

ALL TIME HEROES  
FROM ALL TIMES

~ Volume 1 ~



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THE LIFE OF ST SEVERUS  
PATRIARCH OF ANTIOCH

*by* St Athanasius of Antioch



ST SHENOUDA'S MONASTERY  
SYDNEY, AUSTRALIA  
2013

All Time Heroes From All Times - Volume 1  
THE LIFE OF ST SEVERUS PATRIARCH OF ANTIOCH

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# **THE CONFLICT OF SEVERUS PATRIARCH OF ANTIOCH**

In the name of the Father and the Son and the Holy Spirit, one God. Bless the Lord. We begin with the help of the Lord and by his good ordering, to write what is found concerning the conflict of the reverend father Severus patriarch of Antioch, which he carried on for the orthodox faith, according as the reverend father Athanasius, who is known to have been wise, wrote it, on the day of his commemoration, on the fourteenth of Yakatit. May the Lord grant us the blessing of his prayer. Amen.

## THE PROPHECY OF THE COMING OF ST SEVERUS

Who then is there who does not wonder at the mysteries of the great father Severus when it has been read? Who is there that is pure in heart like the king of heaven in his purity to write it all? When I meditate in my heart upon the memory of the great Severus, because of his works, that I may remember his wonders, my heart is carried swiftly away on high to the place where the company of the saints is, and now my tongue says a little of what is revealed to my heart, and I cry aloud and am strong and zealous; and I say, as does the blessed David, “My tongue is like the pen of a ready writer”, I will tell the virtues of father Severus. And it was he who excelled many men in the flow of grace from his lips, for he was all grace. I ask of you that you do not withhold your grace from a stranger, but shed it upon me, even me your child Athanasius; because your name is oil which flows upon your sheep; but in the presence of enemies it is a veritable sword that slays them, and bitter to them is the father Severus, O brethren.

My father after the flesh was with him and served him well, for he was an elder, and my grandfather besides was of the men of his country; he was moreover a blessed father and an elder, and his name, like mine, was Athanasius. And he loved the old man Severus, the bishop in his city, who was the grandfather of Severus the patriarch. And the bishop belonged to the council of Ephesus, being one of the two hundred bishops, and strove on it. And this great father

Severus, who was grandfather of the patriarch Severus, knew my grandfather, and he used to recline with him at table continually, and to talk with him, for they loved each other exceedingly. And while they were thus, one day his understanding was caught away and his consciousness departed from him for about one hour, and my grandfather was watching him. And then he said, while my grandfather heard him, "O Lord, behold now your servant; do with him that which you please, and establish your name, O Lord, that the unbelievers may not be established."

My grandfather the elder said to him, "I entreat you, O blessed Severus, that you do not hide from me anything of that which you have seen, for you know how I love you." And the bishop answered and said, "I will tell you the vision which I saw. I heard a voice which said, a bruised reed shall not be crushed, and smoking flax shall not be quenched; Severus shall build up the faith of the Christians. And the voice said to me, But you shall die in Babylon in this year, and your son who shall be born to your son, shall establish the rock of the orthodox by his true word. But he shall meet great hardship, and much blood shall be shed because of him, and he shall be rejected much of men, and shall be reckoned as one of the guilty. And he shall be driven from church to church, by the hands of kings and governors and heretics. And the name of the child shall be called Severus, after your name, because by this name the Lord shall save his people that believe. And behold I have revealed to you the vision." This therefore Athanasius my grandfather told me, Athanasius, of him. And he said to me that at that time

my father was not born, and the reverend father Severus was not born. And after a year the reverend father Severus the holy patriarch was born. May the Lord grant the blessing of his prayer to our king 'Iyasu for ever and ever. Amen.

## HIS EARLY LIFE

This father was sitting one day reading the writings of Plato, and there appeared to him Leontius the martyr, standing before him, and he said to him, "You have enough of reading this day; rise up, follow me, that you may be pure from the abominations of the heathen, and may read the law of the Lord, which your fathers read until the time of their death. Rise up, O Severus, and finish the wall of the church, and plaster it and make yourself work, and do not be slothful, and do not neglect the prayer of your fathers, and do not go after that which is unprofitable. Seek first the garment of monasticism, which is the solitary life that you may know how to wrestle with might. Then shall you extinguish the fires of the heretics. And you shall put on the helmet of salvation, by which you shall repel the spirits of the unclean under heaven. And you shall go to Antioch and shall cry aloud like a roaring lion, and there the children of Nestorius, which are children of devils, shall flee from you with trembling. Now also perform your work, and make haste to search the venerable writings of Basil and Gregory and Julian and Ignatius and Athanasius the apostolic and Alexander and Epiphanius and Cyril the wise and Dioscorus the great, even the contending of the faithful fathers, and to ponder the instruction addressed to

him that walks their ways.” And after Leontius the martyr had said these words to him, he vanished from his sight.

When the great father Severus heard these words, straightaway the Holy Spirit came upon him as upon David in his day. For the Father who loves man knew that Severus was wise, and that he was obedient and steadfast in conflict, and he sent his holy martyr Leontius to anoint him as Samuel when he anointed David, for he was the God of both of them. But neither of them had a weapon, for as for David, his might was shown against that mighty Philistine by stones which he had, and with one stone he slew the Philistine; and the great Severus was in the company of kings and beasts, which are the unbelievers, and there was no one with him and no one followed him, and he destroyed them, and burst upon them with the four gospels that he had. For David indeed strove in conflict with one man, but this great one wrestled with five heresies, and his warfare was with them, yet Severus was like great David in his warfare with the council of Chalcedon, for he conquered with one stone. But I know that you will say, “Declare to me this stone which destroyed the Philistine, which brought to nought the council of Chalcedon also.” And I for my part will tell you the stone that destroyed the council of Chalcedon; it was the pure gospel of John, in which he cries and says, “The Word became flesh and dwelt among us, and we saw his glory, the glory as of the only Son of his Father, who was full of grace and truth.” And when they encountered this stone, they fell upon their faces before the holy Severus.

Let us therefore now proceed to relate the youth of this holy one, even on this wise. My father found a man that feared the Lord, and he told him the deeds of the holy Severus, while I heard him. And he said that the holy Severus was of Athens, and he relates that he wished to go forth from it and to pray in the church of Leontius the martyr, who revealed to him in after days that which he told. And the holy one said to his learned friends, "Will you go with me to the church of the holy martyr, Leontius the martyr?" And they gave heed to him concerning it, and they all agreed together to flee from their teachers, for they were studying philosophy and had not done with it. And they said, "Let us turn our hearts from now on from this world to the Lord." And when the holy one went forth from his city, the grace of the Lord was with him. And there was a holy hermit near that city, a spiritual man, and his name was Elijah. And when the great father Severus drew near, this hermit went forth to him with haste to meet him. And when he came near to him, he said, "O Severus, son of Severus, hail! Hail, O patriarch! O chief of all bishops, hail! O father of hermits, hail! O true fountain, hail! O my son, O martyr, three days now have angels and martyrs and prophets and clergy and all the saints waited for you, they with whom you shall receive the grace of the Holy Spirit, that it may descend abundantly upon you. For if it does not descend upon you, you shall not be able to withstand the enemies of the truth. And now go and receive the earnest of the kingdom of heaven, which is baptism."

## HIS BAPTISM

When he came into the church of the martyr, he began to entreat him that he might perform his service to him in holiness. And then he slept in a certain place in the church. And there were with him that night four of his friends, learned fellow pupils; and one of them became a bishop, and afterward turned away from the true faith, and the holy Severus converted him again to it by his writings and letters. At a certain time in their vigil, these four saw Leontius the martyr standing before them like a judge, a mighty man. And his girdle with which he was girded was fashioned with jewels, and such work was upon his neck and his arms also. And when they saw him with this great glory, they were afraid, and he said to them, "Fear not." And his face was full of light. And stretching out his hand to them, he said to them, "Be strong. Behold a path suitable for you. Ask the forgiveness of your sins." And then the reverend martyr vanished from their sight.

It came to pass on the next morning, before the rising of the sun, that there came in to them an elder of the church, and called them by name and said, "Hail to Severus and hail to the learned ones likewise that are with him!" And he did not know them, but it was the martyr that had revealed to him their names. And then he said, "Where is he whom the Lord has called, that many souls may be saved through his hands, which is Severus? And now since the Lord has shown you favour, with the three friends who are called with you, rise up and put on the glory of baptism, and receive the grace of the Lord, and assume perfection, and shine in

excellence, and not in precepts only, but in knowledge also.”

Severus answered him with indignation, and said to him, “Alas, O elder, were you sent to baptise us, or to praise us?” And the elder answered him saying, “Forgive me, O my son, for the thing which I have said is sure, for so it was revealed to me.” And then they rose up and followed the elder and were baptized. And when they drew near the time of the profession of faith, that they should be anointed, as was customary for the candidate, with holy oil, all who were standing by saw a hand revealed above the baptistery, and it descended upon the head of Severus, and all the people heard a voice saying, “It befits him! It befits him! It befits him!” And they all wondered and said, “We have never seen, in the case of those who have been baptized, wonders such as this, nor heard a voice such as this, except in the case of this man alone, for this voice is spiritual. And behold this one shall receive the ordination of the Most High, and shall receive authority over many souls.”

When they had been baptized in the name of the Father and the Son and the Holy Spirit, they clothed them with the garments of baptism, as was due, according to the custom of the people of Syria. And it was so in those days that they baptized only persons thirty years old; but if one under that age fell sick, and there was fear that he would die, he was baptized and partook of the sacred mysteries. And when seven days had passed after their baptism, they stripped from them the garments, and when they had put on their own garments, they went each one of them to his work. But

Severus intended to go to a certain monastery and dwell there.

## HIS MONASTIC LIFE

When he came to the monastery, he knocked at the gate, and the gatekeeper spoke concerning him to the abbot and to three men, which were the lay-head Romanus and Malcopolus and John. And he said to them, "Behold there is at the gate a wise man whom they call Severus; he wishes to enter the monastic life, and to dwell with you."

When Romanus heard the name of the wise Severus, he rose up quickly and all those who were with him, and went out to meet him. And when they saw the man of God, Romanus said to him, "Hail, O father of us all! Hail, pattern of souls and judge of bodies! You therefore are the son of Peter the chief of the apostles. You are the foundation and the true building. And you are Elijah, who fell upon the idol Baal. For Elijah fell upon the images and slew the priests who did not believe in the Lord; and you also, O Severus, shall slay every priest who separates the Son and everyone who denies the power of the Only-begotten, and divides him into two natures and into two likenesses. Be strong and bold, O Severus. You are the faithful champion of the churches, O Severus, and you shall slay the enemies of the truth. Enter, for the Lord is with you. And you are in need of nothing; you have the dignity of monasticism and its precepts. What rule is there to which I should lead you? You yourself shall lead everyone that is born of the truth. You are the immovable foundation. And you are not unknown

to us, for he whom you serve has this night revealed to us your work and your knowledge, and the Lord has shown me your honours and your greatness and your praise, and that you shall save many souls by your spiritual words.”

The blessed Severus was sad at heart because of what he heard from them, and he answered and said to them, “Your words disturb me now, O my fathers, for it is fitting that a man be sad when he is unduly praised. But as for me, the Lord knows my wickedness. But if I did not come before you now from the baptism which I have received, you had not been able to see me, for the multitude of my evil doings. You know, O my fathers, that there is no one born into the world that has not sin, except only the Word that was made flesh and became man, for he is God and he is man together, and they are one and not two. But I am a man exceedingly sinful above all men.”

When they heard the words of the holy and modest Severus, they received him with joy like that of the man that found a treasure in a field; and behold his story is written in the holy gospel. And when he had entered into the monastery, and had seen the work of the brethren, he rejoiced exceedingly. And he practised withdrawing by himself, and he wept much in his seclusion. And afterwards Romanus received him as a beloved son as Elijah received Elisha, and as Paul received Timothy and set about teaching him in the midst of the brethren concerning prayer and the work of men. And it was not the custom of the holy Severus to do the work of the brethren, for he was a man

delicate in body and fine in person, and his flesh shone like fire. And when he did their work the blood used to run from his hands, and it did not hurt him, but he used to say to his flesh, “You shall not abide, but are dust, and after a little shall be cast into the grave. Put off from you therefore slothfulness, which leads the souls of many into Sheol. It is fitting for me to be strong that I may inherit with the brethren.” And Severus grew daily, as did Samuel the prophet, who grew like a tree of Lebanon; so Severus was strong in all his work, and not one idle thing was seen in him, and he was not found slothful. And he was called father Severus while he was in the monastery with the brethren.

## THE PROPHECIES OF HIS CONFLICT

There was dwelling there with him in the monastery a monk, and this monk was diligent in good work and he was not slothful in his prayer day nor night, a man mighty in learning. And once as he prayed, behold there appeared to him an angel, and said to him, “Look upon this place and behold the court of the monastery, that you may see what is within.” And when he looked, he saw two men go forth with Severus, of indescribable glory and splendour, and the light of their apparel and their faces shone with the brightness of light. And they were talking with Severus and revealing to him the mystery of the orthodox faith. And every word which they told him he received with simplicity, and he praised them for leading him to the orthodox faith. The brother monk saw this, and he said to the angel that had shown him the vision, “Sir, who are these wise ones with

whom brother Severus walks, and to whom he is subject?" The angel said to him, "One of them is Basil the Great, bishop of Cappadocian Caesarea, and the other is the great Gregory the theologian, and they are leading Severus to the orthodox faith, for Severus shall be the guardian of the keys of the churches in the matter of the faith of the Christians. And in days to come he shall be shepherd of much people in Antioch and in all the world. For the angel of the church cries day and night to the Lord, and asks him saying, How long, O Lord? Send Severus. For behold abominations and beasts have filled your holy places, - which are the congregation of the unbelievers who resolve the unity of the Savior into two natures and two substances, with lying tongue that ought to be cut out, and their heart likewise, for it is a vessel of their father Satan. Arise, O Lord, and show favour to Zion, for the days have come that you should send to us a man to purify the earth, and to weed out of it the weeds, which are the unbelievers, which Satan has sown in the church." This was the end of the vision that the old man, the holy monk, saw. And when he learned this and heard it, he reported it to the brethren, and told them what he had seen concerning Severus, even as Jeremiah and Ezekiel and Daniel, who appeared in the flesh. And you, O brethren, magnify this man, for deceit is not found in his mouth.

They say of him that he once went to draw water, carrying a jar on his shoulder as he went, and Satan met him in the form of a man lame and black, and came before him with his hands upon his head, and cried with a loud voice and said, "I have stirred up great disturbance and grievous slaughter,

so that the blood of many has been shed. And I have roused up abominations and adulteries and I have produced in the world much affliction, and against the churches I have at all times done much that opposed and insulted them. And there have risen up to oppose me Gregory and the great Liberius and Athanasius the apostolic and Julianus the patriarch of Rome and Basil the wise and Gregory the theologian, and Ignatius and Alexander and Cyril and Dioscorus. And afterward I built me an ark in which to do what I pleased, and it was the council of Chalcedon. But now I have heard a voice from heaven saying, Behold here is Severus, the roaring lion; he has sprung from the root of the Christians. And he shall conquer and shall destroy the habitation of the dragon, and shall bruise his head, who is the father of all the company of bishops who gathered to John the patriarch of Constantinople. And then the queen Eudoxia conquered, and as for Dioscorus, Pulcheria discomfited him; and behold Severus desires to cast me out.” And when the holy one saw this, and heard Satan, he said to him, “The Lord rebuke you.” And straightaway Satan disappeared from his sight.

A little while after, the great father Romanus bore witness concerning him and said, “I was in a desert place that was untilled and unsown and unvisited by dew or rain, and exceedingly cumbered with weeds and tares. And I saw an exceedingly beautiful woman, and her tears ran down upon her cheek and her breast, and her garments were defiled and torn, and she was lamenting and weeping exceedingly, because of the nakedness of her flesh. And as I stood, I perceived a great commotion, and I heard one

say to his neighbour, Behold Severus comes to cut out the thorns from this place, and to plant the vine of the Lord of Hosts. Then they told the woman, saying, Fear not, O city of Antioch! Behold your king Severus comes, and he is an upright man, built up in the canons which the bishops who assembled at Nicaea ordained. And the woman said to those that talked with her, When will Severus come? And they said to her, The sins of the council of Chalcedon are not yet finished. This therefore is the vision that I Romanus saw. And I am sure of heart indeed that you are the offspring of Abraham, Christian people. And the Lord has found Severus after the desire of his heart, who shall do his will even as David, who slew the Philistine, and put his hosts to flight; so Severus shall cut off the head of Satan, and shall disperse all the heretics, who are in the church of God. I bear you witness, O people who love the Lord, that Severus shall give us light in that day, even as the light of the sun, and shall make the lamp of the orthodox faith to shine upon us, and the word of mighty kings shall not move him, nor the council of the bishops of Chacedon, nor the might of the wise, but they shall be even as nothing to him.”

## THE CONFLICT BEGINS

Now also let us return, my brethren, to the story of the conflict of the great Severus. But I do not know how my weak tongue can tell the grace of the Holy Spirit which led the holy Severus until he brought his ship to port with spiritual glory. And how shall I, poor as I am, compass the recital of endless virtues? But I will tell somewhat of the conflict in which he contended with the enemies of the church, which are the

offspring of Satan and his beloved ones, that is with Julianus the heretic, who was from the island of San'a and opposed the great Severus even as the Philistine opposed David.

## JULIANUS IS REBUKED

For he wrote a letter to father Severus, and thus it ran: Julianus writes to Severus, the writer of history. Although I did not see you or meet you, in the days when I dwelt with you at Tiberias, I hope to see you now. And they have told me concerning you that you have left your glory, and have put away your wisdom which we learned together, you and I; and they who come from you tell me that you have left the admonition of the learned men who belonged to the council of Chalcedon, even the bishops who assembled in Chalcedon, and that you have followed the two hundred bishops who assembled in Ephesus. And they have told me that you accept the words of Cyril and of Dioscorus who was exiled and cut off, because he reviled and rejected a father worthy of honor, Leo, who is Lewon patriarch of Rome, and that you accept their word, that your portion may be with them. And now be watchful and know the worth of the glory which you have left, O master Severus, for Satan is entering into the hearts of the monks and is stirring them up, and desires by this to cut off their hope from life. And now this letter to you shall restrain you, that we all may rejoice with you. And you yourself know that whoever does not receive admonition, his admonition is as nothing. This I have written for your profit, for I am older than you. In the peace of the Lord. Amen.

When father Severus, the new Elijah, always zealous for the Lord of Sabaoth, at whose right hand was the Lord at all times, that he should not slip, read this letter from the unbeliever who resisted the Lord, even as they persisted in resisting Moses, and understood it, straightaway he said, "Enough for you, O abandoned elder, shut your mouth, until you are cast down. When will you come to me? How long are you are in my hands and I take vengeance upon you?" And he in turn wrote to him a letter, saying, Your letter has reached me, in which you declare that you are older than I. You yourself know that two evil elders who were well known were chief priests and were false witnesses. But the Holy Spirit which rested upon Daniel the prophet cursed them and cut them off, and the king also did not spare them for the dignity of their station, but the blessed youth Daniel who was sent from the Lord commanded the king and he cut them in two, and afterward they were stoned with stones for their wickedness, and their false testimony. And how shall I revere you, O evil elder, wicked and mad, who from his youth up has not gained for himself anything good at all to have in his old age? But afterward you fell into sin and drew near to death, for you shall inherit Gehenna. You are snared with empty praise and are full of the spawn of blasphemy and ruin, and you shall not see your old age. And you say that you are wise; but there is nothing in your greater age that pleases the Lord, nor in the wondrous whiteness of your hair. You shall lose your soul and in your impiousness you shall go alive into Sheol. But as to that which you have written me, I think, you desired to steal through it my treasure by your guile, and you thought to tear away my heart, by dividing the

integrity of the Savior. For I saw you whet your tongue like a serpent with cursing which you uttered against the elders, the holy Lords Cyril and Dioscorus, the champions of the true faith. But the Lord will be patient with you until the day of retribution, and he will cast you out from the land of life. I have written thus to you of it now in this letter, that he may bridle you, and your blasphemy against God the Word that was made flesh may be put to shame, in the days when the righteous judge shall appear and sit in judgement and before him all men are revealed and their faith and the thought of their heart. And then shall the secret things be disclosed, and liars and everyone that speaks lies shall be destroyed. And of them you and your followers make up the greater part, who blaspheme against His divinity and deny Him, and say at the end of every letter, Peace; but I say, far be peace from you, and let your children be orphans, and your wife a widow; your office let another take from you. Because you have loved cursing, it shall come upon you, and you have refused blessing, and it shall depart from you. And the Lord shall say to you and to those who have followed you, As for my enemies who do not will that I reign over them, bring them to me and let them slay them before me. This the great father Severus wrote and more than this which I will not recount.

## KALIKSELIMOS AND DIONYSIUS ARE REBUKED

After this one there arose another from the palace who uttered a great blasphemy, whose name was Kalikselimos; it was he who declared that he would oppose the Holy

Spirit that rested upon Severus. And he left him but a little while before disturbing him with his letter. And he wrote to him anathematizing all his blasphemy and his error; and in the letter he admonished the children of Satan, which are Julianus and Kalikselimos and the company of heretics.

Afterward there arose another also who was called Dionysius, wise and mighty. And he dwelt with him in the monastery. And he too again taught doctrines in his own manner. And when he heard his story, great Severus rebuked him again and converted him, like a skilful fisher. When he saw him on the day of commemoration, when they met, the disciple of Peter the chief of the disciples, which is Severus, said to him, "Hail, Dionysius, holy man! I desire of you now that you come to my cave, that we may receive of carnal things together, for I know that you have withstood your enemies. But I desire to know this, for you are wise in your speech." And Dionysius feared to go with him, for he was like a lion in his strength and his speech. And Dionysius said, "If it came to pass that I fell into the hands of Severus, and he knew my work, he would revile me and cast me out." And he departed from the monastery.

But the Lord, who thinks upon everyone, did not desire to destroy the work of this man, nor to ruin him. And when he had gone one mile from the monastery, he saw a vision; the company of demons, scattered, fighting together like savages. And his heart was troubled and sad, and he was not able to draw near to them, and he stood afar off that he might look at them. And an angel of the

Lord appeared to him in the form of a monk like himself, and said to him, "Why have you left the path of peace and have fallen in the midst of these arms? Because you have committed this offense return to your house and the Lord shall give you rest. And be not ashamed to reveal your error to Severus, for he will not condemn you nor reject your work. But he will meet you on the way; for Severus is compassionate; he forgives men when they return."

Straightaway the monk returned to the monastery and bowed down at the feet of Severus, truly meek as Moses. And he answered him in love, saying, "It was well for you, O Dionysius, that you met a good man." And Dionysius said, "And had I not, O my lord father, I should have become a prey to robbers this day." And the holy Severus said to him, "As for this man whom you met, he was the servant of a woman in whom Satan dwelt. And it was said of her that she had had seven husbands. And this man whom you saw took and bound him with chains, and brought him to a place in which there was no rest, but punishment in exile and fetters, but the woman safe and sound now lives with her husband. And again it came to pass that he opened the eyes of a blind man with the gall of a fish." And Dionysius said to him, "Where is his abode and what is his name, that I may go to him and receive his blessing?" Severus says to him, "His abode is in heaven, and his name is Rufael. And the arms which you saw in the midst of those men, are devils; they hate one another in the air."

When he had said this to the monk, and when

he heard these words from the great Severus, he fell worshipping at his feet. And he raised him up, and every evil thought that he cherished departed from him, and Severus taught him steadfast faith, and he accepted it. And he despised everyone who differed with him, and any impious one that resisted the Lord he did not receive, to accept him, from the day of his preservation, from the time that the Holy Spirit took up its abode in him.

As to the fact that the great Severus was called by his name before he was made patriarch therefore, for he had not at that time assumed the office of patriarch, likewise Moses the prophet when he wrote the name of Abraham in the Old Testament knew not beforehand the force of the name by which the Lord called him, but he called him Abram until he came to the place in which the Lord spoke to him and said to him, "No longer shall your name be called Abram, but Abraham shall your name be." And likewise Jacob he did not call Israel except when he finished speaking to him; and the Lord said to him, "Your name shall no more be called Jacob, but Israel." Again when I began the story of Severus from his youth and the days of his monastic life, his name was made known which he was known by after he assumed the venerable office. And I have deemed him to the likeness of one who thinks high thoughts, and his appearance therefore was unknown, whether it was dark or no, except after he was anointed, for when he was anointed his likeness and flesh were seen. In like manner I also again have related the work of the lord Severus before he came to the dignity of patriarch.

## CONFLICT WITH MACEDONIUS

Now we ask Him that makes men to speak with tongues, who is the Paraclete, the Spirit of Truth, from now on to help us to finish the telling of the conflict of the holy father Severus in the days of his monasticism. And it came to pass in those days, after the death of Italus, there arose a bishop over the city of Constantinople who was named Macedonius. And it came to pass before his episcopate the rich prefects desired to know of him whether he was a Christian or a heretic. And they said to him, "If perhaps you desire to join us, and to join with the king, take the canons of the faithful king Zeno and write in them the excommunication of all the wretched heretics. And then we will receive you and we will appoint you our father." And Macedonius wrote in them as they commanded him. And he did this in guile. And he was acceptable to them even as Nestorius was, when they appointed him and set him upon that seat. And afterward he taught a corrupt teaching and the blasphemy of the council of Chalcedon.

This Macedonius joined with the monks that were in the monasteries about Chalcedon, and spent much time in solitude with them. And Kalemekestimos was abbot of their monastery, and he was teaching a heresy, that because he that was crucified was simply a man, he was not able to save himself. And he caused the believers to divide into two parties. And he appointed as chief of them the holy Licinius son of the blessed elder Caleb. And when there was controversy among them again in the divisions of the church, their chief men wrote a letter to the priests and the believers, to Paulus

the chief of the prefects and to Abilius and many of the patriarchs and prefects – and they were Misael and those with him, - asking them to present their letter to the king. And they presented it to him. And in it was written, Behold the heresy which was of old, Macedonius has now revealed, against whom the Lord and the people bear witness that he is a heretic and an alien. And behold protect your kingdom, seeing that abominable blasphemy has been revealed in the midst of us all; and behold Macedonius has revealed it to the damage of the fear of the Lord. And behold we have made known his story to your majesty, O holy king, and we entreat you to inquire of the doctors learned in the scriptures of the church, that they may know the discourse which this heretic utters, for he has preached a great heresy, and the sheep of Christ are scattered. But we desire to separate from the wolves and from the children of foul demons. And may the Lord keep you from the poison of the serpent, O king. And vindicate your faith, which is our fathers', that we may have glorying and deliverance through your command.

When the king understood this letter, he wondered at the zeal of these believers, and he inquired concerning the bishops who taught the true faith, who were in all the places of his dominion. And Paulus the chief of the prefects came straightaway and told him the story of Severus the monk, who dwelt in the district of Pisidia, for he made known the report concerning him, that he was an excellent man, and that his counsel was good and his zeal for the true faith, and he searched the writings of the heretics and revealed their corruptness; and he asked the king to write to him. And the

believing king wrote to the chief men of the monastery in which Severus was, which were Romanus and John, saying to them, Let the fathers know that we purpose well in our heart, and we desire of your holiness the lamp that is to be placed upon the lamp-stand, that it may give light from there; we desire that it illumine the provinces of the king (which is Severus). And we ask of the Lord that you do not hide in a measure him who abides with you, and may not quench him, but it is fitting to put him upon the lamp-stand that he may illumine all the field of Christ our Lord, which is the church of the Lord. And now we ask of your holiness that you reveal him that he may enlighten us, even as we have before made our prayer to our Lord and to your holiness. Goodbye in the Lord.

When they had read the king's letter, they showed it to Severus, and were silent. And he then said to them, "Because this work which they ask of me concerns the faith, this I think in my heart and my mind; I am not a bishop and cannot excommunicate with my voice, and I might say to the sun, Arise, that I may take vengeance upon the enemies of the Lord, and I might wish that the world assemble at the revealing of his work, yet I am a poor man and I cannot do this work, to be over anything while I am thus, and I will not approach anything which is not suitable to my position. And how then shall the faith be built up by my hand? But I am a monk exceeding poor beyond all men. But to that which you command me I will conform, as a son that is obedient to his father. And let your excellencies know, O my fathers, that until I reach an end I will shed my blood, if I do not equal that which you command me; for so it befits me to do to you."

The fathers withdrew from him, and they took counsel and said, "How shall we send him to the city of the king, to his many enemies? And who is there who will help him? For all the heretic leaders know him." For he composed writings and wrote in them that which put them to shame in their days. And he called them by name, and answered concerning the schismatics and he was renowned in Syria and roundabout, and so was that which he composed concerning the faith. For at that time he wrote all discourses and words to every one of them wherever they were, in order that he might make them turn from their belief; and he set himself to contend in writing about the schismatics that he might make them stumble because of his words, and might make it depart from them. And he brought testimony from the scriptures with which to answer them and the chief of the heretics and all the apostates even those that worship the creature instead of the Creator; and again another schism besides, which is greater than all this, even the council of Chalcedon, so that he put forth treatises concerning them also.

Then the fathers determined that he should write an answer. And fathers Severus wrote an answer saying: Severus the poor monk writes boldly to his Lord the good king, who is worthy of the world to come, by reason of his good works of which he is worthy. In your days have appeared truth and righteousness, that is, your faith will show your way before you and crush the heads of all your enemies and of them that spread impiety in your kingdom, who have departed from the teaching of the three

hundred and eighteen bishops who assembled at Nicaea.

Seeing that you have remembered my insignificance in connection with the faith, I say that it is not fitting that this work comes from a dead dog. And it is written in the wisdom of the transgressors that by a dog two behaviors are displayed, one, gentleness and the other love for his master, and it is made known by him when he moves his tail, even as one of the wise says; and when the dog sees one who attacks him and threatens him with a stick, straightaway his gentleness is changed against his enemies, and his look becomes savage, and he shows his teeth, and all his members become the image of wrath. And I myself also am like to a dog, when I come to see your majesty and the joy of your glory, which is manifest to everyone, even to the least. But I am not able to do it, because of those who cast stones at me, in every way; and behold they have hidden stones of stumbling for me. But I ask of you that you send to me your written pledge that I be free from fear of those who oppose me, and are like beasts, for your majesty knows that they are not steadfast at all toward the upright; and let your authority search out the bishops that believe, and assemble them, and when your letter comes to me, I shall know from it your steadfastness, and the Lord shall approve. Peace by the might of the Triune Lord God be to the king, who loves the Lord.

When this letter came to the king and all his principal men, they wondered at the wisdom which dwelt in Severus. And they all answered with one voice and said to the king, "Send and let them bring Severus, for it is he that shall fall

upon Macedonius and drive him out and excommunicate him. And if Severus will not come, let us with the king go to the place where he is, because it will be good for us, and the fatigue of the journey will be exceedingly refreshing to us compared to this apostasy that has arisen in the church. And no command of the king that he has ordained as law is law in truth, but that of him to whom is given zeal about asking well-being for everyone.”

Then the king wrote to the good and wise shepherd, saying to him, Do you ask of me a strong assurance? For we indeed know that that He who cares for you is ever with those whom He leads. And you know that a host shall surround me, but as for you, angels shall encompass you on every side, and upon their hands shall they bear you up lest you dash your foot against a stone. For the blasphemy of the schismatics is like a stumbling stone. As the Lord, the Lord God of Constantine, lives, neither plague nor peril shall come near you, nor approach your dwelling. Behold now I have sent to you as a solemn pledge, because of my fear of your friends, my messengers who shall abide with you. And hasten therefore and join us, who are thirsting for you, that we may satisfy our hope and our desire before you, even as the children of the Hebrews, in the day in which Jesus entered Jerusalem. Wherefore, beloved Severus, do not be anxious nor distressed, saying that when you come to us we will not obey you, and that we will not reject the bishop Macedonius, the blasphemous heretic; and do not let this thought be in your perfect heart. And if we have edification from your holiness, we will cast out Judas and receive

Matthias. In the peace of the Lord may we rejoice with you.

When Severus read this letter he was strong in the power of the Holy Spirit, and it was not apart from him, but it abode with him at all times. And he took with him four stones, which are the four holy gospels, even as David when he took up those stones. If a man learns these stones he does not err in his speech. And when he fought with them, not one that he threw missed the mark, except what remained with him. These were the stones that Severus took with him to the city of the king, with which to attack his enemies; even the four holy gospels.

When the heretics heard that Severus had received a letter from the king who decides by his word, the shepherds made haste to leave their district and fled from it.

## ANASTASIUS IS REBUKED AND RETURNS

When they went forth from his monastery they returned in the way to meet the king. And the bishop of that district whose name was Anastasius heard this; and he had not seen the face of Severus, but had heard his name and knew of his journey. And Severus was weary with riding his mule, and he found by the way-side a place where there was a spring of water and a wood and he abode there to rest. And then Anastasius happened to come that way, fleeing from the holy Severus. And when Severus beheld them also off,

he said to the servant of the king that was with him, "Go speak to this bishop and tell him that I have sent you to him." And it came to pass when Anastasius drew near the place in the heat, that he threw himself down of his own accord by the water in his frenzy and his strange temper, to drink. And Anastasius was enraged and began to curse Macedonius, and to say "This man, burning with fire, has aroused up against us this lion from his lair, to drive us with insult from our city," – referring to Severus as a lion.

When he that was sent heard his words, he spoke to him and said to him, "Has a lion appeared in your city?" And Anastasius said to him "It was better if it was indeed a lion, but it is a man named Severus whom this Macedonius has aroused up against us, to take away the faith. And when Severus heard concerning him that he was an apostate from the faith he came forth from his monastery to go and change the faith of all the heretics." And he that was sent spoke to him saying, "Is Severus then so great a man?" And Anastasius said to him, "I have not indeed seen his face, but I have seen him this night in a vision, as though he came into my city and burned the church and all its books, and built a new church, and made a new law by force." And Severus heard these words of his. And he that was sent said to him, "If you have seen him in sleep and he has frightened you, how shall it be with you when you see him openly?" Anastasius said to him, "It is that I may not see him that I have left my city. For while he was in his monastery, his letter agitated us and shook us in sleep. How now therefore? Behold he has come forth, with a commission from the king

to cut us off with his voice indeed. Thus he will consume us if he finds us upon our thrones in the guise of bishops and we do not join with him. But if I did not fear to be called a heretic, I would approve him without hesitation.”

Then Severus answered from his place and said to him, “Behold you have shown us by your talk that you are Anastasius. How have you heard concerning Severus that he destroys men indeed? It is you whose words and works and pride of heart destroy your souls; as men that are fit for slaughter every day, so is every one that turns aside from the way of the Lord. And this death is one that hurts you in some measure, but a grievous death you will suffer, when you hear the words of the Master, the true king, Bring to Me My enemies who do not wish Me to reign over them; slay them before Me. These are they that have cast their lot with the worshippers of idols. And know this, Anastasius, that the death of this world is nothing beside the death that you will suffer, which you have earned for yourself by your apostasy from your Lord. Behold now, I see your heart how it strips you of your glory and clothes you with reproach, because you have denied your Lord and cursed him with your strange mind. But I am the servant of Him against whom you blaspheme. And I have not indeed taken a sword in my hand, but my tongue by the grace of God shall slay exceedingly, more than a two edged sword. It has not been heard at all concerning Severus that he has destroyed a city, but it is his sound word that shall destroy the cities of the schismatics and their foundations. Severus is not a lion that devours flesh, but it has been given him

from the Lord to tear every one that makes schism in the true faith of the orthodox, like a lion whom they fear in the midst of the council of Chalcedon; and likewise the perverseness and wickedness of all the heretics he will take away from them. So then a wise man with orthodox grace shall aggravate every apostate from the faith, but the hard man shall be beset with grievous punishment, and if he asks grace he shall not obtain it. Every man therefore shall obtain for himself; that which he gains is his, whether good or bad, whether death or life, every one of us because of his integrity and his desire; whom may the touch of spiritual fire save from the true burning of fire. You then are evildoers who deny the unity of Christ. And you therefore that desire to escape, behold the door of repentance is open to him, even as the apostle says, For the Lord has opened the door of knowledge to the gentiles. And now, O Anastasius, behold the door of repentance is ever open to him that desires it.”

When Anastasius heard this, he knew that it was the great Severus that was appointed for the reproof of blasphemy. And then Severus said to him, “You have abandoned the established creed and have followed the false creed of Chalcedon. And the Lord will utterly destroy him that speaks falsehood, and more than this shall befall those who give up the oneness of the Father, who are of the vile council that is full of all evil and wickedness.”

Then Anastasius bowed down before Severus and saluted him as the good leader. And he wrote with his hand the creed that is orthodox and repudiated the council of Chalcedon.

And he confessed the faith of the Savior and confessed the holy and unique Trinity, and the creed of the three hundred and eighteen reverend fathers, full of the Holy Spirit, who assembled in Nicaea, and he repudiated the errors that existed and every one that devised evil against the faith and every one that should afterward accept the council of Chalcedon.

Severus drew near to him to write with his own hand concerning the true faith the mention of the Trinity, and to say therein, “I believe in the Father and the Son and the Holy Spirit, equal, with one divinity, without division and without change; him let us worship and him we do adore, even his oneness. He is Father, he is Father and Son, he is Son and Holy Spirit, and the Holy Spirit is in the bond of union with the Father. And there is perfection of Trinity, three substances belonging to the Trinity forever, abiding without decrease always.”

When Anastasius saw the gentleness of the shepherd that ever seeks the flock that is lost, that the wolf, which is Anastasius, tears, he worshipped before the Lord, because he had learned from him the exact faith of the church. And Severus rejoiced exceedingly because a soul that was lost had now returned again to the fold. And Anastasius asked the holy Severus to take him with him to the city of Constantinople, but father Severus said to him: “I am not indeed able, because the king has not summoned any other beside me.” And father Anastasius said to him, “You say truly; for it is not right to do other than as the king has commanded you.” And Anastasius returned straightaway to his city, glorifying the Lord, as did the eunuch who was

treasurer of the queen of Ethiopia, who met Philip the disciple on his journey, and he baptized him, and he went his way praising the Lord. And Anastasius did not return to blasphemy at all afterward, but he remembered the word of Severus and heeded it and it was strong upon him.

## ST SEVERUS ARRIVES AT CONSTANTINOPLE

Then the reverend father Severus was sent on his way with the messenger, who was sent to him, and the Holy Spirit helped him and the angel of the Lord prospered his way until he came to the city of Constantinople. And when Severus entered into the city with the messenger, they went to the house of Paulus the chief of the prefects and stayed with him.

In the day in which he entered into the city, he saw a vision; the Jews were gathered together and the master Christ in the midst of them, and they were blaspheming against him, and some were saying that he whom Mary bore was a man, and others were saying that His human nature was taken away at the time of the passion and death and crucifixion, and others also were saying that when his work was finished, then the divine nature returned again to the flesh, which is a weak creature. And he said, "And when I saw all this, I trembled and was not able to remain and I could not bear to see my Lord in the assembly of beasts, while they were reviling and blaspheming him." And he said, "And while I was in this terror, and was fleeing from place to place, I saw again in my sleep one in the likeness of a messenger that came from the Lord. And when I drew

near to him, I said to him, How can I endure this which as you see is being done to the Lord? And he said to me, From the time that I was baptized into him to this day, I have remained with him while I have been persecuted, and I contend until I attain the judgement of victory. And he will repay everyone that condemns him. And I said to him, Who then are these blasphemers? And he said to me, These are Nestorius and Theodore and Theodoret and Andreas and Ananias and those with him. And he pointed with his hand to the sacrifice for every one of them, and he made me to see him; and I was terrified with my going and my fleeing from place to place. And they whom I saw were constant in blasphemy, both they and all that were with them. And the Lord turned his face toward me and toward him whom I beheld in the likeness of a servant, and it shone exceedingly. And he said, Will you endure these that destroy me a second time? Of old the Children of Israel crucified me, and Arius has divided my garments. And behold it is he now that prevails over me in the council of Chalcedon. And he spoke to us and strengthened us, and he said to us, Speak and fear not, for I am with you, and behold no one shall be able to harm you.” And Severus said, “But from his words and his tokens which I saw, I knew that he whom I saw in the likeness of a servant of the Lord was Peter the martyr by name.”

“And when I arose and awoke, on the next day the honoured prefects summoned me to the court. And when I entered in I saw one sitting, and was Julianus the bishop.” And when he saw Severus he said to him, “I have steadfastly desired to see the light of your countenance. And now

that I behold you, O Severus, you whom my soul loves in truth, my desire is fulfilled. For when I beheld your face, O Severus, every heretical thought was taken from my heart, you long-desired man, like to Daniel, who brought to nothing the counsel of the Chaldaeans, and destroyed and slew the priests of the dragon, and rooted out his ministers, and showed his faith in conquering. And afterward the lions worshipped him, and their nature was changed to gentleness. And afterward the king whom he had conquered in this conflict, worshipped and believed and said, There is no god but the God of Daniel. And you too likewise, O Severus, you new Daniel, come to us and scatter the counsel of the new Canaanites and destroy their pride and consume the ministers of the dragon, who assembled in Chalcedon, and everyone who helped their words. For the Canaanites served a dumb stone, and this perverse council worshipped a man without might, for they divided Immanuel into two natures and two substances. The Canaanites persisted in worshipping a deadly dragon, and this strange council of deaf men worshipped Satan who is the deadly father of dragons, and changed their glory for shame, and worshipped the creature instead of the Creator. But now, O Severus, stop the mouth of those deadly flesh-eating lions with your spiritual words. Hail to your refreshing speech, and may sweet refreshing be heard from you; and again I say, may the help of your name be to me, O my brother, refreshing oil that is poured out. Of a truth, when I saw you O Severus, truth appeared to me from the east, and the darkness, which is the council of the heretics, departed when the day of the Christians reached it. You are the goodly branch, the

shoot that springs forth from the orthodox root, which is the church. From the east you have revealed the bruising of the heads of the heretics, O Severus, and you have driven from the world all the schismatics. Although the Philistine was strong, David conquered him with three stones, and although the council of apostates is numerous, you shall overcome it with the four gospels and the canons of our holy fathers. The Lord said, Let there be light, and there was light; he lightened the world, and this Severus has brought us light from the east. He was not taught the might of battle, but his enemies were taught in it; and Severus knows not how to withstand the apostates, but he that is instructed in the gospels knows, and carries weapons of warfare, which are the canons of our fathers, with which he will destroy everyone who opposes the ordinance of God, which is the church." All this Julianus the bishop said to father Severus. This was the voice of the sheep to the shepherd, the voice of a seeker of the right way to the guide of the way. Father Severus says to him, "Let not a man be praised excessively if he is lowly, (now every one of them was praising the other and glorifying him), and as nothing to me is the praise which every one of them speaks to his neighbour."

## MACEDONIUS PERSECUTES THE CHURCH

It was the first Sabbath; and on the next day, the first day of the week, the multitude of the Christians assembled in the church of the martyr father Romanus and his children the martyrs. And when they were assembled in the church of the Lord at the time that they were saying the service

to the Holy Trinity the son of Satan came to them, which is Macedonius, with his deceit and his violence and his hypocrisy, and brought evil men against them on every side, and made them stand at the door of the church with their swords and staves, and they said one to another, "Come! See these accursed lost ones, how they have come in to this holy place and defiled it!" Now they desired this thing, even a tumult of the people and of every one that was in the city, on account of these believers, until Macedonius should make an end, for he had started the tumult.

Now I will not fail to make mention of the wickedness of the deed of this heretic which he did to the saints, and the distress that overtook them from him. As the Lord, the Word that was made man, endured distress in his flesh for us, so did a great deed befall the Christians that day. And they were all crying with a fearful voice and with trembling saying, "O You, who were crucified for us, have mercy upon us. O You who suffered for us, have mercy upon us. O You who died for us and conquered death and arose from the dead the third day, have mercy upon us." And with all that befell them of suffering that day, they did not cease glorifying and praising the Savior. And after this they brought them forth from the church and gathered them in a dark place distant from the church. And because of all that befell them they gave thanks and said, "This is mercy to us."

When the prefects of the kingdom knew what was done to these Christians, they had pity on them and told the king Anastasius what had befallen them. And straightaway

he gave orders to release them from the prison in which they were without his order. And he found them in this snare, because of Macedonius, who was called a bishop and was not a bishop; he was not a bishop but a robber. And he desired to cast him out of the church straightaway, and he dared not do this except after a council of bishops and monks, and he said, "It does not befit me to oppose the ordinance of the church, and I am not worthy. And though I am king, shall I cast out a bishop without council? But let us accuse him of this deed before the Lord."

## A COUNCIL CONVENES

When Julianus the bishop saw, and the bishop of Cilicia, and Marianus the bishop of Antioch, and Isaiah the bishop of Africa, and all the bishops that came with Severus the monk, they were all assembled in the city of the king, and the prefects inquired of them the ordinances of the faith.

One of the bishops desired to be alone with the king that he might tell him his desire about the parties, that is Macedonius and his associates and Severus and those with him. And he left them by stealth and told his matter.

Paulus the chief of the prefects had placed Severus in his house that he might not be seen of anyone until it should be known among the chief men what was to be done about this matter. And the bishops desired to meet with Macedonius that they might see about this disturbance, if so be they might inquire into it and put away the heresy that the heretics have

caused to dwell in the midst of the Christians, that blood might not be shed in the midst of them, and there might not be disturbance among them, but both of them might be of one faith, and might inquire into the canon of their matter, and the voices of the Christians as to the faith might be revealed and they might learn this from them. And they accordingly assembled in a place that was suitable for them.

When the blessed Julianus the bishop sat down he looked at those that were there, and he did not see Severus. And he was exceedingly troubled about this and he was grieved over it, and their hearts were every one of them anxious for Severus, and they thought that Julianus the bishop was Severus. And the people cried aloud and said to him, "Speak and be not silent, for this is the place in which the strong one shall be revealed and the mighty one shall show the weakness of him who resists the truth. This is the time when your sword shall be drawn, and you shall stop the mouth of them that speak great things against the Lord. Cast your stone, which is the spiritual word that goes forth out of your mouth, and destroy the Philistine, which is Macedonius, and provoke him and overthrow him. Be strong in your speech and strong in your canons and draw near to battle, and rise up against the legalists, for you are the father of ordinances. Conquer your adversaries, and grant us a portion with you, that we may glory in victory."

They observed that Macedonius excluded himself, and all the people of the kingdom asked the holy Julianus the bishop to send a letter to Macedonius by the hand of the priests. And

when they were silent he said to them, “People of the synod of the kingdom of Rome, and all the rulers of the Christians, is it possible for the body to speak without the head? For the body without the head is dead. And now I am the body, and I have sought the head, and have not found him, and I have desired him, and I ask your reverences to seek the head, in whom all the body is bound together, which is Severus. And then shall the body speak in peace, and he shall establish the orthodox faith as abiding, and it shall not be moved.” And when they heard this word, those who were present, who did not know Severus, knew that he was not Severus, and there was much tumult among the assembled Christians.

After this the prefects of the kingdom talked of Severus, and Paulus the chief of the prefects answered and said in the midst of them, “Severus is at my house, and he is a monk and not a bishop. And if my lord the king desires that I bring him and that he sit with the bishops with joy, then let him send his word with true justice to his enemies and command the bishops to write to him a letter about this, saying that they are in agreement with him, and that he shall not fear the hostility of those who oppose him in anything, whatever and from whomsoever it be. For my lord the king knows that there is hostility to him, and that on his account there assembled a congregation of heretics, who resist Christ.”

When the king heard this word, he commanded him to write a letter concerning Severus even as Paulus the chief of the prefects had said. And when the bishops read the king’s letter, they again wrote with joy and eagerness, pledging

themselves and saying, Julianus and the synod of bishops write to Severus the faithful monk. At the command of our lord the king and with our own concurrence we the bishops all of us write to you to meet with us even as one of us. Yet not as one of us, but rather you shall speak for the people. And as Elijah did for the children of Israel, come to us and destroy the priests of the new Baal, and tell us the nature of the fire that came down from heaven and consumed the offerings and the wood and the water and all that was about the altar, which is the Word of God that came down from heaven and became one with us, even with the wetness that surrounded the altar, for water is a foe to fire, and likewise the nature of fire is a foe to water. It was Mary therefore upon whom that descended, which descended upon the spiritual altar and became one with the offering, which is the holy flesh with which it ascended to the Lord in purity. And the wood was a tree which was utterly consumed, but the water was made man with it without separation. This is the flesh of the virgin of which he was. This is great love because the holy creative Word was made flesh of it. This is the fresh water. This is the flesh with which he was made flesh in a wondrous mystery, and which is the bread that is without division and past finding out, but is one. He has taken away from us the enmity, and has established for us the peace of one form which is without change and without end and passes not away one new man has made peace for us. And there are not two forms but one and there are not two natures but one nature, and one likeness. This is what they wrote to the holy Severus that he might come to them, and they were not double-minded. And this was written in a roll.

The thrones of the holy apostles Peter and John and Mark wrote in it further, That which you have taken upon yourself is such that everyone whom we find departing from the voice and precepts of the holy fathers, though he were an angel from heaven, we will cast out from the estate of our council, that every evil creed may be destroyed and brought to nothing, and every one that hears and heeds with true repentance, shall be received, but he that is found in his wickedness and his blasphemy against Christ shall be as Judas Iscariot and as Simon Magus and as Arius the apostate and as Nestorius the heretic.

## ST SEVERUS JOINS THE COUNCIL

When their letter came to Severus, with the writing of the king and of all the company and synod of bishops by Paulus the chief of the prefects, he came with him to them, and his appearance was terrible. And when the bishops and the multitude of the Christians saw him, they received him shouting and saying, “Blessed is Severus who comes in the name of the Lord the king of Israel; blessed is the Lord who has sent you to save his people from the bitter servitude of the Egyptians and from the blasphemy of the heretics.” This they were saying with a terrible voice.

Macedonius was troubled when he saw Severus, and he watched him that he might cast him out, and reveal his blasphemy against Christ. And Macedonius said nothing, fearing the shouting of the people who were crying, "Hail to Severus, to whom every land looks as a saviour!" And Severus did not regard him at all, but he was sad at heart because of him, because he had heard concerning him of his lack of faith. For Severus was a good man.

When they had sat down, they were all silent an hour. And then Macedonius said to those assembled, "Why do you frighten with fearing voices, as if I were a blasphemer or a murderer, or had done some sin? But I have reproved many people. And now behold this is the final matter with which to try me. And as for Severus, of whom you think that he knows the power of the true word, behold, it is time; and I have remained desiring to see him. And for this cause it is good for me that the Lord grant me the sight of him". And then Macedonius was silent.

Severus said, "What is this disagreement among those who are assembled?" Macedonius said, "Because those who are assembled say O You who was crucified, have mercy upon us!" Severus says, "This is blasphemy which they say! And for this they were beaten in this city and punished and imprisoned! Truly if these ills would not have befallen them except for this faith, behold they put on then the crown of martyrdom, for it was good for them to suffer for their faith in Him who was crucified for them. And as for them, they did not ask another to have

mercy upon them, but they asked him who was crucified for them. But if it is not so, why do we take the body and blood of the Word? And if he was not crucified for us in his flesh, how then do we find His flesh upon the holy table and His blood in the cup?" This was the speech of Severus.

Macedonius said, "They call upon him, as though they had once crucified the Son of God; instead of saying, O doer of the wonders and mighty works, have mercy upon us! They say, O You who was crucified, have mercy upon us!"

Severus answered and said, "All the mighty works that he did at that time were because of the Jews' want of faith; but his passion and his crucifixion and his death were for the salvation of the world, and his resurrection also which happened that he might raise the dead with Himself. For the work of our flesh brought forth for us death, but he took it away from us at the time of His death upon the cross. And our glorying in sin brought forth for us destruction in Gehenna and ground of punishment, and if the Holy Lamb had not tasted death, there would be upon us the bond of Satan the deadly serpent, when he tries to devour Immanuel; but he freed us from the bitter sway of death. And behold the revered Daniel has revealed this to us saying, When he received his food, straightaway he burst asunder and his glory vanished away. This is our hope of resurrection, because he died for us and rose. And neither Elijah nor Elisha, who raised the dead, is joined with him, for they were prophets; and see whether we believe that they are gods. Peter and Paul and the other apostles did many mighty

works which the Lord did not do; see whether we reckon them gods. For there was not one of them that conquered death nor snatched from him that which he had devoured, which is Adam; and this the Creator of all did, even he who was one with Adam, and he died for him and raised him up with himself, and over him thereafter death has no power.

“And now indeed he who died for us and rose the third day, is actually God the Word who destroyed the weakness of the flesh by His true death, and raised up our nature by the might of His true unconquered divinity, which is one with His flesh, not separable, not distinguishable, as is all else.”

Macedonius says, “This is indeed weakness, to say that God the Word died.” And Severus said, “So said Nestorius also, when the blessed Cyril sent to him on the day of the Savior’s nativity, when life came to all the children of Adam, saying to him, Come now with us to the Savior of all the world, whose birth-day it is, even our God and Savior Jesus Christ our Lord. And he answered with his tongue that should have been cut out, and said even as you also now say, I will not say that God the Word was brought forth and they wrapped him in swaddling clothes. And if you are like him in your word, you are like him in blasphemy also against Christ; and concerning this let it be revealed to you now that I shall oppose you, and with me are the holy gospels of our Lord Jesus Christ, and again that with fewer words our fathers will conquer you than they used to conquer him. As Solomon the wise says, As for the heart of a fool, his lips are to him his snare. And there is

no folly that is greater than this, that a man should leave the Lord and deny him in his apostasy, even as you have revealed to us now that you are like Nestorius of old.”

Then Severus knew that Macedonius was lost, and he turned to the bishops and said to them, “I had heard of the lost estate of this man and now behold I have seen him with my eyes and I have heard him. And then he addressed Macedonius again and said to him alone, “You that have said this thing, is it with your tongue, or from your heart as well as your tongue?” And Macedonius said, “The canons which the father bishops who were in Chalcedon established, I accept.” Severus said to him, “If you accept the canons of those men, and observe them, from now on you do not differ at all from Nestorius, for he separated divinity from humanity, and added to the Trinity a fourth; he has taught you also the heresy that is in you and in him, for you are allied with him in blasphemy.”

Macedonius without fear answered to his face and said, “What was the fault of Nestorius, that he should be cast out and cut off?” Severus said, “The truth is that not even Diocletian harmed the church as did Nestorius and the council of Chalcedon, and he who agrees with them.” Macedonius said, “If the entire world assembled against me, they would not be able to move my heart to the blasphemy of the bishops who are assembled here.” And Severus said to him, “What is it? Is it the council of Nicaea?” And Macedonius said to him, “It is not, but the council of Chalcedon.”

And then Paulus the chief of the prefects answered

and said to Macedonius, “Why therefore? When they desired to seat you upon this seat, did you not believe the union of the Trinity which was in the book of Zeno the believing king, which you took in your hand and in which you wrote your writing. If therefore we had known that you were not united with us, we would not have left you, and the believing king would not have sided with you.”

Macedonius said, “This trouble that has befallen me is because you took this Severus to yourself and made him dwell in your house.” For Paulus the chief of the prefects had at the time of the arrival of Severus in the city made him dwell with him, and he lived with him in his dwelling. And when Paulus the chief of the prefects saw this that was said by Macedonius, he said to him, “Is this disturbance and trouble that has befallen you because he came to my dwelling? Not so, but it is because of your word and your evil doings, which behold you do. But I therefore do not fear you, nor do we, one of us, speak with you as touching the faith. And if you come to us in evil, the Lord shall be our helper and avenger. And, as it is right that you should know, we therefore do not believe the faith of Nestorius nor of the vile council of Chalcedon. For our God is the true king, and our king is a believing king, and our true path is from the Lord; and he prepares his kindness unless we resist him. The Lord is glorious in his holy ones. Who is able to tell His greatness? Or who is His counsellor that he should share with Him in His works? He shall judge righteous judgement. For the Lord shall dwell forever for them that fear Him, and for them that remember his mercy. I shall not die but live, and I will

declare the works of the Lord. The Lord has chastened me severely, but he has not delivered me to my enemies. I will magnify my God and I will sing spiritual praise before the people and in the midst of Jerusalem. The Lord shall bless us from Zion; the Creator of the heavens and the earth. They that oppose us fall down because of the wrestling of father Severus, but we are risen up and stand upright, because the Lord is our helper. We believe in the God of Severus, who came and was made man and endured the passion of the flesh; in whom there was no fault; who endured scourging and nailing to the cross, and the bitterness of death, and sleep in the tomb, and the descent into Sheol. And greater than this is all the ineffable eternal life that he gave us, and grace without measure, the resurrection of the dead and the great joy of the ascension of Immanuel in a great mystery in his undivided union and release from all servitude and his sitting upon the throne of ineffable glory.”

## THE ORTHODOX FAITH IS RECEIVED

Then Paulus the chief of the prefects took Severus by the hand and they went out. And there was great confusion and much tumult among those who were assembled. And they, even the bishop and the king and his host, awarded the victory to Severus.

Then the congregation of Christians assembled with one heart exultingly against Macedonius, and the people said with a loud voice, “Hallelujah! For you, O

Severus, have put an end to the rage of the blasphemer Macedonius.” And Paulus the chief of the prefects and Severus went with great glory to their dwelling. And the king and all his princes were strong in the orthodox faith.

We believe, O beloved, that we are not able to tell his virtues, and to record his conflict with Macedonius and others also. But we will tell a little of the hardship which he met and endured for the faith. And we will tell again concerning Severus that he feared for the king, that he would not win his heart, and that his mind would not be turned. And then he went to the king and said to him, “If there is any desire for this work, O king, for the welfare of the church, then let the flock of Christ dwell in safety. And in truth it is fitting to care for the work of the church and that this blasphemer among your people believe that one from the Trinity became flesh and was made man without withdrawal and without separation, and Mary the Virgin brought him forth, and was then called the Mother of our Lord God forever.”

When the believing king Anastasius, the lover of God, heard the words of the wise Severus, he approved this thing, and straightaway he sent the chief men of his kingdom to Macedonius to turn him from his faith and bring him back to the truth. And when they, the chief of the judges and princes, came to him, they spoke to him and he did not accept of them anything that Severus had said. And they returned to the king and told him this. And when the king heard that Macedonius did not agree with Severus in his faith, and denied this thing, he gave Macedonius over to

Severus that he might teach him the canon of the church.

Then Severus wrote carefully, setting forth to the king the canons of the faith. And thus he said: “We believe and confess the true faith of our three hundred and eighteen fathers who assembled in Nicaea by the might of the Holy Spirit which was with them, which revealed it to them. And they who were our leaders after them received it from their holy heritage; and again the one hundred and fifty fathers who assembled in Constantinople and the two hundred that assembled in Ephesus in the first council against the mad Nestorius. We believe in one God, the Father, and we believe in the only-begotten Son of God, who was made man for us, that he is not divided and is not divided; before his incarnation he was only-begotten and again after he was made man he was only-begotten. And we believe in the Holy Spirit, the Savior Lord, with the Holy Lord three substances abiding perfect, three substances equal, undivided in glory and splendour, one likeness, one essence, one power, and one worship, one faith: so is it right for believers to believe. And we believe that the Father also is in the estate of fatherhood, and is not the Son; and the Son also is in the estate of sonship, and is not the Father; and the Holy Spirit is the Holy Spirit which proceeds incessantly from the Father and not from the Son; three substances abiding stable, each one of them in their nature indivisibly united in one godhead, one image, one activity, one dominion, one power; the Trinity has not worship nor adoration nor discrepancy, the one person from another, nor is one perfect and its fellow not equal with its dominion; but all are in the estate of godhead; there

is one estate, one authority; and there is in it no servant or master, but they are equal in dignity and rule and light and splendour; the Father is not for one hour or moment without the Son, nor the Holy Spirit, but there abides a three-fold holy nature, without beginning or end. And it is right for us that we believe in God the Word, that he has two births; his birth from the Father before all the world, which is inscrutable, and his birth in the latter days from Mary the Virgin without union with a man, which is inscrutable and indisputable, and no one knows it but He. And the Word became flesh and dwelt among us and our eyes saw him, and our hands handled him. It was not the Father who created him even as one of the angels, nor as cherubim and seraphim, nor as one of the orders of angels, but he who was born, by his nature and his image was above all principalities and powers and all exalted angels, and every name that is known of this time and of the time to come. He is equal with the Father and with the Holy Spirit, in his one godhead. For this cause he says of the Holy Spirit, He shall take of mine and shall declare it to you. This is that which he saw in Jordan in the form of a dove upon the Son who was made man. When God the Word saw that sin was obstinate, he came down from heaven and dwelt in the womb of the Virgin Mary, and He received flesh from her in a great mystery beyond thought and past finding out. And He abode in her womb nine months and made Him flesh within her. It was not the Father that abode in the womb of the Virgin; that man might not say, that the Father passes from fatherhood to sonship, nor that the Son passes from sonship to fatherhood, likewise the Holy Spirit does not pass to fatherhood nor to

sonship, but there is one will and one good pleasure to the holy Triune, even as none does falsely or does anything alien from the godhead; but he who was made man even as he willed, endured sufferings in which there was not deceit. And he did not bring with Him His flesh from heaven, but received it from Mary the Virgin, the Mother of God, without human intercourse. His birth was not phantom but real appearance. And this therefore is our faith which we believe; He is God and He is man in His ineffable incarnation, for He is Immanuel; He ate and drank what they offered Him, and by His will He was placed upon the wood of the cross that He might be a pure sacrifice to God the Father for us. His hands were nailed and His side was pierced with the spear; He is God and He is man also. He is one and not two; who does not die in his divinity; He that did not die endured death of His own will; the Only-begotten was numbered with the dead. From His side issued water and blood, a covenant of the mysteries of holiness. The incarnation which He wrought was not alone that man might not say that the godhead was divided; God forbid! But the godhead endured the passion in the flesh without rebellion, because He in His solitariness in all that He did was one nature, and there were not two distinct natures. And everything that the Word in his office did, He did without separation from his humanity, either in the power that belonged to divinity or in the passions that belonged to humanity. Let us not perish, even as Cyprian and the other heretics who assert the division, that divinity was separated from humanity at the time of the crucifixion. This those heretics say. They tell us that the Lord in his fear when He came to be made man

separated Himself from Him and left Him. This is the word of their heresy and skill in deceit and their reviling against the Lord and their blasphemy against Him. This blasphemy against the king of glory does not befit us, but we believe that He who was not man was made man, and He who was without blood received of the blood of the Virgin as an infant, and He who did not suffer endured sufferings in His flesh; even as the wise Paul says, He was like his brethren in everything except only sin, that He might deliver those who dwelt in the dominion of death in that great day. By His death He saved us, and by His dispensation he freed us.”

The king and his company saw the might of the word of Severus, and the light of his countenance, and they deemed him even as one of the angels. They said, even as the men of Athens said to Paul and Barnabas, that the gods were likened to men and dwelt with them. Who is able to attain the telling of your glory, and to recount your words? You, Severus, are an athlete, and your wrestling was not that you might be glorified by men, but that you might proclaim Jesus Christ as Paul and the apostles, for you have had fellowship with them in their sufferings.

## EXPLANATION OF THE FAITH TO KING ANASTASIUS

Then Severus drew near to the king and said to him, “Fear not, O king, if you have heard that God the Word endured sufferings for us and died in the flesh; and you shall not permit the dividers of the Word to be jealous of you, O king,

for they say with their tongue that ought to be cut out, that they do not believe that God the Word that was made flesh died and was buried. But we believe that he died and was buried in his humanity, even he who knew not death and was unsearchable in his divinity and his resurrection revealed his power, for when he rose from the dead he brought death to an end. He rose because he was king of power. And let us not deny the resurrection. But if we deny the resurrection, our faith is vain and our fellowship is with the Jews, the enemies of God; who do away with his death through which He did away with death, and the disobedience which seduced and beguiled Adam. But we believe, O king, in the Holy Trinity. The schismatics, blind of heart, say that when the Virgin brought forth the child, the three-fold became four-fold. God forbid that we should say that one has two, or that we should divide him, but he is one in his divinity and his humanity; this is a wondrous mystery. And he who dwelt in the womb of Mary the Virgin, the Mother of God the Word, ascended into heaven and sat down at the right hand of His Father, and He shall come to judge the living and the dead. This is the certain faith without heresy; one baptism without defilement; so is the Trinity, Father and Son and Holy Spirit, existing without division in one godhead, and in one substance and three persons without mingling or blending. And each one of them abides, even each person, in his own person: this is the faith. And in it the church stands. It is the faith of the apostles; so we believe and know. And we do not help one of the heretics nor agree with him, but I distinctly believe that the Word that was begotten of the Father was made flesh of Mary the Virgin, and was one

with the flesh with which he was made man; he that was begotten of the Father is one in his flesh and his soul and his understanding; the thinking soul is spiritual and is not temporal, and it does not at one time abide with him and at another time depart from him, but he is one, without change forever. It is not that he is Word when he is separated from the flesh, but he is one in his nature, and his oneness of nature is without end; and he is not two, God in his divinity and man in his flesh. And he has two births, his birth from the Father before all creation, in his divinity without mother, and his birth from Mary the Virgin in his humanity, without father. Without seed is he. He alone took on humanity, and by his incarnation he did not add anything to the Trinity. And now believe in the Lord one God, Jesus Christ, that he is one nature in one godhead. Divinity does not pass to his humanity, nor humanity to divinity, through being snatched away, as one of the prophets, but the Word became flesh, the Son of Mary the holy Virgin, the Mother of God, and he is one; perfect God and man is he. He made peace. And divinity does not serve his humanity, nor does his humanity serve his divinity, but he abides in his divinity alone, without division or mingling; that none may say that one tasted death and another conquered death, but he who endured suffering and death, he it was who tormented death unmoved, and he revealed to us that he who conquered death and crushed it is in one godhead and in one nature and person; one only-begotten Son of God, perfect, without decrease or change. And we do not think that change and division and blending and mixture belong to him whom the suffering befell. And divinity is not revealed apart from the flesh nor the flesh

apart from divinity, but the one divinity that did not endure suffering is one with that which did endure suffering; he who feeds all flesh is one with him who hungered and thirsted; he endured the sufferings of the flesh, that is, weariness by the way and weariness of the flesh, and the enduring of crucifixion and thirst upon the cross and trouble of soul even to death, and the drooping of the head and his giving up his spirit and the piercing of his side by the soldier on guard, and the coming forth of blood and water from it after his death, which was a spring of life, - all this God the Word endured in his flesh, without withdrawing himself apart, in one nature and form, wholly without division from the Father; nor are there two deities nor two likenesses. But he who believes in two, behold he has rent the only-begotten in half, and is become alien and far off from the sole Word of God. Every one that speaks of two, or says that he is shadow or phantom, behold he is like to Eutychus the lost. We believe thus in the only-begotten Christ and the saving passion. And there is in it no inequality; the Son is equal with the Father and the Holy Spirit in divinity and it was he who undertook suffering and death and all that was involved in his flesh. We say that he is one, and that he endured it of his will. And he who is above understanding and he who is different from understanding is one with him. This one God died in the flesh and raised the dead by his divine power, even as it is written in David the prophet, But you are yourself and your years do not fail. He is one and not two, who died and conquered death and rose from the dead, and he has given us the victory over death forever. He has taken away the tree of death and has planted for us a tree of life, by his true

resurrection. To us who are desirous and eager to endure, God has appeared and has caused salvation from death and from the bitterness of sin to burst forth upon us. Even as the blessed David says, Arise in your might and come to our salvation. Come, he says; that is, in the flesh, to free us from Satan who prevailed over Adam in death; because in his death he harassed death; and though it be the heaven of heavens, it is not able to behold the glory of his divinity; and how then can we bear the glory of his divinity at all? For this cause the prophet says of him, Come to our salvation.

“What then was the garment of flesh over which the serpent, which is Satan, prevailed? For by it came the destruction of Adam, and he fell into the sea of vanity in the wickedness of his heart, when he said, I will ascend into heaven and set my throne above the clouds. And you are he who spoiled him, and saved him from the image which fell before into sin, that is, man whom you created in your image. – It is good that you should know, O king, lover of God, you and your company, that Satan is not able to stand before the only-begotten Word of God; and it was not possible to resist him without putting on the flesh of Adam. And because of this he says, The Word became flesh, perfect and full man, in the womb of Mary the Virgin, in his unique divinity, one from the bottom and without seam. He conquered the world and oppressed Satan and crushed death and took Sheol captive; as it is written, The Lord reigns; he has put on His glory; the Lord has put on his strength and has girded himself. It is He that has given us eternal life and has abolished the throne of Satan forever. As Gregory the

theologian said, This is he whom he ordained to be one word with his humanity. O mighty king, the Lord be your defense.”

When the believers and the schismatics heard this utterance, they all accepted this creed, to orthodox fellowship. And they repudiated the apostasy of Macedonius and the council of Chalcedon. And then they told all of them one to another the excellencies of Severus, that he was an excellent savior and liberator. And there was peace in the church and quiet, and the Lord was their helper.

## REVEALING OF THE HERESIES TO KING ANASTASIUS

Then again father Severus said to the king, “It is right that we discuss together concerning this now, and know the likeness of that concerning which we contend, because of which divisions and setting at nothing have arisen in the church; concerning the council of Chalcedon. And you also, O king and glorifier of the Lord, had the victory in the memorable council; forcibly subject this apostate to the true faith of the council that was in Nicaea. And concerning this disturbance and division that has befallen, likewise the fathers who assembled in Ephesus, - was it not they that were firm, and anathematized every one who added anything to

their creed? And from this time therefore it is not good for a bishop or elder or one of the congregation to institute a new matter. For the foul council of Chalcedon distinguished in him two natures and two likenesses, and they divided the only-begotten Christ into forms and substances and natures and individualities, as the Jews, who say that he whom they crucified was a man, deny unity to God, and they are as beasts in impious blasphemy, and they set aside the canons of the fathers who are our teachers, who say that our Lord Jesus Christ is the Son of God, and they are partakers with the words of Aquilaeus and Theodoret, the teachers of heresy, and they believe as did Nestorius the mad, who opposed the holy Cyril and said that he was a heretic. And behold afterward has appeared their work and their faith and that which Theodoret did to them who wasted us in his days, writing that with which he resisted the believers and all the teachers of the church; and he who was greater than all his opposition, the reverend father Cyril, the chief of the bishops, who prevailed and surpassed him, to seek all his words full of blasphemy and hypocrisy, that is, the words of Theodoret; and he it was again who cast out Nestorius and likewise the Tome of Leo, unbelieving exceedingly beyond all men, for he also was bold and daring toward the parts of the only-begotten Christ, who is not divided; and he made him God and man, divided into two natures and separated, and two likenesses and two wills severally; the divinity did the signs and wonders, and the humanity endured sufferings, and all the imperfections, sleep and handling and weariness, he placed upon the humanity alone; and he satisfied the five thousand with five loaves and gave the Samaritan woman

the water of life and walked upon the sea and rebuked the winds, by his divinity alone. And he said that each one of the natures did that which suited it; God the Word did that which suited divinity and the flesh did that which suited humanity. And he said that one of them was light, and the other endured suffering in the weak flesh. And he said, It is not possible that God be partaker with what is weak, and it is not possible for a man to be partaker in the exalted condition of divinity. This he said, and he that is like him it is that has brought division and heresy into the church and the orthodox congregation. And from now on, O king, if they accept the faith with strength, they shall go into the house of the Lord in harmony, and with one heart they shall assemble, and shall abide forever in peace, they and the king also without sadness of heart. And let us now ask the Lord, who knows the hidden things and the mysteries of hearts, as to the hope of our Savior and the harmony of our faith, for in it is salvation. For I do not seek the victory and I will not be a servant to the adversaries even as other men are, and they think that I will wrestle in this prayer to please men.”

When the king took up the writings of the canons of Macedonius, and the council of Chalcedon, which were full of blasphemy and hypocrisy, and saw it, the king wondered at the words which gushed from the heart of Severus. And the king sent again to Macedonius, and inquired his mind and his creed; and when he had written his creed he sent it to the king, and said, “Though the king commanded my tongue to be cut out, and the world assembled against me, I would not give up the words of the many bishops who assembled.”

## ST SEVERUS CONFRONTS MACEDONIUS

When the king received the letter, he commanded that Macedonius should meet with Severus, for he was his servant. And the king sent faithful men of his with Severus. And Severus said to Macedonius, "What is the council of which you say with your voice that you cannot give up that which the bishops who assembled for it said? Was it the council of Nicaea or the council of Ephesus?" And Macedonius said, "It was not, but the council of Chalcedon." And Severus said to him, "Well did Isaiah the prophet prophesy of you, who said concerning the council of Chalcedon, I mourn over you; because the prophet saw it, he cried out against the ships of Chalcedon, that is the bishops, because they were corrupted and did not turn, for the Lord did not give them a house or a time to turn, but he cast them off. At the time of their speaking, they disappeared and did not return. They were not ships but bishops, even the council of Chalcedon. This it was that the prophet knew about the council of bishops who were perfect in their lust, they who deny God the Word, as do the Jewish beasts. And what is their life? For behold he has brought down their loftiness, and their glory has been changed and rejected. And behold you have heard the abiding voice and the abiding wisdom of the Lord, which the Son of God uttered, He who denies me before men, him will I deny before my Father who is in heaven, and his holy angels. And now behold you have destroyed your souls by your wicked creed, but the faith is uncorrupted and undefiled. For the bishops who were negligent concerning the flock, these he whom they have corrupted and poured out will repay in the judgement of the Son of God, for their

lack of faith. For the prophet called them ships, because they are carriages of the winds, for they bear them until they bring them to their proper haven. But they have sunk them, in a heart without wisdom and in a corrupt understanding; who afflict the ship and do not bring it to port. But they are partakers with destruction, and by the desire of their head have obtained ruin, and they have led men to Gehenna. On this account the prophet repeated the word again, and said, Their loftiness vanished suddenly, their life disappeared; because of they let slip the words of the holy gospels and the orthodox faith, because they feared a mortal king, and denied the king who harassed death, and who gives might to kings. And as for you, O Macedonius, from from this day forward your creed is corrupt, and he who believes in it likewise; and he whom you have divided shall divide you from his church, and from the canons of the holy fathers.”

## MACEDONIUS IS EXCOMMUNICATED

When the believing king Anastasius saw that Macedonius did not turn from his blasphemy, he commanded that there should be a council in Phoenicia. And when they had assembled they decreed the excommunication of Macedonius, and agreement with father Severus, because of that which the holy one said, and because of the victory and of his endurance of the weakness of the Christians, and of his acceptance of the sufferings of Christ; on account of his revelation of her in the world, when he said that the holy Mary was the mother of God, and that the holy cross was conqueror in every conflict. This was the work of the great Severus.

He said, "If any man love Christ, it is good that he seek him." And he said, "If there is one man that is foreign, his flesh shall be troubled; and if there are many foreigners, they shall fall every man in the tumult," - that is, he that is without the doctrines of the church.

## THE GLORY OF ST SEVERUS

For this reason was the great father Severus zealous for all the churches, that there might not be among them disturbance from the creed of Chalcedon. This it was that Severus was minding, and he was zealous for the flock of Christ and his people. And on account of this, he was in great grief and anxiety of heart, for he was crying out in the assembly of the winds and all the waves that were opposed to him. And he was found pressing forward, and did not turn back, and steadfast against obstacles and over many waves, and his wisdom was revealed in the face of every danger, until he brought his ship to port; such was Severus, the skilful and truly wise, who endured the tumult of the schismatics. Behold he came to the port, which is the creed of the orthodox. And he was again the helper of every one who lived in the royal city, and more than this, all of the world. The walls of Jericho did not make Joshua the son of Nun afraid before he destroyed it, and likewise Severus also destroyed many evil words which pertained to the council of Chalcedon. David slew a lion, and cut down a lioness, and he uprooted the mighty Philistine, even as he said to the king of Midian; and Severus again slew

Leo the lion, the destroyer of souls, and he destroyed the words of the blasphemy of the heretics, and he stopped the mouth of Nestorius and of all who followed him. Severus uprooted seven men that were heretics from the land of the inheritance, which is the church; Leo and Nestorius and Sabellius and Lutisyos and Cyriacus and Theodoret and Theodore, and all that they set forth. O Severus, you set the church in order and you established it, even as its first estate, by your orthodox words. After Solomon Zerubbabel again set in order the house of the sanctuary, and restored it with images, with gold and with pure silver and precious things; and you likewise have set the church in order by your words concerning the true faith. You have made the church shine by your holy canons and your orthodox teachings in all places.

Where is the tongue of flesh that is able to tell the greatness of your remaining acts, and to recount your praise and the depth of your spiritual wisdom which is stabilised, and the interpretation of your precepts, and your canons? Or who is able to seek all out concerning them? You declared the spiritual salt, and who will withstand your spiritual teachings? And because of your solicitude your flesh was dried up, even as Paul's. The wisdom of Severus was true understanding with great things, even as Solomon the wise says. And David also said, I will not give sleep to my eyes, nor slumber to my eyelids, until I find the house of the Lord, and the habitation of the God of Jacob. So Severus was zealous for the house of the Lord, and he was entreating the Lord to help him, and to establish him, until he should stop the tumult of the schismatics, who opposed

him in every place. In the beginning of his work he was alone, and he renounced marriage, and he collected all writings by the grace of the Holy Spirit which dwelt upon him, and he wrote all faithful words, and sent them to all the churches that they might stand in them; and in them he related all the matter of the expulsion of the schismatics; for the Holy Spirit led him. And he stoned them with stones by his words, and cast them afar from him also by his teaching which was sharp weapons, and he slaughtered them by that which he wrote in it to them. And this writing of the great Severus was like the tablets that were in the hand of Moses.

And after this the schismatics feared when they heard his name, and they desired most that they might not see him, for he destroyed their fault and put an end to all their snare, and them that were armed with it, and those whom they caused to stumble. And even as Samson the mighty was in the days of the Philistines, and they feared him when he burned their land, so Severus burned the house of the altar of the schismatics, and he made it a desert by his words, and he cut them down even as an axe cuts trees. And in like manner he loosed the fetters of the schismatics, even all the heretics, by his words with which he opposed them. And he proclaimed and established the orthodox faith in all the churches. David says, As a bridegroom coming out of his chamber, and His habitation is to the ends of the world; so was the great father Severus; his lamp shone like the sun in all the world, with his apostolic words. And though the sun was lightening the day, his strength was humble. And he was strong in the church exceedingly, beyond the mighty and great ones. He conquered his enemy by the exposition

of the faith of the orthodox; and as for his youth and his wisdom, who is able to convict him? Or who is able to tell the reasonable spiritual might of his writings which were full of wisdom, which he sent to all places, that he might thereby uproot the transgression of the schismatics, or who shall number them? But I will be bold, and say concerning them, as was said, Their words has gone forth in all the earth, and their speech has come to the ends of the world – which is the apostles. This one again was destroying by his doings all the tumults of him who opposed the wisdom of God; a man who was found skilled in the depth of the interpretation of his word, and in the height of his wisdom; and may it make you profess that he was wise. For great was the wisdom of the wise Severus. May it enrich every one who is concerned about admonition and eager for it.

## CONFLICT WITH AESCHYLUS

Who then is there who does not admire the excellences of the great father Severus, and what is there that was hidden from him? As for the work of Aeschylus, in his folly, who followed the mad Nestorius, this man was a ruler, and he was a schismatic toward the true church. And he prepared to oppose the wise Severus in wickedness of heart, and he was lying in wait for him in secret, and went about to put him to death, because he cursed the men of his faith by his god. And he came to the place where Severus was, and in guile he asked to meet him, and represented that he desired his blessing. And he said to the door-keeper, “Tell the reverend father that I am a man afflicted of Satan, and

that the king has sent me to him that he may bless me and may place his hand upon me, that I may be whole of my plague; for the king asks this of him.” And when the door-keeper went in and told the holy Severus this, the father knew by the mind of the Holy Spirit, that for an evil work he was come to him; and he, which is Christ the Son of God, did not conceal from him anything; in truth he used many times to appear to the holy one; and he revealed to him that he was an unbelieving man, and that he, that is the schismatic Aeschylus, had sent him to him in guile. And father Severus said to the door-keeper, “Say that I say to him, The Savior says, Ask and it shall be given you, knock and it shall be opened to you, and that which you desire shall be yours.” And when Aeschylus heard this thing, he knew that it was from the Lord. And straightaway there came upon him an evil spirit and cast him upon the earth, for his horse on which he rode threw him at the Lord’s command, and he was entangled in the bridle, and straightaway he burst in two and died. And fear filled them that were with him when they saw that this happened, and they confessed what the occasion of his coming was and his guile and that for which he came and that which came upon him. And when the schismatics that were with him knew of his death, because of Severus they feared as the hosts of the Philistines at the time that they feared the children of Israel, when David slew Goliath the mighty Philistine. But the Christians glorified God who strove for them in his might and his mercy.

## ST SEVERUS AND THE OLD TESTAMENT PROPHETS

Again I will tell you another wonder which was similar to that which Elijah the prophet did. And you are not ignorant of the great drought that befell in the days of the reverend father Severus, because of the sin of the world; and there did not fall rain from heaven upon the earth at that time; and its fields dried up for lack of water. And straightaway there was a great famine in all the lands of the east, even as that which occurred in the days of Ahab the king. And the chief of the prefects, the believing Claudius, came, and with him a company of Christians, to the monastery of father Severus; for they knew nothing was impossible for him through the might of the Holy Spirit which was upon Elijah the prophet, and they asked him and trusted him to ask the Lord to send rain upon the earth that the world might not become a desert and man and all cattle perish. And at this the father wept exceeding much and said, "But I am not fit for this prayer." And all the people were entreating him and constraining him, and the great, holy Severus taught them and talked with them with humility, saying, "Our God Jesus Christ is merciful, and he says in his gospel, If there be in one faith as much as a grain of mustard seed, then he shall say to this mountain, Be removed to that place, and it shall be to him even as he asks. And let us therefore ask him now all of us, if there be in us faith, for the Lord will hear us." And then the new Elijah, which is Severus, lifted up his hands on high, and the door of heaven was opened, even as it is written, and there was much rain in Syria exceedingly.

And when they saw what was befallen, they glorified God, and said, "He has raised up a great prophet to us."

If I inquire concerning the wonders of the holy Severus, then I am overcome with awe and am powerless. For his face shone as the brightness of the sun, because of his holiness, and his appearance was wonderful for its fullness of the grace of the Holy Spirit, and as for all the wonders that he did, and the tumults of the schismatics that arose in the churches and the refuting of the heretic people, he did not fall short of that which Moses did to Dathan and Abiram and the children of Korah, of destruction by fire which devoured them, and the earth swallowed them up. So was the work of the great Severus. He turned away half of the spirits of the unclean that he might afflict them, even as did Paul that they might not blaspheme against Christ.

Again he was like the pillar of light that went before the children of Israel to the land of the inheritance; so Severus was giving light before the orthodox people of the Lord, with the light of his spiritual deeds, to the church which is the heaven that dwells on earth, and the inheritance of the angels. Moses brought down material manna from heaven with joy to the children of Israel; and Severus provided the Christian people, which are the true Israel, with spiritual doctrine, and saving heavenly manna, which is the holy flesh of the Messiah, and his pure blood. And the manna which Moses brought down spoiled when it was left, even as the Lord said, but the manna of Severus abides forever uncorrupted; it saves him that is afflicted of Satan.

You are not ignorant also of the matter of Theodorus the elder, whose hands were leprous and they were white, until he was ashamed to enter into the holy church, and he did not receive the saving mysteries, because his flesh was white. And he heard how the Lord gave to father Severus the healing of sick people by his hands. And he rose up and went to him and found him sitting at the door of his cave. And when Theodorus the elder saw Severus, he bowed down at his feet and wept before him, and said, "Have compassion upon me, O father Severus, servant of Christ God. I know that whatever you ask of the Lord, you receive, and that he grants you your request." And Severus, who was crowned with all spiritual virtues, looked upon Theodorus the elder as he wept, and he said to him, "Father elder, do you not know that you, when you associated with the children of Nestorius, were without the grace of the Lord even as they were? Leave off therefore now from you their fellowship and their society. Believe in Christ, who suffered for us, even as one has said before, and be baptized in his name." Now Theodorus, the elder was a believer, but Severus rebuked him because he communed with the schismatics and was partaker with them. And Theodorus confessed his sin, and promised him that he would not again consort with one of the schismatics, and would not be partaker with them from that day. And Severus did to him as his fellow in serving the Lord did, Elisha the prophet, to Naaman the Syrian. And he said to Theodorus, "Go wash in the well from which the brethren draw water for you shall be clean." And when Theodorus went, he did with faith that which he had

commanded him; for Severus also did that which he did to him with faith; and it was not of himself, but in Christ he fulfilled his word. And when he washed in the well, there appeared a great wonder, and straightaway when he ceased from washing, he was altogether made clean by its waves, even as a new-born babe. And great fear laid hold of all those who saw, and they glorified God, saying, "Behold, the power of Christ has been revealed from Severus." But the man returned to his dwelling, glorifying the Lord, and praising and magnifying the holy Severus. And when they who had known him before saw him, they marvelled, and a company of those who opposed Severus returned to him with joy.

Who among scribes is able to write the wonders which the Lord did by the hands of the holy Severus? For he spread forth like a tree of a garden, for the Holy Spirit led him, and he leads us also again to heaven by his spiritual doctrine. For angels again rejoiced to hear his spiritual excellence and his divine interpretation. You, O Severus, were the dwelling of the Holy Spirit, even as our fathers the doctors of the church, the company of the apostles, because they formed the canons and spiritual expositions, and the apostolic creeds, and the discourses of the prophets. Who can tell your doctrine? For all they who write of the conflict of the wise of this world, write also of their words, which are more than their deeds, and they seek wisdom apart from their deeds, even as Plato and he that is like him, of whom it is said that his word was strong, exceedingly abundant to tell. But let us seek first, with which to begin, the desire of work, even as James the apostle says, who says, And

show me your faith without your works, and I will show you my faith by my works. For faith without works is dead.

For this cause father Severus did not seek eloquence or the lofty company of the wisdom of the world. And behold he excelled in that which was written of the record of his old age, and there is little of his history that is shows concerning his custom, and how he was offering his flesh as an offering to the Lord many times night and day, and it was not seven times a day only that he glorified the Lord, but day and night continually, for he read the Holy Scripture night and day. And not half the night only did he pray, but he prayed continually without intermission, and he constrained his flesh until he knew by heart in a few days the Old and New Testaments, and many discourses which are read in the holy church. And then the Lord brought him forth to him, even as he brought our father Abraham forth, and said to him, Come forth from your land and from your fathers' house, to a land which I have given you, to you and to your seed after you. And so did the lord therefore to Severus also; he brought him forth from his land, and gave a spiritual inheritance in it to him and to his children after him, which are we; whom the Savior found for our sake, and he released us and brought us forth in weakness and sufferings. For he obtained the seat of the chief of the patriarchate, even as Abraham, in whom all peoples are blessed; for the people of the Christians were blessed in his holy word. The Lord said to Abraham, I will multiply your seed as the stars of the heaven, and as the sand of the sea-shore; so are Severus and his children that follow his teaching as the stars of the heaven.

## SEVERUS FIGHTS FOR THE TRUTH

I will relate further a part of his conflict in the days of his humanity. Behold they remembered the foolishness of Theodoret and Nestorius, and they rejected their writings, and took up the half of them, even the writing of the wise Cyril, and they hid in it their blasphemy and hypocrisy, that is the apostasy of Nestorius and the other. And they said that the wise and holy Cyril said of our Lord and our God and our Savior Jesus Christ, that he was two natures, after his unsearchable incarnation. And they sent the writing to Macedonius. And when he read it, he rejoiced exceedingly, and it appeared to him that he joined with him in his blasphemy. And as for one of our believing brethren, he carried off the writing, and took it in secret, and brought it to the king. And when the king saw it, he was infuriated against him in whom the denial was hidden, and he commanded that Severus should come, that he might tell him about this crime that was found. And when Severus came into the city, the bonds of the schismatics who were in the city of Constantinople were loosed, for they feared him as a ravening lion of the wilderness.

When Severus had come to the king, he and all his kingdom saluted him with great joy. And they brought the writing in which were the impious things that were gathered in it from the words of Findianus and Nestorius, and he revealed to the king and brought to him the actual saying of the wise Cyril, and advised the casting out of all the schismatics. And straightaway all the people shouted and said with a loud voice, “Your coming is good, O Severus,

O light of the world after the Savior Christ the Light who is truly God. The great Severus is a light in which is no darkness, salt that has not lost its savour, so our Lord in his holy gospel says. You, O Severus, are a light to the peoples by your spiritual words, and you have enlightened kings by your doctrine which is full of the Holy Spirit, and you have shown them Christ face to face, and the saving sufferings which he endured for us, and you have made us to touch unfathomable mysteries, even as the holy Thomas, and you have put your hand upon the place of the nails, and the hole that is in his holy side, and you have made Constantinople a tranquil port, and you have given light as Mount Sinai, in the shape of fire and in the shape of cloud and with the sound of trumpet, and it terrified the young children who went up to it. This is the type of the new Jews, how they are; for they left the Lord and denied his resurrection in the flesh; and these also, the council of Chalcedon, have divided Christ in two, and denied the passion which he endured for us in His saving flesh. But as for us he has beckoned to us with his hand, like a merciful father, and has brought us up to him, through father Severus. And he has not led us away to the clefts of the mountains nor upon a crooked path, but he brought us to the Holy of Holies, and revealed to us his unspeakable glory from his holy habitation, which is Mary the Virgin, the mother of God in truth. And she was the true and perfect habitation from which God the Word appeared to us when he became man; even as he appeared in those days, in Mount Sinai, without flesh, but with fear and wonders; but now he has shown to us, who are Christians, wondrous mysteries which are beyond understanding, for he was born

without union of the exalted rock of flesh, full of praise, and we have seen his glory in truth, and we are strong indeed, and the creed of Severus is as the belief of our holy fathers.”

After this Severus beckoned with his hand to the people to be silent, and the king and all the people were exceeding glad for the salvation which they had from the Lord, and the entire city; but as for the schismatics they could not show themselves for their fear of Severus. But the king gathered the bishops, while Severus was present, and they excommunicated Macedonius and cast him out. And after they had cast out Macedonius, they set upon the throne of the city of Constantinople, by the counsel of the holy Severus, a man whose name was Timothy. And then the holy king asked Severus to teach him the holy creed and to write it, that he might read it at all times, because of the guile of the heretics. And he gave him the twelve words of the wise Cyril which are as a sword which cuts off the evil of the heretics; and of the teachings of the holy Gregory the brother of Basil the Great, and the holy fathers the doctors of the church. And after this he returned to his monastery in peace, after the king had bowed his head to him, and asked him to remember him in his prayer, that the Lord in his mercy might give salvation to him and us.

When the holy Severus went from the king to the monastery, the king wrote to all bishops who were in all places and all sees, that if perhaps one were found holding the word of Nestorius or the council of Chalcedon, he should be excommunicated and should be foreign from all

the fellowship of the church. And then the command of the king went forth that the bishops that there were should unite for the removal of Macedonius, and every bishop who did not come and was not found in his seat, was possessed with the word of Macedonius, who was of the nature of Nestorius and the council of Chalcedon; he should be cast out and be foreign from the canons of the church of God. When the messengers came to the East with the message, they went to Zabatwo; and that city was of the district of Nicaea. And they made known as the king commanded. And they found Flavianus the bishop of Antioch, how he had become partaker in the word of Nestorius and Macedonius. And they wrote to the king concerning this. And he wrote concerning excommunicating him and cutting him off and expelling him from the see of Antioch. And then he gathered the bishops of Palestine and he made them seek diligently and search as to who it was that was fitting and proper who should sit upon the throne of Antioch, the throne of the elect Luke the evangelist.

## ST SEVERUS SELECTED FOR THE PATRIARCHATE

Those assembled were moved by the grace of the Holy Spirit, and the bishops cried with one voice and said, and so did all the people, "Severus is fit for this office, even as Luke the evangelist; the father who framed the orthodox creed." And then they sent excellent, believing men who loved the Lord, to him who deserved all true honor.

As they went they took counsel by the way saying, "If this deed be the will of God, that Severus be our shepherd,

then he will open to us the gate of the monastery.” Now it was not Severus’ custom to meet any man, unless he came to him to ask about the word, and to seek the interpretation of scripture. And when they came, they knocked at the door. And it chanced that the brethren who were with him were gone forth from the monastery in their zeal. And the messengers stood an hour knocking at the door, and then they cried and said, “O Severus, open to us.” And then he came forth to them straightaway, and opened to them. And when he saw them he asked them concerning the matter of their coming to them, and what was their request of him. And awe filled the men when they saw the grace which shone on his face, and they bowed down their heads to him that he might bless them. And they told him that the devout king had commanded the assembling of a council, and then they handed him the writing. And then they abode with him that day, while they talked together; and they said that it was not good for them to stay, and they said as Eleazar the servant of father Abraham said concerning Rebecca, “The Lord, behold he prospered our way, and therefore it was not impossible for us.”

Severus asked them to wait until the next day, and they tarried. And they wondered when the Lord revealed him and at the signs. And when it was morning he rose up and went with them. And when they came to the second stopping-place, they found a man in whom Satan was. And Satan said to Severus, “Your coming is well, O Severus, teacher of the Christians. But I know that you will cast out me and all who are with me, and the great council, the council of Chalcedon, which did my will. But afterward there shall be a

king who will avenge me upon you, and he will cast you out in every place, and he will be a king who does my will.” And the great Severus answered him nothing, but said to him as Michael the archangel said to Satan, “The Lord rebuke you.” And straightaway the evil spirit came forth from the man, by the might of the great grace that abode in Severus.

When he came to the place in which they were assembled, the bishops who were present drew near and said many things concerning him, and the signs which they had seen. And when he came in they said to him, “How says the reverend apostle, But I will not seek advantage for myself alone, but for all who are assembled to whom I bring tidings?” Severus says, “This is that a man leave all that he has and forsake it and take heed to the salvation of himself and the salvation of his neighbour.”

The holy bishops tried him with the writing in which was their agreement to take him chief over them. And when he read it, his face changed. For he was one who did not love anything of it, and he loved only the solitary life exceedingly, and he said ever to himself, “Sloth destroys the soul, for a man shall not obtain mercy except by withdrawing apart; even as it is written, Be still and know that I am God.” And he said to them, “I am not fit for this matter, and I am not worthy to sit upon this throne.” And he said to them, “As for Ignatius Theophorus, the cloudy of countenance, what have you to do with him? You shall not do this thing.” And they all cried saying, “Severus is our shepherd, Severus is our savior from all the evil of the schismatics.” And straightaway

all the bishops and great ones that were there besought him saying, "There is no commandment greater than this, that a man give his life as a ransom for his brother."

Then one of his friends, who were there, who abode with him, wrote to him a letter and reminded him of the prophecy of Menas, who loved the Lord who made it known to him saying to him, "You shall take up the apostolic office, for the apostles destroyed the temples of the idols, and proclaimed the Trinity, that the Son the Word became flesh. And you too, O Severus, shall destroy the church of the schismatics, and you shall lay it waste by your words which you have proclaimed in the entire world. For you preach the Trinity and the saving passion which God the Word that was made flesh endured for us. And he made mention further of the prophecies which the holy fathers prophesied concerning this estate. He says to him, "There shall be sin upon you, if you are too great for this work."

Then all the bishops and people took him with fear and entreaty, and said to him, "The Lord will hold you to account for this matter, if you leave all these souls to perish." And then he gave them his consent, and granted their request, and they went with him to Antioch.

Then the word went before them to the city that Severus was coming to, all the people of the city went out to meet him with great joy. And when they brought him into the city, and all the multitude with him, the entire city was stirred because of him; for they were longing for him,

and they desired that the plain of the city should produce trees that they might climb them, even as Zacchaeus the short, to see the vicar of Christ, as he passed by. And they were all crying and saying, "Blessed is Severus whom the Lord has sent to us. Blessed be he in the highest."

When he entered into the church, with the priests before him praising him, even he who was worthy to be ordained and to sit upon the apostolic throne, with great glory to ordain him, then there was a great wonder; the fragrant ointment filled the entire place in which they were, and all men perceived the odor of the great ointment, and they perceived that angels were present to ordain him with great joy. And that oil the fragrance of which manifested itself on that day, remains to this day in the place where he was ordained.

## ST SEVERUS THE PATRIARCH OF ANTIOCH

When he went up unto the throne, he said, even as the head, Christ our God said, - to Him be glory for ever and ever, Amen, - "My house shall be called a house of prayer, but you have made it a meeting-place for Satan and his host." And straightaway the schismatics fled from him as from a lion when he roars in the field. And the schismatics feared when they but heard his name, for his spiritual word cut them off even as a two-edged sword.

As for him, he filled Antioch with the exposition of his spiritual wisdom, and he established the true canons in the church, until Antioch was as the churches and convents;

there was nothing lacking to his wisdom. And he was as a wise captain of a ship, until he brought his ship to the orthodox port. And he gave them a law and ordinance, as the messengers of the Lord. And Antioch was even as Jerusalem in the days when God the Word was made flesh. He healed the sick and he cast out Satans until other men carried shreds of his garments and brought them to their houses that they might be blessed thereby. And a great multitude of people passed into the church confessing their sins and their errors, and asked forgiveness of the father. And the congregation rejoiced in praise of the Lord, because he had sent them a physician who healed them and freed them from the schismatics.

What wisdom is able to declare your excellencies, O Severus, and to write them together? But let us ask the father that through his prayer the Lord may send to us a portion of the fragrance of the Holy Spirit, by which he created, and grant it to us even as Elijah granted it to Elisha his servant until he was able to speak a little of that which the Lord did to him. Not as with a veil, as Moses was before the perverse people, but with shining face, which was manifested when he dwelt in Syria. For I desire to make him known, even him.

## THE NEW PATRIARCH IS PERSECUTED

For evil men accused him before the apostate king Anastasius, who subjected the church to persecution after tranquillity and peace, and they said to him, “As for Severus, the patriarch of Antioch, behold he has rejected the writings

of the council of Chalcedon which assembled in the days of the believing king Marcian.” And the king was angry because of this, and he sent an officer from the men of his kingdom whose name was Rufus, and with him sixty guards. Now he was a Nestorian and a foreigner. And he desired to take the holy one by guile. And the Lord revealed this matter to Severus, and it was not in a vision of the night, but openly, as Peter with the angel. And when Rufus and all who were with him entered into the city, father Severus and all who were with him went forth in disguise to anticipate him. And Rufus had search made for him, saying, he was in hiding. And he prepared to search for him.

We were with the father where he was, and we came to a river, and it was near the city. And the enemy Rufus saw us from afar, and he came. And the Lord performed a great wonder, even as he did for Moses in dividing the sea, and for Elijah in Jordan. For this God is all one God. And Severus lifted up his eyes to heaven, and he began and praised the Lord. And then by the help of the Lord we saw a boat coming to the bank, and when we saw it we entered into it, and Rufus drew near to us, and when he saw that which had happened, with wickedness of heart and pride he caused search to be made, for he pursued us and had them press after us, until he came with us to the bank. And they surrounded us with violence, and he called to the father the patriarch, as though prevailing over him, and said to him, “Servant of the Lord and champion of his name, let him now save you with your faith, from my hand.” And he mocked in his wickedness, and wagged his head in arrogance.

Severus said, “If I am the servant of Christ, then let fire come forth from Christ and devour you; and it shall devour them that are with you.” And straightaway there came a mighty tempestuous wind, and there was consuming fire from the Lord, and it surrounded them and burned them until there were none left of them except four who escaped and fled to him, and cried out saying, “O man of God, save us, for we are of the children of the orthodox.” And by the help of the Lord and by his prayer they were saved.

Great joy possessed us because of what we had seen. And we rose up from that place and came to the monastery of the holy Thomas the elder, and we abode with him a few days, and we told him the wonder which the Lord had done for his servant Severus, and he glorified the Lord and praised him. But the four who were saved from the fire joined with us. And when they saw the excellence of the brother monks, then they became monks also, and dwelt with them, and they were exceedingly devout, for the brethren who were there were as angels in their likeness and their abstinence and their virtues.

Then the report of what father Severus had done came to the king, and he left off seeking him. And when the word came to the father patriarch Severus that the king had left off seeking him, he rose up and returned to Antioch. And the help of the Lord was with him, and his might, and he wrote spiritual letters and sent them to the orthodox in all places, to strengthen them in the faith, and he set forth to them a canon that was full of discipline

and spiritual discourse, through the gift of the Holy Spirit. They say of Moses the prophet that he was learned in all the wisdom of the Egyptians, and he was fair and strong and showed the wonders of the Lord. And Severus likewise learned the wisdom of Plato and Pythagoras in Athens.

## THE GREAT WORKS OF ST SEVERUS

After this his wisdom and his understanding were caught up to the search for the knowledge of heavenly mysteries and the keeping of the law of the Christians, and he revealed the wonders of the Lord concerning the church, for the wisdom of the Holy Spirit and his grace were in him. Who is able fully to recount his virtues and the purity of his flesh and his splendid understanding and the exaltation of his heart and the fountain of the wisdom of the Holy Spirit which abode in him? Moses stretched forth his hand and slew Amalek; and Severus stretched forth his hands and destroyed the schismatics. Moses ascended into Mount Sinai and received the law, and Severus ascended into a spiritual mountain and received words of the gospel, and he established them in the hearts of the Christians. Behold therefore I have shown to you the ways of his wisdom, even as the Lord did to him.

Now let us prepare for the conclusion and let us relate a few of his wonders. It is not I that am able to relate it all, for I am unequal to it, but he who has shown me grace will also lead me by his spirit and his prayer even as shepherds who

guide the young ones to the sides of their mother to suck; and then you shall know and see. And again he whose nature is exceedingly weak, he too shall be filled with his treasures from his food and he shall receive of it a little according to his ability. And he shall increase mightily because of this matter. And I also shall likewise be like him, and strengthening my thought, I shall employ the talent which has been given me, little by little, until I make gain in like manner.

As for the great council of Chalcedon, its men were many, and they were as a horse which is ready for war; but they were cast out by the words of father Severus, and they, even the bishops of Chalcedon, were as a spider. And the father did not fear the new king nor his officers of his kingdom who followed his will, but he stood before them like a rock; and dying for the sake of Christ was far better in his eyes than living. And he was patient in everything that befell him of terror and persecution and hunger and thirst and travel by sea many times, and peril from his brethren the bishops, lying hypocrites, and from the apostates; for they left the true way and turned to ruin. And his opposition was against the king Anastasius who was another Herod. It was he who burst into the churches in his apostasy but he was not able to oppose him in the faith, in the likeness of the conflict of the holy Paul the apostle. And he increased daily in the multiplying of writings, and the schismatics fled always at hearing the mention of his name. Who is there that looked upon him of the bishops and them whose acquisitions were high who did not fear him? Peter and Paul saw heavenly mysteries; likewise Severus also saw.

My tongue is not weary when I recount the gifts of the Lord which he has granted us, even to us, and the excellence of the conflict of Severus, his confession and his creed. There is prepared for him a seat in heaven. O Severus, your creed has gained you glory. O Severus, who bound Satan, and, an earthly man, became heavenly. O Severus, spiritual bird that escaped from the snare of the schismatics. O Severus, ladder of the victorious host of the apostles. You, O Severus, made the orthodox oil to be fragrant in the entire world. You, O Severus, were the joy of all the fathers who were before you, for you contended for the words of those who are continually crowned; with their words you conquered the adversary, and established the church. O Severus, you were a spiritual bee, which gathers for herself from all the spiritual flowers, until she has filled her storehouses; and you made it sweet to every soul; so also your spiritual words are sweet to souls. You who endured sufferings for the sake of the company of the Christians, you are the good shepherd who gives his life for his sheep, and you guarded the flock until you brought it to the port of peace. You, O Severus, are the father of the believers, who contended for the will of the Lord, and you have finished the course and have kept the faith; but from now there is prepared the crown of righteousness, for you who have gained your church. You vineyard which God the Word planted until there should be pressed from it the grapes of the orthodox; and we have drunk of its spiritual wine. You grain of mustard seed, which grew and became great, for the believers found shelter beneath its branches, even your canons which you left in the

church, until we found shelter therein, even in the church.  
You new rose tree, whose fragrance has scented the world.

Now we know the creed of Gregory the theologian and John the pure evangelist, but the mention of you is sweet to the taste exceedingly, more than the marriage feast; as the blessed David says. Know, O my beloved, that if all my body were tongues, and my understanding high as the heavens, I would not be able to tell his glories.

## THE LORD PROTECTS HIS SAINT

The hostility of the king Anastasius was against him. The king sent again to seek the holy Severus an officer whose name was Abrediminos, with two hundred guards, that they might bring him to him and he might slay him. And Abremidyanos likewise was a Nestorian. And he was exceedingly angry against Severus because he rebuked the people of his faith. And he desired to punish Severus even before he was sent to him.

When he came to the city of Antioch, he sought Severus the patriarch, and he found him standing at the consecration of the eucharist, for it was the day of the commemoration of the blessed Adrases son of Adranis the king, in whose days Ignatius suffered. And when Abramidyos and they that were with him came to the church, they surrounded it on every side. And he charged his soldiers to seize no one of the people, but to seize only Severus the patriarch and to bring him forth that there might not be a tumult. And there was

with him a company of schismatic folk, who knew Severus, for Abdermanyos did not know him. And the congregation of Christains was gathered with him in the church. And then the blessing of the eucharist was finished, and they performed the holy mysteries. And he brought them to all the people, and they told him of the coming of Abraminyos and his surrounding the church. But Severus the father of the believers was not disturbed, but he was ready with joy to meet that which should come to him. And the priests said to the elders of the congregation, "It is better that the father patriarch withdraw secretly from the church." And while they were saying this, the soldiers came and the schismatics who were with them, desiring to take him suddenly and convey him out of the city, that there might not be bloodshed between the schismatics and the Christians who were ready to fight for the reverend father patriarch.

When they came to the church and did not find him, they were all sad, wondering. And some of them saw him, and it was not possible for them to take him. And what wonders befell on that day I am not able to find out but the Lord Most High knows. And I say that the Spirit snatched him away, even as it did Elijah, or he had a covering from the Lord; but he went forth from the midst of the soldiers and the congregation of the people, and they did not know, not even one of them; even as the Lord passed through the midst of the Jews, and they did not see him, when they wished to stone him with stones, and he was hidden and passed through the midst of them. And He saves others who trust in Him, and so He will do for every one that contends for His name. But the soldiers

who desired to take Severus were even as the Jews to him.

As for this victory which the Lord performed for Severus, it was as the victory which he performed for Elisha the prophet when the king of Syria sent to him his servants to take him and do him evil. And when the servants of the king came to the place where the prophet was and desired to take him, then he cursed them and they were blind. And he went forth to them and said to them, "Whom do you seek?" And they said to him, "We seek the servant of the Lord." And he said to them, "Come, that I may salute you and you may see him." And he took them and led them to Samaria. And then he asked the Lord and their eyes were opened; and when they beheld him, he departed and left them within the hand of their enemy. And so the Lord did for Severus. He blinded Abremidyos and all who were with him, until he saved his servant the champion of his name.

Abremidyos caused a search to be made for Severus and some of the heretics told him concerning him that he was in the monastery of Athanasius in hiding. And this Athanasius again had known much trouble for the orthodox faith, even as the great father Athanasius the apostolic. For him too again a cloud snatched him away even to the city of the king, and he rebuked the king Anastasius, which is he that strayed from the true faith. And it was he again, who pleased the heart of the king Theodosius, and he counselled him until he gave him commandment concerning the second council of Ephesus, and they excommunicated Nestorius the heretic, and cut him off, at the command of the lion, the wise Cyril.

When Abremidyos came to the monastery, he inquired concerning Severus. And it happened by the command of the Lord, that he had gone forth in his piety to draw water, carrying a jar, even as was the use and custom of the brother monks. And when Severus heard that Abremidyos had come in search of him, he left the jar and went and hid himself in the mountain. And when he tarried, Abremidyos knew that he had escaped from his hands into the mountain and hid himself in it. And he went up into it and they that were with him, and searched the entire wilderness. And there was none that saw anything except trees. And this was by the command of the Lord, for he caused them to behold him as a tree in the midst of them, until he had escaped out of their hands. And when Abremidyos saw how he had not found him, he returned to Constantinople and told it all to the king, how it had happened.

Father Severus went forth secretly to Ascalon, and we were with him, and we came to a monastery which father Peter built in Wares. And it was this holy Peter of whom we just now made mention. He was worthy to see mysteries even as Peter the head of the apostles saw them. For he desired to see the mystery of the holy Trinity, and he saw three suns equal in size and splendour, and one light shone from them, which was the light of divinity; and the light which proceeded from them was like the Son of Man. This mystery it was that father Peter saw. And he heard a loud voice, full of glory, from the Father, even as Peter the chief of the apostles, and the sons of Zebedee heard upon the mountain. This was on the

Sabbath day, at the time of the performance of the mysteries. And at the end of the consecration of the eucharist, a cloud covered the altar, and he saw in the plate a babe of fair appearance upon the altar, and arms outstretched above the altar with fingers pointing to the babe, and there was a voice that said, "This is my Son whom I love, with whom I am." And when he divided the holy bread and came to the place in which he consecrated the bread, he blessed it and divided it, and there sprang forth from the midst of it a fountain of blood, and the altar was wet with it and all its vessels. And when he blessed the cup, his fingers were stained with the blood that was in it. And this happened in the church of the Mother of God the Word that became flesh, on the day of her solemn commemoration. And I am not able to prolong the narration of the signs and wonders of this holy father Peter, but I will return to the conclusion of that which I have begun, even of the story of the reverend father Severus, the glory of all the brethren. And after this the angel of the Lord appeared to father Severus and said to him, "Arise and go to the city of Constantinople and strive with the king for the orthodox faith, for he desires to fill the entire world with his error." And then the angel vanished from his sight. And straightaway we rose up and went forth from the brethren to go to Constantinople. And they let us go in sadness, saying, "The Lord be with you, and establish the orthodox faith."

## ST SEVERUS CONFRONTS THE KING

When by the help of the Lord we came to the sea, we found a ship sailing for Rome, as though prepared for us by

the blessed Lord, and we embarked upon it, the might of the Holy Spirit being with us. And when we came to the city, we entered into the dwelling of the blessed Fironia, who was of the royal house. And after two days, when the king thought to destroy the church of the Lord and to abide by the words of Nestorius and Leo, father Severus appeared to the king and instructed him. And the king desired to meet him, and Severus made known to him that he was sent from the Lord to strive with the king, and he went to him without fear and he was strong in the Lord. And when the king saw Severus, and his earnestness and his love for the Lord, and how he stood in his power without fear, he wondered at him and said to him, "Are you Severus who reviles the churches?" And he said to him, "It is not I who destroys the churches, but you who have forsaken the true faith of the orthodox fathers and have disturbed the provinces. Where is the faith of Constantine the king, which he made law for us? And he anathematized the council of Rome and everyone because of it, that there might not be another creed beside it. Where is the creed of Zeno, gifted with an excellent nature, and his letters, which were full of sweetness? Where is the creed of Anastasius the devout king who was before you? And behold you, O king, have left the faith of these, and have accepted the apostasy of Nestorius and Leo the hypocrite, and the blasphemy of the council of Chalcedon, and you have troubled the world."

The king said, "This is the teaching of Dioscorus and those of Alexander, whom the king Marcian cast out from the believers." And Severus said to him, "But Marcian was not a believer, for not even Diocletian troubled the church

as did he.” The king said to him, “Leave off from you this boasting, and agree with the great council that you may be saved, and that your fellowship be not with Dioscorus, lest you die excommunicated as he did.” Severus said, “It is better then, if it is needful, for me to be as Dioscorus, for he did not accept the council of the schismatics, nor did he sit in the seat of the scorers.” The king said to him, “But you say that this council of bishops was wicked; and the Lord is praised of many.” Severus says, “But the Lord has commanded us not to have much of evil, and he says, Let us leave to the day its evil. Where is an evil that is greater than this council of Chalcedon, who opened their mouth and blasphemed against the Lord in their error? They whose mouth was full of bitter cursing, and the poison of vipers was in their tongues, and it suited them to resist God the Word that became man, and endured suffering, even as he says in his holy gospel; and they denied the Lord.”

The king said to him, “Enough of your audacity before me. I am longsuffering even toward you, but you revile the fathers who established the truth.” Severus said to him, “Of what creed do you speak? Of the creed of Nicaea or of Ephesus?” The king said to him, “Not so, but the creed of the great council of Chalcedon, which cast out Dioscorus who multiplied words and was disobedient to rulers. And you also, O Severus, are like him. Leave off therefore from you your heresy, and do not follow this heretic, but the council of many bishops.”

Severus said to him, “In the days of Noah, the world was

well-peopled exceedingly, and there was none of them that gave praise but Noah alone. But the rest were drowned, but as for that upright man, the Lord saved him from his calamity, and his children and their wives alone, and he caused him to proclaim the faith which is in the mouth of the orthodox to this day; who established a covenant with him when he offered up incense to him. And he said to him, I will not again destroy the world with a flood of water; and this Dioscorus again alone remained in the true faith, and they remember him for it to this day. And from him sprang the Christians, who are his children, who are established in him who contended for them, and who endured suffering for us in his flesh, even the Son of God; and the council of Chalcedon rejected him; but the Lord will destroy them with a flood of fire which shall come upon them and upon all those who do not believe in the passion of God the Word that was made flesh.”

The king said to him, “They told me concerning you before your coming here that a disputatious spirit was in you. And now give this up, and obey our authority.” And Severus said, “The Holy Scripture teaches us to obey our governors, and we pray for kings who love the Lord, that they may find days of tranquillity and of peace, if there is in them no heresy, and if in the church also there is no disorder. And know now, O king, that the wickedness of the heart of Pharaoh did not allow his kingdom to be exalted, but the Lord utterly destroyed him and all who were with him in the abyss of catastrophe.” The king said to him, “Why do you reject the grey hairs of the bishops who were in the council of Chalcedon, and liken them to madmen?” Severus said,

“Wisdom does not dwell with all old men, or understanding with all youths. And look upon Achiab and Ezekiel, two old men, priests, who were hypocrites; and of what account was their age and greatness? And there was nothing in which they were profited and abounded at all by reason of their age, but a youth whose name was Daniel judged them when they left their place of greatness and became as beasts, and a punishment of destruction overtook them. So is every one who does not seek the true faith and does not obey the Lord; a great judgement shall overtake him. And his Son was a witness concerning this, that they did not know the Lord by their wisdom or understanding, but in the gospel the Lord is made known, and the Lord appeared to them, even to the prophets, to the fathers, as far as every one of them was able to see him, and he spoke to them. And he was not incarnate who appeared to the children of Israel forty years, doing signs and wonders without flesh, and the world also was not saved and did not know the Lord after he had revealed signs and wonders, and the people did not turn to him, but they remained hard, to depart from the Lord. And he who was greater than this people it was who appeared to it and gave his law and taught it salvation, and showed his signs in the midst of it. And they did not believe in him, and did not abide in his covenant, but they worshipped idols and served them and took pleasure in the host of heaven. And they forgot the Lord, the doer of wonders, who appeared to them in the sea and in the wilderness, and showed them a pillar of fire by night and overshadowed them with a cloud by day and gave them water to drink out of the rock which was not of nature, even as the coming down of manna

from heaven, and the rest of the signs which he did, which cannot be told, and no one in the world can number them. And it was the will of the Lord and his great goodness that the world would turn to him and know him. He sent his beloved Son from heaven into the world, and he was made flesh in our image, perfect flesh in body and bone and flesh and blood, perfect flesh which appeared and was seen, and in it he endured sufferings and death. And then the world knew God, when he saved it and judged the works of Satan, and brought his work to nothing. Have you seen, O king, that which the Lord has done of good to us who were far from him, and how his Son suffered death in the flesh for us and destroyed Satan, and his altars were demolished and the shrines of idols were destroyed? And he opened a garden and gave us a tree of life, and made reconciliation between the heavenly and earthly things. God the Word became man, and so the man is therefore our God. God the word was one with man and he was man in exaltation. He who dwelt in heaven in the bosom of the Father, dwelt in the bosom of the revered Mary the Virgin, while he was not separated from the bosom of his Father; whom the Father begot before the world was created, in a mystery ineffable and inscrutable, apart from woman. He it was whom Mary the Virgin bore without union with man, in a wondrous mystery; whose birth was unsearchable and without spot. She bore him, and she abides in virginity, and he has freed us from the bondage of the wicked Satan, who took us captive and removed us far from the resurrection of the body, by leading us astray. The Word became flesh and dwelt among us; and if the word became flesh as the true evangelist John

says, he evidently endured suffering in the flesh, in truth, without seeming, as the holy evangelist says, whom the Lord exalted in his church, as a solid rock which shall not be moved. Know therefore, O king that you shall not obey those who speak of two natures, and you shall not incline to the blasphemy of the bishops who sat in Chalcedon.”

## THE KING CONSPIRES AGAINST ST SEVERUS

When the king and his officer heard this utterance from the father Severus, they marvelled at his wisdom and constancy in conflict, and the interpretation of his words. And the king thought on how he should treat the holy Severus for he saw that he was strong in his faith and his canons. And there was present one of his officers whose name was Bektadeyanos, who prepared his portion with Judas and Caiaphas, and advised the king concerning the putting of Severus to death. And he said, “It is better that one die and peace be established in our church. It is better than that he should live and there should be disorder in the church because of him.” And the king commanded that it be done as described before by the counsel of Diocletian.

When the devout queen Theodora, who loved our Lord Jesus Christ, knew what the king Anastasius intended to do, she sent to him and told him, even father Severus, the true champion. And he came to her. And there were with her Fironia and other women that believed, and they asked the reverend father Severus to hide himself and not fall into

the hand of the king. But the father athlete was desirous of receiving the crown of martyrdom, and he refused to do this, and he was not willing to be hidden. And he said, "I am ready to die, and I will give up my life for the holy faith."

The queen and those that were with her of those that believed asked him saying to him, "How do you desire the salvation of yourself alone, and will leave the churches as widows? If the shepherd is dead, will not the wolf scatter the sheep, and drive them far off from their pasture and make it a desert and the sheep of Christ be scattered? And you will go to the place that is prepared for you, O our holy father, and you therefore shall be glad, but the ravenous beasts - !" Thus the devout woman spoke, weeping. And with difficulty they persuaded him, with the great earnestness of their entreaty of him.

Then the queen commanded her officers to seek a ship, and they found a ship that was going to Phoenicia, and they brought him to it by night, without the knowledge of anyone, and he went, and we were with him, and the Lord led him. And when we came to Phoenicia, the brethren received us in secret and we went to Antioch.

When we arrived there, he called the elders and the deacons, and saluted them, and committed to them the flock of our Lord Jesus Christ who bought them with his blood. And he said to them, "Take heed that you do not drink from a fountain of strange water, nor marry a wife from the Amorites, that is, those who are apostates in their

words. For these deny the Only-begotten, and his redeeming passion, which he endured for our sake, and his all-saving death. Take heed again that you do not labor for anything which will not save your souls, for this shall surely come upon you. Take heed that you do not leave neither the words of the gospels nor the canons of the reverend fathers, and be zealous for souls. I have told you many times that death and punishment and great condemnation shall come upon him who associates with schismatics in their creed. For the Son of God is one, but they deny his oneness and his passion which he endured for us, and they make him a mere appearance, and those who are greater than they, the council of Chalcedon. Behold I charge you that you abstain from every evil one, and the leaven of the unclean, who are the council of the separators. And as the poison of vipers is hidden in their heads, so is the council of Chalcedon; in it are hidden all the words of blasphemy.”

Then he wrote for them words which made every heresy of no effect, for each one of them according to its blasphemy, and he set it before them as a covenant and his ordinance to guard and meditate upon. And he commanded them to keep the flock of Christ.

He was minded to go to Egypt, the place where the Son of God went when he was made flesh, when he escaped from Herod the king. And he went secretly and arrived there, that the regions of Egypt too might receive the blessing of the reverend father Severus the patriarch. And even then he did not leave off guiding the church by his letters and

his writings; when the schismatics heard them they fled.

Anastasius the king was seeking him with much preparation, for he heard in the church the letters of him who cast out the schismatics. And the king was angry about him, and he did not leave off the searching for him, and he inquired for him until the day on which the holy Severus finished his vocation and fell asleep.

What he did for the brethren in Egypt of signs which the Lord Most High showed by his hands, by his prayer and by his faith, no one is able to comprehend. And the Egyptians relate concerning it that by his prayer he watered souls and bodies, and healed them both by wisdom. And he went about in the desert and the monasteries and he passed from city to city and from region to region, because of the persecution of the heretics. And the Lord guarded his priest, that the souls might be saved through him.

## ST SEVERUS IN EGYPT

I will reveal to you diverse wonders of the great father Severus who cared for both the soul and body. And it is said of him that he went to a city that is famous, Busim, which is on the borders of Egypt. And a man that feared the Lord received him, and he did not know him, and he made him abide with him, for it was his custom to receive strangers in his house. And this man was a weaver, and worked with his hands. And he set apart for himself as much as sufficed him,

and what remained of it he distributed to the needy. And when the truly wise one was in his house, he found his son's wife sick, and the sickness was in her bowels and no one was able to come near her, because of the sickness that was in her. And when the wise and prudent Severus saw the severity of her sickness he had pity on her and made the sign of the cross in the name of the Father and the Son and the Holy Spirit, and straightaway there came down upon her of the grace of God which came down upon the mother of the wife of Peter the apostle; and she arose and ministered to them, being whole, without disease. And when the people of the house saw what was done, they wondered, and glorified the Lord. And father Severus was great in their eyes. And when the men of the city knew this, he hid himself and went out from the midst of them. And the men of the city sought him that they might honour him, and they did not find him. And they were all glorifying God for that which had happened.

He went to the monastery of Abba Macarius. And there was there a monk who was of the land of Said, whose name was Macarius and he was a holy man. And the Lord revealed to him that it was Severus the patriarch, and he went forth to him, and showed him honour fitting for apostles and fathers and elders; for he strove and pleased the Lord by his conflict for the true faith. And there was in the care of the holy monk a spring of bitter water. And the brother monks were troubled because of it, and Macarius the holy elder drew near to him to make it known to him, according as the Lord heard that which he asked him, and he told him of the spring of bitter water and how the brethren were troubled for lack of water.

And the patriarch said to the elder monk, “Your prayer, O my father, is able to do this.” And he refused. And he asked him the more, and he entreated him to call upon the Lord that the spring of water might become sweet, a hope of refreshing from toil to the heart of the brethren, because of the distance of water from them. And the second lion that spoke great things, which is Severus the patriarch, said to Macarius the elder, the holy monk, “When the brethren receive the cup from which you drink in the church put the water that is left in it when they have done receiving the holy mysteries into this fountain of bitter water, and it shall become sweet, by the command of the Lord Most High and his power.” And the elder-monk had true faith, and he did as he commanded him, and the spring of water became sweet, to this day, as the waters of Jericho, when Elisha the prophet came there.

They relate again that men of the schismatics fell in with the reverend father Severus by the way, and grievous harm befell him at their hands, and they despoiled him, and the spoil is with Abba Macarius to this day. It was Severus who cut off all the evil of the schismatics and established for us the orthodox faith.

## ST SEVERUS COMPLETES HIS STRIFE

My days would pass relating his works and his wonders. And let me therefore now leave that to which my understanding is not equal and my wisdom cannot attain, and I will tell the end of his story, and his falling asleep, for

precious in the sight of the Lord is the death of his saints, and this father was exceedingly exalted therefore above the congregation of the saints. For he endured to victory in his conflict with the enemies of the name of Christ, for he finished the course and kept the faith. And because of this he certainly received the crown of our Lord Jesus Christ, the athlete for us, whose faith is over his church. And it was he that called him even as he called Moses the prophet in the wilderness. For he, when he had pleased the Lord by his works and his faith, desired him to take him from this troublesome world to the abode of paradise, the eternal rest, that he, even the great father Severus, might there rejoice with his saints and inherit everlasting life. And he had gone to the city of Saka (Xois) and was in the dwelling of Dorotheus the governor of it. And the Lord visited him with a light illness, and when he fell asleep his understanding was zealous and clear in the orthodox faith and he uttered many words with which he overthrew all the words of the schismatics and their canons, and he put therein all the offences and shameful acts of the council of Chalcedon, and he revealed their hypocrisy to his people. And then he lifted up his eyes and said that he saw men whose features were wonderful, coming to seek him, and they were the company of the holy fathers who had fallen asleep before him, and whose words he continually declared, and their teaching he called to mind, and read it in the church. These are they whom our Lord Jesus Christ has accepted because of their conflict for the holy faith.

As for the father Severus also when he had wrestled again and revealed the saving faith, and shown it to the

people, he received him to himself, and the grace of the Messiah crowned him. For he was a keeper of his commands, wondrously bright, until the day when he finished his conflict.

It was on the fourteenth of the month of Yakatit that he fell asleep. And the devout Dorotheus, who loved the Lord, wrapped his holy body and brought it to the monastery which the reverend father Severus loved, and in which he dwelt and to which he always returned. For there were there many monasteries, more than three hundred monasteries. And this monastery which is the monastery of Mahew was near to Alexandria. And his body is now in that monastery. For most of the monasteries that were there have perished.

## CONCLUSION

I have told you, O brethren, a little of his story, and I have not related how his coming to the monastery came about, lest the writing be too long. For his story is long, but I am weary with it for the writing of it is long.

It is fitting now for you, who have heard this, that each one of you go to the body of this holy hero, with reverence, and that we desire not material nor clothes, but salvation of soul, and holiness of body, and love of the brethren, and likewise love for our king and God Jesus Christ. And let us flee to him, that we may find mercy and grace before him by his prayer. For he loved the Lord as did Abraham, and

served him as did all his apostles. And let us ask him to make mention before the Lord and to be an intercessor for us before our God Jesus Christ, the most holy one, and may he forgive us all our sins, and stablish us in the orthodox faith, and may he have mercy upon us according to the greatness of his mercy, and may he not remember our sins, but show us his mercy and his grace. Blessed be God the Father, Son and Holy Spirit, now and eternally, and for ever and ever. Amen.

Here ends the story, from the words of the holy Athanasius who wrote it, of the conflict of the reverend father Severus, the patriarch. May his prayer be with us all from now and for ever. Amen. And the writing of it is found in the writing of John the son of Sa'ed the son of Yehya; remember the scribe, and him who translated it from the writing by the hand of the elder Abuel-Makarram, son of Abuel-Baddar. May the Lord have mercy through his prayer upon our king, Iyyasu, and upon him who wrote this book, who believes the good faith in the God of Severus. May he write his name in the book of life in heaven with the righteous saints and martyrs for ever and ever. Amen