ON THE CATECHUMEN, WHO IS SAVED IN A SINGLE BODY

Again, this Elect spoke to the Apostle: I have heard you, my lord, say that there is a Catechumen who does not enter a body other than this one alone. Rather when he leaves his body, his soul . . . in the firmament above and he journeys to the place of [rest]. Now, I implore you, my lord, that you open my eyes to the deeds of this Catechumen who does not enter into another body—What kind are they or what is his form or what is his sign so that I might know it and tell the rest of my brothers, that they might proclaim it to the Catechumens, so that they might be exalted by this and ascend in peace to the Good?

Then, the Apostle said to him: I will open your eyes to the deeds of these Catechumens of faith, who do not enter into (another) body. The sign of this perfect Catechumen is this—You find his wife in the house with him, dealing with him as if they are strangers. Also, his house he treats like an inn. He says, “I dwell in a house rented by days and months.” His brothers and his relations are considered by him to be strangers attached to him, journeying with him on the road, knowing that . . . they will be separated from him and each one returns to [their own place].

Gold, silver, and vessels of . . .

house, they are considered by him (to be) like vessels on loan. [He] takes them, and they serve him, (but) afterwards he gives them [to] their owner. He does not place his trust in them or his wealth. He removes his Thought from the world, and places his heart in the Holy Church. At all times, his Thought is set upon God. But, what’s more than all that—solicitude, respect, and love for the saints who are with him—he cares for the Church like [his] house,

225 A&C: ἀπαστόλος.
226 A&C: ἦτε ἐν τῇ −.
227 A&C: οὐκ ἐγενεῖται ἀπὸ τῆς."
in fact more than his house. He entrusts all his wealth to the
Elect men and women. For this is what [the] Saviour
preached through the mouth of his Apostle:228 From today
onwards those who have wives, let them become like those who do not.
Those who buy like those not buying, those who rejoice like those not rejoicing,
those who weep like those not weeping, those who profit from this world
like those not in wantonness. Those who . . . those which . . .
proclaimed, were proclaimed about these perfect Catechumens,
who depart from this body alone and return to
the height. They are like the Elect in their behaviour.
This is the sign of these Catechumens who
do not enter a body. There are others too who possess
self-control, [keeping] the flesh of every beast from
their mouths, being eager for fasting and daily prayer,
helping the Church according to their means
through almsgiving. Malice is dead in them.
The motions of their feet made it towards the Church more than
towards their home. Their hearts are upon it at all times. Their posture and
their comportment is like that of the Elect. They have stripped all the
affairs of the world from their hearts. But, this person,
with the mind set upon the Holy Church
. . . at every moment and his gifts and
. . . and his honour and his grace which benefits
his life, as he journeys with them to the Holy Church
along with those who come to the Church, whether
they are his children or his wife or one of his relations.
He rejoices greatly over them and he loves
them, sharing all his wealth with them.
Behold! This is the sign and the model of these Catechumens
who do not (re)enter a body. Like the “good pearl,”
which I described for you in the Treasure of Life—
it is priceless.229
So too is it for these Catechumens
who do not (re)enter a body. But, when they do leave
their bodies, they journey in their way and pass
on to a higher place and enter into life.
They are not, however, condemned and bound by the chains of the
enemy, but230 they are purified in the heavens and plucked like a fruit

\[^{228}\text{See 1 Cor 7:29–31.}\]
\[^{229}\text{A&C pace Böhlig: “die keinen Wert hat.”}\]
\[^{230}\text{A&C: Line 14 of manuscript was missed in original edition. Read and renumber accordingly: \textit{μὴν ἔχῃ ἄρα ἐν ζητεῖν ἔργα καὶ ἐν ἔφεσιν πάντα ἀλλὰ ἐν τοις ἔργοις ἤτοι τῆς ὑπομονῆς τῆς ἡμῶν ὑπάρχουσας}.}\]