

**(4.b)** There is an even more marvellous occurrence. The God-seeing and leading apostles, Peter and John, while living in Lydda – also called the city of Zeus, eighteen miles distant from Jerusalem – built a house of prayer named after the mother of the Lord and Mother of God and pleaded with her to be present at the consecration of the church. And she said to them, "But I am here with you". At this point by some divine energy her image was set up on one of the columns, where the Mother of God herself later on being present, and having gazed at her own imprint, was filled with joy and amazement, and wondered and was astonished at the maternal glory and good fortune, because He, who became man through her, rendered her honour.

**(4.c)** This image survived until Julian the Apostate<sup>31</sup> sent some Jewish painters. And as a result when they saw the imprint (of the Theotokos) set on one of the columns of the church, the full length figure impressed, the purple and the raiment, and they saw her as if she were still looking at and speaking to them, they tried to chisel her out with masons's techniques, only to discover that she shone even more brightly and remained unchanged in the depth of the column.

**(4.d)** And many other miracles and extraordinary marvels are performed by the same divine energy through the revered icon of the All-Holy Mother of God, thanks to which demons are driven out, diseases are cured, lepers are cleansed, miracles are performed and every weakness and feebleness (becomes) strength<sup>32</sup>.

**(5.a)** And the Saviour of all and Lord Himself, while He still lived on earth among men, (left) the impress of His divine face by wiping it off on a towel, and sent it with Thaddaeus, the holy apostle, to a certain Abgar, ruler of the great city of Edessa. He had wiped off the divine

31. See *Letter*, 7.4, p. 36, n. 146. For the preceding stories cf. *Letter*, 7.5, 7.3.

32. Cf. Matt. 4:23, 10:1.

(4.b) Καὶ ἕτερον δὲ παραδοξότερον· οἱ θεόπται κορυφαῖοι ἀποστολοὶ Πέτρος καὶ Ἰωάννης, ἐν Λύδδῃ τῇ καλουμένην Διοσπόλει, πρὸ μιλίων δεκαοκτῶ τῆς Ἱερουσαλήμ τὰς διατριβάς ποιούμενοι, εὐκτῆριον οἶκον ἐπ'ὄνοματι τῆς μητρὸς τοῦ Κυρίου καὶ Θεομήτορος οἰκοδομήσαντες, καὶ ταύτην παραγενέσθαι εἰς τὴν τοῦ ναοῦ ἐνθρονίαισιν ἐκλιπαροῦντες, ἔφησε πρὸς αὐτούς, Κάγῳ αὐτόθι μεθ' ὑμῶν εἰμί. Καὶ δὴ θεία τι καὶ ἀοράτῳ ἐνεργεῖα, ὁ χαρακτήρ αὐτῆς, κίονι ἐνὶ καθίδρυστο· ἐν ᾧ καὶ αὐτὴ ἡ Θεομήτωρ παραγενομένη καὶ θεασαμένη τὸ ἴδιον ἐκτύπωμα, χαρᾶς τε καὶ θάμβους ἀναπλησθεῖσα, θαυμάσαι δὲ καὶ ἐκπλαγῆναι ἐπὶ τῇ τοῦ ἕξ αὐτῆς ἐνανθρωπήσαντος μητρικῆ εὐκλείᾳ καὶ εὐκληρίᾳ, τὸ σέβας ἀπονεύμαντος.

(4.c) Ὅνπερ χαρακτήρα μέχρι Ἰουλιανοῦ τοῦ παραβάτου ἀποσωζόμενον, Ἑβραίους τινὰς ζωγράφους ἀποστείλας, καὶ διὰ τό, τὸ ἐκτύπωμα ἐφ' ἐνὶ τῶν κίωνων τοῦ ναοῦ καθιδρυμένον ὄρωντες ὅλην ἐντετυπωμένην τὴν ἡλικίαν, ἣ τε πορφύρα καὶ ὁ στολισμός, ὡς ἤδη ὄρωσαν καὶ φθεγγομένην βλέποντες, μαρμαρικοῖς τεχνάσμασι ταύτην κατορύξαι πειρώμενοι, ἔτι μᾶλλον λαμπροτέραν καὶ ἀπαράλλακτον ἐν τῷ βάθει τοῦ κίονος ἐφεύρισκον.

(4.d) Καὶ ἄλλα δὲ πολλὰ σημεῖα καὶ θαυμαστά τέρατα ἐν τῇ τῆς παναγίας Θεομήτορος εἰκόνι, τῇ αὐτῇ θείᾳ ἐνεργεῖα διαδεικνυνται, δι' ἧς καὶ δαίμονες ἐλαύνονται, νόσοι θεραπεύονται, λεπροὶ καθαρίζονται, δυνάμεις ἐνεργοῦνται, πᾶσα μαλακία καὶ ἀσθένεια ῥώννυται.

(5.a) Καὶ αὐτὸς δὲ ὁ τῶν ὄλων Σωτὴρ καὶ Κύριος ἐπὶ γῆς ἔτι πολιτευόμενος, τὸ ἐκμαγεῖον τῆς ἀγίας μορφῆς αὐτοῦ ἐν σουδαρίῳ ἀπομαξάμενος, Αὐγάρῳ τινὶ τοπάρχῃ τῆς Ἐδεσηνῶν μεγαλοπόλεως διὰ Θαδδαίου τοῦ θεσπεσίου ἀποστόλου ἐκπέμψας, καὶ τὸν θεῖον

MPK<sup>T</sup>ir

1. § 4b, cf. *Letter* 7.3 – παραδοξώτατον Tir – 1ss. οἱ (sed Αἰ) θεόπται - ἀπονεύμαντος K – 3. ιη' Tir – 4. καὶ Θεομήτορος om. Tir – 6. ἐνθρονίαισιν KMP<sup>T</sup>ir, ἱερατικὴν ἐνθρονίαισιν *Letter*, l. c. – ἐκλιπαροῦντες om. Tir – ἔφησεν Tir – πρὸς αὐτούς KMP, αὐτοῖς Tir – 7. ἡμ<ην> Tir – ἀοράτα P – 8. ἐνὶ om. K<sup>T</sup>ir – καθίδρυστο KMP, ἐνίδρυτο Tir – παραγεναμένη Tir – 9. καὶ θεασαμένη MP<sup>T</sup>ir, θεασαμένη et post ἐκτύπωμα. trsp. K – χαρᾶς ex *Letter* et Tir scripsimus, χαρᾶ KMP – 10. πλησθεῖσα Tir – θαυμάσαι - ἐκπλαγῆναι om. Tir – 11. καὶ εὐκληρία om. et add. αὐτῇ Tir, add. αὐτῇ K – 13. § 4c, cf. *Letter* 7.4; Ὅνπερ χαρακτήρα - ἐφεύρισκον K, sed ἡ ante χαρακτήρα add. K – ἀποσωζόμενον desinit hic Tir – 14. ζωγράφους τινὰς K – τό' om. K – 15. καθιδρυμένον K, καθιδρυμένην MP – 16. πορφύραν καὶ τὸν στολισμὸν p.c. V – 20. § 4d, cf. *Letter* 7.6c – 24. § 5a, cf. *Letter* 7.1; Καὶ αὐτὸς δὲ - ἐκπέμψας K – σωτὴρ MP, θεός K – 26. μεγαλοπόλεως K