

SAINT GREGORY THE SINAÏTE:
DISCOURSE ON THE TRANSFIGURATION

First critical edition, with English translation and commentary,

B Y
DAVID BALFOUR

Preface

If we are to believe Prof. H a n s- G e o r g B e c k,¹ in Gregory of Sinai's works there is no question of his equating the light perceived by contemplative mystics with the Light of Mount Thabor. Whether this is true even of his works as hitherto known is perhaps questionable,² but in any case there is a further work by this Saint, over and above the five sets of *kephalaia* incorporated in the *Philokalia*³ and reproduced by M i g n e,⁴ of which Beck appears to have no knowledge. It definitely belies the above statement. It is time it was published.

The Discourse on the Transfiguration by Saint Gregory, of which I give below the first critical edition, has been in my hands for 43 years! I photographed it in 1938 from a fifteenth century manuscript at the Grand Lavra on Mount Athos. In March 1979, too busy with a much belated edition of unpublished works by St. Symeon of Thessalonica to attend to it myself, I handed my photograph enlargements to my young friend Dr Hans-Veit Beyer of the Kommission für Byzantinistik of the Austrian Academy of Sciences in Vienna and requested him to examine the text, ascertain whether it was still unpublished, and give me his

1. *Kirche und theologische Literatur im Byzantinischen Reich*, Munich 1977 (will be abbreviated «Beck») 366: «Von einer Gleichung mit dem Taborlicht keine Rede».

2. For example, in the first of his "*Επερα Κεφάλαια*", having said that every Christian must go through the successive stages of Christ's earthly life, he enumerates them: Καὶ ἡ μὲν σύλληψις ἐστὶν ὁ ἀρραβὼν τοῦ Πνεύματος· ἡ δὲ γέννησις, ἡ ἐνέργεια τῆς ἀγαλλιάσεως· ἡ δὲ βάπτισις, ἡ καθαρτικὴ τοῦ πυρὸς τοῦ Πνεύματος δύναμις· ἡ δὲ μεταμόρφωσις, ἡ τοῦ θείου φωτὸς θεωρία....

3. *Φιλοκαλία τῶν ἱερῶν Νηπιτιῶν*, Venice 1782. Athens 1974-6 (abbrev. «Philokalia»).

4. J. - P. M i g n e. *Patrologie Graeca*, 150, 1240-1345 (abbrev. «PG.»).

opinion of its content. I little thought that this would result in two years of collaboration with him, during which he persuaded me of the importance of the text, and the idea took shape of our publishing jointly a critical edition of it with English translation and extensive commentaries in English. Unfortunately, on Dr Beyer's initiative this project has had to be abandoned. I therefore proceed with it alone, but in so doing I wish to thank him and to pay due tribute to his scholarship. Though the text which I now present is the result of my own independent efforts, and though sometimes the amendments, references etc. in my critical apparatus differ somewhat in substance or method of presentation from those which he would have liked to adopt, both the Greek original and the English translation still owe a good deal to the discipline of mutual consultation and correction which we imposed upon ourselves during our collaboration.

An interesting and attractive feature of this Discourse of Saint Gregory is that it represents the sort of teaching which was going on just before the outbreak of the so-called Hesychast Quarrel or — to put it more correctly — of the Palamite Controversy. For the Sinaïte was not, as far as we know, involved in that controversy, though he was indeed a principal promoter of the theological teaching and method of prayer which gave rise to it and a contemporary of its initial phase.⁵ The polemical acerbity and personal spite characteristic of the writings of protagonists on both sides of this theological quarrel, which shock and, one might almost say, bewilder the modern reader, are completely absent from the works of Gregory of Sinai. Unlike his near contemporary, Saint Gregory Palamas, he is not an apologist defending monastic methods of prayer and elaborating a system of theology in justification of them. In his ascetic writings Gregory of Sinai is simply expounding them to docile disciples. His tone is severe, as befits a master of the spiritual life, but always serene. That same composure, born of tranquil assuredness, impregnates his Discourse on the Transfiguration through and through. But though I appreciate this serenity of the great mystic and find the truculent sarcasm of Palamas (only surpassed by the outrageous mordacity of Gregoras) rather unsavoury, I wish to make it clear, as an Orthodox, that I none the less regard Hesychasm and the dogmas adopted under the influence of Palamas as the cream of By-

5. It broke out in 1337, whereas he died, at an advanced age, several years later, but not in the Greek cultural environment where the controversy raged. However, he must have been aware of it. Thus, for instance, his disciple David

zantine mystical doctrine. At the very least they deserve an honorable place among the great theological schools of Christendom, such as Western scholarship has been learning in the last fifty years to allot to them.

INTRODUCTION

A) The writer.

In a later section of this study a detailed account of the author's life, with discussion of some problems which it raises, will be given. Meanwhile, for the immediate purpose of the introduction the following facts will suffice.

Saint Gregory the Sinaïte lived from approximately 1265 to 1346. After 1282 he became a monk on Mt Sinai, where he spent a number of years, practising strict asceticism. He was initiated into contemplative prayer not there, but by an elder called Arsenios in Cyprus. He immediately transferred to Mt Athos, where he searched for true contemplatives but is said to have found very few, with whom he developed a *skete* at Magoulâ near Philotheou monastery, gathering numerous disciples round him. Baptised there in the Spirit, he spent the rest of his life training others in the contemplative life and promoting a psycho-physical method of prayer. At some time between 1325 and 1328 he had to leave Athos owing to Turkish raids. After a good deal of journeying in the Aegean area, with stays at Thessalonica and Constantinople and a temporary return to the Holy Mountain, he ended by settling in the wilderness of the Paroria, a mountainous area between the Byzantine Empire and Bulgaria. There Saint Gregory of Sinai founded a large Greco-Slav community with various ramifications under the auspices of John Alexander, Tsar of Bulgaria. His numerous disciples carried this new impulse of contemplative monasticism far and wide and it resulted in a great revival among the Orthodox Slavs. Saint Gregory died on 27 November 1346 leaving 175 *kephalaia* for monks in five sets. One of his disciples, who became Kallistos I, Patriarch of Constantinople, wrote his *Life* (including much detail about his disciples), in which he emphasises the austerity of his earlier years and his radiant joy and loving-kindness in middle age.

B) The manuscript.

Saint Gregory of Sinai's *Discourse on the Transfiguration of our*

Dishypatos, was called from his side in the Paroria to take part in it in 1341. See Meyendorff, *A Study of Gregory Palamas* (English tr., 1974) 51.

Lord Jesus Christ is not, to my knowledge, represented in any manuscript except K ω δ . Μεγίστης Λαύρας 1201 (I 117) of the 15th century, in which it figures (after some hymnographical material) as the second in a series of ten items, consisting of three sermons and seven Lives of Saints. It is immediately preceded by the sermon of St. John of Damascus on the same theme, which it seems to echo to some extent. The Lavra catalogue⁶ wrongly describes St. Gregory's sermon as beginning on f. 20r, whereas in fact it begins on f. 19v. The handwriting is neat and it would be very legible throughout, were it not that damp has partly stained it. The stain, affecting the inner and upper sides of the sheets, is slight at first, but reaches a high degree of concentration on ff. 25v-30r, after which it gradually fades and spreads out, becoming less of an obstacle to legibility. The upper and outer margins of the manuscript are somewhat worm-eaten, but this has not affected Gregory's text.

The handwriting is neat and regular, in black ink with title and paragraph initials in red, written in single column, with 27 lines to a page, on ivory-coloured Italian paper. The sheets measure about 180×140 cm. There are 315 sheets in all.

C) Structure of the Discourse.

This sermon is rather a rambling composition, remarkable for its flashes of brilliant phraseology and its sustained enthusiasm rather than for logical development and clarity of exposition. Such a text is not easily summarised.

The author begins with two important paragraphs which show that he is addressing initiates: mystics who reflect in their souls the vision of God's glory, are undergoing interior transformation and have reached Mt Thabor. They are invited to climb to its summit and share with the élite of the apostles the direct vision of the glory of the transfigured Jesus. The reader's appetite for something sublimer than intellectual perceptivity is whetted. However, instead of communicating to his hearers his own existential experience as a mystic, St Gregory at once embarks on a long exegetical exercise (paragr. 3 to 17), comparing the theophanies granted to Moses and Elijah under the Old Covenant with two stages of the New, viz. the Transfiguration and the

6. *Catalogue of the Greek Manuscripts in the library of the Laura on Mount Athos*, by Spyridon and Sophronios Eustratiades, Cambridge, Mass. 1925.

Last Advent. In this section and in much of the rest of the sermon we seem to be presented with a display of symbolic exegesis and rhetoric and a repetitious torrent of scriptural quotations (especially from St. John) rather than with the fine flower of intuitive cognition and infused enlightenment. Nor is this disappointment relieved by a long section (19-21) exploring the inner life of the Blessed Trinity in terms of human psychology and speech. Genuine mystical gems indeed there are, but they have to be searched for and picked out from the mass of ardent utterance which pours like lava from this theological volcano.

There is, St. Gregory explains (3), an ascending gradation of figurative types, each more perfect than the preceding, culminating in revelation of the «eternal effulgence» when at the final consummation Jesus will shine as God. Here Gregory is following Maximos the Confessor in interpreting the συναγωγή Θεῶν of Psalm 81 (82) as the gathering of the saved and divinised, to each of whom will be discriminatingly allotted a share in «beatitude» corresponding to his worth.⁷ The Sinaïte compares (4) the terrible revelation of God to Moses on Mt Sinai with the kindness and «goodness» of the Theophany on Mt Thabor; yet the three apostles could not bear the splendour, being as yet imperfectly purified. He recalls (5) how on Sinai (=Horeb) Moses received the Law, while Elijah perceived God in a «slight breath of light» in which He was communicated ὑπερουσίως ἐν μετουσίαις. He contrasts those old theophanies with the miraculous presence of the two prophets at Jesus' transfiguration. As for the disciples, they demonstrated (6) the fact that no one may experience the «transformation of effulgence» before he has been spiritually refined. Gregory insists on the symbolic and prophetic nature of the Old Testament theophanies, prefiguring the Lord, who is Light. In revealing himself on Thabor, Jesus was following up His question: «What do men say that I am ?»⁸ by partly revealing His divinity and His incarnation (7). Moses had perceived the triune God on Sinai and now rejoiced in the incarnation of one of the Three and conversed with Him about His glorious passion (8); while Elijah, perceiving His glory, must have repressed his anger against unbelievers (9). In a multiplicity of ways, the case of Moses and that of Elijah are figurative (10). Even the three apostles are a type of the Trinity; and in Christ all prophecy and law were fulfilled (11).

7. Lines 34-36. The same interpretation is reflected in 196-198 and 490-493.

8. Matth. 16.13-14; Mark 8.27-28; Luke 9.13-19.

Only selected apostles were called to the Transfiguration and even they were overwhelmed by the experience, so that Peter went out of his mind and spoke as though drunk (12); for the mind absorbed by that ineffable light loses the sense of «relationships» (13). Even what took place on Mt Tabor was figurative, hinting at «moral transformation» (14); the three apostles and two prophets symbolised the three Persons in God and the two natures in Christ, who becomes a mediator of the Trinity to us and will distribute in the future glory His gifts of grace (15). The full revelation of the mystical significance of the Light of Tabor is yet to come (16); the Transfiguration is a pledge of our «eternal beatitude in the other world», when we too shall be transfigured in «thearchic light» (17).

The author now comes to the divine voice from the cloud, which said: «This is my beloved Son, hear ye Him». Changing the latter part of that pronouncement to «in whom I am well pleased» (which was said at the Baptism, not the Transfiguration), he launches forth into a long dogmatic excursus on the Son and His relationship to the Father and the Spirit, which takes the form of explanatory development of His dogmatic statement by God the Father himself (18). There follows another excursus (19-21) in which the interrelation in man between mind (νοῦς), speech (λόγος) and voice (φωνή) is used to illustrate respectively the relationship between Father, Son and Holy Ghost. The word πνεῦμα is also later introduced into this analysis of the human mode of operation; but that complicates matters, since it can mean either «breath» or «spirit» and is perhaps being used alternately for both, and it is said to be a self-subsistent entity connected with speech and sound (300-302), so that it is not clear what is its parallel in Trinitarian terms. The knowledge of Trinitarian correlations is said to come to men when «enlightened» (φωτισθέντες, 284) and under the influence of grace (287); but actually, this psychological section of the Discourse is uninspiring because it seems uninspired; and when it reaches the point of explaining that the human word (λόγος, speech) is realised in twelve modes, in each of which it proceeds in three ways», one feels that it has run to seed and lost its mystical prompting. Its most interesting feature is perhaps its final sentences containing an explicit quotation from St Maximos on the «sempiternal birth» of the Logos within willing souls (326-229).

A more valuable section is composed by the next two paragraphs (22-23), which, developing this last theme, launch out into a descrip-

tion of the whole economy of salvation and, curiously enough, do so twice over in different terms. Here it may have been the intention of the Saint to develop in respect of the Word of God the «twelve modes» of the human word which he had previously mentioned; but if so, he has failed to work out the parallelism in proper detail, and he finally deviates into an apparently abortive attempt to explain «five ways» in which «the incarnate Word of God is seen by the pure of heart» (364-371). This section contains an interesting reference to the Jesus-prayer and its effects in the human heart, to which «the ears of our soul» can listen (360-364); and it ends with a striking description of the deification of the righteous in the latter days (371-377).

Finally St. Gregory, after noting that full enlightenment came to the disciples through the descent of the Paraclete, describes the whole of creation as rejoicing now in the revealed glory of the Trinity, since the lesson of the Transfiguration has become known and the God-man is forever glorified (24). His hearers too are invited in magnificent language to extol and magnify Him (25). And the sermon ends with a prayer of praise first to the Lord Jesus (26), then to the Father and then again to the Son (27). The latter prayer terminates with some specific petitions and with a third and final reference to Psalm 81 (82): may they too participate in the heavenly scene when Jesus shall stand among many «gods and kings» and distribute to them variously His deifying gifts (28). With these last four paragraphs we have been raised again to the exalted level of the first two, which, despite occasional outbursts of the highest mystical oratory, is not on the whole fully sustained in the main body of the Discourse.

D) The Scriptural sources.

This Discourse is partly based of course on the story of the Transfiguration, as reported by the three synoptic Evangelists. But it is an effusion of mystical and dogmatic theology rather than an exegetical study in the strict sense of the word. The extent to which it is based on Scripture, and especially on the Fourth Gospel, is brought out by the Biblical references and quotations given in footnotes accompanying the text. There are many cases where the terms used echo the evangelical texts descriptive of the Transfiguration, but references to the passages in question have only been inserted in a few outstanding instances. Instead, by way of introduction to St. Gregory's sermon, a comparative

analysis of the synoptic data is given below, which the reader is advised to study first and then refer back to, if necessary, when reading the text. Based on W. L a r f e l d's *Griechische Synopse der vier neuentstehenden Evangelien* (Tübingen 1911), it highlights the terminological coincidence of the three Gospels with each other by displaying in diverse type all words, or parts of words, which are common to at least two of them.⁹

Ματθ. ιζ'. 1-8

Μάρκ. θ'. 2-8.

Λουκ. θ'. 28-36.

¹Καὶ μεθ' ἡμέρας ἑξ

²Καὶ μετὰ ἡμέρας ἑξ

²⁸Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥστε ἡμέραι ὀκτώ,

παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. ²Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν.

καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον

ἀνέβη εἰς τὸ ὄρος προσεύεσθαι. ²⁹Καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων.

³Καὶ ἰδοὺ ὤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες.

³Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν ὡς χιῶν, ὅσα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. ⁴Καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωϋσεὶ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

³⁰Καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας, ³¹οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἑξοδὸν αὐτοῦ, ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ. ³²Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διεγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ'

9. This table differs from L a r f e l d's version (on his p. 79-80) only in three respects, due to its serving here as introduction to a mediaeval sermon and not, as in his case, as part of a study in textual criticism: 1) Matthew precedes Mark, 2) Larfeld's apparatus criticus is omitted, and 3) the mediaeval *textus receptus*, which Gregory naturally used, is adhered to, no attempt being made to present a critically justified text. Thus, for example, it is doubtful whether the words ὡς χιῶν (as snow) in Mark 9. 3 really belong to the original text, while in Luke 9. 35 the word ἀγαπητός (beloved) had, by assimilation to the other two synoptic Gospels and to the accounts of Christ's Baptism, been substituted long ago for the original ἐκλεγμένος — which, meaning «chosen», may have seemed to smack of Adoptionism.

⁴Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ· Κύριε, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ μίαν Ἥλιᾳ.

⁵Ἐτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλῃ φωτεινῇ ἐπεσκίασεν αὐτούς,

καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα, αὐτοῦ ἀκούετε. ⁶Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. ⁷Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν καὶ εἶπεν· ἐγέρθητε καὶ μὴ φοβεῖσθε.

⁵Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· βαββί, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνάς τρεῖς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἥλιᾳ μίαν. ⁶Οὐ γὰρ ᾔδει τί καλήσῃ· ἦσαν γὰρ ἔκφοβοι. ⁷Καὶ ἐγένετο νεφέλῃ ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο

φωνὴ ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.

[Πρβλ. *B' Πέτρ.* α'. 17 - 18... ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος... ταύτην τὴν φωνὴν ἡμεῖς ἤκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ].

⁸Ἐπάραντες δὲ τοὺς ὀφθαλμούς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.

⁸Καὶ ἐξάπιννα περιβλεψάμενοι οὐκ ἔτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνάς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεὶ καὶ μίαν Ἥλιᾳ, μὴ εἰδὼς δὲ λέγει.

³⁴Ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλῃ καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν εἰς τὴν νεφέλην. ³⁵Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.

³⁶Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη ὁ Ἰησοῦς μόνος.

On close examination, the Sinaite is seen to be not very precise in his interpretation of the Gospel account and of its parallels in the Old Testament. He has a mystic's intuition of what happened and, intent on imparting to his hearers the vision of divine glory and foretaste of heavenly beatitude with which the Transfiguration inspires him, he is inclined to overlook certain details and to give a somewhat forced interpretation to others. Thus, for example, he seems to imply (477) that the disciples were «weighed down» by the Divine Light, whereas this expression (βεβαρημένοι), only found in Luke, is used of their being «heavy with sleep»; he fails to make the point that Jesus was transfigured *while praying* (Luke 9.28-29) and that after it was all over He *touched* his disciples to restore their sense of earthly reality (Matth. 17.7); he also neglects to mention the Second Epistle of St. Peter, which witnesses to the Transfiguration too (for good measure, an extract from it has been thrown in here in the comparative table of Gospel texts). And when it comes to describing the Divine Light, Gregory repeats over and over again that it shone ὑπὲρ τὸν ἥλιον (brighter than the sun), whereas Matthew simply says «His face did shine as the sun», Luke has the interesting description of Jesus' face as becoming different in appearance («the fashion of His countenance altered»), and Mark has nothing about it at all. The expression ὑπὲρ τὸν

ἥλιον is in fact taken from the description of St Paul's conversion in Acts 26,13, not from the Transfiguration account. As for Jesus' clothing, whereas Matthew describes it as becoming «as white as light» and Mark as «shining exceeding white, as snow, so as no fuller on earth can white» (an interesting detail ignored by our author), Luke describes it as λευκός ἐξαστράπτων, «white flashing forth like lightning».¹⁰ Gregory rivets his attention on this more sensational description and, over and above the Old Testament instances quoted by him, we find lightning and its effects systematically used by him as a characteristic description of the transfigured Christ and of His eternal glory. Thus the Greek noun ἀστραπή (lightning) occurs five times and the corresponding verb ἀστράπτω and its compounds fourteen! There are of course other expressions of a similar kind. This is above all a sermon on the Divine Light, that permanent, eternal aspect of God's nature (ἀένναος φωτοχυσία-391), of which the Transfiguration is only one temporal manifestation. So naturally the word Light (φῶς) occurs again and again — I have counted 42 instances, — as do various nouns (φωτοφάνεια, φωτοχυσία), adjectives (φωτολαμπής, φωτεινός) and verbs (φωτίζω, φωτιῶ — 10 occurrences) derived from it. Δόξα (glory) and its derivative verb δοξάζω also occur frequently (over 30 times); so do λάμπω (to shine) and its compounds and various cognate forms such as λάμψις, ἑλλαμψις, λαμπρότης; and Gregory's vocabulary is rich in further words expressing the notion of effulgence: Πῦρ, αἴγλη, ἀκτίς, φαιδρότης, ἀπαύγασμα, φρυκτωρία, μαρμαρυγή, and the verbs φαιδρύνω, (ἀπο)στίλβω, καταυγάζω and περιαιυγάζω. By constant repetition of such terms with visual connotations the picture is built up of a brilliant, coruscating spiritual world in which God is perceived as metaphysical Light: a light in the contemplation of which the spirits of the blessed are absorbed, shining themselves through its presence within them too, and divinised by their participation in it.

This is an essential doctrine of Hesychasm; but it is also an essential feature of the whole Judaeo-Christian tradition in all its various cultural settings, and indeed a well attested concomitant of most sound mystical experience. What is peculiar to Hesychasm is the heightened emphasis laid on the divinity of the Light, the systematic insistence on its importance and its effect. A typical example is Gregory's treatment in this very Discourse of the well known story of Elijah's vision on Mt Horeb (69-74), where God is not in the hurricane, the earth-

10. The Authorized Version's English translation «white and glistening» is inadequate, as the root of the verb used is «lightning».

quake or the fire, but He is in what the Septuagint version describes as *φωνή αὔρας λεπτῆς*. This is an auditory phenomenon translated in the Vulgate as «sibilus aurae tenuis» and in English Bibles as «a still small voice» or «murmuring sound» (cf. Luther's rendering: «ein stilles, sanftes Sausen»). But such is the Sinaïte's preoccupation with the visibility of God, that he needs must convert it into a phenomenon of Light: *αὔρα λεπτή φωτός* (a slight breath of light!). And that this is not just an isolated chance slip of the pen is shown by his repetition of exactly the same words in the 6th section of his Treatise beginning *Πῶς δεῖ καθεύεσθαι*.¹¹ That Gregory deliberately merges the sense-data when speaking of ecstatic experience is further demonstrated by what he says of Christ at 218-220: *ἐβρόντησε... τῇ λαίλαπι τοῦ φωτός καὶ τῷ ἥχῳ τῆς δόξης*. For in such conditions «the mind», he declares in § 13, «is deprived of the sensual perception of relationships». Elsewhere he writes of «fragrant light» (*φῶς εὐωδιάζον*).¹²

Besides the latitude which Gregory allows himself over the evangelic Transfiguration texts, as when he quotes the words of the Father wrong at 218, one may point out — see footnotes to the edited Greek — some other instances of inaccurate handling of scriptural data at 108-109 (mention of Moses), 413-414 (who is to be glorified?) and 427 (ὕπερ instead of ἐπὶ). At 135 he presents Elijah as *ἐν πυρὶ καὶ αὔρᾳ Θεὸν ἐπιγινούς*, though this clashes with the *οὐκ ἐν τῷ πυρὶ Κύριος* of 3 (1) Kings 19,12. Thus, though many of his predecessors in Hesychastic circles have emphasised that God's most typical theophanies are gentle and tenuous, Gregory, in this Discourse at least, displays a predilection for fire and lightning which seems a little out of alignment with tradition. He is aware of the other Biblical episodes which justify him in calling Elijah *ὁ πυρφόρος* and seems somewhat reluctant to concede priority to more subtle manifestations of God's «gladsome light» — that *φῶς ἱλαρὸν ἀγίας δόξης* of which, in the words of a very ancient hymn, the Orthodox sing *φωναῖς αἰσίαις* whenever they celebrate Vespers.

Fortunately, comparison with his other known works serves to

11. *Φιλοκαλία*, Δ', 87³³⁻³⁸: 'Ἐν ἑτέροις δέ, τελευταῖον, αὔραν λεπτὴν φωτός εἰρηναίαν, ἐν τοῖς προκόψασιν μάλιστα ἐν προσευχῇ, ἐνεργεῖ ὁ Θεός, τοῦ Χριστοῦ ἐν καρδίᾳ οἰκήσαντος, κατὰ τὸν Ἀπόστολον, καὶ μυστικῶς ἀναφαινομένου ἐν Πνεύματι. Διὰ τοῦτο ἔλεγεν ὁ Θεὸς πρὸς Ἡλὶαν ἐν ὅρει Χωρήθ, ὅτι οὐκ ἐν τῷδε ἢ τῷδε Κύριος, τῶν ἀρχαρίων μερικαῖς ἐνεργείαις, ἀλλ' ἐν αὔρᾳ λεπτῇ φωτός, καθεῖ Κύριος, τὸ τέλειον ὑποδείξας τῆς προσευχῆς.

12. *Εἰδήσεις*, κεφ. γ' (*Φιλοκαλία*, Δ', 68₁₁).

correct the impression that this author is perhaps too interested in the more vivid and dramatic forms of divine illumination. And however regrettable his unconscious slips or deliberate bias in it may appear, taken as a whole this Discourse is what a sermon on a great historic theophany and its timeless ground in the life of the Blessed Trinity should be: it is a text brimming over with words and phrases culled from Scripture, the only true source of human knowledge about such matters for an Orthodox Christian. Though St Gregory of Sinai may, in some respects and to a limited extent, be under the influence of Plato and Plotinos, inherited by him through Pseudo-Dionysios and perhaps Evagrius, he is not aware of it. He takes his stand on Holy Writ.

E) Notes on the translation and on syntax, orthography and punctuation.

Gregory has a personal style of his own, which is rich though sometimes overloaded, and once one has familiarised oneself with his text it is found to be a powerful presentation of his theme. Nevertheless, quite a number of passages are somewhat obscure. For that reason, the translation has been kept as literal as the English language will allow, the purpose being above all to facilitate understanding of the Greek text, which even experienced scholars may find difficult in some places.

The author's syntax is somewhat peculiar at times, so that several words have had to be altered and a few added in, with a view to straightening out his sentences and giving them meaning. To what extent such blemishes in a single manuscript are merely the fault of the copyist it is sometimes difficult to discern. There is always a danger too of an editor changing words which, though grammatically incorrect, do actually represent the author's stylistic idiosyncrasy. Fearing this, I have left two nominative absolutes (!) standing in lines 378-379 and 382-384 of § 24. One or two corrections which I have scrupled to adopt for the same reason are noted as suggestions in the critical apparatus (109, 289).

For spelling and grammar, Liddell and Scott's Lexicon is authoritative. This rules out some forms entrenched in ecclesiastical practice, such as αὔρα, θλίψις etc.

At 423 and 479 the form Μωσῆς has been changed to Μωϋσῆς not because it is unacceptable, but for reasons of uniformity.

The division into paragraphs is based on the manuscript itself, which indicates them by larger capitals, mostly in red, outside the main alignment. But for the rest of the punctuation and for accentuation in the case of enclitics, modern practice is observed; without that, the text would be even more unintelligible to our contemporaries, so different is the Byzantine usage. Nevertheless, the punctuation in a manuscript occasionally helps one to discern, in borderline cases, which words belong to which phrases.

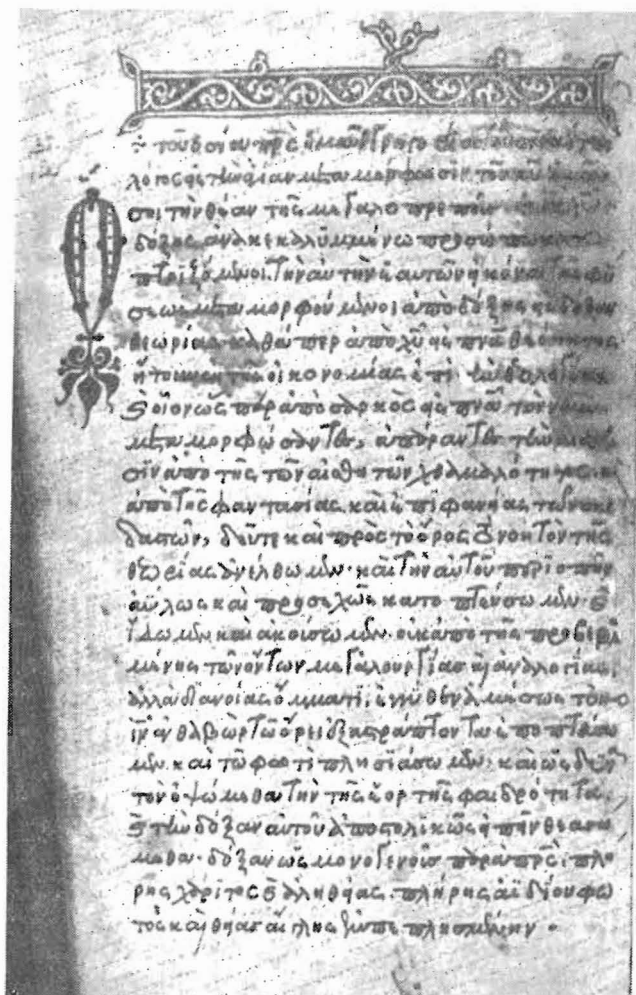


Plate I. Beginning of the Discourse, Cod. Laur. 1201, f. 19v.

ΤΟΥ ΟΣ. ΠΑΤΡΟΣ ΗΜΩΝ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΣΙΝΑΙΤΟΥ
ΛΟΓΟΣ ΕΙΣ ΤΗΝ ΑΓΙΑΝ ΜΕΤΑΜΟΡΦΩΣΙΝ
ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

ΚΩδ. Μεγίστης Λαύρας 1201 (I 117) § 2, ιε' αἰῶνος, φ. 19-32 (=Λ)

- 19^v 1. Ὅσοι τὴν θεὴν τῆς μεγαλοπρεποῦς δόξης ἀνακεκαλυμμένῳ
προσώπῳ κατοπτριζόμενοι τὴν ἐαυτῶν εἰκόνα τῆς φύσεως μεταμορφού-
μενοι ἀπὸ δόξης εἰς δόξαν θεωρίας καθάπερ ἀπὸ Χριστοῦ εἰς πνεῦμα
θεότητος, ἦτ' οὖν ἐκ τῆς οἰκονομίας ἐπὶ τὴν θεολογίαν, καὶ οἷον ὥσπερ
5 ἀπὸ σαρκὸς εἰς πνεῦμα τὸν νοῦν μεταμορφώσαντες, ἀπάραντες τὴν αἰ-
σθησιν ἀπὸ τῆς τῶν αἰσθητῶν χθαμαλότητος καὶ ἀπὸ τῆς φαντασίας
καὶ ἐπιφανείας τῶν σκεδαστῶν, δεῦτε καὶ πρὸς τὸ ὄρος τὸ νοητὸν τῆς
θεωρίας ἀνέλθωμεν καὶ τὴν αὐτοῦ περιωπὴν ἀέλωσ καὶ προσεχῶς κατο-
πτεύσωμεν καὶ ἴδωμεν καὶ ἀκούσωμεν. Οὐκ ἀπὸ τῆς προβεβλημένης τῶν
10 ὄντων μεγαλουργίας καὶ ἀναλογίας, ἀλλὰ διανοίας ὁμματι ἐγγύθεν ἀμέ-
σως τὸν Ἰησοῦν ἐν Θαβὼρ τῷ ὄρει ἐξαστράπτοντα ἐποπτεύσωμεν καὶ
τῷ φωτὶ πλησιάσωμεν καὶ ὥς δυνατόν ὁφόμεθα τὴν τῆς ἐορτῆς φαιδρό-
τητα καὶ τὴν δόξαν αὐτοῦ, ἀποστολικῶς εἰπεῖν, θεασώμεθα, δόξαν ὡς
μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας, πλήρης αἰδίου
15 φωτός καὶ θείας αἴγλης ἐμπεπλησμένην. ||
- 20^r 2. Ὅσοι οὖν τοῦτο τὸ θεῖον ὄρος τοῦ ὕψους κατεληφότες, καθὼς
ἡμῖν Ἡσαΐας ὁ μέγας διακελεύεται, δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὄρος
Κυρίου καὶ τὴν δόξαν τῆς φωτολαμποῦς ἐκεῖσε φωτοχυσίας τοῦ Ἰησοῦ
ὁφόμεθα καὶ τοὺς ἐγκρίτους τρεῖς τῶν μαθητῶν, μᾶλλον δὲ ἅπαντας
20 συγκαλέσωμεν φιλοθεάμονας, οἵτινες τὴν θεὴν ἐν ἐκπλήξει κατατρυφών-
τες καὶ τὴν ἀκτίνα τοῦ προσώπου μὴ φέροντες κάτοχοι ἦσαν διαπαντός·
οὗς καὶ πρὸς τὴν τῆς ἐορτῆς ὑπόθεσιν ἡμῖν συνεργήσαντας ἱκετεύσωμεν·

1-3 B' Κορ. γ'. 18, Πβλ. 372-376 5 Πβλ. Ῥωμ. η'. 1-15, Α' Τιμ. γ'. 16, Α' Πέτρ.
γ'. 18, δ'. 6 / Ῥωμ. ιβ'. 2 (μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν) 14-15 Ἰω.
α'. 14 (πλήρης) 18-19 Ἡσ. β'. 3

DISCOURSE OF OUR HOLY FATHER GREGORY
THE SINAÏTE ON THE SACRED TRANSFIGURATION
OF OUR LORD JESUS CHRIST

1. *All those of us who reflect as mirrors the vision of magnificent glory with unveiled countenance and are transformed in the very image of our own nature from glory to glory of contemplation as from Christ to the Spirit of Godhead, that is, from the stewardship of salvation to the science of things divine; we who have transformed our mind, as it were, from flesh to spirit, raising our perception from the lowness of the sensible and from the show and superficiality of dispersed being; come, let us ascend to the intelligible mountain of contemplation and spy out its summit immaterially and directly, and see and hear. Not basing ourselves on the magnificence and analogy of created things offered to us, but using our mind's eye, let us gaze from nigh at hand, with nothing intervening, upon Jesus as He flashes forth like lightning on Mt Thabor; and let us draw nigh to the light and, as far as possible, observe the brightness of the Feast and, as one of the Apostles says, «behold His glory, glory as of the only begotten from the Father, full of grace and truth» full of everlasting light and filled with divine splendour.*

2. *All we, then, who have reached that godly mount of exaltation, as great Isaiah commands us, «come, let us go up onto the mount of the Lord» and see the glory of that flood of Jesus' light which blazes there; and let us convoke the three approved disciples, or rather all lovers of vision who, delighting astoundedly in the spectacle and unable to bear the brightness of His visage, were utterly overpowered. Let us beseech them as our future collaborators over the matter of this Feast and discover how many aspects*

καὶ ἴδωμεν, ποσαχῶς τὸ μυστήριον τοῦτο τῆς ὑποθέσεως ταύτης ἐμφαίνεται καὶ τί τὰ ἐκεῖσε τελούμενα.

- 25 3. Τετραδικὴν οἶδεν ὁ λόγος καὶ μίαν ὡς διάφορον τὴν προκειμένην ἡμῖν ἐορτὴν κατὰ τὰς ἐκφαντορικὰς ὑψηγορίας ἐμφαινομένην καὶ τετραδικῶς νοουμένην καὶ γενομένην. Καὶ ἡ μὲν ἔστι νομικὴ καὶ σικώδης, καὶ φοβερὰ καὶ ἄστεκτος, πόρρωθεν μυστικῶς τὴν ἀλήθειαν αἰνιτομένη· ἡ δέ, τύπος καὶ ἀλήθεια, τὴν πνευματικὴν τε καὶ ψυχικὴν ἀλλοίωσιν ὡς ἐν ἀρραβῶνι τεκμαιρομένη· ἡ δέ, εἰκὼν καὶ δόξα τοῦ πρώτου καὶ πρωτοτύπου καὶ ἀρχετύπου πέφυκεν, ἥθός τε ὃν φυσικὸν καὶ κάλλος καὶ τῆς εἰκόνος μόρφωσις καὶ ὁμοίωσις Χριστοῦ τοῦ καθ' ἡμᾶς καὶ δι' ἡμᾶς μορφωθέντος τε καὶ μορφώσαντος τὴν φύσιν θεότητι· ἡ δέ, θεία καὶ νοητὴ αἰδώς ἑλλαμψίς, ἣν Θεὸς ὀφθῆσεται καὶ λάμπει δειξας, ἐν μέσῳ θεῶν ἐστῶτων || καὶ βασιλέων πολλῶν ἐστὼς κύκλῳ ἀγίων, διακρίνων 35 καὶ διαιρῶν τὰς ἀξίας καὶ προκοπὰς τῆς ἐκεῖσε μακαριότητος.

4. Ταύτας οὖν πάσας ὁ θεῖος ὁρῶν εἴσεται πάντως τῶν ἀμφοτέρων τετραδικὴν τὴν λαμπρότητα καὶ παθητικῶς μνηθήσεται τὰ μυστικῶς ἐν ἀγίοις τετελεσμένα· καὶ γὰρ τύπου τύπος ἦν τελεώτερον ἔκαστος, τοῦ φωτός ὁ γνόφος καὶ τὸ Χωρῆβ τοῦ Θαβῶρ καὶ αὐτὸ τῶν ἀρετῶν καὶ τοῦτο τοῦ μέλλοντος νοητοῦ καὶ τριαδικοῦ καὶ θείου ὕψους τῆς δόξης καὶ ἡ ἐκεῖσε θύελλα τῆς θεανδρικῆς ἀστραπῆς καὶ τὰ δείματα. Ἐκεῖ μὲν γὰρ ἐν πυρὶ Θεὸς ἐωρᾶτο μέσον λαλῶν καὶ ἀστράπτων, καὶ σάλπιγγος τρανῶς ἡχοῦσης καὶ βροντῶν πάταγοι καὶ πυρὸς βρόμος καὶ ὄλον καπνίζόμενον τὸ ὄρος, καὶ ἀπειλὰς φρικώδεις καὶ δείματα φοβερὰ τοῖς λαοῖς ἐμποιῶν, δεικνύων καὶ ἐν τούτῳ τὸ ἀνάξιον ἐκείνοις καὶ ἀτελὲς ἔτι τῆς ἀξίας καὶ τάξεως, καὶ τὸ ἄστεκτον καὶ ἀπρόσιτον τῆς μακαρίας οὐσίας αὐτοῦ αὐτοῖς ὑπεμφαίνων· φοβερὰ τοίνυν φῶτα καὶ ὀπισθίων θέα καὶ γνόφος ἀπρόσιτος καὶ πυρὸς δρασὶς καὶ στάσεων διαφορὰ ἐκεῖσε εἰσε- 50 πράττετο. Ἐνταῦθα δὲ ὁ αὐτὸς λάμπας ἀρρητῶς ἐν τῷ Θαβῶρ φιλοφρόνως ἡμῖν ἐπιφαίνεται καὶ αἰσίως, ἐν φωτὶ θαυμάσιῳ καὶ αἰγλῇ τρισσοφαεῖ τοῖς συνοῦσι Μωϋσῇ καὶ Ἠλὶά συλλαλῶν ὥφθη, ἀκτῖνας ἀγαθό-

34-35 Πβλ. Φιλ. β'. 6-11 33-36 Ἰδε 492-493 37 Ψαλμ. πα' (πβ'). 1 ('Ο Θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρινεῖ) 35-36 Πβλ. Μαξίμου 'Ομολογητοῦ Κεφάλαια Θεολογικὰ Β'. κε' (Φιλοκαλία Β'. 74· PG 90. 1139)· «Ἐν γὰρ συναγωγῇ θεῶν τῶν σφζομένων ἔσται Θεός, μέσος ἱστάμενος καὶ διανέμων τὰς ἀξίας τῆς ἐκεῖθεν μακαριότητος». Ἰδε καὶ 196-208. 43-48 Πβλ. Ἐξοδ. ιθ', κ', κδ — Δευτ. δ'. 11-15, ε'. 22-27. 48-49 Ἐξοδ. λγ'. 23 (ὁπίσθια) / Ἐξοδ. κ'. 21, Δευτ. δ'. 11 (γνόφος, πῦρ)

28 καὶ Λ 30 τεκμαιρομένη Λ 31 ὦν Λ 34 ὥφθη Λ 35 ἐστῶτων Λ / ἐστὼς Λ 37 ταύτας Λ / ὁρῶν Λ 39 τελεώτερον Λ 43 ἐωρᾶτω Λ 49 γνόφω ἀπρόσιτω Λ 51 εἰσὶς Λ 51-52 τρισσοφαῖ Λ / ἀκτῖνας Λ

its mystery presents and what happens at it.

3. Reason tells us that the Feast which lies before us appears both fourfold and, in a higher sense, singular; for it is manifested through the high revelatory pronouncements and is understood and comes about in four modes. In its first mode this Feast pertains to the Law and is shadowy, though dreadful and unbearable, hinting mysteriously at the truth from afar. In its second mode it is type and truth, witnessing as in a pledge to the change in spirit and soul. In its third it is image and glory of Him who is first and prototype and archetype, being the natural character and beauty of Christ and formation of His image and likeness, who was formed in our likeness for our sake and formed nature by His divinity. In its fourth it is divine and intelligible, eternal effulgence; and where He shows it, He will be seen and will shine as God, standing with many saints around Him, among standing gods and kings, judging and distributing the values and ways of progress of the beatitude which is there.

4. So when he sees all the above, the godly man will doubtless realise the fourfold splendour of both and be initiated passively into what is being mystically accomplished among the saints. For type stood to type, in each case, in a relationship of greater perfection; thus was the darkness related to the light, and Horeb to Thabor, the one being the mount of virtues and the other the mount of the future intelligible and threefold and divine height of glory; thus too were the storm which broke there and the terrors related to the theandric lightning. For there God was to be seen talking in the midst of the fire and flashing forth lightning: the trumpet was sounding sharply and there were claps of thunder and the crackling of fire and the entire mountain was smoking, and He was producing fearful threats and dire horrors to the nations, also thereby showing them how unworthy and imperfect their value and status still was and suggesting to them how unbearable and unapproachable was His blessed essence. Therefore terrible light and sight of the back and unapproachable darkness and vision of fire and different standings¹³ were there meted out. But here on Thabor that same God shone ineffably and appeared lovingly and auspiciously to us men. He was seen conversing with Moses and Elijah, who stood with him in thearchic light and threefold brilliance; by irradia-

13. Στάσεων διαφορὰ (lit. «difference of standings») must refer to the cases when Moses, sometimes with Aaron, was allowed to approach and stand before the Lord, while others were obliged to remain behind, e.g. Exod. 19.12-25, 24.13-14. 34.3.

- 21^τ τητος καὶ ἀστραπᾶς θεότητος περιαναγαζομένους τοὺς || μαθητὰς αὐτοῦ
κατόχους πεπολήκεν· ἔτι γὰρ τὸ ἄστεκτον αὐτοῦ τῆς θεότητος οὐκ ἠδύ-
55 ναντο φέρειν διὰ τὸ ἀτελὲς τῆς καθάρσεως, καὶ τῶν ἐγκρίτων ἐκεῖσε οἱ
νόμοι πρόκριτοι ἰσχυρότεροι καὶ ὑψηλότεροι ὤφθησαν. Καὶ οὐ θαῦμα·
πάντων γὰρ προέχουσιν οἱ τῆς υἰοθεσίας ἐγκριτοὶ μυσταγωγοί, καὶ
ἀσθενεῖς διὰ τὸ ἀτελὲς ἐδείχθησαν· εἰ δὲ καὶ προῦχοντες ἦσαν ἐκεῖνοι,
ἀποστολῶν μὲν οὐδαμῶς, τῶν δὲ τελειωτέρων ἀπάντων τοῦ νόμου θεοσι-
60 δέστεροι, ἐπεὶ καὶ πνεῦμα δουλείας ἦν ἐν αὐτοῖς, εἰ καὶ ἐν Χριστῷ
ὑστερον υἰοθετηθέντες, μέγα δ' αὐτοῖς, εἰ καὶ μετὰ πότμον τελείως τοῦ-
του ἐπ' ἐλπίδι λαχόντες, οὗπερ οἱ υἱοὶ Θεοῦ ἐν Χριστῷ διὰ τῆς ἀναγεν-
νήσεως, νηπιόθεν αὐτὴν περιουσίαν καὶ κληρὸν τὴν υἰοθεσίαν πεπλουτη-
νότες.
- 65 5. Κακεῖ Μωϋσῆς καὶ Ἡλίας ἄνωθεν πρὸς τὸ Χωρὴβ προκρι-
θέντες, ἀμφοτέροι ἀνιέναι προτρέπονται καιροῖς ἰδίοις· ὁ μὲν, πρότερον
τοῦ γνόφου καὶ τῆς νεφέλης εἶσω χωρεῖν καὶ νόμον ἐν πλαξὶ δέξασθαι
καὶ νομοθετῆσαι καὶ ἱερουργὸς πρὸ πάντων εἶναι καὶ θεατῆς τῶν συμβόλων
ἐκφαντορικῶς μυστικώτατος· ὁ δὲ, χρηματισθεὶς θάπτον πρὸς αὐτὸ ἐπι-
70 στέλλεται ἀνελθεῖν τὸ Χωρὴβ καὶ ἐξιέναι τοῦ Μαγὰρ ἐπιτρέπεται καὶ
τὴν μηλωτὴν εἰλιγῆναι προστάσσεται, καὶ πνεῦμα μέγα κραταῖον ὀρεῖ
τῆς συντριβῆς τῶν περὶ ἡσυχίας εἰσαγομένων καὶ συσσεισμὸν καρδίας
- 21^ν καὶ πῦρ καθαρτικὸν τῆς δυνάμεως καὶ αὖραν τὸ τελευταῖον λεπτὴν φω-||
τὸς θεώμενος, ἔνθα Θεὸς ὑπερουσίως ἐν μετουσίαις ἡμῖν καθίσταται γνώ-
75 ριμος, διὰ τῶν προειρημένων καὶ τελουμένων ἀκολούθως ὁ Θεὸς ἡμᾶς
πόρρωθεν πρὸς θεογνωσίαν μυστικῶς ὁδηγῶν καὶ γυμνάζων. Ἐνταῦθα
δὲ οἱ αὐτοὶ καὶ θεωροῦντες ἦσαν καὶ μαρτυροῦντες τῆς θεότητος τὴν
λαμπρότητα, μάρτυρες καὶ τῆς πρώτης καὶ τῆς δευτέρας θεοφανείας
ἀριδὴλως καὶ προκριθέντες τῶν ἄλλων ἐννόμως, καὶ παρεστῶτες παρη-
80 σαν ὑπερφυῶς καὶ ἀθρόως· τὸν μὲν γὰρ ἐκ νεκάδων, τὸν δὲ ὡς ἐξ οὐρανοῦ
ἐν ἀτόμῳ παραδόξως ἐδθὺς ὁ Χριστὸς αὐτοὺς αὐτῷ παρεστήσατο. Καὶ

60 Ρωμ. η'. 15 (πνεῦμα δουλείας) 65 Γ' Βασ. ιθ'. 7-12 (Ἡλίας) 67 Ἐξοδ. κδ'.
12-18, λα'. 18 (νεφέλη, νόμος ἐν πλαξί) 70 Γ' Βασ. ιθ'. 9-11 (Μαγὰρ = σπήλαιον)
71 Γ' Βασ. ιθ'. 13 (μηλωτὴ) 71-74 Γ' Βασ. ιθ'. 11-12 [Ἰδὺς παρελεύσεται Κύ-
ριος· καὶ ἰδοὺ πνεῦμα μέγα κραταῖον διαλῶν ὄρη καὶ συντριβὸν πέτρας ἐνώπιον Κυρίου,
οὐκ ἐν τῷ πνεύματι Κύριος· καὶ μετὰ τὸ πνεῦμα συσσεισμός, οὐκ ἐν τῷ συσσεισμῷ Κύ-
ριος· καὶ μετὰ τὸν συσσεισμὸν πῦρ, οὐκ ἐν τῷ πυρὶ Κύριος· καὶ μετὰ τὸ πῦρ φωνὴ αὖρας
λεπτῆς (κοινῶς, καὶ ἐκεῖ κύριος)] 81 Πβλ. Α' Κορ. ιε'. 52 (ἐν ἀτόμῳ)

57 καὶ Λ 63 νηπιόθεν Λ 63 τὴν υἰοθεσίαν προστ. ἐν ᾧ Λ 68 θεατῆς Λ
71 εἰλιγῆναι Λ 72 σεισσυσμὸν Λ 73 αὖραν Λ

ting his disciples with beams of goodness and lightning flashes of divinity. He overpowered them, for they still were unable to bear His intolerable deity, being imperfectly purified, and the elect of the Law were seen to be stronger and higher than the privileged ones admitted there. And no wonder; for the accepted mystagogues of the adoption are superior to all men, though shown up as weak owing to their imperfection. Yet although those others received priority, they were in no way above the apostles but (only) more godlike than all the more perfect men of the Law. For the spirit of bondage was in them, although they were later adopted into sonship in Christ, and it was a great thing for them if after their death they attained completely by hope to that which the sons of God possess in Christ by their regeneration, being enriched from infancy with that adoption as their property and heritage.

5. Now Moses and Elijah, chosen by preference from above, were both called upon, each in his own time, to go up there to Horeb. The former was called earlier to enter the darkness and the cloud and receive the Law on tables of stone and legislate and be a sacrificing priest, foremost among all men and by revelation a most initiated mystic seer of the symbols;||while the latter received a divine warning commanding him to hasten and ascend the same Horeb, and it was vouchsafed to him to come out of (the cave) Magar¹⁴ and he was ordered to wrap his face in his mantle; and he saw a «great strong wind» such as crushes those initiated into hesychastic prayer, and an «earthquake» of the heart, and a «fire» of power which purifies; and finally a «light breath» of light, in which God becomes superessentially intelligible to us in states of participation, — God who mystically guides and trains us from afar consistently into divine knowledge through the things foretold and fulfilled. Now here it was those same men who both saw and witnessed to the splendour of the divinity: they were clearly witnesses of both the first and the second theophany and chosen by preference over other men under the Law, and they were present, standing by, supernaturally and all at once, for Christ unexpectedly summoned them straight to His side in an instant, the one from out the grave, the other as from heaven.

14. The Greek text has «to come out of Magar» or «of the Magar». But the reference here is clearly to 1 (3) Kings 19,8-13, where Elijah enters «the cave (τὸ σπήλαιον)» and, enjoined by the Lord to come out again, does so and finally stands «under the cave (ἔσθη ὑπὸ σπήλαιον)» or rather, following the Hebrew, «at the mouth of the cave». Thus it seems appropriate to insert a mention of «the cave» into the translation. But it is noteworthy that Magar corresponds closely to the Hebrew word for «cave» used in verses 8 and 13, viz. **מְעָרָה** (me'arah). As a place-name, the

(For technical reasons the remainder of this footnote is to be found on p. 663).

θαῦμα, διαλυθέντα τὸν νομοθέτην πῶς αὐθις ἀνέστησεν. Οἶμαι δέ, ὡς καὶ τοῖς ἄλλοις δοκεῖ, συμβολικὸν εἶχε τὸ εἶδος ἐν χάριτι ὁ πρῶτος Μωϋσῆς, ὅπερ ὥφθη, καὶ οὐκ οὐσιῶδες· ἦν τὸ σῶμα κατὰ τὴν ἐπιφά-
85 νειαν. Εἰ δὲ καὶ μετὰ σώματος ἦν, πάντα Θεῷ δυνατά, τῷ καὶ Ἡλίαν μετὰ σώματος ὑπὲρ ἄνθρωπον αἰθεροβατεῖν ἀξιώσαντι.

6. Κάκει μὲν Ἀαρὼν καὶ Ὡρ καὶ Ἰησοῦς σὺν τοῖς λοιποῖς κά-
τωθεν ἐστάναι προτρέπονται, ὡς τοῦ πυρὸς καὶ γνόφου τὸ ἄστεκτον ἔτι
μὴ φέροντες· ἐνταῦθα δὲ διὰ τῶν μαθητῶν ἐδήλου τὴν ἐν τοιοῦτοις ἀτέ-
90 λειαν καὶ τὸ μὴ δεῖν ἀτελεῖ ἔτι ὄντα τινὰ θείας ἰδεῖν δυνήθηται λαμπρό-
τητος μετουσίαν, πρὶν καθαρῇ καὶ ἀκοῇ καὶ διάνοιαν καὶ σάρκα λεπτύνῃ
22^ε καὶ || ἀφθαρτίᾳ τῷ καθαρικῷ πυρὶ τῷ τοῦ Πνεύματος. Θεά δέ· ὁ μὲν
γνόφος ἐκεῖσε τοῦ φωτός, ἡ δὲ νεφέλη τῆς ἐνταῦθα νεφέλης τοῦ Πνεύ-
ματος σύμβολον, τὸ πῦρ τῆς καθάρσεως, ἡ δὲ σάλπιγξ τοῦ θείου Λόγου
95 τὸ μεγαλόφωνον, αἱ δὲ βρονταὶ τοῦ κηρύγματος· ἐκεῖ μὲν ἀστραπαί,
ἐνταῦθα δὲ ἔλλαμψις θεία ὑπὲρ τὸν ἥλιον· ὁ νόμος τοῦ εὐαγγελικοῦ νόμου
καὶ τὸ ὅρος τύπος τοῦ ὅρους τὸ δυσθεώρητον, ἡ φρυκτωρία δὲ τῆς κατ'
ἄμφω θεοφανείας διάδηλος. Καὶ ὅσα ἐκφαντορικὰ συμβόλαια τῷ νομο-
θέτῃ κατὰ τὸ ὅρος τοῦ γνόφου, τῆς ἑαυτοῦ μεταμορφώσεως ὁ δεσπότης
100 παρέδειξε καὶ οἷον εἰπεῖν προχαράγματα καὶ τύπον παιδαγωγίας τὰ
ἐκεῖσε τελούμενα προθεσπίσας· αὐτὸς γὰρ καὶ νόμου δοτὴρ καὶ λαλῶν
ἐν νόμῳ καὶ συμβολικῶς ὁρῶμενος καὶ ἀληθεῖα ὁπτανόμενος καὶ φύσει
ἀόρατος καὶ ἐν φωτὶ καθορώμενος καὶ οὐσιωδῶς διὰ φιλανθρωπίαν μετε-
χόμενος καὶ χωρούμενος διὰ καθαρότητος, πηγὴ ἀγαθότητος καὶ φωτός
105 ἄβυσσος καὶ φῶς καὶ αἰτία φωτός, τὸ μὲν δι' ἀγαθότητα, τὸ δὲ διὰ τὴν
λαμπρότητα, φῶς ὦν καὶ καλούμενος ὑπὲρ αἰτίαν καὶ λόγον.

7. Ἐπειδὴ γὰρ ὑπεμίμνησκε τοὺς ἑαυτοῦ μαθητάς, πυνθανόμε-
νος «τίνα με οἱ ἄνθρωποι λέγουσιν εἶναι;» ἀποκριθέντων αὐτῶν «οἱ μὲν
22^ν Ἡλίαν, οἱ δὲ Μωϋσῆν, ἄλλοι δὲ ἓνα τῶν προφητῶν», ὅτου χά||ριν
110 τὴν φωτοφάνειαν αὐτὴν ἐν τῷ ὅρει παρέδειξε καὶ ἀμυδρὰν ἀκτῖνα θεό-
τητος παραγνυμῶν αὐτοῖς ἐπιφαίνεται, ὅσην ἡδύνατο φέρειν, ἵνα καὶ
τῆς μελλούσης δόξης δείξῃ τὴν λαμπρότητα καὶ τῆς ἐνανθρωπήσεως
αὐτοῦ τὴν εἰλικρινῆ ὡραιότητα, ἀληθῶς ἄνθρωπος γεγωνὼς ὁ Θεὸς ὑπὲρ

83-84 Ἀριθ. ιβ'. 3 (Μωϋσῆς πρῶτος σφόδρα) 85-86 Πβλ. Δ' Βασ. β'. 11
87-88 Πβλ. Ἔξοδ. κδ'. 13-18. 108-109 Πβλ. Ματθ. ις'. 13-14· Μάρκ. η'.
27-28· Λουκ. θ'. 13-19 (Μωϋσῆς οὐδαμῶς ὀνομάζεται!) 109 ὅτου (=οὔτινος)· διορ-
θωτέον τοῦτου;

90 ἀτελεῖ Λ / δυνήθει Λ 91 λεπτύνει Λ 92 ἀφθαρτίσει Λ 97 φρυκτω-
ρία Λ 97-98 κατὰμφω Λ 101 δωτήρ Λ 109 Μωσῆς Λ 110 φωτοφάνεια Λ /
ἀκτῖνα Λ 112 δείξει Λ / ἐνανθρωπίσεως Λ 113 εἰλικρινεῖ Λ / γεγωνῶς Λ

And a miracle indeed it was, how He raised the lawgiver again from his dissolution. But I opine, as others think, that Moses, the very meek, assumed in grace a symbolic form which was seen, and not a substantial one. His body was there only in appearance; however, if he did bring with him his body, all things are possible to God, who vouchsafed that Elijah should superhumanly ride in the upper air with his body.

6. *And there (at Horeb) Aaron and Hur and Joshua and the rest were urged to stand still below, as being unable as yet to bear the intolerable impact of the fire and the darkness; while here He showed through the disciples what it means to be imperfect in such matters and how no one who is as yet imperfect should be able to see a communication of divine radiance before he is purified in his hearing and understanding and has refined the flesh and made it incorruptible in the purifying fire of the Spirit. But behold: the darkness there (on Horeb) symbolised the light, and the cloud symbolised the cloud of the Spirit here (on Thabor); the fire symbolised the purification; the trumpet was the loud-speaker of the Word of God; the thunder-claps symbolised the preaching. There there were flashes of lightning, while here there was divine illumination surpassing the sun. The Law typified the evangelical law; the dim mountain, Mt Thabor. The beacon-like signalling of both theophanies was distinct, and all the revelatory tokens shown to the lawgiver on the mountain of darkness, the Lord exhibited as representing His own transfiguration; the things which took place there were used by Him prophetically as patterns, one may say, and as a paedagogic model. For it is He who gave the Law and spoke in the Law and was symbolically seen and truly visualised, and naturally invisible yet perceived in light and essentially partaken of for love of mankind and admitted through purity, being the fount of kindness and abyss of light, at once light and the cause of light, on the one hand because of His goodness, on the other because of His splendour, for He is, and is called, Light above cause and reason.*

7. *For since He had already been putting them in mind (of His divinity) when He enquired of His own disciples «What do men say that I am?» and received their answer «Some, Elijah; some, Moses¹⁵; others, one of the prophets», for this very reason He made that display of light there on the mountain and came into their view, partly disclosing such a dim ray of His godhead as they were able to bear; His purpose was to show both the splendour of the glory to come and the pure beauty of the incarnation, by which God became truly man in a superhuman way. And*

15. This is an example of the liberties Gregory is prepared to take with Scripture. Moses is *not* mentioned in the Gospel narrative of this incident.

ἄνθρωπον, καὶ ὥς μὲν Θεὸς ἀπαστρέφας φωτοχυσταὶς ἐμφαίνεται, ὥς δὲ
 115 ἄνθρωπος μετὰ τῶν προφητῶν διὰ σαρκὸς εἰς γνωρίζεται θεωρούμενος,
 καὶ ὥς οὐκ ἄνθρωπος μόνον ὁ θεάνθρωπος Λόγος ἐστίν, ἀλλὰ καὶ Θεὸς
 καὶ ἄνθρωπος ὁ αὐτός, φωτὶ νικῶντι τὴν αἴσθησιν τῶν ἐγκρίτων ἀκραι-
 φνεστάτῳ καὶ ἀστραπῇ φαιδρύνων τὸν νοῦν αὐτῶν θεότητος, νεφέλῃ
 δὲ τοῦ Πνεύματος ἐπισκιάζων αὐτοὺς καὶ φωνῇ πατρικῇ δίκην βροντῆς
 120 βεβαιοῦν αὐτοῖς διεμαρτύρατο· καὶ προφητῶν δὲ τοὺς προκρίτους καὶ
 μεγίστους αἰφνης παρίστησι μάρτυρας, δεικνύων καὶ ἐν τούτῳ ὅτι οὐκ
 ἔστιν, ἐξ ὧν αὐτοὶ ὑπελάμβανον, ἀλλ' αὐτός ἐστι νόμος καὶ προφητῶν
 Θεός, δι' ἀγαθότητα ἡμῶν ἐπιφανεῖς παραδόξως, σῶσαι βουλόμενος τὸ
 ἀνθρώπινον.

125 8. Καὶ Μωϋσῆς ἐκεῖ μὲν τὸν ὄντα τριαδικὸν ἓνα Θεὸν ἐν γνόφῳ
 ἐθεάσατο πρότερον, τουτέστι τὸν Πατέρα δι' Υἱοῦ ἐν Πνεύματι νομοθε-
 τοῦντα, εἰ καὶ τοῖς πολλοῖς ἀροήτως δοκεῖ καὶ αὐτοῖς Ἰουδαίοις τὸν
 Πατέρα μόνον, ἐνταῦθα δέ, τὸν ὄντα καὶ τῆς Τριάδος ἓνα σεσαρκω-
 μένον ἐν Θαβὼρ καὶ τῷ ἀπροσίτῳ φωτὶ μεμορφωμένον βλέπων καὶ τὴν
 130 δό || ξαν αὐτοῦ διαλάμπασαν, ἠδ' ὡραίνετο· πάντα τοῦ νόμου σύμβολα
 23^ο ὁρῶν ἐκβεβηκότα, ἡγαλλιᾶτο· καὶ τινα μυστικά τε μετ' ἐκπλήξεως καὶ
 δέους τῷ Χριστῷ αὐτῷ διωμίλει, καὶ τὴν ἔξοδον αὐτοῦ, ἣν ἐμελλε πλη-
 ροῦν διὰ πάθους ἐν Ἱερουσαλὴμ, προλέγων, ἀφάτῳ κατὰσχετος ἦν χαρᾷ,
 τὴν ἀλήθειαν αὐτὴν ὁρῶν ἐλθοῦσαν ἤδη καὶ διαλάμπασαν.

135 9. Ἡλίας δὲ ὁ πυρφόρος, τὸν ἐν πυρὶ καὶ αὐρᾷ Θεὸν ἐπιγινούς,
 ὃν πρότερον ἐθεάσατο, ὑπὲρ ἥλιον σήμερον ἐν Θαβὼρ ἐξαστρέπτοντα
 κατιδὼν καὶ τῷ παραδόξῳ τῆς θεᾶς καὶ ἀχρόνου συνελύσεως ἐκπλα-
 γεῖς, τὸν ζῆλον, ὥς εἰκὸς εἰπεῖν, κατὰ τῶν ἀπειθούντων θήγειν ἠβούλετο
 μὲν, κατελχετο δὲ τῆς χαρᾶς τὸν θυμὸν ἐκνικώσης.

140 10. Ἐκφαντορικῶς δὲ εἶδει κατὰ πολύτροπον θεωρίαν, φάσκου-
 σιν οἱ θεολόγοι, Μωϋσῆν καὶ Ἡλίαν ἀμφοτέρους ἅμα μετὰ Ἰησοῦ ὀφθέν-
 τας ἐν γνόφῳ πάλαι καὶ τῷ φωτὶ καὶ συμπαραισταμένους ὥκονόμῃται·
 τὴν γὰρ πρόνοιαν αὐτὴν καὶ τὴν κρίσιν ἣ καὶ τοὺς λόγους αὐτῶν διορί-
 ζονται ἢ τὴν μακροθυμίαν τῆς πραότητος καὶ τὸν ζῆλον ἢ τὰς δύο τοῦ
 145 Λόγου φύσεις ἐδήλουν οἱ προφήται ἢ καὶ τὴν Τριάδα αὐτὴν ὑποστατικῶς

125, 128 Ἰδε Ἐξοδ. γ'. 14 (εἶπεν ὁ Θεὸς πρὸς Μωϋσῆν, λέγων· ἐγὼ εἰμι Ὁ Ὡν)
 129 Πβλ. Α' Τιμ. ζ'. 16 (φῶς ἀπρόσιτον) 135 πυρφόρος· βλ. Γ' Βασ. ιη'. 22-39 καὶ
 Δ' Βασ. α'. 9-15 138 Πβλ. Γ' Βασ. ιθ'. 10, 14 (ζήλων ἐζήλωσα...) 144 πρά-
 τος, ζήλος· ἴδε 83, 138

121 τοῦτο Λ 122 ἐστὶν νόμου Λ 131 ἡγαλλιᾶτο Λ 132 διομῖλει Λ
 133 προυλέγων Λ/χαρὰ Λ 135 ἐπὶ γινούς Λ 136 ἐξαστρέπτωντα Λ 141-142
 ὀφθέντας Λ 141-142 λείπει τὸ ἀπαρέμφατον 143-144 ἢ ...ἢ Λ/διορίζονται = μεσον·
 διορίζουσι δηλαδὴ οἱ προφῆται (ἴδε παρακάτω, 145).

as God He appeared, shining like lightning in outpourings of light, while as man He was seen and recognised as one with the prophets through His flesh. And that the theandric Word is not man alone, but God and man in the same person, He solemnly demonstrated to them, illuminating their mind with unadulterated light which overpowered the senses of the elect and with a lightning flash of divinity, then overshadowing them with a cloud of the Spirit and assuring them with the Father's thunder-like voice; and He suddenly presented the foremost and greatest of the prophets as witnesses, thereby giving additional proof that He was not one of those which they supposed Him to be, but was the very God of the Law and the prophets, appearing out of loving-kindness to us unexpectedly, wishing to save humanity.

8. Now there (on Horeb) Moses had previously seen in the darkness that the one God «who is» was a triune God; that is, He saw the Father legislating through the Son in the Spirit, though most men — including the Jews themselves — foolishly thought there was only the Father; while here, seeing Him, «who is» and is one of the Trinity, incarnate on Thabor and shaped by the unapproachable light, and perceiving how His glory had shone forth, he rejoiced; he exulted as he recognised how all the symbolic figures of the Law had been fulfilled. And to this Christ he was uttering certain secret words with astonishment and awe; and foretelling His decease which He was about to accomplish by His passion in Jerusalem, he was seized with unspeakable joy at the sight of that truth, which had already come and spread its light.

9. And Elijah the fire-bringer, recognising the God who came in fire and breath, perceiving Him whom he had previously beholden flashing forth now on Thabor more brightly than the sun, and astonished by the unexpectedness of the vision and of their timeless meeting, probably wished to sharpen his zeal against the disobedient, but was held back by this joy overcoming his anger.

10. Now it was divinely arranged by way of revelation in many various respects, the theologians tell us, that Moses and Elijah, having been seen both together with Jesus long ago — (the one) in the darkness and (the other) in the light — should also stand by Him (now); for they define that providential arrangement and the judgement, or even their own words. The prophets were declaring either the long-suffering meekness (of Moses) and the zeal (of Elijah), or the two natures of the Word, or even, with Jesus, the Trinity itself hypostatically, as being threefold yet secretly

σὺν τῷ Ἰησοῦ ὡς τριττὴν οὖσαν καὶ μίαν ὑπεμφαίνουσαν. Καὶ αὐτὸ δὲ τὸ
 23^v σχῆμα τῆς εορτῆς τὸ αἰσθητόν, θέμις εἰπεῖν, ἐκδηλότερον τῆς διπλῆς ||
 τριάδος μυστήριον ἦν, τὴν ἐνιαίαν καὶ τριττὴν ὑπεμφαῖνον θεότητα ὡς
 ἄνω καὶ κάτω παροῦσαν ἤδη καὶ πανταχοῦ πιστευομένην εἶναι, τὴν ὑπερ-
 150 ἀπειρον τριαδικὴν θεαρχίαν.

11. Ἀλλὰ δὴ καὶ τῶν τριῶν μαθητῶν ὁ ἀριθμὸς καὶ τύπος τὴν
 Τριάδα αὐτὴν παροῦσαν ἤδη καὶ μαρτυρουμένην δι' αὐτῶν ἐν κόσμῳ κη-
 ρύττειν ἐδήλουν ἢ τὴν τῶν ἀρετῶν τριάδα — πίστεως φημί, ἐλπίδος καὶ
 ἀγάπης — ἢ καὶ τῶν τριῶν τῆς ψυχῆς δυνάμεων σύμβολον ἦσαν αὐτοί,
 155 ὡς καὶ τὸ γεγραμμένον ἐν νόμῳ κυρίως πληροῦσθαι τὸ φάσκον «ἐπὶ
 δύο καὶ τριῶν μαρτύρων σταθίσεται πᾶν ῥῆμα». Ἔστω γὰρ ἀληθῶς ἐν
 συναγωγῇ αὐτῶν μέσον ὁ παντὸς λόγου καὶ ῥήματος δημιουργὸς Λόγος,
 καὶ τετέλεσται πᾶν ῥῆμα προφητικὸν καὶ νόμος ἐπὶ τῇ αὐτοῦ οἰκονομίᾳ
 καὶ παρουσίᾳ, καὶ πᾶσα γραφὴ καὶ λόγος περὶ αὐτοῦ πεπληρωταὶ καὶ
 160 εἰς αὐτὸν κατέληξε, τὸν τοῦ νόμου ποιητὴν τε καὶ πληρωτὴν, ὡς ἀρχὴ
 καὶ τέλος νόμου καὶ προφητῶν.

12. Διατί δὲ οὐ πάντας τοὺς μαθητάς ἐν τῇ ἀρρήτῳ ἐκείνῃ θεᾷ
 τοῦ ὅρου ἀναλαμβάνει, ἀλλὰ τινάς; Ἐπειδὴ γὰρ καὶ ἐν ἐκείνοις ὑπῆρχε
 διαφορὰ κατὰ γε γνώμην καὶ πίστιν καὶ κόπον καὶ ἀγάπην, κἂν μία ἦν
 165 ἡ χάρις τοῦ Πνεύματος, διὰ τοῦτο καὶ διάφορα μετὰ Χριστὸν εἰληφότες
 τὰ χαρίσματα, κἂν ἐν εἶχον τὸ κήρυγμα. Τοὺς γὰρ ἐγκρίτους τῶν δώδεκα
 24^r παραλαβὼν εἰς τὸ ὅρος ἀνέβη || χεῖται τὸ θαβώριον. Καὶ δὴ τὰ γενόμενα·
 ὡς ἐώραν αὐτόν, αἰφνης ὑπὲρ τὸν ἥλιον ἢ ὄψις αὐτοῦ διέλαμψε, τὰ δὲ
 ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα λευκὰ ὡς τὸ φῶς, ἐκπληκτοὶ δὲ οὗτοι
 170 γενόμενοι τῷ νοῒ καὶ τῷ θείῳ φωτὶ κάτοχοι γεγονότες, εἰς γῆν ὁ μὲν
 ὑπτίως ὁ δὲ προηνῆς ἐπὶ πρόσωπον πέπτωκεν, βαρυνθέντες τῇ πηγαίᾳ
 τοῦ φωτὸς αἰγλή, καὶ ὥσανει περισχεθέντες ἀπεπάγησαν. Διαγρηγο-
 ρήσας δὲ Πέτρος καὶ ἰδὼν τὴν δόξαν αὐτοῦ, τὸ φρικτὸν τῆς ἀδοκῆτου
 θεᾶς ἐξεπλάγη, καὶ πρὸς τὸν Ἰησοῦν ἐν ἐκπλήξει — βλέπων τοὺς δύο
 175 ἄνδρας, Μωϋσῆν καὶ Ἡλίου, συμπαρισταμένους αὐτῷ — «ἐπιστάτα,
 καλὸν ἔστιν ἡμῶς ὧδε εἶναι», εἶτα καὶ «σκηνάς» φησι «ποιήσωμεν
 τρεῖς καθ' ἕκαστον», μὴ εἰδὼς ἀπὸ τῆς τοῦ νοὸς ἐκστάσεως καὶ μέθης
 τί λέγει.

153-154 Α' Κορ. ιγ'. 13 155-156 Ματθ. ιη'. 16. πβλ. Δευτ. ιθ'. 15· Ἰω.
 η'. 17· Β' Κορ. ιγ'. 1· Ἑβρ. ι'. 28 156-157 ἔστω ἐν συναγωγῇ αὐτῶν μέσον· ἴδε
 34-35 164-166 διαφορὰ χαρισμάτων· βλ. Ῥωμ. ιβ'. 6, Α' Κορ. ιβ'. 4. 175-178
 Λουκ. θ'. 33· Ματθ. ιζ'. 4· Μάρκ. θ'. 5.

164 κἂν μιᾷ Α 166 κἂν Α/ἐκρίτους Α 167 θαβώριον Α 168 αὐτόν· αὐτῶν Α
 171 πρηνῆς Α 172 καὶ ὥσανει, δυσανάγνωστον λόγῳ ὑγρασίας, μεταγενεστέρᾳ
 χειρὶ ἐν ᾧ διτιτογρ. Α 174 ἐξεπλάγη· ἐκπλαγέντος Α

revealing itself to be one. And even the very perceptible form of the Feast, it is permissible to say, was rather a mystery expressive of the double triad, hinting at the triune nature of the godhead, as already present above and below and believed to be everywhere, the super-infinite threefold thearchy.

11. Indeed the number and type of the three disciples also showed that the Trinity itself, already present and witnessed to, would be preaching through them in the world, or showed the trinity of virtues — faith, hope and charity I mean — or symbolised the three powers of the soul, so that what is written in the Law was authentically fulfilled, which says: «at the mouth of two witnesses or three every word shall be established». For there in the midst of their gathering the Lord who created all word and speech truly stood, and every prophetic utterance and law was accomplished regarding His economy of salvation and His coming and every scripture and pronouncement concerning Him was fulfilled and terminated with Him, who made the Law and fulfilled it, being the beginning and end of the Law and the prophets.

12. But why did He not take up all of the disciples to that ineffable sight on the mountain, but only some? That was because in them too there was a difference in respect of disposition and faith and effort and love, though the grace of the Spirit was one; and therefore after Christ's time they received different charisms, though they preached only one message. For He took with Him the élite among the twelve and climbed Mt Thabor; and indeed, see the result. As they gazed at Him, suddenly His countenance shone brighter than the sun and His raiment became dazzling and white as the light. And astonished in mind and overcome by the divine light, they fell to the earth, one on his back, the other face downward,¹⁶ oppressed by the brightness which welled out from the fount of light; and as though encompassed, they were frozen to the spot. But Peter woke up and perceived His glory, amazed at the frightening nature of the unexpected sight; and in his consternation, seeing the two men, Moses and Elijah, standing together at His side, he said to Jesus, «Master, it is good for us to be here» and then «Let us make three tabernacles, one for each», not knowing what he was saying, his mind being in a state of entrancement and inebriation.

16. These details derive not from the Gospels, but from iconographic tradition. For an overall study of the latter, see Roselyne de Ferandy, *L'icône de la Transfiguration (Spiritualité orientale no 23—Abbaye de Bellefontaine 1978)*, in which the bodily attitudes of the apostles are dealt with on pp. 10-11 and 103-104.

13. Ὅταν γὰρ ὁ νοῦς ὑπὸ τοῦ ἀρρήτου ἐκείνου φωτὸς καταποθῇ
 180 καὶ ἔξω τῶν ὄντων γένηται, τὴν μὲν αἰσθησιν ἀφαιρεῖται τῶν σχέσεων,
 τὰς δὲ αἰσθήσεις αὐτὰς ἀμαυροῖ τῷ φωτὶ τῆς δυνάμεως· ἢ τὸ ἐμπαλιν,
 τὸν νοῦν μὲν τῶν αἰσθήσεων, τὰς αἰσθήσεις δὲ τῶν σχέσεων τῷ φωτὶ δια-
 στέλλει καὶ κάτοχον ποιεῖ τῷ θεῷ ἔρωτι, ὅλην ὅσην ἔχει ὁ νοῦς πρὸς τὰ
 αἰσθητὰ διὰ τῶν αἰσθήσεων προσπάθειαν ἀπωθούμενος.

14. Ὅρα δὲ τὸν θεῖον καὶ ἐν τοῦτοις σκοπόν, ὅπως καὶ αὐτὰ τὰ
 24^ν αἰσθητῶς ἐκείσε πεπραγμένα συμβολικὴν ἔχουσι θε||ωρίαν καὶ κατα-
 φατικὴν τῆς περὶ τὴν ἐορτὴν ὑποθέσεως, ἀλλὰ δὴ καὶ τῆς ἠθικῆς ἀλλοιώ-
 σεως μυστικῶς τὴν διαφορὰν ἢ θέσις αἰνίττεται.

15. Οἱ μὲν γὰρ τρεῖς σύμβολον τῆς Τριάδος ἦσαν καὶ τῆς ἀλη-
 190 θείας, ἥς παρέδειξε μάρτυρας, τῆς θεότητος, οἱ δὲ δύο τύπος τῆς οἰκο-
 νομίας τοῦ ἐνὸς καὶ διπλοῦ τὴν φύσιν Χριστοῦ· τριαδικῆς τε καὶ δυναδικῆς
 τῶν δύο τῆς πίστεως δογμάτων συμβολικῶς ἀμφοτέρους μάρτυρας
 παρεστήσατο, ὡς εἰς ἐν θαυμασίως συνάφας καὶ δείξας καὶ ποιήσας τὰ
 δόγματα, ἀμέλει καὶ κατὰ τὸ μέλλον ἐν εἶναι πρὸς τῆς Τριάδος αὐτῆς
 195 Χριστός, κἂν ἐτερότητι ὡς ἄνθρωπος διενήνοχε φύσεως, καὶ αὐτὸς Τριά-
 дос καὶ ἡμῖν μεσίτης τὰ πάντα ἐν πᾶσι γενόμενος, ἥνικα ὡς Θεὸς θεῶν
 μέσον ἴσταται καὶ ἀνακλινεῖ ἐν δόξῃ κατ' ἀξίαν ἕκαστον καὶ παρελθὼν
 θεοπροπῶς διακονεῖ τὰ χαρίσματα.

16. Καὶ τίς ἱκανὸς ἐξειπεῖν πάντα, ὅσα κρύφια μυστικῶς ἢ θεαρ-
 200 χικῇ φωτοφάνεια σύμβολα ἐκείσε παρέδειξε κατὰ ἀπόρρητον ἔκφανσιν
 καὶ γνώσιν, ἐν τε τῷ γνώφῳ πάλαι καὶ τῷ φωτὶ τῆς μεταμορφώσεως
 ὕστερον; Οὐδὲ γὰρ τοῖς φιλοθεάμοσι καὶ φιλοκάλοις καιροῖς ἰδίους ἐς
 ὕστερον τελείως ἐν νῷ διδάχλα τὰ σύμβολα τῆς ἀληθείας καὶ χαρακτήρες
 25^ν ἐκείνων καὶ τύποι καὶ τὰ ἔσοπτρα τῶν αἰδίων καὶ τὰ μέρη τῶν ὀλικῶν ||
 205 καὶ διαιωνιζόντων ἐκ τούτων διὰ παντός· τὰ μὲν γὰρ καὶ γεγονότα πα-
 ρῆλθον καὶ τῶν παρεληλυθόντων εἰσί, τὰ δὲ καὶ ἐνεστῶτα καὶ μέλλοντα
 καὶ τῆς ποιᾶς ἐν ἐκάστῳ διαθέσεώς τε καὶ καταστάσεως ἀπεντεῦθεν
 πρὸ τῶν μελλόντων προοίμα.

17. Ὁ μὲν γὰρ γνώφος, ὡς εἴρηται, τύπος ἦν τῆς μεταμορφώσεως·
 210 ἃ καὶ παρῆλθον ἀμφοτέρω, ἢ δὲ μεταμόρφωσις τῆς ἐν ἐκάστῳ θεοφα-

195-197 Α' Τιμ. β'. 5 (εἷς γὰρ Θεός, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρω-
 πος Χριστὸς Ἰησοῦς)· πβλ. Ἑβρ. γ'. 6, θ'. 15, ιβ'. 24 196 Ἑφ. α'. 23 (τὸ πλήρωμα
 τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου). 196-198 ἴδε 34-36.

184 ἐποθούμενος Λ 187 δὴ· δεῖ Λ 189 καί· δυσανάγνωστον λόγῳ ὕγρα-
 σίας Λ 195 κἂν Λ 199 ἱκανὸς ἐξείπει Λ 200 φωτοφάνεια Λ 202 φιλο-
 κάλοις Λ 205 διαπαντός Λ 206 εἰσὶν Λ

13. *For when the mind is swallowed up by that ineffable light and becomes separated from the world of things, it is deprived of the sensual perception of relationships and (God) dims the very senses by the light of His power: or contrariwise, by the light He separates the mind from the senses and the senses from relationships and causes it to be possessed by divine love, repelling every sensual attachment of the mind to things perceptible.*

14. *Observe too the divine purpose in these matters, how even those things which took place sensibly there have a symbolic significance affirmatively connected with the subject of this Feast. Nay, that very affirmation hints mysteriously at the difference due to moral transformation.*

15. *For the three were symbolic of the Trinity and of the truth of the godhead, of which He exhibited them as witnesses; while the two were a type of the economy of Christ, who is one, yet twofold in His nature. He displayed both of them as symbolically witnessing to the two dogmas of the faith concerning the three Persons and the two Natures, as marvellously combining into one and demonstrating and creating those dogmas. Doubtless they must be one in future too by reason of the Trinity itself, although as man Christ has differed by being of another nature. And He becomes a mediator of the Trinity even to us entirely in all respects, when He stands as God in the midst of gods and makes each one recline in glory according to his worth and, passing by, He serves out in divine manner His gifts of grace.*

16. *Yet who shall sufficiently declare all the secret symbols which the thearchic appearance of light mystically displayed there in an ineffable manner of expression and knowledge, both in the darkness of old and later in the splendour of the transfiguration? For later on, in their own times, the symbols of the truth have not been perfectly distinguishable in the understanding by those enamoured of vision and beauty, nor have their characteristics and types and the mirrors of things eternal and the parts of totalities which derive their perpetual being from them; for on the one hand there are things which having taken place are over and belong to the past, while on the other there are things both present and future and such as are henceforth preludes, before future events happen, of the kind of disposition and state prevailing in each one.*

17. *For as has been said, the darkness was a type of the transfiguration. Now both have gone by, but the transfiguration is the truth of that theophany which is present in each, while again the latter is an earnest of*

νείας ἀλήθεια, αὕτη δὲ πάλιν ἀρραβὼν τῆς ἐκεῖσε αἰδίου μακαριότητος καὶ τῆς ἀρρήτου φωτοχυσίας μέτοχος, ἥνικα ἐν ἐνὶ φωτὶ καὶ δόξῃ μεταμορφωθῶμεν διαιωνίζοντες καὶ ἐν Σελμῶν πνεύματος τῆς ὑπὲρ νοῦν εἰρήνης φωτὶ χιονωθῶμεν ἄνωθεν κατὰ τὸ γεγραμμένον θεαρχικῶ καὶ
215 φωτοχυσίαις περιχορεύμεν μέλλοντες.

18. «Ἐφοβήθησαν δέ» φησιν ὁ εὐαγγελιστὴς «ἐν τῷ εἰσελθεῖν εἰς τὴν νεφέλην. Καὶ φωνὴ ἐκ τῆς νεφέλης ἦλθεν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἠδόκησα». Τότε γὰρ ἀληθῶς ἐβρόντησεν ἐξ ὀρους ὡς ἐξ οὐρανοῦ ὁ ἀπεριόριστος κύριος Ἰησοῦς τῇ λαίλαπι τοῦ
220 φωτός καὶ τῷ ἡχῷ τῆς δόξης τῆς παρουσίας αὐτοῦ· καὶ ὁ ὕψιστος Πατὴρ ἔδωκε φωνὴν οὗτοῦ, φωνὴν δυνάμεως ἐκ φωτολαμποῦς νεφέλης, κατὰ τὸ γεγραμμένον πρὸς τοὺς μαθητάς λέγων·

«Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ὁ μονογενής, ὁ μεταμορφωθείς ἐν τῷ Θαβῶρ σήμερον κατὰ τὸ ἀνθρώπινον· οὗτός ἐστιν ὁ χαρα-
225 κτὴρ τῆς ἐμῆς ὑποστάσεως, τὸ || ἀπαύγασμα τῆς ἐμῆς δόξης, ἡ ἀπαράλακτος τῆς ἐμῆς ὑπερουσιότητος εἰκὼν· οὗτός ἐστιν ὁ ἐμὸς κραταῖος
25^ν βραχίων καὶ ἡ ἐμὴ παντοκρατορικὴ δεξιὰ· οὗτός ἐστιν ἡ ἐνυπόστατος ἐμὴ σοφία καὶ δύναμις, δι' οὗ τοὺς αἰῶνας ἐποίησα καὶ τὰ πάντα ἐκ μὴ ὄντων παρήγαγον, ἐν ᾧ ἠδόκησα καὶ δι' αὐτοῦ ὑμᾶς ἔσωσα, δι' οὗ ἐπέ-
230 φανον καὶ ἐν ᾧ τὸν κόσμον ἐφώτισα καὶ ἀνέπλασα, ἐν ᾧ ἐπεγνώσθην καὶ δι' οὗ ἐδοξάσθην, ἐν ᾧ δεδόξασμαι καὶ δι' οὗ ὑμᾶς ἐδόξασα καὶ αἰθρὶς
δοξάσω· αὐτός ἐστιν ὁ φανερώσας τὸ ἐμὸν ἐν ἀνθρώποις ὄνομα, κἀγὼ αὐτὸν ἐν Ἰορδάνῃ φανερώσας καὶ μαρτυρήσας καὶ δείξας· αὐτός με ἐδό-
ξασεν, κἀγὼ αὐτὸν ἐδόξασα σήμερον καὶ δοξάσω τῷ ἀπροσίτῳ φωτί·
235 αὐτός ἐν ἐμοὶ ἀσυγχύτως, κἀγὼ ἐν αὐτῷ ἀτρέπτως, ἀπαστραπτῶν θεο-
πρεπῶς καὶ τριαδικῶς· αὐτός ἐν ἐμοὶ μοναδικῶς, κἀγὼ τριαδικῶς ἐν αὐτῷ,

213-214 Ψαλ. ξζ' (ξη')· 15. (χιονωθήσονται ἐν Σελμῶν) καὶ Φιλιπ. δ'. 7 (ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν) Λ 218-220 Ψαλμ. ιζ' (ιη'). 14 (καὶ ἐβρόντησεν ἐξ οὐρανοῦ κύριος, καὶ ὁ ὕψιστος ἔδωκε φωνὴν αὐτοῦ) 223 Ἰω. α'. 14, 18, γ'. 16, 18· Α' Ἰω. δ'. 9 (υἱὸς μονογενής) 224-225 Ἐβρ. α'. 3 (χαρακτήρ δόξης, ἀπαύγασμα ὑποστάσεως) 227 Ἠσ. νγ'. 1· Ἰω. ιβ'. 38 (βραχίων) 228 Α' Κορ. α'. 24 (Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν), Ἐβρ. α'. 2 (δι' οὗ καὶ ἐποίησε τοὺς αἰῶνας) 228-229 Σοφ. Σολ. α'. 14 (ἔκτισε εἰς τὸ εἶναι τὰ πάντα) 230 Ματθ. δ'. 16· Λουκ. β'. 32· Ἰω. α'. 4-9, γ'. 19, η'. 12, θ'. 5· Ἐφ. ε'. 8· Α' Πέτρ. β'. 9 (φωτισμὸς τοῦ κόσμου) 231-232 Ἰω. ιβ' 28, ιγ'. 31 (δόξα) 232 Ἰω. ιζ'. 6 232-233 Ματθ. γ'. 16-17· Μάρκ. α'. 10-11· Λουκ. γ'. 21-22· Ἰω. α'. 32-33 234 Α' Τιμ. ζ'. 16 (φῶς οἰκῶν ἀπρόσιτον)

215 περιχορεύμεν Λ 216 εὐαγγελιστῆς Λ 219 τῷ λέλαπι Λ 221
φοτολαμποῦς Λ 223 μονογενῆς Λ 225-226 ἀπαράλακτος Λ

the eternal beatitude in the other world and partakes of the ineffable outpouring of light, when we shall be transfigured in one light and glory, becoming eternal, and be made snow-white from above on the spiritual (Mount) Selmon of inconceivable peace, as is written, by the thearchic light, and shall revolve round the outpourings of radiance, singing as we dance.

18. *And they feared, says the evangelist, «when they entered into the clouds», and a voice came out of the cloud, saying: «This is My beloved Son, in whom I am well pleased».¹⁷ For then truly did the unlimited Lord Jesus thunder from the mountain as from heaven in the storm of light and the sound of the glory of His coming; and the Father in the highest raised His voice, a voice of power from out of the shining cloud, saying, as is written, to the disciples:*

«This is My beloved Son, the only begotten, transfigured on Thabor to-day in His human nature. He is the very image of My substance, the the effulgence of My glory, the immutable likeness of My superessentiality. He is My mighty arm and My omnipotent right hand; He is my hypostatic wisdom and power, through whom I made the ages and produced all things out of non-existence, in whom I am well pleased and through whom I saved you, through whom I appeared and in whom I enlightened and restored the world, in whom I became known and through whom I was glorified, in whom I have been glorified and through whom I glorified you and will glorify you again. This is He who manifested My name among men, and Him have I manifested and witnessed to and shown in the Jordan. He glorified Me, and I have glorified Him today and will continue to glorify Him with the unapproachable light. He is in Me unconfusedly, and I shine forth in Him immutably like lightning in divine majesty and Trinity. He is in Me singly, and I in Him triply; the first by reason of the

17. Actually, the Synoptics have αὐτοῦ ἀκούετε (hear ye him), not ἐν ᾧ ἡδδόκησα (in whom I am well pleased), which belongs to the account of the Baptism of Christ (Matth. 3,17; Mark 1,11; Luke 3,22), though 2 Peter 1,17 does echo it in connexion with the Transfiguration.

τὸ μὲν διὰ τὴν πρόσληψιν, τὸ δὲ διὰ τὴν ὑπαρξιν τῆς θεότητος. Αὐτὸς τὸ γεννητὸν φῶς, ἐγὼ τὸ ἀγέννητον· αὐτὸς υἱὸς μονογενῆς, ἐγὼ πατὴρ ἀγέννητος, ἡ πάντων ἀρχή· αὐτὸς ὁ ἐν ἀρχῇ Λόγος καὶ πρὸ τῶν αἰώνων
 240 ἐν ἀρχῇ Θεός, ἐγὼ τῆς ἀρχῆς ἀρχή καὶ τοῦ Λόγου Πατὴρ καὶ νοῦς ὁ ὑπὲρ νοῦν ὑπερούσιος· αὐτὸς τὸ φῶς, ἐγὼ τοῦ φωτός ἡ πηγή· αὐτὸς ἡ ζωὴ, ἐγὼ τῆς ζωῆς αἰτία· αὐτὸς ἡλῖος δικαιοσύνης ἐν ἔμοι ἐκλάμπων,
 26 ἐγὼ τὸ τρισήλιον ἐν αὐτῷ ὑπερούσιον γινώσκομαι || φῶς, καὶ ἐν αὐτῷ πᾶν τὸ πλήρωμα τῆς θεότητος λάμπω σωματικῶς· ἐν αὐτῷ ἠυδόκησα,
 245 καὶ ἐν αὐτῷ ἠθέλησα καὶ ἐξελεξάμην ὑμᾶς· ἐν αὐτῷ μένων εἰμι ἀπαρραλλάκτως, ἀσυγχύτως, ἀχωρίστως, ἀτρέπτως· ἐν αὐτῷ λάμπω καὶ φαίνομαι καὶ προνοῶ καὶ καθαίρω καὶ φωτίζω καὶ ὑμᾶς ἐν αὐτῷ ἀγιάζω· ἐν τῷ φωτὶ τῆς δόξης αὐτοῦ ὤψεσθε με τὸ ἀπρόσιτον φῶς· ἐν αὐτῷ με ἐπιγνώσεσθε καὶ ἐν ἔμοι αὐτὸν ὤψεσθε, καὶ τὸ μὲν διὰ τὴν μόρφωσιν, τὸ δὲ διὰ τὴν
 250 τελείωσιν ἢ διὰ τὴν ἐνταῦθα ἐνοίκησιν καὶ τὴν ἐκεῖθεν θέωσιν».

«Ἐν Πνεύματι τὸν Υἱὸν ὤψεσθε, ἐν τῷ Υἱῷ τὸν Πατέρα ἐπιγνώσεσθε· ἐν τῷ φωτὶ τοῦ Πνεύματος τὸ ἀπαύγασμα τῆς ἐμῆς δόξης ὤψεσθε, ἐν τῇ εἰκόνι τὸ ἀρχέτυπον, ἐξ ἑαυτῶν τὸ ὑπερούσιον· καὶ ὤψεσθε τρανῶς καὶ γνώσεσθε, ὅτι αὐτὸς ἐν ἔμοι κἀγὼ ἐν αὐτῷ μένων ἀσυγχύτως γινώσκομαι,
 255 ὡς αὐτὸς ὑμῖν ἔφη· αὐτὸς ἐν ἔμοι φωτίζει, κἀγὼ ἐν αὐτῷ ἐνεργῶ τὰ παράδοξα· αὐτὸς ἐν ἔμοι καινουργεῖ, κἀγὼ δι' αὐτοῦ τελειοῦργῶ τὰ παράδοξα καὶ τοῦ Πνεύματος· αὐτὸς ἐν ἔμοι λαλεῖ καὶ ποιεῖ ἐν ἔμοι καὶ τῷ Πνεύματι δίχα οὐδέν, κἀγὼ δι' αὐτοῦ καὶ ἐν αὐτῷ καὶ σὺν αὐτῷ λαλῶν καὶ μένων, ποιῶ τὰ ἔργα ἐν Πνεύματι· αὐτὸς ἐν ἔμοι λαλεῖ ἐν

238-239 'Ιδε 'Ιω. α'. 1-14. 240 'Ιω. α'. 1-2 241 τὸ φῶς· Ματθ. δ'. 16· Λουκ. β'. 32· 'Ιω. α'. 4-9 καὶ πολλαχοῦ· 'Ρωμ. β'. 19· Β' Κορ. δ'. 6· Πράξ. ιγ'. 47· Α' 'Ιω. α'. 5· 'Αποκ. κβ'. 5 / φωτός ἡ πηγή· 'Ιακ. α'. 17 (καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων) 242 ζωὴ· πολλαχοῦ, ἰδίᾳ παρὰ 'Ιω. καὶ Α' 'Ιω., ζωῆς αἰτία· 'Ιω. ι'. 26, ἡλῖος δικαιοσύνης· Μαλαχ. γ'. 20 (δ'. 2) 243-244 Κολ. β'. 91 (ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς) / ἐν αὐτῷ ἠυδόκησα· 'Ησ. μβ'. 1· Ματθ. γ'. 17, ιζ'. 5· Μάρκ. α'. 11· Λουκ. γ'. 22· Κολ. α'. 19· Β' Πέτρ. α'. 17 245 'Εφ. α'. 4 (ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου), πβλ. 'Ιω. ιγ'. 18, ιε'. 16-19 246 ἀσυγχύτως, ἀχωρίστως, ἀτρέπτως· ἐκφράσεις συγχρόταται ἐν τῇ θεολογίᾳ συνεπέα τῆς Δ' Οἰκουμ. Συνόδου 247 'Ιω. ιδ'. 10 (ὁ Πατὴρ ὁ ἐν ἔμοι μένων αὐτὸς ποιεῖ τὰ ἔργα) / ἀγιάζω· 'Ιω. ιζ'. 17, 19· 'Ρωμ. ιε'. 16· Α' Κορ. α'. 2· Α' Θεσσ. ε'. 23 248 ἀπρόσιτον φῶς· βλ. 234 248-252 ὤψεσθε· ἴδε Ματθ. ε'. 8· 'Ιω. ιδ'. 9· 'Εβρ. ιβ'. 14· Α' 'Ιω. γ'. 2-3· 'Αποκ. κβ'. 3-5 κ.ά. 249 μόρφωσις· πβλ. Φιλ. β'. 6-7 (ἐν μορφῇ Θεοῦ ὑπάρχων... ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβὼν) 252 ἀπαύγασμα· βλ. 225 254-259 Παρὰ 'Ιω. πολλαχοῦ, ἰδίᾳ, ἡ' 28 (ἀπ' ἑμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ Πατὴρ, ταῦτα λαλῶ), πβλ. ιδ'. 16-17, 26· Λουκ. ι'. 22· 'Εβρ. α'. 2 κ.ά.

assumption (of human nature), the second by reason of the existence of godhead. He is the Light that was begotten. I am the unbegotten; He is the only begotten Son, I am the unbegotten Father, the principle of all things. He is the Word which was in the beginning and was God in the beginning before the ages, I am the beginning of the beginning and the Father of the Word and the superessential mind which is above mind; He is the light, I am the source of the light; He is life, I am the cause of the life; He is the sun of justice which shines forth in Me, I am known as the superessential light which shines as three suns in Him, and in Him I — all the fullness of the godhead — shine forth bodily. In Him I am well pleased and in Him I willed you and chose you; in Him I am abiding unchangedly, unmergedly, inseparably, immutably; in Him I shine and gleam and provide and purify and enlighten, and in Him I sanctify you. In the light of His glory you shall see Me, the unapproachable light. In Him you shall recognise Me and in Me you shall see Him; and that, firstly in order to put on (His) shape, and secondly in order to be made perfect or that He may dwell within you here and deify you there».

«In Spirit you shall see the Son, in the Son you shall recognise the Father. In the light of the Spirit you shall see the effulgence of My glory; in the image, the archetype; from your own selves, the superessential. And you shall perceive clearly and shall know that He is in Me and I am to be known as abiding in Him unmergedly, as He himself told you. He shines in Me, and I work marvels in Him. He accomplishes the new in Me, and through Him and the Spirit I accomplish the unexpected. He speaks in Me, and in Me and the Spirit He does nothing separately; and I, speaking and dwelling through Him and in Him and with Him, perform the works in the Spirit; He speaks in Me in the Spirit, and through Him I

- 260 Πνεύματι, καὶ γὰρ δι' αὐτοῦ λαλῶ καὶ ποιῶ πάντα ἐν Πνεύματι. Νῦν αὐτὸς ἐν ἐμοὶ ἀπαστρέπτει μοναδικῶς καθορώμενος, τότε δ' ἐγὼ ἐν αὐτῷ
 26^v ἐξαστρέ || ψω τριαδικῶς γνωριζόμενος· αὐτὸς ἐν ὑμῖν, ὑμεῖς ἐν αὐτῷ, καὶ γὰρ ἐν αὐτῷ τριαδικῶς γνωριζόμενος· αὐτὸς ὁλος ἐν ἐμοὶ ἀτρέπτως καὶ ἐξ ἐμοῦ ἀρρενύστως καὶ σὺν ἐμοὶ ἀχρόνως· καὶ μετ' ἐμὲ οὐκ ἔστι, 265 καὶ πλήν ἐμοῦ ἢ πρὸ ἐμοῦ θεὸς καὶ υἱὸς οὐκ ἐγένετο ἄλλος· αὐτὸς αἰ ὁλος ἐν ἐμοὶ καὶ ἐν αὐτῷ ἀτμήτως, καὶ γὰρ ὁλος ἐν αὐτῷ καὶ καθ' αὐτὸν ἀπαθῶς, ἀχωρίστως· καὶ τὸ Πνεῦμά μου ὅλον ἐξ ἐμοῦ καὶ ἐν αὐτῷ καὶ ἐν ἐμοὶ καὶ καθ' αὐτὸ ἀρρήτως· δι' αὐτοῦ γινώσκομαι, καὶ σὺν αὐτῷ μετέχομαι, καὶ ἐν αὐτῷ μένω καὶ τῷ Πνεύματι, καὶ μονὴν ἐν ὑμῖν ποι- 270 οῦμαι. Οὐδεὶς ἔρχεται πρὸς με, εἰ μὴ δι' αὐτοῦ καὶ τοῦ Πνεύματος· καὶ οὐδεὶς ἔρχεται πρὸς αὐτόν, εἰ μὴ δι' ἐμοῦ καὶ τοῦ Πνεύματος, ὡς αὐτὸς ἐν ὑμῖν δεδήλωκε· καὶ οὐδεὶς δύναται με ἰδεῖν καὶ γνῶναι, εἰ μὴ, ὡς ἔφην, αὐτὸς με ἀποκαλύψει ἐν Πνεύματι κατ' ἀξίαν ἐν οἷς ἂν βούληται, ὡς λόγος τὸν ἐν αὐτῷ κρυπτόμενον νοῦν καὶ νοῦς τὸν ἐξ αὐτοῦ προερχόμενον 275 λόγον ἐν πνεύματι».

Διὸ καὶ ἔλεγεν ἄνωθεν προτρέπων αὐτούς· «αὐτοῦ ἀκούετε, αὐτῷ πιστεύετε, αὐτῷ ἀκολουθεῖτε, αὐτὸν κηρύσσετε, ἐν αὐτῷ μένετε καὶ αὐτὸς ἐν ὑμῖν· αὐτὸν δέξασθε καὶ δι' αὐτὸν ἐμὲ δέχεσθε, καὶ αὐτὸς ὑμᾶς φωτίσει καὶ ἀγιάσει καὶ τὰ πάντα χαρίσεται».

- 280 19. Ὡσπερ γὰρ διὰ τῆς φωνῆς τὸν λόγον καὶ διὰ τοῦ λόγου τὸν

261-262 ἀπαστρέπτει· Ματθ. ιζ'. 2,5. Μάρκ. θ'. 3· Λουκ. θ'. 29· πβλ. Ματθ. ιγ'. 43, κη'. 2-4· Πράξ. κβ'. 6· Λουκ. ιζ'. 24· Ἀποκ. δ'. 5 κ.ά. 262-263 Ἰω. ιδ'. 20 (γνώσσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ Πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν) 267-268 Ἰω. ιδ'. 10 (ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοί)· πβλ. ι'. 38 267-268 Ἰω. ιβ'. 26 (τὸ Πνεῦμα... δὲ παρὰ τοῦ Πατρὸς ἐκπορεύεται) 269-270 Ἰω. ιδ'. 17 (τὸ Πνεῦμα... παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται), 23 (καὶ μονὴν παρ' αὐτῷ ποιησόμεθα) 270-271 Ἰω. ιδ'. 6 (οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα εἰ μὴ δι' ἐμοῦ) 272-273 Ματθ. ια'. 27 (ὃ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύπτει)· Ἰω. ιδ'. 9 (ὁ ἑωρακὴς ἐμὲ ἑώρακε τὸν Πατέρα)· Α' Κορ. β'. 10 (ἡμῖν γὰρ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύματος) 276 αὐτοῦ ἀκούετε· Ματθ. ιζ'. 5· Μάρκ. θ'. 7· Λουκ. θ'. 35 278 Ματθ. ι'. 40 (ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με)· πβλ. Λουκ. ι'. 16· Ἰω. ιγ'. 20 278-279 Ἰω. α'. 9 (ἦν τὸ φῶς τὸ ἀληθινόν, δὲ φωτίζει πάντα ἄνθρωπον)· πβλ. Ἑφес. α'. 18· Β' Κορ. δ'. 6 κ.ά./Ἰω. ιζ'. 19 (ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑαυτόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ)· Α' Κορ. α'. 30 (ἐγενήθη σοφία ἡμῖν... δικαιοσύνη καὶ ἀγιασμὸς) κ.ά. / Ρωμ. η'. 32 (ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο,... πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται·)

261 ἔγω Λ 264 ἀρενύστως Λ / ἔστιν Λ 266 αὐτῷ· αὐτῷ Λ / καθ' αὐτόν Λ
 268 καθ' αὐτῷ Λ 269 μενῶ Λ 272 δεδήλωκεν Λ / με· μου Λ 273 κατ' ἀξίαν Λ 279 χαρίσητε Λ

... speak and do all things in the Spirit. Now He is flashing forth in Me, perceived in singleness; but then I shall flash out in Him, known in Trinity, — He in you, you in Him and I in Him, known in Trinity. He is wholly in Me immutably, and from out of Me without flux, and with Me outside time; and He is not after Me, nor did any other God and Son come into being apart from Me or before Me. He is forever entire in Me and in himself indivisibly, and I am entire in Him and by myself impassibly, inseparably. And my Spirit is entirely from Me and in Him and in Me and by itself, ineffably; through Him I am known and with Him I am partaken of, and in Him and the Spirit I dwell and make my abode among you. No one comes to Me except through Him and the Spirit, and no one comes to Him except through Me and the Spirit, as He has declared among you; and no one can see and know Me unless, as I said, He shall have revealed Me according to my worth in the Spirit to those whom He wishes, as the word reveals the mind hidden in it and the mind reveals in the spirit the word which proceeds from it».

Therefore did He speak from above, urging them: «Hearken to Him, believe in Him, follow Him, preach Him, abide in Him and He in you; receive Him and you are receiving Me for Him, and He shall enlighten and sanctify you and grant you all things».

19. *For as we know speech by the voice and, through speech, the*

Greek word *Μαγὰρ* does not occur anywhere in the Septuagint version of the O.T., but its use in this sermon may perhaps be explained by its being the Greek form of a traditional local name, based on the Hebrew and preserved by the Bedouin and other local Semites, for a cave reputed to be that of Elijah. There is even an area called Magharah in the south-western part of the peninsula. Mediaeval pilgrims flocked to Sinai and identification of such places for their sake followed as a matter of course. Gregory will have been familiar with the topography, since his *Life* (§ V) describes him, during his years at St Catherine's monastery, as climbing «almost daily» to the summit of the Sinai massif to worship there. «To come out of the Magar» clearly meant something obvious to him, though one may doubt whether it was obvious to many of his hearers.

This same word meaning «cave» occurs with slight variations not only in Hebrew, but in Aramaic, Syriac and Arabic. That the Semitic letter 'ain was regularly transcribed as gamma in Greek is exemplified by the word *μέγαρον* (basically meaning «underground cavern») which derives from it. The existence of the variant *μάγαρον* points to the vowel fluctuation so characteristic of Semitic dialects,

27^α νοῦν γινώσκωμεν ἐκφωνούμενον καὶ || λεγόμενον, ἔχει γὰρ ὁ λόγος φυσικῶς τὸν αὐτὸν γεννῶντα νοῦν καὶ νοῦς φυσικῶς τὸν αὐτὸν ἀποκαλύπτοντα λόγον, οὕτως ἐν τῷ Πνεύματι τὸν Υἱὸν καὶ ἐν τῷ Υἱῷ τὸν Πατέρα φωτισθέντες ἐπέγνωμεν καὶ γινώσκωμεν· ἡ οἰκειότερον (καὶ) σα-
 285 φέστερον τὸ αὐτὸ εἰπεῖν, ἰδιαίτερον ἐν τῷ Υἱῷ φυσικῶς τὸν Πατέρα καὶ οὐσιωδῶς, καὶ ἐν τῷ Πατρὶ τὸν Υἱὸν αἰτιατῶς καὶ τὸ Πνεῦμα ἐκπορευτῶς γινώσκωμεν χάριτι. Τὸ γὰρ Πνεῦμα ἐν τῷ Υἱῷ καὶ διὰ τοῦ Υἱοῦ μεταδίδεται, ὡς φωνὴ ἐν τῷ λόγῳ καὶ διὰ τοῦ λόγου καὶ σὺν τῷ λόγῳ προέρχεται, καὶ τὸν ἐκ τοῦ νοῦ φανεροῦν προερχόμενον λόγον· αἰεὶ γὰρ ἡ
 290 φωνὴ συμπαρομαρτοῦσα τῷ λόγῳ φανεροῖ αὐτοῦ τὴν ἐνέργειαν καὶ αὐτοῦ ἐστὶ καὶ λέγεται ἐνέργεια τοῦ λόγου ζωτικὴ τε καὶ ἐκφαντικὴ καὶ οὐκ ἐξ αὐτοῦ καὶ κατ' οὐσίαν ὑποστατικὴ καὶ καθ' αὐτὴν ὑφαστῶσα. Ἄει γὰρ ἔννοους ὁ λόγος δοῖται καὶ πέμπεται καὶ προέρχεται· καὶ ὁ νοῦς λογικὸς ἐστίν, αἰεὶ λόγον ἐνούσιον ἔχων· καὶ ἔννοον προφέρει τὸν λόγον
 295 καὶ γεννᾷν οἶδεν αὐτὸν αἰεὶ, ἐν πνεύματι φανερούμενον. Ὡστε πᾶσα φωνὴ φυσικῶς ἔχει καὶ οὐσιωδῶς νοῦν καὶ λόγον συνεκφωνούμενον. Νοῦν δὲ λέγομεν οὐ τὸν χέμενον σὺν τῷ λόγῳ, ἀλλὰ τὸν ὄντα φυσικῶς καθ' ὑπόστασιν τῷ λόγῳ· λόγον δὲ φάσκοντες, οὐ τὸν προερχόμενον καὶ εἰς ἄερα λυόμενον, ἀλλ' αὐτὸ τὸ λογικὸν τὸ καθ' ὑπόστασιν ὃν τε τῷ νῷ καὶ φυσικῶς
 300 λογιζόμενον· πνεῦμα δὲ λα || λοῦμεν οὐ τὴν ὁλκὴν τοῦ ἄερος καὶ 27^β φορὰν, ἀλλὰ τὴν οὐσιώδη αὐτὴν ζωτικὴν δύναμιν, τὴν καθ' αὐτὴν ὑφαστῶσαν καὶ προερχομένην ἐν λόγῳ καὶ τὸν πόρον ἐν ἄερι ποιοῦσαν.

20. Δέδεικται τοίνυν, οὐσιωδῶς καθ' ὑπόστασιν νοῦν καὶ λόγον καὶ πνεῦμα ὁμοφυῆ τε καὶ ἀδιαίρετα κέκτηται ὁ ἄνθρωπος, «εἰκὼν»
 305 καὶ δόξα τῆς Τριάδος καὶ ἐν τούτοις ὑπάρχων, κατὰ τὸν φάσκοντα. Οὔτε γὰρ ἐνέλιπε ποτὲ Υἱὸς Πατρὶ καὶ Πνεύματι, ἢ Πατὴρ Υἱῷ καὶ Πνεύματι, ἢ Πνεῦμα Πατρὶ καὶ Υἱῷ· οὐδὲ ἐστὶ πάποτε τις ἐκτὸς τοῦ Λόγου ἢ λεγόμενον χωρὶς, κἂν τῷ τρόπῳ τῆς ὑπάρξεως καὶ τῆς οὐσίας ἡνωμένα διήρηνται καὶ διηρημένα ἡγῶνται παραδόξως. Ἀλλὰ καὶ Τριάς ἐν Χριστῷ
 310 διαιρεῖται δίχα προσλήψεως, τὸ μὲν γὰρ τῷ καθ' ὑπαρξιν τρόπῳ, τὸ δὲ τῷ κατ' οὐσίαν λόγῳ, ἵνα μὴ εἴη τετράς ἡ Τριάς διὰ τὴν τοῦ Υἱοῦ σάρκαωσιν. Μία γάρ ἐστιν ἡ τοῦ Πατρὸς χάρις δι' Υἱοῦ ἐν Πνεύματι ἀγίῳ

304 Γέν. α'. 27 (ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον· κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν) 312-313 Ἰω. α'. 16 (ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος)· Α' Πέτρ. ε'. 10 (ὁ Θεὸς πάσης χάριτος)· πβλ. Α' Κορ. ιβ'. 4

281 γινώσκωμεν Λ 284-285 οἰκειότερον τὸ σαφέστερον αὐτὸ Λ 289 φανεροῦν Λ· γραπτέον φανεροῖ; 290 συμπαρομαρτοῦν Λ / φανερῇ Λ 291 ἐστὶν Λ / ζωτικῇ Λ 292 καθ' αὐτὴν ὑφαστῶσαν Λ 302 ἄρει Λ 303 οὐσιωδῶς Λ 304 τὲ Λ 308 κἂν Λ 310 τῷ μὲν... τῷ δὲ Λ

mind which is sounding and speaking — for speech has by nature the mind which begets it, while mind has the speech which reveals it — thus we, being enlightened, have got to know and continue to know in the Spirit the Son and in the Son the Father. Or rather, to say the same thing more properly and more clearly, through grace we particularly know in the Son the Father by nature and substance, and in the Father the Son by causal relationship and the Spirit by procession. For the Spirit is communicated in the Son and through the Son, just as voice is communicated in speech and proceeds through speech and with speech, and manifests that speech which proceeds from the mind. For voice, ever accompanying speech, manifests the latter's activity, and it belongs to it and is called the living and revealing energy of speech. Yet it does not proceed out of it; it is hypostatic by nature and self-subsistent. For it is always as endowed with mind that speech is observed and is sent out and proceeds: and mind is rational, for it always has reason in its essence; it brings forth the speech which is associated with mind and knows how to beget it at all times, made manifest in breath, so that every voice, by its nature and essence, has mind and, voiced with it, speech. But by «mind» we mean not one which is poured out together with speech, but one which belongs by nature and hypostatically to speech; and when we say «speech» we do not mean that which comes forth and is dissolved into air, but that very principle of rationality which belongs hypostatically to the mind and naturally engages in ratiocination; and when we say «breath» we do not mean the drag and motion of the air, but that essential life-giving power which is self-subsistent and comes forth in speech and produces the sound in air.

20. *So this is proven: man, being the image and glory of the Trinity in these respects also, according to Him who said so, possesses essentially and hypostatically¹⁸ a mind and word and spirit which are both of the same nature and inseparable. For never has the Son been lacking to the Father and the Spirit, or the Father to the Son and the Spirit, or the Spirit to the Father and the Son; nor has anyone ever existed outside the word or without a word being pronounced, though in their mode of existence they are paradoxically separated when united and united when separated. Nay, the Trinity is separated in Christ too without adding to itself, in the mode of existence on the one hand and in respect of essence on the other, lest the Trinity become Quaternity, owing to the incarnation of the Son. For the grace of the Father is one, fulfilled through the Son in the Holy Ghost;*

18. Is the author perhaps to be taken as implying that there are three singular hypostases?

πληρουμένη, καὶ μία θεότης καὶ εἰς Θεὸς ἐν Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι προσκυνούμενος.

- 315 21. Δεῖ δὲ γινώσκειν ἀκριβῶς τοὺς φιλομαθεῖς καὶ τὴν ὄντως εὐ-
σέβειαν ἐκ τῶν φυσικῶν παραδειγμάτων ποιεῖσθαι, καὶ μάλιστα τῶν παρ'
ἡμῖν· βεβαιότερα γὰρ ἐστὶ καὶ ἀληθῆ πρὸς ἀπόδειξιν. Δωδεκαχῶς γὰρ
εἶναι τὴν ἐνέργειαν τοῦ ἐν ἡμῖν φυσικῶς λόγου, καὶ τριαδικῶς ἐν πᾶσι.
28^ο τούτοις προερχόμενος γινώσκεται καὶ θεωρεῖται. Πρῶ || τον μὲν γεν-
320 νᾶται ἐκ νοὸς καὶ τοῦ πνεύματος· εἴτα βουλεύεται λογιζόμενος καὶ δια-
τίθεται μετὰ τοῦ νοὸς καὶ τοῦ πνεύματος· εἴτα προέρχεται, συντίθεται,
γράφεται, πέμπεται, δίδοται, λέγεται, ἀκούεται, δρᾶται, γνωρίζεται,
φανεροῦται τοῖς θέλουσι καὶ τοῖς μὴ βουλομένοις. Καὶ ὁ αὐτὸς τοῖς πᾶσι,
καὶ πανταχοῦ καὶ ταῦτός, ὥστε κατὰ τὸ φυσικὸν τοῦτο ὑπόδειγμα τρια-
325 δικὸν εἶναι τὸν λόγον ἀνελλιπῶς, πανταχοῦ ἔνουν καὶ ζῶντα καὶ ἐνερ-
γὸν καὶ ταῦτόν μετακινούμενον. Καὶ ὁ τοῦ Θεοῦ δὲ Λόγος, πρὸ τῶν αἰ-
ώνων ἀπαθῶς ἐκ Πατρὸς γεννηθεὶς, αἰ κατὰ Πνεῦμα γεννᾶται τοῖς βου-
λομένοις κατὰ τὸν μέγαν Μάξιμον· εἰς τὴν ἡμῶν γὰρ σωτηρίαν αἰ προ-
νοητικῶς τε καὶ μυστικῶς προέρχεται. Αὐτὸς γὰρ δι' εαυτοῦ ἐμαρτύρα-
330 το περὶ τῆς αἰγεννησίας αὐτοῦ, ἧς αἰ ὥς ἐκ νοὸς ἀρρήτως ἐκ τοῦ Πατρὸς
γεννᾶται, τοῖς Ἰουδαίοις φάσκων, ὅτι «ὅμοις οὐκ οἶδατε, πόθεν ἔρχομαι
καὶ ποῦ ὑπάγω». Ὁλος γὰρ ἐν τῷ πατρικῷ μένει κόλπῳ καὶ ὅλος ἐν ἡμῖν
ἐστὶ καὶ πανταχοῦ, καὶ πορεύεται ἀρρήτως καὶ ἔρχεται, ὅπερ ἐστὶν ἐνερ-
γείας δηλωτικόν· ἀλλ' οὐ καὶ αὐτὸ ἀφράστως καὶ θεοπρεπῶς νοητέον.
335 22. Γεννᾶται τοίνυν ἐκ Θεοῦ Πατρὸς ὁ ἐν ἀρχῇ Λόγος· εἴτα τὴν
προαιώνιον τῆς οἰκονομίας βουλὴν μετὰ τοῦ Πατρὸς καὶ τοῦ Πνεύματος
ἀχρόνως διέθετο· εἴτα προήλθεν καιροῖς ἰδίους ἐπ' ἐσχάτων εἰς τὴν ἡμῶν
σωτηρίαν, συνετέθη ἐν εαυτῷ πλαστουργηθεὶς ἐν Πνεύματι, ὁ εἰς ἅπαν

328 Μαξίμου Ὁμολογητοῦ, Κεφάλαια Θεολογικὰ Γ'. η' — Φιλοκαλία 'Β'. 92 (ὁ τοῦ Θεοῦ Λόγος, ἐφάπαξ κατὰ σάρκα γεννηθεὶς, αἰ γεννᾶται θέλων κατὰ Πνεῦμα διὰ φιλανθρωπίαν τοῖς θέλουσι)· πβλ. Εἰς τὸ Πάτερ ἡμῶν — αὐτόθι 194, 24-25 (αἰ θέλων Χριστὸς γεννᾶται μυστικῶς, διὰ τῶν σφριζομένων σαρκούμενος) 331 Ἰω. η'. 14 332 Ἰω. α'. 18 (ὁ μονογενὴς Υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς) 332 ἐν ἡμῖν· ἰδε 262-263 335 Ἰω. α'. 1 336 οἰκονομίας βουλὴ· βλ. Πράξ. β'. 23, κ'. 27· Ἐφεσ. α'. 10-11, γ'. 9-11· Ἐβρ. ζ'. 17· Ἰακ. α'. 18 κ.δ. 337 Τίτ. α'. 1-2 (ἐφανέρωσε καιροῖς ἰδίους τὸν Λόγον αὐτοῦ)· Ἐβρ. α'. 2 (ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ)· Α' Πέτρ. α'. 20 (Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ἡμᾶς)

317 ἐστὶν Λ / ἀληθῆς Λ 324 ταυτὸς 326 ταυτὸν Λ 328 γὰρ ὄνω τῆς γραμμῆς προστ. Λ 333 ὅπερ ἐστὶν Λ 334 δηλωτικὸν Λ 337 ἐπεσχάτων Λ

and there is one godhead and one God, worshipped in Father, Son and Holy Ghost.

21. Now seekers after knowledge must know exactly how to make out true orthodoxy for themselves by using natural examples; and especially such as are drawn from our very selves, for they are surer and are a true means of proof. For that the word which naturally dwells in us is realised in twelve modes, in each of which it proceeds in three ways, is known and perceived. Firstly, it is begotten of the mind and the spirit; secondly, it is deliberated on by a rational process and brought into conjunction with the mind and the spirit; thirdly, it then proceeds, is set together, is delineated, is sent, is given, is said, is heard, is seen, is known and is manifested to those who desire it and those who do not. And this word is the same for all, it is everywhere and identical, so that according to this example drawn from nature the word is unfailingly threefold, is everywhere endowed with mind and alive and active and identical, though moving from one place to another. And the Word of God too, begotten impassibly of the Father before all ages, is forever being begotten according to the Spirit for those who desire Him, as Maximus the Great teaches. For He is ever coming forth providentially and secretly for our salvation; indeed He himself was witnessing to His own perpetual generation, by which He is begotten forever ineffably of the Father as from Mind, when He declared to the Jews: «Ye know not whence I come and whither I go». For He remains in His entirety in the bosom of the Father and the whole of Him is in us and is everywhere; and He proceeds ineffably and comes, and by that we mean His «energy». But this too must be understood inexpressibly and as befits God.

22. So the Word which was in the beginning is begotten of God the Father; then, together with the Father and the Spirit, outside time, He laid down the plan of divine economy which existed before all ages; then in due course in the last days He came forward for our salvation. He who was entirely simple admitted composition in His own self, being shaped in the Spirit;¹⁹ it was written «and the Word was made flesh», thickened

19. Or perhaps better; «the Word was delineated and made flesh». Cf. 355-357.

28^ο ἀπλοῦς· ἐγρά||φη καὶ ὁ Λόγος παχυνθεὶς σεσάρκωται· ἐπέμφθη παρὰ
 340 τοῦ Πατρὸς, βαπτιζόμενος καὶ μαρτυρούμενος ἄνωθεν καὶ διδάσκων·
 δέδοται τοῖς πιστεύουσι χάριτι ὁ Λόγος, ἐλαλήθη ἐν κόσμῳ κηρυττόμε-
 νος, ἠκούσθη τοῖς ἐν πίστει δεχομένοις, ἐωράθη τοῖς ἀξίοις, ἐγνώσθη
 τοῖς καθαρῶς τὴν διάνοιαν· καὶ γινώσκεται τοῖς ἠνωμένοις αὐτῷ καὶ
 345 προεγνωσμένοις πρὸ καταβολῆς κόσμου, ὥσπερ εἴρηται· καὶ φανεροῦται
 οἷς αὐτὸς οἶδεν, καὶ φανερωθήσεται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν πάσαις
 φυλαῖς καὶ γλώσσαις. Ἡ τὸ ἔμπαλιν τὸ αὐτὸ φάναι, τὸ εἰς ἐκάστου προ-
 νοητικῶς σωτηρίαν μυστικῶς γινόμενον, σαφέστερόν τε καὶ κυριώτερον.
 23. Ὁ γὰρ ἐκ γαστροῦ πρὸ ἐωσφόρου τῆς τοῦ Πατρὸς οὐσίας
 γεννηθεὶς ἀρρενίστως Θεὸς Λόγος εἰς τὴν ἡμῶν ἐκάστοτε ἐκάστον τῶν
 350 πιστῶν σωτηρίαν ἐντυγχάνει τῷ Πατρὶ ἐν Πνεύματι ὑπὲρ ἡμῶν καὶ εἰς
 βουλὴν διατίθεται. Εἴτα πρὸς τὴν ἡμῶν καινουργίαν καὶ μεταποίησιν
 προέρχεται ἐνεργῆς ὁ Λόγος, καὶ σπέρμα αὐτοῦ ἐν ἡμῖν διδόμενον μένει.
 Ἐπειτα συντίθεται τοῖς ἡμῶν μέλεσι καὶ ὄργανον αὐτοῦ γινόμεθα πρὸς
 τὴν τῶν ἐντολῶν ἐργασίαν κηρυπτῶς· αὐτὸς γάρ ἐστιν <ὁ ἐνεργῶν> ἐν
 355 ἡμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. Εἴτα γράφεται
 σωματούμενος, καὶ ὁ Λόγος παχύνεται καὶ (ἀληθῶς εἰπεῖν καὶ εὐαγγε-
 λικῶς) σὰρξ γίνεται παραδόξως καὶ οἰκεῖ ἐν ἡμῖν ἐν Πνεύματι, τὰ ἡμῶν
 οἰκειούμενος· πέμπεται ἀεὶ διὰ τοῦ Πατρὸς εἰς ἡμᾶς μυστικῶς καὶ ἀπο-

339 ἐγράφη πβλ. 356 Ἰω. α'. 14 (ὁ Λόγος σὰρξ ἐγένετο) 340 Ἰω. ε'. 37 (ὁ
 πέμψας με πατήρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ)· πβλ. 233 342-343 Ἰδε 248-252
 344 Ἐφεσ. α'. 4 (ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου) / ὥσπερ εἴρη-
 ται· βλ. 336-338 344-346 Α' Πέτρ. α'. 20 (Ἰδε 338). Πβλ. Κολ. α'. 26 (τὸ μυστή-
 ριον... ἐφανερώθη τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι κτλ.), γ'. 4 (ὅταν ὁ
 Χριστὸς φανερωθῇ ἡ ζωὴ ἡμῶν)· Ἐβρ. θ'. 26 (ἅπαξ ἐπὶ συντελείας τῶν αἰώνων διὰ τῆς
 θυσίας αὐτοῦ πεφανέρωται)· Ἀποκ. ε'. 9 (ἡγόρασας τῷ Θεῷ ἡμᾶς... ἐκ πάσης φυλῆς
 καὶ γλώσσης), πβλ. ζ'. 9 348 Ψαλμ. ρθ' (ρι'). 3 (ἐκ γαστροῦ πρὸ ἐωσφόρου ἐγέν-
 νησά σε) 350-351 Ῥωμ. η'. 26 (αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στε-
 ναγμοῖς ἀλαλήτοις) / βουλὴν· Ἰδε 336 351 Β' Κορ. ε'. 17 (εἰ τις ἐν Χριστῷ, καινὴ
 κτίσις)· πβλ. Γαλ. ε'. 17· Ἐφ. δ'. 24 352 Α' Ἰω. γ'. 9 (πᾶς ὁ γεγεννημένος ἐκ
 τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει) 353 Α' Κορ. ζ'. 15
 (τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστί), ιβ'. 27 (ὕμεις δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη
 ἐκ μέρους)· Ἐφεσ. ε'. 30 (μέλη ἐσμὲν τοῦ σώματος αὐτοῦ) 353-364 Ῥωμ. ζ'. 19
 (παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ) 354-355 Φιλ. γ'. 3 (ὁ Θεὸς γὰρ
 ἐστὶν ὁ ἐνεργῶν κτλ.) 355-356 Πβλ. 339 (ἐγράφη καὶ ὁ Λόγος παχυνθεὶς σεσάρ-
 κωται) 356-357 Ἰω. α'. 14 (ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν)
 357-358 Ἰδε Ῥωμ. η'. 3· Φιλ. β'. 7-8

342 ὀράθη Λ 343-344 τοὺς ἠνωμένους αὐτῷ καὶ προεγνωσμένους Λ
 345 ἐπεσχάτων Λ 346 φάναι Λ 347 κυριώτερον Λ 349 ἀρεύτως Λ
 353 μέλεσιν Λ 354 ὁ ἐνεργῶν (Ἰδε Φιλ. β'. 13) παραλ. Λ

in matter, was «sent by the Father», was baptised and witnessed to from above, and He taught. The Word was given by grace to those who believed; He was spoken of and preached in the world, was listened to by those who received Him in faith, was seen by the worthy, was known by the pure of mind; and He is (still) known to those united to Him and of whom He had «foreknowledge before the foundation of the world», as has been said, and He manifests himself to those He knew, and «at the end of these days» He shall be manifested in every tribe and tongue. Or alternatively, to make known just what takes place under mysterious providence for the salvation of each one of us, it would be clearer and more authoritative to put it as follows.

23. God the Word, born without flux «from the womb before the morning star» of the essence of the Father, intercedes, with a view to the salvation of each and every one of us faithful, with the Father in the Spirit for us and acts as His counsellor; then the Word comes forth in action to renew us and transform us, and a seed of His, sown within us, remains; then He merges with our limbs and we secretly become His tool for accomplishment of the commandments, for it is He «which worketh in us both to wish and to work for His good pleasure»; then He is delineated,²⁰ taking bodily shape, and the Word thickens and — to speak gospel truth — «is made flesh» in wondrous fashion «and dwells amongst us» in the Spirit, making His own those things which are ours; He is sent perpetually to us in a mystical manner through the Father and is despatched for the sake of loving-

20. Cf. note 19 above.

29^c || στέλλεται δι' ἀγαθότητα· δίδοται παντὶ πιστῷ καὶ τῶν ἐντολῶν ἐργάτῃ,
 360 ὡς ἔμφυτος ὁ Λόγος (ὁ δυνάμενος) σῶσαι τὰς ψυχὰς ἡμῶν· λέγεται
 κατ' ἐντεύξεως σχῆμα παρ' ἡμῖν ὁ Λόγος ἐν Πνεύματι, ὅτι Κύριον
 Ἰησοῦν οὐδεὶς εἰπεῖν δύναται, εἰ μὴ ἐν Πνεύματι ἀγίῳ ἐπικαλέσῃται·
 ἀκούεται τοῖς ψυχικοῖς ὡσὶν ἡμῶν ἐν καρδίᾳ ἀλλόμενος καὶ ἐντυγχάνων
 ὑπὲρ ἡμῶν τῷ Πατρὶ στεναγμοῖς ἀλαλήτοις. Ὁρᾶται τοῖς καθαροῖς τῇ
 365 καρδίᾳ ὁ σεσαρκωμένος Λόγος πενταχῶς· ἐν τῷ φωτὶ τῆς δόξης γνωρίζεται
 ὁ Λόγος ἀληθῶς παρὰ τῶν αὐτοῦ, καὶ αὐτὸς προέγνω τοὺς ὄντας
 αὐτοῦ καὶ ἔγνωσται ὑπ' αὐτῶν, γινώσκει γὰρ τὰ αὐτοῦ κατ' ἐνέργειαν
 καὶ αὐτὰ αὐτόν, ἡνωμένος ὢν μετ' αὐτῶν, ὡς αὐτὸς εἶπεν· εἴτα φανεροῦ-
 ται καὶ φανερωθήσεται ἐν δόξῃ ἐπ' ἐσχάτων τῶν ἡμερῶν ὁ σεσαρκωμένος
 370 Θεὸς Λόγος, ὅτε καὶ οἱ πιστοὶ φανερωθήσονται ἐν δόξῃ, κατὰ τὸ γεγραμ-
 μένον, εἰς αἰσχύνῃν τῶν ἀπίστων καὶ κακοπίστων καὶ ὄνειδος, ἡνίκα καὶ
 οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ ἀρρήτῳ ἐκείνῃ μεταμορφώσει
 καὶ τῇ ἀλλοιώσει τῆς δεξιᾶς τοῦ ὑψίστου, μεταποιούμενοι ἀπὸ δόξης εἰς
 δόξαν καὶ ἀπὸ φθορᾶς εἰς ἀφθαρσίαν, καὶ ἀπὸ σαρκὸς εἰς πνεῦμα θεότη-
 375 τος συγκιρνώμενοι, καὶ λογικοὶ κυρίως τότε καὶ γενόμενοι καὶ ὁρώμενοι,

360 Ἰακ. α'. 21 (δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς
 ψυχὰς ὑμῶν) 361-362 Α' Κορ. ιβ'. 3 (γνωρίζω ὑμῖν ὅτι ... οὐδεὶς δύναται
 εἰπεῖν Κύριον Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἀγίῳ) 363 τοῖς ψυχικοῖς ὡσὶν· πβλ. Μάρκ.
 δ'. 23· Ἀποκ. β'. 7 κ.ά. 363-364 Ῥωμ. η'. 26 (βλ. 350) 364-365 Ματθ. ε'. 8
 (μοκάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὁφονται)· Ἐβρ. ιβ'. 14 (τὸν ἀγια-
 σμόν, ὃ χωρὶς οὐδεὶς ὁφεται τὸν Κύριον)· πβλ. Α' Τιμ. α'. 5· Β' Τιμ. β'. 22· Α'
 Πέτρ. α'. 22 κ.ά. (καθαρὰ καρδιά) 365-367 γνῶσις ἐν φωτὶ τῆς δόξης· ἴδε π.χ.
 Ἰω. η'. 12 (ὁ ἀκολουθῶν μοι ὅψει τὸ φῶς τῆς ζωῆς), ια'. 40 (ἐὰν πιστεύσῃς, ὅψει τὴν
 δόξαν τοῦ Θεοῦ) καὶ ἰδίᾳ Β' Κορ. γ'. 8 (ἀνακαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου
 κατοπτρίζομενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν)· οἱ πιστοὶ
 καλοῦνται υἱοὶ ἢ τέκνα φωτὸς καὶ δόξης (Ἰω. ιβ'. 36· Ἐφess. ε'. 2· Α' Θεσσα. ε'. 5·
 Ῥωμ. η'. 21· Ἐβρ. β'. 10)· εἰς αὐτοὺς ὁ Χριστὸς ἐφάνερωσε τὴν δόξαν (Ἰω. α'. 14, β'.
 11, ιζ'. 24· πβλ. Ῥωμ. ιε'. 7) 366 προέγνω· βλ. Ῥωμ. η'. 28-30 367-368 Βλ.
 Ἰω. ι'. 1-28 καὶ ἰδίᾳ 14 (γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν) 369 Ἰδε
 Ματθ. κδ'. 20 (= Μάρκ. ιγ'. 26=Λουκ. κα'. 27) 370 Κολ. γ'. 4 (τότε καὶ ὑμεῖς
 σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ)· πβλ. Ῥωμ. η'. 18· Τιτ. β'. 13· Α' Πέτρ. ε'. 10
 371 Δαν. ιβ'. 2 (εἰς ὀνειδισμόν καὶ εἰς αἰσχύνῃν αἰώνιον) 372 Ματθ. ιγ'. 43
 (οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν)· Παροιμ. δ'. 18
 (αἱ ὁδοὶ τῶν δικαίων ὁμοίως φωτὶ λάμπουσι, προπορεύονται καὶ φωτίζουσι)· πβλ.
 Δαν. ιβ'. 3 373 Ὑψίστου· ος' (ος')· 11 (καὶ εἶπα· νῦν ἡρξάμην, αἴτη ἡ ἀλλοίωσις τῆς
 δεξιᾶς τοῦ Ὑψίστου) 373-374 Β' Κορ. γ'. 18 (ὡς ἄνω)· Α' Κορ. ιε'. 53 (δεῖ γὰρ
 τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν) 375 συγκιρνώ = συγκεράννυμι / λογι-
 κοί· πβλ. Ῥωμ. ιβ'. 2 (μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς)

kindness, and to every one who believes and carries out His commandments He is given as «the engrafted word (which is able) to save our souls».²¹ By our formula of prayer²² we give expression in the Spirit to the word that «no man can say, Jesus is Lord, unless in the Holy Spirit» He be invoked. He is heard by the ears of our soul, leaping in our heart and «making intercession for us» to the Father «with groanings which cannot be uttered».²³ The incarnate Word is seen by the pure of heart in five ways: the Word is truly known by His own in the light of His glory, and He had foreknowledge of those who would be His and is known by them, for He knows His own actively and they Him, being united with Him, as He himself said; then the incarnate God the Word is revealed; and He shall be revealed in glory «at the end of these days», when the faithful too shall be revealed in glory, as is written, to the shame and reproach of the unbelievers and heretics, when also «the righteous shall shine forth as the sun» in that ineffable transformation and «change of the right hand of the Most High», transformed «from glory to glory» and from «corruption to incorruption» and from flesh to the spirit of divinity with which they are blended, and becoming and appearing to the sight as «of the Word» in the full sense then,

21. This being a quotation (James 1,21), it is legitimate to include the words «which is able» required by syntax and meaning, though the ms. omits them. The Authorised Version's «engrafted» is not a perfect translation; inborn, ingrown, congenital or natural would be better (see A. Souter's *Pocket Lexicon of the New Testament*, s.v.), for this sentence ties up with St Maximos' doctrine, quoted by Gregory (see 327) of the mystical Birth of Christ in the human soul.

22. Reference to the Hesychasts' Jesus-Prayer: «Lord Jesus Christ, have mercy on me a sinner».

23. But St Paul wrote this of the Spirit, not of the Word.

τῷ προαιωνίῳ Λόγῳ καὶ μόνῳ Θεῷ ἐνούμενοι πάντῃ καὶ θεουργούμενοι.
29^ο παραδόξως. ||

24. Κατὰ γοῦν τὰ προειρημένα παραδείγματα ἐπιδημήσας ὁ
Παράκλητος ἐν πυρί, διὰ τῆς καθαρτικῆς δυνάμεως οἱ μαθηταὶ φωτι-
380 σθέντες τὸν Υἱὸν ἐπέγνωσαν καὶ ἐν αὐτοῖς αὐτὸν κατεῖδον γνωστῶς, ὅν-
περ ἀκριβῶς οὐκ ἐγίνωσκον, τὸ ἐκ μέρους τέλειον εἰληχότες γινώσκειν·
καὶ ὁ Υἱὸς δὲ λάμπας ἀρρήτως ἐν τῷ Θαβώρ ἐν τῷ φωτὶ τῆς δυνάμεως
αὐτοῦ τὸν Πατέρα τῶν φώτων διὰ τῆς ἁνωθεν φωνῆς ἐκείνης καὶ τὸ
Πνεῦμα διὰ τῆς φωτεινῆς νεφέλης τρανῶς ἰδόντες, τὴν Τριάδα ἐπέγνω-
385 σαν ὡς ἀληθῶς ἐν τῷ Χριστῷ ἀπαστρέψασαν μεταμορφουμένην φωτο-
χρυσίαν ἀένησαν καὶ λαμπρότητα. Τότε δὲ καὶ τὰ ὄρη ἡγαλλιάσαντο εὐ-
φραινόμενα κατὰ τὸν εἰπόντα· «Θαβώρ καὶ Ἑρμὼν ἐν τῷ ὀνόματί σου
ἡγαλλιάσονται», καὶ ὁ οὐρανὸς γέγηθε καὶ ἡ γῆ πᾶσα ἐσκίρτησεν εὐ-
φραινομένη, ὑπὲρ ἥλιον αἰσθητῶς τε καὶ νοητῶς τὸν ἑαυτῶν ὀρῶντες ἐν
390 ὄρει δεσπότην ἐκλάμπαντα καὶ τὰ πάντα φωτίσαντα καὶ ἀγιάσαντα·
ἀλλὰ μὲν καὶ οἱ οὐρανοὶ διηγοῦντο δόξαν αὐτοῦ, διαλάμπασαν ἰδόντες
καθάπερ ἔμπνυχοι, καὶ τὸ στερέωμα τῇ φαιδρότητι τὴν τῶν πατρικῶν
χειρῶν ποίησιν τῆς εὐπρεπεστάτης ἀνῆγγειλεν ἀνθρωπότητος· ἁνωθεν
αἱ δυνάμεις ὀρῶσαι ἔφριξαν, καὶ ἡ γῆ κάτωθεν χαρᾷ καὶ φόβῳ ἐτρόμα-
395 ξεν. Πᾶσα τοίνυν κτίσις, πᾶσα φύσις, πᾶσα πνοὴ ἤρπυσεν, || ἐδόξασεν,
30^ο ἐμεγάλυνεν, ὀρῶν τὸν ἑαυτῆς δεσπότην καὶ βασιλέα, τὸν διαφανέντα
πρότερον ὡς κτίστην, ὡς δημιουργὸν ἐν ὄρει μεταμορφούμενον καὶ ἁλ-
λοιούμενον καὶ ὡς Θεὸν ὑπὲρ ἥλιον λάμπαντα, ὡς ἄνθρωπον παρὰ Θεοῦ
δοξαζόμενον καὶ ὡς Θεὸν ὑπὲρ αὐτὸν ἀνυμνούμενον, ὡς Θεὸν δοξα-
400 ζόμενον καὶ ὡς ἄνθρωπον δι' αὐτοῦ καὶ σὺν αὐτῷ συνδοξαζόμενον,
ὡς Θεὸν ἀστράπτοντα καὶ ὡς ἄνθρωπον συνεκλάμποντα, ὡς ἄνθρωπον
γινωσκόμενον καὶ ὡς θεάνθρωπον ἐπιγινωσκόμενον, σαρκὶ πρότερον

376 μόνῳ Θεῷ· Ἰω. ιζ'. 3 κ.δ. / προαιώνιος Λόγος· Ἰω. ιζ' 5 (νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί) 376
θεουργούμενοι· βλ. Ἰω. ι'. 34-35 (ἐγὼ εἶπα θεοὶ ἐστέ — ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο)· Ῥωμ. θ'. 26 (ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος) 383
Ἰακ. α'. 17 387-388 Ψαλμ. πη' (πθ'). 13 390 φωτίσαντα καὶ ἀγιάσαντα·
Ἰδε 220, 247, 249 390-394 Ψαλμ. ιη' (ιθ'). 2 (οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ,
ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα) 394 Ματθ. κδ'. 29 = Μάρκ. ιγ'.
25 = Λουκ. κα'. 26 (αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται)· πβλ. Ῥωμ. α'. 20· Α'
Πέτρ. γ'. 22 396-397 ἀλλοιούμενον· Ἰδε 373 399 ὑπὲρ αὐτόν· τὸν ἥλιον, δη-
λαθῇ

380 κατ' εἶδων Λ 388 ἐσκίρτισεν Λ 390 φωτίσαντι καὶ ἀγιάσαντι Λ
392 στερέωμα Λ 394 ὀρῶντες Λ 395 κτίσης Λ 397 κτίσιν Λ 399 αὐτῶν Λ

since they will be entirely united to the Word which existed before all ages and is the only God, and will be paradoxically deified.

24. So when the Paraclete, according to the aforesaid examples, had settled²⁴ <on them> in fire, the disciples, enlightened by the purifying power, recognised the Son and cognitively perceived Him within themselves whom they had failed to know exactly, though it had fallen to their lot to know what was partly perfect. And as the Son shone²⁵ ineffably on Thabor in the light of His power, they clearly discerned the Father of lights through that voice from above and the Spirit through the resplendant cloud, and recognised the Trinity as an everlasting outpouring of light and brightness, truly flashing forth like lightning in the transfigured Christ. Then even the mountains rejoiced and were glad—as is said, «Thabor and Hermon rejoice in Thy name»,— and heaven exulted and all the earth leapt with joy, seeing on the mountain their own master shining more brightly than the sun both sensibly and intelligibly, and illuminating and sanctifying all things. Nay, the heavens too declared His glory, perceiving, as though they had souls, how it shone forth, and the firmament by its resplendence proclaimed how the Father's hands had produced this most comely humanity. The powers, looking down from above, shuddered; and the earth, from below, trembled with joy and fear, thus all creation, all nature, «every thing that hath breath» praised, glorified and magnified Him, seeing its master and king, who had shown through previously as founder, as creator, now transfigured and transformed on the mountain and resplendant beyond the sun as God, glorified as man and supereffulgent as God, glorified as man by God and praised above him as God, glorified as God and co-glorified as man through Him and with Him, flashing forth as God and co-resplendant as man, known as man and discovered as God-man, appearing first in the flesh and <now> seen in the light, recognised as man and

24-25. Nominative absolutes instead of ἐπιδημήσαντος τοῦ Παρακλήτου and τοῦ Υἱοῦ δὲ λάμψαντος.

ἐπιφαινόμενον καὶ ἐν φωτὶ θεωρούμενον, ὡς ἄνθρωπον γνωριζόμενον καὶ ὡς Θεὸν καθορώμενον, ὡς ἄνθρωπον μεταμορφούμενον καὶ ὡς θεάνθρω-
 405 πον ἄνωθεν μαρτυρούμενον, τὸ πρόσωπον αὐτοῦ ὑπὲρ ἥλιον λάμποντα καὶ τὰ ἱμάτια αὐτοῦ λευκὰ ὡς χιὼν φῶς ἀποστίλβοντα. Ἀμέλει καὶ αὐτὸς ὁ Υἱὸς μετὰ μικρὸν ἔλεγε πρὸ τοῦ πάθους πρὸς τὸν ἑαυτοῦ Πατέρα· «Δό-
 ξασόν με σύ, Πάτερ, παρὰ σεαυτῶ καὶ θεοῦργησον τὸ ἐμὸν φύραμα τῇ δόξῃ ἣ εἶχον τῆς θεότητος πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί». ὅθεν καὶ
 410 ὁ Πατὴρ ἄνωθεν εἶρηκε πρὸς αὐτόν· «Καὶ ἐδόξασα», ἐν Θαβῶρ δηλονότι συναστράψας καὶ μαρτυρήσας καὶ ἐπισκιάσας, «καὶ πάλιν δοξάσω» ἐν τῷ σταυρῷ φαιδρότερόν τε καὶ τελεώτερον. Διὸ καὶ πάλιν ἔλεγεν ἐν
 30^ν ἐκείνῳ || σαφέστερον· «Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου» ἀπαστρά-
 πτων θεότητι, «καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ» πάσχων ἀνθρωπότητι.
 415 «εἰ ὁ Θεὸς ἐδοξάσθη» ἐνταῦθα ἐν αὐτῷ θανατούμενος, καὶ αὐτὸς «δο-
 ξάσει αὐτὸν ἐν ἑαυτῷ» ἐν τῷ μέλλοντι, δείξας θαυραρχικώτατον ἐν πᾶσι
 Κύριον Ἰησοῦν ὄντα τε καὶ γινόμενον καὶ ὡς ἄδυστον δικαιοσύνης ἥλιον καὶ κριτὴν ζώντων καὶ νεκρῶν αὐτὸν γνωριζόμενον.

25. Δοξάσωμεν τοίνυν καὶ ἡμεῖς καὶ ὑμνοῦντες ὑψώσωμεν καὶ με-
 420 γαλύνωμεν τὸν ἐν τῷ ὄρει Θαβῶρ μεταμορφωθέντα σήμερον, τὸν ὑπὲρ ἥλιον ὡς Θεὸν ἐξαστράπτοντα καὶ τοὺς μαθητὰς αὐτοῦ πληροφορησάντα καὶ τοὺς προφήτας ἀθρόως ἐκστήσαντα τῷ παραδόξῳ τῆς θέας καὶ συνε-
 λεύσεως. Μετὰ Μωϋσέως ὁψόμεθα καὶ μετὰ Ἡλιοῦ συνανέλθωμεν, μετὰ
 Ἰωάννου θεολογήσωμεν καὶ μετὰ Πέτρου ἀπομολογήσωμεν καὶ σὺν
 425 Ἰακώβῳ τῷ φωτὶ πλησιάσωμεν καὶ τὴν δόξαν ὡς μονογενοῦς παρὰ Πατρός αὐτοῦ ὡς δυνατόν ὁψόμεθα, διότι αὐτὸς ἐνδοξαζόμενος ἐν βουλῇ ἁγίων μέγας καὶ ὑψηλὸς ὤφθη σήμερον ὑπὲρ πάντας ἐν Θαβῶρ, ἐξα-
 στράψας τοὺς περικύκλῳ αὐτοῦ, κατὰ τὸ γεγραμμένον. Μέγας καὶ αἰ-

405-406 Ματθ. ιζ'. 2 (=Μάρκ. θ'. 3 = Λουκ. θ'. 29) 407-409 Ἰω. ιζ'. 5 (πλὴν θεοῦργησον τὸ ἐμὸν φύραμα καὶ τῆς θεότητος) 410-411 Ἰω. ιβ'. 28 συνέν-
 τευξίς μετὰ «τινῶν Ἑλλήνων» (ὁ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, ἐλήλυθεν ἡ ὥρα ἵνα
 δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου... Πάτερ, δόξασόν σου τὸ ὄνομα· ἦλθεν ὁὖν φωνὴ ἐκ τοῦ
 οὐρανοῦ, καὶ ἐδόξασα καὶ πάλιν δοξάσω) 413-426 Ἰω. ιγ'. 31-32, ὁμιλία ἐν τῷ μυ-
 στικῷ δείσανῳ (νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ· εἰ ὁ
 Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν)
 417-418 Βλ. 242 418-419 Πράξ. ι'. 42 (ὁ ὀρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζών-
 των καὶ νεκρῶν) 425 Ἰω. α'. 14 426-428 Ὑαλμ. πη' (πθ'). 8 (ὁ Θεὸς ἐνδο-
 ξαζόμενος ἐν βουλῇ ἁγίων, μέγας καὶ φοβερός ἐπὶ πάντας τοὺς περικύκλῳ αὐτοῦ)

404 καθ' ὁρώμενον Λ 409 παρὰ σοί Λ 410 αὐτόν Λ 412-413 τελεώτερον
 Λ / ἐκείνῳ Λ 414 θεότητι Λ 419-420 μεγαλύνωμεν Λ 421 πληροφορησάντι Λ
 422 ἐκστήσαντι Λ 423 Μωσέως Λ Ἡλιοῦ Λ

perceived as God, transfigured as man and witnessed to from above as God-man, with His face shining brighter than the sun and His garments white as snow, glistening light. And of course the Son himself, not long after, said to His Father before His passion: «Glorify Thou Me, Father, by thyself» and divinise my mixture with that glory of divinity «which I had with Thee before the World was». Wherefore the Father too had said to Him from above: «I have both glorified» Thee (that is, by flashing like lightning with Thee on Thabor and bearing witness to Thee and overshadowing Thee) «and will glorify again» on the Cross more brilliantly and perfectly; and therefore again in that same passage He said more clearly: «Now is the son of man glorified», flashing forth with divinity, «and God is glorified in Him», suffering in human nature; «if God is glorified in Him» here, being marvelled at, He too «shall glorify Him in himself» in the future, thus showing Jesus to be and to become most primordial God and Lord in all respects, and recognised as unsetting sun of justice and judge of the living and the dead.

25. We too, then, let us glorify and extol with hymns and magnify Him who was transfigured on Mount Thabor to-day, who, being God, flashed forth like lightning brighter than sunlight, and fully convinced His disciples and all at once astounded the prophets by the unexpectedness of the spectacle and the meeting. Let us observe with Moses and ascend together with Elijah; let us enquire into divine matters with John and confess our acknowledgement with Peter and approach the light with James, and let us gaze, in so far as is possible, on His «glory as of the only begotten from the Father»; for He, being «glorified in the council of the holy ones», has been seen to-day on Thabor to be great and exalted above all of them, flashing forth on «them that are round about Him», as it is written. Great and to be praised, great and to be feared, great and omnificient, great

νετός, μέγας καὶ φοβερός, μέγας καὶ παντοῦργός, μέγας καὶ ἰσχυρός καὶ
 430 κραταίος καὶ ἀπρόσιτος, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι || πέρας,
 31^τ τῆς φρονήσεως αὐτοῦ οὐκ ἔστιν ἐξεύρεσις· ἡ οὐσία αὐτοῦ ἀκατάληπτος,
 ἡ σοφία αὐτοῦ ἀνερμήνευτος, τὸ μέγεθος αὐτοῦ ἀπεριόριστον, τὸ ὕψος
 αὐτοῦ ἀναρχον, τὸ κάλλος αὐτοῦ ἀμήχανον, ἡ δύναμις αὐτοῦ ἀφατος, ἡ
 ζωὴ αὐτοῦ αἰώνιος, τὸ φῶς αὐτοῦ ἀνέσπερον, ἡ βασιλεία αὐτοῦ ἀδιάδο-
 435 χος καὶ ἀπέραντος· ὡς αἰνετός, ὡς φοβερός, ὡς ὑψηλός καὶ κραταίος καὶ
 ἀήτητος ὁ ὑπὲρ ἥλιον σήμερον ἐν Θαβὼρ ὡς Θεὸς ἐξαστράψας.

26. Τίς γὰρ ἐν νεφέλαις ἰσωθήσεται τῷ Κυρίῳ ἀγγελικαῖς τε καὶ
 προφητικαῖς, ὁμοιωθήσεται τῷ Κυρίῳ κατ' ἐδοκίαν καὶ βούλησιν, τίς
 τῶν ἐν χάριτι τῆς νιοθεσίας τῶν νίων Θεοῦ; Οὐδαμῶς. Αὐτὸς γὰρ ἐν-
 440 δοξαζόμενος κατὰ τὴν τῶν ἁγίων σύνεσιν μέγας καὶ ὑψηλός καὶ φοβερός
 Θεὸς ὑπὲρ ἅπαντας, ὡς προεῖρηται, καὶ ὥσπερ ἔνθεοι γενόμενοι ἐν τα-
 πεινότητι πνεύματος θαυμαστικῶς πρὸς αὐτὸν εἴπωμεν·

«Κύριε Ἰησοῦ ὁ Θεὸς ἡμῶν, τίς ὁμοίός σοι, τίς ὁμοιωθήσεται σοι,
 τίς ἰσωθήσεται σοι καὶ κατ' ἀξίαν δοξάσει καὶ ἀννυμήσει σε, τὸν ὑπερ-
 445 ὕμνητον καὶ ὑπέρθεον καὶ υπερούσιον; Δυνατὸς εἶ, Κύριε, καὶ κραταίος,
 καὶ ἡ ἀλήθεια τῆς θεότητός σου κύκλω σου ἀπαστράπτουσα ἐν ἅπασιν.
 Σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης παθῶν, ὡς τὴν μαρίαν αὐτῆς
 31^ν θόραθεν καὶ τὸν σάλον ἀμ||φοτέρων τῶν κυμάτων σὺ καταπραΰνεις· σὺ
 ἑταπείνωσας ὡς τραυματίαν οἰδαίνοντα καθ' ἡμῶν τὸν ὑπερήφανον
 450 ἐχθρόν τε καὶ λογισμόν· ἐν βραχίονι τῆς δυνάμεώς σου διεσκόρπισας
 τοὺς Ἰουδαίους ἐχθρούς σου. Σοὶ εἰσιν οἱ οὐρανοὶ καὶ θρόνος καὶ ποίημα,
 καὶ σὴ ἔστιν ἡ γῆ καὶ οἰκία καὶ ὑποπόδιον ἐνανθρωπήσαντι· τὴν οἰκου-
 μένην τήνδε καὶ τὴν μέλλουσαν σὺ ἐστερέωσας· τὸν βορρᾶν τὸν σκληρόν
 καὶ ἀδιόδευτον καὶ τὴν ἄπλετον θάλασσαν σὺ ἔκτισας· Θαβὼρ καὶ
 455 Ἑρμῶν ἐν τῷ ὀνόματί σου σήμερον τὰ ὄρη ἠγαλλιᾶσαντο εὐφραινόμενα,

430 Ψαλμ. ρμδ' (ρμε'). 3 430-431 'Ησ. μ'. 28 (οὐδὲ ἔστιν ἐξεύρεσις τῆς
 φρονήσεως αὐτοῦ) 437-455 Ψαλμ. πη' (πθ'). 7-13 (Τίς ἐν νεφέλαις ἰσωθήσεται
 τῷ Κυρίῳ, καὶ τίς ὁμοιωθήσεται τῷ Κυρίῳ ἐν υἱοῖς Θεοῦ; 'Ο Θεὸς ἐνδοξαζόμενος ἐν
 βουλῇ ἁγίων, μέγας καὶ φοβερός ἐπὶ πάντας τοὺς περικύκλω αὐτοῦ. Σὺ δεσπόζεις τοῦ
 κράτους τῆς θαλάσσης, τὸν δὲ σάλον τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις. Σὺ ἑταπείνω-
 σας ὡς τραυματίαν ὑπερήφανον, καὶ ἐν τῷ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς
 ἐχθρούς σου. Σοὶ εἰσιν οἱ οὐρανοὶ, καὶ σὴ ἔστιν ἡ γῆ· τὴν οἰκουμένην καὶ τὸ πλήρωμα
 αὐτῆς σὺ ἐθεμελίωσας· τὸν βορρᾶν καὶ θάλασσαν σὺ ἔκτισας· Θαβὼρ καὶ Ἑρμῶν ἐν τῷ
 ὀνόματί σου ἀγαλλιᾶσονται) 441 ὡς προεῖρηται· βλ. 426-428

430 μεγαλωσύνης Λ 436 ἐξαστράψασα Λ 441 ἐνθεοὺς Λ 442 εἴπωμεν Λ
 444 καταξίαν Λ 446 ἀπαστράπτων Λ 447 μαρίαν Λ 448-449 καταπραΰνης
 Λ / ἰδαίνοντα Λ 452 ἐνανθρωπίσαντι Λ 454 αἰδιόδευτον Λ

and strong and mighty and unapproachable, and whose magnificence has no limit and «there is no searching of His understanding». His essence is inconceivable, His wisdom inexplicable, His greatness unlimited, His loftiness without beginning, His beauty baffling description, His power unspeakable, His life eternal, His light unfading, His kingdom without succession or end. How praiseworthy, how fearful, how exalted and powerful and unconquerable is He, who as God has flashed to-day on Thabor like lightning brighter than sunlight!

26. For who in the angelic and prophetic clouds shall be equalled to the Lord, shall be compared to the Lord for favour and will; who among the sons of adoption in grace? No one. For He is glorified according to the understanding of the saints and a great and exalted and terrible God above them all, as has been said; and becoming as it were possessed with God, in humility of spirit let us say to Him with admiration:

«Lord Jesus our God, who is like Thee, who shall be likened to Thee, who shall be equalled to Thee and shall worthily glorify Thee and sing Thee, who art beyond praise, beyond deity and beyond essence? Mighty art Thou, O Lord, and powerful, and the truth of Thy godhead continually flashes around Thee like lightning in all things. Thou masterest the violence of the sea of passions as Thou calmest²⁶ its fury outside and the tossing of both its waves; thou didst «humble like a wounded man» the proud enemy and thought which was puffed up against us; in Thy powerful arm Thou didst scatter the Jews, Thy enemies; Thine are the heavens, which are Thy throne and Thy creation, and Thine is the earth, which is Thy house and Thy footstool on Thy becoming man; this inhabited earth and that to come, Thou hast confirmed; Thou didst establish the harsh and unpassable north wind and the boundless sea. Mounts Thabor and Hermon to-day have exulted, rejoicing in Thy name, perceiving Thee transfigured on them-

26. Or «until Thou calmest» (leaving καταπραΰνης unamended, but changing ὥς to ἕως ἄν).

μεταμορφούμενον ἐν ἑαυτοῖς καθορῶντά σε καὶ ὑπὲρ ἡλίον λάμποντα».

27. "Ὅθεν καὶ πρὸς τὸν Θεὸν καὶ Πατέρα μετὰ τοῦ Δαυὶδ τὸ ἐξῆς ἀναλαβίντες εἶπωμεν·

«Σὺς ὁ βραχίων ἐστὶν ὁ μετὰ δυναστείας πολλῆς ἐνανθρωπήσας·
 460 κραταιωθήτω ἡ πανσθενουργός σου χεὶρ, ἤψιστε Πάτερ καὶ ὑπερούσιε,
 καὶ ὑψωθήτω ἡ δεξιὰ σου ἢ μεθ' ἡμῶν ἐν θαυμασίοις μεταμορφωθείσα
 σήμερον. Μακάριος ὁ λαός σου ἡμεῖς οἱ γινώσκοντες ἀλαλαγμὸν τὸν
 ἐπινίκιον ὕμνον, ὃν οἱ πιστοὶ διὰ τοῦ σοῦ Υἱοῦ νενικήκαμεν». Καὶ εἴθ'·
 οὕτως τὴν ἔντευξιν πρὸς τὸν Υἱὸν ἐν Πνεύματι μετ' ἐκπλήξεως εὐχαρι-
 465 στοῦντες εἶπωμεν· «Κύριε, ἐν τῷ φωτὶ τοῦ προσώπου σου πορεύεσθαι
 διὰ παντός ἡμᾶς καταξιώσον· ἐν τῷ φωτὶ σου σήμερον τῆς μεταμορφώ-
 32· σεως ὁψόμεθά σε τὸ ἄδυτον ἐκεῖσε πατρικὸν || φῶς. Φώτισον τοὺς
 ὀφθαλμοὺς ἡμῶν ἐν τῇ ἀστραπῇ τῆς σῆς θεότητος, ἵνα μὴ ὑπνώσωμεν
 ἐν σκότει τὸν αἰώνιον θάνατον· ἀνάτειλον ἡμῖν φῶς εὐφροσύνης, φῶς
 470 ἀληθείας καὶ ἐπιγνώσεως· ὁ Θεός, σὺ φωτιεῖς λύχνον ἡμῶν τὸν σκο-
 τεῖνον καὶ ἡμελημένον νοῦν καὶ τὸ τῆς ἀγνοσίας ἡμῶν ἀεὶ φωτιεῖς σκότος,
 καθορᾶν καὶ ἀνυμεῖν καὶ δοξάζειν σε. Σημειωθήτω ἐφ' ἡμᾶς τὸ φῶς τὸ
 ἐξαστράψαν ἐν Θαβὼρ ἀπὸ τοῦ προσώπου σου· μεταμορφωθήτω ὁ νοῦς
 ἡμῶν ἐν τῷ φωτὶ τῆς δόξης σου· μεθυσθῶμεν ἐν τῇ πηγῇ τῆς ἀγάπης
 475 σου, ἥς ἐν τῷ μέλλοντι πιότητος τοῦ οἴκου σου οἱ ἄγιοι μεθυσθήσονται·
 σκεπασθῶμεν τῇ νεφέλῃ τῇ φωτεινῇ τῶν πτερύγων σου· ἐλλαμφθῶμεν
 τῇ τῶν ἐνεργειῶν σου ἐλλάμψει, ἀλλὰ μὴ βαρυνθῶμεν τῷ φωτὶ δι' ἀνα-

459-463 Ψαλμ. πη' (πθ'). 14,16 (Σὺς ὁ βραχίων μετὰ δυναστείας· κραταιωθήτω ἡ χεὶρ σου, ὑψωθήτω ἡ δεξιὰ σου... Μακάριος ὁ λαός ὁ γινώσκων ἀλαλαγμὸν, Κύριε, ἐν τῷ φωτὶ τοῦ προσώπου σου πορεύονται) 467-469 Ψαλμ. ιβ'. 4 (φώτισον τοὺς ὀφθαλμούς μου, μήποτε ὑπνώσω εἰς θάνατον) 469-470 πβλ. Ψαλμ. ζς' (ζζ'). 11 (φῶς ἀνέτειλε τῷ δικαίῳ, καὶ τοῖς εὐθέσι τῇ καρδίᾳ εὐφροσύνη) 470-471 πβλ. Ματθ. ζ'. 22-23 (Λουκ. ια'. 34) ('Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός... ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται) 472-473 Ψαλμ. δ'. 7 (ἐσημειώθη ἐφ' ἡμᾶς τὸ φῶς τοῦ προσώπου σου) 473-474 Ρωμ. ιβ'. 2 (μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν). 474-475 Ψαλμ. λε' (λς'). 9 (μεθυσθήσονται ἀπὸ πιότητος οἴκου σου) 476 Αὐτόθι. 8 (ἐν σκέπῃ τῶν πτερύγων σου). 476-477 Πβλ. 'Εφес. α'. 19 (κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ) 477 μὴ βαρυνθῶμεν τῷ φωτὶ σύγκρ. Ματθ. ιζ'. 6 (ἀκούσαντες... ἐφοβήθησαν σφόδρα)· Μάρκ. θ'. 6 (ἦσαν ἐκφοβοί)· Λουκ. θ'. 32 (βεβαρημένοι ἔπαιψαν... ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην)

456 καθορῶντάσε Λ 458 εἶπομεν Λ 463 εἰ θ' Λ 465 εἶπομεν Λ
 466 διαπαντός Λ 468 ὑπνώσω Λ 472 καθ' ὅρῳ 473 μεταμορφωθείτω Λ
 476 φωτινῇ Λ

selves and shining more brightly than the sun».

27. Therefore, addressing God the Father too and repeating the following together with David, let us say: «Thine arm is He, who with so much power became man. May Thy all-powerful hand wax strong, O supreme and superessential Father, and may Thy right hand be exalted, which today has been transfigured with us amidst prodigies. Blessed are we, Thy people, that know the joyful sound, that hymn of victory which we, the faithful, have won through Thy Son». So then let us address our supplication to the Son in the Spirit, thanking Him with astonishment:

«Lord, vouchsafe that we may always walk in the light of Thy countenance; in Thy light of the transfiguration may we see Thee there, the Father's light which never sets. Lighten our eyes in the lightning flash of Thy godhead, Lest we sleep the sleep of eternal death in darkness; rise up for us, O light of gladness, light of truth and knowledge. O God, Thou shalt light up our candle — our dark, neglected mind — and ever enlighten the darkness of our ignorance, so that we may perceive Thee and sing Thy praises and glorify Thee. 'Lift Thou up upon us the light of Thy countenance' which blazed forth from it like lightning on Thabor; may our mind be transformed in the light of Thy glory; may we be inebriated in the fountain of Thy love, from which, in the future 'fatness of Thy house', Thy saints will be made drunk; may we take refuge under the shining cloud, of Thy wings; may we be shone upon by the effulgence of Thy energies, but let us not be oppressed by the light owing to unworthiness. Take

- ξιότητα. Ἐν τῷ ὄρει τῆς θεωρίας ἡμᾶς ἀνάγαγε· ὡς ἥλιος ἡμῶν ἐξαστρά-
 ψας ἐπίφανον δι' ἀγαθότητα· τὸν νοῦν ἡμῶν καὶ λόγον ὡς Μωϋσέα καὶ
 480 Ἡλιοῦ πρὸς σε συναγαγὼν δόξης ἐμπλησον· τὰς τῆς ψυχῆς ἡμῶν τρεῖς
 δυνάμεις ὡς τοὺς τρεῖς μαθητάς σου ταῖς μαρμαρυγαῖς σου καταύρασον,
 τοὺς μὴ φέροντας πάντῃ τὸ ἄστεκτον βλέπειν τηλαυγῶς τῆς σῆς θεό-
 τητος κάλλος διὰ τὸ ὑλικὸν καὶ πρόσγειον τῆς ἐπικρατούσης αὐτοῦς ἔτι
 φθορᾶς.
- 485 28. Δὸς ἡμῶν βοήθειαν ἐκ θλίψεως συνεχοῦσης· πιεζομένους ἡμᾶς
 32^ν ἐκλύτρωσαι· τοὺς ἐχθροὺς ἡμῶν ἐδάφισον· τὴν εὐσέβειαν φύλαξον· τὴν||
 ἐκκλησίαν διατήρησον· τοὺς ὀρθοδόξους βασιλεῖς ἡμῶν ἐνίσχυσον. Τῆς
 μελλούσης μεταμορφώσεως ἡμᾶς ἀξιώσον· τῆς μετὰ τῶν τελείων ἀγίων
 δόξης κατάρταξον· τῆς στάσεως καὶ τάξεως ἐκείνης δι' ἀγαθότητα τοὺς
 490 ἀναξίους καὶ ἡμᾶς συμμετόχους ἀνάδειξον, ἥνίκα στῆς ἐν μέσῳ θεῶν
 πολλῶν καὶ βασιλέων, θαρραλυνώτατε Κύριε, καὶ ὡς ἐν ἡλίοις πολλοῖς
 ἀγίοις καὶ ἀστράσι δίκαιοις ἥλιος δικαιοσύνης τούτων ἐν μέσῳ λάμπεις,
 καὶ κατ' ἀξίαν ἕκαστον διαιρῶν καταυγάσεις καὶ θεουργήσεις καὶ φωτι-
 εῖς, ὡς πέφυκε, χάριτι καὶ φιλανθρωπίᾳ σοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ
 495 Χριστοῦ σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
 αἰῶνας τῶν αἰώνων.

Ἀμήν.

478 ὅρος τῆς θεωρίας· πβλ. 7-8
 13 490-493 Πβλ. 33-34, 196-198

485 Ἴδε Ψαλμ. νθ'. (ξ'). 13 = ρζ' (ρη').
 492 ἥλιος δικαιοσύνης· βλ. 242

479 Μωσέα Λ 482 τοὺς· τὰς Λ 485 πιεζομένους Λ 492 ἀστράσιν Λ
 493 καταυγάσης Λ / θεουργήσης Λ

us up onto the mountain of contemplation; flash forth on us like the sun and appear to us for Thy goodness' sake; fill our mind and reason with glory by gathering them to thyself like Moses and Elijah. Enlighten with Thy coruscation the three powers of our soul as Thou didst Thy three disciples, who could not quite bear to look clearly at the insufferable beauty of Thy divinity owing to the materiality and earthliness of that corruption which still held sway over them».

28. «Help us out of distress which afflicts us; redeem us when we are oppressed; dash our enemies to the ground; maintain the true Faith; preserve the Church; fortify our orthodox Emperors; deem us worthy of the coming transfiguration; range us in glory with the perfected saints. Unworthy though we be, out of loving-kindness vouchsafe that we too may participate with them in that station and order, when Thou shalt stand in the midst of many gods and kings, O most thearchic Lord, and shalt shine in the midst of these among many holy suns and righteous stars as the Sun of Justice, and distinguishing each one according to his merit, shalt illuminate and divinise and enlighten him, as by nature disposed, through the grace and love of mankind which are Thine, our Lord Christ, together with the Father and the Holy Gost, now and forever and unto ages of ages».

Amen.

(to be continued)