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Abstract
The Notions of Martyrdom According
To St. John Chrysostom
by
Gus George Christofis, B.A.

It is well known that the topic of martyrdom is central to early Church history. What is not, however, as well known is the theology of martyrdom, particularly as it emerged after the full harvest of the era of persecutions. This investigation represents a modest attempt towards an exposition of such a theology of martyrdom by examining its meaning in one of the most eloquent early writers on the subject, St. John Chrysostom.

By way of introduction, a brief survey of the meaning of martyrdom from its Jewish origins to the end of the third century is provided. There follows the two main parts of the thesis, the first and longest one dealing with the primary notion of martyrdom, i.e. martyrdom by death, and the second one dealing with the secondary notions of martyrdom of asceticism and virginity and of martyrdom by association. In the first part, the major and minor nuances of the meaning of martyrdom are explored whereby its connection with the Crucified and Risen Christ is established. Detailed information is provided on the results and the occasion of martyrdom, as well as on the character of the martyr's death and the disposition of his soul, including the roles of God and the devil in it. The conclusion emphasizes the centrality of the notion of martyrdom in the early Christian perception of the Christian faith.
THE NOTIONS OF MARTYRDOM ACCORDING TO ST. JOHN CHRYSTOSOTOM

by

GUS GEORGE CHRISTOFIS, B.A.

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M.A. Dissertation
Presented to the Faculty of Theology
Durham University
1984

22 FEB 1985
Head of St John Chrysostom, Church of St Sophia, Ochrid (11th c.)
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BIBLIOGRAPHY
No material contained in the thesis has previously been submitted for a degree in this or any other University.

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I would like first of all to express here my gratitude to my supervisor, the Very Reverend Dr. George D. Dragas, who not only suggested the topic but gave me most valuable advice both regarding the material and the method for this research. Durham University Library facilities have been superb and the whole academic environment in the Department of Theology has been most conducive for my undertaking of this research project.

The presentation of the material researched in this thesis could have been different and perhaps more coherent and reflective if I could have spent an equal amount of time in structuring and formulating the results of my research, to the amount that I spent for the research itself. The task involved was by no means an easy one, especially since most of the available sources could only be read in the original Greek or in Latin translations. Thanks to the probings of my supervisor I persevered in reading through the long Greek homilies of John Chrysostom, and thus came to appreciate the value of primary texts. This may be the reason why I have provided most of the original Greek texts in the footnotes, which made typing very painful, but has added, I believe, real value to my work. I hope that what I have written here will enhance, even to some limited extent, our knowledge of the theology of Martyrdom and of this great ecumenical theologian and Father of the Church, both from the historical and the ecclesiological perspective.
INTRODUCTION

a. Martyrdom before Chrysostom

The early Church's experience and understanding of martyrdom, directly connected with confessing faith in Christ and suffering death for His sake, finds its roots among the Jews.

As a result of Antiochus Epiphanes' persecution of the Jews, three main developments emerged among the Jews which later reappeared in the context of the persecution of the Christians by the Roman State.

The first development is suffering martyrdom for the sake of one's faith. In the case of the Jews, martyrdom entailed one's giving personal witness to the truth of the Law against the pagan religions, which could and often did involve suffering and death. Closely linked with the above is the second development, namely, the rise of hope in a personal resurrection (cf. Daniel 12:2) for the martyr and in a future vengeance against the apostates and persecuting powers. The third and final development was the transfer of the particular local religious struggles which caused martyrdom to a cosmic level on which the persecutors were seen as representatives of the demonic powers who were under the direction of the devil himself.

Amongst the most important examples of Judaic martyrs, whose martyrdom exemplifies the aforementioned
three developments, are the Maccabee youths with their mother (II Maccabees 6-8) and the scribe Eleazar. II Maccabees 6-8 records the propriety of the Maccabee family resistance to the heathen persecutors and their death which resulted thereof. Other sources revealing similar developments are the Book of Esther (130 c. B.C.) and III and IV Maccabees. Examining these Jewish accounts, scholars have reached important conclusions which are relevant to the subject of Christian martyrdom as well.

In the first instance, a witness to the Law could not deviate in the slightest from its precepts, especially if his testimony was against idolatry; therefore, he could defy the pagan ruler and face death rather than compromise his faith. In the second instance, a Jewish martyr (i.e. witness) would be regarded as an exemplar of virtue and nobility and a representative of the Jewish nation. The scribe Eleazar (II Macc. 6:24-25) perfectly fits this characterization of a noble and virtuous man who preferred to die a glorious death for the holy Laws of God. It appears that persecution for Eleazar and the Maccabee family resulted from sin committed by the Jewish people and their suffering was its expiation (II Macc. 7:32). These victims were personally innocent, but they died as a vicarious sacrifice (II Macc. 7:37) in order to calm the wrath of God towards His people. Henceforth, reconciliation between God and His people would follow the vicarious sacrifice (II Macc. 6:12-18) of a martyr.

In the third instance, eschatological overtones
emerge from a martyr's death inasmuch as the martyr was seen as an agent for the preparation of the Age to come. God's mercy towards His people (the Jews) was hastened by a martyr's sacrifice. Although the emphasis is constantly on the Jewish nation, the individual also benefits. The act of martyrdom entitled the martyr to eternal life and also demonstrated that God would punish his persecutors (II Macc. 7:14). Furthermore, resurrection and immortality were promised to the martyr, and this point is evident in the speech that the mother of the Maccabees delivered to her children:

I neither gave you breath nor life, neither was it I who formed the members of every one of you. But doubtless the Creator of the world, who formed the generation of man and found out the beginning of all things, will also of his own mercy give you breath and life again as ye now regard not your own selves for his law's sake (II Macc. 7:22-23).

In the last instance, the Maccabee family (II Macc. 7:3) and Eleazar (II Macc. 6:29) both suffered martyrdom by death out of their own free will— a fact which is also demonstrated in the early Christian era by the martyrs Polycarp, Justin, Pionius, and everyone who followed their example. Even willingly committing suicide for the faith was justified.

The authors of the New Testament also used contemporary Jewish ideas when discussing the primary notion of martyrdom, i.e. martyrdom by death. Suffering was an integral aspect of the early Christian's life because like the Jew, the Christian was expected to suffer and even die for the Name (i.e. for Christ) if the situation demanded it.
Denial of the Name created dire consequences for the Christian, as it is noted by Hermas (c. A.D. 120?) who said that anyone who confesses Christ is considered to be blessed, while he who denies Christ renders condemnation upon himself which is to be revealed on the Day of Judgment. Eusebius of Caesarea also mentions that whoever denies Christ and then seeks repentance, secures a martyr's crown. However, it can also be deduced from Eusebius that to deny Christ altogether, i.e. not to seek repentance for this denial, is to blaspheme against the Holy Spirit. Similarly, St. Luke (LK 12:10) also associates the denial of Christ in the face of adversity as "blaspheming against the Holy Spirit."

Important conclusions concerning the notion of martyrdom (by death) in the early Church can also be drawn from the martyrdom of St. Stephen. The historian W.H.C. Frend says that for St. Stephen, "Jesus' death marked the culmination of prophetic suffering in the age-long encounter between righteousness and hardness of the heart" (Acts 7:52). Being an imitator of Christ, St. Stephen prayed for his enemies to be forgiven and he was also allowed to see Christ's glory during the final moments of his life (Acts 7:56). This vision of Christ assured St. Stephen (and the martyrs which followed him) that Christ conquered death and secured man's salvation. In the light of the above, Stephen is referred to by Eusebius as "the perfect martyr" (Στέφανος ὁ τελείος μάρτυς).

It is noted by the writer of Acts (6:15) that during his confession, St. Stephen's face already
became like the face of an angel. God's glory which was reserved for the Righteous, became manifested in St. Stephen who was under the direct guidance and inspiration of the Holy Spirit. Likewise, it can be seen in future years in the writings of Novatian On The Trinity (ch. 29) that it is the Holy Spirit who "...shows in the martyrs the unyielding faith of religion." 

The close examination of the usage of the word martyr in the New Testament, has divided scholars into two camps. On the one hand, there is the camp of Delehaye, Campenhausen, and Strathmann who believe that the manner in which martyrdom (and its derivatives) is used in the New Testament, is strictly from a Christian point of view, and as a result, deny any ties with Judaism. On the other hand, there is the camp of Fischel, Surkau, and Perler which claims that a continuity exists between the Christian and Jewish concept of martyrdom, as evident in the Acta Martyrum of the two religions.

From a strictly semantic point of view, W.H.C. Frend states, that Delehaye's school is justified in its claims. Frend also remarks that apart from the Alexandrian manuscript of IV Maccabees 12:16,57 and Revelation 11:3 ("assuming that it is originally a Jewish source") martyrdom and its derivative words are not used by Jews to depict those who died for the Torah who were called 'qedoshim' which means "people set apart" (the counterpart of the Christian 'saint'). But 'martyria' took on the significance of someone who witnessed "to the nature and work of Jahwe which led
to suffering (as in LXX Is. 43-44), and also in connection with the prophets 'witnessing against' sinful Israel and taking the consequence of their acts." Thus it is concluded by Frend that 'martyria' in the Christian sense, was only in part a continuation of these Hellenic-Jewish usages.

Death which resulted from witnessing to the Resurrection of Christ, automatically raised the sufferer to the status of a prophet, and this duty also descended upon all baptized Christians. This is the case since the Holy Spirit descended upon all Christians at their baptism and inspired their witness; therefore, prophecy was no longer for the select few as in Judaism.

The term "martyr" and derivatives take on their final significance, i.e. as a baptism in one's own blood or a martyrdom by death, in the Johannine literature. Here, the Christian is bound to the Cross, and for this reason, the author of the Johannine literature associates the themes of judgement and vindication of the righteous with martyrdom. In other words, the author of the Johannine literature says that since Christ will come as the Supreme and Universal Judge at the end of time, in the meantime, Christians should not fight against the authorities who persecute them, but should be witnesses to Christ by imitating His death.

The Epistle to the Hebrews and the Book of Revelation, written most probably towards the end of the first century A.D. at a time of persecutions, also contain information about the early Church's view of martyrdom. In the former document, Christ's death is a vicarious sacrifice which through the resurrection
led to the overthrow of satan. Likewise, if a martyr imitates Christ's sacrifice and death, not only his sins will be forgiven, but also will enter into the eternal bliss which followed His death. In view of this, Christians were specifically told to resist temptation even with their very blood in order not to sin (Heb. 12:4).

The Book of Revelation employs the term μαρτυρία in the sense of a witness by death and the shedding of blood, which was universalized from then onwards. Also in the same book, one observes "the close association of Christian martyrdom with Apocalypticism." This association is further strengthened by the author's statement that the martyrs will participate as Judges in the Last Judgement, and cast the evil idolaters into the lake of brimstone, i.e. into second death (Rev. 21:18). Thus in the Book of Revelation, the themes of suffering, witness, judgement, and final triumph are all interwoven with the single concept of martyrdom.

Moving forward to the second century of the Christian era, the meaning and significance of martyrdom in the Church becomes even clearer. The account concerning the Martyrs of Lyons in the Ecclesiastical History of Eusebius adds valuable insight into the early Church's view of martyrdom.

Three times Eusebius makes reference to the martyrs at Lyons as a "class or group set apart" (τὸν κληρὸν μαρτυρων - κληρω τῶν μαρτυρων - μαρτυρων κληρω). In these references, κληρος is not understood in its normal
sense of 'inheritance', but in the particular sense which the term has in the context of Judaism, i.e. the sense which refers to the election (καλαίροις) of the entire nation of the Jews by God. It seems that both, Jews and the martyrs of Lyons, constituted a class of people chosen and consecrated for God's service (Deut. 9:29, LXX), which entailed certain responsibilities and privileges, but also certain dangers which could eventually cause death.

Further documentation by Eusebius of Caesarea reveals that the author of the martyrdoms at Lyons classified the martyred Christians either as protomartyrs (πρωτομάρτυρες) who were ready for immediate combat, or as unprepared/untrained martyrs (ἀνετοιμοὶ καὶ ἀγώναστοι), who were not yet ready for battle. Eusebius' documentation also shows that the martyrs themselves used a much stricter standard of labelling someone as a martyr. When they were alive, theirs was a confession of witness as it is evident in the following significant quotation from Eusebius:

But if everyone of us called them martyrs either in a letter or in speech, they rebuked him sharply. For they gladly conceded the title of martyrdom to Christ, the faithful and true martyr and the first born from the dead and the author of the life of God. And they reminded us of the martyrs who had already passed away, and said they are already martyrs, whom Christ vouchsafed to be taken up at their confession, and sealed their witness by their departure, but we are lowly and humble confessors. And they besought the brethren with tears, begging that earnest prayers might be made for their consecration. The power of martyrdom they actually showed, having great boldness towards the heathen, and they made plain their nobleness by endurance and absence of fear or timidity; but the title of martyr they refused from the brethren, for they were filled with the fear of God.
In the early part of the second century (A.D. 177) as is evident from Eusebius' account, the crown of martyrdom was desirable to all Christians in meekness and not in arrogance. The martyr was a "true disciple of Christ" who followed Him even unto death. For to join Christ through martyrdom by death, qualified the martyr for eternal fellowship with the living God.

A general survey of scholarly opinion shows that the various martyrdom accounts (such as the previous one on the martyrs of Lyons) which were written by early Christians can be placed into three broad categories: 1) Official proceedings (questions/answers by authorities and martyrs, respectively), 2) Reports of eyewitnesses, and especially those called passiones or martyria, and 3) Legends of the martyrs (for the future edification of people concerning the early martyrdoms of Christians).

The first category comprise the following:
third category comprises: the Acts of the martyrs St. Agnes, St. Celicia, St. Felicitas, and her seven sons, the Acts of Roman Martyrs - Hippolytus, Lawrence, Sixtus, Sebastian, John and Paul, Cosmas and Damian, the Martyrdom of St. Ignatius, the martyrdom of St. Clement, and also Eusebius' account of the Martyrs of Palestine.

In addition to specific accounts of martyrdom, there are several early Christian documents of a general character which also provide useful information concerning Christian martyrdom. For example, Book V, section I of the Constitutions of The Holy Apostles explains the purpose of martyrdom:

... for he that is condemned for the Name of the Lord is an holy martyr, a brother of the Lord, the son of the Highest, a receptacle of the Holy Spirit, by whom everyone of the faithful has received the illumination of the glory of the holy Gospel, by being vouchsafed the incorruptible crown, and the testimony of Christ's sufferings, and the fellowship of His blood, to be made conformable to the death of Christ for the adoption of children.

The Didascalia Apostolorum ( syriaca ) exhorts bishops and all Christian believers to help Christian prisoners ( ch. 19 ) and explains that there is no excuse for anyone denying martyrdom, since Christ assured everyone of the Resurrection. Similar remarks are made by the author of the Shepherd of Hermas, in the opera supererogatoria.

Martyrdom accounts are also contained in the writings of the so-called Apostolic Fathers. The oldest ( A.D. 155-156 ) and most authentic of these, is that of Polycarp, Bishop of Smyrna, which presents particular interest since it deals with a martyr's death, his relics and the conditions and agents behind martyrdom.
St. Polycarp's death suggests that after Christ's Resurrection, death is a vehicle through which Christ demonstrates His Gospel to mankind (Ἰνα Ὑμῖν ὁ Κύριος ἀνωθεν ἐπιδείξῃ τὸ κατὰ τὸ Εὐαγγέλιον μαρτύριον) and that a martyr's death is in every manner consistent with Christ's Gospel (κατὰ τὸ Εὐαγγέλιον Χριστοῦ γενομένου), as constituting exact imitation of Christ's Martyrdom upon the Cross. Polycarp's death was blessed by Christ because it took place according to the will of God, and thus, "St. Polycarp was crowned with the wreath of immortality," and was registered among the angels. In the last analysis, a martyr's day of death is really his "birth-day" because it marks the beginning of his eternal abode with the Lord and His Saints; furthermore, a martyr offers himself to God as a whole-burnt offering (ὡλοκαυτώμα) and begins a new life in heaven.

As regards St. Polycarp's relics, it is said that his flesh is "holy" (ἅγιάντος σαρκί), his bones more precious than the most beautiful of all jewels and more purified (or more tried) than gold, and his whole skin was greatly adorned even before his death.

Regarding the conditions for true martyrdom and the agents active in it, it is said in the De Martyrio S. Polycarpi, a) that a true martyr does not give himself up voluntarily without being sought, and, b) that the devil is the chief architect of martyrdom, although God is the Martyr's constant companion and protector. This last point is particularly demonstrated in St. Polycarp's martyrdom when God's voice was heard from
heaven strengthening his saint to endure and confess the Name of Christ. It is evident in the following quotation that the blessed Polycarp and those like him received protection by God against the devil and his machinations:

But they (i.e. the martyrs) reached such a pitch of magnanimity, that not one of them let a sigh or a groan escape them; thus proving to us all that those holy martyrs of Christ, at the very time when they suffered such torments, were absent from the body, or rather, that the Lord then stood by them, and communed with them. And, looking to the grace of Christ, they despised all the torments of this world, redeeming themselves from eternal punishment by (by suffering of) a single hour. For this reason, the fire of their savage executioners appeared cool to them. For they kept before their view the escape from that fire which is eternal and never shall be quenched, and looked forward with the eyes of their heart to those good things which are laid up for such as endure things "which ear hath not heard, nor eye seen, neither have entered into the heart of man" (I Cor. 2:9).

The authors of the Martyrium De Sanctis Hieromartyre further elucidate how martyrdom was viewed by the early Church. In this instance, it is said that through his martyrdom a martyr attains to a true love for Christ, the perfect rank of a disciple, and a yet more intimate relation with the Lord. St. Ignatius, for example, prayed for an opportunity to suffer martyrdom for Christ, because it was the object of his desire, a means of showing perfect love towards Christ, a good confession securing for him an abode in heaven, and a crown of victory. With his martyrdom, St. Ignatius' soul was taken into heaven while his holy relics remained on earth to guide man towards salvation. His relics are "an inestimable treasure of grace left to the holy Church (of Antioch) by the saint
himself". The last chapter of this martyrrium, stresses the role of intercessor between man and God which St. Ignatius assumed by virtue of his death, a point clearly attested to by many witnesses.

Among the early and numerous accounts of martyrdom, there is also that which is connected with the Christian Apologist Justin and his companions Chariton, Charito, Evelpistus, Hierax, Paeson, Liberian, and their Community (Μαρτύριον τῶν Ἁγίων Ἰουστίνου, Ἡραίου, Χαρίτωνος, Ἡραίου, Εὐελπίστου, Ἰερακος, Παιωνος, Λιβεριονου, καὶ τῆς Συνοδίας αὐτῶν; c.A.D. 165), which stresses the point that their testimonies were perfected with their martyrdom.

By the second half of the second century A.D. and the beginning of the third, Christian authors dealt more and more extensively with the meaning, significance, and glory of martyrdom. Titus Flavius Clemens (A.D. 150-215) understood martyrdom for Christ's sake to be "a perfection" because it demonstrates the perfect works of love and "a gate of death which leads into the beginning of the true life".

Origen (d. A.D. 253), who wrote a very important treatise on Martyrdom (Exhortatio Ad Martyrium) stresses that martyrdom is "heavenly" (οὐράνιον μαρτύριον), an equal balance offered in return for the benefits which a man receives from God and the "cup of salvation" as it is pointed out in the Gospels. Origen reminds us that he who drinks from the cup of Jesus, will sit with Him and rule and judge with Him in His Kingdom. Furthermore, he regards
martyrdom as a "baptism in blood" (MK 10:38; LK 12:50) having expiatory powers to cleanse both, a martyr's sins and the sins of others, just as Christ's blood cleansed the entire world. For Origen, "the souls of those who have been beheaded for their witness to Jesus (Rev. 20:4,6:9) do not serve the heavenly altar in vain, since they minister forgiveness to those who pray". Through a martyrdom by death, a martyr becomes both priest and sacrifice as he offers himself to Christ, his High Priest. By his death, a martyr glorifies Christ as Christ glorified God with His own death. In his Comment. In Joan. Tomus VI, Origen places martyrdom and its power on a cosmic level inasmuch as he who suffers martyrdom defeats the devil and the demons. To this effect, Origen states:

> Evil powers suffer defeat by the death of the holy martyrs; as if their patience, their confession, even unto death, and their zeal for piety blunted the edge of the onset of evil powers against the sufferer, and their might being thus dulled and exhausted, many others of those whom they had conquered raised their heads and were set free from the weight with which the evil powers formerly oppressed and injured them. And even the martyrs themselves are no longer involved in suffering even though those agents which formerly wrought ill to others are not exhausted; for he who has offered such a sacrifice overcomes the power which opposed him.

It is also important to point out that Origen distinguishes between an outward martyrdom of body and an inward martyrdom of conscience (or soul) and suggests that one becomes a martyr at the moment his soul (will and mind) decides to die for Christ. According to Danielou, Origen generally understands martyrdom as a sign of the defeat of the evil powers.
or as that which brings into the present the Resurrection as a living reality or the works of redemption.

In his Liber Ad Martyres, Tertullian, another remarkable early Christian author who extensively dealt with martyrdom, states that martyrdom by death is not an indifferent acceptance of suffering for Christ, but is the most difficult of tests for strength of faith. In his Liber De Anima, where Tertullian demonstrates the saving power of martyrdom, he states that at their death, the martyrs are allowed immediate entrance into heaven, whereas all other spirits are kept in hades awaiting for the final resurrection. In other words, "the sole key to unlock Paradise is one's life blood" (tota paradisi clavus tuus sanguis est).

Likewise, he also mentions that the angel's fiery sword, which guards the entrance to paradise, permits no one to enter, except for the ones who died for Jesus Christ and not in Adam (Quomodo Perpetua fortissima martyr, sub die passionis, in revelatione paradisi, soles illic commartyres suos vidit, nisi quia nullis romphaea paradise Janitrix cedit, nisi qui in Christo decesserint, non in Adam).

We must not close this chapter without mentioning at least one other early Christian author who dealt extensively with martyrdom. This is Cyprian of Carthage, whose teaching deserves special attention and particularly his works: Ad Nemesianum Et Caeteros Martyres in Metallo Constitutos, Ad Fortunatum De Martyrio, Nemesiani, Dati, Felicis Et Victoris Responsum Ad Cyprianum; Ad Clerum Et Plebem, De Suo Secessu,
Cyprian regards martyrdom as a second baptism, in which the martyr is bathed in his own blood. In contrast to an ordinary baptism in water, this baptism has greater grace, power, and honour. It is a baptism in which angels baptize whilst God and His Christ exhalt, and after which no sin is committed. Furthermore, this baptism demonstrates the completion of a martyr's faith, and allows his immediate departure from the world and association with God. "In the baptism of water one receives the remission of sins, while in the baptism of blood, one attains the crown of virtues." It is also said that heaven lies open to a martyr's blood, since the dwelling-place of Gehenna gives way to it. Indeed, above all glory, the title of blood is sealed as the fairest, and its crown is designated as the most complete. This completeness exists because the martyrs' sins are:

washed in their gore by His blood; and so being slain they might live again, who when alive were counted as slain. Death assuredly makes life more complete, death finds the glory that was lost. For in this, the hope once lost is regained, in this all salvation is restored.

Cyprian also understands martyrdom as an imitation of Christ's suffering upon the Cross. He says that Christ suffered and was crucified in order to teach man to follow His example. When one imitates Christ's suffering, he offers to Him:
an uncorrupted faith, and an unyielding virtue of mind, an illustrious praise of devotion; to accompany Him when He shall come to receive vengeance from His enemies, to stand at His side when He shall sit to judge, to become co-heir of Christ, to be made equal to the angels; with the patriarchs, with the apostles, with the prophets, to rejoice in the possession of the heavenly kingdom! 145

Elsewhere, he states that to suffer martyrdom shows desire to live with Christ and imitate that which Christ both taught and did (JN 2:6; Rom. 8:16,17).

Martyrdom as a warfare and lofty, great, and glorious contest that grants the martyr a heavenly crown, is yet another nuance of meaning in Cyprian's teaching. It is suggested that God, Christ, and the angels always look upon the martyrs who are engaged in battle against satan, and that those among them who emerge victorious from this battle, are crowned and have Christ as their Judge. The following extract from St. Cyprian's De Laude Martyrii is an excellent summary of his views on martyrdom:

... the end of sins, the limit of dangers, the guide of salvation, the teacher of patience, the home of life, on the journey to which those things moreover befall which in the coming crisis might be considered torments. By this testimony is also borne to the Name, and the majesty of the Name is greatly enhanced: not that the majesty can be diminished in itself, or its magnitude detracted from by the guilt of one who denies it; but that it rebounds to the increase of its glory, when the terror of the populace that howls around is giving to suffering, fearless minds, and by the threats of snarling hatred is adding to the title whereby Christ has desired to crown the man, that in proportion as he has thought that he conquered, in that proportion his courage has grown in the struggle. It is then, therefore, that all the vigour of faith is brought to bear, then facility of belief is approved when you encounter the speeches and the reproaches of the rabble, and when you strengthen yourself by a religious mind against the madness of the people - overcoming that is, and repelling whatever
their blasphemous speech may have uttered to wrong Christ in your person, as when the resisting breakwater repels the adverse sea, although the waves dash and the rolling water again beats upon it, yet its immovable strength abides firm, and does not yield even when covered over by the waves that foam around, until its force is scattered over the rocks and loses itself, and the conquered billow lying upon the rocks retires forth into the open spares upon the shore. 149

In the fourth and subsequent centuries, although martyrdom had ceased to be a common occurrence, following the end of State persecution of Christians and the rise of Christianity as the religion of the State, Christian authors hardly failed to make mention of it in their writings. Indeed it appears that the subject continued to fascinate the Church and its theologians, particularly as a cult of saints was developed centered around feasts of Martyrs established in the yearly cycle of Church feasts during which important sermons were preached. As examples we can mention St. Basil the Great's Homilies 5, 17, 18, 19, and 23 (In Martyrem Julittam, In Barlaam Martyrem, In Gordium Martyrem, In sanctos quadraginta martyres, In sanctum martyrem Mamantem), or St. Gregory of Nyssa's Sermons on St. Stephen, Praise of Theodore the Martyr, and Sermons on the Forty Martyrs. However, if there is a Church writer who deserves to be regarded as the best author on Martyrs who close to developing a full doctrine of martyrdom this is St. John Chrysostom, who ended His life as a Martyr. This becomes apparent from even a brief account of his works which deal with martyrdom.
b. Chrysostomian Texts dealing with Martyrdom

There are two kinds of Chrysostomian texts dealing with Martyrdom. First, there are those which explicitly deal with this topic and which comprise a good number of his panegyrical homilies. Second there are those dealing indirectly with the subject and consisting of occasional references made to martyrdom in St. John Chrysostom's numerous works. Here we shall simply list both kinds of texts presenting at the same time some basic information about those belonging to the former kind by means of footnotes. The section following this listing will represent the result of our systematic investigation of the notions of martyrdom in all the above mentioned Chrysostomian texts.

1. Panegyrical Homilies on holy Martyrs


De Sancta Thecla (2), PG 50, col. 745-748.

In S. Ignatium Martyrem (3), PG 50, col. 587-596.


De S. Pelagia Virgine Et Martyre, Homilia I (5), PG 50, col. 579-584.

In Juventium Et Maximinum Martyres (6), PG 50, col. 571-578.

In S. Lucianum Martyrem (7), PG 50, col. 519-526.

De SS. Bernice Et Prosdoce (8), PG 50, col. 629-640.
In S. Romanum Martyrem I\(^{(9)}\), PG 50, col. 605-612 and In S. Romanum Martyrem II, PG 50, col. 611-618.

In S. Eustathium Antiochenum\(^{(10)}\), PG 50, col. 597-606.


In S. Julianum Martyrem\(^{(12)}\), PG 50, col. 665-676.

De S. Droside Martyre\(^{(13)}\), PG 50, col. 683-694.

In Martyres Egyptios, PG 50, col. 693-698.

De S. Meletio Antiocheno\(^{(14)}\), PG 50, col. 515-520.

In Diodorum Tarsenum\(^{(15)}\), PG 52, col. 761-766.

De Sanctis Martyribus\(^{(16)}\), PG 50, col. 705-712.

In S. Barlaamum Martyrem\(^{(17)}\), PG 50, col. 675-682.

In S. Phocam Martyrem\(^{(18)}\), PG 50, col. 699-706.


De Eleazar et septem pueris, Homilia XI, PG 63, col. 523-530.

ii. Other relevant Chrysostomian texts

De Petitione Filiorum Zebedae, Contra Anomoeans, VIII, PG 48, col. 767-778.

II Homilia, Dicta Postquam Reliquiae Martyrum, etc., PG 63, col. 467-472.


In Illud., Vidi Dominum, Homil. IV, PG 56, col. 120-129.


In Isaiah, Cap. I, PG 56, col. 18-27.

In Matthaueum Homil. XXXVII al. XXXVIII, PG 57, col. 419-428.

I Homilia, Quod. Frequenter Conveniendum Sit, PG 63, col. 461-468.
Ad Theodorum Lapsum I and Ad Theodorum Lapsum II, PG 47, 277-316.


De Anna Sermo III, PG 54, col. 652-660.

De Anna Sermo V, PG 54, col. 669-676.


Expositio In Psalmum CX, PG 55, col. 279-290.


Expositio In Psalmum XLIX, PG 55, col. 240-258.

Expositio In Psalmum CXXI, PG 55, col. 347-351.

Expositio In Psalmum CXL, PG 55, col. 426-442.

Expositio In Psalmum CXV, PG 55, col. 319-327.

Expositio In Psalmum CXVII, PG 55, col. 328-338.

Expositio In Psalmum CVIII, PG 55, col. 258-264.


In Matthaeum Homil. XVI, PG 57, col. 237-254.

In Joannem Homil. LXXIV al. LXXIII, PG 59, col. 399-404.

In Joannem Homil. LXXXII al. LXXXI, PG 59, col. 441-448.


In Epist. I Ad Cor. Homil. IV, PG 61, col. 29-40.

In Epist. II Ad Cor. Homil. XXVI, PG 61, col. 575-584.

In Epist. II Ad Cor. Homil. I, PG 61 col. 381-392.

In Epist. II Ad Cor. Homil. V, PG 61, col. 427-436.


In Epist. Ad Hebraeos Cap. VI, Homil. XI, PG 63, col. 89-96.

In Ascensionem D.N. Jesu Christi, PG 50, col. 441-452.
In SS. Petrum Et Heliam, PG 50, col. 725-736.

Contra Judaeos Et Gentiles, Quod Christus Sit Deus, PG 48, col. 811-838.

In Cap. XII Genes. Homil. XLVII, PG 54, col. 428-434.


De Gloria In Tribulationibus, PG 51 col. 155-164.


Expositio In Psalmum IV, PG 55, col. 39-60.


Note:

There is no English translation of the above texts except for Chrysostom's commentaries on the Gospels of John and Matthew, the Pauline Epistles, the homilies on St. Ignatius and on St. Babylas the Hieromartyr, and two treatises on the Lapse of Theodore, all of which are found in the series of The Nicene-Post Nicene Fathers.
THE PRIMARY NOTION OF MARTYRDOM

a. Martyrdom by death

The primary notion of martyrdom in Saint John Chrysostom's writings seems to be the traditional one, i.e. martyrdom by death. This notion is evident throughout Chrysostom's panegyrical homilies and it is also found in certain other of his writings. The meaning which Chrysostom attaches to this notion is very rich and one can distinguish a number of major and minor nuances depending on how often they appear in his exposition of the subject. In the first instance, the martyr's death is to be understood as an imitation of Christ's baptism in blood, suffering, and sacrifice. However, it is also to be understood as an emigration to heaven in order to be near Christ, a call to a better and to a more spiritual life, an exchange of corruptibility with incorruptibility, and a spiritual wedding between the martyr and Christ. The forementioned nuances of meaning will be the object of our investigation in the following chapter.

1. Major nuances

i. An imitation of Christ's Baptism in death

The first nuance of meaning which Chrysostom attaches to a martyrdom by death is that of Baptism. This Baptism is not like the Baptism of John, since the one who is baptized is not bathed in water. It is an imitation of Christ's Baptism in death, since the one who is martyred
is bathed in his / her own blood. Specific mention of it occurs in the homilies: In S. Lucianum Martyrem, De SS Bernice Et Prosdoce, In S. Drosida Martyre, and De Maccabaeis, Homilia II. In these homilies, the redemptive effect of martyrdom by death is particularly stressed.

In the first instance, the homily on St. Lucian describes martyrdom by death as a second baptism, for in it the Holy Spirit is at work as in the baptism by water. Chrysostom states that this baptism destroys the martyr's sins, and it also cleanses his soul in a wonderful and marvellous manner.¹ It is a baptism because St. Lucian is bathed in his own blood.²

In the second instance, the homily on Sts. Bernice and Prosdoce speaks of the death of these martyrs as a "new and marvellous baptism" (βάπτισμα καίνον καὶ παράδοξον).³ Chrysostom explains this by pointing out that whereas baptism in water allows participants to share in likeness (τῷ σωματί) of Christ's death (Rom. 6:5), the baptism by death permits them to be conformed (συμμορφώμεθα) to the very death of Christ.⁴ In other words, there is here the suggestion that the martyr's death is somehow identical with the death of Christ. This is strikingly brought out in the way in which Chrysostom compares St. James' beheading and Bernice's and Prosdoce's drowning to Christ's crucifixion. He states:

For just as James was baptized in the baptism of Christ by not being crucified, but by being beheaded by a knife, likewise these two (Bernice and Prosdoce) were baptized in the Baptism of Christ, even though they were not crucified but received their perfection through drowning. These latter were baptized by their mother
Domnina. What do you say? Does a woman baptize? Yes, such baptisms are administered by women also, just as this one did and became a priestess; and she brought forth rational victims, and her disposition became her ordination (to the priesthood); and the wonderful thing was that in sacrificing, she did not need an altar, nor wood, nor fire, nor knife; for the river became all of these - i.e. altar, wood, knife, fire, sacrifice, and baptism, which is much more obvious that (the normal) baptism.

The third specific mention of a martyrdom by death which is regarded as baptism, is located in the homily on St. Drosida. Here Chrysostom states that Christ Himself officiates over this baptism. He says that when she was cast into the furnace, it seemed that Christ, with an "invisible hand... baptized St. Drosida in the fire as if the fire was water" (καθαρέ ἐν υδατί βαπτίζοντος αὐτὴν τῷ πυρί).

The fourth and final instance in which St. John Chrysostom expounds on martyrdom by death as a baptism, is in the De Maccabaeis, Homilia II. Here the youngest of the Maccabee youths is recorded by Chrysostom to have willingly jumped into a cauldron, as if it was a fountain of refreshing water which served as a divine bath and baptism (λουτρὸν θεῖον καὶ βάπτισμα). In the mind of Chrysostom, this act of martyrdom was a splendid spectacle, because the multitude of angels and the youth's own brothers (which were in heaven) witnessed his crowning like an athlete in the Olympic Games.

ii. An imitation of Christ's suffering

Closely connected with the previous notion of martyrdom as an imitation of Christ's Baptism is the notion of imitating Christ's suffering. To be baptized into the
Baptism of Christ, a martyr had to suffer many labours and hardships. In the *De Laudibus S. Pauli Apostoli, Homilia VII*, Chrysostom marvels at all the things that Paul suffered for Christ, and at the glory that he was made worthy of receiving. Paul is seen as the prototype martyr, because he imitated Christ in his manner of life, which ultimately lead to suffering and death. Chrysostom selectively recounts several passages in the Apostle's Epistles which entreat others to imitate Paul's imitation of the suffering Christ (Philip. 3:17, 4:9, I:29; I Cor. 11:1). Truly, Chrysostom says, Paul imitated Christ for he carried before him the Cross of the heavenly Christ as his banner. The Apostle and martyr was guided and protected by angels who honoured the Cross, the Symbol of victory.

According to Chrysostom, all martyrs wanted to imitate Christ through suffering because they believed that, by becoming participants in Christ's suffering, they would also share in His comfort (*ωσερ κοινωνι ἐστε τῶν παθημάτων οὕτω καὶ τῆς παρακλησεως*). This notion is clearly expressed in the *Sanctis Martyribus Sermo* where Chrysostom states, that suffering for Christ's sake grants the martyr everlasting rest (*Ἀλλ' ἐν βραχείᾳ καιρό ῥοπῇ, ἐκ τούτων ἁνεσίς ἐν τοῖς ἀθανατοῖς αἰώσι*). It is also pointed out here, that suffering is not so unbearable for those who look forward to the future life and pay full attention to Christ who grants the contest (*μᾶλλον δὲ οὕτε ἐν βραχείᾳ καιρῷ ῥοπῇ φορτικαὶ αἱ βάσανοι τοῖς εἰσ τὰ μέλλοντα βλέπουσιν, καὶ πρὸς ποὺ ἀγνωθέτην κεχνύσιν*).

St. Stephen the Protomartyr is regarded by Chrysostom...
a most eloquent example of all those who imitated Christ's suffering and death. As St. Stephen looked towards the Lord with the eyes of faith (Χριστον ἐστη τοῖς τῆς πίστεως ὀφθαλμοῖς) and thus faced martyrdom, likewise, all other martyrs fixed their gaze on the Lord and therefore, did not count the sufferings and punishments that befell them. "Instead of considering their sufferings and labours as something unbearable, they counted the comfort, awards, and crowns that were awaiting them". Thus throughout their suffering, it appeared as "if they were laying in a bed of roses" (οι δὲ ἀγιοί καθαπέρ ἐπὶ ῥόδω κείμενοι).

In the homily In S. Julianum Martyrem, the notion of suffering for the sake of Christ is again discussed and further elucidated. Martyrs do not count the cost of their sufferings, but endure them with incredible bravery because they are imbued with the hope of the future which alleviates the present pain. This is the point, says Chrysostom, which Paul also makes when he writes to the Corinthians:

For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:17-18).

iii. An imitation of Christ's Sacrifice

A third notion which is closely connected with the previous notions of martyrdom as baptism in blood and suffering, is the notion of imitating Christ's Sacrifice. For, as Chrysostom teaches, whoever confesses the Name of
Christ unto death, imitates Christ's Sacrifice upon the Cross and becomes a recipient of eternal life. In the following paragraphs, we shall discuss the above notion by examining some pertinent Chrysostomian texts.

In the first place, a martyr's death is an imitation of Christ's Sacrifice upon the Cross. This nuance appears in several of Chrysostom's writings. In the panegyrical homily In S. Ignatium Martyrem, St. John states that the martyrs offered themselves as sacrifices unto the true God. They preferred to follow Him to Golgotha instead of denying Him for the sake of showing allegiance to pagan deities. In the last analysis, their imitation of Christ's Sacrifice shows that they were delivered from the deception and religion of the idolators. Their sacrifice also proves that they followed the way of true piety, for it stood as a demonstration of their recognition of the true God and of worshipping His Only-Begotten Son (τὴς πλανῆς ἀπαλλαγέντες, πρὸς τὴν εὔσεβείαν ἐδραμον, ὅτι τὸν ἀληθινὸν θεον ἐπεγνώσαν, καὶ τὸν Υἱὸν ἀυτοῦ τὸν μονογενῆ προσεκύνησαν). 18

The notion of martyrdom as being an imitation of Christ's sacrifice is also evident in the writing Adversus Judaeos VII. In this instance, St. John explains that the martyrs imitated "the Body of Christ, the common sacrifice which was offered for the entire ecumenae". 19 In order to clarify the manner in which the martyrs imitated Christ's sacrifice, he explains the efficacy of Christ's Crucifixión upon the Cross, and concludes with the statement that the Son of God prepared the course of piety - i.e. the road of martyrdom - and made it possible for others to follow. Christ's sacrifice
"cleansed man's soul, dissolved his sin, extinguished death, opened the heavens, revealed many and great hopes, and changed the shape of all things" (τας ψυχας ημων έξεκόθησε, και τας άμαρτίας κατέλυσε, και τον θανατον έσβεσε, και τους ούρανους άνεψε, και πολλας και μεγαλας ημιν ελπίδας ύψειειξε, και τα άλλα πάντα κατεσκεύασεν ). 20 Furthermore, he suggests that the martyrs' death is an exact imitation of Christ's sacrifice, and also possesses expiatory and salvific powers. Their souls are cleansed from sin and are allowed immediate entrance into heaven, thus acquiring boldness and expiatory power.

The martyrs, says Chrysostom, imitated Christ's sacrifice without any reservation whenever the situation demanded it. No obstacle impeded them, 21 since they "blossomed forth" (εβλαστανεν; figuratively meaning imitated ) from Christ, the vine and unconquerable root. The illustration of the vine is reminiscent of Christ's statement: 

I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing (JN 15:5 ). 22 Likewise, as these branches (i.e. martyrs) were 'cut off' (εξετυμήθη; in this instance figuratively meaning sacrificed), others blossomed to replace them (Δια τουτο οσοι πλευνα εξετυμουν κληματα, τοσουτω και πλευνα και μειζονα παλιν εβλαστανεν ). 23 As an example, Chrysostom mentions St. Stephen the Protomartyr who first imitated Christ's sacrifice; and he also refers to St. Paul who followed on doing the same, and to many more Christians who believed through Paul (Εξετυμήθη γονιν Εκφανος, και άνεβαλστησε Παυλος και οι δια Παυλου πιστευοντες ) 24, and imitated Christ's sacrifice.
2. Minor nuances

Within the Chrysostomian corpus, there are also several minor nuances of meaning of the primary notion of martyrdom, i.e. a martyrdom by death. In this instance, a martyrdom by death can be understood as a means of emigration to heaven in order to be near Christ, as a call to a better and to a more spiritual life, as a means of changing corruptibility with incorruptibility, and as a spiritual wedding between the martyr and Christ.

These minor nuances of martyrdom are closely interrelated with the major nuances of the word which were discussed in the previous section. For in order to emigrate into heaven, to change corruptibility with incorruptibility and to share in a spiritual wedding with Christ, one must imitate Christ in His Baptism, Suffering, and Sacrifice upon the Cross.

i. An Emigration into heaven

According to St. John Chrysostom, for the faithful Christians, martyrdom is not death, but an "emigration, or a trip, or an elevation to heaven" (οὐὶ οὐ θάνατος ἡν ἐφ’ οὐ ετέρχεται, ἀλλ’ ἀπόδημια τίς καὶ μετάστασις, καὶ πρὸς τὸν οὐρανὸν ἀνάβασις). For example, in the case of St. Ignatius the Theophorus, St. John says that the ferocious beasts assisted him to enter the Kingdom of God (τὰ δὲ τούτων στόματα πρὸς βασιλείαν παρεπέμπετεν). He also makes the general comment that the inhabitants of Rome were assured with proof that the martyrs would not have despised the present life with such joy, had they
not totally believed that they would be elevated near to the Crucified Christ, and see Him in the heavens (τούτο δὲ ίνα της ἀναστάσεως τοῦ σταυρωθέντος Χριστοῦ διὰ τῶν εργῶν παρασκευαίται την ἀποδείξειν, πείσαντες τοὺς την Ρώμην οἰκούντας ὡς οὐκ ἀν μετὰ τοῦ αὐτῆς ὅδους παρουσίας κατεφρόνησας ἁγία, ἐι μὴ σφόδρα ἡ σαν πεπεικότες εἰμιτούς, ὅτι πρὸς τὸν ἑσταυρωμένον ἐμελλὸν αναβαίνειν Ἰησοῦν, καὶ εν τοῖς οὐρανοῖς αὐτὸν ὀψεθαί ).26a This particular theme is also evident in the Homilia In Martyres which explains that martyrs were "torn apart, sprinkled with blood, decorated with a multitude of wounds, denied the present life, and were in effect flying towards the future" (ἀνθρώπους ἐσομένους, αἰματὶ περικομένους, τραυματων χορῷ καλλωπιζομένους, τὴν παρουσίαν ἀποδυσσαμένους ἁγία, πρὸς τὴν μελλοῦσαν ἰπταμένους ).27

To illustrate this point further, Chrysostom made a comparison between the noetic ladder (κλίμακος νοητῆς ) which Patriarch Jacob saw spanning from the earth to heaven, and the iron ladder (κλίμακα σιέραν ) upon which the holy martyrs were tortured. On the former, he said angels were descending; and on the latter, he mentioned that martyrs were ascending into heaven while Christ secured both of them. He mentioned that angels were sent down the ladder to aid those seeking salvation (i.e. martyrs ), while these athletes of piety used the iron ladder as a means to ascend and be near Christ who granted the contests.27a Punishments precipitated death which was a means of translation from earth to the heavenly kingdom. The heroes of Christ became supreme conquerors:

For the weapons of (their) warfare are not of
the flesh, but mighty before God to the casting
down of strongholds. Casting down imaginations,
and every high thing that is exalted against the
knowledge of God, and bringing every thought into
captivity to the obedience of Christ ( II Cor.
10:4-5 ). 27b

ii. A call to a better and more spiritual life

In Chrysostom's mind martyrdom is also to be under­
stood as a call to a better and more spiritual life,
and an excellent example of this is the case of St.
Ignatius. Not only he did not consider his martyrdom as
a loss of life, but also thought of it as a call to a
better and more spiritual life ( ου γαρ ως ζωης
ἀπορρήγνυσθαι μελλων, ἀλλ’ ως επι ζωην καλουμένος
βελτίω καὶ πνευματικωτεραν ). 28 In one of the many
instances where he cites St. Paul's Epistles as proof
texts, Chrysostom concludes ( from Romans 8:35 and II
Corinthians 4:17-18 ) that the sorrow of this life
prepares a martyr for eternal glory. 29

iii. A change from corruptibility to
incorruptibility

Martyrdom is also to be understood as a means of
changing corruptibility into incorruptibility. Chrysostom
believes that a Christian who suffers martyrdom ascends
into heaven, thereby discarding his fleshy garment which
is corruptible and being clothed by Christ with the
dress of incorruptibility and immortality. This belief
is mentioned by Chrysostom only once and in the context of
a discussion of the martyrdom of St. Pelagia. He
briefly states that for St. Pelagia, martyrdom granted
her the opportunity to exchange corruptibility with incorruptibility, and death with immortality (καὶ εἰσελθοῦσα μετηφίαστο ἀθανασίαν ἀντὶ φθοράς, ἀθανασίαν ἀντὶ θανάτου). Through martyrdom, she clothed herself with eternal life instead of the present one (ζωῆν ἀτελεῦτην ἀντὶ προσκαίρου περιβαλλομένη ζωῆς).

iv. A spiritual wedding

Martyrdom is also understood as a spiritual wedding between the martyr and Christ. The martyr becomes intimately united with Christ because he imitates Christ's death.

This understanding of martyrdom is referred to in the homily De Eleazar Et Septem Pueris. Chrysostom teaches that martyrdom by death is a wedding which is more spiritual than a wedding between man and woman, since here, God is married with the souls of men (πνευματικῶτερος οὗτος ὁ γάμος, οὐκ ἀνθρώπου γυναῖκα, ἀλλὰ θεοῦ τὰς ψυχὰς τῶν ἀνθρώπων ἁμορωμένου). In this wedding, the martyr's soul becomes a spiritual bride (νύμφην πνευματικὴν) and his very blood is offered as an incorruptible dowry which is never spent (προῖκα τὸ αίμα εἰσέφερος προῖκα μηδὲποτε δαπανώμενην). Behind this thought lies the conviction that man's entire being is intimately united to God through Christ's own Martyrdom.
b. The results of martyrdom by death

i. The martyr as a channel of the power of God

Chrysostom teaches that since a martyr imitates Christ's death, his blood becomes a vehicle of God's power, which cleanses the desolation caused by the pagan religions, frightens the devil and his legions, and also blinds the evil spirits by its brightness. The martyrs' blood has an immediate effect upon the adverse powers, since it constantly reminds them of Christ's saving Blood. The evidence for the above is as follows:

That the martyrs' blood is a channel which transmits the power of God and purifies the pollution caused by the heathen cults, is discussed in the homily In S. Ignatium Martyrem. Here, Chrysostom claims that their blood not only redeems them, but also has the power to cleanse the city from the desolation and infection created by the heathen sacrifices (τούτο μὲν ἵνα μολυνθῇ τὴν πόλιν τῶν εἰδώλων αἵματι, τοῖς οἴκειοις αἵμασιν ἐκκαθάρωσι). That the blood of the martyrs frightens the evil powers and renders them impotent, is first explained in the homily De Sanctis Martyribus. Here, it is stated that the martyrs' bodies were covered with streams (ῥυακῶν) of blood similar to golden rays more brilliant than those of the sun. Chrysostom says that angels are overjoyed to see this blood, since it reminds them of Christ's Blood, while the devil and the demons remain horrified and trembling. Therefore, it is concluded that martyrs do not shed common blood, but "blood which is saving, worthy of the heavens,
uninterruptedly watering the good crops of the Church 

(ου γαρ αἶμα ἡν ἀπλώς το ὁρμεῖν, ἀλλα αἶμα σωτηρίων, 
ἀἶμα ἁγίου, αἶμα τῶν οὐρανῶν ἁξίου, αἶμα διηνεκῶς τὰ 
καλὰ τῆς Ἑκκλησίας ἄρδου φυτὰ ). 3 Further exposition on 
this understanding is found in the In Illud. Vidi 
Ffominum, Homilia III. In this instance, the holy blood 
of the martyrs who are slaughtered for Christ is described 
as "holy blood, which waters the whole Church, is terrify­
ing for demons but desirable for angels, and is saving 
for mankind" ( ὑπὲρ Χριστοῦ σφατομένου ἀνθρώπους 
ἀἶμα σταξοντας ἁγίου, τὴν Ἑκκλησίαν ἀπαγαν ἄρδου, 
σταξοντας, δαίμονι μὲν φοβερὸν, ἄγγελοις δὲ ποθεῖνον, 
ἡμῖν δὲ σωτηρίων ). 4 

The martyrs' blood stained bodies are also 
contrasted with heaven in order to demonstrate that their 
brightness, which the demonic spirits do not dare con­
front, exceeds that of heaven. St. Julian, for example, 
is called "a heaven" ( οὐρανὸς ὁν καὶ αὐτὸς ) who is 
brightener than the heaven that everyone could see. 5 
This is the case, since the stars do not make heaven as 
bright as does the effect of the blood flowing from his 
wounds to his own body. The sky above could be seen by 
men and by demons. However, only the faithful could 
look at St. Julian's wounds. If demons were to look at 
this wounded martyr, they would become blinded from the 
brightness of his glory. The devil and the demons, says 
Chrysostom, were rendered impotent by St. Julian's site, 
for the wounds that were before them were more 
miraculous, more brilliant, and possessed even greater 
power than the stars. 6 Henceforth, the evil spirits 
were frightened of the martyrs' blood since it reminded
them of Christ's saving Blood.

The same discussion is found in the De Maccabaeis, Homilia I. In this instance, Chrysostom describes the wounded and blood-stained Maccabee Youths as being brighter than lightening and capable of rendering the devil impotent, as he did with St. Julian (οὐ τοιαύται ἐξ ἡλιακοῦ κύκλου πρὸς τὴν γῆν ἀκτίνες ἀφιένται, σίαι μαρμαρυγαί καὶ λαμπηδόνες ἐκ τῶν σωμάτων ἐξαλλομενοι τούτων αὐτὰς ἀποτυφλούσι τοῦ διαβόλου τὰς ὄψεις ). He explains that they exhibited a brightness like a lightening over the city, which shown brighter than "a million suns and was more obvious than the big stars" (ἀλλὰ τοῦ φωτὸς τῶν ἀγίων μαρτυρῶν ὑπὲρ ἀστραπὴν ἀπασαν τὴν πόλιν ἡμῖν καταυγασάντος μυρίων γὰρ ἡλίων σύτοι λαμπρότεροι, καὶ τῶν μεγάλων φωστήρων φανερώτεροι). Their bodies which were stained with blood, possessed the grace of the Holy Spirit and were also clothed with the glory of the heavenly light (καὶ βλέπει παρακεκαθημένην αὐτοῖς τοῦ θεοῦ τὴν δύναμιν, περιβεβλημένην αὐτοῖς τοῦ Πνεύματος τὴν χάριν, περιστελλοῦσαν αὐτούς τοῦ οὐρανοῦ φωτὸς τὴν δόξαν ). The devil and his demons would not dare look at the divine spectacle of those who imitated Christ's death.

In the light of the above, the powers of evil flee quickly from the site of a martyred Christian, because they do not see the previous mortal nature, but the mystical glory of Christ which the martyrs bring. These holy men are neither armed by angels, nor archangels, nor clothed by any other of the created powers, except by the Lord of the Angels Himself (πρὸς τὴν φύσιν αὐτῶν βλέπουσι τὴν τέως θυμητὴν, ἀλλὰ πρὸς τὴν
apóρρητον ἀξίαιν φορησαντος αὐτὰ χριστοῦ. Ταῦτα γὰρ
tὰ ὅπλα οὐκ ἄγγελος, οὐκ ἀρχάγγελος, οὐκ ἄλλη τις
κτιστὴ ἐνεδύσατο δύναμις, ἀλλὰ αὐτὸς ὁ τῶν ἄγγελων
Δεσπότης). 10 It is Christ, then, who sends the grace
of the Holy Spirit upon the martyrs and clothes them
with the heavenly light. Elsewhere Chrysostom says that
St. Paul's blood-covered body was granted so much grace,
that the demons were even afraid of his garments ( ἱματια
αὐτοῦ ἐξεδοικείοσαν δαίμονες ). 11 Christ fought through
the blood-covered bodies of St. Paul ( II Cor. 13:3 ) 12
and the Maccabee Youths, since they accepted and bore
the stigmata of their martyrdom for His sake ( Τιμία
gὰρ τὰ σώματα ἐπειδὴ πληγᾶς ἐδεξαντο ὑπὲρ τοῦ ἱδίου
Δεσπότου, ἐπειδὴ στίγματα βαστάζουσι διὰ τῶν Χριστοῦ ). 13
For this reason alone, they appeared more precious and
honourable than any kingly diadem ( παντὸς διαδήματος
βασιλικοῦ τιμιωτέρα καὶ σεμνότερα φαίνεται ). 14
Therefore, true martyrs are full of vigour for the faith
in that they shed their own blood for Christ. They are
powerful according to the faith and not according to the
flesh ( οὐ σφιγνωσὶ κατὰ τὴν σάρκα οἱ ἁθληταὶ, ἀλλὰ
σφιγνωσὶ κατὰ τὴν πίστιν ). Their nature is weak because
they are human, but the grace which anoints them is
strong ( ἄσθενὴν αὐτῶν ἡ φύσις, ἀλλὰ δύνατη ἡ ἀληθεία
αὐτῶς χάρις ) and aids them to endure all affliction. 16

In conclusion then, Christian martyrdom yields
holy blood which is imbued with God's power and through
which "the devil is conquered, the martyr is the conqueror,
God is glorified, and the Church is crowned" ( τον
diάβολον ἦττωμενον, καὶ μάρτυρα νικῶντα, καὶ θεοῦ
dοξαζόμενον, καὶ ἐκκλησίαν στεφανουμένην ). 17
ii. The martyr's intercession

For St. John Chrysostom, the martyrs interceded to Christ on our behalf. By imitating Christ in His Death and Resurrection, they become worthy to pray on our behalf and also to strengthen our prayers. The Martyrs interceded to Christ for us, but ultimately Christ intercedes for us to God the Father. The difference in the intercession of Christ and the martyrs is particularly seen in that He is worshipped whereas they are only venerated. In fact, the martyrs humbly yield all glory, worship, and adoration to the Most Holy Trinity of The Father, Son, and Holy Spirit. The above points will be elaborated in the following paragraphs, where the textual evidence is surveyed.

Chrysostom spoke about the intercession of martyrs in the homily De S. Basso Martyre. This homily praises St. Basso, a Bishop of Asia Minor who was martyred during the Decian persecution in the third century A.D. Chrysostom states that on many occasions after his death, St. Basso was able to intercede to Christ on man's behalf, because of the boldness which he exhibited in his contest of martyrdom, through which, he also took from Christ the crown of incorruption which was prepared in advance by Christ (αὐτὸς δὲ τὰς ὑπὲρ ἡμῶν συνήθεις πρὸς τὸν Δεσπότην ἱκέσιας ποιοῦμενος, οἷα καὶ τὴν πρὸς αὐτὸν διὰ τῆς τοῦ μαρτυρίου παλαίστρας παραρθείαν κηθοῦμενος, καὶ τῶν τῆς αἰφαρσίας παρ ἀυτοῦ ὑποδεξαμενος στέφανον).

Chrysostom makes a similar point in the Homilia II, Dicta Postquam Reliquiae Martyrem, Etc., where it is said that "the holy martyrs become participants (i.e.
assistants) in the prayers we offer (τοὺς ἁγίους μαρτυρίας κοινώνουσα τῶν εὐχῶν). The suggestion here is that only those who imitate Christ's offering in death receive the worthiness to become part of our offering to Christ. In this way the martyrs become our intercessors to Christ, as He is our Intercessor to God. Similarly in the Homilia III, Dicta Praesente Imperatore, St. John says that: "The power of the martyrs is greater in heaven than on earth". Hence, they could persuade the Lord to hear our prayers and intercede on our behalf to His Father. At the same time, it is in heaven that the martyrs are truly honoured and glorified by God because of the holiness, excellence (or virtue), and wisdom which they exhibited following Christ to Golgotha. It is this heavenly glorification of the martyrs which calls for their veneration by the Christians - but this veneration is not to be confused with the worship due to the Most Holy Trinity for Its saving economy.
c. Themes associated with martyrdom by death

1. Martyrdom and humility

The relation between martyrdom by death and humility is discussed in two instances, in the commentary De Petitione Filiorum Zebedae, Contra Anomoeans, VIII, and in the homily De SS Bernice Et Prosdoce. In both instances it is suggested that a martyr must suffer martyrdom in utter humility, if he is to imitate truly Christ's death.

In the first instance, it is stated that martyrs should suffer their death in humility, for without humility, they would not be imitating Christ's death. At the same time it is noted that, although it leads one to Christ, martyrdom does not necessarily imply that he will sit at the right or left hand of Christ, i.e. that he will enjoy the most high honour and lofty seat (οὕτως δὲ οἱ τῶν ραθμουντών καὶ αναπετωκότων καὶ υπτίων κειμένων οὐκ εὖν τινὰ σωθήναι ποτε; Ἔκ τούτου καὶ έτερον τι μανθάνομεν ἀπόρρητου, ὅτι οὐκ ἄρκει οὐδὲ μαρτυρίῳ τὴν ἀνωτάτω δοῦναι τιμήν καὶ ύψηλοτάτην προσεδρίαν). As Christ Himself told Andrew and John (the sons of Zebedee), this is not His to give, for it is given by the Father only to those for whom it has been prepared (MK 10:38-40). Nevertheless, Chrysostom states that it has been prepared for the humble who follow their Lord to the Cross.

If you love to sit with Christ and enjoy the highest honour you must seek the extreme last position among others; consider yourself, the meanest or worthless of all people, totally humble and totally insignificant, coming after
all others. It is only the virtue of humility (in connection with martyrdom) that can grant this honour.

Furthermore, St. John says that one must allow himself to become the most insignificant of all people, be slaughtered, and be exposed to dangers (οἵτων ἐλαττώθηναι καταδέχηται καὶ σφαγῆναι καὶ κίνδυνες ὑποστάσει) in order to achieve the highest honour. In conclusion, in order to become the first, one must become the last and the servant of all (MK 10:42-44), for the more one humbles himself, the better opportunity he has to secure this great honour.

Therefore, martyrdom should be linked with humility if it is to render the highest reward.

In the second instance, Chrysostom alludes to this theme as he argues that martyrs should not procure their persecution, for to do so would be a sign of arrogance. His thought here is governed by Matthew 10:23 to which he refers and which states: "But when they persecute you in this city, flee into the next. For verily I say unto you, ye shall not have gone through the cities of Israel, till the Son of man be come." Clearly Chrysostom understood the above instruction of Jesus to His disciples as meaning for them to refrain from provoking an adversary into wrath. They should flee from persecution if possible, but they should not antagonize a foe, lest they become guilty of contributing to their own death. In any case, this would be a sign of arrogance, which is contrary to humility and would rob them of martyrdom's crown. If, however, they were caught in their attempt to escape, then they should humbly and willingly seal their confession of Christ in blood. In the last analysis, then, the martyr, is for Chrysostom,
one who humbles himself to such an extent that he imitates exactly Christ's death. It is only in this state of extreme humility, that makes one the last and most despised of men, but the first in the Kingdom of Heaven.

2. Methods of undergoing martyrdom

Chrysostom clearly explains in a number of places that in order to imitate Christ's death, one does not have to face crucifixion. In fact there are numerous methods of execution, depending on the circumstances that one encounters, and the crown of martyrdom is still embraced, if death is suffered for Christ's sake.

In the homily In S. Eustathium Antiochenum, Chrysostom says that although St. Stephen was stoned to death and St. Eustathius died in exile, they were both Christ's martyrs just the same. "There is a variety of participants, contests, and struggles; but one is the banquet table, the crown, the prize" (Διάφορα τα πρόσωπα, ἀλλὰ μιὰ ἡ πράξεως, ἐνηλλαμένα τα παλαίσματα εἰς ὁ στέφανος, ποικιλα τα ἀγωνίσματα, ἀλλὰ ὁμοί θριακεῖον.). Likewise, in the homily Adversus Judaeos VIII, it is said that Christian martyrs need not necessarily confront idolators in order to imitate Christ's crucifixion, but Christ's death, since any method of rendering death for His sake is acceptable. For example, someone could have become a martyr by preferring to endure an illness (which eventually would have precipitated death) with piety instead of seeking treatment for his / her affliction through wizardry or other satanic mediums. Here are Chrysostom's exact words:
If you repel the enchanting words and the spells, and the sorceries which produce love, and you die enduring an illness, you are completely a martyr. You are completely a martyr because you preferred death with piety instead of impious deliverance which others promised you. In order for you to learn that this is the truth, listen to what Christ has to say about the devil, "He was a murderer from the beginning" (JN 8:44).

A similar example which Chrysostom gives in the same instance is the following:

Bravo, bravo, man, servant of Christ, faithful man, athlete of piety, you who preferred to die in your torments instead of betraying the piety which was entrusted to you. On that day of judgement, you will be with the martyrs. In the same manner as the martyrs preferred to be flagellated and tormented in order to be honoured, the same with you today. You preferred to be flagellated and tormented, and tormented from fever and wounds, rather than accept magical words. And nourished with these hopes, you will not even feel the sufferings, the ones which surround you.

Elsewhere, he says:

Those who wore the crown of martyrdom were whipped, locked up in prison, others were in chains like evil men, others were exiled, others lost their inheritance, others were forced to emigrate to foreign lands, and others were slaughtered - some truly and others in their will.

In other words, a martyr was someone who accepted to endure unto death whatever was pleasing to God.

Furthermore, for Chrysostom, a martyr is someone who keeps a constant vigilance for an opportunity to imitate Christ's death. Here is his relevant statement:

Not only the ones who were slaughtered straightforwardly received martyrdom's crown, but also the ones who prepared beforehand, and also those who showed a constant vigilance for the opportunity to arise.

Continuing his discussion, Chrysostom also mentions the example of John the Baptist who offered judgement concerning an unlawful wedding between King Herod and his brother's wife, and was consequently beheaded (MT 14:4).
He says that the Baptist offered nothing but this judgement; however,

he became a martyr among the first - that is, among those who faced execution not only by Herod, but also by the powerful rulers of the world who violated their ancestral laws and the laws of the Church which were trampled upon. And they showed nobility with words and deeds and died everyday. Men, women, and children, how could they not be righteous, those who have been a thousand times included in the chorus of the martyrs. 9

In the same instance, Chrysostom mentions that:

one is not made a martyr only by command to sacrifice to the idols or by preferring to die instead of sacrificing to these. One is made a martyr by safeguarding whatever thing which is powerful enough to cause (or precipitate) death. This is clearly martyrdom also. 10

Hence, a comparison is made between Abel and John the Baptist to demonstrate that there is a whole variety of circumstances which can provide someone with the opportunity to die for Christ. In Chrysostom's own words:

Neither (Abel nor John the Baptist) faced a burning altar nor a statue nor received orders to sacrifice to demons. One reprimanded Herod and had his head cut off, while the other honoured God with a sacrifice greater than that of his brother's, and was also slaughtered. Are these two examples deprived of martyrdom's crowns? Who could say such a thing? Even the manner of death suffices to persuade everyone that they are included in the class of the first martyrs. 11

In another instance, the example of Abraham is used to illustrate that the mere willingness to die (even though death is not embraced) also crowns one as a martyr. Chrysostom says that although Abraham did not actually slaughter his son Isaac, in fact, he offered him to God with his decision (Gen. 22:12).

In other words, he sacrificed Isaac with his will. Likewise, the Christians who are willing to die for Christ (but are not actually killed) are also counted among
those who died for Him. If a person's will is totally devoted to virtue (imitating Christ's life and death), it receives the whole crown.\textsuperscript{12}
3. The martyr's death

Obviously, death is central to this primary notion of martyrdom. Therefore we shall now turn to what Chrysostom says about it in an attempt to clarify further his understanding of martyrdom.

In the homily *De S. Hieromartyre Babyla*, Chrysostom states that the martyr's death is not death. In other words, martyrdom does not result in either loss of life or destruction. Rather a martyr's death is the beginning of a better life (ζωῆς βελτίωνος ἀρχῆς), a more spiritual manner of life (πολιτείας πνευματικωτέρας προοίμια), or a transposition from the lesser to the better (μετάστασις ἀπὸ τῶν ἠλαττόνων πρὸς τὰ βελτίω). A similar comment is made in the homily *In S. Ignatium Martyrem*, where he claims that St. Ignatius does not think about death as a separation from life, but that through death, he is being invited to a better and more spiritual life. This is why he saw the beasts with so much joy (οὐ γὰρ ἦσαν ἀπορρηγνυόμεναι μέλλων, ἀλλὰ ἦσαν ἐπὶ ζωῆς καλουμένοι βελτίω καὶ πνευματικωτέραν, ὄτως ἀνεμένως ἑώρα τὰ θηρία).

The same point is made in a slightly different way in the second homily on *De S. Babyla, Contra Julianum Et Gentiles*. Here it is stated that St. Babylas, like another St. Paul, was not ashamed of his bonds, but had actually asked for them to be buried with his body, in order to demonstrate that what were once considered as shameful, became venerable and brilliant through death, since they were born for the sake of Christ. Hence it is concluded that, whereas for the Greeks death results in inactivity, for the Christian martyrs death is the beginning of another
The basis for this understanding is to be found in Christ's death and resurrection. Christ's death is a victory over death, and such are the deaths of Christ's martyrs. This optimistic view of a martyr's death results from faith in Christ's resurrection, which annihilates every fear of death and destruction. In the De S. Pelagia Virgine Et Martyre, Homilia I, Chrysostom says through His death, Christ has broken the nerves of death (ἐξελύθη τοῦ θανάτου τα νεύρα) and paralyzed the power of the devil (παρελύθη ἡ τοῦ διαβόλου δύναμις). Similarly for the martyrs who follow Him, death is a similar victory (ινά μαθῶσιν ὅτι θάνατος μαρτυρῶν νίκη μαρτυρῶν). That which should destroy man, in reality saves him.

The view that a martyr's death is a victory in the light of Christ's resurrection, is also presented in the homily In S. Julianum Martyrem. In this instance, a martyr's death is considered as clear evidence that those who kill the martyrs are in fact defeated, and that death is a brilliant victory for those who are killed (θάνατος γὰρ μαρτυρῶν τῶν μὲν ἀποκτινωτῶν ἡττα σαφὴς, τῶν δὲ ἀναρουμενῶν νίκη λαμπρά). Christ defeated the devil and his angels through His death; and the martyrs who imitate Christ's death do exactly the same. Therefore, the crowns of martyrdom are woven through death (τοῦ μαρτυρίου οί στέφανοι οὐ διὰ θανάτου πλέκονται).

Chrysostom establishes an interesting connection between death and the conscience of man. A martyr's death, he says, is not evil, because death as such is
not evil. Only the death of a cunning person is an evil death (οὐ γὰρ ὁ θανάτος κακὸς, ἀλλ’ ὁ πονηρὸς θανάτος κακὸς). This understanding of death, Chrysostom finds in the Psalms of David. On the one hand it is said that "the death of sinners is evil and painful" (Ps 33:22 or 34:22), and on the other hand that "precious in the sight of the Lord is the death of his saints" (Ps 115:15 or 116:15).10 In speaking of a cunning death, Chrysostom had in mind a cunning conscience, i.e. a conscience weighed down with the pressure of many cares (θανάτος ἀμαρτωλῶν πονηρός, τούτο λέγων πονηρόν, τῷ μετὰ τοῦ πονηροῦ συνειδότος απελείν, καὶ πολλαὶ πλημμελήματων φροντίσι βεβαρημένων καὶ πιέζομένων).11 Henceforth, only the person who had a clean conscience (καθαρὸν ἔχων συνειδός) could fearlessly pursue the course of martyrdom with its trophies and crowns.12 On this point, Paul is quoted saying, "For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life" (II Cor. 5:4).13 Essentially, Chrysostom says that "it is not the nature of things, but the human will which creates trouble" (οὐχ ἦ τῶν πραγμάτων φύσις, ἀλλ’ ἦ τῶν ἀνθρώπων γνώμη, αὕτη τοῦ θερμᾶν ἔστιν ἡ ποιοῦσα).14 A similar point is made by Chrysostom in his writing In Illud. Isale, Ego Dominus Deus Feci Lumen, Etc., where he states:

Valuable before the Lord is the death of His Saints. Not any death, but this particular death. And elsewhere, the death of sinners is evil. Do you see then that good is not simply good and evil is not simply evil except in the relation to the will of those who welcome it! 14a
In what sense then did the holy martyrs fear death? Chrysostom's discussion of the case of Paul in the *De Laudibus S. Pauli Apostoli, Homilia II* provides an answer to this question. On the one hand, Chrysostom notes that for Paul, death, punishments, and innumerable chastisements (θάνατος δὲ αὕτω καὶ τιμωρίαι καὶ μυρίαι κολώσεις) were like "children's little toys" (παιδων ἀθυματα); and on the other hand, he says that Paul did fear death, because he was human. The former, he explains, was due to the utilization of free will (προαιρεσεως) and the latter, to natural human weakness; but in the case of Paul the former predominated over the latter. Martyrs on the whole, were terrified at the prospect of dying, but the impulse that compelled them not to escape martyrdom, was their free choice to follow Christ (οὐκ ἔφυγον θάνατον διὰ τοῦ Ἰησοῦν).  

In the homily *De SS. Bernice Et Prosdoce*, St. John points out that death, which was fearful for the prophets, was no longer so in Christian times; indeed the martyrs Sts. Berince and Prosdoce and their mother Domnina fervently desired and found asylum in death. This is because prior to the Resurrection of Christ, God wanted death to remain fearful so that in the future, His grace might be proved truly magnanimous (ο ὦ θεὸς τοτε ἐρμόλετο φοβερὸν εἶναι τον θάνατον, ινα δει χθη μετὰ ταύτα της χάριτος το μεγεθος). Also God intended death initially to be a threatening punishment for man in order to prevent him from being negligent concerning his future salvation; or, God waited for the proper time before He freed man from death's bonds. According to Chrysostom, concrete evidence of God's
promise to liberate man from death's slavery was evident in St. Paul's deeds and those of the other martyrs

(οτι γαρ ημας απελλαξε της αγωνιας ταυτης, δηλουσι μεν οι μαρτυρες, δηλοι δε προ μαρτυρων ο Παυλος ).

Chrysostom mentioned that Paul and the rest of the martyrs neither despised the present life nor considered it as something hated. After Christ's resurrection, they desired the future life which was better (ταυτα δε ελεγεν ου καταγινωσκων της παρουσης ζωης... ουδε ου γνωριαν φευγων αυτην, αλλα ως κρεισσον της μελλουσης επιθυμων ).

"This is why he (Paul) did not say it was good to die, but that it was better; and better is better than good!" (ου γαρ ειπε το αναλυσαι και συν Χριστω ειναι καλον απλως, αλλα κρειςουν το δε κρειςουν καλου τινος εσται κρειςουν ).

In this light, a martyr's death was a means leading to relaxation. It delivered a martyr from his torments, served as a payment for his labours, and was also a reward and a trophy for his struggles. This is why Chrysostom says that the people of the Old Covenant cried and wailed for their dead, whereas the people of the New Covenant (exemplified by the martyrs) offer praises unto God.

As indicated in the homily De S. Drosida Martyre, martyrs would not have imitated Christ's death if they were uncertain of death's defeat by Christ. Their uncertainty would have been evident in their fear of death, as it was with man in the Old Dispensation. Crucial to the comprehension of this point, is the discussion concerning the relationship between sin and death.

Chrysostom says that death does not give birth to sin, but sin to death, and also that death has become
St. John cites David's statement, "Precious in the sight of the Lord is the death of his saints" (Ps. 115:15 or 116:16), in order to stress that it is sin we should fear and not death. In fact, only a death in sin is to be considered as wretched, for, as Chrysostom says, it is more painful and abominable to die in sin that it is to die in exile away from friends and family. For this reason, he makes a powerful contrast between a sinner's death and the death of a mere dog, regarding the former as more wretched (ἀθλιώτερον). St. John continues this discussion in the homily De S. Droside Martyre. Here he demonstrates that a sinner's death is evil because it renders eternal condemnation upon the sufferer. The sufferer of this death leaves an unpleasant memory behind him, while a righteous man's death leaves a benefit both for the sufferer and the living through the memory of his virtue. St. Meletius is presented by Chrysostom as an example of a righteous man who benefited himself and others through his death. People named their children after St. Meletius because of his extreme piety, fervent love for God and love for his fellow man. His great popularity was astounding since merely possessing his name, was thought of yielding great safety in one's household, salvation to everyone who pronounced it, and comfort to everyone who desired to see him. It also offered a treasure worthy of innumerable goods, for it taught respect and chased away all foolish desire and reasoning. People made eicons of St. Meletius in order to venerate them,
and to receive additional comfort for his departure to heaven. 31

Similarly to St. Meletius, martyrs achieved equal status with the angelic army by imitating Christ's death. Chrysostom states in the homily De Sanctis Martyribus that both martyrs and angels reside in heaven. These two only differ in name, but are conjoined in deeds (μαρτυρεῖς γὰρ καὶ ἀγέλλοι τοῖς ὀνόμασι διεξικασάμενοι, τοῖς δὲ ἐργοῖς συνάντονται ). 32 The immortality and eternity shared by angels in common is also acquired by the martyrs (αὐτοὶ καὶ ἄθανατοι εἰσὶν ἐκεῖνοι τοῦτο καὶ οἱ μαρτυρεῖς ἐξουσίων ). 33 Angels have a bodiless nature; however, martyrs have bodies which are immortal (ἄθανατον ). Their death adorns their bodies with immortality, even much more than immortality itself (μᾶλλον δὲ καὶ πρὸ τῆς ἄθανασίας ὁ τοῦ Χριστοῦ θάνατος τῆς ἄθανασίας μᾶλλον καλλωπίζει τὰ σώματα ). 34 For this reason, they receive their trophies and crowns from the very moment of death, even before they attain to immortality, being as it were, crowned by death itself (ὡςτε ἐπείδη ἀπέθανον, διὰ τοῦτο μᾶλλον πλεονεκτοῦσι, καὶ πρὸ τῆς ἄθανασίας ἐλαθον τα βραβεῖα, ἀπὸ θανάτου στεφανωθέντες ). 35

According to Chrysostom's interpretation of Psalm 8:6 (or 8:5), this 'small gap' (death) which is filled up by Christ, becomes an advantage to the martyrs. 36 Indeed, if death did not exist, neither martyrdom nor its glory would exist (οὐκ ἦν μαρτύριον εἰ μὴ θάνατος ἦν ). 37 Thus Chrysostom says that man should be thankful for death which opens up the course of martyrdom (στάδιον τοῦ μαρτύριου ). Death which was destructive in the past,
is now granted an opportunity for receiving rewards. This demonstrates that death is good in itself because it too was created by God, and everything created by God is good. If death was not good, then the Incarnate Christ would not have suffered it in order to alleviate the heavy burden of sin from man's conscience, and inspire him to imitate His saving death of the Cross.

In the homily De S. Meletio Antiocheno, Chrysostom resumes this discussion by explaining how Christ used death for man's advantage. He says that on the one hand the devil brought a sinful death into the world for the purpose of man's destruction, having desired to maroon man on earth and to uproot any hope of his salvation, and on the other hand, Christ took death and changed its effect, as he used it to elevate man once again to heaven. God's Wisdom (σοφίαν θεοῦ) grappled with sinful death, the greatest evil (μεγίστου τῶν κακῶν), and changed it into a cause of glory and honour for man. This metamorphosis of the effects of death from being evil to being good is for Chrysostom the reason why martyrs receive their rewards.

This is not to say however, that the devil deserves gratitude for manifesting death in the world, for as Chrysostom explains the change in death's role from something evil into something good is not of the devil's will but of God's Wisdom which effected it. Christ broke the "brazen gates" (συνεκλασε πύλας χαλκᾶς) of Hades into pieces and crushed "the iron bars" (καὶ μοχλοὺς σιδηροὺς συνεθλασε, Ps. 106:16) which secured them in this manner, destroying the devil and the effect of sin on man. Since the destructiveness of sin was
accomplished, a new road to salvation (i.e. martyrdom by death) has been blazed by Christ for others to follow.\textsuperscript{42}

This is particularly proven through the woman's obedience to Christ and willingness to die for Him. The woman, who at one time made sinful death part of the humankind, has now defeated it. Chrysostom discusses this thought in the homily De SS. Bernice Et Prosdoce. In this instance, he says that prior to Christ's resurrection, the woman was a powerful weapon of the devil. Whereas, after Christ's resurrection, she has become an undefeatable weapon in the hands of Almighty God.\textsuperscript{43} As exemplified by Bernice, Prosdoce, and their mother Domnina, women can now show great daring in the face of death and unhesitatingly submit themselves to it for Christ's sake.\textsuperscript{44} In Christ, death is no longer something frightful, because Christ has destroyed the power of sin.\textsuperscript{45}

Likewise, God's role in changing the effect of death upon mankind is also shown through Bernice's, Prosdoce's and Domnina's imitation of Christ's death.\textsuperscript{46} Chrysostom says that God has made the weak woman strong, and the strong death weak, in order to demonstrate His power.\textsuperscript{47} In the last analysis, a martyr's death is but: a comfort, a strengthening of Christianity, a dissolution of death (i.e. of sinful death), a proof of the resurrection, a ridicule of the demons, an accusation of the devil, a teaching of philosophy, a movement to be indifferent to this life, a road for us to desire the other comfort during the torments that torture us, a reason for patience, a reason for perseverance, and root, fountain and mother of all goods.\textsuperscript{48}
4. The martyr's soul

i. The soul's disposition

The disposition of a martyr's soul occupies an important place in Chrysostom's exposition of the primary notion of martyrdom, and by this we mean the martyr's readiness to die for Christ. A martyr is always one who is willingly led to martyrdom for Christ. His choice is seen by Chrysostom as an inward martyrdom of the soul - the outer one, i.e. the death of the flesh, being that which verifies the former. Also, the martyr's choice to die for Christ is seen as an invitation to Christ to come and dwell within his soul. In this manner, Christ gives the martyr's soul strength and courage to overcome the devil's plots, and to achieve the purpose of his death, namely, to save the soul from eternal destruction.

Chrysostom discusses the above in the homily In S. Eustathium Antiochenum, where he states that death alone does not make one a martyr. The crown of martyrdom is not only woven by the result of the contest, i.e. death, but also by the will (γνώμη) of the contestant, so much so, that one actually becomes a martyr at the moment of his decision to die for Christ. To illustrate this, Chrysostom refers to St. Paul's statement, "I die daily" (I Cor. 15:31), which he understands to mean that Paul accepted innumerable deaths in his body with the intention (προθέσεις) to prepare (παρασκευάσαται) for his life's end (πρὸς τελευτήν). In other words, Paul's will made him ready to embrace death for Christ at any moment,
and this decision alone, says St. John, made him a martyr. Following St. Paul's example, St. Eustathius also prepared in advance to suffer and die for Christ with the will (γνώμη) and readiness (προθυμία) of his noble and philosophic soul (τὴν γενναίαν ἐκείνην καὶ φιλόσοφον ψυχήν).  

Most probably Eustathius' soul is called philosophical because it wisely chose the correct course of action, i.e. willingly to imitate Christ's death, which grants eternal life. St. John also sees the above as foreshadowed in the Old Testament by Abraham's sacrifice. Abraham, he says, did not physically kill his son Isaac, and yet he performed the entire sacrifice (ἀλλ’ ομοι άπηρτίες τὴν θυσίαν), which God accepted because He accepted Abraham's intention (or purpose) and not the result (ὅτι οὐκ ἀπὸ τοῦ τέλος τῶν πραγμάτων, ἀλλ’ ἀπὸ τῆς προθεσεως τῶν προελομένων, τὰς τοιαύτας κρίνω θυσίας εγὼ φυσίν).

The hand did not slaughter, but the will (the right choice) did. Abraham did not plunge the knife into the throat of his son, nor did he puncture his son's skin, but there is here a sacrifice without blood.

Therefore, Abraham sacrificed Isaac from the moment he chose to do so. For Chrysostom, the bloodless sacrifice of Abraham is a type (τύπος) of Eustathius' sacrifice, and so the image of the latter is prophetically drawn (προδιαγραφομένη) in the image of the former.

Chrysostom goes on to say that even Christ's inward martyrdom (i.e. his decision to die) is foreshadowed in Abraham's prototypical sacrifice. This is discussed in the In Cap. XXII Genes. Homil. XLVII, where it is said that Abraham possessed a God-loving will (φιλόθεου αὐτοῦ τῆς γνώμης), and that it was on account of
his right decision (προαίρεσις)⁹ to adhere to God's command that he received the crown. In the same instance, Chrysostom explains that Abraham's sacrifice is a type of the Cross (τῶν δὲ πάντα τῶν ἐγινετο τοῦ σταυροῦ)¹⁰ on the basis of John 8:56 which states: "Your father Abraham rejoiced to see my day; and he saw it, and was glad."¹¹ Abraham saw the sacrifice upon the Cross through the type and the shadow (Διὰ τοῦ τῶν, διὰ τῆς σκίας).¹²

For as in this case the sheep was brought forth instead of Isaac, likewise, the rational lamb was brought forth for the sake of the ecumene. For it was necessary that the Truth be described beforehand in the shadow.¹³

Chrysostom implies here that Christ became a martyr prior to His crucifixion, at the moment when he demonstrated his readiness to die. Similarly, the martyrs imitate Christ in His readiness and choice to die, whilst their death is visible proof of their imitating Him. Furthermore, in praising the martyrs' souls for their readiness and decision to die, Chrysostom states that these souls achieve equality with the angels, ascend into heaven and serve as chariots for God.

In Church you see innumerable chariots of martyrs and God is on top of them, racing on the road that leads to heaven. In order to see that the souls of the martyrs are a chariot of God, listen to what the Prophet says, 'The chariots of God are twenty thousand, even thousands upon thousands!' (Ps 67:18 or 68:17). In other words, that which God granted to the heavenly powers, He also granted to us men. God sits on top of the Cherubim in accordance with the psalm: 'And he rode upon a cherub, and did fly; yea he flew swiftly upon the wings of the wind' (Ps 17:11 or 18:10), and elsewhere, 'He who sits on top of the Cherubim and oversees the abysses' (Dan. 3:55). This, God also gave to us men. He sits on top of them and resides inside us. 'And I will walk among you, and I will be your God, and ye shall be my people' (Lev. 26:12 and II Cor. 6:16). The angels became a chariot,
let us become a temple. See how much we resemble in honour? See how God made peace between the heavenly and earthly? That is why we do not differ at all from the angels if we want to. 14

If, however, martyrs deny Christ in favour of the pagan gods, then their souls receive eternal condemnation. This point is discussed in the homily In S. Romanum II. Here St. John states that while martyrdom by death saves the martyrs' souls from eternal punishment, the "ax of the heathen altar" ( τον επιθυμιον πελεκην ) renders great catastrophe. In comparison with the knife of a murderer which kills the flesh, this ax murders the soul and eternally enslaves it. It destroys not only that which is sacrificed ( θυωμενον ), but also the one who sacrifices ( θυονε ).

In order to avoid eternal destruction of their souls, martyrs exemplified great readiness to die for Christ. St. Drosida is such a person who demonstrates this great readiness to die a martyr's death. In the homily De S. Droside Martyre, she is likened to a "New Eve" who willingly acted in conformity with Christ's will. Here Chrysostom describes how the devil once used the woman ( i.e. Eve ) to defeat Adam, and how Christ used a woman ( i.e. St. Drosida ) to defeat the devil. In the first instance, he says that Eve had her brains puffed up with the hope of a foolish promise, which deceived her into transgressing God's laws ( ψυχρας υποσχεσις ελπιδι φυσητισα τοις του θεου νομους κατεπατησεν ). In the second instance however, St. Drosida even despised this present life in order not to deny faith to her Benefactor. Unlike the old Eve, St. Drosida struggled like men in entering into the contest
of piety (i.e. martyrdom). Neither nature, nor age, nor anything else hindered her in suffering death for Christ's sake, because her soul was willing, and possessed readiness (προθυμία), zeal (ζηλος), and an ardent faith in God. Chrysostom says that this does not suggest that St. Drosida lacked weaknesses. Since she was human, her weaknesses were strengthened by God's grace which resided within her soul. Her soul was fortified by God because she developed a noble readiness (προθυμίαν γενναίαν), a steadfast faith (πίσιν ἀδιάκριτον), and a soul trained for dangers. The fear of God also settled in her soul because of God's presence there. Proof of this is her walking willingly into a blazing furnace for Christ's sake - an act similar to the martyrdom of the Three Youths in the reign of King Nebuchadnezzar. The fear of God gave her great readiness and thus made her stronger in the fire for the desire of Christ. The readiness that she acquired also made her mad with a frenzy (μανείσα μανίαν) which is more descent than any other wisdom (σωφρο- σύνης σεμνότερον); for she was tempered with the desire to be with Christ. Thus the fear of God enabled her to encounter the fire as a refreshment. Her soul endured the fire, and as it burnt, it resembled pure gold purified in a furnace. Chrysostom states that the more it burnt, the purer it became.

Her flesh melted, her bones roasted, her nerves were burned, and fluids from her body gushed out; nevertheless, the faith in her soul became more steadfast and livelier.

Her soul was filled up with light and it marched quickly towards the bridegroom, being surrounded honourably
by angels. Her soul made her extremely worthy to dwell with Christ forever. Angels removed her from the furnace and carried her to Christ, as if from a holy bridal chamber and a wedded sleeping room.\textsuperscript{27} At the same time the external punishment on her body neither damaged her soul, since it was impossible to have the soul bound (\textit{\textgamma\nu\varphi\delta\varepsilon\sigma\alpha\iota\delta\omega\nu\alpha\tau\alpha\nu\omicron\upsilon}) nor defeated her internal thoughts (\textit{\epsilon\nu\delta\omicron\upsilon\lambda\omicron\gamma\iota\iota\omicron\mu\omicron\upsilon\upsilon}), since the fear of God resided within it.\textsuperscript{28}

It seems that the soul of St. Julian is similarly affected by the presence of God. In this instance, Chrysostom says that as gold the longer it remains in the fire, the purer it becomes, likewise, St. Julian's soul the more it was tortured, the more it shined.\textsuperscript{29} Indeed, the achievements of his soul were of such magnitude, that no one could remove them from his soul. They remained within the bravery of his soul (\textit{\psi\upsilon\chi\nu\nu\sigma\alpha\iota\omicron\upsilon\sigma\omicron\iota\alpha}) as if they were kept in an untrodden place and furthermore, the tyrants could not seize them, even if his heart was to be divided in half and cut into tiny pieces. On the contrary, Julian's achievements increased as God's presence changed the enemy's attacks into achievements for the martyr.\textsuperscript{30} Chrysostom also suggests here that fighting against the martyr is like fighting against God and that the martyr's enemy realizes this in the light of his easy defeat.\textsuperscript{31}

Furthermore, it is noted that the achievements which the martyrs' faith accomplishes are never removed from their souls, whatever the enemy may do to their bodies, because of the operating (\textit{\omicron\kappa\omicron\nu\omicron\omicron\omicron\nu\omicron\upsilon\omicron\upsilon\upsilon\upsilon\nu\omicron\sigma\upsilon\upsilon}) grace of God.\textsuperscript{32} God assists the martyrs with His grace because they
accept it out of their own free will.

In his *In Epist. I Ad Cor. Homil. IV*, St. John mentions that God does not force His will on anyone. God offers the crown of martyrdom to everyone who willingly accepts it. He states:

> It was not against their will that the martyrs endured, but of their will, and being at liberty not to suffer; showing forth manliness harder than all adamant. 33

The same point is made in the *De Laudibus S. Pauli Apostoli Homilia IV*. Here it is said that:

> We should always strive to imitate Paul. He had the same body as we have, and he also fed himself with the same nourishment as we feed ourselves, and he also had the same soul as we do. But his choice was great and his readiness was brilliant and this is what made him so great. Let no one be discouraged. If you put your thoughts in order, then there is no obstacle to prevent you from being worthy of the same grace. God does not look at faces. God made Paul and also created us. In the same manner as He is Paul’s Lord, He is our Lord too. In the same manner that He glorified Paul, He wants to crown us also. Let us put ourselves in order and also cleanse ourselves so that we may receive abundant grace and also become worthy of the same goods, with the grace and love towards man of our Lord Jesus Christ, to whom belongs the glory and the power, unto the ages of ages. 34

In the last analysis, St. John states that God invites man towards martyrdom but does not force him to die. He allows him to choose whether or not to accept the contest (οὐ δὲ γὰρ ἀναγκάζει ὁ θεός, αλλὰ ἀφίησιν κυρίους εἶναι προαιρέσεων καὶ μετὰ τὴν κλάσιν). 35

St. John also suggests in the above homily that the one who chooses to follow Christ and shows readiness to imitate His death, possesses a prudent soul (Ψυχὴν εὐγνώμονα). The examples which particularly suggest this are those of Jesus and the Jews, and the penitent thief on the Cross. On the one hand, he says that Christ appeared to the Jews as their Messiah, but they did not
wish to accept Him because they sought after man's glory. They were senseless and twisted (ἀγνωστοὶ διεστραμμένοι). No matter how many times they were invited to follow Christ, they would not do so, because of their evil disposition (τὸ ἐνεχθὲν σοι φωνὴν ἀνωθεν ἁρκεσει εἰς σωτηρίαν). They saw Christ raise up the dead, and yet they tied and crucified Him. On the other hand, the repentant thief (who represents Christ's martyrs) had a prudent soul in that he recognized Christ's authority and worshipped Him. It may, therefore, be concluded from the above that a prudent soul is one which willingly chooses to worship Jesus, and also shows the readiness to imitate His death.

Chrysostom discusses again the role of the soul in martyrdom in the De Laudibus S. Pauli Apostoli, Homilia VI, where he states that iron (i.e. weapons) may defeat nature (i.e. the flesh) but may not defeat the free will or tempt it (Ἡ ὁχὴ ὥρας τῶν μαρτύρων ξῆς τα ὁμοτα τενυνόμενα, καὶ τὴν μὲν φυσιν εἰκούσαν τῷ σιδήρῳ, τὴν δὲ προαιρεσιν οὖ παραξωρούσαν αὐτῷ, οὐδὲ ἐλέγχομεν). Abraham is referred to once again as an example illustrating the above, because his nature was restrained (φυσεως κρατησασαν) by the right choice (προαιρεσιν) and was made to adhere to God's command. The same greatness of will, Chrysostom says, is exhibited by the Three Youths in their choice to die instead of denying their faith to God. These examples not only demonstrate that "free will becomes second nature with practice" (ὄτι δεύτερα φύσις ἡ προαιρεσίς γίνεται ἐκ συνθέσεως), but also show that it can
become first nature (Ἐγὼ δὲ φαίνην ἂν, οὕτω καὶ προτέρα, καθὼς τα προσχημένα ἀπεδείξευ) 

Chrysostom even adds the comment that the will can imitate exactly the power of human nature (ἔνι γὰρ ἐνὶ φύσεως ἑχουν προσχημεσε, ἀκριβεῖα μιμήσασθαι), if it is well disposed towards God's service. In conclusion, Chrysostom states, that for anyone to be stronger than his nature, he must have a will that is noble and alert (προσχημεσις ἴταν καὶ διεγγερμένη).

For this reason, St. Paul endured all punishments like the bodiless powers who do not feel pain. 

Despite the fact that pain reached his soul (since he was human), the excessive strength of his will (περιουσία τῆς προσχημεσις) chased away satan's attacks. In this manner, he achieved excellence and deeds which were above his nature. 

He did not achieve them solely by God's grace, but also with the aid of his readiness (προσωπικα) and free will (προσχημεσε). 

For Chrysostom the only obstacles which could have prevented Paul from acquiring excellence were an evil soul (κακία ψυχῆς) and a weak will (μαλακία γνώμης).

Discussing the same theme, Chrysostom claims that St. Babylas' soul could not be diminished of its riches, because St. Babylas allowed God to dwell within his soul and to give it courage. As a result of God's presence, he acquired a humble figure (σχῆμα το ταπεινων), an utterly broken soul (συνετριμμένην ψυχην), an state of mind that was delivered from insolence (θρασοὺς ἀπηλλαγμένου φρονημα), an undaunted soul (ψυχής άκαταπληκτου), lofty thoughts (διάνοιας
Furthermore, St. Babylas maintained his soul's integrity because "he sent his thoughts to the heavenly king who sits on the Cherubim and looks over the entire universe; he sent them to the lofty throne of glory, the heavenly armies, the myriads of angels, the thousands of archangels, the fearful altar, the impartial tribunal, the fiery river, the Judge Himself." His thoughts were constantly with God who strengthened him and granted him courage.

Furthermore, his soul was watered with the spiritual essence (τὴν ψυχὴν ἡρτομένος). Therefore, he acted properly and with a correct logical judgement (κρίσει λογισμῶν ὀρθῆν), thus doing everything that was natural, since to act according to God's will, is to act naturally. St. Babylas' action in obeying God's will to die for Christ also reveals a great and marvellous soul (μεγάλης λίαν καὶ θαυμαστῆς δεῖται ψυχῆς) full of courage endowed with prudence and measure.

A soul with similar courage, readiness, and decision to die for the Lord is found in the homily De Gloria In Tribulationibus. This is an exposition of Romans 5:3, which refers to a certain virgin martyr who willingly imitated Christ's death. Chrysostom states:

She (the virgin) came in and then she was attached firmly to the wood and her sides were torn and the blood was running as if she became a bride or rather as if she was sitting in a bridal room; thus she bore willingly the happenings on account of the Kingdom of Heaven, being crowned through these struggles.
courage to imitate Christ's death. While his hand felt
great pain after it was placed on burning coals, his soul
endured it willingly and courageously. Chrysostom
contrasts this example with the Burning Bush which Moses
encountered. He says that as the Bush burned and was not
consumed, likewise, St. Barlaam's hand burned without
consuming his soul. 60 His body was fatigued and then
destroyed; but his faith and readiness to suffer for
Christ did not diminish in the least because they were
firmly rooted within his invincible soul. 61 Regardless if
the hot coals punctured his hand, the manliness ( or
courage ) of his soul ( ἄνδρεία τῆς ψυχῆς ) did not
decline. 62 On the contrary, says Chrysostom, St.
Barlaam's soul possessed strength, courage, and resili-
ency to such a degree, that it "wanted a new hand" to
show once again its courage and readiness to die for
Christ. 63 The following extract from St. John's homily
reinforces what has been previously said:

Similar to a noble soldier who enters into the
midst of enemies, and kills everyone in the
ranks of the enemy that opposes him, and with a
broken sword which resulted from intense fighting
( causing wounds in others ) he returns and asks
for another opponent, because his appetite
for slaughtering the enemy was not yet satisfied,
the same occurred with the soul of St. Barlaam.
Since he offered his hand to strike at the ranks
of the demons, he wanted to also have another
hand in order to once again show his readiness.
And do not tell me this, that he only offered
one hand, but think carefully about this, that
he who sacrificed his hand, he would have also
offered his head and he would have sacrificed
his sides by fire, and beasts, and vast oceans,
and by a hangman's noose, and cross, and wheel,
and all other punishments that were known; and
when would he ever not be ready? And he suffered
everything, and if not in practice, certainly with
his disposition. Because martyrs not only face
certain punishments, but they prepare beforehand
for unknown punishments, because they do not
serve the will of the tyrants, and neither do the
tyrans set limits and measures to the punish-
ments; instead, all of the evils which the inhuman and beastly (wild) will reminds them (the tyrants) to offer, they (the martyrs) endure all of these punishments that befall them unless the body becomes weary (or exhausted) in the meantime and leaves the desire of the tyrants halfway paid. Therefore, the flesh (of the martyrs) became rotten and the will (freedom of choice, or the correct choice) became even more ready; it (the will) surpassed the coals in brilliance and it radiated sparks much more than these (the coals). It (the will) lighted a spiritual fire which was more fiery than this one (of the coals); it was because of this that the martyr did not feel the flame on his body, because in his soul was ignited the bright red and extremely hot fire of the love for Christ. 64

Chrysostom says that even if St. Barlaam had retracted his hand from the pagan altar, this could not have been held against him. This act, should it have occurred, would have showed neither his will (γνώμη) weakening nor his choice (προσωπεύως) being wrong. However, it did demonstrate that his nerves weakened (from their nature) and the hand (i.e. flesh) melted against his wishes. 64a Furthermore, the flame deteriorated and unnaturally (παρὰ φυσιν) pulled the "connection of nerves" in the hand. Chrysostom demonstrates this by contrasting it to someone with a high fever. He says that if a fever has the power to contract and twist the members of a sick person, the coals could do this much easier against the martyr's will. 64b Despite the excruciating pain from his hand, St. Barlaam remained firm in his faith with the aid of God's grace. Chrysostom states that the stamina granted to his soul by God, visibly defeated the devil, was marvelled by the archangels while the angels bowed to it in awe. Truly this scene (i.e. his martyrdom) was brilliant because it surpassed human nature. 64c

Furthermore, Chrysostom mentions that St. Pelagia's
soul exhibited even greater courage and willingness than most martyrs in dying. She committed suicide in an attempt to receive a double crown - that of virginity and martyrdom. In explaining the above, he says that the body generally welcomes death as a relaxation and deliverance from severe torture. This is the case since the body loses sensation and death does not seem as fearful. However, St. Pelagia was neither suffering from physical nor mental torture. She required a great and noble state of mind (μεγάλον τινός και γενναίου φρονήματος) in order to choose death for Christ by suicide. Her noble state of mind was evident at the moment of her death (i.e. sacrifice, το ἔπι-χθναι) since she demonstrated readiness (προθυμία), the right state of mind (φρόνημα), nobility (τό γενναῖον), decisiveness (τό βουληθήναι), courage (προελεύθαι), and eagerness (σεῦσαι) to approach Christ undefiled. Chrysostom says that this was made possible by the aid and favour of God (τῆς τοῦ θεοῦ θοτείας εγινετο καὶ τῆς ἀνωθεν εὐνοίας).

From Chrysostom's writings, it becomes evident that Christ indiscriminately imparts courage to the souls of both men and women who freely and willfully imitate his death. In the homily In S. Ignatium Martyrem it is clearly stated that Christ shows no partiality towards either men or women, because:

Many are glorified and crowned in order for us to learn that with Jesus Christ's power no difference exists between male or female; neither nature, nor physical weakness, nor age, nor anything similar can hinder those who run the road of piety when there exists a noble readiness, a high state of mind, and a warm and fiery fear of God embedded in their souls. That is the reason why daughters and women,
men and youths, old people and slaves, and free men of every class and age - both genders - struggled in these contests and were not hindered in anything, because they presented nobility in choosing the right course of action. 68

The above point is well illustrated by the examples of the Maccabean family and the Prophet Job. In first instance, the Maccabean youths and their mother reveal a noble and powerful (i.e. courageous) soul (ψυχήν ἰπεκάν καὶ ἀρετήν) in choosing to die for God. Furthermore, their age and contest did not hinder them, 69 since they revealed a state of mind which was well trained (ὑπέκροται τα φρονήματα) by a desire for piety. 70

In the second instance, St. John refers to Job in the Expositio In Psalmum CXXVII and in the IV Homilia, Adversus Eos Qui Non Adfuerant, Etc. He states that Job did not die a horrible death in demonstrating his faith and allegiance to God. However, his soul was greatly fortified with courage and readiness. This was particularly evident in his choice to suffer hardships and death instead of blaspheming God, on account of which he was included in the chorus of the martyrs.

Job's choice to serve God is discussed by St. John in the Expositio In Psalmum CXXVII. Here he points out that Job's soul freely chose to suffer instead of sinning against God. 71 This piety was equivalent to martyrdom and also the peak of all the goods (οὐ γὰρ μικρόν, ὀδυνωμένην χαλινώσαι ψυχήν, πρὸς το μὴ ἡμῖν ἀμαρτεῖν.
Τοῦτο μαρτυρίου ἵδον, τοῦτο κολοφῶν τῶν ἁγαθῶν). 72 Job was also crowned a martyr through his soul's patience and courage 73 and by his choice not to participate in an evil sacrifice. 74 In the end of the day, Job became a
martyr at the moment his noble soul chose to serve God, despite the possibility of encountering hardship and death. 75

St. John continues his praise of Job in the Adversus Eos Qui Non Adfuerant, Etc. Here Job is described as a victorious athlete who possessed a superior soul (υψηλὴν ψυχὴν) which appeared as if it touched the heavens. 76 He was a great exemplar of piety because he revealed a right state of mind before Grace and Mosaic Law were given. St. John says that this weaved innumerable crowns for Job. 77 In his choice to obey God, Job exemplified the summit of all virtues - patience (διὰ τοῦ πάντων ἄκροτατον ἡ ὑπομονὴ) - which required him to have a youthful (νεανικὴς) and iron-like soul (σιδηρᾶς δεόμενον ψυχῆς), 78 a philosophically bound soul (σφοδρὰ φιλοσοφωτάτης δεόμενον ψυχῆς), 79 a sleepless soul (ἀγρυπνὸν ψυχήν), 80 and an utterly contrite mind (συντετριμμένην διάνοιαν). 81 For Chrysostom, the importance of the will in martyrdom is perfectly demonstrated by Job because he shows that in the last analysis, the "will receives the crown" (πάνταχος γὰρ ἡ γνώμη ἐστὶν ἡ στέφανουμενή). 82

The martyrs choose willingly to imitate Christ's death because it leads them to eternal bliss. For this reason, Chrysostom instructs his congregation to avoid lamenting over the suffering, sorrow (θλῖψις), worry (στενοχωρία), and innumerable evils (μυσίοις ὀντα κακοῖς) that the heroes of Christ endure in this temporary life. Instead, they should consider the martyrs blessed (μακαρίζειτε) and worthy of the crowns that are reserved for them in eternity (καὶ ζηλωτὸν...
The above point is also made in the homily De Sanctis Martyribus. Here it is said that although the martyrs suffer great torture, they consider it a joy because it provides them with a heavenly abode. Thus Chrysostom states, "If you see the nature of those who struggled, you will say that it was a battle, a war... all that occurred. However, if you examine the will of the contestants, you will admit that what they accomplished were dances, banquets, and festivals and a greatest joy" (χοροί, καὶ θαλαί, καὶ πανηγυρεῖς καὶ μεγίστη ἡδονή τὰ τελούμενα). Hence, the martyrs achieved victory over the enemy with naked and wounded bodies (οἱ δὲ μάρτυρες γυμνῶς τῷ σώματι μάχονται, καὶ ἡ νίκη τῶν γυμνῶν, οὐ τῶν καθαλόπληκτων γίνεται), and suffer all adversity and death for their Lord Jesus Christ (παντα εἰλοντο παθεῖν διὰ τῶν αὐτῶν Δεσποτὴν Χριστὸν).

Elsewhere, the joy received for imitating Christ's death is called a great gift which is never depreciated. As such, it is an adequate recompense for the hardships and death that a martyr encounters in this life (καὶ γὰρ ὁντως χάρις μεγίστη τὸ καταβαθμίσαι διὰ Χριστοῦ τι παθεῖν, καὶ στέφανος ἀπηρτισμένος, καὶ ἀμοιβὴ τῆς μελλούσης ἀντιδοσεῖς οὐκ ἐλαττῶν). The martyrs feel joy and not sadness in imitating Christ's death because of the courage and resiliency granted to their souls by God. In describing this unsurpassed strength and resiliency, Chrysostom says, "It (their soul) was like a diamond; for as many times as it was hit, it
neither broke nor became any softer" (καὶ καθαπερ ἀδάμας πληττόμενος αὐτὸς μὲν οὐκ ἐνεύεσθαι, οὐδὲ μαλασσεται, τὸν δὲ πάɪοντα διαλυεῖ σίδηρον οὕτω ὅτι καὶ αἱ ψυχαὶ τῶν ἄγιων). The same thought emerges in the homily In Martyres Egyptios. Here it is pointed out that the happiest soul is the one able to suffer for Christ what appears to be frightful and unbearable (οὐ γαρ ἔστιν οὐκ ἔστι ψυχὴς εὐθυμότερον καταξιομένης ὑπὲρ Χριστοῦ παθεῖν τι τῶν δειμῶν καὶ ἀφορητῶν εἶναι δοκοῦντων ημῖν). This immense happiness is a foretaste of the jubilation that awaits the soul in eternity.

ii. The soul and love

That love is what often compels the soul to willingly suffer a death for Christ, is a theme which Chrysostom expounds in several of his homilies. He also clarifies the relationship between love, martyrdom, and true discipleship in Christ - points which will be dealt with in the following discussion.

In the homily In S. Ignatium Martyrum, he turns to the Epistle of Ignatius to the Romans, Chapter 70 to stress the point that only the ones who love can accept their suffering for Christ willingly, courageously, and with joy. Furthermore, a martyr's love for his Lord motivates him to such an extent, that his desire (to imitate Christ's death) is only satisfied when he suffers the most severe form of punishment possible. Chrysostom uses St. Ignatius as an example of someone who loves Christ to this degree. Here is Chrysostom's statement:
Such are the ones who love. For the ones who love, despite of what they might suffer, they accept it with pleasure, and they consider their desire satisfied when whatever happens to them is extremely severe. This is similar to what happened to him (Ignatius). He (Ignatius) struggled to resemble the Apostles not only in their death but also in the readiness of their soul; and hearing that they were flagellated and thus left (this life for the next) gladdened, he also wanted to imitate his teachers not only in their death, but also in their joy. This is why he said, "I enjoy the beasts." 90

Love for Christ not only compels the soul to imitate Christ's suffering and death, but it also identifies a true disciple of Christ. For if circumstances demand it, a true disciple of Christ will imitate Him in His suffering and death. In the homily In S. Romanum Martyrem II, Chrysostom makes an interesting contrast between suffering martyrdom and love. Although he regards martyrdom as the pinnacle of all the goods, he still considers love to be the greatest (οἵ δὲ γὰρ, οἵ δὲ σαφῶς, ὥστι ἀγάπης οὐδὲν μείζον ὑπὲ ὕσον ἐστὶν, οὐδὲ αὕτο τὸ μαρτύριον ὁ πάντων ἔστι κεφάλαιον τῶν ἀγαθῶν). 91 Love is the distinct and unique characteristic of a disciple of Christ. It is noted that love without undergoing martyrdom can still make someone a disciple of Christ. However, martyrdom which is void of love, cannot characterize anyone as Christ's disciple (ἀγάπη μὲν γὰρ καὶ χρωσὶς μαρτυρίου ποιεῖ μαθήτας τοῦ Χριστοῦ, μαρτυρίον δὲ χρωσὶς ἀγάπης οὐκ ἀν ἴσχυσε εἰ τοῦτο ἐργάσασθαι). 92 The previous conclusions drawn by Chrysostom are supported by Paul's First Epistle to the Corinthians 13:3 which states: "But now abideth faith, hope, love these three; and the greatest of these is love." 93

Love in the contest of imitating Christ's suffering
and death, is further expounded on in Chrysostom's De Anna Sermo V. In this instance, martyrs are referred to as Christ's friends who learn to love Him genuinely and warmly (καὶ τοῦτο ἰδασίν ὑπερμαχεῖσθαι καὶ θερμῶς φιλεῖν ἰδασί τοῦ Χριστοῦ). The extremely sincere devotion, warmth, and love that they exhibit for Christ compels them towards choosing to imitate His suffering and death without hesitation.

This point is also expounded in the I Homilia, Quod Frequenter Conveniendum Sit. Here Chrysostom elucidates that the martyrs loved Christ so intensely, that "they disregarded their very lives" (γε οἱ μὲν μάρτυρες καὶ αὐτὸς τῆς ὑώς κατεφόρησαν) in order to be with Him. A parallel example is found in the homily Adversus Judaeos VI. This is very obvious in the manner he compares the Christians to the Jews. It is suggested that the Christians are those who love Christ to the extent of imitating his suffering and death, while the Jews are those people who murdered Him. Through their love for Christ, the martyrs:

- derided the present life, they overcame tortures and chastisements, they despised death, they flew towards heaven, they were delivered from the worries and the cares of this life, they docked in the peaceful harbour. They neither brought with them gold nor silver, nor richly adorned clothes. However, they brought with them treasures that cannot be violated - i.e. patience, manliness, love. Now they are found in the company of Paul, in front of their rewards, with their hopes encouraged that they will receive them, since they have escaped the uncertainties of the future.

iii. The soul and repentance

The following discussion concerns the souls of
those who have lapsed (i.e. denied Christ) under the extreme pressure of pain and torture. Chrysostom's advise for a means of a reconciliation with God is given in these writings: *Ad Theodorum Lapsum I* and *Ad Theodorum Lapsum II*. He advises those who have lapsed to repent because the primary purpose of martyrdom is to save the soul from eternal condemnation. To act otherwise (i.e. deny Christ) and refuse repentance, is to condemn the soul.

In the first writing concerning the lapse of Theodore, later Bishop of Mopsuestia, it is pointed out that the disposition of the soul is as crucial for repentance as it is for martyrdom. Here, Chrysostom wants to show that repentance is available at anytime in a person's life if he/she chooses to repent. Time is not of the essence since repentance is not judged by it; repentance is judged by the disposition of the soul (ἀλλὰ διὰ θεοσφηνίας ἡ μετανοια κρίνεται). It is stressed that God never rejects sincere repentance on the behalf of a penitent. It is also pointed out that God Himself will do everything in His power to aid in immediately restoring the penitent back to a state of grace. Likewise, martyrdom's crown is also granted to a contestant depending upon his soul's disposition and not upon the duration of the contest. Chrysostom states:

> We also see the martyrs obtain glorious crowns for themselves in the course not of many years, but of a few days, and often in a single day only. 99

In the writing *Ad Theodorum Lapsum II*, Chrysostom says that to refuse suffering martyrdom is not a shame. For those who fight with great spirit, sometimes become wounded and fall. 100
Many of those who have denied Christ owing to the pressure of torture, have fought again, and departed at last with the crown of martyrdom upon their brows. 101

For human nature is a slippery thing, quick to be cheated, but quick also to recover from deceit, and as it speedily falls, so also does it readily rise. 102

The above suggests that one who has lapsed may receive martyrdom's rewards, only if his soul is willing to repent, and seal its repentance with martyrdom.

Chrysostom continues his exposition on the above in the homily De Laudibus S. Pauli Apostoli, Homilia VI.

In this instance, he says that the fear of death is not something to be ashamed of, if one disposes all of his readiness to Christ. He begins this discussion by saying that one can defeat every physical contest with the power of his readiness, since nothing is impossible for those who believe in Christ. 103 Furthermore, if one disposes all of his readiness (ὑπὸ ἡμῶν) to God, then God will render assistance in times of distress. This aid will prevent endless assaults from damaging his soul. 104 The one who disposes his readiness to God is not deserving of judgement, if he is frightened with the prospect of death. Chrysostom states that the fear of death is natural. On the other hand, one is deserving of judgment if he refuses to submit his readiness to God, and denies Christ by defending something unworthy of piety. 105 One may assume from Chrysostom's remarks that in this case only sincere repentance can rescue the soul from eternal enslavement. In reality, a combatant's fear of death makes him more marvellous than the one who is not afraid. 106 This person's choice becomes more radiant (προαίρεσις ουτω διαλαμψει) 107 as he willingly
dies for Christ's sake.

In conclusion, Chrysostom mentions that it is natural for someone to be afraid of receiving injury, while it is indecent and unnatural for him not to admit this fear. It depends on the free will (προσώπου) to correct and strengthen any natural defect (φύσεως ελαίωμα) which this fear of death creates.
5. Christ's or God's role

The roles of Christ or God in martyrdom are clearly alluded to in Chrysostom's discussions on martyrs and martyrdom. We put the two together because Chrysostom does not contrast between them. For Chrysostom just as Christ, who is consubstantial with the Father and Holy Spirit, hypostatically (personally) intervenes and aids the martyrs who imitated His death, so God, as one Essence and three Hypostasis of the Father, Son, and Holy Spirit, intervenes and helps the martyrs during their contests of piety. God or Christ do not actually cause the martyrdoms which occur, since they never desire any harm to befall their people. However, they do change the manifold villainy of the devil, which is aimed at destroying the martyrs, into benefit for them. In this manner, the truth of the Christian Gospel is demonstrated, and the devil's impotence is exposed. Chrysostom's expositions on the primary notion of martyrdom (i.e. martyrdom by death) demonstrate that God and Christ are with the martyrs protecting, strengthening, and advising them, especially at their moment of death. We shall now see how exactly he deals with above in his panegyrical homilies on the martyrs.

For Chrysostom, Christ is present in martyrdom strengthening the martyrs in their trial. For example, in his discussion of St. Ignatius' journey from Antioch to the Roman Colosseum where he was martyred, he makes reference to God's role in martyrdom. The events along this journey reveal that Christ is the companion of St. Ignatius on his read to martyrdom (Ἰησοῦν καὶ συναπόδημον)
Chrysostom exalts the great triumph of Christ over the devil and death; he asserts that it is Christ who alleviates man's fear of death, and when the situation arises to confess His Name, enables faithful Christians to desire and proceed to martyrdom.

It is true that great is the power of the resurrection of Christ given by Christ Himself after His sacrifice and death in that He makes living men desire to be indifferent for their country and family and friends and relatives and even their very lives in order to confess Him. Men prefer wounds and dangers and death above the gifts of this life. These things cannot be done by a corpse, but by Him who is resurrected and lives. 2

God, says Chrysostom, allows martyrdom in order to reveal that He is in control over His people, whatever the machinations of the devil against them may be. Through St. Ignatius' martyrdom, God desired to illustrate that He alone is the Pastor of all those who believe in Him. 3 God allowed St. Ignatius' martyrdom and the persecutions to occur (συνεχύρωσε τούτο γενέσθαι) in order to demonstrate to the devil that when the Church's pastors are persecuted and exiled from their respective dioceses, piety neither lessens nor diminishes, but becomes even stronger. This proves that the Christian faith is not of man, that the truth of the Christian teaching has its roots in heaven, and that God is the one who always governs His Churches. 5 Finally, the devil receives concrete and explicit proof from God that "whenever he battles with God, he can never defeat Him" (καὶ ὃτι τὸν Θεὸν πολεμοῦντα οὐκ ἐνὶ περιγενέσθαι ποτὲ). 6

Furthermore, God allows martyrdom as a means of spreading the Gospel. Chrysostom ascertains that the very manner of St. Ignatius' death in the Colosseum was to prove that Christ is Risen and Lord. 7 In the first
instance, St. Ignatius suffered his martyrdom in the
theater as a spectacle in front of a huge audience, for
the explicit purpose of publicly raising the flag of
victory against the devil. In the second instance,
his very death will hopefully inspire the spectators to
be jealous of his struggles and imitate him when the
opportunity arises. Since his death has a multiple
purpose, St. Ignatius dies not only nobly but also with
pleasure.

Christ, says Chrysostom, proves His strength and the
devil's impotence through the noble deaths of the martyrs.
Christ Himself gave courage and assurance to His disciples
of His power when He said, "Heaven and earth will pass
away, but my words will not pass away" (MT 24:35).

Christ's continuous presence with the martyrs is
also evident as He instructs and encourages them at their
moment of death. St. Babylas is an example of this.
In Chrysostom's homily De S. Babyla, Contra Julianum Et
Gentiles, Christ is said to have instructed St. Babylas
and to have encouraged Him to remain firm in his trials.
Actually, St. Babylas was taught by Christ that all
earthly things are a shadow, a dream, and that they are
even more insignificant than these. It seems that
Christ was on that occasion making death more bearable
for St. Babylas by informing him that his real abode was
in heaven.

In the same instance, Chrysostom explains that God's
power was manifested through St. Babylas. Actually,
God acted through St. Babylas out of love for mankind
(Θεοῦ φιλανθρωπίας) by destroying the Temple of Apollo
at the Grove of Daphne, and defeating the oracle of
Apollo and the devil. Thus, as exemplified by St. Babylas, a martyr's deeds are a constant reminder of God's power for the present and also for the future generations.  

Chrysostom asserts that the promise for the great achievements yielded by the martyrs was given by Christ to His disciples on that very last night (before suffering His Passion and His Death), in the Garden of Gethsemane, in saying: "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do because I go to the Father" (JN 14:12).

Chrysostom also says that through the martyrs Christ demonstrates the truth of Christianity, because no pagan cult leader with all manners of wizardry and magic at his disposal, can make people either think or dare say that he is God or utters such words as the martyrs utter about Christ. In the last analysis, it is said that Christ generates the miracles; and to "Him belongs the glory together with the Father and the All-Holy Spirit, now and always and unto the ages of ages" (καὶ ἐπὶ πᾶσι τοῖς θαυματουργοῖς Χριστοῦ προσκυνήσωμεν, ότι αὐτῷ ἡ δόξα σὺν τῷ Πατρὶ καὶ τῷ παναγίῳ Πνεύματι νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων).

The above point is personally witnessed to by all of Christ's martyrs and is particularly demonstrated by St. Pelagia. In the De S. Pelagia Virgine Et Martyre Homilia, I, Chrysostom explains that God gave her the strength to surpass human nature (οὐκ ἦν ταύτα ἀνθρωπίνης φύσεως, το μὲν γὰρ πλέον εἰσηνεγκέν ἡ τοῦ θεοῦ ρωπῆ). St. Pelagia required this strength, since she committed
suicide (a horrible method of death) in order to safeguard her chastity from the Roman soldiers. This frightening decision to die was taken only with the help of Christ. She was not alone in her action, since Christ was her counselor at the moment of her martyrdom. The Lord, says Chrysostom, was her companion, who touched her heart, gave courage to her soul and chased away all fear. However, she did receive aid in her moment of crisis because she made herself worthy of it beforehand by living a life in Christ. Furthermore, it was God who blinded the hearts of the soldiers so that they could not understand the deception used by St. Pelagia for momentarily escaping from their clutches and ultimately executing her plan (i.e. committing suicide). In the end, the soldiers left humiliated, embarrassed, and defeated because they learned that it is impossible for them to defeat God and His Saints.

God shows great mercy to His martyrs, as evident with the expedient death of St. Pelagia. He put an end to St. Pelagia's distress and immediately commanded her soul to be separated from her body. He knew that she struggled enough and therefore, granted her relief through death. In other words, death did not come from any other cause except from God's command (οὐ γὰρ τῆς φύσεως τοῦ πνεύματος ὁ θάνατος ἢν, ἀλλὰ τῆς τοῦ θεοῦ προσταγῆς).

As with this virgin martyr, so with all martyrs Christ personally honours them with His presence at their death. Chrysostom makes a comparison between Christ and a wealthy master who comes without embarrassment to the grave of a deceased, loyal servant of His in order to
honour him. He says that just as this master pays honour to the memory of his servant, so Christ without embarrassment and to a greater degree, honours His martyrs with His presence at their death. 25

Chrysostom also explains that it is God who gives His martyrs their just rewards. He discusses this in the homily In Juventium Et Maximinum Martyres. Here it is said that the martyrs accept their crowns neither on account of their own decision, nor as a result of any compensation for criminal acts inflicted upon them. The devil's constant attempt to wither their crowns is to no avail, since these crowns are given by the unbiased judgement of God ( ἀδεκάστου κρίσεως ). 26 God is a fair Judge because "nothing escapes His sleepless eye" ( οὐκ ἔλαθε δὲ τοῦ ἀκοίμητου ὀφθαλμοῦ ). 27

A similar discussion also arises in the homily In S. Barlaamum Martyrem, where Chrysostom mentions that Christ is the Person who entraps the wise in their traps and renders useless the devil's evil plan to discredit and murder the martyrs. In fact, Christ turns the persecutions and manifold villanies of the devil into greater and unaccustomed glory for the martyrs. In the light of Christ's interaction with the martyrs, the enemy leaves defeated and the athletes of piety achieve an even more glorious victory. 28

Christ rewards the martyrs because He is their debtor ( δεσιμένης ). 29 If, says Chrysostom, He grants eternal life to all those who wish to follow Him ( Rom. 3:23 ) in spite of their abounding sinfulness, 30 undoubtedly He will give greater things to the martyrs to whom He owes eternal life. Furthermore, if the crucified
Christ spills His blood even for those who hate Him, He will do much more for those who spilled their blood for Him. Likewise, if Christ loves and dies for those who avoid Him, much more readily will He receive the martyrs who love Him with infinite thankfulness and honour. Chrysostom quotes Christ on this point saying, "Greater love has no man than this, that he may lay down his life for his friends" (JN 15:13), a statement which is also applicable to the martyrs who imitate Christ's death. At the same time, Chrysostom also affirms that it is God the Father who gives innumerable goods to those who toil for His Christ. The Father, being generous and a lover of mankind, is also the Debtor (δοκείλεται) of the martyrs. It is both, then, the Father and Christ who are Debtors to the martyrs and in view of all the discussion of Chrysostom, we may conclude that the rewards are given from the Father, through the Son, in the Spirit, because of Christ.

For Chrysostom, however, Christ is not only He who grants the rewards, but also He who grants the actual contests. The reason, he says, that martyrs multiply daily, is to be seen in Christ's indwelling in the souls of the martyrs. From that position He aids them to achieve their great deeds not by wizardry, but by a divine power, and His final aim is the martyrs' salvation.

In the Dem Maccabaeis, Homilia I, Chrysostom explicitly states that Christ is the organizer of the contests of martyrdom, and in this particular case of a fearful contest between men and demons. Referring to the mother of the Maccabees, he states:

When you see a woman (i.e. the Maccabees')
mother who is frightened, elderly, one which carries a cane, to come to the contest and to dissolve (i.e. defeat) the madness of the tyrant, to defeat the bodiless powers, to easily defeat the devil and to slap him in the face with great power, marvel at the grace of the organizer of these contests and feel amazement for the power of Christ. 38

Particularly interesting here is Chrysostom's way of linking Christ with an Old Testament martyrdom. His governing thought is that Christ is the author of the Old Covenant and New Covenant. He says, therefore, that the Maccabees received their wounds for the sake of Christ, who is the author and end of the Law and not for the sake of the Law itself or the letter of the Law. And he also argues that even if there was truth in the remarks of those who believe that they died for the Law, this only proves that Christ is the Giver of the Law. 39

St. Paul is quoted on this saying:

I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them and the rock was Christ. 40

One of Chrysostom's important remarks on this point is the following:

As even before the sun appears for the day, the morning looks good because the light of the sun's rays enlightens the earth even from afar, even before the rays appear. The same occurred then (with the Maccabees). Before the Sun of Righteousness came, the timidity of darkness was dissolved, even before Christ appeared in the flesh, because He was close and touched things even more. 41

The Maccabee family then, demonstrates for Chrysostom that the martyrs of the Old Testament are even more brilliant than the martyrs of the New Testament, because the doors of death and Hades are not yet opened by
Christ. In the days before in Incarnation, sin reigned, curse blossomed, the fortifications of the devil were still strong, and the read of this virtue (i.e. martyrdom) was not yet walked upon. And yet, the believers did die for Christ with great readiness and courage (*Εγώ γὰρ τοσοῦτον οὐ παραίτομαι μετὰ τῶν ἄλλων καταλέγειν αὐτούς μαρτύρων, ὅτι δὴ καὶ λαμπροτέρους τούτους εἶναι φημι. Τότε γὰρ ἡγουσίαντο, ὅτε οὐδέπω ἦσαν αἱ χαλκαὶ κλασθεῖσαι πῦλαι, οὔτε ὁ μοχλὸς ὁ σιδηροῦς περιαρεθεῖς, ὥστε ἐτὶ ἡ ἁμαρτία ἐκράτει, καὶ ἡ κατάρα ἡνθεὶ, καὶ τοῦ διαβόλου ἡ ἀκρόπολις συνειστήκει, καὶ ἀτριβησ ἂν ἐτὶ θῆς τοιαύτης ἄρετῆς ἢ ὤδος). 42

In addition to the above, Chrysostom sites Jeremiah 38: 31-32 which in his opinion readily explains that one and the same Christ is the Lawgiver of both Testaments, 43 and he also makes a general reference to St. Paul's Epistles to the Romans, Galatians, and Hebrews which deal with Christ's presence in the Old Testament. 44

In view of the above, an important question arises; if Christ is sovereign Lord in Salvation History, why does God allow idolatry and heresy to combat the Church? Chrysostom answers this question in the homily In S. Eustathium Antiochenum, saying, that God allows heresy and idolatry to combat the Church in order to demonstrate their weakness, and how easily they destroy themselves, and also to make man realize the great power of the Christian faith when he fights for it, and how it spreads even when the believer is persecuted. 45 In the end of the day, God permits the angels of Satan to combat His servants in order to prove His power and to show the resiliency of the Christian faith. 46
Further examination of the above homily shows that St. Eustathius and the Twelve Apostles of Christ are prototypes of those martyrs who demonstrate the power of Truth and the weakness of Heresy. Since the above demonstrate the power of the Christian faith, their souls and bodies are made worthy of greater grace and blessings through the punishments and wounds inflicted on them. The enemies are defeated by the pitiful and by the wretched, because they are not battling simply with people, but with God who resides within them. Hence, the ones who battle with God are quickly defeated and punished for whatever treachery they attempt against His servants.

The above theme is also discussed in the De Laudibus S. Pauli Apostoli, Homil. IV which explains that Christ chooses the weak to carry out His will in order to demonstrate the great power that God gives them. According to Chrysostom, this is the case because Christ's followers are disciples (μαθηταὶ Χριστοῦ), poor (πενήντες), common people (διψάναι), hungry (λυμαῖοι συζύγους), humble and also descendants from humble families (Φυλάμη καὶ Ἰουδαίων). The wicked demon expects to subdue these humble athletes with greater punishments. However, God who is a lover of man, allows the devil to punish the martyrs, in order to reveal his madness (i.e. wickedness and evil) more clearly, and to weave brighter crowns for the martyrs. Job is such an example where God allows the devil to inflict greater evil on him, for the purpose of making him extremely glorious.

Chrysostom suggests that if Christ is present where two or three are gathered in His Name, His presence is
felt all the more among those who are not only gathered in His Name, but also suffer for His Name. St. Meletius is mentioned as an example of a martyr who greatly felt the presence of Christ. Christ's presence was felt by St. Meletius, because Christ invited him to the future life, where he was enlisted within the multitude of angels. In the end of the day, it is God who grants the contest, and crowns and praises the martyr.

God is not the author of the offences. However, even out of the wickedness of the offences, He works good for the martyrs. According to Chrysostom, it is never God's wish that offences should arise. Concerning the above, he quotes Christ as saying: "Grant to them that they be one" (JN 17:21). Since offences arise, they are of no real harm to the martyrs. They are actually a benefit. In other words, the persecutors unwillingly benefit the martyrs by hurrying them towards death. Although the persecutors benefit the martyrs, they are not driven to this by God.

Furthermore, Chrysostom states that Christ proves the excellence of the Christian doctrine (αὐτὸ τεκμηρίου τοῦ σπουδαίου εἶναι τῷ δόγμα) through His death and the martyrs' deaths. He says that after Christ's death greater and brighter things take place (i.e. martyrdoms) so that man can learn that the crucified Christ is not a mere man, but also the Son the God. Before the Cross, Peter cannot bear the mere threat of a porter. After the Cross, Peter and his followers travel around the ecumene for the purpose of preaching the Gospel. Martyrs are proof of the Resurrection; for after the Cross, thousands prefer to die rather than to pronounce what
Peter said to the porter. In conclusion, Chrysostom mentions that the devil and his angels are not afraid of the Cross per se. Many people are crucified on the cross, and yet, the demonic powers are afraid of Christ who is crucified and risen.

Prior to His death, Christ prophesied about the days of Christian martyrdom in order to prepare men to meet martyrdom's challenges. Chrysostom gives three reasons why Christ acts in this fashion.

The first reason is his desire to prove that Christ is not an imposter. He quotes Christ saying: "Brother will deliver up brother to death, and father his child and children will rise against parents and put them to death" (MT 10:21), and also: "And now I have told you before it takes place, so that when it does take place, you may believe" (JN 14:29). Chrysostom also refers to David who says something similar: "And they sacrificed their sons and their daughters to devils" (Ps. 105:37).

The second reason given is that Christ wants to show His power which can make even death beneficial. In the light of this, Chrysostom says that others would follow Christ without fear. He also mentions that this reason can be used against Christ by His enemies. They are noted to claim that if Christ knows about the occurrences of the persecutions, then He can prevent them from occurring (since He is God's Son). Nevertheless, Chrysostom states that Christ allows them to occur in order to weave more brilliant crowns for the martyrs. To prevent the previous problem, he gives yet a third reason why Christ prophecizes in this manner.

The third reason given by Chrysostom is that Christ
tries to make martyrdom more bearable for the martyrs by informing them about its details. Whatever evils that are unexpected, appear fearful and unbearable. However, the ones that are studied beforehand, appear lighter and are confronted much easier.\textsuperscript{63}
6. The devil's role in martyrdom

The devil, in his continuous war against Christianity, is for Chrysostom the chief architect behind all of the nefarious persecutions and plots to punish, tempt, and torment the martyrs of Christ. In the following discussion, we shall examine the various methods of torture that he uses against the martyrs, in an attempt to deprive them of the crown of martyrdom.

In is first of all important to examine Chrysostom's understanding of the word 'satan' (or devil) before proceeding with our discussion. According to him, the etymology of the word Satan is from the Hebrew word סכלך which means 'our enemy'. His organs and the men which serve him are called his angels.

Once having said this, it is clearly evident in the homily De Sancta Thecla Martyre, that satan was the cause of the temptations and punishments that confronted St. Thecla. It was he, the infernal suitor and horse-like prostitute (τὴ γενναὶ ἵπποφόρονος κατόιν οὐ μνηστηρ ...) who assaulted St. Thecla with pleasurable thoughts (φιλήσονις ἐννοιάς), and tried to deprive her of the state of virginity. He tormented her with pleasures (ζέων) in a way similar to that of fierce executioners ravishing the body. She battled with her thoughts (λογισμοῦς) as other martyrs did with the beasts. However, St. Thecla maintained her steadfast faith in God and turned to Christ who is omnipresent (πᾶσι πανταχοῦ) and shouted in accordance with the psalm, "O Lord my God, in thee do I put my trust. Save me from all of them that pursue me, and deliver
Further evidence showing that the devil is behind the martyrs' suffering is found in the homily In S. Ignatium Martyrem. In this instance, the devil exiled Bishop Ignatius of Antioch from his diocese in order to destroy the Church of Antioch and scatter the Christians. He desired to deprive St. Ignatius of every friendly and familiar face during his time of distress, and hoped to make him ill by the long journey to his martyrdom in Rome. Despite the devil's machinations, St. Ignatius became stronger since Christ accompanied him on the road to martyrdom. The people along the journey to the city of his martyrdom benefited by seeing him, and the Saint in turn received blessings and courage from the people.

St. John again speaks on the devil's role in martyrdom in the homily De S. Babyla, Contra Julianum Et Gentiles. He refers to St. Paul who is quoted saying that unlike other religions, Christianity is fought by the devil before it becomes well rooted and established.

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against spiritual hosts of wickedness in the heavenly places (Eph. 6:12).

According to St. John Chrysostom, the devil did not allow the spark of the Christian faith (σωμάτων τῆς πίστεως) to strengthen itself, before he poured upon it the rivers and abysses from all directions (τοῦτοι καὶ ἄβυσσοι πάντωθεν ἐπέρρεον). Nevertheless, these adverse attacks on the spark of the Christian faith did not extinguish it, but made it bigger and brighter (όλλα καὶ μείζων γενόμενος καὶ φανερότερος), and caused it to spread everywhere with great speed.
This was the case because the martyrs who defended it, imitated Christ's death.

Christianity, therefore, destroys and engulfs its enemies, and at the same time, it strengthens its own people who are simple and obscure (εὐτελῶν καὶ ασημών), and elevates them to an immense / ineffable height (ὑψὸς ἀφατον αἰρῶν). It was Fishermen (i.e. the Apostles) who became model Christians, demonstrating the strength of Christianity and the weakness of the devil; they achieved great things not because of their words (οὕτε τὰ ῥήματα) or the miracles (οὕτε τὰ θαύματα) they performed, or their state of madness and delirium (πλὴν καὶ μαίνεσθαι τις αὐτοὺς φαιν καὶ παρακαλέλυ), best because they imitated Christ's death, and allowed Christ's power to operate within them (ἀλλὰ τῆς εἰς αὐτοὺς εὐεργοῦς δύναμεως τοῦ Χριστοῦ). Because they were imbued with Christ's power, these simple fishermen were able to defeat the devil, and to present the world with a Kerygma which thrives until now.

St. John explains therefore, that Christianity flourishes when martyrs are slaughtered (φαντομενῶν), burned (καίομενων), thrown over the cliffs (κρημνιζομενων), drowned (καταποντιζομενων) and delivered to the beasts (θηρίοις παραδίσομενων) by the devil. The martyrs trample over coals like mud, and they consider the vast treacherous oceans, which sometimes become their graves, as peaceful harbours. According to St. John, martyrs run into a sword as if it were a diadem and crown, thus proving that they can endure death and any means of punishment which is rendered by satan. They do this not only nobly, but also with pleasure and
great readiness ( μεθ' ἡδονῆς καὶ προθυμίας πολλῆς ).

An excellent example of this is St. Lucian against whom the cunning devil unsuccessfully utilized many methods of punishment, in the hope of subduing his faith. The devil saw that the martyr escaped his persecutions as Chrysostom describes in the following:

Neither the furnace that he ( i.e. the devil ) ignited, nor the pit that he dug, nor the wheel ( of torture ) which he prepared, nor when he tied the Saint ( i.e. Lucian ) upon a tree, nor when he threw him to the gallows and to the beasts, could defeat the martyr's philosophy.

Not discouraged by his failure, the devil once again retaliated against St. Lucian and used hunger ( λιμῷ ) as his main weapon. St. Lucian was deprived of all food except for the meats which were offered as sacrifices to the pagan deities, which he had to eat or starve to death. Furthermore, Chrysostom refers to hunger as the worst, most severe, ferocious, and unbearable type of all punishments, which the devil used to torture St. Lucian in the hope of defeating his mind ( διανοιας ) and persuading him to deny Christ. Chrysostom describes the great pain which hunger can cause, in his interpretation of Lamentations 4:10: "The hands of the pitiful women have sodden their own children. They were meat in the destruction of the daughter of my people." It is noted in the previous quotation that women ate their children because hunger defeated both their nature and their free will ( καὶ φύσεως ἐκρατησεν ὁ λίμως, μᾶλλον δὲ οὐ φύσεως μόνον, ἀλλὰ καὶ τῆς προθυμίας ). However, hunger could not defeat this noble Saint, for the fear of God resided in him, and as St. John says, nothing exists with sufficient power capable of defeating nature and the will, except the fear of God. St. Lucian's
great fear of God was shown in the strength of his will over nature. 19 Satan, in his failure to make St. Lucian eat the sacrificial meats, realized that he could not diminish St. Lucian's faith by hunger nor conquer his courage ( ἀνορείας ),20 because his fear of God made him all the more adamant and joyful, and comforted him for the suffering which he endured for the sake of his faith. 21 Regardless of the hunger which raged inside him, the fear of God gave him the strength to resist all the temptations of the devil. 22 Chrysostom points out that St. Lucian saw the table ( τραπέζης δρῶν μιαρῶν καὶ ἐναγγέλων )23 of sacrificial meats as disgusting and cursed, because he remembered the other table, the fearful and complete table of the Spirit ( φρικώδους καὶ Πνεύματος γενόμενος ),24 which gave him courage to endure. Chrysostom also points out that St. Lucian adhered to Christ's own words, in his choice not to partake of the sacrificial meats:

It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God ( MT 4:4 ). 25

Furthermore, Lucian received additional courage to refrain from eating the sacrificial meats as he envisioned the Three Youths who confronted similar circumstances. Lucian and the Youths demonstrated the same philosophy ( φιλοσοφίαν ) of piety, which, as Chrysostom states, is praised even up till now. 26 According to St. John, if the Three Youths demonstrated great faith before Christ's Incarnation, there would be no excuse to any Christian for not showing greater faith after Christ's Resurrection. 27 The case of St. Lucian perfectly demonstrates this point. When the civil authorities, who worshipped the pagan
deities, questioned him whether he was a Christian, his unequivocally affirmative response (Χριστιανός εἰμι) decisively hit the devil (ἐνι τούτῳ, καὶ φιλῶ τῷ ρήματι τοῦ διαβόλου πληττών τὴν κεφαλήν, καὶ συνεχῇ καὶ ἐπάλληλα τὰ τραύματα αὐτῷ παρέχων).

Lucian possessed faith (πίστεως) and a soul that loved God (φιλοθεοῦ ψυχῆς), which enabled him to survive this contest, and to keep constantly in mind that his true country was the heavenly Jerusalem and that his fellow citizens were the Saints.

Additional information concerning the devil's role in martyrdom is also found in the homily In S. Romanum Martyrem I. Here, St. John calls the devil the wicked beast (κακούργον ἐστὶ τῷ θηρίῳ) who always contrives against man's salvation. In examining St. Romanus' martyrdom, St. John writes that the devil decapitated St. Romanus' tongue hoping to retard the Kerygma's progress. He says that by examining the purpose for this act, God's love towards man, the martyr's patience, and the devil's craftiness and evil all become clear. Learning about God's love enables man to thank the Lord and learn about the martyr's patience. In recognizing the devil's wickedness, man avoids the Enemy, and learns to despise him more, and is enabled to defeat him easier. According to St. John, it is important to realize the devil's craftiness and deceit since:

The danger is neither for freedom, nor country, nor money, nor for the present life; but the enemy tried to deprive man of the heavenly Jerusalem, the free city, and its goods, and eternal life, and confession to Christ. The enemy compelled man to sacrifice his soul upon the altars, to deny the Lord and to subject himself to the dominion of the demons and to worship the underminers and enemies of our
salvation, the false gods. This was harsher and more unbearable than innumerable deaths and from every torment for the Christ-loving souls. 35

St. Romanus preached against the devil by gathering together people who were overcome with fear, had lost their faith, and had betrayed their salvation. He gave them courage and prepared them to confront the enemy. Furthermore, he corrected those who strayed away from the truth and protected them with prayers (εὐχαίσεις), praises, and advise; likewise, he also strengthened everyone who remained firm in his faith, 36 and philosophized much for the present and future things. Chrysostom says that St. Romanus demonstrated the brevity of the present things and the eternity of the future ones, 37 by"setting against the toils the rewards, against the jails the crowns, against the pain the trophies, or teaching what exactly the present and future life are, or what the difference which exists between them, is or even how suddenly men can die" (αντιτίθεις καὶ πόνοις τὰ ἐπαλθα, ταῖς βασάνοις τοὺς στεφάνους, ταῖς ἁληθοῖς τὰ βαρβατοῖς, διδασκών τις μὲν ἡ παρούσα ζωῆ, τις δὲ ἡ μελλοῦσα, καὶ πόσον ἐκατέρβα τὸ μέσον, καὶ ότι πάνως ἀποθανεῖν ἀναγκή ). 38

St. Romanus' preaching weakened the devil's influence over the Christians who gathered to listen to the Gospel. He strengthened and exhorted these Christians towards martyrdom, and alleviated their fear of death by simply stating that, even if man did not end his life through martyrdom, the physical law of nature would eventually compel him to "come out of" (ἀποστησόμεθα ) 39 his body. In this light, Chrysostom describes St. Romanus as a brilliant army general who
instilled courage into the Christians' souls, and transformed them from meek deers into strong lions that demonstrated great power against the devil. He also organized Christ's infantry (i.e. the Christians) and established peace among its members. He turned the shame which befell him and the machinations of the demons, against the head of the devil himself, for through preaching he clearly disclosed that the Christians were no longer afraid of him, but rather laughed at the devil and allowed him to fight them. Through this preaching, the devil realized that whatever punishments he inflicted upon God's people, their noble readiness to follow Christ became strengthened, more powerful, greater, and warmer (ου γαρ μονον ουκ ενεκοψε των πιστευκοτων την προθυμιαν, αλλα επετεινε πλεον, και μειζω και θερμωτεραν αυτην εποιησεν). To this effect, Chrysostom states:

They (the martyrs) trampled over the coals laid out by the devil as if they were roses. They threw themselves into the fire as if it was refreshing water. The Evil One tore their sides asunder and created deep gullies in their flesh which overflowed with streamlets of blood; however, the martyrs were proud of this to such an extent that it appeared as if people were showering them with gold from all directions. The holy martyrs were thrown to the gallows and were cast into the vast sea; nevertheless, they considered this as a means of elevation to heaven. Such was the great joy and satisfaction that they felt.

In the same instance, St. John continues his explanation of the great benefit the martyrs received from their punishments. In his efforts to explain the previous, he describes the martyrs as following a holy procession towards their martyrdoms, which in turn were likened to blossoming gardens of roses filled with streams of water.

The devil acknowledged the futility of executing St.
Romanus, for this was exactly what the martyr desired. The devil also knew that others would follow St. Romanus, since his death was not really death. It was the beginning of a life which had no end. He realized that Christians desired to endure great hardships and death for Christ's sake, so they could enter into the future life and dwell with their Lord. He understood the martyr's death as an instrument to elevate the Christians' state of mind (φρονήματα) and to grant them greater readiness (προθυμίαν) for imitating Christ's death.

Instead of executing St. Romanus, the devil exsised his tongue. However Romanus' physical loss of speech was not a hindrance towards teaching others about the Kerygma and the benefits of imitating Christ's death. Chrysostom says that the devil was still defeated by the spiritual tongue and voice of grace which flew from inside St. Romanus' mouth (ἀλλ' ἦν ἐν τῇ σαρκὶ ἐξεκοπήτω τὴν ἱλίπτω, ἵ δὲ τῆς χάριτος ἐφίππατο τῷ στόματι τοῦ μακαρίου). The martyr's disciples received a teaching which was more spiritual because they did not hear a human voice as before; but they heard a divine and spiritual voice, one more famous than their own.

The victory of God and His martyr over the devil was so splendid, that angels gathered from heaven and men assembled on earth, all wanting to hear a mouth speaking without a tongue.

According to Chrysostom, God promised that He would turn all of the evil against the devil and grant His martyrs salvation, as illustrated by the assistance He gave to Romanus. The devil chased man out of paradise while God opened the heavens again for man to re-enter.
Likewise, the devil deprived St. Romanus of his dominion on earth, while Almighty God gave him the Kingdom of the heavens, and elevated his human nature to His Throne.\textsuperscript{51} God's benevolence granted St. Romanus greater goods that what the devil tried to deprive him of. Through the martyrdom of St. Romanus, God demonstrated that the devil should not be feared at all.\textsuperscript{52}

Even if God did not grant the spiritual voice to Romanus, Chrysostom states that the very act of cutting the Saint's tongue proved the Faith's effectiveness and the devil's weakness.\textsuperscript{53} Even though Romanus' voice died, yet it was resurrected at the very same moment. This resurrection was even greater that the resurrection of the bodies. In the latter, the flesh remained, since only the union between soul and body was dissolved. However, in the former, the organ of speech was totally destroyed, and was immediately restored to a more brilliant degree by God.\textsuperscript{54} Concerning God's activity in the forementioned, Chrysostom quotes the Psalmist saying:

\textit{O Lord, our Lord, how excellent is thy name in all the earth! Who hast set thy glory upon the heavens. Out of the mouths of babes and sucklings hast thou established strength, because of thine adversaries, that thou mightest still the enemy and the avenger. When I consider thy heavens, the works of thy fingers, the moon and stars which thou hast ordained (Ps 8:1-3).} \textsuperscript{55}

In David's era, it was out of the mouths of babes that great wisdom emerged; but now, great wisdom came from those without tongues.\textsuperscript{55a} Chrysostom mentions that similar examples of the devil's defeat by Christ in the Old Testament served as preparations to aid man accept Christ's miracles after His Incarnation. To demonstrate such an example, he makes a contrast between the rod of
Aaron and Romanus' tongue. He says that something blossomed from the rod of Aaron because a priest was shamed. Likewise, something blossomed from St. Romanus' mouth since Jesus, the Great High Priest was blasphemed. Aaron's rod yielded a natural crop, while a spiritual crop grew from the mouth of St. Romanus, which opened the road to heaven for him. 56

After having said this, Chrysostom remarks that demons assisted the persecutors to execute their evil plots against Christ's martyrs. In this manner, the demons attempt to battle against the Church, thinking that the scope of power of the One who was crucified is only enclosed within the Church's walls. However, Chrysostom explains that this belief is false, because Christ's boundaries are the furthest ends of the ecumene (τῆς οἰκουμένης τὰ πέρατα). 57 God's essence is limitless, and the Lord is invisible and does not have form according to human terms (ἄνεργαρπαν τὸ θεῖον, μὴ γὰρ ὁθαλλωσίς ὁ ἡμέτερος Δεσπότης ὀρᾶται; ἀθεωρητὸς γὰρ ἐστὶ καὶ ἀνείδος τῇ οὐσίᾳ, κατὰ δὲ τὸ ἀνθρώπινον γράφεται καὶ ὀρᾶται). 58 The devil is no match for God as proven by Chrysostom in the following:

The devil stands outside of the Church because he does not dare to enter this holy fold. Wherever there is the flock of Christ, the wolf (i.e., the devil) never appears. Instead, he is afraid of the Shepherd (Christ) and stands outside of it. 59

The devil's inability to harm Christ's flock is also evident in the homily In S. Julianum Martyrem. The devil could not defeat St. Julian by the usual methods of torture that he employed against other martyrs; so he had to resort to a new method of execution. He placed St. Julian in a bag of serpents
and cast him into the vast sea. This martyr's combat with the devil and death was contrasted with that of the Prophet Daniel. Chrysostom states that Daniel was enclosed in a pit and covered with stones by the Babylonians, while Julian was placed in the small, compact space of a bag. Daniel emerged from the pit with the lions, while St. Julian's soul ascended from the sack of serpents to heaven; and both of them were marveled at by the angels. On the one hand, Daniel defeated the physical lion; while on the other hand, St. Julian defeated a noetic (von tov) lion (i.e. satan). In reference to the above, Chrysostom refers to I Peter 5:8 as proof text which states:

Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. 61

St. Julian was not devoured by the lion (i.e. satan), since he removed from himself the poison of sin. 62

The demons persecuted (diw kousi) the martyrs, while the devil, the most stern of all (χαλεπώτερος) persecutors, 63 hunted (ελαύνει) them. To illustrate this point, Chrysostom explains that the devil caught the martyrs and placed them in hot cauldrons, while others he put in hot pans which were hotter than fire (τους δὲ εἰς λέβητας ἐνεβαλε τοῦ πυρὸς σφοδρότερος ζεσοντας). Furthermore, some martyrs had their sides torn by him; some he drowned in the vast sea, while others he surrendered to the beasts. In addition, the devil tortured many martyrs in the furnace, and some he broke their joints, and others he lacerated severely, and yet others he deposited on hot coals while sparks jumped into their wounds. 64 Nevertheless, every martyr
triumphed over these and other methods of torture, while they also gave courage to Christians encountering similar punishments in the future. 65

The crafty devil also punished the martyrs with methods unknown to them so as to defeat their state of mind and make them deny Christ. Chrysostom says that with known methods of punishment, a martyr was aware of what would happen to him; and therefore, he could prepare himself for the subsequent pain and hardship. However, if he was confronted with punishment foreign to his knowledge, he could not cope with the feeling of not knowing what would happen to him. Although the new punishment might not be as severe when compared to more commonly used methods, it still became more unbearable than all other types. 66 The devil planned his battle strategy very carefully against St. Barlaam with the previous thing in mind, and St. Barlaam fell prey to satan's craftiness. Satan tried to defeat St. Barlaam by commanding his agents (i.e. the civil authorities) to force St. Barlaam to hold hot coals and incense while his hand rested on a pagan altar. According to Chrysostom, the devil thought that if Barlaam retracted his hand, that meant he denied Christ. If St. Barlaam endured the pain, he would be subjected later with greater punishments which ensured an easy defeat. 67 The devil tested this strategy against St. Barlaam during his imprisonment. Within the prison however, the martyr spoke secretly with God and learned from Him all of the devil's strategies. This is the case according to Chrysostom, because whenever martyrs are confronted by the devil, Christ is also found among them, and He
helps them prepare for every contest. Having said
this, Chrysostom on one hand points out that St. Barlaam
withstood the pain of his torture more indifferently
that a statue. On the other hand, he felt suffering
and pain because his body was made of flesh and bone and
not of iron. In the last analysis, he demonstrated in
his mortal body a philosophy (φιλοσοφίαν) that the
bodiless powers possessed.

The devil's inability to subdue the martyrs'
piety is also evident in St. Drosida's martyrdom. In
reality, the devil benefited Drosida when he threw her
in the furnace. Her melted flesh removed every blemish
from her, and the more incorruptible it became by
its duration in the fire, the higher it ascended towards
heaven in a more brilliant state. While she was in the
fire, she defeated the enemy powers with an exceptional
manner, for her flesh frightened away the devil.
Chrysostom writes that as soon as she walked into the
furnace, the smoke ascending from the fire filled the
air, and as it did so, it choked all of the airborne
demons, thus cleansing every evil from the atmosphere.

Satan's attacks on the Church and its members were
obviously futile; nevertheless, he tried to overcome his
defeat by contriving to destroy the Church internally,
i.e. to divide and conquer it. It is suggested that he
caused heresies to erupt in hope of creating enough
factions within Christianity which would quarrel and
destroy themselves. Chrysostom mentions that these
internal wars are more dangerous than the threat of
idolatry, because they easily overpower whoever they
attack.
With St. Eustathius, the devil fought against him with the heresy of Arianism. He manipulated the temporal authorities into exiling St. Eustathius from his bishopric (in Antioch) in the light of his orthodoxy. However, these authorities could never defeat Eustathius' wisdom. Chrysostom remarks that the same occurred with St. Stephen and the Jews. This interesting contrast was made because as much as St. Stephen was pummeled with rocks, he could never be robbed of his faith and wisdom.73 Likewise, St. Eustathius was exiled, but his word could not be silenced.74

St. Julian also demonstrated the same strength in speech as St. Eustathius, for his word also could not be silenced by the devil. When St. Julian was being punished, he spoke simply by confessing Christ's Holy Name. Chrysostom mentions that his voice bore witness to Christ (τοῦ μαρτυρικοῦ στόματος) and as it leaped from his mouth, it pulled with it a light brighter than any of the sun's rays.75 His voice jumped from his holy tongue, ascended into heaven, the angels saw it and stepped aside, the archangels marvelled at it, while the Cherubim and the other heavenly powers uninterruptedly guided it, until it arrived at the Kingly Throne of God.76
According to Chrysostom, the beneficial effects of martyrdom including the martyrs' continuing and aiding presence in the Church, are felt after the martyrs' death through their holy relics. These relics become vehicles manifesting God's power and love towards mankind in several ways. In the first instance, they thwart the devil's attack upon Christians and endlessly wound the devil, as they remind him of Christ's saving death and resurrection which were imitated by the holy martyrs. In the second instance, they impart great benefits to the Christians who venerate them and seek the assistance of the martyrs to whom they belong. The benefits imparted include restoration of physical and mental health to the ill and preservation of the healthy; also men are taught about Christ's Gospel, are led towards virtue (or excellence), are cleansed from the unclean spirits which are exorcised, and even the dead may be brought back to life. In the last instance, the relics of the martyrs are used as altars for the celebration of the Divine Liturgy, and thus grant great benefits to the faithful throughout Salvation History (i.e. both in the Old and New Testaments.), because they are imbued by the grace and power of the Holy Spirit. We may now examine the above points with reference to Chrysostom's texts.

1. Relics defeat the devil

In the homily In S. Ignatium Martyrem, Chrysostom asserts that the relics of St. Ignatius demonstrate the
saving economy of God (καὶ γὰρ καὶ τὸῦτο τῆς τοῦ θεοῦ γεγονεν οἰκονομίας τὸ πάλιν αὐτὸν πρὸς ἡμᾶς ἐπαναγαγεῖν, καὶ ταῖς πολεσὶ διανεῖμαι τὸν μαρτυρα), because they constitute tangible evidence of the devil's defeat. God's economy renders St. Ignatius' relics more brilliant after his death, because they become the vehicles of the Saint's glorification in heaven. Thus his relics demonstrate that he is victorious (στεφανιτὴν) over the devil and his legions.² They also prove that St. Ignatius has been a noble athlete who could defeat not only the devil, but every opponent that might confront him, and who has emerged from the course of his martyrdom with brilliant glory. In this light, St. Ignatius' relics have become vehicles of inspiration for the Christians, and also cause them to praise God who grants the contest for martyrdom.³

A similar point is brought out in the homily De S. Hieromartyre Babyla. Here, Chrysostom stresses that Christians should not merely pay attention to the naked (γυμνον) body of St. Babylas (i.e. his relics) which was deprived of its soul, but to the fact that his bodily remains are empowered with the grace of the Holy Spirit.⁴ For this reason, St. Babylas' relics are visible proof that he died in Christ. According to Chrysostom, if God grants greater power to St. Babylas' dead body (i.e. relics) during the present life, then He will reward him with a greater prize, i.e. eternal life, during the time of crowning (i.e. the Resurrection of the Dead).⁵

St. Babylas proved that his relics were empowered by the Holy Spirit when he silenced the Oracle of
Apollo, which was located at the Grove of Daphne on the Orontes River. St. John explains that the ruling Roman Emperor of that time, Julian the Apostate, had claimed to have received orders from the Oracle of Apollo to remove St. Babylas' relics from Daphne, because the Saint hindered the Oracle from prophesying. Chrysostom says that the Oracle had made this special demand because it felt the unconquerable power of the Holy Spirit within St. Babylas' relics. According to St. John's report, Julian did remove St. Babylas' relics from the Grove of Daphne, but he neither deposited them into the sea, nor into the mountains and deserts. Instead, he had the Saint's coffin translated safely into the neighbouring city of Antioch. This was done, according to Chrysostom, because the wretched Emperor Julian had had many demonstrations of Christ's power through St. Babylas' relics, and he was really afraid that if these relics were to be destroyed, he might also be struck by lightning and consumed by fire like the Temple of Apollo. The destruction of Apollo's Temple had demonstrated for Chrysostom that "it was possible to transfer the bones of St. Babylas out of Daphne, but it was impossible to totally escape from the Saint's hands." The devasted Temple became a place of witness (μαρτυριον του μαρτυρος) to the martyr's power, which was granted by God who had operated through the martyr's relics. In the last analysis, it was God who defeated Apollo's oracle and revealed the victory of St. Babylas.

St. Babylas' relics became vehicles through which God demonstrated His power and His love towards man.
Chrysostom states that God's love to protect His people from the devil and his agent (i.e. Apollo) was evident because Apollo did not encounter a dead corpse, or mere relics, but a living, active, and powerful man (St. Babylas) who was stronger than him and all the demons.\textsuperscript{11} This became even more apparent when the Emperor Julian executed the Temple's priest for his failure to summon the oracle to prophesy. According to St. John, such an event became further proof of God's power operating through Babylas' relics against the pagan folly. In the final analysis, the pagan priest became himself a witness to his own defeat by God and His Martyr.\textsuperscript{12}

Furthermore, Chrysostom states that even when Babylas was alive, the devil was powerless before him for he could endure neither the sight of his shadow nor his clothing. When he died, the demons were so afraid of his coffin that they did not dare even to cast a glimpse at his holy ashes.\textsuperscript{13} Chrysostom suggests here that ever since St. Babylas was martyred, his relics have been weapons against satan and bastions sheltering the faithful from satan's influence and attacks,\textsuperscript{14} because they are an everpresent witness to the Saint's imitation of Christ's death and subsequent glory in heaven. Furthermore, the demons cannot bear the sight of St. Babylas' relics, for they are also visible proof of Christ's resurrection, and of St. Babylas' dwelling with Christ in heaven. St. Babylas has now ascended into heaven where Christ is, and is a noble soldier who continuously "accumulates trophies upon trophies, piling on top of great trophies even greater ones, and adding on top of miraculous trophies even more miraculous
ones", through his holy relics which have been inbued with invisible power and dominion.

Another important point which Chrysostom makes, refers to the specific locations where according to God's providence, His Saints' relics have been deposited. The location for the deposition of St. Babylas' relics, says St. John, was selected by God with the specific purpose to edify the people with the truth and power of the Gospel which was clearly revealed in St. Babylas' achievements over the falsehood of Apollo. When Babylas' relics were transferred out of Daphne into the neighbouring city of Antioch, the people, says Chrysostom, who came to the Grove from distant lands to see the Saint's relics but did not find them there, learned the entire story of the Saint's victory over the devil, and received much benefit, and thus God's purpose was accomplished.

Chrysostom also notes that God's grace had St. Babylas' relics translated, so that the surrounding localities might be filled with their beautiful scent.

Such is the power that the martyrs possess, when they are alive and when they are dead and when they come to one place and leave it again. Their achievements follow one right after the other from the beginning of their lives to the end. And pay attention, he (St. Babylas) served God's laws while others transgressed them; he punished the one responsible for his murder as it was proper for him to do so; he also showed how great the difference is between the priesthood and the emperor's rule; he suppressed all of the pomp of wealth, and he trampled over the haughtiness of life; he also instructed the emperors not to extend their dominion beyond the boundaries that God allowed them, and showed the clerics how to use their dignity; he accomplished all of these and many more things when he lived, and when he departed from this life to the next, he rendered useless the demon's power, revealed the deceit of the idolaters, unveiled the foolishness of the false prophecies, broke the mask of
the false prophecies, and revealed them naked in in the light of their hypocrisy; he also silenced the one who thought he served the false prophecies, thus defeating him with great violence; and now the walls of the temple remain erect and preach to everyone the shame, the foolishness, and the weakness of the god of the idolaters as do also the crowns and the victory demonstrate the power of the martyr Babylas. The power of the saints is great, undefeatable, and fearful for the kings as well as for the demonic idols and for the chief of the demons, because only to our Lord Jesus Christ belongs the kingdom, and the power, and the glory, together with the eternal Father and with the co-eternal Holy Spirit, now and always, and unto the ages of ages. 19

Chrysostom discusses again the effects of the relics of the holy martyrs on the demons in his homily In SS Juventius Et Maximinum Martyres. Here, he suggests that the relics of martyrs are a visible presence of the martyrs themselves who have imitated Christ's death and entered into the glory of heaven. Therefore, the decapitated heads of Sts. Juventius and Maximinus are more frightening to the devil than when they were alive and speaking. Likewise, St. John the Baptist's head was not as fearful when it spoke, as it was when presented to Herod upon a tray. The blood stained corpses of the martyrs, says Chrysostom, have a voice which cannot be heard with the ears, but only by the consciousness of their murderers. 20

By imitating Christ's death, St. Juventius and St. Maximinus were raised into heaven with greater glory and power. Chrysostom calls them pillars (στύλοις), rocks (σκοτειλούσ), towers (πύργοις), luminaries (φωστήρας), and even bulls (ταύροις). As pillars they support the Church, as towers they guide her, as rocks they repel every hostile attack of the devil and offer great peace to those in the Church, as luminaries, they chase away impiety's darkness, and
finally as bulls, they strengthen soul and body to wear the yoke of Christ. The relics, therefore, of Sts. Juventius and Maximinus are vehicles through which the heavenly glory and power of these Saints become manifest on earth.

For Chrysostom, all martyrs exhibit great courage against satan when they are alive. However after their death, they exhibit even greater courage and power because they bear the stigmata (or marks) of Christ (νῦν γὰρ τὰ στίγματα φεροῦσι τοῦ Χριστοῦ). These marks clearly demonstrate the martyrs' victory over the king of this world. Furthermore, the relics which are adorned with these marks, constitute tangible proof of the martyrs' great love for God, and as such, are also channels through which the heavenly martyrs' love is transmitted to others. In this manner, the love of God and His Martyrs extinguishes the hatred and bitterness caused by the devil in the world.

God's love and protection from the demons abounds plentifully at the martyrs' shrines. In the homily In S. Julianum Martyrem, Chrysostom mentions that these shrines are a refuge for man and sentinels against the devil's attacks, because they contain martyrs' relics which are empowered by God's grace. Furthermore, the martyrs whose relics lie in these shrines, have the power to exorcise demons from anyone who is possessed by them. Hence, Chrysostom states:

Take someone who is possessed by a demon and by madness, and bring him to this holy tomb (St. Julian's tomb), there where the bones of the martyr are resting, and you will see him (the demon) jump and leave (out of the one possessed). Because it (the tomb and the surrounding ground) is like stepping on fire (for the
demon); he even flees immediately from the threshold (of the tomb), and he neither dares to glimpse at the relic case. And since now after so much time, when it (the martyr's corpse) became dust and ashes, they (the demons) neither dare look at the tomb nor at the naked bones of the saint; it becomes all clear that even then, when they saw him (St. Julian) sprinkled everywhere with blood, for his wounds to shine much more than the sun and its rays, they were startled (or frightened) and with their eyes dimmed, they departed. Did you see that the wounds of the martyrs were shinier and more marvellous than the stars of heaven, and that they also have greater power? 23

In the homily De S. Droside Martyre, Chrysostom remarks that demons tremble at the very dust of the martyrs and avoid their tombs. Demons do not dare stand on the ground which contains a martyr's relics, for this ground is unbearable fire and hell (ὑπὸς τινος καὶ κολασεως ἀφορίου) for them. By their inability to approach the martyrs' tombs, the demons proclaim as if with a loud voice the power that punishes them internally.24

Chrysostom states in the homily In Martyres Egyptios that the martyrs grant great safety against the devil to those who venerate their relics. It is said that relics are mediums through which the heavenly martyrs' power is transmitted, for the purpose of repelling the invisible onslaught of the demons and the sensible (αἰσθητὸν) enemy. In this manner, the martyr overthrows every wickedness of the devil, and he achieves this with an ease comparable to a noble man who ruins children's toys.25 Furthermore, the martyrs' relics are useful not only against the villainy of the devil, but also in the face of the Lord's anger at His people's sins. In this circumstance, those who have angered the Lord can present the martyrs' relics to Him, in order to make Him more compassionate.26 The suggestion here is
that the Lord is 'appeased' with the relics of His saints, while the devil and his legions are frightened of them.

In the De Laudibus S. Pauli Apostoli, Homilia IV, Chrysostom explains why the evil spirits are frightened of the relics of martyrs by focusing on the Cross of Christ. He says that when demons hear mention of Christ's Cross, they quickly turn and flee (ἀπονηδώσι) in order to avoid seeing it. The Cross alone is miserable (αἰσχρόν) and disgraceful (ἐπονείδιστον) to the demons, yet it is effective against them because Jesus of Nazareth is mentioned in association with it. The demons tremble at the mere sight of the Cross of Christ, not because Christ is a wizard (πλάνος) nor a magician (μάγος), but because He desires to correct all things through his divine and unconquerable power (ὅσια δύναμις τις καὶ μάχος). For this reason, God subjects everything (πάντων περιεγένετο) and gives (ἐνεπνεύσα) it to the tentmakers and to all those who accept Him, and bear witness (μαρτυρεῖ) with great power to the same things as He did. Hence, the demons shudder (πεφύκασι) not only at Christ who was crucified, but also at the bones of His martyrs who are slaughtered for His sake.27

In the homily In Ascensionem D.N. Jesu Christi, the invincibility of the martyrs against the devil is stressed once again. This homily was delivered at a place of martyrdom called Romanesia. At Romanesia, Chrysostom explains, many martyrs were buried alongside with excommunicated heretics. The martyrs' relics, however, did not suffer any damage from defilement by the
corpses of the heretics, because their spirits were in heaven and their souls were resting safely in God's care.\textsuperscript{28} The martyrs' spirits and souls were safeguarded by God because the martyrs spilled their blood and sacrificed their lives for the sake of Christ.\textsuperscript{29}

In the writing \textit{Contra Judaeos Et Gentiles, Quod Christus Sit Deus}, Chrysostom states that the onslaught of the devil's earthly ministers (\textit{i.e.} the tyrannical emperors) upon the Church was "broken easier than a spider's web and it passed away quicker than dust" (\textit{ἄλλοι όμως πᾶσαι αὐτοί ἐπιβολαὶ καὶ ἐφόδοι ἀφάνες εὐκολώτερον διεσπαθήσαν, κατου ὥσιν διελύθησαν, κονιορτοῖ ταχῦτερον παρῆλθον}),\textsuperscript{30} because a great chorus of martyrs was produced through the tyranny of these evil emperors. Chrysostom describes these martyrs, both in life and in death, as immortal treasures,pillars, and towers who later became the cause of great beneficence (\textit{Αἱ ὑπὸ γὰρ ἐπεδούλευσαν, πολὺν μαρτυρῶν χορὸν ἐργασάμενοι, καὶ τοὺς ἀθανάτους ἐκεῖνους τῆς Ἐκκλησίας ἀφέντες θησαυροὺς, τοὺς στῦλους, τοὺς πύργους, σοιχὶ εἴσεντες μόνου, ἀλλὰ καὶ τελευτησάντες μεγάλης ὑφέλειας τοῖς υστέροις ὑποσεισ ἐγένετο}),\textsuperscript{31} and who prove the saying: "The gates of hell shall not prevail over her, (the Church)."\textsuperscript{32} The power, says Chrysostom, is which the relics of the glorified saints in heaven have is "the shame of the Greeks (\textit{i.e.} the pagans), the disrepute of their deceit, and abolition of the demons, the nobility of the Christians and the crown of the Church" (\textit{αὕτη τῶν Ἑλλήνων ή αἰσχύνη, αὕτη τὴς πλάνης αὕτων τὸ ὑνείδος, αὕτη τῶν δαιμόνων ή ἐξολοθρεύσις, αὕτη ἡμῶν ή εὐγενεία, καὶ τῆς Ἐκκλησίας ο στέφανος}).\textsuperscript{33}
Likewise, Chrysostom states in the Ad Populum Antiochenum Homilia VIII that the virtue ( ἀρετή ) of the martyrs is so great, that their very ashes expel the malicious demons ( ἡ τεφρα τῶν ἁγίων μαρτυρῶν πονηροὺς ἀπελαύνει δαίμονας ) from Christ's flock. The same thought is expressed in the Homilia II, Dicta Postquam Reliquiae Martyrum, Etc. where, Chrysostom praises a certain queen who literally embraced a martyr's relics out of devotion and piety in the midst of many people gathered at his shrine. The main idea expressed here is the efficacy of the martyr ( to whom these relics belong ) against the devil and the demonic powers, because the martyr resides with Christ in heaven.

Chrysostom expounds further this efficacy by contrasting the coffins of the martyrs to the Ark of the Covenant in the days of King David. He states that the martyrs' coffins do not contain plaques made of stone as the Ark which contained the Law, but spiritual ones which abound with grace, and contain a brightly shining gift ( ἐπεὶ καὶ αὕτη κιβωτὸν ἀνέγε πολλῶ βελτίων ἐκείνης τῆς τοῦ Δαυὶς. Οὐ γὰρ πλάκας λιθίνας, ἀλλὰ πλάκας ἐχει πνευματικας, καὶ χάριν ἐπανθοῦσαν, καὶ δωρεαν ἀποστιλ-βουσαν ). This magnificent gift is the bones of the martyrs which discharge rays brighter than the brightest lightning ( καὶ ὅσα αὐταὶ ἀντιλαμπουντα ταῖς ἀκτίσι, μᾶλλον δὲ λαμπροτερὰν ἀφιένται ἀστραπὴν ). Demons do not suffer from the rays of dawn, since this early morning light does not emit an abounding lustre as the relics. Thus, the demons become blinded and run far away from the rays emitted by a martyr's relics ( ἀκτίνα μὲν γὰρ βλεποντας ήλιακήν, οὔτεν πάσχουσι δαίμονες τὴν
It is also explained that the power of the Saints does not only remain in their relics and ashes, but goes outward and loosens and expels the unclean powers from Christ's flock, and also sanctifies abundantly those who approach them with faith (τοσαυτῇ καὶ τῆς τέφρας τῶν ἁγίων ἡ δύναμις, οὐκ ἐνδόν ἐγκαθημένη μονὸν ἐν τοῖς λειψάνοις, ἀλλὰ καὶ περαιτέρω. προϊόσα καὶ τὰς ἀκαθαρτοὺς ἀπελαύνουσα δυναμεῖς, καὶ τοὺς μετὰ πίστεως προϊόντες μετὰ πολλῆς ἁγιασμοῦ τῆς περιουσίας).  

Saints whose relics possessed such miraculous and marvellous powers against the demons were present in the Old as well as in the New Testament. For instance, the relics of Elisha revived a corpse because Elisha dwelt in heaven with Christ. Chrysostom states that from that moment up to the present, similar miracles occurred. He mentions that a martyr transmits great power through his relics which continuously burns the demons who as a result "cry aloud, shriek, and are overcome from every side" (οὕτω δη καὶ σημερον γεγονε τῶν γαρ λειψανῶν φερομένων, ἐμπρησμοι δαιμόνων, ὀλολυγαὶ καὶ κωκυτοι πανταχόθεν ἤροντο). The ray that leaps from the martyrs' holy relics attacks the opposing powers in their ranks and consumes them by fire (τὴς ἀκτῖνος τῶν ὑστῶν ἐκπέφωσης, καὶ τὴν φάλλαγα τῶν ἀντικεἰμένων καὶ σκάκαης δυνάμεων). Also in the II Homilia, Dicta Postquam Reliquiae Martyrem, Etc., it is said that the queen who venerated a martyr's relics and embraced them in her arms, should be compared to
Mary in the Old Testament who carried Joseph's bones across the Red Sea. According to Chrysostom, Mary drowned the Egyptians in their pursuit of the Israelites, because she carried Joseph's relics. Likewise, the queen suffocated the demons because she carried a saint's relics in her hands.42

2. Benefits imparted to man

According to St. John Chrysostom, the martyrs do not only defeat the devil through their relics, but they also impart great benefits to man. They grant man health of mind and body, and teach him the virtues which guide him towards salvation. In view of all this, Chrysostom stresses the importance of visiting the martyrs' shrines, for it is there that all benefits are received.

The Christians who visit the martyrs' shrines for the purpose of venerating the buried relics, receive many rewards; they are filled with blessings (εὐλογίας) and boldness (παρηγοσίας), they acquire a noble state of mind (γενναιὸν φρονήματος) and great courage or bravery (πολλὴς ἀνδρείας), they harvest spiritual crops (i.e. the virtues; πνευματικῶς ἐξ αὐτοῦ ὁμοίωματος καρποὺς), and they receive great goods (μεγάλα καρπώσασθαι ἀγαθά). They are abundantly rewarded, because not only the relics, but also the relic cases that contain the relics are filled with spiritual grace (αλλὰ καὶ αὐτοὶ αἱ θηκαὶ τῶν ἁγίων πνευματικῆς εἰσὶν πεπληρωμέναι χάριτος).45

A remarkable and prototypical example of the above,
is the case of the Prophet Elisha in the Old Dispensation. Chrysostom recalls II Kings 13:21 according to which when a certain corpse was placed on the grave site of the Prophet Elisha, the bonds of death were broken and the corpse was revived. Similar manifestations of God’s power occur more frequently at the present, states Chrysostom, when the grace of the Holy Spirit operates more decisively (odega παρασκεύας Πνεύματος ἐνέργεια). Hence, great power is given to the worthy believers who touch the relic cases of the saints.

God allows the relics of His Martyrs to remain on earth, because through them, He guides man towards the same zeal as that exhibited by the martyrs, who presently reside in heaven. Man’s acceptance of this guidance gives God the opportunity to prepare a safe harbour (λιμένα τινα παρασκεύας) for man, and to provide comfort for the misfortunes that he may encounter.

Spiritual healing is also imparted by the martyrs to the sick and afflicted who come to their holy tombs, in order to venerate their relics. So much power and grace emanate from the Saints’ tombs, that the souls of the visitors receive immediate forgiveness for their sins by merely looking (i.e. with the mind, the eye of the soul) at the grave site. Afterwards, Chrysostom states, the visitor is free to return home with great joy.

A similar example is noted in the homily De S. Babyla, Contra Julianum Et Gentiles, where Chrysostom points out that St. Babylas blows a light breeze (αὐρὰ λεψίν) in all directions to everyone coming to his shrine to pray, meditate and honour him. According to Chrysostom, this breeze is invisible because it does.
not benefit the body. However, it has the power to penetrate the soul; can calm it with modesty and remove every earthly burden. The soul is relieved and made lighter at the very moment when it becomes so burdened from its sins, that it appears as if it is about to fall.

Furthermore, Chrysostom advises his congregation that not only the physically and spiritually ill among them should visit the Saints' tombs, but also the healthy ones, and the ones who are in good spirits, and those who are glorious and have power. Even if someone feels courage in front of God, he will benefit spiritually and physically by such a visit.

A visitor's goods become eternal when he visits a Saint's shrine and venerates the Saint's relics. This is the case because the visitor's soul desires humility despite its achievements, and this humility in turn, restricts his conscience from boasting. A Saint's shrine is also a treasure and a shelter which delivers man from his temptations and enables him to securely anchor his goods, because the martyr's relics which are buried there, are vehicles of the martyr's heavenly glory and power.

In the homily De S. Babyla, Contra Julianum Et Gentiles, Chrysostom mentions that God could have raised the body of St. Babylas into heaven, if He so desired, as He had done with Enoch and Elijah, whom St. Babylas imitated. However, God, is a lover of man who, wishing to offer man many opportunities for his salvation, allows St. Babylas' relics to remain on earth to open up the road which invites man towards virtue (τὴν οδὸν, ἵκανην παρακαλεσθαὶ προς ἄρειν). God also wants
the martyr's grave to awaken the zeal in man's soul, and cause him to imitate the martyr's life. Chrysostom believes that man can obtain this zeal by simply looking at the coffin of the saint.\textsuperscript{54} The sight of the martyr's coffin penetrates into man's soul, dominates it and elevates it, and makes it ready for virtue. This is the saint, in this case St. Babylas, assisting (\piαρεσ\omegaιος) and aiding man with his blessings. Man's soul, therefore, is governed with the apparition (\φαντασία) of St. Babylas as it approaches the Saint's tomb. Furthermore, if one who suffers happens to gaze at Babylas' coffin, his soul is filled with power which makes him into a new man.\textsuperscript{55} Chrysostom states:

\begin{quote}
Anyone can learn this very fact if he thinks about those who mourn. The mourners as soon as they approach the graves of the dead (their loved ones) appear as if they do not see the tombs. Instead, it appears as if they see the dead standing erect. And therefore, they call out the names of the dead from afar. Many who suffer unbearable, go near the graves of their loved ones who have departed from this life and they spend all of their time there. They would not spend such a great amount of time at the tombs if they did not receive some sort of comfort by gazing at the grave site. And why do I say a place and a grave? Since by simply seeing one piece of clothing of the dead person and by the words that will come into their thoughts, this will stir their soul and it will strengthen the memory of those, that in the light of the span of time, slowly begin to be forgotten. For these reasons God allowed the relics of the Saints to remain.\textsuperscript{56}
\end{quote}

Everything that has occurred, the martyrdoms and the divine preservation of the martyrs' relics, has been allowed by God for man's benefit. Chrysostom says that this point is proven by the miracles which the martyrs perform everyday.\textsuperscript{57} God is in the background alluring the people to the martyrs' tombs, and God also empowers the martyrs' relics to benefit the people's souls.\textsuperscript{58}
For example, Chrysostom points out, if someone approaches the suburb of Daphne and sees the threshold of St. Babylas' shrine from a distance, he will immediately become respectful and modest. Chrysostom compares this person to a youth sitting at a philosophical discussion (σοφοσκυ), who watches his pedagogue (i.e. the martyr) approach him and advise him with his gaze (οψυς) how to conduct himself; in this manner, he does not embarrass his teacher's fame.59

When a visitor arrives at the shrine and sees Babylas' coffin for the first time, he feels even greater devotion, because it seems as if he is actually looking at the saint himself.60 The sight of the coffin imparts to him a great fear of God, and expels every feeling of indifference towards his salvation. According to St. John, once the visitor's soul is plentifully rewarded, it sprouts wings and departs for its home.61

The relics of St. Babylas make St. Babylas' presence strongly felt, and for this reason, it seems that St. Babylas personally meets and welcomes all of his visitors during their journey to his tomb. It is said that he receives them with great prudence (οφοσοουντς), and sends them to his shrine (at Daphne), so they can be spiritually comforted.62 Chrysostom states that in this manner, St. Babylas is instructing them to, 'Serve the Lord with fear, and to rejoice with trembling' (Ps. 2:11), and 'Whether they eat, or drink, or whatsoever they do, to do it all to the glory of God' (I Cor. 10:31).63 Chrysostom also notes that once people arrive at St. Babylas' tomb, the saint grants them spiritual nourishment and protection from any harm. The well
mannered person as well as the indifferent one receive Godly prudence and are rescued from the craziness of desire resembling someone falling into a furnace and not suffering the slightest harm. In addition to the above, the spiritual shade imparted by the martyr to the onlooker, descends from the onlooker’s eyes to his soul. This shade puts to sleep (εμπνεομένον ευτυχε) the flame, and extinguishes the conflagration of desire instilling at the same time a great piety into the thoughts. Hence, this blessed martyr dissolves the insolence (ἀσέλγεια) of the despotic power of the devil which causes desire to arise.

Similar thoughts are expressed by Chrysostom in the homily In Juventium Et Maximinum Martyres. Here, he says that those who approach the coffins of St. Juventius and St. Maximinus and embrace their relics with faith, receive great blessings, because these saints were imitators of Christ’s death. In fact St. Juventius and St. Maximinus are similar to noble soldiers who returning from battle and displaying their wounds to the King, were, in return, rewarded for their heroism. Precisely because these Saints fought and died heroically for Christ, the King of Heaven, the sight of their relics (i.e. their decapitated heads laying alongside of their bodies) enables those believers who venerate them to acquire whatever they desire from Christ.

In the light of the above, Chrysostom instructs his congregation to approach the tombs of St. Juventius and St. Maximinus with great zeal and faith, in order to receive the great treasures that these Saints grant through their relics. These treasures will guide them
in accordance with God's will, and eventually enable them to enter the safe harbour of heaven worthily and many gainfully. 69

As we have already seen elsewhere Chrysostom states that the tombs of the Saints should not be visited only on the Saints' feast days, but as frequently as possible because of the great benefits which abound there. He also points out that anyone who stands before them should prostrate himself with great respect, for the tombs as well as the bones of saints have great power (δυναται γαρ και θηκαι μαρτυρων πολλην εχειν δυναμιν, ὡσερ ουν και τα ὅστα των μαρτυρων πολλην εχει την ἱσχυν ). 70

In the In Epist. II Ad Cor. Homilia XXVI, Chrysostom observes that the tombs of the martyrs (lit. the servants of the Crucified Lord) are more splendid than the palaces of kings. Even kings set aside their pride and make pilgrimages to these holy tombs, asking the heavenly saints to be their patrons. From the time of Constantine the Great, Kings considered it a great honour to be buried simply on the threshold of the tombs of the Apostles, and by this demonstrated the superiority of the Apostles over them. In the same homily, Chrysostom notes that great pleasure is found at these tombs, since whoever approaches them, finds his thoughts being sent on to heaven, to the King who is above with the angelic army, and the martyrs themselves, and especially to this King's lofty throne of unapproachable glory.

Since martyrs, whose relics lie in these tombs, have the power to summon demons and put them to torture, they also free everyone who is bound with the bitterest of all bonds - sin and death. These tombs remind the
visitor that the saints who once possessed bodies, are now victorious over the bodiless powers. The Saints' very dust, bones, and ashes rack (διαγαίνει) the demonic invisible natures, and therefore, the tombs and relics of the saints exhibit the outlines and symbols of the judgement to come, especially inasmuch as demons are scourged, and men are chastened, delivered, and urged towards virtue. 70a

From Chrysostom's texts, it is also clear that Churches were built on top of these tombs, where people entered for prayer and received the eternal rewards sent by the victorious martyr through his buried relics. A passage in the In Epist. I Ad Thessal. Caput V, Homilia XI discusses the above:

Let us consider these things constantly, those who are below us, those who are under greater calamities, and so we shall be able to be thankful to God. Life abounds with many such instances. And he who is sober, and willing to attend, gains no small instruction from the houses of prayer. For on this account the poor sit before the vestibule both in the churches and chapels of the Martyrs,* that we may receive great benefit from the spectacle of these things. For consider, that when we enter into earthly palaces, we can see nothing of this kind; but men that are dignified and famous, and wealthy and intelligent, are everywhere hastening to and fro. But into the real palaces, I mean the Church, and oratories** of the Martyrs, enter the démoniacs, the maimed, the poor, the aged, the blind, and those whose limbs are distorted. And wherefore? That thou mayest be instructed by the spectacle of these things: in the first place that if thou hast entered drawing after thee any pride from without, having looked upon these, and laid aside thy arrogance, and become contrite in heart, so thou mayest go in, and hear the things that are said; for it is not possible that he who prays with an arrogant mind should be heard. That when thou seest an aged man, thou mayest not be elated at thy youth, for these old men were once young. That when thou boastest highly of thy warfare, or thy kingly power, thou mayest consider that from these spring those who are become illustrious in kings' courts. That, when thou presumest upon
thy bodily health, taking heed to these, thou mayest abate thy lofty spirit. For the healthy man who continually enters here, will not be highminded on account of his bodily health; and the sick man will receive no slight consolation. But they do not sit here only on this account, but that they may also make thee compassionate, and thou mayest be inclined to pity; that thou mayest admire the lovingkindness of God; for if God is not ashamed of them, but has set them in His vestibules, much less be thou ashamed; that thou mayest not be high-minded on account of palaces upon earth. 70b

Furthermore, Chrysostom points out that it is proper to approach the relics and tombs of the martyrs with great respect because they are reminders of the death of these saints for Christ's sake. Particularly striking is his suggestion that everyone who does this, receives a martyr's reward (οὕτως δὲ εὐχάριστος μάρτυς εἰς ὄνομα μάρτυρος μισθὸν μάρτυρος λήψεται), i.e. virtue and an abode in heaven. The person who accepts a martyr for what he is, attends the martyr's feast day celebration, listens to the story of his struggles (contests), marvels at all his achievements and is generally zealous for his virtue. 72 This is the case, says Chrysostom, because the martyrs' memorials do not merely comprise their corpses, coffins, writings and monuments erected in their honour, but also their achievements, zeal for the Faith, and clean conscience before God. 73

In the homily In S. Eustathium Antiochenum, Chrysostom states that everyone who visits St. Eustathius' tomb, himself becomes an ensouled and spiritual tomb of that Saint (τάφος ἐμψύχος καὶ πνευματίκος). 74 He mentions this at Eustathius' feast day celebration, because he could see the Saint dwelling within the thoughts of everyone present. 75 The enemies plotted
against St. Eustathius and murdered him; but they neither harmed him nor extinguished his glory. On the contrary, St. John remarks, they made St. Eustathius' glory increase by making many tombs out of those visiting his relics, tombs which were alive, talking, and ultimately progressing towards the same goal, i.e. to live with Christ in heaven forever. 76

In the same homily, St. Eustathius' relics are called fountains (πηγας), roots (δίς), and spiritual perfume (μύρα καλό, πνευματικό.), 77 because they do not keep their power to themselves, but transmit it to others and through them, to many distant places. 78

Regardless of how we might describe it, fountains gush forth much water, but they do not keep these waters within their depths. They also give birth to distant rivers which connect with the vast sea; and it appears as if they are spreading some kind of long arm grasping the oceanic waters. The same applies to roots. Truly the veins which ascend the trees, have their roots hidden in the bosom of the earth; but the earth does not withhold their power. When they spread their blossoms on the high branches, the veins drag themselves upon those supports and progress a great distance thus creating a wide shelter with their thick leaves. The same also occurs with perfume. Perfume many times is found in a room, but its scent escapes from the windows and progresses towards the crossroads and to the crowded market places. It teaches to all who walk outside the excellence of the scent that lies within the bottles. If fountains, roots, plants, perfumes have such tremendous power, it is even more so with the saints' bodies. You are witnesses that the forementioned is not a lie. While the body of the martyr (St. Eustathius) is located in Thrace, you who do not reside in Thrace but are far away from there, perceive the fragrance over this great distance; and this is why you assemble together (on his feast day) and the distance does not hinder you and your zeal is not diminished by the passing time. Such is the nature of the spiritual achievements, that material obstacles do not hinder them. They blossom and multiply every day and neither does time wither them nor distance hinder them from spreading. 79

St. John speaks similarly in the Homilia In Martyres,
where he remarks that the tombs and relics of the Saints 'serve' man's salvation, since through them, the Saints impart benefits and blessings to him. He also states that the pilgrim receives great aid from the martyrs because they were "torn apart, sprinkled with blood, decorated with myriads of wounds, despised the present life and flew towards the future" for the purpose of dwelling with Christ. \(^\text{80}\) But the pilgrim, says Chrysostom, needs to shed tears, humble his thoughts and embrace the Saints' relics and coffins in order to receive great spiritual satisfaction and blessings, for the heavenly martyrs bestow blessings not only through their bones, but also through the tombs and coffins which contain their bones. \(^\text{81}\) Furthermore, if one takes holy oil which is blessed over the Saints' relics and anoints his entire body - tongue, lips, throat, eyes - he may escape the ruin of drunkenness. The scented and blessed oil reminds him of the martyrs' achievements, and curbs all feelings of licentiousness, granting great patience and healing his soul's illnesses. \(^\text{82}\)

According to Chrysostom, drunkenness must be avoided whenever one anoints himself with holy oil because it is a great sin. This warning applies to both men and women because in Christ's army no difference exists between males and females. \(^\text{83}\) He explains that whoever combats the machinations of the devil by acting soberly, places his manner of behaviour like an arrow into the invisible armies of the demons. \(^\text{84}\)

Even the Prophet Amos ( 6:4-6 ) in the Old Testament outlawed sinful behaviour after one's anointment with holy oil. Strict conduct is even more applicable in the
New Testament era when the grace of God and Christian philosophy abound much more. 85

To avoid acting sinfully (i.e. unsoberly), Chrysostom states, one should come to the holy tombs of the martyrs in order to learn how to fight, struggle, and render impotent the power of the invisible demons. 86 The very sight of the martyr's holy relics reveals courage of soul and a power of will, a new and marvellous trophy of victory, and a battle, wounds and contests of a man of power. 87 All these wonderful gifts granted to the pilgrim by the martyrs help him to behave soberly when he returns home and to reveal to everyone that he has visited the relics of Christ's Martyrs. 88

In another homily entitled De Sanctis Martyribus Sermo, Chrysostom refers again to the benefits and rewards that one's soul receives at the Saints' tombs. He says that the first benefits which the traveler receives upon arrival are greater warmth in his prayers (εὐχαιρεῖ) and the shedding of tears of repentance, because the martyr's apparition (τοῦ μάρτυρος ή φανασία) cause the traveler to realize his own great poverty in the light of the martyr's achievements. 89 He becomes aware of the courage which the martyr exhibited for God and, seeing the brilliance and glory of his relics, realizes his own sins. As a result of this vision, he sheds tears realizing his lack in virtue. 90

Chrysostom reiterates here that relics were left by God on earth so that men might visit them whenever the cares of life darkened their thoughts and weighed down their consciousnesses, and regain through them and through prayer their true perspective which relates to
their salvation. The place of martyrdom where relics are deposited become in this way places of refreshment and renewal.91

Thus Chrysostom can point out that relics are much better than material treasures because the latter put to danger all who pursue them with greed and easily are divided and, as a result, quickly lost; whereas the relics, are neither dangerous nor are they diminished when they are divided, but become ever so valuable since spiritual things (such as relics) increase in value when they are partitioned, and multiply when they are divided.92

Furthermore, Chrysostom in the De Sanctis Martyribus Sermo, mentions that the martyrs empower their relic cases and relics with an equal amount of power, and for this reason, he refers to the relic cases as safe harbours, and fountains with spiritual waters, and treasures that are unspendable. As harbours grant safety to ships, the martyrs' cases (or coffins) yield tranquility and safety to the soul of the one who visits them. Likewise, as refreshing fountains cool off the hot and tired body, the tombs of the saints cool the improper passions, desire, envy, and anger of the soul, and anything else that can destroy the soul. The power that emanates from these relic cases and tombs is so great, that the one who visits them is benefited by simply looking at them.93

If the visitor "tears apart his conscience" (i.e. judging himself severely for his sins and for the improper desires that give rise to them), he imitates the martyrs who had their sides (i.e. flesh) torn apart
as proof of confession for their sins. In this manner, one escapes the awesome Judgement of Christ and the accompanying punishment.  

For one to sit under the shade of a tree in close proximity to a martyr's tomb, and to have the time to relax and think about his sins as he encounters the great achievements of the martyr, evokes in him repentance. It is as if the martyr himself approaches the visitor, appearing to his eye of faith (i.e. the mind) as a pedagogue (παιδαγωγός) who inhibits all inappropriate pleasures from residing within him, and also erases all unruliness (σκέπηματα) of the flesh. Thus Chrysostom can state:

If you are to entertain yourself, walk in the gardens or beside a running river, or lake. Learn from the gardens, listen to the crickets that sing, visit the shrines of the martyrs where you will gain health of body and benefit of soul, and no harm will come to you.

It is safe for a Christian to visit these tombs because he finds in them the power of the martyr protecting him from the devil's snares. The martyr becomes, like Christ, a channel for his salvation, for by his example, he implores him to be reconciled to God. As St. Paul puts it: "We are ambassadors therefore on behalf of Christ, as though God were entreating us, we beseech you on behalf of Christ, be reconciled to God" (II Cor. 5:20). Therefore, Christ grants man many opportunities for aid towards salvation, as exemplified by the power that emmanates from the tombs of those who imitated his death. Whoever visits the martyrs' tombs is greatly rewarded because they evoke repentance in him which eventually leads to the
metabolēs aition theon.

47. Ibid., col. 629, 630.

Εἰδές πῶς ἀρίστη ἡ μεταστάσις γέγονε; πῶς τα ἱσχυρὰ ἁθενὴ ἐποίησε, καὶ τα ἁθενὴ ἱσχυρὰ κατεσκεύασεν ὁ θεός, ἐκατέρωθεν ἡμῖν δεικνύς αὐτοῦ τιν ὀνοματιν;


Μαρτυρῶν γὰρ θανάτος, πιστῶν ἐστι παράκλησις, ἐκκλησίων παρρησία, Ἑρωδίας σύμπτωμα, θανατοῦ κατάλυσις, ἀναστάσεως ἀπόδειξις, δαίμονων γέλως, διαβόλου κατηγορία, φιλοσοφίας διδασκαλία, παραίνεσις τῆς ὑπεροπτάς τῶν παρόντων, πραγμάτων, καὶ τῆς τῶν μελλόντων ἐπιθυμίας ὁδός, παραμυθία τῶν κατεχόντων ἡμῶν δεινῶν, καὶ ὑπομονῆς πρόφασις, καρτερίας ἀφορμή, καὶ πάντων τῶν ἀγαθῶν ρίζα, καὶ πηγή, καὶ μήτηρ.

4. The martyr’s soul

1. In S. Eustathium Antiochenum, PG 50, col. 601.

Μὴ θαμασθεὶ τὸν λόγον καὶ τῶν ἑγκυμών ἀρχόμενος μάρτυρα τοῦ ἁγίου ἐκάλεσα καὶ γὰρ οἰκεῖον τελεί τὴν ἔσχην κατέλυσεν πῶς οὐν ἐστὶ μάρτυς; ἔλαιον πολλακις πρὸς τὴν ὑμετερον ἁγαπὴν, ὅτι μάρτυρα οὐχὶ ὁ θανάτος ποιεῖ μόνον, ἀλλὰ καὶ ἡ πρόθεσις. Οὐ γάρ ἀπὸ τῆς ἐκβάσεως μόνον, ἀλλὰ καὶ ἀπὸ τῆς γνώμης πλεκται πολλακις ὁ τοῦ μαρτυρίου στέφανος.

2. Ibid., col. 601.

Καὶ τούτων οὐκ ἔγιν, ἀλλὰ Παῦλος διδωσι; τοῦ μαρτυρίου τοῦ ὄρον οὔτωι λέγων "καθ' ἡμέραν ἀποθνῄσκω" ( Α' Κορ. 15:31 ). Πῶς ἀποθνῄσκεις καθ' ἡμέραν; Πῶς δυνατόν ἐνι σωματι θνητον μύριον δεξασθαι θανάτους; Τῇ πρόθεσι, φησὶ, καὶ τῇ παρεσκευάσθαι πρὸς τελευτήν.

3. Ibid. col. 601.

Οὕτως τοινυν ὁ μάρτυς ( μάρτυρα γὰρ ἡμῖν αὐτοῦ ὁ λόγος ἀπέδειξε ) πρὸς μυρίους παρεσκευάσθαι θανάτους, καὶ πάντως αὐτοὺς ὑπεμείνε τῇ γνώμῃ καὶ τῇ προθυμίᾳ.
and because the discussion presents a particular interest,
a longer extract might be cited here:

Excursions towards martyrs' tombs give satisfaction to the soul and the gain is great from this refreshment; not because we breathe fresh air, but because we see the achievements of those noble people. We do not leap near rivers with waters, instead we leap near rivers with graces. Not because we bend over towards the earth and cut grass with our teeth, but because we blossom forth with the martyrs' virtues. Not because we see the earth decorated with roses, but because we see bodies that yield spiritual charisms. Each shrine gives to all who gather there a great gain. And above all, before arriving at the martyrium, one sees a multitude of coffins and wherever he turns his head, he will see tombs and bone cases of those who departed from this life. This scene contributes a lot to our philosophizing, because the soul, with this scene, if it is sluggish, it quickly comes to life. And if it is awake and with life, it becomes even more ready. Others will receive comfort if they mourn for their poverty. If one boasts for his riches, he will become humbled and reprimanded. The one who looks at the tombs is forced to philosophize (whether he likes to or not) for his end, and to learn not to consider this life as being something certain, neither as something good nor sad. And the one who realizes this, will not fall into sin's trap. This is why a certain wise man advised and said, 'In all thy matters remember thy last end, and thou shalt never do amiss' (Wisdom of Sirach 7:36). And another man says along with this man advises, 'Prepare thy work without, and make it ready for thee in the field; and afterwards, build thy house' (Prov. 24:27), meaning not the road that we see, but implying our departure. If we everyday uninterruptedly put in our mind our end which is uncertain when it will occur, we will not sin so easily. Because neither the joys of this life will be able to make us proud, nor the sad things of this life will be able to discourage and disturb us, since both of their ends is unknown. Therefore, if we stay in the city, it is not very natural for us to think about these things, and to also philosophize about them. However, when we go beyond the walls of the city, and come close to these graves, and see the multitude of all that have left, forcefully, whether we like it or not, this scene will make us think about these things; and with these thoughts, we ascend higher and we become delivered from having a liking for the earthly. And not only will we accept such reasonings, but we will also be induced to be vigorously concerned and mindful for our eternal country, and to prepare everything that we have for our journey there, knowing:
that if we leave something of ours here, this will bring us harm. A similar thing can be said of a traveler who travels a long distance and is in a hurry to arrive in his country, and that which he leaves in the inn, he certainly has lost it and suffered harm from this action. The same applies to this situation. As many of our things that we leave behind us, we will be harmed as a result. This is why we should take other things with us and to send other things there (to our eternal country) ahead of us. Because this life is a road, and nothing remains here, we pass by the sad and the happy things of this life. This is why I love this place above all others, because not only with other people, but also I remember these words the many times that I came here alone. In the same manner, my eyes used to see the tombs around being quiet, in the farthest part of the desert, and they made my soul to fly towards the dead and towards that condition. For this exact reason I marvel at this noble father who took us on this peaceful day and brought us here, while St. Drosida walked in front of us and guided us, whose memory we celebrate. Because near to all that we have said, we can also be benefited from another greater gain from this place. In other words, when we pass by the other coffins and we arrive at the relic cases of the martyrs, our state of mind becomes loftier, our soul becomes stronger, our readiness becomes greater, and our faith warmer. In other words, if we think about their toils, and their contests, and their rewards, and their trophies, and their crowns, again we will find a greater motive for humility. If some one has achieved great things, he will think that he had not accomplished anything, when comparing his power with their (the martyrs') struggles. And if someone has not done anything great and good, he will not become discouraged about his salvation, since he will be moved towards virtue from their own courage. And thus the spectator will think inside of him that maybe the time will come when God's love towards man will make him also worthy to jump to such heights, and all at once to ascend into heaven and become worthy of that great freedom. One can be made able to philosophize about these things and many others and then leave from there.

In the De Sanctis Martyribus Sermo, Chrysostom returns to the same theme as in the previous homily on St. Drosida. Here, he mentions that God does not permit the resurrection of the martyrs, so that He may use their relics as vehicles for granting man an opportunity to attain salvation. Through these relics,
God aids man not only to remember the martyrs but also to imitate them.\textsuperscript{106} It is suggested that if man imitates the martyrs (who are exemplars of virtue), then he will also become virtuous. The martyrs' are not harmed from the delay of their resurrection, since their souls reside with God. If their bodies are not repaid now for the labours which they suffered for Christ, they will definitely be repaid later at the time of crowning. Consequently, God allows the martyrs' relics to remain on earth as a vehicle through which men receive great comfort, aid, and guidance towards salvation.\textsuperscript{107} Relics, then, are a treasure which contains innumerable goods for man to harvest, and for this reason, God takes the martyrs' souls and gives mankind their relics.\textsuperscript{108} As Chrysostom puts it the scene of the martyrs' tombs, coffins, and relics descends like fire into the spectator's thoughts, and invites him to enter the same contest.\textsuperscript{109} Thus God permits the martyrs' relics to remain on earth until the final Resurrection of the Dead.\textsuperscript{110}

In the homily \textit{In S. Julianum Martyrem}, Chrysostom observes that Christianity remains firm because the heavenly martyrs have anchored it firmly through their holy relics. The martyrs' relics, he says, resemble roots which though planted in the earth do raise their branches to heaven yielding incorruptible, eternal, spiritual, and heavenly fruit. This fruit is given as an aid to the diseased, evokes saving repentance in a sinful soul, expels evil from among the people, and becomes a source for unceasing prayer.\textsuperscript{111}

Therefore, from the moment that this body (of St. Julian) was planted in the earth, many have received much healing from this relic case (i.e.
his coffin) and the crop did not diminish. They reaped the ears of corn but they were unspent. They drew water from the fountains and the waters were not diminished; but they instead gushed forth uninterruptedly. They never stopped. This which it empties, it springs forth always much more in a miraculous manner. It does not only present miracles, but it also teaches us to philosophize. Even if you are rich and you are proud of yourself, and you have your soul wounded, when you come here and see the martyr and realize the difference between your riches and his inheritance, you will lower your egoism, you will lay aside your wound and you will leave with your soul being in total health. And if you think that you are poor and despised, when you come and see the riches of the martyr and you despise the material riches, you will depart being full of a great philosophy. And if you encounter accusation, and harm, and punishment, and when you also see that you never have suffered as much as this holy martyr, you will also take from here enough comfort. Have you seen the crops which have these trees? How unspendable they are? How spiritual? How they touch the soul itself? 112

Therefore, these spiritual crops are never lost by the farmers that reap them. 113

A similar point is made in the homily In S. Droside Martyre. Once a spectator gazes at St. Drosida's relics, says St. John Chrysostom, he will be inspired to imitate her in martyrdom. Although before looking at these relics, the spectator might be unconscious and indifferent towards them and the Christian faith, after gazing at them, however, he acquires a lofty state of mind (υψηλότατος δέξῃ φρονήμα), hatred for debauchery, and an indifference for money, and if sickness and other sufferings distress him, he receives a great example of patience. 114 Thus, St. John describes St. Drosida's relics as a treasure more precious than any gold, more aromatic than any perfume, and rarer than any precious stone. Whatever cannot be obtained with riches and gold, can be granted by a martyr (such as St. Drosida) through his/her relics. 115
Likewise, in the *II Homilia Dicta Postquam Reliquiae*, Etc., Chrysostom notes that martyrs unceasingly grant benefits to the ones who venerate their relics. St. John makes this point in reference to a certain queen who embraced a martyr's relics in her arms out of faith and piety, and as a result, she received great instruction, blessings, and spiritual commerce from the martyr. (Διὰ τοῦ τούτο καὶ ἡ φιλοχριστος αὕτη παρείπετο τοῖς λειψάνοις, συνεχῶς ἐφαπτομένη, καὶ τὴν εὐλογίαν ἐπισπωμένη, καὶ τοῖς ἀλλοις πάσι διδάσκαλος γινομένη τῆς καλῆς ταύτης καὶ πνευματικῆς ἐμπορίας, καὶ διδάσκουσα πάντα ἀρμόσθαι ἀπὸ τῆς πενηνταύτης τῆς ἀεὶ μὲν ἀντλομένης, οὐδὲποτε δὲ κενομένης.) 116 Furthermore, Chrysostom says that as fountains erupt with streams of water and have difficulty containing the water in their bosom, the same applies to relics, with one exception. Instead of water, relics abound plentifully with the grace of the Holy Spirit (καθάπερ γὰρ τὰ νάματα τῶν πηγῶν βρύονται, οὐκ εἰσὶ τῶν οἰκείων κολπῶν κατεχομέναι, ἀλλ’ ὑπερβλύει καὶ ὑπερχεῖται, οὕτω δὴ καὶ ἡ τοῦ Πνεύματος χάρις ἡ τοῖς δοσείσι παρακαθήμενη.), 117 and therefore, cohabitate with holiness (καὶ τοῖς ἁγίοις συνοικούσα.) 118

Chrysostom also explains how the relics were sanctified by God. He says that the grace and holiness of the Spirit moves from the soul of the martyrs to their bodies and then to their clothing. From their clothing, it spreads to their shoes, and finally, from their bodies and garments, it moves into the shadows that they cast (καὶ εἰς ἐτεροῦς προέειπο τοὺς μετὰ πίστεως ἐφεσομένους αὕτη, καὶ ἀπὸ ψυχῆς εἰς σώματα, καὶ ἀπὸ σωμάτων εἰς ἱματία, καὶ ἀπὸ ἱματίων εἰς υποδήματα, καὶ ἀπὸ ύποδή-
This is the very reason, states St. John, why not only the relics and garments of the apostles worked miracles, but also their shadows. Their shadows worked even more powerful miracles towards the living, as illustrated by St. Peter (Διὰ τοῦτο οὖ τὰ σώματα ἐνηργεὶ μόνον τῶν ἁγίων ἀποστόλων, ἀλλὰ καὶ τὰ σοῦδαρία καὶ τὰ σιμικινθία καὶ οὐ τὰ σοῦδαρία μόνον καὶ τὰ σιμικινθία, ἀλλὰ καὶ οἱ σκιαὶ τοῦ Πέτρου τῶν ζωντῶν δυνατωτέρα εἰργαζόμενο). Furthermore, it is easy to recognize someone who has venerated a saint's relics. According to Chrysostom, this person is readily recognized by his countenance, form, feeling of piety and devotion, and by the collection of his thoughts. He is feeling all-fiery (πῦρ πνεύματα), shy (συνεσταλμενον), humble (συντεριμμενον), sober (νηφοντα), and lively (ἐγρηγοροτα); furthermore, the movements of his body, and the proclamation of his philosophy (ἀνακηρύττοντα φιλοσοφίαν) distinguish him as someone who venerated a Saint's relics. Hence, St. John quotes Scripture to prove his point: "A man's attire, and grinning laughter, and gait, show what he is" (Wisdom of Solomon 19:30).

The power which the martyrs manifested through their relics was not something totally unique to the New Testament era, because Old Testament Saints revealed similar power through their relics. For example, Moses departed from Egypt, and he took nothing with him but the bones of Joseph, since within Joseph's bones, were hidden great and innumerable goods (Θησαυρὸν μεγίστον καὶ μυρίων γεμοντα ἀγαθῶν). Chrysostom regards this as proof that the righteous ones who lived before Christ's
Incarnation knew how to philosophize properly. In the final analysis, Joseph's relics were visible proof which guaranteed the Israelites that whatever the Divine Will determined, would certainly occur.

Chrysostom enthusiastically preached about the Martyrs and the great power which they manifest through their holy relics, as evident in the following extract from Chrysostom's homily In S. Phocam Martyrem.

I dance with the martyrs and I leap ( for joy ) looking at their trophy ( i.e. their relics ) instead of a place of waters. For they shed blood instead of springs. Their bones were wasted and yet their memory becomes younger day by day. For as it is impossible to put out the sun, likewise, you cannot blot out the memory of the martyrs. For as Christ ordained, 'Heaven and earth will pass away, but my words will not pass away.' ( MT 24:35 ).

3. The altars of Christ

Chrysostom suggests that the presence of a Saint's relics is essential for the celebration of the Divine Liturgy. This single reference is made in the De S. Pelagia Virgine Et Martyre, Homilia I.

According to Chrysostom, St. Pelagia's tomb is clothed with the dress of confession ( δομολογίας ). This is a double confession, one of virginity and martyrdom ( τὴν τῆς παρθένιας καὶ τοῦ μαρτυρίου ). With this dress for burial, her tomb represents the altar of Christ ( μετὰ τούτων τῶν εὐφαίνων παραστημένηι...
The connection can be made between Chrysostom's statement and the celebration of the Divine Liturgy, because the Liturgy cannot be celebrated unless an altarcloth (ἀντιμήνσιον) is present which contains relics.
THE SECONDARY NOTIONS OF MARTYRDOM.

There are two secondary notions of martyrdom in Chrysostom's writings, other than the primary notion of the martyrdom of death. These are the martyrdom of asceticism (or martyrdom of life) and the martyrdom of virginity. In both cases, however, the notion of death is implicitly central, inasmuch as they are both life-disciplines aiming at the mortification of the passions of the flesh and the desires of the world. Chrysostom's works contain innumerable references to asceticism and virginity, the examination of which is beyond the limits and scope of our present investigation. Here we shall confine our discussion of asceticism and virginity to those cases which link these notions with martyrdom. Before doing this, however, we need to say one word or two on these notions themselves in relation to one another. At first glance, the notion of virginity seems to come under the notion of asceticism. A closer look, however, reveals that this is not quite the case, because virginity does not necessarily imply asceticism, i.e., one may be a virgin but not necessarily live an ascetical life, although asceticism does imply virginity. A virgin is one who already lives in the sanctification of the Resurrection having first realized the death on the Cross in the mortification of the passions of the body and desires of the soul. This ideal of a Christian acquired greater significance when the persecutions of Christians ceased, and the early ideal of a Christian martyr was no longer readily applicable. Virginity emerged then as a very important way of imitating Christ's
martyrdom and eventually led to the rise of asceticism which realizes the aspirations of the martyrs in a life of inner death, i.e. death to the world and to sin. In view of the above, we shall keep our discussion of the martyrdoms of virginity and asceticism separate, although we realize that they are interrelated as we explained.

a. Martyrdom of asceticism

Chrysostom says that although the persecutions have ceased to punish the Church, opportunities for martyrdom still exist. On this point, he quotes St. Paul saying: "Those who wish to live godly in Christ Jesus, shall suffer persecution" (II Tim. 3:12). In other words, Chrysostom is referring to a life of martyrdom, i.e. the ascetic life. An ascetic is one who always strives to live a godly life against passion and desire.

According to Chrysostom, the people who live godly lives are always suffering persecutions, if not from men, certainly from the evil spirits, which is a more grievous persecution. He also mentions that the evil spirits induce a person to live at ease (ἀνεσθέως) which makes the soul languid (χωνοὶ). Living at ease induces sleep in the soul and consequently, stirs up the passions on every side (τὰ πάθη δὲ γείονται πάντοτε ἐκ τούτων). It arms pride (τύφον), pleasure (ἡδονήν), anger (θυμόν), envy (βασκανίαν), vainglory (κενοδοξίαν), and jealousy (γλούτον). But during the times of the persecutions, fear (φόβος) prevented ease from setting in the soul since everyone was trying to save their soul. For these reasons it is necessary to
live a spiritual life (i.e. the ascetical life) in order not to render eternal destruction to the soul.

St. John mentions that suffering death for Christ's sake is not the only means of martyrdom. He says, there is always opportunity for martyrdom if man keeps his eyes open (ἐὰν νοτὶς ὑπὸ κρίνειν) and remains alert. If death is the sole criterion for martyrdom, then Job and those like him, will be excluded from martyrdom's crown. For example, Job did not suffer a violent death; yet he suffered worse than many martyrs. For Job received his crown by wrestling with every kind of suffering possible. Many have been able to bear physical punishment but not the loss of their goods and family members.

Therefore, Job suffered another method of martyrdom ("εὐεργος πάλιν μαρτυρίου τρόπος"), which also entails giving one word of thanksgiving to God such as "Blessed be God", instead of blaspheming God. And Job who offered this thanksgiving, received in return more than he had lost ("Ὅταν μισθησα, ότι πλείονα κερδανείς ὕπωλενα δὲν ἔνοι ρήματος τού τῆς εὐχαριστίας. Ἄν γὰρ ἀκουσάντες τὴν ἀπόλειαν μὴ ταραχθῶμεν ἀλλ' εἰπώμεν, εὐλογητὸς δὲ θεὸς, πολλῷ πλείονα πλούτον εὐρηκάμεν "). Chrysostom states that whoever offers this thanksgiving, will be proclaimed a victor and made worthy to stand in the company of Abraham and Job. Furthermore, if the courageous person who suffers misfortune arouses those who mourn and wail (for their misfortune) into singing glory to God, then that courageous person shall receive innumerable rewards from both above and below, men admiring, angels applauding, and God crowning him.

Even mortality is not an obstacle to the achieve-
ment of excellence or virtue. If mortality was an obstacle, then Paul could not have said, "I die every-
day" ( I Cor. 15:31 ). St. John says that Paul was mortal ( ἠματίος ), a common man ( ἴδιωτας ), poor and worked everyday for his nourishment. He possessed a human body with all of the natural requirements, but these did not hinder him from becoming a great ascetic and martyr of the Church. Chrysostom does note however, that the only obstacle towards asceticism and virtue, is an evil soul ( κακία ψυχῆς ) and a weak will ( μαλακία γνώμης ).

Chrysostom's interpretation of St. Paul's Epistle to the Colossians 3:5 shows that the soul remains impassible when one mortifies his members from the passions. Chrysostom explains that it is impossible to stand by the heavenly throne without mortifying the bodily organs. As Chrysostom says, "there is nothing there ( in heaven ) for them to work on" ( οὔκ ἐνὶ γὰρ ἐκεί, εἰς ὥσπεργειν ὑπὲρ ). In other words, the objects which cause the passions to arise do not exist in heaven, where ( as it will be discussed later ) only the virtues exist and abound. The body in its present state of corruption must clothe itself with incorruption ( I Cor. 15:53 ) before entering into the Kingdom of Heaven. This can only be achieved through mortification.

Chrysostom continues the previous discussion by making a careful scrutinization of Colossians 3:5, which states that the Christian should try to mortify his members which are "upon the earth". His interpretation of St. Paul is that the passions should be fought "upon the earth" ( ἐπὶ τῆς γῆς ), because they
are of this world. Paul is not advising man to mortify his members which are "of the earth" ( ἐκ γῆς ). It is not necessary for the bodily organs to remain on the earth since man is not of this world. Chrysostom is suggesting this as proof for the necessity of asceticism.

Therefore, in the In Epist. Ad Coloss. Caput III, Homilia VIII, Chrysostom stresses the importance for the senses to refrain from perceiving stimuli, which are of this world, and to remain receptive to those things ( the virtues ) which are of heaven. If the desire of the flesh is subdued through mortification, then the body's members become not of those things which are "upon the earth" but of those in the heavens. Likewise, it is also said that if something alive is cut into, it produces pain. However, if something dead is cut into, then no pain is felt. The same holds true with the passions. They make the soul which is clean and immortal, unclean and passible. Therefore, through mortification, the passions are put to death and they can be easily and painlessly removed.

Mortification is also important because God must be worshipped in spirit. Chrysostom explains that in the New Dispensation, the "reasonable service" ( λογικὴ λατρεία; Rom. 12:1 ) offered to God is made only through the soul and the spirit. In order to worship God in spirit and in truth ( JN 4:24 ), neither bodies, nor instruments, nor special places for sacrifice are required since each person himself is a priest. This type of worship is conducted through moderation ( τὰ ἐκ στίν οἴν ἐπίεικεία ), temperance ( σωφροσύνη ).
mercifulness ( ἑλημοσύνη ), endurance of ill torment ( ἀνέξικακία ), long suffering ( μακροθυμία ), and humbleness of mind ( ταυετοφροσύνη ), all of which have been foreshadowed in the Old Testament. Through mortification, God is worshipped in spirit and the soul and flesh of the ascetic / martyr becomes a whole burnt-offering ( δολοκαυτωμα ) unto God, that has a great savour and a sweet smell.

It has been said in the homily In Epist. Ad Hebraeos Caput VI Homil.XI that by mortification and crucifixion of the body, the crown of this martyrdom ( i.e. asceticism ) is received ( λῃστή καὶ ἄτομος τοῦ μαρτυρίου τοῦ τῶν στεφανοῦ ). Chrysostom states that what in the other case ( i.e. martyrdom by death ) a sword accomplishes, in this case readiness ( προθυμία ) effects. In other words, an ascetic shows constant readiness to surrender his life for Christ, by mortifying his flesh to the passions and desires. The things of this world are insignificant to him when compared to an eternity with Christ. Material possessions and offerings are called an "unreasonable appetite" ( ζητηθησόμενός καὶ ἀτόμος ); and this impropriety should be consumed and quenched by the fire of the spirit ( τῷ πυρὶ τοῦ πνεύματος ) and cut to pieces by the sword of the Holy Spirit ( καὶ κατακοπτεσθω τῇ μαχαιρᾷ τοῦ Πνεύματος ). According to Chrysostom, asceticism is a good sacrifice ( θυσία καλή ) of the spirit.

The ascetical life in the In Joannem Homilia LXXIV al. LXXIII, is described as a living sacrifice ( θυσία ζώσα ) that neither ends in ashes nor is dispersed in smoke. It neither requires wood, nor knife, nor fire,
since it has both as knife and fire the Holy Spirit.\textsuperscript{12}  

God does not require the quantity of the offering, but only the measure of the will (οὐ γὰρ ποσότητα εἰσφορᾶς ἀπαιτεῖ θεός, ἀλλὰ μέτρα γνώμης καὶ τοῦτο ὕστερα ἀυτοῦ κηδεμονίας) of the offerer.\textsuperscript{13}  

The ascetical life is a life of sacrifice, for in Chrysostom's opinion, the flame of the passions is extinguished and the virtues are wholeheartedly sought. Chrysostom discusses that after death, no one will take with him into the next life the material things which are corruptible (Ps. 48:17-18 or 49:17-18).\textsuperscript{14} Only those things which are incorruptible, i.e. the virtues, will be taken there.  

The treasure which is comprised of virtues and almsgiving will be taken into the next life by its possessor, since they cannot be diminished (Ἀλλ' οὗ τὰ τῆς ἁγίας τοιούτα, καὶ τὰ τῆς ἐλεημοσύνης ἀλλ' ἔστιν ἀσύνετος οὗτοι ἁθησούρος). Chrysostom quotes the Prophet David saying that the righteousness of those who practice almsgiving, will last forever (Ps. 111:9 or 112:9). Therefore, that which is gathered and saved in human vaults is endangered and easily lost by ill-disposed people, who are filled with envy (ὁθονος) and jealousy (βασκανία), while that which is scattered (almsgiving) readily endures forever.\textsuperscript{15}  

Those that live the ascetical life receive a crown for their contempt over all material goods (ὁ τῆς τῶν παράντων ἀπαντῶν ὑπερψής).\textsuperscript{16} On this point, Chrysostom refers to the Gospel of Matthew which states: "And everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands,
for my name's sake, shall receive a hundred fold, and shall inherit eternal life" (MT 19:29).  

The friends of God (the ascetic/martyr) who denied everything of this world for Him (Heb. 11:37-38), lived an afflicted and laborious life, and one filled with inumerable evils. Therefore, Chrysostom instructs his congregation that they should also follow the example of God's friends and not seek a rich and comfortable life. On the contrary, they should sacrifice luxury and strive for a life filled with torments (ἐπίμοχθον), labours (ἐπίμονον), sorrows (θληψις), and hardships (ταλαιπωρίας). This is the case, since a person who contests with sleep (δι᾽ ύπνου), laziness (ῥαθυμίας) and luxury (τρυφνός) cannot achieve the crowns, similar to a soldier who cannot achieve trophies, neither a captain obtain safe arrival into a harbour. A faithful person cannot be worthy of the goods (αὐγιά) that God promised him if he passes his life indifferently. The type of person which passes his life indifferently cannot be worthy of heaven, the angelic honours, a life everlasting, a life equal to the angels, and acquire the goods that no one could ever think of or speak about.

Chrysostom demonstrates in his writings pertaining to the secondary notion of martyrdom by asceticism, that the virtues are the proper sacrifices which an ascetic offers to God. The life of an ascetic is a life that constantly strives towards virtue since the flesh is mortified to the world. In this discussion, Chrysostom draws a contrast between the virtues of the ascetic and the blood sacrifices of the Jews.
In the homily *In Isaiam Caput I*, St. John says that it was God's intention for the Jews to offer blood sacrifices to God as a great apology (ἀπολογίας) for their lack of virtue. However, the Jews deviated from God's plan and became oriented towards the flesh and sought man's glory instead of God's. Here St. John notes that the prophets argued against the Jews' deviation from God's plan, by making it clear to the Jews that the sacrificial provisions were only for pedagogical purposes, and not ends in themselves. Examining the situation further, St. John points out that God would have accepted the Jews' sacrifices if their will (γνώμην) and disposition (διάθεσις) were oriented towards virtue.\(^{23}\)

According to Chrysostom, God realized that the Jews could not understand the true purpose for offering blood sacrifices and thus, he abolished the slaughter of animals. It is stated that all animals are God's to begin with; hence He does not benefit from their slaughter\(^{24}\) for no reason at all. If God wanted blood sacrifices, He would have prepared innumerable sacrifices for Himself with the aid of the entire world which He created.\(^{25}\) Furthermore, the Jews disregarded God's actions and continued sacrificing without benefiting from His condescension (i.e. instruction for the real purpose of blood sacrifices) because He spoke to them in a material and human voice saying: "If I hunger, will I not tell you?" (Ps. 49:12 or 50:12).\(^{26}\)

Chrysostom adds a word of caution saying that these sacrifices in themselves must not be accused of being inefficacious in appeasing God. The Jews' sacrifices were not acceptable to God because of their cunningness
and they were offered with impure hands. Their sacrifices were rejected by God because they committed adultery (ἐμοίχευον), robbery (ἐκλεπτον), and slander towards their brethren (ἐπειδὴ τοῖς ἀδελφοῖς ἐπεσουλευον). Hence, the efficacy of this pedagogical method of sacrifice (i.e. to guide the Jews towards virtue) depended not only upon the will and disposition of the sufferer, but also upon his worthiness.

The ascetic, however, is the one who offers the acceptable sacrifice to God as Chrysostom states in the Expositio In Psalmum CVIII. The ascetic's sacrifice entails offering God hymns (υμνολογίαν), thanksgiving (τὴν εὐχαριστίαν), praise (αἰνον), and proclaiming to everyone God's achievements (τὸ παρὰ πᾶσιν ἀπαγγέλειν αὐτοῦ τὰ κατορθώματα), and preaching among mankind the goods that one has received from God (τῷ ἐν μέσῳ θεατροῦ κηρυκα γινέσθαι τῶν αὐτῶν υπαρέχαντων ἁγαθῶν).

In addition, this sacrifice also entails constantly remembering God's beneficence (τὸ τὰς εὐεργεσίας τοῦ Θεοῦ διαπαντὸς ἐπὶ μνήμης φέρειν), and proclaiming His beneficence to others (καὶ ἐπὶ στόματος ἀνακηρύττειν, καὶ πολλοὺς ποιεῖν ἀκουστὰς τῶν εὐεργεσίων αὐτοῦ).

In other words, the acceptable sacrifice to God is a sacrifice of praise or doxology. The ascetic offers this sacrifice to God throughout his entire life.

Chrysostom also mentions the sacrifice of praise (θυσίαν αἰνεσεως) in the Expositio In Psalmum XLIX. Here he refers to this sacrifice as the "medicine of the best healing" (ἱατρείας ἡρίστης εἴδος). This is the best medicine which heals the soul since it involves...
offering thanksgiving ( εὐχαριστίασ ), holy hymns ( ὑμνῶν εἰρήν ), and doxology for God's deeds ( τῆς διὰ τῶν ἐργῶν δοξολογίας ), where doxology is nothing more than praise, glory, and good fame ( αἰνός γὰρ οὐδὲν έτερον ἢ ἐπαίνος ἐστι, δόξα καὶ εὐφημία ).

Chrysostom mentions that if a person's entire life is a doxology to the Lord, then he offers a complete sacrifice ( ἔστω τοῖνυν ὁ βίος σου τοιοῦτος, ὥστε εὐφημεῖσθαι σου τὸν Δεσπότην, καὶ ἀπηρτισμένην εἰσήγαγες τὴν θυσίαν ). This is the case since the proper way to worship God is not by smoke and by the smell of burning meat ( καὶ γὰρ τὸν θεόν σου διὰ καμποῦ καὶ κυίσης ), but with an ascetical life, which is always perfect and spiritual ( άλλα διὰ πολιτείας ἁρίστης καὶ ἀσωμάτου ).

Hence, Chrysostom is suggesting that the ascetical life is a perfect doxology to God. This is what Christ ( Mt 5:6 ), Paul ( Rom. 12:1 ), Job ( Job 1:21 ), and David ( Ps. 8:30-32 or 69:30-32 ) taught.

Further elucidation about the sacrifice of praise is offered in the Expositio In Psalmum CL. In this instance, it is also said that praising God continuously ( αἰνῶμεν τοῖνυν τὸν θεόν διηνεκῶς ) is the ascetics true sacrifice and offering ( θυσία καὶ προσφορὰ ) to God. This is the best liturgy ( λειτουργία ἁρίστη ) which resembles that of the angelic citizens. And if an ascetic persists to sing praises unto God ( ἄνωμονόντες ), he will complete his present life with ease, and he will also enjoy the future goods ( ἄγαθῶν ) that await him in heaven.

A similar definition is given for the sacrifice of praise in the Expositio In Psalmum CXV. In his
exposition on Psalm 115, Chrysostom defines this sacrifice as the greatest offering (μεγιστη προσφορα) which requires an ascetic to give thanks (ευχαριστησω), sing hymns (υμνησω), and invoke the name of the Lord (εν ονομαι Κυριου επικαλεσομαι) for help and guidance. Some of the great ascetics such as Job, Paul, and Jacob preached publically according to this manner.

Further exposition about the sacrifice of praise is made in the In Caput I Genes. Homilia IX. Here Chrysostom suggests that the ascetic also offers God praise and thanksgiving for His beneficence, by living a life of virtue. In this manner, he shows God that he desires the spiritual things above the material ones. Offering God praise also aids the ascetic to understand his insignificance before God, and the inexpressible and incomprehensible love that God has for him (την άφατον και υπερβαλλουσαν του θεου φιλανθρωπιαν). God benefits him by "confining his thoughts (συστελλεται την διανοιαν), breaking to pieces the logic (συντριβεται του λογισμον), restraining every delusion and mindless condition (παντα των και απονοιαν καταστηλει), teaching him modesty (μετριαζειν μανθανει) and hatred for the glory of the present life (υπεροραν της δοξης του παροντος βιου), and indifference for all of the earthly goods (καταγελαν πανω των ορωμενων), and God aids the ascetic to think of the goods of the future life that has no end (φανταζεσθαι τα μελλοντα αγαθα, και την ερην την ατελευτητον). Through praise, the ascetic simultaneously offers another sacrifice to God. This is the true and desirable sacrifice (αληθι και επεραστον)
which entails offering "a broken spirit, and a broken and utterly crushed heart" (Ps. 5:17).

Whoever is truly humble, neither deviates towards anger nor becomes enraged towards his neighbour; because he has a peaceful soul that examines its ownself.

St. Babylas the Hieromartyr prior to embracing death for Christ's sake, lived an ascetical life and was an exemplar of humility. St. John recalls that when St. Babylas was cast into jail, he felt joy for his bonds and sorrow for the judge who passed sentence on him for execution. According to St. John, Babylas had hoped that the emperor Decius, who was reigning emperor at the time of his martyrdom, would not have fallen into the sin of persecuting Christians like himself. St. Babylas rather had hoped to lose the praise that he received from his bonds (i.e. martyrdom) instead of having the king fall into sin. This is true because the Saints, do not want to be involved in the evil occurring to their own people. Furthermore in their humility, the Saints are also economical. In other words, they demonstrate their power for no other reason than to direct man towards salvation.

Once having said this, Chrysostom also states that the ascetic also offers prayer to God as a gift and sacrifice (δῶρον καὶ θυσίαν). In saying this, Chrysostom agrees with David who said: "Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the most high" (Ps. 49:14 or 50:14), and "Let my prayer be set forth as incense before thee. The lifting up of my hands as the evening sacrifice" (Ps. 140:2 or 141:2).
The ascetic prays for three things. The first of these is that he prays for his enemies. The second thing he prays for, is deliverance from the evil one (‘Ρῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ) and destruction of satan (Rom. 16:20) - his irreconcilable foe (ὁ ἀκατάλλακτος ἔχρος). It is satan who breeds all of the enemies of mankind, i.e. the passions and desires, etc. The third thing he prays for is for his daily sustenance, which is in accordance to Christ's instruction (Mt 6:11) and Jacob's vow (Gen. 28:20).

In the Expositio In Psalmum CXL, it is specified that prayer is good by itself. However, it becomes better and more fragrant when it is recited with a warm and fiery soul, which in turn ignites a powerful fire that acts as a strong censer. Chrysostom states that logically, incense is not placed on top of a grill unless the grill has been lighted beforehand. Similarly, the ascetic warms his thoughts beforehand with readiness and with a good disposition before proceeding to prayer (οὕτω δὲ καὶ ἡ εὐχὴ καλὴ μὲν καὶ καθ ἐαυτὴν καλλίων δὲ καὶ εὐωδεστέρα γίνεται όταν μετὰ θερμὴς καὶ ξεουσίας ψυχῆς ἀναφέρηται, όταν θυμιάτηριον ἡ ψυχὴ γενηται καὶ πῦρ ἀναπήγησον. Οὔ δὲ γὰρ τὸ θυμίαμα τῆς ἐσχαρᾶς μὴ πραναφείσης ἐπετίθετο, ἡ τῶν ἀνθρώπων μὴ δικαιομένων. Τοῦτο καὶ ό ἐπὶ τῆς διανοιας ποίησον πρῶτερον ἀναψον αὐτὴν τῇ προσθημῇ, καὶ τοῦτο ἐπιτίθει τὴν εὐχὴν). Chrysostom refers to the Psalmist who said that his prayer became like incense and the lifting up of his hands as an evening sacrifice. God, he says, accepts both the tongue and the hands as sacrifice if they are clean and uninfected. The hands must be clean from
greed for they extend to God as His servants and they
direct that spiritual sacrifice, and the tongue must
also be delivered from evil words. This is the case
since they shall both offer holiness and praises to
God. 48 He also mentions that man's soul acting as a
censer is presented to a spiritual altar which is more
precious than an altar made of copper or gold. On the
latter altar, the building material is lifeless; but in
the former, resides God and man is a member of the Body of
Christ. 49

Furthermore, the ascetic offers another spiritual
sacrifice which is acceptable to God, i.e. a sacrifice
of righteousness (θυσίαν δικαιοσύνης). 50 A sacrifice
of righteousness as defined in the Expositio In Psalmum
IV is to practice righteousness (δικαιοσύνην μετρεχεσθε) and to offer righteousness (δικαιοσύνην προσφέρετε). 51
This is a great gift and an acceptable sacrifice
(τούτο μεγίστον τῷ θεῷ δωρον, αὕτη θυσία δεκτή), and
one pleasing to God (αὕτη προσφορά πολλήν ε'χουσα την
άρεισκείαν), for it entails doing justice (δίκαια
πράττειν). 52

Chrysostom also suggests that asceticism is in
accordance with the Church's policy (της Εκκλησίας
την πολιτείαν), which seeks the intelligent things,
i.e. virtues, instead of the sensible ones (αντι
τῶν αἰσθητῶν ἕκείσκων τὰ νοητὰ ζητούμενα). Thus he
says that righteousness is not just any partial virtue,
but the entire virtue (οὐ τὴν μερικὴν ἁρετὴν φησιν,
ἀλλὰ τὴν καθόλου). 53 Also the ascetic is called only
when he has in himself the entire virtue. Neither
money, nor knives, nor an altar, nor fire is required
to perform this type of sacrifice. A sacrifice of righteousness is neither dissolved into smoke nor into ashes and smell; but it is restricted to the will of the one who offers it ( ἀλλὰ ἀρκεῖ συμφωνώ τὸ γνώμη τοῦ προσαγωγοῦ τούτου). This sacrifice cannot be inhibited by poverty or by location; hence, it can be offered anywhere and under any circumstances. In this instance, the person offering it is the priest, altar, knife, and victim. The intelligent and spiritual ( νοερὰ καὶ πνευματικὰ) things are of such a nature that they are much easier to perform since they do not require any external facility.

We now turn our attention to love which St. John regards as a unique sacrifice and virtue of an ascetic. St. John says that love is the mother of all goods ( ἀγαθῶν μητέρα ἀπαντῶν), the distinctive mark of all of the disciples ( τοῖς μαθητέων γνώρισμα), and that which above all holds all of mankind together ( καὶ ἡ πάντα συνεχοῦσα τὰ καθ ἡμᾶς, ἀυτὴ μαλίστα πάντων ἔστιν). In the In Matthaeum Homilia XVI, St. John mentions that Christ gives this commandment (i.e. to love) in order to sever the very nerves of the devil (ο Ἰησοῦς τὰ νεῦρα τῆς ἐκείνου δυνάμεως ἐκκοπῶν, τοῦτον τοῦ νομοῦ εἰσηγάγει). Furthermore, love is the greatest sacrifice (ταύτην μεγίστην ἐγείρει εἰσιν τὴν θυσίαν) and one greatly honoured by Christ (οτι πολλοὶ τιμῶν τὴν ἄγωπὴν). Christ honours the ascetic who offers this spiritual sacrifice, since he is reconciled towards his neighbour (i.e. he loves his neighbour, ἐπὶ καὶ τοῦτο θυσία, ἡ πρὸς τὸν ἀδελφὸν κατάλληλη; MT 5:23-24). While love unites the members of Christ's
Church, jealousy (βασκανία) separates them. Jealousy which is a harsh difficult illness to heal (τὸ νόσημα τοῦτο τὸ χαλεπὸν καὶ δύσιατον), can only be cured by feeling joy, as the ascetics who live in virtue (ἐν ἀρετῇ βιοῦσιν).

Love above all the other virtues, especially brings one close to God; the other virtues are lower in priority (δείκνυς ὅτι αὕτη μαλίστα ἡ ἀρετὴ ἔγγυς εἶναι ποιεῖ θεοῦ ὡς αἱ γε ἄλλαι ταύτης καταδεσσεραι).

According to Chrysostom in the De Laudibus S. Pauli Apostoli, Homilia III, love is what man and God have in common (τὸ δὲ φιλεῖν, τοῦτο κοινὸν ἡμῶν καὶ τοῦ θεοῦ).

Chrysostom explains that it is exactly because of this unifying factor of love, the most famous of all goods (κεφαλαῖον ὅν τῶν ἀγαθῶν), that Christ commanded for man to love his enemies, so that he may become a son of His Father in heaven (MT 5:44-45).

St. John refers to St. Paul, the great ascetic and martyr, as the perfect example of someone who loved all of mankind and felt no animosity towards his persecutors. Paul only thought how his persecutors were also men and this caused him to have even more pity on their rage. Chrysostom remarks that just like a father feels great sorrow towards his son who is captured by some type of craziness, and consequently curses and strikes back at his father, Paul also thought that his enemies operated with demons as their leaders, and therefore, felt even greater love for them. Similar to iron falling in the fire and becoming all fire, likewise, Paul became inflamed in the fire of love and became all love.
According to St. John, Paul named love the fulfillment of the law and a connection with perfection, and the mother of all goods, and the beginning and end of all virtue (διὰ τούτο καὶ πληρωμα αὐτὴν ἐκάλει νόμου, καὶ σύνδεσμον τελειότητος, καὶ μετέρα τῶν ἀγαθῶν πάντων, καὶ ἀρχὴν καὶ τέλος ἀρετῆς). Indeed, this is true, for Chrysostom believes that all of the commandments are summed up in this statement: "You shall love your neighbor as yourself" (Rom. 13:9). Paul received the whole crown, i.e. of martyrdom, because of his great love for Christ and his fellow man. St. John likens love to a superior road. He says that Paul followed this road throughout his entire life (τὴν καλλιστὴν ὁδὸν καὶ ὀδίαν; I Cor. 12:31).

Not only St. Paul, but Job also followed the life of virtue. It seems that Chrysostom regards Job as Paul's counterpart in the Old Testament. Job was the exemplar of virtue in his day and offered his entire life as a service to God. It becomes obvious through Chrysostom's description of Job, that when one fights against excellence, it only becomes stronger. Since Job exhibited so much virtue, Chrysostom named him a contestant of piety and victor of the ecumene (ὁ τῆς εὐσεβείας ἀγαπητῆς, ὁ τῆς οἰκουνενῆς στεφανίτης). Chrysostom discusses Job's life saying that he used prosperity and misfortune as weapons to erect a prize, and that he also directly confronted and defeated the devil in every battle.

Therefore, Job's entire life became a martyrdom for Christ. Job was a noble athlete, who suffered all of the
temptations, namely poverty (πενίας), hunger (λιμοῦ), illness (νόσου), pain (δόνυμος), loss of children (παιδῶν ἀπωλείας), loss of friends (ἀπὸ τῶν φίλων), loss of enemies (τῶν ἀπὸ τῶν ἔχθρων), loss of spouse (ἀπὸ τῆς γυναικὸς), and loss of servants (τῶν ἀπὸ τῶν οἰκετῶν). Nevertheless, he jumped over the net and traps of the devil. 70

Job never enjoyed the comfort of resting from his toils. He was continuously confronted with evils; 71 and his great patience could be seen through his suffering. Chrysostom figuratively spoke about Job's intense toils and stated that the harbour became a high reef, medicine turned into wounds, and comfort turned into additional pain. Even at night when most found comfort, Job could not (Job 7:4). Whenever it was evening, Job yearned for the day because during the evening he was haunted with frightening dreams (Job 7:14). 72

Despite his anguish, Job maintained his faith in God and he defeated the devil by not blaspheming God. Chrysostom regards Job as the exemplar of the highest (ἀκρογαμμον) of all virtues, patience (υπομονή). 73 Undoubtedly in Chrysostom's mind, Job reached the height not only of patience, but of every virtue. 74

In Chrysostom's opinion, it appears that Job is the prototype of the victorious athlete in the Old Testament. It is obvious in the seven panegyrical homilies devoted by Chrysostom to the Apostle to the Gentiles, that St. Paul tremendously surpassed Job in every excellence. While Job suffered (ἐμαχαίη) in body, Paul suffered in his soul as well. Chrysostom affirms the truth of this statement, because the sorrow
for whoever was scandalized, ate away at Paul's soul worse than any worm could possibly have done. 75

Chrysostom says that Paul lived this struggle for the sake of Christ for years and not for several months as Job. Paul struggled with thousands of temptations (πειρασμοὺς) and remained sturdier than a rock. Job's deeds benefited the bodies of those whom he helped, but Paul's deeds aided the infected souls (τὴν ψυχὴν λέλωσιμένους ἐπρατεῖ) of his people and also aided the lame and mutilated. Chrysostom continues by saying that Paul dressed the naked and the disgraced with the dress of faith (περιβάλλων τὴς φιλοσοφίας στολῆς). While Job's house was always open to anyone seeking refuge, Paul's soul was spread over the entire ecumene and it henceforth received entire nations. 76

Not only did St. Paul surpass Job in virtue and nobility, but his entire life and manner of living also towered above the sacrifice that Abel offered to God. Chrysostom explains Paul's superior sacrifice to that of Abel. He states that Paul died everyday and not simply once like Abel. Paul carried around the mortification (νεκρωσιν) that was inside his body, and by using his free will to offer himself, Paul mortified the nature of his body to such an extent, that it resembled slaughtered animals (σφαγιαζομένων ιερίων) for sacrifice. Chrysostom also regards Paul's sacrifice as a continuous one, since he suffered daily. 77 Paul died a thousand deaths (μυρίους ἡρῴμησα θανάτους) in his entire life. 78 Furthermore, Paul offered himself upon the altar above the heavens (θυσιατηρίῳ προσήναγε τῷ ὑπεράνω τῶν οὐρανῶν) by using the sword of
the Holy Spirit (μαχαίραν τοῦ Πνεύματος). ⁷⁹

Paul endlessly served the Bridegroom of Christ (τῆς τοῦ Χριστοῦ νυμφῆς). He endured the heat of the day, the cold of the night, and an endless rain of temptations. As he crucified himself to the world (ἠσταύρωσεν ἑαυτὸν τῷ κόσμῳ), he did not suffer any human tragedy needlessly. ⁸⁰

Chrysostom indicated that Paul's suffering had a universal significance. He says that Paul desired to be deprived of the boundless glory of God in order for others to be saved. He fought with the devil everyday and defeated his temptations. As a result, he was covered by blood and not by sweat (ἀίματι ἀντὶ ἱδρῶτος πάντοθεν περιπρέσχομεν). ⁸¹

Paul gladly welcomed all hardships and offences for the sake of Christ. According to St. John, only during the times when he was weak, was he in reality strong (II Cor. 12:10). ⁸² All of the dangers that Paul encountered, were labelled as weapons of righteousness (ὀπλα δὲ αὕτα δικαιοσύνης). It was because of these dangers that Paul received great benefits and was invincible against his enemies (τοῖς ἐχθροῖς πάντοθεν ἄχειρωτος ἤν). ⁸³ Chrysostom considers Paul's punishments as victories and triumphs, since he knows God always led Paul to triumph in Christ (II Cor. 2:14). ⁸⁴

Chrysostom affirms that the only thing Paul feared was to transgress God's law. ⁸⁵ For this reason, he mentions that Paul preferred Christ's love above all else. He preferred to be between the last and the damned and to have the love of Christ, than to be among the first and the honourable without Christ's love.
It was hell, punishments, and innumerable evils to be deprived of this love. Christ's love for St. Paul, according to St. John, meant "life (ζωή), the world (κόσμος), angel (ἀγγέλος), present (παρόντα), future (μέλλοντα), kingdom (βασιλεία), promise (ἐπαγγελία), and innumerable goods (μυρία ἀγαθά)." Separation from Christ was an anathema (ἀνάθεμα τοῦ Χριστοῦ γενέσθαι), a struggle (ἀγων), and a great pain (πόνος) for Paul, while remaining with Christ was a reward. In conclusion, Chrysostom states that Paul preferred Christ's love above heaven and all of its possessions. If this is the case, then Christ who is much greater will prefer Paul to dwell with Him. And in order to receive Christ's great love and reward, Paul lived a life of virtue.

It appeared that mortality was not a hindrance to achieve theosis despite of all of the difficulties it presented St. Paul. Paul possessed a mortal body (σώματι θνητῷ συνδέσμων) nevertheless, he showed an angelic purity (τὴν ἐκείνων καθαρότητα ἐπεξεικνύω). He had many human needs, but he struggled not to show himself lower than the heavenly powers.

St. John states that he does not exalt Paul so much in order to diminish the angels in honour. However, he wants to demonstrate how it is possible for man to be with angels and to greatly resemble them. This can be accomplished only by mortification to all of the passions and by living a life of virtue.

Paul's virtuous life was devoted to the ministry of the Gospel. Therefore, Paul healed, consoled the distressed, he frightened the demons, he corrected sinners
with words and deeds, he awakened the apathetic and became fierce towards the adversaries of Christianity.92 "Like a first class doctor (or soldier)", Paul carried the yoke and shield of Christ; he also greatly protected and defended the Gospel during his ministry.93

In the last analysis, Chrysostom remarks that St. Paul considered only one thing which man should be ashamed of, and that was to be indifferent towards something for his salvation.94 Furthermore, Chrysostom says that when someone lives this present life with excellence and with the hope of the future goods, only then can be justifiable say along with St. Paul that "to live in the flesh is much better" (Philip. 1:22), since this is a crop (i.e. a reward) for his toils.95

Although Chrysostom had the highest admiration for St. Paul as an ascetic and martyr, he also demonstrated great respect for his friend and teacher Bishop Diodore of Tarsus (and later of Antioch). Chrysostom showed his respect for St. Diodore when he delivered the panegyrical homily In Diodorum Tarsenum in Diodore's presence.

St. Diodore did not die a martyr's death, but it is evident from this panegyric homily that he was a living martyr, i.e. he lived an ascetical life.96 Chrysostom's praise of Diodore is based on Diodore's self inflicted mortifications more than his sufferings for the faith. For this reason, Chrysostom says that Diodore was beheaded many times, if not in reality, then definitely by his will (ἀλλὰ καὶ ὁδὸς πολλὰκις τῆς πατρίδος ἔξεπεσε διὰ τήν ὑπέρ τῆς πίστεως παράσχοιαν, πολλὰκις δὲ καὶ τήν κεφαλήν ἀπεμπῆθη διὰ τήν αὐτήν ταύτην αἰτίαν, εἰ καὶ μὴ τῇ πείρᾳ, ἀλλὰ...
τῇ προθεσί. Οὐ γὰρ φέροντες οἱ τῆς ἀληθείας ἐχθροὶ τὴν
tῆς γλώττης αὐτοῦ δύναμιν, μιρίας πάντοθεν ἐρράπτων
ἐπιβουλᾶς).

97
b. Martyrdom of virginity

Chrysostom considers virginity as a type of martyrdom as it becomes evident in his panegyrical homilies: De Sancta Thecla Martyre, and De S. Pelagia Virgine Et Martyre Homilia I, and De SS Bernice Et Prosodoce.

In the first instance, Chrysostom notes that the youthful St. Thecla offered to God first her virginity and then her martyrdom. He clearly states that her virginity was a great martyrdom preceding her martyrdom by death (μεγά τι προ μαρτυρίου μαρτυρίου). Thus she obtained two crowns, one over the pleasureable thoughts that assaulted her (i.e. for being chaste) and another over her disregard for danger. In the last analysis, however, St. Thecla defeated the devil who, like an infernal suitor, instigated a twofold assault on her virginity and on her life. In order to prove that virginity was a sort of martyrdom for St. Thecla, Chrysostom describes the temptations of sexual promiscuity especially at an early age. The fire of pleasure, he says, meets the other fire of sexual desire, therefore, making the furnace of temptation even greater. At an early age this temptation is constant and therefore it is even more difficult for a young person to meet the demanding standards of virtue. Hence, the pleasures which constantly assaulted St. Thecla turned her virginity into an uninterrupted martyrdom (ἡ δὲ πάντα τὴ μακρια παρθενω μακρον τι μαρτυριον την παρθενιαν έγναετο), particularly as she was not impeded in maintaining her chastity.
St. John points out that St. Thecla battled with the pleasures as the martyrs battled with the beasts (πυκτεύοντο ταῖς ἡδοναῖς, ὡς ὁ μάρτυς θηρίοις). 6

Furthermore, she struggled with thoughts (λογισμοῖς) as the martyrs struggled in the prisons. 7 The conceptions of pleasure (φιλαθηνίαις ἐννοιαῖς) assaulted her similarly to the punishments of an executioner. 8

Satan attempted to injure her soul through her senses, and tried to destroy her state of virginity by tormenting her with invisible instruments continuously day and night. It was, says Chrysostom, as if the devil was flagellating St. Thecla's thought (διανοίαν) with the heavy whip of desire. 9 Nevertheless, the God-fearing virgin triumphed over the devil and his machinations, because of her holiness and because the fire of her will (γνώμης) was much stronger (πυρωδέστερον) than the fire of her nature (τῆς φύσεως πῦρς). 10

After his praises for St. Thecla's chastity and endurance, Chrysostom goes on to point out that virginity is an askesis and a virtue, and that it has certain advantages over marriage. Recalling St. Paul's statement in I Cor. 7:34, which refers to the difference between virginity and marriage, he emphasizes that the virgin focuses her care on the things of the Lord in order to remain holy both in body and in spirit, whereas a married woman cares more for earthly things in order to please her husband. 11 St. John also says that according to St. Paul (II Cor. 11:2) a virgin does indeed marry - she is married to Christ who is her heavenly husband (τῆς πρὸς αὐτὴν υμηφαγώγιας τοῦ Δεσποτῆς Χριστοῦ ἐξ οὐρανοῦ δεσδωκότα). 13
Chrysostom does not condemn marriage because it procreates the human race yet he praises all virgins because they strive for the heavenly things instead of those of the world. To choose virginity, therefore, is to show preference for the better over the good (καλλιον καλον προτιμω). A virgin already shares in the pledge of the future life (ην τοις των μελλοντων ἡ παρεχεσ' ἐντρυφῆς ἁρμαθῶσιν) and also cohabitates (i.e. in marriage) with the sanctification of the resurrection (ην των ἀναστασεως ἁγιασμος συνοικεια). This is because "in the resurrection state people neither marry, nor are they given in marriage, but are as angels in heaven" (MT 22:30). Accordingly, Chrysostom regards a virgin as a priestly vessel (σκευος γαρ ἱερατικον) and a royal garb which cannot be worn by anybody else except by Christ, the King of all (πορφυρις, ην ουκ εξεστιν ἀλλα πλην των ολων βασιλει προσημοσθαι). A virgin is a bride living in an everlasting virginal wedding (νυμφη γαμον οει κεκτημενη παρθενον), and her marriage with Christ is a blessed wedding with virginity as its bed (μακαριων γαμων, ον η στρωμη παρθενια). St. Thecla realized the great importance of maintaining a state of virginity, and whenever she was tempted by the devil towards marriage, she remembered Christ who was within her, and made her soul cling to Him (Ps. 62:9) for endurance. For Chrysostom, the greatness of virginity can be negatively understood from the greatness of its loss. Fornication committed by a virgin, he says, yields greater consequences than when it is committed by someone who already is unchaste.
The corruption of a virgin is not on the same level as one who is not a virgin, just as the damage done to a mere woman is not equivalent to the ruin that a queen (i.e. a virgin) might suffer, or just as the theft of a mere object is not equal when compared to the theft of a priestly vessel (οὐκ ἴσον σκέπους ἱερατικοῦ καὶ ἀγοραίου κλοπῆ). Such is the magnitude of the virtue of virginity.

In the second instance, the homily on St. Pelagia, Chrysostom states that virginity is a crown and narrow path (στενοπού) where one has the opportunity to follow if he so wishes. Furthermore, since St. Pelagia remained a virgin, Chrysostom regards her body as being purer than the purest gold. Her body was guarded by angels, and honoured by archangels, and Christ was present also. St. Pelagia moved from a virginal chamber to a heavenly chamber (ἀλλ' ἀπὸ τοῦ θαλαμοῦ καὶ τῆς γυναικωνικόδος ἐφ' ἐπερον ἦλθε θαλάμον τὸν σῶραν) at the point of her martyrdom.

In the third instance, the homily on St. Bernice and St. Prosdoce, Chrysostom expresses similar thoughts concerning virginity as he did in the previous homilies. He does not condemn marriage, but regards virginity as the better over the good (I Cor. 7:38), or as a great possession (μεγά τὸ κῆμα) which is all the harder to maintain. It was through the aid of God that St. Bernice and St. Prosdoce preserved their virginity.

In the writing In Secundum Adventum Jesu Christi, which is considered as spurium, pseudo-Chrysostom (??) asserts that the dignity of virginity, along with all the other virtues, will silence the Judge.
was born of a Virgin) from passing an unfavourable judgement on Judgement Day (ἀλλ' ἀξιωμα παρθενίας καὶ τῶν λοιπῶν ἁρετῶν δυσωπεῖ τὸν Κριτὴν τὸν ἐκ Παρθενοῦ τεχθεντα). 27 This assertion is not incongruous with the teaching of undisputed writings of Chrysostom dealing with martyrdom. As noted in the previous chapter of this text (entitled 'Martyrdom of asceticism'), the virtues of virginity are the spiritual sacrifices that are desirable and pleasing unto God. They are the preferable offerings for the worship of God and the only things out of man's possessions that can be taken into the next life.

Clearly, then, virginity is for Chrysostom a priestly vessel, a marriage with Christ, and a royal garb which is permitted to be worn only by Christ Himself. St. Pelagia regarded virginity so highly, that she committed suicide in order to preserve it. 28 As such, virginity is indeed a sort of Christian martyrdom.
c. Martyrdom by association

There are three more secondary nuances of martyrdom in St. John Chrysostom's thought which fit the general description of Martyrdom by association: a martyrdom by service, a martyrdom by imitation, and a martyrdom by word. The first two nuances arise as a result of someone's direct association with a martyr or his relics. The third nuance, martyrdom by word, is directly related to preaching Christ's Gospel.

1. Martyrdom by service

Martyrdom by service is found in the panegyrical homilies De S. Hieromartyre Babyla and In Juventium Et Maximum Martyres.

In the first homily, Chrysostom refers to the translation of the relics of St. Babylas from a Church in the city of Antioch, where they had been moved by Emperor Julian the Apostate, back to a new church which was built for them on the other side of the Orontes River, and notes that upon the return of these relics to the new church on the Orontes, St. Babylas received as a neighbour someone who was similar to him in his manner of life, i.e. someone who was buried beside St. Babylas (καὶ ὧδε ἑνταῦθα ἐλθὼν μόνος ἐμελλέν ἐσεθαι, ἀλλὰ ταχέως γείτονα καὶ ὁμόσκυλον τοῦ οὐμόσιτου ἔλαβε). This person was a certain Bishop who, prior to his death, had showed great devotion to the memory of St. Babylas, and had been responsible for building the new church in which St. Babylas' relics had been or finally housed.
Chrysostom notes that this Bishop who was buried near St. Babylas, "had offered his own body to the service of the Saint" (και τὴν ἀπὸ τοῦ σώματος λειτουργίαν εἰσφέρων τῷ μαρτυρί). Even during the hot summer, he had personally supervised the church's erection and, along with the construction workers, had helped in its actual building. It is said that he lifted rocks and pulled ropes and when one builder required something, he showed greater readiness that the other workers in assisting him. Chrysostom points out that this Bishop knew what reward awaited him for his toils. He offered his services to St. Babylas the martyr by helping to erect a beautiful building in his honour and by celebrating regularly his feast day, because he knew that in this way he would become a martyr by association.

In the homily In Juventium Et Maximinum Martyres, Chrysostom finds the opportunity to discuss once again this secondary nuance of martyrdom by association. He notes that after the execution of St. Juventius and St. Maximinus, many people endangered their own lives as they collected the relics of these men of valour. In the light of their concern for the proper care of the relics of Sts. Juventius and Maximinus, despite any harm that might have occurred to them for undertaking this endeavour, these people should, according to Chrysostom, be regarded as live martyrs (καὶ ἴσον κακεῖνοι μάρτυρες ζῶντες).

2. Martyrdom by imitation
Chrysostom speaks of martyrdom by imitation, in his homilies *De S. Hieromartyre Babyla*, *In Juventium Et Maximinum Martyres*, *In S. Barlaamum Martyrem*, *In S. Lucianum Martyrem*, *In S. Julianum Martyrem*, *In Martyres*, *In SS. Petrum Et Heliam*, *In S. Phocam Martyrem*, *De Maccabaeis*, *Homilia III*, and *De Sanctis Martyribus*.

In the homily *De S. Hieromartyre Babyla*, Chrysostom notes that the Bishop who erected the new church on the Orontes River for St. Babylas’ relics was also a wonderful zealot for the holy martyr (ὁ θαυμαστὸς οὗτος τοῦ μαρτυρὸς ζηλωτής). In fact he imitated the life of the martyrs being zealous for their courage, and potentially preserving in himself their image (Μιμεῖται τον βίον αὐτῶν, ζηλοὶ τὴν ἀνδρείαν διὰ πάντων κατὰ δύναμιν τὴν εἰκόνα διασώζει τῶν μαρτυρῶν ἐν ἑαυτῷ). Whilst the martyrs offered their bodies for slaughter in imitating Christ’s death, this bishop mortified his bodily organs on earth (Ἐπιστρέψαντες εκεῖνοι τα σώματα τῇ σφαγῇ ἐνεκρωσεν οὗτος τὰ μέλη τῆς σαρκὸς τα ἐπὶ τῆς γῆς). He extinguished the flame of desire that was inside of him, in the same manner as the martyrs withstood the flames of the furnaces. He silenced the wildest passion of anger, as the martyrs struggled with the teeth of the beasts. In the light of all this, Chrysostom places this Bishop among the "pastors who are as worthy as the martyrs" (Ποιμένας μαρτυρῶν ἄξιος).

In the homily *In Juventium Et Maximinum Martyres*, Chrysostom speaks of the masses of people who gathered in the prison to listen to the preaching of St. Juventius and St. Maximinus prior to their execution and praises their courage in allowing their fear of God to override...
all other fears and inhibitions. Many people, says Chrysostom, became martyrs (πολλοὶ τοτε ἐγίγνοντο μartyres) on that occasion by virtue of their association with the two martyrs, and especially of choosing the future life by choosing to be with the martyrs. The courage of these people and the presence of Sts. Juventius and Maximinus turned the prison into a church (τὸ δεσμωτήριον ἐκκλησία λοιπὸν ἐγίνετο) in which virtue and a soundness of mind (σωφροσύνης) born out of patience and faith were powerfully proclaimed.

In the same homily, Chrysostom goes on to say that people generally imitate the martyrs when they visit their shrines and honour their relics. Indeed he stresses the point that people should not approach the shrines of the martyrs for the mere sake of visiting them, but in order to learn how to imitate the martyrs (ἵνα μὴ μόνον παραγινώσκει πρὸς τοὺς μαρτυρᾶς, ἀλλὰ καὶ μιμώσκει μαρτυρᾶς). The imitation of a martyr, he explains, is achieved by venerating his relics, honouring his memory, and exhibiting the same courage when an opportunity arises to imitate his death.

Martyrdom by imitation is also expounded in the general homily on Martyrs (Homilia In Martyres). In this instance, it is stated that to commemorate a martyr is not just to keep his feast day but to be conformed to his choice or will (γνῶσιν τῶν ἐπιτελευτῶν κρίνονται). To do this, says Chrysostom, i.e. to be zealous for the virtue of a martyr, or to follow his philosophy, is to celebrate his memory even when it is not his feast day. In the last analysis, honouring a
martyr is imitating him (τιμὴ γὰρ μαρτυρος, μιμοῦσις μαρτυρος), desiring his spiritual achievements, and being zealous for their toils.

Chrysostom also claims on the basis of I Thess. 3:8 and Ex. 32:31f, that the martyrs sense (ἀισθανομαι) their own achievements, more so, when they see other faithful Christians honouring them by imitating them. This, he says, takes place everytime one subdues the fire (i.e. passion) of his body. In this case, one becomes similar to the martyrs who stepped on burning coals and subdued the subsequent pain. Chrysostom also states that as martyrs fought with the beasts, so man should control his anger - that untameable and stubborn beast (τὸ ἀνημερον καὶ ἀνιθασον θηρίων) which rages within him. As martyrs endured unbearable pains, so man must defeat the absurd and evil reasonings (τῶν ἀτόμων καὶ πονηρῶν λογισμῶν) which leap from his heart. Chrysostom refers to St. Paul who says that it is proper for someone to imitate the martyrs, since he is "not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph.6:12). Nevertheless, one should also imitate the martyrs by eliminating the desires of the body. Bodily desire is an unquenchable and unending fire, or as Chrysostom characterizes it, an enraged (λυγιῶν) and rabid (μεμηνῶς) dog which endlessly pursues its victim. He regards the fire of desire greater than the fire of burning coals, because, as he says, there is no truce in this life from the assaults of desire which
remain uninterrupted in order that the crown that awaits the victor might shine all the more brilliantly. 18 Chrysostom also mentions St. Paul 19 and Solomon's statements in Prov. 6:28-29 20 which make the same point. In the last analysis, if man imitates the martyrs, then he will become like the angles ( ἡμᾶς οὖν ἐκ σπο 
τῆς ἐντάθεα μιμήσεως μελλοντάς τοῖς ἄγγελοις παρι-
οόσθαι ). 21

In the homily In S. Lucianum Martyrem, Chrysostom states that whoever accepts a martyr in the name of a martyr, will receive a martyr's reward ( ὁ υἱὸς τοῦ 
δεχόμενος μαρτύρα εἰς όνομα μάρτυρος, μισθόν μαρτύρος 
ληψεται ), 22 echoing Matthew 10:41; "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward". 23 In conclusion, Chrysostom explains that in order to receive a martyr who is a righteous man, one should attend the celebration of a martyr's feast day, listen to the martyr's achievements, marvel at all his accomplishments, and ultimately imitate the martyr's virtue. 24 Man can actually imitate the martyrs if he adorns his soul with the eicon of their lives. Chrysostom advises, that just as people decorate their homes so man should decorate his soul with eicons of the martyrs' toils, labours, and tortures. This type of eicon is not painted by material means, but by man's readiness ( προθυμία ) and noble and vigilant reasoning ( λογίσμῷ γενναίῳ καὶ νηφόντι ). With the various eicons of the saints embedded in his soul, man will become brighter and a worthy residence for
Christ, the King of heaven. When Christ sees the eicons of his saints been drawn on a man's mind (διάνοια), then He comes together with the Father and the Holy Spirit to reside within him. In this case, man's mind becomes a royal palace where no improper reasoning (λογισμός) is able to penetrate, since the memory of the martyrs always fills this place. Like a bold drawing, the martyrs' memories shed light upon man's soul, and God remains uninterruptedly inside of him.

In his eulogy of Prophet Eleazar in the De Maccabaeis Homilia III, Chrysostom presents this prophet to others as an excellent example for imitation. Despite his age, Eleazar endured such fierce contests for the faith, that Chrysostom praises him as "the beginning of the contests" (ἡ τῶν ἀγώνων ἀρχή), "the foundation of martyrdom" (ὁ τῆς μαρτυρίας θεμέλιος), "the gate to the course" (τῶν σκαμματῶν ἡ θύρα), "the chief of manliness" (τῆς ἀνδρείας ὁ ἀρχηγός), "the forerunner of patience" (τῆς καρτερίας ὁ πρόδρομος), "the grey hair with a youthful appearance" (ἡ νεαροῦσα πολιή), "the protomartyr of the Old Testament" (ὁ τῆς Παλαίας πρωτομαρτυρίας), and "the eicon of St. Peter - the first among the Apostles" (ἡ Πέτρου τοῦ κορυφαίου τῶν ἀποστόλων εἰκὼν).

In the homily De S. Phocam Martyrem, Chrysostom adds a word of caution to correct any misunderstanding that might arise from what he had previously said concerning the means of honouring and imitating the martyrs. He says that no additional glory is attributed to the martyrs, when people imitate them; rather, the
people receive a greater blessing in the light of "presenting themselves" to (i.e. imitating) the martyrs. 28

For as he who looks at the sun does not make the star any brighter, but simply brightens his own eyes, likewise, he who honours the martyr does not make him (i.e. the martyr) more illustrious, but himself acquires the blessing of the light of the former (i.e. the martyr). 29

3. Martyrdom by word

Martyrdom, by word, perhaps the most common usage of the word martyrdom, means bearing witness to the Gospel of Christ and particularly to His redemptive suffering, death and resurrection.

In the first instance, this nuance of martyrdom arises in a discussion on St. Romanos, who preached the Gospel during his imprisonment. St. John recalls how the persecutor cut out St. Romanos' tongue without however preventing St. Romanos from speaking more forcefully. The ease in which St. Romanos proclaimed the Gospel was so great, that it appeared as if he had overcome an obstacle that hindered his speech when he lost his tongue! St. John refers to the dismembered tongue as a new and all-glorious sacrifice to God and remarks that St. Romanos' mouth was filled with great joy in that he offered his tongue as a sacrifice to Christ. 2 A man with flesh, he says, was talking without flesh to men with flesh (ἀρκινὸς ἀσαρκῶς φθεγγόμενος). 3 His tongue felt great joy because it appeared as a martyr prior to his martyrdom (by death; ἐσχέν ἡ γλώσσα πολλὴ ἀγαλλιάσιν, προδρόμος μάρτυς
His mouth became an altar, and the tongue which was sacrificed became a paradoxical lamb (παραδοξον ἀμνάδα) containing the blood of the Saint. Indeed, the tongue was sacrificed as a complete sheep for Christ.

St. Romanos, says Chrysostom, continued to preach the Gospel even though he was deprived of his tongue. He received a second tongue from Christ (δεινεραν Ὁ Χριστὸς ἀνεφώτευε γλῶσσαν), a sort of 'unfleshly' tongue because he possessed an angelic state of mind (ἀσάρκον ἐχαρίσατο γλῶσσαν ἀγγελικῶν γαρ οὐκ ἐπρεπε φρονήματι σάρκινος καλῶς σοι τὴν τῆς γλῶσσης ἀντιμισθίαν ἀπεδωκέν) which desired to proclaim the Gospel to everyone. St. Romanos received the grace of Christ because he willingly had his tongue cut out for the sake of Christ. Chrysostom goes on to say that Christ granted St. Romanos a tongue which was constructed by the grace of the Holy Spirit, for when he was deprived of his earthly tongue, he accepted the Spirit's grace (οὐχ ἐν Ὁ σιδῆρος ἀφείλεν, ἀλλ' ἐν ὑμνομος χάρις ἐχάλκευε τῆς γλῶσσης γαρ συληθείσης ἐν τῶν Πνεύματος χάρις ἀντεσοχῇ); and thus it was the heavenly fire that spoke through St. Romanos, as it had done through Christ's Apostles, since he continued preaching the Gospel in the Spirit. St. Romanos' example, says Chrysostom, made it obvious that rightful worship belongs to "Christ who generates the miracles, to whom belongs all glory together with the Father and with the All-Holy Spirit, now always and unto the ages of ages."

A second reference to the secondary nuance of martyrdom by word is found in the In Ascensionem D.N.J.C.
Et In Princip. Act II. Once again Chrysostom emphasizes that it is only through the power of the Holy Spirit that one can become a martyr, and adds that a martyr is not only someone who is perfected through suffering for Christ, but also one who bears witness to the grace of Christ by word (Μάρτυρα δὲ λέγω νῦν, οὐ μόνον τὸν διὰ παθῶν τελειούμενον, ἀλλὰ καὶ τὸν τῷ λόγῳ μαρτυροῦντα τῆς χάριτος ). In this sense, every preacher of the truth is a martyr ( witness ) of God (πᾶς γὰρ κήρυξ ἀληθείας, μάρτυς ἐστὶ θεοῦ ). Chrysostom mentions John the Baptist as an example of a martyr who not only suffered but preached the Kerygma that Jesus is the Christ. Finally, Chrysostom points out that it is proper for a man to receive strength from the Holy Spirit in order to become a martyr of the Divine Word. Christ Himself, he says, instructed His Apostles to remain in Jerusalem until they received the power of the Holy Spirit. Thus without the power of the Spirit, one cannot become a martyr of the Word, because he has no proper authority or sufficient capability to achieve this.
In this investigation, our primary concern was to expound the views of St. John Chrysostom on the topic in question and avoid the temptation of making critical and evaluative comments. The result has been the emergence of a picture which throws further light into the understanding of Christianity in the early Church and particularly during the first Patristic period. What is central to this picture is the life of Christ culminating in His Martyrdom upon the Cross and His vindication through His Resurrection. Around that center, we have as primary witnesses to this martyrdom Apostles and Saints, who not only believed in but actually followed after Christ, and especially those who among them shared in His Holy Martyrdom. It is quite clear from this picture that the early Church understood the Gospel culminating in the Martyrdom and glorification of Christ in a most literal way, proclaiming it not only in word but in example and in deed. Faith was not an assent to a set of ideas related to Christ, but a way of life, Christ's life. The model of a believer was the person who followed Him to the Cross and who became through his own martyrdom a witness to the glory of His Resurrection. There is a crude realism to this picture of faith, particularly when one examines it in some of its details, most notably the detail connected with the holy relics of the Christian martyrs; but such a crudity indicates in the most indisputable manner that the
Christian Gospel is concerned with the entire man and not just with his mind or spirit. The dust of history is transformed into a witness which anticipates its renewal, which has already been commenced in the Resurrection of Christ and in the glorification of His Martyrs and Saints who partake in it through their death. It seems inevitable that martyrdom should be linked with Christianity, because of the existing powers of darkness represented by sin and satan; but at the same time, martyrdom seems to be the most effective and decisive way of overcoming these powers and reestablishing the Kingdom of God in humanity and in the world at large.

Our investigation shows that the primary notion of martyrdom is connected with the climax of the Christian life on earth as exemplified first in Christ Himself and then in the Christians who believed, followed, and imitated Him. This martyrdom by death involves not only man's faith and satan's opposition to it, but also God's Providence and Grace. This is to be understood as an imitation of Christ's baptism in death and resurrection, in suffering and sacrifice, and therefore, also as an emigration into heaven, a call to a better and more spiritual life, a transposition from corruptibility into incorruptibility and last, but not least, as a spiritual wedding between the Christian and Christ. The most striking result of it all is the revelation of the power of God in human life and history as the Christian martyr becomes with Christ, His Lord, the intercessor before God for the salvation and renewal of the world. Martyrdom, however, is not only linked with the climax of
the Christian life as exemplified in Christ Himself, but with the entire life of the Christian. The life of asceticism and virginity are to be seen as powerful witnesses to the above Truth, but the same applies to any aspect of Christian life, which not only draws its inspiration from the above, but actually serves to proclaim it and promulgate it - this is what we have called martyrdom by association. Inasmuch as martyrdom is a fundamental aspect of the Christian life, the nuances of its meaning are as rich and as far reaching as Christian life itself. This has been brought out, to some limited extent, in our exposition of the links between martyrdom and virtue and especially love. But perhaps the most critical point in all this investigation on the notions of martyrdom is connected with the Christian martyr's will and disposition to be and follow Christ no matter the cost. It is this specific commitment of the human will which ultimately characterizes a Christian and especially a Christian martyr. Chrysostom has eloquently presented many examples of such Christians, but perhaps the best example is none other than that of himself, since his own life and martyrdom proves him to be ποιησας και διδάξας και οὕτω μέγας κληθεìς ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (Ματθ. 5:9).

Church hymnography has expressed it most eloquently:

'Αδίκως τῆς πόλινς ὑσον, ἄρελασθείς Πάτερ Ἰους, προσωμιληθας ἀληθεί, πικρας εξορίας τῇ ἐν αις ἡμιώθης, μακαρίου τέλους, σα γεννατος ἄγνωστης, κατακαλλασας τὸν πολυμιχανον καὶ νίκης διαδήματι. Τώ ὁ χριστός ἐστεφάνωσε, ἵαων ἡροος- στομε, προσβεντὰ τῶν ψυχῶν ἓμοιν.

(Μηναίον, Νοεμβρίου 13η)
FOOTNOTES

INTRODUCTION

a. Martyrdom before Chrysostom

1. Frend, p. 44.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.
8. Ibid., p. 45.
9. Ibid.
10. Ibid.
11. Ibid.
12. Ibid.
13. Ibid.
14. Ibid.
15. Ibid., p. 46.
16. Ibid.
17. Ibid.
18. Ibid.
19. Ibid.
20. Ibid.
21. Ibid.
22. Ibid., p. 47.
23. Ibid.
24. Ibid.
25. Ibid., p. 79.
26. Ibid.
27. Ibid.
28. Ibid.
29. Eusebius, H.E., Lib. V, Caput I, PG 20, col. 417B-C: But the devil also led forth a certain Biblias to punishment, who was one of those that had renounced the faith, thinking that he had already swallowed her, was anxious to increase her condemnation by blaspheming, and constraining her as a frail and timid character, easily overpowered, to utter impieties against us. But in the midst of the torture she repented and recovered herself, and as if awakening out of a deep sleep, was reminded by the punishment before her, of the eternal punishment in hell. And according she contradicted the blasphemers in her declarations. "How", she said, "could such as these devour children, who considered it unlawful even to taste the blood of irrational animals?" After that, she professed herself a Christian, and was added to the number of the martyrs.

Καὶ Βιβλιάς δὲ τινα μίαν τῶν ἁρνημένων ἡδή δοκών
diáboloς καταλαμβάνει, θελήσας δὲ καὶ διὰ blasphēmias
catarkítai, ἤγεν ἐπὶ κόλασιν, ἀναγκάζων εἰπεῖν τὰ ἄδεια
περὶ ἡμῶν, ὡς εὐθυγραυτὸν ἡδὴ καὶ ἀναντίον. Η δὲ ἐν τῇ
στρεβλώσει ἀνένηπε, καὶ ὡς ἐν εἰπεῖν, ἐκ βαθείας ὑπὸν
ἀνεγρηγόρησεν, ὑπομνηματία διὰ τῆς προσκαίρου τιμωρίας
tῆς αἰώνιον ἐν γεεννῇ κόλασιν, καὶ ἐξ ἐναντίας ἀντείκε
toῖς blasphēmioῖς φήσασα "κῶς ἂν παιδία φάγων οἱ τοιούτοι,
οἱ μηδὲ αὐλοῖς ἡμῶν αἰμα φαγεῖν εξόν;" Καὶ ἀπὸ
tοῦτο Ἰησοῦν ἔστην ὁμολογεῖ, καὶ τῷ κληρῷ τῶν
μαρτύρων προσετέθη.
30. Ibid.
31. Frend, p. 79.
32. Ibid., p. 84.
33. Ibid., p. 85.
34. Ibid.
35. Ibid.
36. Ibid.
38. Frend, p. 85.

39. Ibid.

40. Ibid.


41. Frend, p. 87.

42. Ibid.

43. Ibid.

44. Ibid.

45. Ibid.

46. Ibid.

47. Ibid.

48. Ibid.

49. Ibid.

50. Ibid., p. 88.

51. Ibid.

52. Ibid.

53. Ibid., p. 89.

Cf. also Ibid., p. 89: In some instances St. John the Apostle uses μάρτυς / μαρτυρία in the ordinary sense of the word (JN 8:17 or II JN 12); however, in other instances, John uses μαρτυρία to signify missionary witness by Jesus and his disciples (JN 3:11, 32-33; 5:30ff; 18:37; I JN 5:11; I JN 5:10; JN 19:35).

54. Ibid.

55. Ibid.

56. Ibid.

57. Ibid., p. 90.

Cf. also Ibid., p. 90: II Thessal. 1: 6-10; Is. 66:15; Jer. 10:25; Ps 88:8; Is. 2:11 and 17; Dan. 12:2-3; Enoch 90; MT 24.

58. Ibid.

59. Ibid.

60. Ibid.
Cf. also Ibid., p. 90, Hebrews 1:3: "καθαρισμον των ἀμαρτιῶν ποιησάμενος" and Heb. 9:22, 10:19.

61. Ibid., pp. 90-91.
62. Ibid., p. 91.
63. Ibid., p. 91.
64. Ibid.
65. Ibid.


"Χρησάμεναι μίας ἐν ἀγάπῃ ἁκοῦσαί μου, ἵνα μὴ εἰς μαρτύριον τῇ ὑμῖν γραψάς. Καὶ περὶ ἐμοῦ δὲ προσεύχεσθε, τῆς ἀφὲ ἐμὸν ἄγαπης χρήζοντος ἐν τῷ ἑλέτι τοῦ θεοῦ, εἰς τὸ καταξιωθῆναι με τοῦ κληρον, οὐ περίκειμαι ἐπιτυχίᾳ, ἵνα μὴ ἀδόκιμος εὑρεθῶ.

On Polycarp of Smyrna by Ignatius of Antioch: Epist. Ecclesiæ Smyræ. De Martyrio S. Polycarpi, PG 5, col. 1033B:

Καὶ ὁ ἐκτιμωροχες, δ καὶ κληρονόμος, τὰ αὐτῷ ὀνόμα, Εκεῖνος ἐπιλεγόμενος, ἐσπευδὲς εἰς τὸ στάδιον αὐτὸν εἰσαγαγόν ἵνα ἐκεῖνος μὲν τὸν ἱδίον κληρὸν ἀπαρτίζῃ, Χριστὸν κοινώνας γενόμενος οἱ ὁ δὲ προδότες αὐτὸν τὴν αὐτοῦ τινά ὑποσχέσεων τιμωρίαν.


67. Ibid.
68. Ibid.


οι καὶ μετὰ πάσης προφθαμας ἀνεπλήρουν τὴν ὁμολογίαν τὴς μαρτυρίας. Ἐφαίνοντο δὲ καὶ οὶ ἀνέτομοι καὶ ἀγνώστοι, καὶ ἐπὶ ἀσθενείς, ἀγώνος μεγάλου τόνον ἐνεγκεῖν μὴ ὄνυμένοι.

... μην ημιν ἐπέτρεψον τούτῳ τῷ ὄνοματι προσάγορευειν αὐτός, ἀλλ’ εἰ κοτέ τις ἦν ὁ ἐπιστολῆς ἡ διὰ λόγου μάρτυρος αὐτοῦς προσέπειν, ἐπεξελάθησαν πικρῶς. Ἡδεις γὰρ παρεξήγησαν τὴν τῆς μαρτύρας προσηγορίαν τῷ Χριστῷ, τῷ πιστῷ καὶ ἀληθινῷ μάρτυρι, καὶ προστόκῳ τῶν νεκρῶν, καὶ ἀρχήγῳ τῆς ζωῆς τοῦ θεοῦ, καὶ ἐπημισμήκοντο τῶν ἐξελθηπάτων ἡδῆ μαρτύρων, καὶ ἔλεγαν, Ἐκεῖνοι ἡδῆ μάρτυρες, οὓς ἐν τῇ ὁμολογίᾳ Χριστοῦ ζητοῦσαν ἀναληφθεῖν, ἐπισφαγείσαμεν αὐτῶν διὰ τῆς ἐξόδου τῆς μαρτύριαν ἡμεῖς δὲ ὁμολογοῦμεντο καὶ ταπεινοὶ. Καὶ μετὰ δακρύων παρεκάλουσαν τοὺς ἄδελφους, ἰδοὺν ἠκοίνωσε εὐχάρι τὸν ἀποδείξην πρὸς τὸ τελευτηθῆναι αὐτοὺς. Καὶ τὴν μὲν ἀνάμιμνήτης τῆς μαρτύριας ἐργῳ ἐπεδείκητο, πολλὴν καρδίαν ἄγοντες πρὸς πάντα τὰ ἑθνη, καὶ τὴν εὐγενείαν ἄον ἡμῶν καὶ ἀφοβίας καὶ ἀπομίσθιας φανεραν ἐποίησαν, τὴν δὲ πρὸς τοὺς ἄδελφους τῶν μαρτύρων προσηγορίαν καρποτούντο, ἐμπεξελημένοι φόβον θεοῦ.

69a. H. E., PG 20, col. 4080-4320. and col. 413:

... μετὰ πάσης προθυμίας.

70. Eusebius, H. E., Liber V, Caput. I, PG 20, col. 413A:

... ἢστι γνώσις Χριστοῦ μαθητής... ἀκολουθῶν τῷ ἀρνίῳ ὑπὸ αὐτὸς ἡ ὑπάγη.

Cf. PG 20 § Caput II, col. 433A-436C
Cf. Ignatius, Epistola Ad Romanos, Caput IV, PG 5, col. 689:

... Εύω γράψει ταῖς Ἐκκλησίαις, καὶ εὐτελλοφια παίαιν, ὅτι ἐγὼ ἐκὼν ὑπὲρ θεοῦ ἀποδήμθηκα, εὕνεκεν ἡμεῖς μὴ καλουσατε. Παρακαλῶ ἡμᾶς, μὴ εὐνοίαν ἀκαίριος γενέσθε μοι. Ἀφετε με θηρίων εἶναι βοραν, ὅτι ἵνα ἐνεστίν θεοῦ ἐπικυρησίν.

ἐντὼς εἰμὶ θεοῦ, καὶ δι’ ὄνομας θερηγὴν ἀληθείας, ἢν καθάρος ἀρτός εὕρεθῃ τοῦ Χριστοῦ. Μάλλον κολακεύσατε τὰ θηρία, ἢν μοι ταφὸς γεννηθεί, καὶ μὴ δέν καταλέξωσιν τῶν σώματος μου, ἢν μὴ κοιμηθήσῃς μαρτας τινι γίνομαι. Τὸτε ἐσομαι μαθῆτης ἀληθῶς τοῦ Χριστοῦ, ὅτι οὐδὲ τὸ σῶμαμοῦ ὢ κόσμος ὑφεταί. Αὐτανεσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, ἢν ὑπὲ τῶν ὁργάνων τούτων θυσία εὕρεθω.
See also Irenaeus, Contra Haereses Liber III, Caput XVIII, PG 7, col. 936: et vituperent eos qui propter Domini confessionem occiduntur, et sustinent omnia a Domino prædicta, et secundum hoc conantur vestigia assequi passionis Domini, passibilis martyres facti.


Owen refers to Bollandist Père H. Delehaye, S.J. (Legends of The Saints, Eng. trans., p. lillff.). Delehaye divides the Acts of the early Christian martyrs and other related documents dealing with martyrdom into six classes. These classes are as follows:

I. Acta
   A. Official reports from the archives of the governor or judge who tried the case.
      1. These could be authentic or constructed after this pattern.
   B. Simple narratives which were written by Christians called Passiones (Latin) or Martyria (Greek).

II. Eyewitness accounts

III. Accounts of which the principal source is a written document that belongs to one or the other of the preceding classes.
   A. i.e. Martyrdom of S. Pionius

IV. Historical Romances
   A. Scanty facts mixed with a lot of imagination.
      1. i.e. St.Felicitas and Her Seven Sons

V. Imaginative Romances
   A. The hero (or martyr) himself is the actual composer of the account.
      1. i.e. The history of Sts. Barlaam and Joasaph.
VI. Forgeries
   A. Their purpose was to deceive the reader
      i.e. The apostolic legends of France.

73. Herbert Musurillo, The Acts of The Christian Martyrs,
    Oxford: At the Clarendon Press, 1972, pp. xvii-
    xx, 42-61. Also for a brief introduction into the
    scholarly work on the early Acta of the martyrs refer
    to Musurillo, pp. xi-xii.

74. Ibid., pp. xxii-xxiii, 86-89.
75. Ibid., pp. xxx-xxxii, 168-175.
76. Ibid., pp. xiii-xv, 2-21.
77. Ibid., pp. xx-xxii, 62-85.
78. Ibid., pp. xxv-xxvii, 106-131.
79. Ibid., pp. xv-xvi, 22-37.
80. Ibid., pp. xxiii-xxv, 90-105.


82. Eusebius, H.E., De Martyribus Palaestinae, Liber,
    PG 20, col. 1457-1520. The various chapters of
    Eusebius' text on the Palestinian martyrs are:
    I. De Procopio, Alpheo et Zacchaeo martyribus
    II. De Romano martyre
    III. De Timotheo, Agapio, Thecla, et aliis octo
        martyribus
    IV. De Apphiano martyre
    V. De Ulpiano et Aedesio martyribus
    VI. De Agapio martyre
    VII. De Theodosia virgine, et de Domino et Auxentio
        martyribus
    VIII. De aliiis confessoribus Valentinae ac Pauli
        martyrio
    IX. De renovata persecutione; et de Antonino, Zebina,
        Germano, aliisque martyribus
    X. De Petro monacho, Asclepio, Marcionita, aliisque
        martyribus
    XI. De Pamphilo aliisque duodecium martyribus
    XII. De Ecclesiarum præsidibus
    XIII. De Silvano et Joanne aliisque undequadraginta
        martyribus

83. Alexander Roberts and James Donaldson (ed.),
    American reprint of the Edinburgh edition, The Anti-
    nicene Fathers: Translations of The Writings of the
    Fathers down to A.D. 325, vol. VII, Wm. B. Eerdmans
    Publishing Company, Grand Rapids, Michigan, 1975,
    p.437.
    Cf. also Ibid., pp. 437-442, Book V, section I:
    Concerning The Martyrs.


85. Ibid.


88. Ibid., col. 1044B.

89. Ibid., col. 1029B: Макарию мечь окон и генуа та мартвирья панти.

90. Ibid., col. 1029B: τα κατα τη θελημα του Θεου γεγονωτα.

90a. Ibid., col. 1041B: έσταφανωμενον τε τη της ανθερσίας στεφανυ.

91. Ibid., col. 1032B.

92. Ibid., col. 1044A.


94. PG 5, col. 1041B.

95. Ibid., col. 1044A.

96. Ibid., col. 1040A.

97. Ibid., col. 1032D.

Cf. also Ibid., MT 10: 23.
98. Ibid., col. 1032B.

Πολλὰ γὰρ ἐμπανάτο κατὰ αὐτῶν ὁ διάβολος. Αλλὰ χάρις τῷ θεῷ κατὰ πάντων γὰρ οὐκ ἔσχεσιν.

99. Ibid., col. 1036B.

Τῷ δὲ Πολυκάρπου, εἰδούντι εἰς τὸ στάδιον, φωνὴ ἐξ οὐρανοῦ ἔγενετο, "Ἰσχυρεὶ καὶ ἀμφίου, Πολυκάρπε". Καὶ τὸν μὲν εἰπόντα οὐδεὶς εἶδεν τὴν δὲ φωνὴν τῶν ἡμετέρων οἱ παρόντες ἤκουσαν.

col. 1037B:

Ταῦτα δὲ καὶ ἄλλα πλείονα λέγων, θάρσους καὶ χαρὰς ἐνεπίμπλατο, καὶ τὸ πρόσωπον αὐτοῦ χάριτος ἐκλήρωσεν, ὡστε οὐ μόνον μη ὁμοπεσεῖν, ταραχθεῖσα ὑπὸ τῶν λεγομένων πρὸς αὐτοῦ, ἄλλα τούταντον τὸν ἄνθρωπον ἐκφυγεῖν, πέμψας τὸν ἐαυτοῦ θέρμην, ἐν μέσῳ τῷ σταδίῳ χηρύξας τρίτον, "Πολυκάρπος ἐμπλόγησεν ἐαυτὸν Χριστιανὸν εἶναι".

100. Ibid., col. 1040C-1041A, Caput XV: Polycarpus igne non leaudit.

When he had pronounced this amen, and so finished his prayer, those who were appointed for the purpose kindled the fire. And as the flame blazed forth in a great fury, we, to whom it was given to witness it, beheld a great miracle, and have been preserved that we might report to others what then took place. For in the fire, shaping itself into the form of an arch, like the sail of a ship when filled with the wind, encompassed as by a circle the body of the martyr. And he appeared within not like flesh which is burnt, but as bread that is baked, or as gold and silver flowing in a furnace. Moreover, we perceived such a sweet odour ( coming from the fire ), as if frankincense or some such precious spices had been smoking ( literally breathing ) there.
τινος τῶν τιμίων ἀρωμάτων.

See also Ibid., col. 1042A-B, Caput XVI: Polycarpus pugione transfigitum. Note that Eusebius omits all mention of the dove. Most scholars propose that the text should read ἐπὶ ἀριστερά, i.e. on the left hand side, instead of περιστερά, i.e. a dove.


101. Ibid., col. 1032A.B.

tοὺς ὃν καὶ εἰς τοσοῦτον γεναιότητος ἐλθεῖν, ὡστε μήτε γρηγορέας μήτε στενάχας τινα αὐτῶν, ἐπιδεικνύμενως ἀπασχολής ἡμῖν, ὡς ἐν ἑκείνῃ τῇ ἁρείας λατρείᾳ, τῆς σαρκὸς ἁπεδήμουν ὁ μάρτυρας τοῦ Χριστοῦ, καὶ, ταὐτὰ, ὅτι παρεστώς ἐστιν Κύριος ἑνώτερος; καὶ προσέχοντες τῇ τοῦ Χριστοῦ χάριτι τῶν κοιμητῶν κατεφρόνουν βασάνων, ὁδὰ μίας ὥρας τὴν αἰώνιον κολασίν ἐξαγοράκησαν. Καὶ τῷ πλούτῳ ἠν τοῦτος ψυχρὸν τοῦ ἁπλοῦν βασανιστῶν. Ἔτη δέντα ἐγγυτών ἐπεισενταὶ τὸ αἰώνιον καὶ μηδέποτε ἐφεννύμενον πῦρ, καὶ τοῖς τῆς καρδίας ὑφαλμίς ἀνέβλεπον τὰ τηροῦσαν τοῖς ὑπομείνασιν ἀγαθῶν, "οὐτὲ οὐς ἤκουσεν, οὐτὲ ὑφαλμίς εἶδεν, οὐτὲ ἔπι καρδίαν ἀνθρώπου ἀνέβη!"


Cf. also PG 5, Epistolae Interpolatae-Ad Smyrnæos, Caput X, col. 856A.

Cf. also PG 5, Epistolae Interpolatae-Ad Philippenses, Caput XI, col. 837A-840A.

Cf. also PG 5, Epistolae Interpolatae-Ad Romanos, Caput X, col. 817A.

103. Martyrium De Sancti Hieromartyre Ignatii Theophori, Caput I, PG 5, col. 980A.

tοξαμοδοὺς ἀφαλάντες μὲν ἐπὶ τῷ τῆς ἁγιασμοῦ ἀσαλεύτῳ, λωφήσαντος πρὸς ὄλγον τοῦ διώκοντος ἐξελλησσόμενος ἐκαθ' ἐσούν, ως μήτης τῆς ὑπνούς εἰς Χριστὸν ἀγάπης ἐφαψάμενος, μηδὲ τῆς τελείας τοῦ μαθητοῦ τεξέως.

104. Ibid., col. 980A,B.

Ἐνενέκει γὰρ τήν ὁταν μαρτυρίου γίνομεν ὁμολογίαν πλείον αὐτῶν προσοικισάτων τῷ Κυρίῳ.
The following Epistles of St. Ignatius also point out that a martyr is an imitator of Christ’s death:

105. Ibid., col. 980B.

106. Ibid., col. 981 C,D.

107. Ibid., col. 984B.

108. Ibid., col. 984C.

109. Ibid., col. 985D.

110. Ibid., col. 988A.

111. Ibid., col. 988B.


113. Ibid., p. 52, 53.

114. The writings of Clement of Alexandria which pertain to martyrdom.

a. Stromatium, Liber IV, Caput XII, Basilidis sententiam, martyrium genus supplicii existimantis, refutat, PG 8, col. 1289-1296.

b. Ibid., Gravitier reprehendit illos qui se judicibus offerebant, PG 8, col. 1285-1288, Caput X.
Ibid. Respondet objectioni: Si Deus Vestri curam gerat, cur patimini, PG 8, col. 1287-1290, Caput XI.

c. Ibid. Quae Christus de martyrii beneficiis dixit, colligit in unum atque illustrat, Caput IX, col. 1279-1286, PG 8.

d. Ibid. Martyrii laudes, PG 8, col. 1225-1232, Caput IV.

e. Ibid. Caput XVII, Citationem ex epistola S. Clementis ad Corinthos ad argumentum praecependis capitis spectantem refert., PG 8, col. 1311-1320.

f. Ibid., Caput XVI, Quoedam Scripturae loca de constantia patientia et charitate martyrum illustrat, PG 8, col. 1305-1310.

g. Ibid., Caput V, De doloris, paupertatis aliorumque externorum contemptu, PG 8, col. 1231-1238.

h. Ibid., Caput VIII, In ecclesia feminas non minus quam viro, et servos pariter cum liberis, martyrii esse candidatos, PG 8, col. 1267-1280.

i. Ibid., Caput VII, Beatos esse qui Deci cause sanguinem profundunt, PG 8, col. 1253-1268.

j. Ibid., Caput VI, Aliquot beatitudinum capita exponit, PG 8, col. 1237-1254.

115. PG 8, col. 1228B.

"Αντίκα "τελειώσων" τιματύριον καλομένει, οὐχ οὖν "τέλος" τοῦ βίου ὁ ἀνθρώπος ἐλατεία, ὡς οὖν λοιπὸν, ἀλλ' οὖν "τελειών" ἑργον ἄγακης ἐνεδείξατο.

116. PG 8, col. 1256 A,B.

τοὺς δὲ ἀσίλεις τῶν ἀνθρώπων θάνατος εἶναι ὁ βιοτάτος, ἡ δὲ αἰματώς μαρτυρία τοῦ Κυρίου δοξηί, οὐκ εἶδος, τῆς ὑπότου σύμης ζωῆς ἁρχήν εἶναι τὴν τοιαύτην τοῦ θανάτου πύλην.


Cf. Ibid., pp. 69-72 for the classification of the devisions of Origen's Exhortation to Martyrdom.

118. Exhortatio Ad. Martyrium, PG 11, col. 588A.

οὐράνιον μαρτύριον

119. Ibid., col. 596D.

καὶ οὐδὲν ἄλλο εὐρίσκει οἶνον ἱςόρροσον ταῖς εὐεργεσίαις δυνάμενον ἀπὸ ἀνθρώπου εὑκροαρέτον ἀποδοθῆναι θεῷ, ὡς τὴν ἐν μαρτύριῳ τελευτήν.
120. *Ibid.*, col. 596D, 597A.
"Ποτίριον δὲ αυτηρίου" έθος όνομαζοσθαι το μαρτύριον, ὡς ἐν τῷ θυσιαστήῳ εὐρημεν.

121. *Ibid.*, col. 597A.
πλὴν μανθάνομεν ὅτι συγκαθίσεται καὶ συμβασίλευεται, καὶ συνάδεκε τῷ βασιλεί τῶν βασιλευόντων ὁ πόλιν τὸ ποτίριον ἔχειν.


Καὶ ἐκπονηθον, εἰ τὸ κατὰ τὸ μαρτύριον βασίλεια, ὠσπερ τὸ τοῦ Δαμάρκης καθαρίσον γέγονε τῷ Κόσμῳ, καὶ αὐτὸ ἐπὶ πολλῶν θεραπεία καθαρίσμενον γίνεται.

οὕτως αἱ γίγαί τῶν κεπελευκίσμενῶν ἐνέκεν τῆς μαρτυρίας Ἰησοῦ, μὴ μάτην τῷ ἐν οὐρανοῖς θυσιαστηρίῳ παρεδρεύονος διαφοροῦν τοῖς εὐχομένοις ἁφεσιν ἀμαρτημάτων.

125. *Ibid.*, col. 601B.
ὅτι ὃσπερ ὁ ἀρχιερεύς θυατίαν ἑαυτῶν προσήγαγεν Ἰησοῦς ὁ Χριστός, οὕτως αἱ ἐρείπες, ἕν ἐστιν ἀρχιερεύς, ἑαυτῶν ἑαυτῶν προσφέροναι.

Ἡώαν. Σ1, I9. Δοξάσωμεν σοι καὶ ἡμεῖς, ὑψώσαντες τῷ ἑαυτῶν θανάτῳ τὸν θεόν ἐπείπερ ὁ μαρτυρῶν τῷ ἑαυτῶθα θανάτῳ δοξάζει τὸν θεόν ὑπὲρ καὶ αὐτὸ ἀπὸ Ἡώανου μεμάθηκαμεν εἰπόντος "Ταῦτα δὲ εἶπε, σημαίνοιν, ποίῳ θανάτῳ δοξάσει τὸν θεόν".

127. Comment. In Joan. Tomus VI, PG 14, col. 293D-296A.
κατάληκεν οὖν νομιστέον γίνεσθαι δυναμένων καθοσαίνων ὁλα τοῦ θανάτου τῶν άγίων μαρτυρῶν, οἶπον τῆς ὕπομονῆς αὐτῶν, καὶ τῆς ὑμολογίας τῆς μέχρι θανάτου, καὶ τῆς εἰς τῷ εὐφαβείας προσμόσθαι, ἀμβλυνοῦσας τὸ ἀφεῖ τῆς ἐκτίμησαν κατὰ τοῦ πάσχοντος ἐπίθηκης, ὡσπερ, ἀμβλυνομένης καὶ ὀπονισάσας τῆς δυνάμεως αὐτῶν, καὶ ἐπεροῦς κλείονας τῶν νενικημέων ἀνίσοσθαι ἐλευθερουμένους τοῦ
baronc oiv kontnai dynamiqes epixeimenai phoritikon kai klabhtov. Allia kai oi podontes, an, mì atonhason tov energeanatov eis etepous ta xreia, oukéti xerapistousi tuw kaléi, nikhqasontos tou tiv toiautq thvqan paragagnetos thv de thv antixeinemh dynamin.

128. PG 11, col. 589B.C.

Me to en fainerew de mou viv marthirion, allia kai to en kruptov telatow anakalbein agwovismebha, ina kai autow apostolikow ph腿xismebha "Toivto gar esti to kaiqima tvon to marthirion tis xuneidhseos oti en aginhteta kai elikriniqia tewou anexraptmen en tvw kosmou." Xunaktamev de tvw apostolikw tpo prophetikon to "Autou de ginwskiei ta xrifia tis xartias" kai maliota evan thn eki thasantw apagwismebha, outhe emven to upo mou viv marthirivnu leygmenon tiv thew "Oti enexa sou thinatomvmsa olthn thn amera, elogethsmen wv probeta phaghis." On de kote apo twn phrontismatos tis sarqos upobalhteta tvon phobos twn apeilovntwv tvyn thevaton dikastov, tote epanwv autow de apo twn Pparoimwv "Yid, tima tivn Kurion, kai ioxusies plh de autov mì phoebou allon."


130. Ibid., p. 7.

131. Ibid.

132. Liber Ad Martyres, Caput Primum, PL 1, col. 619A-621A.

133. Liber De Anima, Caput LV, PL 2, col. 742B-745A.

134. Liber De Anima Caput LV, PL 2, col. 745A.

135. Liber De Anima, PL 2, col. 745A.


137. Ad Fortunatum De Martyrio, PL 4, col. 679-680(B,C). Nec non et illud consilium, frater charisme, utile et salubre prosperi, in exhortatione tam necessaria quae martyres faciati, amputandas esse verborum nostrorum moras et tarditas, atque ambages sermonis humani subtrahendas, ponenda sola illa quae
Deus loquitur, quibus servos suos ad martyrium Christus horatur. Praecepta ipsa divina velut arma pugnantibus suggerenda sunt. Illa sint militaris tubae hortamenta, illa pugnantibus classica. Inde aures crigantur, inde instruantur mentes, inde et anima et corporis vires ad omnes passiones tolerantiem roborentur. Nos tantum qui, Domino permittente, primum baptismam credentibus dedimus, ad aliud quoque singulos praeparamus, insinuantes et docentes hoc esse baptismum in gratia maius, in potestate sublimius, in honore pretiosius, baptismum in quo angeli baptizant, baptismum in quo Deus et Christus ejus exultant, baptismum post quod nemo jam peccat baptismum quod fidei nostrae incrementa consummat, baptismum quod nos de mundo recedentes statim Deo copulat.

138. Ibid.
139. Ibid.
140. Ibid.
141. Ibid., col. 680B.

In aquae baptismo accipitur peccatorum remissa, in sanguinis baptismo corona virtutum.

142. Liber De Laude Martyrii, PL 4, col. 823C.

Sanguini nostro patet coelum, Sanguini nostro gehennae cedit habitaculum, et inter omnia gloriae pulchrior sanguinis titulus et integrior corona signatur.

143. Ibid., col. 831.
Sed et alios frequentem aspeximus intererritos atetisse, ut admissa peccata redimentes, cruore suo loti haberentur in sanguine, et reviviscerent interempti qui viventes computabantur occisi. Mors quippe integriorem facit vitam, mors amissam invent gloriam. Nam hoc spes iam amissa percipitur, hoc salus cuncta reparatur.

144. PL 4, col. 685A,B,C.
145. Ibid., col. 702A,B.

...incorruptam fidem et virtutem mentis incolumen, laudem devotionis illustrem, comitari eum cum venire coeperit, vindicatam de inimicis recepturam, lateri ejus assistere, cum sederit judicaturus, cohaerendem Christi fieri, angelis aequari, cum patriarchis, cum apostolis, cum prophetis coelestis regni possessione laetari?

146. Epistola LVI, PL 4, Ad Thibaritanos, De Exhortatione Martyrii, col. 359, 360,AB
147. Ibid., col. 366B.
148. Ibid.
Delictorum finis, periculi terminus, dux salutis, patientiae magister, domus vitae, quo profecto etiam ea occidunt quae in futuro discrimine potuissent tormenta reputari. Per hoc et testimonium nominis redditur; et magestas nominis redampliatur; non quod per se ipsa minui possit vel de scelere retractantis magnitudo ejus infringi, sed quod redundet ad gloriae cumulum, dum circumstrepentis populi terror impavidos animos dat dolori, et minus frecedentis invidiae addit ad titulum quod tantum sibi mens crescat in pugna quantum se ille putaverit vincere per quem Christus hominem voluerit coronare. Tunc ergo omne fidei robor expeditur, tune credulitas comprobatur, cum in sermones vulgi atque in opprobrium veneris, cumque te contra illas populares insanias religiosa mente firmaveris, convincens scilicet ac repugnans quidquid sub persona tua in injuriam Christi profanus sermo jactaverit; ut cum adverso mari motes opposita reluctatur, feriant licet fluctus, et revolutum aequor identidem pulset, tamen haeret immobili virtus, nec undis circumspumantibus adoperta succumbit, donec per scopulos vis digesta se superprimat, et superjacens saxis in aperta littoris spatia victum aequor evadat.

149. PL 4, col. 820C-821B.

150. PG 31, col. 163-618, 1429-1514.

151. PG 46, col. 701-721.

152. PG 46, col. 735-748.

153. PG 46, col. 749-772.
b. Chrysostomian Texts dealing with Martyrdom

1. Saint John Chrysostom has the highest regard for St. Paul. This great admiration, sincere respect, and love for the Apostle to the Nations is clearly evident in the majority of the Chrysostomian texts which are constantly enhanced with Pauline arguments and proofs, and especially in the present seven panegyrical homilies in honour of St. Paul. In the first homily, St. John Chrysostom compares Paul with the great figures of the Old Testament such as Abel, Noah, Abraham, John the Baptist, and other Patriarchs and Prophets, only to demonstrate that Paul surpasses all of them in his own characteristic excellence. In the second homily, Chrysostom exhorts the will of St. Paul with which he lived as if bodiless, even though he had a body. Furthermore, it is illustrated with Paul's example as to the extraordinary heights that human nature can rise. The third homily shows Paul's forebearance and mercy as a result of his boundless love for God and for his fellow man. The fourth homily deals with Paul's conversion on the road to Damascus by comparing his acceptance of God's calling, while the Jews remained obdurate in their unbelief. The fifth homily praises The Apostle as being "the all of all" in the light of his glorious triumph over all of his weaknesses. The sixth describes Paul's fear of death in which others, in general, seem to have located a flaw. Nevertheless, Chrysostom remarks that a person's fear of death should not be held against him since this is natural. It is the soul's courage and resiliency that counts in this matter. According to Johannes Quasten, "the last panegyric contrasts the standard-bearer of the crucified Lord and Heavenly King, who carried the Cross emblazoned on his banner through the whole world" (Quasten, Patrology, vol. 3, p. 456).

2. St. Thecla was an early Christian virgin. It is said that after Paul's escape from Antioch in Pisidia (Acts 13: 51), she met Paul in Iconium at the house of Onesiphorous, and that was the beginning of a great friendship. The Apocryphal Acts of Paul and Thecla narrates her life and persecution (M.R. James, The Apocryphal New Testament, Oxford, 1924, pp. 272-281). She is honoured as a great martyr and as an equal to the Apostles (μεγαλουργος και ισοζυγος; see ΜΕΓΑΣ ΚΑΙ ΙΕΡΟΣ ΣΥΝΕΚΑΛΗΜΟΣ ΟΡΘΟΔΟΣΟΥ ΧΡΙΣΤΙΑΝΟΥ, Athens, 1979, p. 505. Since the third century, her feast day is celebrated on September 24 in the East, or September 23 in the West (F. L. Cross, The Oxford Dictionary of The Christian Church, Oxford, 1957, p. 1337.). Her widowed mother's name was Theocleia. Thecla was to be married to Thamyris, a noble youth of Iconium (Henry Wace and William Piercy, A Dictionary...And Literature, London.
Her mother's house was adjoined to Onesiphorous' house and therefore, she could hear Paul preaching since he sought refuge in Onesiphorous' house from his forementioned escape from Antioch in Pisidia. Thecla became passionately filled with faith and liked Paul's exhortation of celibacy and asceticism. She became Paul's disciple. Afterwards, a series of events led to Paul's capture by the civil authorities in the light of Thymaris' great anger at Paul who was accused of preaching the new doctrine of the Christians and for dissuading maidens from marriage. He was brought before the "proconsul" Castelius and subsequently imprisoned. Thecla discovered his capture and went to the jail and bribed the jailer with her jewelry in order to gain access to Paul and to hear him preach. She was discovered there the next morning by Theocleia and by Thymaris. Thecla was arrested also. Castelius exiled Paul from the city and ordered for Thecla to be executed. When the great pyre was ready, a great hail and rain storm extinguished the fire and she escaped. Paul and Thecla were once again reunited and they traveled to Antioch. In Antioch, Alexander the Syriarch desired to have Thecla for his own and offered Paul a price for her. Paul refused. Alexander tried to flatter Thecla, but she told Alexander that she vowed chastity to God. She was condemned to be thrown to the beasts. However, she miraculously escaped her death sentence and she fled. She once again met Paul who commissioned her to preach and afterwards, she proceeded towards Iconium, and finally ended up in Seleucia. The oldest manuscripts of The Apocryphal Acts of Paul and Thecla preserved in ancient Syriac and Latin, describe Thecla's death thus:

And when she had so testified, she departed unto Seleucia, and after she had enlightened many with the word of God, she slept a good sleep (James, The Apocryphal... pp. 272-281.).

On the other hand, the four extant Greek copies represent Thecla at this point as living an anchoritic life. They also say that she ventured to Rome in the hope of meeting St. Paul once again; however, she found him martyred. These manuscripts record Thecla as dying at 90 years of age, and also buried near Paul's tomb 72 years after her martyrdom (Wace and Piercy, op. cit., pp. 953-956.). The oldest Greek MS is not earlier than the tenth century. It is also important to note that out of all of the references to Thecla made by ecclesiastical writers, not one (except Jerome, de Vir. Ill. c.7) lies outside of the scope of the incidents presented in the Acts. The first of these writers to mention Thecla is Methodius (Symposium Decem Virginum, c. 300, PG 18). Also St. John Chrysostom remarks about Thecla selling her jewels in order to see Paul in prison (Hom. 25 in Acta App. 4). Evidently Isidore of Pelusium (lib. i. Ep. 87) is the first to give her the title of protomartyr, as explained by Basil of Seleucia (p. 232).
Furthermore, documents illustrate that Theodore of Mopsuestia, as stated by Solomon of Bassora (a thirteenth century Nestorian, cf. Assem. B.O. iii., p. 323), composed an oration on St. Thecla. Epiphanius (Haer. lxxxviii. 16; lxxxix.5) also praises her for sacrificing a prosperous future of marriage and compares her to Elias, John the Baptist, and even to the Virgin Mary. Thecla is praised by Ambrose (De Lapsu Virg. p. 307) as a virgin worthy to rank with the Virgin Mary herself. The same is done by Sulpicius Severus (c. A.D. 400) who describes (Dial. ii. 13) how St. Martin of Tours saw a vision in which the Virgin Mary, St. Agnes, and St. Thecla spoke to him (MPL, t. XX, col. 210). St. Ambrose of Milan also associates St. Thecla with the Virgin Mary, Miriam, and Moses' sister (Ep. 63, ad Vercell. Eccl. t. ii., pt. I, p. 1030). Ambrose also relates Thecla's experience and deliverance from the beasts (De Virginibus, ii. 19, p. 166). St. Eusebius of Caesarea, St. Athanasius the Great, and St. Gregory Nazianzen (Orat. xxii., p. 399, t.i; Poemata Hist. s. i. ii, p. 703, t. ii) also write about the virgin martyr Thecla.

3. St. Ignatius the 'Theophoros' (εὐωθόρος = God-bearer), born c. A.D. 35, was Bishop of Antioch; he was probably of Syrian origin (F.L. Cross, op. cit., pp. 676-677). Ignatius was called "God bearer" because of his extreme devotion to Christ. Also one tradition claims that he was the child that Christ lifted up and showed it to the Apostles saying, "... if you do not return and become like children, you will never enter the kingdom of heaven" (Mt 18:2). He also could have been a disciple of St. John the Apostle (Loukakis, The Works of St. John Chrysostom, Athens, 1970, p. 21). In Apostolic succession, Origen mentions that Ignatius was the second Bishop of Antioch, the successor of St. Peter. However, according to Eusebius, Ignatius was third, following Peter's successor Eudocius (c. A.D. 69; Cross, op. cit.). There is insufficient information to describe Ignatius' life prior to his journey towards martyrdom from Antioch to Rome. En route to Rome, the soldiers and the imprisoned Ignatius stopped in Smyrna where he wrote four Epistles (to the Churches of Ephesus, Magnesia, Tralles, and Rome). He was later moved from Smyrna to Troas where he wrote three other Epistles (to the Churches of Philadelphia, Smyrna, and to St. Polycarp). Origen specifically mentions Rome as the site of his martyrdom (traditionally in the Colosseum which was erected in the Flavian Dynasty). St. Ignatius was mutilated to death by wild beasts under the reign of Trajan. The exact year of his martyrdom is either A.D. 107 or 113, or 110 or even 115. The Greek Orthodox Church celebrates St. Ignatius' feast day on the twentieth of December while in the Orthodox of Antioch, it is celebrated on the seventeenth of October. His feast day is commemorated in the Roman Calendar on the first of February. However, in the Anglican Book of
Common Prayer, Ignatius is honoured on the seventeenth of December.

4. Saint Babylas succeeded Zebinus as Bishop of Antioch, in A.D. 237 or 238 and remained bishop until his martyrdom in A.D. 250 or 251 under the emperor Decius. St. Babylas was martyred for his faith either in prison (Euseb. H.E. vi. 39) or by direct violence to his person (St. Chrys. de St. Bab. c. Gentes, tom. i.). Epiphanius (de Mens. xvii), Sozomen (v. 19), and Theodoret (H.E. iii. 6) simply refer to Babylas as a martyr while Jerome (de Script. Eccl. liv. lxii) describes all accounts mentioned previously. The Acta of St. Babylas (Acta. S.S. Jan. 24) describe his martyrdom occurring under Numerian, mistaking Emperor Decius (according to Baronius' conjecture, ad. ann. 253, § 126) with a certain Numerius, who was an officer in Decian Army (Tillemont, M.E., iii. 729). St. Babylas was greatly revered by his people when he prevented Emperor Philip the Arabian (A.D. 244-249) from entering a church until he repented his murder of Gordian (according to Eusebius, H.E. vi. 34, but asserted without qualification by St. Chrysostom, as above, while the V. St. Chrys. in Att. S.S. Sept. tom. iv. 439, transfers the story, against all probability, to Decius, and assigns it as the cause of St. Babylas' martyrdom). His fame primarily increased when his relics defeated the Emperor Julian the Apostate (in A.D. 362) at the Grove of Daphne. The martyr silenced the oracle of Apollo (Amm. Marcell. xxii; Julian Imp. Misopog. Opp. ii. 97, Paris, 1630; St. Chrys. Hom. de St. Bab. c. Gent. and Hom. de St. Bab.; Theodoret de Cur. Graec. Affect. x. and H.E. iii. 6, 7; Socrat. iii. 13; Sozom. v. 19, 20; Rufin. x. 35; Ammian. Marcell. xxii. pp. 225, 226). Philip Schaff (A Select Library of Nicene and Post Nicene Fathers..., vol. ix, pp. 131, 132) also gives an account of the Saint's encounter with Julian. Several other sources reveal that St. Babylas was accompanied in martyrdom by either three boys or three young men (St. Chrys. Hom. de St. Bab.; Theodoret, H.E. iii. 6; Philostorgius, vii. 8; Suidas, S. V. Babylas). It has also been said that the Arian Bishop of Antioch, Leontius, wrote about St. Babylas' life approximately in A.D. 352 (Chron. Alex. p. 630). The Eastern Orthodox Church celebrates his feast day on the fourth of September, while the Western Church honours his martyrdom on the twenty-fourth of January.

5. The virgin martyr Pelagia of Antioch descended from a noble family. She was to be arrested by the authorities for being a Christian. In order to preserve her chastity, she committed suicide by throwing herself into the sea from a window of her house which was located on a cliff (F.L. Cross, The Oxford Dictionary, op. cit., p. 1039). One source says that Pelagia had a mother named Domnina who also committed suicide with her by drowning (Ruinart,
A.A. Sinc. pp. 520 and 576). In addition, St. Ambrose of Milan (De Virgin. lib. iii. cap. 7, and Epist. 37 ad Simplicianum) and St. John Chrysostom (PG, t. i. 579-585) also testify to Pelagia's heroic deed (see also Canon of the Ambrosian Mass and St. Ambrose, PL, xvi. 229-232 and 1093). It is uncertain under which Roman Emperor she was martyred, although according to some scholars this must have been under the emperor Numerian (A.D. 282-284).

F.L. Cross speculates that Pelagia was a fifteen year old girl who probably was martyred in A.D. 311 under Diocletian. St. Pelagia is honoured on the ninth of June in the West, and on the eighth of October in the East.

6. Little is known about Juventius and Maximinus. They were soldiers in the Roman army during the last year of the reign of Julian the Apostate (A.D. 360-361; Threskeutike kai Ethike Envyklolapideia, Athens, vol. 6, pl. 920). They were beheaded under Julian. The Basilian Menology only mentions Juventius under the ninth of October (Theod. H.E., iii. 15; Boll. Acta S.S. 25 Jan. ii. 619; Fleury, H.E., xv. s. 22; Bas. Men.; Wace and Smith, A Dictionary ... op. cit., vol. iii, p. 599).

7. Two conflicting traditions exist concerning Lucian. One tradition implies that Lucian the martyr and theologian (Euseb. Ecclesiast. Hist. 9, 6, 3, 8, 13, 2) was different from Lucian the excommunicated heretic and pupil of Paul of Samosata (Threskeutike... op. cit. pp. 398-397). The other tradition considers that Lucian the martyr and Lucian the heretic were identical in the light of concrete statements made to this effect by Alexander of Alexandria (Theodoret, H.E., ii. 14 and 15; see also Epiphanius, Ancorat. cap. 33; and Sos. H.E., iii. 5; Smith and Wace, A Dictionary... op. cit., vol. iii, pp. 748-749). The following sources also corroborate with the former: Alexander of Alexandria in an encyclical epistle; Epiphanius, Αγιώτατος, 69, 6. PG 42, 12; 76, 3 PG 42, 520, and 43, 1, PG 41, 817). This second tradition appears to be the popular view among scholars except for Loofs and Bardy who have recently argued that the one is the pupil of Paul of Samosata and the other is the martyr and teacher of Arius. Greek scholars, however, were doubtful, from the very beginning in identifying the heretic and the martyr (K. Oikouménicos, Μήτωκος τῶν Σουβρούτων, Α' 498, ονομ. γ'. Κοντογόνης, Φιλολογική καὶ Κοινωνικὴ Ιστορία, Α', 560). Μητοκιδής also affirms that it would be impossible for a heretic to be venerated as a saint in the Church. This school of thought states that St. John Chrysostom would not have praised Lucian in A.D. 387 (PG 50, col. 519-526) and neither would the Συναγωγή of the Scripture ascribed to St. Athanasius (PG 28, col. 436) label him as a saint and martyr if he was a heretic.

8. Bernice, Prosopea, and their mother Domnina were Christian residents of Antioch who at the outbreak...
of the Diocletianic persecutions escaped to Edessa. Their journey to Edessa, however, granted them the opportunity to embrace martyrdom. Domnina's husband was a soldier in the Roman army. Immediately upon their escape, he pursued them in order to bring them back. The ladies drowned themselves in order to escape the horrible and inhuman treatment that would have awaited them. Eusebius ( H.E. vii. 12 ) describes this story, but unfortunately, does not mention their names. It is Chrysostom that mentions their names in the sermon he preached on their feast day. Smith and Wace say that this sermon was given within twenty days of the Feast Day of the Cross (Chrys. t. I, Hom., 51 ). Loukakis draws conclusions from various portions of Chrysostom's sermon suggesting that the sermon was delivered around A.D. 392 and definitely on April 14, twenty days after Holy Friday in that year ( Loukakis, The Works of St. John Chrysostom, Athens, 1970, vol. 5, p. 180 ). Loukakis also specifies that the ladies were martyred under the reign of Diocletian in A.D. 303. In addition, St. Augustine ( de Civ. Del. i. 26 ) assumes that Bernice, Prosodeo, and Domnina received a special divine revelation that justified their martyrdom by suicide ( Smith and Wace, A Dictionary..., vol. 1, p. 876 ).

9. Two martyrs from Palestine are honoured with the name of Romanos ( Threskeutike... op. cit. vol. 10, p. 913 ). They were both deacons and exorcists of the Church of Caesarea. One was martyred under the reign of Diocletian in A.D. 258 and the second one was martyred under Maximinus in A.D. 305 ( Ibid. ). Each had their tongues cut out and they both died in prison for encouraging Christians towards martyrdom. They share the same feast day on the eighteenth of November. Chrysostom, in both of his homilies, seems to be honouring the second Romanos. The second Romanos was martyred because he prevented the prefect Asclepiades from entering a pagan temple. A seven year old child named Barulas was also imprisoned with Romanos. The child confessed the Christian faith and subsequently was beheaded. This story is told in the following sources: Eusebius Mart. Palest. cap. 2; lib. 2, de Resurrect. et Ascens. Dom.; Prudentius Hymn 10; Chrysostom t. i. Orat. 43 and 48; and Ruinart in Acta Sinc., gathers all the authorities.

10. Eustathius "The Great" ( Theodoret H.E., i. 7 ) was born after A.D. 250 in Side of Pamphilia ( Hieron. de Vir. Illus. c. 85 ). Nothing is known about his youth except of the title of confessor given to by St. Athanasius on several occasions ( Athanasius' Hist. Arian. § 5; and tom. i. pp. 702, 812 ). Eustathius bore witness and suffered for the Christian faith under Diocletian's persecution. He was also tremendously admired for his virtues, his knowledge, oratory skill, and staunch opposition of Arianism ( Soz. H.E. i. 2; ii, 19; Theod. H.E., i. 20 ). His first bishopric was that of Berrhoea
in Syria. He was later translated to the See of Antioch c. A.D. 324-331. Theodoret claims that Eustathius was the direct successor of Philogonius; however, the Chronicle of Jerome (endorsed by Theophanes and others) informs that a certain Paulinus assumed the episcopal throne momentarily (Tillemont vol.vii, p. 22, note i. p. 646). St. Eustathius, being an influential bishop, assumed one of the first seats among the assembled prelates, if not the first, at the First Ecumenical Synod of Nicea in A.D. 325. There are conflicting reports as to his claim to the first seat (Facundus viii. 4; The Allocutio ad Imperatorem of Labbe; Concil. ii. 633; Theodoret H.E. i. 7; Sozomen H.E. i. 19; Eusebius de Vit. Const. iii. ii. II). At the Synod's conclusion, he returned to Antioch where he immediately expelled many of his clergy for Arian tendencies (Athan. Hist. Arian. § 5). Eustathius also encountered trouble with the two Eusebii - Eusebius of Caesarea and Eusebius of Nicomedia - which contributed to his downfall. Eustathius, a very conservative orthodox, condemned Eusebius of Caesarea's subtle methods of disguising his heretical tendencies. Eusebius of Caesarea, in return, charged Eustathius with Sabellianism, secured the aid of Eusebius of Nicomedia, and swayed the emperor to his side (Soc. H.E. i. 23; Soz. H.E. ii. 18; Theod. H.E. i. 21) and (Ambrose. de Obit. Theod. 42). Eustathius quietly relinquished his episcopal throne (Soc. H.E. i. 24; Soz. H.E. ii. 19; Theod. H.E. i. 21; Philost. H.E. ii. 7; Euseb. Vit. Const. iii. 59). He was deposed c. A.D. 330 or 331 in the reign of Constantius (Jerome de Vir. Illust. c. 85; Athanasius Hist. Arian. §5; see also Tillemont. Mem. Eccel. vol. vii. note 3; sur Saint Eustathe; Wetter, Restitutio verae chronology. rerum contra Arian. gest.; De Broglie, L'Eglise et l'Empire, ch. vii.). According to St. Jerome, Eustathius was exiled to Trajanopolis of Thrace. The majority of his time in exile, however, was spent in Philippi. He died in Philippi c. A.D. 337. St. Eustathius' feast day is celebrated on the sixteenth of July.

11. St. John Chrysostom preached this homily on martyrdom on the feast day of several martyrs, whose names were not mentioned. The first he preached in a rural area where the martyrs' relics were located. The second homily was delivered in the city of Antioch (Loukakis, op. cit., p. 213.). The first homily speaks against those who visit the martyrs' graves seeking to have a good time instead of venerating the relics and seeking instruction from the martyrs. In the second homily, Chrysostom develops the significance of the martyrs' sacrifices and the great value that their heroic death has for every season and for every Christian.

12. Julian was born in Anazarbus in Cilicia. His father was a Greek senator and his mother was a Christian (Smith and Wace, A Dictionary... op. cit., vol. iii, p. 482) who taught him the Christian faith. In his
eighteenth year, he was presented with an opportunity for martyrdom. The eparch Marcian commanded him to either sacrifice to the idols or die. Julian's mother encouraged him towards martyrdom which he gladly accepted. Consequently, Julian, was imprisoned alive in a sack filled with venomous snakes and he was thrown into the sea. The martyr's body floated to the Cilician town of Alexandria where it was buried by a widow (Basil. Menol; Menol., Graec. Sirlet). Furthermore, the Bollandists (Mart. ii. 421) believe that this is the same Julian that Chrysostom commemorates in his panegyric homily (PG, t. 1. col. 666). However, St. John Chrysostom mentions that St. Julian's relics were at Antioch (§4 p. 671) at that time.

13. Saint Drosida was a virgin who was martyred in a furnace. She was probably a resident of Antioch. Not much information can be found on this martyr except for what Chrysostom mentions in his homily about her (PG, t. 50, col. 683-694).

14. Before his transfer to Antioch in A.D. 360, St. Meletius was Bishop of Sebaste in Armenia (Dom Chrysostomus Baur, John Chrysostom and His Time, vol. i, London, 1959, p. 50). His orthodox enthronement sermon on Proverbs 8:22 caused the Emperor Constantius immediately to exile him because he was accused of Sabellianism (Modalism; Cross, The Oxford..., op. cit., p. 884). This particularly exile did not last very long since Constantius died on November 3, A.D. 361, and Julian, the nephew of the late emperor who assumed the throne allowed toleration of all religions upon which Meletius returned to Antioch in A.D. 362. The unfortunate Meletius, upon his return to Antioch, failed to gain the support of Saint Athanasius for rightful claim to his See and under the reign of Valens, he was exiled twice (from A.D. 365-366 and A.D. 371-378), only to be restored as the Orthodox Bishop of Antioch in A.D. 378. He presided at the Second Ecumenical Synod of Constantinople in A.D. 381, but died before the Synod's conclusion. He did not die as a martyr but according to Chrysostom, his exiles and tribulations for the faith and especially his ascetical life gained him the title of martyr. Hence on his death, in A.D. 381, he was buried beside St. Babylas the Martyr. St. Meletius' feast day is celebrated on the twelfth of February.

15. Diodore of Tarsus, like Meletius of Antioch, did not die a martyr's death, but was regarded by Chrysostom as a martyr because he inflicted on himself self-mortification for the sake of Christ. Diodore, born in Antioch approximately in A.D. 325, was elevated to the episcopate as Bishop of Antioch in A.D. 379.

16. Chrysostom delivered this homily seven days after Pentecost on the Feast Day of All Saints. He gathered all of the faithful Christians in order to give them courage by the example of these faithful Saints and
Martyrs who confronted life with self-denial and death with heroism. Chrysostom says that the aforementioned are the reasons that made these people worthy of living a life in heaven. He also says that the life of a good Christian results in a triumphant campaign. Furthermore, death which is from penalty and judgement, is converted to a reward - the soul's eternity (Loukakis, op. cit., p. 301).

17. Barlaam was an uneducated, elderly man when he was martyred under Diocletian (Smith and Wace, op. cit., vol. 1, p. 260). The special torment that he overcame was that he withstood burning coals on the back of his hand until his flesh melted off. He died in prison (St. Basil, M. Hom. de St. Barl., xviii; St. Chrysostom Hom. de St. Barl., lxxiii; cf. also PG, t. 31, coll. 484-489). Also an apostrophe by Saint Basil concerning Barlaam was made into an actual picture by the Ecumenical Council of Nicea in A.D. 787. This case was specifically mentioned by the Council as evidence in the Iconoclastic Controversy (Act., iv. Labb. vii. 272).

18. St. Phocas is a celebrated martyr of the Church, whose feast day is celebrated by the Greek Orthodox Church on two days, July 23 and September 22, and by the Western Church, on July 23. Tillemont suggested that July 23 may have been the date of the translation of his relics (Mém. eccl. v. 581). The date of his martyrdom seems to be uncertain. Combefis believes that he was martyred under the emperor Trajan, while Tillemont suggests that he died either under Decius or Diocletian (the most probable). Knowledge of St. Phocas can be found in an oration given to his honour by Asterius, Bishop of Amasea in A.D. 400, who says that Phocas was an honest gardener, a convert to Christianity, and someone who was very hospitable to strangers. He had his head decapitated by the authorities and a church was built over his relics. Tradition has it that his relics performed so many miracles, that he was given the title of Thaumaturgus. Furthermore, his relics were translated to Constantinople under the episcopate of St. John Chrysostom who delivered the present homily in his honour. A monastery was subsequently built over the new site of his relics (Du Gange, Constant. Christ. lib. iv. p. 133). St. Gregory Nazianzen mentions St. Phocas as being an outstanding disciple of Christ (Carm. 52, t. ii., p. 122).

19. The Maccabees, commemorated in St. John Chrysostom's three panegyrical homilies, are the seven Jewish brothers and their mother who are mentioned in II Maccabees 7 of the Old Testament. This family is also referred to in Hebrews II: 35 which inspired many Church Fathers to write about them including St. Gregory Nazianzen (Serm. 15) and St. Augustine (Serm. 300-2). Their relics were honoured at Antioch which was the scene of their deaths, and also at S. Pietro in Vincoli in Rome (Lammas Day = August 1).
Their feast day is celebrated on August 1 in both East and West. This is the sole feast in the Western Church of Old Testament Saints that has widespread observance.
THE PRIMARY NOTION OF MARTYRDOM

a. Martyrdom by death

1. In S. Lucianum Martyrem, PG 50, col. 522.
   καὶ μὴ θαυμάσθητε, εἰ βαπτίσμα τὸ μαρτύριον ἑκάλεσα καὶ γὰρ καὶ ἐνταῦθα τὸ Πνεῦμα μετὰ πολλῆς ἐσπαρταί τῆς δαφνείας, καὶ ἀμαρτημάτων ἀναίρεσις καὶ ψυχῆς γίνεται καθαρμός θαυμαστός τις καὶ παράδοξος.

2. Ibid., col. 522, 523.
   καὶ ὡσπερ οἱ βαπτιζόμενοι τοὺς ωδαίν, οὕτως οἱ μαρτυροῦντες τῷ ἱδίῳ λουνται αἰματί, ὃ δὴ καὶ ἐπὶ τούτῳ γεγένηται.


4. Ibid., col. 638, 639.
   καὶ εἰ βούλει μαθεῖν, ὅτι βαπτίσμα ἢν σαφὲς τὸ τοῦτο γενομένον, ἀκούσοιν πῶς ὁ Χριστὸς τὸν θανάτον τοῦ εαυτοῦ βαπτίσμα καλεῖ. Τοῖς γὰρ τοῦ Ζεβεδαίου παισὶ διαλεγομένος, "Τὸ μὲν ποτήριον μου πιεῖθαι", φησι, "καὶ τὸ βαπτίσμα ὁ ἐγὼ βαπτίζωμαι, βαπτισθήσεσθε" ( ἩΚ 10:38 ). Ποτὸν δὲ βαπτίσμα ἐβαπτίσθη ὁ Χριστὸς μετὰ τοῦ Ἰωάννου βαπτίσμα, ἀλλὰ τὸν θανάτον καὶ τὸν σταυρὸν;

5. Ibid., col. 639.
   οὐκ ἐτί τῷ διοικώματι τοῦ θανάτου αὐτοῦ λέγει, ἀλλ' οὕτως τῷ συμφορφομέθα τῷ θανάτῳ αὐτοῦ.

6. Ibid., col. 638, 639.
   ωσπερ οὖν Ιακώβος οὐχὶ σταυρώθης, ἀλλὰ μαχαίρα τὴν κεφαλὴν ἀποθέμενος τὸ βαπτίσμα ἐβαπτίσθη τοῦ Χριστοῦ, οὕτω καὶ αὐτοῖς, εἰ καὶ μὴ ἐσταυρώθησαν, ἀλλὰ δὲ ωδάτος τελειωθεῖσα τὸ βαπτίσμα ἐβαπτίσθησαν τοῦ Χριστοῦ ἐβαπτίσθει δὲ αὐτῶς ἡ μήτηρ. Τῇ λεγείς; ἡ γυνὴ βαπτίζει; Ναὶ τα τοιαύτα βαπτίσματα καὶ γυναῖκες βαπτίζουσι, καθάπερ οὖν καὶ εἰκείν ποτὲ καὶ ἐβαπτίζει, καὶ ἑρεία γεγονεί καὶ γὰρ θυμάτα προσπήγχει λογικά, καὶ κειροτονία ἰδιὰ ἡ προαιρεσία γεγονεί καὶ τὸ ὁ τὸ θαυμαστόν, ὅτι οὐκ ἔτηθη θυσιαστηρίου θέουσα, οὔτε ξύλων, οὔτε πυρὸς, οὔτε μαχαίρας πάντα γὰρ ἐγενετο ὁ
ποταμός, καὶ θυσιαστηρίων, καὶ ξυλά, καὶ μαχαίρα, καὶ πῦρ, καὶ θυσία, καὶ βαπτίσμα, βαπτίσμα πολλῷ
tοτού τοῦ βαπτίσματος σαφέστερον.

καὶ μετὰ πολλῆς τῆς παρρησίας, τῶν οὐρανίων ἀψιδῶν ἐπεβαινεν, αὐτῷ τοῦ Χριστοῦ ἀρατώ χειρὶ τὴν ἁγίαν
tῆς μαρτυρίας κατεχοντος κεφαλῆς, καὶ καθαπέρ ἐν
ὡδάτι βαπτίσματος αὐτὴν τὰ πυρὶ.

καὶ ὑπὲρ εἰς πηγὴν νεαρῶν ψυχῶν, οὕτως εἰς τοὺς
λέβητας ἐκβιστὰ, λουτρόν αὐτοῦς θείον καὶ βαπτίσμα
νομίζων.

ἔστεφανωμένοι γὰρ ἐκαθηντο, καθαπέρ ἐν τοῖς Ὀλυμπιακοῖς
ἀγώσιν οἱ δικασταὶ, οὕτως κρίνοντες τοῖς παλαισμασίν,
ἀλλὰ τὸν στεφανίτην ἐπειγόμενοι λαβεῖν.

10. *De Laudibus S. Pauli Apostoli*, Homil. VII, PG 50,
col. 509, 510.
Ἐβάστασε δὲ, οὐχ ἡν αὐτός αὐτὸ ψηφή μόνον, ἀλλὰ ἵνα
ἀπαντᾷ τοιούτους ποιήσῃ καὶ διδάξῃ βαστάσειν διὸ ἐλεγε,
"Μημητάι μου γινεσθε, καθὼς εχετε τυπον ἡμᾶς" καὶ
πάλιν. "Α ἐίδετε καὶ ἠκούσατε ἐν εμοί, ταῦτα
πράσοτε" καὶ πάλιν. "Ἡμῖν ἔχωρισθη, οὐ μονὸν τὸ εἰς
αὐτὸν πιστευὴν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν"
( Φλλ. 3:7 καὶ 4:9 καὶ 1:29 ). Τὰ μεν γὰρ τοῦ
παρόντος ἀξιωματίβιο τοτε μείζονα φανεραί, ὅταν εἰς
ἐνα περιστή μονὸν ἐπὶ δὲ τῶν πνευματικῶν τουναντίον
tοτε μαλίστα λαμπε τὸ τις τιμῆς, ὅταν πολλοὺς
τῆς προεδρίας εχῃ κοιλωνους, καὶ ὅταν διεμείρῃ
μὴ εἰς ἡν, ἀλλὰ πολλοὺς εχῃ τους τῶν αὐτῶν ἀπολαυνον-
tας...
Εἰ δὲ λέγοις, καὶ πῶς δυνατὸν εκεῖνον
μυθίσατη, ἁκούον τι φησὶ "Μημητάι μου γινεσθε,
cαθὼς κάτω Χριστοῦ" ( Ἀ' Κορ. 11:1 ).

Ἐκείνος τοῦ Χριστοῦ γεγονε μιμητής.

Καὶ γὰρ οὗτος σμηνεῖον βαστάζει, οὐ τοῦ κατω
βασιλείως, ἀλλὰ τον σταυρόν τοῦ ἀνω Χριστοῦ, καὶ
προθδοῦνται οὐκ ἀνθηπωτοί, ἀλλὰ ἀγγελοὶ, καὶ εἰς τιμήν
tοῦ βασταζομένου, καὶ εἰς ἀσφαλείαν τοῦ φεροντος.


15. Ibid., col. 647.

16. Ibid., col. 647.


20. Ibid., col. 813 A.


23. Ibid.

24. Ibid.


26. Ibid., col. 594.

26a. Ibid., col. 593.

27. Homilia In Martyres, PG 50, col. 664.


31. Ibid., col. 580.
32. XI Homilia, De Eleazaro Et Septem Pueris, PG 63, col. 525.
33. Ibid. col. 525.

Διστερ οὐκ ἀν τις ἀμαρτων τῶν μαρτυρῶν τὴν ψυχὴν νυμφὴν προσεῖπυν, νυμφὴν πνευματικὴν ἐπὶ καὶ προῖκα τὸ αἷμα εἰςφεροῦσι, προῖκα μηδέποτε δαπανῷμενην.

b. The results of a martyrdom by death

i. The martyr as a channel of the power of God

1. In S. Ignatium Martyrem, PG 50, col. 593.
3. Ibid., col. 709.
6. Ibid., col. 669, 670.

Οὐ γὰρ οὕτω τὸν οὐρανὸν λαμπρὸν ἀποφαίνουσιν οἱ τῶν ἁστρῶν χοροὶ, ὡς τῷ μαρτυροῦσα μάρτυρον ἀπεφήναν οἱ τῶν τραυμάτων ἱχώρες. Καὶ ἐναὶ μιᾶθε ὅτι τὰ τραύματα τῷ μαρτύροις τῶν ἐν οὐρανῷ πεπηγῶσφιν ἁστρῶν λαμπρότερα, σκοπεῖτε. Πρὸς ἐκείνουν μὲν τὸν οὐρανὸν καὶ τὸν ἁστερᾶς καὶ ἄνθρωποι καὶ δαίμονες βλέπουσι, πρὸς δὲ τὰ τραύματα τούτου ἄνθρωποι μὲν βλέπουσιν οἱ πιστοὶ, δαίμονες δὲ ἀντιβλεπόθησαν οὐ τολμῶσιν, ἀλλὰ κἂν ἐπιχειρήσωσιν ἰδεῖτε, εὐθέως ἀποτυφλώσουν τὰς ὁψεῖς, τὴν ἐκεῖθεν εκπαίδευσαν μαρμαρυγὴν οὐ δυνάμενοι φέρειν. Καὶ τοὔτο οὐκ ἀπὸ τῶν παλαιὸν συμβεβηκότων πιστεύσαμεν μόνον, ἀλλὰ καὶ ἀπὸ τῶν ἐτι καὶ νῦν γνωμένων... Ἐδεις πώς τῶν,
ii. The martyr's intercession

1. De S. Basso Martyre, PG 50, col. 719, opera dubia.
2. II Homilia, Dicta Postquam Reliquiae Martyrum, Etc., PG 63, col. 471-472. Here, Chrysostom states that the Holy Martyrs become participants in our prayers (...τοὺς άγίους μάρτυρας κοινωνούσ τῶν εὐχῶν).
3. III Homilia, Dicta Praesente Imperatore, PG 63, col. 473. This states: "The power of the martyrs is greater in heaven than on earth. If they received so many honours here on earth, imagine what greater prizes they will receive at the time of recompense" (Εἴ δὲ εξηναθή τοναύτη τῶν μαρτυρών ἡ δύναμις εννοήσον ἐν οὐρανοῖς ἡλίκη εἰ ἐν τῷ καιρῷ τούτῳ, ἡγώνων καὶ τῶν παλαιμάτων τοιμάτων, αὐτῶν, αἱ τιμαί, ἐν τῷ καιρῷ τῆς ἀντιδώσεως ἡλίκα ἔσται τὰ βραβεῖα).

1. Martyrdom and humility

2. Ibid.

3. Ibid.

4. Ibid.


2. Methods of undergoing martyrdom
1. In S. Eustathium Antiochenum, PG 50, col. 602.
   αν διακοσμής τάς ἐπώδας καὶ τάς φαρμακείας καὶ
tάς μαγγανεῖς, καὶ ἀποθάνης τῇ νοσώ, μαρτύς
   ἁπεριπομένως εἰ ὅτι ἀπαλλαγὴν μετα διεβείας
   ἐπαγγελμένων ἐτέρων εἰλου θάνατον μετ έσεβείας
   μᾶλλον. Καὶ ταῦτα μὲν ἡμῖν εἰρήται πρὸς τοὺς
   κομμακοντάς καὶ λέγοντας, ὅτι θεραπεύουσι δαίμονες,
   ἵνα δὲ μάθης, ὅτι οὐδὲ τούτῳ ἔστιν ἄλλης, ἀκουσον
   τι θητον ὁ Χριστὸς περὶ τοῦ διάβολο, ἔκεινος
   ἀνθρωποκοτόνος ἢν ἢπ ἄρχης".
5. Ibid., col. 938.
   ἔγγει, εἴγε, ὅ ἀνθρώπε, ὁ Χριστῷ δούλος, ὁ πιστὸς
   ἀνήρ, ὁ ἀθλητὴς τῆς εὐσεβείας ὁ τοῖς δεινοῖς
   αἵρουμενος ἐναποθανεῖν μᾶλλον, ἡ προδούναι τὴν
   ἐγχειρίσθειν εὐσεβείαν, μετὰ τῶν μαρτυρίων στήση
   καὶ ἐκείνην τὴν ἡμέραν. Καθάπερ γὰρ ἐκείνοι
   μαστίζεσθαι καὶ βασανίζεσθαι εἰλοντο, ἵνα τιμηθῶσιν,
   οὕτω καὶ σὴμερον εἰλο μαστίζεσθαι καὶ βασανίζεσθαι
   παρὰ τοῦ πυρετοῦ καὶ τῶν τραυμάτων, ὥστε μὴ προσέσθαι
   ἁσβεῖαι ἐπόδας, μηδὲ περίπτα, καὶ ταῖς ἐλπίς
   τωταῖς τρεφόμενος, οὐδὲ αἰσθήσει τῶν ἀντικείμενων
   δεινῶν.
6. Ad Eos Qui Scandalizat Sunt. Lib. Unus., PG 52,
   col. 518-520.
   Ἐνυόνσαν οὐσί καὶ μαρτυρίου στέφανον ἀνεδῆσαντο. Οἱ
   μὲν γὰρ ἐμαστίγωθεσαν, οἱ δὲ εἰς δεσμωτηρίων
   ἐνεβληθεσαν, οἱ δὲ ἀλώεις ὡς κακούργοι περιεκείντο,
   οἱ δὲ πατρίδος ἐξἐποσον, οἱ δὲ ὑσταν ἀπεβαλον, οἱ
   δὲ πρὸς τὴν ὑπεροριάν μετωκισθῆσαν, οἱ δὲ ἐσφα-
   γῆσαν, οἱ μὲν καὶ τῇ πειρᾳ οἱ δὲ καὶ μόνῃ τῇ
   γνώσῃ.
7. Ibid.,
   Οὐ γὰρ δὴ μόνον εκείνοι οἱ εἰς δικαιοστηρίων
   ἐκλουσθέντες, καὶ θοῦσι κελευσθέντες καὶ μὴ
   πειθόμενες, παθόμενες ἀπέρ ἐπάθον, μαρτυρεῖ ἀν εἰς,
   ἀλλὰ κακείνοι οἱ υπὲρ ὀστοῦν τῶν τῇ θεῷ δοκοῦντων
   παθέν τῇ καταδεξαμένοι.
8. Ibid.

Ότι δέ οὐχ οἱ σφαγεῖτες μόνον, ἀλλὰ καὶ οἱ παρεσκευασμένοι καὶ γενόμενοι πρὸς τοῦτο ἑτοίμοι μαρτυρίου στεφανὸν ἀνεδόχαντο.

9. Ibid.

Καὶ Ἰωάννης δὲ αὐτὸς οὐθεὶς κελευθείς καὶ μὴ καταδεξάμενος εἴσαγη, οὔτε εἰς βωμὸν ἀχθείς, οὔτε πρὸς εἰὼν ἐλκυσθείς, ἀλλὰ ύπερ ῥήματος ἔνοικον.

Επείδη γὰρ εἰπε τῷ Ἰησοῦν, οὐκ ἐξετάζεις τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ σου, καὶ τὸ δεσμωτηρίου ὄψιν, καὶ τὴν σφαγὴν ἐκείνην ὑπεμείνειν. Εἰ δὲ ὁ γάμον παρανομομένων ἐκδίκησα, τὸ γε εἰς αὐτὸν ἂν ἦκον (οὔτε γὰρ διώκοντο τὸ κάκως γεγενημένου, ο力还是 μονὸν, παῦσαι δὲ οὐκ ἐσχασεν), εἰ τοινυν ὁ μονὸν εἰπὼν, καὶ μηδὲν οἰκόθεν τὸ τοῦτο εἰςενέγκας, ἐπείδη ἀπετέθη, μάρτυς, καὶ μαρτυρῶν ἐστὶν πρῶτος, οἰ τοσοῦτος σφαγᾶς προσδοκήςαντες, καὶ οὕτω πρὸς Ἰησοῦν, ἀλλὰ πρὸς τοὺς κρατοῦντας τῇ σφαγῇ ἐπάθης ἀποδοσιμένω, καὶ οὕτω γαμῷ παρανομομενών, ἀλλὰ νομοὶ πατρων καὶ θεσμοὶ Ἐκκλησίας ἐπηρεασθεῖσι παραστάντες, καὶ διὰ τῶν ῥήματων καὶ διὰ τῶν πραγμάτων τῆς παράξειας ἐπιδειξαμένων, καὶ καθ' ἐκάστην ἡμέραν ἀποθυμησκόντες, καὶ ἀνάρξας καὶ γυναίκας καὶ παιδεῖς, πῶς οὐκ ἂν εἰς δίκαιοι μυριάκις εἰς τόν τῶν μαρτυρῶν καταλεγήναι χορὸν;


Ὁ γὰρ τὸ κελευθόντα θῦσαι, εἰτὰ ἐλεόθαλο μᾶλλον ἀποθανεῖν ἡ θύσαι, ποιεῖ μαρτυρία μόνον, ἀλλὰ καὶ τὸ ὅτι τῶν Φιλαττηντά μόνον δυσμενον θανατον ἐπισπάσασθαι, μαρτυρίον ἐστὶ σαφὲς.


Ὅδετερος γὰρ τοὺς οὐ βωμὸν εἰδε καὶ οἰκομενον, οὐ δέομαι εἰς τὸν τοῦ Ἰησοῦν ὑπερ ῥήματος ύπερ ἐνεχθείς τε σφαγαί τὴν τοῦ ἀδελφοῦ κατεσφάττετο. Ἄρα οὖν ἀπεστράπησαν τῶν τοῦ μαρτυρίου στεφανών; Καὶ τῆς ἂν τοῦτο τολμησον εἰπεῖν; Μᾶλλον μὲν γὰρ καὶ αὐτὸς ὁ τοῦ θανάτου τρόπος Ἰκανὸς ἀπάντας πείπασι, ὅτι εἰς τὸς πρῶτος τῶν μαρτυρῶν τελοῦσιν.

'Επεὶ καὶ ὁ Ἀβραὰμ, μὴ σφάξας τῇ πείρᾳ τοῦ οἴνον, 
τῇ προθεσίᾳ σφαξῆ, καὶ φωνῆ ἤκουσεν ἄνωθεν 
λεγουσίς, ὅτι οὐκ ἐφείσω τοῦ οίνου σου τοῦ ἀγαπητοῦ 
δι' ἐμε. Οὐτω πανταχοῦ καὶ ἡ γνώμη, ὅταν 
ἀπηρτίσευν ἡ ἐπὶ τῆς ἄρετῆς, ὀλόκληρον λαμβάνει 
τὸν στέφανον.

3. The martyr's death

3. *De S. Babyla, Contra Julianum Et Gentiles*, PG 50, 
   col. 549, 550.
5. *De S. Pelagia Virgine Et Martyre, Homilia I*, PG 50, 
   col. 579.

14a. *In Illud. Isale,Ego Dominus Deus Feci Lumen, Etc.*, 
   PG 56, col. 148.

Τίμιος ἐναντίον Κυρίου ὁ θάνατος τῶν δοῦν ἀὑτῶν 
οὐχ ἀπλῶς ὁ θάνατος, ἀλλ' ὁ τοιοῦτο θάνατος. Καὶ 
πάλιν ἀλλαχοῦ, θάνατος ἀμαρτιῶν πονηρός. Ὄρθι 
καὶ τοῦτο τῶν μεσών, οὐχ ἀπλῶς καλόν, οὔτε ἀπλῶς
κακον, ἀλλ' ἀπὸ τῆς γνώμης τῶν ὑποδεχόμενων αὐτὸ.


17. Ibid., col. 503, 504.

18. Ibid., col. 504.


20. Ibid.

21. Ibid.

Cf. Philip. 1:23 (τὸ ἀναλαύσαι καὶ σὺν Χριστῷ εἶναι πολλῷ (γὰρ) μᾶλλον κρέισσον).

22. Ibid.

23. Ibid.

Cf. Ibid., col. 633, 634. Chrysostom states, "Paul said that this life is good but the future is much better" (καλὴν μὲν ἡ παρούσα ζωή, φησί, πολὺ δὲ βελτίων ἡ μέλλουσα).

Cf. Ibid., col. 634. Chrysostom states, "Paul says that he does not die but that he goes to a better life" (οὐκ ἀποθνῄσκω, φησίν, ἀλλ' ἐπὶ τὴν μείζονα ἀναβαίνω ζωῆς).

24. Ibid., col. 634.

Ἀναπαυσίς γὰρ ἔστιν ὁ θάνατος, καὶ πονῶν ἀπαλλαγή, καὶ ἰδρώτων ἀντίδοσις, καὶ ἀμοιβὴ παλαισμάτων καὶ στέφανος. Διὰ τοῦτο παρὰ μὲν τὴν ἀρχὴν ἐπὶ τοῖς νεκροῖς κοπεῖτο τινὲς ἐγιγνοντο καὶ θρῆνοι, νῦν δὲ ψαλμοὶ καὶ ὑμνοῦνται.

Cf. Ibid., col. 634. Here Chrysostom also mentions that the dead advise the living to face death with courage. He gives Ps. 114:7 (or 116:7) as the proof text which states, "Return unto thy rest, O my soul; for the Lord hath dwelt bountifully with thee."

Cf. Ibid., col. 634., "Death is a benefit and rest" (εὐεργεσίαν δυντα τον θάνατον καὶ ἀναπαυσίν).


Ἀλλ' ἐντεκέθην μεν, ὅτι τῆς ἀσθενείας τῶν δαιμόνων ἐλεγχος δ' τῶν μαρτύρων, ἐστὶ θάνατος, ἀποδεδεικται ὅτι δὲ καὶ τῆς ἀναστησίας αὐτῶν ἐστὶ κατηγορία τὸ πράγμα, ὁδήλου ἔκειθεν.

26. Ibid., col. 691.
27. Ibid., col. 691.
   Cf. Ibid., Ps. 33:22 (or 34:22).

28. Ibid., col. 692.
   οὐ γὰρ ἔστι τούτῳ κυνὸς ἀθλιῶτερον ἀποθανεῖν,
   ἀνθρωπε, ἀλλὰ κυνὸς ἀθλιῶτερον ἀποθανεῖν ἔστι τὸ
   ἐν ἅμαρτίᾳ ἀποθανεῖν, οὐ τὸ ἐπ ἀλλοτρίας καταλῦσαι
   τὸν βίον.

29. Ibid., col. 692.
   θανάτως ἁμαρτωλῶν ποιησάς, καὶ διὰ τὰς ενταῦθα
   κατηγορίας, καὶ διὰ τὰς ἐκεί κολάσεις.

30. Ibid., col. 692, 693, 694.

   Τὸ γὰρ θνομα αὐτὸ καὶ σὺγγενεῖας καίμον, καὶ οἰκίας
   ἀφαλεῖαν, καὶ τοῖς καλουμένοις σωτηρίαν, καὶ τοῦ
   πόθου παραμυθεῖν εἶναι ἑνόμιζον, καὶ καθάπερ ἐν
   αὐτῷ καθημενοι τῖνες μῖας λαμπάδος ἄφθειςα πολλοὺς
   ἀνάφαντες λυχνίως εἰς τὴν οἰκίαν ἐκκατοστε ἐσάγει
   τὴν ἐαυτοῦ ὑπὸ δὶ καὶ τῆς προσηγορίας ἐκείνης
   ὅσπερ φωτὸς εἰς τὴν πόλιν ἐμπεσοῦσα, ἐκκατοστε ὅσπερ
   λυχνίων ἀνοίρων εἰς τὴν οἰκίαν ἐσάγει τὴν ἐαυτοῦ τὸ
   τοῦ μακρότου τοτε ἐκείνου ὄνομα, ὅσπερ τινὰ μυρίων
   ἀγάυων θησαυρὸν διά τῆς ἐπωνυμίας ἐπισπώμενος, καὶ τὴ
   εὐλαβείας διδασκαλία τὸ γιγνόμενον. Συνεχῶς γὰρ
   ἀναχώμενοι τῆς προσηγορίας ἐκείνης μεμνήσθαι, καὶ
   τοῦ ἁγιον ἐκείνου ἔχειν ἐπὶ τῆς ὑψηλῆς, παντὸς ἀλογοῦ
   πάθους καὶ λογισμοῦ φυγαδευτηρον εἶχον τὸ θνομα,
   καὶ ὑπὸ πολὺ γέγονε τούτῳ ὡς πανταχοῦ καὶ ἐν
   ἀμφόδοις, καὶ ἐν ἀγορᾷ, καὶ ἐν ἄγορᾳ, καὶ ἐν ὀδοῖς
   τούτῳ πάντοθεν περικείσθαι τῷ ὄνοματι. Οὐ πρὸς
   τὸ θνομα δὲ τοσοῦτον ἐπαθεῖο μόνον, ἀλλὰ καὶ πρὸς
   αὐτὸν τοῦ σωμάτος τοῦ τύπου. Ὀπερ γοῦν ἐν ὄνοματι
   ἐποτὶσθησατε, τοῦτο καὶ ἐπὶ τής ἐκκοινος ἐπράζετε τῆς
   ἐκείνου. Καὶ γὰρ καὶ ἐν φιλαίας, καὶ ἐν βαλαμάκα
   τοῖχοι καὶ πανταχό τῇ ἐκκοινο τῆς ἁγιαν ἐκείνην
   διεχαραζαν πολλοὶ ὡς μὴ μόνον ἀκουεῖν τῆς ἁγίας
   προσηγορίας ἐκείνης, ἀλλὰ καὶ θραν αὐτοῦ πανταχοῦ
   τοῦ σωμάτος τοῦ τύπου, καὶ διπλῆ ὄνα τῆς
   ἀποδημίας ἐχειν παραμυθίαν.

32. De Sanotis Martyribus, PG 50, col. 706.

33. Ibid., col. 706, 707.
34. Ibid., col. 707.
35. Ibid., col. 707.
36. Ibid., col. 707.
37. Ibid., col. 707.
38. Ibid., col. 707.
39. Ibid., col. 707.
40. Ibid., col. 707.
41. Ibid., col. 707.
42. Ibid., col. 707.
43. Ibid., col. 629.
44. Ibid., col. 629.
45. Ibid., col. 629.
46. Ibid., col. 629.

Chrysostom says that death is an illness which has been rendered powerless by Christ (μάθε αὐτοῦ τὴν προτέραν ἴσχυν, ἵνα μαθῶν αὐτοῦ τὴν νῦν ἄσθενειαν, εὐχαριστήσῃς τῷ τέλειον αὐτῶν ἐκνευρίσαντι Χριστῷ).

Maθε τοίνυν αὐτοῦ τὸν ἐμπροσθεν φόβον, ἵνα ἴδων αὐτοῦ τὴν νῦν καταφρονησίν, θαυμάσῃς τον τῆς
μεταβολής αἵτιον θεον.

47. Ibid., col. 629,630.
Εἰδὲς πῶς ἀρίστη η ἡμετάστασις γέγονε; πῶς τα ἵσχυρα ἀσθενή ἐποίησε, καὶ τὰ ἀσθενὴ ἤσχυρα κατεσκεύασεν ὁ θεὸς, ἑκατερῷδεν ἡμῖν δεικνὺς αὐτοῦ τῆς δύναμιν;

Μαρτύρων γὰρ θάνατος, πιστῶν ἔστι παράκλησις, Ἐκκλησίων παρρησία, Χριστιανισμοῦ σύστασις, θανατού κατάλυσις, ἀναστάσεως ἀπόδειξις, δαίμονων γέλως, διαβόλου κατηγορία, φιλοσοφίας δίδασκαλία, παραίνεσις τῆς ἀπερποίας τῶν παρόντων, πραγμάτων, καὶ τῆς τῶν μελλόντων ἐπιθυμίας ὀδὸς, παραμυθία τῶν κατεχόντων ἡμᾶς δεινῶν, καὶ ὑπομονής πρὸς ἁσθενεῖς, καρτερίας ἀφορμή, καὶ πάντων τῶν ἁγαθῶν ρίζα, καὶ πηγή, καὶ μήτηρ.

4. The martyr's soul

1. In S. Eustathium Antiochenum, PG 50, col. 601.
Μηθαυμασθεῖς δε οὐ τοῦ λόγου καὶ τῶν ἐγκωμίων ἀρχόμενος μάρτυρα τοῦ ἁγίου ἐκάλεσα καὶ γὰρ οἰκείω τελεί τὴν ἐχθὴν κατέλυσε πῶς οὖν ἐστὶ μάρτυς; ξίπων πολλάκις πρὸς τὴν ὑμετέρων ἀγάπην, ὁτι μάρτυρα συχνὶ ὁ θάνατος ποιεῖ μόνον, ἀλλὰ καὶ ἡ πρὸς ἁσθενεῖς. Οὐ γὰρ ἀπὸ τῆς εκβάσεως μόνον, ἀλλὰ καὶ ἀπὸ τῆς γνώμης πλεκται πολλάκις δ τοῦ μαρτυρίου στεφανος.

2. Ibid., col. 601.
Καὶ τούτων οὐκ ἐγὼ, ἀλλὰ Παῦλος διδωσὶ τοῦ μαρτυρίου τοῦ ὁρὸν οὐτασὶ λέγων "καθ’ ἡμέραν ἀποθηκήσω" ( Ἀ’ Κορ. 15:31 ). Πῶς ἀποθηκήσεις καθ’ ἡμέραν; Πῶς ὑμνατόν ἐνι σωματι θνητῷ μυρίους δεξαμεθαθαθα θανάτους; Ἡ πρὸς ἁσθενεῖ, φηοί, καὶ τῷ παρασκευασθαὶ πρὸς τελευτήν.

3. Ibid. col. 601.
Οὕτως τοῖνυν δ ἁρτυς ( μάρτυρα γὰρ ἡμῖν αὐτοῦ δ λόγος ἀπέδειξε ) πρὸς μυρίους παρασκευάζοντα θανάτους, καὶ πάντως αὐτοὺς ὑπεμείνε τῇ γνώμῃ καὶ τῇ προθυμίᾳ.
4. Ibid., col. 604.
αλλ’ όψειν τοῦτο πρὸς τὴν γενναίαν ἐκείνην καὶ φιλόσοφον ψυχὴν.

5. Ibid., col. 601.
Ὅτως καὶ ὁ θεὸς αποφαίνεται καὶ γὰρ ὁ λαβραμ οὐχ ἠμαξε τὴν μάχαιραν, οὐκ ἐφοίνιξε τὸν βωμὸν, οὐκ ἐθυσε τὸν Ἰσαὰκ, ἀλλ’ ὃμως ἀπήρτισε τὴν θυσίαν τίς ταύτης φησιν; Ἀυτὸς δ’ τὴν θυσίαν δεξάμενος. "Ὡς ἐφείσω γὰρ, φησὶ, τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δί’ ἐμὲ” (Γεν. 22:12).

6. Ibid., col. 601.
Καὶ μὴν ἐξώντα ἐλαβε, καὶ ὑγιὴ κατήγαγε πῶς οὖν οὐκ ἐφείσατο; Ὅτι οὐκ ἀπὸ τοῦ τελους τῶν πραγμάτων, ἀλλ’ ἀπὸ τῆς προδέσεως τῶν προελομένων, τὰς τοιαύτας κρίνω θυσίας ἐγὼ, φησιν. Οὐκ ἐσφάξεν ἡ χείρ, ἀλλ’ ἐσφάξεν ἡ προαιρεσίς οὐκ ἐβάπτισε τὸ ἔτος εἰς τὸν λαῖμον τοῦ παιδός, οὐ διέτεμε τὴν δέρην, ἀλλ’ ἐστὶ θυσία καὶ χωρίς αἰματός. Ἰσαὰκ οἱ μεμύημενοι τὸ λεγόμενον διὰ τοῦτο δὲ κακεὶν ἡ θυσία χωρὶς αἰματός ἐγένετο, ἐπειδὴ τοῦτος ἐμελλεν ἐσεὐθαί τυπός. Ὄρας εὖ τῇ Παλαιᾷ προδιαγραφομένῃ τὴν εἰκόνα; Ἡ πρὸςτήσις τῇ ἄληθείᾳ.

7. Ibid., col. 601.
Οὐκ ἐσφάξεν ἡ χείρ, ἀλλ’ ἐσφάξεν ἡ προαιρεσίς, οὐκ ἐβάπτισε τὸ ἔτος εἰς τὸν λαῖμον τοῦ παιδός, οὐ διέτεμε τὴν δέρην, ἀλλ’ ἐστὶ θυσία καὶ χωρὶς αἰματός.

8. Ibid.


10. Ibid.

11. Ibid.

12. Ibid.

13. Ibid.
Καθάπερ γὰρ ἐνταῦθα τὸ πρόβατον προσήχθη, ἀντὶ τοῦ Ἰσαὰκ, οὕτως ὁ λογικὸς αἰμὸς προσήχθη ὑπὲρ τῆς οἰκουμένης. Ἐδει γὰρ ἐν τῇ σκίτῳ προδιαγραφῆναι τὴν ἄληθείαν.

Ποια γάρ ἡ δόνῃ τρέχοντας εἰκῇ καὶ ἀπλῶς ἀπεσεμνεῖ; ἐνταῦθα δὲ οὐχὶ ἀλογων ἐστί γόρας, ἀλλὰ μαρτύρων μυριά ἀρματα, καὶ τοῦ θεοῦ τοῖς ἀρμασιν ἐφεστώτα τούτοις, καὶ τὴν πρός τοῦ οὐρανοῦ ὄδον ἐλαύνοντα. Ὁτι γὰρ αἰ ψυχαί τῶν ἁγίων ἁρμα εἰς τοῦ θεοῦ, ἀκουσον τοῦ προφήτου λέγοντα, τὸ ἁρμα τοῦ θεοῦ μυριστάσσει, χαλιάδε ψυχεῖν· "Ὅπερ γὰρ ἐδωρήσατο ταῖς ἀνω δυνάμεις, τοῦτο ἐχαρίσατο καὶ τῇ ἡμέρᾳ ψυχεί. Ἑπὶ τῶν χερουβίμ καθήται, καθάπερ καί ὁ ψαλμός ψηφιν "Επεδή ἐπὶ τῶν χερουβίμ, καὶ ἐπετάσθη καὶ πάλιν, "Ὁ καθήμενος ἐπὶ τῶν χερουβίμ, καὶ βλέπων ἁβύσσους." Τοῦτο καί ἡμῖν παλιν ἐδώκεν ἐπὶ εκεῖνων καθήται, ἐν ἡμῖν ὀικεί: "Εὐοικήσω γὰρ καὶ ἐμπεριπατήσω ἐν ὑμῖν." Ἐκείνοι γεγοναίν ἁρμα, ἡμεῖς γεννώμεθα νοούς. Εἴδες τὴς τιμῆς της συγγενείας; εἴδες πῶς εἰρηνοποιήσε τὰ ἀνω καὶ τὰ κατω; Διόπερ οὐδέν διεστήκαμεν τῶν ἀγγέλων, ἄν θελῶμεν.


Αὕτη τῶν σῶν δαιμόνων ἢ λίχνος προσαίτησις ὁ ἐμὸς δεσπότης, μᾶλλον δὲ ό τῶν ὄλων δεσπότης, Χριστὸς οὐρανοῦ ὀικεί, καὶ κόσμου ἡμιογεῖ, καὶ θυσία τούτω ψυχή πρὸς αὐτὸν ἀνανεόουσα, μία τούτω τροφή, τῶν πιστεοῦντων σωτηρία.

16. Ibid., col. 616.

Οὐ γὰρ οὕτω φοβούμαι τὸν ἀνδροφόνον σιδήρου, ἡς τὸν ἐπιβιβασίαν πέλεκυν ὁ ἀνδροφόνος σιδήρος τῷ σῶμα διασπασθείτη; ὁ ἐπιβιβασιος πέλεκυς τής ψυχῆς ἀναίρει ὁ ἀνδροφόνος σιδήρου τῷ ψυχεῖν κατασφατεί, ὁ δὲ ἐπιβιβασιος πέλεκυς καὶ τῷ ψυχεῖν καὶ τῷ θύμοντα συναπόλλυσι.

17. Ibid., col. 616.


Διὰ παρθένου χοῦν ἀπέκτεινε πρώην τοῦ Ἀδείμ ὁ διάβολος, διὰ παρθένου μετὰ ταῦτα κατηγορώνον τὸν διάβολον ὁ Χριστός, καὶ τὸ ξίφος ὁπερ ἦν ἕκομηνον αὐτῷ καθ ἡμῶν, τοῦτο τῆς τοῦ δράκοντος ἀπεμένει κεφαλῆν, ὁπερ καὶ ἐπὶ τοῦ Δαυὶδ γέγονε. Καθάπερ γὰρ τὸτε τοῦ Γολιάθ τῆς κεφαλῆν ὁ δίκαιος ἐκεῖνος αὐτῷ
τῷ βαρβαρικῷ ἔφει δραμών ἀπεκόψεν, οὕτω δὴ καὶ νῦν ὑπὸ γυναικὸς ἐκράτησε, διὰ γυναικὸς ἦττηται. Τοῦτο ὅπλον ἢν αὐτῷ πρότερον, τοῦτο νῦν γέγονεν αὐτῷ ὁ φαγῆς ὀργανόν, τοῦτο σκέψεως ἀκαταγώνιστον. ἰμαρτεν ἢ προτέρα καὶ ἀπέδαινε, ἀπέδαινε αὐτῇ, ἵνα μὴ ἀμάρτη ἐκεῖνη τότε ψυχῆν ὑποσχέσεως ἐξηκοίμησα τοὺς τοῦ θεοῦ νόμους κατεπάτησεν, αὐτῇ καὶ τής παρουσίας κατεφρόνησε ἥματον, ἦστε μὴ τὴν εἰς τὸν εὐεργετὴν ἐξομοσσοῦσα πίστιν. Τίς οὖν ἂν γένοιτο λοιπὸν ἀνδρᾶσι μαλακίζομενοι ἀπολογία, τίς δὲ συγγνώμη, ὅταν γυναικεῖς ἀνδριζοῦνται; ὅταν οὕτω γενναῖας πρὸς τοὺς τῆς εὐσεβείας ἅγιως ἀποδόουνται; οὗτε γὰρ φύσις, οὔτε ἡλικία, οὔτε ἄλλο οὐδὲν ἔμοιδοις δυναίται, ὅταν προθύμια παρῇ, καὶ ζήλος, καὶ πεπρωμενὴ πίστις καὶ διὰ τοῦτων ἀπαντῶν τῆς τοῦ θεοῦ χάριν ἐπιστασιμότητα, ὃ δὴ καὶ ἐπὶ τῆς μακαρίας ταὐτῆς γέγονε. Καὶ γὰρ ἀφενες ἂν αὐτῇ τῷ σῶμα, καὶ ἐνεπηρεάστος ἡ φύσις, καὶ τῆς εὐσεβείας ἡ ἡλικία, ἀλλὰ πάντων τούτων τῆς ἀσθένειας ἐπελθοῦσα ἡ χάρις ἀπεκρύψεν, ἐπείδη προθυμίαις εὑρεν αὐτῇ γενναίαν, καὶ πίστιν ἁγιαριτον, καὶ ψυχὴν πρὸς κινδύνους παρεσκευάσμην. Οὐ γὰρ ἐστιν, οὐκ ἔστιν οὐδὲν δυνατώτερον τοῦ μετὰ σπουδὴς πολλὴς τοῦ φοβοῦ τοῦ θεοῦ ἑχοντος ἐρρίζωσιν, ἀλλὰ καὶ πῦρ, καὶ σίδηρος, καὶ θηρία, καὶ ὅτι οὖν ἔτερον ἀπειλήται, πάντων ὑπεροῦρη τῆς πολλῆς τῆς εὐκολίας, καθάπερ οὖν καὶ ἡ μακαρία αὐτῇ ἰράσις. Ἐπειδὴ γὰρ ἦσεν τὴν πυράν ὁ τύραννος οὗδε γὰρ ἐπὶ βαραθρὸν αὐτὴν ἤγαγεν, οὗδε τὴν κεφαλὴν ἀπέτεμεν, ἵνα μὴ τὸ σύντομον τῆς τιμωρίας εὐκολώτερον αὐτῇ ποιήσῃ τὸν ἄθλον, ἀλλὰ τὸ φόνονμα αὐτῆς καταπλῆξαι βουλόμενος, καὶ τὴν ἀδούλωτον ψυχὴν χειρόσασθαι τῷ τῆς πυρᾶς ὄψει, εἰς μέσον ταῦτα ἐνεβαλεν ἐπείδη τοῖς τῆς πυρᾶν ἀνῆφε, καὶ οἱ κάρνιοι ἀνεκαίετο, καὶ πρὸς ὑψων ἔρετο μεγά, ταῦτα βλέπουσα ἡ μακαρία μάρτυς ἀνὴπτετο καὶ αὐτῇ τῇ προθυμίᾳ, καὶ ἀνέει τῷ πυρὶ τοῦ Χριστοῦ πόθου, τῶν τριῶν ἀναμνησθεῖσα παιδῶν, καὶ λογισμένη πρὸς ἐαυτῆν, ὅτι κοινωνεῖ τοῖς ἅθλοις ἐκεῖνοι, καὶ τοὺς αὐτοὺς ἐπιφερέται στεφάνους αὐτοῖς. Καὶ καθάπερ οἱ μεμνημένοι οὐδὲν τῶν ὀργωμένων βλέπουσιν ως ἔστιν, ἀλλὰ καὶ εἴφος ἡκούμενον ἵδοι, μεγαλοπρεπῶς εὐκόλως, καὶ πυρᾶν, καὶ βάραθρον,
καὶ κρημνοῦν, καὶ πέλαγος, καὶ ὀτιόν έτερον, ἀδεως κατά πάντων έαυτούς ἀφίασιν οὕτω δὴ καὶ αὐτή μανεῖσα μανίαν οὐχί τοιαύτην, μὴ γένοιτο! ἀλλά έτεραν πάσης σωφροσύνης σεμνοτέραν, καὶ τῷ τοῦ Χριστοῦ βαφείας ποθύ οὐδὲν τῶν ὀρωμένων ἔωρα, ἀλλα πρὸς τὸν οὐρανὸν μεταταξάμενη καὶ τὴν ψυχήν ἐκείνη μεταβείσαι πάντων κατεγέλα τῶν δεινῶν, καὶ τῷ πῦρ οὐχὶ πῦρ, ἀλλὰ δρόσου εἰναι ἐνομίζε. Διὰ τούτο ἐγὼ τὴν πυράν ἐκείνην, καὶ πηγῆν ὑδάτων καθαρωτάτην, καὶ βαφήν τινα θαμασίαν, καὶ χωνευτήριον καλῶ. Καὶ γὰρ καθάπερ ἐν χωνευτήριῳ χρύσος, οὕτω καὶ τῆς μακαρίας ἐκείνης ἡ ψυχή διὰ τῆς πυρᾶς ταύτης καθαρωτέρα ἐγίνετο.

Κατετήκοντο μὲν γὰρ σάρκες, καὶ ὅστα συνεφύγετο, καὶ κατεκαίετο νεῦρα, καὶ ὃ τοῦ σώματος ἵχωρ μανταχόθεν κατέρρει τῆς ψυχῆς δὲ ἡ πίστις στερρότερα καὶ φαιδρότερα ἐγίνετο.

19. Ἰβίδ.
20. Ἰβίδ.
21. Ἰβίδ.
22. Ἰβίδ.
23. Ἰβίδ.
24. Ἰβίδ.
25. Ἰβίδ.
26. Ἰβίδ.
27. Ἰβίδ., col. 689.
Καθάπερ γὰρ ἐν τῇ πηγῇ έματον ἀποδυσαμένη, καὶ τὸ σῶμα φατέρων, οὕτως ἐν ἐκείνῃ τῇ φλογὶ τῆς σάρκα τὴν έαυτῆς έματον παντὸς εὐκολότερον ἀποθεμένη καὶ τὴν ψυχήν λαμπρύνουσα, πρὸς τὸν νομφιόν ἠπείγετο διαδοχούντων ἁγγέλων αὐτῆς. Εἰ γὰρ τὸν λάζαρον ἐκείνου τοῦ ἡκλώμενον ἁγγελοὶ πρὸς τοὺς κόλπους ἀπῆγαγον τοῦ λαβραία, πολλὴ μάλλον ταύτην δορυφοροῦντες ἀπήσαν καθάπερ ἐκ τινος ἑράς παστάδος καὶ νυμφικοῦ θαλαμοῦ τῆς καμίνου παραλαβόντες αὐτῆς, καὶ πρὸς τὸν ἄνω νυμφώνα ἀναγόντες.
Διὰ τὰ ὅπως, φησίν, πρόσκειται τῇ σαρκί; Ὑπερὶ τῆς σάρξ ἐμαστίζετο, ἢ δὲ ψυχῆ ἐκουφίζετο τῇ ἐλπίδι τῶν μελλόντων ἐπαιρομένη οὔδὲ γὰρ ἢπτετο τῆς ψυχῆς,
οὐδὲ ὑπεσκέλιζε τοὺς ἐνδον λογίσμους, ἀλλὰ μεχρὶ τῆς σαρκὸς εἰστήκει τὰ μηχανῆματα καὶ οἱ πόλεμοι, εἰώς διαθῆκαν μὴ δύναμενος. Ἐπεὶ οὖν αὐτὴ ἔτευγεν, αὐτὴ ἐμαστίζετο, αὐτὴ ἐδεσμεῖτο (ψυχὴν γὰρ δῆσαι ἀδύνατον ἦν).

Καὶ γὰρ χρυσίν πλείονα χρόνου τῇ τοῦ πυρὸς δυμλῶν φύσει, καθαρωτέρων γίνεται καθάπερ τότε καὶ ἡ τοῦ ἁγίου ψυχῆς βασανιζομένη τῷ χρόνῳ μᾶλλον ἀπέλαμπε, καὶ οὐδὲν ἔτερον, ἀλλὰ ἑτοράτην καθ' ἑαυτῷ καὶ τοῦ διαβόλου, τοῦ μάρτυρα περιέφερεν, ἔλεγχον τῆς τῶν Ἐλλήνων ἑμῶντος, ἀπόδειξιν τῆς τῶν Χριστιανῶν εὐσεβείας, μεγίστον τεκμηρίον τῆς τοῦ Χριστοῦ δύναμεως, παραίνεσιν καὶ συμβουλὴν τοῖς πιστοῖς, ἑστε προθύμως τοῖς αὐτοῖς ἐγκαρτερεῖν ἀγώσις, κηρύκα τῇ τοῦ θεοῦ δόξης, διδάσκαλον τῆς τῶν τοιούτων παλαισμάτων ἐπίστημης.

30. Ibid., col. 670.
Τοιαύτα τῆς ψυχῆς τῶν ἁγίων τα κατορθώματα, ἀναφαίρετα καὶ ἀκαταγώνιστα, καθάπερ ἐν ἁσυλίῳ τινὶ χωρίῳ τῇ τῆς ψυχῆς ἀνδρείᾳ ἐναποκειμένα, καὶ οὕτω τυραννῶν αὐτὰ βλέπουσιν ὀφθαλμοί, οὕτε ὅμων ἀργάσαι δύνανται χεῖρες, ἀλλὰ καὶ αὐτὴν διέλεισα τὴν καρδίαν, ἡ μάλιστα τῆς ψυχῆς τῆς ἀνδρείαν πεπίστευται, καὶ εἰς μικρὰ κατατείμωσι μέρη, οὕτε οὕτω κενοῦσι τὸν πλοῦτον, ἀλλὰ καὶ πλεῖω τοῦτον ἐργασοῦνται.

31. Ibid., col. 670.
Τὸ δὲ αὐτίκα θεὸς ἐστὶν ὁ ταῖς τοιαύταις ἐνοικῶν ψυχαῖς τὸν δὲ θεῷ πολεμοῦντα ἀμήχανον νικῆσαι ποτέ, ἀλλὰ ἀνάγκη καταγελασθεῖν καὶ ἀισχρῶς ἠττηθεντα ἀπελθεῖν.

32. In Martyres Egyptios, PG 50, col. 695.
Τοιαύτα γὰρ ἐστὶ τῆς ψυχῆς τα κτήματα οὐ προδίδοται τοῖς τοῦ σώματος παθεῖσιν, ὅταν αὐτὰ κατέχῃ μετὰ ἀσφαλείας, ἀλλὰ καὶ αὐτὰ τις ἀναρρήξῃ τὰ στέρνα, καὶ κατὰ μικρὸν τὴν καρδίαν διέλοι λαβῶν, οὐ προσεῖται τὸν ἀπάξ αὐτὴ παρὰ τῆς πίστεως ἐμπιστευέται θησαυρόν. Τοῦτο δὲ τῆς τοῦ θεοῦ χάριτος γέγονε τῆς πάντας οἰκονομοῦσα, καὶ ἐν ἀσθενοῦσι σώμασι δυναμένης παράδοξα ἐπιτελεῖν.
33. In Epist. I Ad. Cor. Homil. IV, PG 61, col. 35. For English translation see also NPNF, p. 19.

34. De Laudibus S. Pauli Apostoli, Homilia IV, PG 50, col. 486. 'Επειξ οὐν οὖτω τὸ γένος ἡμῶν ἐτίμησεν ὁ θεὸς, ὡς ἕνα ἀνθρώπων καταξίωσις τοσούτων γενέσθαι κατορθωμάτων, αἰτιον, ζηλώσωμεν, μιμησωμεθα, σπουδάσωμεν γενέσθαι καὶ ἐκείνον καὶ ἡμεῖς, καὶ μὴ ἀδύνατον τοῦτο εἶναι νομίζωμεν. 'Ο γὰρ πολλάκις εἶπον, τοῦτο λέγων οὐ παύσομαι, ὅτι καὶ σῶμα ἐν αὐτῷ τὸ αὐτὸ ἦν καὶ ἡμῖν, καὶ τροφὰ αἱ αὐταί, καὶ ψυχὴ ἡ αὐτὴ ἀλλ' ἡ προαιρέσεις μεγάλη, καὶ ἡ προθυμία λαμπρὰ καὶ τοῦτο ἐκείνον τοιοῦτον ἐποίησε. Ἡ θεία τοῖνυν ἀπογιγνωσκέται, μηδεὶς ἀπαγορεύεται. Ἐὰν γὰρ παραστήσης σου τὴν δίανοιαν, οὔδεν τὸ κωλῦσιν τὴν αὐτὴν ἀδελφαθίαν χάριν. Οὐ γὰρ ἐστὶ προσωπολήπτης ὁ θεὸς καὶ ἐκείνον αὐτὸν ἐπλάσε, καὶ ζε αὐτὸς παρηγαγές καὶ ὕστερ ἐκείνου δεσπότης, οὕτω καὶ σε βούλεται στεφάι. Ὑπόσχθηκεν τοῖνυν ἑαυτοὺς καὶ καθάρωμεν, ἵνα καὶ ἡμεῖς διαφιλή δεξάμενοι τὴν χάριν τῶν αὐτῶν ἐπιτυχώμεν ἄγαθῶν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐὰν δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.


36. Ibid., col. 488. Καὶ γὰρ Ιουδαίους ἀπεκαλυψεν εαυτὸν καὶ οὕτε ἐρχῆν, ἀλλ' οὐκ ἦθελσαν δέξασθαι διὰ τὴν δόξαν τὴν παρὰ τῶν ἀνθρώπων.

37. Ibid., col. 488. Πίστευε τοίνυν καὶ γὰρ καὶ σε καλεῖ ἐξ οὐρανοῦ, εάν ψυχὴν εὐγνώμονα ἐχῃς ὡς, εάν ἄγνωμων ἦς καὶ διεστραμμένος, οὔτε τὸ ἐνεχθῆναι σοι φωνὴν ἀνωθεν ἀρκέσει εἰς σωτηρίαν.

37a. Ibid., col. 489. οὗτοι δὲ νεκροὺς ἐγείροντα θεασάμενοι, καὶ ἐδήσαν καὶ ἐσταυρώσαν.
Εν δὲ τῇ Καινῇ, ἃν αὐτὴς τοῦ Χριστοῦ τῆς παρουσίας, ὥ μὲν ληστὴς σταυρούμενον ἑδὼν, προσεκύνησεν.


οὐκ εἴδες εἰπὶ τοῦ Ἀβραὰμ, εἴπε μοι, προαιρεσιν φύσεως κρατήσασαν, ἣνικα τὸν παιδὰ σφαγιάσαι ἐκελεύθη, καὶ ταύτην ἐκείνην δυνατότεραν φανεῖσαν; οὐκ εἴδες εἰπὶ τῶν τριῶν παῖδων τὸ αὐτὸ τοῦτο συμβὰν; οὐκ ἀκούεις καὶ τῆς ἐξωθηνοῦ παροιμίας λεγούμης, ὅτι δεύτερα φύσις ἡ προαιρεσις γίνεται ἐκ συνθετειάς; Ἐγὼ δὲ φαίνην ἄν, ὅτι καὶ προτέρα, καθὼς τὰ προειρημένα ἀπεδείξεν.


ὁταν λεγη πάλιν, Ἡ τῶν κόσμων ἐσταυρώματι ( Γαλ. 6:14 ), τὴν προαιρεσιν αὐτοῦ στεφανῶ. Ἐνι γὰρ ἐνι φύσεως ἵσχυν προαιρέσεως ἀκριβεῖᾳ μιμήσασθαι.

Ὅρας ὅτι δυνατὸν καὶ τὴν ἄπο τῆς φύσεως ἐχειν στεφρότητα, ἑάν προαιρεσιν ἡ γενναία καὶ διεγγερμένη, καὶ πλειόνα καρποῦσα τὸν ἐπαινοῦ τὸν γε ἑλόμενον καὶ βουληθῆντα, ἡ ἀναγκασθεῖντα καλὸν εἶναι;

κάν εἰς μέσον ἁγάγωμεν τούτον αὐτὸν τὸν ἀνδριάντα τῆς ἀρετῆς, εὑρίσκομεν ὅτι τὰ ἐκ προαιρέσεως αὐτῶς προσόντα καλὰ, εἰς φύσεως στεφρότητα ἐφιλονεικηκησαν ἐξενεγκεῖν. Ἡλγει μὲν γὰρ τυπομενος τῶν δὲ ἀσωμάτων δυνάμεως τῶν οὐκ ἀλγουσάν, οὐχ ἣττον αὐτῶν κατεφρονεῖ.

44. *Ibid.*, col. 505. Ὑπαν γὰρ λεγη Ἡμοὶ κόσμος ἐσταυρώται, κἀγὼ τῷ κόσμῳ ( ἦς ἀ. ), καὶ πάλιν Ἡμοὶ δὲ σκόπετι εἰγὼ, εἶ δὲ ἐν ἐμοὶ Χριστὸς ( Γαλ. 2:20 ), τί ἄλλο ἔστιν εἰπέτι ἡ ὅτι καὶ ές αὐτῶς μετέστη τοῦ σώματος; τί δὲ, ὅταν λεγη, Ἡβοθήθη μοι σκολίη τῇ σαρκί, ἄγγελος σατάν; ( B' Κορ. 12:7 ) τοῦτο δὲ οὐδὲν ἐπεροῦν ἔστιν,
Καὶ γὰρ δεικνύεις ἐνευθέν ἡλίκως ἐκείνος ἦν, ὡς ἐν τοιαύτῃ φύσει τὰ ύπερ τὴν φύσιν ίσοχώσα.

Ἑκείνως γὰρ οὐχὶ ἀπὸ τῆς χαρίτος μόνον τοιούτου ἐγένετο, ἀλλὰ καὶ ἀπὸ τῆς οἰκείας προθυμίας καὶ διὰ τούτο ἀπὸ τῆς χαρίτος, ἐπειδή καὶ ἀπὸ τῆς προθυμίας. Μεθ’ ὑπερβολῆς γὰρ ἐκεῖνα, καὶ τὰ τοῦ θεοῦ ἐπενευσὲν αὐτῷ, καὶ τὰ τῆς οἰκείας προαιρέσεως ὑπῆρξε.

Τοῦτο γὰρ γίνεται κωλυμα μόνον πρὸς ἀρετὴν, κακία ψυχῆς, καὶ μαλακία γνώμης ταύτης δὲ ἀνευ τῶν ἄλλων οὔδεν.

τὸν μακάριον Βαβύλαν, καὶ τὸ σχήμα τὸ ταπεινὸν, καὶ ἐπὶ τὴν στολὴν τὴν ἰδιωτικήν, καὶ τὴν συντετριμμένην ψυχὴν, καὶ τὸ ἡθικόν ἀπλαγμένην φρόνημα, καὶ οὕτως ἀμφοτέρους διαγράψας καὶ ἀντιθέτις, τοτε γνώση τὸ θαύμα καλῶς μᾶλλον δὲ οὐδὲ οὕτως ἐπιλήψη τῆς ἱκρίβειας αὐτῆς τὴν γὰρ παράφρασιν ἐκείνην λόγον μὲν οὐδὲ εἰς ο脎 ὤψις παραστῆσαι δύναται ἂν, ἡ πείρα δὲ μονὴ καὶ ἡ χρήσις αὐτῆς. Καὶ τὸ παράστημα δὲ τῆς τοῦ γενναίου ψυχῆς μόνος εκείνως δύναται ἂν εἰδέναι καλῶς, οὕτως διότι ἐὶς τὴν αὐτὴν αὐτῷ τῆς παράφρασις φθάσαι κυριφῆν. Πῶς γὰρ προσῆλθεν οἱ γερών πῶς τοῖς δορυφόροις διέκοψε; πῶς τὸ στόμα διήρε; πῶς ἐφθέγξατο; πῶς ἐπετίμησε; πῶς τὴν δεξίαν εἰς τὸ στήθος ἀπερείςε τὸ φλεγμαίνον ἐτί τῷ θυμῷ καὶ ἔρων τῷ φόνῳ; πῶς ἀπόσατο τὸν ἀνθρώπον; οὕτως αὐτὸν τῶν ὄρμενων κατεπληξε καὶ τῆς προθέσεως ἐξεκροουσέν. Ἡ ψυχὴ ἀκαταπλήκτου καὶ διάνοιαν ψηλήν! ὁ φρενῶν σωρανῶν καὶ παραστήματος ἀγγελικοῦ! ἂσπερ γὰρ ἐν τοῖς γεγραμμένοι ἀπασχον τὴν φαντασίαν εκείνην ὁρῶν, οὕτως ἀταράχως ἀπαντά ἐπραττεν ὁ γενναῖος άνήρ. Καὶ γὰρ
54. Ibid.

55. Ibid., col. 542.

Η γὰρ ὑπὶς ἐκείνη τῶν ὁρωμέων τὴν διάνοιαν παρεπεμψε τῇ ἀπὸ τὸν ἀνώ βασιλέα τὸν καθήμενον ἐπὶ τῶν Χερουβίων καὶ βλέποντα ἀβύσσους, ἐπὶ τὸν θρόνον τὸν ἐνδόξον καὶ ψυχικόν, ἐπὶ τὴν στρατιὰν τὴν οὐράνιον, ἐπὶ τὰς μυριάδας τῶν ἄγγελων, ἐπὶ τὰς χιλιάδας τῶν ἀρχαγγέλων, ἐπὶ τὸ βῆμα τὸ φοβερὸν, ἐπὶ τὸ κριτήριον τὸ ἀδέκατον, ἐπὶ τὸν τοῦ πυρὸς ποταμὸν, ἐπὶ τὸν κριτὴν αὐτοῦ.

56. Ibid., col. 543.

Ἀλλὰ οὕδεν τούτων ἐποίησε τῷ γὰρ ἁλατὶ τῶν πνευμάτων τὴν ψυχήν ἐπτυμένος ἢν δὲ ὅπερ οὕδεν ἐπράττεν εἰκῇ καὶ ματὶς, ἀλλὰ πάντα κρίσει λογισμῶν ὁρθῷ.

57. Ibid., col. 543.

58. Ibid., col. 543.

καὶ τῶν τυχόντων πολλάκις ἐστὶ, τὸ δὲ εἰς δέον καὶ κακοῦ τῷ προσηκοντι, καὶ μετὰ τῆς ἀρμοζοῦσας συμμετρίας καὶ συνέσεως τῷ πράγματι χρήσασθαι, μεγάλης λίθων καὶ θαυμασθῆς δεῖται ψυχῆς.


"Romans 5:3" Κηροῦν μαλακότερον ἔχουσα σῶμα εἶτα τῷ ἀνώριῳ προσηλθεῖσα πάντοθεν, διωμότερον τὰς πλευρὰς καταξεμένην, καὶ κατερρεῖτο τῷ αἵματι, καὶ καθάπερ νυμφευμένη μᾶλλον καὶ ἐν παστάδι καθημένη, οὕτω μετ’ εὐνοίας ἐφερε τὰ γινόμενα διὰ τὴν βασιλείαν τῶν οὐρανῶν, ἐν αὐτοῖς τοῖς ἀγῶσι στεφανομένη.
60. *In S. Barlaamum Martyrom*, PG 50, col. 680.

Καὶ ταυτὸ συνέβαινεν ὅπερ καὶ ἐπὶ τῆς βάτου καθάπερ γὰρ ἐκείνῃ η βάτος ἐκάετο, καὶ οὐ κατεκαίετο, οὔτω καὶ ἐνταῦθα ἐκαίετο μὲν ἡ δεξιὰ, οὐ κατεφλεγέτο δὲ η ὑψηλὴ ἐδαπανάτο τὸ σώμα, καὶ οὐκ ἀνηλάτο η πίστας ἢν ἀπηγορευέν ἢ σάρξ, καὶ οὐκ ἀπηγορευέν ἢ προθύμια καὶ οὐ μὲν ἀνήρκες τὸ μόσον τῆς χειρὸς διατρήσαντες ἤμεθεν κατω, η δὲ ἀνθρεία τῆς ψυχῆς οὐ διειπτεν ἀλλὰ ἢ μὲν χείρ ἀνήλωτο καὶ ἐρήμη σάρξ γὰρ ἤν, καὶ οὐκ ἀδάμασ ἢ δε ψυχὴ ἔτεραν ἐπεζήτητε χείρα πάλιν, ὡστε καὶ ἐν ἐκείνῃ τὴν καρτερίαν ἐπιδείξασθαι.


Καὶ καθάπερ στρατιωτῆς γεννᾶτος εἰς πολεμίους εἰσελθὼν, καὶ κατακόψας τὴν φάλαγγα τῶν ἀνταγωνισο-μένων αὐτῶ, διακλάσας τὸ ξίφος τῇ πυκνοπηθεί τῶν ἐπαλληλῶν πληγῶν, εἰτᾷ ἐπιστραφεὶς ἐτέρων ἐπιζητεῖ, διὰ τὸ μηδέπώ κορον εἰληφέναι τῆς τῶν πολεμίων οὐφαγῆς οὐτώ δή καὶ ἡ ψυχὴ τοῦ μακαρίου Βαρλαάμ τὴν χεῖρα ἀναλώσασα ἐν τῷ κατακόπτειν τὰς φάλαγγας τῶν δαιμόνων, ἔτεραν ἐπεζήτητε δεξιὰν πάλιν, ὡστε καὶ ἐν ἐκείνῃ τὴν προθυμίαν ἐπιδείξασθαι. Μὴ γὰρ μοι τούτο εἴπῃς, ὅτι μὲν ἐξεδώκε χεῖρα μόνον ἄλλα τοῦτο πρὸ ἐκείνου ἐννοεῖ, οτι ὁ τῆς χείρα προδούμα, οὕτως καὶ τὴν κεφαλὴν ἐξεδώκεν ἄν, καὶ τὰς πλευρὰς προὑθηκε, καὶ πυρὶ, καὶ θηρίοις, καὶ πελάγει, καὶ κρημνῷ, καὶ σταυρῷ, καὶ τροχῷ, καὶ πρὸς πᾶσας τὰς δικουσθεῖσας ποτὲ τιμωρίας παρετάζα, καὶ πάντα ἐπαθεὶ εἰ καὶ μὴ τῇ πείρᾳ, ἄλλα τῇ προσέπη. Ὑπὸ γὰρ πρὸς ἐρισμένας κολάσεις ἀπαντῶσιν οἱ μάρτυρες, ἀλλὰ πρὸς ἀφοιτούσους ἀποδούνται τιμωρίας οὐ γὰρ εἰσὶ κύριοι τῆς γνώμης τῶν τυράννων, οὐδὲ ὀροὺς αὐτοῖς καὶ μέτοικοι τιμωρών τιθέασιν ἄλλα ὅσα ἄν αὐτοὺς ἢ ἀπάνθρωπος καὶ θηριώδης ἤκεινων γνώμην διαβεβαιῶν ἐπιθυμήσῃ κακά, τοσαυτὰ εἰσέρχονται πεισόμενοι πλὴν ἄν μὴ μεταξὺ τὸ σώμα ἀπαγορεύσαν ἀπλήρωτον ἐν τῷ μέσῳ καταλίπῃ τὴν τῶν τυράννων ἐπιθυμίαν. Ἐμαραίνετο
τοίνυν ἢ σάρξ, καὶ ἡ προαιρέσις προθυμοτέρα ἐγίνετο, 
αὐτοῦς τοὺς ἀνθρακας παρερχομένη τῇ λαμπρότητι, καὶ 
μᾶλλον αὐτῶν ἀποστιλβόσα πνευματικὸν γὰρ ἐνδὸν 
ἀνεκαίετο πῦρ πολὺ τοῦ πυρὸς τοῦτο φλογωδέστερον. 
Διὰ τούτω ἐκεῖνος τῆς ἔξωθεν οὐκ ἤσθανεν φλογός, 
ἐπειδὴ τὸ ἐνδόν αὐτῶν ἐκαίε πῦρ τὸ διάπυρον καὶ 
διακαεὶ τῆς ἀγάπης τοῦ Χριστοῦ.

64a. Ibid. col. 679. 
ἐὰν δὲ αὐτοῦ μὴ ἐνδόιοντος περιτραπῆ ἡ χείρ, οὐκ 
ἔστιν ἔγημα τοῦτο τῆς γυνής τοῦ μάρτυρος, οὐ 
γὰρ τῆς προαιρέσεως ἀσθενοῦσας, ἀλλὰ τῆς τῶν νεῦρων 
φύσεως κατὰ τὸν ἴδιον τόνον, καὶ ἀκοντοῦ τῆς χειρὸς τοῦ 
ἀγίου καμπτομένης, ὑπὸ τοῦ πυρὸς τοῦτο 
συνεβαίνειν.

64b. Ibid., col. 679. 
οὐ γὰρ τῆς ἐκείνης βλακείας ἐστὶν τὸ γυνομένον, ἀλλὰ 
tῆς φλόγας τοῦ νοσήματος τὴν νοτία ἀναλικουσίας καὶ 
συνεκουσίας παρὰ φύσιν λοιπὸν τῶν νεῦρων τῆς 
ἀκολουθίαν οὕτως οὐδὲ ἄγιον τοῦτον ἂν τις ἐξεμφατο 
tῆς χειρὸς περιτραπεῖσθαι. Ἐὰν γὰρ πυρετὸς καὶ 
ἀκοντοῦ τοῦ κάμινοντος συνέκειν τα μέλη πέφυκε 
καὶ διαστέφειν, πολλὰ μᾶλλον ἀνθράκας ἐπικείμενοι 
δεξιὰ, καὶ μὴ ἐνδόντος τοῦ μάρτυρος τοῦτο ἂν 
ἐγκαίαντο ἀναπαύειν.

64c. Ibid., col. 679. 
Ἀλλὰ ὅμως οὐκ εἰργασάντο, ἵνα ἐκ περιουσίας μάθησιν, 
ὅτι θεοῦ χάρις ἢν ἡ συμπαράσχεσαι καὶ ἀλειφούσα σοῦ 
ἀθλητήν, καί τὸ τῆς φύσεως ἐλάττωμα διορθωμένην, 
οὕτε αὐτῆς τὰς ἑαυτῆς ἐπαθὲς κατὰ τοῦτο, ἄλλ᾽ 
ὡς εἰς ἀδάμαντος πεπηγύται ἡ χείρ ἐκείνη, οὕτως 
ἀπεριτήρητος ἐμενεν. Τίς τότε ὡς οὐκ ἂν ἐθαυμάσει ἢ 
τοις οὐκ ἂν ἔφρεξε; Ἀλεκυπτον ἀνώθεν ἄγγελοι, 
ἐθεωροῦν ἄρχοντας λαμπρὸν ἢν τὸ θέατρον, καὶ 
ὑπερβαίνον οὕτως τῆς ἀνθρωπίνης φύσιν.

65. De S. Pelagia Virgine Et Martyre Homilia I, PG 50, 
col. 579,580. 
Τοῖς μὲν γὰρ τῆς αἰσθήσεως ἢν προαναλωθέοσίν τῇ 
ποικιλίᾳ τῶν βασάνων, οὐδὲ φοβερὸν ἐτί ψαύνεται 
ὁ θανατός, ἀλλὰ ἀπαλαγὴ τίς καὶ ἢνεοὶ τῶν 
ἐπικείμενων δεινῶν ἢ μὴ ἡθὲν μῆδεπι παθοῦσα τοιοῦτον,
66. **Ibid.**

67. **Ibid., col. 580.**

Онк ἣν ταῦτα ἀνθρώπινης φύσεως το μὲν γὰρ πλέον εἰσόνεγκεν ἢ τοῦ θεοῦ ῥοπῆ. ὡς μὴν οὐδὲ αὕτη τότε ἄργοῦσα εἰστήκει, ἀλλὰ τὰ παρ᾽ ἑαυτῆς πάντα ἐπεδέικνυτο, τὴν προθυμίαν, τὸ φρόνημα, τὸ γένναῖον, τὸ βουλήθηναι, τὸ προελεύθαι, τὸ σπεύδαι, τὸ ἐπειχθῆναι.

67a. **Ibid., col. 580.**

68. **In S. Ignatium Martyrem, PG 50, col. 587.**

ἄλλα καὶ ἐντεῦθεν κακεῖθεν πολλοί οἱ ἀνακηρυττομένοι καὶ στεφανοῦμενοι, ὡς μάθης διὰ τῶν ἔργων αὐτῶν ὅτι ἐν Χριστῷ Ἰησοῦ ὁ ἄρσεν, οὐ θῆλυ, ὅτι οὕτε φύσις, οὕτε σώματος ἁσθενεία, οὕτε ἡλικία, οὕτε ἄλλο οὐδέν τῶν τοιοῦτων ἐμπροδία δύνατο ἂν τοῖς τόν τῆς εὐσεβείας τρέχουσι δρόμον, ἐὰν προθυμία γενναία, καὶ φρόνημα διεγγερμένο, καὶ φόβος θεοῦ θερμὸς καὶ διάμορφο ἐρέσιζομενος ἡμῶν ἐν ταῖς ψυχαῖς ἡ.

Διὰ τοῦτο καὶ κόραι, καὶ γυναίκες, καὶ ἀνδρεῖς, καὶ νέοι, καὶ γέρωντες, καὶ δουλοί, καὶ ἐλεύθεροι, καὶ πάσα ἀξία, καὶ ἡλικία ἀπασά, καὶ φύσις ἐκατέρα πρὸς τοὺς ἀγνῶν ἀπεδύσαντο τούτων, καὶ οὕτωμεν οὐδέν παρειθήσατον ἐπεὶ προαίρεσιν γενναίαν εἰσόνεγκαν εἰς τὰ παλαιότατα ταῦτα.

69. **De Maccabæis Homilia I, PG 50, col. 619.**

Οὐ φροίγωσι κατὰ τὴν σάρκα οἱ ἄθληται, ἀλλὰ φροίγωσι κατὰ τὴν πίστιν ἁσθενῆς αὐτῶν ἡ φύσις, ἀλλὰ δυνατῇ ἡ ἀλείψασα αὐτῶις χάρις παραλέληται τὰ σώματα τῷ γήρῳ, ἀλλὰ συγκεκροτηται τὰ φρονήματα τῷ ποθῷ τῆς εὐσεβείας. Ὡς ἐστιν αἴσθητος ὁ ἀγὼν μὴ τοιῶν ἐξώθεν καταμάθην τοὺς ἄθλητας, ἀλλὰ εἰσελθε τῷ λογισµῷ
πρός τὴν τῆς ψυχῆς αὐτῶν ευεξίαν καταμαθεῖ τῆς πίστεως αὐτῶν τὴν ἵσχυν, ἵνα μάθησί ὅτι ὁ δαιμός
πυκτεύων οὐ σώματος ἁγαθοῦ δεῖται περιβολής, οὐδὲ ἡλικίας ἀκμαζούσης, ἀλλὰ καὶ κοιμίδα νεος ἐστὶ, κἂν
eἰς ἐσχάτους γῆρας ἑλλακτικῶς, ψυχῆν δὲ ἐχὴ γενναίαν καὶ ἐρυθμένην, οὗταν ἀπὸ τῆς ἡλικίας εἰς τὰ ἀγωνίσματα
παραβάλλεται.

70. Ibid.
71. Expositio In Psalmum CXXVII, PG 55, col. 368.
Οὐ γὰρ μικρὸν, ὀδυνωμένην χαλινώσας ψυχὴν, πρὸς
τὸ μῆδεν ἀμαρτεῖν. Τοῦτο μαρτυρίου ἵσον, τοῦτο
κολοφών τὼν ἀγαθῶν.

72. Ibid.
73. Ibid., col. 369.
Φέρε τοίνυν τὰ συμπίπτοντα πάντα γενναίας τοῦτο
γὰρ σοὶ μαρτυρίον ἐστίν.

74. Ibid., col. 369.
Οὐ γὰρ τὸν κελευόμενον θῦσαι, τὸ μὴ θῦσαι, ἀλλὰ
καταζηλωθῆναι μᾶλλον, ἃ τοῦτο ποιῆσαι, ποιεῖ μαρτυρίον
μόνον.

75. Ibid., col. 369.
ἀλλὰ καὶ τὸ τῆς ὀδύνης εἰς βλαφημίαν ἐξαγούσης,
ἐλέσθαι ἐγκαρτερήσαι τῷ πόνῳ, καὶ μηδὲν ἀπῆξεν
εἰπεῖν, μάρτυρα ἑργάζεται.

76. IV Homilia, Adversus Eos Qui Non Adfuerant, Etc.,
PG 63, col. 481.
Ἐἰπὼ καὶ ἔτεραν ὀπερβολὴν μάλιστα στεφανοῦσαν καὶ
ἀνακηρύττουσαν τὸν ἄθλητὴν ἐκεῖνον, καὶ δεικνύουσαν
αὐτοῦ ὑψηλὴν καὶ τῶν οὐρανῶν ἡμοῦ ἡμᾶς ἐκεῖνον; Τίς
οὗν ἐστὶν αὕτη; Ἡ ἀπὸ τοῦ χρόνου διάφορα πρὸ γὰρ
τῆς χάριτος καὶ πρὸ τοῦ νόμου γενόμενος, τοιαύτη
ἐφιλοσόφησεν. Οὐ μικρὸν δὲ τούτο, ἀλλὰ καὶ μυρίους
δυνάμενον πλέξαι στέφανους. Τῶν γὰρ αὐτῶν κατορ-
θωμάτων οὐχ οὐ αὐτοὶ κεῖνται μισθοί, ὡμοὶ γὰρ ἐν
τοῖς ἀνωτέρως χρόνοις ταῦτα κατωρθώσας ἐστί, ὁ
δὲ ἐν τοῖς ἐσχάτοις, ἀλλὰ πολλὰ μείζους τῷ προτέρῳ.
Οὐ γὰρ ἡν ἵσον, παραγενομένου τοῦ Χριστοῦ καὶ
τοσοῦτο ἐπιδειξαμένου καὶ παραίσιαντος καὶ
συμβουλεύσαντος ἐφιλοσόφης, καὶ πρὸ τῆς παρουσίας
αὐτοῦ καὶ πρὸ νόμου καὶ πρὸ προφητῶν τοιαύτα ἐπιδείκνυσθαι. Διὰ δὴ τούτο καὶ παραγενόμενος πλείονα ἄρετὴς προσθηκὴν ἐπιτίθετι, λέγων ἡμᾶς μὴ περισσούσην ή δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

77. Ibid.

78. Ibid., col. 482.
...ὅτι δὲ τὸ πάντων ἄκροτατον ἡ ὑπομονὴ, οὐδεὶς ἀντερεῖ. Ταῦτα γοῦν καὶ αὐτὸς ὁ διάβολος εἰδὼς, ἔλεγε, "Δερμα ύπερ δέρματος, καὶ πάντα ὡσα ὑπάρχει τῷ ἁνθρώπῳ, ὥσει ὑπὲρ τῆς ψυχῆς αὐτοῦ οὐ μὴν δὲ ἀλλὰ ἀπόστειλον τὴν χείρα σου, καὶ ἄψαι τῆς σαρκὸς αὐτοῦ. Ὁθεν δὴλον ὅτι πάντων ἄκροτατον τούτο τὸ κατόρθωμα, καὶ νεανίκης τινος καὶ σιδηρᾶς δεσμευόμενον ψυχῆς.

79. Ibid., col. 482.
oὐδὲ γὰρ τοῦτο μικρόν, ἄλλα καὶ σφόδρα φιλοσοφωτάτης δεσμευόμενον ψυχῆς.

80. Ibid., col. 483.
Εἴδες τὴν ἁγιωτάτην ψυχήν; ὡρα καὶ τὴν ἁνδρείαν καὶ τὴν σπουδὴν ἐκ συνετριμμαία μύλα αδίκων.

81. Ibid., col. 483.
Εἴδες συνετριμμευκήν διά νοιαν καὶ τῶν ἁνθρώπων τὴν φύσιν ἐπισκεπτομενήν μετά ἁκριβείας καὶ εἰδύταν τὸ δοῦλος, τὸ ἐλέυθερος, τούτο τὸ ὑπὸ πολλῶν περιφερόμενον;

82. Ibid., col. 484.
Πανταχοῦ γὰρ η γνώμη ἐστὶν ἡ στεφανουμενή. Καὶ πρὸς αὐτὴν τὴς σωφροσύνης τὴν κορυφὴν ἁνεβή, καὶ πᾶσαν ἁρετὴν μετὰ τὴς προσηκουόσης ἁκριβείας κατώρθου.

84. De Sanctis Martyribus, PG 50, col. 707.
85. Ibid., col. 708.
86. Ibid., col. 710.
87. De Anna Sermo V, PG 54, col. 672.

89. In Martyres Egyptios, PG 50, col. 696,697.

90. In Ignatium Martyrem, PG 50, col. 594.


92. Ibid., col. 607.

93. Ibid., col. 608.

94. De Anna Sermo V, PG 54, col. 672.

95. I Homilia Quod, Frequenter Conveniendum Sit, PG 63, col. 481.

96. Adversus Judaeos VI, PG 48, col. 904-905.

Chrysostom said, "The Jews, on the one hand said, "His blood be on us and on our children" (MT 27:25), while the martyrs spilled their blood for Christ, whom the Jews murdered".

97. Adversus Judaeos VI, PG 48, col. 904-905.

Kategolaias tis parousias zwmis, katepataseis basantiotria ka kalaseis, upereidou thana tou, pro s toun ourovaun epiterwthesan, apyllaghsan tis zalhs twn bwistikwn pragmatwn, eis ton evdion katepleusas lymeena, ou xwrwvn kai árgymov kai imatia polutele, alla thesaurous asulov eipferomai, upomoin, anerien kai agapnv. Eis ton Paulyov, telousi xorov un, pro twn stefanwv autwn pteroumenov tis prosodoike twn stefanwv, kai to melecontos adhlou loipon dialygonntes.
98. Ad Theodorum Lapsum I, PG 47, col. 284-285. See also NPNF, pp. 95,96.

99. Ibid.

100. Ad Theodorum Lapsum II, PG, 47, col. 309-311. See also NPNF, pp. 111-112.

102. Ibid.

μοι ταύτα προφέρεις, μᾶλλον δὲ οὕκ εἰκῇ, ἀλλὰ ὑπὲρ Παύλου. Καὶ γὰρ δεικνύεις ἐντεῦθεν ἡλίκος ἐκεῖνος ἦν, ὡς ἐν τοιαύτῃ φύσει τὰ ὑπὲρ τὴν φύσιν ἠχύσαι. Οὕκ ἐκεῖνος δὲ μόνον ἐπαίρεις, ἀλλὰ καὶ ἀποδάπατες τῶν ἀναπεπτωκότων τὰ στόματα, οὐκ ἄφεις αὐτοὺς εἰς τὴν τῆς φύσεως ὑπεροχὴν καταφυγεῖν, ἀλλὰ ὡθῶν αὐτοὺς εἰς τὴν ἀπὸ προαιρέσεως σπουδὴν.

104. Ibid.
105. Ibid.
106. Ibid.
107. Ibid.
108. Ibid.
109. Ibid.

5. Christ’s or God’s role

1. In S. Ignatium Martyrem, PG 50, col. 592.
Cf. also De SS. Bernice Et Presdocce, PG 50, col. 638.
Εἰσῆλθε μήτηρ μετὰ δύο θυγατέρων ἀκουετωσαν καί μητέρες καὶ παρθενοι, καὶ αἱ μὲν οὕτω πειθὲσθωσάν μητρόκσιν, αἱ δὲ οὕτω παιδευετωσαν θυγατέρας, οὕτω φιλετωσαν τὰ παιδία, εἰσῆλθε τοῖνυ μέσῃ ἡ μήτηρ, ἐκατέρωθεν κατέχουσα τὰς θυγατέρας, ἡ τὸν ἀνδρα ἐχουσα μέσον τῶν ἀπειρογάμων, καὶ ἡ τῆς παρθενίας μέσος ὁ γάμος, καὶ μέσος αὐτῶν ὁ Χριστός.

2. Ibid., col. 593.
Μεγίστη γὰρ οὕτως ἀναστάσεως ἀποδειξις τὸ τῶν σφαγέντα Χριστοῦ τοσαύτην μετά θάνατον ἐπιδείξασθαι δύναμιν, ὡς τοὺς ζῴως αὐτούς πείσαι καὶ πατρίδος, καὶ οἰκίας, καὶ φίλων, καὶ συγγεών, καὶ αὐτής ὑπεριδεῖν τῆς τοῦ ἡμᾶς ὑπὲρ τῆς εἰς αὐτῶν ὄμολογίας, καὶ μάστιγας, καὶ κινδύνους, καὶ θάνατον ἀντὶ τῶν παρόντων ἢδεως ἔλεοναι. Ταῦτα γὰρ οὕχι νεκροὺς τινος, οὐδὲ ἐπὶ τῷ τάφῳ μείναντος, ἀλλὰ ἀναστάντος καὶ ζώντος ἦν τὰ κατορθώματα.
3. Ibid., col. 592.
   "οτι οὐκ ἄνθρωποι, τὰς αὐτοῦ κυβερνῶσιν Ἐκκλησίας, ἀλλ' αὐτὸς ἐστὶν ὁ πανταχοῦ ποιμαίνων τοὺς πιστεύοντας εἰς αὐτὸν.

4. Ibid. col. 592.
   Cf. also Ibid., col. 594: "God is he who grants the contest (τὸν ἄγωνοθέτην)."

5. Ibid., col. 592.
   ἵν’ ἤταν ἀφαίρεθέντων ἐκείνων ἱδὰ τὰ τῆς εὐδεξίας οὐκ ἐλπίσθη, οὔτε αὐσωμάτων τὸν τοῦ κρύπτας λόγον ἀλλ’ αὐξάμενον μᾶλλον, μάθη διὰ τῶν ἔργων αὐτῶν καὶ αὐτός, καὶ οἱ ταύτα αὐτῷ διακομόμενοι παντες, ὅτι οὐκ ἀνθρώπινα τὰ καθ’ ἡμᾶς, ἀλλ’ ἀνώθεν ἐκ τῶν οὐρανῶν ἐχεῖ τὴν βίαν ἡμῖν ἡ τῆς διάσκηλας ὑπόθεσις καὶ θεὸς ἐστὶν ὁ πανταχοῦ τὰς Ἐκκλησίας ἄγων.

6. Ibid., col. 592.

7. Ibid., col. 593.
   Ἰν’ οὖν ταύτα ἐργα μαζώσων οἱ τὴν Ῥωμην ὀικοῦντες ἀπάντα τοῖς προορισμοῖς τοῦ θεοῦ ἐκεῖ τελειωθῆναι τὸν ἄγιον. Καὶ ὅτι αὐτὴ ἐστὶν οἰ αἰτία, ζε ἀυτοῦ τοῦ τρόπου τῆς τελευτῆς τοῦτο πιστεύσωμαι.

8. Ibid., col. 594.
   ἀλλ’ ἐν μέσῳ τῶν θεσμῶν, τῆς πόλεως ἀνω καθεσμόμενης ἀπάντησις, τὸν τοῦ μαρτυρίου τρόπον ὑπέμεινεν, θηρίων ἐπ’ αὐτὸν ἀφεθέντων ἵν’ ὑπὸ ταῖς ἀπάντησιν ὑφείσαι τὸ τρόπαιον στήσας κατὰ τοῦ Διαβόλου, τοὺς θεσμὰς ἀπάντας ἔλεγμας ποίησιν τῶν ἀγωνιζόμενων τῶν ἑαυτοῦ, οὐκ ὀποθενίσκων μονὸν οὕτω γενναίως, ἀλλ’ καὶ μεθ’ ἀληθείᾳ καὶ πόθνιος κων.


11. Ibid., col. 566.
   Εἰ δὲ οὔ χρῆσθαι τῆς ὕλης, παντὸς κήρυκος σαφέστερον οὔ τοῖς τότε μόνον, ἀλλ’ καὶ τοῖς μετεπείτα πᾶσιν ἀπαγγελεῖ τοῦ θεοῦ τὴν ὁργήν, ἢς καὶ τοῖς νεκρομενοῖσιν ἀνάσχυντες καὶ συγκαλυπτεῖν τὸ γεγονός πάσαν ἀνηροθαί πρόφασιν.

12. Ibid., col. 533.

Καίτοι πολλοί ἔτεροι διδάσκαλοι τε ἔγενοντο, καὶ

μαθητάς ἐσχόν καὶ θαύματα ἐπεδείξαντο, καθὼς Ἑλλήνων

παιδεῖς κομπάρουσι, ἀλλὰ ὅμως οὐδεὶς οὐδέποτε ἐκείνων

τοιούτων οὖν ὑπερείς εἰς νοῦν ἐβάλετο, οὔτε εἰπεῖν

ἐτολμήσειν. Οὐδὲ ἀν ἔχοιεν Ἑλλήνων τινες, κἂν πάντα

ἀναισχυντοίεν, ἐπιδείξατο προδρόμησιν ἢ λόγου τοιούτων

κείμενον παρ’ αὐτοῖς, ἀλλὰ φάσματα μὲν τῶν κατοικισμῶν καὶ

νεκρῶν τινῶν εἰδώλα δεῖξα πολλοὶ πολλοὺς παρ’

αὐτοῖς θαυματοποιούσις φασί, καὶ φωνάς δὲ τινας ἀπὸ

μνημείων τοῖν ἐναχθῆναι λέγουσιν, ὅτι ὃς τῶν

ξησάντων ἁγίων καὶ θαυμασθέντων παρ’ αὐτοῖς, ἢ οὔς

μετά τελευτῆν ἐνόμισαν εἶναι θεοὺς, εἴπε τι τοιούτων

τοῖς ἑαυτοῦ μαθηταῖς, οὐδεὶς ἀν ἀὐτῶν ἰσχυρότατο

ποτε.


καὶ ἐπὶ πάσι τοῖν θαυματοποιοῦν Χριστὸν προσκυνήσωμεν

ὁτι αὐτῷ ἢ δόξα ὑπὲρ τῶν Πατρὶ καὶ τῶν παναγίων

πνεύματι νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν

αἰῶνων.


όυ γὰρ ἦν ἐνδον μονήν, ἀλλ’ εἰχε σύμβουλον Ἰησοῦν.


ἐκείνος αὐτῷ παρὴν, ἐκείνος τῆς καρδίας αὐτῆς

ἡμετέρο, ἐκείνος τῆς ψυχῆς παρεθάρρυνεν, ἐκείνος

μόνον τοῦ φόβου ἐξεβαλε.


ταύτα δὲ οὐχ ἀπλῶς ἐποίει, ἀλλ’ ἐπειδὴ πρῶτον

ἐμφανὶ αὐτῶν παρεσκευασε. τῆς ἐκείνου βοηθείας ἢ

μάρτου.

19. **Ibid.**

St. Pelagia committed suicide by leaping off a cliff

in order to preserve her chastity, which was en-

dangered by a band of Roman soldiers sent to arrest

her for being a Christian.


Ὁ θεὸς τῆς καρδίας αὐτῶν ἐτύφλωσεν, ὥστε μὴ συνιδεῖν

τον δόλον.
Cf. also *Ibid.*, col. 582.

καὶ ἵνα μάθησί ὁ ὁκ ἄθεοι τοῦ εὐγενεῖα, μᾶλλον μὲν καὶ εἰς αὐτῶν τοῦ παραστήματος τῆς προθυμίας ὅθεν καὶ τοῦ μῇ συνάχειν τοὺς στρατιώτας τὸν ὅλου, καὶ τοῦ δούναι τὴν χαρίν καὶ τοῦ πρὸς τέλος τὸ ἔργον ἔλθεῖν.


Τοιαῦτα τοῦ θεοῦ τὰ κατορθωματα, τοὺς μὲν ἐαυτῶν δούλους εἰς ἀπόρων πραγμάτων εἰς πολλὴν ἁγείν εὐκολίαν τοὺς δὲ ἕναντίον αὐτῷ καὶ πολεμίους καὶ ἐκ τῶν εὐμηχάνων εἶναι δοκοῦντων εἰς τὴν ἑσχάτην ἐμβάλλειν ἀμηχανίαν.


πόσην μὲν αἰσχύνην, πόσην δὲ ὀδύνην καὶ ὑνείδος τῶν ἀτίστων κατασκεδασθῆναι εἰκός ἀπάντων ἂν; πῶς ἀναχωρεῖν κατὰ κύπτοντας ἐγκαλπημένους, διὰ τῶν ἐργῶν μανθάνοντας, ὅτι οὐ πρὸς ἀνθρώπους, ἀλλὰ πρὸς τὸν θεόν ὁ πόλεμος αὐτοῖς ἂν;


οὐκ ἔλαττον δὲ τῶν εἰρήμενων, καὶ εἰς αὐτοῦ τοῦ τρόπου τῆς τελευτῆς τούτο ἐστὶ συνιδείν. Πολλοὶ γοῦν εἰς ὑψηλὸν κατενεχθέντες στέγους, οὐδὲν ἐπαθον δείνον καὶ ἔτεροι δὲ πάλιν μέλη τινὰ τοῦ σώματος περιθέντες, πολὺν μέτα τοῦ πτώμα ἐπέζησαν χρόνον, ἐπὶ δὲ τῆς μακαρίας ἐκείνης, οὐδὲν τούτων ἀφήκεν ὁ θεὸς συμβῆναι, ἀλλὰ εὐθέως ἐκελεύσεν ἀφεῖναι τῷ σώμα τὴν ψυχὴν, ὡς ἀρκοῦσι τῇ ἁγνωσμένῃ δεξαμένως, καὶ τὸ πάν πληρώσαν. Οὐ γὰρ τῆς φύσεως τοῦ πτώματος ὁ θανάτος ἂν, ἀλλὰ τῆς τοῦ θεοῦ προσταγῆς.


Εἶ γὰρ δεσπόται τοὺς ἐπεικεστέρους τῶν οἰκετῶν τελευτῶν προσεποιοῦσι, καὶ οὐκ ἐπαισχύνοντα, πολλοὶ μᾶλλον ὁ Χριστὸς τῇ δι αὐτῶν ἀφείσαν τῇ ψυχῆ καὶ τοσοῦτον ἀναθεώρησαν κινδύνον οὐκ ἂν ἐπησχύνη τιμήσαι τῇ αὐτῶν πάροικα.


Καὶ ταῦτα ἐποίηει πάντα, τὸν τοῦ μαρτυρίου στέφανον ἀμαυρωσαὶ βουλήμενος ἶνα δὲ μὲν φόνος αὐτῷ προχωρῆ.
Chrysostom refers to the example of Joseph and his mistress in Gen. 39:11. Joseph's mistress thought that she could enter in Joseph's tent inconspicuously. However, she could not escape the sleepless eye of God. (Also, Joseph's mistress thought she could enter in Joseph's tent inconspicuously. However, she could not escape the sleepless eye of God.)

In S. Julianum Martyrem, PG 50, col. 667.

"Пάντες γὰρ ἡμαρτον", φησὶ Παύλος, "καὶ ὑπεροῦνται τῆς δοξῆς τοῦ θεοῦ". (Rom. 3:23).

εἴ τοῦς ἀποστρεφομένους καὶ ἀποθανατονόμους ὑπὸ τῶν ἡγάπησεν, ὥς καὶ ἀποθανατονόμοι ὑπὲρ αὐτῶν, τοὺς ἀγαπηθέντας αὐτὸν μέτρῳ μεγίστῳ.


Μετίσων γὰρ τούτης ἁγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ Ἰησοῦ ὑπὲρ τῶν φίλων αὐτοῦ (Ἰωαν. 15:13).


ἐπειδή ὑπὲρ Χριστοῦ ἡγνώσαντο πόσῳ μᾶλλον δὲ τοῦ Πατήρ ἦμῶν ὁ οὐράνιος δώσει μυρία ἁγάθα τοῖς ὑπὲρ αὐτοῦ πεποιηκόσι; ἔτι καὶ ἐγγάλωδωρός ἔστι καὶ φιλάνθρωπος, ἄλλος δὲ τούτῳ τὸν μένουσιν αὐτοὺς μεγάλαι αἱ τιμαί, ἄλλος δὲ καὶ ὀφειλέτης ἐστὶν αὐτῶν.


ὅτι καὶ ἐνεργεῖ ταῖς τῶν μαρτύρων ψυχαῖς ὁ Χριστός.


τὰ δὲ τοῦ Χριστοῦ καθ' ἐκάστην ἀφέται τὴν ἡμέραν, καὶ μᾶλλον εἰκότως, οὐ γὰρ γοητεία ἐγίνετο τὰ γινόμενα, ἄλλα θεῖα δυνάμει, διὰ τοῦτο οὕτω καταλύεται.

Μᾶλλον δὲ ὥσπερ τοῦτο τῆς δυνάμεως ἀποδείξειν ποιοῦμαι μόνον ὅτι αὐθετεῖ, ἄλλα ὅτι καὶ ἐπ' ἁγαθῷ, καὶ τῇ τῆς ἡμετέρας ἐνεργείᾳ.


Ἄγωνα γὰρ τιθεῖς ὁ Χριστὸς οὐκ οὐκ οὕτοι τὸν ἐκεῖνοι, ἀλλὰ φρικτῶς καὶ φόβοι γέμοντα, οὐ γὰρ ἀνθρώπων πρὸς ἀνθρώπους ἡ πάλη, ἀλλὰ ἀνθρώπων πρὸς δαίμονας ἡ μάχη.


"Ὅταν οὖν ἰδέες γυναῖκα ὑποτρομοῦν, γεγραμένα, βακτηρίας δεουμένης, εἰς ἀγωνία εἰσιστήνας, καὶ καταλύουσαν τυράννου μανιὰν, περιγινομένην ἀσωμάτων δυνάμεων, κρατοῦσαν τοῦ διαβόλου τοῦτος, συγκόσμου καίντος αὐτοῦ τὴν ἐξίν μετ' ἐξουσίας πολλῆς, θαυμάζου τοῦ ἄγωνοθέτου τὴν χαρίν, ἐκπλάγηθι τοῦ Χριστοῦ τὴν δύναμιν."

"Oti men ouv pollin andreian epedeixanto ev tois kairopois afwnismeno tois toiotois, panti pou delon estin, oti de kai uper Christou ta traumata eisabon, touto he deixei peirassoai. Tiwos gar euneke epabon, eite mois tov nomou, fain evnekev, kai twi ev tw nomis keimevwn graumatiwn. "An toinon fanh Christos o tov nomon ekeivon dedwksa, ouk eudhlon oti uper tov nomou pabhntes, uper tov nomobetou thn karterian epedeixanto pasev ekevyn; theve de ouv touto apropoivmen smeron, oti Christos estin o tov nomon dedwksa.

40. Ibid., col. 526.

41. Ibid., col. 526.

"Epieidh gar emelle loipon de ths dikaiosynhs anixheiv elios opei eti ths hevras ginetai, kai tote svnhe. Kathaper gar kai mndepw fanevton eliou, phaidros hev, o othros fainetai, twi men aktinwv oúdeptw gignomenwv dhlwv, tou de fwtos twv aktinwv thn oikoumenvn kai porbvev katalamvntos, outw dh kai tote svnhe. "Epieidh gar pataginesveai emellev o de dikaiosynhs elios, loipon de to skotos ths deilias elweto, kai oúdeptw parvntos autou kata sarka, all egyns autou kai en prooimioin evntos, kai autwn loipon apotoemewv twv pragnatwn.

42. Ibid., col. 525.

"Egew gar tosouton ou paraautoj meta twv allwv katalegiven autous martrwv, oti de kai lamprot eros toutous einai phm. Tote gar hgnvianto, ote oudeptw hasan ai chalhai klasei siai pula, ouste o mochlos o sithpros periairethia, ote eti h amartia ekratei, kai h katarh hnei, kai tou diaboul h akropolis suneistikei, kai apribh eivn eti ths toiauthts aerthas h dodos.

43. Ibid., col. 527.

Chrysostom says that according to Jeremiah 38:31-32, one is the Lawgiver of both Testaments.

'Idou hevrai erxontai, ligei Kurios, ton paronta
καὶ διαθήσομαι ὑμῖν καὶ διαθήσομαι ὑμῖν καὶ ἄδικην καὶ διαθήσομαι ὑμῖν διαθήκην καὶ διαθήσομαι ὑμῖν διαθήκην καὶ διαθήκην τοῖς κατηράσει ὑμῖν. Ἐρωτῶ τοῦ Ἰούδατον, ἐρωτῶ τοῦ Ἰωάννου τῆς τοῦ καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴναι τῆς καὶ διαθήκην εἴ

44. Cf. Ibid., col. 527, 528. Chrysostom says that the passage taken from Jeremiah 31:33-34 shows the beauty of the New Testament.

45. In S. Eustathium Antiochenum, PG 50, col. 603.

46. Ibid., col. 603.

47. Ibid., col. 603, 604. Kαι μετὰ πολλῆς τῆς σφοδρότητος ἀκωδουμένων ἀκάντων τοὺς ὀδόκηκ καὶ μαστίγωμος ἔκεινος, τοὺς ἀκοτελοὺς λεγὼ, ὅσοι ἔφαν τοὺς ἄγελλους καὶ ταῦτα τοὺς ἀκάντως μετὰ παρέχειν καὶ μαρτύριον πρὸς ἐκεῖνος, καὶ ἀκωδομάτως καταλύμουντος, τῆς τοῦ καὶ περίτοιο ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστησαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆσαν καὶ ἀνεστῆ

Ovkh été gar ἡ ψυχὴ μόνη, ἀλλὰ καὶ αὐτὸ τὸ σῶμα πλείονος μετέλαβε τῆς χάριτος, καὶ οὐ μόνον οὐκ ἀπέβαλεν, ἐκ τῆς μετὰ τὸ διαμηνύει καὶ κατασκοπήει κολλάκις, ἀλλὰ καὶ ἐπεσκάσατο πλείονα καὶ μείῳ τῆς ῥοπῆν. Τι ταύτης γένοιτ', ἂν τῆς νύκτης θαυμαστότερον, ὅτι οὕς κατείχον καὶ εἰχον ὑποχείριος, καὶ ὄψαντες ἐξαίην μετὰ ξεσοίας, τοῦτοις νυκταὶ οὐκ ἠχοῦν, ἀλλ' ὡς τοῦτων ἤττων ἔλεεινς καὶ ἀθλίως. Οὐ γὰρ κρόες αὐτούς ἐπολέμουν, ἀλλ' πρὸς τὸν ἔννοικον αὐτῶν θεοῦ, τὸν δὲ θεῷ κολομοῦντα ὅτι πάσα ἀνάγκη μετὰ πολλῆς ἡττάσθαι τῆς περιονοίας, δίκην διδόντα τῆς ἐπιχειρήσεως μόνης, παντὶ ποι οὗτον ἐστὶ.


... τοῦ μὲν πονηροῦ δαίμονος τῇ προσθήκῃ τῶν τιμωρίων προδοκοῦντος ὑποκελίζειν τοὺς ἀθλητὰς, τοῦ δὲ φιλανθράπου θεοῦ συγχωροῦντος καὶ οὐ καλύοντος ὥστε καὶ τῆς τῶν ἁπάσων μαντιν σαφειστέραν πᾶσιν ἐπιδειχθῆναι καὶ τούτως λαμπροτέρους καὶ πλείους πληκνήν τοὺς στεφάνους.

51. Ibid., col. 696.

Καὶ καθάπερ ἐπὶ τοῦ Ιαβ γέγονεν καὶ τοῦ διαβόλου, ὡς μὲν πλείους ἦτει κατ' αὐτὸν παρὰ τοῦ θεοῦ τιμωρίας. προσδοκών περιέσοδα τῇ προσθήκῃ τῶν δεινῶν τοῦ γενναίου τῆς εὐσεβείας ἀθλητῶν, ὃ δὲ συνεχώρει, καὶ ἐχαρίζετο ταῖς πονηραίς αἰτήσει τοῦ πονηροῦ δαίμονος, ἐπιφανεστέρον τὸν αὐτοῦ ποιῶν ἀθλητήν, οὕτω δὴ καὶ ἐνταῦθα ἐγένετο.

52. Ibid., col. 697.

Εἰ γὰρ, ὅπου εἶδο τοῦ ἄνθρωπος αὐτοῦ ὄνομα, ἐκεί ἐστὶν ἐν μέσῳ αὐτῶν πολλῶν μᾶλλον ἐν μέσῳ ἐκείνων, ἡ τοῦτο συνειλημένης, οὕτως εἰς τὸ ὄνομα, ἀλλ' ἐκεῖνο τὸ ὄνοματος κολαξομένων διήνεκες.


Ἐπεί δὲ ἐδοξε τῷ κοινῷ τῶν ἄλλων θεῷ καλέσαι λοιπὸν αὐτοῦ ἐν τῇ καρδιᾷς ἡμῶς καὶ εἰς τὸν τῶν ἀγγέλων, κατατάξατι χορόν...
54. In S. Julianum Martyrem, PG 50, col. 672.

'Αλλ' οἱ μὲν τοῦ μάρτυρος ἐκαίνοι μὴ ἐλασττούσθωσαν τῇ ἀδὲνει ἑ τῆς ἡμετέρας γλώσσης ἀλλ' μενετῶσαν τὸν ἀγαπηθένθην θεόν. Ὅ στεφανῖν: αὐτοὺς, ἐκεῖνοι καὶ ἐκαίνεσει, ὅ γὰρ ἐκαίνοις αὐτῶν οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ θεοῦ.


Ὅδ' αὐτοῖς, φησίν, ὅνα ἐν ὑμῖν, ἐπειδή δὲ γίνεται τὰ σκάνδαλα, οὐδὲν τούτους βλάπτει, ἀλλὰ καὶ ὄψεις.

Ἀπέρ οὖν καὶ τοὺς μάρτυρας ἁκόντες ὄψεις οἱ ἐκ τοῦ μαρτύριον ἁλκόντες, οὐ μὴν ὑπὸ τοῦ θεοῦ ὑθοῦνται πρὸς τὸ τοῦτο, οὔτω δὲ καὶ ἐνταθά, μὴ ἰδωμεν ὅτι σκάνδαλον ἔπραξα.

56. Ibid.

Τούτῳ αὕτῳ τεχμηρίον, τοῦ σπουδαίον εἶναι τὸ δόγμα, τὸ πολλοὺς ὑποκρίνειται καὶ μιμεῖται, οὐ γὰρ ἂν, εἰ μὴ καλὸν ἢ ὑπερρίνοντο. Καὶ τοῦτο ἢ δὴ ποιήσω μὴν φανερῶ.

57. Ibid.


Οἱ μὲν οὖν κυριευτικοὶ τῶν ἀποστόλων πρὸ τοῦ σταυροῦ οὖσθε θυρωρὸς ἀπειλήν ἤγερεν, ἀλλὰ μετὰ τοσαῦτην μυσταγωγὴν ἐφησέν αὐτὸν μὴ εἰδέναι, μετὰ δὲ τοῦ σταυροῦ τὴν οἰκουμένην περιεδραμεν, ἐντεῦθεν μυρίοι οἵμοι μαρτυρῶν ἐμφάνισαν, ἔλεγον δὲ μᾶλλον ἀποθανεῖν, ἤ φανερασθαι. ἀπερ ἐφθέγγατο οἱ κυριευτικοὶ τῶν ἀποστόλων, μιᾶς θυρωροῦ δείσας ἀπειλήν. Οὕτως δὲ ἐκεῖνων πᾶσιν χῶρα καὶ πᾶσι πάλιν, καὶ ἔρμος καὶ οἰκουμένη καὶ ἀοίκητος τὸν ἐκπομμένον ἀνακηρύκτωμεν, καὶ βασιλείας καὶ στρατηγοὺς καὶ ἀρχιερεῖς, καὶ ἅπασι, καὶ δούλους καὶ ἔλευθερον, καὶ ἰδίωτα καὶ οἰκονομοὺς καὶ ἀοίκητος καὶ τὰ ποικίλα τῶν ἀνθρώπων γένη, καὶ λειτούργησεν ὧν ἥλιον ἐφορᾷ γην, ταύτην ὅτι τὴν τοσαῦτην ἐκπέμπαμε τὸ ὄνομα καὶ τῇ προσκύνησις, ἵνα μάθης τί ἐστιν. Ἐσται ὁ ἀνακαυστὸς αὐτοῦ τύμπ.

60. De SS. Bernice Et Prosdoco, PG 50, col. 636,637.

61. Ibid., col. 637.

62. Ibid., col. 637.

63. Ibid., col. 637.
6. The devil’s role

1. In S. Eustathium Antiochenum, PG 50, col. 603.
   καὶ οἶδα μὲν ὅτι τινὲς ἀσθένειαν εἴναι νομίζουσιν λοιματικὴν οὐκ ἐστὶ δὲ τοῦτο, οὐχ ἔστιν ἀλλὰ ἄγγελον ἃπαν τοὺς ἀντικειμένους ἀνθρώπους καλεῖ τὸ γάρ ἃπαν τοῦτο ἐβραϊκὴ λέξις ἐστὶ ἃπαν δὲ ἢ ἀντικειμένος λέγεται. Τά οὖν σχετή του διαβόλου, καὶ τοὺς ἐκείνως διακονομένους ἀνθρώπους ἄγγέλους αὐτοῦ καλεῖ.

2. De Sancta Thecla Martyres, PG 50, col. 748.


4. Ibid., col. 592.
αὐτοῦ δυνάμεως οὐσίς πλεῖονα παρείχε τήν ἀπόδειξιν, καὶ τὰς Ἐκκλησίας συνεκρότει μειξόνως.

5. Ibid., col. 592. 
Δὶ γὰρ κατὰ τὴν δόον πόλεις συντρέχουσας πάντοθεν ἦλειφον τὸν ἀθλητήν, καὶ μετὰ πολλῶν ἐξέπεμπον τῶν ἐφοδίων, εὐχαίρει καὶ πρεσβείαις αὐτῷ συναγωνιζόμεναι.

τὸ δὲ χήρυμα τὸ ἴμετερον οὗ μετὰ τὸ διαδοθῆναι πανταχοῦ, καὶ στῆιαι βεβαιῶς, ἔσχε τοὺς πολεμοῦντας, ἀλλὰ κρίνῃ παγην澪 καὶ φυτεύνηι εἰν ταῖς τῶν ἀκουόντων ψυχαῖς, ἐξ αὐτῶν τῶν προοιμίων πρὸς ἀπασαν ἤναγκάζεται παρατάσσεθαι τὴν οἰκουμένην, πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς θηνηρίας...

7. Ibid., col. 537,538. 
οὕτω γὰρ τοῦ σκινθῆρος τῆς πίστεως ἀφθέντος καλῶς, ποταμοὶ καὶ ἄβυσσοι πάντοθεν ἐπέφεραν.

8. Ibid., col. 538.

9. Ibid., col. 538. 
τὰ μὲν τῶν ἐχθρῶν καταλῦν καὶ ἀναλίσκων εὐκόλως, τὰ δὲ τῶν οἰκείων ἁνιστῶν, καὶ πρὸς ψυχὸν ἀφατον αἵρων, καίτοι ἀνδρῶν εὐτελῶν καὶ ἀστῆμων ἐπιρρηματικῶν αὐτῷ.

10. Ibid., col. 538. 
Τὸ δὲ αὐτίον οὐχ ἦν τῶν ἄλλων ἐκεῖνων οὔτε τὰ ῥήματα, οὔτε τὰ θαύματα, ἀλλὰ τῆς εἰς αὐτοὺς ἐνεργούσης δυνάμεως τοῦ Χριστοῦ. Τῶν γὰρ ταῦτα ἐργασαμένων, δὲ μὲν ἦν σχηματικῶς, δὲ Παῦλος, δὲ Πέτρος δὲ ἄλλως, καὶ οὐκ ἦν οὕτως εὐτελέσι καὶ τακεινοῖς πλάκασι τι τοιοῦτον ἐπῆθει κατέ, πλὴν εἰ μαίνεσκαι τις αὐτοὺς φαίη καὶ παρακαλεῖν.
11. Ibid., col. 538.

"Οτι δε ουκ ἐμαίνοντο ὅπλον ἐξ δὲν εἰσόντες κατάφρωσαν,
και ἐκ τῶν ἔτη καὶ νῦν πειθομένων αὐτοῖς. Οὐχ ἂν οὐν
ποτε τοιαύτα ἐψεύσαντο, οὐδὲ ἔχομαισαν ἄλλως.


Καὶ γὰρ καὶ τύραννοι τὴν Ἐκκλησίαν ἐκσκόλησαν, καὶ
ὁμοίοι διηνέκειος ἐπανέστησαν, ὅτι ἐπὶ βραχὺς ἦν ὁ τῆς
eὐσεβείας σπουδὴ, ἀλλ' ὦμως οὐκ ἔδεσαν, οὐ
kατέλυσαν, ἀλλ' αὐτοὶ μὲν κατέλυσαν, ὅ δέ σπουδὴ
ἐκεῖνος αὐξημένος πρὸς ύψος ἦρετο, καὶ τὴν οἰκουμένην
kατέλαβεν ἄπασαν, σφαττομένων, καϊμένων, κρημνιζομένων,
kατακόπτοικοιμένων, θηρίοις παραδομένων τῶν πιστῶν
ἀκάντων.

13. Ibid., col. 573.

Καὶ γὰρ τῶν ἀνδραχας ἐς πηλὸν κατεπάτησαν, καὶ τὰ πε-
λάγη καὶ τὰ κύματα καθάπερ λειμώνας ἐφόσον, καὶ ἐπὶ τὸ
ἐξίφος ὡς ἐπὶ διάδημα καὶ στέφανον ἔτρεχον.


καὶ πᾶν εἴδος τιμωρίας ἥλεγξαν οὐ τῷ γεγναίως φέρειν
μόνον, ἀλλ' καὶ τῷ μεσὸ ἡδονῆς καὶ προθυμίας πολλῆς.

15. In S. Lucianum Martyrem, PG 50, col. 523.

16. Ibid., col. 523.

ἐτερον ἐπενόησε χαλεπῶτερον τρόπον, καὶ περιήγει
ζητῶν τιμωρίαν εὑρεῖν, ὡστε τὴν αὐτὴν ὑμοῦ καὶ
δριμύτατην γενέσθαι καὶ μαχροτάτην. Ἐπειδὴ γὰρ τῶν
χολάσεων αἱ μὲν ἀφόρητοι ταχιστὴν παρέχουσι τὴν
ἀκαλλατὴν, αἱ δὲ ἐπιμηκέστεραι ὑποτεύμνονται τὴν
δύνην, ἐσκούδασαν εὑρεῖν χόλασιν ὑμοὶ τε τὰ ἀμ-
φότερα ἐχοῦσαν, καὶ ἰπκος καὶ ἐκερβολὴν δύνης ἀντικε-
στον, ἕνα καὶ τῇ σφοδρότητι καὶ τῷ πλήθει τοῦ χρόνου
to στερφόν καταβάλη τῆς αὐτοῦ διανοίας. Καὶ τί
κοιτε; Διμῆ τῶν ἄγιον παραδίδωσι τοῦτον, οὐ δὲ
λιμόν ἀκούσας μὴ παρέλθῃς ἄκλως το λεγόμενον,
ἀπάντων γὰρ θανάτων οὕτως ἔστι χαλεπώτατος.

17. Ibid., col. 523.

18. Ibid., col. 523.
19. Ibid., col. 523.

τῆς δὲ τοῦ ἄγιον τούτο γενναίότητος οὐκ ἐκράτησε.
Τίς οὖν ἀν ἐπλαγεὶ ταύτα ἄκοψας; καίτοι τί
φύσεως ὑπανωτέρον; τί δὲ προαιρέσεως ἑξυφρεπέστερον;
ἂλλ᾽ ἣνα μάθης, ὅτι τοῦ φοβοῦ τοῦ θεοῦ οὐδὲν
ἰσχυρότερον, προαιρέσεις φύσεως εὐτοιοντέρα ἐφάνη.

20. Ibid., col. 523.

καὶ μητέρας μὲν ἦλεγξε, καὶ ὁδὼν ἐπιλαβέσθαι ἐποίησε, τὸν δὲ ἄγιον τοῦτον ὑποσκελίσαι οὐχ ἱσχύσεν,
οὐδὲ περιεγένετο τῆς φιλοσοφίας ἡ κόλασις, οὐδὲ
τῆς ἀνδρείας ἐκράτησεν ἡ τιμωρία.

21. Ibid., col. 523.

ἂλλ᾽ ἐμενὲν ἀδαμαντὸς καντὸς ἱσχυρότερος, ταῖς ἀγαθαῖς
ἐντρυφῶν ἐκπίασε, καὶ τῇ τῶν ἁγίων ἐγκαλλωπικῷς ὑποδέχεται, ἱκανὴν θεραπεύουσαν ἑχον τῶν ἄθλων τὴν ἀφομίμην...

22. Ibid., col. 524.

καὶ τοῦ λιμοῦ μέγα ἐνδοθεν ἐμβροώντος, καὶ τῶν προκει-
μένων κελθυόντος ἐφάπτεσθαι, δ τοῦ θεοῦ φόβος τὰς
χεῖρας ἀνέστελε, καὶ τῆς φύσεως αὐτῆς ἐπιλαβέσθαι
παρεσκεύασε.

23. Ibid., col. 524.

καὶ τραπέζην ὅραν μιαρὰν καὶ ἐναγή.

24. Ibid., col. 524.

τραπέζης ἐμνισθῇ ἑτέρας τῆς φρικώδους καὶ Πνεύματος
γεμοῦσης...

25. Ibid., col. 523.

Cf. also Ibid. II Cor. 11:27 and I Cor. 4:11.

26. Ibid., col. 524.

Ἀνεμνήσθη καὶ τῆς τραπέζης ἐκείνης τῶν τριῶν παίδων,
οὶ νέοι ληφθέντες, καὶ τὰς ἔρημου προστασίας ὄντες,
ἐν ἀλλοτρία γῆ καὶ φημὴν χάρα τοσαύτην ἐπεδείξαντο
φιλοσοφίαν, ὡς μέχρι νυν ἴδεσθαι τῆν ἀνδρείαν αὐτῶν.
27. Ibid., col. 524.
Εἰ τοῖς νομικῶν οἱ αἵματα, καὶ ὀσύλου, καὶ νέοι πρὸ τῆς χάριτος τοσαῦτην ἐπεδείξαντο φιλοσοφῶν, φησὶ, ποιας ἄν εἴπησθε ημεῖς συγγνώμης ἄξιοι, μὴ δὲ πρὸς τὴν αὐτὴν ἐκείνους ἀρετὴν φθάσαι δυνηθέντες.

28. Ibid., col. 524.
ο δὲ πρὸς ἐκάστην πείσαι ἀπεκρίνατο, ὅτι Χριστιανὸς εἰμι, μόνον, καὶ λέγοντος τοῦ ὄρμον. Ποιας εἰ πατρίδος; Χριστιανὸς εἰμι, φησὶ. Τι ἔχεις ἐπιτηδευμα; Χριστιανὸς εἰμι. Τίνας προσένευς; ὁ δὲ πρὸς ἀκαντὰ ἔλεγεν, ὅτι Χριστιανὸς εἰμι ἐν τούτῳ καὶ ψιλῶ τῷ ῥήματι τοῦ διαβόλου πλήθει τὴν κεφαλήν, καὶ συνεχὴ καὶ ἐπάλληλα τὰ τραύματα αὐτῷ παρέχων.

29. Ibid., col. 524.
ἀλλὰ πίστεως, οὐ δεινότητος λόγου, ἀλλὰ φιλοθεῖον ψυχῆς.

30. Ibid., col. 525.
Ὁ Χριστιανὸς οὐκ ἔχει πάλιν ἐπὶ τῆς γῆς, ἀλλὰ τὴν ἀνῶν Ἱερουσαλήμ.
Cf. also under same citing: Philip. 3:20; Eph. 2:19; Gal. 4:26.

καὶ γὰρ κακουργῶν ἐστὶ τὸ θηρίον, καὶ κάντα κατά τῆς ἡμετέρας συντηρίας πρὸς λατεύετοι καὶ κίνετο.

32. Ibid., col. 608.
φέρε οὖν ἐξετάσωμεν, τί ὡςτε ἐπὶ τὴν ἐκκοσκήν τῆς γλυπτῆς ἐξώμησε, μικρὸν γονὸν ἀνωτέρω τὸν λόγον ἀγαγόντες.

33. Ibid., col. 608.
οὕτω γὰρ εἰς ὅμομεθα καὶ τὴν τοῦ θεοῦ φιλανθρωπίαν, καὶ τὴν τοῦ μάρτυρος ὑπομονήν, καὶ τὴν τοῦ διαβόλου κακουργίαν, καὶ τὴν μὲν τοῦ θεοῦ φιλανθρωπίαν μαθόντες εὐχαριστήσωμεν τῷ Δεσπότῃ, τὴν δὲ τοῦ μάρτυρος ὑπομονήν γνώντες μιμησόμεθα τὸν σύνοουλον, τὴν δὲ τοῦ διαβόλου κακουργίαν καταμαθόντες,
ἀποστραφήσομεθα τὸν ἐχθρόν.

34. Ibid., col. 608.
Cf. also in same citing II Cor. 2:8 and 11.
35. Ibid., col. 608.
οῦ γὰρ ὑπὲρ ἐλευθερίας, καὶ πατρίδος, καὶ χρηστῶν, καὶ τῆς παρούσης ᾿ζωῆς ὁ κίνδυνος ἂν τότε, ἀλλ' ὑπὲρ βασιλείας οὐρανῶν, καὶ τῶν ἀποκεφαλήσθη τῶν ἄγαθῶν, ὑπὲρ ἀθανάτου ζωῆς, ὑπὲρ ὄμολογίας τῆς εἰς τὸν Χριστὸν... ἀλλὰ τῆς ἀνώ Ιερουσαλήμ, τῆς ἐλευθερίας ἐπεχείρου ἀποστερεῖν, καὶ τὴν ψυχὴν ἕκαστον καταθέντων ἑωράγαξέν ἐπὶ τῶν βασιλῶν, καὶ τὸν οἰκεῖον δεσπότην ἐξομνυσθῆναι, καὶ τῇ τῶν αἰμώνων ὑποκύπτειν τυραννίδα, καὶ τοὺς λυμεώνας καὶ ἔχθρους τῆς ὁμοίωσις τῆς ἀμετέρας θεραπεύειν δαιμόνας, τὸ ποιμὸν θεανότων καὶ κάσης, γεέννης χαλεπώτερον ἂν καὶ ἀφορητότερον ταῖς φιλοχριστίοις ψυχαῖς.

36. Ibid., col. 608.
ἀλλὰ προτέρου τοὺς πεφθημένους, τοὺς ἀναλεκτικότας, τοὺς τὴν ὕκριταν προδότας σωτηρίαν συνήγε, παρεθάρρυνεν, ἀναμαχέσασθαι παρεσκεύαζε, τοὺς μὲν καταλεσσόντας ἀνορθῶν, τοὺς δὲ ἐστῶτας ἀσφαλιζόμενος εὐχαίς καὶ παρακείμεσθι, καὶ συμβουλαῖς...

37. Ibid., col. 608,609.
περὶ τῶν μελλόντων, περὶ τῶν παρόντων πραγμάτων πολλὰ φιλοσοφῶν, δεικνύω τὸ πρόσκαιρον τούτων, τὸ ὀμηνεῖς ἐχεῖνων.

38. Ibid., col. 609.
ἀντιπλάθας τοῖς πόνοις τὰ ἐπαλαθα, ταῖς βασάνοις τοὺς στεφάνους, ταῖς ἀλαγῶσι τὰ βραβεῖα, διδάκττων τίς μὲν παρούσα ῾ζωῆ, τίς δὲ ἡ μέλλουσα, καὶ πόσον ἐκατέρας τὸ μέσον, καὶ ὅτι πάντως ἁπαθανεῖν ἄναγκη...

39. Ibid., col. 609.
καὶ ἵνα μὴ τούτων τῷ τρόκῳ καταλύσωμεν τὴν ᾿ζωῆν, τῷ νόμῳ τῆς φύσεως πάντως ἀναγκαζόμενοι μικρὸν γούν ὑπετερον τῶν σωμάτων ἁποστησόμεθα τούτων.

40. Ibid., col. 609.
Ταῦτα ὁ δὲ καὶ τὰ τούτων ὑικοῦτα παραίνειν ἀνόρθωσε τὰς παρειμένας χειρας ἐστηρίξε τὰ καταλειψόμενα γόνατα, τοὺς φυγάδας ἐπανήγαγε, τὴν δειλιάν ἐξέβαιλε, τὴν ἀγνωσίαν
ἀπήλασε, θάρσος ἐνέθηκεν, ἀντὶ δειλῶν προθύμους ἐποίησεν, ἀντὶ δορκάδων καὶ ἐλάφων λέοντας ἀπειργάστο πολλῆς πνεύματα τῆς ἱσχύος, συνεχρότησε τοῦ Χριστοῦ τὸ στρατόπεδον, τὴν αἰσχύνην τὴν παρ᾿ ἦμῖν εἰς τὰς τῶν πολεμιῶν μετήνεγκε κεφάλας.

41. Ibid., col. 609.
Τούτων τούν τὸ διάβολος ἀθρόαν μεταβολήν γεγονημένην, καὶ τοὺς χθές καὶ πρὶν τεθεῖτες αὐτὸν καὶ τρέμοντας, νῦν καταγελάντας αὐτὸν καὶ κατατολ-
μώντας, ἐπαραδονομένους τοῖς κινδύνοις, ἐπικηράντας τοῖς κολαστηρίοις.

42. Ibid., col. 609.

43. Ibid., col. 609.
Ἀνθρακας ὑπεστώρεσα φησίν, οἶ δὲ ὡς ἐπὶ ρόδα ἐτρεχον πῦρ ἄνθησα, οἶ δὲ ὡς εἰς πηγὰς ὑδάτων ψυχρῶν δαντοὺς ἠρώτησαν κατέξανα τὰς πλευρὰς καὶ βαθείας ἀνέτεμον ἀυλάσας, καὶ κατηγαγον ἄρακας αἰματῶν, οἶ δὲ ὡς χρυσίῳ πάντοθεν περιβρέμενοι, ὅντως ἐκάλλων ἔσοντο τοῦς ἱρμίνοις ἔφρησα, καὶ εἰς πέλαγος κατέκοψασα, οἶ ὡς ὁῦχ ὡς εἰς βυθὸν κατὰ βαινοντες, ἀλλ᾿ ὡς εἰς αὐτὸν ἀναβαίνοντες τῶν ὑπονόμων, οὕτω διέξειντο σχηματίζοντες, καὶ ἀγαλλόμενοι...

44. Ibid., col. 609.
καὶ ὠσκερ ἐν ἑρᾳ πομπῇ χορεύοντες, καὶ ἐν λειμῶνι καὶ ἱζοντες χιλοερφ, οὗτο τὰς τιμωρίας ἐκαστὸς ἵππας, οὕτω ὡς τιμωρίαι, ἀλλ᾿ ὡς ἄνθη λαμβάνοντες ἕρινα, καὶ στεφανομένοι...

45. Ibid., col. 609.
Ἀλλ᾿ ὁπερ εὐχεταὶ, τοῦτο γίνεται, καὶ μείζονα λαμ-
βάνουσιν οἷ μαθήται τὴν διὰ τῶν ἔργων παραίνεσιν, καὶ
gὰρ παρῆσεσαν, ὅτι μαρτύρων θάνατος οὐκ ἔστι θάνατος, ἀλλὰ καὶ τῇ πέρᾳ οὐκ ἔχουσα, καὶ μάλιστα γε ὁπερ ταῦτης
tῶν θάνατα ὑπομένειν χρῆ, καὶ ὅτι δεῖ καταφρονεῖν τελευτής...

46. Ibid., col. 609.
Ἄν τούτων ἀποτέμως τὴν κεφαλὴν, καὶ γενναίας ἐνέχει
tὸ σωμάτων, οἷὰ τῶν ἐργῶν αὐτοῖς παρεισεῖ σαφείστερον,
ὅτι οὕτω θανάτον δεῖ καταφρονεῖν, καὶ μᾶλλον αὐτῶν
ἀνορθῶσει τὰ φρονήματα, καὶ πλείονα αὐτοῖς ἐμπνεύσετι
teleuτήσας τὴν προθμίαν.

47. Ibid., col. 610.

48. Ibid., col. 610.

θεν λοιπὸν πνευματικῶτερας ἀκῆλανον οἱ μαθηταὶ
dίδασκαλίας, οὐκ ἀνθρωπίνη φωνὴ καθάπερ τὰ
πρότερα ἀκοῦσαντες, ἀλλὰ θείᾳ τινὶ, καὶ πνευματικῶ,
καὶ μείξοντι τῆς φύσεως τῆς ἡμετέρας...

49. Ibid., col. 610.

καὶ πάντες συνετρεξον, ἀνωθεν ἄγγελοι, κατωθεν
ἀνθρωποι, ἔκαστος χωρίς γλώττης στῆμα ἰδείν
ἐπιθυμοῦντες.

50. Ibid., col. 610.

Καὶ γὰρ ἐδος τῷ θεῷ τοιοῦτον ἀνωθεν καὶ ἐξ ἀρχῆς
ἀπερ ἄν καθ ἡμῶν ὁ διάβολος βάψῃ, ταῦτα εἰς τὴν ἑκείνου
τρέπειν Κεφαλῆν, καὶ ὑπὲρ τῆς ἡμετέρας κατασκευάζειν
σωτηρίας.

51. Ibid., col. 610.

Σκόπει δὲ ἐξεβαλεν ἑκείνος τοῦ παραδείσου τοῦ
ἀνθρωπον, καὶ ἀνέφεξεν αὐτῷ τὸν οὐρανόν ὁ θεὸς,
ἀπεκλασεν αὐτὸν ἑκείνος τῆς ἁρχῆς τῆς ἐν τῇ γῆ, καὶ
ἐδωκεν αὐτῷ τὴν βασιλείαν τῶν οὐρανῶν ὁ θεὸς, καὶ
ἐν τῷ θρόνῳ τῷ βασιλικῷ τὴν φύσιν ἐνιδρύει τὴν
ἡμετέραν.

52. Ibid., col. 610.

Οὕτως αὐτὶ μείξονα διάδωσιν ἅγαθα, ἢν ὁ διάβολος ἀπο-
στερεῖν ἐπιχειρεῖ. Ποιεῖ δὲ τούτο, ἑκείνον τε ὅκυρο-
τερον ἐν ταῖς καθ ἡμῶν κατασκευάξων ἐπιβουλαῖς, ἡμᾶς
δὲ ταινιῶν μηδέποτε αὐτοῖ δεδοικέναι τὰ μηχανήματα,
ὁ δὲ καὶ ἐνταῦθα γέγονεν ἐπὶ τοῦ μάρτυρος.

53. Ibid., col. 610.

Καίτοι καὶ ἐν ἄφωνος ἐστὶν ὑπὸ τὴν τῆς γλώττης ἐκκο-
πην ὁ μάρτυς, καὶ οὕτως αὐτῷ τὰ τῶν ἁγίων πεπλήρωτο,
καὶ ὁ στέφανος ἀπήρτιστο ἤττα γὰρ μεγίστη καὶ σαφῆς
ἀποδειξεὶς ἢν τὸ τῆς γλώτταν τεμεῖν.
54. Ibid., col. 611.

πού νῦν εἰσίν οἱ τῇ τῶν σωμάτων ἀναστάσει διαπλοτοῦντες; Ἡδονὴ δὲ φωνὴ καὶ ἀπέδεικεν καὶ ἀνέστη, καὶ ἐν μὲν καὶ όνομά του ταῦτα ωμότερα γέγονε. Καὶ τούτο τῆς τῶν σωμάτων ἀναστάσεως πολλῷ μείζων ἐστὶν, ἐκεῖ μὲν γὰρ ἡ φύσις τῶν σωμάτων ὑπόκειται, ἢ σύνθεσις δὲ διαλέλυται μονών, ἐνταῦθα δὲ αὐτῇ ἡ ὑπόθεσις τῆς φωνῆς ἀνήρτητο, ἀλλὰ δημοσίως λαμπροτέρα καλῶν ἐγίγνετο.

55. Ibid., col. 611.

55a. Ibid., col. 611-612:

τότε μὲν οὖν ἐκ στόματος νηπίων καὶ θηλαξίων, νῦν δὲ ἐκ στόματος φυλάκτων.

Cf. also Ibid., col. 612: "We glorify God who works the miracles\(^{(54)}\) (δοξάζωμεν τὸν ταῦτα θαυμαστοφυλακτούντα Θεόν).

Cf. also In S. Romanum Martyrem II, PG 50, col. 615, 616. Here Chrysostom is saying that Christ is behind the scenes aiding the faithful and protecting the Church from the assaults of her enemies. He also says that danger makes a martyr feel courage before Christ. (Βλέπει τὸ πέλαγος ταῖς ἀντιπαθείς κειμαζόμενον, καὶ τὰ τῶν κινδύνευόντων μαθητῶν φέρεται ὡς "Εκκλησία, σῶσον, ἀπολλύμεθα\(^{(54)}\) (Δουκ. 8,24), περισσοτέρως τὸ σκάφος περιστοιχιζόντα, λύκον πολιορκοῦσι τὸ κοίμιον, ἵπται τὴν παπάδα τὴν σὴν διορύσσον, μοιχώνα συρίγματα τῆς ζωής περικυκλών, καλῶν ὁ ὁφὶς τοιχωρύσκε ἑκεῖνον τὸν παράδεισον ὁ τῆς Ἐκκλησίας θεμέλιος ἢ πέτρα οἰκεύεται, ἀλλὰ ἐξ οὐρανοῦ τὴν εὐαγγελικὴν ἀγίαραν ῥήσου, καὶ τὴν πέτραν στηρίζον σειμένην, "Εκκλησία, σῶσον, ἀπολλύμεθα. Ὁ Κυνὸς κινδύνος μερίζεται τὸν μάρτυρα, καὶ πρὸς τὸν δεσπότην παραρρησάται: \(^{(54)}\) Cf. also In S. Romanum Martyrem II, PG 50, col. 616. Here Chrysostom says that it is God who grants St. Romanos a spiritual tongue. (Ἀλλ' ὁ δρασοῦμενος τοὺς σοφούς ἐν τῇ πανουργίᾳ αὐτῶν\(^{(54)}\) (Α' Κορ. 3,19), τὸ ἐκτυμηθὲν ὄργανον τῆς φωνῆς ἐξ οὐρανοῦ ἀποδίδωσι, καὶ ἀφορὰ ἅλυτὴ τὸν χωλεύόντα φθόγγον ὑποστηρίζεται, καὶ ἀρετὴ ἐκ τῶν ἀγίων τῆς φωνῆς ἐργῇ τὴν ἀνθρωπίνην ὑμιλουργίαν ἐνδεικνύμενος τῷ τυράννῳ.
56. Ibid., col. 612.
Καὶ γὰρ ἵνα ταῦτα μὴ ἀπιστήτω ὁ τῶτο έκεῖνα προέδραμεν, ἵνα ἐν τούτοις μὴ θορυβώμεθα, τῆς διανοίας ἡμῶν ἐν ἐκείνοις προεθεσθείσης. Αἱ τοῦτο, ταῦτα ἀπήντησεν, ἵνα ἐκεῖνα τὰ ἁμανή καὶ τὰ καλαία ἀπὸ τῶν φάνερων καὶ νεκρωτεῖ γενομένων πιστεύεται. Οὕτω κατε ἢ δόξης Ἀραών ἐβλάστησεν, ὠσπερ ἐβλάστησε τὸ στάμα τοῦ μάρτυρος νῦν. Ἀλλὰ τίνος ἔνεκεν ἐβλάστησεν ἡ δόξης Ἀραών τότε; (Αρ. Ι.Β.).

ὁροὶ δὲ τοῦ σταυρωθέντος οὐ τῆς ἐκκλησίας οἱ τοῖχοι, ἀλλὰ τῆς οἰκουμένης τὰ πέρατα.

58. Ibid., col. 616.

ἐξῶ τῆς ἐκκλησίας ἔστηκεν διὰ διάβολος εἰς γὰρ τὴν ἱερὰν ταῦτα τὸν μάνθραν εἰσελθεῖν οὗ τοιμα ένθα γὰρ ποιμήν Χριστοῦ, λύκος οὐ φαίνεται, ἀλλὰ ἐξὼ τὸν ποιμένα δεδοίκεος ἔστηκεν.

60. In S. Julianum Martyrem, PG 50, col. 671.
Καθὼς γὰρ ἐκεῖνον τότε μεθ᾽ ἡμέρας πολλά ἀπὸ τοῦ λαχχου τῶν λεόντων ἀναράντα ἐθαύμασαν ἴδοντες οἱ Βαμβαλώνιοι, οὕτω καὶ τὴν Ἰουλιανοῦ ψυχὴν ἀπὸ τοῦ σέκκου καὶ τῶν κυμάτων ἀναβαίνουσαν εἰς τὸν οὐρανον ἐθαύμασαν ὄρμντες οἱ ἄγγελοι. Ο δανιῆλ κατηγώνησατο καὶ ἐνίκησε δύο λέοντας, ἀλλά αἰσθήτους, οὕτος κατηγώνησατο καὶ ἐνίκησεν ἐνα λέοντα νοητόν.

61. Ibid., col. 671.

62. Ibid., col. 671.
ἀλλὰ ἡττήθη τῇ ἀνδρείᾳ τοῦ μάρτυρος ἀπεθάνετο γὰρ τὸν ζών τῆς ἀμαρτίας, ἀρσενικῷ οὐ κατέκυκτο πρὸς αὐτό ὅτι ἐδικεῖσθαυνοντες οὐκέ λέοντα, οὕτω τὸν θημὸν τῶν θηρίων.

οὐ δικοῦσιν ἀνθρώποι, ἀλλὰ δικοῦσι δαιμόνες, σου ἐλάνει τυράννος, ἀλλ᾽ ἐλάνει διάβολος, τυράννων κάντων χαλεπώτερος.
64. Ibid., col. 677, 678.
Τών ἀγών τοὺς μὲν ἦγαγεν ἐπὶ τὴνα, τοὺς δὲ εἰς λεβητας δυνάμει τοῦ πυρὸς σφοδρότερον ξένοντας, καὶ τῶν μὲν τὰς πλευρὰς κατέχανεν, τοὺς δὲ εἰς πέλαγος κατεκόπτοντες, ἀλλοὺς θηρίοις παρέδωκεν, ἐτέρους εἰς κάμινον εἰσήγαγεν, καὶ τῶν μὲν ἐξεμόχλευσε τὰ ἄρθρα, τῶν δὲ τὰς ὀρφάς ἔτι ξύντων ἀπέσαυρεν, ἐτέρων τοῖς σώμασιν ἵμαχυμένοις ὑπέθηκεν ἄνθρακας, καὶ εἰς σπινθῆρες ἐπεκήδων τοῖς ἐλέσει, θηρίοι καντός ὀρμύτερον τὰ πραγματα δόξοντες, ἀλλοὶς ἀλλας ἐπενόει χαλκωτέρας τιμωρίας.

65. Ibid., col. 678.
Ἐπεὶ οὖν ἠδὲν ἀκαντα ταῦτα καταγελασόντα, καὶ τοὺς ταῦτα καθόντας μετὰ κολλῆς τῆς περιουσίας κρατήσαντας, καὶ τοῖς μετ’ αὐτούς ἐρχομένοις ἐπὶ τὰ αὐτά παλαιόματα μεγίστην τοῦ ἄμβρεῖν ὑπόθεσιν γενομένους, τι ποιεῖ;

66. Ibid., col. 678.
Καὶνόν ἐπίνοι τρόπον ἐπιβουλής, ἦν τὸ ἀμελέτητον καὶ ἁγθές τῆς τιμωρίας καταβάλη τὸ φρόνημα τοῦ μᾶρτυρος. Τὸ μὲν γὰρ ἀκουσθέν ὑπὸ συνθέν καὶ νοημέν, κἂν ἀφόρητον ἦν, τῇ προοδοκίᾳ μελετηθέν ἐξακαταφρόνητον γίνεται τὸ ὑπὸ ἀμελετητον, κἂν καύσων ἦ, πάντων ἐστὶν ἀφαρτύτερον. Ἡ ἄπλωτον καινός ὑ ἀγών, ἐστιν ἐξένων τὸ μηχάνημα, ὕπαρκε, καὶ παράδοξον ὁροφήσαν τὸν ἄθλητην ὑποσκελίσῃ διόλως.

67. Ibid., col. 678.
"Ἡνα ἀν μὲν ἠτηθουσιν οἱ ἀγωνιζομενοι, αἰσχρά αὐτῶν ἦ ἤρτα γένηται, ὅτι μηδὲ πρὸς τὰ μικρὰ ἀντέστησαν ἂν δὲ περιγένωνται καὶ νικήσωσιν, ἐν τοῖς ἐλάσττοι προκατα-βληθέως αὐτοῖς τῆς δυνάμεως εὐχείρωτοι γένωνται πρὸς τὰ μείζονα. Διὰ τοῦτο προσηγαγε τὰ ἐλάσττονα πρότερον, ἐνα κἂν ἠλη, κἂν μή ἠλη, μὴ ἀκούτηχε ἂν μὲν γὰρ ἠλη, φησί, κατεγέλασα ἂν δὲ μὴ ἠλη, ἀσθενεστέρους ἐκοίμησα πρὸς τὰ μέλλοντα."
68. Ibid., col. 678.
καλαίστρα γὰρ τῷ μάρτυρι τὸ δεσμωτήριον ἦν, κακεὶ κατ᾽ ἴδιαν τῷ θεῷ διαλεγόμενος παρ’ ἐκείνου τὰ καλαίστρα ἐμάνθασεν ἀκαντα ὅπου γὰρ δεσμὰ τοιαύτα, ἐκεὶ καὶ ὁ χριστὸς πάρεστιν.

69. Ibid., col. 678.
Τὴν χεῖρα κελεύσαντες ὑπτίαν ἑκτείναν ὑπεράνω τοῦ βωμοῦ, ἐπέθηκαν ἀνθρακας καὶ λιθανωτὸν τῇ χειρί, ἵνα ἐὰν ἀληθὴ, καὶ περιστρέψῃ τὴν χεῖρα, θυσίαν αὕτη καὶ παραβαίνῃ τὸ πράγμα λογίσωνται.

70. Ibid., col. 677.
ὅν τρόπον ὁ μακάριος καὶ γενναίος ἀθλητῆς τοῦ χριστοῦ Βαρλαάμ ἐκοίμησεν ἐπὶ τῆς ἑαυτοῦ χειρός, ὀλόκληρον ἐν τῷ δεξιᾷ πυρὸν βαστάζων, καὶ πρὸς τὴν ὁμώνυμην οὐκ ἐνδίσοισι, ἀλλὰ τῶν ἀνδριάντων ἀπαθεότερον διακείμενος, μάλλον δὲ ἠλευ μὲν, καὶ ἐπαυσχε σώμα γὰρ ἦν τὸ ὑποκείμενον, καὶ οὗ σιδήρος ἀλγὼν δὲ καὶ πόσχων τῆς τῶν ἁσμάτων ὄνυμομεν ἐν σώματι θυμίῳ φιλοσοφίαν ἐπεδείχνυτο.

71. De S. Droside Martyre, PG 50, col. 689.
οὕτω δὴ καὶ ἐκ ἑκείνης οὐ μὲν ἁκίστοι τηρομένην αὐτῆς τὴν σάρκα ὅρωντες καὶ καταφέροντες, ἐνομίζειν τέφραν γίνεσθαι καὶ κόνιν, οἱ δὲ πιστοὶ σφόδρα ἀκριβῶς ὠδεραν, ὅτι τηρομένη πᾶσαν ἀποτίθεται κηλίδα, καὶ λαμπροτέρα ἀνείσιον ἀφθορίαν ἀπολαβοῦσα. Καὶ ἐν αὐτῇ τῇ πυρὶ, πρὸ τῆς ἀναστάσεως, οὐχ ὡς ἐτύχει ἐκράτει τῶν ἀντικειμένων δυνάμεων αἰ γὰρ σάρκες λυθεῖσαι τῷ πυρί, καὶ ψόφων ἀκολουθοῦσα, μετὰ πολλῆς αὐτᾶς τῆς περισυνάου ἐτέροποντο. Καὶ καθάπερ σκεπτόμενης γενναίος ὀπλα ἀλλὰ πριθείς ἑαυτῷ, καὶ αὐτῷ τῷ ψόφῳ τῶν ὅπλων τοὺς δειλοτέρους καταλάβησε τῶν ἀντιπάλων οὕτω δὴ καὶ τότε ἡ μακαρία Δροσίας, τῷ ψόφῳ τοῦ δερματος τῶν δυναμεις ἐκείναις ἐφυγάδευσεν, καὶ οὗ τούτῳ μόνῳ τῷ τρόπῳ, ἀλλὰ καὶ ἐτέρῳ πάλιν οὕτω ἐλάττων τούτῳ. Εἰρνὲς τε γὰρ ἐκεῖβαινε τῆς πυρᾶς, καὶ κατακόρεα ἀνελθὼν εἰς ὕψος καὶ τὸν ἀέρα κατασχὼν, τοὺς κατὰ ἀέρα δαιμόνιας πετομένους ἀπέκτυγεν ἀκαντας, τὸν διάβολον ἀπήλαυσεν,

In S. Eustathium Antiochenum, PG 50, col. 601,602.

Σύ δὲ μοι σκότει τοῦ διαβολοῦ τὴν κονηρίαν. Ἡπειροὶ

γὰρ ποροφάτως ἦν ὁ Ἑλληνικὸς πόλεμος καταλυθεῖς, καὶ

ἀρτι τῶν χαλεπῶν καὶ ἐπαλλήλων διωγμῶν ἀνευπενεύκεισαν

αἱ Ἐκκλησίαι πάσαι, καὶ οὐχ ἦν πόλες ὁ χρόνος, ἐξ οὐ

λαοὶ μὲν ἀπεκλείσθησαν ἀπαντεῖς, βωμοὶ δὲ ἐσφέσθησαν,

κάσας δὲ τῶν δαίμων ἢ μανία καταλέλυτο, καὶ ταύτα

ἐλύσει τὸν κονηρόν δαίμονα, καὶ οὐχ ἡθυνατο πράως

φέρειν τὴν τῆς Ἐκκλησίας εἰρήνην, τί οὖν ποιεῖ; "Ετερον ἐπεισάγει πόλεμον χαλεπὸν. Ο μὲν γὰρ

ἐξωτικὸς, οὗτος δὲ ἐμφύλιος ἦν οὐ δὲ τοιοῦτοι ὑπο-

φύλακτοι μᾶλλον εἰδί, καὶ ἤδη ἰς κείρονται τοὺς

ἐμπίπτοντας.

73. Ibid., col. 602.

Καὶ ὅπερ ἐπὶ τοῦ Στεφάνου γέγονε, τοῦτο καὶ ἐπ᾽ ἐκείνου συνέβαινεν. ὡσπερ γὰρ οὐκ ἰσχύοντες ἀντι-

στήναι τῇ σοφίᾳ τῇ τοῦ Στεφάνου, οὐ θουδαίοι ἐνίθαξον

τὸν ὄξιον ἐκείνιον, οὕτω καὶ οὕτως οὐκ ἰσχύοντες ἀντι-

στήναι τῇ σοφίᾳ τῇ τούτοις, καὶ ὑπὸ τοῦτοι ἡμᾶλλον μᾶλλον εἰδί, καὶ ἤδη ἰς κείρονται τοὺς

ἐμπίπτοντας.

74. Ibid., col. 602.

'Ἀλλ᾽ ἦ φωνή οὐκ ἐσάγα, ἀλλ᾽ ἐξεβάλλετο μὲν ὁ ἄνθρω-

πος, ὁ δὲ λόγος τῆς διδασκαλίας οὐκ ἐξεβάλλετο.

See also Paul;II Tim. 2:9 under the same citing.

75. In S. Julianum Martyrem, PG 50, col. 670.

'Βεβαλλετο γὰρ ἡ ἀγία φωνὴ τοῦ μαρτυρικοῦ στόματος, καὶ

ἐφειλκέτο μεθ᾽ εαυτῆς φως φαινότερον τῆς ἡλιακῆς

ἀκτίνος.

76. Ibid., col. 671.

ἡ δὲ τοῦ μαρτυροῦ φωνὴ ἐκπεφήγησα τῷ τῆς ἀγίως γλυττῆς

ἐκείνης ἀνεπήρησεν εἰς τὸν οὐρανόν. Παρῆλθε τὸν οὐ-

ρανὸν τοῦ οὐρανοῦ εἴδον αὐτὴν ἀγγελον, καὶ παρεχώρησαν,

ἀρχισέληνοι, καὶ ὑπεξέστησαν τὰ χεροβῆμα καὶ αἱ ἀλλαὶ

δύναμες, αὐτὴν ἀνήγμησαν ἁν, καὶ οὐ πρὸς ἐρέστη-

σαν, ἐς τὸ πρὸς αὐτὸν ἑγαγον τοῦ οὐρανοῦ τὸν βασιλικὸν.
d. The martyr's relics


δλίγον ύμων αὐτὸν χρόνον ἅπεστησαν ὁ θεός, καὶ μετὰ πλεῖονος ύμῖν δόξης αὐτὸν ἐχαρίσατο... οὕτω καὶ ὁ θεὸς τὸν τίμιον τοῦτον θησαυρὸν παρ᾽ ύμων δλίγον χρησάμενος χρόνον, καὶ τῇ πόλει δείξας ἐκείνη, μετὰ πλεῖονος ύμῖν αὐτὸν ἀποδέξασθη τῆς λαμπρότητος.... κόσμις εὐφημίας πάντοθεν βάλλειν τὸν στεφανίτην;


Καθάπερ γὰρ ἠθλητὴν γενναίον τοὺς ἀνταγωνιστὰς κατακαλάσαντα ἀπαντᾷ, καὶ μετὰ λαμπρᾶς ἐξελθόντα δόξης ἀπὸ τοῦ σχάματος...

ἀνυμνοῦσι τὸν ἀγωνιστήν, καταγελώσαι τοῦ διαβόλου, ὃτι εἰς τὸ ἔναντίον αὐτῶν περιετράπη τὸ σώμα, καὶ ὅπερ ἐνόμισε κατὰ τοῦ μάρτυρος κοιεῖν, τούτῳ ὑπὲρ αὐτοῦ γέγονε...

καὶ καθάπερ θησαυρὸς διηνεκὴς, καὶ ἐκάτοικην ἀντλούμενος τὴν ἑμέραν, καὶ σὺν ἐπιλείπον, ἄπαντας τοὺς μετέχοντας εὐφημίτερους ποιεῖ ὀὕτω ὅτι καὶ ὁ μακάριος ὑπὸ τοῦ Ἰερακτίος...


Μὴ γὰρ ὅτι τοῦτο ἱδίς, ὅτι γυμνὸν τοῦ μάρτυρος τὸ σῶμα προκείται τῆς ψυχικῆς ἐνεργείας ἔρημον ἄλλ᾽ ἐκείνον σχόπεται, ὅτι τῆς ψυχῆς αὐτῆς ἑτέρα παρακάθισε μείζων αὐτῶν δύναμις, ἢ τοῦ ἀγίου Πνεύματος χάρις, πάσιν ὑπὲρ τῆς ἀναστάσεως ἀπολογομενή δι᾽ ὃν θαυμαστοὶ εἰς


Εἴ γὰρ νέκροις σώματι καὶ διαλυθεῖσιν εἰς κόσμιν μείζων τῶν ζώντων ἀπάντων δύναμιν ὁ θεὸς ἐχαρίσατο, πολλῷ μᾶλλον αὐτοῖς ζωῆν χαριεῖται βελτίω τῆς προτέρας, καὶ μακαριωτέραν κατὰ τὸν τῶν στεφάνων καλρόν.

"Οτι γὰρ σκῆπτις ταύτα, καὶ πρόφασις ἦν, καὶ τὸν μακάριον ἑδεοίκειας Βαβύλαν, ὁδὸν εἰς ἃν ὁ βασιλεὺς ἔπραξε τοὺς γὰρ ἄλλους ἀπαντάς νεκροὺς ἀφεῖς, ἐκείνῳ τὸν μάρτυρα μόνῳ ἔκινε. Καὶ τοῖς γε εἰ βδολυττόμενος ἄντι τῶν, ἀλλὰ μὴ φοβούμενος ταύτα ἔκραττεν, ἔχρην κελεύσαι συντριβῆται τὴν λάρνακα, κατασκονισθηκαί εἰς ἐρημίαν ἀπαχθῆναι, ἐτέρῳ τινὶ ἀπωλείας ἀφανισθῆναι τρόπῳ.


"Ὅτι γὰρ μείζονα τοῦ προτέρου φόβου τοῦτοις τοῖς δευτέροις εἰργάσατο, ὁδὸν ἐκείδεν. Ἐκείνος μὲν γὰρ ἄντι ταῦτα λαμβὼν καὶ ἔπεισε καὶ ἀνεύλιξεν, οὗτοι δὲ μόνον μετέθηκαν. Διὰ τί γὰρ μὴ κατασκονίσας τὴν λάρνακα μήτε ἐκείνος ἐκέλευσε, μήτε οὗτος ἐθέλης; διὰ τί μὴ συνέτριψε καὶ κατέκαυσε; διὰ τὸ μὴ εἰς ἐρημὸν καὶ ἀοικήτων αὐτὴν ἀπενεχθῆται προστάσεως; Εἰ γὰρ ἁγίος ἦν καὶ μίας, καὶ βδολυττόμενος, ἀλλὰ μὴ δεοικῶς ἐκείθεναν αὐτὴν ἐκίνησαν, οὐς εἰς τὴν πόλιν ἐκρήν τὸ ἁγίος εἰσάγεται, ἀλλ' ἀποικίζειν εἰς ὅρη καὶ νάπας.


"Αλλ᾽ ἢδει καὶ αὐτὸ τοῦ Ἀπολλωνίου οὐκ ἤπτον ὁ δειλατος τοῦ μακάριον τὴν ἱσχὺν καὶ τὴν παρθησίαν τὴν πρὸς τὸν Θεόν, καὶ ἔδεισε, μὴ τούτῳ ἐργασάμενος σκητὸν ἡ τινα νόσον ἐτέραν ἐφ᾽ ἑαυτὸν πορκαλόσεται. Καὶ γὰρ εἰχε πολλὰ τῆς τοῦ Χριστοῦ δυνάμεως τὰ τεκμηρία...


"Ὁ μὲν οὖν μάρτυρας ἐκπείνατο, δὲ δαίμων οὐδὲ οὕτως ἀδείας ἀπέλαθεν ἀλλ᾽ εὐθεῖας ἐμαγνάθεν, ὅτι ὅστα μὲν μάρτυρος μετακινήσαι δυνατὸν ἐστίν, χείρας δὲ μάρτυρος διαφυγεῖν ἀδύνατον. Ὑμοὶ τε γὰρ ἡ λάρναξ ἐπὶ τὴν πόλιν εἰλκετο, καὶ κεραυνὸς ἀνωθὲν ἐπὶ τὴν κεφαλὴν ἠχετο, τοῦ ἱσάνου, καὶ τὰ πάντα κατέφλεγε. Καὶ τοῖς γε, εἰ καὶ μὴ προτέρου, τοῦτο γοῦν εἰκὸς ἦν ὁργισθῆναι τὸν ἀσεβῆ βασιλέα, καὶ τὴν ὀργὴν ἀφεῖναι εἰς τὸ
μαρτυρίου τού μάρτυρος ἀλλ' οὐδὲ τότε ἐτόλμησε τοσοῦτος αὐτὸν κατεἰχε φόβος ἀλλὰ καίτοι τὸν ἐμπρήσμον δρῶν ἀφόρητον ὄντα, καὶ τὴν αἰτίαν εἰδώς ἀκριβῶς, ἰσχύσει.

10. Ibid., col. 532.

"όδει γὰρ, ήδει θεηλατον οὕσαν τὴν πληγήν, καὶ ἐσπεύσκει μὴ περαιτέρω τι διανοηθείς, ἐπὶ τὴν οἰκείαν ἐκεῖνο καλέσα τὸ πῦρ κεφαλῆν... καὶ γὰρ ἐστήκασιν οἱ τοῖχοι νῦν ἄντι τροπαίων, ὀλίγογος λαμπροτέραν ἁφέντες φωνῆν, τοῖς ἐν τῇ Δάφνῃ, τοῖς ἐν τῇ πόλει, τοῖς κό- βρωθεν ἀφίκνουμένοις, τοῖς συνουσί, τοῖς άθεον ἐστημένοις ἀνθρώποις ἐπιτούτο δημοῦται διὰ τῆς ὀψεως, τῆς πάλης, τῶν συμβολής, τῆς νίκης τοῦ μάρτυρος.


Τῷ θεῷ γὰρ ἐστὶ τὸ θαυμαστὸν οὗ τὴν δύναμιν μόνον, ἀλλὰ καὶ τὴν ἀφάτον φιλανθρωπίαν ἐπιδεικνύω τοῦ θεοῦ. Ο θεὸς γὰρ ἁγίος μάρτυρος τῶν ἱερῶν ἐπηκαλύπτω οὐκ ἔστω καὶ πρότερον ἐτύχωκεν ὡς, πρὶν εἰς τὴν Δάφνην ἐλήθην δὲ ποιημὸς δαίμονι ἐμανέβακεν εὐθεῖᾳ, ὅτι μάτην αὕτη τὰ τῆς ἀπάτης μεμπαύσατο, καὶ ὅτι οὐ πρὸς νεκρὸν τὸν ἄγων ἐχεν, ἀλλὰ πρὸς ζωντα καὶ ἐνερ- γούντας καὶ οὐκ αὐτὸτοῦ μόνον, ἀλλὰ καὶ πάντων δαμοῦνιν ἵσχυσκέτον.

12. Ibid., col. 559, 560.

Καὶ ἐνταῦθα ἐιλεκτο μὲν ὁ ἱερεὺς, ἕνα μὴ θείας ὀργῆς, ἀλλ' ἀνθρωπίνης κακουργίας ἐργὸν εἶναι μαρτυρίης τοῦ γεγονός στρεβλούμενος δὲ καὶ ἀικιξόμενος καὶ οὐδενι ἐχῶν ἐκδοθή, έμαρτυρεὶ θεοπτότο εἶναι τὸ πῦρ, ὣς μηδὲ τοῖς ἀνασχυντεῖν βουλομένοις εἶναι τίνα λόγον λοιπὸν.

13. Ibid., col. 553.

tοῦ δὲ ἀπελάσασα τὸ μένοντος περιγενέσθαι οὐκ ἔλαττον ἦν. Καὶ ὁ πάντας πανταχοῦ κρύπτερον ἀκατών οὐδὲ πρὸς τὴν κόσμην ἀντιβλέψας ἐτόλμησε τοῦ μακαρίου ἑαυτὰ τα- σαντή τῶν ἁγίων ἢ σύναμις, δὲν ζωντων μὲν οὐδὲ τὰς σκιὰς φεροῦσιν, οὐδὲ τὰ ἑμαία, τελευτησάντων δὲ καὶ τὰς λάρνακας τρέμοσαν.
καὶ ζώντως μὲν οὖν ἥνεκε τὴν παρέμβασιν ὁ ἀνδροφόνος, τελευτήσαντος δὲ οὐχ ὑπέμεινε τὴν κόριν οὔτε ὁ βασιλεὺς, οὔτε ὁ δαίμων ὁ ταῦτα κινών τὸν βασιλέα ποιεῖν.

15. Ibid., col. 558.
"Αςτε τις μὴ καταδέχοιτο τὴν ἀνάστασιν, λαμπρότερα τοῦ μάρτυρος μετὰ τὴν τελευτη̂ν ἐργὰ θεώμενος, αἰσχυνέοντας λοιπὸν. Ἡδὲ γὰρ τις ἀριστεῖς τροπαίοις συνήκτε τρόπαια, μεγάλοις μείζονα καὶ θαυμαστοῖς θαυμαστότερα.

16. Ibid., col. 558.
... νῦν δὲ τοῦ χωρίου πάντος τῆς Δάφνης τὸν λυμεώνα ἀπήγαγεν, οὐχ ἠαρι χρώμενοι καθάπερ καὶ πρότερον, ἀλλὰ ἀφοτίω δυνάμει τὴν ἄφιταν καταγωνιζόμενος.

17. Ibid., col. 570.
ὅ μὲν τύραννος οὖτω τὸν βίον κατέλυε, τῆς δὲ μανίας αὐτοῦ, καὶ τῆς δυνάμεως τοῦ μαχαρίου Βαβύλα, ἐστήκεν ὕπομνήματα ὁ τε νεώς καὶ τὸ μαρτύριον, ὁ μὲν ἐρήμος ὡν, τὸ δὲ τὴν αὐτὴν ἰχθυν ἐνέργειαν ἦμπερ καὶ πρότερον. Ἡ δὲ λάρναξ οὐκέτι καλίν ἀνάγεται, τοῦ ἡθοῦ καὶ τοῦτο ὁκονομίσαντος, ἔνα τρανσέρα τοῖς ἐκείνους γένηται τῶν τοῦ ἀγίου κατορθώματων ἡ γνώσις. Ἐξαιτος γαρ τῶν ἐξ ἀλλοτρίας ἰχόντων ἐρισταμένος τῷ τόπῳ, καὶ τὸν μάρτυρα ἐπιτῶν, εἰτα οὖχ ὅρων ἔχει, εὔερος ἐπὶ τὸ ὕπτησαν τὴν αὐτίκαν ἔρχεται, καὶ οὕτω πᾶσαν τὴν ἱστορίαν ἄκουσας ἄπεισι, πλέον κερδάνας ἡ πρότερον οὕτω καὶ παραγενόμενος τῇ Δάφνῃ, καὶ κάλιν αὐτῆς ἐγκαταλίπτων τὰ μέγιστα ὄνημα.

καὶ ὡμεῖς μὲν αὐτὸν τῷ τῶν ὁμοζήλων ἀπεδώκατε χορῷ ἢ δὲ τοῦ θεοῦ χάρις οὐκ εἴσαγεν ἔχει διηνεκῶς μεῖναι, ἀλλὰ κάλιν αὐτὸν τῷ ποταμῷ πέραν μετέβεθαν, ὡστε κολλά τῶν χωρίων τῆς εὐδοκίας ἐμπληθήσημαι τοῦ μάρτυρος.

Τοιαύτη ἡ τῶν μαρτύρων ἴσχύς, καὶ ζωντινος, καὶ τελευτῶντων, καὶ τόποις ἐφισταμένων, καὶ πάλιν αὐτοὺς καταλιμπανόντως. Καὶ γὰρ ἐξ ἀρχῆς μέχρι τέλους συνήτηται τὰ κατορθώματα συνεχὴ. Ἡρα γὰρ, ἠμμυνε τοῖς τοῦ θεοῦ νόμοις ὑβρισκομένοις, ἔλαβεν ὑπὲρ τοῦ τετελευτηκόσα δίκην, ἦν ἐδει ἐδείξεν ὅσον ἑρωσύνης καὶ βασιλείας τὸ μέσον, κατέλυε τάντα τοῦ τοῦ κόσμου τύφον, καὶ κατεκάτησε τοῦ βίου τὴν φαντασίαν, ἐκαίδευσε τοὺς βασιλεῖς μὴ κέρα τοῦ δακτύλιος αὐτοῖς παρὰ τοῦ θεοῦ μέτρου τὴν ἐξουσίαν προάγας ἐδείξε τοῖς ἑρωμένοις τῶς ταύτης προϊστάσθαι τῆς ἀρχῆς Ἰσραήλ.

Καὶ ταῦτα μὲν καὶ τούτων πλείονα ἦν ἡ καὶ ἐν συρίκῳ ἐπειδὴ ἦν μετέστη καὶ ἀπεθάμησε, κατέλυε τοῦ δαίμονος τὴν ἴσχυν, διηλεγέγε τὴν τῶν Ἑλλήνων ἀπότην, ἀπεκάλυψε τῆς μαντείας τὸν λήφον, συνέτριψε τὸ προσωπικὸν αὐτῆς, καὶ πάσαν αὐτῆς τὴν ὑπόκρισιν γυμνώσας ἐδείξε τὸν ἐν αὐτῇ δοκοῦντα κρατεῖν ἐπιστομίας καὶ καταβαλὼν μετὰ πολλῆς τῆς φοινικίτητος. Καὶ νῦν ἠστάσθιν οἱ τοῖχοι τοῦ νεκροῦ, καί προὐστοπνεις τοῦ δαίμονος τὴν αἰσχύνην, τὸν γέλωτά τὴν ἀδενείαν τοῦ μάρτυρος τοὺς στεφάνους, τὴν νίκην, τὴν δύναμιν. Τοιαύτη ἡ τῶν ἀγίων ἴσχυς οὕτως ἀμαχος καὶ φοβερα, καὶ βασιλεύσι, καὶ δαίμονι, καὶ αὐτῇ τὸ τῶν δαιμόνων ἀρχηγῷ; Τοῦ γὰρ Κυρίου ἧμῶν Ἡχοῦ Χριστοῦ μόνο η βασιλεία καὶ ἡ ἴσχυς, καὶ αὐτῇ ἄρξει ἡ δοξα, σὺν τῷ ἀνάρχῳ Πατρί, καὶ τῷ συναρχῳ. Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς ἀτελευτήτους αἰῶνας τῶν αἰῶνων.


Τόστε καὶ φοβερὸτεραι λοιπῶν ἦσαν αἱ κεφαλαῖ τῶν διαβόλων μᾶλλον ἡ ἢτο φωνὴ ἥρθε ταῖς καὶ ἡ Ἰωάκιμον κεφαλὴ ὑμῖν οὕτω φοβερὰ ἠφεγγομένη, ως ἀφωνος ἐπὶ τοῦ πίνακος κειμένη. Ἐχει γὰρ καὶ φωνὴ τῶν ἀγίων τὸ αἷμα, οὗ δι' ἀρχαν ἀκουμένην, ἀλλὰ τοῦ συνειδότος τῶν ἀνατρυχώντων ἐκπλημματιμένην.

Τούτων δὲ άξιων καὶ στύλους, καὶ σκοπέλους, καὶ πύργους, καὶ φωστηράς, καὶ ταύρους ὅμοιο πορευείτεν. Καὶ γὰρ ὃς στύλοι τὴν Ἐκκλησίαν ἀνέχουσαν, καὶ ὃς πύργοι τειχίστησον, καὶ ὃς σκοπελοὶ πάσαν ἐπιθυμητὴν ἀποχροο-μενοί, πολλῆν τοῖς ἔνδον ποιοῦσα γαλήνην καὶ ὃς φωστήρες τὸ σκότος ἀπῆλασαν τῆς ἀσβεστίας καὶ ὃς ταύροι πυγῇ καὶ σώματι, ἣν τῇ προσβολᾷ, τὸν χρηστὸν ἐπικυσαν τοῦ Χριστοῦ ζωνόν.


πολλήν γὰρ ἐχονει παρβησίαν σουχι ζῶσατ μονόν, ἀλλὰ καὶ τελευτήσασαι μόλλον μᾶλλον τελευτήσασαι. αὐτὴ γὰρ τὰ στίγματα φέρουσι τοῦ Χριστοῦ τὰ δὲ στίγματα ἐπιδεικνύεναι ταῦτα, πάντα δύναται πεῖσαι τὸν βασιλέα.

'Επειδή οὖν τοσοῦτόν ἐσε ὑπάρχων αὐταῖς καὶ ἡ φυλία πρὸς τὸν θεόν, τῇ συνεχεί προσεδρία καὶ τῇ διηνοεί πρὸς αὐτὰς ἀφίζει καταστήσαντες ἑαυτοὺς σικείον εὐρίμων, ἐπισκασάμεθα δὲ αὐτῶν τὴν παρὰ τοῦ θεοῦ φιλανθρωπίαν.


ἀσβέστοι γὰρ τινα δαιμονώντα καὶ μανικέμουν εἰςάγαγε πρὸς τὸν ἀγίον τάφον ἐκείνον, ἐνθὰ τοῦ μάρτυρος τὰ λείψανα, καὶ ὅστε πάντως ἀποκαλύπτεται καὶ φεύγοντα. Καθάπερ γὰρ ἀνθρώπων μέλλων ἐκβιάνειν, σῶμας ἐξ αὐτῶν εὐθέως ἐξάλειται τῶν προσώπων, οὐδὲ πρὸς τὴν θηκὴν αὐτὴν ἀντιβλέπῃ τολμῶν. Ἐι δὲ νῦν μετὰ τοσοῦτον χρόνον, ὡς καὶ οὗτος ἐγένετο καὶ τέφρα οὐ τολμᾶτι ἀναβλέξαι πρὸς τὸ μνῆμα, οὐδὲ πρὸς τὰ γυμνὰ ἀστά τοῦ ἀγίου, εὐθύλην ὡς καὶ τότε, ὡς ἑώρων αὐτῶν αἵματι φοινικοσύμουν πάντοθεν, πραώμασιν ἀκοστύλβοτα μᾶλλον, ὡς τὸν ἐκείνον τοῖς ἀκτίσεις, κατεπλάγγον, καὶ κληρέντες τὰς ὅψεις ἀνεχώρησαν. Ἐδεις τῶς τῶν οὐρανῶν ἁστέρων τῶν μαρτύρων τραύματα φαινότερα καὶ θαμαστότερα καὶ μείζων ἔχει τὴν ἱσχύν;


Εἰ δὲ ἤκατοντο, πῶς τὴν κόμην αὐτῶν δεδοκιμασίν οἱ δαιμονεῖς; πῶς καὶ τοὺς τάφους φεύγουσιν; οὐδὲ γὰρ ἐκείνη νεκροὺς φοβοῦνται δαιμονεῖς, τοῦτο πάσχουσιν.

Άλλα ἀνδράς πολλήν ταῖς κηρυχθέοσις αὐτοῖς πόλεσι καὶ μετὰ τελευτήν κεχτημένους ἀσφαλείαν, πῶς οὔ δίκαιον μάλιστα πασῶν ταύτης παρ' αὐτῶν τῆς προσορίας τυχεῖν; Τά γὰρ τῶν ἁγίων σώματα τούτων τείχους παντὸς ἀδάμοντος καὶ ἀρραγοῦ ἀσφαλέστερον ἡμῖν τείχεται τὴν κόλιν καὶ καθάπερ σκόπελοι τινὲς ψήληι πορμβελιμένοι πανταχόθεν, οὐχὶ τὰς τῶν αἰσθητῶν τούτων καὶ ὀρμυμένων ἐχθρῶν προσβολῶν ἀποκρούονται μόνον, ἀλλὰ καὶ τὰς τῶν ἁρωτῶν ὀαιμόνων ἐπιβολῶς, καὶ πᾶσαν τοῦ διαβόλου μεθοδεῖαν ἀνατρέπουσι τε καὶ διαλύουσιν ὑπὸς εὐκόλως, ὡς εἰ τις γενναῖος ἀνήρ παιδών ἀπόρματα ἀνατρέψει καὶ καταβάλοι.

26. Ibid., col. 694, 695.

τοιούτων τι ἀντιστῆσαι μηχάνημα ταῖς ἑχούσαις αὐτοῖς πόλεσιν οὔ δυνήσονται. Οὐ πρὸς ἀνθρώποις ἡ ἐπιβολὰς ὑμῶν, οὔδὲ πρὸς κακουργίας δαιμόνων τοῦτο ἡμῖν χρήσιμον τὸ κτήμα, ἀγαπητέ, ἀλλὰ κἂν ὁ Κοινὸς ἡμῖν ὀργίζεται δεσπότης διὰ τὸ πλῆθος τῶν ἀμαρτημάτων, δυνητόμεθα ταῦτα προβαλλόμενοι τὰ σώματα, ταχέως αὐτὸν ἀλεών ποιῆσαι τῇ πόλει.


Πάθεν οὖν οὗ τούτων μόνων τῶν σταυρωθέντα, ἀλλὰ καὶ τὰ ὥστε τῶν ὑπὲρ αὐτοῦ σφαγέων πεφρύκασε δαιμόνες; τίνος ἄ νεκεν καὶ σταυρὸν ἀκούστες ἀποκηθῶσι; Καὶ μὴν καταγελάν ἔδει μὴ γὰρ λαμπρὸν καὶ ἐπίσημον ὁ σταυρὸς; Τοῦτων μὲν οὖν, αἰσχρὸν καὶ ἐπονεῖ δίστον, θάνατος γὰρ ὅστις καταλίκου θανάτος ἐστίν ὁ κακῶν ἔσχατος, καὶ παρὰ Ιουδαίως ἐκάρατος, καὶ παρὰ Ἑλληνὶ βδολικῷ. Πάθεν οὖν αὐτῶν ἐδεσοίκειαν δαιμόνες; ἢρ' οὐκ ἀπὸ τῆς τοῦ σταυρωθέντος δυνάμεως;
Εἶ γὰρ αὐτὸ καθ' ἐαυτὸ τὸ πρᾶγμα ἔδεδοικεισαν, μάλιστα μὲν σὺν καὶ τοῦτο ἀνάξιον θεῶν πλὴν πολλοὶ καὶ πρὸ αὐτοῦ, καὶ μετ' αὐτὸν ἔσταυρώθησαν, καὶ μετ' αὐτοῦ δὲ δύο. Τί σὺν, εἰ εἴποι τίς, ἐν ὄνοματι τοῦ ληστοῦ τοῦ σταυρωθέντος, ἡ τοῦ θείου, ἡ τοῦ δείνος, φεύγεται ὡς διίμων; Οὐδαμώς, ἀλλὰ καὶ γελώσαται.

'Εκεῖν δὲ τὸν Ιησοῦν προσηθῆς τὸν Ναζαραῖον, καθάπερ ἀπὸ πυρὸς τινος φεύγοντο. Τί σὺν ἂν εἴποις; πόθεν ἐκράτησαν; ὅτι πλάνος ἦν; Ἀλλ' οὐ τοιαῦτα αὐτοῦ τὰ παραγγέλματα ἄλλως ὑπὲρ τοῦ πολλοὶ γενόμασιν. Ἀλλ' ὅτι μάγος; Ἀλλ' οὐ τοῦτο μαρτυρεῖ τὰ δόγματα καὶ μάγων πολλή πολλάκις ἐγένετο φορά. Ἀλλ' ὅτι οσφός; Ἀλλ' σοφοὶ πολλοὶ πολλάκις ἐγένοντο. Τίς σὺν αὐτῶς ἐκράτησαν; Οὐδεὶς οὐδέποτε, οὐδὲ κατὰ μικρὸν ἐγγύς. Ὡθεὶν δήλον, ὅτι οὐκ ἐπειδὴ μάγος ἦν, οὐδὲ ὅτι πλάνος ἦν, Ἀλλ' ἐπειδὴ τούτων διορθωτίς, καὶ θεία δύναμις τίς καὶ ἄμαχος, διὰ τοῦτο καὶ αὐτὸς πάντων περιεγενετο, καὶ τῷ σχημασθώ τούτῳ τοσαύτην ἐνέκνευσε δύναμιν, ὅσην αὐτὰ τὰ πρᾶγματα μαρτυρεῖ.

29. In SS. Petrum Et Heliam, PG 50, col. 725-726.
30. Contra Judaeos Et Gentiles, Quod Christus Sit Deus, PG 48, col. 833.
31. Ibid.
32. Ibid.
35. II Homilia, Dicta Postquam Reliquiae Martyrem, Etc, PG 63, col. 469.
36. Ibid., col. 469.
37. Ibid. col. 469.
38. Ibid., col. 469.
39. Ibid., col. 469, 470.
40. Ibid., col. 470.
41. Ibid., col. 470.
42. Ibid., col. 471-472.
43. In S. Ignatium Martyrem, PG 50, col. 595.
44. Ibid., col. 595.
45. Ibid., col. 595.
46. Ibid., col. 595.
47. Ibid., col. 595.
48. Ibid., col. 595.
49. Ibid., col. 595, 596.

Δια τούτο καὶ τὰ λείψανα τῶν ἁγίων εὑρεῖς ἤμιν ὁ θεός, βουλομένος ἢμᾶς πρὸς τὸν αὐτὸν ἐκείνους κειρα-
τωγιθάς γῆν, καὶ λιμένα τίνα παρασχεῖν καὶ παρα-
μύθιον ἀσφαλὲς τῶν ἁμαρτών ἢμᾶς κακῶν.

Διὸ παρακαλῶ λόγω τῶν ἀμας, εἰτε ἐν ἀθμίᾳ τίς ἐστιν,
εἰτε ἐν νόσῳ τε, εἰτε ἐν ἐπιρρεῖας, εἰτε ἐν ἀκολὴ τινὶ
βιωτικῇ περιστάσει, εἰτε ἐν ἁμαρτων βάβει, μετὰ πιστε-
ως ἐνταθάρ παραγινέσθω, καὶ πάντα ἐκείνα ἀκολοθήσεται,
καὶ μετὰ πολλῆς ἐπανεῖσαι τῆς ἑλποντι, κουφότερον τῷ
συνειδός ἐργασάμενος ἀπό τής θεωρίας μόνης.
50. De S. Babyla, Contra Julianum Et Gentiles, PG 50, col. 552.

Καὶ γὰρ ὀφεὶ τις αὕρα λεπτὴ τοὺς ἐν τῷ μαρτυρίῳ δεινομένους περικνεῖ πάντοθεν, αὕρα οὐκ αἰσθητὴ τις, οὐδὲ σωμάτων αὐξητικὴ, ἀλλ' εἰς αὐτὴν ἰκανὴ διαδύναι τὴν ψυχὴν, καὶ καταστέλλουσα πάντοθεν αὐτὴν εὐχθριμώνως, καὶ πάν γεῖνον περικόστουσα βάρος, ἀναπαυεῖ τε καὶ κουφοτερῶν ἐργάζεται τὴν ἡμερημέρην καὶ κατακέπτουσαν.


μᾶλλον δὲ οὐ τοὺς ἐν δεινοῖς ὁντας μόνον ἀναγκαῖον ἐνταῦθα παρατίνεσθαι, ἀλλὰ κἂν ἐν εὐθυμίᾳ τις τῇ κἂν ἐν δόξῃ, κἂν ἐν δυναστείᾳ, κἂν ἐν παράθεσι πολλῇ τῇ πρὸς τὸν θεόν, μὴ δὲ οὕτως καταφρονεῖτω τῆς ὑφελείας.

52. Ibid., col. 596.

Ἐλθὼν γὰρ ἐνταῦθα καὶ τὸν ἁγίου ἱδὼν τούτον, ἀκίνητα ἔξει τὰ καλά, τῇ μνήμῃ τῶν τούτου καταρθωμάτων μετράξειν τὴν αὐτοῦ ψυχὴν ἀναπείσας, καὶ οὐκ ἀφεῖς τὸ συνειδὸς ὑπὸ τῶν καταρθωμάτων πρὸς ὁγίον ἐπαρθῆναι τίνα.

53. Ibid., col. 596.

ὡστε ἀπασαι χρήσιμως δ' θησαυρός, ἐπιτήδειον τὸ καταγώγιον, τοῖς μὲν ἐπισκοπίσαι, ἵνα ἀκαλλαγωθοῖ τῶν πειραμῶν, τοῖς δὲ εὐθυμοῦσιν, ἵνα βέβαια αὐτοῖς μεῖν τὰ καλὰ τοῖς μὲν ἀφρώσται ἵνα πρὸς ὑγίειαν ἐπανέλθωσι, τοῖς δὲ ὑγιαίνουσιν, ἵνα μην πρὸς ἀφρώστιαν καταπέσωσιν.


Καὶ τοῖς γε ἐντὰ καὶ μετασεθῆναι αὐτὸν κατὰ τὸν ἔννοι, καὶ ἀρπαγῆναι κατὰ τὸν ἱλιαν, οὐς ἐξήλωσεν ἀλλ' ὁ θεὸς φιλανθρωπος ἦν, καὶ μυρίας ἡμῶν τοῦ οὐκέσσωσι προφάσεις οἴδος, καὶ ταῦτα μετὰ τῶν ἀλλων διεστερευ ἡμῖν τὴν δόξην ἰκανὴν παρακάλεσαι πρὸς ἄρετὴν, τὰ τῶν ἁγίων λεγόμενα παρ' ἡμῖν τεύχος ἀφεῖς. Μετὰ γὰρ τὴν διὰ τοῦ λόγου ὁδώμιν, δεντέραν ἐχουσοὶ ταῖς ὑπὸ τῶν ἁγίων τάφοι, πρὸς τὸ διεγείρειν εἰς τὸν Ἰσσον Ἑλλον τας τῶν θεωμένων αὐτοὺς ψυχὰς.
55. Ibid., col. 551.
καὶ εἰ ποῦ τις ἐπιστῆ θήκη τοιαύτη, καὶ τῆς ἐνεργείας εὐθέως ταύτης σαφῆ λαμβάνει τὴν αἰσθησίαν. Ἡ γὰρ ὄψις
tῆς λάρνακος εἰς τὴν ψυχὴν ἐμπίπτουσα καταπλήττει τὲ
ἀυτὴν καὶ διανίστησι, καὶ ὡς αὐτὸ τοῦ κειμένου
συνευχομένου, καὶ παρεστώτος, καὶ ὄρμωμου, οὕτως αὐτὴν
dιακείθησαι ποιεῖ. Εἴτε προθυμίας πολλής ὁ τοῦτο
καθὼν πληρωθεῖς, καὶ ἐρετός ἀνὸς ἐπεροῦ γενόμενος,
oὕτως ἐκεῖθεν ἀπέρχεται. Μάθοι δ' ἂν τις καλῶς, ὡς
ἡ φαντασία τῶν ἀπελθόντων ἀπὸ τῶν τόπων ἐγγίνεται
tαῖς τῶν ξώντων ψυχαῖς...

56. Ibid., col. 551.
eἰς νοῦν τοὺς πενθοῦντας λαβὼν, οὔ ἀμα τοῖς τῶν
tεθνηκότων τάφοις ἐφίστανται, καὶ ὠσπερ ἀντὶ τῆς θήκης
tοὺς ἐν τῇ θήκῃ κειμένους ἐστώτας ἰδόντες, οὕτως
αὐτοὺς ἀπὸ τῶν προθύρων εὐθέως ἀνακαλοῦν. Πολλοὶ
de τῶν ἀφορθῶς πρὸς τὰ κάθη διατεθέντων, καρὰ τοῖς
μνήμασι τῶν ἀπελθόντων τὸν ἀπαντᾶ κατακίσσαν ἐαυτοὺς
χρόνου, οὐκ ἂν τοῦτο ποιήσαντες, εἰ μὴ τίνα παραμυθίαν
ὑπὸ τῆς τῶν τόπων ἐλάμβανον ὅψεως. Καὶ τὶ λέγω τόκον
καὶ τάφοις καὶ γὰρ ἔμαθον μόνον πολλὰς τῶν ἀπελθόντων
ἀφθέν, καὶ ρήμα εἰς διάνοιαν ἐλέον, διήγερε τὴν ψυχὴν
καὶ τὴν μνήμην ἀνέστησε διαπίπτουσον. Διὰ ταῦτα ἡμῖν
tὰ λείψανα τῶν ἀγών ἀφήκεν ὁ θεὸς.

57. Ibid., col. 551.
Καὶ ὅτι οὐχ ἀλλὼς καμπύλων ταῦτα λέγω νῦν, ἀλλὰ
πρὸς ὕψειαν τὴν ἴμετέραν τοῦτο γεγένηται, ἵκανα
μὲν τὸν λόγον πιστεύσασθαι καὶ τὰ καθ' ἐκάστην ἤμεραν
ὡπὸ τῶν μαρτύρων γενόμενα θαύματα, καὶ τὸ πλῆθος τῶν
οὕτως ἐπηρεαζόντων ἀνδρῶν οὐχ ἦτον ὃ ἐκεῖνων, καὶ τὰ
tοῦ μακαρίου τοῦτο καταρθώματα τὰ μετὰ τὴν τελευτήν.

58. Ibid., col. 553.
Ἐπειδὴ γὰρ τῶν ἀνθρώπων οἱ μὲν διὰ ῥαθμίαν, οἱ δὲ
diὰ φροντίδας βιωτικάς, οὐχ ἐθέλουσιν εἰς τὰς τῶν
μαρτύρων θήκας ἀπαντῶν, ὑκονόμησεν ὁ θεὸς τούτω
σαγηνευόμεθα τῷ πρόσῳ, καὶ τῆς θεραπείας αὐτοὺς
ἀπολαμβάνειν τῆς ἐν τῇ ψυχῇ.
59. Ibid., col. 552.

"Ἀμα τε γὰρ ἐφισταται τις τῇ Δάφνῃ, καὶ τὸ μαρτυρίον, εὐθέως ἀπὸ τῶν τοῦ προαστέου προθύρων ἱδὼν, συσ-
tέλλεται, καθάπερ τις νέος ἐν συμπαθείᾳ και δαιμο-
νὸς θεσαμένος ἐφεστώτας καὶ παρακλευμένον διὰ τῆς ὤψεως
ἐν τάξει τῇ προσκυνοῦσι πίνειν τε καὶ ἔσθειν,
kαὶ φθέγγονται, καὶ γελάν, φυλασσόμενον μὴ ποῦ τὸ
μέτρον ὑπερβας τὴν δόξαν αἰσχύνη τὴν ἑαυτοῦ.

60. Ibid., col. 552.

... γενόμενος δὲ ὑπὸ τῆς ὤψεως εὐλαβεστερος, καὶ τὸν
μαχάριον φαντασθείς, πρὸς τὴν λάρνακα εὐθέως
ἐπείγεται, καὶ ἐλθὼν ἐκεῖ...

61. Ibid., col. 552.

μείζονα τε προσλαμβάνει φόβον, καὶ πᾶσαν ὅλημοςτᾶν
ἐκβαλὼν, καὶ γενόμενος πτηνὸς, ὦτως ἀκείσι.

62. Ibid., col. 552.

καὶ τοὺς μὲν ἐκ τῆς πόλεως ἀνιόντας δεχόμενος ἀπὸ
τῆς δόοι, μετὰ τοιαύτης σωφροσύνης παραπέμπει πρὸς τὴν
τῆς Δάφνης ἀνακαυσιν...

63. Ibid., col. 552.

64. Ibid., col. 553.

μάλλον δὲ οὐ μὲν ἐπιεικέστεροι διὰ τοῦτο μόνον ἔκεισι
ἐρχονται, οἱ δὲ ἐκεῖνοι ἐλάπτους οἱ ἀμφότερα, οἱ δὲ
ἐτὶ τούτων ἀπελεύστερον ὑπάκεϊμενοι διὰ μόνην μὲν ἀνα-
βαίνουσι τὴν τροφὴν ἐπειδὴν δὲ παραγένανται, καλέσας
ἀυτοὺς δὲ μάρτυς καὶ ἑστιάσας τοῖς ἀυτοῖς, καὶ Καθολίκας
καλῶς, οὐδὲν ἄφυσι δεινὸν καθεῖν καὶ ἔστιν ἁμοίως
θαμμαστὸν τὸ ἐκεῖ γινόμενον, σωφρονήσας τινα τῶν ἄβρων
καὶ βαθύων, καὶ οἶνον ἐκ μέσης μανιὰς ἀνενεχχεῖν, ἢ
εἰς κάμινον ἐμπεσόντα μηδὲν ὑπὸ τοῦ πυρὸς καθεῖν.

65. Ibid., col. 553.

Τῆς τε γὰρ νεότητος, καὶ τῆς τόλμης τῆς ἁλόγου, καὶ τοῦ
οἴνου, καὶ τῆς κλημονοῦσι φλογὰς χαλεμῶτερον κεριώτε-
μένων τοὺς λοιποῖς, ἡ καρὰ τοῦ μαχариόν ὀρὸς ὡς ὑ
τῶν ὤψεων, εἰς τὴν τῶν ὁμότων καταβαίνουσα ψυχῆν,
tὴν τε φλόγα ἐκοίμησε, καὶ τὸν ἐμπρησμῶν ἔστησε,
καὶ πολλὴν τῆς διανοίας κατέστατε τὴν εὐλάβειαν.

66. Ibid., col. 553.
καὶ τῆς μὲν ἀσελγείας τὴν τυραννίδα οὕτως ὁ μακάριος κατέλυσε, τῶς δὲ καὶ τοῦ δαίμονος τὴν σύναμιν ἐσόβεσε;

Συνεχῶς τοῖνυν αὐτοῖς ἐπιχωριάζωμεν, καὶ τῆς λάρνακας ἀπτώμεθα, καὶ μετὰ πίστεως τοῖς λειψάνοις αὐτῶν περιπλεκόμεθα, ἵνα εὐλογίαν τινά ἐπισκακώμεθα ἐκείθεν.

68. Ibid., col. 576.

69. Ibid., col. 576-578.

70. De SS. Bernice Et Prosidece, PG 50, col. 640.

70a. Epist. II Ad Cor. Homil. XXVI, PG 61, col. 581-584. See also NPNF, pp. 402-403 for the translation.
70b. In Epist. I Ad Thessal. Cap. V., Homil. XI.

PG 62, col. 466. See also NPNF, pp. 373-374 for the translation.

Notes:

* μαρτυρίοις See Bingham, VIII. 8, who quotes Eusebius Vit. Const. iii. 48, informing that Constantine built several in Constantinople.
See also on Stat. Homil. i.

** - i.e. houses of prayer. An adaption of a Jewish custom, as in Acts xvi 13 (Rev. Ver.) and 16, J.A.B.).

Διὰ τούτῳ γὰρ καὶ ἐν ταῖς ἐκκλησίαις, καὶ ἐν τοῖς μαρτυρίοις προκάθαρσι τῶν προσκυνημάτων οἱ κέντρες, ώστε ἡμᾶς ἐκ τῆς τούτων θέας κολλήν δέχεσθαι τὴν ἰδίαιταν. Ἡννοήσων γὰρ ὡς εἰς μὲν βασίλεια τὰ ἐπὶ ὑπὸ τῶν εἰσερχομένων ἡμῶν, οὐδὲν τοιοῦτον ἔστιν ἰδεῖν ἀλλὰ ἄνδρες καὶ δεμνοὶ, καὶ λαμπροὶ, καὶ πλοῦτοι, καὶ συνετοί, πανταχοῦ διαστρέφουσιν εἰς ὅτι ἐν τοῖς βασιλείαις, τὴν ἐκκλησίαν λέγω, καὶ τοὺς εὐκτηρίους ὀίκους τῶν μαρτύρων, δαιμονώντες, ἀνάκηροι, κέντρης, γεροντες τυφλοῖς, διεστραμμένοι τὰ μέλη. Τί δήκοτε; Ἰνα σὺ παιδεύῃ διὰ τῆς τούτων θέας, πρῶτον μὲν ἵνα, εἰ τινὰ τύφον ἐξωθήν ἐκποιημένος εἰδελθῆς, εἰς ἑκεῖνος τους, βλέψας, καὶ ἀκοῆμενος τὸν ὄγχον, καὶ συντρίψας τὴν καρδιάν, σύντως εἰδελθῆς, καὶ τῶν λεγομένων ἀκούσης (οὐ γὰρ ἔστι μὲν τῆς προσευχῆς ἀκούσης).

καὶ γὰρ ἐνταῦθα συνεχῶς ἐλεύθως, ὁ μὲν ἡγεῖται ὑπὲρ μεγάλα φρονήσει ἐκεῖ ὡς ἐκ σωμάτως ὁ δὲ καρμαν, λήμεται παραμυθίαν οὐ τὴν τυχόσαν. Οὐ δὲ τοῦτο οὐ μόνον ἐνταὐθα παρακαθήναι, ἀλλ' ἵνα σὲ καὶ ἐλέγχωνα ποιήσω καὶ πρὸς ἐλεον ἐπικαμφθῆς, ἵνα βασιλείας τοῦ θεοῦ τὴν φιλανθρωπίαν. Εἰ χάρι τοις ὑπὸ ἐκποιημέναις, αὐτοῖς, ἀλλ' ἐν τοῖς προσκυνημάτως αὐτοῦ ἔστη, καλὸς μᾶλλον σὺ ὑμᾶς μὴ μεγά λα φρονην ἐκεῖ τοῖς βασιλείοις τοῖς ἵνα τῆς ἱπτος.

72. Ibid., col. 522.

73. In S. Eustathium Antiochenum, PG 50, col. 600.

74. Ibid., col. 600.

75. Ibid., col. 600.

76. Ibid., col. 600.

77. Ibid., col. 600.

78. Ibid., col. 600.
79. Ibid., col. 600, 601.

Oi on ti jegw, aie petai anaphlyzousai men polla namata, ou men eisow ton oikeion kolpak ton taota katechoven, alla makrouc tiktovsai potamoous sygginovtau toux kelegetai, kai kakapet cheiroc tinoc ektasei, pou merkei touton epi lamavorontai ton xhlatowon odonton. Paling he riza ton futno kekruptau en tois kolpous tis ghe, alla ou katox katechei tou arestou autheis apodan, kai maliota ton ampelon ton anadevopadon, authe h fousis. "Otan gar efpsielen ton kalamion touc auton ekteinosi kaloudous, ta klimata dia ton donakon exeiwn erponta mecher kolpoi proeisi diaestimatos, makran tina orofen th tonin fyllon patauvonta nukvouthei. Touainti kai ton muron h fousis auta men gar keintai en oikovn kollaikes, dia de ton thuvrides uperekkiptousa auton h evwida eis amfofa kai stenopouc kai agoras, kai touc exw badoizontas didaskiei thn evdon keimevnh ton aromegaon aresthn. Ei de pithi, kai riza, kai futon kai arwmaton fousis tosoyntan exousi thn ishun, kolphi malloan ton aghon ta oymata kai oti ou fenvi eu le gyromeno, matyures smeis. To m'en gar ouma ton marturos keintai en thraeki, smeis de oux ev thraeki dia- triboventai, alla polo tis charas exeiws arfosthkses anavlamavneseis ths evwidas eis tosoynton diaestimatos, kai oua touto syneplhthate, kai ou diexkalwse ths odoa to mikes, oux eserse ton xronon to plhso. Touainti gar tonin pneumatikwn katorbivmaton h fousis, oudeni oswmatikw diakoptetai kowlmatai, alla anvei kai augei kai ekasthth hmeran, kai oute xronon maraivei to plhso authn, oux odoi diateiXizei mikes.

80. Homilia In Martyres, PG 50, col. 664.

Hlhes idein anathropous exeomones animati xerstroemounous, trupmaton xorfi kaloukekomones, thn parousian aphot- osamones xwri, proec thn mellassan istamones.

82. Ibid., col. 664.

Alla boulei trupvon paraomei ton tafon ton marturos, ekke pthas, oakhron ekhein synartison thn diainon, atopn elologian apo ton tafon kahon authein suneharos en taic
εὐχαίς, ἐνδιάτριβε ἂν τοῖς διηγήμασι τῶν καλαπομάτων ἐκείνου περιπλάκητι τῇ ορθῇ, προσηλώθη τῇ λαρνακῇ οὐχὶ τὰ ὅστα μόνον τῶν μαρτύρων, ἀλλὰ καὶ οἱ τάφοι ἀντών, καὶ αἱ λάρνακες πολλὴν βρύσουσιν εὐλογίαν.

82. Ibid., col. 664, 665.
Λάβε ἐλαιον ἄγιον, καὶ κατάχρισον σου ὅλου το ᾠμα, τὴν γλώτταν, τὰ χείλη, τὸν τραχήλον, τους ὀφθαλμούς καὶ οὐδέποτε ἐμπεσῆ εἰς τὸ ναυάγιον τῆς μέθης. Τὸ γὰρ ἐλαιον οὐ τῇ τῆς εὐωδίας ἀναψυκτέοι καὶ τῶν ἀθλῶν τῶν μαρτύρων, καὶ πᾶσαν ἀκολογίαν καλίνοι, καὶ κατέχει ἐν πολλῇ καρτερίᾳ, καὶ περαγίνεται τῶν τῆς ψυχῆς νοσημάτων.

Ἀνή τη εὐωδία ἐκείνης βελτίων καὶ λυσιτελεστέρα ἐκείνη μὲν γὰρ ἐπὶ κόλασιν ἀκαγε τοὺς κεχρημένους αὐτῆ, αὐτὴ δὲ ἐπὶ βραβεία καὶ στεφάνους τοὺς ἁγ.

84. Ibid., col. 681, 682.
Ταῦτα μοι καὶ πρὸς ἄνδρας, καὶ πρὸς γυναίκας εἰρηται κοινὸν γὰρ τὸ στάδιον οὐ διῆρηται τὸ στρατόπεδον τοῦ Χριστοῦ διὰ τὴν φύσιν, ἀλλὰ εἰς ἐστὶν ὁ σύλλογὸς... οὕτω καὶ οἱ ἁγιοὶ μάρτυρες, καὶ πάντες δὲ οἱ τῆς ἁληθείας ἀγνοοῦντες, οἱ ἀνταπονυμόμενοι πρὸς τὰς μεθοδείας τοῦ ὁμοβόλου, ὥσπερ ἐκ τινός νεμοῦς τῆς γλώττης τα ῥήματα ἀνιασάν εὐστοχῶς καὶ ταῦτα ὥσπερ βέλη πετόμενα οἷα τοῦ ἀέρας, εἷς τῶς ἀσράτους τῶν ἀκμῶν ἐμπίπτοντα φαλάγγας, πᾶσαν αὐτῶν συνταράττει τὴν παράταξιν.

85. Ibid., col. 681.
Καὶ ἵνα μάθησί, ὅτι κοινῆν ἡ τρυφή, καὶ μύρων ἀλοιφή, καὶ μέθη, καὶ οἶνος ἀμετρίαν ἔχων, καὶ πολτησίας τράπεζα, ἀκουσον τι φήμην ὁ προφήτης, "Οὐάλ οἱ καθεύδοντες ἐπὶ κλινών ἑλεφαντίνων, καὶ κατασπαταλώντες ἐπὶ ταῖς στρωμαντιάς αὐτῶν οἱ ὀσθείσοντες ἐρίφους ἐκ κομνίων, καὶ μοσχάρια ἐκ βουκολιῶν γαλαθηνά οἱ πίνοντες τῶν ὁμιλωμένον οἶνον, καὶ τα ἁρώτα μύρα χρίμενοι (᾿Αμωθ. 6, 4—6). Εἰ δὲ ἐπὶ τῆς καλαιᾶς διαθήκης ταύται ἀπηγόρευτο, πολλῷ μᾶλλον ἐπὶ τῆς χάριτος, ἐνθὲ πλείων ἡ φιλοσοφία.

"Hætes ἐνταῦθα, οὗτ οἰς ῥαστῶννιν ὄψης σεαυτὸν, ἀλλ' ἱνα μάθης ἀγωνίζοσθαι πατρατίζειν, καὶ ἀνθρώπος ὕπον ἁρατῶν δαιμόνων συγκόπτειν τὴν ἱσχύν.


"Μη τοῦν καὶ σὺ ψυχῆς ἀνθρείαν καὶ γνώμης ἐντονίαν ἔλθων θεάσασθαι, καὶ τρόπαιον καίνον καὶ παράδοξον, καὶ μάχην τίνα ἐξηλαμαγμένην, καὶ τραύματα καὶ πολέμους καὶ πατρατίων ἀνθρώπων...


"Επάθεις δαιμονικάς εἰςάγαγής, μετά τὴν ἐξένην καὶ φρικτὴν ταύτην θεωρίαν μέδη καὶ τρυφή ἑαυτὸν ἐκδούς, ἀλλὰ τὰ κέρδη τῆς ψυχῆς συναγαγῶν, οὕτως οὐκαδεν ἀπιθη, διὰ τῆς ὀψεως πάσην ἐνδεικνυμενὸς, ὅτι μαρτυρὰς θεωρήσας ἀνεχώρησας.


"τὸν τάφον μόνον ὠνόμτες τῶν ἁγίων, κολλᾶς ἐξεχείτε δακρυῶν πηγὰς, καὶ διεκδημανθήτη ἐν τοῖς εὐχαίρε.

Καίτοι γε ἀφονος ὁ μάρτυς κεῖται ἐν κολλή τῇ σιγῇ. Τὶ ποτ' οὖν ἔστι τὸ κεντοῦν τὸ συνειδός, καὶ κοιοῦν ὄσπερ ἐκ πηγής ἀναβλύζειν τοὺς τῶν δακρῶν κρουνοὺς; Αὐτὴ τοῦ μάρτυρος ἡ φαντασία, καὶ τῶν κατορθωθὲντων κάντων ἡ μνήμη.


"οὕτω δὲ καὶ ἡμεῖς, ἐκείνοιν ἀναμνησθώμεν τῆς τῶν μαρτυρῶν παρρησίας, ἢν ἔχουσι πρὸς τὸν βασιλέα τῶν ὀλίγων θεῶν, καὶ τῆς λαμπρότητος καὶ τῆς δόξης, καὶ τῶν οἰκείων ἀναμνησθώμεν ἐμαρτημάτων, ἀκριβοτερον τὴν ἑαυτῶν κενίαν ἐκ τῆς ἐκεῖνων ἐυκορίας κατεκόντες ἀλγοῦμεν, καὶ ὀδυνώμεθα, καταμαθάνοντες ὅσον αὐτῶν ἀπολυμανόμεθα καὶ τούτο ἐστὶ τὸ κοιοῦν τὰ δάκρυα.


"Αἶχα τοῦτο ἦμιν τὰ σώματα ἄφηκεν ἐνταῦθα ὁ Θεὸς, ἵν' ὅταν ὁ τῶν πραγμάτων ὄχλος καὶ φροντίδων πλῆθος βιωτικῶν σκότος πολυ τῆς διανοιας κατασκευάζῃ τῆς
92. Ibid., col. 649.

Οἱ μὲν γὰρ τῶν χρηματῶν θησαυροὶ πολλοὺς παρέχουσι κινδύνους τοῖς εὐθείωσιν αὐτούς, καὶ εἰς πολλὰ μέρη διαιρεθέντες, ἐλάττους γίνονται τῇ διανομῇ ἑνταῦθα ὑπὸ ὀφεὶν τοιούτων ἑστιν, ἀλλ' ἀκίνδυνοι μὲν τῇ εὐμεσίᾳ, ἀμείωτος δὲ ἡ διαιρέσις, ἀπεναντίας τοῖς αἰσθητοῖς θησαυροῖς. Ἐκεῖνοι μὲν γὰρ, ὡς ἐφθην εἰκῶν, κατακερματισθέντες ἐλάττους γίνονται, οὕτω δὲ ὄταν εἰς πολλοὺς διαιρεθοῦσι, τότε μᾶλλον τὴν οἰκείαν ἐνδείκνυται εὔκοπταν. Τοιαῦτα γὰρ τῶν πνευματικῶν πραγμάτων ἡ φύσις αὐξεῖται τῇ διανομῇ, καὶ πλεῖων γίνεται τῇ διαιρέσει.

93. Ibid., col. 649.

Μαρτύρων θηκαὶ οὐδὲν ἄλλο εἶσιν, ἀλλ' ἡ λιμένες ἀσφαλείς, καὶ πηγαὶ ναμάτων πνευματικῶν, καὶ θησαυροὶ περιούσιας ἀνάλωτοι, μηδέποτε ἐλεγχομένοι.

Καὶ καθάπερ οἱ λιμένεις ὑποδεχόμενοι τὰ πλοῦτα πολλοῖς κυμάσι περιαντληθέντα ἐν ἀσφαλείᾳ καθιστώσιν, οὕτω δὴ καὶ τῶν μαρτύρων αἱ θηκαὶ ὑποδεχόμεναι τὰς ἡμετέρας ψυχὰς βιωτικοὶ πράγμασι περιαντλομέναι ἐν πολλῇ καθιστῶσι γαλήνη καὶ ἀσφαλείᾳ καὶ ὡσπερ αἱ πηγαὶ τῶν ψυχῶν ναμάτων τὰ κεπουρήκτα καὶ καταφλεχθέντα ἀναφέρονται σώματα, οὕτω δὴ καὶ αὖτα τὰς ἀπὸ τῶν ἀτόκων παθῶν κατακαυθεῖσας ψυχὰς καταψύχουσι, καὶ ἐπιθυμίαιν ἀτομον, καὶ φθόνον τῆκοντα, καὶ τυμίων ζέοντα, καὶ εἰ τῇ τοιούτων ἑτερον διενοχθήσειν, ἀπὸ τῆς ὅψεως μόνης κατασβέννυσι, καὶ θησαυρῶν δὲ ἐκ κολλῆς.
τῆς περιουσίας βελτίωσε εἰσίν.

94. delaying text.

95. In S. Julianum Martyrem, PG 50, col. 673.

όπου σώματος ὑγεία καὶ ψυχῆς ὄψεις καὶ βλάβος οὐδὲν οὐδὲ μετάνοια μετὰ τὴν ἡδονήν, καθάπερ ἐνταῦθα.


Εἴ βούλεσθε, καὶ τὸν μάρτυρα λάβωμεν μεθ’ εαυτῶν οὐκ ἐπαισχύνεται γὰρ ἐλθεῖν καὶ σῶσαι τοὺς ἁδελφοὺς. Ἐπιστήσομεν αὐτοὺς ἐκείνων ὁφθαλμοῖς, φοβηθώσα τορόντα, αἰδεύθωσι παρακαλοῦντα καὶ δεδεμένον οὐ γὰρ αἰσχύνεται καὶ παρακαλέσαι. Εἴ γὰρ ὁ Δεσπότης αὐτοῦ παρακαλεῖ τὴν ἡμετέραν φύσιν...

98. Ibid., col. 674.

99. Ibid., col. 674.

πολλῷ μᾶλλον ὁ δοῦλος τοῦτο ποιήσει ἐκ αὐτὸν λυπεῖ μόνον, ἡ ἀκώλεια ἡ ἡμετέρα ἐν εὑραίνει, ἡ σωτηρία ἡ ἡμετέρα, καὶ διὰ τοῦτο οὐ παραιτήσεται οὐδὲν ὑπὲρ αὐτῆς ποιῆσαι.

100. Ibid., col. 674, 675.

101. Ibid., col. 675, 676.

... αὐτὸς ὁ τῶν ἁγίων ἡμᾶς ἀκοδέξεται Δεσπότης.

... ἀλλὰ τοὺς καιροῦ παρελθόντος πολλῆν εἴσεται σοι κάσκεινος τὴν χάριν, καὶ ὁ ἀλλοί πάντες ἐπαινέσουσιν ἡμᾶς, καὶ θεωμάσουσι...

... καὶ ὁ κανόνων μείζον ἐπὶν, ὁ τῶν υἱῶν Δεσπότης πολλοὺς ἔμιν ὑπὲρ τοῦτων παρασχέσαι τοὺς μισθούς, καὶ τὴν ἐμπορίαν ταύτην καὶ τὸν ἐκαίνων πλησιάσει.


Διὰ τοῦτο ἡμᾶς καὶ παρὰ τὰς θήκας τῶν ἁγίων μαρτυρίων ἡγάγομεν, ἵνα καὶ ἀπὸ τῆς ὅψεως λάβῃ τίνα παράκλησιν ἀρετῆς, καὶ πρὸς τὸν αὐτὸν ἐπακολούθησε ξῆλον. Καὶ γὰρ στρατιώτην ἀνίστησι μὲν καὶ ἄκον ἀριστέως πολλῷ ἐς πλεόν ὅνες καὶ θεωρία, καὶ μάλιστα ὅταν εἰς αὐτὴν τοῦ ἀριστέως τὴν σκηνὴν εἰσελθὼν ἵκη τὸ ἔσοφ ἡμαγ-μένον, τὴν κεφαλὴν τοῦ πολεμίου κεφαλῆν, τὰ λέγια ἀνω χρημάμενα, τὸ ἀίμα νεαρὸν τῶν χειρῶν ἄκοστάζων παρὰ τοῦ τὸ πρόπαιον στήσαντος, κανταχθεῖν ὅρον καὶ
άσπίδας καὶ τοξα καὶ τὴν ἄλλην ἀκοσίαν παντευχίαν κειμένην.

103. Ibid., col. 681.

Ἀκηνὴ γὰρ ἐστὶ στρατιωτικὴ τῶν μαρτυρών οὐ τάφος ἀλλὰ ἀνατέξις τούς τῆς πίστεως ὁμολογούσας, ὡσεὶ τὸν θάρακα τῆς ὀικατοσύνης ἐνταῦθα κείμενον, τὸν θυρεόν τῆς πίστεως, τὴν περικεφαλαίαν τοῦ σωτηρίου, τὴν κυνηγία τοῦ Εὐαγγελίου, τὴν μάχαιραν τοῦ Πνεύματος, αὐτὴν τοῦ διαβόλου τὴν κεφαλὴν ἀκεφαλεμένην χαμαί.

104. Ibid., col. 681.

"Ετι γὰρ καὶ νῦν παρακεῖσαι τάν τὰ άκλα τοῖς τοῦ Χριστοῦ στρατιώταις, καὶ καθήκερ τοὺς ἁριστεὰς μετά τῶν ὀπλῶν ἀθάτουν οἱ βασιλεῖς, οὕτω καὶ ὁ Χριστὸς ἐποίησε, καὶ μετὰ τῶν ὀπλῶν αὐτοὺς ἔθαψεν, ἃνα καὶ πρὸ τῆς ἀναστάσεως δείξῃ πάσαν τὴν ὀδύνην, καὶ τὴν ὀνομαίην τῶν ἀγίων.


... ἀλλ' ἢ πρὸς τοὺς ἁγίους ἐξόδους τούτους ἔχει τινὰ καὶ ψυχαγωγίαν καὶ κέρδος τῆς ψυχαγωγίας οὐκ ἐλαττον, οὐκ ἐπειδὴ καθαρόν τὸν ἁέρα ἀνακενόημεν, ἀλλ' ἐπειδὴ πρὸς τά τῶν γενναίων τούτων κατορθώματα βλέπομεν οὐ παρὰ ποταμοὺς ὄδαταν, ἀλλὰ παρὰ ποταμοὺς χαρισμάτων σκιρτῶν τε οὐ κατακλύστοντες, καὶ πόνον κείμενος τοῖς ὀδούσιν, ἀλλὰ μαρτύρως ἀρετάς ἀναλεγόμενοι οὐχὶ γῆν ὀρῶντες· καλλωπιζόμενην ἀνθεσίν, ἀλλὰ σύματα βλέποντες χαρίσματε βρύσεσθαι πνευματικοῖς. Ἐκατοντο μὲν οὖν τῶν μαρτυρών παρέχει τοῖς συλλεγόμενοι κέρδος οὐ μικρὸν, μᾶλιστα δὲ ἡκαντών τούτων ὑμῶν τῇ γὰρ ἐπίθεσι τις τῶν προθύρων, καὶ πλήθος εὐθέως τάφον κανταχθέν προσπήπτει τοῖς ὁμολογοῖς, καὶ ὅπου περ ἄν ἄδη, λάρνακας καὶ μνήματα καὶ θηκὰς ὄρα τῶν κατοιχωμένων. Οὗ μικρῶν δὴ ἡμῖν εἰς φιλοσοφίας μέρος αὕτη συντελεῖ τῶν τάφων ἡ θεωρία. 'Η γὰρ ψυχὴ διὰ τῆς ὄψεως ταύτης, κἂν ἐρευμὸς ἤ, ταχέως συνετέλεσται, κἂν σκουδαία καὶ διαγεγραμμένη, σκονδαλοτέρα γίνεται κἂν ἀποδύρηται τις πενίαν, ἀπὸ τῆς ὄψεως ταύτης εὐθέως παραμυθεῖαν ἔχεται, κἂν ἐκλέκτος μέγα φρονή, τακεινοῦται καὶ καταστέλλεται.
'Η γὰρ τῶν τάφων ὁφις ἔκαστον τῶν ὀρῶν ταυτίᾳ τὰ περὶ τῆς
tελευτῆς τῆς ἑαυτοῦ καὶ ἄκυραν φιλοσοφεῖν ἀναγκαζεῖ,
kαὶ πεῖθει μηδὲν τῶν παρόντων νομίζειν εἶναι βέβαιον,
μὴ λυπηρόν, μὴ χρηστὸν οὐ δέ ταύτα πεισθεῖς οὐ φαβίως
ἀλώσεται τῆς τῆς ἀμαρτίας παγιδ. Ἀδὰ τοῦτο καὶ σωφὸς
tις παραίνει λέγων, Ὑπν πάσι τοῖς λόγοις σου
μιμησάχω τὰ ἐσχάτα σου, καὶ εἰς τὸν αἰώνα μὴ ἀμάρτῃς."
( Σ. Ζερ. 7, 56 ), καὶ ἄπερος δὲ τις συνφορὰ τοῦτω φθεῖται
συμβουλεύων ὡς, "Βασιλεὺς εἰς τὴν ἔξοδον τὰ ἔργα
σου, καὶ παρασκευάζων πρὸς τὴν ὁδὸν" ( Παρ. 24, 27 ), οὐ περὶ
tῆς ἀισθήτης ὁδὸν διαλέγομεν, ἀλλὰ περὶ τῆς ἐνέπεμεν ἀποδημίας,
αὐτὰ γὰρ ἑαυτεῖς καὶ καθ’ ἑαυτὴν τὴν ἑαυτῆς προβλέπεις
ἀδηλον, οὐ ταχεῖος ἀμαρτισμόθεν οὐτε γὰρ τὸ λαμπρά τοῦ
βίου φυσάσαι, οὕτε τὰ λυπηρὰ καθελεῖν ἡμᾶς καὶ
θορυβῆσαι συνηρέσαι ἀδηλον ἑκάστηρα τὸ τέλος ἑχοντα.
Καὶ γὰρ πολλάκις ὁ σύμερον ξύν οὐδὲ μέχρι τῆς ἑσπερᾶς
μένει. Ἐνδοι μὲν οὖν ἐν τῇ πόλει ἐνόιατρίβοντας
οὐ φοβάρα εἰκός τὰ τοιαύτα μελετῶν καὶ φιλοσοφεῖν
ἐξελθόντας ἐξω τειχῶν, καὶ πρὸς τοὺς τάφους τούτους
ἐλθόντας, καὶ τὸ πλῆθος τῶν κατοιχομένων θεοσαμένους,
ἀνάγκη πᾶσα καὶ ἐκόντας καὶ ἄκοντας τούτους ἀπὸ τῆς
ὄψεως δεξασθαι τοὺς λογίμους, καὶ δεξαμένους
ψυχοστέρους γενόσαι, καὶ τῇς πρὸς τὰ βιωτικά πράγματα
συμπαθείας ἀπαλατήναι. οὐ μόνον δὲ λογισμὸς
τοιοῦτος δεξιόμεθα, ἀλλὰ καὶ πρὸς τὴν αἰώνιον ἡμῶν
πατρίδα σπεύδειν καὶ παρασκευάζομαι ἀρχικῶς παρασκευάζο
κλησίν εἴμεθα, καὶ πάντα πρὸς τὴν ἀκοδήμια τὴν ἔσχε
τα καθ’ ἡμῶν ἐντρέπεσθαι, εἰδοτας ὅπερ ἀν ἐνταῦθα τῶν
ἡμετέρων καταλίπτων, ἔσχεν ἡμῖν ἐν τῷς ἐνταύθηκαν.
Καθάπερ γὰρ ὁδοιπορὸς μακρὰν ὕδαν ὁδον καὶ πρὸς τὴν
πατρίδα ἐπιγόμενος τὴν ἔσχεν, ὅπερ ἄν ἐν τῷ πανδόχειο
κατάσκην, πάντως ἀπώλεσα, καὶ ἐξημίωσα οὕτω δὴ καὶ
ἡμῶς ἡ ἐνταῦθα τῶν ἡμετέρων ἀφέσθηκαν ἀπέλθωμεν,
ἐξημίωσε ἑκάστα διὸ τὰ μὲν μεθ’ ἐκατερων, τὰ δὲ
πρὸ ἐκατερων παραπέμπετεν ἑκάστη. Ἡδος γὰρ ὁ παρὼν βίος
ἐστὶ, καὶ οὕτω σταῦμον ἐχει, ἀλλὰ καὶ τὰ λυπηρὰ
αὐτοῦ καὶ τὰ χρήστα παραδεύουμεν. Άδα δὴ τοῦτο μάλιστα
τάντων τούτων φιλῶ τὸ χωρίον, ὅτι οὐκ ἐν συνέχει μόνον,
ἀλλὰ καὶ συνάξεως χωρίς πολλάκις ἑνταῦθα ἀφικνούμενος,
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toùtov synèkhs émneósthn twv logon, twv
áphalumén mou toús tafous en érhimia pollý me dé
ηuχías perissokoptóntωn, kai tìn phychhn proús toús katoikómenous
kai tìn ékei paraapomoptontωn kataástasín. Diá ó di
tauta kai tôn genvnaíon toútov thanáxw patéra, óti
galhnhs hímeras ékplabómenos éntauðha hímas éxíhage,
prohopoménhs òde kai oðhgnósths tís makarías drwódos,
ìs tìn mnhtn épiteloúmen. Kai vàr prós toús
eírhménon òteron ti meĩxhnon apo toú tókou kérdsos éstì
xarpwóssathai. Ótan vàr tás állass paraðramónontes kárna-
kaí epi tás tów marýtwn thías élswmen, òpsiósteron
hímenv tò fróntima gínetai, eutnoítera ò phychh, meíxwn
ó proðumía, thernotéra ó diártis. Bpeidián ou ár tòus
kónous kai toús ágwnas kai tā ékasthá kai tā brabaía kai
tóus steptánous tów ágwnón analogiówméda toútwn,
palín òteran meĩxhnon prófashin taksínovphsíntas
eúrísikomén. Káx vàr megála tís ò katarwthkós, ouðén
thísketai meýa peptoihkénaí, áutóú tìn ánretíh tóis ékexi-
nwv kalídismosi káx hídeou ò meýa kai ánghon
eírghaménov, ouk apógywseita tís éautou sótpírás,
prós ánretíh métaboðh òpò tís ánherías toútwn labón
parákthn, kai páros éautón énnnths, óti swmbhsetai
pote kai áutóú ísów tís tó theou filanwhrhías
cataxioshís, tóiaúta élleshthi álmatá, kai ádhron
prós tòn úprason anabhtína, kai tís megísths ékexínhs
parókhsías épituxhín kai tauta kai òterá pollw pleióna
toútwn éntethen éstì filosóphhsántas ápexhín.


Día toútov ápíkhen hímim tás xómatas autón ò theós òía toútov
palaíi nikhóasantes, ouðétan kai vín anásthsin, álλa
tóys méno ñblous úpeméin an prò toous káron, tís òè
anastásias ouðés ðepetuxin, ouðétan òía òe kai tìn
ôphelé wu tìn ste, ýna kai òu ékhein tòn ãhlthn
êmoiów pròs tòn autón ðrómón diaqerðhí.

Τούτοις μὲν γὰρ οὗτοι βλάβος ἀπὸ τῆς ἀναβολῆς γίνεται οὐκ ἔστιν οἷος ἐκ τῆς ὑποθέσεως τικτεῖαι.

Εἴκεινοι μὲν γὰρ μετὰ ταῦτα ἀπολήψονται, κἂν μὴ νῦν ἀπολαμβάνωσιν εἰ δὲ εξήρπασεν αὐτοὺς ἐκ τοῦ μέσου νῦν, πολλὴν ἄν ἡμῶν παράκλησιν καὶ παραμυθέα ἀπὸ τῶν τάφων τῶν ἁγίων τούτων πάσιν ἀνθρώποις προσγίνεται.


... ταύτην καταχέομεν μέχρι τῆς παροῦσας ἡμέρας μυρίων οὖσαν ἁγαῖας θησαυρῶν. Καὶ γὰρ ἐμερίσατο ὁ Θεός πρὸς ἡμᾶς τοὺς μάρτυρας, τάς ψυχὰς λαβὼν αὐτῶς τὰ σώματα πως ἡμῖν ἔδωκεν, ἵνα ἔχωμεν ὑποθέσιν ἀρετῆς διηνεξίας τὰ ἁγία τούτων ὅστεα.


ἡμεῖς όυκ ἁπλα ὀρῶντες, ἀλλ' αὐτὸ τὸ σῶμα τοῦ ἁγίου τὸ καταξιωθὲν αἵμαχθηναι ὅτα τῆν εἰς Χριστὸν ὄμολογίαν, κἂν ἀλάντων οἷον δειλότερον, Τῶς οὐ πολλὴν ἔμοιμεν προδυναίν, ἄσκερ τινὸς πυρὸς τῆς ὀψεως ταύτης εἰς τὴν διάνοιαν ἡμῶν ἐμπιπτοῦσης, καὶ πρὸς τὸν αὐτὸν ἁγίαν καλούσῃς ἡμᾶς;


Διὰ τούτο παρακατέθετο ἡμῖν τὰ σώματα τῶν ἁγίων ὁ Θεός ἐως τοῦ καιροῦ τῆς ἀναστάσεως, ἵνα ἔχωμεν ὑποθέσιν φιλοσοφίας μεγίστης.


... δενδρὰ ἄκαρπα, ἐντάθεα λειψάνα ἁγίων καὶ μήκα
κατὼ κεφυτευμένα, καὶ τοὺς κλάδους εἰς τὸν ὅφραν ἀνατείνουσιν. Βούλει καὶ τῶν κλάδων τούτων τὸν καρπὸν ἱδεῖν; Ἀνοιξων ἡμῖν τοὺς τῆς πίστεως ὀφθαλμοὺς, καὶ εὐθέως ἐπιδεῖξην σοι φύσιν καρπῶν θαυμαστῶν. Ὡς γὰρ ὅπωραν, καὶ ἀκροδρίαν, οὐδὲ ἀλλὰ τό τῶν φευρωμένων καὶ ἀπολυμένων τοῦτων τῶν κλάδων ὁ καρπὸς, ἀλλὰ σωμάτων πεπυρωμένων ἔσεις, καὶ ἀμαρτίματος συγκρότησις,
κακαῖς ἀναρέσεις, νοσημάτων ψυχῆς θεραπεία, τέλειοι ἐκτενεῖς, καρποφορία πρὸς θεοῦ, κάντα πνευματικά, καὶ
οὐρανίων γέμοντα ἀγαθῶν.

112. Ibid., col. 673.
Πάσοι γοῦν, ἐξ οὗ τὸ σῶμα ἐφυτεύθη τοῦτο ἐν τῇ γῇ, μυρίας ἑτρύγησαν ἴδιες ἀπὸ τῆς ἁγίας ταύτης θηκῆς, καὶ οὐκ ἔκέλικεν ὁ καρπὸς ἐνέργειαν τὰ λήπια, καὶ οὐκ ἐδακανθήσαν οἱ στάχεοι ἤνυλησαν τὰς πηγάς, καὶ οὐκ ἔκενωσαν τὰ νάματα, ἀλλὰ συνεχῆς τίς ἔστιν ἢ ἐπιρροή, οὐδέποτε ἐπιλημάνουσα, ἀλλὰ τοῦ κενομένου πλέον ἀεὶ παρέχουσα τὸ ἀναβλῦσθν θάμια. Ὡθεῖσαι δὲ μονὸν ἐργάζεται, ἀλλὰ καὶ φιλοσοφεῖν πείθεται. Ἄν τε γὰρ πλούσιος ἦς, καὶ μεγαλοφορηθεῖς, καὶ φλεγμαίνουσαν ἐχθεῖς τὴν ψυχὴν, ἐλθὼν ἐνταῦθα καὶ ἴδων τὸν μάρτυρα, καὶ τὸ μέσον λογισμένος τοῦ σοῦ πλοῦτου, καὶ τῆς τοῦτον κεριούσιας, καταστελεῖς εὐθέως τὸ φυσικά, καὶ τὴν φλεγμοσνὴν ἀκοθεμένοις ἀκελευητὴν πολλὴν ἔχων ὑγείαν ἐν τῇ ψυχῇ ἐν τε κενῆς καὶ ἐνυκταφρόνητος εἶναι νομίσας, ἐλθὼν καὶ ἴδων τὸν πλοῦτον τοῦ μάρτυρος, καὶ καταστελεῖς τῶν χρημάτων τῶν ἐξαθέουν, οὕτως ἀνακαταρτήσας κολλήσας σαυτὸν ἐπικλήσας φιλοσοφίας, καὶ ἐκείνης καὶν ζημίας, καὶ ναυτῆςς ἐκπενηχώστιν ἰδῶν, ὅπιοι οὐδέκαν τοιαῦτα ἐκαθές, ὅσα τοῦ μάρτυρος δύστο τὸ ἄγιος, ἢκαθάν πάλιν λήψῃ, παραμυθεῖται ἐντεύθεν. Βίετος οἶοι οἱ καρποὶ τῶν ῥίζῶν τοῦτον; καὶ ἀνάλωτοι; καὶ κνεματικοὶ; καὶ αὐτῆς ἀπτοῦνται τῆς ψυχῆς;

113. Ibid., col. 673.
Οὔτως οἱ καρποὶ ἄει τρυγαμένοι ἄει βρύουσαι, καὶ οὐδέποτε ἀπολυμάνουσι τοὺς οἰκείους αὐτῶν γεωργοὺς.

114. De S. Droside Martyre, PG 50, col. 687.
"Ὅταν γὰρ ὑδίς τούτων ἀπάσης καταφυμοσύνης τῆς ζωῆς, καὶ άπαντῶν ἀναισθητότερος ἤς καὶ νυσθήματος, ὑψηλότατων δέχῃ φρόνημα, καὶ καταγελάσῃ τρυπῆς, ὑκροῦει χρημάτων, καὶ ἐπιθυμήσεις τῆς ἔχει διατριβής καὶ ἐν ἀπρωτείον ἴς, εἰς ὑπομονὴν ἀφομιδὴν λήψῃ. μεγιστη, τά τῶν μαρτυρῶν παθήματα κἂν πενία πιείζῃ, κἂν ὀτιόν ἐπερέων τῶν χαλκωτάτων, πρὸς τὸ μέγεθος τῶν ἐκείνων ἐποχθεῖνανμ μαθάνιν βλέψων ἀρχοῦσαν"
εξεις παραμυθείαν τῶν κατειληφθῶν ἀπάντων ὥσπερ.

115. Ibid., col. 689.

οὗτον εἰχεν ἔνδον θησαυρὸν τὴν χώνιν ἐκείνην καὶ τὴν
tέφραν παντὸς χρυσίου τιμιωτέραν, πάντων μέρων
eὐδοκεστέραν, πάντων λίθων τιμιωτέραν; Ὅσα γὰρ οὐκ
ἰσχύει πλοῦτος καὶ χρυσίων, τοσοῦτο ἵστορεῖ μαρτύρων
λείψανα. Χρυσίων μὲν γὰρ οὐτε νόσον ἀκήλασε πᾶστε,
οὔτε δάνατον ἐφυγάδευσε, μαρτύρων δὲ ὅστις ἀμφότερα
tαύτα εἰρήγασε, τὰ μὲν ἐκ τῶν προγόνων τῶν ἡμετέρων,
τὰ δὲ καὶ ἐφ᾽ ἡμῖν.

116. II Homilia, Dicta Postquam Reliquiae Martyrem, Etc.,
PG 63, col. 469.

117. Ibid., col. 469.

118. Ibid., col. 469.

119. Ibid., col. 469.

120. Ibid., col. 469.

121. Homilia In Martyres, PG 50, col. 666.

πῦρ πνεύματα, συνεσταλμένον, συνετριμμένον, νῆφοντα,
ἐγχηροστά, διὰ τῶν κινημάτων τοῦ σώματος τὴν
ἔνδοθεν ἀνακρυπτότα τοιοῦτοι φιλοσοφίαν.

122. Ibid., col. 666.

123. De S. Droside Martyre, PG 50, col. 689.

καὶ ταῦτα ὧν ἡμεῖς μόνον, ἀλλὰ καὶ οἱ πρὸ τῆς
καρουσίας τοῦ Χριστοῦ γενόμενος δίκαιοι μετὰ ἀκριβείας
ἵστασιν φιλοσοφήσας, ὦτε πάντων ἐξελθόντων ἄγνωστου, καὶ
tῶν μὲν χρυσίων, τῶν δὲ ἀγαρίτων ἐπιθερμαμένων, δὲ
Ἰωσήθι ἀντὶ πλούτου καντός ταῦτα ὧν ἴδοι ἄρθρων ἐκεῖνον,
θησαυρὸν μέγεθος καὶ μυρίων γέμοντα ἅγαθῶν
μεθ᾽ ἐαυτοῦ κορίξων οἷκαί.

124. Ibid., col. 691.

"Ὁ γὰρ καταγαγὼν αὐτοὺς εἰς ἄγνωστον ἴδιοθῆς, αὐτὸς αὐτῶν
καὶ ἀνιότων προττείνητο πάλιν, εἰς ὑπομονὴν ἀλείψας καὶ
tὴν τῶν μελλόντων ἑλπίδα. Ορῶντες γὰρ ἕκεινοι τὰ
ἐμεῖνα πρὸ τῶν ἀφωβαλίμων, εἰτα ἐνεπλάνων
ἀναμνήσθωμεν τῆς ἑρωτήμας ἐκείνης ἑκεῖνης, καὶ
ἀναλογίας μοι πρὸς ἑαυτούς, ὅτι παρὰ τῶν ἄδελφῶν ἐπεβουλεύθη, ὅτι εἰς λάχθην ἐξέφηθη, ὅτι περὶ τῶν ἐσχάτων ἐκεῖνούς ἐνεισχύθησαν, ὅτι δεσμωτηρίου ἡκήσατο, καὶ τὰ ἄλλα ὅτι κάνεται τὰ συμβεβηκότα αὐτῶ εἶτα, ὅτι μετ᾽ ἑκείνα κάνεται βασιλεύς ἐγένετο καὶ τῆς Αἰγύπτου πρῶτος, καὶ τοσσοῦν κηδεμών καὶ προστάτης, ἰκανὸς εἰχον ἐλπίδας ὑπὲρ τῆς ἀπαλλαγῆς τῶν, ἢ ἵνα καταλαμβάνων τῶν αὐτοῦς δεινῶν, καὶ διενομήσει διὰ τῶν ὀστῶν τοῦ δικαίου, ὅτι οὐδεὶς τῶν ἐπὶ τὸν θεὸν πιστεύοντας, καὶ τὴν παρ᾽ ἑκείνου συμμαχίαν ἀναμενόντων ἑγκατελείφθη ποτε.

125. Ibid., col. 691.

Καὶ γὰρ λυπηρά τινα καὶ ὑπόθυλη μεσολαβῆς ταῖς ὑποχέοις, καὶ μεταξὺ παρεμπίπτη, τοῦ πεταλούς οὐδὲν ἐκχώρησιν δυνηθείσαι τούς ἐξέβοσαν, ἀλλὰ ἐκβιοεῖσθαι πάντως ἑκεῖνο τὸ προμνῆθην κατὰ τὴν ἀνωθεν ψήφον, λαμπροτέρους ποιούν τοὺς μεθ᾽ ὑπομονῆς ἀναμένοντας τὰ παρὰ τοῦ θεοῦ θεοποιοῦσαν ἀπαντά. Διὰ ταῦτα περὶ τῶν ὀστῶν αὐτοῦ ἐνετείλατο.


Χορηγὸν μετὰ μαρτύρων, καὶ σκιρτῷ, ἀντὶ λειμώνων βλέπων αὐτῶν τὸ τρόπαιον, ὅτι ἀντὶ τηγών αἷμα ἐρρέουν τὰ ὀστά αὐτῶν ἐδοκανθή, καὶ μνήμη αὐτῶν καὶ ἡ ἐκατον ἡμέραν νεαρωτέρα γίνεται. ὃσκερ γὰρ τῶν ἡλίου ἀνὴρ-χανον σφεθήναι, οὐκ ὁμορρόμενος μαρτύρων αὐτῶς γὰρ ὁ Χριστὸς ἀκεφήνατο. Ὁ σώμανος καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λύγοι μοῦ οὐ μὴ παρελθῶν.

127. De S. Pelagia Virgin Et Martyre Homilia I, PG 50, col. 582.
THE SECONDARY NOTIONS OF MARTYRDOM

a. Martyrdom of asceticism

1. In Acta Apostolorum Homil. XXIV, PG 60, col. 188.

2. Ibid.

3. In Epist. II Ad Cor. Homilia I, PG 61, col. 388-390. Cf. also Fragmenta In Beatum Job, PG 64, col. 505-656, and Expositionis S. Joannis Chrysostomi In Job, PG 64, col. 503-504.


Ποινν εἰδον οἱ τὸν θάνατον αἰτιώμενοι, καὶ τὸ παθητὸν τοῦτο σῶμα καὶ θαρτὸν ἐμπόδιον εἶναι ἤγοντες αὐτοῖς πρὸς ἁρετήν; Ἀκουσάμοις τῶν Παῦλου κατορθωμάτων, καὶ κανέναισαν τῆς πονηρᾶς ταύτης ὀμαβολῆς. Τί γὰρ τὸ γένος ἦμων ἐβλάβησεν ὁ ἤμαντος; τί δὲ ἡ φύσι τρός ἁρετὴν ἐνεκούσιεσ; ἦν νόησον Παῦλου, καὶ ὁ ἄγων ὑπὸ τοῦ τοῦ πέρατος τὸ γενέσθαι θυσιῶς.

Εἰ γὰρ μὴ θυτῆσαι ἦν οὕτως, οὐκ ἦν ἐδοξήθη εἰπεῖν μᾶλλον δὲ οὐκ ἦν ἐπιδεικνύσαι ἐδοξήθη, ὅ δὲ τῶν ἔργων εἴλην, οὐτὶ "Καθ' ἡμέραν ἀκοδυνάμως, νὰ τὴν ὑμετέραν καύχησιν, τὴν ἐκχ. ἐν Χριστῷ Ἰησοῦ." (Α' Κορ. 15,31). Πανταχοῦ γὰρ ἤμων ψυχῆς καὶ προσωπίδος δεῖ, καὶ τὸ κωλύον οὐδὲν ἐν τοῖς πραυτοῖς τεταχθαί. Οὐχὶ θυτῆσαι ἦν οὕτως; Οὐχὶ ἰδωτῆς; οὐχὶ πένθος καὶ έκ τῆς καθ' ἐκάστην ἡμέραν ἐργασίας παοὐμένος τὴν τροφήν; οὐχὶ σῶμα ἐγείρας ἀναγκαίου ὑποκειμένοις φυσικαίς; Τί οὖν αὐτόν ἐκάλουσε γενέσθαι τοιοῦτον, οὗτος γέγονεν; Οὐδὲν. Μὴ δὲς τοιών ἄθυμετρος κένης, μὴ δὲς δυσχεραίνας ἰδιώτης, μὴ δὲς ἀλγείτω τῶν εὔπελων, ἀλλ' ἐκείνοι μόνοι, ὅσοι ψυχὴν μεμαλακμομένην καὶ διάνοιαν ἐχοῦσιν ἐκνευρισμένην. Τότε γὰρ γίνεται κάλυμα μόνον πρὸς ἁρετήν, καθ' ἐποχῆς, καὶ μαλακίᾳ γυώμης ταύτης δέ ἂνεύ τῶν ἄλλων οὖν.

6. Ibid.

7. Ibid.


9. Ibid.

10. Ibid.

11. Ibid.


13. Ibid.


"Ψαλμ. 48, 17-18". Τοιαύτη γαρ τῆς εὐσκρίας ταύτης ἡ φύσις οὐ συμμεθύσκεται τοῖς ἑχουσιν, οὐ συναρμολογεῖ τοῖς κεκτημένοις, οὐ παρίσταται κρινομένοις ἐκεῖ καὶ εὐθύνας ὑπέχουσιν, ἀλλ' ὑπὸ τοῦ θανάτου διακόσμεται πάντως κολλοῦς δὲ καὶ πρὸ τοῦ θανάτου κατέληξεν ἀπιστος ἢ χρῆσις, ἀβεβαιος. ἢ ἀπόλαυσις ἢ κτήμης.

15. Ibid., col. 521.

Ἀλλ' οὔ τὰ τῆς ἀρετῆς τοιαῦτα, καὶ τὰ τῆς ἐλεημοσύνης ἀλλ' ἐστὶν ἀσύλος οὕτος ὁ θησαυρός. Ποῦν τούτω ὅπως; 'Ο περὶ τοῦ πλούτου τοῦτου φιλοσοφήσας καὶ εἰπὼν, ὅτι "Ὅνυμα συγκαταθήσεται αὐτῷ ἡ δύσα αὐτοῦ ὁ πόλεμος αὐτοῦ", οὕτος καὶ περὶ τῶν τῆς ἐλεημοσύνης θησαυρῶν, τῶν οἷς μενόντων καὶ μηδέκουστε συλλαμμένων, ἐπαίδευσεν ἡμᾶς οὕτως εἰπών ἑκόρχοιον, ἐδωκε τοῖς πένησιν ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα" (Ψαλμ. III, 9). Τι τούτω παραδοξότερον γένοιτ' αὐτῷ; Τὰ συλλεγόμενα ἀπόλλυνται, καὶ τὰ σκορπιζόμενα μένει, καὶ μᾶλλον εἰκότως. Τὰ μὲν γὰρ ὁ θεός ὑποδέχεται, ἐκ δὲ τῆς τοῦ θεοῦ χειρὸς οὐδείς ἀρπάζειν ὑμᾶς τὰ δὲ ἐν ἀνθρωπίνοις ἀποτίθεται θησαυροῖς ἐνδα κολλαίς ὑπόχειται ταῖς ἐπιμολαίας, ἐνδα κολλάς ὁ φύσις καὶ ἡ βασιλεία.

καὶ τείχος εἰς αὐτάς ἐπλέκετο στέφανος ποιός ὁ οὗτος; Ὁ τῆς τῶν παραντῶν ἀπάντων ὑπερψῆς.

17. Ibid., col. 636.

MT 19:29.


μεγάλων ἐκείνων ἀνδρῶν διηγήματα, ὁ περὶ τῶν ἀγίων διέξετο λέγων ὁ Παῦλος Ἡπειρῆθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὅστερονεὶς, θλιβόμενοι, κακουχοῦμενοι, ἡν οὐ γὰρ ἦν ἄξιος ὁ κόσμος ἐν ἐρημίαις πλανώμενοι καὶ ἄρει καὶ σπαλιότες καὶ ταῖς ὁπαῖς τῆς γῆς.

( Ἠβρ. ΙΙ, 37-38 ). Ταῦτα καὶ ἑκά τῆς γενεᾶς ἐγένετο τῆς ἡμιερᾶς.

19. Ibid., col. 697, 698.

Ταῦτ'ον εἴδοτες καὶ ἡμεῖς, ἀγαπητοί, ὅτι καὶ νῦν καὶ πάλαι, ἐξ ὁ γεγονόσιν ἀνέμπασιν, ἀπαντες οἱ τῷ θεῷ φίλοι τῷ στυγνῷ καὶ ἐπιμοχθώ καὶ μνέρων γέμοντε δεινῶν ἐκληρωθένθαι βίῳ, μὴ τὸν υγρὸν καὶ διαλειμμένον καὶ τὸν ἀνέεσας γέμοντα διώκουσιν βίον, ἀλλὰ τὸν ἐπιμοχθὸν, τὸν ἐπίκονον, τὸν ὑλήσις ἔχοντα καὶ τυλαιπωρίας.

20. Ibid., col. 698.

"Ἠσχέρ γὰρ οὐκ ἐστι τῶν ἀγωνιζόμενον ὅτι ὑπονοῦ καὶ ραθμίας καὶ τροφῆς τῶν στεφάνων ἐπιτυχεῖν, οὐδὲ τὸν στρατιωτὴν τῶν τροπαίων, οὐδὲ τὸν κυβερνήτην τοῦ λιμενας οὐδὲ τὸν γηκόνον τῆς ᾧ πεπληρωμένης....

21. Ibid., col. 698.

ὁμώς οὐδὲ τὸν κιστὸν διὰ ραθμίας τὸν ἐαυτὸ βίον διαγαγόντα τῶν ἐπιγεγελμένων τυχεῖν ἀγαθῶν.

22. Ibid., col. 698.

οὐφρανὸς προχείμενος ἦ, καὶ ἀγγέλων τιμαί, καὶ ἔπαιρμας οὐχ ἔχουσα, καὶ ἢ μετ᾽ ἀγγέλων ὁμορρύμη, καὶ τὰ ἄγαλμα, ἢ μὴν ἐννυσθαι ἢ ἐτεκεῖν δυνατον, προοδοκῶν διὰ ραθμίας καὶ βαστώνης καὶ οἰδαλησμένης ψυχῆς αὐτῶν ἐπιτυχεῖσθαι, καὶ γῇ τῆς αὐτῆς αὐτὰ τοῖς βιωτι-κοῖς σκοποῦσις ἄξιον.

   Cf. also Ibid., Ps. 49:9-11 or 50:9-11.

25. Ibid.

26. Ibid.
   Cf. also Ibid., Ps. 49:13 or 50:13; Lev. 7:16.

   Cf. Also Ibid. Isaiah 1:15; Ps. 49:9,16, 20, or 50:9,16,20.


30. Ibid.

31. Ibid.

32. Ibid.

33. Ibid.

34. Ibid.


   Cf. also Expositio In Psalmum CXVII, PG 55, col. 335.


38. Ibid.

39. Ibid.

40. Ibid.
   Cf. also Ibid., Isaiah 66:2 and Matthew 11:29.

41. De S. Babyla Contra Julianum Et Gentiles, PG 50, col. 548,549.
φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήσετε, ὑμεῖς δὲ ὡς ἀδόκιμοι ὑμεῖς" (Β' Κορ. ΙΒ, 7). Ὑπὸ γοῦν καὶ ἐκείνω τῷ θαυμαστῷ τότε ποιεῖν ὀστερον ἤν τῶν ἀπὸ τοῦ δεσμωτηρίου μισθῶν ἢ τοῦ μαθητοῦ σωτηρία, καὶ τὸ σωφρονήσαντα ἀποστερήσας τούτων τῶν ἑπαίνων αὐτῶν, μᾶλλον δὲ τὸ μηδὲ τὴν ἀρχὴν εἰς ταύτην αὐτῶν τὴν διαστροφὴν ἐμπεσεῖν. Οἱ γὰρ ἄγιοι τοὺς στεφάνους αὐτοῖς οὐκ ἀλλὰ τῶν ἀλλοτρίων βούλονται πλείστην συμφορὰν εἰ δὲ ἀπὸ τῶν ἀλλοτρίων οὐ βούλονται, πολλῷ μᾶλλον ἀπὸ τῶν τρίτας σικείοις συμβαίνοντων κακῶν.

42. Ibid., col. 562.
44. Ibid.
45. Ibid.
47. Expositio In Psalmum CXI, PG 55, col. 430-433.
48. Ibid.
49. Ibid.
50. Expositio In Psalmum IV, PG 55, col. 53.
51. Ibid.
52. Ibid.
53. Ibid.
54. Ibid.
55. Ibid.
57. Ibid.
60. Ibid., col. 483.
61. Ibid., col. 483. MT 5:44-45.

62. Ibid., col. 483.

Καὶ ἀς ἃν τις διαιτηθῇ πατήρ περὶ παῖδα φρενιτίδι κατεχόμενον ( ὅσο γὰρ ἥπερ ὑμεῖς τις καθιστήσει καὶ λατρεία καθιστήσει τῷ καίμων, τουσώτῳ μᾶλλον αὐτὸν ἔλεει καὶ δακρύει ), οὕτω κάκεινος τῇ τῶν δαίμονων ὑπερβολῇ τῶν ταύτα ἐπαγόντων αὐτῶν τὴν νόσον στοχασμοῖνες, πρὸς πλεῖονα λατρείαν διανίστατο. Ἀκούσον γοῦν αὐτοῦ πὼς ἡμέρες, ἡμέρες συμμαθητικῶς ὑπὲρ αὐτῶν ἅμιν διαλεγεται, τῶν κεντάκις αὐτῶν μαστιγωσάντων, τῶν καταλυομάντων, τῶν ἀπομνήμονα τῶν τοῦ αἵματος αὐτοῦ ὑφιστάντων, καὶ διαιτηθήσασθαι καὶ ἐκάστην ἐπιθυμομένων αὐτῶν τὴν ἡμέραν, " ἀρατηρω ὡρ ἀνταῖς", φοιτήν, "οὔτε ζῆλον θεοῦ ἐχοὺν, ἀλλὰ 'ο κατ' ἐπιγνώσιν" (Ρωμ. 10, 2).

63. Ibid., col. 486.

Καὶ ἰὼν μέγας, ἐν τῷ κεφαλαίῳ τῶν ἁγαθῶν, τῇ ἁγάπῃ, φλογὸς πάσης αφοδρότερος ἦν καὶ καθάπερ σίδηρος εἰς τῷ ομοιωσάμεν, ὡς γίνεται πῦρ, οὕτω καὶ αὐτῶς τῷ κυρὶ τῆς ἁγάπης ἀναφερείς, ὡς γέγονεν ἁγάπη.

64. Ibid., col. 486.

Διὰ τοῦτο καὶ πλήρωμα αὐτὴν ἐκαλεῖ νόμον, καὶ σύνδεσμον τελειότητος, καὶ υμείρα τῶν ἁγαθῶν καντων, καὶ ἀρχὴν καὶ τέλος ἀρετῆς, διὸ καὶ ἐλεγε "Τὸ ἐν τέλος τῆς ἐπαγελμαίας ἁγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἁγάθης" (Α' Τιμ. I,6).

65. Ibid., col. 486.

καὶ τάλιν, "Τὸ γὰρ, οὗ μοιχεύοις, οὗ φονεύοις, καὶ εἰ τις ἔστερα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν κληριον οὐκ ὡς σεαυτόν" (Ρωμ. 13,9). Ἐπεί οὖν ἀρχὴ καὶ τέλος καὶ πάντα τὰ ἁγαθὰ ή ἁγάπη, καὶ ταύτη τῶν Παῦλον ζηλοφόμοιν καὶ γαρ οὕτως ἐνευθύνειν τοιοῦτος ἐγένετο.

66. Ibid., col. 486.

Μὴ γὰρ μοι τοὺς νεκροὺς εἰκός, οὓς ἀνέστησε, μὴδέ τοὺς λεπροὺς, οὓς ἐκάθευρεν οὐδὲν τούτων ὁ Θεὸς ἐπιλεξῆσαι παρὰ σοῦ. Κηθοῖσι τὴν ἁγάπην τὴν Παῦλου, καὶ τὸν
στέφανον ἐξεὶς ἀπηρτικένον.

67. Ibid., col. 486-488.
68. IV Homilia Adversus Eos Qui Non Adfuerant, Etc., PG 63, col. 478.
69. Ibid., col. 478.
70. Ibid., col. 479.
71. Ibid., col. 479.
72. Ibid., col. 480.
73. Ibid., col. 482.
74. Ibid., col. 483.
76. Ibid., col. 476.
77. Ibid., col. 473.
78. Ibid., col. 474.
79. Ibid., col. 474.
80. Ibid., col. 475, 476.
81. Ibid., col. 477.
82. De Laudibus S. Pauli Apostoli II, PG 50, col. 479.
83. Ibid., col. 479.
84. Ibid., col. 479.
85. Ibid., col. 480.
86. Ibid., col. 480.
87. Ibid., col. 480.
88. Ibid., col. 480.
89. Ibid., col. 481.
90. Ibid., col. 481, 482.
91. Ibid., col. 482.
93. Ibid., col. 485.
94. Ibid., col. 486.

96. *In Diodorum Tarsenum*, PG 52, col. 761-766.


b. Martyrdom of virginity


24. Ibid., col. 579.
26. Ibid., col. 635.
27. In Secundum Adventum Jesu Christi, PG 61, col. 776.

c. Martyrdom by association

1. Martyrdom by service.

1. De S. Hieromartyre Babyla, PG 50, col. 533.
2. Ibid., col. 533.
3. Ibid., col. 533, 534.
4. Ibid., col. 534.

2. Martyrdom by imitation

1. De S. Hieromartyre Babyla, PG 50, col. 533.
2. Ibid., col. 534.
3. Ibid., col. 534.
4. Ibid., col. 534.
5. Ibid., col. 534.
6. Ibid., col. 534.
8. Ibid., col. 574.
9. Ibid., col. 575.
11. Homilia In Martyres, PG 50, col. 661, 662, 663.
3. Martyrdom by word

1. In S. Romanum Martyrem II, PG 50, col. 613,614.
2. Ibid., col. 614.
3. Ibid., col. 614.
4. Ibid., col. 614.
5. Ibid., col. 614.
   *Cf. Ibid.*, col. 615, Jer. 31:34.
    PG 52, col. 777-778.
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