

John,

Here's a scan of that book I was telling you about. I think, after some consideration, it probably falls into your department rather than mine. I can't imagine it's anything other than a hoax, although it's an undeniably fascinating hoax. Not only do we have in this strange little book a fictional piece of pseudepigraphy, but it's accompanied by this weird bogus scholarship, as if a small committee really had thrashed out a new translation of some religious text that had never existed, in which the central messianic figure was not Jesus Christ but Saint Longinus, the centurion who in the stories thrust the spear into Christ's side.

I am sure that you're familiar with that Borges story where they find a single copy of an encyclopedia that has an inexplicable extra entry about a country that does not exist? I feel like I have stumbled upon that book myself. It was mis-shelved in the university library when I found it. In the Greek Loeb, between Polybius and Polycrates, looking really out of place among those tatty little green hardbacks. I have it on my desk here, and the lettering on the front and spine says the title: Testament of Longinus. It didn't have a number or a label. It looks like a small press piece, or maybe one of those new print-on-demand books. The publication date is given as last year.

But it wasn't a university acquisition. I thought about handing it in at the desk, should have done that, but... I don't know. I put it in my bag. I'm not proud of that. I expect I'll relent and hand it in eventually. But I want to get to the bottom of this. Who makes a book like this?

See what you make of it, John. I'd be interested to know.

-Daniel



THE
TESTAMENT
OF
LONGINUS



THE TESTAMENT OF LONGINUS

A Revised Translation of the text from the Latin and Greek
containing the *Rule of Golgotha*, the *Sanguinaria* and the *Eschaton*

Edited by committee

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PREFACE TO THE REVISED EDITION

It seems something of an oversight that the central text on which the religion of Longinus rests should not have been given a translation that reflects modern innovations in scholarship and recent manuscript discoveries (not least the vitally important fragments uncovered at the Oxyrhynchus site and in the Nag Hammadi codices).

The original Authorized Version of the *Testament of Longinus* was a tremendous achievement for the scholars translating it and for the faithful adherents of the Longinian Rule who had long sought a vernacular translation. We exist in its shadow; we cannot hope to duplicate the dignity and power of its prose, much of which has passed from the page into common usage. It transformed our language. It transformed the way we think of ourselves.

But the language of the old version, for all its force and grace, is now as archaic and inaccessible to the new reader or listener as the *Vulgate Testament* was four hundred years ago. It is time for a version of the *Testament* that reflects the times we inhabit.

In early 2004, a committee of Archbishops and other significant figures met in London at the instigation of the Rt. Rev. Francis Rose to discuss the possibility of a new edition of the *Testament*. Although some controversy inevitably resulted, Archbishop Rose's party held the day, and a committee of three scholars was invited to begin the project: myself, Caroline Petronius of Chicago and Victor Ballsden of London.

The result of these deliberations is the present volume.

This edition of the *Testament of Longinus* of course includes the five books of the generally accepted Longinian canon. We can assume that little introduction need be made of these books to the devotee, but since we intend this work to be accessible to a wider scholarly audience, it serves our purposes to offer some explanation.

The *Malediction of Longinus* concerns the life of Longinus, largely before the epochal events on Calvary, and presents Longinus the man as a barely repentant sinner. The *Torments of Longinus* begins where the *Malediction* leaves off. *Torments* (sometimes *The Book of Torments*) was once generally considered a second part of the same document as the *Malediction*, but stylistic and linguistic differences, as well as differing MS traditions, lead us to at least enter-

tain the possibility that they are by two different authors. We do not comment on the possible truth of this theory; we shall offer the evidence to the reader and arguments from both single-author and multiple-author positions.

If this is indeed true, then the *Rule of Golgotha* is by the latter of the two Longinian Authors. The *Rule* has traditionally been a short text, but a longer version has recently been unearthed – that version has been provided in this edition. Regardless, the *Rule* has been the most influential book on our political development, it being a collection of teachings and laws. The *Sanguinaria* (here divided into two sections, as per the Authorized Version) concerns the acts and fates of Longinus' disciples. It is largely thought to comprise two texts, but these texts are not divided equally among the two halves of the book. Finally, the *Book of the Eschaton* falls firmly into the genre of the apocalyptic.

Some more detailed notes on the transmission and theories as to multiple authorship of these texts (along with speculation on the possible identities of the putative Deutero-Longinus and Trito-Longinus) can be found in Appendix I.

We follow the main body of the *Testament* with a summary and selection of texts from the Longinian apocrypha, which, while not generally accepted as doctrine by most orthodox divines, are nonetheless well known and often commonly referenced (although some are given more credence than others). The apocryphal books are: the anonymous *Testimony of the Plague Angel*, the *Teachings of Longinus*, the Byzantine *Tradition of Blood* and the *Acts of Daniel*. We have also included a few surviving fragments from the heretical *Euagae-matikon* of Vitericus Minor, for the sake of interest. We include these texts with no comment as to their value, historical or doctrinal; only the hope that they may illuminate the context of the canonical *Testament* for the casual reader and the devotee, and to offer a starting point for the more scholarly reader. These can be found in Appendix II.

We should add a word or two on Longinus himself. In our history, no one figure (with the possible exception of a late-medieval Eastern European, of whom this is not the place to speak) has caused so much controversy, or has directed political and social change so drastically and so many times as Longinus. We recognize that any pronouncement made on a figure who forms the basis of religious faith should be made with care or controversy will result, and hence we step lightly. Longinus is by tradition and consensus the protagonist, narrator and author of the short collection of books that bear his name, and the *Testament* is the most complete source for Longinus' life and career. However, we would be remiss not to mention that the earliest textual mention of Longinus occurs not in the *Testament* itself, but outside of the Longinian Tradition, in the *Gospel of Nicodemus* (also known as the *Acts of Pilate*). His mention amounts wholly to the following:

But Jesus spake before Pilate, and we know that we saw him receive buffets and spittings upon his face, and that the soldiers put on him a crown of thorns and that he was scourged and received condemnation from Pilate, and that he was crucified at the place of a skull and two thieves with him, and that they gave him vinegar to drink with gall, and that Longinus the soldier pierced his side with a spear...

(Gospel of Nicodemus XVI. 7, trans. MR James)

This text dates to the early fourth century CE, only shortly before the *Testament's* accepted date of writing. He is from the very beginning the bearer of the Lance that pierced the side of Christ. In fact, some commentators point out the similarity between the name “Longinus” and the Greek λογχη (*longche*, “spear”), suggesting that the name ascribed to him is nothing more than a corruption of “the spearman.”

Tradition would later hold that he converted to Christianity and was martyred. Longinus' story flourished through the Middle Ages, although transmission outside of the ranks of the Longinian faithful proved garbled. A version of Longinus' story was accepted by the living Catholic Church for centuries; the most commonly referenced retelling appears in Jacob de Voragine's *Golden Legend*:

Longinus, who was a powerful knight, was by the side of the cross of our Lord with other knights, by the command of Pilate. He pierced the side of our Lord with a spear. When he saw the miracles, how the sun lost his light, and the earthquake when our Lord suffered death and passion on the tree of the cross, he believed in Jesus Christ. Some say that when he struck our Lord with the spear in the side, the precious blood ran down the shaft of the spear and onto his hands, and by chance, he touched his eyes with his hands. And before he was blind, and now he could see. He gave up arms, and went to stay with the apostles...

(de Voragine, *Life of Saint Longinus*, translation my own)

The *Golden Legend* goes on to tell us that Longinus lives as a monk until the Emperor Octavian calls him to account and has Longinus beheaded. The Emperor converts to Christianity over Longinus' headless body. One need not be much of an historian to understand this to be a fiction, but it deserves mention because it demonstrates that the tale of Longinus had passed—although in admittedly garbled form—outside of our own circles and into wider living society. Had the story been overheard? (We address the history of the tale of Longinus and talk of theories surrounding the person behind the religion in Appendix III.)

Whatever we might conclude from the tale of the Curse of Longinus, we cannot deny that the story of Longinus is not a secret story, although some would hide it. But neither is it an open story. It requires study. It requires respect. It has resonance for us all, and even if we do not believe in its literal truth—or in some cases, in any truth it might hold at all—we must accept that it is one of the most powerful collections of texts ever written. In its pages have been found the pretexts for the greatest advancements and innovations of our society, and the worst injustices. To some it is the final source of wisdom, freedom, survival. To others it is an evil book, the source of all oppression. No matter what viewpoint you hold, the fact remains that the *Testament of Longinus* cannot be ignored.

It is our history.

*Henry Matthews, Director of Translations, SPLD New York,
Editor of the Revised Edition*

THE MALEDICTION OF LONGINUS

- 1** I am God's holy monster. I drink from humanity.
- ²I could not see what part I would play for such a long time, because I looked at it with human eyes, with eyes that would die.^a
- ³So I put forth the truth in this book, for you who seek, just as I have sought.
- ⁴For I am not some Godless beast who hunts beneath the grandeur of sanctity.
- ⁵I am the grandeur; ⁶I am sanctified.^b
- ⁷This is who I am: I am the bearer of the Spear that pierced the side of Jesus Christ of Nazareth, Son of David, Begotten Son of God, who died at my hand and descended to Hell and bruised the head of Satan, who rose from the dead on the third day ⁸that he might save the living. ⁹But He cannot save the dead.
- ¹⁰I was born on the same day as Christ, and I died on the same day. Christ was the son of a virgin; I was the son of a whore.
- ¹¹Christ taught others to treat others as they would be treated; I only sought to gain what I could, and took what I wanted, and killed whom I wanted.
- ¹²Christ was a man of peace who never raised his hand against another man^c; I was a man who took pay for the deaths and pains of others.
- ¹³Christ lived in righteousness; I lived in sin.
- ¹⁴In my life, from the age of twelve, when I came into my true nature, I indulged in every sin. I gave in to anger, and beat men to death with my bare hands. ¹⁵I placed myself above man and God and would not allow any man to subdue me. ¹⁶I slaked my lusts upon women and boys and men and beasts, and sometimes they were willing, and sometimes I paid for unclean pleasures with gold and silver and sometimes I did not, and sometimes they were not willing and I raped them. ¹⁷I envied the condition of my fellow men, for I was born poor, and this led me to murder and to steal. ¹⁸And I hoarded the gold I stole from the men whose homes I robbed and the gold I took from the people whose taxes I collected. ¹⁹I gave in to strong drink, and I made myself sick with the food I ate.

a Lit. "mortal"; alternately, with the eyes of a mortal. VB

b This initial passage (Mal. 1:1-6) was originally written in verse. VB

c The author is mistaken in this respect, if John 2:13-15 is to be believed. CP

²⁰For every good deed that Christ performed, I performed an evil deed. For every miracle and sign that Christ revealed upon the Earth, I made a tragedy come to occur. For each innocent whom Christ healed, I brought pain to an innocent, or I killed, or I maimed. ²¹It was the perfect will of God that my life be in every way the mirror of Christ; it was God's perfect and pleasing will that I be present at Christ's death, and that my hand should wield my spear, and that I should deal the blow that slew him. ²²And that I should be cursed. For God predestined me to be cursed. And this is my fate.^d

2My name is Longinus; I have no other. ²I am a Roman, and I was born in the city of Rome to a whore; and her name was Livia. I do not know who my father was; my mother saw no wrong that in her sin — sin that led many men to ruin and debauchery^e — she conceived me; and that she did know the name of the man that conceived me.

³But in a dream one night, a dark man came to her and told her that he had made her pregnant with me and had paid her one denarius for the pleasure. I had the mark of God upon me, said the man, and I would be a curse upon the Earth and a vessel of God's wrath upon the guilty and a test to the innocent, and yet she was not to harm me when I was born, for God had marked me out to bring wrath upon the Earth and bring judgment upon it. ⁴The dark man told me that I should be called Longinus; she disobeyed him and gave me another name, that I shall not name.^f

⁵My mother's home city was Nola. Her parents were still living, and she was eleven years old when she rejected their love and care and traveled to Rome. ⁶There, she lost her virginity as soon as she could, in whatever way she could; she threw herself into the slavery of lust. ⁷She taught me the things she knew, and encouraged me in her undying passion for her sin and her love of debauchery. ⁸From the age of fourteen, she sold herself to the public, and she sold herself cheaply, for she took pleasure in the evils she performed.^g ⁹At times, she was so enamored of the carnal evils she performed that she asked no price, and thought not of the consequences of her sin. ¹⁰I was made by her to beg and pick pockets as soon as I could walk, so that we might not starve.

d Much like how Genesis lays out the creation story in the first chapter and then begins again in the second and third chapters with slightly different specifics, so the text here tells the whole of Longinus' story almost in *précis*, and then begins again in more detail in the second chapter. There is reason to assume that this first chapter is in fact either a later addition or an entirely separate document — part of the original catechism, perhaps — that somehow got included in the tradition and eventually incorporated into the text. CP

e Biblical criticism has for several years engaged with feminist thinking (see for example Phyllis Trible, *Texts of Terror*, Minneapolis 1984); feminist expositions of the Testament, however, are perhaps unsurprisingly few and far between. A feminist critique of Longinus' interactions and relationship with his prostitute mother is sorely needed. CP

f Debate among orthodox Monachal circles concerning the identity of the Dark Man has been fierce. Conservatives generally conclude that it was a visitation from Satan, their (convincing) logic depending upon the parallelism of Livia with Mary: Mary was a virgin, Livia was anything but; Mary was impregnated by the Holy Spirit, Livia's impregnation was wholly carnal; Gabriel visited Mary, and Satan — who is, remember, an archangel, and hence equal with Gabriel — visited Livia. And of course, Mary obeys Gabriel with regard to her child's name, while Livia does not. VB

g Engaging in pleasure in the carnal act was seen by both pagans and Christians as a fundamentally sinful characteristic in a woman. CP

¹¹I became known to the men and women and dogs of the streets of Rome as the Bastard, for even then, knowing that I would be more, I refused to use the name that had been given to me, and on the day that I reached the age of twelve, my mother too ceased to use the name she had given, and she too would only call me the Bastard. ¹²It was when I was twelve years of age, too, that I chose to steal my mother's meager earnings and place a wager on the result of a chariot race in the Circus. It happened that the chariot on which I placed my mother's money lost its wheel, and the charioteer was thrown to the earth and trampled to death under the horses of another driver. ¹³I lost the money, and when I returned home, my mother scolded me and took out a whip and meant to beat me; ¹⁴but even though I was a boy I was stronger than her, for she was slight, and I had strangled dogs with my bare hands and taken them home for meat. ¹⁵And I snatched the whip from my mother's hand and stripped her dress from her and whipped her into the street naked, and as I pursued her into the street and whipped her bloody and seized her hair and dragged her into the forum, ¹⁶I cried out loud to the assembled scum of Rome: "She is a dog, fit only for mounting!" ¹⁷And I offered her body to the men who would take her, and took the money for my own earnings as the men of the city took their pleasure upon her, for my words were powerful and persuaded men to follow their desires.

¹⁸And from that day on, I was master of my house, and I held the purse, and I beat my mother if she did not hand the gold to me to use as I would, and I bought her fine dresses and oils for her hair, and paint for her face, and I fed her as I would, but she was my slave, and she would not speak out against me.

¹⁹And I grew to manhood, and became fond of wine. I drew companions to me, and they numbered twelve, ²⁰and they were Veranius the seller of knives, and Gellius the butcher; Malchio the usurer, Ascytus and Giton the catamites, Gaius Clodius and Lucius Clodius the sons of Sextus; Philebus and Florens; Encolpia the whore; Plotius the lover of wine; and Ganymede, whom I betrayed.

²¹And the Twelve stood beside me in all the crimes that I would commit. When I stole, they stole with me, and when I killed, they joined in the slaughter. And when I took a woman, they would hold her and silence her, and throw her corpse into the river. ²²A night came when I became soaked with wine, and came into my home, and seized my mother by the hair, and took my pleasure upon her.

²³And I returned to the Twelve and boasted to them of what I had done, and said, "Am I not a more fortunate man than any of you? For who among you has had pleasure with a whore so beautiful as my ripe mother?"

²⁴And so I committed the sin of lust.

3And I was known as a violent man. ²I would have no truck with any man who disagreed with me, or thwarted me in my lust or greed or gluttony, ³and I killed whom I saw fit, and I fought with abandon. ⁴A seller of vegetables claimed that I had taken his wares and that I had cheated him of his due, and I told Ganymede and the sons of Sextus Clodius to hold him down,

and I broke both of his arms, so that he could not dig his precious vegetables. ⁵And the son of Livia's sister, who cheated me in a wager, his hand I cut off so that he could not cheat me again, nor anyone else.

⁶And so I committed the sin of anger. And my neighbors feared me, and they hated me. And I was content.

⁷It so happened that a certain centurion called Pandira^h had entered into a wager with me concerning the outcome of a dog fight and had won, for his dog had torn out the throat of mine, and the blood had run across the stones of the forum. ⁸Now Pandira was a corrupt man and had cheated me, but he had the swords of eighty men at his command and I had only twelve. ⁹But he claimed generosity and offered me a post as a soldier in his garrison, and I knew that I must become a soldier, and Ganymede and the sons of Sextus Clodius joined me in the arms and armor of the soldier.

¹⁰And so it was that I and the Three traveled to the land of Judea, there to serve as soldiers of the Emperor of Rome.

4 And in Judea, I saw that in my armor I was feared, and that I could take the goods that I wanted, and that I could take any woman that I wanted, and that while collecting the taxes I could add sums of my own, and I saw that it was good. And I saw that I could be rich. ²And so I committed the sin of greed.

³But I saw that I was not a good soldier. ⁴For a centurion is a man set under authority, with soldiers under him. He says to a man "Come," and the man comes, and he says to another, "Go," and the man goes, and to another "Do this," and the man does it.ⁱ ⁵But when the centurion told me to come, I did not come, and when he told me to go, I did not go. And when he told me to do a thing, I did not do it. And so I came to know the lash and the rod, and the scars grew long and red on my back, and the blood ran freely on the barracks floor. ⁶And I was made to clean out the buckets of waste, and to scrub the barracks floor. And I was humiliated. But Ganymede and the sons of Sextus Clodius found that they took pleasure in the training and the order of the army, and grew in favor with the decurion and the centurion. And when a stone cast by a Judean killed a centurion, Pandira chose from the men Ganymede and raised him up.

⁷And I grew envious of Ganymede, and I spoke to a brothel-keeper that we both knew, and I caused the brothel-keeper to give to Ganymede a woman who hated the Romans, and arranged for her to be given a knife, and when Ganymede went into the woman's room to take his pleasure with her, she thrust the dagger into Ganymede's eye and Ganymede was dead. And I had done this for no other reason that Ganymede had been raised up and I had not.

⁸I killed the woman myself, and I paid the brothel-keeper for his silence, and I told Pandira that Ganymede had been avenged. ⁹But the brothel-keeper was greedy and sought to gain more, and went to Pandira and told him that

h Also the name of the reputed true father of Christ — also a soldier — in early anti-Christian texts. This surely cannot be a coincidence. CP

i Cf. Luke 7:8, Matthew 8:9. CP

I had arranged for my friend's death. Pandira hated me, and went to Pilate the governor. And Pilate called me to account, and they stripped me of my arms and brought me to trial. And I was threatened with the sword. ¹⁰The brothel-keeper stood and accused me. But God made it so that Pilate did not believe the man and I escaped death, for He had set apart for me a fate that was beyond the fate of a common soldier under sentence of death.

5 This is what had happened. One night several months previously I had left the barracks and sought to rob a beautiful young man I had seen many times before, and enjoy his tender rump, and kill him. And I saw the youth, and followed him to the place where I had decided to draw my sword and take him. ²But I lost sight of the boy, until I heard a cry, and ran to the sound of the cry, and saw that another man had seen the boy and had wanted him for his own, and had stripped him and was sodomizing him. ^j ³I flew into a rage and grabbed the boy's assailant by the throat and threw him to the ground and ground my heel upon his manhood and kicked him in the face and the gut until the blood flowed on the dirt and he begged and screamed no more. ⁴I turned upon the boy, but before I could take him myself, the boy thanked me and told me that he was the servant of Procla^k, the wife of Pilate the governor, and asked me to take the ring that he pressed into my hand, on which was the seal of Pilate's wife.^l

⁵And so I did not take my pleasure on the boy that night, but returned to the barracks.

⁶And I remembered this, and sent the seal-ring from the barracks where I had been confined with Lucius the son of Sextus Clodius, ⁷and so when the day of the trial came and the brothel-keeper came to speak, Pilate refused to believe him, for Procla had come to him and had told him how I had saved her favored servant, although she did not know that I had intended to rob and to sodomize the youth myself. ⁸And I was set free and the brothel-keeper was flogged for his presumption, and the night after I was set free, I went to the brothel-keeper's brothel and found the man, and made sure he could see my face, and strangled him.

6 And my lot became better after the trial, for Procla sent for me and thanked me for saving her favored servant, and said that she had asked Pilate that I be placed in the guard of her household as a reward. And I thanked her, and I lusted after her in my heart, but I knew that I should not slake my lusts on her, for she was the maker of my freedom.

²And I thought it good to be a member of the governor's guard. And one night, I stole into the quarters of Pandira the centurion and took a silver

j Latin *irrumpo*. Most English translations of this word are mildly obscene; I thought it inconsistent with the dignity of the text to use a more vulgar translation. VB

k Earlier translations of Mal. refer to Pilate's wife as "Claudia," as per the London MSS. However, with the unearthing of the Oxyrhynchus fragments, the name of Pilate's wife in the earliest available MS is revealed as Procla; besides, this fits with living Christian tradition, where Pilate's wife has always been Procla, and hence this should be the preferred reading. HM

l Is the use of a seal-ring a medieval anachronism? Scholarship differs on this point. See Petronius, *Time out of Place: Anachronism in the Longinian Corpus*, pp. 21-4 for a survey. CP

neck-chain that he had often worn and had been seen to wear. And I covered my face and went into the room of Procla and spilled my seed upon her bed, and saw her awaken, and held her mouth so that she could not scream and left the room, and left Pandira's silver neck-chain behind.

³And I was the one who came to Procla's room first when she screamed, and I made show of finding the neck-chain, and pretended not to know whose it was, but one of the other soldiers recognized it and accused Pandira, and we arrested him, and he was put to trial. ⁴And although he vowed he was innocent, he could not say where he was, for he was away from the barracks, stealing from another man's house. And so Pandira was put to death, ⁵and I was the one who stood with Pandira at sunset and held the sword that took off his head, and I pretended friendship with Pandira and shed tears while in my heart I was laughing. ⁶And the blood ran freely over the courtyard, and pooled into the cracks between the stones, and shone in the torchlight, and filled the air with its stench.

⁷And I rejoiced.

7And I was still known as the Bastard to some, and others called me the Soldier, and to the Jews I was the Son of Satan, and I was pleased, for it meant that they feared me. ²I saw that my rise within the service of Pilate and Procla was not fate, and began to believe that the God of the Jews, who they said saw all things and knew all things and governed all things, had raised me for a purpose, although I did not know what it was. ³And I knew that my sin, for which the sin of no other man was a match, had set me apart for a place in history, although I did not know what it was.

⁴But as I was sent to lead men to defeat the rebellious Jews, I saw that I loved to make the blood flow freely, and that the sight of blood was more intoxicating than the taste of wine, and that the smell of blood was more pleasurable than the smell of a woman's crotch^m. ⁵And sometimes, when no one except the sons of Sextus Clodius saw, I put my hand in the blood I had spilled and raised the hand to my mouth, and tasted it, and commanded the sons of Sextus Clodius to do likewise. And it was good.

⁶But I did not know that this was not the blasphemy that I was ordained to do, and I lived content in my bloodshed and my sin. ⁷The time was not yet right for the Son of the Damned to be revealed in all his glory, nor was it right that I should yet lead the Damned to true salvation.

8In two years, I had become the captain of Pilate's guard, and I was made centurion. ²It happened that a merchant named Phaecus came to Jerusalem. Now Phaecus was a dishonest man, and Pilate had him brought before him, for he had not paid his taxes. ³Phaecus begged and wheedled, and offered the governor a bribe, and gave Pilate treasures from his ship: some gold plate, some gemstones and pearls, some small amount of Tyrian purple, and the tip of a spear made of some black metal, that Phaecus told Pilate had been the weapon of a king, although Pilate did not believe him. ⁴But Pilate set the man free.

^m Latin *cunna*; the obvious, vulgar translation again avoided. VB

⁵Now the festival of the Passover that the Jews celebrate came near, and Pilate saw fit to give out the things the merchant had given him to his friends to mark the festival. But the Spearhead he gave to me. And he told me that it had been the weapon of a king. ⁶And I took it and affixed it to a good new shaft out of pride, for it meant that I was the favored man of the governor and of the governor's wife.

⁷And so I committed the sin of pride.

9The Spearhead was the weapon that God had destined to strike Christ in the side.ⁿ It had been made long ago in the days before the Deluge by Tubal-Cain the Smith, the son of Zillah, the second wife of Lamech, the son of Enoch.^o ²Tubal-Cain's son had struck his grandfather Lamech's face, and Lamech had slain him. Tubal-Cain sought revenge, and prayed to God that his son be avenged. ³On the night that Tubal-Cain prayed, a stone fell from the sky, and it was hard, and it was black, and Tubal-Cain saw that God had answered his prayer, and from the metal in the stone he fashioned a Spearhead, that he might kill Lamech.

⁴But Tubal-Cain failed, for Lamech was a mighty warrior, and Lamech laid his foot on Tubal-Cain's neck and seized the Spear, and impaled Tubal-Cain through the heart, and Tubal-Cain died. ⁵And Lamech took the Spear for his own, and it became a sign for all who would see that Lamech was a mighty warrior before the LORD, and he slew all of his enemies and was made king, ⁶and went forth on a war of conquest, and was victorious against every man he faced, until the LORD saw fit to strike down humanity in the Flood, and Lamech was drowned, and the Spear was lost.

⁷But the Spear was not marred by time, and its head did not rust or decay, and it remained as sharp and as hard as the day it was forged, when a ship captain from Tyre found it lying on a beach in the sand, and traded it to the merchant Phaecus, who gave it to Pontius Pilate that he might not be imprisoned or killed, ⁸who gave it to Longinus, that he might strike Christ in the side and incur the curse of God, and become a sign to the Damned of God's perfect will for them.

10I had heard of Jesus of Nazareth, but I had never seen Him. I was afraid. For he was a good man, and He had healed the servant of a centurion I had known who had become a follower of this man and had abandoned his arms. ²And Procla had begun to dream of Him, and she had told her husband Pilate of her dreams in my hearing. And I did not care to know more about this Jesus, because he was one of many Jewish rebels, and because I needed no healing, and I did not need to repent, for I was content. ³And I had heard of his message that people could be saved by his words, and

ⁿ This whole chapter, although its source is unknown, is an obvious interpolation into the narrative. The author breaks voice, and expresses things that Longinus could not possibly know (outside of divine intervention, of course). Linguistic changes — particularly the use of the Hebrew Tetragrammaton in the middle of the Latin text to refer to God (here translated "LORD" as per convention), as opposed to the simple use of *deus* ("God") and *dominus* ("Lord") in the rest of the text — only strengthen this impression. CP

^o See Genesis 4:17-24, particularly vv. 23-4: "I have killed a man for wounding me, a young man for striking me. If Cain is avenged sevenfold, then truly Lamech is avenged seventy-sevenfold." VB

I thought that absurd, for no man can be saved by anything other than a blade. ⁴And I heard of his healings, and thought that I did not need to be healed. ⁵And I had heard his curses upon the men of violence, and the men of authority and on the rich, and I laughed, for the proud do not need to inherit the earth, for it is theirs now, and the rich and the doers of violence have the power of the lives of all, and no preaching can change that. ⁶And I considered a message of reconciliation and forgiveness to be a woman's message, for I had never forgiven man or woman in my life, and had never been forgiven anything, nor did I expect forgiveness.

⁷And it happened that on that day when Christ was betrayed by one of his own followers, and brought before the Sanhedrin and then before Pilate, I was not present, ⁸because God had caused my eye to swell up and fill with blood, and my sight was blurred and weak. ⁹And so while Jesus Christ was on trial before Pilate, I slept, and while he was beaten on the road to Calvary, I ate grapes with the sons of Sextus Clodius and enjoyed the white flesh of a slave girl, and drank wine from Pilate's cellars. And so I committed the sin of gluttony.

¹⁰But at the fifth hour of that day, a messenger from Pilate came and said, ¹¹"Look, it is the twelfth hour of the day, and you and your companions must rise, and go to the three crucified men on Calvary and make sure that they are dead. ¹²And you must take them down and hand them over to be buried, for the Jews will not allow corpses to hang on the cross on the day of their Sabbath."

¹³And I and the sons of Sextus Clodius rose and strapped on our breastplates and our swords and our cloaks, and rode to Calvary, and arrived at the turn of the sixth hour, and there were the three men on the three crosses: ¹⁴the thief Gestas on the left hand, and the thief Dysmas on the right, and Jesus Christ between them.^p ¹⁵And many people standing before Jesus Christ, weeping and rending their clothes, among them a youth and a woman,^q and Jesus Christ still spoke to them, and closed his eyes, although I did not hear what he said. And I ordered the sons of Sextus Clodius to drive them away, and they did, ¹⁶and they seized from the woman and the youth a shirt that had belonged to Jesus Christ, and they saw that it had no seam, and they began to quarrel over which of them should receive it, and I told them to play dice for it, but that they should hurry, for they had not yet killed the criminals.^r And at this time the sky turned black, as if it were night.^s

p Tradition as to which thief was on the right and which thief was on the left differs (see the apocryphal Gospel of Nicodemus 10:2, in which the names of the two thieves alternate depending on the text used); the thief on Jesus' right-hand side (which would be Longinus' left) is always the penitent, however, and so in this version, Gestas is the penitent, and Dysmas the one who issues the curses. VB

q Presumably St. John the Divine, the "disciple whom Jesus loved" (who by tradition was the youngest of the Apostles) and Mary, Jesus' mother (John 19:26-7). VB

r The story of the men gambling for the clothes, presented in a slightly different order to the Christian narrative; e.g. John 19:24. The seamless robe of Christ was by tradition possessed of miraculous powers. In one spurious but nonetheless popular tradition, Pilate himself gains possession of the robe of Christ and uses its powers for his own ends, clouding the mind of the Emperor Tiberius by the simple act of wearing it, until the Emperor orders he remove it and has him killed (told e.g. in *The Death of Pilate*). VB

s Also Matthew 27:45. VB

¹⁷I commanded another soldier, who was already present, to break the legs of the men, and he took up a cudgel and broke the legs of the thief Gestas and the thief Dysmas, but he would not break the legs of Jesus Christ, for he said that the man was already dead.

¹⁸I rode my horse towards the man Jesus Christ and brought my face to his chest, and I could hear that he was breathing, and I cursed the soldier for a fool, and would have told the man to assault Jesus Christ with the cudgel, when the man Jesus opened his eyes and looked at me, and looked to Heaven, ¹⁹and I cowered before the eyes of Jesus Christ, for I saw that should I ask, he would forgive me, and a woman among those weeping nearby raised her voice and begged that I show mercy to the man Jesus Christ and take him down. ²⁰And the earth shook. ²¹And I doubted myself and said, “Truly, this man was the Son of God.”²¹ And I wanted to flee, but I would not show cowardice to the weaklings who wept for this man. ²²And I thought I might take the man down and show mercy to him, for I knew that Pilate had not wished to execute him,^u but I did not wish to explain myself, nor did I wish to find a carpenter, nor did I wish to find men to bring down the cross. ²³And so I committed the sin of sloth.

²⁴And I raised my Spear and thrust it into the man Jesus Christ’s side, and the blood flowed freely, mixed with water^v, and ran down the shaft of the blade and onto my hand.

²⁵And Jesus died and let out a cry, and the earth shook, and the graves of the dead split open. And the dead lay still within them. And I cried out, too, for I realized that all of this was God’s will, and the dead rose, and began to walk, and hungered.^w

²⁶I raised my hand and wiped my forehead and a drop of blood fell in my eye, and my eye was healed.^x And I licked the blood from my hand, and it tasted sweet.^y ²⁷And I knew that I was damned.

11 Seeing that Christ was dead, the soldiers did not break his legs.

²But instead one of the soldiers pierced His side with a Spear, and blood and water flowed out.

³A drop of blood fell upon the soldier’s lips, and he wiped it away with his hand.

⁴Yet the next day, he slept past the sunrise, and only awoke from his sleep at nightfall.

t Also Matthew 27:54; Mark 15:39. VB

u How? The narrative is unclear on this point. CP

v Also John 19:31-4. VB

w Compare Matthew 27:52: “The tombs were also opened, and many of the saints who had fallen asleep were raised.” The Evangelist attributes the walking dead to Jesus; the Testament, on the other hand, considers the raising of the dead — hungry dead — to Longinus, his first true miracle as the bearer of the Spear. VB

x Repeated in The Golden Legend. VB

y The earliest MSS omit the phrase, repeated here from Mal. 10:9, “And so I committed the sin of gluttony,” which, although oft-quoted, makes little theological sense anyway, since Longinus’ seven sins must have preceded the killing of Christ in order for him to have truly entered into his destiny. VB

⁵And after tasting Christ's blood, he thirsted for more.

⁶I know these things, and I know because I am the soldier.^{z aa}

⁷My sight was restored; and it was beyond the clarity of mortals, and made better than it had ever been; I was blind, and now I see, for God wished me to see all things as they truly are. ⁸For clarity of sight was necessary for the ministry that God had entrusted to me. ⁹I saw that I had by my own free will removed myself from the light of God, and that no salvation would exist for me, and I understood what it meant to be Damned as I had not understood it before, ¹⁰and at the moment Jesus died, I died, too, and my heart ceased to beat, and I ceased to draw breath. And I declared that this man was the Son of God, for it was the truth.^{ab ac}

¹¹And I was Longinus, the bearer of the Spear, and would be, and will be forever, world without end until such time as Christ returns in glory and wrath and ends the world, and I shepherd the Damned into the arms of Hell and Death, and I shall rejoice, and they shall rejoice with me, for that is their lot.^{ad} ¹²And I rode from that place and found a dark place where I could hide from the sun, for I was afraid, and I slept, and did not awaken until the sun had risen and set once more.

12 I awoke and left the city, and went into the wilderness, wandered, hungry and yet unable to eat, and numb and like a man in fever. And for forty nights I starved in the wilderness, and for forty days I slept, and on the forty-first night, Satan came to me in the likeness of my mother, and I was tempted.^{ae} ²And my mother said to me, "If you are truly the first of the Damned, you can feed from the living without remorse," and she took me to a place where a shepherd-boy slept by a fire, and she invited me to feed from the child, ³and I took the boy by the throat and drank deeply of his blood, and the boy died, and I was strengthened, and I rejoiced.

z The versified phrases found in Mal. 11:1-6 not only re-iterate the preceding text, but contradict it (e.g. compare v. 10:26 with 11:3). Although this is surely the most-quoted tract of the whole of Mal. one cannot but think that this is yet another interpolation, beginning what amounts to an epilogue, which overlaps with the beginning of Tor. Note also the complete disappearance of the sons of Sextus Clodius from the narrative at this point on. Proponents of the multiple authorship theory (myself included) consider Mal. 11:1 to be the beginning of the Deutero-Longinus text, which may or may not be by the same author as Tor. but which is likely not by the same author as Mal. 1:7 - 8:7 and 10:1-27 (Mal. 9 appears to be by another author again — see note n above). It does have similarities with Mal. 1:1-6, suggesting perhaps that the original text might have begun with 1:1-6 and continued with 11:1, the part considered the body of the text being the actual interpolation. Certainly, Deutero-Longinus presents his writing with more force, more poetry and more powerful imagery. CP

aa Longinus pauses his tale at the most vital point to re-iterate, using verse to re-tell his story, emphasizing the spiritual force of what had happened and what would happen next, in what is justly the most well-known text in the whole of the Testament, bar Mal. 1:1-6. VB

ab Another repetition, this time of Mal. 10:21. CP

ac A confirmation and emphasis of Mal. 10:21. VB

ad It surely does not need to be said that theological discussion with regard to what Mal. 11:11 means for now and for the future is extremely lively. VB

ae Theologically, the fact that Satan, who some consider to have been Longinus' father, is now also his mother, only confirms the uniqueness of the person of Longinus in many theologians' opinions. Note that Satan here is only ever "she," which is unique in the Judeo-Christian and heretical religious texts of antiquity. VB

⁴And she took me to the pinnacle of the Temple, and said, “If you are truly the eternal Damned, throw yourself from this Temple, for your injuries shall bind themselves.” And I threw myself from the Temple, and I landed on the courtyard, and was broken. And the Blood healed me, and my bones knitted together, and my body was whole again.

⁵And then she took me to a high place that oversaw a graveyard, and she said, “If you are truly the prophet of the Damned, command the dead to rise and bow down before you,” and I spoke out loud: “Arise,” and a dozen of the dead — the unrighteous dead — rolled back the stones of their tombs, and bowed down before me.^{af} And they were hungry, and I commanded that they go out into the city and sate their hunger. ⁶And Satan kissed me, and left me, and I left that place, and I understood ⁷my mandate and my mission, which is in the Blood.

⁸I saw the proof of my power over the mortal sheep; I kept the hungry wolves in the boiling cauldron^{ag} of my heart.

⁹And the mixture is a miracle, and has raised the Predator over the Prey.

¹⁰Blood burns like the fire. Blood thunders like the storm.

¹¹Blood runs freely and stains the earth through eternity, for we only have the appearance of eternity, but the Blood remains.

¹²I knew that I must become the master of the Blood or forever be its slave.

¹³And I rejoiced, for I knew I was Damned, and that God willed it so.

13 In the city of Jerusalem, I met others who were Damned as I, but they did not truly understand it, and mocked me, as I had mocked Christ. And they tried to drive me away, for they considered the sheep on whom I had fed to be their herd. And I cursed them:

²“Woe to you, you Elders! For you hoard the Blood to yourselves, and yet you do not understand it.” And for a time, they left me, and considered my words.

³I no longer lusted after women; I no longer desired wine; I no longer hungered after fine foods. I had no wish for wealth, for I did not need treasures on Earth, when I had treasures in Hell. ⁴But I did not know what I should do, and would have lost my mind, if I had not decided that God wished more of me.

⁵And I held the others in contempt: for though I could see that they slept and hunted and fed in the streets of the city, they were like the beasts of the wild.

⁶They were Damned, and they stalked inside the walls, and they snarled, and they behaved like wolves or lions, but they did not have the thoughts of men.

af Compare the temptations of Christ in the Synoptic Gospels (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13), to which Christ of course does not succumb, another example of parallelism (see note f above) and a sign of continuity and consistent single authorship throughout the whole of Mal. VB

ag Earliest MS. In later MSS often “cistern.” VB

⁷They were thirsty, to no purpose.

⁸I hoped that I might find my Damned Kindred among them, but how could I know what to tell them, until I had heard myself the things I should tell?

14 Now one night I happened upon a woman, on whom I decided to feed. But I could not feed from her, nor could I lay a hand on her. ²And instead I spoke to her and asked her who she was, and she told me: “I am no one, but I follow one greater than I, and His name is Jesus Christ, the Son of God, who died and was buried, who rose again on the third day, and who ascended to Heaven.” And I was dumbfounded, and I let her go. ³And I found that I could not feed on those who followed Christ.

⁴And I feared to go to the tomb of Christ and see for myself for thirty-three years. But when those years had passed, I dreamed of owls,^{ah} and I saw that I must travel to the sepulcher and see for myself.

⁵I waited until the night was dark, and clouds obscured the moon, and I found that the tomb was still empty, and I knew that the tales of the resurrection and ascension of the man Jesus Christ were true.

⁶And there appeared to me a blinding light, and I cowered in the tomb, thinking the sun had risen, but there stood before me archangel Vahishtael,^{ai} with black wings and the heads of a calf, a serpent and a wolf, and holding a spear like the Spear I still held, and he spoke to me, and said:

⁷“Fear me, Longinus. For I am the messenger of your purpose.

⁸“The Damned are many, and they are denied salvation.

⁹“But the Damned serve as the sign to humanity of the price of sin, and to make mortals fear and to understand that their lives are brief and full of pain, and they can only see the most pitiful reflection of the glories of Heaven, for they do not see clearly, but see as if through a blurred mirror,¹⁰ and the Damned do not see through the mirror at all.

¹¹“And it is the lot of the Damned to take the blood of mortals, that mortals might know that they will die, and that their only salvation is in the next life.

¹²“And it is your lot to go and give this message to all of the Damned, that they might know God’s purpose for them and rejoice.

¹³“Now go, Longinus, and spread the Word to all the Damned.”

¹⁴And the angel left me, and I rejoiced, for I knew that I was once lost, and now I was found, and that I had found my purpose.

¹⁵And I left that place.

ah Every single MS agrees on the dream being of exactly that — owls, the birds — but there is no clear reason why this should lead Longinus to the tomb of Christ. Although my two colleagues were invited to comment, neither would (though VB did suggest a possible connection to Esch. 4:1-15). At any rate, some of the more recent arguments dealing with the supernatural in this respect can safely be discounted as the ravings of fundamentalists and conspiracy theorists. HM

ai Not attested to in any other text before this point, and in no living Christian or Jewish source. Comparisons with the Zoroastrian “Vahishta” are in my opinion forced. Vahishtael appears of course in Esch. and in a fragment of the Testimony of the Plague Angel. CP

THE TORMENTS OF LONGINUS^a

1 Behold Longinus, spear of damnation, humbled and exalted before man! ²Behold the fruit of the blood of the anointed one, wandering in the wilderness! ³Behold his hunger, his fangs bared, his eyes empty! ⁴Woe unto you, children of the night, that such sin has come unto you!

⁵The pampered servants of the ruling class have been cast out, and the virtuous ones have been driven from their homes. The soldier has become the fugitive and the noble a slave.

⁶All is death and darkness, and hunger walks through them.

2 Each night I awaken and hunger digs its claws into my belly. ²All the sweet and savory foods of my gluttony are tasteless and dry. Rich banquets hold no allure. ³I walk through the streets of the city like a beggar and a thief, shaking with hunger. I cannot find sustenance.

⁴In my weakness I collapse in the street near the beggars and cripples. ⁵In an instant I can sense the scent of true food. ⁶I cannot imagine the origin of such delicacies, and in my frustration I fall upon a beggar with fury. ⁷His blood falls upon my lips and my eyes are cleared again. ⁸My fangs find his throat and I drink deeply.

⁹I have become a wolf among men.

3 The Sanctified of the Lord is bereft of His light. ²I walk between the dwellings of men, finding neither welcome in their parlors nor nourishment in their company. ³In retribution I feed upon their children, their wives and their parents. ⁴The blood of mankind is ambrosia to my palate, and with relish I drink deeply. ⁵Men cower before my dark majesty, and upon them I slake my thirst.

⁶Yet from the pious followers of the crucified I cannot feed. ⁷Their purity repels me, turns my stomach, negates my hunger. Each enclave of the

a The manuscript version of this is written in a kind of strange poetic structure, the likes of which I have never seen. Though it is most often translated in the past tense in keeping with English prose norms, I have opted for the present tense to keep the sense of urgency which the rhythms of the original give it. Where there are deviations from the canonical text I have noted them, though I do recommend a close reading of those editions of the text along with this version so that the fullest understanding of the Torments may be gained. VB

faithful is anathema to my state. ⁸I turn my back upon them and walk forth again into the night.

⁹I am alone.

4 I visit the palaces and halls of my kind, and find cold welcome there. ²My attempts to bring to my brethren the truth that I have witnessed are met with public scorn and laughter. ³Yet I persist in my efforts. Surely this willful ignorance must be provoking to the Lord! ⁴Few and far between are the Kindred who humor me with a receptive ear or a kind word, ⁵and they are reviled by the Romans for this conduct. ⁶Yet I persist in my efforts.

⁷I cannot couch my message in the language of the philosophers and the arguments of Senators, and my speech is unimpressive. ⁸Yet I persist in my efforts.

⁹Fine rhetoric cannot gild gold.

5 My presence is a gall to the powerful, and they tolerate me no more. ²Threats of death and exile are heaped upon me, and I laugh. What punishment can these feeble things deliver to me? ³The Lord has shown me his holy grace only to withdraw it from me.

⁴The wealthy growl in my direction and the soldiers rattle their swords at me. ⁵They will not hear my message and think to scare me with their posturing.

⁶I cannot be injured by the punishment of mortal beings.

6 The Jews revolt against Rome, and the city is shaken. That the empire of all the world can be thrown into chaos by the pompous Jews! ²The powerful and wealthy are shocked, and I smile. ³Surely this is God's punishment for their prideful reaction to me.

⁴Their punishment is bittersweet for me. ⁵I know that I have failed to minister to them, and my punishment is coming. ⁶I have let the empire slip through my grasp and the Lord will not be pleased with me.

⁷I am too lowly a servant for this task.

7 In frustration I leave the city, to wander for many nights. ²I know not how many pass, for I nearly starve in my travels. ³From time to time I find a lowly goatherd and am sated, ⁴but the wilderness and fields are no place for a being such as I.

⁵I despair of finding a remedy to my failings. ⁶I am but one Kindred, and cannot bring my message everywhere. ⁷Even when I can find receptive ears, my speech is crude and unformed. ⁸My wanderings take me far and still I cannot find inspiration.

⁹In the dark and hungry nights, I doubt.

8 My world shrinks to three things: ²hunger and doubt and the knowledge that I must succeed. ³I know my God is just, and his wrath will be well-deserved if I fail. ⁴I pray and weep and howl my frustration into the night, but His face is turned from me. ⁵I gnash my teeth and rend my garments and still no mercy is given.

⁶I groan in my misery and my ears fill with the buzz of flies. ⁷My body is encrusted in filth and my soul shudders in despair.

⁸I lie in earth like a pile of dung.

9At last holy wisdom steals into my heart and I recognize my folly. ²I have failed in my ministry, but I cannot succeed while lying in the dirt. ³With renewed vigor I stir myself. ⁴I pray to the Lord for guidance, but no words echo in my soul. ⁵I rise and turn my steps toward the cities of man.

⁶In a lowly village a greedy merchant denies me hospitality. ⁷In judgment I feed upon him until his lifeblood has left him and I am sated. ⁸I wash in his basins and anoint myself with his expensive oils.

⁹God's wolf again walks among man.

10I am again enveloped by the city. ²I do not meet with my own kind, but rather listen to the philosophers and theologians^b of man. ³They write and they preach and they debate the finer points of the truth.

⁴They speak of the wisdom of the Christ and the teachings and miracles of his disciples. ⁵Their writings surpass my understanding and I am confounded.

⁶I must find a teacher.

11In the quiet times of night I see the lamps of scholars lit in their small rooms. ²Like a truant child I listen at windows and skulk outside doors. ³At last God has mercy upon me.

⁴A scholar speaks to his fellow, explaining in careful and clear terms the mysteries of God and the Christ. ⁵He quotes the holy book of the Hebrews, the philosophers of the Greeks and the historians of Rome and Persia. ⁶He is patient and wise.

⁷The Lord has delivered him^c to me.

12With humility and faith I approach the teacher. ²I come to him as yet another student and I beg him to impart to me his wisdom.

³Night after night I sit before him, ⁴the wolf listening attentively to the lamb. ⁵He guides my understanding and my questioning so that I might come to the truths through the power of my own intellect. ⁶In my questioning I learn many things about him and his life, and his understanding of man's place in God's plan.

⁷My wisdom increases, and I praise the Lord.

b A more proper translation would be "wise man" rather than "theologian," but that is awkward in English, so I have made this minor editorial change. HM

c It is unclear from the manuscript in hand whether this individual is the Monachus or not. Though the chronological sequence as presented here seems to indicate that it is a different person, we know that the Monachus was instrumental in the education of Longinus. I have studied other manuscripts that have the verses of this account interspersed with the slaughter of the Black Monastery, below, but this manuscript separates them. (Note that each section is in a slightly different version of the same hand – perhaps written at different times?) I believe this may be akin to the two conflicting accounts of the creation of Man in the Bible; we may never know what political or theological causes led to the alteration of the text in one direction or the other, nor can I say with any certainty which is the "true" version. VB

13 For many nights I study and learn, and my teacher makes clear the path to wisdom. ²At last he tells me that he has taught me all he can, ³and that instead of a teacher, he will be my brother, to study with and discuss the mysteries of the Lord.

⁴I am troubled at this, for I know that we are not equals, he and I. ⁵Though he is wise, his understanding of God's plan is incomplete. He knows not that I am Damned.

⁶I leave him in haste and take myself out into the night to pray.

⁷The Lord has brought me to him, and I know not what I am to do now.

14 I fast and pray and beg the Lord for an answer, but all is silence. ²I call upon my newfound wisdom, and decide that I must trust in man's free will and God's holy purpose.

³I return to my teacher, now my friend, and I reveal to him the holy knowledge that I keep within my heart. ⁴I tell him of the centurion, ⁵of the crucified Christ and of the blood, ⁶of the angel and the purpose God has for my kind and me.

⁷I reveal to him the nature of the beast.

15 The scholar listens carefully, his attention undivided. ²He asks me questions about what I have seen and what I have become. ³Though I can smell the animal fear upon him, he remains calm and controlled, his face betraying no quiver of emotion.

⁴For many hours we speak. ⁵In the quiet hour before the sun rises I explain to him the miracle of the Embrace, and I offer it to him. ⁶I explain to him that though this knowledge is the lifeblood of God's holy wolves, ⁷it is a cancer among the sheep.

⁸He has a choice: Become Damned^d, or die a clean death at my hands.

16 For many moments he is quiet. ²He asks me to pray silently with him, and I do. ³I beg the Lord for assurance that I have done right, that I have chosen wisely and rightly. I do not know the nature of my companion's prayer.

⁴Finally he turns to me, and with a smile and a blessing for me he accepts my offer. ⁵He accepts holy Damnation from me and we are bound together.

⁶As the sun rises, we find shelter and we sleep.

17 For many years my childe and I study the world together. ²I teach him of the ways of Kindred ³and of the things I have learned from the Lord's holy angel.

⁴I teach him of the corrupt nature of Kindred society ⁵and its pretensions of civilization. ⁶I teach him the ways of feeding ⁷and the powers of the blood.

⁸In turn he teaches me histories of the lands through which we walk ⁹and the philosophies and legends of many nations. ¹⁰His knowledge is vast and deep like the great seas and I am grateful for him.

d Naturally the idiosyncratic capitalization that is common in these translations is a relic of early modern English orthographic trends. I have replicated those where applicable to aid in reading comprehension of amateur scholars, though of course the original text makes no distinctions. VB

¹¹We are each other's student and each other's teacher.

18 When the teaching is complete, I know that it is again my time to walk alone. ²I give to my childe my love and my mission. ³The Sanctified now number two, each as capable and wise as the other, ⁴and our ministry shall now spread to new lands and new roads.

⁵The Lord lays his hand upon my heart and I know the last gift I am to give. ⁶To my childe I entrust the keeping of the lance that had begun my enlightenment O those many nights ago. ⁷I know that it is now his blessing and his burden, and I praise the Lord for these things.

⁸We bid farewell, and I walk alone into the cold and empty night.

19 I walk through the nights of summer's balm and winter's bitter chill. ²The Lord brings food to my lips like manna in the desert, and I eat my fill. ³I find that the mouthings of prayers to the Christ are no longer sufficient to turn my faith away, ⁴for already man has become apostate and false.

⁵There are still some whose faith repels me, but there are many more, pampered rich women and prideful priest alike, whose faith is as fragile as their golden trinkets.

⁶I gorge myself on their hypocrisy.

20 I come upon a dark monastery, and secretly look on the monks inside. ²They who were meant to be servants of the Lord, who has sworn themselves to service for years numbering only as long as a man would live, have grown doubtful and idle, ³and within them I find sin.

⁴They are shown that the fearsome hunger of death may creep out of the night and bite through claims of piety. ⁵They are all bled and slain and devoured by the lion of the Lord.

⁶All save one.^e

21 Like a thief in the night I come to them, and I take their most precious possessions from them: ²their pride, their dignity and their lives. ³To each of them I deliver their doom and their damnation.

⁴I know that the Lord will judge them as I have judged them, for their sins are many.

⁵I am the justice of the Lord.

22 In the stable yard I see a lean and wiry monk with whip in hand, ²flogging an ass that is clearly too exhausted to move more than an inch with the heavy load it bears. ³Yet the monk whips again and again till the animal collapses to its knees, crying and bleeding. ⁴The man's eyes flash with rage, and he bellows and froths at the mouth.

e It is only logical that the monastery contained more than seven evil monks, though the poetic and instructional nature of this work naturally aligns the worst offenders with the seven deadly sins. Though I am not so impudent as to suggest that these men did not exist, nor that the Dark Father did not dispatch them in these ways, I do suggest that perhaps each grisly fate was enacted on more than one impious friar. CP

⁵With alacrity I steal his whip from him and turn it upon him. ⁶Over and over and over again the whip meets flesh, until there is no flesh left upon him and he begs for my mercy.

⁷There is no mercy for those that have none.

23 In the kitchens I spy a fat cook, greasy and gluttonous. ²I see him cut the meager meat with a selfish hand, keeping back the best parts for himself. ³With every dish he gorges himself, eating as he parcels out small portions for his brothers.

⁴With relish^f ^gI fall upon him and bear him to the floor. ⁵With a sharp claw I open his heaving belly and remove the delicacies there while he writhes and shrieks. ⁶I feed to him his organs one by one, ⁷until finally his sinful appetite is sated and he eats no more.

⁸I leave him there as a warning.

24 I make my way through the corridors and see a scribe asleep at his desk. ²His hair is unkempt, his robe slovenly and his fingers dirty. ³His copy-work is smeared and soiled. ⁴I have seen this scribe in my watching. He is slow to work and quick to rest, indifferent in his industry and in his prayers.

⁵I lift him from his bench so he will not need to bestir himself. ⁶Gently I lower him from a window in the scriptorium and secure his feet to the sill with the belt of his robe.

⁷Here he may rest until death comes to claim him.

25 At another desk in a small alcove I find a young scribe engaging in unclean acts, peering at pictures of Persian orgies in a codex of filth. ²He too has soiled his copy of the scriptures. ³Though his are well-printed and carefully copied, on every page is a drawing of a perverse act among humans, animals, angels and any number of unmentionable creatures.

⁴With kindness I take from him his eating-knife. ⁵I tell him that he must remove the offending parts, or I will remove them for him. In confusion he begins to cut the scroll in front of him. ⁷I correct him, turning his hand to the source of his sin.

⁸His screams are prodigious as the organ is cast away.

26 In the reckoner's study I find a monk hiding away pouches of money in his garments as he prepares to flee, ²alms for the poor and the accounts of the brotherhood stolen away to feed his avarice.

³In righteous indignation I heap upon him every object and coin at hand, well-crafted furniture and fine cloth alike, ⁴until at last he is crushed and smothered beneath their weight.

⁵Perhaps now he will be sated.

27 In the antechamber of the abbot's quarters, I find a sniveling lackey resplendent in borrowed finery too large for his meager frame. ²He throws

f You will of course excuse my small pun in using "relish." The original reads as "enthusiasm." VB

g As a favor for VB's past assistance, I have allowed this translation to stand. HM

himself against the door to forefend the delivery of the Lord's judgment upon his superior.

³As he whines and cries for me to spare his life and that of the abbot, ⁴I recognize the fire of envy within him. ⁵With grim pleasure I decide: I will give him his heart's desire and allow him to share in the glory of the abbot's portion.

⁶Surely he will rejoice in such an exaltation.

28 I push the lackey ahead of me as I walk into the abbot's chamber. ²No son of Rome ever looked so grand as this abbot does in velvets and silks, with a golden signet indicating his rank. ³With umbrage he rises to meet me and challenges my right to come before his holy presence.

⁴Pride is his sin and pride shall be his punishment. ⁵I throw the lackey to the side so that he may watch before joining the abbot in ignominious death. ⁶Methodically I strip him of his fine clothes and his golden trinkets until his sanguine frame stands bared and humbled before my wrath. ⁷I let him beg for mercy, crying and mewling until I am nearly wearied of it, and then he begs for death. With calm assurance I give him his due.

⁸His underling follows him to hell.

29 Nearly satisfied, I walk through the corridors where the stench of death is sharp and all-encompassing. ²I have delivered to these sinners the wrath of God, and my work is almost done. ³But one monk remains, ensconced in the chapel.

⁴His face is lined with age, but his eyes show the light of wisdom. ⁵He declares, "I know what you are, and I know that your actions here tonight are the work of the Lord.

⁶"You are a drinker of blood."

30 My shock is palpable as I meet his gaze. ²He is calm and unafraid, though his body is frail and undefended. ³He entreats me to tell him of my holy mission, and I cannot do other than comply.

⁴I tell him of the centurion, ⁵of the crucified Christ and of the blood, ⁶of the angel and the purpose God has for me and my kind.

⁷I reveal to him the nature of the beast.^h

31 I offer him the choice of Damnation, and he responds with a shrewd look. ²The monkⁱ explains that he shall be damned regardless of his choice, ³for surely to choose your own death is akin to the mortal sin of suicide.

⁴I cannot counter this nor offer any consolation. ⁵I reiterate to him my faith in God's plan, ⁶and insist that I will deliver him unto death with a prayer for his soul if that should be his choice.

^h Note that this verse is identical to that in 14:4-7. I believe these to be two confused versions of the same story, but I have retained the manuscript as I have it. I cannot account for two scholarly childer of Longinus, but too much of the early history of the covenant is lost to us for me to make a clear declaration of the truth one way or the other. VB

ⁱ "Monachus" of course is a direct translation (and the etymological origin) of the English word "monk." I have given this term no particular weight in the translation, as there is no particular distinction in the manuscript. VB

⁷My prayers are fervent.

32 He tells me that he cannot believe that the Lord would be so cruel as to deny his child a hopeless choice when his faith is strong and his works good. ²He says, "Surely there must be some hope of redemption in this dark world of God's making!"

³He asserts that this damnation I offer must have in some small way a chance of salvation or forgiveness in the eternity of God's plan, ⁴and he will take that chance rather than to languish forever as a hopeless soul in the pit of fire.

⁵And so he is become Damned.

33 Under my guidance he finds a goatherd in an outbuilding of the monastery and drinks deeply. ²In the day we sleep, ³and in the night we take our ministry to the world.

⁴In the towns and cities of man we find nests of Kindred, worm and prince alike, ⁵and impart to them our holy words. ⁶My tongue is given liquidity, and the monk's words are wise and weighty.

⁷At last the truths I know are heard.

34 We gather apostles to share in our ministry. ²In Jerusalem, in Tyre, in Ephesus, in Rome, in Corinth, in Alexandria and in Cappadocia ³we find brave men and women who accept the holy Damnation and the burden of God's truth.^j

⁴Each is given the choice to die as free mortals, ⁵and all choose the sanctification of the Embrace.

⁶Our numbers swell and our ministry strengthens.

35 At last the childer of the lance feel the hand of the Lord upon their hearts and take upon themselves the burden of a new ministry. ²They will find a suitable place and establish a monastery as holy as the one from whence the monk came was sinful.

³Those Kindred who accept the truth of God's plan in their lifeless hearts may study and pray in such a place, ⁴and the lifeblood of our divine purpose will flow within their ranks.

⁵The truth shall have a home, and our Damnation shall be blessed by all peoples!

^j Note that only the narrowest interpretation of this verse indicates one Dark Apostle for each of these localities. It is far more likely that there were more, though of course no clear evidence is given one way or the other. VB

THE RULE OF GOLGOTHA^{a b}

1 Incline your ears, O my children of the night, and let these humble words fly to your hearts. Know that the teachings of our father Longinus are a great burden upon us, and that the judgment of God is most justly severe. Recognize that these words are written not at the bidding of any man, nor any demon, but for and through the purpose of our God.

Each one of us is but one starving wolf, culling sheep in the dead of night; through the fellowship of lance and of chapel are we brought together to serve a higher Purpose. Remember that one wolf may be bested by a single youth, but a pack of wolves strikes fear into even the strongest of warriors.

Together, therefore, learn the teachings of the Dark Father, and know that your unlife is holy:

That though you are Damned, your Damnation has purpose. It is the will of God that you are what you are, and the will of God is that the Damned exist to show the evils of turning from Him. The evil become Damned; God has taken those worthy of His love to His own side. It is the will of God that we yet walk, even after death, for we are his messengers to Kindred and men. We are the wolves of Heaven, and in our presence, only the faithful do not tremble. We are holy lightning, and when we strike, only the faithful do not burn. Where we walk, evil is destroyed. Where we walk, God takes those worthy of his love to his own side.

a The text of the Rule found in this volume will seem both unusual and strangely familiar to scholars of the Testament. The original manuscript was found as part of a cache of scrolls hidden in the catacombs of an early Christian settlement in the Middle East; indeed, it was that discovery that inspired this edition of the Testament. (You will of course forgive me if I do not give more specific information on the location, as I believe there may be more valuable artifacts there still.) I have spent the last fifty years verifying the physical artifact as well as the style of the work, and I believe it to be a genuine copy of the Rule inscribed by one of the earliest followers of the Monachus. It is well known that the Monachus revised the Rule many times in his lifetime, and this document clearly shows itself to be the origin of both the Rule as modern Kindred have come to know it and of large sections of the Catechism. I will not pander to your ignorance by indicating every passage that is known in the more modern, bastardized texts; this version is more pure and more orthodox. VB

b Because the Rule presented here is drastically different from the one in the Authorized Version, the committee could not come to agree on how to approach the numbering of verses. As such, attempts at traditional numbering have been abandoned. HM

That what you once were is not what you now are. As a mortal is a sheep, so are the Damned wolves among them. That role is defined by nature — wolves feed on their prey, but they are not cruel to them. The role of predator is natural, even if the predator himself is not. Accept your role, but seek not to taint it with your desires.

That an ordained hierarchy exists. As man is above beasts, so are the Damned above men. Our numbers are fewer so that our purpose is better effected. There are blades of grass beyond human measure. Sheep and cattle, which eat the grass, are fewer than grass yet more than the numbers of man. Man, who eats the animals, is yet fewer than these creatures, and we are still fewer than man. Each must have his place in God's plan. This is as orderly as the passage of stars in the heavens or the passage of years of a man's life.

That with the power of Damnation comes limitation. The Damned hide among those who still enjoy God's love, making themselves known only to exemplify fear and cull the unrepentant. The Damned shall make none of their own, for such is a judgment of soul that is the purview only of God. The Damned shall suffer yet more should they slay a fellow to take his soul from him.

That our bodies are not our own. Our purpose is to serve, and when we stray from that purpose, we are to be chastened through God's miracles. Our Damnation effects certain transformations: the light of the sun excoriates; the flames of a fire purify fleshly evil. The taste of all sustenance other than Vitae is as ash upon the tongue.

These things and more shall set us apart from the baser demons of the night. Brethren, let us rejoice always in our damnation and be ever humble in our purpose. Amen.

2 Though you are Damned, your Damnation has purpose. It is the will of God that you are what you are, and the will of God is that the Damned exist to show the evils of turning from Him.

We each have turned from the face of God in our sin. In wrath we have fed, in luxury we have indulged, and in pride we have despaired. As men we sinned, and in death we were Damned. Each Damnation is a whole and perfect act of God, done by his might and through his will.

The evil become Damned; God has taken those worthy of His love to His own side. In the scriptures of man we hear that God shall take to him the sheep, and turn aside the goats. Every child knows that the goat, through its superior intellect, can herd the sheep, to lead them to safety or to peril. Every neonate knows that the Kindred, through his superior prowess, can drive the kine to an existence of utility or to certain death. We are cast off from God's left hand, but His purpose encompasses all quarters of creation.

Our Damnation is but one part of God's plan. It is perfect, eternal and predestined. For this reason we must pay close attention to what we have heard, so that each one of us may recognize his own part in the divine purpose. We must keep faith at all times in the all-encompassing rightness of God's plan and the part which Longinus came to play in it. We can be

assured that what we believe is true and right, for the Angel Vahishtael was sent to guide Longinus in his new-found wisdom. We can know that the unlife we lead is Sanctified, for we have seen miracles with our own eyes and felt the presence of divinity in our predation.

And surely we are Sanctified! We know even now that these nights grow shorter and fewer with every passing year. Every season of fasting the question arises: Will this be the last? Surely the final judgment will be coming soon. And woe unto the man who leads a mortal life of sin and depravity, for surely he will be judged and removed from God's grace for all eternity. We as Damned are blessed, for we may taste of damnation before those final nights are upon us. He who is Damned and yet cannot see the truth of it will be torn asunder by the harsh reality of God's wrath. But we who live Damnation every night shall welcome the justice of his judgment.

The Dark Prophet himself has said that though our work is sinful, our mission is holy. Every night since the night your heart ceased its beating you have sinned. Even on nights you have done nothing but lie in your crypt or your cave you have sinned, for you are outside of God's grace. Your very existence, your urges, your hungers, your desires, are born of sin and infused with sin.

3 Thus the Dark Father spake: that what you once were is not what you now are. As a mortal is a sheep, so are the Damned wolves among them. That role is defined by nature — wolves feed on their prey, but they are not cruel to them. The role of predator is natural, even if the predator himself is not.

Remember, O childer, that though you yet bear the form of man, you are transformed by holy censure. No longer is it your purpose or your prerogative to live the three score years and ten of the children of Adam. No longer shall you sense your heart beating within your breast, feel the satisfaction of a day's toil, or enjoy the comfort of the marriage bed.

Now instead you shall feed upon mortal blood, a hunter and a scavenger of those whose souls may yet be saved. We are God's holy monsters, and as predators above predators we must use our prowess wisely. The wolf or lion will feed upon the aged, the young, the sick. The worms will feed upon the plagued and decrepit. We, who have been exalted by our Damnation, must show God's purpose to the kine and to our heathen brothers through our superior predation.

Man is like unto the angels with his faculties and compassion. As we were once men, we have these qualities at hand in every undertaking. We can show the rich their poverty, we can show the powerful their weakness, we can show the healthy their decay, and we can show the pious their hypocrisy. To all men we can show the misery and depredation of the physical world, so that their souls may yearn more intensely for the kingdom that may be theirs, through the grace of God.

The mandate of the Lord is such that the duty of each Damned Kindred to feed upon the mortal kine without regret or mercy, just as it is the duty of the mortal to feed us with his life-giving Vitae.

You shall not feed on children, for a child may sin but they are sins of ignorance, not of willful submission to evil. A child must be allowed to grow to the age of maturity^c so that his sins will be his own and his responsibility shall be full.

You shall not feed on the simple or the mad who are unknowing of their own choices, for in such childlike souls no sin can truly take root. Even a murderer who genuinely knows not what he does will not be driven away from his sinful choices by your predation, and will not recognize God's salvation even if it is given to him.

You shall not shy from feeding on noble or peasant, maiden or sage. There are some among the Damned who have in past nights chosen to feed only on criminals, or priests of heretical gods, or the weak or aged. This is anathema to our kind. We are justified and Sanctified in our feeding, and all men and women shall be as meat beneath our fangs.

You shall feed carefully, whether your sheep live in one flock or are scattered. Let your predation be effected carefully and with forethought. To show yourself shamelessly in your true form to the kine is a sin, for it endangers our holy purpose. Mortals are a skittish lot, like unto sheep, and will act as unsensibly as sheep do when affrighted.

You shall feed only enough to satisfy your hunger and fulfill God's holy purpose. There is no need to slaughter your meal, for such is wasteful and impious.

Thank the Lord your God when you feed, and ask for his blessing on the Vitae claim to fulfill your anointed purpose.

Feed justly, and with discretion. Feed for hunger and feed for joy. Remember always you are the hunter and devourer of mankind.

4 It is known to you that an ordained hierarchy exists. As man is above beasts, so are the Damned above men. Our numbers are fewer so that our purpose is better effected.

We recognize a hierarchy of the natural world, from the lowest depths of the deepest hell to the highest heaven. We recognize a hierarchy of creatures, from the lowest fly to the greatest of the Damned. We acknowledge and are grateful for our position in the ordering of God's creation.

The numbers of man are many, for they are fruitful and multiply. The numbers of Kindred are fewer, for we grow our ranks only through Damnation and death; those who are without sin shall never enter our ranks. The number that come to the truth of our brotherhood are yet fewer, for few will raise themselves above their food to see the truth which stands before them. And still fewer can bear the heavy burden of leadership, to be held as an example for his brethren.

^c Note that there is no indication of the chronological "age of maturity." It most likely has no connection to the legal age of consent or adulthood for modern nations. I conjecture that this can most logically be designated as the 12-14 year old age of puberty celebrated in most ancient cultures. HM

We recognize also a hierarchy of the Damned. From the lowest of those who cannot see the truth of our Sanctification or the barest neonate, his sire's Vitae still fresh upon his lips, to the most perfect predator and the greatest student of the Dark Prophet, we too have a hierarchy that is part of God's plan.

Those who shall serve you as abbot^d shall be held to the highest standard, for they must show the faithful the proper conduct. Each abbot is merely a servant; he serves the community, the mission of the Dark Prophet, and the purpose of God. Let no Kindred be crowned as a king of the faithful; such things are better left to the patriarchs and emperors of the secular concern. Each abbot, like each brother, serves God's purpose in his own way, and shall be garnered respect as first among equals, as he has earned through the perfection of his predation. There is none more worthy above you, excepting God.

Let not the blood of your brethren set him apart from you, nor his station before his Damnation. Keep foremost in your hearts always that no noble is above a slave, nor a prince before a worm, for we are all equally exalted and brought low in our Damnation. Yet also it must be remembered that we are not members of the mortals' slave religions; we are set above and apart from mankind, and we need not grovel before any man or any Kindred. Beware also those who would remove themselves from the community of the faithful to claim superiority in isolation. The eremitic way of life is anathema to this body of faithful. Though it is recognized that isolation is sometimes needed to cleanse the soul, to reject the greater body of the Sanctified by refusing to recognize and welcome brothers and sisters in faith is to reject the faith as it has been given to us.

Those who serve their brethren of the Spear by wandering shall not, however, be cast out from the body of the faithful. As long as they acknowledge and bend to the hierarchy and the tenets of the community and do not fall into apostasy, they shall be welcomed and recognized by their brethren.

One who is recognized by his brothers shall be raised above them only in duty, and shall ask of his brethren their blessing on his leadership. Before assuming his role, he must confess his sins and the cause of his Damnation, and be given such penance as will make his unlife most pure.

He must remember always that his accounting before the dread judgment of God will be for not only his own teaching and conduct, but on that of his disciples. Let him be marked for this greater accounting, as Cain was marked by God for his deathly sin. For no mercy shall be shown him who counterfeits piety, or who uses his station to manipulate or extort his brethren. Such men are anathema before the Lord and shall be thrown down to the lowest station that the community can conceive of.

In the presence of any sin, all of the fathers of all the monasteries will be able and should reprimand and provide needed correction to any member of

^d This is generally rendered as Aramaic "abba" throughout the text; I have translated this as "abbot" instead of the more literal "father" because of the common usage of this term in monastic traditions throughout the early years of the covenant. HM

the community of the faithful. Anyone who refuses the proper penance given by one superior to him shall be punished in the usual way^e.

Thus do we acknowledge the first among us, and trust in our brethren in diverse communities to choose leaders wise and worshipful. Let us also aspire to that more perfect predation, and let those who have been chosen to be first among equals be magnanimous in their strictures, be forgiving in their dealings with other Damned, and let them be wise in their law-giving.

5 We know well that with the power of Damnation comes limitation. The Damned hide among those who still enjoy God's love, making themselves known only to exemplify fear. Though we are blessed by our Damnation, we are still denied for eternity the light of God's grace. These limitations are of God's design, and we are bound to them as surely as we are bound to the Vitae that gives us sustenance. Yet happy are we that we may recognize and celebrate our limitations as but one piece of the greater plan of almighty God, and follow them with piety and with good cheer.

The ordering of the cosmos lies with God, and he has given to us the dark places of the night and the fears in men's hearts. It is thus sinful to walk among the kine as if we were without fear, full of false pride. Though we feed upon them, our souls are forever stained and we shall never reach the salvation that is theirs to take. Thus each Damned is both above and below each man, for we are the devourer of Vitae but we beg at the table for scraps of God's favor. It is not for us to question his wisdom and walk among men as if our sin were not shameful, or our blessings not dark.

Those who show the sin of hubris and do not keep an unoffending facade when in the company of mortals shall surely bring doom upon themselves. For man is clever and when he finds an enemy he will find a way to destroy it. It is not the wolf's way to lie down with the sheep. Better it is that man should fear the night, the unknown and the predators therein. Punishment shall be great for he who brings the wrath of man down upon himself and his brethren. Be not prideful, lest your betters – be they Kindred or God – feel the need to correct you.

Likewise the Damned shall make none of their own, for such is a judgment of the soul that is the purview only of God. Who are you to damn a soul that may yet find salvation later? Though it may seem that an unrepentant murderer or a rapist or an adulterer shall surely be damned by God, bear in mind always that God's judgment is perfect and ineffable and we as beings of a finite existence shall never know it fully.

In the extraordinary circumstance of the Embrace, a mortal must always be given the choice between Damnation or death. Woe be unto him who must choose suicide or the lake of fire! For suicide is as prideful a sin as murder, setting the time of one's own death instead of the time of God's

^e It is unclear from the context what "the usual way" is. Secondary documents from the fourth century indicate that various methods of extreme instructional penance included exsanguination to the point of near starvation, removal of various limbs, staking and imprisonment, et cetera. The text seems to assume that readers will know what is customary for the covenant. VB

choosing. Be wary of setting such a choice before a mortal, and remember always that God's will is all-powerful, and shall always come to fruition.

For those Damned who are yet foolish enough to bestow the Embrace upon a sinful mortal, bear in mind that what you do is no base function of the physical body. It is a sacred thing, for was not the Dark Father given his unlife by the divinity of the Christ himself? Your eternal soul shall be held accountable for it, as shall the soul of your childe, and neither shall escape the harsh and perfect judgment of God.

The Damned shall suffer yet more should they slay a fellow to take his soul from him. Your own soul shall become yet blacker in the eyes of God, for he shall not look kindly on one who would take a soul from the judgment of heaven. The call of Kindred Vitae is an insidious and enticing one. To take into one's own body the strengths of another, whether body, mind or soul, is a temptation to all but the most pious. To take a soul must therefore be nearly irresistible. To make oneself more potent, more brilliant, more charismatic, with no effort from yourself seems heavenly in its effortlessness. Know, however, that such things can be seen by eye of God and other Kindred, who will surely turn their hatred upon your sloth and pride.

Live humbly, then, my children, within the strictures that have been set for you, by the tenets of the plan that God has laid for you, and rejoice in the blessings of your Damnation.

6We know that as the Damned we are preordained to sin, both venal and mortal. How blessed are we, then, that our mortality is guaranteed through our Damnation! For we are not only doomed to die, but are dead already. We have died and we will die and our death shall be everlasting. Let hymns of praise be sung to God and his almighty Damnation!

It is difficult for many of the faithful to truly understand that our bodies are not our own. Our purpose is to serve, and when we stray from that purpose, we are to be chastened. The light of the sun excoriates; the flames of a fire purify fleshly evil. The taste of all sustenance other than Vitae is as ash upon the tongue.

Our will must be subsumed beneath the will of God. He has a divine purpose for each of us which we must follow without fear and without doubt.

Happy is he that may be called to give up his life so that the faith or the unlives of his brothers and sisters may yet survive! Did not those Dark Apostles who were martyred for their faith give a superior example for us to follow? Was not the sacrifice of their unlives glorious?

Who among us has not approached a member of the kine in order that we might feed upon him, only to be driven back by the purity of his soul and its faith? By this we may see that our hunger is subservient to God's natural order.

It is anathema to feed among the pure and righteous, for it is the clear wish of the Lord that such persons must be left unmolested in their goodness. The Lord wishes to gather close to him those of spotless heart and perfect soul, and as such they are not ours to take or to prey upon.

7 The following are the precepts we order you living in the monastery to observe. As a community of the blessed, it behooves you to conduct yourselves in an orderly and regimented way.

The unlife of a community of the Sanctified is far superior to that of a solitary soul, but keep in mind always that fasting, rituals and austerities must never interfere with prayer or your holy predation.

At the setting of the sun, the abbot shall make some sign to the community that a prayerful night shall commence. By bell or by call or by shriek of evening's sustenance^f, the brethren shall be gathered together. The abbot will lead them in prayer and the brethren shall ask God for a blessing on their evening's doings.

For those that can be nourished by beasts, let them be fed. For those that must receive sustenance from brethren, let them avail themselves of such arrangements as are proper. For all others of God's wolves that require nourishment, let the abbot invoke a blessing upon them and send them out into the flock.

Those who have no abbot may say to God: Heavenly Father, guide my aim as I serve your Holy Spear, spilling the blood of the wicked in your name. Amen.

Those who do not feed on a particular night should contribute in some way to the orderly doings of the house. Let those who are strong of will provide the fires to light the chapel and the scriptorium. Let those who are strong of body tend to the beasts and provide defense against such enemies as all righteous Kindred have. Let those who are strong of mind manage the necessary finances and whatever dealings with the political world – however distasteful – the fellowship may require. Let those who are strong of spirit and foremost in their Damnation tend to the spiritual needs of the community, through confession, punishment and guidance.

After the evening prayer, a designated Kindred will ask the father of the monastery about all the things that he considers necessary and about the moment in which the brothers should go to work in the world. According to the order that he had received, he will speak to each Sanctified and teach each one what they have to do.

In the mid-night on preordained evenings, whether to celebrate a holy day or every night if the resources of the community shall allow it, the abbot shall celebrate a dark communion of the brethren. All members shall be gathered together unless they previously obtain dispensation for absence, and they shall celebrate the teachings of the Dark Father and revel in the blessing of their Damnation.^g

Sustenance shall be shared communally and our Father's words shall be read.

An abbot who has words of guidance for his brethren may find it prudent

f I can find no evidence that this method was ever actually used in practice, which probably led to its absence from every other extant copy of the Rule. HM

g This is commonly used to punish individuals who do not attend mass, but clearly an abbot or bishop may excuse a member of the congregation for reasons he deems appropriate. HM

to share these words while all are gathered, but these things should at all times be secondary to the words of the Dark Father. A righteous community should celebrate these things no less than once a week, at the sabbath.

He who abandons the celebration without the permission of his superior will be rebuked instantly. Anyone who is late to prayers and anyone who had whispered with his neighbor or laughed secretly will do penance according to the established way, during the rest of the prayers.

On nights when the community is not amassed, gatherings of brethren to pray among themselves shall be encouraged by the abbot. Those who are yet unschooled in their Damnation shall be guided by those with greater wisdom, so that all may hear the truth.

If any of the brethren be injured by fire or battle or claw of wolf in the acquittal of God's holy purpose, let other brethren care for him in the community so that his vigor be renewed and he may be again a useful tool of God's plan. If his unlife be taken, let him be mourned as if he were the closest confidant or blood-kin.

If anyone who comes to the door of the monastery with the purpose of joining the community, he will not have the freedom to enter. The candidate will stay some days in an antechamber provided for visitors and for supplicants. Brethren will teach him the simplest teachings of the Dark Father and he will recite them faithfully to show that his will motivates him to join. They will teach him all of the disciplines of the monastery, and what he should carry on and what he has to accept. This is to make sure that he is not a spy or a troublemaker intent on causing harm to the Sanctified.

Once the brethren and the abbot are satisfied as to his earnestness, they shall allow him to join the prayers and celebrations and join him to the community in the accepted way. If he is illiterate, he will go, after prayers and after the communal celebration, to be taught to read the holy scriptures. In general, no one in the community will be allowed to stay without being able to read or memorize something from scripture.

If any come to the monastery as visitor or envoy, they shall be granted entrance but shall be watched and guarded for their own safety and the safety of the brethren. Sanctuary shall be given to all that require it, but it does not then follow that the community must lay itself defenseless.

Any one who has taken on the cloak of our faith and yet is still compelled to wander shall show due reverence to those who maintain communities of brethren and shall not be turned away through fear or ignorance. The wanderers who minister to the far-flung paths shall not be cast off.

Any one who has abandoned the community of the brothers and then had come back will not return to his place, after having made penance, without the order of the superior. Until such time as penance shall be made, he will be treated as a postulant and shall be put through all required tests.

Any one who finds it necessary through wrestling with his baser instincts or some other weakness to be removed from the community that they might

find greater self-control through isolation shall be released into such only with the blessing of the abbot. If he is faithful, he shall lose no standing among his Damned brothers but shall be welcomed back once he has expelled his demons of sin.

If any community shall be found to be in practice of heretical faith, they shall be expelled from the body of the faithful. Yet if they and their abbot shall make penance and recant all heresies, they shall be welcomed back to the community of brethren.

If a member of the monastery gives his worldly possessions to the community, his death shall not release their claim upon it. No heirs of mortal or Kindred line shall have claim upon it, nor shall they have right to petition the community for recompense or fee.

If the abbot of the monastery is absent for a short period of time, they will wait for him, but if they see that his absence is prolonged for some more time, then they will confer amongst themselves and, through prayer and fasting discern who is the most perfect among them. Let no ill will be caused by such discernment, but let all brethren recognize God's work in their leadership.

If the chief of the house^h violates one of these precepts, he will be repaid according to his deeds. Those who are first shall be punished sevenfold in their transgressions so that they may be a more perfect example of the righteous way of the Damned.

If any of the community by mishap or by intent participate in the Damnation of a mortal, let him be punished for it body and soul. Let every effort be made to bring the new Kindred into the body of the faithful and let his Damnation be fully expressed to him.

Our required predation must be done carefully and wholly, not merely for sustenance, but for its own blessed sake and in order that we may be more perfect monsters for the Lord. For this reason, it is always prudent for the founders of such a community of Kindred to draw themselves towards cities of men, where corruption makes men weak and the dark places are more riddled with sin.

8 These words I have written shall tell you your duties, your limitations and the proper conduct of a community of the Sanctified, but what then shall each of you do to grow in your piety and Damnation?

The good works of a Damned monster must be strange indeed, I hear my brethren say. For we are not poor mortal sheep who do such simple works of charity and kindness that may yet earn them the glorious salvation of the Lord! Yet prayer and reason and the works of our Dark Father shall ever show us the way in which we shall comport ourselves. Herein I shall write such things as I hope may guide the youngest neonate and the most pious abbot, the basest supplicant and the strongest predator.ⁱ

h It is unclear precisely what modern position this would be akin to. HM

i Much of this chapter, in later years, was heavily edited and refined to become what the basis of what would become the Catechism. This copy already began to show signs of editing, which I have indicated where applicable. HM

You shall pray to the Lord your God each night, whether at dusk of night, at mid-night or at first hint of dawn. The Lord cares not what time your prayer shall be, only that it be heartfelt and pious, for all times are alike before his omnipotence. Raise your voice to the Lord or say quietly within your soul: thank you my God for your holy Damnation and thank you for showing me my place in your ineffable plan. May my prayers and predations be always acceptable in your sight and may my actions this night drive Kindred and man alike to a more perfect understanding of your will. Amen.

You shall honor the Dark Father and give thanks for the perfection of his sinfulness and the miracle of his transformation. Say to the Lord: My God, all praise is due to you for the miracle of transformation that you bestowed upon the centurion. Blessed are we who know the truth of divinity in the world because of the blood of the Christ that gave the centurion sight and life! May we ever walk in his ways and follow his example, by your power and will. Amen.

You shall venerate and give thanks for the example of those of your brethren who have given their lives to protect your faith and your unlife. Many holy men and women have laid down their lives to fire and to fang so that we may continue to spread the good news to Kindred everywhere that their unlives are still meaningful in the eyes of God. Pray to the Lord and say: My Lord and God, thank you for the example you have given us of the saints and martyrs who walk in the ways of Longinus. May they through their selfless devotion to you and your will find some forgiveness in your almighty goodness. Amen.

You shall celebrate your Damnation and Sanctification together with your brethren at the appointed times and in the appointed ways. You shall together hear the teachings of the Dark Father and shall thank the Lord for his wisdom in showing us our Damnation. These things shall be done for regular gatherings, for the anointing of new Sanctified and for other celebratory occasions. You shall say to the Lord: All praise be to you, most high, for the shadow of your divine grace which you have allowed to fall upon us! Blessings be upon you and may our nights always venerate your holy ways. Amen.

You shall in every year follow the example of our Dark Father Longinus and fast from sustenance at certain times. You shall undergo a period of reflection and of deep prayer while the wolf of hunger begins to gnaw at you, so that your holy hunger for Vitae may become more completely a part of your soul. Let this be a time for predation to be lessened so that when you again feed you shall do so, rejoicing in your holy thirst. You shall say to the Lord: Most wise God, who has given us undiminishing hunger for the blood of man, give us strength and cunning to feed swiftly and feed well, and give us wisdom to feed upon those who most deserve the divine fear. Let our predations be always fitting in your sight. Amen.

You shall aid your brethren who are too weak from injury or infirmity to feed upon the kine as is their duty. You shall obtain for them blessed Vitae and

help them to regain their strength so that they may yet acquit their duty before the Lord. Be not merciful to the slothful or the idle, but only those who have proven their strength previously and are now found to be lacking in bodily strength. Say to the Lord: Let this Vitae bring strength to your Damned child so that he may go forth in coming nights to feed upon the mortals which you have given us. Amen.^j

You shall bring the word of the Dark Prophet to your brothers and sisters who have not yet found their place in God's plan. You shall do every reasonable thing in your power to bring them to the path of wisdom so that they may find solace and joy in the knowledge of their Damnation. Let them be humbled by the mighty breadth of God's plan and let them be exalted by their place as the predators of mankind. As you bring the word to them, say to the Lord: Almighty God, whose wisdom surpasses all understanding, give to this Kindred the knowledge of your plan. Let him partake of the blessing of his Damnation and let him find direction in your plan. Amen.

You shall bring wisdom to doubters who have heard the teachings of the Dark Prophet but who have not yet taken it into their souls. You must assert to them their proper role in God's creation and the hierarchy that places them above man yet always beneath God and his angels. Say to the Lord: God who has set all things in creation in their proper place, show to us our place in your cosmos and let us always be mindful of it. Amen.

You shall bring humility to those who are wasters of their time on earth and who fritter away their nights in petty and trivial things. Show unto them their place in God's plan and bring their talents and gifts to the greater purpose for which all Damned are made. Let them not be wallowers in filth who cannot see for the ordure in their eyes. Say to the Lord: God, who by the holy blood of the Christ made clear the vision of the centurion, grant to us clarity of vision that we may see and accept our place in your almighty plan. Amen.

You shall give counsel to any Kindred who asks for spiritual guidance from you. No request for prayer or guidance shall be denied, even though you know it to be false, for by showing your magnanimity and piety you shall affect not only the petitioner but also all who hear of your good graces. Say to the Lord: Heavenly God who knows all things and sees all things, let not the heart of this Kindred be hardened, but grant me wisdom to give good counsel and bring him ever closer to your eternal plan. Amen.

If in all your good efforts a Kindred persists in apostasy or heresy and not be swayed by prayer or reason, but rejects your teachings with bile and hatred, Final Death shall be given to him. Do not undertake this lightly, for all Kindred shall if possible be given the chance to make accounting for themselves when the final judgment is at hand. Yet prayerfully and in conference with the greatest among your brethren shall you undertake this

^j There is a lengthy paragraph here which has been erased. Most of the following paragraph was inscribed over the redacted paragraph, so the missing text is unfortunately lost to us. VB

heaviest of burdens when it is deemed fully necessary. You shall undergo great penance and full confession for the ending of an unlife, yet truly such things are also of God's plan. You shall say to the Lord: My God, I am truly sinful for the taking of a life which you had given Damnation. I acknowledge and bewail my manifold sins and wickedness and ask not for your forgiveness but only for your understanding, and I pray that what was done was done in accordance with your will. Have mercy on me in your everlasting judgment. Amen.

9We know that we are yet imperfect in our understanding of our Damnation and its precepts. We know as creatures born to sin that we are weak and prone to superstition. Yet arm yourselves against the baser habits of the witches and peddlers of offal and filth.

Hear these words, O my brethren, and keep yourselves wary!

Leave behind such trappings of heathen belief and dedicate yourself to the worship of God. For through the teachings of the Dark Father we are given new insight into his all-powerful Purpose and should conduct ourselves according to that blessed plan.

Apostasy shall be rejected by all faithful. Those who have known and accepted the true faith and then subsequently come to reject it as untrue shall face the greatest punishment.

Yet also he who spurns the penance of his brother shall face great punishment. Those who have come to know their error shall not be rejected from the body of the faithful, for who are we to deny the Damnation of our fellow Kindred?

Put not your faith in witchcraft and the exaltation of mortal or Kindred power. All power comes from God and is granted us by our Damnation.

Do not put your faith in base rituals, hoping for miraculous doings. Such gifts as we are given are given by God alone, not through formulae and blasphemous incantations.^k Trust in the Lord your God to give you such strength of faith and divine blessing that you too may perform miracles.

Do not lower yourself to pawing through the entrails of man or beast, searching for sign of wisdom where none may be found. Leave such filth to the witches and heathens.

Likewise do not stoop to consulting paths of blood on carved bone, or carvings of wood, or fecund she-animals, for there too no wisdom can be found.

Do not venerate heart of man, or beast, or Kindred. It is merely an organ of base flesh, useful to us only inasmuch as it provides food. I have seen with my own eyes hearts in ornate chambers of gem and gold, held forth for Kindred to worship and grovel before. Do not let your soul be thus debased.

Let no Kindred undertake such activities as are calculated to discovering the mortal name of our Dark Father. To question his wisdom in abandoning his mortal identity upon finding his damned purpose is anathema. For

^k This sentence has been crossed out in the original. VB

was it not in the divine wisdom of God, transmitted by the angel messenger Vahishtael that was brought to us? What care we for the low birth of the vessel that received the undying ambrosia of Damnation?

Yet do not liken the Dark Father unto a devil, or the serpent, or a demon who can possess a mortal body. Longinus was a mortal man exalted and Sanctified by his Damnation, and we should rejoice in this simple truth.

Nor shall you liken the Dark Father to a black mirror of the Christ, imparting wrongly to him divinity as the son of a dark god. Longinus was mortal man, though exceptional in his sinfulness, and was Damned through the power of God. Any and all powers and wisdom given to him were by act and will of the almighty God.

Let therefore also no Kindred venerate the mortal mother of our Dark Father as a person close to God or close to pure Damnation. Though we acknowledge that Longinus was born of mortal loins, his birth is of no consequence, just as our births are of no consequence. Though Livia was whore enough to spawn the Dark Father of our sins, there are and were many more of her kind in Rome.

Let not doubt grow in your soul regarding the role of the holy Spear in our Damnation. The Spear was not made holy by the piercing of the Nazarene but was a holy object become manifest in Longinus' hands in that moment.

Thou shalt not deny the divinity of the Nazarene, by whose blood the Dark Prophet was given clarity of vision and a glimpse of God's holy plan. Though the mystery of divinity is beyond us, we are more than capable of understanding and accepting the teachings of Longinus on this matter.

Denial of the damned nature of Longinus is anathema. Though he was first fed on the blood of the Christ, it is against all rightness to believe that he was sustained on that blood in perpetuity. Just as we are predators on the flock of man, so was Longinus the first to engage in holy predation on ordinary mortals, in accordance with God's holy purpose.

Do not taste of the Vitae of your brother without his consent, for to do so is to invite reproach and punishment. The gift of Vitae is given only by God to the care of each of us. Let not that gift be demeaned by your greed.

Do not partake of the joys of mortal flesh, neither man nor woman nor come-boy, unless it be a path to your predation.

Resist the temptation to wallow in your baser instincts, for such is the way of the ravening beast.

Do not let yourself be fooled by deviants, gluttons and sensualists to believe that God's purpose is for us to feed on the flesh of man. The Dark Father was given Damnation through the blood of the divine Christ and so our Damnation is fed with blood.

Woe unto you if you should speak prophecy untrue or where no divine wisdom has been heard! True prophets are always to be revered, but a false prophet must be hunted down and punished.

Likewise none shall reject the teachings of the Dark Father and aspire or lay claim to wisdom above his teachings and the teachings of Vahishtael. Wisdom is imparted to God through the Dark Father and he has shared it with us. Do not be so prideful that you do not acknowledge his supreme Damnation!

Let not seeds of wisdom be sown where no garden can flourish. The wisdom of the Dark Father is destined for the ears of Kindred, and that is the charge by which we must testify. It is not the duty of the Sanctified to nourish the souls of mortals, but only to be nourished by their Vitae.

Do not let yourself be lulled into complacency by faith in the Purpose and the teachings of the Dark Prophet. For serving the Purpose cannot be accomplished by mere mouthing of doctrines and groveling to one's betters. No, God's Purpose is a burden and a charge, and he who claims to exemplify Damnation without effort or proper works is not in communion with the faithful.

10 We have come to draw ourselves apart from the workings of the Camarilla and have thus founded these monasteries and communities, within which we put forth every effort to keep our brethren safe and whole in body and soul. We know, however, of the insidious nature of politics, which even within the walls of these sanctuaries pits brother against brother and postulant against abbot. In these dark times when the years yet allotted to us must surely be short, it behooves us each to understand the nature of these things in order that we may be prepared for the painful melding of church and court, if we are so unlucky as to live to see that pass.

We are not so innocent as mortal man, who professes that none shall be crowned except he who has striven lawfully. Man is hypocritical in his quest for a noble ruler; he will scheme and murder and bribe to gain what little earthly power he can, and then expects his comrades to hail him as a just and forthright man. The political mind is squirming and complex, twisting reason beyond recognition and pandering in all corners for the slightest advantage, both corporeal and spiritual. We need look only to the great cities of Rome to see and know that the governance of creatures of rational mind is a complex and bewildering undertaking.

The pagan cities of Greece and of Persia and of the Far East have in their folly concocted mad stories of divine founding to justify the reign of one man over another. We know that there is only one divine city, the city of God which lies beyond death and is the eternal paradise. As sojourners in death we know that we shall not be given the death of the mortal, who may even with his last breath recognize the truth of God's presence on earth and embrace true faith. The city of God is not for us, and all mortal cities and courts are nothing more than dirt and despair. Thus, how much greater folly is it for us to say this unholy creature is more fit to rule than that unholy creature by virtue of his blood, or his sire, or his allegiances?

Let us instead be peculiar¹ in our dealings with the rulers of the courts of the night and say instead that he who is best suited to rule and most willing and able to undertake its burdens should do so. We know that it is unlike-

¹ From the Latin *peculiaris* "of one's own (property)," from *peculium* "private property." HM

ly for us to hold sway in any court save that which recognizes our brotherhood as a spiritual good and a proper participant in the dominate.

Yet we are inextricably tied to our flocks, and the more the teachings of the Dark Father are learned and accepted, the larger our communities will grow. We shall inevitably be drawn to larger and larger communities until the hunting grounds of a large town or city will be required for our daily blood.

Though each one of us would be blessed to give up his dark unlife to save his brethren or confess the faith of the Sanctified, for an abbot to let his community be slaughtered because he would not acquiesce to the rulers of the courts in banal, earthly matters would be a great sin for him and a great tragedy for the faith.

In the writings on the Nazarene's life there is a passage where the Christ is said to say "Render unto Caesar the things that are Caesar's, and render unto God the things that are God's." (It may be that he said such a thing; we shall never know. Regardless, it is a wise thing.)

It is of benefit to us, therefore, to cooperate with the rulers who do not ask us to abandon our faith, who do not punish our brethren for their piety and who will not commit usury or extortion for such leniency. Someone shall always rule or claim to rule. The furthering of our purpose requires that we be canny and cunning in our interplay with such rulers.

It is wise for us to pray for such beneficent politicians and to ask God's guidance for them when as they rule. Yet it is also right for us to continue to pray for their acceptance of the divine purpose and their place in it, as surely the followers of the Christ prayed for the mortal ruler Constantine. Let us hope that we shall be so blessed that the most powerful and effective of rulers of the courts of the night will, as Constantine has, find within themselves the wisdom to accept the truth that comes from God.

11 We know that not every one of the Damned is of equal gift or similar vocation. Just as mortal man may be a soldier, or a cowherd, or a scribe, so may a Kindred be a prince, or a philosopher, or a councilor. Though the Dark Father was a soldier and a wanderer, it does not then follow that each Kindred who follows in his path must be the same. Let then each Kindred who feels in himself a calling to greater understanding and a deeper knowledge of God's plan submit himself to a life of study and prayer.

He shall be guided by two things: the teachings of the Dark Father and the prayerful spirit of his own heart. Let not a prideful spirit overtake good sense and guide such a scholar to believe that what he may discern in his study is a great truth or a secret of God's heart. Let him instead be careful and honest in his scholarship and share such things as he may find with other individuals like himself. Thus will our understanding be deepened and our knowledge increased.

Each scholar should commit himself to learn the skills of reading and of writing, of rhetoric and theology. For if by prayer great things are learned, how sinful it would be for a scholar to be unable to properly share such wisdom as he has learned?

Should the spirit move him, a Kindred of scholarly vocation may study histories, medicine, languages, the heathen philosophies and religions, philology, architecture, astronomy, poetry or any such thing as may be of use to him in his research and pious scholarship. Do not fear to study things that are known to be evil, or sinful, or wrong, for if we do not know the dark paths, how are we to keep to the light? Remember only to confess temptations to your abbot or superior and allow him to guide you in your studies so that the taint of such wrong thinking does not leach into your blood over many long nights of study.

Perhaps the most blessed and most admirable scholarly pursuit, however, is one that takes as its center not the study of any one thing, but rather commits itself to the refutation and repudiation of heresies and slanders. We know that such Kindred that walk in these nights have intellects vast and creative. Their Damnation may have been given them before the coming of the Dark Father and his teachings, or perhaps they are yet newly Damned by sinful and impious sires, and so they use such gifts to harass and mock the fellowship of the Sanctified.

Such scholars of the Sanctified as have talent for it must therefore bend their minds to the unraveling of arguments and the refutation of all points in these irreverent tracts and speeches.

Lay bare your intellect before the Lord and let him lead you in the paths of inspiration and knowledge. Be ready at all times to pursue holy Sophia when she passes by and be not afraid to seek her out. We are predators, but not dumb beasts; let us be ever a credit to our creator and our covenant. Amen.

THE FIRST BOOK OF SANGUINARIA

1 The triumphs and martyrdoms of the Dark Apostles, whom we call the Black Saints, are widely known among the Sanctified faithful, for their stories are passed among us as an inspiration. ²But it can only be a help to us to see their tales in writing, and although I cannot imagine that a time will come when the tales of the Black Saints and their miracles and their Final Deaths are not told to the enthralled assemblies of the Sanctified, it is up to me^a to write down the miracles of these first followers of Longinus.

³When Longinus left behind the Spear with the Monachus and walked into the world, he said: ⁴“The Blood of Christ gave sight to my blind eyes.

⁵“Octavian left my tongue and pulled my teeth, but I still commanded him to abandon his idols.

⁶“I have been buried and I have returned. I have been stricken down, and yet I have returned to my feet.

⁷“If these are not miracles, what are they?

⁸“And yet, if they are miracles, why has God granted them to me, a vessel of sin?”

⁹And then he said to the Monachus: “Teach your offspring to listen to my word, and tell them to teach their own offspring the same.

¹⁰“When my line can no long contain the blood it has spilt, the night the offspring of your offspring can no longer hear the blood of their brothers and sisters cry to them from out of the earth, that is the night when all hope is lost.”^b

¹¹And then, Longinus left.

2 The Monachus decided that the time had come to take disciples. ²And so, over time, he found five who were devoted to the word of Longinus. ³They were Adira and Gilad, who were crucified to face the dawn; Daniel, who avenged the Theban Legion; Pazit, who gave herself to the flames to save the Spear; and Maron of Icaria, who brought the word to Alexandria and fell to the wolves in Italy.

a No indication exists within the text of who the writer might be. Various legendary figures have been named, but the fact remains that the author of the Sanguinaria remains frustratingly anonymous, but for one reference (see 10:6 and note v below). CP

b This, unlike the other sermons in the book (see note j below) shows no signs of being by another author than the primary author of the text. CP

⁴On the night they met in the cave near Jerusalem that had been the home of the sect of the Essenes, the Five made a covenant with the Monachus. ⁵They swore on the Spear that they would protect it, and they swore to spread the teachings of Longinus to all who were numbered among the ranks of the Damned^c and who would gladly accept the truth, and repent.

⁶We consider their tales to be the foundation of our own covenant.^d

3 This is how Adira and Gilad came to hear the word of Longinus and accept it gladly. ²Longinus had left the Monachus, and the Monachus chose to hunt the cattle alone, because Longinus had said to him, “It is good for you to hunt the cattle.”

³By chance, he walked through a street and heard the sounds of life in a garden. He leaped over the wall, ⁴and he stumbled across a youth and a young woman beneath an apple tree. They were naked, and they were having sexual intercourse.^e ⁵When they saw the Monachus, they cried out. ⁶They each tried to hide their nakedness, and mistaking the Monachus for a holy man, begged him to have mercy upon them, and they asked him to tell them what penance they should perform. ⁷Moreover, each blamed the other for leading them into sin.

⁸The Monachus told them to stand, and spoke firmly to them, saying, ⁹“You are sinners, and if I were to expose you to your families, you would die.” ¹⁰They begged him all the more to keep their secret, and cursed each other, ¹¹and the Monachus saw that they were not ashamed of their sin, only that they were afraid of being found out. ¹²He said to them, “Your parents shall not know, but you shall follow me and understand the depths of your sin.” ¹³And then he said, “The desires that lead you into sin shall leave you, and you may choose to die and place yourselves on the mercy of God, ¹⁴or you can follow and be slaves forever to a greater desire. ¹⁵You may know greater pleasures than your bodies can supply.” ¹⁶Then, he made each of them kneel, and gave each the Dark Gift, Adira first and then Gilad. They rejoiced, and followed him.

4 This is how Maron of Icaria^f came to follow the word of Longinus. ²Maron was a soldier of Rome. ³He was a thief; ⁴one night the Monachus saw

c Lit. counted Damned. VB

d The usual Latin term in the Testament for “covenant,” by which is meant the historical organization founded by Longinus, is *foedus*, *foederis*. Here, however, the text uses *conventio*, *conventionis*, a term found largely in the Codex Theodosianus that usually refers to a legal agreement or an organized meeting (hence also the English derivation “convention,” which is either a physical meeting or a metaphorical meeting of minds). However, although the term is different, the meaning is clear to us: the author refers to the covenant the Five founded, *Lancea et Sanctum*, Spear and Chapel. CP

e My colleague translates *virgo*, *virginis* as “young woman,” potentially obscuring an important point of doctrine: Adira had not succumbed to the sins of the flesh before joining the Monachus, and remained a virgin. *Fornicatio* (as it looks, “fornication”) refers to more than just the sinful act. VB

f Here, some later texts have, instead of “of Icaria,” the epithet “called Icarus,” but this is clearly a later corruption of the text (not found in the Nag Hammadi document). There is no reason to make the connection that the proponents of the so-called “Icarian movement” would later infer from the person of Maron. Certainly, the Longinian canon contains so little of the words of Maron, it is difficult to ascribe to him the origins of an heretical sect. The likelihood is that Maron is being conflated with another figure called Icarus. VB

him kill a man and take his purse. ⁵The Monachus called out to him, and Maron decided to run, ⁶but the Monachus said “Stop,” and Maron could only stop and be amazed. ⁷Maron shook with fear, for he thought that the Monachus would kill him.

⁸The Monachus said to him, “Indeed, you can die now, or you can come, and follow, ⁹and be a thief of blood, and be Damned.” ¹⁰He told Maron of Longinus, and gave Daniel the Dark Gift, and Maron followed him.

5 This is how Pazit came to hear the word of Longinus. ²The Monachus walked through the gardens of the Mount of Olives, ³and saw a woman digging in the earth with a spade, and on the ground by her a dead child. ⁴The Monachus said to her, “Woman, why are you digging, and why is this child dead?” ⁵The woman replied, “Father,^g I have no money to eat, and my husband has abandoned me for a whore. ⁶And so I put my hands around the throat of my daughter and strangled her.” ⁷And the Monachus said, “Are you not repentant now that you have killed your daughter?” ⁸The woman said, “I am not. ⁹For she is the child of the villain, and she eats the food that I need to live, and she has been a burden on me. ¹⁰I shall tell my husband of what I have done, and I shall kill myself.”

¹¹The Monachus said, “You shall tell him, but you shall not kill yourself. ¹²You can choose to die now, and place yourself at the mercy of God, or you shall show others their guilt, and punish them. ¹³Follow me and be Damned, and leave the child to the crows.” ¹⁴She accepted, and the Monachus gave Pazit the Dark Gift, and she put down the spade and followed him. ¹⁵She did not look back.^h

6 This is how Daniel came to hear the word of Longinus. ²The Monachus and the Four came to the city of Masada.ⁱ ³Now the hill of Masada had been a fortress owned by the Romans. ⁴Men belonging to the sect of the Sicarii,

^g Emphatically not “Rabbi,” as the Authorized version has it. The use of “Father” (Pater) to refer to a Christian or at any rate a quasi-Christian divine is anachronistic, but it does no favors to the text to hide those anachronisms in the act of translation. Besides, this is only one of many anachronisms and historical errors in the Sang. CP

^h Debate continues as to whether Pazit’s Medea-like killing of her nameless daughter and the abandonment of the corpse constitutes a Kindred woman’s act of liberation from the chains of familial oppression or an act of violence against our gender. For the former interpretation, see S. Birch, “The shackles of the female disciple: Pazit freed” in *Longinian Studies* 5 (1994); for the latter interpretation see my own “The paradox of confirmed roles: Adira, Pazit and oppression in the Sanguinaria,” in *Perspectives on the Monachal Acts*, SPLD London 2004. CP

ⁱ The siege of Masada, presented here, agrees more or less exactly as in the much earlier Josephus (VII. 9), the most likely source for the author of Sang. This incident causes serious problems with the Longinian chronology, since we have a pinpoint date for the end of the siege (16th April 72CE). It is a problem of arithmetic. The crucifixion is reckoned by those scholars who consider Christ to have existed at all to have occurred at Passover, sometime between 22 and 27 CE. Longinus is supposed to have waited 33 years (which is by modern reckoning, 32 — the ancients counted inclusively) before his vision of Vahishtael and the beginning of his mission (Mal. 14:6-13). Having engaged the Monachus as his disciple, he taught the Monachus for 20 years (a matter of Sanctified tradition, but an unchallenged one). Assuming no gap at all between the vision of Vahishtael, the recruitment of the Monachus, the teaching, Longinus’ leavetaking and the recruitment of the Five, gives the meeting with Daniel an absolute earliest terminus post quem of sometime in 73CE. It is, I suppose, just about conceivable that Longinus’ teaching of the Monachus and his travails were not those exact spaces of years. But since even the accepted Longinian chronology is an article of faith, questioning these durations is a dangerous business. CP

along with their women and children, had killed the Romans and had made the place their home, and a base for their raids on the Romans. ⁵But the Romans returned, and laid siege to the town. ⁶The Monachus came to Masada by night, with the Four. The Monachus cast a shroud of shadow over himself and the four, and the Romans did not see them.

⁷And so the Monachus and the Four strode through the siege works and the doors of the city swung open before them; this is how they gained entry to Masada. ⁸The Monachus and the Four walked through an assembly of the men of Masada. The men of Masada spoke together and decided that they did not want to fall to the Romans. ⁹They decided to die. ¹⁰But they were afraid that they would be damned, because they had committed suicide. ¹¹And this is why they decided that each man would kill his family, and the man beside him, and only the last man would have to kill himself, and face damnation. ¹²The Monachus and the Four rejoiced that God had shown them this place, ¹³and as the men of Masada killed each other that they might not be damned, the Damned aided them in their task, and killed and feasted.

7When all the men of Masada were dead, and their women and children, and the blood ran freely and filled the streets, ²so that the Four fell to their knees and praised God, and lapped it up from the stones of the street, one man remained. ³He had killed his wife and his children, and many of his friends, but could not kill himself, because he was a coward, and feared damnation. ⁴The Monachus came to him, and removed the shroud so that he could be seen, and said, ⁵“Do you not see that your cowardice has damned you already?” ⁶Daniel knew that it was true, and fell to his knees in the river of blood that ran through the street. He wept, and said, “What must I do?” ⁷The Monachus said, “You must accept that you are already one of the Damned, and you must fulfill God’s purpose in your damnation.” ⁸Daniel raised his hands to Heaven, and accepted the Dark Gift from the Monachus, ⁹and now his Dark Apostles were the Five: ¹⁰Adira and Gilad, caught in fornication; Maron of Icaria, the murderer and thief; Pazit, who slew her own daughter; and Daniel, the coward, who was the most favored of all of the Monachus’ disciples.

8And the Monachus said:^j ²“We are dead, and we do not feel the same sensations that the living feel. ³When the living desire food, their desires are in the heart, but our hearts are still. They do not beat. ⁴The living, who still exist in the light of God, know the experience of love, and hate, and sadness, and joy. But we can only remember such things, for we do not exist in the light of God. ⁵We can only know reflections of the movements that once governed our hearts, as if in a clouded mirror. ⁶We know fear,

^j This is the first of the so-called “Monachal sermons” in 1 and 2 Sang. (see also 2 Sang. 2 and 4). Controversy has raged concerning the make-up of Sang. ever since the birth of modern textual criticism. It seems clear to even the most obtuse critic that these passages, placed in with no real context and introduced only with the phrase “And the Monachus said:” are interpolations, sections of another text that have much in common, linguistically and doctrinally, with each other, but very little to do with the rest of the narrative, being written in a later expression of the Latin and using a number of linguistic quirks that differentiate the text from the rest of Sang. Some more thoughts on the composite nature of Sang. can be found in Appendix I. CP

anger and hunger; but even these sensations are not our own, but are the emotions of the demon that lives within each of us, even though we are all dead. ⁷But when we become Sanctified, we may find a purity and joy in our purpose. ⁸We above all were chosen for the great mission because we did not know true happiness, or love, or charity, or faith in our living days, while we yet had hope of salvation. ⁹And because we did not know these things already when we came to be Damned, and then, when each of us came to receive the Dark Gift, how much more is our joy to know our purpose and our mission! ¹⁰For we are given this great commission, to go out and make disciples out of all the Damned, in all nations, so that all may know that our curse is the rightful judgment of God, and being under God's judgment, we must be the vehicles of God's judgment. ¹¹We who only knew suffering in our lives must bring suffering to the mortals, and we should rejoice as we feed and kill, knowing that because we are Sanctified, the believing may find their way to Heaven, and the unbelieving may find damnation. ¹²It is up to us to make those who sicken and survive know that God has ordained suffering on this world, and that His wrath is upon it, just as His mercy is also upon it. ¹³We are the mirrors of Christ. We are the agents of humanity's damnation, just as the Christians are the agents of God's salvation. We bring disease, and death, and despair, just as the Spirit brings healing, and life, and hope. ¹⁴We are the vehicles of despair. We are the tools of wrath. ¹⁵Although we are ourselves Damned and deprived of a living heart's feeling, we find our joy in knowing our role, and in feeding and bringing suffering, and killing when it is ordained necessary."

9The Monachus and the Five preached in Jerusalem. ²They saw the destruction of the Temple, as the living Christ had prophesied, ²and rejoiced in the ruin of the land and the captivity of the people, ³because they saw despair in the world, and saw that it was good. ⁴Each worked the dark miracles that was his lot, ⁵and preached to the Damned, ⁶and although a few came to follow the way of the Sanctified — ⁷they were Veronica and Burrus the brother and sister, Gaius Victor the tax-collector, Chrysophile the whore, and Lamasus^k — ⁸most of the Damned would not listen to them, and mocked them as fools, and sometimes tried to fight them.

⁹The Sanctified were strong, and were united, while the rest of the Damned fought among themselves and had no common cause. ¹⁰A night came when the Damned of Jerusalem said to one another, "Come, let us be rid of these Sanctified, as they call themselves. ¹¹Let's gather with arms and sharpened stakes of wood and flaming torches. ¹²Let us find the place they make their rest and go there with our minions and thralls, ¹³and let us destroy them, and spit on their ashes." ¹⁴In those nights, the Monachus and the Five hid in storage jars in a house that had once been the home of a priest, whom they had killed. ¹⁵One of the living who drank

^k Nothing more is known about any of these five. They do not appear anywhere else in the Testament, nor does any apocryphal source exist. Presumably, they left Jerusalem or met their ends before the crucifixion of Adira and Gilad, which would explain the subsequent rapid growth of the covenant, but anything we say about the next five disciples of the Monachus is conjecture. VB

the blood of the dead and was slave to them in mind and body found the place where the Monachus and the Five slumbered and returned to his masters, and told them.

¹⁶So, the Damned men of the city gathered there, with murder in their hearts and flames in their hands. ¹⁷But the angel of God whispered to the Monachus: “Do not go to your haven, for you will be attacked by your enemies.” ¹⁸So the Monachus and the Five slept in a cave. ¹⁹When they awakened the next night, the Sanctified looked out of the cave, and they saw that the sun had burned up their enemies. ²⁰The Monachus laughed: “They are slothful, and continue their Sabbath past sunset.” ²¹And so those who gather in numbers but do not accept God are called sabbat.¹

¹ The original used of the term in Sanctified parlance. The practice of using the term for those who deal with demons only dates back to the 16th century. VB

THE SECOND BOOK OF SANGUINARIA

1 When the night came for the Monachus to send the Dark Apostles out into the world, they met together in that same cave that the Monachus had found, that had belonged to the sect of the Essenes^a, ²whom Maron had made to suffer and sicken, and whom he made to understand the misery and pain of the world, and God's judgment upon it. ³And when the Essenes were dead, the Monachus sought to appoint the cave as a chapel in which he could keep the Spear that Longinus had entrusted to him.

⁴He began to paint the story of Longinus on the walls of the cave, and the tales of each of the Dark Apostles. ⁵He kept a reliquary filled with the finger bones and skulls of the most sinful of the victims that the Sanctified had seen fit to kill, and wrote upon each skull the sin that each man or woman had committed, so that one read "thief" and another read "fornicator" and yet another read "blasphemer" and another still read "murderer." ⁶He kept an altar there, too, and above the altar he hung the Spear, on two hooks made from nails that Longinus had taken from the cross of Christ and had given to the Monachus.^b

⁷On each side of the altar, the Monachus placed lamps which always burned, and which he charged Pazit with replenishing each night with the fat of living sinners whom the Dark Apostles had purified.

⁸The night came the Monachus decided to send the Dark Apostles into the world, and he called the Five to him and they made their covenant, to preserve the Spear and offer the knowledge of God's purpose for the Damned to all who would take it.^c

2 And the Monachus said:^d "Do not despair when the Damned do not hear you and prove stiff-necked, because it is the way of the Damned to fear change. ²The living change and age; a mortal^e enters into the world as an infant,

a The same sect reputed to have been the keepers of the Dead Sea Scrolls; however, no other evidence exists that Essenes kept a cave near Jerusalem. CP

b At no point before or after are the nails of the cross said to have ever been in Longinus' possession. CP

c Traditionally, this happened in 232CE. HM

d The second of the interpolated passages begins here. CP

e Normally, our convention in the Revised Version is to use inclusive language (so when "man" or "mankind" is used in a general sense, we translate it as "mortal," "human" or "humanity"). For reasons that should be obvious, using inclusive language in this passage would damage the sense. CP

and he can only wail and feed and produce effluvia; then he grows into a child, who learns of good and evil, and ignores the words of his parents and his schoolteachers, thus choosing sin.³ He becomes a tall and graceless youth and dark fantasies enter his heart and he takes up the sin of Onan;⁴ and as an adult he learns hypocrisy and has the strength to do violence and take a woman by force, place his seed within her and father a child.⁵ And so he perpetuates his condition, just as we perpetuate ours.⁶ Then he grows old, and watches his own children fall into the sins he fell into, and despairs, not understanding that he has done the same.⁷ The day comes when he dies. But as for the Damned, when we are Embraced by that Damnation, we cease to change; we remain as we were when we died to the light of day, and we always remain so, locked in the chains of sin and hunger forever.⁷ So do not be surprised when the Damned do not recognize you; rather rejoice when God works the Dark Miracle in a dead heart, and a soul that cannot change itself is changed by God.”

3 Now the Ruler^f of the Damned of Jerusalem was Nephele, and she did many evil things, but did not see the true way.

²Nephele hated the Sanctified, just as she had hated the Christians before she was Damned, and did much to thwart the word of Longinus.³ She had long forbidden Monachus or the Five to speak in the courts of the Damned, and had denied them the privileges that the unbelievers held.⁴ And although the persecution was not open, she contrived it so that the Sanctified could not find their sustenance in the places where the other Damned could feed, but instead forced the Monachus and the Five out of the city of Jerusalem.

⁵But one night, the Monachus had brought another sinner into the number of the Damned, a man who had jumped from a high tower and had thought to end his life. His name was Boethius.⁶ The Monachus had seen Boethius fall and had heard his bones break and his body rupture. He had found the broken body of Boethius and had restored him, and had brought him among the Damned, and had given him the word of Longinus.⁷ Nephele had heard of this, and had brought the Monachus to account, and had called the Monachus and Boethius before her.⁸ She said to the Monachus: “Have I not declared that I might be the arbiter of who comes among the Damned and who does not? When I say, Embrace that person, doesn’t one of my vassals Embrace him? And when I say, do not Embrace, don’t I expect the Embrace not to be given?”

⁹The Monachus replied, “I do not bow to the rules of any earthly ruler, but to the rules of God. But I have not broken your rule, for you have denied me the right to Embrace the living, and I have given the Embrace to one who was dead.”^g

¹⁰Nephele was infuriated by this, and did not believe that the Monachus had Embraced a dead man, and so called back to her the witness who had seen

f Gender-neutral term, and hence preferable to the usual translation, “Prince.” CP

g A point of contention: is this miraculous or simply uncommon? Opinions differ, even today. The danger, of course, lies in attaching the empirical to the irrational. CP

the Monachus restore the man. ¹¹The witness, whose name was Simon, said “I saw this man throw himself from the tower. And I heard his body break and rupture on the ground. And I saw this Kindred take the body in his arms and give him the Blood, and restore him.” ¹²And Nephele also questioned Boethius, who said, “I don’t know what happened. I threw myself from the tower, and now I am whole, and standing here before you. And I am very hungry.” ¹³Nephele flew into a terrible fury and leaped from her chair. She reached her hand into Boethius’ mouth and crushed his brains, and Boethius was no more.

¹⁴And she turned to the Monachus, and grasped him by the throat with her terrible claws, which were still red and gory. ¹⁵The Monachus said, “Unhand me,” and Nephele let go of him, and said: “You must leave. If you or your disciples are in my domain come the next sunset, you shall meet your fate like Boethius.” ¹⁶The Monachus left that place. He returned to the shrine and told the Five that it was God’s will that they should prepare themselves for travel. But Nephele lied: she planned to send minions to assault the Monachus and the Five, and destroy them before they could leave.

¹⁷Adira and Gilad thought that they could turn the mind of Nephele, and appeared her court before her order could be carried out. ¹⁸Gilad said, “Is it against the laws of this place to raise a dead man to Damnation?” ¹⁹And Adira said, “Have we done you any harm? Have we done anything other than to obey your laws?” And they asked for clemency, and asked that they should not be made to leave Jerusalem. ²⁰Nephele, in a rage, said to them, “You shall not leave Jerusalem. You shall be crucified, like the Saviour whose blood you value so much, and made to face the dawn.” ²¹Nephele had Adira and Gilad seized then, and told the soldiers to nail them by the hands and feet to crosses, and to hang them high. ²¹She had them placed on the eastern side of the city, and facing the dawn. ²²As the sun rose, Adira and Gilad sang hymns of praise to God, for He had allowed them to be martyred, and their song of praise continued, even though their bodies burned in the light of the sun, and they were ash.

²³But the Monachus and the Three escaped, and went their separate ways because of the martyrdom of Adira and Gilad. And so they became the first of the Five Martyrs.

4 And the Monachus said:^h “We are forever denied the light of the Sun, and hence the light of God. ²But although we do not see the light, we may experience the darkness of God and His blessed night, which guards all terrors and protects the monstrous. ³The night is blessed by God as the means by which He refines the faithful. ⁴And so, God has Sanctified us, for he has given us a place in His Creation: we rob sleep and we bring sickness. We cause unholy dreams and we make people fear the dark. ⁵It is God’s will that we should test the faithful and bring wrath to the sinful. It is also the intention of God that we bring suffering to all, because this world is Fallen, and there should be no comfort for humanity in a world where sin exists. ⁶By doing God’s will we are Damned and Sanctified. We are monsters, but we serve Heaven,

h The third interpolated passage, this one more brief than the others, begins here. CP

not Hell. ⁷We should therefore put aside our memories of the things we loved when we lived and were not Damned, because it is not our place to bear the concerns of mortals. ⁸We have become only a little lower than the angels, glorifying God as we bring fear and suffering to the living. ⁹Though our work is sinful, our mission is divine.ⁱ

5 The Monachus and the Three traveled west to Egypt, and to Thebes, where they stayed for many years. ²Now Daniel mourned the loss of Adira and Gilad and began to doubt the will of God, but the angel Amoniel appeared to him in a dream, and said to him, “Join the Theban Legion, and you shall see the truth. And you shall see a miracle.”

³Now it had happened that all of the soldiers in the legion of Thebes had only recently converted to the Christian faith.^j ⁴So Daniel stayed with the Theban Legion, and preyed upon them at night, and brought them bad dreams. ⁵And he found that the Damned of Thebes knew certain rituals, and could wreak certain dark miracles, and he allied himself with the Damned of Thebes, who gladly accepted the teachings of Longinus. ⁶And thanks to Daniel’s preaching, many of the Damned were Sanctified in Thebes, foremost among them Penelope and Valentinus, Michael and Hostilinus the Numidian. But Daniel could not perform the miracles of Thebes, although he prayed that he might be able to.

⁷One day, the Augustus of the west, Maximian, came to Thebes, and commanded that the Theban Legion join him in a war in the North, and the Legion followed. ⁸Daniel came with them, hidden by day in a chest, among the possessions of Mauritius, the commander of the Copts, whom Daniel had made his slave by forcing the man to drink his Damned blood three times.

⁹When the Theban Legion went to battle, God was with them. ¹⁰This is how Daniel caused the Theban Legion to become the wrath of God: the battle was turning against the Romans, until the men of Burgundy came and sacked Mauritius’ tent. ¹¹The angel Amoniel appeared to Daniel, and said, “Get up in fear and trembling, Daniel, and fight.” ¹²Daniel awoke, and the sunlight did not harm him.¹³He drove back twenty men of Burgundy with tooth and fist, and raised his arms, and blackened the sky, because he found that he could now perform the dark miracles of the Damned of Thebes. ¹⁴He called Mauritius to his side, and blessed the man’s spear, making it cursed like the Spear of Longinus, and all the men who saw it took heart. ¹⁵Behind the Spear of Mauritius, the men of the Theban Legion won the battle, and the few men of Burgundy who escaped alive ran in terror. When the battle was done, Daniel left the field and returned to his place of sleep.

i Often misquoted as “Though my work is sinful, my mission is divine.” Theologically speaking, it is important to remember that we are a covenant and have a corporate, not individual, expression of faith. VB

j The tale of the Theban Legion, although often repeated in Medieval Christian romance, is wholly a fiction, not mentioned in living texts before the fifth century. If not for the fact that no records of any such legion existed, the verisimilitude of the story would be in doubt for the simple reason that Christianity was a wholly pacifist faith until the reforms brought in by Constantine some thirty years after this event is supposed to have happened (traditionally September 22nd, 286CE). CP

¹⁶After the battle, the Emperor told their commanders to tell the men to sacrifice to the gods of Rome, as was common practice among the Romans at that time. ¹⁷But the men of the Theban Legion would not sacrifice to the gods of Rome, because they believed that an angel sent from God had fought beside them, and had blackened the sky, and shown them a Spear around which they could rally. ¹⁸The Emperor commanded a second time, and still the men would not sacrifice. ¹⁹The Emperor commanded a third time, this time angry and adding terrible threats to the command. The men still would not perform the rite, and so the Emperor commanded that one man in ten be executed. ²⁰He commanded a fourth time, and when the men still would not sacrifice, he killed another one-tenth of the legion. ²¹Again and again the Emperor commanded that the men make the sacrifices to the gods of Rome, and each time the men refused, and each time another portion of them died, until the Emperor had commanded the last of them to be executed.

²²When the sun set, Daniel awoke, and he found the camp of the Theban Legion empty. He walked to the camp of one of the other legions in the Emperor's army, and sat by a campfire, and asked a soldier what had happened to the Theban Legion. ²³"The Emperor has killed them all, for they would not sacrifice to the gods of Rome," said the man.

²⁴A terrible fury possessed Daniel then, and he rose and spoke a word of power, and the man became a pillar of salt. He strode through the camp, and the men found they could only speak in tongues. ²⁵He fashioned his blood into a whip, and scourged the pagan soldiers, and men tried to scream, only to find beetles and locusts swarming from their mouths. ²⁶Other men found that they bore the wounds of Christ in their hands, feet and sides. ²⁷Brave men tried to assault Daniel with spears and swords, but their blades turned away. ²⁸The Emperor awoke, and tried to command the men to rally, but none of them could look at him; God forced them to turn their faces from him.

²⁹Others among the Damned were hiding among the soldiers of Maximian's army, and they looked on in wonder at the dark miracles that Daniel was working in the camp of the pagans.

³⁰And they believed and were Sanctified, and when the armies traveled home, they told the story of Daniel to the other Damned, no matter where they found them. As for Daniel, the sunrise came, and the soldiers of Maximian's legions banded together and drove Daniel to the edge of their camp. ³¹They marveled as they saw the flames engulf Daniel; he praised God that he had worked His perfect will, and before he met his end, he said: "Caesar has his due, yet even Caesar is but king among men."^k

6 And the Monachus heard this tale, and he and Pazit, and Maron of Icaria mourned Daniel and took comfort in his martyrdom. ²They hid for a time among the Damned of Thebes and they too learned the miracles of Thebes. ³But the Damned of Thebes who were not Sanctified grew jealous, and one among them, who worshiped a god called Seth, saw the Spear that the Monachus carried and coveted it, for she could see that it had power.

k Often used proverbially, of course, although rarely in its proper context. VB

⁴The worshipper of Seth had many among the living and the Damned under her control. She found where the Monachus, and Pazit and Maron of Icaria had made their sanctuary and arranged for her followers to surround their home and attack them, and to try to steal the Spear. ⁵The first to awaken was Pazit, and she gave the Spear to the Monachus and said,

⁶“Christ had His Golgotha, and now I shall have mine, too.

⁷“Night, and hunger, and Satan have tempted me to greater evils.

⁸“But the walls of this house in which I sleep are the mount on which I dwell.

⁹“Go now, for it is time for me to be purified in the flames.”

¹⁰Having said this, Pazit went out and faced the worshipper of Seth and her followers, and called out for the murderers, thieves and fornicators among them, and they burned with a terrible white fire. ¹¹The screams filled the whole city; everyone in Thebes who slept that night had terrible dreams.

¹²But when Pazit had done her miracle, she could only stand and be over-run by the minions of the worshipper of Seth, who howled for revenge. ¹³They impaled Pazit on a spear shaft, and left her out in the sunrise. ¹⁴Meanwhile, the Monachus and Maron escaped, and traveled to Alexandria.

7In Alexandria, Maron and the Monachus preached the word of Longinus to the Damned, and brought a few more to Damnation, ²but the Ruler of that place, whose name was Timaeus the Cappadocian, commanded that they cease their preaching. ³The Monachus made no sign that he had heard the edict, and Maron followed suit. ⁴Timaeus sent his minions to destroy them with fire, but the Monachus escaped, and Maron would have been destroyed had he not worked a miracle, and made himself take on the aspect of a demon that was so horrible, the servants of Timaeus could only cower.

⁵The Monachus and Maron gathered up their followers and took with them those who were not afraid to come with them. ⁶From Alexandria, we sailed to Italy, hidden in clay storage jars.¹

8When we landed, we stayed away from Rome, because the Monachus said that it was not the will of God for us to go there. Instead we traveled north, into Cisalpine Gaul. We gathered up a group of men, to whom we gave our blood. We made them our followers, and they drove the wagons that hid us up through the high places in the hours of sunlight.

²One night, we stopped in the mountains, and arose, as was our wont. We found our camp surrounded by wolves, which we fought off. ³But on the second night, the wolves came back. Each night for three nights, the wolves drew nearer and grew larger. ⁴We feared witchcraft, and on the fourth night, a woman appeared among the wolves and spoke in the language of the Alpine people, which we did not know. ⁵We realized that the wolves were sent by Satan, and began to pray. The wolves attacked us, and

¹ The change from third person to first person plural is the only clue of the authorship of Sang. CP

we fought. ⁶Maron saw that the woman directed them with the magic of our Adversary; and he leaped from our circle and drew his sword. The woman became a beast like all the others, ⁷but Maron drove her off her feet and the two of them fell from the side of the mountain, and when the beast was dead and Maron was gone, with no final words, the wolves left us, and we could travel north.

⁸And so the Monachus's Five Black Apostles were gone, and new Apostles had to be found. He traveled north and founded a Black Abbey, and there new blasphemies came into being, and the Monachus did the will of God in this, for the innocent we shall always have with us, and innocence must know pain and terror to be truly refined.

THE BOOK OF THE ESCHATON

1 I am the bearer of the Spear. I am the one who pierced the side of Christ, who bore the curse for my sins as Christ died and rose for the sins of humanity. ²I set these things down so that you who are Damned, as I am, might understand what I have seen and learn from it, and understand.

³This is my vision, granted to me by God.

⁴I saw these things, and I know they are to come. But I do not know when they are to come, and so you, my descendants in blood and faith, must be prepared. It shall come like a ghost in the night, silent and invisible and made of terror.

⁵I was a sinful man, the most sinful of men, and I blasphemed, and for my blasphemy I commit even more blasphemies, so that I may be redeemed. I am a monster, but I am a monster for the sake of Heaven, and I am a monster so that others may become monsters with purpose. ⁶For having no purpose is the foundation of all sins in the eyes of God.

⁷This is the vision imparted to me by the angel Amoniel of the Dominions and the archangel Vahishtael.^{a b}

⁸To all you who read this prophecy, you share in my curse; hear these words, and take them and make them your own, and you are Sanctified.

⁹Woe to you, Jerusalem! For you crucified the Savior of the Living, and placed upon the shoulders of the Soldier the burden of carrying the word of the Damned. The curses that await Jerusalem are terrible. ¹⁰War shall take

a One of the choirs of angels. The Latin, rather than use *dominatio*, as it does elsewhere in *Esch.* uses here the Hebrew *hashmallim* in three texts; in the remainder the variant *qashmallim*. According to most Christian hierarchies of angels, the Dominions are the highest angels of the Second Sphere, above the Virtue and Powers; they come below the angels of the First (Cherubim, Seraphim, Ophanim) and above the angels of the Third (Principalities, archangels, angels), meaning that in occult terms, Amoniel is above Vahishtael in authority. On the other hand, the scheme found in the Apostolic Constitution attributed to St. Clement of Rome places archangels above the Dominions, at ninth and eleventh place in the hierarchy respectively. Here, the two figures are barely differentiated, nor are they described in any physical terms. VB

b The lack of description or personalities ascribed to Amoniel and Vahishtael beyond their names suggests simple abstracts, the psychological mechanics of prophesy personified in the most basic terms. Whether such beings exist is outside of the scope of our work, but the appearance of such beings in the Testament in such abstract terms should not be seen as evidence, let alone proof of the existence of these beings. CP

you, war upon war, and the Damned shall rise up from beneath your city and feast upon the blood that shall run through the streets like a river, the blood of the young man, his body impaled on sword and javelin and arrow; and they shall feast upon the blood of the child, his head smashed against the stone walls of the city; and they shall feast upon the woman, violated and dismembered. ¹⁰Woe upon you, seventy woes and seventy times seven, you Damned who reject the true purpose of God, ¹¹who crucify the dead and face them to the sunrise that they might be consumed!

¹²I shall return to you, Jerusalem, and I shall repeat my prophecy of judgment upon you, ¹³and I and the progeny of the Sanctified shall lap up your blood, and the blood your wives and your children, and I shall watch them, and I shall laugh.

2The Angel Amoniel of the Dominions came to me and took me to the desert, beneath the moon, and Amoniel lifted up a locust, and said, ²“See the locust; see how alone it feeds and does not change the world, and see how in its numbers it shall swarm across the earth and bring devastation, because it is the vessel of God’s judgment.

³“And see how the locust shall survive.” ⁴Amoniel took me to the edge of a pit, and took me to its edge and said, “See inside the pit, Soldier,” and I saw inside the pit, and saw that it was black inside and deeper than I could see, ⁵and I said, “I cannot see to the bottom.”^c ⁶Amoniel said, “Just so,” and thrust me into the pit and I fell for a thousand years, and a second thousand years, and I came to the bottom of the pit and I was dashed against the rocks in the darkness. ⁷And my body was broken, and my blood flowed out over the rocks, and I saw as my face was pressed to the ground, that the locust was there, and beside it all of its brothers, millions upon millions, ⁸and they were divided into five armies, each a different color: red, green, white, black and yellow. ⁹And the yellow army devoured the white army; the red army devoured the yellow army; the green army devoured the red army; and the black army devoured the green army. ¹⁰The black army turned and looked at me, as though one creature, and swarmed upon me and gained ingress to my body by every orifice, through my nose and ears and mouth and nethers, and through my eyeballs, ¹¹and they ate me from within, and took a hundred years to do so, and I was aware of them, and knew every bite, ¹²and I felt every brush of their fingers. ¹³I knew pain. ¹⁴And finally I was a hollow skin and locusts swarmed in my gut and my lungs and my mouth and in the sockets of my eyes, and in my flesh, ¹⁵and I stood, and I was like a bag made of leather, filled with leaves, and my flesh rattled, for it was filled with locusts. ¹⁶Amoniel appeared and said to me, “The locusts shall endure forever, indeed, up to the execution of all things.”

3He turned and pointed. ²I saw illuminated at the bottom of the pit a far-off city that looked strange to me, for it was made of towers of glass and silver, and I saw it fall into ruin, and I saw black locusts swarm over the build-

^c A note on translation: the language of the whole of Esch. is associative, headlong and hallucinatory; chapters 2 through 4 are in fact a single sentence in the original Latin. This offers challenges for the translator, obviously, but demands at the least a document that reflects that to some degree, while still being intelligible to the modern reader. CP

ing. ³Amoniel motioned again, and I was in the city, and shrieking things like birds or bats grew and swarmed through the broken glass of the city towers. ⁴The city was full of bones, and the sky was black, for the sun was black, and I said, “How can this happen?”

⁵Amoniel said, “It is the ordained end of all things, as God has decided in his plan” ⁶and I looked again, and I saw the souls of the righteous swept away in light that blinded, and people weeping in the streets, and the black locusts everywhere, ⁷and as I watched, I saw that the black locusts were the Sanctified, in robes of charnel black. ⁸They swarmed through bloody streets of rubble, and pounced upon the living and drank their fill, ⁹and they drank with abandon and joy, ¹⁰and they sang praises to God for ending all things and making them the tools of His judgment. ¹¹Their voices rose to the sky and the black sun sand back.

¹²Amoniel said, “Your progeny will be like the locust, and survive until the end of all things, because their purpose is to test the human race, ¹³and to visit God’s wrath on the remnant of humanity that remains, and none shall survive.

¹⁴I saw riding through the streets of this strange city one of the Damned, and he was riding a white horse, and he carried something like a bow. ¹⁵He wore a crown on his head and carried a bow. Amoniel said, “His name is Pestilence.” ¹⁶A second horse followed, a red horse, and its Damned rider carried a great sword. And Amoniel said, “His name is Conflict.” ¹⁷There followed a third horse; it was black, and the Damned on the horse held a pair of measuring scales, and he cried out: “A cup of wheat for a day’s pay, and a spoonful of barley for a day’s pay, and the olive oil and the wine shall not be shared,”^d and Amoniel said, “His name is Famine.” ¹⁸The next horse was gray, and its rider held in his Damned hand a pair of dice and a sling, and Amoniel said, “His name is Chance.”^e ¹⁹And the last horse was pale and ridden with pus and scabs, and its rider was not Damned, but wore a hood and could not be seen, except that he carried a scythe, and behind him followed an owl. ²⁰And Amoniel said, his name is Death, and he has been given the authority over one fourth of the living to kill with sword and famine, pestilence and chance.” ²¹“And what does the Owl signify?” I asked. ²²Amoniel replied, “The owl is charged to bring to justice the Damned.” ²³And I saw that the owl that pursued Death was made of smoke, and that its eyes gleamed in the light of the black sun.

4 Amoniel led me to a high place overlooking a plain, ²and on the plain every one of the Damned of earth was made to kneel, ³and a chain was put around every neck. ⁴And the Owl multiplied in number, and became a swarm of wings and eyes. ⁵And the Owl and its brothers rested on every head; ⁶on some, the Owls wrought terrible tortures, and gouged holes in the faces of the Damned, and nested inside them, and destroyed them. ⁷And some begged the Owls to enter inside them, and they became

d Compare Revelation 6:1-8; but particularly v.6. CP

e The Apocalypse of St. John must, by the time that Esch. was written, have been well-known. Which is all the more confusing that a fifth horseman was added to the ranks of the Horsemen of the Apocalypse. We are inclined to think it an invention of the author. CP

demons, chained forever on this plain. ⁸And some the Owls abandoned, and the chains of these Damned loosened, and they strode forward, and the ground opened up, and they rushed into the chasm, rejoicing. ⁹And one of the Damned who stood, a woman in red, stood alone, and fell down on her knees and prayed. ¹⁰She begged God for forgiveness, and begged that Christ accept her, and vowed that she would drink no more of any blood save the Blood of Christ, and the sky opened, and the light of Heaven consumed her. ¹¹I saw that she was taken into Heaven, and that she was no longer Damned, but living, and perfected.

⁹I asked Amoniel, “What does this signify?”

¹⁰Amoniel replied, “The ones whom the Owls consume are the Damned who strive to retain the semblance of their human nature without accepting the will of God and the way of the Sanctified. They deny that they are Damned, and will always fail, and the will of Hades destroys them.

¹¹“And the ones who accept the Owls into themselves and become the Owls’ slaves and demons chained forever, ¹²they are the Damned who do not even try to retain their human natures. They were monsters, all of them, with no thought of God or man.

¹³“And the ones who are freed, they are the Sanctified, and they shall be freed, and they shall be taken into Hell, because they are Damned, and there they shall be kings, and administer the torments of Damnation upon the guilty and the ignorant forever, and rejoice in it.”

¹⁴“And what of the woman in red?” I asked. “That is not for me to describe,” replied the angel. ¹⁵And he took me away from that place.

5 We turned away from the plain and came to a field on the far side of the mountain. Amoniel took me now to an even field, where a battle raged between two armies of men and women alike; ²they were naked and bore no weapons, and as I watched, some became wolves; some became huge beasts something like a bear and something like a wolf and not in whole like either; and some became terrible beasts with the heads of wild dogs, and matted hair, and claws, ³and the army on the lower ground, who were less numerous, surrounded a crowd of innocents, whom they sought to protect, and were outnumbered; ⁴And the larger army on the higher ground protected no one and sought to devour the innocents and licked their lips and screamed their intent at the innocents and their protectors. ⁵Behind them were spirits of every shape, spirits like spiders and rats and spirits like columns of stone and spirits like great wheeled wagons and the Owls who had judged the Damned, ⁶And I knew that the hope of the innocents of the earth lay with the smaller army on the lower ground. ⁷As I watched, the two armies of beast-who-were-men joined in battle and the smaller army was killed, and the greater army

f The controversies surrounding this passage, from which many infer that the Damned can somehow regain a state of living grace through prayer and repentance rage more fiercely than any other Longinian doctrinal schism. Myths among other Covenants of some mythical state of “Golconda” encourage some commentators to see this as an affirmation of that belief. But many believe that this apparent state of grace is only likely to happen at the very end of time, and not before. VB

fell upon the innocents, ⁸and pulled them limb from limb, and sank great teeth into the innocents' throats and pulled out their entrails and draped them from bushes and tree branches.

⁹And the spirits like spiders and rats and the spirits like columns of stone and the spirits like great wagons swept across the world and made its people their playthings, and hollowed them out, and dwelt within clothes of flesh. And the Owls had dominion over all. And I said to Amoniel the angel, "What does this mean?" and the angel said, "This is not for you to understand. This is only for you to set down that others might understand."

6 And we turned away, and came to a place like a garden, and in the middle of the square was a high statue of a maiden wearing a robe; ²its feet were of lead, its legs were of iron; it had guts made of tin and its breast was copper. Its head was gold.

³Around it stood a throng of creatures that looked like men and women. ⁴I saw that some were made of clay, and some were made of stone, and some were made of the members of corpses, sewn together in some haphazard fashion that I could not fathom. And the ground beneath their feet grew filthy at their touch, and the grass yellowed and died, and the flowers wilted. ⁵And as I watched, the throng fell to their knees as one, and prayed to God to free them from their torment.

⁶The statue opened its mouth, and vomited a stream of vitriol that covered the throng and blasted the ground. ⁷The creatures screamed, and some of them fell and were consumed, and were no more. ⁸And some were changed by the vitriol, and grew limbs and eyes where they had had none and screamed in hate and fear, and ran away. ⁹But a few, five in number, stood, and when the flow from the statue's mouth had ceased, stood among the corpses and the dead earth, and they were men and women, ¹⁰and they waited for God to judge them, and Damn them or raise them up.

¹¹And I said to Amoniel the angel, "What does this mean?" and the angel said, "This is not for you to understand. This is only for you to set down that others might understand."

7 We came to a great mountain, and a vast door of iron was set into the mountainside. ²A thousand times a thousand men and women who had skins of snow and rain, and the claws and feet of beasts, and eyes made of night and many other things. ³They hammered at the door and clamored for it to open. ⁴The door opened, and the people rushed in, and the creatures behind the door looked like demons, and some of them were beautiful and some were hideous. ⁵The demons begged for mercy, and vowed that they had loved the people and had not meant to harm them, ⁶and the people stormed the place behind the mountainside and put the demons to the sword, and took their place, ⁷and they despoiled the earth and went out, and took slaves just as the demons had once done.

¹¹And I said to Amoniel the angel, "What does this mean?" and the angel said, "This is not for you to understand. This is only for you to set down that others might understand."

8 Amoniel took me to the top of the mountain, and he pointed upwards. ²A war raged in heaven. ³But angels did not fight; the soldiers were men and women who wielded fire in their hands, ⁴who spoke in a language I could not understand and made the words come true, who lifted stones without touching them and moved without seeming to move. ⁵And they carried the standards of angels and dragons, and slew each other with abandon, ⁶and their corpses fell to the ground like rain.

⁷When only two of the soldiers remained, Heaven cracked open, and the two, a man and a woman, ⁸rushed to the door in the sky and fought to gain entry, ⁹and neither gained entry, but the fire they wielded destroyed the door in the sky and broke open the sky, so that each was consumed and died, ¹⁰and the sky erupted in light, and I cowered, for I thought it would destroy me. ¹¹But the angel Amoniel said, “Look,” and I looked, and saw that the Earth below was consumed in fire. ¹²And then darkness came, and I knew that in the battle, God had died.

¹³And I said to Amoniel the angel, “What does this mean?” and the angel said, “This is not for you to understand. This is only for you to set down that others might understand.”

9 In the space below the war in Heaven that had destroyed Heaven and killed God, a few people stood, men and women. I saw that they were dying: some had been run through with spears, and some had fallen, and some had been eaten by wild beasts, and some had been poisoned, and some had starved, and some had tripped and fallen and had died thanks to nothing more than ill fortune. ²And as the ghosts of the dead rose from the ground and tried to reach Heaven, but could not, the dying men and women reached up with weak hands ³and seized the ghosts and swallowed them, and became whole again. They stood up and said to each other, ⁴“God is dead, and mortals can do whatever they want, without fear of judgment or hell, and we shall conquer death and receive with joy this second chance we have received.”

⁵They left that place, then. And they sang songs, which were not of praise for God or the Devil, but songs of hope and life and the body.

⁶And I said to Amoniel the angel, “What does this mean?” and the angel said, “This is not for you to understand. This is only for you to set down that others might understand.”

10 And I turned, and Amoniel was gone, and I was surrounded on the mountainside by poor men and women. ²They bore candles, and stakes of wood. ³They meant to kill me. It was as if I was already bound, for I could not fight. ⁴And a stake of wood pierced my heart and I did not know any more.

⁵I awoke at the bottom of the pit, in the darkness, and my body was broken. I stayed there for seven nights, and fed from the rats. ⁶The blood of the rats turned to ash in my mouth, but I could still use it to mend my bones and heal my skin. ⁷When I had healed my skin, I slumbered again, until such time as I was ready to climb to the top of the pit. ⁸I dug my hands into the

earth of the pit and climbed its side for two nights, until I came to the top. ⁹I pulled myself out of the pit and stood, and screamed at the sky, ¹⁰And when I had finished screaming, I looked down and saw in the earth at my feet the dice that the Gray Horseman had borne.⁵

¹¹I praised God and my Damnation, and thought of the visions I had seen, and thought to write them down. ¹²I slumbered, and awoke. ¹²God supplied for me a Nazirite^h and I praised God that I could feed and be strong once more. ¹³I buried the Nazirite's remains, because he was a holy man, and ¹⁴the remains of a holy man must demand respect, even if I torture and kill him.ⁱ ¹⁵And then I waited in the desert for the other angel.

11 Vahishtael came to me and said, "It is coming soon!^l

²"Red suns and rains of fire will take you all.

³"You must build a sanctuary underground, in the catacombs, in the manner that Noah built a great Ark to sail over the waters with the animals of the Earth, and kept a pair of every animal that was not good to eat, and seven pairs of every animal that was good to eat.

⁴"And your kine must be hind-legged. You must take twenty for you and each of your disciples, and ten more that you may make of them progeny when the forty nights have passed."

⁵I said to Vahishtael, "Why not make progeny of the ten when the time underground begins?"

⁶Vahishtael said "For they will fight you for the kine; no, better "feed them the remains of the other kine and instruct them in their Damnation, so that they will be ready for the Embrace."

⁷So in my dream, I went to Jerusalem and I found disciples, and there were six, and I instructed each to find twenty hind-legged kine, and to chain them around their necks, and to cut out their tongues and to castrate the males and shave their hair and brand them with my mark.

⁸And I found twenty of my own kine and ten more, five males and five females, and with regards to these ten, I chained them round the neck and

g Chapters 5 through 9 have always engaged readers in heavy controversy as to what they mean, but while a few concrete theories exist, and have numerous proponents who are sure of their truth (see Moon, *A Survey of the Imagery of Longinus*, pp49-71), the significance of the dice eludes even the most doctrinaire of Sanctified ideologues. A separate tradition maintains that Longinus gave the dice to the Monachus and that they were thrown at the deconsecration of the Black Abbey. The Sanctified of Milan claim to have the actual dice in their possession. VB

h A kind of holy man. Specifically, a holy man who had taken a vow of chastity and poverty. The name is misleading, since the true Nazirites had died out several centuries before, but understandable. John the Baptist was an example of the kind of man incorrectly labeled this way. CP

i Early versions of the Catechism contained v.14 verbatim as a commandment. CP

j If chapters 1-10 could be said to be opaque in meaning, the remainder of Esch. is practically pathological in its bizarre imagery and inconsistent language. The earliest texts are all but indecipherable in the later chapters, as if the scribes didn't know what to do with it (indeed, a legend among the medieval Sanctified suggests that it was the fate of the scribe who copied Esch. to go insane). CP

I shaved their heads, but did not cut out their tongues, nor did I castrate the males. ⁹I led them into the catacombs, and confined them. ⁹We appointed a vast chamber under the ground with places for the kine we were to consume would stay, and we chained them naked to the walls and to each other, and we gave them no beds, and let them flow their filth onto the ground where they stood, for they were only kine, and the Sanctified do not need to excrete or give water. ¹⁰We made a smaller chamber for the kine to whom we intended the Dark Gift, and they were chained together and to the wall, but they had buckets for their filth, and blankets on the ground, and they wore robes.

¹⁰When all was prepared, we closed the entrances to our sanctuary with stones and I gave confession to my disciples and to the ten kine we had chosen to be Damned.

¹¹We fed each night from the kine, and when one died, we ground him up and gave him as food to the other kine, to those whom we favored and those whom we only sought to consume. But we were Damned, and we fell to fighting among ourselves. ¹²And some of use grew too hungry, and gorged themselves on the kine, and many more kine died than should have; ¹³and some argued over the kine that remained, and the Beasts within us made us attack each other, ¹⁴and by the seventh night, all of the kine and all of my disciples were dead.

¹⁵I could not move the stones alone, and I lay in the blood that filled the catacomb and laughed at how absurd this was.

¹⁶Vahishtael came to me then through a doorway of dark light, and I could hear the bells chime, and the creak of the rack, and the ringing chains, and the screams of the Fallen behind him.^k

¹⁷He said to me, “Why do you laugh?”

¹⁸I replied, “For I have learned that the Damned must not make our own salvation.

¹⁹Because we can only destroy what plans we make; because we are Damned.”

²⁰Vahistael said, “And so you have learned wisdom.” I awoke then, and hunted.

12 Vahishtael came on a second night. ²He lifted me up and carried me to a place by a black sea that extended forever, where vast waves crashed out on rocks, ³and the rocks screamed for mercy, and no one heard them. ⁴The archangel set me atop the cliff and said, “Look, and tell me what you have seen, Soldier.”

⁵I looked, and I said, “I have seen Jesus’ sleeping cavalry,^l who stare out across the open sea behind closed eyes.

⁶“I have seen Jesus’ sleeping cavalry, and they seem like they might sleep forever.”

k Often interpreted to mean that Vahishtael is a fallen angel. VB

l Translated most popularly, of course, as the anachronistic “Sleeping Knights of Jesus.” CP

⁷We walked between them, as they waited on their dead horses, and as we passed each man, I saw that each had on his breastplate the thing that had killed him: ⁸this one had died of hunger, and had lain in a gutter; ⁹this one had given himself to wine and had ruined his body, and had died in his own effluent; this one was killed in fire; ¹⁰this one clutched his head one day and died; this one had died of tumors in his chest.

¹¹The angel said, “They wait for the return, and they are fools. For they put their faith in God, and he does not expect them; ¹²better for them to put their faith in Death, for Death asks nothing and gives no more than God, or in the void that surrounds the bowl of the sky, which does not exist. ¹³But God will not bless those who waste their faith on Him.^{m n}”

¹⁴And Vahishtael pointed, and said, “See, here comes Christ, to judge the earth in glory.”

¹⁵I looked to the edge of the sky and the horizon of the infinite sea, and saw Christ walk towards us over the water, and saw him in light and power, ¹⁶but saw also that he was in decrepit old age, and only the eyes I recognized as the eyes of Christ, but in those eyes I saw fear and anger.

¹⁷I asked Vahishtael, “How long has He waited to come?”

¹⁸Vahishtael replied, “Thousands of years.”

m Which sentiment, indeed the whole sentiment of this passage, runs almost directly counter to the doctrine of the Sanctified patriarchy, and which is hence ignored, swept under the carpet or explained away weakly. This, in my opinion is the essential problem with fundamentalist interpretations of any Scripture: although the fundamentalist claims that his is a holistic interpretation of the Scriptures, and decries any alternative interpretation as the intellectual fallacy of one who “picks and chooses,” the fact is that the Testament is, as a whole, the work of at least three authors, maybe as many as eight, and is undeniably, aggressively contradictory.

Everyone who takes the Testament of Longinus as a significant religious text, “useful for teaching and rebuking,” picks and chooses the aspects and attitudes he finds that conform with his view of the world. Mostly, these are the patriarchal interpretations imposed upon us by hierarchies and power structures that inhabit our philosophical discussions and evict new ideas.

But even in the age of the Testament, readers picked and readers chose. The separate books that comprise the Testament may not have taken as long to compose and compile as that text, but they come from different sources and reflect different attitudes to religion and Damnation. Longinus, the Monachus and the anonymous narrator of Sang, are mouthpieces for several voices with several agendas, from the authors of Mal, through to the writer or writers of Esch.

How can we as believers hope to reconcile this strange, violent collection of texts with the agendas of a patriarchal power structure that applies hard and fast rules, and appoints officials and scholars by committee on the basis that they are least objectionable to all parties concerned? Scripture is slippery in its meaning, and difficult in its interpretation. CP

n The passage here is problematic, but not without interpretation in the light of the other writings of Longinus. The simple fact — confirmed by the Catechisms and the deuterocanonical Teachings (see Appendix II) — is that the Damned and the living alike are not required to have what living Protestant Christians might recognize as justifying faith. The faith of the Sanctified is a faith of praxis, of deed, as presented in the martyrdoms of Sang, where the Five each become perfected in their miracles and the way in which they each face a final death for the sake of the Spear and the believer. The personal, individualistic faith of the Protestant is worthless, because it has no corporate basis (as expressed in the Catechism); only corporate, active expression of faith can Sanctify. This is clearly what Vahishtael means. VB

¹⁹I lowered my head. But Vahishtael said to me, “Wait! They are awakening!”

²⁰The dead men on the horses awakened like a child awakens, and looked up and recoiled in horror from the sight of Jesus approaching, because he was old and weak, and they had expected the Christ to return in power, not in decrepitude.

²¹And one turned and saw me standing in their midst, and he recognized me for what I was, and as one the sleeping cavalry now awakened, reared their dead horses, and rounded on me, and began to pierce me with spears, and Vahishtael was not anywhere.

²I screamed, then, and felt the wood pierce my heart once more. And I did not know any more. And my dream ended.

13 A third night, Vahishtael came to me again, and said to me, “Come, and I will show you the creatures that you must know of, and understand. ²You shall teach your disciples of their existence.”

³He showed to me a vast book. On every page was an engraving of a demon, and the engravings moved, and looked out at me, and the angel spoke and laid all these things bare.

⁴He showed me a dead man, gnawing at the hand of a child, and sucking at the blood. And its eyes stared at me, and no mind was within. And it was a beast with the semblance of a man. ⁵Vahishtael said, “Know the Larvae, that rise when you are careless, or when you do not have the will to create progeny, or when you are cursed, or when you are lost to sin and cannot return. ⁴Spurn those who make the Larvae with knowledge. Do not accept them into your assemblies. ⁵And do not allow a Larva to walk. Destroy the Larvae when you can.”

⁶He showed me one of the Damned, but a Damned man so mired in his sin that he could not repent, and could only hunger. ⁷I recognized that such things exist, and I told Vahishtael, and ⁸he said to me, “But see how this one hides what he is, so that the Damned think him only one mired in sin as are they, and not a beast with no desire other than to feast on the living and the dead alike. ⁹Destroy those who have sold themselves to their sin. Do not allow them to speak to you. Do not hear their lies.”

¹⁰And then he showed me a child, and I looked upon her and could see only an innocent, ¹¹and I thirsted, and wished her nearby, so that I could feed from her. ¹²But the angel said, “If you fed from her, you would meet your doom, because your blood would be poisoned and would not call to blood. ¹³She is a child of the union between the Damned and the living, and her blood is made as a lure to you, ¹⁴so that you smell it, and want it, and drink of it, ¹⁵but when you drink of it, you lose your way, and you lose your perceptions, and you are doomed. ¹⁶Do not allow the Damned to procreate with the living. ¹⁷Do not allow the children of such unions to live. Kill them, and do not drink their blood, ¹⁸for the blood of the half-Damned is unclean, and anathema to you.”

¹⁹He showed me a statue made of stone, put in a high place, that looked like a twisted man with wings, and horns and teeth. ²⁰I watched, and its wings

flapped, and its hands twisted and moved. ²¹And below, I saw one of the Damned raise his hands and direct the thing, and it did his bidding. ²²Vahishtael said, “This thing has no will; it is mute stone. But it is a blasphemy, and the Damned who creates it must pay account.”

²³He turned the page, and showed me a picture of one of the Damned, who clutched his throat and looked terribly ill. ²⁴I watched, and the Damned began to vomit, and a string of white flesh came from his mouth. ²⁵The flesh gathered itself, and became a little figure with arms and legs and with no face, only a mouth like a lamprey’s mouth. ²⁶The creature stumbled towards the sickened Damned and threw itself upon him. ²⁷I saw the sickened Damned scream silently, and beat at the creature, ²⁸but it defeated him and burrowed into his flesh, and drank his blood and his soul, and he crumbled to ash. ²⁹Vahishtael said, “He was unclean in his feeding, and took the blood that carried the worm. ³⁰The worm fed on the blood of the Damned, and grew, and envied him, and fed upon him when it was ready. ³¹Make laws to ensure that the Damned feed upon the clean, and do not allow the unclean to walk among you, and make them do penance if they survive the worm. ³²For the worm must not continue to feed.”

³³He turned the page once more and showed me a picture of a man who stood before the altar of the Damned, and spat upon it, and dashed the censers, candles and hosts beneath his feet. ³⁴The man turned and looked out of the picture at me, and smiled, and I could see fire burning in his eyes. ³⁵Behind him I could see his ancestors, mothers and fathers, and seven generations in the past, ³⁶I saw among the men and women of his line a devil from Hell, and I knew that the man carried the blood of that devil in his veins. ³⁷Vahishtael said, “This man is one of many of his kind, the children of Satan, whose blood awakens after seven generations and who choose to serve their own ends, ³⁸or to destroy the Sanctified. ³⁹Fear him, and kill him, no matter his intentions, for the Devil’s children on earth are an abomination, and must not be allowed to live.”

⁴⁰On the last page, I saw an Owl^o made of smoke. I trembled, for I knew that the Owls were more dreadful than any of the other monsters I had seen. ⁴¹The Owl flew towards a dead man hanging from a tree and became smoke and entered into the corpse. ⁴²The corpse moved, and came down from the tree. ⁴³The Owl was in the corpse’s eyes, and they glowed. ⁴⁴The corpse with the Owl inside it waited by the street and ambushed the living who passed, and killed them and drank their blood. ⁴⁵And each time, it stole a new body from the people it had killed, now a soldier, now a Holy man, now a young woman, now an old woman. And always, the yellow gleam was in the Owl’s eye. ⁴⁶Presently, one of the Damned came by, and the Owl beat him down and entered him, and the Damned became his slave. ⁴⁷The Owl kept the body, and wreaked havoc with it, and the Assembly of the Sanctified was in ruins, as I saw the Owl whisper and make strife among the faithful. ⁴⁸And it opened the doors of the courts of the Damned, and a flock of the Owls came, and flooded into that place, and stole our bodies and crushed our souls, ⁴⁹and made the living suffer ten or

o Latin *strix*, strigis. CP

a dozen times what we had, and not for the Purpose of God, but for the pleasure of it. Vahishtael said, "Fear the Owls, and always remain vigilant. ⁵⁰Drive them into the sunshine, and do not allow the ones who deal with them to have any hope of survival, or any trial, or any forgiveness. ⁵¹The Damned who deals with the Owls is cursed, and doubly cursed, and has no right even to Hell."

⁵²Vahishtael closed the book then, and took it away.

14 I did not see Vahishtael or Amoniel again.

²And so, know that this last vision is my own, and I ask you who read this and are Damned to heed it. ³Listen! My word is the word of one who holds the Spear, the Spear that pierced the side of the Jesus the Living Christ, who lived, and was dead, and rose again and ascended to Heaven, where we cannot go. ⁴He will come back and judge the living and the dead, but he will not judge the Damned, for the Damned were judged on Calvary when Jesus looked down upon the Soldier and gave His blood.

⁵No judgment awaits you, for you have already been judged! ⁶And this is my vision: ⁷The Sanctified shall always survive, and this book shall endure, and as long as judgment has been served on us, the Damned shall have the word of this book to stand by.

⁸The cities of the living shall become high and wide, and full of blood and sin, and we shall be the vessel through which God shall cast his judgment upon the world, ⁹but no more shall judgment fall upon us, for we were Damned at the beginning.

¹⁰If you heed the word of the Soldier, if you take heart in the Spear, you shall have nothing to fear. ¹¹Your Damnation is secure, and cannot be changed.

¹²Know that you are Damned, and rejoice!

APPENDIX I: TEXTUAL HISTORY OF THE *TESTAMENT OF LONGINUS*

By Prof. Henry Matthews, PhD, Harvard

The title of this section is perhaps a misnomer; the best we can hope to do in a section this short is to give the briefest of overviews concerning the textual reception of the *Testament of Longinus*. The book did not come to us fully formed. Although we can be certain that the five books of the *Testament* were written before 525 CE, and fairly sure that the *Malediction*, *Torments* and *Rule of Golgotha* predate 361 CE, the textual history of the Longinian Scriptures are by no means clear to us.

Unlike many of the religious (especially Christian and quasi-Christian) texts of the first few centuries CE, the *Testament* was written in Latin, although it was largely translated into Greek, Syriac and Coptic by the end of the fifth century CE.

We can narrow the textual history of the *Testament* down to five main manuscript traditions. These are based upon the earliest known full MSS. They are all codices, and are named after their provenance.

The **Milan Codex** (*M*) contains the *Malediction*, the *Torments*, the *Rule* and the *Sanguinaria*, not including *1 Sang.* 8 and *2 Sang.* 2 and 4. It omits the *Eschaton*.

The seventh century **Utrecht Codex** (*U*) contains full MSS of the *Malediction*, *Torments*, *Rule*, and *Sanguinaria*. It also contains *Eschaton* 1:1-6, 11:1 to 13:52 and 14:2-12.

The fourth century **Ipswich Codex** (*I*), is the earliest independently attested MS tradition. It contains the *Malediction*, omitting *Mal.* 1 and 9, and moving the line “And so I committed the sin of gluttony” from the usual 10:27 to 10:9. Also included are the *Torments* and *Rule*, *1* and *2 Sanguinaria* complete, and the same text of the *Eschaton* as *U*.

The **Paris Codex** (*P*) contains the full texts of the *Malediction*, *Torments*, *Rule* and *Eschaton* as we know them, but omits the *Sanguinaria* entirely.

The eighth century **Cairo Codex** (*C*), which dates to the seventh century CE, is the earliest text to contain all five books of the *Testament* in the form we tonight recognize as complete.

Fragmentary finds at Oxyrhynchus and Nag Hamadi proved to us that our commonly accepted *terminus post quem* for the books is too late (we had assumed them all to have been written after 312 CE). The Oxyrhynchus papyri brought us the four chapters from the second half of the *Eschaton*, pretty much as received, chapters 4 and 7 of the *Torments*, and about nineteen separate verses of the *Malediction*, in which significantly Pilate's wife is given the name Procla, agreeing with the Christian tradition. At Nag Hamadi, a copy of the *Malediction* more or less identical with I, only with the name of Pilate's wife given as Procla, was found.

The books of the *Testament* (barring *Sanguinaria*) have been proven now, thanks to context, of having been written around or shortly after 180 CE. The *Sanguinaria* appears to have been written after 312 CE.

The theory of multiple authorship

Since the 19th century, debate among textual critics has centered around the authenticity of Longinus' voice. A number of textual oddities and problems present themselves to us, and for reasons of space, we can only present these in summary:^a

- *The preface to the Malediction*: *Malediction* chapter 1 constitutes a preface, but essentially reproduces the story of the text in one page. One theory is that it was originally an epitome of the text (collections of epitomes — “digested” books — were vastly popular in the late Roman era) that somehow got amalgamated into the main body of the text. *I* does not contain the text of the preface.
- *The account of the Spear*: The breaking of voice in *Malediction* chapter 9 for the sake of exposition from the viewpoint of a scholarly omnipotent narrator suggests to the critic a side-note that again was incorporated into the text. Once again, *I* omits this section.
- *The problem of multiple authorship*: Traditionally, the *Testament of Longinus* was, with the exception of *1* and *2 Sanguinaria*, considered to be the work of Longinus himself. Although conservatives still hold to that belief, many commentators have noticed inconsistencies in narrative structure, language, sentence structure and vocabulary. Even taking into account the oddities of chapters 1 and 9, the fact remains that around chapter 11, the language in the *Malediction* becomes more powerful, more direct and more poetic. This leads many commentators (Dr. Petronius included) to conclude that the *Malediction* was written by two main authors; the second of which, the so-called Deutero-Longinus, may or may not have written the *Torments* and *Rule*.

The only certain thing is that the *Torments* and *Rule*, which are not abundant with alternative readings, are written by the same author as each other. Whether this is Deutero-Longinus or a further separated and putative Trito-Longinus is open to debate. It is further complicated by our relative certainty that two writers produced the *Eschaton*. The second half of the apocalyptic narrative, called the “Vision of Vahishtael” has the markers of our Deutero-Longinus; while the first half has different linguistic characteristics again.

a But see my own Manuscript History of Longinus, VT 1952, for a detailed discussion.

What can we say, then? We believe that the most likely primary authors of the *Testament of Longinus* were:

1. The writer of *Malediction* chapters 2-8 and 10.
2. The writer of *Malediction* chapters 11-14, and *Eschaton* 1:1-6, 11:1 through to 13:52, and 14:2-12.
- 2a. The writer of the *Torments* and the *Rule*, who may or may not be the same individual as 2.
3. The writer of *1* and *2 Sanguinaria*, apart from *1 Sang.* chapter 8 and *2 Sang.* chapters 2 and 4.
4. The writer of *1 Sang.* chapter 8 and *2 Sang.* chapters 2 and 4.
5. The writer of *Eschaton* 1:7 through to the end of chapter 10.

Conservative interpretations make much of the mental stress of Longinus, and seek to confirm the consistency of the text. If Longinus was under stress, they argue, his writing style would have changed; likewise, if he was in a state of prophetic ecstasy. These arguments should not be discounted out of hand.

APPENDIX II: FRAGMENTS FROM THE LONGINIAN APOCRYPHA

By Rev. Dr. Victor Ballsden, DPhil, DD, *Oxon*

Before any presentation of the Longinian apocrypha, we must first define the term “apocrypha,” in that Longinian scholarship, such as it is, considers apocryphal books to be those outside of the canon. We divide those further into pseudepigraphia (those books that have no recognition as canon, nor were ever considered canonical) and deuterocanonical works (those which were at one time recognized by some part of the Sanctified faithful as valuable texts, or which still have a vast following).

The most important of the deuterocanonical works is the collection of letters applied to the Monachus. We have not included them here. They are valuable enough and complete enough to be worthy of a companion volume of their own, which is currently in preparation.

The selections presented here come from the Byzantine Greek *Teachings of Longinus*, and the *Tradition of Blood* of Timotheus, both of which fall into the category of deuterocanonical texts; the *Testimony of the Plague Angel* and the *Acts of Daniel*, which are pseudepigraphical; and the wholly heretical but nonetheless interesting *Euagetaematikon* of Vitericus Minor.

THE *TEACHINGS OF LONGINUS*

What remains of the *Teachings of Longinus* survives in other books: a Byzantine bibliotheca and a miscellany on theology are the primary sources. It reputedly gained much currency in the Eastern assemblies of the Sanctified, and was in some versions of the Longinian canon. As far as we can make out from epitomes and writers talking of it in both positive and negative terms, it amounted to a sayings text: a sustained and lengthy passage of direct speech placed in the mouth of Longinus and directed at the reader.

The largest surviving fragment is so:

One: We are creatures born of sin. It is the will of God that we still walk, even after we have died, for we are His messengers to Kindred and to men. We are Heaven's wolves, and in our presence only the faithful do not tremble. We are holy lightning, and when we strike, only the faithful do not burn. In the places where

we walk, evil is destroyed. In the places where we walk, God takes those worthy of His love to His own side.

Two: What we once were is not what we are now. A mortal is a sheep, and are the Kindred are wolves among the sheep. God has ordained that role — wolves feed on their prey, but are not cruel. Accept your role, but do not taint it with your desires.

Three: Our bodies are the irreconcilable enemies of our souls. The hunger and fury of the body must not be allowed to overwhelm the holy purpose of the soul. We endeavor to maintain control of our impious urges.

Four: With the power of Damnation comes limitation. We hide among those who yet live, and we make ourselves known only to show fear and cull the unrepentant. We make our progeny only to do God's work. We must not slay a fellow, except to preserve the word of God. Woe unto the Kindred who takes the soul of a fallen enemy.

Five: Our purpose is to serve the Word. When we stray from our purpose, we are to be chastened. The light of the sun and the heat of the fires are the scourges of God, purifying and punishing us when we stand as we should not.

Fragment quoted in the *Necropolitan* of Michael the Arab (III.17):

In punishing the unbeliever and the stiff-necked, have no qualm in taking whatever action most suits the crime. Do not be afraid to kill a wife or child, for the innocent shall be taken to the bosom of God, and flaming coals shall be heaped upon the head of the malefactor.

Fragment found in the *Res Mortualio Divino* of Elisabeta of Rome (I.22):

Malefactor! Malefactor! Why should you care if you are crucified and left out to see the sun? You are Damned, and no pain can match the pain you already have.

Fragment also found in the *Res Mortualio Divino* (II.11):

The Spear is your hope and the sure sign of your Damnation. Protect it, for it is your birthright. Follow it, listen to its voice, touch its blade. Impale your hearts upon it, because it is the hope you have, not of salvation, for there is no salvation for us, but of purpose now and on the final night.

THE TESTIMONY OF THE PLAGUE ANGEL

The most interesting aspect of this strange autobiography of dubious theological value is that it is attributed to one “Thascius Hostilinus, called the Numidian, called the Pestilential One,” who is presumably the same “Hostilinus the Numidian” mentioned in *II Sang* 5: 6. The few documents that survive from Rome’s government of the Damned suggest that the real “Pestilential One” was a prominent Sanctified, a thorn in the side of the pagan Camarilla and a major factor in the survival of the Chapel and the Spear in Rome. We owe a lot to him.

He cannot surely be the writer of this text, which survives only in abridged form, for the so-called “Plague Angel” with whom Hostilinus is identified as a plague-ridden heretic. One can only assume that the writer sought to damage the venerable divine’s reputation.

1. *In the Consulship of Nummius Faustinianus and the fifth Consulship of Gallienus Augustus,^a I, Thascius Egnatianus Hostilinus, called the Numidian, called the Pestilential One,^b in life a freedman of Thebes, in death a tool of God's will, came to Rome from Thebes, hidden in a cargo of Egyptian grain.*

[A lacuna follows.]

The effluvia of a million people ran free on streets with gutters inadequate to the task. The glorious martyrs, whom I had come to test, were no longer in plain view, for since I had begun my journey, the Emperor had ended the proscription. Beneath the ground, the City of the Dead was unworthy of the greatest of the world's cities, and there was no welcome for me. The pagan dead told me that I was but a guest, and an unexpected one, and that my privileges were few. It having been impressed upon me that I was not one of them, that I was not their "Kindred," whatever that might mean, the body of elders told me that I must hunt in the plebeian regions of Rome, in the regions afflicted by the pestilence.

2. *The cries of the dying and the wailing of their few mourners were the song that awoke me each night, in my vault beneath this district, and soon I grew to love them, for was I not sent by God to be a plague upon the living? Was I not just a tool in the order of the pestilence? I grew also to love the blood of the dying, to feel the taint as the blood entered my body and sat heavy in my stomach. After a time, God transfigured me, and I became as the disease all the more. I saw that those on whom I had fed and whom I had not killed grew sick, although they had been healthy, or had survived the plague, for a man cannot contract the plague, having been once afflicted. And I found that I could see within my mind's eye which of the living would soon grow sick, and I could make a man sick unto death with but a touch. Plague-tainted blood was my food, and soon I saw that I could consume no other.*

[Another lacuna, presumably a large one.]

3. *On the night that the Labarum marched into Rome^c and the Heathen Usurper died, I saw that God's Plan was indeed good and effective, and that the LORD saw that the proud were cast down and the sinful punished.*

Hence, I saw to it that I should take to myself childer. First, I took Georgius, a Christian deacon who had died of the plague. I had watched him, and I had seen how his faith had faltered in the last days of his life, and I had tormented him further, by giving afflictions to him like the afflictions of Job. On the day before he died, I came to him and told him my role in the LORD's great purpose, and how I had tested him, and how he had been found wanting; he wept and repented. I told him that he would remain after death now, his purpose to test others as he himself had been tested. He coughed blood and died then, and made no other sound.

I let them take him to the plague-pit and throw him in, and on the very next night I arrived at the pit and found his body beneath the corpses of a pagan priest, a pimp and a murderer, and I gave his remains some of the blood, "For the blood is the life" (Deuteronomy 12:23).

a 262 CE.

b Also, possibly, "the Pestilence."

c Sometime between October 28 and 30, 312 CE.

And he came to be mine, and in time he became an angel of the plague, as I, and I set him to testing the faithful with true pain.

4. *Then came a nun, Elisabeta by name, who had compassion on the sick and whipped herself out of penance. She had recovered from the plague and it vexed her no more, though it had worked its way within her flesh. I conversed with her for three nights, and saw that she had been sinful in her heart, and that she had lusted with her eyes and hands. Mindful of that, I thrust my fingers into her eyes and gouged them out, for if thine eye offend thee, pluck it out (Matthew 18:9). And she died with my fingers reaching into her brains. I left her to rot where she lay alone, for three nights, and each night I visited. When the worms came to eat the juices of her eyes, then I came and gave her the Dark Gift. Although the worms remained where her eyes had been, her eyes yet behold afar off; "Her young ones also suck up blood" (Job 29:30). She bore the mark of the plague from the beginning.*

5. *Third came Oedenatha, a whore. She had the common ailment of whores, that brings pox and madness, and the pox and the madness had not touched her. I saw that the LORD had used her as a means of judgment. I bought her services, which I was not to use. Instead I instructed her, and she agreed without fear or restraint, for she hated the Romans who had enslaved her into prostitution, and saw that it was only right for her to vengeance on them. I made her like me, in one night, without suffering or pain.*

Oedenatha is my childe: she has been made perfect as an accusation upon mankind in her licentiousness. Georgius is my childe: he preaches destruction upon the impure, and visits it upon those who will not repent. Elisabeta is my childe: she is a snare for the faithless and leads the weak and sickly kine to their end, "as an ox goes to the slaughter" (Proverbs 7:22). She whips herself, and surrounds herself with fire to remind her of her weakness, and with the bodies of the kine to remind her of her hunger.

Each is an exemplar for the faithful.

THE TRADITION OF BLOOD, BY THE BISHOP TIMOTHEUS

This brief text barely survives at all, inasmuch as all that remains are the three traditions Timotheus ordained, and some explanation.

The First Principle: Surrender to God, not to the beast.

[The Tradition has the secondary meaning of *traditio*, "surrender." Surrendering to God for damned means surrendering one's self to Longinus and to the Church of the Sanctified.]

The first tradition: Reveal yourself only to your Kindred

[This is the most practical application of the First Principle. The Damned must pretend to walk among people, wear their clothes, and make them believe in other things than vampires.]

The second tradition: Spill only the blood of the living

[Here, the Damned are expected not to war among themselves. The Byzantines outlaw the murder of other Damned before their time; they also outlawed the Vinculum.]

The third tradition: Do not worship alongside the living

[The mission of the Sanctified is to guide the living towards worship of the Christian God, and so it is forbidden to hunt on holy ground, or to take part in a Christian act of worship, for fear that the living might discover the Damned and recoil in fear, both from the Damned and from the Church.]

ACTS OF DANIEL

This has very little to do with the tale of the Theban Legion in 2 *Sang.*, and does not fit in the chronology. The tale concerns the assault of Daniel on the gates of Hell, to deny Satan the right to the souls of the Damned, for God has damned them, not Satan.

1. ...*And Daniel said, "Since death has no hold upon us, neither shall you, for we shall not die and be taken by the likes of you."*

2. *And Satan said, "You speak too soon, for even you shall be destroyed one night, and your soul must traverse into the lands of the dead, as God ordains it."*

3. *Daniel replied: "But even if I descend to Hell, I shall have not be under your command."*

4. *And he said, "I have come here to strike you down."*

5. *He prayed, and Satan could not move.*

6. *And he struck Satan, and the Adversary fell to the ground. And Daniel bound him in chains and hung him from a hook for the devils and those suffering torment to see.*

THE EUAGETAEMATIKON OF VITERICUS

Hardly anything survives of this text, but it is interesting inasmuch as it shows that even the Damned were afflicted by heresies. The Cainites appeared to be a living heresy masterminded by a vampire. This fragment came into my hands only recently, thanks to a colleague:

For the mark of Cain is the burning of the sun and the thirst for blood above all.

A longer fragment surfaced last year in Italy:

For Cain killed Abel, and it was the perfect will of God that he did so. For he placed a mark upon Cain, and Cain did not die, and no one permitted to kill him. And Cain got up and walked through to and fro in the world and preached God's word all the time he traveled, for God granted to Cain visions and miracles, so that he might be known and that he could prove what he had to say.

This is Cain's secret: it was Cain who led Lot out of Sodom, and it was Cain who worked God's perfect wrath on the cities of sin. And it was Cain who took the name Isaiah, and it was Cain who took the name Jeremiah, and it was Cain who spoke from the dark to the prophets.

And Cain spoke through Jesus, and Cain who showed the will of God, because he preyed upon the meek, for they are blessed, for they are God's prey, granted as bounty to us.

The word of Jesus was designed to make the living fit to feed the blessed dead, the Children of Cain, who feed not on gross matter — on air and meat and the fruits of the Earth — but on the life and the spirit of the pure and the humble. And when Jesus was betrayed and he lay on the Cross, Cain stayed beside him and gave the blood of Jesus to Longinus the Roman. And he spoke to Longinus, for Jesus was Cain's Vicar to the living, and in the same way Longinus was Cain's Vicar to Damned.

APPENDIX III: THE SEARCH FOR THE HISTORICAL LONGINUS

By Dr. Caroline Petronius, PhD, Hampden

The question of who Longinus actually was vexes historians of the Sanctified. But at the same time, it frightens the serious scholar of history away, because to investigate this troubling, contradictory figure is to invite upon yourself the threat of a painful death.

The myths about Longinus extend beyond the scope of the *Testament*, of course, and they are picturesque: Longinus sails across the sea and defeats the man-eaters by showing them that blood has more power than crude flesh; Longinus sees a rapist at work and makes him tremble before Embracing him; Longinus hides beneath the sand and drags the centurion of the Romans under the ground with him, and does not release them from the prison of the earth until they are Damned and forced to be his thralls; Longinus finds a nun who will not look upon him, and he corrupts her and shows her the pleasures of the flesh, making her an insatiable sinner once more, and kills her slowly and painfully and with regret, for he was testing her resolve. Longinus appears as a ghost: sightings of Longinus in dreams and in the night sky must be at least as common as the Virgin Mary; only we don't tell the press about these things.

None of these things tell us who he was.

No archeological records survive of Longinus. In an era where every new living dig proves a threat to the secrecy of the Kindred, every new excavation in Europe finds another trace of the Julii or the Camarilla, but nothing of Longinus. His Spear and his Chapel (or Chapels — the *Testament* mentions several) have not been found, outside of tales of the Crusades and wild stories of Heinrich Himmler seeking to win the war with its occult power. But these are the stuff of conspiracy theories, hastily constructed fanzines, Internet “facts.”

Can we find a context for Longinus by finding it in his own “writings”? Hardly — the *Eschaton* is a bag of hallucinations. The *Malediction* contradicts itself. The *Rule* may be relatively calm, but even so, nothing about it (or anything else ascribed to Longinus) suggests a near-illiterate centurion turned Bloody Saint.

Where did Longinus go? In terms of the story and the movement, the vanishing of Longinus is as convenient as the ascension of Jesus: no body can be found, and hence we only have the word of the faithful that the Messiah — living or Damned — was there at all. No records of the era, no documents (aside from the *Testament* itself, and the *Gospel of Nicodemus*, which is hardly an authoritative text) give any idea of the names of any soldier, let alone the guards of Pilate or the attendant soldiers of the crucifixion. All we can rely upon — and although this is a difficult and painful fact for a Sanctified to accept, it *must be* accepted — is that the existence of an historical Longinus depends utterly on the existence of an historical Jesus.

There. It is said. And if we cannot prove that Christ was on that cross, we have lost Longinus.

And this is doubly disturbing, for both living Christian and Sanctified: because the historical Jesus on whom Longinus depends is a) able to damn to hell those who through no choice of their own ended up “Damned;” b) condemned to die “for the sins of humanity,” which, in terms of soteriology is problematic, because it makes of God a perpetrator of cosmic child abuse, a being who would give up the being that he considers (so we are told) his most beloved companion, and punish him, an innocent, for the evils done by others.

And this is a God who damns all to Hell by default, especially women and homosexuals and gender-deviants, a patriarchal rapist-abuser; Jesus, meanwhile, who could be said to be gender-queer by modern standards (why was the “Disciple Whom Jesus Loved” the disciple whom he loved, with no name? Why did He not react in a male fashion when approached by single women and unclean women?) was the perfect sacrifice. He was a deviant, and God made Him a deviant, so God could punish Him for being a deviant.

The same circular logic applies to Longinus. Longinus describes himself as irredeemably evil, but he does not ask to be Damned. His choice of Heaven and Hell is taken away from him.

Can we say anything about an historical Longinus? The evidence is not there, only a body of texts supposedly written by him which are actually written by as many as four people or groups of people, and some second-hand sources, a few dreams, some visions. Like Jesus, accepting his existence is a fundamentally irrational act (if faith were rational, it would not be faith, by definition).

I can only say this, then: I hope as one of the Sanctified that Longinus did not exist. I really do. I do not want to see him. I do not want to hear his voice. Because if he existed or yet exists, he proves that God is a monster, and that the universe is not friendly to any thinking being, or even indifferent. Prove Longinus and you prove that the Almighty is malevolent to all thinking creatures.

God hates us. God hates us all.

