THE *LIFE OF SAINT AUXENTIOS:* AN INTRODUCTION, TRANSLATION AND COMMENTARY

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THE *LIFE OF SAINT AUXENTIOS*: AN INTRODUCTION, TRANSLATION AND COMMENTARY

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ABSTRACT

This study aims to make a contribution to the field of Byzantine hagiography with a translation from Greek into English of the oldest surviving version of the *Life of Saint Auxentios* dating from the late fifth century. No translation into any modern language of this version has been undertaken up to the present. The translation is accompanied by an introduction, a commentary and an evaluative chapter. In this last chapter, I discussed the Constantinopolitan monasticism in the fourth and the fifth centuries, of which Auxentios was a part, but argued that his monasticism obtained a Constantinopolitan character only after he established himself on Mount Skopa. Comparing to the other Saints' *Lives* written in Late Antiquity, the *Life* does not present a typical saint, but some of Auxentios' characteristics conflicting with the traditional model for monks are also observed in other holy men and women. The *Life*, however, does not only portray an image of the orthodox saint, but also gives ample evidence that Auxentios was a heretic. Some features of Auxentios' monasticism, such as being composed of a mixed community, show that Auxentios was a Macedonian. The decisions of the Council of Gangra (340?), which was directed against Eustathios of Sebaste, one of the eminent leaders of the Macedonians, corroborate this statement. The *Life* shows that Auxentios preserved the mentality of the Eustathians, which was defined heretical by the Council. However, Auxentios was unable to retain their radicalism with respect to the relations with the Church, since the Constantinopolitan monasticism was already in decline in the mid-fifth century when Auxentios had established himself.

ÖZET

Bu çalışma, *Aziz Auxentios'un Hayatı*'nın geç beşinci yüzyılda yazılmış mevcut en eski uyarlamasını Yunanca'dan İngilizce'ye çevirmek suretiyle, Bizans hagiografya alanına bir katkıda bulunmayı amaçlamaktadır. Bu uyarlama, bugüne kadar hiçbir modern dile çevrilmemiştir. Çevirinin yanında, bir giriş, bir açıklamalı notlar, bir de değerlendirme bölümü yer almaktadır. Bu sonuncu bölümde, Auxentios'un da bir parçası olduğu dördüncü ve beşinci yüzyıllardaki Konstantinopolis manastır sistemini tartıştım, fakat Auxentios'un manastır yaşamının ancak Auxentios Skopa Dağı'na yerleştikten sonra Konstantinopoliten bir özellik kazandığını iddia ettim. *Hayat*, Geç Antik dönemde yazılmış diğer Aziz *Hayatlar*'ıyla karşılaştırıldığında, tipik bir aziz sunmamaktadır fakat Auxentios'un geleneksel keşiş modeliyle çelişen bazı özellikleri diğer aziz ve azizelerde de görünmektedir. Buna rağmen, *Hayat* sadece ortodoks bir aziz imajı çizmemekte ve Auxentios'un kâfir olduğunu gösterecek birçok kanıt sunmaktadır. Auxentios'un manastır sisteminin, mesela hem kadın hem erkeklerden oluşan bir cemaatten oluşması, onun Makedonios sapkınlığına ait olduğunu göstermektedir. Bu sapkınlığın önde gelen isimlerinden Sebasteli (Sivaslı) Eustathios'a karşı toplanmış olan Gangra Konsil'inin (340?) kararları bu yargıyı desteklemektedir. *Hayat*, Auxentios'un, Eustathios ve müritlerinin Konsil tarafından küfür olarak tanımlandığı zihniyeti devam ettirdiğini göstermektedir. Buna rağmen Auxentios, Eustathios ve müritlerinin kiliseye karşı geliştirdikleri radikal tutumu koruyamamıştır çünkü Auxentios'un Konstantinopolis'e yerleştiği zaman Konstantinopolis manastır sisteminin çöküşe geçtiği döneme denk gelmiştir.

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CHAPTER ONE

INTRODUCTION

Hagiographical Sources

The Greek text translated in this thesis is the oldest surviving version of the *Life of Saint Auxentios.* It was written in the late fifth century and bases its narrative on the oral testimony of the successor of Saint Auxentios. This translation is from the edition published by J. P. Migne in the *Patrologia Graeca* series (*BHG* 199, *PG* 114: 1377-1436), which reproduces the text included in the Metaphrastic collection. Traditionally, it has been assumed that the text published in *Patrologia Graeca* (*PG* 114) was composed by Symeon Metaphrastes, since it is included in the Metaphrastic collection. According to this argument, the text cannot be dated earlier than the late tenth century. However, some scholars, like P. Joannou and M.-F. Auzépy, do not accept that the text was a composition of Symeon Metaphrastes but argue that it was written in Late Antiquity and later incorporated into the Metaphrastic corpus, preserving its authentic form. Auzépy has shown that this version of the *Life* must have been a very old text, since the use of numerous topographical and prosopographical terms show that the author should have obtained this information from a disciple of Auxentios.[1] The thesis will rely on the date suggested by Auzépy.

Besides this version, five other versions of the *Life* of Saint Auxentios have survived. The second version (*BHG* 200), preserved in a manuscript of the monastery of Iviron, was published by K. Doukakis.[2] The third version (*BHG* 201) is preserved in two manuscripts, *Marcianus gr.* VII 25, published by L. Clugnet,[3] and *Mosqu. gr.* 376, published by B. B.

[1] P. Joannou, *Démonologie populaire, démonologie critique au XIe siècle; La vie inédite de S. Auxence par M. Psellos,* (Wiesbaden: Otto Harrasowitz, 1971), p. 55; M.-F. Auzépy "Les *Vies d'Auxence* et le monachisme «Auxentien»," *REB* 52-53 (1994-1995), pp. 220, 225.
[2] K. Doukakis, *Μέγας Συναρξαριστής,* Athens: Ek Tou Typographeiou M. Papageōrgiou, 1890, pp. 242-252.
[3] L. Clugnet, Vie de Saint Auxence (*Bibliothèque Hagiographique Orientale* 6) Paris, 1904, pp. 1-14.

Latyšev.[4] The fourth version (*BHG* 202), which is preserved in four manuscripts (*Lavra* 186 E, *Sinait gr.* 515,[5] *Philotheou* 64 and *Hieros. Patr.* 133), has not been published, but M. Gédéon transcribed some excerpts of the Lavra manuscript.[6] The fifth version (*BHG* 203), which was composed by Michael Psellos, has been edited and translated into French by P. Joannou.[7] The sixth version (*BHG* 203b) has not been published. It is preserved in three manuscripts, one of which (*Kutlumus* 23, f. 70-79^{v}) has been copied onto microfilm.[8]

It is probable that the first version which was written in the late fifth century is the archetype of the remaining five versions of the *Life,* because all of them depend on the first version. However, Joannou argues that there is another version preceding this version, on which all of the six versions depend. Auzépy argues that it is not possible to decide whether the first version is the archetype and was written on the basis of oral testimony or whether it depends on a preceding version, which was written by the disciples of Saint Auxentios and later was lost.[9]

The second, third and sixth versions were composed by anonymous authors and their dates of composition are unknown. They are summaries of the first version. However, the second and the third versions differ from each other on account of the techniques they used in summarizing, whereas the sixth version is an equivalent of the second.[10]

It is argued that the fourth version was composed by a monk living in a monastery on Mount Auxentios. However, Auzépy has shown that the author was a nun belonging to the monastery of Trichinarea, since the author claims that she belonged to a monastery in the neighborhood of Mount Skopa, of which Saint Auxentios was the spiritual father. Considering that the only

[4] B. B. Latyšev, *Menologii anonymi byzantini saeculi X quae supersunt. Fasciculus prior, februarium et martium menses continens,* (2nd ed., Leipzig: Zentralantiquariat der Deutschen Demokratischen Republik, 1970), pp. 68-79.
[5] It is preserved in a microfilm in l'Institut de Recherche et d'Histoire des Textes.
[6] M. Gédéon, *Βυζαντινόν ἑορτολόγιον*, (Constantinople, 1899), pp. 278-83.
[7] Joannou, *Démonologie populaire*.
[8] See Auzépy, "Les *Vies d'Auxence,"* pp. 207-8.
[9] Joannou, *Démonologie populaire,* p. 55; Auzépy, "Les *Vies d'Auxence,"* p. 219.
[10] Auzépy, "Les *Vies d'Auxence,"* pp. 209-10.

monastery built in the neighborhood of Mount Skopa was a convent, the author should be female. The author also gives detailed information concerning this convent, which information lacks in the first version of the *Life*.[11] An accurate date of composition is not attributed to the fourth version. Auzépy suggests a period between the ninth and the twelfth centuries since its discourse concerning monasticism would not date earlier than the ninth century and it could not have been composed later than the twelfth century, since the earliest manuscript containing this version dates from the twelfth century. She thinks that this version was probably composed in the eleventh century on account of its style.[12] The fifth version, composed by Psellos, dates also the eleventh century.

According to Joannou, Psellos' version does not depend on the first version, but it was one of his sources. He argues that Psellos used the second version as his main source, since Psellos' version contrasts with the first version concerning Auxentios' attitude about participating in the Council of Chalcedon (451), whereas Psellos' discourse resembles that of the second version. He also claims that the author of the fourth version may have used another source, on which the first version depends.[13] However, Auzépy has shown that the fourth and fifth versions depend on the first version, but are genuine texts, contrary to the second, third and sixth versions. The fourth version had some passages of the first version as its model, whereas Psellos follows the plan of the first version.[14]

Although the fourth and fifth versions depend on the first version, they have a different discourse concerning the monasticism of Auxentios and reflect the realities of their time. The fourth version, written for the community in the monastery of Trichinarea, gives many details concerning the female disciples of Auxentios on Mount Skopa and the nuns of Trichinarea as

[11] Ibid., pp. 211-3.
[12] Ibid., p. 225.
[13] See Joannou, *Démonologie populaire,* pp. 53-6.
[14] Auzépy, "Les *Vies d'Auxence",* pp. 218-9, 225.

opposed to the first version which was composed by a male hagiographer.[15] It does not mention the heterodoxy of Saint Auxentios, contrary to the first version, and does not give information concerning the material aspect of the monasticism of Saint Auxentios.[16] Similarly, Psellos consolidates the orthodoxy of Auxentios by depicting him as having participated in the Council of Chalcedon and being influential on the decisions of the Council.[17] In the version composed by Psellos, the offices of Auxentios' friends were described according to the reality of the eleventh century and Chalcedon is depicted as a city having once been glorious but having become insignificant.[18]

A Short Biography of Saint Auxentios

The *Life* does not give any background information about Auxentios prior to his arrival in Constantinople except that he originated from Syria. It mentions an uncle of Auxentios who lived in Constantinople but had already died before the saint's arrival there. According to the *Life*, Auxentios came to Constantinople in the thirty-fifth year of the reign of Theodosios II (408-50), that is in 443/4 when Nestorios already had been excommunicated at the Council of Ephesus (431), (*Life,* § 2, 1380A). However, a later passage (*Life*, § 9, 1384D) gives the impression that Saint Auxentios had withdrawn from the worldly life before Nestorios began to preach against the profession of *Theotokos*, that is, in the late 420s. According to this information, Auxentios should have come to Constantinople no later than in the mid-420s. On the other hand, the *Life* adds that Saint Auxentios dwelled on Mount Oxeia for approximately ten years before he was driven away from the mountain on the eve of the Council of Chalcedon (451) (*Life*, § 14, 1388B). According to this information, Auxentios should have

[15] Ibid., pp. 213-4.
[16] Ibid., pp. 222-4.
[17] Joannou, *Démonologie populaire,* p. 59.
[18] A. Kazhdan, "Hagiographical Notes," *B* 54 (1984), pp. 547, 551.

renounced the worldly life in the early 440s, which means he must have arrived in Constantinople in the late 430s. Saint Auxentios must have arrived at Constantinople between the late 430s and the early 440s, since the second dating for his arrival, namely mid-420s, is not plausible. If he had arrived at the capital in the mid-420s, the *Life* would have certainly given information concerning the bishopric of Nestorios and the second Christological controversy, whereas the passage implying that Saint Auxentios withdrew from the worldly life in the late 420s treats Nestorios and Eutyches as if they were contemporaries.

After Auxentios became a *scholarios,*[19] he befriended eminent people such as Saint Markianos, the *oikonomos* of Saint Sophia,[20] Anthimos, a *dekanos* in the imperial palace,[21] and John, an anchorite in the Hebdomon.[22] At some point in the 440s Auxentios withdrew from worldly life and established himself on Mount Oxeia.[23]

According to the *Life*, Auxentios spent about ten years on Mount Oxeia,[24] where he performed many miracles, specializing in exorcism. He led a community of male and female anchorites there.[25] After approximately ten years, the Emperor Marcian (450-7) invited him to the Council of Chalcedon (451).[26] When the local clergy and soldiers came to Oxeia in order to escort Auxentios to the Council on the orders of the emperor, he refused to participate. The envoys of the emperor carried him off by force[27] and led him first to the monastery in Philios,[28] where he was confined for a short time.[29] Thereafter, they led him to the monastery

[19] See Commentary, note 7, pp. 53.
[20] See ibid., notes 12, 20, pp. 54, 56.
[21] See ibid., notes 15-16, p. 55.
[22] *Life*, § 2, 1380BD. See Commentary, notes 9-10, pp. 53-4. John should be considered a patron of Saint Auxentios rather than a friend of him, since Auxentios calls John *kyr* in the *Life.* For the use of the term *kyr,* see note 21, p. 56.
[23] The date Janin suggests is circa 442, see *Eglises et monastères,* p. 51.
[24] *Life*, § 14, 1388BC; § 22, 1396BC.
[25] Auxentios' having a community of anchorites gives the impression that he had a semi-coenobitic establishment. However, some of the features of his monasticism differ essentially from those of the semi-coenobitic establishments. See below pp. 73, 84-5.
[26] *Life*, § 23, 1396D.
[27] Ibid., § 23-25, 1396D-1397D.
[28] See Commentary, note 68, p. 63.
[29] *Life*, § 32- 35, 1401C-1405A.

of Saint Hypatios,[30] with the community of which Auxentios established good relations.[31] After his release Auxentios accepted the decisions of the Council.[32] Soon after the Council, he moved to Mount Skopa neighboring Rouphinianai,[33] an Asiatic suburb of Constantinople.[34]

While Auxentios was established on Mount Skopa, he retained his relations with the community of the monastery of Saint Hypatios. According to the *Life*, these monks became his most steadfast followers.[35] Beside these monks, the establishment of Auxentios began to attract the inhabitants of Rouphinianai, the neighboring suburbs and Constantinople.[36] The number of his clientele, including those possessed by demons, increased so that Auxentios performed exorcisms every day.[37] The number of his male and female disciples increased, too.[38] One day a woman named Eleuthera, who was the *koubikoularia* of Pulcheria,[39] visited Saint Auxentios, intent on becoming one of his disciples. After Auxentios initially refused her, she succeeded in persuading him to grant her some property neighboring Skopa where she could establish herself.[40]

The monastery of Trichinarea[41] was established in the 460s on the initiative of Eleuthera.[42] After some women who had decided to leave their husbands joined her, Auxentios became the spiritual father of the community.[43] When the size of the community reached seventy nuns, a

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[30] See Commentary, note 80, p. 64.
[31] *Life*, § 36, 1405AC.
[32] Ibid., § 40-42, 1408D-1412D. In fact, the *Life* is not clear on whether Auxentios participated in the Council of Chalcedon (451) or not. In one passage, the *Life* gives the impression that he accepted the decisions soon after the conclusion of the Council: ibid., § 40, 1409A. In a later passage, it gives the impression that soon after he agreed with the decisions, the Council was dispersed; ibid., § 43, 1412D. It is more plausible that he did not participate in the Council because his name is not attested in the lists of the Council of Chalcedon (451). E. Honigmann "The Original Lists of the Members of the Council of Nicaea, the Robber-Synod and the Council of Chalcedon" *B* 16 (1944), pp. 50-62.
[33] See Commentary, note 78, p. 64.
[34] *Life*, § 43, 1412D-1413A.
[35] Ibid., § 44, 1413C.
[36] Ibid., § 45, 1413D, 1416A.
[37] Ibid., § 45, 1416A.
[38] Ibid., § 47, 1416C.
[39] See Commentary, notes 123-5, pp. 69-70.
[40] *Life*, § 61, 1429CD.
[41] See Commentary, note 126, pp. 70-1.
[42] The date of the foundation of the monastery is based on Janin's suggestion. See *Eglises et monastères.* pp. 45-46.
[43] *Life*, § 61, 1429D- 1432B.

chapel was built. The community of Trichinarea was composed mainly of virgins of aristocratic origin and of actresses who had renounced their employment. The *Life* does not give any further information about the community except that the nuns visited Auxentios on Fridays and Sundays.[44]

Auxentios died ca. 470, on 14 February. Soon after his death, confusion arose concerning his burial place. Three factions wanted to keep the relics of Saint Auxentios: the community of Saint Hypatios, the community of Trichinarea, and a party who wished to bury him in the Church of Saint Zacharias.[45] The discord came to an end when Auxentios was buried in the chapel which had been established by him in the monastery of Trichinarea.[46]

[44] Ibid.,§ 62, 1432B.
[45] See Commentary, note 139, p. 72.
[46] *Life*, § 66, 1436BC.

CHAPTER TWO

TRANSLATION

THE LIFE, CONDUCT AND ASCESIS OF THE MOST HOLY AND BLESSED AUXENTIOS

1. The ancient Fathers distinguished themselves with their deeds and words in different battles altogether in the imaginary vineyard.[1] The holy men have labored[2] both in the morning and during the third hour,[3] similarly during the sixth hour and the ninth [hour], and have enlisted their works to the building of the body of the Church. Hence, it is not even improper that we who have been far from them due to our lack of education and indolence have composed truthfully the *Lives* of the just [men] who struggled around the eleventh hour in the same vineyard for the benefit of the faithful who happened to be here. We have listened to [the just men] so that those who wish to have the pious contemplation as a guide to their present life may follow the path of the patriarchs, prophets, apostles, martyrs and just people, by trying to rival the virtues sustained with their prayers. According to the divine Paul, "Whatever was written before was written as advice for you."[4] And so, following the one who said "Open your mouth and I will fill it up,"[5] we turn to the proceeding narrative.

2. At the time of Theodosios [II],[6] in the 35th year [of his reign], a certain man named Auxentios was chosen [as soldier] in the fourth *schola*[7] and was enlisted among the most brave and Christ-loving *scholarioi*. He descended from the East and was distinguished for his piety and Christian education. He had both physical strength and bravery in his nature and a fair character and had a most virtuous spirit. He possessed a sound belief in the evangelical faith. In addition, he was zealous in the catholic

vigils. Since we ignore his earlier deeds, we will begin our discourse from this story. This man had an uncle in Constantinople who was enlisted in the army as an adjutant of the *numerus*.[8] When [Auxentios] came from Syria looking for him and could not find [his uncle] because he had already died, he enlisted as a *scholarios*. Distinguishing himself in the army, he also frequented people who were famous for their asceticism and virtue. Most remarkably, [among them was] a certain monk named John who was living in [the monastery called] *Kloubos*[9] in the neighborhood of *Hebdomon*,[10] whose example the soldier of Christ followed. At the same time [he frequented] a certain man called Sitas,[11] a man pious in every [aspect], and Markianos,[12] who was a layman at that time of the religion of Novatianists[13] and who had joined the catholic faith[14] not long after and was entrusted with the administration of the most holy Great Church of [Saint Sophia] in Constantinople. [Auxentios also frequented] Anthimos,[15] the great and admirable man, who was a *dekanos*[16] at that time in the *ordinon*[17] of the divine palace and later became a deacon and yet later a priest. After the passing of the aforementioned [men], [Anthimos] adorned and brightened [with his presence] the hymn-singing of men and women in the same vigils which the blessed Auxentios attended. Most often, both gathered in Hagia Eirene,[18] which is located by the sea. They were lying on ground and keeping night vigil at the same [place], pouring forth streams of tears and fasting and praying.

3. When [Auxentios] had come with them to one of the gatherings before the beginning of the mass, he asked for a mixed [drink] from one of the servants, as he was troubled by thirst during the vigil. The latter ran into the *diakonikon*[19] and told the *oikonomos*[20] that *kyr*[21] Auxentios had asked for a drink together with the other notables. Given permission, he mixed wine, which he took from the offerings in a vessel. As the high-minded Auxentios received [the drink], he brought it to his mouth

and satisfied the natural need of thirst. And so, he gave the rest [of the drink] to the aforementioned God-loving Markianos, who had asked for it. When [Markianos] brought [the drink] to his lips and felt that it was wine, he was angry because such drink had been brought to them against the custom. He exclaimed to his neighbor: "[This] is wine, my brother!" And the aforementioned said to him: "Do not be annoyed with the gifts of God. We asked for water. If the Lord provided wine instead, we shall be thankful and not become angry. Besides, when there was no wine left at the wedding [of Cana],[22] water was transformed into wine by His grace." Thus, [Markianos] displayed unwillingly his strict adherence [to the rules], although they were self-controlled, but [Auxentios] trampled down the arrogance of vainglory knowingly.

4. Again, a certain man among the important people who were following [Auxentios] claimed himself to be poor and bothered the blessed Auxentios by demanding a tunic [to cover] his body as a blessing [on account of] his poverty. So, [Auxentios] said to him: "Pray, so that the Lord sends and you will receive. For He did not possess any garments in excess because He distributed everything which came to his hands to the poor." [That man], having taken hold of this promise as a contract, was demanding [the tunic] incessantly and bothered [Auxentios] for a long time. When he reminded [Auxentios of the tunic] on a certain evening again, [Auxentios] said [to him]: "Come here, my brother, to a suitable place in order to get [what] you are asking for and relieve me of this misfortune." When he was in a secret place, taking off [the dress] he was wearing, he gave [it] to him and was going about wearing only his shirt. When both were leaving after the mass, the above-mentioned simple-minded man understood what had happened and said to him: "Is this all your conduct and love, *kyr* Auxentios? Since you lack a tunic, you do not take confidence in us." [Auxentios] said to the

others, smiling: “I just got rid of the one who often bothered me shamelessly in your presence. But I ask you that we should go to *kyr* John who is a monk in *Kloubos* in order to see the glory of God.”

5. And so having agreed upon that, they went to [*kyr* John] one day later and saw that the [man] who had taken the tunic was standing sullen. After the accomplishment of the prayer, the blessed John said as [if addressing] people who knew him well and were dear to him: “Pray brethren for this needy man because someone has taken away his poor items and fled away.” The blessed Auxentios began to praise the man who had done it, with a joyful expression. And the just man [*kyr* John] said to him just as Balak [had said] to Balaam,[23] “I have summoned you to curse and you praise [him]?” The blessed Auxentios said to the supposed poor man: “Blessings to the Lord, my brother! How many tunics did you possess?” He answered, lamenting: “I had seven by thy feet[24] and the one you gave me.” The blessed one said to him: “Stop being sad! You were not content, although you possessed seven [tunics]. You took the one I had and bothered me for so much. This [dress of mine] caused [seven tunics] to run away.” And so, after he had scolded this [man] kindly and had carried away provisions together with the attendants, he went away.

6. On one of the days when he was walking in the palace, he saw a certain man who was held and carried away by soldiers. And so, after he had prayed, he said as usual: “You, who save the poor man from the hands of those who were more powerful [than him], come also now to help.”[25] After he said this, he intervened and had the man set free.

7. When he was walking through the cloth market,[26] he saw the shopkeepers who were lamenting and saying [these words]: “We have run out of business! Let’s close our shops!” When the soldier of Christ heard [these] and sympathized with them, he went

on the next day to this shop. He changed his clothes like in the *Life of Saint Serapion*[27] and said to them: "What salary will you give me so that I may work in your shop?" And, they said: "You are mocking us, youngster. How can we give you a salary? We are poor." And, he answered: "I will work with you and receive every day three *folleis*." [The shopkeepers] were pleased [with his proposal] and accepted him. [Auxentios], having spent three days there, prayed and that shop became busy again. And so, when he took the nine *folleis*, he left them and gave [the money] to the poor. The people from the shop were saddened when the miracle-working man left. In the three days that he had spent there, he had not consumed any bread or wine or any other thing so that the people there had wondered and said to him: "Why do you not eat with us?" And he had answered them: "It is written that 'a man will not live on bread only, but on every word which is uttered through the mouth of God.'[28]" [The shopkeepers] kept silent and did not bother him anymore. They praised God and told everyone of the abundance and the prosperity which had come upon this shop through his prayers.

8. Again, after some days, when he was coming to the palace, a pregnant woman with unbound hair came in front of him and screamed: "Oh, the power of Auxentios the demon-eater! I have been hiding in this creature for twenty years, and the passing by of this man expelled me [from] her nails. For, he came through me just as a sword and he cut me in pieces. Look, I am being separated from this creature after twenty years." The man of Christ struck his horse with his heel so that people may not recognize him, and hurried to get away in order to hide the grace in himself. The impure spirit followed him closely and said: "Why are you dragging me? I am going out!" Throngs [of people] gathered around him, until the blessed one, lamenting and weeping, prayed that she would be healed. When this happened, she was cleansed immediately without

any damage to the fetus, for she was pregnant. Everybody was stunned and was in an admiration. They praised God who had given his servants such power against impure spirits.

9. After this had happened, the soldier of Christ did not want to be extolled by men but rather to be praised by angels, foreseeing by his spirit the impending introduction of a novel creed into the most holy Church by Nestorios[29] and Eutyches.[30] [Auxentios] abandoned the earthly army and imperial court in order to realize his longstanding desire with great joy. After he had separated himself from every earthly affair and the reigning city itself, he set off to the deserted regions of Bithynia. When he came up the slope of a mountain called Oxeia,[31] nearly ten miles from Chalcedon,[32] he stood on a stone, lifted his holy hands and praised God: "You, oh Lord, settled me in solitude towards hope."[33]

10. When he had spent about a month on top of the stone on the side of the mountain, some children came up there. They were moaning and weeping because they had lost their flock while they were grazing them. When they saw the man, they were very scared and they fled because they thought that he was a wild beast. For he had changed his appearance by [wearing] woolen and leather [clothes], trying to imitate the conduct of John the Forerunner and Baptist. The blessed one called them and said: "Do not be afraid, children. I am human like you. What are you searching for?" And the children said: "We lost our flock. This is why we are stressed." And the servant of Christ took pity [on the children]. After he had prayed for many hours and blessed the children, he said to them: "Go to the left side of the mountain and you will find your flock." The children replied: "We have gone through this inaccessible mountain three times and could not find them. How can we find them now?" He said to them: "Go and just as I told you in the name of the Lord, you will find [them] on the left side of

the mountain." When they went [there] they found [the flocks] immediately. And, when they went to their parents, they told them [the following]: "Since we lost our flock, we went around the mountain of Oxeia three times and could not find them. We saw a man [dressed] in wool and we fled, since we were scared. But he called us, he blessed us, and having learnt the reason for our lament, he told us to go to the left side of the mountain to find the flocks. And so doing that, we found them."

11. After the parents of those children heard this, they gathered the men of their estate nearby. They came up to him praying and found the blessed [man] alone. He was standing on the stone, praying to God. They all asked him with one accord to come up and establish himself on the top of the mountain to pray on their behalf. After he was persuaded by the demands of the men, he asked them to build a small cell and a cage outside the cell, in which he shut himself, and since his heart was pleased, he chanted and said: "I have become like a sparrow, which is alone on a roof top."[34] So, they often went up to him and received his prayers. Through the window [of the cage] he blessed them, gave advice for their salvation and let them go pleased.

12. When the grace of God had sprung forth into him and his fame had reached every place, a certain wife of a *comes*[35] from Nikomedeia[36] who had become blind suddenly came to Saint Auxentios, and falling [to his feet] said: "Have mercy upon me, you servant of heavenly God." And the blessed man said before those who had come: "I am a sinful man and suffer the same passions with you. If you believe that the one who healed the blind by birth will not overlook this woman who is praying to Him, let us sincerely pray for her salvation." When everybody had prayed, he touched her eyes and said: "Christ, the true light, will heal you." When her eye-sight recovered immediately, [the woman] distributed [a lot of money] to the poor who were dwelling

in that area. [Auxentios] let her go. She rejoiced and thanked God. This was the beginning of his miracles on the mountain of Oxeia.

13. A great multitude of those possessed by impure souls were waiting for him, some of them locals, some of them foreigners, so that many of them who had come in faith and repented may be healed thanks to his prayers. Since [Auxentios] could not bear that the people who were living near the mountain and those who were tired coming from afar were left without care, and since he did not need any of those things which were brought [to him], he ordered that loaves [of bread] should be brought at the sixth hour and be given to all of them.

14. When [Auxentios] had spent approximately ten years there and had accomplished many struggles not by blood and flesh but against the powers and the authorities and the rulers of the darkness and against the spirits of vice, as Apostle [Paul] says,[37] and having won [them] by faith through endurance, a most faithful man from his former companions[38] who was came often and received much benefit [from him] said to another one from the same fourth *schola*: "I wish to go to *kyr* Auxentios tomorrow. Come also so that you may obtain many benefits!" Since [the other] was discontent because of a passionate attachment to the Devil, he was not only not persuaded to go, but began to mock him with abuse. He called [Auxentios] a cheat and an impostor. [He claimed that Auxentios] would offer[39] payments of three and six *folleis* to those who pretended to be possessed by demons so that they might appear to be refuted, and was deceiving many people. [The companion of Auxentios] was surprised at this and made a greater effort. After he had refuted and admonished him, he talked to him more kindly so that he may take along [with him] the faithless man. Having convinced [the faithless man], [finally] he took him [up to the mountain] with him. When they came before [Auxentios] at the third hour as usual, he received [those] who had come. For,

he did not like to be bothered outside the usual time. [At that time] first he summoned [those] who were present to mass, then advising each with the word of the grace and blessing, he let [them] go. We will later talk about this mass and the admonitions that he gave. And so, [Auxentios] talked[40] fittingly and with a smiling face to the one who had come with faith, but did not talk to the other, faithless, and not even for a while. For this reason, after [Auxentios] let the faithless[41] go, he began to accuse the blessed man even more that he was doing something for the sake of glory and not because of virtue.

15. And so, when they were going down to Himeros[42] to sail (this is the *emporium*[43] of Chalcedon), they met a servant of the faithless man who had his clothes torn and was crying and lamenting. When his master inquired about the reasons for his [appearance], he was not informed quickly because the servant would not relate what had happened out of fear and distress. He said only this: "An evil thing happened to us, master." At which his master replied in a more reproachful manner: "Say what happened! Was I robbed? Was [my house] set on fire?" And the servant said: "Look! Your daughter is at home and is violently possessed by a demon. We have been incapable of controlling her." After he had come to his senses, he began to strike his face, pulled out his hair and shouted loudly: "Woe, to my faithlessness!" But, since he had been hurting himself for a long time and lamenting terribly, his faithful companion who was with him said to him as the Savior [had said] to Iairos: "'Do not be afraid! Only believe[44] and your daughter will be saved." This man corrected his faithlessness with perfect faith through this occasion and shouted: "I believe, help me against my faithlessness!" Having crossed [to the city], they went immediately to the house. When they saw the misfortune, since the girl was terribly examined, they called the blessed Auxentios, screaming with lamentations and complaints. Then, the

companion[45] said to the father of the girl: "Come straightforward and let us immediately bind her somehow, and let us take her away to the holy man because he is capable of convincing God to cure her."

16. After they had accomplished this, they approached the [blessed] man. She became terribly wild and began to bark. She was going up [the mountain] very quickly, as if being dragged. And so, when they arrived she stood in front of the window of the cell of the blessed man. Since she was being tortured terribly, those following lamented at the misfortune. After [the daughter] had suffered for a long time, our holy father opened the window, looked at the girl and said severely: "For three *folleis* or for six *folleis*?" When those present heard these words for the second time [this time from] the holy man, they threw themselves with the father of the girl to the ground and shouted: "Have mercy [upon us], the servant of heavenly God and grant forgiveness! The Lord of all and Savior Christ foresees through you what has been said and done, far away, because He lives in you who are His servant." And so, when the blessed man replaced severity with mildness and summoned everyone near, he said to the father of [the girl]: "If I give, as you said, payments to the others,[46] of three and six *folleis*, how much have I given to your daughter?" Still crying vehemently, [her father] threw himself [to the ground] and begged for forgiveness.

17. So, the blessed man prayed and had sent the cross by one of his disciples which he had in his hands attached on a staff and made the girl stop being tortured. [Auxentios] instructed all those who had come that one must not be faithless with regard to the miracles of God which He accomplishes in each generation through those men He chooses [each time]. For the patriarchs and all prophets and similarly the apostles were human beings who were instigated by the divine grace according to the divine Apostle [Paul].[47] They quenched the power of fire, they closed the mouths of lions and they

accomplished everything written thereafter, and even the voice of the Lord Himself which calls us to believe says as follows: “Everything you pray and ask for, believe that you will receive [them] and that they will be yours!”[48] And so, since God provides what He wishes and through those He wishes, we should not be faithless. Therefore, [Auxentios] asked the girl to stay with her parents for a week, who armed [themselves] fully with prayer and fasting. Having restored her to health, he let them go in peace and advised them to frequent the Holy Church.

18. After some days, two men who were suffering from elephantiasis came [to the blessed man]. They asked for a cure from God through [Auxentios]. He asked them: “What is your sin so that this calamity has fallen upon you?” When they heard this, they fell at his feet and cried: “Have mercy on us, the servant of Christ, and pray that we will be healed!” The blessed one told them: “This [calamity] fell upon you, my brothers, because you swear a lot. Stop provoking the Lord, your God, to anger!” After he had said this and urged everybody to prayer, he bent his knees for many hours, poured great streams of tears and stood up. He took the holy oil and anointed them from head to foot. He said: “Jesus Christ heals you. For I am a sinful man.” They were immediately healed and went away with delight to their home, glorifying and praising God. They told everyone: “We saw a man, such as there was not even in the ancient generations. For, he told us all our sins. He had wept to God for a long time on behalf of us and healed us, anointing with holy oil.”

19. Again, two women came to him from Phrygia. One of them had been struck in her hip-bone by an impure spirit and the other had [in her] a legion of demons. [The latter] almost three miles [before arriving at] the mountain, began to cry and said: “What is between you and me, Auxentios, why did you drag me from Phrygia and punish me? Don’t you know that I am a legion? But I know that a legion of angels is

surrounding you night and day. They receive your prayers which burn us and offer them to the Heavenly one, and they punish us. Look, you separate me from this creature after thirty years." When she said this and much more, she came very near to the cell in which the blessed one was confined and the spirit threw her[49] down before the window and rendered her speechless. When [Auxentios] leaned out and saw her, he asked one of those present to give her a hand and to raise her, for, she was lying on the ground as if she was dead. When she had risen, she begged the holy man along with the other woman. They wept very much and knelt before him so that he may convince God to heal them. And he asked them: "From where and how did you come here? Who told you about me and that I can heal you?" The one whose hip-bone was hurt said: "Master, I [learnt about you] by means of revelation and came here." And the one who had the legion [of demons] said to him: "I do not know how I came. Have pity on me. I have been afflicted for thirty years by a legion [of demons]." He felt compassion for them. After he had prayed for a long time and wept to God, he healed them. And because of their great gratitude they remained on the mountain of Oxeia, on which the blessed one was dwelling, and they did not return to their home.

20. Another boy, a paralytic, who was lying on a carriage that was brought to him. His parents fell in front of the blessed man and begged with great weeping so that he might have pity on them and that he might cure [their son]. They said: "This happened to our son because of our many sins." Holy Auxentios[50] asked them: "Do you believe that the Lord can heal him through me, the worthless one?" They said: "Yes, angel of God, you have been sent for our salvation. We believe that everything is possible for God." He said: "Let it happen for you according to your faith!" And having taken holy oil, he anointed the entire body [of the boy] by himself. After he had healed him, he handed him over to his parents. They went away to their home rejoicing, glorifying

and praising God for the great things He had done to their only son through his servant.

21. After few days, a certain woman from Claudiopolis[51] came to him. She was the daughter of a member of the city's government and had a dragon-shaped demon. She was only whistling and unable to talk but as a dog because Satan had stripped her bare. When the servant of God saw her, he cried bitterly and said: "How has the human race been enslaved to the enemy? For, she did not suffer this because of her sins but because of the great hate of the enemy towards human beings." After he closed the window of his cell, he did not talk to anyone for three days but he prayed to God so that He might trample down the tyranny of the dragon. While he was praying inside [his cell], the dragon began to speak, roaring inside the woman and said: "You, Auxentios, were born as an enemy to me. How come you did not cause the death of the one who gave birth to you, but you were born for my destruction? The streams of your tears are burning me and your prayer has torn my entrails into pieces like an arrow with a shot. You will not be able to separate me from this creature because I fell very much in love with her locks of hair and her youth. I will not go out of her." The air became thick immediately and there was thunder and lightning and a heavy rain. The dragon shook the woman violently and when he put her to silence, he threw her to the ground and went out of her. After three days the blessed man opened the window and saw her thrown down as if she was dead. He asked those who were present to raise her and to lay her down on her own, and asked everyone to pray. He lifted his holy hands for many hours with everyone and shouted: "Glory to you, Lord! Glory to you, Lord! Glory to you, Lord" The woman was lying speechless and did not give response to any human being. After the prayer he asked that she be brought [to him]. When he gave her from the holy oil to drink, she immediately spoke and having risen

she began to walk. She did not depart from the mountain until her old age, but attended the prayers and frequented the blessed one and thanked God, who had cured her.

22. More than ten years [have passed] after the blessed Auxentios was about to withdraw from earthly matters, and much tumult occurred concerning the dogma of the true faith, following the death of the most pious emperor [Theodosios II] and the accession of Christ-loving Marcian,[52] as we started saying earlier. A certain Eutyches, a priest and archimandrite[53] of one of the monasteries of the imperial city, attempted to revive the aberrations of Apollinarios,[54] which had been abolished long time ago by the most pious bishops of holy memory, Basil[55] and Gregory,[56] and by those after them. And so, since some followed the teachings [of Eutyches] and some others believed in the teachings of Nestorios so that the dogmas of the catholic faith were in danger and the Church was seen in great confusion, the emperor [Marcian] ordered that the most God-loving bishops of almost the entire world come to Chalcedon, a small town of Bithynia.

23. When everyone had gathered, both the emperor and the local bishops also asked the blessed Auxentios to come. As he resisted and did not want to come down [from his mountain], saying that it was not appropriate for monks to teach but rather to be taught and that this befitted the bishops alone, the emperor Marcian dispatched some monks and clerics from the neighborhood accompanied by soldiers and asked them to find out what he wanted. [The emperor said that] if he did not wish to come with them, he should be brought forcefully [to the Council]. When [the emperor's envoys] arrived, they pressed him a lot but could not convince him [to come] so that they finally turned to abuse and said and confirmed that he did not think well. Then they attempted to bring him out[57] with force [from his cage]. He, on the one hand, yielded

to them, but not yet with full conviction, since he had not received the consent from above. They brought craftsmen to undo the cage in which he lived. He remained [in the cage] the entire day, but they achieved nothing. On the next morning he said to them: "Tell me in what I am mistaken and then the cage will be opened by the providence of God." And they said: "When the most pious emperor summoned the God-loving bishops from all sides to examine the creed of the most holy Church, you do not want to come to participate. You know the prevailing confusion. Some believe in [the teachings][58] of Nestorios and plan schism because they have abolished the epithet *Theotokos*[59] from the pure and holy Virgin and Mother of God. Some teach the ideas of Eutyches or rather of Apollinarios and declare that the Lord was not incarnated perfectly out of the seed of David and invent fabulous stories that he became a man by appearance."

24. When the blessed man heard this, he said "I confess that the Word was incarnated perfectly, [being born] from the Virgin. I venerate He who is the only Son [of God] and is together with the eternal Father with regard to His divine nature, and has appeared in the last days, [being born] from [the Virgin] with regard to [His] human nature. It is impious to say that the Son of God is a mere man, as some people blather." When he had said this and saw their insistence, he stretched up his hands to the sky and having ordered that an intense prayer be said, he gave himself in. As they became encouraged and attempted again to destroy the cage and were not able to at all, the blessed man crossed the cage. He said three times "Blessed be the Lord!" and started directing the craftsmen with a soft voice. And so, they detached the planks around his window with his own accord and took him out.

25. They brought animals and a carriage, as if he wanted to climb [on them] and descend [from the mountain]. Because he did not wish to mount a beast, they had the

blessed man lie on the carriage, having put him in a cage.[60] For his body was entirely exhausted. He was humbled by ascesis, especially by his labors, so that there came out [of his wounds] blood [mixed] with worms. At which point, a certain Theophilos, came towards him with great faith, saw the nail of the toe of the right foot [of Auxentios] falling out and took it away. Since the holy man felt pain, he said to him: "I am also a man suffering like you, do not cause[61] toil to me!" Although the envoys [of the emperor] ordered with great noise the oxen to move the carriage, they achieved nothing. When the animals remained without motion for a long time, they started hitting them cruelly and wounded their skin with goads. Thus, the blessed man was annoyed and asked [them] to stop [hitting the oxen]. He crossed the animals with the cross which was usually found in his hands and having enjoined them gently, he started the journey.

26. On the way, he met farmers who were lamenting and weeping for their animals that were suffering because they were molested by impure spirits just like men. And so, since the blessed man felt pity [for them], he ordered everyone to stop and pray. He sighed from the bottom of his heart and, having beseeched God, he healed them.

27. After a while, a certain woman with loose hair met him on the way. She brought to him her child of three years, who had been possessed[62] by a demon. When the just man saw [the child], he began to stretch out his hands and to shed tears and to say to those who were present: "Do not think, oh foolish and heartless men that this baby is being troubled by an impious spirit because it has sinned, but this has happened for us so that we may correct ourselves." Indeed, the face of the child was looking backwards. And so, after the blessed man prayed and rebuked the impure spirit by blowing into the face of the child, he healed it. For when the impure spirit had come

out, the face [of the child] also was restored [to its natural state], and since the mother received it healthy, she went away rendering thanks to God.

28. Further on, on the way, a certain girl of the family of the *comes* Dorotheus[63] was returning from a trip in a litter. She was possessed by a demon and the impure spirit soon threw the girl down from the litter to the ground. When she stood up, she ran with her torn dress towards the carriage, in which the blessed man was found. She howled and screamed: "What is your problem with me, Auxentios? Why are you burning me? Why do you pursue me? Did the womb that gave birth to you die for our destruction? Look, I have been hiding for fourteen years in this creature and you are hurrying to separate me from her!" When the athlete of Christ saw her nudity, [and that she] was afflicted by the demon, [he] got very angry. He did not let her talk, but rebuked the impure spirit and shouted with a loud voice: "You evil spirit! Come out of the creature in the name of our Lord Jesus Christ, who has incarnated from the Holy Spirit and the Virgin Mary!" And so, the demon, having groaned and cried, came out of the girl immediately. [Auxentios] did not give him permission at all to blather through the creature.

29. When the soldiers with the clerics and monks who were following [Auxentios] from the mountain saw the miracles which the Savior performed through him they were astonished. They were skeptical and did not believe [the truth of the miracles]. They said to him: "You are doing these things to deceive our eyes, you mocker of Christ." Having smiled, he said to them: "I am not a mocker of Christ, but a servant of God. I believe in the holy and indivisible Trinity and confess that the holy and immaculate Virgin is the Mother of God."

30. And so, when he arrived to a village called Sigides[64] a certain youngster called Gregory from the village Lyddai[65] came to the blessed man in that same place, since

he had an impure spirit. He fell to [his feet] and said to him: "Have mercy upon me, servant of heavenly God because I am troubled by an evil demon!" The blessed man placed his hands upon the head of [the youngster] and prayed. He did not allow the spirit to speak and asked that [the demon] might come out by the grace of God. And after the demon came out, he hid under some bushes near the road so that when the young man came back he might turn back into him. And so, after the oxen were ready[66] and they were about to move the carriage, the blessed man, having been informed by the Holy Spirit, said to the young man: "Young man! I say to you, watch that you may not take the left road, from which you came. For, the impious one is hidden under bushes and he is waiting for you. Follow the right [road], thank God and say: 'Glory to the Father, glory to the Son, glory to the Holy Spirit, who has spoken through his prophets.'"

31. When they had already arrived at the martyrium of Saint Thalelaios,[67] the poor who were following [Auxentios] from the mountain Oxeia gathered. They were lamenting, wailing and kissing his holy footsteps. When the disciple of Christ saw the unendurable sorrow of their heart he said to them: "Go away, children, stay on the mountain. For I am with you. Although they take away my body, my spirit is with you and I will not abandon you." And so, the soldiers began to be angry at these [words]. [The poor] returned [to the mountain], as the servant of Christ asked them to.

32. And so, having arrived to the monastery in Philios[68] with the carriage, suddenly a young man named Isidoros started being possessed and shouted: "Woe to thee, Auxentios! You did not give me permission to succor the God-fighting [demons] who despise you. [You caused] my destruction and the destruction of my [demons]. For your passing by blessed everything and drove away a great number of us!" And the

blessed man said to him: “Shut up and be silent, you demon who loves misfortune in the name of Jesus Christ.” And so, they brought the holy man out of the carriage and took him to the Church of Saint John.[69] He prayed for many hours standing because he could not bend his knee from the bruises on his feet. When he had accomplished his prayer, they led him to a ground floor triclinium and shut [all the doors]. While he was praying inside, Isidoros who was possessed by a demon, was healed outside.

33. Since the wife of the charioteer[70] Maximianos[71] thought that the blessed man was at the mountain Oxeia, she came there bringing animals loaded with olive, wine, bread, cheese, pulses, coarse flax and candles. She became very sad when she did not find the holy man there. She distributed everything [she had brought] to the poor who were staying there. For, a daughter of hers who was troubled by a demon had been healed and she was very devoted to the blessed man. And so, she was struck [when she learned] that [Auxentios] had been brought down almost by force from the mountain and that he had been confined in the monastery at Philios. She went there studying the saying, which is included in the all-perfect Wisdom of Solomon and which had been accomplished in the *Life* of our holy father Auxentios: ‘Let us lie in wait for the righteous because he is not for our turn, and he is clean contrary to our doings.’[72] For, having condemned him as if he was a criminal, they confined him and did not allow anyone to talk with him. Since this most pious woman did not succeed at seeing the blessed man or at talking with him, she went away to her house, wept and told everything to her husband.

34. The general Konstantinos [73] and the *comes* Artabios,[74] who visited the holy man often, came where he was to see him in order to benefit from him as usual. When they had met with him and [Auxentios] had blessed [them], they asked him not to give any excuse to the heretics [to pursue their teachings], but after having examined everything

with the hope in God, [they wanted] that the good would prevail[75] for the unity and concord of the most holy Church. And he said to them: "Let the will of God be as in heaven and on earth." They asked the blessed man to receive some golden coins that they offered. He refused them and said: "These have been given to the poor and to my brethren in the Lord, who are on the mountain of Oxeia, for I abstain from everything and I have plenty through the grace of Christ." The monks [of the monastery in Philios] were very annoyed because of this. But [Konstantinos and Artabios] followed what they were told to do. Many, having heard that the blessed man had been brought down from the mountain and was spending time there, went to that place.

35. The monks came to him, teased him and asked him why he was not eating. And he said to them: "'Since you are searching the proof of Christ, who is speaking in me and is not weak but is powerful in you,'[76] it is written that 'A man will not live on bread alone, but on every word which is uttered through the mouth of God.'"[77] And, on one of the days they opened and put in the house where he was a basket of beets, a basket of dates and a basket of different grapes, everything having been measured. They asked him to have some. After they lit the candle and ordered a boy to stay with him, they confined them for one week. After this, they opened [the triclinium] and found that the candle had not been consumed but was burning. They learnt from the boy what he had done and how he had fed himself. He said to them: "When I was falling asleep, I saw a multitude singing with him and a dove entered and fed him. And, picking up the worms which were falling from his feet he was placing them again on his wounds." Since [Auxentios] told the boy not to tell anybody about what he had seen but the boy forced [by the monks] revealed [these], he was seized by fever and passed away after one day.

36. When these had happened, the clerics, laymen and by some other illustrious men led the blessed man down to Rouphinianai[78] near the Apostoleion.[79] He was ordered [by the emperor] to stay in the monastery of the blessed Hypatios.[80] The monks there with their abbot, a man virtuous in everything and possessing the grace of God, received him with great joy because he was a disciple of Christ. And, from that hour they did not shut the door of the monastery because of the multitude of those streaming in, some of them natives, some others from the all-blessed Constantinople. The monks were accepting everyone kindly and willingly and received many offerings. They provided food in abundance so that that monastery became like the tabernacle of Abraham. For they received almost everyone whether they were worthy of that or not, as if they were angels. After they confined the blessed man in a triclinium high-up, they asked him to pray for the salvation of the world and of themselves, and offered every service to him and to those with him without hesitation because of the remuneration promised by God for every good deed.

37. Many possessed by impure spirits; epileptics, sick people and paralytics were staying there. They asked to be cured by God through His servant Auxentios and were healed. When a certain wife of a *comes* heard about the blessed man, she hurried to come and to venerate him. She came from Chalcedon in a litter, and when she approached the Apostoleion, she got down from the litter and started walking to the monastery. When she was about[81] to go up where the blessed man was, she tore her clothes and took off her jewelry. She began to shout: "What is between you and me, Auxentios the worm foot? I was well hidden in her entrails, and look, you took me out after twenty years. I came in when she was twelve years old and you separate me from her against [my] will." [Auxentios] rebuked the impure spirit and ordered that it may be silent and may not penetrate into the creature [again]. He beseeched God to take

pity on her. He gave her[82] from the holy oil and asked her to fast for forty days and [that] Christ would let [her] go healthy, having healed her through the prayers of [Auxentios]. [This woman] gave a lot of [money] to the poor and to the monastery of Saint Hypatios.

38. After this, the most pious emperor [Marcian] sent a *dromon*[83] from Hebdomon where he had his temporary residence and ordered that the blessed man be brought to him. When [the emperor] saw that [Auxentios'] body was entirely exhausted from ascesis, he was filled by reverence towards him and said to him: "I know that you are a servant of God, *kyr* Auxentios, and you ought to agree with the Holy and Ecumenical Synod so that you may not be a cause of a scandal together with those who do not want to accept it." [Auxentios] replied to him: "Who am I, the dead dog? Your rule orders that I should be counted with [your] shepherds but I require shepherding and need to be taught." The emperor, after talking with him for a long time, told him: "Consider what is beneficial and do not cause us sorrow, since we also have called this Synod not inappropriately but appropriately for the union and not for the destruction of the most holy Church." [The emperor], having said this and having asked for his blessing, let him go.

39. And so, the blessed man came to the monastery of Saint Hypatios in Rouphinianai. When he saw the great multitude that had come there to him, he began to admonish everyone to abstain from spectacles, since they were the cause of licentiousness, adultery and false testimonies and from everything which was forbidden and displeasing to God. [He also admonished them] to believe faithfully in the holy and consubstantial Trinity and to confess that our Lord Jesus Christ has incarnated from the Holy Spirit and the Virgin Mary the Mother of God and to frequent the most holy churches in the psalms, hymns and spiritual chants. Some from the crowd who were

feverish and shuddering approached and became healthy, since they were worthy of the touch of his hand. It was reported to [Auxentios] that a certain newly wedded girl who had been seized in the bridal chamber by an impure spirit had come there pulling out her hair and eating herself. Having ordered her to come up, he was filled with tears and said: "Oh the impure phalanx of yours, who is always plotting against human race! Be thou silenced evil spirit and come out of the creature of God quietly without harming her." And so, when the girl went to sleep,[84] the demon was driven away. And then she stood up and went away to her home healthy.

40. When the emperor again ordered [Auxentios] to be brought before him, he asked him whether he accepted the Holy Synod and if he would be in communion with the Church. The blessed man said: "How can I be in communion [with the Church], if the Virgin is not professed to be the Mother of God?" And the emperor said to him: "If you examine what has been well established by the Synod and what has been confirmed for the destruction of the remaining heresies, do you also agree [to these decisions]?" The blessed man answered: "If it did not try to interfere with the Holy Synod [of Nikaia] [attempting to] overthrow the Creed of faith of the 318 fathers of that Synod, but confessed that the economy of Christ our Savior is perfect, and did not take away the epithet *Theotokos* for the Virgin, I am in communion and agree with [the decisions of this Synod], rendering thanks to God and to your piety." When the emperor heard these, he kissed his venerable head and ordered that he should be taken with great honor to the great and holy Church [of Saint Sophia]. A great multitude of people was accompanying him. The emperor informed the archbishop of Constantinople about what [Auxentios] had said and ordered that everything which the Holy Synod determined should be read to him in public.

41. And when [Auxentios] read the acts [of the Synod] with precise inquiry, he was convinced that it was according to the will of God that the Holy Synod confirmed that the teachings coming from the folly of Nestorios and those coming from the obvious madness of Eutyches for the corruption of the many were blasphemous. [Indeed, the Synod of Nikaia], on the one hand, was directed against those who were denying the nature of the only Son of God and this [Synod here], on the other hand, [is directed] against those who are refuting the economy [of Christ] that the Son of God being God from God is coeternal and consubstantial without beginning as His Father and has incarnated in the last days and has been united with our nature immutably, unconfusedly, indivisibly. For, some mad people dared to corrupt the Savior's economy for us and thought that His incarnation was an imagination. Some others blathered that a certain celestial body had brought down the Lord [to earth]. Others were suggesting that the two natures had been mixed and confused and others were blathering that the divine [nature of Christ] had undergone a change and the rest were refusing to call the Virgin the Mother of God. The holy fathers in this great and ecumenical Synod [of Chalcedon] refuted the heresies of all those who had been mentioned above not on the basis of their own syllogisms but based on the Holy Scriptures and on the divine teachers who had preceded them and ratified the great mystery of faith and confirmed that the one and the only Son of God is inviolable concerning His own nature, according to the Creed of the 318 Holy Fathers [of Nikaia]. For this is what the Arians[85] are refuting, [against whom] the synod in Nikaia was directed, and the following synod of the 150 fathers in Constantinople was directed against the Macedonians.[86] [The 150 fathers] confirmed [the Synod of Constantinople], which provided refutation based on the scriptural testimony against [the Macedonians], who were fighting against the Holy Spirit. [On the other hand, the

Synod of Chalcedon is] against those who were denying the economy of our Savior Jesus Christ, blathering that [Christ] had incarnated in appearance and not in truth or that He was a mere man born from the holy Virgin Mary the Mother of God. They tried to refute them based on the testimony of the Holy Scriptures and on the synodal epistles of the most blessed Cyril of Alexandria[87] and of the most holy archbishop of Rome Leo[88] and of everybody like them. And on the basis of all those [testimonies] they agreed with the confession of Apostle Peter that is "You are Christ, the Son of the living God,"[89] and erected suitably a high column against the heretics for the confirmation of the sound dogma.

42. [The fathers in Chalcedon] stand opposed to those who attempt to divide the mystery of the economy into two sons and they expel those who dare to say that the divinity of the only Son of God is passible from the holy assembly and they withstand those who invented a confusion or a commixture of the two natures of Christ. And, they drive out [from the Church] those who claim erroneously that the form of the servant, which [Christ] took from us, is either celestial or of another essence. And [the fathers] anathematize those who relate that there had been two natures of the Lord before the union and one after the union. They confess in one accord that the Son our Lord Jesus Christ is one and the same, perfect in divinity and perfect in humanity and that He Himself is truly God and man [composed] of a rational spirit and a body and that [the same Christ] is consubstantial with the Father with regard to His divinity and consubstantial with us [but] without sin with regard to His humanity. [And they confess] that He has been born centuries before from the Father with regard to His divinity and that He suffered for us, the human beings, and for our salvation, [having been born] from the Virgin Mary the Mother of God with regard to His humanity. [They also confess] that the same Lord Jesus Christ is known in two natures

unconfusedly, immutably, indivisibly and venerated by all the pious faithfully because Saint John writes at the beginning of his Gospel: "In the beginning there was the Word and the Word was with God and the Word was God."[90] And, Saint Matthew [says], "The book of the generation of Jesus Christ, the son of David, the son of Abraham,"[91] and the holy fathers after them, teaching the divine and the human nature of the one Son of God, have handed down the same [Creed to us], as the divine Paul also says: "Paul, a servant of Jesus Christ called [to be] an apostle, appointed for the Gospel of God, which was promised afore through His prophets in the Holy Scriptures concerning His Son, who had come into being from the seed of David according to the flesh, being declared the Son of God with power according to the Spirit of holiness, Jesus Christ our Lord by the resurrection of the dead."[92] He says again respectfully: "Since the death [came] through a man, the resurrection of the dead [will come] through a man."[93] And he added, interpreting these: "For, as in Adam, everyone dies alike, even so in Christ everybody shall be made alive."[94] So, the blessed man accepted these with a divine conviction and agreed them with a spiritual understanding and went away to Rouphinianai. We should not reproach or calumniate this Holy Synod out of ignorance, but rather, recognizing what is clear and true, we should accept it.

43. When the holy fathers clarified and defined these [dogmas] in the Synod in one accord and each one went home, the blessed man did not want to return to the mountain [of Oxeia], but asked those who were with him to carry him to another [mountain] named Skopa,[95] which was steeper and higher and closer to Rouphinianai. So, he fulfilled his wish according to the previous habit, when they brought him up with the brethren from the monastery in which he spent time with psalms, hymns and spiritual chants. They made a wooden cage and confined [him in there] like a high

flying bird, leaving only a window so that those who came to him could talk with him according to the previous custom. Having blessed them and having embraced each one of them, he let them go. Having been left[96] as a lonely sparrow on a rooftop,[97] he rendered thanks to the Lord according to his usual calmness and glorification.

44. We believe that it is not inappropriate but rather useful to narrate partially his temptations by the impure spirits which happened to him [on Mount Skopa]. When he was praying one night, the demons came in a vast multitude, took different shapes, hit him, roared at and threatened him, but they did not succeed in tempting his mind. And so, having stricken him with blows, they tried to throw him out[98] through the window with much force. Making noise and confusing themselves rather than him, they shouted with unintelligible sounds: "What are you doing in our desert? Go away from our place!" But the blessed man endured [these temptations] bravely and rendered them, having made the mark of the holy cross against them. And when the morning came, by God's will, many monks and laymen arrived from the often-mentioned *emporium* of Rouphinianai and from the monastery there in order to be blessed and enjoy his most pleasant discussion. When he opened the window to them with difficulty because of the great suffering [caused] by the impure spirits and addressed them with admonishing words, they asked the cause of his great weakness. When he said that it was not a bodily affliction but a diabolical action, those present having learnt [that], were relieved. After they asked for an offering, they went away. Especially, those from the monastery [of Rouphinianai] came to his visit more often. So that the story may not become too lengthy, we have renounced to relate the other temptations happened to him in the previous mountain and on [Skopa]. 'For Satan having transformed himself into an angel of light,' as the Apostle says,[99] he believed that he would deceive [Auxentios], but the blessed man was not easily deceived, rather

he was very experienced [thanks to his knowledge] of the teaching of the Holy Scriptures.

45. He was gentle and consolatory to those who came to [him] from the glorious Constantinople and to the other locals more than anyone and the excellence of his words was inviting everyone and his fame attracted those [living] far away. And so, according to the custom, after the third hour he let those go who had come to him in the morning, and [he let] those [who had come] later [go] after the sixth hour. He did not let those who had gathered to sit in laziness, but rather [he asked them] to be with him while he was reading or praying inside [his cage]. For a multitude was gathering around him continuously, especially from [the *emporium* of] Rouphininianai and from the rest of the *emporia*,[100] so that they might benefit from his cure, which those who were suffering and sick regularly enjoyed. For many who were possessed by the demons were healed by the grace of the Lord Jesus Christ, while [Auxentios] was there and as the same goes, everyday they were healed.

46. And so, he was composing some very pleasant and useful *troparia*[101] made out of two or three [scriptural] sayings with a very simple and plain style and asked everyone to sing them. After they had sung the first [*troparion*] many times in succession, on the orders of the blessed man, they began with the second, and then after the second they went to the third and to the others in their order. And so, it is fitting to include in the account the sayings of these [*troparia*] for the benefit of the readers. These are the following: '*The poor and the needy, we praise you, Lord. Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, who spoke through His prophets.* And after this: *Heavenly armies send up a chant, and we who are on earth [send] our glorification. Holy, holy, holy Lord! Heaven and earth is full of your glory.* And then: *The Creator of all, you said and we were born. You ordered and we were created. You*

have given an order and it will not fade away. Our Savior, we thank you. And again: *The Lord of the powers, you suffered and you were resurrected. You appeared and you ascended [to heaven]. You come to judge the world. Have pity on us and save us.* And again: *We fall to your feet with a distressed spirit, and we beg you, Savior of the world. For you are the God of those repenting.* And again: *You, who preside over the Cherubim and have opened the skies, have pity on us and save us.* And then: *Oh, rejoice you just in the Lord who intercedes for us! Glory to you, Lord, the God of the saints.'*

47. And so, the multitude of those present who were both poor and rich men and women slaves and freedmen were singing these harmoniously and followed the simple music which was composed by the blessed man.[102] The ones [stayed] until the third hour and left with a spiritual joy and the others stayed even until the sixth hour. And then, in the end, he himself addressed to them the hymn of the three children, Ananias, Azarias and Misail, who are [mentioned] in the [sayings of] prophet Daniel:[103] "All you, works of the Lord, bless you the Lord." And everyone answered: "Praise and exalt him in eternity." After the singing of the hymns was finished, with his gracious way of talking, he said to those present:

48. "Since we consume our body all the time in the crafts and business for the acquisition of what is necessary for living, we should devote a certain part [of our time] for the [acquisition of] the spiritual things in the singing of hymns, so that Lord Jesus Christ may edify our works. And so, it is necessary to purify our intellect which has become indurate and insensible, so that it cannot even perceive or understand the teaching of the Holy Scripture. [We should have] the pious thinking and before that the fear of God as a guide, which achieves through constant prayer that [the intellect] abandons the earthly and perishable and pays attention to the heavenly and

incorruptible. For the one who has a clear-sighted soul and whose intellect is educated does not only ask his bodily eyes to watch the visible, but also [asks the eyes] of his soul to pay attention to the understanding of the invisible. He sees the essence of those which are perceived and believed without making a mistake. He escapes the misleading and miserable attachment to life and educates precisely his senses in order to distinguish the good from the bad. For people lapsed towards bodily desires and the soulless material of the money through their greed, since they have distanced themselves from the pursuit and the care concerning the truly good. And they have put all their efforts [to the pleasing] of their throats and their stomachs, for which reason the original Fall happened to us. And so, if we withdraw from these, we will elevate our souls to more divine things and we will enjoy that magnificence which has been elevated beyond the skies above. [This magnificence] is promised to all those chosen. We will not suffer anything bad from bodily desire, but we will be worthy of the eternal good. For God created us with free will and not subject to any external necessity, but [we are able to] choose what is pleasing to us with our own free will."

49. "Fooled by fraud, we brought on [ourselves] this misfortune which now dominates mankind and has not come from God because God did not create death nor is He pleased at the perdition of the living beings, but in a certain way we human beings became the creators of evil. For the sunlight belongs to everyone in common who is able to see. If one wishes so, he may renounce the gift of light having closed his eyes. [This would happen] not because the sun caused the darkness in him, but because the one who turned away from the sunlight willingly brought on himself the darkness, as if somebody who builds a house for himself would not make any opening for the light. Thus, he renders the house dark. In the same way, although we possess the beauty and the good in our nature, we invent new things against nature and create the temptation

of evil willingly by turning away from good. For there is no evil to be seen in the nature of the beings except the case that it is added from outside, if one considers it in its own substance. Every creature of God is good, and everything which God created is very good.[104] But, since in the way that has been said, sinning was invented for our lives and as a consequence a great evil was thrown upon us from a small pretext, so that the God-like beauty of our soul which was created in imitation of the archetype grew black like iron by the poison of Evil. Our own nature which was done in imitation of grace no longer survives,[105] but it has been transformed into the extreme of sin, so that we have lost the gift of immortality [arising from the imitation of the prototype]. [For this reason] we must revert with great haste from dead deeds to the works of life through repentance, so that we may receive [back] our own nature from the generosity of God. If we clean up the dirt from us, which originates from evil, and if we clear the beauty in our soul, which has been covered, then the kingdom of God will be within us. For the Lord said that 'the kingdom of God is within you.'"[106]

50. Saying this, [Auxentios] shows that the good of God has not been separated from our nature, neither is it found somewhere far from those who choose to look for it,[107] but it is in each one of us. It is ignored and escapes notice when it is suffocated by the cares of life, and [on the contrary] it is found and understood when we turn our intellect to that [good] alone. This is also what the Lord suggests to us in the Gospels in the [story] of the quest for the lost drachma.[108] If we search for the hidden and lost drachma by kindling the lamp of our intellect, we will find it surely under the dung. As dung we should understand the flesh's sordidness. When this is swept away and cleansed through the [proper] care of life, what is pursued will become manifest. And when the soul which is a widow being deprived of good finds what she had lost, she rejoices in unspeakable joy and calls together her neighbors, her own powers, to share

this happiness, [and says] through the senses: 'Rejoice with me, for I have found the drachma that I had lost. This is something in the image of God, which I had lost because of my sins and regained through repentance.' If this is the meaning of the finding of what was being sought [that is] the recovery of the divine image which is now covered by the dirt of the flesh, we should haste to become that which Adam was during his first life. He was not covered by dead skins and he reflected the glory of the Lord with an unveiled and most frank face. So, if we take the contrary way from which we have found ourselves out of paradise, from where we have been expelled together with our forefather, we may return to the ancient bliss. For back then, a pleasure, which was introduced by fraud, started the fall. Now, on the contrary, the purity of life, [achieved] through [the following] of the teachings of Christ and b the carrying out of pious deeds, restores us there again. But paradise belongs to the living and is a pure dwelling. We, on the contrary, are made of flesh and are mortal and filthy on account of our sins, and those who are being held by the tyranny of death cannot be in the country of [the living]. [For these reasons,] it is necessary to find a certain way and method in order to escape the domination [of death] and acquire a way of living that does not fear this tyranny, so that we may enjoy the eternal goods in Christ.

51. When the blessed Auxentios had said this and much more to the multitude of those who had gathered, not only men but also women, the majority [of them], affected by a divine love, wanted to renounce the vanity of the worldly and wretched affairs and approach the Lord Christ through [Auxentios]. But he enjoined them to amend their way of life and take care of the things present with great precision and examination and not to return to the weak and beggarly elements of the world[109] like dogs [do] to their own vomit,[110] now yearning after good and later losing their enthusiasm. It is

necessary that the one who wishes to achieve this should be like somebody who has already died,[111] striking[112] every bodily pleasure. And so, when the bread was distributed according to the custom of the former mountain, [Auxentios] let everyone go. Some people, arming themselves with a firm reasoning, stayed there and contented themselves with the offering that was distributed every day. For if a certain man decided to bring something [to Auxentios], the blessed man did not accept it, with the exception of olive oil and wax, but ordered that it be given to the baker, who made the distribution of the offering. For a great number of people who were suffering and poor were dwelling there being fed thanks to the philanthropy of those who came [to see Auxentios]. [Auxentios] suffered a great trouble and toil by those who were possessed by demons. [Through the prayers of Auxentios] the Lord healed some of them, not everyone, but those who were worthy [of it]. The one reading or listening should truly know that [Auxentios] was not concerned with money. [For] after his death, the baker was owed more than a hundred *nomismata* which a certain Christ-loving and pious man paid upon the request of [Auxentios'] successor and disciple, about whom we will tell later.

52. Some people, jealous of his pious life, were bothering him, since they requested that [Auxentios] might instruct and invest [them] with the monastic habit. And so, [Auxentios], gave [to those asking] a woolen or leather tunic taken from those which he was wearing and prayed: "Go brother where the Lord will lead you." A certain Basileios among those dwelling [at Skopa] asked for the same thing. Since the blessed man was generous and full of love for his brothers, he blessed him, gave the woolen skin he was wearing and let him go. [Basileios] left [Skopa] for a mountain lying more than twenty miles away, had a cell built [for himself] and settled there. After some time, the demons came to [Basileios] and attacked him so strongly that they almost

caused his death. When the people from the nearby villages who were pasturing their animals came to [Basileios], had called him many times and did not obtain his usual blessing, they forced the window of the cell open and saw him lying speechless and face down. Since they thought he had died, they hurried down and reported this to their relatives and friends, who came up and found him almost dead, entirely unable to speak, with only a thin breath coming out of his mouth. When they saw that his body was wounded, they quickly brought a carriage [on which] they placed him and carried him to the blessed Auxentios. [Auxentios], who at the ninth hour looked down from the window [of his cage], saw him and said with a loud voice: "My brother Basileios!" When he had called [Basileios] a second time and he had not heard him, he cried out aloud for a third time: "I am talking to you, brother Basileios." When [Basileios] sat upright quickly, [Auxentios] said to him: "Stand up, take power against the Devil, and do not fear the evil and impure demons any more." And when [Basileios] stood up, [Auxentios] asked him to partake of the venerable body and the life-giving blood of our Lord Jesus Christ, and to return immediately to his place. [Basileios] went away and was not tempted any longer in such a way. After he had practiced asceticism for three years excellently, he departed from this life in peace.

53. But after [Basileios] had come, [Auxentios] said to those present, monks, laymen and all the others: "My dear brethren, the demons who had a grudge human beings are trying by every means to become an obstacle [in our effort to carry out] good deeds, especially [in our effort to achieve] moderation and self-control, humility and beneficence [during our] prayer and silence, [in our effort to achieve] endurance and forbearance, peace and patience, and [and when we try to show] love to our neighbor, which is the greatest of all [deeds]. For, [the demons] display to those who want to be temperate inappropriate visions and bodily temptations. In like manner [they show]

the desires of the belly to those who [want to achieve] self-control, [and they inspire] vainglory to those who want to be humble. [They instill] to those who want to be charitable the care of their relatives. [The demons bring to the mind of] those who pray and seek peace confusion and a multitude of their former affairs. [They] offer to those who try to achieve endurance and forbearance negligence, cowardice and all their vice. [The demons offer to those who try to achieve] peace and patience grudge, through which they destroy the love in Christ and in short attempt to destroy all the fruits of the Holy Spirit, which the Apostle enumerates,[113] by [setting against them] their opposites, after they have achieved to instill the hatred towards our neighbors. But those who are fortified with the grace of our Savior Jesus Christ stand firm. Hence, we should not be surprised when they attack us [physically] with blows. For, when they cannot [achieve their goals] through the thoughts and through the other bodily passions, they come in person and try to cause fear to the ascetics."

54. "The sign of the cross renders them often inactive and they lament for their defeat. They cry aloud and go away. Let us not surrender and they will be put to shame. Let us resist and they will be beaten. We will call upon the Lord and all their designs will be brought to naught. For the life of every Christian who has chosen to live according to the injunctions of our Savior is a race course, a struggle and martyrdom, especially [the life] of the solitary.[114] As the Apostle [Paul] says: 'Our struggle is not against blood and flesh, but against authorities, against powers, against the rulers of the darkness, against the spirits of evil.'[115] I recommend you wear the panoply of God so that you may be able to oppose the deceits of the Devil and, as [Paul] teaches[116] us, to possess the shield of faith, the helmet of the salvation, and the sword of the [Holy] Spirit so that you may resist the invisible thoughts through such invisible and unconquerable arms, and through those [arms] our enemies. As [Paul] says:[117] 'casting

down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,' who always defeats the diabolical temerity in our weakness and does not allow us to be tempted [by the Devil] to an extent greater than we can bear, but lets us break free through forbearance, we [are able to] endure [temptation]. For without His help we are weak, deprived of strength, and it is easier to conquer [us] than almost every bird and beast. However, when we become worthy of His aid the magnitude of His compassion renders [us who are] weak powerful, [we] dishonored [become] honored, [we] earthly [become] celestial, [we] mortal [become] immortal, and we become the heirs of the eternal kingdom."

55. Those who truly listened to [Auxentios] benefited [from his sayings] and went down [the mountain]. They rejoiced and rendered thanks to Jesus Christ our Lord of the whole world. The blessed man also recommended that [people] abstain from work not only on Sundays but also on Fridays, every week, if possible, especially those who had the means. [He recommended that] they fast and pray [on Fridays], on account of our Savior's Passion, and feast and partake of the sacraments [on Sundays], on account of His Resurrection. So, if it happened at some time that he or his successor, about whom we will tell later, had workers [working on] a construction, [Auxentios] ordered them not to work on those two days and provided both food and wages [for them] on Fridays and only food on Sundays. On the dawn of Saturdays, the father who was keeping night vigil ordered those who lived there together with those who happened to be [at Skopa] to stay up [with him].

56. When during one of the vigils [Auxentios] was praying inside [his cage] and the rest [of the people] were keeping vigil outside according to the custom, the blessed man opened the window, and said three times 'Blessed be the Lord' and sighed

vehemently. [Then,] he leant his head and said: "My children! Our father Symeon,[118] the light in the East, has fallen asleep." As [the people there] did not hear what [Auxentios] said because they were chanting, the blessed man wept for a long time. When they finished [chanting], he said again: "Our holy father Symeon who is the column and foundation of the truth passed away and his unblemished and pure soul did not consider it unworthy to come and embrace me, who am useless and filthy." When [the people there] heard this, they were greatly afraid, and did not dare to reply but they rather kept silence, having recorded the hour and the night when these were said. When after a few days the report concerning the [death of Saint Symeon] reached the most pious emperor Leo [I][119] during his reign and it became known to everyone, those who had heard [Auxentios on the night of the vigil] made an inquiry and found out that what the holy man had said was true. He had foretold [the death of St Symeon before the arrival of the news] by a revelation thanks to divine grace. And so, greatly impressed and praising God, they were taught, by this too, that everything was possible to God.

57. Let no one doubt that what we have related [here] is accurate and not the product of guesswork, [since the author] has learned these from one of [Auxentios'] servants. The man who informed us about this [event] spoke a barbaric language, since he came from Mysia,[120] but had a most pious mind. He was a disciple of the blessed Auxentios and was not partaking of wine, nor of oil, neither of anything boiled, nor of fruits [but consumed] nothing other than bread, water and unboiled seeds. And these he [did not consume] to satiety. He was praying almost the entire night and making small crosses from pods during the day, which were very beautiful. Those who came up [to visit Auxentios] took them away with them as blessings. [This man] who succeeded

[Auxentios] in both the blessed man's attitude and position after his death revealed these to us with his own mouth.

58. When many gathered again and were singing hymns according to the aforementioned customary rule, the most blessed Auxentios opened the window [of his cage] and finished the prayer as usual. [At which point] one man among those present said: "I beg you, my lord, bless me and pray [for me] because I lost the sheep I receive each month as a wage and I am therefore lacking the month's wage." This man used to bring[121] meat to Auxentios. The blessed man smiled at these and answered: "Are you telling this to me because I am accustomed to prophesize or because I possess flocks?" And the other said: "No, I fall to your feet so that you may pray and [the sheep] be found." Then, the blessed man quickly dispersed [the crowd] and called with a loud voice, as was his nature, a certain Alypos. As it was found that two [were bearing] the same name, [Auxentios] said: "I am talking to you who stand to the left. I know that you did not steal the sheep but found it. Go on and give [the sheep] back. For, this man who lost it will give six *folleis* for expenses so that you may get together." The man did what [Auxentios] ordered him to do, and [the other] rendered thanks to the Lord who performed great, unsearchable, honourable, admirable, and unaccountable things through His saints, after he had received the sheep.

59. One day, when a multitude of people from the country and the city had gathered and Auxentios was discussing the things aiming at salvation, a peasant came and saluted him with these words: "Your good day, my lord." When [Auxentios] smiled politely -for he was truly graceful- and said "Have a good time!" those present laughed to themselves. But [Auxentios] said to them: "It is in the scriptures my brethren: 'Answer not a fool according to his folly.'[122] If he had said 'Bless!' he would have heard: 'May the Lord bless you,' according to our custom. For, He is the one

who receives the honour through His own servants and returns to each the recompense by His grace. When [the man] greeted me 'My good day,' he received 'Good time,' in return." Thus, after he had corrected not only the one who had erred, but also everyone else, he went to [his cage] again and rested.

60. As the grace of our Saviour Jesus Christ assisted [Auxentios], many who were possessed by demons ran to him. Some [came] willingly and received a cure from him while some were led by others unwillingly. Giving them holy oil from the holy relics to drink and ordering them to fast with intensive prayer and pure faith, especially on Wednesdays and on Fridays, he healed them and let them go. Meanwhile, Auxentios detected and severely reproached some people who pretended to be possessed by demons for a shameful profit. He said to them: "If you had not received the gift of the Holy Spirit you would have come under the domination of an incurable demon."

61. A certain woman, named Eleuthera,[123] of an illustrious family, who had become even more famous by being a *koubikularia*[124] of the most pious Pulcheria,[125] often came [to Auxentios], as everyone else, and enjoyed [his] prayers. Since she was affected by God's love, she offered the holy relics she possessed to the blessed man. Then, she begged him to teach her the monastic life so that she might distance herself from material things. When [Auxentios] obviously postponed the fulfilment of [her request] and said that she could also please God by her good conduct and her benefactions in [her worldly] life, the woman did not stop troubling [Auxentios] in her effort to achieve [her wish]. As [Auxentios] [finally] paid attention to her insistent stance and blameless piety with his clear sight, he allowed [Eleuthera] through the will of God who wants everyone to be saved to dwell at the estate[126] found on the plain, named Gyreta,[127] which is one mile away [from Skopa] and to study the Holy Scriptures. As [Eleuthera] delighted in the Lord and gladly bore all bodily pain thanks

to the grace which God the Father[128] bestowed [upon her], another woman named Kosmia, the wife of a certain *pentepitropos*,[129] having been left [alone], also asked [Auxentios] that she may live with [Eleuthera] in order to distance herself from corruption. When after many admonitions [Auxentios] did not succeed in persuading her to marry and her relatives had achieved nothing, in spite of their threats, [but Kosmia] persisted in her love for God, the blessed man paid attention to her and allowed her to live with [Eleuthera]. Also, the wife of a certain beast trainer having abandoned everything and begging for her salvation, asked the holy man not to throw her out. After he had instructed her for a long time, he ordered that a church should first be erected, as the *Life* shows below, and that she be admitted [to the monastery]. Not much later, [Auxentios] gave them clothes which were truly ascetic and dressed them in woollen tunics and with great capes, so that one felt ashamed at the mere sight of such a sad aspect. For this was the first time that such clothes had been seen in those areas.

62. Later, other women also joined the establishment. Some were led by noble parents in order to preserve their virginity and some others renounced the Devil [by abandoning] the humiliation of [acting in] the theatre. In a short time more than seventy [nuns] had gathered, [something that] led [Auxentios] to build a church for them. And so, [Auxentios] was always summoning them on Fridays and on Sundays and was preaching to them virginity and chastity. He admonished them to completely forget the pleasures of life, since the goods promised [by God] were sweeter and incomparable [to these], and not to be seduced by the pleasures of the flesh: "For although the creator gave us a nature inclined to marriage he also provided us with a better choice, or rather He has given greater honour to 'better' than to 'good.' Instead of physical marriage, to which belongs [the saying]: 'Be fruitful, multiply and

replenish the earth,'[130] and opposed to which there is widowhood, childlessness and the repulsiveness of the husband together with the intolerable slavery [of such a wedlock], we choose a marriage which is mystical, miraculous and without widowhood, since we unite with a bridegroom who is immortal and beautiful, instead of [wedding] the sons of men. So, one should not look for a handsome man among those who dwell on earth, since there is no beauty greater than that of the Son of God. And if[131] the wealth and the glory of a man are conspicuous, then who is wealthier than the one who rules the heaven and the earth and who gives life? And if the bridegroom is of a glorious family, then who is more glorious than the king of the angels? If the husband is wise and admirable, who is wiser than the creator of everything visible and invisible? Is [not] the union with Him an unspeakable joy for those [women] betrothed [to Him] and an inevitable punishment for those abandoning [Him]? In this betrothal there is no carnal pleasure but there is [the joy coming from] all virtues, good deeds and concord along with the courage[132] [issuing] from fasting and keeping night vigils."

63. "So, it is necessary to be very sober because the women who are troubled by desire while living in the world have the cure at hand through the lawful coupling, whereas for virgins and chaste women who tend towards pleasure, the disaster is great and the fall is heavy [to bear]. The struggle for chastity is great because its crown is also great. But the reward is equal to and even greater than the effort. So, if you do not surrender yourselves to laziness or to vain labour, a pleasure will wait in your limbs. Listen to me[133] [and learn] that the pleasure of the sin is very short while the evil of the punishment is eternal. Let it go away from us! For [you] are betrothed to a heavenly bridegroom, Christ. You who are virgins yourselves [marry] a pure virgin.[134] So set upon your senses treasure keepers by your thoughts and always carry out the

orders of Christ for the sanctification of your virginity and chastity, lest the plunderers of these [virtues] should come up through the windows of [your] glance, [lest they] enter easily through your hearing by cheating your mind, the gate-keeper, and [lest they] rob your chastity treacherously and make your virginity more miserable than the worst widowhood by having laid open [the gates of] virginity. For this sin is heavy and burdensome to those who commit it because it is not the same crime to tear a tunic and a purple garment, [nor] to break the image of an emperor and that of a layman. For virgins are the images of God, since they have inscribed His [picture] in their thoughts, and attacking them is an attempt of a tyrannical madness. For this reason, the corruption of a woman who has chosen to be a virgin is worse than that of a prostitute. The licentiousness of the prostitute is not the same as that of Christ's bride. Nor is the theft of a [simple] silver vessel equal to that of a holy vessel. The virgin is a holy vessel and a purple garment which cannot be worn by any other except the Lord and king of the whole world."

64. "If a lawful marriage troubles you, listen to the misfortunes of [marriage] and the sentences against Eve. You have been liberated of those, since you are released through your virginity from enduring unfounded suspicions, from putting up with the crimes of a fornicating husband who has the power to forbid you to go out of the house [even] for business, and from being commanded while suffering vicissitudes.[135] [You are released from] being the object of jealousy, [from being] looked down upon before you give birth, in the same way an unmarried woman who gives birth is. [You will be asked:] 'Why is the baby not male but female?' If it is male: 'but why is it not beautiful?' If it is beautiful, there is [even] more concern. Before one ceases feeding [the child] with milk, there [begins already] a great struggle concerning its upbringing. When [the child] has grown up, [one is concerned] that he does not become sick. If he

becomes sick, that he does not die. If he does not die, the effort is greater because he is alive. [One is concerned] that his education may be good, that he may not turn out to be a bad person, that he may not be ruined by any [evil] people, that he may not be lost together with people that are good-for-nothing, that he may not be wounded by beasts, and that he may not be found wanting while he is considered for promotion. [The parents wonder] how they will provide the necessities for [their offspring], how they will find the gifts necessary for [their child's] marriage, how they will meet the expenses needed to assure [their child] respectable living standards, how they will be able to maintain[136] their servants and those[137] in charge of the harder labour, not to mention the [troubles women go through on account of the] pains of pregnancy and the other natural needs. Indeed, according to the divine Apostle [Paul],[138] 'the unmarried woman careth for the things of the Lord,' since she has been released from all of these [worries] and adorned by sole incorruption which Jesus, being also capable of helping us endure [temptation] and increase our pious hopes, has given and created. So, remain steady in the vocation to which you have been called so that you may present [yourselves] to Christ as chaste virgins and become worthy of the eternal goods, by the grace of the One who has called you to His kingdom and glory."

65. When [Auxentios] finished his preaching and prayed, he entrusted [the nuns of the monastery in Gyreta] to Christ. After he had asked everybody to come to a litany, he made a liturgy on the next day and consecrated the area around [the monastery] with hymns. When he came to the monastery and prayed for a long time together with the multitude of people following [him], he went up to the mountain. He fell sick after three days and died after another ten [days].

66. A great number of worthy and pious men, both from the clergy and from the near-by monasteries gathered together with some important laymen and buried him on the

fourteenth of February. Some wanted to place his precious remains in the church of the Holy Apostles, especially those from the monastery of Saint Hypatios where [Auxentios] had spent time on his way to the Council [of Chalcedon]. Some others [wanted to place his body] in the church of Saint Zacharias,[139] which was some miles away, on the estate called Theatrodis.[140] [But the nuns] who had been tonsured by [Auxentios] lamented much and beseeched those present not to separate the father from his children. Then, by the will of God, they buried him in the church built and made into a monastery by [Auxentios] for the salvation of the [nuns living] there. His tomb performs healings even today, through the manifold philanthropy of Christ.

67. Our holy father, a priest, an archimandrite and a great ascetic Auxentios, died during the reign of the Christ-loving Leo [I], on the fourteenth of February and was buried in the aforementioned church for the glory of Christ, our God, glorified in His saints. For he deserves glory along with the Father and with the Holy Spirit, now and always and in eternity. Amen.

CHAPTER THREE

COMMENTARY

[1] A metaphor for the Church. See Lampe, pp. 90- 92.

[2] *lege* κεκμηκότων pro κεκληκότων.

[3] ***hour:*** In this context, hour denotes liturgical hours, which are divisions of time for daily prayers. The liturgical hours are classified as *orthros*, *Minor Hours*, *vespers*, *apodeipnon* and *mesonyktikon*. The *Minor Hours* are composed of the first, third, sixth and ninth hour, which correspond to 6 A.M, 9 A.M, noon and 3 P.M, respectively. The eleventh hour which is mentioned in the present passage (the *Life of Saint Auxentios. PG* 114: 1377-1436. § 1, 1377A) does not belong to the classification of the liturgy of hours. Hence, the eleventh hour mentioned here should be read as *vespers,* which corresponds to evening. The schedule of the liturgical hours is based on the New Testament and was developed during the monastic movements of the fourth century.

[4] Romans 15: 4.

[5] Psalms 80: 11.

[6] **Theodosios II*:*** (408- 50). When Arkadios (395-408) died, Anthemios, the Praetorian Prefect, acted as the regent of Theodosios II until Pulcheria (see note 125) was created Augusta in 414. During the reign of Theodosios II, imperial women like his sister Pulcheria and his wife Eudokia were influential in the court, as well as his civil officials like Anthemios and Chrysaphios, the Grand Chamberlain of Theodosios II. The most important acts of Theodosios II were the fortification of the capital, the foundation of a university in Constantinople and the compilation of the *Codex Theodosianus*. During his reign, individuals like Nestorios and Eutyches (see notes 29-30) who were to be eventually condemned as heretics, exercised power in the court. Theodosios II himself summoned Nestorios to

Constantinople to be ordained as the city's bishop (428-31) and only reluctantly agreed to the decision of the Council of Ephesos (431) concerning the excommunication of Nestorios. On the other hand, Eutyches defended the interests of Alexandria in the court through his godson Chrysaphios. Theodosios convoked the "Robber" Council of Ephesos (449) after Eutyches was excommunicated by a local Synod in Constantinople (448). According to the decisions of the "Robber" Council Eutyches was restored to his former position. See Bury, *LRE* I, pp. 212-35.

[7] ***schola:*** The corps of palace guards who were called *scholarios* (pl. *scholarioi*) closely attached to the emperor. The *schola* existed certainly under Constantine I (324-37) and the institution may be traced back to Diocletian (284-305): See Jones, *LRE* II, pp. 613- 614. The *scholae* were divided into five regiments in the West and seven regiments in the East. The meaning of the *fourth schola* mentioned in the present passage (*Life*, § 2, 1380A) is obscure, since the regiments in the East were divided as the First Scutarii, Second Scutarii, Scutarii Sagitarii, Scutarii Clibanarii, Senior and Junior Gentiles and Junior Armaturae.

[8] ***numerus:*** the title of a regiment. From the fourth century onwards, the word was used as a general term covering military units of all kinds. See Jones, *LRE* II, p. 610.

[9] ***Kloubos*****:** The monastery is known only from this source. See Janin, *CB²*, p. 412; Janin, *GE²,* p. 292.

[10] ***Hebdomon*****:** Present-day Bakırköy. Hebdomon became an important religious center with the building of the churches of Saint John the Evangelist (before 400), Saint John the Baptist (391) and the Prophet Samuel (411). The last two churches were built to receive the relics of the Baptist and Samuel, respectively. After the churches of Saint John the Evangelist and Saint John the Baptist had fallen into ruin in the seventh and eighth centuries, Basil I (867-86) rebuilt them. The former was transformed into a monastery and became the burial place of Basil II (976- 1025). In the thirteenth century the church of Saint John the Baptist was in

ruins. After the relic of Saint John the Baptist was transferred to the monastery *ta Stoudiou* during the reign of Basil I (876-86), there is no mention of the church in the sources, but parts of the church have survived until the present; see *ODB* II, p. 907; Janin, *CB²*, pp. 137-9, 408-11; Berger, *Untersuchungen,* pp. 681-4.

[11] **Sitas:** He is not found in *PLRE.*

[12] **Saint Markianos:** See *BHG* 1032ff. It is doubtful that Saint Markianos had converted from the Novatianist sect (*Life*, § 2, 1380B), but there are studies which corroborate the information in the *Life*. See M. Wallraff, "Markianos –ein Prominenter Konvertit vom Novatianismus zur Orthodoxie" *VC* 52 (1998), pp. 1-29.

[13] **Novatianism**: A Christian sect called after the Roman priest Novatianus (d. 257-8). Novatianus defended the idea that there should be no salvation for the *lapsi*, who had renounced their faith during the Decian persecution (250). Besides the conflict concerning the *lapsi,* Novatians believed that there should be no absolution for those who sinned gravely. Otherwise, Novatians did not differ from the orthodox with respect to their Trinitarian and Christological teachings. Novatians were particularly strong in Africa, Asia Minor and Constantinople. In the fourth century Novatianism began to lose power because the community separated into two on account of a difference in the calculation of Easter, but the sect survived until the seventh century. See *ODB* III, p. 1497, S. L. Greenslade, *Schism in the Early Church,* (2nd ed., London: SCM Press Ltd., 1964), pp. 39-42, 113-15.

[14] ***catholic faith:*** The term *catholic,* used throughout the *Life,* should be regarded as a synonym of *orthodox* and means universal or canonical. See, Lampe, pp. 690-691. The reason why *catholic* and *orthodox* are used interchangeably is that the *Life* is written in a period before the Great Schism (1054), i.e., the split between the Eastern and Western Christendom.

[15] **Anthimos:** The version of the *Life of Saint Auxentios* (*BHG* 201) which was edited by Clugnet also mentions Anthimos. According to the aforementioned *Life,* Anthimos was an *ordinarios,* i.e. a military grade of *dekanoi.* See *PLRE* II*,* pp. 99-100; see note 16.

[16] ***dekanos (pl. dekanoi):*** The term *dekanos* has various meanings, including military, civil and ecclesiastical. A *dekanos* may be a soldier of low rank in the Roman army, or a guardian of the gates of the palace, or a palatine official under the *magister officiorum,* or a hermit under the command of ten other monks who provided for the burials of the city. In this context, *dekanos* should be read as a palatine official. See *ODB* I, p. 601; *PRLE* II*,* pp. 99-100.

[17] ***ordinon:*** Synonym of the terms *ordo* and τάξις**.** See DuCange, *Glossarium*, p. 1052. The term has several meanings as the social order, order of precedence, order of ranks, order of troops and order of dignities. Since this passage refers to ἐν ὀρδίνῳ τοῦ ... παλατίου (*Life*, § 2, 1380B), in this context the term should be related to imperial service. Most probably, *ordinon* mentioned in the present passage means the order of precedence or order of the ranks because the *Theodosian Code* uses the equivalent term *ordo* in the same sense in the laws promulgated against the usurpation of the dignities. The precautions against the usurpation of dignities are also applicable to every rank in imperial service. See *CTh* 6.5.1-2, 6.5.13, pp. 127, 153.

[18] **Hagia Eirene:** Certainly, the church of Hagia Eirene mentioned in the *Life* is identical to Hagia Eirene *to Perama*, which was located between the harbor of Neorion and the Zeugma, northwest of present-day Rüstem Paşa Mosque, because the *Life* describes the church as ἐν τῇ Ἁγίᾳ Εἰρήνῃ τῇ παρὰ θάλασσαν (*Life*, § 2, 1380C). Among the three Hagia Eirene churches in Constantinople, only *to Perama* has the appelation of ἡ πρὸς θάλασσαν in the Synaxaria. See Berger, *Untersuchungen,* p. 449. According to the *Patria, to Perama* was built and accomplished by Saint Markianos: see *Patria* 3.44, p. 234. However, the building was

completed after the death of Saint Markianos (465), which fact brings about certain problems because Auxentios and Anthimos were frequenting the church during the reign of Theodosios II (*Life*, § 2, 1380C). However, *to Perama* was not a novel building of Saint Markianos, but it substituted a preceeding church bearing the same name, which Auxentios and Anthimos should have frequented. See Berger, *Untersuchungen*, pp. 447-449.

[19] ***diakonikon:*** the sacristy in a church where sacred vessels were kept.

[20] ***oikonomos:*** a cleric who was responsible for managing the property, income and expenditure of a religious foundation. Some of the *oikonomoi* (pl. of *oikonomos*) were responsible for administrating large public churches of Constantinople as the *Life* displays concerning Saint Markianos. *Life*, § 2, 1380B; see note 12.

[21] ***kyr:*** The term means lord, master or sir. See *LSJ*, p. 1013; Sophocles, p. 699. Byzantines generally used the term to pay respect to a distinguished person. The term was also used to honor a holy man or an archimandrite. Thus, patron-client relations between a leading monk and his followers were stressed. See Daniel Caner, *Wandering, Begging Monks: Spiritual Authority and the Promotion of Monasticism in Late Antiquity,* (Berkeley, Los Angeles, London: University of California Press, 2002), pp. 217-219. The *Life* uses the term mostly in the latter sense. For example, Saint Auxentios who was a follower of Saint John, a monk from Hebdomon, calls him *kyr.* Saint Auxentios is also called *kyr* by his followers who came to Mount Oxeia benefit from him. However, there are also cases where the *Life* uses the term in the previous sense. For example, in a passage which relates the period before Saint Auxentios had renounced a certain servant who was about to prepare a drink for Auxentios and other notables calls him also *kyr. Life*, § 3, 1380C; § 4, 1381C, § 14 1388C.

[22] Cf. John 2.

[23] Numbers 23: 11.

[24] The phrase τῶν ποδῶν σου is a form of obtestation. See Sophocles, p. 913.

[25] Psalms 34: 10. Migne identifies the citation with Psalms 14: 10. Since Psalms 14:10 does not fit the present passage (*Life*, § 6, 1381D), I corrected it as Psalms 34:10. See *Septuaginta* II, p.34.

[26] ***Battopolion:*** Probably a misspelling of *blattopoleion,* i.e., a market where purple cloths were sold. The location of the market is unknown. See Janin, *CB²,* pp. 99-100, 301.

[27] **Saint Serapion*:*** Serapion Sindonites. The *Life of Saint Serapion* is included in the *Lausiac History* of Palladius. Saint Serapion was an Egyptian anchorite. While he was spending his life in his cell, he decided to travel the world. The *Life of Saint Auxentios* compares Saint Auxentios to Saint Serapion in the sense that Auxentios asks the shopkeepers in the cloth market to employ him, while Saint Serapion sells himself to some Greek actors in order to convert them to Christianity and draw them away from the theatre. *Life*, § 7, 1384A; Palladius*, HL,* 37.1-16, pp. 105- 110.

[28] Matthew 4:4.

[29] **Nestorios:** Born in Germanikeia in Syria in 381, died in Egypt after 451. He was a presbyter of the Church of Antioch. He was summoned by Theodosios II to the capital because of the eloquence of his preaching and was ordained as the bishop of Constantinople (428). While Nestorios was holding the office, he fought against the Arians, Novatians and Macedonians. Nestorios had a conflict with Pulcheria (see note 125) because he did not recognize her vow of virginity. A major controversy emerged on account of his preachings against the use of the epithet *Theotokos* for the Virgin Mary. Nestorios defended that professing *Theotokos* may lead to the conclusion that the Virgin Mary had participated in the Godhead or it may imply that the Son of God was passible because He was born from the Virgin Mary, who was a human being. Nestorios proposed that the Virgin Mary should either be called *Christotokos,* i.e., the Mother of Christ- or *Theodochos* - i.e.,; the receiver of God. This argument was related closely to Nestorios' Christology, according to which Christ had

two separate *hypostaseis* joined through one *prosopon* indwelling in Christ after the Incarnation. He was opposed by Cyril of Alexandria. This discord led to the Council of Ephesos (431). He was banished to Antioch and later was exiled to Oasis in Upper Egypt (435). Before his death, Nestorios accepted the doctrines of the Council of Chalcedon. See Quasten, *Patrology* III, pp. 514-521.

[30] **Eutyches*:*** He was born circa 370 and died after 451. Eutyches was a monk and archimandrite of a suburban Constantinopolitan monastery in Hebdomon. As a supporter of Cyril of Alexandria (see note 87), Eutyches defended the interests of Alexandria at the court of Theodosios II. He became influential at the court through his godson Chrysaphios, the grand chamberlain of Theodosios II. Eutyches' Christology was based on an extreme interpretation of the Cyril's formula 'μία φύσις.' Euthyches refused that Christ had two natures after the Incarnation and that he was consubstantial with men. He was tried at a local Synod of Constantinople (448), but was able to restore himself as a monk at the "Robber" Council of Ephesos (449). After the death of Theodosios II, Eutyches was exiled according to the decisions of Council of Chalcedon (451). See W.H.C Frend, *The Rise of the Monophysite Movement,* (London: Cambridge University Press, 1972), pp. 29-35, 41-49.

[31] **Oxeia:** present-day Başıbüyüklüdağı. Oxeia is located between Maltepe and Mount Auxentios, where Saint Auxentios would establish himself soon after the Council of Chalcedon (451). There are ruins of a monastery at the peak of Mount Oxeia and of a church at the base of the mountain. See Janin, *Eglises et monastères,* p. 51; Janin, *CB²* pp. 456-7.

[32] **Chalcedon:** Present-day Kadıköy. Originally, Chalcedon was a suffragan bishopric of Nikomedeia, but became an independent metropolis after the Council of Chalcedon (451). The city became an important religious center in the 4th and 5th centuries with the building of many churches and monasteries. The most remarkable of these buildings was the church of Saint Euphemia, which became the seat of the Council of Chalcedon. The church was built

outside the city walls around the tomb of Saint Euphemia, who was martyred during the Great Persecution. Another notable edification was the monastery of Saint Bassa. The Saint was martyred near Cyzicus in the Great Persecution, but her cult arrived at Chalcedon in the first half of the fifth century. See Janin, *Eglises et monastères,* pp. 31- 33. The suburbs of Chalcedon, like Rouphinianai and Mount Auxentios, contained important monastic centers. See notes 78, 79, 80, 95.

[33] Psalms 4:10.

[34] Psalms 101:8.

[35] ***comes:*** The Latin title *comes* was first bestowed by Constantine I (324-37). *Comites* were classified into three grades, *ordinis primi*, *secundi* and *tertii*. The rank *comes ordini primi* was bestowed to the highest dignitaries of the state as an honorary title. Outside the court, *comites* could function as provincial administrators, overseers, guardians or subaltern officers of the army or navy. See Jones, *LRE* I, pp. 104-5.

[36] **Nikomedeia:** Present-day Izmit.

[37] Ephesians 6: 12.

[38] *lege* ἑταίρων pro ἑτέρων.

[39] *lege* παρέχοντα pro παρέχοντι.

[40] *lege* διελέχθη pro διηλέχθη.

[41] *lege* ὁ ἄπιστος pro ω ἄπιστος.

[42] **Himeros*:*** Himeros was a quarter located near the modern Haydarpaşa port. The quarter derived its name from a stream bearing the same name which descends from Çamlıca to the north of Chalcedon across the ancient port. See Janin, *CB² pp*. 454-455.

[43] ***emporium:*** a marketplace found along frontiers, coasts and trade routes. Although these market places were mainly associated with seaports, they could also be found in inland areas. See *ODB* I, p. 694.

[44] Mark 5:36.

[45] *lege* ἑταῖρος pro ἕτερος.

[46] *lege* τοῖς λοιποῖς pro τοὺς λοιποὺς.

[47] Cf. Hebrews 11: 34 -40.

[48] Mark 11: 24.

[49] *lege* αὐτὴν pro αὐτὸν.

[50] *lege* Αὐξέντιος pro Αὐξαντιος.

[51] **Claudiopolis:** present-day Bolu.

[52] **Marcian:** Emperor from 450 to 457. Marcian was a military officer under Aspar. When Theodosios II died without leaving a successor, Pulcheria (see note 125) offered Marcian marriage on the condition that he would respect her vow of virginity. The most important act of Marcian was to summon the Council of Chalcedon (451). See Bury, *LRE* I, pp. 235-39.

[53] ***archimandrite:*** synonym of *hegoumenos,* the superior of a monastery. The term first appeared in the fourth century in Syria. G. Dagron argues in his article, "Le monachisme à Constantinople jusqu'au concile de Chalcédoine (451)," that the term was used primarily in Constantinople. See *TM* 4, (1970), p. 269. Under Justinian I (527-65) the term *hegoumenos* came to replace *archimandrite*. However, the term survived until the tenth century. See *ODB* I, p. 156.

[54] **Apollinarios:** The bishop of Laodikeia in Syria. He was born in Laodikeia circa 310 and died in the same city circa 390. The starting point of his teachings was to refute the argument of Arius that Christ, as a created being, underwent changes. First, Apollinarios was regarded as a successor of Saint Athanasios, but then he fell into a conflict with Saint Basil because he claimed that the nature of Christ was one and the same with the divine Word. Later, he revised his teachings in order not to contradict the Nicene Creed. Apollinarios argued that the human being consisted of three parts: a body, a spirit and a rational soul, whereas Christ

possessed a body and a spirit, but in Him the rational soul was replaced with the divine Word. Christ could not bear a human soul because human beings tended to sin. According to this argument, Apollinarios did accept that Christ was consubstantial with men, but His consubstantiality with men was imperfect. He was condemned at the Council of Constantinople (381) on account of his teachings. See Quasten, *Patrology* III, pp. 377-383.

[55] **Saint Basil the Great:** born circa 330 at Caesarea in Cappadocia and died in 379. Saint Basil belonged to the circle of *homoiousians,* those who argued that the Son was of similar substance with the Father, circa 360. But later he left them and became an ardent supporter of the Creed of Nikaia. His Trinitarian teaching was based on the refutation of the Arians (see note 85) and of Marcellus of Ancyra, who refused any real distinction between the Father and the Son. Basil claimed that the Father, Son and Holy Spirit were *homoousioi* -the same with respect to their substance- but that each had an equal but different *hypostasis,* characteristic or person. See Quasten, *Patrology* III, pp. 204-235; A. Meredith, *The Cappadocians,* (Crestwood, New York: St. Vladimir's Seminary Press, 2000), pp. 20-38.

[56] **Saint Gregory:** It is not clear whether the *Life* is referring to Gregory of Nyssa (335-94) or to Gregory of Nazianzos (329-89), since both of them had polemicized against Apollinarios. Gregory of Nazianzos claimed that Christ should possess the soul of a man so that He may save the souls of men, whereas Gregory of Nyssa defended that the perfect humanity and perfect divinity were loosely joined in Christ during His earthly life and with His resurrection the two elements firmly joined together so that the human nature was transformed by divine nature. See Quasten, *Patrology* III, pp. 236-95; Meredith, *The Cappadocians,* pp. 39-101.

[57] *lege* ἐξωθεῖν pro ἐξωθοῦν.

[58] *lege* τὰ τοῦ Νεστορίου pro τοῦ Νεστορίου.

[59] ***Theotokos:*** an epithet of the Virgin Mary meaning Mother of God. The dispute concerning the profession of *Theotokos* is closely related to the Christological controversy in the mid-fifth century taking place between the Alexandrian and Antiochene schools. See notes 29, 87.

[60] In this sentence, the *Life* uses the verb σταυρώσαντες which is the aorist participle of σταυρόω meaning to crucify, destroy or to fence with pales. See *LSJ,* p. 1635; Sophocles, p. 1007. None of the meanings explains how Saint Auxentios was confined in the carriage. Thus, I translated the verb as 'having put in a cage'.

[61] *lege* παρέχετε pro παρείχετε.

[62] *lege* κατακυριευθὲν pro κατακυρισθὲν.

[63] **Dorotheus:** He also is mentioned in the *Life* edited by Clugnet (*BHG* 201). See *PLRE* II*,* p. 377.

[64] **Sigides*:*** The exact location is unknown, but it is certain that Sigides was found on the main road between Maltepe and Caddebostanı. See Janin, *CB²,* p. 461.

[65] **Lyddai:** Two versions of the *Life* give two slightly different versions of this name. In *PG* 114, the *Life* refers to the place as *ἀπὸ Χωρίον Λύδδων*, whereas in the *Life* edited by Clugnet (*BHG* 201) the name given is Λυδῶν. The exact location of the place is unknown, but it is certain that Lyddai was located between Rouphinianai and Mount Oxeia. There should also be a monastery of Saint Stephen in Lyddai. See Janin, *Eglises et monastères*, p. 426.

[66] In this sentence, the *Life* uses the verb ἀπαλλαγῆναι, which is the passive aorist infinitive of ἀπαλλάσσω, meaning to depart from, to be set free, or to be released. (*Life*, § 30, 1401A; *LSJ*, p. 176) Since none of these meanings explain how the oxen started to pull the carriage, I have translated the verb as 'to get ready'.

[67] **The Martyrium of Saint Thalelaios:** According to Janin, there should have been a 2-3 km distance between the martyrium and Mount Oxeia. See Janin, *Eglises et monastères*, p. 51.

Saint Thalelaios, to whom the martyrium was dedicated, was martyred at Aegae, present-day Yumurtalık, in Cilicia in 284. See Janin, *GE²,* p. 148.

[68] **Philios:** There are three toponyms of the place. It is called ἡ Φίλιος in *PG* 114: 1377-1436 (*BHG* 199), ἡ Φιάλη in the *Life* edited by Clugnet (*BHG* 201), and τὰ Ἀντιφίλου in the fourth version of the *Life (BHG* 202) which is not edited. Philios was located on the road which led from Mount Oxeia to Rouphinianai, between Maltepe and Caddebostanı, but its exact location is unknown. According to Janin, the monastery in Philios was probably dedicated to Saint John the Baptist. See Janin, *Eglises et monastères*, p. 40*;* Janin, *CB²,* pp. 458-459.

[69] **The Church of Saint John:** Saint John was in fact the name of the monastery in Philios. See note 68, above.

[70] ***charioteer:*** The *Life* uses the classical term ἡνίοχος. As is evident from the *Life,* the charioteers most have had good incomes: *Life*, § 33, 1401D. However, despite their popularity they had a low social status in the fifth century. See *ODB* I, p. 411.

[71] **Maximianos:** He is not recorded in *PLRE.*

[72] Wisdom 2: 12

[73] ***General:*** The *Life* uses the term στρατηλάτης, which has various meanings. The title is used as an equivalent of *magister militum*, commander-in-chief in the Late Roman Empire. The title may be used interchangeably with ἀπὸ ἐπάρχων, an honorary title that existed before the sixth century. See Bury, *Imperial Administrative System,* pp. 23-24. Finally, the term was used by the historians and chroniclers as a synonym of *strategos*. See Guilland, *Institutions* I, pp. 385-392. In the present passage, στρατηλάτης means *magister militum. PRLE* notes that στρατηλάτης Konstantinos was *magister militum* between 450 and 457 and

that he was probably one of the *magistri militum praesentales,* commander of the imperial guard. *Life*, § 34, 1404A; *PRLE* II, p. 312.

[74] **Artabios:** Since *PRLE* extracts the information concerning Artabios from the *Life* edited by Clugnet (*BHG* 201), it records him as Artacius. *PLRE* refers to him simply as *comes* and gives no further detail about his rank. He may have been a low-ranking officer. If this assumption is true, he may have been a personal attendant of Konstantinos. See *PLRE* II*,* p. 154; note 35.

[75] Cf. 1 Thessalonians 5 : 21.

[76] 2 Corinthians 13: 3.

[77] Matthew 4:4.

[78] **Rouphinianai:** A suburb of Chalcedon situated at the present-day Caddebostanı. The ancient name of the suburb was Drys, meaning the oak. The name Rouphinianai derives from the praetorian prefect Rufinus (392-95), who undertook a building program in the suburb at the end of the fourth century. Among these buildings were a port with one *emporium*, an imperial palace which was frequented by Pulcheria (see note 125) and her sisters until 444, a church called Apostoleion and a monastery established in the vicinity of the church. See *ODB* III, p. 1814; Janin, *CB²*, pp. 150-1, 229-30, 452; Janin, *Eglises et monastères,* pp. 36-7; following notes 79, 80.

[79] **Apostoleion*:*** The church was called Apostoleion after Rufinus transferred the relics of Saint Paul and Saint Peter to the church. A monastery was established in the vicinity of the Apostoleion in order to install monks to serve in the church as clergy (See note 80). Rufinus built a tomb inside the church, but it is doubtful that he was buried there. See Janin, *Eglises et monastères*, p. 37.

[80] **The monastery of Saint Hypatios:** After the death of Rufinus, the monastery established in the vicinity of Apostoleion fell into ruins. Thereafter, Saint Hypatios (d. 446) founded the monastery circa 400, whence it began to be called after its founder and its abbot. The

monastery was on good terms with some of the heretics until the mid-5th century. When Theophilos of Alexandria (385-412) banished the Tall Brothers during the first Origenist crisis, Saint Hypatios built a chapel for Ammonios, who died in Rouphinianai. When Alexander *Akoimetos* and his disciples were banished from the capital and took refuge in the Apostoleion in 426, the monks of the monastery of Hypatios helped the *Akoimetoi.* See Janin, *Eglises et monastères,* pp. 38-9. During the exile of Saint Auxentios, the monastery of Hypatios had good relations with him as opposed to the community in Philios. These relations improved after Saint Auxentios established himself on Mount Skopa. The monks of the monastery of Saint Hypatios paid many more visits to Saint Auxentios than his followers among the laity. *Life*, § 36, 1405AB; § 43 1413A; § 44, 1413BC.

[81] *lege* ἔμελλεν pro ἤμελλεν.

[82] *lege* αὐτῇ pro αὐτοῦ.

[83] ***dromon:*** A term first used in the fifth century referring to several similar types of decked warships. See *ODB* I, p. 662.

[84] *fortasse* ἐπὶ ὕπνω ... κατακλιθείσης pro ἐπὶ ὕμνῳ ... κατεκλυθείσης.

[85] **Arians:** The followers of Arius whose teachings began to be spread at the beginning of the fourth century. Arius argued that the divinity could not be attributed to a being which is begotten as well as to a being which is created. Since the Son of God has been begotten by the Father, He could not be consubstantial with Him. For the same reason, the Son could not be coeternal with the Father. Divinity should be attributed to the Holy Spirit even less than the Son, since the Holy Spirit has been created by Him. Arius was condemned at a synod in Alexandria in 318, but his teachings were spread to the Byzantine Church. Although the Arians were condemned in the Council of Nikaia (325), the heresy retained its importance until the last decades of the fourth century. See Quasten, *Patrology* III, pp. 7-12.

[86] **Macedonians:** The followers of Makedonios of Constantinople. Macedonians were also known as Pneumatomachoi since they claimed that the Holy Spirit did not belong to the Godhead because the Holy Spirit was created. They were condemned at the Council of Constantinople (381). After the Council the heresy lost most of its vigor but survived in the fifth century. They became a target during the bishopric of Nestorios, who closed their churches. See *ODB* III, p. 1688; G. Dagron, "les moines et la ville," p. 246-7.

[87] **Cyril of Alexandria:** patriarch of Alexandria (412-444). His name is connected with the second great Christological controversy, which led to the Council of Ephesos (431) and to the condemnation of Nestorios. In his two letters to Nestorios, which were approved at the Council of Ephesos, Cyril refused Nestorios' terminology, which explained the two natures as 'indwelling' or 'in contact' concerning the two natures of Christ. He also argued that the Virgin Mary had given birth to God and deserved to be called *Theotokos.* As opposed to the Christology of Nestorios, he argued the hypostatic union of flesh and the Word without commixture. These views anticipated the Council of Chalcedon. However, since Cyril used the terms *hypostasis* and *nature* interchangeably, he was accused of monophysitism and of Apollinarianism. See Quasten, *Patrology* III, pp. 116-42.

[88] **Leo I the Great:** Pope from 440 to 461. During his papacy, Leo I faced the problem that the Alexandrian and Antiochene schools were growing in power on account of the Christological controversy. He sided with Constantinople, but he did not support the idea that the Council would be summoned in Chalcedon. Leo claimed that the *Tome* he had sent to Flavian, the bishop of Constantinople (446-49), was sufficient to solve the problem. The *Tome,* which was given formal recognition by the Council of Chalcedon, was especially directed against Monophysitism. Bury, *LRE* I, pp. 355-8.

[89] Matthew 16: 16.

[90] John 1: 1.

[91] Matthew 1: 1.

[92] Cf. Romans 1: 1-4.

[93] 1 Corinthians 15: 21.

[94] Ibid.,15: 22.

[95] **Skopa:** Present-day Kayışdağı. The mountain is located 12 km southeast of Chalcedon. After Saint Auxentios established himself on the mountain, Skopa also was called Mount Auxentios by Byzantines. Saint Auxentios dwelled on the mountain with several anchorites, both men and women. Later, a convent called *Trichinarea* was built for female anchorites in the vicinity of the mountain. After Saint Auxentios died, his successors continued to live as anchorites until the late eighth century. In the Iconoclastic period, Stephen the Younger, an iconodule martyr, established the first coenobium on Mount Skopa. Until the thirteenth century many monasteries survived on Skopa. See Janin, *Eglises et monastères*, pp. 43-44; Beck, *Kirche,* pp. 208, 508, 646, 692.

[96] *lege* καταλείφθεις pro καταληφθεὶς.

[97] Psalms 101: 8.

[98] *lege* ἐξωθεῖν pro ἐξωθοῦν.

[99] Cf. 2 Corinthians 11: 14. Migne identifies the citation as 2 Corinthians 1. Since 2 Corinthians 1 does not fit the present passage (*Life*, § 44, 1413D), I correct it as 2 Corinthians 11:14. See *Greek New Testament,* p. 642.

[100] ***ἀπὸ Ῥουφινιανῶν καὶ τῶν λοιπῶν ἐμπορίων*:** In fact, two translations are possible: 'from Rhouphinianai and the rest of *emporia*' or 'from [the *emporium* of] Rhouphinianai and the rest of *emporia.*' Since the first translation gives the sense that the suburb Rhouphinianai was an *emporium,* I preferred the second solution.

[101] ***troparion:*** the earliest and most basic form of the Byzantine hymn. It is inserted after each verse of the psalms which were sung during *orthros* and *vespers*. See *ODB* III, p. 2124;

note 3.

[102] *lege* κατὰ τὸ τοῦ μακαρίου ὁρισθὲν ... μέλος.

[103] Daniel 3: 57.

[104] Genesis 1: 31.

[105] *lege* οὐκ ἔτι σωζομένης pro οὐκ ἔστι σοζωμένου.

[106] Luke 17: 21.

[107] *lege* αὐτὸ pro αὐτὸν.

[108] Cf. Luke 15: 8-9.

[109] Galatians 4: 9. The citation is not recorded in the edition of the *Life*. See *Greek New Testament,* p. 657.

[110] Cf. Proverbs 26: 11. The citation is not recorded in the edition of the *Life*. See *Septuaginta* II, p. 230.

[111] *lege* ὡς τεθνηξόμενον pro θνηξόμενον.

[112] *lege* συγκροῦντα pro συνκροῦντα.

[113] Cf. Galatians 5.

[114] τοῦ pro τὸν.

[115] Ephesians 6: 12.

[116] Cf. Ephesians 6.

[117] 2 Corinthians 10 : 5.

[118] **Symeon the Stylite the Elder:** Symeon the Stylite the Elder was born in the village of Sis in Cilicia circa 389 and died at Qal'at Sem'an near Antioch in 459. During his youth he joined the monastery of Teleda. He was expelled from the monastery, since he mortified his body. He lived in a dry cistern in the mountains, he confined himself in a small cell at Telanissos for three years and lived in a circular enclosure on the mountain of Qal'at Sem'an, where he chained his right leg to a stone. Symeon spent forty years on a high pillar in the wilderness

beyond Antioch. As the first stylite he became very famous and was visited by people of many nations. Around his site a huge monastic complex was established. After his death, his body was soon removed to Antioch. See Theodoret of Chyrrhus, *Life of Saint Symeon the Stylite,* 26.1-28, trans. R. M Price in *A History of the Monks of Syria,* Michigan, 1985, pp. 160-76; *ODB* III, pp. 1985-6.

[119] **Leo I:** emperor from 457 to 474. He was born in Illyrian Dacia circa 400. Leo was a low ranking officer and a personal servant of Aspar, who chose Leo as emperor after the death of Marcian. Although Aspar intended to exercise power in the court through him, in the late 460s Leo began to liberate himself from the influence of Aspar by recruiting soldiers among the Isaurians and eliminating the Germans. In 471, he killed Aspar and his son Ardaburios. In addition, the reign of Leo I faced many natural disasters. The most remarkable among these was the fire in Constantinople (465). The ecclesiastical policy of Leo I accorded with that of Marcian (450-7). See *ODB* II, pp. 1206-7; Bury, *LRE* I, pp. 314-23. The *Life* does not relate how Leo I reacted against the clairvoyance of Saint Auxentios concerning the death of Saint Symeon the Stylite (*Life*, § 56, 1428B). Certainly, this is not an arbitrary omission of the *Life* and may prove the disinterest of the emperor towards the event. Similarly, when Sergius, the disciple of Saint Symeon, came to Constantinople after the death of the Saint to donate Symeon's leather tunic to Leo I, the emperor apparently did not care about the present. See the *Life of Saint Daniel the Stylite,* trans. Elizabeth Dawes and Norman Baynes, in *Three Byzantine Saints: Contemporary Biographies*, (Oxford: Blackwell, 1948), § 22, p. 19.

[120] **Mysia:** *lege* Moesia. The *Life* describes the successor of Saint Auxentios as τῇ γλώττῃ μὲν βάρβαρος ὑπῆρχεν ἐκ τῆς Μυσίας ὁρμώμενος (*Life*, § 57, 1428B). Probably, his successor was an Alan in origin, since circa 450s Marcian planted them in *Moesia* against the Hun threat. See Jones, *LRE* I, p. 218-9.

[121] *lege* διακομίζων pro διακονίζων.

[122] Proverbs 26: 4.

[123] **Eleuthera:** She also was called Stephanis. See *PLRE* II, p. 389; Janin, *Eglises et monastères,* p. 45.

[124] ***koubikoularia:*** The term is derived from the Latin word *cubiculum,* which denotes either the imperial bedchamber or a certain post in the imperial bedchamber. *Koubikoulariai* were responsible for the privacy of the empress. They were influential in the court, since they controlled the access of common people to the empress. It is argued that *koubikoulariai* were of servile origin (see Jones, *LRE* II, p. 567*),* but this statement contradicts the information from the *Life,* which calls Eleuthera λαμπὰ τῷ γένει (*Life*, § 61, 1429C).

[125] **Pulcheria:** sister of Theodosios II and wife of Marcian. She was born in Constantinople in 399 and died in the capital in 453. During the sole rule of Theodosios II, Pulcheria had a serious conflict with Nestorios, the bishop of Constantinople (428-31) (see note 29). There were two reasons for the conflict. First, Nestorios did not recognize her vow of virginity. Second, Nestorios preached against the profession of *Theotokos,* the Mother of God, for the Virgin Mary. Pulcheria allied with Cyril of Alexandria (see note 87) in order to eliminate Nestorios and played a significant role in the assembly of the Council of Ephesus (431), according to the decisions of which Nestorios was excommunicated. During the 440s she retired to the Palace of the Hebdomon on account of the manipulations of the Grand Chamberlain Chrysaphios, the godson of Eutyches (see note 30). In the "Robber" Council, Eutyches could restore himself against the interests of Pulcheria. Soon after the death of Theodosis II, Pulcheria was able to reassert herself. She married Marcian on the condition that he would respect her vow of virginity. Pulcheria was in charge for the organization of the Council of Chalcedon, but did not participate in the Council. See K. Holum, *Theodosian Empresses: Women and Imperial Dominion in Late Antiquity,* (Berkeley, Los Angeles, London: University ofCalifornia Press, 1982), pp. 79-111, 147-216.

[126] **The monastery of Trichinarea*:*** In fact, the first version of the *Life* (*BHG* 199) does not give the name of this establishment. The name 'Trichinarea' is attested for the first time in the fourth version of the *Life* (*BHG* 202). See M.-F. Auzépy, "Les *Vies d'Auxence* et le monachisme «Auxentien»," *REB* 52-53 (1994-1995), p. 212. The *Life* does not explicitly state whether Eleuthera wanted to establish a coenobium or to become a solitary when she beseeched Saint Auxentios to tonsure her (*Life*, § 61, 1429CD). Moreover, it is not clear why Saint Auxentios preferred to grant her a property neighboring Mount Skopa rather than to allow her to stay in his foundation which included male and female anchorites (*Life*, § 19 1393B; § 51, 1421A.) The nuns of the monastery of Trichinarea were in contact with the anchorites of Mount Skopa, since the nuns were visiting Saint Auxentios as their spiritual leader every Friday and Sunday (*Life*, § 62, 1432B). After the death of Saint Auxentios the nuns probably continued their relations with the disciples of the Saint. The relations between the monks of Mount Skopa and the nuns of Trichinarea continued in the mid-eighth century. After Stephen the Younger established a monastery on Mount Skopa, he was in contact with his mother and his sister, who were dwelling in *Trichinarea.* The foundation apparently was functioning in the late twelfth century owning a metochion in Constantinople. See Janin, *Eglises et monastères*, pp. 45-46; Beck, *Kirche*, p. 208.

[127] **Gyreta:** The toponym is only attested in this source. See Janin, *Eglises et monastères,* p. 45.

[128] *lege* τοῦ πατρός pro τῷ Πατρὶ.

[129] ***pentepitropos:*** *epitropos* of the fifth rank. The term was used concurrently with its equivalent *procurator.* In the *Notitia Dignitatum* five ranks of *procurator* are attested*;* namely, *procurator gynaecorum, procurator bafiorum, procurator monetarum, procurator linyfiorum* and *procurator saltuum.* See *Notitia Dignitatum* 1.13-14, ed. O. Seeck, (Frankfurt am Main: Minerva G.m.b.H, 1962). The *epitropoi* or *procuratores* were usually agents who

leased the estates of great landlords to contractors on short terms. Besides, *procuratores* could function as curial officers in each city, responsible for collecting taxes. The *Procuratores saltuum,* mentioned in the *Notitia Dignitatum,* were responsible for managing the imperial estates. See Jones, *LRE* I, pp. 413-4, 435, 456; Jones, *LRE* II, pp. 615, 788, 790-1, 836-838.

[130] Genesis 1: 28. Migne identifies the citation as Genesis 1: 18, but since it does not fit the present passage (*Life*, § 62, 1432C), I corrected it as Genesis 1:28. See *Septuaginta* I, p. 2.

[131] *lege* εἰ.

[132] *lege* ἀνδρείᾳ pro ἀνδρίᾳ.

[133] *lege* ἡμῶν pro ὑμῶν.

[134] *lege* παρθενὸν ἁγνὸν παρθεναῖς ἑαυταῖς pro παρθένους ἁγνὰς παρθένους ἑαυτάς.

[135] *lege* περιστροφαῖς pro περιστροφῆς.

[136] *lege* διαθρέφσωσι pro διαθρεύσωσι.

[137] *lege* τοὺς pro τῶν.

[138] 1 Corinthians 7: 34.

[139] **The church of Saint Zacharias***:* According to Janin, the church may be identical to the monastery bearing the same name because the *Life* uses the term οἶκος for the church. See Janin, *Eglises et monastères*, p.59.

[140] **Theatrodis:** The toponym also is attested in the *Life* edited by Doukakis (*BHG* 200). See Janin, *Eglises et monastères,* p. 59.

CHAPTER FOUR

SAINT AUXENTIOS AND BYZANTINE MONASTICISM IN THE FOURTH AND THE FIFTH CENTURIES

Monastic Life in Constantinople and the Role of Monks in Theological Disputes

Monasticism was established in Byzantium approximately fifty years before it spread to Constantinople. In the Interior Desert of Egypt at the beginning of the fourth century, Saint Anthony the Great set up the rules of anchoretic monasticism, providing a model for solitary monks. Soon after in Upper Egypt, Pachomios established the rules for coenobitic monasticism (326), which imposed a model communal life for monks.[1] The monastic movement rapidly spread to Syria, Palestine and Anatolia, where variant models were established on the basis of anchoretic or coenobitic models. In Egypt and Palestine, anchorites established their cells in the vicinity of a coenobion, on which rules they depended but retained their solitary life to a certain extent. In Syria, the anchoretic model was evolved to an extreme individual asceticism, whereas the coenobitic model did not flourish there until the beginnings of the fifth century.[2]

The coenobitic model was established in Anatolia by Saint Basil in the 360s, but according to Sozomen the origins of monasticism in Anatolia can be traced back to Eustathios of Sebaste,[3] who was the teacher of Saint Basil. Saint Basil later left the circle on account of Eustathios' being homoiousios, i.e, defending that the Son was of similar substance with the Father.[4] Basil was inspired by one of the components of Eustathian monasti-

[1] See D. Chitty, *The Desert a City: An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire*, (Oxford: Blackwell, 1966), pp. 1-20.
[2] See J. Patrich, Sabas, *Leader of Palestinian Monasticism: a Comparative Study in Eastern Monasticism, Fourth to Seven Centuries*, (Washington D. C.: Dumbarton Oaks Research Library and Collection), 1995, pp. 3-31.
[3] Sozomen, *HE,* 3.14, trans. C. Hartranft, in *The Nicene and Post-Nicene Fathers,* vol.2, (Michigan: WM. B. Eermans Publishing Company, 1957), pp. 293-4.
[4] See Commentary, note 55, p. 61.

namely social welfare, and applied the program of Eustathios concerning social welfare to his own coenobitic model. Otherwise, he refused the teachings of Eustathian monasticism, about which we are mainly informed from the acts of Council of Gangra (340?) directed against Eustathians.[5] According to the information extracted from these acts, the community was composed of men and women, who wore the same clothes and performed the same nightly offices together. According to the rules of Eustathios, the community fasted on Sundays, contrary to the injunctions of the Church, which ordered followers to feast on Sundays.

The monastic movement spread to Constantinople via Eustathios of Sebaste. The first monasteries were founded by Makedonios, the bishop of Constantinople (342-46, 351-60) and the founder of the Macedonian heresy, during the reign of Konstantios II (324-61).[6] Belonging to the same circle, Makedonios retained his ties with Eustathios, and Marathonios, the deacon of Makedonios, being inspired by Eustathian monasticism, built hospitals and poorhouses so that Macedonians could obtain popular support in the capital.[7] Contrary to Saint Basil, Marathonios imitated the entire model of Eustathios and applied it to the conditions of the capital. Thus, the Macedonians not only attempted to spread a theological doctrine conflicting with the teachings of the Church, but also to impose a model for the urban population on the basis of the social program of Eustathios, which contradicted the order of the Church. This monastic movement which flourished in

[5] *The Council of Gangra*, in *The Nicene and Post-Nicene Fathers* vol. 14, ed. H. R. Parcival, (Michigan: WM. B. Eermans Publishing Company, 1956), pp. 87-101. Fragmentary evidence concerning Eustathian monasticism comes from other sources like Sozomen's *Ecclesiastical History.* However, the teachings of Eustathios have not survived with the exception of the *Small Asketikon* composed by Saint Basil, who claims that it contains the teachings of Eustathios.

[6] Sozomen, *HE,* 4.20, 4.26-27, pp. 315-316, 322-323.

[7] Dagron, "Les moines et la ville," pp. 248-249. It should be noted that Macedonians had not the support of the inhabitants of the city during the bishopric of Makedonios on account of his severe measures taken against the *homoousioi*.

Constantinople would later be a model for the monasticism of Saint Auxentios, who established himself in the vicinity of the capital in the mid-fifth century.[8]

The extent to which the Macedonians obtained popularity and were able to challenge the ecclesiastical authority is shown by the events preceding and during the Council of Constantinople (381). After Gregory of Nazianzos was summoned by Theodosios I (379-95) and became the bishop of Constantinople, he gave several speeches in the chapel Anastasia in 379 where he defended the Nicene Creed. The Macedonians, becoming agitated on account of these speeches, gathered their monks and some of the urban poor and stoned him in this chapel.[9] They also made use of the conflicts within the Church and allied with the clergy of Alexandria, the seat of which was threatened by the growth of the seat of Constantinople in importance after Theodosios I restored orthodoxy. When the Alexandrian and Macedonian prelates participated in the council of Constantinople (381) they claimed that the appointment of Gregory of Nazianzos was not lawful with respect to the sixteenth canon of the Council of Nicaea (325)[10] and caused his deposition.

In the beginning of the fifth century, the Macedonian heresy had lost most of its vigor in the capital after their leaders had been sent to exile. The movement of Isaac, who was a Syrian anchorite who had come to Constantinople in the 370s in order to fight Arianism, absorbed most of its followers.[11] Yet the movement did not die out completely, as it is evident that the Macedonians were one of the targets of Nestorios (428-31), who closed the monasteries of the Macedonians during his bishopric.

After the death of the Arian emperor Valens (364-378) and the restoration of orthodoxy, Isaac obtained the support of some of the imperial authorities, such as the consul Saturninus, who had granted Isaac his residence in the vicinity of Constantine's walls near

[8] For the discussion of the relation between Auxentios and the Eustathians, see below pages pp. 108-114.
[9] Dagron, "Les moines et la ville," p. 262.
[10] *The Council of Nicaea*, canon 16, trans. H. Percival, in *The Nicene and Post-Nicene Fathers* vol. 14, (Michigan: WM. B. Eermans Publishing Company, 1956), p. 35.
[11] Dagron, "Les moines et la ville," p. 248.

Psamathia, and the *scholarios* Dalmatios, who had joined his monastic community and thereafter became his successor. Through the material support coming from his wealthy admirers, Isaac began to patronize the beggar monks and took on the responsibility of the urban poorhouses and hospitals which formerly the Macedonian monks had managed. Thus, he established an urban network composed of wealthy followers providing material support to Isaac, the ascetic poor functioning as a monastic τάγμα of Isaac, and the urban poor laity.[12]

When John Chrysostom was ordained as the bishop of Constantinople (398-404) he encountered Isaac as his rival, since their interest concerning the sustenance of the urban poor and the patronage of the urban monks coincided. The conflict became more apparent after Chrysostom played a role in sending some of Isaac's patrons into exile. In order to eliminate Chrysostom, Isaac chose to ally with Theophilos, the bishop of Alexandria (385-412), which strategy resembled that of the Macedonians. Theophilos was in conflict with Chrysostom on account of the rivalry between the seats of Alexandria and of Constantinople. With the decisions of the Council of Constantinople which define the seat of Constantinople as the second in honor to the seat of Rome,[13] the authority of the Alexandrian Church began to be threatened. In order to prevent the rise of the Church of Constantinople in power, Theophilos attempted to have one of his clerics ordained as the bishop of Constantinople, but through the influence of Eutropios, the regent of Arkadios (395-408), Chrysostom was appointed to the bishopric of Constantinople.[14] When some Egyptian monks, whom Theophilos had banished from Alexandria on account of the

[12] Dagron, "Les moines et la ville," pp. 232, 257; D. Caner, *Wandering, Begging Monks:Spiritual Authority and the Promotions of Monasticism in Late Antiquity,* (Berkeley, Los Angeles, London: University of California Press, 2002), pp. 190-205.
[13] *The Council of Constantinople,* Canon 3, in *Nicene and Post-Nicene Fathers* vol. 14, pp. 178-179.
[14] T. Gregory, *Vox Populi: Popular Opinion and Violence in the Religious Controversies of the Fifth Century A.D,* (Columbus: Ohio State University Press, 1979), pp. 41-45*;* N. H. Baynes "Alexandria and Constantinople: A Study in Ecclesiastical Diplomacy," in *Byzantine Studies and Other Essays,* (London: Athlone Press, 1960), pp. 100-107.

Origenist controversy, fled to Constantinople, Chrysostom had provided shelter for them. Theophilos, using Chrysostom's assistance to these monks as a pretext, made the necessary arrangements for the assembly of the Council of the Oak (403). However, Chrysostom was not deposed on account of heresy in the Council, but on account of the illegal sale of Church property and misconduct against the clergy and monks. Isaac, participating in the Council together with his monks, accused Chrysostom of the latter crime. After having been restored to his office, Chrysostom encountered a strong party led by Isaac who provoked a riot inside the Great Church killing several supporters of Chrysostom.[15]

Until the ordination of Nestorios as the bishop of Constantinople, no serious conflict between the ecclesiastical authority and the Constantinopolitan monks took place. Nestorios, coming from Syria like Chrysostom, followed similar policies. He went against the Constantinopolitan sects and urban monks independent from a monastic establishment, but at the same time tried to provide material support for the latter group. However, having taken much harsher measures than Chrysostom against the sects and becoming a threat for the existence of the independent monks by excommunicating them, Nestorios alienated himself from the urban population and fell into a conflict with Dalmatios, who was the patron of these urban monks as his predecessor Isaac.

Similar to Isaac, Dalmatios sought an alliance with Cyril, the bishop of Alexandria (412-444), who found the opportunity to overthrow Nestorios when the latter began to preach against the use of the epithet *Theotokos*.[16] In fact, Nestorios' argument was based on the Christological tradition of the Antiochene school where he had his theological training. One facet of the conflict between Nestorios and Cyril of Alexandria was the rival Christological traditions of the Antiochene and the Alexandrian schools. The first school

[15] Gregory, *Vox Populi,* pp. 66-67.
[16] For a detailed discussion concerning Nestorios' theology, see M. Anastos "Nestorios was Orthodox," *DOP* 16 (1962), pp. 119-140.

emphasized the human nature of Christ whereas the second one, His divine nature. Second, Cyril of Alexandria found the opportunity to attack the seat of Constantinople through Nestorios, the bishop of Constantinople. After Theodosios II finally accepted that a council should be summoned in Ephesos, Cyril arrived at Ephesos with a multitude of monks and laymen. He obtained this support not only on account of the monarchic power the Alexandrian bishops had but on account of his success in popularizing his theology and distorting the one of Nestorios. Cyril popularized his theology by combining the problem concerning *Theotokos* with salvation. He argued that Nestorios was reducing Christ to a mere man, but if Christ were a mere man, He could not save mankind from death.[17]

When the Council of Ephesos was summoned, Cyril and his party prevented Nestorios and the Antiochene monks from entering the Council and condemned him while he was absent. Theodosios II did not accept the decisions of the Council and arrested Cyril. Cyril was encouraged by the demonstrations of the Constantinopolitan monks and sent a letter to Dalmatios, the "archimandrite of the monasteries." Dalmatios led by his monks to the court, read the letter of Cyril to Theodosios II. In turn, the emperor changed sides and accepted the decisions of the Council.[18]

When Dalmatios died circa in 440, the Constantinopolitan monks began to split into factions. This period coincided with Auxentios' arrival at Constantinople, which means Auxentios became a monk in a period when there was no longer any solidarity among the Constantinopolitan monks. Second, Auxentios belonged neither to the faction allied with the ecclesiastical authorities nor to the other that was popular compared to the former. Auxentios rather belonged to a group which hardly may be regarded as a faction, since they lost their power to manipulate the ecclesiastical affairs and the authority over the

[17] W. H. C. Frend, "Popular Religion and Christological Controversy in the Fifth Century," in *Religion Popular and Unpopular in the Early Christian Centuries,* (London: Variorum Reprints, 1976), pp. 19-21.
[18] Gregory, *Vox Populi,* pp. 110-112.

Constantinopolitan monasteries with the exception of that of their own communities at the beginning of the fifth century.

With the death of Dalmatios, his son Faustos, became the leader of the community in Psamathia, but Eutyches, who came from the line of Isaac, too, obtained Dalmatios' title, the "archimandrite of the monasteries." [19] Eutyches followed the same strategies of Isaac and Dalmatios. He had patrons among the imperial authorities, the most eminent figure among whom was Chrysaphios, the grand chamberlain of Theodosios II and the godson of Eutyches, and he possessed a τάγμα of urban monks, and provided the maintenance of the urban poor. Similarly, he allied with Dioskoros, the bishop of Alexandria (444-51), when he found himself in conflict with Flavian, the bishop of Constantinople (446-49).

Despite the decisions of the Council of Ephesos, the Christological controversy was not a settled issue. There was a conflict between the Antiochene monks in Constantinople and Eutyches, who was defending an extreme version of the theology of Cyril of Alexandria. Flavian summoned a local council in 448 where Eutyches was condemned, since he argued that Christ has one nature after incarnation. His excommunication troubled his patrons, too. Chrysaphios was endangered through the charge of heresy, since he was the godson of Eutyches. Through the support of his local patrons and by allying with Dioskoros, Eutyches instigated the summoning of the 'Robber' Council. Theodosios II designated Dioskoros as president of the Council. He restored Eutyches and deposed Flavian.

Compared to Isaac and Dalmatios, Eutyches may hardly be regarded as having been successful. He could not obtain the support of the whole Constantinopolitan monastic community. The monks under the leadership of Faustos chose to ally with Flavian. Yet Eutyches had another source of power. He was sustaining the urban monks who guarded

[19] Dagron, "Les moines et la ville," p. 270.

the *martyria* located in the vicinity of his monasteries. The monks guarding the *martyria* were either excommunicated from their monasteries or chose to live independent from any monastic rule. They had the power of mobilizing the urban poor frequenting *martyria* which functioned as a center of charitable activities by providing shelter and material support to the poor.[20] These monks had participated in the 'Robber' Council and functioned as a τάγμα of Eutyches.

With the death of Theodosios II and Chrysaphios, Eutyches fell from power. He was excommunicated in the Council of Chalcedon for monophysitism. However, the Council was directed not only against heretics but it was also an attempt to suppress the omnipotence of the Constantinopolitan monks. The canons of the Council attack every component of the Constantinopolitan monasticism one by one. The influential monks like Eutyches who had the urban and monastic networks in their hands are defined as those 'meddling in the civil and ecclesiastical matters' and those 'forming conspiracies and secret societies against their bishops'.[21] The monks who lived independent from any monastic rule and were functioning as a monastic τάγμα of leading monks are defined as those who 'circulate in the cities' and those who 'excommunicated by their bishops, are frequenting the imperial city in order to cause disturbance.'[22] According to the decisions of the Council, every monk was to subjected to his local bishop, no monk is permitted to build monasteries and *martyria* without the consent of his bishop, the monks and the clerics in charge of monasteries and *martyria* should be subjected to the local bishop, and the local bishop should be completely responsible for the provision of monasteries.[23]

The leading monastic figures from the late fourth to fifth centuries succeeded in establishing an urban network in Constantinople by sustaining the urban poor and making

[20] Gregory, *Vox Populi,* pp. 142, 167, 169.
[21] *The Council of Chalcedon,* Canon 4, Canon 18, in *The Nicene and Post-Nicene Fathers, vol.* 14*,* pp. 270-1, 281.
[22] Ibid., Canon 4, Canon 23, pp. 270-1, 283-4.
[23] Ibid., Canon 4, Canon 8 pp. 270-1, 273-4.

use of the independent monks who dwelled in the capital. This kind of urban organization did not fit in with the traditional norms which defined the ecclesiastical authorities as rulers and the monks as those who should completely withdraw from every social affair. The bishops appointed to Constantinople attempted to assert this distinction. However, they failed to establish an alternative network competitive to that of the Constantinopolitan monks, since, save Flavian, they were newcomers in Constantinople. The Council of Chalcedon was an attempt to suppress the dynamics of urban monasticism and was able achieve its goal to a great extent, since according to the decisions of the Council, a bishop, in particular the bishop of Constantinople, was in full charge of controlling the community of a monastery and sustaining the urban poor so that the monastic leaders failed to retain their authority over the monks and lost their support coming from the urban populace.

Observing the differences between the Constantinopolitan monks active before the Council and those active after the Council, one perceives to what extent its decisions changed the climate in Constantinople. Figures such as Isaac, Dalmatios and Eutyches, and heretics as Macedonians had two characteristics in common. First, even if some of them were defending orthodoxy, as in the case of Isaac and Dalmatios, all of these monks opposed the ecclesiastical authorities, and hence, to some extent, the Church. Second, these monks resisted not individually but were supported by the Constantinopolitan monastic community, over which they had the control. In contrast, the Constantinopolitan monks of the late fifth century, such as Saint Daniel the Stylite, had a different role. Saint Daniel the Stylite owed his existence in the capital to Anatolios, the bishop of Constantinople (449-58).[24] Saint Daniel cooperated with Akakios, the bishop of Constantinople (471-88), against Emperor Basiliskos (475-6), who wanted to impose his

[24] The *Life of Saint Daniel the Stylite,* § 17-20, trans. E.A. Dawes and N. Bayes, in *Three Byzantine Saints: Contemporary Biographies,* (Oxford: Blackwell, 1948), pp. 16-18.

monophysite policies on the Church. More importantly, when Daniel fought against Basiliskos he obtained popular support to a great extent on account of his individual popularity. And, when he cooperated with the monks of Constantinople they were the monks, over whom Akakios had control.[25]

Saint Auxentios belonged neither to the first group nor to the second, but preserved one characteristic of the group active before the Council of Chalcedon. He was in apparent conflict with the ecclesiastical authorities contrary to the monks of the late fifth century. However, having established himself in Constantinople on the eve of the Council of Chalcedon, Saint Auxentios did not have the support of a monastic community, which would have influenced the decisions of the Council, because there was neither a unity in Constantinopolitan monasticism anymore nor any of the factions represented his stance.

[25] Ibid., § 70-84, pp. 49-59.

Soon after Auxentios arrived in Constantinople in the late 440s he established himself on Mount Oxeia.[26] After the conclusion of the Council of Chalcedon (451) he moved to Mount Skopa near Rouphinianai, an Asiatic suburb of Constantinople,[27] and approximately ten years later he founded a convent, the monastery of Trichinarea, in the neighborhood of Mount Skopa.[28] The only common characteristic of these three establishments was the continuity of the tradition established by Auxentios on Mount Oxeia. The *Life* makes a strong emphasis that this tradition was conserved in the establishment on Mount Skopa, whereas it implies that the monastery of Trichinarea retained it at least to some extent. The monastery of Trichinarea differed from the former two establishments because of its coenobitic character, whereas the establishments on Mount Oxeia and Skopa were similar to semi-coenobitic establishments. However, despite the insistence of the *Life* on the continuity of the tradition the establishment on Mount Skopa essentially differed from that on Oxeia in that it had an urban character. Observing the role of followers, in particular benefactors, financial matters, building activities and the characteristics of Auxentios' disciples, the contrast between the two establishments becomes clear.

According to the definition of the *Life*, 'tradition' means the conservation of a set of rules established by Auxentios. The *Life* does not transmit these rules in detail and does not explain how Auxentios' disciples were to dress themselves, what they were to eat or what conduct they were to adopt. The rules extracted from the *Life* are rather concentrated on which hours and days Auxentios' followers and disciples were to visit him, how the visitors were to be served and how Auxentios was be established. The *Life* describes how all of the rules set up on Oxeia were observed also on Skopa. His followers on Oxeia made him a wooden cage with

[26] *Life*, § 9-11, 1385AD.
[27] Ibid., § 43, 1412D-1413A.
[28] Ibid., § 61, 1429D.

one window. His followers, together with the monks of the monastery of Saint Hypatios, built him a similar cage according to his previous habit.[29] The followers visiting him on Skopa were to come to him at the third or the sixth hour as was the custom on Oxeia,[30] and, both on Mount Oxeia and Skopa, everyday bread was to be distributed to the visitors at the sixth hour.[31] The monastery of Trichinarea also must have adopted some of Auxentios' rules which were applicable to the convent, since the *Life* gives information that the nuns visited Auxentios on Fridays and Sundays just as his disciples and followers on Mount Skopa did.[32]

However, the monastery of Trichinarea had a different character from the establishments on Mount Oxeia and Skopa because soon after Auxentios granted Eleuthera,[33] the *koubikoularia* of the Empress Pulcheria, the estate neighboring Mount Skopa, seventy nuns joined her and a chapel was built.[34] Thus, the establishment was transformed into a coenobium. As the *Life* emphasizes in one passage, the teaching of Auxentios was directed to anchorites,[35] but the establishments on Mount Oxeia and Skopa cannot be regarded as having been anchoritic in the sense of the model of Saint Anthony in that Auxentios did not live a life in complete seclusion, but depended on a community dwelling on the same mountain where he had established himself. In this sense, Auxentios' establishments bore similarity with the semi-coenobitic establishments in Egypt and Palestine where anchorites clustered in one area under the leadership of a founder. However, these establishments still cannot be regarded as semi-coenobitic because the schedule of a semi-coenobitic establishment should depend on that of a neighboring coenobium where the anchorites met on a determined day weekly.[36]

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[29] Ibid., § 11, 1385D; § 43, 1413A.
[30] Ibid., § 14, 1388D; § 45, 1413D; § 47, 1416C.
[31] Ibid., § 13, 1388B; § 51, 1421AB.
[32] Ibid., § 55, 1425CD; § 62 1432B.
[33] In the third version (*BHG* 201), the name Eleuthera is used interchangeably with the name Stephanis. See B. B. Latyšev, *Menologii anonymi byzantini saeculi X quae supersunt. Fasciculus prior, februarium et martium menses continens,* (2nd ed., Leipzig: Zentralantiquariat der Deutschen Demokratischen Republik, 1970), § 27, pp. 77-78.
[34] *Life*, § 62 1432B.
[35] Ibid., § 54, 1425A.
[36] Patrich, *Sabas: Leader of Palestinian monasticism,* pp. 3-17.

The *Life* does not mention a coenobium neighboring Auxentios' establishment on Oxeia. The establishment on Mount Skopa was in the vicinity of the monastery of Saint Hypatios and there was certainly a mutual dependency between those establishments because Auxentios assisted the community of Saint Hypatios by healing the sick dwelling there and sometimes some of those sick healed by Auxentios made donations to that monastery.[37]

Although the *Life* does not state explicitly, Auxentios also must have owed to the monastery a part of the multitude coming to his visit on Mount Skopa regarding that this monastery was a famous one thanks to the role it played in the Origenist and Messalianist crises. However, this dependency certainly was not based on the schedule of this monastery because the anchorites dwelling on Mount Skopa depended solely on the schedule of Auxentios. The establishments on Mount Oxeia and Skopa differed also from the semi-coenobitic establishments because their maintenance was based on manual labor, whereas the establishments of Auxentios relied on the donations coming from their followers. Auxentios did not have a policy against manual labor as in the case of Messalians[38] in that his successor was making crosses from pods everyday and sold them to the visitors of Auxentios[39] but this case does not allow making a generalization since Auxentios obviously did not have a rule concerning manual labor regarding that his own services were restricted to theological conversations, praying and healing.

Another aspect of Auxentios' establishments differing from the semi-coenobitic establishments was that the community of Auxentios was composed of men and women. The *Life* mentions that Auxentios had female disciples both on Mount Oxeia and Skopa. There are cases that the semi-coenobitic establishment in Nitria accommodated women, as in the case of Melania the Elder. She also established herself with Rufinus on the Mount of Olives for a

[37] *Life,* § 37, 1405 BD.
[38] See the *Life of Alexander Akoimetos,* trans. D. Caner, in *Wandering Begging Monks,* § 19, § 32, § 35, § 45, pp. 260-1, 268, 270-1, 275.
[39] See *Life,* § 57, 1428C.

short period, but these practices of synakteism were completely different from Auxentios' monasticism regarding that these were individual cases and were not an indication of a mixed community.

Despite the fact that the establishment on Mount Skopa was based on the rules set up on Mount Oxeia and these two establishments were identical with respect to their monastic form, the establishment on Skopa should not be regarded as a continuation of the former establishment regarding that the latter had a Constantinopolitan character. Before examining how the latter establishment was transformed into an urban institution, it should be stressed that the choice of Auxentios moving to Mount Skopa after the conclusion of the Council of Chalcedon was not an arbitrary one. One of the reasons why Auxentios chose this location was to neighbor the monastery of Saint Hypatios Auxentios established firm relations with this community when he was taken away by the envoys of the Emperor Marcian (450-7) from Mount Oxeia and confined in that monastery.[40] However, Auxentios should rather have used this opportunity to found an urban establishment because Rouphinianai, where the monastery of Saint Hypatios was located, was not only a religious center but also possessed an imperial palace which empress Pulcheria (399-453) used as her temporary residence until 444, and an *emporium.* In addition, Rouphinianai was a well-known suburb considering that the Synod of the Oak (403), where John Chrysostom was deposed, was summoned in Rouphinianai.[41] By deciding to settle in a region near Rouphinianai, Auxentios secured himself a multitude of followers flowing from Constantinople through the *emporium* of the suburb and obtained access to a network of information concerning the imperial and ecclesiastical policies.

After Auxentios moved to Mount Skopa the number of his followers not only increased but also their profile changed. The *Life* categorizes Auxentios' followers in passages concerning

[40] *Life,*§ 36, 1405AC.
[41] See Pargoire, "Rufinianes," *BZ* 8 (1899), pp. 429-77.

the life on Mount Oxeia roughly as locals and foreigners.[42] As the passages concerning the life on Skopa shows, Auxentios' latter establishment attracted not only locals and foreigners, but also the monks of the monastery of Saint Hypatios, people from the *emporium* of Rouphinianai and the rest of *emporia*, and most importantly, Constantinopolitans.[43] The last group must have been predominant because the *Life* prefers to categorize the multitude surrounding Auxentios as locals and citizens.[44]

The passages concerning the life on Oxeia reveal that Auxentios' followers on Oxeia did not form a regular multitude. The only group regularly visiting Auxentios were the locals from the nearby villages. However, they must not have contributed to the maintenance of the institution much. The group which provided the maintenance of the establishment on Oxeia was the foreigners. The first person who made a donation to the establishment on Mount Oxeia was the wife of a *comes* from Nikomedeia, who was blind, and after being healed by Auxentios, distributed money to the poor living on the mountain. This was the first donation made to Auxentios and he should have owed his institutionalization to that donation, since the *Life* legitimizes Auxentios' miracle followed by this donation as follows: 'this was the beginning of the miracles on Oxeia',[45] although Auxentios performed another miracle before, by prophesizing where the flocks of some villagers were hidden and accordingly these villagers built his cell and cage.[46]

After Auxentios was taken away by the envoys of the emperor to the Council of Chalcedon and was confined in the monastery in Philios, the wife of a charioteer came to Mount Oxeia and distributed cheese, bread, pulses, wine, olive, candles and coarse flax to the establishment. As the *Life* explains she was coming to the mountain regularly before

[42] *Life,* § 13, 1388B.
[43] Ibid., § 44, 1413BC; § 45, 1413D-1416A.
[44] Ibid., § 59, 1429A.
[45] Ibid., § 12, 1385D-1388B.
[46] Ibid, § 10-11, 1385AD.

Auxentios was taken away.[47] Another benefactor who visited Auxentios regularly was a *magister militum* who offered Auxentios financial aid, but according to the wish of Auxentios, sent the money to the establishment on Oxeia.[48]

After the passages relating the period after the imprisonment of Auxentios in the monastery of Saint Hypatios the *Life* does not record a donation made to the establishment on Oxeia. Besides these benefactors and benefactresses, the *Life* makes mention of some followers, especially those possessed by demons, who came from Claudiopolis, Chalcedon and Phrygia, but the *Life* mostly does not specify the locality of those benefiting from the service of Auxentios. After Auxentios moved to Mount Skopa not only did the number of his followers increase but Auxentios obtained also a regular following. The *Life* states that every day a crowd of Rouphinianai and people from the rest of the Asiatic suburbs flowed to Skopa in order to be healed by Auxentios, whereas the passages concerning the life on Oxeia do not display a daily treatment. The *Life* does not give any information concerning the benefactors of Skopa as in the case of Oxeia, with the exception of a certain rich man, whose social status and locality is not given. The reason for this omission is most likely that the establishment on Skopa had a regular group of benefactors, regarding that the *Life* displays that a multitude of poor and sick was fed by this group regularly,[49] whereas it never describes the poor dwelling on Oxeia as a multitude and does not give the impression that the donations distributed among these poor were made regularly.

Lands must have been donated to the establishment on Skopa, since the *Life* states that Auxentios granted Eleuthera, the founder of the monastery of Trichinarea, an estate neighboring Mount Skopa in order to establish herself.[50] However, it is not possible to make an inference of whether lands were granted to the establishment on Mount Oxeia or not. The

[47] Ibid., § 33, 1401D.
[48] Ibid., § 34, 1404AC.
[49] Ibid., § 51, 1421B.
[50] Ibid., § 61, 1429D.

donations made to this establishment on Mount Oxeia were either in kind or in cash. However, it is certain that a mechanism did not exist on Oxeia to accumulate this money systematically, and accordingly the money obtained through donations must not have been used for large-scale investments. The *Life* gives information that such a mechanism existed on Mount Skopa because it mentions for the first time a baker in this establishment who was responsible for distributing the offerings. However, this was not the only function of the baker; he was also responsible for financial matters. The *Life* states that the baker was indebted a hundred nomismata, which was paid by a pious man upon the request of the successor of Auxentios,[51] which shows that the baker was responsible for the debt of the establishment. Second, being indebted such a considerable sum shows that the establishment undertook big investments, which statement is also corroborated by the information coming from the *Life*. Auxentios and his successor hired workers regularly for the construction of some buildings, for whose provisioning they were responsible.[52]

The *Life* does not explicitly state which buildings were edified on Mount Oxeia or on Mount Skopa except the cell and the cages of Auxentios, but indirect information allows making some conjectures. The *Life* relates that the donation made in kind were distributed among the poor, but some portion must have been reserved for the community, which means there must have been a storehouse to keep the wine, cheese and olive. Second, according to the rule established on Oxeia, bread was to be distributed every day at the sixth hour to the visitors, which brings to mind that a bakery existed on Oxeia. However, most probably a bakery did not exist in this establishment as the *Life* does not mention a baker in the passages concerning the life on Oxeia. Further, since the *Life* states that Auxentios set up the rule concerning the distribution of bread because he cared for the welfare of his followers,[53] a guesthouse may have existed on Oxeia. The *Life* also frequently makes mention of poor dwelling on Mount

[51] Ibid., § 51, 1421BC.
[52] Ibid., § 55, 1425D.
[53] Ibid., § 13, 1388B.

Oxeia, which gives the impression that a poorhouse existed on that mountain. However, since the establishment on Oxeia did not have a mechanism for accumulating money as in the case of Skopa, it is difficult to claim that all of these buildings existed on Oxeia as a complex, but at least a storehouse should have existed there for the donations in kind. The establishment on Skopa certainly possessed most of these buildings as a complex. A bakery certainly existed as a center for accumulating and distributing the offerings. At least one guesthouse and one poorhouse should have existed because a multitude of poor and sick regularly flowed to Skopa and some of them became resident so that their care became a burden for Auxentios.[54] Such a multitude could not have been managed if there had not been a building or buildings functioning as guesthouses and poorhouses. For the same reason, the establishment on Skopa should have existed as a complex. Such a complex composed of the above-mentioned buildings is reminiscent of the semi-coenobitic institutions in Egypt and Palestine. However, these establishments necessarily possessed a church. In contrast, it can be stated firmly that the establishment on Mount Skopa did not possess a church because the *Life* states that Auxentios gathered his disciples and followers in the chapel of the monastery of Trichinarea and made a liturgy there instead of assembling people on Skopa and after the liturgy he came up to his mountain.[55] His coming down to Trichinarea was not a usual incidence, since Auxentios was a stable monk. The *Life* does not give any indication that Auxentios left his cage on Oxeia until he was taken away by the envoys of the emperor by force, nor did he leave his cage on Skopa until making a liturgy in the aforementioned chapel.

In fact, concrete information coming from the *Life* concerning the buildings on Oxeia and Skopa is restricted to the dwellings of Auxentios. The *Life* in the passages concerning the life on Oxeia says that Auxentios built for himself a cell and a cage outside the cell, the latter of which was a wooden building with one window. Auxentios mostly used this cage which

[54] Ibid., § 45, 1416A; § 60, 1429BD.
[55] Ibid., § 65, 1436B.

functioned as a meeting place with his followers, whereas he used the cell for praying in order to heal those possessed. When Auxentios moved to Skopa he built for himself only a cage similar to that on Oxeia in appearance, but it functioned both for receiving Auxentios' visitors and exorcisms.[56]

This limited information does not allow the making of a firm statement concerning the dwellings of Auxentios' disciples. The only possible conjecture is that they were living in cells which they built for themselves because a passage reveals that after a disciple of Auxentios left the community he built himself a cell on a neighboring mountain. The reason for the absence of such information was that the *Life* does not mention the community on Oxeia or Skopa in a detailed manner. However, the information concerning the disciples is sufficient to understand to what extent the community on Skopa was a continuation of that on Oxeia and to what degree they differed from each other. As the *Life* reveals, both the community on Oxeia and on Skopa was composed of men and women. The *Life* records three female disciples of Auxentios on Oxeia. The former two came from Phrygia in order to be healed by Auxentios, and accordingly, decided to stay with the saint.[57] Similarly, a woman coming from Claudiopolis became the disciple of Auxentios after she was healed by the saint.[58] The *Life* relates that when Auxentios was dwelling on Skopa a multitude of men and women came to be consecrated by him.[59] The difference between the two communities, however, cannot be explained only on the basis of an increase in the number of disciples. As the *Life* relates the successor of Auxentios was a Moesian and spoke only his own language.[60] This example shows that the community on Skopa differed from that on Oxeia essentially because the latter establishment attracted people from different ethnicities who did not speak Greek but their own language. Hence, the establishment on Skopa obtained a cosmopolitan

[56] Ibid., § 13, 1385D; § 16, 1389C; § 19, 1393A; § 21, 1393D; § 43, 1413A.
[57] Ibid., § 19, 1392D-1393C.
[58] Ibid., § 21, 1393C-1396B.
[59] Ibid., § 47, 1416C.
[60] Ibid., § 57, 1428B.

and multilingual character, which was an intrinsic feature of Constantinopolitan monasticism[61] that was lacking on Oxeia.

Only the third establishment of Auxentios, the monastery of Trichinarea, was a coenobium. However, the *Life* does not give detailed information about the life in this monastery except the case that this establishment depended solely on Skopa. The establishments on Oxeia and Skopa were closest to the semi-coenobitic establishments among every monastic form regarding that a group of anchorites clustered on the mountain where Auxentios lived. However, because of some of the essential features of Auxentios' establishments, they could hardly be regarded as semi-coenobitic. They did not depend on a coenobium, contrary to the most known semi-coenobitic establishments in Egypt and Palestine. The mutual dependency between Auxentios' second establishment on Skopa and the monastery of Hypatios was of a different kind. This relation was not based on the obeisance to the monastic rule of the monastery of Hypatios. Further, the maintenance of the semi-coenobitic establishments was based on manual labor. Auxentios' services were restricted to praying and healing and his establishments owed their maintenance to the donations of the benefactors. Most remarkably, the community of Auxentios, with the exception of the monastery of Trichinarea, was composed of men and women, which distinguished the establishments of Auxentios from every traditional monastic form. In the semi-coenobitic establishments in Egypt and Palestine cohabitation of sexes was observed but these practices differed from Auxentios' monasticism fundamentally, since cohabitation of sexes in those establishments was not practiced in the form of building mix communities.

Although the establishments on Oxeia and Skopa had the same monastic form, or rather did not belong to any traditional monastic form on account of the characteristics they shared, the establishment on Skopa was not a continuation of the former establishment because it had an

[61] Dagron, "Les moines et la ville," p. 254.

urban character. As the *Life* reveals Skopa was more prosperous than Oxeia and because of this wealth expanded as a complex. This difference based on the economic growth and the regular building activities does not prove by itself that Skopa evolved into a Constantinopolitan establishment, but the *Life* clearly shows that the establishment owed its wealth to Constantinopolitans and those coming from the Asiatic suburbs. Another feature of the establishment which made Skopa certainly Constantinopolitan was that the establishment had a cosmopolitan and multilingual community, a feature which Oxeia lacked.

Making a comparison between the *Life* of Saint Auxentios and some selected Saints' *Lives* of the fourth to sixth centuries, I will focus on these themes: the methods of asceticism, the role of the relatives and countrymen, the patronage relations between the imperial and ecclesiastical authorities and the saints, and the local authority of the saint obtained through philanthropy and miracle. The information extracted from the *Lives* challenges the prototype of the saint who is free from the social needs to the extent of denying familial connections.[62] Furthermore, according to the examples extracted from those *Lives,* saints do not isolate themselves from society, but choose to dwell in urban settings. A model for the Constantinopolitan saint may be obtained from the *Lives* of Saint Daniel the Stylite, active in Mesopotamia and later in Constantinople; Saint Matrona of Perge, who originated from Pamphylia and was established in Constantinople after being active in Syria, Jerusalem and Beirut; and Saint Elisabeth the Wonderworker,[63] who was Thracian in origin and settled in the capital. These three saints, having established themselves in the capital in the late fifth century, may be regarded as contemporaries of Saint Auxentios, who bears similarities to them to a certain degree. From a different perspective, however, there is no strict dichotomy between the provincial and urban Saint. The way the saints who dwelled in the suburbs of Constantinople acquired authority over people in their environment resembles the way how the rural saint asserts his power in the province. They acted as rural patrons who settled disputes and built establishments of welfare such as wells, bakeries and cisterns in order to

[62] Robert Browning's model saint liberates himself completely from the familial ties. However, Browning notices that the hagiographical sources show an ambivalent attitude towards the relations between the saints and their parents. They try to preserve the image of a self-sufficient man whereas they mention that the parents of some saints are still a part of the life of the Saints. See "The 'Low Level' Saints Life in the Early Byzantine World" in *The Byzantine Saint,* ed. S. Hackel, (2nd ed., Crestwood, New York: St. Vladimir's Seminary Press, 2001), pp. 120-1.

[63] The *Life of Saint Daniel the Stylite,* trans. E. Dawes, in *Three Byzantine Saints: Contemporary Biographies,* (Oxford: Blackwell, 1948)*;* the *Life of Saint Matrona of Perge,* trans. J. Featherstone and C. Mango, in *The Holy Women of Byzantium,* (Washington D.C: Dumbarton Oaks Research Library and Collection, 1996)*;* the *Life of Elisabeth the Wonderworker,* trans. V. Karras, in *Holy Women of Byzantium.*

meet the needs of society in which they live.[64] It may not be possible to establish a direct parallelism between Saint Auxentios and the provincial saints, such as Saint Symeon the Stylite, active in Syria in the first half of the fifth century; Saint Euthymios the Great, who originated from Armenia and founded a coenobitic monastery in Palestine in the first half of the fifth century; Saint Abraamios, who was born in Syria in the reign of Zeno (474-91) and later became the bishop of Kratea; and Saint Theognios, who originated from Kappadokia and settled in Jerusalem in the second half of the fifth century,[65] since the relation between Saint Auxentios and the near-by villagers is not given in detail. But there are certain implications in the *Life* which indicate that Saint Auxentios fit the model of rural patron.

The ascetic practices seen in the selected Saints' Lives will be investigated in three groups, abstinence from food, bodily mortification and withdrawal from society. The *Life of Saint Auxentios* gives the impression that Auxentios did not need to satiate himself by eating. The *Life* states specifically his being free from necessities in two passages where Auxentios was working in a shop before he withdrew from the worldly life and when he was imprisoned in the monastery in Philios. The shopkeepers and the monks in Philios asked why Saint Auxentios did not eat and both received the answer that 'it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'[66] There is only one passage where the *Life* shows Saint Auxentios eating something. When the monks in Philios imprisoned Saint Auxentios in a triclinium with an abundance of delicious food in order to put

[64] P. Brown discusses in detail how the saint becomes a center of power by becoming a rural patron. Brown notes that this model is not particular to the provinces but it is applicable to urban conditions. "The Rise and Function of the Holy Man in Late Antiquity" in *Society and the Holy in Late Antiquity,* (Berkeley, Los Angeles, London: University of California Press, 1982), pp. 103-52.

[65] Theodoret of Cyrrhus, The *Life of Saint Symeon Stylites the Elder,* in *A History of the Monks of Syria,* trans. R.M Price, (Kalamazoo: Cistercian Publications, 1985); the *Life of Saint Euthymios the Great,* trans. R. M. Price, in *Lives of the Monks of Palestine by Cyril of Scythopolis,* (Kalamazoo: Cistercian Publications, 1991); the *Life of Saint Abraamios, the Bishop of Kratea,* in *Lives of the Monks of Palestine by Cyril of Scythopolis;* the *Life of Saint Theognios* in *Lives of the Monks of Palestine by Cyril of Scythopolis.*

[66] Matthew 4:4; *Life*, § 7, 1384B; § 35, 1404C.

him to a test, Saint Auxentios did not touch the food for one week because he was fed by a dove miraculously.[67]

The diet of holy men and women followed a pattern but there are varieties. Some of them ate daily, some of them weekly and some of them practiced a more severe ascesis. The diet was usually composed of rough seeds, water and bread. Cooked food was not consumed, but there were also cases where monks did not abstain from cooked food except during Lent. An extraordinary case was the nutrition of Symeon the Fool who was consuming flesh.[68] Observing these diversities, Saint Auxentios belongs to the group who practice the most rigorous ascesis. Hence, it may be stated that concerning the methods of abstinence Saint Auxentios resembled Saint Symeon the Stylite to a great extent. Similarly, Saint Symeon is not depicted by the *Life* composed by Theodoret of Cyrrhus as eating anything except in one passage in which he is shown eating rough plants after he has fasted for forty days by force because he was about to die.[69]

The abstinence from food may serve only as a simple practice of endurance, but the more severe the ascesis became the closer the ascetic came to the denial of his or her body. The manifestation of such denial was bodily mortification. Some of the *Lives* depict these practices in detail. According to the *Life* of Theodoret of Cyrrhus, Symeon the Stylite was expelled from the monastery of Teleda because the monks discovered that he was wearing a cord of palms against his naked waist so that his body was bleeding. After he was expelled from the monastery, he confined himself in a dry cistern and in a later passage he chained

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[67] Ibid., § 35, 1404D. The theme of miraculous provisioning of food is also attested in the *Life of Alexander Akoimetos*. However, the introduction of this theme to the narrative has a completely different function in this *Life*. The narrative uses the miraculous feeding as a tool in justifying Alexander's way of life based on the rejection of self-sufficiency and manual labor. See the *Life of Alexander Akoimetos,* § 19, § 32, § 35, § 45, pp. 260-1, 268, 270-1, 275.

[68] Palladius, *HL,* 18.2-15, trans. R. Meyer, (Westminster: Newman Press, 1965), pp. 58-62; the *Life of Symeon the Holy Fool* trans. D. Krueger, in *Symeon the Holy Fool : Leontius's Life and the Late Antique City,* (Berkeley: University of California Press, 1996), § 4, p. 153.

[69] Theodoret of Cyrrhus, the *Life of Saint Symeon Stylites the Elder*, § 7, p. 163.

himself with iron.[70] Palladius reports that Makarios of Alexandria, who established himself in Kellia in the western edge of the Nile Delta in the first half of the fifth century, sat naked in the marsh of Scete for six months so that the mosquitoes bit his entire body. Ammonios, who was established in Nitria neighboring Kellia and escaped to Constantinople in the first half of the fifth century on account of being accused of heresy, cut his ear in order to avoid being ordained as a priest. Palladius also mentions that he was heating iron in order to apply it to his limbs.[71]

On the basis of the information extracted from the *Life,* it could be claimed that Saint Auxentios also was mortifying himself, but in not as severe a manner as the aforementioned saints. The *Life* gives two examples where Saint Auxentios tortured himself by applying worms to his feet. The monks in Philios shut Saint Auxentios in a triclinium, leaving a boy as a guardian for one week. When they asked the boy what had happened during the week, the boy said that he had seen a dream in which Saint Auxentios was picking worms from the ground and applying them to his wounds.[72] Although the *Life* relates this scene as a part of a dream, a former passage affirms that Saint Auxentios had been practicing this kind of asceticism regularly. When the envoys of the emperor boarded Saint Auxentios by force into a carriage to take him off to the Council of Chalcedon (451), worms were coming out of his wounds on account of his ascetical practices. [73]

In addition to abstinence from food, the rejection of society is a part of the ascesis. This theme serves to demonstrate the extraordinary power of the saint who is able to renounce something ordinary people cannot. This image is consolidated by the theme of the distribution of the familial wealth to the poor by saints descending from distinguished families.[74]

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[70] Ibid., § 5, p. 162; § 10, p. 164.
[71] Palladius, *HL,* 18.4, p. 59; 11.2-4, pp. 46-47.
[72] *Life*, § 35, 1404D-1405A.
[73] Ibid., § 25, 1397C.
[74] See the *Life of Alexander Akoimetos* § 5-6, p. 253; the *Life of Elisabeth the Wonderworker,* p. 127; the *Life of Symeon the Fool,* § 1, pp. 134-135.

However, some other *Lives* clearly demonstrate that it is not possible to make a generalization concerning the stance of the saints towards their family. Many examples show that saints in fact used their familial background and connections in their path to sanctity. Saint Elisabeth the Wonderworker, soon after distributing the wealth of her family, arrived in Constantinople where she joined a monastery, the superior of which was her paternal aunt. When her aunt was about to die, she appointed Saint Elisabeth as her successor.[75] Saint Euthymios the Great came from a distinguished family, too. His mother presented Saint Euthymios to Otreios, the metropolitan of Melitene (374-84). His maternal uncle was the assessor of the bishop in the episcopal palace. During his childhood, he had been enrolled in the clergy thanks to his mother who became a deaconess at that time.[76] The origins of the saint may serve in a similar way. When Saint Theodosios who was a Cappadocian in origin went to Jerusalem, he was introduced to the community of the ascetics in the Tower of David through the efforts of a Cappadocian elder.[77]

It is not possible to find a similarity between Saint Auxentios and the aforementioned saints with respect to familial and local relations, since the *Life* does not mention his origins, save that he had come from Syria, nor we are informed about his family or a compatriot. The only relative the *Life* mentions is an uncle dwelling in Constantinople, but who had already died before he came to the imperial city. However, it is also not possible to claim that Saint Auxentios served as a counter-example for these saints on account of the omissions of the *Life* with respect to this issue, but it can be stated firmly that he conflicted with the prototype holy man who isolated himself from society to a great extent. When Auxentios settled in the capital, he secured the friendship of some important ascetics such as Saint Markianos and became the follower of Saint John in Hebdomon. However, his contacts were not limited to monks. He also befriended lay people such as Anthimos, a *dekanos* in the imperial palace, and

[75] the *Life of Saint Elisabeth the Wonderworker,* pp. 127-8.
[76] the *Life of Saint Euthymios the Great*, § 2-4, pp. 4-7.
[77] the *Life of Saint Theodosios,* § 1, pp. 262-263.

a certain Sitas.[78] These examples show that Saint Auxentios was concerned about social relations and established his connections in the capital on his own efforts.[79] Although Saint Auxentios and the aforementioned saints followed different paths, they both were very distant from the model holy man.

Concerning the habitation of saints we see that some of the saints tended to live in or in the vicinity of Constantinople. One of the most important features of the Constantinopolitan saint was the patronage relations the saint established with the imperial and ecclesiastical authorities. It is true that some of the provincial saints had patrons among the imperial and ecclesiastical authorities of the capital,[80] but this kind of patronage relations functioned in Constantinople in a different way. Saints could establish an immediate connection with the emperors and the members of the imperial family who could provide a network of clientele of eminent people and granted estates in major monastic centers. At the same time, the emperor or a person from imperial family was the saint's client and through this kind of relations a Constantinopolitan saint could acquire a political role.

Saint Daniel the Stylite did not only have all the features of this kind of patronage relations, but he did interfere in imperial policies to a great extent. He succeeded in surviving in the imperial city thanks to Anatolios, the bishop of Constantinople (449-58). As soon as he arrived in Constantinople, he was troubled by some clerics who slandered him to the bishop on account of heresy since he was speaking in Syriac. When Anatolios fell ill and was healed by the saint, the bishop released him offering him a cell in Anaplus.[81] He had a very close relationship with Leo I (457-74) so that Leo built a palace near the column of Saint Daniel the

[78] *Life*, § 2, 1380AD.
[79] The conclusion that Saint Auxentios established his contacts in the capital solely on his own efforts is only based on the information coming from the *Life.* Comparing the *Life* with other sources, such as Sozomen's *Ecclesiastical History,* alternative interpretations are possible. See pp. 107-108.
[80] See the *Life of Saint Theodosios,* § 5, pp. 266-7; the *Life of Saint Euthymios the Great,* § 4, pp. 7-8.
[81] the *Life of Saint Daniel the Stylite,* § 17-20, pp. 16-8.

Stylite.[82] His prophecy concerning the fire in Constantinople (465) marked a turning point in this relationship.[83] After the fire Saint Daniel functioned almost as a private advisor to the emperor concerning imperial policy. There are passages where Leo I asked the opinion of the saint about Genseric, king of the Vandals, who planned an attack on Alexandria, or reported that he had dismissed Ardabourios, General of the East, who had plotted against the emperor. In another passage, Saint Daniel solved the disputes between Leo I and the king of the Lazi.[84]

Besides Saint Daniel the Stylite, Saint Elisabeth the Wonderworker and Saint Matrona of Perge fit the Constantinopolitan model. When Saint Elisabeth prophesized the fire in Constantinople (465) as Saint Daniel had done, Leo I became her patron, granting her one of the imperial properties in the Hebdomon.[85] Saint Matrona of Perge established a firm network of imperial patronesses. Verina, the wife of Leo I, and Euphemia, the daughter of Marcian, were her patronesses. After Euphemia introduced Antiochiane, the wife of consul Sphorakios, to Saint Matrona, Antiochiane offered one of her estates to Saint Matrona where she established a convent.[86]

With the exception of one example, one hardly can infer from the *Life* that Saint Auxentios established a similar network. On the contrary, he did not have relations with the ecclesiastical authorities except for local bishops with whom he was in conflict. More importantly, it becomes clear from the *Life* that Saint Auxentios did not have a connection with the emperors who reigned at the time, nor with the members of the imperial family. The *Life* does not give information whether Auxentios had any connection with Theodosios II. According to the *Life*, the only emperor who was acquainted with Saint Auxentios was Marcian. The *Life* displays them as having had a dialogue, but even in these dialogues

[82] Ibid., § 50, p. 36.
[83] Ibid., § 45-46, pp. 33-34.
[84] Ibid., § 51, p. 36; § 55-56, pp. 39-40.
[85] The *Life of Saint Elisabeth the Wonderworker,* p. 129.
[86] The *Life of Saint Matrona of Perge,* § 32-36, pp. 48-52.

Marcian only forced Saint Auxentios to accept the decisions of the Council of Chalcedon.[87] The *Life* skips Pulcheria in one passage where it talks about Eleuthera, the founder of the monastery of Trichinarea, who was the *koubikoularia* of the empress.[88] In fact, it is interesting that Saint Auxentios did not establish a connection with the empress because Pulcheria was the benefactress of the monastery of Saint Hypatios, with the community of which Saint Auxentios had a close relation. Saint Auxentios performed a major miracle in the reign of Leo I by foretelling the death of Saint Symeon. Although the news concerning his prophesy reached the court, the *Life* does not give information about the reactions of Leo I.[89] The *Life* implies only in one passage that Saint Auxentios had a patron among imperial authorities, a certain *magister militum* named Konstantinos. In the beginning of the passage it is revealed that Konstantinos differed from the remaining clientele of Saint Auxentios. He was able to visit Saint Auxentios while the saint was imprisoned in Philios, although the monks prohibited Saint Auxentios from seeing his clientele. During this visit he assisted Saint Auxentios financially. When Saint Auxentios decided to send the money to his disciples on Mount Oxeia, Konstantinos enforced his authority against the will of the monks.[90]

Saints established relations not only with those of the upper echelons, but could function as patrons for those living in the nearby areas. The saint could fulfill this function in many ways varying from acting as a judge to meeting the needs of the community. The role of the holy man as an authority in dispute resolution was most apparent in Saint Symeon the Stylite. His *Life* mentions that he settled a dispute between two Saracen tribes who fell into conflict concerning leadership. This is one of many examples: Saint Symeon judged and delivered verdicts after the ninth hour according to the custom.[91] Similarly, the saint asserted his power as a rural landlord through philanthropic activities. After having established in Marda, a

[87] *Life*, § 40, 1408C-1409B.
[88] Ibid., § 61, 1429C.
[89] Ibid., § 56, 1425D-1428C.
[90] Ibid., § 34, 1404AD.
[91] the *Life of Saint Symeon the Stylite,* § 15, p. 167; § 26, p. 171.

mountain in the desert to the south by the Dead Sea, Saint Euthymios the Great restored a ruined well. When he returned to his monastery in the desert of Koutila, near Jericho, he built a great cistern and a bakery.[92] Saint Abraamios built orphanages, hospices and hospitals in Kratea in Honorias.[93] Usually, miracles played an important role in asserting the power of the saint over the society surrounding him.[94] After Saint Euthymios the Great was re-established in Koutila, the people from the nearby villages came to him because they were suffering from a drought. Saint Euthymios solved the problem by praying.[95] Similarly, after Saint Theognios became the bishop of Betylius, a sea-side town ninety miles distant from Jerusalem, the inhabitants fled to him because the sea was pouring into the town. Through the prayers of the saint the sea calmed down.[96]

It is difficult to find a parallel between the examples given above and the information delivered by the *Life of Saint Auxentios* because the relation between Saint Auxentios and those who came from the nearby villages is not depicted in detail. Nevertheless, minor information extracted from the *Life* may give an idea about his role within the society which surrounded him. A passage relates that offerings should be brought monthly to Saint Auxentios.[97] Similarly, according to the rule of Saint Euthymios the lay persons should 'pay the first-fruits to God' and were charged with taxes.[98] The *Life* relates that a villager came to Auxentios and told him that he was not able to bring the sheep that was the monthly offering to Saint Auxentios because he had lost it. He begged Saint Auxentios for his prayers so that the sheep might be found. Saint Auxentios asked whether he was begging to the one who

[92] the *Life of Saint Euthymios the Great,* § 11, p. 17; § 15, pp. 20- 21.
[93] the *Life of Saint Abraamios, the Bishop of Kratea,* § 6, pp. 276- 277. Saint Abraamios may not be a suitable example in this context, since he was a bishop and the enumerated activities were part of his duties. However, concerning social welfare a Saint and a bishop may function in a similar way. See S. Harvey, "The Holy and the Poor: Models " in *Through the Eye of a Needle,* ed. E. A. Hanawalt and C. Lindberg, (Missouri: Thomas Jefferson University Press, 1994), pp. 55-58.
[94] P. Brown, "The Rise and Function of the Holy Man in Late Antiquity", pp. 121- 6. Although Brown restricts the miracles to curse and exorcism, these examples have parallelisms with Brown's examples.
[95] the *Life of Saint Euthymios the Great,* § 25, pp. 34-35.
[96] the *Life of Saint Theognios,* p. 270.
[97] *Life*, § 58, 1428CD.
[98] the *Life of Saint Euthymios the Great,* § 9, pp. 12-13.

prophesized or the one who possessed flocks.[99] Although the *Life* mostly omits the relations between Saint Auxentios and the villagers living in the vicinity of his establishments, and the few examples about their lives do not give a clue concerning the patronage of Saint Auxentios, the last anecdote certainly shows that those villagers held Saint Auxentios as a rural patron.

With regard to the hagiographic themes such as abstinence from food and bodily mortification, the *Life* does not present an untypical holy man compared to the selected *Lives*. The ascetical practices varied from saint to saint, but these practices can be roughly categorized into two groups: severe and relatively flexible. Saint Auxentios' asceticism belonged to the first group. His abstinence from food was as rigorous as that of Saint Symeon the Stylite, and Saint Auxentios mortified himself, which was not necessarily practiced by every saint. However, observing the selected Saints' *Lives,* it can be firmly stated that the *Life* does not present a typical saint, either conforming to the model holy man or to the saints of the selected *Lives*.

The *Life* does not give information whether he used familial or local connections as in the case of certain eminent saints like Saint Euthymios the Great or Saint Elisabeth the Wonderworker, but portrays a self-made man having established his contacts in Constantinople on his own efforts. More importantly, the patronage relations he established after he settled in the vicinity of Constantinople strikingly differ from the other saints. Saints like Saint Daniel the Stylite, Saint Matrona of Perge and Saint Elisabeth the Wonderworker who established themselves in the vicinity of Constantinople in the late fifth century had the support of the emperors, members of imperial family and ecclesiastical authorities, whereas Saint Auxentios was in conflict with the ecclesiastical authorities and had not the support of any member of the imperial family, but still had a connection with imperial authorities, as in

[99] *Life*, § 58, 1428CD.

the case of *magister militum* Konstantinos**.** However, the similarities between Saint Auxentios and the saints of the selected *Lives* should be stressed. Saint Auxentios conflicted with the model saint who distanced himself from society to the extent that denying his family. Similarly, most of the eminent saints of Late Antiquity hardly conformed to the model holy man considering that they needed their families and chose to dwell in the vicinity of cities. In this sense, Saint Auxentios was as typical as the aforementioned saints with respect to his distance from the model holy man.

The Heterodoxy of Saint Auxentios

In the *Life of Saint Auxentios*, the reader encounters two facets of the saint. On the one hand, the *Life* portrays an orthodox image of the saint; on the other hand, it cannot avoid certain ambiguities concerning his religious stance. The *Life* presents two correlated themes concerning the orthodoxy of Auxentios. First, it gives the impression that Auxentios' theological stance corresponded to orthodoxy. Second, it deals with the theme that Auxentios was a model monk. The discourse of the *Life* with respect to these themes conflicts not only with the information it gives, but also the discourse itself becomes conflictive in some passages, regarding that the contradictions concerning Auxentios' religious stance appear even in the dialogues invented by the author of the *Life*.

The *Life* often depicts Auxentios as an ardent defender of the Nicene Creed, who frequently professes the Mother of God. This image is corroborated when the general Konstantinos visited him and asked him to give no excuse to the heretics for the unity of the Church.[100] In addition, the *Life* corroborates Auxentios' orthodox image by implying that he was a Chalcedonian when it relates how Auxentios withdrew from the worldly life because Nestorios and Eutyches, against whom the Council of Chalcedon was directed, were spreading their teachings in the Church. [101]

The *Life*, however, introduces this theme mostly in critical passages. Konstantinos visited Auxentios when Auxentios was confined in the monastery in Philios on the orders of the emperor so that Konstantinos asked an arrested monk to fight against heretics. In another passage, the *Life* depicts Auxentios defending orthodoxy almost to the extent that he questioned the legitimacy of the Council of Chalcedon and also of the Church. In a fictitious dialogue between the Emperor Marcian and Auxentios, when the emperor asked him to

[100] *Life*, § 34, 1404B.
[101] Ibid., § 9, 1384D.

examine the acts of the Council, Auxentios claimed that he would agree with the Council, if only it was in accordance with the Nicene Creed and the profession of the Mother of God.[102] In other words, Auxentios asserted that before reading the acts he could not decide whether the Council was in accordance with orthodoxy or not. Moreover, in the beginning of the aforementioned passage, Marcian asked Auxentios whether he was in communion with the Church, and Auxentios he replied: "How can I be in communion [with the Church], if the Virgin is not professed to be the Mother of God?"[103] Considering that only the Nestorians did not accept to call Virgin Mary the Mother of God, the *Life* makes Auxentios speak in a way that accused the Church with Nestorianism in order to defend orthodoxy.

The theme concerning the model monk certainly relies on the traditional model set up by ecclesiastical and monastic authorities such as Chrysostom, Gregory of Nazianzos and Evagrios Pontikos. The *Life* relies on two principles of the traditional model when it elaborates the theme concerning the model monk: total withdrawal from society and obeisance to the ecclesiastical authorities.[104] The former principle draws a rigid line between ἔρημος and οἰκουμένη, where the former designates any deserted place, and the latter signifies any settled place but especially urban areas. Discursively, Saint Auxentios is perfectly in accordance with the traditional model. According to the *Life,* Saint Auxentios set off to the deserted regions in Bithynia when he withdrew to Mount Oxeia. In a later passage, Saint Auxentios is found in a battle with demons soon after he had withdrawn to Mount Skopa. During this temptation the demons ask Saint Auxentios, "What are you doing in our desert?"[105] Although the *Life* mentions in these two passages that Saint Auxentios had settled

[102] Ibid., § 40, 1408D-1409A.
[103] Ibid., § 40, 1408D.
[104] See Dagron, "les moines et la ville," pp. 258- 60; D. Caner, *Wandering, Begging Monks*, pp. 1-18, 195-196.
[105] *Life*, § 9, 1385A; § 44, 1413B.

in the deserted regions, which conforms to the norms of the traditional model, the *Life* gives ample evidence that at least the establishment on Mount Skopa had an urban character.[106]

The *Life* alludes more emphatically to the principle of the traditional model based on the distinction between the ecclesiastical authorities as rulers and the monks as those ruled, because in two passages Auxentios speaks referring to this principle directly and emphasizing his role as a monk who should be ruled. Another passage introduces a fictitious dialogue between Marcian and Auxentios where Auxentios was brought to the temporary residence of the emperor in the Hebdomon. When the emperor ordered Auxentios to agree with the decisions of the Council of Chalcedon, Auxentios justified himself by emphasizing that he as a humble monk was one of the flock, unlike the bishops who were the rulers. However, the *Life* deals with this theme in this passage in a most interesting way. Auxentios said to the emperor: "Who am I, the dead dog? Your rule orders that I should be counted with [your] shepherds, but I require shepherding and need to be taught." The emperor answered that if Auxentios did not accept the decisions, Auxentios would cooperate with those 'causing scandal.'[107] Even in this fictitious dialogue Auxentios had a rude manner towards the emperor, contrasting with his request of being shepherded, and the emperor apparently claimed that he regarded Auxentios as a heretic unless he agreed with the Council.

The second passage alluding to the distinction between the bishops and the monks relates that local bishops, sent by Emperor Marcian, came to Mount Oxeia in order to invite him to the Council of Chalcedon, but Auxentios refused them because he needed to be taught rather than to be a teacher, which role only befitted the bishops. However, the same passage gives information that the bishops were accompanied by soldiers and after Auxentios refused them they took him by force from his establishment, having destroyed his cage.[108] Furthermore, although the *Life* states that Auxentios was persuaded by the clergy to participate in the

[106] See above, pp. 86-92.
[107] Ibid., § 38, 1408A.
[108] Ibid., § 23-24, 1396D,-1397D.

Council at last, the discord between them continued throughout their journey. The clergy and the soldiers put Saint Auxentios in a cage because he did not want to ride the animals which the envoys of the emperor had brought.[109] They insulted Auxentios as a 'mocker of Christ' after he performed certain miracles and treated him as if he was a criminal.[110] During this journey the envoys of the emperor confined Auxentios in two monasteries, the one in Philios and the one of Saint Hypatios. It is evident from the *Life* that these monasteries served as prisons for Auxentios in that the community in Philios prohibited Saint Auxentios from seeing his clientele, forced him to eat as opposed to his asceticism by confining him one week in a cell full of food, and caused a disturbance when Auxentios decided to send a large sum of money which a benefactor of the saint had given to him to the community on Mount Oxeia. The monks of the monastery of Saint Hypatios, however, served Auxentios perfectly. Nevertheless, they confined him in a triclinium, as the monks in the monastery in Philios did.

The information provided by the *Life* clearly shows that the bishops led Auxentios from Mount Oxeia not as an orthodox monk but as a heretic. However, since the *Life* does not give any clue concerning the theological stance of Auxentios, it is hard to determine to which heresy Auxentios belonged. Only on the basis of the information coming from the *Life,* and comparing the *Life* with two other sources, namely Sozomen's *Ecclesiastical History*[111] and the acts of the Council of Gangra (340?),[112] does it emerge that Auxentios was a Macedonian. Sozomen writes about some Macedonians who found the relics of Saint John the Baptist and played a role in transferring the relics to Constantinople. After Theodosios I (375-95) built the Church of Saint John the Baptist in the Hebdomon in order to receive the relics, a certain Matrona became the guardian of the relic, but refused to convert to orthodoxy and remained a Macedonian. Thereafter, Bikentios, who was the grand uncle of a certain Auxentios,

[109] Ibid., § 25, 1397C.
[110] Ibid., § 29, 1400D; § 33 1404A.
[111] Sozomen, *HE,* ed. J Bidez and G. Hansen, *Kirchengeschichte,* (Berlin: Akademie Verlag, 1960); trans. C. Hartranft in *The Nicene and Post-Nicene Fathers,* vol.2.
[112] *Council of Gangra* in *The Nicene and Post-Nicene Fathers* vol. 14, pp. 87-101.

succeeded Matrona. This Auxentios, having arrived at Constantinople from Persia, joined the Macedonian circle in the Hebdomon.[113]

P. Joannou argues that the Auxentios, whom Sozomen mentions, was identical with Saint Auxentios.[114] M.-F. Auzépy corroborates this argument by comparing the information coming from Sozomen and from the *Life* and shows that Auxentios' monasticism bore the characteristics of Macedonian monasticism. She emphasizes the parallelism between the account of Sozomen and the *Life* by showing the connections Auxentios had established in the Hebdomon and argues that the fact that Saint Auxentios chose Saint John who dwelled in the Hebdomon as his patron as soon as he migrated to Constantinople shows Saint Auxentios had a connection with the Macedonians guarding the relics of Saint John the Baptist in the Hebdomon. But more importantly, she shows that the monasticism of Saint Auxentios had a striking similarity to that of Eustathios of Sebaste, who was an eminent leader of the Macedonians in the fourth century, since the community of Saint Auxentios was composed of men and women, an essential feature of Eustathian monasticism, and Saint Auxentios established himself on the mountains and in the environs of Constantinople, another Macedonian tradition.[115]

As Auzépy has shown, the basic features of Eustathian monasticism, in particular of its variant that flourished in Constantinople, were preserved in Auxentios' monasticism. However, this resemblance deserves a careful examination to understand to what extent Auxentios' monasticism was a continuation of that of Eustathians, considering that there was a half century interval between the period when the Eustathians began to lose their influence in the capital and the time when Auxentios established himself there. In order to answer this question the information coming from the synodical letter and the acts of the Council of

[113] Sozomen, *HE,* 7.21, in *The Nicene and Post-Nicene Fathers,* vol. 2, p. 391-2.
[114] P. Joannou*, Démonologie populaire, démonologie critique au XI siècle: la vie inédite de Auxence par M. Psellos,* (Wiesbaden: Otto Harrasowitz, 1971), pp. 54-55.
[115] M. Auzépy, "Les *Vies D'Auxence* et le monachisme «Auxentien»," *REB* 52-53 (1994- 1995), pp. 230-33.

Gangra, which was directed against Eustathios of Sebaste and his followers, will be compared to that coming from the *Life*.

Observing the acts of the Council, one notices that the Council dealt manly with two problems: Eustathians' 'abhorrence of marriage' and their attitude conflicting with the injunctions of the Church. The acts concerning the attitude of the Eustathians towards marriage display certainly an exaggerated image. According to these acts, the Eustathian virgins, and the married women who joined the community, renounced the worldly life only because they detested marriage.[116] Moreover, according to Canon 1 and Canon 10, the Eustathians condemned Christian women who were married and claimed that there is no salvation for them.[117] Despite these exaggerations, the aforementioned decisions should reflect a reality, considering that the Council primarily focused on this issue. When its synodical letter makes a definition of their deviance it lists their 'abhorrence of marriage' in the first place, preceding their activities conflicting with the injunctions of the Church, and its Epilogue states that the Council was summoned in order to protect the sacredness of marriage,[118] which shows the way they rejected marriage differed from other monastic teachings in the sense that their rejection was not only a way of renunciation, but also a stance against the institution itself. As the Canon 14 shows, the Eustathians did not aim to impose this stance only on a closed community, but also succeeded at spreading their teachings in the areas where they were active, since their establishments attracted married women who wanted to leave their husbands,[119] which must have been a wide-spread phenomenon, regarding that the Council decided to promulgate a decision against these women.

Reading the former passages of the *Life*, one does not get the impression that Auxentios had a similar policy, since most of his benefactresses who made donations to the establishment on

[116] *The Council of Gangra,* Canon 9, Canon 14, pp. 95, 98.
[117] Ibid., Canon 1, Canon 10, pp. 92, 96.
[118] Ibid., the Synodical Letter of *the Council of Gangra*, p. 91; Epilogue, p. 101.
[119] Ibid., Canon 14, p. 98.

Oxeia were married women. However, a later passage shows that his establishments provided an opportunity for married woman who wanted to leave their husbands to lead alternative lives by withdrawing from the worldly life. Soon after Auxentios granted a certain Eleuthera who asked him to teach her the monastic life an estate in the vicinity of his establishment on Skopa to establish herself, two women joined her. The first one was the wife of a *pentepitropos*,[120] who had decided to leave her husband and asked Auxentios if she might join Eleuthera. According to the *Life*, Auxentios tried to persuade this woman to re-unite with her husband, but when he saw that she resisted every threat of her relatives he permitted her to join Eleuthera. Subsequently, another woman, a wife of a beast trainer, came to Auxentios in order to join Eleuthera and persuaded him in a similar way.[121]

These two examples show that soon after Auxentios founded an establishment neighboring that on Mount Skopa it began to attract married women. However, these examples by themselves do not prove that Auxentios attracted married women on account of an ideology based on the rejection of marriage as an institution, but one passage displaying Auxentios addressing the nuns of the aforementioned establishment supports the idea that Auxentios had an attitude against marriage as an institution. The *Life* transmits this speech in three passages, the first two of which have a discourse conforming to the traditional understanding concerning marriage and virginity, which stated that the marriage was a sacred institution being second-best to virginity. The basic idea in these parts of the speech is that the virgins by choosing the mystical marriage with Christ instead of physical marriage chose the 'better' to the 'good'.[122] However, in the last passage the tone of the speech changes radically and the *Life* shows what Auxentios understood by 'good,' from which his virgins are released.

[120] See Commentary note 129, p. 71.
[121] *Life*, § 62, 1429D -1432A. In fact, the *Life* does not openly state that these women left their husbands. In the first case, the *Life* claims that the wife of the *pentepitropos* was left by her husband. However, this does not explain why Auxentios tried to persuade her to re-unite with her husband. Secondly, the *Life* states that the wife of the beast trainer abandoned everything in order the renounce the worldly life, which simply means that she also left her husband.
[122] Ibid., § 62, 1432C.

Auxentios says that his nuns by renouncing the worldly life were liberated from jealous and fornicating husbands who constantly accused their wives because of empty suspicions, who imprisoned them, who humiliated them as if they were not their legal wives, and who blamed them because they did not give birth to males or because the baby was not beautiful.[123] Further, Auxentios enumerates every negative aspect of the family which was based on the concern for the future of children.[124] Thus, the *Life* made Auxentios speak in a way that he depicts physical marriage as slavery for woman by being subjected to husbands, of whom the speech brings the most negative characteristics together to draw a prototype of evil. Such an image of marriage obviously conflicted with the traditional discourse defending the sanctity of the institution and the submission of the wife to the husband.

It may seem doubtful to argue that Auxentios had a teaching against marriage as an institution only on the basis of one of his speeches, because it may not seem possible to decide whether the speech was a pure invention of the author of the *Life* or was inserted in the source as an interpretation of Auxentios' teachings. However, it should be stressed that this speech has an unusual character, since its discourse conflicts with the discourse of the rest of the *Life*.[125] The *Life* displays in this speech that Auxentios had empathy towards women while he held that marriage meant slavery for women by depicting their vicissitudes, whereas there is not an advocative discourse concerning women throughout the *Life* with the exception of this passage. The *Life* does not give any information concerning the role of Auxentios' female disciples on Skopa except their mere existence, whereas some of his male disciples are described in detail, not only his successor, but a certain disciple who left the community in

[123] Ibid., § 64, 1433CD.
[124] Ibid., § 64, 1433D-1436B.
[125] The discourse of this speech is also unusual compared to that of the other Saints' *Lives* of the period concerning marriage and family. The *Lives* of Late Antiquity reflected the traditional understanding by depicting their saints uniting women with their husbands, providing that barren women give birth etc. For a detailed analysis how the Saints' *Lives* of the period deal with this issue, A. Kazhdan, "Byzantine Hagiography and Sex in the Fifth to Twelfth Centuries," *DOP* 44 (1990), pp. 132-34.

order to establish independently.[126] The *Life* also neglects information concerning the social life in the convent of Trichinarea. In contrast, the social aspect of the establishments on Mount Oxeia and Skopa is given in detail where women are displayed as having a minor role, yet. Hence, this part of the account should allude to the teachings of Auxentios. Otherwise, the author of the *Life* would not have elaborated the theme concerning physical marriage in a way that he makes a criticism of the inferior position of women to men in marriage.

The Eustathians challenged traditional society not only by rejecting marriage as an institution, but they also had followers among slaves, whom they taught not to obey their masters, and to leave them.[127] Auxentios also had followers among slaves. A passage displaying the life on Mount Skopa shows that Auxentios was intermingling rich, poor, men, women, slaves and freedmen during hymn singings.[128] One cannot infer directly from this passage that Auxentios imposed on slaves to leave their masters, but there is an essential parallel between the understanding of Eustathians and Auxentios, which parallel may firmly be interpreted as continuity. The Eustathians by teaching slaves to leave their masters aimed to show that the social distinctions set up by authorities according to the traditional values were contingent. In a similar way, Auxentios disregarded these distinctions by gathering his followers coming from distinct social groups together.

However, there is an apparent discontinuity between the Eustathians and Auxentios with respect to the relations with the Church. The acts of the Council of Gangra show that the Eustathians organized private religious meetings outside the Church,[129] that they distributed the offerings of the Church among themselves without the consent of the bishop,[130] that they fasted on Sunday contrary to the injunctions of the Church, which admonished to feast the

[126] Ibid., § 52, 1421CD-1424BC; § 57 1428BD.
[127] *The Council of Gangra,* Canon 3, p. 93.
[128] *Life*, § 47, 1416C.
[129] Ibid., Canon 6, p.94.
[130] Ibid., Canon 7, Canon 8, p. 95.

faithful on that day in order to celebrate the Resurrection of Christ,[131] and that they disregarded the fasts prescribed by the Church.[132] As these accusations show, the Eustathians apparently disregarded the authority of the Church by setting up their own schedule conflicting with the orders of the Church and distributing alms and offerings contrary to the interests of the Church. On the contrast, Auxentios did not oppose the ecclesiastical authority in such a radical way. He merely defended himself against the local bishops when they took him by force to the Council of Chalcedon. As the *Life* shows, the schedule of Auxentios conformed to the order of the Church. He ordered his community to feast and partake in the sacraments on Sundays on account of the Resurrection of Christ and to fast on Fridays on account of His Passion.[133]

Although the *Life* introduces certain themes concerning the orthodoxy of Auxentios, the information in the *Life* clearly shows that Auxentios was heretic. Further, the *Life* itself has an ambivalent attitude towards the orthodoxy of Auxentios, regarding that in the fictitious dialogues between Auxentios and Emperor Marcian the *Life* makes Auxentios defend the orthodoxy or the norms concerning the traditional model for monks to the extent that he doubts the decisions of the Council of Chalcedon and questions the legitimacy of the Church.

Since the *Life* does not give any clue concerning the theological stance of Auxentios, it is not possible to decide on the heresy of Auxentios as a theological problem. However, comparing the deviant practices of Auxentios displayed by the *Life* with those of the Macedonians, it emerges that Auxentios continued the tradition of the Constantinopolitan Macedonians who were inspired by the monasticism of Eustathios of Sebaste. Besides having some of the basic features of Eustathian monasticism, such as to have a community of men and women, Auxentios preserved the essential characteristics of the Eustathians. The Eustathians mainly opposed the social distinctions set up by authorities according to the

[131] Ibid., Canon 18, pp. 99-100.
[132] Ibid., Canon 19, p. 100.
[133] *Life*, § 55, 1425CD.

traditional values by rejecting marriage as an institution and slavery. The *Life* shows that Auxentios also had such a stance towards marriage, which according to the *Life* he defined as the slavery of women, and even if it does not gives information about a policy of Auxentios concerning slavery, he had slaves among his followers, whom he mixed with freedmen in hymn-singings. Further, at least one of Auxentios' establishments functioned in the same way the Eustathian monasticism functioned, which gave an opportunity to women who had decided to leave their husbands to lead alternative lives by renouncing from the worldly life.

However, Auxentios did not radically oppose the Church as the Eustathians who were active in the mid-fourth century had. His only opposition to the ecclesiastical authority was his insistence on not participating in the Council of Chalcedon. His schedule conformed to that of the Church concerning fasting and feasting, contrary to that of the Eustathians. The reason for Auxentios' relatively flexible attitude towards the Church was that there was a half century between when the movement lost its vigor in the capital and when Auxentios established himself there. Auxentios had to adapt himself to the conditions of the mid-fifth century, but at the same time continued a way of life parallel to that of the Eustathians, which the Church had seen as a threat to society in the mid-fourth century.

CHAPTER FIVE

CONCLUSION

The *Life of Saint Auxentios* introduces an image of Auxentios split between the one befitting the role of traditional model holy man and the other approaching that of a heretic. According to the norms of the traditional model, an exemplar monk should totally withdraw from society and should not be a challenge to society by introducing an alternative way of life. In other words, after having been established, a monk should retain the differences set by society within his community. This sensitivity concerning the conservation of the social order becomes manifest in the relations between the ecclesiastical authority and the monks. A monk should accept his role as the one to be ruled and recognize the ecclesiastical authorities as rulers.

The *Life* sometimes gives the impression that Auxentios was a model monk, since he established himself in deserted places, was an ardent defender of the Nicene Creed and of the profession of the Mother of God, and recognized the ecclesiastical authorities as rulers and himself as 'the one who needs to be shepherded'. However, the *Life* itself does not have a consistent discourse, in that it has an ambivalent attitude towards the orthodoxy of Auxentios. Even in some fictitious dialogues with the Emperor Marcian (450-7), the source depicts an unruly monk questioning the legitimacy of the Council of Chalcedon (451), and the emperor treating him as a heretic. Furthermore, the information coming from the *Life* does not fit the themes introduced by the *Life* concerning the model monk. The *Life* depicts Auxentios, who declared that the ecclesiastical authorities should be the rulers, in perpetual conflict with the local clergy who took him to the Council of Chalcedon.

Further, the manner in which Auxentios established himself conformed to the traditional model of monks. Auxentios did not establish himself in the deserted areas but in the vicinity

of the capital. At least two of his establishments did not conform to any traditional monastic forms. These two establishments seemingly were semi-coenobitic establishments in that they were founded on mountains under the leadership of an anchorite founder as in the case of the monks of Nitria in Egypt. However, Auxentios neither obeyed the rule of a certain coenobium nor was the maintenance of his establishments based on the principle of economic self-sufficiency, another component of the traditional model for monks. In other words, Auxentios did not have a teaching based on manual labor but his establishments depended on donations as his services were restricted to healing and praying.

Another feature of Auxentios' establishments which did not accord with the traditional model was that his community was composed of men and women, as the *Life* tells of three female disciples on Mount Oxeia and mentions that a multitude of women came along with men to Mount Skopa in order to be consecrated by Auxentios. Some of the traditional monastic forms allowed the cohabitation of men and women as in the case of Egypt and Palestine but these practices differed from the monasticism of Auxentios in the sense that men and women did not found communities.

Although all of Auxentios' three establishments were founded in the vicinity of Constantinople, only Skopa can be regarded as a Constantinopolitan establishment. After the conclusion of the Council, Auxentios decided to move to Mount Skopa neighboring Rouphinianai, an Asiatic suburb of Constantinople, instead of returning to Mount Oxeia. As the *Life* shows, after Auxentios settled there he secured himself a Constantinopolitan clientele which had been lacking at Oxeia. Besides the increase in his followers and disciples, one can firmly state that the establishment on Mount Skopa had a Constantinopolitan character contrary to Oxeia thanks to its multilingual and cosmopolitan nature, considering that the successor of Auxentios was a Moesian and only spoke his native language.

Although the total of the above-mentioned features of Auxentios' monasticism shows that it did not belong to any traditional monastic form and some of its features may be regarded as deviance, the reason for his heresy was not that Auxentios dwelled in the vicinity of the capital or that he did not practice manual labor. Comparing the information coming from some of the Saints' *Lives* of Late Antiquity with that of the *Life of Saint Auxentios*, it emerges that most of the eminent saints who did not have to do with heresy like Saint Daniel the Stylite, Saint Elisabeth the Wonderworker and Saint Matrona of Perge preferred to dwell in the vicinity of the capital and their *Lives* give no evidence that they practiced manual labor. Moreover, the principle concerning the total withdrawal from society did not reflect realities, considering that saints like Euthymios the Great and Theodosios owed their sanctity to their families or compatriots. Auxentios differed from these saints in many aspects. The *Life* does not mention any familial or local connection of Auxentios. His patrons who provided for his maintenance in the capital differed from the patrons of the other Constantinopolitan saints, too. Auxentios did not establish a patronage relation with emperors, members of the imperial family or the ecclesiastical authorities, contrasting with the aforementioned saints. In this sense, the *Life* does not present a typical holy man.

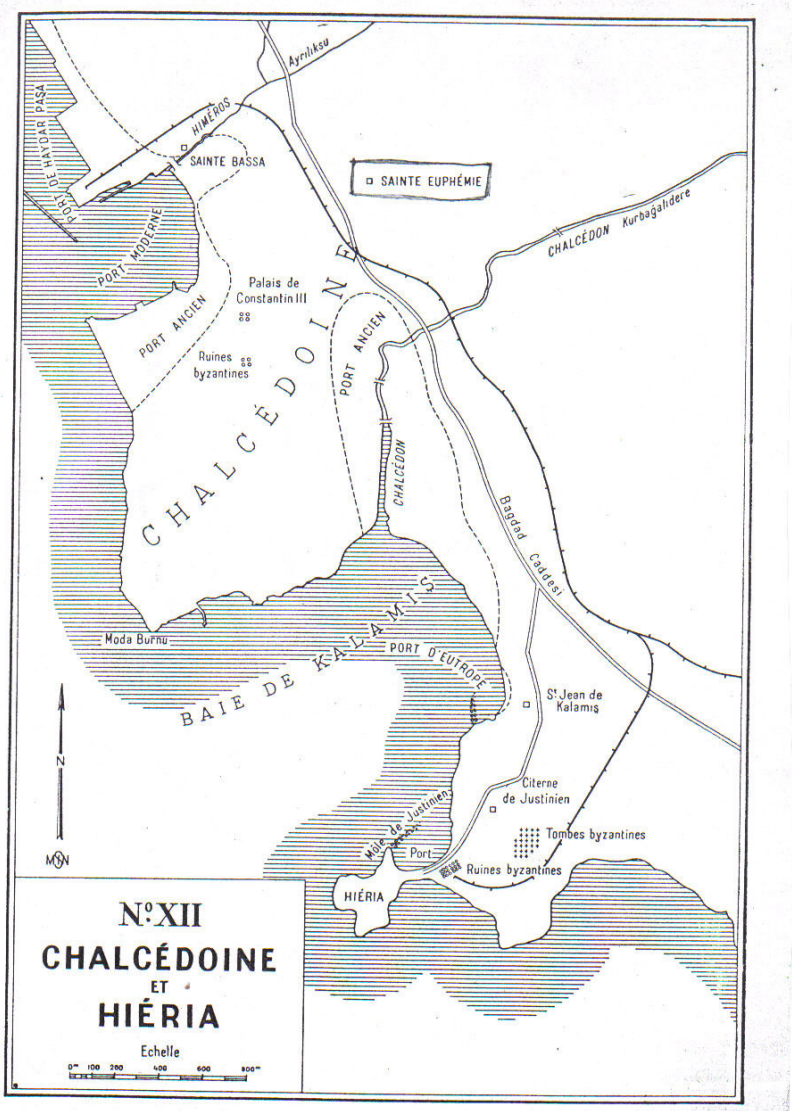
The information concerning Auxentios' monasticism shows that he was heterodox, but on the basis of further evidence in the *Life,* it can be stated firmly that Auxentios was a heretic. But, since the *Life* does not give a clue concerning the theological stance of Auxentios, his heresy is investigated as a deviant practice rather than as theological deviance. Examining these practices, such as having a community composed of men and women, it comes out that Auxentios was a Macedonian. The information extracted from the acts of the Council of Gangra (340?), which was directed against Eustathios of Sebaste, one of the leaders of the Macedonian heresy, whose monasticism influenced the Macedonians in Constantinople in the late fourth century, shows that there are striking similarities between the mentality of the

Eustathians and Auxentios. The Eustathians were opposed to the traditional order of society, by rejecting marriage as an institution and manipulating slaves to leave their masters. The *Life* gives clues concerning a similar stance of Auxentios. According to the *Life*, Auxentios gathered rich, poor, men, women, slaves and freedmen together in hymn-singings, which is an indication that Auxentios disregarded the traditional order similar to the Eustathians. Also in one passage where Auxentios addressed himself to the nuns of the monastery of Trichinarea, he depicted marriage as an institution which enslaved women and made a tyrant out of the husband. It is certain that this speech reflected the opinions of Auxentios because the tone in favor of women is lacking in other passages of the *Life.* The monasticism of Eustathios of Sebaste, which was based on the rejection of marriage, attracted married women who had decided to leave their husbands and lead an alternative life by renouncing the worldly life. The *Life* also mentions certain women who after having left their husbands came to Auxentios in order to withdraw from the worldly life.

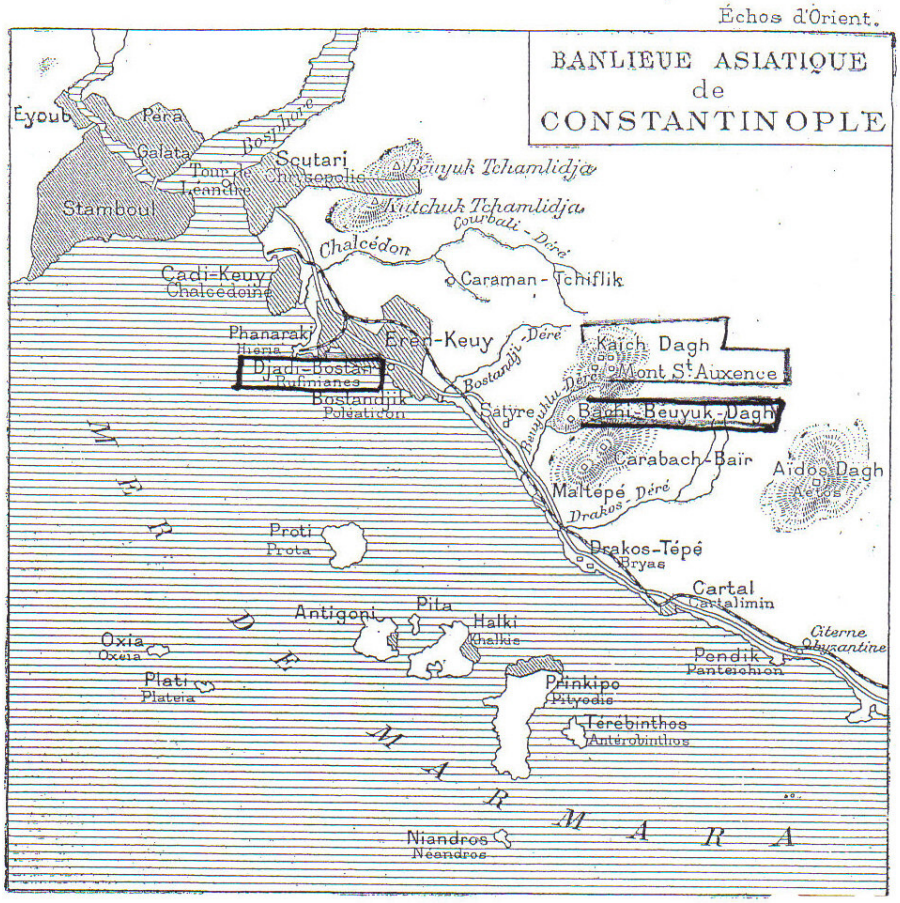
However, Auxentios' attitude towards the Church differed from the Eustathians of the mid-fourth century, who opposed the Church in a radical way by distributing the offerings of the Church among themselves and establishing an alternative schedule conflicting with the order of the Church. Auxentios was found in a conflict with the ecclesiastical authorities, too, but this opposition was restricted to his resistance against coming with the local clergy sent by the emperor to the Council of Chalcedon, which means his opposition differed from that of the Eustathians in the sense that it was not a challenge against the Church itself. Moreover, the schedule of Auxentios was compatible with that of the Church, which prescribed fasting on Fridays for the Passion of Christ and feasting on Sundays for His Resurrection.

Auxentios had a relatively agreeable attitude towards the Church compared to that of the Eustathians condemned at the Council of Gangra, because in the mid-fifth century when Auxentios established himself in the vicinity of the capital the Constantinopolitan

Macedonians who imitated the monasticism of Eustathios of Sebaste were no longer powerful. In the late fourth century the Macedonians had a high standing in Constantinople since they were able to manipulate the decisions concerning ecclesiastical affairs and feed the urban poor. At the beginning of the fifth century, Isaac started claiming for himself this missionary role of the Macedonians who had become leaderless after their leaders were sent to exile. Moreover, the Constantinopolitan monasticism, of which Auxentios was a part, was in decline in the mid-fifth century. Especially after the Council of Chalcedon, the claim of urban monks on the populace of the capital was restricted, since their authority, which they obtained by feeding the urban poor and patronizing the independent monks, had been transferred to the bishop. Considering these factors, Auxentios as a Macedonian and as a Constantinopolitan monk did not have the opportunity of become a challenge to the Church and he adapted himself to the conditions of the mid-fifth century. Nevertheless, he managed to retain the essential features of Macedonian monasticism by establishing a community of men and women in the vicinity of the capital, and continued the tradition of the Eustathians of the mid-fourth century by preserving their teachings which were a threat to the traditional order of society.



The Church of Saint Euphemia, the seat of Council of Chalcedon (451)



The environs of Saint Auxentios: Mount Oxeia (Basibüyük Dag), Mount Skopa (Kayis Dag) and Rouphinianai (Caddebostan)

APPENDIX: THE LIFE, CONDUCT AND ASCESIS OF THE MOST HOLY AND BLESSED AUXENTIOS

The text presented below is the edition published by J. P. Migne in the *Patrologia Graeca* series (*PG* 114: 1377-1436). I have marked the orthographic errors and placed the corrections in the margins.

μαχαρίου κοίμησιν σὺν τῷ τρόπῳ καὶ τὴν τόπον διαδεξάμενος. « Ille enim, qui nos de hoc instruxit, erat quidem lingua barbarus, ut qui ortus esset ex Mysia, mente autem honestissimus, qui perseveravit apud B. Auxentium..... et postquam beatus obdormivit, cum moribus in loco quoque successit. » Hanc Vitam damus ex antiquo codice MS. bibliothecæ regis Christianissimi, collatam cum interpretatione Gentiani Herveti, quam edidere Aloysius Lipomanus et Laurentius Surius, ex collectione Metaphrastæ, qui Vitam hanc, utpote accurate scriptam, fere intactam reliquit, pauculis hinc inde aut additis aut immutatis, nisi hæc variis amanuensibus sint attribuenda.

3. Meminit ejusdem sancti Nicephorus Callistus, lib. XIV, *Hist. eccl.* cap. 52 : « Eodem etiam tempore *inquit*, virtutis incrementis longe processit celeberrimus ille monachus Auxentius in monte Bithyniæ eo, qui ex adverso Constantinopolis situs, omnes circa colles altitudine superat. » Hæc Nicephorus, qui cum Sozomeno ad tempora Theodosii Junioris ea refert, post cujus obitum superfuit sub imperio Marciani et Leonis imperatorum ad annum circiter 470. In Actis apud Metaphrasten traditur obiisse sub imperio Zenonis, sed ejus loco Leonem habent Acta Græca, quibus usi sumus.

ΒΙΟΣ ΚΑΙ ΠΟΛΙΤΕΙΑ

ΚΑΙ ΑΣΚΗΣΙΣ

ΤΟΥ ΑΓΙΩΤΑΤΟΥ ΚΑΙ ΜΑΚΑΡΙΩΤΑΤΟΥ ΑΥΞΕΝΤΙΟΥ.

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VITA ET CONVERSATIO

ET EXERCITATIO

SANCTISSIMI ET BEATISSIMI AUXENTII.

(Græca nunc primum typis mandantur ex cod. ms. Reg. Paris. n. 1452, sæc. x. Edit. Patr.)

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CAPUT PRIMUM.

Vita S. Auxentii Constantinopoli acta. Virtutes inter opera militaria.

Α'. Τῶν ἀρχαιοτέρων Πατέρων ἔργοις καὶ λόγοις διαπρεψάντων καὶ διαφόροις συντάγμασι τῶν ἐν τῷ νοητῷ ἀμπελῶνι ἅμα πρωῖ καὶ τρίτην ὥραν, καὶ ἕκτην ὥραν ὁμοίως, καὶ ἐννάτην κεκλημένων ἁγίων καὶ εἰς οἰκοδομὴν τοῦ σώματος τῆς Ἐκκλησίας συγγραφαμένων τοὺς πόνους, οὐκ ἄτοπον καὶ ἡμᾶς τοὺς διὰ ῥᾳθυμίαν καὶ ἀπαιδευσίαν πόρρω αὐτῶν ὑπάρχοντας, τοὺς τῶν περὶ τὴν ἑνδεκάτην ὥραν ἐν τῷ αὐτῷ ἀμπελῶνι ἀγωνισαμένων δικαίων βίους πρὸς ὠφέλειαν τῶν τε ἐντυγχανόντων καὶ ἀκροωμένων πιστῶν συγγράψασθαι ἀληθῶς, ὥστε τοὺς βουλομένους ἡγεμόνα κεκτῆσθαι τῆς παρούσης ζωῆς τὸν εὐσεβῆ λογισμόν, ἀκλινῶς ἕπεσθαι τῇ τῶν πατριαρχῶν καὶ προφητῶν καὶ ἀποστόλων καὶ μαρτύρων καὶ δικαίων ὁδῷ, ἐφαμιλλωμένους μὲν ταῖς τούτων ἀρεταῖς, ὑποστηριζομένους δὲ ταῖς αὐτῶν προσευχαῖς. « Ὅσα γὰρ προεγράφη, » κατὰ τὸν θεσπέσιον Παῦλον, « εἰς τὴν ἡμετέραν νουθεσίαν προεγράφη. » Πεποιθότες οὖν τῷ εἰρηκότι· « Πλάτυνον τὸ στόμα σου, καὶ πληρώσω αὐτό, » ἐπὶ τὴν προκειμένην διήγησιν τρεπόμεθα.

I. Cum antiqui Patres et factis et verbis fuerint insignes, et diversis operibus eorum qui in vinea quæ percipitur intelligentia, mane simul et hora tertia et sexta similiter et nona vocati sunt, sanctorum ad ædificationem corporis Ecclesiæ sermones conscripserint : non est absurdum, nos quoque, qui propter socordiam et inscitiam ab eis longe sumus remoti, vere conscribere justorum virorum Vitam, qui circa horam undecimam in eadem vinea laborarunt, ad utilitatem fidelium qui legunt et audiunt : ut qui volunt habere piam rationem ducem vitæ præsentis, constanter sequantur viam patriarcharum, prophetarum et apostolorum, martyrumque et justorum : cum eorum quibus virtutibus contendentes, suffulti autem et stabiliti eorum orationibus. « Quæcunque enim prius scripta sunt, » ut dicit divinus Paulus, « scripta sunt ad nostram admonitionem [1]. » Eo ergo freti, qui dixit : « Dilata os tuum, et implebo illud [2], » convertamur ad propositam narrationem.

κεκμηκότων

[1] Rom. xv, 4. [2] Psal. lxxx, 11.

II. Tempore Theodosii Junioris, XXXV anno ejus imperii (1), fuit vir quidam nomine Auxentius, qui erat relatus in numerum quartæ scholæ fortissimorum et Christi amantium scholarium (2) : ex genere quidem orientali, in pietate autem et omni Christiana doctrina eruditus, roburque corporis et fortitudinem in ipsa forma gestans, morumque modestiam et virtutem gerens in animo, dogmaque habens sanum in fide apostolica, et plurimum studium in generalibus vigiliis pernoctationum. Quoniam vero quæ ante hæc ab eo facta sunt, nos latuerunt, ab hoc fundamento initium ducamus orationis. Hic ergo sanctus et divinus vir Auxentius habebat patrunum Byzantii in militiam relatum, optionem numeri. Quem requirens cum ascendisset ex Syria, et non invenisset, propterea quod prius discessisset, militavit scholaris. Cum ergo esset in exercitu insignis, frequenter etiam versabatur cum iis quorum celebrabatur exercitatio et virtus : maxime autem cum quodam Joanne monacho, qui prope Hebdomum (3) stabat in Clubo (4), cujus etiam vestigiis insistebat, tanquam miles Christi, simul cum quodam, qui vocabatur Setas, viro omni ex parte honesto, et Marciano, qui tunc erat laicus sectæ Novatianorum, haud ita multo post mortem unitus fuit Ecclesiæ Catholicæ, et factus fuit œconomus sanctissimæ Magnæ ecclesiæ Constantinopolitanæ ; et Anthimo viro magno et admirabili qui tunc erat ordinarius decanus divini palatii, deinde factus fuit diaconus, et postea etiam presbyter, qui etiam post decessum eorum qui prius dicti sunt, ornavit, et cum lætitia in hymnis et canticis, per choros virorum et mulierum, celebravit easdem pernoctationes, quibus assidebat beatus Auxentius. Ut plurimum autem ambo simul congregabantur in Sancta Irene, quæ sita est ad mare, humi cubantes et vigilantes, et fontes lacrymarum effundentes, perseverantes in jejuniis et orationibus.

III. Cum ergo quodam die cum eis venisset in unam congregationem, antequam inciperet glorificationem, noctu siti eum vexante, aquam petiit ab uno ex ministris : qui currens in diaconicum, dicit œconomo, dominum Auxentium cum reliquis viris bonis petere potum. Jussus ergo in vase temperare vinum benedictionis, ad eum attulit. Postquam autem id accepit magnanimus Auxentius, ori admovens refecit naturalem sitis necessitatem : et sic prius dicto pio Marciano, qui petierat, reliquum tradidit. Ille vero cum labris admovisset, et sensisset esse vinum, ægre ferens, quod præter morem talis potus esset eis allatus, proximo vocem emisit : Vinum est, o frater. Memoratus autem ei dicit Auxentius : Ne ægre feras, inquit, Dei dona ;

(1) An. Chr. 442, Nam Arcadio patri anno 408 successit.

(2) Scholarii ex militiæ peritis exercitatisque præmii loco seligi solebant, ut in aula versarentur, atque imperatorem in publicum prodeuntem comitarentur, a Gordiano Juniore una cum Candidatis et Protectoribus primum instituti.

(3) De Hebdomo suburbio Constantinopoleos, ubi Theodosius Magnus templum S. Joannis Baptistæ exstruxit, agit Gillius lib. IV *Topographiæ Constantinop.*, cap. 4.

(4) Sigillum, pera, clau trum.

Β'. Ἐν τοῖς καιροῖς Θεοδοσίου τοῦ Νέου, ἔτους ὲ τριακοστοῦ πέμπτου, ἀνεδείχθη τις Αὐξέντιος ὀνόματι ἐν τῇ τετάρτῃ σχολῇ καταλεγόμενος τῶν γενναιοτάτων καὶ φιλοχρίστων σχολαρίων, ἐκ γένους μὲν τῶν ἀφ' ἡλίου ἀνατολῶν, εὐσεβείᾳ ὲ καὶ πάσῃ Χριστιανικῇ παιδείᾳ ἡγούμενος, ῥώμην τε σώματος καὶ ἀνδρείαν φέρων ἐν τῷ εἴδει· καὶ ἦθος ἐπιεικὲς καὶ σφόδρα ἐνάρετον ἐν τῇ γνώμῃ, δόγμα ὲ ὑγιὲς κεκτημένος ἐν τῇ ἀποστολικῇ πίστει, καὶ πλείστην σπουδὴν ἐν ταῖς καθολικαῖς τῶν πανυχίδων ἀγρυπνίαις. Ἐπεὶ οὖν τὰ προγενέστερα αὐτοῦ δράματα λέληθεν ἡμᾶς, ἀπὸ ταύτης τῆς ὑποθέσεως ποιησόμεθα τὸν λόγον. Οὗτος ὁ ἀνὴρ ἔσχε θεῖον εἰς τὸ Βυζάντιον ἐν στρατείᾳ καταλεγόμενον ὀπτίονα Νουμέρου, ὃν ἐπιζητῶν ἀναβὰς ἀπὸ Συρίας, καὶ μὴ εὑρών, διὰ τὸ προτετελευτηκέναι ἐστρατεύσατο σχολάριος. Διαπρέπων ὢν ἐν τῇ στρατείᾳ καὶ τοῖς ἐν ἀσκήσει καὶ ἀρετῇ περιβοήτοις ἐσύχναζεν, ἐξαιρέτως μάλιστα Ἰωάννῃ τινὶ μοναχῷ, πλησίον τοῦ Ἑβδόμου ἑστῶτι ἐν Κλούβῳ, οὗ κατ' ἴχνος ἐβάδισεν ὁ στρατιώτης τοῦ Χριστοῦ. Ἅμα οὖν Σιτᾷ τινι οὕτω προσαγορευομένῳ, ἀνδρὶ πανσέμνῳ τὰ πάντα, καὶ Μαρκιανῷ τῷ τηνικαῦτα λαϊκῷ ὄντι τῆς τῶν Ναυτιανῶν θρησκείας, μετ' οὐ πολὺ ὲ τῇ καθολικῇ πίστει ἑνωθέντι καὶ τὴν οἰκονομίαν τῆς ἁγιωτάτης Μεγάλης ἐκκλησίας Κωνσταντινουπόλεως ἐμπιστευθέντι, καὶ Ἀνθίμῳ τῷ μεγάλῳ καὶ θαυμαστῷ ἀνδρὶ τότε δεκάνῳ ὄντι ἐν ὀρδίνῳ τοῦ θείου παλατίου, ἔπειτα ὲ διακόνῳ γενομένῳ, λοιπὸν ὲ καὶ πρεσβυτέρῳ, τῷ καὶ κατακοσμήσαντι μετὰ τὴν μετάστασιν τῶν προειρημένων, καὶ φαιδρύναντι ἐν ταῖς ὑμνῳδίαις διὰ χορῶν ἀνδρῶν τε καὶ γυναικῶν τὰς αὐτὰς πανυχίδας αἷς προσήδρυσεν ὁ μακάριος Αὐξέντιος. Τὰ ὲ πλείστα οἱ ἀμφότεροι ἐν τῇ Ἁγίᾳ Εἰρήνῃ τῇ παρὰ θάλασσαν ἐπὶ τὸ αὐτὸ συνηθροίζοντο χαμευνοῦντες καὶ ἀγρυπνοῦντες, δακρύων πηγὰς ἐκχέοντες, ἐν νηστείαις καὶ εὐχαῖς διατελοῦντες.

Γ'. Φθάσας τοίνυν σὺν αὐτοῖς ἐν μιᾷ τῶν συνάξεων πρὸ τοῦ κατάρξασθαι τῆς δοξολογίας, ἐν τῇ διανυκτερεύσει δίψης αὐτῷ παρενοχλούσης, ᾔτησεν εὔκρατον παρ' ἑνὸς τῶν ὑπηρετῶν. Ὁ ὲ εἰσδραμὼν ἐν τῷ διακονικῷ τῷ οἰκονόμῳ φησίν· τὸν κύριν Αὐξέντιον σὺν τοῖς λοιποῖς σπουδαίοις πάμα αἰτεῖν. Ἐπιτραπεὶς οὖν τῆς εὐλογίας οἶνον συνεκέρασεν σκεύει καὶ ἀπήγαγεν. Ὡς ὲ ἐὲξατο ὁ μεγαλόφρων Αὐξέντιος, τῷ στόματι προσαγαγὼν, τὴν ἐκ φύσεως τῆς δίψης ἀνάγκην ἰάσατο· καὶ οὕτως τῷ προρρηθέντι θεοφιλεῖ Μαρκιανῷ αἰτήσαντι τὸ λοιπὸν ἐπιὲωκεν. Ὁ ὲ προσαγαγὼν τοῖς γείλεσι καὶ αἰσθόμενος οἶνον εἶναι, ἀγανακτήσας, ὅτι παρὰ τὰ ἔθος τοιοῦτον αὐτοῖς προσηνέχθη ποτὸν, φωνὴν ἀφῆκεν τῷ πλησίον· Οἶνός ἐστιν, ἀὲελφέ. Καὶ ὃς πρὸς αὐτὸν

ὁ μνημονευθείς· Μὴ δυσχέρανε, φησὶν, ἐπὶ ταῖς A
τοῦ Θεοῦ δωρεαῖς. Ἡμεῖς μὲν γὰρ ὕδωρ ᾐτήσαμεν, εἰ δὲ ὁ Δεσπότης οἶνον ἀντιπαρέσχεν, εὐχαριστήσωμεν καὶ μὴ ἀγανακτήσωμεν· καὶ γὰρ ἐν τῷ γάμῳ λείψαντος οἴνου τὸ ὕδωρ διὰ τῆς ἑαυτοῦ χάριτος εἰς οἶνον μετεποίηθη. Οὕτως ὁ μὲν τὴν ἀκρίβειαν, προσούσης αὐτοῖς ἐγκρατείας, ἄκων ἐπεδείξατο, ὁ δὲ τὸν τύφον τῆς κενοδοξίας ἑκὼν κατεπάτησεν.

Δ'. Πτωχὸν δὲ πάλιν ἑαυτόν τις ἐπαγγέλλων τῶν ἑπομένων σπουδαίων δι' ὄχλου ἐγίνετο τῷ μακαρίτῃ Αὐξεντίῳ, τῶν χρωτῶν αὐτοῦ σαρκοκάλυμμα εὐλογίας χάριν καὶ πενίας ἐξαιτῶν. Καὶ δὴ πρὸς αὐτόν φησιν· Εὔξαι, ἵνα ὁ Κύριος πέμψῃ, καὶ λήψῃ· οὐ γὰρ ἦν αὐτῷ ἐκ περιουσίας ἀμφιάσματα, διὰ τὸ ἅπαντα τὰ ἐμπίπτοντα αὐτῷ τοῖς πένησι διαδοῦναι. Ὁ δὲ τῆς ὑποσχέσεως ὡς γραμματίου ἐπιλαβόμενος, B
ἀκαταλήκτως τὴν ἀπαίτησιν ἐποιεῖτο· ὅθεν ἐπὶ πολὺ παρενοχλούμενος ἐν μιᾷ ἑσπέρᾳ πάλιν παρ' αὐτοῦ ὑπομνησθείς, Δεῦρο, φησὶν, ἀδελφὲ, ἐν εὐκαίρῳ τόπῳ ἀποληψόμενος τὴν αἴτησιν καὶ ἀπαλλάττων με τῆς τοιαύτης περιστάσεως. Ὡς δὲ ἀποκρύφῳ τόπῳ ἐγίνετο, ὅπερ ἠμφίετο στιχάριον ἀποδυσάμενος δέδωκεν αὐτῷ καὶ ἐκ τοῦ φελονίου μόνον διῆγεν. Καὶ μετὰ τὴν ὑμνολογίαν ἀναχωρούντων ἀμφοτέρων, ᾔσθετο τοῦ ὁράματος ὁ ἀνωτέρω προῤῥηθεὶς εὐήθης ἀνὴρ καὶ λέγει αὐτῷ· Πᾶσά σου ἡ πολιτεία καὶ ἡ ἀγάπη αὕτη ἐστὶ, κύρι Αὐξέντιε, ἵνα ὑστερούμενος χιτῶνος ἡμῖν μὴ θαῤῥήσῃς. Ὡς μειδιῶν δέ φησι πρὸς τοὺς ἀμφοτέρους· Τοῦ πλειστάκις με ἐπὶ ὑμῶν ἐτημῶς μεθοδεύοντος, μόλις ἀπηλλάγην· ἀλλὰ παρακαλῶ ἀπελθεῖν ἡμᾶς πρὸς τὸν κύριν Ἰωάννην τὸν ἐν τῷ C
Κλουβῷ μοναχὸν, ὀψομένους τὴν δόξαν τοῦ Θεοῦ.

Ε'. Συντάξεως οὖν γενομένης, μετὰ τὴν μίαν παραγίνονται πρὸς αὐτὸν καὶ ὁρῶσι τὸν εἰληφότα τὸν χιτωνίσκον παρεστῶτα στυγνόν· καὶ μετὰ τὴν τελείωσιν τῆς εὐχῆς λέγει ὁ μακάριος Ἰωάννης ὡς πρὸς συνήθεις αὐτοῦ καὶ προσφιλεῖς· Εὔξασθε, ἀδελφοὶ, περὶ τοῦ πτωχοῦ τούτου, ὅτι τὰ προσόντα αὐτῷ πενιχρὰ ἄρας τις ἀπέδρασεν. Ὁ δὲ μακάριος Αὐξέντιος χαρίεντι προσώπῳ ἤρξατο εὐλογεῖν τὸν τοῦτο δράσαντα· καί φησιν πρὸς αὐτὸν ὁ δίκαιος ἀνὴρ ὡς ὁ Βαλὰκ πρὸς τὸν Βαλαὰμ, Καταρᾶσθαί σε προσκέκλημαι, καὶ σὺ εὐλογεῖς; Ἀποκριθεὶς δὲ ὁ μακάριος Αὐξέντιος λέγει τῷ δῆθεν πτωχῷ· Τὰς εὐχάς σου τοῦ Κυρίου, ἀδελφὲ, πόσα εἶχες στιχάρια; Ὁ δὲ ἀπεκρίνατο μετ' ὀδυρμοῦ· Ἑπτὰ τῶν ποδῶν σου καὶ ὅ μοι παρέσχες. Λέγει αὐτῷ ὁ μακάριος· Ἐπεὶ οὖν ἑπτὰ ἔχων οὐκ ἠρκέσθης, ἀλλὰ τὸ ὑπάρχον μοι ἓν ἐπὶ τοσοῦτον παρενοχλήσας εἴληφας, παῦσαι λυπούμενος. Τοῦτο γὰρ κἀκεῖνα διαῤῥάσαι παρεσκεύασεν. Ἡπίως οὖν καὶ τοῦτον διελέγξας παράθεσιν μετὰ τῶν συνόντων κομισάμενος ἀπῆει.

Ϛ'. Μιᾷ δὲ τῶν ἡμερῶν ἐν τῷ παλατίῳ πρόϊων, ὁρᾷ τινα κρατούμενον ὑπὸ στρατιωτῶν καὶ σφετερίζόμενον. Προσευξάμενος οὖν λέγει συνήθως· Ὁ ῥυόμενος πτωχὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ, ἐλθὲ καὶ νῦν πρὸς βοήθειαν. Καὶ ταῦτα εἰπὼν μεσάσας ἀνεθῆνσι παρεσκεύασε τὸν ἄνδρα.

[a] Joan. II. [b] Num. XXIII. 11. [c] Psal. XXV. 10.

nam nos quidem aquam petimus. Sin autem Dominus Christus ejus loco vinum præbuit, gratias agamus, et ne ægre feramus. Etenim cum vinum defecisset in nuptiis, per suam gratiam aquam mutavit in vinum [a]. Sic alter quidem ostendit invitus perfectam, quæ ei aderat, abstinentiam : alter vero libens conculcavit fastum vanæ gloriæ.

IV. Pursus autem quidam ex viris bonis qui sequebantur, se pauperem esse significans, molestus erat beato Auxentio, petens ab eo indusium benedictionis gratia et paupertatis. Is vero dicit ei : Ora, ut Dominus mittat, et a me accipies. Non enim superaverant ei vestimenta, propterea quod quæcunque in eum incidebant, daret pauperibus. Ille vero promissionem arripiens tanquam schedulam, assidue exigebat. Quamobrem cum multum ei esset molestus, et una vespera pursus ab eo esset admonitus, dicit ei : Adsis, frater, in loco opportuno accepturus petitionem. Postquam autem fuit in loco occulto, exuit se tunica qua erat indutus, et dedit ei, et mansit in sola penula. Post hymnum vero dictum ambobus recedentibus, sensit quod factum fuerat, qui prius dictus est vir pius, et dicit ei : Universane vita tua ita agitur, et charitas tua, ut carens tunica, nobis non confidas? Quamobrem tanquam subridens, dicit ambobus : Ab eo qui mihi sæpissime vobis præsentibus impudenter parabat insidias, vix tandem sum liberatus. Sed rogo vos, ut eamus ad dominum Joannem monachum, qui est in Clubo, visuri Dei gloriam.

V. Cum itaque inter eos convenisset, post unum diem ad eum veniunt, et vident eum qui tunicam acceperat, adesse tristem. Finitis autem precibus, dicit beatus Joannes, tanquam amicis suis et familiaribus : Orate, fratres, pro hoc mendico. Nam quos habebat viles pannos, abstulit aliquis et aufugit. B. vero Auxentius læto vultu cœpit ei, qui id fecerat, benedicere. Dicit autem ei vir justus, sicut Balaam Balac [b] : Jussi te exsecrari; et tu ei benedicis? Respondens autem beatus Auxentius, dicit mendico : Redde vota tua Domino, frater, quot habebas indusia? Ille vero respondit cum fletu : Septem, et id quod mihi præbuisti. Dicit ei beatus Auxentius : Quoniam ergo cum septem haberes, non fuisti contentus, sed unum, quod habebam, tantam mihi molestiam exhibens, accepisti, hoc effecit ut illa quoque fugerent. Cum eum ergo placide redarguisset, et cum iis qui simul erant ferculum accepisset, recessit.

VI. Quodam vero die in palatio procedens, videt quemdam teneri et trahi a militibus. Orans autem dicit de more : Qui liberas mendicum a manu ejus, qui sunt ipso fortiores, veni nunc quoque ad dandum auxilium [c]. Quæ cum dixisset, effecit ut is relaxaretur

VII. Transiens autem per Batropolium, vidit quosdam opifices deflentes et dicentes : Venit ad nos tempus quo simus otiosi, et nihil agamus, claudamus nostras officinas. Cum vero audisset, et eorum esset misertus Christi miles Auxentius, die sequenti divertit in unam ex illis officinis, mutato habitu, ut fertur de Serapione, et dicit : Quam mercedem mihi dabitis, et stabo in vestra officina ? Illi autem dixerunt : Ludificaris nos, juvenis. Quomodo tibi dabimus mercedem, cum simus pauperes ? Respondens vero, dixit eis : Laborabo vobiscum, accipiens quotidie tres obolos. Illi autem lœti eum acceperunt. Qui cum fuisset illic tres dies, valde crevit et floruit illa officina. Acceptis itaque novem obolis, recessit ab illis. Is autem ea dedit pauperibus. Dolore vero affecti sunt opifices illius officinæ, egresso admirabilium effectore Auxentio. Tres enim dies, quos illic egit, non gustavit neque panem neque vinum, nec aliquid aliud : adeo ut mirarentur, qui illic erant, et dicerent ei : Cur non comedis et bibis nobiscum ? Is vero dicebat eis : « Non in solo pane vivit homo, sed in omni verbo, quod egreditur per os Dei [6]. » Illi vero siluerunt, non ausi amplius ei esse molesti, renuntiarunt autem omnem copiam et prosperitatem, quæ facta est per preces ejus in officina sua, Deum glorificantes.

VIII. Rursus vero aliquot post diebus, venienti ipsi in palatium occurrit quædam mulier prægnans, passis crinibus, clamans : O vis, quæ affertur ab Auxentio, qui comedit dæmonia. Viginti annos latui in hac creatura, et ejus transitus me abduxit ab hujus unguibus. Sic enim per me transiit tanquam ensis, et me discerpsit : et ecce separor ab hac creatura post spatium viginti annorum. Equo autem suo subditis calcaribus Christi servus Auxentius, ne cognosceretur ab hominibus, festinabat transire, celans quæ in se erat, gratiam. Immundus autem spiritus sequebatur eum, dicens : Quid me trahis ? egredior. Congregatæ vero sunt circa eum multæ turbæ, adeo ut suspirans et flens beatus craverit, ut ea curaretur. Hoc autem facto, et ea statim mundata, illæso fœtu (erat enim gravida), stupebant omnes et admirabantur, Deum glorificantes qui talem potestatem dedit servis suis adversus immundos spiritus.

Ζ'. Διὰ Βαττοπολιοῦ δὲ παριὼν ἐθεάσατο τοὺς ἐργαστηριακοὺς ἀποδυρομένους καὶ λέγοντας· Καιρὸς ἡμῖν ἔφθασεν ἀπραγίας· κλείσωμεν τὰ ἐργαστήρια ἡμῶν. Ἀκούσας δὲ καὶ συμπαθήσας αὐτοῖς ὁ τοῦ Χριστοῦ στρατιώτης, κατέλυσε τῇ ἑξῆς ἐν τῷ ἐργαστηρίῳ ἐκείνῳ, ἀλλάξας τὸ σχῆμα αὐτοῦ, κατὰ τὸν βίον Σεραπίωνος, καὶ λέγει αὐτοῖς· Τί μοι δίδοτε μισθόν, καὶ ἵσταμαι ἐν τῷ ἐργαστηρίῳ ἡμῶν ; Οἱ δὲ εἶπον· Καταπαίζεις ἡμῶν, νεώτερε. Πόθεν σοι δώσομεν μισθὸν, ἄποροι ὄντες ; Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Κάμνω σὺν ὑμῖν λαμβάνων καθ' ἡμέραν φόλλεις τρεῖς· οἱ δὲ χαρέντες ἐδέξαντο αὐτόν, καὶ ποιήσας ἐκεῖ τρεῖς ἡμέρας ὑπερηύξατο καὶ ἀνέθαλεν τὸ ἐργαστήριον ἐκεῖνο. Λαβὼν οὖν τοὺς ἐννέα φόλλεις, ἐξῆλθεν ἀπ' αὐτῶν, καὶ ἔδωκεν αὐτὰ πτωχοῖς. Ἐλυπήθησαν οἱ τοῦ ἐργαστηρίου ἐξελθόντος τοῦ θαυματουργοῦ. Τὰς γὰρ τρεῖς ἡμέρας ἃς ἐποίησεν ἐκεῖ, οὐκ ἐνοσφίσατο οὔτε ἄρτου οὔτε οἴνου οὔτε ἄλλου τινὸς, ὥστε θαυμάζειν τοὺς ἐκεῖσε καὶ λέγειν αὐτῷ· Διὰ τί οὐκ ἐσθίεις σὺν ἡμῖν ; καὶ εἶπεν αὐτοῖς· « Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. » Οἱ δὲ ἐσιώπησαν μηκέτι τολμήσαντες ὀχλῆσαι αὐτῷ· ἀπήγγειλαν δὲ πᾶσιν τὴν εὐπορίαν τε καὶ εὐσθένειαν τὴν γενομένην διὰ τῶν εὐχῶν αὐτοῦ ἐν ἐργαστηρίῳ αὐτῷ δοξάσαντες τὸν Θεόν.

Η'. Πάλιν δὲ μεθ' ἡμέρας τινὰς ἐρχομένου αὐτοῦ ἐν τῷ παλατίῳ, ὑπαντᾷ αὐτῷ γυνὴ ἔγκυος οὖσα, λυσίτριχος, κράζουσα· Ὦ βία ἀπὸ Αὐξεντίου τοῦ δαιμονιοφάγου· εἴκοσι ἔτη ἔχω κρυπτόμενος ἐν τῇ πλάσει ταύτῃ, καὶ ἡ πάροδος αὐτοῦ ἀνήγαγέν με ἀπὸ τῶν ὀνύχων αὐτῆς· οὕτως γὰρ διῆλθε δι' ἐμοῦ, ὥσπερ ξίφος καὶ διεσπάραξέν με, καὶ ἰδοὺ χωρίζομαι ἀπὸ τῆς πλάσεως ταύτης διὰ εἴκοσιν ἐτῶν. Πτερνίσας δὲ τὸν ἵππον αὐτοῦ ὁ ἄνθρωπος τοῦ Χριστοῦ πρὸς τὸ μὴ γνωσθῆναι ὑπὸ τῶν ἀνθρώπων, ἐσπευδεν παρελθεῖν κρύπτων τὴν ἐν αὐτῷ χάριν· τὸ δὲ ἀκάθαρτον πνεῦμα σχοῖνον ἠκολούθει αὐτῷ λέγων· Τί με ἕλκεις ; ἐξέρχομαι. Συνήχθησαν δὲ περὶ αὐτὸν ὄχλοι πολλοὶ, ὡς στενάξαντα τὸν μακάριον καὶ δακρύσαντα εὔξασθαι τοῦ ἰαθῆναι αὐτήν. Τούτου οὖν γενομένου καὶ παραχρῆμα καθαρισθείσης αὐτῆς, μὴ ἀδικηθέντος τοῦ βρέφους (ἐγκύμων γὰρ ἦν) ἐξίσταντο πάντες, καὶ ἐθαύμαζον, δοξάζοντες τὸν Θεὸν, τὸν τοιαύτην ἐξουσίαν κατὰ ἀκαθάρτων πνευμάτων διδόντα τοῖς δούλοις αὐτοῦ.

CAPUT II.

Habitatio S. Auxentii juxta Oxiam montem : cæca illuminata, energumeni liberati.

IX. Postquam autem hæc facta sunt, non volens Christi miles Auxentius laudari ab hominibus, sed encomiis celebrari ab angelis, spiritu prævidens in sanctissima Ecclesia nascituram vani dogmatis hæresim, Nestorii, inquam, et Eutychis, relicta terrena militia et aula imperatoris, cum magno gaudio peregit id quod olim desiderabat. Nam ab omnibus

Θ'. Μετὰ δὲ τὸ γενέσθαι ταῦτα, μὴ βουλόμενος ὁ τοῦ Χριστοῦ στρατιώτης παρὰ τῶν ἀνθρώπων ἐπαίρεσθαι, ἀλλὰ παρὰ τῶν ἀγγέλων ἐγκωμιάζεσθαι, προορῶν τε τῷ πνεύματι τὴν μέλλουσαν φύεσθαι ἐν τῇ ἁγιωτάτῃ Ἐκκλησίᾳ καινοῦ δόγματος αἱρεσιαρχίαν, λέγω δὴ Νεστορίου καὶ Εὐτυχοῦς, καταλιπὼν τὴν ἐπίγειον στρατείαν καὶ τὰς βασιλικὰς αὐλὰς, τὸν

[6] Matth. IV, 4.

ἐκπαλαι πόθον αὐτῷ ἦγεσεν μετα πλείονος χαρᾶς. Ἁπάντων γὰρ τῶν βιωτικῶν πραγμάτων καὶ αὐτῆς τῆς βασιλευούσης πόλεως ἑαυτὸν χωρίσας, ἐπὶ τὰ ἐρημότερα μέρη ὁρμᾷ τῆς Βιθυνίας, καὶ δὴ ἐκ πλαγίου τῆς Ὀξίας οὕτω προσαγορευομένου ὄρους, ἀνελθων ὡς ἀπὸ δέκα μιλίων Χαλκηδόνος ἕστη ἐπὶ πέτραν, ἐπαίρων ὁσίας χεῖρας, δοξάζων τὸν Θεὸν καὶ λέγων ὅτι, « Σὺ, Κύριος, κατὰ μόνας ἐπ' ἐλπίδι κατῴκησάς με. »

Γ'. Πυθόμενος δὲ αὐτοῦ ὡς μῆνα ἡμερῶν ἐπὶ τῇ πλευρᾷ τοῦ ὄρους ἐπὶ τὴν πέτραν, ἀνῆλθεν ἐκεῖσε παιδία στένοντα καὶ κλαίοντα, διότι, ὡς ἔνεμον, ἀπώλεσαν τὰ ποίμνια αὐτῶν. Καὶ θεασάμενα τὸν ἄνδρα ἐπτοήθησαν σφόδρα, νομίσαντα αὐτὸν θηρίον ἄγριον εἶναι, καὶ ἔφυγον. Μετημφίαστο γὰρ τριχίνοις καὶ δέρμασι τὴν ἐσθῆτα, ζηλῶν Ἰωάννου τοῦ Προδρόμου καὶ Βαπτιστοῦ τὴν πολιτείαν. Προσκαλεσάμενος δὲ αὐτὰ ὁ μακάριος ἔφη· Μὴ φοβεῖσθε γάρ, τέκνα· ἄνθρωπός εἰμι ὅμοιος ὑμῶν· τί δὲ ζητεῖτε; Λέγουσιν τὰ παιδία, ὅτι Τὰ ποίμνια ἡμῶν ἀπωλέσαμεν καὶ διὰ τοῦτο θλιβόμεθα· Ὁ δὲ θεράπων τοῦ Χριστοῦ σπλαγχνισθεὶς, προσηύξατο ἐπὶ ὥρας πολλὰς, καὶ εὐλογήσας τὰ παιδία, λέγει αὐτοῖς· Ἀπέλθατε ἐπὶ τὴν ἀριστερὰν πλευρὰν τοῦ ὄρους, καὶ εὑρίσκετε τὰ ποίμνια ὑμῶν. Ἀποκριθέντα δὲ τὰ παιδία λέγουσιν αὐτῷ· Τρίτον προήλθομεν τὸ ἄβατον ὄρος τοῦτο, καὶ οὐκ ἠδυνήθημεν αὐτὰ εὑρεῖν, καὶ πῶς ἄρτι ἔχουσιν εὑρεθῆναι; Ὁ δὲ εἶπεν αὐτοῖς· Ἀπέλθετε, καὶ ὡς εἶπον ὑμῖν ἐν τῷ ὀνόματι τοῦ Κυρίου, ἐπὶ τὴν ἀριστερὰν πλευρὰν τοῦ ὄρους εὑρίσκετε αὐτά. Ἀπελθόντα δὲ εὗρον αὐτὰ εὐθέως. Καὶ παραγενόμενα ἀπήγγειλαν τοῖς γονεῦσιν αὐτῶν, ὅτι Ἀπωλεσάντων ἡμῶν τὰ ποίμνια καὶ ἐπὶ τρίτον περιελθόντων τὸ ὄρος τῆς Ὀξίας, καὶ μὴ εὑρηκότων, ἄνδρα ἐν τριχίνοις ἐθεασάμεθα καὶ δειλιάσαντες ἐφύγομεν. Ὁ δὲ προσκαλεσάμενος ἡμᾶς ἐπηύξατο, καὶ μαθὼν τὴν αἰτίαν δι' ἣν ὀδυρόμεθα, ἐπέτρεψεν ἡμῖν ἐπὶ τὴν ἀριστερὰν πλευρὰν τοῦ ὄρους ἀπελθόντας εὑρεῖν τὰ θρέμματα. Οὕτως οὖν ποιήσαντες εὕρομεν αὐτά.

ΙΑ'. Ἀκούσαντες δὲ ταῦτα οἱ γονεῖς τῶν παιδίων ἐκείνων, συναγαγόντες τῶν πέριξ κτημάτων τοὺς ἄνδρας, λιτανεύοντες ἀνῆλθον πρὸς αὐτὸν, καὶ εὗρον μόνον τὸν μακάριον ἑστῶτα ἐπὶ τὴν πέτραν καὶ προσευχόμενον τῷ Θεῷ· καὶ πάντες ὁμοθυμαδὸν ἠξίωσαν αὐτὸν, ὥστε ἀνελθόντα στῆναι αὐτὸν ἐπὶ τὴν κορυφὴν τοῦ ὄρους προσεύχεσθαι ὑπὲρ αὐτῶν. Ὁ δὲ πεισθεὶς ταῖς παρακλήσεσι τῶν ἀνδρῶν, ἐκέλευσεν αὐτοῖς κελλίον οἰκοδομῆσαι μικρὸν, καὶ κλουβὸν ἔξωθεν τοῦ κελλίου, ἐν ᾧ καὶ ἀπεκλείσθη χαίρων τῇ καρδίᾳ καὶ ψάλλων καὶ λέγων· « Ἐγενόμην ὡς στρουθίον μονάζον ἐπὶ δώματι. » Συνήθως οὖν ἀνιόντες ἐκαρποῦντο τὰς εὐχὰς αὐτοῦ. Διὰ γὰρ τοῦ θυριδίου κατευλογῶν αὐτοὺς καὶ τὰ πρὸς σωτηρίαν συμβουλεύων, χαίροντας ἀπέλυεν.

ΙΒ'. Ὅθεν τῆς χάριτος τοῦ Θεοῦ πηγαζούσης ἐν αὐτῷ καὶ τῆς φήμης πανταχοῦ διαθραμούσης, ἀπὸ Νικομηδείας κομήτισσά τις ἀπῆλθεν πρὸς αὐτὸν,

quæ ad vitam hujus mundi pertinent et magno studio ambiuntur, copiis, inquam, et splendore, et aliis rebus materialibus, et ab ipsa regia civitate se separans, proficiscitur ad partes desertas Bithyniæ : et cum ascendisset ex transverso montis, qui vocatur Oxea, qui distat circa decem milliaria a Chalcedone stetit supra petram, extollens sanctas manus, Deumque glorificans, et dicens : « Tu, Domine, singulariter in spe collocasti me [7]. »

X. Cum ipse vero circa unum mensem fuisset in montis latere supra petram, ascenderunt illuc pueri gementes et clamantes, quoniam cum pascerent oves, eas perdidissent ; et cum vidissent virum justum, valde sunt mirati, existimantes eum esse feram agrestem, et fugerunt : indutus enim erat veste contexta ex pilis et pellibus, imitans vitam Joannis Præcursoris et Baptistæ. Cum eos autem advocasset beatus Auxentius, dixit : Nolite timere, filii, sum enim homo vobis similis. Quid vero quæritis? Dicunt pueri : Greges nostros, eos enim amisimus, et ideo affligimur. Christi autem servus Auxentius misertus, oravit multas horas. Cum vero ipsis pueris benedixisset, dicit eis : Ite ad sinistrum latus montis, et invenietis vestros greges. Respondentes autem pueri dicunt ei : Ter circumivimus montem hunc inaccessum, et non potuimus eos invenire : et quomodo nunc invenientur? Sanctus autem dixit eis : Ite, ut dixi vobis, in nomine Domini ad sinistrum latus montis, et eos invenietis. Euntes vero, eos statim invenerunt : et cum domum venissent, renuntiarunt suis parentibus : Cum perdidissemus greges, et ter Oxeæ montem circuissemus, et eos non inveniremus, aspeximus virum in veste ex pilis, et gravi timore affecti, fugiebamus. Ille autem nobis advocatis precatus est, et cum accepisset causam propter quam flebamus, jussit nos euntes ad sinistrum latus montis invenire pecudes. Cum sic ergo fecissemus, eas statim invenimus.

XI. Cum hæc autem audiissent parentes illorum puerorum, congregatis viris ex iis, quæ erant circumcirca, prædiis, supplicantes ad eum iverunt, et invenerunt beatum solum stantem supra petram, et Deum precantem : et omnes uno ore eum rogarunt, ut ascenderet supra verticem montis et oraret pro eis. Sanctus vero, persuasus eorum adhortationibus, jussit eis ædificare parvam cellam, et clubum extra cellam, in quo etiam fuit inclusus lætus corde, psallens et dicens : « Factus sum sicut passer solitarius in tecto [8]. » Frequenter ergo ascendentes, fruebantur ejus precibus. Nam per parvam fenestram eis benedicens, et consulens quæ pertinent ad salutem, lætos dimittebat.

XII. Cum ergo Dei in eo scaturiret gratia, et ejus fama in omnem partem pervaderet, quædam comitissa ad eum venit e Nicomedia, repente ex-

[7] Psal. IV, 10. [8] Psal. CI, 8.

cæcata. Procidens ad ejus pedes, dixit : Miserere mei, serve Dei Auxenti, et sana meos oculos. Beatos autem præsentibus iis qui convenerant, dixit : Ego quidem sum homo peccator, et iisdem affectionibus, quibus vos, obnoxius. Si vero creditis, quod qui eum qui erat ab ortu cæcus, curavit, hanc quoque rogantem non despicit, sincere pro ejus salute deprecemur. Cum autem omnes orassent, sanctus tangens ejus oculos, dixit : Sanat te Jesus Christus lux vera. Cumque ea statim respexisset, et pauperibus qui in eo loco assidebant plurima erogasset, eam dimisit sanctus lætantem et Deum glorificantem. Hoc fuit principium miraculorum ejus in monte Oxeæ.

A αἰφνιδίως τυφλωθεῖσα· καὶ πεσοῦσα ἔλεγεν· Ἐλέησόν με, δοῦλε τοῦ Θεοῦ τοῦ ὑψίστου. Ὁ δὲ μακάριος ἐπὶ τῶν συνελθόντων ἔφη· Ἐγὼ μέν εἰμι ἄνθρωπος ἁμαρτωλὸς καὶ ὁμοιοπαθὴς ὑμῖν· εἰ δὲ πιστεύετε ὅτι ὁ τὸν ἐκ γεννητῆς τυφλὸν ἰασάμενος καὶ ταύτην δεομένην αὐτοῦ οὐ παροράᾳ, εὐξώμεθα εἰλικρινῶς ὑπὲρ τῆς σωτηρίας αὐτῆς. Ὡς δὲ πάντες ηὔξαντο, ἁψάμενος τῶν ὀφθαλμῶν αὐτῆς, ἔφη· Ἰᾶσταί σε Χριστὸς τὸ φῶς τὸ ἀληθινόν. Καὶ εὐθέως ἀναβλέψάσης αὐτῆς καὶ πλεῖστα χορηγησάσης τοῖς προσεδρεύουσι κατὰ τὸν τόπον πτωχοῖς, ἀπέλυσεν αὐτὴν χαίρουσαν καὶ δοξάζουσαν τὸν Θεόν. Τοῦτο γέγονεν ἀρχὴ τῶν θαυμάτων αὐτοῦ ἐν τῷ ὄρει τῆς Ὀξίας.

XIII. Eorum autem qui ab immundis vexabantur *dæmonibus*, magna adventabat multitudo, partim quidem ex indigenis, partim autem ex alienis : ex quibus plurimi per ejus preces, fideliter accedentes, et digne pœnitentiam agentes, sunt curati. Non sustinens vero nullam curam geri eorum qui assidebant in monte, et eorum qui longi intervalli labore erant afflicti, cum ipse nullo egeret eorum quæ oblata fuerant, jussit panes afferri hora sexta, et dari iis omnibus.

B ΙΓ'. Τῶν δὲ ἐνεργουμένων ὑπὸ πνευμάτων ἀκαθάρτων πλῆθος ἱκανὸν προσεκαρτέρει, τοῦτο μὲν καὶ ἐκ τῶν ἐπιχωρίων, τοῦτο δὲ καὶ ἐξ ἀλλοδαπῶν, ὡς πλείστους ἐξ αὐτῶν διὰ τῶν αὐτοῦ προσευχῶν πιστῶς προσιόντας κατ' ἀξίως μετανοοῦντας θεραπεύεσθαι. Οὐκ ἀνεχόμενος δὲ τοὺς προσεδρεύοντας ἐν τῷ ὄρει καὶ τοὺς ἐκ διαστημάτων κεκοπωμένους ἀπρονοήτους εἶναι, μηδενὸς τῶν ἐμπιπτόντων χρῄζων αὐτός, ἄρτους παρεκελεύσατο ἐν τῇ ἕκτῃ ὥρᾳ φέρεσθαι, καὶ τούτοις πᾶσι δίδοσθαι.

XIV. Cum decem autem annos illic esset versatus, et plurima peregisset certamina, non adversus carnem et sanguinem, sed adversus principatus, adversus potestates et principes tenebrarum mundi hujus, ut dicit Apostolus [9], adversus spiritalia nequitiæ : et ea vicisset fide per patientiam, vir quidam fidelissimus ex iis qui aliquando fuerant ejus familiares, cum soleret ad eum accedere, et ex eo magnam caperet utilitatem, dicit enidam alii ex eadem quarta schola : Volo die sequenti ire ad dominum Auxentium. Veni tu quoque, et plurima fruamur utilitate. Ille autem diabolico quodam instinctu ab eo alienus, non solum non fuit persuasus ut iret, sed etiam cum cœpit maledictis incessere et irridere, eum vocans planum et impostorem, et mercedem præbentem iis qui se simulant esse dæmoniacos ex tribus et sex obolis, ut videantur argui ad multorum deceptionem. Cum alter vero his esset obstupefactus, et majus studium adhibuisset, postquam cum increpavit et juvit, moderate cum eo egit, ita ut incredulum secum assumeret, et cum eo ascenderet. Quem etiam persuasum vix tandem secum sursum duxit. Sed cum ad eum venissent, ut solebat, hora tertia excepit eos qui accedebant. Neque enim licebat indiscriminatim ei exhibere molestiam, nisi in tempore solito : in quo eos qui aderant primum adhortabatur ad glorificationem ; deinde sic verbo gratiæ adhortans et benedicens, unumquemque dimittebat. Cujus quidem glorificationis expressas quoque ab eo laudes dicemus postea. Læto ergo vultu ei qui ad eum accedebat cum fide, dixit quæ erant conducibilia : cum altero, qui erat incredulus,

C ΙΔ'. Περὶ τὰ δέκα οὖν ἔτη διατρίψαντος αὐτοῦ ἐκεῖσε, καὶ πλείστους ἀγῶνας, οὐ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς καὶ τοὺς ἐξουσίας καὶ τοὺς κοσμοκράτορας τοῦ σκότους, ὡς φησιν ὁ Ἀπόστολος, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐκτελέσαντος καὶ τῇ πίστει δι' ὑπομονῆς νικήσαντος, τῶν ποτε ἑτέρων αὐτοῦ τις πιστότατος ἀνὴρ συνήθως ἀνιὼν καὶ σφόδρα ὠφελούμενος, ἄλλῳ τινὶ τῶν ἐκ τῆς αὐτῆς τετάρτης σχολῆς φησιν· Βούλομαι τῇ ἑξῆς πρὸς τὸν κύριν Αὐξέντιον, ἀπελθεῖν· δεῦρο, καὶ αὐτὸς πλείστης ἀπόλαυσον ὠφελείας. Ὁ δὲ ἐκ διαβολικῆς προσπαθείας ἀποδιακείμενος αὐτῷ οὐ μόνον οὐκ ἐπείσθη τοῦ ἀπελθεῖν, ἀλλὰ καὶ λοιδορίαις ἤρξατο σκώπτειν αὐτὸν, πλάνον αὐτὸν ἀποκαλῶν καὶ ἐπιθέτην, μισθοὺς παρέχοντι τοῖς ἐπὶ σχήματι δαιμονιῶσιν ἀπὸ τριῶν καὶ ἓξ ὑβόλεων πρὸς τὸ εἰς ἀπάτην τῶν πολλῶν δοκεῖν ἐλέγχεσθαι. Τοῦ δὲ ἑτέρου ἐπὶ τούτων καταπλαγέντος καὶ σπουδὴν μᾶλλον θεμένου μετὰ τὸ ἐπιτιμῆσαι καὶ ὠφελῆσαι αὐτὸν, ἐπεικεστέρως ἐχρῆτο, ὥστε συμπαραλαβεῖν τὸν ἄπιστον, ὃν καὶ πεισθέντα συνανέφερεν. Ἀλλ' ὡς ἔφθασαν παρ' αὐτῷ κατὰ τὸ ἔθος τῇ τρίτῃ ὥρᾳ, τοὺς παραγυχάνοντας ἐδέξατο. Οὐδὲ γὰρ ἦν ἀδιαφόρως ὀχλεῖσθαι αὐτὸν, εἰ μὴ ἐν τῷ συνήθει καιρῷ, ἐν ᾧ τοὺς παρόντας εἰς δοξολογίαν προετρέπετο πρῶτον, εἶθ' οὕτως τῷ λόγῳ τῆς χάριτος παραινῶν ἕκαστον καὶ κατευλογῶν ἀπέλυεν, ἥσπερ δοξολογίας καὶ τοὺς παρ' αὐτῷ τε τυπωμένους αἴνους εἰς ὕστερον λέξομεν. Χαρίεντι οὖν προσώπῳ τῷ μετὰ πίστεως ἐρχομένῳ πρὸς αὐτὸν πρόσφορα διελέχθη, μετ' ὀλίγῳ τῷ ἑτέρῳ καὶ ἀπίστῳ κἂν βραχὺ προσομιλήσας· διόπερ μετὰ τὸ ἀπολυθῆναι πλείω πάντων ἐλειδόρει

[9] Ephes. vi, 12.

τὸν μακάριον ὦ ἄπιστος, ὡς δόξης ἕνεκα καὶ οὐκ ἀρετῆς τι διαπραττόμενον.

ΙΕ'. Κατερχομένων οὖν αὐτῶν ἐπὶ τῷ Ἡμέρῳ ἐπὶ τὸ πλεῦσαι (ἐμπόριον δὲ τοῦτό ἐστιν τῆς Καλχηδόνος) τοῦ ἀπίστου παῖς διερρωγὼς τοὺς χιτῶνας ὑπηντᾶτο, ὀλολύζων καὶ θρηνῶν. Ὡς δὲ τὴν αἰτίαν πυθόμενος ὁ τούτου δεσπότης, οὐ τάχος ἐμάνθανεν τοῦ παιδὸς ὑπὸ δέους καὶ λύπης τὸ συμβὰν ἐξαγγέλλειν ἀναβαλλομένου, τοῦτο δὲ μόνον λέγοντος, ὅτι Κακὸν ἡμῖν πρᾶγμα, δέσποτα, συνέβη. Ἐπιπληκτικώτερον ἀποκριθεὶς ὁ δεσπότης αὐτοῦ φησιν· Εἰπὲ τί ἐστιν· ἐσυλώθην; ἐνεπρήσθην; Ὁ δὲ παῖς λέγει· Ἰδοὺ ἡ θυγάτηρ σου ἐν τῷ οἴκῳ χαλεπῶς δαιμονίζεται, ὡς μὴ περιγενέσθαι αὐτῆς ἰσχύειν ἡμᾶς. Τότε δὴ εἰς συναίσθησιν ἐληλυθὼς, ἤρξατο τύπτειν τὸ πρόσωπον αὐτοῦ καὶ κατατίλλειν τὰς τρίχας αὐτοῦ καὶ βοᾷν μεγάλῃ τῇ φωνῇ· Οὐαὶ τῇ ἐμῇ ἀπιστίᾳ· ἀλλ' ἐπὶ πολὺ κατακόπτοντος ἑαυτὸν καὶ ἀφορήτως θρηνοῦντος, ὁ σὺν αὐτῷ πιστὸς ἑταῖρος εἶπεν πρὸς αὐτὸν, καθὼς ὁ Σωτὴρ πρὸς τὸν Ἰάϊρον· Μὴ φοβοῦ, μόνον πίστευε, καὶ σωθήσεται ἡ παῖς. Ἐκείνου δὲ τὴν ἀπιστίαν τελείᾳ πίστει διὰ τῆς προφάσεως ταύτης διορθωσαμένου καὶ κράζοντος· Πιστεύω, βοήθει μου τῇ ἀπιστίᾳ, διαπεράσαντες ἅμα ἦλθον ἐπὶ τὴν οἰκίαν· καὶ δὴ θεασάμενοι τὴν συμφορὰν καὶ ἀφορήτως ἐλεγχομένην τὴν κόρην καὶ τὸν μακάριον Αὐξέντιον ἐπικαλουμένην, οἰμωγαῖς καὶ ὀδυρμοῖς ἐκραύγαζον. Εἶτα λέγει ὁ ἕτερος τῷ πατρὶ τῆς κόρης· Δεῦρο δὴ εὐθὺς καὶ παραχρῆμα οἱῳδήποτε τρόπῳ πεδήσαντες αὐτὴν, πρὸς τὸν ὅσιον ἀπαγάγωμεν ἄνδρα, ἱκανοῦ αὐτοῦ ὄντος δυσωπῆσαι τὸν Θεὸν περὶ τῆς ἰάσεως αὐτῆς.

ΙϚ'. Ὡς δὲ τοῦτο τελέσαντες, τῷ ἀνδρὶ προσήγγιζον, ἤρξατο ἀγριαίνεσθαι περισσῶς καὶ ὑλακτεῖν καὶ ὡς ἑλκομένη μετὰ δρόμου πλείονος ἀνιέναι· φθάσασα οὖν ἀντικρὺς τοῦ θυριδίου τῆς κέλης τοῦ μακαρίου παρέστη βασανιζομένη δεινῶς· ὀδυρομένων τῶν ἑπομένων τὴν συμφοράν. Ἐπὶ πολὺ οὖν ἐλεγχομένης αὐτῆς, ἀνοίξας τὴν θυρίδα ὁ ἐν ἁγίοις Πατὴρ ἡμῶν, ἐμβλέψας τῇ κόρῃ ἐμβριθῶς ἔλεγεν· Τριῶν φόλεων ἢ ἓξ φόλλεων; Οἱ δὲ παρόντες ἐκ δευτέρου τὴν φωνὴν ταύτην ἀπὸ τοῦ ὁσίου λεχθεῖσαν ἀκηκοότες, ἔῤῥιψαν ἑαυτοὺς σὺν τῷ πατρὶ τῆς κόρης εἰς τὸ ἔδαφος βοῶντες· Ἐλέησον, δοῦλε τοῦ Θεοῦ τοῦ ὑψίστου, καὶ συγχώρησον· ὁ πάντων γὰρ Δεσπότης καὶ Σωτὴρ Χριστὸς προορᾷ διὰ σοῦ καὶ τὰ μακρὰν λεγόμενα καὶ πραττόμενα, ὡς οἰκῶν ἐν σοὶ τῷ θεράποντι αὐτοῦ. Τὴν οὖν ἐμβρίθειαν πραΰτητι καταστείλας ὁ μακάριος, προσκαλεσάμενος τοὺς πάντας πλησίον, ἔλεγε τῷ πατρὶ αὐτῆς· Εἰ καὶ τοὺς λοιποὺς μισθοὺς παρέχω, ὡς ἔφης, ἀπὸ τριῶν καὶ ἓξ φόλλεων, τῇ θυγατρί σου πόσον δέδωκα; Ὁ δὲ πάλιν κλαίων σφοδρῶς, ῥίψας ἑαυτὸν συγχώρησιν ἐξῃτεῖτο.

ΙΖ'. Ἐπευξάμενος τοίνυν ὁ μακάριος καὶ τὸν ἐν

[10] Marc. v, 36.

A ne verbum quidem locutus. Quamobrem postquam fuit dimissus, pluribus rursus maledictis beatum Auxentium insectatus est incredulus, ut qui gloriæ causa, et non virtutis quidquam faceret. ὁ ἄπιστος

XV. Cum ipsi autem ad Hemerum descenderent ad navigandum (hoc est autem emporium Chalcedonis), puer increduli fit obviam scissa tunica, ejulans et lamentans. Cum vero causam sciscitatus ejus dominus, non quam primum intellexit, puero præ timore et mœrore id quod acciderat narrare differente, hoc autem solum dicente, Res mala nobis accidit, o domine, acrius et vehementius respondens ejus dominus, dixit : Dic, quid sit : furtumne in me est admissum, an passus sum incendium? Puer dicit : Nequaquam : sed filia tua domi graviter B vexatur a dæmone, adeo ut nos eam non possimus superare. Tunc ille, stimulo motus conscientiæ, cœpit faciem percutere, et vellere capillos, et magna voce clamare : Væ meæ incredulitati. Eo autem se diu lacerante et lamentante intolerabiliter, alter, qui cum ipso erat fidelis, dixit ei sicut Servator Jairo [10] : Solum crede, et salva erit puella. Cum ille vero incredulitatem perfecta fide correxisset propter hanc occasionem, et clamaret : Credo, Domine, fer opem meæ incredulitati : trajicientes simul venerunt domum. Qui cum vidissent calamitatem, et puellam quæ vexabatur intolerabiliter, et invocantem beatum Auxentium, clamabant omnes cum fletibus et ejulatibus. Deinde dicit amicus patri puellæ : Age, o amice, quomodocunque poterimus, C eam vinciamus, et transmittentes deferamus ad sanctum virum, cum ipse a Deo possit impetrare ejus curationem. ἑταῖρος

XVI. Cum hoc autem fecissent, et viro sancto appropinquarent, puella cœpit efferari, et mirandum in modum furere, et latrare ut canis, et perinde ac si traheretur ab aliquo, majori cursu currere. Cum vero pervenisset ex adverso fenestræ cellæ beati, constiit, et ibi graviter torquebatur. Et qui sequebantur, cum valde deflerent calamitatem, et ipsa valde vexaretur, aperiens fenestram sanctus Pater noster Auxentius, et eam graviter aspiciens, dixit, Tribus obolis aut sex obolis. Qui autem aderant, cum iterum hanc vocem a sancto dictam D audiissent, se cum patre puellæ humi projicerunt, clamantes : Miserere, serve Dei altissimi, et ignosce. Omnium enim Dominus et Servator Christus per te prævidet ea quæ per te dicuntur et fiunt, ut qui in te habitet, qui es ejus famulus. Beatus itaque, mansuetudine reprimens severitatem, omnibus prope accersitis, dixit patri puellæ : Si etiam reliquis, ut tu dixisti, mercedem præbeo ex tribus et sex obolis, filiæ tuæ quantum dedi? Ille autem rursus flens vehementer, se projiciens in terram, petebat veniam. τοὺς λοιποὺς

XVII. Cum itaque esset precatus beatus Auxentius,

et crucem quæ super baculum erat in ejus manibus, A misisset per unum ex iis qui apud eum perseverabant, fecit cessare puellæ vexationem, et docuit omnes qui convenerant, non oportere non habere fidem Dei admirabilibus, quæ ab ipso fiunt in unaquaque generatione per eos per quos ei videtur. Patriarchæ enim et omnes prophetæ, et similiter etiam apostoli, erant homines, et a divina incitati gratia, convenienter divino Apostolo [11], exstinxerunt vim ignis, obstruxerunt ora leonum, et fecerunt omnia quæ deinceps scripta sunt. Porro vero ipsa quoque vox Domini, quæ nos adhortatur ut credamus, sic dicit : « Omnia quæcunque precantes petitis, credite quod accipietis, et erunt vobis [12]. » Benigno ergo Deo præbente quando vult et per quos vult, non oportet nos esse incredulos. Cum itaque B unam hebdomadam jussisset puellam manere cum parentibus, precatione armatis et jejunio, et ipsam sanam restituisset, dimisit eos in pace, jubens ut irent frequenter ad sanctissimam Ecclesiam.

χερὸν αὐτοῦ ἐπὶ βακτηρίας σταυρὸν ἀποστεῖλας δι' ἑνὸς τῶν προσκαρτερούντων αὐτῷ, κατέπαυσε τὴν κόρην τοῦ ἐλεγμοῦ, καὶ ἅπαντας τοὺς συνελθόντας ἐδίδαξεν, ὅτι οὐ δεῖ ἀπιστεῖν τοῖς θαυμασίοις τοῦ Θεοῦ γινομένοις ὑπ' αὐτοῦ καθ' ἑκάστην γενεὰν, δι' ὧν εὐδοκεῖ· καὶ γὰρ οἱ πατριάρχαι καὶ πάντες οἱ προφῆται ὁμοίως καὶ οἱ ἀπόστολοι ἄνθρωποι ἦσαν ὑπὸ τῆς θείας ἐνεργούμενοι χάριτος κατὰ τὸν θεῖον Ἀπόστολον, ἔσβεσαν δύναμιν πυρὸς, ἔφραξαν στόματα λεόντων καὶ πάντα τὰ ἑξῆς γεγραμμένα ἐτέλεσαν, καὶ αὐτὴ δὲ ἡ τοῦ Κυρίου φωνὴ προτρεπομένη ἡμᾶς πιστεύειν οὕτως λέγει· « Πάντα ὅσα μὲν εὐχόμενοι αἰτεῖσθε, πιστεύετε, ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. » Τοῦ Θεοῦ οὖν παρέχοντος ὅπε βούλεται καὶ δι' ὧν βούλεται, οὐ χρὴ ἡμᾶς ἀπιστεῖν. Ἐπὶ ἑβδομάδα τοίνυν κελεύσας μετὰ τῶν γονέων παραμεῖναι τὴν κόρην, εὐχῇ καὶ νηστείᾳ καθωπλισμένους, ὑγιῆ αὐτὴν ἀποκαταστήσας ἐν εἰρήνῃ ἀπέλυσεν, παρεγγυήσας συχνάζειν αὐτοὺς τῇ ἁγιωτάτῃ ἐκκλησίᾳ.

CAPUT III.

Leprosus, paralyticus, energumenæ sanantur.

XVIII. Aliquot autem post diebus ascenderunt ad eum duo quidam viri laborantes elephantia, qui a Deo per ipsum petebant sanationem. Sanctus vero dicit eis : Quodnam est vestrum peccatum, quod hæc plaga in vos incidit ? Illi autem, hæc audientes, procciderunt ad ejus pedes, dicentes : Miserere C nostri, serve Christi, et ora ut nos curemur. Respondens vero beatus, dicit eis : Hoc vobis accidit, o fratres, propterea quod frequenter juratis. Sed de cætero oportet vos desistere ad iram provocare Dominum Deum vestrum. Quæ cum dixisset, et omnes esset ad precandum adhortatus, ipse quoque flexis suis sanctis genibus ad aliquot horas, et effusis multis rivis lacrymarum, surgens accepit oleum sanctorum, et eos unxit a vertice usque ad pedes, dicens : Sanat vos Jesus Christus : ego enim sum homo peccator. Statim autem sunt sanati, et domum redierunt cum gaudio, Deum laudantes, et ei tribuentes gloriam, et omnibus renuntiantes : Vidimus hominem, qualis nec fuit in antiquis generationibus. Dixit enim nobis omnia peccata nostra : et cum pro nobis multum ad Deum deflevisset, nos curavit ungens sancto oleo.

XIX. Rursus autem duæ mulieres ad ipsum venerunt e Phrygia : quarum una quidem habebat coxam percussam ab immundo spiritu ; altera autem habebat legionem dæmonum, quæ etiam tertio a monte lapide cœpit clamare et dicere : Quid mihi recum rei est, o Auxenti, quod me castigans tradisti a Phrygia ? Nescis me esse legionem ? Sed scis rursus legionem angelorum te circumdare noctes et dies ; qui quidem accipiunt tuas preces, quæ nos urunt, et eas offerunt Altissimo, per quas etiam punimur. Ecce etiam post triginta annos me sepa-

ΙΗ'. Μεθ' ἡμέρας δέ τινας ἀνῆλθον πρὸς αὐτὸν δύο ἄνδρες ἐλεφαντιῶντες, ἅτινα ἐξαιτούμενοι δι' αὐτοῦ παρὰ τοῦ Θεοῦ. Ὁ δὲ λέγει αὐτοῖς· Τί ἐστι τὸ ἁμάρτημα ὑμῶν, ὅτι ἐπέπεσεν ὑμῖν ἡ τοιαύτη πληγή; Οἱ δὲ ἀκούσαντες ταῦτα προσέπεσον αὐτῷ λέγοντες· Ἐλέησον ἡμᾶς, θεράπων τοῦ Χριστοῦ, καὶ εὔξαι τοῦ ἰαθῆναι ἡμᾶς. Ἀποκριθεὶς οὖν ὁ μακάριος λέγει αὐτοῖς· Τοῦτο συμβέβηκεν ὑμῖν, ἀδελφοὶ, διὰ τῆς πολυορκίας ὑμῶν· ἀλλὰ παύσασθε τοῦ παροργίζειν Κύριον τὸν Θεὸν ὑμῶν· καὶ ταῦτα εἰπὼν, πάντας εἰς προσευχὴν προτρεψάμενος, κλίνας αὐτὸς τὰ γόνατα ἐπὶ ὥρας ἱκανὰς, ἐκχυθεὶς ἐκχέας δακρύων ἱκανοὺς, ἀναστὰς ἔλαβεν ἔλαιον τῶν ἁγίων καὶ ἤλειψεν αὐτοὺς ἀπὸ κορυφῆς ἕως ποδῶν, εἰπών· Ἰᾶται ὑμᾶς Ἰησοῦς Χριστός· ἐγὼ γὰρ ἄνθρωπος ἁμαρτωλός εἰμι· εὐθέως ἐθεραπεύθησαν καὶ ἀπῆλθον μετὰ χαρᾶς εἰς τοὺς οἴκους αὐτῶν, αἰνοῦντες καὶ δοξάζοντες τὸν Θεὸν καὶ ἀπαγγέλλοντες πᾶσιν, ὅτι Ἴδομεν ἄνδρα, οἷον οὐδὲ ἐν ταῖς ἀρχαίαις γενεαῖς· εἶπε γὰρ ἡμῖν πάντα τὰ ἡμαρτημένα ἡμῖν, καὶ ὑπὲρ ἡμῶν προσκλαύσας πολλὰ τῷ Θεῷ ἐθεράπευσεν ἡμᾶς ἀλείψας ἐλαίῳ ἁγίῳ.

ΙΘ'. Πάλιν δὲ γυναῖκες δύο ἀπὸ Φρυγίας ἦλθον πρὸς αὐτὸν, ἡ μὲν μία τὴν κόξαν πεπληγμένη ὑπὸ ἀκαθάρτου πνεύματος, ἡ δὲ ἑτέρα ἔχουσα λεγεῶνα δαιμόνων· ἡ καὶ ὡς ἀπὸ σημείων τριῶν τοῦ ὄρους ἤρξατο κράζειν καὶ λέγειν· Τί ἐμοὶ καὶ σοὶ, Αὐξέντιε, ὅτι ἀπὸ Φρυγίας κολάζων με ἐξήλασας; οὐκ οἶδας, ὅτι λεγεών εἰμι; Ἀλλ' οἶδα ὅτι λεγεὼν σε ἀγγέλων περικυκλοῦσιν ἐν νυκτὶ καὶ ἐν ἡμέρᾳ, οἵτινες δέχονταί σου τὰς δεήσεις τὰς καταψηγούσας ἡμᾶς καὶ προσφέρουσι τῷ Ὑψίστῳ, δι' ὧν καὶ κολαζόμεθα. Ἰδοὺ διὰ τριάκοντα ἐτῶν μερίζεις με τῆς πλάσ ως

[11] Hebr. xi, 34. [12] Marc. xi, 24.

ταύτης. Ταῦτα οὖν καὶ πλείονα τούτων λέγουσα ἐφθασεν ἐγγυτα τοῦ κελλίου, ἐν ᾧ ἦν ὁ μακάριος ἐγκεκλεισμένος, καὶ ἔρρηξεν αὐτῷ τὸ πνεῦμα ἔμπροσθεν τοῦ θυριδίου καὶ ἐφίμωσεν αὐτήν· ὁ δὲ διακύψας καὶ ἑωρακὼς αὐτήν, ἐκέλευσεν ἑνὶ τῶν παρεστώτων δοῦναι χεῖρα, καὶ ἐγεῖραι αὐτήν· ἔκειτο γὰρ ἐπὶ τοῦ ἐδάφους ὡς νεκρά. Ἀναστᾶσα δὲ ἐδέετο τοῦ ὁσίου μετὰ καὶ τῆς ἄλλης γυναικὸς, κλαίουσα σφοδρῶς καὶ γονυπετοῦσαι αὐτὸν, ἐπὶ τὸ δυσωπῆσαι τὸν Θεὸν τοῦ ἰᾶσθαι αὐτάς. Ὁ δὲ φησι πρὸς αὐτάς· Πόθεν ἥκατε ἐνταῦθα, καὶ τίς ὑμῖν εἶπε περὶ ἐμοῦ, ὅτι δύναμαι θεραπεῦσαι ὑμᾶς; Ἡ οὖν βεβλαμμένην ἔχουσα τὴν κόξαν εἶπεν· Δι' ἀποκαλύψεως, δέσποτα, ἦκον ἐνταῦθα ἐγώ· ἡ δὲ τὸν λεγεῶνα ἔχουσα εἶπεν αὐτῷ· Ἐγὼ οὐκ οἶδα, πῶς ἦλθον· διὸ οἰκτειρόν με τὴν χειμαζομένην τριάκοντα ἔτη ὑπὸ λεγεῶνος. Καὶ σπλαγχνισθεὶς ἐπ' αὐταῖς καὶ προσευξάμενος ἐκτενῶς τῷ Θεῷ μετὰ δακρύων, ἐθεράπευσεν αὐτάς. Αἱ δὲ διὰ ὑπερβολὴν εὐγνωμοσύνης προσπαρέμειναν ἐν τῷ ὄρει τῆς Ὀξίας, ἐν ᾧ ἦν ἑστὼς ὁ μακάριος, μὴ ὑποστρέψασαι εἰς τὰ οἰκεῖα.

Κ'. Ἄλλος δέ τις παράλυτος προσηνέχθη αὐτῷ κείμενος ἐπὶ ἁμάξης. Οἱ οὖν γονεῖς αὐτοῦ ἔπεσον ἐπὶ πρόσωπον δυσωποῦντες τὸν μακάριον μετὰ μεγάλου κλαυθμοῦ, ὥστε κατελεῆσαι αὐτοὺς καὶ ἰάσασθαι αὐτὸν, λέγοντες, ὅτι Διὰ τὰς πολλὰς ἡμῶν ἁμαρτίας τοῦτο συνέβη τῷ τέκνῳ ἡμῶν. Ὁ δὲ ὅσιος Αὐξέντιος εἶπεν αὐτοῖς· Καὶ πιστεύετε ὅτι δι' ἐμοῦ τοῦ εὐτελοῦς δύναται ὁ Κύριος θεραπεῦσαι αὐτόν; Οἱ δὲ εἶπον· Ναὶ, ἄγγελε τοῦ Θεοῦ, εἰς τὴν ἡμετέραν σωτηρίαν καταπέμφθης· πιστεύομεν, ὅτι πάντα δυνατὰ παρὰ τῷ Θεῷ. Ὁ δὲ ἔφη· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν· καὶ λαβὼν ἔλαιον τῶν ἁγίων, ὅλον τὸ σῶμα αὐτοῦ ἀλείψας δι' ἑαυτοῦ, ὑγιῆ ἀποκατεστήσας, παρέδωκεν αὐτὸν τοῖς γονεῦσιν αὐτοῦ, οἵτινες ἀπῆλθον χαίροντες εἰς τὸν οἶκον αὐτῶν, αἰνοῦντες καὶ δοξάζοντες τὸν Θεὸν, ἐφ' οἷς ἐποίησεν μεγαλεῖοις διὰ τοῦ θεράποντος αὐτοῦ εἰς τὸν μονογενῆ αὐτῶν υἱόν.

ΚΑ'. Μεθ' ἡμέρας δὲ ὀλίγας γυνή τις ἀπὸ Κλαυδιουπόλεως, θυγάτηρ πολιτευομένου, ἔχουσα δαίμονα δρακοντόμορφον ἦλθε πρὸς αὐτὸν, συρίζουσα μόνον καὶ μὴ δυναμένη λαλεῖσθαι πλὴν ὡς κύων, διότι ἠρήμωσεν αὐτὴν ὁ Σατανᾶς· ἣν ἰδὼν ὁ τοῦ Θεοῦ θεράπων, ἔκλαυσεν πικρῶς λέγων· Πῶς ἐδουλώθη τὸ γένος τῶν ἀνθρώπων τῷ ἀλλοτρίῳ; αὕτη γὰρ οὐ κατὰ τὰς ἁμαρτίας αὐτῆς πέπονθε τοῦτο, ἀλλὰ κατὰ πολλὴν μισανθρωπίαν τοῦ ἀντικειμένου ἐχθροῦ. Καὶ κλείσας τὸ θυρίδιον τοῦ κελλίου, ἐπὶ ἡμέρας τρεῖς οὐ συνέτυχέ τινι, ἀλλ' ἦν δεόμενος τοῦ Θεοῦ, ἵνα τὴν τυραννίδα τοῦ δράκοντος καταπατήσῃ. Προσευχομένου δὲ αὐτοῦ ἔνδον, ἤρξατο ὁ δράκων λαλεῖν, βρύχων ἐν τῇ γυναικὶ καὶ λέγων· Ὦ ἀπὸ τῆς μήτρας τῆς γεννησάσης σε κατ' ἐμοῦ. Αὐξέντιε, πῶς οὐ κατέπαυσας τὴν τεκοῦσαν, ἀλλ' εἰς ἐμὴν ἐξώλειαν ἐγεννήθης; οἱ γὰρ ὀχετοὶ τῶν δακρύων σου κατακαίουσίν με, καὶ ἡ προσευχή σου,

A rant ab hac creatura. Hæc ergo et his plura dicens, accessit proxime cellam, in qua beatus erat inclusus, et eam discerpsit spiritus ante fenestram, et fecit eam obmutescere. Sanctus autem cum despexisset et eam vidisset, jussit uni ex iis qui aderant, ei dare manum et eam erigere ; jacebat enim humi tanquam mortua. Cum vero surrexisset, rogabat sanctum cum altera muliere, vehementer flentes et ad ejus genua procidentes, ut a Deo impetraret ut ipsas curaret. Sanctus autem dicit eis : Undenam huc venistis, et quis de me vobis dixit quod possum vos sanare ? Quæ vero læsam habebat coxam, dixit : Ego, o domine, huc veni per revelationem. Quæ autem habebat legionem, dixit ei : Ego nescio quomodo venerim. Quamobrem miserere mei, qui triginta annos vexor a legione. Earum itaque misertus beatus, cum Deum vehementer orasset cum lacrymis, eas curavit. Illæ autem propter insignem suam grati animi virtutem, permanserunt in monte Oxeæ, in quo stabat beatus, domum non revertentes.

B

XX. Quidam vero alius paralyticus ad eum est allatus, jacens super currum. Parentes autem ejus proni ceciderunt, rogantes beatum Auxentium cum magno fletu, ut eorum misereretur, et eum curaret, dicentes : Propter multa nostra peccata hoc accidit filio nostro. Sanctus autem Auxentius dixit eis : Et creditis, quod per me humilem et abjectum potest Deus eum curare? Illi vero dixerunt : Certe, angele Dei. Fuisti enim missus ad nostram salutem, et credimus omnia apud Deum esse possibilia. Sanctus autem dixit : Secundum fidem vestram fiat vobis : et accepto oleo sanctorum, cum totum corpus ejus per se unxisset, et eum sanum reddidisset, tradidit eum suis parentibus. Qui quidem abierunt læti in domum suam, laudantes Deum et glorificantes propter magualia quæ fecit per sanctum servum suum Auxentium in filium eorum unigenitum.

C

XXI. Paucis autem post diebus venit mulier quædam ex Claudiopoli (5), filia cujusdam civis, quæ habebat dæmonem, formæ serpentis similem, ut quæ sibilaret solum, et non posset loqui, nisi ut canis, propterea quod eam desolasset Satanas. Quam cum vidisset Dei servus Auxentius, flevit acerbe, dicens : Hei mihi, quomodo redactum est genus hominum in servitutem alieni? Ipsa enim non est hoc passa propter sua peccata, sed propter multam sævitiam et in homines malevolentiam adversarii : et clausa fenestra cellæ, spatium trium dierum, non convenit aliquem, sed rogabat benignum Deum, ut conculcaret tyrannidem draconis. Eo autem orante in cella, cœpit draco loqui, rugiens in muliere, et dicens : O ab utero, qui te edidit, mihi infesto Auxenti, quomodo non combussisti tuam parentem, sed natus es ad mei exterminationem? Rivi enim tuarum lacrymarum me

D

(5) Claudiopolis erat metropolis Honoriadis, quæ

ejus tunc erat Calogerus episcopus, qui Chalcedu-

δου μὲν αὐτοῖς, ἀλλ' οὔπω τελείᾳ γνώμῃ ἄνευ τῆς ἄνωθεν ῥοπῆς. Ἀγαγόντες γὰρ τεχνίτας πρὸς τὸ λῦσαι τὸν κλοιόδην, ἐν ᾧ ἦν, ὅλην τὴν ἡμέραν παρεμείναντες, οὐδὲν ἴσχυσαν, καὶ τῇ ἑωθεν λέγει αὐτοῖς· Εἰπατέ μοι, ἐν τίνι κακῶς πιστεύω, καὶ εἰδ' οὕτως προνοίᾳ Θεοῦ καὶ ὁ κλοιόδης ἀνοιχθήσεται. Οἱ δὲ ἔφησαν· Ὅτε τοῦ εὐσεβεστάτου βασιλέως τοὺς ἁπανταχόθεν θεοφιλεῖς ἐπισκόπους ἐπὶ διασκέψει τῶν τῆς ἁγιωτάτης Ἐκκλησίας δογμάτων συνεγαγόντος, αὐτὸς οὐ βούλει συνελθεῖν· οἶσθα γὰρ τὴν κρατοῦσαν σύγχυσιν, τῶν μὲν τοῦ Νεστορίου φρονούντων καὶ σχίσμα ἐπινοούντων διὰ τὸ ἀναιρεῖν τὴν *Θεοτόκος* φωνὴν ἀπὸ τῆς ἁγνῆς καὶ σεμνῆς Παρθένου καὶ Μητρὸς τοῦ Κυρίου· τῶν δὲ τὰ Εὐτυχοῦς, μᾶλλον δὲ τὰ Ἀπολιναρίου δογματιζόντων καὶ μὴ τελείως σεσαρκῶσθαι τὸν Κύριον ὁμολογούντων ἐκ σπέρματος Δαβὶδ, ἀλλὰ δοκήσει αὐτὸν ἐνηνθρωπικέναι τερατευομένων.

A et affirmarent eum non sapere. Conabantur itaque eum vi exturbare. Sanctus autem eis cedebat, sed nondum perfecta mente, absque superna voluntate. Nam cum duxissent artifices ad seram cellæ in qua erat solvendam, et totum diem permansissent, nihil potuerunt facere. Mane vero dicit eis : Dicite mihi, fratres et patres, in quanam re male credo : et deinde sic providentia Dei sera aperietur. Illi autem dixerunt : Quod cum pius imperator Marcianus pios, qui ubique sunt, episcopos congregaverit ad utilem considerationem dogmatum sanctissimæ Ecclesiæ, tu non vis venire. Scis enim eam, quæ nunc est, confusionem : cum alii quidem sentiant eum Nestorio et schisma moliantur, propterea quod vocem *Dei Parentis* auferant a casta et veneranda B Virgine et Matre Domini : alii vero Eutychis et Apollinaris potius tuentur dogmata, et confitentur Dominum Jesum Christum non perfecte carnem suscepisse ex semine David, sed visione eum fuisse hominem, prodigiose asserunt.

τὰ τοῦ Νεστορίου

Κδ'. Ταῦτα ἀκούσας ὁ μακάριος ἔφη· Ἐγὼ τελείως σαρκωθέντα ἐκ τῆς ἀπειρογάμου τὸν Λόγον ὁμολογῶ καὶ Υἱὸν μονογενῆ τοῦτον ὄντα προσκυνῶ, σὺν ἀνάρχῳ μὲν ὑπάρχοντα τῷ Πατρὶ κατὰ τὴν Θεότητα, ἐπ' ἐσχάτων δὲ ὀφθέντα ἐξ αὐτῆς κατὰ τὴν ἀνθρωπότητα· ψιλὸν γὰρ ἄνθρωπον, ὡς τινες ληροῦσι τὸν Υἱὸν τοῦ Θεοῦ ὁμολογεῖν, ἀσεβές· ταῦτά τε εἰρηκὼς καὶ τὴν ἔνστασιν αὐτῶν ἐωρακὼς, τὰς χεῖρας εἰς τὸν οὐρανὸν ἀνατείνας καὶ εὐχὴν ἐκτενῆ γενέσθαι παρασκευάσας ἐπεδίδου ἑαυτόν· τῶν δὲ θρασυνομένων καὶ πάλιν τὸν κλοιόδην καταλύειν ἐπιχειρούντων καὶ μηδὲ ὅλως ἰσχυόντων, ὁ μακάριος σφραγίσας τὸν κλοιόδην καὶ τρίτον τὸ, Εὐλογητὸς Κύριος, εἰπὼν πρεσίᾳ τῇ φωνῇ τοῖς τεχνίταις ἐπέτατεν, καὶ οὕτως κατὰ γνώμην αὐτοῦ τὰς περὶ τὸ θυρίδιον αὐτοῦ ἁρτιλώτους σανίδας, ἐξέωσαν αὐτόν

XXIV. Hæc cum beatus audiisset Auxentius, dixit : Ego confiteor Verbum perfecte carnem suscepisse ex Virgine, non experta opus nuptiarum : et ipsum adoro, ut qui sit Filius unigenitus, qui cum Patre quidem est expers principii, quod attinet ad divinitatem ; in ultimis autem diebus ex ea visus est, quod spectat ad humanitatem. Solum enim hominem, ut nonnulli negantur, Filium Dei confiteri, est impium. Hæc cum dixisset, et cos vidisset in- C stare, et manibus in cœlum sublatis jussisset intensam fieri precationem, non tradidit seipsum. Illis autem insultantibus, et cellam dissolvere rursus aggredientibus, et nihil omnino valentibus efficere, beatus cum signasset seram, et ter dixisset, Benedictus Dominus, miti voce imperavit artificibus, et sic ejus voluntate sublatis tabulis, quæ erant clavis affixæ ejus fenestræ, eum ejecerunt.

Κε'. Κτήνη δὲ παρέστησαν καὶ ἅμαξαν δ' ἂν βούληται ἐπιβάντα κατιέναι· καὶ δὴ ἐπὶ κτήνος παραιτησαμένου ἐν τῇ ἁμάξῃ σταυρώσαντες ἀνέκλιναν τὸν μακάριον. Ἦν γὰρ ἄτονος ὅλος τῷ σώματι καὶ τεταπεινωμένος ἐκ τῆς ἀσκήσεως· καὶ μάλιστα ἐκ τῶν πόνων, ὡς καὶ ἰχῶρας ἐξιέναι σὺν σκώληξιν· ἐν οἷς Θεόφιλός τις ὀνόματι, θερμότητι πίστεως προσδραμών, ὡς εἶδεν ἐκρυέντα τὸν αὐτοῦ ὄνυχα τοῦ μεγάλου δακτύλου τοῦ δεξιοῦ ποδὸς αὐτοῦ ἀφείλατο. Ὁ δὲ ἅγιος ἀλγήσας ἔφη αὐτῷ· Κἀγὼ ὁμοιοπαθὴς ἄνθρωπός εἰμι, καὶ μή μοι κόπους παρέχετε. Ὡς δὲ μετὰ πλείονος θορύβου τοῖς βουσὶν ἐπέταττον τοῦ ἀποκινῆσαι τὴν ἅμαξαν, οἱ ἀπεσταλμένοι οὐδὲν ἦνυον· ἀκινήτων ἐπὶ πολὺ μενόντων τῶν κτηνῶν, ἀπειλῇ τύπτειν ἐπεχείρουν καὶ τοῖς κέντροις τὴν δορὰν αὐτῶν τιτρώσκειν. Ἀνιαθεὶς οὖν ὁ μακάριος καὶ παύσασθαι παρεγγυήσας, τῷ σταυρῷ τῷ συνήθως ἐν χεροὶν αὐτοῦ τὰ κτήνη σφραγίσας καὶ ῥῆμα αὐτοῖς ἐπιτάξας, τὴν πορείαν ἐποιεῖτο.

XXV. Astiterunt vero jumenta et currus, ut eum collocarent, ubi vellet ascendere. Cum autem recusasset locari super jumentum, strato curru, sanctum in eo reclinarunt (erat enim imbecillus et dejectus toto corpore, ex nimia exercitatione, et maxime ex laboribus, adeo ut exiret sanies cum vermibus). Inter quos quidam, nomine Theophilus, acri D fide accurrens, cum vidisset effluxisse unguem magni digiti dexteri ejus pedis, eum abstulit. Sanctus vero doleus dixit : Frater, ego quoque suo homo, obnoxius iisdem quibus vos affectionibus, ne mihi exhibeatis molestiam. Cum autem cum magno tumultu imperarent bobus ii qui missi fuerant, ut removerent currum, et nihil efficerent, diu animalibus manentibus immobilibus, cœperunt eos crudeliter verberare, et stimulis pellem eorum sauciare. Ægre ferens ergo beatus, cum jussisset eos cessare, et cruce, quam, ut solebat, habebat in manibus, signasset animalia, et eis statim imperasset, ea fecit iter ingredi.

παρέχετε

Κς'. Κατὰ δὲ τὴν ὁδὸν ὑπαντῶσι γεωργοῖς ὀδυρομένοις καὶ κλαίουσιν διὰ τὰ ἴδια αὐτῶν, ὅτι

XXVI. In via autem occurrit agricolis *dellentibus* et lamentantibus propter suas bestias, quod scilicet

paterentur sicut homines, vexatæ ab immundis spiritibus. Misertus itaque beatus, cum omnes jussisset intentos esse orationi, et ex imo corde suspirasset, et Deo supplicasset, eas curavit.

XXVII. Quædam autem mulier passis capillis ei mox occurrit in via, quæ etiam ad eum attulit infantem circiter trium annorum, qui possidebatur a dæmone. Justus vero cum eum vidisset, cœpit manus extendere, et lacrymas effundere, et dicere iis qui aderant : Ne existimetis, o viri, qui corde estis submersi, hunc puerum peccasse, et vexari ab immundo spiritu : sed hoc propter nos contigit et propter nostram conversionem ; erat enim vultus infantis pene conversus. Cum ergo precatus esset beatus Auxentius, et increpasset immundum spiritum, inspirans in faciem infantis, eum curavit. Egresso enim maligno et exsecrando dæmone, fuit ejus vultus sicut prius restitutus. Cumque eum sanum recepisset mulier, domum rediit læta et Deo agens gratias.

XXVIII. Rursus autem in via puella quædam, neptis Dorotkei comitis, ex peregrinatione in lectica venit vexata a sævo dæmone. Quam etiam a modico spatio allisit humi immundus spiritus ex lectica. Cum autem surrexisset, scissa veste concurrit ad currum, in quo erat beatus, latrans et clamans : Quid tibi rei mecum est, Auxenti ? quid me uris ? quid me persequeris ? Utinam abortum fecisset uterus, qui te peperit ad nostrum exitium. Ecce enim cum quatuordecim annos latuerim in hac creatura, studes me ab ea separare. Cum autem vidisset Christi servus, athleta Auxentius ejus nuditatem, cum vexaretur a dæmone, magna ira percitus, non sivit eam loqui : sed cum increpasset immundum spiritum, clamans magna voce, dixit : Egredere, immunde spiritus, ex hac creatura, in nomine Domini nostri Jesu Christi, qui incarnatus fuit ex Spiritu sancto et Maria Virgine. Stridens itaque et ejulans dæmon, exiit protinus ex puella, cum nec ei quidem fuisset omnino permissum nugari per creaturam

XXIX. Milites autem cum clericis et monachis, qui consequebantur ex monte, cum viderent signa quæ per ipsum faciebat Servator, admirabantur, et magis dubitabant quam crederent, dicentes ei : Hæc facis, ut oculis appareant, o illusor Christi. Sanctus autem subridens, dicit eis : Ego non sum Christi illusor, sed servus Dei, credens in sanctam ejusdemque essentiæ et individuam Trinitatem, confitensque Deiparentem, sanctam et incorruptam Virginem.

XXX. Cum vero pervenisset ad prædium quod dicitur Sycides, juvenis quidam, nomine Gregorius, ex pago Lyddorum (6), habens spiritum immundum, accessit ad sanctum in eamdem possessionem, ad

(6) Videtur Lydia Asiæ Minoris regio intelligi, inter quam et Bithyniam interjacet Phrygia. Est etiam Lydda urbs Palestinæ episcopalis, de qua ad Vitam S. Georgii 23 Aprilis agemus.

κατακυρι- ευθεν

ἔπασχον, καθάπερ ἄνθρωποι, ὑπὸ πνευμάτων ὀχλούμενα ἀκαθάρτων. Σπλαγχνισθεὶς οὖν ὁ μακάριος καὶ τοὺς πάντας στῆναι εἰς προσευχὴν ἐπιτρέψας, ἐκ βάθους τῆς καρδίας αὐτοῦ στενάξας, καὶ τὸν Θεὸν ἱκετεύσας, ἐθεράπευσεν αὐτά.

ΚΖ'. Γυνὴ δέ τις λυσίκομος μετ' ὀλίγον ὑπαντᾷ αὐτῷ ἐν τῇ ὁδῷ, ἣ καὶ προσήγαγεν αὐτῷ παιδίον ὡς ἐνιαυτῶν τριῶν κατακυριεῦθὲν ὑπὸ δαίμονος. Ὁ δὲ δίκαιος θεασάμενος αὐτὸ, ἤρξατο τὰς χεῖρας ἐκτείνειν καὶ τὰ δάκρυα προφέρειν καὶ πρὸς τοὺς παρόντας λέγειν· Μὴ νομίσατε, ὦ ἄφρονες, βεβυθισμένοι ταῖς καρδίαις, ὅτι τὸ βρέφος τοῦτο ἥμαρτεν καὶ ὀχλεῖται ὑπὸ πνεύματος ἀκαθάρτου, ἀλλὰ τοῦτο δι' ἡμᾶς συνέβη, καὶ διὰ τὴν ἡμετέραν ἐπιστροφήν· ἦν γὰρ καὶ τὸ πρόσωπον τοῦ παιδίου εἰς τὰ ὀπίσω στραφέν. Ἐξάμενος οὖν ὁ μακάριος, καὶ ἐπιτιμήσας τῷ ἀκαθάρτῳ πνεύματι ἐμφυσήσας εἰς τὸ πρόσωπον τοῦ παιδίου, ἴασατο αὐτό. Ἐξελθόντος γὰρ τοῦ μιαροῦ δαίμονος, καὶ τὸ πρόσωπον αὐτοῦ ἀπεκατέστη, καὶ ὑγιῆ αὐτὸ ἀπολαβοῦσα ἡ μήτηρ, ἀπῆλθε εὐχαριστοῦσα τῷ Θεῷ.

ΚΗ'. Πάλιν δὲ κατὰ τὴν ὁδὸν κόρη τις ἔκγονος Δωροθέου τοῦ κόμητος ἀπὸ ἐκδημίας ἤρχετο ἐν βαστερνίῳ ἐνεργουμένη ὑπὸ δαίμονος, ἣν καὶ ἀπ' ὀλίγου διαστήματος ἔρριξε τὸ ἀκάθαρτον πνεῦμα ἀπὸ βαστερνίου εἰς τὴν γῆν. Ὡς δὲ παρέστη, περισχισαμένη τὴν ἐσθῆτα, ἔτρεχεν ἐπὶ τὴν ἅρπαξαν, ἐν ᾗ ἦν ὁ μακάριος, ὑλακτοῦσα καὶ κράζουσα· Τί ἔχεις μετ' ἐμοῦ, Αὐξέντιε, τί με κατακαίεις; τί με διώκεις; εἴθε ἐφόρησεν ἡ μήτρα ἡ γεννήσασά σε εἰς ὄλεθρον ἡμῶν. Ἰδοὺ γὰρ δεκατέσσαρα ἔτη κεκρυμμένου μου ἐν τῇ πλάσει ταύτῃ, σπεύδεις τοῦ χωρίσαι με ἀπ' αὐτῆς. Ἰδὼν δὲ ὁ ἀθλητὴς τοῦ Χριστοῦ ὡς ἐχειμάζετο ὑπὸ τοῦ δαίμονος τὴν γύμνωσιν αὐτῆς, ὀργισθεὶς θυμῷ μεγάλῳ, οὐκ εἴασεν αὐτὴν λαλῆσαι, ἀλλ' ἐπιτιμήσας τῷ πνεύματι τῷ ἀκαθάρτῳ, κράξας φωνῇ μεγάλῃ εἶπεν· Ἔξελθε, πνεῦμα πονηρόν, ἐκ τοῦ πλάσματος ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ σαρκωθέντος ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς Παρθένου. Στενάξας οὖν καὶ ὀλολύξας ὁ δαίμων, ἐξῆλθε παραχρῆμα ἐκ τῆς κόρης, μηδὲ ὅλως συγχωρηθεὶς φλυαρῆσαι διὰ τοῦ πλάσματος.

ΚΘ'. Οἱ δὲ στρατιῶται σὺν τοῖς κληρικοῖς καὶ μοναχοῖς τοῖς συνεπομένοις αὐτῷ ἐκ τοῦ ὄρους, θεωροῦντες τὰ σημεῖα, ἃ ἐποίει ὁ αὐτοῦ ὁ Σωτὴρ, ἐξεπλήσσοντο καὶ μᾶλλον ἐδίσταζον ἢ ἐπίστευον λέγοντες αὐτῷ· Πρὸς ὀφθαλμοπλανίαν ἡμῶν ταῦτα ποιεῖς, χριστεμπαίκτα. Ὁ δὲ μειδιάσας λέγει πρὸς αὐτούς· Ἐγὼ χριστεμπαίκτης οὐκ εἰμὶ, ἀλλὰ δοῦλος τοῦ Θεοῦ, πιστεύων εἰς τὴν ἁγίαν καὶ ἀδιαίρετον Τριάδα καὶ ὁμολογῶν Θεοτόκον τὴν ἁγίαν ἄφθορον Παρθένον.

Λ'. Ὡς δὲ ἔφθασεν λοιπὸν ἐν χωρίῳ ἐπιλεγομένῳ Σιγίδες, νεώτερός τις ὀνόματι Γρηγόριος ἀπὸ χωρίου Λύδδων, ἔχων πνεῦμα ἀκάθαρτον προσῆλθε τῷ μακαρίῳ ἐν τῷ αὐτῷ κτήματι, προσπίπτων αὐτῷ καὶ

λέγων· Ἐλέησόν με, δοῦλε τοῦ ὑψίστου Θεοῦ, ὅτι ὀχλοῦμαι ὑπὸ δαίμονος πονηροῦ. Ὁ δὲ μακάριος ἐπιθεὶς τὴν χεῖρα ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ προσευξάμενος, τῷ μὲν πνεύματι φθέγξασθαι οὐ συνεχώρησεν, ἐξελεηλυθέναι δὲ αὐτὸ διὰ τῆς χάριτος τοῦ Θεοῦ ἐπρέσβευσεν. Ὁ οὖν δαίμων ἐξελθών, ὑπὸ ἀκάνθας πλησίον τῆς ὁδοῦ ὑπεκρύπτετο, ὥστε ἐπαντίοντος τοῦ νεανίσκου, πάλιν εἰς αὐτὸν ὑποστρέψαι. Μετὰ οὖν τὸ ἀπαλλαγῆναι τοὺς βόας καὶ μέλλειν αὐτοὺς κινεῖν τὴν ἅμαξαν, γνοὺς ἐν τῷ Πνεύματι τῷ ἁγίῳ ὁ μακάριος, ἔφη τῷ νεανίσκῳ· Σοὶ λέγω, νεώτερε, ὅρα μὴ ἀπέλθῃς κατὰ τὴν ἀριστερὰν ὁδὸν, δι' ἧς ἦλθες· ἐκεῖ γὰρ κέκρυπται ὑπὸ ἀκανθῶν περιμένων σε ὁ πονηρός· ἀλλὰ κατὰ τὴν δεξιὰν ἄπελθε, εὐχαριστῶν τῷ Θεῷ καὶ λέγων· Δόξα τῷ Πατρὶ, δόξα τῷ Υἱῷ, δόξα τῷ ἁγίῳ Πνεύματι, τῷ λαλήσαντι διὰ τῶν προφητῶν αὐτοῦ.

ejus pedes procidens, et dicens : Miserere mei, serve Dei altissimi, quoniam vexor a maligno dæmone. Beatus autem Auxentius, imposita manu ejus capiti, cum esset precatus, spiritum quidem non sinit loqui, ut ipse autem exiret, per Christi gratiam procuravit. Malus vero dæmon egressus, latebat sub spina propter viam, ut revertente adolescente, ad eum rursus rediret. Postquam autem percussi sunt boves, et ipsi currum erant moturi, cognoscens beatus in sancto Spiritu, dixit adolescenti : Adolescens, cave ne eas per viam sinistram, per quam ivisti ; illic enim a spinis est absconsus, qui te exspectat, malignus : sed vade ad dexteram, Deo agens gratias, et dicens : Gloria Patri, gloria Filio, gloria Spiritui sancto, qui locutus est per suos prophetas.

CAPUT V.

Quæ S. Auxentius egerit tuleritque in monasteriis ad Ruffinianas et in Phelio.

ΚΑ'. Ἤδη δὲ ἐπιστάντων ἐν τῷ μαρτυρίῳ τοῦ ἁγίου Θαλελαίου, οἱ ἑπόμενοι αὐτῷ πτωχοὶ ἀπὸ τοῦ ὄρους τῆς Ὀξίας, ὀδυρόμενοι καὶ θρηνοῦντες συνετάττοντο, κατασπαζόμενοι τὰ ὅσια ἴχνη αὐτοῦ. Θεωρῶν δὲ ὁ μαθητὴς τοῦ Χριστοῦ τὸ ἀφόρητον πένθος τῆς καρδίας αὐτῶν, ἔφη πρὸς αὐτούς· Ἀπέλθετε, τέκνα, καθέζεσθε τέως ἐν τῷ ὄρει· ἐγὼ γὰρ μεθ' ὑμῶν εἰμι. Εἰ γὰρ τὸ σῶμά μου ἀπάγουσιν, ἀλλὰ τὸ πνεῦμά μου ἐν ὑμῖν ἔξεστιν, καὶ οὐ μὴ ἐγκαταλείψω ὑμᾶς. Οἱ μὲν οὖν στρατιῶται ἐπὶ τούτοις ἠγανάκτουν· οἱ δὲ ὑπέστρεψαν, ὡς ἀπηγγείλατο αὐτοῖς ὁ θεράπων τοῦ Χριστοῦ.

XXXI. Cum autem jam accessissent in martyrium sancti Thalelæi, eum sequentes pauperes ex monte Oxeæ, simul deflebant et lamentabantur, et amplectebantur sancta ejus vestigia. Videns vero Christi discipulus Auxentius intolerabilem luctum cordis eorum, dixit eis : Abite, filii, et sedete in monte in pace ; ego enim sum vobiscum. Nam etsi corpus meum abducunt, at meus spiritus est inter vos, nec vos unquam relinquam. Atque milites quidem hæc ægre ferebant : pauperes autem reversi sunt in montem, sicut eis dixit Christi servus.

ΚΒ'. Φθάσας οὖν ἐν τῷ ζεύγει εἰς τὸ ἐν τῇ Φιλίῳ μοναστήριον, ἄφνω νεώτερός τις ὀνόματι Ἰσίδωρος ἤρξατο δαιμονίζεσθαι καὶ βοᾷν· Ὢ ἀπὸ σοῦ, Αὐξέντιε, τοῦ μὴ δεδωκότος μοι ἐξουσίαν ἀμύνασθαι τοὺς περιφρονοῦντάς σε θεομάχους εἰς ἐξολόθρευσιν ἐμοῦ καὶ τῶν ἐμῶν· ἡ γὰρ πάροδός σου τὰ πάντα ἡγίασεν καὶ ἐφυγάδευσε πλείστους τῶν καθ' ἡμᾶς. Ὁ δὲ μακάριος πρὸς αὐτὸν ἔφη· Σιώπα, καὶ πεφίμωσο, χαιρεσίκακε δαίμων, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ. Κατήγαγον οὖν ἐκ τῆς ἁμάξης τὸν ἅγιον ἄνδρα καὶ εἰσήγαγον ἐν τῇ ἐκκλησίᾳ τοῦ ἁγίου Ἰωάννου. Ἑστὼς οὖν προσηύξατο ἐπὶ ὥρας ἱκανὰς, διὰ τὸ μὴ δύνασθαι γόνυ κλῖναι ἐκ τῶν ἐν τοῖς ποσὶν αὐτοῦ μωλώπων. Ὡς δὲ ἐπλήρωσε τὴν εὐχὴν, εἰσήγαγον αὐτὸν ἐν χαμαιτρικλίνῳ πανταχόθεν ἀποκλείσαντες· τοῦ δὲ προσευχομένου ἔνδον, ἔξω Ἰσίδωρος ἐβόα ὁ δαιμονῶν.

XXXII. Cum in curru autem venisset ad monasterium, quod erat in Phelio, repente juvenis quidam, nomine Isidorus, cœpit vexari a dæmone et clamare : Væ tibi, Auxenti, qui non dedisti mihi potestatem ulciscendi impios deorum hostes, qui te suscipiunt, ad meam et meorum perniciem ; tuus enim transitus omnia sanctificavit, et fugavit ex nobis plurimos. Dixit autem ei beatus : Tace et obmutesce, qui malis gaudes, dæmon, in Christi nomine. Deduxerunt ergo e curru virum justum, et eum introduxerunt in ecclesiam sancti Joannis. Stans ergo oravit horas aliquot, propterea quod non posset genu flectere ob vibices, qui erant in suis pedibus. Postquam autem implevit suas preces, eum introduxerunt in inferius triclinium, undique clausis januis. Eo vero intus precante, foris fuit curatus Isidorus, qui vexabatur a dæmone.

ΚΓ'. Ἀλλά γυνή τις Μαξιμιανοῦ ἡνιόχου, οἰομένη ἐν τῷ ὄρει τῆς Ὀξίας εἶναι τὸν μακάριον, ἦλθε φέρουσα ἐπὶ ζώοις πεφορτωμένοις ἔλαιον, οἶνον, ἄρτους, τυρὸν, ὄσπρια, στοῦπαν, κηρούς. Καὶ σφόδρα μὲν ἐλυπήθη μὴ εὑροῦσα ἐκεῖ τὸν ὅσιον ἄνδρα· διέδωκεν δὲ τὰ πάντα τοῖς κατὰ τὸν τόπον προσκαρτεροῦσι πτωχοῖς. Κοράσιον γὰρ αὐτῆς ὀχλούμενον ὑπὸ δαίμονος ἠξιώθη ἰάσεως, καὶ πάνυ προσέκειτο τῷ μακαρίῳ· θαυμάσασα οὖν, ὅτι βίᾳ σχεδὸν κατ-

XXXIII. Quædam autem mulier, uxor Maximiani aurigæ, putans beatum Auxentium esse in monte Oxeæ, venit, ferens oneratis animalibus oleum, vinum, panem, caseum, legumina, stupam et ceram. Et magno quidem dolore est affecta, cum sanctum virum illic non invenisset. Distribuit vero omnia pauperibus qui eo in loco perseverabant. Ejus enim puella, quæ vexabatur ab immundo dæmone, ab ipso assecuta fuerat curationem, et beato viro valde

erat dedita. Mirata ergo quod vi propemodum deductus fuerat a monte, et degeret inclusus in monasterio quod est in Phelio, venit illuc meditans eloquium Scripturæ, quod dictum est in pulcherrima Sapientia Salomonis, et impletum in vita sanctissimi Patris nostri Auxentii : « Examinemus justum, quoniam inutilis est nobis, et adversatur operibus nostris [13]. » Nam cum condemnassent eum tanquam maleficum, incluserunt, non concedentes ut quisquam eum conveniret. Cum fidelissimæ ergo huic feminæ beatum videre non licuisset, aut eum convenire, abiit flens domum, et marito suo omnia renuntians.

XXXIV. Constantinus (7) autem dux exercitus et Artabius comes, qui soliti erant venire ad sanctum virum, venerunt ubi erat, ut fruerentur solita utilitate. Qui cum eum convenissent, et ab eo consecuti essent benedictionem, rogarunt ne daret occasionem iis qui male sentiebant, sed spe in Deum omnia quidem probaret, quod bonum autem est, teneret [14], ad unionem et concordiam sanctissimæ et catholicæ Dei Ecclesiæ. Sanctus autem dicit eis : Fiat voluntas Dei sicut in cœlo et in terra. Rogarunt vero beatum, ut aureos aliquot acciperet, qui dedita opera ab eis afferebantur. Ille autem id non sustinuit, dicens eis : Pauperibus qui sunt in monte Oxeæ, et fratribus meis in Domino, eos date. Ego enim habeo omnia, et abundo per gratiam Dei. Valde vero magna sunt ex hac re affecti molestia, qui erant in loco monachi. Sed illi quidem Christi amantes impleverunt quod eis fuerat mandatum. Plurimi autem cum de cætero audivissent, beatum de monte esse deductum et illic degere, eo venerunt.

XXXV. Cum vero ad eum accessissent monachi monasterii, rogabant tentantes quare non comederet. Ille autem dixit eis : « Quoniam experimentum quæritis Christi, qui in me loquitur, qui non est infirmus, sed potens in nobis [15], » scriptum est [16] : « Non in solo pane vivet homo, sed in omni verbo quod egreditur per os Dei. » Quodam itaque die aperuerunt domum in qua erat, et posuerunt in ea sportam betarum, et sportam dactylorum, et sportam diversorum bellariorum, omnia autem certa mensura, et eum rogabant ut ex eis sumeret. Cum itaque candelam fecissent, et puerum apud eum manere jussissent, incluserunt eum una hebdomada. Et candelam quidem invenerunt non consumptam et ardentem, puerum vero rogarunt quidnam faceret et undenam aleretur. Is autem dixit eis : Cum eo quidem vidi glorificantium multitudinem : quinetiam ingredientem columbam et eum pascentem : vermes autem, qui cadebant e suis pedibus recolligens, eos rursus imponebat ulceribus. Quo-

ηνέχθη ἐκ τοῦ ὄρους ἐν τῷ μοναστηρίῳ τῷ ἐν τῇ Φιλίῳ διάγει κατακεκλεισμένος, ἦλθεν ἐκεῖσε τὸ γραφὲν μελετῶσα λόγιον, τὸ ῥηθὲν ἐν τῇ παναρέτῳ Σοφίᾳ Σολομῶντος, καὶ πληρωθὲν ἐις τὸν βίον τοῦ ἐν ἁγίοις Πατρὸς ἡμῶν Αὐξεντίου· « Ἐτάσωμεν τὸν δίκαιον, ὅτι δύσχριστος (*sic : forte* δύσχρηστος) ἡμῖν ἐστιν καὶ ἐναντιοῦται τοῖς ἔργοις ἡμῶν. » Ὡ; γὰρ κακοποιὸν κατακρίναντες αὐτὸν κατέκλεισαν μὴ συγχωροῦντές τινι συντυγχάνειν αὐτῷ· ὅθεν μὴ τυχοῦσα ἡ πιστοτάτη αὕτη γυνὴ τῆς θέας τοῦ μακαρίου ἢ τῆς συντυχίας αὐτοῦ, ἀπῆλθεν ἐν τῷ οἴκῳ αὐτῆς κλαίουσα, καὶ πάντα τῷ ἀνδρὶ ἀπαγγέλλουσα.

ΛΔ'. Κωνσταντῖνος δὲ στρατηλατῶν καὶ Ἀρτάβιος κόμης, συνήθως ἐρχόμενοι πρὸς τὸν ὅσιον ἄνδρα ἐλαμβάνοντο, ἔνθα ἦν, ἀφόμενοι αὐτὸν, ἐπὶ τὸ ἀπολαῦσαι τῆς ἐξ ἔθους ὠφελείας αὐτοῦ. Οἳ καὶ συντετυχηκότες αὐτῷ καὶ εὐλογηθέντες ὑπ' αὐτοῦ, ἠξίουν μὴ διδόναι πρόφασιν τοῖς κακοδόξοις, ἀλλὰ τῇ ἐπὶ Θεὸν ἐλπίδι πάντα μὲν δοκιμάσαι, τὸ δὲ καλὸν κρατῆσαι εἰς ἕνωσιν καὶ ὁμόνοιαν τῆς ἁγιωτάτης Ἐκκλησίας· ὁ δὲ πρὸς αὐτοὺς ἔφη· Γενηθήτω τὸ θέλημα τοῦ Θεοῦ ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Ἠξίουν δὲ τὸν μακάριον χρύσινα φανερὰ ἐκ προθέσεως προσφερόμενα παρ' αὐτῶν κομίσασθαι. Ὁ δὲ οὐκ ἠνέσχετο, εἰρηκώς, Τοῖς ἐν τῷ ὄρει τῆς Ὀξίας πτωχοῖς καὶ ἀδελφοῖς μου ἐν Κυρίῳ ταῦτα δίδοται. Ἐγὼ γὰρ ἀπέχω πάντα, καὶ περισσεύω διὰ τῆς χάριτος τοῦ Χριστοῦ· πάνυ δὲ ἐκ τούτου ἠνιάθησαν οἱ κατὰ τὸν τόπον μόναχοι· ἀλλ' ἐκεῖνοι τὸ διαταχθὲν ἐπλήρωσαν. Πλεῖστοι δὲ λοιπὸν ἀκηκοότες ἐκ τοῦ ὄρους κατενεχθέντα τὸν μακάριον καὶ ἐκεῖσε διατρίβειν, ἀπῆισαν ἐπὶ τὸ αὐτό.

ΛΕ'. Προσελθόντες δὲ αὐτῷ οἱ τοῦ μοναστηρίου πειράζοντες, διότι οὐκ ἐσθίει, ἐπηρώτων. Ὁ δὲ πρὸς αὐτούς· Ἐπεὶ δὴ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς οὐκ ἀσθενεῖ, ἀλλὰ δύναται ἐν ὑμῖν, πλὴν γέγραπται· « Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. » Ἐν μιᾷ οὖν τῶν ἡμερῶν ἀνοίξαντες ἔθηκαν ἐν τῷ οἴκῳ, ἐν ᾧ ἦν σπυρίδα βεττάνων (*sic*) καὶ σπυρίδα φοινίκων καὶ σπυρίδα διαφόρων τρυγημάτων τὰ πάντα μέτρῳ· καὶ ἔῃθεν παρεκάλουν αὐτὸν μεταλαβεῖν· τὴν κανδήλαν οὖν ποιήσαντες καὶ παιδίῳ προσκαρτερεῖν αὐτῷ ἐπιτρέψαντες, ἐπὶ ἑβδομάδα μίαν ἀπέκλεισαν· μετὰ δὲ τοῦτο ἀνοίξαντες, τὴν μὲν κανδήλαν ἀδαπάνητον καὶ καιομένην εὗρον· παρὰ δὲ τοῦ παιδίου ἐπύθοντο, τί ἂν διαπράττοιτο καὶ πόθεν διατρέφοιτο· τὸ δὲ πρὸς αὐτοὺς φάσκειν· Πλῆθος μὲν σὺν αὐτῷ δοξολογούντων ἐώρων ὕπνῳ καταφερόμενος· καὶ περιστερὰν δὲ εἰσιοῦσαν καὶ ἐμβρωματίζουσαν αὐτόν· τοὺς δὲ σκώληκας τοὺς ἐκπίπτοντας ἐκ τῶν ποδῶν αὐτοῦ

[13] Sap. II, 12. [14] I Thess. v. [15] II Cor. XIII, 3. [16] Matth. IV, 4.

(7) « Constantino et Rufo coss. » obiit Marcianus imp. An idem Constantinus, qui hic dux exercitus appellatur, nondum nobis constat. Inter appositos concilio Chalcedonensi ex amplissimo senatu sub initium actionis primæ, est « magnificentissimus et gloriosissimus expræfectus prætoriorum Constantinus. » Græce, ὁ μεγαλοπρεπέστατος καὶ ἐνδοξότατος ἀπὸ ἐπάρχων πραιτωρίων Κωνσταντῖνος.

ἀναλεγόμενος, πάλιν ἐπὶ τὰ ἕλκη ἐπετίθει. Ἐπειδὴ δὲ παραγγελθὲν τὸ παιδίον, μηδενὶ φράσαι ἃ ἑώρακεν, καταναγκαζόμενον ἐξεῖπεν, αὖθις πυρετῷ ληφθείς, μετὰ τὴν μίαν ἐτελεύτησεν.

A niam autem puer a sancto jussus nemini dicere quæ viderat, rursus coactus fuerat effari, febre arreptus, uno post die decessit.

ΛϚ'. Τούτων δὲ γενομένων, κατήχθη ὁ μακάριος ὑπό τε τῶν κληρικῶν καὶ λαϊκῶν καί τινων ἑτέρων λαμπρῶν ἀνδρῶν ἐν Ῥουφινιαναῖς πλησίον τῶν Ἀποστόλων ἐν τῷ μοναστηρίῳ τοῦ μακαρίου Ὑπατίου ἐπιτραπεὶς ἡσυχάσαι. Ὑπεδέξαντο δὲ αὐτὸν μετὰ πλείονος χαρᾶς οἱ αὐτόθι μοναχοὶ σὺν τῷ ἡγουμένῳ, ἀνδρὶ τὰ πάντα ἐναρέτῳ καὶ χάριτος Θεοῦ ἠξιωμένῳ, ὡς ὄντι μαθητῇ τοῦ Χριστοῦ· καὶ ἀπὸ τῆς ὥρας ἐκείνης οὐκ ἔκλεισαν τὴν θύραν τοῦ μοναστηρίου διὰ τὸ πλῆθος τῶν εἰσρεόντων, τοῦτο μὲν τῶν ἐπιχωρίων, τοῦτο δὲ καὶ τῆς πανευδαίμονος Κωνσταντινουπόλεως. Φιλοφρόνως οὖν πάντας ὑπεδέχοντο προθύμως, πλείστας μὲν καρποφορίας κομιζόμενοι· πολλὴν δὲ ἐπὶ τῇ διαίτῃ τὴν παρασκευὴν ποιούμενοι, ὥστε γενέσθαι τὸ μοναστήριον ἐκεῖνο ὡς τὴν σκηνὴν τοῦ Ἀβραάμ· ἅπαντας γὰρ σχεδὸν εἴτε ἀξίους, εἴτε ἀναξίους, ὡς ἀγγέλους ἐδεξιοῦντο. Τὸν δὲ μακάριον ἐν τρικλίνῳ ὑψηλῷ περικλείσαντες, ἠξίουν προσεύχεσθαι ὑπὲρ τῆς τοῦ κόσμου καὶ αὐτῶν σωτηρίας, πᾶσάν τε αὐτῷ διακονίαν καὶ τοῖς συντρέχουσιν ἀόκνως προσφέροντες, διὰ τὴν ὑπὲρ πάσης ἀγαθοεργίας ἐπηγγελμένην παρὰ Θεῷ μισθαποδοσίαν.

XXXVI. Cum hæc autem facta essent, deductus fuit a monachis et clericis, et quibusdam aliis viris præclaris ad Ruffinianas, prope Sanctos Apostolos, in monasterio beati Hypatii, illic jussus agere silentium. Cum magno vero gaudio eum exceperunt, qui illic erant monachi cum eorum præfecto, viro undiquaque optimo et gratia Dei dignato, ut qui esset Christi discipulus. Ab illo autem tempore non clauserunt fores monasterii, propter multitudinem eorum qui affluebant, partim ex hac regione, partim autem ex longe beatissima Constantinopoli : B sed omnes benigne excipiebant promptoque et alacri animo, plurimas accipientes oblationes : magnum vero propter victum facientes apparatum, adeo ut fieret illud monasterium tanquam Abrahæ tabernaculum. Omnes enim fere, seu dignos seu indignos, tanquam angelos Dei accipiebant. Beatum autem Auxentium cum in alto triclinio cancello inclusissent, rogabant ut oraret pro mundi et ipsorum salute, omne ei ministerium et iis qui ad ipsum concurrebant impigre offerentes, propter cujusvis boni operis a Deo promissam remunerationem.

ΛΖ'. Πολλοὶ γὰρ πνεύματα ἀκάθαρτα ἔχοντες, καὶ σεληνιαζόμενοι, καὶ ἀσθενεῖς καὶ παραλυτικοὶ προσήδρευον, κἀκεῖσε τὴν παρὰ τοῦ Θεοῦ ἴασιν διὰ τοῦ δούλου αὐτοῦ Αὐξεντίου ἐξαιτούμενοι ἐθεραπεύοντο. Κομήτισσα δέ τις ἀκούσασα τὰ περὶ τοῦ μακαρίου, ἔσπευδεν ἀπελθεῖν καὶ προσκυνῆσαι αὐτῷ. Ἦλθεν οὖν ἀπὸ Καλχηδόνος ἐν βαστερνίῳ, καὶ δὴ πλησιάσασα τοῖς Ἁγίοις Ἀποστόλοις κατῆλθεν ἐκ τοῦ βαστερνίου, καὶ ἤρχετο ἐν τῷ μοναστηρίῳ. Ὡς δὲ ἤμελλεν ἀνιέναι, ἔνθα ἦν ὁ μακάριος, διαῤῥήξασα τὴν ἐσθῆτα καὶ ἀποβαλοῦσα τὰ κόσμια αὐτῆς, ἤρξατο βοᾶν· Τί ἐμοὶ καὶ σὺ (*leg.* σοὶ), Αὐξέντιε, σκωληκόπους; καλῶς ἐνεκρυπτόμην ἐν τοῖς ἐγκάτοις αὐτῆς, καὶ ἰδού, ἀνήγαγές με δ.' ἐνιαυτῶν εἴκοσι. Δωδεκαετοῦς αὐτῆς οὔσης εἰσῆλθον, καὶ χωρίζεις με ἄκοντα ἀπ' αὐτῆς. Ἐπιτιμήσας οὖν τῷ ἀκαθάρτῳ πνεύματι, καὶ παραγγείλας φιμωθῆναι καὶ μὴ ἐναγῆναι τῇ πλάσει, ἱκέτευε τὸν Θεὸν, ποιῆσαι τὸ ἔλεος αὐτοῦ μετ' αὐτῆς. Δοὺς οὖν αὐτοῦ τοῦ ἐλαίου τῶν ἁγίων καὶ ἐπὶ τεσσαράκοντα ἡμέρας νηστεῦσαι προστάξας, ὑγιῆ ἀπέλυσεν ὁ Χριστὸς, διὰ τῆς αὐτοῦ προσευχῆς ἰασάμενος αὐτήν. Πολλὰ δὲ παρέσχεν τοῖς πτωχοῖς καὶ τῷ μοναστηρίῳ τοῦ ἁγίου Ὑπατίου.

XXXVII. Multi enim qui immundos habebant spiritus, et lunatici, infirmique et paralytici illic assidebant, et illic curationem petentes, per servum Dei Auxentium omnes curabantur. Unde etiam quædam comitissa, cum de hoc beato audivisset Auxentio, contendit venire et eum adorare. Chalcedone ergo veni, equo vecta. Et cum fuisset prope Sanctos Apostolos, descendit ex equo, et pedes venit in monasterium. Cum autem esset ascensura ubi erat beatus, rupta veste et abjectis ornamentis suis, cœpit clamare : Quid mihi rei tecum est, Auxenti vermipes ? pulchre abscondebar in ejus intestinis : et ecce me eduxisti post viginti annos. Eam enim ingressus sum, cum esset duodecim annos nata, nec me cognovit quispiam ad hoc usque tempus, et me invitam ab ea separas. Signifer vero et magnus Pater noster Auxentius, cum increpasset malignum et immundum spiritum, et jussisset eum obmutescere, et e creatura non erumpere, a Deo supplex petiit ut faceret suam cum ea misericordiam. Cum autem dedisset ei de oleo sanctorum, et eam jejunare jussisset quadraginta dies, sanam eam dimisit Christus, eam curans per ejus orationem. Multa vero præbuit pauperibus et monasterio S. Hypatii.

CAPUT VI

Colloquium S. Auxentii cum Marciano Imp. Professio fidei orthodoxæ.

ΛΗ'. Μετὰ οὖν τοῦτο ἀποστείλας ὁ εὐσεβέστατος βασιλεὺς δρόμωνα ἀπὸ τοῦ Ἑβδόμου διὰ τὸ ἐκεῖσε πρόκενσον εἶναι, μετεστείλατο τὸν μακάριον παρ'

XXXVIII. Post hoc autem pius imperator, missodromone ex Hebdomo, quod illic esset procensus (8), ad se accersiit beatum Auxentium : et cum

(8) Ita Cedrenus ad an. 22 regni Justiniani meminit προκένσου γενομένου ἐν τῷ Ἑβδόμῳ. Est autem procensus, processus regius, sive ad pietatem sive ad solam pompam. Legatur Goar in cap. 15 Curopalatæ, n. 6.

eum vidisset toto corpore afflictum ex exercitatione, magnam in eum ostendens reverentiam, dicit ei : Scio te esse Dei servum, domine Auxenti, et debes consentire sanctæ et œcumenicæ synodo ad hoc, ne tu fias auctor offensionis iis qui eam volunt admittere. Sanctus autem respondens, dicit imperatori : Quis sum ego canis mortuus, quod ut cum sanctis pastoribus connumerer, jubet tua potentia, qui non recuso pasci, et doctrina egeo ? Imperator vero postquam plurima eum eo esset locutus, dixit : Considera quid expediat, et ne nos afficias molestia. Nam nec nos quidem quidquam præter id quod oportet, sed ut decet, ad sanctissimæ Ecclesiæ unionem, et non destructionem, concilium congregavimus. Hæc cum dixisset imperator, et preces ab eo petiisset, eum dimisit.

XXXIX. Cum vero venisset beatus Auxentius in monasterium Sancti Hypatii in Ruffinianis (8*), et vidisset illuc magnam affluxisse multitudinem, cœpit omnibus præcipere ut abstinerent a theatris, ut quæ essent causa impudicitiæ, adulteriorum et falsi testimonii, perjuriique et blasphemiæ, et omnium denique quæ sunt prohibita et Deo minime placent : hortabatur autem sincere credere in sanctam et quæ est ejusdem essentiæ Trinitatem, et confiteri Dominum nostrum Jesum Christum suscepisse carnem ex sancto Spiritu et Maria semper Virgine et Deipara, et assidere sanctissimis ecclesiis, in psalmis et hymnis et canticis spiritalibus. Quidam vero ex multitudine, qui accesserant, febricitantes et horrentes, dignati contactu ejus manus, sani sunt redditi. Et autem significatum est adesse puellam quamdam recens nuptam quæ in thalamo correpta fuit ab immundo dæmone, et se divellit et comedit. Sanctus vero cum eam jussisset ascendere, dixit lacrymans : O malam vestram phalangem, quæ generi hominum semper insidiatur ! Obmutesce, maligne spiritus, et egredere e Dei creatura, sine perturbatione et ulla injuria. Perinde ergo ac si in soporem esset resoluta puella, ab ea recessit dæmon. Cum autem surrexisset, abiit rursus sana in domum suam, lætans et Deo gloriam tribuens.

XL. Cum vero rursus mittens imperator eum accersiisset, rogavit an assentiretur sanctæ synodo et cum sancta communicaret Ecclesia. Dixit autem beatus : Quomodo possum communicare, si non confiteatur esse Deiparentem semper Virginem ? Dixit ei imperator : Si videris quæ sunt recte confirmata et stabilita a synodo ad destructionem reliquarum hæreseon, tunc quoque assentieris ? Respondit sanctus : Si nihil aggressa est hæc sancta synodus quod tendat ad reverendum concilium trecentorum decem et octo Patrum, qui erant Nicææ, sed perfectam enuntiavit carnis susceptæ œconomiam Servatoris nostri Jesu Christi, et quæ con-

ἑαυτῷ. Θεασάμενος δὲ αὐτὸν παντὶ τῷ σώματι κατατε-
πεπονημένον ἐκ τῆς ἀσκήσεως, σφόδρα κατευλαβῆ
θεὶς λέγει αὐτῷ· Δοῦλον τοῦ Θεοῦ ὑπάρχειν σε ἐπί-
στασαι, κύρι Αὐξέντιε, καὶ ὀφείλεις συναινέσαι τῇ
ἁγίᾳ καὶ οἰκουμενικῇ συνόδῳ, πρὸς τὸ μὴ παραίτιον
γενέσθαι σκανδάλου τοῖς αὐτὴν ἀποδέχεσθαι μὴ
βουλομένοις. Ὁ δὲ ἀποκριθεὶς φησι πρὸς αὐτόν· Τίς
εἰμι ἐγὼ ὁ κύων ὁ τεθνηκώς, ὅτι ποιμέσι με συν-
αριθμεῖσθαι προστάττει τὸ κράτος σου, τὸν ποιμαί-
νεσθαι μὴ παραιτούμενον καὶ διδασκαλίας ἐπιδεόμε-
νον; Ὁ δὲ βασιλεὺς μετὰ τὸ πλεῖστα πρὸς τὸ διαλε-
χθῆναι αὐτῷ ἔφη· Σκέψαι τὸ συμφέρον, καὶ μὴ λυπή-
σῃς ἡμᾶς· διότι καὶ ἡμεῖς οὐδὲν παρὰ τὸ δέον, ἀλλὰ
κατὰ τὸ πρέπον ἐν τῇ ἑνώσει, καὶ οὐ καθαιρέσει τῆς
ἁγιωτάτης Ἐκκλησίας τὴν σύνοδον πεποιήμεθα.
Ταῦτα εἰπὼν καὶ εὐχὴν αἰτήσας παρ' αὐτοῦ ἀπέλυ-
σεν αὐτόν.

ΛΘ'. Ἐλθὼν οὖν ὁ μακάριος ἐν τῷ μοναστηρίῳ τοῦ
ἁγίου Ὑπατίου ἐν Ῥουφινιαναῖς, καὶ θεασάμενος
πλῆθος πολὺ συνδραμόντας αὐτῷ ἐκεῖσε, ἤρξατο
πᾶσι παραγγυᾶν τῷ ἀπέχεσθαι τῶν θεάτρων ὡς ἀκο-
λασίας αἰτίων μοιχειῶν τε καὶ ψευδομαρτυριῶν, καὶ
πάντων τῶν ἀπηγορευμένων καὶ Θεῷ μὴ ἀρεσκόν-
των, πιστεύειν δὲ εἰλικρινῶς εἰς τὴν ἁγίαν καὶ ὁμοού-
σιον Τριάδα καὶ ὁμολογεῖν τὸν Κύριον ἡμῶν Ἰησοῦν
Χριστὸν ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς Παρ-
θένου καὶ Θεοτόκου σαρκωθέντα, καὶ προσεδρεύειν
ταῖς ἁγιωτάταις ἐκκλησίαις ἐν ψαλμοῖς καὶ ὕμνοις
καὶ ᾠδαῖς πνευματικαῖς. Τινὲς δὲ ἐκ τοῦ πλήθους
προσελθόντες, πυρέττοντες καὶ ῥιγιῶντες, ὀξιωθέν-
τες τῆς ἁφῆς τῆς χειρὸς αὐτοῦ, ὑγιεῖς κατέστησαν.
Ἐμηνύθη δὲ αὐτῷ, ὅτι κόρη τις νεόγαμος ἐν τῷ
παστῷ ληφθεῖσα ὑπὸ πνεύματος ἀκαθάρτου πάρεστιν
κατατίλλουσα ἑαυτὴν καὶ κατεσθίουσα. Ὁ δὲ κελεύ-
σας αὐτὴν ἀνελθεῖν, σύδακρυς γεγονὼς ἔφη· Ὦ τῆς
πονηρᾶς ὑμῶν φάλαγγος τῆς ἀεὶ ἐπιβουλευούσης τῷ
γένει τῶν ἀνθρώπων ! Φιμώθητι, πνεῦμα πονηρόν,
καὶ ἔξελθε ἐκ τοῦ πλάσματος τοῦ Θεοῦ ἀταράχως καὶ
ἀνεπηρεάστως. Ὡς ἐπὶ ὕπνῳ οὖν κατακλυθείσης
τῆς κόρης, ἀπηλάθη ὁ δαίμων· ἀναστᾶσα δὲ αὐθις
ἀπῆλθεν ὑγιὴς εἰς τὸν οἶκον αὐτῆς.

Μ'. Ὡς δὲ πάλιν ἀποστείλας ὁ βασιλεὺς μετεπεμ-
λατο αὐτὸν, ἐπύθετο παρ' αὐτοῦ, εἰ συναινεῖ τῇ ἁγίᾳ
συνόδῳ καὶ κοινωνεῖ τῇ Ἐκκλησίᾳ. Ὁ δὲ μακάριος
ἔφη· Πῶς ἔχω κοινωνῆσαι, μὴ ὁμολογουμένης Θεο-
τόκου τῆς ἀεὶ Παρθένου; Καὶ ὁ βασιλεὺς εἶπε πρὸς
αὐτόν· Ἐὰν οὖν ἐπιτακῇς εἰς τὰ καλῶς κυρωθέντα
ὑπὸ τῆς συνόδου καὶ βεβαιωθέντα εἰς καθαίρεσιν τῶν
λοιπῶν αἱρέσεων, συντίθεσαι καὶ αὐτῇ; Ἀπεκρίθη
ὁ μακάριος· Εἴγε μὴ πρὸς ἀνατροπὴν τοῦ συμβόλου
τῶν ἐν Νικαίᾳ τριακοσίων δέκα καὶ ὀκτὼ Πατέρων
παρενεχείρισε τῇ ἁγίᾳ αὐτῆς συνόδῳ, ἀλλὰ τελείαν
τὴν οἰκονομίαν τοῦ Σωτῆρος ἡμῶν Χριστοῦ ἐξήγ-
γειλεν, καὶ τὴν ἐπὶ τῆς Παρθένου Θεοτόκου φωτὴν

(8*) Erat locus ille sic dictus a Ruffino consule, qui ecclesiam ibi Apostolorum cum monasterio ædificavit, ut notat Baronius.

οὐκ ἀφείλατο· αὐθις κοινωνῶ καὶ συναινῶ, εὐχαριστῶν τῷ Θεῷ καὶ τῇ ὑμετέρᾳ εὐσεβείᾳ. Ταῦτα ἀκούσας ὁ βασιλεὺς, κατησπάζετο αὐτοῦ τὴν ἔντιμον κεφαλὴν, καὶ ἐκέλευσεν μετὰ πλείονος τιμῆς παραγενέσθαι αὐτὸν ἐν τῇ μεγάλῃ ἁγιωτάτῃ ἐκκλησίᾳ. Πλῆθος δὲ πολὺ τοῦ λαοῦ συνείπετο αὐτῷ. Μηνύσας δὲ ὁ βασιλεὺς τῷ ἀρχιεπισκόπῳ Κωνσταντινουπόλεως τὰ λεχθέντα παρ' αὐτοῦ, πάντα τὰ ὁρισθέντα ὑπὸ τῆς ἁγίας συνόδου παραναγνωσθῆναι αὐτῷ ἐκέλευσεν.

ΜΑ'. Καὶ δὴ ἐντετυχηκὼς τοῖς πεπραγμένοις μετὰ ἀκριβοῦς σκέψεως, καὶ πεισθεὶς ὅτι κατ' εὐδοκίαν Θεοῦ τὰ παρὰ τῆς Νεστορίου φλυαρίας καὶ τὰ παρὰ τῆς Εὐτυχοῦς προδήλου μανίας εἰς λύμην τῶν πολλῶν δογματισθέντα ἡ ἁγία σύνοδος ἐβεβαίωσεν βλάσφημα εἶναι, καθότι ἐκείνη μὲν πρὸς τοὺς ἀρνουμένους τὴν οὐσίαν τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ παρετάττετο, αὕτη δὲ πρὸς τοὺς τὴν οἰκονομίαν αὐτοῦ ἀθετοῦντας, ὅτι Θεὸς ὢν ἐκ Θεοῦ ὁ τοῦ Θεοῦ Υἱὸς συναΐδιος καὶ ὁμοούσιος καὶ συνάναρχος τῷ Πατρὶ ἐπ' ἐσχάτων τῇ ἡμετέρᾳ φύσει ἑνωθεὶς ἐσαρκώθη, ἀτρέπτως, ἀσυγχύτως, ἀδιαιρέτως. Τινῶν γὰρ φρενοβλαβῶς αὐτὸν παραφθεῖραι τολμησάντων τὴν δι' ἡμᾶς τοῦ Σωτῆρος οἰκονομίαν, φαντασίαν τὴν ἐνανθρώπησιν οἰομένων, τινῶν δὲ οὐράνιον σῶμα τὸν Κύριον κατενηνοχέναι τερατευομένων· ἑτέρων δὲ κρᾶσιν καὶ σύγχυσιν τῶν δύο φύσεων ὁριζομένων καὶ ἄλλων τροπὴν τὸ θεῖον πεπονθέναι ληρωδούντων, τῶν δὲ λοιπῶν Θεοτόκον τὴν Παρθένον ὀνομάζειν παραιτουμένων· οἱ ἐν τῇ μεγάλῃ ταύτῃ καὶ οἰκουμενικῇ συνόδῳ ἅγιοι Πατέρες τὰς τῶν προγεγραμμένων ἁπάντων ἀνατρέποντες αἱρεσιαρχίας, οὐκ ἐξ οἰκείων συλλογισμῶν, ἀλλ' ἐκ τῶν θείων Γραφῶν καὶ τῶν κατὰ γενεὰν θεσπεσίων διδασκάλων, μέγα τῆς εὐσεβείας μυστήριον ἐπισφραγισάμενοι, ἐβεβαίωσαν τὸν ἕνα καὶ μονογενῆ Υἱὸν τοῦ Θεοῦ, κατὰ τὴν τῶν τριακοσίων δέκα καὶ ὀκτὼ ἁγίων Πατέρων πίστιν, ἀπαρεγχείρητον εἶναι κατὰ τὴν οἰκείαν φύσιν. Τοῦτο γὰρ Ἀρειανοὶ παρασαλεύουσιν, καθὼς καὶ ἡ σύνοδος ἐκείνη ἐν Νικαίᾳ γεγένηται, καὶ τὴν ὑστέραν ἐπὶ τῆς βασιλευούσης κατὰ τῶν Μακεδονιανῶν σύνοδον τῶν ἑκατὸν πεντήκοντα, ὡς τῷ ἁγίῳ Πνεύματι διαμαχομένων γραφικαῖς μαρτυρίαις ἐπασφαλισαμένην ἐκύρωσαν, λοιπὸν κατὰ τῶν ἀθετούντων τὴν τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ οἰκονομίαν, ὡς δοκήσει καὶ οὐκ ἀληθείᾳ σαρκωθέντος αὐτοῦ καὶ φιλὸν ἄνθρωπον τὸν ἐκ τῆς ἁγίας Παρθένου καὶ Θεοτόκου Μαρίας τεχθέντα ληρωδούντων· κατ' αὐτῶν ἐσχόλασαν ἔκ τε τῆς μαρτυρίας τῶν θείων Γραφῶν καὶ ἐκ τῶν συνοδικῶν τοῦ μακαριωτάτου Κυρίλλου τῆς Ἀλεξανδρέων, καὶ Λέοντος τοῦ ὁσιωτάτου ἀρχιεπισκόπου Ῥώμης, καὶ πάντων τῶν κατ' αὐτούς, ὅσα τε δὴ τῇ τοῦ ἀποστόλου Πέτρου ὁμολογίᾳ συμβαινούσας, κατὰ τὸ, « Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, » ὑψηλήν τινα στήλην κατὰ τῶν κακοδοξούντων εἰκότως ἀνεγείραντες, πρὸς τὴν τῶν ὀρθοδογμάτων βεβαίωσιν.

[17] Matth. xvi. 16.

A venit Virgini *Deiparentis* vocem non rursus abstulit, communico et assentior, Deo agens gratias et vestræ pietati. Hæc cum audiisset imperator, osculatus est venerandum et sanctum ejus caput : et sic deinde jussit eum cum maximo honore venire in magnam et sanctissimam Dei ecclesiam. Quamobrem magna eum populi consequebatur multitudo. Significans autem imperator archiepiscopo Constantinopolitano quæ ab eo dicta fuerant, jubet ei legi omnia quæ a sancta synodo fuerant definita.

XLI. Qui cum diligenter et accurate acta legisset, et persuasum habuisset, quod Dei voluntate, quæ adversus Nestorii impias nugas et Eutychii manifestum furorem decreta fuerant, sancta confirmavit synodus : quandoquidem illa quidem direxit aciem B adversus eos qui negabant essentiam unigeniti Dei Filii, hæc autem adversus eos qui infirmant et convellunt Dei œconomiam, dicendo quod cum Deus esset ex Deo Dei Filius, coæternus et ejusdem essentiæ, et similiter atque Pater carens principio, in ultimis diebus nostræ unitus naturæ, carnem suscepit immutabiliter, inconfuse, individue. Nam cum quidam plane emotæ mentis, quæ propter nos facta est, Servatoris dispensationem ausi essent corrrumpere, humanæ naturæ susceptionem putantes esse phantasiam ; quidam autem cœleste corpus Dominum delatulisse prodigiose assererent ; alii vero duarum quæ definiuntur naturarum commistionem et confusionem, et alii mutationem Deum passum esse nugarentur ; reliqui autem Virginem C Deiparentem nominare recusarent : qui in hac magna et œcumenica synodo erant sancti Patres, omnium, quos ante scripsimus, evertentes hæreses, non ex suis syllogismis, sed ex divinis Scripturis, et præclaris, qui antea fuerant, doctoribus, magnum pietatis mysterium obsignantes, confirmaverunt unicum et unigenitum Dei Filium, convenienter fidei trecentorum decem et octo sanctorum Patrum, propria sua natura esse inaccessum : hoc enim labefactant Ariani, adversus quos fuit illa synodus Nicæna : et quæ postea fuit in urbe regia, synodum centum et quinquaginta Patrum adversus Macedonianos, ut qui cum Spiritu sancto pugnarent, Scripturæ testimoniis munitam comprobarent : et de cætero ad- D versus eos qui abolebant Servatoris nostri Jesu Christi œconomiam, ut qui visione, et non veritate esset incarnatus, et nudum esse hominem, qui natus erat ex sancta Virgine et Deiparente Maria, nugati fuerunt : adversus eos, inquam, operam dederunt, et ex divinarum Scripturarum testimonio, et ex synodalibus beatissimi Cyrilli Alexandrini, et Leonis sanctissimi archiepiscopi Romani, et omnium quifuerunt eis similes, ut quæ beatissimi Petri convenirent confessioni, congruenter ei quod est, « Tu es Christus Filius Dei vivi [17] » : « excelsam quamdam columnam contra eos qui mala imbuti erant opinione, merito erexerunt, ad confirmanda recta et vera dogmata.

comburunt, et preces tuæ tanquam tela arcus, discerpserunt mea intestina. Non potes me separare ab hac creatura. Nam valde amo ejus crines, et ejus ætatem, et de cætero ex ea non egredior. Compressus autem statim fuit aer, exstiteruntque fulgura et tonitrua, et valde magnus imber. Mulierem vero discerpens draco, et ei os obstruens, eam projecit humi, ab ea egressus. Cum fenestram autem aperuisset beatus post tres dies, vidit eam jacentem tanquam mortuam : et cum jussisset iis qui astabant, eam erigere, et solam reclinare, adhortatus omnes ad orationem, cum sanctas suas manus multas horas sustulisset, clamabat cum omnibus : Gloria tibi, Domine, gloria tibi, Domine, gloria tibi, Domine. Mulier autem jacebat muta, non dans homini responsum. Post preces vero jussit eam coram se afferri : et cum dedisset ei potum ex oleo sanctorum, statim locuta est : et cum surrexisset, ambulavit, usque ad suam senectutem a monte non separata, sed precibus et sancto perpetuo assidens, et Deo agens gratias, qui eam sanavit.

ὡς τόξον βολίδι, ἐσπάραξε τὰ ἔγκατά μου· οὐ δυνήσῃ με ἀπομερίσαι τῆς πλάσεως ταύτης, ὅτι πάνυ ἠράσθην τῶν πλοκάμων καὶ τῆς ἡλικίας αὐτῆς, καὶ οὐκ ἐξέρχομαι ἀπ' αὐτῆς. Συνεσχέθη δὲ αὐθωὶ ὁ ἀὴρ καὶ γεγόνασι βρονταὶ, καὶ ἀστραπαὶ, καὶ βροχὴ μεγάλη λίαν. Σπαράξας δὲ τὴν γυναῖκα ὁ δράκων, καὶ φιμώσας αὐτὴν ἐρρίψεν ἐπὶ τὸ ἔδαφος, ἐξελθὼν ἀπ' αὐτῆς. Ἀνοίξας δὲ τὸ θυρίδιον μετὰ τρεῖς ἡμέρας ὁ μακάριος, ἴδεν αὐτὴν ἐρριμμένην ὡς νεκράν, καὶ κελεύει τοῖς παρεστῶσιν ἐπᾶραι αὐτὴν καὶ παρὰ μίαν ἀνακλίναι προτρεψάμενος πάντας εἰς εὐχὴν, καὶ ἐπάρας τὰς ὁσίας αὐτοῦ χεῖρας ἐπὶ ὥρας πολλὰς μετὰ πάντων ἐβόα· Δόξα σοι, Κύριε, δόξα σοι, Κύριε, δόξα σοι, Κύριε. Ἡ δὲ γυνὴ κατέκειτο ἄφωνος, μὴ διδοῦσα ἀνθρώπῳ ἀπόκρισιν. Μετὰ δὲ τὴν εὐχὴν ἐκέλευσεν αὐτὴν ἐνεχθῆναι· καὶ δεδωκὼς αὐτῇ ἐκ τοῦ ἐλαίου τῶν ἁγίων πεῖν, παραχρῆμα ἐλάλησεν, καὶ ἀναστᾶσα περιεπάτει, ἕως γήρους αὐτῆς μὴ χωρισθεῖσα τοῦ ὄρους, ἀλλὰ προσεδρεύουσα ταῖς εὐχαῖς καὶ τῷ μακαρίῳ, καὶ εὐχαριστοῦσα τῷ ἰασαμένῳ αὐτὴν Θεῷ.

CAPUT IV.

Evocatur S. Auxentius ad concilium Chalcedonense. Miracula in via.

XXII. Post decem aut circiter annos, cum jam decessisset fidelissimus et orthodoxus imperator Theodosius minor, imperassetque venerandus et Christi amans Marcianus, fuit magna confusio et perturbatio circa dogma veræ nostræ fidei, sicut etiam cœpimus dicere superius, cum esset beatus Auxentius recessurus a rebus hujus vitæ. Quidam enim Eutyches presbyter et archimandrita unius ex monasteriis urbis regiæ, conabatur renovare deliramenta et verba quæ fuerant refutata et abolita a sanctæ et beatæ memoriæ episcopis, a Basilio, inquam, magno beatoque et luminari orbis terræ, et Gregorio inclyto theologo, et Joanne Chrysostomo, et iis similibus. Cum ergo alii quidem ejus dogma sequerentur, alii vero eadem sentirent quæ Nestorius, adeo ut venirent in periculum dogmata fidei catholicæ, videns magnus et orthodoxus imperator Marcianus Ecclesiam in magna confusione et perturbatione, decernit ut episcopi totius fere orbis terræ venirent Chalcedonem, civitatem Bithyniæ.

ΚΒ'. Τοῦτο δὴ πρὸς τοῖς δέκα μετὰ καὶ ἕτερα ἔτη τοῦ πιστοτάτου βασιλέως τετελευτηκότος, καὶ τοῦ φιλοχριστοῦ Μαρκιανοῦ βεβασιλευκότος, πολλὴ ταραχὴ περὶ τὸ δόγμα τῆς ἀληθοῦς πίστεως ἐγένετο, ὡς καὶ ἀνωτέρω ἀνηρξάμεθα λέγειν ἐν τῷ μέλλειν τὸν μακάριον Αὐξέντιον ὑπαναχωρεῖν τῶν βιωτικῶν πραγμάτων. Εὐτυχής γάρ τις πρεσβύτερος καὶ ἀρχιμανδρίτης ἑνὸς τῶν μοναστηρίων τῆς βασιλευούσης τὰ Ἀπολιναρίου παραφρονήματα τὰ πάλαι καταργηθέντα ὑπὸ τῶν τὴν ὁσίαν μνήμην θεοφιλεστάτων ἐπισκόπων, Βασιλείου τε καὶ Γρηγορίου, καὶ τῶν κατ' αὐτοὺς ἀνακαινίζειν ἐπιχειρεῖ. Τῶν μὲν οὖν τὰ τούτου ἑπομένων, τῶν δὲ τὰ Νεστορίου φρονούντων, ὡς κινδυνεύειν ἐπὶ τὰ τῆς καθολικῆς πίστεως ὀόγματα καὶ ἐν συγχύσει πολλῇ τὴν Ἐκκλησίαν ὁρᾷν, ὁ δὲ βασιλεὺς θεσπίζει τοὺς τῆς οἰκουμένης σχεδὸν ἁπάσης θεοφιλεστάτους ἐπισκόπους ἀπαντῆσαι ἐν Κολχηδόνι, πολίχνῃ τῆς Βιθυνίας.

XXIII. Cum omnes ergo convenissent episcopi, adeo ut essent numero sexcenti triginta, jusserunt etiam convenire beatum Auxentium imperator et episcopi. Cum autem magnus et divinus Pater noster Auxentius resisteret, et nollet descendere, dicens non esse monachorum docere, sed potius doceri, hoc vero iis solis convenire, qui sunt honorati pontificatu: misit imperator Marcianus quosdam ex monachis et clericis, qui erant circumcirca, simul cum militibus, res ejus cognoscentes : et jussit, ut nisi vellet sua sponte venire cum eis, invitum adducerent. Illi autem cum accessissent, eum maxime urgentes, nequaquam persuasere, adeo

ΚΓ'. Πάντων τοίνυν συνελθόντων, καὶ τὸν μακάριον Αὐξέντιον παρεκελεύοντο συνέρχεσθαι, ὅ τε βασιλεὺς καὶ οἱ ἐπιχώριοι τῶν ἐπισκόπων. Ὡς δὲ ἀντεῖχεν καὶ οὐκ ἠβούλετο κατίέναι, φάσκων μὴ εἶναι μοναχῶν τὸ διδάσκειν, ἀλλὰ μᾶλλον τὸ διδάσκεσθαι, μόνοις δὲ τοῖς ἀρχιερατείᾳ τετιμημένοις τοῦτο πρέπειν, ἀποστείλας ὁ βασιλεὺς Μαρκιανὸς τινας τῶν περὶ μοναχῶν τε καὶ κληρικῶν μετὰ καὶ στρατιωτῶν ἐκέλευσεν γνόντας τὰ κατ' αὐτὸν, εἰ μὴ βούλοιτο ἑκουσίως συνελθεῖν αὐτοῖς, ἄκοντα παραστῆναι. Οἱ δὲ παρόντες πλεῖστα καταναγκάσαντες αὐτὸν οὐκ ἔπεισθον, ὡς καὶ λοιδορίαις αὐτοὺς τραπῆναι καὶ λέγειν μὴ φρονεῖν αὐτὸν ὀρθῶς διαβεβαιοῦσθαι· ὅθεν

XLII. Nam et adversus eos dirigunt aciem, qui A œconomiæ mysterium conantur distrahere in duos filios, et eos qui patibilem unigeniti Filii Dei audent dicere divinitatem, expellunt a sacro cœtu : et iis resistunt qui duarum naturarum in Christo inducunt confusionem : et eos, qui cœleste corpus aut alicujus alterius essentiæ dicunt esse ex nobis ab eo acceptam servi formam tanquam delirantes ejiciunt : et eos qui duas quidem Domini naturas fabulantur ante unionem, post unionem vero unam, ferunt anathemate : unum et eumdem Filium concorditer confitentes, Dominum nostrum Jesum Christum, perfectum in divinitate, et perfectum in humanitate, Deum vere, unum et eumdem : et hominem vere, ex anima rationis corpore compote et, qui est ejusdem essentiæ, cujus Pater, quod attinet ad divinitatem : et ejusdem essentiæ cujus nos, præter peccatum, eumdem quod ad humanitatem : ante sæcula quidem natum ex Patre, in ultimis autem diebus, propter nos homines et propter nostram salutem, ex Maria Virgine et Deipara, quod attinet ad humanitatem : unum et eumdem Filium unigenitum, et Dominum Jesum Christum in duabus naturis, inconfuse, immutabiliter, individe, qui pie cognoscitur et adoratur ab omnibus fidelibus : quoniam sanctus quidem Joannes conscribens principium Evangelii, dixit : « In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. [18]. » Sanctus vero Matthæus : « Liber generationis Jesu Christi, filii David, filii Abraham [19] : » et iis convenienter, qui postea secuti sunt sancti Patres, divinitatem et humanitatem unius Filii Dei docentes, tradiderunt omnibus : quomodo etiam dicit divinus Paulus [20] : « Paulus servus Jesu Christi, vocatus apostolus, segregatus ad Evangelium Dei, quod prius annuntiatum fuit per prophetas suos in Scripturis sanctis de Filio suo, qui factus fuit ex semine David secundum carnem : definitus Filius Dei in virtute, secundum Spiritum sanctificationis, ex resurrectione mortuorum Jesu Christi Domini nostri [21]. » Qui etiam rursus dicit reverentius [21] : « Quoniam enim per hominem mors, et per hominem resurrectio mortuorum ; » et hæc interpretans, subjungit : « Quomodo enim in Adam omnes moriuntur, ita etiam in Jesu Christo omnes vivificabuntur [22]. » Hæc ergo cum legisset et admisisset beatus, in divina satisfactione et spiritali intelligentia assensus, abiit Ruffinianas. Non oportet (8ᵃ) autem nos ex ignorantia malevolentis insectari aut calumniari hanc sanctam synodum ; sed potius, quod manifestum est et verum agnoscentes, admittere.

XLIII. Itaque cum sancti quidem Patres hæc concorditer in synodo declarassent et definissent, et unusquisque ad suos reverteretur, noluit beatus Auxentius redire ad priorem montem, sed in alium asperiorem et altiorem, propiorem autem Ruffinia-

[18] Joan. I, 1. [19] Matth. I, 1. [20] Rom. I, 1. [21] I Cor. XV, 21. [22] Ibid. 22.

(8ᵃ) « Abiit Ruffinianas, dicens : Non oportet, » etc. Baron.

ΜΒ'. Τοῖς τε γὰρ εἰς υἱῶν δυάδα τὰ τῆς οἰκονομίας διασπᾶν ἐπιχειροῦσι μυστήριον παρατάττονται καὶ τοὺς παθητὴν τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ λέγειν τολμῶντας τὴν θεότητα τοῦ ἱεροῦ συλλόγου ἀπωθοῦνται, καὶ τοῖς ἐπὶ τῶν δύο φύσεων τοῦ Χριστοῦ χρῆσιν ἢ σύγχυσιν ἐπινοοῦσιν ἀνθίστανται· καὶ τοὺς οὐράνιον ἢ ἑτέρας τινὸς οὐσίας ὑπάρχειν τὴν ἐξ ἡμῶν ληφθεῖσαν αὐτῷ τοῦ δούλου μορφὴν, παραπαίοντας ἐξελαύνουσιν, καὶ τοὺς δύο μὲν μυθεύοντας πρὸ τῆς ἑνώσεως τοῦ Κυρίου φύσεις· μίαν δὲ μετὰ τὴν ἕνωσιν ἀναθεματίζουσιν, ἕνα καὶ τὸν αὐτὸν ὁμολογοῦντες συμφώνως Υἱὸν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν τέλειον ἐν θεότητι καὶ τέλειον ἐν ἀνθρωπότητι, Θεὸν ἀληθῶς τὸν ἕνα καὶ τὸν αὐτὸν καὶ ἄνθρωπον ἀληθῶς ἐκ ψυχῆς λογικῆς καὶ σώματος, ὁμοούσιον τὸν αὐτὸν τῷ Πατρὶ κατὰ τὴν θεότητα καὶ ὁμοούσιον ἡμῖν χωρὶς ἁμαρτίας· τὸν αὐτὸν κατὰ τὴν ἀνθρωπότητα, πρὸ αἰώνων μὲν ἐκ τοῦ Πατρὸς γεννηθέντα κατὰ τὴν θεότητα, παθόντα δὲ δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν, ἐκ Μαρίας τῆς Παρθένου καὶ Θεοτόκου κατὰ τὴν ἀνθρωπότητα· ἕνα καὶ τὸν αὐτὸν Κύριον Ἰησοῦν Χριστὸν ἐν δύο φύσεσιν ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως γνωριζόμενον καὶ προσκυνούμενον ὑπὸ πάντων τῶν πιστῶν εὐσεβῶς, διότι μὲν ὁ ἅγιος Ἰωάννης τὴν ἀρχὴν τοῦ Εὐαγγελίου συγγραφόμενός φησιν· « Ἐν ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος. » Ὁ δὲ ἅγιος Ματθαῖος· « Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ, » καὶ κατὰ τοῦτο οἱ μετ' αὐτοὺς ἅγιοι Πατέρες τὴν θεότητα καὶ τὴν ἀνθρωπότητα τοῦ ἑνὸς Υἱοῦ τοῦ Θεοῦ διδάσκοντες παρέδωκαν, καθὼς καὶ ὁ θεσπέσιος Παῦλός φησιν· « Παῦλος, δοῦλος Ἰησοῦ Χριστοῦ κλητὸς ἀπόστολος, ἀφωρισμένος εἰς Εὐαγγέλιον Θεοῦ, ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτῶν ἐν Γραφαῖς ἁγίαις περὶ τοῦ Υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα τοῦ ὁρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ Πνεύματος ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν· » ὃς καὶ πάλιν δυσωπικώτερόν φησιν· « Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· » καὶ ταῦτα ἑρμηνεύων ἐπιφέρει· « Ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. » Ταῦτα τοίνυν ἀποδεξάμενος ὁ μακάριος ἐν πληροφορίᾳ θείᾳ καὶ συνέσει πνευματικῇ συνθέμενος ἀπῆει ἐν Ῥουφινιαναῖς. Οὐ χρὴ οὖν ἡμᾶς ἐξ ἀγνοίας λοιδορεῖν ἢ διαβάλλειν τὴν ἁγίαν σύνοδον ταύτην, ἀλλὰ μᾶλλον τὸ σαφὲς καὶ ἀληθὲς ἐπιγινώσκοντας ἀποδέχεσθαι.

ΜΓ'. Τῶν μὲν οὖν ἁγίων Πατέρων συμφώνως ἐν τῇ συνόδῳ ταῦτα διασαφησάντων, καὶ ὁρισαμένων, καὶ ἑκάστου ἐπὶ τὰ οἰκεῖα ἐκδημοῦντος, οὐκ εἴλετο ὁ μακάριος εἰς τὸ πρότερον ὑποστρέψαι ὄρος, ἀλλ' εἰς ἕτερον τραχύτερον καὶ ὑψηλότερον· πλησιώτερον

δὲ ὑπαρχων Ῥουφινιανῶν, τοὔνομα Σκῶπα, τοὺς συνερχομένους ἠξίωσεν ἐνέγκαι αὐτὸν, καὶ οὕτως κατὰ τὸ πρότερον σχῆμα τὸν πόθον αὐτοῦ ἀνύοντες, σὺν τοῖς ἐκ τοῦ μοναστηρίου ἐν ᾧ διέτριψεν ἀδελφοῖς, μετὰ ψαλμῶν καὶ ὕμνων καὶ ᾠδῶν πνευματικῶν ἀνήγαγον αὐτὸν καὶ ποιήσαντες κλουβὸν ἐκ ξύλων, ὡς ὄρνεον ὑψιτενὲς ἐνέκλεισαν, θυρίδα μόνον ἐάσαντες πρὸς τὴν τῶν παραγινομένων συντυχίαν κατὰ τὸ πρότερον σχῆμα· οἷς ἐπευξάμενος καὶ ἕκαστον κατασπασάμενος πάντας ἀπέλυσεν, καταληφθεὶς ὡς στρουθίον μονάζον ἐπὶ δόματι, εὐχαριστῶν τῷ Κυρίῳ διὰ τὴν συνήθους ἡσυχίας τε καὶ δοξολογίας.

A nis, nomine Scopem, rogavit eos, qui conveniebant, ipsum deducere. Sicque in priori habitu ejus desiderium implentes, cum Fratribus qui erant ex monasterio in quo est versatus, cum psalmis et hymnis et canticis spiritalibus eum deduxerunt : et cum globum ex lignis fecissent, tanquam avem sublime volantem, ipsum in eo incluserunt, unam solam sinentes fenestram, ad conveniendum eos qui accedebant, eo ritu quo prius. Quibus bene precatus, et unumquemque osculatus, omnes dimisit in pace, relictus rursus, tanquam passer solitarius [33] supra tectum, Deo agens gratias propter consuetam quietem et glorificationem.

καταλειφθεὶς

ΜΔ'. Ἀπέριττον δὲ καὶ μᾶλλον ὠφέλιμον ἡγούμεθα τὸ διηγήσασθαι μερικῶς καὶ τοὺς ἐνταῦθα ἐπισυμβάντας αὐτῷ πειρασμοὺς ὑπὸ τῶν ἀκαθάρτων πνευμάτων. Μιᾷ γὰρ νυκτὶ προσευχομένου αὐτοῦ, ἐπιστάντες οἱ δαίμονες εἰς πλῆθος ἄπειρον, ἐν διαφόροις σχηματιζόμενοι, κατακτυποῦντες, βρύχοντες, ἀπειλοῦντες, οὐκ ἴσχυσαν τὸν νοῦν αὐτοῦ πεῖσαι. Πλήσσειν οὖν αὐτὸν κόψαντες, ᾤοντο διὰ τῆς θυρίδος ἐξωθοῦν μετὰ πολλῆς τῆς βίας, θρύλλον ποιοῦντες καὶ διαταράσσοντες ἑαυτοὺς μᾶλλον ἢπερ ἐκεῖνον, φωναῖς ἀσήμοις βοῶντες· Τί σοι καὶ ταῖς ἐρήμοις; ἀναχώρει τῶν ἡμετέρων. Ἀλλ' ὁ μακάριος γενναίως φέρων, τὸν τύπον τοῦ σωτηρίου σταυροῦ κατ' αὐτῶν διαχαράξας, ἀτονωτέρους ἀπεδείκνυεν. Καὶ δὴ πρωΐας γενομένης κατ' εὐδοκίαν τοῦ Θεοῦ, ἐκ τοῦ εἰρημένου πολλάκις ἐμπορίου Ῥουφινιανῶν καὶ τοῦ ἐκεῖσε μοναστηρίου παρεγένοντο πλείονες μοναχοί τε καὶ κοσμικοὶ ἐπὶ τὸ εὐλογηθῆναι καὶ ἀπολαῦσαι τῆς καλλίστης αὐτοῦ συντυχίας. Ὡς δὲ ἐκ τῆς ἄγαν τῶν ἀκαθάρτων πνευμάτων ταλαιπωρίας μόλις αὐτοῖς τὴν θυρίδα ἀνέῳξεν καὶ παρακλητικοῖς λόγοις ἐκέχρητο αὐτοῖς, ὡς τὴν αἰτίαν τῆς τοσαύτης ἀτονίας ἐπύθοντο· τοῦ δὲ φήσαντος μὴ εἶναι κακουχίαν σωματικὴν, ἀλλ' ἐνέργειαν διαβολικὴν, γνόντες οἱ παρόντες ἡσύχασαν· καὶ παράθεσιν ἐξαιτησάμενοι κατῆεσαν. Συχνοτέρως δὲ ἤρχοντο πρὸς ἐπίσκεψιν αὐτοῦ, μάλιστα οἱ ἐκ τοῦ μοναστηρίου. Ἡμεῖς οὖν πρὸς τὸ μὴ παρὰ τὸ μέτρον τὸν λόγον μηκυνθῆναι, τοὺς λοιποὺς πειρασμοὺς ἐν τῷ προτέρῳ ὄρει καὶ ἐν τούτῳ γεγενημένους ἐπ' αὐτῷ διηγήσασθαι παρητησάμεθα· καὶ γὰρ εἰς ἄγγελον φωτὸς μεταβληθεὶς ὁ πονηρὸς, ὡς φησιν ὁ Ἀπόστολος, ἀπατᾷν αὐτὸν ὤετο, ἀλλ' οὐκ ἦν εὐάλωτος ὁ μακάριος, σφόδρα δὲ μᾶλλον ἔμπειρος ἐκ τῆς τῶν θείων Γραφῶν διδασκαλίας.

B Non alienum autem existimamus atque adeo utile, singulatim narrare, quæ hic ei contigerunt tentationes ab immundis et malignis spiritibus. Una enim nocte eo orante, accedentes dæmones innumerabiles, diversarum visionum species præ se ferentes, strepentes, rugientes, minantes, non potuerunt mentem ejus terrere. Cum eum ergo plagis affecissent, putabant fore ut se deturbaret per fenestram, cum vi magna tumultum edentes, et seipsos magis quam illum conturbantes, inconditis vocibus exclamantes : Quid tibi cum nostris desertis ? Recede a rebus nostris, male enim es periturus. Sed beatus Auxentius fortiter ferens, crucis figuram in eos exprimens, reddidit imbecilliores. Cum fuisset autem mane, ut Deo placuit, ex sæpe dicto emporio Rufinianorum, et eo, quod illic erat, monasterio, accesserunt plures monachi et mundani, ut benedictionem ab eo consequerentur et fruerentur pulcherrima ejus contentione. Cum vero propter nimiam immundorum spirituum afflictionem vix tandem eis aperuisset fenestram, et verbis usus esset apud eos consolatoriis, rogarunt causam tantæ imbecillitatis. Cum is autem dixisset, non esse afflictionem corporis, sed diabolicam operationem, id cognoscentes, qui aderant, siluerunt et contentionem auferri deprecantes descendebant. Frequentius autem accedebant ad eum visitandum maxime qui erant ex monasterio ; nos vero, ne in immensum cresceret oratio, reliquas tentationes, quæ in priori monte et in hoc factæ sunt in eum, narrare recusavimus. In angelum enim lucis mutatus malignus, C ut dicit Apostolus [34], putabat se eum decepturum. Sed non facile capi poterat beatus : et pulchre resistebat, cum esset valde peritus doctrinæ divinarum Scripturarum.

ἐξωθεῖν

ΜΕ'. Ὅθεν καὶ τοῖς συντρέχουσιν ἐκ τῆς μεγαλωνύμου Κωνσταντινουπόλεως καὶ τοῖς λοιποῖς τῶν ἐπιχωρίων προσηνὴς ἦν καὶ παρακλητικὸς, εἴ καί τις ἄλλος, τῆς ἀρετῆς τῶν λόγων αὐτοῦ ἅπαντας προσκαλουμένης καὶ τῆς περὶ αὐτοῦ φήμης καὶ τοὺς πόρρω ἐφελκομένης· κατὰ οὖν τὸ εἰωθὸς αὐτῷ τοὺς πρωΐθεν ἐρχομένους μετὰ τρίτην ὥραν ἀπέλυεν καὶ τοὺς ἔπειτα μετὰ τὴν ἕκτην· οὐκ ἐν ἀργίᾳ δὲ προσεδρεύειν τοὺς ἐπισυνηγμένους ἤρεσκεν, ἀλλ' ἢ ἐν τῷ

XLV. Unde etiam iis qui ad ipsum conveniebant ex clarissima Constantinopoli et reliquis ejus loci hominibus, erat valde mitis et placidus, et ad eos consolandos accommodatus, ut si quis alius, omnes advocante ejus verborum virtute, et ejus fama trahente eos etiam qui procul erant remoti. Ut ergo consueverat, eos qui mane veniebant, dimittebat post horam tertiam : et qui postea, post sextam. Non sinebat autem in otio considere eos

[33] Psal. ci. [34] II Cor. i.

qui accesserant : sed erant intus cum ipso, dum ipse legeret aut oraret. Convenichat enim sine intermissione ad ipsum multitudo, maxime ex Ruffinianis et reliquis emporiis, propter ejus beneficia, quæ accipiebant per curationem eorum qui ægrotabant et laborabant. Multi enim gratia Domini nostri Jesu Christi, dum ipse illic esset, curati sunt dæmoniaci : et quotidie, ut semel dicam, curabantur.

XLVI. Quosdam autem versus ex duobus aut tribus dictis, valde jucundos et utiles, cum simpliciori et minus curiose ritu descripsisset, faciebat omnes eos psaliere. Nam cum primus sæpe dictus esset per successionem, rursus quoque jussu beato incipiebant alterum : et deinde post secundum, tertium, et reliquos ordine. Consentaneum autem fuerit eorum quoque dicta inserere narrationi, ad eorum qui legunt utilitatem. Sunt vero hæc : *Mendicus et pauper laudamus te, Domine. Gloria Patri, gloria Filio, gloria Spiritui sancto, qui locutus est per prophetas. Cum eo autem exercitus in cœlis hymnum emittunt, et nos quoque, qui sumus in terra, glorificationem : Sanctus, sanctus, sanctus Dominus. Pleni sunt cœlum et terra gloria tua.* Et deinceps : *Creator omnium, dixisti, et facti sumus ; mandasti, et creati sumus. Præceptum posuisti, et non præteribit. Servator, agimus tibi gratias.* Et rursus : *Domine virtutum, passus es ; resurrexisti, visus es, ascendisti, venturus es judicare mundum, miserere et salva nos.* Et rursus : *In anima afflicta tibi procidimus, et rogamus te, Servator mundi. Tu es enim Deus eorum qui agunt pœnitentiam.* Et rursus : *Qui sedes super Cherubim et cœlos aperuisti, miserere et serva nos.* Deinde. *Exsultate, justi, in Domino, intercedentes pro nobis. Gloria tibi, Christe, Deus sanctorum.*

XLVII. Atque multitudo quidem eorum qui aderant, tam divitum quam pauperum, et tam virorum quam mulierum, servorumque et liberorum, ex cantico, a vana gloria alieno, a beato delinito, hæc psaliebat numerose : alii quidem eorum usque ad horam tertiam, et dimittebantur in spiritali exsultatione : alii autem perseverabant usque ad horam sextam. Ipse vero de cætero per se eis acclamabat finem hymnorum trium puerorum, Ananiæ, Azariæ et Misael, qui sunt in propheta Daniele [98] : *Benedicite, omnia opera Domini, Domino ;* respondentibus omnibus, *Laudate et superexaltate eum in sæcula.* Cum autem hymnum implesset, convenienter gratiæ Dei, eos qui aderant consolabatur, sic dicens :

XLVII. Omni tempore propter facultates et copias, in astutiis et negotiis rerum quæ ad hanc vitam pertinent, corpus consumentes, debemus etiam propter res spiritales aliquam partem tribuere glorificationibus, ut Dominus Jesus Christus et nostra opera dirigat et vitam nostram ædificet.

[98] Dan. III, 57.

αὐτὸν ἀναγινώσκειν ἢ προσεύχεσθαι ἔνδον σὺν αὐτῷ. Πλῆθος γὰρ συνήρχετο ἀπαραλείπτως ἐπὶ τῷ αὐτῷ, μάλιστα ἀπὸ Ῥουφινιανῶν καὶ τῶν λοιπῶν ἐμπορίων, χάριν τῶν εὐεργεσιῶν αὐτοῦ, διά τε τῆς ἰάσεως τῶν πασχόντων καὶ ἀσθενούντων συνήθως ἀπολαύοντες. Πολλοὶ γὰρ τῇ τοῦ Κυρίου Ἰησοῦ Χριστοῦ χάριτι καὶ ἐν τῷ εἶναι αὐτὸν ἐκεῖσε ἐθεραπεύθησαν δαιμονιῶντες, καὶ καθ' ἑκάστην, ὡς εἰπεῖν, ἡμέραν, ἐθεραπεύοντο.

ΜΖ'. Τινὰ οὖν τροπάρια ἀπὸ δύο ῥητῶν ἢ τριῶν λίαν τερπνὰ καὶ ἐπωφελῆ μετὰ ἦθους ἁπλουστέρου καὶ ἀπεριέργου διατυπώσας παρασκευάζει ψάλλειν τοὺς πάντας. Τοῦ πρώτου γὰρ ῥηθέντος πλειονάκις ἐκ διαδοχῆς καὶ πάλιν κατὰ κέλευσιν τοῦ μακαρίου τοῦ ἑτέρου κατήρχοντο· καὶ εἶθ' οὕτως ἐκ τοῦ δευτέρου τὸ τρίτον, καὶ τὰ λοιπὰ κατὰ τάξιν. Εὔλογον οὖν, καὶ τὰ τούτων ῥητὰ ἐνθεῖναι τῷ διηγήματι πρὸς ὠφέλειαν τῶν ἐντυγχανόντων. Ἔστι τοίνυν ταῦτα· *Πτωχὸς καὶ πένης ὑμνοῦμέν σε, Κύριε· δόξα τῷ Πατρὶ, δόξα τῷ Υἱῷ, δόξα τῷ ἁγίῳ Πνεύματι, τῷ λαλήσαντι διὰ τῶν προφητῶν. Μετὰ δὲ τοῦτο στρατιαὶ ἐν οὐρανοῖς ὕμνον ἀναπέμπουσιν καὶ ἡμεῖς οἱ ἐπὶ γῆς τὴν δοξολογίαν· Ἅγιος, ἅγιος, ἅγιος· Κύριος πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου.* Εἶτα καθεξῆς· *Δημιουργὸς πάντων, εἶπας, καὶ ἐγεννήθημεν· ἐνετείλω, καὶ ἐκτίσθημεν· πρόσταγμα ἔθου, καὶ οὐ παρελεύσεται, Σῶτερ, εὐχαριστοῦμέν σε·* καὶ πάλιν· *Κύριε τῶν δυνάμεων, ἔπαθες, ἀνέστης· ὡρύθης καὶ ἀνελήφθης· ἔρχῃ κρῖναι κόσμον, οἰκτείρησον, καὶ σῶσον ἡμᾶς·* καὶ πάλιν· *Ἐν ψυχῇ τεθλιμμένῃ προσπίπτομέν σοι, καὶ δεόμεθά σου, Σῶτερ τοῦ κόσμου· σὺ γὰρ εἶ Θεὸς τῶν μετανοούντων.* Καὶ πάλιν· *Ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ, καὶ τοὺς οὐρανοὺς ἀνοίξας, οἰκτείρησον καὶ σῶσον ἡμᾶς.* Εἶτα· *Ἀγαλλιᾶσθε, δίκαιοι ἐν Κυρίῳ, πρεσβεύοντες ὑπὲρ ἡμῶν. Δόξα σοι, Κύριε, ὁ Θεὸς τῶν ἁγίων.*

ΜΖ'. Τὸ πλῆθος μὲν οὖν τῶν παρόντων τῶν ἀπόρων τε καὶ εὐπόρων ἀνδρῶν καὶ γυναικῶν, δούλων τε καὶ ἐλευθέρων κατὰ τοῦ μακαρίου ὁρισθὲν ἀκενόδοξον μέλος εὐρύθμως ἔψαλλε ταῦτα, οἱ μὲν αὐτῶν ἕως τρίτης ὥρας, καὶ ἀπελύοντο ἐν ἀγαλλιάσει πνευματικῇ, οἱ δὲ καὶ ἕως ἕκτης προσκαρτέρουν· αὐτὸς δὲ λοιπὸν εἰς τὸ τέλος τὸν ὕμνον τῶν τριῶν παίδων Ἀνανία, Ἀζαρία, Μισαὴλ τῶν ἐν τῷ προφήτῃ Δανιὴλ δι' ἑαυτοῦ ἐπᾴδει αὐτοῖς· *Εὐλογεῖτε, πάντα τὰ ἔργα Κυρίου, τὸν Κύριον,* ἀποκρινομένων πάντων· *Ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.* Μετὰ δὲ τὸ πληρῶσαι τὴν ὁμολογίαν κατὰ τὴν προσοῦσαν αὐτῷ χάριν τοῦ λόγου, παρεκάλει τοὺς παρόντας οὕτως λέγων·

κατὰ τὸ τοῦ μακαρίου ὁρισθὲν μέλος

ΜΗ'. Ὅτι τὸν ἅπαντα χρόνον διὰ τὴν εὐπορίαν ἐν ταῖς μαθήσεσι καὶ πραγματείαις τῶν βιωτικῶν τὸ σῶμα καταναλίσκοντες, ὀφείλομεν καὶ διὰ τῶν πνευματικῶν ἐν ταῖς δοξολογίαις μέρος τι ποιεῖσθαι, ἵνα ὁ Κύριος Ἰησοῦς Χριστὸς καὶ τὰ ἔργα ἡμῶν οἰκοδομήσῃ. Χρὴ οὖν τῇ διανοίᾳ ἡμῶν πεπωρωμένῃ τὸ

σῦσῃ καὶ πεπηρωμένῃ, ὡς μήτε τὴν διδασκαλίαν τῶν θείων Γραφῶν εἰσδέχεσθαι, ἢ κατανοεῖν, ὁδηγὸν ἐπισπεῖσαι τὸν εὐσεβῆ λογισμὸν καὶ προηγουμένως τὸν φόβον τοῦ Θεοῦ, ὅστις κατορθοῦται διὰ συχνοτέρας δεήσεώς τε καὶ προσευχῆς πρὸς τὸ ἀπολιποῦσαν τὰ γεώδη καὶ φθαρτὰ, ἐπὶ τὰ οὐράνια καὶ ἄφθαρτα ἀποβλέπειν πράγματα. Ὁ γὰρ διορατικὸς τῇ ψυχῇ καὶ πεπαιδευμένος τῇ διανοίᾳ, οὐ μόνον τοῖς σωματικοῖς ὀφθαλμοῖς ἐπιτρέπει τὴν τῶν ὁρωμένων ἐπίσκεψιν, ἀλλὰ καὶ τοῖς τῆς ψυχῆς μᾶλλον ἐνατενίζειν εἰς τὴν τῶν ἀοράτων κατανόησιν· θεωρῶν μὲν τῶν νοουμένων τε καὶ τῶν πιστευομένων ἁπλανῶς τὴν ὑπόστασιν, φεύγων δὲ τὴν πεπλανημένην καὶ μοχθηρὰν τοῦ βίου προσπάθειαν καὶ γυμνάζων ἀκριβῶς τὰ αἰσθητήρια πρὸς τὴν τοῦ καλοῦ καὶ κακοῦ διάκρισιν. Ἀποστάντες γὰρ οἱ ἄνθρωποι τῆς περὶ τοῦ ὄντως ἀγαθοῦ σπουδῆς τε καὶ ἐπιμελείας ἐπὶ ἔρωτας σωμάτων καὶ τὴν ἄψυχον ὕλην τῶν χρημάτων διὰ τῆς πλεονεξίας κατωλίσθησαν, καὶ περὶ τὸν λαιμὸν καὶ τὴν γαστέρα τὴν πᾶσαν σπουδὴν ἔθεντο, ὅθεν ἡμῖν καὶ ἡ ἀρχαία ἔκπτωσις συνέβη. Εἰ οὖν τούτων ἀποστάντες, τὴν ψυχὴν ἐπὶ τὰ θειότερα πτερώσωμεν, ἀπολαύσωμεν τῆς μεγαλοπρεπείας ἐκείνης, τῆς ἑτοιμασθείσης μὲν ὑπὲρ ἄνω τῶν οὐρανῶν, ἐπηγγελμένης δὲ πᾶσι τοῖς ἐκλεκτοῖς, καὶ οὐδὲν ἀπὸ τῆς τοῦ σώματος προσπαθείας πεισόμεθα κακὸν, ἀλλ' ἄξιοι γενόμεθα τῶν αἰωνίων ἀγαθῶν. Ὁ γὰρ Θεὸς αὐτεξουσίους ἡμᾶς ἐποίησεν οὐδὲ μιᾷ τῶν ἔξωθεν ἀνάγκῃ δεδουλωμένους, ἀλλὰ τῇ οἰκείᾳ γνώμῃ τὸ ἀρέσκον ἡμῖν κατ' ἐξουσίαν αἱρουμένους.

ΜΘ'. Τὴν γὰρ συμφορὰν ταύτην τὴν νῦν κρατοῦσαν τὸ ἀνθρώπινον γένος τῇ ἀπάτῃ παρενεχθέντες ἐπεσπασάμεθα, οὐ παρὰ Θεοῦ γενομένην, ὅτι Θεὸς θάνατον οὐκ ἐποίησεν, οὐδὲ τέρπεται ἐπ' ἀπωλείᾳ ζώντων, ἀλλὰ τρόπον τινὰ ἡμεῖς κτίσται τοῦ κακοῦ γινόμεθα οἱ ἄνθρωποι. Ὥσπερ γὰρ τὸ ἡλιακὸν φῶς κοινῇ πρόσκειται πᾶσιν οἷς ἡ δύναμις τοῦ ὁρᾷν πρόσεστι, δύναταί τις, ἐὰν βουληθῇ, καμμύσας τὸν ὀφθαλμὸν, χωρισθῆναι τῆς τοῦ φωτὸς δωρεᾶς, οὐ τοῦ ἡλίου τὸ σκότος ἐν ἐκείνῳ ποιήσαντος, ἀλλὰ τοῦ ἀποστραφέντος τὴν αὐγὴν τῆς ἀκτῖνος ἑκουσίως ἐφελκυσαμένου τὸ σκότος, ὥσπερ εἴ τις οἰκίαν ἑαυτῷ κατασκευάζων, μηδεμίαν ἐντέρωι τῷ φωτὶ τὴν ἐπὶ τὰ ἔσω πάροδον, ἀναυγῆ ἀπεργάζεται τὴν οἰκίαν, οὕτως καὶ ἡμεῖς ἐν τῇ φύσει τὸ καλόν τε καὶ ἀγαθὸν ἔχοντες κατ' ἐξουσίαν τὰ παρὰ φύσιν καινοτομοῦμεν, ἑκουσίως τὴν κακοῦ πεῖραν ἐν τῇ ἀποστροφῇ τοῦ καλοῦ τῇ ἰδίᾳ προαιρέσει δημιουργοῦντες· κακὸν γὰρ ἔξω προθέσεως κατ' ἰδίαν ὑπόστασιν θεωρούμενον ἐν τῇ φύσει τῶν ὄντων, ἔστιν οὐδέν. Πᾶν γὰρ κτίσμα Θεοῦ καλὸν, καὶ πάντα ὅσα ἐποίησεν ὁ Θεὸς, καλὰ λίαν. Ἀλλ' ἐπειδὴ κατὰ τὸν ῥηθέντα τρόπον ἐπενοήθη ζωῇ ἡμῶν τὸ ἁμαρτάνειν καὶ τῇ ἀκολουθίᾳ ἐκ μικρᾶς ἀφορμῆς μεγίστης κακίας ἐν ἡμῖν καταχυθείσης, ὡς τὸ θεοειδὲς ἐκεῖνο τῆς ψυχῆς κάλλος κατὰ μίμησιν τοῦ πρωτοτύπου γενόμενον, καθάπερ σίδηρον καταμελανθῆναι τῷ τῆς κακίας ἰῷ,

A Oportet ergo menti nostræ, quæ ita est occæcata, ut neque divinarum Scripturarum doctrinam admittat aut intelligat, adhibere ducem piam rationem, et præcipue timorem Dei, qui recte suo fungitur officio per frequentem orationem, ad hoc ut, relictis rebus terrestribus et in quas cadit interitus, ad cœlestia suspiciat. Qui enim est animo perspicax et mente eruditus, non corporeis solum mandat oculis inspectionem eorum quæ cernuntur, sed animæ quoque, atque adeo multo magis, oculis intendere considerationem eorum quæ non cadunt sub aspectum, eorum quæ intelligentia percipiuntur, contemplans sine errore substantiam, fugiens autem errantem et improbam vitæ affectionem, et sensus diligenter exercens ad boni et mali discretionem.

B Homines enim, qui a cura et studio ejus, quod est vere bonum, defecerunt, ad amorem corporum, atque inanimam pecuniæ materiam, per avaritiam prolapsi sunt et circa gulam ac ventrem omne suum studium posuerunt. Unde nobis quoque antiquus lapsus contigit. Qui ergo ab his defecimus, erigamus animum ad ea quæ sunt diviniora. Fruamur illa magnificentia, quæ est supra cœlos quidem elata, promissa est autem omnibus electis : et nihil mali patiamur a lapsu affectionis, sed efficiamur digni bonis æternis. Deus enim nos fecit libero arbitrio præditos, neque servientes ulli externæ necessitati, sed libere nostro arbitratu eligentes quod nobis placet.

C XLIX. Hanc enim calamitatem, qua nunc tenetur humanum genus, fraude inducti attraximus, non a Deo factam. Deus enim mortem non fecit, neque delectatur interitu vivorum : sed quodammodo ,nos homines sumus mali creatores. Quomodo enim lux solis est communiter proposita omnibus quibus adest vis videndi ; potest autem, si velit quispiam, claudens oculum, separaria dono lucis (non quod sol in illo effecerit tenebras, sed quod radii splendorem aversatus, tenebras sua sponte attraxerit) : quomodo si quis domum sibi construens, nullum luci aditum præbeat intrinsecus, obscuram domum efficit : ita nos quoque in natura habentes bonum et honestum, nostro arbitratu innovamus, quæ sunt præter naD turam, nostra sponte malorum experientiam in boni et honesti aversione, electione nostra et instituto fabricantes. Malum enim extra propositum, propria substantia consideratum, nullum est in rerum natura. Quidquid enim a Deo creatum est, bonum est, et omnia quæcunque fecit Deus, sunt valde bona [16]. Sed quoniam eo modo qui dictus est, peccare vitæ nostræ fuit excogitatum, et consequenter ex parva occasione in nos maximum est effusum vitium, adeo ut divina illa animæ pulchritudo, quæ facta erat ad imitationem primariæ, tanquam ferrum est nigrefacta rubigine vitii, non amplius nobis propria, a natura ad imaginem conser-

[16] Gen. I.

vita gratia, sed ad extremum peccati transformata, ut propterea nobis perierit dignitas incorruptionis, quæ est secundum imaginem : debemus omni studio a mortuis operibus recurrere ad opera vitæ per pœnitentiam, ut nostram recipiamus naturam summo Dei munere. Si ergo a nobis expurgemus sordes quæ a vitio inuruntur, et quæ latet in anima illustremus pulchritudinem, tunc fit *intra* nos regnum Dei ; etenim Dominus dixit, Quia regnum Dei intra vos est [17]. »

L. Hoc autem dicens, ostendit quod bonum Dei non est separatum a nostra natura, qui liberum habemus arbitrium : sed est in unoquoque ignoratum quidem et latens, quando a curis et voluptatibus hujus mundi suffocatur : invenitur autem et cognoscitur, quando ad illum solum nostram convertimus cogitationem. Hoc enim etiam in drachmæ, quæ periit, inquisitione nobis Dominus posuit in Evangeliis [18]. Si enim accensa lucerna nostræ cogitationis, quæ latet et periit, drachmam inquisierimus, sub stercore eam omnino inveniemus. Stercus vero intelligere oportet sordes carnis. Quibus ablatis, et per bonæ vitæ curam ac studium repurgatis, fiet manifestum quod quæritur : et cum invenerit anima, quæ est per boni privationem vidua, id quod perierat, gaudet gaudio ineffabili : et ad talis lætitiæ societatem convocat omnes vicinas, nempe proprias facultates per sensus, dicens : Mihi congratulemini, quoniam inveni drachmam, quam perdidi : hoc est, id quod erat ad Dei imaginem, quod perdidi per peccatum, recepi autem per pœnitentiam. Si ergo est hæc intelligentia ejus, quod quæritur, inventionis, nempe divinæ imaginis restitutio, quæ nunc est absconsa in sordibus animæ, studeamus illud fieri quod erat *protoplastus in prima* ejus vita : nudus quidem ab amictu mortuarum pellium, revelata autem facie et libera gloriam Domini speculans (9). Per quam ergo rationem extra paradisum ejecti sumus, *expulsi simul cum primo* parente, per contrariam ascensionem licet nobis reverti ad antiquam beatitudinem. Nam tunc quidem voluptas, quæ ingressa est per deceptionem, dedit initium lapsui. *Nunc autem* vitæ puritas per doctrinam Christi mandatorum et curam bonorum nos illic rursus restituit. Sed quoniam est paradisus viventium, et purum habitaculum, nos vero *carnales et mortales* et sordidati peccatis, nec in hac regione esse possumus, qui mortis tenentur potestate : necesse est modum aliquem et rationem invenire, ut cum fuerimus extra hanc potestatem, *acquiramus* civitatem quæ potestatem mortis non extimescit, ut æternis quoque bonis fruamur.

Α οὐκ ἔστι τῆς οἰκείας ἡμῖν ἐκφύσεως κατ' εἰκόνα χάριτος σωζομένου, ἀλλὰ πρὸς τὸ ἔσχατον τῆς ἁμαρτίας μεταμορφωθείσης, ὡς καὶ διὰ τοῦτο ἡμᾶς τὴν ἀξίαν τῆς κατ' εἰκόνα ἀφθαρσίας ἀπολέσθαι, πάσῃ σπουδῇ ὀφείλομεν ἀπὸ τῶν νεκρῶν ἔργων πάλιν ἐπὶ τὰ τῆς ζωῆς διὰ μετανοίας ἀναδραμεῖν πρὸς τὸ τὴν οἰκείαν φύσιν ἀπολαβεῖν τῆς τοῦ Θεοῦ μεγαλοδωρεᾶς. Ἐὰν οὖν ἐκκαθάρωμεν ἀφ' ἡμῶν τὸν ἐπιγινόμενον ἀπὸ κακίας ῥύπον καὶ τὸ ἐπικεκαλυμμένον ἐν τῇ ψυχῇ κάλλος διαφωτίσωμεν, τότε ἐντὸς ἡμῶν γίνεται ἡ βασιλεία τοῦ Θεοῦ· καὶ γὰρ ὁ Κύριος εἶπεν, ὅτι, Ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν.

Β Ν'. Τοῦτο δὲ λέγων ἐνδείκνυται, ὅτι τὸ ἀγαθὸν τοῦ Θεοῦ οὐ κεχώρισται τῆς φύσεως ἡμῶν, οὐδὲ πόρρω που τῶν ζητεῖν αὐτὸν προαιρουμένων ἀπόκειται, ἀλλ' ἐν ἑκάστῳ ἐστὶν ἀγνοούμενον μὲν καὶ διαλανθάνον, ὅτ' ἂν ὑπὸ τῶν μεριμνῶν τοῦ βίου συμπνίγηται, εὑρισκόμενόν τε καὶ γινωσκόμενον, ὅτ' ἂν εἰς ἐκεῖνο καὶ μόνον τὴν διάνοιαν ἡμῶν ἐπιστρέψωμεν. Τοῦτο γὰρ καὶ ἐν τῇ ζητήσει ἀπολωμένης δραχμῆς ἐν τοῖς Εὐαγγελίοις ὁ Κύριος ἡμῖν ὑποτίθεται. Εἰ γὰρ ἅψαντες τὸν λύχνον τῆς διανοίας ἡμῶν ζητήσωμεν τὴν κεκρυμμένην καὶ ἀπολωμένην δραχμὴν, εὑρήσομεν πάντως ὑπὸ τὴν κόπρον. Κόπρον δὲ χρὴ νοεῖν τὴν τῆς σαρκὸς ῥυπαρίαν, ἧς ἀποσαρωθείσης καὶ διακαθαρισθείσης διὰ τῆς ἐπιμελείας τοῦ βίου, ἐκδηλον τὸ ζητούμενον γενήσεται· καὶ εὑροῦσα ἡ ψυχὴ ἡ κατὰ στέρησιν τοῦ καλοῦ χήρα, ὅπερ ἀπώλεσεν, χαίρει χαρὰν ἀνεκλάλητον καὶ εἰς κοινωνίαν τῆς τοιαύτης εὐφροσύνης συγκαλεῖται τὰς γείτονας, τὰς C οἰκείας δυνάμεις, διὰ τῶν αἰσθήσεων, Συγχάρητέ μοι, λέγουσα, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα· τοῦτ' ἔστι τὸ κατ' εἰκόνα Θεοῦ, ὅπερ δι' ἁμαρτίας ἀπώλεσα, διὰ δὲ μετανοίας ἀπέλαβον. Εἰ οὖν αὕτη ἐστὶν ἡ ἐπίνοια τῆς τοῦ ζητουμένου εὑρέσεως, ἡ τῆς θείας εἰκόνος ἀποκατάστασις, τῆς νῦν ἐν τῷ τῆς σαρκὸς ῥύπῳ κεκαλυμμένης, ἐκεῖνο σπουδάσωμεν γενέσθαι, ὃ ἦν κατὰ τὴν πρώτην αὐτοῦ ζωὴν ὁ πρωτόπλαστος· γυμνὸς μὲν τῆς τῶν νεκρῶν δερμάτων περιβολῆς, ἀνακεκαλυμμένῳ δὲ προσώπῳ καὶ εὐπαρρησιάστῳ τὴν δόξαν Κυρίου κατοπτριζόμενος. Δι' ἧς τοίνυν μεθοδείας ἔξω τοῦ παραδείσου γεγόναμεν τῷ προπάτορι συνεκβληθέντες, διὰ τῆς ἐναντίας συγκαταβάσεως ἔξεστιν ἡμῖν πάλιν ἐπανελθεῖν ἐπὶ τὴν ἀρχαίαν D μακαριότητα. Τότε μὲν γὰρ ἡδονὴ δι' ἀπάτης εἰσγενομένη τῆς ἐκπτώσεως ἦρξατο· νυνὶ δὲ καθαρότης βίου διὰ τῆς τῶν ἐντολῶν τοῦ Χριστοῦ διδασκαλίας καὶ ἀγαθῶν ἔργων ἐπιμελείας ἀποκαθίστησιν ἐκεῖ πάλιν ἡμᾶς. Ἀλλ' ἐπειδὴ παράδεισος ζώντων ἐστὶ καὶ καθαρὸν οἰκητήριον, ἡμεῖς δὲ σάρκινοι καὶ θνητοὶ καὶ ἐρρυπωμένοι ἁμαρτίαις ἐσμὲν, καὶ οὐκ ἔστιν ἐν τῇ χώρᾳ τούτων γενέσθαι τοὺς τῇ δυναστείᾳ τοῦ θανάτου κρατουμένους, ἀναγκαῖόν ἐστιν, τρόπον τινὰ καὶ ἐπίνοιαν ἐξευρεῖν, ὅπως ἂν ἔξω τῆς ἐξουσίας ταύτης γενόμενοι κτησώμεθα πολιτείαν, τὴν τοῦ θανάτου μὴ φοβουμένην δυναστείαν, ἵνα καὶ τῶν αἰωνίων ἀγαθῶν ἀπολαύσωμεν ἐν Χριστῷ.

[17] Luc. XVII, 21. [18] Luc. XV.

(9) Perfectiori adhuc modo, quam Moyses in monte, non tamen assecutus visionem beatificam.

CAPUT VII.

Habitatio S. Auxentii in monte Siopia. Insultus dæmonum superati. Modus orandi. Adhortatio.

ΝΑ'. Ταῦτα καὶ τὰ τούτων πλείονα λέγοντος τοῦ μακαρίου Αὐξεντίου τῷ πλήθει τῶν συνελθόντων, οὐ μόνον ἀνδρῶν, ἀλλὰ καὶ γυναικῶν, οἱ πλείονες ἔρωτι θείῳ τρωθέντες ἠξίουν ἀποτάσσεσθαι τῶν βιωτικῶν καὶ μοχθηρῶν πραγμάτων τῇ ματαιότητι, καὶ προσίεναι δι' αὐτοῦ τῷ Δεσπότῃ Χριστῷ. Ὁ δὲ μᾶλλον ὑπεῖθετο αὐτοῖς τῇ πολιτείᾳ διορθουμένους οἰκονομεῖν τὰ προσόντα καὶ μὴ πρὸς μὲν τὸ παρὸν ὀρεγομένους τὸ καλὸν, εἰς ὕστερον δὲ ὀκλάσαντας, ἐπιστρέφειν ὡς κύνας ἐπὶ τὸν ἴδιον ἐμετὸν, ἐπὶ τὰ ἀσθενῆ πάλιν καὶ πτωχὰ τοῦ κόσμου στοιχεῖα μετὰ πολλῆς ἀκριβείας καὶ οὐ τῆς τυχούσης περισκέψεως. Ἐπὶ τοῦτο τὸ κατόρθωμα τὸν βουλόμενον προτρέχεσθαι χρὴ, ὥστε θνῃξόμενον ἤδη καὶ πᾶσαν ἡδονὴν σωματικὴν συγκροῦσαι. Τῶν ἄρτων οὖν διαδιδομένων κατὰ τὸ ἔθος ὡς ἐν τῷ προτέρῳ ὄρει, πάντας ἀπέλυσεν· τινὲς δὲ ἐξ αὐτῶν ἐστηριγμένῃ λογισμῷ καθοπλιζόμενοι προσεκαρτέρουν ἐκεῖσε τῇ καθ' ἡμέραν χορηγουμένῃ εὐλογίᾳ ἐπαρκούμενοι. Εἴ γάρ τις προαιρούμενός τι προσέφερεν, ὁ μακάριος οὐκ ἐδέχετο, πλὴν ἐλαίου καὶ νηρῶν, τῷ δὲ μάγκιπι τῷ καὶ τὴν χορηγίαν ποιουμένῳ δίδοσθαι αὐθις ἐπέτρεψεν· πλεῖστοι γὰρ τῶν ἐμπαθῶν καὶ πενομένων προσῄρευον ἐντεῦθεν τὴν διοίκησιν ἔχοντες διὰ τῆς τῶν παραγενομένων εὐποιΐας· ὄχλησιν δὲ ἱκανὴν καὶ πόνον πολὺν μάλιστα ὑπὸ τῶν δαιμονιώντων ὑφίστατο, ὡς καί τινας αὐτῶν· οὐ γὰρ πάντας, ἀλλὰ τοὺς ἀξίους· διὰ τῶν αὐτοῦ προσευχῶν ἰᾶσθαι τὸν Κύριον.

Ὅτι δὲ οὐκ ἦν αὐτῷ λόγος περὶ τὸ χρηματικὸν, μετ' ἀληθείας γινωσκέτω, ὅστε ἀναγινώσκων καὶ ἀκροώμενος μετὰ τὴν κοίμησιν αὐτοῦ ὑπὲρ ἑκατὸν νομίσματα ἐποφειλομένου τοῦ ἀρτοποιοῦ, δι' ὑπομνήσεως τοῦ διαδόχου καὶ μαθητοῦ αὐτοῦ, περὶ οὗ κατὰ χώραν ἐροῦμεν, παρά τινος φιλοχρίστου καὶ εὐσεβοῦς ἀνδρὸς ταῦτα ἀποδίδοσθαι.

LI. Cum hæc et his plura beatus diceret Auxentius, ex iis qui convenerant, non solum viris, sed etiam feminis, plures divino amore sauciati, volebant renuntiare rebus mundanis et malis, et per ipsum Christo Domino adhærere. Ille autem eos magis admonebat, ut vitam suam corrigentes, dispensarent eas quas habebant facultates : et non in præsentia quidem bonum et honestum expetentes, postea vero labentes, reverterentur tanquam canis ad vomitum, nempe rursus ad imbecilla et egena hujus mundi elementa. Cum maxima enim cautione et non levi consideratione oportere, eum qui vult ad præclarum hoc opus accedere, tanquam jam moriturum, et simul expellentem omnem voluptatem corporis. Deinde panibus de more distributis, sicut in priori monte, omnes dimisit. Quidam autem ex eis stabiliori armati cogitatione, illic perseverabant, quæ quotidie illic suppeditabatur, contenti benedictione. Si quis enim volens aliquid ad Sanctum afferret, nihil accipiebat præter oleum et ceram : jubebat autem id rursus dari mancipi (10), qui illam faciebat suppeditationem. Plurimi enim ex iis qui morbis aliquibus laborabant et qui egebant, illic permanebant, ut quibus subveniretur per beneficentiam eorum qui accedebant. Maximam vero molestiam et plurimum laborem sustinebat ab iis qui erant dæmoniaci adeo ut quosdam ex eis (non enim omnes, sed eos, qui erant digni) per suas preces curaverit Dominus. Quod autem rei faciendæ et pecuniæ amplificandæ nullam haberet rationem, vere sciet, tam qui legit, quam qui audit, quod cum post ejus decessum deberet pistori plus quam centum numismata, admonitus ab ejus successore et discipulo, de quo suo loco dicetur, quidam Christi amans et pius ea solverit.

CAPUT VIII.

Vestis anachoritica variis a S. Auxentio data : itemque monita. Dæmonum insultus varii, et remedia.

ΝΒ'. Ζηλοῦντες δέ τινες τὸν τοιοῦτον ἔνθεον αὐτοῦ βίον δι' ὄχλου ἐγίνοντο τοῦ στοιχειωθῆναι παρ' αὐτοῦ καὶ καθιερωθῆναι τῷ σχήματι. Στοιχάριον οὖν δοὺς τρίχινον ἢ δερμάτινον ἐξ ὧν ἠμφίετο, ἐπηύχετο λέγων· Πορεύου, ἀδελφὲ, ἔνθα ὁ Κύριός σε ἐδηγήσει· ἐν οἷς ἐκ τῶν προστρεχόντων τις Βασίλειος τὴν προσηγορίαν ἐξητήσατο τοῦτο. Ἄφθονος οὖν ὑπάρχων ὁ μακάριος καὶ σφόδρα φιλάδελφος, ἐπευξάμενος αὐτῷ καὶ δοὺς ἣν περιεβέβλητο μηλωτὴν, ἀπέλυσεν. Ὁ δὲ ἀπελθὼν ὡς ἀπὸ εἴκοσι σημείων πορρώτερον, ἔν τινι βουνῷ κέλλαν παρασκευάσας οἰκοδομηθῆναι κατῴκησεν· καὶ δὴ μετά τινα χρόνον ἱκανὸν ἐπιστάντες οἱ δαίμονες ἐπὶ τοσοῦτον ἐπετέθησαν, ὡς μικροῦ δεῖν παρασκευάσαι αὐτὸν καὶ ἐκ-

LII. Æmulantes autem et beatam ducentes quidam hanc divinam ejus vitam, negotium ei exhibebant, ut ab eo initiarentur et consecrarentur ejus habitu. Cum itaque dedisset tunicam ex pilis contextam aut pelliceum ex iis quibus erat indutus, precabatur dicens : Vade, frater, quo te ducet Dominus. Inter quos ex numero eorum qui illic perseverabant, Basilius quidam nomine hoc petiit. Cum largus ergo esset Beatus et fratrum valde amans, ei bene precatus, et data quam induerat pelle ovilla, eum dimisit. Ille autem longius abiens ad viginti milliaria, cum in quodam colle curasset cellam sibi ædificari, illic habitavit. Post aliquod vero tempus accedentes dæmones, eum adeo invaserunt, ut eum

(10) Pistori. Apud Socratem lib. II cap. 18 : Præerant panibus conficiendis, οἱ μάγκιπες τῇ Ῥωμαίων γλώσσῃ καλοῦνται. « Qui mancipes a Romanis appellantur. » Et Suidas, ἀρτοπολεῖον, τὸ μαγκιπεῖον, ἐν ᾧ οἱ ἄρτοι γίνονται, « pistrinum in quo panes fiunt. »

propemodum fecerint exspirare. Ad quem cum qui ex locis, quæ erant circumcirca, venerant ii qui pascebant pecora, abiissent, et consuetas ejus preces, dum sæpe clamassent, non essent assecuti, cellæ fenestra vi aperta, vident eum mutum et pronum jacentem : et existimantes eum esse mortuum, rursus accurrentes, suis renuntiarunt. Qui cum ascendissent, invenerunt eum fere semimortuum, et nec valentem omnino loqui, sed solum parum respirantem. Cum autem corpus ejus vidissent sauciatum, curru cito allato, eum in ipso imponunt, et ducunt ad beatum Auxentium. Qui cum post horam nonam despexisset e fenestra, et eum vidisset, voce dixit apertiore : Frater Basili. Cum is ergo eum vocasset, et ille non exaudiisset, tertio magna vi clamavit : O tibi dico, frater Basili. Cum is autem cito assedisset, dicit ei : Surge, accipe potestatem adversum tentatorem, non amplius timens improbos et immundos dæmones. Jussit itaque eum surgere, et sumere venerandum corpus et vivificum sanguinem Domini nostri Jesu Christi, et statim rursus reverti in suum locum. Qui cum abiisset, et hoc modo non amplius fuisset tentatus, et se tribus annis fortiter exercuisset, in pace migravit ex hac vita.

LIII. Sed post ejus adventum monachis et mundanis qui aderant, et omnibus reliquis dixit beatus : Dæmones hominibus invidentes, o fratres dilecti, perpetuo machinantur nobis esse impedimento in bonis operibus, et maxime in temperantia et continentia, humilitateque et beneficentia, orationeque et silentio, lenitateque et patientia, paceque et tolerantia, et charitate in proximum, qua nihil est majus. Objiciunt enim iis quidem, qui volunt esse temperantes, diversas quasdam et inter se discrepantes species, et corporis titillationes : quomodo etiam abstinentibus, ventris appetitiones : et iis, qui volunt humiliter de se sentire, vanam gloriam : iis autem qui in animo habent benefacere, suorum potius curam : iisque qui orant et agunt silentium, diversas animi perturbationes et multitudinem veterum negotiorum : iis vero qui se in lenitate exercent et tolerantia, opponunt animi angorem atque timiditatem, et omnem suam improbitatem : paci autem et patientiæ, odium et malevolentiam, per quam perdit eam, quæ est in Christo, charitatem, et omnes, ut semel dicam, fructus sancti Spiritus, quos enumeravit Apostolus [19], per contraria conantur evertere. Sed qui sunt muniti gratia Domini nostri Jesu Christi, permanent immobiles. Quamobrem non est mirandum, quando nos plagis conscindunt. Quando enim per cogitationes et reliquas corporis perturbationes non possunt nos deturbare, tunc per se exercitatorum terrent petitionem.

[19] Galat. v.

πνεῦσαι· πρὸς ὃν οἱ τῶν πέριξ κωμῶν νέμοντες τὰ τετράποδα ἀπελθόντες καὶ τῆς συνήθους αὐτοῦ εὐχῆς ἐν τῷ κράξαι πλειστάκις μὴ τυχόντες, βίᾳ τὴν θυρίδα τῆς κέλλης διανοίξαντες, ὁρῶσιν αὐτὸν ἄφωνον καὶ πρηνῆ κατακείμενον· καὶ δόξαντες αὐτὸν τεθνηκέναι, αὖθις καταδραμόντες τοῖς οἰκείοις ἀπήγγειλαν, οἳ καὶ ἀνελθόντες εὗρον αὐτὸν ἡμιθανῆ σχεδόν, μηδ' ὅλως κἂν λαλῆσαι ἰσχύοντα, ἀλλὰ μόνον αὔρας μικρᾶς οὔσης αὐτοῦ περὶ τὴν πνοήν· τὸ δὲ σῶμα αὐτοῦ κατατετρωμένον θεασάμενοι, θᾶττον ἅμαξαν παραστήσαντες ἐπιτιθέασιν αὐτὸν, καὶ ἄγουσιν πρὸς τὸν μακάριον Αὐξέντιον. Ὃς διακύψας κατὰ τὴν ἐννάτην ὥραν ἐκ τοῦ θυριδίου καὶ θεασάμενος αὐτὸν, τρανοτέρᾳ τῇ φωνῇ ἔλεγεν· Ἀδελφὲ Βασίλειε. Δεύτερον τοίνυν αὐτοῦ καλέσαντος κἀκείνου μὴ ὑπακούσαντος, εἰς τὸ τρίτον ἐξ ἰσχύος ἔκραξεν· Σοὶ λέγω, ἀδελφὲ Βασίλειε· τοῦ δὲ τάχος ἀνακαθήσαντός φησι πρὸς αὐτὸν, Ἀνάστα, λάβε ἐξουσίαν κατὰ τοῦ πειράζοντος, μηκέτι δεδιὼς τοὺς πονηροὺς καὶ ἀκαθάρτους δαίμονας. Ἀναστάντα οὖν αὐτὸν ἐκέλευσεν μεταλαβεῖν τοῦ τιμίου σώματος καὶ τοῦ ζωοποιοῦ αἵματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ παραχρῆμα ὑποστρέψειν πάλιν εἰς τὸν αὐτὸν τόπον. Ὃς ἀπελθὼν καὶ τοιούτῳ τρόπῳ μηκέτι πειρασθεὶς, ἐν τρισὶν ἔτεσιν γενναίως ἀσκήσας, ἐν εἰρήνῃ μετῆλθεν τὸν τῇδε βίον.

ΝΓ'. Ἀλλὰ μετὰ τὴν ἄφιξιν τούτου τοῖς παροῦσι μοναχοῖς καὶ κοσμικοῖς καὶ πᾶσι τοῖς λοιποῖς ἔλεγεν ὁ μακάριος, Οἱ δαίμονες βασκαίνοντες τῷ ἀνθρώπῳ, ἀδελφοὶ ἀγαπητοὶ, διὰ πάντων μηχανῶνται παρεμποδὼν ἡμῖν ἐν τοῖς ἀγαθοῖς γενέσθαι ἔργοις, καὶ μάλιστα ἔν τε τῇ σωφροσύνῃ καὶ ἐγκρατείᾳ, ταπεινοφροσύνῃ τε καὶ εὐποιΐᾳ, καὶ προσευχῇ καὶ ἡσυχίᾳ, ὑπομονῇ τε καὶ μακροθυμίᾳ, εἰρήνῃ τε καὶ ἀνεξικακίᾳ, καὶ τῇ πρὸς τὸν πλησίον ἀγάπῃ, ἧς μεῖζον οὐδέν· ἀνθυποφέρουσι γὰρ τοῖς μὲν βουλομένοις σωφρονεῖν εἰδέας τινὰς διαφόρους καὶ ἀκαταλλήλους καὶ γαργαλισμοὺς σωματικοὺς, ὡσαύτως τοῖς ἐγκρατέσι τὰς τῆς κοιλίας ὀρέξεις καὶ τοῖς ταπεινοφρονεῖν θέλουσι τὴν κενοδοξίαν· τοῖς δὲ εὐποιῆσαι θέλουσιν διασκεπτομένους τὴν τῶν οἰκείων μᾶλλον κηδεμονίαν· τοῖς δὲ προσευχομένοις καὶ ἡσυχάζουσιν ῥεμβασμοὺς διαφόρους καὶ πλῆθος πραγμάτων ἀρχαίων· καὶ τοῖς ἐν ὑπομονῇ καὶ μακροθυμίᾳ ἀσκουμένοις ἀντιτίθησι τὴν ἀκηδίαν καὶ δειλίαν καὶ πᾶσαν τὴν οἰκείαν πονηρίαν· τῇ εἰρήνῃ δὲ καὶ ἀνεξικακίᾳ τὴν μνησικακίαν, δι' ἧς μετὰ τὸ πρὸς τὸν πλησίον μῖσος καταλυμαίνεται τὴν ἐν Χριστῷ ἀγάπην καὶ πάντα δὲ ὡς ἂν τις συλλήβδην εἴποι τοὺς τοῦ ἁγίου Πνεύματος καρποὺς, οὓς ὁ Ἀπόστολος ἀπηριθμήσατο ἀνατρέπειν διὰ τῶν ὑπεναντίων πειρῶνται. Ἀλλ' οἱ τῇ χάριτι τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τετειχισμένοι ἀκλινεῖς διαμένουσιν· ὅθεν οὐ χρὴ θαυμάζειν, ὁπότ' ἂν καὶ πληγαῖς ἡμᾶς κατακόπτουσιν. Ὅταν γὰρ διὰ τῶν ἐννοιῶν καὶ τῶν λοιπῶν σωματικῶν παθῶν μὴ δυνάμενοι ὦσι, τότε δι' ἑαυτῶν πρόσεισιν ἐκφοβοῦντες τοὺς ἀσκητάς.

ΝΔ'. Οἱ πλειστάκις τῷ σημείῳ τοῦ σταυροῦ καταρ- A γούμενοι τὴν ἧτταν ἀποδύρονται καὶ ὀλολύζοντες ἀπέρχονται. Ἡμεῖς οὖν μὴ ἐνδῶμεν, κἀκεῖνοι ἐντρέπονται· ἡμεῖς ἀντιστῶμεν, κἀκεῖνοι καταβάλλονται· ἡμεῖς τὸν Κύριον ἐπικαλεσόμεθα, καὶ πᾶσα βουλὴ αὐτῶν διασκεδάζεται. Στάδιον γάρ ἐστιν καὶ ἄθλησις καὶ μαρτύριον ὁ βίος παντὸς Χριστιανοῦ τοῦ κατὰ τὰς ἐντολὰς τοῦ Σωτῆρος ἡμῶν προαιρουμένου πορεύεσθαι, μάλιστα δὲ τὸν ἐν τῷ μονήρει σκοπῷ, ὡς καὶ ὁ Ἀπόστολός φησιν, ὅτι Οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους, πρὸς τὰ πνευματικὰ τῆς πονηρίας· παρεγγυῶ δὲ ὑμῖν λέγων· Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ πρὸς τὸ δύνασθαι ἀντιστῆναι ταῖς μεθοδείαις τοῦ διαβόλου, καὶ τὸν θώρακα δὲ τῆς πίστεως, B καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου, καὶ τὴν μάχαιραν τοῦ πνεύματος αὐτὸς διδάσκει ἐκτῆσθαι ἡμᾶς, ὥστε διὰ τῶν τοιούτων ἀοράτων καὶ ἀηττήτων ὅπλων ἀντιπαρατάττεσθαι ἡμᾶς τοῖς ἀοράτοις λογισμοῖς, καὶ διὰ τούτων τοῖς ἐχθροῖς, καθά φησιν, λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ καὶ πᾶν νόημα αἰχμαλωτίζοντες εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ τοῦ νικῶντος ἀεὶ ἐν τῇ ἡμετέρᾳ ἀσθενείᾳ τὸ διαβολικὸν θράσος καὶ μὴ συγχωροῦντος πειράζεσθαι ἡμᾶς ὑπὲρ ὃ δυνάμεθα, ἀλλὰ παρέχοντος τὴν ἔκβασιν δι' ὑπομονῆς, πρὸς τὸ δύνασθαι ἡμᾶς ὑπενεγκεῖν. Ἄνευ γὰρ τῆς αὐτοῦ βοηθείας ἀσθενεῖς ἡμεῖς καὶ ἀνίσχυροι, καὶ πάντων σχεδὸν πτηνῶν καὶ κτηνῶν εὐαλω- C τότεροι· ἀξιούμενοι δὲ τῆς αὐτοῦ ἐπικουρείας οἱ ἀσθενεῖς ἰσχυροί, οἱ ἄτιμοι ἔνδοξοι, οἱ χῆτοι ἐπουράνιοι, οἱ θνητοὶ ἀθάνατοι κατὰ τὸ πλῆθος τῶν αὐτοῦ οἰκτιρμῶν ἀναδεικνύμεθα καὶ κληρονόμοι αἰωνίου βασιλείας γινόμεθα.

LIV. Qui sæpissime signo crucis repressi, deflent se esse victos. Nos ergo ne cedamus, et illi dejiciuntur : nos resistamus, et illi evertuntur ; nos Dominum invocemus, et dissipatur universum eorum consilium. Est enim stadium, certamen et martyrium, vita cujuslibet Christiani, qui vult ingredi convenienter præceptis nostri Servatoris : et maxime ejus qui est insignis in vita monastica, ut dicit Apostolus [20] : « Non est nobis colluctatio adversus sanguinem et carnem, sed adversus principatus, adversus potestates, adversus principes tenebrarum mundi hujus. » Præcipio autem vobis, dicens : Induite armaturam Dei ut possitis resistere insidiis diaboli, et loricam fidei, et galeam salutis, et gladium spiritus docet ipse [21] nos possidere : ut per hæc invicta arma, quæ non cadunt sub aspectum, resistamus cogitationibus quæ videri nequeunt, et per eas inimicis, quomodo dicit [22] : Cogitationes destruentes et omnem altitudinem, quæ erigitur adversus Dei scientiam, et omnem cogitatum captivantes ad Christi obedientiam, qui semper vincit in nostra imbecillitate diabolicam audaciam, et non permittit nos tentari supra id quod possumus, sed præbet eventum per tolerantiam, ut nos possimus sustinere. Nam absque ejus auxilio nos infirmi et imbecilli, et quibusvis volucribus et pecudibus captu faciliores. Dignati autem ejus auxilio, qui imbecilli, fortes : qui abjecti, gloriosi : qui terreni, cœlestes, qui mortales, immortales reddimur per multitudinem ejus miserationum, et æterni regni hæredes efficimur.

CAPUT IX.

Cultus divinus a S. Auxentio aliis præscriptus. Mors S. Simeonis Stylitæ, aliaque revelata. Monasterium sanctimonialium inceptum.

ΝΕ'. Ἱκανῶς τοίνυν ὠφελούμενοι οἱ γνησίως ἀκροώμενοι, χαίροντες κατῆσαν εὐχαριστοῦντες τῷ Δεσπότῃ τῶν ὅλων καὶ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ· καὶ τοῦτο δὲ ἀπήγγελλεν ὁ μακάριος, ὡς μὴ μόνον τὴν Κυριακὴν, ἀλλὰ καὶ τὴν παρασκευὴν καθ' ἑκάστην ἑβδομάδα σχολάζειν, εἰ δυνατὸν, μάλιστα τοὺς εὐπορουμένους τῆς ἐφημέρου τροφῆς, τὴν μὲν ἐν νηστείᾳ καὶ προσευχῇ διὰ τὸ πάθος τοῦ Σωτῆρος, τὴν D δὲ ἐν εὐωχίᾳ καὶ τῇ τῶν μυστηρίων μεταλείψει διὰ τὴν αὐτοῦ ἀνάστασιν· διόπερ εἴ ποτε συνέβη οἰκοδομῆς ἕνεκα ἐργάτας ἔχειν αὐτὸν ἢ καὶ τὸν διάδοχον αὐτοῦ, περὶ οὗ κατὰ χώραν εἰροῦμεν, τὰς δύο ταύτας ἡμέρας σχολάζειν ἐπέταττεν, τῇ μὲν παρασκευῇ σὺν τῷ ἀναλώματι καὶ τὸν μισθὸν παρέχοντες, τῇ δὲ Κυριακῇ τὸ ἀνάλωμα μόνον· ἐπιφωσκούσης δὲ τῆς ἡμέρας τῶν Σαββάτων τοὺς συνήθεις μετὰ τῶν εὑρισκομένων ὁ Πατὴρ πανυχίζων ἀγρυπνεῖν ἐκελεύετο.

LV. Cum satis ergo utilitatis percepissent, qui ingenue audiebant, læti descenderunt, gratias agentes universorum Domino nostro Jesu Christo. Porro autem hoc quoque præcipiebat Beatus, ut non solum die Dominico, sed etiam die Parasceves singulis hebdomadis feriarentur, si posset fieri : maxime quibus quotidianus victus abunde suppetit : hunc quidem in jejunio et precatione, propter passionem Servatoris ; illum autem in convivio et sacramentorum participatione, propter ejus resurrectionem. Quamobrem si quando contigisset ipsum habere operarios, aut etiam ejus successorem, de quo suo loco dicemus, hos duos dies jubebant feriari : die quidem Parasceves cum impensis mercedem quoque præbentes, Dominico autem solum impensas. Illucescente vero die Sabbatorum, familiares suos cum iis qui inveniebantur, Pater jubebat tota nocte vigilare.

ΝϚ'. Κατὰ οὖν τὸ εἰωθὸς ἐν μιᾷ τῶν πανυχίδων, αὐτοῦ ἔνδον προσευχομένου καὶ τῶν λοιπῶν ἔξωθεν

LVI. Cum de more ergo in quadam nocturna vigilia ipse intus precaretur et reliqui foris permanerent,

[20] Ephes. vi, 12. [21] Ibid. [22] II Cor. x, 5.

aperta fenestra Beatus, cum, « Benedictus Dominus Deus, » ter vehementer dixisset, et suspirasset, et caput in terram inclinasset, dicit : Quod erat in Oriente luminare, o filii, Symeon Pater noster dormiit. Cum ii autem propter psalmodiam non sensissent, quod dictum fuerat, valde flens Beatus, rursus dicit eis : Sanctus Pater noster, Ecclesiæ columna et firmamentum, Symeon requievit, et nulli culpæ affinis et munda ejus anima me inutilem et sordibus inquinatum, non est dedignata præteriens salutare. Hæc cum audiissent et valde essent perculsi, non potuerunt respondere, sed siluerunt, signantes noctem in qua hæc dicta fuerant. Cum autem paucis post diebus hoc ad pium imperatorem Leonem in principio sui imperii relatum esset, et omnibus id esset notum, diligenter scrutati qui audiverant, invenerunt fuisse certum quod Sanctus dixerat, ut quod divina gratia prædixisset per revelationem in consummatione sancti Symeonis. Valde ergo obstupefacti et Deum glorificantes, in hoc quoque docti fuere, Deum posse omnia.

LVII. Quod vero hæc a nobis, non sola motis conjectura, dicta sint, sed quæ accuratissime didicimus ab uno ab ejus administris, ea etiam persecuti sumus. Nemo ergo dubitet ; nam qui hos de hoc instruxit, erat quidem lingua barbarus, ut qui esset ortus ex Mysia, mente autem honestissimus, ut qui perseveraus apud beatum Auxentium, non vinum biberit, non oleo usus sit, non pulmento, non fructu, non denique ullo alio. Nam præter panem et aquam et semina, quæ non coquebantur, eaque non ad satietatem, quavis fere nocte, nihil comedebat aut bibebat, interdiu autem parvas quasdam cruces ex siliquis valde elegantes suis manibus assidue faciebat. Qui autem ascendebant, eas accipiebant gratia benedictionis. Ipse nobis hæc ore suo significavit, qui etiam postquam dormiit Beatus, cum moribus loco quoque successit.

LVIII. Rursus ergo pluribus congregatis, et prædicta consueta regula hymnum dicentibus, cum beatissimus Auxentius aperuisset fenestram, et ut consueverat, precum finem fecisset, respondens unus ex iis qui aderant, dixit : Rogo te, domine, benedic, et precare, quod cum tribus mensibus unam pro mercede menstrua ovem accipiam, ea perdita, frustror mercede unius mensis : solebat enim Brato hostias afferre. Ad hæc subridens, respondit Beatus : Mihi hoc dicis, ut qui sim solitus divinare, aut qui greges possideam ? Ille dixit : Nequaquam, sed adoro te, ut ores, et inveniatur. Deinde cum paululum intermisisset, Alypium quemdam clara voce, ut solebat, Beatus accersiit. Cum duo ergo inventi essent ejusdem nominis : Tibi, inquit, dico, qui stas a sinistris. Scio te non esse sufluratum ovem, sed invenisse, vade ergo et redde. Hic enim, qui perdidit, dat vobis ad sumptum sex obolos ut vos congregemini. Qui cum fecisset ut jussus fuerat, recepta ove, Domino egit

ἀῦπνων διατελούντων, ἀνοίξας τὸ θυρίδιον ὁ μακάριος καὶ τὸ, Εὐλογητὸς Κύριος, εἰρηκὼς ἐπὶ τρίτον, σφοδρῶς στενάξας καὶ τὴν κεφαλὴν κλίνας ἔφησεν, Ὅ ἐν τῇ Ἀνατολῇ φωστὴρ, ὦ τέκνα, Συμεὼν ὁ πατὴρ ἡμῶν κεκοίμηται. Τῶν δὲ διὰ τὴν ψαλμῳδίαν μὴ αἰσθομένων τὸ ῥηθὲν, ἔκλαυσεν ὁ μακάριος ἐπὶ ἱκανόν· παυσαμένων δὲ αὐτῶν πάλιν λέγει, Ὁ ἐν ἁγίοις Πατὴρ ἡμῶν ὁ στύλος καὶ τὸ ἑδραίωμα τῆς ἀληθείας Συμεὼν ἀνεπαύσατο, καὶ ἡ ἄμωμος καὶ καθαρὰ αὐτοῦ ψυχὴ ἐμὲ τὸν ἀχρεῖον καὶ ἐῤῥυπωμένον οὐκ ἀπηξίωσεν ῥυθάσσα κατασπάσασθαι. Ταῦτα ἀκούσαντες καὶ μεγάλως τρομάσαντες, ἀποκριθῆναι μὲν οὐκ ἐτόλμησαν, μᾶλλον δὲ ἡσύχασαν, τὴν ὥραν καὶ τὴν νύκτα σημειωσάμενοι, ἐν ᾗ ταῦτα ἐλέχθη. Ὡς δὲ μετ' ὀλίγας ἡμέρας ἡ περὶ τούτου ἀναφορὰ τὸν εὐσεβέστατον βασιλέα ἐν ταῖς ἀρχαῖς αὐτοῦ κατέλαβε Λέοντα, καὶ τοῖς πᾶσιν ἐγνωρίσθη, φιλοπονήσαντες οἱ ἀκηκοότες εὗρον ἀπλανῆ τοῦ ὁσίου τὴν ῥῆσιν, ἣν χάριτι θείᾳ κατὰ ἀποκάλυψιν προεῖπε ἐν τῇ τελειώσει τοῦ ἁγίου Συμεῶνος. Καταπλαγέντες οὖν σφοδρῶς καὶ δοξάζοντες τὸν Θεὸν, ἐδιδάχθησαν καὶ ἐν τούτῳ, ὅτι πάντα δυνατὰ παρὰ τῷ Θεῷ.

ΝΖ'. Ὅτι δὲ οὐκ ἐστοχασμένως παρ' ἡμῶν ταῦτα λέλεκται, ἀλλὰ μετὰ πλείονος ἀκριβείας, ἅπερ μεμαθήκαμεν παρ' ἑνὸς τῶν ὑπουργῶν αὐτοῦ, ταῦτα διεξήλθομεν, μηδεὶς ἀμφιβαλλέτω. Οὗτος γὰρ, οὗτος ὁ περὶ τούτου ἡμᾶς στοιχειώσας, τῇ γλώττῃ μὲν βάρβαρος ὑπῆρχεν ἐκ τῆς Μυσίας ὁρμώμενος, τῇ γνώμῃ δὲ πάνσεμνος, ὃς προσκαρτερῶν τῷ μακαρίῳ Αὐξεντίῳ, οὐκ οἶνου μετελάμβανεν, οὐκ ἐλαίου, οὔτε ἐψήματος, οὔτε ὀπώρας, οὐκ ἄλλου τινὸς πλὴν ἄρτου καὶ ὕδατος καὶ τῶν σπερμάτων τὰ ἄνεφθα, καὶ ταῦτα οὐκ εἰς κόρον, διὰ πάσης μὲν σχεδὸν τῆς νυκτὸς προσευχόμενος, ἐν ἡμέρᾳ δὲ σταυρία μικρὰ ἐκ κραταιῶν πάνυ τερπνὰ ταῖς χερσὶν ἐργαζόμενος διετέλει, καὶ οἱ ἀνιόντες ἐκομίζοντο αὐτὰ εὐλογίας χάριν· αὐτὸς ἡμῖν τῷ οἰκείῳ στόματι αὐτὰ ἐγνώρισεν, ὁ καὶ μετὰ τοῦ μακαρίου κοίμησιν σὺν τῷ τρόπῳ καὶ τὸν τόπον διαδεξάμενος.

ΝΗ'. Πάλιν οὖν πλειόνων ἐπισυναχθέντων, καὶ κατὰ τὸν προειρημένον συνήθη κανόνα ὑμνολογούντων, ἀνοίξαντος τοῦ μακαριωτάτου Αὐξεντίου τὸ θυρίδιον, καὶ ὡς εἰώθει τὸ πέρας τῆς εὐχῆς ποιήσας, ἀποκριθεὶς εἷς τῶν παρόντων ἔφη· Δέομαί σου, Δέσποτα, εὐλόγησον καὶ εὖξαι, ὅτι ἐν ὑπὲρ μισθοῦ κατὰ μῆνα λαμβάνων πρόβατον, ἀπολέσας, τοῦ μηνὸς τὸν μισθὸν ὑστεροῦμαι (ἦν γὰρ διακονίζων τῷ μακαρίῳ τὰ θύματα). Πρὸς ταῦτα μειδιάσας ὁ μακάριος ἀπεκρίνατο· Ἐμοὶ τοῦτο λέγεις, ὡς μαντεύεσθαι εἰθισμένῳ ἢ ἀγέλας κεκτημένῳ ; κακεῖνος ἔφη, Οὐχὶ προσκυνῶ σε, ἀλλ' ἵνα ἐπεύξῃ καὶ εὑρεθῇ· εἶτα μικρὸν διαστείλας, Ἄλυπόν τινα λαμπρᾷ τῇ φωνῇ, ὡς ἦν αὐτῷ πεφυκὸς, μετεκαλεῖτο ὁ μακάριος. Δύο οὖν ὀνωνύμων εὑρεθέντων, Σοὶ, φησὶ, λέγω τῷ ἐξ εὐωνύμων ἑστῶτι· οἶδα, ὅτι οὐκ ἔκλεψας, ἀλλ' εὗρες τὸ πρόβατον· ἄπελθε οὖν, ἀπόδος. Οὗτος γὰρ ὁ ἀπολέσας ἐξ ᾠόλεις εἰς ἀναλώματα παρέχει ἐπὶ τὸ συναλισθῆναι ὑμᾶς, ὃς ποιήσας ὡς ἐκελεύσθη, ἀπολαβὼν τὸ ὀρέμμα ηὐχαρίστει τῷ Κυρίῳ τῷ ποιοῦντι

διὰ τῶν ἁγίων αὐτοῦ μεγάλα καὶ ἀνεξιχνίαστα, καὶ ἔνδοξά τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός.

ΝΘ'. Μιᾷ δὲ τῶν ἡμερῶν πλήθους συνηγμένου τῶν ἐπιχωρίων τε καὶ πολιτικῶν καὶ τοῦ μακαρίου τὰ πρὸς σωτηρίαν διαλεγομένου, ἐπιστὰς ἀγροικος χαιρετίζων ἔλεγεν αὐτῷ· Καλή σου ἡμέρα, δέσποτά μου· τοῦ δὲ σεμνὸν ἐπιγελάσαντος, καὶ γὰρ ἦν τῷ ὄντι χαρίεις καὶ, Καλός σοι καιρὸς εἰρηκότος, οἱ παρόντες εἰς ἑαυτοὺς προσεμειδίων· ὁ δέ φησι πρὸς αὐτούς· Γραφικός ἐστι λόγος, ἀδελφοί, « Μὴ ἀποκρίνου ἄφρονι πρὸς τὴν ἀφροσύνην αὐτοῦ· » εἰ ἦν εἰρηκὼς, Εὐλόγησον, ἤκουσεν ἄν; ὁ Κύριος εὐλογήσει σε κατὰ τὸ συνῆθες ἡμῖν· αὐτὸς γάρ ἐστιν ὁ τὴν τιμὴν διὰ τῶν οἰκείων αὐτοῦ δούλων εἰς ἑαυτὸν ἀποδεχόμενος, καὶ ἑκάστῳ τὴν ἀμοιβὴν τῆς μισθαποδοσίας τῇ αὐτοῦ χάριτι ἀποδιδούς. Ἐπειδὴ δὲ τὴν καλήν μου ἡμέραν ἀπένειμεν, τὸν καλὸν καιρὸν ἀντέλαβεν. Οὕτως διορθωσάμενος, οὐ μόνον τὸν διαπταίσαντα, ἀλλὰ καὶ τοὺς λοιποὺς ἅπαντας, ἔνδον εἰσελθὼν πάλιν ἡσύχασεν.

Ξ. Τῆς δὲ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ συνεργούσης αὐτῷ χάριτος, πολλοὶ δαιμονιῶντες προσέτρεχον αὐτῷ, οἱ μὲν ἑκόντες, καὶ δι' αὐτοῦ τὴν ἴασιν ἀσπαζόμενοι, οἱ δὲ ἄκοντες, καὶ ὑφ' ἑτέρων ἀγόμενοι, οὕστινας τῷ ἐλαίῳ τῶν ἁγίων λειψάνων ποτίζων καὶ νηστεύειν μάλιστα τὴν τετράδα καὶ τὴν παρασκευὴν κελεύων σὺν ἐκτενεῖ προσευχῇ καὶ πίστει εἰλικρινεῖ ἰώμενος ἀπέλυεν· ἐν οἷς προσποιησάμενοί τινες αἰσχροῦ κέρδους χάριν τοὺς δαιμονιῶντας ὑπ' αὐτοῦ ἐφωράθησαν καὶ ἐπιπληκτικωτέρως κατεστύφθησαν, λέγοντος τοῦ μακαρίου αὐτοῖς, ὅτι Εἰ μὴ ἦτε τῆς τοῦ ἁγίου Πνεύματος κατηξιωμένοι δωρεᾶς, ὑπὸ ἀνιάτου δαίμονος ἂν κατεκυριεύθητε.

ΞΑ'. Ἐλευθέρα δέ τις φερώνυμος, λαμπρὰ τῷ γένει, λαμπροτέρα δὲ τῆς εὐσεβεστάτης Πουλχερίας κουβικουλαρία γεναμένη, συνήθως ἐρχομένη μετὰ πάντων, τὰς εὐχὰς ἐκαρπεῦτο, αὕτη ἔρωτι θείῳ τρωθεῖσα τὴν ψυχὴν, λείψανα ἁγίων κεκτημένη παρέθετο τῷ μακαρίῳ· ἔπειτα δὲ ἱκετεύειν αὐτὸν ἐπειρᾶτο διὰ τῆς κατηχήσεως αὐτοῦ τοῦ μονήρους βίου, ἀποσπᾶσαι αὐτὴν τῶν ὑλικῶν πραγμάτων. Τοῦ δὲ διαφόρως ἀναβαλλομένου καὶ φάσκοντος δύνασθαι ἐν ἀγαθῇ πολιτείᾳ τε καὶ εὐποιΐᾳ καὶ ἐν τῷ βίῳ εὐαρεστεῖν τῷ Θεῷ, ἐκείνη οὐκ ἐπαύσατο δι' ὄχλου γινομένη τοῦ τυχεῖν τούτου. Ὡς δὲ προσέσχεν τῷ διορατικῷ ὄμματι τὴν ἀκλινῆ αὐτῆς ἔνστασιν καὶ ἀνεπίληπτον κατάνυξιν, εὐδοκίᾳ τοῦ πάντας θέλοντος σωθῆναι Θεοῦ, ἐπένευσεν ὁ ὅσιος καὶ ἀπὸ ἑνὸς σημείου ἐν τῷ ἐπιπέδῳ προαστείου τυγχάνοντος, τοὔνομα Γυρῆτα, προσκαρτερεῖν ἐν τῷ τόπῳ ἐκέτρεψεν τῇ μελέτῃ τῶν θείων Γραφῶν σχολάζουσαν. Ταύτης μὲν οὖν κατατρυφώσης τῷ Κυρίῳ καὶ ἀσμένως πάντα πόνον σωματικὸν φερούσης ὑπὸ τῆς χορηγουμένης παρὰ τοῦ Θεοῦ τῷ Πατρὶ χάριτος, καὶ ἄλλου Πεντεπιτρόπου τινὸς σύζυγος, Κοσμᾶ τοὔνομα, καταλειφθεῖσα ἠξίου αὐτὸν μετ' ἐκείνης τετάχθαι

[a] Prov. xxvi, 4.

A gratias, qui per sanctos suos facit magna et investigabilia, gloriosaque et admirabilia, quorum non est numerus.

LIX. Quodam autem die congregata multitudine tam rusticorum quam civium, et Beato ea diserente quæ pertinebant ad salutem, quidam qui advenerat rusticus, dixit ei: Bonus dies tibi, domine mi. Cum ille autem honeste arrisisset (erat enim revera lepidus) et dixisset, Bonum tibi tempus: qui aderant apud se ridebant. Ille vero dicit eis: Est sermo Scripturæ, o fratres: « Ne responde stulto juxta stultitiam suam [a]. » Si dixisset, Benedic: audivisset, Dominus te benedicet, sicut consuevimus. Ipse est enim, qui honorem per suos servos in se accipit, B et unumquemque remunerator mercede suæ gratiæ. Quoniam autem bonum diem mihi attribuit, is contra accepit bonum tempus. Cum sic correxisset non solum eum qui offenderat, sed etiam reliquos omnes, intro ingressus, rursus siluit.

LX. Servatoris autem nostri Jesu Christi opem ei ferente gratia, multi dæmoniaci ad eum veniebant, sua quidem sponte et per se quærentes curationem. Quos quidem oleo sanctarum reliquiarum irrigans, quartumque et Parasceves diem maxime jubens jejunare, cum oratione intensa et sincera fide, curans dimisit. Inter quos quidam ab eo sunt deprehensi, qui turpis lucri gratia se simulabant esse C dæmoniacos: quos quidem Sanctus vehementer increpavit, dicens: Nisi essetis dignati dono sancti baptismatis, immedicabilis dæmonis dominatus vos tenuisset.

LXI. Quædam vero nomine quidem Eleuthera, mente autem splendidiore suam coronans appellationem, quæ piæ inprimis Pulcheriæ fuerat cubicularia, solebat ad eum venire, et cum omnibus, ejus fruebatur precibus. Ea, cum esset ipsi animus divino amore saucius, quas habebat sanctorum reliquias, deposuit apud Beatum. Deinde tentabat supplex ei persuadere, ut vitæ monasticæ ab eo initiatam avelleret a turbulentis hujus mundi negotiis. Eo autem variis modis differente, et dicente, D eam, se recte gerendo, et beneficentia utendo, etiam in mundana vita posse placere Domino, illa non cessabat ei negotium exhibere, ut hoc assequeretur. Postquam vero perspicaci oculo animadvertit firmam et immobilem ejus constantiam; et quæ nunquam deficiebat, compunctionem, voluntate Dei, qui vult omnes esse salvos, annuit Sanctus, et in campo suburbani, qui distabat circa unum milliarium, nomine Cyreta, jussit interea perseverare vacantem meditationi divinarum Scripturarum. Atque hæc quidem se in Domino jucundissima explente voluptate, et omnem laborem corporis libenter ferente ob gratiam quæ a Deo Patre ei suppeditabatur:

τοῦ Πατρός

conjux quoque alterius cujusdam Pantepitropi (11), nomine Cosmia, accedens rogabat eum, cum illa liberaretur recedens a corruptione. Cum autem plurimis admonitionibus non potuisset ei persuadere ut marito conjungeretur, ejus quoque necessariis eam cum minis ad id incitantibus, neque quidquam proficientibus, propter insuperabilem ejus in Deum amorem : id animadvertens Sanctus, jussit hanc quoque versari cum priore. Quinetiam uxor cujusdam nutritoris ferarum, omnibus relictis, suam exigens salutem, rogabat Sanctum ne eam expelleret. Quam cum satis instituisset, ut fieret templum Dei, quomodo ostendit ejus vita, quæ postea est consecuta, jubet eam admitti. Non multo post autem dat eis habitum ad exercitationem plane accommodatum : ut qui tunicis ex pilis contextis eas induerit, et magnis quibusdam palliis : adeo ut revereretur quispiam, vel solum videns tantam tristitiam. Nondum enim in his partibus talis unquam habitus apparuerat.

τῆς φθορᾶς ἀποστᾶσαν. Ὡς δὲ διὰ πλείστων παρακλήσεων πεῖσαι αὐτὴν οὐκ ἴσχυσεν καὶ σὺ συναφελῆ τοῦ ἀνδρὸς, τοῦτο καὶ τῶν οἰκείων ἐπαπειλούντων αὐτῇ καὶ μηδὲν ἀνυόντων, ἀνενδότως τῷ πρὸς Θεὸν πόθῳ, ταύτῃ προσχὼν ὁ μακάριος, συνεῖναι μετὰ τῆς πρωτέρας καὶ ταύτην ἐπέτρεψεν. Ἀλλὰ καὶ θηριοτρόφου τινὸς γυνὴ ἅπαντα καταλιποῦσα καὶ τὴν ἑαυτῆς σωτηρίαν ἐξαιτοῦσα ἠξίου τὸν ὅσιον μὴ ἀποβάλλεσθαι αὐτήν. Ἣν ἱκανῶς κατηχήσας πρῶτον ναὸν τοῦ Θεοῦ γενέσθαι, καθάπερ καὶ ὁ μετὰ ταῦτα βίος ἀπέδειξεν, εἰσδεχθῆναι κελεύει. Μετ' οὐ πολὺ δίδωσιν αὐταῖς σχῆμα ὄντως ἀσκητικὸν τριχίνοις χιτῶσιν αὐτὰς μεταμφιάσας καὶ ὠμοφορίοις μεγάλοις τισὶν ὡς δυσωπεῖσθαί τινα καὶ μόνον ὁρῶντα τὴν τοσαύτην κατήφειαν (οὔπω γὰρ ἦν ἐν τοῖς μέρεσι τούτοις σχῆμα τοιοῦτον πώποτε φανέν).

CAPUT X.

Monasterium sanctimonialium constitutum. Adhortatio de virtute castitatis. Obitus et sepultura S. Auxentii.

LXII. Deinceps ergo ab eo tempore aliæ quidem ad eam rem accedebant : aliæ quidem, quæ ab ingenuis adducebantur parentibus ad custodiam virginitatis : aliæ autem, theatro et scena relictis, diabolo renuntiantes, et Christo cum magno fleto et laboriosa lamentatione se conjungentes : adeo ut brevi tempore congregatæ sint plusquam septuaginta, et de cætero jusserit Beatus domum oratoriam eis ædificare. Citra ullam vero intermissionem in die Parasceves et in die Dominico eas accersens, et de virginitate et pudicitia eis verba faciens, rogabat eas, admonens et eis persuadens, ut obliviscerentur omnium quæ sunt in vita jucunda, utpote quod sint jucundiora et incomparabilia bona, quæ sunt in promissionibus : et ne attraherentur a carnis voluptatibus. Nam etsi nobis ad conjugium naturam dedit Creator, nos rursus dignatus est meliori instituto, ut bono id quod est melius præferamus. Pro naturali namque matrimonio, in quo situm est, « Crescite et multiplicamini et replete terram [a], » opponitur viduitas et orbitas liberorum : et pro conversione ad virum cum servitute intolerabili mysticas et admirabiles, et in quas non cadit viduitas, nuptias eligamus, sponso nuiti immortali, forma specioso præ filiis hominum. Quamobrem non oportet intueri ad alium, qui sit in terra speciosus, cum Filii Dei specie non sit alia speciosior. Si autem et divitiæ et insigne ornamentum a marito procedit, quid eo ditius, qui est cœli et terræ Dominus, et præbet spiritum et vitam? Si vero sponsus est claro genere natus, quid est Rege angelorum clarius et gloriosius? Si autem est sapiens et circumspectus conjux, quid est sapientius Opifice omnium, tam

ΞΒ'. Ἐκ τότε οὖν καὶ ἕτεραι λοιπὸν προσίεσαν τῷ πράγματι, αἱ μὲν ὑπὸ εὐγενῶν γονέων ἐπὶ φυλακῇ τῆς παρθενίας προσαγόμεναι, αἱ δὲ ἐκ τῆς τῶν θεάτρων πομπῆς τῷ διαβόλῳ ἀποτασσόμεναι, ὡς ἐν ὀλίγῳ καιρῷ ὑπὲρ τὰς ἑβδομήκοντα συναχθῆναι καὶ λοιπὸν προτραπῆναι τὸν μακάριον εὐκτήριον οἶκον αὐταῖς οἰκοδεμῆσαι. Ἀπαρλείπτως οὖν κατὰ παρασκευὴν καὶ κυριακὴν μεταστελλόμενος αὐτὰς καὶ τὸν τῆς παρθενίας καὶ σωφροσύνης λόγον εἰσηγεύμενος παρεκάλει νουθετῶν καὶ πείθων λήθην πντελῆ ποιήσασθαι τῶν τοῦ βίου τερπνῶν, ὡς τερπνοτέρων καὶ ἀσυγκρίτων ὄντων τῶν ἐν ἐπαγγελίαις ἀγαθῶν καὶ μὴ κατασύρεσθαι ταῖς τῆς σαρκὸς ἡδοναῖς. Εἰ γὰρ καὶ φύσιν ἡμῖν ἐπὶ τὸν γάμον ὁ ποιητὴς ἐδωρήσατο, ἀλλὰ προτιρέσεως ἡμᾶς πάλιν ἀμεινοτέρας ἠξίωσεν ἡ τοῦ καλοῦ τὸ κάλλιον προτιμήσαντος· ἀντὶ μὲν γάμου φυσικοῦ, ἐφ' ᾧ κεῖται τὸ, « Αὐξάνεσθε, καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν· » ὡς δὲ ἀντίκειται χηρεία καὶ ἀπαιδεία καὶ πρὸς τὸν ἄνδρα ἀποστροφὴ μετὰ τῆς ἀνυποίστου δουλείας, γάμον μυστικὸν καὶ παράδοξον καὶ ἀχήρευτον ἐπιλεγόμεθα νυμφίῳ ἀθανάτῳ ἑνούμενοι, ὡραίῳ κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων. Διὸ οὐ χρὴ ἀφορᾶν πρὸς ἄλλον τῶν ἐπὶ γῆς ὡραίων, ὡς ὡραιότητος ὡραιοτέρας τοῦ Υἱοῦ τοῦ Θεοῦ μὴ οὔσης. Ἡ δὲ καὶ πλοῦτος καὶ δόξα ἐξ ἀνδρὸς γενήσεται περιφανὴς Τί πλουσιώτερον τοῦ δεσπόζοντος οὐρανοῦ καὶ γῆς καὶ παρέχοντος πνοὴν καὶ ζωήν; Εἰ δὲ καὶ γένους ἐνδόξου ὁ νυμφίος, τί βασιλέως ἀγγέλων ἐνδοξότερον; Εἰ δὲ σοφὸς καὶ περίβλεπτος ὁ σύνοικος, τί σοφώτερον τοῦ πάντων ὁρατῶν καὶ ἀοράτων Δημιουργοῦ, οὗ συνάφειαν ταῖς αὐτῶν μνηστευθείσαις χαρὰ ἀνεκλάλητος, λειποτακτούσαις δὲ κόλασις ἀπαραίτητος; ταύτης

[a] Gen. I, 28.

(11) Forte procuratoris generalis, ἐπίτροπος, procurator, πεντεπίτροπος, quinque viris rerum procurandarum.

τῆς μνηστείας ἡδονὴ πεῖρας σαρκικῆς οὐδεμία, ἀρετῆς δὲ πάσης καὶ ἀγαθοεργίας καὶ ὁμονοίας σὺν τῇ ἐκ νηστείας καὶ ἀγρυπνίας ἀνδρίᾳ.

cium inevitabile. Hujus desponsationis nulla est carnalis experientiæ voluptas, sed universæ virtutis beneficentiæque et concordiæ, cum ea quæ percipitur ex jejunio, vigiliisque et animi fortitudine.

ΞΓ'. Νήψεως οὖν χρεία πλείονος, ὅτι ταῖς μὲν ἐν τῷ βίῳ ὑπὸ τοῦ πάθους ἀχλουμέναις ἐγγὺς τὸ βοήθημα διὰ τῆς ἐννόμου συγκαταθέσεως, ταῖς δὲ παρθένοις καὶ σώφρωσιν ἡδοναῖς προσκλινομέναις χαλεπὸν τὸ ναυάγιον καὶ βαρεῖα ἡ ἔκπτωσις. Μέγας γὰρ τῆς σωφροσύνης ὁ ἀγών, ἐπεὶ μέγας ταύτης καὶ ὁ στέφανος. Ἀλλ' ὅσῳ μείζων καὶ ὁ πόνος, τοσούτῳ μείζων καὶ πολλῷ μᾶλλον ὁ μισθός. Ἐὰν οὖν μὴ προδῶτε ῥᾳθυμίᾳ καὶ ματαιοπαιήσει, ἐν τοῖς μέλεσιν ὑμῶν ἡδονὴ θυραυλοῦσα. Ἀκούσατε γὰρ παρ' ὑμῶν, ὅτι τὸ μὲν ἡδὺ τῆς ἁμαρτίας βραχύτατον, τὸ δὲ δεινὸν τῆς τιμωρίας αἰώνιον, Ἄπιθι ἀφ' ἡμῶν· οὐράνιον γὰρ νυμφίον ἡρμοσάμεθα, Χριστόν, παρθένους ἁγνὰς παρθένους ἑαυτάς. Στήσατε οὖν τοῖς λογισμοῖς ὑμῶν θησαυροφύλακας ἐν ταῖς αἰσθήσεσι τὰ τοῦ Χριστοῦ ἐντάλματα πάντοτε εἰσφέρουσαι πρὸς τὸν τῆς παρθενίας καὶ σωφροσύνης ἁγιασμόν, μή ποτε οἱ τούτων λῃσταὶ διὰ τῶν τοῦ βλέμματος ἀνέλθωσι θυρίδων, καὶ δι' ἀκοῆς εἰσέλθωσιν εὐχερῶς παραπείσαντες τὸν νοῦν ὡς πυλωρὸν καὶ τὰ τῆς παρθενίας οἰκονόμους, λάθρα ἀποσυλήσωσι τὴν ὑμῶν σωφροσύνην, καὶ ποιήσωσι χηρείας πάσης τὴν παρθενίαν ἀθλιωτέραν. Χαλεπὸν γὰρ καὶ τοῦτο τὸ ἁμάρτημα, καὶ βαρὺ τοῖς πράττουσιν, ὅτι οὐκ ἴσον ἐστὶ ἔγκλημα, χιτῶνα διαῤῥῆξαι καὶ πορφυρίδα, βασιλέως εἰκόνα διαῤῥῆξαι καὶ ἰδιώτου. Εἰκόνες γὰρ Θεοῦ αἱ παρθένοι εἰσὶν, αὐτὸν ἐν ταῖς ἐννοίαις ἔχουσαι γεγραμμένον, ἐν αἷς τὸ κατατολμᾶν τυραννικῆς παραπληξίας ἐγχείρημα· καὶ διὰ τοῦτο τῆς πορνευομένης ἢ τῆς παρθενευομένης φθορὰ μιαρωτέρα. Οὐκ ἴση γὰρ ἀσέλγεια τῆς προεστώσης καὶ τῆς τῷ Χριστῷ συναφθείσης· οὔτε γὰρ ἴση κλοπὴ σκεύους ἀργυραίου καὶ ἱερατικοῦ. Σκεῦος δὲ ἱερατικὸν ἡ παρθένος καὶ πορφυρὶς ἣν οὐκ ἔξεστιν ἄλλῳ πλὴν τῶν ὅλων Δεσπότῃ καὶ βασιλεῖ περιβάλλεσθαι.

LXIII. Majori vero cautione et diligentia est opus, quod iis quidem, qui in mundo vexantur a libidine in prompto est remedium per legitimum consensum; virginibus autem et continentibus, si propensæ sint ad voluptates, grave est naufragium et gravis casus; est enim magnum certamen temperantiæ, quoniam magna quoque est ejus corona. Sed quo est major labor, eo est etiam major merces. Si eam ergo non tradideritis torpori et segnitiæ, in vestris membris frustra laborabit voluptas, fores obsidens. Audiet enim a vobis, quod id quod peccati quidem est jucundum, est brevissimum, æterna autem est gravitas supplicii. Recede a nobis: cœlesti enim sponso desponsæ sumus Christo, ut nos virgines castas exhiberemus. Statuite ergo rationes vestras, custodes hujus thesauri, in sensibus mandata Christi semper ferentes: primum autem virginitatis et temperantiæ sanctificationem, ne forte ejus latrones ascendant per fenestras, et ingrediantur per auditum, ne persuasa mente tanquam janitore, et aperta virginitate, clanculum vobis vestram eripiant lætitiam, et faciant virginitatem quavis viduitate miseriorem. Est vero hoc magnum et grave peccatum iis qui faciunt. Non est enim par peccatum, tunicam frangere et purpuram: imperatoris imaginem rumpere et privati. Dei enim imagines sunt virgines, ipsum habentes descriptum in cogitationibus: in quas audere aliquid admittere, est facinus tyrannicæ amentiæ: et ideo virgini, quam ei quæ fornicatur, vitium afferre, est magis sceleratum. Non est enim par libido in eam quæ prostat, et in eam quæ est Christo conjuncta. Non est enim par furtum vasis forensis, et sacerdotalis. Vas autem sacerdotale est virgo, et purpura, quam nulli alii licet induere, præterquam Regi et Domino universorum.

ΞΔ'. Εἰ δὲ καὶ γάμος ὑμῖν ἔννομος παρενοχλεῖ, τῶν ἐκ τούτου συμφορῶν καὶ πρὸς τὴν Εὔαν ἀποφάσεων ἀκούσατε, ὧν ὑμεῖς ἠλευθερώθητε ἀκαλλαγείσαι διὰ τῆς παρθενίας ὑποψίας ματαίας ὑπενέγκαι ἐγκλήματα πορνεύοντος ἀνέχεσθαι ἀνδρὸς ἐξουσίαν ἔχοντος καὶ χρήσιμον ἀφαιρεῖσθαι πρόοδον περιστροχῆς διευθύνεσθαι κοσμουμένας· ζηλοτυπεῖσθαι πρὶν τεκεῖν διαπτύεσθαι, καθάπερ οὔπω γαμετὴν τεκοῦσαν. Διὰ τί μὴ ἄῤῥεν, ἀλλὰ θῆλυ τὸ τεχθέν; ἐὰν δὲ καὶ ἄῤῥεν, ἀλλὰ διὰ τί μὴ ὡραῖον; ἐὰν δὲ καὶ ὡραῖον, πλείω ἡ φροντίς· οὔπω γάλακτος ἀπηλλάγη καὶ πολὺς περὶ ἀνατροφῆς ὁ ἀγών· ἐάν τε αὐξηθῇ, ἵνα μὴ νοσήσῃ, ἐὰν δὲ καὶ νοσήσῃ, ἵνα μὴ ἀποθάνῃ· ἐὰν δὲ μὴ τελευτήσῃ ὡς περὶ ζῶντος περισσότερος ὁ κόπος, μὴ παιδείας ἀποτύχῃ, μὴ κακῶς ἀποζῇ, μὴ ὑπό τινων ἀνατραπῇ, μὴ μετὰ ἀχρήστων καταστραφῇ, μὴ ἐν θηρίοις ἀχρειωθῇ, μὴ ἐν προκοπαῖς διαῤῥαγῇ· πόθεν τὰ πρὸς τὴν χρείαν χορηγή-

LXIV. Quod si etiam vos legitimum moret matrimonium, audite ejus calamitates, et quæ in Evam pronuntiatæ sunt sententiæ, a quibus vos estis liberatæ, remotæ per virginitatem a mala suspicione patiendi crimina mariti fornicantis, qui habet potestatem prohibendi ne eas quo tibi expedit: conversationem prohibendi, comptas zelotypia prosequendi; ei quæ peperit, exprobrandi: Cur non est masculus, sed femina fœtus quem peperisti? Quod si sit etiam masculus, cur non formosus? Major restat cura: nondum est ablactatus, et de educatione magna est contentio. Sin autem creverit, ne ægrotet, ne forte moriatur: quomodo, etiam si vivat, major est sollicitudo, ne non fiat eruditus, ne malus evadat, ne evertatur ab aliquibus, ne in improborum pertrahatur consuetudinem, ne a bestiis mutiletur, ne, dum proficit, in invidiam vocetur et seditionem. Undenam suppeditabunt quæ

sunt necessaria? Undenam comparabunt quæ pertinent ad contrahendum matrimonium? Undenam suppeditabunt quæ faciunt ad ejus decus et ornamentum? Undenam alet ministros? Eadem ratio est reliquarum, quæ huc et illuc distrahunt, curarum et sollicitudinum: ne dicam dolores partus et naturæ necessitates. Revera, ut dicit divinus Apostolus [25], innupta curat quæ sunt Domini, ab his omnibus liberata, sola autem ornata incorruptione, cujus suppeditator est et perfector Jesus, et qui vos potest custodire in tolerantia et augere in spe bona. Custodite ergo vos ipsas in ea, in qua vocatæ estis, vocatione, ut virgines Christo vos exhibeatis, ut etiam bona æterna consequamini gratia Dei, qui vos vocavit in suum regnum et gloriam.

LXV. Postquam autem cessavit ab adhortatione, bene precatus, eas Christo commendavit, jubens omnibus ut die sequenti venirent ad synaxim, quæ circumcirca erant, hymnis sanctificans. Postquam ergo venisset in monasterium quod exstruebatur, intensis fusis precibus, cum multitudine quæ eum sequebatur, ascendit in montem: ubi post tres quidem dies ægrotavit, post alios vero decem est mortuus.

LXVI. Congregata ergo multitudo piorum virorum ex clero, et iis quæ circumcirca erant, monasteriis, cum iis qui erant amantes virtutis, ex mundanis, ei justa fecerunt quartodecimo mensis Februarii. Atque volentibus quidem aliquibus, et maxime iis qui erant ex monasterio beatissimi Hypatii, in quo versatus est, cum descendisset propter synodum, pretiosas ejus reliquias deponere in templo Sanctorum Apostolorum, quibusdam autem in templo S. Zachariæ, quod est aliquot milliariis illinc situm in prædio quod dicitur Theatrum. Quæ ab eo congregata fuerant, iis qui aderant supplicabant cum multis lacrymis, ne Pater separaretur a filiis. Tunc Dei voluntate ad eorum qui illic erant salutem, in oratorio ab eo condito instar monasterii, cum deposuerunt. Cujus monimentum per multiplicem Christi benignitatem efficit curationes usque in hodiernum diem.

LXVII. Consummatus autem fuit sanctus noster presbyter et archimandrita et magnus inter exercitatores Auxentius in imperio pii et Christi amantis Zenonis, Februarii mensis XIV. Fuit vero depositus in prædicto monasterio, ad gloriam Dei nostri, qui operatur dona in sanctis suis. Quoniam cum decet gloria cum Patre et sancto Spiritu, nunc et semper et in sæcula sæculorum. Amen.

[25] I Cor. VII, 34.

σωσι; πόθεν τὰ πρὸς γάμον συνελλάγματα πορίσωσι; πόθεν τὰ πρὸς εὐσχημοσύνην ἐπαρκέσωσι; πόθεν οἰκέτας διαθρεύσωσι καὶ τῶν ἐπὶ τοῖς λοιποῖς τῶν μοχθηρῶν περισπασμῶν, ἵνα μὴ λέγω τὰς ὀδύνας τῆς κυήσεως καὶ τὰς ἀνάγκας τὰς ἐκ τῆς φύσεως. Ὄντως, κατὰ τὸν θεῖον Ἀπόστολον, ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, τούτων ἁπάντων ἀπαλλαγεῖσα, ἀφθαρσίᾳ δὲ μόνῃ κατακοσμηθεῖσα, ἧς χορηγὸς καὶ ἀρχηγὸς καὶ τελειωτὴς Ἰησοῦς, ὁ καὶ ὑμᾶς δυνάμενος φρουρῆσαι ἐν ὑπομονῇ καὶ αὐξῆσαι ἐν ἐλπίδι χρηστῇ. Φυλάττετε τοίνυν ἑαυτὰς ἐν τῇ κλήσει, ᾗ ἐκλήθητε, παρθένους ἁγνὰς παραστῆσαι τῷ Χριστῷ, ἵνα καὶ τῶν αἰωνίων ἀγαθῶν ἀξιωθῆτε, χάριτι τοῦ καλέσαντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

ΞΕ'. Ὡς οὖν ἐπαύσατο τῆς παραινέσεως ὁ μακάριος καὶ ἐπευξάμενος τῷ Χριστῷ αὐτὰς παρέθετο, πᾶσι κελεύσας εἰς λιτὴν παρεῖναι, σύναξιν ἐπετέλει τῇ ἑξῆς, τὰ πέριξ τοῖς ὕμνοις ἁγιάζων. Ὡς οὖν ἐληλύθει ἐν τῷ κτιζομένῳ ἀσκητηρίῳ, εὐχὴν ἐκτενῆ σὺν τῷ ἑπομένῳ πλήθει ποιησάμενος, ἀνῆλθεν ἐν τῷ ὄρει, μετὰ τρεῖς μὲν ἡμέρας ἀῤῥωστήσας, μετὰ δὲ δέκα ἄλλας τελευτήσας.

ΞΖ'. Συναχθὲν οὖν πλῆθος ἀξιαθέων ἀνδρῶν καὶ εὐλαβῶν τοῦ τε κλήρου καὶ τῶν πέριξ μοναστηρίων σὺν τοῖς σπουδαιοτέροις τῶν κοσμικῶν ἐκήδευσαν αὐτὸν τῇ τεσσαρεσκαιδεκάτῃ τοῦ Φεβρουαρίου μηνός· τινῶν μὲν οὖν βουλομένων καὶ μάλιστα τῶν ἀπὸ τοῦ μοναστηρίου τοῦ μακαρίου Ὑπατίου, ἐν ᾧ καὶ ἐτέτροφε διαβὰς διὰ τὴν σύνοδον ἐν τῷ οἴκῳ τῶν ἁγίων Ἀποστόλων τίμιον αὐτοῦ λείψανον ἀποθέσθαι. Τινῶν δὲ ἐν τῷ οἴκῳ τοῦ ἁγίου Ζαχαρίου τῷ ὄντι ὡς ἀπὸ σημείων ἐν κτήματι λεγομένῳ θεατρῴδει, αἱ ὑπ' αὐτοῦ συναχθεῖσαι μετὰ πολλοῦ ὀδυρμοῦ τοὺς παρόντας ἱκέτευον, μὴ χωρισθῆναι τὸν πατέρα τῶν τέκνων. Τότε κατ' εὐδοκίαν τοῦ Θεοῦ πρὸς τὴν τῶν ἐκεῖσε σωτηρίαν ἐν τῷ αὐτοῦ κτισθέντι εὐκτηρίῳ εἰς τάξιν μοναστηρίου κατέθεντο οὐδόν, οὗ τὸ μνῆμα διὰ τῆς πολυτρόπου φιλανθρωπίας τοῦ Χριστοῦ ἄχρι τοῦ νῦν ἰάσεις ἐπιτελεῖ.

ΞΗ'. Ἐτελειώθη δὲ ὁ ἐν ἁγίοις Πατὴρ ἡμῶν πρεσβύτερος καὶ ἀρχιμανδρίτης καὶ μέγας ἐν ἀσκηταῖς Αὐξέντιος ἐν τῇ βασιλείᾳ τοῦ φιλοχρίστου Λέοντος (12), μηνὶ Φεβρουαρίῳ τεσσαρεσκαιδεκάτῃ, καὶ κατετέθη ἐν τῷ προειρημένῳ εὐκτηρίῳ εἰς δόξαν Χριστοῦ τοῦ Θεοῦ ἡμῶν τοῦ ἐνδοξαζομένου ἐν τοῖς ἁγίοις αὐτοῦ, ὅτι αὐτῷ πρέπει δόξα σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(12) Interpres, *Zenonis*, qui Leoni successit.

LIST OF ABBREVIATIONS

B	*Byzantion*
Beck, *Kirche*	H-G. Beck, *Kirche und theologische Literatur im byzantinischen Reich,* (Münich: C. H, Beck, 1959).
Berger, *Untersuchungen*	A. Berger, *Untersuchungen zu den Patria Konstantinopoleos,* (Bonn: R. Habelt, 1987).
BHG	*Bibliotheca Hagiographica Graeca,* ed. F. Halkin, (3rd ed., Brussels: Société des Bollandistes, 1957).
BMGS	*Byzantine and Modern Greek Studies*
Bury, *Imperial Administrative System*	J. B. Bury, *The Imperial Administrative System in the Ninth Century,* (New York: B. Franklin, 1911).
Bury, *LRE*	J. B. Bury, *A History of the Later Roman Empire,* vol. 1, (New York: Dover Publications, 1958).
BZ	*Byzantinische Zeitschrift*
CTh	*Codex Theodosianus,* trans. Clyde Pharr, *The Theodosian Code and Noveks and the Sirmondian Constitutions.* (New York: Princeton University Press, 1952).
DOP	*Dumbarton Oaks Papers*
DuCange, *Glossarium*	C. Du Cange, *Glossarium ad scriptores mediae et infimae graecitatis,* (Graz: Akademische Druck und Verlagsanstalt, 1958).
EO	*Echos d'Orient*
Greek New Testament	*The Greek New Testament,* ed. K. Aland, M. Black, C. M. Martini, B. M. Metzger, A. Wikgren, (3rd ed., New York, London, Edinburgh, Amsterdam, Stuttgart: American Bible Society, British and Foreign Bible Society, National Bible Society of Scotland, Netherlands Bible Society, Württemberg Bible Society, 1975).
GRBS	*Greek, Roman and Byzantine Studies*

Guilland, *Institutions* I, II	R. Guilland, *Recherches sur les institutions byzantines*, 2 vols., (Berlin: Akademie Verlag, 1967).
Janin, *CB²*	R. Janin, *Constantinople byzantine. Développement urbain et repertoire topographique,* (Paris : Institut Français d'Études Byzantines 1950).
Janin, *Eglises et monastères*	R. Janin, *Les églises et les monastères des grands centres byzantins,* (Paris: Institut Français d'Études Byzantines, 1975).
Janin, *GE²*	R. Janin, *La géographie ecclésiastique de l'empire byzantin, première partie : le siège de Constantinople et le patriarcat œcuménique, Tome III : les églises et les monastères,* (Paris: Institut Français d'Études Byzantines, 1953).
Jones, *LRE* I, II, III	A. H. M Jones, *The Later Roman Empire 284-602: A Social, Economic and Administrative Survey,* 3 vols., (Oxford: Blackwell, 1964).
JRS	*Journal of Roman Studies*
JThS	*Journal of Theological Studies*
Lampe	G. W. H. Lampe, *A Patristic Greek Lexicon*, (Oxford: Clarendon Pres, 1961).
LSJ	H. G. Liddell, R. Scott, and H. S. Jones, *A Greek-English Lexicon,* (9th ed., Oxford: Clarendon Press, 1940).
ODB I, II, III	A. Kazhdan A.-M. Talbot, A. Cutler, T. E. Gregory, N. P. Ševčenko, *The Oxford Dictionary of Byzantium,* 3 vols., (New York, Oxford: Oxford University Press, 1991).
Palladius, *HL*	Palladius *Historia Lausiaca,* trans. R. Meyer *Lausiac History,* (Westminster: Newman Press, 1965).
Patria	*Patria Konstantinopoleos*, ed. T. Preger, 2vols., (New York: Arno Press, 1975).
PG	J. P. Migne, *Patrologiae Cursus Completes, Series Graeca*, 161 vols., (Paris: Tunholti, 1857-1866).

PLRE II	J. R. Martindale, *Prosopography of the Later Roman Empire,* vol. 2, (Cambridge: Cambridge University Press, 1971-1992).
Quasten, *Patrology* III	J. Quasten, *Patrology,* vol.3, (Utrecht, Antwerp: Spectrum Publishers, 1975).
REB	*Revue des études byzantines*
Sozomen, *HE*	*Sozomenus Kirchengeschichte*, ed. J. Bidez and G. Hansen, (Berlin: Akademie Verlag, 1960). Trans. C. Hartranft, *Ecclesiastical History* in *Nicene and Post-Nicene Fathers,* vol. 2, (Michigan: WM. B. Eermans Publishing Company, 1957).
Septuaginta I, II	*Septuaginta*, ed. A. Rahlfs, , 2 vols., (New York, Stuttgart: American Bible Society, Württemberg Bible Society, 1949).
Sophocles	E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine periods (from B.C 146 to A.D 1100),* 2 vols., (New York: Frederick Ungar Publishing, 1887).
TM	*Travaux et Mémories*
VC	*Vigiliae Christianae*

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