

On the 26th of September, the holy Church commemorates the Translation of the holy Apostle and Evangelist, who leaned on Christ's breast, the virgin and beloved of the Lord, JOHN THE THEOLOGIAN.



Saint John and Prochoros

John the Evangelist, the holy apostle and evangelist, was the son of Zebedee and Salome, the daughter of Joseph the Betrothed.¹ John, too, was called away from his fisherman's nets to preach the Gospel when our Lord Jesus Christ, walking along the Sea of Galilee, chose His apostles from among the fishermen. He had already summoned the two brethren, Peter and Andrew, when He then caught sight of two other brothers, Iakovos and John,

the sons of Zebedee, who were mending their nets in a boat with their father, and called them also. Straightway abandoning their boat and their father, they followed after Jesus Christ.

At the very time of his calling, John was called "son of thunder" by the Lord, for his theology would be heard like thunder throughout the world and would fill the whole earth. John followed after his blessed Teacher, learning the wisdom that proceeded from His lips; and he was well-loved of Christ his Lord for his utter lack of guile and his virginal purity. The Lord honored him as the fairest of the twelve apostles, and he was one of Christ's three closest disciples, to whom the Lord revealed His divine mysteries many times. Thus, when He intended to raise up the daughter of Jairos, He permitted none to accompany Him, save Peter, Iakovos, and John. When He prayed in the garden, there also He was not without John, for He said to His disciples, "'Sit here, while I depart and pray there.' And He took with Him Peter and the two sons of Zebedee [Mt. 26:36-37]," that is, Iakovos and John. Also, when He desired to show forth the glory of His divinity on Mount Tabor, He likewise took only Peter, Iakovos, and John.

As the beloved disciple of the Master, John was never separated from Christ. And Christ's great love for him is evident in the fact that John rested

¹ Joseph the Betrothed also had four sons, Iakovos, Joses, Jude, and Symeon, with three daughters, Esther, Martha, and the aforementioned Salome.

his head upon His breast. For, at the Mystical Supper, when the Lord foretold His betrayal and the disciples gazed at each other in bewilderment, wondering of whom He spoke, John rested his head upon the breast of his beloved Master, as he himself relates in his Gospel: "Now there was one of His disciples reclining on the bosom of Jesus, whom Jesus had loved. Simon Peter therefore noddeth to this one to inquire who it may be about whom He speaketh. And that one, having leaned on the breast of Jesus, saith to Him, 'Lord, who is it [Jn. 13:23-25]?' " The Lord so loved John that only he was able freely to rest his head upon the Lord's breast and to ask Him boldly of this secret. John also showed a reciprocal love for his beloved Teacher, greater than that of the other apostles, for at the time of Christ's voluntary suffering, they all fled, forsaking their Shepherd. He alone remained to witness all the torments of Christ, suffering with Him in his heart, weeping and lamenting with the all-pure Virgin Mary the Mother of the Lord. Together, they did not leave the side of the Son of God Who suffered for us, until the Savior's death upon the Cross; for this cause he was given by the Lord, as son, to the all-pure Virgin Mary. "Then Jesus, having seen His Mother and the disciple whom He loved standing by, saith to His Mother, 'Woman, behold thy son.' Then He saith to the disciple, 'Behold, thy Mother.' And from that hour the disciple took her into his own home [Jn. 19:26-27]." And he regarded her as his own mother, and served her with much respect.

When the lands of the earth were divided among the apostles, John was downcast when he chose the last lot, that of Asia Minor, and uttered three sighs. With tears, he fell prostrate on the ground and made reverence to all the apostles. Peter then took him by the hand and raised him up, saying, "We all have thee as a father, and thy patient endurance for our support. Why hast thou troubled us with this thine action and confused our hearts?" John answered, weeping and groaning bitterly, "I have sinned, brethren; for this hour I have seen that grave perils lie before me in the sea; for, just as the lot of Asia fell to me, I received it with great heaviness, failing to call to mind our Lord Who said, 'A hair of your head in no wise shall perish [Lk. 21:18].' For not one hair is lost without God's permission. I beseech you, therefore, beloved brethren, pray on my behalf before the Lord, that He forgive me this sin!" Then all of the apostles stood facing the East and asked Iakovos, the brother of the Lord, to offer up a supplication. When this was done, they all took their turn, according to seniority, and embraced one another, and then each departed in peace with his assigned lot, and each was assigned an apostle of the Seventy as a helper.

The Apostle John, however, did not immediately repair to Asia Minor, but cared for the Theotokos until her honored and glorious repose. On

the day when the apostles took up her precious and holy body to bury it, Saint John went before her bier with a royal scepter which shone with light, which the Archangel Gabriel had given the all-pure Virgin when announcing her translation from earth to heaven.

The following was recorded by Saint Prochoros, one of the seven deacons [Acts 6:5], concerning the holy apostle and evangelist, the beloved John the Theologian:

Departure and Shipwreck

"To me, Prochoros, fell the lot to follow after John. Following the passion and resurrection of the Lord, John stayed on in Jerusalem near the Theotokos and was a support to the Christians there. After the dormition of the Theotokos, we departed Jerusalem for Joppa and abode there three days in the house of Tabitha. A ship came in from Egypt, laden with fabrics, and unloaded its cargo before continuing westward. So we took ship in Joppa and put to sea, remaining in the hold of the ship. John then began to weep and said to me, 'Prochoros my child, great tribulation and perils await me at sea, which will sorely afflict my soul. However, whether I shall live or be slain by this danger, God has not revealed unto me. Nevertheless, if thou survivest the sea, make thy way to the city of Ephesus in Asia, and tarry there for three months. If, at the end of that interval, I reach that city, we will continue our mission; but if I fail to arrive, then return to Jerusalem, to Iakovos, the Lord's brother; and whatever he commands thee, that do.' Indeed, it happened that a great tempest arose at the tenth hour of the day [4:00 p.m.], and continued into the night until 3:00 a.m., when the ship foundered, and all therein were cast into the waves of the sea, catching hold of whatever wreckage they were able. At the sixth hour of the day [12:00 noon], the sea cast all of us, that is, forty-two souls, upon the shore about a mile from Seleucia. Only the holy John was missing at sea.

"We all lay supine upon the dry land. It was impossible for us to speak one with another, so overcome were we by hunger, fear, and exertion, that we lay there from the sixth to the ninth hour [3:00 p.m.]. Little by little, we came to ourselves and went into Seleucia. After the trauma of the shipwreck, we sought bread from the inhabitants, and thus we ate. Gradually, our fear subsided, and the others who were stranded with me began to rise up against me, saying evil things: 'That fellow who was with thee was a magician and cast a spell upon us, that he might lay hold of the ship's cargo! Now that he has pirated it and disappeared, we know not what has happened. And because thou wast together with him, we will not permit thee to leave this city, because thou art deserving of death. Tell us where that fraud is! Behold, all from the ship have survived, save for that fellow. Where is he?' The men

then began to incite the entire city against me, filling them with the tale. I was therefore arrested and put into jail. The following day, the governor of the city brought me to a public place and commenced to question me harshly, 'Who art thou? Of what religion art thou? What is thine occupation? What is thy name? Tell us everything now before we punish thee.' I answered in my defense, 'I am from Judaea. I belong to the Christian Faith. My name is Prochoros. I and my fellow passengers, my accusers, have been shipwrecked.' The civic magistrate inquired, 'How is it that all of you have reached land, except thy companion? Therefore, it must be as the others claim, that you conspired that only thyself might be found among the seamen, that none might suspect, while the other would seize the money and cargo. Therefore, thou art a criminal, guilty of shedding innocent blood, and worthy of death. Indeed, is it for this, perhaps, that thy partner has been swallowed up by the sea, and divine justice spared thee that thou mightest find thine end in this city? Therefore, tell us exactly where thy partner is.'

"When I heard this, I told them, weeping and wailing, 'I am a Christian, a disciple of an apostle of the Christ. The Lord gave the command to His twelve apostles to go throughout the world, teaching and baptizing in the name of the Father, and of the Son, and of the Holy Spirit. After Christ ascended into the heavens, all the apostles gathered together and chose lots to show where each was ordained by God to preach. My teacher, John, chose the lot for Asia Minor and, at that time, perceived that it would be exceedingly difficult; and, since he hesitated, it was also revealed to him that he sinned in so doing and would be chastised by the sea. He told me all this beforehand, and it happened exactly as he said it would. He also told me that, in whatever place I landed, I should remain there a certain number of days, and, if he came, we would fulfill our Teacher's command; however, if he did not come after a certain period of time, I was to return to my homeland, Judaea. As you can see, my teacher is not a sorcerer, nor am I; we are Christians.'

"It so happened at that time that an official, Selefkos, who held the rank of notary, arrived from Antioch on official business. He also heard my case and ordered the magistrate to release me. Therefore, I was set at liberty, and so I left the city. I walked for forty days until I reached Mareotis, which is by the sea. Nearby the shore stood the inn in which I was sojourning. There I remained, in great sorrow and affliction. Afterward, I grew drowsy and slept; and, just as I opened my eyes, I gazed out toward the sea, and behold! A great wave broke upon the shore and cast forth a man. I hastened quickly to assist him, still having fresh in my mind my own harrowing experience at sea. As I raised him up from the sand, we recognized each other and

embraced, crying aloud and giving thanks to the God of all. As John gradually came to himself, we each told the other his experiences. He recounted to me the forty days and nights he spent in the sea, being violently tossed about. I, in turn, told him what I had suffered at the hands of my fellow castaways.

Ephesus

"After this, we entered into Mareotis seeking bread and water, and there we ate and drank. We then took the road to Ephesus and, when we arrived in the city, we sojourned at a spot called 'the place of Artemidos.' Close by this place was the residence of the chief person of the city, Dioscorides. John turned to me and said, 'Prochoros my child, for now, let none of the inhabitants of this city know who we are or our business, until God shall reveal it to us, that we may proceed boldly.' As he spoke, a rather stout woman was approaching. She was apparently the caretaker of the bath. Because she was so obese, she had no offspring, like the sterile mule. On account of her strength, this woman was wont to mistreat her servants at the bath-house, and she would strike them with her hands. Therefore, none dared to be lax in his duties for fear of her. It was said of her that she went to war and cast stones, and not one missed its mark. One would think that she would be sober-minded on account of her physical appearance, but, quite the contrary, she further disfigured it with cosmetics and by painting her eyebrows. So exaggerated was this that to some she would appear cheerful, but to the more discerning onlooker, one eye appeared reproachful and the other appeared to indulge in license. This woman's name was Romana.

"When she came out of the bathing establishment, she noticed our humble appearance and came over to us where we were sitting, all the while thinking to herself, 'These foreigners have need of food. Perhaps they can be useful to me in the bath-house, and will not make heavy demands for high pay; and out of fear of me they will not be negligent in their work.' She spoke to John first, saying, 'Where art thou from, man?' John answered, 'I am from a foreign country.' Romana continued, 'Which one?' He answered, 'Judaea.' She persisted, 'What is thy religion?' The apostle replied, 'My roots are from Judaism, but I am by grace a Christian, and I have suffered shipwreck.' Romana then asked, 'Dost thou desire to enter my employ to maintain the fire in the public bath? In return, I shall provide thy food and for thine other bodily necessities.' John answered, 'I can do that.' The woman then addressed me, 'And where art thou from?' But John answered, 'He is my brother.' Romana then said, 'I can use him too. I need a bath-attendant to fetch water for the bathers.' Therefore, she gave us our daily food, approximately two pounds of bread, and spending money for the rest of our needs.

"After four days of our employment in the bath-house, John, inexperienced on the job, stood thinking to himself near to the furnace, when Romana happened to come in. She saw John standing about and struck him such a blow that he fell prostrate to the ground. She yelled, 'Fugitive, exile, embezzler, useless! If thou art unqualified, why didst thou accept the job? I will put an end to thy knavish trickery. Thou camest to work for Romana, whose reputation has been heard of in Rome. Thou art my servant, mischief-maker, and thou wilt not be able to leave here, because if thou dost leave, I will seek thee out in every place and, when I find thee, I shall slay thee. When thou eatest and drinkest then thou art merry, but when it comes to work art thou overcome by laziness? Better change thy ways, wicked one, for thou art Romana's servant!'

"After Romana left the bath-house and went to her house; I, who had heard everything and witnessed the blows she dealt him, became sorrowful and worried, though we were not many days in her employ. I did not reveal my thoughts to John; nevertheless, by the grace of the Holy Spirit, he perceived my distress, and said to me, 'Prochoros my child, thou knowest the calamitous shipwreck that befell us because I wavered in my thoughts at Jerusalem; and, not only because of this, but for other sins that I have committed unknowingly. Indeed, for this reason I passed forty days and nights in the sea, until it pleased God that I be deposited on dry land. And now thou art grieved and hast lost thy hope because of the petty temptation of a silly woman and her cold-hearted threats? Go to thy work, which thou hast agreed to do, and be industrious; for our Lord and Creator Jesus Christ was smitten, spat upon, lashed, and crucified by those whom He created. This is an example unto us to spur us always to bear good will; for He said unto us, "In your patience win your souls [Lk. 21:19]."' Thus did John speak to me; so I heeded and went out to do the task appointed by Romana.

"The following day, very early in the morning, Romana came again and said to John, 'If thou hast need of more food, tell me, and I will give it to thee; only be careful in thy work.' John said to her, 'The food and other provisions are sufficient for us; and I will attend to my work.' Romana then asked him, 'Why is it that all accuse thee of being incompetent in thy work?' John answered, 'In the beginning I made mistakes, but with the passage of only a short time, thou wilt learn that I am apt; for all the trades are a little difficult for apprentices.' Then she departed for her home. A wicked demon, however, assumed the appearance of Romana and, standing before John, said, 'Again I shall chastise thee, runaway, for thou hast turned my work upside down! I can no longer endure thee! Fire the furnace that I may cast thee inside! I do not want to look upon thee any longer! Depart and get thee from

hence, offensive plotter, and take thine abettor with thee! Return to thy home where they cast thee out because of thy misdeeds!' The devil then laid hold of one of the irons of the furnace and threatened John, saying, 'I will slay thee, perverse one! Get thee away from here! I no longer want thee in my service! Depart, or I will deal thee a deadly blow!' By the grace of the Holy Spirit, John knew that the words and actions were those of the devil who dwelt in that bath-house. Therefore, he invoked the name of the Father, and of the Son, and of the Holy Spirit, and expelled the demon forthwith.

"The following day, Romana came into the bath-house and said to John, 'Again there are complaints that thou art not careful in thy work. Now this is deliberate, for thou seekest a pretext whereby I might discharge thee. But that is not going to happen, not now or in the future, because from the punishments that I will mete out, thou wilt be rendered useless.' Through all this, John did not utter a word. She observed his patience, meekness, and calm demeanor, and thought he was a peasant and lacking in education. To further try him, she spoke harshly and threatened, 'Art thou not my servant, O mischievous one?' John answered, 'Yea, we are thy servants—I, John, the fireman, and Prochoros the water man.'

"Now Romana had a friend who was a lawyer and, seeking his legal opinion, she told him a lie, 'My parents reposed, leaving me two slaves who, after many years, ran away from my house. Therefore, I destroyed the certificates of their purchase. Now they have returned to my house and acknowledge themselves to be my slaves. Is it possible to draw up duplicate papers of ownership?' The attorney replied, 'If they admit now, before three trustworthy witnesses, that they were once thy slaves, it is possible to make new papers.' Through the Holy Spirit, this entire scheme was revealed to John, and he said to me, 'Prochoros my child, Romana seeks for us to make a written acknowledgment that we are her slaves, and she went to see a lawyer about the matter. He has agreed to whatever she has chosen to tell him. Now she is looking for three witnesses who will certify that we are her slaves. Therefore, let no sadness enter thy heart, but rather rejoice; for by this, our Lord Jesus Christ will quickly reveal everything to this woman, as to who we are.' Just then Romana entered the bath-house and, grasping John by the arm, she began to rain blows down upon him, and said, 'Wicked servant, runaway! When thy mistress enters, thou must greet her and do reverence! Mayhap thou didst imagine thou wast a freeman? Know this: thou art Romana's slave!' And, once again, she slapped him to scare him, and said, 'Thou art not my servant, runaway!' And John said, 'But thou hast said otherwise, that we are thy servants. I am John the fireman, and this is Prochoros the water man.' Romana again asked, 'Whose servants are you, O

wicked ones?' John answered, 'Whomever thou desirest to say.' She replied, 'That you are mine.' John then said, 'Written down or not, we admit that we are thy servants.' Then she quickly said, 'I want it in writing before three witnesses.' John told her, 'Do not tarry; let us take care of the matter today.' She then took us before the temple of Artemis and, in the presence of three witnesses, she wrote out our papers of sale. Then we returned to our work.

The Death of Domnos

"In the bath-house there was a diabolical activity at work. When it was first being built, Satan incited these deluded idolaters to bury in the foundation, under the stones, either a fifteen- or sixteen-year-old youth or maiden, that it might go well in the bath-house. With this bloodthirsty murder of an innocent child, Satan began to dwell therein with demons. To continue this practice, three times a year either a youth or maiden was drowned. Dioscorides, the owner of the bath-house, made a record of the dates on which these deaths occurred. This is because he had a comely son, Domnos, who was eighteen years old. On those dates which he noted in years past, he would not permit his son to enter the bath-house.

"After we had served for three months, Domnos came in one day. I accompanied him, together with his servants, bearing the vessels of my trade. Immediately, the vile demon rushed upon him and strangled him. When the servants realized what was happening, they began to weep and gash themselves. They went out and reported it to Romana. When she heard this, she cast down the diadem from her head and began to pull her hair out, and, with many tears and great wailing, said, 'Woe is me! How will I defend myself before my master Dioscorides? Perhaps he might die himself from grief, since Domnos was his only son. O great Artemis of the Ephesians, help us! Show thy power and raise the dead youth! All the inhabitants know that thou governest everything by thy great might and signs. Therefore, raise thy servant Domnos, and return him, alive, to his father!' Romana uttered this and many other similar things. She tore at her arms and body, pulled out the hairs of her head, and stood, weeping in her rent garments. The people gathered, some to mourn Domnos, and others just to marvel at the profound grief of Romana.

"John paused in his labor and approached me, asking why Romana was weeping so bitterly. Before I could utter a word, she had caught sight of us and hastened to seize John, and cried, 'Warlock! Admit thy sorcery, for from the day thou didst enter into my service, we have been abandoned by our goddess Artemis! Therefore, restore to life my master's son this very hour, or I will part thy soul from thy body!' John said, 'Tell me what has happened that thou dost grieve so deeply.' Then Romana, moved by her fury

and passion, smote John on the face and said, 'Wicked servant! All the people of Ephesus know what has happened; and dost thou now come to vex me by saying that thou knowest not the terrible event that has befallen me? Hast thou not heard that the son of my master Dioscorides has died within the bath?' John was calm and withdrew to pray, entering the bathing area. By his prayer he expelled the abominable demons and restored the soul to the youth's body, and he rose from the dead. John then took Domnos by the hand and led him out of the bath. He brought him before Romana and said, 'Receive thy master's son.' When Romana beheld the resurrection of Domnos, she was utterly astonished, and fear and trembling came upon her. She gave no further thought to Domnos' death, though he had been dead and lifeless as a stone for two hours. Later, when she recovered her senses, she dared not look upon John's face because of her shame, preferring rather to die. She thought within herself, 'How will I look upon that man's face, which I buffeted with so many blows—and for no reason? Where can I hide myself? If only the earth would open and swallow me! O death, I call upon thee! Come and rid me of my disgrace!'

"John noticed that her face was transformed. She was ready to bow to the earth to him, but he held her hand and thrice made over her the sign of the precious and life-giving Cross. She fell to John's feet and, weeping bitterly, said, 'I implore thee, tell me who thou art; for I take thee to be God or the son of God.' John said to her, 'I am not God, nor the Son of God. I am John, the disciple of the Son of God, who lay on His breast and heard divine mysteries. If thou believest in Him, thou shalt become His handmaid, as I am His servant.' Romana listened and with deep shame and fear said to John, 'First, O man of God, forgive me for all in which I have transgressed against thee.' John responded, 'If thou believest in our Lord Jesus Christ, all thine iniquities will be forgiven.' She replied, 'I believe, O man of God, every word that comes forth from thy mouth.'

The Death of Dioscorides

"While this transpired, however, Dioscorides, the owner of the bath-house and the father of Domnos, learned of his son's death, and died of his profound grief. His servants hastened to find Domnos, who was with John. When Domnos heard the news, he ran home and found his father lying dead. He then returned to John exceedingly sorrowful and, falling at his feet, wept and besought him, saying, 'O man of God, as I was dead and thou gavest me life, do likewise unto my father who died on my account! I would prefer to die rather than see my father dead.' John took Domnos by the hand and, raising him up, said, 'Do not sorrow, my child, for thy father's death will usher in life for him and thyself.' John took Domnos by the hand and

went to his house, where they found the dead Dioscorides. Behind them followed Romana and a crowd of others. Then John made supplication and, taking Dioscorides by the hand, exclaimed, 'In the name of Jesus Christ, Who is God, arise!' And straightway, the dead man sat up. All who beheld this were astonished and stricken with awe. Some remarked that John was God, others that he was a necromancer.

"Slowly, Dioscorides came to himself and said to John, 'O man of God, thou hast given life to me and my son!' John answered, 'Jesus Christ, the Son of God, Whom I preach, has granted thee and thy son life.' Dioscorides then fell at John's feet and said, 'Behold, I and my son, and all we possess, are in thy hands.' He then proceeded to show him his wealth, and said, 'Take it all and make us servants of thy God.' John said, 'Neither we nor our God have need of thy things, for we have forsaken everything to follow Him.' Dioscorides continued, 'And where have you followed Him?' John then began to speak, saying, 'Hearken to divine mysteries, Dioscorides. The all-merciful and all-good God beheld the race of man benighted by great delusion in the worship of demons and in the depths of ignorance. He took pity on His creation and sent His Son into the world, Who was incarnate of the Holy Spirit and the Virgin Mary and became Man, so as to teach men to put far away from themselves the deceit of the demons, and to heal every disease and sickness, both great and small. Him did the Jews condemn to be crucified, for thus did He so foreordain. Therefore, the Son of God suffered in the flesh, and of His own will died, descended into Hades, and delivered the souls held captive there from ages past. He arose, as befits God, on the third day, and appeared to us, His disciples, and ate and drank with us. He commanded us to go forth into all the world and to teach and baptize in the name of the Father, and of the Son, and of the Holy Spirit. All, therefore, who believe and are baptized will be saved, and unbelievers will be condemned.'

The Baptism of Dioscorides, Domnos, and Romana

"Dioscorides said to John, 'Man of God, baptize us in the name of thy God.' John answered, 'Command all those who are here to go outside.' When all had left the house, behold, Romana came in holding our documents of sale and fell at John's feet, crying, 'Take these and tear up the handwriting of my sins, and give me the Christian seal of holy Baptism!' John took the papers and rent them in pieces and, that very hour, baptized Dioscorides, Domnos and Romana. Then, at Dioscorides' request, we all went to the bath-house, to the spot where the unclean spirit had slain its victims, and cast it out. Afterward, Dioscorides took us back to his house and laid a table, where we thanked God and ate; and then we sojourned in his home.

The Preaching and Miracles of John in Ephesus

“Once, there was held in Ephesus a festival of the false goddess Artemis, and all the people made a great celebration clad in white garments, rejoicing and making merry. John, for reasons of his own, wore those garments which had been blackened by the soot of his work in the bath-house. He ascended and stood on the high place where the statue of the goddess was set. This greatly angered the Ephesians, and they began to cast stones at John. The grace of God, however, shielded him, and not one of the mob was able to touch him. The very stones cast at him struck the idol itself, and from the great number of them wrought considerable damage.

“Then, lifting up his voice, John addressed the crowd, ‘Men of Ephesus, why are you drunk with the delusion of idolatry? Why have you abandoned the Master, the God and Maker of creation, Who has created you all and given you a reasoning soul, only to submit to the will of demons who rejoice at your destruction? Awake from your sleep and come to your senses; leave behind the strong drink of shameful thoughts; cast off the darkness of ignorance; abandon your superstitions and the delusion of your ancestors’ myths. Come to the knowledge of the true God, and you shall receive forgiveness of sins and life everlasting. That you may be fully assured that your worship is useless and to no purpose, behold thy goddess Artemis, fractured from the stones you yourselves cast. Therefore, put her back together, or pray that she may work a miracle for me or punish me, that I might behold her power and believe.’

“When the Ephesians heard this and saw their goddess in pieces, they became even more enraged at John, and again they cast stones at him. Yet not one stone struck the apostle; rather, they turned and struck those who had cast them; and in their anger and frustration they rent their garments. Again, John was shielded by the grace of Christ. Perceiving that their actions were being incited by the demons, the holy one addressed them, saying, ‘Be silent and calm, O men of Ephesus, for you are not behaving like reason-endowed men. On the contrary, your conduct is unreasonable and ignorant, and proper only to those unclean demons who have instigated you to do these things. Attend, therefore, and come to yourselves, that you may behold the power of God.’ Raising his hands to heaven, John began to pray, saying, ‘O Lord Jesus Christ, deal with them firmly yet with mercy, so as to show these men present that Thou art God, and there is none save Thee.’ When John had finished praying, straightway a great earthquake struck and tremendous heat broke out upon the ground, and from the excess of their fear about two hundred fell dead. The rest fell at John’s feet and besought him for mercy; for fear and trembling had fallen upon them, and they said, ‘We beg thee, O man of God,

raise our dead, and we shall believe on the God Whom thou preachest!' John lifted his eyes up to heaven and besought God with sighs and tears; and in a voice that they might not hear, he prayed, 'O true God Who before the ages wast with the Father, O Lord Jesus Christ, Son of God, Who hast appeared for the salvation of men: forgive the sins of those who believe on Thee and those who have died; raise them by Thine almighty hand, and open their hearts to accept the light of Thy knowledge; and give Thy servant courage to speak Thy words with boldness.' When John had prayed, again great heat broke forth from the ground, and straightway all the dead arose and did homage to him, beseeching him to bestow divine salvation upon them through holy Baptism. Then John catechized them with the word of God, and all were baptized.

Healing of the Paralytic

"Dioscorides then brought us back to his house and set a table before us. When we ate and rejoiced over the salvation of the brethren, we went out again to teach the people. As we passed through a certain neighborhood, we came upon a man who had been completely paralyzed for twelve years. When the paralytic caught sight of John, he immediately cried, 'Have mercy on me, O disciple of God!' John then approached him and said, 'In the name of Jesus Christ, receive thy health!' At once, the sick man rose up and gave thanks and glory to God.

The Machinations of the Enemy

"When John had performed many other signs and the splendor of his achievements flashed forth everywhere, the demon who dwelt in the temple of Artemis, fearing that he would be cast out by John and the temple destroyed, took on the appearance of a magistrate. He then sat in a prominent place holding various papers and began to weep bitterly. It happened that two magistrates passed by who were indeed court officers of the city of Ephesus. When they beheld what they assumed to be a colleague shedding tears, they were moved to pity and inquired why he was sitting there and weeping. The demon would not answer, but the two officers urged him, saying, 'Tell us why thou art weeping, and we promise that we will help thee in thy misfortune.' Weeping and wailing, the demon said to them, 'Brethren, I am in profound distress, wretch that I am, and am no longer able to continue living. If you are able to assist me, I will tell you my misfortune; but if you can be of no use to me, why should I disclose my secret to you?' They answered him, 'Tell us thy problem and thou shalt see that we can be helpful to thee.' The demon continued, 'Swear in the name of the great goddess Artemis that you will struggle till death for thy friend, and then I will tell you the matter. Therefore, show your love and good intentions to a friend and foreigner; for

not only will you save my life, but you will receive recompense as well.' He then indicated how much money he would promise to them. So they made vows that, with all their strength, they would do whatever had to be done. The demon, still weeping, then explained, 'I, the cursed one, am an aide from the imperial court at Caesarea in Palestine. I was given two notorious sorcerers from Jerusalem, named John and Prochoros, who were imprisoned. At trial, they were found guilty for the multitude of their evil deeds. The procurator, however, put them in prison again for another interrogation. I was taking them to the prison when, through their sorcery, they escaped from my hands. The centurion learned of this and took pity on me, and said, "Depart, miserable one, pursue and capture them, or thou shalt lose thy life." If thou findest them, bring them back; if not, appear not here again. I took some money and left my country, abandoning my home, my wife and children. Behold these writs. (And he showed them false documents.) I have learned that they are in this city. Therefore, I beseech you to have mercy on me and help me, a stranger.' When the two officers heard and saw this, they answered, 'Do not grieve, friend, for the men whom thou seekest are here.' The demon replied, 'I fear that through their great magic they will elude me; but this you can do, my friends: Shut them up in a house unknown to all, slay them, and take this remaining money.' The two replied, 'It is better that thou thyself apprehend them and take them live, for if thou slayest them here, how wilt thou return to thy country?' The devil replied, 'Slay them, my friends, and I do not care if I return to my country.' Therefore, they agreed, being moved by avarice.

"By the grace of the Holy Spirit, John knew this and said to me, 'Prochoros my child, I want thee to be aware and to prepare thy soul for temptations, for the demon that dwells in the temple of Artemis has prepared many afflictions for us. Behold, two of the court officers spoke to a demon, and they are coming for us. The Lord has revealed the entire matter to me.' Indeed, within a short period of time, two officers arrested us the moment we were not with Dioscorides. John said to them, 'For what cause have you come to arrest us?' They answered, 'On account of thy magical arts.' John then said, 'And who has accused us of sorcery?' They replied, 'First, come to the prison and behold thine accuser.' John continued, 'It is not proper that you should put us in prison, if the accuser has not come forth.' They then struck John, and pushed and shoved us all the way, not to the public prison, but to a private house, where they intended to slay us in accordance with the demon's plot.

"Romana learned this and hastened to inform Dioscorides. He straightway came to where we were incarcerated, and, meeting the soldiers

outside, spoke to them harshly, condemning them, 'It is not permitted to imprison untried individuals without charging them, and furthermore, not in the city jail, but in a house out of the way, so that you might mistreat or even slay them. Behold, let these men remain in my house, and whosoever has a case against them, let him approach in accordance with the law to require justice.' The officers then went to the place where the demon had been sitting in the guise of a magistrate and, not finding him there, they fell into great despair and distress, saying, 'Since we cannot locate the accuser, we will be viewed as slanderers by Dioscorides, and this is not without danger for us, for he is very strict.'

"So they decided to wait near the place where they had seen the demon. After a very long while, the demon arrived in the guise he formerly assumed. They told him all that had transpired, and that those he sought were in the house of Dioscorides, saying also, 'He said that if thou wilt accompany us, we might take them.' So the demon went with them, weeping and wailing, bearing the false warrants for their arrest. A crowd began to assemble, and the demon explained the situation to them as he did to the court officers. The people became very angry at these words, and in a disorderly manner, with shouts and screams they went to the house of Dioscorides, and beat upon the door loudly, crying, 'Surrender to us the two sorcerers, or we will burn down thy house! Since thou art a ruler of our city, it is not fitting that thou shouldest harbor and protect these magicians and malevolent men.' Now John observed the wrath and unrest of the multitude, and said to Dioscorides, 'As for us, O brother, neither money nor our bodies interest us. We have been taught to bear the Cross daily and to follow Christ.' Dioscorides replied, 'Behold, let them burn my home, and both my son and myself with thee, if only we gain Christ!' But John answered, 'Neither thyself, nor thy house, nor thy possessions will be destroyed; only surrender us to those men.' He told Dioscorides that he had foreseen in the Spirit that the people's revolt would lead to good, and then said, 'Be at peace in thy house, and thou shalt behold the glory of God.'

"We then left Dioscorides' house and gave ourselves over to the mob. Drawn along by the mob, we reached the temple of Artemis, when John asked, 'To whom is this vast temple dedicated?' They answered, 'It is the temple of Artemis.' John asked them if he might stand in a certain place for a moment; then he raised his hands to heaven and silently besought God at length with sighs. Then the idol of the temple toppled, but no one was injured. Thus, straightway his entreaty was answered, and the rest of the pagan temple collapsed. The blessed one then addressed the demon which dwelt in that temple, 'I adjure thee, O unclean demon, answer me.' The

demon spoke, 'What is it?' The apostle of the Lord asked, 'Tell us how many years thou hast abided in this place, and confess whether it was thou who hast incited the officers and the people against us.' The demon then, compelled by the power of God, cried aloud, 'I have dwelt here for two hundred forty-nine years, and yea, it was I who incited all against you.' Then John said, 'I command thee, in the name of Jesus Christ of Nazareth, to dwell here no longer.' And straightway, the demon departed the city.

"Upon witnessing this spectacle, the crowd marvelled and were astonished; and, that very hour, most of them believed on Christ. The rest delivered us to the proconsul, who had certain Jews advising him. One was named Mareona, who strove exceedingly to have us slain. He charged that we were sorcerers, and maintained that a bailiff from the imperial court had arrived with warrants. When the proconsul heard this, he ordered us placed in prison, and sent public messengers throughout the city for three days. Failing to find anyone, the proconsul decided, 'Since there is no one to verify the charges against these foreigners, I am unable to penalize them or detain them in prison.' He then set us at liberty.

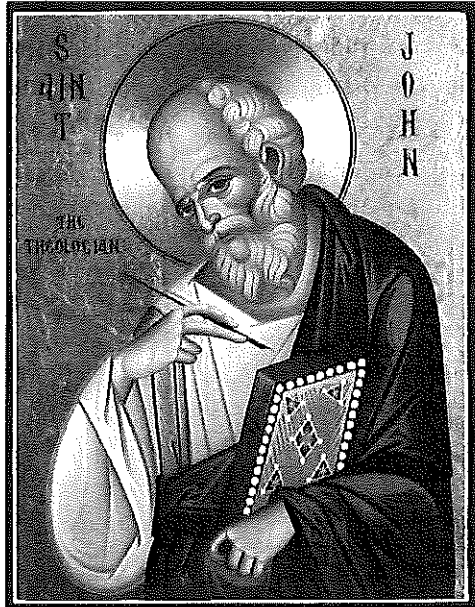
"The city's inhabitants put away their anger over the collapse of the temple of Artemis, because of all the signs and wonders worked by John. Numberless crowds hearkened and came to believe on Christ and disdained the worship of idols. However, certain inhabitants brought news of what had transpired in Ephesus to Domitian, emperor of Rome, complaining that most there had become Christians who performed sorcery, set at nought the laws, and had contempt for the deities, destroying the most distinguished and largest temple and all its sacred appurtenances."

The Apostle in Rome

At that time Domitian, emperor of Rome, raised a great persecution against the Christians, and John was slandered before him. The prefect of Asia, having arrested the holy one, sent him bound to Caesar in Rome, where John first had to endure beatings for his confession of Christ, and afterward was compelled to drink a cup full of deadly poison. But when, in accordance with the Lord's words, "If they should drink anything deadly, in no wise shall it harm them [Mk. 16:18]," he received no harm from it, he was cast into a cauldron of boiling oil, yet emerged unscathed. Then cried the people, "Great is the God of the Christians!" Caesar, not daring to torture John further, considered him immortal and sentenced him to exile on the island of Patmos, as the Lord had told John in a dream, "Thou shalt suffer much, and shalt be exiled to a certain island, which shall be much to thy benefit."

Banishment to Patmos

According to the account of Prochoros, "The soldiers laid hold of us, and John was tightly bound in irons and chains. They said to him, 'This one is a magician and performs terrible deeds.' As for me, they rained blows down upon me and uttered many intimidating things, but they did not put me in fetters. They brought us down to a ship and set sail. Daily we were given approximately eight ounces of bread, a small cup of poor wine of about half a pint, and a little less than a quart of hot water, of which John partook very little, leaving most for me. They were not in a hurry to sail directly to Patmos, but



Saint John

tarried in one place a long time. At length, we departed, and, as we were sailing, the officers sat down to dine and, having a great quantity of food and drink, made merry. One of the junior officers hastened to the forepart of the ship to perform some duty and, out of carelessness, fell headlong into the sea. His father was present on the ship and grieved over his loss keenly. He would have cast himself into the sea, had not others restrained him. All on board were grief-stricken over the event. Some of them came over to where we were being kept, and one said to John, 'O man, we all are in mourning over what has taken place; how is it that thou not only mournest not, but also art cheerful?' John then asked him, 'And what dost thou wish me to do?' He answered, 'Art thou able to help us?' John then asked their leader, 'Which deity dost thou worship?' He replied, 'Apollo, Zeus, and Hercules.' John then asked the second, 'And whom dost thou revere?' He answered, 'Aesculapius, Hermes, and Hera.' John continued to ask each in turn, and all confessed their deception. Then the Lord's apostle said unto them, 'How many gods you have, and yet are not able to save one drowned man!' They answered, 'This is because we are sinners and do not purely serve them; and, for this, the gods punish us.'

"He then left them to their grief, and said to me, 'Prochoros my child, rise up and give me thy hand.' He said this because he was bound and unable to lift himself up. So I extended my hand, and he rose up and stood at

the edge of the ship, his chains rattling, and he sighed with tears and said, 'O God of the ages, Who hast created everything and with Thy gesture controllest all creation; O Thou Who alone art the Almighty and King of all, Jesus Christ, Who for our sake, and in accordance with Thy dispensation, hast granted us to walk upon the waters as on dry land: O Master, I am instructed to entreat Thee on behalf of him who drowned by those who hope to receive abundantly. Quickly hearken unto me.' No sooner did he complete his prayer, than suddenly great quantities of hot water erupted from the sea, and one wave, breaking over the ship, cast the young man, alive, at John's feet. Seeing this, all were amazed and fell at John's feet, exclaiming, 'Of a truth, thy God is the God of heaven, the earth, and the sea!' Then they began to honor John and removed his iron shackles.

"We then put in at a place called Katikion and anchored the ship. All went ashore, save us and the guards. The sun was westering when the helmsman perceived that it was good to set sail thence. So when the others came back on board, we departed. At the fifth hour of the night, a great storm arose upon the sea, and the ship was imperiled. All began to cry out and awaited death. Then the commander of the soldiers approached and said to John, 'Man of God, in a marvellous manner thou didst raise the dead man from the depths of the sea by thy prayer; therefore, supplicate thy God now to still the tempest, for we are in danger of sinking.' John answered, 'Be at peace, and let each sit down in his place.' But because the tempest grew more violent, John arose and prayed. Then, straightway, the storm was quelled and a great calm reigned.

"Water grew scarce aboard the ship, and many, growing faint from thirst, found themselves near death. John then said to me, 'Fill the vessels with seawater.' When the vessels were filled, he said, 'In the name of Jesus Christ, take and drink.' And drawing forth the water, they found it sweet and, drinking it, were refreshed.

"We then dropped anchor at a place called Myron, because one of the officers suffered from dysentery, and because of this sickness he was nigh to death. We remained there for seven days. On the eighth day, the commanding officers began to quarrel among themselves. Some said that it was not proper to delay carrying out the imperial order; others felt it was not right to leave one of their own behind; some even wanted to take the sick man with them, but he surely would have perished. Then John said to me, 'Go, my child Prochoros, and say to the ailing man that John, the apostle of Christ, says to him: Come to me sound.' I went and said this to the sick man, and straightway, he arose without a trace of the sickness and followed me back to John, who said to him, 'Tell thy companions that we should depart from this place.'

Immediately, he who had taken no food for seven days and had been in grave danger gladly urged the others to leave that place.

"When both the officers and their men beheld this miracle, they fell at the feet of the apostle, saying, 'Behold, the whole earth is at thy disposal, for thou hast proven thou art a servant of the true God.' John replied, 'Nay, my children, this is not proper; you must take me where you are commanded, so that you are not punished by the emperor.' And after he had catechized them, he baptized all of them that same day. Then we departed for Patmos. On arriving, we entered a city called Flora where, according to the emperor's order, the officers put us in the governor's charge, though they themselves did not want to leave us, but to remain with us. But John said to them, 'My children, if you are careful not to fall away from the grace you have received, in no place shall you be harmed.' They tarried with us for ten days and were further instructed by John. Afterward, he prayed and blessed them, and, bidding them depart in peace, committed them to the hands of God, in Whom they believed and to Whom is due glory for everlasting ages. Amen.

Myron and Apollonides

"In the city of Flora there lived a wealthy man, named Myron, who was the father-in-law of the governor Laurence. He took us into his home. He had a wife named Phoni, three sons who were orators, and a married daughter, Chrisippida. The eldest son, Apollonides, was possessed by a demonic spirit of divination. No sooner had John and I entered the house, than the demon, fearing he would be cast out by John, moved the youth to flee far outside the city. Now Myron noticed that his son fled as we entered, and said to his wife, 'This misfortune would not have occurred if these men were good. Perhaps it is as many say, that they are magicians, and have cast a spell upon our home, causing our son to flee.' Phoni answered, 'If these men are as thou sayest, perhaps they will cast out our other sons also.' But Myron said to her, 'I will not put them out now, but first I will intimidate them and put them through much suffering, thereby enjoining them to bring our son back alive; then I will punish them severely.' By the grace of the Holy Spirit, John was aware of the conversation between Myron and Phoni, and said to me, 'Prochoros my child, know that Myron is contemplating evil against us. Therefore, let us endure the temptations, because in this manner we shall increase our reward, and the light of Christ will shine on these people.'

"While we were conversing one with another, a letter arrived for Myron from Apollonides. Written inside, it said: 'To my lord and father, Myron; from Apollonides, the rhetor: Know, my father, that John the sorcerer whom thou hast received into thy home performs evil magic, and,

contrary to thy goodly hospitality, the wretch has deprived thee of thy child. The unclean spirit he has brought upon me does greatly agitate me, to the point where it has driven me out of the city. I met Coenops (revered by the inhabitants as a god for his magic) and told him of my misfortune. He told me that it would be impossible for me to return home and assume my inheritance, or to enjoy the love of my brothers, if I did not first surrender John the exile, magician, and teacher of the Christians, to the beasts, that he may be prey for them. Hasten, therefore, my father, and put John to death. Show thy love and care for thy child. I salute thee!

"As soon as Myron read this, he locked us up securely in his house. He went directly to the governor, his son-in-law, and put the letter in his hands. When the governor read it, he was greatly incensed and wroth against us, principally because the letter mentioned the name of Coenops. Therefore, the governor was convinced and ordered us cast to the wild beasts. He sent soldiers, who removed us from Myron's house and placed us in prison. After three days, we were brought to the tribunal of the governor, who addressed John, 'Though thou art guilty and deserving of condemnation, our great and glorious emperor has exercised extreme philanthropy in thy case by banishing thee here, for thy rehabilitation, that thou mightest change thine evil ways. However, I see now a most insidious thing in that thou hast been treacherous with thy benefactors. What craft didst thou employ to drive my wife's brother from his home? Confess, lest I torture thee! Tell us: what is thy religion?' John answered him, 'I hail from Jerusalem, and am a servant of Jesus Christ, the Son of God, Who was crucified for the sins of men, and arose on the third day. He has sent me to preach the glorious glad tidings and the light of His knowledge everywhere.' The governor asked, 'Because of thy silly speech thou hast been sent into exile, and dost thou yet persist in thy delusion? Cease, vile one, thy senseless teachings! Learn of the immortal gods, and do not deify a Man Who was slain on account of the confusion He created. Therefore, prate not, but return my brother-in-law to his home immediately.' John answered the governor, 'For me, to cease preaching is not possible, for my every hope of salvation depends upon it. As pertains to the rhetor Apollonides, I am not aware of being in any way at fault concerning him. Nevertheless, if thou desirest him, let him come hither to thee.' And John prevailed upon him to send me to bring Apollonides, while he continued, saying, 'And if he has anything to say against me, let him so say.'

"The governor then consented, though John was to be returned to prison in chains. But John said to him, 'I beseech thee, permit me first to write a letter to Apollonides, and then bind me with chains.' Assuming that John would release Apollonides from the spell through the letter, the governor

gave his permission. John wrote the following: 'John, the apostle of Christ, to the spirit of divination who dwells in Apollonides the rhetor: I command thee, in the name of Jesus Christ, to come out of the image of God and never again to enter into any other man. Depart from this island, and remain ever in the wilderness.' I received the letter from John and immediately set out for the place where Apollonides was, a distance of about six miles. I found him, and as I approached, straightway the unclean spirit came out of him. Apollonides then said to me, 'Why hast thou troubled thyself to come hither, O disciple of thy beloved teacher?' I replied, 'I came in search of thee, O learned one, that thou mayest return healthy and well to thy parents and kinfolk.' Since the demon had left Apollonides, he was calm, and joy filled his soul. He commanded that a mule be prepared for me and a horse for him, and we returned to Flora. As soon as we arrived in the city, Apollonides asked me, 'Where is the teacher to be found?' I told him, 'He is in prison, bound with chains by the governor on account of thy flight and absence.' When he heard this, he hastened to follow me to the prison. When the jailer saw him, he rendered homage to him and opened the prison. Apollonides beheld John in chains, prostrate on the ground, and he fell down and revered him. He then arose, loosed John from his fetters, and led him out of the cell, saying to the jailer, 'If anyone should ask ought of thee, say that Apollonides released this man.' So we returned to his house, where his parents and brothers were weeping, grief-stricken over his absence. The moment they caught sight of him, they were exceedingly glad and embraced him with tears.

"His father, Myron, then asked him, 'For what reason didst thou depart and sadden us?' Apollonides then began to relate everything in detail. 'Many years have passed since I fell into a deep sleep on my bed. A certain man, standing on the left side of my bed, shook me and woke me from my sleep. I perceived that he was blacker than a burnt and decaying stump; he had eyes which glowed like lamps, and I trembled in fear. He said unto me, "Open thy mouth!" I opened and he entered into my mouth and filled my stomach. From that hour good and evil became known to me, and all that took place in the house as well. But when the apostle of Christ entered our house, he that sat within me said, "Flee this place, Apollonides, that thou mayest not die in torment, for this man is a sorcerer and wishes to slay thee." I straightway fled to another city. But when I wished to return, he would not permit me, saying, "If John does not die, thou canst not live in thy house!" When Prochoros arrived at that city in which I was staying, I saw him, and the unclean spirit straightway left me in the same way he had before entered into my stomach, and I felt the lifting of a great weight; my mind has returned to its senses, and all is well with me.'

On hearing this, all fell at John's feet. John then said to him, 'Child, dost thou wish to behold the power of the crucified One? Know that, by His power, we not only are able to censure unclean spirits, but also to cast them out by letter.' And, opening his lips, he taught them to believe in our Lord Jesus Christ. Myron came to believe, and his wife and children; and all were baptized. Then there was great joy in the house of Myron. When the governor, Laurence, learned from Apollonides how he had been delivered from the evil spirit, he marvelled and rendered great homage to John, and set him at liberty.

Chrisippida

"Chrisippida, Governor Laurence's wife and Myron's daughter, watched in admiration how her parents and her brothers believed in Christ, and she said to her husband, 'Behold, all my father's house believe in the crucified One Whom John does preach. Let us resolve also to believe, that our house may exult with my father's.' Laurence said to Chrisippida, 'Wife, as long as I am in this office with its authority, I am unable to become a Christian.' She replied, 'Now it is better for thee to do this because thou hast authority; for, at the same time, thou canst be a guard and help to the faithful.' The governor responded, 'Know this, wife, that the religion of the Christians is spurned and condemned by all. If I do as thou sayest, immediately divisions and schisms will occur. Everyone will be inflamed against us and we shall be denounced before the emperor, which will prove to our detriment. Therefore, I prefer to present the appearance of an idolater and secretly to support and help the believers in Christ. Then, when I complete my term as governor, I will openly accept holy Baptism and become a Christian. Therefore, take our son and go to thy father's house, and when thou learnest from John the dogmas of Christianity, become baptized together with our child. However, be careful not to offend anyone by what thou hearest from John. Do not even disclose to me the mysteries thou wilt learn, but keep everything quietly to thyself until the appropriate time.' Hearing this, Chrisippida took her son and went to her father's house. When she entered, she saluted John first, then her parents and her brothers. John asked her, 'Why hast thou come, child?' She answered, 'I believe, honorable father, that God will inform thee. Albeit, I also will make it known to thee that it is out of godly zeal that I come to be enlightened by thee, that my house and my father's may extol God together.' John replied, 'Would to God that the Lord enlighten thy heart, thy husband's and son's, and all thy house!' She then bowed to the ground and said, 'I beseech thee, O good teacher; give me the seal of Christ, that I may be numbered with those in my father's house!' John said to her, 'My child, this must be done with thy husband's knowledge.'

Chrisippida answered by relating to all the conversation she had had with Laurence. When John learned that it was by the governor's order and permission that his wife sought Baptism, all rejoiced. After he had catechized her and exhorted her to conduct her life in accordance with the commandments of Christ, he then baptized her together with her son.

"Then Myron produced a great deal of money and presented it to his daughter, saying, 'Child, here is as much money as thou desirest. My table is laden with food whenever thou and thy son are so disposed to partake; only do not return to the governor, for, perhaps, thou wilt be tempted to overlook one of the commandments of Christ.' Chrisippida agreed and said to her father, 'As for the money, let it remain. Only now, once more, I and my son will return to our home that I may bring hither our means of subsistence; then we will remain with thee always.' The apostle of Christ heard this, and said to Myron, 'I do not accept, nor can I agree with thy words and thy daughter's, for Christ did not send me to separate wives from their husbands or husbands from their wives; and especially this instance, since thy daughter has come to believe in Christ with the knowledge and consent of her husband. Therefore, let her go in peace to her own home; for I am confident that, by my Lord Jesus Christ, the One Who sent me, her husband will soon become a Christian. As for the money of which thou hast spoke, loan it to Christ, for, as it is written: "He that hath pity on the poor, lendeth to the Lord [Prov. 19:17]." Therefore, unto those who approach thee for the purpose of alms, give, for our Lord Jesus Christ said, "Insofar as ye did it to one of the least of these My brethren, ye did it to Me [Mt. 25:40]." And elsewhere it is said, "Be merciful, so as to receive mercy; give, and it will be given.'" Many other things did John utter, and he sent Chrisippida and her son to her home. The following day, Myron presented to John a great deal of money, and said, 'Take it, teacher, and distribute it among the poor.' John said to him, 'Behold, I accept thy good purpose, because I know it is from God; but into thine own hands I leave thy things to give to those in need.' Indeed, Myron gave to those in need, and God multiplied those good things in his house, making it like an abundant fountain pouring forth the grace of the Lord. All the members of Myron's household rejoiced in Christ our Lord and bestowed their substance upon those in need.

"After the passage of two years, Governor Laurence's term of office came to an end, and his replacement was installed. He then went to his father-in-law Myron's house and, standing before John, said, 'O teacher, the vexations of daily living have darkened my mind and hindered until this day my coming to partake of the benefit of thy teachings. But now, I beseech thy holy soul, by the enlightenment of thy God, to cleanse my conscience of my

former sins.' Therefore, the apostle of Christ catechized and baptized Laurence, dismissing him to his home in the peace of our Lord Jesus Christ.

Basil and Grace

"In the city of Flora there was another wealthy man, named Basil, who was noble and distinguished, but was a pagan. His wife, Grace, was barren. One day, Basil visited a nephew of Myron, whose name was Rhodon, and said, 'What news is there in the house of thy kinsman Myron? Why does he confine himself to those of his own household and the stranger who sojourns with him, and does not visit us or speak with us? What exactly is the teaching of the man that dwells there? Tell me, if thou wilt.' Rhodon said to Basil, 'Many marvel at the man; and I have heard it said that whatever the foreigner says, it never fails to come about.' Basil then said to Rhodon, 'Is it possible that by his words my wife might conceive?' Rhodon answered, 'They say of him that this too he can do.' When Basil heard this, he went to Myron's house, saying that he desired to speak with John. When John was told this by Myron, he received Basil gladly, who entered and revered the blessed one. John then spoke with Basil, saying, 'The Lord fulfill all thy requests, and blessed is that man who does not tempt God in his heart! Yet, O Basil, the Israelites tempted God, Who was incapable of being tempted; but inasmuch as He is good, He gaveth them His blessing. Once, He split asunder the rock in the wilderness, and gave the disobedient ones to drink, and brought forth waters like rivers; then, another time, He sent to the ungrateful ones bread to eat from out of heaven—for which they did not labor; and, yet another time, He sent them meat to satiety. But this stubborn and stiff-necked people did not believe in these marvellous works of God. Therefore, do thou not, O Basil, tempt God if thou dost not wish to suffer evil. Believe in Him, and all thy requests will He fulfill.'

"Basil understood then that, whatever he had in his heart, John already knew, and said to the apostle of Christ, 'I believed and believe, O teacher. But, I beseech thee: Entreat thy God that my wife may bear a child.' John replied, 'If thou believest, thou wilt see the power of God.' Then John exhorted Basil concerning many things. Basil then left Myron's house and went straight home. The following day, he went with his wife, Grace, to Myron's house, and they revered the apostle. John then said to Grace, 'Rejoice, O Grace; may the grace of God enlighten the hearts of both thee and thy husband, and grant thee goodly fruit of the womb.' After he had exhorted them sufficiently, the grace of the Holy Spirit came upon them, and they besought John to baptize them. After he had baptized them, they asked him to come and bless their home, which he did, and then returned to Myron's house. The wife of Basil then conceived and, by the grace of the Holy Spirit,

bore a son, naming him John. Basil then took a considerable amount of gold and presented it to the apostle, that he might distribute it among the poor. John said to him, 'Go, my son, and distribute thy goods with thine own hands, and thou shalt have treasure in heaven.'

Chrysos the Magistrate

"The civic magistrate Chrysos, and his wife Seline, had an only son who was possessed. Hearing that John worked great wonders, he took his son and went to Myron's house. When he beheld him, John immediately said, 'Chrysos, thy sins prevail over and tyrannize thy son. Therefore, consider thy taking of bribes and favoritism in lawsuits hateful to the Lord, that thou mayest find mercy with God. But why hast thou come to us?' Chrysos answered, 'Sir, take whatever I possess in my house, only cast the evil spirit from my son, lest he perish evilly.' John answered, 'We have no need of thy possessions, but we have need of thee and thy son!' Chrysos replied, 'Sir, what must I do to restore my son?' John answered, 'Believe in the crucified Jesus and thou shalt behold His power.' Chrysos then declared, 'I believe, sir, only heal my son!' Then John took hold of the child's right hand and sealed it with the sign of the Cross thrice and offered up a prayer; and straightway the evil spirit departed from the lad. When Chrysos beheld this sign, he was struck with awe and fell prostrate before John, saying, 'Of a truth, father, God is with thee!' The following day, Chrysos took Seline, his son, and a substantial amount of money, and went to John, saying, 'Sir, take all of this and bestow upon us the seal of Christ.' John replied, 'For the seal of Christ you do not require money, but only a pure faith. As for this money, distribute it among those in need, and receive freely the grace of Christ.' After he had instructed them, he baptized them in the name of the Father, and of the Son, and of the Holy Spirit, and sent them to their home in peace. We remained a long while in Myron's home without going forth, but all came there to be catechized and baptized.

The Temple of Apollo

"Three years had passed since our arrival at Patmos, and a great number came to believe and were baptized by John. One day, we went out to the marketplace near the temple of Apollo. A large crowd had gathered, wherein were some of the faithful; others were unbelievers. The priests of Apollo began to say, 'Mindless ones, why heed you the words of that fraud? Do you not know that he is exiled for sorcery? Why do you deceive yourselves and hearken to this piteous and banished man who insults our immortal gods?' John heard this and addressed the priests, saying, 'Behold, in the name of Christ, your house shall be made desolate!' And at that very instant, the temple of Apollo collapsed, though no one was injured. The

priests then laid hold of John and inflicted upon him many stripes. He was then taken by them to the governor, Aquila, to whom they complained, 'John, this exile, has by sorcerous arts destroyed the temple of the great god Apollo!' When the governor heard this he was troubled and saddened exceedingly. He commanded that we be bound in chains and placed in the deepest dungeon.

"When Myron and his son, Apollonides, learned of our predicament, they went before Governor Aquila. Apollonides addressed him, 'All agree that thy compassion, philanthropy, and charity are great toward all those in need. Therefore, I beseech thine honor, on behalf of the foreigner John: Place him in our care. If any speak against him before thee, we will produce him in whatever hour thou wishest him to appear before thee.' The governor answered him, 'I have heard many things concerning this man, that he is a sorcerer. What if by magic he eludes thee? Then what shall we do?' They replied, 'If thou becomest ill-disposed toward John, be it on our heads and all our house and possessions.' Since the governor greatly respected Myron and Apollonides, and they were the most honored and prominent family in the city, we were given into their charge. Both father and son came down into our dungeon, and loosed our fetters and brought us back to their home. Myron then said to John, 'Stay in the house of thy servant and no longer venture out into the marketplace, for evil and barbaric are many of the inhabitants of this city; and I fear that mayhap they may slay thee.' John answered, 'Brother Myron, Christ did not send me to rest in houses, but sent me rather to the barbaric and evil men, saying, "I send you forth as lambs in the midst of wolves [Lk. 10:3]," and again, "We must through much tribulation enter into the kingdom of the heavens [cf. Mt. 5:10; Acts 14:22]." Therefore, I am ready, for the name of Christ, to bear dishonor, patiently to endure beatings, to rejoice in persecution, and, in brief, daily to die for Christ.'

Healing of the Demonized Youth and the Paralytic

"The following day, John took me to a place called 'Fortune,' where there sat a paralytic. When he saw us approaching, he said to John, 'Teacher of the Christians, do not overlook thy servant; for I, too, am a foreigner as thyself! Therefore, do not despise and turn away from me. I have a little bread and butter here, and I beg thee to condescend, and let us eat together.' The apostle of Christ took pity on him and said, 'Today we shall eat and rejoice together!' We moved on a little and met a peasant woman who was a widow. She was weeping and asked, 'Where is the temple of Apollo?' John said to her, 'Why needest thou the temple?' The woman answered, 'I have an only son, into whom has entered an evil spirit, who has tyrannized him already for thirty-three days. So I have come to inquire of Apollo what to do on account of my son. But I do not know where the temple is, for I have

never before been in this city.' The apostle listened to the woman, and said, 'Return to thy house, O woman, for by the power of Christ, this very moment, thy son has been purged of the evil spirit.' Now the woman assumed that John was one of Apollo's priests, so she believed his words, and returned to her house. She found her son delivered of the evil spirit and in his right mind. After John exhorted those present concerning the kingdom of God, we returned to the place where the paralytic awaited us. The apostle then said to the man, 'Behold, as thou hast asked, we are come to share thy table; but who will serve us?' The paralytic said, 'Sirs, I have inconvenienced you by asking that you serve me, thy servant.' John replied, 'Nay, in the name of Jesus Christ, the Son of God, rise up and serve us.' He then took him by the hand, and he arose and served us with joy and gladness, glorifying God.

"When the meal was over, we got up and, thanking the Lord, returned to Myron's house. His nephew, Rhodon, was there, and he importuned John to baptize him. After the apostle taught and catechized him, Rhodon was baptized in the name of the Father, and of the Son, and of the Holy Spirit. The following day, the stranger who was formerly paralyzed and healed came. He bowed low before John and implored him, 'Sir, I had despaired because of the incurable disease of my body, which is now healed. Now do thou also restore my soul with the seal of thy God.' All who beheld the former paralytic healthy and walking were astonished; and he would declare to everyone the manner of his healing. John catechized and baptized him, ordering him to keep the commandments of the Lord diligently, that he might not suffer the same again.

Karos the Jew

"After the passage of those days, we left Myron's house and went to a place by the sea called Proklo, which had shops in which hides were tanned. One of the tanners was a Jew named Karos, who began a discussion with John concerning the Pentateuch. Inspired by the Spirit, the apostle of Christ explained to the Jew the meaning of the Scriptures. Karos was contentious and gainsaid the words spoken by John. Nevertheless, the apostle, with utmost meekness, set at nought all the words of the Jew, paralleling and applying the words of the prophets to the Son of God, the dispensation of the incarnation, the Cross and the resurrection, which they all foretold. After Karos heard this, he thought it all blasphemy, and said to John, 'Be silent, addled one!' And with these words, the Jew became deaf and mute. All present marvelled how John rendered him speechless, and they believed in Christ. John then turned to them and said, 'Why do you marvel, O men? He has brought this judgment on himself! Do you not know that they who are not persuaded by these words are adjudged and prevailed upon by force, and then they yield?'

The philosopher Areotes stood nearby, and said to John, 'Teacher, honey knows no bitterness, and milk has nothing bad.' Then Areotes gestured to Karos, and motioned him to fall at the apostle's feet. Areotes then continued, 'Father, I beseech thee to free this man whom thou hast bound, as is meet for the sake of love and compassion.' John then took pity on Karos and said, 'In the name of Jesus Christ thy mouth has been closed; in His name again, let thy lips be opened.' And straightway, as John spoke, Karos regained his speech. All were amazed, and believed, and received Baptism in the name of the Father, and of the Son, and of the Holy Spirit. After that, we went to Rhodon's house to sojourn for a time. The following day, Karos sought us out and found us, and falling at John's feet, said to him, 'Rabbi, thou knowest from the Scriptures that our fathers grieved and provoked the wrath of God, and renounced Him Who was their life, Who is the boast and hope of the nations. Because I have sinned against God and thyself, who wast sent by Him, I beg thy forgiveness and implore thee to grant me the seal of Christ.' John, therefore, catechized Karos and baptized him in the name of the Father, and of the Son, and of the Holy Spirit.

Coenops the Magician

There was on the island of Patmos a certain magician by the name of Coenops, who had lived in the wilderness and for many years held converse with unclean spirits. On account of the predictions uttered by him, most of the inhabitants of the island considered him divine. The priests of Apollo, who were enraged at John for having destroyed the temple of Apollo and because he had made all the people followers of Jesus Christ, went to Coenops and complained to him of Christ's apostle, beseeching him to take revenge for the dishonor shown their gods, and they added that even the name of Coenops was forgotten by the inhabitants. They also told him that Myron and Apollonides had John released from prison after they had complained to Governor Aquila. Coenops, however, did not wish to go to that city himself, since he had lived for many years in that place without leaving. But the citizens all the more often came to him with their request. Then he promised to send a wicked spirit to the house of Myron to seize the soul of John and deliver it to eternal judgment. In the morning he sent to John one of the princes of the evil spirits, commanding him to bring John's soul to him. Arriving at the house of Myron, the demon stood in the place where John was. But John, perceiving the demon, said unto him, 'In the name of Christ I command thee not to leave this place until thou tellest me for what cause thou hast come hither to me.'

"Bound by John's word, the demon was held fast and said to John, 'The priests of Apollo came to Coenops and besought him to go to the city

and bring death down upon thee, but he did not wish to go, saying, "I have lived in this place for many years, not going forth. Why should I trouble myself now over a worthless, paltry man? Go your way, and in the morning I shall send my spirit, and he shall take his soul and bring it to me, and I shall give it over to eternal judgment." John then said to the demon, 'Has he sent thee at any other time to seize a human soul and bring it to him?' The demon answered, 'Indeed, he has sent me and I slew a man, but never did I bring him the soul.' John then asked, 'For what reason dost thou submit to Coenops?' The demon replied, 'All the power of Satan is with him, and he has a covenant with our princes, and we with him—Coenops obeys us, and we him.' Then John said, 'I, an apostle of Jesus Christ, do command thee, evil spirit! Neither enter into the dwellings of men, nor return to Coenops, but go forth from this island into torment!' Straightway, the demon left the island. Coenops, seeing that the spirit did not return, sent another; but that demon suffered the same end. Then two more of the princes of the dark powers did he send: one he commanded to go in unto John, but the other to keep watch to bring him back word. The demon that went in unto John suffered the same lot as those that came earlier; but the demon that stood guard, beholding the misfortune of his fellow demon, fled back to Coenops and related to him what had happened. Coenops was filled with wrath and, taking with him a great multitude of demons, went to the city. The whole city rejoiced, seeing Coenops, and, approaching him, all bowed down in homage. Finding John among the people, Coenops was greatly incensed and said unto the crowd, 'O you blind men who have wandered from the true path, hearken unto me! If John is righteous, and all that he says is true, let him converse with me and perform such wonders as I do; and you shall see which of us is greater—John or I. If he seems more powerful than I, then I also shall believe his words and deeds.'

"Coenops said to a certain youth, 'Young man, is thy father alive?' He answered, saying, 'He is dead.' And Coenops said, 'How did he die?' The youth replied, 'He was a sailor, and when his ship capsized, he drowned in the sea.' Coenops said to John, 'Now show thy power, John, that we may believe thy words: Produce this boy's father alive.' John answered, 'Christ has not sent me to bring forth the dead from the sea, but to teach deluded people.' Coenops said to all the people, 'Now will you believe me, that John is a liar who deceives you? Seize him and hold him fast while I bring forth the boy's father alive.'

"They laid hold of John, and then Coenops extended his hands and struck the water with them. When a splash was heard on the sea, all were affrighted; and Coenops became invisible. All cried out, 'Great art thou, O

Coenops!’ And of a sudden Coenops came forth from the sea, holding, as it were, the boy’s father. All were astounded. Coenops said, ‘Is this thy father?’ ‘Yea, sir,’ the youth replied. Then the people fell at Coenops’ feet and would have killed John. But Coenops forbade them, saying, ‘When you see greater than this you may slay him.’ Then, summoning another man, he said, ‘Didst thou not have a son?’ And he answered, ‘Yea, sir, I had, but someone slew him out of envy.’ Coenops cried out aloud, calling by name both the murderer and the slain. Two demons took the form of those dead men and stood before him. Coenops said to John, ‘Art thou not astounded, O John?’ Saint John replied, ‘Nay, I am not amazed by this.’ Coenops said, ‘Thou shalt see more, and then shalt thou marvel; and thou shalt not die until I frighten thee with signs.’ John answered Coenops, saying, ‘Thy signs will soon come to nought.’ Hearing such words, the people fell upon John and beat him until they thought him dead. Then Coenops spoke unto the people, saying, ‘Leave him without burial; let the birds rend him to pieces!’ Leaving that place, they rejoiced with Coenops.

“At 2:00 a.m., when a great stillness reigned over the city, I approached John and heard him say, ‘Prochoros my child.’ Weeping, I replied, ‘What is it, sir?’ He said to me, ‘Hasten to Myron’s house, where all the brethren have gathered, and inform them that John lives yet and has suffered no ill, and he shall come there again.’ Therefore, I left for Myron’s house and found all the brethren there weeping over John. All were astonished at seeing me, and I said to them, ‘Brethren, grieve not, but rejoice in the Lord, for our teacher lives! He has sent me to inform you all that you may be at peace.’ When they heard from me that John was alive, they would not hear anything else. All arose at once and left quickly to find John, whom they found standing in prayer, after which they all exclaimed ‘Amen,’ and then embraced one another. While all were weeping for joy and glorifying God, John said to them, ‘Brethren, see that none of you are deceived by the signs of Coenops, for all he creates are phantoms. Therefore, stay away from him and remain in peace in Myron’s house, and you shall behold the grace of God.’ With this and many other things did he encourage the brethren, and dismissed them in peace.

The Saint’s Victory Over Coenops

“It was not long before the heathen learned that John was teaching in the place where they stoned criminals. Coenops summoned a demon with whose help he wrought necromancy, and coming to that place Coenops said to John, ‘I plan to wreak upon thee yet greater disgrace and shame, for which cause I have left thee alive; come thou to the sandy shore of the sea. There thou shalt behold my glory and be put to shame.’ He then turned to the crowd

that was following him, and said, 'Hold this man while I show even greater signs than before; then I will send him into eternal punishment.' When they reached the shore, many men and women were there who perfumed the area with incense and prayed. The moment they behold Coenops, they fell down and paid homage to him. Three demons accompanied him, those whom people considered men that Coenops had raised from the dead. Coenops then said to those holding John, 'Do not release him, neither let any depart from this place until I return in glory.' And clapping his hands together with great might, Coenops plunged into the sea and was lost from sight. 'Great art thou, O Coenops!' shouted the crowd, 'and there is none greater than thee!' Then John spread his arms in the form of a Cross and commanded the demons, who were standing there in human form, not to depart. He then prayed, 'O God and Father of our Lord Jesus Christ, Who by the figure of Thy Cross didst enable Thy servant Moses to put Amalek to flight: bring down in the abyss of the sea the deceiver Coenops, that he may never see the sun again, or be numbered among the living.' And thus it happened, for there was a great peal of thunder, and the sea suddenly was troubled and waves were stirred up. And Coenops did not emerge from the sea, but remained in the depths, like wretched Pharaoh of old.

"To the demons, whom the crowd considered men raised from the dead, John said, 'In the name of Jesus Christ, Who was crucified and rose again on the third day, depart from this island.' And they straightway vanished. But those who thought they had back those who were dead, that is, the father who drowned and the son who was slain, were vexed with John. One said unto him, 'Sorcerer, restore to me my son!' The other said, 'Banished one, impostor, give me my father!' Then all were saying, 'If thou wert a good man, thou wouldest gather together the scattered and lost! But because thou art perverse, thou hast cast out them whom our benefactor Coenops brought back. Therefore bring back those men who have vanished, or thou wilt die this instant!' Some of the enraged ones moved to slay John, but others restrained them, saying, 'Let us not slay him until the great Coenops returns. He will tell us what to do.'

Resurrection of the Three Children

"The people sat on the sand, waiting for Coenops for three days and three nights, from time to time crying out in a great voice, 'O most honored Coenops, help us!' And, from hunger, thirst, and the burning sun, many of them grew faint and lay senseless. Three of their children died. John watched them and was saddened over their deception and hardness of heart. Sighing and weeping, he prayed to God, saying, 'O Lord, Fashioner and Provider of all that has breath and life, for Whom I suffer all these things: Hasten Thou

to open the hearts of these people, that none may perish.' Then he turned to the crowd, and said, 'Men and brethren, hear me! Today is the fourth day you have not eaten, waiting for Coenops who is unable to return ever again. I beseech you, therefore, depart from this place and let each return to his own home to eat bread.' Then those whose children had perished from hunger besought John. He then prayed, 'O Lord Jesus Christ, by whom those who have fallen asleep from ages past shall rise on that fearful last day when the trumpet shall sound: Grant me, Thy servant, the souls of these three children, that I may glorify Thy most holy name unto the salvation of these people.' And as soon as he completed his prayer, the dead children returned to life. This sign was seen by all the bystanders, who fell at John's feet, confessing, 'Truly we are in great deception; for verily thou art a genuine teacher.' When the apostle of Christ saw that their spirit was upright and had come to knowledge, he told those remaining, 'Go in peace to your homes to eat and regain your strength. I am going to the house of the servant of God, Myron. Tomorrow I shall return again and speak to you as is meet.' Then he uttered a prayer, and they departed in peace.

"When John and I entered Myron's house, there was great joy and gladness; and with words inspired by the Holy Spirit, John consoled all the brethren there. A table was then set, and we ate and glorified the Lord, rejoicing in our souls. The following day, a great commotion throughout the city brought the natives to the house of Myron, and all cried aloud, 'Myron, most laudable Myron, give us our teacher, that we too may be benefitted and enlightened by him!' But Myron suspected that perhaps they were calling for John to come outside that they might do him some evil, or even slay him. The apostle understood Myron's fears, and said, 'Why is thy heart troubled? I believe in Christ that these people mean me no harm.' When the people beheld John, they were exceeding glad and cried aloud, saying, 'Thou art the benefactor of our souls! Thou art he who will enlighten us concerning the everlasting light!' The divine John then answered them, 'Indeed, I am a mortal man like yourselves. Much rather, believe in Him Who sent me, Jesus Christ the Son of God, Who is the true Benefactor and guiding Light of men's souls. He took pity on the race of men, who were plunged into the depths of ignorance and the deception of the demons, and deigned, in His supreme goodness, to become incarnate of the holy Virgin, and without change became Man, though still God, like unto us in all respects save sin. He was crucified of His own will, and by His death abolished death, despoiling Hades and delivering the souls of those therein. He arose on the third day, and sent us disciples and other ministers throughout the world to preach His kingdom. By the Holy Spirit, He furnished us with abundant authority against unclean

spirits and the power to work miracles and healings of divers illnesses; and, for this, all the nations are turning to the true God and Creator of all. My children, do not close the ears of your hearts, but depart from deception and come to the light of the truth.' With these and many other things did John exhort and comfort them, and many believed and were baptized there in the house of Myron.

Philo the Jew

"In that city, there was a Jew by the name of Philo, who was a learned man and well-versed in the law of Moses. He had a wife who was afflicted with leprosy. Once, he chanced upon John in the marketplace and struck up a debate with him concerning the Books of Moses. Whatever John would say he opposed. Philo remained intransigent for two whole days. On the third day, he still persisted, even after many lengthy discussions; so John said to him, 'Philo, Philo, the holy Scriptures do not require verbosity, but obedience to their teachings and a pure heart.' As he was so saying, they came upon a man with a fever who had been placed on the ground by his kinfolk, so that John, as he passed by, might heal him. Therefore, as John was leaving Philo, a youth standing by this afflicted man cried out, saying, 'Teacher of the Christians, I beseech thee, attend to this sick man and heal him!' John then approached and said, 'In the name of Jesus Christ, arise and go to thy home.' Straightway, the sick one arose, paid homage to John, and returned to his house, glorifying God. Now Philo witnessed what John had done, and, running up to him, took him by the hand and said, 'Teacher, what is love?' The apostle answered, 'O observer of the law, God is love, and he who has love has God!' Philo continued, 'Therefore, show the love of God and come home with me. Let us eat bread together, that God may be with us.' Immediately, John followed him. As he entered Philo's house, at that very moment Philo's wife was cleansed of her leprosy. When the former persistent and contentious Philo beheld this, he changed forthwith and, falling prostrate before the apostle, said, 'Teacher, be not wroth with me on account of my words when I argued against thy divine teachings, but bestow upon me and thy handmaiden, my wife, the seal of Christ.' John then catechized them and performed Baptism over them, with their whole household, remaining there for three days.

The Priest of Apollo

"We then departed Philo's house and went to a place by the sea where many had gathered who had been taught by John. Also there came those priests of Apollo who had visited Coenops and spoken against John. One of them, wishing to tempt John, said to the apostle, 'Teacher, I have a son who is lame in both feet. Heal him, that I too may believe in the crucified One.'

John then said to the priest, 'If thou believest in Christ, He will heal thy son.' He replied, 'Nay, first make my son well, and then I will believe.' Then John said in a raised voice, 'Do not tempt Him Who cannot be tempted; let not thy lack of faith become blasphemy! In the name of Jesus Christ thou shalt be crippled in both thy feet!' And, straightway, the man's sinews and ligaments grew slack, and he fell to the ground and remained motionless. John then said to the other priest, 'Go to the house of this paralyzed one and show my disciple the afflicted child.' So I went to the house of this priest and said to the suffering one, 'John, the apostle of Christ, has told me to hasten to thee in the name of the crucified One.' Straightway, the lad arose and followed me. And he came before John and revered him. The paralyzed priest saw his son and cried out with tears and a great voice, 'Have mercy on me, disciple of the compassionate God!' John took pity upon him and, when he had made the sign of the Cross thrice over him, the man stood up on his feet. All who stood by marvelled at the mighty works of Christ, and believed. Therefore, at that time he baptized the priest and his son, together with those of his household.

Healing of the Man with Dropsy

"The following day, we went to an arcade called Domestia, where many who had been taught by John gathered. Close by was a man who had suffered from dropsy for six years. So grievously was he afflicted with this disease that it was not possible for him to speak. However, by making certain gestures, he motioned for paper and ink, and wrote two lines to John: 'To the apostle and disciple of Christ: Have mercy on me the miserable sufferer, and take away my illness.' John took the paper and wrote him back, saying: 'To the man afflicted with dropsy, from John, the apostle of Christ: In the name of the Father, and of the Son, and of the Holy Spirit, regain thy health.' When the man with dropsy received the paper, he arose straightway, as one without any ailment. When the people saw this, they cried aloud, 'Great is the God of John, Who works such great wonders!' Many of them came to be baptized, including the man who was formerly stricken with dropsy, who fell at the apostle's feet and besought him for illumination. And John instructed and baptized him that same day.

Governor Aquila's Wife

"In those days, it happened that Governor Aquila's wife was in labor for three days and unable to deliver the child. She was nigh unto death. Therefore, the governor sent men unto John, earnestly imploring him, 'Man of God, come quickly to help us!' The apostle went quickly, and as soon as he approached the house, the woman immediately gave birth. The governor commented, 'As it is, our home has been blessed by thee.' John replied, 'If

thou believest in the Savior Christ, salvation shall come to thy house.' The governor answered, 'I believed and believe in Him Who has sent thee, Christ the salvation of all men.' Therefore, the apostle of Christ instructed him and baptized him in the name of the Father, and of the Son, and of the Holy Spirit. His wife also sought Baptism, but John said to her, 'It is not possible now to baptize thee before the passage of forty days.' The governor then attempted to give John a substantial sum of money, saying, 'Take this, father, from thy son, and bless my house.' The apostle of Christ replied, 'It is not possible to bless thy house for money. But, go thyself and distribute it among the poor; in this manner shall thy house be blessed.' We stayed in the governor's house for three days, and then returned to Myron's house, where many people had gathered and John preached. Afterward, he ordained presbyters, and they celebrated the divine Liturgy, and all communicated of the holy Mysteries, receiving the grace of the Lord, to Whom is due glory and dominion unto the ages of ages. Amen.

The Human Sacrifices in Myrinousa

"Having dwelt in Flora for three years, we departed the city and walked until we reached the city of Myrinousa. It was the first of August. We went to a spot called Piasterion, where the chiefs of the city had gathered. They had with them a youth bound to the ground with iron chains. John inquired of one of them who was standing by, 'Why is this young man bound?' The man answered, 'Every first of the month, we offer a pure sacrifice to our benefactor, the wolf.' John replied, 'And what is this wolf? I am desirous to learn.' He answered, 'We honor the great wolf-god, whose feast we are now celebrating. If thou desirest to see him, come before the fourth hour of the day. Then thou wilt see the priests going with the people to the place where the god appears; go with them and thou shalt see our god.' John remarked, 'I see that thou art a sensible man, knowledgeable, and adorned with all the virtues. Since I am a stranger and wish to see this wolf, show him to me, I beg thee, and I will give thee a great gift.' The man agreed to show John the wolf.

"He led us to a river, and said, 'From thence does our god come forth and show himself to the people.' Suddenly, as we were conversing about the fourth hour of the day [10:00 a.m.], a demon appeared, coming forth from the water in the form of an immense wolf. John beheld the wolf, and said, 'I am speaking to thee, O evil spirit.' The demon then stood still. John asked him, 'How many years hast thou dwelt here?' The demon replied, 'One hundred and sixty-five years.' John continued, 'I command thee, in the name of Jesus Christ, the Son of the living God, depart and never return to this island, and dwell in the wilderness and desolate places.' The demon then

immediately vanished. The man, seeing the great sign worked by John, fell to his feet, saying, 'Sir, I beg thee, tell me who thou art; for I see that thou commandest the gods, and with trembling they obey.' John then said to him, 'I am John, an apostle of Jesus Christ, the Son of God. He whom thou callest a wolf is an evil spirit who corrupts the souls of men. But Christ has sent me to expel the demons and to show men the way to the path of truth.' When the man heard this, he said to John, 'I beseech thee, O man of God, make me a servant of Christ.' So John instructed him and baptized him in that river.

"While John was still exhorting the newly-illuminated man, behold, the priests of abomination brought forth the youth who was to be sacrificed to the demon, bound in iron fetters. They proceeded to bind his feet and prepared everything. With swords in their hands, they awaited the demon. This is because he would first appear to them as a phantom and make them distracted from terror and trembling, and then he would slaughter the youth. Long did they await the moment when the wolf would leave the water.

"At length, John approached them, and said, 'O men, you are deceived by the demons. He whom you consider a god, the wolf, is a demon. I cast him far from this island, in the name of Jesus Christ, the Son of my God. Why, therefore, do you persist in this lawless sacrifice? Release the youth and let him go. I will explain to you all concerning this demon who has hitherto deceived you and seduced your souls.' The priests were sore amazed at these words, for none had ever dared to speak so freely in that place for fear of the demon. John then continued, 'Men, hearken unto me, release the youth. Cease this senselessness and madness of worshipping demons and of sacrificing a human being, the image of God; for I have cast this wolf out and sent him into the outer darkness by the power of my God.'

"After this, the priests dared not answer John. Then John approached the youth who was bound and loosed him, and said to him, 'Return to thy parents in the city.' The apostle said this because none of the kinfolk of the sacrificial victim were permitted in the area until the wolf had finished his slaughter. John then approached the priests and took the swords from their hands, while all who stood about were astonished. None, however, dared utter a harsh word to John, for all were entranced and in wonder over the disappearance of their god. But in time they went into the city. Then John stood in a place called the Small Stoa (arcade), and many flocked about him. He commenced to teach and to bring them the good news about Christ. Many who heard believed his words and glorified God for the salvation of the sacrificial victim and the destruction of the evil demon and its murderous acts upon the innocent.

Monan's Death in the Bath-house

"The priests of Zeus, however, were greatly embittered against John. Now one of them had a son named Monan who bathed daily at the bath-house in the city. One day, Monan was strangled by an evil demon who dwelt in the bath-house. When his father, the priest, learned this, he ran to the bath, only to find a corpse. He then hastened to John, and said, 'Teacher of the Christians, behold, the time has come for me also to believe on the God Whom thou preachest! My son has been strangled by an evil spirit in the bath-house; but I know that, if thou desirest, thou canst restore him to life, for I have heard all thou hast done in the city of Flora.' John said to the priest, 'Dost thou believe that I can do this?' He answered, 'Yea, sir, I believe!' John then took him by the hand and led him to the bath-house where the youth's fallen body lay, and they set it at the apostle's feet. The father began to weep bitterly and said to John, 'By the God Whom thou preachest, take pity on me and raise up my son.' John then uttered a prayer and, taking the hand of the dead one, said, 'In the name of Jesus Christ, the Son of God, arise!' And straightway, the youth arose; and John said to him, 'What happened to thee? How camest thou to suffer this?' The youth answered, 'Sir, as I was washing in the bath, a man of dark visage came through the door and choked me!' John understood it to be the very demon he had cast out of Dioscorides' bath-house in Ephesus. Therefore, he went into the bath, and said, 'I address thee, evil spirit: Tell us, how many years hast thou been here?' The devil cried out, saying, 'Six years. I formerly dwelt in the bath-house at Ephesus owned by Dioscorides, whose son I strangled. Then I was cast out by thee. But I beseech thee: Cast me not out from this place!' John then addressed the evil spirit, saying, 'In the name of Jesus Christ the crucified, I command thee to depart from this island and never again to dwell among men, but in a wild and uninhabited place.' At that very instant, the demon vanished in obedience to the word of John. The priest, disowning his ancestral impiety after witnessing all of this, fell at John's feet, saying, 'Sir, behold, I, my son, and all of my household are before thee, and whatsoever thou sayest, we shall obey and do.' John said to him, 'Truly, I know that by God's dispensation all this has befallen thy son for the benefit of your souls. Indeed, all this has led thee to the knowledge of the truth, for, prior to this, thou wast opposed to the word of piety. Now thou believest in the crucified One, Who will save both thee and thy house.' The priest replied, 'I have come to believe and do believe, O disciple of the true God!' He then took us to his home and asked for Baptism. After John had instructed and exhorted him sufficiently, he baptized them all, in the name of the Father, and of the Son, and of the Holy Spirit.

The Widow's Son

"We abided there for seven days, rejoicing over all the marvels God had wrought through John. Then we left and went to a place called Phlogeon. Nearly all the inhabitants of the city assembled to hear the teachings of John. At that time, a widow made her way through the crowd and fell at John's feet, saying, 'Servant of God, I call to witness the God in Whom thou believest and dost preach: have mercy on me!' John asked her, 'What wouldest thou have me do?' The woman continued, 'My husband died and left me with a three-year old whom I raised with great pain and difficulty, rearing him to manhood. Now an evil demon has struck him, and I have spent all my substance in the temples and on the holy deities, including the cantankerous priests, and not one benefit has my son received of them. Therefore, I implore thee, apostle of the great God, have pity on me, the forlorn one, and heal my son.' John then said to her, 'Go and bring him, that I may heal him.' The woman believed the words of John and hastened directly to her house, and said to her suffering son, 'Come let us go to John, the apostle of Christ, that thou mayest be healed.' As soon as she said these words, the demon immediately left him, even before they went to John. Yet his mother took him to John as he was, that is, of sound mind. When the crowd beheld him, they were astonished and glorified God Who, through His apostle, had wrought extraordinary miracles. On account of this, many believed and were baptized by John. John then took the youth by the hand and accompanied him and his mother to their home. There, he catechized and baptized them, together with all their household. We sojourned there for three days.

Destruction of the Temple of Dionysos

"On the fourth day, we departed their home and went into the marketplace, where many had gathered to hear John's teachings. The apostle knew that on that day the idolaters were to celebrate a major feast in honor of the god Dionysos (Bacchus), so he went and stood near their temple, instructing and admonishing the people to turn to God, to repent, and to have faith in our Lord Jesus Christ. He also said, 'O men, since God made man in His image and honored him with reason, you must not appear more irrational than the dumb beasts, by the sordid life you lead and the disgraceful conduct wherewith you dishonor yourselves, rushing forth to sully human nature.' This, and many other things, did John utter. Then the priests of Dionysos came and said to him, 'Depart from here and do not stir up a tumult! Thou art hindering our feast of the divine Dionysos.' John paid them no heed, but, on the contrary, further instructed the crowd to stay far away from the satanic intercourse and worship at this lewd festival. In this temple, after they had celebrated the feast with food and drink, men and women made merry, and

becoming inebriated, performed great iniquities in honor of the vile deity. The perverse priests, however, watched John. They allowed him to continue, while the people stood about and listened. Then they mingled with the crowd and, with both flattery and entreaty, lured the crowd away from him. They bound John and took him to a far place, where they administered to him many blows. They left him bound and half-dead, and returned to their festival of shameful acts. According to their custom, they alone would first enter the temple to celebrate the demonic mysteries and to partake of the defiled food offered to the idols. Meanwhile, John, left lying on the ground, prayed to God and said, 'O God and Father of our hope, Jesus Christ: As it was Thy good pleasure to do through Samson, bringing down the pillars of the great temple of the Philistines, so now grant the destruction of this temple of prodigality!' And as John prayed, behold, the temple toppled down to its foundation, crushing therein only those twelve priests, while the layfolk suffered no harm. The people, horrified, freed the apostle from his bonds and besought him not to slay them.

Noëtian the Magician

"Now in that city there was a sorcerer of renown, by the name of Noëtian. He had a wife named Phora and two sons, Raz and Polycarp. Noëtian had vast experience in the black arts and possessed many books on magic for conjuring up demons. Therefore, when he beheld the leveling of the temple of Dionysos through John's prayer, and the death and burying of the priests beneath the debris, he was exceedingly grieved thereby and incensed against John. Then, filled with satanic zeal, he approached John, saying, 'Behold, we all love thee and are persuaded by thy words. We seek no explanation from thee concerning the destruction of the temple. However, that we might be fully persuaded of the uprightness and righteousness of thy heart, and that the God thou preachest to us is living, resurrect the twelve priests who have been crushed in the temple.' John answered him, 'If these twelve were worthy, they would not have been the only ones to have perished, instead of multitudes of the people. The cause of their destruction was their own iniquity.' Noëtian answered, 'It is for thine own glory and thine own advantage that I suggest this. Again, I repeat, raise up those who died, that I also may believe in the crucified One. Thou must know that I myself can resurrect them, and then thou shalt undergo the ultimate reprisal for the destruction of the temple.' John then said to him, 'Be not deceived, O Noëtian: Thou art firmly fixed in sorcery and hast false hopes.' At these words, the wizard went his way, greatly distressed. Again, he paused to regard the temple ruins, and weaving them about with sorcery, he conjured up twelve demons, who assumed the guise of the twelve dead priests. He then

commanded them to slay John and return to him. But the demons said, 'It is not possible for us to slay him! We cannot even appear in the same place where he is. Thou must bring the people here, to behold us; and, believing, they will stone John to death.' But by the grace of the Holy Spirit, all this was revealed to John. Therefore, he said to me, 'Prochoros my son, when Noëtian comes here, take the other path behind the ruined temple. Thou wilt espy there twelve demons in the guise of the dead priests, and say unto them, "Thus says John, the apostle of Christ: Begone from this island to a dry place."' While John was still speaking to me, Noëtian came and, crying aloud, said, 'Men and brethren: Formerly you did hearken to the twisted words of this fraud. Behold, just as I have promised, I will raise up the priests whom this one claims are unworthy to live. In a short time, I will raise up the temple again, if you slay him. Come, therefore, all of you, except this fraud, to see the resurrected priests.' All the mindless then followed after him, abandoning John.

"Those who had departed and were being guided by Noëtian bethought themselves how to put John to death. But I went another way and arrived before them at the place where the demons stood in the form of the resurrected priests. Hearing the command of the apostle, the demons straightway dispersed. And, lo! Noëtian arrived with the people and, not finding the demons, he was greatly distressed. Again, he made a circuit of the fallen temple, working his spells and attempting to conjure them up again—but to no effect. The people tarried many hours in that place and began to murmur against the wizard. They then began to say, 'Thou hast dealt deceitfully with us and estranged us from the life-giving teachings of our teacher, John. And now, with what eyes will we be able to return and behold him, especially after so many of his exhortations, since we abandoned him to follow thee, an imposter?' Some then contemplated slaying Noëtian, and said, 'What thou desirest to have done to our teacher, we will render to thee!' But others said, 'This is far from our teacher's judgment. We must not act rashly.' Meanwhile, John came, and they said unto him, 'Teacher, we beseech thy goodness: Be long-suffering with thy foolish children, for we have abandoned the sweet spring and have gone to one bitter with gall. Behold, this deceiver has tricked us, and he was prepared to slay thee. We have him here, and we will do unto him whatsoever thou commandest, for he is worthy to be slain.' John then addressed them, 'My children, let darkness pass into darkness. But since you are sons of light, go to the light; and the darkness will not be able to overtake you, for the truth of Christ is within us.' Therefore, John would in no wise give permission to those who desired to put Noëtian to death. Then, most of those in the crowd pleaded to be accounted

worthy of the light of Christ. The apostle, however, sent them to their homes, for it was nigh unto evening. The following day, many gathered about John seeking Baptism. He catechized and baptized them in the river. The number of these was two hundred and twenty.

"Noëtian, however, after witnessing all the miracles, still would not put aside his evil works, and turned the water into blood by his sorcery. John saw this and, uttering this prayer, made the water pure again, 'O Lord Jesus Christ, as Thou didst once divert and invisibly lay low those against Thy Prophet Eliseos, so lay low Noëtian and blind him, that he may regard Thee with the eyes of his soul.' Straightway, the wizard become blind and, led by the hand, was brought to John, begging his mercy and to be vouchsafed the Christian Faith. John then said, 'I thank my God Who, in His plenteous goodness, has not given thee up to the gain of the demons.' After many exhortations, he baptized him, and, forthwith, he regained his sight. Noëtian then fell at John's feet and implored him to come home with him; and thus it happened.

"The moment John entered his house, all the idols fell and crumbled to dust. On witnessing this, it further strengthened Noëtian in the Faith of Christ, and his wife and two sons as well; and they were baptized. Also seeing this wonder, his household servants were struck with awe and, believing, were baptized. We remained at his house for ten days, rejoicing in the grace of the Lord. After this, John blessed them and committed them to the hands of the Lord. We then left the city of Myrinousa and went to the city of Karo, three miles distant. Once there, we were received by a Jew named Faustos, who believed and was baptized with all his household. We sojourned there a long time.

Prokliaana and Sosipater

"It so happened that the governor of Patmos was replaced by the administrator of the Cyclades Islands. His name was Mark, and, though a pagan Greek, he was sympathetic to the Christians. He found it gratifying to visit all the cities of the island, including Flora and Karo, because there was much commerce in that city. At that time, there dwelt in Karo a certain rich and beautiful widow by the name of Prokliaana. Her son, Sosipater, was twenty-four years old. He was comely of appearance and had a proper disposition much like Saint Joseph the all-comely of the Old Testament, who was prudent. Prokliaana, inspired by the devil, became inflamed with lust for her own son, and strove in every way to seduce him into her iniquity. One day, more shameful than ever, she said to Sosipater, 'Sosipater, my son, I have money and many good things. Therefore, let us eat, drink and make merry. But listen, do not take another woman. I am not old, but young and

beautiful. So I will be unto thee as a wife, and thou shalt be to me a husband. And I will never bring another man into our home, neither shall I permit the entry of a strange woman.' She was indeed exceedingly beautiful, and her thoughts were captivated by imaginations of her son that were ruinous and destructive.

"It chanced one day that John was preaching in a certain public place when certain ones in the crowd were contradicting him. At that point, Sosipater came and stood nearby John. The apostle turned and looked upon him, and said very sweetly, 'Sosipater, my son!' Sosipater replied, 'Speak, father.' John continued, 'There was in a certain city a woman named Apati (in Greek, meaning deception), who had a handsome son whose name was Mi-apatomenos (in Greek, meaning undeceived). Now the devil had sown evil thoughts in Apati in order to seduce her son, but he did not yield. She continued to vex him for years, but was still unsuccessful. Then she slandered him before the judge who was a kinsman. He unwisely ordered Mi-apatomenos to be severely punished. However, divine justice purified the clean and the darkened became darker yet. Which of the two, O Sosipater, is righteous and to be lauded—the mother, or the son?' And the youth, like parched earth thirsting for rain, reasoned that John was referring to his own domestic situation, and said, 'It is right to praise the son and to abhor his mother.' John then said, 'Therefore, go in peace to thy home and have thy mother as mother indeed, and not as Apati.' Sosipater then fell at John's feet and begged him to come home with him, that he might offer him hospitality. So John and I went with him.

"As soon as we entered the house and Proklia saw us, she became greatly wroth. She called Sosipater to her, and said, 'Did I not tell thee never to bring any strange men home, and that I would not permit any strange women? Why then hast thou brought these scoffers and rogues?' Sosipater answered her, 'O mother, do not think these men have any bad intentions in our home. After we have set a table and eat bread, they will be on their way.' Proklia answered, saying, 'Nay, they will not eat, but I will drive them from our house with all disrespect. Perhaps they will distort thy mind, and thou wilt despise thy mother. Then I will die of grief over thee.' But Sosipater began to soften her with flatteries, so as to calm her, and said, 'There is not a man on earth, my mother, who can change my thoughts about thee and make me hate and turn away from thee. Only, let us offer these men hospitality, and I will obey whatever thy soul desires.' So Proklia hearkened to her son's words, hoping that the youth would yield to her lewd and unlawful desires.

"Therefore, dinner was set before us, and only Sosipater served us, and only he ate at the table with us. Prokliaana sat nearby, that she might eavesdrop; perchance John might say something to change her son's mind. After we ate, John said, 'Come, Sosipater my son, and see us to the door, that we may go outside.' Sosipater then followed us, who was followed in turn by Prokliaana, who wanted to make certain that he returned quickly. When we passed outside the door, Sosipater desired to go with us, that he might hear John's edifying words. But Prokliaana took her son by the arm and said, 'Come into the house, my son, for I will not allow thee out with them.' He answered, 'Mother, leave me to go a little way with these men, that I may show them the road, and then I will quickly return to thee.' She, however, had within her the evil seed of destruction and the deadly poison of lust, and said to her son, 'Thou shalt not leave the house again until thou fulfilllest my wish.' Sosipater was greatly distressed at this remark, because he understood quite well the demonic intention of Prokliaana, for oftentimes she had pestered him. But he said unto her, 'O mother, talk not in the circles of that which is unseemly, but go back into the house, and I will return quickly to thee.' But she persisted and held onto his arm. Then he pushed away her hand and followed after us. After four days, he still did not wish to return home, dreading the destructive temptation of his mother, for he was being exhorted by John.

"Prokliaana, unable to remain still for long, was hard pressed by carnal warfare and shameful desires. After the fourth day, she went out to search for Sosipater. At that moment, John had been teaching in a public place where Sosipater was also present. Prokliaana, seeing him, was abashed and withdrew into the crowd. Unbeknownst to him, she went around and then stood before his face, and he was unable to back away. She then laid hold of his garments and began to scream loudly. He said to her, 'O my mother, leave me be, and I will do thy heart's desire.' He struggled to disengage himself from her grasp, and they began to grapple. Since Prokliaana could not persuade him to follow her and fulfill her unholy and lawless desire, she became incensed and beside herself. Strengthened by the demon, she gave vent to wild screams and lamentations, as if she were suffering some great evil. Two officers of Governor Mark apprehended both of them, and they were brought before that official. Prokliaana, without any shame, took off her head-dress and began to pull out her hair, weeping and crying before the governor, saying, 'I beg thy lordship, attend unto my words. My husband died and left me with a three-year old who is now twenty-four. With a myriad of toils and labors, I have reared him till this age. In the past ten days he has annoyed me and even assaulted me, so that I might have relations with him.'

On hearing this, the governor believed Proklina and was greatly angered at Sosipater. Without hearing the defense of the pure and innocent youth, he immediately ordered that he be sewn into a leather sack with venomous serpents and cast into the sea. Learning of this, John hastened to confute the unjust verdict and presented himself before the court, and with a great voice addressed the governor, 'Thy judgment is unjust against a prudent and blameless youth, O governor!' When Proklina caught sight of John, she cried aloud, lamenting, 'This is the man who has perverted my son and instructed him to do this disgraceful deed; for he came into my home to eat bread, and taught my fickle son this repugnant behavior.' The governor was more persuaded by the woman's words and paid no attention to John's defense; for witnesses had testified that she kept herself strictly and was very discreet. Therefore, the governor also ordered that John be taken into custody and that he suffer the same death as Sosipater, sewn into a leather bag with deadly reptiles. John watched them as they carried out the governor's order. In such straits, he prayed mentally to God. Suddenly, the earth quaked, and the hand of the governor, by which he had signed the sentence against the saint, withered. Proklina, who spoke false words, vigorously raised her right hand, which withered also, becoming like stone, and her eyes became distorted. Seeing this, the judge was terrified, and all fell down as dead. But John and Sosipater merely stood next to the leather bags with the poisonous reptiles.

"Beholding all this, the governor cried aloud to John, 'Man of God, pray that my hand may be restored, and that the trembling of the earth cease, for I, too, believe on the God Whom thou preachest!' John then raised his eyes to heaven and, sighing, exclaimed, 'Son and Logos of God the Father, Who by Thine almighty hand has wrought this for the sobering of the foolish and intemperate: Send down the multitude of thine ineffable mercies, and restore all, for Thou art the King of the ages, and all might and dominion is Thine, O Jesus Christ.' As soon as he had made his entreaty, the earth ceased trembling and the hands of both the governor and Proklina were restored; and those who had fallen to the ground rose up. When the governor observed this strange event, he said to John, 'Apostle of Christ, enter into my house and eat bread with me.' So we took Sosipater with us. After we ate, we stayed the night. John did not cease from expounding the words of life to the governor. The following day, the governor fell at the apostle's feet, seeking Baptism, together with his wife and son. Therefore, he catechized them sufficiently and baptized them in the name of the Father, and of the Son, and of the Holy Spirit.

"The following day, we left the house of the governor with many honors. John then said to Sosipater, 'My son, return to thy house and thy mother.' However, he did not wish this, and said, 'Father, I shall follow thee wherever thou goest. I no longer wish to return home, nor to see my wretched mother. I should be pleased to abandon everything, only to hear the words of Christ which come out of thy holy mouth.' The apostle said to him, 'No longer have those evil thoughts in thy mind concerning thy mother; for she has left off her wickedness and proposed demonic action, and has care only for her salvation. Thou shalt not hear her utter another evil word nor see her set a bad example. Rather, thou shalt find her in repentance and restraint from all the unclean thoughts which were devised to thy destruction.' With these words, John took Sosipater by the hand, and went to his house. We found Proklia on the ground, weeping and sincerely repenting over the evil she had caused. When she heard that John had entered her house, she rose up and hastened to meet him; and, falling at his feet, with many tears she cried aloud, 'I have sinned before God and thee, O man of God, and against my son as well. I am not worthy to live any longer. But, I beg thee to forgive me who am bereft of hope. How dare I raise my face to look upon thee or my son after I, wretch that I am, have attempted every shameful deed to destroy his soul and body?' As she said this, her tears rained down upon John's feet. He then extended his hand and raised her up, but she would not accept it, but continued to lament bitterly. In a pitiful voice she confessed her diabolical scheme against her son. So much did she cry, that we all were saddened and wept ourselves. Indeed, Sosipater shed a good many tears himself.

"The apostle then said to Proklia, 'Arise, child, for thou hast found forgiveness of thy transgressions and redemption from the Lord Christ through faith in Him.' She rose up, but did not dare lift her eyes to behold John. John then began to expound upon the holy Scriptures. And he catechized and baptized her, together with her son Sosipater, and all those of her household. After a few days, Proklia gathered a large sum of money and brought and placed it at the apostle's feet, saying, 'Sir, take this, and distribute it to those in need.' John said to her, 'Child, hast thou other money in thy house?' Proklia answered, 'Yea, sir, I have much more.' John said, 'Since thou hast dedicated this sum to God, place it in a separate part of thy house and, with thine own hands, distribute it among the needy, that thou mayest receive treasure in the heavens.' In accordance with John's command, she stood daily outside her house and, with her own hands, distributed among all the poor who passed the amount proper to their need. We sojourned a considerable time in Proklia's house and witnessed the great fruits of repentance. Through prayer and fasting, she humbled herself and entreated

God concerning her former iniquities. I wish to note that she ended her life in purity, blamelessness, and holiness, and was vouchsafed salvation together with her son. Beloved, repentance is a great gift and remedy of life given to men by God, in Jesus Christ our Lord, to Whom be glory now and ever and unto the ages of ages. Amen.



Saint John and Prochoros

The Writings of the Apostle

By the grace and succor of our Lord Jesus Christ and through the divinely-inspired words of John and the great signs and wonders which God wrought, nearly all the inhabitants of Patmos came to believe. At that time, the Emperor Domitian was assassinated, who had exiled us to Patmos, a penal colony. After him, the Roman throne was occupied by Nerva, who did not prevent the preaching of Christ, nor did he persecute those who believed in Him. This younger emperor had

received a favorable report concerning John, and with the Senate's annulment of Domitian's acts, his sentence was lifted, and he was free to go wherever he desired. John saw that nearly all the natives believed in Christ, and so he decided to return to Ephesus. The faithful learned of this and gathered around us, begging him with fervent tears, saying to him, 'Father, we beseech thy goodness, do not leave us orphaned! Thou must stay with thy children forever!' But John counseled them, 'Do not do this, my children. Your weeping does sadden my soul; for you show lack of concern for others. Christ, in Whom you believe, has appeared to me and ordered me to return to Ephesus, so as to exhort and encourage the brethren there.'

"They beheld that they could not persuade John with their words, so they fell to his feet, imploring him and saying, 'O father and teacher, if thou art resolved to leave us orphans, we beseech thee fervently to hand down to us in writing an account of the incarnation and dispensation of God, that we may meditate upon it always and remain steadfast and immovable in the Faith. Perhaps one of the brethren might, through negligence, be deceived by Satan and follow him.' John answered them, 'Many things, my children, you have heard from me concerning the dispensation and the signs wrought by the Son of God, which I beheld. Therefore, it is enough that you keep the words of the Lord, and He will grant you eternal life.' Nonetheless, the brethren

increased their pleas with tears, insisting that they would not get up off the ground until he yielded to their request. The apostle was greatly moved by their tears, and said, 'My children, go to your houses, and by the command of the Lord your pious request will be met.' He then blessed them, and each returned to his own home.

"John then took me, and we went outside the city, about one mile, to a quiet place called Katapavsis ('Cessation'). We ascended a high mountain, where we spent three days. John passed the time in fasting and prayer, supplicating God to grant the Gospel to the faithful brethren. On the third day, he said to me, 'Prochoros my child, go into the city and fetch ink and paper, and bring them hither.' So I went into the city to carry out this order and returned. He then said to me, 'Leave the paper and ink, child, and return to the city. Come back in two days.' I did as I was told. In accordance with his command, I returned in two days, to find John standing and praying. He then said to me, 'Take the paper and ink, child, and stand to the right of me.' And I did as I was told. Suddenly, a great clap of thunder sounded, lightning flashed, and the mountain shook. Overcome by fear, I fell to the ground as one dead. John then extended his hand and raised me up, saying, 'Sit to my right.' He then returned to prayer, after which he said to me, 'Prochoros my son, that which thou shalt hear from my mouth, record it on paper.' Standing with his eyes toward heaven, he opened his mouth, and said, 'In the beginning was the Logos, and the Logos was with God, and the Logos was God...[Jn. 1:1].' And thus he continued; he stood, and I sat writing. We spent two days on the mountain, where he stood and spoke, while I sat and kept writing. After the divine words of the Gospel, he uttered a prayer, and we descended the mountain. We went to Sosipater's house, where they spread a table before us, and we ate and rested.

"The following day, John said to Sosipater, 'My son, take care to find good parchment, that the holy Gospel may be clearly copied out.' Sosipater then brought leaves of parchment, and John said to me, 'Sit there, my son, and in a fine hand set forth the Gospel.' So I sat in Sosipater's house, and with great diligence and attention I neatly wrote. During this time, John ordained bishops and presbyters for the Churches. After I completed transcribing the Gospel, John brought it into the church, and, in accordance with his order, all the brethren assembled. He then read it and, by its grace, there was joy and gladness. Then he ordered that the parchment be copied

exactly, so that they might keep it, and he would have a copy to take to Ephesus.² We then celebrated the divine Liturgy, after which the people left."

On the same island, it is also known that Saint John wrote the Apocalypse. Tradition relates that one day John and his disciple Prochoros departed from the city to a grotto in the wilderness, where he spent ten days with Prochoros and another ten days alone. During these latter ten days he ate nothing, but only prayed to God, entreating Him to reveal what he should do. A voice came to John from on high, saying, "John, John!" And he answered, "What dost Thou command, Lord?" The voice from on high said, "Wait ten days, and thou shalt receive a revelation of much that is great." John remained there ten more days without food. Then something marvellous occurred: the angels of God came down to him and related to him many ineffable things. When Prochoros returned, he sent him back for ink and paper, and for two days thereafter he dictated to Prochoros the revelations he had received, and his disciple wrote them down.³

² According to Dositheos, in his *Dodekavivlos* (p. 13), he wrote the Gospel sixty-four years after the ascension of the Lord, but there are others who say thirty years, and then two years after that he wrote the Apocalypse. Saint Peter of Alexandria, *Byzantidos*, also mentions that the Gospel written by John was kept in the Church of Ephesus, where the faithful venerated it. According to Dositheos, he wrote the Gospel sixty-four years after the ascension of the Lord, but there are others who say thirty years, and then two years after that he wrote the Apocalypse. Saint Peter of Alexandria also mentions that the Gospel written by John was kept in the Church of Ephesus, where the faithful venerated it. Meletios, in his *Ecclesiastical History* (Vol. 1), writes that Saint John wrote the Gospel and his Epistles in Ephesus.

³ The ancient ecclesiastical writers Clement of Alexandria, Origen, Irenaeos, and Eusebius confirm that the Apostle John wrote the Revelation. The sacred text of the book was given to him in what is now known as the Cave of the Apocalypse. This cave is now hidden within, and below, the buildings of the Monastery of the Apocalypse. The monastery was built in the 17th C. to house the Patmias—a theological school that was established at that date. Its structures have been very little altered since. The buildings constitute cells, classrooms, flowered courtyards, stairways, and chapels dedicated to Saint Nicholas, Saint Artemios, and Saint Anna. The grotto itself has been transformed into a small church dedicated to Saint John the Theologian. Within, signs remain that, long tradition holds, bear witness to Saint John's presence—in one corner there is the place where he lay his head to rest; near it the place where he rested his hand to raise himself from the rocky floor on which he slept; not far away from that the place where he spread his parchment; and, in the roof of the cave, the triple fissure in the rock through which he heard "a loud voice, as of a trumpet [Rev. 1:10]." The cave is small and dimly lit. Also, mention must be made of the Blessed Christodoulos

(continued...)

Efharis and His Blind Son

"The following day, John said to me, 'Prochoros, my son, let us go out into the countryside of this island to teach those people before we depart.' So we left and went to a place called Agrikia, where there was a priest of Zeus by the name of Efharis. He had a blind son who eagerly listened to the sweet words of John. Suddenly, he cried out, 'Teacher, by the God Whom thou preachest, I delight to listen to thy goodly words! Entreat Him on my behalf, that I may behold thy face and further rejoice.' Then John took pity upon him, perceiving that he had faith enough to be saved. He took him by the hand and, making the sign of the honorable Cross, said, 'In the name of Jesus Christ, recover thy sight!' Straightway, his vision was restored. His father, Efharis, beholding the healing of his son, fell to John's feet, reverencing him and begging him to come into his home and make him and all his house servants of Christ. So we went and, after lengthy instruction by John, he baptized them in the name of the Father, and of the Son, and of the Holy Spirit.

Return to Ephesus

"The following day, we all embraced and bade them farewell, and were escorted by the faithful, who wept and greatly lamented, not wishing to be parted from such a 'sun,' by whose teaching their land had been illuminated; but after the saint had boarded the ship and bestowed peace upon all, we went our way.

On the ship, many others were traveling to those parts of Asia Minor. After the fourteenth day, we disembarked at a city three miles from Ephesus. The brethren learned of this and came to meet us with inexpressible joy, crying out, and saying, 'Blessed is he that comes in the name of the Lord!' John was received with honor in that place, and we all sat down to rest. Since our departure, Dioscorides had reposed, so his son, Domnos, took us to his home. A table was spread before us, and we enjoyed his hospitality and rested. It was there that we remained, and where the brethren would come to visit and be taught by John, who guided them on the path of salvation. The holy man ceased not to labor, and, little by little, all came to believe in John's words."

³(...continued)

(d. 1093) who founded the Monastery of Saint John the Theologian in 1088, where he wished to establish in Patmos "a workshop of virtue." His relics are interred in the monastery, where miraculous cures are wrought. He is commemorated on the 16th of March, and the translation of his sacred relics on the 21st of October.

The Youth Entrusted to the Bishop

One cannot be silent concerning what Clement of Alexandria (217) says of Saint John. When John went around the cities of Asia, he saw in one young man a spiritual inclination toward good deeds; Saint John taught him and baptized him. Intending to depart thence to preach the Gospel, he before all else entrusted this youth to the bishop of that city, that that pastor might instruct him in every good thing. The bishop, taking the young man, taught him the Scriptures, but did not concern himself with him as he should have, and did not give him the sort of upbringing which becomes a young man, but, on the contrary, left him to his own devices. Soon the youth began to lead a different life, and began to get drunk on wine and to steal. Finally he cast his lot in with thieves who, tempting him, led him out to the deserts and mountains, made him their leader, and committed robbery along the roads. Returning after a certain time, John went to that city and, hearing that the young man had been corrupted and become a brigand, he said to the bishop, "Return to me the treasure I left with thee for safekeeping, as in trustworthy hands: Return to me the young man I entrusted to thee to teach him the fear of God!" Weeping, the bishop answered, "That youth has perished: His soul is dead, but his body is a highway robber." John said to the bishop, "Is it thus that thou keepest the soul of thy brother? Give me a horse and a guide, that I may go and search out him whom thou hast allowed to perish."

When John came to the robbers, he asked them to lead him to their leader, which they did. The youth, seeing Saint John, was ashamed and, rising up, fled into the wilderness. Heedless of his age, John pursued him, crying out, "My son, return to thy father and despair not in thy fallen state! Thy sins shall I take upon myself! Stop and wait, for the Lord has sent me to thee!" Halting in his flight, the young man fell at the saint's feet with trembling, greatly ashamed, not daring to raise his eyes to John's face. But John, embracing him with paternal love, kissed him and led him back to the city, rejoicing that he had found the lost sheep. He taught him much, instructing him in repentance, in which the youth earnestly struggled to please God, and thus received forgiveness of sins and reposed in peace.

The Christian who had Fallen into Penury

There was at that time a certain Christian who had fallen into penury, and he had nought with which to pay back his creditors; in great distress he thought to kill himself and asked a certain sorcerer, a Jew, to give him some deadly poison. That enemy of Christians and friend of demons fulfilled the request and gave him a fatal potion. Taking the potion, the Christian returned to his home. After long considering, he was afraid and knew not what to do. Finally, making the sign of the Cross over the cup, he drank it and felt not the

least harm therefrom, for the sign of the Cross had taken all the power of the poison from the cup. He was greatly astonished that he remained healthy and felt no ill effects. But again, not able to escape his creditors, he went to the Jew and asked him to give him some stronger poison. Astounded that the man was still alive, the sorcerer gave him a stronger potion. Taking the poison, the man again went to his home. After long debating whether to drink, he made the sign of the Cross over the cup as before and drank thereof; but again he suffered no harm at all. Once more he went to the Jew and appeared before him healthy. He mocked the sorcerer, saying that he was incompetent in his wizardry. The Jew, abashed, asked him what he had done, how he had drunk the potion. He replied, "Nought else but to make the sign of the Cross over the cup." The Jew perceived that the sign of the holy Cross had prevented the man's death; and desiring to know the truth, he gave some of the poison to a dog; and immediately the dog fell dead. Seeing this, the Jew went with the Christian to the apostle and described what had transpired with them. Saint John taught the Jew to believe in Christ and baptized him; and the poor Christian he commanded to bring an armful of hay, which he turned into gold by the sign of the Cross and prayer, that he could then pay his debts, and with the remainder maintain his household.

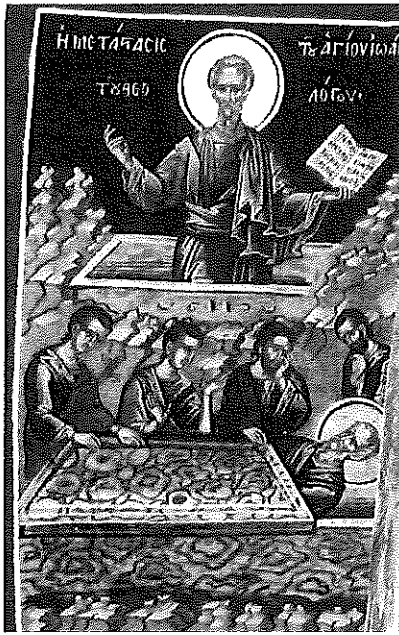
Afterward, the apostle returned again to Ephesus, where, abiding in the house of Domnos, he converted a great multitude of people to Christ and performed untold wonders.

The Latter Years

The last years of his life, the holy Apostle John spent in strict asceticism. He ate only bread and water, did not cut his hair, and dressed in simple linen garments. Because of his old age, he did not have the strength to preach the Logos of God even in the environs of Ephesus. At that time he taught only the bishops of the Church and inspired them to teach the people the Gospel unceasingly, and especially to keep in mind and to preach the first and principal commandment of the Gospel: the commandment of love. When the holy apostle became very weak, the Blessed Jerome (ca. 342-420) relates, his disciples carried him to the church, but he was no longer able to give long sermons. He then reduced his teaching to the unceasing repetition of "Little children, love one another [cf. 1 Jn. 3:18]." One day, when his disciples asked him why he repeated this to them incessantly, John replied with the following words, "This is the Lord's commandment; and if you keep it, it is enough."

The Repose of Saint John the Theologian

"In our first visit to Ephesus, we were there for nine years, and then spent fifteen years of exile in Patmos. After twenty-six years had passed from



Saint John

the time we came from Patmos to Ephesus again, John came out of the house of Domnos and assembled seven of his disciples myself and six others, and said to us, 'Take spades in your hands and follow me.' So we did as we were instructed and followed him outside the city to a certain place, where he said, 'Sit down.' He then went a little apart from us to where it was quiet and began to pray. It was very early in the morning; the sun had not quite risen. After his prayer, he said to us, 'Dig with your spades a cross-shaped trench as long as I am tall.' So we did it while he prayed. After he had finished his prayer, he laid himself in the trench we had dug, and then said to me, 'Prochoros my son, thou wilt go to Jerusalem. That is where thou must end thy life.' He then gave us instructions

and embraced us, saying, 'Take some earth, my mother earth, and cover me.' So we embraced again and, taking some earth, covered him only up to his knees. Once more, he embraced us, saying, 'Take some more earth and cover me up to the neck.' So we embraced him again and then took some more earth and covered him up to his neck. Then he said to us, 'Bring a thin veil and place it on my face, and embrace me again for the last time, for you shall not see me any longer in this life.' So we embraced the apostle again, grief-stricken. As he was sending us off in peace, we, lamenting bitterly, covered his whole body. The sun rose just then, and he surrendered his spirit.⁴

⁴ The publisher of this present volume of the *Synaxaristes* notes that the phrase, "the sun rose just then, and he surrendered his spirit," is not recorded thus, but was incorporated into the text from the work of Maximos the Margounion. Furthermore, we wish to make mention herein that, according to the blessed Jerome, the apostle and evangelist reposed in the third year of the reign of Trajan, that is, A.D. 101. This is sixty-eight years after the passion and resurrection of the Lord. This is confirmed by Clement of Alexandria, Irenaeos, and many holy fathers of the Church. It is believed he was about six to eight years younger than the Lord, which made him ninety-three or ninety-five years of age upon his repose.

"We then returned to the city and were asked, 'Where is our teacher?' So we explained what had just occurred in great detail. They begged us that we show them the site. Therefore, we went back to the grave with the brethren, but John was not there. Only his shoes were left behind. Then we remembered the words of the Lord to the Apostle Peter, 'If I wish him to tarry while I am coming, what is that to thee [Jn. 21:22]?' And we all glorified God, the Father, and the Son, and the Holy Spirit, to Whom is due glory, honor, and worship, unto the ages of ages. Amen."

Each year, on the eighth day of May, a fragrant myrrh issues forth from the grave and, by the prayers of the holy apostle, the sick are healed thereby, to the honor of God Who is glorified in the Trinity unto the ages of ages. Amen.

On the 26th of September, the holy Church commemorates the holy FIVE VIRGIN-MARTYRS and MONASTRION, who were slain by their father, Paul, on account of his love for money.⁵

On the 26th of September, the holy Church commemorates the holy Martyr HERAS, who was slain with a dagger.

On the 26th of September, the holy Church commemorates the Righteous GEDEON (GIDEON), Judge of Israel

The children of Israel had done evil in the sight of the Lord, and the Lord gave them into the hand of Madiam (Midian). Israel was greatly impoverished because of Madiam, for they would destroy what Israel sowed. Israel was living in the caves of the mountains, and the dens, and the holes in rocks because Madiam prevailed against her.

Righteous Gedeon is Called by God

Now in those days, an angel of the Lord came. He sat down under a fir tree, which was in Ephratha in the land of Joas (Joash) father of Eshdri. His son, Gedeon, was threshing wheat in a wine-press in order to escape from the face of Madiam. The angel of the Lord appeared to him and said to him, "The Lord is with thee, thou mighty in strength." And Gedeon said to him, "Be gracious with me, my lord: but if the Lord is with us, why have these evils found us? And where are all His miracles, which our fathers have related to us? Now He has cast us out and given us into the hand of Madiam."

⁵ Nikodemos the Hagiorite asserts that these five virgin-martyrs are the same as those commemorated on the 9th of June.