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# Cambridge Patristic Texts.

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ΠΕΡΙ ΙΕΡΩΣΥΝΗΣ

(*DE SACERDOTIO*)

OF

ST JOHN CHRYSOSTOM.

Τῷ δύντι αὐτῇ μοι φαίνεται τέχνη τις εἶναι τεχνῶν καὶ ἐπιστήμης  
ἐπιστημῶν, ἀνθρωπον ἄγειν, τὸ πολυτροπώτατον τῶν ζῴων καὶ ποι-  
κιλώτατον.

GREGORY OF NAZIANZUS.

Ars est artium regimen animarum.

GREGORY THE GREAT.

Give me the Priest these Graces shall possess ;  
Of an Ambassador the just Address,  
A Father's Tenderness, a Shepherd's Care,  
A Leader's Courage, which the Cross can bear,  
A Ruler's Arm, a Watchman's wakeful Eye,  
A Pilot's Skill, the Helm in Storms to ply,  
A Fisher's Patience and a Lab'rer's Toil,  
A Guide's Dexterity to disembroil,  
A Prophet's Inspiration from Above,  
A Teacher's Knowledge, and a Saviour's Love.

BISHOP KEN.

ΠΕΡΙ ΙΕΡΩΣΥΝΗΣ

(*DE SACERDOTIO*)

OF

ST JOHN CHRYSOSTOM

EDITED BY

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(f...)

## PREFACE.

CHRYSOSTOM'S famous treatise on the Priesthood, though several times edited abroad, has been only once separately edited in this country. It is now nearly two hundred years since the appearance of that edition. Like the present, it was published at Cambridge, and printed at the Cambridge University Press.

The main object of the present edition is determined by the guiding principles of the series of Patristic texts of which it forms a part. It is primarily intended to meet the requirements of Theological Students: and to such students, even if we interpret the phrase in the widest sense, the present treatise may be said to be of peculiar interest. It has been well described as a work 'full of counsels and warnings which the clergy of every age may study with advantage': and previous editors (Bengel and Seltmann, for example) have also aimed at adapting their commentaries to the needs of candidates for Holy Orders.

In the second place, it may be pointed out that the *de sacerdotio* forms, by its subject-matter, its treatment, and attractive style, a fitting introduction to the study of the Fathers; and some of those who, without having any previous acquaintance with this branch of study, chance to take up the present volume, may thereby be induced to extend their knowledge of Patristic writings.

In preparing this edition, which has occupied the scanty leisure of the past three years, I have received much assistance from various sources. To Dr Mason, the editor of the series in which the book appears, I am indebted for constant help of the most practical kind, and for continued encouragement at every stage of the work. The Managers of the Hort Fund, by their generous grant made in 1904, facilitated my researches among the manuscripts of the Bibliothèque Nationale, Paris. M. Henri Omont extended to me (as to so many others) the utmost courtesy and kindness while I was at work in that library. Mr Vincent Benson, Scholar of New College, Oxford, collated for me in full both the New College and the Corpus Christi College manuscripts of the *de sacerdotio*. The Rev. T. Allen Moxon rendered valuable assistance in the correction of the proofs, and also in the compilation of the indices, a task which naturally involved considerable labour. For help of various kinds I am also indebted to the following: the Archbishop of Sinai, Dr Bigg, Mr E. W. Brooks, Dr A. E. Cowley, Mrs Gibson, Dr Kenyon, Prof. J. E. B. Mayor, my colleague Mr C. W. Mitchell, Dr Swete, M. l'Abbé Toiton, and the librarians at Berlin, Munich, the Vatican, Vienna, and other libraries on the Continent. To each and all of those who have assisted me in a first and no doubt imperfect essay in the domain of Theology, I hereby express my hearty thanks.

J. ARBUTHNOT NAIRN.

MERCHANT TAYLORS' SCHOOL,  
August 6, 1906.

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## INTRODUCTION.

### § I. ON THE CHARACTER, DATE, AND GENUINENESS OF THE *DE SACERDOTIO*.

JOHN, surnamed Chrysostom, that is ‘golden-mouthed,’ from the splendour of his eloquence, was born at Antioch about 345 A.D. He was baptised about the year 368, certainly before 370: and became an ἀναγνώστης, or reader of the Scriptures, at the same time. In 374 or 375 he went to the mountains near Antioch, where he spent several years as a hermit. In 380 he returned to Antioch: and in the Church of Antioch he served as deacon from 381 to 386, and as presbyter from 386 to 398. In 398 he became Bishop of Constantinople. In 404 he was exiled from that city, and he died in exile in the year 407<sup>1</sup>.

The occasion which eventually led to the composition of the *de sacerdotio* is described at considerable length in the opening chapters of this treatise: and a brief statement will suffice here<sup>2</sup>. Chrysostom had been on the point of entering upon the monastic life in company with his intimate friend Basil, when he learnt that he and Basil had been chosen for consecration as bishops, though they were not yet even deacons. Chrysostom’s deep sense of the weight and responsibility of the

<sup>1</sup> For the chronology of Chrysostom’s life see E. Preuschen in Hauck-Herzog *Encyklopädie* iv 101—111 (1898). Gibbon’s description of Chrysostom should be read: *Decline and Fall* ch. xxxii. Cp. also Tillemont vol. xi, and other works mentioned in § 7 (Bibliography).

<sup>2</sup> Compare the account in *DCB*, article ‘Chrysostom.’

priestly office, and of his own unworthiness, made him shrink from the idea of ordination. On the other hand, he considered that Basil was eminently fitted for the duties of a bishop: and he resolved that the Church should not lose the services of his friend<sup>1</sup>.

When therefore Basil proposed that they should act in concert, and should together either accept or reject the proffered honour, Chrysostom pretended to acquiesce, while at the same time resolving to take separate action. Thus, when the time of consecration arrived, Basil was seized and brought before the bishops: and was duly consecrated, in spite of his reluctance. Chrysostom had meanwhile concealed himself, and was nowhere to be found. Basil, who at the time of his consecration had been assured that Chrysostom had already submitted to be consecrated, soon discovered the deception which his friend had practised. He visited Chrysostom in the hermit's cell where the latter had apparently taken refuge. As he struggled with his emotion, Chrysostom burst into laughter, and expressed his pleasure at the success of his plot: but being reproached by Basil in language of great dignity and gentleness, he proceeded to defend and to explain his past conduct.

The defence, briefly put, is to the effect that the end justifies the means. Though it is difficult to read this part of the treatise (i 1 to ii 6) without being repelled by the duplicity which Chrysostom had shewn,—or, if the account is partly imaginary, was willing to be thought to have shewn,—it must not be forgotten that several of the Fathers take a view different from our own on the subject of ‘pious fraud,’ and that what Chrysostom carried out in practice had been advocated

<sup>1</sup> *de sac.* i 1—4.

long before his time<sup>1</sup>. He takes, however, much surer ground, when, in explanation of his conduct, he enlarges upon the heavy responsibilities of the episcopal office, combined with his own unfitness, as the cause of his desertion of Basil (ii 7 to vi 13). In these eloquent and moving descriptions of the dignity of the priesthood lies the main interest of the present work: it is these which have given it its title *περὶ ἱερωσύνης*, and which make it of permanent value to the clergy of every age.

The date when the events above described took place is probably 373<sup>2</sup>; a year or so before Chrysostom left Antioch, and entered upon that life of monastic retirement which, as we have seen, lasted until 380.

The date of the composition of the *de sacerdotio* is a quite distinct question: and from ancient times different opinions have been held on this subject. Some have assigned the work to Chrysostom's diaconate (381—386), others to an earlier period, that which he passed in retirement (374—380). It can, I think, be shewn that neither view is correct, but that the work was written after 386.

The evidence may be arranged thus:

### I. External Evidence

(a) hitherto available, and (b) first used in the present edition.

### II. Internal evidence of the *de sacerdotio*.

I (a) Socrates<sup>3</sup>, the Church historian (fifth century), and George of Alexandria<sup>4</sup> (seventh century), tell us that

<sup>1</sup> See note on i 5 (*εἰ δὲ οὐκ δεῖ κτλ.*) with regard to the question of *οἰκονομία*, as Chrysostom calls such deceit.

<sup>2</sup> This is the date thought most probable by Bardenhewer *Patrologie*<sup>2</sup> p. 283, Preuschen in Hauck-Herzog *l.c.*, and Venables in *DCB* i 520. Montfaucon places the date somewhere between 372 and 375 (see his *Monitum* prefixed to the *de sac.*). <sup>3</sup> *H.E.* vi 3.

<sup>4</sup> In his life of Chrysostom: see Savile's edition of Chrysostom viii 176.

Chrysostom composed the *de sacerdotio* during his diaconate. On the other hand, Symeon Metaphrastes<sup>1</sup> (tenth century) assigns the work to the earlier period 374—380.

(b) Chrysostom himself, in a sermon<sup>2</sup> preached at Antioch, the genuineness of which is beyond question, refers to a work on the priesthood which he intends to publish at a future date. This work cannot be other than the treatise *περὶ ἱερωσύνης* which we possess. For not only is there no evidence that Chrysostom wrote more than one work on this subject, but the context of the passage in the sermon in question shews close similarity with the topics handled in the *de sacerdotio*, as the following analysis of the passage will prove. Chrysostom is speaking of the audacity of King Uzziah, who ‘transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense,’ and is led to speak of the office of the priest as greater than that of the king: *ἱερωσύνη γὰρ καὶ αὐτῆς τῆς βασιλείας σεμνοτέρα, καὶ μείζων ἐστὶν ἀρχή*<sup>3</sup>. The throne of the priesthood is set up not on earth, like that of the king, but in heaven: *τίς ταῦτά φησιν; αὐτὸς ὁ τῶν οὐρανῶν βασιλεὺς· ὅσα γὰρ ἀν δῆσητε, φησιν, ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τοῖς οὐρανοῖς· καὶ ὅσα ἀν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τοῖς οὐρανοῖς*<sup>4</sup>. Again, ὁ δεσπότης (i.e. God) ἐπεται τῷ δούλῳ (i.e. the priest), *καὶ ἄπερ ἀν οὗτος κάτω κρίνῃ, ταῦτα ἐκεῖνος ἀνω κυροῖ*<sup>5</sup>. Then he adds ἀλλὰ περὶ μὲν ἱερω-

<sup>1</sup> *ap.* Savile viii 378.

<sup>2</sup> *in illud vidi dominum v* (one of the six *Homm. in Oziam*) 132 C—133 A. The reference, but not the conclusion based on it, is due to Bengel (Leo-Bengel p. xviii). <sup>3</sup> *Cp. de sac. iii 1* (notes).

<sup>4</sup> *Cp. de sac. iii 5*, where the same passage of St Matthew (xviii 18) is quoted.

<sup>5</sup> *Cp. de sac. iii 5* ἄπερ ἀν ἐργάσωται κάτω οἱ λεπεῖς, ταῦτα ὁ Θεὸς ἀνω κυροῖ· καὶ τὴν τῶν δούλων γνώμην ὁ δεσπότης βεβαιοῦ. Note also the similar use of *δεσπότης* and *δοῦλος* in the two passages.

σύνης, καὶ ὅσον τῆς ἀξίας τὸ μέγεθος, ἐν ἑτέρῳ καιρῷ δηλώσομεν. Now the *de sacerdotio* (see footnotes) contains a comparison between the priestly and the kingly offices, in favour of that of the priest: it contains the same quotation from St Matthew's Gospel, used for the same purpose: and it contains the same remarkable expression that God 'confirms' above (in heaven) what the priest does, or decides, below (on earth). There seems to be no room for doubt that the treatise on the priesthood promised in the words *περὶ ιερωσύνης...ἐν ἑτέρῳ καιρῷ δηλώσομεν* is the treatise which we possess.

II. The evidence afforded by the *de sacerdotio* itself supports the conclusion that it belongs not to the time of monastic retirement, but to a later period in Chrysostom's life. The maturity of thought and sobriety of tone which appear in this work, as contrasted with the characteristics of writings of undoubtedly early date, are proof that it marks a later development of Chrysostom's mind and outlook upon the world. This is particularly noticeable in what he says of the ascetic life of the monk<sup>1</sup>. Towards monasticism Chrysostom adopts in the *de sacerdotio* a critical, not to say an antagonistic attitude, which does not harmonize with the view that he was himself a monk when he wrote this work, but is entirely consistent with the view that at the time of writing it he had already abandoned the ascetic life and had been ordained for the ordinary service of the Church.

Thus external and internal evidence combine to shew that the *de sacerdotio* is later than the time of his retirement (374—380). It is also later than his diaconate (381—386). For at Antioch, as we know

<sup>1</sup> *de sac. vi* 5—7 (notes).

from Chrysostom himself, *preaching was not part of the duty of a deacon*: but was confined to the bishop and the ‘wiser of the presbyters<sup>1</sup>.’ Hence the sermon in question is certainly later than Chrysostom’s ordination as presbyter. Bardenhewer<sup>2</sup> places it in 386. Tillemont<sup>3</sup> and Montfaucon<sup>4</sup> incline to place it later still, in 388.

Thus 386 is the *terminus post quem* for the date of the *de sacerdotio*. The *terminus ante quem* is afforded by Jerome, who, in a work written in 392, refers to the *de sacerdotio* as already known to him<sup>5</sup>. And we must apparently place the *terminus ante quem* earlier than 392 in order to allow the reputation of the book time to reach Jerome. Hence we infer that the *de sacerdotio* was written between the years 386 and 390.

The date of the work cannot perhaps be fixed with greater precision on the evidence now available. But if we may have recourse to *a priori* considerations, we shall incline to place the date at the beginning rather than at the end of this period (386—390). For the beginning of Chrysostom’s priesthood was the natural and fitting moment for him to publish a work in which the high claims of the priesthood are so strongly emphasized, and its prerogatives so glowingly described. Again, this was also a natural moment for him to set forth to the world the true motives of his action at the time of Basil’s consecration. His own conduct on that occasion had—as we may infer from the *de sacerdotio* itself—been misrepresented: and he may very possibly have felt that now, when he had been called to the higher office of priest, it was desirable to

<sup>1</sup> Homm. in 1 Cor. 19 B: ἐπει καὶ νῦν τοῖς μὲν ἀφελεστέροις τῶν πρεσβυτέρων τοῦτο (i.e. τὸ βαπτίζειν) ἔγχειρίζομεν, τὸν δὲ διδασκαλικὸν λόγον τοῖς σοφωτέροις: and, for the bishop, Homm. in 1 Tim. 599 D.

<sup>2</sup> Patrologie<sup>2</sup> p. 290.

<sup>3</sup> xi p. 561 (ed. 1706).

<sup>4</sup> Monitum to Homm. in Oziam.

<sup>5</sup> See below, p. xvii and footnote <sup>2</sup>.

strengthen his work and power for good by refuting the aspersions to which he had been exposed.

The conclusion, therefore, to which we are led by all the evidence before us is that the *de sacerdotio* was published shortly after 386, and most probably in the year 387.

The scene of the dialogue is laid at Antioch, the birthplace of Chrysostom, and, as seems probable, of Basil also.

The contents of the six books into which the treatise is divided are, in the main, as follows :

BOOK I describes the events (already recounted) which preceded Basil's consecration : also his visit to Chrysostom, and Chrysostom's defence against his friend's reproaches.

BOOK II describes the heavy responsibilities of the priestly office : and shews that while Basil is fitted for that office, Chrysostom is unworthy of holding it. Those who nominated him, instead of resenting his refusal of the honour, may congratulate themselves that he did not bring discredit upon them by accepting it and then proving his unfitness.

BOOK III sets forth the dignity of the priestly office, and the faults of Chrysostom's character, which would have entailed disaster to him and others. The qualities for which we ought to look in a bishop, and his various duties, are also described.

BOOK IV shews that the priest, or bishop, must be a stalwart defender of the faith against heretics : and contains an eloquent eulogy of St Paul in regard to his skill in expounding Christian doctrine.

BOOK V emphasizes the need of careful preparation before preaching.

BOOK VI describes the duties of the priest as contrasted with those of the monk. The responsibilities of the priest are shewn to be greater, for the souls of others are in his keeping. The fierce character of the warfare carried on by Satan against mankind is also delineated. The book ends with a promise given by Chrysostom that he will assist Basil by his counsel in fulfilling the duties of his office.

It is not always easy to distinguish the various stages of Chrysostom's argument, which is somewhat desultory and is at times interrupted by digressions. He occasionally returns to a subject which he seemed to have fully discussed already. Thus the Eucharist is twice described in much the same terms<sup>1</sup>; the same may be said of the contrast between the priest and the monk<sup>2</sup>, and the faults of Chrysostom's character<sup>3</sup>.

The genuineness of the *de sacerdotio* is attested by quotations made from it by the following authors:

(1) George of Alexandria (seventh century) quotes the passage in which Anthusa entreats her son not to leave her<sup>4</sup>. The citation is somewhat free, but presupposes a text substantially as we now have it.

(2) Suidas (tenth century) singles out the *de sacerdotio* for praise on account of its admirable style and its lofty eloquence<sup>5</sup>. He also quotes from it two passages of considerable length<sup>6</sup>.

(3) 'Anonymus Scriptor vitae Chrysostomi' (after

<sup>1</sup> At iii 4 and vi 4.

<sup>2</sup> See iii 12—15 and vi 5—7.

<sup>3</sup> See iii 8, 14 and vi 12.

<sup>4</sup> i 1: see Savile's edition of Chrysostom viii p. 176.

<sup>5</sup> s.v. Ἰωάννης: οἱ περὶ ἱερωσύνης ὑπερβάλλοντι λόγοι τῷ τε ὑψει καὶ τῷ φράσει καὶ τῷ λειέργητι καὶ τῷ κάλλει τῶν δινομάτων.

<sup>6</sup> From iii 16 and vi 4: see p. liv.

950) quotes the passage which is cited by George of Alexandria<sup>1</sup>.

We also find references to the treatise in the following:

(4) St Jerome, writing in 392, tells us that he had read this work of Chrysostom. He knew Chrysostom by reputation as a prolific author<sup>2</sup>.

(5) Isidore of Pelusium (fifth century), a disciple of Chrysostom, says that his master wrought this treatise to such a pitch of perfection that all who read it saw, reflected therein, their own virtues or failings<sup>3</sup>.

(6) Socrates, the Church historian (fifth century) states, as we have seen, that Chrysostom wrote the *de sacerdotio* during his diaconate.

## § 2. ON SOME POINTS IN THE TEACHING OF CHRYSSOTOM WHICH ARE ILLUSTRATED BY THE *DE SACERDOTIO*.

### (a) *The dignity of the priestly office.*

Chrysostom's deep sense of the dignity and importance of the office of priest pervades the whole of the *de sacerdotio*. We know that such views were characteristic of the Syrian Church: but they find in Chrysostom perhaps their most eloquent and convinced exponent. Yet he lays stress, not only on the dignity of the office,

<sup>1</sup> See Savile *ubi supra* viii p. 300.

<sup>2</sup> *de viris illustribus* 129: 'Joannes...multa composuisse dicitur, de quibus περὶ λεπωσύνης tantum legi.'

<sup>3</sup> *Ep. ad Eustathium* 156: οὗτος αὐτὴν (τὴν λεπωσύνην) λεπτῶς καὶ πυκνῶς ἡκρίβωσεν, ὥστε πάντας...έν ταύτῃ τὰ οἰκεῖα εὑρίσκειν κατορθώματά τε καὶ σκώμματα.

but also on its responsibilities. As Bishop Gore has well said<sup>1</sup>: 'Chrysostom is emphatic in asserting that orthodoxy is of no avail to justify a Christian body unless its priesthood is secured by proper ordination. But if he thus shews himself to be alive to the spiritual dignity of the priesthood, in virtue alike of its sacrificial and of its judicial powers, he is equally alive to its responsibility for individual souls, laying immense stress on the necessity for considerateness, for gentle and patient self-adaptation to the different characters and needs and weaknesses of men, whether of high or low estate.'

(b) *The Doctrine of the Holy Eucharist.*

None of the Fathers takes a more exalted view of this Sacrament than Chrysostom. At the moment, he tells us, when the bread and wine are consecrated, the heavens open and the angels come down to earth: and he quotes with approval a report that angels had actually been seen within the sanctuary at the time that the Eucharistic sacrifice was being offered. The greatest purity, he argues, is therefore required of those who participate in that service, while the priest who celebrates far surpasses in dignity, by virtue of that fact, the High Priest of the old covenant<sup>2</sup>.

<sup>1</sup> *The Church and the Ministry*<sup>4</sup> p. 146. Upon the subject of the priesthood and so-called 'Sacerdotalism' see also Moberly *Ministerial Priesthood*, with its instructive criticism of Lightfoot's essay on 'The Christian Ministry'.

<sup>2</sup> *de sac. iii 4.* It ought, however, to be remembered that ceremonial is not all in all to Chrysostom. He thinks more of the spiritual inwardness of the priestly office: thus we are reminded in reading him of the words of Dr Moberly in regard to the priesthood: 'the formal celebration of the Eucharist may be the very highest of its administrative methods...yet priesthood itself is something more vitally inclusive than any mystery of formal executive privilege': *Ministerial Priesthood* p. 286.

With regard to Chrysostom's doctrine of the Eucharist, there has been much discussion as to whether certain passages in the *de sacerdotio* favour, or do not favour, the doctrine of Transubstantiation. Thus, for example, he says to each of those present at the Eucharist: 'thou seest thy Lord sacrificed, and lying (before thee), and the priest standing over the sacrifice and praying, and all (around) reddened with His precious Blood....He that sits above with the Father is at the same time held in our hands, and suffers Himself to be held and clasped by all who wish<sup>1</sup>'.

Chrysostom taught that there was complete identity, of the consecrated elements with the Body and Blood of Christ. But this language, alike in the passage just quoted and elsewhere, fails to support the doctrine of Transubstantiation, which tries to explain on the basis of mediaeval scholasticism the manner whereby the bread and wine became, upon consecration, the Body and Blood of our Lord. 'When the Fathers asserted,' says Pusey, 'that what is consecrated, and what we receive, are the Body and Blood of Christ, they mean this not in any physical or carnal way, but spiritually, sacramentally, Divinely, mystically, ineffably, through the operation of the Word of Christ and of God the Holy Ghost. But in this meaning they do speak of the objective presence of the Body and Blood of Christ as following upon the consecration<sup>2</sup>'.

The Roman controversialists who cite this passage of Chrysostom, among others, in support of Transubstantiation have been effectively answered by Cosin, Bishop of Durham from 1660 to 1672. 'We deny not,' he says, 'that some things emphatical and even hyperbolical have been said of the Sacrament by Chrysostom, and

<sup>1</sup> *de sac.* iii 4.

<sup>2</sup> *The Presence of Christ in the Holy Eucharist* (1853) pp. 46-7.

some others: and that those things may easily lead unwary men into error. That was the ancient fathers' care, as it is ours still, to instruct the people not to look barely on the outward elements, but in them to eye with their minds the Body and Blood of Christ, and with their hearts lift up to feed on that heavenly meat: for all the benefit of a Sacrament is lost if we look no farther than the elements. Hence it is that those holy men, the better to teach this lesson to their hearers, and move their hearts more efficaciously, spake of the signs as if they had been the thing signified, and, like orators, said many things which will not bear a literal sense, nor a strict *examen*<sup>1</sup>. And Cosin cites the passage quoted above from the *de sacerdotio* as an example of such rhetorical expressions on the subject of the Sacrament.

I am indebted to the kindness of Dr Mason for an illuminating discussion of the actual wording of the passage in question (iii 4). Dr Mason takes, for example, the use of the word *φοινισκομένους*. This, he thinks, probably refers to being sprinkled with the blood, not as I have explained it *ad loc.* But at any rate it does not refer to the colour left upon the lips of the people by the Eucharistic *species*. It is, he remarks, in the same region as the word 'blood,' not in the region of the word 'wine': and is therefore not intended literally. The upholder of Transubstantiation would not say that the 'blood' of Christ literally 'reddens' those who receive. Then if one word in the passage is metaphorical, it is at least

<sup>1</sup> See Cosin *History of Popish Transubstantiation* Book vi ch. 8 (English Translation of 1676); and cp. Schwane *Dogmengeschichte* (Rom. Cath.) vol. ii p. 783 sqq., and (for the sacrifice) p. 816 sqq. In the former passage Schwane gives his account of expressions which go beyond the Roman doctrine of Transubstantiation (e.g. *φοινισκομένους* in iii 4, on which see above). Batiffol's criticism of Schwane (*Études d'histoire et de théologie positive* 2<sup>me</sup> série p. 260 sqq.) is also of importance.

possible to suppose that others also are, e.g. *τεθυμένον καὶ κείμενον, περιπτύξασθαι καὶ περιλαβεῖν.* Finally, Dr Mason points out that Chrysostom's glowing metaphors do not necessarily go any further than (for instance) Wesley's

‘With joy unspeakable we feel  
The Holy Ghost sent down from Heaven:  
The altar streams with sacred blood,  
And all the temple flames with God<sup>1</sup>:’

or George Herbert's

‘At Communion-times, he is in a great confusion, as being not only to receive God, but to break and administer Him<sup>2</sup>.’

‘Neither Herbert nor Wesley held the theory of Transubstantiation; and they had no fear (even after that theory had been formulated) of their words being understood to suppose it.’ Their object was to impress, not to define.

### (c) *Penitence, Confession, and Absolution.*

Penitence, as a system of discipline, had its origin and sanction in the New Testament: and primarily in the promise of Christ to which Chrysostom, as we have seen, makes reference more than once. Several passages in the *de sacerdotio* recognize the need of penitence: but Chrysostom also insists that the priest must study the varying characters of men in order that his discipline may be effective<sup>3</sup>.

<sup>1</sup> *Hymns on the Lord's Supper* lxxxix; probably suggested by this passage of Chrysostom and its application of the story of Elijah.

<sup>2</sup> *Priest to the Temple* chap. xxii. Cp. *The Temple*, poems on *The Priesthood, The Invitation.*

<sup>3</sup> *de sac.* ii 4 (notes) and vi 4 ποικίλον αὐτὸν εἶναι δεῖ κτλ. On Penance see Schwane *Dogmengeschichte* (Rom. Cath.) vol. ii p. 826, and Batifol *Études d'histoire et de théologie positive* 1902.

In regard to confession, Chrysostom taught that it might be made either mediately, to the priest, or immediately to God. Confession to the priest is implied in the *de sacerdotio*<sup>1</sup>, confession to God is alluded to in other writings: for example, the *de incomprehensibili Dei natura*, where he says, ‘I do not bring you before an audience of your fellow-servants, nor do I compel you to reveal your sins to men. Unfold your conscience in the presence of God, shew Him your wounds, and seek relief from Him<sup>2</sup>.’ Thus Chrysostom is not so strong an advocate of auricular Confession as e.g. Cyprian, Basil, or Gregory of Nyssa.

The power of absolution was entrusted to the Church by our Lord. Chrysostom refers to it when, after quoting the words in which Christ conferred the power of the keys, he adds, ‘that which the priests do (have done) below (i.e. on earth), God ratifies above (i.e. in heaven): and the Master confirms the decision of His servants<sup>3</sup>.’ The absolution in the *de sac.* consists (in the case of the unbaptized) in admitting to Baptism: or (in the case of baptized persons who have undergone penance) in readmitting them to Communion.

#### (d) *Persecution of heretics.*

Chrysostom held that heretics ought not to be persecuted on account of their beliefs, but should by gentle

<sup>1</sup> *de sac.* ii 2 *ad fin.* (notes).

<sup>2</sup> *de incomprehensibili D. n.* v 490 οὐδὲ γὰρ εἰς θέατρον σε ἄγω τῶν συνδούλων τῷ σών, οὐδὲ ἐκκαλύψαι τοῖς ἀνθρώποις ἀναγκάζω τὰ ἀμαρτήματα· τὸ συνεῖδης ἀνάπτυξον ἔμπροσθεν τοῦ θεοῦ, καὶ αὐτῷ δεῖξον τὰ τραύματα, καὶ παρ’ αὐτοῦ τὰ φάρμακα αἰτησαι.

<sup>3</sup> *de sac.* iii 5 ἀπέρ ἀν ἐργάσωνται κάτω οἱ λεπεῖς κτλ. (quoted above p. xii n. 5). Chrysostom seems to take for granted the justice of the priestly acts referred to, and does not mean to commit God to a compulsory submission to what may have been an unjust sacerdotal act. See *The Ancient Fathers on the Office and Work of the Priesthood* p. 15 (note).

measures be brought, if possible, to the true faith. This view is expressed by him not only in the present treatise<sup>1</sup>, but also elsewhere<sup>2</sup>. It is somewhat at variance with the practice which he occasionally adopted of employing imperial decrees for the coercion of heretics and pagans<sup>3</sup>.

(e) *The office of the Bishop.*

From the *de sacerdotio* we may derive considerable information with regard to the office of bishop in the fourth century.

Some care is, however, required to distinguish between passages which refer to the bishop, and those which refer to the priest; the same word *ἱερεύς* being commonly employed to denote both<sup>4</sup>. In the following analysis I proceed according to the order in which the topics discussed appear in the article 'Bishop' in the *Dictionary of Christian Antiquities*.

i. *Title.* Besides *ἱερεύς* we find ὁ προστάτης<sup>5</sup>, ὁ ἐπίσκοπος<sup>6</sup>, ὁ πατήρ<sup>7</sup>; besides periphrases such as ὁ τὴν ἐπισκοπὴν λαχών<sup>8</sup>.

ii. *Electors.* We hear much of those who elected Chrysostom and Basil to the office which Chrysostom declined to fill. The electors, who are described some-

<sup>1</sup> *de sac.* ii 4: cp. Creighton *Hulsean Lectures* (on Persecution and Toleration) 1894.

<sup>2</sup> *de anathemate* 696 Α τὰ γὰρ αἱρετικὰ δόγματα...ἀναθεματίζειν χρὴ, καὶ τὰ δοσεβῆ δόγματα ἀλέγχειν, πᾶσαν δὲ φειδῶ ἀνθρώπων ποιεῖσθαι, καὶ εὐχεσθαι ὑπὲρ τῆς αὐτῶν σωτηρίας.

<sup>3</sup> Theodoret, *H. E.* v 29, 31: see also Puech *St Jean Chrysostome* p. 103. We may compare the tone adopted in iv 4 οἱ τὴν Σαβελλίου μανθίμενοι μανταρ, καὶ οἱ τὰ Ἀρετον λυττῶντες κτλ.

<sup>4</sup> See note on τῆς λεπωσίνης i 3. In Chrysostom's tenth homily on

<sup>1</sup> Tim. iii (598 E) ἐπίσκοπος is used, and ambiguity is thus avoided.

<sup>5</sup> iii 16. We also have ὁ προστάτως iii 6 (note).

<sup>6</sup> iii 15, 17.

<sup>7</sup> iii 17, 17.

<sup>8</sup> iii 15 (note), vi 8.

times as ‘the fathers<sup>1</sup>’ sometimes as those ‘who select’ or ‘who raise to honour<sup>2</sup>’ consisted probably of the metropolitan and the comprovincial bishops, in whom the choice was vested by the Council of Laodicea in 365. This Council, by denying the laity a voice in this matter, took the first step towards the ultimate practical extinction of really popular elections.

iii. *Conditions of eligibility.* (a) *Status.* It was laid down by the tenth canon of the Council of Sardica (343) that no one should become a bishop *per saltum*, but should previously go through the several offices of reader, deacon, and priest. At the time when it was proposed to make Chrysostom a bishop he was merely a reader (*ἀναγνώστης*). A similar exceptional case is mentioned by St Augustine (*Ep. cxlii*). Instances of deacons being made bishops are more common.

(β) *Age.* The Council of Neo-Caesarea (314) insisted that no one should be appointed bishop until he was at least 30 years of age. Special merits, however, and the precedent of Timothy, repeatedly set aside this rule in practice. Chrysostom, even if we put the year of his birth as early as 344, was not more than 29 at the time of the proposed consecration (373).

iv. *Ordainers.* Chrysostom seems to speak of Basil being consecrated by one bishop only<sup>3</sup>. Inasmuch, however, as the rule in the East and elsewhere required consecration by not less than three bishops, we may suppose that the one bishop mentioned in this con-

<sup>1</sup> ι 3 εἰξει τῇ τῶν πατέρων κρίσει. For the word *πατήρ* used to designate the bishop see above.

<sup>2</sup> ii 7 τῶν ἐλομένων, i 4 (perf.) τοὺς τετιμηκότας.

<sup>3</sup> ι 3 τοῦ μέλλοντος ἡμᾶς χειροτονήσειν ἐλθόντος.

nexion is the metropolitan: with him, in all probability, were associated some of the comprovincial bishops.

v. *Place of Ordination.* The consecration of Basil took place in Antioch<sup>1</sup>. From this we may infer that Basil's see lay within the province which had as its metropolitan the Bishop of Antioch: for at this time the metropolitan see of a province was usually the place of ordination of bishops whose sees fell within that province. This has a bearing on the question which is discussed in § 5 as to the identity of the Basil of the *de sacerdotio*.

vi. *Removal by resignation.* Chrysostom argues in favour of voluntary resignation of his see by any bishop who is conscious of serious guilt<sup>2</sup>. Examples of resignation are not wanting: for example, Gregory of Nazianzus, when archbishop of Constantinople, voluntarily resigned with the consent of the Council of Constantinople: so also Meletius, when Bishop of Sebaste in Armenia. At the same time the feeling of the Church ran strongly against resignation, as being tantamount to giving up work for Christ<sup>3</sup>.

vii. *Removal by deposition.* This is contemplated as an alternative to voluntary resignation in the passage just quoted from the *de sacerdotio*. The grounds on which deposition is based in this passage seem to be those general irregularities which affected all clergy, and therefore inclusively bishops also: we may note that the 58th Apostolic Canon deposes for negligence

<sup>1</sup> The home of Basil was (at this time, at least) in Antioch: and the bishop came thither for the ordination (cp. Ἐλόννος in the previous note).

<sup>2</sup> *de sac.* iii 10 ἐχρῆν δὲ...μὴ πειμένειν τὰς ἔτέρων κρίσεις, εἰ ποτε συμβαῖη καθαίρεσιν Ικανὸν ἐργάσασθαι ἀμάρτημα, ἀλλὰ προλαβόντα ἐκβάλλειν ἑαυτὸν τῆς ἀρχῆς.

<sup>3</sup> DCA 'Bishop' i 227.

in pastoral care. The special offences for which bishops, as such, might be deposed from their office do not seem to be in question<sup>1</sup>.

viii. *The duties of a bishop.* Those which call for notice in connexion with the *de sacerdotio* are the duty of preaching, the administration of discipline, the management of Church property, Church patronage, arbitration of lawsuits, and protection of the widows and virgins of the Church. The references given will enable Chrysostom's statements on these various subjects to be studied in detail. I will sum up these statements briefly.

(α) The bishop, according to Chrysostom, ought, if possible, to be a good preacher<sup>2</sup>: and whether he be so or not, he must take pains with the preparation of his sermons. The high standard which he sets, and which he followed in his own practice both at Antioch (as presbyter) and at Constantinople, is in accordance with the duty of teaching, upon which he lays so much stress<sup>3</sup>.

(β) In the administration of discipline the bishop took the lead, the presbyters holding a subordinate place under him, and forming his Council. The bishop, however, was the chief and ordinarily the sole judge in the first instance in cases of excommunication: and this is borne out by the *de sacerdotio*<sup>4</sup>, apart from a mass of other evidence.

(γ) The income and offerings of the Church, and its alms, were in the first instance under the disposition of

<sup>1</sup> *DCA* i 228.

<sup>2</sup> See book v *passim*.

<sup>3</sup> *DCA* i 231.

<sup>4</sup> This is assumed in *de sac.* ii 4, for instance: cp. iii 18 τι ἀν της λέγοις τὰς λύπας ἃς ὑπομένουσιν ἡγεταὶ ἀν δέη τινὰ τοῦ τῆς ἐκκλησίας περικύψαι πληρώματος;

the bishop, to be dispensed either by himself or by his proper officers : with, however, the general sanction of his presbyters. But the Council of Antioch (A.D. 341) forbids the bishop to deal with Church revenues without the consent of the presbyters or deacons: and orders him to render an account of those revenues to the provincial synod. Chrysostom dwells upon the necessity of taking precautions against a possible charge of misappropriation of the funds of the Church: and his own later experience illustrates the importance of the advice<sup>1</sup>.

(δ) The right of Church patronage was vested in the bishop. He, as a rule, collated to the benefices within his diocese, conferring, by ordination to a particular 'title,' the spiritual jurisdiction which drew with it the temporal endowments.

In filling up the various ecclesiastical offices which fell vacant the bishop was assisted by the body of presbyters acting collectively. According to Chrysostom the appointments to these offices were made at the 'public festivals': and often caused acute dissension between the bishop and the presbyters<sup>2</sup>.

(ε) The bishop became a judge or arbitrator in secular causes between Christians: but only by the consent of both parties, and by an authority voluntarily conceded to him. This judicial authority, which attached to the bishop as a matter of Christian feeling, became gradually an authority recognized and enlarged by State law. Chrysostom tells us that it imposed a heavy burden upon the bishop, and exposed him to unpopularity with disappointed claimants<sup>3</sup>.

<sup>1</sup> *de sac.* vi 9 (notes).

<sup>2</sup> *de sac.* iii 15 (notes).

<sup>3</sup> *de sac.* iii 18 (notes).

(ζ) The office of protecting all that were distressed and helpless was assigned to bishops. Among these were included widows, virgins, minors, orphans, prisoners. Chrysostom describes at length the difficulties and anxieties entailed by the protection of widows<sup>1</sup> and virgins<sup>2</sup> in particular.

(η) Finally, various other details of the bishop's duties may be briefly alluded to: thus he was expected to shew hospitality to strangers. The virtue of hospitality is strongly inculcated in the New Testament, and was practised most liberally by the early Christians. Presbyters, and afterwards bishops, were specially expected to excel in this respect. Thus Chrysostom praises Flavian, bishop of Antioch, for keeping open house for the benefit of strangers and travellers, whom he entertained so generously that it might be doubted whether his house was the travellers' home instead of the bishop's<sup>3</sup>.

The bishop was also expected to visit not only the sick, but also those who merely desired to gratify their own self-importance by entertaining him. The description of the ordeal which he often had to face in such houses is vivid, and not without a touch of humour. Every trifling action on his part is carefully scrutinized: men scan his countenance, striving to read his thoughts: the very 'quality of his laugh' does not escape notice, and if he bestows too genial a smile upon anyone it is likely to provoke resentment in someone else<sup>4</sup>.

Nowhere, probably, have the responsibilities of the Episcopal office been more fully set forth than in the

<sup>1</sup> *de sac.* iii 16 (notes).

<sup>2</sup> *de sac.* iii 17 (notes).

<sup>3</sup> *DCA* i 785, alluding to *in Genesim* i 4.

<sup>4</sup> *de sac.* iii 18 ἡδη δὲ καὶ βλέμματος εὐθύνας ὑπέχουσιν κτλ.

present treatise: yet no one, on the other hand, has described with greater eloquence than Chrysostom the privileges of that office, and the opportunities for good afforded to him who holds it.

### § 3. OTHER ANCIENT TREATISES ON PASTORAL THEOLOGY<sup>1</sup>.

The *de sacerdotio* may be considered the most celebrated treatise, at least of those written in ancient times, on the subject of the priestly office and priestly duties. But Chrysostom is by no means alone in dealing with this subject. ‘The majority of the Fathers,’ as Dr Swete has said, ‘were not only writers and preachers, but diligent and experienced guides of souls<sup>2</sup>.’ Thus Cyprian, Ambrose, Basil, Theodoret all have contributed to that body of *Pastoralia* which has, in recent years especially, done much to stimulate and encourage the pastoral activities of men placed in the midst of a civilisation very different from that for which those Fathers wrote.

The set treatises, nevertheless, on the pastoral life are not numerous. The most noteworthy are the *de fuga* of Gregory of Nazianzus, the *de officiis ministrorum* of St Ambrose, St Jerome’s letter to Nepotianus, the *regula pastoralis* of Gregory the Great, and the *de moribus et officio episcoporum* of St Bernard.

I. The second oration of Gregory of Nazianzus, named *de fuga* from the fact that it was written to explain his reasons for voluntarily withdrawing from the priest-

<sup>1</sup> The most important passages from patristic writers on the subject of the priesthood have been collected in a work styled ‘*The Ancient Fathers on the Office and Work of the Priesthood*’: London, Skeffington and Son, 1891, which is an English translation of a portion of a work ‘*du sacerdoce*’: Paris, Vivés, 1857.

<sup>2</sup> Swete *Patristic Study* (Longmans) p. 178.

hood (in 362), though he afterwards returned to his duties, has long been regarded as closely akin to the *de sacerdotio*: for Gregory takes the opportunity of describing the importance and the responsibilities of the priestly office from the same point of view as that which we find in Chrysostom. An examination of the *de sacerdotio* and the *de fuga* side by side shews many close parallels and resemblances both of subject-matter and of phraseology which can scarcely be entirely due to accident. Thus the topic of voluntary retirement<sup>1</sup> is handled in both of these works in the same way: in both we find a list of the chief heresies<sup>2</sup> prevailing in the fourth century: in both the suggestion that ill-regulated violence against any given heresy may drive us into a heresy of opposite tendency<sup>3</sup>: in both a long and elaborate encomium upon the character and work of St Paul<sup>4</sup>.

The *de fuga* dates from 362; and the *de sacerdotio* (as we have seen) is about a quarter of a century later. The question of an indebtedness of the later to the earlier work cannot, perhaps, be definitely decided: but it seems at any rate probable that Chrysostom was acquainted with the *de fuga*<sup>5</sup>. He probably knew of and sympathized with the action of Gregory of Nazianzus in resigning his see in 381, a few years before the *de sacerdotio* was written: and, if so, this sympathy may have turned his thoughts towards the work in which Gregory had defended in theory the action which in 362 he did not finally carry out, but which he did effectually carry out by his resignation in 381.

<sup>1</sup> Greg. Naz. xxxv 407 sqq. (Migne): cp. *de sac.* iii 10.

<sup>2</sup> Greg. Naz. xxxv 444: cp. *de sac.* iv 4.

<sup>3</sup> Greg. Naz. xxxv 446: cp. *de sac.* iv 4.

<sup>4</sup> Greg. Naz. xxxv 461—468: cp. *de sac.* iv 6.

<sup>5</sup> Migne (xxxv 406) asserts that both the *de sacerdotio* and the *regula pastoralis* (see below) are a mere expansion of the *de fuga*.

2. The *de officiis ministrorum* of St Ambrose, in three books (date about 391), is a manual of Christian ethics which derives great importance from the noble character, wide experience, and statesmanlike views of its author. The form of the treatise is suggested by Cicero's *de officiis*, to which it presents an interesting and instructive contrast.

Resemblances to Chrysostom have been detected in a work *de dignitate sacerdotali*, attributed to St Ambrose<sup>1</sup>. This work, however, is spurious and of late date.

3. St Jerome's letter to Nepotianus (*Ep.* lii : date 394) contains an interesting discussion of the duties of the presbyters and monks of that time.

4. The *regula* (or *cura*) *pastoralis*<sup>2</sup> of Gregory the Great (Bishop of Rome 590 to 604) was written by him for the instruction of his clergy, and is of special interest to Englishmen because King Alfred thought so highly of it that he himself translated it for the use of the English clergy of his time. The original work, which at one time was given to every bishop at his consecration, resembles the *de sacerdotio* in the emphasis which it lays upon the necessity of the study of individual temperaments by the priest, and the value of a knowledge of human nature<sup>3</sup>.

5. St Bernard of Clairvaux, who died 1153, wrote a work entitled *de moribus et officio episcoporum*, which he addressed to Henry, Archbishop of Sens. The *de consideratione* also presents many points of resemblance to the work of Chrysostom.

<sup>1</sup> See Bengel's notes to his edition of the *de sac.* (*passim*).

<sup>2</sup> It has been edited (with an English translation) by H. R. Bramley (Parker, Oxford) : and translated by Dr Barmby in the *Nicene and Post-Nicene Fathers*.

<sup>3</sup> See notes on *de sac.* ii 4.

#### § 4. THE STYLE OF THE *DE SACERDOTIO*<sup>1</sup>.

The treatise is cast in the form of a dialogue (on the model of those of Plato) between Chrysostom and Basil: but Chrysostom has by far the larger share allotted to him, and in the later books Basil is for the most part a mere listener.

The style of the *de sacerdotio* is highly elaborated, and bears clear traces of the care which Chrysostom took with its composition. Its long and often complicated periods are constructed on the basis of the rules of Greek rhetoric. One sentence may be cited at length in illustration of this: *καθάπερ γὰρ οἱ σωμάτων ἐρῶντες, ἔως μὲν ἀν πλησίον εἶναι τῶν ἐρωμένων ἔξῃ, χαλεπωτέραν τοῦ πάθους τὴν βάσανον ἔχουσιν, ὅταν δὲ ὡς πορρωτάτῳ τῶν ποθουμένων ἑαυτοὺς ἀπαγάγωσι, καὶ τὴν μανίαν ἀπῆλασαν· οὕτω καὶ τοῖς ταύτης ἐπιθυμοῦσι τῆς ἀρχῆς, ὅταν μὲν πλησίον αὐτῆς γένωνται, ἀφόρητον γίγνεται τὸ κακὸν, ὅταν δὲ ἀπελπίσωσι, καὶ τὴν ἐπιθυμίαν μετὰ τῆς προσδοκίας ἔσβεσαν*<sup>2</sup>. In this sentence we have as careful a use of *παρίσωσις* and *παρομοίωσις* as in Isocrates himself.

Other traces of the influence of the rhetorical training of Chrysostom upon his writings may be seen in the repetition of words for the sake of emphasis, and in the use of two almost synonymous words to express a single idea<sup>3</sup>.

<sup>1</sup> In this and the next section I am largely indebted to a dissertation ‘*de Joannis Chrysostomi dialogo qui inscribitur περὶ λεπωσίνης*’ by A. Cognet: Paris, 1900.

<sup>2</sup> *de sac.* iii 11 (quoted by Cognet *l.c.* p. 75). Libanius, his teacher, confessed that Chrysostom would have deserved to succeed him as head of his school of rhetoric had he not been stolen away by the Christians: Gibbon ch. xxxii.

<sup>3</sup> See note on *μάτην καὶ εἰκῆ* i 2.

The frequent use of similes and metaphors is characteristic of the Syrian school: and no one employs them more frequently than Chrysostom<sup>1</sup>.

The vocabulary of the *de sacerdotio* contains, as befits the elevation of the subject and style, certain words which are more frequent in poetry than in prose<sup>2</sup>. Here again we are reminded of Plato.

The treatise contains several references, which are here collected, to classical authors.

(a) Homer is once alluded to<sup>3</sup> (but not by name): and once a phrase is borrowed from him<sup>4</sup>. In a third passage it is possible that Chrysostom imitates a Homeric simile<sup>5</sup>.

(b) Sophocles may possibly be referred to in one passage<sup>6</sup>: but this is uncertain.

(c) Euripides almost certainly suggests to Chrysostom a sentiment on the subject of invalids<sup>7</sup>.

(d) Aristophanes seems to be imitated in one passage<sup>8</sup>. There is some reason to believe that Chrysostom was fond of reading Aristophanes<sup>9</sup>, who probably at-

<sup>1</sup> Cognet *I.c.* p. 69. The similes in vi 12 are probably too elaborate and highly coloured for the taste of most modern readers.

<sup>2</sup> e.g. καλαῦροψ, σκύπελος, περίδακρυς, ἀγνὸς, αἰνιγμός: Cognet p. 68.

<sup>3</sup> *de sac.* iii 9 (*σκύπελον*) δν οι μυθοποιοι τερατεύονται: cp. *Od.* xii 73.

<sup>4</sup> διώκων δικήητα (vi 10): cp. *Il.* xvii 75.

<sup>5</sup> vi 12 καὶ ἀντιλαμπέτω μὲν ἡλιψ τῶν δπλων δ χαλκός: cp. *Il.* xxii 135 (Cognet p. 69).

<sup>6</sup> iv 4 τῷ οἰκεῖῳ ξίφει περιπαρεῖς, possibly an allusion to Soph. *Aias*.

<sup>7</sup> iii 16 δυσάρεστον γὰρ οι νοσοῦντες: cp. Eur. *Or.* 226.

<sup>8</sup> vi 12 εὐσωματῆ καὶ σφριγῆ: cp. Ar. *Nub.* 797.

<sup>9</sup> Milton's *Areopagitica* (Ed. Cotterill, Macmillan) p. 6: ' holy Chrysostom, as is reported, nightly studied...the same author, and had the art to cleanse a scurrilous vehemence into the style of a rousing sermon.' For the source of this statement see the Editor's note.

tracted him by his vivacity, exuberance, and literary sense, however great the difference between them in other respects.

(e) Isocrates, Demosthenes, Thucydides, and Plato are mentioned by name in one passage<sup>1</sup> as being, each in his own way, masters of prose style.

(f) Vergil seems to be echoed in one passage<sup>2</sup>, probably unconsciously.

### § 5. THE IDENTITY OF THE BASIL OF THE *DE SACERDOTIO*.

The following historical personages have been identified with the Basil of the dialogue. I put first the view which seems to me most probable.

(1) The Basil who became Bishop of Raphanea, a town in Syria not far from Antioch. This suits the conclusion of the dialogue where Chrysostom promises to visit his friend from time to time. In this there would be no difficulty if one was at Antioch, the other at Raphanea. We find a Basil bishop of Raphanea present at the Synod of Constantinople in 381, eight years after the probable date of the consecration of the Basil of the *de sacerdotio*.

This is the view which seems to have gained general acceptance. It is adopted, for instance, by Fronto Ducaeus, Baronius, Tillemont, Montfaucon, Bardenhewer.

<sup>1</sup> iv γέγω δὲ εἰ μὲν τὴν λειτηταῖσακράτους ἀπήγουν κτλ. (see note). For Demosthenes see also notes on pp. 26, 1 and 69, 3: for Plato, note on p. 17, 2.

<sup>2</sup> iv 6 τὸς γὰρ τόπος τῆς οἰκουμένης...τοῦ δικαίου τοὺς ἀθλους ἡγυνότσεν; cp. Verg. *Aen.* i. 459.

(2) Basil the Great, bishop of Caesarea in Cappadocia. This view is thought to gain support from a passage in the historian Socrates: but Socrates' words, rightly considered, merely prove that Chrysostom was intimate with Basil of Caesarea: they have no reference to the *de sacerdotio*. The great Basil, who was born in 331 (according to others in 327), was at least 13 years older than Chrysostom, and therefore could scarcely have been (as the Basil of the dialogue certainly was) Chrysostom's fellowstudent. Moreover the consecration of Basil as bishop of Caesarea would naturally take place at Caesarea, not at Antioch; and if, as seems certain, the *de sacerdotio* was written after 380, it would scarcely have been possible for Chrysostom to exclude all reference to Basil's noteworthy episcopate at Caesarea (370–379) had the Basil of the dialogue and Basil the Great been identical.

(3) Basil, bishop of Seleucia, who took a leading part in the Council of Constantinople (held 448), in which Eutyches was condemned. This view was held by Photius<sup>1</sup>, who comments on the similarity which he discerned between the writings of Chrysostom and those of Basil of Seleucia. But this Basil, who was alive in 458, cannot possibly have been in his youth a comrade of Chrysostom, who was much senior to him.

(4) Maximus, bishop of Mopsuestia, who was according to Socrates induced by Chrysostom to abandon a career of worldly ambition. No reason, however, has been given for the change of name from Maximus to Basilius. It is clear from the dialogue itself that the

<sup>1</sup> *Bibl. cxlviii πολλὰ γὰρ ἔχη τῶν ἑκείνου (Χρυσοστόμου) λόγων καὶ νοημάτων, καὶ μάλιστα τῶν κατὰ τὴν θελαν γραφῆν, ἐν τοῖς τοῦ Βασιλεὸς λόγοις ἐπιφανεῖται, ὡς ἀν ἀπὸ τῆς αὐτῆς πηγῆς τῶν μαθημάτων ἀρυσαμένων ἀμφώ τὰ πρόσφορα.*

circumstances in which Chrysostom deceived his friend were widely known and had been freely canvassed: and the change of name would have been quite purposeless. The distance between Antioch and Mopsuestia (in Cilicia) is another argument against this view, which has indeed nothing to recommend it.

(5) It has also been held that the character, and therefore the name, of Basil is a pure figment of Chrysostom's imagination. It is surely beyond question that the episode on which the *de sacerdotio* is based is an historical one, not merely invented: and so it has been taken by an overwhelming majority of those who have written on the subject.

## § 6. HISTORY OF THE TEXT<sup>1</sup>.

### I. *List of the most important Editions.*

I. The *de sacerdotio* was printed separately long before the appearance of the first complete edition of the works of Chrysostom in the original Greek. In 1525 the *editio princeps* of the *de sac.*<sup>2</sup> was issued from the printing press of Froeben, at Basle. It contained the Greek text, with a prefatory letter addressed by Erasmus to Wilibald Pirkheimer, the learned humanist

<sup>1</sup> See F. W. Lomler *Joannis Chrysostomi opera praestantissima Graece et Latine* (Rudolstadt, 1837) Tom. i pars i (no further portion of this work was ever issued): the introduction contains a useful list of early editions of the *de sacerdotio*. Bardenhewer *Patrologie*<sup>2</sup> p. 302, Hoffmann *Lexicon Bibliographicum* ii 544 sqq., Fabricius-Harles *Bibl. Gr.* (Hamburg, 1802) viii 454—583, should also be consulted.

<sup>2</sup> The title of the book is *Quod multae quidem dignitatis, sed difficile sit, episcopum agere—dialogi sex: Graece.*

of Nürnberg, and the host, friend, and adviser of almost all the scholars of Germany<sup>1</sup>.

The text of this edition is admirable from a typographical point of view. It has, however, no critical value.

2. The next edition is equally void of critical importance. In 1529 the publisher Rutgers Rescius brought out, at Louvain, a text of the *de sacerdotio*, of which the editor was Nicolas Clenard<sup>2</sup>.

3. In the two editions just named no mention is made of the manuscripts on which the text is based. In 1599 a step in advance was made, when David Hoeschel published an edition of the *de sacerdotio*<sup>3</sup> based on the readings of certain specified manuscripts: viz. the Palatinus (in the Palatine library at Heidelberg), the Augustanus (in the library at Augsburg), the Coloniensis (at Cologne), and others of less importance. Hoeschel regarded the Palatinus and the Augustanus as especially valuable: the former of these seems to have disappeared, a fate which will not appear remarkable to those who remember the vicissitudes of the Palatine library in the Thirty Years' war. The Augustanus is now in the Hof- und Staatsbibliothek at Munich.

Hoeschel's preface is addressed to 'Albertus a Steten, Reipublicae August. Consul,' and from it we learn the

<sup>1</sup> On Pirkheimer see Bp Creighton, *History of the Papacy* (ed. of 1903) vol. vi pp. 18, 19.

<sup>2</sup> *Quod multae quidem dignitatis, sed difficile sit episcopum agere: a Nicolao Clenardo. Graece. Lovanii per Rutgers Rescium.*

<sup>3</sup> *S. Joannis Chrysostomi de sacerdotio libri VI. Graece et Latine. DCC amplius locis emendati aucti illustrati ope librorum MSS ex bibliothecis Palatina et Augustana. opera Davidis Hoeschelii. Augustae Vindelicorum [i.e. Augsburg] 1599.* A life of Chrysostom occupies pp. 483—499, and notes on text pp. 500—539 of this work.

principles by which the editor was guided in the formation of his text. He states that he made a careful collation of the Palatinus and Augustanus, removing their errors, filling up their *lacunae*<sup>1</sup>, and appending an *apparatus criticus* which he had compiled from the readings of these manuscripts.

There is no copy of Hoeschel's edition in the British Museum; and I have been unable to obtain one from any other source. However, through the kindness of my friend Mr Vincent Benson, scholar of New College, Oxford, I have secured a transcript of the most important of the critical notes, and I am satisfied that nothing of importance has escaped his attention and acumen.

The chief value of Hoeschel's edition lies not in the text, which seems to contain little to justify the somewhat confident statement on the title-page (see previous page, footnote 3), but in the marginal readings, derived from the manuscripts above mentioned. It should, however, be added that many of these *marginalia* are of little or no value, and that Hoeschel seems to have made no attempt to estimate the relative importance of his two best manuscripts.

4. After Hoeschel no *separate* edition of the *de sacerdotio* appeared for more than a century. But in 1610, eleven years after the publication of Hoeschel's book, there appeared the first volume of the great edition in Greek of the complete works of Chrysostom by Sir Henry Savile<sup>2</sup>. This work has justly earned for Savile a reputation as one of the most eminent Greek

<sup>1</sup> '(libros) diligenter contuli, errata sustuli, lacunas explevi, lectionis varietatem annotavi.'

<sup>2</sup> Τοῦ ἐάνγειος πατρὸς ἡμῶν ἸΩΑΝΝΟΥ Ἀρχιεπισκόπου Κωνσταντίνουπόλεως τοῦ ΧΡΤΣΟΣΤΟΜΟΤ τῶν εὐρισκομένων Τόμος πρώτος κτλ. δὶ' ἐπιμελεῖας καὶ ἀναλωμάτῳ ΕΠΡΙΚΟΤ τοῦ ΣΑΒΙΛΙΟΤ ἐκ παλαιῶν ἀντιγράφων ἐκδοθεῖς. Etonae 1612 etc.

scholars that this country has produced ; and in many respects it exhibits a scientific conception of the duties of an editor which it would be difficult to parallel until quite recent times. Savile spared neither labour nor expense to make his edition perfect. He gave occupation to a whole army of scribes, whom he engaged to copy the manuscripts of Chrysostom in the various libraries of Europe. He was assisted by many eminent scholars: e.g. Jacques de Thou, Andreas Schottus, Isaac Casaubon, Janus Gruter, David Hoeschel: and the influence of James I, whose interest in theological studies is well known, was exerted to enlist the active co-operation of foreign princes and English ambassadors on behalf of Savile's enterprise. Every precaution was taken by both editor and printer—John Norton, the king's printer—to ensure accuracy. The preparation of the edition is said to have cost Savile £8000: and, as a result, this sumptuous undertaking has been called by Hallam, not unreasonably, the first work of learning on a great scale published in England<sup>1</sup>.

Savile tells us that as the basis of his own text of the *de sacerdotio* he used that of Hoeschel: but had corrected it with the aid of two manuscripts at Oxford, one in the library of Corpus Christi College, the other in that of New College. The amount of new material that he utilized in the case of this treatise was thus comparatively small: but his extensive knowledge of patristic Greek, and his sound judgment, helped him no less in the *de sacerdotio* than in other portions of his edition. His text is one of the most trustworthy that has appeared: and I have never differed from him without hesitation.

<sup>1</sup> See the article on Sir Henry Savile in the *Dictionary of National Biography*.

At the end of the eighth and concluding volume of Savile's edition there are Latin notes, both critical and explanatory, on the *de sac.* They are by the editor and certain of his English friends—John Boys, Canon of Ely, Richard Montagu, and others.

5. While in England the edition just described was being passed through the press, the French Jesuit Fronto Ducaeus (Fronton du Duc) was engaged in Paris on a similar task. His edition<sup>1</sup>, which included a Latin translation of the Greek original, was left unfinished at Fronto's early death: but was completed in six volumes by Federicus and Claudius Morellus. In 1636 an edition in twelve volumes was published, and this was reprinted at Frankfurt (1697), Mainz (1702), and again at Frankfurt (1723).

Variant readings and notes, in Latin, are to be found at the end of volumes 1, 4, and 6 of the original edition. The Latin translation, which was by Fronto himself, was based on that of Germanus Brixius (1534). According to Fuller, in his *Worthies of England*, the Latin text was derived from proof-sheets of Savile's work, which had been secured by fraud. But though Savile's text seems to have been employed, there is no evidence that it was fraudulently obtained<sup>2</sup>.

<sup>1</sup> The title of the fourth volume is: *S. patris nostri Joannis Chrysostomi Archiepiscopi Constantinopolitani de sacerdotio libri VI etc. nunc primum Graece et Latine coniunctim editi*—[edidit] Fronto Ducaeus, Societatis Jesu Theologus—*Lutetiae Parisiorum apud Claudiom Morellum 1614.* See Seltmann p. xii: the number of this volume, according to Seltmann, was given as X in his copy; this must be a mere misprint, for there was no tenth volume of the work until 1636.

<sup>2</sup> See the article on Sir Henry Savile in the *Dictionary of National Biography*. But it would rather appear from Fuller's words that it was the Greek text of Savile that was thus used by Fronto. ‘The papists in Paris had their emissaries in England, who surreptitiously procured this knight's [Savile's] learned labours and sent them over weekly by the post into

For the text of the *de sacerdotio*, Fronto used the Augustanus of Hoeschel, adding readings from two 'Regii libri': of these one was bought by Francis I (this is styled by Fronto 'F'): the other was bought by Henry II (Fronto styles this MS. 'H'). He also had before him 'membranae nobilissimi viri Fr. Olivarii' ('O'): and the *vetus interpretatio*, which he consulted in the edition published at Paris in 1524 by Petrus Gromorsus. The *editio princeps* to which Fronto refers is not that of 1525, but the Louvain edition of 1529, which he usually cites as L or Lo.

6. In the year 1710 John Hughes, Fellow of Jesus College, Cambridge, brought out an edition of the *de sacerdotio*, '*typis academicis, impensis Edm. Jeffery*<sup>1</sup>'. The book contains the Greek text of the treatise, with Latin translation. Prefixed to the text are valuable dissertations on the Christian priesthood: also a life of Chrysostom taken from Cave's *historia litteraria*, which had in turn been borrowed from the life by Savile included in his edition of the works of Chrysostom. Notes, chiefly of a critical character, conclude Hughes' work.

In the first few sentences of these notes Hughes explains the principle in accordance with which he had prepared his text; he followed, he tells us, Savile's

France.... Then Fronto Ducaeus...caused them to be printed there with implicit faith and blind obedience...only joining thereunto a Latin translation and some other inconsiderable additions': cp. J. G. Scheidt *de optimis Chrysostomi editionibus* (Dissert.) Wittenberg p. 35.

<sup>1</sup> Jeffery was a bookseller. The title of this edition is: *S. Joannis Chrysostomi Archiepiscopi Constantinopolitani de sacerdotio libri VI, Graece et Latine: accessere dissertationes quaedam prooemiales de dignitate sacerdotali, item S. Chrysostomi vita e celeberrimi Cavii historia litteraria desumpta. Editionem adornavit, praefationemque adiecit Joannes Hughes A.M., Collegii Jesu apud Cantabrigiensis socius. Cantabrigiae...1710.*

edition, as being the best of all: but in a few passages he had adopted the readings of Hoeschel and Fronto. Occasionally he had differed from all three editors, and had used for the correction of the text the manuscript evidence accumulated by Fronto. Hughes' text is in no respect better than those of his predecessors: but in his notes he often advocates the true reading, and supports his views with considerable learning and judgment.

7. It is convenient to reckon as an independent edition that of S. Thirlby, which appeared in Cambridge in 1712: but this does not profess to be more than a second edition of Hughes' work, upon which Hughes himself was engaged at the time of his death. Besides the *de sacerdotio*, however, Thirlby's edition of Hughes contained the *oratio apologetica de fuga* of Gregory of Nazianzus, the subject of this oration being, as we have seen, closely akin to that of Chrysostom's treatise on the priesthood<sup>1</sup>.

As regards the text, Thirlby tells us that the first two books, and part of the third, of the *de sacerdotio* remained unchanged. He had, however, taken steps, by a fresh collation of manuscripts—these manuscripts are not specified—to ensure greater correctness in the text of the remaining portion of the work.

<sup>1</sup> The title of Thirlby's edition is: *S. Joannis Chrysostomi de sacerdotio libri VI. Graece et Latine: quibus dissertationes quasdam praemisit contra librum falso inscriptum 'Ecclesiae Christianae Iura Vindictata,' notasque adiecit Joannes Hughes A.M., Collegii Jesu Cantabr. Socius.—Editio altera, priore illa emendatior et auctior: accessit S. Gregorii Nazianzeni eiusdem sedis Archiepiscopi de eodem argumento conscripta oratio apologetica. Opera S. Thirlby A.B., eiusdem Collegii alumni. Cantabrigiae, typis academicis, impensis Edm. Jeffery, Bibliopolae Cantabr. MDCCXII.*

8. We now come to that which is generally regarded as the standard edition of Chrysostom. I refer to the edition by Dom Bernard de Montfaucon<sup>1</sup>, a Benedictine monk of the order of St Maur. From 1718 to 1738 Montfaucon was engaged on this work: and considering his advanced age (eighty-three) at the time when it was completed it certainly bears testimony to his indefatigable activity. There is no doubt that Montfaucon was energetic in the collection of new material: and a number of homilies by Chrysostom were for the first time published in his edition. His prefatory remarks prefixed to each treatise, and the life of Chrysostom with the *diatribae*, or dissertations, in his concluding volume, although of a somewhat unmethodical character, are nevertheless very valuable. It is, however, impossible to be satisfied with the way in which he has dealt with the problems of textual criticism.

For a long time scholars have been aware of the unsatisfactory nature of the critical side of Montfaucon's otherwise useful edition: and I am thus relieved from the necessity of demonstrating its inadequacy in regard to the text of the *de sacerdotio* in particular. I need only refer to the clear and convincing proof of Montfaucon's remissness given by Dr F. Field, one of the most eminent editors of Chrysostom, in his edition of the Homilies on St Matthew<sup>2</sup>: and with this statement I entirely

<sup>1</sup> It seems hardly worth while to give the long and rather pretentious title of this work, which, thanks to reprints, may be found in most libraries.

<sup>2</sup> See Field's ed. of *Homm. in Matt.* (Cambridge 1839) *Praefatio* pp. xiii sqq.: thus (p. xiv) “‘codices non modo non contulit bonus monachus, sed interdum ne inspexit quidem...’ ne unum quidem (codicem) nominatim appellat, sed ‘unum,’ ‘duo,’ ‘alios,’ hoc vel illud legere monens, umbris ac simulacris lectorem ludit” etc. For illustrations of the unsatisfactory nature of Montfaucon's *apparatus* to the *de sac.*, see *Journal of Theol. Studies*, July 1906, p. 588.

associate myself so far as concerns the present treatise. Montfaucon's reports of MS. readings are extremely meagre: he never refers to a MS by a designation which would enable us to identify it, but tells us vaguely that a given reading has the support of 'two,' 'three,' or more MSS.: his statements with regard to readings, where I have been able to test them (and nearly all of the MSS. he used for the *de sac.* have been in my hands), I have found inaccurate, often seriously so. Furthermore, while recording mere mistakes of spelling, of little or no significance, he omits points of real importance. The language and style of Chrysostom he had not sufficiently mastered, so that he is often led to prefer an inferior reading. In short, the critical part of Montfaucon's edition is that which it is least possible to praise.

The MSS. which Montfaucon claims to have consulted for the text of the *de sac.* are ten in number: viz. four Regii codices, nos. 1819, 1900, 1973, 2491: five from the library of the Comte de Seignelay (called the Bibliothèque Colbert), nos. 247, 248, 974, 3055, 3061: and one from the library of the Bishop of Metz, Henri Charles de Cambout de Coislin (Bibliothèque Coislin), no. 262. Montfaucon also used the editions by Savile and Morell. The title-page speaks of 'codices anglicani' as having been also consulted: but there is ground for believing that these 'codices' are simply Savile's edition under a disguised and high-sounding name.

9. Leaving to a later section the reprint of Montfaucon which appeared in 1839, and following chronological sequence, we next come to Bengel's edition of 1725. J. A. Bengel, the well-known author of the *Gnomon Novi Testamenti*, in that year brought out a useful edition of the *de sacerdotio*, the Greek text being

accompanied by Latin notes<sup>1</sup>. There is a strong flavour of Lutheran theology in these notes, and the contrast between this edition and Seltmann (as to whom see further on) is instructive and occasionally entertaining. It need hardly be said that the scholarship shewn in Bengel's observations is sound and thorough. He also added a Latin translation.

From Bengel himself we learn little as to the method which he followed in constituting his text. He speaks in general terms of having used the best of the manuscripts of early date. He praises the Augustanus (of which he made a fresh collation), but regards the Palatinus as interpolated. The version by the *vetus interpres* he has used with care, as 'perhaps older than all existing manuscripts.' Montfaucon's edition was also utilized by him, but only for the notes and the sixth book of the text: he had been unable to procure a copy of vol. i earlier, though it was published seven years before.

We have, however, from Leo (see the next section) who prepared the second edition of Bengel's work, the statement that Bengel's practice was to choose the 'middle reading' in case of a difference between several manuscripts. He adds that Bengel used as the basis of his text the edition of 1525.

Bengel's principle of preferring the reading that seemed to be the mean between conflicting readings may not indeed commend itself to us. It did not

<sup>1</sup> *Johannis Chrysostomi de sacerdotio libri sex grecce et latine. Utrinque recogniti et notis indicibusque aucti, eo maxime consilio ut coenobiorum Wirtembergicorum alumni, et ceteri qui Novo Testamento Graece imbulti sunt, ad scriptores ecclesiasticos suavi gustu invitentur facilique methodo praeparentur. Opera Io. Alberti Bengelii. Stutgardiae 1725.* Besides the revised edition by Leo (see below) there have been many reprints of Bengel in the stereotyped Tauchnitz edition (in 1825, 1865, 1872, 1887, 1900).

escape attack in earlier days. But most will probably agree with Leo that Bengel shewed sound critical judgment<sup>1</sup>. His knowledge of the Greek Fathers was considerable: and though he contributed little to our knowledge of manuscript evidence he made a judicious choice, on the whole, among the readings known to him.

10. We can now pass to Leo's work, published at Leipzig in 1834<sup>2</sup>. This is a revised edition of Bengel; but with additional notes by Leo himself, and without the Latin translation which Bengel had appended. The text is in the main that of Bengel; Leo contented himself with a few alterations, mostly of small importance. He also made no fresh collations of manuscripts.

11. In 1837 F. W. Lomler edited at Rudolstadt selected works of Chrysostom<sup>3</sup>, including the *de sacerdotio*. Of more importance than the text is the introduction, which gives a valuable list of the early editions of the treatise.

12. In 1839 appeared the first volume (containing *inter alia* the *de sacerdotio*) of a revised Benedictine edition<sup>4</sup>. The publishers were Gaume Frères: the editor was Theobald Fix, who has set forth with great clearness the improvements introduced into Montfaucon's text in this recension.

The most important assistance was derived from Savile's edition: and the editor explicitly states the

<sup>1</sup> Leo *Praefatio* (to his edition) p. ix.

<sup>2</sup> *Johannis Chrysostomi de sacerdotio libri VI. Ex recensione Bengelii cum eiusdem prolegomenis, animadversionibus integris et indicibus, edidit suasque notas adiecit Aenotheus Eduardus Leo.* Lipsiae 1834.

<sup>3</sup> *Joannis Chrysostomi opera praestantissima Graece et Latine.* Rudolstadt 1837. Tom. i, Pars 1 was all that appeared of this work.

<sup>4</sup> This revised edition will be referred to in future by the designation Bened.<sup>2</sup>

value which he came to attach to the work of the English scholar, which he had at first rated less highly. The passage, which is quoted below<sup>1</sup>, will be found instructive by those who may still doubt the superiority of Savile's text to that of Montfaucon.

In regard to the *de sacerdotio* the editor of the revised Benedictine edition rendered a valuable service to scholars by publishing very full and accurate collations of three manuscripts, Parisinus 492, Parisinus 799 and codex Passioneus. These collations may be found at the end of the first complete volume (i.e. of vol. i *pars altera*) of the edition.

13. In Migne's *Patrologia Graeca*, Chrysostom's works occupy volumes 47 to 64. The *de sacerdotio* is in volume 48. There is nothing to indicate what new MSS., if any, were consulted. Montfaucon's list of ten MSS. is merely reprinted, and the critical notes are almost entirely based on Montfaucon, though supplemented by readings from Savile.

14. In 1861, Fr. Dübner<sup>2</sup>, who had assisted Th. Fix in the labour of re-editing Chrysostom in the Benedictine edition, published a volume of selections from Chrysostom in the Firmin Didot series. It was to have been followed by volumes containing select works of other Greek

<sup>1</sup> Benedictine (revised) edition of 1839: vol. xiii, p. iii of *Epilogus Novae Editionis: Is (usus editionis Savilii) per universa volumina duodecim Montfauconiano operi incredibiliter profuit: sed quominus ab ipso statim initio et ubique penitus omnia ex Saviliiana transumerentur quibus emendari potuerit Chrysostomus, obstitit primo disertum testimonium Benedictinorum de melioribus et copiosioribus subsidiis ex quibus se...orationem Chrysostomi-cam constituisse profitentur etc....Maiores ei (Savilio) procedente opere auctoritatem, evidentibus documentis tandem cedentes, debebamus tribuere.*

<sup>2</sup> *S. Joannis Chrysostomi opera selecta Graece et Latine: vol. i*, Paris 1861.

Fathers, with Latin versions ; but the enterprise did not get beyond the volume just mentioned.

Dübner tells us that he consulted, for the text of the *de sacerdotio*, four manuscripts ; of these, three were of the tenth century, the remaining manuscript of the eleventh century.

The manuscripts used by him include Parisinus 492 and Parisinus 799, of which full collations were (as stated) published in 1839.

15. In 1867 D. Euelpides published at Athens the first part of a projected edition of the *de sacerdotio*, consisting of the first book with an introduction. This edition I have not seen. There is no copy in the British Museum.

16. In 1887, Carl Seltmann<sup>1</sup> edited the *de sacerdotio* with notes, chiefly of a homiletic tendency, for the use of Roman Catholic Seminaries. He made no independent investigation of the manuscripts ; but his notes contain a useful statement of the readings adopted by the early editors, and of the manuscripts which support those readings.

17. The text of the present edition is based on a fresh survey of old, and on a collection of much new material. Of this new material the larger part was amassed during a visit to Paris in December 1904, when I had the opportunity of examining the treasures of the Bibliothèque Nationale. The richness of that library in manuscripts of the *de sacerdotio* will be seen from the following list.

The evidence which we possess as to the original

<sup>1</sup> *Des hl. Johannes Chrysostomus περὶ λεπωσύνης λόγοι Ἑξ—de sacerdotio libri sex : mit anmerkungen neu herausgegeben von Carl Seltmann.* Münster und Paderborn 1887.

form of the text of the *de sacerdotio* is of three kinds : viz. (1) manuscripts, (2) citations found in later writers, and (3) translations into other languages.

### I. Manuscripts.

The following MSS. have been used in the present edition :

*a*=Codex Augustanus: once at Augsburg (Augusta Vindelicorum), now in the Hof- und Staatsbibliothek at Munich, where it is cod. graec. monac. no. 354. Saec. xi parch. The *de sac.* occupies foll. 140—207. See Ign. Hardt *Catalogus codicum MSS. graecorum Bibliothecae Regiae Bavariae* (Munich 1810) vol. iv pp. 22—27.

This is one of the MSS. to which Hoeschel attached most importance (see list of editions, no. 3 above). A number of its readings is quoted by him. I have added others which were supplied to me by the courtesy of the Director of the Munich Library. See also E. Nestle *Bengel als Gelehrter* (1893) p. 35.

*b*=Codex Palatinus. I am unable to trace this manuscript. Hoeschel, as we have seen, used it for his edition, and his report of its readings is the only information that I have been able to use. In 1599, when he wrote, it was in the library at Heidelberg. It is not in the Universitäts-Bibliothek of that town at the present time: nor does it appear to be among the Palatine MSS. in the Vatican Library.

*c*=Cod. Reg. 492. Bibliothèque Nationale, Paris<sup>1</sup>. Saec. x ('copié en 910'), parch. 316 foll. The *de sac.* is contained in foll. 240—316. Omont further designates this MS. as Fonteb. Reg. 2290. A full collation of its readings will be found at the end of vol. i of the Benedictine edition of 1839 (Bened.<sup>2</sup>).

*d*=Cod. Reg. 581. Bibliothèque Nationale, Paris. Saec. xi parch. 256 foll. Of the *de sac.* this MS. contains (in foll. 119—139) only a fragment, consisting of part of the fifth and the whole of the sixth book. Omont adds the designation Colbert 418.

*e*=Cod. Reg. 765 A. Bibliothèque Nationale, Paris. Saec. xi. parch. This MS. appears twice in Omont's Index; once, correctly, as 765 A, but also as 565 A, a number to which there is no corresponding entry in the text of Omont's work.

<sup>1</sup> For the MSS. in the Bibliothèque Nationale see H. Omont *Inventaire sommaire des manuscrits grecs de la Bibliothèque Nationale* Paris 1898. I may add that while I have consulted most of the MSS. of the ixth to the xiiith cent. in that library, I have not had time to examine any of later date.

Also, the *de sac.* does not occupy foll. 40—80, as stated by Omont, but foll. 1—75. The MS. has been unintelligently handled by the binder. Fol. 75 ends with the words δεικνύτω λόχους (vi 12).

*f*=Cod. Reg. 799. Bibliothèque Nationale, Paris. Saec. xii parch. peint. 395 foll. The *de sac.* occupies foll. 1—87 r. A full collation is given at the end of Bened.<sup>2</sup> vol. i.

*g*=Cod. Reg. 800. Bibl. Nat., Paris. Saec. xi parch. 310 foll. In Omont libri iv should be libri vi. The *de sac.*, which is complete, occupies foll. 1—64.

*h*=Cod. Reg. 801. Bibl. Nat., Paris. Saec. xi parch. 427 foll. Contains the *de sac.* in foll. 3—73. Omont also styles it Colbert 974. This is one of the MSS. consulted by Montfaucon.

*i*=Cod. Reg. 802. Bibl. Nat., Paris. Saec. xi parch. 309 foll. Contains the *de sac.* in foll. 2—68 r. Also styled Colbert 247. It was used by Montfaucon.

*k*=Cod. Reg. 803. Bibl. Nat., Paris. Saec. xi parch. 298 foll. Contains the *de sac.* in foll. 2—72. Also styled Colbert 248 : used by Montfaucon.

*l*=Cod. Reg. 804. Bibl. Nat., Paris. Saec. xi parch. 698 foll. Contains Bks iii—vi of the *de sac.* in foll. 1—104. It came from Constantinople.

*m*=Cod. Reg. 805. Bibl. Nat., Paris. Saec. xi ('is codex manu Manuelis presbyteri anno 1064 exaratus est'): parch. 236 foll. : is also styled Reg. 2351. The *de sac.* is contained in foll. 1—66r. The MS. came from Chios.

*n*=Cod. Reg. 806. Bibl. Nat., Paris. Saec. xii parch. 321 foll. peint. Also styled Hurault-Reg. 1819. The *de sac.* is contained in foll. 1—48. Used by Montfaucon.

*o*=Cod. Reg. 807. Bibl. Nat., Paris. Saec. xi parch. 279 foll. Also styled Fonteb. Reg. 2354. It contains a fragment from the end of Bk vi (in foll. 1—5 r.).

*p*=Cod. Reg. 812. Bibl. Nat., Paris. Saec. xi parch. 249 foll. : also styled Colbert 3055. It contains the *de sac.* in foll. 196v.—249. It was used by Montfaucon.

*q*=Cod. Reg. 813. Bibl. Nat., Paris. Saec. xi parch. 244 foll. : also styled Mazarin-Reg. 1973. It contains in foll. 223—244 the first three books of the *de sac.*: the end of book ii and the beginning of book iii are mutilated. Of book vi only a fragment remains. This manuscript was used by Montfaucon.

*r*=Cod. Reg. 1024. Bibl. Nat., Paris. Saec. xii parch. 304 foll. : also styled Colbert 3061. It contains the *de sac.* in foll. 2—108r.: it was used by Montfaucon.

*s*=Cod. Reg. 1181. Bibl. Nat., Paris. Saec. xii—xiii (copié par Nicolas), parch. 228 foll.: also styled Trichet-Dufresne-Reg. 2350. Contains the *de sac.* in foll. 50—160.

*t*=Cod. Coislinianus 61. Bibl. Nat., Paris. Saec. xi parch. 319 foll.: contains the *de sac.* in foll. 1—131 r.

*u*=Cod. Coislinianus 245. Bibl. Nat., Paris. Saec. xi parch. 218 foll.: contains in foll. 1—56 the *de sac.* with the beginnings of the books mutilated.

*w*=Cod. Coislinianus 246. Bibl. Nat., Paris. Saec. x parch. 275 foll. ('copié par le moine Jean'): contains the *de sac.* in foll. 1—79.

*x*=Codex Passioneus.

The manuscript breaks off at Montf. 379 A 11 (Bk ii 7): a full collation of the part that is preserved may be found in Bened.<sup>2</sup> vol. i.

*y*=Cod. Collegii Corporis Christi Oxon.: in C.C.C. Oxford. Saec. xiii parch. 140 foll. Coxe *Catalogus codicum MSS. in Collegiis Aulisque Oxon.* pars 2 p. 5 n. 21.

This MS. was used by Savile; who, however, does not specify it by name in recording his readings. I owe a full collation of it to my friend Mr Vincent Benson. For the marginal readings in this MS., which are numerous, I have used the symbol *y*'.

*z*=Cod. Novi Collegii Oxon.: in New College, Oxford. Saec. xii parch. 360 foll. Coxe *ubi supra* pars 1 p. 23 no. 79. Savile used this MS. also: my collation of it is by Mr V. Benson.

*Berl*=Codex Berolinensis: in the Königliche Bibliothek, Berlin. It is cod. 354 Ham.: see p. 232, no. 403 of the *Catalogus Verzeichniss* (Berlin 1897). Saec. xii parch. foll. 274. A quaternion is missing after fol. 8. The *de sac.* occupies fol. 1 r to 118 v.

I have ascertained the readings of some 30 passages in this MS.

*Franc*=Codex Franciscanus. It belonged to Francis I, king of France, and was used by Fronto Ducaeus, who styled it Fr. I have not been able to trace it.

*Henr*=Codex Henricianus. It belonged to Henry II, king of France, and was used by Fronto, who styled it H. Present whereabouts unknown.

*Marg*=Codex Margunii. This belonged to Maximus Margunius, bishop of Cythera, who corresponded with Savile. We possess only one or two of its readings, which are given in the early editions.

*Olio*=Codex Olivarii. Fronto, who used this MS., and styled it O, refers to it as 'membranae nobilissimi viri Fr. Olivarii.' Present whereabouts unknown.

*Sin*=Codex Sinaiticus: in the library of the monastery on Mt Sinai. Gardthausen *Catal. codicum graecorum Sinaiticorum* (Oxford 1886) no. 375. Saec. ix (it is dated 893 A.D.) parch.

I owe my knowledge of the readings of this MS. to the kindness of Archbishop Porphyrios.

There are several other MSS. of the *de sac.* at Florence<sup>1</sup>, Rome<sup>2</sup>, Venice<sup>3</sup>, and Vienna<sup>4</sup> which seem to be of importance. I regret that I have been unable to make satisfactory arrangements for an examination of their readings.

Owing, no doubt, to the popularity of the *de sac.* and the consequent multiplication of copies, the lines of demarcation between the MSS. are not so clearly marked as in the case of some other authors. But the following groups seem to be distinguishable<sup>5</sup>. They are, in order of excellence, as follows:

Group I contains *a, f, p.*

“ 2 “ *b, d, e, h, k, l, o, q, s, t, z, henr.*

“ 3 “ *g, i, r, w, y.*

“ 4 “ *c, m, n, u, x, berl, franc, marg, oliv, sin.*

In group I, *a* is better than *f* or *p*, and seems to me to be the best single MS. of the *de sac.*

<sup>1</sup> See Baudin's Catalogue of the Laurentian Library 1 pp. 251, 458, 505. The most important MS. seems to be that numbered pluteus 11 cod. 9 (no. 25).

<sup>2</sup> There are four MSS. of relatively early date (xi century) in the Vatican Library: viz. Vatic. Palat. gr. 15, 72, 553, 570. The first of these is perhaps the most important, as it seems that the text of the *editio princeps* is derived from this MS. For this information I am indebted to Father Ehrle.

<sup>3</sup> In the Library of San Marco there are three MSS. (105, 107, 108).

<sup>4</sup> In the Kaiserl. und Königliche Bibliothek there are three fairly old ('ziemlich alte') MSS. of the *de sac.*: viz. Theol. gr. 64, 111, 148. The last is imperfect. See Nessel's Catalogue 1 192, 226: Lambecius *Commentarii de Bibl. Caesarea Vindobonensi* II 787.

<sup>5</sup> For a fuller discussion of the MSS. of the *de sac.* see an article in the *Journal of Theological Studies*, July 1906, pp. 575—590.

In group 2 there is a close affinity between *b* and *henr.* Also between *h, t, z.* In *h* there are elements in common with group 4.

In group 3 there is a noteworthy harmony between its component MSS., so that in this group there is greater uniformity of reading than in other groups. The readings, however, are inferior, and not seldom bear traces of interpolation.

In group 4, *c, x, berl,* and *sin,* have elements in common with group 3. In group 4 we may also place the marginal readings of *y (y')*, with which the readings of the vulgate text (Montfaucon's edition) often agree.

In a number of cases, groups 1, 2, 3 are combined together against 4: and in such cases the reading of the three groups is usually preferable. The combination of the groups 2, 3 seems to present better readings than that of groups 1, 4, in the not very frequent cases where these respective combinations occur.

The readings of the MSS. of group 3 are often, as has been said, identical. It seemed desirable to have a symbol to represent the consensus of these MSS.: and in this edition the symbol adopted is *G* (from *g*, the first MS. in this group). Similarly in group 4, the symbol *C* is used to denote the consensus of the MSS. *c, m, n, u, x,* which often give identical readings. As in previous volumes of this series, an asterisk is used to denote the first hand of a MS., the figure 1 to denote the corrector's hand, e.g. *y\**, *y<sup>1</sup>.* For convenience the readings of Montfaucon's edition of 1718 have been cited as *Vulg.*

## II. Citations from the *de sac.* in later writers.

The following writers quote passages from the *de sacerdotio*:

*Anon.* = *Anonymous Scriptor Vitae S. Chrysostomi* (later than 950 A.D.): see Savile's edition viii p. 299. The passage

quoted is from Anthusa's appeal to her son. It begins *καθίσασα πλησίον* (i 2) and ends with *εὐδοκιμήσεως ἐξ ισης ἐμοί.*

*Georg.*=Georgius Alexandrinus (seventh century): Savile viii p. 167. The passage quoted begins *καθίσασα πλησίον* (i 2), as above, and ends *οὗτος δὲ σεμός κατεχέτω σε πρὸς ήμᾶς.* This citation is of little value for critical purposes, being more of the nature of a paraphrase.

*Suidas*<sup>1</sup> quotes two passages from the *de sac.*, which he embodies together in one long quotation, viz. (1) iii 16 ἐννόσους οὐν ὅποιόν τινα κ.τ.λ. and (2) vi 4 ποικίλον αὐτὸν εἶναι δεῖ κ.τ.λ.

*Sym.*=Symeon Metaphrastes (tenth century): Savile viii. p. 376. The passage cited begins *ἐπεὶ γὰρ ησθέρο* (of Anthusa) i 2, and ends *εὐδοκιμήσεως ἐξ ισης ἐμοί.*

## III. Ancient translations of the *de sacerdotio*.

### (a) Syriac.

The following Syriac MSS. in the British Museum contain versions of portions of the *de sac.* I have given the references by the numeration of Montfaucon.

1. Add. 14,612=Catal. 753. i. e. Saec. vi or vii. Contains the first book, which begins on fol. 53 v. of the MS. (Montf. 362 A 1 to 371 B 2).
2. Add. 14,612=Catal. 753. i. k. Saec. vi or vii. Contains discontinuous extracts from book iii, beginning on fol. 73 v. (Montf. 382 C 13 to 394 E 1).
3. Add. 17,173=Catal. 762. 18. Saec. vii ('ut videtur'). Contains an extract from book iii, beginning on fol. 145 v. (Montf. 390 A 2 to 390 C 1).
4. Add. 17,191=Catal. 864. 30. b. Saec. ix—x. A palimpsest: contains on fol. 43 v. sqq. an extract from book iv (Montf. 403 D 5 to 404 A 1).
5. Add. 17,193=Catal. 861. 13, 14. Saec. ix (it is dated 874 A.D.). Contains on fol. 5 v. sqq., an extract from book vi (Montf. 430 B 8 to 430 C 4).
6. Add. 18,817=Catal. 801. 3. b. Saec. ix. Contains an extract from book vi, beginning on fol. 71 r. (Montf. 434 C 11 to 434 D 4).

<sup>1</sup> s.v. Ιωάννης, Ἀντιοχεύς: Gaisford's *Suidas* vol. i p. 1787. Neither the source of these two passages nor the fact that there are two and not merely one seems to be recognized by Gaisford or by Bernhardy, the chief recent editors of Suidas. The text of the citations presents an interesting problem, for the discussion of which see *Journal of Theol. Studies* (l.c.).

7. Add. 14,611=Catal. 813. 16 (2). Saec. x. Contains an extract from book vi, beginning on fol. 1 r. (Montf. 428 B 7 sqq.).
8. Add. 12,164. Saec. vi. On fol. 131 r. there is a quotation from the *de sac.* in a treatise by Philoxenos of Hierapolis (Montf. 394 B 4 sqq.). Also, on fol. 139 v. (from the same treatise) we have Montf. 376 A 9 sqq.
9. Add. 14,612. Contains the first citation under 8 (with one verbal difference).

All my knowledge of these Syriac MSS. is derived from information which Mr E. W. Brooks was kind enough to furnish. He writes to the effect that the Syriac is a very loose translation in these passages from the Greek, so that to make a complete collation would amount to copying out the whole. He has, however, provided me with the chief variations, especially in those passages where various readings are noted by the editors of Chrysostom. None of the readings suggested by the Syriac version seems to be of importance<sup>1</sup>.

(b) Latin.

A large number of Latin translations of the *de sac.* has been published. But the only one which can throw light on the original Greek text is the *vetus interpretatio*<sup>2</sup>, to which reference has been made in connexion with Bengel's edition of the treatise. This ancient version was known to Bengel in an edition published soon after the discovery of printing: neither the place nor date at which it appeared is mentioned

<sup>1</sup> No Arabic or Armenian version is known to me. The Arabic versions would probably come from the Syriac or the Coptic, and thus be comparatively late. Ethiopic versions also (if any exist) would almost certainly be as late as the 15th or 16th century, as I learn from Dr A. Cowley of the Bodleian Library. For Coptic and Slavonic versions see Bardenhewer *op. cit.* p. 328 sqq.

<sup>2</sup> Its author is generally alluded to as *vetus interpres*.

on the title-page. It may be observed that Lomler speaks of three separate versions *sine anni et loci notitia*: and possibly Bengel's copy belonged to one of these editions. In 1504 the *vetus interpretatio* was published at Basle, but with various alterations. Another edition appeared in 1524 at Paris *apud Petrum Gromorsum*.

The value of this version by the *vetus interpres* is considerable. His identity has not yet been made out: many hold that he was Anianus the Deacon, of Celeda, who defended Pelagianism: see Jerome, *Epp.* 143 2.

### § 7. BIBLIOGRAPHY.

The following books may be found useful for reference. They are arranged according to the subjects of the various sections of the introduction.

#### 1. On Chrysostom's life and works.

Bardenhewer, *Patrologie*<sup>2</sup>, pp. 283—307.

Batiffol, *Anciennes littératures chrétiennes: la littérature grecque*, 1897.

*Dictionary of Christian Biography*, vol. i, art. on Chrysostom.

Fabricius-Harles, *Bibl. Gr.*, viii pp. 454—583.

Hauck-Herzog, *Real-Encyklopädie*, iv 101—111, 1898, art. by E. Preuschen.

Montfaucon, edition of Chrysostom, 1718—1738, Introductions, and Indices (in vol. xiii).

Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, vol. xi.

#### 2. On Chrysostom's doctrine.

Batiffol, *Études d'histoire et de théologie positive*, 2<sup>me</sup> série, Paris, 1905.

Brightman, *Eastern and Western Liturgies*, vol. i, Oxford, 1896.

Chase, *Chrysostom: a study in the history of Biblical interpretation*. London, 1887.

Förster, *Chrysostomus in seinem Verhältniss zur antiochenischen Schule.* Gotha, 1869.

Harnack, *History of Dogma*, Eng. Tr., vol. iv, p. 297. London, etc., 1898.

Nägle, *die Eucharistielehre des hl. Joh. Chrysostomus.* Strassburg, 1900.

Neander, *der hl. Joh. Chrysostomus*<sup>3</sup>. Berlin, 1848, 1858.

Puech, *St Jean Chrysostome et les mœurs de son temps.* Paris, 1900. Especially valuable.

Puller, *The Primitive Saints and the See of Rome*<sup>3</sup>. London, 1900.

Schwane, *Dogmengeschichte* (Rom. Cath.) vol. ii pp. 783 sqq., 816, 826.

### 3. Pastoral Theology in the Fathers.

The most important passages are collected in a book which bears the title *The ancient Fathers on the office and work of the Priesthood in the Church of Christ*<sup>3</sup>, London, 1891 (an Eng. Tr. of a portion of a work named 'du sacerdoce,' Paris, 1857). See also St Basil's *Moralia*, and the works of Gregory of Nazianzus, Gregory the Great, etc.

### 4. On the style of Chrysostom's works, especially the *de sacerdotio*.

Ackermann, *die Beredsamkeit des hl. Joh. Chrysostomus.* Würzburg, 1889.

Albert, *St Jean Chrysostome considéré comme orateur populaire.* Paris, 1858.

Cognet, *de Joannis Chrysostomi dialogo qui inscribitur περὶ ἵππων.* Paris, 1900.

Croiset, Alfred et Maurice, *Littérature grecque*, vol. v pp. 951 sqq. Paris, 1899.

### 5. On the identity of Basil.

Cognet, *op. cit.*, pp. 16 sqq.

Montfaucon, *Monitum to the de sacerdotio* in his edition of Chrysostom (vol. i, p. 440 of reprint).

Tillemont, *Mémoires*, vol. xi.

### 6. Text of Chrysostom.

Field, Introductions to his editions of the *Homm. in Matthaeum* (Cambridge, 1839), and the *Homm. in Epistolas Paulinas* (Oxford, 1849—1862).

For the text of the *de sacerdotio* see references given already in the text.

7. English translations of the *de sacerdotio*.

The following have published translations of the *de sac.* into English:

H. Hollier, London, 1728: J. Bunce, London, 1759: T. Mason, Philadelphia, 1826: F. W. Hohler, London, 1837: E. G. Marsh, London, 1844: B. Harris Cowper, London, 1866: W. R. W. Stephens (the late Dean of Winchester) in Ph. Schaff's *Select Library of Nicene and Post Nicene Fathers*, series i, vol. 9, 1892.

So far as I have tested these translations, the last named seems to be the best. The *de sacerdotio* has also been translated into French, German, Italian, Spanish, Danish and no doubt other European languages: for details see Lomler.

# ΠΕΡΙ ΙΕΡΩΣΥΝΗΣ

## ΛΟΓΟΣ Α'.

Τάδε ἔνεστιν ἐν τῷ α' λόγῳ.

- I. Βασίλειος δὲ πάντας τοὺς τοῦ Χρυσοστόμου φίλους ὑπερβαλλόμενος.
- II. Ἡ δομόνοια Βασιλείου καὶ Χρυσοστόμου, καὶ συζήτησις περὶ πάντων.
- III. Ὁ ζυγὸς ἄνισος ἐν τῇ τοῦ μοναστικοῦ βίου μεταδιώξει.
- IV. Ἡ πρόθεσις περὶ κοινῆς οἰκήσεως ἀμφοτέρων.
- V. Αἱ τῆς μητρὸς ἐπωδαί.
- VI. Ἡ ἀπάτη Χρυσοστόμου, ἢ ἔχρήσατο ἐν τῇ χειροτονίᾳ.
- VII. Βασιλείου κατηγορία ἐπιεικῆς καὶ ἀφελῆς.
- VIII. Χρυσοστόμου ἀπολογία ἀντιληπτική.
- IX. Ἀπάτης εὐκαίρου μέγα κέρδος. Θέσις καὶ κοινὸς τόπος.

(*In Books 1—3 the division into chapters is that of Bengel and Seltmann. Montfaucon follows the Greek table of contents throughout.*)

- I. I. Ἐμοὶ πολλοὶ μὲν ἐγένοντο φίλοι γνήσιοι τε καὶ  
I εμοὶ μεν πολλοὶ fwxyz

I. *Of the many friends of Chrysostom, by far the closest was Basil. The two were united by affinity of tastes and association in study, and were for a time inseparable companions: but eventually Basil adopted the monastic life, while Chrysostom was still swayed by worldly ambitions.*

*Basil nevertheless continued to urge his friend to join him, and it seemed that his arguments were likely to prevail.*

I. *φίλοι]* These included Euagrius, Theodorus (afterwards Bishop of Mopsuestia), and Maximus (Socrates H. E. vi 3).

ἀληθεῖς, καὶ τοὺς τῆς φιλίας νόμους καὶ εἰδότες καὶ φυλάτ-  
τυντες ἀκριβῶς· εἰς δέ τις τουτωνὶ τῶν πολλῶν, ἅπαντας  
αὐτοὺς ὑπερβαλλόμενος τῇ πρὸς ἡμᾶς φιλίᾳ, τοσοῦτον  
έφιλονείκησεν ἀφεῖναι κατόπιν αὐτοὺς, ὅσον ἔκεινοι τοὺς  
5 ἄπλως πρὸς ἡμᾶς διακειμένους. 2. Οὗτος τῶν τὸν ἅπαντά  
μοι χρόνον παρηκολούθηκότων ἦν. καὶ γὰρ μαθημάτων  
ἡψάμεθα τῶν αὐτῶν, καὶ διδασκάλοις ἐχρησάμεθα τοῖς  
αὐτοῖς· ἦν δὲ ἡμῖν καὶ προθυμίᾳ καὶ σπουδῇ περὶ τοὺς  
λόγους, οὓς ἐπονούμεθα, μία, ἐπιθυμίᾳ τε ἵση καὶ ἐκ τῶν  
10 αὐτῶν τικτομένη πραγμάτων. οὐ γὰρ ὅτε εἰς διδασκάλους  
μόνον ἐφοιτῶμεν, ἀλλὰ καὶ ἡνίκα ἔκειθεν ἐξελθόντας βου-  
λεύεσθαι ἐχρῆν ὅποιαν ἐλέσθαι τοῦ βίου βέλτιον ἡμῖν ὁδὸν,  
καὶ ἐνταῦθα ὁμογνωμονοῦντες ἐφαινόμεθα. 3. Καὶ ἔτερα δὲ

1 καὶ τοὺς] om καὶ z || 8 καὶ προθυμίᾳ] om καὶ fxyz || 9 επονούμεθα codd  
omnes praeter cy' (επονούμεθα) et h (επαινούμεθα) || 10 οὐτε γαρ οτε f ||  
διδασκαλον ac oliv || 12 ποιαν g

2. *eis*] i.e. Basil (*Βασίλειος*), not mentioned by name until c. 4. The identity of this Basil has not yet been definitely determined. It is, however, certain that he was not Basil the Great, of Caesarea in Cappadocia: see *Introduction* p. xxxiv.

3. *τοσοῦτον κτλ.*] 'strove as hard to leave them behind,' i.e. to outstrip them in the competition for Chrysostom's friendship. For ἀφεῖναι κατέπιν cp. vi 12 πολλῷ τῷ μέτρῳ κατόπιν ἀφεῖναι.

5. *ἄπλως ... διακ.*] 'who were neutrally disposed towards me': that is, had no special affection.

6. *μαθημάτων*] Chrys. intended to adopt the career of an advocate: cp. τὸν δικαστηρίῳ προσεδρεύοντα below.

7. *διδασκάλοις*] Chrys. learnt rhetoric from Libanius, the famous sophist: and philosophy from Andragathius (of whom nothing else seems to be known): see Socrates *H. E.* vi 3, and Sievers *Leben des Libanius* p. 150. His teachers in

Christian doctrine were Meletius (then Bishop of Antioch), Diodorus, and Carterius: *Soz.* viii 2.

9. *οὐδὲ επονούμεθα*] For the use of the middle, *πονεῖσθαι*, instead of the active, cp. ii 1 τῷ περ ταῦτα πονομένω, and v 5 τοῦ πονεῖσθαι ἀπῆλλακται (where it is used, as here, of rhetorical exercises): also *Homm. in 2 Cor.* 503 Ε ὁ γεωργὸς δὲ δλου πονεῖται τοῦ ἔτρου. The accus. with *πονεῖσθαι* is more common in verse.

13. *καὶ ἔτερα δὲ κτλ.*] 'And other bonds besides these remained unbroken and secure': i.e. besides having tastes in common, Chrysostom and Basil were well matched in respect of (a) fatherland, (b) wealth, and (c) position. 'Ἐφυλάττετο, lit. 'were preserved,' indicates that all these bonds of union remained unchanged as they grew up. The vulgate reading (see critical note) gives an easier construction: but it seems to be interpolated.

πρὸς τούτοις ἡμῖν ἐφυλάττετο ἄρραγῆ τε καὶ βέβαια. οὕτε γὰρ ἐπὶ πατρίδος μεγέθει ἔτερος ἑτέρου μᾶλλον φρονεῖν εἰχεν· οὕτε ἐμοὶ μὲν πλοῦτος ὑπέρογκος ἦν, ἐκεῖνος δὲ ἐσχάτη συνέξη πενίᾳ· ἀλλὰ καὶ τὸ τῆς οὐσίας μέτρον τὸ τῆς προαιρέσεως ἰσοστάσιον ἐμιμεῖτο· καὶ γένος δὲ ἡμῖν 5 ὁμότιμον ἦν, καὶ πάντα τῇ γνώμῃ συνέτρεχεν. 4. Ἐπειδὴ δὲ ἔδει τὸν μακάριον τὸν τῶν μοναχῶν μεταδιώκειν βίον καὶ τὴν φιλοσοφίαν τὴν ἀληθῆ, οὐκέτι ἡμῖν ὁ ζυγὸς οὗτος ἴσος ἦν, ἀλλ' ἡ μὲν ἐκείνου πλάστιγξ ἐκουφίζετο μετέωρος· ἐγὼ δ' ἔτι ταῖς τοῦ κόσμου πεπεδημένος ιο ἐπιθυμίαις καθεῖλκον τὴν ἐμαυτοῦ, καὶ ἐβιαζόμην κάτω μένειν, νεωτερικαῖς αὐτὴν ἐπιβρίθων φαντασίαις. 5. Ἐν-

I την ομονοιαν ταυτην εφυλαττεν αρραγη (τε) και βεβαιαν Chy' sin vulg || 3 ειχομεν G || 5 γενος μεν Gp vulg || 8 ουκετι c || 9 η μεν πλαστιγξ εκεινου fwxyz || 11 ηδοναις oliv || την εμαυτου] + ψυχην omnes praeter cxx

2. πατρίδος] Antioch, the capital of Syria. For a description of its splendour see Libanius I 275 sqq. (ed. Reiske): and cp. A. Puech *St Jean Chrysostome et les mœurs de son temps* pp. 15 sqq.

3. οὕτε ἐμοὶ μὲν κτλ.] οὕτε affects not merely the μέν-clause, but the whole sentence: see Field on *Homm. in Matt.* 363 A, who quotes Dio Chrysostom p. 517 44 (Reiske): καὶ μετὰ ταῦτα οὐχ ὁ μὲν δῆμος, ὑμεῖς, ἐπεθυμήσατε τῷν ἔργων, τῶν δὲ ἐν τέλει τις ἀντεἴπει...ἀλλὰ τάντες κτλ. We may add Demosthenes *de Corona* 179 οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, 'I was not content to speak without proposing.'

5. τὸ...ἰσοστ.] 'equality': from ίσος, and λογάναι 'to weigh.'

8. τὴν φιλοσοφίαν τ. δλ.] The word φιλοσοφία is commonly found after the time of Eusebius in the technical sense of the ascetic and monastic life: see Greg. Nyss. *Or. Cat.* 18 (p. 76 ed. Rawley), Sicer *Thesaurus*, s.v.; and, for the earlier history of the word, Lightfoot on

Col. ii 8. It is sometimes used, more widely, of the practice of the Christian religion (*Mason Five Orations of Greg. Naz.* p. 10): but not apparently by Chrysostom: see Field's Index to *Homm. in Matt.* s.v. φιλοσοφία.

9. ὁ ζυγὸς] 'the beam' of the balance: this word keeps up the metaphor of τὸ ἰσοστάσιον above. In the sense here required the masculine ὁ ζυγὸς, instead of τὸ ζυγόν, is used by Plato (*Timaeus*, 63 B).

ib. πλάστιγξ] 'pan' of a balance. There may be an allusion to the game of cottabos: the word πλάστιγξ is sometimes applied to the saucer or scale into which wine was thrown by the players (see L. and S. s.v. κότταβος).

11. τὴν ἐμαυτοῦ] sc. πλάστιγγα. The word ψυχὴ, which is added in some MSS, seems to be a marginal gloss.

12. νεωτ. ἐπιβ. φ.] 'weighing it down with youthful vanities.' For the transitive use of ἐπιβρίθειν cp.

ταῦθα λοιπὸν ἡ μὲν φιλία βέβαιος ἔμενεν ἡμῖν, καθάπερ καὶ πρότερον· ἡ δὲ συνουσία διεκόπητο. οὐ γὰρ ἦν τοὺς μὴ περὶ τὰ αὐτὰ σπουδάζοντας κοινὰς ποιεῖσθαι τὰς διατριβάς. 6. ‘Ως δὲ μικρὸν καὶ αὐτὸς ἀνέκυψα τοῦ 5 βιωτικοῦ κλύδωνος, δέχεται μὲν ἡμᾶς ἄμφω τῷ χεῖρε· τὴν δὲ ἵστητα οὐδὲ οὕτως ἴσχύσαμεν φυλάξαι τὴν προτέραν. Καὶ γὰρ καὶ τῷ χρόνῳ φθάσας ἡμᾶς, καὶ πολλὴν τὴν σφοδρότητα ἐπιδειξάμενος, ἀνωτέρω πάλιν ἡμῶν ἐφέρετο καὶ εἰς ὑψος ἥρετο μέγα. 7. Πλὴν ἀλλ’ ἀγαθός τε ὁν, 10 καὶ πολλοῦ τὴν ἡμετέραν τιμώμενος φιλίαν, ἀπάντων ἔαυτὸν ἀποστήσας τῶν ἄλλων, ἡμῖν τὸν ἅπαντα χρόνον συνῆν· ἐπιθυμῶν μὲν τούτου καὶ πρότερον, ὅπερ δὲ ἔφην, ὑπὸ τῆς ἡμετέρας κωλυόμενος ῥᾳθυμίας. 8. Οὐ γὰρ ἦν τὸν δικαστηρίῳ προσεδρεύοντα, καὶ περὶ τὰς ἐν τῇ σκηνῇ 15 τέρψεις ἐπτοημένου, συγγίνεσθαι πολλάκις τῷ βίθλοις

I εμενεν εν ημιν hikusxz εμεινεν εν ημιν ftny || καθαπερ το προτερον γ || 5 τω χειρε] + προτεινας κυ' vulg || 7 και γαρ τω χρονω cwhx franc || προφθασας c franc || 9 πλην αγαθος τε ων fy || 14 παρεδρευοντα Gbkstz henr

βρίθηται (passive) ii 7: for *φαντασία* = 'pomp,' 'vanity,' cp. *adv. oppugn. vitæ monast.* II 67 A *τὴν βιωτικὴν καταπατήσας φαντασίαν*.

4. ἀνέκυψα κτλ.] 'rose from the sea of worldly cares.' For ἀνάκυπτεν cp. *ad Theodorum lapsus* II 40 D ἀνάκυψαι τῶν κυμάτων, *Plat. Phaedo* 109 ε (where it is used of fish).

5. *βιωτικοῦ* 'worldly,' from *βίος*, which is often used = *vita saecularis*: cp. *βιωτικὰς φροντίδας* i 2, *ἀνθρώποις βιωτικοὶ* iii 15. See also Lk. xxi 34, 1 Cor. vi 3.

*ib. κλύδωνος*] For the metaphor cp. i 2 τοῦ χειμῶνος ἐκένον καὶ τοῦ κλύδωνος, i 4 ἀγρίων κυμάτων: also in *Hamlet*: 'to take up arms against a sea of troubles.'

*ib. ἄμφω τῷ χεῖρε*] 'with open arms.' The phrase is cast in a proverbial form, hence its elliptical character. It occurs again in *Homm.*

in i *Thess.* 458 F. *Προτείνας*, which is found in one or two inferior MSS, appears to be a gloss, inserted to fill up the ellipse: see, for a similar phenomenon in St Paul's Epistles, Lightfoot *Notes on Eph. of St Paul* p. 199.

9. πλὴν ἀλλά] used in late Greek instead of the simple πλὴν or ἀλλά: Schmid *Atticismus* i 285.

14. προσέδρεύοντα] 'attending constantly': cp. *quod regulares feminae viris* etc. 260 A *παρθένον...τῷ νυμφίῳ προσέδρεύονταν*. In the other two passages of the *de sac.* where it occurs the verb means 'to lie in wait for': ii 2 *στρατόπεδον ὡρὸν...ταῦτῃ προσέδρεύονταν τῷ ποιμνῷ*; and iii 17 *ἐχθρὸς...ἐφέστηκε καὶ προσέδρεύει*.

*ib. τῇ σκηνῇ*] On the passion of the Antiochenes for the theatre see Puech pp. 268 sqq.

προσηλωμένῳ, καὶ μηδὲ εἰς ἀγορὰν ἐμβαλόντι ποτέ.  
 9. Διὰ τοῦτο οὖν ἡν διειργόμενος ἡμῶν ἐπειδὴ δέ ποτε  
 ἡμᾶς ἔλαβεν εἰς τὴν αὐτὴν τοῦ βίου κατάστασιν, ἀθρόως  
 ἦν πάλαι ὕδινεν ἐπιθυμίαν ἀπέτεκε τότε· καὶ οὐδὲ τὸ  
 βραχύτατον τῆς ἡμέρας μέρος ἡμᾶς ἀπολιμπάνειν ἤνειχετο, 5  
 διετέλει τε παρακαλῶν, ἵνα τὴν οἰκίαν ἔκαστος ἀφέντες  
 τὴν ἑαυτοῦ κοινὴν ἄμφω τὴν οἰκησιν ἔχοιμεν· καὶ ἐπεισέ  
 γε, καὶ τὸ πράγμα ἦν ἐν χερσίν.

II. 10. Ἀλλά με αἱ συνεχεῖς τῆς μητρὸς ἐπωδαὶ  
 διεκώλυσαν ταύτην ἐκένῳ δοῦναι τὴν χάριν, μᾶλλον δὲ 10  
 ταύτην λαβεῖν παρ' ἐκείνου τὴν δωρεάν. ἐπειδὴ γὰρ  
 ἥσθετο ταῦτα βουλευόμενον, λαβούσα με τῆς δεξιᾶς,  
 εἰσήγαγεν εἰς τὸν ἀποτεταγμένον οἶκον αὐτῇ· καὶ καθίσασα  
 πλησίον ἐπὶ τῆς εὐνῆς ἡς ἡμᾶς ὕδινε, πηγάς τε ἡφίει

2 διὰ τούτο οὐν προτερον διειρ. ημων επειδη ποτε vulg || 7 αμφοτεροι vulg || εχωμεν c vulg || 8 χεροιν fwx || 13 αυτης x || 14 om επι anon georg

1. *εἰς ἀγορὰν ἐμβ.*] In this phrase, which is classical (see L. and S. s.v. ἐμβάλλω), ἐμβάλλειν is intransitive: cp. i 4, iii 17.

3. *ἀθρόως*] ‘suddenly.’ See other instances of this meaning of the word in Index III to this edition, and the corresponding Index to Mason’s *Five Orations of Greg. Naz.*

4. *ἥν π. ὕδ. ἐπ. ἀπ. τ.]* lit. ‘he then gave birth to the desire with which he had long been labouring’: i.e. he expressed a wish which he had long been anxious to make known: cp. *Homm. in Rom.* 733 D ἵνα τὴν ἐπιθυμίαν, ἥν πάλαι ὕδινον, ταύτην ἀποτέκω.

8. *ἥν ἐν χερσίν]* ‘was in hand,’ i.e. was being arranged.

II. *But at this point Anthusa, the mother of Chrysostom, interferes. She tearfully recalls to her son’s memory the anxieties of her widowhood, and the sacrifices which she has made on his behalf. She begs him to stay with her until her death.*

*After that event, which cannot be long delayed, he will be free to do as he desires.*

9. *τῆς μητρὸς*] Anthusa. Upon her had fallen the entire responsibility of Chrysostom’s education, her husband (Secundus) having died when Chrys. was a mere infant: cp. τὰς γὰρ ὕδινας τὰς ἐπὶ σοὶ διαδεξάμενος ὁ θάρατος ἐκελνού below.

ib. *ἐπωδαὶ*] The singular ἐπωδή is a ‘spell’ or ‘enchantment.’ Hence the plural = ‘entreaties’ which exercise a spell or charm: cp. *adv. oppugn. vit. monast.* II 60 A.

10. *διεκώλυσαν κτλ.*] At this period parents frequently tried to prevent their sons from embracing the monastic life: see Chrysostom’s treatise *adversus oppugnatores vitae monasticae*; esp. II 59 D, where we have an appeal made by a father to his son much in the same vein as that of Anthusa. See also Puech pp. 251 sqq.

14. *ἐπὶ τῆς εὐνῆς ἡς]* i.e. ἐπὶ τῆς εὐνῆς ἐφ’ ἡς: cp. i 4 ἀπὸ τῆς ἡμέρας

δακρύων καὶ τῶν δακρύων ἐλεεινότερα προσετίθη τὰ ρήματα, τοιαῦτα πρὸς ἡμᾶς ἀποδυρομένη. 11. Ἐγώ, φησι, παιδίον, τῆς ἀρετῆς τοῦ πατρὸς τοῦ σοῦ οὐκ ἀφείθην ἀπολαῦσαι ἐπὶ πολὺ, τῷ θεῷ τοῦτο δοκοῦν· τὰς γὰρ 5 ὠδῖνας τὰς ἐπὶ σοὶ διαδεξάμενος ὁ θάνατος ἐκείνου, σοὶ μὲν ὄρφανίαν, ἐμοὶ δὲ χηρείαν ἐπέστησεν ἄωρον, καὶ τὰ τῆς χηρείας δεινὰ, ἀ μόναι αἱ παθοῦσαι δύναιντ' ἀν εἰδέναι καλῶς. 12. Λόγος γὰρ οὐδεὶς ἀν ἐφίκοιτο τοῦ χειμῶνος ἐκείνου καὶ τοῦ κλύδωνος, διν ὑφίσταται κόρη, ἅρτι μὲν τῆς 10 πατρώας οἰκίας προελθοῦσα, καὶ πραγμάτων ἅπειρος οὐσα· ἔξαιφνης δὲ πένθει τε ἀσχέτῳ βαλλομένη, καὶ ἀναγκαζομένη φροντίδων καὶ τῆς ἡλικίας καὶ τῆς φύσεως ἀνέχεσθαι μειζόνων. 13. Δεῖ γὰρ, οἶμαι, ῥᾳθυμίας τε οἰκετῶν ἐπιστρέφειν καὶ κακουργίας παρατηρεῖν, συγγενῶν ἀποκρούε- 15 σθαι ἐπιβούλας, τῶν τὰ δημόσια πραττόντων τὰς ἐπηρείας καὶ τὴν ἀπήνειαν ἐν ταῖς τῶν εἰσφορῶν καταβολαῖς φέρειν γενναίως. 14. Εἴ δὲ καὶ παιδίον καταλιπὼν ὁ τεθυηκὼς ἀπέλθοι, θῆλυ μὲν ὃν, πολλὴν καὶ οὕτω παρέξει τῇ μητρὶ τὴν φροντίδα, δύως δὲ καὶ ἀναλωμάτων καὶ δέους ἀπηλ- 20 λαγμένην. ὁ δὲ νιός μυρίων αὐτὴν φόβων καθ' ἐκάστην ἐμπίμπλησι τὴν ἡμέραν, καὶ πλειόνων φροντίδων τὴν

I τα ρηματα] om τα cy anon sym || 8 καλως] σαφως anon sym || 12 φροντιδα—μειζονας cm φροντιδος μειζονος vulg || 15 εισπραττοντων hm vulg || 17 ο τεθνεως απελθη vulg

ἐκείνης ἦς (i.e. ἀφ' ἦς) τὴν φίλιαν  
ἔστερκα τὴν σήν.

3. τοῦ πατρὸς τοῦ σοῦ] Secundus (see above), who held the important position of *magister militiae* at Antioch.

ib. οὐκ ἀφείθην] ‘*I was not allowed*’ (from ἀφίημι).

6. τὰ τῆς χηρ. δεινά] See on this subject Chrysostom’s treatise *ad viduam iuniorum*, and in *Annam* I 707 c: Puech p. 134.

8. λόγος γὰρ οὐδεὶς κτλ.] ‘*no words could adequately express*’: lit. ‘could reach.’

12. φροντίδων κτλ.] ‘*cares beyond her age and sex.*’ Anthusa was left a widow at about the age of 20: cp. below on δευτέρους διμιῆσαι γάμοις, and on οἱ δὲ γεγηρακότες.

15. τῶν τὰ δημ. κτλ.] ‘*the insults of tax-gatherers.*’ δημόσιον = ‘a tax,’ Lat. *publicum*, and πράττειν = ‘to collect’ (cp. the v.l. *εἰσπραττόντων*). At vi 4, however, δημόσια πράττειν = ‘to be a public man, politician,’ Lat. *rem publicam agere*. 16. τ. τ. εἰ. καταβολαῖς] ‘*payment of taxes.*’

γάρ τῶν χρημάτων ἐώ δαπάνην, ὅσην ὑπομένειν ἀναγκάζεται, ἐλευθερίας αὐτὸν ἀναθρέψαι ἐπιθυμούσα. 15. Ἀλλ' ὅμως οὐδέν με τούτων ἔπεισε δευτέροις ὄμιλησαι γάμοις, οὐδὲ ἔτερον ἔπεισαγαγεῖν νυμφίον τῇ τοῦ πατρὸς οἰκίᾳ τοῦ σοῦ· ἀλλ' ἔμενον ἐν τῇ ζάλῃ καὶ τῷ θορύβῳ, καὶ τὴν 5 σιδηρᾶν τῆς χηρείας οὐκ ἔφυγον κάμινον, πρώτον μὲν ὑπὸ τῆς ἄνωθεν βοηθουμένη ρόπης· 16. ἔφερε δέ μοι παραμυθίαν οὐ μικρὰν τῶν δεινῶν ἐκείνων, καὶ τὸ συνεχῶς τὴν σὴν ὅψιν ὄρâν, καὶ εἰκόνα μοι τοῦ τετελευτηκότος φυλάσσεσθαι ἐμψυχον πρὸς ἐκείνον ἀπηκριβωμένην καλῶς. 10 διά τοι τοῦτο καὶ ἔτι νήπιος ὡν, καὶ μηδὲ φθέγγεσθαι πω μαθὼν, ὅτε μάλιστα τέρπουσι τοὺς τεκόντας οἱ παῖδες, πολλήν μοι παρεῖχες τὴν παράκλησιν. 17. Καὶ μὴν οὐδὲ ἐκείνο γ' ἀν ἔχοις αἰτιάσασθαι, ὅτι τὴν μὲν χηρείαν γενναίως ἡνέγκαμεν, τὴν δὲ οὐσίαν σοι τὴν πατρώافαν 15 ἡλαττώσαμεν διὰ τὴν τῆς χηρείας ἀνάγκην, ὅπερ πολλοὺς τῶν ὄρφανίαν δυστυχησάντων οἴδα παθόντας ἐγώ. καὶ γάρ καὶ ταύτην ἀκέραιον ἐφύλαξα πᾶσαν· καὶ τῶν ὁφει-

2 θρεψαι m vulg || 8 των δεινων]+ομως z || εκεινων om anon sym || την σην] eis την σην himus || 9 εικονα μοι]+λογιζεσθαι z || 10 εμψυχον]+και γ y anon vulg || εκεινη gy || 14 εχοις]+ειπειν και C vulg || 17 ορφανια ix'y' vulg

i. ἐώ] 'I say nothing of': lit. 'omit.'

3. δευτέροις δμ. γ.] See ad viduam iun. 2, where Chrysostom relates that one day his 'sophist' (i.e. probably, his teacher Libanius) questioned him about his mother Anthusa: ὡς δὲ εἶπον διτι ἐτῶν τεσσαράκοντα γεγοννία εἴκοσιν ἔχει λοιπὸν, ἐξ οὗ τὸν πατέρα ἀπέβαλε τὸν ἐμὸν, ἔξεπλάγη, καὶ ἀνεβῆσε μέγα, καὶ πρὸς τὸν παρόντας ἰδών Βαβαλ, ἔφη, οἵας παρὰ Χριστιανοῖς γνωτέστε εἰσιν. Chrys., like St Paul (1 Cor. vii.40), discouraged second marriages, but did not absolutely forbid them: see his treatise *de non iterando coniugio*, and Puech p. 110.

4. ἔπεισαγαγεῖν] Similarly we find the phrase *μητριὰν παῖσιν ἔπεισάγειν* of a widower marrying again: L. and S. s.v. ἔπεισάγω.

6. κάμινον] (a refining) 'furnace': metaphorically applied to a state of trial, as in Deut. iv. 20, Jer. xi. 4 (with σιδηρᾶ); Is. xlvi. 10 (LXX): cp. iii. 11 below.

17. ὄρφανιαν δυσ.] For the accusative with δυστυχεῖν in post-classical Greek cp. Synesius *Ep. cliv.* γυνὴ δυστυχήσασα χηρεῖαν (quoted by Hoeschel).

18. τῶν ὁφειλ. κτλ.] 'I omitted nothing of the expenditure necessary for your credit (reputation).'

λόντων εἰς τὴν εὐδοκίμησιν δαπανηθῆναι τὴν σὴν ἐνέλιπον οὐδὲν, ἐκ τῶν ἐμαυτῆς καὶ ὡν ἥλθον οἴκοθεν ἔχουσα δαπανῶσα χρημάτων. 18. Καὶ μή τοι νομίσῃς ὄνειδιζουσάν με ταῦτα λέγειν νῦν. ἀλλ' ἀντὶ πάντων σε τούτων 5 μίαν αἰτῶ χάριν, μή με δευτέρᾳ χηρείᾳ περιβαλεῖν, μηδὲ τὸ κοιμηθὲν ἥδη πένθος ἀνάψαι πάλιν· ἀλλὰ περίμεινον τὴν ἐμὴν τελευτήν· ἵσως μετὰ μικρὸν ἀπελεύσομαι χρόνον. 19. Τοὺς μὲν γάρ νέους ἐλπὶς καὶ εἰς γῆρας ἥξειν μακρόν· οἱ δὲ γεγηρακότες ἡμεῖς οὐδὲν ἔτερον ἢ τὸν θάνατον ἀνατολήν μένομεν. 20. "Οταν οὖν με τῇ γῇ παραδῷς καὶ τοῖς ὀστέοις τοῦ πατρὸς ἀναμίξῃς τοῦ σοῦ, στέλλου μακρὰς ἀποδημίας, καὶ πλέες θάλατταν ἢν ἀν ἐθέλης· τότε ὁ κωλύσων οὐδεὶς· ἔως δ' ἂν ἐμπνέωμεν, ἀνάσχον τὴν μεθ' ἡμῶν οἰκησιν. μὴ δὴ προσκρούσης τῷ θεῷ μάτην καὶ εἰκῆ, 15 τοὺς τοσούτοις ἡμᾶς περιβάλλων κακοῖς ἡδικηκότας οὐδέν. 21. Εἴ μὲν γάρ ἔχεις ἐγκαλεῖν, ὅτι σὲ εἰς βιωτικὰς περιέλκω φροντίδας, καὶ τῶν πραγμάτων ἀναγκάζω προστῆναι τῶν ἐμῶν· μὴ τοὺς τῆς φύσεως νόμους, μὴ τὴν

ι εἰλιπον (ενελιπον) εκ των εμαυτης ουδεν και ων σρwxη || 6 κοιμασθεν henr || περιμενομεν anon || 14 μη δη]+ουν z || 17 προστηναι] φροντιξειν (ex φροντιδας, ut videtur, ortum) omnes praeter C franc oliv: vet. int. processus || των σων vulg

5. χηρείᾳ περιβ.] Cp. περιβάλλων κακοῖς below, γέλωτι περιβάλλει i 5.

9. οι δὲ γεγηρ.] Note the gender: a woman, when speaking of herself in the plural number, uses the masculine. The statement in the text, that Anthusa was so old as to be in daily expectation of death, is not to be taken literally. For if Chrysostom was born in 345, his mother, who was not more than 20 at the time of his birth (see on δευτέρους διμήνσας γάμους above) was born not earlier than 325, and in that case, at the time of the events recorded in the present passage, which is probably about 373, she was not more than 48 years of age.

We must then suppose that her excitement leads her to exaggerate.

10. τ. δοτέος τ. πατρὸς] Contrast the words of the dying Monnica to her sons: Augustine Conf. ix 27: *ponite hoc corpus ubique: nihil vos eius cura conturbet* etc.

12. ὁ κωλ. οὐδεὶς] Cp. i 4 δὲ ἔξαιρησθμενός σε—οὐκ ἔστιν. The present participle is also found in such clauses: δ γάρ καταναγκάζων... οὐκ ἔστιν ii 3.

14. μάτην καὶ εἰκῆ] The use of two almost synonymous words side by side is a feature of Chrysostom's style: cp. μανθάνω καὶ συντημ i 2, ἐρυθρίσας καὶ φωνιχθεις ii 6, δέδοικε καὶ τρέμει iii 7, v 4.

ἀνατροφήν, μὴ τὴν συνήθειαν μηδὲ ἄλλο μηδὲν αἰδεσθεὶς, ὡς ἐπιβούλους φεῦγε καὶ πολεμίους. εἰ δὲ ἅπαντα πράττομεν ὥστε πολλήν σοι παρασκευάσαι σχολὴν εἰς τὴν τοῦ βίου τούτου πορείαν, εἰ καὶ μηδὲν ἔτερον, οὗτος γοῦν κατεχέτω σε παρ' ἡμῖν ὁ δεσμός. 22. Καν γὰρ μυρίους 5 σε λέγης φιλεῖν, οὐδείς σοι παρέξει τοσαύτης ἀπολαῦσαι ἐλευθερίας· ἐπειδὴ μηδέ ἔστι τις, ὅτῳ μέλει τῆς σῆς εὐδοκιμήσεως ἐξ ἵσης ἐμοί. 23. Ταῦτα μὲν καὶ τὰ τούτων πλείονα πρὸς ἐμὲ μὲν ἡ μῆτηρ, ἐγὼ δὲ πρὸς τὸν γενναῖον ἔλεγον ἐκεῖνον. ὁ δὲ οὐ μόνον οὐκ ἐδύσω πεῖτο τοῖς ρήμασι 10 τούτοις, ἀλλὰ καὶ πλέον ἐνέκειτο, ταῦτα ἀπαιτῶν, ἅπερ καὶ πρότερον.

III. 24. Ἐν τούτῳ δὲ ἡμῶν δυτῶν, καὶ τοῦ μὲν συνεχῶς ἰκετεύοντος, ἐμοῦ δὲ οὐκ ἐπινεύοντος, ἀφνω τις ἐπιστᾶσα φήμη διετάραξεν ἀμφοτέρους· ἡ δὲ φήμη ἦν, 15 εἰς τὸ τῆς Ἱερωσύνης ἡμᾶς ἀξίωμα μέλλειν προάγεσθαι. 25. Ἐγὼ μὲν οὖν, ἀμα τῷ τὸν λόγον ἀκοῦσαι τοῦτον, δέει τε καὶ ἀπορίᾳ συνειχόμην· δέει μὲν, μή ποτε καὶ ἀκων ἀλῶ.

ι αἰδεσθης ως c αἰδεσθης αλλα ωs hkpst vulg || 3 ωστε] υπερ τον vulg || 7 τις]+των αλλων c || 16 επισκοπης vulg || παραγεσθαι C

7. ἐπειδὴ μηδὲ] After ἐπειδὴ (ἐπειδὴ) and δε the use of μη for οὐ is very common in late Greek: cp. iii 14 ἐπει μηδὲ πῦρ...ππόκειται, ii 1 δτι μηδὲ ἀπάτην δεῖ...καλεῖν: and see Clement of Alexandria *Stromateis* vii (ed. Hort-Mayor) pp. 289, 295.

10. οὐκ ἐδύσ.] 'was not put out of countenance.'

III. Suddenly the rumour is spread that Basil and Chrysostom are to be made bishops. Chrysostom agrees to submit to consecration should this be forced upon his friend: but secretly resolves not to carry out his part of the agreement. Presently, when the critical moment arrives, Chrys. conceals himself; Basil is consecrated alone: and soon after comes in great despondency to Chrys., who is merely amused at his distress.

16. λερωσύνης] The vulgate read-

ing ἐπισκοπῆς, for which I cannot discover any MS. authority, no doubt gives the correct sense. From ii 2 δταν δὲ ἐκκλησίας προστῆναι δέγ κτλ., iii 12 and following chapters, it is clear that what was proposed was to consecrate Basil and Chrys. as bishops, and not to ordain them presbyters or deacons. In iii 15 we have τὸν ἐπίσκοπον mentioned specifically.

It has been objected that Chrys. at this time was not yet 30 years old, and hence was not eligible for consecration, according to the canons of the Council of Neo-Caesarea. See, however, Bingham *Origines Ecclesiasticae* Book II x 1: *Introduction* p. xxiv. Athanasius was possibly under 30 when he was made bishop: but cp. Gwatkin *Studies of Arianism* p. 71 n.

18. ἀκων ἀλῶ] For examples of

ἀπορίᾳ δὲ, ζητῶν πολλάκις, πόθεν ἐπῆλθε τοῖς ἀνδράσιν ἐκείνοις ἐνθυμηθῆναι τι τοιοῦτο περὶ ἡμῶν. εἰς γὰρ ἐμαυτὸν ἀφορῶν, οὐδὲν εὑρισκου ἔχοντα τῆς τιμῆς ἄξιον ἐκείνης. 26. 'Ο δὲ γενναῖος οὗτος προσελθών μοι κατ' 5 ἴδιαν, καὶ κοινωσάμενος περὶ τούτων ώς ἀνηκόφ γε ὅντι τῆς φήμης, ἐδεῖτο, κάνταῦθα καὶ πράττοντας καὶ βουλευομένους ὀφθῆναι τὰ αὐτὰ, καθάπερ καὶ πρότερον. ἔψεσθαι γὰρ αὐτὸν ἑτοίμως ἡμῖν, καθ' ὅποτέραν ἀν ἡγώμεθα τῶν ὁδῶν, εἴτε φεύγειν εἴτε ἐλέσθαι δέοι.

10 27. Αἰσθόμενος τοίνυν αὐτοῦ τῆς προθυμίας ἐγὼ, καὶ ζημίαν ἡγησάμενος οἵσειν παντὶ τῷ κοινῷ τῆς ἐκκλησίας, εἰ νέον οὕτως ἀγαθὸν, καὶ πρὸς τὴν τῶν ἀνθρώπων ἐπιστασίαν ἐπιτήδειον, ἀποστεροίην τοῦ Χριστοῦ τὴν ἀγέλην διὰ τὴν ἀσθένειαν τὴν ἐμαυτοῦ, οὐκ ἀπεκάλυψα τὴν 15 γνώμην, ἣν εἶχον περὶ τούτων, ἐκείνῳ, καίτοι γε μηδέποτε πρότερον ἀνασχόμενος λαθεῖν τι τῶν βουλευμάτων αὐτὸν τῶν ἐμῶν ἀλλ' εἰπὼν δεῖν τὴν ὑπὲρ τούτων βουλὴν εἰς ἔτερον ἀναβαλέσθαι καιρὸν (οὐ γὰρ νῦν τοῦτο κατεπείγειν), ἔπεισά τε εὐθέως μηδὲν ὑπὲρ τούτων φροντίζειν, καὶ ὑπὲρ 20 ἐμαυτοῦ παρέσχον θαρρέεν, ώς ὁμογνωμονήσοντος, εἴ ποτε τι τοιοῦτον συμβαίη παθεῖν. 28. Χρόνου δὲ παρελθόντος οὐ πολλοῦ, καὶ τοῦ μέλλοντος ἡμᾶς χειροτονήσειν ἐλθόντος καὶ κρυπτομένου μου, μηδὲν τούτων εἰδὼς, ἄγεται μὲν ώς ἐφ' ἔτέρᾳ προφάσει· δέχεται δὲ τὸν ζυγὸν, ἐλπίζων,

9 φυγεινειν vulg || 12 νεον αγαθον—επιτηδειον vulg || την των πολλων επι. c vulg || 17 υπερ] περι f || 18 αναβαλλεσθαι z vulg || 21 συμβαινη vulg || 23 μον]+autros xy vulg

forced ordinations see Bingham *Origg. Eccles.* Book IV vii 1—4; and compare the cases of St Ambrose, St Augustine, and St Martin of Tours.

6. καὶ πρ. κ. βουλ. δοθῆναι τὰ αὐτὰ] ‘to be seen to agree in both our actions and our plans.’

11. παντὶ τῷ κοινῷ] ‘all the commonweal.’

12. νέον οὐ. διγ.] This and τὴν

ἀγέλην are both dependent on ἀποστεροίην.

22. χειροτονήσειν] ‘to ordain.’ The word was originally used of the election of the clergy, and was afterwards applied to their ordination: see Suicer *Thesaurus*, s.v., Mason *Five Orations* p. 16, Gore *The Church and the Ministry*<sup>4</sup> p. 275 n. On the form of ordination see *DCA* art. ‘Bishop.’

έξ ὧν ὑπεσχημένος ἡμην αὐτῷ, καὶ ἡμᾶς πάντως ἔψεσθαι, μᾶλλον δὲ νομίζων ἡμῖν ἀκολουθεῖν. 29. Καὶ γάρ τινες τῶν ἐκεῖ παρόντων, ἀσχάλλοντα πρὸς τὴν σύλληψιν ὄρῳντες, ἡπάτησαν, βοῶντες ὡς ἄτοπον εἴη τὸν μὲν θρασύτερον εἶναι δοκοῦντα παρὰ πᾶσιν (ἐμὲ λέγοντες) μετὰ 5 πολλῆς τῆς ἐπιεικείας εἶξαι τῇ τῶν πατέρων κρίσει, ἐκεῖνον δὲ τὸν πολὺ συνετώτερον καὶ ἐπιεικέστερον θρασύνεσθαι καὶ κενοδοξεῖν, σκιρτῶντα καὶ ἀποπηδῶντα καὶ ἀντιλέγοντα. 30. Τούτοις εἶξας τοῖς ρήμασιν, ἐπειδὴ ἥκουσεν ὅτι διέφυγον, εἰσελθὼν πρός με μετὰ πολλῆς τῆς κατη- 10 φείας, καθέζεται πλησίον, καὶ ἐβούλετο μέν τι καὶ εἰπεῖν, ὑπὸ δὲ τῆς ἐπηρείας κατεχόμενος, καὶ λόγῳ παραστῆσαι τὴν Βίαν, ἦν ὑπέμεινεν, οὐκ ἔχων, ἅμα τῷ χάναι ἐκωλύετο φθέγξασθαι, τῆς ἀθυμίας, πρὶν ἡ τοὺς ὁδόντας ὑπερβῆναι, διακοπτούσης τὸν λόγον. 31. Ὁρῶν τοίνυν ἐγὼ περί- 15 δακρυν ὅντα καὶ πολλῆς πεπληρωμένον τῆς ταραχῆς, καὶ τὴν αἰτίαν εἰδὼς, ἐγέλων τε ὑπὸ πολλῆς τῆς ἡδονῆς, καὶ τὴν δεξιὰν κατέχων ἐβιαζόμην καταφίλειν, καὶ τὸν θεὸν ἐδόξαζον, ὅτι μοι τὸ τῆς μηχανῆς τέλος εἴχε καλὸν καὶ οἰον ηὐχόμην ἀεί. 32. Ὡς δὲ εἶδε περιχαρῆ τε ὅντα καὶ 20 φαιδρὸν, καὶ πρότερον ἡπατημένος ὑφ' ἡμῶν ἥσθετο, καὶ μᾶλλον ἐδάκνετο καὶ ἐδυσχέραινε.

I υποσχομενος fwxyz || 2 ημαν] ηδη z || 12 της αποριας y' vulg || 14 φθεγ-  
γεσθαι vulg, et dehinc+υπο kt vulg εκωλ. υπο της αθ. φθεγξασθαι, της  
επηρειας πριν η κτλ. Gh || 18 φιλεων cfx || 19 τα της μηχανης vulg || 21 και  
μαλλον] om και cz

1. ἐξ ὧν κτλ.] i.e. ἐκ τούτων ἄ; 'from what I had promised.'

3. ἀσχάλλοντα π. τ. σ.] 'chafing at his capture.'

8. σκιρτῶντα] 'being restive' (like a young colt). Possibly ἀποπηδῶντα continues the metaphor, in the sense of 'shying': cp. i 4 ἀποπηδᾶν.

10. πρὸς με] Apparently Chrys. had not returned, after the period of concealment, to his home, but was living by himself: cp. vi 7 οὐδὲ

πρὸς αὐτὴν (i.e. Anthusa) ἐστὶ μοι τι κοινόν, vi 12 διὰ ταῦτα τὸν οἰκίσκον ('cell') φυλάττω τοῦτον κτλ.

12. ἐπηρειας] 'indignation': cp. adv. ορρηγην. vñl. monast. II 72 Ε ἐπηρεάζεσθε (*indigne fertis*) ἀτε οὐκ ἀρκούση τῇ ἡλικίᾳ πρὸς τὴν ἀπόλαυσιν. At i 4 the substantive bears its ordinary sense of 'insult,' 'abuse.'

19. τὸ τῆς μηχανῆς=ἡ μηχανή, 'the stratagem.' τέλος...καλόν is the object of εἴχε.

IV. Καὶ ποτε μικρὸν ἀπ' ἐκείνου καταστὰς τοῦ θορύ-  
βου τῆς ψυχῆς, Ἐλλ' εἰ καὶ τὸ ήμέτερόν, φησι, διέπτυσας,  
καὶ λόγον ἡμῶν ἔχεις οὐδένα λοιπὸν (ώς ἔγωγε οὐκ οἶδα  
ἀνθ' ὅτου). τῆς γοῦν ὑπολήψεως ἔδει σε φροντίσαι τῆς  
5 σῆς. ιῦν δὲ τὰ πάντων ἡμέρας στόματα, καὶ δόξης σε  
ἐρῶντα κενῆς τὴν λειτουργίαν ταύτην παρηγήσθαι λέγουσιν  
ἀπαντεῖς ὁ δὲ ἔξαιρησόμενός σε τῆς κατηγορίας ταύτης  
οὐκ ἔστιν. 33. Ἐμοὶ δὲ οὐδὲ εἰς ἀγορὰν ἐμβαλεῖν ἀνεκ-  
τόν· τοσοῦτοι οἱ προσιόντες ἡμῖν καὶ καθ' ἕκαστην  
ιοέγκαλούντες τὴν ἡμέραν. Τόταν γὰρ ἴδωσι που φα-  
νέντα τῆς ἡμέρας μέρος τῆς πόλεως, λαβόντες κατὰ  
μόνας ὅσοι πρὸς ἡμᾶς οἰκείως ἔχουσι, τῷ πλείονι με  
τῆς κατηγορίας ὑποβάλλουσι μέρει. εἰδότα γὰρ αὐτοῦ  
τὴν γνώμην, φασὶν (οὐδὲ γὰρ ἀν τι σὲ ἐλάνθανε τῶν  
ιερέων), οὐκ ἔδει ἀποκρύψασθαι, ἀλλ' ἡμῖν ἀνακοινώ-  
σασθαι ἔχρην· καὶ πάντως οὐκ ἀν ἡπορήσαμεν πρὸς τὴν  
ἄγραν μηχανῆς. 34. Ἐγὼ δὲ, ὅτι μέν σε οὐκ ἥδειν ἐκ  
πολλοῦ ταῦτα βουλευόμενον, αἰσχύνομαι καὶ ἐρυθριῶ πρὸς  
ἐκείνους εἰπεῖν, μήποτε καὶ ὑπόκρισιν τὴν ἡμετέραν εἴναι

2 ψυχῆς]+ καὶ ο Βασιλεος (et sic passim) f || 6 παραιτησασθαι wyz ||  
7 κακηγοριας c || 11 μερει της πολεως fp φανεντα που της πολεως C vulg ||  
14 σε ελαθε τι vulg || 15 om εδει c

IV. Basil proceeds to describe the difficult position in which he has been placed by the action of Chrys. He is constantly blamed, he says, for not having known beforehand his friend's intention: while those who selected Chrys. for consecration are indignant at being openly flouted. Basil then reproaches his friend, more in sorrow than in anger, for the deception which he has practised.

2. διέπτυσας] 'you despised.'

4. ὑπολήψεως] 'reputation': cp. iv 2, 7; and Homm. in Matt. 523 B τῶν ἀλλων ἐντολῶν πρεσβύτερον ἦν, καὶ πλεονα ἔλεγε τὴν ὑπόληψιν.

5. δόξης κτλ.] 'all men say that it was through love of empty fame that

you declined this ministry.' For λειτουργία in the sense of 'sacerdotal ministration' see Lightfoot on Phil. ii 17.

8. εἰς ἀγορὰν ἐμβαλντι (note).

10. ὅταν γὰρ ἴδωσι κτλ.] The text seems to be corrupt. Possibly we should read τῆς Ἡμέρας, with μέρος τῆς πόλεως as a gloss on Ἡμέρας: but I cannot find any trace of this as the name of a suburb of Antioch.

11. λαβόντες κατὰ μόνας] 'taking me aside.' κατὰ μόνας (καταμόνας) occurs in Thuc. i 32 and elsewhere.

15. ἡμῖν] 'to us,' i.e. to the friends of Basil.

νομίσωσι φιλίαν. εἰ γὰρ καὶ ἔστιν, ὥσπερ οὖν καὶ ἔστιν, καὶ οὐδὲ ἀν αὐτὸς ἀρνηθείης, ἐξ ὧν εἰς ἡμᾶς ἐπραξας νῦν, ἀλλὰ τοὺς ἔξωθεν καὶ μετρίαν γοῦν περὶ ἡμῶν ἔχοντας δόξαν καλὸν τὰ ἡμέτερα κρύπτειν κακά. 35. Εἰπεῖν μὲν οὖν πρὸς αὐτοὺς τὰλθήες, καὶ ὡς ἔχει τὰ καθ' ἡμᾶς, ὀκνῶ<sup>5</sup> ἀναγκάζομαι δὲ λοιπὸν σιωπᾶν, καὶ κύπτειν εἰς γῆν, καὶ τοὺς ἀπαντῶντας ἐκτρέπεσθαι, καὶ ἀποπηδᾶν. 36. Καν γὰρ τὴν προτέραν ἐκφύγω κατάγνωσιν, ψεύδους ἀνάγκη με κρίνεσθαι λοιπόν. οὐδὲ γὰρ ἐθελήσουσι πιστεῦσαι ποτε, ὅτι καὶ Βασιλείου μετὰ τῶν ἀλλων ἔταξας, οἷς οὐ ιο θέμις εἰδέναι τὰ σά. 37. Ἀλλὰ τούτων μὲν οὐ πολὺς μοι λόγος, ἐπειδὴ σοὶ τοῦτο γέγονεν ἡδύ. τῶν δὲ λοιπῶν πῶς οἴσομεν τὴν αἰσχύνην; οἱ μὲν γὰρ ἀπονοίας, οἵ δὲ φιλοδοξίας σὲ γράφονται· δοσοὶ δὲ εἰσὶν ἀφειδέστεροι τῶν αἰτιωμένων, ταῦθ' ἡμῖν ἐγκαλοῦσιν. ἀμφότερα ὁμοῦ, καὶ 15 προστιθέασι τὴν εἰς τοὺς τετιμήκότας ὑβριν· 38. δίκαια πεπονθέναι λέγοντες αὐτοὺς, καὶ εἰ μείζονα τούτων ἀτιμασθέντες ἔτυχον παρ' ἡμῶν· ὅτι τοσούτους καὶ τηλικούτους ἀφέντες ἄνδρας, μειράκια χθὲς καὶ πρώην ἔτι ταῖς τοῦ

2 οὐδ'<sup>6</sup> αν αρνηθείης εξ ων αυτος εις ημας κτλ. shpxwxyz || 5 ομ προς αυτους c || 9 εθελησουσι]+μοι fz vulg || 12 την δε λοιπην x vulg || 13 την αισχυνην] ομ την vulg || 15 ταυτα τε ημν αιφ. εγκ. ομου vulg || 16 εις] προς c

3. τοὺς ἔξωθεν] ‘the outside world.’ Cp. παρὰ τῶν ἔξωθεν, πρὸς τοὺς ἔξωθεν in this chapter, τῆς παρὰ τῶν ἔξωθεν δόξης i 5, οἱ ἔξωθεν δικασταὶ ii 3, τῶν ἔξωθεν ἀρχόντων iii 15, οἱ τοὺς ἔξωθεν δικάζειν καθήμενοι iii 18. But at v 8 οἱ ἔξωθεν means ‘pagans’: οἱ τούτους (τοὺς λόγους) ἀσκοῦντες ἐν τῷ γῇ, οὐ παρὰ τοὺς ἔξωθεν μόνον, ἀλλὰ καὶ παρὰ τοὺς τῆς πλοτεῶς οἰκείους. See also ii 4, where Chrys. quotes 1 Tim. iii. 7 δεῖ δὲ αὐτὸν καὶ μαρτυρίαν ἔχειν καλὴν ἀπὸ τῶν ἔξωθεν, and note *ad loc.* At ii 7 ληγων τῶν ἔξωθεν = ‘secular learning.’

7. ἐκτρέπεσθαι] ‘to avoid.’

ib. ἀποπηδᾶν] Cp. on i 3 (σκιρτῶντα).

10. Βασιλειον] Cp. on i 1 (εἰς).

13. ἀπονολας] ‘arrogance,’ the regular meaning of the word in Chrys.: cp. ii 4 εἰς ἀπόνοιαν αἱρονται πολλοί, Homm. in Matt. 652 D ἐξ ἀπονολας ἡμαρτεῖν δὲ πρῶτος ἀνθρωπος, προσδοκήσας λισθεταν, Homm. in Rom. 661 D τοιοῦτοι οἱ ἐπὶ σοφίᾳ μέγα φρονοῦντες εἰσι, καὶ εἰς ἀπόνοιαν ἐκπίπτοντες τὴν ἔχατην.

14. γράφονται] ‘indict’: with genitive of the accusation (ἀπονολας).

16. τοὺς τετιμ.] i.e. those who selected Chrys. and Basil as worthy of consecration.

βίου μερίμναις ἐγκαλινδούμενα (ἴνα χρόνον βραχὺν τὰς ὁφρῦς συναγάγωσι, καὶ φαιὰ περιβάλλωνται, καὶ κατήφειαν ὑποκρίνωνται) ἔξαίφνης εἰς τοσαύτην ἥγαγον τιμὴν, ὅσην οὐδὲ ὄναρ λήψεσθαι προσεδόκησαν. καὶ οἱ μὲν ἐκ πρώτης  
 5 ἡλικίας εἰς ἕσχατον γῆρας τὴν ἑαυτῶν ἐκτείναντες ἀσκησιν ἐν τοῖς ἀρχομένοις εἰσίν· ἀρχουσι δὲ αὐτῶν οἱ παῖδες αὐτῶν καὶ μηδὲ τοὺς νόμους ἀκηκότες, καθ' οὓς δεῖ ταύτην αὐτοὺς διέπειν τὴν ἀρχήν. ταῦτα καὶ πλείονα τούτων λέγοντες συνεχῶς ἡμῖν ἐπιφύονται. 39. Ἐγὼ δὲ ὅ τι μὲν  
 10 ἀπολογήσομαι πρὸς ταῦτα, οὐκ ἔχω· δέομαι δὲ σοῦ φράσαι μοι. οὐδὲ γὰρ ἀπλῶς οὐδὲ εἰκῇ ταύτην οἷμαί σε φυγεῖν τὴν φυγὴν, καὶ πρὸς ἄνδρας οὗτοι μεγάλους τοσαύτην ἀναδέξασθαι τὴν ἔχθραν, ἀλλὰ μετά τινος λογισμοῦ καὶ σκέψεως ἐπὶ τοῦτο ἐλθεῖν· δθεν καὶ λόγον ἔτοιμον εἶναι  
 15 σοι πρὸς ἀπολογίαν στοχάζομαι. εἰπὲ οὖν εἰ τινα πρό- φασιν δικαίαν πρὸς τοὺς ἐγκαλοῦντας δυνησόμεθα λέγειν.  
 40. Ὡν γὰρ αὐτὸς ἡδίκημαι παρά σου, οὐδένα ἀπαιτῶ λόγον, οὐχ ὡν ἡπάτησας, οὐχ ὡν προῦδωκας, οὐχ ὡν ἀπέλαυσας παρ' ἡμῶν ἄπαντα τὸν ἔμπροσθεν χρόνον.  
 20 41. Ἡμεῖς μὲν γὰρ καὶ τὴν ψυχὴν τὴν ἡμετέραν (ὡς

7 om αυτων y || 8 om αυτον mux vulg || διεπειν] διοικεω cmnz vulg ||  
 om τουτων y || 10 om προς ταυτα wy || 19 απηλαυσας w vulg

1. μερίμναις ἐγκ.] ‘engrossed in cares.’

.ib. ἵνα χρόνον κτλ.] ‘if they contract their brows for a brief space’: note that *ἵνα* here = *έαν*: cp. *Homm. in Matt.* 501 D καὶ δὲ μὲν ἵνα τι εἴτη ἀστεῖον, ἐμπλησθεὶς ἀπῆλθεν, and for other instances see Field’s note on *Homm. in Matt.* 404 E, and on *Homm. in 1 Cor.* 71 D. We may perhaps compare the use of *ut* in Latin (after *ita*) to denote limitation or restriction.

2. φαιὰ περιβ.] ‘robe themselves in black,’ as a sign of grief and humility.

6. οἱ παῖδες αὐτῶν] i.e. those who

are young enough to be their sons.

9. ἐπιφύονται] ‘fasten upon,’ like hounds upon a quarry: see Field’s note on *Homm. in Eph.* 25 E: also Mason *Five Orations* p. 6.

11. ἀπλῶς] ‘thoughtlessly’: in this sense it recurs in iii 10, 13, 18.

.ib. φυγεῖν τὴν φυγὴν] For the cognate accusative cp. *κερδανούμεν* κέρδος below, *ἐπληξεν πληγὴν* iii 14; and see Cognet de *Johannis Chrysostomi dialogo qui inscribitur περὶ λεπωσύνης* p. 73.

17. ὡν γὰρ αὐτὸς] ὡν = τούτων ἡ, the genitive going with λόγον: ‘satisfaction for the injuries which I have received.’

εἰπεῖν) φέροντες ἐνεθήκαμέν σου ταῖς χερσὶ· σὺ δὲ τοσαύτη πρὸς ήμᾶς ἔχρήσω τῇ πανουργίᾳ, ὅσηπερ ἀν εἰ πολεμίους σοι τινας φυλάξασθαι προύκειτο. 42. Καίτοι γε ἔχρην, εἰ μὲν ὡφέλιμον ταύτην ἥδεις οὖσαν τὴν γνώμην, μηδὲ αὐτὸν τὸ κέρδος φυγεῖν· εἰ δὲ ἐπιβλαβῆ, καὶ ήμᾶς, οὓς 5 πάντων ἀεὶ προτιμᾶν ἔλεγες, ἀπαλλάξαι τῆς ζημίας. 43. Σὺ δὲ καὶ ὅπως ἐμπεσούμεθα, ἀπαντα ἐπραξας· καὶ δόλου σοι καὶ ὑποκρίσεως ἐδέησε πρὸς τὸν ἀδόλως καὶ ἀπλῶς ἀπαντα καὶ λέγειν καὶ πράττειν εἰωθότα πρὸς σέ. 44. Ἐ' ἄλλα ὅμως, ὅπερ ἔφην, οὐδὲν τούτων ἐγκαλῶ νῦν, 10 οὐδὲ ὀνειδίζω τὴν ἔρημίαν εἰς ἦν κατέστησας ήμᾶς, τὰς συνόδους διακόψας ἐκείνας, ἐξ ὧν καὶ ἥδουν καὶ ὡφέλειαν οὐ τὴν τυχούσαν ἐκαρπωσάμεθα πολλάκις. 45. Ἐ' ἄλλα πάντα ταῦτα ἀφίημι, καὶ φέρω σιγῇ καὶ πράως· οὐκ ἐπειδὴ πράως εἰς ήμᾶς ἐπλημμέλησας, ἀλλ' ἐπειδὴ τοῦτον 15 ἔθηκα ἐμαυτῷ τὸν νόμον, ἀπὸ τῆς ήμέρας ἐκείνης, ἡς τὴν φιλίαν ἔστερξα τὴν σὴν, ὑπὲρ ὧν ἀν ήμᾶς ἐθελήσης λυπεῖν, μηδέποτε σε εἰς ἀπολογίας ἀνάγκην καθιστᾶν. 46. Ἐπεὶ δτι γε οὐκ εἰς μικρὰ τὴν ζημίαν ήμὲν ἐπήγαγες, οἰσθα καὶ αὐτός· εἴγε μέμνησαι τῶν ῥημάτων, καὶ τῶν παρὰ τῶν 20 ἔξωθεν περὶ ήμῶν, καὶ τῶν ὑφ' ήμῶν, λειγομένων ἀεί. ταῦτα δὲ ἦν, δτι πολὺ κέρδος ήμὲν ὁμοψύχους εἶναι τε καὶ φράττεσθαι τῇ πρὸς ἀλλήλους φιλίᾳ. 47. Καὶ οἱ μὲν ἄλλοι πάντες ἔλεγον καὶ ἔτεροις πολλοῖς οὐ μικρὰν ὡφέ-

4 μηδε αυτης gktwrs vulg μηδε αυτος cy μηδε σεαυτον frp || 8 εδεησε] + ουδεν vulg || 17 εθελησης scripsi ηθελησας codd. omnes θελης vulg || 19 eis μικρα] μικραν cy' vulg ουχι σμικραν α eis μακραν mu || 22 ομοψυχοις xy

1. φέροντες ἐνεθ.] ‘freely entrusted’: φέροντες conveys the idea of promptitude: cp. ii 4 φέρων ἐαυτὸν κατεκρήμισε.

4. τὴν γνώμην] ‘the decision,’ i.e. to consecrate Basil and Chrysostom.

iō. μηδὲ αὐτόν] sc. στέ.

13. τὴν τυχούσαν] ‘ordinary,’ ‘common’: this use of the word is

also found at ii 4, iii 10, iv 2: cp. (e.g.) Acts xix 11.

19. οὐκ eis μικρά κτλ.] Cp. ii 2 οὐκ eis χρήματα, ἀλλὰ eis τὴν ἐαυτοῦ ψυχὴν, τὴν ζημιὰν ὑφίσταται, iii 8 tñit. ἐνθα μὲν eis χρήματα η ζημιά κτλ.

20. παρὰ τῶν ἔξωθεν] See on τοὺς ἔξωθεν above.

λειαν τὴν ἡμετέραν οἴσειν ὅμόνοιαν. ἐγὼ δὲ ὡφέλειαν μὲν οὐδέποτε ἐνενόησα, τό γε εἰς ἐμὲ ἥκον, παρέξειν τισίν· ἔλεγον δὲ, ὅτι τοῦτο γοῦν ἀπ' αὐτῆς κερδανούμεν κέρδος οὐ μικρὸν, τὸ δυσχείρωτοι γενέσθαι τοῖς καταγωνίσασθαι 5 βουλομένοις ἡμᾶς. 48. Καὶ ταῦτά σε ὑπομιμήσκων οὐκ ἐπαυσάμην ποτέ· χαλεπὸς ὁ καιρὸς, οἱ ἐπιβουλεύοντες πολλοί· τὸ τῆς ἀγάπης γνήσιον ἀπόλωλεν, ἀντεισῆκται δὲ ὁ τῆς βασκανίας ὅλεθρος· ἐν μέσῳ παγίδων διαβαίνομεν, καὶ ἐπὶ ἐπάλξεων πόλεων περιπατούμεν. οἱ μὲν ἔτοιμοι 10 τοῖς ἡμετέροις ἐφῆσθῆναι κακοῖς, εἴποτέ τι συμβάιη, πολλοὶ καὶ πολλαχόθεν ἐφεστήκασιν· ὁ δὲ συναλγήσων οὐδεὶς, ἡ καὶ εὐαρίθμητοι λίαν. ὅρα μὴ διαστάντες ποτὲ πολὺν τὸν γέλωτα ὅφλωμεν, καὶ τοῦ γέλωτος μείζονα τὴν ζημίαν. 'Αδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὄχυρὰ, καὶ 15 ὡς μεμοχλευμένη βασιλεία. μὴ δὴ διαλύσῃς ταύτην τὴν γνησιότητα, μηδὲ διακόψῃς τὸν μοχλόν. 49. Ταῦτα καὶ τὰ τούτων πλείονα ἔλεγον συνεχῶς· οὐδὲν μέν ποτε ὑποπτεύων τοιούτον, ἀλλὰ καὶ πάνυ σε τὰ πρὸς ἡμᾶς ὑγιαίνειν νομίζων, ἐκ περιουσίας δὲ καὶ ὑγιαίνοντα θερα- 20 πεύειν βουλόμενος· ἐλάνθανον δὲ, ὡς ἔοικε, νοσούντι τὰ φάρμακα ἐπιτιθείσ. καὶ οὐδὲ οὕτως ὁ δείλαιος ὠνησα, οὐδὲ γέγονέ μοί τι πλέον ἐκ ταυτησὶ τῆς ἄγαν προμηθείας.

4 γενεσθαι] ειναι shiyz || 9 πολεως f || 10 πολλοι δε πολλαχ. vulg ||  
13 οφλησωμεν x vulg || 17 τα om shwxyz || μεντοι fx || 20 αρρωστουστι x

2. τὸ γε εἰς ἐμὲ ἥκον] 'so far as I am concerned': cp. iii 10 τὸ γε εἰς ἡμᾶς ἥκον, vi 2 δοσον εἰς ἀνθρωπελαν ἥκε δύναμιν.

8. ἐν μέσῳ παγίδων] Eccl. ix 13, where the true reading is διαβαίνεις — περιπατεῖς, changed by Chrys. to first person plural.

14. ἀδελφὸς κτλ.] Prov. xviii 19, where the LXX text has ἀδελφὸς ὑπ. ἀδ. βοηθ. ὡς πόλις ὄχυρὰ καὶ ὑψηλῆ, ισχύει δὲ ὡσπερ τεθεμελιωμένον βασιλειον. Hence Leo would read in the present passage μεμοχλευμένα βασιλεια (neut. plur.). Chrys., however,

probably quoted from memory: cp. on ii 1 τις ἄρα κτλ., ii 2 οὐδεὶς γάρ κτλ., iii 16 κλήνον, etc., also *Appendix* p. 175.

19. ἐκ περιουσίας] 'needlessly': i.e. although it was not strictly necessary. The word περιουσία occurs again at iii 16 ἐν πολλῷ περιουσίᾳ ('wealth'), and vi 11 ὅρᾶς μεθ' δῆσης δείκνυσι τῆς περιουσίας ('fullness') ὁ Θεός.

22. οὐδὲ γέγονε κτλ.] 'nor have I gained any advantage.' For the use of πλέον cp. note on vi 12 (τῆς ὑλακῆς).

50. Πάντα γὰρ ἐκεῖνα ρίψας ἀθρόως καὶ οὐδὲ εἰς νοῦν βαλλόμενος, ὥσπερ ἀνερμάτιστον πλοῖον εἰς πέλαγος ἡμᾶς ἄπειρον ἀφῆκας, οὐδὲν τῶν ἀγρίων ἐκείνων ἐννοήσας κυμάτων, ἅπερ ἡμᾶς ὑπομένειν ἀνάγκη. 51. Εἰ γάρ ποτε συμβαίη συκοφαντίαν ἢ χλευασίαν ἢ καὶ ἄλλην τινὰ 5 ὑβριν καὶ ἐπήρειαν ἡμῖν ἐπενεχθῆναι ποθεν (πολλάκις δὲ συμβαίνειν τὰ τοιαῦτα ἀνάγκη)· πρὸς τίνα καταφεύξομεθα; τίνι κοινωσόμεθα τὰς ἡμετέρας ἀθυμίας; τίς ἡμῖν ἀμύναι θελήσει; καὶ τοὺς μὲν λυποῦντας ἀνακόψει καὶ ποιήσει μηκέτι λυπεῖν, ἡμᾶς δὲ παραμυθήσεται καὶ παρασκευάσει ιο τὰς ἔτερων φέρειν ἀπαιδευσίας; οὐκ ἔστιν οὐδεὶς, σοῦ πόρρωθεν ἐστηκότος τοῦ δεινοῦ τούτου πολέμου, καὶ μηδὲ κραυγὴν ἀκοῦσαι δυναμένου ποτέ. 52. Ἄρα οἵδας ὅσον εἴργασται σοι κακόν; ἀρά μὲν γοῦν μετὰ τὸ πλῆξαι ἐπιγνώσκεις, ὡς καιρίαν ἡμῖν ἔδωκας τὴν πληγῆν; 53. Ἀλλὰ 15 ταῦτα μὲν ἀφείσθω (οὐδὲ γάρ ἔστι τὰ γενόμενα ἀναλύσαι λοιπὸν, οὐδὲ πόρον τοῖς ἀπόροις εὑρεῖν)· τί πρὸς τοὺς ἔξωθεν ἐροῦμεν; τί πρὸς τὰς αἰτίας ἀπολογησόμεθα τὰς ἐκείνων;

V. 54. Θάρσει, ἔφην ἐγώ. οὐ γὰρ ὑπὲρ τούτων εἰμὶ 20

ι καὶ μηδε eis cx vulg || 2 βαλομενος vulg || 3 επαφηκας c || 5 συμβαινη vulg || 7 καταφευξ.] post hoc, verba σου πορωθεν εστηκοτος—ποτε (11—13) collocat f || 13 om ποτε vulg || 18 om ερουμεν w || 20 om ειμ c

2. ὥσπερ ἀνερμ. πλ.] ‘like a vessel without ballast.’ The phrase is probably from Plato *Theaetetus* 144 A φέρονται ὥσπερ τὰ ἀνερμάτιστα πλοῖα. For the indebtedness of Chrys. to classical authors see *Introd.* p. xxxiii.

5. συκοφαντιαν] ‘calumny’: χλευασιαν ‘mockery’: ὑβριν ‘wanton insolence’: ἐπήρειαν ‘abuse.’

9. ἀνακόψει] ‘beat back,’ ‘check.’  
15. καιριαν] ‘deadly.’

16. τὰ γενόμενα ἀν.] ‘to undo the past.’

17. οὐδὲ πέρον κτλ.] Cp. i 5

τέχνην Ικανὴν πολλοὺς πέρους ἐν τοῖς ἀπόροις εὑρεῖν.

ib. πρὸς τοὺς ἔξωθεν] See above on τοὺς ἔξωθεν.

V. Chrysostom begins his reply. He admits the deception, but claims that it was justifiable, being intended for Basil's benefit. He gives instances where deceit is by common consent allowed to be practised: thus (a) in war (b) in the art of medicine. The examples of Michal, Jonathan, and St Paul are also cited by him in support of this contention.

μόνον ἔτοιμος εὐθύνας ὑπέχειν· ἀλλὰ καὶ ὡν ἀνευθύνους  
 ἡμᾶς ἀφῆκας, καὶ τούτων πειράσομαι σοι δοῦναι λόγον, ὡς  
 ἀν οἶος τε ὁ. καὶ εἰ βούλει γε, ἀπ' αὐτῶν πρῶτον τῆς  
 ἀπολογίας τῶν λόγων ποιήσομαι τὴν ἀρχήν. 55. Καὶ  
 5 γάρ ἀν εἴην ἄτοπος καὶ λίαν ἀγνώμων, εἰ τῆς παρὰ τῶν  
 ἔξωθεν δόξης φροντίζων, καὶ δπως παύσαντο ἡμῖν ἐγκα-  
 λοῦντες πάντα ποιῶν, τὸν ἀπάντων μοι φίλτατον, καὶ  
 τοσαύτη πρὸς ἡμᾶς αἰδοῖ κεχρημένον ὡς μηδὲ ὑπὲρ ὡν  
 ἡδικῆσθαι φησιν ἐγκαλέσαι θελῆσαι, ἀλλὰ φροῦδα τὰ  
 10 αὐτοῦ θέμενον ἔτι τῶν ἡμετέρων φροντίζειν,—μὴ δυναίμην,  
 ὡς οὐκ ἀδικῶ, πεῖσαι, ἀλλὰ μείζονι περὶ αὐτὸν φαινούμην  
 κεχρημένος ῥᾳθυμίᾳ, ἡς αὐτὸς περὶ ἡμᾶς ἐπεδείξατο σπου-  
 δῆς. 56. Τί ποτ' οὖν σὲ ἡδικήσαμεν; ἐπειδὴ καὶ ἐντεῦθεν  
 ἐγνώκαμεν εἰς τὸ τῆς ἀπολογίας ἀφεῖναι πέλαγος· ἀρα δῆτι  
 15 σε παρεκρουστάμεθα, καὶ τὴν ἡμετέραν ἐκρύψαμεν γνώμην;  
 ἀλλ' ἐπὶ κέρδει καὶ τοῦ ἀπατηθέντος σοῦ, καὶ οἰς ἀπατή-  
 σαντές σε προύδωκαμεν. 57. Εἰ μὲν γάρ δι' ὅλου τὸ τῆς  
 κλοπῆς κακὸν, καὶ οὐκ ἔστιν εἰς δέον αὐτῷ χρήσασθαι ποτε,  
 δοῦναι ἔτοιμοι δίκην ἡμεῖς, ἣν ἀν αὐτὸς ἐθέλης· μᾶλλον δὲ  
 20 σὺ μὲν οὐδέποτε παρ' ἡμῶν ἀνέξῃ δίκην λαβεῖν, ἡμεῖς δὲ  
 ἔαυτῶν καταγνωσόμεθα ταῦτα, ἀ τῶν ἀδικούντων οἱ δικά-

I ανευθύνους ημ. αφηκ.] αν ημας ευθυνας απαιτωσι (απαιτωσι) wy\* ||  
 4 om των λογων c || 6 πανσωνται vulg || οι εγκαλουντες vulg || 9 φρουδην  
 agikrtwx παρ' ουδεν c vulg || 11 αλλα+και c || 13 ηδικηκαμεν vulg ||  
 18 απατης c || αυτη c

4. καὶ γὰρ ἀν κτλ.] 'For I should be peculiar, indeed most perverse, if while anxious for the good opinion of the laity, and eager to prevent them from accusing us, I should fail to convince of my innocence my greatest friend: who has, moreover, shewn such tenderness for me that he will not accuse me even for my alleged ill-treatment of him, but sets aside his own interests, and can still think of mine.'

In this sentence *ει* goes with *μη δυναίμην*, and *δπως παύσαντο* depends on *πάντα ποιῶν*. *ὡς* (after

κεχρημένον) is = *ωστε*, and goes with the infinitive *θελῆσαι*.

12. *ἡς—σπουδῆς*] i.e. *σπουδῆς ἡς*.

14. *ἐγνώκαμεν κτλ.*] 'we have determined to set sail on the sea of apology': *ἀφεῖναι* is here used for *πλοίον ἀφεῖναι* (*solvere navem*): cp. i 4 *ωσπερ πλοίον...ἡμᾶς ἀφῆκας*.

15. *παρεκρουσ.*] 'misled', 'deceived.'

16. καὶ οἰς ἀπατ.] i.e. καὶ ἐκείνων οἰς κτλ.

17. τὸ τῆς κλοπῆς] Cp. τὸ τῆς μηχανῆς i 3 *sub fin.*

ζοντες, δταν αυτοὺς ἔλωσιν οἱ κατήγοροι. 58. Εἰ δὲ οὐκ ἀεὶ τὸ πρᾶγμα ἐπιβλαβὲς, ἀλλὰ παρὰ τὴν τῶν χρωμένων προαι-> ρεσιν γίνεται φαῦλον ἡ καλὸν, ἀφεὶς ἐγκαλεῖν τὸ ἡπατῆσθαι δεῖξον ἐπὶ κακῷ τοῦτο τεχνησαμένους· ὡς ἔως ἀν τοῦτο ἀπῆ, μὴ ὅτι μέμψεις καὶ αἰτίας ἐπάγειν, ἀλλὰ καὶ ἀποδέ- 5 χεσθαι τὸν ἀπατῶντα δίκαιον ἀν εἴη τούς γε εὐγνωμόνων διακεῖσθαι βουλομένους. 59. Τοσοῦτον γάρ ἔχει κέρδος εὔκαιρος ἀπάτη καὶ μετὰ τῆς ὀρθῆς γινομένη διανοίας, ὡς πολλοὺς, ὅτι μὴ παρεκρούσαντο, καὶ δίκην δοῦναι πολλάκις. 60. Καὶ εἰ βούλει γε τῶν στρατηγῶν τοὺς ἐξ αἰῶνος 10 εὐδοκιμήσαντας ἔξετάσαι, τὰ πλείονα αὐτῶν τρόπαια τῆς ἀπάτης εύρήσεις δύντα κατορθώματα, καὶ μᾶλλον τούτους ἐπαινουμένους, ἡ τοὺς ἐκ τοῦ φανεροῦ κρατοῦντας. 61. Οἱ μὲν γάρ μετὰ πλείονος τῆς δαπάνης, καὶ τῆς τῶν χρημά-  
των καὶ τῆς τῶν σωμάτων, κατορθοῦσι τοὺς πολέμους· ὡς 15

I ελεγχωσιν kmnstuxz || 4 τεχνασαμενους yz vulg || 9 παρεκρουσ.] χρη-  
σαντο γ

1. εἰ δὲ οὐκ κτλ.] A certain kind of deception, or 'pious fraud,' which Chrys. here defends, is styled by him *οἰκονομία* ('good management'): see later on in this chapter μᾶλλον δὲ οὐδὲ ἀπάτην τὸ τοιοῦτον δεῖ καλεῖν, ἀλλ' οἰκονομίαν τινα. His attitude towards falsehoods which have an honourable object is the same as that of Plato: in *Rep.* 389 B (cp. 382 D) it is laid down that the rulers of the city may deceive ἡ πολεμίων ἡ πολιτῶν ἔνεκα ἐπ' ὥφελειᾳ τῆς πόλεως. Cp. also Clem. Alex. *Stromateis* viii 9 (p. 279 ed. Hort-Mayor) quoted on τῶν λατρῶν below. In other passages, however, Chrys. denounces dissimulation and extols veracity. Cp. *Homm. in Joann.* 164 B οὐδὲν τῆς ἀληθείας φανερώτερον κτλ., and other passages referred to in Montfaucon's *Index Rerum s.v.* 'Veritas,' and in Cognet p. 27.

For other early Christian views

on the subject see Augustine *de mendacio* and *Enchir.* 18: *Acta S. Iuliani Anazarb.* (*Analecta Boll.* vol. xv).

2. παρὰ τὴν προ. κτλ.] 'is made bad or good by the intention of those who employ it.' Παρά = 'because of': this use, with accus., is found in classical authors (v. L. and S. s.v.): cp. also, for exx. in Chrys., Field on *Homm. in Matt.* 512 C, who quotes e.g. the phrase οὐδὲν παρὰ τοῦτο, *nihil hinc* (eveniet).

4. δεῖξον κτλ.] sc. ἡμᾶς: 'prove that I contrived this with intent to hurt.'

5. μὴ ὅτι] 'to say nothing of,' 'so far from' (bringing).  
ib. ἀποδέχεσθαι] The subject of this verb is τοὺς βουλομένους; and its object is τὸν ἀπατῶντα.

11. τῆς ἀπάτης...κατορθ.] 'succ-  
cesses won by deception': cp. κατο-  
ρθοῦσι τοὺς πολέμους below.

μηδὲν αὐτοῖς πλέον ἀπὸ τῆς νίκης γίγνεσθαι, ἀλλὰ παρ’ οὐδὲν τὰ τῶν ἡττωμένων τοὺς κρατοῦντας δυστυχεῖν, καὶ τῶν στρατευμάτων ἀνηλωμένων, καὶ τῶν ταμείων κεκενω-  
μένων. πρὸς δὲ τούτους οὐδὲ τῆς ἐπὶ τῇ νίκῃ δόξης αὐτοὺς  
5 ἀφίσιν ἀπολαῦσαι πάσης. μέρος γὰρ αὐτῆς οὐ μικρὸν  
συμβαίνει καὶ τοὺς πεπτωκότας καρποῦσθαι, διὰ τὸ ταῦς  
ψυχᾶς νικῶντας τοῖς σώμασιν ἡττᾶσθαι μόνοις· ὡς, εἴ γε  
ἐνήν βαλλομένους μὴ πίπτειν, μηδὲ ὁ θάνατος ἐπελθὼν  
αὐτοὺς ἔπαυσεν, οὐκ ἀν ἔστησαν τῆς προθυμίας ποτέ.  
10 62. ‘Ο δὲ ἀπάτη κρατῆσαι δυνηθεὶς οὐ συμφορῷ μόνον  
ἀλλὰ καὶ γέλωτι περιβάλλει τοὺς πολεμίους. οὐ γὰρ,  
ῶσπερ ἐκεὶ τοὺς ἐπαίνους ἔξ ἵσης ἀποφέρονται ἀμφότεροι  
τοὺς ἐπὶ τῇ δόμῃ, οὕτω καὶ ἐνταῦθα τοὺς ἐπὶ τῇ φρονήσει,  
ἀλλ’ ὅλον τῶν νικῶντων ἐστὶ τὸ βραβεῖον· καὶ, τὸ τούτων  
15 οὐκ ἔλαττον, τὴν ἀπὸ τῆς νίκης ἥδονὴν ἀκέραιον τῇ πόλει  
φυλάττουσιν. οὐ γάρ ἔστιν, ὕσπερ ὁ τῶν χρημάτων  
πλούτος καὶ τὸ τῶν σωμάτων πλῆθος, ἡ τῆς ψυχῆς φρό-  
νησις· ἀλλ’ ἐκεῖνα μὲν, ὅταν τις αὐτοῖς ἐν τοῖς πολέμοις  
χρήται συνεχῶς, δαπανᾶσθαι συμβαίνει καὶ ἀπολείπειν  
20 τοὺς ἔχοντας· αὕτη δὲ, ὕσφερ πᾶν τις αὐτὴν ἀνακινῆ,  
τοσούτῳ μᾶλλον αὔξεσθαι πέφυκεν. 63. Οὐκ ἐν τοῖς  
πολέμοις δὲ μόνον, ἀλλὰ καὶ ἐν εἰρήνῃ πολλὴν καὶ ἀναγ-  
καίαν εὑροι τις ἀν τῆς ἀπάτης τὴν χρείαν· καὶ οὐ πρὸς τὰ

2 ηττημενων—κρατησαντας μην παρ' ουδεν ηττον των ηττημ. τους κρατη-  
σαντας vulg (ηττον γ') || 3 ταμειων vulg || 5 αφιασιν mn vulg || 7 ηττηθηναι  
vulg || 10 μονη fwxyz || 12 φερονται c

I. παρ' οὐδέν κτλ.] 'the victors suffer almost as much loss as the vanquished.' Παρ' οὐδέν = 'with no difference,' i.e. 'propemodum,' 'almost': παρά has here the same force as in παρ' δλγον, παρὰ τοσού-  
τον.

The word ηττον, which rests on little or no authority, is no doubt a gloss, due to a misconception of παρ' οὐδέν, which was thought to be = οὐδέν. See Field's discussion of

this passage, note on *Homm. in Matt. 641 A.*

5. ἀφίησιν] sc. τὸ ἐκ τοῦ φανεροῦ κρατεῖν.

7. εἰ γε ἐνήν κτλ.] 'if they could have prevented themselves from falling beneath the shower of missiles.'

I cannot find any MS authority for the reading βουλομένους found in some early editions.

14. βραβεῖον] 'prize': cp. ἐπ-  
αθλον ii 1.

τῆς πόλεως πράγματα μόνον, ἀλλὰ καὶ ἐν οἰκίᾳ πρὸς γυναικαὶ ἀνδρὶ, καὶ πρὸς ἄνδρα γυναικὶ, καὶ πατρὶ πρὸς υἱὸν, καὶ πρὸς φίλου φίλῳ, ἥδη δὲ καὶ πρὸς πατέρα παισί.

64. Καὶ γὰρ τῶν τοῦ Σαούλ χειρῶν ἡ τοῦ Σαούλ θυγάτηρ οὐκ ἵσχυσεν ἀν ἑτέρως ἔξελέσθαι τὸν ἄνδρα τὸν αὐτῆς, 5 ἀλλ' ἡ μετὰ τοῦ παραλογίσασθαι τὸν πατέρα. ὁ ταύτης δὲ ἀδελφὸς, τὸν ὑπ' ἐκείνης διασωθέντα σῶσαι βουλόμενος κινδυνεύοντα, πάλιν τοὺς αὐτοὺς ὅπλοις ἔχρήσατο οἰσπερ καὶ ἡ γυνή.

65. Καὶ ὁ Βασίλειος, 'Αλλ' οὐδὲν τούτων πρὸς ἐμέ, φησιν. οὐδὲ γὰρ ἔχθρὸς ἔγώ καὶ πολέμιος, οὕτε τῶν ιο ἀδικεῖν ἐπιχειρούντων, ἀλλὰ πᾶν τούναντίον. τῇ γὰρ σῇ γνώμῃ τὰ ἐμαυτοῦ πάντα ἐπιτρέψας ἀεὶ, ταύτη εἰπόμην, ἥπερ ἐκέλευσας.

ΙΩ. 66. 'Αλλ' ὡς θαυμάσιε καὶ ἀγαθώτατε, διὰ τοῦτο γὰρ καὶ αὐτὸς φθάσας εἶπον, ὅτι οὐκ ἐν πολέμῳ μόνον, οὐδὲ ἐπὶ τοὺς ἔχθρους, ἀλλὰ καὶ ἐν εἰρήνῃ 15 καὶ ἐπὶ τοὺς φιλτάτους ταύτη χρήσασθαι καλόν.

67. "Οτι γὰρ οὐ τοῖς ἀπατῶσι μόνον ἀλλὰ καὶ τοῖς ἀπατωμένοις τοῦτο χρήσιμον, προσελθών τινι τῶν ἰατρῶν ἐρώτησον, πῶς ἀπαλλάττουσι τῆς νόσου τοὺς κάμνοντας; καὶ ἀκούσῃ παρ' αὐτῶν, ὅτι οὐκ ἀρκοῦνται τῇ τέχνῃ μόνη, ἀλλ' ἔστιν 20 ὅπου καὶ τὴν ἀπάτην παραλαβόντες καὶ τὴν παρ' αὐτῆς βοήθειαν καταμίξαντες, οὕτως ἐπὶ τὴν ὑγίειαν τὸν ἀσθενοῦντα ἐπανίγαγον.

68. "Οταν γὰρ τὸ δυσάρεστον τῶν ἀρρώστων τούτης νόσου δὲ αὐτῆς τὸ δυστράπελον μη

5 om αν cfhxy || 6 καὶ ο. τ. γ || 8 εκεχρητο c || 11 αλλ' απαν vulg || 16 χρησθαι vulg || 22 τοὺς ασθενοῦντας aby henr vulg

4. ἡ τοῦ Σ. Θ.] Michal: see 1 Sam. xix 11—18.

6. ὁ τ. δ. ἀδελφὸς] Jonathan: 1 Sam. xx. 5 sqq.

13. ἀγαθώτατε] For this form of the superlative of ἀγαθός, instead e.g. of βέλτιστε, cp. iv 1 ὡς πάντων ἀγαθώτατε σύ: and see Lobeck *Phrynicus* p. 93, Blass *Gr. N.T.* 11 (4), p. 34 E. Tr.

14. φθάσας εἶπον] 'I said before': cp. ἐν τοῖς φθάσασιν, 'in the preceding part,' Greg. Nyss. *Or. Cat.* 35

(p. 133 Strawley). In the sense 'I said before' we also find ἔφθην εἰπών: *adv. oppugn. vit. monast.* I 55 A.

18. τῶν ιατρῶν] Cp. Clem. Alex. *Stromateis* vii 9 *ιατρὸς πρὸς νοσοῦντας ἐπὶ σωτηρίᾳ τῶν καμνόντων ψεύσεται*, and see on *el δὲ οὐν δεῖ above.*

23. τὸ δυσάρ. τ. ἀρρ.] Cp. iii 16 δυσάρεστον γάρ πως οἱ νοσοῦντες (note).

24. τῆς νόσου...τὸ δυστρ.] 'the intractable (obstinate) nature of the disease itself does not admit of the

προσίηται τὰς τῶν ἰατρῶν συμβουλὰς, τότε τὸ τῆς ἀπάτης ὑποδῦναι προσωπεῖν ἀνάγκη· ἔν', ὥσπερ ἐπὶ σκηνῆς, τὴν τῶν γινομένων ἀλήθειαν κρύψαι δυνηθῶσιν. 69. Εἰ δὲ βούλει, καὶ ἐγώ σοι διηγήσομαι δόλον ἔνα ἐκ πολλῶν, ὃν 5 ἡκουσα κατασκευάζειν ἰατρῶν παιᾶς. ἐπέπεσέ ποτέ τινι πυρετὸς ἀθρόως μετὰ πολλῆς τῆς σφοδρότητος, καὶ ἡ φλόξ ἥρετο· καὶ τὰ μὲν δυνάμενα σβέσαι τὸ πῦρ ἀπεστρέφετο ὁ νοσῶν, ἐπεθύμει δὲ, καὶ πολὺς ἐνέκειτο, τοὺς εἰσιόντας πρὸς αὐτὸν ἅπαντας παρακαλῶν, ἄκρατον ὀρέξαι 10 πολὺν, καὶ παρασχέειν ἐμφορηθῆναι τῆς δλεθρίου ταύτης ἐπιθυμίας. οὐ γάρ τὸν πυρετὸν ἐκκαύσειν μόνον ἔμελλεν, ἀλλὰ καὶ παραπληξίᾳ παραδώσειν τὸν δείλαιον, εἴ τις αὐτῷ πρὸς ταύτην εἴλετο τὴν χάριν. 70. Ἐνταῦθα τῆς τέχνης ἀπορουμένης, καὶ οὐδεμίαν ἔχούσης μηχανῆν, ἀλλὰ 15 παντελῶς ἐκβεβλημένης, εἰσελθοῦσα τοσαύτην ἐπεδείξατο τὴν αὐτῆς δύναμιν ἡ ἀπάτη, δσην αὐτίκα παρ' ἡμῶν ἀκούσῃ. 71. Ο γάρ ἰατρὸς ἄρτι τῆς καμίνου προελθὼν ἄγγος ὁστράκου λαβὼν, καὶ βάψας οὖν πολλῷ, εἴτα ἀνασπάσας κενὸν, καὶ πλήσας ὄντας, κελεύει τὸ δωμάτιον, ἔνθα κατέ-

2 επὶ] + τῆς vulg || 3 γενομενῶν vulg || 5 επεσε abhwz || 17 ἄρτι] + απὸ vulg

*plans of the physicians*: i.e. does not allow them to be carried into effect. For *προσίηται* cp. Plat. *Phaedo* 97 B τοῦτον (τὸν τρόπον) οὐδαμῆ προσίεμα, ‘I cannot accept.’

I. τὸ τῆς ἀπάτης κτλ.] ‘to put on the mask of deception.’ *προσωπεῖον* is also used by Plutarch and Lucian, instead of the more classical *πρόσωπον*.

2. ἐπὶ σκηνῆς] Chrysostom’s early passion for the stage (cp. i περὶ τὰς ἐν τῇ σκηνῇ τέρψεις ἐπτομένων) suggests similes drawn from that source.

5. *ἰατρῶν παιᾶς*] Cp. *ἰατρῶν παιῶν* vi 4. It is a periphrasis for *ἰατρούς*: cp. νῆες Ἀχαιῶν (Homer), *παιᾶς* Ἰνδῶν (Herodotus): also frequent in LXX.

7. ἡ φλόξ] ‘the fever-heat.’

8. πολὺς ἐνέκειτο] ‘was impor-

tunate,’ ‘insisted.’ The phrase is cited from Hdt. vii 158.

10. ἐμφορηθ...ἐπιθυμίας] Cp. ad *Theodorum lapsum* I 30 A ἐμφορηθῆναι τῆς ἐπιθυμίας.

11. οὐ γάρ] The γάρ explains the epithet δλεθρίου.

14. ἀπορουμένης] Probably middle; ἀπορούμενος = ἀπορῶ is also found in Hdt. and Xenophon. It might, however, be passive: for Chrys. uses ἀπορεῖν τινα = ‘to place someone in a difficulty’: cp. *Homm. in Matt.* 579 A.

15. ἐκβεβλημένης] ‘having been rejected,’ i.e. as valueless.

17. ἄρτι...προελθόν] The taste of the newly-baked clay would help to deceive the patient, and to persuade him that the water was really wine. *Προελθών* (masc.) of several editions seems to be merely a misprint.

κειτο ὁ νοσῶν, συσκιάσαι παραπετάσμασι πολλοῖς, ὥν  
μὴ τὸ φῶς ἐλέγξῃ τὸν δόλον, καὶ δίδωσιν ἐκπιεῦν ὡς ἀκρά-  
του πεπληρωμένουν. 72. Ὁ δὲ πρὶν εἰς τὰς χεῖρας λαβεῖν,  
ὑπὸ τῆς ὀσμῆς προσπεσούστης εὐθέως ἀπατηθεὶς, οὐδὲ  
πολυπραγμονεῦν ἡνέσχετο τὸ δοθέν· ἀλλὰ ταύτη πειθό- 5  
μενος, καὶ τῷ σκότει κλαπεὶς, ὑπὸ τε τῆς ἐπιθυμίας ἐπευγό-  
μενος, ἔσπασε τοῦ δοθέντος μετὰ πολλῆς τῆς προθυμίας·  
καὶ ἐμφορθεὶς ἀπετινάξατο τὸ πνῦγος εὐθέως, καὶ τὸν  
ἐπικείμενον ἔξεφυγε κίνδυνον. 73. Εἶδες τῆς ἀπάτης τὸ  
κέρδος; καὶ εἰ πάντας βούλοιτο τις τῶν ἱατρῶν καταλέγειν ιο  
τοὺς δόλους, εἰς ἄπειρον ἐκπεσεῖται μῆκος ὁ λόγος. 74. Οὐ  
μόνον δὲ τοὺς τὰ σώματα θεραπεύοντας, ἀλλὰ καὶ τοὺς  
τῶν ψυχικῶν νοσημάτων ἐπιμελομένους εῦροι τις ἀν  
συνεχῶς τούτῳ κεχρημένους τῷ φαρμάκῳ. οὕτω τὰς  
πολλὰς μυριάδας ἐκείνας τῶν Ἰουδαίων ὁ μακάριος προση- 15  
γάγετο Παῦλος. μετὰ ταύτης τῆς προαιρέσεως περιέτεμετ-  
τὸν Τιμόθεον, ὁ Γαλάταις ἐπιστέλλων, ὅτι Χριστὸς οὐδὲν  
ἀφελήσει τοὺς περιτεμομένους. διὰ τοῦτο ὑπὸ νόμου  
ἐγίνετο, ὁ ζημίαν ἥγουμενος μετὰ τὴν εἰς Χριστὸν πίστιν  
τὴν ἀπὸ τοῦ νόμου δικαιοσύνην. 75. Πολλὴ γὰρ ἡ τῆς 20  
ἀπάτης ἴσχὺς, μόνον μὴ μετὰ δολερᾶς προσαγέσθω τῆς  
προαιρέσεως· μᾶλλον δὲ οὐδὲ ἀπάτην τὸ τοιοῦτον δεῖ κα-  
λεῖν, ἀλλ' οἰκονομίαν τινὰ, καὶ σοφίαν, καὶ τέχνην ἰκανὴν >

6 σκοτψ cñhwxz || 7 εσπ. το δοθεν την vulg || εσπουδασε του δοθεντος  
μετα π. τ. προθ. λαβειν c σπουδασαι του δοθεντος μ. π. τ. πρ. λαβειν gírw ||  
8 τον επικινδυνον εξεφ. θανατον w || 9 εφυγε vulg || 11 απειλων γ' vulg ||  
21 προαγεσθω vulg

5. πολυπραγμονεῦν τ. δ.] ‘to enquire closely into what was offered him.’ For this use of πολυπραγμονεῦν ‘to examine,’ with accus., cp. Greg. Nyss. *Or. Cat.* 32 πολυπραγμονεῦν τὸ θειότερον.

ib. ταύτῃ sc. τῇ θσμῇ.

7. ἔστασε] ‘trained’: cp. Ἐλκω, Lat. *duso*, in the same sense. The genitive with *στᾶν* is cited from Athenaeus and Philo. The reading

τὸ δοθέν (see critical note) is probably due to πολυπρ. ἡνέσχ. τὸ δοθέν above (Bengel).

15. μυριάδας ἐκείνας] A reference to Acts xxi 20.

16. περιέτεμε τὸν Τιμ.] Acts xvi 3.

17. ὁ Γαλ.] Gal. v 2.

18. ὑπὸ νόμου] 1 Cor. ix 20.

19. ὁ ζημ. ἥγ.] Phil. iii 7.

23. οἰκονομίαν] Cp. on εἰ δὲ οὐκ δεῖ above: and see Suicer s.v.

πολλοὺς πόρους ἐν τοῖς ἀπόροις εὐρεῖν, καὶ πλημμελείας ἐπανορθώσαι ψυχῆς. 76. Οὐδὲ γὰρ τὸν Φινεὲς ἀνδροφόνον εἴποιμ' ἀν ἔγωγε, καίτοι γε μιᾶ πληγῇ δύο σώματα ἀνεῖλεν· ὥσπερ οὐδὲ τὸν Ἡλίαν μετὰ τοὺς ἑκατὸν στρα-  
5 τιώτας καὶ τοὺς τούτων ἡγεμόνας καὶ τὸν πολὺν τῶν αἰμάτων χειμάρρον, διν ἐκ τῆς τῶν ἱερωμένων τοῖς δαίμοσιν ἐποίησε ρεῦσαι σφαγῆς. 77. Εἰ γὰρ τοῦτο συγχωρήσαιμεν, καὶ τὰ πράγματα τις τῶν πεποιηκότων τῆς προαιρέσεως γυμνώσας ἔξετάξοι καθ' ἑαυτὰ, καὶ τὸν  
10 Ἄβραὰμ παιδοκτονίας ὁ βουλόμενος κρινεῖν, καὶ τὸν ἔγγονου τὸν ἐκείνου καὶ τὸν ἀπόγονον κακουργίας καὶ δόλου γράψεται· οὕτω γὰρ ὁ μὲν τῶν τῆς φύσεως ἐκράτησε πρεσβείων, ὁ δὲ τὸν τῶν Αἰγυπτίων πλοῦτον εἰς τὸν τῶν  
15 Ἰσραηλιτῶν μετήνεγκε στρατόν. 78. 'Αλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν· ἄπαγε τῆς τόλμης· οὐ γὰρ μόνον αὐτοὺς αἰτίας ἀφίεμεν, ἀλλὰ καὶ θαυμάζομεν διὰ ταῦτα· ἐπεὶ καὶ ὁ θεὸς αὐτοὺς διὰ ταῦτα ἐπήνεσεν. 79. Καὶ γὰρ ἀπατεὼν ἐκείνος ἀν εἴη καλεῖσθαι δίκαιος ὁ τῷ πράγματι κεχρημένος ἀδίκως, καὶ πολλάκις ἀπατήσαι δέον καὶ τὰ μέγιστα  
20 διὰ ταύτης ὠφελῆσαι τῆς τέχνης. ὁ δὲ ἔξ εὐθέας προσενεχθεὶς κακὰ μεγάλα τὸν οὐκ ἀπατηθέντα εἰργάσατο.

8 τα πραγματα της των πεποι. προαιρ. τις vulg || 9 και τον Αβ. παιδοκτονον αποφαινομενος ερει z || 10 εκγονον afwxy || 19 αδικως]+ονχ ο μεθ' υγιους γνωμης τουτο ποιων α'x vulg

In one or two passages of the *de sac.* (e.g. iii 11) *olκoνuλa* = 'office,' 'administration': see Lightfoot's discussion of the word, *Notes on Eph. of St Paul* p. 319.

2. *Φινεὲς* Numb. xxv 7.

3. *καίτοι γε* instead of the simple *καίτοι*: it is found again in ii 1 (*bis*).

4. 'Ἡλίαν' 2 Kings i 12: and 1 Kings xviii 40.

10. 'Ἄβραὰμ' Gen. xxii.

*ib.* ἔγγονον] The distinction drawn by some between ἔγγονος = 'son' and ἔγγονος 'descendant' does not seem to be universally

accepted: Field *Homm. in 1 Thess.* 500 A. The sense required here is 'grandson.'

12. ὁ μέν] Jacob: Gen. xxvii.

13. ὁ δέ] Moses: Ex. xi 2.

14. οὐκ ἔστι κτλ.] Cp. iii 5 οὗτοι γάρ εἰσιν, οἵτοι: iii 10 δεινὸν γάρ ἀληθῶς, δεινὸν. The repetition is rhetorical: Cognet p. 79.

15. ἄπαγε τῆς τόλμης] 'out on their effrontery': cp. ἄπαγε τῆς παντας iii 5.

20. ἔξ εὐθέας] 'in a straightforward manner': cp. τὸν ἐπ' εὐθέας δρόμον vi 8.

## ΛΟΓΟΣ Β'.

Τάδε ἔνεστιν ἐν τῷ β' λόγῳ.

- I. "Οτι μέγιστον ή ἱερωσύνη τεκμήριον τῆς εἰς Χριστὸν ἀγάπης.
- II. "Οτι ή ταῦτης ὑπηρεσία τῆς τῶν ἄλλων μείζων.
- III. "Οτι μεγάλης δεῖται ψυχῆς καὶ θαυμαστῆς.
- IV. "Οτι πολλῆς τὸ πρᾶγμα δυσκολίας γέμει, καὶ κινδύνων.
- V. "Οτι τῆς εἰς Χριστὸν ἀγάπης ἔνεκεν τὸ πρᾶγμα ἐφύγομεν.
- VI. "Απόδειξις τῆς ἀρετῆς τοῦ Βασιλείου, καὶ τῆς ἀγάπης τῆς σφοδρᾶς.
- VII. "Οτι οὐχ ὑβρίσαι βουλόμενοι τοὺς ψηφισαμένους ἐφύγομεν τὴν χειροτονίαν.
- VIII. "Οτι καὶ μέμψεως αὐτοὺς ἀπηλλάξαμεν διὰ τῆς φυγῆς.

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I. 80. "Οτι μὲν οὖν ἔστι καὶ ἐπὶ καλῷ τῇ τῆς ἀπάτης κεχρῆσθαι δυνάμει, μᾶλλον δὲ ὅτι μηδὲ ἀπάτην δεῖ τὸ τοιοῦτον καλεῖν, ἀλλ' οἰκονομίαν τινὰ θαυμαστὴν, ἐνῆν μὲν καὶ πλείονα λέγειν. ἐπειδὴ δὲ καὶ τὰ εἰρημένα πρὸς

I., II. Chrysostom develops his argument that the deception was for Basil's good, as it was the means of helping him to fulfil the highest duty of a Christian: viz. that imposed by Christ upon St Peter when He bade him 'feed His sheep.' Chrysostom adds that the difficulty of guarding the sheep of Christ is

far greater than any earthly analogy could suggest.

1. ἐπὶ καλῷ 'with good intent.'

2. κεχρῆσθαι] The perfect of *χρῆσθαι* seems to be occasionally used with a present meaning, perhaps on the analogy of *κεκτῆσθαι*: see Clem. Alex. *Stromateis* vii (ed. Hort-Mayor) p. 226.

ἀπόδειξιν ἵκανὰ γέγονε, φορτικὸν καὶ ἐπαχθὲς πειττὸν τῷ λόγῳ προστιθέναι μῆκος· σὸν δὲ ἀν εἴη δεικνύναι λουπὸν, εἰ μὴ τῷ πράγματι τούτῳ πρὸς τὸ κέρδος ἐχρησάμεθα τὸ σόν, 81. Καὶ ὁ Βασίλειος· Καὶ ποῖον ἡμῖν 5 κέρδος, φησὶν, ἐκ ταύτης γέγονε τῆς οἰκονομίας, ἡ σοφίας, ἡ ὅπως ἀν αὐτὴν χαίρῃς καλῶν, ἵνα πεισθῶμεν ὅτι οὐκ ἡ πατήμεθα παρὰ σοῦ; 82. Καὶ τί τούτου τοῦ κέρδους, ἔφην, ἀν γένοιτο μεῖζον, ἡ τὸ ταῦτα φαίνεσθαι πράττοντας, ἄπερ δείγματα τῆς εἰς τὸν Χριστὸν ἀγάπης αὐτὸς ἔφησεν 10 εἶναι ὁ Χριστός; 83. Πρὸς γὰρ τὸν κορυφαῖον τῶν ἀποστόλων διαλεγόμενος, Πέτρε, φησὶν, φιλεῖς με; τούτου δὲ ὁμολογήσαντος, ἐπιλέγει· Εἴ φιλεῖς με, ποίμαινε τὰ πρόβατά μου. 84. Ἐρωτᾷ τὸν μαθητὴν ὃ διδάσκαλος, εἰ φιλοῦτο παρ' αὐτοῦ, οὐχ ἵνα αὐτὸς μάθη· πῶς γὰρ, ὁ τὰς ἀπάντων 15 ἐμβατεύων καρδίας; ἀλλ' ἵνα ἡμᾶς διδάξῃ, ὅσον αὐτῷ μέλει τῆς τῶν ποιμνίων ἐπιστασίας τούτων. τούτου δὲ ὅντος δήλου, κάκενο ὁμοίως ἔσται φανερὸν, ὅτι πολὺς καὶ ἄφατος ἀποκείσται μισθὸς τῷ περὶ ταῦτα πονουμένῳ, ἀ πολλοῦ τιμάται ὁ Χριστός. 85. Εἰ γὰρ ἡμεῖς, ὅταν ἰδωμεν 20 τῶν οἰκετῶν ἡ τῶν θρεμμάτων τῶν ἡμετέρων ἐπιμελουμένους τινὰς, τῆς περὶ ἡμᾶς ἀγάπης τὴν εἰς ἐκεῖνα σπουδὴν

13 ηρωτα cf || 20 ομ η ektz

1. φορ. καὶ ἐπ.] (it would be)  
*'warisome and tedious'*: cp. Dem.  
*de Pace* 4 οὗτος ἥγοῦμαι φορτικὸν  
 καὶ ἐπαχθέσ...ώστε ἀποκν. Chrys.  
 frequently imitates Demosthenes:  
 see *Introd.* p. xxxiii.

2. σὸν] i.e. σὸν ἔργον, 'your  
 duty.'

8. φαίνεσθαι πρ.] 'to be seen  
 to do.'

10. τὸ κορυφαῖον] The fact that  
 St Peter is here styled the 'leader'  
 or 'chief' of the Apostles is no  
 indication of Chrysostom's views  
 with regard to the Roman See: cp.  
 on ἔτερός τις iv 3: also Puller *The  
 Primitive Saints and the See of  
 Rome*<sup>3</sup> pp. 117-128.

11. Πέτρε] Jn. xxi 15 (Σιμων

'Ιωνον, ἀγαπᾶς με πλέον τούτων;  
 κτλ. WH.).

14. ὁ τὰς ἀπάντων] The words  
 δ...καρδίας form an iambic (senarius  
 comicus). For other instances in  
 the *de sac.* where the words of  
 Chrys. compose a verse see iii 11 ὡς  
*Χριστιανὸς ἔστι προσῆκον ἀνδράσων*,  
 iii 14 πρὸς τοὺς ἀγῶνας, ῥᾳδίως ἐλέγ-  
 χεται, iv 2 πόθεν γὰρ ἔστων ἐλπίσαι  
 σωτῆρας. In these cases an iambic  
 is formed. At iii 14, τοῦ καπνοῦ  
*προσέφλεξε καὶ ἡμαύρωσεν ἄπασαν*,  
 we have a hexameter: and at iii 16,  
*βιάζωνται διὰ τὴν τῆς γαστρὸς ἀνάγ-  
 κην*, part of a hexameter.

15. ἐμβατεύων] 'visiting': used  
 in classical Greek with accus. or gen.,  
 not dative.

τιθέμεθα σημείουν, καίτοι γε ταῦτα πάντα χρημάτων ἐστὶν ὀνητά· ὁ μὴ χρημάτων μηδὲ ἄλλου τινὸς τοιούτου, ἀλλ’ ἴδιῳ θανάτῳ τὸ ποίμνιον πριάμενος τοῦτο καὶ τιμὴν τῆς ἀγέλης τὸ αἷμα δοὺς τὸ ἑαυτοῦ, πόση τοὺς ποιμαίνοντας αὐτὸ ἀμείφεται δωρεᾶ; διά τοι τοῦτο εἰπόντος τοῦ μαθητοῦ· 86. Σὺ οἶδας, κύριε, δτι φιλῶ-σε, καὶ μάρτυρα τῆς ἀγάπης αὐτὸν τὸν ἀγαπώμενον καλέσαντος· οὐκ ἔστη μέχρι τούτου ὁ σωτὴρ, ἀλλὰ καὶ τὸ τῆς ἀγάπης προσέθηκε σημεῖον. 87. Οὐ γὰρ ὅσον ὁ Πέτρος αὐτὸν ἐφίλει, τότε ἐπιδεῖξαι ἐβούλετο (καὶ γὰρ ἐκ πολλῶν τοῦτο ἥδη ἡμῖν <sup>ιο</sup> γέγονε δῆλον)· ἀλλ’ ὅσον αὐτὸς τὴν ἐκκλησίαν ἀγαπᾷ τὴν ἑαυτοῦ, καὶ Πέτρον καὶ πάντας ἡμᾶς μαθεῖν ἡθέλησεν, ἵνα καὶ ἡμεῖς πολλὴν περὶ αὐτὰ εἰσφέρωμεν τὴν σπουδήν. 88. Διὰ τί γὰρ υἱὸν καὶ μονογενεὺς οὐκ ἐφείσατο ὁ θεὸς, ἀλλ’ ὃν μόνον εἰχεν, ἔξεδωκεν; ἵνα τοὺς ἔχθρωδῶς πρὸς <sup>ιγ</sup> αὐτὸν διακειμένους ἑαυτῷ καταλλάξῃ καὶ ποιήσῃ λαὸν περιούσιον. διὰ τί καὶ τὸ αἷμα ἔξεχεν; ἵνα τὰ πρόβατα κτήσηται ταῦτα, ἀ τῷ Πέτρῳ καὶ τοῖς μετ’ ἐκείνον ἐνεχείρισεν. 89. Εἰκότως ἄρα καὶ δικαίως ἐλεγεν ὁ Χριστός· Τίς ἄρα ὁ πιστὸς δοῦλος καὶ φρόνιμος, δν καταστήσει ὁ <sup>zo</sup>

<sup>5</sup> αυτην γ' vulg || 8 τοιτων c vulg || 13 περι ταυτα cnu vulg || 15 εχθρως cu || 18 ενεχειριξεν ayz || 19 οτ και δικαιως vulg || 20 φρονιμος]+οικοδομος αφκυz henr || κατεστησεν vulg

1. χρημάτων...όνητά] ‘*may be bought with money*’: the gen. is one of price, cp. ἄλλου τινὸς τοιούτου (next line). Ιδίῳ θανάτῳ, on the other hand, is dative of the instrument: ‘*by means of His own death*.’

3. τιμὴν τ. ἀγ.] ‘as the price of His flock.’

7. τὸν ἀγαπώμενον] i.e. Christ.  
ib. οὐκ ἔστη μέχρι τ.] ‘*did not stop at this point*’: cp. iii. 15 οὐδὲ μέχρι τούτων ἰσταται μόνον, ii. 7 οὐδὲ μέχρι ἐννοιας τετόλμηται: and (in an affirmative sentence) ii. 2 μέχρι τῶν χρημάτων ἡ ἡμῖνα, iii. 8 ὁ κίνδυνος σωματικοῦ μέχρι θανάτου. See Mason *Five Orations* p. 36.

14. νιοῦ καὶ μονογ.] ‘even His

only-begotten Son’: Jn i. 18, iii. 16.  
ib. οὐκ ἐφείσατο] Rom. viii. 32.

16. λαὸν περιούσιον] Tit. ii. 14. Chrys. himself explains περιούσιον (*Homil. in Tit.* 759 D) as ἔξειλεγμένον, οὐδὲν ἔχοντα κοινὸν πρὸς τοὺς λοιπούς. See also Ex. xix 5, Deut. vii 6 (LXX).

18. τῷ Πέτρῳ κτλ.] The successors of Peter are bishops in every country and every age: Puller *l.c.*

20. τίς ἄρα κτλ.] Matt. xxiv 45; cp. Lk. xii. 42. Instead of ἐπὶ τῆς οἰκετείας (*θεραπείας*) of the Gospels, Chrys., quoting from memory, gives ἐπὶ τὴν οἰκλαρ. WH. read κατέστησεν in Matt., καταστήσει in Lk.

κύριος αὐτοῦ ἐπὶ τὴν οἰκίαν αὐτοῦ; πάλιν τὰ μὲν ῥήματα ἀποροῦντος, ὁ δὲ φθεγγόμενος αὐτὰ οὐκ ἀπορῶν ἐφθέγγετο· ἀλλ’ ὥσπερ τὸν Πέτρον ἐρωτῶν, εἰ φιλοῦτο, οὐ μαθεῖν δεόμενος τὸν μαθητοῦ τὸν πόθον ἡρώτα, ἀλλὰ δεῖξαι 5 βουλόμενος τῆς οἰκίας ἀγάπης τὴν ὑπερβολὴν, οὕτω καὶ νῦν λέγων· Τίς ἄρα ὁ πιστὸς δοῦλος καὶ φρόνιμος; οὐ τὸν πιστὸν καὶ φρόνιμον ἀγνοῶν ἔλεγεν, ἀλλὰ παραστῆσαι θέλων τὸ τοῦ πράγματος σπάνιον, καὶ τῆς ἀρχῆς ταύτης τὸ μέγεθος. ὅρα γοῦν καὶ τὸ ἐπαθλὸν ὅσον· Ἐπὶ πᾶσι 10 τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 90. Ἔτι οὖν ἀμφισβητήσεις ἡμῖν τοῦ μὴ καλῶς ἡπατῆσθαι, πᾶσι μέλλων ἐπιστήσεσθαι τοῦ θεοῦ τοὺς ὑπάρχουσιν, καὶ ταῦτα πράττων, ἀ καὶ τὸν Πέτρον ποιοῦντα ἔφησε δυνήσεσθαι τῶν ἀποστόλων ὑπερακοντίσαι τοὺς λοιπούς. Πέτρε γάρ, 15 φησι, φιλεῖς με πλεῖστον τούτων; ποίμανε τὰ πρόβατά μου. 91. καίτοι γ' ἐνήν εἰπεῖν πρὸς αὐτὸν, Εἰ φιλεῖς με, νηστείαν ἀσκεῖ, χαμενίαν, ἀγρυπνίας συντόνους, προΐστασο τῶν ἀδικουμένων, γίνου ὁρφανοῦς ὡς πατὴρ, καὶ ἀντὶ ἀνδρὸς τῇ

1 επι της οικιας c || 9 ποσον lxxz oliv || 10 αυτον]+φησιν vulg || 13 πρατ-  
τειν abfxyz henr || εφηκει y vulg || 14 των αποστολων] και των αποστολων  
vulg || 15 om ποιμανε τα προβατα μου c

1. τὰ μὲν ῥήματα] sc. ἔστι. ‘The words indicate perplexity.’ For the construction cp. vi 11 τοῦτο οὐδὲν ἔτερον δηλοῦντός ἔστιν η κτλ. (note).

7. παραστῆσαι κτλ.] ‘desirous of proving how rare this is’ (i.e. fidelity).

12. ταῦτα πράττων κτλ.] The order of the words is ἀ ποιοῦντα τὸν Πέτρον ἔφησε κτλ.: ‘by doing which Peter would be able (so Christ said) to surpass’ etc. The subject of ἔφησε is ὁ Χριστός (to be supplied from the context). For the general structure of the sentence cp. ii 1 ἀπερ δειγματα τῆς...ἀγάπης αὐτὸς ἔφησεν εἶναι ὁ Χριστός, ii 11 εἰκότως ἄρα τῆς...ἀγάπης τὴν...σπουδὴν δ

Κύριος ἔφησεν εἶναι σημεῖον. ‘Εφῆκεν, ‘permitted,’ which is the vulgate reading, could not take a future infin. (δινησθεσθαι).

16. νηστεῖαν] Chrys. often maintains the necessity of fasting (especially during Lent): cp. iii 12, vi 5: Puech p. 214.

17. χαμενίαν] ‘couching on the ground’: a species of mortification of the flesh practised by ascetics in all ages: cp. Hom. II. xvi 235 (of the Σελλοί, priests at Dodona) ἀνηπόποδες χαματεῦναι, Chrys. adv. oppugn. viii. monast. II 59 B ἔστω δὲ καὶ ἀνηπόδετος καὶ χαματεῦνέτω: see also DCA ‘Mortification.’

18. γίνου ὁρφανοῦς ὡς π.] Ecclus. iv 10.

μητρὶ αὐτῶν. νῦν δὲ πάντα ταῦτα ἀφεὶς τί φησι; Ποίμανε τὰ πρόβατά μου. II. 92. Ἐκεῖνα μὲν γάρ, ἀπροεῖπον, καὶ τῶν ἀρχομένων πολλοὶ δύναιντ' ἀν ἐπιτελεῖν ῥᾳδίως, οὐκ ἄνδρες μόνον, ἀλλὰ καὶ γυναικες· ὅταν δὲ ἐκκλησίας προστῆναι δέῃ καὶ ψυχῶν ἐπιμέλειαν πιστευ- 5 θῆναι τοσούτων, πᾶσα μὲν ἡ γυναικεία φύσις παραχωρείτω τῷ μεγέθει τοῦ πράγματος, καὶ ἀνδρῶν δὲ τὸ πλέον. 93. ἀγέσθωσαν δὲ εἰς μέσον οἱ πολλῷ τῷ μέτρῳ πλεονεκτοῦντες ἀπάντων, καὶ τοσοῦτον ὑψηλότεροι τῶν ἄλλων κατὰ τὴν τῆς ψυχῆς ὄντες ἀρετὴν, ὅσον τοῦ παντὸς ἔθνους 10 Ἔβραιών κατὰ τὸ τοῦ σώματος μέγεθος ὁ Σαοὺλ, μᾶλλον δὲ καὶ πολλῷ πλέον. 94. Μὴ γάρ μοι μόνον ὑπερωμίας ἐνταῦθα ζητείσθω μέτρον, ἀλλ’ ὅση πρὸς τὰ ἄλογα τῶν λογικῶν ἀνθρώπων ἡ διαφορὰ, τοσοῦτον τοῦ ποιμένος καὶ > τῶν ποιμαινομένων ἔστω τὸ μέσον, ἵνα μὴ καὶ πλέον τι 15 εἴπω· καὶ γάρ περὶ πολλῷ μειζόνων ὁ κίνδυνος. 95. Ο μὲν γάρ πρόβατα ἀπολλύει, ἡ λύκων ἀρπασάντων ἡ ληστῶν ἐπιστάντων, ἡ λοιμοῦ τινος ἡ καὶ ἄλλου συμπτώματος ἐπιπεσόντος, τύχοι μὲν ἄν τινος καὶ συγγνώμης παρὰ τοῦ κυρίου τῆς ποίμνης· εἰ δὲ καὶ δίκην ἀπαιτοῦτο, μέχρι τῶν 20 χρημάτων ἡ ζημία. ὁ δὲ ἀνθρώπους πιστευθεὶς, τὸ λογικὸν τοῦ Χριστοῦ ποίμνιον, πρῶτον μὲν οὐκ εἰς χρήματα, ἀλλ’ εἰς τὴν ἑαυτοῦ ψυχὴν τὴν ζημίαν ὑφίσταται, ὑπὲρ τῆς τῶν

## 5 επιστευθῆναι fx

II. 5. ἐπιμέλειαν π.] For the accus. with πιστεύεσθαι cp. Rom. iii 2 (ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ), I Cor. ix 17. Verbs which in the active take a dative of the person and an accus. of the thing retain the latter in the passive: Lightfoot Notes on *Eph. of St Paul* p. 21.

8. οἱ πολλῷ κτλ.] ‘those who are far beyond all others.’ For πλεονεκτεῖν with gen. cp. iv 7 τῶν ἀλλων ἀποστόλων ἐπλεονέκτησεν ὁ μακάριος.

11. ὁ Σαούλ] I Sam. ix 2.

12. ὑπερωμίας] ‘the part above

the shoulders’: so used in the LXX at I Sam. ix 2, x 23.

13. δοῃ πρὸς κτλ.] ‘let the difference between shepherd and sheep be as great as the distinction between rational and irrational creatures’: i.e. between men and animals. For examples of this use of τὸ μέσον see Index III: and for the variation ἡ διαφορά...τὸ μέσον cp. vi 5 τὸ διάφορον...τὸ μέσον.

20. εἰ δὲ καὶ δίκην κτλ.] ‘even if he were called on to make reparation.’

προβάτων ἀπωλείας. 96. Ἐπειτα καὶ τὸν ἄγῶνα πολλῷ  
μείζονα καὶ χαλεπότερον ἔχει. οὐ γὰρ αὐτῷ πρὸς λύκους  
ἡ μάχη, οὐδὲ ὑπὲρ ληστῶν δέδοικεν, οὐδὲ ἵνα λοιμὸν  
ἀπελάσῃ τῆς ποίμνης φροντίζει. 97. Ἀλλὰ πρὸς τίνας  
5 ὁ πόλεμος; μετὰ τίνων ἡ μάχη; ἄκουε τοῦ μακαρίου  
Παύλου λέγοντος· Οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ  
σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τὸν  
κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ  
πνευματικὰ τῆς πονηρίας, ἐν τοῖς ἐπουρανίοις. εἰδες  
10 πολεμίων πλήθος δεινὸν, καὶ φάλαγγας ἀγρίας, οὐ σιδήρῳ  
πεφραγμένας, ἀλλ’ ἀντὶ πάσης πανοπλίας ἀρκουμένας τῇ  
φύσει; 98. Βούλει καὶ ἔτερον στρατόπεδον ἴδειν ἀπηνὲς  
καὶ ώμὸν, ταύτη προσεδρεύον τῇ ποίμνῃ; καὶ τούτο ἀπὸ  
τῆς αὐτῆς ὅψει περιωπῆς. ὁ γὰρ περὶ ἐκείνων διαλεχθεὶς,  
15 οὗτος καὶ τούτους ἡμῖν ὑποδεικνύει τοὺς ἔχθρους, ὡδέ πως  
λέγων· Φανερὰ δέ ἔστι τὰ τῆς σαρκὸς ἔργα, ἄτινά ἔστι,  
πορνεία, μοιχεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία,  
φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, κατα-  
λαλιαὶ, ψιθυρισμοὶ, φυσιώσεις, ἀκαταστασίαι, καὶ ἔτερα  
20 τούτων πλείονα. οὐ γὰρ πάντα κατέλεξεν, ἀλλ’ ἐκ τού-

4 φροντίζει] post hoc, verba allia πῶς τους πιστευοντας διασωση απο των αει εφεδρευοντων δαιμονων· οτι προς τοντους και μετα τουτων η μαχη, ακουε του μακαριου Παυλου κτλ. habent hz || 5 μαχη] παλη cīmnpriu berl || 14 εκεινων]+ημιν vulg || 15 υποδεικνυσι vulg || εχθρους] orous c || 18 φαρμακειαι fyz henr

6. οὐκ ἔστιν ἡμῖν] Eph. vi 12  
(τοῦ σκότους τούτου WH, omitting τοῦ αἰῶνος).

11. ἀντὶ πάσης κτλ.] ‘content with nature (i.e. their natural ferocity) instead of any suit of armour.’

12. στρατόπεδον] ‘army.’ The simile of the two armies is more fully worked out in vi 12.

ib. ἀπηνὲς καὶ ώμὸν] ‘cruel and savage.’

13. προσεδρεύον] See on i 1  
(προσεδρεύοντα).

14. περιωπῆς] ‘place of vantage,’ commanding a wide view.

15. ὡδέ πῶς λέγων] Gal. v 19 and 2 Cor. xii 20: cf. Rom. i 29. See Lightfoot *Galatians*<sup>9</sup> p. 49, and his notes on v 19. WH. read τὰ ἔργα τῆς σαρκὸς (not τὰ τ. σ. ἔργα), ἔρις not ἔρεις, ζῆλος not ζῆλοι, and omit μοιχεία. Καταλαλιαὶ and the three following words are from 2 Cor. xii 20.

18. φαρμακεῖαι=‘witchcraft’: ἐριθεῖαι=‘caballings,’ ‘factiousness.’

των ἀφῆκεν εἰδέναι καὶ τὰ λοιπά. 99. Καὶ ἐπὶ μὲν τοῦ ποιμένος τῶν ἀλόγων, οἱ βουλόμενοι διαφθεῖραι τὴν ἀγέλην, ὅταν ἴδωσι τὸν ἐφεστῶτα φεύγοντα, τὴν πρὸς ἐκεῖνον μάχην ἀφέντες ἀρκοῦνται τῇ τῶν θρεμμάτων ἀρπαγῇ· ἐνταῦθα δὲ, κανὸν ἄπασαν λάβωσι τὴν ποίμνην, οὐδὲ οὕτω 5 τοῦ ποιμάνοντος ἀφίστανται, ἀλλὰ μᾶλλον ἐφεστήκασι, καὶ πλέον θρασύνονται, καὶ οὐ πρότερον παύονται, ἔως ἂν ἡ καταβάλωσιν ἐκεῖνον ἡ νικηθώσιν αὐτοῖ. 100. Πρὸς δὲ τούτοις τὰ μὲν τῶν θρεμμάτων νοσήματα καθέστηκε φανερὰ, κανὸν λιμὸς ἥ, κανὸν λοιμὸς, κανὸν τραῦμα, κανὸν ὁτιδηποτοῦν ἔτερον 10 ἥ τὸ λυποῦν· οὐ μικρὸν δὲ τοῦτο δύναιτ’ ἀν πρὸς τὴν τῶν ἐνοχλούντων ἀπαλλαγήν. 101. Ἐνι δέ τι καὶ ἔτερον τούτου μεῖζον, τὸ ποιοῦν ταχεῖαν τῆς ἀρρώστιας ἐκείνης τὴν λύσιν. τί δὲ τοῦτο ἔστι; μετὰ πολλῆς τῆς ἔξουσίας καταναγκάζουσι τὰ πρόβατα οἱ ποιμένες δέχεσθαι τὴν ιατρείαν, 15 ὅταν ἑκόντα μὴ ὑπομένῃ. καὶ γὰρ δῆσαι εὔκολον, ὅταν καῦσαι δέῃ καὶ τεμεῖν· καὶ φυλάξαι ἔνδον ἐπὶ χρόνον πολὺν, ἡνίκα ἀν τοῦτο συμφέρῃ· καὶ ἐτέραν δὲ ἀνθ’ ἐτέρας προσαγαγεῖν τροφὴν, καὶ ἀποκωλύσαι ναμάτων· καὶ τὰ ἄλλα δὲ πάντα, ὅσα περ ἀν δοκιμάσωσι πρὸς τὴν ἐκείνων 20 ὑγίειαν συμβαλέσθαι, μετὰ πολλῆς προσάγουσι τῆς εὔκολίας. 102. Τὰς δὲ τῶν ἀνθρώπων ἀρρώστιας πρῶτον μὲν οὐκ ἔστιν ἀνθρώπῳ ράδιον ἴδειν· οὐδεὶς γὰρ οἶδε τὰ τοῦ

2 τὴν ποιμνην cxy vulg || 6 τον ποιμενος cxy vulg || 9 προβατων abfxyz henr || 14 τι δαι fx || 19 προσαγειν vulg || 21 συμβαλλεσθαι vulg || 23 οιδε(ν)]+ανθρωπων γζ vulg

I. ἐπὶ μὲν τ. π.] ‘in the case of the shepherd.’

10. κανὸν ὅτιδ. κτλ.] ‘whatever else the trouble may be.’

16. ὅταν καῦσαι κτλ.] ‘when it is necessary to use cautery or the knife’: i.e. to resort to drastic methods of treatment. Cp. ii 3 καῦσαι καὶ τεμεῖν, Greg. Nyss. *Or. Cat.* 8 (p. 46 Srawley) τομαὶ καὶ καυτήρια.

19. ναμάτων] ‘water’ (adv. ὅρ. πρρgn. vit. monast. II 61 A): a word

chiefly used in verse, but also in prose by Plato.

23. οὐδεὶς γάρ κτλ.] 1 Cor. ii 11, apparently cited from memory. WH. read τίς γάρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ κτλ. The present passage has been used to illustrate the attitude of Chrys. towards confession. While he sometimes lays stress on the power of the priest to forgive sins (iii 5), at other times he urges sinners to confess directly to God: *de incom-*

ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ.  
 III. πῶς οὖν τις προσαγάγοι τῆς νόσου τὸ φάρμακον, ἡς  
 τὸν τρόπον οὐκ οἶδε, πολλάκις δὲ μηδὲ εἰ τυγχάνοι νοσῶν  
 δυνάμενος συνιδεῖν; 103. Ἐπειδὰν δὲ καὶ καταφανῆς  
 5 γένηται, τότε πλείον' αὐτῷ παρέχει τὴν δυσχέρειαν. οὐ  
 γάρ ἔστι μετὰ τοσαύτης ἔξουσίας ἄπαντας θεραπεύειν  
 ἀνθρώπους, μεθ' ὅσης τὸ πρόβατον ὁ ποιμήν. ἔστι μὲν  
 γὰρ καὶ ἐνταῦθα καὶ δῆσαι, καὶ τροφῆς ἀπέιρξαι, καὶ  
 καῦσαι, καὶ τεμεῖν· ἀλλ' ἡ ἔξουσία τοῦ δέξασθαι τὴν  
 10 ιατρείαν οὐκ ἐν τῷ προσάγοντι τὸ φάρμακον ἀλλ' ἡ ἐν τῷ  
 κάμνοντι κεῖται. τοῦτο γὰρ καὶ ὁ θαυμάσιος ἐκεῖνος ἀνὴρ  
 συνειδὼς Κορινθίοις ἔλεγεν. Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς  
 πίστεως, ἀλλὰ σύνεργοι ἐσμεν τῆς χαρᾶς ὑμῶν. 104. Μά-  
 λιστα μὲν γὰρ ἀπάντων Χριστιανοῖς οὐκ ἐφεῖται πρὸς βίαν  
 15 ἐπανορθοῦν τὰ τῶν ἀμαρτανόντων πταίσματα. ἀλλ' οἱ  
 μὲν ἔξωθεν δικασταὶ τοὺς κακούργους ὅταν ὑπὸ τοῖς νόμοις  
 λάβωσι, πολλὴν ἐπιδείκνυνται τὴν ἔξουσίαν, καὶ ἄκοντας  
 τοὺς τρόποις κωλύουσι χρῆσθαι τοῖς αὐτῶν· ἐνταῦθα δὲ  
 οὐ βιαζόμενον ἀλλὰ πείθοντα δεῖ ποιεῖν ἀμείνω τὸν τοιοῦτον.

5 δυσκολιαν Cx vulg || 10 αλλ' εν τω καμνοντι γε vulg || 12 συνιδων  
 mnuy vulg

*prehensibili v 7 (490 c): see Puech  
 p. 212, Montfaucon *Diatriba I.**

For Chrysostom's views on the subject of penance see *Introd.* p. xxi sq.

III. *In cases of spiritual sickness among his flock, the Christian shepherd must use gentle, in preference to drastic, remedies.*

6. *ἄπαντας*] This word has been suspected, and various conjectures (*κάμνοντας*, *ἄκοντας*) have been made. But the text seems to be right. *All* men cannot be treated with a high hand, though some can: cp. vi 4 οὐ γάρ ἔστιν ἐν τρόπῳ χρῆσθαι τοῖς ἀρχομένοις ἄπασιν, ἐπειδὴ μηδὲ...ἐνī νόμῳ τοῖς κάμνουσι πᾶσι προσφέρεσθαι καλύν.

II. ὁ θαυμάσιος...ἀνὴρ] St Paul:

the passage here cited is 2 Cor. i 24.

14. *Χριστιανοῖς*] We may recall the fact that this name was first given to the disciples in Chrysostom's native city, Antioch: Acts xi 26, cp. Homm. in Matt. 116 A. The right, or at least the expediency, of persecution for religious belief is here contested: see on this Puech pp. 202 sqq. The practice of Chrysostom was not always on a level with his precepts, as Puech shews.

15. οἱ μὲν ἔξωθεν] See on i 4 (τοὺς ἔξωθεν).

16. ὑπὸ τοῖς νόμοις] Cp. vi 12 ὑπὸ τοῖς δρθοῖς αὐτὰ τίθησι λογισμοῖς.

105. Οὕτε γάρ ήμην ἔξουσία τοσαύτη παρὰ τῶν νόμων δέδοται πρὸς τὸ κωλύειν τοὺς ἀμαρτάνοντας, οὔτε, εἰ καὶ ἔδωκαν, εἴχομεν ὅποι καὶ χρησόμεθα τῇ δυνάμει· οὐ τοὺς ἀνάγκη τῆς κακίας, ἀλλὰ τοὺς προαιρέσει ταύτης ἀπεχομένους στεφανοῦντος τοῦ θεοῦ. 106. Διὰ τοῦτο πολλῆς 5 χρεία τῆς μηχανῆς, ἵνα πεισθῶσιν ἐκόντες ἑαυτοὺς ὑπέχειν ταῖς παρὰ τῶν ἱερέων θεραπείαις οἱ κάμνοντες· καὶ οὐ τοῦτο μόνον, ἀλλ' ἵνα καὶ χάριν εἰδῶσι τῆς ἴατρείας αὐτοῖς. 107. Ἀν τε γάρ τις σκυρτήσῃ δεθεὶς (κύριος γάρ ἐστι τούτου), χείρον εἰργάσατο τὸ δεινόν· ἂν τε τοὺς σιδήρου 10 τέμνοντας δίκην παραπέμψηται λόγους, προσέθηκε διὰ τῆς καταφρονήσεως τραῦμα ἔτερον, καὶ γέγονεν ἡ τῆς θεραπείας πρόφασις νόσου χαλεπωτέρας ὑπόθεσις. ὁ γάρ καταναγκάζων καὶ ἄκοντα θεραπεύσαι δυνάμενος οὐκ ἐστι. IV. 108. Τί οὖν ἂν τις ποιήσειε; καὶ γάρ ἐὰν 15 πραότερον προσενεχθῆσι τῷ πολλῆς ἀποτομίας δεομένῳ, καὶ μὴ δῷς βαθεῖαν τὴν τομὴν τῷ τοιαύτης χρείαν ἔχοντι, τὸ μὲν περιέκοψας, τὸ δὲ ἀφῆκας τοῦ τραύματος. 109. Καν ἀφειδῶς τὴν ὄφειλομένην ἐπαγάγγης τομὴν, πολλάκις

i οὐ γαρ fxyz vulg || 3 οτου χρησ. vulg || 4 κακιας] + απεχομενους vulg || 6 πεισωσιν εκοντας...tous καμνοντας abcfxyz || 9 τις] ποτε γ vulg || κυριος δε εστι ch || 17 την πληγην Cx vulg

2. οὗτε εἰ καὶ κτλ.] ‘and even if they (the laws) gave the power, we should not know how (lit. to what purpose) to use it: since God crowns (rewards) not those who are forcibly kept from evil, but those who deliberately refrain from it.’

9. κύριος γάρ ἐ. τ.] ‘for he can still do this’ (in spite of his bonds).

10. εἰργύσατο] gnomic aorist.

ib. ἀν τε τούς κτλ.] ‘and if he neglect the words which cut like steel’: i.e. sharp words of rebuke. Σιδήρου δίκην are to be taken together: cp. φωτὸς δίκην ‘like a light’ vi 4, καπνοῦ δίκην vi 8 sub fin.

13. ὑπόθεσις] ‘foundation.’

ib. δ...καταναγκ.] Cp. on i 2 (δ κωλύσων οὐδεῖς).

IV. The particular kind of treatment will vary with the character of each individual, and this must be carefully studied. Excessive severity may be very harmful: on the other hand, offenders must not be allowed to go altogether unpunished.

On the subject of this chapter, viz. the differences of individual temperament and the need for studying them, cp. vi 4, and see Gore *The Church and the Ministry*<sup>4</sup> p. 146. Gregory the Great gave the matter special prominence in his *Regula Pastoralis* (ii, iii).

ἀπογυνοὺς πρὸς τὰς ἀλγηδόνας ἐκεῖνος, ἀθρόως πάντα ἀπορίφας, καὶ τὸ φάρμακον καὶ τὸν ἐπίδεσμον, φέρων ἕαντὸν κατεκρήμνισε, συντρίψας τὸν ζυγὸν καὶ διαρρήξας τὸν δεσμόν. καὶ πολλοὺς ἀν ἔχοιμι λέγειν, τοὺς εἰς ἔσχατα 5 ἔξοκείλαντας κακὰ, διὰ τὸ δίκην ἀπαιτηθῆναι τῶν ἀμαρτημάτων ἀξίαν. 110. Οὐ γὰρ ἀπλῶς πρὸς τὸ τῶν ἀμαρτημάτων μέτρον δεῖ καὶ τὴν ἐπιτιμίαν ἐπάγειν, ἀλλὰ καὶ τῆς τῶν ἀμαρτανόντων στοχάζεσθαι προαιρέσεως· μή ποτε ῥάψαι τὸ διερρώγος βουλόμενος, χεῖρον τὸ σχίσμα ποιήσῃς, 10 καὶ ἀνορθῶσαι τὸ καταπεπτωκὸς σπουδάζων, μείζονα ἐργάσῃ τὴν πτῶσιν. 111. Οἱ γὰρ ἀσθενεῖς καὶ διακεχυμένοι, καὶ τὸ πλέον τῇ τοῦ κόσμου προσδεδεμένοι τρυφῆ, ἔτι δὲ καὶ ἐπὶ γένει καὶ δυναστείᾳ μέγα φρονεῦν ἔχοντες, ἡρέμα μὲν καὶ κατὰ μικρὸν, ἐν οἷς ἀν ἀμαρτάνωσιν, ἐπιστρεφόμενοι, 15 δύναιντ' ἀν, εἰ καὶ μὴ τέλεον, ἀλλὰ γοῦν ἐκ μέρους τῶν κατεχόντων αὐτοὺς ἀπαλλαγῆναι κακῶν· ἀν δὲ ἀθρόον τις ἐπαγάγγη τὴν παίδευσιν, καὶ τῆς ἑλάττονος αὐτοὺς ἀπεστέρησε διορθώσεως. 112. Ψυχὴ γὰρ ἐπειδὰν ἄπαξ ἀπερυθριᾶσαι βιασθῆ, εἰς ἀναλγησίαν ἐκπίπτει, καὶ οὕτε 20 προσηγέσιν εἴκει λόγοις λοιπὸν, οὔτε ἀπειλαῖς κάμπτεται, οὔτε εὐεργεσίαις προτρέπεται, ἀλλὰ γίνεται πολὺ χείρων τῆς πόλεως ἐκείνης, ἦν ὁ προφήτης κακίζων ἔλεγεν· "Οψις πόρνης ἐγένετο σοι, ἀπηναυσχύνησας πρὸς πάντας. 113. Διὰ τοῦτο πολλῆς δεῖ τῆς συνέσεως τῷ ποιμένι καὶ

1 απαντα ριψα Cx vulg || 5 παραπτωματων vulg || 12 δεδεμενοι γρ || 15 αλλ' ουν εκ μερους φρχγ || 16 αθροαν vulg || 17 παιδειαν χ vulg || 18 εις απαξ vulg || 19 εμπιπτει f || 21 ουκ ευεργ. vulg || 23 προς] εις γ

1. ἀπογυνός κτλ.] 'in despair at his sufferings.'

2. φέρων] Cp. on i 4 (φέροντες ἐνεθήκαμεν).

3. συντρίψας τ. ξ.] Jer. v 5.

5. ἔξοκείλαντας] 'stranded,' 'run aground.'

9. τὸ διερρώγος] 'the torn part' (διαρρήγνυμι): cp. Matt. ix 16.

11. διακεχυμένοι] 'dissipated':

cp. Homm. in Matt. 354 Α γυναικα πολλῇ τῇ τρυφῇ διαχεομένην.

18. ψυχὴ γάρ κτλ.] Compare the similar passage ad Theodorum lapsum I 27 c ψυχὴ γάρ ἐπειδὰν ἄπαξ ἀπαγορεύσῃ τὴν σωτηρίαν τὴν ἕαντῆς κτλ.

19. ἀπερυθρ.] 'to lose the sense of shame.'

22. ὁ προφήτης] Jer. iii 3.

μυρίων ὁφθαλμῶν, πρὸς τὸ περισκοπεῖν πάντοθεν τὴν τῆς ψυχῆς ἔξιν. 114. "Οσπερ γὰρ εἰς ἀπόνοιαν αἴρονται πολλοὶ καὶ εἰς ἀπόγυνωσιν τῆς ἑαυτῶν καταπίπτουσι σω-τηρίας, ἀπὸ τοῦ μὴ δυνηθῆναι πικρῶν ἀνασχέσθαι φαρμίκων· οὕτως εἰσί τινες, οὐδὲν τὸ μὴ δοῦναι τιμωρίαν τῶν 5 ἀμαρτημάτων ἀντίρροπον, εἰς ὀλιγωρίαν ἐκτρέπονται, καὶ πολλῷ γίνονται χείρους, καὶ πρὸς τὸ μείζονα ἀμαρτάνειν προάγονται. 115. Χρὴ τοίνυν μηδὲν τούτων ἀνεξέταστον ἀφεῖναι, ἀλλὰ πάντα διερευνησάμενον ἀκριβῶς, καταλλήλως τὰ παρ' ἑαυτοῦ προσάγειν τὸν ἱερωμένον, ἵνα μὴ 10 μάταιος αὐτῷ γίγνηται ἡ σπουδή. 116. Οὐκ ἐν τούτῳ δὲ μόνον, ἀλλὰ καὶ ἐν τῷ τὰ ἀπερόργημένα τῆς ἐκκλησίας μέλῃ συνάπτειν, πολλὰ ἔδοι τις ἀν αὐτὸν ἔχοντα πράγματα. 117. Ό μὲν γὰρ τῶν προβάτων ποιμὴν ἔχει τὸ ποίμνιον ἐπόμενον, ἥπερ ἀν ἡγῆται· εἰ δὲ καὶ ἐκτρέποιτο τινα τῆς 15 εὐθείας ὁδοῦ, καὶ τὴν ἀγαθὴν ἀφίεντα νομὴν λεπτόγεα καὶ ἀπόκρημνα βόσκοιτο χωρία, ἀρκεῖ βοήσαντα σφοδρότερον συνελάσαι πάλιν, καὶ εἰς τὴν ποίμνην ἐπαναγαγεῖν τὸ χωρισθέν. 118. εἰ δὲ ἄνθρωπος τῆς εὐθείας ἀποπλανηθείη πίστεως, πολλῆς δεῖ τῷ ποιμένι τῆς πραγματείας, τῆς 20 καρτερίας, τῆς ὑπομονῆς. οὐ γὰρ ἐλκύσαι πρὸς βίαν ἐστὶν, οὐδὲ ἀναγκάσαι φόβῳ· πείσαντα δὲ δεῖ πάλιν πρὸς τὴν ἀλήθειαν ἀγαγεῖν ὅθεν ἐξέπεσε τὴν ἀρχήν. 119. Γενναίας οὖν δεῖ ψυχῆς, ἵνα μὴ περικακῆ, ἵνα μὴ ἀπογυνώσκῃ τὴν τῶν πεπλανημένων σωτηρίαν, ἵνα συνεχῶς ἐκεῖνο καὶ 25

9 ακριβῶς καὶ κατ. f || 12 μονω vulg || 16 λεπτογαια abiz λεπτογεια henr ||  
17 επικρημνα fp || 23 επαναγαγειν cx || 25 τλανωμενων cx vulg

2. ἀπένοιαν] 'arrogance': cp. on i 4.

9. καταλλήλως] 'corresponding-ly': the adj. is found at iv 3 τροφαὶ ... κατάλληλοι.

16. λεπτ. καὶ ἀπ.] 'barren and precipitous.' Thucydides (i 2) uses λεπτόγεως in reference to the soil of Attica. Field (*Homm. in 1 Cor.*

239 A) prefers the form λεπτόγαιος: see also critical note on v 8 (λεπτόγεων).

20. πραγματελας] 'care,' 'industry.'

24. ἵνα μὴ περικακῆ] 'lest he despair.' The verb is cited from Polybius by L. and S.

λογίζηται καὶ λέγη· Μήποτε δῷ αὐτοῖς ὁ θεὸς ἐπίγνωσιν  
ἀληθείας, καὶ ἀπαλλαγῶσι τῆς τοῦ διαβόλου παγίδος.  
• 120. Διὰ ταῦτα τοῖς μαθηταῖς ὁ κύριος διαλεγόμενος ἔφη·  
Τίς ἄρα ὁ πιστὸς δοῦλος καὶ φρόνιμος; ὁ μὲν γὰρ ἔαυτῷ  
5 ἀσκῶν εἰς ἔαυτὸν μόνον περίστησι τὴν ὠφέλειαν· τὸ δὲ  
τῆς ποιμαντικῆς κέρδος εἰς ἅπαντα διαβαίνει τὸν λαόν.  
καὶ ὁ μὲν χρήματα διανέμων τοῖς δεομένοις, ἡ καὶ ἑτέρως  
πως ἀδικούμενοις ἀμύνων, ὥνησε μέν τι καὶ οὗτος τοὺς  
πλησίους, τοσούτῳ δὲ ἔλαττον τοῦ ἴερέως, ὅσον τὸ μέσον  
10 σώματος πρὸς ψυχήν. 121. Εἰκότως ἄρα τῆς εἰς αὐτὸν  
ἀγάπης τὴν περὶ τὰ ποίμνια σπουδὴν ὁ κύριος ἔφησεν  
εἶναι σημεῖον.

122. Σὺ δέ, φησιν, οὐ φιλεῖς τὸν Χριστόν; ΙΩ. Καὶ  
φιλῶ καὶ φιλῶν οὐ παύσομαι ποτε· δέδοικα δὲ μὴ παρο-  
15 ξύνω τὸν φιλούμενον ὑπ' ἐμοῦ. 123. Καὶ τί τούτου  
γένοιτο' ἀν αἰνυγμά, φησιν, ἀσφέστερον; εἰ ὁ μὲν Χριστὸς  
τὸν φιλοῦντα αὐτὸν ποιμάνειν προσέταξεν αὐτὸν τὰ πρό-  
βατα, σὺ δὲ διὰ τοῦτο φῆς οὐ ποιμάνειν, ἐπειδὴ τὸν τοῦτο  
προστάξαντα φιλεῖς. 124. Οὐκ ἔστιν αἰνυγμα, ἔφην, ὁ  
20 λόγος, ἀλλὰ καὶ λίαν σαφῆς καὶ ἀπλοῦς. εἰ μὲν γὰρ  
ἴκανῶς ἔχων διοικῆσαι τὴν ἀρχὴν ταύτην, καθὼς ὁ Χριστὸς  
ἡθέλησεν, είτα ἀπέφυγον, ἔδει πρὸς τὸ παρ' ἐμοῦ λεγό-  
μενον ἀπορεῖν· ἐπειδὴ δὲ ἀχρηστόν με πρὸς τὴν διακονίαν  
ταύτην ἡ τῆς ψυχῆς ἀσθένεια καθίστησι, ποῦ ζητήσεως  
25 ἄξιον τὸ λεγόμενον; 125. Καὶ γὰρ δέδοικα, μὴ τὴν

<sup>1</sup> επιγνωσιν κτλ.] μετανοιαν εἰς επιγνωσιν αληθείας, καὶ ανανηψωσιν εκ  
(ἀπαλλαγῶσι) τῆς κτλ. iyz vulg || 4 εν εαυτῳ htz (vet int in se solo)  
εαυτου σ || 8 επαμνων shx || ονησι (sic) vulg || 9 οσω vulg || 10 προς  
ψυχην] καὶ ψυχης abhiyz henr || 21 εχω] ειχον y<sup>\*</sup>z

1. μήποτε κτλ.] 2 Tim. ii. 25,  
26. WH. read μήποτε δῷ αὐτοῖς ὁ  
θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,  
καὶ ανανηψωσιν ἐκ τῆς τοῦ διαβ.  
παγίδος.

4. τίς ἄρα] Matt. xxiv 45: cp.  
ii 1.

9. τὸ μέσον] Cp. on ii 2 (δση

πρὸς κτλ.). Σώματος πρὸς ψυχήν is  
here used instead of σώματος καὶ  
ψυχῆς, the more usual form (found  
in some MSS).

24. ποῦ ζητήσεως κτλ.] ‘whу do  
you quarrel with my words?’: lit.  
‘in what do they call for enquiry?’

ἀγέλην τοῦ Χριστοῦ σφριγῶσαν καὶ εὐτραφῆ παραλαβὼν, εἴτα ὑπὸ τῆς ἀπειρίας λυμηνάμενος, παροξύνω κατ' ἐμαυτοῦ τὸν οὕτως αὐτὴν ἀγαπήσαντα θεὸν ὡς ἔαυτὸν ἐκδοῦναι διὰ τὴν ταύτης σωτηρίαν τε καὶ τιμήν. 126. Παιζων λέγεις ταῦτά, φησιν, εἰ γὰρ οὐ παιζων, οὐκ οἶδα πῶς ἀν 5 ἐτέρως μᾶλλον ἡμᾶς ἀπέδειξας δικαίως ἀλγοῦντας, ή διὰ τῶν ῥημάτων τούτων, δι' ὃν ἀποκρούσασθαι τὴν ἀθυμίαν ἐσπούδασας. ἐγὼ γὰρ καὶ πρότερον, εἰδὼς, ὅτι με ἡπάτησας καὶ προῦδωκας, νῦν δὲ πολλῷ πλέον, ὅτε καὶ τὰ ἐγκλήματα ἀποδύσασθαι ἐπεχείρησας, τοῦτο μανθάνω καὶ ιο συνίημι καλῶς, οἱ τῶν κακῶν με ἤγαγες. 127. Εἰ γὰρ διὰ τοῦτο σαυτὸν ὑπεξήγαγες τῆς τοιαύτης λειτουργίας, συνειδώς οὐκ ἀρκοῦσάν σου τὴν ψυχὴν πρὸς τὸν τοῦ πράγματος ὅγκον, ἐμὲ πρότερον ἔξελέσθαι ἐχρῆν, καὶ εἰ πολλὴν πρὸς τοῦτο ἔχων τὴν ἐπιθυμίαν ἐτύγχανον, μὴ 15 ὅτι καὶ πᾶσαν τὴν ὑπὲρ τούτων ἐπέτρεψά σοι βουλήν.

128. Νῦν δὲ τὸ σαυτὸν μόνον ἴδων τὸ ἡμέτερον παρεῖδες· εἴθε μὲν οὖν παρεῖδες, καὶ ἀγαπητὸν ἀν ἦν· σὺ δὲ καὶ ὅπως εὐχείρωτοι γενώμεθα τοῖς βουλομένοις λαβεῖν ἐπεβού-

<sup>2</sup> ειτα αυτην εξ απροσεξιας λυμην. γ' vulg || 5 ου παιζων] σπουδαζων euxy' vulg παιζων λεγεις τ. φ. ου σπουδαζων' ει γαρ ου παιζων κτλ. h || 9 νυν πολλῳ cfxuyz || 10 απολυσασθαι α απολουσασθαι oliv απεκδυσασθαι henr || 13 οτι συνειδεσ vulg || 16 την υπερ τουτων εκραξας σπουδην κχ την υπερ τουτου πραξαι σπουδην γ\* || 17 ειδως fy\*

1. σφρ. καὶ εὐτρ.] 'in good condition and well-nourished' (Stephens).

3. οὕτως ἀγαπ. ... θεὸν] 'God, who loved it so well that He gave Himself': ὡς=ώστε.

4. παιζων...οὐ παιζων] 'in jest' ...'in earnest.' Παιζων is similarly contrasted with δληθεύων ii 4 sub fin.

7. ἀποκρόσ. τὴν ἀθυμ.] 'to dispel my despondency.'

9. νῦν δέ] δέ merely marks the main sentence: cp. its use in apodosis.

ib. τὰ ἐγκ. ἀποδύσ.] 'to refute

the charges': cp. iii 18 ἀποδύσθαι τὰ πάρ' ἐκείνων ἐγκλήματα. There is some authority for the readings ἀπολύσασθαι and ἀπολύεσθαι in these passages respectively: they are equally possible (Field on *Homm. in Matt.* 449 E and Index II s.v. ἀποδύσθαι): but ἀποδύσασθαι and ἀποδύεσθαι have better MS support.

12. λειτουργίας] Cp. i 4 δέξης κτλ. (note).

15. μὴ δτι] 'not to mention that': cp. i 5.

18. ἀγαπητὸν ἀν ἦν] 'I should have been content.'

λευσας. 129. Οὐδὲ γὰρ εἰς ἐκεῖνο καταφυγεῖν ἔχοις ἀν,  
ὅτι ἡ τῶν πολλῶν δόξα ἡπάτησέ σε, καὶ μεγάλα τινὰ καὶ  
θαυμαστὰ περὶ ἡμῶν ὑποπτεύειν ἔπεισεν· οὔτε γὰρ τῶν  
5 θαυμαζομένων καὶ ἐπισήμων ἡμεῖς, οὔτε εἰ καὶ τοῦτο οὕτως  
ἔχον ἐτύγχανε, τὴν τῶν πολλῶν δόξαν τῆς ἀληθείας προ-  
τιμῆσαι ἔχρην. 130. Εἰ μὲν γὰρ μηδέποτέ σοι πεῖραν  
τῆς ἡμετέρας ἔδομεν συνουσίας, ἐδόκει τις εἶναι σοι πρό-  
φασις εὐλογος, ἀπὸ τῆς τῶν πολλῶν φήμης φέροντι τὴν  
ψῆφον· εἰ δὲ οὐδεὶς οὕτω τὰ ἡμέτερα οἴδεν, ἀλλὰ καὶ τῶν  
10 γεγενητικότων καὶ θρεψαμένων αὐτῶν τὴν ἡμετέραν μᾶλλον  
ἐπίστασαι ψυχὴν, τίς οὕτως ἔσται σοι λόγος πιθανὸς, ώς  
δυνηθῆναι πεῖσαι τοὺς ἀκούοντας ὅτι οὐχ ἔκὼν ἡμᾶς εἰς  
τοῦτον ὥσας τὸν κίνδυνον; 131. Ἐλλὰ γὰρ ταῦτα ἀφεί-  
σθω νῦν· οὐδὲ γὰρ ὑπέρ τούτων σὲ ἀναγκάζομεν κρίνεσθαι.  
15 τί πρὸς τοὺς ἐγκαλοῦντας ἀπολογησόμεθα, λέγε. 132. Ἐλλ'  
οὐδὲ αὐτὸς πρότερον, ἔφην, ἐπ' ἐκεῖνα πορεύσομαι, ἔως  
ἀν διαλύσωμαι τὰ πρὸς σὲ, καὶ μυριάκις αὐτὸς ἡμᾶς τῶν  
ἐγκλημάτων ἐθέλης ἀπολύειν. 133. Σὺ μὲν γὰρ ἔφης  
τὴν ἄγνοιαν ἡμῖν φέρειν συγγράμμην, καὶ πάσης ἀν ἡμᾶς  
20 ἀφεῖναι κατηγορίας, εἰ μηδὲν τῶν σῶν εἰδότες εἰτά σε εἰς  
τὰ παρόντα ἡγάγομεν· ἐπειδὴ δὲ οὐκ ἀγνοοῦντας προ-  
δοῦναι, ἀλλ' ἀκριβῶς ἐπισταμένους τὰ σὰ, διὰ τοῦτο  
πᾶσαν ἡμῖν πρόφασιν εὐλογον καὶ ἀπολογίαν ἀνηρῆσθαι  
δικαίαν. 134. Ἔγὼ δὲ πᾶν τούναντίον φημί. διὰ τί; ὅτι  
25 τὰ τοιαῦτα πολλῆς δεῖται τῆς ἐξετάσεως, καὶ τὸν μέλλοντα  
παραδώσειν τὸν εἰς ἱερωσύνην ἐπιτίθειον οὐ δεῖ τῇ τῶν

7 εδωκαμεν b vulg || 10 αυτων] ημας f || 17 διαλυσωμεθα a || 24 δικαιον  
fiz henr || φημι· διοτι τα τοιαυτα z vulg

3. ὑποπτεύειν] 'to expect': cp. iii 2 θαυμαστά τινα καὶ μεγάλα... ὑποπτεύειν. In the ordinary sense, 'to suspect,' the verb occurs below κίνδυνον ὑποπτεῦσαι, ii. 6 ίνα μή τις ὑποπτεύῃ κτλ.

8. φέροντι τ. ψ.] 'giving your verdict': cp. iii 14 εἰ...φέρεις τῷ ψῆφον.

9. τῶν γεγενν.] with μᾶλλον: 'better than your parents.'

13. ὥσας] for ἔωσας (ώθεω).

16. ἔως ἀν διαλύσ.] 'till I have come to terms with you.'

19. φέρειν συγγρ.] 'forms an excuse': lit. 'brings pardon.'

21. ἐπειδὴ δέ] sc. ἔφης from the preceding clause.

πολλῶν ἀρκεῖσθαι φήμη μόνου, ἀλλὰ μετ' ἑκείνης καὶ αὐτὸν μάλιστα πάντων καὶ πρὸ πάντων ἔξητακέναι τὰ ἑκείνου. 135. Καὶ γὰρ ὁ μακάριος Παῦλος εἰπὼν, Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν ἔχειν καλὴν ἀπὸ τῶν ἔξωθεν, οὐκ ἀναιρεῖ τὴν ἀκριβῆ καὶ βεβασινισμένην ἔρευναν, οὐδὲ ὡς 5 προηγούμενον τεκμήριον τοῦτο τίθησι τῆς τῶν τοιούτων δοκιμασίας. καὶ γὰρ πολλὰ πρότερον διαλεχθεὶς, ὕστερον τοῦτο προσέθηκε, δεικνὺς, ὡς οὐκ αὐτῷ μόνον ἀρκεῖσθαι δεῖ πρὸς τὰς τοιαύτας αἰρέσεις, ἀλλὰ μετὰ τῶν ἄλλων καὶ αὐτὸν παραλαμβάνειν χρῆ. συμβαίνει γὰρ πολλάκις τὴν 10 τῶν πολλῶν ψεύδεσθαι φήμην τῆς δὲ ἀκριβοῦς ἔξετάσεως ἡγησαμένης, οὐδένα ἐκ ταύτης κίνδυνον ἔστιν ὑποπτεῦσαι λοιπόν. 136. Διὰ τοῦτο μετὰ τὰ ἄλλα [τὰ παρὰ τῶν ἔξωθεν] αὐτὸν τίθησιν. οὐ γὰρ ἀπλῶς ἔφησε, Δεῖ δὲ αὐτὸν μαρτυρίαν ἔχειν καλὴν, ἀλλὰ τὸ καὶ παρενέβαλε, δηλῶσαι 15 βουλόμενος, ὅτι πρὸ τῆς τῶν ἔξωθεν φήμης πρὸς ἀκριβεῖαν αὐτὸν διερευνήσασθαι δεῖ. 137. Ἐπεὶ οὖν καὶ αὐτὸς ἥδειν τὰ σὰ τῶν γενενηκότων μᾶλλον, ὡς καὶ αὐτὸς ὡμολόγησας, διὰ τοῦτο δίκαιος ἀν εἴην πάσης ἀφεῖσθαι αἰτίας. 138. Δι' αὐτὸν μὲν οὖν τοῦτό, φησιν, οὐκ ἀν ἀπέφυγες εἰ τίς 20

8 οὐκ αν αυτῷ vulg || μονῷ hiy || 11 φημην] δοξαν shixz || 13 λοιπον]  
+ ποτε γ || 14 αυτῷ] αυτῷ pr αυτοῦ x vulg || 15 το καὶ + παρα τῶν εξωθεν  
yz vulg || 16 προς τη—φημη γ || 17 δει] χρη γz || 19 αφιεσθαι hiyz αφιστα-  
σθαι x || 20 οὐκ αν εφυγες vulg

1. μετ' ἑκείνης] i.e. τῆς φήμης.
2. τὰ ἑκείνου] 'his manner of life.'

3. δεῖ δὲ αὐτὸν κτλ.] i Tim. iii 7, on which passage Dean Bernard remarks (Pitt Press Edition) that οἱ ἔξω 'is St Paul's regular description for those who are not Christians and so οἰκεῖοι τῆς πλοτεως.' See also on τοὺς ἔξωθεν i 4. WH. omit αὐτὸν.

5. ἀκριβῆ κτλ.] 'painstaking and accurate investigation.'

6. προηγούμενον] 'chief,' 'principal.'

12. ἐκ ταύτης] sc. τῆς τῶν πολλῶν

φήμης.

13. [τὰ παρὰ τ. ἔξ.] These words I enclose in brackets, as a gloss on αὐτό. Hughes suggests that ἔξωθεν should be ἔσωθεν: 'after the proofs of inward fitness.'

15. ἀλλὰ τὸ καὶ π.] 'but he inserted the word "also": i.e. in the phrase δεῖ δὲ αὐτὸν καὶ μαρτυρίαν ἔχειν καλὴν κτλ.'

16. πρὸς ἀκριβ.] i.e. ἀκριβῶς: cp. πρὸς ἀλήθειαν = ἀληθῶς, ii 5.

19. δίκαιος κτλ.] 'I should deserve to be acquitted of all blame.'

σε γράφεσθαι ἥθελεν. ἡ οὐ μέμνησαι καὶ παρ' ἡμῶν ἀκούσας πολλάκις, καὶ διὰ τῶν ἔργων αὐτῶν διδάχθεὶς, τὸ τῆς ψυχῆς ἀγεννὲς τῆς ἐμῆς; οὐ διὰ τοῦτο εἰς μικροψυχίαν ἡμᾶς διετέλεις σκώπτων ἀεὶ, δτὶ καὶ ταῖς τυχούσαις φροντίσι καταπίπτομεν εὐκόλως; 139. Μέμνημαι μὲν καὶ ταῦτα πολλάκις, ἔφην, ἀκούσας παρὰ σοῦ τὰ ῥήματα, καὶ οὐκ ἀν ἀρνηθείην. ἐγὼ δέ σε εἴ ποτε ἐσκωπτον, παίζων, οὐκ ἀληθεύων, τοῦτο ἐποίουν. V. ἀλλ' ὅμως οὐδὲν ὑπὲρ τούτων φιλονεικῶ νῦν· ἀξιῶ δὲ καὶ αὐτὸν 140 τὴν ἵσην μοι παρασχεῖν εὐγνωμοσύνην, ὅταν θελήσω τινὸς ἐπιμνησθῆναι τῶν σοι προσόντων ἀγαθῶν. 140. Κἀν γὰρ ἐπιχειρήσης ἡμᾶς ἀπελέγξαι ψευδομένους, οὐ φεισόμεθα, ἀλλ' ἀποδείξομεν μετριάζοντά σε μᾶλλον ἢ πρὸς ἀλήθειαν ταῦτα φθεγγόμενον, ἐτέρῳ μὲν οὐδενὶ, τοῖς δὲ λόγοις τοῖς 145 σοῖς καὶ ταῖς πράξεσι μάρτυσι κεχρημένοι πρὸς τὴν τῶν λεγομένων ἀλήθειαν. 141. Πρῶτον δέ σε ἐκεῖνο ἐρέσθαι βούλομαι· οἰσθα πόση τῆς ἀγάπης ἢ δύναμις; ὁ μὲν γὰρ Χριστὸς τὰ τεράστια πάντα ἀφεὶς, ἀπέρι ἔμελλεν ὑπὸ τῶν ἀποστόλων τελεῖσθαι· Ἐν τούτῳ, φησὶ, γνώσονται οἱ 20 ἄνθρωποι ὅτι ἐμοὶ ἔστε μαθηταὶ, ἐὰν ἀγαπᾶτε ἀλλήλους. ὁ δὲ Παῦλος πλήρωμα τοῦ νόμου φησὶν αὐτὴν εἶναι, καὶ ταύτης ἀπούσης οὐδὲν τῶν χαρισμάτων ὅφελος. 142. Τοῦτο δὴ τὸ ἔξαιρετον ἀγαθὸν, τὸ γνώρισμα τῶν τοῦ Χριστοῦ μαθητῶν, τὸ τῶν χαρισμάτων ἀνωτέρω κείμενον,

2 καὶ πολλακὶς vulg || 9 αὐτον] σεαυτον γ vulg || 15 χρωμενοι bfy || 18 δια των αποστολων fx || 21 του νομου]+και προφητων cfhixyz || 22 ουδεν] +ειναι γε vulg

3. εἰς μικροφ.] ‘on the score of pusillanimity.’

4. ταὶς τυχ. φρ.] ‘ordinary cares’: cp. i 4 τὴν τυχῶσαν (note).

V. VI. *The efficacy of Christian charity is illustrated by an anecdote, recounted by Chrysostom of Basil.*

9. αὐτὸν] i.e. αὐτὸν σέ: ‘you, for your part.’

13. μετριάζοντα] ‘out of modesty’: cp. ii 6 μετριάζειν μᾶλλον ἢ ἀληθεύειν

βουλόμενον, νι 7 οὐ μετριάζων ταῦτα λέγω: also Homm. in Matt. 314 B δεδούκως μὴ μετριάζων ἀνανεύσῃ.

19. ἐν τούτῳ] Jn xiii 35 (ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἔστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις WH.).

21. πληρ. τ. ν.] Rom. xiii 10.

22. ταύτης ἀπούσης κτλ.] a paraphrase of 1 Cor. xiii 3.

εἰδον γενναίως ἐν τῇ σῇ πεφυτευμένου ψυχῇ, καὶ πολλῷ  
βρύον τῷ καρπῷ. 143. "Οτι μὲν πολλή μοί, φησι, τοῦ  
πράγματος ἡ φροντίς, καὶ μεγίστην ποιοῦμαι τὴν σπουδὴν  
ὑπὲρ ταύτης τῆς ἐντολῆς, καὶ αὐτὸς ὁμολογῶ· ὅτι δὲ οὐδὲ  
ἔξ ἡμισείας αὐτὴν διηνύσαμεν, καὶ αὐτὸς ἄν μοι μαρτυ- 5  
ρήσαις, εἰ τὸ πρὸς χάριν λέγειν ἀφεὶς τιμῆσαι τὰληθὲς  
βουληθείης. VI. 144. Οὐκοῦν ἐπὶ τοὺς ἐλέγχους τρέ-  
ψομαι, ἔφην· καὶ ὅπερ ἡ πειλησα, ποιήσω νῦν, μετριάζειν  
μᾶλλον ἡ ἀληθεύειν βουλόμενον ἀποδεῖξας. ἐρῶ δὲ πρᾶγμα  
ἄρτι συμβεβηκός, ἵνα μή τις ὑποπτεύσῃ τὰ παλαιά με 10  
διηγούμενον, τῷ πλήθει τοῦ χρόνου τὰληθὲς ἐπισκιάζειν  
ἐπιχειρεῖν, τῆς λήθης οὐκ ἀφιείσης ἐπισκῆψαι τοῖς πρὸς  
χάριν λεγομένοις παρ' ἡμῶν. 145. "Οτε γὰρ τῶν ἐπιτη-  
δείων τις τῶν ἡμετέρων, ἐπ' ἐγκλήμασιν ὕβρεως καὶ  
ἀπονοίας συκοφαντηθεὶς, περὶ τῶν ἐσχάτων ἐκινδύνευε, 15  
τότε οὔτε ἐγκαλοῦντός σοί τινος, οὔτε ἐκείνου τοῦ κινδυ-  
νεύειν μέλλοντος δεηθέντος, εἰς μέσους σαυτὸν ἔρριψας  
τοὺς κινδύνους. 146. Καὶ τὸ μὲν ἔργον τοῦτο ἦν. ἵνα δέ  
σε καὶ ἀπὸ τῶν ῥημάτων ἐλέγξωμεν· ἐπειδὴ γὰρ τὴν  
προθυμίαν ταύτην οἱ μὲν οὐκ ἀπεδέχοντο, οἱ δὲ ἐπήνουν 20  
καὶ ἐθαύμαζον· Καὶ τί πάθω; πρὸς τοὺς ἐγκαλοῦντας  
ἔφης· ἐτέρως γὰρ οὐκ οἶδα φιλεῖν, ἀλλ' ἡ μετὰ τοῦ καὶ  
τὴν ψυχὴν ἐκδιδόναι τὴν ἐμαυτοῦ, ἡνίκα ἄν τινα τῶν  
ἐπιτηδείων κινδυνεύοντα διασῶσαι δέη· 147. ῥήμασι μὲν

5 μαρτυρησεις vulg || 12 τῆς ληθῆς] της αληθειας cfmx vulg || 15 εκινδύ-  
νευσε vulg || 19 ελεγξωμεν]+και αυτων των ειρημενων σοι μνημονευσωμεν  
(-σομεν) cehkntz henr vulg || om γαρ vulg

4. οὐδὲ ἔξ ἡμισ.] 'have not com-  
pleted it by half': i.e. are still far  
short of perfection in it.

VI. 10. *ἴνα μή τις*] Chrys. for-  
gets dramatic propriety, and speaks  
as one writing for the public, not  
conversing privately with his friend.

12. *τῆς ληθῆς*] 'forgetfulness not  
allowing anyone to find fault with  
my words of praise.' If Chrys. had  
selected an example from a much

earlier time, it might have been said  
that he was counting on the short-  
ness of men's memories. Hence he  
takes a recent instance. For πρὸς  
χάριν cp. διδασκαλίαι πρὸς ἡδονὴν  
iii 9.

21. *καὶ τί πάθω;*] Cp. iv 1 τί σοι  
πάθω; vi 7 ἀλλὰ τί πάθω;

22. *ἐτέρως...ἀλλ' ἡ κτλ.*] 'unless  
accompanied by a readiness to give  
up' etc.

έτέροις, διανοίᾳ δὲ τῇ αὐτῇ, τὰ τοῦ Χριστοῦ φθεγγόμενος ἀ πρὸς τὸν μαθητὰς ἔλεγε, τῆς τελείας ἀγάπης τοὺς ὄρους τιθείς. Μείζονα γὰρ ταύτης ἀγάπην οὐδεὶς ἔχει, φησὶν, ἡ ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. εἰ 5 τοίνυν μείζονα ταύτης οὐκ ἔστιν εὔρειν, ἐπὶ τὸ τέλος αὐτῆς ἔφθασας· καὶ δι' ὧν ἐπραξας καὶ δι' ὧν εἰπας τῆς κορυφῆς ἐπέβης αὐτῆς. 148. Διὰ τοῦτο σε προύδωκαμεν, διὰ τοῦτο τὸν δόλον ἐρράψαμεν ἐκεῖνον. ἀρά σε πείθομεν, ὅτι οὕτε ἐκ κακονοίας, οὕτε εἰς κίνδυνον ἐμβαλεῖν βουλόμενοι, 10 ἀλλὰ χρήσιμον ἔσεσθαι εἰδότες, εἰς τὸ στάδιον εἴλκομεν τοῦτο; 149. Είτα ἀρκεῖν οἵει, φησὶν, πρὸς τὴν τῶν πλησίον διόρθωσιν τὴν τῆς ἀγάπης δύναμιν; 150. Μάλιστα μὲν πολὺ μέρος, ἔφην, πρὸς τοῦτο συμβαλέσθαι δύναιτ' αὖν. εἰ δὲ βούλει καὶ τῆς φρονήσεως ἡμᾶς τῆς σῆς δεί- 15 γματα ἔξενεγκεῖν, καὶ ἐπὶ ταύτην βαδιούμεθα, καὶ δείξομεν συνετὸν ὄντα μᾶλλον ἡ φιλόστορογον. 151. Ἐπὶ τούτῳ ἐρυθριάσας ἐκεῖνος καὶ φοινιχθείς, Τὰ μὲν ἡμέτερά, φησι, παρείσθω νῦν· οὐδὲ γὰρ παρὰ τὴν ἀρχήν σε τὸν ὑπὲρ τούτων λόγον ἀπήγουν. εἰ δέ τι πρὸς τὸν ἔξωθεν δίκαιουν 20 ἔχεις εἰπεῖν, ἡδέως ἀν τοὺς ὑπὲρ τούτων ἀκούοιμι λόγους. διὸ τὴν σκιαμαχίαν ταύτην ἀφεὶς εἰπὲ, τί πρὸς τὸν λουποὺς ἀπολογησόμεθα, καὶ τοὺς τετιμηκότας, καὶ τοὺς ὑπὲρ ἐκείνων ως ὑβρισμένων ἀλγοῦντας; VII. 152. Καὶ

6 ειπες vulg || 13 συμβαλλεσθαι z vulg || 16 επι τοντοις yz vulg || 18 παρα την αρχην] om παρα y || 23 εις εκεινους vulg

3. μείζονα] Jn xv 13 (WH. omit γὰρ and η).

6. ἔφθασας] 'you have come.' The idea of anticipation had already disappeared from this verb in the N.T.: cp. also Mason *Five Orations Index III s.v.*

10. στάδιον] 'arena': lit. 'race course.'

13. πολὺ μέρος κτλ.] 'could contribute largely to this end.'

18. παρὰ τὴν ἀρχήν] 'at the outset'. cp. ii γ τὰ μὲν παρὰ τὴν ἀρχὴν λεγόμενα.

21. σκιαμαχίαν] ('fight with a shadow'), i.e. 'mock-fight.'

VII. Basil had said that Chrys., by his withdrawal, cast a slur upon those who recommended him for consecration. Chrys. replies that, properly considered, his action deserves praise, not blame, from such persons. For if he had yielded to their wishes, his weak points would speedily have been found out, to the discomfiture of all who had supported him.

αύτὸς λοιπὸν, ἔφην, πρὸς τοῦτο ἐπείγομαι. ἐπειδὴ γὰρ ὁ πρὸς σέ μοι διήνυσται λόγος, εὐκόλως καὶ ἐπὶ τοῦτο τρέψομαι τῆς ἀπολογίας τὸ μέρος. τίς οὖν ἡ τούτων κατηγορία, καὶ τίνα τὰ ἐγκλήματα; ΒΑΣ. 'Τθρίσθαι φασιν ὑφ' ἡμῶν καὶ δεινὰ πεπονθέναι, ὅτι τὴν τιμὴν, ἥν 5 τιμῆσαι ήθέλησαν, οὐκ ἐδεξάμεθα. ΙΩ. 153. 'Εγὼ δὲ πρώτον μὲν ἐκεῖνό φημι, ὅτι οὐδένα λόγον ποιεῖσθαι δεῖ τῆς εἰς ἀνθρώπους ὑβρεως, ὅταν διὰ τῆς ἐκείνων τιμῆς ἀναγκαζώμεθα προσκρούειν θεῷ. οὐδὲ γὰρ τοὺς ἀγανακτοῦσιν αὐτοῖς τὸ δυσχεραίνειν ἐπὶ τούτοις ἀκίνδυνον, ἀλλὰ 10 καὶ πολλὴν ἔχει τὴν ζημίαν. δεῖ γὰρ οἷμαι τοὺς ἀνακειμένους θεῷ, καὶ πρὸς αὐτὸν βλέποντας μόνον, οὕτω διακείσθαι εὐλαβῶς, ὡς μηδὲ ὑβριν τὸ τοιοῦτο ἡγεῖσθαι, καὶ εἰ μυριάκις ἡτιμωμένοι τυγχάνοιεν. 154. "Οτι δὲ οὐδὲ μέχρι ἐννοίας τετόλμηται τι τοιοῦτον ἐμοὶ, δῆλον ἐκείθεν. 15 εἰ μὲν γὰρ ἀπονοίᾳ καὶ φιλοδοξίᾳ, ὡς πολλάκις ἔφης τινὰς διαβάλλειν, ἐπὶ τοῦτο ἥλθον ἐγὼ, ψηφίσασθαι τοὺς κατηγόρους, τῶν τὰ μέγιστα ἡδικηκότων ἀν εἴην, ἀνδρῶν καταφρονήσας θαυμαστῶν καὶ μεγάλων, καὶ πρὸς τούτοις εὐεργετῶν. εἰ γὰρ τὸ τοὺς μηδὲν ἡδικηκότας ἀδικεῖν, 20

10 ακινδυνον] + φαιην αν γ' vulg || 11 εχειν γ vulg || 13 υβριν το πραγμα fxgy || 15 εμοι] + η ετερον vulg, et codd omnes praeter cu || 20 ομ μηδεν a

2. καὶ ἐπὶ τοῦτο...τὸ μέρος] 'to this portion also.'

5. ἥν] a cognate accusative: cp. on i 4 (φυγεῖν τὴν φυγήν).

11. ἀνακειμένους] 'consecrated': ἀνάκειμαι is used as the passive of ἀνατίθημι (whence ἀνάθημα, 'offering').

14. οὐδὲ μέχρι ἐνν.] 'not even in thought': cp. οὐκ ἔστη μέχρι τούτου ii 1 (note).

17. ψηφίσασθαι τ. κ.] If these words are genuine (and they are found in all MSS known to me), they serve to explain τοῦτο. 'I came (was brought) to this, viz. to vote for (side with) my accusers.' It has been suggested that they are an interpolation, and that the true

explanation of τοῦτο is τὸ διαφυγεῖν τὴν ιερωσύνην (to be supplied from the context): cp. iv 2 τοὺς μὲν ἐλομένους εἰκὸς ὑπὸ δόξης ψευδοῦς ἀπατηθέντας ἐπὶ τοῦτο ἐλθεῖν, i.e. ἐπὶ τὸ ἐλέσθαι ἐλθεῖν. On the other hand ψηφίσασθαι is not a very likely word for an interpolator to use: so I make no change.

18. τῶν τὰ μ. ἥδ.] 'I should be one of the greatest offenders.'

20. τοὺς μηδὲν ἥδ.] If with one MS we omit μηδὲν, the climax in τοὺς ἡδικ...τοὺς τιμ. προελ. ἀφ' ἔαυτῶν is more strongly marked: but we should then have expected καὶ τοὺς ἥδ. 'even those who have wronged us.'

κολάσεως ἄξιον· τοὺς τιμῆσαι προελομένους ἀφ' ἑαυτῶν (οὐδὲ γὰρ τοῦτο ἔχοι τις ἀν εἰπεῖν, ὅτι εὐ παθόντες ἡ μικρὸν ἢ μέγα παρ' ἐμοῦ, τῶν εὐεργεσιῶν ἐκείνων ἔξετισαν τὰς ἀμοιβὰς), πόσης οὐκ ἀν εἴη τιμωρίας ἄξιον, τοῖς 5 ἐναντίοις ἀμειβεσθαι; 155. Εἰ δὲ τοῦτο μὲν οὐδὲ εἰς νοῦν ἐβαλόμεθά ποτε, μεθ' ἔτέρας δὲ προαιρέσεως τὸ βαρὺ φορτίον ἔξεκλιναμεν, τί παρέντες συγγινώσκειν, εἴ γε ἀποδέχεσθαι μὴ βούλοιντο, ἐγκαλούσιν ὅτι τῆς ἑαυτῶν ἐφεισάμεθα ψυχῆς; 156. Ἐγὼ γὰρ τοσοῦτον ἀπέσχον 10 εἰς τοὺς ἄνδρας ὑβρίσαι ἐκείνους, ὅτι καὶ τετιμηκέναι αὐτοὺς φαίην ἀν τῇ παραιτήσει. καὶ μὴ θαυμάσῃς, εἰ παράδοξον τὸ λεγόμενον ταχεῖαν γὰρ καὶ τούτου τὴν λύσιν ἐπάξομεν. 157. Τότε μὲν γὰρ, εἰ καὶ μὴ πάντες, ἀλλ' οἱς τὸ κακῶς ἀγορεύειν ἡδὺ, πολλὰ ἀν εἰχον καὶ 15 ὑποπτεύσαι καὶ εἰπεῖν περὶ τε τοῦ χειροτονηθέντος ἐμοῦ, περὶ τε τῶν ἐλομένων—οἶν, ὅτι πρὸς πλοῦτον βλέπουσιν, ὅτι λαμπρότητα γένους θαυμάζουσιν, ὅτι κολακευθέντες ὑφ' ἡμῶν εἰς τοῦτο ἡμᾶς παρήγαγον εἰ δὲ καὶ ὅτι χρήμασι πεισθέντες, οὐκ ἔχω λέγειν, εἴ τις καὶ τοῦτο ὑποπτεύσων

I αφ' εαυτων]+πως τιμαν χρη vulg || 4 ποσης]+ουκ γ vulg || 16 οιον οτι τε vulg || 19 υποπτευων vulg

I. τοὺς τ. προελ.] accus. with ἀμειβεσθαι. The order of the words is πόσης...ἄξιον, [τὸ] τοῖς ἑαυτοῖς ἀμειβ. τοὺς τιμ. προελ. ἀφ. ἐ. There seems to be no MS authority for the words τῶς τιμᾶν χρή, added in the vulgate text after ἀφ' ἑαυτῶν. Note the contrast between κολάσεως and τιμωρίας. κόλασις = 'punishment' as correction, to check the further growth of the evil: τιμωρία = 'punishment' as retribution for a past offence: see Hort-Mayor, Index to Clem. Alex. Stromateis vii (s.v. τιμωρία). Cp. iii 17 below κόλασιν αἰώνιον τοῦ μίσους δίδωσι τὴν τιμωρίαν (note).

7. τι παρ. συγγ. κτλ.] 'why do they refuse (lit. 'omit') to pardon

me, supposing that they cannot approve: and accuse me because I am anxious to spare their souls?' Cp. iii. 10 (of God) τῆς ἡμετέρας φειδομενος ψυχῆς.

13. λύσιν] 'explanation.'

15. χειροτον.] 'ordained': cp. i 3 χειροτονήσειν (note).

16. πλοῦτον...γένους] For Chrysostom's wealth and station see i 1.

18. παρήγαγον] 'promoted': παράγειν is found in this sense at iii 16, iv 2 (*ter*).

ib. εἰ δὲ καὶ ὅτι κτλ.] i.e. εἰ δὲ καὶ φήσει τις ὅτι χρ. πεισθ. εἰλοντο.

19. ὑποπτεύσων ἦν] ('was about to suspect' i.e.) 'would have suspected.'

ἡν. 158. Καὶ ὁ μὲν Χριστὸς ἀλιεῖς καὶ σκηνοποιὸν καὶ τελώνας ἐπὶ ταύτην ἐκάλεσε τὴν ἀρχήν· οὗτοι δὲ τοὺς μὲν ἀπὸ τῆς ἐργασίας τῆς καθημερινῆς τρέφομένους διαπτύουσιν, εἰ δέ τις λόγων ἄφαιτο τῶν ἔξωθεν, καὶ ἀργῶν τρέφοιτο, τοῦτον ἀποδέχονται καὶ θαυμάζουσι. τί γὰρ 5 δήποτε τοὺς μὲν μυρίους ἀνασχομένους ἰδρώτας εἰς τὰς τῆς ἐκκλησίας χρέias παρεῖδον· τὸν δὲ οὐδέποτε τοιούτων γενεσάμενον πόνων, πᾶσαν δὲ τὴν ἡλικίαν ἐν τῇ τῶν ἔξωθεν λόγων ματαιοπονίᾳ καταναλώσαντα, ἔξαιφνης εἰς ταύτην εἴλκυνσαν τὴν τιμήν; 159. Ταῦτα καὶ πλείονα 10 τούτων λέγειν εἰχον ἀν, δεξαμένων ἡμῶν τὴν ἀρχὴν, ἀλλ' οὐ νῦν. πᾶσα γὰρ αὐτοῖς κακηγορίας ἐκκέκοπται πρόφασις· καὶ οὕτε ἐμοὶ κολακείαν, οὕτε μισθαρνίαν ἐκείνοις ἔχουσιν ἐγκαλεῖν, πλὴν εἰ τινες ἀπλῶς μαίνεσθαι βούλοιντο. 160. Πῶς γὰρ ὁ κολακεύων καὶ χρήμata ἀναλί- 15 σκων ἵνα τύχῃ τῆς τιμῆς, ἥνικα ἔδει τυχεῖν, ἐτέροις ἀν ἀφῆκεν αὐτήν; ὅμοιον γὰρ ἀν εἴη τοῦτο, ὥσπερ ἀν εἰ τις πολλοὺς περὶ τὴν γῆν ἀνασχόμενος πόνους, ἵνα βρίθηται μὲν αὐτῷ τὸ λήιον πολλῷ τῷ καρπῷ, οἷνῳ δὲ ὑπερβλύζωσιν αἱ ληνοὶ, μετὰ τοὺς μυρίους ἰδρώτας καὶ τὴν πολλὴν 20 τῶν χρημάτων δαπάνην, ἥνικ' ἀν καλαμᾶσθαι καὶ τρυγᾶν

11 ειχον λεγειν αναδεξαμενων bfyz franc henr oliv || 12 εκκοπτεται cz vulg || 14 μεμφεοθαι af || 20 μυριους] πολλους cfyz

1. ἀλιεῖς] e.g. Peter, Andrew, James, John: Matt. iv 18—21.

ib. σκηνοποιούς] e.g. Paul: Acts xviii 3.

2. τελώνas] e.g. Levi (Matthew): Lk. v 27.

3. ἀπὸ τῆς ἐργ. τ. κ.] Yet the Church at Antioch was wealthy: Puech p. 234.

4. λόγων τῶν ἔξ.] 'secular (*profane*) learning.' Chrys. himself was trained by the pagan Libanius: cp. i 1 διδασκάλος (note). For τῶν ἔξωθεν cp. i 4 τοὺς ἔξωθεν (note).

ib. ἀργῶν τρέφοιτο] 'were to live in idleness.'

9. ματαιοπονίᾳ] This is con-

trusted with the *πόνοι*, the real and fruitful labours of the hard-working men who (it is alleged) ought to have been chosen.

13. μισθαρνίαν] 'venality,' 'corruption.'

16. ἥνικα ἔδει τ.] 'when he was sure to obtain it.'

18. βρίθηται] from βρίθειν (transitive): cp. on ἐπιβρίθων i 1.

19. ὑπερβλ.] 'overflow': the verb is also found in Clement of Alexandria.

21. καλ. καὶ τρ.] 'to gather corn and pluck grapes': καλ. refers back to λήιον, τρ. to ληνοί.

δέγ, τηνικαῦτα ἑτέροις τῆς τῶν καρπῶν ἐκσταίη φορᾶς.  
 161. Ὁρᾶς, ὅτι τότε μὲν εὶς καὶ πόρρω τῆς ἀληθείας ἦν τὰ λεγόμενα, ἀλλ' ὅμως εἶχον πρόφασιν οἱ βουλόμενοι διαβάλλειν αὐτοὺς, ώς οὐκ ὄρθη κρίσει λογισμῶν τὴν αἴρεσιν πεποιημένους; ήμεῖς δὲ αὐτοῖς νῦν οὐδὲ χάναι, οὐδὲ ἀπλῶς διάραι τὸ στόμα συνεχωρήσαμεν. καὶ τὰ μὲν παρὰ τὴν ἀρχὴν λεγόμενα τοιαῦτα ἀνήν, καὶ τούτων πλείουν.  
 162. Μετὰ δὲ τὸ τῆς διακονίας ἄψασθαι οὐκ ἀνήρκεσταμεν καθ' ἑκάστην ἡμέραν τοῖς ἐγκαλοῦσιν ἀπολογούμενοι, εἰς καὶ το πάντα ήμιν ἀναμαρτήτως ἐπράττετο, μὴ ὅτι καὶ πολλὰ διαμαρτάνειν ὑπό τε τῆς ἀπειρίας καὶ τῆς ἡλικίας ἡναγκάσθημεν ἄν. νῦν δὲ καὶ ταύτης αὐτοὺς τῆς κατηγορίας ἀπηλλάξαμεν, τότε δὲ μυρίους ἀν αὐτοὺς περιεβάλλομεν ὀνείδεσι. 163. Τί γάρ οὐκ ἀν εἰπον; παιὸν ἀνοήτους πράγματα οὕτω θαυμαστὰ καὶ μεγάλα ἐπέτρεψαν· ἐλυμήναντο τοῦ θεοῦ τὸ ποίμνιον· παίγνια καὶ γέλως γέγονε τὰ Χριστιανῶν. ἀλλὰ νῦν πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς· εἰ γάρ καὶ διὰ σὲ ταῦτα λέγοιεν, ἀλλὰ ταχέως αὐτοὺς διδάξεις διὰ τῶν ἔργων, ὅτι οὐ χρή τὴν σύνεσιν ἡλικίᾳ κρίνειν, οὐδὲ τὸν πρεσβύτην ἀπὸ τῆς πολιάς δοκιμάζειν, οὐδὲ τὸν νέον πάντως ἀπείργειν τῆς τοιαύτης διακονίας, ἀλλὰ τὸν νεόφυτον, πολὺ δὲ ἀμφοτέρων τὸ μέσον.

8 ηρκεσαν c || 11 διαμαρτειν c vulg || 12 κακηγοριας γη κακουργιας i ||  
 13 περιεβαλομεν γη vulg περιεβαλον c || 14 τις γαρ ουκ αν ειπε vulg

5. οὐδὲ χάναι] Cp. ἄμα τῷ χάναι  
 i 3.

6. διάραι τὸ στόμα] ‘to open his lips’: with negative, ‘not to utter a sound,’ *ne hiscere quidem.*

*ib.* παρὰ τὴν ἀρχὴν] The same phrase occurred in ii 6 (note).

10. μὴ ὅτι...διαμ.] ‘not to speak of my being forced to offend’: i.e. much less if I offended though unavoidably.

14. εἰπον] sc. the party hostile to Chrysostom.

16. παίγνια καὶ γ.] ‘a jest and laughing-stock.’

17. πᾶσα ἀνομία] Ps. cxvii 42.

20. ἡλικ. κρ.] Wisd. iv 8, 9,  
 i Tim. iv 12 (*μηδέλισ σου τῆς νεότητος καταφρονεῖτων*).

22. τὸν νεόφ.] i Tim. iii 6.

23. τὸ μέσον] ‘the difference’: see on ii 2 (*διση πρός κτλ.*).

## ΛΟΓΟΣ Γ'.

Τάδε ἔνεστιν ἐν τῷ γέ λόγῳ.

- I. "Οτι οἱ ὑπονοήσαντες δὶ' ἀπόνοιαν παρηγήσθαι ήμᾶς, τὴν ἑαυτῶν ὑπόληψιν ἔβλαψαν.
- II. "Οτι οὐδὲ διὰ κενοδοξίαν ἐφύγομεν.
- III. "Οτι εἰ δόξης ἐπεθυμοῦμεν, ἐλέσθαι μᾶλλον τὸ πρᾶγμα ἔχρην.
- IV. "Οτι φρικτὸν η̄ ἱερωσύνη, καὶ πολὺ τῆς παλαιᾶς λατρείας η̄ καινὴ φρικωδεστέρα.
- V. "Οτι πολλὴ τῶν ἱερέων η̄ ἔξουσία καὶ τιμή.
- VI. "Οτι τῶν παρὰ τοῦ θεοῦ μεγίστων δωρεῶν εἰσι διάκονοι.
- VII. "Οτι καὶ Παῦλος περιιδεὶς η̄ν, πρὸς τὸ μέγεθος τῆς ἀρχῆς ὅρων.
- VIII. "Οτι πολλά τις ἀμαρτάνειν προάγεται, εἰς τὸ μέσον ἐλθὼν, ἀν μὴ σφόδρα γενναιός η̄.
- IX. "Οτι κενοδοξίᾳ καὶ τοῖς ταύτης ἀλίσκεται δεινοῖς.
- X. "Οτι οὐχ η̄ ἱερωσύνη τούτων αἰτία, ἀλλ' η̄ ήμετέρα ῥᾳθυμία.
- XI. "Οτι τὴν ἐπιθυμίαν τῆς φιλαρχίας ἐκβεβλήσθαι δεῖ τῆς τοῦ ἱερέως ψυχῆς.

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I. 164. Τῆς μὲν οὖν ὑβρεως ἔνεκεν τῆς εἰς τοὺς τετιμη-  
νὶ εισω αι διακονια vulg || viii πολλακις αμ. vulg || xi δει]+απο vulg ||  
ι ομ ενεκεν vulg

I. Those who accuse Chrysostom of arrogance because he rejected the proffered honour shew by so doing that they themselves fail to appreciate that honour at its true value: otherwise they would have seen that

no one could possibly reject it unless for the strongest of reasons, viz. a feeling of personal unworthiness.

I. τῆς ὑβρ. ἔνεκεν] 'as for the (alleged) insolence.'

κότας, καὶ ὅτι αὐτοὺς οὐ καταισχῦναι βουλόμενοι ταύτην ἐφύγομεν τὴν τιμὴν, ταῦτα ἀν ἔχοιμεν λέγειν, ἄπερ εἰρή-  
καμεν· ὅτι δὲ οὐδὲ ὑπὸ ἀπονοίας τινὸς φυσηθέντες, καὶ  
τοῦτο νῦν εἰς δύναμιν τὴν ἐμὴν πειράσομαι σοι ποιῆσαι  
5 φανερόν. 165. Εἰ μὲν γὰρ στρατηγίας ἡμῖν ἡ βασιλείας  
αἴρεσις προῦκειτο, εἴτα ταύτην εἶχον τὴν γνώμην, εἰκότως  
ἀν τις τοῦτο ὑπέλαβεν ἢ τότε μὲν ἀπονοίας οὐδεὶς, ἀνοίας  
δὲ πάντες ἀν ἡμᾶς ἔκριναν. Ἱερωσύνης δὲ προκειμένης, ἢ  
1 τοσοῦτον ἀνωτέρω βασιλείας ἔστηκεν ὅσον πνεύματος καὶ  
10 σαρκὸς τὸ μέσον, τολμήσει τις ἡμᾶς ὑπεροψίας γράφεσθαι;  
166. Καὶ πῶς οὐκ ἀποπον, τοὺς μὲν τὰ μικρὰ διαπτύ-  
οντας, ὡς παραπαίοντας αἰτιάσθαι· τοὺς δὲ ἐπὶ τῶν ἄγαν  
ὑπερεχόντων τοῦτο ποιοῦντας τῶν μὲν τῆς παραπληξίας  
ἐγκλημάτων ἔξαιρεν, ταῦς δὲ τῆς ὑπερηφανίας ὑποβάλλειν  
15 αἰτίας; ὥσπερ ἀν εἰ τις τὸν ἀγέλης βοῶν καταφρονοῦντα,  
καὶ μὴ βουλόμενον εἶναι βουκόλον, εἰς ὑπερηφανίαν μὲν  
οὐδαμῶς, εἰς δὲ φρενῶν ἔκστασιν αἰτιώμενος, τὸν ἀπάσης  
τῆς οἰκουμένης τὴν βασιλείαν καὶ τὸ γενέσθαι κύριον τῶν  
ἀπανταχοῦ στρατοπέδων μὴ καταδεχόμενον ἀντὶ τοῦ  
20 μαίνεσθαι τετυφώσθαι φαίη. 167. Ἄλλ' οὐκ ἔστι ταῦτα,  
οὐκ ἔστιν· οὐδὲ ἡμᾶς μᾶλλον ἢ ἑαυτοὺς οἱ ταῦτα λέγοντες  
διαβάλλουσι. τὸ γὰρ ἐννοήσαι μόνον, ὅτι δυνατὸν ἀνθρω-  
πείᾳ φύσει τῆς ἀξίας ὑπερφρονῆσαι ἐκείνης, δεῦγμα κατ'

2 τιμην] φυγην cy || 6 ειτα] η f ei vulg || 7 αγνοιας δε byz || 9 τοσουτω—  
οσω bsz henr oliv || 10 γραψασθαι bz || 12 επι] υπερ γρ || 19 δεχομενον vulg

4. εἰς δυν. τ. ἐμ.] 'to the best  
of my ability': cp. εἰς δύναμιν τὴν  
ἡμετέραν iv 1 (note).

5. στρατ....βασιλείας] Cp. vi 1  
οὐ γὰρ ὑπὲρ στρατηγίας οὐδὲ βασι-  
λείας ἡμῖν ὁ λόγος; and, for the  
contrast between βασιλεία and λερω-  
σύνη, iv 1 τῆς βασιλείας, ἡς οὐ τοσοῦ-  
τος δύος τῆς λερωσύνης τῷ θεῷ λόγος.  
See too Chrysostom's treatises *adv. oppugn. vit. monast.* (esp. II 67 B),  
and *comparatio regis et monachi*:  
also *DCB* 'St Martin of Tours' for

the story of St Martin and the  
Emperor Maximus.

7. ἀπονολα...ἀνολα] 'arrogance  
...folly.'

11. τοὺς μὲν κτλ.] 'to charge  
with folly those who reject small  
honours.' Παραπαίειν is, literally, 'to  
strike a false note': so 'to lose  
one's wits.'

13. τοῦτο ποι.] i.e. διαπτύνοντας.

20. τετυφώσθαι] 'to be puffed up  
with pride.'

αὐτῶν τῶν ἐκφερόντων ἔστιν ἡς ἔχουσι περὶ τοῦ πράγματος δόξης. εἰ γὰρ μὴ τῶν τυχόντων αὐτὸς, καὶ ων οὐ πολὺς ὁ λόγος, ἐνόμιζον εἶναι, οὐδὲ ἀν ὑποπτεῦσαι τοῦτο ἐπῆλθεν αὐτοῖς. 168. Διὰ τί γὰρ περὶ τῆς τῶν ἀγγέλων ἀξίας οὐδεὶς ἐτόλμησέ τι τοιοῦτον ὑποπτεῦσαί ποτε καὶ εἰπεῖν, 5 ὅτι ἔστιν ἀνθρωπίνη ψυχὴ δι' ἀπόνοιαν οὐκ ἀν ἐλομένη ἐπὶ τὸ τῆς φύσεως ἐκείνης ἀξίωμα ἐλθεῖν; μεγάλα γάρ τινα φανταζόμεθα περὶ τῶν δυνάμεων ἐκείνων, καὶ τοῦτο ἡμᾶς οὐκ ἀφίσι πιστεῦσαι, ὅτι δύναιτ' ἀν ἀνθρωπος τῆς τιμῆς φρονήσαι τι μεῖζον ἐκείνης. 169. "Ωστε αὐτοὺς τοὺς μᾶλλον δικαίως ἀν τις γράψαιτο ἀπονοίας, τοὺς ἡμῶν τοῦτο κατηγοροῦντας· οὐ γὰρ ἀν ποτε περὶ ἐτέρων τοῦτο ὑπέλαβον, εἰ μὴ πρότερον αὐτοὶ τοῦ πράγματος, ώς οὐδενὸς δύντος, κατέγνωσαν. II. 170. Εἰ δὲ πρὸς δόξαν ὄρώντας τοῦτο πεποιηκέναι φασὶ, περιπίπτοντες ἔαυτοῖς ἐλεγχθή— 15 σονται καὶ μαχόμενοι φανερῶς. οὐδὲ γὰρ οἴδα ποίους ἀν ἐτέρους πρὸ τούτων ἐξήτησαν λόγους, εἰ τῶν τῆς κενοδοξίας ἡμᾶς ἡθέλησαν ἀπαλλάξαι ἐγκλημάτων. εἰ γὰρ οὗτος με ποτὲ εἰσῆλθεν ὁ ἔρως, καταδέξασθαι μᾶλλον ἐχρῆν ἦ φυγεῖν. 171. Διὰ τί; ὅτι πολλὴν ἡμῖν τοῦτο τὴν δόξαν 20 ἥμεροι κενοδοξίας ἀν. τὸ γὰρ ἐν τούτῳ τῆς ἡλικίας δύτα, καὶ πρὸ βραχέος ἀποστάντα τῶν βιωτικῶν φροντίδων, ἐξαίφνης οὕτω δόξαι παρὰ πάσιν εἶναι θαυμαστὸν, ὥστε τῶν τὸν

ι om αυτων cfyz || 6 ουκ ανεχομενη codd omnes praeter cmu || 9 δυναται z vulg || 15 φησουσι bz henr || 18 μοι ποτε fz

I. τῶν ἐκφερ.] 'those who express it': i.e. the thought in question.

ib. ἡς...δόξης] i.e. δόξης ἡν ἔχουσι.

2. τῶν τυχόντων] partitive genitive: 'a common-place matter': cp. i 4 τὴν τυχόνταν (note).

6. ὅτι ἔστιν ἀνθρ. ψ.] 'that there is any human soul which through arrogance would not care (choose) to accept the rank of that class (of beings)'.

II. Ambition, again, was not his

ruling motive: for that would have led him to accept so high an honour, not to reject it.

14. ὄρώντας] sc. ἡμᾶς.

15. περιπίπτ. ἐ.] 'contradicting themselves': Field Homm. in Matt. Index II s.v. περιπίπτειν.

17. πρὸ τούτων] 'instead of these.'

21. ἐν τούτῳ τ. ἡ. δ.] 'being as young as I am': see i 3 λεπωσύνης (note).

22. βιωτικῶν] Cp. βιωτικοῦ i 1 (note).

ἀπαντα χρόνον ἐν τοῖς τοιωτοῖς ἔξαναλωθέντων πόνοις προτιμηθῆναι, καὶ πλείονας φήφους πάντων ἐκείνων λαβεῖν, θαυμαστά τινα καὶ μεγάλα περὶ ἡμῶν πάντας ἀνύποπτεύειν ἔπεισε, καὶ σεμνοὺς ἀν ἡμᾶς καὶ περιβλέπτους 5 κατέστησε. 172. Νῦν δὲ, πλὴν ὀλίγων, τὸ πλέον τῆς ἐκκλησίας μέρος οὐδὲ ἐξ ὄντος ἡμᾶς ἵσασιν ὥστε οὐδὲ ὅτι παρηγήμεθα πᾶσίν ἐστι φανερὸν, ἀλλ’ ὀλίγοις τισίν· οὓς οὐδὲ αὐτοὺς οἴμαι τὸ σαφὲς εἰδέναι πάντας, εἰκὸς δὲ καὶ τούτων πολλοὺς ἡ μηδὲ δλως ἡμᾶς γρῆσθαι νομίσαι ἡ 10 παρεώσθαι μετὰ τὴν αὔρεσιν, ἀνεπιτηδείους εἶναι δόξαντας, οὐχ ἑκόντας φυγεῖν. III. 173. ΒΑΣ. Ἀλλ’ οἱ τάληθὲς εἰδότες θαυμάσονται. ΙΩ. Καὶ μὴν τούτους ἔφης ὡς κενοδόξους καὶ ὑπερηφάνους διαβάλλειν ἡμᾶς. πόθεν οὖν ἐστιν ἐλπίσαι τὸν ἔπαινον; ἀπὸ τῶν πολλῶν; ἀλλ’ οὐκ 15 ἵσασι τὸ σαφές. ἀλλ’ ἐκ τῶν ὀλίγων; ἀλλὰ κάνταῦθα ἡμῖν εἰς τούναντίον ὁ λόγος περιτέτραπται· οὐδὲ γὰρ ἔτέρου τινὸς ἔνεκεν ἐνθάδε εἰσῆλθες νῦν, ἀλλ’ ἵνα μάθῃς, τί πρὸς ἐκείνους ἀπολογήσασθαι δέοι. 174. Καὶ τί τούτων ἔνεκεν ἀκριβολογοῦμαι νῦν; ὅτι γὰρ, εἰ καὶ πάντες 20 ἥδεσαν τάληθές, οὐδὲ οὕτως ἡμᾶς ἀπονοίας ἡ φιλοδοξίας ἔδει κρίνειν, μικρὸν ἀνάμεινον καὶ τοῦτο εἴση σαφῶς· καὶ πρὸς τούτῳ πάλιν ἐκεῖνο, ὅτι οὐ τοῖς ταύτην τολμῶσι τὴν τόλμαν μόνον, εἴπερ τις ἐστιν ἀνθρώπων, οὐ γὰρ ἔγωγε πείθομαι, ἀλλὰ καὶ τοῖς περὶ ἐτέρων ὑποπτεύουσι κίνδυνος 25 ἀποκείσεται οὐ μικρός.

7 εσται vulg || 8 αλλ' εικος abcfyz henr oliv || 10 παρεωρασθαι y henr ||  
16 ο λογος] το πραγμα cnuv' vulg || 25 επικεισεται vulg

4. ὑποπτεύειν] ‘to expect’: cp. on ii 4 (ὑποπτεύειν).

9. μηδὲ δλως] ‘not at all.’

10. παρεώσθαι] ‘that I was rejected’ (παρωθεῖν).

III. Chrys. finally rests his defence on the magnitude and responsible character of the priestly office,

of which he feels himself to be unworthy.

16. οὐς τούναντίον κτλ.] ‘your argument has veered completely round.’

23. οὐ γὰρ έγ. π.] sc. τινα εἶναι: ‘I do not believe that there is such a man.’

IV. 175. Ἡ γὰρ ἱερωσύνη τελεῖται μὲν ἐπὶ γῆς, τάξιν δὲ ἐπουρανίων ἔχει πραγμάτων. καὶ μᾶλλα γε εἰκότως· οὐ γὰρ ἄνθρωπος, οὐκ ἄγγελος, οὐκ ἀρχάγγελος, οὐκ ἄλλη τις κτιστὴ δύναμις, ἀλλ' αὐτὸς ὁ παράκλητος· ταύτην διετάξατο τὴν ἀκολουθίαν, καὶ ἔτι μένοντας ἐν σαρ- 5 κὶ τὴν ἄγγέλων ἐπεισε φαντάζεσθαι διακονίαν. διὸ χρὴ τὸν ἱερωμένον ὥσπερ ἐν αὐτοῖς ἐστῶτα τοῖς οὐρανοῖς μεταξὺ τῶν δυνάμεων ἐκείνων οὕτως εἶναι καθαρόν. 176. Φοβερὰ μὲν γὰρ καὶ φρικωδέστατα καὶ τὰ πρὸ τῆς χάριτος, οἷον οἱ κώδωνες, οἱ βόσκοι, οἱ λίθοι οἱ τοῦ στήθους, οἱ τῆς ιο ἐπωμίδος, ἡ μίτρα, ἡ κίδαρις, ὁ ποδήρης, τὸ πέταλον τὸ χρυσοῦν, τὰ ἄγια τῶν ἀγίων, ἡ πολλὴ τῶν ἔνδον ἡρεμία·

Ι επὶ τῆς γῆς vulg || 2 ταγμάτων byz hein vulg || 6 την των αγγελων  
z vulg || 10 οι επι του στηθους b vulg

IV. The majesty of the High Priest under the old dispensation is as nothing when compared with that of the Christian Priest, above all at the time when he is celebrating the Holy Eucharist.

For the doctrine of Chrys. with regard to the Eucharist see Ep Cosin *Transubstantiation* c. vi art. 8 (Engl. Translation of 1679, pp. 109 sq.); Pusey *Presence of Christ in the Holy Eucharist* pp. 543—597, Brightman *Eastern and Western Liturgies* vol. i Appendix C, pp. 475—481: see also *Introd.* p. xviii.

1. *ἱερωσύνη*] Cp. i 3 *ἱερωσύνης* (note).

2. *τάξιν κτλ.*] ‘ranks among things celestial.’

5. *ἀκολουθίαν*] ‘the order’ of the priesthood.

6. *φαντάζεσθαι*] ‘to represent.’

9. *φρικωδέστατα*] After the positive φοβερά we might have expected φρικώδη: but cp. iii 15 ἄγια καὶ φρικωδέστατα, vi 13 ἄγια πολεμωτάτους (note): also Mason *Five Orations Index* III s.v. *ῥάστος*. *ib.* τὰ πρὸ τῆς χ.] χάρις is sometimes used, as here, to denote the new dispensation, κανὴ διαθήκη; cp. in

*S. Barlaamum martyrem* 686 D el δὲ ἐπὶ τῆς παλαιᾶς διαθήκης ταῦτα ἀπηγρέντο, πολλῷ μᾶλλον ἐπὶ τῆς χάριτος. This use is probably derived from Jn i 17 ὁ νόμος δὰ μωύσεως ἐδέσθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

10. οἱ κώδωνες κτλ.] See the description of the dress of the High Priest in Ex. xxviii. Κώδωνες are the ‘bells’ (72 in number) on the hem of his upper-garment: βόσκοι = ‘pomegranates,’ also on the hem (l.c. vv. 33, 34): λίθοι οἱ τ. στ. = the twelve stones in the breastplate, inscribed with the names of the twelve tribes (vv. 17—21), but according to others the Urim and Thummim (v. 30): οἱ τῆς ἑπ., sc. λίθοι, = the stones on the shoulder-pieces (vv. 6—12): ἡ μίτρα ‘the mitre,’ and ἡ κίδαρις ‘the diadem,’ which with the ‘sacred crown’ (τὸ πέταλον below) composed the High Priest’s head-dress (vv. 36—38): ποδήρης (*tunica talaris*) = the robe reaching to the ground (v. 31). See Hastings’ *DB* art. ‘Priests and Levites,’ ‘Crown,’ ‘Mitre,’ etc., and literature there quoted.

ἀλλ' εἴ τις τὰ τῆς χάριτος ἔξετάσει, μικρὰ ὄντα εὐρήσει τὰ φοβερὰ καὶ φρικωδέστατα ἐκεῖνα, καὶ τὸ περὶ τοῦ νόμου λεχθὲν κάνταῦθα ἀληθὲς ὁν, ὅτι Οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἔνεκεν τῆς ὑπερβαλλούσης 5 δόξης. 177. "Οταν γάρ ἵδης τὸν κύριον τεθυμένον καὶ κείμενον, καὶ τὸν ἀρχιερέα ἐφεστῶτα τῷ θύματι καὶ ἐπευχόμενον, καὶ πάντας ἐκείνῳ τῷ τιμίῳ φοινισκομένους αἴματι, ἀρά ἔτι μετὰ ἀνθρώπων εἶναι νομίζεις καὶ ἐπὶ γῆς ἐστάναι, ἀλλ' οὐκ εὐθέως ἐπὶ τοὺς οὐρανοὺς μετανίστασαι, καὶ πᾶσαν 10 σαρκικὴν διάνοιαν τῆς ψυχῆς ἐκβαλὼν γυμνὴ τῇ ψυχῇ καὶ τῷ νῷ καθαρῷ περιβλέπεις τὰ ἐν οὐρανοῦς; ὡς τοῦ θαύματος. ὡς τῆς τοῦ θεοῦ φιλανθρωπίας. ὁ μετὰ τοῦ πατρὸς ἄνω καθήμενος, κατὰ τὴν ὥραν ἐκείνην ταῖς ἀπάντων κατέχεται χεροῖς, καὶ δίδωσιν αὐτὸν τοῖς βουλομένοις 15 περιπτύξασθαι καὶ περιλαβεῖν, ποιοῦσι δὲ τοῦτο πάντες διὰ τῶν ὄφθαλμῶν τότε. ἀρά σοι τοῦ καταφρονεῖσθαι

6 τον ιερεα cfmpv vulg || 7 τω θειω φοιν. και τιμιω αιματι γ || φοινισ-  
σομενους γ vulg || 8 επι της γης vulg || 10 της σαρκος εκβαλων f || 15 ποιουσι] βλεπουσι c franc || 16 τοτε] της πιστεως bcfhkstz henr vulg

3. λεχθέν] 2 Cor. iii. 10.

5. δταν γάρ κτλ.] This passage is of great importance as illustrating Chrysostom's conception of the Eucharist. While Gregory of Nyssa had taught a qualitative unity between the Eucharistic elements and the body of our Lord, Chrys. goes further, and speaks of a complete identity between them. See Harnack *History of Dogma* vol. iv (Engl. Translation) p. 297, Greg. Nyss. *Or. Cat.* (ed. Srawley) p. xl. This view was afterwards perfected by John of Damascus (Harnack *op. cit.* iv p. 301), and remains the doctrine of the Eucharist in the Greek Church to the present day. Cp. Joh. Damasc. *de fide orth.* iv 13 οὐκ ἔστι τύπος ὁ ἄρτος καὶ ὁ οὐλος τοῦ σώματος καὶ αἷματος Χριστοῦ (μὴ γένοιτο) ἀλλ' αὐτὸ τὸ σώμα τοῦ Κυρίου τεθεωμένον. See also *Introd.* p. xviii.

7. πάντας ἐκείνῳ κτλ.] This implies that the cup was (as it still is) in the East given to the laity (hence πάντας); Brightman *op. cit.* i p. 479.

ib. φοινισκ.] Perhaps there is an allusion to the custom of applying the finger to the moistened lip after receiving the cup, and of touching the breast, eyes, and ears.

9. πάσαν σαρκ. διάν.] Cp. Liturgy of St James (Brightman, p. 41) and Liturgy of St Chrysostom (*ibid.* p. 377).

10. γυμνὴ] 'naked': i.e. free from the integuments of the body.

16. διὰ τῶν ὄφθ. τβρ] Some MSS (see critical note) substitute τῆς πλοτερως for τβρ: but Chrys. (as Harnack has said) agrees with Gregory of Nyssa in the assumption of an essentially corporeal effect of the participation in the sacred elements.

ταῦτα ἄξια καταφαίνεται, ἡ τοιαῦτα εἶναι, ὡς δυνηθῆναι τινα καὶ ἐπαρθῆναι κατ' αὐτῶν; 178. Βούλει καὶ ἔξ ἑτέρου θαύματος τῆς ἀγιαστείας ταύτης ἵδεῖν τὴν ὑπερβολήν; ὑπόγραψόν μοι τὸν Ἡλίαν τοῦ ὁφθαλμοῖς, καὶ τὸν ἅπειρον ὅχλον περιεστώτα, καὶ τὴν θυσίαν ἐπὶ τῶν λίθων 5 κειμένην, καὶ πάντας μὲν ἐν ἡσυχίᾳ τὸν λοιπὸν καὶ πολλὴ τῇ σιγῇ, μόνον δὲ τὸν προφήτην εὐχόμενον· εἴτα ἔξαιρνης τὴν φλόγα ἐκ τῶν οὐρανῶν ἐπὶ τὸ ἱερεῖον ῥιπτουμένην. Θαυμαστὰ ταῦτα καὶ πάσης ἐκπλήξεως γέμοντα.

179. Μετάβηθι τοίνυν ἐκεῖθεν ἐπὶ τὰ νῦν τελούμενα, καὶ 10 οὐ θαυμαστὰ ὅψει μόνον, ἀλλὰ καὶ πᾶσαν ἐκπληξίν ὑπερβαίνοντα. ἔστηκε γάρ ὁ ἱερεὺς, οὐ πῦρ καταφέρων, ἀλλὰ τὸ πνεῦμα τὸ ἄγιον· καὶ τὴν ἰκετηρίαν ἐπὶ πολὺ ποιεῖται, οὐχ ἵνα τις λαμπάς ἀνωθεν ἀφθεῖσα καταναλώσῃ τὰ προκείμενα, ἀλλ’ ἵνα ἡ χάρις ἐπιπεσούσα τῇ θυσίᾳ δι’ ἐκείνης 15 τὰς ἀπάντων ἀνάψῃ ψυχὰς, καὶ ἀργυρίου λαμπροτέρας ἀποδείξῃ πεπυρωμένου. 180. Ταύτης οὖν τῆς φρικωδεστάτης τελετῆς τίς μὴ σφόδρα μαινόμενος μηδὲ ἔξεστηκὼς ὑπερφρονήσαι δυνήσεται; ἡ ἀγνοεῖς, ὅτι οὐκ ἄν ποτε ἀνθρωπίνη ψυχὴ τὸ πῦρ ἐκεῖνο τῆς θυσίας ἐβάστασεν, 20 ἀλλ’ ἄρδην ἄν ἀπαντεῖς ἡφανίσθησαν, εἰ μὴ πολλὴ τῆς τοῦ θεοῦ χάριτος ἦν ἡ βοήθεια; V. 181. Εἰ γάρ τις ἐννοήσειεν ὅσον ἐστὶν ἄνθρωπον ὄντα καὶ ἔτι σαρκὶ καὶ αἷματι

3 αγιαστειας α αγιοτητος c || 14 αφεθεισα γε εξαφθεισα f || 18 μεμηνως c ||  
20 εβασταξεν cf

3. ἀγιαστειας] ‘sacred office.’

4. τὸν Ἡλίαν] 1 Kings xviii.

12. ἔστηκε γάρ...τὸ ἄγ.] For the invocation of the Holy Spirit in the celebration of the Eucharist, see Brightman *op. cit.* i 480 n. 23.

13. τὴν ἰκετ. ἐπὶ π. π.] ‘offers prayer for a long space.’ Ἰκετηριαν = ἰκεσταν. For ἐπὶ πολὺ cp. Justin Martyr i 65, *Didache* 10.

14. ἀνωθεν ἀφθεῖσα] ‘kindled from above.’

18. ἔξεστηκώς] ‘insane’: cp. φρενῶν ἔκστασιν iii 1.

21. ἀρδην] ‘utterly’ (fr. αὐρω).

V. The power of absolution given to the priest puts him far above all earthly sovereigns, nay above the angels themselves. The priest is also entitled to greater respect than one's parents, because it is through him that men realize that they are the sons of God.

On the subject of confession and absolution, see notes on ii 2: also Batiffol *Études d'histoire et de théologie positive* (Paris 1902).

πεπλεγμένον τῆς μακαρίας καὶ ἀκηράτου φύσεως ἐκείνης ἐγγὺς δυνηθῆναι γενέσθαι, τότε ὅφεται καλῶς, ὅσης τοὺς ἱερεῖς τιμῆς ἡ τοῦ πνεύματος ἡξίωσεν χάρος. διὰ γὰρ ἐκείνων καὶ ταῦτα τελεῖται, καὶ ἔτερα τούτων οὐδὲν ἀπο-  
 5 δέοντα, καὶ εἰς ἀξιώματος καὶ εἰς σωτηρίας τῆς ἡμετέρας λόγον. 182. Οἱ γὰρ τὴν γῆν οἰκοῦντες καὶ ἐν ταύτῃ ποιούμενοι τὴν διατριβὴν τὰ ἐν οὐρανοῖς διοικεῖν ἐπετρά-  
 πησαν, καὶ ἔξουσίαν ἔλαβον, ἥν οὔτε ἀγγέλοις οὔτε ἀρχαγ-  
 γέλοις ἔδωκεν ὁ θεός. οὐ γὰρ πρὸς ἐκείνους εἴρηται.  
 10 "Οσα ἀν δῆσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα καὶ ἐν τῷ οὐρανῷ· καὶ ὅσα ἀν λύσητε, ἔσται λελυμένα. 183. Ἐχουσι  
 μὲν γὰρ καὶ οἱ κρατοῦντες ἐπὶ τῆς γῆς τὴν τοῦ δεσμεύν  
 ἔξουσίαν, ἀλλὰ σωμάτων μόνον· οὗτος δὲ ὁ δεσμὸς αὐτῆς ἄπτεται τῆς ψυχῆς, καὶ διαβαίνει τοὺς οὐρανοὺς, καὶ ἄπερ  
 15 ἀν ἐργάσωνται κάτω οἱ ἱερεῖς, ταῦτα ὁ θεὸς ἄνω κυροί,  
 καὶ τὴν τῶν δούλων γνώμην ὁ δεσπότης βεβαιοῦ. 184. Καὶ  
 τί γὰρ ἀλλ' ἡ πᾶσαν αὐτοῖς τὴν οὐράνιον ἔδωκεν ἔξουσίαν;  
 \*Ων γὰρ ἀν, φησιν, ἀφῆτε τὰς ἀμαρτίας, ἀφέωνται· καὶ ὡν  
 ἀν κρατήτε, κεκράτηνται. τίς ἀν γένοιτο ταύτης ἔξουσία  
 20 μείζων; πᾶσαν τὴν κρίσιν ἔδωκεν ὁ πατὴρ τῷ νίῳ· ὁρῶ  
 δὲ πᾶσαν αὐτὴν τούτους ἐγχειρισθέντας ὑπὸ τοῦ νίον.

I περιπετελεγμένον bz henr vulg || 11 λυσητε] + επι της γης z vulg || λελυ-  
 μενα] + εν τω ουρανω vulg || 13 μονων f || 19 κρατησητε fyz || τι αν γενοιτο  
 ταυτης της εξουσιας μειζον f || 21 αυτην τουτοις εγχειρισθεισαν absfyz henr ||  
 του Χριστου γ

4. ἔτερα τούτων κτλ.] 'other things not less than these': cp. ἀπόδειον iii 7.

5. εἰς...λόγον] 'with regard to our (spiritual) welfare': cp. iii 6 εἰς καταφρονήσεως λόγον.

9. οὐ γὰρ πρὸς ἐκ. εἰρ.] a reminiscence of Heb. i 5 sqq.

10. ὅσα ἀν δῆσητε] Matt. xviii 18 (ὅσα ἔλαν δῆσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν οὐρανῷ· καὶ ὅσα ἔλαν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν οὐρανῷ WH.). On this passage

of St Matthew, and on Jn xx 23, which Chrys. next quotes, see Report of a Conference held at Fulham Palace in Dec. 1901 (Longmans, 1902) pp. 3—29.

18. ὡν γὰρ ἀν] Jn xx 23 (ἀν τινων ἀφῆτε τ. ἀμαρτ., ἀφέωνται αὐτοῖς· ἀν τινων κρ., κεκράτηνται WH.).

20. πᾶσαν τὴν κρ.] Jn v 22 (τὴν κρ. πᾶσαν WH.).

21. ἐγχειρισθέντας] Cp., for the construction, ἐπιμέλειαν πιστευθῆναι ii 2 (note).

ώσπερ γάρ εἰς οὐρανοὺς ἥδη μετατεθέντες, καὶ τὴν ἀνθρωπείαν ὑπερβάντες φύσιν καὶ τῶν ἡμετέρων ἀπαλλαγέντες παθῶν, οὕτως εἰς τοσαύτην ἥχθησαν τὴν ἀρχήν. 185. Εἴτα ἀν μὲν βασιλεύς τινι τῶν ὑπ' αὐτὸν ὄντων ταύτης μεταδῷ τῆς τιμῆς ὡστε ἐμβάλλειν εἰς δεσμωτήριον οὗς ἀν ἐθέλη, 5 καὶ ἀφιέναι πάλιν, ζηλωτὸς καὶ περίβλεπτος παρὰ πᾶσιν οὗτος· ὁ δὲ παρὰ θεοῦ τοσούτῳ μείζονα ἔξουσίαν λαβὼν ὅσῳ γῆς τιμιώτερος οὐρανὸς καὶ σωμάτων ψυχαὶ, οὕτω μικράν τισιν ἔδοξεν εἰληφέναι τιμὴν, ὡς δυνηθῆναι κανέναν ἐνοήσαι, ὅτι τῶν ταῦτα πιστευθέντων τις καὶ ὑπερφρο- 10 νήσει τῆς δωρεᾶς. 186. Ἀπαγε τῆς μανίας. μανία γάρ περιφανῆς, ὑπερορᾶν τῆς τοσαύτης ἀρχῆς, ἡς ἄνευ οὕτε σωτηρίας οὔτε τῶν ἐπιγγελμένων ἡμῖν ἔστι τυχεῖν ἀγαθῶν. 187. Εἴ γάρ οὐ δύναται τις εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἐὰν μὴ δι' ὄδατος καὶ πνεύματος ἀναγεννηθῆ, 15 καὶ ὁ μὴ τρώγων τὴν σάρκα τοῦ κυρίου, καὶ τὸ αἷμα αὐτοῦ πίνων, ἐκβέβληται τῆς αἰωνίου ζωῆς, πάντα δὲ ταῦτα δι' ἔτέρους μὲν οὐδενὸς, μόνον δὲ διὰ τῶν ἀγίων ἐκείνων ἐπιτελεῖται χειρῶν, τῶν τοῦ ἴερέως λέγω· πῶς ἂν τις τούτων ἔκτὸς ἢ τὸ τῆς γεέννης ἐκφυγεῖν δυνήσεται πῦρ, ἢ τῶν 20 ἀποκειμένων στεφάνων τυχεῖν; 188. Οὗτοι γάρ εἰσιν, οὗτοι οἱ τὰς πνευματικὰς πιστευθέντες ὠδηνας, καὶ τὸν διὰ τοῦ βαπτίσματος ἐπιτραπέντες τόκον· διὰ τούτων ἐνδυόμεθα τὸν Χριστὸν καὶ συναπτόμεθα τῷ νίφῳ τοῦ θεοῦ,

3 ταῦτην vulg || 13 σωτηρίας] + ημιν γ vulg || 21 εισιν] ημιν γ ||  
24 συνθαπτομεθα cfyz franc oliv vulg || τῷ αγιῷ τοῦ θεοῦ ναῷ by henr

9. ὡς δυνηθ. κανένν.] 'that they can even suppose.' Κἄν=καλ, the ἀν having lost its original force.

11. ἀπαγε τῆς μανίας] Cp. ἀπαγε τῆς τόλμης i. 5.

15. δι' ὄδατος καὶ πν.] Jn iii 5 (γενηθῆ WH.).

17. πίνων] sc. μὴ, from μὴ τρώγων: Jn vi 53.

19. τοῖτων ἔκτος] 'without their help.'

20. τὸ τῆς γεέννης ἐκφ. δ.] a senarius: see ii 1 ὁ τὰς ἀπάντων κτλ. (note).

21. ἀποκειμ. στ.] Cp. 2 Tim. iv 8 λαπτὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος.

22. ὠδηνας...τόκον] Cp. Gal. iv 19 τεκνία μου, οὓς πάλιν ὠδηνω.

23. ἐνδύμ. τὸν Χρ.] Cp. Rom. xiii 14, Gal. iii 27.

μέλη γινόμεθα τῆς μακαρίας ἐκείνης κεφαλῆς. 189. "Ωστε ήμῦν οὐκ ἀρχόντων μόνον οὐδὲ βασιλέων φοβερώτεροι, ἀλλὰ καὶ πατέρων τιμιώτεροι δικαίως ἀν εἰεν. οἱ μὲν γάρ ἔξ αἰμάτων καὶ ἐκ θελήματος σαρκὸς ἐγέννησαν· οἱ δὲ τῆς 5 ἐκ τοῦ θεοῦ γεννήσεως ἡμῖν εἰσιν αἴτιοι, τῆς μακαρίας <παλιγγενεσίας ἐκείνης, τῆς ἐλευθερίας τῆς ἀληθοῦς, καὶ τῆς κατὰ χάριν νιοθεσίας. VI. 190. Λέπραν σώματος ἀπαλλάττειν, μᾶλλον δὲ ἀπαλλάττειν μὲν οὐδαμῶς, τοὺς δὲ ἀπαλλαγέντας δοκιμάζειν μόνον, εἰχον ἔξουσίαν οἱ τῶν 10 Ἰουδαίων ἱερεῖς· καὶ οἰσθα πῶς περιμάχητον ἦν τὸ τῶν ἱερέων τότε. οὗτοι δὲ οὐ λέπραν σώματος, ἀλλ' ἀκαθαρσίαν ψυχῆς, οὐκ ἀπαλλαγένταν δοκιμάζειν, ἀλλ' ἀπαλλάττειν παντελῶς ἔλαβον ἔξουσίαν. 191. "Ωστε οἱ τούτων ὑπερορῶντες πολὺ καὶ τῶν περὶ Δαθὰν εἰεν ἀν ἐναγέστεροι 15 καὶ μείζονος ἄξιοι τιμωρίας. οἱ μὲν γὰρ, εἰ καὶ μὴ προσηκούσσης αὐτοῖς ἀντεποιοῦντο τῆς ἀρχῆς, ἀλλ' ὅμως θαυμαστήν τινα περὶ αὐτῆς εἰχον δόξαν, καὶ τοῦτο τῷ μετὰ πολλῆς ἐφίεσθαι σπουδῆς ἔδειξαν· οὗτοι δὲ ὅτε ἐπὶ τὸ κρείττον διεκοσμήθη, καὶ τοσαύτην ἔλαβεν ἐπίδοσιν τὸ 20 πράγμα, τότε ἔξ ἐναντίας μὲν ἐκείνοις, πολλῷ δὲ ἐκείνων μείζονα τετολμήκασιν. 192. Οὐδὲ γάρ ἵσον εἰς καταφρονήσεως λόγον ἐφίεσθαι μὴ προσηκούσσης τιμῆς καὶ ὑπερορᾶν ἀλλὰ τοσούτῳ μείζον ἐκείνου τούτῳ, δσω τοῦ διαπτύνειν καὶ

3 δικαιοι αν ειεν λογιζεσθαι z || 6 της ελευθερας ab || 7 νιοθεσιας]+ παρεχομενης y || 8 τους απαλλαττομενους byz henr || 14 πολλω vulg || om αν z vulg || 17 om και τοντο—εδεξαν z || 22 υπεροραν]+τοσοντων αγαθων vulg || 23 εκεινο τοντο y vulg

I. κεφαλῆς] the head is used for the whole person : cp. vi 13 ὁ φίλη κεφαλή (note).

4. ἔξ αιμάτων] Jn i 13.

VI. *The priest is able to render far greater services to his flock than any father can render to his son.*

7. λέπραν] Lev. xiii. Cp. Jerome's comm. upon Matt. xvi 19.

14. Δαθάν] Numb. xvi.

19. τοσαύτην ἔλ. ἐπ.] 'made such progress': i.e. was so enhanced in power and dignity.

21. els καταφρ. λόγον] Cp. els ἀξιώματος λόγον iii 5 (note).

23. δσω κτλ.] This clause would normally have run δσω τοῦ διαπτύνειν μείζον τὸ θαυμάζειν : but cp. τοσοντων πλειων (ἡ ἤημα) δσον ...τῆς κτήσεως ἐκατέρας τὸ μέσον

θαυμάζειν τὸ μέσον ἐστί. 193. Τίς οὖν οὕτως ἀθλίᾳ ψυχὴ, ὡς τοσούτων ὑπεριδεῖν ἀγαθῶν; οὐκ ἂν ποτε φαίην ἐγὼ, πλὴν εἴ τις οἰστρον ὑπομείνειε δαιμονικόν. 194. Ἄλλὰ γάρ ἐπάνειμι πάλιν, ὅθεν ἔξεβην. οὐ γάρ ἐν τῷ κολάζειν μόνον, ἀλλὰ καὶ ἐν τῷ ποιεῖν εὖ, μείζονα τοῖς ἱερεῦσιν 5 ἔδωκε δύναμιν τῶν φυσικῶν γονέων ὁ θεός· καὶ τοσούτον ἀμφοτέρων τὸ διάφορον, ὃσον τῆς παρούσης καὶ τῆς μελλούσης ζωῆς. 195. Οἱ μὲν γάρ εἰς ταύτην, οἱ δὲ εἰς ἐκείνην γεννώσι· κάκεῖνοι μὲν οὐδὲ τὸν σωματικὸν αὐτοῖς δύναιντ̄ ἀν ἀμύνασθαι θάνατον, οὔτε νόσου ἐπενεχθεῖσαν 10 ἀποκρούσασθαι· οἵτοι δὲ καὶ κάμνουσαν καὶ ἀπόλλυσθαι μέλλουσαν τὴν ψυχὴν πολλάκις ἔσωσαν, τοῖς μὲν πραοτέραν τὴν κόλασιν ἐργασάμενοι, τοὺς δὲ οὐδὲ παρὰ τὴν ἀρχὴν ἀφέντες ἐμπεσεῖν, οὐ τῷ διδάσκειν μόνον καὶ νοιθετεῖν, ἀλλὰ καὶ τῷ δι' εὐχῶν βοηθεῖν. 196. Οὐ γάρ ὅταν 15 ἡμᾶς ἀναγεννῶσι μόνον ἀλλὰ καὶ τὰ μετὰ ταῦτα συγχωρεῖν ἔχουσιν ἔξουσίαν ἀμαρτήματα. Ἀσθενεῖ γάρ τίς, φησιν, ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ὑπὲρ αὐτοῦ, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὄνόματι τοῦ κυρίου· καὶ ἡ εὐχὴ τῆς 20 πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κανὸν ἀμαρτίας γὰρ πεποιηκὼς, ἀφεθήσονται αὐτῷ. 197. Ἐπειτα οἱ μὲν φυσικὸι γονεῖς, εἴ τισι τῶν ὑπερεχόντων καὶ μεγάλα δυναμένων προσκρούσαιεν οἱ παῖδες, οὐδὲν

1 αθλιας ψυχης b αθλιος αν ειη henr || 2 ουκ αν ποτε]+οιδενα z vulg || 3 πληην ει μη τις b vulg || 8 ξωης]+το μεσον γη || 10 αμιναι γ vulg || ου νοσον γη vulg || 14 αρχην]+πολλακις z || 19 επ' αυτον vulg || 20 ομ εν κυριον z vet. int. || 21 ομ και—κυριος cyz || 22 αφεθησetai by henr || 23 φυσικοι] φυσε f || 24 μεγαλα]+ωδη z vulg

v 5 (note). For τὸ μέσον cp. on ii 2  
(δση πρὸς κτλ.).

3. οἰστρον] 'frenzy.'

4. ὅθεν ἔξεβην] (to the point)  
'whence I digressed.'

13. οὐδὲ παρὰ τ. ἀρχήν] i.e. οὐδὲ  
τὴν ἀρχὴν, 'not at all.'

17. ἀσθενεῖ] James v 14.

19. ὑπὲρ αὐτοῦ] St James (l.c.)  
has ἐπ' αὐτὸν (WH.).

ib. ἀλείψ. αὐ. ἀλ.] Cp. Mk vi 13.

22. αφεθησονται] WH. read

αφεθησetai (James l.c.).

24. προσκρ.] 'offend.'

αὐτοὺς ἔχουσιν ὠφελεῖν· οἱ δὲ ιερεῖς οὐκ ἄρχοντας, οὐδὲ βασιλεῖς, ἀλλ' αὐτὸν αὐτοῖς πολλάκις ὄργισθέντα κατῆλλαξαν τὸν θεόν. 198. "Ἐτ' οὖν ἡμᾶς μετὰ ταῦτα τολμήσει τις ἀπονοίας κρίνειν; ἐγὼ μὲν γὰρ ἐκ τῶν εἰρημένων τοσαύ-  
5 την εὐλάβειαν οἶμαι τὰς τῶν ἀκούοντων κατασχεῖν ψυχὰς,  
ώς μηκέτι τοὺς φεύγοντας, ἀλλὰ τοὺς ἀφ' ἑαυτῶν προσιόν-  
τας καὶ σπουδάζοντας ταύτην ἑαυτοῖς κτήσασθαι τὴν τιμὴν,  
ἀπονοίας καὶ τόλμης κρίνειν.

199. Εἰ γὰρ οἱ τὰς τῶν πόλεων ἀρχὰς πιστευθέντες,  
10 ὅταν μὴ συνετοὶ καὶ λίαν δξεῖς τυγχάνωσιν ὄντες, καὶ  
τὰς πόλεις ἀνέτρεψαν καὶ ἑαυτοὺς προσαπάλεσαν, ὁ τοῦ  
Χριστοῦ τὴν νύμφην κατακοσμεῖν λαχὼν πόσης σοι δοκεῖ  
δεῖσθαι δινάμεως, καὶ τῆς παρ' αὐτοῦ καὶ τῆς ἀνωθεν, πρὸς  
15 τὸ μὴ διαμαρτεῖν; VII. 200. Οὐδεὶς μᾶλλον Παύλου  
τὸν Χριστὸν ἡγάπησεν, οὐδεὶς μείζονα ἐκείνου σπουδὴν  
ἐπεδείξατο, οὐδεὶς πλείονος ἡξιώθη χάριτος· ἀλλ' ὅμως  
μετὰ τοσαῦτα δέδοικεν ἔτι καὶ τρέμει περὶ ταύτης τῆς  
ἀρχῆς καὶ τῶν ἀρχομένων ὑπ' αὐτοῦ. Φοβοῦμαι γάρ,  
20 φησιν, μὴ πως, ώς ὁ ὄφις Εὗναν ἐξηπάτησεν, οὕτω φθαρῇ  
τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν.  
καὶ πάλιν, Ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς

ι ισχυούσιν z henr || 7 κεκτησθαι b henr || την αρχην c || 8 κρινειν]  
γραφεσθαι z || 9 εμπιστευθεντες fy || 11 απωλεσαν και εαυτους προσανε-  
τρεψαν c || 14 μαλλον]+πλειω f || 17 τοσαντα]+πλεονεκτηματα vulg ||  
19 εξηπατησεν]+εν τη πανουργια αυτου yz vulg

6. ἀφ' ἑαυτῶν] 'of their own accord.'

8. κρινειν] The subject of this verb is *τοὺς ἀκούοντας*, to be supplied from *τὰς τῶν ἀκ. ψυχὰς*. The object of *κρίνειν* is *τοὺς ἀφ' εἰς προσ.*

11. τοῦ Χρ. τὴν ν.] i.e. the Church: cp. vi 12 τῆς Χριστοῦ νύμφης: also παρθένον iv 7 (note).

VII. St Paul regarded the priestly office with the deepest awe and reverence; and justly so, for it demands greater abilities for its discharge than any other function, as, for example,

*that of the general or the navigator.*

17. μετὰ τοσαῦτα] ('after' i.e.)  
'in spite of all these (advantages).' The word *πλεονεκτηματα*, however, in the vulgate reading seems to have no MS authority.

18. φοβοῦμαι] 2 Cor. xi 3 (φοβοῦ-  
μαι δὲ μὴ πως, ως ὁ ὄφις ἐξηπάτησεν  
Εὗναν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ  
τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος  
[καὶ τῆς ἀγνότητος] τῆς εἰς τὸν Χρισ-  
τὸν WH.).

21. ἐν φόβῳ] 1 Cor. ii 3.

ύμᾶς. 201. ἄνθρωπος εἰς τρίτον ἀρπαγεὶς οὐρανὸν, καὶ ἀπορρήτων κοινωνήσας θεοῦ, καὶ τοσούτους ὑπομείνας θανάτους, ὅσας μετὰ τὸ πιστεῦσαι ἔζησεν ἡμέρας, ἄνθρωπος μηδὲ τῇ δοθείσῃ παρὰ Χριστοῦ χρήσασθαι ἔξουσίᾳ βουληθεὶς, ἵνα μή τις τῶν πιστευσάντων σκανδαλισθῇ. 5  
 202. Εἴ τοί νυν ὁ τὰ προστάγματα ὑπερβαίνων τοῦ θεοῦ, καὶ μηδαμοῦ τὸ ἑαυτοῦ ζητῶν, ἀλλὰ τὸ τῶν ἀρχομένων, οὗτως ἐμφοβος ἦν ἀεὶ, πρὸς τὸ τῆς ἀρχῆς μέγεθος ἀφορῶν· τί πεισόμεθα ἡμεῖς οἱ πολλαχοῦ τὰ ἑαυτῶν ζητοῦντες, οἱ τὰς ἐντολὰς τοῦ Χριστοῦ οὐ μόνον οὐχ ὑπερβαίνοντες, 10 ἀλλὰ καὶ ἐκ πλείονος παραβαίνοντες μοίρας; Τίς ἀσθενεῖ, φησὶ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἔγὼ πυροῦμαι; 203. Τοιοῦτον εἶναι δεῖ τὸν ἴερα, μᾶλλον δὲ οὐ τοιοῦτον μόνον· μικρὰ γὰρ ταῦτα καὶ τὸ μηδὲν, πρὸς δὲ μέλλω λέγειν. 204. Τί δὲ τοῦτό ἐστιν; Ήγέρθη, φησὶν, 15 ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου τῶν κατὰ σάρκα. εἴ τις δύναται ταύτην ἀφεῖναι τὴν φωνὴν, εἴ τις ἔχει τὴν ψυχὴν ταύτης ἐφικνουμένην τῆς εὐχῆς, ἐγκαλεῖσθαι δίκαιος ἀν εἴη φεύγων· 205. εἰ δέ τις ἀποδέοι τῆς ἀρετῆς ἐκείνης τοσοῦτον ὅσον 20 ἡμεῖς, οὐχ ὅταν φεύγῃ, ἀλλ᾽ ὅταν δέχηται, μισεῖσθαι δίκαιος. 206. Οὐδὲ γὰρ, εἰ στρατιωτικῆς ἀξίας αἵρεσις προσκειτο, εἴτα χαλκούπον, ή σκυτοτόμον, ή τινα τῶν

2 θεω vulg || 3 θανατους] κινδυνους c || 6 τον Χριστον bsz franc henr oliv || 19 εγκαλεισθω δικαιως φενγων γ

1. εἰς τρίτον ἀρ. οὐ.] 2 Cor. xii 2  
 (ἐώς τρίτον οὐρανοῦ WH.).

2. τοσούτους...θαν.] 1 Cor. xv  
 31: cp. καθημερινοὺς θανάτους iv 6  
 (note).

4. μηδὲ τῇ δοθ.] See 1 Cor. ix  
 14, 15.

6. τὰ προστάγματα] sc. that those  
 who preach the Gospel should live  
 by the Gospel: see preceding note.

7. μηδαμοῦ τ. ἐ. ξ.] 1 Cor. x 33:  
 cp. 1 Cor. x 24, xiii 5, Phil. ii 4.

11. ἐκ πλειονος...μ.] 'in great

(lit. 'greater') measure.' Lat. *ex magna parte*: cp. vi 8.

ib. τίς ἀσθενεῖ κτλ.] 2 Cor.  
 xi 29.

14. μικρά κτλ.] 'small, in fact  
 of no account whatever.'

15. ηγέρθη] Rom. ix 3 (ἀνάθεμα  
 εἶναι αὐτὸς ἔγὼ ἀπὸ τοῦ Χριστοῦ  
 WH.).

18. ἀφεῖναι] 'to utter': cp. vi 12  
 οὐ γὰρ δὴ οὐτοι οι τοῖχοι δύναντ' ἀν  
 ἀφεῖναι φωνὴν.

τοιούτων δημιουργῶν, ἐλκύσαντες εἰς τὸ μέσον οἱ δοῦναι κύριοι τὴν τιμὴν, ἐνεχέριζον τὸν στρατόν, ἐπήνεσα ἀν τὸν δεῖλαιον ἐκεῖνον οὐ φεύγοντα καὶ πάντα ποιοῦντα, ὥστε μὴ εἰς προύπτον ἑαυτὸν ἐμβαλεῖν κακόν. 207. Εἴ μὲν 5 γὰρ ἀπλῶς τὸ κληθῆναι ποιμένα καὶ μεταχειρίσαι τὸ πρᾶγμα ὡς ἔτυχεν ἀρκεῖ, καὶ κίνδυνος οὐδεὶς, ἐγκαλείτω κενοδοξίας ἡμῶν ὁ βουλόμενος· εἰ δὲ πολλὴν μὲν σύνεσιν, πολλὴν δὲ πρὸ τῆς συνέσεως τὴν παρὰ τοῦ θεοῦ χάριν, καὶ τρόπων ὄρθοτητα, καὶ καθαρότητα βίου, καὶ μείζονα ἡ 10 ιο κατὰ ἀνθρωπον ἔχειν δεῖ τὴν ἀρετὴν τὸν ταύτην ἀναδεχόμενον τὴν φροντίδα, μὴ με ἀποστερήσῃς συγγνώμης, μάτην ἀπολέσθαι μὴ βουλόμενον καὶ εἰκῇ. 208. Καὶ γὰρ εἰ 15 μυριαγωγόν τις ὀλκάδα ἅγων, πεπληρωμένην ἐρετῶν καὶ φορτίων γέμουσαν πολυτελῶν, εἴτα ἐπὶ τῶν οἰάκων καθίσας ἐκέλευε περάν τὸ Αἴγαιον ἢ τὸ Τυρρηνικὸν πέλαγος, ἐκ πρώτης ἀν ἀπεπήδησα τῆς φωνῆς· καὶ εἴ τις ἥρετο, Διὰ τί; "Ινα μὴ καταδύσω τὸ πλοῖον, εἶπον ἄν. VIII. 209. Εἴτα 20 ἔνθα μὲν εἰς χρήματα ἡ ζημία, καὶ ὁ κίνδυνος σωματικοῦ μέχρι θανάτου, οὐδεὶς ἐγκαλέσει πολλῇ κεχρημένοις προ-

13 ερετῶν] αρωματῶν γ || καὶ μυριῶν φορτιῶν γν || 15 εκελευσε γ ||  
18 σωματικος γν vulg

2. ἐνεχέριζον] 'attempted to en-trust.'

4. προύπτον] 'inevitable' (contracted from πρόπτον).

5. ποιμένα] Cp. Eph. iv 11 ποιμένας καὶ διδασκάλους. For ποιμένειν applied to the ἐπίσκοπος or πρεσβύτερος cp. Acts xx 28, 1 Pet. v 2; and see Lightfoot *Philipians*<sup>3</sup> p. 192 n. 6, Gore *The Church and the Ministry*<sup>4</sup> p. 241 n. 1.

13. μυριαγωγόν] lit. 'carrying 10,000 measures': an epithet designating a merchant-ship of large tonnage. Cp. *adv. ὄρρυξην. vii. monast.* II 59 Ε μυριαγωγὸν ὀλκάδα καὶ πολλῶν γέμουσαν φορτίων. Thucydides (vii 25) uses μυριοφόρος in the

same sense: see also Pollux i 82.

14. ἐπὶ τῶν οἰάκων] 'at the helm': cp. vi 6 δέ μὲν...ἐπὶ τῶν οἰάκων καθῆμενος. See also Field on *Homm. in 1 Cor.* 240 B. For the use of ἐπὶ we may compare ἐπὶ τῶν εὐθυῶν iv 2, ἐπὶ τῶν πραγμάτων v 8.

15. ἐκ πρώτης...τῆς φ.] 'at his first words': cp. ἀπὸ πρώτης δψεως vi 12 (fin.).

VIII., IX. *Development of the contrast between the priest and the navigator, with the object of shewing that the task of the priest is by far the more difficult.*

18. ὁ κίνδυνος κτλ.] 'the risk is merely that of bodily (physical) death': for μέχρι cp. on ii 1 οὐκ ἔστη μέχρι τούτου.

νοίᾳ· ὅπου δὲ τοῖς ναυαγοῦσιν οὐκ εἰς τὸ πέλαγος τοῦτο, ἀλλ’ εἰς τὴν ἄβυσσον τοῦ πυρὸς ἀπόκειται πεσεῖν, καὶ θάνατος αὐτοὺς οὐχ ὁ τὴν ψυχὴν ἀπὸ τοῦ σώματος διαιρῶν, ἀλλ’ ὁ ταύτην μετ’ ἐκείνου εἰς κόλασιν παραπέμπων αἰώνιον ἐκδέχεται, ἐνταῦθα δτὶ μὴ προπετῶς εἰς τοσοῦτον 5 ἔαυτοὺς ἐρρίφαμεν κακὸν ὄργιεισθε καὶ μισήσετε; μὴ, δέομαι καὶ ἀντιβολῶ. 210. Οἶδα τὴν ἐμαυτοῦ ψυχὴν, τὴν ἀσθενῆ ταύτην καὶ μικράν· οἶδα τῆς διακονίας ἐκείνης τὸ μέγεθος, καὶ τὴν πολλὴν τοῦ πράγματος δυσκολίαν.

211. Πλείονα γὰρ τῶν τὴν θάλατταν ταραττόντων πνευ- 10 μάτων χειμάζει κύματα τὴν τοῦ ἱερωμένου ψυχὴν. IX. καὶ πρῶτον ἀπάντων ὁ δεινότατος τῆς κενοδοξίας σκόπελος, χαλεπώτερος ὥν οὖπερ οἱ μυθοποιοὶ τερατεύονται. 212. Τούτον γὰρ πολλοὶ μὲν ἵσχυσαν δια- πλεύσαντες διαφυγεῦν ἀσινεῖς· ἐμοὶ δὲ οὕτω τοῦτο 15 χαλεπὸν, ώς μηδὲ νῦν, δτε οὐδὲ μία μέ τις ἀνάγκη πρὸς ἐκένο ὥθει τὸ βάραθρον, δύνασθαι καθαρεύειν τοῦ δεινοῦ. εὶ δὲ καὶ τὴν ἐπιστασίαν τις ἐγχειρίζοι ταύτην, μονονουχὴ δήσας ὀπίσω τῷ χείρῃ παραδώσει τοῖς ἐν ἐκείνῳ τῷ σκοπέλῳ κατοικοῦσι θηρίοις καθ’ ἐκάστην με σπαράττειν 20 τὴν ἡμέραν. 213. Τίνα δέ ἐστι τὰ θηρία; θυμὸς, ἀθυμία,

10 πνευματῶν] κυματῶν btz || 13 ων ον cm franc oliv ων ως ginrswy sin || οι μυθοὶ codd omnes praeter achmnu berl || τερατευονται]+(του) των Σειρηνῶν vulg, et codd omnes praeter acfsmnpu

4. ταύτην ... ἐκείνου] Note that ταύτην here refers to the more distant, ἐκείνου to the less distant of the two things referred to: cp. vi 12 ἐκείναι τε ἐπαλύρουν αὐτὴν κτλ. (note): Field Homm. in Matt. 709 B.

IX. 13. σκόπελος κτλ.] The reference is to the rock (or, as in Homer, the island) of the Sirens: see Hom. Od. xii 167. Τερατεύεσθαι=‘to tell of marvels’ (*τέρατα*), and so is here applied to the wondrous tales of Odysseus recounted by Homer.

15. ἀσινεῖς] ‘unharmed.’

17. καθαρεύειν] ‘to be innocent of,’ with genitive: cp. iii 10 ἐπιθυμίας καθαρεύειν.

18. μονονοχὴ κτλ.] ‘practically tying my hands behind my back’: Odysseus is secured in this way by his comrades, Od. xii 178.

21. τὰ θηρία] These ‘beasts,’ i.e. passions, infest the ‘rock of vanity’: i.e. are inseparable from the position of bishop. If a man lands on that rock, i.e. becomes a bishop, they make him their prey.

ib. θυμὸς] ‘anger.’ Chrys. was himself somewhat quick-tempered,

φθόνος, ἔρις, διαβολαὶ, κατηγορίαι, ψεῦδος, ὑπόκρισις, ἐπιβουλαὶ, εὐχαὶ κατὰ τῶν ἡδικηκότων οὐδὲν, ἡδοναὶ ἐπὶ ταῖς τῶν συλλειτουργούντων ἀσχημοσύναις, πένθος ἐπὶ ταῖς εὐημερίαις, ἐπαίνων ἔρως, τιμῆς πόθος (τοῦτο δὴ τὸ 5 μᾶλιστα πάντων τὴν ἀνθρωπείαν ἐκτραχηλίζον ψυχὴν), διδασκαλίαι πρὸς ἡδονὴν, ἀνελεύθεροι κολακεῖαι, θωπεῖαι ἀγεννεῖς, καταφρονήσεις πενήτων, θεραπεῖαι πλουσίων, ἀλόγιστοι τιμαὶ καὶ ἐπιβλαβεῖς χάριτες, κίνδυνον φέρουσαι καὶ τοῖς παρέχουσι καὶ τοῖς δεχομένοις αὐτὰς, φόβος δουλο-  
10 πρεπής καὶ τοῖς φαυλοτάτοις τῶν ἀνδραπόδων προσήκων μόνοις, παρρήσιας ἀναίρεσις, ταπεινοφροσύνης τὸ μὲν σχῆμα πολὺ, ἡ ἀλήθεια δὲ οὐδαμοῦ, ἔλεγχοι δὲ ἐκποδῶν καὶ ἐπιτιμήσεις, μᾶλλον δὲ κατὰ μὲν τῶν ταπεινῶν καὶ πέρα τοῦ μέτρου, ἐπὶ δὲ τῶν δυναστείαν περιβεβλημένων  
15 οὐδὲ διάραι τις τὰ χείλη τολμᾶ. 214. Ταῦτα γὰρ ἄπαντα καὶ τὰ τούτων πλείονα ὁ σκόπελος ἐκεῖνος τρέφει θηρία, οἷς τοὺς ἄπαξ ἀλόντας εἰς τοσαύτην ἀνάγκη καθελκυσθῆναι δουλείαν, ὡς καὶ εἰς γυναικῶν ἀρέσκειαν πράττειν πολλὰ πολλάκις ἢ μηδὲ εἰπεῖν καλόν. 215. 'Ο μὲν γὰρ  
20 θεῖος νόμος αὐτὰς ταύτης ἔξεωσε τῆς λειτουργίας, ἐκεῖναι

2 ευχαὶ] οργα vulg || 3 λειτουργούντων vulg || 13 κατα] επι γ || 15 τα χειλῇ] το στόμα c || 17 τοσούτον...δουλειας bfyg henr vulg

see his confession in vi 12 : and this was, later on, the cause of some of his difficulties at Constantinople. There seems to be an intentional contrast between θυμός and ἀθυμία.

3. τῶν συλλειτ.] i.e. other priests. For λειτουργία see on i 4 (δέξης κτλ.).

4. εὐημερ.] 'success': cp. παρευημερέσθαι v 8 (note).

5. ἐκτραχηλ.] Literally, of a horse, 'throwing its rider over its head': hence '*hurling to destruction*'.

6. πρὸς ἡδονὴν] 'flattering': cp. τοῖς πρὸς χάριν λεγομένοις ii 6.

II. ταπεινοφρ. κτλ.] 'much af-

parent, but no real humility.'

12. ἐκποδῶν] 'absent.'

13. κατὰ μέν κτλ.] i.e. κατὰ μὲν τῶν ταπεινῶν καὶ ('even') π.τ.μ. Ελεγχοὶ εἰσι.

14. τῶν δυν περιβ.] 'the great': lit. 'those who have compassed power.' Cp. below τοσαύτην περιβέβληται δύναμιν, and iii 15 πλοῦτον περιβέβληται πολὺν.

15. διάραι τὰ χειλῇ] Cp. διάραι τὸ στόμα ii 7 (note).

18. εἰς γυναικῶν ἀρ.] For instance, the Empress Eudoxia afterwards exercised her influence against Chrys. at Constantinople: Socr. vi 15.

δὲ ἑαυτὰς εἰσωθεῖν βιάζονται· καὶ ἐπειδὴ δὶ’ ἑαυτῶν ἴσχύουσιν οὐδὲν, δὶ’ ἔτέρων πράττουσιν ἀπαντα· καὶ τοσαύτην περιβέβληται δύναμιν ὡς τῶν ιερέων καὶ ἐγκρίνειν καὶ ἐκβάλλειν οὓς ἀν ἐθέλωσι· 216. καὶ τὰ ἄνω κάτω (τοῦτο δὴ τὸ τῆς παροιμίας ἐστὶν ἵδεν γυγνό- 5 μενον) τοὺς ἄρχοντας ἄγουσιν οἱ ἀρχόμενοι, καὶ εἴθε μὲν ἄνδρες, ἀλλ’ αἱς οὐδὲ διδάσκειν ἐπιτέτραπται· τί λέγω διδάσκειν; οὐδὲ λαλεῖν μὲν οὖν αὐταῖς ἐν ἐκκλησίᾳ συνεχώρησεν ὁ μακάριος Παῦλος. ἐγὼ δέ τινος ἡκουσα λέγοντος, ὅτι καὶ τοσαύτης αὐταῖς μετέδωκαν παρρήσιας, ὡς καὶ ιο ἐπιτιμᾶν τοὺς τῶν ἐκκλησιῶν προεστῶσι, καὶ καθάπτεσθαι πικρότερον ἐκείνων ἡ τῶν ἵδιων οἰκετῶν οἱ δεσπόται. 217. Καὶ μή με τις οἰέσθω πάντας ταῖς εἰρημέναις ὑποβάλλειν αἰτίας. εἰσὶ γὰρ, εἰσὶ πολλοὶ οἱ τούτων ὑπερενεχθέντες τῶν δικτύων, καὶ τῶν ἀλόντων πλείους. 15 X. 218. 'Αλλ' οὐδὲ τὴν ιερωσύνην αἰτιασαίμην ἀν τούτων τῶν κακῶν· μή ποτε οὕτω μανείην ἐγώ. οὔτε γὰρ τὸν σίδηρον τῶν φόνων, οὔτε τὸν οἶνον τῆς μέθης, οὔτε τὴν

I εισω θειναι γρ vulg εισωθηναι s || δι' εαυτων] + ισως γ || 4 ους εαν βουλωνται bfgz henr || 5 κατω] + ποιουσι f oliv || παροιμιας] + λεγομενον γρ vulg || ομ γιγνομενον fyz || 10 μετεδωκε γρ vulg || 14 υπερεχοντες γ || 16 αιτιασαιμι αν vulg ητιασαμην ως τοιτων των κακων αιτιαν γ

1. εισωθεῖν] Cp. εἰς τὴν ἀσχημοσύνην εισωθεῖν ἑαυτὰς βιάζονται quod regulares feminae etc. 249 C.

3. ὡς τῶν ἱερ.] 'so that they choose and expel priests at will.'

4. τὰ δῶν κάτω] a proverbial expression (τὰ τῆς παροιμίας): cp. iii 14 δῶν καὶ κάτω παράττουσα.

6. εἰθε μὲν ἀνδρες] 'would that it were men (who did this): on the contrary, it is those who may not even teach': see I Tim. ii 12.

8. οὐδὲ λαλεῖν] I Cor. xiv 34.

11. τοῖς... προεστῶσι] Cp. τῶν προεστῶτων iii 10; οἱ προστάμενοι is found in I Thess. v 12, Rom. xii 8; οἱ ἡγούμενοι in Hebr. xiii 7, Justin

Martyr Apol. ii 1: see Gore op. cit.<sup>4</sup> p. 221 n.

ib. καθάπτεσθαι] 'to rebuke' (with gen.), a classical use: Thuc. vi 16 ἐπειδὴ μον Nuklus καθῆψατο.

X. The priesthood as a whole cannot in fairness be reproached with the unworthiness of individual priests. These should, however, be chosen with the greatest possible care. Especially is this true of bishops: for if they are unfitted for their responsible duties, the consequences to the whole Church will be grave indeed.

18. τῶν φόνων] sc. αιτιασαίμην δν.

ρώμην τῆς ὕβρεως, οὕτε τὴν ἀνδρείαν τῆς ἀλόγου τόλμης,  
ἀλλὰ τοὺς οὐκ εἰς δέον χρωμένους ταῦς παρὰ τοῦ θεοῦ  
δεδομέναις δωρεάնτες οἱ νοῦν ἔχοντες αἰτίους εἶναι  
φασι καὶ κολάζουσιν. 219. Ἐπεὶ η̄ γε ἵερωσύνῃ κἀν  
5 ἐγκαλέσειε δικαίως ήμῖν, οὐκ ὄρθως αὐτὴν μεταχειρίζουσιν.  
οὐ γάρ αὐτὴ τῶν εἰρημένων ήμῖν αἰτίᾳ κακῶν· ἀλλ’ ήμεῖς  
αὐτὴν τοσούτοις, τὸ γε εἰς ήμᾶς ἡκον, κατερρυπάναμεν  
μολυσμοῖς, ἀνθρώποις τοῖς τυχοῦσιν ἐγχειρίζοντες αὐτήν.  
οἱ δὲ οὕτε τὰς ἑαυτῶν πρότερον καταμαθόντες ψυχὰς,  
10 οὕτε εἰς τὸν τοῦ πράγματος ὅγκον ἀποβλέψαντες, δέχονται  
μὲν προθύμως τὸ διδόμενον, ήμίκα δὲ ἀν εἰς τὸ πράττειν  
ἔλθωσιν, ὑπὸ τῆς ἀπειρίας σκοτούμενοι μυρίων ἐμπιπλῶσι  
κακῶν οὓς ἐπιστεύθησαν λαούς. 220. Τοῦτο δὴ, τοῦτο,  
ὅπερ καὶ ἐφ' ήμῶν μικροῦ δεῖν ἐμελλε γίνεσθαι, εἰ μὴ  
15 ταχέως ήμᾶς ὁ θεὸς τῶν κινδύνων ἐκείνων ἔξειλκυσε, καὶ  
τῆς ἐκκλησίας τῆς αὐτοῦ καὶ τῆς ήμετέρας φειδόμενος  
ψυχῆς. 221. Ἡ πόθεν, εἰπέ μοι, νομίζεις τὰς τοσαύτας  
ἐν ταῖς ἐκκλησίαις τίκτεσθαι ταραχάς; ἐγὼ μὲν γὰρ οὐδὲ  
ἄλλοθέν ποθεν, οἷμαι, η̄ ἐκ τοῦ τὰς τῶν προεστώτων  
20 αἵρεσεις καὶ ἐκλογὰς ἀπλῶς καὶ ὡς ἔτυχε γίνεσθαι.  
222. η̄ γὰρ κεφαλὴ, η̄ν ἰσχυροτάτην εἶναι ἐχρῆν, ἵνα τοὺς  
ἐκ τοῦ λοιποῦ σώματος κάτωθεν πεμπομένους ἀτμοὺς πονη-  
ροὺς διοικεῖν καὶ εἰς τὸ δέον καθιστᾶν δύνηται, ὅταν καὶ  
καθ' αὐτὴν ἀσθενής οὖσα τύχῃ, τὰς νοσοποιοὺς ἐκείνας  
25 προσβολὰς ἀποκρούσασθαι μὴ δυναμένη, αὐτή τε ἀσθενε-  
στέρα μᾶλλον, ἥπερ ἐστὶ, καθίσταται, καὶ τὸ λοιπὸν μεθ'

4 καὶ εγκαλεσει vulg || 8 μολυσμοῖς] λογισμοῖς γ\*z + αὐθρωπινοῖς f ||  
9 οἱ γε z vulg || 17 επει ποθεν z vulg || 21 η γαρ κεφαλη κτλ.] codd aurs  
secutus sum την γαρ κεφαλην...οταν δε εσρυ' vulg δει γαρ την κεφ. ισχ.  
ειωα...οταν δε ππ ει γαρ κεφαλη ην...οταν δε ceteri || 26 καθισταμενη γη

5. μεταχειρίζ.] 'H *ἱερωσύνη* is personified. Hence *μεταχ.* means 'to treat, deal with' (a person): not 'to handle' (a subject).

7. τὸ γε εἰς ήμ. ἡκ.] 'so far as in us lies': cp. i 4 τὸ γε εἰς ἐμὲ

ἡκον (note).

8. τοῖς τυχοῦσιν] 'ordinary': cp. i 4 τὴν τυχοῦσαν (note).

20. ἀπλῶς καὶ ὡς ἔτ.] 'carelessly, and at random': for ἀπλῶς cp. i 4 οὐδὲ γὰρ ἀπλῶς οὐδὲ εἰκῇ; iii 13, 18,

έαυτῆς προσαπόλλυσι σώμα. 223. "Οπερ ἵνα μὴ καὶ νῦν γένηται, ἐν τῇ τάξει τῶν ποδῶν ἡμᾶς ἐφύλαξεν ὁ θεὸς, ἥνπερ καὶ ἐλάχομεν ἔξ ἀρχῆς.

224. Πολλὰ γάρ ἔστιν, ὡς Βασίλειε, πρὸς τοὺς εἰρημένους, πολλὰ ἔτερα, ἢ τὸν ἱερωμένον ἔχειν χρὴ, ἡμεῖς δὲ 5 οὐκ ἔχομεν, καὶ πρὸ γε τῶν ἄλλων ἐκεῖνο· πανταχόθεν αὐτῷ τῆς τοῦ πράγματος ἐπιθυμίας καθαρεύειν δεῖ τὴν ψυχήν. 225. Ὡς ἐὰν προσπαθῶς πρὸς ταύτην διακείμενος τύχῃ τὴν ἀρχὴν, γενόμενος ἐπ' αὐτῆς ἰσχυροτέραν ἀνάπτει τὴν φλόγα, καὶ κατὰ κράτος ἀλοὺς ὑπὲρ τοῦ 10 βεβαίαν ἔχειν αὐτὴν μυρία ὑπομένει δεινὰ, καὶ κολακεῦσαι δέη, καὶ ἀγεννές τι καὶ ἀνάξιον ὑπομεῖναι, καὶ χρήματα ἀναλῶσαι πολλά. 226. "Οτι γάρ καὶ φόνων τὰς ἐκκλησίας ἐνέπλησάν τινες, καὶ πόλεις ἀναστάτους ἐποίησαν, 15 ὑπὲρ ταύτης μαχόμενοι τῆς ἀρχῆς, παρίημι νῦν, μὴ καὶ 15 ἀπιστα δόξω λέγειν τισόν. 227. Ἐχρῆν δὲ, οἶμαι, τοσαύτην τοῦ πράγματος ἔχειν εὐλάβειαν, ὡς καὶ τὴν ἀρχὴν ἐκφυγεῖν τὸν δύκον· καὶ μετὰ τὸ γενέσθαι ἐν αὐτῇ μὴ περιμένειν τὰς ἑτέρων κρίσεις, εἴ ποτε συμβαίη καθαίρεσιν ἵκανὸν ἐργάσασθαι ἀμάρτημα, ἀλλὰ προλαβόντα ἐκβάλλειν 20

13 πολλα] οὐδεν παραιτουμενος z || 17 της αρχης εκφ. yz vulg || 18 εν αυτω vulg || 19 τας παρ' ετερων κρισεις z vulg

8. προσπαθῶ...διακ.] 'warmly attached to,' 'attracted by.'

13. φόνων κτλ.] The allusion may be to the struggle for the Bishopric of Rome in the year 367 between Damasus and Ursicinus. In one of the Roman basilicas 137 dead bodies were found after an affray which took place during these riots: Amin. Marcell. xxvii. 3. But more probably Chrys. is thinking of the scenes of violence witnessed during the Arian controversy: Socr. iv 15. Τὰς ἐκκλησίας is here used of the sacred buildings: Suicer s.v.

17. την ἀρχὴν] 'at first': cp. ii 4 πάλιν ἀγαγεῖν δθεν ἔξεπεσε τὴν

ἀρχὴν. Some MSS read τῆς ἀρχῆς, 'of the office,' and αὐτῇ which follows is thought to favour that reading. Αὐτῇ, however, can quite as readily be referred to the τῆς ἀρχῆς which follows μαχόμενοι.

19. καθαίρ. κτλ.] 'a sin sufficient to bring about deposition.'

20. προλαβ. ἐκβ. ἐ.] Cp. the case of Gregory of Nazianzus, who voluntarily relinquished the Bishopric of Constantinople in 381. For the contrast in περιμένειν and προλαβόντα (= 'beforehand,' as at iv 1), cp. de virgin. 277 Ε οὐδὲ ἀν τὴν ἐκείνων περιμένει προθυμίαν, ἀλλὰ προλαβὼν αὐτὸς ἀν εἰσηγήσατο.

έαυτὸν τῆς ἀρχῆς· οὕτω μὲν γὰρ καὶ ἔλεον ἐπισπάσασθαι παρὰ τοῦ θεού εἰκὸς ἦν. τὸ δὲ ἀντέχεσθαι παρὰ τὸ πρέπον τῆς ἀξίας, πάσης ἑαυτὸν ἀποστερεῖν συγγνώμης ἐστὶ καὶ μᾶλλον ἐκκαίειν τοῦ θεού τὴν ὄργην, δεύτερον χαλεπότερον προσθέντα πλημμέλημα. ἀλλ' οὐδεὶς ἀνέξεται ποτε· δεινὸν γὰρ ἀληθῶς, δεινὸν τὸ ταύτης γλίχεσθαι τῆς τιμῆς. 228. Καὶ οὐ μαχόμενος τῷ μακαρίῳ Παύλῳ λέγω, ἀλλὰ καὶ πάνυ συνάδων αὐτοῦ τοὺς ῥήμασι. τί γὰρ ἐκεῖνός φησιν; Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου τοῦ ἐπιθυμεῖν. ἐγὼ δὲ οὐ τοῦ ἔργου, τῆς δὲ αὐθεντίας καὶ δυναστείας ἐπιθυμεῖν εἰπον εἶναι δεινόν. XI. 229. Καὶ τοῦτον οἷμαι δεῦν τὸν πόθον πάσῃ σπουδῇ τῆς ψυχῆς ἐξωθεῖν, καὶ μηδὲ τὴν ἀρχὴν κατασχεθῆναι αὐτὴν ὑπ' αὐτοῦ συγχωρεῖν, ἵνα μετ' ἐλευθερίας ἄπαντα αὐτῷ πράττειν ἔξῃ. 230. ‘Ο γὰρ οὐκ ἐπιθυμῶν ἐπὶ ταύτης δειχθῆναι τῆς ἐξουσίας, οὐδὲ τὴν καθαίρεσιν αὐτῆς δέδοικεν· οὐ δεδοικὼς δὲ, μετὰ τῆς προσηκούσης Χριστιανοῖς ἐλευθερίας πάντα πράττειν δύναιτ’ ἄν. 231. ‘Ως οὖ γε φοβούμενοι καὶ τρέμοντες κατενεχθῆναι ἐκεῖθεν πικρὰν ὑπομένουσι δούλειαν καὶ πολλῶν γέμουσαν τῶν κακῶν, καὶ ἀνθρώποις καὶ θεῷ προσκρούειν ἀναγκάζονται πολλάκις. 232. Δεῖ δὲ οὖχ οὕτω διακεῖσθαι τὴν ψυχὴν, ἀλλ' ὥσπερ ἐν τοῖς πολέμοις τοὺς γενναίους τῶν στρατιωτῶν ὄρῳμεν καὶ πολεμοῦντας προθύμως καὶ πίπτοντας ἀνδρείως, οὕτω καὶ 25 τοὺς ἐπὶ ταύτην ἥκοντας τὴν οἰκονομίαν καὶ ἱερᾶσθαι καὶ

5 προστιθεντα sz || 7 Παυλω] + ταυτα vulg || 20 γεμουσι γ

6. γλίχεσθαι] ‘to covet.’

9. εἴ τις] I Tim. iii 1.

10. αὐθεντίας] ‘absolute sway’: cp. iv 5 μετὰ αὐθεντίας, ad Theodorum lapsus II 40 C. Similarly αὐθέντης in late Greek = ‘despot’ (see L. and S.).

XI. A bishop need not grieve if he is deposed from his office by unfair means. His reward hereafter will be proportionately great. He must in every way guard against ambition,

which Chrys. admits to be his own besetting sin, not to be overcome except by flight.

15. ἐπὶ ταύτης δειχ.] ‘to gain fame in this position of authority.’ This version seems better than ‘to be appointed to (over) this position,’ for this would require ἀποδειχθῆναι rather than the simple verb.

25. οἰκονομίας] ‘office’: cp. οἰκονομία i 5 (note).

παραλύεσθαι τῆς ἀρχῆς, ως Χριστιανοῦς ἔστι προσῆκου ἀνδράσιν, εἰδότας, ως ἡ τοιαύτη καθαίρεσις οὐκ ἐλάττονα φέρει τῆς ἀρχῆς τὸν στέφανον. 233. "Οταν γάρ τις, ὑπὲρ τοῦ μηδὲν ἀπρεπὲς μῆδ' ἀνάξιον τι τῆς ἀξίας ὑπομεῖναι ἐκείνης, πάθη τι τοιοῦτον, καὶ τοῖς ἀδίκως καθελοῦσι τὴν 5 κόλασιν, καὶ αὐτῷ μείζονα προξενεῖ τὸν μισθόν. Μακάριοι γάρ, φησίν, ἐστε, ὅταν ὀνειδίσωσι καὶ διώξωσιν ὑμᾶς, καὶ εἴπωσι πᾶν πονηρὸν καθ' ὑμῶν, ψευδόμενοι, ἔνεκεν ἐμοῦ. χαίρετε καὶ ἀγαλλιάσθε, ὅτι πολύς ἐστιν ὁ μισθὸς ὑμῶν ἐν τοῖς οὐρανοῖς. 234. Καὶ ταῦτα μὲν ὅταν ὑπὸ τῶν 10 ὁμοταγῶν ἡ διὰ φθόνου, ἡ πρὸς ἑτέρων χάριν, ἡ πρὸς ἀπέχθειαν, ἡ ἑτέρῳ τινὶ μὴ ὄρθῳ τις ἐκβάλληται λογισμῷ. 235. "Οταν δὲ καὶ ὑπὸ τῶν ἐναντίων τοῦτο πάσχειν συμβαίνῃ, οὐδὲ λόγου δεῖν οἷμαι πρὸς τὸ δεῖξαι τὸ κέρδος ὃσον αὐτῷ διὰ τῆς ἑαυτῶν συλλέγουσι πονηρίας ἐκεῖνοι. 15 236. Τοῦτο οὖν δεῖν πανταχόθεν περισκοπεῖν καὶ ἀκριβῶς διερευνᾶσθαι, μή πού τις σπινθήρ τῆς ἐπιθυμίας ἐκείνης ἐντυφόμενος λάθῃ. 237. Ἐγαπητὸν γάρ καὶ τοὺς ἐξ ἀρχῆς καθαρεύοντας τοῦ πάθους ἡνίκα ἀν ἐμπέσωσιν εἰς τὴν ἀρχὴν δυνηθῆναι τοῦτο διαφυγεῖν· εἰ δέ τις καὶ πρὶν 20 ἡ τυχεῖν τῆς τιμῆς τρέφει παρ' ἑαυτῷ τὸ δεινὸν καὶ ἀπηνὲς τοῦτο θηρίον, οὐδὲ ἔστιν εἰπεῖν εἰς ὅσην ἑαυτὸν ἐμβαλεῖ κάμινον μετὰ τὸ τυχεῖν. 238. Ἡμεῖς δὲ (καὶ μή τοι

4 αναξιον τι] om τι vulg || 6 την τιμην abwyz henr || 16 πανταχου σκοπειν yz || 17 διερευναν vulg || 18 εντυφωμενος z vulg || 22 εμβαλλει cſz

I. ως Χριστ. κτλ.] a senarius (comicus): cp. on ii 1 ὁ τὰς ἀπάντων κτλ.

6. προξενεῖ] 'procures': cp. iv 9 μείζονα προξενῆσαι τὸν μισθὸν. With this verb is connected the adj. πρόξενος, found at iii 15 προφάσεις al ταύτης πρόξενοι τῆς τιμῆς, and v 1 πολλῶν πρόξενον ἀγαθῶν.

ib. μακάριοι] Matt. v 11, 12 (ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν WH.).

II. ὁμοταγῶν] ('ranged in the same row' i.e.) 'equals.'

12. λογισμῷ] 'appetite,' 'impulse': cp. vi 3 λογισμὸς ἀποτος: and see Field on *Homm. in Matt.* 492 D.

18. ἀγαπητὸν κτλ.] 'We may be satisfied if those who are innocent of that passion at first are able to escape it': cp. iii 14 ἀγαπητὸν... δυνηθῆναι. 'Ἐμπέσωσι implies the danger and temptation of power.

νομίσης μετριάζοντας ἡμᾶς ἐθελῆσαι ἂν ποτε ψεύσασθαι πρὸς σὲ), πολλὴν ταύτην κεκτήμεθα τὴν ἐπιθυμίαν· καὶ μετὰ τῶν ἄλλων ἀπάντων, οὐχ ἡττον ἡμᾶς καὶ τοῦτο ἐφόβησε καὶ πρὸς ταύτην ἔτρεψε τὴν φυγήν. 239. Καθά-  
5 περ γάρ οἱ σωμάτων ἐρῶντες, ἔως μὲν ἀν πλησίον εἰναι τῶν ἐρωμένων ἔξῃ, χαλεπωτέραν τοῦ πάθους τὴν βάσανον ἔχουσιν· ὅταν δὲ ὡς πορρωτάτῳ τῶν ποθουμένων ἑαυτοὺς ἀπαγάγωσι, καὶ τὴν μανίαν ἀπῆλασαν· οὕτω καὶ τοῖς ταύτης ἐπιθυμοῦσι τῆς ἀρχῆς, ὅταν μὲν πλησίον αὐτῆς το γένουνται, ἀφόρητον γίγνεται τὸ κακόν· ὅταν δὲ ἀπελπί-  
σωσι, καὶ τὴν ἐπιθυμίαν μετὰ τῆς προσδοκίας ἔσβεσαν.

240. Μία μὲν οὖν αὕτη πρόφασις οὐ μικρά· ἀλλὰ καὶ εἰ μόνη καθ' ἑαυτὴν οὐσα ἐτύγχανεν, ἵκανὴ ταύτης ἡμᾶς ἀπειρξαὶ τῆς ἀξίας.

15 XII. 241. Νῦν δὲ καὶ ἐτέρα ταύτης οὐχ ἥττων προστέθειται. τίς δέ ἐστιν αὕτη; νηφάλιον είναι δεῖ τὸν ἱερέα, καὶ διορατικὸν, καὶ μυρίους πανταχόθεν κε-  
κτῆσθαι τοὺς ὀφθαλμοὺς, ὡς οὐχ ἑαυτῷ μόνον, ἀλλὰ καὶ πλήθει ζώντα τοσούτῳ. 242. Ἡμεῖς δὲ ὅτι νωθροὶ καὶ 20 παρειμένοι καὶ πρὸς τὴν ἑαυτῶν μόλις ἀρκοῦντες σωτηρίαν, καὶ αὐτὸς ἀν ὁμολογήσειας, ὁ μάλιστα πάντων τὰ ἡμέτερα, διὰ τὸ φιλεῖν, κρύπτειν σπουδάξων κακά. 243. Μὴ γάρ μοι νηστείαν ἐνταῦθα εἴπης, μηδὲ ἀγρυπνίαν, μηδὲ χαμευ-  
νίαν, καὶ τὴν λοιπὴν τοῦ σώματος σκληραγωγίαν. καὶ 25 τούτων μὲν γάρ ὅσον ἀπέχομεν, οἶδας· εἰ δὲ καὶ εἰς ἀκρ-

ι εθελησαι αν]+τι γε vulg || 13 ικανη]+ην γε || 24 ομ λοιπη γε

1. μετριάζοντας] Cp. μετριά-  
ζοντα ii 5 (note).

10. ὅταν δὲ ἀπελπ.]"but when  
they have ceased to hope."

11. ἔσβεσαν] gnomic aorist: cp.  
εἰργάσατο ii 3 (note).

XII., XIII. A bishop is called upon  
to face many difficulties, and to exert  
constant self-repression: a task to  
which Chrys. feels himself to be  
unequal.

16. νηφάλιον] 'sober,' 'cautious':  
see i Tim. iii 2, which is again re-  
ferred to in vi 5 (*sub fin.*).

17. μυρίους κτλ.] like Argus in  
the legend of Io: Aesch. *P. V.* 678.

20. παρειμένοι] 'feeble.'

23. νηστείαν κτλ.] Cp. ii 1  
νηστείαν δισκει κτλ. (notes). Σκλη-  
ραγωγίαν = the ascetic life of the  
monk.

βειαν ἡμῖν κατώρθωτο, οὐδὲ οὕτως μετὰ τῆς παρούσης  
νωθρότητος ἵσχυσεν ἂν τι πρὸς τὴν ἐπιστασίαν ἡμᾶς  
ταῦτα ὠφελῆσαι ἔκείνην. 244. Ἀνθρώπῳ μὲν γὰρ εἰς  
οἰκίσκουν τινὰ κατακλεισθέντι, καὶ τὰ αὐτοῦ μεριμνῶντι  
μόνον, πολλὴν ἀν ταῦτα παράσχοι τὴν ὠφέλειαν· εἰς δὲ 5  
τοσοῦτον σχιζομένῳ πλῆθος, καὶ καθ' ἔκαστον τῶν ἀρ-  
χομένων ἴδιας κεκτημένῳ φροντίδας, τί δύναιτ' ἀν πρὸς  
τὴν ἔκείνων ἐπιδόσιν ἀξιόπιστον συμβάλλεσθαι κέρδος,  
ἔαν μὴ ψυχὴν εὔτονον καὶ ἰσχυροτάτην ἔχων τύχῃ;  
XIII. 245. Καὶ μὴ θαυμάσῃς εἰ μετὰ τοσαύτης καρτερίας 10  
έτεραν βάσανον ζητῷ τῆς ἀνδρείας τῆς ἐν ψυχῇ. 246. Τὸ  
μὲν γὰρ σίτων καὶ ποτῶν καὶ στρωμνῆς καταφρονεῖν  
ἀπαλῆς, πολλοῖς οὐδὲ ἔργον ὄρῳμεν ὅν, καὶ μάλιστά γε  
τοῖς ἀγροικότερον διακειμένοις, καὶ οὕτως ἐκ πρώτης  
τραφεῖσι τῆς ἡλικίας, καὶ πολλοῖς δὲ ἔτεροις, τῆς τε τοῦ 15  
σώματος κατασκευῆς καὶ τῆς συνηθείας ἔξευμαριζούσης  
τὴν ἐν ἔκείνοις τοῖς πόνοις τραχύτητα. ὑβριν δὲ, καὶ  
ἐπήρειαν, καὶ λόγον φορτικὸν, καὶ τὰ παρὰ τῶν ἐλατ-  
τόνων σκώμματα τά τε ἀπλῶς καὶ τὰ ἐν δίκῃ λεγόμενα,  
καὶ μέμψεις τὰς εἰκῆ καὶ μάτην παρὰ τῶν ἀρχόντων καὶ 20  
παρὰ τῶν ἀρχομένων γνομένας, οὐ τῶν πολλῶν ἐνεγκεῖν,  
ἀλλ' ἐνός που καὶ δευτέρου. 247. Καὶ ἔδοι τις ἀν τοὺς  
ἐν ἔκείνοις ἰσχυροὺς πρὸς ταῦτα οὕτως ἀλιγγιώντας, ὡς

10 μετα τοσαύτην καρτερίαν cfrg || 11 την εν τη ψυχῃ z vulg || 12 κατα-  
φρονειν] απεχεσθαι γ || 23 ισχυροτερος γ

3. εἰς οἰκίσκον κτλ.] There is  
an interesting similarity between this  
passage and Dem. *de Corona* 258.  
21: (*πέρας μὲν γὰρ ἄπασιν ἀνθρώποις*  
*ἔστι τοῦ βίου θάνατος*), κλινέοις  
τις αὐτὸν καθείρξας τηρῷ: cp. *Introd.*  
p. xxxiv. For *οἰκίσκος* cp. also vi 7,  
12, where it is used of the cell  
occupied by Chrys., in which the  
conversation with Basil took place.

8. δξιώτερον] i.e. δξιώλογον;  
'considerable,' 'important.'  
XIII. 13. οὐδὲ ἔργον] 'by no

means difficult.'

16. ἔξευμ.] 'making easy.'

19. ἀπλῶς] 'casually,' i.e. as  
opposed to a formal judgment: cp.  
below, and iii 10.

22. ἐνός που καὶ δ.] Cp. iii 14  
ἐνι μόνῳ ή δευτέρῳ χρώμενον φίλῳ,  
ν 6 ἔνα μόλις η δεύτερον. See also  
Clem. Alex. *Stromateis* vii (ed.  
Hort-Mayor) p. 322, Schmid *Atticismus* Index s.v.

23. ἀλιγγιώντας] 'losing their  
heads.'

μᾶλλον τῶν χαλεπωτάτων ἀγριαινέν θηρίων. 248. Τοὺς δὴ τοιούτους μάλιστα τῶν τῆς ἱερωσύνης ἀπείρξομεν περιβόλων. τὸ μὲν γὰρ μήτε πρὸς τὰ σῖτα ἀπηγχούσθαι μήτε ἀνυπόδητον εἶναι τὸν προεστῶτα οὐδὲν ἀν βλάφειε 5 τὸ κουιὸν τῆς ἐκκλησίας· θυμὸς δε ἄγριος εἴς τε τὸν κεκτημένον εἴς τε τὸν πλησίον μεγάλας ἐργάζεται συμφοράς. 249. καὶ τοὺς μὲν ἔκεινα μὴ ποιοῦσιν οὐδεμίᾳ ἀπειλὴ παρὰ τοῦ θεοῦ κεῖται· τοῖς δὲ ἀπλῶς ὄργιζομένοις γέεννα καὶ τὸ τῆς γεέννης ἡπείληται πῦρ. 250. "Οσπερ οὖν ὁ 10 δόξης ἔρῶν κενῆς, ὅταν τῆς τῶν πολλῶν ἀρχῆς ἐπιλάβηται, μείζονα τῷ πυρὶ παρέχει τὴν ὑλην· οὕτως ὁ καθ' ἑαυτὸν καὶ ἐν ταῖς πρὸς ὀλίγους ὁμιλίαις κρατεῖν ὄργης μὴ δυνάμενος, ἀλλ' ἐκφερόμενος εὐχερώς, ὅταν πλήθους ὅλου προστασίαν ἐμπιστευθῇ, καθάπερ τι θηρίου πανταχόθεν 15 καὶ ὑπὸ μυρίων κεντούμενον, οὕτε αὐτὸς ἐν ἡσυχίᾳ δύναιτ' ἃν ποτε διάγειν, καὶ τοὺς ἐμπιστευθέντας αὐτῷ μυρία διατίθησι κακά. XIV. 251. Οὐδὲν γὰρ οὕτω καθαρότητα νοῦ καὶ τὸ διειδὲς θολοῦ τῶν φρενῶν ὡς θυμὸς ἀτακτος καὶ μετὰ πολλῆς φερόμενος τῆς ρύμης. 252. Οὗτος 20 γάρ, φησιν, ἀπόλλυσι καὶ φρονίμους. καθάπερ γὰρ ἐν τινι νυκτομαχίᾳ σκοτωθεὶς ὁ τῆς ψυχῆς ὀφθαλμὸς οὐχ εὑρίσκει διακρīναι τοὺς φίλους τῶν πολεμίων, οὐδὲ τοὺς

ι μαλλον των αγριαινοντων χαλεπαινειν θηρ. f || τους δε τοιουτους γ  
vulg || 8 τους δε ταυτα απλως οργιζομενοις c || 19 θυμος γαρ φησιν wyg vulg ||  
21 σκοτισθεις fy || 22 ουδε τους εντιμους των αιτιων bz henr vulg

3. πρὸς τὰ σῖτα ἀπηγχ.] i.e. to live at the point of starvation.

8. ἀπλῶς] 'without reason': so above. The reference is to Matt. v. 22.

13. ἐκφερ. εὐ.] 'flying into a passion.'

16. τοὺς ἐμπ.] Διατιθέναι takes in Chrys. two accusatives, one of the person, and one of the thing: cp. *Homm. in Epist. ad Rom. 452 D*

ἀλλ' ἄπερ ἀν αὐτοῦ ol ἔχθροι διέθηκαν, ταῦτα ἑαυτοῖς κατειργάσαντο.

XIV. A passionate temper is a grave fault in a bishop: and, in general, the weaknesses of those in high places are a bad example to others, who are ready to imitate the faults of their superiors.

18. τὸ δι. θολ.] 'troubles the clear waters.'

20. φησι] Prov. xv 1 (LXX).

άτιμους τῶν ἐντίμων· ἀλλὰ πᾶσιν ἐφεξῆς ἐνὶ κέχρηται τρόπῳ, καὶ λαβεῖν τι δέη κακὸν, ἅπαντα εὐκόλως ὑπομένων, ὑπὲρ τοῦ πληρώσαι τὴν τῆς ψυχῆς ἡδονήν. 253. Ἡδονὴ γάρ τίς ἔστιν ἡ τοῦ θυμοῦ πύρωσις, καὶ ἡδονῆς χαλεπώτερον τυραννεῖ τὴν ψυχὴν, πᾶσαν αὐτῆς τὴν ὑγιῆ 5 κατάστασιν ἄνω καὶ κάτω ταράττουσα. Καὶ γὰρ πρὸς ἀπόνοιαν αἴρει ῥᾳδίως καὶ ἔχθρας ἀκαίρους καὶ μίσος ἄλογον, καὶ προσκρούματα ἀπλῶς καὶ εἰκῇ προσκρούειν παρασκευάζει συνεχῶς, καὶ πολλὰ ἔτερα τοιαῦτα καὶ λέγειν καὶ πράττειν βιάζεται, πολλῷ τῷ ῥοΐζῳ τοῦ πάθους 10 τῆς ψυχῆς ὑποσυρομένης, καὶ οὐκ ἔχούσης ὅποι τὴν αὐτῆς ἐρείσασα δύναμιν ἀντιστήσεται πρὸς τοσαύτην ὄρμήν. 254. Ἄλλ' οὐκ ἔτι σὲ εἰρωνευόμενον ἀνέξομαι περαιτέρῳ· τίς γὰρ οἶδε, φησιν, ὡς μακάριε, βούλει πλησίον με τῆς 15 πυρᾶς ἀγαγεῖν, καὶ παροξύναι τὸ θηρίον ἡρεμοῦν; ἢ ἀγνοεῖς, ὡς οὐκ οἰκείᾳ τούτῳ κατωρθώσαμεν ἀρετὴ, ἀλλὰ ἐκ τοῦ τὴν ἡσυχίαν ἀγαπᾶν; τὸν δὲ οὕτω διακείμενον ἀγαπητὸν ἐφ' ἑαυτοῦ μένοντα, καὶ ἐνὶ μόνῳ ἡ δευτέρῳ χρώμενον φίλῳ, δυνηθῆναι τὸν ἐκεῖθεν διαφυγεῖν ἐμπρη- 20 σμὸν, μὴ δτι εἰς τὴν ἄβυσσον τῶν τοσούτων ἐμπεσόντα φροντίδων. 255. Τότε γὰρ οὐχ ἑαυτὸν μόνον, ἀλλὰ καὶ ἔτερους πολλοὺς ἐπισύρει μεθ' ἑαυτοῦ πρὸς τὸν τῆς ἀπωλείας κρημνὸν, καὶ περὶ τὴν τῆς ἐπιεικείας ἐπιμέλειαν ἀργοτέρους καθίστησι. πέφυκε γὰρ, ὡς τὰ πολλὰ, τὸ 25

6 σπαραττουσα γ' || 11 οπου γρ vulg || την αυτης ερεισοι αδυναμιαν και αντιστησεται γ\* || 17 αρετη] δυναμει γ || αλλα τω την ησυχιαν αγ. aby

1. κέχρηται] Cp. κεχρῆσθαι ii 1  
(note).

10. ῥοΐζω τ. π.] 'by the rush  
(impetus) of passion.'

16. παροξ. τὸ θηρ. ἡρ.] The  
opposite of our 'to let sleeping dogs lie.' Note the position of ἡρεμοῦν  
(lit. 'the beast as it sleeps'): and  
cp. vi 12 τοὺς νοσήμασι λυττῶσι

τούτοις.

19. ἀγαπ. δυν.] Cp. iii 11 ἀγα-  
πητὸν... δυνηθῆναι.

ib. ἐφ' ἑαυτοῦ μέν.] Cp. vi 6  
μένειν ἐφ' ἑαυτῶν, vi 7 μένων ἐφ'  
ἑαυτοῦ.

ib. ἐνὶ μόνῳ ἡ δευτ.] Cp. iii 13  
ἐνὸς που καὶ δευτέρου (note).

21. μὴ δτι] 'much more.'

τῶν ἀρχομένων πλῆθος ὥσπερ εἰς ἀρχέτυπόν τινα εἰκόνα τὸν τῶν ἀρχόντων τρόπους ὁρᾶν, καὶ πρὸς ἐκείνους ἔξομοιοῦν ἔαυτούς. πῶς οὖν ἀν τις τὰς ἐκείνων παύσεις φλεγμονάς, οἰδαίνων αὐτός; τίς δ' ἀν ἐπιθυμήσεις ταχέως 5 τῶν πολλῶν γενέσθαι μέτριος, τὸν ἄρχοντα ὄργιλον ὄρῶν;

257. Οὐ γάρ ἔστιν, οὐκ ἔστι τὰ τῶν ἱερέων κρύπτεσθαι ἐλαττώματα, ἀλλὰ καὶ τὰ μικρότατα ταχέως κατάδηλα γίνεται. 258. Καὶ γὰρ ἀθλητὴς, ἔως μὲν ἀν οἴκοι μένγ καὶ μηδενὶ συμπλέκηται, δύναιτ' ἀν λαθεῖν, καν ἀσθενέ-  
ιο στατος ὧν τύχη· ὅταν δὲ ἀποδύσηται πρὸς τὸν ἀγῶνας,  
ῥᾳδίως ἐλέγχεται. καὶ τῶν ἀνθρώπων τοίνυν οἱ μὲν τὸν  
ἰδιωτικὸν τοῦτον καὶ ἀπράγμονα βιοῦντες βίον ἔχουσι  
παραπέτασμα τῶν ἰδίων ἀμαρτημάτων τὴν μόνωσιν· εἰς  
δὲ τὸ μέσον ἀχθέντες καθάπερ ἴματιον τὴν ἡρεμίαν ἀπο-  
15 δύναι ἀναγκάζονται, καὶ πᾶσι γυμνάς ἐπιδεῖξαι τὰς ψυχὰς  
διὰ τῶν ἔξωθεν κινημάτων. 259. "Ωσπερ οὖν αὐτῶν τὰ  
κατορθώματα πολλοὺς ὄντες, πρὸς τὸν ἵσον παρακαλοῦντα  
ξῆλον, οὕτω καὶ τὰ πλημμελήματα ρᾳθυμοτέρους κατέ-  
στησε περὶ τὴν τῆς ἀρετῆς ἐργασίαν, καὶ βλακεύειν πρὸς  
20 τοὺς ὑπὲρ τῶν σπουδαίων παρεσκεύασε πόνους. διὸ χρὴ  
πάντοθεν αὐτὸν τὸ κάλλος ἀποστίλβειν τῆς ψυχῆς, ἵνα  
καὶ εὐφραίνειν ἄμα καὶ φωτίζειν δύνηται τὰς τῶν ὄρώντων  
ψυχὰς. 260. Τὰ μὲν γάρ τῶν τυχόντων ἀμαρτήματα,  
ώσπερ ἔν τινι σκότῳ πραττόμενα, τοὺς ἐργαζομένους  
25 ἀπώλεσε μόνους· ἀνδρὸς δὲ ἐπιφανοῦς καὶ πολλοῖς γνω-

4 τις δ' αν ευπειθησεις εις τοὺς τρόπους] i.e. εις τοὺς τρόπους. In comparisons where two prepositional clauses are coupled together by ὡς = 'as,' the omission of the preposition in one of the two clauses (that which is not introduced by ὡς) is frequent: cp. v 1 οὐκ ἐθελουσιν ὡς πρὸς διδασκάλους διακεῖσθαι τοὺς λέγοντας (i.e. πρὸς τοὺς λέγον-

τας), vi 7 τῷ χειμῶνι (note): see other instances in Field on *Homm.* in *Matt.* 4,7 A.

10. πρὸς τοὺς ἀγῶνας, β. ἐλ.] a senarius: cp. on ii 1 ὃ τὰς ἀπάντων κτλ.

19. βλακεύειν] 'to be indolent.'

21. αὐτοῦ] to be taken with τῆς ψυχῆς.

ρίμου πλημμέλεια κοινὴν ἄπασι φέρει τὴν βλάβην, τοὺς μὲν ἀναπεπτωκότας πρὸς τοὺς ὑπὲρ τῶν ἀγαθῶν ἰδρῶτας ὑπτιωτέρους ποιοῦσα, τοὺς δὲ προσέχειν ἐαυτοῖς βουλομένους ἐρεθίζουσα πρὸς ἀπόνοιαν. 261. Χωρὶς δὲ τούτων τὰ μὲν τῶν εὐτελῶν παραπτώματα, κανὸν εἰς τὸ μέσον ἔλθῃ, 5 οὐδένα ἐπληξεν ἀξιόλογον πληγήν· οἱ δὲ ἐν τῇ κορυφῇ ταύτης καθήμενοι τῆς τιμῆς πρώτον μὲν πᾶσιν εἰσι κατάδηλοι, ἐπειτα κανὸν ἐν τοῖς μικροτάτοις σφαλῶσι, μεγάλα τὰ μικρὰ τοῖς ἄλλοις φαίνεται· οὐ γὰρ τῷ μέτρῳ τοῦ γεγονότος ἀλλὰ τῇ τοῦ διαμαρτύντος ἀξίᾳ τὴν ἀμαρτίαν 10 μετροῦσιν ἄπαντες. 262. Καὶ δεῖ τὸν ἱερέα καθάπερ τισὶν ἀδαμαντίνοις ὅπλοις πεφράχθαι τῇ τε συντόνῳ σπουδῇ, καὶ τῇ διηνεκεῖ περὶ τὸν βίον νήψει, πάντοθέν τε περισκοπεῖν, μὴ πού τις γυμνὸν εὐρὼν τόπον καὶ παρημελημένον πλήξῃ καιρίαν πληγήν. πάντες γὰρ περιεστήκασι τρῶσαι 15 ἔτοιμοι καὶ καταβαλεῖν, οὐ τῶν ἐχθρῶν μόνον καὶ πολεμίων ἀλλὰ καὶ αὐτῶν πολλοὶ τῶν προσποιουμένων φιλίαν. 263. Τοιαύτας οὖν ἐπιλέγεσθαι δεῖ ψυχὰς οīα τὰ τῶν ἀγίων ἐκείνων ἀπέδειξε σώματα ἡ τοῦ θεοῦ χάρις ἐν τῇ Βαβυλωνίᾳ καμίνῳ ποτέ. οὐ γὰρ κληματὶς καὶ πίσσα 20 καὶ στυππεῖνον ἡ τοῦ πυρὸς τούτου τροφὴ, ἀλλὰ πολὺ τούτων χαλεπωτέρα. ἐπεὶ μηδὲ πῦρ τὸ αἰσθητὸν ὑπόκειται ἐκεῖνο, ἀλλ’ ἡ παμφάγος αὐτὸν τῆς βασκανίας περιστοιχίζεται φλὸξ, πανταχόθεν αἴρομένη, καὶ ἀκριβέστερον

I πλημμελῆμα c || 9 τῷ τοῦ γεγονότος μεγεθεὶ vulg || 12 πεφραχθαι] + παντοθεν z vulg || 13 παντοθεν περισκοπουντα vulg || 17 φιλιαν] φιλειν bcz franc henr φιλων y || 23 αυτον vulg || 24 επαιρομενη sz επινεμομενη y

1. τοὺς...ἀναπεπτ. κτλ.] ‘mak-ing the remiss even more supine’ (ἀναπεπτ. from ἀναπίπτω ‘to fall back’).

6. οὐδένα κτλ.] ἐπληξεν has here two accusatives: (1) of the direct object, οὐδένα, and (2) a cognate accusative, πληγήν.

16. ἐχθρῶν] genitive with πολλοί,

which must be supplied from the next clause.

18. τῶν ἀγίων ἐκ.] Shadrach, Meshach, Abednego: Dan. iii 27.

20. κλημ. κτλ.] ‘brushwood, pitch, and tow’: cp. ad Theodorum lapsum I 7 B.

23. βασκανίας] ‘envy,’ ‘malice.’

αὐτῶν ἐπιοῦσα καὶ διερευνωμένη τὸν βίον ἡ τὸ πῦρ τότε τῶν παιδῶν ἐκείνων τὰ σώματα. ὅταν οὖν εὑρη καλάμης ἵχνος μικρὸν, προσπλέκεται ταχέως, καὶ τὸ μὲν σαθρὸν ἐκεῖνο κατέκαυσε μέρος, τὴν δὲ λοιπὴν ἅπασαν οἰκοδομὴν, 5 καὶ τῶν ἡλιακῶν ἀκτίνων οὔσα λαμπροτέρα τύχῃ, ἀπ' ἐκείνου τοῦ καπνοῦ προσέφλεξε καὶ ἡμαύρωσεν ἅπασαν.

264. "Εως μὲν γάρ ἀν πανταχόθεν ἥρμοσμένος ἡ καλῶς ὁ τοῦ ἱερέως βίος, ἀνάλωτος γίνεται ταῖς ἐπιβουλαῖς· ἀν δὲ τύχῃ μικρόν τι παριδών, οὐλα εἰκὸς ἄνθρωπον δύντα καὶ τὸ 10 πολυπλανὲς τοῦ βίου τούτου περῶντα πέλαγος, οὐδὲν αὐτῷ τῶν λοιπῶν κατορθωμάτων ὅφελος πρὸς τὸ δυνηθῆναι τὰ τῶν κατηγόρων στόματα διαφυγεῖν, ἀλλ' ἐπισκιάζει παντὶ τῷ λοιπῷ τὸ μικρὸν ἐκεῖνο παράπτωμα· καὶ οὐχ ὡς σάρκα περικειμένῳ, οὐδὲ ἀνθρωπείᾳ λαχόντι φύσιν, ἀλλ' 15 ὡς ἀγγέλῳ, καὶ τῆς λοιπῆς ἀσθενείᾳ ἀπηλλαγμένῳ, δικάζειν ἅπαντες ἔθέλουσι τῷ ἱερῷ. 265. Καὶ καθάπερ τύραννον, ἔως μὲν ἀν κρατῆ, ἅπαντες πεφρίκασι καὶ κολακεύουσι, διὰ τὸ μὴ δύνασθαι καθελεῖν, ὅταν δὲ ἴδωσι προχωροῦν ἐκεῖνο, τὴν μεθ' ὑποκρίσεως ἀφέντες τιμὴν οἱ 20 πρὸ μικροῦ φίλοι γεγόνασιν ἔξαιφνης ἔχθροὶ καὶ πολέμοι, καὶ πάντα αὐτοῦ τὰ σαθρὰ καταμαθόντες ἐπιτίθενται καὶ παραλύουσι τῆς ἀρχῆς· οὕτω δὴ καὶ ἐπὶ τῶν ἱερέων, οἱ πρὸ βραχέος, καὶ ἡνίκα ἐκράτει, τιμῶντες καὶ θεραπεύοντες, ὅταν μικρὰν εὑρωσι λαβὴν, παρασκευάζονται σφοδρῶς,

1 επεισιονσα 5 || 2 ευρη] εχη c || 4 οικοδομαν cgyz || 10 περαιωντα c περαιωντα vulg || 12 τα των κατηγορων] hic incipit cod 1 || 13 εις τουναντιον προχωρουντα εκεινου τα πραγματα cy' vulg || 21 και καταλυουσι c || 22 παραλυοντε vulg || 23 θεραπευ.] κολακευοντες c

6. τοῦ καπνοῦ πρ. κτλ.] a hexameter: cp. on ii 1 δ τὰς ἀπάντων κτλ.

14. σάρκα περικ.] 'covered with flesh.' For the construction cp. ἀλουργίδα καὶ διάδημα περικείμενος ad Theodorum lapsum I 17 D.

15. τῆς λοιπῆς ἀσθ.] This seems to be for τῆς τῶν λοιπῶν ἀσθενειας.

19. ἐκεῖνο] i.e. the power of the

tyrant. The words ἐκεῖνον τὰ πράγματα in the vulgate reading give the correct sense: but the ms authority for them is very slight. Προχωροῦ is here used of ill-success: see L. and S.

22. παραλύοντι τῆς ἀρχῆς] Cp. Thuc. vii 16 τὸν μὲν Νικίαν οὐ παρέλυσαν τῆς ἀρχῆς.

οὐχ ὡς τύραννον μόνον, ἀλλὰ καὶ τι τούτου χαλεπώτερον καθαιρήσειν μέλλοντες. 266. Καὶ ὥσπερ ἐκεῖνος τοὺς σωματοφύλακας δέδοικεν, οὕτω καὶ οὗτος τοὺς πλησίουν καὶ συλλειτουργοῦντας αὐτῷ μάλιστα πάντων τρέμει. οὕτε γὰρ ἔτεροί τινες οὕτω τῆς ἀρχῆς ἐπιθυμοῦσι τῆς 5 ἐκείνου, καὶ τὰ ἐκείνου μάλιστα πάντων ἵσασιν, ὡς οὗτοι· ἐγγύθεν γὰρ ὅντες, εἴ τι συμβαίη τοιοῦτο, πρὸ τῶν ἄλλων αἰσθάνονται· καὶ δύναιντ' ἀν εὐχερώς καὶ διαβάλλοντες πιστευθῆναι, καὶ τὰ μικρὰ μεγάλα ποιοῦντες τὸν συκοφαντούμενον ἔλειν· (τὸ γὰρ ἀποστολικὸν ἐκεῖνο ῥῆμα 10 ἀντέστραπταί, καὶ εἴ τι πάσχει ἐν μέλος, χαίρει πάντα τὰ μέλη· καὶ εἰ δοξάζεται ἐν μέλος, πάσχει πάντα τὰ μέλη·) πλὴν εἴ τις εὐλαβείᾳ πολλῇ πρὸς ἄπαντα στήναι δυνηθείη. 267. Εἰς τοσοῦτον οὖν ἡμᾶς ἐκπέμπεις πόλεμον; καὶ πρὸς μάχην οὕτω ποικίλην καὶ πολυειδῆ τὴν ἡμετέραν 15 ἐνόμισας ἀρκέσειν ψυχήν; πόθεν, καὶ παρὰ τίνος μαθών; εἴ μὲν γὰρ ὁ θεὸς τοῦτο ἀνεῖλεν, ἐπίδειξον τὸν χρησμὸν, καὶ πείθομαι· εἴ δὲ οὐκ ἔχεις, ἀλλ' ἀπὸ δόξης ἀνθρωπίνης φέρεις τὴν ψῆφον, ἀπαλλάγηθί ποτε ἔξαπατώμενος. ὑπὲρ γὰρ τῶν ἡμετέρων ἡμῶν μᾶλλον ἡ ἔτεροις πείθεσθαι δίκαιον, 20 ἐπειδὴ τὰ τοῦ ἀνθρώπου οὐδεὶς οἶδεν, εἴ μὴ τὸ πνεῦμα τοῦ

I ει τι τοιτο χαλεπ. fz και τοιτο vulg || 2 τους του σωματος φυλακας z vulg || 6 ισασιν ουτοι γι || 7 ει τε z vulg || 11 συγχαιρει franc oliv vulg || 12 συμπασχει z vulg || 13 ευλαβεια πολλη (nom.) vulg || 14 εις] προς fyz || 15 ουτω]+και vulg || 16 αρκει fyz || 17 ανειλεν] cod u secutus sum ανειδεν c franc εψηφισατο αιι ανηγγειλεν (απηγγειλεν) ceteri εγνωρισε vulg

6. καὶ τὰ ἐκ.] 'nor do they know the character of the tyrant profoundly, as these' (sc. know the character of their bishop). Οὗτοι =οι συλλειτουργοῦντες.

10. ἀποστ....ῥῆμα] I Cor. xii 26 (εἴτε πάσχει ἐν μέλος, συνπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται μέλος, συγχαίρει πάντα τὰ μέλη WH.). In inverting that text Chrys. has naturally to change συμπάσχει and συγχαίρει into χαίρει and πάσχει respectively.

17. ἀνεῖλεν] 'answered.' 'Αναιρεῖν is technically used of oracular responses. For the reading see critical note.

ib. χρησμόν] Cp. ad Theodorum lapsum II 39 D δ θεος... χρησμός.

19. ἀπαλλάγ. π. ἔξ.] 'deceive yourself no longer': lit. 'cease at length being deceived.'

21. τὰ τοῦ ἀνθρ.] I Cor. ii 11, referred to already in ii 2.

ἀνθρώπου τὸ δὲ ἐν ἀντῷ. 268. "Οτι γὰρ καὶ ἡμᾶς αὐτοὺς καὶ τοὺς ἑλομένους καταγελάστους ἀν ἐποιήσαμεν, ταύτην δεξάμενοι τὴν ἀρχὴν, καὶ μετὰ πολλῆς τῆς ζημίας εἰς ταύτην ἀν ἐπανήλθομεν τοῦ βίου τὴν κατάστασιν ἐν ᾧ καὶ 5 νῦν ἐσμὲν, εἰ καὶ μὴ πρότερον, ἀλλὰ νῦν σὲ τούτοις οἷμαι πεπεικέναι τοῖς ρήμασιν. 269. Οὐδὲ γὰρ βασκανία μόνον, ἀλλὰ πολλῷ καὶ τῆς βασκανίας σφοδρότερον ἡ τῆς ἀρχῆς ταύτης ἐπιθυμία, τοὺς πολλοὺς ὅπλιζειν εἴωθε κατὰ τοῦ ταύτην ἔχοντος. 270. Καὶ καθάπερ οἱ φιλάργυροι τῶν 10 παιδῶν βαρύνονται τὸ τῶν πατέρων γῆρας, οὕτω καὶ τούτων τινὲς, ὅταν ἵδωσιν εἰς μακρὸν παρατὰθεῖσαν τὴν ἱερωσύνην χρόνον, ἐπειδὴ ἀνελεῖν οὐκ εὐαγές, παραλῦσαι σπεύδοντας αὐτὸν τῆς ἀρχῆς, πάντες ἀντ' ἐκείνους γενέσθαι ἐπιθυμοῦντες, καὶ εἰς ἑαυτὸν ἔκαστος μεταπεσέσθαι τὴν 15 ἀρχὴν προσδοκῶντες. XV. 271. Βούλει σοι καὶ ἔτερον ἐπιδείξω ταύτης τῆς μάχης εἶδος, μυρίων ἐμπεπλησμένου κινδύνων; Ἰθι δὴ καὶ διάκυψον εἰς τὰς δημοτεῖς ἕορτὰς, ἐν αἷς μάλιστα τῶν ἐκκλησιαστικῶν ἀρχῶν τὰς αἵρεσεις ποιεῖσθαι νόμος· καὶ τοσαύταις ὅψει κατηγορίαις τὸν 20 ἱερέα βαλλόμενον δσον τῶν ἀρχομένων τὸ πλῆθος ἐστι. 272. Πάντες γὰρ οἱ δοῦναι κύριοι τὴν τιμὴν εἰς πολλὰ τότε σχίζονται μέρη, καὶ οὕτε πρὸς ἀλλήλους, οὕτε πρὸς αὐτὸν τὸν λαχόντα τὴν ἐπισκοπὴν, τὸ τῶν πρεσβυτέρων συνέδριον ὁμογνωμονοῦν ἔδοι τις ἀν, ἀλλ' ἔκαστος καθ' 25 ἑαυτὸν ἐστήκασιν, ὁ μὲν τοῦτον, ὁ δὲ ἐκεῖνον αἴρούμενος.

I το εν αυτω γε vulg || 9 φιλαρχοι γε vulg || 10 τω των πατερων γηρα flz || 11 παραδοθεισαν by\*γ παραταθεντα τον της ιερωσυνης χρονον oliv || 21 οσοι κυριοι δουναι c

I. *ὅτι γάρ]* This depends on πεπεικέναι at the end of the sentence.

II. *παραταθεῖσαν*] 'prolonged' (*παρατείνω*).

XV. Great pressure is often brought to bear upon the bishop to induce him to advance persons for unworthy

reasons: and in the course of such intrigues the fitness of a candidate is often the very last consideration that occurs to these evil counsellors.

17. *δημ. ἔορ.*] 'public festivals': when vacancies in ecclesiastical offices were filled up: *Introd.* p. xxvii.

273. Τὸ δὲ αἴτιον, οὐκ εἰς ἐν πάντες ὄρῶσιν, εἰς δὲ μόνου ὄρᾶν ἔχρην, τῆς ψυχῆς τὴν ἀρετὴν, ἀλλ’ εἰσὶ καὶ ἔτεραι προφάσεις αἱ ταύτης πρόξενοι τῆς τιμῆς. οἶν, ὁ μὲν, ὅτι γένους ἔστι λαμπροῦ, ἐγκρινέσθω, φησίν· ὁ δὲ, ὅτι πλούτου περιβέβληται πολὺν, καὶ οὐκ ἀν δέοιτο τρέφεσθαι ἐκ τῶν 5. τῆς ἑκκλησίας προσόδων· ὁ δὲ, ὅτι παρὰ τῶν ἔχθρῶν ηὐτομόλησε. καὶ ὁ μὲν τὸν οἰκείως πρὸς αὐτὸν διακείμενον, ὁ δὲ τὸν γένει προσήκοντα, ὁ δὲ τὸν κολακεύοντα μᾶλλον τῶν ἄλλων προτιμᾶν σπουδάζουσιν· εἰς δὲ τὸν ἐπιτήδειον οὐδεὶς ὄρᾶν βούλεται, οὐδὲ ψυχῆς τιὰ ποιεῖ- 10 σθαι βάσανον. 274. Ἐγὼ δὲ τοσούτου δέω ταύτας ἡγεῖσθαι τὰς αἵτιας ἀξιοπίστους εἶναι πρὸς τὴν τῶν ἱερέων δοκιμασίαν, ὡς μηδὲ εἴ τις πολλὴν εὐλάβειαν ἐπιδείξαιτο, τὴν οὐ μικρὸν ἡμῖν πρὸς τὴν ἀρχὴν συντελούσαν ἐκείνην, μηδὲ τοῦτον ἀπὸ ταύτης εὐθέως ἐγκρίνειν τολμᾶν, εἰ μὴ μετὰ 15 τῆς εὐλαβείας πολλὴν καὶ τὴν σύνεσιν ἔχων τύχοι. 275. Καὶ γὰρ οἶδα πολλοὺς ἐγὼ τῶν τὸν ἄπαντα χρόνον καθειρξάντων ἑαυτοὺς καὶ νηστείαις δαπανηθέντων, ὅτι ἔως μὲν αὐτοῦ μόνοις εἶναι ἔξῆν καὶ τὰ αὐτῶν μεριμνᾶν, ηὐδοκίμουν παρὰ θεῷ, καὶ καθ’ ἐκάστην ἡμέραν ἐκείνην 20

8 α δε τον κολακ. a || 9 μαλλον] παλιν vulg || 17 απαντα τον χρονον  
z vulg

3. *αἱ τ. πρόξ. τ. τ.]* ‘which bestow this honour’: cp. προξενεῖ<sup>iii</sup> 11 (note). The reference is thought by some to be to the election of a bishop, and the words *τὸν λαχόντα τὴν ἐπισκοπήν* are taken (as by Stephens) to mean ‘the man who has won the prelacy,’ i.e. recently. But at vi 8 *τὸν λαχόντα τὴν ἐπισκοπήν* is used simply as ‘the bishop,’ without any hint of a recent election: cp. iv 9 *τὸν διδάσκειν τοὺς ἄλλους λαχόντα*. It seems, moreover, from the words *ἐν αἷς μάλιστα κτλ.* above, that the reference is more general: viz. to the filling up by the bishop and the *πρεσβύτεροι*, acting in conjunction, of responsible posts

in the Church.

6. *παρὰ τῶν ἔχθ. ηντ.*] ‘has come over from the enemy,’ i.e. from paganism, or (as suggested to me by the present Bishop of Exeter) from the Arians (*τῶν ἑναντίων* in § 278 = the party of Paulinus). Αἴτομολεῖν in late Greek is often simply = ‘to come’; cp. Greg. Nyss. *Or. Cat.* 22 (p. 85 Srawley).

17. *καὶ γὰρ οἶδα]* Chrys. had been led to modify the very favourable view which he took of monasticism in earlier works: Puech p. 257, *Introd.* p. xiii.

18. *δαπανη.]* ‘who have spent themselves,’ i.e. have attenuated their frames.

προσετίθεσαν τῇ φιλοσοφίᾳ μέρος οὐ μικρόν· ἐπειδὴ δὲ εἰς τὸ πλῆθος ἥλθον καὶ τὰς τῶν πολλῶν ἀμαθίας ἐπανορθοῦν ἡναγκάσθησαν, οἱ μὲν οὐδὲ τὴν ἀρχὴν ἤρκεσαν πρὸς τὴν τοσαύτην πραγματείαν, οἱ δὲ βιασθέντες ἐπιμεῖναι,  
 5 τὴν προτέραν ἀκρίβειαν ρίψαντες, ἑαυτούς τε ἐξημίωσαν τὰ μέγιστα καὶ ἔτερους τοσοῦτον ὕνησαν οὐδέν. 276. Ἀλλ’ οὐδὲ εἴ τις τὸν ἅπαντα χρόνον ἀνάλωσεν ἐν τῇ ἐσχάτῃ τῆς λειτουργίας τάξει μένων, καὶ εἰς ἔσχατον ἥλασε γῆρας, τοῦτον ἀπλῶς διὰ τὴν ἡλικίαν αἰδεσθέντες ἐπὶ τὴν ἀρχὴν  
 10 οἰσομεν τὴν ἀνωτέρω. τί γὰρ, εἰ καὶ μετὰ τὴν ἡλικίαν ἐκείνην ἀνεπιτήδειος ὡν μένοι; 277. Καὶ οὐ τὴν πολιὰν ἀτιμάσαι βουλόμενος, οὐδὲ νομοθετῶν τοὺς ἀπὸ χοροῦ μοναξόντων ἥκοντας πάντως ἀπείργεσθαι τῆς τοιαύτης ἐπιστασίας ταῦτα εἶπον νῦν (συνέβη γὰρ πολλοὺς καὶ ἐξ  
 15 ἐκείνης ἐλθόντας τῆς ἀγέλης, εἰς ταύτην διαλάμψαι τὴν ἀρχήν). ἀλλ’ ἐκεῦνο δεῖξαι σπουδάζων, δτι εἰ μήτε εὐλάβεια καθ’ ἑαυτὴν, μήτε γῆρας μακρὸν, ἵκανὰ γένοιτ’ ἀν δεῖξαι τὸν κεκτημένον ιερωσύνης ἄξιον ὅντα, σχολῆ γ’ ἀν αἱ προειρημέναι προφάσεις τοῦτο ἐργάσαιντο. 278. Οἱ δὲ  
 20 καὶ ἔτερας προστιθέασιν ἀτοπωτέρας. καὶ γὰρ οἱ μὲν, ἵνα μὴ μετὰ τῶν ἐναντίων τάξισιν ἑαυτοὺς, εἰς τὴν τοῦ κλήρου καταλέγονται τάξιν· οἱ δὲ διὰ πονηρίαν, καὶ ἵνα

4 οἱ δὲ βιασθέντες τὴν προτέραν ακρίβειαν υπομειναι, ριψαντες εαυτους εξημιωθησαν κτλ. γ || 6 οι τοσουτον z vulg || 10 την ανωτατω f\* || 20 χαλεπωτερας fy\*

i. φιλοσοφίᾳ] i.e. asceticism : cp. i φιλοσοφίαν (note).

4. πραγματ.] ‘responsibility.’

8. ἥλασε] ‘has pushed on,’ ‘gone on’: cp. v 3 χρῆ...els ἀκρίβειαν τούτων...ἔληλακέναι τῶν καλῶν.

11. τὴν πολιάν] ‘grey hairs,’ Lat. cani (capilli): i.e. old age.

12. ἀπὸ χοροῦ μον.] The practice of calling monks to discharge the duties of the ordinary clergy seems to have been begun in the East by Athanasius about 330: see DCB ‘Athanasius,’ for his relations with

Pachomius, the founder of the coenobitic order. For χοροῦ=‘troop,’ ‘band,’ cp. vi 4 τοῦ λοιποῦ τῶν δαιτυμόνων χοροῦ.

15. els ταύτην κτλ.] For exx. of els with accus.=ἐν with dat. in N.T. Greek see Blass Gr. N.T. 39 (3). It would also be possible to take els with ἐλθόντας, but the order of the words is against this.

18. σχολῆ γ’ ἀν κτλ.] ‘would hardly be likely to effect this’: cp. iv 1 σχολῆ γε ἡμῖν...δυνήσεται ἀρκέσαι.

μὴ παροφθέντες μεγάλα ἐργάσωνται κακά. 279. Ἀρα γένοιτο τὸν τι τούτου παρανομώτερον, δταν ἄνθρωποι μοχθηροὶ, καὶ μυρίων γέμοντες κακῶν, διὰ ταῦτα θεραπεύονται δι’ ἣ κολάζεσθαι ἔδει, καὶ ὡν ἔνεκεν μηδὲ τὸν οὐδὸν τῆς ἐκκλησίας ὑπερβαίνειν ἐχρῆν, ὑπὲρ τούτων καὶ εἰς τὴν 5 Ἱερατικὴν ἀναβαίνοντιν ἀξίαν; 280. Ἐτι οὖν ζητήσομεν, εἰπέ μοι, τοῦ θεοῦ τῆς ὁργῆς τὴν αἰτίαν, πράγματα οὕτως ἄγια καὶ φρικωδέστατα ἀνθρώποις τοῖς μὲν πουηροῖς, τοῖς δὲ οὐδενὸς ἀξίοις λυμαίνεσθαι παρέχοντες; δταν γὰρ οἱ μὲν τῶν μηδὲν αὐτοῖς προσηκόντων, οἱ δὲ τῶν πολλῷ 10 μειζόνων τῆς οἰκείας δυνάμεως προστασίαν ἐμπιστευθῶσιν, οὐδὲν Εὐρίπου τὴν ἐκκλησίαν διαφέρειν ποιοῦσιν. 281. Ἐγὼ δὲ πρότερον τῶν ἔξωθεν ἀρχόντων κατεγέλων, δτι τὰς τῶν τιμῶν διανομὰς οὐκ ἀπὸ τῆς ἀρετῆς τῆς ἐν ταῖς ψυχαῖς, ἀλλ’ ἀπὸ χρημάτων καὶ πλήθους ἐτῶν καὶ 15 ἀνθρωπίνης ποιοῦνται προστασίας· ἐπεὶ δὲ ἥκουσα, δτι αὕτη ἡ ἀλογία καὶ εἰς τὰ ἡμέτερα εἰσεκώμασεν, οὐκ ἔθος ὅμοίως ἐποιούμην τὸ πρᾶγμα δεινόν. 282. Τί γὰρ θαυμαστὸν, ἀνθρώπους βιωτικοὺς καὶ δόξης τῆς παρὰ τῶν πολλῶν ἔρωντας καὶ χρημάτων ἔνεκα πάντα πράττοντας ἀμαρτάνειν 20 τοιαῦτα, δπου γε οἱ πάντων ἀπηλλάχθαι προσποιούμενοι τούτων οὐδὲν ἄμεινον ἔκείνων διάκεινται, ἀλλ’ ὑπὲρ τῶν οὐρανίων τὸν ἀγῶνα ἔχοντες, ὡς περὶ πλέθρων γῆς ἦ

3 θεραπευονται γε vulg || 4 των ουδων c || 6 αναβαινωσιν γε vulg || 10 των ουδεν αυτοις cf γε || 13 καταγελων cf γε\* || 15 απο των χρηματων γε vulg || 16 επειδη ηκουσα γε\* επειδηπερ ηκουσα f || 18 εποιουμην] ηγουμαι γ

2. δταν ... θεραπευονται] For δταν with indicative cp. iii 18 δταν ...ἀπαιτεῖται, and see Clem. Alex. *Stromateis* vii (ed. Hort-Mayor) Appendix B, Field on *Homm. in Epp. Paul.* Index s.v. Θεραπ. here = 'are courted,' 'flattered.'

8. φρικωδέστατα] Cp. iii 4 φοβερὰ καὶ φρικωδέστατα (note).

12. Εὐρίπου] The strait between Euboea and Boeotia, famous for its numerous tides, and hence a type of

human instability: cp. *αδν. οφρυγν. vit. monast.* II 74 Α καθάπερ ἐν Εὐρίπῳ τῷ παρόντι βίῳ φερόμενος.

13. τῶν ἔξωθεν] Cp. τοὺς ἔξωθεν i 4 (note).

17. εἰσεκώμασεν] 'has invaded,' like a band of turbulent revellers: cp. iii 17 μυρίαι εἰσεκώμασαν, v 8 ἔρως εἰσεκώμασε, and see Suicer s.v.

21. δπου γε] 'seeing that.'

23. ως περὶ κτλ.] 'as though they had to decide (merely) about portions

έτέρου τινὸς τοιούτου τῆς βουλῆς αὐτοῖς προκειμένης,  
ἀπλῶς ἀνθρώπους ἀγελαίους λαβόντες ἐφιστᾶσι πράγμασι  
τοιούτοις, ὑπὲρ ὧν καὶ τὴν ἑαυτοῦ κενῶσαι δόξαν, καὶ  
ἀνθρωπος γενέσθαι, καὶ δούλου μορφὴν λαβεῖν, καὶ  
5 ἐμπτυσθῆναι, καὶ ραπισθῆναι, καὶ θάνατον τὸν ἐπονείδι-  
στον ἀποθανεῖν οὐ παρητήσατο ὁ μονογενὴς τοῦ θεοῦ παῖς;  
283. Καὶ οὐδὲ μέχρι τούτων ἵστανται μόνον, ἀλλὰ καὶ  
ἔτερα προστιθέασιν ἀτοπώτερα. οὐ γὰρ τοὺς ἀναξίους  
ἐγκρίνουσι μόνον, ἀλλὰ καὶ τοὺς ἐπιτηδείους ἐκβάλλουσιν.  
10 ὥσπερ γὰρ δέον ἀμφοτέρωθεν λυμήνασθαι τῆς ἐκκλησίας  
τὴν ἀσφάλειαν, ἡ ὥσπερ οὐκ ἀρκούσης τῆς προτέρας  
προφάσεως ἐκκαῦσαι τοῦ θεοῦ τὴν ὄργην, οὕτω τὴν δευτέ-  
ραν συνῆψαν, οὐχ ἡττον οὖσαν χαλεπήν· καὶ γὰρ ἐξ ἴσης  
οἷμαι εἶναι δεινὸν, τό τε τοὺς χρησίμους ἀπειργεῖν καὶ τὸ  
15 τοὺς ἀχρείους εἰσωθεῖν· καὶ τούτο δὴ γίνεται, ἵνα μηδα-  
μόθεν παραμυθίαν εύρειν μηδὲ ἀναπινεῦσαι δυνηθῇ τοῦ  
Χριστοῦ τὸ ποίμνιον. 284. Ταῦτα οὐ μυρίων ἕξια  
σκηπτῶν; ταῦτα οὐ γεέννης σφοδροτέρας, οὐ ταύτης  
μόνον τῆς ἡπειρημένης ἡμέν; ἀλλ’ ὅμως ἀνέχεται καὶ  
20 φέρει τὰ τοσαῦτα κακὰ ὁ μὴ βουλόμενος τὸν θάνατον  
τοῦ ἀμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι αὐτὸν καὶ ζῆν. πῶς  
ἄν τις αὐτοῦ τὴν φιλανθρωπίαν θαυμάσειε; πῶς ἀν  
ἐκπλαγείη τὸν ἔλεον; οἱ τοῦ Χριστοῦ τὰ τοῦ Χριστοῦ  
διαφθείρουσιν ἔχθρῶν καὶ πολεμίων μᾶλλον· ὁ δὲ ἀγαθὸς

6 αποθανεῖν]+δια τῆς σαρκος cy' vulg || 7 μεχρι τουτων]+(καν) ουτως  
yz+outoi vulg || 16 ευρη fy\*z || 17 ταυτα]+ouν y vulg || 21 και πως ar z  
vulg

of land.' The πλέθρον, in its strict sense as a measure of land, contained 10,000 square feet.

2. ἀπλῶς] Cp. i 4, iii 10.

ib. ἀγελαόν] ('belonging to the ἀγέλῃ or herd,' i.e.) 'common,' 'vulgar.'

3. κενῶσαι κτλ.] Phil. ii 7, where see Lightfoot.

7. οὐδὲ μέχρι κτλ.] Cp. ii 1 οὐκ εἴστη μέχρι τούτου (note).

10. ὥσπερ γ. δ.] 'as though it were incumbent upon them.'

18. σκηπτῶν] 'thunderbolts.'

20. ὁ μὴ βουλ. κτλ.] Ezek. xviii 23, xxxiii 11.

21. πῶς ἀν τις κτλ.] 'how can one (sufficiently) admire?'

ἔτι χρηστεύεται, καὶ εἰς μετάνοιαν καλεῖ. 285. Δόξα σοὶ, κύριε, δόξα σοί. πόσης φιλανθρωπίας ἄβυσσος παρὰ σοί; πόσης ἀνεξικακίας πλοῦτος; οἱ, διὰ τὸ ὄνομα τὸ σὸν, ἔξι εὐτελῶν καὶ ἀτίμων ἔντιμοι καὶ περιβλεπτοὶ γεγονότες, τῇ τιμῇ κατὰ τοῦ τετιμηκότος κέχρηνται, καὶ 5 τολμῶσι τὰ ἀτόλμητα, καὶ ἐνυβρίζουσιν εἰς τὰ ἅγια, τοὺς σπουδαίους ἀπωθούμενοι καὶ ἐκβάλλοντες, ἵνα ἐν ἡρεμίᾳ πολλῆ, καὶ μετὰ ἀδείας τῆς ἐσχάτης, οἱ πονηροὶ πάντα ὅσαπερ ἀν ἐθέλωσιν ἀνατρέπωσι. 286. Καὶ τούτου δὲ τοῦ δεινοῦ τὰς αἰτίας εἰ θέλεις μαθεῖν, ὁμοίας ταῖς προ- 10 τέραις εὐρήσεις. τὴν μὲν γὰρ ρίζαν καὶ (ώς ἂν τις εἴποι) μητέρα μίαν ἔχουσι, τὴν βασκανίαν· αὐταὶ δὲ οὐ μιᾶς εἰσιν ἰδέας, ἀλλὰ διεστήκασιν. 287. ‘Ο μὲν γὰρ, ἐπειδὴ νέος ἐστὶν, ἐκβαλλέσθω, φησίν· ὁ δὲ, ἐπειδὴ κολακεύειν οὐκ οἴδεν· ὁ δὲ, ἐπειδὴ τῷ δεῖνι προσέκρουσεν· καὶ ὁ μὲν, 15 ἵνα μὴ ὁ δεῖνα λυπήται, τὸν μὲν ὑπ’ αὐτοῦ δοθέντα ἀποδοκιμασθέντα, τοῦτον δὲ ἐγκεκριμένον ὄρων· ὁ δὲ, ἐπειδὴ χρηστός ἐστι καὶ ἐπιεικής· ὁ δὲ, ἐπειδὴ τὸς ἀμαρτάνουσι > φοβερός· ὁ δὲ, δι’ ἄλλην αἰτίαν τοιαύτην· οὐδὲ γὰρ ἀποροῦσι προφάσεων, ὅσων ἀν ἐθέλωσιν. ἀλλὰ καὶ τὸ 20 πλῆθος τῶν ὄντων ἐστὶν αὐτοῖς αἰτιάσθαι, ὅταν μηδὲν ἔχωσιν ἔτερον· καὶ τὸ μὴ δεῖν ἀθρόως εἰς ταύτην ἀνάγεσθαι τὴν τιμὴν, ἀλλ’ ἥρέμα καὶ κατὰ μικρόν· καὶ ἐτέρας,

2 ποση z vulg || 3 ποσος az vulg || 7 ερημα c || II ως αν ειποις y\* ||  
21 αιτιασασθαι cf || 22 αλλα και το μη δειν y vulg || αγεσθαι yz vulg

1. χρηστεύεται] ('acts the part of the *χρηστός*', i.e.) 'shews his kindness.' Cp. for the form of the word ἀναιδένεσθαι (iii. 16), πονηρεύεσθαι (v. 6), and see Lightfoot on Phil. ii. 30. For the general sense of the passage cp. Rom. ii. 4 τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἔγει.

16. δοθέντα] 'put forward,' 'recommended.'

20. τὸ πλῆθος τῶν ὄντων] 'the number of existing (bishops)': cp.

τῆς οὐσίας (sc. ἀθυμίας) τὸ πλέον iii. 16. The *vetus interpres* likewise renders the words by 'multitudinem clericorum.' Some editors, however (e.g. Hughes, Leo), translate: 'the abundance of his resources' (*opum copiam*). This can hardly be right. Wealth may indeed procure the preferment of some unworthy person (see the beginning of this chapter): but it can scarcely be also adduced as a reason for rejecting one who was otherwise suitable.

δσας ἀν βούλωνται, δύναιντ' ἀν αἰτίας εὐρεῖν. 288. Ἐγὼ  
δέ σε ἡδέως ἐνταῦθα ἔρήσομαι, τί οὖν δεῖ τὸν ἐπίσκοπον  
ποιεῖν τοσούτοις μαχόμενον πνεύμασι; πῶς πρὸς τοσαῦτα  
στήσεται κύματα; πῶς πάσας ταύτας ἀπώσεται τὰς  
5 προσβολάς; 289. Ἀν μὲν γὰρ ὁρθῷ λογισμῷ τὸ πρᾶγμα  
διαθῆται, ἔχθροὶ καὶ πολέμιοι καὶ αὐτῷ καὶ τοῖς αἱρεθεῖσιν  
ἄπαντες· καὶ πρὸς φιλονεικίαν τὴν ἐκείνου πράττουσιν  
ἄπαντα, στάσεις καθ' ἐκάστην ἐμβάλλοντες τὴν ἡμέραν,  
καὶ σκώμματα μυρία τοῖς αἱρεθεῖσιν ἐπιτιθέντες, ἕως ἂν ἡ  
ιο τούτους ἐκβάλωσιν ἢ τοὺς αὐτῶν εἰσαγάγωσιν. καὶ γίγνε-  
ται παραπλήσιον, οἷον ἂν εἴ τις κυβερνήτης ἔνδον ἐν τῇ νητῇ  
τῇ πλεούσῃ πειρατὰς ἔχοι συμπλέοντας, καὶ αὐτῷ καὶ τοῖς  
ναύταις καὶ τοῖς ἐπιβάταις συνεχῶς καὶ καθ' ἐκάστην  
ἐπιβουλεύοντας ὥραν. 290. Ἀν δὲ τὴν πρὸς ἐκείνους  
15 χάριν προτιμήσῃ τῆς αὐτοῦ σωτηρίας, δεξάμενος οὓς οὐκ  
ἔδει, ἔξει μὲν τὸν θεὸν ἀντ' ἐκείνων ἔχθρὸν, οὐ τί γένοιτ'  
ἀν χαλεπώτερον; καὶ τὰ πρὸς ἐκείνους δὲ αὐτῷ δυσκολώ-  
τερον ἢ πρότερον διακείσεται, πάντων συμπραττόντων  
ἀλλήλοις, καὶ τούτῳ μᾶλλον ἴσχυρῶν γυγνομένων. ὅσπερ  
20 γὰρ ἀγρίων ἀνέμων ἔξι ἐναντίας προσπεσόντων τὸ τέως  
ἡσυχάζον πέλαγος μαίνεται ἔξαιφνης καὶ κορυφοῦται, καὶ  
τοὺς ἐμπλέοντας ἀπόλλυσιν· οὕτω καὶ ἡ τῆς ἐκκλησίας  
γαλήνη, δεξαμένη φθορέας ἀνθρώπους, ζάλης καὶ ναυαγίων  
πληροῦται πολλῶν. XVI. 291. Ἐννόησον οὖν, ὃποιόν  
25 τινα εἶναι χρὴ τὸν πρὸς τοσοῦτον μέλλοντα ἀνθέξειν  
χειμῶνα, καὶ τοσαῦτα κωλύματα τῶν κοινῆς συμφερόντων

6 διαθη y vulg || 11 επι τη νηι y || 19 τοιτων z vulg || 20 προσπεσοντων]  
+αλληλοις vulg || 23 φθορεις blz φθορους y vulg || 24 εννοησον ουν κτλ.] haec  
verba citat Suidas s.v. Ἰωάννης

2. τὸν ἐπίσκοπον] This shews clearly that it was the episcopate from which Chrys. had fled: see on i 3 (Ιερωσύνης).

7. πρὸς φιλον.] ‘with a feeling of hostility to him’ (sc. the bishop).

23. φθορέας] ‘wicked.’ The word

φθορέας is usually a substantive, ‘seducer.’

XVI. Other difficulties which confront the bishop are now described: e.g. the care of the widows, and the superintendence of the diocesan finances.

διαθήσειν καλῶς. 292. Καὶ γὰρ καὶ σεμνὸν καὶ ἄτυφον, καὶ φοβερὸν καὶ προσηγῆ, καὶ ἀρχικὸν καὶ κοινωνικὸν, καὶ ἀδέκαστον καὶ θεραπευτικὸν, καὶ ταπεινὸν καὶ ἀδύλωτον, καὶ σφοδρὸν καὶ ἥμερον εἶναι δεῖ, ἵνα πρὸς ἅπαντα ταῦτα εὐκόλως μάχεσθαι δύνηται, καὶ τὸν ἐπιτήδειον μετὰ πολ- 5 λῆς τῆς ἔξουσίας, κἀντα πάντες ἀντιπίπτωσι, παράγειν, καὶ τὸν οὐ τοιοῦτον μετὰ τῆς αὐτῆς ἔξουσίας, κἀντα πάντες συμπινέωσι, μὴ προσίεσθαι, ἀλλ’ εἰς ἐν μόνον ὄρâν, τῆς ἐκκλησίας τὴν οἰκοδομὴν, καὶ μηδὲν πρὸς ἀπέχθειαν ἢ χάριν ποιεῖν.

10

293. Ἀρά σοι δοκοῦμεν εἰκότως παρητήσθαι τοῦ πράγματος τούτου τὴν διακονίαν; καίτοι γε οὕπω πάντα διῆλθον πρὸς σε, ἔχω γὰρ καὶ ἔτερα λέγειν. ἀλλὰ μὴ ἀποκάμης ἀνδρὸς φίλου καὶ γητσίου βουλομένου σε πείθειν, ὑπὲρ ὧν ἐγκαλεῖς, ἀνεχόμενος. οὐδὲ γὰρ πρὸς τὴν ἀπο- 15 λογίαν σοὶ τὴν ὑπὲρ ἡμῶν ταῦτα χρήσιμά ἔστι μόνου, ἀλλὰ καὶ πρὸς αὐτὴν τοῦ πράγματος τὴν διοίκησιν τάχα οὐ μικρὸν συμβαλεῖται κέρδος. 294. Καὶ γὰρ ἀναγκαῖον τὸν μέλλοντα ἐπὶ ταύτην ἔρχεσθαι τοῦ βίου τὴν ὁδὸν, πρότερον ἅπαντα διερευνησάμενον καλῶς, οὕτως ἀψασθαι 20 τῆς διακονίας. τί δήποτε; δτὶ εἰ καὶ μηδὲν ἄλλο, τὸ γοῦν μὴ ἔνοπταθεῖν, ἥνικα ἀν ταῦτα προσπίπτῃ, περιέσται πάντα εἰδότι σαφῶς. 295. Βούλει οὖν ἐπὶ τὴν τῶν χηρῶν

5 τὸν επιτήδειον] + δει y vulg || 6 αντιπίπτωσι] επιτηδωσι c + τω τοι-  
οντω y || 8 την εκκλησιαστικην οικοδομην z vulg || 16 εσται cfyz || 22 περιεσται] + τω y vulg || 23 ειδεναι σαφως z || την χηρων y vulg

1. σεμνόν κτλ.] The qualities are contrasted in pairs: ‘*dignified yet modest*’ etc.

3. ἀδέκ. κτλ.] ‘*impartial yet courteous*.’ Ἀδέκ. is from δεκάσω, ‘to bribe.’ Cp. *adv. oppugn. vit. monast.* II 58 c ἀδέκαστον κράταις.

6. παράγειν] ‘*to promote,’ ‘prefer’*: cp. *παρήγαγον* ii 7 (note).

21. τὸ γοῦν μὴ ξ...περι..] ‘*at any rate he will have the advantage of*

*not being surprised.*’ Ξενοπ. occurs in Plutarch.

23. τῶν χηρῶν] These were the widows regularly maintained at the expense of the Church (cp. 1 Tim. v 16); their names were entered on a list kept for that purpose (see ἔγγράφεσθαι below).

In Antioch, where there were about 100,000 Christians, the widows and virgins together numbered 3000:

— προστασίαν ἵωμεν πρότερον, ἢ τὴν τῶν παρθένων κηδεμονίαν, ἢ τοῦ δικαστικοῦ μέρους τὴν δυσχέρειαν; καὶ γὰρ ἐφ' ἑκάστου τούτων διάφορος ἡ φροντὶς, καὶ τῆς φροντίδος μείζων ὁ φόβος. 296. Καὶ πρῶτον, ἵνα ἀπὸ τοῦ τῶν 5 ἄλλων εὐτελεστέρου δοκοῦντος εἶναι ποιησώμεθα τὴν ἀρχὴν, ἡ τῶν χηρῶν θεραπεία δοκεῖ μὲν μέχρι τῆς τῶν χρημάτων δαπάνης τοῖς ἐπιμελουμένοις αὐτῶν παρέχειν φροντίδα· τὸ δὲ οὐ τοιούτον ἔστιν, ἀλλὰ πολλῆς δεῖ κάνταῦθα τῆς ἔξετάσεως, ὅταν αὐτὰς καταλέγειν δέη· 10 297. ὡς τό γε ἀπλῶς καὶ ὡς ἔτυχεν αὐτὰς ἐγγράφεσθαι μυρία εἰργάσατο δεινά. καὶ γὰρ οἴκους διέφθειραν καὶ γάμους διέσπασαν, καὶ ἐπὶ κλοπαῖς πολλάκις καὶ καπηλείαις καὶ ἔτερα τοιαῦτα ἀσχημονούσαι ἐάλωσαν. 298. Τὸ δὲ τὰς τοιαύτας ἀπὸ τῶν τῆς ἐκκλησίας τρέφεσθαι χρημάτων καὶ παρὰ θεοῦ τιμωρίαν καὶ παρὰ ἀνθρώπων φέρει τὴν ἐσχάτην κατάγνωσιν, καὶ τοὺς εὖ ποιεῦν βουλομένους ὀκνηροτέρους καθίστησι. τίς γὰρ ἀν ἔλοιτό ποτε, ἢ τῷ Χριστῷ προσετάχθη δοῦναι χρήματα, ταῦτα ἀναλίσκειν εἰς τοὺς τὸ τοῦ Χριστοῦ διαβάλλοντας ὄνομα; 299. Διὰ 20 ταῦτα πολλὴν δεῖ καὶ ἀκριβῆ ποιεῖσθαι τὴν ἔξέτασιν, ὥστε μὴ μόνον τὰς εἰργμένας ἀλλὰ μηδὲ τὰς ἑαυτᾶς ἐπαρκεῖν δυναμένας τὴν τῶν ἀδυνάτων λυμαίνεσθαι τράπεζαν. 300. Μετὰ δὲ τὴν ἔξέτασιν ταύτην ἔτέρα διαδέ-

5 ποιησωμεν fyz || 7 παρεχειν]+την z vulg || 8 δειται vulg || 13 ετεροις τοιουτοις vulg || 15 παρα ανθρωποις fy.|| 17 σκληροτερους y\* || 21 ως μη vulg || τας ειρημενας] ταυτας z || 22 αρκειν vulg

see Puech pp. 240 sqq. Cp. also Lightfoot on Ign. *Smyrn.* 6, 13 (II i 304, 322).

1. τῶν παρθένων] i.e. those who had bound themselves by vows of chastity: see Chrysostom's treatise *de virginitate*. The first notices of separate houses for those who had taken such vows occur in the middle of the fourth century: e.g. Ambrose *de virg.* i 10. As a rule, however, the virgins did not live in convents, but in their own homes: *DCA*

'Virgins.'

2. δικαστικοῦ] See c. 18 below.

6. μέχρι...παρ. φρ.] 'to cause no more anxiety than (that involved) in the spending of money.'

9. καταλέγειν] Cp. 1 Tim. v 9.

12. καπηλείαις] 'immoral trades,' e.g. that of the *προαγωγύς*: cp. *Homm. in 1 Cor.* 275 A.

19. ~ούς διαβάλλ.~] 'those who bring slander upon': Field *Homm. in Matt.* 191 B.

χεται φροντὶς οὐ μικρὰ, ἵνα αὐταῖς τὰ τῆς τροφῆς ἀθρόως, ὥσπερ ἐκ πηγῶν, ἐπιρρέει καὶ μὴ διαλιμπάνῃ ποτέ. καὶ γάρ ἀκόρεστον πως κακὸν ἡ ἀκούσιος πενία, καὶ μεμψί-  
μοιρον, καὶ ἀχάριστον· καὶ δεῖ πολλῆς μὲν τῆς συνέσεως,  
πολλῆς δὲ τῆς σπουδῆς, ὥστε αὐτῶν ἐμφράττειν τὰ στό- 5  
ματα, πᾶσαν ἔξαιροῦντα κατηγορίας πρόφασιν. 301. Οἱ  
μὲν οὖν πολλοὶ, ὅταν τινὰ ἴδωσι χρημάτων κρείττονα,  
εὐθέως αὐτὸν ἐπιτήδειον εἴναι πρὸς ταύτην ἀποφαίνονται  
τὴν οἰκονομίαν ἐγώ δὲ οὐχ ἡγοῦμαι ποτε ταύτην αὐτῷ τὴν  
μεγαλοψυχίαν ἀρκεῖν μόνην, ἀλλὰ δεῖ μὲν αὐτὴν πρὸ τῶν 10  
ἄλλων (χωρὶς γάρ ταύτης λυμεὼν ἀν εἴη μᾶλλον ἡ προ-  
στάτης, καὶ λύκος ἀντὶ ποιμένος), μετὰ δὲ αὐτῆς καὶ  
ἔτεραν ζῆτειν εἰ κεκτημένος τυγχάνοι. αὕτη δέ ἐστιν ἡ  
πάντων αἰτία ἀνθρώποις τῶν ἀγαθῶν, ἀνεξικακία, ὥσπερ  
εἴς τινα εὑδίον λιμένα ὄρμιζουσα καὶ παραπέμπουσα τὴν 15  
ψυχήν. 302. Τὸ γάρ τῶν χηρῶν γένος καὶ διὰ τὴν πενίαν,  
καὶ διὰ τὴν ἡλικίαν, καὶ διὰ τὴν φύσιν ἀμέτρῳ τινὶ κέχρη-  
ται παρρήσια (οὕτω γάρ ἀμεινον εἰπεῖν) καὶ βοῶσιν ἀκά-  
ρως, καὶ αἰτιῶνται μάτην, καὶ ἀποδύρονται ὑπὲρ ὧν χάριν  
εἰδέναι ἐχρῆν, καὶ κατηγοροῦσιν ὑπὲρ ὧν ἀποδέχεσθαι 20  
ἔδει. καὶ δεῖ τὸν προεστῶτα ἀπαντα φέρειν γενναίως, καὶ  
μήτε πρὸς τὰς ἀκάρους ἐνοχλήσεις, μήτε πρὸς τὰς ἀλόγους  
παροξύνεσθαι μέμψεις. 303. Ἐλεεῖσθαι γάρ ἐκεῦνο τὸ  
γένος, ὑπὲρ ὧν δυστυχοῦσιν, οὐχ ὑβρίζεσθαι, δίκαιον· ὡς  
τόγε ἐπεμβαίνειν αὐτῶν ταῖς συμφοραῖς, καὶ τῇ διὰ τὴν 25  
πενίαν ὁδύνη τὴν ἀπὸ τῆς ὑβρεως προστιθέναι, τῆς ἐσχάτης  
ῷμότητος ἀν εἴη. 304. Διὰ τοῦτο καὶ τις ἀνὴρ σοφώτατος,

I το τῆς τροφῆς fz || 6 κακηγοριας z || 10 δει] χρη γ δειν z vulg || τρο  
των αλλων]+εχειν yz vulg || 12 μετα ταυτην δε γ || 13 δει ζητειν cz ζητειν  
δει γ vulg || 15 om και παραπεμπουσα a || 20 κακηγορουσιν yz || 27 σοφος z

1. ἀθρόως] ‘abundantly.’ 19. ὑπὲρ ὧν χ. el.] (‘about  
3. μεμψίμ.] ‘querulous’: cp. vi 9. things’) ‘for which they ought to  
vii 9. have been grateful.’  
5. ἐμφρ. τὰ στ.] Cr. iv 3 τὰ 27. ἀνὴρ σοφ.] Jesus son of  
τῶν ἀναισχύντων ἐμφράττειν στό- Sirach, the author of Ecclesiasticus.  
ματα.

εἴς τε τὸ φιλοκερδὲς καὶ τὸ ὑπεροπτικὸν τῆς ἀνθρώπινης φύσεως ἀπιδῶν, καὶ τῆς πενίας τὴν φύσιν καταμαθὼν δεινὴν οὐσαν καὶ τὴν γενναιοτάτην ψυχὴν καταβαλεῖν, καὶ πεῖσαι περὶ τῶν αὐτῶν ἀναισχυντεῖν πολλάκις, ἵνα μή τις 5 αἰτούμενος παρ' αὐτῶν ὀργίζηται, μηδὲ τῷ συνεχεῖ τῆς ἐντεύξεως παροξυνθεὶς πολέμιος ὁ βοηθεῖν ὀφείλων γίνηται, παρασκευάζει προσηνῆ τε αὐτὸν καὶ εὐπρόσιτον εἶναι τῷ δεομένῳ, λέγων· Κλῖνον πτωχῷ ἀλύπως τὸ οὖς σου, καὶ ἀποκρίθητι αὐτῷ ἐν πραότητι εἰρηνικά. καὶ τὸν παροξύνοντα ἀφεῖς, τί γάρ ἀν τις τῷ κειμένῳ λέγοι; τῷ δυναμένῳ τὴν ἐκείνου φέρειν ἀσθένειαν διαλέγεται, παρακαλῶν τῷ τε ἡμέρῳ τῆς ὅψεως καὶ τῇ τῶν λόγων πραότητι πρὸ τῆς δόσεως αὐτὸν ἀνορθοῦν. 305. Ἄν δέ τις τὰ μὲν ἐκείνων μὴ λαμβάνῃ, μυρίοις δὲ αὐτὰς ὀνείδεσι περιβάλλῃ, 15 καὶ ὑβρίζῃ, καὶ παροξύνηται κατ' αὐτῶν· οὐ μόνον οὐκ ἐπεκούφισε τὴν ἀπὸ τῆς πενίας ἀθυμίαν τῷ δοῦναι, ἀλλὰ καὶ μεῖζον ταῖς λοιδορίαις εἰργάσατο τὸ δεινόν. 306. Κἄν γάρ λίαν ἀναισχυντεῖν βιάζωνται διὰ τὴν τῆς γαστρὸς ἀνάγκην, ἀλλ' ὅμως ἀλγοῦσιν ἐπὶ τῇ βίᾳ ταύτῃ. ὅταν οὖν 20 διὰ μὲν τὸ τοῦ λιμοῦ δέος προσαιτεῖν ἀναγκάζωνται, διὰ δὲ τὸ προσαιτεῖν ἀναιδεύεσθαι, διὰ δὲ τὸ ἀναιδεύεσθαι πάλιν ὑβρίζωνται, ποικίλη τις καὶ πολὺν φέρουσα τὸν ζόφον ἐπὶ τὴν ψυχὴν ἐκείνων κατασκήπτει τῆς ἀθυμίας ἡ δύναμις. 307. Καὶ δεῖ τὸν τούτων ἐπιμελούμενον ἐπὶ 25 τοσοῦτον εἶναι μακρόθυμον, ὡς μὴ μόνον αὐτὰς μὴ πλεο-

6 γενηται γε vulg || 14 καταλαμβανη γ || 16 τω μη δουναι γ || 20 δια δε το προσαιτειν, τω αναιδ. παλιν υβριζωνται γ

3. δεινὴ...καταβ.]: 'skilled in overthrowing': cp. v 4 φροντίδες δειναὶ καταβαλεῖν ψυχῆς δύναμιν.

6. ἐντεύξ.]: 'entreaty.'

8. κλίνον] Eccl. iv 8, cited from memory. Tischendorf-Nestle omit ἀλύπως, and give the last words thus: καὶ ἀποκρ. αὐτῷ εἰρην. ἐν πραότητι.

10. τῷ κειμένῳ] 'the fallen.'

13. τὰ μὲν...μὴ λαμβ.] 'though he does not take their goods, yet encompasses them' etc.

18. βιάζ....ἀνάγκην] part of a hexameter: see on ὁ τὰς ἀπάντων κτλ. ii 1.

21. ἀναιδεύεσθαι] Cp. χρηστεύεται iii 15 (note).

νάζειν τὴν ἀθυμίαν ταῖς ἀγανακτήσεσιν, ἀλλὰ καὶ τῆς οὔσης τὸ πλέον κοιμίζειν διὰ τῆς παρακλήσεως. ὕσπερ γάρ ἐκεῖνος ὁ ὑβρισθεὶς ἐν πολλῇ περιουσίᾳ οὐκ αἰσθάνεται τῆς ἀπὸ τῶν χρημάτων ὡφελείας, διὰ τὴν ἀπὸ τῆς ὕβρεως πληγήν· οὕτως οὗτος ὁ προσηνὴ λόγον ἀκούσας, 5 καὶ μετὰ παρακλήσεως τὸ διδόμενον δεξάμενος, γάνυται πλέον καὶ χαίρει, καὶ διπλοῦν αὐτῷ τὸ δοθὲν τῷ τρόπῳ γίγνεται. 308. Καὶ ταῦτα οὐκ ἀπ' ἐμαυτοῦ, ἀλλ' ἀπ' ἐκείνου τοῦ τὰ πρότερα παραινέσαντος φθέγγομαι· Τέκνουν γάρ, φησιν, ἐν ἀγαθοῖς μὴ δῶς μᾶμον, καὶ ἐν πάσῃ δόσει 10 λύπην λόγου. οὐχὶ καύσωνα ἀναπαύσει δρόσος; οὕτω κρείσσον λόγος ἡ δόσις. ἵδον γάρ λόγος ὑπὲρ δόμα ἀγαθὸν, καὶ ἀμφότερα παρὰ ἀνδρὶ κεχαριτωμένῳ. 309. Οὐκ ἐπιεικῆ δὲ μόνον καὶ ἀνεξίκακον τὸν τούτων προστάτην, ἀλλὰ καὶ οἰκονομικὸν οὐχ ἡττον εἶναι χρή· ώς ἐὰν 15 τοῦτο ἀπῆ, πάλιν εἰς τὴν ἶσην περιίσταται ζημίαν τὰ τῶν πενήτων χρήματα. 310. Ἡδη γάρ τις ταύτην πιστευθεὶς τὴν διακονίαν, καὶ χρυσὸν συναγαγὼν πολὺν, αὐτὸς μὲν οὐ κατέφαγεν, ἀλλ' οὐδὲ εἰς τοὺς δεομένους, πλὴν ὀλίγων, ἀνάλωσε, τὸ δὲ πλέον κατορύξας ἐφύλαττεν, ἔως οὐ καιρὸς 20 χαλεπὸς ἐπιστὰς παρέδωκεν αὐτὰ ταῖς τῶν ἐναντίων χερσὶ. 311. Πολλῆς οὖν δεῖ τῆς προμηθείας, ώς μήτε πλεονάζειν μήτε ἐλλείπειν τῆς ἐκκλησίας τὴν περιουσίαν· ἀλλὰ πάντα μὲν σκορπίζειν ταχέως τοῖς δεομένοις τὰ ποριζόμενα, ἐν δὲ ταῖς τῶν ἀρχομένων προαιρέσει συνά- 25

3 om. εν πολλῇ περιουσίᾳ γε || 5 ουτω και ουτος γε vulg || 7 αυτο το δοθεν γε vulg || 11 λογου] + πονηρου α λογων vulg || 15 οικονομιαν fly\*<sup>z</sup> || 22 om. ως c

1. τῆς οὔσης] sc. ἀθυμίας: cp. τὸ πλῆθος τῶν ὄντων iii 15 (note).

3. ἐν πολλῇ περι.] 'with great abundance,' 'having enough and to spare': cp. ἐκ περιουσίας i 4 (note).

9. τέκνον] Eccl. xviii. 15—17. The LXX text as given by Nestle has λόγων (for λόγου), κρείσσων, and οὐκ ίδον λόγος. For κεχαριτωμένῳ, 'en-

dowed with graces,' see Lightfoot Notes on Ep̄p. of St Paul p. 315.

24. πάντα μ. σκ. τ.] For the enmity which Chrys. aroused at Constantinople by carrying out this principle see Puech p. 238: and for the attitude of Chrys. towards riches and the rich, Puech pp. 66 sqq.

25. ἐν δὲ ταῖς κτλ.] 'heap up the

γειν τῆς ἐκκλησίας τοὺς θησαυρούς. 312. Τὰς δὲ τῶν ξένων ὑποδοχάς, καὶ τὰς τῶν ἀσθενούντων θεραπείας, πόσης μὲν οἵει δεῖσθαι χρημάτων δαπάνης, πόσης δὲ τῆς τῶν ἐπιστατούντων ἀκριβείας τε καὶ συνέσεως; καὶ γάρ 5 τῆς εἰρημένης ἀναλώσεως ταύτην ἥπτονα μὲν οὐδαμῶς, πολλάκις δὲ καὶ μείζονα εἶναι ἀνάγκη· καὶ τὸν ἐπιστατοῦντα ποριστικόν τινα μετ' εὐλαβείας καὶ φρονήσεως, ὡς παρασκευάζειν καὶ φιλοτίμως καὶ ἀλύπτως διδόναι τοὺς κεκτημένους τὰ παρ' αὐτῶν, ἵνα μὴ τῆς τῶν ἀσθενούντων 10 ἀναπαύσεως προνοῶν τὰς τῶν παρεχόντων πλήττῃ ψυχάς.

313. Τὴν δὲ μακροθυμίαν καὶ τὴν σπουδὴν πολὺ πλείονα ἐνταῦθα ἐπιδείκνυσθαι δεῖ. δυσάρεστον γάρ πως οἱ νοσοῦντες χρῆμα καὶ ῥάθυμον· κανὸν μὴ πολλὴ πανταχόθεν εἰσφέρηται ἀκριβεία καὶ φροντὶς, ἀρκεῖ καὶ τὸ μικρὸν 15 ἐκεῖνο παροφθὲν μεγάλα ἔργασασθαι τῷ νοσοῦντι κακά.

XVII. 314. Ἐπὶ δὲ τῆς τῶν παρθένων ἐπιμελείας τοσούτῳ μείζων ὁ φόβος, ὅσφε καὶ τὸ κτῆμα τιμιώτερον, καὶ βασιλικωτέρα αὕτη τῶν ἄλλων ἡ ἀγέλη· (ἥδη γάρ καὶ εἰς τὸν τῶν ἀγίων τούτων χορὸν μυρίαι μυρίων γέμουσαι 20 κακῶν εἰσεκύμασαν) μείζον δὲ ἐνταῦθα τὸ πένθος.

315. Καὶ καθάπερ οὐκ ἵστον κόρην τε ἐλευθέραν καὶ τὴν ταύτης θεράπαιναν ἀμαρτεῖν, οὕτως οὖδὲ παρθένον καὶ χήραν. ταῖς μὲν γάρ καὶ ληρεῦν καὶ λοιδορεῖσθαι πρὸς ἄλλήλας καὶ κολακεύειν καὶ ἀναισχυντεῖν καὶ πανταχοῦ 25 φαίνεσθαι καὶ τὸ περιέναι τὴν ἀγορὰν γέγονεν ἀδιάφορον· ἡ δὲ παρθένος ἐπὶ μείζοσιν ἀπεδύσατο, καὶ τὴν ἀνωτάτω

2 τῶν νοσούντων c || II προθυμιαν γ' vulg || πολλω πλειονα z vulg ||  
15 εκει παροφθεν ac franc

*treasures of the Church in the shape  
of the sentiments of the laity.'*

2. ξένων ὑποδοχάς] See Puech pp. 82, 239.

12. δυσάρ. γ. π.] a reminiscence of Eurip. *Orestes* 232 δυσάρεστον οἱ νοσοῦντες ἀποιᾶς θνοῦ: cp. τὸ δυσάρεστον τῶν ἀρρωστούντων i. 5.

XVII. *The care of the virgins.*

16. παρθένων] See on iii 16.

18. βασιλικ...ἡ ἀγ.] 'this is a more princely band than the others.'

20. εἰσεκ.] Cp. εἰσεκύμασεν iii 15 (note).

25. γέγονεν ἀδιάφ.] Of course Chrys. is not speaking seriously.

26. ἐπὶ μείζ. ἀπεδ.] 'has prepared herself for a greater struggle':

φιλοσοφίαν ἔζηλωσε, καὶ τὴν τῶν ἀγγέλων πολιτείαν δεῖξαι ἐπὶ γῆς ἐπαγγέλλεται, καὶ μετὰ τῆς σαρκὸς ταύτης τὰ τῶν ἀσωμάτων αὐτῇ δυνάμεων κατορθώσαι πρόκειται· καὶ οὕτε προόδους περιττάς ποιεῖσθαι καὶ πολλὰς δεῖ, οὕτε ἥρματα αὐτῇ φθέγγεσθαι εἰκῆ καὶ μάτην ἐφεῦται, λοιδορίας 5 δὲ καὶ κολακείας οὐδὲ τούνομα εἰδέναι χρή. 316. Διὰ τούτο ἀσφαλεστάτης φυλακῆς, καὶ πλείονος δεῖται τῆς συμμαχίας. ὅ τε γὰρ τῆς ἀγιωσύνης ἔχθρὸς ἀεὶ καὶ μᾶλλον αὐταῖς ἐφέστηκε καὶ προσεδρεύει, καταπιεῖν ἔτοιμος, εἴ πού τις ἔξολισθήσει καὶ καταπέσοι, ἀνθρώπων τε 10 οἱ ἐπιβουλεύοντες πολλοὶ, καὶ μετὰ τούτων ἀπάντων ἡ τῆς φύσεως μανία· καὶ πρὸς διπλοῦν τὸν πόλεμον ἡ παράταξις αὐτῷ, τὸν μὲν ἔξωθεν προσβάλλοντα, τὸν δὲ ἔσωθεν ἐνοχλοῦντα. 317. Διὰ ταῦτα τῷ γοῦν ἐπιστατοῦντι πολὺς μὲν ὁ φόβος, μείζων δὲ ὁ κίνδυνος, καὶ ἡ ὁδύνη, εἴ τι 15 τῶν ἀβουλήτων (ἢ μὴ γένοιτο) συμβαίη ποτέ. 318. Εἰ γάρ πατρὶ θυγάτηρ ἀπόκρυφος ἀγρυπνίᾳ, καὶ ἡ μέριμνα αὐτῆς ἀφιστὰ ὑπνον, ὅπου περὶ τοῦ στειρωθῆναι ἡ παρακμάσαι ἡ μισηθῆναι τοσοῦτον δέος, τί πείσεται ὁ τούτων μὲν οὐδὲν, ἔτερα δὲ τούτων πολλῷ μείζονα μεριμνῶν; οὐ 20 γὰρ ἀνὴρ ἐνταῦθα ὁ ἀθετούμενος, ἀλλ' αὐτὸς ὁ Χριστός· οὐδὲ μέχρις ὄνειδῶν ἡ στειρωσις, ἀλλ' εἰς ἀπώλειαν ψυχῆς

2 επὶ τῆς γῆς *z vulg* || 4 καὶ οὐτε—δεῖ] καὶ οὐ δεῖ οὐτε—πολλας *y vulg* ||  
5 αυτην *y'* [εφιεται *a franc*] || 12 καὶ απλως προς διπλον *vulg* || 13 εσωθεν] ενδοθεν *acf* || 14 γουν] τοιτων *acf* vet int. (*talibus*) || 15 ει ποτε τι *vulg*

the metaphor in *ἀπεδ.* is from an athlete stripping for exercise: *adv.* *ορρυγην.* *vñl. monast.* II 58 C.

1. φιλοσοφίαν] Cp. φιλοσοφίαν i I (note).

2. ἐπαγγέλλεται] ‘professes’: cp. I Tim. ii 10.

*ib.* μετὰ τῆς σαρκὸς τ.] ‘besides this flesh.’ Field’s Index II to *Homm. in Matt.* s.v. μετά gives other exx. of this meaning.

8. δὲ γάρ κτλ.] i.e. Satan.

9. καταπιεῖν] I Pet. v 8.

17. θυγ. ἀπ. ἀγρ.] Eccl. xlvi 9: ‘*a daughter is a secret (cause of) watchfulness.*’ Some editors take ἀποκρ. with θυγάτηρ (‘eine im Hause geborgene Tochter’).

19. μασῆρ.] i.e. by her husband: cp. below μασητεση παρὰ τοῦ νυμφίου.

21. αὐτὸς ὁ Χρ.] The expression ‘bride of Christ’ is used of virgins already in Cyprian: *Ep.* 4 (62) p. 472 ed. Hartel.

22. οὐδὲ μ. δν.] ‘does not stop

τελευτâ τὸ δεινόν. πᾶν γὰρ δένδρον, φησὶ, μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. καὶ μισηθείσῃ δὲ παρὰ τοῦ νυμφίου οὐκ ἀρκεῖ λαβεῖν ἀποστασίου βιβλίον καὶ ἀπελθεῖν ἀλλὰ κόλασιν αἰώνιον τοῦ 5 μίσους δίδωσι τὴν τιμωρίαν. 319. Καὶ ὁ μὲν κατὰ σάρκα πατὴρ πολλὰ ἔχει τὰ ποιοῦντα αὐτῷ τὴν φυλακὴν εὔκολον τῆς θυγατρός. καὶ γὰρ καὶ μήτηρ, καὶ τροφὸς, καὶ θεραπαινῶν πλῆθος, καὶ οἰκίας ἀσφάλεια συναντιλαμβάνεται τῷ γεννητσαμένῳ πρὸς τὴν τῆς παρθένου τήρησιν. οὕτε 10 γὰρ εἰς ἀγορὰν αὐτὴν ἐμβάλλειν ἐφίέται συνεχῶς· οὕτε, ἡνίκα ἀν ἐμβάλλῃ, φαίνεσθαι τινι τῶν ἐντυγχανόντων ἀναγκάζεται, τού σκότους τῆς ἑσπέρας οὐχ ἡττον τῶν τῆς οἰκίας τοίχων καλύπτοντος τὴν φανῆναι μὴ βουλομένην.

320. Χωρὶς δὲ τούτων πάσης αἰτίας ἀπήλλακται, ὡς μὴ 15 ἄν ποτε εἰς ἀνδρῶν ὅψιν βιασθῆναι ἐλθεῖν· οὕτε γὰρ ἡ τῶν ἀναγκαίων φροντὶς, οὕτε αἱ τῶν ἀδικούντων ἐπήρειαι, οὕτε ἄλλο τοιοῦτον οὐδὲν εἰς ἀνάγκην αὐτὴν τοιαύτης συντυχίας καθίστησιν, ἀντὶ πάντων αὐτῇ γινομένου τοῦ πατρός· αὐτὴ δὲ μίαν ἔχει φροντίδα μόνον, τὸ μηδὲν 20 ἀνάξιον μήτε πρᾶξαι μήτε εἰπεῖν τῆς αὐτῇ προσηκούσης κοσμιότητος. 321. Ἐνταῦθα δὲ πολλὰ τὰ ποιοῦντα τῷ πατρὶ δύσκολον, μᾶλλον δὲ καὶ ἀδύνατον, τὴν φυλακὴν. οὕτε γὰρ ἔνδον ἔχειν αὐτὴν μεθ' ἔαυτον δύναιτ' ἄν· οὕτε

γ καὶ γαρ καὶ]+η vulg || 10 αυτη cfyz || εμβαλειν c || εφειται cfy ||  
17 ουδ' αλλο z vulg

*short at reproaches.'* Barrenness in a wife was a frequent source of conjugal unhappiness: cp. *in Annam* I 705 D: Puech p. 119.

1. πᾶν γὰρ δ.] Matt. iii. 10.

3. ἀποστ. βιβλ.] Cp. Matt. v

31.

4. κόλασιν κτλ.] 'she suffers eternal punishment in retribution for her hatred.' For the difference between κόλασις and τιμωρία see on ii 7 (*τοὺς...προελομένους*).

14. πάσης alr. ἀπ.] 'she is free from every accusation': i.e. she has

no legal status, and if accused must be represented in court by her father (ἀντὶ πάντων αὐτῇ γινομένου τοῦ πατρός).

21. τῷ πατρὶ] i.e. the spiritual father.

23. ἔνδον ἔχειν] The course here declared impossible was nevertheless adopted in some cases. Chrys. wrote two treatises against the practice: (1) *contra eos qui subintroductas habent virgines* and (2) *quod regulares* (i.e. κανονικα) *feminae viris cohabitare non debeant.*

γὰρ εὐσχήμων οὔτε ἀκίνδυνος ή τοιαύτη συνοίκησις. καὶν γὰρ μηδὲν αὐτοὶ ζημιωθῶσιν, ἀλλ' ἀκεραίαν μείνωσι τὴν ἀγιωσύνην φυλάττοντες, οὐκ ἐλάττονα δώσουσι λόγον, ὑπὲρ ὧν ἐσκανδάλισαν ψυχῶν, ἢ εἰς εἰς ἀλλήλους ἀμαρτάνοντες ἔτυχον. τούτου δὲ οὐκ δυνατοῦ, οὔτε τὰ 5 κινήματα τῆς ψυχῆς καταμαθεῖν εὔπορον, καὶ τὰ μὲν ἀτάκτως φερόμενα περικόψαι, τὰ δὲ ἐν τάξει καὶ ῥυθμῷ μᾶλλον ἀσκῆσαι καὶ ἐπὶ τὸ βέλτιον ἀγαγεῖν, οὔτε τὰς ἔξοδους περιεργάζεσθαι ράδιον. 322. Ἡ γὰρ πενία, καὶ τὸ ἀπροστάτευτον, οὐκ ἀφίσιν αὐτὸν ἀκριβῆ τῆς ἐκείνης 10 προσηκουόσης εὐκοσμίας γενέσθαι ἔξεταστήν· ὅταν γὰρ ἔαυτῇ πάντα διακονεῖν ἀναγκάζηται, πολλὰς, εἴ γε βούλοιτο μὴ σωφρονέειν, τῶν προόδων τὰς προφάσεις ἔχει. καὶ δεῖ τὸν κελεύοντα διαπαντὸς οἴκοι μένειν καὶ ταύτας περικόψαι τὰς ἀφορμὰς, καὶ τὴν τῶν ἀναγκαίων αὐτάρκειαν παρ- 15 σχόντα καὶ τὴν πρὸς ταῦτα διακονησομένην αὐτῇ· δεῖ δὲ καὶ ἐκφορῶν καὶ παννυχίδων ἀπείργειν. οἶδε γὰρ, οἶδεν ὁ πολυμήχανος ὄφις ἐκεῖνος καὶ διὰ χρηστῶν πράξεων τὸν αὐτὸν παρασπείρειν ίόν. καὶ χρὴ τὴν παρθένον πανταχόθεν τειχίζεσθαι, καὶ ὀλιγάκις τοῦ παντὸς ἐνιαυτοῦ 20 προβαίνειν τῆς οἰκίας, ὅταν ἀπαραίτητοι καὶ ἀναγκαῖαι κατεπείγωσι προφάσεις. 323. Εἴ δὲ λέγοι τις οὐδὲν εἴναι τούτων ἔργον ἐπισκόπῳ μεταχειρίζειν, εὖ ἵστω, ὅτι τῶν ἐφ' ἐκάστῳ αἱ φροντίδες καὶ αἱ αἰτίαι εἰς ἐκεῖνον ἔχουσι τὴν ἀναφοράν. πολλῷ δὲ λυσιτελέστερον αὐτὸν 25

ι οταν γαρ γε || 8 επι τι βελτιων fy\*z || 12 αυτη cfz || 15 τας προφα-  
σεις vulg || 19 περισπειρειν γ || 23 εργον]+τω vulg || επισκοπων γ || 24 εφ'  
εκαστης γε+γιγνομενων γε vulg

9. περιεργ.] ‘to enquire into.’

10. τὸ ἀπροσ.] ‘her unprotected situation’: cp. Homm. in Matt. 77 B ὡς ἀπροστάτευτον αὐτὴν καὶ οὐδένα ἔχουσαν.

15. ἀφορμάς] ‘pretexts.’

17. ἐφ. καὶ π.] ‘funerals and vigils.’ These solemn ceremonies were sometimes marred by excesses:

see Puech p. 137 sqq. The 35th Canon of the Council of Eliberis (Elvira) enacted ‘ne feminac in coemeterio pervigilent, eo quod saepe obtentu orationis latenter sceleram committant’: see DCA ‘Obsequies of the Dead,’ and ‘Vigils.’

21. ἀπαρτ.] (‘inexorable,’ i.e.) ‘urgent,’ ‘pressing.’

ἀπαντα διακονούμενον ἀπηλλάχθαι ἐγκλημάτων, ἂ διὰ τὰς τῶν ἑτέρων ἀμαρτίας ὑπομένειν ἀνάγκη, ἡ τῆς διακονίας ἀφειμένου τὰς ὑπὲρ ὧν ἐπραξαν ἔτεροι τρέμειν εὐθύνας. 324. Πρὸς δὲ τούτοις ὁ μὲν δι' ἑαυτοῦ ταῦτα 5 πράττων, μετὰ πολλῆς τῆς εὐκολίας ἀπαντα διεξέρχεται· ὁ δὲ ἀναγκαζόμενος μετὰ τοῦ πείθειν τὰς ἀπάντων γνώμας τοῦτο ποιεῖν, οὐ τοσαύτην ἔχει τὴν ἄνεσιν ἐκ τοῦ τῆς αὐτουργίας ἀφεῖσθαι, ὅσα πράγματα καὶ θορύβους διὰ τοὺς ἀντιπίπτοντας καὶ ταῖς αὐτοῦ κρίσεσι μαχομένους.

10 325. Ἀλλὰ πάσας μὲν οὐκ ἀν δυναίμην καταλέγειν τὰς ὑπὲρ τῶν παρθένων φροντίδας. καὶ γὰρ καὶ ὅταν αὐτὰς ἐγγράφεσθαι δέη οὐ τὰ τυχόντα παρέχουσι πράγματα τῷ ταύτην πεπιστευμένῳ τὴν οἰκονομίαν. XVIII. 326. Τὸ δὲ τῶν κρίσεων μέρος μυρίας μὲν ἔχει τὰς ἐπαχθείας, 15 πολλὴν δὲ τὴν ἀσχολίαν, καὶ δυσκολίας τοσαύτας, δσας οὐδὲ οἱ τοῖς ἔξωθεν δικάζειν καθήμενοι φέρουσι. καὶ γὰρ εύρεῖν αὐτὸ τὸ δίκαιον, ἔργον· καὶ εύρόντα μὴ διαφθεῖραι χαλεπόν. 327. Οὐκ ἀσχολία δὲ μόνον καὶ δυσκολία, ἀλλὰ καὶ κίνδυνος πρόσεστιν οὐ μικρός. ἥδη γάρ τινες τῶν 20 ἀσθενεστέρων πράγμασιν ἐμπεσόντες, ἐπειδὴ προστασίας οὐκ ἔτυχον, ἐνανάγησαν περὶ τὴν πίστιν. 328. Πολλοὶ γὰρ τῶν ἡδικημένων οὐχ ἥπτον τῶν ἡδικηκότων τοὺς μὴ

12 δει vulg || 13 το δε των κρ.] om δε vulg

1. διὰ τὰς τ. ἐ. ἀμ.] Cp. i Tim. v 22.

3. τὰς ὑπὲρ ὧν κτλ.] i.e. τὰς εὐθύνας ὑπὲρ τούτων ἔ—

8. αὐτουργίας] ‘personal labour.’ If the bishop does not do everything himself (so Chrys. argues), the relief in respect of work is more than counterbalanced by the opposition which his coadjutors excite.

XVIII. *The settlement of disputes submitted to the bishop for his decision requires especial care. Furthermore, in his personal relations, he must be above all things tactful.*

13. τὸ...τῶν κρ. μ.] Constantine

empowered bishops to act as arbitrators in disputes referred to them by the consent of both parties. To this was subsequently added the power of deciding civil suits: Soz. i 9. The impulse in this direction came originally from St Paul: see i Cor. vi 4, where the practice of bringing disputes before heathen judges is condemned. Bingham devotes a chapter to the subject, *Origg. Eccles.* II vii: see also *DCA* ‘Appeals.’

21. ἐνανάγησαν] i Tim. i 19.

22. τῶν ἡδικ.] i.e. ἡ τοὺς ἡδικηκότων κέρας.

βοηθοῦντας μισοῦσι· καὶ οὕτε πραγμάτων διαστροφὴν, οὕτε καιρῶν χαλεπότητα, οὕτε ἱερατικῆς δυναστείας μέτρον, οὕτε ἄλλο τοιούτον οὐδέν λογίζεσθαι βούλονται· ἀλλ’ εἰσὶν ἀσύγγνωστοι δικαστὰ, μίαν ἀπολογίαν εἰδότες, τὴν τῶν συνεχόντων αὐτοὺς κακῶν ἀπαλλαγὴν· ὁ δὲ μὴ 5 δυνάμενος ταύτην παρασχεῖν, κανὸν μυρίας λέγη προφάσεις, οὐδέποτε τὴν κατάγνωσιν φεύξεται τὴν παρ’ ἔκεινων.

329. Ἐπειδὴ δὲ προστασίας ἐμνήσθην, φέρε σοὶ καὶ ἑτέραν μέμψεων ἀποκαλύψω πρόφασιν. ἡνὸν γὰρ μὴ καθ’ ἐκάστην ἡμέραν μᾶλλον τῶν ἀγοραίων περινοστῇ τὰς οἰκίας ὁ τὴν 10 ἐπισκοπὴν ἔχων, προσκρούματα ἐντεῦθεν ἀμύθητα. οὐδὲ γὰρ ἀρρώστοῦντες μόνον ἀλλὰ καὶ ὑγιαίνοντες ἐπισκοπεῖσθαι βούλονται, οὐ τῆς εὐλαβείας αὐτοὺς ἐπὶ τοῦτο προκαλουμένης, τιμῆς δὲ καὶ ἀξιώματος οἱ πολλοὶ ἀντιποιούμενοι μᾶλλον. Εἰ δέ ποτε συμβαίη τινὰ τῶν πλου- 15 σιωτέρων καὶ δυνατωτέρων, χρείας τινὸς κατεπειγούσης, εἰς τὸ κοινὸν τῆς ἐκκλησίας κέρδος συνεχέστερον ἰδεῖν, εὐθέως ἐντεῦθεν θωπείας καὶ κολακείας προσετρίψατο δόξαν. 330. Καὶ τί λέγω προστασίας καὶ ἐπισκέψεις; ἀπὸ γὰρ τῶν προσρήσεων μόνον τοσοῦτο φέρουσιν ἐγκλη- 20 μάτων ἄχθος, ὡς καὶ βαρύνεσθαι καὶ καταπίπτειν ὑπὸ τῆς ἀθυμίας πολλάκις. ἦδη δὲ καὶ βλέμματος εὐθύνας ὑπέχουσι. τὰ γὰρ ἀπλῶς παρ’ αὐτῶν γενόμενα βασανίζουσιν ἀκριβῶς οἱ πολλοὶ, καὶ μέτρον φωνῆς ἔξετάζοντες, καὶ διάθεσιν ὅψεως, καὶ ποσότητα γέλωτος. τὸν μὲν δεῖνά, 25 φησι, δαψιλῶς ἐπιγελάσας καὶ φαιδρῷ τῷ προσώπῳ καὶ

3 αναλογίζεσθαι γε || 9 μεμψεως fyz || ει γαρ μη...περινοστει γε vulg || 18 προσετριψαντο γε || 25 προς μεν τον δεινα γε προς τον δεινα vulg || 26 επεγελασε fyz vulg

12. ἐπισκοπ.] ‘to be visited’: at vi 8 it is used in an active sense.

17. ἰδεῖν] (‘to see,’ i.e.) ‘to visit.’

18. θωπ. καὶ κολ. κτλ.] ‘he gains for himself a reputation for adulation and flattery’: cp. iv 5 ἀπονολα... προσετριψαντο δεῖξαν (note), Dem.

617. 4 ἐπιώματα...πλούτου τινὰ δόξαν προσετρίψατο τοῖς κεκτημένοις.

23. τὰ γάρ κτλ.] ‘what is done casually’ (without a thought). For ἀπλῶς cp. i 4, iii 10, 13.

25. ποσότητα γέλ.] ‘the quality (tone) of his laugh.’

μεγάλη προσεῦπε τῇ φωνῇ ἐμὲ δὲ ἔλαττον καὶ ὡς ἔτυχε.  
καὶ ἀν πολλῶν συγκαθημένων μὴ πανταχοῦ περιφέρη τοὺς  
όφθαλμοὺς διαλεγόμενος, ὑβριν τὸ πράγμα φασιν οἱ  
λοιποί. 331. Τίς οὖν μὴ λίαν ἴσχυρὸς ὥν τοσούτοις ἀν  
5 ἀρκέσειε κατηγόροις, ἢ πρὸς τὸ μήδ' ὅλως γραφῆναι παρ'  
αὐτῶν, ἢ πρὸς τὸ διαφυγεῖν μετὰ τὴν γραφήν; δεῖ μὲν  
γάρ μηδὲ ἔχειν κατηγόρους· εἰ δὲ τοῦτο ἀδύνατον, ἀποδύε-  
σθαι τὰ παρ' ἐκείνων ἐγκλήματα· εἰ δὲ οὐδὲ τοῦτο εὔπορον,  
ἀλλὰ τέρπονταί τινες εἰκῇ καὶ ἀπλῶς αἰτιώμενοι, γενναῖοις  
10 πρὸς τὴν τῶν μέμψεων τούτων ἀθυμίαν ἵστασθαι. 332. Ο  
μὲν γάρ δικαίως ἐγκαλούμενος κάνει ἐνέγκοι τὸν ἐγκαλοῦντα  
ῥᾳδίως· ἐπειδὴ γάρ οὐκ ἔστι τις πικρότερος τοῦ συνειδότος  
κατήγορος, διὰ τοῦτο, ὅταν ὑπ' ἐκείνου τοῦ χαλεπωτάτου  
πρότερον ἀλῶμεν, τοὺς ἔξωθεν ἡμερωτέρους ὄντας εὐκόλως  
15 φέρομεν. ὁ δὲ οὐδὲν ἑαυτῷ συνειδέναι πονηρὸν ἔχων,  
ὅταν ἐγκαλήται μάτην, καὶ πρὸς ὄργην ἐκφέρεται ταχέως  
καὶ πρὸς ἀθυμίαν καταπίπτει ῥᾳδίως, ἀν μὴ πρότερον  
τύχῃ μεμελετηκὼς τὰς τῶν πολλῶν φέρειν ἀνίας. οὐ γάρ  
ἔστιν, οὐκ ἔστι συκοφαντούμενον εἰκῇ καὶ καταδικαζόμενον  
20 μὴ ταράττεσθαι καὶ πάσχειν τι πρὸς τὴν τοσαύτην ἀλο-  
γίαν. 333. Τί ἀν τις λέγοι τὰς λύπας, ἀς ὑπομένουσιν,  
ἡνίκα ἀν δέη τινὰ τοῦ τῆς ἐκκλησίας περικόψαι πληρώ-  
ματος; 334. Εἴθε μὲν οὖν μέχρι λύπης ἵστατο τὸ δεινόν·  
ιῦν δὲ καὶ δλεθρος οὐ μικρός. δέος γάρ, μή ποτε πέρα  
25 τοῦ δέοντος κολασθεὶς ἐκεῖνος πάθη τοῦτο δὴ τὸ ὑπὸ τοῦ  
μακαρίου Παύλου λεχθὲν, καὶ ὑπὸ τῆς περισσοτέρας λύπης  
καταποθῆ. 335. πλείστης οὖν κάνταῦθα δεῖ τῆς ἀκρι-  
βείας, ὥστε μὴ τὴν τῆς ὡφελείας ὑπόθεσιν μείζονος αὐτῷ

3 οι πολλοι γι vulg || 7 αποδυσθαι G απολυεσθαι γ' vulg || 11 ενεγκη  
z vulg || 18 τυχη] η τη ψυχη vulg || ανοιας μυ' vulg || 22 αποκοψαι z ||  
27 δεοι vulg || 28 μειζονα cy\*

12. τοῦ συνειδ.] Tὸ συνειδός and συνειδός (without the article) are both used = 'conscience.' At vi 4 (τῆς πονηρᾶς συνειδήσεως) we find η συνειδήσις in the same sense.

22. πληρ.] 'the whole body': see Lightfoot on Col. i 19.

23. μέχρι] Cp. ii 1 οὐκ ἔστι μέχρι τούτου (note).

26. ὑπὸ τῆς π. λ. κ.] 2 Cor. ii 7.

γενέσθαι ζημίας ἀφορμήν. 336. Ὡν γὰρ ἀν ἀμάρτη μετὰ τὴν τοιαύτην θεραπείαν ἐκεῖνος, κοινωνεῖ τῆς ἐφ' ἑκάστῳ τούτων ὄργης ὁ μὴ καλῶς τὸ τραῦμα τεμὼν ἰατρός. 337. Πόσας οὖν χρὴ προσδοκᾶν τιμωρίας, ὅταν μὴ μόνον ὑπὲρ ὧν αὐτὸς ἔκαστος ἐπλημμέλησεν ἀπαιτεῖται λόγον, 5 ἀλλὰ καὶ ὑπὲρ τῶν ἑτέρους ἀμαρτηθέντων εἰς τὸν ἔσχατον καθίσταται κίνδυνον; εἰ γὰρ τῶν οἰκείων πλημμελημάτων εὐθύνας ὑπέχουντες φρίττομεν, ώς οὐ δυνησόμενοι τὸ πῦρ ἐκφυγεῖν ἐκείνο, τί χρὴ πείσεσθαι προσδοκᾶν τὸν ὑπὲρ τοσούτων ἀπολογεῖσθαι μέλλοντα; 338. "Οτι γὰρ τοῦτο 10 ἔστιν ἀληθὲς, ἄκουσον τοῦ μακαρίου λέγοντος Παύλου, μᾶλλον δὲ οὐκ ἐκείνου, ἀλλὰ τοῦ ἐν αὐτῷ λαλοῦντος Χριστοῦ. Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε, ὅτι αὐτοὶ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ώς λόγον ἀποδώσοντες. 339. Ἀρα μικρὸς οὗτος ὁ τῆς ἀπειλῆς φόβος; 15 οὐκ ἔστιν εἰπεῖν. 340. Ἀλλὰ καὶ τοὺς σφόδρα ἀπειθεῖς καὶ σκληροὺς ἵκανὰ ταῦτα πάντα πεῖσαι, ώς οὔτε ἀπονοίᾳ οὔτε φιλοδοξίᾳ ἀλόντες, ὑπὲρ δὲ ἑαυτῶν δεδοικότες μόνον, καὶ εἰς τὸν τοῦ πράγματος δγκον ἀποβλέψαντες, ταύτην 20 ἐφύγομεν τὴν φυγήν.

3 τεμων sy\* || 5 απαιτηται γζ vulg || 7 καθιστηται γζ vulg || πλημμελ.]  
αμαρτηματων c || 13 οτι αυτοι] αυτοι γαρ fyz || 17 οτι παντα γζ vulg || απονοιας...φιλοδοξιας γ

9. τί χρὴ π. πρ. κτλ.] 'what must he expect to suffer who—?'

12. τοῦ ἐν αὐ. λ. Χρ.] 2 Cor. xiii 3: cp. *Homm. in 2 Cor.* 427 A, and Field's note.

13. πείθεσθε] Hebr. xiii 17. Chrys. seems to have no doubt that the Ep. to the Hebrews is the work of St Paul: see *Homm. in Epist. ad Hebr.* 2 D (αὐτοὶ γὰρ ἀγρ. WH.).

## ΛΟΓΟΣ Δ'.

Τάδε ἔνεστιν ἐν τῷ δὲ λόγῳ.

- I. "Οτι οὐ μόνον οἱ σπουδάζοντες ἐπὶ κλῆρον ἐλθεῖν, ἀλλὰ καὶ οἱ ἀνάγκην ὑπομένοντες, ἐν οἷς ἂν ἀμάρτωσι, σφόδρα κολάζονται.
- II. "Οτι οἱ χειροτονοῦντες ἀναξίους τῆς αὐτῆς αὐτοῖς εἰσὶν ὑπεύθυνοι τιμωρίας, κανὸν ἀγνοῶσι τοὺς χειροτονουμένους.
- III. "Οτι πολλῆς τῆς ἐν τῷ λέγειν δυνάμεως χρεία τῷ ἵερει.
- IV. "Οτι πρὸς τὰς ἀπάντων μάχας καὶ Ἑλλήνων καὶ Ἰουδαίων καὶ αἱρετικῶν παρεσκευάσθαι χρῆ.
- V. "Οτι σφόδρα ἔμπειρον εἶναι δεῖ τῆς διαλεκτικῆς.
- VI. "Οτι τῷ μακαριώ Παύλῳ μάλιστα τοῦτο κατώρθωτο.
- VII. "Οτι οὐκ ἀπὸ τῶν σημείων μόνον λαμπρὸς ἐγένετο, ἀλλὰ καὶ ἀπὸ τοῦ λέγειν.
- VIII. "Οτι καὶ ἡμᾶς τοῦτο βούλεται κατορθοῦν.
- IX. "Οτι τούτου μὴ παρόντος τῷ ἱερεῖ, πολλὴν ἀνάγκη τοὺς ἀρχομένους ζημίαν ὑφίστασθαι.

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I. 341. Ταῦτα ὁ Βασίλειος ἀκούσας, καὶ μικρὸν ἐπισχών· Ἀλλ' εἰ μὲν αὐτὸς ἐσπούδασάς, φησι, ταύτην κτήσασθαι τὴν ἀρχὴν, εἰχεν ἄν σου λόγον οὗτος ὁ φόβος.  
342. Τὸν γὰρ ὁμολογήσαντα ἐπιτήδειον εἶναι πρὸς τὴν τοῦ

I. *Not only those who endeavour to obtain some high office in Church or State, but also those upon whom such an office is thrust against their* will, *are held accountable for the evil effect of unwise government. This is illustrated by the examples of Saul, Eli, Moses, and others.*

πράγματος διοίκησιν τῷ σπουδάσαι λαβεῖν, οὐκ ἔστι μετὰ τὸ πιστευθῆναι, ἐν οἷς ἀν σφάληται, καταφυγεῖν εἰς ἀπειρίαν· προλαβὼν γὰρ αὐτὸς ἑαυτοῦ ταύτην ἀφείλετο τὴν ἀπολογίαν τῷ προσδραμένῳ καὶ ἀρπάσαι τὴν διακονίαν, καὶ οὐκέτ’ ἀν δύναιτο λέγειν ὁ ἐκῶν καὶ ἐθελοντὴς ἐπὶ τοῦτο 5 ἐλθὼν, ὅτι ἄκων τὸ δεῖνα ἡμαρτον, καὶ ἄκων τὸ δεῖνα διέφθειρα. 343. Ἐρεῖ γὰρ πρὸς αὐτὸν ὁ ταύτην αὐτῷ τότε δικάζων τὴν δίκην· Καὶ τί δήποτε συνειδὼς ἑαυτῷ τοσαύτην ἀπειρίαν, καὶ οὐκ ἔχων διάνοιαν ἰκανὴν πρὸς τὸ μεταχειρίσαι τὴν τέχνην ταύτην ἀναμαρτήτως, ἐσπού- 10 δασας, καὶ ἐτόλμησας μείζονα τῆς οἰκείας δυνάμεως ἀνα- δέξασθαι πράγματα; τίς ὁ καταναγκάσας; τίς ὁ πρὸς βίαν ἐλκύσας ἀποπηδῶντα καὶ φεύγοντα; ἀλλ’ οὐ σύ γε τούτων οὐδὲν ἀκούσῃ ποτέ. 344. Οὕτε γὰρ αὐτὸς ἀν ἔχοις τοιοῦτον τι σαυτοῦ καταγυῶναι· καὶ πᾶσιν ἔστι 15 καταφανὲς, ὅτι οὗτε μέγα οὔτε μικρὸν ὑπὲρ ταύτης ἐσπού- δασας τῆς τιμῆς, ἀλλ’ ἐτέρων γέγονε τὸ κατόρθωμα. καὶ δηπερ ἐκείνους ἐν τοῖς ἀμαρτήμασιν οὐκ ἀφίσιν ἔχειν συγγνώμην, τοῦτό σοι πολλὴν παρέχει πρὸς ἀπολογίαν ὑπόθεσιν. 345. Πρὸς ταῦτα ἐγὼ κινήσας τὴν κεφαλὴν 20 καὶ μειδιάσας ἥρέμα, ἐθαύμαζόν τε αὐτὸν τῆς ἀπλότητος καὶ πρὸς αὐτὸν ἔλεγον· Ἐβουλόμην καὶ αὐτὸς ταῦτα οὕτως ἔχειν, ὡς ἔφης, ὡς πάντων ἀγαθώτατε σὺ, οὐχ ἵνα δέξασθαι δυνηθῶ τοῦτο, δηπερ ἔφυγον νῦν. εἰ γὰρ καὶ μηδεμίᾳ μοι προύκειτο κόλασις, ὡς ἔτυχε καὶ ἀπείρως 25

3 εαυτων cy εαυτω vulg || 4 την οικονομιαν f || 5 εθελοντι c || 6 τοδε ημαρτον yz || τον δεινα διεφθειρα y vulg || 7 σεαυτω yz vulg || 10 εσπευσας fmnpuy\* vulg || 14 om ar vulg || 16 περιφανες c || 20 την υποθεσιν yz vulg || 24 οπερ εφυγον νυνι δε ei και μηδεμια κτλ. y

2. ἐν οἷς ἀν σφάλ.] ‘where he has proved unsuccessful’: cp. ἐν οἷς ἀν ἀμάρτη iv 2.

3. προλαβών] Cp. προλαβόντα ἐκβάλλειν ἑαυτὸν τῆς ἀρχῆς iii 10 (note).

12. τίς ὁ πρ. β. ἐ.] Cp. ἐλκύσαι

πρὸς βίαν ii 4.

17. τὸ κατόρθωμα] ‘the success,’ i.e. of the effort to make Chrys. a bishop: cp. τῆς ἀπάτης κατορθώματα i 5.

23. ἀγαθώτατε] Cp. ἀγαθώτατε i 5 (note).

ἐπιμελουμένῳ τῆς ποίμνης τοῦ Χριστοῦ, ἀλλ' ἐμοὶ πάσης τιμωρίας χαλεπώτερον ἦν αὐτὸν τὸ πιστευθέντα πράγματα οὕτω μεγάλα περὶ τὸν πιστεύσαντα οὕτω φανῆναι κακόν.

346. Τίνος οὖν ἔνεκεν ηχόμην τὴν δόξαν σου ταύτην μὴ 5 διαπεσεῖν; ἵνα τοῖς ἀθλίοις καὶ ταλαιπώροις (οὗτω γὰρ δεῖ καλεῖν τοὺς οὐχ εὐρίσκοντας καλῶς ταύτης προστῆναι τῆς πραγματείας, καὶ μυριάκις αὐτοὺς πρὸς ἀνάγκην ἥχθαι λέγης, καὶ ἀγνοοῦντας ἀμαρτεῖν) ἵνα τούτοις διαφυγεῖν γένηται τὸ πῦρ ἐκεῖνο τὸ ἄσβεστον, καὶ τὸ σκότος 10 τὸ ἔξωτερον, καὶ τὸν σκώληκα τὸν ἀτελεύτητον, καὶ τὸ διχοτομηθῆναι, καὶ τὸ μετὰ τῶν ὑποκριτῶν ἀπολέσθαι. ἀλλὰ τί σοι πάθω; οὐκ ἔστι ταῦτα, οὐκ ἔστι. 347. Καὶ, εἰ βούλει γε, ἀπὸ τῆς βασιλείας πρώτον, ἃς οὐ τοσοῦτος 15 σσος τῆς ἱερωσύνης τῷ θεῷ λόγος, παρέξω σοι τούτων, ὡν εἰπον, τὴν πίστιν. 348. ‘Ο Σαοὺλ ἐκεῦνος, ὁ τοῦ Κεῖς νιὸς, οὐκ αὐτὸς σπουδάσας ἐγένετο βασιλεὺς, ἀλλ’ ἀπῆλθε μὲν ἐπὶ τὴν τῶν δύνων ζήτησιν, καὶ ὑπὲρ τούτων ἐρωτήσων τὸν προφήτην ἥρχετο· ὁ δὲ αὐτῷ περὶ τῆς βασιλείας διελέγετο. καὶ οὐδὲ οὕτως ἐπέδραμε, καίτοι παρὰ ἀνδρὸς 20 ἀκούων προφήτου· ἀλλὰ καὶ ἀνεδύετο, καὶ παρηγένετο, λέγων· Τίς εἴμι ἐγώ, καὶ τίς ὁ οἶκος τοῦ πατρός μου; τί οὖν; ἐπειδὴ κακῶς ἐχρήσατο τῇ παρὰ τοῦ θεοῦ δοθείσῃ τιμῇ, ἵσχυσεν αὐτὸν ἐξελέσθαι ταῦτα τὰ ρήματα τῆς τοῦ βασιλεύσαντος ὄργῆς; 349. Καίτοι γε ἐνήν λέγειν

δε ευροντας vulg || τους ουκ εσχηκοτας καλως ταυτην οικονομησαι την πραγματειαν z || 8 ομια τουτοις z || 10 τον ακουιητον fy\* z || 11 απολεσθαι] τεθηναι z || 24 οργης]+ουδαμως z

3. περὶ...κακῶν] i.e. κακὸν περὶ τὸν πιστ.: ‘so base towards—.’

9. τὸ πῦρ ἐκεῖνο κτλ.] Is. lxvi 24, Matt. xxiv 51, xxv 30, Mk ix 48. Cp. iv 2, where this passage is largely repeated. Chrys. often argues against the popular belief that hell, if it exists at all, is intended for Jews and pagans only, not for Christians: see Puech pp. 192 sqq.

10. τὸ διχοτομ.] Matt. xxiv 51.  
12. τί σοι πάθω;] Cp. καὶ τὸ

τάθω; ii 6 (note).

16. ἀπῆλθε κτλ.] i Sam. ix.

20. ἀνεδύετο καὶ παρ.] ‘he tried to shun and avoid it.’

21. τίς εἴμι ἐγώ κτλ.] These words are a free paraphrase of i Sam. ix 21.

πρὸς τὸν Σαμουὴλ ἐγκαλοῦντα αὐτῷ· Μὴ γὰρ αὐτὸς ἐπέδραμον τῇ βασιλείᾳ; μὴ γὰρ ἐπεπήδησα ταύτῃ τῇ δυναστείᾳ; τὸν τῶν Ἰδιωτῶν ἐβουλόμην βίον ζῆν τὸν ἀπράγμονα καὶ ἡσύχιον, σὺ δέ με ἐπὶ τοῦτο εἴλκυσας τὸ ἀξίωμα. ἐν ἐκείνῃ μένων τῇ ταπεινότητι, εὐκόλως ἀν διαντα ἔξεκλινα τὰ προσκρούματα. οὐ γὰρ δήπου τῶν πολλῶν εἰς ὧν καὶ ἀσήμων, ἐπὶ τοῦτο ἀν ἔξεπέμφθην τὸ ἔργον, οὐδὲ ἀν ἐμοὶ τὸν πρὸς τοὺς Ἀμαληκίτας πόλεμον ἐνεχείρισεν ὁ θεός· μὴ ἐγχειρισθεὶς δὲ, οὐκ ἄν ποτε ταύτην ἥμαρτον τὴν ἀμαρτίαν. 350. Ἀλλὰ ταῦτα πάντα ιο ἀσθενῆ πρὸς ἀπολογίαν· οὐκ ἀσθενῆ δὲ μόνον, ἀλλὰ καὶ ἐπικίνδυνα, καὶ μᾶλλον ἐκκαίει τοῦ θεοῦ τὴν ὁργήν. 351. Τὸν γὰρ ὑπὲρ τὴν ἀξίαν τιμηθέντα οὐκ εἰς τὴν τῶν ἀμαρτημάτων ἀπολογίαν χρὴ προβάλλεσθαι τῆς τιμῆς τὸ μέγεθος, ἀλλὰ εἰς μείζονα βελτιώσεως προτροπὴν κεχρῆ- 15 σθαι τῇ πολλῇ περὶ αὐτὸν τοῦ θεοῦ σπουδῇ. 352. Οὐ δὲ, διότι κρείττονος ἔτυχεν ἀξιώματος, διὰ τοῦτο ἀμαρτάνειν αὐτῷ νομίζων ἔξειναι, οὐδὲν ἔτερον ἢ τὴν τοῦ θεοῦ φιλανθρωπίαν αἰτίαν τῶν οἰκείων ἀμαρτημάτων ἐπιδεῖξαι ἐσπούδακεν· δόπερ τοῖς ἀσεβέσι καὶ ῥᾳδύμως τὸν ἑαυτῶν 20 διοικοῦσι βίον λέγειν ἔθος ἀεί. ἀλλ' οὐχ ἡμᾶς οὕτω διακεῖσθαι χρὴ, οὐδὲ εἰς τὴν αὐτὴν ἐκείνοις ἐκπίπτειν μανίαν, ἀλλὰ πανταχοῦ σπουδάζειν τὰ παρ' ἑαυτῶν εἰσφέρειν εἰς δύναμιν τὴν ἡμετέραν, καὶ εὑφημον καὶ γλώτταν καὶ διάνοιαν ἔχειν. 353. Οὐδὲ γὰρ ὁ Ἡλὶ (ἴνα τὴν 25 βασιλείαν ἀφέντες, ἐπὶ τὴν ἱερωσύνην, περὶ ἣς ἡμῖν ὁ λόγος, ἔλθωμεν νῦν) ἐσπούδασε κτήσασθαι τὴν ἀρχήν· τί

12 εκκαιοῦτα bz vulg || 15 μείζονος γ\* || προκοπην γ' vulg || 19 τῶν  
ιδιων αμαρτ. f || 20 εσπούδασε vulg || 22 εμπιπτειν f

8. Ἀμαληκ.] i Sam. xv.

15. εἰς μείζ. β. πρ.] 'as a greater incentive to virtue.' Προκοπὴν (see critical note) would mean 'progress.'

23. τὰ παρ' ἑαυτῶν] 'our assistance.'

24. εἰς δυν. τὴν ἡμ.] 'to the best of our ability': cp. εἰς δύναμιν τὴν ἐμήν iii 1 (note).

25. Ἡλὶ] i Sam. iv 18: cp. adv. ὄφρυγν. vit. monast. III 79 B foll.

ούν αὐτὸν τοῦτο, ἡνίκα ἥμαρτεν, ὀνησεν; καὶ τί λέγω,  
κτήσασθαι; οὐδὲ διαφυγεῖν μὲν οὖν, εἴπερ ἥθελε, δυνατὸν  
ἥν αὐτῷ, διὰ τὴν ἀνάγκην τοῦ νόμου· καὶ γὰρ ἡν τῆς Λευτὸν  
φυλῆς, καὶ τὴν ἀρχὴν διὰ τοῦ γένους ἄνωθεν καταβαί-  
5 νουσαν ἔδει δέξασθαι. ἀλλ’ ὅμως καὶ οὗτος τῆς τῶν  
παιδῶν παροινίας ἔδωκε δίκην οὐ μικράν. 354. Τί δέ;  
αὐτὸς ὁ πρώτος γενόμενος τῶν Ἰουδαίων ἵερεὺς, περὶ οὗ  
τοσαῦτα διελέχθη ὁ θεὸς τῷ Μωϋσεῖ, ἐπειδὴ μὴ ἰσχυσε  
μόνος πρὸς τοσούτου πλήθους στῆναι μανίαν, οὐ παρὰ  
10 μικρὸν ἥλθεν ἀπολέσθαι, εἰ μὴ ἡ τοῦ ἀδελφοῦ προστασία  
ἔλυσε τοῦ θεοῦ τὴν ὀργήν; 355. Ἐπειδὴ δὲ Μωϋσέως  
ἐμνήσθημεν, καλὸν καὶ ἐκ τῶν ἐκείνων συμβεβηκότων δεῖξαι  
τοῦ λόγου τὴν ἀλήθειαν. αὐτὸς γὰρ οὗτος ὁ μακάριος  
Μωϋσῆς τοσούτου ἀπέσχε τοῦ τὴν προστασίαν ἀρπάσαι  
15 τῶν Ἰουδαίων, ώς καὶ διδομένην παρηγήσθαι, καὶ θεοῦ  
κελεύοντος ἀνανεῦσαι ἐπὶ τοσούτου, ώς καὶ παροξύναι τὸν  
προστάττοντα. καὶ οὐ τότε μόνον, ἀλλὰ καὶ μετὰ ταῦτα,  
γενόμενος ἐπὶ τῆς ἀρχῆς, ὑπὲρ τοῦ ταύτης ἀπαλλαγῆναι  
ἥδεως ἀπέθυνηκεν. Ἀπόκτεινον γάρ μέ, φησιν, εἰ οὕτω  
20 μοι μέλλεις ποιεῖν. 356. Τί οὖν; ἐπειδὴ ἥμαρτεν ἐπὶ τοῦ  
ὑδατος, ἰσχυσαν αἱ συνεχεῖς αὐται παραιτήσεις ἀπολογή-  
σασθαι ὑπὲρ αὐτοῦ, καὶ πεῖσαι τὸν θεὸν δοῦναι συγγνώ-  
μην; καὶ πόθεν ἀλλοθεν τῆς ἐπηγγελμένης ἀπεστερεῖτο

2 εἰπερ] + καὶ z || 6 παρανομας byz henr || τι δε] post hoc interpunxi ||  
8 οὐκ ισχυσε y || 12 εμνησθην z || 15 παραιτησασθαι f oliv παραιτεισθαι cyz  
franc || 16 καὶ επι τοσουτον cf om επι τοσουτον ws vulg || 19 ηδεως] + αν y  
vulg || 21 αυται] αυτον y

1. τι λ. κτ. κτλ.] ‘why do I say “obtain”? nay, he could not escape it, even had he so wished.’

6. παρωλας] ‘drunken violence.’ The word is often confused in MSS with παρανομας.

7. ὁ πρώτος κτλ.] Aaron.

8. ἐπειδὴ κτλ.] Ex. xxxii.

9. οὐ παρὰ μικρὸν κτλ.] ‘was he not within an ace of being put to

death?’ For παρά cp. παρ’ οὐδέν i 5 (note).

15. παρηγήσθαι] Ex. iii 11, iv

10.

16. παροξ. τὸν πρ.] Ex. iv 14.

19. ἀπόκτεινον κτλ.] Numb. xi

15.

20. ἐπὶ τὸν ὑδατος] Numb. xx

7—12.

23. πόθεν ἀλλοθεν κτλ.] ‘for

γῆς; οὐδαμόθεν ἄλλοθεν, ως ἅπαντες ἵσμεν, ἀλλ' ή διὰ τὴν ἀμαρτίαν ταύτην, δι' ἣν ὁ θαυμαστὸς ἐκεῖνος ἀνὴρ οὐκ ἴσχυσε τῶν αὐτῶν τοῖς ἀρχομένοις τυχεῖν· ἀλλὰ μετὰ τοὺς πολλοὺς ἄθλους καὶ τὰς ταλαιπωρίας, μετὰ τὴν πλάνην ἐκείνην τὴν ἄφατον καὶ τοὺς πολέμους καὶ τὰ 5 τρόπαια, ἔξω τῆς γῆς ἀπέθυνσκεν, ὑπὲρ ἣς τοσαῦτα ἐμόχθησε· καὶ τὰ τοῦ πελάγους ὑπομείνας κακὰ, τῶν τοῦ λιμένος οὐκ ἀπήλαυσεν ἀγαθῶν. 357. ‘Ορᾶς ως οὐ τοὺς ἀρπάζουσι μόνον, ἀλλ’ οὐδὲ τοῖς ἐκ τῆς ἐτέρων σπουδῆς ἐπὶ τοῦτο ἔρχομένοις, λείπεται τις, ἐν οἷς ἀν πταίσωσιν, 10 ἀπολογία;’ ‘Οπου γάρ οἱ, τοῦ θεοῦ χειροτονοῦντος, παρατησάμενοι πολλάκις, τοσαῦτην ἔδωκαν δίκην, καὶ οὐδὲν ἴσχυσεν ἔξελέσθαι τοῦ κινδύνου τούτου οὔτε τὸν Ἀαρὼν, οὔτε τὸν Ἡλὶ, οὔτε τὸν μακάριον ἐκεῖνον ἄνδρα, τὸν ἄγιον, τὸν προφήτην, τὸν θαυμαστὸν, τὸν πρᾶον μάλιστα πάντων 15 τῶν ἐπὶ γῆς, τὸν ως φίλον λαλοῦντα τῷ θεῷ· σχολῆ γε – ἡμῖν, τοὺς τοσοῦτον ἀποδέουσι τῆς ἀρετῆς τῆς ἐκείνου, δυνήσεται πρὸς ἀπολογίαν ἀρκέσαι τὸ συνειδέναι ἑαυτοῖς μηδὲν ὑπὲρ ταύτης ἐσπουδακόσι τῆς ἀρχῆς· καὶ μάλιστα ὅτε πολλὰ τούτων τῶν χειροτονιῶν οὐκ ἀπὸ τῆς θείας 20 γίγνονται χάριτος, ἀλλὰ καὶ ἀπὸ τῆς τῶν ἀνθρώπων σπουδῆς. 358. Τὸν Ἰούδαν ὁ θεὸς ἔξελέξατο, καὶ εἰς τὸν ἄγιον ἐκεῖνον κατέλεξε χορὸν, καὶ τὴν ἀποστολικὴν ἀξίαν

ι ουδαμ. αλλοθεν] ομ αλλοθεν σyz || 4 αθλον] χρονον cz vulg || 8 απε-  
λαυσεν fz || 9 της των ετερων y vulg || 11 ουτοι θεον fz || 13 τοντους cfyz ||  
14 τον προφητην τον αγιον z || 16 επι της γης z vulg

what other reason was he deprived  
of the promised land?: cp. contra  
eos qui subintr. habent virg. 239 E.

3. τῶν αὐτῶν τ. ἀρχ. τ.] ‘to  
obtain as much as those whom he  
governed.’ Τοῖς ἀρχ. is dative after  
τῶν αὐτῶν.

15. πρᾶον μάλιστα κτλ.] Numb.

xiiii 3.

16. ως φίλον λ. τ. θ.] Ex. xxxiii

11.

ib. σχολῆ γε ἡμῖν κτλ.] ‘the  
consciousness of having made no at-  
tempt to secure this office will scarcely  
be able to benefit us, who fall so far  
short of his virtue.’ For σχολῆ γε  
cp. iii 15 σχολῆ γ' δν αι προειρη-  
μέναι προφάσεις τοῦτο ἔργάσαντο  
(note).

20. χειροτ.] ‘ordinations’: cp.  
χειροτονήσειν i 3 (note).

μετὰ τῶν λοιπῶν ἐνεχείρισεν ἔδωκε δέ τι καὶ τῶν ἄλλων πλέον αὐτῷ, τὴν τῶν χρημάτων οἰκονομίαν. τί οὖν; ἐπειδὴ τούτοις ἀμφοτέροις ἐναντίως ἐχρήσατο, καὶ δῆ ἐπιστεύθη κηρύττειν, προῦδωκε, καὶ ἂν καλῶς διοικεῖν 5 ἐνεχειρίσθη ταῦτα ἀνήλωσε κακώς, ἐξέφυγε τὴν τιμωρίαν; διὰ αὐτὸ μὲν οὖν τοῦτο καὶ χαλεπωτέραν ἑαυτῷ τὴν δίκην εἰργάσατο. καὶ μάλα γε εἰκότως. 359. Οὐ γάρ εἰς τὸ τῷ θεῷ προσκρούειν δεῖ κατακεχρήσθαι ταῖς παρὰ τοῦ θεοῦ διδομέναις τιμαῖς, ἀλλ' εἰς τὸ μᾶλλον ἀρέσκειν αὐτῷ. 10 360. Ὁ δὲ, ἐπειδὴ πλέον τετίμηται, διὰ τοῦτο ἀξιῶν ἀποφυγεῖν, ἐν οἷς ἀν κολάζεσθαι δέη, παραπλήσιον ποιεῖ, ὥσπερ ἀν εἴ τις καὶ τῶν ἀπίστων Ἰουδαίων ἀκούσας τοῦ Χριστοῦ λέγοντος, δτι Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· καὶ, Εἰ μὴ τὰ σημεῖα ἐποίουν ἐν 15 αὐτοῖς, ἀ μηδεὶς ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχον· ἐγκαλοίν τῷ σωτῆρι καὶ εὐεργέτῃ, λέγων· Τί γάρ ἦρχον καὶ ἐλάλεις; τί δὲ ἐποίεις σημεῖα, ἵνα μειζόνως ἡμᾶς κολάσῃς; 361. Ἀλλὰ μανίας τὰ ρήματα ταῦτα, καὶ τῆς ἐσχάτης παραπληξίας. ὁ γάρ ἴατρὸς οὐχ ἵνα σε κατακρίνῃ 20 ἦλθεν, ἀλλὰ μᾶλλον θεραπεύσων, καὶ ἵνα ἀπαλλάξῃ τῆς νόσου τέλεον· σὺ δὲ σαυτὸν ἐκὼν ἀπεστέρησας τῶν ἐκείνου χειρῶν. δέχου τοίνυν χαλεπωτέραν τὴν τιμωρίαν. ὥσπερ γάρ εἰ εἶξας τῇ θεραπείᾳ, καὶ τῶν προτέρων ἀν ἀπηλλάγης κακῶν, οὕτως ἐπειδὴ παραγινόμενον ἰδὼν ἔφυγες, οὐκ ἔτι

3 απεχρηστο γε || 4 καλῶς διακονειν f || 8 ταῖς παρα θεοῦ γε vulg || 12 τον κυριον λεγοντο γε || 14 εποιησα cfz || 15 ουδεις γε || 18 τα τοιαυτα ρηματα γε || 19 ουχ ινα σε κατακρινη μαλλον ηλθε θεραπευσων vulg θερα-  
πευσαι ε || 20 θεραπευσων]+ ουχ ινα σε νοσουντα παριδη (αλλα ινα απαλλαξη κτλ.) vulg, et codd omnes praepter aegiwy franc oliv: om etiam vet int ||  
απαλλαξη]+ σε γε || 24 ουκετ' αν απονιψ. z

2. χρ. οἰκον.] Jn xii 6.

13. λέγοντος] Jn xv 22, 24. In the second part of the quotation WH. read ει τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἀ οὐδεὶς ἀλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχοσαν (εἶχοσαν also for εἶχον in the first part).

18. μανίας] For the genitive cp. iv 9 τοῦτο οὖν ἀπονολας, τοῦτο κενο-  
δοξίας, τὸ μὴ θελῆσαι κτλ.: more  
commonly an epithet is added, as in  
τῆς ἐσχάτης παραπληξίας immedi-  
ately afterwards.

21. τέλεον] ‘completely.’

ἀπονίψασθαι ταῦτα δυνήσῃ· μὴ δυνάμενος δὲ, καὶ τούτων δώσεις τὴν τιμωρίαν, καὶ ἀνθ' ὧν αὐτῷ ματαίαν τὴν σπουδὴν ἐποίησας, τό γε μέρος τὸ σόν. 362. Διὰ ταῦτα οὐκ ἔσην πρὸ τοῦ τιμηθῆναι παρὰ τοῦ θεοῦ καὶ μετὰ τὰς τιμὰς τὴν βάσανον ὑπομένομεν, ἀλλὰ πολλῷ σφοδροτέραν ὕστε- 5 ρον. ὁ γὰρ μηδὲ τῷ παθεῖν εὐ γενόμενος ἀγαθὸς πικρότερον δίκαιος ἂν εἴη κολάζεσθαι. 363. Ἐπεὶ οὖν ἀσθενῆς ἡμῖν αὐτῇ ἡ ἀπολογία δέδεικται, καὶ οὐ μόνον οὐ σώζει τοὺς εἰς αὐτὴν καταφεύγοντας, ἀλλὰ καὶ προδίδωσι πλέον, ἔτεραν ἡμῖν ποριστέον ἀσφάλειαν. 364. ΒΑΣ. Ποίαν δὴ 10 ταύτην; ὡς ἔγωγε οὐδὲ ἐν ἐμαυτῷ δύναμαι εἶναι νῦν οὕτω με ἔμφοβον καὶ ἔντρομον τοῖς ῥήμασι κατέστησας τούτοις.

II. 365. Μὴ, δέομαι, ἔφην, καὶ ἀντιβολῶ, μὴ τοσοῦτον καταβάλῃς σαυτόν. ἔστι γὰρ, ἔστιν ἀσφάλεια. τοῖς μὲν ἀσθενέσιν ἡμῖν, τὸ μηδέποτε ἐμπεσεῖν. ὑμῖν δὲ τοῖς 15 ἴσχυροῖς, τὸ τὰς ἐλπίδας τῆς σωτηρίας εἰς ἔτερον μὲν ἀνηρτῆσθαι μηδὲν, μετὰ δὲ τὴν τοῦ θεοῦ χάριν εἰς τὸ μηδὲν ἀνάξιον πράττειν τῆς δωρεᾶς ταύτης καὶ τοῦ δεδωκότος αὐτὴν θεοῦ. 366. Μεγίστης μὲν γὰρ ἀν εἰεν κολάσεως ἄξειοι οἱ μετὰ τὸ δι' οἰκείας σπουδῆς ταύτης ἐπιτυχεῖν 20 τῆς ἀρχῆς ἡ διὰ ῥᾳθυμίαν ἡ διὰ πονηρίαν ἡ καὶ δι' ἀπειρίαν κακῶς κεχρημένοι τῷ πράγματι· οὐ μὴν διὰ τούτο

6 μηδε παρα το παθειν γ μηδ' εν τω παθειν f || πικροτερως γ' vulg ||  
9 εις ταυτην f || 11 εγωγε] + οιμαι c || 17 ανηρτησθαι μηδεν μετα την του  
θεου χαριν αλλ' η εις το μηδεν γ' vulg

3. τὸ γε μέρος τὸ σόν] ‘as far as in you lay’: cp. iv 2 τὸ γε ἡμέτερον μέρος, iv 6 τὸ γε αὐτῶν μέρος.

II. οὐδὲ ἐν ἐμαυτῷ κτλ.] ‘I cannot control myself’: cp. vi 12 ἐν ἐμαυτῷ γενέσθαι.

12. ἔμφοβον καὶ ἔντρον.] Cp. Hebr. xii 21.

II. Hence the need for careful self-examination on the part of those who are about to be made bishops. No one ought to embark upon duties for which he feels himself to be unfitted.

13. μὴ, δέομαι κτλ.] For the repetition of μὴ cp. μὴ, παρακαλῶ, μὴ ἐπὶ τοσοῦτον ἀπατῶμεν ἔαντούς (below).

15. τὸ μηδέπ. ἐμπ.] ‘never to enter upon’ (the office of bishop).

16. τὰς ἐλπίδας κτλ.] ‘to have your hopes of salvation dependent, after (receiving) the grace of God, on nothing but the avoidance of all that is unworthy of that gift, and of God the giver.’ Μετά seems to bear a temporal sense.

τοῖς οὐκ ἐσπουδακόσι καταλέιπεται τις συγγνώμη, ἀλλὰ καὶ οὗτοι πάσης ἀπολογίας ἐστέρηνται. 367. Δεῖ γὰρ, οἴμαι, κἀν μυρίοι καλῶσι καὶ καταναγκάζωσι, μὴ πρὸς ἔκεινους ὄρāν· ἀλλὰ πρότερον τὴν ἑαυτοῦ βασανίσαντα 5 ψυχὴν, καὶ πάντα διερευνησάμενον ἀκριβῶς, οὕτως εἰξαι τοῖς βιαζομένοις. 368. Νῦν δὲ οἰκίαν μὲν οἰκοδομήσασθαι οὐδεὶς ἀν ὑποσχέσθαι τολμήσει τῶν οὐκ ὅντων οἰκοδομικῶν οὐδὲ σωμάτων ἄψασθαι νενοσηκότων ἐπιχειρήσειεν ἃν τις τῶν ἰατρεύειν οὐκ εἰδότων· ἀλλὰ κἀν πολλοὶ οἱ 10 πρὸς βίαν ὀθονγτες ὡσι, παραιτήσεται, καὶ οὐκ ἐρυθριάσει τὴν ἄγνοιαν. ψυχῶν δὲ ἐπιμέλειαν μέλλων ἐμπιστεύεσθαι τοσούτων, οὐκ ἔξετάσει πρότερον ἑαυτόν, ἀλλὰ κἀν ἀπάντων ἀπειρότατος ἦ, δέξεται τὴν διακονίαν, ἐπειδὴ ὁ δεῖνα κελεύει, καὶ ὁ δεῖνα βιάζεται, καὶ ἵνα μὴ προσκρούσῃ τῷ 15 δεῖν; 369. Καὶ πῶς οὐκ εἰς προύπτον ἑαυτὸν μετ' ἔκεινων ἐμβαλεῖ κακόν; ἔξον γὰρ αὐτῷ σώζεσθαι καθ' ἑαυτὸν, καὶ ἐτέρους προσαπόλλυσι μεθ' ἑαυτοῦ. πόθεν γάρ ἐστιν ἐλπίσαι σωτηρίαν; πόθεν συγγνώμης τυχεῖν; τίνες ἡμᾶς παραιτήσονται τότε; οἱ βιαζόμενοι οὐν ἵσως καὶ πρὸς 20 ἀνάγκην ἔλκουτες; αὐτοὺς δὲ τούτους τίς κατ' ἔκεινον διασώσει τὸν καιρόν; καὶ γὰρ καὶ αὐτοὶ προσδέονται ἐτέρων, ἵνα διαφύγωσι τὸ πῦρ. 370. "Οτι δέ σε οὐ δεδιττόμενος ταῦτα λέγω οὐν, ἀλλ' ὡς ἔχει τὸ πράγμα ἀληθείας, ἀκουε τί τῷ μαθητῇ φησὶν ὁ μακάριος Παῦλος Τιμοθέῳ, 25 τῷ γηνσίῳ τέκνῳ καὶ ἀγαπητῷ· Χεῖρας ταχέως μηδενὶ

I καταλειπεται cfyg vulg || 4 βασανιζοντα y\*z || 6 νυν μεν γαρ y || 7 ουκ αω των οικοδομικων y\* || 9 μη ειδοτων y || 18 ημας παραστησονται c ημιν παραστησονται ehlstz ημας εξαιτησονται uy vulg || 24 ακουσον y

5. οὕτως εἰξαι] 'then, and then only, to yield.'

6. οὐν δέ] *i am vero*: used to introduce an example or illustration.

15. προύπτον...κακόν] Cpr. προύπτον...κακόν iii 7 (note).

17. πόθεν γάρ ἔστιν ἐλ σωτ.;] a senarius: see on ὁ τὰς ἀπάντων

κτλ. ii 1.

22. δεδιττ.] 'trying to frighten.'

23. ὡς ἔχει κτλ.] 'in all truth': cpr. Thuc. vii 2 ὡς εἰχον τάχους ἐβοήθουν.

25. τῷ γηνσίῳ τ. καὶ ἀγ.] i Tim. i 2, 2 Tim. i 2.

ib. χεῖρας ταχ. ἐπιτ.] i Tim. v 22.

ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις. 371. Εἰδες δόσης τοὺς μέλλοντας ἡμᾶς ἐπὶ τοῦτο παράγειν, οὐ μέμψεως μόνον, ἀλλὰ καὶ τιμωρίας, τό γε ἡμέτερον ἀπηλλάξαμεν μέρος; 372. "Οσπερ γάρ τοῖς αἱρεθεῖσιν οὐκ αὔταρκες πρὸς ἀπολογίαν τὸ λέγειν, Οὐκ αὐτόκλητος ἥλθον, οὐδὲ 5 προειδὼς οὐκ ἀπέφυγον· οὕτως οὐδὲ τοὺς χειροτονοῦντας ὠφελῆσαι τι δύναται, εἰ λέγοιεν τὸν χειροτονηθέντα ἀγνοεῖν. 373. ἀλλὰ διὰ τοῦτο καὶ μεῖζον τὸ ἔγκλημα γίνεται, δτι δν ἡγνόουν παρήγαγον· καὶ ἡ δοκοῦσα εἶναι ἀπολογία αὕξει τὴν κατηγορίαν. 374. Πῶς γάρ οὐκ 10 ἄποτον, ἀνδράποδον μὲν πρίασθαι βουλομένους καὶ ἰατροῖς ἐπιδεικνύναι, καὶ τῆς πράσεως ἐγγυητὰς ἀπαιτεῖν, καὶ γειτόνων πυνθάνεσθαι, καὶ μετὰ ταῦτα πάντα μηδέπω θαρρέειν, ἀλλὰ καὶ χρόνον πολὺν πρὸς δοκιμασίαν αἴτειν· εἰς δὲ τοσαύτην λειτουργίαν μέλλοντάς τινα ἐγγράφειν, 15 ἀπλῶς καὶ ὡς ἔτυχεν, ἀν τῷ δεῖν δόξῃ πρὸς χάριν ἢ πρὸς ἀπέχθειαν ἑτέρων μαρτυρῆσαι, ἐγκρίνειν, μηδεμίαν ποιουμένους ἑτέραν ἔξετασιν; 375. τίς οὖν ἡμᾶς ἔξαιτήσεται τότε, τῶν ὀφειλόντων προστῆναι καὶ αὐτῶν προστατῶν δεομένων; 376. Δεῖ μὲν οὖν καὶ τὸν χειροτονεῖν μέλ- 20 λοντα πολλὴν ποιεῖσθαι τὴν ἔρευναν· πολλῷ δὲ πλείονα τούτου τὸν χειροτονούμενον. 377. Εἰ γάρ καὶ κοινωνοὺς ἔχει τῆς κολάσεως τοὺς ἐλομένους, ἐν οἷς ἀν ἀμάρτη· ἀλλ' ὅμως οὐδὲ αὐτὸς ἀπήλλακται τῆς τιμωρίας, ἀλλὰ καὶ μεῖζονα δώσει· 378. μόνον εἰ μὴ διά τινα ἀνθρωπίνην 25

2 παραγαγειν γ προαγειν fz || 3 απηλλαξε γ || 13 ουδεπω θαρρειν c ||  
15 εγγραφεσθαι γz || 18 εξαιρησεται γ\* || 25 διδωσι γz vulg

3. τὸ γε ἡμ. μέρος] Cp. τὸ γε μέρος τὸ σὸν iv 1 (note).

5. τὸ λέγειν κτλ.] ‘to say “I did not come of my own accord.”’

12. ἐγγυητάς] ‘sureties.’

16. οὐ τῷ δεῖν κτλ.] ‘according as some person sees fit to testify for or against others.’ Thus if *A* recommends *B*, and speaks unfavourably of *C*, *B* will be preferred, whether

he is better than *C* or not. For πρὸς χάριν, πρὸς ἀπέχθειαν cp. v 1.

19. τῶν ὀφειλ. κτλ.] Cp. quis custodiet ipsos custodes? Juv. vi 347.

23. ἐν οἷς ἀν ἀμάρτη] Cp. ἐν οἷς δν σφάληται iv 1 (note).

25. μόνον εἰ μὴ κτλ.] ‘unless those who promoted him did so for some personal reason, contrary to their better judgment.’

αἰτίαν, παρὰ τὸ φανὲν αὐτοῖς εὑλογον ἔπραξαν οἱ ἐλόμενοι. εἰ γὰρ ἐν τούτῳ φωραθεῖεν, καὶ τὸν ἀνάξιον εἰδότες, διά τινα πρόφασιν αὐτὸν παρήγαγον· ἐξ ἵσης τὰ τῶν κολαστηρίων αὐτοῖς, τάχα καὶ μείζονα τοῖς τὸν οὐκ ἐπιτήδειον 5 καταστήσασιν. ὁ γὰρ τὴν ἔξουσίαν παρασχὼν τῷ βουλομένῳ διαφθεῖραι τὴν ἐκκλησίαν αὐτὸς ἀν εἴη τῶν ὑπ’ ἐκείνου τολμηθέντων αἴτιος. 379. Εἴ δὲ τούτων μὲν οὐδενὶ γένοιτο ὑπεύθυνος, ἀπὸ δὲ τῆς τῶν πολλῶν ὑπολήψεως ἡπατήσθαι λέγοι, ἀτιμώρητος μὲν οὐδὲ οὕτω 10 μένει, διλίγω δὲ ἐλάττονα τοῦ χειροτονηθέντος δίδωσι δίκην. τί δήποτε; ὅτι τοὺς μὲν ἐλομένους εἰκὸς ὑπὸ δόξης ψευδοῦς ἀπατηθέντας ἐπὶ τοῦτο ἐλθεῖν· ὁ δὲ αἰρεθεὶς οὐκ ἔτ’ ἀν δύναιτο λέγειν ὅτι ἡγνόουν ἐμαυτὸν, καθάπερ αὐτὸν ἔτεροι. ὡς οὖν βαρύτερον μέλλοντα κολάζεσθαι τῶν παραγαγόν- 15 των, οὕτως ἀκριβέστερον αὐτῶν χρὴ ποιεῖσθαι τὴν ἑαυτοῦ δοκιμασίαν, καὶν ἀγνοοῦντες ἔλκωσιν ἐκεῖνοι, προσιόντα διδάσκειν ἀκριβῶς τὰς αἰτίας, δι’ ὧν ἡπατημένους παύσει, καὶ ἀνάξιον ἑαυτὸν τῆς δοκιμασίας ἀποδεῖξας ἐκφεύγεται τοσούτων πραγμάτων ὅγκον. 380. Διὰ τί γὰρ περὶ στρα- 20 τείας καὶ ἐμπορίας καὶ γεωργίας καὶ τῶν ἄλλων τῶν βιωτικῶν βουλῆς προκειμένης, οὔτε ὁ γεωργὸς ἔλοιτ’ ἀν πλεῖν, οὔτε ὁ στρατιώτης γεωργεῖν, οὔτε ὁ κυβερνήτης στρατεύεσθαι, καὶν μυρίους τις ἀπειλῆ θανάτους; ἢ δῆλον ὅτι τὸν ἐκ τῆς ἀπειρίας προορώμενοι κίνδυνον ἔκαστος. 25 381. Είτα ὅπου μὲν ζημία περὶ μικρῶν, τοσαύτη χρησόμεθα προνοίᾳ, καὶ οὐκ ἀν εἴξομεν τῇ τῶν βιαζομένων

4 τῷ—καταστησαντι γε vulg // 6 ουτος γε vulg // 8 γενηται cfz // 10 μενεῖ cf // 11 υπο ψεύδους γε\* // 17 τας ηττας c // 18 της διακονιας coniecit Bengel ex vet int tunere // 23 απειληση γε vulg // αρα ουκ ευδηλον οτι z // 25 χρωμεθα f // 26 ουκ αν ειξωμεν bfy ουκ ειξομεν vulg

8. ὑπολήψεως] Cp. ὑπολήψεως i 4 (note).

12. ἐπὶ τοῦτο ἐλθεῖν] i.e. ἐπὶ τὸ ἐλέσθαι ἐλθεῖν: see on ψηφίσασθαι τοῖς κατηγόροις ii 7.

16. καὶν ἀγνοοῦντες] i.e. καὶ ἐὰν ἀγρ., ‘and if.’

18. ἀνάξιον ἐ....ἀποδ.] Cp. Paulinus vita Ambrosii § 3 (7).

26. οὐκ ἀν εἰξομεν] For ἀν with

ἀνάγκη· ὅπου δὲ ἡ κόλασις αἰώνιος τοῖς οὐκ εἰδόσι μεταχειρίζειν ἱερωσύνην, ἀπλῶς καὶ ὡς ἔτυχε τοσοῦτον ἀναδέξομεθα κίνδυνον, τὴν ἐτέρων προβαλλόμενοι βίαν; ἀλλ' οὐκ ἀνέξεται τότε ὁ ταῦτα κρίνων ήμīn. 382. Ἐδει μὲν γὰρ καὶ πολλῷ πλείω τῶν σαρκικῶν περὶ τὰ πνευματικὰ τὴν ἀσφάλειαν ἐπιδείξασθαι· νῦν δὲ οὐδὲ ἵσην εὑρισκόμεθα παρεχόμενοι. 383. Εἰπὲ γάρ μοι, εἴ τινα ὑποπτεύσαντες ἄνδρα εἶναι τεκτονικὸν οὐκ ὄντα τεκτονικὸν πρὸς τὴν ἐργασίαν καλοῦμεν, ὃ δὲ ἐποιτο, εἴτα ἀψάμενος τῆς πρὸς τὴν οἰκοδομὴν παρεσκευασμένης ὥλης ἀφανίζοι μὲν ξύλα, ιο ἀφανίζοι δὲ λίθους, ἐργάζοιτο δὲ τὴν οἰκίαν οὕτως, ὡς εὐθέως καταπεσεῖν· ἀρα ἀρκέσει πρὸς ἀπολογίαν αὐτῷ τὸ παρ' ἐτέρων ἡναγκάσθαι, καὶ μὴ αὐτεπάγγελτον ἥκειν; οὐδαμῶς· καὶ μάλα γε εἰκότως καὶ δικαίως. ἐχρῆν γὰρ, καὶ ἐτέρων καλούντων, ἀποπηδᾶν. 384. Εἴτα τῷ μὲν ξύλᾳ 15 ἀφανίζοντι καὶ λίθους, οὐδεμίᾳ ἔσται καταφυγὴ πρὸς τὸ μὴ δοῦναι δίκην· ὃ δὲ ψυχὰς ἀπολλὺς καὶ οἰκοδομῶν ἀμελῶς τὴν ἐτέρων ἀνάγκην ἀποχρῆν αὐτῷ πρὸς τὸ διαφυγεῖν οἰεται; 385. Καὶ πῶς οὐ λίαν εὔηθες; οὕπω γὰρ προστίθημι, ὅτι τὸν μὴ βουλόμενον οὐδεὶς ἀναγκάσαι 20 δυνήσεται. ἀλλ' ἔστω μυρίαν αὐτὸν ὑπομεμενηκέναι βίαν, καὶ μηχανὰς πολυτρόπους, ὥστε ἐμπεσεῖν· τοῦτο οὖν αὐτὸν ἔξαιρήσεται τῆς κολάσεως; μὴ, παρακαλῶ, μὴ ἐπὶ τοσοῦτον ἀπατῶμεν ἔαυτούς· μηδὲ ὑποκρινώμεθα ἀγνοεῖν τὰ καὶ τοῖς ἄγαν παισὶ φανερά. οὐ γὰρ δήπου καὶ ἐπὶ τῶν 25 εὐθυνῶν αὗτη τῆς ἀγνοίας ἡ προσποίησις ήμᾶς ὠφελήσαι

4 ο τοτε κρινων ημας z vulg || 6 επιδεικνυσθαι γ || 7 υπονοησαντες f ||  
9 καλομεν αυτος δε εποιτο vulg || 17 ο δε τας ψυχας γ vulg || 18 προς το  
μη διαφυγειν vulg || 21 δυνησεται] + ποτε c || 22 ωστε μη εμπεσειν z

future indicative see Clem. Alex.  
*Stromateis* vii (ed. Hort-Mayor),  
Appendix B.

3. τὴν ἐτ. προβ. βιαν] ‘pleading in excuse that we were driven to this by others’: cp. ἀνάγκην προβαλέσθαι καὶ βιαν vi i.

21. ἔστω] ‘let it be granted that—’

25. ἐπὶ τῶν εὐθυνῶν] ‘at the scrutiny,’ i.e. on the day of judgment: for this use of ἐπὶ cp. ἐπὶ τῶν οἰλάκων iii 7 (note).

δυνήσεται. 386. Οὐκ ἐσπούδασας αὐτὸς ταύτην δέξασθαι τὴν ἀρχὴν, ἀσθένειαν σεαυτῷ συνειδώς; εὐ καὶ καλῶς. ἔχρην οὖν μετὰ τῆς αὐτῆς προαιρέσεως, καὶ ἐπέρων καλούντων, ἀποπηδᾶν. ἡ ὅτε μὲν οὐδεὶς ἐκάλει, ἀσθενῆς σὺ 5 καὶ οὐκ ἐπιτήδειος· ἐπειδὴ δὲ εὑρέθησαν οἱ δώσοντες τὴν τιμὴν, γέγονας ἔξαιφνης ἴσχυρός; 387. Γέλως ταῦτα καὶ λῆροι, καὶ τῆς ἐσχάτης ἄξια τιμωρίας. Διὰ γὰρ τούτο καὶ ὁ κύριος παραινεῖ μὴ πρότερον βάλλεσθαι θεμέλιον τὸν βουλόμενον πύργον οἰκοδομεῖν, πρὶν ἡ τὴν οἰκείαν 10 λογίσασθαι δύναμιν· ἵνα μὴ δῷ τοῖς παριοῦσι μυρίας ἀφορμὰς χλευασίας τῆς εἰς αὐτόν. ἀλλ' ἐκείνῳ μὲν μέχρι τοῦ γέλωτος ἡ ζημία· ἐνταῦθα δὲ ἡ κόλασις πῦρ ἀσβεστον, καὶ σκότος ἔξωτερον, καὶ τὸ διχοτομηθῆναι, καὶ τὸ ταργῆτιν 15 ναι μετὰ τῶν ὑποκριτῶν. 388. Ἀλλ' οὐδὲν τούτων ἐθέλουσιν ἵδεν οἱ κατηγοροῦντες ἡμῶν· ἡ γὰρ ἀν ἐπαύσαντο μεμφόμενοι τὸν οὐκ ἐθέλοντα ἀπολέσθαι μάτην. 389. Οὐκ ἔστιν ἡμῖν ὑπὲρ οἰκονομίας πυροῦ ἡ κριθῶν, οὐδὲ βοῶν καὶ προβάτων, οὐδὲ περὶ τοιούτων ἄλλων ἡ 20 σκέψις ἡ προκειμένη νῦν· ἀλλ' ὑπὲρ αὐτοῦ τοῦ σώματος τοῦ Ἰησοῦ. 390. Ἡ γὰρ ἐκκλησία τοῦ Χριστοῦ, κατὰ τὸν μακάριον Παῦλον, σῶμά ἔστι τοῦ Χριστοῦ· καὶ δεῖ τὸν τούτο ἐμπειστευμένον εἰς εὐεξίαν αὐτὸν πολλὴν καὶ κάλλος ἀμήχανον ἔξασκεν, πανταχοῦ περισκοποῦντα, μή 25 που σπίλος, ἡ ῥυτὶς, ἡ τις ἄλλος μῶμος ἡ τοιούτος τὴν ὕραν καὶ τὴν εὐπρέπειαν λυμανόμενος ἐκείνην, καὶ τί γὰρ ἄλλ' ἡ τῆς ἐπικειμένης αὐτῷ κεφαλῆς, τῆς ἀκηράτου καὶ

<sup>2</sup> εὐγεκαλωσ <sup>2</sup> || ιο αναλογισασθαι γε vulg || ιι εκει μεν fyz || ιιι εθελουσιν ειδεναι f || 18 υπερ] περι γε vulg || 23 εμπιστευμενον γε πεπιστευμενον vulg

8. βάλλ. θεμ.] 'to lay the foundation': Lat. *iaceere fundamentum*. The allusion is to Lk. xiv. 28.

12. πῦρ ἀσβεστον] Cp. τὸ πῦρ ἐκεῖνο iv 1 (note).

13. βρυγμὸς δδ.] Matt. xxv. 30.

20. σώματος τ. Ι.] i.e. the Church:

cp. Col. i 24 (referred to in the following sentence) ὑπὲρ τοῦ σώματος αὐτοῦ (Χριστοῦ), δ ἔστιν ἡ ἐκκλησία.

25. σπίλος ἡ β. κτλ.] See Eph. v 27.

26. καὶ τι γὰρ ἄλλ' ή] 'and in short.'

μακαρίας, ἄξιον αὐτὸν κατὰ δύναμιν τὴν ἀνθρωπείαν ἀποφαίνειν; 391. Εἰ γὰρ τοῖς περὶ τὴν ἀθλητικὴν εὐεξίᾳν ἐσπουδακόσι καὶ ἰατρῶν χρεία καὶ παιδοτριβῶν, καὶ διαίτης ἡκριβωμένης, καὶ ἀσκήσεως συνεχοῦς, καὶ μυρίας παρατηρήσεως ἔτέρας (καὶ γὰρ καὶ τὸ τυχὸν ἐν αὐτοῖς 5 παροφθὲν πάντα ἀνέτρεψε καὶ κατέβαλεν)· οἱ τὸ σῶμα τοῦτο θεραπεύειν λαχόντες, τὸ τὴν ἀθλησιν οὐ πρὸς σώματα, ἀλλὰ πρὸς τὰς ἀօράτους δυνάμεις ἔχον, πῶς αὐτὸν δυνήσονται φυλάττειν ἀκέραιον καὶ ὑγιὲς, μὴ πολὺ τὴν ἀνθρωπίνην ὑπερβαίνοντες ἀρετὴν, καὶ πᾶσαν ψυχῆς 10 πρόσφορον ἐπιστάμενοι θεραπείαν; III. 392. Ἡ ἀγνοεῖς, ὅτι καὶ πλείοσι τῆς ἡμετέρας σαρκὸς καὶ νόσοις καὶ ἐπιβουλαῖς τοῦτο ὑπόκειται τὸ σῶμα, καὶ θâττον αὐτοῦ φθείρεται, καὶ σχολαίτερον ὑγιαίνει;

393. Καὶ τοῖς μὲν ἐκεῖνα θεραπεύουσι τὰ σώματα καὶ 15 φαρμάκων ἔξεύρηται ποικιλία, καὶ ὄργανων διάφοροι κατασκευαὶ, καὶ τροφαὶ τοῖς νοσοῦσι κατάλληλοι· καὶ φύσις δὲ ἀέρων πολλάκις ἥρκεσε μόνη πρὸς τὴν τοῦ κάμινοντος ὑγίειαν· ἔστι δὲ ὅπου καὶ ὑπνος προσπεσὼν εἰς καιρὸν παντὸς πόνου ἀπήλλαξε τὸν ἰατρόν. 394. Ἐνταῦθα δὲ 20 οὐδὲν τούτων ἐπινοῆσαι ἔστιν· ἀλλὰ μία τις μετὰ τὰ ἔργα δέδοται μηχανὴ καὶ θεραπείας ὁδὸς, ἡ διὰ τοῦ λόγου

10 πᾶσαν ψυχῆς κτλ.] a berl secutus sum πᾶσαν ψυχῆς franc henr oliv vulg πᾶσαν ψυχῆς ιδεαν προσ. επιστ. θεραπεύειν G (θαυμαζεῖν προ θεραπεύειν mn) πᾶση ψυχῆς προσ. επιστ. θεραπείαν ceteri || 13 αντον] + τα μελη marg || 19 προς καιρον γ

3. παιδοτρ.] ‘trainers.’

5. τὸ τυχ...παρ.] ‘the neglect of a trivial detail’: for τὸ τυχὸν cp. τὴν τυχοῦσαν i 4 (note).

8. πρὸς τὰς ἀօρ. δυν.] cp. contra eos qui subintr. habent virg. 243 E: also Eph. vi 12 ἡ τάλη...πρὸς τὰ πνευματικὰ τὴν πονηρὰς ἐν τοῖς ἐπουπλοῖς (quoted by Chrys. at ii 2).

III. *The preaching of the word of God is even more necessary now than*

*in the time of St Paul, who both by precept and by practice emphasized its importance.*

13. αὐτοῦ] a construction *ad sensum*. Αὐτοῦ refers to σαρκός (feminine), as though this were σώματος (neuter).

17. καταλλ.] ‘suitable’: cp. καταλλήλως ii 4 (note).

21. μετὰ τὰ ἔργα] Cp. μετὰ τὴν χάριν iv 2 (note).

διδασκαλία. τοῦτο δργανον, τοῦτο τροφὴ, τοῦτο ἀέρων κράσις ἀρίστη· τοῦτο ἀντὶ φαρμάκου, τοῦτο ἀντὶ πυρὸς, τοῦτο ἀντὶ σιδήρου· κανὶ καῦσαι δέγ, κανὶ τεμένι, τούτῳ κεχρῆσθαι ἀνάγκη· κανὶ τοῦτο μὴ ἥ, πάντα οἰχήσεται· τὰ 5 λοιπά. τούτῳ καὶ κειμένην ἐγείρομεν, καὶ φλεγμαίνουσαν καταστέλλομεν τὴν ψυχὴν, καὶ τὰ περιττὰ περικόπτομεν, καὶ τὰ λείποντα πληροῦμεν, καὶ τὰ ἄλλα ἀπαντα ἐργαζόμεθα, ὅσα εἰς τὴν τῆς ψυχῆς ἡμῖν ὑγίειαν συντελεῖ.

395. Πρὸς μὲν γὰρ βίου κατάστασιν ἀρίστην βίος ἔτερος 10 εἰς τὸν ἵσον ἀν ἐναγάγοι ξῆλον· ὅταν δὲ περὶ δόγματα νοσῆῃ ἡ ψυχὴ τὰ νόθα, πολλὴ τοῦ λόγου ἐνταῦθα ἡ χρεία, οὐ πρὸς τὴν τῶν οἰκείων ἀσφάλειαν μόνον, ἀλλὰ καὶ πρὸς τοὺς ἔξωθεν πολέμους. 396. Εἰ μὲν γὰρ ἔχοι τις τὴν μάχαιραν τοῦ πνεύματος καὶ θυρεὸν πίστεως τοσοῦτον, 15 ὡς δύνασθαι θαυματουργεῖν, καὶ διὰ τῶν τεραστίων τὰ τῶν ἀναισχύντων ἐμφράττειν στόματα, οὐδὲν ἀν δέοιτο τῆς ἀπὸ τοῦ λόγου βοηθείας· μᾶλλον δὲ οὐδὲ τότε ἄχρηστος ἡ τούτου φύσις, ἀλλὰ καὶ λίαν ἀναγκαῖα. 397. Καὶ γὰρ ὁ μακάριος Παῦλος αὐτὸν μετεχείρισε, καίτοι γε ἀπὸ 20 τῶν σημέίων πανταχοῦ θαυμαζόμενος. καὶ ἔτερός τις τῶν ἀπὸ ἐκείνου τοῦ χοροῦ παραινεῖ ταύτης ἐπιμελεῖσθαι τῆς δυνάμεως, λέγων· "Ετοιμοι πρὸς ἀπολογίαν παντὶ τῷ

3 καὶ τεμεῖν z vulg || 4 χρησθαι c χρησθαι y vulg || μηδεν ισχυση,  
παντα οιχεται cf vulg || 6 και τα λειποντα πληρουμεν και τα περιττα  
περικοπτομεν f || 10 αν εναγοι cf αν αγαγοι yz || 19 αυτο z || 22 ετοιμοι]  
+ γινεσθε z vulg (γινεσθαι cy)

1. ἀέρων κράσις] 'climate': cp. κράσεως τῶν ὡρῶν vi 6.

3. καῦσαι...τεμεῖν] Cp. ii 2 δταν καῦσαι κτλ. (note).

5. φλεγμ. καταστ.] The phrase recurs in vi 12: ταχέως γὰρ αὐτὴν (sc. τὴν καρδίαν) φλεγμαίνουσαν καταστέλλομεν.

9. βίος ἔτερος] i.e. the life of another.

13. τοὺς ξενόθεν τολ.] i.e. controversies with Jews, and

heretics.

14. μάχαιραν τ. π. κτλ.] Eph. vi 13 sqq. For the general sense of the passage cp. Greg. Naz. *de se ipso et in episcopos* 199 sqq.

16. ἐμφράττειν στόματα] Cp. ἐμφράττειν τὰ στόματα iii 16 (note).

20. ἔτερός τις] St Peter. This way of referring to Peter shews that Chrys. regarded him simply as *primus inter pares*.

22. ετοιμοι] i Pet. iii 15.

αἰτοῦντι ὑμᾶς λόγου περὶ τῆς ἐν ὑμῖν ἐλπίδος. καὶ πάντες δὲ ὄμοι τότε δὶ οὐδὲν ἔτερον τοῖς περὶ Στέφανου τὴν τῶν χηρῶν ἐπέτρεψαν οἰκονομίαν ἀλλ' ἡ ἵνα αὐτὸι τῇ τοῦ λόγου σχολάζωσι διακονίᾳ. 398. Πλὴν οὐ παραπλησίως αὐτὸν ἐπιζητήσομεν, τὴν ἀπὸ τῶν σημείων ἔχοντες 5 ἴσχύν. εἰ δὲ τῆς μὲν δυνάμεως ἐκείνης οὐδὲ ἤχνος ὑπολέλειπται, πολλοὶ δὲ πανταχόθεν ἐφεστήκασιν οἱ πολέμιοι καὶ συνεχεῖς, τούτῳ λοιπὸν ὑμᾶς ἀνάγκη φράττεσθαι, καὶ ἵνα μὴ βαλλώμεθα τοῖς τῶν ἔχθρῶν βέλεσι, καὶ ἵνα βάλλωμεν ἐκείνους. IV. 399. Διὸ πολλὴν χρὴ ποιεῖσθαι 10 τὴν σπουδὴν, ὥστε τὸν λόγον τοῦ Χριστοῦ ἐν ὑμῖν ἐνοικεῖν πλουσίως. οὐ γὰρ πρὸς ἐν ὑμῖν εἶδος μάχης ἡ παρασκευή· ἀλλὰ ποικίλος οὗτος ὁ πόλεμος, καὶ ἐκ διαφόρων συγκροτούμενος τῶν ἔχθρῶν οὕτε γὰρ ὅπλοις ἀπαντεῖ χρῶνται 15 τοῖς αὐτοῖς, οὕτε ἐνὶ προσβάλλειν ὑμῖν μεμελετήκασι τρόπῳ. 400. Καὶ δεῖ τὸν μέλλοντα τὴν πρὸς πάντας ἀναδέχεσθαι μάχην τὰς ἀπάντων εἰδέναι τέχνας· καὶ τὸν αὐτὸν τοξότην τε εἶναι καὶ σφενδονήτην, καὶ ταξίαρχον καὶ λοχαγὸν, καὶ στρατιώτην καὶ στρατηγὸν, καὶ πεζὸν καὶ ἵππεα, καὶ ναυμάχην καὶ τειχομάχην. 401. Ἐπὶ μὲν 20

4 σχολαστοι cf || πλην αλλ' ουδε γη vulg || 6 υπολειπεται vulg || 8 και  
ωα]+μαλλον γη vulg || 11 του θεου f || 12 ειδος ημων z vulg || 17 ανεχεσθαι c ||  
18 σφενδονιστην c franc || 20 ναυμαχην και τειχομαχην] cgrw secutus sum  
ναυμαχειν και τειχομαχειν afip sin -ov -ov ceteri

2. τοῖς περὶ Στ.] Acts vi 1—6.

6. οὐδὲ ἤχνος ὑπολ.] For the somewhat inconsistent attitude of Chrys. towards the miracles which were frequently alleged to occur at the time see Puech pp. 173—175. Chrys. usually lays down an absolute difference between the apostolic age and his own, holding that miracles were formerly needed but are no longer: but he does not definitely refuse to believe the stories of contemporary miracles.

IV. *The defender of the Church must be able to meet the attacks of*

*her enemies whenever and wherever delivered. Chrys. names some of the heresies against which special precautions must be taken. In avoiding one heresy, there is often a danger of falling into its opposite.*

II. τὸν λόγον τ. Χρ. κτλ.] Col. iii 16.

13. συγκροτ.] lit. ‘welded, or hammered together’: hence, with ἐκ, ‘composed of’.

20. ναυμάχην] The form in -ης is supported by the analogy of ἐνδομάχης, μονομάχης, etc. At vi 12 καὶ ἵππεων καὶ ναυμαχῶν, the accent

γὰρ τῶν στρατιωτικῶν πολέμων, ἐν ἔκαστος ἔργον ἀπολαβών, τούτῳ τοὺς ἐπιόντας ἀμύνεται· ἐνταῦθα δὲ τοῦτο οὐκ ἔστιν, ἀλλὰ ἀν μὴ πάσας ἐπιστάμενος ἢ τῆς τέχνης τὰς ἰδέας ὁ μέλλων νικᾶν, οἶδεν ὁ διάβολος καὶ δι' ἐνὸς 5 μέρους, ὅταν ἡμελημένον τύχῃ, τοὺς πειρατὰς εἰσαγαγὼν τοὺς αὐτοῦ, διαρπάσαι τὰ πρόβατα· ἀλλ' οὐχ, ὅταν διὰ πάσης ἥκουντα τῆς ἐπιστήμης τὸν ποιμένα αἴσθηται, καὶ τὰς ἐπιβουλὰς αὐτοῦ καλῶς ἐπιστάμενον. 402. Διὸ χρὴ καλῶς ἔξ δλων φράττεσθαι τῶν μερῶν. καὶ γὰρ πόλις 10 ἦσαν μὲν ἀν πανταχόθεν περιβεβλημένη τυγχάνη, καταγελᾶ τῶν πολιορκούντων αὐτὴν, ἐν ἀσφαλείᾳ μένουσα πολλῇ· ἐὰν δὲ πυλίδος μόνον τις μέτρον διακόψῃ τὸ τεῖχος, οὐδὲν αὐτῇ λοιπὸν ὅφελος τοῦ περιβόλου γίνεται, καίτοι γε τοῦ λοιποῦ παντὸς ἀσφαλῶς ἐστηκότος. οὕτως οὖν καὶ ἡ τοῦ 15 θεοῦ πόλις· ὅταν μὲν αὐτὴν πανταχόθεν ἀντὶ τείχους ἡ τοῦ ποιμένος ἀγχίνοιά τε καὶ σύνεσις περιβάλλῃ, πάντα εἰς αἰσχύνην καὶ γέλωτα τοῖς ἔχθροῖς τὰ μηχανήματα τελευτᾶ, καὶ μένουσιν οἱ κατοικοῦντες ἐνδον ἀσιεῖς· ὅταν δέ τις αὐτὴν ἐκ μέρους καταλῦσαι δυνηθῇ, καν μὴ πᾶσαν 20 καταβάλῃ, διὰ τοῦ μέρους ἄπαν (ώς εἰπεῖν) λυμαίνεται τὸ λοιπόν. τί γὰρ, ὅταν πρὸς "Ελληνας μὲν ἀγωνίζηται

ι οιον εκαστος αν εργον απολαβῃ γ' vulg || 8 επισταμενον] + απασα fz vulg || ii οι αυτην γζ || μενουσα] τυγχανουσα c || 15 οταν μεν αυτη γ... συνεσις, περιβαλλει παντας γζ || 18 ενδοθεν f || οταν] + λοιπον y

on *ναυμαχῶν* in cod. Augustanus points to *ναυμάχης*, not *ναυμάχος*. *Τειχομάχης* (-as in Doric) occurs Ar. *Achar.* 570.

6. *τὰ πρόβατα*] The metaphor changes.

*ib.* διὰ πάσ. ἥκ. τ. ἐ.] 'to be well equipped with knowledge': cp. the Attic phrases διὰ μάχης, δι' ὅργης ἥκειν (*lénai*).

12. *πυλίδος...μέτρον*] 'the breadth of a postern-gate.' For the metaphor cp. iv 7 ὁσπερ γάρ τείχος, οὕτω τὰς... ἑκκλησίας τὰ τούτου τειχίζει γράμματα.

13. *καίτοι γε...έστ.*] For *καίτοι γε* with a participle instead of a finite verb cp. vi 12 *καίτοι γε τῶν παροξύνηντων οὐκ ὄντων*. So *καίτοι* at vi 9. Classical Greek would have used *καίτερ*.

14. ἡ τοῦ θεοῦ π.] Ps. lxxxvii 3 etc.

21. τί γάρ ὅταν κτλ.] With this list of the opponents of Christianity cp. Greg. Nyss. *Or. Cat.* p. 2 (ed. Srawley).

*ib.* [Ελληνας] who held polytheistic views.

καλῶς, συλῶσι δὲ αὐτὴν Ἰουδαῖοι; ἡ τούτων μὲν ἀμφοτέ-  
ρων κρατῆ, ἀρπάζωσι δὲ Μανιχαῖοι; ἡ μετὰ τὸ περιγε-  
νέσθαι καὶ τούτων, οἱ τὴν εἰμαρμένην εἰσάγοντες ἔνδον  
ἔστωτα τὰ πρόβατα κατασφάττωσι; καὶ τί δεῖ πάσας  
καταλέγειν τοῦ διαβόλου τὰς αἱρέσεις; ἀς ἀν μὴ πάσας 5  
ἀποκρούνεσθαι καλῶς ὁ ποιμὴν εἰδῆ, δύναιτ' ἀν καὶ διὰ  
μᾶς τὰ πλείονα τῶν προβάτων καταφαγεῖν ὁ λύκος.  
403. Καὶ ἐπὶ μὲν τῶν στρατιωτῶν, ἀπὸ τῶν ἔστωτων καὶ  
μαχομένων καὶ τὴν νίκην ἔσεσθαι καὶ τὴν ἡτταν προσδοκᾶν  
ἀεὶ χρή· ἐνταῦθα δὲ πολὺ τούναντίον. πολλάκις γάρ ἡ 10  
πρὸς ἑτέρους μάχη τοὺς οὐδὲ τὴν ἀρχὴν συμβαλόντας  
οὐδὲ πονέσαντας δλως ἡσυχάζοντας καὶ καθημένους νικῆ-  
σαι πεποίκη· καὶ τῷ οἰκείῳ ξίφει περιπαρεῖς ὁ μὴ πολλὴν  
περὶ ταῦτα τὴν ἐμπειρίαν ἔχων, καὶ τοῖς φίλοις καὶ τοῖς  
πολεμίοις καταγέλαστος γίνεται. 404. Οἶνον (πειράσομαι 15  
γάρ σοι καὶ ἐπὶ παραδείγματος, δ λέγω, ποιῆσαι φανερὸν)  
τὸν ὑπὸ τοῦ θεοῦ δοθέντα τῷ Μωϋσῇ νόμον οἱ τὴν Οὐ-  
λεντίνου καὶ Μαρκίωνος διαδεξάμενοι φρενοβλάβειαν, καὶ

I autov c vulg || 2 κρατει vulg || μετα δε το περιγεν. vulg || 4 σφαττωσι  
vulg || 12 ησυχαζοντας]+δε γε vulg || 14 τοις πολεμ.] τοις εναντιοις f ||  
18 δεξαμενοι γε

1. [Ιουδαῖοι] who were monotheists. There was a large colony of Jews at Antioch: see Chrys. *adv. Iudeos*; Puech pp. 186 sqq.

2. [Μανιχαῖοι] These believed in two creative principles, one good, the other evil. The founder of the sect, Manes, was born about 240 and died about 277: see T. R. Glover *Life and Letters in the Fourth Century* p. 200; *DCB* s.v.

3. [τὴν εἰμαρ.] 'fate,' 'destiny.' The reference is to the Stoics, against whom Chrys. wrote six Homilies (*de fato et providentia*). See also Greg. Nyss. *contra fatum*. The practice of consulting astrologers was due to fatalistic tenets: *adv. oppugn. vit. monast.* III 92 Ε πόθεν δ πολὺς πανταχοῦ τῆς εἰμαρμένης

λόγος; πόθεν διστρων ἀλλγφ φορᾶ τὰ  
νύτα ἀνατιθέασων οἱ πολλοὶ;

13. τῷ οἰκείῳ ξ.] like Aias in Sophocles: *Introduction* p. xxxiii.

16. ἐπὶ παραδ.] ('in,' i.e.) 'by an illustration.'

17. Οὐαλ.] Valentinus (flor. 140) rejected the Law of Moses because it derived its origin from the God of the Jews. Val. represented the speculative side of Gnosticism, Marcion (see next note) its practical side (Stephens).

18. Μαρκ.] Marcion (flor. 150) held that the God of the Law and the Prophets was not the Father of Jesus Christ. See the Index Rerum in the Benedictine edition, and *DCB* s.v.

δσοι τὰ αὐτὰ νοσοῦσιν ἐκείνοις, τοῦ καταλόγου τῶν θείων ἐκβάλλονται γραφῶν. Ἰουδαῖοι δὲ αὐτὸν οὔτω τιμῶσιν, ώς καὶ τοῦ καιροῦ κωλύοντος φιλονεικεῖν ἅπαντα φυλάττειν, παρὰ τὸ τῷ θεῷ δοκοῦν· ἡ δὲ ἐκκλησία τοῦ θεοῦ, τὴν 5 ἀμφοτέρων ἀμετρίαν φυγοῦσα, μέσην ἐβάδισε, καὶ οὕτε ὑποκεῖσθαι αὐτοῦ τῷ ζυγῷ πείθεται, οὕτε διαβάλλειν αὐτὸν ἀνέχεται, ἀλλὰ καὶ πεπαυμένον ἐπαινεῖ διὰ τὸ χρησιμεῦσαι ποτε εἰς καιρόν. 405. Δεῖ δὴ τὸν μέλλοντα πρὸς ἀμφοτέρους μάχεσθαι τὴν συμμετρίαν εἰδέναι ταύτην. 10 ὁ ἀν τε γάρ Ἰουδαίος διδάξαι βουλόμενος, ώς οὐκ ἐν καιρῷ τῆς παλαιᾶς ἔχονται νομοθεσίας, ἄρξηται κατηγορεῖν αὐτῆς ἀφειδῶς, ἔδωκε τοῖς διασύρειν βουλομένοις τῶν αἱρετικῶν λαβὴν οὐ μικράν· ὁ ἀν τε τούτους ἐπιστομίσαι σπουδάζων 15 ἀμέτρως αὐτὸν ἐπαίρη, καὶ ως ἀναγκαῖον ἐν τῷ παρόντι τυγχάνοντα θαυμάζῃ, τὰ τῶν Ἰουδαίων ἀνέψει στόματα. 406. Πάλιν οἱ τὴν Σαβελλίου μαινόμενοι μανίαν, καὶ οἱ τὰ Ἀρείου λυττῶντες, ἔξ ἀμετρίας ἀμφότεροι τῆς ὑγιοῦς

Ι νοοῦσιν γ' || 5 φευγοῦσα c vulg || εβαδισε] + την οδον c || 6 τω λογω γ' || 7 πεπαυμενον] + αυτον f || 8 δει δε cfyz || 12 των αιρετ.] αιρετικοις f

1. καταλόγου] 'canon.'

5. μέσην ἐβάδ.] 'steered a middle course.' For the general sense of the passage cp. Greg. Nyss. *Or. Cat.* p. 2. We are reminded of the phrase 'to keep the mean between the two extremes' (Preface to the Prayer-Book), describing the policy of the Church of England in regard to reform.

8. χρησιμ.] 'to be serviceable': a word condemned by Phrynicus (Lobeck 386), but used by Theophrastus, Diodorus, and Lucian.

12. τοῖς διασ. β. τ. al.] 'to those heretics who wish to attack it.'

13. ἐπιστου.] 'to silence': cp. iv 5, 8: Tit. i 11.

14. ἐπαίρη] 'praise.'

16. Σαβελλίου] This passage seems to be modelled on Greg. Naz.

de fuga cxxxvii. On Sabellius see Gwatkin *Arian Controversy* p. 9. S. 'had reduced the Trinity to three successive manifestations of the one God in the Law, the Gospel, and the Church.' His doctrines were condemned by a Council held at Rome in 263.

17. Ἀρείου] See Gibbon c. xxi; Gwatkin *op. cit.*, and *Studies of Arianism*. Arius (whose doctrines were condemned at the Council of Nicaea in 325) held that our Lord Jesus Christ had a beginning of existence, and was not of the very substance of the Supreme God. For the subsequent attitude of Chrys. towards the Arians, who were powerful at Constantinople, see Puech p. 205.

ἔξεπεσαν πίστεως· καὶ τὸ μὲν ὄνομα Χριστιανῶν ἀμφοτέροις ἐπίκειται, εἰ δέ τις τὰ δόγματα ἔξετάσειε, τοὺς μὲν οὐδὲν ἄμεινον Ἰουδαίων διακειμένους εύρήσει, πλὴν ὅσουν ὑπὲρ ὄνομάτων διαφέρονται μόνον, τοὺς δὲ πολλὴν τὴν ἐμφέρειαν πρὸς τὴν αἵρεσιν Παύλου τοῦ Σαμοσατέως<sup>5</sup> ἔχοντας, ἀμφοτέρους δὲ τῆς ἀληθείας ἐκτός. 407. Πολὺς οὖν κανταῦθα ὁ κίνδυνος, καὶ στενὴ καὶ τεθλιμμένη ἡ ὁδὸς, ἡ ὑπὸ κρημνῶν ἀμφοτέρωθεν ἀπειλημμένη· καὶ δέος οὐ μικρὸν, μὴ τὸν ἔτερόν τις θέλων βαλεῖν ὑπὸ θατέρου πληγῇ. ἂν τε γὰρ μίαν τις εἰπῃ θεότητα, πρὸς τὴν ιούσαντοῦ παράνοιαν εὐθέως εἴλκυσε τὴν φωνὴν ὁ Σαβέλλιος· ἂν τε διέλῃ πάλιν, ἔτερον μὲν τὸν πατέρα, ἔτερον δὲ τὸν οὐίον, καὶ τὸ πνεῦμα δὲ τὸ ἄγιον ἔτερον λέγων, ἐφέστηκεν Ἀρειος, εἰς παραλλαγὴν οὐσίας ἔλκων τὴν ἐν τοῖς προσώποις διαφοράν. δεῖ δὲ καὶ τὴν ἀσεβῆ σύγχυσιν ἐκείνουν,<sup>15</sup> καὶ τὴν μανιώδη τούτου διαιρέσιν ἀποστρέφεσθαι καὶ φεύγειν, τὴν μὲν θεότητα πατρὸς καὶ οὐίον καὶ ἄγιου πνεύματος μίαν ὁμολογοῦντας, προστιθέντας δὲ τὰς τρεῖς

2 ει δε τις]+αυτων fz || τα δογματα]+ακριβως γζ || 6 πολυς δε κανταυθα γ πολυς κανταυθα z || 8 η υπο κρημνων] om η cyz || επειλημμενη a || 11 παροιαιαν cfy' vulg παρανομιαν by\*z henr || 13 ετερον]+ειναι vulg || 16 διαιρ. αποφευγειν γ || 18 και τας τρεις γ vulg

3. πλὴν ὅσον κτλ.] The Jews hold that there is one God, the Father. The Sabellians speak of God as being of one Person, but having three names (*δωμασται, ὑποστάσεις*). Thus Sabellians and Jews are practically in agreement: for the Sabellians, whatever they may profess to the contrary, in effect reduce the three Persons of the Trinity to one.

5. Παύλου τ. Σ.] Bishop of Antioch; he held that Jesus Christ was not God, but man. His opinions were condemned by a Council which met in 269: Gwatkin *Arian Controversy* p. 33.

7. στενὴ κ. τεθλ.] Cp. Matt.

vii 14.

8. ἀπειλημμένη] lit. ‘cut off,’ i.e. abruptly ended: cp. Thuc. iv 102 τελχει μακρῷ ἀπολαβών, ‘walling off.’

14. εἰς παραλλαγὴν κτλ.] ‘perverting the difference of the Persons so as to mean a change in the substance.’ Πρόσωπον = ὑπόστασις: see next note.

18. τὰς τρ. ὑπ.] See Gwatkin *Arian Controversy* p. 113. ‘Τρόπος (originally equivalent to οὐσία or ‘essence,’ and so used by Athanasius) had come to be used of the Persons of the Trinity: cp. Bethune-Baker in *Texts and Studies* vol. vii n. 1 p. 75.

ὑποστάσεις· οὕτω γάρ ἀποτεχίσαι δυνησόμεθα τὰς ἀμφοτέρων ἐφόδους. 408. Πολλὰς δὲ καὶ ἑτέρας ἐνήν σοι λέγειν συμπλοκάς πρὸς ἃς ἀν μὴ γενναίως τις καὶ ἀκριβῶς μάχηται, μυρία λαβὼν ἀπεισι τραύματα. V. 409. Τί 5 ἂν τις εἴποι τὰς τῶν οἰκείων ἐρεσχελίας; οὐ γάρ εἰσιν ἐλάττους αὗται τῶν ἔξωθεν προσβολῶν, ἀλλὰ καὶ πλείονα τῷ διδάσκοντι παρέχουσιν ἴδρωτα. οἱ μὲν γάρ ὑπὸ πολυπραγμοσύνης, ἀπλῶς καὶ εἰκῇ, περιεργάζεσθαι θέλουσιν, ἀ μήτε μαθόντάς ἔστι κερδᾶναι μήτε μαθεῖν δυνατόν. ΙΟ ἔτεροι πάλιν τῶν τοῦ θεοῦ κριμάτων εὐθύνας αὐτὸν ἀπαιτοῦσιν, καὶ τὴν ἄβυσσον τὴν πολλὴν ἀναμετρεῖν βιάζονται· Τὰ γάρ κρίματά σου, φησὶν, ἄβυσσος πολλή. 410. Καὶ πίστεως μὲν πέρι καὶ πολιτείας, ὀλίγους ἀν εὑροις σπουδάζοντας· τοὺς δὲ πλείους ταῦτα περιεργαζο-  
15 μένους καὶ ζητοῦντας, ἀ μήτε εὐρεῖν δυνατὸν καὶ τὸν θεὸν παροξύνει ζητούμενα. ὅταν γάρ, ἀπέρ αὐτὸς ἡμᾶς οὐκ ἡθέλησεν εἰδέναι, ταῦτα βιαζώμεθα μανθάνειν, οὔτε εἰσόμεθα (πῶς γάρ, θεοῦ μὴ βουλομένου;) καὶ τὸ κινδυνεύειν ἡμῖν ἐκ τοῦ ζητεῖν περιέσται μόνον. 411. 'Αλλ' ὅμως καὶ 20 τούτων τοιούτων ὅντων, ὅταν τις μετὰ αὐθεντίας ἐπιστομίζῃ τοὺς τὰ ἄπορα ταῦτα ἐρευνῶντας, ἀπονοίας τε καὶ ἀμαθίας ἑαυτῷ προσετρίψατο δόξαν. διὸ χρῆ κάνταῦθα πολλῇ κεχρήσθαι τῇ συνέσει, ὡς καὶ ἀπάγειν τῶν ἀτόπων

5 λεγοι y vulg || 8 φιλοπραγμοσυνης f || 16 ουκ εβουληθη ειδειαι f || 18 τον θεον z vulg || 21 τα απορητα cf franc oliv || 23 χρησασθαι f || απαγειν] + autouz yz vulg

V. *The bishop must be able to dispose of difficulties, in regard to points of doctrine, which may be raised by other Christians.*

5. ἐρεσ.] ἐρεσχηλεῖν (-χελεῖν) 'to banter' is used by Plato. The substantive is not found in classical Greek. It is here used in the more general sense of 'contention,' 'strife.'

8. περιεργ.] Cp. below περιεργαζομένους καὶ ζητοῦντας: also Chrysostom's language on the subject of the 'Ἀνδριοιοι: de incomprehensibili 447 E.

12. τὰ γάρ κτλ.] Ps. xxxvi (xxxv) 6.

13. πολιτείας] 'life': cp. iv 6 τὴν πολιτείαν τὴν ἀγγελικήν, iv 9 τῆς πολιτείας διεφθαρμένης.

20. αὐθεντίας] 'power': cp. αὐθεντίας iii 10 (note).

ib. ἐπιστομίζῃ] Cp. ἐπιστομίσαι iv 4 (note).

21. ἀπον. κτλ.] 'attaches to himself a reputation for arrogance and ignorance.' For προσετρίψατο see on θωπειας κτλ. iii 18.

έρωτήσεων τὸν προεστώτα, καὶ τὰς εἰρημένας ἐκφεύγειν αἰτίας. 412. Πρὸς ἄπαντα δὲ ταῦτα ἔτερον μὲν οὐδὲν, ἡ δὲ τοῦ λόγου βοήθεια δέδοται μόνη· καν̄ τις ταύτης ἀπεστρημένος ἢ τῆς δυνάμεως, οὐδὲν ἄμεινον τῶν χειμαζομένων πλοίων διηνεκῶς αἱ ψυχαὶ τῶν ὑπ' αὐτῷ τεταγμένων 5 ἀνδρῶν διακείσονται, τῶν ἀσθενεστέρων καὶ περιεργοτέρων λέγω. διὸ χρὴ τὸν ἱερέα πᾶντα ποιεῖν ὑπὲρ τοῦ ταύτην κτήσασθαι τὴν ἴσχυν. VI. 413. Τί οὖν ὁ Παῦλος, φησιν, οὐκ ἐσπούδασε ταύτην οἱ κατορθωθῆναι τὴν ἀρετὴν; οὐδὲ ἐγκαλύπτεται ἐπὶ τῇ τοῦ λόγου πενίᾳ, ἀλλὰ το 15 καὶ διαρρήδην ὁμολογεῖ ἰδιώτην ἔαυτὸν εἶναι· καὶ ταῦτα Κορινθίοις ἐπιστέλλων, τοὺς ἀπὸ τοῦ λέγειν θαυμαζομένους, καὶ μέγα ἐπὶ τούτῳ φρονοῦσι. 414. Τοῦτο γάρ, ἔφην, τοῦτό ἐστιν, ὃ τοὺς πολλοὺς ἀπώλεσε, καὶ ῥᾳθυμοτέρους πρὸς τὴν ἀληθῆ διδασκαλίαν ἐποίησε. μὴ γὰρ δυνηθέντες 20 ἀκριβῶς ἔξετάσαι τῶν ἀποστολικῶν φρενῶν τὸ βάθος, μηδὲ συνεῖναι τὴν τῶν ῥημάτων διάνοιαν, διετέλεσαν τὸν ἄπαντα χρόνον νυστάζοντες καὶ χασμώμενοι, καὶ τὴν ἀμαθίαν τιμῶντες ταύτην, οὐχ ἦν ὁ Παῦλος φησιν εἶναι ἀμαθῆς, ἀλλ' ἡς τοσούτον ἀπεῖχεν, ὅσον οὐδὲ ἄλλος τις 25 τῶν ὑπὸ τὸν οὐρανὸν τοῦτον ἀνθρώπων. 415. 'Αλλ' οὗτος μὲν ἡμᾶς εἰς καιρὸν ὁ λόγος μενέτω· τέως δὲ ἐκεῖνό

5 νπ' αυτον sz || 9 om οι vulg ταυτην σοι cz || 13 επι τουτο vulg ||  
14 απολωλεκε cfyz || 15 προς] περι γε vulg || πεποιηκε sz || 17 συνιεναι γε  
vulg || 22 αναμενετω γε

VI. St Paul was not (as is sometimes thought) indifferent to the power of the spoken word. On the contrary, he developed this power assiduously in his own case, with splendid results to the Church.

The encomium pronounced on St Paul in this and in the following chapter may have been suggested by Greg. Naz. *de fuga* lii—lvi. In many other passages, however, Chrys. manifests the admiration which he felt for St Paul: see the references in the Index Rerum of

the Benedictine edition.

9. κατορθ.] 'to be successfully attained': cp. σωφρούννην κατορθῶσαι adv. ὄφρυν. vit. monast. III 95 C. ol = αὐτῷ.

10. οὐδὲ ἐγκαλ.] 'is not ashamed.' 'Ἐγκαλύπτεσθαι is, literally, 'to cover one's face,' in token of shame or grief.

11. ἰδιώτην] 2 Cor. xi 6.

12. τοῖς ἀπὸ τ. λ. θ.] See 1 Cor. xii–xiv.

19. ἦν...ἀμαθῆς] i.e. ἦν (ἀμαθλαρ)...ἀμαθῆς, a cognate accusative.

φημι· θῶμεν αὐτὸν εἶναι ἴδιώτην τοῦτο τὸ μέρος, ὅπερ  
οὖτοι βούλονται, τί οὖν τοῦτο πρὸς τοὺς νῦν; 416. Ἐκεῖ-  
νος μὲν γάρ εἶχεν ἵσχυν πολλῷ τοῦ λόγου μείζονα καὶ  
πλείονα δυναμένην κατορθοῦν· φαινόμενος γάρ μόνου,  
5 καὶ συγῶν, τοῦς δαίμοσιν ἥν φοβερὸς· οἱ δὲ νῦν πάντες  
όμοιοι συνελθόντες μετὰ μυρίων εὐχῶν καὶ δακρύων οὐκ  
ἀν δυνηθεῖεν, ὅσα ἵσχυσε τὰ σιμικίνθια Παῦλου ποτέ.  
417. Καὶ Παῦλος μὲν εὐχόμενος νεκρὸν ἀνίστη, καὶ ἄλλα  
ἔθαυματούργει τοιαῦτα, ὡς καὶ θεὸς νομισθῆναι παρὰ τοῖς  
10 ἔξωθεν· καὶ πρὶν ἦ τοῦ βίου μεταστῆναι τούτου, κατη-  
ξιώθη ἀρπαγῆναι ἔως τρίτου οὐρανοῦ, καὶ ρήμάτων μετα-  
σχεῖν, ὡν οὐ θέμις ἀνθρωπείαν ἀκοῦσαι φύσιν. οἱ δὲ νῦν  
δύντες—ἄλλ’ οὐδὲν βούλομαι δυσχερὲς εἰπεῖν οὐδὲ βαρύ·  
καὶ γάρ καὶ ταῦτα οὐκ ἐπεμβαίνων αὐτοῖς λέγω νῦν, ἀλλὰ  
15 θαυμάζων,—πῶς οὐ φρίττουσιν ἀνδρὶ τηλικούτῳ παρα-  
βάλλοντες ἑαυτούς; 418. Εἴ γάρ καὶ τὰ θαύματα ἀφέντες,  
ἐπὶ τὸν βίον ἔλθοιμεν τοῦ μακαρίου, καὶ τὴν πολιτείαν  
ἔξετάσαιμεν αὐτοῦ τὴν ἀγγελικὴν, καὶ ἐν ταύτῃ μᾶλλον, ἢ  
ἐν τοῖς σημείοις, ὅφει νικῶντα τὸν ἀθλητὴν τοῦ Χριστοῦ.  
20 τί γάρ ἂν τις εἴποι τὸν ζῆλον, τὴν ἐπιείκειαν, τοὺς συνεχεῖς  
κινδύνους, τὰς ἐπαλλήλους φροντίδας, τὰς ἀδιαλείπτους  
ὑπὲρ τῶν ἐκκλησιῶν ἀθυμίας, τὸ πρὸς τοὺς ἀσθενεῖς συμ-  
παθὲς, τὰς πολλὰς θλίψεις, τοὺς καινοτέρους διωγμοὺς,  
τοὺς καθημερινοὺς θανάτους; τίς γάρ τόπος τῆς οἰκου-

2 αυτοὶ γε vulg || 4 φαινόμενος] + μεν γε vulg || 11 ρηματῶν ακούσαι ων οὐ  
θεμις ανθρ. μετασχειν φυσιν c || 13 ουδεν δυνάμαι vulg || 19 του θεου γε

7. σιμικίνθια] ‘aprons’ (from the Latin *semicinctum*). It is the word used by St Luke (Acts xix 12) in describing the miracles wrought by St Paul at Ephesus.

9. θεός νομ. ] Acts xiv 12.

11. ἀρπαγ.] 2 Cor. xii 2.

17. πολιτελαν] Cp. πολιτελας iv 5 (note).

21. κινδύνους] 2 Cor. xi 26.

ib. ἐπαλλήλους] ‘constant.’

22. ὑπὲρ τῶν ἐκκλ. ἀθ.] 2 Cor. xi 28.

ib. πρὸς τοὺς ἀσθ.] 1 Cor. ix 22:

2 Cor. xi 29.

24. καθημ. θανάτους] 1 Cor. xv 31.

ib. τίς γάρ τόπος κτλ.] This bears a singular resemblance to Vergil *Aen.* i 459: *quis iam locus, inquit, Achate, quae regio in terris nostri non plena laboris?*

μένης, ποία ἥπειρος, ποία θάλαττα τοῦ δικαίου τοὺς ἄθλους ἡγυνόσεν; ἐκεῖνον καὶ ἡ ἀοίκητος ἔγνω, κινδυνεύοντα δεξαμένη πολλάκις. πᾶν γὰρ εἶδος ὑπέμεινεν ἐπιβουλῆς, καὶ πάντα τρόπου ἐπῆλθε νίκης. καὶ οὕτε ἀγωνιζόμενος οὕτε στεφανούμενος διέλιπέ ποτε. 419. Ἀλλὰ 5 γὰρ οὐκ οἶδα πῶς προήχθη ὑβρίζειν τὸν ἄνδρα. τὰ γὰρ κατορθώματα αὐτοῦ πάντα μὲν ὑπερβαίνει λόγον· τὸν δὲ ἡμέτερον, τοσοῦτον ὅσον καὶ ἡμᾶς οἱ λέγειν εἰδότες. πλὴν ἀλλὰ καὶ οὕτως (οὐδὲ γὰρ ἀπὸ τῆς ἐκβάσεως, ἀλλ' ἀπὸ τῆς προαιρέσεως ἡμᾶς ὁ μακάριος κρινεῖ) οὐκ ἀποστήσομαι, 10 ἔως ἂν εἴπω τοῦτο, δὲ τοσοῦτο τῶν εἰρημένων κρείττον ἔστιν, ὅσον ἀπάντων ἀνθρώπων ἐκεῖνος. 420. Τί οὖν τοῦτο ἔστιν; μετὰ τοσαῦτα κατορθώματα, μετὰ τοὺς μυρίους στεφάνους, ηὔξατο εἰς γέενναν ἀπελθεῖν, καὶ αἰώνιῳ παραδοθῆναι κολάσει, ὑπὲρ τοῦ τοὺς πολλάκις αὐτὸν 15 καὶ λιθάσαντας, καὶ ἀνελόντας, τό γε αὐτῶν μέρος, Ἰουδαίους σωθῆναι καὶ τῷ Χριστῷ προσελθεῖν. τίς οὕτως ἐπόθησε τὸν Χριστόν; εἴγε πόθον αὐτὸν δεῖ καλεῖν, ἀλλ' οὐχ ἔτερόν τι τοῦ πόθου πλέον. 421. Ἐτ' οὖν ἔαυτοὺς ἐκείνῳ παραβαλοῦμεν, μετὰ τὴν τοσαύτην χάριν, ἦν ἔλαβεν 20 ἄνωθεν; μετὰ τὴν τοσαύτην ἀρετὴν, ἦν οἴκοθεν ἐπεδείξατο; καὶ τί τούτου γένοιτο ἀν τολμηρότερον; 422. Ὁτι δὲ οὐδὲ οὕτως ἦν ἴδιωτης, ὡς οὗτοι νομίζουσι, καὶ τοῦτα λοιπὸν ἀποδεῖξαι πειράσομαι. 423. Οὗτοι μὲν γὰρ οὐ μόνον τὸν οὐκ ἡσκημένον τὴν τῶν ἔξωθεν λόγων τερθρείαν 25

Ι του δικαιου] + τουτον yz vulg || 2 ομ κινδυνευοντα c || 10 κρινει y vulg ||  
II τοσουτω...οσω z || 23 ουχ ουτωs fyz || 25 μονω cz

2. *dolis.*] ‘uninhabited’ (sc. γῆ) = ἔρημος. The reference seems to be to Acts ix 23, 29: for the visit to Arabia (Gal. i 17) is apparently excluded by the word κινδυνεύοντα.

9. *ἐκβάσεως*] ‘result.’ Προαιρ.= ‘intention.’

14. *ηὔξατο εἰς γ. κτλ.*] Rom. ix 3: cp. ηὔχόμην iii 7 (note).

16. *τὸ γε αὐτῶν μέρος*] Cp. τὸ γε μέρος τὸ σὸν iv 1 (note).

21. *οἴκοθεν*] (‘from,’ i.e.) ‘in himself’: cp. οὐκ εἶχον οἴκοθεν, ‘of my own,’ Ar. *Pax* 522. In iii 6 *sub fin.* we found δυνάμεως καὶ τῆς παρ' αὐτῷ καὶ τῆς ἄνωθεν.

25. *τὸν οὐκ ἡσ. κτλ.*] ‘who is not practised in profane (secular) rhetoric.’ Τερθρεία (‘clap-trap’) is said to be an abbreviated form of τερατελα.

ἰδιώτην καλοῦσιν, ἀλλὰ καὶ τὸν οὐκ εἰδότα μάχεσθαι ὑπὲρ τῶν τῆς ἀληθείας δογμάτων· καὶ καλῶς νομίζουσιν. ὁ δὲ Παῦλος οὐκ ἐν ἀμφοτέροις ἔφησεν ἰδιώτης εἶναι, ἀλλ' ἐν θατέρῳ μόνον· καὶ τοῦτο ἀσφαλιζόμενος τὸν διορισμὸν 5 ἀκριβῶς πεποίηται, λέγων τῷ λόγῳ ἰδιώτης εἶναι, ἀλλ' οὐ τῇ γνώσει. 424. Ἐγὼ δὲ εἰ μὲν τὴν λειότητα Ἰσοκράτους ἀπήγουν, καὶ τὸν Δημοσθένους δύκον, καὶ τὴν Θουκυδίδου σεμνότητα, καὶ τὸ Πλάτωνος ὑψος, ἔδει φέρειν εἰς μέσον ταύτην τοῦ Παύλου τὴν μαρτυρίαν. νῦν δὲ ἐκεῖνα μὲν 10 πάντα ἀφίμηι, καὶ τὸν περίεργον τῶν ἔξωθεν καλλωπισμὸν, καὶ οὐδέν μοι φράσεως, οὐδὲ ἀπαγγελίας μέλει· ἀλλ' ἔξεστω καὶ τῇ λέξει πτωχεύειν, καὶ τὴν συνθήκην τῶν ὀνομάτων ἀπλῆν τινα εἶναι καὶ ἀφελῆ, μόνον μὴ τῇ γνώσει τις καὶ τῇ τῶν δογμάτων ἀκριβείᾳ ἰδιώτης ἔστω· μήδ' ἵνα 15 τὴν οἰκείαν ἀργίαν ἐπικαλύψῃ, τὸν μακάριον ἐκεῖνον ἀφαιρείσθω τὸ μέγιστον τῶν ἀγαθῶν, καὶ τὸ τῶν ἐγκωμίων κεφάλαιον. VII. 425. Πόθεν γὰρ, εἰπέ μοι, τοὺς Ἰουδαίους συνέχεε τοὺς ἐν Δαμάσκῳ κατοικοῦντας, οὐδέποτε τῶν σημείων ἀρξάμενος; πόθεν τοὺς Ἑλληνιστὰς κατε- 20 πάλαισε; διὰ τί δὲ εἰς Ταρσὸν ἔξεπέμπετο; οὐκ ἐπειδὴ κατὰ κράτος ἐνίκα τῷ λόγῳ, καὶ εἰς τοσοῦτον αὐτοὺς

6 την λογιοτητα συ\* || Σωκρατους γ || 7 επεξητουν σ || 11 επαγγελιας  
oliv απολογιας aby\* z || 16 των αρετων f' το μεγεθος των αγαθων c

5. τῷ λόγῳ κτλ.] 2 Cor. xi 6.

6. εἰ...ἀπήγουν] 'if I demanded': St Paul's admission that he was 'rude in speech' cannot properly be pressed save by those who expect from him the varied excellences of the great classical writers. It will be disregarded by those who set less value upon mere style.

ib. λειτητα κτλ.] Chrys. no doubt studied these authors while he was a pupil of Libanius. Λειτητ. = 'smoothness,' 'polish,' shewn for example in the avoidance of hiatus between vowels (φωνητῶν σύγκρουσις): δύκον = 'weight': σεμνότ.: = 'dignity': ὑψος = 'sublimity.' It

may be observed that Suidas (*s.v.* Ιωάννης) attributes ὑψος and λειτητος to the present treatise, *de sac.*

11. ἀπαγγ.] 'style,' 'expression.'

12. τῇ λέξει πτ.] 'to have a poor (lit. beggarly) style': cp. Greg. Naz. *de se ipso et in episc.* 301 sqq., where it is maintained that simplicity is preferable to the elaborate style of Chrysippus, Plato, and others.

VII. Instances are quoted to shew the efficacy of St Paul's eloquence in converting souls to Christ.

18. συνέχεε] Acts ix 22.

19. Ἑλλην.] Acts ix 29.

20. εἰς Ταρσὸν] Acts ix 30.

ἡλαυνεν, ώς καὶ εἰς φόνου παροξυνθῆναι, μὴ φέροντας τὴν ἡτταν; ἐνταῦθα γὰρ οὐδέπω τοῦ θαυματουργεῶν ἥρξατο. οὐδ' ἀν ἔχοι τις εἰπεῖν, ὅτι ἀπὸ τῆς περὶ τὰ τεράστια δόξης θαυμαστὸν αὐτὸν ἥγον οἱ πολλοὶ, καὶ οἱ μαχόμενοι πρὸς αὐτὸν ἀπὸ τῆς ὑπολήψεως ἐπηρεάζοντο τάνδρος. 5 τέως γὰρ ἀπὸ τοῦ λέγειν μόνον ἐκράτει. 426. Πρὸς δὲ τοὺς ιονδαῖςειν ἐπιχειροῦντας ἐν Ἀντιοχείᾳ πόθεν ἡγωνίζετο καὶ συνεζήτει; ὁ δὲ Ἀρεοπαγίτης ἐκεῦνος, ὁ τῆς δεισιδαιμονεστάτης πόλεως ἐκείνης, οὐκ ἀπὸ δημηγορίας μόνης ἡκολούθησεν αὐτῷ, μετὰ τῆς γυναικός; ὁ δὲ Εὗ-<sup>10</sup> τυχος πῶς κατέπεσεν ἀπὸ τῆς θυρίδος; οὐκ ἐπειδὴ μέχρι βαθείας νυκτὸς εἰς τὸν τῆς διδασκαλίας αὐτοῦ ἀπησχολεῖτο λόγον; 427. Τί δὲ ἐν Θεσσαλονίκῃ καὶ ἐν Κορίνθῳ; τί δὲ ἐν Ἐφέσῳ, καὶ ἐν αὐτῇ τῇ Ῥώμῃ; οὐχ ὅλας ἡμέρας καὶ νύκτας ἀνήλισκεν ἐφεξῆς εἰς τὴν ἔξηγησιν τῶν γραφῶν; 15 τί ἄν τις λέγοι τὰς πρὸς τοὺς Ἐπικουρείους διαλέξεις καὶ Στωϊκούς; εἰ γὰρ ἀπαντα θέλοιμεν καταλέγειν, εἰς μακρὸν ἐκπεσεῖται μῆκος ὁ λόγος. 428. ὅταν οὖν καὶ πρὸ τῶν σημείων καὶ ἐν μέσοις αὐτοῖς φαίνηται πολλῷ κεχρημένος τῷ λόγῳ, πῶς ἔτι τολμήσουσιν ἴδιώτην εἰπεῖν, τὸν καὶ ἀπὸ 20 τοῦ διαλέγεσθαι καὶ δημηγορεῖν μάλιστα θαυμασθέντα παρὰ πᾶσι; 429. Διὰ τί γὰρ Δυκάονες αὐτὸν ὑπέλαβον εἶναι Ἐρμῆν; τὸ μὲν γὰρ θεοὺς αὐτοὺς νομισθῆναι ἀπὸ

4. ηγον] ηγοντο abcyz franc henr vulg || 5. ηπηρεάζοντο vulg || 12. αυτοὺς απησχολεῖ (-η) λογον cy\* || 20. τον απο του vulg || 22. παρα παντων y\*<sup>z</sup>

4. θαυμ. ἥγον] ‘counted him as wonderful’: cp. φαύλην ἀγεν τὴν γραφήν v 6.

5. ἀπὸ τῆς ὑπολ. ἐπ.] ‘were overthrown merely by his reputation.’ For ὑπολ. cp. ὑπολήψεως i 4 (note).

7. Ἀντιοχείᾳ] Gal. ii 11 sqq.

8. Ἀρεοπ.] Dionysius: Acts xvii 34.

10. τῆς γυν.] Damaris: Acts I.c. The *vetus interpres* has *cum uxore*: and this is the natural meaning of τῆς γυναικός here. St Luke’s words

are simply Διονύσιος...καὶ γυνὴ δνβ-ματι Δάμαρις: Ambrose, however, speaks of *Dionysius Areopagites cum Damari uxore sua* (*Ep. ad Eccl. Vercell.*, quoted by Hughes).

ib. Εθνυχος] Acts xx 9.

12. ἀπησχ.] ‘was wholly engrossed’ (from ἀπασχολεῖσθαι, a word found in Lucian and Heliodorus).

16. Ἐπικ. καὶ Στ.] Acts xvii 18.

22. Δυκάονες] Acts xiv 12.

τῶν σημείων ἐγένετο· τὸ δὲ τοῦτον Ἐρμῆν, οὐκ ἔτι ἀπ' ἐκείνων, ἀλλ' ἀπὸ τοῦ λόγου. 430. Τίνι δὲ καὶ τῶν ἄλλων ἀποστόλων ἐπλεονέκτησεν ὁ μακάριος οὗτος; καὶ πόθεν ἀνὰ τὴν οἰκουμένην ἅπασαν πολὺς ἐν τοῖς ἀπάντων ἐστὶ 5 στόμασιν; πόθεν οὐ παρ' ἡμῖν μόνον, ἀλλὰ καὶ παρὰ Ἰουδαίοις καὶ Ἑλλησι μάλιστα πάντων θαυμάζεται; οὐκ ἀπὸ τῆς τῶν ἐπιστολῶν ἀρετῆς; δι' ἣς οὐ τοὺς τότε μόνον πιστοὺς, ἀλλὰ καὶ τοὺς ἐξ ἐκείνου μέχρι τῆς σήμερον γενομένους, καὶ τοὺς μέλλοντας δὲ ἔσεσθαι μέχρι τῆς τοῦ 10 Χριστοῦ παρουσίας ὥφελησέ τε καὶ ὥφελήσει, καὶ οὐ παύσεται τοῦτο ποιῶν, ἔως ἂν τὸ τῶν ἀνθρώπων διαμένη γένος. 431. "Ωσπερ γάρ τε ἔχος ἐξ ἀδάμαντος κατασκευασθὲν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τούτου τειχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς 15 γενναιότατος ἐστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ καθαιρῶν λογισμοὺς καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ. ταῦτα δὲ πάντα ἐργάζεται, δι' ὃν ἡμῖν κατέλιπεν ἐπιστολῶν τῶν θαυμασίων ἐκείνων, καὶ τῆς θείας πεπληρωμένων σοφίας. 432. Οὐ πρὸς δογμάτων δὲ μόνον νόθων τε ἀνατροπὴν καὶ γνησίων ἀσφάλειαν ἐπιτήδεια ἡμῖν αὐτοῦ τὰ γράμματα, ἀλλὰ πρὸς τὸ βιοῦν εὐ οὐκ ἐλάχιστον ἡμῖν συντελεῖ μέρος. τούτοις γάρ ἔτι καὶ νῦν οἱ προεστῶτες χρώμενοι, τὴν ἀγνήν παρθένον, ἦν ἡρμόσατο τῷ Χριστῷ, 20 25 ῥυθμίζουσί τε καὶ πλάττουσι καὶ πρὸς τὸ πνευματικὸν

I απ' εκεινων]+εγενετο γε vulg || 6 μαλλον θαυμαζεται γ || 8 μεχρι της]+εσχατης εσhlpsz vulg || 17 γνωσεως του Χριστου f || 19 οτι εκεινων γ vulg || 23 οι των εκκλησιων προεστωτες γε vulg

2. τοῦ λόγου] Acts l.c.: ἐκάλουν ..τὸν Παῦλον Ἐρμῆν, ἐπειδὴ αὐτὸς ἦν δῆγούμενος τοῦ λόγου.  
iō. τίνι δὲ κ. τ. d.] 'in what did he surpass the other apostles?' For the gen. with πλεονεκτεῖν cp. ii 2 ol πολλῷ τῷ μέτρῳ πλεονεκτοῦντες ἀπάντων.

15. αἰχμαλωτίζων κτλ.] 2 Cor. x 5.  
18. δι' ὃν ἡ. κ. ἐ.] i.e. διὰ τῶν ἐπιστολῶν ἀς ἡμῖν κατέλιπε.  
24. παρθένον] i.e. the Church: cp. 2 Cor. xi 2, and τοῦ Χριστοῦ τὴν νῦμφην iii 6 above (*sub fin.*).

ἀγονσι κάλλος. τούτοις καὶ τὰ ἐπισκήπτοντα αὐτῇ νοσήματα ἀποκρούονται, καὶ τὴν προσγινομένην διατηροῦσιν ὑγίειαν. τοιαῦτα ἡμῖν ὁ ἴδιωτης κατέλιπε φάρμακα, καὶ τοσαύτην ἔχοντα δύναμιν, ὥν ἵσασι τὴν πεῖραν καλῶς οἱ χρώμενοι συνεχῶς. 433. Καὶ ὅτι μὲν πολλὴν αὐτὸς 5 ἐποιεῦτο τοῦ μέρους τούτου σπουδὴν, ἐκ τούτων δῆλον.

VIII. 434. ἄκουε δὲ καὶ τῷ μαθητῇ τί φησιν ἐπιστέλλων. Πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ, καὶ τὸν ἀπὸ τούτου καρπὸν προστίθησι λέγων. Τοῦτο γάρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου. Καὶ 10 πάλιν. Δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ’ ἥπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον. καὶ προϊὼν δέ φησι. Σὺ δὲ μένε ἐν οἷς ἔμαθες, καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἴδας, τὰ δυνάμενά σε σοφίσαι· καὶ πάλιν. Πᾶσα γραφὴ 15 θεόπνευστός, φησι, καὶ ὡφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος ἡ ὁ τοῦ θεοῦ ἄνθρωπος. 435. Ἅκουε δὲ καὶ τῷ Τίτῳ περὶ τῆς τῶν ἐπισκόπων καταστάσεως διαλεγόμενος τί προστίθησιν. Δεῖ γάρ, φησιν, εἶναι τὸν ἐπί- 20 σκοπον ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ἡ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. 436. Πῶς οὖν ἰδιώτης τις ὡν, ως οὗτοί φασι, τοὺς ἀντιλέγοντας ἐλέγχειν δυνήσεται καὶ ἐπιστομίζειν; τίς δὲ χρεία προσ-

2 την γινομενην την γεγενημενην γ<sup>η</sup>\* || 3 νηειαν vulg || και τοσ-  
αντην] om και γι vulg || 4 οι καλως χρωμενοι συνεχως cf γ<sup>η</sup>\*z || 6 εκ τουτου cf ||  
8 οιν τη παρακλησει z || 9 τον απ' αυτου γ<sup>η</sup> || 13 επιστευθης vulg || 15 σοφισαι]  
+ εις σωτηριαν γι vulg || 16 οιν φησι fz || 17 παιδευσιν vulg

3. ὁ ἴδιωτης] Chrys. ironically adopts the word applied to St Paul by his enemies.

VIII. *St Paul's advice to Timothy and others on the subject of preaching.*

8. πρέσεχε τῇ ἀν. κτλ.] 1 Tim.  
iv 13.

11. δοῦλον] 2 Tim. ii 24.

12. προϊὼν] 'further on.'

13. σὺ δὲ μένε] 2 Tim. iii 14,  
15 (παρὰ τίνων, and ἱερὰ (om. τὰ), WH.).

15. πᾶσα γραφὴ] 2 Tim. iii 16,

17.

20. δεῖ γάρ] Tit. i 7—9.

24. ἐπιστομίζειν] Cp. ἐπιστομίσαι  
iv 4 (note).

έχειν τῇ ἀναγνώσει καὶ ταῖς γραφαῖς, εἰ ταύτην δεῖ τὴν ἰδιωτείαν ἀσπάζεσθαι; σκῆψις ταῦτα καὶ πρόφασις, καὶ ῥᾳθυμίας καὶ ὅκνου προσχήματα. 437. Ἀλλὰ τοῖς ἱερεῦσι, φησι, ταῦτα διατάττεται. 438. Καὶ γὰρ περὶ 5 ἱερέων ἡμῖν ὁ λόγος νῦν. ὅτι δὲ καὶ τοῖς ἀρχομένοις, ἄκουε τί πάλιν ἔτεροι ἐν ἑτέρᾳ ἐπιστολῇ παραίνειν· 'Ο λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ. καὶ πάλιν· 'Ο λόγος ὑμῶν πάντοτε ἐν χάριτι ἀλλατὶ ἡρτυμένος, εἰδέναι πῶς δεῖ ἐνὶ ἐκάστῳ ἀποκρίνεσθαι. 10 καὶ τὸ, πρὸς ἀπολογίαν ἐτοίμους εἶναι, ἄπασιν εἴρηται. Θεσσαλονικεῦσι δὲ ἐπιστέλλων· Οἰκοδομεῖτέ, φησιν, εἰς τὸν ἔνα, καθὼς καὶ ποιεῖτε. 439. "Οταν δὲ περὶ ἱερέων διαλέγηται· Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ 15 διδασκαλίᾳ. 440. Καὶ γὰρ οὗτος ὁ τελεώτατος τῆς διδασκαλίας ὅρος, ὅταν καὶ δὶς ὁν πράττουσι, καὶ δὶς ὁν λέγουσι, τοὺς μαθητευομένους ἐνάγωσι πρὸς τὸν μακάριον βίον, διὸ ὁ Χριστὸς διετάξατο. οὐ γὰρ ἀρκεῖ τὸ ποιεῖν πρὸς τὸ διδάσκειν· 441. καὶ οὐκ ἐμὸς ὁ λόγος, ἀλλ' αὐτοῦ 20 τοῦ σωτῆρος. "Ος γὰρ ἄν, φησι, ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται. Εἰ δὲ τὸ ποιῆσαι διδάξαι ἦν, περιττώς τὸ δεύτερον ἔκειτο· καὶ γὰρ ἥρκει εἰπεῖν, διὸ ἄν ποιήσῃ, μόνον. νῦν δὲ τῷ διελεῖν ἀμφότερα δείκνυσιν ὅτι τὸ μὲν τῶν ἔργων ἔστι, τὸ δὲ τοῦ λόγου, καὶ ἀλλήλων δεῖται

2 σκῆψεις—προφασεῖς γ' vulg || 6 παρανεῖ] + λεγων c || 11 eis τον ενα γζ vulg || 14 μαλιστα] + φησιν z || 15 τελειοτατος μην || 16 τροπος μην λογος και ορος s

3. ἀλλὰ τοῖς ἱερεῦσι] Basil raises the objection that St Paul's words as to the value of skill in teaching refer to bishops only (for *ἱερεύς* = 'bishop' see on *ἱερωσύνη* i. 3). Chrys. replies, shewing from other passages of St Paul the importance of such skill for the inferior clergy (*οἱ ἀρχομένοι*) as well.

6. ὁ λόγος] Col. iii 16: cp. iv 4 (*init.*).

8. ὁ λόγος ὑμῶν] Col. iv 6.

10. πρὸς ἀπολ. ἐτ. εἶναι] 1 Pet. iii 15.

11. οἰκοδ.] 1 Thess. v 11.

13. οἱ καλῶς κτλ.] 1 Tim. v 17.

19. καὶ οὐκ ἐμὸς ὁ λ.] From a fragment of Euripides (*Melanippe* 488, Dindorf) κούκ ἐμὸς ὁ μῆθος, ἀλλ' ἐμῆς μητρὸς πάρα: cp. *adv. ορρυγη. viii. monast.* I 51 A, III 79 B.

20. θ γὰρ δν] Matt. v 19.

έκάτερα πρὸς τὴν τελείαν οἰκοδομήν. 442. Ἡ οὐκ ἀκούεις, τί φησι τοῦς πρεσβυτέρους Ἐφεσίων τὸ τοῦ Χριστοῦ σκεῦος τὸ ἐκλεκτόν· Διὸ γρηγορεῖτε, μνημονεύοντες, δτὶ τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἔνα ἔκαστον ὑμῶν. τίς γὰρ χρεία τῶν δακρύων, 5 ἡ τῆς διὰ τῶν λόγων νουθεσίας, οὕτω τοῦ βίου αὐτῷ λάμποντος τοῦ ἀποστολικοῦ; IX. 443. Ἀλλὰ πρὸς μὲν τὴν τῶν ἐντολῶν ἐργασίαν δύναιτ' ἀν ἡμῖν οὗτος πολὺ συμβαλέσθαι μέρος—οὐδὲ γὰρ ἐκεῖ μόνον αὐτὸν τὸ πᾶν κατορθοῦν φαίην ἄν—ὅταν δὲ ὑπὲρ δογμάτων ἀγῶν κινήται, καὶ 10 πάντες ἀπὸ τῶν αὐτῶν μάχωνται γραφῶν, ποίαν ἴσχὺν ὁ βίος ἐνταῦθα ἐπιδεῖξαι δυνήσεται; 444. Τί τῶν πολλῶν ὅφελος ἰδρώτων, ὅταν μετὰ τοὺς μόχθους ἐκείνους ἀπὸ τῆς πολλῆς τις ἀπειρίας εἰς αἴρεσιν ἐκπεσὼν ἀποσχισθῆ τοῦ σώματος τῆς ἐκκλησίας; ὅπερ οἶδα πολλοὺς παθόντας 15 ἐγώ. ποῖον αὐτῷ κέρδος τῆς καρτερίας; οὐδὲν, ὥσπερ οὖν οὐδὲ ὑγιοῦς πίστεως, τῆς πολιτείας διεφθαρμένης. 445. Διὰ δὴ ταῦτα μάλιστα πάντων ἔμπειρον εἶναι δεῖ τῶν τοιούτων ἀγώνων τὸν διδάσκειν τοὺς ἄλλους λαχόντα. 446. Εἰ γὰρ καὶ αὐτὸς ἔστηκεν ἐν ἀσφαλείᾳ, μηδὲν ὑπὸ 20 τῶν ἀντιλεγόντων βλαπτόμενος, ἀλλὰ τὸ τῶν ἀφελεστέρων πλῆθος τὸ ταττόμενον ὑπ' ἐκείνῳ, ὅταν ἵδη τὸν ἥγονύμενον ἡττηθέντα, καὶ οὐδὲν ἔχοντα πρὸς τοὺς ἀντιλέγοντας εἰπεῖν, οὐ τὴν ἀσθένειαν τὴν ἐκείνου τῆς ἡττῆς, ἀλλὰ τὴν τοῦ δόγματος αἰτιῶνται σαθρότητα· καὶ διὰ τὴν 25

I προς] εἰς c1z || οἱ την γ' vulg προς την αλληλων γ<sup>υ</sup>z || 5 οἱ νυμων f || 8 συμβαλλεσθαι γ vulg || 9 τα παντα γ || 24 ασθενειαν αυτην εκεινου γz

3. σκεῦος τὸ ἐκλ.] Acts ix 15.  
ib. διὸ γρηγ.] Acts xx 31.  
IX. The bishop must be able to uphold Christian doctrine against attacks: otherwise those who look to him for guidance, seeing their champion worsted, will begin to be assailed with religious difficulties.

7. ἀλλὰ πρὸς μὲν κτλ.] The correct punctuation of this sentence is

due to Seltmann. Previous editors placed a colon after μέρος, a full stop after φαίην ἄν, and began a fresh sentence with ὅταν δέ.

8. οὗτος] sc. ὁ βίος.

11. ἀπὸ τῶν αὐ. μ. γρ.] ‘use the same scriptures as weapons.’

17. πολιτείας] Cp. πολιτείας iv 5 (note).

τοῦ ἐνὸς ἀπειρίαν ὁ πολὺς λεῶς εἰς ἔσχατον διεθρον καταφέρεται. καν γὰρ μὴ πάντη γένωνται τῶν ἐναντίων, ἀλλ' ὅμως, ὑπὲρ ὧν θαρρεῖν εἶχον, ἀμφιβάλλειν ἀναγκάζονται· καὶ οἱς μετὰ πίστεως προσήσαν ἀκληνοῦς, οὐκ ἔτι μετὰ 5 τῆς αὐτῆς δύνανται προσέχειν στερρότητος, ἀλλὰ τοσαύτη ζάλη ταῖς ἐκείνων εἰσοικίζεται ψυχαῖς ἀπὸ τῆς ἥττης τοῦ διδασκάλου, ὡς καὶ εἰς ναυάγιον τελευτῆσαι τὸ κακόν.

447. "Οσος δὲ διεθρος, καὶ ὅσον συνάγεται πῦρ εἰς τὴν ἀθλίαν κεφαλὴν ἐκείνου, καθ' ἔκαστον τῶν ἀπολλυμένων 10 τούτων, οὐδὲν δεήσῃ παρ' ἐμοῦ μαθεῖν, αὐτὸς ἀπαντα εἰδὼς ἀκριβώς. 448. Τοῦτο οὖν ἀπονοίας, τοῦτο κενοδοξίας, τὸ μὴ θελῆσαι τοσούτοις ἀπωλείας αἴτιον γενέσθαι, μηδὲ ἐμαυτῷ μείζονα προξενῆσαι τιμωρίαν τῆς νῦν ἀποκειμένης ἐκεῖ; καὶ τίς ἀν ταῦτα φήσειεν; οὐδεὶς, πλὴν εἴ 15 τις μάτην μέμφεσθαι βούλοιτο, καὶ ἐν ταῖς ἀλλοτρίαις φιλοσοφεῖν συμφορᾶς.

## 14 πλην ει μη τις γ vulg

3. θαρρεῖν εἶχον] 'they might have felt confident.'

11. ἀπονοίας] Cp., for the genitive, ἀλλὰ μανίας τὰ ρήματα ταῦτα iv 1 (note).

13. προξενῆσαι] Cp. μείζονα προξενεῖ τὸν μασθὸν iii 11 (note).

15. ἐν ταῖς ἀλλοτρ. κτλ.] Cp. adū. ορρυγ. vit. monast. II 70 A ἐπ' ἀλλοτρίοις φιλοσοφῶν κακοῖς.

## ΛΟΓΟΣ Ε'.

Τάδε ἔνεστιν ἐν τῷ εἶ λόγῳ.

- I. "Οτι πολλοῦ πόνου καὶ σπουδῆς αἱ ἐν τῷ κοινῷ δημιλίαι δέονται.
- II. "Οτι τὸν εἰς τοῦτο τεταγμένον καὶ ἐγκωμίων ὑπερορᾶν χρή, καὶ δύνασθαι λέγειν.
- III. "Οτι ἀν μὴ ἀμφότερα ἔχῃ ἄχρηστος ἔσται τῷ πλήθει.
- IV. "Οτι μάλιστα βασκανίας τούτον δεῖ καταφρονεῖν.
- V. "Οτι δὲ λόγους εἰδὼς πλείους δεῖται σπουδῆς ή δὲ ἀμαθής.
- VI. "Οτι τῆς ἀλόγου τῶν πολλῶν ψήφου οὕτε πάντη καταφρονεῖν, οὔτε πάντη φροντίζειν δεῖ.
- VII. "Οτι πρὸς τὸ τῷ θεῷ ἀρέσκον μόνον δεῖ τοὺς λόγους ρυθμίζειν.
- VIII. "Οτι δὲ καταφρονῶν ἐπαίνων πολλὰ ὑποστήσεται δεινά.

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I. 449. "Οσης μὲν ἐμπειρίας τῷ διδασκάλῳ δεῖ πρὸς τοὺς ὑπὲρ τῆς ἀληθείας ἀγώνας, ἵκανῶς ἡμῖν ἀποδέδεικται. "Εχω δέ τι καὶ πρὸς τούτοις ἔτερον μυρίων αἴτιον κινδύνων εἰπεῖν, μᾶλλον δὲ οὐκ ἐκεῦνο εἴποιμ' ἀν αἴτιον ἔγωγε, ἀλλὰ τοὺς οὐκ εἰδότας αὐτῷ χρήσασθαι καλῶς· ἐπεὶ τό γε 5 πρᾶγμα αὐτὸ σωτηρίας τε καὶ πολλῶν γίνεται πρόξενον

3 ετερων γ || 5 χρησθαι vulg

I. *The preacher often feels that his congregation look upon the service as a theatrical performance, and upon him as an actor. He must* therefore take care not to be carried away by flattery.  
6. *πρόξενον]* Cp. προξενεῖ iii 11 (note).

ἀγαθῶν, ὅταν τοὺς διακονουμένους εὗρη σπουδαίους τε  
ἄνδρας καὶ ἀγαθούς. τί οὖν τοῦτό ἐστιν; ὁ πολὺς πόνος  
ὅ περὶ τὰς διαλέξεις τὰς κοινῆς πρὸς τὸν λαὸν γινομένας  
ἀναλισκόμενος. 450. Πρῶτον μὲν γὰρ τὸ πλέον τῶν  
5 ἀρχομένων οὐκ ἐθέλουσιν ὡς πρὸς διδασκάλους διακεῖσθαι  
τοὺς λέγοντας, ἀλλὰ τὴν τῶν μαθητῶν τάξιν ὑπερβάντες  
ἀντιλαμβάνουσι τὴν τῶν θεατῶν τῶν ἐν τοῖς ἔξωθεν καθε-  
ζομένων ἄγωσι. καὶ καθάπερ ἐκεῖ τὸ πλῆθος μερίζεται,  
καὶ οἱ μὲν τούτῳ, οἱ δὲ ἐκείνῳ προσνέμουσιν ἑαυτούς.  
10 οὕτω δὴ καὶ ἐνταῦθα διαιρεθέντες, οἱ μὲν μετὰ τούτου, οἱ  
δὲ μετὰ ἐκείνου γίνονται, πρὸς χάριν καὶ πρὸς ἀπέχθειαν  
ἀκούοντες τῶν λεγομένων. 451. Καὶ οὐ τοῦτο μόνον ἐστὶ  
τὸ χαλεπόν, ἀλλὰ καὶ ἔτερον οὐδὲν ἔλαττον τούτου. ἦν  
γάρ τινα συμβῆ τῶν λεγόντων μέρος τι τῶν ἑτέροις πονη-  
15 θέντων ἐνυφῆναι τοῖς λόγοις αὐτοῦ, πλείονα τῶν τὰ χρή-  
ματα κλεπτόντων ὑφίσταται ὀνείδη· πολλάκις δὲ οὐδὲ  
λαβὼν παρ' οὐδενὸς οὐδὲν, ἀλλ' ὑποπτευθεὶς μόνον, τὰ  
τῶν ἑαλωκότων ἔπαθεν. καὶ τί λέγω τῶν ἑτέροις πε-  
πονημένων; αὐτὸν τοῖς εὑρέμασι τοῖς ἑαυτοῦ συνεχῶς  
20 χρήσασθαι οὐκ ἔνι. 452. Οὐ γὰρ πρὸς ὀφέλειαν, ἀλλὰ  
πρὸς τέρψιν ἀκούειν εἰθίσθησαν οἱ πολλοὶ, καθάπερ τρα-  
γῳδῶν ἡ κιθαρῳδῶν καθήμενοι δικασταί. καὶ ἡ τοῦ λόγου  
δύναμις, ἥν ἔξεβάλομεν νῦν, οὕτως ἐνταῦθα γίνεται ποθεινή,  
ώς οὐδὲ τοῖς σοφισταῖς, ὅταν πρὸς ἀλλήλους ἀγωνίζεσθαι

3 περι] προς c || 11 προς χαρινη τη προς απεχθειαν vulg || 18 πεπονθε γε || πονηθεντων fz || 19 ευημασι γε vulg || 20 ουκ ενεστιν fz ουκ εστιν c\*

3. διαλέξεις] i.e. διμίλιας, ‘sermons.’

6. τοὺς λέγ.] i.e. πρὸς τοὺς λέγοντας, the preposition being omitted as at iii. 14 ὥσπερ εἰς ἀρχέτυπόν τινα εἰκόνα τοὺς ... τρόπους (note).

7. τὴν τῶν θεατῶν κτλ.] See Puech pp. 223 sqq. for a description of the behaviour of church-goers at Antioch. The office of the deacon

who had to keep order was no sinecure: ‘il avait beau répéter à voix haute l’invocation consacrée “Prétons attention” (*πρόσσχωμεν*): le tumulte, les distractions, ne prenaient jamais fin,’ etc. For θεατῶν cp. Thuc. iii. 38 (of the Athenians) εἴλθατε θεαταὶ τῶν λαγων γίγνεσθαι.

23. ἥν ἔξεβ. νῦν] See iv. 6. Νῦν = ‘just now.’

ἀναγκάζωνται. 453. Γενναίας οὖν δεῖ κάνταῦθα ψυχῆς, καὶ πολὺ τὴν ἡμετέραν ὑπερβαυούσης σμικρότητα, ἵνα τὴν ἄτακτον καὶ ἀνωφελῆ τοῦ πλήθους ἡδονὴν κολάξῃ, καὶ πρὸς τὸ ὀφελιμώτερον μετάγειν δύνηται τὴν ἀκρόασιν· ὡς αὐτῷ τὸν λαὸν ἔπεσθαι καὶ εἴκειν, ἀλλὰ μὴ αὐτὸν ταῖς 5 ἔκεινων ἄγεσθαι ἐπιθυμίαις. 454. Τούτου δὲ οὐδαμῶς ἔστιν ἐπιτυχεῖν, ἀλλ’ ἡ διὰ τούτου τοῦ δυοῦν, τῆς τε τῶν ἐπαίνων ὑπεροφίας, καὶ τῆς ἐν τῷ λέγειν δυνάμεως.

II. 455. Καν γὰρ τὸ ἔτερον ἀπῆ, τὸ λειπόμενον ἄχρηστον γίνεται τῇ διαζεύξει θατέρου. ἂν τε γὰρ ἐπαίνων ιο ὑπερορῶν μὴ προσφέρη διδασκαλίαν τὴν ἐν χάριτι καὶ ἄλατι ἡρτυμένην, εὐκαταφρόνητος ὑπὸ τῶν πολλῶν γίνεται, οὐδὲν ἀπὸ τῆς μεγαλοψυχίας κερδάνας ἐκείνης· ἂν τε τοῦτο καλῶς κατορθώσας τὸ μέρος τῆς ἀπὸ τῶν κρότων δόξης ἥττων ὧν τύχη, εἰς ταύτην πάλιν περιίσταται τὰ 15 τῆς ζημίας αὐτῷ τε καὶ τοῖς πολλοῖς, πρὸς χάριν τῶν ἀκούοντων μᾶλλον ἡ πρὸς ὀφελειαν λέγειν μελετῶντι, διὰ τὴν τῶν ἐπαίνων ἐπιθυμίαν. 456. Καὶ καθάπερ ὁ μήτε πάσχων τι πρὸς τὰς εὐφημίας, μήτε λέγειν εἰδὼς, οὕτε εἴκει ταῖς τοῦ πλήθους ἡδοναῖς, οὕτε ὀφελεῖν ἀξιόλογόν 20 τινα ὀφελειαν δύναται, τῷ μηδὲν ἔχειν εὐπεῖν· οὕτω καὶ ὁ τῷ πόθῳ τῶν ἐγκωμίων ἐλκόμενος, ἔχων ἀμείνους

6 οὐδεν ουδαμως f || 11 προφερεν ευγ vulg || και αλατι ηρτ.] hic incipit cod d || 15 ηττωμενος γη vulg || 17 μελετωντος c || 19 πασχειν f || 20 εικειν vulg || 21 εχων αφ' ων αμεινους εργασασθαι δυνησεται τους πολλους γη vulg

8. τῆς ἐν τ. λ. δυν.] ‘the force of eloquence,’ implying florid rhetoric : cp. v 2 διδασκαλίαν τὴν ἐν χάριτι κτλ.

II., III. *He must at the same time cultivate his powers of speech to the utmost; and observe the golden mean between love of praise and contempt for it.*

11. ἐν χάριτι κτλ.] Cp. Col. iv 6, quoted in iv 8 above.

14. κρήτων] For the practice of

applauding a favourite preacher cp. Euseb. *H. E.* vii 30 9, Greg. *Naz. Or.* xlvi: Cognet p. 46. A Greek congregation still cries *ἅγιων* on the not very frequent occasions when sermons are preached.

17. μελετῶντι] This goes with αὐτῷ. The intervening τοῖς πολλοῖς is disregarded.

18. μήτε πάσχ. κτλ.] ‘not affected by praise.’

έργασται τοὺς πολλοὺς, ἀντὶ τούτων παρέχει τὰ τέρψαι δυνάμενα μᾶλλον, τούτων τοὺς ἐν τοῖς κρότοις θορύβους ὡνούμενος. III. 457. Ἀμφοτέρωθεν οὖν ἴσχυρὸν εἶναι τὸν ἄριστον ἄρχοντα δεῖ, ἵνα μὴ θατέρῳ θάτερον ἀνα-  
 5 τρέπηται. ὅταν γὰρ ἀναστὰς ἐν τῷ μέσῳ λέγῃ τὰ τοὺς ράθυμως ζῶντας ἐπιστῦψαι δυνάμενα, εἴτα προσπταίη καὶ διακόπτηται, καὶ ὑπὸ τῆς ἐνδείας ἐρυθριῶν ἀναγκάζηται, διερήνη τὸ κέρδος τῶν λεχθέντων εὐθέως. οἱ γὰρ ἐπιτι-  
 μηθέντες, ἀλλούντες τοῖς εἰρημένοις καὶ οὐκ ἔχοντες ἐτέρως  
 10 αὐτὸν ἀμύνασθαι, τοῖς τῆς ἀμαθίας αὐτὸν βάλλουσι σκώμ-  
 μασι, τούτοις οἰόμενοι τὰ ἑαυτῶν συσκιάζειν ὀνείδη.  
 458. Διὸ χρὴ, καθάπερ τινὰ ἡνίοχον ἄριστον, εἰς ἀκρίβειαν τούτων ἀμφοτέρων ἐληλακέναι τῶν καλῶν, ἵνα ἀμφότερα πρὸς τὸ δέον αὐτῷ μεταχειρίζειν ἔξῃ. καὶ γὰρ ὅταν αὐτὸς  
 15 ἀνεπίληπτος ἄπασι γένηται, τότε δυνήσεται μεθ' ὅσης βούλεται ἔξουσίας καὶ κολάζειν καὶ ἀνιέναι τοὺς ὑπ' αὐτῷ ταττομένους ἅπαντας· πρὸ δὲ τούτου οὐκ εὑμαρὲς ταῦτα ποιεῖν.  
 459. Τὴν δὲ μεγαλοψυχίαν οὐ μέχρι τῆς τῶν ἐπαίνων ὑπεροψίας ἐπιδείκνυσθαι μόνον, ἀλλὰ καὶ πε-  
 20 ραιτέρω προάγειν, ἵνα μὴ πάλιν ἀτελὲς ἦ τὸ κέρδος.  
 IV. τίνος οὖν δεῖ καὶ ἐτέρου καταφρονεῖν; βασκανίας καὶ φθόνου. 460. Τὰς δὲ ἀκαίρους κακηγορίας (καὶ γὰρ ἀνάγκη τὸν προεστώτα μέμψεις ὑπομένειν ἀλόγους) οὔτε ἀμέτρως δεδοικέναι καὶ τρέμειν, οὔτε ἀπλῶς παρορᾶν  
 25 καλόν· ἀλλὰ χρὴ κἄν ψευδεῖς τυγχάνωσιν οὐσαι, κἄν  
 3 ισχυροτέρων f || 6 ἐπιστρεψαι c || 12 δεῖ γε y || 13 ἐληλακεῖν] ηκειν (εικειν) Gcmnu || 16 υπ' αυτον c || 17 οὐκ ευμαρως τοντο ποιει γ ||  
 19 δεικνυσθαι χρη vulg ἐπιδεικν. χρη cyz || 20 το εργον by\*z henr ||  
 21 δειται γ vulg || 22 κατηγοριας γ vulg || 25 δεῖ f

I. τούτων] genitive of price: 'at such a cost.'

III. 6. ἐπιστῦψαι] 'to reprove': lit. 'to draw up,' 'contract' (used of astringents).

12. εἰς ἀκρίβ. κτλ.] 'to have reached perfection in regard to both these virtues.' The charioteer has two horses, and knows how to

make them pull evenly.

14. καὶ γὰρ ὅταν κτλ.] Cp. Greg. Naz. *de se ipso et in episc.* 775, where stress is laid, as here, on the personal character of the priest.

16. ἀνιέναι] 'to forgive.'

IV. *He must not be perturbed at the thought of the envy and jealousy which others feel towards him.*

παρὰ τῶν τυχόντων ἡμῖν ἐπάγωνται, πειρᾶσθαι σβεννύναι ταχέως αὐτάς. 461. Οὐδὲν γὰρ οὕτως αὔξει φήμην πονηράν τε καὶ ἀγαθὴν, ὡς τὸ πλῆθος τὸ ἄτακτον· ἀβασανίστως γὰρ καὶ ἀκούειν καὶ ἐκλαλεῖν εἰωθὸς, ἀπλῶς τὸ ἐπελθὸν ἅπαν φθέγγεται, τῆς ἀληθείας οὐδένα ποιούμενον λόγον. 5  
 462. Διὰ ταῦτα οὐ δεῖ τῶν πολλῶν καταφρονεῖν, ἀλλὰ ἀρχομένας εὐθέως περικόπτειν τὰς ὑποψίας τὰς πονηρὰς, πείθοντα τοὺς ἐγκαλοῦντας, κανὸν ἀλογώτατοι πάντων εἰεν, καὶ μηδὲν ὅλως ἐλλείπειν τῶν δυναμένων ἀφανίσαι δόξαν οὐκ ἀγαθήν. εἰ δὲ, πάντα ποιούντων ἡμῶν, μὴ θέλωσιν οἱ ιο μεμφόμενοι πείθεσθαι, τὸ τηνικαῦτα καταφρονεῖν· ὡς ἐὰν φθάσῃ τις ταπεινοῦσθαι τοῖς συμπτώμασι τούτοις, οὐ δυνήσεται ποτε γενναῖόν τι καὶ θαυμαστὸν ἀποτεκεῖν. ἡ γὰρ ἀθυμία καὶ αἱ συνεχεῖς φροντίδες δειναὶ καταβαλεῖν ψυχῆς δύναμιν· καὶ εἰς ἀσθένειαν καταγαγεῖν τὴν ἐσχάτην. 15  
 463. Οὕτως οὖν χρὴ τὸν ἱερέα διακεῖσθαι πρὸς τοὺς ἀρχομένους, ὥσπερ ἀν εἰ πατὴρ πρὸς παῖδας ἄγαν νηπίους διακέοιτο· καὶ καθάπερ ἐκείνων οὔτε ὑβριζόντων, οὔτε πληττόντων, οὔτε ὁδυρομένων ἐπιστρεφόμεθα, ἀλλ᾽ οὐδὲ, ἦνικα ἀν γελῶσι καὶ προσχαίρωσιν ἡμῖν, μέγα ἐπὶ τούτῳ 20 φρονοῦμέν ποτε, οὕτω καὶ τούτων μήτε τοῖς ἐπαίνοις ἔξογκοῦσθαι, μήτε καταπίπτειν τοῖς ψόγοις, ὅταν ἀκαίρως γίνωνται παρ' αὐτῶν. 464. Χαλεπὸν δὲ τοῦτο, ὡς μακάριε·

4 εγκαλεῖν byz henr || 7 ἀρχομένον c || εκκοπτεῖν c vulg κοπτεῖν y || υπεροψίας b || 14 δυναντ' αν καταβαλεῖν (-βαλλειν) bfg || 15 αγαγεῖν cy αναγαγεῖν z || 16 διακεῖται fz || 20 επι τούτῳ y vulg || 21 οὐτε—οὐτε z || 22 ψόγοις] + δει z

4. τὸ ἐπελθόν] ‘the first thing that occurs’: cp. *contra eos qui subintr. habent virg.* 240 Ε καθάπερ οἱ μεθύοντες τὸ ἐπελθόν ἅπαν φθεγγόμενοι.

8. καν...εἰεν] On the use of the optative (instead of the subjunctive) with καν or εἰεν in late Greek see Schmid *Atticismus* i 244, ii 59.

10. εἰ—θέλωσιν] For other instances of εἰ with the subj. in Chrys.

see Field *Homm. in Epp. Paul.* Index s.v.

11. τὸ τηνικ.] i.e. τότε δή, ‘then and not till then.’

ib. ἐὰν φθάσῃ. κτλ.] ‘if one is too quickly depressed by these misfortunes.’

14. ἀθυμία, φρ.] Cp. φροντίδας, ἀθυμίας iv 6.

ib. δειναὶ καταβ.] Cp. δεινὴν καταβαλεῖν iii 16 (note).

τάχα δὲ, οἷμαι, καὶ ἀδύνατον. 465. Τὸ γὰρ μὴ χαίρειν ἐπαινούμενον, οὐκ οἶδα εἴ τινι ἀνθρώπων ποτὲ κατώρθωται· τὸν δὲ χαίροντα, εἰκὸς καὶ ἐπιθυμεῖν ἀπολαύειν αὐτῶν· τὸν δὲ ἀπολαύειν ἐπιθυμοῦντα, πάντως καὶ ἐν ταῖς τούτων 5 ἀποτυχίαις ἀνιᾶσθαι καὶ ἀλύειν ἀνάγκη. 466. "Οσπερ γὰρ οἱ γανύμενοι τῷ πλούτειν, ἥνικα ἀν καταπέσωσιν εἰς πενίαν, ἄχθονται, καὶ οἱ τρυφᾶν εἰωθότες οὐκ ἀν ἀνάσχοιντο ζῆν εὐτελῶς· οὕτω καὶ οἱ τῶν ἐγκωμίων ἔρωτες, οὐχ ὅταν ψέγωνται μόνον εἰκῇ, ἀλλὰ καὶ ὅταν 10 μὴ ἐπαινῶνται συνεχῶς, καθάπερ λιμῷ τινι διαφθείρονται τὴν ψυχὴν, καὶ μάλιστα ὅταν αὐτοῖς ἐντραφέντες τύχωσιν, ἡ καὶ ἑτέρους ἐπαινούμενους ἀκούωσι. 467. Τὸν δὴ μετὰ ταύτης τῆς ἐπιθυμίας εἰς τὸν τῆς διδασκαλίας ἀγῶνα παρελθόντα, πόσα πράγματα καὶ πόσας ἔχειν οἴει τὰς 15 ἀληγηδόνας; οὕτε τὴν θάλαττάν ἐστι κυμάτων ἐκτὸς εἶναι ποτε, οὕτε τὴν ἐκείνου ψυχὴν φροντίδων καὶ λύπης.

V. 468. Καὶ γὰρ ὅταν πολλὴν ἐν τῷ λέγειν δύναμιν ἔχῃ (τοῦτο δὲ ἐν ὀλίγοις εὔροι τις ἄν)· οὐδὲ οὕτω τοῦ πονεῖσθαι διηνεκώς ἀπήλλακται. ἐπειδὴ γὰρ οὐ φύσεως 20 ἀλλὰ μαθήσεως τὸ λέγειν, κανὸν εἰς ἄκρον αὐτοῦ τις ἀφίκηται, τότε αὐτὸν ἀφίησιν ἔρημον, ἀν μὴ συνεχεῖ σπουδῆ καὶ γυμνασίᾳ ταύτην θεραπεύη τὴν δύναμιν. 469. "Οστε τοῖς σοφωτέροις μᾶλλον, ἡ τοῦ ἀμαθεστέροις, μείζων ὁ πόνος. οὐδὲ γὰρ ὑπὲρ τῶν αὐτῶν ἡ ζημία ἀμελοῦσι

ι οἷμαι]+οτι γε vulg || 5 αλνει] αλγειν ghwv vulg αλγυνει (v prius in rasura) berl λυπεῖσθαι καὶ εκκλινειν καὶ ανιασθαι καὶ αλνειν (αλγειν) dehklstz vulg || 6 οι χαιροντες dfrp

3. ἀπολ. αὐτῶν] sc. ἐπαίνων, to be supplied from ἐπαινούμενον.

5. ἀλνει] 'to be distraught.' Some MSS. (see critical note) have λυπεῖσθαι καὶ ἐκκλινειν καὶ ανιασθαι καὶ ἀλνειν, where the first infin. is probably a gloss on the third, and the second on the fourth.

V. *The gifted preacher ought not*

*to allow himself to grow careless in the preparation of his sermons. More is expected of him than of others: and his faults will accordingly be scrutinized with all the greater severity.*

23. μᾶλλον...μείζων] Note the double comparative: cp. Blass *Gr. N.T.* 44 (5).

τούτοις κάκείνοις, ἀλλὰ τοσοῦτον αὕτη πλείων, δσον καὶ τῆς κτήσεως ἐκατέρας τὸ μέσον. 470. Κάκείνοις μὲν οὐδὲν ἀν ἐγκαλέσειέ τις, μηδὲν ἄξιον λόγου παρέχουσιν· οὗτοι δὲ εἰ μὴ μείζονα τῆς δόξης, ἡς ἀπαντεῖς ἔχουσι περὶ αὐτῶν, ἀεὶ προφέροιεν, πολλὰ παρὰ πάντων ἔπειται τὰ ἐγκλήματα. 5 πρὸς δὲ τούτοις ἐκεῖνοι μὲν καὶ ἐπὶ μικροῖς μεγάλων ἀν τύχοιεν ἐπαίνων τὰ δὲ τούτων, ἀν μὴ λίαν ἡ θαυμαστὰ καὶ ἔκπληκτα, οὐ μόνον ἐγκωμίων ἐστέρηται, ἀλλὰ καὶ τοὺς μεμφομένους ἔχει πολλούς. 471. Οὐ γὰρ τοῖς λεγομένοις, ως ταῖς τῶν λεγόντων δόξαις, κάθηνται δικά- 10 ξοντες οἱ ἀκροαταί. ὥστε ὅταν κρατῇ τις ἀπάντων ἐν τῷ λέγειν, τότε μᾶλιστα πάντων αὐτῷ δεῖ πεπονημένης σπουδῆς. οὐδὲ γὰρ τοῦτο, δὲ κοινὸν τῆς ἀνθρωπείας φύσεώς ἐστι, τὸ μὴ πάντα ἐπιτυγχάνειν, ἔξεστιν ἐκείνῳ παθεῖν· ἀλλ' ἀν μὴ δι' δλου συμφωνῆ τῷ μεγέθει τῆς 15 ὑπολήψεως αὐτοῦ τὰ λεγόμενα, σκώμματα μυρία καὶ μέμψεις λαβὼν παρὰ τῶν πολλῶν ἄπεισι. 472. Καὶ οὐδεὶς ἐκεῖνο λογίζεται πρὸς ἑαυτὸν, δτι καὶ ἀθυμία προσπεσούσα, καὶ ἀγωνία, καὶ φροντὶς, πολλάκις δὲ καὶ θυμὸς ἐπεσκότησε τῷ τῆς διανοίας καθαρῷ, καὶ τὰ τικτό- 20 μενα οὐκ ἀφῆκε προελθεῖν εἰλικρινῆ· καὶ δτι δλως, ἀνθρωπὸν δυτα, οὐκ ἔστι διὰ παντὸς εἶναι τὸν αὐτὸν, οὐδὲ ἐν ἀπασιν εὐημερεῦν· ἀλλ' εἰκός ποτε καὶ διαμαρτεῖν, καὶ ἐλάττονα τῆς οἰκείας δειχθῆναι δυνάμεως. τούτων οὐδὲν, δπερ ἔφην, ἐννοήσαι βούλονται· ἀλλ' ὥσπερ ἀγγέλῳ δικά- 25 ξοντες ἐπάγονται τὰς αἰτίας. 473. Καὶ ἄλλως δὲ πέφυκεν ἀνθρωπὸς τὰ μὲν κατορθώματα τοῦ πλησίου καὶ πολλὰ δυτα καὶ μεγάλα παρορᾶν· ἦν δὲ ἐλάττωμά που φανῆ, καν

ι αυτῇ] αὐτοῖς γ || 2 κτισεως γ\* || 7 των επαινων γ vulg || 13 ανθρωπινης γ || 14 το μη προς παντα c || 18 προς αυτον γ vulg || 20 επεσκοτησε cy' || 25 ωνπερ εφην f

1. δσον ... τὸ μέσον] For the construction cp. iii 6 τοσοῦτῳ μείζον ἐκείνου τοῦτο, δσῳ τῷ διαπτίειν καὶ θαυμάζειν τὸ μέσον ἐστί (note).

21. εἰλικρινῆ] Originally ‘distinct,’ ‘unmixed’: hence ‘pure,’ ‘unsullied’: see Lightfoot on Phil. i 10.

τὸ τυχὸν ἥ, καὶ διὰ πολλοῦ συμβεβηκός, καὶ ἐπαισθάνεται ταχέως, καὶ ἐπιλαμβάνεται προχείρως, καὶ μέμνηται διαπαντός. καὶ τὸ μικρὸν τοῦτο καὶ εὐτελές τὴν τῶν πολλῶν καὶ μεγάλων ἡλάττωσε δόξαν πολλάκις. VI. 474. Ὁρᾶς,  
 5 ὡ γενναῖε, ὅτι μάλιστα τῷ λέγειν δυναμένῳ πλείονος δεῖ τῆς σπουδῆς· ἐπὶ δὲ τῇ σπουδῇ καὶ ἀνεξικακίας τοσαύτης δύσης οὐδὲ ἄπαντες, δύσους πρότερόν σοι διῆλθον, ἐδέοντο.  
 475. Πολλοὶ γὰρ αὐτῷ συνεχῶς ἐπιφύονται μάτην καὶ εἰκῆ, καὶ οὐδὲν ἔχοντες ἐγκαλεῦν πλὴν ὅτι τὸ παρὰ πᾶσιν  
 10 εὐδοκιμεῖν, ἀπεχθάνονται· καὶ δεῖ γενναίως φέρειν τὴν πικρὰν τούτων βασκανίαν. 476. Τὸ γὰρ ἐπάρατον τοῦτο μῆσος, δπερ εἰκῆ συλλέγονται, οὐ στέγοντες κρύπτειν, καὶ λοιδοροῦνται, καὶ καταμέμφονται, καὶ διαβάλλουσι λάθρα, καὶ πονηρεύονται φανερῶς. ψυχὴ δὲ ἀρξαμένη καθ' ἔκαστον τούτων ἀλγεῖν καὶ παροξύνεσθαι οὐκ ἀν φθάσειε διαφθαρεῖσα τῇ λύπῃ. 477. Καὶ γὰρ οὐ δέ ἔαυτῶν αὐτὸν ἀμύνονται μόνον, ἀλλὰ καὶ δι' ἑτέρων τοῦτο ποιεῖν ἐπιχειροῦσι· καὶ πολλάκις τινὰ τῶν οὐδὲν δυναμένων εἰπεῖν ἐκλεξάμενοι, τοῖς ἐπαίνοις ἐπαίρουσι, καὶ θαυμάζουσιν ὑπὲρ τὴν ἀξίαν· οἱ μὲν ἀμαθίᾳ, οἱ δὲ καὶ ἀμαθίᾳ καὶ φθόνῳ τοῦτο ποιοῦντες, ἵνα τὴν δόξαν τούτου καθέλωσιν, οὐχ ἵνα δείξωσι θαυμαστὸν τὸν οὐκ ὄντα τοιοῦτον.  
 478. Οὐ πρὸς τούτους δὲ μόνον ἐκείνῳ τῷ γενναίῳ ὁ ἀγῶν, ἀλλὰ καὶ πρὸς ἀπειρίαν ὅλου δήμου πολλάκις.

5 τω μαλιστα λεγειν f || 6 επι] προς vulg || πολλης δειται της σπουδης και ανεξικακιας τοσαντης c || 7 οσονς] ovs fz || 9 om οτι το vulg πλην του παρα πασιν ευδοκιμειν cfyz || 13 λοιδορουσι fyz || μεμφονται vulg || 15 και φθασειε y\* || 20 οι μεν μανια f οι μεν μανια μονον yz vulg

1. καὶ διὰ πολλοῦ σ.] ‘though it were long since he did such a thing before.’

VI. *Unfavourable criticism must be faced with equanimity.*

8. ἐπιφύονται] Cp. ἐπιφύονται i 4 (note).

9. οὐδὲν ἔχοντες κτλ.] ‘though having no fault to find with him

*except his universal popularity.* Ηλήν ὅτι simply=πλήν: cp. Ar. Nub. 1429. With ἀπεχθάνονται supply αὐτῷ.

14. πονηρεύονται] Cp. χρηστεύεται iii 15 (note).

15. οὐκ ἀν φθ. δ.] ‘had better die at once’: lit. ‘could not be too quick in dying.’

ἐπειδὴ γὰρ οὐκ ἔστιν ἐξ ἑλλογίμων ἀνδρῶν συλλέγεσθαι τοὺς συνερχομένους ἅπαντας, ἀλλὰ τὸ πλέον τῆς ἐκκλησίας μέρος ἐξ ἴδιωτῶν συνῆχθαι συμβαίνει, τοὺς δὲ λοιποὺς καὶ αὐτοὺς ἐκείνων μὲν εἶναι συνετωτέρους, τῶν δὲ λόγους κρῖναι δυναμένων λείπεσθαι πολλῷ πλέον ἢ ὅσον ἐκείνων 5 οἱ λοιποὶ πάντες, ἔνα δὲ μόλις ἢ δεύτερον καθῆσθαι τὸν ταύτην κεκτημένον τὴν ἀρετὴν, ἀνάγκη, τὸν ἄμεινον εἰπόντα ἐλάττους ἀπενέγκασθαι κρότους, ἔστι δὲ ὅτε μηδὲ ἐπαινεθέντα ἀπελθεῖν. 479. Καὶ δεῖ πρὸς ταύτας γενναίως παρεσκευάσθαι τὰς ἀνωμαλίας· καὶ τοῖς μὲν δι' ιο ἀμαθίαν ταῦτα πάσχονται συγγινώσκειν· τοὺς δὲ διὰ φθόνον τοῦτο ὑπομένοντας δακρύειν, ώς ἀθλίους ὅντας καὶ ἐλεινούς· μηδ' ἔτέρῳ δὲ τούτων ἐλάττω τὴν αὐτοῦ νομίζειν γεγενῆσθαι δύναμιν. 480. Οὐδὲ γὰρ, εἰ ζωγράφος ὁν ἄριστος, καὶ πάντων κατὰ τὴν τέχνην κρατῶν, τὴν 15 μετὰ πολλῆς τῆς ἀκριβείας ἀναγεγραμμένην εἰκόνα ὑπὸ τῶν τῆς τέχνης ἀπείρων σκωπτομένην ἔώρα, ἔδει καταπεσεῖν, καὶ τῇ κρίσει τῶν οὐκ εἰδότων φαύλην ἄγειν τὴν γραφήν· ὡσπερ οὐδὲ τὴν ὅντως φαύλην, θαυμαστήν τινα καὶ ἐπέραστον, ἀπὸ τῆς τῶν ἀτέχνων ἐκπλήξεως. 20 VII. 481. 'Ο γὰρ ἄριστος δημιουργὸς αὐτὸς ἔστω καὶ κριτὴς τῶν αὐτοῦ τεχνημάτων, καὶ καλὰ καὶ φαῦλα ταύτη τιθέσθω τὰ γινόμενα, ὅταν ὁ τεχνησάμενος αὐτὰ νοῦς

Ι οὐκ εἶστιν γ οὐκ ενεστιν γ vulg || 6 μολις] μονον cf || 7 ομ την αρετην f || 9 επαελθειν γ || 14 γινεσθαι f || 18 αγειν] λεγειν γ\* γιγεισθαι γ' vulg || 21 εσται κριτης γ

3. *τοὺς δὲ λοιπούς κτλ.*] There are three classes (according to Chrys.) in a congregation. The first is composed of trained critics (*τῶν λόγους κρῖναι δυναμένων*): the second contains persons of cultivated taste (to these the words *τοὺς λοιπούς ... συνετωτέρους* refer): the third and largest class consists of the *ἴδιωται* (referred to in *οἱ λοιποὶ πάντες* below). 'Εκείνων where it

first occurs (after *αὐτούς*) means the third class: but later (after *ὅσον*) it means the second class.

6. *ἔνα δὲ μ. ἢ δεύτ.*] Cp. ἐνὸς που καὶ δεύτερου iii 13 (note).

18. *φαύλην ἄγειν*] Cp. θαυμαστὸν ἥγον iv 7 (note).

VII. *The best and safest rule for the preacher in composing his sermons is to aim at pleasing God.*

ταύτας φέρη τὰς ψήφους· τὴν δὲ τῶν ἔξωθεν δόξαν, τὴν πεπλανημένην καὶ ἄτεχνον, μηδὲ εἰς νοῦν βαλέσθω ποτέ.

482. Μὴ τοίνυν μήτε ὁ τῆς διδασκαλίας ἀναδεξάμενος τὸν ἀγώνα ταῖς τῶν ἔξωθεν εὐφημίαις προσεχέτω, μηδὲ ἀπὸ 5 τούτων τὴν ἑαυτοῦ καταβαλλέτω ψυχήν· ἀλλ᾽ ἐργαζόμενος τοὺς λόγους, ως ἀν ἀρέσει τῷ θεῷ (οὗτος γὰρ αὐτῷ κανὼν καὶ ὅρος ἔστω μόνος τῆς ἀρίστης δημιουργίας ἐκείνων, μὴ κρότοι, μηδὲ εὐφημίαι), εἰ μὲν ἐπαινοῦτο καὶ παρὰ τῶν ἀνθρώπων, μὴ διακρουέσθω τὰ ἐγκώμια· μὴ παρεχόντων 10 δὲ αὐτὰ τῶν ἀκροατῶν, μηδὲ ζητείτω, μηδὲ ἀλλείτω.

483. ἵκανὴ γὰρ αὐτῷ παραμυθία τῶν πόνων, καὶ πάντων μείζων, ὅταν ἑαυτῷ συνειδέναι δύνηται, πρὸς ἀρέσκειαν τοῦ θεοῦ συντιθεὶς καὶ ῥύθμιζων τὴν διδασκαλίαν.

VIII. 484. Καὶ γὰρ ἀν φθάσῃ τῇ τῶν ἀλόγων ἐπαίνων 15 ἐπιθυμίᾳ ἀλῶναι, οὐδὲν αὐτῷ τῶν πολλῶν πόνων δικεῖται, οὐδὲ τῆς ἐν τῷ λέγειν δυνάμεως. τὰς γὰρ ἀνοίτους τῶν πολλῶν καταγνώσεις μὴ δυναμένη φέρειν ψυχὴ ἐκλύεται καὶ τὴν περὶ τὸ λέγειν ρίπτει σπουδήν. διὰ τοῦτο χρὴ μάλιστα πάντων πεπαιδεύσθαι ἐπαίνων ὑπερορᾶν· οὐ γὰρ 20 ἀρκεῖ τὸ λέγειν εἰδέναι πρὸς τὴν ταύτης τῆς δυνάμεως φυλακὴν, ἀν μὴ καὶ τοῦτο προσῆ. 485. Εἰ δέ τις ἀκριβώς ἔξετάξειν ἐθέλοι καὶ τὸν ἐν ἐνδείᾳ καθεστῶτα ταύτης τῆς ἀρετῆς, εύρήσει δεόμενον τοῦ τῶν ἐπαίνων καταφρονεῖν οὐχ ἡττον ἢ τοῦτον. 486. Καὶ γὰρ πολλὰ ἀμαρτάνειν

6 τω θεω]+μενετω z || 8 επαινειται vulg || 10 των ακουοντων cfz || μη ξητ. μηδε vulg || 11 παντων] πασων y\* || 13 om του cfyz || 14 om αλογων c || 18 χρη παντων μαλλον f

1. τῶν ἔξωθεν] Cр. τοὺς ἔξωθεν i 4 (note).

6. ὡς ἀν ἀρέσει] ‘in the way in which he could best please’: ἀν goes with ἀρέσει, not with ως.

9. μὴ διακ.] ‘let him not reject.’

11. πάντων] sc. πόνων. With πασῶν (see critical note) supply παραμυθῶν.

VIII. The effort to win the ap-

plause of men leads to envy, hatred, and uncharitableness, felt by the unsuccessful towards the successful preacher.

15. ἀλῶναι] Φθάνω more usually takes the participle: but cp. Ar. Eρ. 935 φθαλῆς εἴ τις ἐκκλησίαν ἐλθεῖν.

17. ἐκλύεται] ‘is enfeebled.’

22. τὸν ἐν ἐνδ. κτλ.] i.e. the less eloquent preacher.

ἀναγκασθήσεται, τῆς τῶν πολλῶν δόξης ἥττων γενόμενος· ἀτονῶν γάρ ἔξισθηναι τοῖς εὐδοκιμοῦσι κατὰ τὴν τοῦ λέγειν ἀρετὴν, ἐπιβουλεύειν τε αὐτοῖς καὶ διαφθονεῖσθαι, καὶ μέμφεσθαι μάτην, καὶ πολλὰ τοιαῦτα ἀσχημονεῦν οὐ παραιτήσεται, ἀλλὰ πάντα τολμήσει, καν τὴν ψυχὴν 5 ἀπολέσθαι δέη, ὑπὲρ τοῦ τὴν ἐκείνων δόξαν εἰς τὴν τῆς ἴδιας εὐτελείας καταγαγέν ταπεινότητα. 487. Πρὸς δὲ τούτοις καὶ τῶν ἰδρώτων ἀποστήσεται τῶν περὶ τὸ πονεῖν, νάρκης ὥσπερ τινὸς κατασκεδασθείσης αὐτοῦ τῆς ψυχῆς. τὸ γάρ πολλὰ μοχθοῦντα ἐλάττονα καρποῦσθαι ἐγκώμια 10 ίκανὸν καταβαλεῖν καὶ τρέψαι πρὸς ὑπνον βαθὺν τὸν οὐ δυνάμενον ἐγκωμίων καταφρονεῖν· ἐπεὶ καὶ γεωργὸς, ὅταν εἰς λεπτόγεων κάμην χωρίον καὶ πέτρας ἀναγκάζηται γεωργεῖν, ταχέως ἀφίσταται τοῦ πονεῖν, ἦν μὴ πολλὴν περὶ τὸ πρᾶγμα κεκτημένος ἡ τὴν προθυμίαν, ἡ λιμοῦ 15 δέος ἐπικείμενον ἔχῃ. 488. Εἰ γάρ οἱ μετὰ πολλῆς τῆς ἔξουσίας δυνάμενοι λέγειν τοσαύτης δέονται τῆς γυμνασίας πρὸς τὴν τῆς κτήσεως φυλακήν, ὁ μηδὲν ὅλως συναγαγὼν, ἀλλ' ἐν τοῖς ἀγώσιν ἀναγκαζόμενος μελετᾶν, πόσην ὑπο- 20 στήσεται τὴν δυσχέρειαν, πόσουν θόρυβον, πόσην ταραχὴν, 25 ἵνα πολλῷ τῷ μόχθῳ μικρόν τι συναγαγεῖν δυνηθῇ; 489. Ἄν δέ τις καὶ τῶν μετ' αὐτοῦ τεταγμένων, καὶ τὴν ἐλάττω τάξιν λαχόντων, ἐν τῷ μέρει τούτῳ μᾶλλον ἐκείνους διαφανῆναι δυνηθῇ, θείας τινὸς δεῖ ψυχῆς ἐνταῦθα, ὥστε

I ηττων γενομενος] ερων z || 6 απολεσαι z vulg || 9 καταχεθεισης (sic) f || επικεσουσης c || τη ψυχη] cyz vulg || 12 επει και]+o z vulg || 13 λεπτογεον ac franc λεπτογαιον bflz λεπτογειον d vulg || 22 μετ' αυτον y' vulg

2. ἀτονῶν κτλ.] ‘*being unable to rival famous preachers.*’

3. διαφθονεῖσθαι] Verbs compounded with διά often signify rivalry, and when this is the case they are chiefly used in the middle: cp. διατοξεύεσθαι, διακονίζεσθαι.

9. νάρκης] ‘*numbness.*’ For the construction of κατασκόδ. with gen. (τῆς ψυχῆς) cp., at the end of this

chapter, παθῶν τὸν δόχλον κατασκεδάξει τὴν ἑαντοῦ ψυχῆς: *adv. ορρυγρ. vit. monast.* III 108 A, πολλὴν τῆς ψυχῆς κατασκεδάσαι νάρκην.

11. ὑπνον] i.e. lethargy.

13. λεπτόγεων] Cp. λεπτόγεα καὶ ἀπόκρημνα ii 4 (note).

24. διαφανῆναι] ‘*to become famous.*’

μὴ ἀλῶναι βασκανίᾳ, μηδὲ ὑπὸ ἀθυμίας καταπεσεῖν. τὸ γὰρ ὑπὸ τῶν ἐλαττόνων παρευημερεῖσθαι αὐτὸν ἐν ἀξιώματι καθεστῶτα μείζονι, καὶ φέρειν γενναῖως, οὐ τῆς τυχούσης, οὐδὲ τῆς ἡμετέρας, ἀλλά τυνος ἀδαμαντίνης ἀν 5 εἰη ψυχῆς. 490. Κανὸν μὲν ἐπιεικῆς ἡ καὶ μέτριος ἄγαν ὁ παρευδοκιμῶν, φορητὸν ὄπωσοῦν γίνεται τὸ πάθος· ἀν δὲ καὶ θρασὺς καὶ ἀλαζὼν καὶ φιλόδοξος, θάνατον ἐκείνῳ καθ' ἔκάστην εὔκτεον ἡμέραν, οὕτως αὐτῷ πικρὰν καταστήσει τὴν ζωὴν, ἐπεμβαίνων φανερῶς, καταμωκώμενος 10 λάθρα, τῆς ἔξουσίας πολλὰ παρασπῶν τῆς ἐκείνου, πάντα αὐτὸς εἶναι βουλόμενος. μεγίστην δὲ ἐν ἅπασι τούτοις ἀσφάλειαν τὴν ἐν τῷ λέγειν κέκτηται παρρήσιαν, καὶ τὴν τοῦ πλήθους περὶ αὐτὸν σπουδὴν, καὶ τὸ φιλεῖσθαι παρὰ τῶν ἀρχομένων ἀπάντων. 491. ἡ οὐκ οἰδας, ὅσος ταῖς 15 τῶν Χριστιανῶν ψυχαῖς λόγων ἔρως εἰσεκώμασε νῦν; καὶ διτὶ μάλιστα πάντων οἱ τούτους ἀσκοῦντες ἐν τιμῇ, οὐ παρὰ τοὺς ἔξωθεν μόνον, ἀλλὰ καὶ παρὰ τοὺς τῆς πίστεως οἰκείους; 492. Πώς οὖν ἂν τις ἐνέγκοι τοσαύτην αἰσχύνην, δύται αὐτοῦ μὲν φθεγγομένου πάντες σιγῶσι, καὶ διοχλεῖ- 20 σθαι νομίζωσι, καὶ τοῦ λόγου τὸ τέλος, ὕσπερ τινα πόνων ἀνάπταυσιν, περιμένωσι· θατέρου δὲ καὶ μακρὰ λέγοντος μετὰ προθυμίας ἀκούσιν, καὶ παύσεσθαι μέλλοντος δυσχεραίνωσι, καὶ σιγᾶν βουλομένου παροξύνωνται; 25 493. Ταῦτα γὰρ εἴ καὶ μικρά σοι δοκεῖ εἶναι νῦν καὶ εὐκαταφρόνητα, διὰ τὸ ἀπείρατον· ἀλλ' ἵκανά γε ἐστὶ προθυμίαν σβέσαι, καὶ ψυχῆς παραλῦσαι δύναμιν, ἦν μὴ πάντων τις ἑαυτὸν τῶν ἀνθρωπίνων ἀνασπάσας παθῶν

ι υπό] παρα f || 7 θανατος y || 8 ευκταιον y || 9 υπερβανων vulg || 11 τοντοις την ασφαλειαν vulg || 19 διενοχλεισθαι vulg || 22 μακροθυμιας y' vulg || 25 απειραστον y απειροτατον c || 26 προθ. σβεσαι ψυχης και την δυναμην αυτης παρα. c

2. παρευημ.] ‘to be surpassed in point of success’: cp. παρευδοκιμῶν, immediately after.

3. οὐ τῆς τυχ. κτλ.] ‘is beyond an ordinary mind, certainly’

beyond mine.’

9. καταμωκ.] ‘giving at him.’

15. εἰσεκώμασε] Cp. εἰσεκώμασεν

iii 15 (note).

16. ἐν τιμῇ sc. εἰσλν.

όμοίως ταῖς ἀσωμάτους μελετήσῃ διακεῖσθαι δυνάμεσιν, αὐτὸν μήτε φθόνῳ, μήτε δόξῃς ἔρωτι, μήτε ἑτέρῳ τινὶ τοιούτῳ θηρῶνται νοσήματι. 494. Εἴ μὲν οὖν τίς ἐστιν ἀνθρώπων τοιοῦτος, ὃς δύνασθαι τὸ δυσθήρατον τοῦτο καὶ ἀκαταγώνιστον καὶ ἀνήμερον θηρίον, τὴν τῶν πολλῶν δόξαν, κατα- 5 πατεῖν, καὶ τὰς πολλὰς αὐτῆς ἐκτέμνειν κεφαλὰς, μᾶλλον δὲ μηδὲ φῦναι τὴν ἀρχὴν συγχωρεῖν, δυνήσεται εὐκόλως καὶ τὰς πολλὰς ταύτας ἀποκρούεσθαι προσβολὰς, καὶ εὐδιεινοῦ τινὸς ἀπολαύειν λιμένος· ταύτης δὲ οὐκ ἀπηλλαγμένος, πόλεμόν τινα πολυειδῆ καὶ θόρυβον συνεχῆ καὶ 10 ἀθυμίας καὶ τῶν λοιπῶν παθῶν τὸν δχλον κατασκεδάζει τῆς ἑαυτοῦ ψυχῆς. 495. Τί δεῖ τὰς λοιπὰς καταλέγειν δυσκολίας; ἂς οὕτε εἰπεῖν οὕτε μαθεῖν δυνήσεται τις, μὴ ἐπὶ τῶν πραγμάτων γενόμενος αὐτῶν.

6 εκτεμειν y vulg || 9 ευδικου (-εινον) acdghlwyz ευδιον ty' vulg || 11 κατασκεδασει fmu oliv κατασκευαζει dy franc vulg || 12 τη ψυχη bz henr

5. θηρίον] Cp. Plat. *Rep.* 588 C θηρίου παικλού καὶ πολυκεφάλου.

6. τὰς π. κεφαλάς] like those of the Hydra killed by Heracles.

ib. μᾶλλον δέ κτλ.] ‘Or rather not to allow it to grow at all.’

9. εὐδιεινοῦ] Cp. Plat. *Legg.* 919 A εὐδιεινὴ γαλήνην παρασχών. Field in his note on *Homm.* in *Matt.* 540 E shews that from εὐδία

three adjectival forms are found: viz. εὐδιεινός, εὐδίος, and εὐδίης. He rejects the forms εὐδεινός and εὐδιηρός.

11. κατασκεδάζει] Cp. on νάρκης above.

13. μὴ ἐπὶ τῶν πρ. γ. αὐ.] ‘if he has not had actual experience of the life’: for the use of ἐπὶ cp. ἐπὶ τῶν οἰάκων iii 7 (note).

## ΛΟΓΟΣ Σ'.

Τάδε ἔνεστιν ἐν τῷ σ' λόγῳ.

- I. "Οτι καὶ ταῖς εὐθύναις τῶν ἑτέροις ἀμαρτανομένων ὑπόκεινται οἱ Ἱερεῖς.
- II. "Οτι τῶν μοναζόντων πλείονος δέονται ἀκριβείας.
- III. "Οτι πλείονος εὐκολίας ἀπολαύει ὁ μονάζων παρὰ τὸν ἐκκλησίας προεστώτα.
- IV. "Οτι τῆς οἰκουμένης τὴν προστασίαν ἐμπεπίστευται ὁ Ἱερεὺς, καὶ ἔτερα πράγματα φρικτά.
- V. "Οτι πρὸς πάντα ἐπιτήδειον εἶναι χρὴ τὸν Ἱερέα.
- VI. "Οτι οὐχ οὕτω τὸ μονάζειν, ώς τὸ πλήθους προεστάναι καλῶς, καρτερίας σημεῖον.
- VII. "Οτι οὐχ ὑπὲρ τῶν αὐτῶν, τῷ τε καθ' ἑαυτὸν ὅντι καὶ τῷ ἐν μέσῳ στρεφομένῳ, ἡ ἀσκησίς ἔστιν.
- VIII. "Οτι εὐκολώτερον τὴν ἀφετὴν οἱ καθ' ἑαυτοὺς ὅντες ἡ οἱ πολλῶν φροντίζοντες κατορθοῦσιν.
- IX. "Οτι οὐ χρὴ καταφρονεῖν τῆς τῶν πολλῶν ὑπολήψεως, καν̄ ψευδῆς οὖσα τύχῃ.
- X. "Οτι οὐ μέγα σῶσαι ἑαυτόν.
- XI. "Οτι πολλῷ χαλεπωτέρα μένει τιμωρία τὰ τῶν Ἱερέων ἀμαρτήματα, ἡ τὰ τῶν ἴδιωτῶν.
- XII. 'Ἐκ παραδειγμάτων παράστασις καὶ τῆς ὁδύνης τῆς διὰ τὴν προσδοκίαν τῆς Ἱερωσύνης γενομένης, καὶ τοῦ φόβου.
- XIII. "Οτι παντὸς πολέμου χαλεπώτερος ὁ τοῦ διαβόλου πρὸς ημᾶς.

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κ οὐδεν μεγα c || xii γιγνομενης c || xiii προς ημας] πειρασμος γ' vulg

I. 496. Καὶ τὰ μὲν ἐνταῦθα τοιαῦτα, οἰάπερ ἡκουσας· τὰ δὲ ἐκεῖ πῶς οἴσομεν, δταν καθ' ἔκαστον τῶν πιστευθέντων ἀναγκαζώμεθα τὰς εὐθύνας ὑπέχειν; οὐ γὰρ μέχρις αἰσχύνης ἡ ζημία, ἀλλὰ καὶ αἰώνιος ἐκδέχεται κόλασις. 427. Τὸ γὰρ, Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε, ὅτι αὐτὸι 5 ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες, εἰ καὶ πρότερον εἶπον, ἀλλ' οὐδὲ νῦν σιωπήσομαι. ὁ γὰρ φόβος ταύτης τῆς ἀπειλῆς συνεχῶς κατασείει μου τὴν ψυχήν. 498. Εἰ γὰρ τῷ μόνον ἔνα σκανδαλίζοντι, καὶ ἐλάχιστον, συμφέρει ἵνα μύλος ὀνικὸς κρεμασθῇ εἰς τὸν 10 τράχηλον αὐτοῦ, καὶ καταποντισθῇ εἰς τὴν θάλατταν, καὶ πάντες οἱ τὴν συνείδησιν τῶν ἀδελφῶν τύπτοντες εἰς αὐτὸν ἀμαρτάνουσι τὸν Χριστόν· οἱ μὴ μόνον ἔνα καὶ δύο καὶ τρεῖς, ἀλλὰ πλήθη τοσαῦτα ἀπολλύντες, τί ποτε ἀρα πείσονται, καὶ ποίαν δώσουσι δίκην; 499. Οὐδὲ γὰρ 15 ἀπειρίαν ἔστιν αἰτιάσασθαι, οὐδὲ εἰς ἄγνοιαν καταφυγεῖν, οὐδὲ ἀνάγκην προβαλέσθαι καὶ βίαν· ἀλλὰ θάττον ἄν τις τῶν ἀρχομένων, εἴγε ἐνήν, ἐν ταῖς οἰκείαις ἀμαρτίαις ἔχρήσατο ταύτη τῇ καταφυγῇ, ἥ ἐν ταῖς ἑτέρων οἱ προεστῶτες. 500. Τί δήποτε; ὅτι ὁ ταχθεὶς τὰς τῶν ἄλλων 20 ἀγνοίας ἐπανορθοῦν, καὶ τὸν διαβολικὸν πόλεμον προμηνύειν ἐρχόμενον, οὐ δυνήσεται προβαλέσθαι τὴν ἄγνοιαν, οὐδὲ εἰπεῖν, Οὐκ ἡκουσα τῆς σάλπιγγος, οὐ προήδειν τὸν πόλεμον. 501. Ἐπὶ τούτῳ γὰρ ἐκάθισεν, ὡς ὁ Ἰεζεκιήλ

6 δωσοντες f om ws λογον αποδωσοντες y || 11 καταποντισθη] ριφη z ||  
12 παντες οσοι....τυπτουσι yz

I. *The priest will be held accountable for the sins of his flock.*

2. *ἐκεῖ*] in the next world.

3. *οὐ γ. μέχρις αἰσ.] sc. τοταται:*  
*'does not end with disgrace'*: cp. οὐκ ἔστη μέχρι τούτου ii 1 (note).

5. *πείθεσθε]* Hebr. xiii 17: cp. iii 18 above *sud fin.*

9. *τῷ σκανδ.]* Matt. xviii 6.

12. *πάντες ol τὴν σ.]* 1 Cor. viii 12.

17. *προβαλέσθαι]* 'to put forward as an excuse': cp. τὴν ἑτέρων προβαλλόμενοι βιαν iv 2 (note).

iib. *θάττον ἄν τις κτλ.]* When laymen sin, they may excuse their misconduct by alleging ignorance; but the priest has no such excuse to offer, for he is expressly charged with the duty of warning men against sin.

24. *'Ιεζεκ.]* Ezek. iii 17.

φησιν, ἵνα καὶ τοῖς ἄλλοις σαλπίζῃ, καὶ προμηνύῃ τὰ μέλλοντα δυσχερῆ. καὶ διὰ τοῦτο ἀπαραίτητος ἡ κόλασις, κανὸν εἰς ὃν ὁ ἀπολωλὼς τύχῃ. ἐὰν γὰρ τῆς ῥομφαίας ἐρχομένης μὴ σαλπίσῃ τῷ λαῷ μηδὲ σημάνῃ (φησὶν) ὁ 5 σκοπὸς, καὶ ἐλθοῦσα ἡ ῥομφαία λάβῃ ψυχήν· αὐτὴν μὲν διὰ τὴν ἀνομίαν αὐτῆς ἐλήφθη, τὸ δὲ αἷμα αὐτῆς ἐκ χειρὸς τοῦ σκοποῦ ἐκζητήσω. II. 502. Παῦσαι τούννη ἡμᾶς ὡθῶν εἰς οὕτως ἄφυκτον δίκην. 503. Οὐ γὰρ ὑπὲρ στρατηγίας οὐδὲ βασιλείας ἡμῖν ὁ λόγος, ἀλλ’ ὑπὲρ πράγματος 10 ἀγγελικῆς ἀρετῆς δεομένου. 504. Καὶ γὰρ τῶν ἀκτίνων αὐτῶν καθαρωτέραν τῷ ἵερεῖ τὴν ψυχὴν εἶναι δεῖ, ἵνα μὴ ποτε αὐτὸν ἔρημον καταλιμπάνῃ τὸ πνεῦμα τὸ ἄγιον, ἵνα δύνηται λέγειν· Ζῷ δὲ οὐκ ἔτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός.

505. Εἰ γὰρ οἱ τὴν ἔρημον οἰκοῦντες καὶ πόλεως καὶ 15 ἀγορᾶς καὶ τῶν ἐκεῖθεν ἀπηλλαγμένοι θορύβων καὶ διαπαντὸς λιμένων καὶ γαλήνης ἀπολαύοντες οὐκ ἐθέλουσι θαρρέειν τῇ τῆς διαίτης ἐκείνης ἀσφαλείᾳ, ἀλλὰ μυρίας ἐτέρας προστιθέασι φυλακὰς, πάντοθεν ἑαυτοὺς περιφράτοντες, καὶ μετὰ πολλῆς τῆς ἀκριβείας καὶ λέγειν ἅπαντα 20 καὶ πράττειν σπουδάζοντες, ἵνα μετὰ παρρήσίας καὶ καθαρότητος εἰλικρινοῦνται, δόσον εἰς ἀνθρωπείαν ἡκε δύναμιν, προσιέναι τῷ θεῷ δύνωνται· πόσης οὖει δεῖν τῷ ἵερωμένῳ καὶ δυνάμεως καὶ βίας, ὅστε δυνηθῆναι παντὸς ἔξαρπάσαι μολυσμοῦ τὴν ψυχὴν, καὶ ἀσινὲς τὸ πνευματικὸν τηρῆσαι 25 κάλλος; 506. Καὶ γὰρ πολλῷ μείζονος αὐτῷ δεῖ καθαρό-

4 μηδε δυο μηδε τρεις cfz || 7 ὅπητσω f || 9 ουδε πτερ βασιλειας γη vulg || 12 εγκαταλιμπανη cfz || 16 λιμενος cfz [εθελουσ] ανεχονται z || 17 αλλα και μυριας γ || 24 συντηρησαι cfz

3. ἐὰν γὰρ κτλ.] Ezek. xxxiiii 6.  
 II., III. *The priest must guard against sensual temptations with even greater vigilance than the monk. The dangerous allurements of the female sex may be fatal to his peace of mind.*

8. στρατ. οὐδὲ βασιλ.] Cp. iii 1

ει μὲν γὰρ στρατηγας ἡμῖν ἡ βασιλειας αἱρεσις προβειτο κτλ. (note).

13. ζῶ δέ] Gal. ii 20.

15. τῶν ἐκεῖθεν] ‘arising thence’: i.e. from the πόλις and ἀγορά.

21. δόσον εις κτλ.] ‘so far as the power of man permitted’: cp. τὸ γε εις ἐμὲ ἦκον i 4 (note).

τητος, ἡ ἐκείνοις· καὶ φ μείζονος δεῖ, οὗτος πλείστιν ἀνάγκαις ἐκείνων ὑπόκειται, ταῖς δυναμέναις αὐτὸν ῥυποῦν, ἦν μὴ τῇ διηνεκεῖ νήψει καὶ τῷ πολλῷ τόνῳ χρησάμενος ἄβατον αὐτὰς ἐργάσηται τὴν ψυχήν. 507. Καὶ γάρ προσώπων εὐμορφίᾳ, καὶ κυνηγάτων διάθρυψι, καὶ 5 βαδίσεως ἐπιτήδευσις, καὶ φωνῆς διάκλασις, καὶ ὄφθαλμῶν ὑπογραφαὶ, καὶ παρειῶν ἐπιτρίμματα, καὶ πλεγμάτων σύνθεσις, καὶ τριχῶν βαφαὶ, καὶ ἴματίων πολυτέλεια, καὶ χρυσίων ποικιλία, καὶ λίθων κάλλος, καὶ μύρων εὐδομία, καὶ τάλλα πάντα, ἀ τὸ γυναικεῖον ἐπιτηδεύει 10 γένος, ἵκανὰ θορυβῆσαι ψυχὴν, ἦν μὴ πολλῇ τῇ τῆς σωφροσύνης αὐστηρότητι ἀπεσκληκυῖα τύχῃ. 508. Ἄλλὰ τὸ μὲν ὑπὸ τούτων ταράττεσθαι, θαυμαστὸν οὐδέν· τὸ δὲ καὶ διὰ τῶν τούτοις ἐναντίων δύνασθαι βάλλειν τὸν διάβολον καὶ κατατοξεύειν τὰς τῶν ἀνθρώπων ψυχὰς, τοῦτό 15 ἔστι τὸ πολλῆς ἐκπλήξεως καὶ ἀπορίας μεστόν. III. Ἡδη γάρ τινες ταῦτα ἐκφυγόντες τὰ θήρατρα, τοῖς πολὺ τούτων ἀφεστηκόσιν ἐάλωσαν. καὶ γάρ καὶ ἡμελημένη ὄψις, καὶ αὐχμῶσα κόμη, καὶ ῥυπῶσα στολὴ, καὶ σχῆμα ἀνεπίπλαστον, καὶ ἥθος ἀπλοῦν, καὶ ῥῆμα ἀφελὲς, καὶ βάδισις 20 ἀνεπιτήδευτος, καὶ ἀσχημάτιστος φωνὴ, καὶ τὸ πενίᾳ συζῆν, καὶ τὸ καταφρονεῖσθαι, καὶ τὸ ἀπροστάτευτον, καὶ ἡ μόνωσις, πρῶτον μὲν εἰς ἔλεον τὸν ὄρωντα, ἀπ'

4 εργαζηται vulg || 7 επιτρίμματα] επιγραφαι γ' vulg || 8 συνθεσεις γρ vulg || 9 ποικιλια] ευπρεπεια cf || 10 ευωδιαι γ'

5. κυνημ. διάθ.] 'voluptuous movements': βαδίσ. ἐπιτήδ. 'affected (mincing) gait': φων. διάκ. 'soft (voluptuous) tones' (cp. διαλάσθαι): δρό. ὑπ. (cp. Homm. in Matt. 354 C) 'outlining of the eyes,' with stibium. παρ. ἐπιτρ. (Field Homm. in Matt. Index II s.v. ἐπιτρίμμα) 'painting of the cheeks': πλεγμ. σύνθ. 'plaiting of the hair.' With the general sense of the passage cp. Homm. in 1 Tim. 591 A sqq.: ad Theodorum lapsus

I 20 E.

12. ἀπεσκλ.] 'hardened.' No present ἀποσκέλλω is found, but cp. σκέλλω: see also Lightfoot Ign. II. i 510.

III. 17. θήρατρα] 'traps.'

19. αὐχμ. κ.] 'unkempt hair.' This and the accompanying characteristics are presumably to be found among the 'virgins' or 'widows.'

ib. ἀνεπίπλ.] 'not painted over': hence 'simple,' 'unaffected.'

έκεινου δὲ εἰς τὸν ἔσχατον ἥγαγεν ὅλεθρον. καὶ πολλοὶ τὰ πρότερα ἐκφυγόντες δίκτυα, τὰ διὰ τῶν χρυσίων, καὶ τῶν μύρων, καὶ τῶν ἴματίων, καὶ τῶν λοιπῶν ὡν εἰπον συγκείμενα, τούτοις τοῖς τοσοῦτον αὐτῶν ἀφεστηκόσιν 5 εὐκόλως ἐνέπεσαν καὶ ἀπώλοντο. 509. "Οταν οὖν καὶ διὰ πενίας καὶ διὰ πλούτου, καὶ διὰ καλλωπισμοῦ καὶ διὰ σχήματος εἰκῆ κειμένου, καὶ διὰ τρόπων τῶν τε ἐπιτηδευτῶν καὶ τῶν ἀπλάστων, καὶ διὰ πάντων ἀπλῶς ὡν ἀπηριθμησάμην, ὁ πόλεμος ἀναρρίπτεται τῇ τοῦ θεωμένου 10 ψυχῇ, καὶ τὰ μηχανήματα αὐτὸν περιστοιχίζῃ πανταχόθεν· πόθεν ἀναπνεῦσαι δυνήσεται, τοσοῦτων κύκλῳ περικειμένων παγῶν; ποίαν κατάδυσιν εὔρειν, οὐ λέγω πρὸς τὸ μὴ κατὰ κράτος ἀλῶναι, τούτο μὲν γάρ οὐ πάνυ χαλεπὸν, ἀλλὰ καὶ πρὸς τὸ ἀτάραχον τῶν μιαρῶν λογι- 15 σμῶν τὴν ἑαυτοῦ φυλάξαι ψυχήν; 510. Καὶ παρίημι τὰς τιμᾶς, τὰς τῶν μυρίων αἰτίας κακῶν. 511. Αἱ μὲν γάρ παρὰ τῶν γυναικῶν γινόμεναι τῷ τῆς σωφροσύνης λυμαίνονται τόνῳ, καὶ καταβάλλονται δὲ πολλάκις, ὅταν τις μὴ διαπαντὸς ἀγρυπνεῖν εἰδῇ πρὸς τὰς τοιαύτας ἐπιβουλάς. 20 512. Τὰς δὲ παρὰ τῶν ἀνδρῶν ἦν μὴ μετὰ πολλῆς τις δέξηται τῆς μεγαλοψυχίας, δύο ἐναντίοις ἀλίσκεται πάθεσι, τῇ τε τῆς θωπείας δουλοπρεπείᾳ, καὶ τῇ τῆς ἀλαζονείας ἀνοίᾳ, τοῖς μὲν θεραπεύουσιν αὐτὸν ὑποκύπτειν ἀναγκαζόμενος, διὰ δὲ τὰς παρ' ἐκείνων τιμᾶς κατὰ τῶν ἐλαττόνων 25 ἔξογοκούμενος, καὶ εἰς τὸ τῆς ἀπονοίας ὠθούμενος βάραθρον. 513. Ταῦτα εἴρηται μὲν παρ' ἡμῶν· ὅσην δὲ ἔχει τὴν βλάβην, οὐκ ἄν τις ἄνευ τῆς πείρας μάθοι καλῶς· οὐ γάρ

7 εἰκῇ κειμενον] ημελημενον c || 12 παγιδων byz vulg || 19 μη διαγρυπνειν ειδη γ\*2 || 20 ει μη vulg || 24 ομ τιμας κατα των ελαττονων z

9. ἀναρρῇ] 'is fanned into a flame,' 'enkindled.'

14. λογισμῶν] 'thoughts': this (the ordinary) sense of the word seems to be required by the contrast with κατὰ κράτος ἀλῶναι, the mere

thought of sin being contrasted with complete subjugation thereby: the meaning 'appetite' is found below (λογισμὸς ἀποτος).

18. τὸνῳ dative with λυμαίνεται: cp. Ar. *Nub.* 928, Eur. *Bacch.* 632.

δὴ ταῦτα μόνου, ἀλλὰ καὶ τούτων πολλῷ πλείονα καὶ σφαλερώτερα τοῖς ἐν μέσῳ στρεφομένοις συμπίπτειν ἀνάγκη γένοιτ' ἄν. 514. Οὐ δὲ τὴν ἔρημον στέργων πάντων μὲν ἔχει τὴν ἀτέλειαν· εἰ δέ ποτε αὐτῷ καὶ λογισμὸς ἄτοπος ὑπογράψειε τι τοιοῦτον, ἀλλ’ ἀσθενής ἡ φαντασία, 5 καὶ ταχέως σβεσθῆναι δυναμένη, διὰ τὸ μὴ προσκείσθαι ἔξωθεν τὴν ἀπὸ τῆς θεωρίας ὅλην τῇ φλογί. 515. Καὶ ὁ μὲν μοναχὸς ὑπὲρ ἑαυτοῦ μόνου δέδοικεν· εἰ δὲ καὶ ἐτέρων φροντίζειν ἀναγκασθείη, ἀλλ’ εὐαριθμήτων λίαν. εἰ δὲ καὶ πλείονες εἰεν, ἀλλὰ τῶν ἐν ταῖς ἐκκλησίαις ἐλάττους 10 τε εἰσὶ, καὶ τὰς ὑπὲρ ἑαυτῶν φροντίδας πολλῷ κουφοτέρας παρέχουσι τῷ προστάτῃ, οὐ διὰ τὴν ὀλιγότητα μόνου, ἀλλ’ ὅτι καὶ πάντες τῶν κοσμικῶν εἰσὶν ἀπηλλαγμένοι πραγμάτων, καὶ οὕτε παῦδας, οὕτε γυναικα, οὕτε ἄλλο τι μεριμνᾶν ἔχουσι τοιοῦτο. τοῦτο δὲ αὐτοὺς λίαν τε εἶναι 15 εὐπειθεῖς τοὺς ἡγουμένους καὶ τὸ κοινὴν τὴν οἰκησιν ἔχειν ἐποίησεν, ώς δύνασθαι αὐτῶν τὰ πταίσματα ἀκριβῶς συνορᾶν τε καὶ ἐπανορθοῦν, ὅπερ οὐ μικρὸν πρὸς ἀρετῆς ἐπίδοσιν [ἐπιστασίᾳ διδασκάλου διηνεκής]. IV. 516. Τῶν δὲ ὑπὸ τῷ ἱερεῖ τεταγμένων τὸ πλέον βιωτικαῖς πεπέδηται 20 φροντίσι, καὶ τοῦτο ἀργοτέρους πρὸς τὴν τῶν πνευματικῶν

2 εν τω μεσω csg τω εν μεσω στρεφομενω vulg || 3 την ερημαν csg  
vulg || 12 τω προεστωτι bcy\* franc henr || 19 επιτασι u\* || διδασκαλων  
vulg

3. πάρτων — ἀτέλ.] ‘immunity from all’: ἀτέλεια is, literally, ‘exemption from public burdens.’

4. λογισμὸς] See on λογισμῷ above.

5. ἄτοπος] ‘vicious’: cp. ἐπιθυμίαι ἄτοποι vi 12, and Field’s Index II to Homm. in Matt. s.v.

6. διὰ τὸ μὴ πρ. κτλ.] ‘because the flame is not fed from without by actual sight.’ Όλη is ‘fuel’: cp. vi 12 init.: τῶν δρθαλμῶν τῶν ἔξωθεν οὐκ ἔχοντων ἐπιλαβέσθαι τῆς τοῦ πυρὸς Όλης.

18. ὅπερ κτλ.] ‘and this [viz.

the constant supervision of a teacher] is of no small value for progress in virtue.’ The words ἐπιστασίᾳ διδ. διηνεκής are perhaps a gloss indicating the subject of the following chapter. If so, ὅπερ will simply refer to δύνασθαι—συνορᾶν τε καὶ ἐπανορθοῦν.

IV. The character of the priest must be stainless: this we naturally expect from one who makes intercession to God on behalf of his fellowmen; and who is, moreover, entrusted with the duty of celebrating the Holy Eucharist.

έργασίαν καθίστησιν. ὅθεν ἀνάγκη τῷ διδασκάλῳ σπείρειν καθ' ἑκάστην, ὡς εἰπεῖν, ἡμέραν, ἵνα τῇ γοῦν συνεχέᾳ δυνηθῇ κρατηθῆναι παρὰ τοὺς ἀκούουσι τῆς διδασκαλίας ὁ λόγος. καὶ γὰρ πλούτος ὑπέρογκος, καὶ δυναστείας 5 μέγεθος, καὶ ῥᾳθυμία ἀπὸ τρυφῆς προσγινομένη, καὶ πολλὰ ἔτερα πρὸς τούτοις συμπνίγει τὰ καταβαλλόμενα σπέρματα, πολλάκις δὲ ἡ τῶν ἀκανθῶν πυκνότης οὐδὲ μέχρι τῆς ἐπιφανείας ἀφίσηι τὸ σπειρόμενον πεσεῖν· ἥδη δὲ καὶ θλίψεως ὑπερβολὴ, καὶ πενίας ἀνάγκη, καὶ ἐπήρειας 10 συνεχέεις, καὶ ἄλλα τοιαῦτα τοῖς προτέροις ἐναντία, ἀπάγει τῆς περὶ τὰ θεῖα σπουδῆς. τῶν δὲ ἀμαρτημάτων οὐδὲ τὸ πολλοστὸν αὐτοῖς μέρος δυνατὸν γενέσθαι καταφανές. πῶς γὰρ, ὡς τοὺς πλείονας οὐδὲ ἐκ προσόψεως ἴσασι; 517. Καὶ τὰ μὲν πρὸς τὸν λαὸν αὐτῷ τοσαύτην ἔχει τὴν 15 ἀμηχανίαν. εἰ δέ τις τὰ πρὸς τὸν θεὸν ἔξετάσειεν, οὐδὲν ὅντα εὑρήσει ταῦτα, οὕτω μείζονος καὶ ἀκριβεστέρας ἐκεῖνα δεῖται τῆς σπουδῆς. 518. Τὸν γὰρ ὑπὲρ ὅλης πόλεως, καὶ τί λέγω πόλεως, πάσης μὲν οὖν τῆς οἰκουμένης πρεσβεύοντα, καὶ δεόμενον ταῖς ἀπάντων ἀμαρτίαις ἔλεω 20 γενέσθαι τὸν θεὸν, οὐ τῶν ζώντων μόνον ἀλλὰ καὶ τῶν ἀπελθόντων, ὅποιόν τινα εἶναι χρή; ἐγὼ μὲν γὰρ καὶ τὴν Μωϋσέως καὶ τὴν Ἡλίου παρρήσιαν οὐδέπω πρὸς τὴν

2 om *ως ειπειν ημεραν* f || 3 om *παρα c* || 8 *εμπεσειν y* || 16 om *εκεινα c* ||  
17 *ολης*] + *της y vulg*

3. *κρατ.*] ‘to be held fast.’

6. *συμπνίγει*] Matt. xiii. 22.

7. οὐδὲ μέχρι τ. ἐπιφ.] ‘not even to the surface’ : the thorns catch the seed as it falls, and it never even reaches the ground : Matt. xiii. 7.

10. *τοῖς προτέροις*] i.e. wealth and power.

11. οὐδὲ τὸ πολλ.—μέρος] ‘not a fraction.’

12. *αὐτοῖς*] This seems to mean the bishops, though Chrys. generally speaks of the bishop in the singular (e.g. *τῷ λεπεῖ* at the beginning of this chapter). He is con-

trasting the relation of the bishops to their flocks with that of the superiors to their monks, who live under one roof with them.

13. ὡν τοὺς πλείονας κτλ.] ‘since the majority of them they do not know even by sight.’

16. *ταῦτα*] sc. τὰ πρὸς τὸν λαὸν.

20. *τῶν ἀπελθ.*] ‘the dead.’ For references in Chrysostom’s writings to prayers for the dead, see Brightman *Liturgies Eastern and Western* vol. i Appendix C p. 474: cp. also Bingham *Origg. Eccles.* Bk xv.

τοσαύτην ἵκετηρίαν ἀρκεῶν ἡγοῦμαι. καὶ γὰρ ὥσπερ τὸν ἄπαντα κόσμον πεπιστευμένος, καὶ αὐτὸς ὁν ἀπάντων πατὴρ, οὕτω πρόσεισι τῷ θεῷ, δεόμενος τοὺς ἀπανταχοῦ πολέμους σβεσθῆναι, λυθῆναι τὰς ταραχάς· εἰρήνην, εὐετηρίαν, πάντων τῶν ἑκάστῳ κακῷ ἐπικειμένων, καὶ ἴδιᾳ καὶ 5 δημοσίᾳ, ταχεῖαν αἰτῶν ἀπαλλαγήν. δεῖ δὲ πάντων αὐτὸν, ὑπὲρ ὃν δεῖται, τοσοῦτο διαφέρειν ἐν ἄπασιν, δσον τὸν προεστῶτα τῶν προστατευομένων εἰκός. 519. "Οταν δὲ καὶ τὸ πνεῦμα τὸ ἄγιον καλῇ, καὶ τὴν φρικωδεστάτην ἐπιτελὴ θυσίαν, καὶ τοῦ κοινοῦ πάντων συνεχῶς ἐφάπτη- 10 ται δεσπότου, ποὺ τάξομεν αὐτὸν, εἰπέ μοι; πόσην δὲ αὐτὸν ἀπαιτήσομεν καθαρότητα καὶ πόσην εὐλάβειαν; ἐννόησον γὰρ, ὅποιας τὰς ταῦτα διακονουμένας χεῖρας εἶναι χρὴ, ὅποιαν τὴν γλῶτταν τὴν ἐκεῖνα προχέουσαν τὰ ρήματα, τίνος δὲ οὐ καθαρωτέραν καὶ ἀγιωτέραν τὴν 15 τοσοῦτο πνεῦμα ὑποδεξομένην ψυχήν; 520. Τότε καὶ ἄγγελοι παρεστήκασι τῷ Ἱερῷ, καὶ οὐρανίων δυνάμεων ἄπαν τὸ βῆμα καὶ ὁ περὶ τὸ θυσιαστήριον πληροῦται τόπος, εἰς τιμὴν τοῦ κειμένου. 521. Καὶ τοῦτο ἵκανὸν μὲν καὶ ἔξ αὐτῶν πεισθῆναι τῶν ἐπιτελουμένων τότε· ἐγὼ 20 δὲ καὶ τίνος ἥκουσα διηγουμένου ποτὲ, ὅτι αὐτῷ τις

3 ἀπανταχη γζ || 5 ομ παντων cy || 18 απαν το ταγμα berl απαν ταγμα βοα γ' vulg || 20 πιστευθηναι c πιστωθηναι γ\* || των τελουμενων ζ

1. *ἱκετηρίαν*] ‘*supplication*’: cp. *ἱκετηρίαν* iii 4 (note).

3. *τὸν ἀπανταχὸν π.*] an allusion to the prayer for peace: Brightman *op. cit.* i p. 480 n. 25.

4. *εὐετηρίαν*] ‘*prosperity*’: lit. ‘a good season’ (*ἔτος*) for the fruits of the earth.

9. *τὸ πνεῦμα τὸ ἄγ.*] Cp. iii 4, δοτηκε γὰρ ὁ λεπέδις κτλ. (note).

*ib.* τὴν φρικ. θυσίαν] i.e. the Holy Eucharist: cp. iii 4 (notes).

“Oh, what pure things, most pure, must those things be

That bring my God to me.”

10. *ἐφάπτηται*] ‘*touches*,’ i.e. handles in the Sacrament.

17. *ἄγγελοι*] Cp. *Homm. in Act. Apost.* 176 A : ἐν χερσὶν ἡ θυσία, καὶ πάντα πρόκειται ηγερτεπισμένα (‘prepared’)....πάρεισν ἄγγελοι, ἀρχάγγελοι. See also Brightman *op. cit.* i p. 480 n. 29.

*ib.* δυνάμεων] genitive with πληροῦται.

18. *τὸ βῆμα*] ‘*the sanctuary*,’ in which the altar was situated: see Brightman *op. cit.* i, Glossary of Technical Terms, s.vv. ‘Bema,’ ‘Sanctuary.’

*ib.* *τὸ θυσιαστήριον*] ‘*the altar*’: Brightman *I.c.*, s.v. θυσιαστήριον. Cp. also Hebr. xiii 10, and see Lightfoot *Ign.* II i 43.

πρεσβύτης, θαυμαστὸς ἀνὴρ καὶ ἀποκαλύψεις ὄρᾶν εἰωθώς, ἔλεγεν δψεως ἡξιώσθαι τοιαύτης, καὶ κατὰ τὸν καιρὸν ἐκείνου ἄφνω πλήθος ἀγγέλων ἴδεῖν, ὡς αὐτῷ δυνατὸν ἦν, στολὰς ἀναβεβλημένων λαμπρὰς, καὶ τὸ θυσιαστήριον 5 κυκλούντων, καὶ κάτω νευόντων, ὡς ἀν εἴ τις στρατιώτας παρόντος βασιλέως ἐστηκότας ἔδοι. καὶ ἔγωγε πείθομαι. 522. Καὶ ἔτερος δέ τις ἐμοὶ διηγήσατο, οὐ παρ' ἔτέρου μαθὼν, ἀλλ' αὐτὸς ἴδεῖν ἀξιωθεὶς καὶ ἀκοῦσαι, ὅτι τὸν μέλλοντας ἐνθένδε ἀπαίρειν, ἀν τύχωσι τῶν μυστηρίων 10 μετασχόντες ἐν καθαρῷ συνειδήσει, ὅταν ἀποπνεῖν μέλλωσι, δορυφοροῦντες αὐτοὺς, δι' ἐκεῖνο τὸ ληφθὲν, ἀπάγουσιν ἐνθένδε ἄγγελοι. 523. Σὺ δὲ οὐδέπω φρίττεις, εἰς οὕτως ἱερὰν τελετὴν τοιαύτην εἰσάγων ψυχὴν, καὶ τὸν τὰ ρυπαρὰ ἐνδεδυμένον ἴμάτια εἰς τὸ τῶν ἱερέων 15 ἀναφέρων ἀξίωμα, ὃν καὶ τοῦ λοιποῦ τῶν δαιτυμόνων χοροῦ ἔξωσεν ὁ Χριστός; 524. Φωτὸς δίκην τὴν οἰκουμένην καταγάζοντος λάμπειν δεῖ τοῦ ἱερέως τὴν ψυχὴν· ἡ δὲ ἡμετέρα τοσοῦτον ἔχει περικείμενον αὐτῇ σκότος ἐκ τῆς πονηρᾶς συνειδήσεως, ὡς ἀεὶ καταδύεσθαι καὶ μηδέποτε 20 δύνασθαι μετὰ παρῆστας εἰς τὸν αὐτῆς ἀτενίσαι δεσπότην. 525. Οἱ ἱερεῖς τῆς γῆς εἰσιν οἱ ἄλες· τὴν δὲ ἡμετέραν ἄνοιαν καὶ τὴν ἐν ἀπασιν ἀπειρίαν τίς ἀν ἐνέγκοι ρᾳδίως, πλὴν ὑμῶν τῶν καθ' ὑπερβολὴν ἡμᾶς ἀγαπᾶν εἰθισμένων; 526. Οὐ γὰρ μόνον καθαρὸν οὕτως, ὡς τηλικαύτης ἡξιω- 25 μένον διακονίας, ἀλλὰ καὶ λίαν συνετὸν καὶ πολλῶν

4 στολίδας γ' || 12 ουπω φριττεις vulg || 16 φωτος γαρ δικην z vulg || 18 ως εκ της πον. συνειδ. αει καταδυεσθαι fz || 21 εισω αλες z vulg || 23 ειωθοτων yz || 24 ως τοιαυτης y

5. κάτω νευόντων] For the bowing of the head in the Eucharist see DCA 'Genusflexion.'

9. ἐνθένδε ἀπαίρειν] 'to depart hence,' i.e. 'to die.'

14. τὰ ρυπ. ἐν. iμ.] i.e. who had not on a wedding garment: Matt. xxii 11.

16. χοροῦ] Cr. ἀπὸ χοροῦ μονα-

ξόντων iii 15 (note).

ib. φωτὸς δίκην] 'like a light': see Matt. v 14. For δίκην cp. ii 3 ἀν τε τοὺς σιδήρου δίκην κτλ. (note).

19. ὡς καταδύεσθαι] 'so that it hides itself': cp. quod regulares feminæ etc. 258 C οὐ καταδύει, οὐδὲ εθχει διαστήνατ σοι τὴν γῆν;

21. τῆς γῆς—οἱ ἄλες] Matt. v 13.

ἔμπειρον εἶναι δεῖ· καὶ πάντα μὲν εἰδέναι τὰ βιωτικὰ τῶν ἐν μέσῳ στρεφομένων οὐχ ἡττον, πάντων δὲ ἀπηλλάχθαι μᾶλλον τῶν τὰ δρη κατειληφότων μοναχῶν.

527. Ἐπειδὴ γάρ ἀνδράσιν αὐτὸν ὅμιλεν ἀνάγκη καὶ γυναικας ἔχουσι, καὶ παῖδας τρέφουσι, καὶ θεράποντας 5 κεκτημένοις, καὶ πλούτον περιβεβλημένοις πολὺν, καὶ δημόσια πράττουσι, καὶ ἐν δυναστείαις οὖσι, ποικίλον αὐτὸν εἶναι δεῖ.

528. ποικίλον δὲ λέγω, οὐχ ὑπουλον· οὐδὲ κόλακα καὶ ὑποκριτὴν, ἀλλὰ πολλῆς μὲν ἐλευθερίας καὶ παρρήσιας ἀνάμεστον, εἰδότα δὲ καὶ συγκατέναι 10 χρησίμως, ὅταν ἡ τῶν πραγμάτων ὑπόθεσις τοῦτο ἀπαιτῇ, καὶ χρηστὸν εἶναι ὁμοῦ καὶ αὐστηρόν.

529. Οὐ γάρ ἔστιν ἐνὶ τρόπῳ χρῆσθαι τοῖς ἀρχομένοις ἄπασιν, ἐπειδὴ μηδὲ ἰατρῶν παισὶν ἐνὶ νόμῳ τοῖς κάμνουσι πᾶσι προσφέρεσθαι καλὸν, μηδὲ κυβερνήτῃ μίαν ὁδὸν εἰδέναι τῆς πρὸς τὰ 15 πνεύματα μάχης. καὶ γὰρ καὶ ταύτην τὴν ναῦν συνεχεῖς περιστοιχίζονται χειμῶνες· οἱ δὲ χειμῶνες οὗτοι οὐκ ἔξωθεν προσβάλλουσι μόνον, ἀλλὰ καὶ ἐνδοθεν τίκτονται.

καὶ πολλῆς χρείας καὶ συγκαταβάσεως καὶ ἀκριβείας.

7 ποικιλον αυτον κτλ.] haec verba paullum mutata citat Suidas s.v.  
 'Ιωάννης: cf. prolegomena || 9 οὐδε ὑποκριτην f ουχ ὑποκριτην vulg και  
 υβριστην Suidas || 13 χρησασθαι cuy || 14 ενι νομω] ενι μονω f ενι μονω  
 τροτω u\* ενι φαρμακω Suidas || om πασι vulg || 15 οδον iεναι Suidas

2. τῶν ἐν μέσῳ στρ.] Cp. vi 3, τοῖς ἐν μ. στρεφομένοις, and vi 8 (*init.*).

3. τὰ δρη] The mountains round Antioch were occupied by large numbers of monks: cp. *adv. oppugn. vit. monast.* I 55 A πρὸς τὴν ἔρημον μεταστῆναι καὶ τῶν δρῶν τὰς κορυφὰς οἰκεῖεν, Stephens *Life of Chrysostom*, pp. 59—68.

6. πλούτον περιβ.] Cp. τῶν δυναστελων περιβεβλημένων iii 9 (note).

7. δημ. πρ.] 'taking part in public affairs': for τὰ δημ. πρατόντων i 2 in a different sense see note *ad loc.*

ib. ποικιλον] like St Paul (1 Cor. ix 22): cp. ii 4 above (notes).

8. ὑπουλον] lit. 'with a hidden sore': used of that which has a fair exterior, but is inwardly corrupt: cp. Plat. *Gorgias* 480B ὑπουλον ψυχήρ.

10. συγκατέναι] 'to condescend': cp. συγκατάβασις (below) and συγκαταβάγειν. Cp. Puech p. 31: Chrys. 'répète à chaque instant ce mot d'abaissement, συγκατάβασις. C'est le mot qu'on peut lui appliquer à lui-même. Il imite autant qu'il est en lui la sublime condescendance qu'il fait admirer dans le texte sacré.'

14. ιατρῶν παισιν] Cp. ιατρῶν παιδας i 5 (note).

530. πάντα δὲ ταῦτα τὰ διάφορα εἰς ἐν τέλος ὄρᾳ, τοῦ θεοῦ τὴν δόξαν, τῆς ἐκκλησίας τὴν οἰκοδομήν.

V. 531. Μέγας ὁ τῶν μοναχῶν ἀγῶν, καὶ πολὺς ὁ μόχθος. ἀλλ' εἴ τις καλῶς διοικουμένη ἱερωσύνῃ τοὺς 5 ἐκεῖθεν ἰδρώτας παραβάλοι, τοσοῦτον εὐρήσει τὸ διάφορον, δοσὸν ἴδιώτου καὶ βασιλέως τὸ μέσον. 532. Ἐκεῖ μὲν γὰρ εἴ καὶ πολὺς ὁ πόνος, ἀλλὰ κοινὸν τῆς ψυχῆς καὶ τοῦ σώματος τὸ ἀγώνισμα· μᾶλλον δὲ τὸ πλέον τῇ τοῦ σώματος κατορθοῦται κατασκευῇ. κανὸν μὴ τοῦτο ἵσχυρὸν ἔ, ιο μένει καθ' ἑαυτὴν ἡ προθυμία, οὐκ ἔχουσα εἰς ἔργον ἔξελθεῖν· καὶ γὰρ καὶ νηστεία σύντονος, καὶ χαμενία, καὶ ἀγρυπνία, καὶ ἀλουσία, καὶ ὁ πολὺς ἰδρὼς, καὶ τὰ λοιπὰ, δοσα πρὸς τὴν τοῦ σώματος ἐπιτηδεύουσι ταλαιπωρίαν, πάντα οὕχεται, τοῦ κολάζεσθαι μέλλοντος οὐκ ὄντος 15 ἵσχυροῦ. 533. Ἐνταῦθα δὲ καθαρὰ τῆς ψυχῆς ἡ τέχνη· καὶ οὐδὲν τῆς τοῦ σώματος εὐεξίας προσδεῖται, ὅστε δεῖξαι τὴν αὐτῆς ἀρετήν. τί γὰρ ἡμῖν ἡ τοῦ σώματος ἵσχυς συμβάλλεται πρὸς τὸ μήτε αὐθάδεις εἶναι, μήτε ὄργιλον, μήτε προπετεῖς, ἀλλὰ νηφαλίους, καὶ σώφρονας, καὶ κοσμίους, 20 καὶ τὰλλα πάντα, δι' ὧν ἡμῖν ὁ μακάριος Παῦλος τὴν τοῦ ἀρίστου ἱερέως ἀνεπλήρωσεν εἰκόνα; 534. Ἀλλ' οὐκ ἐπὶ τῆς τοῦ μονάζοντος ἀρετῆς ἔχοι τις ἀν τοῦτο εἰπεῖν.

I προς εν τελος γε || 9 κατορθουνται γε vulg || II νηστειαι συντονοι κτλ.  
in plurali fy\*z || 12 ιδρως] σιδηρος cfy\*z || 21 ανετυπωσεν εικονα γ

V. A large part of the duties of the monk consists in the mortifying of the flesh: the bishop has the harder task of developing the powers of the soul. For the early history of monasticism see the *Lausiac History of Palladius* edited by Dom C. Butler (1898, 1904).

5. ἐκεῖθεν] i.e. arising from the ἀγῶν τῶν μοναχῶν.

ib. τὸ διάφορον...τὸ μ.] Cp. ἡ διαφορὰ...τὸ μέσον ii 2 (note).

9. καν] 'and if': not 'even if.'

10. μένει κτλ.] 'keeps to itself,'

being unable to manifest external activity' (lit. 'to come forth into activity').

II. νηστεία κτλ.] Cp. ii 1 (notes), iii 12.

14. οὐν δύτος ἵσχ. Chrysostom himself was forced to abandon the ascetic life, his health having given way under the strain.

15. καθαρὸ] 'pure': i.e. free from association with the body.

19. νηφ.] i Tim. iii 2 sqq.: cp. iii 12 (*init.*).

VI. Ἀλλὰ καθάπερ τοῖς μὲν θαυματοποιοῖς ὄργανων δεῖ πολλῶν, καὶ τροχῶν καὶ σχοινίων καὶ μαχαιρῶν, ὁ δὲ φιλόσοφος ἅπασαν ἐν τῇ ψυχῇ κειμένην ἔχει τὴν τέχνην, τῶν ἔξωθεν οὐδὲν δεόμενος· 535. οὕτω δὴ καὶ ἐνταῦθα ὁ μὲν μοναχὸς καὶ τῆς σωματικῆς εὐπαθείας προσδεῖται, καὶ 5 τόπων πρὸς τὴν διαγωγὴν ἐπιτηδείων, ἵνα μήτε ἄγαν ἀπφικισμένοι τῆς τῶν ἀνθρώπων ὡσιν ὄμιλίας, καὶ τὴν ἀπὸ τῆς ἐρημίας ἔχωσιν ἡσυχίαν, ἕτι δὲ καὶ τῆς ἀρίστης μὴ ἀμοιρῶσι κράσεως τῶν ὠρῶν· οὐδὲν γὰρ οὕτως ἀφόρητον τῷ κατατρυχομένῳ νηστείαις, ὡς ἡ τῶν ἀέρων ἀνωμαλίᾳ. 10 τῆς δὲ τῶν ἴματίων κατασκευῆς καὶ διαίτης ἔνεκεν, δσα πράγματα ἔχειν ἀναγκάζονται, πάντα αὐτουργεῖν αὐτοὶ φιλονεικοῦντες, οὐδὲν δέομαι λέγειν νῦν. 536. Ὁ δὲ ἴερεὺς οὐδενὸς τούτων εἰς τὴν αὐτοῦ δεήσεται χρείαν, ἀλλ' ἀπερίεργος καὶ κοινὸς ἐν ἅπασίν ἔστι τοῖς οὐκ ἔχονσι 15 βλάβην, τὴν ἐπιστήμην ἅπασαν ἐν τοῖς τῆς ψυχῆς θησαυροῖς ἀποκειμένην ἔχων. 537. Εἰ δὲ τὸ μένειν ἐφ' ἑαυτῶν καὶ τὰς τῶν πολλῶν ὄμιλίας ἐκτρέπεσθαι θαυμάζοι τις,

13 οὐ δεομένος vulg || 16 βλαβῆν] χρειαν βλαβης c || 17 εφ' εαυτον b7z εφ' εαυτω y vulg

VI. *The monk depends for his spiritual advancement on many external circumstances (for instance the climate of his surroundings) of which the bishop is independent.*

1. θαυμ.] 'jugglers.'

3. φιλόσοφος] Cp. φιλοσοφίαν i 1 (note).

5. προσδεῖται] Contrast with this Chrysostom's earlier opinion *adv. oppugn. vit. monast.* III 100 A: (in the case of a monk) ἐνὸς δεῖ μόνου, προθυμίας γενναλας καὶ ἀρετῆς· καν τοῦτο προσῆ, οὐδὲν τὸ κωλύον πρὸς τὸ τέλος ἐλθεῖν τῆς ἀρετῆς.

6. τόπων] The choice of a suitable place for a monastic settlement was a matter of importance, especially in Egypt, to which monks resorted in large numbers.

9. κράσεως τ. ὠρῶν] 'climate':

cp. δέρων κρᾶσις iv 3 (note). Eusebius (*H.E.* ii 17, quoted by Leo) tells us that the monks chose a certain district in Egypt *ἀσφαλεῖς τε ἔνεκα καὶ δέρος εὐκρατας*.

12. αὐτουργεῖν] For descriptions of the daily life and occupations of the monk see *Homm. in Matt.* 561 A, *Homm. in 1 Tim.* 629 A; Puech, p. 258.

15. ἀπερι. κτλ.] 'lives artlessly, participating in all things which are innocuous, and he keeps all his knowledge stored up in the treasure-house of his soul.' *κουβς* ('theilnehmend') is practically synonymous with ἀπερίεργος.

17. μένειν ἐφ' έ.] 'to remain apart': cp. ἐφ' ἑαυτοῦ μένοντα iii 14 (note).

καρτερίας μὲν τοῦτο δέγμα καὶ αὐτὸς εἶναι φαίην ἀν, οὐ μὴν ἀπάσης τῆς ἀνδρείας τῆς ἐν τῇ ψυχῇ τεκμήριον ἰκανόν. ὁ μὲν γὰρ εἴσω λιμένων ἐπὶ τῶν οἰάκων καθήμενος, οὕπω τῆς τέχνης ἀκριβῆ δίδωσι βάσανον· τὸν δὲ ἐν μέσῳ τῷ 5 πελάγει καὶ τῷ χειμῶνι δυνηθέντα διασῶσαι τὸ σκάφος, οὐδεὶς ὅστις οὐκ ἀν εἶναι φαίη κυβερνήτην ἄριστον.

VII. 538. Οὐ τοίνυν ἡμῖν οὐδὲ τὸν μοναχὸν θαυμαστέον ἀν εἴη λίαν καὶ μεθ' ὑπερβολῆς, ὅτι μένων ἐφ' ἑαυτοῦ οὐ ταράττεται, οὐδὲ διαμαρτάνει πολλὰ καὶ μεγάλα ἀμαρτή-  
10 ματα· οὐδὲ γὰρ ἔχει τὰ παρακνίζοντα καὶ διεγείροντα τὴν ψυχήν. ἀλλ' εἴ τις πλήθεσιν δολοις ἑαυτὸν ἐκδεδωκὼς, καὶ τὰς τῶν πολλῶν φέρειν ἀμαρτίας ἀναγκασθεὶς, ἔμεινεν ἀκλινής καὶ στερρός, ὥσπερ ἐν γαλήνῃ τῷ χειμῶνι τὴν ψυχὴν διακυβερνῶν, οὗτος κροτεῖσθαι καὶ θαυμάζεσθαι  
15 παρὰ πάντων ἀν εἴη δίκαιος· ἰκανὴν γὰρ τῆς οἰκείας ἀνδρείας τὴν δοκιμασίαν ἐπεδείξατο. 539. Μὴ τοίνυν μηδὲ αὐτὸς θαυμάσης, ὅτι τὴν ἀγορὰν φεύγοντες ἡμεῖς καὶ τὰς τῶν πολλῶν συνουσίας οὐκ ἔχομεν τοὺς κατηγόρους πολλούς. 540. Οὐδὲ γὰρ εἰ καθεύδων οὐχ ἡμάρτανον,  
20 οὐδὲ εἰ μὴ παλαίων οὐκ ἔπιπτον, οὐδὲ εἰ μὴ μαχόμενος οὐκ ἐβαλλόμην, θαυμάζειν ἐχρῆν. 541. Τίς γὰρ, εἰπὲ, τίς δυνήσεται κατειπεῖν καὶ ἀποκαλύψαι τὴν μοχθηρίαν τὴν ἐμήν; ὁ δροφος οὗτος καὶ ὁ οἰκίσκος; ἀλλ' οὐκ ἀν δύναιντο ρήξαι φωνήν. 542. Ἄλλ' ἡ μήτηρ ἡ μάλιστα πάντων  
25 εἰδūia τὰ ἐμά; μάλιστα μὲν οὐδὲ πρὸς αὐτὴν ἔστι μοί τι

I τῆς καρτερίας z vulg || 7 θαυμαστὸν γ\* || I0 εκεὶ γ\* || I7 οτι] ει γ vulg

3. ἐπὶ τῶν οἰάκων κ.] Cp. ἐπὶ τῶν οἰάκων καθίσας iii 7 (note).

VII. *The quiet and peaceful life of the monk renders him unfitted to cope with the problems of government.*

8. μεθ' ὑπερβ.] Cp. vi 12 μεθ' ὑπερβολῆς ἔκειναι (ai τιμα)—ἐπαλ-  
ρουσιν. At vi 4 we find καθ' ὑπερ-  
βολῆν.

ib. μένων ἐφ' ἑαυτοῦ] Cp. ἐφ'

ἑαυτοῦ μένοντα iii 14 (note).

10. παρακνίζ.] ‘goading’: cp. τὰ πάθη κνιζόμενα vi 8.

13. τῷ χειμῶνι] i.e. ἐν τῷ χει-  
μῶνι: cp. iii 14 τοῦς...τρόπους (note).

14. κροτεῖσθα] Cp. κρότων v 2 (note).

23. δροφος κτλ.] Cp. vi 12 οὐ γάρ δὴ οὗτοι οἱ τοῖχοι δύναντ' ἀν-  
άφειναι φωνήν.

25. οὐδὲ πρὸς αὐτὴν κτλ.] This

κοινὸν, οὐδὲ εἰς φιλονεικίαν ἥλθομεν πώποτε. εἰ δὲ καὶ τοῦτο ἡν συμβάν, οὐδεμίᾳ οὔτως ἐστὶ μήτηρ ἀστοργός καὶ μισότεκνος, ὡς τοῦτον, δν ἄδινε καὶ ἔτεκε καὶ ἔθρεψε, μηδεμιᾶς ἀναγκαζούσης προφάσεως, μηδὲ βιαζομένου τινὸς, κακίζειν καὶ διαβάλλειν παρὰ πᾶσιν. 543. Ἐπεὶ 5  
 δτι γε εἱ τις τὴν ἡμετέραν πρὸς ἀκρίβειαν ἔθέλοι βασανίζειν ψυχὴν, πολλὰ αὐτῆς εύρήσει τὰ σαθρὰ, οὐδὲ αὐτὸς ἀγνοεῖς, ὁ μάλιστα πάντων ἡμᾶς τοὺς ἐγκωμίοις ἐπαίρειν παρὰ πᾶσιν εἰωθώς. 544. Καὶ δτι γε οὐ μετριάζων ταῦτα λέγω νῦν, ἀνάμνησον σαυτὸν, ὁσάκις εἰπον πρὸς σὲ, λόγου 10  
 τοιούτου γενομένου πολλάκις ἡμῖν· δτι, εἱ τις αἵρεσίν μοι προύτιθει, ποῦ μᾶλλον βουλοίμην εὐδοκιμεῖν, ἐν τῇ τῆς ἐκκλησίας προστασίᾳ, ἡ κατὰ τὸν τῶν μοναχῶν βίον, μυρίαις ἀν ψήφοις τὸ πρότερον ἐδεξάμην ἔγωγε. οὐ γάρ διέλιπόν ποτε μακαρίζων πρός σε τοὺς ἐκείνης τῆς δια- 15  
 κονίας προστῆναι δυνηθέντας καλῶς. δτι δὲ, ὅπερ ἐμακάριζον, οὐκ ἀν ἔφυγον ἴκανῶς ἔχων μετελθεῖν, οὐδεὶς ἀντερεῖ. 545. Ἄλλὰ τί πάθω; οὐδὲν οὔτως ἄχρηστον εἰς ἐκκλησίας προστασίαν, ὡς αὕτη ἡ ἀργία καὶ ἡ ἀμελετησία, ἣν ἔτεροι μὲν ἀσκησίν τινα εἶναι νομίζουσιν, ἐγὼ δὲ αὐτὴν ὡσπερεὶ 20  
 παραπέτασμα τῆς οἰκείας ἔχω φαυλότητος, τὰ πλείονα τῶν ἐλαττωμάτων τῶν ἐμαυτοῦ ταύτη συγκαλύπτων καὶ οὐκ ἔων φαίνεσθαι. 546. Ὁ γάρ ἐνεθισθεὶς τοσαύτης ἀπολαύειν ἀπραγμοσύνης καὶ ἐν ἡσυχίᾳ διάγειν πολλῆ, κάν μεγάλης ἡ φύσεως, ὑπὸ τῆς ἀνασκησίας θορυβεῖται 25  
 καὶ ταράπτεται, καὶ τῆς οἰκείας δυνάμεως περικόπτει μέρος

3 εξεθρεψε γε || 8 αγνοεις] αρηση γ\* || 18 ουδεν]+γαρ γ vulg ||  
 20 ασκησιν τινα]+θαυμαστην bcsyz franc henr oliv vulg || 23 εθισθεις γε

seems to imply that Chrys. at this time was not living with his mother : see on πρὸς με i. 3.

i. οὐδὲ εἰς φίλον. κτλ.] ‘nor have we ever quarrelled’ (which might have led Anthusa to betray her son’s faults).

7. σαθρά] ‘weak’: not ‘cor-

rupt.’

9. μετριάζων] Cp. μετριάζοντα ii 5 (note). Here it = εἰρωνευόμενος, ‘through false modesty.’

17. ἴκανῶς ἔχων μετ.] ‘if I had been able to administer it well.’

18. τι πάθω;] Cf. καὶ τι πάθω; ii 6 (note).

οὐ μικρὸν τὸ ἀγύμναστον. ὅταν δὲ ὁμοῦ καὶ βραδείας ἦ διανοίας, καὶ τῶν τοιούτων ἀγώνων ἀπειρος, τοῦτο δὴ τὸ ἡμέτερον, τῶν λιθίνων οὐδὲν διοίσει ταύτην δεξάμενος τὴν οἰκονομίαν. 547. Διὰ τοῦτο τῶν ἐξ ἑκείνης ἐρχομένων 5 τῆς παλαιότερας εἰς τοὺς ἀγώνας τούτους ὀλίγοι διαφαίνονται· οἱ δὲ πλείους ἐλέγχονται, καὶ καταπίπουσι, καὶ πράγματα ὑπομένουσιν ἀηδῆ καὶ χαλεπά. καὶ οὐδὲν ἀπεικός. ὅταν γὰρ μὴ περὶ τῶν αὐτῶν οἴ τε ἀγώνες ὥστι καὶ τὰ γυμνάσια, τῶν ἀγυμνάστων ὁ ἀγωνιζόμενος οὐδὲν τοι διενήνοχε. 548. Δόξης μάλιστα δεῖ καταφρονεῖν τὸν εἰς τοῦτο ἐρχόμενον τὸ στάδιον, ὄργῆς ἀνώτερον εἶναι, συνέσεως ἔμπλεω πολλῆς. τούτων δὲ τῷ τὸν μονήρη στέργοντι βίον οὐδεμίᾳ γυμνασίας ὑπόθεσις πρόκειται. οὐδὲ γὰρ τοὺς παροξύνοντας ἔχει πολλοὺς, ἵνα μελετήσῃ κολάζειν 15 τοῦ θυμοῦ τὴν δύναμιν· οὕτε τοὺς θαυμάζοντας, καὶ κροτοῦντας, ἵνα παιδευθῆ τοὺς παρὰ τῶν πολλῶν διαπτύειν ἐπαίνους· τῆς τε ἐν ταῖς ἐκκλησίαις ἀπαιτουμένης συνέσεως, οὐ πολὺς αὐτοῖς λόγος. ὅταν οὖν ἐλθωσιν εἰς τοὺς ἀγώνας, ὃν μὴ μεμελετήκασι τὴν πεῖραν, ἀποροῦνται, 20 ἵλιγγιώσιν, εἰς ἀμηχανίαν ἐκπίπουσι, καὶ πρὸς τῷ μηδὲν ἐπιδοῦνται πρὸς ἀρετὴν, καὶ ἅπερ ἔχοντες ἥλθον πολλοὶ πολλάκις ἀπώλεσαν. VIII. 549. ΒΑΣ. Τί οὖν; τοὺς ἐν μέσῳ στρεφομένους, καὶ πραγμάτων φροντίζοντας βιω-

2 τοιουτῶν λογων και αγωνων γε vulg || 3 των λιθων γ\* || 12 εμπλεων γ vulg || τοιτω δε γε vulg || 13 οιδεμας γ || 15 θαυμαξ.] μακαριζοντας vulg || 16 διαπτυειν]+ωδε vulg || 18 ο λογος γ vulg || 20 εις αμηχανιας εμπιπουσιν γ || 21 εις αρετην f || 23 ει τω μεσω vulg

2. τοῦτο δὴ κτλ.] as is the case with me,—he will be no better than (as dumb as) a marble statue': cp. *ingenium statua taciturnius* Hor. *Ep.* ii 2. 83.

11. στάδιον] Cp. στάδιον ii 6 (note).

12. τὸν μονήρη—βίον] 'the monastic life.'

15. τοῦ θυμοῦ] Chrys. is probably thinking of his own case : cp.

iii 13, 14: vi 12.

20. ἱλιγγ.] Cp. Ηιλιγγιώντας iii 13 (note).

21. ἅπερ. ἔχ. ἥλ.] 'what they brought with them': i.e. their original stock of virtue.

VIII. *The temptations of the world and the flesh speedily find out the weak points in the character of the monk who becomes a bishop.*

τικῶν, καὶ τετριμμένους πρὸς μάχας καὶ λοιδορίας, καὶ μυρίας δεινότητος γέμοντας, καὶ τρυφᾶν εἰδότας, ἐπιστήσομεν τῇ τῆς ἐκκλησίας οἰκονομίᾳ; 550. Εὐφήμει, ἔφη, ὡς μακάριε σύ. τούτους γὰρ οὐδὲ εἰς νοῦν βάλλεσθαι δεῖ, ὅταν Ἱερέων ἔξετασις ἦ· ἀλλ’ εἴ τις μετὰ τοῦ πάσιν 5 ὄμιλεν καὶ συναναστρέφεσθαι δύναιτο τὴν καθαρότητα καὶ τὴν ἀταραξίαν, τίν τε ἀγιωσύνην καὶ καρτερίαν καὶ νῆψιν, καὶ τὰ ἄλλα τὰ τοῦς μοναχοῖς προσόντα ἀγαθὰ, φυλάττειν ἀκέραια καὶ ἀπαρασάλευτα, μᾶλλον τῶν μεμονωμένων ἐκείνων. 551. ὡς ὅ γε πολλὰ μὲν ἔχων ἐλαττώ- 10 ματα, δυνάμενος δὲ αὐτὰ τῇ μονώσει καλύπτειν, καὶ ποιεῦν ἄπρακτα τῷ μηδενὶ καταμιγνύναι ἑαυτόν, οὗτος εἰς μέσον ἐλθὼν οὐδὲν ἔτερον ἦ τὸ καταγέλαστος γενέσθαι κερδανεῖ, καὶ κινδυνεύσει μειζόνως. 552. “Ο μικροῦ δεῖν ἐπάθομεν ἀν ἡμεῖς, εἰ μὴ ἡ τοῦ θεοῦ κηδεμονία τὸ πῦρ ταχέως 15 ἀνέσχε τῆς ἡμετέρας κεφαλῆς. 553. Οὐ γάρ ἐστι λαθεῖν τὸν οὕτω διακείμενον, ὅταν ἐν τῷ φανερῷ καταστῇ, ἀλλὰ πάντα τότε ἐλέγχεται· καὶ καθάπερ τὰς μεταλλικὰς ὄλας δοκιμάζει τὸ πῦρ, οὕτω καὶ ἡ τοῦ κλήρου βάσανος τὰς τῶν ἀνθρώπων διακρίνει ψυχὰς, κἀν ὄργιλος τις ἦ, κἀν 20 μικρόψυχος, κἀν φιλόδοξος, κἀν ἀλαζών, κἀν ὅ τι δήποτε ἔτερον, ἅπαντα ἐκκαλύπτει καὶ γυμνοῖ ταχέως τὰ ἐλαττώματα· 554. οὐ γυμνοῖ δὲ μόνον, ἀλλὰ καὶ χαλεπώτερα καὶ ἰσχυρότερα αὐτὰ καθίστησι. καὶ γὰρ τὰ τοῦ σώματος τραύματα, προστριβόμενα, δυσίata γίγνεται· καὶ τὰ τῆς 25 ψυχῆς πάθη, κνιζόμενα καὶ παροξυνόμενα, μᾶλλον ἀγριαι-

3 ευφημεῖ] οὐ φημι γ\* || 4 τοῦτο γαρ fz || 6 δυνατο] +καὶ γΖ vulg ||  
18 παντοτε γ || 19 ελεγχει το πυρ γ || 22 απαν vulg

5. ἀλλ’ εἴ τις κτλ.] The apodosis to εἴ τις—δυνατο is τοῦτο ἐπιστήσομεν (to be supplied from the context).

12. εἰς μέσον ἐλθῶν] Cp. *Homit.* in 1 *Tim.* 6ος 2 Λ δεῖ δὲ μηδὲ τοῦτο εἰς τὸ μέσον ἀγεσθαι, where the public position of a bishop is meant,

as here.

16. ἀνέσχε κτλ.] ‘removed from my head (*lifē*).’

19. τοῦ κλήρου] ‘of the ministry.’ κλῆρος=(1) the clergy, (2) their office, described in iii 15 as τὴν τοῦ κλήρου τάξιν. See Bingham *Origg. Eccles.* I v 7.

νεσθαι πέφυκε, καὶ τοὺς ἔχοντας αὐτὰ πλείονα ἀμαρτάνειν  
βιάζεται. 555. Καὶ γὰρ εἰς ἔρωτα δόξης ἐπαίρει τὸν μὴ  
προσέχοντα, καὶ εἰς ἀλαζονείαν καὶ εἰς χρημάτων ἐπιθυ-  
μίαν· ὑποσύρει δὲ καὶ εἰς τρυφὴν καὶ εἰς ἄνεσιν καὶ  
5 ῥᾳθυμίαν, καὶ κατὰ μικρὸν εἰς τὰ περαιτέρω τούτων ἐκ  
τούτων τικτόμενα κακά. 556. Πολλὰ γάρ ἐστιν ἐν τῷ  
μέσῳ τὰ δυνάμενα ψυχῆς ἀκρίβειαν ἐκλῦσαι, καὶ τὸν ἐπ'  
εὐθείας διακόψαι δρόμον. 557. Καὶ πρῶτον ἀπάντων αἱ  
πρὸς τὰς γυναικας ὁμιλίαι. οὐδὲ γάρ ἐστι τὸν προεστώτα,  
10 καὶ παντὸς τοῦ ποιμήνου κηδόμενον, τοῦ μὲν τῶν ἀνδρῶν  
ἐπιμελεῖσθαι μέρους, τὸ δὲ τῶν γυναικῶν παρορᾶν, ὃ  
μάλιστα δεῖται προνοίας πλείονος, διὰ τὸ πρὸς τὰς ἀμαρ-  
τίας εὐόλισθον· ἀλλὰ δεῖ καὶ τῆς τούτων ὑγιείας, εἰ καὶ  
μὴ ἐκ πλείονος, ἀλλ' οὖν ἐξ ἵσης φροντίζειν τῆς μοίρας,  
15 τὸν λαχόντα τὴν ἐπισκοπὴν διοικεῖν. καὶ γὰρ ἐπισκοπεῖ-  
σθαι αὐτὰς, ἡνίκα ἀν κάμνωσι, καὶ παρακαλεῖν, ἡνίκα ἀν  
πενθῶσι, καὶ ἐπιπλήττειν ῥᾳθυμούσαις, καὶ βοηθεῖν κατα-  
πονουμέναις ἀνάγκη. 558. Τούτων δὲ γινομένων, πολλὰς  
ἀν εὔροι τὰς παρεισδύσεις ὁ πονηρὸς, εἰ μὴ ἡκριβωμένη  
20 τις ἔαυτὸν τειχίσει φυλακῇ. καὶ γὰρ ὁφθαλμὸς βάλλει  
καὶ θορυβεῖ ψυχὴν, οὐχ ὁ τῆς ἀκολάστου μόνον, ἀλλὰ καὶ  
ὁ τῆς σώφρου, καὶ κολακεῖαι μαλάσσουσι, καὶ τιμαὶ  
καταδουλοῦνται· καὶ ἀγάπη ζέουσα, τοῦτο δὴ τὸ πάντων  
αἴτιον τῶν ἀγαθῶν, μυρίων αἴτιον γέγονε κακῶν τοῦς οὐκ  
25 ὄρθως χρησαμένοις αὐτῇ. 559. Ἡδη δὲ καὶ φροντίδες  
συνεχεῖς ἡμιβλυναν τὸ τῆς διανοίας ὅξεν, καὶ μολύβδου

5 τοιτῶν καὶ εκ τοιτῶν vulg || 7 τὸν επ' εὐθείας] τὸν τῆς επιθυμίας G τὸν  
επι θεον vulg || 12 μείζονος f || προς αμαρτιαν γε || 17 επιβοηθειν γε ||  
25 φροντιδες καὶ συνεχεις vulg

7. τὸν ἐπ' εὐθείας κτλ.] ‘to check their onward course’: cp. ἐξ εὐθείας i 5 (note).

12. τὸ πρὸς τὰς ἀμ. εὐ.] ‘its tendency towards sin’.

14. ἐκ πλείονος...μοίρας] Cp. iii 7, where the same phrase is found.

15. τὸν λαχόντα τὴν ἐπ.] Cp. iii 15 (note on αἱ ταῦταις πρόξενοι τῆς τιμῆς).

ib. ἐπισκοπεῖσθαι] ‘to visit’: but at iii 18 ‘to be visited’.

19. παρεισδ.] ‘secret means of entry’.

βαρύτερον τὸ πτηνὸν ἀπειργάσαντο· καὶ θυμὸς δὲ προσ-  
πεσῶν καπνοῦ δίκην τὰ ἔνδον κατέσχεν ἄπαντα.  
IX. 560. Τί ἄν τις εἴποι τὰς ἐκ τῆς λύπης βλάβας,  
τὰς ὕβρεις, τὰς ἐπηρείας, τὰς μέμψεις, τὰς παρὰ τῶν  
μειζόνων, τὰς παρὰ τῶν ἐλαττόνων, τὰς παρὰ τῶν 5  
συνετῶν, τὰς παρὰ τῶν ἀσυνέτων; 561. Τοῦτο γὰρ δὴ  
μάλιστα τὸ γένος τῆς ὁρθῆς ἀπεστερημένον κρίσεως,  
μεμψίμοιρόν τε ἐστὶ καὶ οὐκ ἀν εὐκόλως ἀπολογίας  
ἀνάσχουντό ποτε. 562. Τὸν δὲ προεστῶτα καλῶς οὐδὲ  
τούτων δεῖ καταφρονεῖν, ἀλλὰ πρὸς ἄπαντας περὶ ὃν ἀν 10  
ἐγκαλῶσι διαλύεσθαι, μετὰ πολλῆς τῆς ἐπιεικείας καὶ  
πραότητος, συγγινώσκοντα μᾶλλον αὐτοῖς τῆς ἀλόγου  
μέμψεως, ἡ ἀγανακτοῦντα καὶ ὀργιζόμενον. 563. Εἰ γὰρ  
ὁ μακάριος Παῦλος μὴ κλοπῆς ὑπόνοιαν λάβῃ παρὰ τοῖς  
μαθηταῖς ἔδεισε, καὶ διὰ τοῦτο προσέλαβε καὶ ἐτέρους εἰς 15  
τὴν τῶν χρημάτων διακονίαν, "Ινα μή τις ἡμᾶς μωμήσηταί,  
φησιν, ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν"  
πῶς ἡμᾶς οὐ πάντα δεῖ ποιεῖν, ὥστε τὰς πονηρὰς ἀναιρεῖν  
ὑποψίας, καν ψευδεῖς, καν ἀλόγιστοι τυγχάνωσιν οὖσαι,  
καν σφόδρα τῆς ἡμετέρας ἀπέχωσι δόξης; 564. Οὐδενὸς 20  
γὰρ ἀμαρτήματος τοσοῦτον ἡμεῖς ἀφεστήκαμεν, δσον  
κλοπῆς ὁ Παῦλος· ἀλλ' ὅμως καὶ τοσοῦτον ἀφεστηκὼς τῆς  
πονηρᾶς ταύτης πράξεως, οὐδὲ οὕτως ἡμέλησε τῆς τῶν  
πολλῶν ὑπονοίας, καίτοι λίαν οὔσης ἀλόγου καὶ μανιώδους.  
μανία γὰρ ἦν, τοιοῦτον ὑποπτεύσαί τι περὶ τῆς μακαρίας 25  
καὶ θαυμαστῆς ἐκείνης ψυχῆς· ἀλλ' ὅμως οὐδὲν ἤττον καὶ

I καὶ θυμος δε] + καὶ vulg || 3 λεγοι vulg || τας λουπιας βλαβας vulg ||  
7 γενος των ορθης απεστερημενων vulg || 16 ινα μη fyz || 20 απεχουσαι f ||  
24 μανιας cfr || 26 κεφαλης by<sup>x</sup>z henr vulg

IX. *Public opinion, even if erroneous, must nevertheless be considered.*  
*The bishop must be above suspicion.*

8. μεμψίμ.] 'fond of cavilling':  
cp. iii 16.

11. διαλύεσθαι] 'to come to terms.'  
12. τῆς ἀλόγου μ.] genitive of

cause after συγγινώσκοντα.

14. κλοπῆς] In spite of all  
Chrysostom's care he was himself  
accused of misappropriation of  
Church funds at the Synod of the  
Oak (403).

16. ινα μη τις] 2 Cor. viii 20.

ταύτης τῆς ὑποψίας, τῆς οὕτως ἀλόγου καὶ ἦν οὐδεὶς ἀν  
μὴ παραπάίων ὑπώπτευσε, πόρρωθεν ἀναιρεῖ τὰς αἰτίας.  
καὶ οὐ διέπτυσε τὴν τῶν πολλῶν ἄνοιαν, οὐδὲ εἶπε· Τίνι  
γάρ ἀν ἐπέλθοι ποτὲ τοιαῦτα περὶ ἡμῶν ὑπονοεῖν, καὶ ἀπὸ<sup>5</sup>  
τῶν σημείων, καὶ ἀπὸ τῆς ἐπιεικείας τῆς ἐν τῷ βίῳ, πάντων  
ἡμᾶς καὶ τιμώντων καὶ θαυμαζόντων; ἀλλὰ πᾶν τούναν-  
τίον καὶ προεῖδε καὶ προσεδόκησε ταύτην τὴν πονηρὰν  
ὑπόνοιαν, καὶ πρόρριζον αὐτὴν ἀνέσπασε, μᾶλλον δὲ οὐδὲ  
φῦναι τὴν ἀρχὴν ἀφῆκε. διὰ τί; Προνοοῦμεν γάρ, φησι,<sup>10</sup>  
καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώ-  
πων. 565. Τοσαύτη δεῖ, μᾶλλον δὲ καὶ πλείους κεχρῆσθαι  
σπουδῆ, ὥστε μὴ μόνον αἰρομένας κατασπάν καὶ κωλύειν  
τὰς φήμας τὰς οὐκ ἀγαθὰς, ἀλλὰ καὶ πόρρωθεν, δθεν ἀν  
γένοιντο, προορᾶν, καὶ τὰς προφάσεις ἔξ ὧν τίκτονται<sup>15</sup>  
προαναιρεῖν, μὴ περιμένειν αὐτὰς συστῆναι καὶ ἐν τοῖς  
τῶν πολλῶν διαθρυληθῆναι στόμασι. τηνικαῦτα γάρ οὔτε  
εὔπορον αὐτὰς ἀφανίσαι λοιπὸν, ἀλλὰ καὶ λίαν δυσχερές,  
τάχα δὲ καὶ ἀδύνατον· οὔτε ἀζήμιον, τῷ μετὰ τὴν τῶν  
πολλῶν βλάβην τούτο γίνεσθαι. 566. Ἀλλὰ γάρ μέχρι<sup>20</sup>  
τίνος οὐ στήσομαι διώκων ἀκίνητα; τὸ γάρ ἀπάσας τὰς  
ἐκεῖ δυσχερείας καταλέγειν οὐδὲν ἔτερόν ἔστιν, ἡ πέλαγος  
ἀναμετρεῖν. 567. Καὶ γάρ ὅταν τις αὐτὸς παντὸς καθα-  
ρεύσῃ πάθους, δ τῶν ἀδυνάτων ἔστιν· ἵνα τὰ τῶν ἄλλων  
ἐπανορθώσῃ πταίσματα, μυρία ὑπομένειν ἀναγκάζεται<sup>25</sup>  
δεινά. προστεθέντων δὲ καὶ τῶν οἰκείων νοσημάτων, θέα

γ υπειδετο κυ' vulg || 9 προνοοῦμενοι fxx προνοουμενος ab henr oliv ||  
15 και μη περιμενειν γε vulg || 16 την των αλλων f

1. οὐδεὶς...μὴ παραπ.] ‘no one shall I continue my pursuit of the but a madman.’

4. ἐπέλθοι] Cp. i 3 πόθεν ἐπῆλθε τοῖς ἀνδράσιν ἐκείνοις ἐνθυμηθῆναι κτλ.

8. οὐδὲ φῦναι κτλ.] ‘did not even allow it to grow up.’

9. προνοοῦμεν] 2 Cor. viii 21: cp. Rom. xii 17.

19. μέχρι τίνος κτλ.] ‘how long

shall I continue my pursuit of the unattainable?’ For μέχρι cp. οὐκ ἔστη μέχρι τούτου ii 1 (note). Διώκων ἀκίνητα is a Homeric phrase: Il. xvii 75 ‘Εκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίνητα διώκων.

22. καθαρεύσῃ] Cp. καθαρεύειν iii 9 (note).

25. θέα] present imperative of θεάν = θεᾶσθαι. The active form

τὴν ἄβυσσον τῶν πόνων καὶ τῶν φροντίδων, καὶ δᾶσα πάσχειν ἀνάγκη τῶν τε οἰκέων καὶ τῶν ἀλλοτρίων βουλόμενον περιγενέσθαι κακῶν. X. 568. Νῦν δέ, φησιν, οὐ δεῖ σοι πόνων, οὐδὲ φροντίδας ἔχεις κατὰ σαύτὸν ὅν; Ἐχω μὲν, ἔφην, καὶ νῦν. 569. Πῶς γὰρ ἔστιν, ἀνθρωπον 5 δυντα καὶ τὸν πολύμοχθον τοῦτον βιωντα βίον, φροντίδων ἀπηλλάχθαι καὶ ἀγωνίας; ἀλλ' οὐκ ἔστιν ἵστον, εἰς πέλαγος ἀπειρον ἐμπεσεῖν, καὶ ποταμὸν παραπλεῖν· τοσοῦτο γὰρ τούτων κάκείνων τῶν φροντίδων τὸ μέσον. 570. Νῦν μὲν γὰρ εἰ μὲν δυνηθείην καὶ ἑτέροις γενέσθαι χρήσιμος, βου- 10 λοίμην ἀν καὶ αὐτὸς, καὶ πολλῆς μοι τοῦτο ἔργον εὐχῆς· εἰ δὲ οὐκ ἔστιν ἔτερον ὀνήσαι, ἐμαυτὸν γοῦν ἐὰν ἐγγένηται διασῶσαι καὶ τοῦ κλύδωνος ἐξελεῖν, ἀρκεσθήσομαι τούτῳ. 571. Εἴτα τοῦτο μέγα οὖει, φησὶν, εἶναι· δλως δὲ καὶ σωθήσεσθαι νομίζεις, ἑτέρῳ μηδενὶ γενόμενος χρήσιμος; 15 572. Εὐ καὶ καλῶς, ἔφην, εἴρηκας· οὐδὲ γὰρ αὐτὸς τοῦτο πιστεύειν ἔχω, ὅτι σώζεσθαι ἔνεστι τὸν οὐδὲν εἰς τὴν τοῦ πλησίον κάμνοντα σωτηρίαν. οὐδὲ γὰρ ἐκεῖνον τὸν δείλαιον ὥνησέ τι τὸ μὴ μειώσαι τὸ τάλαντον· ἀλλ' ἀπώλεσε τὸ μὴ πλεονύσαι καὶ διπλοῦν προσενεγκεῖν. 573. Πλὴν 20 ἀλλ' ἐπιεικεστέραν μοι οἶμαι τὴν τιμωρίαν ἔσεσθαι ἐγκαλουμένῳ, διὰ τί μὴ καὶ ἑτέρους ἔσωσα, ή διὰ τί καὶ ἑτέρους καὶ ἐμαυτὸν προσαπάλεσα, πολὺ χείρων γενό-

4 οὐδὲ συ πονον ουδε φροντιδας εχεις girw ουδε συ πονων ουδε φροντιδας εχειν c ουδεις σοι των πονων τουτων αγων ουδε φροντιδας εχεις x berl vulg || 6 των μοχθηρον y || 15 ετερων vulg || 19 αλλα και απωλεσε z vulg || 20 τω μη πλεονασαι acy franc vulg || προσαγαγειν cfy || 22 η ει και ετερους x vulg || 23 πολυ] + γαρ z

belongs to late Greek: see Veitch  
*Greek Verbs*, s.v. *θεάομαι*.

X. *The bishop who fails to do his duty will be far more severely punished by God than if he had shrunk from a task beyond his powers.*

3. οὐ δεῖ κτλ.] Cr. vi 12 init.  
νῦν μὲν εἰ καὶ πολλοῦ μοι δεῖ πόνουν.  
It is probable that οὐ δεῖ σοι was

first corrupted into οὐδεῖς σοι (see critical note) and that ἀγών was then interpolated to make a construction for οὐδεῖς.

12. ἐὰν ἐγγέν.] ‘if it be possible.’

18. ἐκεῖνον τὸν δεῖλ.] Matt. xxv.

24 sqq.

22. διὰ τί κτλ.] i.e. by being asked the question why I did not save others.

μενος μετὰ τὴν τοσαύτην τιμήν. νῦν μὲν γὰρ τοσαύτην ἔσεσθαι μοι πιστεύω τὴν κόλασιν, δσην ἀπαιτεῖ τῶν ἀμαρτημάτων τὸ μέγεθος· μετὰ δὲ τὸ δέξασθαι τὴν ἀρχὴν, οὐ διπλῆν μόνον καὶ τριπλῆν, ἀλλὰ καὶ πολλαπλασίονα,  
 5 τῷ τε πλείονας σκανδαλίσαι καὶ τῷ μετὰ μείζονα τιμῆν προσκρούσαι τῷ τετιμηκότι θεῷ. XI. 574. Διά τοι τοῦτο καὶ τῶν Ἰσραηλιτῶν σφοδρότερον κατηγορῶν, τούτῳ δείκνυσιν αὐτοὺς μείζονος ὅντας κολάσεως ἀξίους, τῷ μετὰ τὰς παρ' αὐτοῦ γενομένας εἰς αὐτοὺς τιμᾶς ἀμαρτεῖν,  
 10 ποτὲ μὲν λέγων· Πλὴν ὑμᾶς ἔγνων ἐκ πασῶν τῶν φυλῶν τῆς γῆς, διὰ τοῦτο ἐκδικήσω ἐφ' ὑμᾶς τὰς ἀσεβείας ὑμῶν. ποτὲ δὲ· Ἐλαβον ἐκ τῶν νιών ὑμῶν εἰς προφήτας, καὶ ἐκ τῶν νεανίσκων ὑμῶν εἰς ἀγιασμόν. 575. Καὶ πρὸ τῶν προφητῶν δεῖξαι βουλόμενος, ὅτι τὰ ἀμαρτήματα μείζονα  
 15 ἐκδέχεται πολλῷ τὴν τιμωρίαν, ὅταν ὑπὸ τῶν ἱερέων γίνηται, ἢ ὅταν ὑπὸ τῶν ἰδιωτῶν, προστάττει τοσαύτην ὑπὲρ τῶν ἱερέων προσάγεσθαι τὴν θυσίαν, δσην ὑπὲρ παντὸς τοῦ λαοῦ. τοῦτο δὲ οὐδὲν ἔτερον δηλούντος ἐστιν,  
 20 ἢ ὅτι μείζονος βοηθείας δεῖται τὰ τοῦ ἱερέως τραύματα, καὶ τοσαύτης, δσης ὁμοῦ τὰ παντὸς τοῦ λαοῦ. μείζονος δὲ οὐκ ἀν ἐδεῖτο, εἰ μὴ χαλεπώτερα ἦν· χαλεπώτερα δὲ γίνεται, οὐ τῇ φύσει, ἀλλ' ὑπὸ τῆς ἀξίας τοῦ τολμῶντος αὐτὰ ἱερέως βαρούμενα. 576. Καὶ τί λέγω τοὺς ἄνδρας τοὺς τὴν λειτουργίαν μετιόντας; αἱ γὰρ θυγατέρες τῶν  
 25 ἱερέων, αἱς οὐδεὶς πρὸς τὴν ἱερωσύνην λόγος, ὅμως διὰ τὸ πατρικὸν ἀξίωμα τῶν αὐτῶν ἀμαρτημάτων πολὺ πικρο-

I om. τιμην νυν μεν γαρ τοσαντην z || II τας αμαρτιας yz (ut LXX) ||  
 14 προφητων] + επι θυσιων z επι των θυσιων y vulg || 22 τη αξια x vulg

XI. *The bishop, if he commits an offence, is visited with far heavier punishment than a layman.*

10. πλὴν ὑμᾶς] Amos iii 2.

12. Ἐλαβον] Amos ii 11. ‘I raised up...of your young men for Nazirites’ RV.

16. τοσαντην...τ. θ.] Lev. iv 3, 14.

18. τοῦτο δέ κτλ.] ‘this simply

proves that the wounds’ etc., οὐδὲν ἔτερον being accus. after δηλούντος: cp. τὰ μὲν ρήματα διπορούντος ii 1 (note).

24. θυγατέρες τ. I.] Lev. xxi 9. For these the penalty was death by burning.

26. τῶν αὐτῶν ἀμ.] ‘the same sins’ as others commit.

τέραν ὑπέχουσι τὴν τιμωρίαν· καὶ τὸ μὲν πλημμέλημα ἵσον αὐταῖς καὶ ταῖς τῶν ἰδιωτῶν θυγατράσι, πορνεία γὰρ ἀμφότερα, τὸ δὲ ἐπιτίμιον πολλῷ τούτων χαλεπώτερον. ὅρᾶς μεθ' ὅσης σοι δείκνυσι τῆς περιουσίας ὁ θεὸς, δτὶ πολλῷ πλείονα τῶν ἀρχομένων ἀπαιτεῖ τὸν ἀρχοντα 5 τιμωρίαν. οὐ γὰρ δή που ὁ τὴν ἐκείνου θυγατέρα δι' ἐκείνον μειζόνως τῶν ἄλλων κολάζων τὸν καὶ ἐκείνη τῆς προσθήκης τῶν βασάνων αἴτιον ἵσην τοῦς ἄλλους εἰσπράξεται δίκην, ἀλλὰ πολλῷ μείζονα. 577. Καὶ μάλα γε εἰκότως. οὐ γὰρ εἰς αὐτὸν πειτέσταται μόνον ἡ ἡμία, 10 ἀλλὰ καὶ τὰς τῶν ἀσθενεστέρων καὶ εἰς αὐτὸν βλεπόντων καταβάλλει ψυχάς. 578. Τοῦτο καὶ ὁ Ἰεζεκιὴλ διδάξαι βουλόμενος, διτσησιν ἀπ' ἀλλήλων τὴν τῶν κριῶν καὶ τὴν τῶν προβάτων κρίσιν. XII. 579. Ἀρά σοι δοκοῦμεν λόγον ἔχοντα πεφοβῆσθαι φόβον; πρὸς γὰρ τοῦς 15 εἰρημένους, νῦν μὲν εἰ καὶ πολλοῦ μοι δεῖ πόνου, πρὸς τὸ μὴ δὴ καταγωνισθῆναι τέλεον ὑπὸ τῶν τῆς ψυχῆς παθῶν, ἀλλ' ὅμως ἀνέχομαι τῶν πόνων, καὶ οὐ φεύγω τὸν ἀγώνα. 580. Καὶ γὰρ ὑπὸ κενοδοξίας ἀλίσκομαι μὲν καὶ νῦν, ἀναφέρω δὲ πολλάκις· καὶ ὅτι ἑάλων, συνορῶ· ἔστι δὲ ὅτε 20 καὶ ἐπιτιμῶ τῇ δουλῳθείσῃ ψυχῇ. 581. Ἐπιθυμίαι μοι

3 om πολλω<sup>fx</sup> || 4 της υπερβολης x<sup>y</sup> vulg || 6 εκεινης c || 8 τοις πολλοις cfxy vulg || 12 δειξαι bcz franc henr || 18 τον πονον y vulg

2. ταῖς τ. ἰδιωτ. θ.] Deut. xxii  
21. In this case also the penalty was death, but by stoning.

4. μεθ' δσης κτλ.] 'with what fullness' (of illustration): cp. ἐκ περιουσίας i 4 (note).

5. τῶν ἀρχομ.] i.e. ἡ τοὺς ἀρχομένους.

7. τὸν καὶ ἐκείνη κτλ.] 'will exact from him, to whom she owes the increase of the punishment, merely the same penalty as from others.'

12. Ἰεζεκ.] Ezek. xxxiv 17: 'Behold I judge as well the rams as the he-goats' RV.

XII. *The real reason why Chrysostom drew back at the last moment was his anxiety and alarm at the thought of undertaking so heavy a responsibility as the office of bishop. He dwells on the faults of his own character: e.g. ill-temper and arrogance: and by the similes (1) of the king's daughter and (2) of the opposing armies, shews his unfitness to govern the Church.*

15. λόγον ἔχοντα ... φόβον] 'a reasonable apprehension.'

20. ἀναφέρω] intransitive, 'I recover.'

προσπίπτουσιν ἄτοποι καὶ νῦν· ἀλλὰ ἀργοτέραν ἀνάπτουσι τὴν φλόγα, τῶν ὄφθαλμῶν τῶν ἔξωθεν οὐκ ἔχόντων ἐπιλαβέσθαι τῆς τοῦ πυρὸς ὕλης. 582. Τοῦ δὲ κακῶς τὸν δεῖνα λέγειν, καὶ λεγόμενον ἀκούειν, ἀπήλλαγμαὶ 5 παντελῶς, τῶν διαλεγομένων οὐ παρόντων· οὐ γὰρ δὴ οὗτοι οἱ τοῦχοι δύναιντ' ἀν ἀφεῖναι φωνήν. 583. Ἀλλ' οὐχὶ καὶ τὴν ὄργην ὁμοίως δυνατὸν διαφυγεῖν, καίτοι γε τῶν παροξύνοντων οὐκ ὅντων. μνήμη γὰρ πολλάκις ἀνδρῶν ἀτόπων προσπεσούσα καὶ τῶν ὑπ' αὐτῶν γενοιο μένων ἔξοιδεῖν μοι τὴν καρδίαν ποιεῖν πλὴν ἀλλ' οὐκ εἰς τέλος, ταχέως γὰρ αὐτὴν φλεγμαίνουσαν καταστέλλομεν, καὶ πείθομεν ἡσυχαζεῖν εἰπόντες, ὅτι λίαν ἀσύμφορον καὶ τῆς ἐσχάτης ἀθλιότητος, τὰ οἰκεῖα ἀφέντας κακὰ, τὰ τῶν πλησίον περιεργάζεσθαι. ἀλλ' οὐκ εἰς τὸ πλήθος ἐλθὼν 15 καὶ ταῖς μυρίαις ἀποληφθεὶς ταραχᾶς, δυνήσομαι ταύτης ἀπολαύειν τῆς νουθεσίας, οὐδὲ τοὺς ταῦτα παιδαγωγοῦντας λογισμοὺς εὑρεῖν. 584. Ἀλλ' ὥσπερ οἱ κατὰ κρημνῶν ὑπὸ τινος ρέυματος ἡ καὶ ἐτέρας ἀνάγκης ὠθούμενοι, τὴν μὲν ἀπώλειαν, εἰς ἥν τελευτώσι, προορᾶν δύνανται, βοήθειαν δέ τινα ἐπινοεῖν οὐκ ἔχουσιν· οὕτω καὶ αὐτὸς εἰς τὸν πολὺν τῶν παθῶν θόρυβον ἐμπεσὼν, τὴν μὲν κόλασιν καθ' ἐκάστην αὐξομένην μοι τὴν ἡμέραν δυνήσομαι συνορᾶν, ἐν ἐμαυτῷ δὲ γενέσθαι, καθάπερ νῦν, καὶ ἐπιτιμῆσαι πάντοθεν τοῖς νοσήμασι λυττώσι τούτοις οὐκ ἔθ' ὁμοίως

Ι προσπίπτουσιν] + μεν z vulg || 2 των οφθ. εξωθεν γρ || 12 ασυμφωνον  
κυ' vulg || 18 η και ετερως vulg || 23 καθαπερ και νυν γρ vulg

1. ἄτοποι] ‘vicious’: cp. λογισ-  
μὸς ἄτοπος vi 3 (note).

2. τῶν ἔξωθεν κτλ.] ‘my out-  
ward eyes being unable to obtain any  
fuel for the flame’ (of passion): cp.  
vi 3 διὰ τὸ μὴ προσκείσθαι ἔξωθεν  
τὴν τῆς θεωρίας ὕλην τῇ φλογῇ.  
Τῶν ἔξ. δόφθ. are opposed to the  
inward eye, δὲ τῆς ψυχῆς δόφθαλμός  
of iii 14 init.

6. οὗτοι οἱ τοῦχοι] Cp. vi 7 δ

ὅρφος οὗτος κτλ. (note).

11. φλεγμ. καταστ.] The same  
phrase is found in iv 3 (note).

14. περιεργ.] ‘to meddle with’:  
cp. iii 17.

23. ἐν ἐμαυτῷ γ.] ‘to come to  
myself’: cp. ἐν ἐμαυτῷ εἶναι iv 1  
sub fin. (note).

24. λυττώσι] For the position of  
this word cp. παροξύναι τὸ θηρίον  
θρεμοῦν iii 14 (note).

εὗπορον ἐμοὶ, καθάπερ καὶ πρότερον. 585. Ἐμοὶ γὰρ ψυχή τις ἐστὶν ἀσθενῆς καὶ μικρὰ, καὶ εὐχείρωτος οὐ τούτοις μόνον τοῖς πάθεσιν, ἀλλὰ καὶ τῷ πάντων πικροτέρῳ φθόνῳ· καὶ οὕτε ὕβρεις οὕτε τιμᾶς μετρίως ἐπίσταται φέρειν, ἀλλὰ μεθ' ὑπερβολῆς ἐκεῖναι τε ἐπαίρουσιν αὐτὴν, 5 καὶ ταπεινοῦσιν αὐταί. 586. "Οσπερ οὖν θηρία χαλεπά, ὅταν μὲν εὐσωματῇ καὶ σφριγῷ, τῶν πρὸς αὐτὰ μαχομένων κρατεῖ, καὶ μάλιστα, ὅταν ἀσθενεῖς ὥσι καὶ ἀπειροι, εἰ δέ τις αὐτὰ λιμῷ κατατήξει, τόν τε θυμὸν αὐτοῖς ἐκοίμισε, καὶ τῆς δυνάμεως τὸ πλέον ἔσβεσεν, ὡς καὶ τὸν μὴ λίαν 10 γενναῖν ἀναδέξασθαι τὸν πρὸς ταῦτα ἀγῶνα καὶ πόλεμον· οὕτω καὶ τὰ πάθη τῆς ψυχῆς, ὁ μὲν ἀσθενῆς ποιῶν, ὑπὸ τοῦ ὄρθοῖς αὐτὰ τίθησι λογισμοῖς· ὁ δὲ τρέφων ἐπιμελῶς, χαλεπωτέραν αὐτῷ τὴν πρὸς αὐτὰ καθίστησι μάχην, καὶ οὕτως αὐτῷ φοβερὰ ταῦτα ἀπεργάζεται, ὡς ἐν δουλείᾳ καὶ 15 δειλίᾳ τὸν πάντα χρόνον βιοῦν. 587. Τίς οὖν τῶν θηρίων τούτων ἡ τροφή; κενοδοξίας μὲν, τιμαὶ καὶ ἔπαινοι· ἀπονοίας δὲ, ἔξουσίας καὶ δυναστείας μέγεθος· βασκανίας δὲ, αἱ τῶν πλησίον εὐδοκιμήσεις. φιλαργυρίας, αἱ τῶν παρεχόντων φιλοτιμίαι· ἀκολασίας, τρυφῆς καὶ αἱ συνεχεῖς 20 τῶν γυναικῶν ἐντεύξεις· καὶ ἔτερον ἐτέρου. 588. Πάντα δὲ ταῦτα εἰς μὲν τὸ μέσον ἐλθόντι σφοδρῶς ἐπιθήσεται καὶ σπαράξει μοι τὴν ψυχὴν, καὶ φοβερὰ ἔσται, καὶ χαλεπώτερόν μοι τὸν πρὸς αὐτὰ ποιήσει πόλεμον. ἐν-

ι οι καθάπερ καὶ προτερον f || 5 ανται—εκειναι transposita habent yz || 12 υπο] υποχειρια y || 15 φοβερωτερα bfxyz || 18 εξουσια yz || 20 παρεχοντων φιλοτιμαι] hic incipit cod o || 23 μον fxyz || φοβερωτερα bfxz henr oliv

5. μεθ' ὑπερβολῆς] Cp. vi 7 init. (note).

ib. ἐκεῖναι] i.e. τιμαὶ: αὐται= ὕβρεις. See note on iii 8 οὐχ δ τὴν ψυχὴν ἀπὸ τοῦ σώματος κτλ.

7. εὐσωμ. καὶ σφρ.] Cp. adn. ορρηγη. vit. monast. II 64 Ε καθάπερ τὰ ἄγρια τῶν ζῴων εὐσωματεῖ καὶ σφριγῷ: Ar. Nub. 799 εὐσωματεῖ

γὰρ καὶ σφριγῷ.

10. ὡς καὶ τὸν κτλ.] ὡς=ῶστε. In the next clause, οὕτω answers to ωστε at the beginning of the sentence.

18. ἀπονολας] Cp. ἀπονολας i 4 (note).

22. εἰς τὸ μ. ἐλθ.] Cp. εἰς μέσον ἐλθων vi 8 (note).

ταῦθα δὲ καθημένῳ, μετὰ πολλῆς μὲν καὶ οὕτως ὑποταγήσεται τῆς βίας· ὑποταγήσεται δὲ οὖν ὅμως τῇ τοῦ θεοῦ χάριτι, καὶ τῆς ὑλακῆς αὐτοῖς οὐδὲν ἔσται πλέον. 589. Διὰ ταῦτα τὸν οἰκίσκον φυλάττω τοῦτον, καὶ ἀπρόσιτος, καὶ 5 ἀσύνουσίαστος, καὶ ἀκοινώνητος· καὶ μυρίας ἔτερας τοιαύτας μέμψεις ἀκούειν ἀνέχομαι, ἥδεως μὲν ἀν αὐτὰς ἀποτριφάμενος, τῷ δὲ μὴ δύνασθαι δακνόμενος καὶ ἀλγῶν. οὐδὲ γάρ εὔπορον μοι, ὁμιλητικόν τε ὁμοῦ γενέσθαι, καὶ ἐπὶ τῆς παρούσης ἀσφαλείας μένειν. δι’ ὃ καὶ αὐτὸν σὲ 10 παρακαλῶ, τὸν ὑπὸ τοσαύτης δυσχερείας ἀπειλημμένον ἐλεεῖν μᾶλλον, ἢ διαβάλλειν.

590. Ἀλλ’ οὐδέπω σε πείθομεν. οὐκοῦν ὡρα λοιπὸν, δὲ μόνον εἶχον ἀπόρρητον, πρὸς σὲ καὶ τοῦτο ἐκβαλεῖν. καὶ ἵσως μὲν ἄπιστον εἴναι δόξει πολλοῖς· ἐγὼ δὲ αὐτὸν 15 οὐδὲ οὕτως εἰς μέσον ἐνεγκεῖν αἰσχυνθήσομαι. εἰ γάρ καὶ πονηρᾶς συνειδήσεως καὶ μυρίων ἀμαρτημάτων ἔλεγχος τὸ λεγόμενον, τοῦ μέλλοντος ἡμᾶς κρίνειν θεοῦ πάντα εἰδότος ἀκριβῶς, τί πλέον ἡμῖν ἐκ τῆς τῶν ἀνθρώπων ἀγνοίας ἐγγενέσθαι δυνήσεται; 591. Τί οὖν ἔστι τὸ 20 ἀπόρρητον; ἀπὸ τῆς ἡμέρας ἐκείνης, ἐν ᾧ ταύτην ἐνέθηκάς μοι τὴν ὑποψίαν, πολλάκις ἐκινδύνευσέ μοι παραλυθῆναι τὸ σῶμα τέλεον, τοσοῦτος μὲν φόβος, τοσαύτη δὲ ἀθυμία κατέσχε μου τὴν ψυχήν. 592. Τῆς γάρ Χριστοῦ νύμφης τὴν δόξαν ἐννοῶν, τὴν ἀγιωσύνην, τὸ κάλλος τὸ πνευ-

1 μετα πολλης μεν υποταγης, εσται δ' ουν ομως τη του θεου χαριτι c || 2 της βιας] om της y vulg || 4 απροσιτος c || 12 ωρα μοι λοιπον z vulg || 17 το λεγομενον] + η bcxz vulg

1. καὶ οὕτως] ‘even so’: i.e. in spite of the assistance which he derives from isolation.

3. τῆς ὑλακῆς κτλ.] ‘they will gain nothing save their barking’: i.e. nothing but the chance to make themselves heard. Contrast the construction below τι πλέον ἡμῖν ἐκ τῆς...ἀγνολας ἐγγενέσθαι δυνήσεται; ‘what advantage can accrue to us

from men’s ignorance?’

12. ὡρα...ἐκβαλεῖν] ‘it is time to declare.’

21. ὑποψίαν] ‘suspicion’: i.e. that he would be forcibly consecrated: see i 3.

22. ἀθυμία] cp. i 3 (*init.*).

23. τῆς γάρ Χρ. ν.] Cp. τοῦ Χριστοῦ τὴν νύμφην iii 6 (note).

ματικὸν, τὴν σύνεσιν, τὴν εὐκοσμίαν, καὶ τὰ ἐμαυτοῦ λογιζόμενος κακά, οὐδὲ λίμπανον ἔκείνην τε πενθῶν καὶ ἐμαυτὸν, καὶ στένων συνεχῶς καὶ διαπορῶν πρὸς ἐμαυτὸν ἔλεγον· 593. Τίς ἄρα ταῦτα συνεβούλευσε; τί τοσοῦτον ἥμαρτεν ἡ τοῦ θεοῦ ἐκκλησία; τί τηλικοῦτο παρώξυνε 5 τὸν αὐτῆς δεσπότην, ὡς τῷ πάντων ἀτιμοτάτῳ παραδοθῆναι ἐμοὶ, καὶ τοσαύτην ὑπομεῖναι αἰσχύνην; 594. Ταῦτα πολλάκις κατ’ ἐμαυτὸν λογιζόμενος, καὶ τοῦ λίαν ἀτόπου μηδὲ τὴν ἐνθύμησιν δυνάμενος ἐνεγκεῖν, ὥσπερ οἱ παραπλῆγες ἐκείμην ἀχανῆς, οὔτε ὄραν οὔτε ἀκούειν τι δυνά- 10 μενος. τῆς δὲ ἀμηχανίας με τῆς τοσαύτης ἀφιείσης, καὶ γάρ ἔστιν ὅτε καὶ ὑπεξίστατο, διεδέχετο δάκρυα καὶ ἀθυμία· καὶ μετὰ τὸν τῶν δακρύων κόρον, ἀντεισήσει πάλιν ὁ φόβος, ταράττων καὶ θορυβῶν καὶ διασείων μοι τὴν διάνοιαν. 595. Τοσαύτη ξάλη τὸν παρελθόντα συνέξων 15 χρόνον· σὺ δε ἡγνόεις, καὶ ἐν γαλήνῃ με διάγειν ἐνόμιζες. ἀλλὰ νῦν σοι ἀποκαλύψαι πειράσομαι τὸν χειμῶνα τῆς ἐμῆς ψυχῆς· τάχα γάρ μοι καὶ ἀπὸ τούτου συγγνώσῃ, τὰ ἐγκλήματα ἀφείς. πῶς οὖν σοι, πῶς αὐτὸν ἐκκαλύψομεν; εἰ μὲν σταφῶς ἐθέλοις ἰδεῖν, ἐτέρως οὐκ ἐνῆν, ἀλλ’ ἡ τὴν 20 καρδίαν ἀπογυμνώσαντα τὴν ἐμήν. ἐπειδὴ δὲ τοῦτο ἀδύνατον, δι’ ἀμυδρᾶς τινὸς εἰκόνος, ὡς ἀν οἰός τε ὡ, πειράσομαι σοι τὸν τῆς ἀθυμίας τέως ὑποδεῖξαι καπνόν· σὺ δὲ ἐκ τῆς εἰκόνος τὴν ἀθυμίαν συλλέγειν μόνην.

3 εμαυτον] + ταλαιξων bcfxz vulg || 4 ελεγον] + ταυτα z vulg || 11 αφεισης z vulg || 17 εκκαλυψομαι γ εκκαλυψωμεν vulg || 20 ουκ αν ειη bcfxyz franc || 21 γυμωσαντα γ vulg γυμωσαντι afz || 24 συλλεγε Ga\*cfox vulg σοι δε ενεστιν εκ της εικονος—συλλεγειν a'bdehlpstz συ δε εκ της εικονος...συλλεγο- μενην ορα mn || μονον Gabdeo

9. παραπλῆγες] *in an epileptic fit*: cp. παρατλῆξια ‘madness’ iv 1.

10. ἀχανῆς] ‘mute.’

13. δακρύων κόρον] Eurip. *Alcestis* 185 ἐπει δὲ πολλῶν δακρύων εἶχεν κόρον.

24. συλλέγεων] infinitive for im-

perative. The somewhat unusual construction explains the various corruptions in the text (see critical note): thus συλλεγε is clearly a gloss on συλλέγειν, while in other MSS. ἔνεστι is interpolated (with change of σύ to σοι).

596. ‘Τποθώμεθα είναί τινι μυηστήν τοῦ πάσης τῆς ὑφ’ ἡλίῳ κειμένης γῆς βασιλεύοντος θυγατέρα· ταύτην τε τὴν κόρην κάλλος τε ἔχειν ἀμήχανον, οἷον καὶ τὴν ἀνθρωπείαν ὑπερβαίνειν φύσιν, καὶ τούτῳ τὸ τῶν γυναικῶν 5 ἀπασῶν φῦλον ἐκ πολλοῦ τοῦ διαστήματος νικᾶν· καὶ ψυχῆς ἀρετὴν τοσαύτην, ὡς καὶ τὸ τῶν ἀνδρῶν γένος, τῶν τε γενομένων τῶν τε ἐσομένων ποτὲ, πολλῷ τῷ μέτρῳ κατόπιν ἀφεῖναι· καὶ πάντας μὲν ὑπερβήναι φιλοσοφίας ὅρους τῇ τῶν τρόπων εὔκοσμίᾳ, πᾶσαν δὲ κρύψαι σώματος 10 ὥραν τῷ τῆς οἰκείας ὅψεως κάλλει. 597. Τὸν δὲ ταύτης μυηστῆρα, μὴ διὰ ταῦτα μόνον περικαίεσθαι τῆς παρθένου, ἀλλὰ καὶ χωρὶς τούτων πάσχειν τι πρὸς αὐτὴν, καὶ τῷ πάθει τούτῳ τοὺς μανικωτάτους τῶν πώποτε γενομένων ἀποκρύψαι ἐραστῶν. 598. Εἴτα μεταξὺ τῷ φίλτρῳ καιό- 15 μενον ἀκοῦσαι ποθεν, δtti τὴν θαυμαστὴν ἐρωμένην ἐκείνην τῶν εὐτελῶν τις καὶ ἀπερρίμμένων ἀνδρῶν, δυσγενὴς καὶ τὸ σῶμα ἀνάπτηρος καὶ πάντων τῶν ὄντων μοχθηρότατος, μέλλοι πρὸς γάμον ἀγαγέσθαι. 599. Ἐρά σοι μικρόν τι μέρος τῆς ἡμετέρας ὁδύνης παρεστήσαμεν; καὶ ἀρκεῖ 20 μέχρι τούτου στῆσαι τὴν εἰκόνα; τῆς μὲν ἀθυμίας ἔνεκεν ἀρκεῖν οἷμαι· καὶ γὰρ διὰ τοῦτο μόνον αὐτὴν παρειλήφα- μεν. ἵνα δέ σοι καὶ τοῦ φόβου καὶ τῆς ἐκπλήξεως

I ufo<sup>3</sup> ηλιον y vulg || 3 ανθρωπινην z vulg || 15 και ακουσαι z vulg || 16 και δυσγενης z vulg || 17 om των οντων fx || 18 αγεσθαι vulg || 19 παραστησω το μετρον fyz

5. ἐκ πολλοῦ τοῦ δ.] Lat. *longo intervallo.*

8. κατόπιν ἀφεῖναι] ‘to leave behind’: cp. i 1 τοσοῦτον...ἀφεῖναι κατόπιν (note).

ib. φιλοσοφίας] Cp. φιλοσοφίαν i 1 (note).

13. τοῦς μανικ....ἀποκρ.] ‘to put in the shade even the most passionate of lovers’: for μανικός cp. ad *Theodorum lapsum* i 21 c, and Field’s note on *Homm. in 1 Thess.* 443 D. ἀποκρύψαι is like κρύψαι just above.

14. μεταξὺ...καιόμ.] ‘while he was being consumed by love for her.’ φίλτρον is more usually a ‘love-potion’ or ‘philtre.’

16. εὐτ. καὶ ἀπερρ. ἀν.] ‘some vile outcast’: cp. ἔστω δ συνοικῶν μὴ τῶν εὐτελῶν τις μηδὲ τῶν ἀπερρίμμένων quod regulares feminæ etc. 259 A. We are reminded of the ‘little bald tinker,’ Plat. *Rep.* 496 A, who marries his master’s daughter.

20. μέχρι κτλ.] ‘to end the parallel (simile) here.’

ὑποδείξω τὸ μέτρον· ἐφ' ἑτέραν πάλιν ἵωμεν ὑπογραφήν.  
 600. Καὶ ἔστω στρατόπεδον ἐκ πεζῶν καὶ ἵππεων καὶ  
 ναυμαχῶν συνειλεγμένου ἀνδρῶν· καὶ καλυπτέτω μὲν τὴν  
 θάλατταν ὁ τῶν τριήρων ἀριθμὸς, καλυπτέτω δὲ τὰ τῶν  
 πεδίων πλήθη καὶ τὰς τῶν ὄρῶν κορυφὰς αἱ τῶν πεζῶν 5  
 καὶ ἵππεων φάλαγγες· 601. καὶ ἀντιλαμπέτω μὲν ἡλίφ  
 τῶν ὅπλων ὁ χαλκὸς, καὶ ταῖς ἐκεῖθεν πεμπομέναις ἀκτίσιν  
 ἡ τῶν περικεφαλαιῶν καὶ τῶν ἀσπίδων ἀνταφιέσθω μαρ-  
 μαρυγή· ὁ δὲ τῶν δοράτων κτύπος καὶ ὁ τῶν ἵππων  
 χρεμετισμὸς πρὸς αὐτὸν φερέσθω τὸν οὐρανόν· καὶ μήτε ιο·  
 θάλασσα φαινέσθω μήτε γῆ. ἀλλὰ χαλκὸς καὶ σίδηρος  
 πανταχοῦ. 602. Ἀντιπαρατατέσθωσαν δὲ αὐτοῖς καὶ  
 πολέμιοι, ἄγριοι τινες ἄνδρες καὶ ἀνήμεροι· ἐνεστηκέτω  
 δὲ ἥδη καὶ ὁ τῆς συμβολῆς καιρός. 603. Εἴτα ἀρπάσας  
 τις ἔξαιφνης μειράκιον τῶν ἐν ἀγρῷ τραφέντων καὶ τῆς 15  
 πηκτίδος καὶ τῆς καλαύροπος πλέον εἰδότων οὐδὲν, καθο-  
 πλιζέτω μὲν αὐτὸν ὅπλοις χαλκοῖς, 604. περιαγέτω δὲ τὸ  
 στρατόπεδον ἅπαν, καὶ δεικνύτω λόχους καὶ λοχαγοὺς,  
 τοξότας, σφενδονήτας, ταξιάρχους, στρατηγοὺς, ὅπλίτας,  
 ἵππεας, ἀκοντιστὰς, τριήρεις, τριηράρχους, τοὺς ἐκεὶ 20  
 πεφραγμένους στρατιώτας, τῶν ἐν ταῖς ναυσὶν ἀποκει-  
 μένων μηχανημάτων τὸ πλήθος· 605. δεικνύτω δὲ καὶ  
 τὴν τῶν πολεμίων παράταξιν ἅπασαν, καὶ ὅψεις ἀπο-

4 καλυπτετωσαν bsmnpyz vulg || 7 αντιπεμπομεναις fxz || 15 ομ εν z ||  
 16 ειδος γ || 19 σφενδονιστας c || 22 ομ δεικνυτω—και πληθος z

3. ναυμαχῶν] Cp. iv 4 ναυμάχην  
 (note).

4. καλυπτέτω δέ] With Dübner I retain this, the reading of the best MSS. The verb would of course be normally in the plural, but the distance of the plural subject (*αἱ φάλαγγες*) from its verb, and the fact that *καλυπτέτω* precedes its subject, will account for the anomaly (*schema Pindaricum*).

5. πληθη] For *πληθος* used of magnitude instead of number .see

L. and S., who quote *πεδίον πλῆθος ἀπειρον* from Herodotus. There is thus no need of the conjecture *πλάτη* (Boys).

13. ἐνεστηκ. κτλ.] ‘and suppose that the time for the conflict is at hand.’

16. πηκτίδος] a sort of shepherd’s pipe joined of several reeds, like Pan’s pipes: L. and S. s.v.: *καλαύρωπος*=‘shepherd’s crook.’

23. ἀποτρ.] ‘awful’: lit. ‘ill-omened.’

τροπαίους τινὰς, καὶ σκευὴν ὅπλων ἔξηλλαγμένην, καὶ πλῆθος ἄπειρον, καὶ φάραγγας καὶ κρημνοὺς βαθεῖς καὶ δυσχωρίας ὄρῶν· 606. δεικνύτω δὲ ἔτι παρὰ τοῖς ἐναντίοις καὶ πετομένους ἵππους διά τινος μαγγανείας, καὶ 5 ὅπλίτας δι' ἀέρος φερομένους, καὶ πᾶσης γοητείας δύναμίν τε καὶ ἴδεαν. 607. Καταλεγέτω δὲ καὶ τὰς τοῦ πολέμου συμφοράς· τῶν ἀκούτιων τὸ νέφος, τῶν βελῶν τὰς νιφάδας, τὴν πολλὴν ἀχλὺν ἐκείνην καὶ τὴν ἀօρασίαν, τὴν ζοφωδεστάτην νίκτα, ἥν τὸ τῶν τοξευμάτων συνίστησι πλῆθος, 10 ἀποστρέφον τῇ πυκνότητι τὰς ἀκτίνας, τὴν κόνιν οὐχ ἥττον τοῦ σκότους τοὺς ὁφθαλμοὺς ἀμαυροῦσαν, τοὺς τῶν αἰμάτων χειμάρρους, τῶν πιπτόντων τὰς οἰμωγὰς, τῶν ἐστώτων τοὺς ἀλαλαγμοὺς, τῶν κειμένων τὰς σωρείας, τροχοὺς αἴματι βαπτιζομένους, ἵππους αὐτοῖς ἀναβάταις 15 πρηνεῖς φέρομένους ἀπὸ τοῦ πλήθους τῶν κειμένων νεκρῶν, τὴν γῆν φύρδην ἄπαντα ἔχουσαν, αἷμα καὶ τόξα καὶ βέλη, ἵππων ὄπλὰς καὶ ἀνθρώπων κεφαλὰς ὁμοῦ κειμένας, καὶ βραχίονα καὶ τροχὸν, καὶ κνημῖδα καὶ στῆθος διακοπὲν, ἐγκεφάλους ξίφεσι προσπεπλασμένους, ἀκίδα βέλους ἐκ- 20 κεκλασμένην καὶ ὁφθαλμὸν ἔχουσαν ἐμπεπερούμημένου.

608. Καταλεγέτω καὶ τὰ τοῦ ναυτικοῦ πάθη· τριήρεις τὰς μὲν ἐν μέσοις ἀναπτομένας τοὺς ὕδασι, τὰς δὲ αὐτοῖς ὄπλίταις καταδυομένας· τὸν τῶν ὑδάτων ἥχον, τὸν τῶν ναυτῶν θόρυβον, τὴν τῶν στρατιωτῶν βοὴν, τῶν κυμάτων

3 δυσχερείας a franc henr || 13 τοις σωρούς vulg τας κρανγας x ||  
14 αιμασι c || 18 βραχιονας vulg || και τραχηλον mnoxy' berl vulg ||  
19 εγκεκλασμενην cxx

1. ἔξηλλαγ.] ‘unusual,’ ‘strange’: cp. *Homm. in Matt.* 6 B ἔξηλλαγ-  
μένα καὶ καινά, 144 C τραπέζῃ οὗτως  
ἔξηλλαγμένη.

4. μαγγαν.] ‘jugglery.’

12. αἱμ. χειμ.] Cp. εἰδεῖς ἀν οὐ  
χειμάρρους αἰμάτων vi 13.

14. αὐτοῖς ἀναβ.] ‘riders and all’:  
cp. αὐτοῖς ἀνδράσιν ‘crews and all’  
Hdt. vi 93 etc.

16. φύρδην] ‘in confusion,’ ‘pell-mell’ (φύρω): cp. ἄρδην iii 4 (ἀτρω).

18. τροχόν] This word suits the context better than τρόχηλον (see critical note). Everything is in confusion (cp. φύρδην): a man's arm, the wheel of a chariot, are side by side.

19. ἀκίδα βέλους ἐκκ.] ‘the head of an arrow broken off.’

καὶ τῶν αἰμάτων μιγνύμενον τὸν ἀφρὸν, καὶ ὁμοῦ τοῖς πλοίοις ἐπεισιόντα πᾶσι· τοὺς ἐπὶ τῶν καταστρωμάτων νεκροὺς, τοὺς καταποντιζομένους, τοὺς ἐπιπλέοντας, τοὺς εἰς τοὺς αἰγαλοὺς ἐκβρασθομένους, τοὺς ἔνδον τοῖς κύμασι περικλυζομένους, καὶ ταῖς ναυσὶν ἀποφράττοντας τὴν ὄδόν. 5 609. Καὶ πάσας ἀκριβῶς διδάξας τὰς τοῦ πολέμου τραγῳδίας, προστιθέτω καὶ τὰ τῆς αἰχμαλωσίας δεινὰ, καὶ τὴν παντὸς θανάτου χαλεπωτέραν δουλείαν. 610. Καὶ ταῦτα εἰπὼν κελευέτω τὸν ἵππον ἀναβαίνειν εὐθέως, καὶ τοῦ στρατοπέδου παντὸς ἐκείνου στρατηγεῖν. 611. Ἀρα 10 οἵει πρὸς τὴν διοίκησιν ἐκείνην ἀρκέσειν τὸν μειρακίσκον ἐκείνου, ἀλλ' οὐκ ἀπὸ πρώτης ὅψεως εὐθέως ἀφήσειν τὴν ψυχήν; XIII. 612. Καὶ μή με νομίσῃς ἐπαίρειν τὸ πρᾶγμα τῷ λόγῳ· μήδ' ὅτι τῷ σώματι τούτῳ καθάπερ τινὶ δεσμωτηρίῳ κατακλεισθέντες, τῶν ἀοράτων οὐδὲν 15 δυνάμεθα ἴδειν, μεγάλα τὰ εἱρημένα εἶναι νόμιζε. πολὺ γὰρ ταύτης τῆς μάχης μείζονα, πολὺ καὶ φρικωδεστέραν εἴδεις ἀν, εἰ τὸν διαβόλου τὴν ζοφωδεστάτην παράταξιν καὶ τὴν μανιάδη συμβολὴν τούτοις τοῖς ὀφθαλμοῖς ἴδειν ἡδυνήθης ποτέ. 613. Οὐ γὰρ χαλκὸς ἐκεῖ καὶ σίδηρος, 20 οὐδὲ ἵπποι καὶ ἄρματα καὶ τροχοὶ, οὐδὲ πῦρ καὶ βέλη, ταῦτα τὰ ὄρατα· ἀλλ' ἔτερα πολὺ τούτων φοβερώτερα μηχανήματα. οὐ δεῖ τούτοις τοῖς πολεμίοις θώρακος οὐδὲ

ι αιματῶν]+ομον γε vulg || 7 δεινα] κακα γε || 11 προς την διηγησιν μοην acīmprux franc oliv vulg || το μειρακισκον εκεινο γε || 13 μητοι με νομισης x vulg || 16 νομιζε] νομισης vulg || 17 μειζονα και φρικ. γε vulg φρικωδεστερα x || 19 συμβολην] βουληγ x || 21 βελη+] +ουδε z

2. καταστρωμάτων] 'decks.'

4. ἔνδον] sc. τῆς θαλάσσης.  
Τοῖς κύμασι, 'by the waves,' goes with περικλυζομένους.

6. τραγῳδίας] 'melancholy events,' 'tragedies': cp. Plat. Legg. 817 B.

XIII. The warfare conducted against us by Satan is so fierce that no mere earthly conflict could give us a true idea of it.

The foregoing description of the difficulties of the bishop's office makes a deep impression upon Basil. He implores his friend to support and assist him in his future labours: and Chrysostom readily undertakes to do so.

13. ἐπαίρειν...τῷ λόγῳ] 'exaggerate.'

ἀσπίδος, οὐδὲ ἔιφῶν καὶ δοράτων· ἀλλ’ ἀρκεῖ μόνη ἡ  
δψις τῆς ἐπαράτου στρατιᾶς ἐκείνης παραλύσαι ψυχὴν,  
ἥν μὴ λίαν ούσα γενναία τύχη, καὶ πρὸ τῆς οἰκείας  
ἀνδρείας πολλῆς ἀπολαύσῃ τῆς παρὰ τοῦ θεοῦ προνοίας.

5 614. Καὶ εἴ γε ἦν δυνατὸν, τὸ σῶμα ἀποδύντα τοῦτο, ἡ  
καὶ μετὰ αὐτοῦ τοῦ σώματος δυνηθῆναι καθαρῶς καὶ  
ἀφόβως ἅπασαν τὴν ἐκείνου παράταξιν καὶ τὸν πρὸς  
ἥμας πόλεμον ὁφθαλμοφανῶς ἴδειν· εἰδεις δὲν οὐ χειμάρ-  
ρους αἰμάτων, οὐδὲ σώματα νεκρὰ, ἀλλὰ ψυχῶν πτώματα  
10 τοσαῦτα, καὶ τραύματα οὕτω χαλεπὰ, ὡς ἅπασαν ἐκείνην  
τοῦ πολέμου τὴν ὑπογραφὴν, ἥν ἄρτι διῆλθον πρὸς σε,  
παίδων τινὰ ἀθύρματα εἶναι νομίσαι, καὶ παιδιὰν μᾶλλον  
ἢ πόλεμον, τοσοῦτοι οἱ καθ’ ἐκάστην πληττόμενοι τὴν  
ἥμέραν. 615. Τὰ δὲ τραύματα οὐκ ἵσην ἐργάζεται τὴν  
15 νέκρωσιν, ἀλλ’ ὅσον ψυχῆς καὶ σώματος τὸ μέσον, τοσοῦ-  
τον ἐκείνης καὶ ταύτης τὸ διάφορον. ὅταν γὰρ λάβῃ  
τὴν πληγὴν ἡ ψυχὴ καὶ πέσῃ, οὐ κεῦται καθάπερ τὸ  
σῶμα ἀνεπαισθήτως, ἀλλὰ βασανίζεται μὲν ἐντεῦθεν ἥδη  
τῇ πονηρᾷ συνειδήσει τηκομένῃ· μετὰ δὲ τὴν ἐνθένδε  
20 ἀπαλλαγὴν, κατὰ τὸν τῆς κρίσεως καιρὸν, ἀθανάτῳ παρ-  
δίδοται τιμωρίᾳ. εἰ δέ τις ἀναλγήτως ἔχοι πρὸς τὰς τοῦ  
διαβόλου πληγὰς, μεῖζον ὑπὸ τῆς ἀναισθησίας ἐκείνῳ  
γίνεται τὸ δεινόν. ὁ γὰρ ἐπὶ τῇ προτέρᾳ πληγῇ μὴ  
δηχθεὶς εὐκόλως δέξεται καὶ δευτέραν, καὶ μετ’ ἐκείνην  
25 ἐτέραν. οὐ γὰρ διαλιμπάνει μέχρι τῆς ἐσχάτης ἀναπνοῆς  
παίων ὁ μιαρὸς, ὅταν εὔρῃ ψυχὴν ὑπτίαν καὶ τῶν προτέ-  
ρων καταφρονοῦσαν πληγῶν. 616. Εἰ δὲ καὶ τῆς συμβο-

6 ομ αυτον γ || 12 παιδων τινων vulg || και παιγνια x || 22 εκεινης y ||  
24 δεχεται x vulg || 25 μεχρι] +και y || 26 ο πονηρος f || 27 ταυτης y

6. δυνηθ.] This is tautologous after δυνατόν, but no correction of the text is plausible.

8. δφθαλμοφ.] 'clearly,' 'visibly.'

9. πτώματα] used in the N.T. = 'carcasses': hence ψυχῶν πτ.= 'dead souls.'

12. παιδων...ἀθύρματα] 'child's play.'

18. ἐντεῦθεν ἥδη] 'immediately afterwards,' i.e. after the fall: this is contrasted with the later stage. μετὰ τὴν ἐνθένδε ἀπαλλαγὴν.

λῆγος τὸν τρόπον ἔξετάξειν ἐθέλοις, πολὺ ταύτην σφοδροτέραν καὶ ποικιλωτέραν ἰδοις ἄν. οὐδὲ γὰρ κλοπῆς καὶ δόλου τοσαύτας τις οὔδεν ἰδέας, δσας ἐκεῖνος ὁ μιαρὸς, ταύτη γοῦν τὴν πλείονα κέκτηται δύναμιν· οὔτε ἔχθραν τις οὔτως ἀκήρυκτον δύναιτ’ ἀν ἔχειν πρὸς τοὺς ἄγαν πολε- 5 μιωτάτους αὐτῷ, δσην πρὸς τὴν ἀνθρωπείαν φύσιν ὁ πονηρός. 617. Καὶ τὴν προθυμίαν δὲ εἰ τις ἔξετάξοι, μεθ’ ἡς μάχεται ἐκεῖνος, ἀνθρώπους μὲν ἐνταῦθα καὶ γελοίου παραβαλεῖν. εἰ δέ τις τὰ ὀργιλώτατα καὶ ἀπη- νέστατα τῶν θηρίων ἐκλεξάμενος ἀντιτιθέναι θέλοι τῇ 10 τούτου μανίᾳ, πραότατα ὅντα καὶ ἡμερώτατα εύρήσει τῇ παραβολῇ· τοσοῦτον οὕτος πνεῖ θυμὸν, ταῖς ἡμετέραις προσβάλλων ψυχαῖς. 618. Καὶ ὁ τῆς μάχης δὲ χρόνος, ἐνταῦθα μὲν βραχὺς, καὶ ἐν τῷ βραχεῖ δὲ αὐτῷ πολλαὶ αἱ ἀνοκωχαῖ· καὶ γὰρ οὐκέτι ἐπελθοῦσα, καὶ ὁ τοῦ σφάζειν 15 κάματος, καὶ τροφῆς καιρὸς καὶ πολλὰ ἔτερα διαναπαύειν τὸν στρατιώτην πέφυκεν, ώς καὶ ἀποδύναι τὴν παντευχίαν, καὶ ἀναπνεῦσαι μικρὸν, καὶ σίτω καὶ ποτῷ καταψύξαι, καὶ ἑτέροις πολλοῖς τὴν προτέραν ἀνακτήσασθαι δύναμιν. ἐπὶ δὲ τοῦ πονηροῦ οὐκέτι τὰ ὅπλα καταθέσθαι ποτὲ, 20 οὐκέτι τὸν ὕπνον ἄρασθαι τὸν βουλόμενον ἄτρωτον μένειν διαπαντός. ἀνάγκη γὰρ, δυοῖν θάτερον, ἡ πεσεῖν καὶ ἀπολέσθαι γυμνωθέντα, ἡ διαπαντὸς καθωπλισμένον ἐστάναι καὶ ἐγρηγορότα. καὶ γὰρ ἐκεῖνος διαπαντὸς ἐστήκει μετὰ τῆς αὐτοῦ παρατάξεως, τὰς ἡμετέρας ἥρθυ- 25

2 ιδοι τις αν x || 3 ο μαρος]+δαιμων εκεινος x ο πονηρος δαιμων εκεινος  
yz vulg || 5 δυνησται bcsxyz franc δυναται vulg || 8 ανθρωποις yz vulg ||  
11 εν τῃ παραβολῃ z || 16 διαναπνευσαι z || 24 και εγρηγορεναι bo καθωπλ.  
εστωτα και εγρηγοροτα ειναι x vulg

5. ἀκήρυκτον] ‘implacable’: properly used of a war in which no herald is admitted by either side. ‘Ἀκήρυκτος ἔχθρα is quoted from Plutarch.

ib. ἄγαν πολεμωτ.] We might have expected the positive πολεμίους

after ἄγαν; but cp. iii. 14 φρικωδέστατα (note).

17. παντευχίαν] ‘panoply.’ Πανοπλίας is found at ii. 2.

20. οὐκέτι τὰ κτλ.] ‘he who wishes to remain unhurt cannot lay down his arms.’

μίας παρατηρῶν, πλείονά τε εἰσφέρων σπουδὴν εἰς τὴν ἡμετέραν ἀπώλειαν, ἡ εἰς τὴν σωτηρίαν ἡμεῖς τὴν ἑαυτῶν.  
 619. Καὶ τὸ μὴ ὄρᾶσθαι δὲ αὐτὸν ὑφ' ἡμῶν, καὶ τὸ  
 5 κακῶν τοῖς οὐκ ἐγρηγορόσι διαπαντὸς, πολὺ τοῦτον ἀπο-  
 ρώτερον ἔκεινου δείκνυστι τὸν πόλεμον. 620. Ἐνταῦθα  
 οὖν ἡμᾶς ἥθελες στρατηγεῖν τοῖς στρατιώταις τοῦ Χρι-  
 στοῦ; ἀλλὰ τῷ διαβόλῳ τοῦτο ἦν στρατηγεῖν· ὅταν γὰρ  
 ὁ διατάττειν καὶ διακοσμεῖν τοὺς λοιποὺς ὀφείλων πάν-  
 10 των ἀπειρότατος καὶ ἀσθενέστατος ἦ, προδοὺς ὑπὸ τῆς  
 ἀπειρίας τοὺς πιστευθέντας, τῷ διαβόλῳ μᾶλλον ἐστρα-  
 τήγησεν, ἡ τῷ Χριστῷ.

621. Ἀλλὰ τί στένεις; τί δακρύεις; οὐ γὰρ θρήνων  
 15 ἄξια τὰ κατ' ἐμὲ νῦν, ἀλλ' εὐφροσύνης καὶ χαρᾶς. Ἀλλ'  
 νῦν γὰρ μόλις ἡδυνήθην συνιδεῖν, οἱ τῶν κακῶν με ἔγαγες.  
 622. Ἐγὼ μὲν γὰρ εἰσῆλθον πρός σε, ὅ τι ποτὲ ὑπὲρ σοῦ  
 πρὸς τοὺς ἐγκαλοῦντας ἀπολογήσομαι, δεόμενος μαθεῖν·  
 σὺ δέ με ἐκπέμπεις ἔτέραν ἀνθ' ἔτέρας φροντίδα ἐνθείς.  
 20 οὐ γὰρ ἔτι μοι μέλει, τί πρὸς ἔκεινους ὑπὲρ σοῦ, ἀλλὰ τί  
 πρὸς τὸν θεὸν ὑπὲρ ἐμαυτοῦ καὶ τῶν ἐμῶν ἀπολογήσομαι  
 κακῶν. 623. Ἀλλὰ σοῦ δέομαι καὶ ἀντιβολῶ, εἴ τί σοι  
 μέλει τῶν ἐμῶν, εἴ τις παράκλησις ἐν Χριστῷ, εἴ τι παρα-  
 μύθιον ἀγάπης, εἴ τινα σπλάγχνα καὶ οἰκτιρμοί. καὶ γὰρ  
 25 οἶδας, ὅτι με μάλιστα πάντων αὐτὸς εἰς τοῦτον τὸν κίνδυνον  
 ἔγαγες· χεῖρα ὅρεξον καὶ λέγων καὶ πράττων τὰ δυνάμενα  
 ἡμᾶς ἀνορθοῦν, μηδὲ ἀνάσχη πρὸς γοῦν τὸ βραχύτατον  
 ἡμᾶς ἀπολιπεῖν, ἀλλὰ νῦν μᾶλλον ἡ πρότερον κοινὰς

16 εἰς οιον βοθρον κακων με γαγες c || 17 ο τι ποτε] + εκεινοις y vulg ||  
 20 πλην αλλα vulg || 24 ει τι σπλαγχνα z || 27 μη δη ανασχη vulg

5. τοῦτον] i.e. warfare between man and Satan: ἔκεινον, that between man and man.

7. στρατ. τοῖς στρ.] 'to lead the soldiers': but τῷ διαβ. στρ. below = 'to act as leader in the cause of the

devil.'

14. τὰ κατ' ἐμέ] 'my fortunes.'  
 23. εἴ τις παράκλησις κτλ.] Phil. ii 1 (after ἀγάπης WH. have εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί).

ποιεῖσθαι τὰς διατριβάς. 624. Ἐγὼ δὲ μειδιάσας, Καὶ τί συμβαλέσθαι, ἔφην, τί δέ σε ὄνήσαι δυνήσομαι πρὸς τοσοῦτον πραγμάτων δγκον; ἀλλ' ἐπειδή σοι τοῦτο ἡδὺ, θάρρει, ω̄ φίλη κεφαλή· τὸν καιρὸν γάρ, καθ' ὅν ἀν ἔξῃ σοι τῶν ἐκεῖθεν φροντίδων ἀναπνεῖν, καὶ παρέσομαι καὶ 5 παρακαλέσω, καὶ τῶν εἰς δύναμιν τὴν ἐμὴν ἐλλείψεται οὐδέν. ἐπὶ τούτοις πλέον ἐκεῖνος δακρύσας ἀνίσταται· ἐγὼ δὲ αὐτῷ περιχυθεὶς, καὶ καταφιλήσας τὴν κεφαλὴν, προϋπεμπον, παρακαλῶν γενναιώς φέρειν τὸ συμβεβηκός. Πιστεύω γάρ, ἔφην, τῷ καλέσαντὶ σε Χριστῷ, καὶ τοῖς 10 ιδίοις ἐπιστήσαντι προβάτοις, ὅτι τοσαύτην ἐκ τῆς διακονίας ταύτης κτήσῃ παρρησίαν, ώς καὶ ἡμᾶς κατὰ τὴν ἡμέραν ἐκείνην κινδυνεύοντας εἰς τὴν αἰώνιον σου δέξασθαι σκηνήν.

6 ελλειψει giklrstwz henr ελλειψω xy

4. ω̄ φίλη κεφαλή] For this form of salutation cp. *ad Theodorum lapsus I II A, II 42 A*: also κεφαλῆς = 'person' at iii 5 (note).

12. τὴν ἡμέραν ἐκ.] the day of judgment.  
13. εἰς τὴν αλ...σκηνήν] Lk. xvi 9 (εἰς τὰς αἰώνιους σκηνάς WH.).

## APPENDIX.

### THE BEARING OF THE SCRIPTURAL QUOTATIONS IN THE *DE SACERDOTIO* ON THE TEXTUAL CRITICISM OF THE NEW TESTAMENT.

It is admitted by all critics of the text of the New Testament

The quotations in Chrysostom's writings attest the 'Syrian' or 'a' type of text.

that the quotations in the writings of St Chrysostom are derived from a text substantially identical with that represented by the 'Syrian' group of authorities. Dr Hort wrote<sup>1</sup>: "a glance at any tolerably complete *apparatus criticus* of the Acts or Pauline Epistles reveals the striking fact that

an overwhelming proportion of the variants common to the great mass of cursive and late uncial Greek MSS. are identical with the readings followed by Chrysostom in the composition of his Homilies. The coincidence furnishes evidence as to place as well as time; for the whole of Chrysostom's life, the last ten years excepted, was spent at Antioch or in its neighbourhood." From the abundant quotations in the voluminous works of St Chrysostom, and in the fragments of Theodore of Antioch and Mopsuestia, and of Diodorus of Antioch and Tarsus<sup>2</sup>, Dr Hort concluded that "the fundamental text of late extant Greek MSS. generally is beyond all question identical with the dominant Antiochian or Graeco-Syrian text of the second half of the fourth century<sup>3</sup>".

A study of the quotations in the *de sacerdotio* corroborates the general conclusion of Dr Hort. They are taken from a 'Syrian' type of text, as we might have expected, on *a priori* grounds, in a genuine writing of St Chrysostom.

<sup>1</sup> *Introduction to the New Testament*, p. 91.

<sup>2</sup> See *de sac. i. 1* (notes on φίλοι and διδασκάλοις).

<sup>3</sup> *Introduction to N.T.*, p. 92.

Most of the biblical references in the *de sacerdotio* (for which see Index II.) merely contain allusions to passages of Scripture without quoting the exact words. They are thus of no value for the purpose of textual criticism. Of the remaining passages the following seem to be the most serviceable for that purpose.

### I. Examples of Syrian readings.

#### 1. 2 Cor. xi. 3 (see p. 58, 18 and note).

*φοβοῦμαι γάρ, φησιν, μή πως, ως ὁ ὄφις Εὖν ἐξηπάτησεν, οὗτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν.*

Here we note the following points :

(a) The omission of the words *ἐν τῇ πανουργίᾳ αὐτοῦ* after *ἐξηπάτησεν* seems peculiar to Chrysostom.

(b) *οὗτω* is a Syrian reading, attested e.g. by K M Thdrt. It is omitted by ΚBD.

(c) *ἀπὸ τῆς ἀπλότητος τούτου* is Syrian. It is attested by K M Thdrt, and omitted by ΚBD.

#### 2. Eph. vi. 12 (see p. 30, 6 and note).

*οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ...πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰώνος τούτου.*

The addition of *τοῦ αἰώνος* is Syrian (K Thdrt). The words are omitted by ΚBD.

#### 3. 2 Tim. ii. 25 (see p. 36, 1 and note).

*μήποτε δῷ αὐτοῖς ὁ θεὸς ἐπίγνωσιν ἀληθείας, καὶ ἀπαλλαγῶσι τῆς τοῦ διαβόλου παγίδος.*

The form *δῷ* is found in K : *δώῃ* in ΚACD.

The reading *ἐπίγνωσιν ἀληθείας καὶ ἀπαλλαγῶσι κτλ.* for *μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας καὶ ἀνανήψωσιν ἐκ κτλ.* seems to be otherwise unattested.

### II. Examples of Western readings.

#### Jn iii. 5 (see p. 55, 14 and note).

*εἰ γάρ οὐ δύναται τις εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἐὰν μὴ δὶ’ ὄδατος καὶ πνεύματος ἀναγεννηθῇ κτλ.*

The readings (a) *τῶν οὐρανῶν* for *τοῦ θεοῦ*, and (b) *ἀναγεννηθῇ* for *γεννηθῇ*, are Western : see Westcott and Hort *Notes on Select Readings*, p. 75 (in *Introduction to N.T.*).

III. New readings, apparently due to Chrysostom's practice of quoting from memory.

#### (a) Matt. xxiv. 45 (p. 27, 20 and note).

*τίς ἄρα ὁ πιστὸς δοῦλος καὶ φρόνιμος θν καταστήσει ὁ κύριος αὐτοῦ ἐπὶ τὴν οἰκίαν αὐτοῦ;*

*ἐπὶ τὴν οἰκίαν* is otherwise unattested, though *ἐπὶ τῆς οἰκίας* is not without authority.

(b) Jn xv. 24 (p. 102, 14 and note).

*εἰ μὴ τὰ σημεῖα ἐποίουν ἐν αὐτῷ ἀ μηδεὶς ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχον.*

There seems to be no other evidence than that of Chrysostom for the reading *σημεῖα*.

(c) 1 Cor. ii. 11 (p. 31, 23 and note).

*οὐδεὶς γάρ οἴδε τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ.*

If this be a quotation from, and not merely a paraphrase of Scripture, the reading *οὐδεὶς γάρ* for *τίς γάρ* must be noted as having no other support.

The number of quotations from the New Testament which are Evidence on a larger scale from the Homilies of Chrysostom. to be found in the *de sacerdotio* and which furnish material for the purpose in hand is thus not large : and to deal fully with the question of Chrysostom's text of the New Testament it would be necessary to travel considerably beyond the present treatise, and to examine his many other writings, especially his Homilies on St Matthew and on the Pauline Epistles. This is, strictly speaking, somewhat beyond the scope of the present *Appendix*; but it may be of interest to refer to the results of the most recent research into the wider question of which this *Appendix* forms a part, viz. the text of the N.T. as it appears in Chrysostom's writings. The evidence has been recently collected by Dr S. K. Gifford<sup>1</sup>, and his conclusions may be stated as follows<sup>2</sup>:

1. Chrysostom often has readings which are peculiar to himself.

2. He has several readings common to him and to the most ancient authorities, especially MSS. of the Western type.

3. He knew and approved many readings which are also found in *N<sup>o</sup>* and *D<sup>bc</sup>*, and (among later MSS.) *KL*.

The following observations (a) and (b) refer to (1) and (2) of these conclusions respectively.

<sup>1</sup> In a dissertation, published in the *Dissertationes philologicae Halenses*, vol. 16, pt 1 (1902), and entitled, '*Pauli Epistolas qua forma legitit Joannes Chrysostomus.*'

<sup>2</sup> Gifford *op. cit.*, p. 77.

(a) If Chrysostom has readings which are not found elsewhere, the explanation of this may be sought in the fact that Chrysostom, as is natural with a preacher, often quotes from memory, even in his written treatises. See examples from the *de sac.* under III. above.

(b) A more important question is raised by Dr Gifford's second conclusion ; viz. the question of the date of the 'Syrian' recension. Dr Chase has said<sup>1</sup>: "Chrysostom's comparative silence on the subject of variations of reading seems to be an indication that he regarded the question of text as authoritatively settled." From this he infers that the Antiochian text was regarded as in a manner final, and that discussion was regarded as needless.

On the other hand Dr Chase also refers to certain survivals of curious pre-Syrian readings, and sometimes of early traditional readings, oftener Western : and we have seen that Dr Gifford has adduced fresh evidence to the same effect. It therefore seems unsafe to conclude that the 'Syrian' recension had already taken place in Chrysostom's lifetime<sup>2</sup>. Dr Gifford seems, according to the evidence which he has himself collected, to be nearer the truth when he places the 'Syrian' recension somewhat later, and certainly not before the end of the fourth century<sup>3</sup>.

<sup>1</sup> *Chrysostom: a study in the history of biblical interpretation*, p. 83.

<sup>2</sup> As is assumed, for example, by Dr J. O. F. Murray, in Hastings' *DB* (Extra Volume, p. 213) : "the Traditional Text was in existence in substantially its present form by the middle of the fourth century." The Traditional Text is the same as that which Dr Hort calls Syrian, and Chrysostom is its best representative (*ibid.*, pp. 212—3).

<sup>3</sup> Gifford *op. cit.*, p. 69 : *colligendum est in Oriente, saeculo quarto exeunte, multis locis Novi Testamenti nullo modo certam lectionem fuisse, sed variantes lectiones exsistisse non paucas. Licebat igitur episcopo et doctori qualis erat Chrysostomus ex dubiis ipsi eligere, neque ullum vestigium percipimus auctoritatis certae et constitutae ad quam applicare se oporteat, sed sententia loci solus est discrepantium arbiter.* Dr Gifford also refers with approval to Nestle, who remarks (*Einf. N.T.*, p. 121) that the same writer would not always have the same copy of the Bible before him.

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