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## BHG 1841s : AN UNEDITED HOMILY OF PS. CHRYSOSTOM ON THOMAS

In a contribution to the Festschrift for Prof. A. Van Roey attention has already been called to an example of the contact which existed in the later Roman Empire between Constantinople and "India" and which is attested by an unedited homily of ps. Chrysostom on Thomas <sup>(1)</sup>. In this same article it was suggested that the homily in question, BHG 1841s, dates from the time of the Emperor Justin I (518-527) or the Emperor Justinian I (527-565), and was composed by a homilist who so far cannot be identified <sup>(2)</sup>. The homily itself we now offer to the readers of this journal in an *editio princeps* accompanied by an translation.

From the details contained in BHG 1841s we can conclude to the following context. "Indians" have come to Constantinople with the report of the conversion of their people. On the day preceeding that on which BHG 1841s was delivered there was a visit made to the martyrion of Thomas. Here we must in all probability think of "Thomas in Drypia", c. 13,5 km outside Constantinople <sup>(3)</sup>. The reason for the choice of the martyrion of Thomas as destination is obvious : Thomas is the apostle of India. Now the author of BHG 1841s delivers a sermon, which is focussed on Thomas, in the Great Church of Constantinople in the presence of the "Indians". It is not, however, an encomium on Thomas, for after all it is not his feast-day. The homilist treats Christ's salvific work, which is also mentioned expressly in the title of the homily : *εἰς τὸν ἅγιον Θωμᾶν τὸν ἀπόστολον καὶ εἰς τὴν οἰκονομίαν τοῦ Κυρίου ἡμῶν*.

(1) C. DATEMA, *New Evidence for the Encounter between Constantinople and "India"*, in *After Chalcedon, Studies in Theology and Church History* presented to Professor A. van Roey, (*Orientalia Lovaniensia Periodica*, 10), Leuven, 1985, 57-65.

(2) *Ibid.*, 65.

(3) *Ibid.*, 59-60.

After a prooimion in which the homilist lauds the power of the gospel and remarks that Thomas, as teacher of the true faith, deserves praise (9-37), the first part of BHG 1841s is devoted to the incarnation of Christ (38-126). The benefits of the incarnation are great, for all that comes from God is good, yet the mystery of the incarnation surpasses all else. Next the homilist describes the work of Christ, his humble descent to earth, and his humanity and divinity. The homilist then turns to Thomas (127-301), who is happy at all he sees and in his gratitude wants to be a good servant of Christ — his love of Christ knows no bounds. Not even the suffering of Christ deters him from his duty as disciple : in any case Christ's suffering had to proceed his resurrection. After he is raised from the dead Christ has to encourage his disciples, but Thomas is not present when the Lord appears to them. Thomas reproaches them when they recount that they have seen the Lord, in that it is impossible to maintain that the risen Christ has a body unless one has touched it. Subsequently Christ fulfils Thomas' prayer that he be allowed to touch him : he appears a second time and addresses himself to Thomas which leads to the latter's profession : "My Lord and my God", a profession which even after his death can be heard everywhere as far as India. In his epilogue (302-314) the homilist exhorts his congregation to keep the teaching of Thomas and not to lapse into their former worship of idols made of wood and stone.

The peculiar context of BHG 1841s explains the unique place which this homily occupies among other homilies on Thomas. Points of similarity between BHG 1841s and other homilies on Thomas are hardly to be found : we have found only one comparable passage in a homily of Proclus <sup>(4)</sup>. This may be taken as a sign of the originality of our homilist. But it is indeed to the attention bestowed on Thomas that we owe the preservation of this homily, for in the panegyricum in which it is transmitted the homily is included as a text for the Sunday of Thomas, *i.e.* the Sunday within the octave of Easter <sup>(5)</sup>.

(4) *Ibid.*, 63. The passage in question comes from a homily of Proclus on Thomas (BHG 1839-1841), edited by F.-J. LEROY. *L'homilétique de Proclus de Constantinople. Tradition manuscrite inédits, études connexes (Studi e Testi 247)*, Città del Vaticano, 1967, 238, 3-8.

(5) In *Sinait. gr.* 492, BHG 1841s is preceded by the homily of Proclus (BHG 1839-1841) mentioned in the previous note, and followed by a homily of ps. Athanasius on the Ascension (cf. n. 12).

The homilist whom we encounter in BHG 1841s does not have a particularly rhetorical style, but he is certainly fond of using anaphora, as a glance at the text will confirm immediately. Often we find words repeated once (sixteen times) and twice (fourteen times), but more frequent repetitions also occur <sup>(6)</sup>. Where the homilist uses anaphora he often shows a preference for short sentences, in which he strives for parallelism and symmetry <sup>(7)</sup>. Similarly he likes to put words into the mouth of Thomas and of Christ, without, however, actually fashioning the speeches into dialogue form <sup>(8)</sup>. A favourite preposition with our homilist is *πρός*, especially combined with the accusative to denote purpose as in 13, 15, 29, 33, 45, 46, 49, 56, 58, etc. The word *ὡς* is used innumerable times in the course of the homily, while *βεβαιῶ* occurs six times (60, 94, 102, 206, 228 and 272 ; cf. 245). We have noticed one *hapax legomenon* : *διαπλασιάζω* (251). Of all these aspects of the homilist's style, however, there is not a single one which helps us to date the homily more closely or to assign it to a particular school of homilists.

In that, next to Thomas, Christ occupies a central position in BHG 1841s, it will be useful to pay some attention to the way in which the homilist describes Christ and his salvific work for the newly converted "Indians" and others in his congregation. Christ is God and man ; the homilist defines this as follows in his characteristic christological formula : *οὐ τραπεῖς ὅπερ ἦν, ἀλλὰ λαβὼν ὅπερ ἐφαίνετο* (71-72, 299-300), a formula which we have not come across elsewhere <sup>(9)</sup>. In 93-94 the homilist emphasises the real human being behind the words *ὅπερ ἐφαίνετο* with *τοῖς θαύμασιν καὶ τοῖς τῆς σαρκὸς πάθεσιν ἐν εαυτῷ βεβαιῶν τὸ φαινόμενον*. Christ's becoming man is not only

(6) We restrict ourselves here to indicating the most striking examples : *δι' οὗ* 8 times (64, 65, 66 bis, 67, 68 bis, 69) ; *ἀντί* 8 times (178, 179 bis, 180 ter, 181 bis) ; *τοῦτο* 6 times (12, 13, 14, 15, 16, 18) ; *αὐτός* 6 times (75, 76, 77, 78 bis, 79) ; *δεῖ* 5 times (29, 31, 32, 33, 35) ; *οὐ(κ)* 5 times (80 bis, 81, 82 bis) ; *ἤκουσεν* 5 times (141, 142, 143, 145, 146-147) ; *πῶς* 5 times (247 bis, 248 bis, 249).

(7) E.g. 38, 41, 41-42, 55-57, 73-79, 80-83, 83-84, 85-89, 107-109, etc.

(8) Thomas' words are presented in 131-136, 153-157, 202-233, 243-249 and 276-286, and those of Christ in 173-185 and 257-273.

(9) In pp. 62-63 of the article mentioned in n. 1 above a number of related expressions are given from the works of John Chrysostom, Cyril, Theodoret and Justinian, from which is deduced that the formula used here points to the christological questions of the fifth and sixth centuries.

μεχρι σχήματος (99, 229). In lines 90-113 we find developed as well the theme of Christ, who is God and man. Christ remained God and man also after his resurrection (266-268). For the coming of Christ on earth the word *ἐνδημία* is used (39, 299).

Thomas, who is addressed twice with the vocative *ὦ μακάριε* (188, 287), is for our homilist *τὸν τῆς ἀκριβοῦς πίστεως καθηγητήν* (31). It is Thomas who, *χειρὶ καὶ γλώττῃ* (a term occurring three times in the homily: 35, 199, 280), has made known the splendour of the incarnation.

### TEXT

BHG 1841s is transmitted in a single manuscript, the wellknown unical *codex Sinaiticus gr.* 492, s. IX, which, like many other MSS from the Monastery of St. Catherine, was probably copied in Jerusalem<sup>(10)</sup>. The MS contains a panegyricum with homilies of most of the earlier, famous authors such as Gregory Nazianzen, Amphilochius of Iconium, Proclus of Constantinople and Hesychius of Jerusalem; besides these we encounter an author who is for the rest almost unknown: John, who was bishop of Beirut at the end of the fifth century<sup>(11)</sup>. A homily on the Ascension, ascribed in this MS to Athanasius, belongs in fact to the works of Cyril of Alexandria<sup>(12)</sup>. From this short survey of the contents of the *codex unicus* can be seen that in the MS there are no indications of the identity of the author of BHG 1841s.

Although the folii of *Sinait. gr.* 492 have become somewhat disordered<sup>(13)</sup>, BHG 1841s is still fortunately transmitted in its entirety on ff. 113<sup>f</sup>-127<sup>v</sup>, 132<sup>f</sup>-133<sup>v</sup> and 128<sup>r</sup>.

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(10) Cf. M. AUBINEAU, *Les homélies festales d'Hésychius de Jérusalem*, I (Subs. Hagiogr. 59), Bruxelles, 1978, 88.

(11) Cf. M. AUBINEAU, *Homélies Pascales* (SC 187), Paris, 1972, 281-304.

(12) Cf. C. DATEMA, *Une homélie inédite sur l'ascension*, in *Byzantion*, XLIV, 1974, 121-137.

(13) Cf. C. DATEMA, *Die ursprüngliche Gestalt des Cod. Sinait. gr. 492*, in *JÖB* 20, 1971, 241-243, and M. VAN ESBROECK, *Deux feuillets du Sinaiticus 492 (VIII<sup>e</sup>-IX<sup>e</sup> siècle) retrouvés à Leningrad*, in *Anal. Boll.* 100; 1982, 51-54.

Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου  
 εἰς τὸν ἅγιον Θωμᾶν τὸν ἀπόστολον  
 καὶ εἰς τὴν οἰκονομίαν τοῦ Κυρίου ἡμῶν·  
 ἐρρέθη δὲ ἐν τῇ μεγάλῃ ἐκκλησίᾳ παρόντων  
 5 Ἰνδῶν ἅτε τοῦ αὐτῶν βασιλέως ἐξ ἀποκαλύψεως  
 προσελθόντος τῇ πίστει καὶ πάντας τοὺς ὑπηκόους  
 εἰς τοῦτο παραζηλώσαντος καὶ ἀποστείλαντος δῶρα τῷ  
 βασιλεῖ καὶ τὴν αὐτῶν κλήσιν γνωρίσαντος.

1. Εὐλογητὸς ὁ θεός, ὁ τοῖς αὐτοῦ ῥήμασιν ὡς πιστὸς ἐπιφέρων τὴν  
 10 ἔκβασιν· ὁ λέγων ἅπερ ἐπίσταται καὶ ποιῶν ἃ προέγνωκεν· Ἄμην γάρ,  
 113' φησί, λέγω ὑμῖν ὅτι κηρυχθήσεται τὸ εὐαγγέλιον τοῦτο ἐν ὅλῃ τῇ  
 οἰκουμένῃ. Τοῦτο πάλοι μὲν λόγος τοῖς ἀκρωμένοις / ἐτύγχανεν, νῦν δὲ  
 πρᾶξις ἐνεργὸς τοῖς ὁρώσιν καθέστηκεν. Τοῦτο πρὸς μίαν τὴν ἀπ' ἀρχῆς τὰ  
 πάντα συνήθροισεν ἀρμονίαν. Τοῦτο ἅπαντας τοὺς μακρὰν τῇ πίστει  
 15 συνέδησεν πρὸς ὁμόνοιαν. Τοῦτο ἐν τοῖς παροῦσιν τῶν Ἰνδῶν τὸ ἔθνος τῷ  
 τῆς ἐκκλησίας θεάτρῳ κατέμιξεν. Τοῦτο τὴν προφητικὴν λύραν τῇ εὐαγγε-  
 λικῇ συνήρμοσε σάλπιγι· Αἰθιοπία γάρ, φησί, προφθάσει χεῖρα αὐτῆς  
 τῷ θεῷ. Τοῦτο τοὺς πόρρωθεν τῶν λόγων ὡς συγγενεῖς ἀκροατὰς ἀπειργά-  
 σατο.
- 20 2. Δεῦρο τοίνυν τῷ Θωμᾷ τὴν ἀμοιβὴν αὐτοῖς ἀποτίσωμεν, τοῖς εἰς τὸν  
 114 παιδευτὴν ἐπαίνους τοὺς μαθητευομένους τιμήσωμεν, / τῆς πρὸς ἀλλήλους  
 ἡμῖν εὐνοίας τὸν λειτουργὸν στεφανώσωμεν. Χθὲς μὲν γὰρ αὐτοὶ πρὸς  
 αὐτὸν τοῦ δρόμου τὴν πορείαν ἐσπεύσατε καὶ πᾶσαν, ὡς πιστῶ, τῆς εὐνοίας  
 τὴν ὀφειλὴν κατεβάλετε μίαν ὡς εὐνοὶ μέχρι τῶν σηκῶν τῷ πλήθει σειρὰν  
 25 διατείνοντες, ἐνὶ τῷ τῆς εὐσεβείας πρὸς τάχος συνθήματι χρώμενοι τῇ  
 φύσει, τῇ γνώμῃ τὸ λείπον εἰσφέροντες, ὡς ἐπὶ ζεύγους τῆς πορείας τὸ  
 τραχὺ διῆπτεοντες, ὡς ὄχημα τὸν πόθον τοῖς ποσὶν ὑποζεύξαντες. Σήμερον  
 δὲ αὐτὸν ἡμῖν ὁ λόγος ἐνταῦθα τὸν Θωμᾶν παρίστησιν καὶ τοῖς πιστοῖς  
 πρὸς εὐφημίαν ὑπογράφει τὸν κήρυκα. [Ἔ]δει γὰρ οὗ πρὸς πᾶσαν γῆν ὁ  
 114' 30 φθόγγος διέδραμεν, τούτῳ τῶν λόγων / πανταχῇ συναπλωθῆναι τὸν στέφα-  
 νον. [Ἔ]δει τὸν τῆς ἀκριβοῦς πίστεως καθηγητὴν τῇ τῶν μαθητῶν

10/12 *Matth.* 26, 13 et 24, 14      17/18 *Ps.* 67, 32

17 *αιθιοπία* *cod. et postea ρ expunxit*

18 *συγγενεας* *cod.*

Saint John Chrysostom on Saint Thomas the Apostle and on the dispensation of Our Lord. Delivered in the Great Church in the presence of Indians, in as much as their King had, through a revelation, come to the faith and had stirred up all his subjects to emulate him in this, and had sent gifts to the Emperor and had made known their calling.

1. Blessed to God, who being faithful, adds to his words their accomplishment, he who says what he knows and does what he has foreknowledge of. For it says : *"Truly, I say to you that this gospel will be preached in the whole world"*. This was in ancient times a word for those who heard, but now it has become an effective reality for those who see. This has brought together everything into the single harmony which existed from the beginning. This has bound together with faith all the people from afar into concord. This on the present occasion has mingled the Indian race with the theatre of the church. This has harmonised the prophetic lyre with the trumpet of the gospel. For it says : *"Let Ethiopia hasten to stretch out her hand to God"*. This has made the people far from the word like relatives in their listening.

2. Come, then, let us render on their behalf the reward due to Thomas, let us with our praises of the teacher honour his pupils, let us crown the provider of our mutual respect. For yesterday you personally speeded up the progress of your course towards him, and you paid, I am sure, the entire debt of your respect, forming in your throng a single chain of respect stretching as far as the tombs, using your physical capacities as the single token of piety in order to be quick, relegating the rest to your intention, traversing the roughness of the course as if with a yoke of beasts, yoking desire as a chariot to your feet. But today the sermon presents Thomas himself to us here and visualises the messenger for the faithful, in order that he be praised. For it had to be that on the one whose voice ran to all the earth the crown of words should be completely unfolded. It had to be that the teacher of correct faith should be

εὐφημία στεφανοῦσθαι πρὸς εὐκλειαν. [ "Ε]δει τὸν θεὸν πρῶτον ἀνηγο-  
ρευκότες τὸν Κύριον εἰς πᾶν μέρος αὐτοῦ τῆς κτίσεως ἀναρρηθῆναι τοῖς  
35 ρήμασιν. Δεῖ τὸν τῆς ἡμετέρας ἐν τῷ πλάστῃ φύσεως τὴν ἀπαρχὴν παρα-  
καὶ γλώττῃ τῆς οἰκονομίας τὸ μεγαλεῖον γνωρίσαντα πᾶσι τοῖς μέλεσι παρ'  
ἡμῶν στεφανοῦσθαι τοῖς πράγμασιν.

115 3. Πολλὰ μὲν γὰρ τῆς εἰς ἡμᾶς ἄνωθεν προνοίας τὰ σύμβολα, ἀλλὰ τῆς ἐπ'  
ἐσχάτων / πρὸς ἡμᾶς τοῦ μονογενοῦς ἐνδημίας δεόμενα. Πολλὰ τῆς δεσ-  
40 ποτικῆς εἰς ἡμᾶς κηδεμονίας τὰ πράγματα, ἀλλ' οὐ τῆς ἐν σαρκὶ γενομένης  
ἡμῖν θεοφανείας ἐπάξια. Ὑπὲρ τὴν κτίσιν ἢ χάρις, ὑπὲρ τὴν δημιουργίαν  
ἢ συγκατάβασιν, ὑπὲρ τὴν ποιήσιν ἢ ἀνάπλασιν. Αὕτη τῶν ὁρωμένων ἡμῖν  
ἐκφαιδρύνει τὴν χρῆσιν, αὕτη τὰ καλὰ λίαν τῇ πίστει καθίστησιν ποθεινό-  
τερα. Διὰ τὴν χάριν καὶ ὁ σύμπας ἡμῖν ὡς οἰκείοις προσηγάπηται κόσμος.  
45 Καλὸς ὁ οὐρανὸς ἡμῖν πρὸς στέγην ἀπλούμενος καὶ τῷ χορῷ τῶν ἄστρων  
διηνηθισμένος πρὸς ἔλλαμψιν καὶ τοῖς τοῦ κρατοῦντος ἐν ὕψει ρήμασιν  
115' αἰωρούμενος. / Τερπνὴ ἢ γῆ κατεστεμμένη τοῖς ἄνθεσι καὶ ταῖς τῶν  
ὕδατων ὡς ἐπὶ κρηπίδος ἐρηρυσμένη ρόαις. Ἡδὺ τοῖς ὁρώσιν ἢ θάλασσα  
τῇ γῇ συνεζευγμένη πρὸς εὐνοίαν καὶ τοῖς παρ' ἑαυτῆς τὸ λείπον εἰσφέ-  
50 ρουσα καὶ ταῖς ἀκταῖς τοῦ θεοῦ τὸν ὄρον ἐγγράφουσα καὶ πρὸς ἑαυτὴν ὡς  
ἐπὶ χορείαν τὴν ὁρμὴν ἀναστρέφουσα. Φαιδρὸς ὁ ἥλιος τῆς νυκτὸς τῇ αἴγλῃ  
διακρίνων τὸν ὀρθρον καὶ τῷ δρόμῳ τοῦ κόσμου διῷπεύων τὰ σύμπαντα  
καὶ τοῖς καρποῖς τῇ θέρμῃ τὴν τελεσφορίαν δωρούμενος.

4. Καὶ τί γὰρ τῶν παρὰ θεοῦ γενομένων οὐκ εὐχρηστον ; Τί τῶν παρ' αὐτοῦ  
116 55 καλῶς πραχθέντων οὐκ εὐφημον ; / Πάντα τῇ παρ' αὐτοῦ μαρτυρίᾳ  
κοσμούμενα, πάντα τῇ χρήσει πρὸς καλὸν τοῖς βουλομένοις μετρούμενα,  
πάντα τοῦ πλάστου τὴν πρὸς τὸ πλάσμα κηδεμονίαν γνωρίζοντα. Καρποὶ  
τῇ χρείᾳ τὴν εὐθηνίαν εἰσφέροντες, φυτὰ πρὸς βρωσίμῳ τοῖς ἐνδεέσιν  
προκειμένα, κτήνη τῶν πόνων τὸ ἄχθος συνμεριζόμενα, λόγος τῶν ἀλόγων  
60 τοῦ γένους διαίρων τὸ ἀξίωμα, ἀρχὴ τῆς εἰκόνης ἡμῖν βεβαιούσα τὸ

32/33 Cf. *Ioh.* 20, 28

43 *Gen.* 1, 31

55/56 Cf. *Gen.* 1, 31

42 ἀνάπλασις / λ super lineam scr. cod.

56 καλοῦ cod.



crowned by the praise of his disciples in order that he be glorified. It had to be that the one who was the first to announce to every part of his creation that the Lord was God should be proclaimed by words. It had to be that the one who presented the first-fruit of our nature in the creator should receive in exchange the enjoyment of the beneficence of his race. It has to be that the one who with his hand and tongue made known the greatness of the dispensation to all its members should be crowned by us in our deeds.

3. Many indeed are the signs of the providential care for us from above, but they are inferior to the dwelling among us of the Only Begotten at the end of time. Many are the acts of solicitude of the Master in our regard, but they are not equal to the manifestation of God to us in the flesh. Grace surpasses what was established, condescension surpasses what was created, restoration surpasses what was made. This grace makes for us the use of visible objects resplendent, this grace renders the *exceedingly good* more desirable for faith. Through grace even the entire world becomes the object of our love as well, because we are related to it. Beautiful is heaven, folded out for us to be a roof and decorated with the dance of the stars for illumination, and suspended by the words of him who commands on high. Delightful is the earth, arrayed with flowers and planted on streams of water as on a foundation. Sweet to beholders in the sea, yoked in harmony to the earth and contributing from itself what is lacking, and marking by its coasts the limit fixed by God, and turning its onrush back on itself as for a dance. Brilliant is the sun, distinguishing by its radiance the dawn from the night and in its course riding through the whole world, and giving by its warmth maturity to fruit.

4. And which then of those things that come from God is not excellent? Which of his beautiful works is not praiseworthy? Everything has been fashioned with a testimony from him: Everything has been measured for use to a good end by those who are inclined; everything makes known the care of the creator for creation: fruits bringing prosperity to want, plants offered for sustenance to the needy, beasts taking their share of the burden of toil, reason distinguishing the dignity of our race from what is not endowed with

γνώρισμα – ἡ πρὸς τὸν πλάστην οἷς χωροῦμεν ὁμοίωσις, νόμοι τὸ λογικὸν πρὸς ἀρετὴν ἐγγυμνάζοντες, προφηταὶ τῆς εὐσεβείας τὴν τρίβον εὐθύνοντες.

- 116<sup>v</sup> 5. Ἀλλὰ τὸ τῆς οἰκονομίας πρὸς ζωὴν ὑπεραίρει μυστήριον· / δι' οὗ τῆς  
 65 τριάδος ἡμῖν ἡ ἔλλαμψις παραγίνεται, δι' οὗ πατὴρ τῇ ἀληθείᾳ γνωρίζεται, δι' οὗ υἱὸς τῇ φύσει παρίσταται, δι' οὗ πνεῦμα τῆς θεϊκῆς οὐσίας ὑπογράφει τὴν ἔλλαμψιν, δι' οὗ τῆς ἀθανασίας τοῖς θνητοῖς πρόκειται τὰ δίκαια, δι' οὗ τῇ χάριτι καινουργεῖται τὰ πράγματα, δι' οὗ γῆ μὲν οὐρανὸς ἀναδείκνυται, οὐρανὸς δὲ βατὸς τοῖς γηίνους καθίσταται, δι' οὗ θεὸς ἐπὶ γῆς ὤφθη καὶ  
 70 τοῖς ἀνθρώποις συνανεστράφη, οὐ τραπεῖς ὅπερ ἦν, ἀλλὰ λαβὼν ὅπερ ἐφαίνετο. Τοῦτο τὸ ποθοῦμενον θέαμα, τὸ ἐράσιμον θαῦμα, τὸ ὑπὲρ τὴν κτίσιν κατόρθωμα. Τί γὰρ οὐρανὸς πρὸς τὸν πλάστην; Τί γῆ πρὸς τὸν Κύριον; / Τί θάλαττα πρὸς τὸν ἄπειρον; Ὑπὲρ τὴν κτίσιν ὁ ἄκτιστος, ὑπὲρ τὴν τῶν στοιχείων φύσιν ὁ ἀκαταληγ[μ]πτος. Αὐτὸς τῆς γνώσεως ἡμῖν  
 117 75 τὰς ἀκτῖνας ἐφήπλωσεν, αὐτὸς τῆς πίστεως ἡμῖν τὴν βάσιν ἐστήριχεν, ἐν αὐτῷ πᾶς ὁρῶν ἔχει τὴν ἔλλαμψιν, αὐτὸς τὴν γῆν ὡς ἄνθρωπος περινοστήσας ἐφαίδρυνεν, αὐτὸς θάλατταν πεζεύσας ἐσέμνυνεν, αὐτὸς τῆς ἀκτίνος τὴν αἴγλην ἀπέσμηξεν, αὐτὸς ἐν αὐτῷ τοῦ πλάσματος τὴν φύσιν ηὐλόγησεν.
- 80 6. Οὐ μεσίταις ὁ πλάστης πρὸς διδασκαλίαν ἐχρήσατο· οὐκ ἐν πλαξὶ τῆς  
 117<sup>v</sup> χάριτος τὴν νομοθεσίαν ἐνέγραψεν, οὐχ ὡς Μωϋσῇ τὴν πρὸς αὐτὸν ἐν ὄρει πορείαν ἐπέτρεψεν, / οὐκ ἐν γνώφῃ τὴν παρουσίαν ὑπέδειξεν, οὐκ ἐν πυρὶ τὴν θέαν ἐγνώρισεν. Ὡς συμπαθὴς τὴν χάριν ἐπλάτυνεν, ὡς πλουτῶν τὸ δῶρον ἐπηύξησεν. Αὐτὸς ἐκὼν συγκατέβη τῷ πλάσματι, αὐτὸς ἐαυτῷ τὴν  
 85 χάριν ἐκόμισεν, αὐτὸς ἐαυτὸν τοῖς δεομένοις παρέστησεν. Οὐκ ἐν γνώφῃ θυέλλης, ἀλλ' ἐν πλούτῳ τῆς χάριτος· οὐκ ἐν φωνῇ σάλπιγγος ἤχους, ἀλλ' ἐν πνεύματι μετριότητος· οὐκ ἐν φόβῳ καὶ ζόφῳ, ἀλλ' ἐν συγγενεῖ τῶν ὁρώντων οὐσίᾳ· οὐκ ἐν πυρὶ καὶ θυέλλῃ, ἀλλ' ἐν δουλικῇ πρὸς ἰατρειάν μορφῇ ὡς ἀδελφὸς τοὺς δεομένους προσήκατο.

61 Cf. Gen. 1, 26      62/63 Cf. Is. 40, 3; Matth. 3, 3      69/70 Baruch 3, 38  
 80/81 Cf. Exod. 19, 20      81/82 Cf. Exod. 19, 16 et 20, 21      82 Cf. Exod. 19, 18  
 85/86 Cf. Exod. 19, 16 et 20, 21      86 Cf. Exod. 19, 16  
 87 Cf. Exod. 19, 16 et 20, 21      88 Cf. Exod. 19, 18      88/89 Cf. Philip. 2, 7

reason, a beginning reinforcing our recognition of the image — our likeness to the creator to the extent of our capacities, laws training reason for virtue, prophets making straight the path of piety.

5. But the mystery of the dispensation exalts us so that we may live. Through this the radiance of the Trinity accrues to us ; through this the Father is known to us in truth ; through this the Son stands by nature ; through this the Spirit calls up a picture of the radiance of the divine essence ; through this the justice of immortality is set before mortals ; through this created things are renewed through grace ; through this earth reveals itself as heaven, while heaven is made passible to mortals ; through this *God appeared on earth and dwelt among human beings*, not changing what he was but assuming what he appeared as. This is the desired vision, the longed-for miracle, the success surpassing creation. For what is heaven compared with the creator ? What is earth compared with the Lord ? What is the sea compared with infinity ? The uncreated surpasses creation, the ungraspable surpasses the nature of the elements. He it is who unfolded for us the rays of knowledge, he it is who fortified for us the foundation of faith ; it is in him that everyone who sees possesses radiance ; he it is who made the earth splendid in traversing it as man ; he it is who sanctified the sea by walking on it ; he it is who purified the shine of the ray ; he it is who in himself blessed the nature of his creature.

6. The creator did not use intermediaries to teach, he did not engrave the legislation of grace onto tablets, he did not enjoin, as he had done on Moses, that one approach him on the mountain, he did not reveal his presence in cloud, he did not make known his appearance in fire. Being bountiful he increased grace, being rich he added to the gift. He it is who willingly descended to the level of his creation, he it is who offered himself grace, he it is who stood beside the needy. Not in a cloud of a tempest, but in a wealth of grace ; not in the sound of a trumpet-echo but in a spirit of modesty ; not in fear and darkness, but in an existence related to those who see him ; not in fire and tempest, but in the form of a slave to cure, as a brother, did he come to the needy.

118 90 7. Ἔδωκεν τοῖς αὐτῷ προσεγγίζειν βουλομένοις τὴν ἄδειαν / κρύπτων τῇ  
μετριότητι τὸ ἀξίωμα, τὸ συγγενὲς τοῖς θνητοῖς εἰς προτροπὴν προῖσχύμε-  
νος, αὐτῇ τῇ θεᾷ τοῖς ἁμαρτωλοῖς τῆς καταλλαγῆς δεικνὺς τὰ ἐνέχυρα, ἀντὶ  
βάτου τῇ παρθένῳ προσχρῶμενος, «Ἐγὼ εἰμι ὁ ὢν» ἀνακράζων, τοῖς  
θαύμασιν καὶ τοῖς τῆς σαρκὸς πάθεσιν ἐν ἑαυτῷ βεβαιῶν τὸ φαινόμενον,  
95 τηρῶν ὡς θεὸς τῇ μητρὶ τὴν ἀγνείαν καὶ ὡς ἄνθρωπος χρόνῳ τὴν κύησιν  
προσδεχόμενος, ὡς βρέφος τόπῳ κρατούμενος καὶ μάγους ὡς πλάστης  
σαγηνεύων πρὸς θεάν, διδούς ἀγκάλαις Συμεῶνι προσφαύειν, τοῖς κόλποις  
ἑαυτὸν μεθιστῶν πρὸς τὴν Ἄνναν, ἵνα πᾶς αὐτῷ μαρτυρῇ τῷ σώματι, ἵνα  
118<sup>v</sup> πᾶς ὁρῶν γνωρίσῃ τὴν συγκατάβασιν, / ἵνα μὴ μέχρι σχήματος ἀπλῶς  
100 ἀναπλάσῃ τὸ θαῦμα· λαμβάνων πρὸς σινηγορίαν τῆς ἐφ' ἣν ἑαυτὸν  
ἐκένωσεν πενίας τὸν χρόνον, δεικνὺς ἐν τριάκοντα κύκλοις ἐτῶν αὐτοῦ τὸ  
ἀνθρώπινον, βεβαιῶν πρῶτον τοῖς ὁρῶσιν ἐν αὐτῷ τὸ ἡμέτερον καὶ τότε τῆς  
θεότητος αὐτοῦ κατ' ἐξουσίαν ὑποφαίνων τὸ γνῶρισμα, τοῖς μικροῖς ἐπε-  
φέρων τὰ μείζονα, τοῖς θαύμασιν τὸν ποιητὴν εἰσηγούμενος, πᾶσι μισθὸν  
105 τῆς αὐτοῦ παρουσίας τοῖς δεομένοις κατατιθέμενος, γαμοῦσιν οἶνον προ-  
σάγων, πεινῶσιν ἄρτον προσφέρων οὐχ ὡς πτωχὸς / παρ' ἐτέρου κιχρῶμενος  
119 ἀλλ' ὡς θεὸς πηγάζων τὰ πρόσφορα, οὐ θερίζων ἀστάχους οὐ βότρυς  
ἐκτέμνων, οὐ ληνῶ καὶ ἄλλῳ προσχρῶμενος, ἐκτὸς μύλης ἀρτοποιῶν, ἐκτὸς  
ἀμπέλου τὸν οἶνον προχέων, καινουργῶν φύσιν ἥν' αὐτὸς ἐτέρως πάσαι  
110 διέταξεν, νεύων καὶ πρὸς οἶνον μεταφέρων τὰ ὕδατα, δεικνὺς τὸν χορηγὸν  
οἷς εἰργάζετο, τῶν ὄμβρων παραδηλῶν τὸν παραίτιον, πληρῶ τυφλοῖς  
διανοίγων τὰ ὄμματα, τῷ μέρει τοῦ παντὸς ὑποφαίνων τὸν αἴτιον, τοῦ  
Ἀδάμ τὸν πλάστην παραδηλῶν.

8. Οὐ λεπρὸς φανείς ἀπῆλθεν ἀνόνητος, οὐ χωλὸς ὀφθείς ἐδεήθη τοῦ  
119<sup>v</sup> 115 φέροντος. Εἶπεν καὶ γέγονεν, ἡθέλησεν καὶ παρέστησεν, / ἔνευσεν καὶ  
πρὸς ἑαυτὴν ἡ φύσις ἀνέτρεχεν. Τοῖς ὁρωμένοις προσετίθει τὰ μὴ φαινό-  
μενα, τοῖς σώμασιν τῆς ψυχῆς τὴν ἴασιν ἐμνηστεύετο. Πᾶς ὡς ἱατρῷ  
προσελθεῖν προσηπεύετο, πᾶς ὡς ὄρμῳ τῆς αὐτοῦ ζωῆς προσετίθει τὴν  
ἄγκυραν. Ἐώρα τυφλὸν ἁμαρτωλὸς ὁμματούμενον καὶ τῆς ψυχῆς εὐθύς  
120 αὐτῷ τὴν ἰατρείαν ἐπέρριπτεν. Ὁ μὲν ὡς τελώνης ἀρρωστῶν ἐξεβόα·  
Κύριε, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. Ὁ δὲ ὡς ληστής ἀπεγνωσμένος

92 Cf. *Exod.* 3, 293 *Exod.* 3, 1496/97 Cf. *Matth.* 2, 1 sqq.97/98 Cf. *Luc.* 2, 25-38101 Cf. *Philip.* 2, 7105/106 Cf. *Ioh.* 2, 1-11 ;cf. *Matth.* 14, 13-21106/107 Cf. *Ioh.* 6, 11-13111/112 Cf. *Ioh.* 9, 6121 *Luc.* 18, 13

108 προσχρῶμενος / add. εψτ cod. et postea erasit

7. To those who wish to approach him he gave freedom, hiding his dignity by his modesty ; offering mortals what was of like kind in order to attract them ; by his very appearance showing to sinners the guarantee of reconciliation ; instead of a bush availing himself of the virgin, calling out, "*I am the one who is*" ; by his miracles and sufferings in the flesh confirming in himself his appearance ; preserving as God purity for his mother and as man accepting to be conceived in time, as a child subject to space, and as creator catching the Magi in his net so they would come to see him ; allowing Simeon's arms to touch him, surrendering himself to Anna on lap, so that everyone would bear witness to his body, so that everyone who saw would discover the condescension, so that he would accomplish the wonder not simply in appearance. Taking time as an advocate of poverty, to the point where he emptied himself, showing his human character in thirty cycles of years ; first strengthening for those who saw our nature in himself and then revealing the knowledge of his divinity in accordance with his power, adding bigger things to small ones, introducing the maker by his miracles, offering to all the needy the bounty of his presence, setting wine before newly-weds, serving bread to the starving, not, like a pauper, borrowing from another, but, like God, causing his gifts to flow, not harvesting corn, not gathering grapes, not using wine-press and threshing-floor ; making bread without a mill, making wine flow without a vine, renewing nature which he himself had formerly ordered otherwise, giving a sign and changing water into wine, showing the patron by his works, revealing the one responsible for storms, opening the eyes of the blind with clay, manifesting by means of a part the cause of the whole, revealing the creator of Adam.

8. The leper who presented himself to him did not go away without benefit, the paralytic when he was seen by him did not need the stretcher-bearer. He spoke and it happened, he expressed the wish and it occurred, he gave a sign and nature turned back on herself. To the visible he added what was not visible ; to the body he promised cure of the soul. Everyone made haste to approach him as to a doctor, everyone cast anchor towards him as if to the mooring-place of his life. The sinner saw the blind man get his sight back and immediately attributed to him the cure of his soul. The one who was infirm,

ἀνέκραζεν· Κύριε, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Ἡ δὲ  
 120 ὡς ἐπὶ βασιλικὴν ἐκ πορνείας ἐλαυνομένη/ν/ στήλην κατέφυγεν αὐτὸν  
 125 εἶναι τῆς δικαιοσύνης τὸν βασιλέα πιστεύουσα ξένη πρὸς τιμὴν ἀλουργίδι /  
 πηλίγη προσχρώμενον, καὶ τῆς δεήσεως κατ' ἐχθρῶν παρ' αὐτοῦ τὴν  
 ἀντιγραφὴν ἀναμένουσα.

9. Ταῦτα Θωμᾶς ὁρῶν ὡς ἐπὶ πλούτου τὴν εὐφροσύνην ἐπέτεινε· τούτοις  
 σκιρτῶν ὡς ἐπὶ χορείας ὁ εὖνους ἠγάλλετο ὡς αὐτὸς ἐν τοῖς ὑπευθύνους  
 ἰώμενος. Ἐώρα τυφλὸν ὁματουμένον καὶ ἐχόρευεν, ἑώρα χωλὸν τρέχοντα  
 130 καὶ ἐόρταζεν, ὡς πιστὸς προσῆγε τοὺς κάμνοντας. Εἶδεν τελώνην, ἐπαί-  
 δευεν· εἶδεν πόρνην καὶ πρὸς ἰατρείαν προέτρεπεν. «Μὴ μόνον, φησί,  
 ἀσυντελὴς γένωμαι τῷ δεσπότη. Πᾶσα κτίσις ὡς πλάστη τὰ παρ' ἐαυτῆς  
 120' προσάγει πρὸς εὖνοιαν· οὐρανὸς ἀστέρα προφέρει, γῆ μάγους προῖσχεται,  
 θάλαττα τὸν στατῆρα, κτήνη τὸν πῶλον. / Ἐγὼ ποθεινὸν αὐτῷ προσεπι-  
 135 νοήσω μοι ξένιον· τοὺς ἁμαρτωλοὺς καλέσω πρὸς ἴασιν, ὡς πρὸς ζωὴν τοὺς  
 νενεκρωμένους συνάξω, δι' οὓς ἦλθεν πρὸς ἰατρείαν προσάξω.» Ἦιδει  
 λιμένα τῶν ἐν πλημμυλείαις τὸν Κύριον, ᾗδει συμπαθείας θησαυρὸν τὸν  
 ἡμερον.

10. Οὐ γένος αὐτῷ πρὸς τὴν τοῦ σωτῆρος ἀγάπην λελόγιστο, οὐ πόλις αὐτῷ  
 140 τῆς μαθητείας προκέκριτο, οὐ πλοῦτος αὐτῷ τῆς ἀκολουθήσεως προτε-  
 τίμητο. Ἦκουσεν· Μὴ κτήσησθε χρυσὸν μήτε ἄργυρον, καὶ γνώμη τὴν  
 πτωχείαν προήρπαζεν. Ἦκουσεν· Δωρεᾶν ἐλάβετε, δωρεᾶν δότε, καὶ  
 121 τῆς σωτηρίας ἄμισθον προετίθει τὸ κήρυγμα. Ἦκουσεν· Δεῦτε ὀπίσω μου  
 καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων, καὶ τῷ πόθῳ / προεπήδα τῆς  
 145 κλήσεως. Ἦκουσεν· Πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ  
 ἐαυτὸν τοῖς οὖσιν πρὸς τὴν τῶν δεομένων συνεπίπρασεν χρεῖαν. Ἦκου-  
 σεν· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ  
 δυναμένων ἀποκτεῖναι, καὶ ὡς ζωὴν ἐμελέτα τὸν θάνατον.

122 Luc. 23, 42    122/126 Cf. Luc. 7, 36-50 et Matth. 26, 6-13    125 Cf.  
 Proclus Hom. VII, PG 65, 757D    129/130 Cf. Marc. 10, 52 et Matth. 21, 14  
 133 Cf. Matth. 2, 1-2    134 Cf. Matth. 17, 27    134 Cf. Matth. 21, 7 ;  
 cf. Proclus Hom. IV, PG 65, 713C    141 Matth. 10, 9    142 Matth. 19, 24  
 143/144 Matth. 4, 19    145 Matth. 19, 21    147/148 Matth. 10, 28

because he was publican, cried out, "*Lord, have mercy on me, a sinner*". The other one who was condemned, because he was a robber, called out, "*Lord, remember me when you come into your kingdom*". And the woman, escaping to him from prostitution, sought refuge by him as by a royal pillar, believing that he was the king of justice who had availed himself to a strange, muddy purple for his adornment, and waiting for an answer from him to her entreaty against the enemy.

9. Seeing this, Thomas became passionate to his joy, as if he saw riches. Exulting in this as at a dance, the virtuous man rejoiced as if in the sinful people he had been cured himself. He saw the blind man get his sight back and he danced, he saw the paralytic run and he celebrated, in his faith he led the sick to the Lord. He saw a publican, he taught him ; he saw a prostitute and encouraged her to be cured. "Just let me not become useless to the Master", he said. "All creation brings to him as to its creator its good as an offering of joy : heaven provides stars ; earth offers Magi ; the sea, silver ; animal creation, the foal. For my part I shall invent a gift that will please him : I shall call sinners to be cured, I shall call together the dead as if to life, I shall lead to be cured those for whom he has come". He knew that the Lord is a harbour for those in error, he knew that the gentle Lord is a treasure of sympathy.

10. There was no race that he counted on with regard to love of the Saviour, there was no city preferred by him for his discipleship, there was no wealth prized by him above following the Lord. He heard : *Do not acquire gold or silver*, and with his heart he snatched poverty in anticipation. He heard : *You received without pay, give without pay*, and he put the unpaid message of salvation first. He heard : *Come, follow me and I will make you fishers of men*, and in his desire he jumped in advance of the call. He heard : *Sell your goods and give them to the poor*, and he sold himself with his possessions for the benefit of the needy. He heard : *Do not be afraid of those who kill the body but cannot kill the soul*, and he concerned himself with death as if it were life.

11. Οὐ σταυρὸς αὐτὸν τῆς μαθητείας ἀπέστησεν, οὐχ ἥλοι τὴν εὐσέβειαν  
 150 ἐσάλευσαν, οὐκ Ἰουδαῖος συκοφαντῶν, οὐ Καιαφᾶς κατηγορῶν, οὐ  
 Πιλάτος μαστίζων, οὐ στρατιῶται χλευάζοντες, οὐκ οἰκέτης ῥαπίζων. Εἶχεν  
 121<sup>ν</sup> γὰρ τοῖς τοῦ σταυρουμένου ῥήμασιν τὸ ἐνέχυρον· ἡ τῶν παθῶν πείρα τῆς  
 ἀναστάσεως ἀνεξωγράφει τὴν ἔκβασιν. / «Μία, φησίν, ἐφ' ἑκατέρῳ τῶν  
 155 αὐτὸς εἶπεν· Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ παραδοθήσεται  
 ὁ υἱὸς τοῦ ἀνθρώπου τοῖς ἔθνεσιν καὶ μαστιγώσουσιν αὐτὸν καὶ  
 θανατώσουσιν καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.»

12. Ἔδει προχωρῆσαι πρὸς πίστιν τὰ σκυθρωπότερα, ἔδει προλαβεῖν πρὸς  
 πείραν τὰ λυπηρότερα καὶ τότε τῶν παιδρῶν ἐπενεχθῆναι τὴν μέθεξιν. Οὐχ  
 160 ὥς ἐπὶ στυγνοῖς ἐδυσφόρει τοῖς χείροσιν, ἀλλ' ὥς ἐπ' ἀληθέσιν τοῖς ὀρωμέ-  
 νοις ἐόρταζεν. Τοῖς πρώτοις κατενόει τὰ δεύτερα· γέγονεν ὅπερ ἤκουσεν,  
 122 ἦκεν ὅπερ ἐπίστευσεν. Ὁ σταυρὸς προεχώρησεν, / ὁ σταυρώσας ἐλήλεετο,  
 ὁ σταυρωθεὶς δεδοξαστο. Τῶν ὀρωμένων ἡ μαρτυρία συνέτρεχεν· τοῦ ναοῦ  
 διήρητο τὸ καταπέτασμα, ἡ χάρις ἐξέφυγεν, γῇ κάτωθεν ἐσαλεύετο, ἥλιος  
 165 ἄνωθεν μικροῦ κατεσβέννυτο. Τοῖς ἀσθενέσιν συνῆλθεν τὰ ἰσχυρά, τῷ ν/  
 ἀνθρωπίνῳ τὸ θεῖον τοῦ σωτῆρος προσμεμαρτύρητο· ἐσκυλεύθη ὁ ἄδης,  
 ἐσαλεύθη ἡ κτίσις, διηνοίγη τὰ μνήματα, ὁ νεκρὸς, ὥς εἶπεν, ἐξέδραμεν. Ἡ  
 σφραγὶς ἐπὶ θύρας, οἱ φρουροῦντες ἐν δέει, ὁ φρουρούμενος ἐπ' ἀδείας ὥς  
 ἐξ οἴκου πρὸς οἶκον μεταπηδῶν, ἐκ τάφων πρὸς ὑπερῶν μεταχωρῶν, τοὺς  
 170 μαθητάς ὥς κατεπτηχότας ἐλέγχων, τῶν θυρῶν οὐκ ἀναμένων τὴν ἀνοιξιν,  
 122<sup>ν</sup> τῇ πρὸς αὐτοὺς / εἰσόδῳ τοῦ τάφου γνωρίζων τὴν ἔξοδον, ῥήμασιν τοὺς  
 πεπτωκότας ἐγείρων.

13. «Εἰρήνῃ ὑμῖν. Μέχρι τίνος δειλιῶντες οὐ παύεσθε ; Τί ἐν γαλήνῃ  
 ταράττεσθε ; Τί μετὰ νίκην δεδοίκατε ; Τί μετὰ τρόπαια κατέπτηχθε ;

150 Cf. *Matth.* 26, 63      151 Cf. *Ioh.* 19, 1 et *Matth.* 27, 29      151 Cf. *Ioh.*  
 18, 22      155/157 *Marc.* 10, 33-34      164 *Matth.* 27, 51      164/165 Cf.  
*Matth.* 27, 51, *Matth.* 24, 29 et *Marc.* 13, 24      166/167 Cf. *Matth.* 27, 52  
 167/168 Cf. *Matth.* 27, 66      168 Cf. *Matth.* 28, 4      170/171 Cf. *Ioh.* 20,  
 19      173 *Ioh.* 20, 19

149 *της ευσεβειας cod.*  
 157 *θανατωσωσιν cod.*



11. The cross did not keep him away from his discipleship, the nails did not shake his piety, nor the Jew and his false charges, nor Caiaphas and his accusations, nor Pilate and his scourging, nor soldiers and their scoffing, nor the servant with his slapping. For he possessed the guarantee from the words of the one who was to be crucified : the trial of suffering delineated the accomplishment of the resurrection. "A single verdict", he said, "is passed by both events. In anticipation the man who is to be judged revealed himself, he said himself : *Behold, we are going up to Jerusalem and the Son of man will be delivered to the Gentiles and they will scourge him and kill him and on the third day he will rise up*".

12. It was necessary, with a view to the faith, that gloomy events should come first ; it was necessary, in view of the test, that the painful events should occur first, and that the participation in glorious events should be added later. He did not become vexed at the bad, as one would at hateful things, but he celebrated at what he saw, as one would at true things. From the first he recognised the second ; what he heard, happened, what he believed, came to be. The cross came first, the crucifier was put to shame, the crucified was glorified. The witness of visible events kept pace : the *curtain of the temple was rent*, grace was put to flight, earth was shaken below, the sun was almost extinguished above. To the feeble were joined the strong, to humanity the divinity of the Saviour added its testimony, Hades was despoiled, creation was shaken, graves opened, the dead man, as he had said, escaped : the seal on the doors, the guards in a quandary, the man who had been under guard for security reasons jumping as it were from house to house, passing from tombs to upper chamber, reproaching the disciples for being afraid, not waiting for doors to open, by his coming in to them making known his going out of the tomb, with his words raising up those who had fallen.

13. "*Peace to be you*. How long will you continue to be cowardly ? Why are you troubled in a time of serenity ? Why are you afraid after victory ? Why

- 175 Πέπνυται θάνατος, ἡ λύπη κατήργηται, τὰ πάθη κατέσβεσται, ὁ Ἰουδαῖος  
 ἐλήλεκται, ἡ ἀλήθεια καταπέφανται. "Ἀπερ εἶπον ἐπλήρωσα, τῶν τάφων  
 τὸ σῶμά μου διανέστησα. Μηκέτι λοιπὸν ἀποροῦντες διάκεισθε, τῶν ἐμῶν  
 παθῶν τὴν πρόσδοδον ὑποδέξασθε. Ἀντὶ πληγῶν λάβετε τὴν ἀσφάλειαν,  
 123 180 ἀντὶ χολῆς τὴν χορείαν προσδέξασθε, ἀντ' ἀκανθῶν τὴν εὐφροσύνην  
 κομίσασθε, ἀντὶ σταυροῦ βασιλείαν, ἀντὶ τραυμάτων ἀθανασίαν, / ἀντὶ  
 λόγχης τὴν κολυμβήθραν, ἀντὶ θανάτου ζωὴν, ἀντὶ τάφου τὸν οὐρανόν.  
 Οὐδὲν ὑμῖν τῶν ἐμῶν πρὸς ζωὴν ἀπροσόδευτον. Μηδεὶς ὡς αἰχμάλωτος  
 διακείσθω, μηδεὶς ὡς πένης καταλύεσθω, μηδεὶς ὡς γυμνὸς αἰσχυνέσθω,  
 μηδεὶς ὡς πολέμιος δειλιάτω. Ἐγὼ τῇ σαρκὶ τὴν ἔχθραν κατέλυσα, ἐγὼ τοῦ  
 185 φραγμοῦ τὸ μεσότοιχον καταβέβληκα.»

14. Ἀλλ' ὦ θαύματος. Ὁ σωτὴρ ἐπεφαίνετο καὶ Θωμᾶς ἀπελιμπάνετο, ὁ  
 ποθούμενος ἐπὶ θύραις καὶ ὁ προσδοκῶν οὐχ ἠύρισκετο. Τί τοῦτο ὁ  
 123' πεποίηκας, ὦ μακάριε ; Ὁ τῷ πόθῳ πάλαι πυρούμενος, ὁ πρὸ τοῦ πράγμα-  
 190 τος παραδοκῶν τὴν ἀνάστασιν, / ὁ πρὸ τοῦ σταυροῦ τῇ τελευτῇ κοινωνεῖν  
 ἐπευχόμενος, ὁ βοῶν· "Ἀγῶμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.  
 Μετὰ τὴν τοῦ θαύματος ἔκβασιν, μετὰ τὴν τῆς ἀναστάσεως ἔνδειξιν δέον  
 παρεῖναι τῷ πράγματι, δέον σκιρτῆσαι τῷ θαύματι, δέον ὡς ἐκ πασπάδος  
 τὸν εὐεργέτην προσδέξασθαι, πόρρω τῆς χορείας καθέστηκας, ἔξω τῆς  
 195 τοῦτο τοῦ σωτῆρος τὸ σόφισμα, τάχα που καὶ τοῦτο τοῦ σοφοῦ τὸ  
 μηχανήμα, ἵν' ὡς ἀλγῶν ἐπιδράμη θερμότερον, ἵν' ὡς διψῶν ἐρευνήσῃ  
 124 περιεργότερον, ἵν' ὡς τοῖς ἐωρακόσιν διαμιλλώμενος / τῆς ἀφῆς ἑαυτῷ  
 προσεπινοήσῃ τὴν μέθεξιν, ἵνα τῆς οἰκονομίας ὡς πιστὸς τρανώσῃ τὸ  
 κήρυγμα, ἵνα χειρὶ καὶ γλώττῃ τοῖς ἀποῦσιν διαγγείλῃ τὸ θαῦμα, ἵνα τὸ  
 200 παροφθὲν τοῖς μαθηταῖς ἀναπληρώσῃ τῷ πράγματι, μόνον οὐ ταῦτα τοῖς  
 ἀποστόλοις βοῶν·

15. «Τί μοι νῦν ὡς πλεονεκτοῦντες διάκεισθε ; Τί ὡς ῥαθύμῳ τοῖς ῥήμασιν  
 ἐπεμβαίνετε· Ἐωράκαμεν τὸν Κύριον ; Μὴ καί, ὡς δεῖ, πρὸς πίστιν

184/185 Ephes. 2, 14  
 203 Ioh. 20, 25

187 Cf. Ioh. 20, 24

190/212 Ioh. 11, 16

183 διακείσθω / o supra lineam scr. cod.  
 195 καὶ exrunxit cod.

do you cower after winning trophies ? Death has stopped, sorrow has been abolished, suffering has been quenched, the Jew has been put to shame, the truth has been revealed. I have fulfilled my words, I have raised my body up from the tomb. Be no longer at a loss within yourselves, accept the profit of my suffering. Instead of blows accept certitude, instead of bile receive the dance, instead of thorns carry off joy, instead of a cross, royalty, instead of wounds, immortality, instead of a lance, the baptismal font, instead of death, life, instead of a tomb, heaven. There is nothing that concerns me that cannot be turned to profit for your life. Let no one be like a slave, let no one be dismissed like a pauper, let no one be ashamed like a naked man, let no one be afraid like an enemy. By means of my body I have destroyed enmity, I have broken down *the party-wall of division*".

14. But what a miracle ! The Saviour manifested himself and Thomas was wanting ; the one desired was at the door and the one awaiting was not to be found. Why did you do this, blessed Thomas ? You who were once on fire with desire, you who were awaiting the resurrection before the deed, you who were praying before the cross to be part of his death, you who were crying : "*Let us go too, to die with him*". Although, after the accomplishment of the miracle, after the demonstration of the resurrection, you should be present at the deed, you should jump for joy at the miracle, you should receive your benefactor as coming from a bridal chamber, you stand far aloof from the dance, you wander around outside the fold, like one who has despaired you do not await the Lord. Perhaps that was precisely the wisdom of the Saviour, perhaps that was precisely the device of the wise man, so that in his pain Thomas should run more ardently, so that in his thirst he should investigate more curiously, so that vying with those who has seen, he should invent the participation of touching, so that as a believer he should make plain the message of the dispensation, so that with his hand and tongue he should announce the miracle to the absent, so that what the disciples had left undone he should make good by his deed, crying to the apostles to this effect :

15. "Why do you behave now as if you have the advantage over me ? Why, as if I were lazy, do you attack me with the words, "*We have seen the Lord*" ? Have you too, as you should, touched in order to believe ? Have you embraced the teacher with your touch ? Is the sight of him enough to convince disbelievers ? Wasn't it in order that you should testify that the

- ἐψηλαφήσατε ; Μὴ τῇ ἀφῇ τὸν παιδευτὴν ἡγκαλίσασθε ; Ἀρκεῖ τοῖς  
 205 ἀπίστοις ἡ ὄψις πρὸς ἔλεγχον ; Οὐ πρὸς μαρτυρίαν ὑμῖν ὁ δεσπότης  
 ἐπέλαμψεν ; Οὐ τῆς ἀναστάσεως ὑμῖν ἐβουλήθη βεβαιῶσαι τὸ θαῦμα ; Οὐ  
 124' τοῦ σώματος ὑμῖν ἤκεν παραστήσαι τὴν ἔγερσιν ; Οὐχ ὡς συνηγόροις ὑμῖν /  
 αὐτοῦ τὴν σάρκα πρὸς διδασκαλίαν ὑπέδειξεν ; Τί οὖν ἐφ' ὅπερ ἦλθεν οὐ  
 διεπράξασθε ; Τί μὴ τῇ ἀφῇ τῆς δικαιολογίας ἑαυτοῖς τὰς ἀφορμὰς ἐφυ-  
 210 λάξατε ; Οὐκ ἴστε πόσοι τῇ ἀναστάσει προσμάχονται ; Πόσοι τῆς ἡμετέρας  
 φύσεως ἀπιστοῦσιν τὴν ἔγερσιν ; Τί μὴ τῇ ἀπαρχῇ τῆς πίστεως τὴν κρηπίδα  
 κατεδέξασθε ; Μέχρι τοῦ σταυροῦ πολλοὶ τῆς αὐτοῦ σαρκὸς ἡμῖν μαρτυ-  
 ροῦσιν τὴν ἔνδειξιν· καὶ γὰρ καὶ λεπροῖς χεῖρας ἐπέθηκεν καὶ πτύσας  
 τυφλοῖς ἐθεράπευσεν καὶ τελώναις πρὸς ἐστίαισιν συνανέκειτο καὶ πόρνη  
 215 τῇ ἀφῇ τοὺς πόδας ἐγνώρισεν, ἀλλὰ τῶν μετὰ τάφον δεῖ τινος ἡμῖν πρὸς  
 125 ἀπόδειξιν. Τίς μετὰ τὴν ἔγερσιν τοῦ σώματος ἡμῖν ἀποδείξει τὸ γνῶρισμα ;  
 Οἱ πρῶτοι πρὸς τάφον ὁρμήσαντες ; Ἀλλ' οὐκ εὔραν τὸν Κύριον. Ἡ μετὰ  
 τὴν ἀνάστασιν αὐτῷ προσελθοῦσα Μαρία ; Ἀλλ' ἤκουσεν· Μὴ μου ἄπτου.  
 Ἡμᾶς τοίνυν δεῖ ταύτην ἑαυτοῖς περιποιῆσαι τὴν πίστιν τοὺς τῆς οἴκου-  
 220 μένης πιστευθέντας τὸ κήρυγμα. Πῶς τὸν υἱὸν μετὰ τὴν ἀνάστασιν κα-  
 ταγγείλωμεν ; Πότερον μετὰ σώματος ἢ ἐκτὸς σώματος ; Μεθ' ἧς ἀνελήφει  
 μορφῆς ἢ μόνης τῆς αὐτοῦ θεότητος τὴν φύσιν γνωρίζοντες ; Διὰ τοῦτο τὸ  
 παροφθὲν ἀναπληρώσω τοῖς πράγμασιν. Ἐὰν μὴ βάλῃ τὸν δάκτυλόν  
 μου εἰς τὸν τύπον τῶν ἡλῶν καὶ βάλῃ τὴν χεῖρά μου εἰς τὴν πλευράν  
 125' 225 αὐτοῦ, οὐ μὴ πιστεύσω. / Ἐὰν μὴ τὸ πλεόν ἐμαυτῷ διανύσω πρὸς μέθεξιν,  
 οὐκ ἀφίσταμαι. Ἐὰν μὴ τὸ στερρόν ἐμαυτῷ περιποιήσω πρὸς διδασκαλίαν,  
 οὐ παύσομαι. Ἐὰν μὴ τοῖς ἔργοις ἐμαυτὸν ἐφοδιάσω πρὸς πίστιν, οὐ  
 στήσομαι. Δεῖ με πᾶσιν τῇ ἀφῇ βεβαιῶσαι τὸ κήρυγμα, μὴ μοι τῶν ἀπίστων  
 ἀντιπνεύσωσιν φλυαρίαι, μὴ εἴπωσιν· "Οὐκ ἐγγήγερται, μέχρι σχήματος  
 230 ἀπλῶς ἐτύγχανεν τὸ φαινόμενον, τῷ τάφῳ τὸ σῶμα κατέλιπεν, μέχρι τοῦ  
 σταυροῦ τῆς σαρκὸς ὁ δεσπότης ἠνέσχετο." Διὰ τοῦτο προσκαρτερῶ, διὰ  
 τοῦτο μέχρι θεᾶς ἐμαυτὸν τῷ ὑπερώῳ καταδεσμῶ· ἂν μὴ πληρώσω τὸν  
 πόθον, οὐκ ἔξειμι.»
- 126 16. Εἶδεν ὡς παρὼν τὸν στρατιώτην ὁ Κύριος, εἶδεν ὡς παρὼν / τὸν  
 235 εὐγνώμονα, εἶδεν τῆς εὐνοίας τὸ γνήσιον, εἶδεν τοῦ ζήλου τὴν πύρρῳσιν, πῶς

213 Cf. *Marc.* 6, 5215 Cf. *Luc.* 7, 38223/225 *Ioh.* 20, 25214 Cf. *Marc.* 8, 23217/218 Cf. *Ioh.* 20, 3-9214/215 Cf. *Matth.* 9, 10218 *Ioh.* 20, 17226 οὐχ *cod.*

Master was resplendent among you ? Didn't he wish to confirm for you the miracle of the resurrection ? Didn't he come to prove to you the resurrection of his body ? Didn't he show his flesh to you as to advocates so you could teach this ? Why then didn't you carry out fully the purpose for which he came ? Why by touching didn't you keep for yourselves the first reasons of your affirmation ? Don't you know how many people fight against the resurrection, how many do not believe in the resurrection of our nature ? Why didn't you accept the foundation of faith through the first-fruit ? Until the cross many people bore witness to us of the proof of his flesh : he put his hands on lepers, and cured the blind with saliva, and reclined to eat with publicans, and a prostitute recognised his feet by touch, but for events after the tomb we need something to prove it. Who will show us after the resurrection the proof of the body ? Those who first ran to the tomb ? But they did not find the Lord. Mary, who approached him after the resurrection ? But she heard : *Do not touch me*. We, however, have to procure this faith for ourselves, we to whom its proclamation to the whole world has been entrusted. How should we proclaim the Son after the resurrection, with his body or without ? With the form he assumed or making known only the nature of his divinity ? On this account I shall make good by my deeds what has been undone. *If I do not put my finger into the print of the nails and put my hand in his side, I will not believe*. If I do not achieve more for myself as regards participation, I shall not stand aloof. If I do not procure for myself the concrete in order to teach it, I shall not stop. If I do not supply myself with deeds in order to believe, I shall not stand firm. I have to strengthen the message for everyone with my touch, lest the prattle of disbelievers blow against me, lest they say : "He wasn't raised up ; his appearance was simply a semblance, he left his body in the tomb, until the cross the Master held onto his flesh". It is on this account that I persevere, it is on this account that I bind myself fast in the upper room until I see. If I do not fulfil my desire, I shall not leave".

16. As if he were present the Lord saw his soldier, as if he were present he saw the prudent man, he saw the sincerity of his good-will, he saw the ardour of his zeal, how he was struggling on behalf of the faith, how he was fighting on behalf of the resurrection, how he was toiling on behalf of the message. And like a general he fulfilled his desire, he armed him with what he had

ὑπὲρ πίστεως ἠγωνίζετο, πῶς ὑπὲρ τῆς ἀναστάσεως προσεμάχετο, πῶς ὑπὲρ τοῦ κηρύγματος ἔκαμνεν. Καὶ ὡς στρατηγὸς τὸν πόθον ἐπλήρωσεν· ὀπλίζων οἷς ἔπραττεν, οἷς παρῆχεν ἀσφαλιζόμενος, δεικνὺς τὰ πρὸς νίκην τῷ σώφρονι, κατ' ἐχθρῶν αὐτῷ περιποιῶν τὸ δικαίωμα. Μεθ' ἡμέρας γάρ,  
 240 φησὶν, ὁκτῷ ἦσαν οἱ μαθηταὶ καὶ Θωμᾶς μετ' αὐτῶν. Οὐδὲ γὰρ ὡς ἀσθενήσας ἐνάρκησεν, οὐχ ὡς ἀπιστήσας διέπτυσεν, ὡς πιστεῦων ἀνέμενεν, ὡς διψῶν ἐκαρτέρησεν, μόνον οὐ ταύτην ἀεὶ δι' εὐχῆς προσάγων τὴν δέησιν· «Πλήρωσον ὡς ἀγαθὸς μοι τὴν αἴτησιν, ὡς εὖνους με τῆς ἐλπίδος  
 126' ἀξίωσον. / Ἴδω τῆς ἐμῆς φύσεως ἐν σοὶ τὰ γνωρίσματα, ἴδω τῆς ἐμῆς  
 245 ἀπαρχῆς τὴν βεβαίωσιν. Τοῖς κατ' ἐχθρῶν ἐλέγχους τὸν μαθητὴν ἐφοδίασον. Ἴδω πῶς τὸ τρωθέν σου σῶμα καὶ μετὰ τάφον γνωρίζεται, ἴδω τοῦ φυράματος τῇ ἀπαρχῇ τὴν ἀνάστασιν, ἴδω πῶς πεπάτῃται θάνατος, πῶς φθορὰ καταλέλνται, πῶς οἱ δεδεμένοι πλουτίζονται, πῶς οἱ γυμνοὶ προσ-  
 φαιδρύνονται, πῶς οἱ πολεμοῦντες προσάγονται.»

250 17. Ἐντεῦθεν τὸ πέρας ἐπηκολούθει τοῖς ῥήμασιν καὶ ὁ σωτὴρ ἐπὶ θύραις τοῖς μαθηταῖς διαπλασιάζων τὴν ὄψιν, τὰ πρώην τοῖς ἔργοις ἀνανεούμενος, οὐδὲν τῶν πρόσθεν καταλιμπάνων τοῦ θαύματος, τιμῶν τοῖς ἴσοις τὸν  
 127 δίκαιον, πᾶσιν ἀνθιστῶν / τὸν εὐχάριστον, ὡς ἐν ζυγῷ πρὸς πάντας ἀντιμετρῶν αὐτῷ τὴν ἀπόλαυσιν, ποιῶν ἅπερ ἐποίησεν, τῶν θυρῶν κε-  
 255 κλεισμένων εἰστρέχων, τῆς εἰρήνης ἀναλαμβάνων τὸ πρόσημα, τῇ ἀφ᾽ ἧς τὸν πόθον ἀποπληρῶν.

18. «Εἰρήνη ὑμῖν. Παῦσαι τοῖς ἀδελφοῖς ὑπ' εὐνοίας μαχόμενος, παῦσαι τοῖς πιστοῖς τῆς ῥαθυμίας ἐπιφέρων τὸ ἔγκλημα. Ἐγὼ σου τὸν πόθον ἀποπληρῶ· ἂν μὴ τοῦ σώματος ἐν ἐμοὶ δείξω σοὶ τὴν ἀλήθειαν, οὐκ  
 260 ἀνέρχομαι. Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου· φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. Μὴ δείσης ὡς δειλὸς τὴν ἀνάστασιν· λάβε τοῦ κηρύγματος  
 127' τὸ ἐχέγγυον, λάβε τοῦ θαύματος τὸ ἐνέχυρον, / κατὰ τῶν ἀπίστων ὀπλί-  
 265 ῖδης τινὰ τῆς θεότητος ἀθετοῦντα τὴν φύσιν, στηλίτευσον. Γινῶθι τί τὸ

239/240 Ioh. 20, 26  
 260/262 Ioh. 20, 27

254/255 Ioh. 20, 26

257 Ioh. 20, 26

237 στρατηγῷ cod.

243 εὖνουν cod.

246 σῶμα / supra lineam scr. cod.

262 ὡς / σ supra lineam scr. cod.

done, he made him secure with what he had provided, making clear to the virtuous man the things which lead to victory, preserving for him justification against the enemy. For *eight days later*, it says, *the disciplines were there and Thomas was with them*. He did not grow numb like someone who is sick, nor split like someone who is incredulous ; like a believer he remained, like someone thirsty he persevered, constantly addressing a petition in his prayer to this effect : "In your bounty fulfil my petition, in your good-will grant me my hope. Let me see in you the proofs of my nature, let me see the confirmation of my first-fruit. Supply your disciple with proofs against the enemy. Let me see how your wounded body is made known even after the tomb, let me see the resurrection in the first-fruit of our composite nature, let me see how death is trampled on, how corruption is destroyed, how the fettered become rich, how the naked become clothed in splendour, how those at war are embraced".

17. From that point their goal followed their words and the Saviour remoulded the disciples' vision beyond the doors, renewed his previous appearance by his acts, omitting from the miracle nothing of what had happened before, honouring the just man equally, matching the favoured man with all, as in scales measuring Thomas' enjoyment against all, doing what he had done, coming in through *closed doors*, taking up again his salutation of peace, fulfilling desire by touch.

18. "*Peace be to you*. Stop fighting with your brothers under the pretext of good-will, stop bringing the accusation of negligence against those who have believed. I am going to fulfil your desire. If I do not show you the truth of my body in myself, I shall not go away. *Put your finger here and see my hands. Put out your hand and put it in my side, and do not be disbelieving but believing*. Don't be afraid of the resurrection like a coward. Accept the pledge of the message ; accept the guarantee of the miracle ; arm yourself against disbelievers. If you see someone denying the dispensation of the flesh, convince him. If you see someone rejecting the nature of the godhead, hold him up to scorn. Know what is appearance, what is to be thought, what is

φαινόμενον, τί τὸ νοούμενον, τί τὸ πρὸς παθῶν πείραν ἀκήρατον, πῶς θεὸς καὶ ἄνθρωπος ὁ αὐτὸς καὶ μετὰ τὴν ἀνάστασιν ὑπάρχω τῷ πράγματι, οὐκ ἀποβαλὼν ὅπερ ἔλαβον, ἀλλ' ἀχώριστον ἐμυῖν χαρακτηρίζων. Ὡς ἴδιον διὰ τοῦτο καὶ πρὸ σταυροῦ τοῦ σώματος ὑμῖν τὸν τύπον παρέδωκα λέγων·

270 Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον· τοῦτο ποιεῖτε εἰς  
132 τὴν ἐμὴν ἀνάμνησιν, ἵνα μετὰ τὴν ἀνάστασιν / ἐπιτελοῦντες τὸν τύπον τοῦ  
πράγματος ἐν ἑαυτοῖς βεβαιώσητε τὴν ἀλήθειαν, ἵνα γνῶς πῶς ὅπερ ἔλαβεν  
θάνατος ἤρπασα, πῶς ὁ κατέπιεν ἐξεδίκησα.»

19. Τί οὖν ὁ πιστὸς στεφανίτης, ὁ γυμνὸς τροπαιοῦχος, ὁ πτωχὸς νικηφό-  
275 ρος; Εἶδεν ὅπερ ἐπηύχετο, τῇ ἀφῇ τὰς χεῖρας ἡγίασεν καὶ πρὸς ἡδονὴν  
ἐπτεροῦτο τῷ πράγματι. «Ὁ κύριός μου, φησὶν, καὶ ὁ θεός μου. Ἔχω  
ὅπερ ἐπόθουν, οἷς ἡβουλήθην κατήρτισμαι, οὐκέτι μέλλω πρὸς τὸ κήρυγμα,  
βοῶ θεόν μου τὸν Κύριον, ἡγίασά μου τὰς χεῖρας πρὸς Κύριον, ἀγιάσω  
λοιπὸν τῇ ὁμολογίᾳ τὸ στόμα, ἔγνω τί τὸ φαινόμενον εἶπω, τί τὸ νοούμε-  
132' 280 νον, χειρὶ καὶ γλώττῃ τὸν ἐμὸν / ἀναγγεῖλω δεσπότην. Ὁ κύριός μου καὶ  
ὁ θεός μου, σὺ εἶ αὐτὸς ὁ βασιλεὺς καὶ θεός μου. Οὐ θνητοῦ τινος ἀπλῶς  
τὸ θαῦμα καθέστηκεν· οὐδεὶς ἄνθρωπος αὐτοῦ τὸ σῶμα ἠνεκρωμένον  
ἀνέστησε, οὐδεὶς ἐν σταυρῷ τὸν ἐχθρὸν κατηγνώσκειται, οὐδεὶς θανάτῳ  
133 θάνατον κατεπάλαισεν. Τῆς σῆς δυναστείας τὸ θαῦμα, / τῆς σῆς βασιλείας  
285 τὸ χάρισμα. Ὁ κύριός μου καὶ ὁ θεός μου, τοῦτό σου πλοῦτος, τοῦτό σου  
θησαυρός.»

20. Ὡ μακάριε, τοῦτο κάρπος εὐφροσύνης, τοῦτο στέφανος κάλλους,  
τοῦτο σκῆπτρον, τοῦτο βασίλειον. Οἷς εἶπας ἐπλούτησας, οἷς ἐπέγνως  
τετίμησαι, τοῖς σοῖς ῥήμασιν τὴν δυναστείαν προσεῖληφας, ἡ σὴ φωνὴ καὶ  
290 μετὰ τάφον ἀκούεται, κηρύττεται καὶ κείμενος, βοᾷ τοῖς θαύμασιν τὴν  
ἀλήθειαν, οἷς ἐνεργεῖς ἐκδιδάσκεις, οἷς πράττεται δημηγορεῖς. Οὐ δεῖ σοι  
γλώττης πρὸς τὸ κήρυγμα, πᾶν μέλος στόμα σοι πανταχῇ τοῖς παροῦσιν  
καθίσταται, οὐχ ἐν αἰῶνος μόνον σοι πρὸς μαθητείαν κεκλήρωται, οὐκ ἐκ  
133' τόπου πρὸς τόπον μεθίστασαι. Πᾶσα γῆ σου τὴν κόνιν μερίζεται, / ὥς ζῶν  
295 ἐκάστω παρέστηκας· σοὶ τῶν Ἰνδῶν τὸ ἔθνος προσέπεται, τῶν σῶν  
λειψάνων μεταδιώκει τὴν τέφραν, τῆς σῆς πίστεως περιφέρει τὰ σύμβολα,  
ὥς ἐν βίβλῳ τῷ σταυρῷ τῆς σῆς σοφίας ἀναγινώσκει τὰ γράμματα μόνον

270/271 1 Cor. 11, 24

276 Ioh. 20, 28

280/281 Ibid.

285 Ibid.

297 βίβλῳ/β<sup>2</sup> supra lineam scr. cod.



not defiled by the trial of suffering, how God and man I am the same in fact also after the resurrection, not casting off what I have assumed, but presenting it as inseparable from myself. It was on this account that even before the cross I gave you as something personal the symbol of my body, saying : *This is my body, which is broken for you. Do this in memory of me*, so that, accomplishing the symbol after the resurrection, you may confirm the truth of the fact in yourselves, so that you may know how I snatched what death took, how I exacted retribution for what he had gulped down”.

19. What then did the faithful conqueror, the naked trophy-winner, the poor prize-winner, do ? He saw what he had prayed for, by touching he sanctified his hands, and the fact gave him wings of joy. “*My Lord and my God*”, he said, “I hold what I desired, I have received what I wanted, I no longer hesitate with regard to the message, I cry that the Lord is my God, I have sanctified my hands in the Lord, I shall sanctify next my mouth by my profession, I know what I have to call appearance and what is to be thought, with my hand and my tongue I announce my Master. *My Lord and my God*, you are at the same time my king and my God. It is not simply the wonder of some mortal : no human being has raised up his corpse, nobody has defeated his enemy on a cross, nobody has overthrown death by death. It is the miracle of your might, it is the charism of your royalty. *My Lord and my God* ; this is your wealth, this your treasure”.

20. O blessed man, this is a fruit of joy, this is a crown of beauty, this is a sceptre, this is a diadem. Your words are your riches, your confession your glory, by your utterance you have received might in addition, your voice is heard even beyond the tomb, you proclaim even while lying dead, you cry out the truth with your miracles, by your works you carry out teaching, by your deeds you address the people. You do not need a tongue for your message, every part of the body is for you a mouth for those who are present from all places, it is not only one age that has fallen to your lot for instruction, you do not go from place to place. All the earth shares in your ashes, like a living person you stand by the side of each person. The Indian race follows you ; it seeks the ashes of your remains ; it carries everywhere the symbols of your belief ; as it were in a book it reads aloud the letters on the cross of your

οὐ ταῦτα βοῶν· «Εἷς θεὸς ἐν τριάδι νοούμενος, εἷς πατὴρ ὡς ὁ μόνος πατήρ, εἷς υἱὸς πρὸ τῆς ἐνδημίας ἀσώματος καὶ μετὰ τὴν ἄφιν μετὰ σώματος, οὐ  
 300 τραπεῖς ὅπερ ἦν, ἀλλὰ λαβὼν ὅπερ ἐφαίνετο, ἐν πνεῦμα ἅγιον μοναδικῶς  
 τῇ τριάδι συναριθμούμενον.»

21. Καλῶς, ὦ παῖδες, ἐπέγνωτε τοῦ Θωμᾶ τὴν διδασκαλίαν· ταύτην  
 τηρήσατε, μὴ πρὸς τὰ ἀσθενῆ στοιχεῖα τοῦ κόσμου πάλιν αὐτομολήσητε, μὴ  
 128 λίθοις καὶ ξύλοις τὴν σωτηρίαν / πιστεύσητε, μὴ ξοάνων μορφαῖς τὸ θεῖον  
 305 ὑβρίσητε, τῶν ὀρωμένων τὸν ποιητὴν προτιμήσητε. Ἀσώματος ὁ θεός,  
 ἀσχημάτιστος ὁ θεός, ὅλος ἐν πᾶσιν νοούμενος καὶ ὅλος ἀπανταχοῦ, οὐκ  
 ἀλόγων θυσίαις τερπόμενος, οὐκ ἀνθρώπων σφαγαῖς προσηδόμενος· θύ-  
 σατε τῷ θεῷ θυσίαν αἰνέσεως, τὴν ἐκ διανοίας αὐτῷ προσάγετε προσευ-  
 χήν, σωφροσύνη τὸ σῶμα σεμνύνατε, τῇ πίστει τὴν ζωὴν κοσμήσατε καὶ  
 310 Κύριος πολεμήσει ὑπὲρ ὑμῶν. Ἐχετε Θωμᾶν συνήγορον, ἔχετε Θωμᾶν  
 ὑπέρμαχον, ἔχετε Θωμᾶν διδάσκαλον· αὐτὸς καὶ μετὰ θάνατον ὑμῶν  
 ὑπερασπίσει τοῦ ἔθνους ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, μεθ' οὗ τῷ πατρὶ  
 ἅμα τῷ παναγίῳ πνεύματι δόξα, τιμὴ, κράτος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς  
 αἰῶνας τῶν αἰώνων. Ἀμήν.

315 Εἰς τὸν ἅγιον Θωμᾶν τὸν ἀπόστολον.

wisdom, shouting to this effect : "One God, thought of in a trinity ; one Father as the only father, one Son, bodiless before his descent and after his arrival endowed with a body, not changing what he was, but assuming what he appeared as, one Holy Spirit, counted together with the Trinity as a unity".

21. You have come to know well, my children, the teaching of Thomas : keep it, do not return again to the weak elements of the world, do not entrust your salvation to stones and pieces of wood, do not outrage the divine by shaped statues, honour first the creator of the visible. God is bodiless, God is formless, thought of as wholly in everything and wholly everywhere, not taking pleasure in sacrifices of animals nor delighting in the slaughter of men. Offer to God *a sacrifice of praise*, address to him the prayer from your spirit, respect your body by purity, adorn your life with faith and the Lord will fight for you. You have Thomas as advocate, you have Thomas as champion, you have Thomas as teacher. Even after death he personally will hold a shield over your race in Christ Jesus our Lord, with whom, to the Father as well as to the most Holy Spirit, be glory, honour, power, now and always and forever and ever. Amen.

On Saint Thomas the Apostle.