

<b>Introduction</b>	<b>2</b>
<b>Called and Sent: Jesus Living in Us.</b>	<b>4</b>
<b>The Didache</b>	<b>7</b>
<b>On the Reception of the Holy Mysteries</b>	<b>17</b>
<b>St. Ephrem- The Pearl, Seven Hymn on Faith</b>	<b>29</b>
<b>Dialogue between Death and Satan</b>	<b>49</b>

# Introduction

Essential to any Christian spirituality are the proclamation of the Gospel and the liturgy. It is through the proclamation of the Gospel -the good news that Jesus is Lord and Messiah who conquered death, that one has the opportunity to believe. It is through the liturgy, that one learns about and participates in the salvation. It is through the liturgy that we both learn and are transformed. It is through the liturgy that we hear proclaimed the Holy Scriptures and receive the Holy Mysteries. Before the invention of the printing press and the dawn of mass literacy, liturgy was one's main encounter with scripture. Through the liturgy the scriptures could be heard, understood, and lived. Flowing from the liturgy one's whole life becomes a prayer and an offering, one's whole life can be an act of worship.

In these days we have the great blessing of being able to read and study the scriptures, with access not only to translations in our own language, but also to commentaries, Greek and Hebrew dictionaries, and digital or online study tools. Scripture is truly the word of God and we can draw close to God through the prayerful study of scripture. St. Jerome, a 4th century translator and compiler of the Bible echoes this sentiment when he wrote, "Ignorance of Scripture is ignorance of Christ."

In a secondary and supplementary position to the Sacred Liturgy and the Holy Scriptures are other Christian writings, particularly those writings of the first centuries. Through these writings we see the practices, experience, and scriptural insights of the Christians

of the first centuries. Through these writings we find the shoots of Maronite and Syriac practice and prayer.

The following writings are part two of our “Syriac Spirituality Series”. We find one of the first Christian writings, the Didache, as well as writings of two Syriac theologians. None of these writings replace the Scriptures, the Liturgy, or the Good News, but are meant to enrich our lived experience of God. God bless you all.

Fr. Alex Harb

The Didache is taken from the Roberts Donaldson Translation <http://www.earlychristianwritings.com/text/didache-roberts.html>

A HOMILY of MAR JACOB of SERÛGH ON THE RECEPTION OF THE HOLY MYSTERIES By DOM HUGH CONNOLLY, O.S.B. available from <https://doi.org/10.1177%2F001258060802700305>

St. Ephrem - The Pearl, Seven Hymns on Faith is available from <http://www.newadvent.org/fathers/3705.htm>

St. Ephrem - Nisibene Hymns on Death and Satan is available from <http://www.newadvent.org/fathers/3702f.htm>

# Called and Sent: Jesus Living in Us.

Jesus gives us himself that we might become like Him. Transformed by God's love we receive the opportunity to help others in our lives to share in God's love which we know and have experienced ourselves. We cannot give what we don't have. We do this through faithfulness to the great commission, "(1)Go therefore and make (2) disciples of all nations, (3)baptizing them in the name of the Father and of the Son and of the Holy Spirit,(4) and teaching them (5)to obey everything that I have commanded you. (6)And remember, I am with you always, to the end of the age." (Matthew 28:19-20 NRSV)

1. Relationship with God (6) And remember, I am with you always, to the end of the age."
  - a. We should know God as father, Jesus as friend and savior, and the Holy Spirit as the one comforts us.
  - b. God is not an idea to be understood, but Someone to be known and loved
  - c. We pray privately, with our family, and together with the church
  - d. We meets Jesus in the Eucharist
2. Relationship with the Church as family (2) disciples of all nations (3)baptizing them in the name of the Father and of the Son and of the Holy Spirit
  - a. We has received baptism and chrismation.

go, strive with the Evil One who made you transgress.

— 24. He is my comrade and I deny it not, but though he be much hated, what need that I be blamed for him. I deny him henceforth.

— 25. Hearken to my words, O mortals, and I will console you: I have afflicted you and I confess the life from the dead.

— 26. For there begins to steal into my ears a voice of preparation: of the trumpet that holds itself ready to sound.

— 27. Hear my words and put much oil into your lamps: for hindrance from my part there is none for you.

— 28. Yet, Know that even although I have said these things, dear is the sound of your voice in the solitude of Sheol.

— 29. For man has been weighed by me, and great is his peace: for snakes and fishes and birds come to meet him.

— 30. But it is a marvel that to the Watchers, too, his converse is dear: yea, the Evil One in Gehenna, desires his presence.

— 31. You shall have life from the dead, O you mortals, and I who am bereft shall be bereft in the midst of Sheol.

— 32. Let praise ascend from all to You Who gives life to all, and from every quarter gathers the dust of Adam!

- b. We seek the grace of the Sacrament Mysteries of Communion and Reconciliation regularly.
- c. We see the Church as the people of God and an extended family helping each other to seek God.
- d. We know that Jesus founded and leads the Church
- e. We should feel at home both at St. Ignatius of Antioch parish and at any parish we visit
- f. We should know Mary, St. Ignatius of Antioch, and our patron saint
- g. We worship every Sunday and on Holy Days of obligation when not ill or otherwise impeded.
- h. We pray for our departed and shepherds.

3. Familiarity with Liturgy and sacraments/mysteries (3) baptizing them in the name of the Father and of the Son and of the Holy Spirit,(4) and teaching them

- a. Know the basics of the liturgy
- b. Know the 7 mysteries and how God offers us His grace to us.
- c. We should pray for the gift of wonder and awe.
- d. The Eucharist is the source and summit of the Christian life.

4. Catechetical (educational) readiness (4) teaching them

- a. We should strive to have the basic prayers memorized.
- b. We should understand the Our Father.
- c. We should know the kinds of prayer- Prayer, meditation, and contemplation and praising, seeking mercy, thanking, and asking (Adoration, contrition, thanksgiving, and petition).
- d. We should seek to understand the parts of the creed.

- e. We should desire to know God more, through prayer, reading, and study.
  - f. We should desire to know the story of 10 saints.
  - g. We should know basic Church history.
5. Habit of holiness (5) to obey everything that I have commanded you
- a. We should understand and strive to live the ten commandments.
  - b. We should know the two greatest commandments.
  - c. We should know the difference between love and fake love.
  - d. We should know the seven virtues.
  - e. We should know the beatitudes.
  - f. We should seek to be a saint.
6. Sense of mission (1) Go therefore and make (2) disciples of all nations
- a. We know that God made us, loves us, and has a plan for our life
  - b. We should know our role in the great commission
  - c. We should help our neighbors and family
  - d. We pray to God for direction and guidance

- him, to be raised unless it were a mystery, showing forth his resurrection.
- 15. D., You are famous in arguing as idle ones, while I labour in my task to discern and perform
  - 16. M., You were well prepared for argument, what has checked you? The truth of our resurrection has constrained you by its reputations.
  - 17. D., You have made me hated by you, though I be not hateful: I am he that gives rest to your aged, and your afflicted.
  - 18. You have made me as one that troubles, O you mortals: Adam brought death upon you, and I bear the blame.
  - 19. Gently will I expose you, for I am a slave, and you are they that by your sins have made me king.
  - 20. The will of Adam roused me for I was at rest: I was dead and you quickened me, that you might die by me.
  - 21. I accuse the lying ones, who slew and denied it: for Adam slew himself and charges me.
  - 22. The beginning of strife was the accursed serpent which has rightly been crippled: which crept, entered, and set enmity between me and you.
  - 23. Satan is passed by and it is against me that you are roused:

- 5. D., This is our pride that lo! The slaves have become lords: Death, and Satan, his fellow, have trampled on Adam.
- 6. M., Lo! The humbling of you and your fellow, accurst servants! How Enoch trampled on you both, and rose aloft and reigned.
- 7. D., If so be Enoch made me grieve, yet have I comfort for on Noah's dust in Sheol, lo! I trample.
- 8. M., Tremble, O Death, before man, for though a servant, the yoke of his dominion reigns on all creatures.
- 9. D., I rejoice then that they are no mean foes that I have overcome: for according to the greatness of the vanquished, he is great that overcomes.
- 10. M., Well does your voice sing triumph, O Death, over the just: for Enoch and Elijah have broken your pair of wings.
- 11. D., I know how to weigh my sorrows with my comforts: in place of two, lo! Many have come and coming.
- 12. M., All that have come and coming to you dwell as sojourners, and depart from your abode as Lazarus.
- 13. D., This your saying hurts me not, rather it heals me: for Lazarus who rebelled against me, I again subdued.
- 14. M., Make answer, O Death, and argue what constrained

## The Didache

The Teaching of the Twelve Apostles or Didache, Greek for “teaching”, is an a first century Christian document that describes some of the practices of the early Church. Many scholars date the document to within twenty years after the Passion, Death, and Resurrection of Jesus. Much of the document speaks in language that would be relatable to modern Catholic and Orthodox Christians. The one part that may seem unfamiliar is Chapter 13 about “prophets”. These prophets were preachers with words of encouragement, often passing on messages they received in prayer. These prophets were not attached to one particular church and would roam from community to community, often with greedy intentions. In contrast to the prophets were the hierarchy, consisting at the time of bishops and deacons.

### The Didache

The Lord's Teaching Through the Twelve Apostles to the Nations. Chapter 1. The Two Ways and the First Commandment. There are two ways, one of life and one of death, but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made you; second, love your neighbor as yourself, and do not do to another what you would not want done to you. And of these sayings the teaching is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there for loving those who love you? Do not the Gentiles do the same? But love those who hate you, and you shall not have an enemy. Abstain from fleshly and

worldly lusts. If someone strikes your right cheek, turn to him the other also, and you shall be perfect. If someone impresses you for one mile, go with him two. If someone takes your cloak, give him also your coat. If someone takes from you what is yours, ask it not back, for indeed you are not able. Give to every one who asks you, and ask it not back; for the Father wills that to all should be given of our own blessings (free gifts). Happy is he who gives according to the commandment, for he is guiltless. Woe to him who receives; for if one receives who has need, he is guiltless; but he who receives not having need shall pay the penalty, why he received and for what. And coming into confinement, he shall be examined concerning the things which he has done, and he shall not escape from there until he pays back the last penny. And also concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give.

Chapter 2. The Second Commandment: Grave Sin Forbidden. And the second commandment of the Teaching; You shall not commit murder, you shall not commit adultery, you shall not commit pederasty, you shall not commit fornication, you shall not steal, you shall not practice magic, you shall not practice witchcraft, you shall not murder a child by abortion nor kill that which is born. You shall not covet the things of your neighbor, you shall not swear, you shall not bear false witness, you shall not speak evil, you shall bear no grudge. You shall not be double-minded nor double-tongued, for to be double-tongued is a snare of death. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. You shall not take evil counsel against your neighbor. You shall not hate any man; but some you shall reprove,

— 17. I wonder at the Holy Spirit, that He thus dwelt: in the midst of a People whose savour stank, as their conversation.

— 18. Onions and garlic are the heralds of their doings: as is the food so is the understanding, of this defiled people.

— 19. Through the supplication of all that bow, and worship Your Father: have mercy on Your worshipper, who is thankless for Your love.

— 20. From Hebrews and Aramæans, and also from the Watchers: to You be praise and through You to Your Father, be also glory!

— 21. For that I have a mouth to Death, who is without mouth: may the Son Who is all mouths, hold back my offense from His Father!

Hymn 68.

1. Man., O, Death, be not boastful, over the just: the sons of your Lord who at His command, come to dwell with you.

— 2. R., To you be glory that by Your command, Death has reigned: and by Your Resurrection has been humbled to low estate!

— 3. Death., Herein am I exceeding great, according to your saying: that though I be bond-man I trample on them that are free.

— 4. M., Adam was chosen and ruler, and under his yoke: you, Death, and the Evil One, your fellow, became bondmen.



- 7. To the widow I gave her son, by the hand of Elijah: to the Shunamite her beloved, by the hand of Elisha.
- 8. The Hebrew women in greed, ate their children: Sheol gave up the dead and learned, to fast soberly.
- 9. Sheol was not indeed Sheol, but its semblance: Jezebel was the true Sheol, who devoured the just.
- 10. The sons of the prophets and the prophets, she slew and cast down: to heaven Elijah escaped, from her fury.
- 11. How many deaths instead of one Death, were among the People! And how many Sheols instead of one, were there also!
- 12. Samaria and Jezrael her daughters, in Israel: and Zion and Jerusalem her sister, in Judea.
- 13. Prophets and just men in Judea, and in Israel: in these two abysses, they were drowned.
- 14. Why then is Sheol hated, and she alone: though there be many that are hateful, rather than she?
- 15. The dead of the men of Judah, to me are right hateful: yea, abhorred by me are their bones, in the midst of Sheol.
- 16. Would that then I had a way to cast them out: to cast their bones thence from Sheol, for they cause her to rot.

and concerning some you shall pray, and some you shall love more than your own life.

Chapter 3. Other Sins Forbidden. My child, flee from every evil thing, and from every likeness of it. Be not prone to anger, for anger leads to murder. Be neither jealous, nor quarrelsome, nor of hot temper, for out of all these murders are engendered. My child, be not a lustful one. for lust leads to fornication. Be neither a filthy talker, nor of lofty eye, for out of all these adulteries are engendered. My child, be not an observer of omens, since it leads to idolatry. Be neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things, for out of all these idolatry is engendered. My child, be not a liar, since a lie leads to theft. Be neither money-loving, nor vainglorious, for out of all these thefts are engendered. My child, be not a murmurer, since it leads the way to blasphemy. Be neither self-willed nor evil-minded, for out of all these blasphemies are engendered.

Rather, be meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard. You shall not exalt yourself, nor give over-confidence to your soul. Your soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. Accept whatever happens to you as good, knowing that apart from God nothing comes to pass.

Chapter 4. Various Precepts. My child, remember night and day him who speaks the word of God to you, and honor him as you do the Lord. For wherever the lordly rule is uttered, there is the Lord. And seek out day by day the faces of the saints, in order that you

may rest upon their words. Do not long for division, but rather bring those who contend to peace. Judge righteously, and do not respect persons in reproof for transgressions. You shall not be undecided whether or not it shall be. Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have anything, through your hands you shall give ransom for your sins. Do not hesitate to give, nor complain when you give; for you shall know who is the good repayer of the hire. Do not turn away from him who is in want; rather, share all things with your brother, and do not say that they are your own. For if you are partakers in that which is immortal, how much more in things which are mortal? Do not remove your hand from your son or daughter; rather, teach them the fear of God from their youth. Do not enjoin anything in your bitterness upon your bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for he comes not to call according to the outward appearance, but to them whom the Spirit has prepared. And you bondmen shall be subject to your masters as to a type of God, in modesty and fear. You shall hate all hypocrisy and everything which is not pleasing to the Lord. Do not in any way forsake the commandments of the Lord; but keep what you have received, neither adding thereto nor taking away therefrom. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

Chapter 5. The Way of Death. And the way of death is this: First of all it is evil and accursed: murders, adultery, lust, fornication, thefts, idolatries, magic arts, witchcrafts, rape, false witness, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence,

— 20. Praise from us all be to you, O Lord, the living Sacrifice! Who by the sacrifice of Your Body hast given life to quick and dead.

— 21. Praise to Him Who clothed Himself in our body, and died and rose again: He died in us and we live in Him, blessed be He Who sent Him!

Hymn 67.

1. Come, let us hear how Death convicts the People: that harsher than Death was their sword, against the just.

— 2. R., To You be glory, Who by Your sacrifice, hast redeemed our disgrace: and Whose death was instead of all deaths, that You might raise all!

— 3. It was not Death indeed that crucified Jesus, but it was the People: how hateful then the People, that are yet more hateful than I!

— 4. Into the pit they cast Jeremiah, the miry pit: but I in Sheol allotted, honour to his bones.

— 5. Naboth they bruised to death with stones, as though he were a dog: how good am I who have never stoned, even a dog!

— 6. The Hebrew women in famine, ate their children: Sheol is good who delivers and gives them up, without difficulty.

- 10. Cease a little while from this toil, and from this weeping: toil and weep as mortals, who tomorrow vanish.
- 11. You are frantic with weeping, for your departed: and you struggle in toiling, for your possessions.
- 12. It is well with the infants that die, and blessed are they: for they are freed from the misery, whereunto you are cast.
- 13. Allow me to go to Sheol, and there to say: Happy are you silent dead, how tranquil are you!
- 14. Hear the conclusion of our own words, If there be a resurrection: weep not, neither labour as though strangers.
- 15. You straggle as one who was to live, here forever: and you weep as one who never, should rise again.
- 16. Hear my words, if there be with you place for hearing: and prepare you provision that when I call you may answer.
- 17. For I hearken even I, to Him that calls me: and will restore your bodies, with your treasures.
- 18. Let there be peace between us, until that day: and when you come forth I will cry and say, Depart in peace!
- 19. Come, you and I even now, shall give glory: to Him that brings to death and to life, that He may give aid.

loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing revenge, not pitying a poor man, not laboring for the afflicted, not knowing Him Who made them, murderers of children, destroyers of the handiwork of God, turning away from him who is in want, afflicting him who is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

Chapter 6. Against False Teachers, and Food Offered to Idols. See that no one causes you to err from this way of the Teaching, since apart from God it teaches you. For if you are able to bear the entire yoke of the Lord, you will be perfect; but if you are not able to do this, do what you are able. And concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly careful; for it is the service of dead gods.

Chapter 7. Concerning Baptism. And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before.

Chapter 8. Fasting and Prayer (the Lord's Prayer). But let not your

fasts be with the hypocrites, for they fast on the second and fifth day of the week. Rather, fast on the fourth day and the Preparation (Friday). Do not pray like the hypocrites, but rather as the Lord commanded in His Gospel, like this:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Thine is the power and the glory for ever..

Pray this three times each day.

Chapter 9. The Eucharist. Now concerning the Eucharist, give thanks this way. First, concerning the cup:

We thank thee, our Father, for the holy vine of David Thy servant, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever..

And concerning the broken bread:

We thank Thee, our Father, for the life and knowledge which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever..

— 24. Have you then no understanding, to perceive this: that your father laid on you, this retribution?

Hymn 66.

1. Hold your peace, O mortals (said Death), a little while: and be like me who am so silent, in the midst of Sheol.

— 2. R., To You be glory, Watcher, that came down, after them that slept: and utter the voice from the Tree, and waken them!

— 3. You are grieving, yea, weeping, for him that has gone: as though he came to grind for me, the mill in Sheol.

— 4. Great is the peace I give, unto the wearied: I wax not weary as you, nor weary them.

— 5. I hear all manner of curses, from thankless men: the sons of Adam are like Adam, who was thankless to his Lord.

— 6. Contrary one to the other are your voices, and your doings: with your voices you weep and in your doings, you fight daily.

— 7. I heard weeping and I thought to myself, that none labours: I saw toiling and I thought to myself, that no man dies.

— 8. The struggles of man made me think, that he is not mortal: his great weeping made me think, that tomorrow he is not.

— 9. Hear and let me be your counsellor, if you be willing: for these two, these burdens, are very bitter.

But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord; for concerning this also the Lord has said, "Give not that which is holy to the dogs."

Chapter 10. Prayer after Communion. But after you are filled, give thanks this way:

We thank Thee, holy Father, for Thy holy name which You didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which You modest known to us through Jesus Thy Servant; to Thee be the glory for ever. Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that You are mighty; to Thee be the glory for ever. Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou have prepared for it; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen.

But permit the prophets to make Thanksgiving as much as they desire.

Chapter 11. Concerning Teachers, Apostles, and Prophets.

Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this, hear him

— 15. D., Our law in Sheol is this, to keep silence: for you are words and for me deeds, O feeble ones.

— 16. M., How are the aged passed over if you be vinedresser? He Who hindered you from taking their lives, the same quickens all.

— 17. The babe in the womb confutes you, which is as buried there: to me it proclaims life from the dead, but to you despoiling.

— 18. The despised flower despises you, for it is shut up and passed over: yet though lost it is not lost, but blossoms again.

— 19. The chick cries out from the egg, wherein it is buried: and the graves are rent by a Voice, and the body arises.

— 20. For a body too is the chick, that is in the egg: lo! Its body to our body proclaims, the life from the dead.

— 21. With the locust your plea is overthrown, and ended, O Death: for in coming forth from the dust it teaches, the life from the dead.

— 22. D., I had been content if already, the resurrection had been: for the day of resurrection had disturbed me less, than your judgments.

— 23. Merciful is the Son of the Highest, yea good and just: and will not harshly avenge on me, the death of Adam.

not. But if he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. But concerning the apostles and prophets, act according to the decree of the Gospel. Let every apostle who comes to you be received as the Lord. But he shall not remain more than one day; or two days, if there's a need. But if he remains three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges. If he asks for money, he is a false prophet. And every prophet who speaks in the Spirit you shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one who speaks in the Spirit is a prophet; but only if he holds the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. And every prophet who orders a meal in the Spirit does not eat it, unless he is indeed a false prophet. And every prophet who teaches the truth, but does not do what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets. But whoever says in the Spirit, Give me money, or something else, you shall not listen to him. But if he tells you to give for others' sake who are in need, let no one judge him.

Chapter 12. Reception of Christians. But receive everyone who comes in the name of the Lord, and prove and know him afterward; for you shall have understanding right and left. If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you more than two or three days, if need be. But if he wants to stay with you, and is an artisan, let him work

- 5. D., That there is vintage-time, lo! I know, but I have not seen: the dead at any time sown, or yet reaped.
- 6. M., There is coming a reaping, O Death, that will leave you bare: and the Watchers shall go forth as reapers, and make you desolate.
- 7. D., When did I become husbandman, instead of vine-dresser? Who has turned Sheol the wine-press, into a tilled field?
- 8. M., Does not the seed then teach you, which decays and dies: and is cut off from hope, yet from the rain, recovers hope?
- 9. D., A dream have you seen you feeble ones, of life from the dead: for in waking time the resurrection, you do not see.
- 10. M., Your drowsiness hinders you, that you see not: the multitudes of mysteries which cry aloud, of the resurrection.
- 11. D., I know that seeds come to life, but I have not seen: bones that grew in Sheol, and sprang and came up.
- 12. M., All your discourse is like yourself, for lo! Ezekiel: has taught you how in the valley, the dead come to life.
- 13. D., Trees have I seen how in summer, they put on their garments: but bones in their nakedness, are cast into Sheol.
- 14. M., Moses broke by his splendour, your heart, O Death: the son of Adam has regained and put on, the glory of Adam.

and eat. But if he has no trade, according to your understanding, see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep away from such.

Chapter 13. Support of Prophets. But every true prophet who wants to live among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have no prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

Chapter 14. Christian Assembly on the Lord's Day. But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one who is at odds with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: "In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations."

Chapter 15. Bishops and Deacons; Christian Reproof. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord,

— 13. Leave me, I too will depart, I will see to my affairs: that with open face I may give my account to my Lord.

— 14. I know that the wind as it blew, has borne away my words: for you are the same whom I, oft-times have proved.

— 15. I remember Jeremiah how he, compared boldness: to the Indian who changes not his skin, though it is of freedom.

— 16. For this too belongs to it, even to freedom: that it binds itself by the will, as though by nature.

— 17. For so powerful is the will, in them that are free: that it may be likened to nature, through its workings.

Hymn 65.

1. Man, O Death, despise it not, that image of Adam: which like a seed is committed to earth, till the Resurrection.

— 2. R., To you be glory Who descended and plunge, after Adam: and draw him out from the depths of Sheol, and bring him into Eden!

— 3. Death, I marvel at this seed, and at your words: for lo! After five thousand years, it springs not yet.

— 4. M., Its present state passes away, as winter does: and as a handful of grain it comes in the resurrection, to the garner of life.

men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers. Therefore do not despise them, for they are your honored ones, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as you have it in the Gospel. But to anyone that acts amiss against another, let no one speak, nor let him hear anything from you until he repents. But your prayers and alms and all your deeds so do, as you have it in the Gospel of our Lord.

Chapter 16. Watchfulness; the Coming of the Lord. Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord will come. But come together often, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you are not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet. And third, the resurrection of the dead -- yet not of all, but as it is said: "The Lord

- 3. I reveal unto you, that even Satan, though much content: at your weeping, yet laughs much, at your mourning.
- 4. In mockery he winks at me and nods to me, as a jester: Come let us laugh at sinners, for lo! They are mad.
- 5. Truly they have given up remembrance of that fire, which I have hidden for them: and lo! The fools are drunken with weeping, for their departed.
- 6. Instead of weeping as though, without provision: I had plundered and sent forth their dead, lo! They are mad.
- 7. The souls of the evil are to be afflicted, till the judgment day: and these weep over the graves, like to madmen.
- 8. They care not for their own sins, that haply tomorrow: they must go in shame of face, to join their dead.
- 9. And thus shall all be put to shame alike, family by family: in Sheol the wretches shall repent without avail.
- 10. Leave the drunken and the madman, until that day: wherein each shall shake off his wine wherewith he was maddened.
- 11. I will go to gather them, like children: that they may play the wanton and the madman, until they perish.
- 12. Lo! I have revealed to you the mystery, the secret of my comrade: go forth therefore, depart, amend, in repentance.



bones are despised, of evildoers.

— 16. Whenever I see the body of one of the evil: I trample on it and curse, even his memory.

— 17. But wherever I see a bone, of one of the just; I set it apart and honour it, and do it worship.

— 18. You feeble ones understand not, all my ordinances: with you orders are confused, for you are blind.

— 19. It is Moses alone that I know, to have honoured like me: the bones of that Joseph whom I magnify.

— 20. But Moses did such honour, to one pure body: but I to the body and the bones, of all the righteous.

— 21. Brightly shine the bones of Prophets, and of Apostles: a lamp to me in darkness, are all the righteous.

— 22. I worship Him Who lightens for me, the darkness of Sheol: the splendour of Moses who was so great, was as the sun to me.

Hymn 64.

1. O feeble ones, why do you weep over your dead: who in death are at rest from sorrows and sins?

— 2. R., Glory to Him Who endured all, for the sake of all men: yea tasted death for the sake of all, to bring all to life

shall come and all His saints with Him." Then shall the world see the Lord coming upon the clouds of heaven.

## On the Reception of the Holy Mysteries

In the following homily, Jacob writes about the beauty, grace, and mystery of the Sacrament Mysteries.

A HOMILY of MAR JACOB of SERÛGH ON THE RECEPTION OF THE HOLY MYSTERIES  
By DOM HUGH CONNOLLY, O.S.B.

JACOB, the "gentle and studious" Bishop of Batman, chief city of Serûgh, a district which lay a little to the east of the river Euphrates, and south-west of Edessa, was born at the village of Kurtam on the Euphrates in the year 451 a.d. He was for many years peritodeutes, or visitor, of his district, and was made bishop only late in life (A.D. 519). He died on November 29, 521. Jacob was a Monophysite; but he seldom alludes to the great controversy of his day. So little are his writings tainted with the heresy of Eutyches that, like those of his Nestorian contemporary Narsai, many of them are at the present day published without retouching for the use of the Catholic Syrians. Of the remains of his numerous metrical Homilies, all written in the twelve-syllable verse, 145 have recently been published in four volumes by Father Paul Bedjan, to whose accurate scholarship and unflagging energy in

editing valuable Syriac texts the world owes so much. The following discourse, which has not before been translated into English----or, so far as I am aware, into any other language----is to be found in vol. in (published 1907) pp. 646ff. It needs no further introduction than the remark that a few passages, which seemed to add nothing to the interest of the poem, have been omitted for the sake of economizing space. A short passage from another Homily is quoted at the end as illustrating the writer's views on the doctrine of the Real Presence of our Lord in the Holy Eucharist.

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Come, ye discerning, let us delight to-day in the teaching the taste whereof is sweeter than honey and the honeycomb.

The Church in the world is a great harbour, full of peace; whoso toileth, let him come in and rest at her table, Her doors are open, and her eye is good, and her heart is wide. Her table is full, and sweet is her mingled (cup) to them that are worthy. Ye lovers of the world, come in from wandering in the evil world, and rest in the inn that is full of comfort to him that enters it. Thou weary labourer, that strivest to enrich thyself by vexatious toilings, why runnest thou after riches that cannot be held fast. O thou rich, that goest astray with thy riches, possess God, and hate the wealth that after a little while shall not be thine. O thou unquiet soul, that cleavest after gold, woe to thee for that which spendeth thee with thy toiling after it! O thou that art greedy of mammon, incline thine ear hither, and cast from thee that grievous load which profiteth thee not.

despised the reading of it, in your very ears.

- 6. The sword of Jephthah rebukes, him that laments: his daughter was to him a mirror of life from the dead.
- 7. She gave herself for her father, so commend ye: your life to the Father of all, in the hope of your end.
- 8. In the womb then did you not make trial, of a mystery of Sheol? Yet in Sheol you had more rest, than in the womb.
- 9. It is stubborn in you to stand up against, my mighty will: for lo! To succour them I take away, your departed.
- 10. By the king of Moab who slew, his son with his hands: he is put to shame who laments, for the departed one.
- 11. He was a profane man, lo! According, to what you read: but you are doctors and teachers, as you suppose.
- 12. He endured, but you are furious, in your mourning: against the will of the Lord of all, while you are weeping.
- 13. I fear however to let pass, the story of Job: through this feeble mouth of mine, for I am unworthy.
- 14. So in like manner I turn aside, from mention of their bones: though I praise Him who granted, that they should come to me.
- 15. Dishonour not your members, by your sins: for in Sheol the

which is earlier than its fellow, prevents its fellow

—30. And not as their going down was confused, so disordered shall be: their coming up from the earth, for its order is fixed.

— 31. Lo! I have been against myself, in what I have said: for secret things which you comprehended not, from me you have learned.

— 32. Instead of the tears that profit not, which are at the tomb: pour them forth in your prayer, in the midst of the Church.

— 33. For to the dead there is profit in these, and likewise to the living: weep not with a weeping that afflicts, both dead and living!

Hymn 63.

1. Who shall weigh the recompense of Abraham? Whom I marvelled at when he bound, his only son.

— 2. R., To you be glory, Voice that brings to life the dead in Sheol: and they have come up as preachers, of His Son Who quickens all!

— 3. At that time I came forth in haste, to see the marvel: how that his knife was drawn out, against his beloved.

— 4. I gathered my manifold memories, from all quarters: and I collected my spirit to marvel, at that illustrious one.

— 5. How therefore can you read, that great story? You have

Come to prayer, and bring with thee thy whole self. Let not thy mind remain in the market about thy business. If thou art here, let also thine inner man be here within the doors of the crowned (bride). Why is thy thought gone forth and distracted after affairs, so that when thou art here thou art not here, but there? Without amid the markets thy mind is wandering, (taken up) with reckonings and profits; fetch it, that it may come in and ask for its Life. Stand not with one half of thee within and one half without, lest when thou art divided thy prayer lose itself betwixt the two parts. Stand at prayer a united and complete and true man, and all whatsoever thou askest thou canst obtain from God. Why art thou impatient to be off when He has not given to thee? Stay long and knock at the Physician, and beseech Him, and bring the tears of repentance and besprinkle His doorstep; entreat much; and if for love He give not to thee, yet to importunity He will not be able to deny all her requests. Be insistent at the Physician's door, and give not over; for if thou be backward He will not bind thee up. Why standest thou still? Importunity knows how to obtain mercy of Him; and unless He give to her she will not suffer Him to depart.

O thou penitent, be insistent; and whatever thou dost ask, thou shalt receive it from the Giver of all things good. Why art thou impatient to be gone about thy business? Why art thou disquieted to depart and go about thine affairs? Why runnest thou after the world which may not be kept fast? Why hast thou spent thy days in vanity? Why are the hours of the Church esteemed by thee as idleness? Why is not the service accounted by thee as a banquet? Why art thou diligent when thou doest thine own work, but here remiss and cold and slack in asking?

Mercy hath brought thee in to this house that is full of profit; think it not loss if thou remain long herein. Be patient and listen to the sound of the Psalms which the finger of prophecy played (lit., "smote") to the words of David. Hearken to the Hymns (Madhrâshê) sung by chaste women with voices of praise, which the wisdom of the Highest has given to the congregations. Hear the Prophets who, as it were through pipes of choice gold, pour forth from their mouths life into the ears of men. Hearken to the Apostles who, like the channels of rivers, are opened and water the King's garden with lofty streams. Bend thine ear to the pulpit (bêmâ) of the Godhead, and receive from it precious pearls. Learn and give assent to the (two) Testaments, rivers both which hold for thee life unending. Hear the New, and hearken to the Old; and see that in both one truth is spoken unto thee. Lo, thou hearest from the Old of the four rivers which flowed from the blessed source of Eden; and again in the New (thou hast) the Apostles like four rivers, who went forth into the four corners (of the world) and watered them.

Life flows from the service of the house of God; ye lovers of life, refuse not the profit that comes thereof. The soul of man is receptive of impressions (lit., "operations"), and in whatsoever she meditates, she is dyed withal and becomes (the colour) of the same. When she hears the dirges of the wailing women, she overflows with grief and pours out tears over the departed; and when again she hears the songs and jests of the actors she waxes wanton, that with a loud voice she may pour forth laughter. When she hears evil reports, dread comes upon her; but if she hears good tidings, she is glad. And every wind that blows towards her moves her; and in whatsoever direction it be, each time she turns. When,

over the graves of your departed, in the cutting off of hope.

— 20. Were it possible or permitted, when you are weeping: I would go forth and tell you, to your faces.

— 21. I am endeavouring to give, an account of the death: and your voices disturb me, that I err in my count.

— 22. You nations, let not your understanding, become childish: like that nation whose intelligence, was never great.

— 23. In which prudence bestows not itself, as in a fool: for its thoughts are darkness, without discernment.

— 24. For your infants and your sons, in the resurrection: they shall be foremost to come forth, as the first fruits

— 25. Then after them shall come the just, as victorious: last shall come forth the sinner, as put to shame.

— 26. For although in the twinkling of an eye, they be quickened: yet is it in order that their ranks, come forth from Sheol.

— 27. Prophets come forth and Apostles, and holy Fathers: following them in due array, according to command.

— 28. Lo! That which now is sown, in random mixture: is yielded back in great order, as garden-herbs.

— 29. For though one in the sowing, should mix all seeds: that

- 10. For you are unable to become, perfect men: that weep not  
yea and laugh not, as the discreet.
- 11. Touching your books we are grieved, that they have toiled  
over them: who should read them unto you, even the divine  
Scriptures.
- 12. The readers are crying aloud, for you are deaf: this their  
crying proves concerning you, that you are as stocks.
- 13. For since the reader and the interpreter, are crying aloud:  
your ears therefore are heavy, or else your hearts.
- 14. For if there were with you an ear, open to persuasion: it  
were meet to hear little, and to do much.
- 15. But because its hearing is closed, whoever knocks at it: the  
voice returns back to him, who sent it forth.
- 16. There is no crying with me of mine, I am not deaf: none that  
reads or interprets for me, I am not dull.
- 17. The breath that is from Him commands me, sons the God of  
truth: and with the command there follows, also the fulfilment.
- 18. With me is no holding back, no turnings aside: I know no  
arrow even, could outstrip me.
- 19. But your voices are scorned by me, when you are weeping:

then, she hears the sound of the service of God's house, spiritually she is moved with love towards God; and as it were she despises the evil world and its affairs, and comes in and mingles with these godly meditations; and she cleaves to and loves that spiritual conversation. She contemns the world and its affairs and its doings; and she is steeped in these voices of holiness, and all carnal thoughts depart from her. And the soul contemns the love of the world and its pleasures, and thoughts of wantonness and remissness. And when she hears these voices that are sung to her, she is chaste and lowly and full of hope and moderation. Wherefore it is right that he who enters in to give himself to prayer should be long in God's house.

The Church in the world is like a scribe to men; and she teaches and makes them wise, and binds up the sores of all who come to her. And from her teaching the soul draws light, that she may overcome the darkness of death when it meets her. Come, enter, ye foolish, that were stained with lusts, and furbish your lives with the doctrine of the daughter of lights. Be not impatient to be gone from the supper which the bride of the whole world has made, that we should delight therein. Go not forth as soon as the consecration is (begun) 5 in the sanctuary; for thou art a son of the household, not a stranger, that thou shouldst depart. When thou hearest: "Whoso has not received the sign (rushmâ), let him depart"; do not thou depart, who art signed, yea, and brought near. Be thou one of the household at the hour of these Mysteries; do not thou get up and go forth and become as one of the externs. Thou art signed with the sign, thou art stamped with the stamp, among the brethren thou art written: why shouldst thou go forth with the unsigned, as one that cometh short? "Him who is not baptised " the priest drives out

when he is about to consecrate, not thee does he drive out, who art one baptized in (lit., "of") the Divinity. Baptism, daughter of lights, is the King's sign, and thou hast put on the great sign: why shouldst thou go forth? With the oil they have signed thee, with the cross of light thy face is signed: it is to "him that is not signed" as thou art signed that they say, "Let him go forth." The sign of life has made thee a brother of the Only-begotten and a son of His Father; and thou art in the household: thou shouldst not go forth. Remain within the door, and cry, "Abba, our Father"; for thou, being a son, it is permitted to thee to cry, "Our Father." "Whoso is not baptized"----for this reason do they drive him out when the consecration is (begun), that it is not permitted to him to call the Heavenly One "our Father." And "whoso is not baptized," his number is not set among the sons; and if he should call the Father "our Father" it is a lie. And for this cause they say, "Whoso has not received the sign, let him depart," that a lie may not be uttered among them that are true. Forth they drive him if he is not born with the second birth, lest he should dare to cry, "Our Father," with the many, and make use of a word that is full of lying in the pure congregation, which daily sings those things that are true. Wherefore, when they drive out that unbaptized one, do thou enter in, for it is easy for thee to cry, "Our Father." Thou art born with the second, the spiritual birth: it is fitting for thee to cry, "Our Father": stay and cry it.

The Bridegroom is coming down to see the bride betrothed to Him; abide, O soul, in the midst of the bride-chamber, that He may see thee here. Go not forth from the chamber of the Bridegroom, the King, who is coming down to see thee, bearing riches from the house of His Father. The priest, whom thou hast sent, has called

1. Lo! Death, the King of silence, complains, my brethren: that we have filled his abode with the wailing, of Hope cut off.
- 2. R., To Him be great praise Who came down to us here below: and suffered and rose again and in His Body, raises our bodies!
- 3. While we weep like madmen, at the gates of Sheol: hearken what Death says, reproaching us.
- 4. It shames me, says Death, that you, have overcome me: the half of Sheol suffices not, to contain your slain.
- 5. For alien corpses together, lie heaped in Sheol: there are two divisions there, the dead, the slain.
- 6. Whereas I should complain that you have wronged me, lo! You are weeping: you have burst the gate of Sheol, and done me hurt.
- 7. For you are like an infant, which while yet weeping: laughs again as you also, over your dead.
- 8. For there is no discretion in your mourning, and no understanding: in your laughter
- for to me you seem like, to a weaned babe.
- 9. One hour weeping and wailing, and after a little: both jesting and wantonness, as of children.

How many Deaths have you, beside me.

— 21. Wiles, stratagems, yea and snares, sword and poison: how many Deaths from you and in you, lo! Are there born.

— 22. The judge in the judgment-hall, is a second Death: he slays for secret reward, but I for naught.

— 23. I have seen bribery and marvelled at it, that ran and outran me: how many slain does bribery, slay, and none perceives!

— 24. I am ashamed that so unskilfully, I conduct myself: if I take even one corpse, all men perceive it.

— 25. In the houses weeping and in the streets, also wailing: and even unto the gates of Sheol, they groan over me.

— 26. Groan over yourselves that you are thus hateful, and you hate me: Sheol henceforth shall groan over you, O murderers!

— 27. With torture, scourging and fire, yea with stoning: you put to death the sons of men, and you are proud!

— 28. I am more modest than you and merciful, also reverent: for with reverence I bear away, your departed.

— 29. On the bed I deal gently, with him that is sick: and quietly I lay him to sleep, for but a while.

Hymn 62.

Him: wait for Him; for if He come and see thee not, He will be angry. Together with the priest the whole people beseeches the Father that He will send His Son, that he may come down (and dwell upon the oblation. And the Holy Spirit, His Power, lights down in the bread and wine, and sanctifies (or "consecrates") it, yea, makes it the Body and the Blood. And every one who is in the house bestirs himself, that he may cry, "Our Father"; and the new sons sanctify and bless Him. And by His brooding He mingles them holily, and they become one with Him, as it is written, mystically. But he who goes forth with the hearers, what will he do when they petition Him in the house, and he is not (there) to cry, "Our Father." He has cut Himself off; none (else) has cut him off from the brooding. What then has he found in the market-places whither he is roaming? Despise business, and despise profits which cannot be held fast, and at the hour of the Mysteries abide in the house of God. Your enemy is watching, and is athirst for your blood, and so far as he is able he will cut you off from things profitable. When these Mysteries full of life are administered, he fabricates apprehensions of all sorts of losses, and with all manner of devices he, by his subtlety, drives thee forth, that thou mayest be removed from that congregation which is crying "Holy."

Satan is distressed by these voices of holiness; and if he could he would drive the whole world forth.. There would not remain one man in the holy place to cry, "Our Father." ... In that hour when the bride cries out, "Forgive me my 13 debts" he knows that the Bridegroom, the King, is full of mercy, and that He hears her (the bride), and He forgives her who died for her. Wherefore Satan is concerned and uses much pains to drive men out of the holy place at the time of the Mysteries, lest when the whole congregation

cries out, "Forgive me my debts," the sinner also present himself and be justified. For when the Gift comes forth from God, He gives it to him who is worthy and to him who is unworthy. His grace (or "favour"), when He pours it forth, is like to the sun and the rain, and He has mercy for sinners and for the righteous. And when the congregation asks mercy of God the sinners also who are therein are enriched from His Gift. When the whole congregation asks grace of God, He withholds it not even from the bad who are found therein. But the Evil One strives to steal away men at the time of the Mysteries, that he may cut them off from the Gift of God's house; and he darkens the soul with restless and cowardly thoughts, and with worldly notions he chokes the mind. It may be he reminds thee of some business thou hadst forgotten, and chokes the soul with anxiety concerning that matter, and with some weak thought stirs thee up to depart from the holy place about the unprofitable business. And that thought from Satan drags thee and pulls thee and brings thee forth and makes thee void of profit.

But (perchance) thou sayest: "I will go and be about business until the consecration (is begun), and in the hour when they open the doors I will go in and receive." O thou who art wise, drive away and put forth these notions from thee, and suffer thy soul to have a care for her wounds and bind them up. Say to thy soul: "O thou soul, full of sores, now is the time for thee to receive a medicine for thy wounds. Now is the time for thee to pour out tears before Him who binds up, and He will apply mercy to thy disease which vexes thee. Now is the time when the door of the Great Physician is opened, and He will bind up for naught; bring in thy sore that He may find a remedy for it. Now is the hour for thee to lift up thy voice in supplication; for now the gates on high are opened to

die: before I had power you gave me power, over your bodies.

— 11. Cain with his sword overthrew, the gate of Sheol: for it was closed and before the time, he first opened it.

— 12. He by treading made the way of Sheol, without my help: for in the way you have trodden out for me, lo! I walk therein.

— 13. Nine hundred years I sat and waited, for Adam to die: but Cain not even a day, endured his brother.

— 14. Robbers upon the highways, are worse than I: I am slumbering while they, are watching to slay.

— 15. Lo! You slaughtered in the graves, and your murdered in your ways; and your strangled upon your stakes!

— 16. If I rebelled against my lord, yea and slew him: who was he that slew these here, said Jehu.

— 17. And if I Death have taken, your departed: the strangled, the slain, and the slaughtered, who was it slew them?

— 18. You are Satan to each other, and the Evil One is abhorred: you are pestilence to each other, and Death is blamed!

— 19. Your own will to you is Satan, yea and a murderer: but of Death and of Satan, all men complain.

— 20. Poison of Death you give also to drink, each to other: lo!



Hymn 61.

1. In wisdom let us hearken to Death, O my beloved: how he accuses us for our weeping, and for our mourning.
- 2. R., To you be praise Who came down, to follow Adam: and foundest Adam and also in the children of Adam.
- 3. And rightly perhaps he says, You slay: without mercy and lo! You weep, as though merciful.
- 4. You have made me as a cruel one, O you murderers: for you slay one another, without my help!
- 5. While Death was but desiring to come, the sword came before him: let us see then against whom cries out, the blood of the slain.
- 6. Against you cry out the strangled, who were suffocated: for it shames me of the rope, of their strangulations.
- 7. They take away from me even my rest, for without me: how could the strangled and the slain, enter Sheol?
- 8. Lo! Your infants are cast out, as those in Egypt: your sons have you sacrificed to demons, O demoniacs!
- 9. While Death was but desiring to taste, of your corpses: Cain refreshed me beforehand, with blood of man.
- 10. While I was but desiring to wait patiently, till Adam should

prayers. Now is the hour when thou mayest entreat thy Creditor to come forth and cancel the note of hand that is terrifying thee. Now is the hour when the Son of God is sacrificed and set forth upon the table for sinners, to pardon them. Now is the hour when the doors and curtains give way, that the sacrifice may come in and mercy go forth for sinners. Whither, whither wouldst thou go forth, O soul, in this hour when every man enters to gather mercy from the Merciful. O thou soul, the ewe that fell among robbers, be quiet in the fold, full of healing for the broken. Without the door the wolf is hiding and waiting for thee; anoint thy lips with the Blood of the Shepherd, and then go forth and despise him. For the Bridegroom has come down and given thee His Body and sealed thee with His Blood: never shouldst thou go forth from the bride-chamber to them that are without. The way of the world is full of snares and obstacles; the devils are standing on guard at the cross-roads (or "fords") of the earth; and they threaten the soul with rage to destroy it, and they thirst for her blood because of the virtues which are held within her. And with all manner of pretexts and devices they lay snares for her to corrupt her from that virtue which belongs to her. But thou, O soul, hast an armour and a wall, yea, and a Saviour who will not fail thee in the contest. He keeps thee from the pitfalls of the enemy; and he will shew thee a way of life to walk therein. He brings thee in before His Father, that thou mayest see His place; and He shews thee that He is a sacrifice on behalf of sinners. Make thy petition in the name of the Son: offer it to His Father; and He will receive it for the sake of the sign of His Only-begotten.

"When the Body of the Son of God is set upon His table, bring in before Him all thy petitions earnestly. Reveal thy plagues, O thou

sick soul, and show thy diseases, and pour out tears before the table of the Godhead. In that hour when the priest sacrifices the Son before His Father, gird thyself, enter, O soul, and ask for pardon with a loud voice. Say to the Father, "Behold Thy Son, a sacrifice to reconcile Thee: pardon me in Him who died for me and was buried. Behold Thine Oblation: accept from my hands Him who is from Thee."

With these affections stand, O sinner, at the time of the Mysteries; and beg mercy and receive forgiveness, and then go forth. At the hour of the sacrifice, when it is being offered for thee, do not leave him who is offering and depart. When they drive out "him who has not received the sign," do thou enter; keep thyself within and hearken to the whisperings 15 of the priest, and hear how he begs mercy for sinners and pardons them; and if thou art in need of pardon, why then dost thou go out? Another bows down and asks mercy for thee; why art thou in haste to wander among the markets in that hour? When those who have not received the sign of the Bridegroom enter her, the Church drives them out and shuts the doors until He comes. She fears lest He should find in her a stranger when He appears in her, and she removes and expels all externs. The bride shuts the doors and eats the Bridegroom who has espoused her; and no stranger may taste of Him, for (this) she does not permit to him.

Who ever saw a bridegroom sacrificed at the marriage supper, or brides eating their betrothed? The Son of God has done a new thing in the world, which no man ever did but He alone. His Body and His Blood He has set forth at the feast before them that sit at table, that they may eat of Him, and live with Him without end.

- 25. And if when He was an infant, and fled and went down, Egypt marvelled: yea lulled him  
— this strangler of babes, loved their Babe.  
— 26. Was it a pledge He went down to give her, as a betrother: giving assurance that when of full age, He will also take her to wife?  
— 27. Pharaoh cannot set his foot firm, for this is no stammerer: that he should deceive Him, and no bondman, that he should lie unto Him.  
— 28. Moses smote and the Egyptians rebelled, and he chastised the people: and the Hebrews rebelled  
— Jesus is smitten, and gives life to all.  
— 29. This is hard to understand that not by force; lays He His yoke: on the rebellious: He was rebuked, and He instructs others.  
— 30. The spittle of His mouth, wiped off and took away, the shame of Adam: by the smiting of His cheeks, He rooted out our wrathfulness, from His disciples.  
— 31. By the nails which he received, He made me to suffer. I rejoiced when I crucified Him: and I knew not that He was crucifying me, in His crucifixion.

- 16. You priests are ended and have given up the Ghost from henceforth, depart you diviners! Become husbandmen, the Chaldeans likewise, shall close their books.
- 17. If the Hebrews have become His disciples, who by all miracles: were not subdued, who of the nations, shall not obey him?
- 18. If he begins to set straight the reverse, He brings to naught our speech: henceforth He will not hesitate against us, He who rebukes all men.
- 19. In that I was worshipped in all temples, our disgrace is greater: than our honour was, for all men spit, upon our altars.
- 20. Flesh of sacrifice becomes abhorred, into fragments: idols are broken, and carven images burn, under their pots.
- 21. All our work becomes a laughing-stock, and a ruin: all that we have built, and a mockery, all that we have taught.
- 22. The secret mysteries that I taught them, laboriously: are about to be spread abroad, on the housetops.
- 23. Of the Egyptians I was more proud, than of any nation: for they used to worship even, the onions and garlic.
- 24. Lo! I fear lest even here, where delusion was so great: truth shall prevail that there exceedingly, Jesus may reign.

Meat and drink is our Lord at His marriage supper: blessed is He who has given us His Body and Blood, that in Him we may delight. [End of the Homily.]

The following passage gives us some idea of the doctrine and sentiments touching the Holy Eucharist which were prevalent among some of the early Monophysite Syrians. It is taken from one of a series of discourses on Holy Week which are to be found in vol. ii of Jacob of Serugh's printed Homilies. The writer has just come to the subject of the Last Supper.

The bread and wine our Lord made Body and Blood; which (thing) Melchizedek also thus depicted mystically. The high priest who was more excellent than Abraham sacrificed bread and wine to God, and nothing besides; and he taught the earth that the bread and wine is the Body and Blood which the Son of God gave to the world to be pardoned withal; and on the eve of the passion the Mystery shone forth from our Saviour, who broke His Body and gave to His Apostles, as we have said.

Here let the soul of him who is to speak clothe itself in awe-; for save with awe the Son of God may not be spoken of. Let our minds glow with the fire of love that eats up stumblings and doubts, and then let it look upon the Son of God. With Faith, that leaps over pits and gulfs, our discourse shall run, and thus it shall not have fallen among the disputers.

His Body with His hands our Lord divided upon the table; and who is he that will dare to say now that it was not the Body? He said "This is My Body"; and who will not affirm it? For if he affirm it

not he is no disciple of the apostleship. The Apostles assented to Him; and while He was alive and reclining with them they ate Him; and dead whilst living they knew Him (to be), without doubting. If He were not dead, then His bread was not His Body; and if He were not alive He would not have broken His Body and given to His Apostles.

He brake the bread, and made it the Body, and gave to His Apostles; and the taste of the Body, wherein was life, was in their mouths. From when He took it and called it Body it was not bread, but His Body, and it (or "Him") they were eating whilst they marvelled. They eat His Body, and He is reclining with them at the table; and they drink His Blood, and they hear the voice of His teaching. They affirm that He is slain, whilst they look upon Him alive and speaking; and He is mingled with them whilst they eat Him, without doubt. And faith is bright and stands manfully, and doubts not either that He is alive or that He is slain. And He reclines slain at the table, and is not investigated; and they drink His Blood and affirm that it is Blood, while He is alive. And there are not there, neither pryers nor disputers, nor investigators, nor yet scribes of wise (opinions). They were not questioning, when there was place to ask: "Dost Thou indeed call it Body, Lord, when lo, it is bread?" Faith stoops not to questionings: she knows to affirm; to investigate she has never learned. The Apostles were anxious to assent to the Son, not to investigate or question as daring (men). The bread that He brake and called His Body, Body they knew it (to be); and thus they thought, that yea, in truth His Blood was dropping (there). Who would have been able to sacrifice the Son before His Sire, unless He had sacrificed Himself by His own hands before He suffered? He, our Lord, is the High Priest of the

- 7. The living leaven of Jesus flew to her, Jesus was silent: but she made bold to press and enter, though none called her.
- 8. She forgot our love of many years, and in the twinkling of an eye: from between me and her she removed it, and set Death there.
- 9. For instead of laughter weeping delights her, and instead of paint: a shower of tears, and instead of ornament, a sad countenance.
- 10. Zaccheus I made chief of extortioners, and her I made: chief of wantons; my two wings, Jesus has broken.
- 11. If so be Zaccheus becomes his disciple, and if so be she: becomes his hearer, henceforth they fetter, my craftiness.
- 12. Carved images henceforth are a mockery and the carvers: a derision, and the worshippers a laughing-stock.
- 13. I shut men's eyes that they might not perceive, that they are carved images: Jesus opens their eyes to see that they are the works of men's hands.
- 14. If Jesus has chosen for Himself preachers, then our preaching: whereof the whole world is full, is put to silence.
- 15. For lo! The Chaldeans with the soothsayers, and lo! The wizards: with the diviners they are smitten and the priests, with all evil ones!

- 17. On you, Evil One, from all tongues, shall be all curses: for through you men blasphemed Him, Who opened dumb mouths.
  - 18. Blessed is He Who avenged our wrong, though in silence: and stirred up Death against the Evil One, to fall upon him!
  - 19. Sound we Hosannas, my brethren, as did Gideon: Judges 7:18-22 who when he sounded, the oppressors, fell on one another!
- Hymn 60.
- 1. O what amazement befell the Evil One, of a sudden, my brethren: when the sinful woman was corrected, and gained Wisdom!

- 2. R., Glory to the One Who alone, conquered the Evil One; and to Him yea Him be also confession, Who vanquished Death!
- 3. The Evil One marvelled Where is her laughter? Where her perfumes? Where her dancing and outward ornament, and inward wickedness?

- 4. Instead of that light laughter, she is given up to tears: She has cut off her hair to wipe the dust, off the feet of Jesus.
- 5. Naught lasts in her of any doctrine, nor abides in her: from our instruction she has escaped and cast away, all that I taught her.
- 6. She has denied us and our acquaintance, and even as though: she had never seen me she has blotted my image, out of her mind.

perfect Sacrifice; and therefore He sacrificed Himself before His Father. He is the Dead who when dead was alive, and was not investigated, Priest and Burnt Offering, whom to examine is too high for the disputers. He brake and divided His Body with His hands to His twelve, who, if they had not seen how He brake, would not have broken. He stood as Priest and performed the priest's function upon Himself among His disciples, that He might depict a type to the priesthood for it to imitate. He taught them how to break His holy Body and distribute it to the sons of the household of the faith, He made known to them how they should drink the cup of His Blood, and give the nations and worlds and regions to drink of it. With His Blood He sealed the new Covenant, which He made that it might be for remission of debts for ever. Simon He taught, and to John He gave an example, that as He did they should be doing when He was taken up.

## St. Ephrem- The Pearl, Seven Hymn on Faith

Saint Ephrem is a famous poet of the , and the most prolific theologian of the Syriac Tradition. Ephrem spoke of three sources of revelation, the Old Testament, the New Testament, and nature. The following 7 poems are Ephrem's reflections on how the nature of pearls helps reveal the Sacrament Mysteries.

The Pearl -- Seven Hymns on the Faith

## Hymn 1

1. On a certain day a pearl did I take up, my brethren; I saw in it mysteries pertaining to the Kingdom; semblances and types of the Majesty; it became a fountain, and I drank out of it mysteries of the Son.

I put it, my brethren, upon the palm of my hand, that I might examine it: I went to look at it on one side, and it proved faces on all sides. I found out that the Son was incomprehensible, since He is wholly Light.

In its brightness I beheld the Bright One Who cannot be clouded, and in its pureness a great mystery, even the Body of our Lord which is well-refined: in its undividedness I saw the Truth which is undivided.

It was so that I saw there its pure conception — the Church, and the Son within her. The cloud was the likeness of her that bare Him, and her type the heaven, since there shone forth from her His gracious Shining.

I saw therein His trophies, and His victories, and His crowns. I saw His helpful and overflowing graces, and His hidden things with His revealed things.

2. It was greater to me than the ark, for I was astonished thereat: I saw therein folds without shadow to them because it was a daughter of light, types vocal without tongues, utterances of mysteries without lips, a silent harp that without voice gave out melodies.

the twelve tribes you, even you, shall be condemned.

— 8. A halter unbought shall you hang you, O you Satan: as that Your disciple hung him, a halter for a price.

— 9. Haply yon hell in mercy, shall be emptied: and you shall dwell there alone, with Your ministers.

— 10. Manifold are Your curses, and how shall I count them? Lo! The sum of all your curses, is on your members.

— 11. The evil in the fire shall stab you, who made them evil: they shall upbraid you why did you bring us here?

— 12. Sinners shall rail against you, and haply their threats: shall be worse to you than the torment, of yonder hell.

— 13. These shall be unto you there, all of them Satans: as you have been to them here, the one Satan.

— 14. The Watchers shall seize and hurl you down, calling to mind: how through you men hurled their Lord, from the height to the depth.

— 15. All men will run to stone you, not forgetting that through you the maddened people ran, to stone their Maker.

— 16. On you, Evil One, from all mouths shall be, the spitting of wrath: for through you they spat on Him Whose spittle, gave sight to the blind.

you: that all this discourse of yours, to me is idle talk.

— 24. I will go and watch the snares, which I have set: you too, Death, fly and look after, all that are sick.

— 25. Our Lord has brought both to nought, on either hand: the Evil One shall be brought to nought here, and Death hereafter there.

Hymn 59.

1. Lo! Death for us on Satan, inflicts vengeance: come let us hear his shame and rejoice, for he rejoiced in our shame.

— 2. R., To You be glory from Your flock, from You: are subdued both Death and Satan, under Your Feet!

— 3. D., Evil ones shall be hung upright, but you, head downward: for, reversely, you crucified Simon on the tree.

— 4. S., Touching all else I am silent, Death, for my time wanes: Simon himself conjured me, Crucify me thus.

— 5. Were it the just that cursed me, I had not grieved: the curse of Death unto me, is worse than hell.

— 6. D., The shame of our Lord I have not spoken of, it is too great for my mouth: that I should weigh and compare His Passion, with Your torment.

— 7. Twelve judgment thrones shall He set, for His Twelve: for by

The trumpet falters and the thunder mutters; be not daring then; leave things hidden, take things revealed. You have seen in the clear sky a second shower; the clefts of your ears, as from the clouds, they are filled with interpretations.

And as that manna which alone filled the people, in the place of pleasant meats, with its pleasantnesses, so does this pearl fill me in the place of books, and the reading thereof, and the explanations thereof.

And when I asked if there were yet other mysteries, it had no mouth for me that I might hear from, neither any ears wherewith it might hear me. O you thing without senses, whence I have gained new senses!

3. It answered me and said, The daughter of the sea am I, the illimitable sea! And from that sea whence I came up it is that there is a mighty treasury of mysteries in my bosom! Search out the sea, but search not out the Lord of the sea!

I have seen the various who came down after me, when astonished, so that from the midst of the sea they returned to the dry ground; for a few moments they sustained it not. Who would linger and be searching on into the depths of the Godhead?

The waves of the Son are full of blessings, and with mischiefs too. Have you not seen, then, the waves of the sea, which if a ship should struggle with them would break her to pieces, and if she yield herself to them, and rebel not against them, then she is

preserved? In the sea all the Egyptians were choked, though they scrutinised it not, and, without prying, the Hebrews too were overcome upon the dry land, and how shall you be kept alive? And the men of Sodom were licked up by the fire, and how shall you prevail?

At these uproars the fish in the sea were moved, and Leviathan also. Have you then a heart of stone that you read these things and run into these errors? O great fear that justice also should be so long silent! Ecclesiastes 8:11

4. Searching is mingled with thanksgiving, and whether of the two will prevail? The incense of praise rises along with the fume of disputation from the tongue, and unto which shall we hearken? Prayer and prying [come] from one mouth, James 3:10 and which shall we listen to?

For three days was Jonah a neighbour [of mine] in the sea: the living things that were in the sea were affrighted, [saying,] Who shall flee from God? Jonah fled, and you are obstinate at your scrutiny of Him!

#### Hymn 2

1. Whereunto are you like? Let your stillness speak to one that hears; with silent mouth speak with us: for whoever hears the stammerings of your silence, to him your type utters its silent cry concerning our Redeemer.

Your mother is a virgin of the sea; though he took her not [to wife]: she fell into his bosom, though he knew her not; she

— 14. He was smitten by the hand and He cut off the hand, of Caiaphas: the hand of the priesthood is cut off, in the cutting off of the unction.

— 15. On the pillar again they stretched Him, as for scourging: Him Whose pillar went before, to guide their tribes.

— 16. The pillar on the pillar, He was scourged: He removed Himself from out of Zion, and its fall came.

— 17. When they put two beams together, to form the Cross: He broke them, even the two staves, the guardians of them.

— 18. Ezekiel put together the sticks, the two in one: in the two beams of the Cross, their staves have ceased.

— 19. The two sticks, as it were wings, bore the people: lo! His two staves were broken, even as his wings.

— 20. The bosom and wings of the Cross, He opened in mercy: its pinions bowed and bore the nations, to go to Eden.

— 21. It is akin to the Tree of Life, and unto the son of its stock: it leads its beloved that on its boughs, they may feed on its fruits.

— 22. Go howl and weep, Evil One, for me and for you: for not one of us shall enter the Garden of Life.

— 23. S., Now that you have confessed O Death, come let me tell



— 4. D., The fiery pit be your grave, O Satan: who blasphemed the Voice from the grave, that rent the graves

— 5. My Lord I know, and the Son of my Lord, O you Satan! You have denied your Lord, and crucified the Son of your Lord.

— 6. This is the name that fits you, Slayer of your Lord: when He appears Whom you slew, He shall slay you.

— 7. At you shall every one shake the head, for by you the chiefs: shook their heads at Him, the Lord of life.

— 8. A bruised reed under the feet, of the just shall you be: for through you they put a reed in His hand, Who upholds all.

— 9. With a crown of thorns was He crowned, to signify: that He took the diadem of the kingdom, of the house of David.

— 10. With a crown of thorns was He crowned, the King of kings: but He took the diadem of the king, of those that shamed him.

— 11. In the robes of mockery that they gave him, in those He mocked them: for He took the raiment of glory, of priests and kings.

— 12. To vinegar is your memory akin, O you Satan: who offered vinegar for the thirst, of the Fount of Life.

— 13. The hand shall every man lift against you who strengthened the hand that smote Him by Whose hand, all creatures stand.

conceived you near him, though he did not know her. Do thou, that are a type, reproach the Jewish women that have you hung upon them. You are the only progeny of all forms which art like to the Word on High, Whom singly the Most High begot. The engraven forms seem to be the type of created things above. This visible offspring of the invisible womb is a type of great things. Your goodly conception was without seed, and without wedlock was your pure generation, and without brethren was your single birth.

Our Lord had brethren and yet not brethren, since He was an Only-Begotten. O solitary one, you type exact of the Only-Begotten! There is a type of yours in the crown of kings, [wherein] you have brothers and sisters.

Goodly gems are your brethren, with beryls and unions as your companions: may gold be as it were your kinsman, may there be unto the King of kings a crown from your well-beloved ones!

When you came up from the sea, that living tomb, you cried out.

Let me have a goodly assemblage of brethren, relatives, and kinsmen. As the wheat is in the stalk, so you are in the crown with princes: and it is a just restoration to you, as if of a pledge, that from that depth you should be exalted to a goodly eminence.

Wheat the stalk bears in the field; you the head of the king upon his chariot carries about.

O daughter of the water, who hast left sea, wherein you were born, and art gone up to the dry land, wherein you are beloved: for men have loved and seized and adorned themselves with you, like as they did that Offspring Whom the Gentiles loved and crowned themselves withal.

— 28. May the King's Bride mock you, as did Esther: when you beseech her in the judgment-day, to plead for you!

— 29. Fire released the righteous ones, whom you had bound: a mighty bond be to you, the flame of fire!

— 30. Be torn in sunder, and may the seven brothers, see your defeat: the sons of Shemuni who by your wolves, were torn in sunder!

— 31. May fire triumph over your pate, as you mocked: the two heads of Nazarites, sons of the barren!

— 32. May fire make mock of your head, for mother and daughter: triumphed over John's head, when you maddened them!

— 33. Flame triumphed over your head, O Evil One: for on the charges you triumphed, over John's head!

Hymn 58.

1. Lo! Death was prompt beforehand, to mock Satan: him who was doomed to become a mockery at the last.

— 2. R., Glory to You Who by Your crucifixion, conquered the Evil One: and by Your resurrection gain victory, likewise over Death!

— 3. And for our Lord's sake Death spoke curses on him: who was the cause of His shame, and crucifixion.

It is by the mystery of truth that Leviathan is trodden down of mortals: the various put him off, and put on Christ. In the sacrament of oil did the Apostles steal You away, and came up. They snatched their souls from his mouth, bitter as it was.

Your Nature is like a silent lamb in its sweetness, of which if a man is to lay hold, he lifts it by its ears in the form of a cross, as it was on Golgotha. He cast out abundantly all His gleams upon them that looked upon Him.

2. Shadowed forth in your beauty is the beauty of the Son, Who clothed Himself with suffering when the nails passed through Him. The awl passed in you since they handled you roughly, as they did His hands; and because He suffered He reigned, as by your sufferings your beauty increased.

And if they showed no pity upon you, neither did they love you: still suffer as you might, you have come to reign! Simon Peter showed pity on the Rock; whoever has smitten it, is himself thereby overcome; it is by reason of Its suffering that Its beauty has adorned the height and the depth.

Hymn 3

1. You do not hide yourself in your bareness, O pearl! With the love of you is the merchant ravished also, for he strips off his garments; not to cover you, [seeing] your clothing is your light, your garment is your brightness, O you that are bared!

— 19. In the fire may you see yourself humbled, among vile women! For Solomon by you was degraded, among profane women.

— 20. Justice be measured to you, as you inflamed her! even Jezebel who devoured the prophets, you kindled her.

— 21. In fire may you justly burn, who made them drunken! The two whom Elijah burnt up, when they went up and assailed him.

— 22. On you also be coals heaped! May he see and rejoice: that Naboth in whom you heaped a pile of stones!

— 23. Be clad in scorn in the day of judgment, before all beholders! Who clothed Gehasi in a leprosy, by means of your theft.

— 24. With lightning for a dart be pierced, O Satan! Who in the heart of Josiah, fixed your darts.

— 25. Sink in the dregs of Gehenna, O Satan! Who sank Jeremiah in the mire of the pit.

— 26. Daniel escaped from the pit, whither you cast him: may he have comfort in seeing you, in the furnace for ever!

— 27. Be your wickedness returned on your head, Hater of man: as his wickedness was returned on the head, of Haman your fellow!

You are like Eve who was clothed with nakedness. Cursed be he that deceived her and stripped her and left her. The serpent cannot strip off your glory. In the mysteries whose type you are, women are clothed with Light in Eden.

2. Very glistening are the pearls of Ethiopia, as it is written, Who gave you to Ethiopia [the land] of black men. He that gave light to the Gentiles, both to the Ethiopians and unto the Indians did His bright beams reach.

The eunuch of Ethiopia upon his chariot Acts 8:27 saw Philip: the Lamb of Light met the dark man from out of the water. While he was reading, the Ethiopian was joy, and journeyed on!

He made disciples and taught, and out of black men he made men white. And the dark Ethiopic women became pearls for the Son; He offered them up to the Father, as a glistening crown from the Ethiopians.

3. The Queen of Sheba 1 Kings 10:1 was a sheep that had come into the place of wolves; the lamp of truth did Solomon give her, who also married her when he fell away. She was enlightened and went away, but they were dark as their manner was.

The bright spark which went down home with that blessed [Queen], held on its shining amid the darkness, till the new Day-spring came. The bright spark met with this shining, and illumined the place.

4. There are in the sea various fishes of many cubits, and with all their greatness they are very small; but by your littleness the crown is made great, like as the Son, by whose littleness Adam was made great.

For the head is your crown intended: for the eye your beauty, for the ear your goodness. Come up from the sea, you neighbour to the dry land, and come and sojourn by the [seat of] hearing. Let the ear love the word of life as it loves you!

In the ear is the word, and without it is the pearl. Let it as being warned by you, by you get wisdom, and be warned by the word of truth. Be its mirror: the beauty of the Word in your own beauty shall it see: in you it shall learn how precious is the Word on High! The ear is the leaf: the flesh is the tree, and you in the midst of it are a fruit of light, and to the womb that brings forth Light, you are a type that points.

You He used as a parable of that kingdom, O pearl! As He did the virgins that entered into it, five in number, clothed with the light of their lamps! To you are those bright ones like, you that are clad in light!

5. Who would give a pearl to the daughter of the poor? For when it hangs on her, it becomes her not. Gain without price that faith, all of which becomes all the limbs of men. But for no gold would a lady exchange her pearl.

It were a great disgrace if you should throw your pearl away into the mire for nought!

— 10. Gehenna be overturned, upon your head: as your malice overturned Sodom, its dwellers!

— 11. Floods of fire be stirred against you, in the resurrection: who against Moses and Elijah, stirred the people!

— 12. Let the just mock you at the last, and Joseph rejoice! Whose brethren mocked him, set on by you!

— 13. Let vapour of smoke come in, and choke your senses: as the waters of the sea choked, the senses of the wicked!

— 14. Let chaste women also mock you, by whose counsel: the daughters of Midian mocked, the foolish people!

— 15. Flame be kindled on your head, for Samson's sake: for by a woman you shaved his locks, that lion of strength!

— 16. S., Saul whom I conquered by envy, by witchcraft conquered you: for he asked for and brought up Samuel, out of his grave.

— 17. D., Slander not the living dead, for he came not up: you were he that came up in the phantom for you were worthy.

— 18. Let the commandment hang over the flame, you Evil One! For by you they hanged Absalom, upon a tree.

1. Listen, my brethren, to Death, mocking the Evil One: that caused the head of our race to sin, and its mother.
- 2. R., To You be glory that by Your humiliation, Satan is subdued: and that Your abasement has exalted Adam, who was abased.
- 3. D., Your great nakedness shall be seen, by the sons of Adam; as you mocked his nakedness, when you made him sin.
- 4. Eve will cease from that serpent, and rail at you: for you, O Dragon, wast he that beguiled her simpleness.
- 5. Abel will see him, even, Cain, who has come to you: the disciple of his wrath will blame his cursed master.
- 6. S., Noah who conquered the flood, as it were death: by the mouth of Ham I laughed at, when wine overcame him.
- 7. D., Noah was not harmed, but your garment, wherewith you clothed him: even cursings, he put on, and became a slave.
- 8. S., Lot who overcame anger which is, your likeness, Death: to his daughters I gave such counsels, as were pleasing to me.
- 9. D., And Lot's wife who was your vessel hearkened, to your counsel: may half of you be dried up, as your whole vessel was dried up!

In the pearl of time let us behold that of eternity; for it is in the purse, or in the seal, or in the treasury. Within the gate there are other gates with their locks and keys. Your pearl has the High One sealed up as taking account of all.

#### Hymn 4

1. The thief gained the faith which gained him, Luke 22:42 and brought him up and placed him in paradise. He saw in the Cross a tree of life; that was the fruit, he was the eater in Adam's stead.

The fool, who goes astray, grazes the faith, as it were an eye, Zechariah 2:8 by all manner of questions. The probing of the finger blinds the eye, and much more does that prying blind. the faith.

For even the diver pries not into his pearl. In it do all merchants rejoice without prying into whence it came; even the king who is crowned therewith does not explore it.

2. Because Balaam was foolish, a foolish beast in the ass spoke with him, because he despised God Who spoke with him. You too let the pearl reprove in the ass's stead.

The people that had a heart of stone, by a Stone He set at nought, Matthew 21:42 for lo, a stone hears words. Witness its work that has reproved them; and you, you deaf ones, let the pearl reprove today.

With the swallow Jeremiah 8:7 and the crow did He put men to shame; with the ox, yea with the ass, Isaiah 1:3 did He put them to

shame; let the pearl reprove now, O you birds and things on earth and things below.

3. Not as the moon does your light fill or wane; the Sun whose light is greater than all, lo! Of Him it is that a type is shadowed out in your little compass. O type of the Son, one spark of Whom is greater than the sun! —

The pearl itself is full, for its light is full; neither is there any cunning worker who can steal from it; for its wall is its own beauty, yea, its guard also! It lacks not, since it is entirely perfect.

And if a man would break you to take a part from you, you are like the faith which with the heretics perishes, seeing they have broken it in pieces and spoiled it: for is it any better than this to have the faith scrutinised?

The faith is an entire nature that may not be corrupted. The spoiler gets himself mischief by it: the heretic brings ruin on himself thereby. He that chases the light from his pupils blinds himself.

Fire and air are divided when sundered. Light alone, of all creatures, as its Creator, is not divided; it is not barren, for that it also begets without losing thereby.

4. And if a man thinks that you are framed [by art] he errs greatly; your nature proclaims that you, as all stones, are not the framing of art; and so you are a type of the Generation which no making framed.

— 16. Come, draw we our pair of swords, against mankind: I secretly, you openly, and lo! We end them.

— 17. Sin and Sheol they too gave counsel to those two: saying If you be divided, you are undone.

— 18. See the waters how if dispersed, they run low: but if gathered they gain strength, and thus you likewise.

— 19. If divided you perish, as the feeble: but yoked together you reign, as the mighty.

— 20. Love melts down many, as in a furnace: and makes one powerful mass, that overcomes all.

— 21. In it are wisdom and cunning, and force and power: it is greater far than an image of sixty cubits.

— 22. Be reconciled, let us assemble and go, against that party: which if it be at one can never be defeated.

— 23. These things the troublers discoursed, and gathered and came: Your day, Lord, will gather them, into Gehenna.

— 24. Through Your mercy, Lord, will I worship You, when I have risen: at Your trumpet I will praise Your Son, when I am purged.

Hymn 57.

— 6. If then these that were against you are on your side: this is a great thing that your persecutors have become your heralds

— 7. D., I confess, O Evil One, that as usury: I lay up the King's treasures, till His Coming.

— 8. S., I, O Death, rather deny that this belongs to God: this treasure of subtlety, which I have stored.

— 9. D., Your coinage is fraudulent, then, O Satan: that into the treasuries of God, is not received.

— 10. S., A new coinage do I coin, in kingly wise: lo! My merchantmen bring loss, into the world.

— 11. God created everything out of nothing: and I created great sin out of nothing

— 12. D., Closed and bound be your mouth, Evil One, who art thus bold: to set yourself, lo! In comparison with the Creator.

— 13. S., To me, O Death, it is lawful to dare and speak: your tongue, even yours, is a slave, and under fear.

— 14. D., A gulf is henceforth between us, O Satan: for madly against your Lord, lo! You assail.

— 15. S., Wherefore do you doubt, O Death, of our concord? Be to us comrade and member: and lo! We reign.

Your stone flees from a comparison with the Stone [which is] the Son. For your own generation is from the midst of the deep, that of the Son of your Creator is from the highest height; He is not like you, in that He is like His Father.

And as they tell, two wombs bare you also. You came down from on high a fluid nature; you came up from the sea a solid body. By means of your second birth you showed your loveliness to the children of men.

Hands fixed you, when you were embodied, into your receptacles; for you are in the crown as upon a cross, and in a coronet as in a victory; you are upon the ears, as if to fill up what was lacking; you extend over all.

#### Hymn 5

1. O gift that came up without price Isaiah 55:1 with the diver! You laid hold upon this visible light, that without price rises for the children of men: a parable of the hidden One that without price gives the hidden Dayspring!

And the painter too paints a likeness of you with colors. Yet by you is faith painted in types and emblems for colors, and in the place of the image by you and your colors is your Creator painted.

O you frankincense without smell, who breathes types from out of you! You are not to be eaten, yet you give a sweet smell unto them that hear you! You are not to be drunk, yet by your story, a fountain of types are you made unto the ears!

2. It is you which are great in your littleness, O pearl! Small is your measure and little your compass with your weight; but great is your glory: to that crown alone in which you are placed, there is none like.

And who has not perceived of your littleness, how great it is; if one despises you and throws you away, he would blame himself for his clownishness, for when he saw you in a king's crown he would be attracted to you.

3. Men stripped their clothes off and dived and drew you out, pearl! It was not kings that put you before men, but those naked ones who were a type of the poor and the fishers and the Galileans.

For clothed bodies were not able to come to you; they came that were stript as children; they plunged their bodies and came down to you; and you much desired them, and you aided them who thus loved you.

Glad tidings did they give for you: their tongues before their bosoms did the poor [fishers] open, and produced and showed the new riches among the merchants: upon the wrists of men they put you as a medicine of life.

4. The naked ones in a type saw your rising again by the sea-shore; and by the side of the lake they, the Apostles of a truth, saw the rising again of the Son of your Creator. By you and by your Lord the sea and the lake were beautified.

30. If so be that Freedom shouts, we are scattered: but if she be silent we gather together, to mock at her.

— 31. Let us cease from much speaking, lest it lead to much sloth: with one mind let us assail the wall, and lo! It is broken down.

— 32. S., Go and see to diseases, and I to snares: for to me sins and to you pestilences, are great solace.

— 33. And even though I have paused, I have not paused from my cares: for my will at no time rests, but is ready.

#### Hymn 56.

1. With Freedom is your struggle, O Evil One: it can cast on you a muzzle, if it so please.

— 2. R., To You be glory in whose victory we have gained strength: and in whose resurrection we defy even Death itself!

— 3. Lo! Again these two exposed each other, how weak both are: Death reminded the Evil One of your mightiness (O Freedom).

— 4. Your fire is in your nest, O Death, and you perceive not: the fate of the departed, to you is overthrow.

— 5. Lo! Death and the Evil One proclaim your mightiness (O Freedom): yea, the Evil One calls to mind your faith.



— 20. D., The savour of sloth begins, as if to hover on me; it is then a dream that I ceased, for a short space.

— 21. It was not that words failed me, and therefore I was silent: it is for the time I grieve, that has passed idly.

— 22. The hurt done by your speech is very great: would I had not heard it! For my whole mind is intent upon my work.

— 23. This humankind that is lost, was undone by wandering thought: slothfulness, with negligence, brought it under yoke.

— 24. The madness of desire bid for wealth, and bought it: contention with boastfulness, were the sureties.

— 25. With persistence for strength, I wage my war: and if I neglect but a little, my sway is naught.

— 26. By continual dropping, I clean the rocks: for continual dropping can dissolve even a mountain.

— 27. Habit even over nature, becomes master: it trains and leads even lions, as beasts of burden.

— 28. Habit, repose, and increase, with persistence; by these is freedom conquered, though stubborn above all.

— 29. If its will be firmly set, it breaks the fetters; but if lax, a fragile net, can capture it.

The diver came up from the sea and put on his clothing; and from the lake too Simon Peter came up swimming and put on his coat; John 21:7 clad as with coats, with the love of both of you, were these two.

5. And since I have wandered in you, pearl, I will gather up my mind, and by having contemplated you, would become like you, in that you are all gathered up into yourself; and as you in all times are one, one let me become by you!

Pearls have I gathered together that I might make a crown for the Son in the place of stains which are in my members. Receive my offering, not that You are shortcoming; it is because of my own shortcoming that I have offered it to You. Whiten my stains!

This crown is all spiritual pearls, which instead of gold are set in love, and instead of ouches in faith; and instead of hands, let praise offer it up to the Highest!

#### Hymn 6

1. Would that the memory of the fathers would exhale from the tombs; who were very simple as being wise, and reverend as believing. They without cavilling searched for, and came to the right path.

He gave the law; the mountains melted away; fools broke through it. By unclean ravens He fed Elijah at the desert stream; and moreover gave from the skeleton honey unto Samson. They judged not, nor inquired why it was unclean, why clean.

2. And when He made void the sabbaths, the feeble Gentiles were clothed with health. Samson took the daughter of the aliens, and there was no disputing among the righteous; the prophet also took a harlot, and the just held their peace.

He blamed the righteous, Hosea 1:2 and He held up and lifted up [to view] their delinquencies: He pitied sinners, Matthew 9:13 and restored them without cost: and made low the mountains of their sins: Luke 18:9 He proved that God is not to be arraigned by men, and as Lord of Truth, that His servants were His shadow; and whatsoever way His will looked, they directed also their own wills; and because Light was in Him, Song of Songs 2:17 their shadows were enlightened.

3. How strangely perplexed are all the heretics by simple things! For when He plainly foreshadowed this New Testament by that of the Prophets, those pitiable men rose, as though from sleep, and shouted out and made a disturbance. And the Way, wherein the righteous held straight on, and by their truths had gone forth therein, that [Way] have these broken up, because they were besotted: this they left and went out of; because they cried, an evil searching, [yea,] an evil babbling led them astray.

They saw the ray: they made it darkness, that they might grope therein: they saw the jewel, even the faith: while they cried into it, it fell and was lost. Of the pearl they made a stone, that they might stumble upon it.

4. O Gift, which fools have made a poison! The People were for separating Your beauteous root from Your fountain, though they

— 11. S., That you, Death, art half of me, I know, and I half of you: if half of me repents, it repents, but I marvel.

— 12. D., Your partner am I in share, but not in sin: mine are the slain and yours the slayers, whom you made sin.

— 13. S., My craftiness weeps for itself, when I dispute with you: my wiles mourn over me, when I meet you.

— 14. D., Workers of witchcraft and soothsayers, with all their offenses: the fire that you kindled in the world, in Sheol I have quenched.

— 15. S., You penitent who strains out gnats and swallows the just: the chaste shall rend you, who cry, from within your belly.

— 16. D., It is the treasure-house where I keep all the righteous: their resurrection threatens ill to you, who persecuted them.

— 17. S., The greedy one who carries all creatures, in his bowels: lo! He casts up to me that I am robbed, of my possessions.

— 18. D., Before the stroke lament not, for it has not yet reached you: the day will come when you shall cry out, and I shall hear and rejoice.

— 19. The fire will come that shall strip off you your very skin: as by the potsherd you stripped the skin of Job.

reproached: from each and to each and against each, were their taunts.

— 2. R., To You be glory, Son of the Lord of All, Who died for all: for He was raised to give life to all, in the day of His Coming!

— 3. S., Jonah who conquered you, and returned back from Sheol, became my advocate in asking, why sinners were spared?

— 4. D., Slander not, O Evil One, the son of Amittai: he showed a face of anger, that they might praise you more.

— 5. S., Quite powerless is all your persuasion, O tyrant Death: for there pleases me nothing, of all you have said.

— 6. D., For when was the word of truth pleasing to you? A gulf is between you and truthfulness, O lying one.

— 7. I am righteous all my days, with nought to repent: I am he that rescues from you the sons of men.

— 8. S., Proclaim your repentance, Death, you are well come: lo! Saul also among the prophets, great cause of scorn.

— 9. If you, Death, be justified, then for myself: I cut not off hope, likewise, of repentance.

— 10. D., No idol with my Lord have I made, O hater of your Lord! lo! You by dead idols, slay the living.

separated it not: [false] teachings estranged Your beauty also from the stock thereof.

By You did they get themselves estranged, who wished to estrange You. By You the tribes were cut off and scattered abroad from out of Zion, and also the [false] teachings of the seceders.

Bring Yourself within the compass of our littleness, O Gift of ours. For if love cannot find You out on all sides, it cannot be still and at rest. Make Yourself small, You Who is too great for all, Who comes unto all!

5. By this would those who wrangle against our Pearl be reproved; because instead of love, strife has come in and dared to essay to unveil your beauty. It was not graven, since it is a progeny which cannot be interpreted.

You showed your beauty among the abjects to show whereto you are like, you Pearl that art all faces. The beholders were astonished and perplexed at you. The separatists separated you in two, and were separated in two by you, you that are of one substance throughout.

They saw not your beauty, because there was not in them the eye of truth. For the veil of prophecy, full as it was of the mysteries; to them was a covering of your glistening faces: they thought that you were other [than you are], O you mirror of ours! And therefore these blind schismatics defiled your fair beauty.

6. Since they have extolled you too much, or have lowered you too much, bring them to the even level. Come down, descend a little from that height of infidelity and heathendom; and come up from the depth of Judaism, though you are in the Heaven.

Let our Lord be set between God and men! 1 Timothy 2:5 Let the Prophets be as it were His heralds! Let the Just One, as being His Father, rejoice! That Word it is which conquered both Jews and Heathens!

7. Come, You Gift of Holy Church, stay, rest in the midst of Her! The circumcised have troubled You, in that they are vain babblers, and so have the [false] doctrines in that they are contentious. Blessed be He that gave You a goodly company which bears You about!

In the covenant of Moses is Your brightness shadowed forth: in the new covenant You dart it forth: from those first Your light shines even unto those last. Blessed be He that gave us Your gleam as well as Your bright rays.

#### Hymn 7

1. As in a race saw I the disputers, the children of strife, [trying] to taste fire, to see the air, to handle the light: they were troubled at the gleaming, and struggled to make divisions.

The Son, Who is too subtle for the mind, did they seek to feel: and the Holy Ghost Who cannot be explored, they thought to explore with their questionings. The Father, Who never at any time was searched out, have they explained and disputed of.

— 16. D., I am he who have been crowned anew, with a diadem in the world: for Adam, chief of the mighty, I hold captive in Sheol.

— 17. S., I killed him by secret death, even Adam when he sinned: you, Death, hast slain one that was dead, killed by me.

— 18. D., In your desire to conquer, Evil One, you have made yourself hated: for you are Death as well as Satan, and this seems a little thing to you.

— 19. S., You have then been silenced, Death, as a weakling: for neither in words nor in deeds, have you strength to stand.

— 20. D., It is for your evil you conquer, O Evil One, if you discern, your crown is wholly of shame, if you perceive.

— 21. I shall be defeated and you shall be cursed, O Satan: it is well for me to be ignorant, and not mischievous.

— 22. Blessed be the Just One who divided them, though they were quite of one mind: Blessed be the Good One who made us of one mind, when we were divided.

— 23. I will overcome the Evil One through Your forgiveness, O All-Merciful: and I shall overcome death through Your Resurrection, O All-Life-giver!

#### Hymn 55.

1. Lo! The Evil One reproached Death, and was in turn

— 6. Yea and Prophets and Apostles, in their promises: assure you that they like flowers, shall fade at the rising.

— 7. S., You, Death, art he whom they hate, the quick and dead: for every combination you dissolve, and destroy.

— 8. D., It is not open death that kills, O Satan: your death which is secret kills the sons of men.

— 9. S., My name is not hateful as yours, for the angel: showed himself in Satan's likeness to Balaam on the way.

— 10. D., How fit is this your name, O Satan: who has erred and made unwary Adam err, from the way!

— 11. S., Wander not like one ignorant, and lose your cause: dispute, O Death, if you are competent, for replying.

— 12. D., I know that you are wily, O Satan: so that you out of sand can twist a snare.

— 13. S., Your disputing, Death, is ended: for he who is worsted: when his words fail and are ended, begins to rail.

— 14. D., Among all I am conqueror, and by you am I worsted? Let Adam persuade you whom I have overcome, O Satan!

— 15. S., I am he who bound Adam, and cast him before you: the mighty man whom my wiles had bound, you came and subdued.

The sound form of our faith is from Abraham, and our repentance is from Nineveh and the house of Rahab, and ours are the expectations of the Prophets, Genesis 15:6 ours of the Apostles.

2. And envy is from Satan: the evil usage of the evil calf is from the Egyptians. The hateful sight of the hateful image of four faces is from the Hittites. Accursed disputation, that hidden moth, is from the Greeks.

The bitter [enemy] read and saw orthodox teachings, and subverted them; he saw hateful things, and sowed them; and he saw hope, and he turned it upside down and cut it off. The disputation that he planted, lo! It has yielded a fruit bitter to the tooth.

3. Satan saw that the Truth strangled him, and united himself to the tares, and secreted his frauds, and spread his snares for the faith, and cast upon the priests the darts of the love of pre-eminence.

They made contests for the throne, to see which should first obtain it. There was that meditated in secret and kept it close: there was that openly combated for it: and there was that with a bribe crept up to it: and there was that with fraud dealt wisely to obtain it.

The paths differed, the scope was one, and they were alike. Him that was young, and could not even think of it, because it was not time for him; and him that was hoary and shaped out dreams for time beyond; all of them by his craftiness did the wicked one persuade and subdue. Old men, youths, and even striplings, aim at rank!

— 24. S., Apostles and prophets with one voice, curse you, O Death: Where is the victory of Death, and the sting of Sheol?

— 25. Your Lord in Sheol you have shut up, O cursed servant: God hates you and also man, hold then your peace.

— 26. S., It was the will of Him who gives life to all, that shut him in Sheol: it was you that called Him to this, when you made Adam sin.

— 27. O comrade of Nabal who in the wilderness reproached his lord: abhorred be your mouth which said to Him, Fall down and worship me!

Hymn 54.

1. Hear, O Freedom, the dispute of two servants: how they are convicted by each other, that they are powerless.

— 2. R., To You be glory by Whose humiliation Adam was exalted: and by Whose death he was raised, and regained Eden!

— 3. If then the Evil One overcome you, great is the shame: Death his comrade has convicted him, as being weak.

— 4. And if again Death subdue you, lo! What reproach: for the Evil One his comrade derides him, as but a shadow.

— 5. Their dispute is for you a mirror, wherein you may see: that they both are but as chaff, before your breath.

4. His former books did Satan put aside, and put on others: the People who was grown old had the moth and the worm devoured and eaten and left and deserted: the moth came into the new garment of the new peoples:

He saw the crucifiers who were rejected and cast forth as strangers: he made of those of the household, pryers; and of worshippers, they became disputants. From that garment the moth gendered and wound it up and deposited it.

The worm gendered in the storehouse of wheat, and sat and looked on: and lo! The pure wheat was mildewed, and devoured were the garments of glory! He made a mockery of us, and we of ourselves, since we were besotted!

He showed tares, and the bramble shot up in the pure vineyard! He infected the flock, and the leprosy broke out, and the sheep became hired servants of his! He began in the People, and came unto the Gentiles, that he might finish.

5. Instead of the reed which the former people made the Son hold, others have dared with their reed to write in their tracts that He is only a Son of man. Reed for reed does the wicked one exchange against our Redeemer, and instead of the coat of many colors, wherewith they clothed Him, titles has he dyed craftily. With diversity of names he clothed Him; either that of a creature or of a thing made, when He was the Maker.

— 15. S., David who by his sackcloth stayed that pestilence: him on the house-top I conquered, who had conquered Goliath.

— 16. D., Jehu who destroyed the house of Baal, the temple of the Evil One: was unable to destroy Sheol, the stronghold of my realm.

— 17. S., Solomon who snatched from your mouth, a child by his judgment: him in his old age I made a builder of idol-altars.

— 18. D., Samuel who in respect of gold scorned you, O Satan: him I conquered, the conqueror, who conquered bribes.

— 19. S., Samson who in respect of the lion's cub, scorned you, O Death: through Delilah, frail vessel, I yoked him to the mill.

— 20. D., Josiah from his childhood despised you, Evil One: but me not even in his old age, could he withstand.

— 21. S., Hezekiah withstood you, Death, when he overcame the bound of life: I misled him and he neglected the miracle, and showed his treasures.

— 22. D., John who conquered you, Evil One, and absolved and baptized: I extinguished that torch, which had disclosed you.

— 23. S., Simon overcame you, when he brought to life that blessed woman: in a woman he overcame you and by a woman I overcame him and made him deny.

And as he plaited for Him by silent men speechless thorns that cry out, thorns from the mind has he plaited [now] by the voice, as hymns; and concealed the spikes amid melodies that they might not be perceived.

6. When Satan saw that he was detected in his former [frauds]; that the spitting was discovered, and vinegar, and thorns, nails and wood, garments and reed and spear, which smote him, and were hated and openly known; he changed his frauds.

Instead of the blow with the hand, by which our Lord was overcome, he brought in distractions; and instead of the spitting, cavilling entered in; and instead of garments, secret divisions; and instead of the reed, came in strife to smite us on the face.

Haughtiness called for rage its sister, and there answered and came envy, and wrath, and pride, and fraud. They have taken counsel against our Redeemer as on that day when they took counsels at His Passion.

And instead of the cross, a hidden wood has strife become; and instead of the nails, questionings have come in; and instead of hell, apostasy: the pattern of both Satan would renew again.

Instead of the sponge which was cankered with vinegar and wormwood, he gave prying, the whole of which is cankered with death. The gall which they gave Him did our Lord put away from Him; the subtle questioning, which the rebellious one has given, to fools is sweet.

7. And at that time there were judges against them, Luke 23:14-15  
lo, the judges are, as it were, against us, and instead of a  
handwriting are their commands. Priests that consecrate crowns,  
set snares for kings.

Instead of the priesthood praying for royalty that wars may cease  
from among men, they teach wars of overthrow, which set kings to  
combat with those round about.

O Lord, make the priests and kings peaceful; that in one Church  
priests may pray for their kings, and kings spare those round about  
them; and may the peace which is within You become ours, Lord,  
You that are within and without all things!

— 6. D., You, O Evil One, the just have conquered, yea will  
conquer: but these that have conquered you, lo! I conquer.

— 7. S., Even this that you bring to death the just, is not of  
yourself: because of Adam whom I conquered, they drink this cup.

— 8. D., Lo! Sheol is full of the men of Sodom, and the  
Assyrians: and the giants who were in the flood, who is like me?

— 9. S., These, O Death, all of them, by me were slain: I am he  
that caused them to sin so that they perished.

— 10. D., Joseph who conquered you I conquered, O Satan: in  
the chamber he conquered you but I conquered, and cast him into  
the tomb.

— 11. S., Moses who conquered you, O Death, by sprinkling of  
blood: he conquered you in Egypt, but at the rock, who conquered  
him?

— 12. D., Elijah who feared you not, O Satan: fled before  
Jezebel's face, because he feared me.

— 13. S., Aaron who withstood you, O Death, with smoke of  
incense: to him I gave earrings of gold: and he fashioned a calf.

— 14. D., You went down to contend with Job, and he conquered  
you and came up: but I, after he had conquered you, then  
conquered him.



— 24. S., Though I mislike penitents, I give place for repentance: you cut off hope from the sinner who dies in his sin.

— 25. D., It was of you that at first his hope was cut off: for he whom you have not caused to sin dies happily.

— 26. Blessed is He who raised against each other those cursed servants: that we might see them as they have seen us and mocked at us.

— 27. This that we have seen of them is a pledge, my brethren: of what we shall see of them hereafter when we rise again.

Hymn 53.

1. Come, let us hear how they contend for victory: the guilty ones who never have conquered, nor will conquer.

— 2. Death said to the Evil One, In the end the victory is mine: for Death is master of the close, as a conqueror.

— 3. Satan, This were to be Death indeed, were you able: to bring to death a living man, by means of lusts.

— 4. D., Lo! I who behold the dead, both good and bad: the righteous who despise you, O Evil One, me they despise not.

— 5. S., This dying of the body, is sleep for a time: think not, O Death, that you are Death, who art as a shadow.

# Dialogue between Death and Satan

In the following 17 poems Ephrem playfully describes the effects of the glorious Resurrection. One of Ephrem's favorite jokes, is having Satan and Death argue about which of the two lost less as a result of Jesus' victory over sin and death.

Hymn 52.

Concerning Satan and Death.

1. I heard Death and Satan, as they disputed, which was the more powerful, among men.

R., To You be glory, Son of the Shepherd of All, Who delivered His flock from the secret wolves that devoured it, the Evil One and Death!

— 2. Death showed his power, that he conquers all; Satan showed his guile, that he makes all to sin.

— 3. Death, To you, O Evil One, none hearkens save he that wills: to me he that wills and he that wills not, even to me they come.

— 4. Satan, Yours, O Death, is but the force of tyranny: mine are snares and nets of subtlety.

— 5. D., Hear, O Evil One, that who so is subtle breaks off your yoke: but none is there that is able to escape my yoke.

— 6. S., You, Death, prove your might on him that is sick: but I over them that are whole, am exceeding powerful.

— 7. D., The Evil One prevails not over all those that revile him: but for me he that has cursed me and he that curses me, come into my hands.

— 8. S., You, Death, from God, hast gotten your might: I alone by none am I helped, when I lead men to sin.

— 9. D., You, O Evil-One, like a weakling: while like a king I exercise my dominion.

— 10. S., You are a fool, O Death, not to know how great am I: who suffice to capture free will, the sovereign power. — 11. D., You, O Evil One, like a thief, lo! You go round: I like a lion break in pieces and fear not.

— 12. S., To you, O Death, none does service or worship: to me kings do service of sacrifice as to God.

— 13. D., On Death there are many that call, as on a kind Power: on you, O Evil One, none has called or calls.

— 14. S., Do you not mark this, O Death, how many there are: who in sundry fashions call on me and make oblation?

— 15. D. Hated is your name, O Satan, nor can you clear it: your name every one curses, hide your reproach.

— 16. S., Your ear, O Death, has waxed dull, that you hear not: how against you all men groan, conceal yourself.

— 17. D., My face is shown to the world, for I am guileless: not like you who without guile cannot abide.

— 18. S., You have not in anything surpassed me for it is true: that you are hateful as I to the sons of men.

— 19. D., Of me all men are afraid as of a lord: but as for you they hate you as the Evil One.

— 20. S., For you, O Death, they hate your name, and also your work: my name they hate but my delights they greatly love.

— 21. D., To bitterness of teeth is turned, this your sweetness: penitence of soul cleaves ever unto your lusts.

— 22. S., Sheol is hated because in her is no repentance: a pit that swallows and closes on all movements.

— 23. D., Sheol is a gulf wherein whoever falls shall rise again: sin is hated because it cuts off the hope of man.