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978-0-521-50988-6 - The Anonymous Sayings of the Desert Fathers: A Select Edition and Complete English Translation

Edited and Translated by John Wortley

Excerpt

[More information](#)

Introduction

This volume contains a first complete edition and English translation of the second of the three major forms in which the so-called “Sayings of the Desert Fathers” (*Apophthegmata Patrum*, *AP*) have come down to us. The first form is known as the “Alphabetic” collection (*APalph*) because its roughly a thousand items¹ are arranged in more or less *alphabetical* order by reference to the approximately one hundred and twenty fathers who allegedly uttered the sayings or are mentioned in the tales, ranging from Abba Antony to Abba Ôr, A–Ω. One version of the text of *APalph* has been available since the seventeenth century in the well-known edition with Latin translation by Jean-Baptiste Cotelier.² *Par contre* (passing over the second collection (*APanon*) for a moment), there is now an excellent critical edition of the third, the “systematic” collection of *apophthegmata* (*APsys*).³ In one form or another, most of the contents of *APsys* can be found in one (but rarely in both) of the first and second collections; extracts from the *Ascetic Discourses* of Isaiah of Scete⁴ and a number of pieces from elsewhere were subsequently added to these. *APsys* is *systematic* in that here the items (some twelve hundred in the extant Greek

¹ There are 948 items in the edition; a further 53 were established by Jean-Claude Guy in *Recherches sur la tradition grecque des apophthegmata Patrum* (Brussels 1962, rpt 1984 with corrections).

² *Monumenta Ecclesiae Graecae*, vol. 1 (Paris 1647, rpt in *PG* 65:71–440, tr. Lucien Regnault (with Guy’s supplement), *Les Sentences des Pères du Désert: collection alphabétique* (Solesmes 1981); trans. Benedicta Ward, *The Sayings of the Desert Fathers: the Alphabetical Collection* (Oxford and Kalamazoo 1975). A critical edition of the Greek text is sorely needed.

³ Jean-Claude Guy, *Les Apophthegmes des Pères: collection systématique*, SC 387 (1993), 474 (2003) and 498 (2005). An earlier translation by Dom Lucien Regnault, *Les chemins de Dieu au désert: collection systématique des Apophthegmes des Pères* (Solesmes 1992), is particularly useful as it includes some items from the various “oriental versions” (Coptic, Syriac, Armenian, Georgian, Ethiopic etc.), not found elsewhere. English translation by John Wortley, *The Book of the Elders: Sayings of the Desert Fathers, the Systematiz Collection* (Collegeville, Minn., 2012).

⁴ Ed. Αὐγουστίνος μοναχὸς Ἰορδανίτης, *Τοῦ ὁσίου πατρὸς ἡμῶν Ἀββᾶ Ἰσαΐου λόγοι κθ’* (Jerusalem 1911, rpt Volos 1962), tr. John Chryssavagis and Pachomios Penkett (Kalamazoo 2002); see pp.31–5 on the unpublished critical edition made by the ἀείμνηστος Derwas Chitty.

Cambridge University Press

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Excerpt

[More information](#)

manuscripts) have been rearranged *systematically* under twenty-one heads (κεφάλια), each bearing the name of some monastic virtue or difficulty, e.g. Sorrow for sin/Compunction (3), *Porneia* (5), Obedience and Humility (14, 15). The sections are by no means of equal length, the longest being the one on Discretion/*diakrisis* (10) with 194 items⁵ while the shortest (13, concerned with Hospitality and Almsgiving) contains only nineteen. The classification is by no means rigid; items occur in one section which might very well have been placed under another head, or under several heads. In each section the pattern is more or less the same: extracts from *APalph* come first, then the extracts from Isaiah of Scete followed by any extraneous items, then the pieces from *APanon*. Since both *APalph* and *APanon* are generally thought to have been constituted at the end of the fifth century, the first version of *APsys* could not have been much earlier than c. AD 500. A *terminus ante quem* is established in the mid sixth century by the existence of a Latin translation of the text made by the deacon Pelagius and the subdeacon John (*P&J*)⁶, each of whom subsequently became pope of Rome, from 556 to 561 and from 561 to 574 respectively. The contents of *P&J*, however, number only 737, scarcely two-thirds of what is found in the critical edition. Examination of the extant Greek manuscripts of *APsys* suggests that *P&J* represents the earliest surviving evidence of a text in a state of evolution, two further stages of which are discernible. There are no extracts from Isaiah of Scete in *P&J*, while a second version of *APsys* is characterised by the incorporation of a little material by that author. A third version (the one that has come down to us) contains a significant amount of Isaiah material and also presents evidence of the other contents having been rearranged somewhat to accommodate it.⁷

Turning now to the second collection, *APanon*, let us say that, rather than “a collection”, this should probably be called “the second part of (or an appendix to) the first collection”. For, after explaining the alphabetical arrangement of the items, the writer of the *Prologue* to *APalph* continues:

Since there are also other words and deeds [λόγοι . . . καὶ πράξεις] of the holy elders that do not indicate the names of those who spoke or performed them, we have set them out under headings [ἐν κεφαλαίοις] after the completion of the

⁵ See J. Wortley, “Discretion: greater than all the virtues”, *GRBS* 51 (2011), 634–52.

⁶ Pelagius and John (trans.) *Apophthegmata Patrum*, ed. Heribert Rosweyde in *Vitae Patrum* vi and vii (Anvers 1615 and 1623), rpt in *PL* 73:851–1022, tr. Benedicta Ward, *The Desert Fathers: Sayings of the Early Christian Monks* (London and New York 2003).

⁷ Such is the conclusion of Guy, *Recherches*, 182–4.

Cambridge University Press

978-0-521-50988-6 - The Anonymous Sayings of the Desert Fathers: A Select Edition and Complete English Translation

Edited and Translated by John Wortley

Excerpt

[More information](#)

Introduction

3

alphabetic sequence. But, after searching out and looking into many books, we set down as much as we were able to find at the end of the headings.⁸

This passage is of interest, not least in its statement that (as the compilers have already hinted)⁹ theirs was not the first attempt to record such material in writing. But the authors claim to have created a supplement or appendix to the first collection and the three things they say about that appendix that are of especial interest are: (a) that its contents are *anonymous*; (b) that they are arranged under headings; and (c) that anything else coming to their notice was added at the end, i.e. after the section with headings. There are several reasons for believing that the text this volume presents is indeed the appendix of which the above quotation speaks. Not the least of these is the fact that, in the principal manuscripts containing *APalph*, the text of *APanon* follows directly after. But whereas the contents of the former are in nearly every case clearly linked to the name of a person, the contents of more than the first half of the latter are sharply distinguished from those of *APalph* precisely by recording the deeds and sayings of *unnamed* persons. Furthermore, in the same section the contents of *APanon* are indeed set out under headings (i.e. ἐν κεφαλαίοις), viz:

Περὶ τῶν Μαγιστριανῶν / Concerning imperial officials [N.37ff.]

Περὶ τοῦ σχήματος τοῦ ἁγίου τῶν μοναχῶν / Concerning the holy habit of monks [N.55]

Περὶ ἀναχωρητῶν / Concerning anchorites [N.132 bis ff.]

“Ὅτι δεῖ τὴν ἡσυχίαν καὶ τὴν κατάνυξιν μεταδιώκειν / That we should pursue *hēsychia* and grief for sin [N.133ff.]

Περὶ ἐγκρατείας / Concerning temperance [N.144ff.]

Περὶ διακρίσεως / On discretion [N.216ff.]

“Ὅτι φυλάττεσθαι χρὴ τὸ μηδένα κρίνειν / That one must be on his guard against judging anybody [N.254ff.]

Περὶ τοῦ μηδὲν εἰς ἐπίδειξιν ποιεῖν, καὶ πλεονεξίαν ἀποστρέφεισθαι / That nothing should be done for ostentation and that avarice should be avoided [N.256ff.]

Περὶ τοῦ δεῖν πάντοτε νήφειν / That one should always be vigilant [N.264ff.]

“Ὅτι χρὴ ἐλεεῖν καὶ φιλοξενεῖν ἐν ἰλαρότητι / On the necessity of being joyfully compassionate and hospitable [N.281ff.]

Περὶ ὑπακοῆς / On obedience [N.290ff.]

Περὶ ταπεινοφροσύνης / On humble-mindedness [N.298ff.]

Περὶ ἀνεξικακίας / Concerning forbearance [N.335ff.]

Περὶ ἀγάπης / Concerning charity [N.344ff.]

⁸ Prologue to *APalph*, PG 65:73BC.

⁹ *Ibid.* PG 65:72A; the works referred to are no longer extant.

Cambridge University Press

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Edited and Translated by John Wortley

Excerpt

[More information](#)

4

The Anonymous Sayings of the Desert Fathers

Περὶ διορατικῶν / On those who have the gift of second sight [N.359ff.]

Περὶ πορνείας / Concerning *porneia* [N.454ff.]

Περὶ τοῦ μὴ κρίνειν / On not passing judgement [N.475ff.]

Περὶ κατανύξεως / Concerning grief for sin [*katanyxis, compunctio*] [N.519ff.]

The contents of the latter part of the collection are very mixed and might well have been whatever the compilers were able to scrape together from various sources, as they say in the passage cited above. There is little doubt that subsequent copyists added other material, much of which cannot be dated any earlier than the seventh century, but it seems safe to conclude that the main body of *APanon* is indeed the appendix to *APalph* of which the compilers speak.

APanon first saw the light of day when François Nau transcribed its first 400 items from Cod. Paris. Coislin. 126 and published them with a partial French translation at the beginning of the last century.¹⁰ Subsequently, Dom Lucien Regnault published a translation of the entire collection, apparently working directly from five manuscripts of the text.¹¹ The present publication is an attempt to complete the work of those scholars; it must, however, be emphasised that this is *an* edition, not the definitive “critical edition” scholars like to see of ancient texts. Indeed it is doubtful whether such an edition could ever be made, as it would presuppose the existence at some time of a definitive text, such as the one that emerges from the hand of a single author. There was no such person for the apophthegmatic material; it derives from an oral tradition (one rooted in a different language) already widely disseminated and several decades old by the time it was set down in writing. This becomes abundantly clear when one asks: what is meant by *apophthegm* in the Christian era?

It has been customary for some centuries to denominate *apophthegmata* the greater part of the literary *débris* of the earlier generations of Christian monks: those many men and some women who renounced “the world” and withdrew into the deserts of Egypt and of Syria-Palestine from the fourth through the seventh century of this era. The Greek versions of this material we have received represent a tradition that was both Coptic and oral in origin; it appears to have been the early collectors and editors who applied to that material the Greek term *apophthegm*, “a terse, pointed saying embodying an important [monastic] truth in few words” (*OED*). The definition is entirely appropriate to the greater part of the material,

¹⁰ *ROC* 12 (1907)–18 (1913), *passim*.

¹¹ *Les Sentences des Pères du Désert, série des anonymes* (Solesmes and Bellefontaine 1985), mainly from Cod. Sinait 448 and Cod. Coislin 126.

Cambridge University Press

978-0-521-50988-6 - The Anonymous Sayings of the Desert Fathers: A Select Edition and Complete English Translation

Edited and Translated by John Wortley

Excerpt

[More information](#)*Introduction*

5

which does indeed consist of sayings of the Desert Fathers (and a few Mothers) that generations of ascetics had carefully memorised and often repeated. But interspersed with the sayings (like gravel in sand) there are tales (διηγήσεις) – and these are a different matter. Fewer in number but of greater length, the tales are of two kinds. There are tales that narrate an event (or a series of events) in the life of a father (who may or may not be identified) and that may or may not include a saying. Such tales complement the sayings, for while they express the *theory*, these tales illustrate the *practice* of eremitic monachism; thus tales such as these came to be known as “Lives of the Fathers”.¹²

But there are other narratives, not always sharply distinguished from the former ones nor so easily defined, now known as “spiritually beneficial tales” (διηγήσεις ψυχωφελεῖς).¹³ Quoting Hippolyte Delehaye, François Halkin says these are “nouvelles destinées à mettre en lumière une doctrine religieuse”,¹⁴ then goes on himself to say: “Sans attache nette avec aucun pays ni aucune époque déterminée [ces récits] laissent dans un anonymat sans relief les personnages fictifs dont ils rapportent les exploits.”¹⁵ Elsewhere he says the beneficial tales are “des sortes de paraboles développées dont les héros ne sont pas toujours imaginaires . . . [récits] qui incarnent pour ainsi dire en un exemple frappant, voire paradoxal, un enseignement théorique difficile et transcendant.”¹⁶ He might have added that they resemble the parables in the Gospel according to Luke, with which those who perpetrated them were no doubt familiar. These remarks are especially pertinent to the present collection for *APanon* contains a significantly higher proportion of beneficial tales than do the other two.

Apophthegmatic material has survived in a bewildering array of highly disparate manuscripts. It has been rightly said that “Le problème philologique des *Apophthegmata Patrum* est l’un des plus complexes que pose l’édition des texts patristiques”,¹⁷ so great is the variation both in the composition of each manuscript and of the individual contents. Scribes who would normally strive to reproduce the exemplar before them as

¹² *Patrum vitae*, *BHG*³ Appendix vi, 1433–50zz; see also *Pratum Spirituale*.

¹³ The *narrationes animae utiles* of the Bollandists, *BHG*³ Appendix iv, 1318–1394t; J. Wortley, “The genre of the spiritually beneficial tale”, *Scripta & e-scripta* 8 (2010), 72–91.

¹⁴ Hippolyte Delehaye, “Un group de récits ‘utiles à l’âme’”, *Mélanges Bidez* (Brussels 1934), 257.

¹⁵ François Halkin, “La vision de Kaioumos et le sort éternel de Philentolos Olympiou (*BHG* 1322w)”, *AB* 63 (1945), 56.

¹⁶ François Halkin, *Recherches et documents d’hagiographie byzantine; Subsidia Hagiographica* 51 (Brussels 1971), 261, 303.

¹⁷ J.-Cl. Guy, *Recherches sur la tradition grecque des Apophthegmata Patrum*, 2nd edn (Brussels 1984), 7 and n.1 for similar comments by W. Bousset and R. Devreesse.

Cambridge University Press

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Edited and Translated by John Wortley

Excerpt

[More information](#)

accurately as possible appear to have accorded themselves the widest licence to amend, revise, abbreviate and augment the material as they thought fit when the material was of an apophthegmatic nature. They would rearrange the contents as though they were leaves in a file and not hesitate to rephrase a tale at will, adjusting the location, the characters and even the thrust of the tale on occasion. The actual sayings fared better, but additional comments were sometimes added, to say nothing of ascriptions of dubious accuracy. This extraordinary instability may be explained by the nature of the apophthegmatic tradition. Long before they became literature, tales and sayings circulated as folklore, but this was lore with a purpose: to train and foster those who aspired to monastic ideals. There is no reason to suppose that this material immediately ceased to circulate orally as soon as it was committed to writing. Oral and written forms would have coexisted for some centuries, constantly contaminating each other. Thus a scribe might well set down, not the dead text found in his exemplar, but the living word he had received (directly or indirectly) from the mouth of some charismatic abba. Add to this the fact that Coptic was the language of most of the early monks and that Greek was the language of the sophisticated city-dwellers from the north and it is not too difficult to imagine that there were those who cherished the oral tradition more dearly than any written one, especially if it were written in what might have appeared to be an invasive language.

The provenance of a great number of the tales and sayings is north-west Egypt, especially the monastic settlements at Nitria, The Cells and (above all) at Scete; but the work of codifying and recording the matter may well have been done elsewhere. It is noticeable that there was an increasing migration of monks from Egypt to Syria-Palestine starting after the first devastation of Scete by the Mazices in 407/408.¹⁸ It is quite possible that it was refugee monks from the Nitrian desert, resettled in the Judaeian desert, who undertook this task. Fearing for the future transmission of the oral tradition in troubled times, they sought to capture in writing what “the fathers used to say” – to be “on the safe side”. But, as we said, endangered though it might have been, there is no reason to suppose that the oral tradition had perished, nor even that it was moribund. The likelihood is that monks continued to be trained by memorising and reflecting upon the sayings and tales of the elders, taught and told to them by elders. Inevitably each time it was repeated or retold, each saying and *a fortiori* every tale would be a little transformed. The present writer has even been

¹⁸ Derwas J. Chitty, *The Desert a City* (Oxford 1966), 71–3.

Cambridge University Press

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Edited and Translated by John Wortley

Excerpt

[More information](#)*Introduction*

7

moved to suspect that, given the laconic nature of the extant tales, the written version is no more than an outline or skeleton which the narrator was expected to flesh out and embroider as he saw fit.¹⁹ Such is the instability of apophthegmatic material that it might not be inappropriate to compare it to some creature that was for several centuries in a state of evolution. Since the would-be editor lacks the means to make a moving-picture of its evolutionary process, the best he/she can do is to make a still-life study (as it were) of a corpus as it was at a particular stage in its development. It is fortunate that in the case of *APanon* there have survived three roughly contemporaneous manuscripts that present a relatively coherent version of the text. These are:

- C: Paris Coislin 126, tenth to eleventh centuries²⁰ contains:
 ff. 1–158r (mutilated at the beginning) *APalph*
 ff. 158r–353v (mutilated at the end) *APanon* titled: Ἀποφθέγματα τῶν ἁγίων γερόντων, N. 1–676
- S: Sinai St Catherine 448,²¹ AD 1004 contains:
 ff. 1r Prologue (cf. *PG* 65:72A–76A)
 ff. 2r–148r Ἀποφθέγματα γερόντων κατὰ στοχεῖον (*APalph*)
 ff. 149r–340v Ἀποφθέγματα τῶν ἁγίων γερόντων (*APanon*) N. 1–765
- V: Vatic. Graec. 1599, tenth century²²
 ff. 1–115v *APalph*
 ff. 116r–307v Ἀποφθέγματα τῶν ἁγίων γερόντων (*APanon*) N. 1–765

While these three are by no means identical texts, they do march sufficiently in line with each other to permit one to discern a consensus. Using C and S until the point where C breaks off, then S and V to the end, we have attempted to present that consensus (duly noting the major variations, but not the minor aberrations of spelling) in the *apparatus*. But such consensus as it is possible to discover should not conceal the fact that the tradition continued to evolve. Where tales and sayings occur in the *Synagogè* of Paul Euergetès assembled about a century and half later, they often show evidence of further development and there is no shortage of yet later manuscripts in which the process can be seen to proceed still further.

¹⁹ For a striking example of the way a tale can vary in the manuscripts, see J. Wortley, “A *narratio* of rare distinction: *de monacho superbo*” [*BHG* 1450x] (N. 620), *AB* 100 (1982), 353–63.

²⁰ Guy, *Recherches*, 63–74. ²¹ *Ibid.*, 16–17, 94–7. This is Regnault’s ms J.

²² *Ibid.*, 253–7.

Cambridge University Press

978-0-521-50988-6 - The Anonymous Sayings of the Desert Fathers: A Select Edition and Complete English Translation

Edited and Translated by John Wortley

Excerpt

[More information](#)

Ἀποφθέγματα τῶν ἁγίων γερόντων

1. Ἡρωτήθη ὁ ἅγιος πατήρ ἡμῶν Ἀθανάσιος ὁ ἐπίσκοπος Ἀλεξανδρείας· Πῶς ἴσος ὁ υἱὸς τῷ πατρί; Καὶ ἀπεκρίθη· Ὡς ἐν δυσίν ὀφθαλμοῖς τὸ ὄρα̃ν.

2. Ἡρωτήθη ὁ ἅγιος πατήρ ἡμῶν Γρηγόριος ὁ θεολόγος· Πῶς ἴσος ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα τῷ πατρί; Καὶ ἀπεκρίθη· οἶον ἐν ἡλίοις [f. 158v^a] τρισὶν ἔχομένοις ἀλλήλων, μία τοῦ φωτὸς σύγκρασις ἢ θεότης.

3. Ὁ αὐτὸς εἶπεν ὅτι τὰ τρία ταῦτα ἀπαιτεῖ ὁ Θεὸς ἀπὸ παντὸς ἀνθρώπου ἔχοντος τὸ βάπτισμα· πίστιν ὀρθὴν ἀπὸ τῆς ψυχῆς καὶ ἀλήθειαν ἀπὸ τῆς γλώσσης καὶ σωφροσύνην ἀπὸ τοῦ σώματος.

4. Δύο ἀδελφοὶ ἦσαν γνήσιοι ἐν Σκήτει καθεζόμενοι, καὶ συνέβη τὸν ἕνα ἀσθενῆσαι. Ἐλθόντος οὖν¹ τοῦ ἀδελφοῦ ἐν τῇ ἐκκλησίᾳ, καὶ αἰτησαμένου αὐτοῦ² παρὰ τοῦ πρεσβυτέρου προσφορὰν, ἀκούσας ὁ πρεσβύτερος λέγει τοῖς ἀδελφοῖς· Ἄγωμεν ἐπισκεψώμεθα τὸν ἀδελφόν. Ἐλθόντων οὖν καὶ εὐξαμένων ἀνεχώρησαν. Πάλιν οὖν τὴν ἄλλην κυριακὴν, ἐρωτᾷ αὐτὸν ὁ πρεσβύτερος πῶς ἔσχεν ὁ ἀδελφός. Ὁ δὲ φησιν· Εὕξαι [f. 158v^b] ὑπὲρ αὐτοῦ. Πάλιν οὖν ὁ πρεσβύτερος τοὺς ἀδελφούς λαβὼν ἐπορεύθη σὺν αὐτοῖς πρὸς τὸν κάμνοντα ἀδελφόν. Ἐλθόντων οὖν αὐτῶν, καὶ ὡς ἦσαν καθήμενοι, ἐκεῖνος ἤμελλεν κοιμᾶσθαι. Τῶν δὲ ἀδελφῶν φιλονεικούντων καὶ τινων λεγόντων ὅτι ἠξιώθη τοῦ παρακλήτου, ἄλλων δὲ περὶ τούτου ἀμφιβαλλόντων, καὶ βλέπων αὐτοῦς ὁ ἀδελφός αὐτοῦ, ἔφη πρὸς αὐτούς· Τί φιλονεικεῖτε πρὸς ἀλλήλους; θέλετε γινῶναι τίς ἔχει τὴν δύναμιν; Καὶ στραφεὶς πρὸς τὸν ἀδελφὸν αὐτοῦ, ἔφη πρὸς αὐτόν· Ὑπάγεις ἀδελφέ μου. Ὁ δὲ ἀσθενῶν ἔφη· Naί, ἀλλ' εὕξαι ὑπὲρ ἐμοῦ. Ὁ δὲ πρὸς αὐτόν ἔφη· Φύσει, ἀδελφέ μου, οὐκ ἀφῶ σε ἀπελθεῖν πρὸ ἐμοῦ. Καὶ στραφεὶς πρὸς τοὺς καθημένους [f. 159r^a] ἀδελφούς ἔφη· Δότε μοι ψιάθιν καὶ ἐμβρίμιν. Καὶ

Codd S C

¹ οὖν C] δὲ S ² αὐτοῦ] om S

Cambridge University Press

978-0-521-50988-6 - The Anonymous Sayings of the Desert Fathers: A Select Edition and Complete English Translation

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Excerpt

[More information](#)

Sayings of the holy elders

N.1/10.17

Our holy father Athanasius, bishop of Alexandria, was asked: “In what way is the Son equal to the Father?” He replied: “In the same way that there is seeing in two eyes.”

N.2

Our holy father Gregory the Theologian was asked: “How are the Son and the Holy Spirit equal to the Father?” He replied: “The Divinity is a single fusion of light as in three suns adjacent to each other.”

N.3

The same [father] said: “God requires these three things of every man who has been baptised: right belief of his soul, truth of his tongue and sobriety of his body.”

N.4

Of two actual brothers living at Scete one happened to fall ill. His brother came into church asking the priest for the Sacrament. When the priest heard, he said to the brothers: “Let us go and visit the brother.” They came, they prayed and went away. Then again, on the following Sunday, the priest asked him how his brother was. “Pray for him”, he said. Again, taking the brothers, the priest went with them to the sick brother. They came and, as they were sitting there, he was at the point of death. The brothers began to argue, some saying that he was worthy of the Paraclete while others were taking the contrary position on this. Looking at them, his brother said to them: “Why are you arguing with each other? Do you want to know who has power?” And, turning to his brother, he said to him: “You are going,

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Edited and Translated by John Wortley

Excerpt

[More information](#)

λαβών καὶ κλίνας τὴν κεφαλὴν, παρέδωκε πρῶτος τὴν ψυχὴν, ἔπειτα¹ ὁ ἄσθενῶν. Καὶ εὐθέως ἀμφοτέρους κηδεύσαντες οἱ πατέρες, ἀπήνεγκαν καὶ ἔθαψαν μετὰ χαρᾶς, ὅτι ἀπειλήφασιν τὸ φῶς τὸ νοητόν.

5. Δύο ἦσαν ἀδελφοὶ ἅμα οἰκοῦντες ἐν τῇ ἐρήμῳ. Ὁ δὲ εἷς ἐξ αὐτῶν ἥνικα ἀνεμνήσθη τοῦ κρίματος τοῦ Θεοῦ πολλοστὸν ἀπέδρα εἰς τὴν ἔρημον πλαζόμενος. Ὁ δὲ ἕτερος ἐξήρχετο ὀπίσω αὐτοῦ ζητῶν αὐτόν. Καὶ πολλὰ κάμνων ἕως οὗ εὔρη αὐτόν, λέγει αὐτῷ· Διατί οὕτως ἀποδιδράσκεις ἔξω; Σὺ μόνος ἐποίησας τὰς ἀμαρτίας τοῦ κόσμου; Λέγει αὐτῷ ὁ ἀδελφός· Νομίζεις οὐκ οἶδα εἰ ἀφέθησαν αἱ ἀμαρτίαι μου; Ναὶ [f. 159r^b] οἶδα ὅτι ὁ Θεὸς συνεχώρησε τὰς ἀμαρτίας μου, ἀλλὰ τὸν μόχθον τοῦτον ποιοῦ ἵνα ἐν ἡμέρᾳ κρίσεως γένωμαι θεωρῶν τοὺς κρινομένους.

6. Ἦσαν δύο ἀδελφοὶ γεινιῶντες ἀλλήλοις καὶ ὁ εἷς ἐξ αὐτῶν ἔκρυπτεν εἴ τι εἶχεν, εἴτε κέρμα, εἴτε ψωμία, καὶ ἐνέβαλεν εἰς τὰ τοῦ πλησίον αὐτοῦ· καὶ οὐκ ᾔδει ὁ ἄλλος, ἀλλ' ἔθαύμαζεν ὅτι ἐπληθύνοντο τὰ αὐτοῦ. Μιᾶς οὖν τῶν ἡμερῶν, ἔφθασεν αὐτὸν αἰφνιδίως τοῦτο ποιοῦντα, καὶ ἔβαλε μάχεσθαι μετ' αὐτοῦ λέγων· Ὅτι διὰ τῶν σαρκικῶν σου ἐσύλησάς μου τὰ πνευματικά. Καὶ ἀπήτησεν αὐτῷ λόγον, ἵνα μηκέτι τοῦτο ποιήσῃ, καὶ οὕτως αὐτῷ συνεχώρησεν.

7. Ἀδελφός τις ἐποίησεν ἀντίκλειδον καὶ ἠνοιγεν [f. 159v^a] ἐνὸς τῶν γερόντων τὸ κελλίον καὶ ἐλάμβανε τὸ κέρμα αὐτοῦ. Ὁ δὲ γέροντων ἔγραψε χάρτην λέγων· Κύριε ἀδελφέ, εἴ τις ἐὰν ἦ, ποιήσον ἀγάπην,² ἄφες μοι τὸ ἥμισυ εἰς τὴν ἐμὴν χρεῖαν. Καὶ ποιήσας τὸ κέρμα δύο μέρη, ἔθηκε τὸ χαρτίον. Ὁ δὲ πάλιν εἰσελθὼν, σχίσας³ τὸ χαρτίον ἔλαβεν ὅλον. Εἶτα μετὰ δύο ἔτη τελευτᾶ, καὶ ἡ ψυχὴ αὐτοῦ οὐκ ἐξήρχετο. Τότε καλέσας τὸν γέροντα λέγει· Εὗξα ὑπὲρ ἐμοῦ, πάτερ. Ἐγὼ γὰρ ἤμην ὁ κλέπτων σου τὸ κέρμα. Καὶ εἶπεν ὁ γέροντων· Διατί τάχιον οὐκ εἶπες; Ὅμως εὐξαμένου αὐτοῦ παρέδωκεν.

¹ ἔπειτα C] εἶτα S² ποιήσον ἀγάπην] om S³ σχίσας C] ἔσχισε S