

own holy life, albeit he put away utterly from him the praise of men. Nevertheless God, Who not only crowns His servants with heavenly glory, but wills not that they should be without that below, bade in a vision the Bishop of Paphos, Basilios, to raise the saint to the priesthood, and to give him by an order under his seal sufficient funds wherewith to erect a monastery. As it was enjoined on him so did the Bishop: and now that he was a priest, who shall describe the toils and prayers, the fastings and watchings of this holy man? He raised and adorned with no common beauty the higher monastery, which was called the Enkleistra, because for twenty and four years he lived a hermit's life in this cell. The present noble church, with the surrounding buildings, although many of these have been destroyed by time and neglect, were built, it would seem, after his death by the order and munificence of the Sovereign, witness a document bearing the Patriarchal seal, dated some hundred and fifty years back, and still preserved. And so he bade his companions bear the name of Enkleistoi; hermits not in name only but in deed, setting before them as an ensample his own life, and the brotherhood being established he constantly taught the newly joined, and strengthened them to persevere in their task, and to grow in virtue.

But finding himself reft of his beloved peace, he chose a tiny cave above the cavern which he had consecrated for a church under the invocation of the Holy Cross, and decided to retire there, and to live no longer among the crowd, and while he was hewing and digging there a heavy stone, propelled by the enemy of all good, fell and crushed the saint's hand, hurling him down the precipice: yet divine power was quick to save him unhurt, and to disarm the devil's spite. Thus he made a house of supplication and thanksgiving, and shutting himself therein he fasted and prayed: and every Sunday he descended by a ladder to the monastery to teach his disciples, and lead them to virtue, and again climbed up the ladder to his cave. In this hermit life he lived fifty-five years, exercising himself in the study of the Scriptures, and leaving no height of virtue unwon. Witness the sermons addressed by him to his disciples, full of instruction and profit of every kind. His writings filled sixteen volumes: some of these are still preserved in the monastery, and have been printed, some have yielded to the ravages of time, and some to the carelessness of successive abbots.

Thus fighting the good fight of faith he became a true vessel of the Holy Spirit. Moreover it was granted to him to know when he should depart to his Lord, and he foretold his death some days before to his pupils and followers. Calling the brethren together he began to speak to them of the duties of the ascetic life, so that after his departure they should order themselves without reproach, keeping inflexibly the rules he had laid down for them. He added that after singing the funeral hymns they must bury his body in a tomb hewn by his own hands in the inmost recesses of the cave, with the grave-clothes which himself had woven. His last earnest command to them was to live in peace and godly love, in unity and brotherly affection, hearing and obeying him whom they chose to preside over the monastery, as the rule and order of the monastic life requires, and in no wise to depart from the plan laid down for them in his ordinance, and praying for them he commended his spirit into the hands of God. What mourning and wailing of his disciples and spiritual children, and of those who knew his more than human labours, cannot be set down in writing, and as he bade them so did they, and buried his precious remains in the tomb whereof he told them, with the usual prayers and supplications; and for many nights they prolonged the last rites to his memory. By whose holy intercession and prayers may we all attain salvation in Christ Jesus our Lord, to Whom be glory, praise and honour for ever and ever. Amen.