

Preface .....	XI
Abbreviations .....	XIII
Introduction .....	1
Cassian's Life .....	1
The Texts in Context .....	10
<b>ON THE RULES AND REGULATIONS OF THE COENOBIA</b>	
Πρὸς Κάστορα ἐπίσκοπον περὶ διατυπώσεως καὶ κανόνων τῶν κατὰ τὴν Ἀνατολὴν καὶ Αἴγυπτον κοινοβίων / To Bishop Castor: On the Rules and Regulations of the Coenobia in the East and Egypt .....	19
Notes to the Text .....	67
<b>ON THE EIGHT CONSIDERATIONS OF EVIL</b>	
ΠΕΡΙ ΤΩΝ Ἡ ΛΟΓΙΣΜΩΝ / To Bishop Castor: On the Eight Considerations [of Evil] .....	77
Notes to the Text .....	153
<b>ON THE HOLY FATHERS LIVING AT SCETIS</b>	
ΠΡΟΣ ΛΕΟΝΤΙΟΝ ΗΓΟΥΜΕΝΟΝ ΠΕΡΙ ΤΩΝ ΚΑΤΑ ΤΗΝ ΣΚΗΤΙΝ ἉΓΙΩΝ ΠΑΤΕΡΩΝ / To Abbot Leontius: On the Holy Fathers Living at Scetis .....	167
Notes to the Text .....	213
<b>FIRST CONTRIBUTION BY ABBA SERENUS</b>	
ΣΥΝΕΙΣΦΟΡΑ ΤΟΥ ΑΒΒΑ ΣΕΡΗΝΟΥ ΠΡΩΤΗ / First Contribution by Abba Serenus .....	247
Notes to the Text .....	287

CONTRIBUTION BY ABBA SERENUS  
ON THE PANARETUS WISDOM

ΣΥΝΕΙΣΦΟΡΑ ΤΟΥ ΑΒΒΑ ΣΕΡΗΝΟΥ ΠΕΡΙ ΤΗΣ

ΠΑΝΑΡΕΤΟΥ / Contribution by Abba Serenus on the Panaretus

IX [Wisdom] .....	311
Notes to the Text .....	343
 Appendix I. Cassian and Caesarius Identified .....	373
Caesarius of Nazianzus .....	373
The Title of Pseudo-Caesarius' Treatise .....	374
A Monk Teaching.....	379
Caesarius and Sixth-Century Origenism.....	385
Caesarius and Dionysius Areopagite .....	402
Cassian and Caesarius: A Common Vernacular .....	404
Vocabulary .....	412
History .....	429
Cassian/Caesarius .....	433
 Appendix II. Pseudo-Didymus' <i>De Trinitate</i> Is Cassian's Work.....	441
The Author in His Own Words .....	441
Precarious Statements.....	461
Neoplatonism .....	473
Proclus, but not Dionysius.....	492
A Sixth-Century Author .....	510
Caesarius .....	518
Antioch.....	525
The Vision of Candlestick by Prophet Zachariah (Zach. 3:8–4:14) ..	536
<i>De Trinitate</i> and the <i>Scholia in Apocalypsin</i> .....	565
<i>De Trinitate</i> and Cassian.....	586
 Appendix III. An Unpublished Greek Text by Cassian the Sabaite .....	621
Introduction.....	621
A Feast Day Once in Four Years .....	621
Cassian and the <i>Chronicon Paschale</i> .....	622
Cassian the Astronomer.....	626
Conclusion .....	633
The Text: Codex Metamorphosis 573, Meteora, Folia 509 <sup>r</sup> –509 <sup>v</sup> .....	635
Notes to the Text .....	637

Bibliography .....	639
I. Codices .....	639
II. Primary Sources .....	639
III. Modern Sources .....	691
IV. Ancient Lexica of Greek Language .....	692
Index of Persons of Antiquity, Locations, and Notions .....	697
Index of Greek Terms, Names, and Expressions .....	710
Index of Modern Authors .....	716

(Cassian) of the Monastery of Metamorphosis (the Great Meteoron), Greece. The Codex, entitled 'The Book of Monk Cassian the Roman', was copied at the Great Laura of Sabas in Palestine, from an original written in the 540s; Cassian was the personal companion of a heretofore-unknown Greek Father, namely, Cassian the Sabaite. He was a native of Scythopolis, of Antiochene extraction, presbyter and monk of the Great Laura, and it was St Sabas himself that introduced and trained him to monastic life. During the 530s, while the Origenistic frenzy raged in Palestine, he spent some years of his life at the monastery of the Akolmetoi, the 'never-sleeping' monks, in Constantinople, and returned to Palestine in the late 530s, originally as abbot of the Souka monastery for eight years and then abbot of the Great Laura. He remained in his last post for ten months, until his death on July 20, 548AD.

The Codex comprises 290 folia, of which 1<sup>r</sup>-118<sup>r</sup>, 209<sup>r</sup>!, and 245<sup>r</sup>-290<sup>r</sup> contain Cassian's own texts. The last part of the Codex records the sole extant manuscript of the *Scholia in Apocalypsin*, which Adolf von Harnack attributed to Origen a century ago, yet these Scholia are the product of Cassian's pen drawing mainly on a lost commentary on the Apocalypse by Didymus the Blind, as well as on other authors, including Origen and Theodoret of Cyrrhus. Although an Antiochene who cherished the patriarchy of Diodore of Tarsus, Theodore of Mopsuestia, Theodoret of Cyrrhus, and Nestorius to a certain extent, Cassian the Sabaite wrote having in front of him also the texts of such authors as Gregory of Nyssa, Didymus, and Evagrius.

Cassian the Sabaite was a Greek Father. His work conveys an abundant wealth of the long tradition of Greek patrimony, as well as critical accounts by the great Christian theologians that preceded him. The texts are of high philological, theological, and philosophical value, heavily pregnant with notions characteristic of eminent Greek Fathers, especially Gregory of Nyssa. They are couched in a distinctly technical Greek language that turns out to have a long and meaningful record in Eastern heritage, whereas it makes no sense in Latin, which makes it impossible for Latin to have been their original language.