

Harmony 1.9 – Early Monasticism

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Socrates	Sozomen	Theodoret
Hebrew origins of monasticism		
	<p>1.12.9 Some say that Elijah the prophet and John the Baptist were the founders of this inspiring philosophy. Philo the Pythagorean wrote that in his day the most virtuous of the Hebrews gathered from everywhere on earth and settled on a plot of land situated on a hill near Lake Mareotis, in order to live as philosophers. He describes their dwellings, their routine, and their customs, as similar to those which we now find among the monks of Egypt.</p> <p>1.12.10 He says that from the moment they began to practice this study of philosophy, they gave their property to their relatives, quit business and society, and lived outside city walls, in fields and in gardens. He further tells us that they had sacred buildings called monasteries in which they lived separate and alone, spending their time in celebrating the holy sacraments, and in worshiping God continually with psalms and hymns. They never ate food before sunset, and some only ate every third day or at even longer intervals. Finally, he says, that on certain days they lay on the ground, drank no wine and ate no meat, but ate only bread, salt, and hyssop, and drake water. And that there were women among them who had lived as virgins to old age who, for the love of philosophy, voluntarily practiced celibacy.</p> <p>1.12.11 In this narrative, Philo seems to be describing some Jews who had accepted Christianity while retaining the customs of their nation, for no traces of this kind of life can be found elsewhere. So I conclude that this philosophy flourished in Egypt from this period. Others, however, assert that this way of life grew out of the religious persecutions which arose from time to time and which compelled many to flee to the mountains and deserts and forests, and in this way they became used to this way of life.</p>	

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Monasticism as the highest philosophy		
	<p>1.12.1 The people who became monks at this time were not the least in showing how extremely illustrious the church was or in demonstrating the truth of their teaching by their virtuous way of life. Indeed, the most useful thing that God has given to man is their philosophy. They are not interested in many branches of mathematics and in the technical aspects of argumentation, because they regard such studies as superfluous and as a useless waste of time, understanding that they contribute nothing towards proper living.</p> <p>1.12.2 They rather apply themselves exclusively to growing in the one natural and useful science so that they can mitigate, if not eradicate, evil. They invariably refrain from considering any action or principle to be good which occupies a middle position between virtue and vice, for they delight only in what is good. They consider every man to be wicked, even if he does no evil, if he does not do good. They do not seek to demonstrate virtue through argumentation, but by putting it into practice and count as nothing the glory valued today among men.</p> <p>1.12.3 They valiantly conquer the passions of the soul, yielding neither to the necessities of nature nor succumbing to the weakness of the body. Possessing the power of the Divine mind, they always look towards the Creator of everything, night and day worshiping him and appeasing him by prayers and supplications.</p> <p>1.12.4 Through their purity of soul and lives of good works they have entered without guilt into their religious observances and despised purification, basins for expiations, and all such ceremonial things; for they consider only sins to be blemishes.</p> <p>1.12.5 They are greater than those external casualties to which we are predisposed. They hold, as it were, everything under their control and so are not diverted from the path they have selected by the disasters or necessities which sway the lives of others. They do not take offense when insulted, nor do they defend themselves when treated maliciously, nor do</p>	

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	<p>they lose heart when laid low by sickness or lacking the necessities of life, but rather they rejoice in such trials and endure them with patience and meekness. They accustom themselves in every aspect of life to be content with little and imitate God as nearly as they can while in human nature.</p> <p>1.12.6 They think that this present life is merely a journey and therefore have no care for acquiring wealth, nor do they take thought for the present beyond their basic needs. They admire the beauty and simplicity of nature, but place their hope in heaven and the blessedness of the future.</p> <p>1.12.7 Wholly absorbed in the worship of God, they are revolted by obscene language. They not only banished evil practices, they did not even allow such things to be mentioned. They limited, as far as possible, the demands of nature and forced their bodies to be satisfied with moderate supplies. They overcame intemperance with temperance, injustice with justice, falsehood with truth, and attained a happy medium in all matters.</p> <p>1.12.8 They lived in harmony and fellowship with their neighbors. They provided for their friends and strangers, gave to those in want according to their need, and comforted the suffering. Since they were diligent in all they did, and zealous in seeking the supreme good, their teaching, although dressed in modesty and prudence and devoid of empty and pompous eloquence, was powerful, like a divine medicine, in healing the moral diseases of those who heard them. They also spoke with fear and reverence and avoided all conflict, jesting, and anger. Indeed, it is only reasonable to fight all irrational emotions and subdue sensual and natural passions.</p>	
Notable confessors who survived the great persecution		
	<p>1.10 Since the persecution had recently come to an end, the church was blessed with many excellent Christians and many</p>	

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	<p>surviving confessors: among these were Hosius, bishop of Cordoba; Amphion, bishop of Epiphania in Cilicia; Maximus, who had succeeded Macarius in the church of Jerusalem; and Paphnutius, an Egyptian. It is said that God worked many miracles through Paphnutius, controlling demons, and giving him the grace to heal various kinds of sicknesses. Paphnutius and Maximus of Jerusalem were among the confessors whom Maximinus had condemned to work in the mines after having blinded them in their right eye and crippling their left legs.</p>	
c. 4th century - Bishop Paphnutius of Thebes		
<p>1.11.1 We promised earlier to devote some space to Paphnutius and Spyridon, and so I will do that here. Paphnutius was bishop of one of the cities in Upper Thebes. He enjoyed such divine favor that extraordinary miracles were done by him.</p> <p>1.11.2 In the time of the persecution he had one of his eyes put out. The emperor gave great honor to this man, and often sent for him to come to the palace and kissed him where his eye had been torn out. This was the great devotion which characterized the emperor Constantine.</p> <p>1.11.3a I will let that single fact about Paphnutius suffice.</p>		
325 - Paphnutius convinces the Council of Nicaea not to require celibacy of clergy		
<p>1.11.3b I will now explain another thing which happened as a result of his advice, which served both the good of the Church and to honor its clergy. The bishops thought it proper to introduce a new law into the church, namely that those who were ordained to serve as bishops, priests, deacons and subdeacons who had married while still laymen should no longer have sexual relations with their wives.</p> <p>1.11.4 While they were discussing this matter, Paphnutius rose in the middle of the assembled bishops and pleaded earnestly with them not to impose such a heavy burden on these men of the church. "Marriage is in and of itself honorable," he asserted, "and sex is not</p>		

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<p>unholy.’ And so he urged them before God not to harm the church by imposing restrictions that were too stringent. “For not every man,” he said, “can endure a life of total abstinence, nor might the wives always preserve their chastity either.” He defined intercourse between a man and his lawful wife as chastity.</p> <p>1.11.5 It would be enough, he thought, if those men who were celibate when they entered the ministry to remain unmarried, as was the ancient tradition of the church. Yet men should not be separated from wives whom they had married while still unordained.</p> <p>1.11.6 And he expressed these sentiments, although he himself had no experience with marriage and, to speak frankly, without any knowledge of women. For from boyhood he had been brought up in a monastery and was especially famous for his chastity.</p> <p>1.11.7 All the assembled clergy agreed with Paphnutius’ reasoning and silenced all further debate on this issue, allowing married clergy to remain abstinent at their own discretion. So much concerning Paphnutius.</p>		
c. 270-348 – Spyridon of Trimythous		
<p>1.12.1 As for Spyridon, he showed such great holiness while being a shepherd that he was deemed worthy of being made a pastor of men. So he was appointed as bishop of Trimythousa, one of the cities in Cyprus. He was so extremely humble, however, that he continued to feed his sheep during his tenure as bishop.</p> <p>1.12.2a I will record only a couple of the many extraordinary things which are told of him. so that it does not appear that I am wandering from my main subject.</p>	<p>1.11.1 Spyridon, the bishop of Trimythousa in Cyprus, flourished at this period. His fame still abounds, and I think that is a sufficient indication of his virtue. The wonderful deeds which he accomplished by Divine assistance are, it appears, widely known to all who live in that region, yet I shall not fail to mention facts which have come to my attention. He was a peasant, was married, and had children, yet he was not for that reason deficient in spiritual accomplishments.</p>	
<p>1.12.2b Once about midnight thieves secretly entered his sheepfold and tried to carry off some of his sheep.</p> <p>1.12.3 But the same God who protected the shepherd also preserved his sheep, for an invisible power tied up the thieves.</p> <p>1.12.4 At daybreak, Spyridon came to his sheep and found the men with their hands tied behind them.</p>	<p>1.11.2 It is told that one night some wicked men entered his sheepfold, and were in the act of stealing his sheep when they were suddenly bound, and yet no one bound them. The next day, when he went to the fold, he found them tied up and released them from their invisible bonds. Yet he reprimanded them for having preferred to steal what they could have lawfully won and taken, as well as for doing such</p>	

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<p>Understanding what had happened, he said a prayer and then released the thieves, earnestly warning and encouraging them to support themselves with honest labor and never to steal anything again. He then gave them a ram and sent them away, humorously adding, ‘This is so that it won’t seem that you stayed up all night uselessly.’”</p> <p>1.12.5a This is one of the miracles involving Spyridon.</p>	<p>great toil by night.</p> <p>1.11.3 At the same time he felt compassion towards them and desired to give them instruction and so as to persuade them to lead better lives. He said to them, “Go, and take this ram with you; for you are exhausted by staying up, and it is not proper that your labor should be so blamed that you return empty-handed from my sheepfold.”</p> <p>1.11.4a This action is certainly worthy of admiration, but no less so than the one I will now relate.</p>	
<p>1.12.5b Another had to do with his virgin daughter Irene, who shared her father’s piety. An acquaintance asked her to keep for him an object of considerable value. In order to keep it secure, she hid what had been entrusted to her in the ground. Not long after she died.</p> <p>1.12.6 Later the owner of the object came to retrieve it. But when he found the girl was no longer alive, he became very agitated and even accused her father of trying to defraud him, and begging him to give it back.</p> <p>1.12.7a The old man considered this person’s loss as his own trouble; so he went to the tomb of his daughter and there called upon God asking him to display the resurrection he had promised before its show him before its appointed time. And he was not disappointed in his hope. For the virgin revived, appeared to her father, showed him the spot where she had hidden the object, and then once more departed.</p>	<p>1.11.4b A certain man entrusted a deposit to the care of Spyridon’s virgin daughter, Irene. For greater security, she buried it. But it so happened that she died soon after without mentioning what she had done to anyone. The person to whom the deposit belonged came to Spyridon to get it back. Spyridon had no idea what to answer him; he searched the whole house but was unable to find it. The man wept, tore his hair, and seemed ready to die.</p> <p>1.11.5a Spyridon was moved with pity and went to the girl’s grave, and called her by name. When she answered, he asked about the deposit. Having obtained the desired information, he returned, found the treasure in the place where she had said it was, and returned it to the owner.</p>	
	<p>1.11.5b Since I have started on this subject, I might as well add another incident as well.</p> <p>1.11.6 Spyridon was accustomed to give a certain portion of his harvest to the poor and to lend another portion to those who asked to borrow some; but neither when he gave or took back did he ever involve himself in the distribution or return. He merely pointed to the storehouse and told those who came to him to take as much as they needed, or to restore what they had borrowed. A certain man who had borrowed in this way came as though he were about to return it. When as usual he was directed to replace his loan in the storehouse,</p>	

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	<p>he saw an opportunity to act unjustly. Thinking the matter would never be brought to light, instead of repaying his debt, he deceitfully pretended to make the repayment and went away as if he had. This, however, could not be hidden for long.</p> <p>1.11.7 Sometime later, the man came back yet again to borrow, and was sent to the storehouse with permission to measure out for himself as much as he required. When he found the storehouse empty, he went to tell Spyridon. The latter said to him, “I wonder, O man, why it is that you are the only one who found the storehouse empty and without the things you needed. Ask yourself whether you repayed the first loan or not, since you need a second. If things were any different, you would not be missing what needed. Go, trust, and you will find.” The man felt the rebuke and acknowledged his error.</p> <p>1.11.8 The firmness and the accuracy with which this divine man administered church affairs are worthy of admiration. It is said that once afterwards, the bishops of Cyprus met to consult on some particular emergency. Spyridon was present, as likewise Triphyllius, bishop of the Ledri, a man who was otherwise eloquent and who, since he had practiced law, had lived alone while at Beirut.</p> <p>1.11.9 When an assembly had convened, Triphyllius had been asked to preach to the people and, in the middle of his sermon, he quoted the text, “Take up your bed and walk.” However, he substituted the word “couch” (σκυμτους), for the word “bed” (κραββατος). Spyridon was indignant, and exclaimed, “Are you greater than the one who spoke the word ‘bed,’ since you are ashamed to use his words?” When he had said this, he turned away from the chair of the priest, and looked towards the people. In this way, he taught them to rein in the man proud of his elegant speech, and Spyridon was fit to utter such a rebuke since he was so was revered and famous for his deeds. He was also older and of higher rank in the clergy than the other man.</p> <p>1.11.10 The way Spyridon received strangers can be</p>	

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	<p>illustrated from the following incident. During the time of the Lenten fast, it happened that a traveler journeyed to visit him on one of those days in which he customarily fasted continuously, together with his household. On that day appointed for eating food again, he would remain fasting until mid-day. Seeing that the stranger was extremely exhausted, Spyridon said to his daughter, "Come, wash his feet and bring him a mean." The virgin replied that they had neither bread nor grain in the house, for it would have been wasteful to buy such things during the period of the fast. So Spyridon first prayed and asked forgiveness, and then ordered her to cook some salt pork which happened to be in the house.</p> <p>1.11.11 When it had been prepared, he sat down at the table with the stranger, ate some of the meat, and told him to do so as well. But the stranger declined, saying he was a Christian. Spyridon said to him, "It is for that very reason that you ought not to refuse to eat the meat. For the Holy Scripture word reveals that for the man who is pure all things are pure." Such are the incidents which I wish to relate about Spyridon.</p>	
Comments on Paphnutius and Spyridon		
<p>1.12.7b These were the type of men who were the gems of the church during the time of the emperor Constantine.</p> <p>1.12.8 I obtained these details from many of the inhabitants of Cyprus. I also found a book written by the priest Rufinus in, and have excerpted from it these as well as other things which I will add later.</p>		
Julianus		
		<p>4.27.1 Also it was at this time that the celebrated Julianus, whom I have already mentioned, was forced to leave the desert and come to Antioch. For when the foster children of lies, the simple framers of accusations, I mean of course the Arians, were maintaining that this great man was of their faction, those lights of the truth Flavianus, Diodorus, and Aphraates sent Acacius, an athlete of virtue who afterwards very wisely ruled the</p>

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		church at Beroea, to the famous Julianus with the entreaty that he would take pity on so many thousands of men, and at the same time convict the enemy of lies and confirm the proclamation of the truth.
c. 251-356 - Anthony the Monk		
<p>1.21 At this same time the monk Anthony was living in the Egyptian desert. He performed many miracles, openly fighting against devils, seeing clearly their plots and cunning strategies of warfare. But it would be superfluous for me to say more about his character since Athanasius, bishop of Alexandria, has already done so, devoting an entire book to his biography.</p>	<p>1.13.1 Although some debate whether it was Egyptians or others who founded this philosophy, it is admitted by everyone that it was the great monk Antony who developed this way of life and reached the summit of its precision and perfection through morals and appropriate exercises. His fame was so widely spread throughout the deserts of Egypt that, because of his reputation for virtue, the emperor Constantine sought his friendship, honored him by writing to him, and urged him to request whatever he might need.</p> <p>1.13.2 He was an Egyptian by birth and belonged to a well-known family of Coma, which was situated near the Heraclea, which is on the Egyptian borders. When still a youth, he lost his parents. He gave his father's inheritance to his fellow-villagers, sold the rest of his possessions and distributed the proceeds among the needy. For he knew that philosophy does not consist merely in giving up property, but also in distributing it properly.</p> <p>1.13.3 He became acquainted with the devout men of his age, and imitated their virtues. He believed that the habitual practice of goodness would produce delight, although it would be grueling at the beginning. He thought up more intense methods of asceticism, and day by day he increased his own through self-control, as if he were constantly starting on his journey again. He subdued the sensuality of his body through labor, and restrained the desires of his soul by the assistance of divine wisdom.</p> <p>1.13.4 His only food was bread and salt, his drink water, and he never broke his fast until after sunset. He often went two or more days without eating. He watched, as it were, through-out the night, and continued in prayer until daybreak. If at any time he indulged in sleep, it was but for a brief time on a short mat. Usually, however, the bare earth</p>	<p>4.27.4b Before this time, in the reign of Constantius, the great Antonius had acted in the same way in Alexandria, for he abandoned the desert and went up and down that city, telling all men that Athanasius was the preacher of the true doctrine and that the Arian faction were enemies of the truth.</p>

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	<p>was his bed.</p> <p>1.13.5 He rejected the practice of anointing himself with oil, and did not bathe or use similar luxuries likely to relax the tension of the body by moisture. It is said that he never saw himself naked. He neither possessed nor admired learning, but he valued a good understanding as having precedence over reading and being its inventor.</p> <p>1.13.6 He was exceedingly meek and philanthropic, prudent and manly, a cheerful conversationalist and a friendly disputant, even when others took up controverted topics as an opportunity to create discord. By his own habits and a type of intelligence he quieted arguments when they were growing and restored moderation. He also tempered the passion of those who talked with him and made them more measured in their manners.</p> <p>1.13.7 Although on account of his extraordinary virtues he had been filled with a divine foreknowledge, he did not regard premonitions of the future as a virtue, nor did he counsel others to carelessly seek this gift. For he believed that no one would be punished or rewarded because of his ignorance or knowledge of future events. True blessedness consists in serving God and in keeping his laws. "But," he said, "if anyone wants to know the future, let him constantly be purifying his soul, for only then will he have the power to walk in the light and to understand things that are to happen; for God will then reveal the future to him."</p> <p>1.13.8 He never allowed himself to be idle, but encouraged everyone who wished to lead a good life to work diligently, to examine himself and confess his sin before He who created the day and the night. And when they sinned, he urged them to make a written record of the sin, so they would be ashamed of their sins, and fearful lest anyone should find the many things they had recorded. For one would be afraid that the document would be traced back to him and others would view him as a depraved person.</p> <p>1.13.9 More than anyone else he stepped forward resolutely and with zeal to defend the injured, and often it</p>	

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	<p>was in their cause that he returned to the cities. For many went out to him and compelled him to intercede for them with the rulers and men in power. Everyone felt honored to see him, avidly listened to his sermons, and agreed with his arguments. But he preferred to remain unknown and hidden in the deserts.</p> <p>1.13.10 When forced to visit a city, he always returned to the deserts as soon as he had finished the work which had taken him there. For, he said, like fish are nourished in water, so the desert is the world prepared for monks; and as fish die when thrown on to dry land, so monks lose their solemnity when they entered cities. He acted obediently and graciously towards all who saw him, and he was careful not to have, nor seem to have, a patronizing nature.</p> <p>1.13.11a I have provide this concise account of Antony’s way of life, so that some idea of his philosophy can be formed by analogy from this description of his conduct in the desert.</p>	
	<p>[Anthony attracts many disciples]</p> <p>1.13.11b He had many famous disciples, some of whom flourished in Egypt and Libya, others in Palestine, Syria, and Arabia. Just as with their master, each disciple spent his life with like-minded men, living a regulated life, teaching many others and so wedding them to similar virtues and philosophy. But it would have been challenging for anyone to find these companions of Antony or their successors by a careful search through the cities and villages.</p> <p>1.13.12 For they tried more seriously to hide themselves than ambitious men try to become famous and popular by making spectacles of themselves.</p>	
	<p>[Paul, the first disciple of Anthony]</p> <p>1.13.13 We will not tell the story of Antony’s most celebrated disciples in chronological order. In particular, we mention Paul, called the Simple. It is said that he lived in the country and was married to a beautiful woman. Having caught her in the act of adultery, he calmly laughed and then</p>	

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	<p>swore that he would no longer live with her. Leaving her with the adulterer, he immediately went to join Antony in the desert.</p> <p>1.13.14 It is said that he was extremely humble and patient. Although he was quite old and unaccustomed to the rigors of monastic life, Antony tested the strength of the newcomer in various ways, but found nothing dishonorable. Showing instead that he had a perfect understanding of this way of life, he sent him to live alone, since he no longer required a teacher. And God himself confirmed the judgment of Antony. For his deeds demonstrated that Paul was extremely virtuous, and even greater than his teacher in frustrating and casting out demons.</p>	
c. 4th century - Remarkable miracles of Ammon the Egyptian		
	<p>1.14.1 It was about this time the Egyptian Ammon, embraced our religion. It is said that he was forced to marry by his family, but that he and his wife never consummated the marriage. For on their wedding day, when they were left alone and he as the bridegroom was leading her as his bride to his bed, he said to her, “Oh, woman! Our marriage has indeed taken place, but it has not been consummated.” Then he showed her from the Holy Scriptures that it would be her highest virtue if she remain a virgin, and pleaded that they live apart.</p> <p>1.14.2 She was convinced by his arguments about virginity, but was very upset at the thought of being separated from him. Therefore, though occupying separate beds, he lived with her for eighteen years. During that entire time, he practiced his monastic way of life. By the end of that time his wife had been strongly influenced to follow the example of her husband and decided that it was not proper for such a man to live a domestic life on her account. She thus decided that both of them, for the sake of their religion, should live separated from each other, and she begged her husband to do this.</p> <p>1.14.3 So, after thanking God for the advice of his wife, he left, saying to her, “Stay in this house, and I will find another</p>	

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	<p>for myself.” He then retired to a deserted place south of Lake Mareotis, between the Scitis and mountain of Nitria. There for twenty-two years he devoted himself to a religious life, visiting his wife twice every year.</p> <p>1.14.4 This godly man founded the monasteries there and gathered around himself many famous disciples, as the lists of his successors show. Many extraordinary events happened to him, which have been accurately determined by the Egyptian monks, who did very much to carefully remember the virtues of the more ancient ascetics, preserving them in a succession of unwritten traditions. I will now recount the ones about which I have heard.</p> <p>1.14.5 Ammon and his disciple Theodore once happened to be on a journey somewhere when along the way they had to cross a canal called Lycus. Ammon ordered Theodore to cross backwards so that they would not see each other’s nudity. He was similarly ashamed to see himself naked, but suddenly he was snatched up, carried across, and put down on the opposite bank by divine intervention. When Theodore arrived at the opposite side, he saw that the clothes and feet of the elder were not wet, and asked how that could be. Although he got no answer, he continued to badger Ammon about it. Finally, after insisting that he should never repeat the story during his lifetime, Ammon told him what had happened.</p> <p>1.14.6 I add another miracle of a similar nature. Some wicked men brought to him one of their sons who had been bitten by a rabid dog and was near death. They pleaded with him to heal the boy. He replied, “Your son does not need me to heal him; but if you are prepared to restore to your masters the ox you have stolen from them, the boy will be healed immediately.” And what he predicted is exactly what happened. The ox was returned and the child’s health restored.</p> <p>1.14.7 It is said that when Ammon died, Antony saw his spirit ascending into heaven and the heavenly powers leading him with the singing of psalms. When questioned by his</p>	

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	<p>companions as to the cause of his wonder, he did not conceal the matter from them. For they saw him searching the sky intently, amazed at the sight of the marvelous spectacle.</p> <p>1.14.8 A short time later, some people came from the Scitis and testified to the time of Ammon's death. Thus the truth of Antony's prediction was revealed. Thus, as all good men declare, each of these holy men was blessed in a special way: the one by being released from this life, the other by being counted worthy to see the miraculous vision which God showed him. For Antony and Ammon lived many days journey from each other, and this incident was corroborated by people who knew both of them personally.</p>	
c. 4th century - Eutychian the Novatian monk		
<p>1.13.1 I have also heard about Eutychian, a devout man who lived about the same time and who, although belonging to the Novatian church, was revered for doing similar miracles.</p> <p>1.13.2 I will not try to conceal the fact (although some might take offense at it), but clearly state that my source for this part of my narrative was Auxanon, a very old priest of the Novatian church. As a young man he accompanied Acesius to the council at Nicaea, and told me what I have recorded about that man.</p> <p>1.13.3 His life extended from that period to the reign of Theodosius the Younger; and when I was just a youth he told me of the deeds of Eutychian, providing many details about the divine grace which was shown in him. But there was one story in particular which he told me which is especially worth retelling, and it happened during the reign of Constantine.</p>	<p>1.14.9 I am also certain that it was during Constantine's reign that Eutychian was converted to a religious life. He made his home in Bithynia, near Mount Olympus. He belonged to the sect of the Novatians, and was given divine grace to heal diseases and do miracles. He was so famous for his virtuous life that Constantine was led to seek his company and friendship.</p>	
<p>1.13.4 When one of the military attendants whom the emperor calls his bodyguards was suspected of treason, he tried to save himself by running away. The angry ruler ordered him to be put to death when he would be found.</p> <p>1.13.5 He was later arrested by Mount Olympus in Bithynia and put in heavy and painful chains. He was then imprisoned near the place by Mount Olympus where</p>	<p>1.14.10 It happened about this time that one of the royal body-guards was suspected of plotting against the emperor. He fled and, after a search, was apprehended near Mount Olympus. Some relatives of the man pleaded with Eutychian to intercede on his behalf with the emperor. In the meantime, they asked Eutychian to loosen the prisoner's chains so that he would not die under their weight. It is said that Eutychian</p>	

Socrates	Sozomen	Theodoret
<p>Eutychian lived his solitary life, spending his time in healing both the bodies and souls of many. Auxanon, though now very old, was a very young man at that time and was with him, being trained in the disciplines of monastic life.</p> <p>1.13.6 Many persons now came to Eutychian, pleading with him to procure the release of the prisoner by interceding for him with the emperor. For the emperor had heard of the famous miracles done by Eutychian.</p> <p>1.13.7 He willingly promised to go to the ruler, but those who wished to help the prisoner were afraid that the chains inflicted such intolerable suffering that he would die from its effects before the emperor would either take vengeance on him or consider a reprieve. As a result, Eutychian sent to the jailers and asked them to reduce his suffering.</p> <p>1.13.8 But they replied that they themselves might be punished for assisting a criminal. So Eutychian himself went to the prison, accompanied by Auxanon. When the guards refused to open the jail, the grace which rested on Eutychian became very clear; for the gates of the prison opened by themselves, while the jailers still kept the key in their possession.</p> <p>1.13.9 As soon as Eutychian and Auxanon had entered the prison, to the great astonishment of all those present, the bonds spontaneously fell off the prisoner's limbs. Eutychian then went with Auxanon to the city which was in ancient times called Byzantium, but later Constantinople.</p>	<p>did send to the officers who held the man in custody and asked them to loosen the chains. When they refused, he went to the prison himself. The locked doors then flew open by themselves and the prisoner's chains fell off.</p>	
<p>1.13.10 After being admitted to the imperial palace, he won a pardon for the man. For the emperor had great admiration for Eutychian and eagerly granted his request. This took place at some time after [the period which this part of our history has described].</p>	<p>1.14.11a Eutychian then proceeded to the emperor who was then residing at Byzantium. He easily obtained the pardon, for Constantine was not accustomed to refuse his requests, for he held the man in very great honor.</p>	
<p>1.21.b A large number of such good men (referring to men like Anthony the monk) were all living at the same time during the years of the Emperor Constantine.</p>	<p>1.14.11b I have now given this short history of the most famous men who professed the monastic lifestyle. If anyone wish more detailed information about these men, he can find it in the biographies which have been written about many of</p>	<p>4.27.5 So those godly men knew how to adapt themselves to each particular opportunity, when to remain inactive, and at rest, and when to leave the deserts for towns.</p>

Socrates	Sozomen	Theodoret
	them.	