

surrounding Assyrians, as did the furnace of the children long ago with the Chaldaeans¹⁴⁴.

(7.3) Also the leading apostles of blessed memory, Peter and John, while preaching in Lydda¹⁴⁵ — also named the city of Zeus, eighteen miles distant from Jerusalem — built with their own hands a house of prayer named after the Mother of the Lord, the Mother of God, and pleaded with her to be present at the sacred enthronement, saying to her, "Where were you, Lady? We have erected a church for you in Lydda. Come and bless its inauguration". And she said to them, "But I was there and I still am with you". At this point, by some divine energy her image was set up on one of the columns of the church, where the Mother of God herself later on being present, gazed at her own imprint and image, and was filled with joy and amazement, and wondered and was astonished at the maternal glory, because God the Word, having become man through her, rendered her honour.

(7.4) This image survived until Julian the Apostate¹⁴⁶ sent some Hebrew painters to be informed of the truth. And indeed when these saw the imprint set on one of the columns of the church, the full length

144. Cf. Dan. 3:23.

145. Cf. Acts 9:32; Walter, A. 2, p. liv.

146. Emperor (361-363); he attempted to revive paganism (G.W. Bowersock, *Julian the Apostate* [Cambridge, Mass., 1978]; R. Browning, *The Emperor Julian* [London-Berkeley, 1976]).

τοὺς πέριξ Ἀσσυρίους, ὡς τοὺς πάλαι Χαλδαίους ἢ κάμιнос τῶν παίδων.

(7.3) Καὶ αὐτοὶ δὲ οἱ κορυφαῖοι καὶ μακάριοι ἀπόστολοι Πέτρος καὶ Ἰωάννης, ἐν Λύδῃ τῇ καλουμένῃ Διὸς πόλει πρὸ μιλίων 5 ὀκτωκαίδεκα τῶν Ἱεροσολύμων τὰς διατριβάς ποιούμενοι ἐπὶ τὸ κήρυγμα, εὐκτήριον οἶκον ἐπ'ὄνοματι τῆς μητρὸς τοῦ Κυρίου καὶ Θεομήτορος ἐποικοδομήσαντες ἰδίαις παλάμαις, ταύτην παραγενέσθαι εἰς τὴν τοῦ ναοῦ ἱερατικὴν ἐνθρόνισιν ἐκλιπαροῦντες, ἔφησαν πρὸς αὐτήν, Ποῦ ἦσθα Κυρία; Ἐδειμάμεθά σου γὰρ ναὸν ἐν Λύδ- 10 δῃ· δεῦρο εἰς ἀγιασμόν τῶν ἐγκαινίων αὐτοῦ. Ἡ δὲ ἔφησε πρὸς αὐτούς, Κἀγὼ αὐτόθι μεθ' ὑμῶν ἤμην καὶ εἰμί. Καὶ δὴ θεία τινὶ ἐνεργεῖα ὁ χαρακτήρ αὐτῆς ἐφ' ἐνὶ τῶν κίωνων τοῦ ναοῦ ἐγκαθίδρυτο· ἐν ᾧ καὶ αὐτὴ ἡ Θεομήτωρ εἰς ὕστερον παραγεναμένη καὶ θεασαμένη τὸ ἴδιον ἀπόμοργμα καὶ ἐξεικόνισμα, χαρᾶς τε καὶ θάμβους ἀνα- 15 πλησθεῖσα, θαυμάσαι δὲ καὶ ἐκπλαγῆναι ἐπὶ τῇ τοῦ ἐξ αὐτῆς ἐνανθρωπήσαντος Θεοῦ Λόγου μητρικῇ εὐκλείᾳ, αὐτῇ τὸ σέβας ἀπονείμαντος.

(7.4) Ὅνπερ χαρακτήρα μέχρις Ἰουλιανοῦ τοῦ παραβάτου ἀποσφζόμενον, Ἑβραίους τινὰς ἀποστείλαντος ζωγράφους εἰς τὸ 20 πυθέσθαι τὸ ἀληθές· καὶ δὴ τὸ ἐκτύπωμα ἐφ' ἐνὶ τῶν κίωνων τοῦ ναοῦ καθιδρυμένον ὀρῶντες, ὄλην ἐντετυπωμένην τὴν ἡλικίαν, ἣ τε

ABOTVW

1. τοὺς¹ TVW, τοῖς ABO – τοὺς² om. W – 3. ἀπόστολοι om. T – 4. διοπάλοι TVW – 5-6. ἐπὶ τὸ κήρυγμα ABOTV, καὶ κηρύσσοντες W – 6. οἶκον om. TV – 7. ἐποικοδομήσαντες ABOTV, δεϊμάμενοι W – παλάμαις ἰδίαις καὶ W – 9. ὦ κυρία V – ἐδήμεθά ABTV – σου γὰρ ABO, γὰρ σοι TVW – λύδη καὶ W – 10. post δὲ add. εὐθύς V – ἔφησε om. W – 12. ἐγκαθίδρυτο TV – 13. εἰς ABOT, ἐς VW – παραγενομένη TVW – θεασαμένη post ἐξεικόνισμα trsp. TVW – 14. τε om. TVW – πλησθεῖσα W – 15-17. θαυμάσαι (ἐθαύμασε TV) – ἀπονείμαντος ABOTV, τὸν ἐξ αὐτῆς τεχθέντα κύριον ἐμεγάλυνε τὸν τὸ σέβας αὐτῆ ἀπονείμαντα W. – 15. δὲ om. TV, τε proposuit Sakkelion – ἐξεπλάγει TV – ἐνανθρωπήσαντος A, ἐνανθρωπήσαντος ἐξ αὐτῆς TV – 16. Λόγου om. TV – εὐκλείᾳ ABTV, εὐκλεία O – σεβάσιμον V – 18. Narratio haec tamquam ultima pars praecedentis et numerus paulo inferius (ἐτι μάλλον) in W; cf. *Ps-Dam.* 4a. – 18-19. μέχρις – ἀποσφζόμενον ABOTV, ἐσφαστείλας V – 20- p. 39, l. 1. καὶ δὴ -δλέποντες om. W – 21. καθίδρυτο τοῦ ναοῦ, καὶ τοῦτο trsp. et mutavit TV, καθιδρυμένου O – post ὄλην add. φημί TV – ἐκτετυπωμένην Sakkelion – εἶτε TV, τὴν τε corr. s. l. V

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' techniques, only to discover that she shone even more brightly and that the impress in the depth of the column remained unchanged¹⁴⁷.

(7.5) Similarly, the divine apostle and evangelist Luke¹⁴⁸ drew with coloured paints on a tablet the portrait of the All-Pure, the revered and divine features of the holy Mother of God, Mary, while she was still alive and living in holy Sion, thus bequeathing this mirror-image to a later generation. And when he showed it to the Mother of God, she said, "My blessing shall be with it".

(7.6) Similarly, in a city near this very Lydda, Aeneas the paralytic¹⁴⁹, who was cured by Peter the chief (of the apostles), built with his own hands and in co-operation with some of the Seventy disciples of the Lord a house of prayer in the name of the Mother of the Lord and Mother of God¹⁵⁰. And when the work was completed the neighbouring Jews and Hellenes began to quarrel among themselves, for each group wished to usurp it for themselves, and so they had recourse to the governor then in charge. He being a shrewd man, granted them what was advantageous to both saying to them, "Look, we will close the church and secure its doors with seals and place guards for three full days. Afterwards when the doors are opened, the building shall belong to whatever group receives some token of their faith". And indeed after the third day when all had gathered together with the governor and

147. Cf. George the Monk, p. 786.

148. Cf. George the Monk, p. 785; see also Walter, A. 3, p. lv.

149. Acts 9:32-35.

150. See above, Walter, A. 4, p. lvi.