

# Two Distinct Versions of a Greek Homily on the Soul, Judgement, and Repentance, attributed to Ephrem and John Chrysostom (CPG 4622): English Translation

Translated by Adam Carter McCollum\*

The Greek homily translated here, of unknown authorship and date, is preserved in two different versions. The first version, which it is attributed to Ephrem the Syrian, was published in the Roman edition of his assumed works<sup>1</sup> and more recently in the edition edited by K.G. Phrantzoles.<sup>2</sup> The second text, which it is attributed to John Chrysostom, was published in PG 60: 735-738. In addition to the Greek original, there are Georgian, Coptic, and Arabic translations (see CPG 4622 for details). In the translation below, the Ephrem-text of Phrantzoles is on the left, the Chrysostom-text of PG on the right. The Greek of the latter is more refined and the text makes better sense in a few places. Perhaps the other version was original and the Chrysostom-text is the result of a polisher. The parallel translation below is meant to highlight both the differences and similarities between the two texts. The presence or absence of a phrase or sentence in one or the other will be obvious enough, but in addition, readers may generally assume that differences in individual words and shorter phrases indicate differences, whether lexical or grammatical, in the Greek for each text. I have indicated several biblical allusions or quotations, but these indications are not exhaustive.

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\* acmccollum101@gmail.com

<sup>1</sup>P. Benedictus and S.E. Assemani, *Sancti Patris Nostri Ephraem Syri Opera Omnia quae exstant Graece, Syriace, Latine*, vol. 3 (Rome, 1746), pp. 308-314.

<sup>2</sup>Οσίου Ἐφραίμ τοῦ Σύρου ἔργα, vol. 4. (Thessalonica, 1992), pp. 403-414.

1 Those of you who have left behind the vain and perishing things of life, strive! Do not again turn your hearts away toward them! Wealth passes away and glory perishes; beauty slowly dies away; all things change, vanish like smoke, depart like a shadow, and are cancelled like a dream. Because of this, Solomon was saying, “Utterly meaningless! Everything is meaningless!”<sup>3</sup> Because of this, David also was saying in the Psalms, “A person goes through like a phantom, surely agitated for nothing.”<sup>4</sup>

1 Beloved, those of you who have left behind the vain and perishing things of life, strive, lest you again turn your minds toward them! For wealth passes away and glory perishes; beauty slowly dies away; all things change, vanish like smoke, depart like a shadow, and utterly disappear like a dream. Because of this, Solomon was saying, “Utterly meaningless! Everything is meaningless!”<sup>5</sup> And David says, “A person goes through like a phantom, surely everyone struggling for the things of the present life is agitated for nothing.”<sup>6</sup>

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<sup>3</sup>Eccl. 1:1.

<sup>4</sup>Ps 39:6.

<sup>5</sup>Eccl. 1:1.

<sup>6</sup>Ps 39:6.

2 For everyone struggling for the things of the present life is agitated for nothing. Indeed, they are agitated for nothing, they are thrown into disorder for nothing, they are tempest-tossed for nothing, gathering and storing up things that perish after a little while, things they are unable to take with them: rather, leaving everything behind as naked as when we were born, we go to the fearsome judge, and turning our backs on all the treasures we gathered, naked, pitiful, sad, gloomy, beaten, humbled, overpowered, afraid, trembling, downcast, pained, our faces to the ground and covered in shame, thus we go, thus we stand there, thus we rise to go to that court that is great, to be shuddered at, not respecting persons,<sup>7</sup> incorruptible, and untouchable; where the angels tremble, where the river of unquenchable fire is, the fierce worm,<sup>8</sup> the lightless dark, the hell without warmth, the never silent gnashing and mourning of teeth, the ceaseless weeping, the never silent groans, the inconsolable grief; where there is no laughter, only lamentation; where there is no utterance, only trembling; where there is no delight, only groaning; where there is no luxury, only judgement. It is fearsome indeed to hear, fearsome, too, to see all creation suddenly made to stand up, brought together, punished, and having to make a defense for words, for deeds, and for thoughts, for those sins it committed during the night and for those during the day.

2 Indeed, they are agitated for nothing, they are thrown into disorder for nothing, they are tempest-tossed for nothing, gathering and storing up things left behind after a little while, things they are unable to take with them: rather, leaving everything behind as naked as when we were born, we will go to the fearsome judge, and — even if we should gather all our treasures — naked, gloomy, pitiful, sad, overpowered, humbled, beaten, afraid, trembling, downcast, pained, our faces to the ground and covered in shame: thus we will go, thus we will rise to go and stand at that court that is to be shuddered at, bitter,<sup>9</sup> and not respecting persons;<sup>10</sup> where the angels tremble, where fearsome thrones are set up, where the books of deeds are opened, where the river of unquenchable fire is, the fierce worm,<sup>11</sup> the lightless dark, the hell without warmth, the gnashing of teeth, the ceaseless weeping, the never silent groaning, the inconsolable grief; where there is no laughter, only lamentation; where there is no delight, only groaning; where there is no luxury, only judgement; where there is no utterance, only trembling. It is fearsome indeed to hear, beloved, but more fearsome to see all creation made to stand and having to make a defense for speech, for deed, and for thoughts, for those sins we committed during the night and for those during the day.

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<sup>7</sup>That is, people who may get special treatment in life, will get no special treatment at the judgement.

<sup>8</sup>Mk 9:48.

<sup>9</sup>That is, bitter for those who receive an unwelcome sentence.

<sup>10</sup>See the note to the Ephrem-text.

<sup>11</sup>Cf. Mk 9:48.

3 Great fear, then, brothers, great trembling, great anguish will happen then, such as never has been, nor will be until that day, when the angels run forth, the trumpets sound, the stars fall, the sun is darkened,<sup>12</sup> the heavens are rolled up.<sup>13</sup> the whole earth reels, the powers run forth, the Seraphim sound, the Cherubim shake; things above, things below, things on the earth, and things under the earth are troubled and reel; the tombs are opened, bodies are gathered together, the judgement courts are made ready. The fear will be ample, the trembling indescribable, the anguish that will happen then inexplicable; that storm will be great, the wave great, the conditions harsh, the clamor unconquerable, the wailing great. Let us listen to Daniel as he says,<sup>14</sup> “I was watching in a vision of the night, until thrones were set up, and an ancient of days sat, his throne a flame of fire, his wheels a flaming fire. A river of fire stood before him. A thousand thousands stood attending him, and ten thousand ten thousands were serving him. A court sat in judgement and books were opened. My spirit shuddered, I Daniel, having seen this, and the visions in my head were throwing me into confusion.”

3 Great fear, then, brothers, great anguish, such as never has been, nor will be until that day. Then the angels run forth, the trumpets sound, the stars fall, the sun is darkened,<sup>15</sup> the heavens are rolled up,<sup>16</sup> the earth reels, the powers run forth, the Seraphim sound; things above, things below, things on the earth, and things under the earth are troubled; the tombs are opened, bodies rise and are gathered together, the judgement court is made ready. The fear will be ample, the trembling indescribable, the anguish that will happen then unconquerable; that storm will be great, the pain great, the conditions harsh, the clamor unceasing, the wailing great. Listen,<sup>17</sup> then, to Daniel as he says,<sup>18</sup> “I was watching in a vision of the night, until thrones were set up, and an ancient of days sat, his clothing white as snow, the hair of his head pure like wool, his throne a flame, his wheels a flaming fire. A river of fire drew in before him. A thousand thousands stood attending him, and ten thousand ten thousands were serving him. The court sat in judgement and books were opened. My spirit shuddered, then, I, Daniel, having seen this, and the visions in my head were throwing me into confusion.”

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<sup>12</sup>Mt 24:29.

<sup>13</sup>Rev. 6:14.

<sup>14</sup>Cf. Dan. 7:9-15.

<sup>15</sup>Mt 24:29

<sup>16</sup>Rev. 6:14.

<sup>17</sup>Sing.

<sup>18</sup>Cf. Dan. 7:9-15.

4 Well! The prophet, having seen the vision of the coming judgement, was afraid and shuddered! And what, then, might we have to endure when we come to these things? When from the rising of the sun to its setting we stand naked, showing to everyone the burden of sins on our necks? Then the tongues of the blasphemers will be continually aflame, with no one to sprinkle water. Then the teeth of those who rail will be shattered by the severe angels. Then the mouths of the babblers will be opened up with fire. Then the hands of the greedy will tremble as they are suspended and be pained as they are lacerated. Then the eyes of those who wink<sup>19</sup> will be gouged out with no mercy.

4 Well! The prophet, having seen the vision of the coming judgement, shuddered! And what, then, do we have to endure when we come to these things? When from the rising of the sun to its setting we, gathered together in one spot, stand naked, pointing out to everyone the burden of sins on our necks? Then the tongues of the blasphemers will be continually aflame, and there will be no one to sprinkle water. Then the teeth of those who rail will be shattered by the severe angels. Then the hands of the greedy will tremble as they are suspended and be pained as they are lacerated. Then the mouths of the babblers will be stopped up with fire. Then the eyes of those who wink<sup>20</sup> will be gouged out unmercifully.

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<sup>19</sup>This language (*διανεύω*), referring to a certain kind of wicked person, comes from Ps 34:19 (LXX; Heb 35:19) and Sir 27:22.

<sup>20</sup>See the note to the Ephrem-text.

5 Where then are parents, where are brothers, where father, where mother, where friend, where neighbor, where the prestige of kings, where the power of rulers, where sovereignty, where the pride of judges? Where then are male slaves, where female slaves, where fancy clothing, where bright sandals, where the adornments of fingers, where silks, where linens, where fame, where the sheen of gold, where the sound of silver, where luxury, where abundance of wine, where horses, where parks, where adorned and plastered houses, where the vain smoke-offerings, where guarded treasures, where adorned couches? Where are they who overlook the needy and are disposed like immortals? Where are they who despise the poor, where they who disregard those in need, where they who think themselves wise, where they who drink wine amid drums and dances while living in comfort, where they who are always laughing and mocking the pious, where they who mistreat slaves and think little of the fear of the Lord, where they who abhor religion? Where in that hour are they who disbelieve retribution and are disposed like immortals? Where are they who say, "Let us eat and drink, for tomorrow we die!" Where are they who say, "Give me today, and you take tomorrow!" Where are they who say, "Let's enjoy the things that are here, and as for the things that are there, let us look the other way!" Where are they who say, "God is loving of humanity and does not punish those who sin."

5 Where then are parents, where are brothers, where father, where mother, where relatives, where friends, where neighbor, where the prestige of kings, where the power of rulers, where the laziness of sovereigns, where the pride of judges? Where are male slaves, where female slaves, where fancy clothing, where the colors of pearls, where the sheen of the golden, where the sound of silver, where the adornment of rings, where the binding sandal of the feet, where silk clothing, where linens? Where is the meat, where the oils, where the vain smoke-offerings, where guarded treasures, where adorned couches? Where are they who overlook the needy, where they who disregard those in need, where they who think themselves wise, where they who drink wine amid drums and dances, where they who are always laughing and mocking the pious, where they who mistreat slaves and think little of the fear of the Lord? Where are they who disbelieve retribution and are disposed like immortals? Where are they who say, "Let us eat and drink, for tomorrow we die!" Where are they who say, "Give me today, and you take tomorrow!"

6 O how those who say these things will repent! How they will beat themselves in grief, yet there is no one to show them mercy! How they groan, yet there is no one to redeem them! How they might say, smiting themselves, “Woe to us! We treated ourselves with scorn! We kept being taught, but we paid no attention. We kept being warned, but we thought little of it. They kept testifying to us, but we did not believe it. As we heard the Scriptures, we deceived ourselves. The judgement of God is right. Indeed, worthily and rightly are we punished. Indeed, we receive from the things we did. Woe to us, because we are being tormented for temporary and impure pleasure. Having been neglectful for a little time, we are condemned. For a little inhuman<sup>21</sup> glory we fell from true glory. For a little luxury we were deprived of the luxury of Paradise. For perishing riches we fell from the riches of the kingdom. In the aimless world we had our enjoyment, but in the other world, those who had no enjoyment, now enjoy themselves. Those who fasted fare sumptuously. Those who cleansed themselves for the heavenly bridal chamber are dancing. Those who wept a little while exult eternally. Those who looked down on earthly things received heavenly things. We alone, the wretched, are worthily given over to punishment, and now we cry out, yet there is no one to save us.”<sup>22</sup>

6 O how those who say such things will repent! How they will beat themselves in grief, yet there is no one to show them mercy! How they will groan, yet there is no one to redeem them! How they might say, smiting themselves, “Woe, woe to us, because we treated ourselves with scorn! Woe, because we destroyed ourselves! We kept being taught, but we paid no attention. We kept being warned, but we thought little of it. They kept testifying to us, but we did not believe it. As we heard the Scriptures, we deceived ourselves. The judgement of God is right, for worthily we receive from the things we did. Woe to us, because we are eternally being punished for temporary pleasure. For neglect lasting a little while, we are plunged into eternal fire. For meaningless glory we fell from the glory of God. For a little luxury we were deprived of the luxury of Paradise. For perishing riches we lost the riches of the kingdom. In the vain world we had our enjoyment, but in the other world, those who had no enjoyment, enjoy themselves. Now those who fasted fare sumptuously. Those who cleansed themselves for the heavenly bridal chamber are dancing. Those who scattered their wealth reap in exultation. Those who wept exult eternally. Those who looked down on earthly things received heavenly things. We alone, the wretched, are worthily given over to punishment, and now we cry out, yet there is no one to show us mercy. We groan, yet there is no one to save us.”<sup>23</sup>

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<sup>21</sup>This is the most straightforward translation of the word here (*ἀπάνθρωπος*), but it more specif-

7 Lest we, too, say such words in the world to come along with those foolish people, come, let us outrun our own end. Let us get ahead of the thief of our souls. Let us run while we have time. Let us groan, let us repent, let us wake up, I urge you, from the sleep of our ease, from the heaviness of our negligence. Let us lift up our hands to the one able to save and say, “Jesus Christ, save us: we are perishing!”<sup>24</sup> Let us only exert ourselves before the sun sets, before the door is closed. Whenever the night comes, no one works.<sup>25</sup> Whenever the assembly of life is dissolved, no one engages in business. When the spectacle is dissolved, no one is garlanded, no one strives, no one boxes. So, I urge you, let us run, for there is need of running, brothers, and running hard, that we might get ahead, lest we, too, knocking, should hear, “I do not know you.”<sup>26</sup> Let us quicken our pace, let us be ashamed!

7 Lest we, too, say such words in the world to come along with those foolish people, come, let us outrun the thief of our souls. Let us run while we have time. Let us groan, let us repent, let us wake up, I urge you, from the sleep of our ease, from the heaviness of sins and our negligence. Let us lift up our hands to the one able to save us and say, “Lord, save us: we are perishing!”<sup>27</sup> Let us only exert ourselves before the sun should set, before the door should close, before the night should come. Whenever the assembly of life is dissolved, no one engages in business. When the spectacle is dissolved, no one is garlanded, no one strives. So let us run, for there is need of running, brothers, and running hard, that we might get ahead, lest we, too, knocking, should hear, “I do not know you”<sup>28</sup> Let us quicken our pace, let us be ashamed for a little while!

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ically indicates something that is not ideally Christian, Christianity being held as the acme or standard of humanity; it therefore indicates something non-Christian or unorthodox . Cf. Lampe, *A Patristic Greek Lexicon*, p. 173 s.v. ἀπανθρωπία.

<sup>22</sup>For some language similar to parts of this paragraph, cf. PG 86, pt. 2, col. 3257, first parag. (*De persica captivitate opusculum*).

<sup>23</sup>See the note to the Ephrem-text.

<sup>24</sup>Mt 8:25.

<sup>25</sup>Jn 9:4.

<sup>26</sup>Lk 13:27.

<sup>27</sup>Mt 8:25.

<sup>28</sup>Lk 13:27.



8 How lightly we esteem the Master! How we provoke the Benefactor! He shows kindness, and we daily fail to notice. He pities, and we deny it. He maintains, shelters, and provides for us, and every day we transgress his commandments without shame. Let us henceforth be ashamed, for the time is near<sup>29</sup> and the day has come, and we must give an account of our whole lives.

9 Let us cease henceforth from immoderate luxury, from shameful laughter, lest we weep bitterly.<sup>31</sup> Let us cease henceforth reviling, injuring, hating our brothers. Let us cease storing up, living in indulgence, practicing sexual immorality. Let us devote ourselves to prayers, supplications, fasting, and repentance, and let us show forth a new, exchanged life. Let us confess, let us turn around, brothers, for it is the time for turning around. Let us repent, for it is the time for repenting and for many tears. Let us show God thoughtful repentance, a day of judgement cared over, sin, finally hated by us, and thought that is being set right.

8 How lightly we esteem the Master! How we anger the Benefactor! He shows kindness, and we daily fail to notice. He pities, and we deny it. He maintains and he provides us with shelter, and we daily transgress his commandments and are not ashamed. Let us henceforth be ashamed, for the time is near<sup>30</sup> and the day has come, and we must render an account for our whole lives.

9 Let us cease henceforth, then, from immoderate luxury and from shameful laughter, lest we weep bitterly there.<sup>32</sup> Let us cease henceforth reviling, hating, and injuring our brothers. Let us cease storing up, living in indulgence, and practicing sexual immorality. Let us be devoting ourselves to prayers, supplications, reading, fasting, and repentance. Let us show forth a new life, let us confess, let us turn around, brothers, for it is the time for turning around; let us repent, let us cry, let us show God thoughtful repentance, and let us hate sin.

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<sup>29</sup>Lk 21:8.

<sup>30</sup>Lk 21:8.

<sup>31</sup>Mt 26:75//Lk 22:62.

<sup>32</sup>Mt 26:75/Lk 22:62.

10 Let us labor here a little while, I urge you, lest we be punished there a lot. Let us struggle temporarily, lest we be tormented eternally. The time is brief, but judgement is long;<sup>33</sup> the end is near, fear is much, and there is no one to undo it, for everyone will look for the time he has misspent, and he will not find it. Woe to the neglectful one, because, as he is burning, he will look for a drop of water, and he will not find it. Woe to the disbelieving one, because he is punished eternally. Woe to the one who does not repent, because he departs to a harsh judge. Woe to the one who does not run, because he is given over to severe angels. The one who loses gold finds more of it; the one who loses time,<sup>34</sup> my brothers, finds nothing in its place.

10 Let us labor here, I urge you, a little while, lest we be punished there a lot. Let us struggle for a time, brothers, lest we be tormented eternally. The time is short, but judgement is long;<sup>35</sup> the end is near, fear is much, and there is no one to show mercy, for everyone will look for the time he has misspent, and he will not find it at all. Woe to the babbler, because, as he is burning, he will look for a drop of water, and he does not find it. Woe to the disbelieving one, because he will be punished eternally. Woe to the neglectful one, because he goes to a harsh judge. Woe to the one who does not strive, because he is given over to severe angels. The one who loses a piece of gold finds another; another time<sup>36</sup> for repentance he cannot find.

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<sup>33</sup>A rearranged echo of Hippocrates, *Aphorisms* 1.1: “Life is brief, skill is long, opportunity is quick, experience is perilous, and deciding is difficult.” (ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερὴ, ἡ δὲ κρίσις χαλεπή.).

<sup>34</sup>The Greek words for “gold” and “time” sound similar.

<sup>35</sup>See the note to the Ephrem-text, but note that the Hippocratic echoes are different in each of the two texts.

<sup>36</sup>See the note to the Ephrem-text.

11 Henceforth let us not spare our bodies, but let us wear them out, since blessed are those who mourn, those who hunger and thirst,<sup>37</sup> for the body is clay, and an hour will come, and a fearsome, evil, and overlooked day; the earth will go to earth, and the dust will again become dust.<sup>38</sup> Let us be sober, I entreat you; let us journey, let us be sober again, for the hour will come, it will come without doubt. Let us not deceive ourselves: say we first live in luxury and then are wealthy for fifty or even one hundred years, and after this is old age, but then what? Helplessness. And then that awful hour that is awaited and shuttered by all, and overlooked. It is grave to see the soul separated from the body, grave the hour of that need, when the voice will be conquered, when the tongue is unable to speak no word that is pure. Then we turn our eyes continually this way and that, and we recognize standing beside us no friends or brothers; if perhaps we do recognize any, we are unable to utter a sound to them. Our children we see wailing and crying, and bearing this distress, we depart.

11 Let us not spare our bodies, brothers, but let us wear them out, since blessed are those who hunger and thirst, blessed are those who mourn,<sup>39</sup> for the body is clay, and an hour will come, and a fearsome, evil, and inevitable day; the earth will go to earth, and the dust will again become dust.<sup>40</sup> Let us be sober, brothers, I entreat you; let us journey, let us lift up our eyes, for the hour of our exit will come, it will come indeed. Let us not deceive ourselves: granted that we may enjoy luxury; granted, too, that we be wealthy for fifty or even one hundred years; and after this is illness and old age, but then what after these things? Helplessness, death, and that awful hour that is awaited, shuttered, and overlooked. Then there is grave fear! It is grave to see the soul separated from the body, grave the need of that hour, when the tongue is unable to speak no word purely, when we might turn our eyes continually this way and that and might recognize friends and brothers standing beside us, and we will be unable to utter a sound to them. We hear people bewailing us, and we cannot console them. Our children we see wailing and crying, and bearing this distress, we depart.

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<sup>37</sup>Mt 5:4, 6.

<sup>38</sup>Gen 3:19 and (with different language in Greek) Eccl 12:7.

<sup>39</sup>Mt 5:6, 5:4.

<sup>40</sup>Gen 3:19 and (with different language in Greek) Eccl 12:7.

12 In that hour there is worry neither of deeds nor of friends, and no other thought occupies us, except that of our transgressions, how we are to face the judge, what kind of defense we might give, what kind of forgiveness we might receive, and what kind of place might take us in. Then, as we are pondering these things, severe angels sent from God appear suddenly to us. Then, while we are looking at them and having shuddered at their arrival, if we should be found unprepared, how we will trouble ourselves trying to flee the banquet, yet unable to. Then we turn to them with pitiful eyes and gloomy face, urging, pleading, falling on our knees, supplicating, crying out, "Be merciful to us, you holy angels friendly to humanity," saying, "Be merciful to us! Don't bring me unfruitful and impure to the creator! Don't separate me from my body a sinner! Don't, I pray and entreat! Allow me a little time to repent, to groan, to mourn, to practice charity! I entreat you, be entreated, since I have poorly spent and used up my life!"

12 And what do I say, children? In that hour there is worrying neither for deeds nor for friends, and no other thought occupies us, except reflection on our transgressions, how we are to face the judge, what kind of denial we might receive, and what kind of place might take us in. Then, as we are pondering these things, severe angels appear suddenly to us. Then, while we are looking at them and having shuddered at their arrival, if we should be found unprepared, how we will trouble ourselves trying to flee the banquet, yet unable to, turning to them with pitiful eyes and the face gloomy, urging, pleading, supplicating, and saying, "Be merciful to us, you angels and fearsome ones who stand near the throne of God. Don't bring me unfruitful and impure to the judge! Don't separate me from my body a sinner! Don't, I pray! I urge you, be urged and entreated, and allow me a little time to repent, to groan, to mourn, to practice charity! I entreat you, be entreated, since I have poorly spent and used up my life!"

13 Hearing these things from us, the angels say to us, “O pitiful soul, O poor soul! You lived all your days in negligence, and now you want to repent? O soul, the sun has finally set, time is finally completed. Things are cut short. God commanded you, wretched soul, to exit in the eternal gates according to your actions. Now there is no hope for you. Now there is no salvation for you, only eternal retribution.” Hearing these things and believing them to be true and not stories, let us struggle to be ready for that hour, and if we are habitually in sins, only let us beat them back with acts of repentance! Let us not be deceived, brothers: there is a judgement and eternal punishment, unquenchable fire, an endless worm, outer darkness, hell, gnashing of teeth, weeping, since the Lord mentioned all these things in the Gospels, and he does not lie: “Heaven and earth will pass away, but my words shall not pass away.”

13 Having heard these things, the angels say to us, “O suffering soul, you lived all your days in negligence, and now you want to repent? O struggling soul, your sun is setting, your time is completed. God commanded you to be separated from your body. Come and receive judgement in eternal fire according to your actions, for there is now no hope of salvation for you, only eternal retribution.” Hearing these things, beloved, and believing that they are true and not stories, let us struggle for that hour, and if we habitually sin, yet let us repulse them through repentance! Let us not be deceived, brothers: there is a judgement and eternal punishment, unquenchable fire, an endless worm, outer darkness, hell, gnashing of teeth, and great weeping, as the Lord mentioned in the Gospels, and no liar is the one that said, “Heaven and earth will pass away, but my words shall not pass away.”

14 Therefore, let us be afraid and shudder, all we who live in sins, and let us be eager to be counted through repentance among the saints. Do not say to me, “I stole, I murdered, and God does receive me. I fornicated, and God does not hear me.” Say no such thing. He receives everyone, like the thief, like the whore, like the tax-collector. But let us not fall asleep,<sup>41</sup> I urge you, let us not be idle as through repentance we knock and say, “Open to us, master; open unworthily to us, poor and sinful, on account of your holy name. Do not close [the door]: be persuaded. Do not deprive us of your mercy, of your glory, of your kingdom, for you are our God, of the poor and desperate, and yours is the kingdom and the power and the glory, of the Father, the Son, and the Holy Spirit, now and always and forever and ever. Amen.”

14 Therefore, let us be afraid and shudder, all we who live in sins, and let us be eager to be found through repentance among the saints. Do not say to me, “I stole, I murdered, I fornicated, and God does receive me.” Say none of these things. He receives everyone, like the thief, like the tax-collector, like the whore. But let us not give up, I urge you, let us not be idle. Through repentance let us knock and say, “Open to us, Lord; open to us, unworthy and sinful. On account of your holy name, do not turn us away, but be persuaded, and do not deprive us of your kingdom, for you are the God of the desperate and the salvation of all those who seek refuge in you, and yours is the kingdom and the power and the glory, together with the Father who is without beginning and the Spirit who is all-holy, good, and life-giving, now and always and forever and ever. Amen.”

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<sup>41</sup>Lk 8:23