

The Palimpsest Catena of Codex Zacynthius: Text and Translation



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**The Palimpsest Catena of Codex Zacynthius:
Text and Translation**

By

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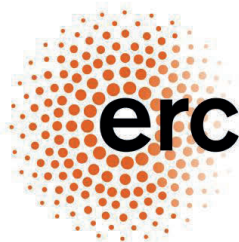
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Our debt to the pioneering work of J. Harold Greenlee in the 1950s is described further in the Introduction, as well as in the separate volume of studies produced by the Codex Zacynthius Project. We would like also to thank Dora Panella for assistance with a key point of translation, and the Greek Font Society and George Matthiopoulos for the GFS Decker font made available under an Open Font License. For the production of this volume, we are extremely grateful to Tuomas Rasimus of Gorgias Press for his perseverance as well as the eagle eyes of the reviewer for *Texts and Studies*.

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Birmingham, June 2020

ABBREVIATIONS

BAV	Biblioteca Apostolica Vaticana
BnF	Bibliothèque nationale de France
CPG	Clavis Patrum Graecorum
GA	Gregory-Aland
GCS	Die griechischen christlichen Schriftsteller
ITSEE	Institute for Textual Scholarship and Electronic Editing, University of Birmingham
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
LXX	Septuagint
NA28	Nestle-Aland, <i>Novum Testamentum Graece</i> , 28 th edition
NRSV	New Revised Standard Version
PG	Patrologia Graeca
SC	Sources chrétiennes
T&S	Texts and Studies
TU	Texte und Untersuchungen

INTRODUCTION

Codex Zacynthius is a palimpsest manuscript, the undertext of which contains portions of a commentary on the Gospel according to Luke in the form known as a catena. The manuscript first became known to scholarship in 1820, when it was presented by Prince Comuto to General Colin Macaulay on the island of Zakynthos (Zante), hence its name. It was donated to the British and Foreign Bible Society the following year. In 2014, following a public appeal, the manuscript was purchased by Cambridge University Library where it currently bears the shelfmark MS Additional 10062. Between 2018 and 2020, the Arts and Humanities Research Council funded the Codex Zacynthius Project, led by David Parker and Hugh Houghton at the Institute for Textual Scholarship and Electronic Editing (ITSEE) in the University of Birmingham, to make a thorough examination of the manuscript. This included the production of multispectral images of the codex and a complete electronic transcription of both the undertext and the overtext, published online on the Cambridge Digital Library.¹

The present volume is an edition of the palimpsest undertext, along with an English translation of the catena. It draws on the material produced by the Codex Zacynthius Project for its electronic edition of the manuscript. As a printed edition was not one of the planned outputs of that project, this book has been prepared under the auspices of the European Research Council CATENA Project, led by Hugh Houghton at ITSEE between 2018 and 2023. It was felt that the permanence of a printed text, along with the presentation of the transcription and translation on facing pages, would provide a useful complement to the digital edition. In addition, the preparation of this volume has permitted the CATENA Project to undertake further investigations, building on the work of the Codex Zacynthius Project. These have included the identification of a further manuscript witness to the first portion of the catena of Codex Zacynthius (corresponding to folios IIIr–XXv), which includes the text of portions of commentary on pages which were not used for the palimpsest. The evidence from this manuscript, Codex Palatinus (Vatican City, BAV, Palatinus graecus 273)—which includes the majority of the least legible pages

¹ <https://cudl.lib.cam.ac.uk/collections/codexzacynthius/>. A full description of the Project, along with its findings, is published as H.A.G. Houghton and D.C. Parker, ed., *Codex Zacynthius: Catena, Palimpsest, Lectionary* (T&S 3.21. Piscataway NJ: Gorgias, 2020): reference should be made to this set of studies for a fuller discussion of all the matters touched on in this introduction.

of Codex Zacynthius—has been incorporated in the present transcription, as well as an update to the electronic edition initially released in January 2020.²

The Manuscript

The date at which the original manuscript of Codex Zacynthius was produced is unclear. Based on the style of writing and form of the catena, Parker and Birdsall proposed in a 2004 article that it was copied around the year 700.³ On the basis of the complete set of information now provided by the multispectral images created for the Codex Zacynthius Project, including examples of decoration and other features (such as accentuation), Parker maintains 700 as the earliest admissible palaeographical date for the manuscript, but allows that ‘anything up to the middle of the ninth century’ may be considered.⁴ In the same study, Parker notes some changes in presentation which suggest that the manuscript was the work of several scribes despite the overall consistency of the scripts. The clearest disjunctures occur at two points: on folio XXXVIr the size of the catena section numbers reduces significantly and the *paragraphos* symbol begins to be used (see Plate 5); from folio LXXr, numbers and titles start to be written in red ink (indicated by bold text in the present edition; see Plate 7). Parker also draws attention to inconsistencies in the decoration and script of the paratextual features, suggesting that these may have been added at different points. Given the paucity of evidence for Greek majuscule script between the sixth and ninth centuries, points of comparison for Codex Zacynthius are relatively few.

The catena manuscript was palimpsested around the end of the twelfth century and overwritten with a Greek gospel lectionary following the Constantinopolitan rite (Lectionary 299 in the Gregory-Aland *Liste*). This was the work of a copyist named Neilos, who copied two other lectionaries for the monastery of Patmos while on the island of Rhodes: all three books feature marginal verses which mention the name Neilos, although these are most prominent in Codex Zacynthius.⁵ The lectionary consists of 176 folios, measuring 280 mm in height and 170–178 mm in width. Apart from folio 173, a replacement paper leaf added in the fourteenth century, all the pages of the lectionary are made up of parchment leaves from the catena manuscript: there are a total of 86 leaves and 3 half pages (folios VII, LXVIII and LXXXIX). Although the catena pages were numbered sequentially by Tregelles, using Roman numerals, they do not present a continuous text. Instead,

² A full presentation of Codex Palatinus is given by Panagiotis Manafis in a forthcoming article.

³ D.C. Parker and J.N. Birdsall, ‘The Date of Codex Zacynthius (Ξ): A New Proposal,’ *JTS* ns 55.1 (2004), 117–131.

⁴ D.C. Parker, ‘The Undertext Writing,’ in *Codex Zacynthius: Catena, Lectionary, Palimpsest* (ed. Houghton and Parker), 19–32, here 31.

⁵ See further A.C. Myshrall, ‘An Introduction to Lectionary 299,’ in *Codex Zacynthius: Catena, Lectionary, Palimpsest* (ed. Houghton and Parker), 169–268, especially 196–202.

there are twenty-eight separate portions of the original manuscript, ranging from half-leaves to a run of ten consecutive folios.

The beginning of the catena manuscript is extant, consisting of a short preface to the catena (fol. Ir; Plate 1) and a synoptic table of chapters (folios Iv–IIv; Plate 2), in which Luke is compared with the other three gospels.⁶ The catena itself begins on folio IIIr (Plate 3), with Luke 1:1, and gives out in the commentary on Luke 11:33 on folio LXXXIXv. Houghton and Parker note that 359 of the first 545 verses of the Gospel according to Luke are present in whole or in part, and estimate that the whole gospel would have occupied around 240 folios.⁷ This total, along with the prefatory matter focussing on Luke, suggests that the original manuscript only contained this one gospel. The original size of the pages was around 350 mm high and at least 300 mm wide, making the manuscript roughly square in appearance. The loss of text in the top margin and right margin of fol. Iv indicates that the pages have been trimmed slightly (see Plate 2), but this has not affected any of the text or marginalia of the catena. Due to the tight binding of the lectionary, however, there are often one or two lines of text which are illegible in the central gutter of the manuscript.

The commentary, a compilation of extracts from early Christian writers arranged in the sequence of the biblical text, is written in the format known as a ‘frame catena’.⁸ A portion of the gospel is written in the central portion of each page, while the commentary is arranged in the three outer margins, spanning the whole page above and below the biblical text and in a narrower column alongside the gospel verses. While a large biblical majuscule script is used for the gospel, the commentary is written in a smaller upright pointed majuscule (and the preface in slanting pointed majuscule).⁹ The biblical text is divided into a series of numbered portions of differing lengths. These numbers are used to connect the commentary to the corresponding verses, as described in the preface to the catena (fol. Ir). Each of these ‘catena sections’ has between one and five different extracts, with the numbering restarting every time the number one hundred is reached. The majority of the extracts also have an indication of their source written directly above the commentary. Ten authors are identified in this way: Cyril of Alexandria (on 83 occasions), Titus of Bostra

⁶ For more on the preface, which is found in numerous other catena manuscripts but may be original to the catena of Codex Zacynthius, see further H.A.G. Houghton, ‘The Layout and Structure of the Catena,’ *Codex Zacynthius: Catena, Lectionary, Palimpsest* (ed. Houghton and Parker), 59–96, especially 67–8.

⁷ H.A.G. Houghton and D.C. Parker, ‘The Gospel of Luke in the Palimpsest,’ in *Codex Zacynthius: Catena, Lectionary, Palimpsest*, 33–58; see 33.

⁸ See H.A.G. Houghton and D.C. Parker, ‘An Introduction to Greek New Testament Commentaries with a Preliminary Checklist of New Testament Catena Manuscripts,’ in *Commentaries, Catenae and Biblical Tradition* (ed. H.A.G. Houghton. T&S 3.13. Piscataway NJ: Gorgias, 2016), 1–35.

⁹ See Parker, ‘The Undertext Writing,’ 19.

(38), Origen (29), Severus of Antioch (24), Victor the Presbyter (5), John Chrysostom, Isidore of Pelusium and Eusebius of Caesarea (4 each), Basil of Caesarea (3) and Apollinarius (1). Thirty-two extracts are indicated as ‘unattributed’ (ἐξ ἀνεπιγράφου; see Plate 5), suggesting that they were taken from an earlier collection in which sources were not named. Fourteen extracts have no title or are indicated as ‘Other’, while sixty-nine scholia are introduced as continuations from the same source as the previous extract. It has been possible to identify the source of 329 of the 343 extant scholia, all of which are from the ten authors already mentioned by name.¹⁰ However, only forty-three of these can be verified from the surviving direct tradition of these writers; 286 are transmitted in other published catena compilations (sometimes with different attributions), while fourteen appear not to have been published elsewhere. Certain extracts from Severus and Isidore also give the title of the work in the initial heading (e.g. Plate 4). Where the commentary extends over several pages, the gospel text in the central panel is repeated. Luke 2:21 and 9:1 are written three times for this reason. Conversely, there are two pages with no scholia (folios XXXv and LXIr), indicating that the copyist intended to provide a complete text of Luke to accompany the commentary; on other pages, one or two of the margins are left blank where there are no extracts.

As the only surviving New Testament catena manuscript in which both the commentary and the biblical text is written in majuscule script, Codex Zacynthius has long been considered to be the oldest surviving example of this genre by around two centuries. A *terminus post quem* for the date of the compilation is the death of Severus of Antioch, the latest author included in the catena, in 538. As Severus is referred to as ‘Saint Severus’ in several scholia titles (despite his condemnation for heresy), it seems probable that some time had elapsed following his death. Nevertheless, Lamb’s observation that the catena shows little evidence of the mid-seventh century promotion of the doctrine of ‘Monenergism’ suggests that it may have been assembled before that date.¹¹ Manafis notes that, despite a few shared scholia, the catena of Codex Zacynthius largely stands apart from the main traditions of Lukan catenae, as identified in the *Clavis Patrum Graecorum*: of the 215 catena manuscripts of Luke, this compilation is only found in two fragmentary manuscripts, Codex Zacynthius and Codex Palatinus (Vatican City, BAV, Palatinus graecus

¹⁰ See Panagiotis Manafis, ‘The Sources of Codex Zacynthius and their Treatment,’ *Codex Zacynthius: Catena, Lectionary, Palimpsest* (ed. Houghton and Parker), 97–120 and Appendix 2 in the present volume.

¹¹ William Lamb, ‘A Question of Attribution: The Theological Significance of the Catena in Codex Zacynthius,’ in *Codex Zacynthius: Catena, Lectionary, Palimpsest* (ed. Houghton and Parker), 121–136; see especially 133–5.

273), with a later development from a similar origin in Codex Parisinus (Paris, BnF, supplément grec 612).¹² As would befit a catena manuscript from early in the tradition, Codex Zacynthius is largely accurate in its identification of scholia and preserves a good text of the sources quoted, albeit with frequent abbreviation and other editorial interventions. However, there are several instances on which the attribution is demonstrably incorrect (e.g. the occasions when Titus appears in place of Cyril of Alexandria).¹³ In addition, there are several minor copying errors as well as the omission of an entire phrase due to homoeoteleuton on folio LXr. These, along with indications that the copyist was adjusting the layout of the manuscript *in scribendo* (e.g. folios Vr, XIIIv, XLIIIv, LIVr, LXr) demonstrate that Codex Zacynthius is a copy of another catena manuscript.¹⁴ This is also shown by the incorporation of what appears to be a short scholium into the biblical text at Luke 7:31 on folio XLVIIv (οὐκέτι ἐκείνοις διελέγετο ἀλλὰ τοῖς μαθηταῖς). The copying of additional marginal comments by the first hand (e.g. VIIIv, XVIIIv [Plate 4]; possibly also XXr, LXXIVr) suggests that the exemplar was also in frame catena format.

The gospel text in Codex Zacynthius is recognised as being of high quality. The manuscript is a consistently-cited witness in NA28, with the siglum Ξ (or GA 040). In the majority of variation units, it corresponds to the reconstructed editorial text of this edition, although it also transmits readings which characterise an early stage of the Byzantine text.¹⁵ Overall, the closest witness to the gospel text of Codex Zacynthius is the eighth-century majuscule Codex Regius (Paris, BnF, grec 62; GA 019). The marginal gloss on folio LXIr is worthy of note: this supplies a Byzantine form of Luke 9:10, εἰς ἔρημον τόπον πόλεως καλουμένης alongside the reading of the main text, εἰς πόλιν καλουμένην. The latter is a rare form also found in P75, Codex Sinaiticus (GA 01), Codex Vaticanus (GA 03) and Codex Regius, and adopted as the editorial text in NA28.

Codex Zacynthius has two other systems of division of the text of Luke, in addition to the catena sections. One is the standard set of eighty-three Byzantine chapter divisions (*kephalaia*), accompanied by the *titloi* which summarise the content of each chapter. These are written above the biblical text or in the top margin of the relevant page (e.g. Plate 5). All eighty-three are also found in an initial list on folios Iv to IIv, where the numbers of

¹² See Panagiotis Manafis, ‘Catenae on Luke and the Catena of Codex Zacynthius,’ in *Codex Zacynthius: Catena, Lectionary, Palimpsest* (ed. Houghton and Parker), 137–68; for the CPG, Maurits Geerard and Jacques Noret, ed., *Clavis Patrum Graecorum. IV Concilia. Catenae. Editio aucta* (Turnhout: Brepols, 2018). The catena of Codex Zacynthius is identified there as C137.3, with Codex Palatinus as C137.5; in the online *Clavis Clavium* platform, the catena of Codex Parisinus has been assigned the siglum C137.7.

¹³ Scholia 186-1, 188-2, 271-2, 276-1 and 277-1; note also the overlap between Severus and Origen mentioned by Manafis, ‘The Sources of Codex Zacynthius,’ especially scholia 080-2 and 081-1.

¹⁴ See further Houghton, ‘The Layout and Structure of the Catena,’ 65, 68–70.

¹⁵ See further Houghton and Parker, ‘The Gospel of Luke in the Palimpsest,’ 51.

the corresponding chapters in John, Matthew and Mark are also added (see Plate 2). Codex Zacynthius is the earliest surviving example of these *capitula parallela*, which become common in later centuries.¹⁶ In addition, this manuscript is the only other witness to a series of gospel divisions known as the Vatican Paragraphs from their appearance in the fourth-century Codex Vaticanus (GA 03). In Codex Zacynthius, these are added in the margins in larger script, often on both sides of the biblical text and preceded by a cross with serifs which resembles the letter *psi* in the manuscript (examples on Plates 3, 4 and 7). The offset ink on folio LXXVIv from the Vatican paragraph at the top of the opposite page suggests that these numbers were added separately at a later stage in the manuscript's production or use, without time for the ink to dry properly before the page was turned. Nevertheless, the presence of these two systems of division, in addition to the careful layout of the catena and the high quality of the biblical text, supports the characterisation of Codex Zacynthius as a manuscript produced for scholarly use.

The Transcription

An edition of the gospel text of the manuscript was produced by Samuel Prideaux Tregelles in 1861, using the British Museum's Alexandrian typeface to imitate the script of the manuscript.¹⁷ Study of the catena, however, had to wait until 1950 when J. Harold Greenlee spent a year in Oxford at the invitation of G.D. Kilpatrick as a Senior Fulbright Fellow. In addition to three short published articles on the manuscript, including a list of corrections to Tregelles' edition, Greenlee made a transcription of the catena text based on what could be read in sunlight on a window ledge of the Bodleian Library.¹⁸ Despite the provision of a lengthy introduction, Greenlee's edition was never published.¹⁹ Extensive use was made of his transcription three decades later by Joseph Reuss in his collection of

¹⁶ See further Houghton and Parker, 'The Gospel of Luke in the Palimpsest,' 34–7.

¹⁷ Samuel Prideaux Tregelles, *Codex Zacynthius* (Ξ). *Greek Palimpsest Fragments of the Gospel of Saint Luke, Obtained in the Island of Zante, by the late General Colin Macaulay, and now in the Library of The British and Foreign Bible Society* (London: Samuel Bagster and Sons, 1861).

¹⁸ J.H. Greenlee, 'A Corrected Collation of Codex Zacynthius (Cod. Ξ),' *JBL* 76 (1957): 237–41; J.H. Greenlee, 'Some Examples of Scholarly "Agreement in Error"' *JBL* 77.4 (1958): 363–4.; J.H. Greenlee, 'The Catena of Codex Zacynthius,' *Biblica* 40 (1959): 992–1001. For Greenlee's method of working, as related in his personal correspondence to J.N. Birdsall, see D.C. Parker, 'History of Research on Codex Zacynthius,' in *Codex Zacynthius: Catena, Lectionary, Palimpsest* (ed. Houghton and Parker), 1–8.

¹⁹ The introduction has now been published as J.H. Greenlee, 'Codex Zacynthius: The Catena and the Text of Luke,' in *Codex Zacynthius: Catena, Lectionary, Palimpsest* (ed. Houghton and Parker), 281–300.

material from commentaries on Luke only preserved in catenae, the bulk of which is constituted by Cyril of Alexandria.²⁰ The principal published edition of a catena on Luke remains that of John Anthony Cramer in 1844, relying on just two manuscripts, which provides some comparative material for Codex Zacynthius.²¹ In addition to Cramer, Greenlee also consulted an even earlier compilation by Angelo Mai of material from Cyril of Alexandria and Severus of Antioch to fill out some of the less legible portions of the manuscript, as well as the collection of some of the *Homilies on Luke* by Titus of Bostra made by Joseph Sickenberger and the first edition of Rauer's GCS volume of the fragments from Origen's *Homilies on Luke* preserved in catenae and Jerome's Latin translation.²²

The Codex Zacynthius Project was able to make use of a typescript copy of Greenlee's transcription acquired by David Parker from the Ancient Biblical Manuscript Center in Claremont, California, in 1997. Both this and Tregelles' edition of the gospel text were transcribed into electronic files by Rachel Kevern and Panagiotis Manafis while the new imaging for the project was in progress. The multispectral images were created by members of the Early Manuscripts Electronic Library team (EMEL) and the Centre for the Study of Manuscript Cultures at the University of Hamburg in Cambridge in July 2018. Fifty-one high-resolution digital photographs were taken of each page using different wavelengths of light (from infrared to ultraviolet) as well as X-ray.²³ These were then combined by Roger Easton and Keith Knox in such a way as to maximise the legibility of the undertext. The most successful images, based on three particular wavelengths, were known as 'triples' and were used exclusively by the transcribers for their superior legibility.²⁴ In them, the main undertext is artificially coloured dark blue, with rubrication as mid-blue; the distraction of the overtext is reduced by the use of a light blue or cyan colour

²⁰ Joseph Reuss, *Lukas-Kommentare aus der griechischen Kirche* (TU 130. Berlin: Akademie, 1984).

²¹ John Anthony Cramer, *Catenarum Graecorum Patrum in Novum Testamentum Tomus II in Evangelia S. Lucae et S. Joannis* (Oxford: OUP, 1844). His manuscripts for Luke are Paris, BnF, Coislin grec 23 (GA 39, saec. xi) and Oxford, Bodleian Library, Laud. Gr. 33 (GA 50, saec. xii).

²² Angelo Mai, ed., *Classicorum auctorum e Vaticanis codicibus editorum. Tomus X* (Rome: Collegium Urbanum, 1838); Joseph Sickenberger, *Titus von Bostra. Studien zu dessen Lukashomilien* (TU 21.1. Leipzig: Hinrichs, 1901); Max Rauer, *Origenes: Werke. Neunter Band. Die Homilien zu Lukas* (GCS 35. Leipzig: Hinrichs, 1935; a second edition was published in 1959). Greenlee does not mention Sickenberger's later collection of material from Cyril of Alexandria (1909), and his partial transcription of scholium 279-2 on folios LXXIIr-v indicates that he did not have recourse to this.

²³ The raw images have been made available on the University of Birmingham Institutional Research Archive, at <https://edata.bham.ac.uk/428> (DOI: 10.25500/eData.bham.00000428).

²⁴ A fuller description of the process is given in H.A.G. Houghton, 'The Codex Zacynthius Project,' in *Codex Zacynthius: Catena, Lectionary, Palimpsest* (ed. Houghton and Parker), 9-18 (especially 10-13), as well as a YouTube video: <https://www.youtube.com/watch?v=XxXb8qBYgPQ>.

for black ink and purple for red ink. Seven of these images are included in the section of plates in the current volume, and the full series is available in high resolution online in the electronic edition in the Cambridge Digital Library.²⁵

Once the imaging was completed (including the joining of the two pages which made up each folio of the original), the files of Tregelles and Greenlee were revised on the basis of the new images. Greenlee's transcription was unlineated, so Manafis added full details of layout during his comparison of the typescript and the manuscript. Differences from Tregelles' edition, along with Greenlee's published corrections, were mentioned as notes in the transcription. Given the increased legibility of the catena on the new images, changes to Greenlee's unpublished transcription were not recorded, although it was noted when this was used to supply text no longer visible: Greenlee was sometimes able to see further into the gutter than possible on the new photographs. Manafis also applied his research on other catenae, as well as printed editions, to confirm difficult readings. The related catena in Codex Parisinus was particularly helpful in this regard during the production of the initial transcription.²⁶

The completed transcription of the catena went through multiple iterations of revision. The basic text file was used by Houghton as the basis for the first version of the English translation, during which unexpected or problematic readings were reviewed (see below). The file was also converted into XML for the purpose of archiving, and from that into HTML for presentation in the Cambridge Digital Library. An online rendering of each HTML page using a cascading stylesheet (CSS) developed by Catherine Smith was proofread against the images by Amy Myshrall, with any changes to the transcription also made in the XML file. During Houghton's final revision of the translation, which included cross-checking with published scholia collections and the updating of the references to printed editions, the transcription was again revisited. Towards the end of this process, Manafis identified Codex Palatinus as a second witness to the first eighteen folios of the catena and revised the transcription of this section. This remarkable discovery enabled the full reconstruction of the text of Codex Zacynthius on some of the most poorly-preserved pages of the manuscript, including unpublished scholia on folios VIIIv, XVr and XXr. A transcription of the seven pages missing from Codex Zacynthius but present in Codex Palatinus will be published separately in a forthcoming article by Manafis.

The multispectral images enabled the present editors to adjudicate when Tregelles and Greenlee differed in their account of the gospel text.²⁷ Almost all of Greenlee's corrections were confirmed, with the exception of Luke 7:33 (*αῤῥο*) and 10:21 (*σοι*) where

²⁵ <https://cudl.lib.cam.ac.uk/view/MS-ADD-10062-UNDERTTEXT/1>.

²⁶ For a comparison of these two catenae, see Manafis, 'Catenae on Luke and the Catena of Codex Zacynthius,' 154–8.

²⁷ For a list of these, see Greenlee, 'A Corrected Collation.'

Tregelles' readings were upheld. On two occasions, the editors preferred a different reading to both predecessors, reading *εστην* at Luke 6:36 and *σαμαρητης* at Luke 10:33. The transcription makes eleven further corrections to Tregelles which were not noted by Greenlee, along with several more minor alterations involving the disposition of marginal numbers or the division of words across lines. The full list of these is as follows:²⁸

- 1:6 *ενωπιον*] *εναντιον*
- 1:22 *εωρακεν*] *εορακεν*
- 2:36 *αννης*] *αννας* (in the *titlos*)
- 5:27 *του*] *τον* (in the *titlos*)
- 7:21 *αυτη δε*] *εκεινη*
- 8:30 *οτι* : no erasure
- 8:46 *εξελθουσαν*] *εξεληλυθειαν*
- 9:3 *μητε δυο*] *μηδε δυο*
- 10:1 *ετερους*] *ετερου*
- 10:1 *ημελλεν*] *εμελλεν*
- 10:33 *κατ αυτον*] *κατ.εν*:²⁹

As the catena has not previously been printed, differences between this and other editions of the same scholia are not noted consistently, although a few are mentioned when they result in a text different to that underlying a published translation. Reuss cites Codex Zacynthius frequently and accurately in his collection of material from Cyril of Alexandria, based on Greenlee's typescript, although there are three further extracts from Cyril identified by the project which do not appear in Reuss (scholia 171-2, 198-1 and 329-1), and those in Reuss' third sequence of material attributed to Cyril are only given as an *incipit* and *explicit*.³⁰ The manuscript is not cited in Rauer's edition of Origen's fragments on Luke, while a complete edition of Titus of Bostra and a modern revision of Mai's compilation of Severus of Antioch are *desiderata* to which it is hoped that the present edition may contribute.

The goal of the transcription was to record the entire undertext of the manuscript, consisting of biblical text, commentary and paratextual features such as numbers or titles. The format was reproduced as closely as possible, with an indication of the placing of the titles and marginal numbers. Punctuation was included, comprising capital letters (with an approximate indication of their relative size), blank space, marks such as the *teleia* (full-stop) *ano teleia* (mid point) and high point, symbols at the end of scholia or titles, and the *diple* used to indicate quotations. Many of the punctuation dots, however, are likely to be obscured by the overwriting, while extraneous ink or other material may have resulted in some false positives on the multispectral images: a maximalist policy was adopted in the

²⁸ This list is reproduced from Houghton and Parker, 'The Gospel of Luke in the Palimpsest,' 45–6, where the new reading at Luke 1:6 is discussed in detail.

²⁹ The available space in the manuscript is not sufficient for Tregelles' reading: while the opening characters are visible, the rest of the reading is very unclear.

³⁰ Reuss, *Lukas-Kommentare*, 54–297.

recording of such cases. The orthography of the manuscript was maintained, along with all abbreviations (including the *nomina sacra* and the use of supralinear *nu*), accents, breathings and diaereses where these appear in the text. Where corrections were identified, including adjustments made by the first hand *in scribendo*, the initial reading was also transcribed. If text was no longer legible, the project team offered a reconstruction based on the sources described above and indicated it accordingly: if no clear parallel could be found, the approximate number of missing characters was noted. Overlines were included where these were used to mark abbreviations and numerals, but no attempt has been made to reproduce decorative lines and dots above titles or the flourishes below certain numerals, such as the Vatican Paragraphs. Decorated initials were noted in footnotes.³¹ The different series of paratextual features and numbers were tagged in the electronic transcription, enabling details to be displayed in mouseover boxes; these were also used to give the full form of abbreviations, information about corrections and the identification of the source of each scholium. Biblical verse numbers were supplied in order to assist with navigation. The uncial font GFS Decker was adopted to facilitate comparison of the transcription with the manuscript, although the file consists of standard Unicode characters. The full transcription is available on the University of Birmingham Institutional Research Archive (UBIRA) in two XML files, one for the biblical text (including the *kephalaia*) and one for the catena; these were combined to produce the Greek text in the electronic edition and the present volume.³²

The Translation

The translation is intended to render the manuscript and its catena accessible to readers with little or no Greek. An approach has therefore been adopted of being as literal as possible while conforming to English usage. As mentioned above, Houghton created a first draft of the English version directly from the initial transcription, overwriting the Greek in that file: this included attempting to make the English correspond to the original lineation and rendering corrections and supplied text in addition to paratextual features such as titles and numbers. This procedure, however, resulted in several idiosyncracies such as nonsense readings where the manuscript (or, indeed, the transcription) was in error or ambiguous. For example, in scholium 176-1, Codex Zacynthius reads *ουν* ('accordingly') rather than *ου* ('not'), giving entirely the opposite sense to that intended; in the second line of scholium 050-1 on folio XIIv where the overline on the *nomen sacrum* is hard to make out, *θ̄ῡτην* ('the [nature] of God') was originally transcribed as *θυτην* ('sacrifice'); in scholium 270-1, the presence of the diaeresis in *προσ̄ιασιν* ('they approach') makes it look as if the copyist intended this as two words, *προς̄̄ιασιν* ('towards healing'). While this method of translating resulted in a thorough re-examination of the transcription, as described

³¹ See further the list of decorations given in Parker, 'The Undertext Writing', where many are illustrated.

³² The initial files are at <https://edata.bham.ac.uk/429>, with a revised version matching the present edition at <https://edata.bham.ac.uk/496>.

above, it was felt that the end result attempted to convey too much incidental detail from the transcription (such as the use of *nomina sacra*) and risked misleading its users by reproducing the errors of the manuscript.

Following feedback from William Lamb, who kindly read the whole draft, the translation was then revised on the basis of printed Greek texts and English translations, where these could be identified, in order to take account of the wider tradition of the catena sources. Mai's edition of Severus of Antioch, for example, showed that in scholium 268-3 the addressee is being urged to adopt 'a childlike and youthful condition' (παιδικήν τινα καὶ νεαρὰν ἔξιν) rather than 'to take in marriage a slave girl and young woman' (παιδίσκην τινα καὶ νεαρὰν ἔξειν)! Lamb drew attention to Payne-Smith's translation of the Syriac text of Cyril of Alexandria's commentary on Luke: this proved to be sufficiently literal to enable it to be used for comparison with the Greek original.³³ In fact, when the Syriac manuscripts are not extant Payne Smith translates items from Mai's collection of Greek catena fragments, indicating this by a small marginal note. The preservation of many homilies complete in Syriac, however, offers a fascinating insight into the process of excerption and abbreviation by the compiler of the catena. On occasion, it even clarifies anomalies such as the unexpected conclusion of scholium 296-2 (a μέν-clause with no corresponding δέ) or the symbol in the middle of scholium 328-1. Lienhard's translation of Origen's *Homilies on Luke*, including many of the catena fragments collected in Rauer's edition, provided a control for much of the material from Origen in Codex Zacynthius insofar as it corresponded to Rauer's text.³⁴ As with the homilies of Cyril, a translation by Brooks from the Syriac of selected letters of Severus of Antioch offered parallels for two of the scholia.³⁵ No translation could be found, however, for the other extracts from Severus and the scholia from Titus of Bostra. New Testament quotations in the scholia were taken from the NRSV if their text matched that of NA28, and adjusted accordingly if it did not; Old Testament quotations were translated directly from Greek as they are based on the LXX rather than the Hebrew text of modern Bibles.

The translation of the verses from the Gospel of Luke in the middle of each page followed a similar procedure to that of the catena. The Greek text of the transcription file

³³ Robert Payne Smith, *The Gospel According to S. Luke by S. Cyril, Patriarch of Alexandria. Now first translated into English from an Ancient Syriac Version* (2 vols. Oxford: OUP, 1859).

³⁴ Joseph T. Lienhard, *Origen: Homilies on Luke, Fragments on Luke* (Fathers of the Church 94. Washington DC: Catholic University of America, 1996).

³⁵ Scholia 082-1 and 259:3: see E.W. Brooks, ed. and trans., *A Collection of Letters of Severus of Antioch from Numerous Syriac Manuscripts*. (Patrologia Orientalis 12 and 14. Paris: Firmin-Didot, 1919–20). Indeed, before Manafis' identification of Codex Palatinus, attempts were made to reconstruct the illegible Greek text on fol. XXr from Brooks' translation. Although there are four extracts from letters from Severus to Anastasia the Deacon in Brooks' collection, none of these features scholia 204-1 or 204-4.

was replaced with that of the NRSV by Robert Ferro, a pupil from King Edward's School, Birmingham during a work experience placement at ITSEE. When Codex Zacynthius departed from NA28 (or the text underlying the NRSV), the translation was altered to reflect this. Despite repeated attempts by the project to contact the copyright holder of the NRSV to gain approval for the use of their version in this way, no response was forthcoming. For this reason, the translation of the continuous biblical text has not been reproduced in the printed volume. It is hoped that the reference given at the top of each opening and the quotation of verses in the commentary provide sufficient indication of the text under consideration: it may also be borne in mind that the original context from which these scholia were taken did not necessarily include the text of the Gospel. Electronic files of the translation, matching those of the transcription, are also available on the University of Birmingham Institutional Research Archive.³⁶

As has already been mentioned, the translation tends towards a literal rendering of the Greek text in order to assist users in matching it with the text of the manuscript. Some of the connective particles have been omitted and minor emendations have been made when these make better sense and are supported by other witnesses to the same scholia. Punctuation and capitalisation have been supplied in accordance with English usage. Traditional renderings have normally been maintained, such as 'virgin' for *παρθένος*, 'handmaid' for *δούλη*, and 'type' for *τύπος*. An attempt has been made at consistency in translating key theological terms such as *ἐνέργεια* ('[divine] activity'), *οικονομία* ('dispensation', 'purpose'), *οὐσία* ('substance'), *μονογενής* ('only-begotten') or *ὑπόστασις* ('state of being'). The rendering of *Ἰουδαῖοι* always poses a problem in the contemporary world: after some consideration, the choice was made to preserve the traditional rendering of 'Jews', as this is how it would have been understood by the original exegetes. In the case of two common phrases, a literal translation has been replaced with the customary English form: where the Greek reads 'the kingdom of the heavens' this has been translated with a singular, while the instances throughout the catena of 'the God and Father' have been rendered as 'God the Father'. Although infelicities and inaccuracies undoubtedly remain, it is hoped that the translation achieves its goal of enabling a wider public to appreciate this fascinating manuscript and undertake further study.

Conventions

The conventions adopted in the printed Greek text are relatively few in number, and reflect the transcription process as described above. Visible text and punctuation is printed in normal type, along with diacritical marks when these occur in the manuscript. Bold face is used for rubrication. Text which has been reconstructed where the original is illegible or parchment has been lost is enclosed in square brackets; where it has not been possible to supply a reconstruction, the approximate number of missing characters is indicated by a

³⁶ <https://edata.bham.ac.uk/431> (DOI: 10.25500/eData.bham.00000431).

series of dots within square brackets.³⁷ Thanks to the transmission in other catenae of parallels for most scholia, it has been possible to reconstruct text with a high degree of confidence and to identify as visible letters which are only partially preserved in Codex Zacynthius. On a few occasions, however, characters are marked as unclear by means of an underdot (e.g. the bottom line of folio XXr). Punctuation is rendered by the unicode character closest in appearance. Lines to mark numerals and *nomina sacra* are indicated by a combining overline on each character, although it should be noted that these and underdots are occasionally displaced due to inconsistencies between fonts. Abbreviations (apart from numerals, *nomina sacra* and supralinear *nu*) are expanded in parentheses. The greater flexibility offered by the printed presentation means that the location and relative size of marginal numbers and capital letters has been adjusted to reflect better the actual page. In addition, the disposition of the text on alternate pages enables readers to view a complete opening by looking down from above on either side of the intervening page of translation.

The text on each page represents the final reading that can be made out in the undertext. There appear to be very few corrections, although, as Parker notes, some of the paratextual material may have been added at different points.³⁸ Where a correction has been identified, details of the earlier reading are provided in a footnote. Some corrections were clearly made by the first hand *in scribendo*, as shown by the letter spacing, and these are indicated as such in the note. Others appear also to have been made at an early stage, but the corrector hand has not been specified: it is not clear how reliably the pseudocolouring of the multispectral images reflects the colour of the original ink (apart from the distinction between black and red) and the letter forms are very similar throughout. Details of the identification of the source of each extract are provided in a footnote which follows the scholium title in the manuscript or, where there is no title, is placed at the beginning of the extract.

While layout and some paratextual features have been retained in the translation presented as part of the electronic edition, in this printed volume the presentation has been standardised. This permits the inclusion below of editorial observations on both the Greek text and the translation in the form of footnotes. These notes refer to the entire opening: although they are numbered sequentially, not all references are present on both pages as some may refer only to the Greek text or the English rendering. Each scholium in the translation begins with the unique identifier assigned by the Codex Zacynthius project. These are based on the ‘catena sections’ in the manuscript (see above): the first three numbers correspond to the section numbers in sequence, while the suffix indicates the place of the extract within that section. Thus the scholium from Apollinarius at the bottom of folio LIIIv is assigned the number 221-3: it is preceded by the number κα (21) in the third set of

³⁷ Full stops have never been reconstructed: every dot within square brackets indicates a missing character.

³⁸ Parker, ‘The Undertext Writing’, 30–1.

one hundred, hence 221, and it is the third scholium which appears in this section, hence the suffix 3. Occasionally, the examination of source texts revealed that what is presented as a single scholium in the manuscript combines multiple fragments: in these cases, the scholium has been subdivided by appending *a* and *b* to the number (e.g. both scholia on fol. IIIv).³⁹ A full list of scholia is given in Appendix 2, including details of printed sources. The translation gives the heading of each extract as it appears in Codex Zacynthius in italics, even when this appears to be inaccurate. Biblical quotations are identified in the English text even when these are not marked in the manuscript: verse numbering follows NA28 and the Septuagint of Rahlfs-Hanhart, the principal difference from modern translations being in the numbering of the Psalms. For Synoptic parallels, the passage in NA28 closest to the form of the quotation has been chosen, with a preference for Luke where readings are otherwise identical. A full list of quotations is given in the Index of Biblical Passages. The titles of the biblical *kephalaia* are also translated in footnotes. Every scholium ends with the *hedera* symbol regardless of the practice in the manuscript.

³⁹ For more details on the system of identifying the scholia, see Houghton, 'The Layout and Structure of the Catena', 63.

PLATES

Plate 1. Folio 1r: Preface to the Catena.

Plate 2. Folio 4v: Table of *Kephalaia* (*capitula parallela*).

Plate 3. Folio 3r: The first page of the catena, with decorated initials.

Plate 4. Folio 18v: Luke 2:15–19 and catena, showing marginal gloss.

Plate 5. Folio 23r: Luke 7:1–6 and catena, with a biblical *titlos*.

Plate 6. Folio 24v: Luke 9:19–21 and catena (also sketched by Tregelles).

Plate 7. Folio 29r: Luke 10:25 and catena, with rubricated titles etc.

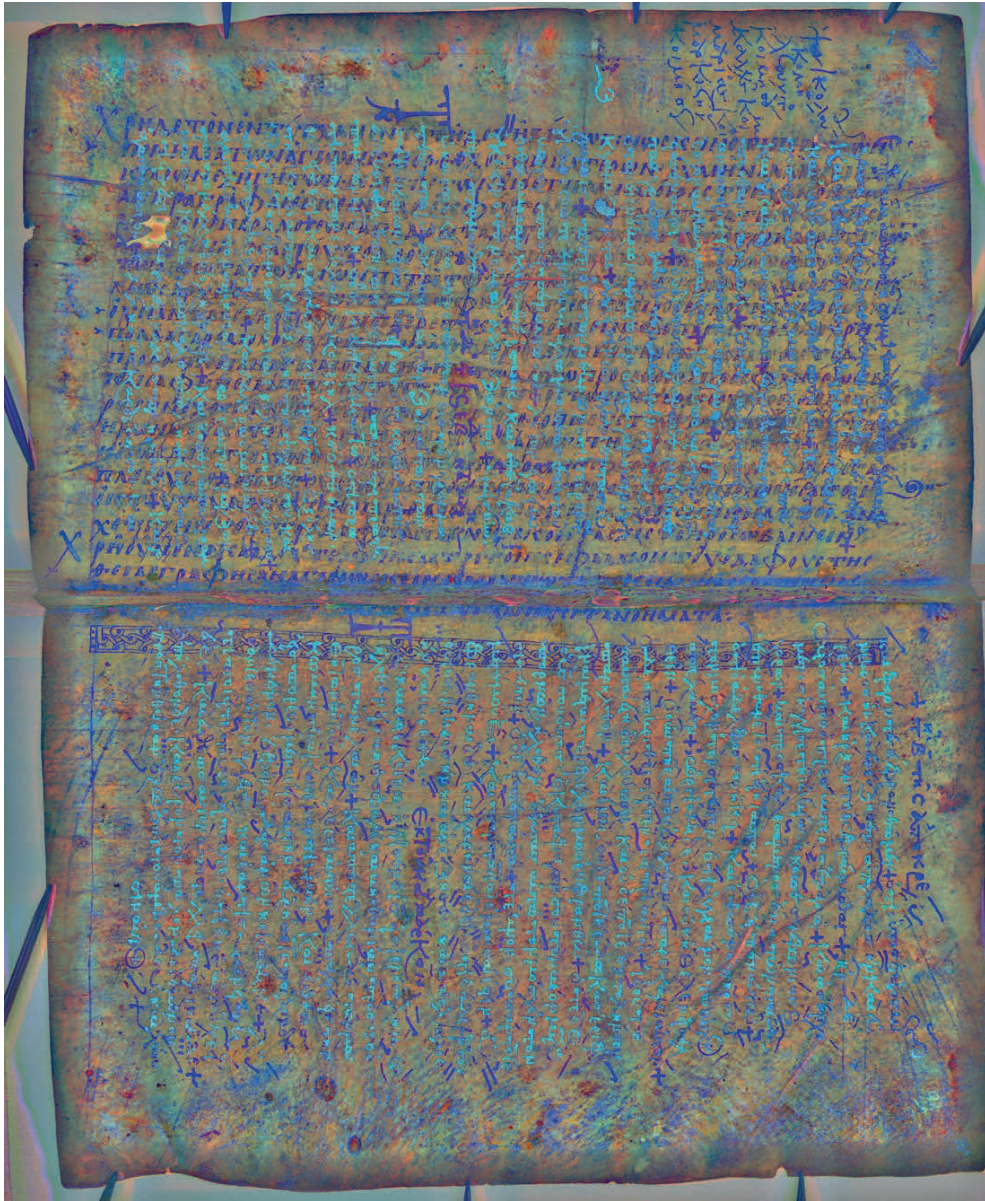


Plate I. Folio Ir: Preface to the Catena.

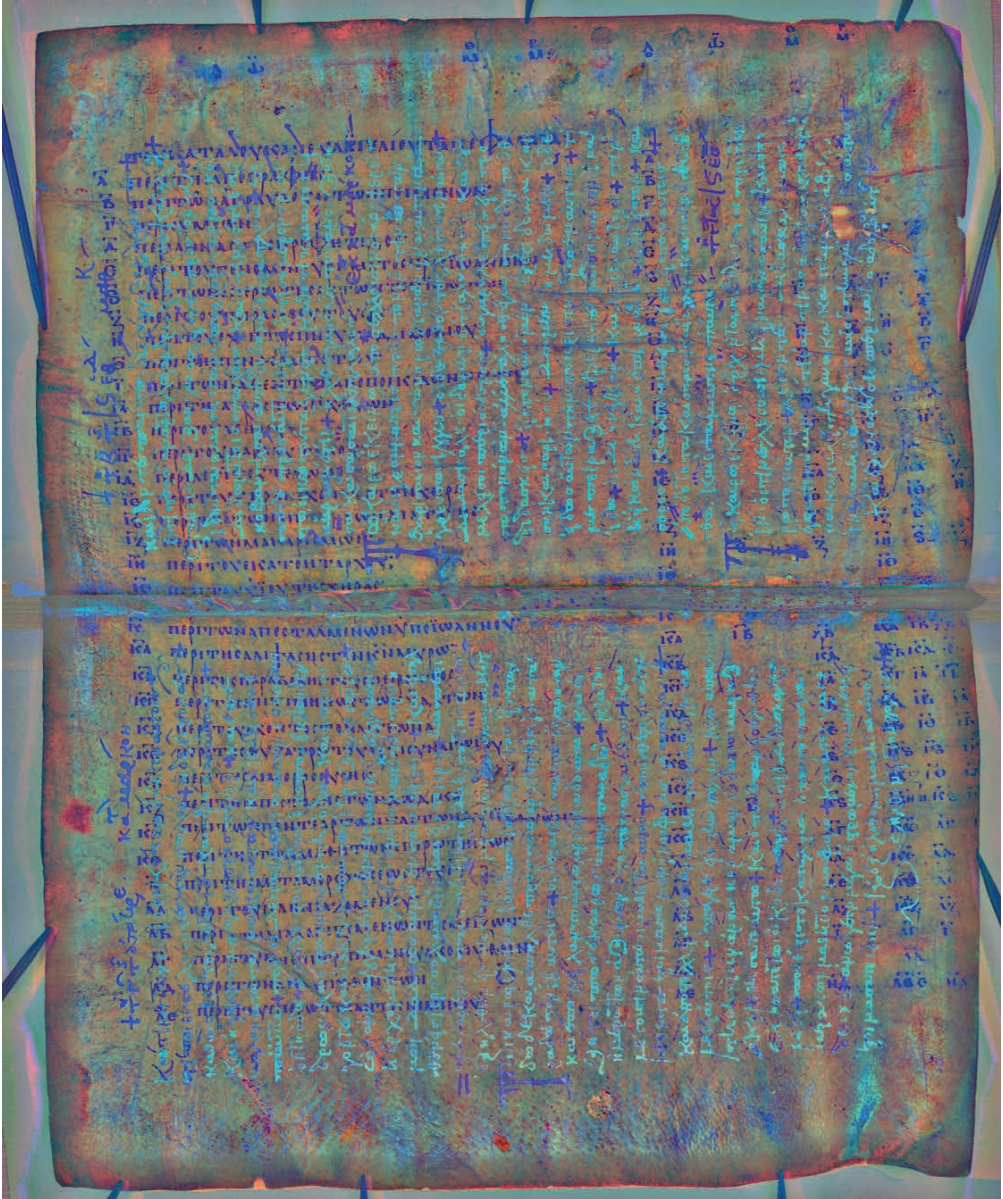


Plate 2. Folio IV: Table of *Kephalaia* (*capitula parallela*).



Plate 3. Folio IIIr: The first page of the catena with decorated initials.

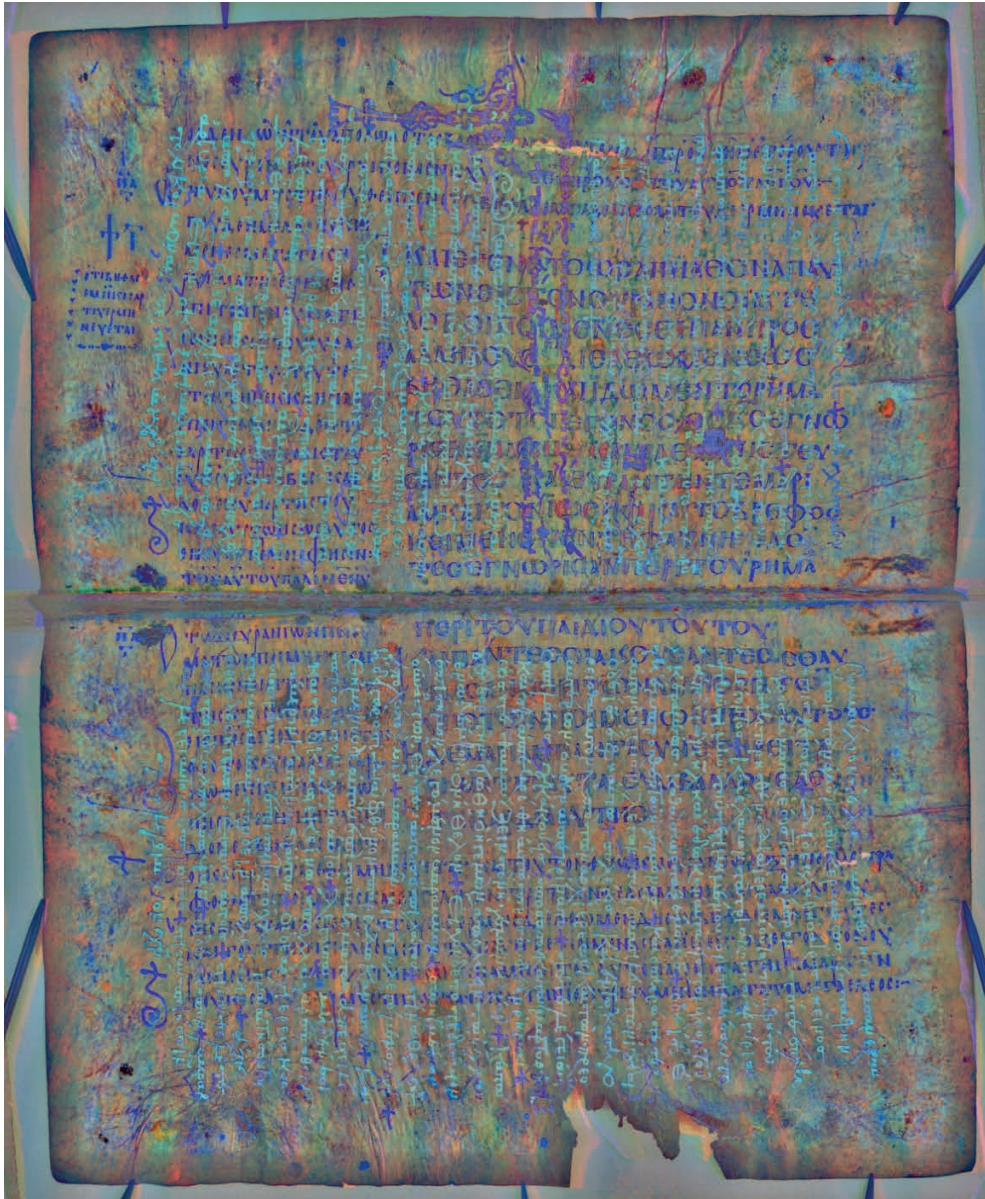


Plate 4. Folio XVIIIv: Luke 2:15-19 and catena, showing marginal gloss.

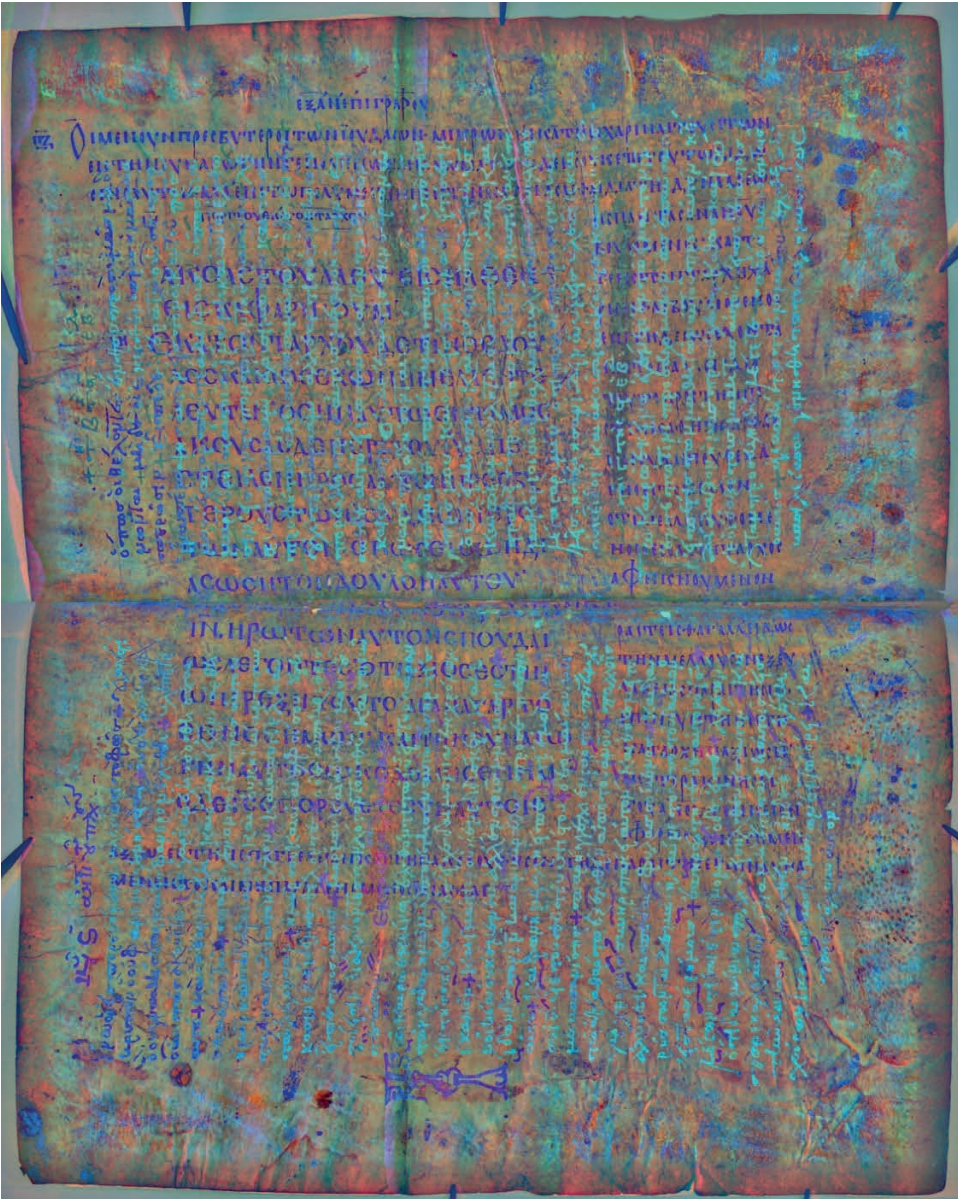


Plate 5. Folio XLIIIr: Luke 7:1–6 and catena, with a biblical *titlos*.

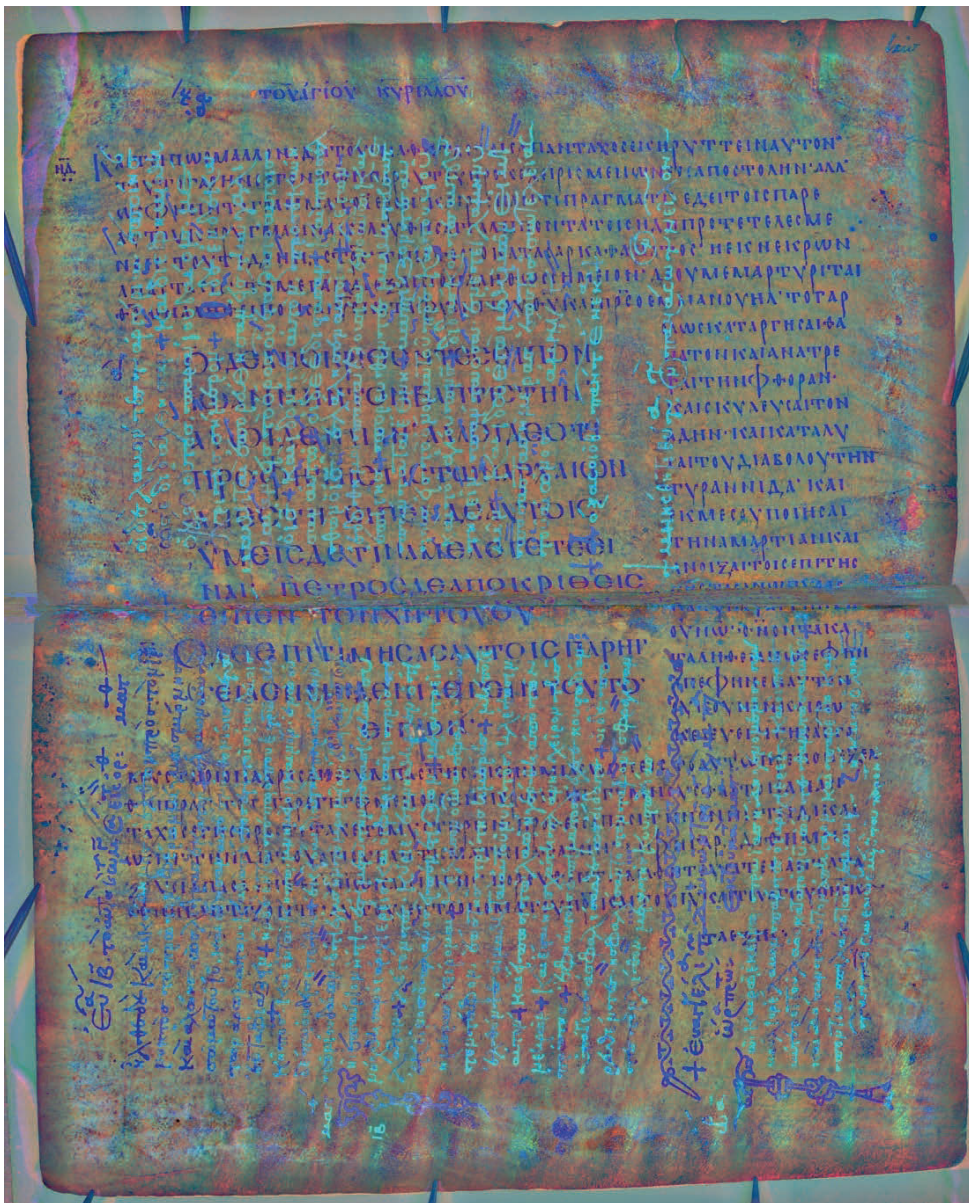


Plate 6. Folio LXIVr: Luke 9:19–21 and catena (also sketched by Tregelles).

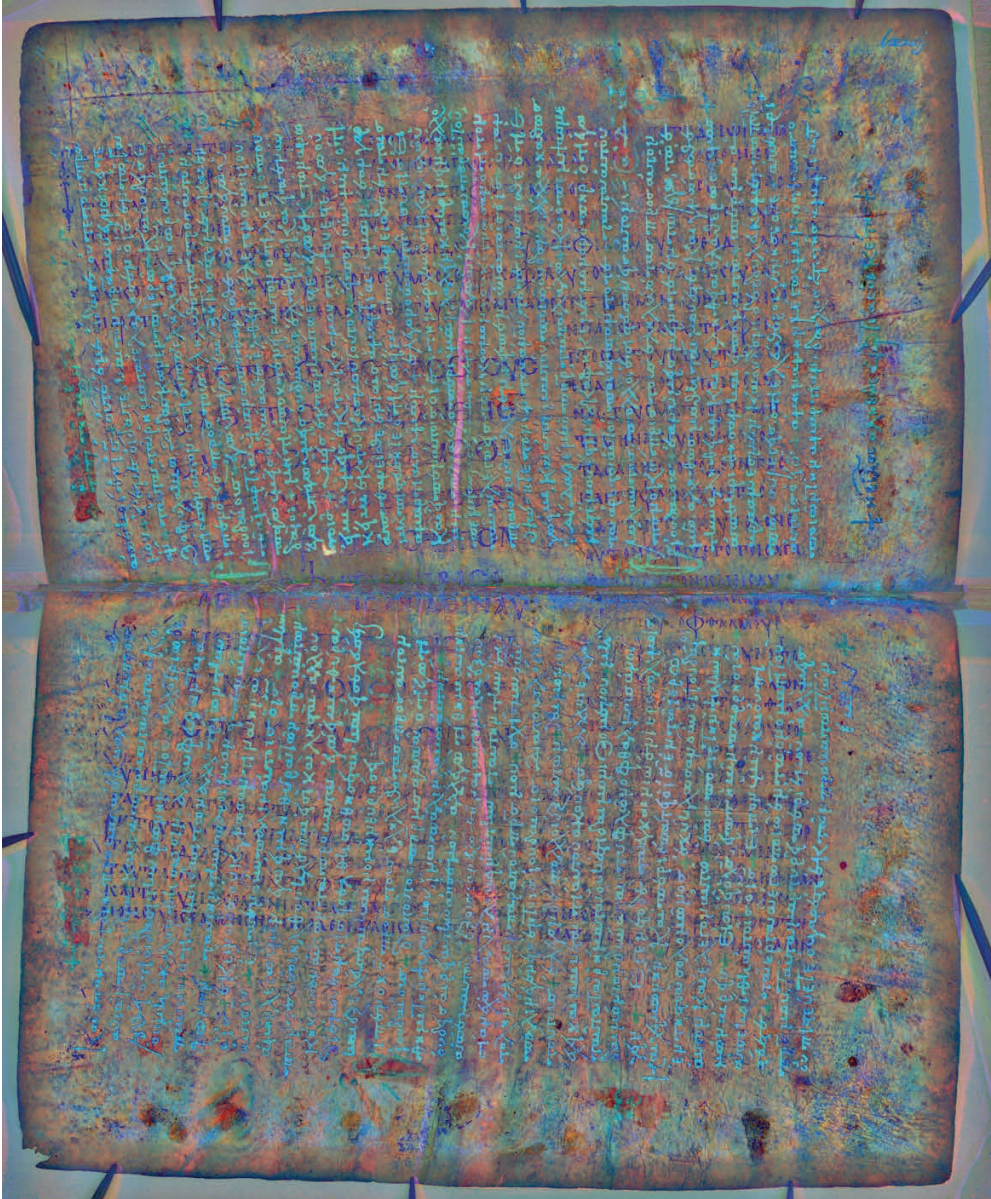


Plate 7. Folio LXXXIr: Luke 10:25 and catena, with rubricated titles in top margin and immediately below the biblical text, as well as a decorated initial in line 1.

EDITION

Contents

Ir	Preface
Iv–IIv	Table of Kephalaia
IIIr–Vv	Luke 1:1–9 with catena
VIr–VIv	Luke 1:19–23 with catena
VIIr	Luke 1:27–28 with catena
VIIv	Catena on Luke 1:30
VIIIr–VIIIv	Luke 1:30–32 with catena
IXr–XIVv	Luke 1:36–66 with catena
XVr–XVIIIv	Luke 1:77–2:19 with catena
XIXr–XXv	Luke 2:21–22 with catena
XXIr–XXIIv	Luke 2:33–39 with catena
XXIIIr–v	Luke 3:5–8 with catena
XXIVr–XXVv	Luke 3:11–20 with catena
XXVIr–v	Luke 4:1–2 with catena
XXVIIr–XXVIIIv	Luke 4:6–20 with catena
XXIXr–XXXv	Luke 4:32–43 with catena
XXXIr–XXXIVv	Luke 5:17–36 with catena
XXXVr–XLIIIv	Luke 6:21–7:6 with catena
XLIVr–XLIXv	Luke 7:11–37 with catena
Lr–v	Luke 7:39–47 with catena
LIr–LIVv	Luke 8:4–21 with catena
LVr–LVIv	Luke 8:25–35 with catena
LVIIr–LVIIIv	Luke 8:43–50 with catena
LIXr–LXVIIv	Luke 9:1–29 with catena
LXVIIIr	Luke 9:32–33 with catena
LXVIIIv	Luke 9:35 with catena
LXIXr–LXXVIIIv	Luke 9:41–10:18 with catena
LXXIXr–LXXXIIv	Luke 10:21–29 with catena
LXXXIIIr–LXXXVv	Luke 10:30–40 with catena
LXXXVIr–v	Luke 11:1–2 with catena
LXXXVIIr–v	Luke 11:3–4 with catena
LXXXVIIIr–v	Luke 11:24–30 with catena
LXXXIXr–v	Luke 11:31–33 with catena

The person who encounters this book ought to know that sections are inserted not just from many works of holy and orthodox fathers, but also from exegetes who were discredited and met the fate of heretics. These sections emerge as there are teachings in them unharmonious with church tradition, which were spoken by the heretics. I did not do this of my own accord, but I followed our most holy father, Archbishop Cyril of the great and Christ-loving city of Alexandria, who says in his Letter to Eulogius: ‘One ought not to avoid and refuse everything which heretics say. For they grant many things which we also grant.’ I thought that it was indispensable to add this to the present introduction as a clarification and explanation for those who encounter it. For they should know that those who have interpreted this divinely-inspired scripture have not only been carried in different ways in their ideas but, indeed, have not divided the very words of the same divine scripture identically, and have laid out their interpretation accordingly. For one of them made their exposition setting out more words and another fewer. Because of this, the numbers which are assigned to the chapters seem to provoke those who read the text to go further forwards.

So one ought to read the first and the second or even the third chapter of the text of the divine scripture, and the accompanying interpretations in this manner so that the ideas may be easily comparable for those who encounter them.

2

¹ See also Plate 1.

² There is a decorative band across the width of the page.

Χρή δε τὸν ἐντύγχανοντα τῆδε τῆ Βίβλω γινώσκειν ὅτι ἐκ πολλῶν
 πονημάτων ἀγίων καὶ ὀρθοδοξῶν πατέρων· οὐ μὴν ἀλλὰ καὶ ἀδο-
 κίμων ἐξηγητῶν· καὶ τῆς τῶν αἰρετικῶν μοίρας τυγχανόντων
 αἱ παραγραφαὶ ἐγκείνται ἐκφεύγου[σαι ὡς] ἐνεστὶ τὰ τῆς ἐκκλησι-
 αστ[ι]κῆς παραδοσεως ἀπάδοντα δόγματα [τα] ὑπὸ τῶν αἰρετικῶν
 εἰρ[η]μένα· καὶ τοῦτο δὲ οὐκ ἀγτονόμ[ως ε]πο[ι]ησα[ν] ἀλλ ἀκολουθ[η]σας
 τῷ ἀγιωτάτῳ ἡμῶν πατρὶ τῷ τῆς ἀλε[ξ]άνδροϋ φιλοχ[ρ]ιστοῦ μεγαλοπό-
 λεως ἀρχι[επισ]κόπῳ κηρίλλῳ φήσαντι ἐν τῇ πρὸς εὐλόγιον ἐπιστολῇ.
 > οὐ πάντα ὅσα λεγοῦσιν οἱ αἰρετικοὶ φεύγειν καὶ παραιτῆσαι χρῆ·
 > πολλὰ γὰρ ὁμολογοῦσιν. ὧν καὶ ἡμεῖς ὁμολογοῦμεν καὶ τοῦτο δὲ
 προσθεῖναι ἀναγκαῖον ὡθήην τῷδε τῷ προοιμίῳ πρὸς φανέρωσιν
 καὶ σαφήνειαν τοῖς ἐντύγχανούσιν· ἴστωσαν γὰρ, ὡς οὐ μόνον διαφό-
 ρως ἠνεχθῆσαν ἐν τοῖς νοήμασι τῆς θεοπνεύστου γραφῆς οἱ ταύτην
 ἠρμηνεύκοτες· ἀλλὰ καὶ αὐτὰ τὰ ρητὰ τῆς αὐτῆς [θει]ας [γραφ]ῆς οὐ
 κ' ἴσως διεστειλάντο καὶ οὐ[τως] τὴν ἐρμηνείαν [επι]θεικασί· ο] μὲν γὰρ
 πλείους. ὁ δὲ ἡπτοῦς ρησεὶ προθέμενος τὴν [εξ]ηγήσιν ἐποίησατο κ(αι)
 ἐκ τοῦτοϋ δοκοῦσιν οἱ ἀριθμοὶ οἱ τοῖς κεφαλαιοῖς ἐπικείμενοι. ἀνα-
 χετίζειν τοὺς τοῦ ἑδάφος ἀνα[γι]ν[ω]σκοντας εἰς τὸ πρὸς ὡ Βαίνειν·
 Χρῆ οὖν ἐνα καὶ δεῦτερον ἢ καὶ τρίτον κεφάλαιον τοῦ ἑδάφους τῆς
 θείας γραφῆς ἀναγινώσκειν καὶ οὕτω τὰς ἐγκειμένας ἐρμηνείας
 ἴν' εὐσ[υ]νοπτα εἶσται] τοῖς ἐντύγχανούσι τὰ νοήματα:



	λ ο	ϊ ω		θ μ	ρ μ		λ ο	ϊ ω	θ μ	ρ μ
ᾱ			τοῦ κατὰ λογκαν εὐαγγελίου τὰ κεφάλαια·			ᾱ				ᾱ
β̄			περὶ τῆς ἀπογραφῆς·			β̄				ῑ
γ̄			περὶ τῶν ἀγραυλογόντων ποιμένων·			γ̄				
δ̄			περὶ συμεῶν·			δ̄			2	
ε̄			περὶ ἀννας τῆς προφητιδος·			ε̄		γ̄	3	γ̄ ᾱ
ζ̄			περὶ τοῦ γενομένου ρήματος πρὸς ἰωάννην·			ζ̄			ε̄	
ζ̄			περὶ τῶν ἐπερωτησάντων τὸν ἰωάννην·					γ̄	ᾱ	ᾱ
η̄			περὶ τοῦ πειρασμοῦ τοῦ σρς·			η̄			η̄	ᾱ
θ̄			περὶ τοῦ εχόντος πνεῦμα δαιμονίου·			θ̄		η̄	β̄	η̄ β̄
ῑ			περὶ τῆς πενθερας πετροῦ·			ῑ ⁴		θ̄	γ̄	θ̄ γ̄
ιᾱ			περὶ τῶν ἰαθεντῶν ἀπο ποικίλων νοσῶν·				ιᾱ		ιᾱ	
ιβ̄			περὶ τῆς ἀγρας τῶν ἰχθύων·			ιβ̄		ζ̄	ιβ̄	ζ̄ δ̄
ιγ̄			περὶ τοῦ λεπροῦ·			ιγ̄	ζ̄	ιγ̄	ιγ̄	ιγ̄ ⁵ ε̄ ⁶
ιδ̄			περὶ τοῦ παραλυτικοῦ·			ιδ̄	ιγ̄	ιδ̄	ζ̄ ⁷	ιδ̄ ζ̄
ιε̄			περὶ λεγί τοῦ τελωνοῦ·			ιε̄	ιγ̄	ιδ̄	ζ̄ ⁸	κᾱ ζ̄
ις̄			περὶ τοῦ ζήραν εχόντος τὴν χεῖρα·			ις̄		ιθ̄	η̄ ⁹	ιθ̄ η̄
ιζ̄			περὶ τῆς τῶν ἀποστόλων διαταγῆς·			ιζ̄	ε̄	ιθ̄	ιζ̄	ε̄ ζ̄
ιη̄			περὶ τῶν μακαρισμῶν·			ιη̄	ς̄	ζ̄	ιη̄	ς̄ ζ̄
ιθ̄			περὶ τοῦ ἵϊοῦ τῆς χήρας·			ιθ̄			ιθ̄	
κ̄			περὶ τῶν ἀπεσταλμένων ὑπο ἰωάννου·			κ̄		κ̄	κ̄	κ̄
κᾱ			περὶ τῆς ἀλιψασῆς τὸν κν̄ μῦρῶ·			κᾱ	ιβ̄	ξ̄β̄	μᾱ	ιβ̄ μ̄[ᾱ] ¹⁰
κβ̄			περὶ τῆς ἀλιψασῆς τὸν κν̄ μῦρῶ·			κβ̄		κδ̄	θ̄ ¹¹	κδ̄ θ̄
κγ̄			περὶ τῆς παραβολῆς τοῦ σπειροντος·			κγ̄		ιᾱ	κγ̄	ιᾱ ῑ ¹²
κδ̄			περὶ τῆς ἐπιτίμησεως τῶν ὕδατων·			κδ̄		ιβ̄	ιᾱ ¹³	ιβ̄ ιᾱ
κε̄			περὶ τοῦ εχόντος τὸν λεγεῶνα·			κε̄		ιε̄	ιβ̄ ¹⁴	ιε̄ ιβ̄
κς̄			περὶ τῆς θύγατρος τοῦ ἀρχισυναγωγοῦ·			κς̄		ις̄	ιγ̄ ¹⁵	ις̄ ιγ̄
κζ̄			περὶ τῆς ἀποστολῆς τῶν δωδεκά·			κζ̄		ιθ̄	ιδ̄ ¹⁶	ιθ̄ ιδ̄
κη̄			περὶ τῶν πεντε ἀρτῶν καὶ τῶν δύο ἰχθύων·			κη̄	η̄	κς̄	η̄ ¹⁷	κς̄ ις̄
κθ̄			περὶ τῆς τῶν μαθητῶν ἐπερωτησεως·			κθ̄		λγ̄	κδ̄ ¹⁸	λγ̄ κ[δ̄] ¹⁹
λ̄			περὶ τῆς μεταμορφωσεως τοῦ ιγ̄			λ̄		λδ̄	κε̄	λδ̄ [..]
λᾱ			περὶ τοῦ σεληνιαζομένου·			λᾱ		λε̄	κς̄ ²⁰	λε̄ [..]
λβ̄			περὶ τῶν διαλογιζομένων τις μεῖζων·			λβ̄		λζ̄	κζ̄ ²¹	λζ̄ [..]
λγ̄			περὶ τοῦ μὴ ἐπιτρεπομένου ἀκολουθεῖν·			λγ̄		ῑ	λγ̄	ῑ [..]
λδ̄			περὶ τῶν ἀναδειχθέντων Ὁ			λδ̄			λδ̄	[..]
λε̄			περὶ τοῦ ἐπερωτησαντος νομικοῦ·			λε̄		νδ̄	λς̄ ²²	νδ̄ [..]

The Chapters of the Gospel according to Luke.²³

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. On the Census. 2. On the Shepherds in the Fields. 3. On Simeon. 4. On Anna the Prophetess. 5. On the Word which Came to John. 6. On Those who Questioned John. 7. On the Temptation of the Saviour. 8. On the Man who had a Demon Spirit. 9. On the Mother-in-Law of Peter. 10. On Those Healed from Various Diseases. 11. On the Catch of Fish. 12. On the Leper. 13. On the Paralysed Man. 14. On Levi the Tax Collector. 15. On the Man with a Withered Hand. 16. On the Call of the Apostles. 17. On the Beatitudes. 18. On the Centurion. 19. On the Widow's Son. 20. On Those Sent by John. | <ol style="list-style-type: none"> 21. On the Woman who Anointed the Lord with Myrrh. 22. On the Parable of the Sower. 23. On the Rebuke of the Waters. 24. On the Man who had Legion. 25. On the Daughter of the Synagogue Leader. 26. On the Woman with a Flow of Blood. 27. On the Sending of the Twelve. 28. On the Five Loaves and the Two Fish. 29. On the Questioning of the Disciples. 30. On the Transfiguration of Jesus. 31. On the Man Possessed. 32. On Those who Discussed who was the Greatest. 33. On the Man who was Not Permitted to Follow. 34. On the Appointed Seventy. 35. On the Questioning Lawyer. |
|---|--|

¹ See also Plate 2.

² The remains of a number can be seen in this column, but there is a hole in the parchment.

³ It seems that there was also a number in this position, but there is a hole in the parchment.

⁴ Initial reading: $\overline{\iota}$

⁵ Initial reading: \overline{z}

⁶ The additional numbers in this column are not noted by Tregelles.

⁷ Initial reading: $\overline{\iota\Delta}$

⁸ Initial reading: $\overline{\iota\epsilon}$

⁹ Initial reading: $\overline{\iota\zeta}$

¹⁰ Initial reading: $\overline{z\beta}$

¹¹ Initial reading: $\overline{\kappa\beta}$

¹² Initial reading: $\overline{\iota}$ (the number has been repeated).

¹³ Initial reading: $\overline{\kappa\Delta}$

¹⁴ Initial reading: $\overline{\kappa\epsilon}$

¹⁵ Initial reading: $\overline{\kappa\zeta}$

¹⁶ Initial reading: $\overline{\kappa z}$

¹⁷ Initial reading: $\overline{\iota\zeta}$. The correction was unclear, so $\overline{\eta}$ was written again.

¹⁸ Initial reading: $\overline{\kappa\theta}$

¹⁹ The end of the number was cut off when the page was trimmed.

²⁰ Initial reading: $\overline{\lambda\Delta}$

²¹ Initial reading: $\overline{\lambda\beta}$

²² Initial reading: $\overline{\lambda\epsilon}$

²³ Only the titles and numbers of the Lukan *kephalaia* have been provided in the translation: the cross-references in the manuscript may be seen in the transcription of the Greek.

Table of Kephalaia

36. On the Man who Fell Among Robbers.
37. On Martha and Mary.
38. On Prayer.
39. On the Man with a Mute Demon.
40. On [the Woman from the Crowd who Raised her Voice]¹
41. On Those who Asked for a Sign.
42. On the Pharisee who Invited Jesus.
43. On the Woes to the Lawyers.
44. On the Leaven of the Pharisees.
45. On the Man Wishing to Divide the Property.
46. On the Rich Man whose Land was Productive.
47. On the Galilaeans and Those in Siloam.
48. On the Woman who Had a Spirit of Infirmity.
49. On the Parables.
50. On the Man who Asked if Few would be Saved.
51. On Those who Spoke to Jesus because of Herod.
52. On the Man with Dropsy.
53. On not Loving the Seats of Honour.
54. On Those Invited to the Meal.
55. Parable by Building a Tower.
56. Parable by the Hundred Sheep.
57. On the Man who Went to a Distant Country.
58. On the Unjust Steward.
59. On the Rich Man and Lazarus.
60. On the Ten Lepers.
61. On the Unjust Judge.
62. On the Pharisee and the Tax Collector.
63. On the Lawyer who Questioned Jesus.
64. On the Blind Man.
65. On Zacchaeus.
66. On the Man who Journeyed to Receive a Kingdom for Himself.
67. On Those who Received the Coins.
68. On the Colt.
69. On what the Chief Priests and Elders Asked the Lord.
70. Parable by a Vineyard.
71. Question Because of the Tax.

¹ The latter part of this title is absent here, but appears alongside the gospel as usual.

² The first number, transcribed as Β, might be a transposition marker co-ordinated with Δ in the fourth column, which has erroneously been transcribed as part of the number. Alternatively, it could be ζ.

³ This numeral does not make sense: Δ may be a transposition marker co-ordinated with Β in column 2, or it may be an error for λ.

		λ	ι̇	θ	ρ
		ο	ω	μ	μ
					λ ι̇ θ ρ ο ω μ μ
$\overline{\lambda\zeta}$	περι τοῦ ἔμπροσθεντος εἰς τοὺς ληστας·	$\overline{\lambda\zeta}$			
$\overline{\lambda\zeta}$	περι μαρθας και μαριας·	$\overline{\lambda\zeta}$			
$\overline{\lambda\eta}$	περι προσεγγης·	$\overline{\lambda\eta}$			
$\overline{\lambda\theta}$	περι τοῦ εχοντος δαιμονιον κωφον·	$\overline{\lambda\theta}$			
$\overline{\mu}$	περι ¹	$\overline{\mu}$			
$\overline{\mu\alpha}$	περι των αιτουγντων σημειον·	$\overline{\mu\alpha}$			
$\overline{\mu\beta}$	περι τοῦ φαρισαιοῦ τοῦ καλεσαντος τον ἰν·	$\overline{\mu\beta}$			
$\overline{\mu\gamma}$	περι τοῦ ταλανισμοῦ των νομικων·	$\overline{\mu\gamma}$			
$\overline{\mu\delta}$	περι της ζυμης των φαρισαιων·	$\overline{\mu\delta}$			
$\overline{\mu\epsilon}$	περι τοῦ θελοντος μερισασθαι την ουσιαν	$\overline{\mu\epsilon}$			
$\overline{\mu\zeta}$	περι οἱ ηγφορησεν η χωρα πλογσιοῦ·	$\overline{\mu\zeta}$			
$\overline{\mu\zeta}$	περι των γαλιλαιων και των εν τω σιλωαμ·	$\overline{\mu\zeta}$			
$\overline{\mu\eta}$	περι της εχογης πνευμα ασθενειας·	$\overline{\mu\eta}$	$\overline{\kappa\alpha}$	$\overline{\theta}$	
$\overline{\mu\theta}$	περι των παραβολων·	$\overline{\mu\theta}$			
$\overline{\nu}$	περι τοῦ επερωθησαντος ει ολιγοι οι σωζομενοι·	$\overline{\nu}$			
$\overline{\nu\alpha}$	περι των ειποντων τω ἰϋ δια ηρωδην·	$\overline{\nu\alpha}$			
$\overline{\nu\beta}$	περι τοῦ ὑδρωπικοῦ·	$\overline{\nu\beta}$			
$\overline{\nu\gamma}$	περι τοῦ μη αγαπαν τας πρωτοκλησιας·	$\overline{\nu\gamma}$			
$\overline{\nu\delta}$	περι των καλογμενων εν τω δειπνω·	$\overline{\nu\delta}$	$\overline{\nu\alpha}$		
$\overline{\nu\epsilon}$	παραβολη δι οικοδομης πργου·	$\overline{\nu\epsilon}$			
$\overline{\nu\zeta}$	παραβολη δι εκατον προβατων·	$\overline{\nu\zeta}$	$\overline{\lambda\eta}$		
$\overline{\nu\zeta}$	περι τοῦ αποδημησαντος εἰς χωραν μακραν·	$\overline{\nu\zeta}$			
$\overline{\nu\eta}$	περι τοῦ οικονομου της αδικιας·	$\overline{\nu\eta}$			
$\overline{\nu\theta}$	περι τοῦ πλογσιοῦ και λαζαρου·	$\overline{\nu\theta}$			
$\overline{\xi}$	περι των δεκα λεπρων·	$\overline{\xi}$			
$\overline{\xi\alpha}$	περι τοῦ κριτου της αδικιας·	$\overline{\xi\alpha}$			
$\overline{\xi\beta}$	περι τοῦ φαρισαιοῦ και τοῦ τελωνου·	$\overline{\xi\beta}$			
$\overline{\xi\gamma}$	περι τοῦ επερωθησαντος τον ἰν νομικοῦ·	$\overline{\xi\gamma}$	$\overline{\mu\alpha}$	$\overline{\kappa\theta}$	
$\overline{\xi\delta}$	περι τοῦ τυφλου·	$\overline{\xi\delta}$	$\overline{\mu\delta}$	$\overline{\lambda\alpha}$	
$\overline{\xi\epsilon}$	περι ζακχαιοῦ·	$\overline{\xi\epsilon}$			
$\overline{\xi\zeta}$	περι τοῦ πορευθεντος λαβειν εαγτω βασιλειαν·	$\overline{\xi\zeta}$			
$\overline{\xi\zeta}$	περι των λαβοντων τας μνας·	$\overline{\xi\zeta}$	$\overline{\xi}$		
$\overline{\xi\eta}$	περι τοῦ πωλου	$\overline{\xi\eta}$	$\overline{\beta}^{-2}$	$\overline{\iota\delta}$	$\overline{\mu\epsilon}$
$\overline{\xi\theta}$	περι των ηρωθησαν τον κν αρχιερεις και presβυτεροι·	$\overline{\xi\theta}$			$\overline{\alpha}$
$\overline{\omicron}$	παραβολη δι αμπελωνος·	$\overline{\omicron}$			$\overline{\beta}^{-3}$
$\overline{\omicron\alpha}$	ερωτησις δια τον κηνον·	$\overline{\omicron\alpha}$	$\overline{\mu\eta}$	$\overline{\lambda\epsilon}$	
			$\overline{\nu}$	$\overline{\lambda\zeta}$	
			$\overline{\nu\beta}$	$\overline{\lambda\zeta}$	

- 72. On the Sadducees.
- 73. A Question How Christ is Son of David.
- 74. On the Woman with Two Coins.
- 75. A Question on the Consummation.
- 76. On the Passion.
- 77. On Those who Argued who was the Greatest.
- 78. On the Demand of Satan.
- 79. Contempt of Herod.
- 80. On the Mourning Women.
- 81. On the Repentant Thief.
- 82. On the Request for the Lord's Body.
- 83. On Cleopas.

> >

[]¹

¹The bottom half of this page appears to have been left blank by the first hand. However, there are six larger smudged lines which seem to be in a large minuscule script but cannot be read. For an image, see Houghton and Parker, *Codex Zacynthius: Catena, Palimpsest, Lectionary*, 71.

001-1. *From Saint John the Bishop of Constantinople.* One might call it good news, since not only fixed and immovable things are good and beyond our value, but because it is also given to us with complete intelligibility. For it was not by toil and hardship but only by being loved by God that we have received what we have received. 60

001-2. Some define the gospel in this way: a gospel is a term denoting a report of matters, gladdening the hearer because they benefit according to the ‘good news’ from the point when the message is received. 60

001-3. *Alternatively.* A term denoting the appearance of a good. 60

001-4. *Alternatively.* A term indicating that the expected good is present. 60

002-1. The blessed Luke was a physician by profession, but he became also a physician of souls, having risen from the lesser to the greater. For he has left behind for us the written memorial of both the words and the miracles of Jesus. This was granted to him, thanks be to God, as he was genuinely instructed by Christ. Alone of the other evangelists, he accurately made the writing of the gospel and many matters on which the others were silent. He it was who both remembered this and recounted accurately, on account of which the preface of this gospel writing proclaims the accuracy. 60

003-1. Just as in times past many people proclaimed prophecy, but some of these were false prophets and others were truly prophets. The gift of the discernment of spirits was given to the people, the gift from which the true and the false prophet were judged. In the same way now, too, in the New Testament, many wished to write gospels: the trustworthy stewards did not approve everyone but chose some of them. Perhaps the attempt of those who came to the composition of gospels without the gift has fallen into oblivion. For Matthew did not fail in his attempt but wrote from the Holy Spirit, just as Mark and John, and likewise Luke. However, those who wrote the Gospel according to the Egyptians and the Gospel according to the Twelve failed. Basilides also dared to write the Gospel according to Basilides. On one hand, then, many attempted (for it is said that there is also a Gospel according to Thomas and one according to Matthias and many others), but the Church of God approves the four Gospels. 60

¹ See also Plate 3.

² Scholium 001-1: Chrysostom, Homily 1 on Matthew.

³ Scholium 001-2: Origen, Commentary on John.

⁴ Scholium 001-3: Origen, Commentary on John.

⁵ Scholium 001-4: Origen, Commentary on John.

⁶ Scholium 002-1: Unknown source (also in Cramer’s edition of the Catena on Luke).

⁷ The initial ε is decorated.

⁸ It is possible that the first two letters of ἀνατάξατο are at the end of the previous line, but we have followed Tregelles’ reconstruction.

⁹ Scholium 003-1: Origen, Homily 1 on Luke.

+ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΕΠΙΣΚΟ(ΠΟΥ) ΚΩΣΤΑΝΤΙΝΟΥΠΟΛ(ΕΩΣ)²

^α **Ε**ΥΑΓΓΕΛΙΑ ΚΑΛΟΙΤΑΝ· ΟΥΚ ΕΠΕΙΔΗ Β[Ε]ΒΑΙΑ ΚΑΙ ΑΚΙΝΗΤΑ ΜΟΝΟΝ ΕΣΤΙΝ ΑΓΑΘΑ ΚΑΙ ΎΠΕΡ ΤΗΝ ΑΞΙΑΝ ΤΗΝ ΗΜΕΤΕΡΑΝ· ΑΛΛ ΟΤΙ ΚΑΙ [ΜΕ]Τ' ΕΥΚΟΛΙΑΣ ΑΠΑΣΗΣ ΗΜΙΝ ΕΔ[Ο]ΘΗ ΟΥΔΕ ΓΑΡ ΠΟΝΗΣΑΝ[ΤΕ]Σ Κ[ΑΙ] ΪΔΡΩΣΑΝΤΕΣ ΑΛΛ ΑΓΑΠΗΘΕΝΤΕΣ ΠΑΡΑ ΤΟΥ ΘΥ ΜΟΝΟΝ [ΕΛΑΒ]ΟΜΕΝ ΑΠΕΡ ΕΛΑΒΟΜΕΝ:-

^α ³ ΟΡΙΖΟΥΣΙ ΤΙΝΕΣ ΟΥΤΩ[Σ Τ]Ο ΕΥΑΓΓΕΛΙΟΝ· ΕΥΑΓΓΕΛΙΟΝ ΕΣΤΙΝ ΛΟΓΟΣ ΠΕΡΙΕΧΩΝ ΑΠΑΓΓΕΛΙΑΝ ΠΡΑΓΜΑΤΩΝ ΚΑΤΑ Τ[Ο] ΕΥΑΓΓΕΛΙΟΝ ΔΙΑ ΤΟ ΩΦΕΛΕΙΝ [Ε]ΥΦΡΑΙΝΩΝ ΤΟΝ ΑΚΟΥΟΝΤΑ. ΕΠΑΝ ΠΑΡΑΔΕΞΗΤΑΙ ΤΟ ΕΠΑΓΓΕΛΛΟΜΕΝΟΝ:-

αλλως⁴

^α ΛΟΓΟΣ ΠΕΡΙΕΧΩΝ ΑΓΑΘΟΥ ΠΑΡΟΥΣΙΑΝ:- αλλως⁵

^α ΛΟΓΟΣ ΑΠΑΓΓΕΛΩΝ ΠΑΡ[ΕΙΝ]ΑΙ ΑΓΑΘΟΝ ΤΟ ΠΡΟΣΔΟΚΩΜΕΝΟΝ:-

^β ⁶ ΛΟΥΚΑΣ Ο ΜΑΚΑΡΙΟΣ [Ϊ]ΑΤΡΟΣ ΜΕΝ ΗΝ ΤΗΝ ΤΕΧΝΗΝ· ΓΕΓΟΝΕΝ Δ[Ε] ΚΑΙ ΨΥΧΩΝ ΪΑΤΡΟΣ· [Α]ΝΑΒΑΣ ΑΠΟ ΤΟΥ ΕΛΑΤΤΟΝ[Ο]Σ ΕΠΙ ΤΟ ΚΡΕΙΤΤΟΝ· ΚΑΤΑΛΕΛΟΙΠΕΝ ΓΑΡ ΗΜΙΝ ΤΩΝ ΪΥ ΛΟΓΩΝ Τ[Ε] ΚΑΙ ΘΑΥΜΑΤΩ ΤΗΝ ΜΝΗΜΗΝ ΕΓΓΡΑΦΟΝ· ΤΟΥΤΟ ΔΕ ΔΕΔΩΡΗΤΑΙ Θ[Ω]Χ[Α]Ρ[Ι]Σ ΑΥΤΩ ΓΝΗΣΙΩΣ ΧΩ ΜΑΘΗΤΕΥΘΕΤΙ· ΜΟΝΟΣ ΔΕ ΤΩΝ ΑΛΛΩΝ ΕΥΑΓΓΕΛΙΣΤΩΝ ΑΚΡΙΒΩ[Σ ΕΠΟΙΗΣ]ΑΤ[Ο ΤΗΝ] Τ[ΟΥ ΕΥ]ΑΓΓΕΛΙΟΥ ΓΡΑΦΗΝ ΚΑΙ Π[Ο]ΛΛΑ ΤΩΝ ΤΟΙΣ ΑΛΛΟΙΣ ΣΕΣΙΩΠ[ΗΜ]ΕΝΩΝ· [Ο]ΥΤΟΣ ΤΗΝ [ΑΠΕΜΝΗΜΟ]Ν[Ε]ΥΣΕ [ΤΕ ΚΑΙ] Δ[ΙΕ]ΞΗΛΘΕΝ ΑΚΡΙΒΩΣ ΔΙΟ ΚΑΙ ΤΟ ΠΡΟΟΙΜΙΟΝ ΤΗ[Σ ΕΥΑΓΓΕΛΙΚ]ΗΣ ΓΡΑΦ[Η]Σ [ΑΚΡΙΒΕΙΑΝ ΕΠΑΓΓΕ]ΛΛΕΤΑΙ:-

[Γ] ⁹ ΩΣΠΕΡ ΓΑΡ ΕΝ ΤΩ ΠΑΛΑΙ

ΛΑΩ ΠΟΛΛΟΙ ΠΡΟΦΗΤΕΙ

ΑΝ ΕΠΗΓΓΕΛΛΟΝΤΟ. ΑΛ

ΛΑ ΤΟΥΤΩΝ ΤΙΝΕΣ ΜΕΝ

ΗΣΑΝ ΨΕΥΔΟΠΡΟΦΗΤΑΙ·

ΤΙΝΕΣ ΔΕ ΑΛΗΘΩΣ ΠΡΟΦΗΤΑΙ·

ΚΑΙ ΗΝ ΧΑΡΙΣΜΑ ΤΩ ΛΑΩ

^α ^Γ **Ε**ΠΕΙΔΗ[ΠΕΡ⁷ ΠΟΛΛΟΙ ΕΠΕ]ΧΕ[Ι]ΡΗΣΑΝ
[ΑΝ]ΑΤΑΞΑΣΘΑΙ⁸ ΔΙΗΓΗΣΙΝ

+ ^α

[ΔΙΑΚΡΙΣΙΣ ΠΝΕΥΜΑΤΩΝ ΑΦ ΟΥ ΧΑΡΙΣΜΑΤΟΣ ΕΚΡΙΝΕΤΟ Ο ΤΕ ΑΛΗΘΗΣ ΠΡΟΦΗΤΗΣ ΚΑΙ Ο ΨΕΥΔΟ] ΝΥΜΟΣ· ΟΥΤΩ ΚΑΙ ΝΥΝ ΕΝ ΤΗ ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΤΑ ΕΥΑΓΓΕΛΙΑ ΠΟΛΛΟΙ [ΗΘΕΛΗΣΑΝ ΓΡΑΨΑΙ] ΑΛΛ ΟΙ ΔΟΚΙΜΟΙ ΤΡΑΠΑΙΖΙΤΑΙ· ΟΥ ΠΑΝΤΑ ΑΝΕΚΡΙΝΑΝ· ΑΛΛΑ ΤΙΝΑ ΑΥΤΩΝ ΕΞΕΛΕΞΑΝΤΟ· ΤΑ ΧΑ ΔΕ ΚΑΙ ΤΟ ΕΠΕΧΕΙΡΗΣΑΝ ΛΕΛΗΘΥΙΑΝ [Ε]ΧΕΙ ΚΑΤΗΓΟΡΙΑΝ ΤΩΝ [Χ]ΩΡΙΣ [Χ]ΑΡΙΣΜΑΤΟΣ ΕΛΘΟΝΤΩ· ΕΠΙ ΤΗΝ ΑΝΑΓΡΑΦΗΝ ΤΩΝ ΕΥΑΓΓΕΛΙΩΝ· ΜΑ[Τ]ΘΑΙΟΣ ΓΑΡ ΟΥΚ ΕΠΕ[ΧΕΙ]ΡΗΣΕΝ ΑΛΛ ΕΓΡΑΨΕΝ ΑΠΟ ΑΓΙΟΥ Π[Α]Τ[Ρ]Ο[Σ] ΜΟΙΩΣ ΚΑΙ ΜΑΡΚΟΣ ΚΑΙ ΙΩΑΝΝΗΣ. ΠΑΡΑΠΛΗΣΙΩΣ ΔΕ ΚΑΙ ΛΟΥΚΑΣ· ΤΟ ΜΕΝ ΤΟΙ ΕΠΙΓΕΓΡΑΜΜΕΝΟΝ ΚΑΤΑ ΑΙΓΥΠΤΙΟΥΣ ΕΥΑΓΓΕ[Λ]ΙΟΝ· ΚΑΙ ΤΟ ΕΠΙΓΕΓΡΑΜΜΕΝΟΝ ΤΩΝ ΔΩ ΔΕΚΑ ΕΥΑΓΓΕΛΙΟΝ ΟΙ ΣΥΝΓΡΑΨΑΝΤΕΣ ΕΠΕΧΕΙΡΗΣΑΝ· ΗΔΗ Δ ΕΤΟΛΜΗΣΕ ΚΑΙ ΒΑΣΙΛΙΔΗΣ ΓΡΑΨΑΙ ΚΑΤΑ ΒΑΣΙΛΙΔΗΝ ΕΥΑΓΓΕΛΙΟΝ· ΠΟΛΛΟΙ ΜΕΝ ΟΥΝ ΕΠΕΧΕΙΡΗΣΑΝ· ΦΕΡΕΤΑΙ ΓΑΡ ΚΑΙ ΤΟ ΚΑΤΑ ΘΩΜΑΝ ΕΥΑΓΓΕΛΙΟΝ ΚΑΙ ΤΟ ΚΑΤΑ ΜΑΤΘΙΑΝ ΚΑΙ ΑΛΛΑ ΠΛΕΙΟΝΑ· ΤΑ ΔΕ ΤΕΣΣΑΡΑ ΠΡΟΚΡΙΝΕΙ Η ΤΟΥ ΘΥ ΕΚΚΛΗΣΙΑ:-

τοῦ αὐτοῦ:- ὡρ(ιγενούς)·¹

Δ̄ ΤΗΝ ΔΙΑΘΕΣΙΝ ΕΑΥΤΟΥ Ο ΛΟΓΚΑΣ ΕΜΦΑΙΝΕΙ· ΠΕΠΛΗΡΟΦΟΡΗΤΟ ΓΑΡ ΚΑΙ ΕΝ ΟΥΔΕΝΙ ΕΔΊΣΤΑ
 ΖΕ ΠΟΤΕΡΟΝ ΟΥΤΩΣ ΕΧΕΙ. Η ΟΥ· ΤΟΥΤΟ ΔΕ ΓΙΝΕΤΑΙ ΠΕΡΙ ΤΟΥΣ ΒΕΒΑΙΩΣ ΠΙΣΤΕΥΟΝΤΑΣ· ΚΑΙ
 ΓΑΡ Ο ΑΠΟΣΤΟΛΟΣ ΠΕΡΙ ΤΩΝ ΒΕΒΑΙΩΝ ΦΗΣΙΝ. ἵνα ἢτε ἐριζόμενοι καὶ τεθεμελιωμένοι τῇ
 πίστει· οὐδεν δε οὕτω πληροφορεῖ. ὡς νοῦς καὶ λογος· οὐς γὰρ οὐ πληροφορεῖ· ἐπει²
 οὐκ ἀπο σημείων καὶ τερατῶν ορατῶν κρινεται τὰ πρᾶγματα· ἀλλὰ λογῶ κρινεται·
 ποῖα τὰ ἀληθῆ· καὶ ποῖα τὰ ψεῦδη· > πρᾶγματων δε φησιν: ἐπειδηπερ οὐ κατὰ φαν
 τασίαν κατὰ τοὺς τῶν αἰρετικῶν παιδᾶς ἐδραματοῦργησεν ἱς τὴν ἐνσάρκον αὐτοῦ
 παρούσιαν·³ ἀλλὰ τυγχάνων ἀληθεία. πρὸς ἀληθειαν ἐνηργησεν τὰ πρᾶγματα:-

ἐξ ἀνεπιγραφῶν:-⁴

Ε̄ ΟΤΙ ΜΕΝ ΟΥΝ ΠΑΡΑ ΤΩΝ ΑΥΤΟΨΙΑ ΘΕΑΣΑΜΕΝΩΝ ΚΑΙ ΑΥΤΗΚΩΩΝ ΓΕΝΟΜΕΝΩΝ ΠΑΡΕΛΑΒΕΝ. ΣΑ
 ΦΩΣ ΟΜΟΛΟΓΗΣΕΝ· ΚΑΙ ΧΡΗ ΤΟΥΤΩ ΜΕΝ ΚΑΙ ΤΩ ΜΑΡΚΩ ΠΕΙΘΕΣΘΑΙ ὡς ἀπερ ἀκηκοᾶσιν·
 ἀκριβῶς ἀναγραψάμενοις· ἰωάννη δε καὶ ματθαίῳ ἀπερ ἐωράκασιν γραφοῦσιν· τὰ οὐ
 νομίμα εὐαγγέλια
 τὴν μόνον τὴν οὖσιν
 τῶν ἐωρακοτῶν τι
 μῶντων. ἀλλὰ καὶ
 τὴν ἀκοὴν τῶν ἀκῆ

Δ̄ ΠΕΡΙ ΤΩΝ ΠΕΠΛΗΡΟΦΟΡΗΜΕΝΩΝ
 Ε̄ ΕΝ ΗΜΙΝ ΠΡΑΓΜΑΤΩΝ, Ε̄ ΚΑΘΩΣ ΠΑ
 ΡΕΔΟΣΑΝ ΗΜΙΝ ΟΙ ΑΠ ΑΡΧΗΣ ΑΥΤΟ
 ΠΤΑΙ·

ΚΟΟΤΩΝ· ἀληθεῖς γὰρ ἀληθῶν διαδοχοί· καὶ τὸ παραδοθέν [αὐτοῖς φῶς εἰς ἡμᾶς πα]
 [ραπεμπόγ]σι· ἐπαινον κομιζόμενοι δίκαιον παρ ἡμῶν·⁵ τοῦ λογοῦ δε αὐτοπτας
 > εἰπων τοὺς ἀποστόλους· συμπεφώνηκε τῷ ἰωάννῃ λεγοντι τὸν λόγον σάρκα γεγο
 > νῆναι καὶ ἐσκηνῶκεναι ἐν ἡμῖν· καὶ τεθεωρησθαι τὴν δοξαν αὐτοῦ· δοξαν ὡς μο
 > νογενοῦς παρὰ πρ̄ς· Διὰ γὰρ τῆς σαρκὸς θεορῆτος ὁ λογος κατέστη· ἀθεωρητος ὢν τὸ καθ' εαυτὸ+⁶

004-1a. *From the same. Origen.* Luke makes known his intention. For he gave full assurance and did not waver on any point whether it was this way or not. This is how it is for those who have a firm faith. For the Apostle also says of those who are firm: ‘that you may be rooted and grounded in faith’ (cf. Ephesians 3:17, Colossians 2:7). Nothing is as fully assured in this way as mind and reason. For appearance does not offer assurance, since the facts of events are not established from signs and visible wonders, but which are true and which are false is assessed by reason. He says ‘of the events’. Since Jesus embodied the role of his incarnate presence not as a fantasy (according to the followers of the heretics) **004-1b.** but by attaining truth, he brought events to truth. 60

005-1a. *From an unattributed source.* So he clearly acknowledged that he received from those who saw with their own eyes and heard it themselves. This man and Mark ought to be believed, as having written up accurately what they had heard, but so should John and Matthew, writing what they had seen. So the legitimate gospels are to be equally honoured; not only honouring the sight of those who saw, but also the hearing of those who heard. For the true are the successors of the true, and they transmit to us the light which was handed down to them, receiving fitting praise from us. **005-1b.** In saying the apostles were eyewitnesses of the word, he agreed with John who states that ‘The Word became flesh and dwelt among us and his glory was seen, glory as of the only-begotten from the Father’ (cf. John 1:14). For the Word was established as visible through the flesh, being invisible in itself. 60

¹ Scholium 004-1a: Origen, Homily 1 on Luke.

² The first hand initially wrote επειδ and corrected it to επει.

³ Scholium 004-1b: Origen, Fragment 1c on Luke.

⁴ Scholium 005-1a: Origen, Fragment 5 on Luke.

⁵ Scholium 005-1b: Cyril, Fragments on Luke.

⁶ The text καθ̄ ελγτο̄+ projects into the right margin at the end of the line. Greenlee suggested that a page with catena text may be missing here (see Houghton and Parker, *Codex Zacynthius*, 298), but the catena in Codex Palatinus is continuous at this point.

005-2a. *From Origen.* It is written in Exodus that ‘the people saw the voice of the Lord’ (Exodus 20:18), even though a voice is not seen but heard. This was to show paradoxically that the voice of God is seen by those with the capacity to see. In the gospel, however, it is not the voice which is seen but a word, which is greater than the voice. This is why it says ‘Just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word’ (Luke 1:2). For if seeing the Lord in bodily form made someone an eyewitness of this, Pilate was also an eyewitness of the Word when he condemned him, and Judas who betrayed him, and everyone who cried out ‘Crucify, crucify him’ (Luke 23:21). Seeing God’s word is understood where the Saviour said: ‘The one who has seen me has seen the Father who sent me’ (John 14:9). And, having grasped what a fine lesson this is, Luke teaches us next that contemplation is the purpose of some things seen, while practical application is the purpose of other things seen. For through ‘eyewitnesses’ he refers to the contemplative element, while through ‘servants’ he has established the practical element. **005-2b.** Yet the phrase ‘who were servants of the word’ (Luke 1:2) can also be taken in another way. They may be ‘servants of the word’ of instruction which the Saviour passed on to them, or ‘servants of the Word’ of God himself, whom the present disciples also served. ❧

005-3. *From Severus, Archbishop of Antioch, from Sermon 33.* He calls the apostles ‘eyewitnesses’ of the word of God and ‘servants’ (Luke 1:2). Yet, tell me, how have they seen the incorporeal? And do you see that, unless it was subjected, how then did he unite flesh to himself without sin, according to the state of being which is like in nature to us? It has a soul which is both rational and intellectual, from the Holy Spirit and from the holy God-bearer and ever-virgin Mary. It sees completely what is both touchable and conforms to a heavenly reality. Likewise Paul too, when he says ‘He was revealed in flesh for this reason and he was seen by angels’ (1 Tim. 3:16). ❧

¹ Scholium 005-2a: Origen, Homily 1 on Luke.

² Tregelles suggests that there was a *καὶ* which was later erased at the end of this line, but neither Greenlee nor we see this.

³ Scholium 005-2b: Origen, Fragment 4 on Luke.

⁴ Scholium 005-3: Severus, Sermon 33.

ωριγενοϋς¹

ε̄² Ἐν τῇ ἐξοδῷ γεγραπται· ὅτι ὁ λαὸς ἐώρα τὴν φωνὴν τοῦ κ̄ϋ· καίτοι γε φωνὴ οὐ βλέπεται· ἀλλ [α]κογεται· ἵνα δηλωθῇ τὰ παραδοξῶς· ὅτι ἡ τοῦ θ̄ϋ φωνὴ βλέπεται οἷς βλέπεται· ἐν δὲ τῷ εὐαγγελίῳ οὐκ ἡ φωνὴ βλέπεται· ἀλλ ὁ κρείττων τῆς φωνῆς λόγος· διὰ τοῦτο καθὼς παρέδωκεν ἡμῖν οἱ ἀπ' ἀρχῆς ἀγοπται καὶ ὑπηρεται γενομενοὶ τοῦ λογοῦ· [ε]ἰ γὰρ τὸ ἐώρα κεναι τὸν κ̄ν κατὰ σῶμα ἀγοπτην τοῦτο γενεσθαι ἦν· καὶ πιλατος ἀγοπτησ ἦν τοῦ λογοῦ καταδικαζων ἀγτον καὶ ἰογδας ὁ προδοτῆς· καὶ πάντες οἱ λεγοντες· σταγροῦ σταγροῦ ἀγτον· τὸ οὐκ εἶδεναι τὸν λόγον ἐκεῖ ἐνοεῖτο ὅπου ἐλεγεν ὁ σ̄ηρ· ὁ ἐωρακῶς ἐμε· ἐωρακεν τὸν π̄ρα τὸν πεμψαντα με· καὶ λεληθὸς δὲ τί καλὸν μαθημα διδασκει ἡμᾶς ὁ λογκας ἐνταγθα ὅτι τινων μεν θεωρηματων τὸ τέλος ἡ θεωρια ἐστιν· τινω̄³ δε θεωρηματων τὸ τέλος ἡ πραξις ἐστιν· διὰ γὰρ τοῦ ἀγοπται δηλοῖ τὸ θεωρητικόν· διὰ δὲ τοῦ ὑπηρεται· τὸ πρακτικόν ἀγτων παρεστη

κεν·³ δγναςαι δὲ καὶ ἑτερωσ ἐκλαβειν τὸ ὑπηρεται γενομενοὶ τοῦ λογοῦ· ἦτοι τοῦ διδασκαλικοῦ λογοῦ· ὃν παρεδιδου ὁ σ̄ηρ· ἡ καὶ ἀγογ τοῦ θ̄ϋ λογοῦ· ὦ καὶ ἐξῆτη ρηθησαντο παροντες οἱ μαθηται:-

[σεγνηροῦ ἀρχιεπισκοποῦ ἀντιοχ(είας) ἀπο λογοῦ λγ]⁴
 [ἀγοπτας τοῦ θ̄ϋ λογοῦ καὶ ὑπηρετας τοῦσ ἀποστολοῦσ καλεῖ καὶ πωσ τε]
 [θεανται] τὸν ἀσωματον εἶπε μοι καὶ ὀρας εἰ μὴ ὑποπι[πτοντα πωσ ἐπειδὴ χωρῖς]
 ἀμαρτιασ σαρκᾶ ἠνωσεν ἐαγτω καθ ὑποσταςιν τὴν ἡμῖν ὁμοοῦσιον· ψγχην ἐχογ
 σαν λογικην τε καὶ νοεραν· ἐκ π̄νσ ἀγιοῦ καὶ ἐκ τῆσ ἀγιασ θεοτοκοῦ καὶ ἀει παρθενοῦ
 μαριασ· παντωσ ὀρα τὴν οὔσαν καὶ ψηλαφτην καὶ ἀντιγυπον· οὔτω καὶ παγ
 λος [ε]πειδὴ ἐφανερῶθη ἐν σαρκὶ διὰ τοῦτο ἀγτον καὶ ὠφθαῖ ἀγγελοισ φησιν:-

ωριγενοϋς¹

ξ̄ Διαβεβαιουγται οτι ανωθεν παρηκολογησεν [οϋ] τισι των ειρημενων. αλλα πασιν·
 και παγλος δε επαινει τον λογκαν λεγων. οϋ ο επαινος εν τω εγαγγελιω:- τοϋ αγτοϋ:-²

ζ̄ Εικος ὑπολαμβανειν τινας οτι θεοφιλω τινι εγραψε το εγαγγελιον· παντες εαν τ[οι]
 ογτοι ωμεν ως αγαπασθαι ὑπο τοϋ θ̄γ̄ και φιλεισθαι· θεοφιλοι εσμεν· και οϋκ αν τις
 θεοφιλος ασθενης· ωσπερ γαρ γεγραπται επι τοϋ λαοϋ εξερχομενοϋ εκ της αιγυπ[το]ϋ
 οϋκ ην εν ταϊς φυλαις αγτων ο ασθενων. οϋτως ειποими αν· οτι πας θεοφιλος κ[ρ]ατι
 στος εστιν εχων το κρατος και την δυναμιν την απο τοϋ θ̄γ̄ και τοϋ λογοϋ αγτοϋ·
 και οϋτως επιγνωσεται τις την περι ων καθηχηθη λογων την ασφαλειαν σ̄νιεις το̄
 λογον τοϋ εγαγγελιοϋ·³ επαγγελλεται τοινην της γνωσεωσ το βεβαιον ἴνα απερ εκει

νος ακοη παρελαβεν. ταϋ
 τα και γραμμασιν εντυγ
 χανων ασφαλεστερον τη[-]
 πιστιν διατηρει:-

η̄ εξ̄ ανεπιγραφου⁴

Λαμβανει πρωτον τον χρο
 non ἴνα μη διαφυγη των
 πραγματων ο καιρος· και
 φησιν βασιλεωσ της ἰουδαι
 ασ· επειδη τα παρα [ιοϋδαι]
 [οις εδιδασκε σ̄νηθωσ τοις]
 [προφηταις τοϋ βασιλεωσ]
 των ιουδαιων φερει τον

+β̄

χρονον και οϋτω, στηριζει της παροϋσιασ τοϋ ἰϋ̄ την γνωσιν:-

ξ̄ Εδοξε καμοι παρηκολογηθ

κοτι ανωθεν πασιν ακριβωσ·

ζ̄ [κα]θεζησ σοι γραψαι κρατιστε

θεοφιλε· ἴνα επιγνωσ πε

ρι ων καθηχηθησ λογων τη̄

ασφαλειαν

β̄
 η̄

Εγενετο εν ταϊς ημεραισ ηρω

[δοϋ βασιλεωσ της ιουδαι]

[ασ]

006-1. *From Origen.* This is confirmed because from the beginning there followed not some of what was said but all of it. Paul, too, praises Luke, saying, ‘who is famous for his gospel’ (2 Corinthians 8:18). ❶

007-1a. *From the same.* Some might reasonably assume that Luke addressed the gospel to a particular man named Theophilus. But if we are the sort of people who are loved and befriended by God, we are all Theophiluses.⁵ And no Theophilus is weak. For just as it is written about the people who came out of Egypt that ‘there was no weakling in their tribes’ (Psalm 105:37 LXX), so I would say that everyone who is a ‘Theophilus’ is ‘most excellent’, possessing the excellence and power which comes from God and his word. In this way, anyone will recognise ‘the assurance concerning the words about which which they have been instructed’ (Luke 1:4) when they understand the word of the gospel. **007-1b.** The reliability of this knowledge is now proclaimed, so that whatever they received through hearing, when they encounter the same in writing they will keep the faith with greater assurance. ❷

008-1. *From an unattributed source.* He first establishes the time in order that the significance of the events should not escape us. And he says ‘of the king of Judaea’ (Luke 1:5) since he gave these proofs from the Jews in the custom of the prophets. He mentions the time of the king of the Jews and in this way he reinforces the knowledge of the coming of Jesus. ❸

¹ Scholium 006-1: Origen, Homily 1 on Luke.

² Scholium 007-1a: Origen, Homily 1 on Luke.

³ Scholium 007-1b: Origen, Fragment 8 on Luke.

⁴ Scholium 008-1: Unknown source (also in Cramer’s edition of the Catena on Luke).

⁵ i.e. ‘loved by God,’ the literal translation of the name Theophilus.

009-1. *From an unattributed source.* He names the father of John the forerunner so that he might begin the gospel narrative from the forerunner and thus arrive at Jesus. For it was necessary that the herald of the coming of the master might be sent out in advance, because the sort of person is sent out as it was fitting for the one to be who prepares in advance of the coming of our Lord and God and Saviour Jesus Christ. This is why the evangelist relates his birth first as being a miraculous deed of God, which itself is a good reason for faith. 69

010-1. *From Victor.* The Book of Chronicles set out this man as the eighth Abijah, naming him as from the division of priests who did not attend and minister daily but weekly in the temple (*cf.* 1 Chronicles 24:10). 69

011-1. *From an unattributed source.* It says that he was a legitimate priest on both sides: from both his paternal and maternal line he related to Aaron. 69

012-1. *From Origen.* Being righteous in the sight of God is perfect praise. For he himself is the only one who knows the hearts of humans. He allows that someone may in appearance be righteous in the sight of humans, but in the secret place of the understanding they may not be so, as they harbour wicked plans lurking within. Hear such matters also from the Apostle, when he says: ‘The praise of which is not from humans but from God’ (Romans 2:29). For humans do not know how to praise in a worthy fashion, since they see the appearance alone and are unaware of what is concealed. God alone knows how to praise the one who is praised in a worthy fashion, and to make judgment in a worthy fashion of what is blameworthy. 69

¹ Scholium 009-1: Unknown source (also in Cramer’s edition of the Catena on Luke).

² Scholium 010-1: Victor, Unknown work.

³ The first hand initially wrote ΕΚΑ here, erased this and began again on the subsequent line.

⁴ Scholium 011-1: Unknown source (also in Cramer’s edition of the Catena on Luke).

⁵ The section number ΔΙ should be ΙΑ, but there is no correction.

⁶ Tregelles reads ΕΝΩΠΤΙΟΝ but the new images show the base of λ as the third letter. See the image and discussion in Houghton and Parker, *Codex Zacynthius*, 46.

⁷ Scholium 012-1: Origen, Homily 2 on Luke.

εξ ανεπιγραφου¹

$\bar{\theta}$ Τον πατερα ἰωαννου του προδρομου ονομαζων ἰν' απο του προδρομου αρζηται της εγα-
 γελικης ιστοριας και ογτως εις τον ἰν παραγενητ[αι ε]δ[ει γαρ] π[ρο]απ[οσταλη]να[ι] τον κηρυ-
 κα της παρουσιας του δεσποτου· διο περ τοιογτο[ς απο]τ[ε]λλ[ε]ται οιοι ε]πρεπεν ειναι
 τον πρ[ο]ετ[οιμ]α[στην] της του κγ[και θγ] καὶ ρρς ημων ιγ χγ παρουσιας· διο και την γεν-
 ησιν αγτου πρωτην ο εγαγγελιστ[ης ε]ξηγεται θαυματογρημα ογς[α]ν θγ· οπερ και αγ-
 το προφασιν πιστεως ειχεν αγαθην:-

Βικτορος²

$\bar{\iota}$ Τογτον τον αβιαν ογδοον ητων παραλειπομενω[ν ετα]ξ[ε] εις βιβλος ε]φ[ημ]ερ[ιας] ονομασα ογ-
 το προς ημεραν παραμενειν και λειτογργειν εν τω ἰερω αλλα το προς εβδομαδα:-

³

εξ ανεπιγραφου⁴

$\bar{\iota\alpha}$ Εκατερωθεν φησιν νομιμωσ εγγχανεν ἰερεγς. εκ τε του πατρωου και μητρωου
 γενογς ααρων τι ἴπαρχων:-

$\bar{\theta}$ ἰερεγς τις ονοματι ζαχαριας

$\bar{\alpha\iota\iota}$ εξ εφημεριας αβια·^{ια} και γγνη αγ

τω εκ των θυγατερων ααρων

και το ονομα αγτης ελισαβετ

$\bar{\iota\beta}$ ησαν δε δικαιοι αμφοτεροι

ενα[ν]τιο[ν]⁶ του θγ

ωριγενογς⁷

$\bar{\iota\beta}$ το ειναι δικαιοι εν
 νωπιον του θγ
 επαινοσ εκτι τελει
 οσ· αγτοσ γαρ επιστα-
 ται και των [α]νω
 τας καρδιασ μονω
 τατοσ· ενδεχε
 ται γαρ κατα μεν
 [το φαινομενον]
 δικαιοι ειναι [τι]
 να ενωπιον των

$\bar{\alpha\pi\omega\omega\omega}$ · κατα δε τ[ο] κρυπτ[ο]ν της διανοιασ· μη ειναι τοιογτον εμφωλεγοντασ κε-
 κτ[η]μ[ενο]ν λ[ο]γισμογσ πονηρογσ· τοιαγτα ακογ[ε]ν και πα[ρα]τ[ο] αποστολω επ αν λε-
 γη· ων ο επ[αι]νοσ ογκ εξ ανθρωπων αλλ εκ του θγ[οι] γαρ ανοι ογκ οιδασι κατ αζιαν ε-
 παινειν α[τε] δη προς το φαινομενον μονον ορωντ[ε]· αγνο[ο]γντ[ε]σ δε τα κεκρυμ-
 μ[ενα]· μ[ονο]σ δε [ο] θ[ο]σ οιδεν αζιωσ επαινεσαι τον επ[α]νο[γ]μενον· και τουγ ψεκτογ την
 κρισιν αζιωσ ποιησαι:-

ωριγενοϋς¹

$\overline{\text{IG}}$ Ἰσως ερει τις· Δια τι προσκειται τοϋτοις το αμεμπτοι· ηρκει γαρ αϋτοις πορευεσθαι εν πασαις ταϊς οδοις τοϋ $\overline{\text{ΘΥ}}$ και δικαιωμασιν· ει μη αρα εστι πορευεσθαι εν πασαις ταϊς εντολαις, οϋκ αμεμπτωσ δε· πωσ τοινην φησιν εστι πορευθηηαι εν πασαις ταϊς εντολαις· οϋκ αμεμπτωσ δε· φημι δη οϋν προς αϋτον· οτι ει μη ην τοϋτο· οϋκ αν ελεγετο· δικαιωσ το δικαιοη διωξη· επαν οϋν ποιωμεη τασ εντολασ· ωσ τε μη εν τω σϋνειδοτι ρϋπτον κενοδοξιασ η ανθρωπαρεσκιασ η ετεροϋ τινος τοιοϋτοϋ ποιωμεη τασ εντολασ αμεμπτωσ:-

εξ ανεπιγραφ(οϋ)² $\overline{\text{IA}}$ $\overline{\text{C}}$ σειρα ηη και πρεσβϋτις η $\overline{\text{MHP}}$ · πρεσβϋτησ δε και ο $\overline{\text{πHP}}$

και δια μεη νομοϋ.
δικαιοσϋνησ σϋ
νηστηη ατεκνη
αν οϋκ απεφυγο·
καιτοι καταραν
επιθεντοσ τοϋ νο
μοϋ τοϊσ ατεκνοισ
δια δε $\overline{\text{XY}}$ τεκνο
γονοσ η σσειρα και
 $\overline{\text{MHP}}$ η πρεσβϋτις
και ετεκεη ἕπερ
[γεγηρακοτι τω]
ανδρι· οϋτωσ ο
μη παρειχηη ο νο
μοσ· παρεσχηη η

$\overline{\text{IG}}$ πορευομεηοι εν πασαις ταϊς
εντολαις και δικαιωμασιν τοϋ
 $\overline{\text{KY}}$ αμεμπτοι[·] $\overline{\text{IA}}$ και οϋκ ηη αϋτοις
τεκνον καθοτι ηη η ελισαβη
σειρα[·] και αμφοτεροι προβεβη
κοτεσ εν ταϊσ ημεραισ αϋτω·
ησαν· εγενετο δε εν τω ι
ερατεϋειη αϋτον εν τη ταξει
τησ εφημεριασ αϋτοϋ εηαν
[τι τ]οϋ $\overline{\text{ΘΥ}}$ κατα το εθοσ τησ ιε
ρατειασ, ελαχηη τοϋ θϋμιασαι
εισελθων εις τον ναον τοϋ
 $\overline{\text{KY}}$

$\overline{\text{XY}}$ παροϋσια· και η τοϋ $\overline{\text{KY}}$ γεννησις η παραδοξοσ αληθιηωσ παραδοξον αλληηη προ εαϋ
τησ κατεσκευασε γενεσιν· επι μεη γαρ τησ σσειρασ. επιρρωσισ φυσεωσ ασθеноϋσησ·
επι δε τησ παρθεηοϋ φυσεωσ ολωσ επεισαγωγη καιηησ οϋ προτεροη οϋσησ· το δε αιτι
ον,³ οτι φυσεωσ δημιοϋργοσ· ωη, ο επιδημων αϋτοσ εαϋτω και τηη εισοδον καιηοϋρ
γησασ· καιηωσ αμα και κατα το σϋνηθεσ επεδημει· καιηωσ μεη. οτι εκ παρθεηοϋ
κατα το σϋνηθεσ δε. οτι εκ γϋηεκοσ:-⁴

013-1. *From Origen.* Perhaps someone will ask why the word ‘blameless’ is applied to them. For it would have been sufficient for them to have walked in all the ways of God ‘and in righteousness’, unless it is possible to ‘walk in all the commandments’ (Luke 1:6) yet not without blame. How, then, someone says, is it possible to ‘walk in all the commandments’ not without blame? I say to them that, if this were not the case, it would not have said, ‘Follow justly what is just’ (Deuteronomy 16:20). So whenever we observe the commandments, there should not be in our conscience the filth of vanity or sycophancy or anything else of this sort as we observe the commandments without blame. 6●

014-1. *From an unattributed source.* The mother was barren and an old woman; the father was an old man too. Through the law of righteousness they did not escape the deprivation of childlessness, even though the law holds it out as a curse for those who are childless. Through Christ, however, the barren woman becomes a childbearer and the old woman a mother. And she bore to a husband who was very old indeed. It was not the law which provided in this way: it was provided by the coming of Christ. And the birth of the Lord, which was truly extraordinary, prepared another extraordinary birth before it. For in the case of the barren woman, there was the strengthening of her weak nature, while in the case of the virgin, there was the introduction of a totally new nature which did not exist previously. The reason³ for this was that he was creator of nature: he himself came to dwell, and he created afresh for himself his means of entry. His coming to dwell was both new and according to custom: it was new because it was from a virgin, but it was according to custom because it was from a woman. 6●

¹ Scholium 013-1: Origen, Homily 2 on Luke.

² Scholium 014-1: Source unknown.

³ We have followed the reading ΔΙΤΙΟΝ (‘reason’) as found in Codex Palatinus, which also offers the best fit for the letter spacing in Codex Zacynthius. However, the horizontal of the τ extends to the left of the serif, which could be interpreted as ἀγγιον (‘vessel’).

⁴ Two pages are missing, which would have contained Luke 1:10–18. The text of the catena may be found in Codex Palatinus (fol. 2v and 271r).

023-1. *From an unattributed source.* It says that you disbelieve the angel who stood beside God: you do not believe the one who sent the angel, nor do you take account of the power of the one who speaks but you only see the impossibility of the matter. Therefore, because of this speech of disbelief you are deprived of speech, until you recognise your disbelief and the power of God by the accomplishment of the matter. 69

024-1. *From Origen.* Zechariah the priest is condemned to be silent: the minister of God, who was offering the sacrifices in silence, is silent too. He spoke only with gestures and remained mute until the birth of John. What does this mean? It is the silence of the prophets in the ancient people of God. For God no longer speaks to them, but the Word which was ‘in the beginning’ (John 1:1), which was ‘with God’ has passed over to us. God the Word is with us and he is not silent in our presence, but in their presence he has been silent. For this reason, the prophet Zechariah is silent, for he is reckoned to have become a prophet. 69

024-2. *From Severus, Archbishop of Antioch, from Sermon 32.* Zechariah provides the type of both legitimate priesthood and service, which is in its innermost sanctuaries and depths. It is just as if incense had the hidden supernatural fragrance of spiritual priestly service and the mystery of the gospel. While the Jews disbelieved this, the law remained for them mute and unprofitable and ineffective and, in keeping with the barren women, fruitless and without offspring. For the sacrifices accomplished according to the law stopped. But for those from the circumcision who were faithful and for the nations, it is not only not voiceless, but even gives utterance with prophecy and is spiritually efficacious. 69

024-3. *From Isidore the elder of Pelusium.* The muting of Zechariah did not take place in some kind of terrible disturbance, as you suggested. For the priest was continually in the presence of God and the sight of the angels, ministering the mysteries in purity. But for the type of his silence was the silencing of the law. What this voice bore

¹ Scholium 023-1: Eusebius, Fragments on Luke.

² Scholium 024-1: Origen, Homily 5 on Luke.

³ Scholium 024-2: Severus, Sermon 32. The division of lines in this title has been adjusted for ease of presentation: the second line begins with κ(οποι).

⁴ 0MOC is an error for 0 NOMOC.

⁵ Scholium 024-3: Isidore, Letter on Divine Interpretation.

εξ ανεπιγραφου:-¹

^{κΓ} Ἀγγελω φησιν ἀπιστεῖς· ὅς παρεστηκεν ἰω· και οὐ πιστεγεῖς τῷ ἀποστειλαντι τον ἀγγελον· οὐδε λογισθ τὴν τοῦ λεγοντος δυναμιν· ἀλλὰ τὴν τοῦ πραγματος ἀδυναμια· οὐκοῦν δια τὴν ἀπιστον ταύτην φωνὴν ἀφαιρεθῆσθ τῆς φωνῆς· ἕως ἀν τῷ πραγματι πληρωθεντι· γνῶς και τὸ σὸν ἀπιστον, και τὸ ἰω δυνάτων:-
ωριγενοϋς:-²

^{κΔ} Καταδικαζεται σιωπαν ζαχαριας ὁ ἱερεϋς· ὁ λειτουργος τοῦ ἰω· ὁ τας θύσιας προσφερων· και σιωπα και σιωπων· μονον διενεγεν και διεμενε κωφος· μεχρι τῆς γεννησεως ἰωαννου· τι οὐν ταῦτα· ἡ σιωπη των προφητων εστιν ἐν τῷ παλαι λαῷ τοῦ ἰω· οὐκετι γαρ ἰω λαλει αὐτοῖς· ἀλλὰ μεταβηκεν ὁ ἐν ἀρχῃ λογος· ὁ λογος ὁ πρὸς τον ἰω· ὁ ἰω λογος πρὸς ἡμᾶς και παρ ἡμῖν οὐ σιωπα· παρ ἐκείνοις δε σε σιωπηκεν· δια τοῦτο σιωπα ὁ προφητης ζαχαριας· και γαρ προφητης γεγονεναι

^{κΓ} Καὶ ἀποκριθεὶς ὁ ἀγγελος εἶπεν αὐτῷ· ἐγὼ εἰμὶ γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ ἰω· και ἀπεσταλὴν λαλῆσαι πρὸς σε και ἐγγελεῖσθαι σοὶ ταῦτα· και ἰδοὺ ἐσθὶ σιωπῶν κ[αὶ μὴ] δυνάμενος λαλῆσαι·

λεγεται:-
σεηροϋ αρχιεπι / σκ(οποϋ)
ἀντιοχ(εῖας) ἀπο λο(γοϋ) ἰω:-³

^{κΔ} Ζαχαριας τυπου
επεχει τῆς νομ[ι]
κῆς ἰερωσῆνης τε
και λατρεῖας·
ἡτις ἐν τοῖς εαϋ
τῆς ἀδῦτοῖς καὶ
βαθεσιν· οἰονει

θῦμαμα κεκρῦμμενην εἶχεν τὴν νοητὴν ἐγοςμῖαν τῆς πνευματικῆς ἰερωργιας· και τὸ τοῦ εὐαγγελιοϋ μῦστηριον· ὁπερ ἀπιστησαντων ἰουδαιων· εμεινε⁴ ὁμοσ· αὐτοῖς μεν ἀφῶνος και ἀπρακτος και ἀνεργητος· και κατὰ τὰς στίρας ἀκαρπος τε και ἀγονος· ἐπαύσαντο γαρ, αὶ κατὰ νομον θύσια τελοῦμεναι· τοῖς δε ἐκ περιτομῆς πιστοῖς και τοῖς ἐθνεσιν, οὐ μονον οὐκ ἀφῶνος, ἀλλὰ και μετα προφητεῖας φθεγγομενος και πνευματικῶς ενεργοῦμενος:-

^{κΔ} ἰσιδωροϋ πρεσβυτ(εροϋ)· πληοσιωτοϋ:-⁵

Ἡ ζαχαριοϋ κωφεϋσις, οὐκ ἐκπληζει γεγονεν, ὡς ἐνομισας· ἐν συνέχειᾳ γαρ θεοφανεῖας και ἀγγελικῆς ὀπτασίας ἦν ὁ ἱερεϋς, καθαρῶς τοῖς μῦστηριοῖς διακονοῦμενος· ἀλλὰ τῷ τύπῳ τῆς ἐκείνοϋ σιγῆς· ἡ τοῦ νομοϋ σιωπῆ· τὸ δ' ἀπο σιγῆς

και στ[ι]ρωσεωσ και γηροϋσ τεχθῆναι την φωνην τοϋτο οίμαι δηλοϋν το εκ τοϋ παλαιωθεντοσ και καταγηρ[ασαντο]σ κα[ι] στερωθεντοσ τ]η ἀνηκοια των δεξαμενων νομοϋ τοϋ γραπτοϋ τασ περι χῦ προρησεισ προελθειν και την αϋτοϋ μῖρα εκ τοϋτοϋ προελθειν:-

ωρ(ιγενοϋσ) ¹

κῆ

Τι δε και διενεϋ
 εν αϋτοισ το δι
 ανεγειν διαμε
 νοντα κωφον
 τοιοϋτον εστι·
 αι χωρεισ λογοϋ
 πραξεισ οϋδεν
 διαφοροϋσιν
 νεϋσεων· αι δε
 μετα λογοϋ πρα
 ξεισ. οϋ[κ ει]σι νεϋ
 σεισ· κοσμοϋν
 ται γαρ ἴπο τοϋ
 λογοϋ[· εαν οϋν]
 ειδησ ἴογδαιων
 την πολιτειαν
 αλ[ογ]ον· ω[σ μη]
 δϋνασθαι αϋ

τοϋσ διδοναι λογον περι ων πραττοϋσι· Βλεπε τον τυπον τον γεγενημενον ἐπι
 χαριοϋ Δ[ια]μενοντοσ κωφοϋ και διανεϋοντοσ αϋτοισ· [ε]στι γαρ κωφοσ νϋν
 [ο λαοσ] και αλαλ[οσ και] πωσ γαρ οϋκ ημελλεν αλαλοσ και αλογοσ ειναι εκβαλων τον λο
 γον αφ εαϋτοϋ· [και μ]η δϋναμενοσ περι μη[δ]ενοσ λογον αποδοϋναι νομικοϋ η
 προφητικοϋ λογοϋ:- ⁴

Ἀχρι ησ ημερασ γενηται ταϋτα
 ανθων οϋκ επιστεϋσασ τοισ
 λογοισ μοϋ οιτινεσ πλησθη
 συνται εις τον καιρον αϋτων
 και ην ο λαοσ προσδοκων τον
 χαριαν και εθαϋμαζον εν τω
 χρονιζειν εν τω ναω αϋτον
 εξελθων δε οϋκ [ηδϋ]νατο λα
 λησαι² αϋτοισ και επεγνωσαν
 οτι οπτασιαν εορακεν³ εν τω
 ναω· κῆ και αϋτοσ ην διανεϋων
 αϋτοισ και διεμενεν κ[ω]φοσ
 και εγενετο ωσ επλησθησαν
 αι ημεραι της λειτουργιασ αϋτοϋ
 απηλθεν εις τον οικον αϋτοϋ

from the silence and barrenness and old age, I think that this shows what came from that which was antiquated and grown old and made barren in not being willing to listen to those who received the prophecies of the written law about Christ: he would come, and his mother would come from this. ❶

025-1. *From Origen.* What does ‘And he kept motioning to them’ (Luke 1:22) mean? The motioning while he remained mute is of the following nature: deeds without a word do not differ from gestures. But deeds with a word are not gestures, for they are endowed with reason. Therefore, if you think the practice of the Jews was unintelligible, because they were not able to give a reason for the things which they did, look at the type which came to pass in the case of Zechariah. He remained mute and motioned to them. For these people are mute and dumb to this day, for how could they not intend to be without reason and speech when they rejected the word from their midst? They are unable to give a reasonable explanation about anything to do with the law or the predictions of the prophets. ❷

¹ Scholium 025-1: Origen, Homily 5 on Luke.

² Tregelles erroneously breaks this word at λαλη|σαι.

³ Tregelles has εωρακεν for εορακεν.

⁴ One page is missing, which would have contained Luke 1:24–27a. Much of the text of the catena may be found in Codex Palatinus (fol. 271v).

[]¹

027-1. ... as about the divine conception. And just as regarding the birth of the future prophet among the people, she no longer hid herself, but spoke as she should and declared freely that her offspring would be the forerunner of our Lord Jesus Christ. 6☩

¹ The top half of this page is missing.

² Scholium 027-1: Origen, Homily 6 on Luke.

[]¹

Δρι ω ονομα ιωσηφ [εξ] οικογ
δαγει[δ'] και το ονομα της παρ
θενου μαριαμ'

Και εισελθων προς αυτην ει
πεν'

2

[των ως περι θειας]
συλληψεως· και ως
περι προφητου μελ
λοντος γεννασθαι εν
τω λαω. ογκ επι εαγ
την περιεκρυβεν'
αλλ εδει ογτως ειπει
και επαρησιασατο.

οτι αρα γεννημα ειεν αυτης ο προδρομος του κυ ημων ιυ χυ:-

[]¹

² [παρα τοῦ πατρὸς ἐκπορεύεται· τὸ πᾶσι κτίσει δυνάμει τὴν ἀγιότητα χορηγοῦν·]
[ὁποῦ δε ἀγιότη]ος μνημη. παντῶς ἐκεῖ καθαρότης· καὶ
ἠδονῆς καὶ ἀμαρτίας ἴχνος οὐδέν:-

[]¹

029-1. ... besides setting out that which orchestrates holiness in the whole creation with power. But where there is the memory of holiness, there is total purity and pleasure and no trace of sin. 60

¹ The top half of this page is missing.

² Scholium 029-1: Severus, Fragments on Luke. The missing text is supplied from Codex Palatinus.

030-1. *From Origen.* The phrase ‘you have found favour’ was common. For other women also found favour before her. However, to say ‘You will conceive’ was still not common, but a personal message. A virgin: the matter was alien to her. ‘For you have found favour with God’ (Luke 1:30). So do not fear, for the indwelling of the Saviour is the removal of all fear. ❧

030-2. *From Severus, Archbishop of Antioch, from Sermon 2.* Since he says to you, ‘I have proclaimed the good news of the coming of the Lord’, do not be troubled. Do not think that the birth will be suddenly at hand and that it will penetrate your womb like the passage of a flash of lightning in keeping with futile expectations. For the conception will be in accordance with nature, as will the gestation without procreation and the childbirth. For the Word of God came to restore to order human nature and origin and the very beginnings of the pathway to existence. This is why he said ‘And see, you will conceive in your womb’ (Luke 1:31), so that she might reveal the Lord from her virginal insides. He took flesh and human substance from our essence; he blessed the bringing forth of our manner of birth. For unless he came through all the ways that we do without sin and human procreation, conceived according to the flesh, gestating for a period of nine months and being born, he would not have done away with the declaration ‘You will bear children in pain’ (Genesis 3:16) which was passed against Eve. ❧

031-1. *From the same, from the same sermon.* For the one who came for the salvation of our race would justly be called Jesus. The name Jesus means the salvation and remedy of God when it is put into the Greek language.⁵ For ‘I remedy’ is the God of all. ❧

¹ Scholium 030-1: Origen, Fragments 22b and 23 on Luke.

² Scholium 030-2: Severus, Sermon 2.

³ παραδων seems to be an error for παροδων.

⁴ Scholium 031-1: Severus, Sermon 2.

⁵ The Greek word for remedy, *iasis*, resembles the name Jesus.

ωριγενοϋς:-¹

λβ Ογχ ως ἰωαννης μεγας αλλ ως δεσποτης και δημιογργος και κ̄ς τοϋ παντος αληθωσ
 μεγας· ορα γαρ μεγαθος δγναμεωσ αγτοϋ· οτι εις πασαν την γην εζηληθεν ο φ[θ]ογγος
 [τ]ησ διδασκαλιασ [αγτοϋ]· και εις τα περατα της οικογμενης τα ρηματα αγτοϋ· τη
 λικογτος εστιν [ωσ] διηκειν πανταχοϋ· αναβα γαρ τω λογω εις τον ογν[ο]ν̄ και
 ἴδε αγτον και τα εκει πληρογντα· καταβα τω λο[γω] και εις την αβγссон. κα
 > τεβη γαρ κακει· ἴνα πληρωθη [τα συμπ]ατα ἴνα εν τω ονοματι αγτοϋ παν γο
 > νγ καμψη επογνιων̄ επιγει[ω]ν και καταχθονιων̄· διεβη γαρ ολον τον κοσμο̄
 > διεληγθота [φ]ησιν τοϋσ ογνοϋс [ιν] τον γν̄ τοϋ θγ̄· εαν ογν ταγта ἴδης· οφει·
 οτι ογχι ρηματ[ιο]ν [εс]τι το εсται μεγαс· αλλ εργω δεικνγται οτι μεγαс εсτιν ο κ̄с
 ημων ιс χс:-² σεγнροϋ αρχιεπικ(οποϋ) αντιοχ(ειαс) απο λ(ογοϋ) β:-²

λβ Ω[с ογν ει ελεγεν οϋ]χ ως ενα των [πολ]λων [ανων] καλε[сεις] αγ[το]ν̄ ἴν̄· αλλ ως μεγαν τη
 > αληθεια μεγαс γαρ ο
 > κ̄с ημων και με[γαλη η] ογτος εсται μεγαс και ἴ̄ος ἴ̄ ³ το δωσοι
 > ιсχ[γс] αγ[το]γ̄ καθω[с] [λβ] ψιστοϋ κληθηсeta[ι]· λβ̄ και δωσει αγτω αρ
 > ψαλλει δαδ̄ και ως οη ψιστοϋ κληθηсeta[ι]· λβ̄ και δωσει ΜΟТ
 > та ката φγсιν γν̄ αγτω κ̄с ο θс̄· τον θρονον даγ ТЕИ ТН
 тоϋ ἴψιστοϋ πρс̄ ΕΙΔ ΤΟϋ ПАТРОс АΓΤΟΥ: ΟΙΚΟ
 то δε εсται και κληθηс̄ ΕΙΔ ΤΟϋ ПАТРОс АΓΤΟΥ: ΜΙ
 сetai. претпон τη ката сарка οικονομια και τοιс της πτωχιαс μετροис, ηη εκω̄ Δ
 [επτωχεγсе δι ημαс ἴη ημειс τη εκεινοϋ πτωχειᾱ πλογтнωμεн:-]
 тоϋ αγτοϋ εκ тоϋ αγτοϋ λογοϋ:⁴

λγ Τογто δι ογден етерон ειρηται τω γαβρηη η ἴνα την παρθενον ανα[μн]ηсη τω̄
 προφητων και μαθη саφωс οτι [ο ε]ξ агтнс τεχθнсομεнос ογτος εсτιν ο χс̄· ο ἴ̄
 π εκεινων̄ προφηтеγθεις [ε]к сπ[ε]рматос ελεγсесθαι тоϋ δαδ̄ :-
 εγсеβειοϋ кайсареиас:-⁵

λγ Θρονον λεγει δαδ̄· τον επαγγелθента мен αγτω οϋ μην και δοθента· απαξ γαρ
 > φηсιν ωμοса εν τω агιω ει τω δαδ̄ ψεγсομαι· το сперма αγтоϋ εις τον айωνα ме
 > ней· και ο θρονос αγтоϋ ως ο ηλιοс енантiон μοϋ και ω[с] η селннη каτηртисμεнн̄ ειс
 > τον айωνα· και παλιν· ωμοса δαδ̄ τω δογλω μοϋ· εωс тоϋ айонос еτοιμαсω то
 > сперма соϋ και ойκοδομηсω ειс генеан̄ και генеан̄ τον θρονон соϋ· таγта δε οϋ πε ⁶

032-1. *From Origen.* It does not mean ‘great’ like John, but as a master and creator and Lord of everything is truly great. See, then, the greatness of his power: ‘the sound of his teaching has gone out into all the land and his words to the ends of the earth’ (cf. Psalm 18:5 LXX). He is so great that he extends everywhere. Go up, then, in your imagination into the heaven and see, he fills what is there too. Go down in your imagination even into the abyss, for he went down there so that he might fulfil all things, so that ‘at his name every knee should bend of those in heaven and those on earth and those under the earth’ (Philippians 2:10). For he has traversed the whole world. It says that ‘Jesus the Son of God has passed through the heavens’ (Hebrews 4:14). So if you see these things by sight, ‘He will be great’ is not a trifling saying, but it shows indeed that our Lord Jesus Christ is great. ❸

032-2. *From Severus, Archbishop of Antioch, from Sermon 2.* So not as one of the multitude of humans did he say ‘you will call him Jesus’ (Luke 1:31), but as one great in truth. For ‘Great is our Lord and great his strength’ (Psalm 146:5 LXX), as David sings. And as he is by nature Son of the Most High Father, this he will be and this he will be called. It is fitting for the dispensation according to the flesh and the measures of poverty, that he willingly became poor for us so that we should be enriched by his poverty. ❹

032-3 (in the right margin). ‘He will give to him’ fits the dispensation.

033-1. *From the same, from the same sermon.* This was spoken to Gabriel for no other reason than that he should remind the Virgin of the prophets and instruct her clearly that the one who would be born of her is the Christ, who was prophesied by them as coming from the seed of David. ❺

033-2. *From Eusebius of Caesarea.* It says ‘the throne of David’ (Luke 1:32). While this had been announced to him, it had not also been given. For it says ‘I have sworn once in the holy place that, if I lie to David, his seed will remain for ever and his throne will be like the sun before me and like the moon restored for eternity’ (Psalm 88:36–37 LXX). And again, ‘I have sworn to David my servant, I will prepare your seed for eternity and I will build your throne from generation to generation’ (Psalm 88:4–5 LXX). These were not ...⁶

¹ Scholium 032-1: Origen, Homily 6 on Luke.

² Scholium 032-2: Severus, Sermon 2. There is also verbal overlap with Origen, Fragments 24 and 25 on Luke, and Cyril, Commentary on Luke.

³ Scholium 032-3: This marginal comment is attributed to Origen in the catena edited by Cramer. The second word is $\lambda\omicron\upsilon\sigma\epsilon\iota$ in the biblical text.

⁴ Scholium 033-1: Severus, Sermon 2.

⁵ Scholium 033-2: Eusebius, Fragments on Luke.

⁶ One page is missing, which would have contained Luke 1:33–35. The text of the catena may be found in Codex Palatinus (fol. 272r–v).

037-1. ... of the Virgin is said particularly appositely. When she said ‘Since I have not known a man’ (Luke 1:34), this too leads understanding from bodily meaning towards what is true and not imaginary. For the sake of the incarnation and for the manifestation of matters which are more self-evident, it required what was unspoken yet spoken, since there was something of wonder in what was said. 60

038-1. *From Eusebius of Caesarea.* God brings it to pass: do not doubt. He is the one who reinforces nature which is grown old and weak and makes innovations in nature when he wishes. 60

038-2. *From Severus, from Sermon 63.* As the God-bearing Virgin was descended from the tribe of Judah from David, how did Gabriel say to her: ‘And behold, Elizabeth, your kinswoman’ (Luke 1:36)? For she was the wife of Zechariah, the priest, and from the tribe of Leviticus in all respects. For it was not permitted by law that one who originated from a different tribe should take a wife from another tribe. For the Lord says through Moses in the Book of Numbers: ‘Each in the inheritance of the tribe of his father will the sons of Israel be joined. And every daughter who enters the inheritance from the tribes of the sons of Israel, they will be wives to one of the men from the city of their father’ (Numbers 36:7–8). This, then, is why when Joseph’s genealogy is given in the customary manner for the divine scripture, it constructs its genealogies from men and not from women. Mary seems to be given the genealogy as she was of the same tribe as her betrothed according to the law. So in this manner is the holy Virgin a kinswoman of Elizabeth. 60

038-3. *And a little later on.* The angel said to the Virgin ‘See, Elizabeth your kinswoman’ (Luke 1:36) as a special token of recognition. But as he was a minister of divine oracles and spiritual commands, he did not simply say this. When the angel also uttered a message to Joseph in a dream, he said: ‘Joseph, son of David’ (Matthew 1:20). This was so that he should draw out his understanding towards the promise through which God had promised that the Christ would be from the line of David. So, in this way, followed on

¹ Scholium 037-1: Severus, Sermon 115 (the attribution is taken from Codex Palatinus).

² Scholium 038-1: Eusebius, Fragments on Luke.

³ Scholium 038-2: Severus, Sermon 63.

⁴ Scholium 038-3: Severus, Sermon 63.

¹ θενοϋ λιαν εϋκαιρωσ ειρηται· φησασησ· το επει ανδρα οϋ γινωσκω. σωματικησ εννοιασ και τοϋτο απαγει διανοιαν· επι τησ γε αληθοϋσ και αφαντα[σ]ιαστοϋ σαρκω σεωσ ενεκα και εναργεστερων εισ παρασταςιν τοϋ απορρητοϋ μεν. ρητοϋ δε. ωσ ενεστι θαϋματοσ εδει ρηματων:-

λ̄η̄ εϋσεβειοϋ καισαρειασ:- ²

Θ̄σ̄ ο ενεργων. μη αμφιβαλλε. ο και την φυσιν γεγηρακϋϊαν και ασθενοϋσαν επιρωνηϋσ και φυσιν καινοτομων οτε βοϋλεται:-

λ̄η̄ σεϋηροϋ απο λογοϋ:- ξ̄γ:- ³

Τ̄ησ̄ θεοτοκοϋ παρθενοϋ καταγομενησ εκ φυλησ ιουδα εκ δ̄αδ̄· πωσ ελεγεν ο γαβριηλ αυτη· και ιδοϋ ελισαβητ, η συγγενη σοϋ· και γαρ ιερεωσ υπηρχεν αυτη τοϋ ζαχαριοϋ γϋ

νη τησ λεγιτηκησ

λ̄η̄ και ιδοϋ ελισαβητ, η συγγενη σοϋ
και αυτη σϋνειληφεν υϊον εν γη
ρει αυτησ·

παντωσ οϋσα φυλησ·
οϋ γαρ νενομιστο το̄
εκ φυλησ ετερασ ορ
μωμενον· εξ αλλησ
αγεσθαι γϋναικα

- φυλησ· λεγει γαρ εν τοισ αριθμοισ δια μωϋσεωσ ο κ̄σ̄· εκαστοσ εν τη κληρονομια τησ
> φυλησ τοϋ π̄ρ̄σ̄ αυτοϋ προσκολληθησονται οι υϊοι ιηλ· και πασα θυγατηρ αγχιστευ
> οϋσα κληρονομιαν εκ των φυλων υϊων ιηλ· ενι των εκ τοϋ δημοϋ τοϋ πατροσ αυ
> των. εσονται γϋναικεσ· διατοι τοϋτο και τοϋ ι[ωση]φ, [γενεαλογηθεντοσ] κατα το
[σϋνη]θεσ τη θεια γραφη· τασ γενεαλογιασ εξ ανδρων ποιοϋμενη και οϋκ εκ γϋναι
κων· η μαρια γενεαλογεισθαι δοκει· τησ αυτησ οϋσα κατα νομον τω μνηστηρι φυ
λησ· πωσ οϋν συγγενησ τησ ελισαβητ, η αγια παρθενοσ:- και μετ ολιγα :- ⁴

Π̄ροσ̄ την παρθενον δε ο αγγελοσ ελεγεν· ωσ εξαιρετον γνωρισμα: το ιδοϋ ελισαβητ η συγ[γ]ενησ σ[ο]ϋ· αλλα διακονοσ ων θειων χρησμων και πνευματικων προσταγ
ματων, οϋκ απλωσ τοϋτο ειπεν. επει και προσ τον ιωσηφ χρηματιζων κατ' ο
ναρ αγγελοσ ελεγεν· ιωσηφ, υϊοσ δ̄αδ̄· ινα προσ την επαγγελιαν αναγαγη την δια
νοιαν αυτοϋ· δι ησ επιγγειλατο ο θεσ εκ δ̄αδ̄, ε̄σεσθαι τον χ̄ν̄· οϋτωσ οϋν και ενταϋθα·

το Ἰδοῦ ἡ ἐλισαβὲτ, ἡ σύγγενος σου. πληρὲς ἐστὶ μυστηρίου θεοπροποῦ· ὅπερ ἐγὼ πῖ
στεῖω μὴδὲ τὴν παρθενοὺν ἠγνοῦσθαι πῖνς ἁγίου μετεχοῦσαν· διὰ τοῦτο καὶ προ
θῆμῶς ὑπῆκοεν· καὶ παραρημα πρὸς τὴν ἐλισαβὲτ ἐπειγετο· ἐπειδὴ γὰρ ὁ ἡ̄ς
καὶ βασιλεὺς ἦν τῶν βασιλεῶντων· ἀτε δὴ ἡ̄ς καὶ κ̄ς τοῦ παντός· ὁ αὐτός δὲ καὶ ἀρ
χῆρες ἐχρηματισεν ὅτε γέγονεν ἄνος· ἐαῖτον προσενεγκῶν ἄσταν καὶ προσφοραν
τῆς ἀμαρτίας τοῦ κοσμοῦ καθαρσιον· καὶ τὴν εἰς αὐτὸν ὁμολογίαν ἡμῶν καθ' ἴερῶ
> ἐαῖτω τε καὶ τῶ πρί· κατανοῦσατε γὰρ φῆσιν ὁ παῖλος τῶν ἀποστόλων καὶ ἀρχῆερα
> τῆς ὁμολογίας ἡμῶν ἰν̄ προῶκονομῆθη τοῦτο ἀνωθεν συναφθῆναι τὸ γενος τῆς
> βασιλικῆς τοῦ ἰουδα καὶ τῆς ἱερατικῆς τῆς λεγί φῆλης· ἵνα ἡ̄ς ὁ βασιλεὺς καὶ ἀρχῆ
ερεὺς εἴ ἀμφοτέρων τὸ κατὰ σαρκὰ καταγῆται· γεγραπται γὰρ ἐν τῇ ἐξοδῶ· πρί
τεθῆναι τὴν ἐν
τολῆν τὴν [ε]ξ̄ ἐτε λ̄η καὶ Ἰδοῦ ἐλισαβὲτ ἡ σύγγενος σου
ρᾱς φῆλης λαμβα
νειν γυναῖκα κῶ
λυοῦσαν ὡς ἀαρῶ
ὁ πρῶτος κατὰ τῶ
νομον ἀρχῆερεὺς ἐλάβεν ἐκ τῆς ἰουδα φῆλης τὴν ἐλισαβὲτ. γυναῖκα· ἄγατερα
ἀμιναδαβ· ὁ δὲ ἀμιναδαβ. ἐκ τοῦ ἰουδα κατηγετο· καὶ ἵνα μὴ τις ἕτερον ἀμι
ναδαβ ὑπολαβοῖ τὴν πλανῆν· ἐπεχῶν καὶ σα[φες]τερον αὐτὸ δεῖκνυον τὸ γράμ
μα τὸ ἱερόν· εἰπ[ὼν ἀγατερα ἀμιναδαβ καὶ ἀδελφῆν] ναδῶν καὶ ὅρα μοι τὴν πα
σοφον οἰκονομίαν τοῦ πῖνς καὶ ταῦτην τὴν ζαχαρίου γυναῖκα τὴν μρα [τοῦ]
βαπτιστοῦ τὴν σύγγενῆ τῆς θεοτοκοῦ μαρίας· οἰκονομησαντος· ἐλισαβὲτ, προ
σαγορευεσθαι· πρὸς ἐκείνην ἡμᾶς τὴν ἐλισαβὲτ, ἀναγοῦσαν· ἢ ἀαρῶν ἠγαγετο
καὶ δι ἡς ὑπῆρξεν ἡ συναφεία τῶν δγ[ο] φῆλων· καὶ διὰ τοῦ ὀνόματος ἐναργῶς
βοῶσαν. ὡς εἴ ἐκείνης μοι τῆς ἐλισαβὲτ, ἡ προ[ς] τὴν παρθενοὺν συ[γ]γενεία· καὶ μὴ
δεν λεγέτω τὴν βαβυλωνίων ἀιχμαλώσιαν σύγγεε τὸ ἰουδαῖον ἔθνος· ὡς μὴ
δεμίαν λοιπὸν γενῶν ἢ φῆλων· ἵνα ἰδία κα[λ]εῖν· δῆλοι γὰρ ὁ ἐσδρας· ὡς οἱ ἀνα

‘See, Elizabeth your kinswoman.’ It is full of mystery which befits the divine. I believe that the Virgin was not unaware that she was in partnership with the Holy Spirit. This is why she too submitted eagerly and hurried off straightaway to Elizabeth. For since Christ was also the ruler of the rulers, just so indeed is he God and Lord of everything. The chief priest himself pronounced an oracle when Christ became human, offering himself as a sacrifice and an offering which purifies the sin of the world, and the acknowledgment in him of us by what is consecrated both to himself and to the Father. For Paul says, ‘Observe well the apostle and chief priest of our confession, Jesus’ (Hebrews 3:1). This was predisposed from the beginning that he should belong to the kingly tribe of Judah and the priestly tribe of Levi, so that Christ might be descended as king and high priest from each side in what concerned the flesh. For it is written in Exodus, before the command was imposed which prohibited taking a wife from another tribe, how Aaron, who was the first high priest according to the law, ‘took as his wife Elizabeth from the tribe of Judah, the daughter of Aminadab’ (cf. Exodus 6:23). Aminadab was descended from Judah: so that no-one should erroneously assume that this was another Aminadab, the sacred text continues showing it more clearly: say ‘Daughter of Aminadab but sister of Naason’ (Exodus 6:23). Consider, I ask you, the all-wise dispensation of the Spirit who also brought it about that this woman, the wife of Zechariah, the mother of the Baptist and the relative of Mary the God-bearer, should also be named Elizabeth and lead us back to that Elizabeth whom Aaron married and through whom the unification of the two tribes began. I think that through her name she distinctly proclaims that the kinswoman to the Virgin is descended from this Elizabeth. Let no-one say that the Babylonian captivity confounded the Jewish people such that there was no distinction of races or tribes afterwards. For Esdras

shows that those who withdrew from Babylon devoted much labour to gather together, as far as possible, the sons of Aaron and the remaining Levites. For it was destined for them of the hereditary nations. The one who records this, however, indicates not only the tribe but also the cities and villages of those who returned. Luke, too, setting before us the accuracy of the reports, spoke about Zechariah, saying ‘And his wife was from the daughters of Aaron, and her name was Elizabeth’ (Luke 1:5). 60

039-1. *From Eusebius.* I am a ‘handmaid of the Lord’ (Luke 1:38); I am the tablet of the one who writes. Let the writer write what he wishes; let the Lord of all do what he wants. 60

040-1. *From the same.* Having received the confession of faith of the Virgin. 60

041-1. *From the same.* To her kinswoman. The greater go to the lesser so that they might show kindness to them. Thus too did the Saviour come to John so that he might make holy his baptism. ‘I came into the world’ (cf. John 9:39) so that he might save humanity. 60

041-2. It was appropriate for this blessed Mary after Gabriel’s visit to her, and the glad tidings, to set off and go up to the hill country. She journeyed with haste, being led by the Spirit in her which had come upon her and which had overshadowed her by the power of the Most High (cf. Luke 1:35). 60

¹ Scholium 039-1: Eusebius, Fragments on Luke.

² Scholium 040-1: Origen, Fragment 27b on Luke.

³ Scholium 041-1: Origen, Homily 7 on Luke.

⁴ Scholium 041-2: Origen, Homily 7 on Luke.

ζεγνηντες εκ βαβλωνος πολην πονον ὑφισταντο κατα το δυνατον τοys ὑιοys
 ααρων και τοys λοιποys λεγιτας συναγοντες· εμελλεν γαρ αyτοις των πατριων εθνω
 επισημαινεται δε ο συγγραψαμενος των επανελθοντων οy μονον φυλην. αλλα
 δη και πολεις και κωμας· και ο λογκας δε το ακριβες των ειρημενων ημιν παρα
 στας εφη περι τοy zaχαριου λεγων· και η γνη αyτου. εκ των θυγατερων ααρων.
 και το ονομα αyτης ελισαβετ:-

εγσεβιοy:-¹

λθ Δογλη ειμι κy πιναξ ειμη γραφομενος. ο βολεται ο γραφειyς γραφετω ποιειτω ο θε
 λει ο τοy παντος κc:-

και οyτος μην εκτος εστιν. αyτη
 τη καλοyμενη στειρα· οτι οyκ αdy
 ναθησει παρα τοy θy παν ρημα·

λθ

Ειπεν δε μαριαμ. ἴδοy η δοyλη κy· γε
 νοιτο μοι κατα το ρημα coy·^μ και απηλ
 θεν απ αyτης ο αγγελος·^{μα} ανασταca δε
 μαριαμ. εν ταιc ημεραιc ταyταιc. επο
 ρευθη ειc την ορινην μετα σποyδης
 ειc πολιν ἰοyδα

Δ μα

τοy αyτου:-²

μ Δεζαμενος της παρ
 θενοy την ομολο
 γιαν της πιστεωc:
 μα τοy αyτου:-³

Προς την συγγενιδα
 οι κρειττονεc προς
 τοys ελαττοναc ερ + Δ
 χονται. ἴνα αyτουc
 εyεργετηωcιν·
 οyτω και ο cηρ ηλ
 θεν προς ἰωαννην
 ἴνα το βαπτισμα
 αyτου [αγιαcθη]
 ηλθον ειc τον κο
 cμον ἴνα cωcη

μα τον ανων:

⁴ Εδει την μακαριαν ταyτην μαριαν μετα την τοy γαβρηηλ προς αyτην επιδημιαν.
 και τον εγαγγελισμον αναβαινοyσαν αναβηηαι επι την ορινην· μετα σποyδης δε
 επορευετο. αyομενη ὑπο τοy εν αyτη πnc [ο] επεληλyθει αyτη· και ὑπο της δυνα
 μεωc τοy ὑψιστου της επικκιαcαcηc αyτη:-

εγσεβιογ:-¹

^{MB} Ο γαρ εν αγτη ις. ηδη εμελλεν εγερgetειν τον ηδη εν τη ελισαβετ, ἰωάννην· και τογτο δηλον εκ τογ μη σκιρταν μεν ἰωάννην πριν ελθη μαρια· και πριν ασπα σεται την ελισαβετ· αμα δε τω λογω τογ ασπασμογ μαριας ον ὑπεβαλεν ο λογος
 > τογ θγ ο χς. εσκιρτησεν εν αγαλλιασει το βρεφος εν τη κοιλια· οιοι γαρ ηρξατο αγ
 > τον εκτοτε προφητην ποιεин ο ις:- εξ ανεπιγραφογ:-²

^{MG} Πογ ειςιν οι πλανωμενοι· οι τα ωτα βεβγωμενα εχοντες· και τογς οφθαλμογς ομ βλωπουντες· και το διορατικον της ψυχης ημαγρωμενοι· και τον νουν πε φθαρμενοι και καγτηριασμενοι την σγνιδησιν· οι λεγοντες μηδεν ειληφε ναι της παρθεν(ογ) ^{MB}
 τον κν· αλλ ως δι **Και ειςηλθεν εις τον οικον ζαχαριου.**
 α σωληνος πεποη ^{MG} και ησπασατο την ελισαβετ· ^{MG} και εγε
 κεναι δι αγτης νετο ως ηκογσεν τον ασπασμον
 την παροδον· της μαριας η ελισαβετ. εσκιρτησεν
 και μητε τον χρο το βρεφος εν τη κοιλια αγτης·
 non δγσωπογμε
 noi· μητε τογς
 μηνας. μητε τη
 ηδηγν μητε την τογ ἰωσηφ αγωνιαν εννοογμενοι· μηδεν μηδ' ολωσ· αλλ' ως
 εν ανοδοις και ατριβοις οδεγοντες ερημοις τας αγιας γραφας· ποια ειπε μοι παρο
 δος θγ δεηται χρονογ ενναμηνιαιογ τογ δια παντων διηκοντος· ον τροπον
 [ης] η το νεον³ σωμα ψγχη· ογκ ακογεις της εμπεπλησμενης πνς αγιογ της ελισα
 βετ. εγλογογς της παρθενον και τον καρπον της κοιλιας αγτης· η λελη[θεν σε]
 οτι πρωτον βλαστος· ειτα ανθος· επειτα καρπος:-
 ωριγενογς:-⁴

^{MG} Ὅπερ ογδενι των προφητων ὑπηρξε· τογτο ὑπηρξεν ἰωάννη. δια το πλησιαζει
 τη χγ παρογσια και προτρεχειν αγτης· ογ γαρ προτερον τογ αγιογ πνς επλησθη.
 πριν επιστηναι την κγοφορογσαν τον χν· τογτο δε και επληρογτο πνς και
 εσκιρτα· και τη μρι μετεδιδογ· και ανεβοα προφητικα η ελισαβετ, δια το κγ
 οφορογμενον εν αγτη βρεφος· η γαρ τεκνογονια· και ταγτην εποιει τιμιαν·

042-1. *From Eusebius.*¹ For Jesus was in her, and he already intended to show kindness to John, who was already in Elizabeth. This is clear from the fact that John does not leap before Mary comes and before she greets Elizabeth. At the same time as the word of Mary's greeting which Christ the word of God prompted, 'the baby leapt in her womb in joy' (Luke 1:41). For in this way, Jesus began to make him a prophet from that point onwards. 60

043-1. *From an unattributed source.* Where are the wanderers, who have stuffed-up ears and bleary eyes? The clarity of their soul's vision is dimmed; they are withered in their mind and sealed up in their understanding. These are the people who say that the Lord took on nothing from the Virgin, but made his entrance through her as if through a channel. They are not put to shame by the time period, nor the months, nor the womb, nor do they take account of the struggle of Joseph, nothing of these at all, but it is as if they travel through the holy scriptures in pathless and trackless deserts. Tell me, what sort of entrance of the God who pervades all things requires a period of nine months? In what manner is the new body by your soul? Do you not hear the Holy Spirit which filled Elizabeth as she blesses the Virgin and the fruit of her womb? Or have you forgotten that first comes the shoot, then the flower and then the fruit? 60

043-2. *From Origen.* That which was not granted to any of the prophets was granted to John, because he was close to the coming of Christ and preceded it. For he was not filled with the Holy Spirit earlier on, before the pregnant mother of Christ stood there: at that point was he filled with the Spirit and leapt. He shared this with his mother, for Elizabeth also cried out in prophecy because of the baby she was carrying inside her. For childbearing also gave her this honour,

¹ Scholium 042-1: Origen, Homily 7 on Luke (the attribution in the manuscript is incorrect).

² Scholium 043-1: Severus, Fragments on Luke.

³ Codex Palatinus reads $\tau\omicron\ \text{CON}$, but there are clearly two η in Codex Zacynthius, giving either a grammatically erroneous $\tau\omicron\eta\ \text{CON}$ or the text reconstructed here.

⁴ Scholium 043-2: Origen, Fragments 31 and 32c on Luke.

as the truly divine childbearing honoured Mary and, through her, the entire female sex. As Paul says with regard to women in general, ‘Woman will be saved through childbearing’ (1 Timothy 2:15), that is to say that a woman gave birth to the Christ. ❶

044-1. *From an unattributed source.* For no woman had become a participant in such grace, nor is one able to become so. For there was a single divine embryo, and a single divine childbirth and a single woman who gave birth. Why do you, the first of women, greet me? For I am not the one who bore the Saviour. I should have come to you. For it is you who are ‘blessed among women and blessed is the fruit of your womb’ (Luke 1:42). She speaks of the fruit of the womb according to the promise from God to David, which says: ‘Of the fruit of your womb will I set upon your throne’ (Psalm 131:11 LXX). ❷

044-2. *From Origen.* It is termed ‘the fruit of the womb’ (Luke 1:42) by its not being from a man, but from Mary alone by the indwelling of the Holy Spirit in her and the power of the Most High overshadowing her. For the fruits of the fathers are those who have their seed. ❸

044-3. May they be put to shame who relate the truth of the God-bearing Virgin’s conception as a dreamy illusion. She carried the heavenly Word in her womb, who from her unchangeably took flesh. Elizabeth also declared to her, ‘Blessed is the fruit of your womb’ (Luke 1:42). For assuredly, the fruit of the very substance of the tree has sprung forth. This is a wonder worthy of God, since the childbirth was real and it was not the entry of a phantasm. It did not break through the bond of her virginity and it calls us by his great mercy through true salvation to immortality. ❹

044-4. *From the same, from a sermon.* Therefore, the one who blessed the fruit blessed the womb which bore the fruit. But, for I do not know how it gained currency, this is also

¹ Scholium 044-1: Origen, Fragments 32 and 33 on Luke.

² Scholium 044-2: Origen, Fragment 33b on Luke.

³ Scholium 044-3: Severus, Fragments on Luke.

⁴ Scholium 044-4: Severus, Fragments on Luke. Unusually, the number of the sermon is not provided.

ὡσπερ ἡ ὄντως θεία τεκνογονία τὴν μαρίαν καὶ τὸ σὺμπαν δι' ἐκείνην γυναικῶ-
 γενος· ὡς λέγει καθ' ὁλόγῳ περὶ γυναικῶν ὁ παῦλος· ὅτι σωθήσεται δὲ ἡ γυνὴ δια-
 τὴς τεκνογονίας· τοῦτεστι γυνὴ τὸν ᾧ ἐτεκνογονήσεν:

εἰ ἀνεπιγραφού:-¹

^{ΜΔ} Οὐδεμία γὰρ τῆς τοιαύτης χάριτος κοινωνός· οὔτε γεγονός. οὔτε γενέσθαι δύνα-
 ται· ἐν γὰρ τῷ θεῷ κίνημα καὶ εἰς ὁ θεὸς τοκετός καὶ μία ἡ γεννησασα· τί με τοι-
 νῦν πρώτη προσαγορεύεις· μή γὰρ ἐγὼ εἰμὴ ἡ τὸν ^{ΜΔ}σπὰ τικτούσα· ἐμε εἴρη ἐλθεῖ-
 > πρὸς σε· ἐβλόγημένη γὰρ σὺ ἐν γυναιξίν καὶ ἐβλογημένος ὁ καρπὸς τῆς κοιλίας σου·
 καρπὸν κοιλίας εἶποῦσα κατὰ τὴν παρατοῦ θῦ πρὸς τὸν ^{ΜΔ}δαδ' ἐπαγγελίαν τὴν λε-
 γούσαν ἐκ καρποῦ τῆς κοιλίας σου ἴσασθαι ἐπὶ τοῦ θρόνου σου:-² ὠριγένους:-²

	^{ΜΔ} Καρπὸς κοιλίας ὧνο
καὶ ἐπλήσθη ^{ΜΔ} πνεῦμα ἁγίου ἡ ἐλισαβὲτ	μαστὰι τῷ μὴ εἶ ἀν-
καὶ ἀνεφώνησεν κραυγῇ μεγά-	δρον εἶναι. ἀλλ' ἐκ ^{ΜΔ} μο-
^{ΜΔ} λῆ καὶ εἶπεν· ^{ΜΔ} ἐβλόγημένη σὺ ἐν	νήσ τῆς μαρίας ἐκ ^{ΜΔ} πνεῦ-
γυναιξίν καὶ ἐβλογημένος ὁ καρ-	μα ἁγίου ἐνοικήσαντος
πὸς τῆς κοιλίας σου	ἐν αὐτῇ καὶ τῆς τοῦ
	ἵψιστου δύναμει
	ἐπισκιάσασθαι αὐτή:-

[οἱ] γὰρ ἐκ τῶν ^{ΜΔ}πρῶν τὴν σποράν ἐχόντες ἐκείνων εἰσι καρποί:-

[^{ΜΔ}]³ Οἱ τὴν ὀνειρώδη φαντασίαν μῦθευόντες τὴν ἀληθῆ τῆς θεοτοκοῦ παρθενου-
 κήσιν ἐντροπεσθῶσαν· φεροῦσης ἐν γαστρὶ τὸν οὐρανίου λόγον εἰς αὐτῆς
 ἀτρεπτῶς σαρκοῦμενον· πρὸς ἡν καὶ ἐλισαβὲτ βεβόηκεν. ἐβλογημένος ὁ καρ-
 πὸς τῆς κοιλίας σου· πάντως γὰρ ὁ καρπὸς εἰς αὐτῆς τῆς οὐσίας τοῦ δένδρου
 βεβλάστηκεν· ὅθεν καὶ τὸ θαῦμα θεοπρεπές. ὅτι τοκοῦ ἀληθῆ· καὶ οὐ φά-
 σματος παροδος τὸν τῆς παρθενίας δεσμον οὐ διερρήξεν· ἡμᾶς δὲ δια τῆς ἀλη-
 θούς σωτηρίας εἰς ἀφθαρσίαν καλῶν κατὰ τὸ μέγα ἔλεος:-

τοῦ αἰτοῦ ἀπο λόγου·⁴

^{ΜΔ} Ὁ γκοῦν ὁ τὸν καρπὸν ἐβλόγησας. τὴν κο[ι]λίαν τὴν τὸν καρπὸν ἐνεγκούσαν
 ἠβλόγησεν· ἀλλὰ γὰρ οὐκ οἶδ' ὅπως εἰς με[σ]τὸν ἦλθεν. καὶ ὁ τῆς ἐγγύχους βδε

λγρας δοκεισεως ελεγχος· πας γαρ καρπος εκ [τη]ς ουσιας του καρποφορουντος δεν
 δρ[ο]γ Βεβλαστηκεν· και τη[ς] αγτης εστι φυσεως εκεινω και ογχ ετερας τινος·
 πως ογν ογκ εκ μαριας του εμμανουηλ το [ς]ωμα ειναι φη[ς]ιν ανοητε· αλλα την
 κοιλιαν την τον εγλογημενον και αληθη καρπον βλαστησασαν παρωσαμενος·
 την δοκησιν φαντασματος ανηποστατου τινος αναπλαττεις μητερα φασμα και
 οναρ την σωτηριαν ημων εργαζομενος· ει γαρ της αγτης ην ουσιας τω αδαμ η εκ
 της πλεγρας ατουγ ληφθεισα και κτισθεισα γγνη· και την παραβασιν της εντο
 λης σγν ατω πλημμελησασα αφ ης η δμαρτια καταγεται· της αγτης παντως ογ
 σιας και η παρθενος γπηρχεν· εζ ης χς ο δευτερος αδαμ ανατεταλκεν ο αιρων την
 αμαρτιαν του κοσμου· ινα οι εν τω αδαμ αποθανοντες ζωοποιηθωσιν εν τω χω
 καθως φησιν ο απο

στολος:-

εζ ανεπιγραφου: ¹ με και ποθεν μοι τογτο ινα ελθη
με η μηρ τουγ κγ προς εμε·

γεται· και γαρ και ιωαννης αναξιον εαγτον της προς τον χν παραστασεως ελεγε·
 και η ελισαβητ, αναξιαν εαγτην παρογσιας της θεοτοκογ παρθενουγ:-
 ωριγενογς:- ²

με Τι γαρ μοι τηλικουτον πεπρακται αγαθον· ινα η μηρ τουγ κγ μου ελθη προς με·
μρα καλει την επι παρθενον· φθανουσα προφητ[ικω] λογω την εκβασιν· θεια
[μεν ογν οικονομια την μαρτυριαν ηγαγε προς την ελισαβητ, ινα και η μαρτυρια]
[η ιωαννου και εκ μητρας εις τον κν πληρωθη ειχε δε και η πορεια της παρθενουγ την]³
οικειαν αγτης σπογδην· ηλθεν γαρ οψομενη την [ελισαβητ και το εν αγη πα]
ραδοξ[ο]ν κημα κατα την τουγ αγγελογ φων[η]ν [ινα δια τουγτουγ και το μεizon]
πιστεγθη τοκετος. ο εζ αγτης φημι της παρθε[ν]ουγ [και σγντρεχη προς τη]ν πί
στιν ταγτην ο λογος της ελισαβητ λεγογσης και μακαρια η πιστεγσασα οτι εσται
τελειωσις τοις λελαλημενοις αγη παρα κγ:-

the refutation of the objectionable belief of Eutyches. For every fruit has sprung from the substance of the fruit-bearing tree: it is of the same nature as that, and not from anything else. So, he says, how was the body of Emmanuel not from Mary? Fool! You have rejected the womb which produced the blessed and true fruit, and you invent the appearance of some non-existent phantasm, making the mother a ghost and our salvation a dream. For if the woman who was taken from his rib and created was of the same substance as Adam, and sin is derived from her as she offended with him in the transgression of the commandment, the Virgin too was assuredly of the same substance. From her, Christ, the second Adam, has risen up, who takes away the sin of the world, so that ‘those who have died in Adam might be made alive in Christ’ (1 Corinthians 15:22), as the Apostle says. ❀

045-1. *From an unattributed source.* She utters a sound in harmony with her son. For John too said that he was unworthy of being placed beside Christ, and Elizabeth that she was unworthy of the coming of the God-bearing Virgin. ❀

045-2. *From Origen.* For why has so great a good been performed for me ‘that the mother of my Lord comes to me?’ (Luke 1:43). She calls the one who is still a virgin a mother, anticipating the fulfilment by a prophetic word. So on one hand the divine dispensation brought witness to Elizabeth, so that the witness of John to the Lord even from the womb should be fulfilled. Yet the visit of the Virgin to her relation had its own eagerness. For she came to see Elizabeth and the miraculous embryo in her, according to the speech of the angel, so that through this, childbirth was given greater credence. And, I say, what came from the Virgin herself and what is consistent with this faith is the word of Elizabeth, saying ‘And blessed is the she who believed that there would be a fulfilment of what was spoken to her from the Lord’ (Luke 1:45). ❀

¹ Scholium 045-1: Origen, Fragment 34 on Luke.

² Scholium 045-2: Origen, Fragments 35 and 36 on Luke.

³ Greenlee gives the standard text of Origen as two unusually short lines here. However, our reconstruction follows the text of Codex Palatinus with the omission of ΔΙΑ ΤΗΣ ΙΔΙΑΣ ΜΗΤΡΟΣ, which corresponds exactly to one standard line in Codex Zacynthius.

045-3. *From Isidore, Presbyter of Pelusium, from Letter 363.* Let not the prophecy of Elizabeth disturb you, when she says: ‘Why has this happened to me, that the mother of my Lord comes to me?’ (Luke 1:43). For the one who established in her the forming of the Baptist made the forerunner holy even before he came forth from the womb to be a prophet. He provided the revelation of the mystery to him internally, but since he did not grant embryos the power of speech at an unseasonable time, his mother used the instrument of her mouth on behalf of the Baptist who was hurrying to announce the Redeemer. ⁶

046-1a. *From an unattributed source.* God has promised that in my body he will bring wonders to pass. But come, someone says to me, will the soul not be fruitless for the Lord? For the fruit of the body is not a success of my choosing but it is of God, who works miracles in me which are beyond nature. I ought also to bring forth fruit of my own choosing. **046-1b.** For inasmuch as I am at the service of great wonders, so I should be the first to glorify the one who accomplishes the marvels within me. ⁶

046-2. *From Origen.* Just as sin took its beginning from the woman, and after that reached the man, so too good things took their beginning from women, so that women should put their weakness to flight and, setting aside what is womanly, be eager to imitate the lives of these blessed women. Let us see, then, the Virgin’s prophecy: ‘My soul magnifies the Lord’ (Luke 1:46).

¹ Scholium 045-3: Isidore, Letter 363.

² Scholium 046-1a: Origen, Fragment 38 on Luke.

³ The section number $\mu\zeta$ should be $\mu\epsilon$.

⁴ Tregelles has $\mu\epsilon$ for $\epsilon\mu\epsilon$ (corr. Greenlee).

⁵ Scholium 046-1b: Origen, Fragments on Luke (in catenae).

⁶ Scholium 046-2: Origen, Homily 8 on Luke.

ἰσιδωροῦ πρεσβυτ(εροῦ) πηλοῦσιωτ(οῦ) επιστολ(ης) τζΓ: 1

^{με} ΜΗΔΕΝ σε ταρραττω της ελισαβετ, η προφητεια· ποθεν μοι τοῦτο λεγοῦσης· ἵνα ἡ μηρ τοῦ κῦ ἐλθῃ προς με· ο γαρ θεμενος εν αἰτη τοῦ βαπτιστοῦ την διαπλασιν· και προ τοῦ ἐξελθειν εκ μητρας εις προφητην, αγιασας τον προδρομον. ενδον αἰτω παρεσχετο τοῦ μῆστηριου την δηλωσιν· επειδη οὔκ ἐδωκεν λαλειν τοις εμβρυοις το αῶρον· σπευδοντι τῶ βαπτιστη κηρυζαι τον λγτρωτην. εχρησε· η μηρ το τοῦ στοματος οργανον:-

εξ ανεπιγραφου:- 2

^{μζ} ΕΝ τῶ εμῶ σωματι θαγμαστα ο θεσ επαγγελομενος ενεργησῃ. αλλ αγε μοι· φησιν, η

^{μζ} και ποθεν μοι τοῦτο ἵνα ἐλθῃ ἡ μηρ τοῦ κῦ μοῦ προς εμε⁴· ἴδου γαρ ὡς εγενετο η φωνη τοῦ ασπασμοῦ σου εις τα ὠτα μοῦ εσκιρτησεν εν αγαλλιασει το βρεφος εν τη κοιλια μοῦ και μακαρια η πιστευσα[σα] οτι εσται τελειωσις τοις λελαλημενοις αἰτη π[α]ρα κ[ῦ]· και ειπεν μα[ρια] μεγαλυνει η ψυχη μοῦ τον κῦ·

ψυχη οὔκ εσται ακαρπος προς τον κῦ· ο γαρ τοῦ σωματος καρπος οὔ της εμης εστιν προαιρεσεως. κατορθωμα. αλλα τοῦ θεῦ τοῦ θαματουργητος εν εμοι τα ὑπερ φησιν· χρη δε με και προαιρεσεως καρπον προενεγκαι·⁵ οσον γαρ ὑπηρετοῦμαι μεγαλ[α] θαγματα· [τοσοῦτον οφειλω] + [ε] πρωτη δοξαζειν το εν εμοι τα παραδοξα ενεργουντα:- ωριγεν(οῦς):-

[^{μζ}] ὡσπερ ηρξατο η αμαρτια απο της γυναικος· και μετα τοῦτο εφθασεν επι τον ανδρα. οὔτω και τα αγαθα απο των γυναικων ηρξατο· ἵνα προτραπωσιν, αι γυναικες τη ασθενειαν και τα γυναικεια αποθεμεναι. ζηλωσαι τοῦς βιοῦς των μακαριων τοῦ των· ἴδωμεν λοιπον παρθενικην προφητειαν· μεγαλυνει η ψυχη μοῦ τον κῦ·

πως ἡ ψυχη μεγαλυνει τον κν̄ κατανοητεον· εαν, αζιως πολιτευομεθα κατα ει
 κονα του κτισαντος ημας. και εξομοιωθωμεν τω πρωτοτυπω κατα το δγ
 νατον· δι αγαθων εργων μεγαλυνωμεν τον κν̄· λογοις· εργοις· νοημασιν·
 σμικρυνει δε τις αυτον αναλογως κατα την κακίαν την εν̄παρχοσαν αγ
 > τω· της ογν μαριας η ψυχη. εμεγαλυνεν τον κν̄· το δε πνᾱ αυτης ηγαλλια
 > σατο επι τω θω̄ τω ρρῑ· πρωτον εμεγαλυνεν ἡ ψυχη αυτης· εϊτα ηγαλλια
 > σατο το πνᾱ αυτης:- εζ ανεπιγραφου:-¹

μζ̄ Cηρ̄ γαρ μογ̄ εστιν ὁ θς̄· ρρᾱ εζ̄ εμογ̄ τω κοσμω̄ χαριζομενος· πνᾱ δε και ψυχη̄
 το αυτο φησιν:-

<p> μη̄ τογ̄ αυτου² Τις γαρ ειμι εγω̄ προς το σογτον εργον· αυτος επεβλεψεν ογκ̄ εγω̄ προσεδοκησα· ταπει νη γαρ ἡμιν, απερρι μενη· και νην̄ απο γης εις ογνον̄ μετα βαίνω. καῑ εις αρρη τον οικονομ[ιαν̄ ελκομαι:-] </p>	<p>μζ̄ μη̄ μθ̄ N̄</p>	<p> και ηγαλλιασεν το πνᾱ μογ̄ επι τω θω̄ τω ρρῑ μογ̄· ^{μη̄} οτι επεβλεψεν επι την ταπεινωσιν της δογλης αυτου· ^{μθ̄} ἰδογ̄ γαρ απο του νην̄ μα καριογσιν με πασαι δι γενεαι· ^{N̄} ο τι εποιησεν μοι μεγαλια ο δγ νατος· </p>
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[μθ̄] [τογ̄ αυτου]³
 Δηλον οτι δι των πιστευοντων· ογ̄ συ δε μονη η ελισαβητ:-
τογ̄ αυτου⁴

N̄ Πως γαρ, ογ̄ μεγαλια· οτι παρθενος ογσᾱ συλλαμβανει· ζ̄περ̄ βασᾱ βογληματι
 θγ̄ την φγσιν· και καταζιογμενη̄ ανεγ̄ ανδρος· ογχ̄ απλωσ̄ ειναῑ μηρ̄· αλ
 λα και τοῡ μονογενογς̄ ρρ̄· λεγει δε· ο δγ̄νατος· ἴη, εαν̄ τις απιστησειεν
 > προς την ενεργειαν της συλληψεωσ· ει γε παρθενος ογσᾱ συλλαβοι· φησιν, ε
 > ποιησεν μοι μεγαλια ο δγ̄νατος· ἴη̄ᾱ τις τη̄ δγ̄ναμει τοῡ ενεργοντος, ανα
 > πεμψη̄ το κατορθωμα:-

How the soul magnifies the Lord must be considered. If we are behaving worthily, according to the image of the one who created us, and we resemble the prototype as far as is possible, through good works we magnify the Lord in words, in deeds and in thoughts. Yet a person diminishes this in proportion to the vice which exists within them. So the soul of Mary ‘magnified the Lord, while her Spirit rejoiced in God the Saviour’ (cf. Luke 1:46). First her soul magnified and then her spirit rejoiced. 60

047-1. *From an unattributed source.* For God is my Saviour, granting to the world a Saviour from me. It says that both spirit and soul are the same thing. 60

048-1. *From the same.* Who am I for so great a deed? He considered it; I did not expect it. For I was lowly and cast aside, and now I cross from earth to heaven and I am drawn into an inexpressible dispensation. 60

049-1. *From the same.* It is clear that these generations are of the believers, not you alone, Elizabeth. 60

050-1. *From the same.* For how is it not ‘great things’ that while she is a virgin she conceives, having gone beyond nature by the will of God? She has been considered worthy, without a husband, not simply to be a mother but even of the only-begotten Saviour. Yet she says ‘the Mighty One’, so that if anyone should disbelieve regarding the divine activity of the conception and whether she might conceive while being a virgin, she says: ‘The Mighty One has done great things for me’ (Luke 1:46), so that someone by the power of the one who accomplishes it might respond with the correction. 60

¹ Scholium 047-1: Origen, Fragment 39 on Luke.

² Scholium 048-1: Origen, Fragment 40b on Luke.

³ Scholium 049-1: Origen, Fragment 41a on Luke.

⁴ Scholium 050-1: Origen, a scholium in Cramer followed by Fragment 42 on Luke.

051-1. *From an unattributed source.* For since the only-begotten does not come into a woman, he is already tainted by this. ‘For holy is his name’ (Luke 1:49). The Saviour who is conceived is not at all defiled as he forms his own body in me, the Virgin. This is also why the Holy Spirit comes, so that, as the conception was holy, it should prepare the birth to be holy. 60

052-1. *From Victor the Presbyter.* For I also grasp the meaning of ‘having mercy from one generation to another’ (Luke 1:50). He himself unites in his ensouled body the rational soul and the spiritual one according to its state of being. He comes into the world, and he spends his time with humans, and he leads his life below, and he disposes everything as he brings about our salvation through his love of humanity alone. 60

053-1. *From an unattributed source.* For those who are completely unworthy are not shown mercy, but those who through repentance turn themselves to reverence. 60

054-1. *From the same.* For his hand is not the deed of a human. 60

055-1. *From the same.* The wicked and unclean spirits: the ruler of these is the devil, who fell because of his pride; the wise ones of the Greeks, who did not accept what seemed to be the foolishness of the message; the populace of the Jews, which did not wish to believe. All this was in accordance with prophecy. 60

056-1. *From the same.* Great were the thoughts of the demons and the devil who were scattered, of the wise ones of the Greeks, and of the Pharisees and the scribes. But he ‘brought them down and exalted those who humbled themselves’ (cf. Luke 1:52) under his powerful hand. 60

¹ Scholium 051-1: Titus, Homilies on Luke.

² Scholium 052-1: Victor (in Catena on Luke, ed. Cramer).

³ Tregelles incorrectly records section number NB as NF above line.

⁴ Scholium 053-1: Unknown source; possibly Cyril (also in Cramer’s edition of the Catena on Luke).

⁵ Scholium 054-1: Unknown source; possibly Cyril (also in Cramer’s edition of the Catena on Luke).

⁶ Scholium 055-1: Cyril, Fragments on Luke.

⁷ Scholium 056-1: Cyril, Fragments on Luke.

εξ ανεπιγραφου: ¹

^{να} ΟΥ ΓΑΡ ΕΠΕΙΔΗ ΕΡΧΕΤΑΙ Ο ΜΟΝΟΓΕΝΗΣ ΕΙΣ ΓΥΝΑΙΚΑ· ΗΔΗ ΠΑΡΑ ΤΟΥΤΟ ΜΙΑΙΝΕΤΑΙ· Δ
ΓΙΟΝ ΓΑΡ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ· ΚΑΙ ΟΥΔΕΝ ΠΑΡΑΧΡΑΙΝΕΤΑΙ Ο ΣΥΛΛΑΜΒΑΝΟΜΕΝΟΣ ΣΗΡ·
ΕΝ ΕΜΟΙ ΤΗ ΠΑΡΘΕΝΩ ΠΛΑΤΤΩΝ ΤΟ ΪΔΙΟΝ ΣΩΜΑ· ΔΙΑ ΤΟΥΤΟ ΚΑΙ ΤΟ ΠΝΑ ΤΟ ΑΓΙΟ·
ΕΠΕΡΧΕΤΑΙ· ΪΝΑ ΑΓΙΑ ΓΕΝΟΜΕΝΗ Η ΣΥΛΛΗΨΙΣ· ΑΓΙΟΝ ΠΑΡΑΣΚΕΥΑΧΗ ΤΟΝ ΤΟΚΟΝ ΓΕ
ΝΕΣΘΑΙ:- ΒΙΚΤΟΡΟΣ ΠΡΕΣΒΥΤΕΡ(ΟΥ):- ²

^{νβ} ΕΠΙ ΓΑΡ ΤΩ ΕΛΕΝΣΑΙ ΤΑΣ ΓΕΝΕΑΣ ΤΩΝ ΓΕΝΕΩΝ ΚΑΓΩ ΣΥΛΛΑΜΒΑΝΩ· ΚΑΙ ΑΥΤΟΣ ΕΝΟΥ
ΤΑΙ ΣΩΜΑΤΙ ΕΜΨΥΧΩΜΕΝΩ ΨΥΧΗ ΛΟΓΙΚΗ ΤΕ ΚΑΙ ΝΟΕΡΑ ΚΑΘ' ΎΠΟΤΑΣΙΝ· ΚΑΙ
ΕΙΣ ΚΟΣΜΟΝ ΕΡΧΕΤΑΙ· ΚΑΙ ΜΕΤΑ ΑΝΩΝ ΑΝΑΣΤΡΕΦΕΤΑΙ· ΚΑΙ ΚΑΤΩ ΠΟΛΙΤΕΥΕΤΑΙ·
ΚΑΙ ΠΑΝΤΑ ΟΙΚΟΝΟΜΕΙ ΤΗΝ ΗΜΕΤΕΡΑΝ ΣΩΤΗΡΙΑΝ ΠΡΑΓΜΑΤΕΥΟΜΕΝΟΣ ΔΙΑ ΜΟ

ΝΗΝ ΦΙΛΑΝΘΡΩΠΙΑ·:-

^{να νβ} ΚΑΙ ΑΓΙΟΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ· ^{νβ} 3 ΚΑΙ

ΕΞ ΑΝΕΠΙΓΡΑΦΟΥ:- ⁴

ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΕΙΣ ΓΕΝΕΑΣ ΚΑΙ

^{νγ} ΟΥ ΓΑΡ ΟΙ ΠΑΝΤΗ ΑΝΑ

^{νγ} ΓΕΝΕΑΣ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΑΥ

ΞΙΟΙ ΕΛΕΟΥΝΤΑΙ· ΑΛ

^{νδ} ΤΟΝ· ^{νδ} ΕΠΟΙΗΣΕΝ ΚΡΑΤΟΣ, ΕΝ ΒΡΑ

Λ ΟΙ ΔΙΑ ΜΕΤΑΝΟΙΑΣ

^{νε} ΧΙΟΝΙ ΑΥΤΟΥ· ^{νε} ΔΙΕΣΚΟΡΠΙΣΕΝ

ΠΡΟΣ ΦΟΒΟΝ ΜΕΤΑ

ΎΠΕΡΗΦΑΝΟΥΣ ΔΙΑΝΟΙΑ ΚΑΡΔΙΑΣ

ΤΡΕΠΟΜΕΝΟΙ:-

^{νε} ΑΥΤΩΝ· ^{νε} ΚΑΘΕΙΛΕΝ ΔΥΝΑΣΤΑΣ

ΤΟΥ ΑΥΤΟΥ:- ⁵

ΑΠΟ ΘΡΟΝΩΝ ΚΑΙ ΎΨΩΣΕΝ ΤΑΠΕΙ

^{νδ} ΑΥΤΟΥ ΓΑΡ Η ΧΕΙΡ ΟΥ

Κ ΑΝΟΥ· ΤΟ ΕΡΓΟΝ:-

ΝΟΥΣ·

ΤΟΥ ΑΥΤΟΥ:- ⁶

^{νε} ΤΟΥΣ ΠΟΝΗΡΟΥΣ ΚΑΙ Δ

ΚΑΘΑΡΤΟΥΣ ΔΑΙΜΟΝΑΣ· ΤΟΝ ΤΟΥΤΩΝ ΑΡΧΟΝΤΑ ΤΟΝ ΔΙΑΒΟΛΟΝ· ΠΕΣΟΝΤΑ ΔΙ Ε

ΠΑΡΣΙΝ· ΤΟΥΣ ΤΩΝ ΕΛΛΗΝΩΝ ΣΟΦΟΥΣ· ΤΗΝ ΔΟΚΟΥΣΑΝ ΤΟΥ ΚΗΡΥΓΜΑΤΟΣ

ΜΩΡΙΑΝ ΜΗ ΠΡΟΣΔΕΞΑΜΕΝΟΥΣ· ΤΟΝ ΤΩΝ ΪΟΥΔΑΙΩΝ ΔΗΜΟΝ· ΠΙΣΤΕΥΣΑΙ ΜΗ

ΒΟΥΛΗΘΕΝΤΑ· ΤΑΥΤΑ ΓΑΡ ΠΑΝΤΑ ΗΚΟΛΟΥΘΗΣΕΝ ΤΗ ΠΡΟΦΗΤΕΙΑ:- ΤΟΥ ΑΥΤ(ΟΥ):- ⁷

^{νε} Μεγάλα γαρ εφρονούν, οι σκορπισθεντες δαιμονες τε και διαβολος· ελληνω
τε σοφοι και φαρισαιοι και γραμματεις· αλλα τουτους καθειλε, και υ
ψωσεν τους ταπεινωσαντας εαυτους υπο την κραταιαν αυτου χειρα:-

εξ ανεπιγραφου:- ¹

^{NZ} Ελιμωττε γαρ το γενος των ανων πλην ιουδαιων:- ²
 τογ αγτογ:- ³

^{NH} .. Ιουδαιογς δηλαδη πεπλογτηκοταc τη νομοθεcια· και τη διδασκαλια των αγιω̄
 προφητων ταic επαγγελιαic· οitinec υπερμαζηcαντεc· και λιαν τω αξιωματι
 επαρθεντεc δια το μη ταπεινωc προceλθειν τω ενανθρωπηcαντι. εξαπεcταλη
 can κenoι· μηδεν επιφερομενοι· μητε πictin· μητε γνωcιν· μητε ελπιδα α
 γαθων· αλλ' εκπεπτωκαci και τηc επιγειογ ιλημ̄. και τηc μελλογchec ζωhc:-
 τογ αγτογ:- ⁴

^{NΘ} Τον αληθεινον φηcιν ιηλ̄ ογ τογc ονοματι ceμνηνομενογc. αλλα τογc την
 πictin διατετηρη ^{NZ} πεινωntαc ενεπληceν αγαθων
 κοταc τηc προcηγορι ^{NH} και πλογτογνταc εξαπεcτειλε̄
 ac:- τογ αγτογ:- ⁵

^Z Τελειοι την προφητει ^{NΘ} κenoγc· ^{NΘ} ανελαβετο ιηλ̄ παιδοc
 αν, ογ μονον την ῑ ^Z αγτογ· ^Z μνηcθηnai ελεογc κα
 διαν. αλλα και τω̄ ^Z θωc ελαληceν προc τογc πατε
 προφητων κατα τη̄ ^Z ραc ημων τω αβρααμ, και τω cπερ
 επαγγελιαν τογ θγ̄ ^Z ματι αγτογ ειc τον αιωνα·
 μελλοντεc εξ αγτηc ^{Zα} εμεινεν δε μαριαμ cγν αγτη ωc
 γενναcθαι [τογ κοc] ^{Zα} μνηcαc τρειc. και υπεcτρεψεν
 μογ cpc χγ:- τογ αγτ(ογ):- ⁶ ειc τον οικον αγτηc·

^{Zα} Οτι η παρθενοc ην ῑερα·
 και ο οικοc τηc ελιcαβετ,
 ῑερατικοc· εμενεν ογν το ῑερατικον cκεγoc εν οικω ῑερω. πριν, ειc τον βαcιλι
 κον οικον, ειcαχθηnai:-
 βικτοροc· πρεcβγτερ(ογ):- ⁷

^{Zα} Εγω νομιζω οτι κατα τον εγαγγελictην πληρωθεντοc τογ χρονογ τογ τε
 κειν την ελιcαβετ, η μαρια ειc τον οικον εαγτηc ανεχωρηceν· ει γαρ τω εκτω
 μνηι τηc ελιcαβετ, απεcταλη ο γαβριηλ, προc την παρθενον ειc nazareth· εγαγ
 γελιζομενοc αγτην. εδραμεν δε ειc την ορινην προc την εαγτηc cγγενηδα
 η παρθενοc και εμεινεν εκει· ωcei μνηcαc τρειc· δηλον οτι πληρωθεντοc τογ

057-1. *From an unattributed source.* For the race of humans was famished, apart from the Jews. 60

058-1. *From the same.* Clearly this is the Jews enriched by the giving of the law and by the teaching of the holy prophets. They became excessively wanton by the promises and raised themselves up too much at their worthiness. Because of not coming humbly to the Incarnate One, they were sent away empty, bearing nothing with them: neither faith, nor knowledge, nor the hope of good things. Instead they have fallen out from both the earthly Jerusalem and the life to come. 60

059-1. *From the same.* It means the true ‘Israel’ (Luke 1:54), not those who are exalted in name, but those who have kept the faith of their appellation. 60

060-1. *From the same.* He accomplishes the prophecy, not only his own but also that of the prophets, according to the promise of God, who destined that from her should be born the Saviour of the world, Christ. 60

061-1. *From the same.* Because the Virgin was holy, and the house of Elizabeth was priestly. So the priestly vessel remained in a holy house before it was led into the kingly house. 60

061-2. *From Victor the Presbyter.* I think that, according to the evangelist, when the time was fulfilled for Elizabeth to give birth, Mary departed into her own house. For if, in the sixth month of Elizabeth, Gabriel was sent to the Virgin in Nazareth to proclaim the good news to her, and the Virgin hastened into the hill country to see her relative and remained there around three months, it is clear that when the time

¹ Scholium 057-1: Cyril, Fragments on Luke.

² The first hand initially wrote το here, then erased the letters and began the scholium title again on the line below.

³ Scholium 058-1: Cyril, Fragments on Luke.

⁴ Scholium 059-1: Cyril, Fragments on Luke.

⁵ Scholium 060-1: Cyril, Fragments on Luke.

⁶ Scholium 061-1: Source unknown.

⁷ Scholium 061-2: Origen, Fragments 46 and 47a on Luke.

of the conception was fulfilled, she departed into her own house. For what purpose did she stay? Perhaps it was to see the fulfilment of the miracle and, since she was perplexed and frightened by the matters concerning her, she resolved to allow what was necessary to happen. 60

062-1. *From Origen.* It would be necessary to search throughout the Old and New Testaments to find if it is said anywhere of a sinner's birth, 'the time was fulfilled for her to give birth' (Luke 1:57): I do not think that anyone would find it, except where it is specified that the one born is righteous. 60

063-1. *From an unattributed source.* Elizabeth, being a prophet, did not hear the revelation which happened to her husband, but came to know in the Spirit the name which was spoken by the angel. And she indicated that the child should be called John. But when they also asked to find out from his father and they gestured to him, as if he did not hear and was unable to speak, he took a writing tablet and wrote the name of the child in harmony with his wife, so that all were amazed at this (cf. Luke 1:62–3). For John is translated as 'the gift of God'. 60

¹ Scholium 062-1: Origen, Homily 9 on Luke.

² Scholium 063-1: Origen, Homily 9 on Luke.

ΧΡΟΝΟΥ ΤΗΣ ΣΥΛΛΗΨΕΩΣ. ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΕΛΥΘΗΣ ΑΝΕΧΩΡΗΣΕΝ· ΤΙΝΟΣ ΔΕ ΧΑΡΙΝ ΕΜΕΙ
 ΝΕΝ· ΊΩΣ ΚΑΙ ΤΟΥ ΠΑΡΑΔΟΞΟΥ ΘΕΩΡΗΣΑΙ ΤΗΝ ΕΚΒΑΣΙΝ. ΚΑΙ ΕΠΙ ΤΟΙΣ ΚΑΘ' ΕΛΥΤΗΝ
 ΑΠΟΡΟΥΣΑ ΤΕ ΚΑΙ ΕΚΠΛΗΤΤΟΜΕΝΗ· ΚΑΙ ΤΙ ΔΕΝΣΕΙ ΓΕΝΕΣΘΑΙ ΒΟΥΛΕΥΟΜΕΝΗ:-

ΩΡΙΓΕΝΟΥΣ:- ¹

ΞΒ

ΠΑΡΑΤΗΡΗΣΑΘΑΙ ΔΕΙ ΕΝ ΟΛΗ ΤΗ ΠΑΛΑΙΑ ΚΑΙ ΤΗ ΚΑΙΝΗ ΓΡΑΦΗ. ΕΙ ΠΟΥ ΕΣΤΙΝ ΕΥΡΕΙΝ
 ΕΠΙ ΑΜΑΡΤΩΛΟΥ ΓΕΝΕΣΕΩΣ ΕΙΡΗΜΕΝΟΝ· ΤΟ ΕΠΛΗΣΘΗ Ο ΧΡΟΝΟΣ ΤΟΥ ΤΕΚΕΙΝ· ΟΥΚ ΑΝ

ΓΑΡ ΤΙΣ ΕΥΡΟΙ ΩΣ ΟΙ
 ΜΑΙ. ΑΛΛ' ΟΠΟΥ ΩΝΟ
 ΜΑΣΤΑΙ· ΟΤΙ ΔΙΚΑΙ
 ΟΣ ΕΣΤΙΝ Ο ΓΕΝΝΩΜΕ
 ΝΟΣ:-

+ Ξ

ΞΒ ΤΗ ΔΕ ΕΛΙΣΑΒΕΤ, ΕΠΛΗΣΘΗ Ο ΧΡΟΝΟΣ

ΤΟΥ ΤΕΚΕΙΝ ΑΥΤΗΝ· ΚΑΙ ΕΓΕΝΝΗΣΕ

ΎΙΟΝ· ΚΑΙ ΗΚΟΥΣΑΝ ΟΙ ΠΕΡΙΟΙΚΟΙ ΚΑΙ

ΟΙ ΣΥΓΓΕΝΕΙΣ ΑΥΤΗΣ. ΟΤΙ ΕΜΕΓΑΛΥ

ΝΕΝ ΚΣ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΗΣ·

ΚΑΙ ΣΥΝΕΧΑΙΡΟΝ ΑΥΤΗ· ΚΑΙ ΕΓΕΝΕ

ΤΟ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΟΥΔΟΝ· ΗΛΘΟΝ

ΞΓ ΠΕΡΙΤΕΜΕΙΝ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΕΚΑΛΟΥ

ΑΥΤΟ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΡΟΣ

ΑΥΤΟΥ ΖΑΧΑΡΙΑΝ· ΞΓ ΚΑΙ ΑΠΟΚΡΙΘΕΙ

ΣΑ Η ΜΗΤΗΡ ΑΥΤΟΥ ΕΙΠΕΝ· ΟΥΧΙ· ΑΛΛΑ

ΚΛΗΘΗΣΕΤΑΙ ΙΩΑΝΝΗΣ Κ[ΑΙ ΕΙΠΑΝ]

ΠΡΟΣ ΑΥΤΗΝ· ΟΤΙ ΟΥΔΕΙΣ ΕΣΤΙΝ

ΕΚ ΤΗΣ ΣΥΓΓΕΝΕΙ[Α]Σ ΣΟΥ ΟΣ ΚΑΛΕΙ

ΤΑΙ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥΤΩ·

ΕΞ ΑΝΕΠΙΓΡΑΦΟΥ:- ²

ΞΓ

Η ΕΛΙΣΑΒΕΤ, ΠΡΟΦΗ

ΤΗΣ ΟΥΣΑ· ΚΑΙ ΤΗΝ

ΓΕΝΟΜΕΝΗΝ ΤΩ Α

ΔΡΙ ΑΠΟΚΑΛΥΨΙΝ·

ΜΗ ΑΚΟΥΣΑΣ, ΤΩ

ΠΝΙ ΕΓΝΩ ΤΗΝ ΠΑ

ΡΑ ΤΟΥ ΑΓΓΕΛΟΥ ΡΗ

ΘΕΙΣΑΝ ΠΡΟΣΗΓΟΡΙ

ΑΝ· ΚΑΙ ΊΩΑΝΝΗΝ

ΕΦ[ΑΣΚΕΝ ΤΟ ΠΑΙ]

ΔΙΟΝ ΟΝΟΜΑΖΕΣΘΑΙ·

[Ω]Σ ΔΕ ΚΑΙ ΠΑΡΑ ΤΟΥ

ΠΑΤ[ΡΟΣ ΗΞ]ΙΟΥΝ ΜΑ

ΘΕΙΝ· ΚΑΙ ΔΙΕΝΕΥΟ

[Α]ΥΤΩ ΩΣ ΜΗ ΑΚΟΥ

ΟΝΤΙ Η ΛΑΛΗΣΑΙ ΔΥΝΑΜΕΝΩ. ΛΑΒΩΝ ΔΕΛΤΙΟΝ ΕΓΡΑΨΕ ΣΥΜΦ[ΩΝΩΣ] ΤΗ ΕΛΥΤΟΥ
 ΓΥΝΑΙΚΙ ΤΟΥ ΠΑΙΔΟΣ ΤΗΝ ΠΡΟΣΗΓΟΡΙΑΝ. ΩΣ ΠΑΝΤΑΣ ΕΠΙ ΤΟΥΤΩ ΕΚΠΛΗΤΤΕΣΘΑΙ·
 ΕΡΜΗΝΕΥΕΤΑΙ ΓΑΡ ΊΩΑΝΝΗΣ ΘΥ' ΧΑΡΙΣ:-

εξ ανεπιγραφου:- ¹

^{ξδ} Μετα το γραψαι τον zacharian, εν δελτω· οτι ἰωαννης, εσται το ονομα αἰτου·
 ελθθη η δεδεμενη φωνη· και απελαβεν την εαἰτου γλωσσαν· ουκετι καθα
 παλαι δεδεμενην τη απιστια. αλλ' εἰλογοῦσαν τον θ̄ν και προφητεῦσαν
 τα αναγεγραμμενα· πρωτον μεν περι του χ̄γ· ως ηδη επιδεδημηκοτος τω
 Βιω. και φησιν· εἰλογοῦτος κ̄ς ὁ θ̄ς του ἰηλ· οτι επεσκεψατο και εποιησεν λ̄γ
 τρωσιν τω λαω αἰτου· ειθ ὑστερον περι ἰωαννου:-
 σεγηροῦ αρχ(ι)επισκ(οποῦ)
 αντιοχ(ειας) απο λο(γοῦ) λβ²

^{ξδ} Καθαπερ γαρ zach
 ριας· πατηρ ην ἰω
 αννου της Βωωσης
 εν τη ερημω φω
 νης και καλειν αἰ
 τον ἰωαννην δια
 της γλωττης, οἰ
 κ ἰσχηεν. λαβων
 δε δελτιον την
 προσχηοριαν ενέ
 γραφεν. οἰτω
 και ο νομος. ριζα τις
 ην και αρχη της με
 γαλης του εἰαγγε
 λιοῦ φωνης. η τις ε
 ρημον, οἰσαν την οἰ
 κοῦμενην θεογνω
 σιας επληρωσεν· ην
 οἰκ ην δυνατος ο νομος· ωσανει δια γλωττης φανερως εκφωνειν. ως εν
 δελτω δε δια των τυπων ὑπεγραφεν:- ³

^{ξδ} ενενεγον δε τω πατρι αἰτου· ο τι
 αν θελοι καλεισθαι αἰτον· ^{ξδ} και αιτη
 σας πινακιδιον εγραψεν λεγων. ἰω
 αννης εστιν ονομα αἰτου. και εθαἰ
 μασαν παντες· ανεωχθη δε το στο
 μα αἰτου παραχηρμα, και η γλωσσα
 αἰτου· και ελαλει εἰλογων τον θ̄ν·
 και εγενετο επι παντας φοβος τους
 περιοικοῦντας αἰτους. και εν ο
 λη τη ορινη της ἰουδαίας· διελα
 λειτο παντα τα ρηματα ταῦτα. και
 [ε]θεντο παντ[ε]ς οι ακοῦσαντες
 εν ταις καρδιαις αἰτων λεγοντες.
 τι αρα το παιδιον τουτο εσται·

064-1. *From an unattributed source.* After Zechariah wrote on the writing tablet that ‘His name will be John’ (Luke 1:63), his voice which had been bound was loosened and he received back his speech. It was no longer bound as before in his unbelief, but it blessed God and prophesied what is written here: first with regard to Christ, as if he had already been present in this life, when he said: ‘Blessed be the Lord, the God of Israel, for he has looked favourably on his people and redeemed them’ (Luke 1:68), and then with regard to John. 60

064-2. *From Severus, Archbishop of Antioch, from Sermon 32.* For just as Zechariah was the father of John, the voice crying in the desert, and was incapable of calling him John with his tongue, but took a writing tablet and wrote his name on it, so too is the law. It was a root and beginning of the great voice of the gospel, which filled the desert, meaning the inhabited world, with the knowledge of God. The law was not sufficiently powerful to call out clearly through speech, but it was written down with letters, as on a writing tablet. 60

¹ Scholium 064-1: Origen, Homilies 9–10 in Luke.

² Scholium 064-2: Severus, Sermon 32.

³ At least one page is missing, which would have contained Luke 1:67–77. The corresponding catena in Codex Palatinus (fol. 274r) suggests that this was a single folio with little commentary.

070-1. *From Victor the Presbyter.* It is clear that those who believe in Christ are also called his people, Jews and Greeks. For to these he provided the knowledge of salvation which they wished to know. 60

071-1. *From the same.* Such a great gift was lavished not because of what we ourselves did, but through the relieving of his mercy. 60

072-1. *From an unattributed source.* He gives thanks for the appearance of the Saviour, saying that it is the mercy of God and 'the breaking dawn of the light from on high' (cf. Luke 1:78), so that those in the darkness of ignorance may be enlightened; that those who are lying under the power of death may become under the power of life; that those who are in the grip of spiritual conflict may find the path which leads to peace. For it says that 'He is our peace' (Ephesians 2:14). But having come to enlighten Israel, for he did not come 'except to the lost sheep of the house of Israel' (Matthew 15:24), principally through the promise made to their fathers but which they did not receive. He has made more clear by far the illumination of the light for all the nations. 60

072-2. *From Severus, Archbishop of Antioch, from Numbers.* Not from a mountain-top, as previously on Sinai when there was a voice giving the law and a vision of flame standing there both signified and shone around the appearance of divine glory. And that was concealed in darkness, but on high it is not possible to understand anything of the one who is most exalted and has no bounds. The broad and most conspicuous rising involves the sun of righteousness, which comes round 'to those who sit in spiritual darkness and the shadow of death' (cf. Luke 1:79). It remains above with its full beams, and is fully present on earth, and fully illuminates the dark corners of Hades. It never relinquishes its fullness, nor in its dwelling with us does any division or outline remain behind. How is this? Our weak mind

¹ Scholium 070-1: Victor, unknown work.

² Scholium 071-1: Victor, unknown work.

³ Scholium 072-1: Severus, Fragments on Luke.

⁴ The numeral 0B has been added by a later hand.

⁵ Scholium 072-2: Severus, On Numbers.

Βικτορος προς [B]γτερο [c]:- ¹

^ο Δηλον οτι τοις [πιστεγουσιν εις χ̄ν̄ιογδ]αιοις τε και ελληνι κ[αι λαοις] αγ[τογ χρη]
μα[τι]ζογ[σιν] τ[ο]γ[τοις γαρ τ]ης σωτηρι[ας πα]ρεσχεν τ[ην] γνωσιν επιγνωσαι
θειη[σ]α[σι]:- τογ αγτογ: ²

^{οα} Ογδ[εν ταγ]τ[α α ε]ποιησαμεν ημεις η τοσαυτη [ε]φ[ιλο]τ[ιμη]θη δωρε[α] αλλα
δια [το α]φαιρ[ειν αγ]τογ ελεος:- εζ ανεπιγραφου:- ³

^{οβ} Εγχαριστη τη επιφανια τογ ^{οβ}ελεον λεγ[ων θ̄γ̄ και επισκε]ψιν και ανατολη
φωτος εζ ῡψους γενομενην. ἴν' οἱ εν σκοτει [της αγνοιας] φωτισθωσιν· οἱ ὑπ ε
ξογς[ι]αν θανατογ κειμενοι ὑπ εζογσιαν γενωνται ζωης· οἱ πολεμω νοητω
κατεχομενοι την οδον την [επι]ειρηνην εγρωσιν· αγτος γαρ ε[σ]τιν φησιν η

^ο τογ δογναι γνωσιν σωτηριας
^{οα} τω λαω αγτογ ^{οα}ε[ν] αφεσει αμαρτι
ων αγτων δια σπλαγχνα ελεογς

^{οβ} θ̄γ̄ ημων· εν οἱς επεσκεψατο η
μας ανατολη εζ ῡψους. επιφαναι
[τοις εν σκ]οτει και σκι[α] θανατ(ογ)
καθημενοι·

ειρηνη ημων· [ελ]θω
[δ'] επι [τω] φωτισαι
[τον ἰηλ̄ ο]γ γαρ ηλ
[θεν ει μη] προς τα απο
λωλοτα [προβατα οἱ]
κογ ἰηλ̄· προηγομε
νωσ δια την προς τογς
πρασ αγτων επαγγε
[λιαν ογ δεζαμενω]
δ' εκεινων· επιφα
νεστεραν πολυ την

τογ φωτος επιλαμψιν εποησατο επι παντα τα εθνη:-

σεγηρογ αρχ(ι)επισκ(οπογ) αντιοχ(ειας) απο αριθ(μων):- ⁵

^{οβ} Ογκ εζ ακρωριας καθα και προτερον επι τογ σινα φωνη τις ην νομοθετογσα
και π̄ρος ογς εκει στασα και παραδηλογσα και ὑποφαινογσα θειας δοξης
φαντασιαν. και ταυτην γνωφω συγκαλυπτομενην· αλλ εζ ῡψους τογ
ανωτατω και ογ περα μηδεν [ε]στιν εννοειν· ανατολη πλατεια και περιφα
νεστατη τον ηλιον εχογσα της δικαιοσυνη[σ]· προς τογς εν σκοτει τω [νο]ητω
και σκια θανατογ καθημενογς αγτομολησαντα· και ολαις ακτισιν ανω
μενοντα· και ολον επι ης παροντα· και ολον τοις τογ αδογ μ̄χοις επιλαμ
ψαντα· και μηδαμογ το πληρες αφεντα· μητε μην τη προς ημας επιδη
μια μερισμον η περιγραφην ὑπομειναντα· το δε π̄ωσ. ογτε νοειν ο ασθενης

και ημετερος νοϋς. οϋτε ο λογος φραζειν δϋνησεται[α]· πασης γαρ κτιστης φυ-
σεως ὑπερβαινει καταληψιν:- εξ ανεπιγραφου:-¹

οΓ **Σ**τειρα η μηρ και αμφοτεροι πρεσβυται οι γονεις· την δε τοιαυτην γενεσιν ο α-
ποστολος κατα πνα ειπαι λεγει· ως επι τοϋ ομοιωσ γεννηθεντος Ἰσαακ· οτι
κατα πνα γεγεννηται· τοϋτ εστι κατα δϋναμιν και χαρι[ν τ]οϋ πnc· το
δε εν πni γενος. εν πni και ηϋξανετο· τοιοϋτον γαρ δει ειπαι και τον ὑπη-
ρητην τοϋ κϋ· τον ὑπερβαλλοντα προφητας παντας· οϋτως οϋν και η
τροφη ζεινη· και εν ερημοις ευθϋς· και ηδη πως ην εκλεκτος απο κοσμοϋ.
ο τον ὑπερ κοσμιον μνηϋων χn· εϋω της εν ανοις κακιας, αναστρεφομε
νος. ἴνα και αζιοπι
στος γενηται την
κακιαν ελεγχειν:
ωριγενοϋς:-³

ᾱ περι της απογραφης :-²
τοϋ κατεϋθϋναι τοϋσ ποδας ἡ
μων εις οδον ειρηνης· οΓ το δε
παιδιον ηϋξανε και εκραταιοϋ
το πni και ην εν ταϊς ερημοις εως
ημερας αναδειξεως αϋ[τοϋ προς]
τον ihλ·
ᾱ

οΔ **Μ**ϋστηριον τι μεγα
βοϋλεται ο λογος πα-
ραστησαι· οτι εις τη-
της οικοϋμενης ο
[λης αναγρα]φ[ην ε]
δει γραφηναι χn in
ἴνα συναναγραφεις
τοις εν τη οικοϋμε-
νη αγιασθ την οικοϋ-
μενην· και μεταθῃ
την απογραφην ταϋ
την εις βιβλον ζωτων· ἴνα τα ονοματα των συγγραφεντων αϋτω
και πιστευοντων αϋτω εγγραψῃ εν τοις οϋνοις:-
τοϋ αγιοϋ τιτοϋ επισκ(οποϋ)· Βοστρ(ων):-⁴

Εγενετο εν ταϊς ημεραις εκειναις
Η εϋηληθεν δογμα παρα καισαρος
αϋγοϋστοϋ τοϋ απογραφεσθαι·

οΔ **Ε**πειδη γαρ καθολικη χαρις εκλαμπειν εμελλεν εις πασαν την γην. γινεται
εν προταγμα καθ[?] ολης της οικοϋμενης cpc ενος εν ολη τη οικοϋμενη γεν-
νωμενοϋ· κα[ι μ]ετ ολιγα:-⁵ τοϋτο δε εγενετο. ἴν απελθῃ

will be unable to understand it, nor will reason express it, for it surpasses the comprehension of all creation. 60

073-1. *From an unattributed source.* The mother was barren and both the parents were aged. The Apostle says that such a birth is according to the Spirit, as in the case of Isaac, born in a similar manner, that he was born according to the Spirit (cf. Galatians 4:28–9), meaning according to the power and the gift of the Spirit. What was born in the Spirit also grew up in the Spirit. For it is necessary that the servant of the Lord should be the type of person who surpasses all prophets. So, in this way, his food was strange and he was straightaway in the desert: somehow, the one who indicated the Christ beyond the worldly norm was already selected away from normality. He was raised away from the evil of humans so that he might become trustworthy in condemning evil. 61

074-1. *From Origen.* The account wishes to present a great mystery, that in the census of the whole world it was necessary for Christ Jesus to be written, so that having been recorded with those of the world he might make holy the world, and he might change this census into a book of living people, in order to write up in heaven the names (cf. Luke 10:20) of those who were recorded with him and who believed in him. 62

074-2. *From Saint Titus, Bishop of Bostra.* For since universal grace was about to shine forth on all the earth, one command comes to pass throughout the whole world, when one Saviour is born in the whole world. 63

074-3. *And a little later on.* This came to pass so that Joseph should depart into

¹ Scholium 073-1: Origen, Fragment 54 on Luke.

² *Kephalaion* 1: On the Census.

³ Scholium 074-1: Origen, Homily 11 on Luke.

⁴ Scholium 074-2: Titus, Homilies on Luke.

⁵ Scholium 074-3: Titus, Homilies on Luke.

his own country, in preparation of religious harmony, in entering what was announced. The government of the earth corresponds to the observation of religion. 60

075-1. *From Saint Cyril.* The conception happened when they were only betrothed. The birth of Emmanuel was miraculous and did not follow the natural human laws. For the holy Virgin did not give birth after accepting the sowing of human seed. What is the reason for this? Christ was born the firstfruits of all, the second Adam, according to the scriptures, born of the Spirit so that he might send its grace to us as well. For we were about to be called children of humans no longer, but rather to obtain God's rebirth through the spirit first in Christ, 'so that he might come to have first place in everything' (Colossians 1:18), just as the all-wise Paul says. 61

075-2. *And a little later on.* The occasion of the census most purposefully dispatched the holy Virgin to Bethlehem, so that we might see another prophecy fulfilled. For it is written 'And you Bethlehem, house of Ephrathah, are very small to be among the thousands of Judah. From you shall there come forth for me to be as ruler in Israel' (Micah 5:2). 62

075-3. *From Isidore the Presbyter, from Letter 48.* The Lord was enrolled while he was being carried in the womb. The lawgiver completed the census to be subjected to Caesar in power when it caused no harm for religion. 63

¹ Scholium 075-1: Cyril, Fragment II.1 on Luke.

² Scholium 075-2: Cyril, Fragments II.1 on Luke.

³ Scholium 075-3: Isidore, Letter 48.

ἴωσϕ, εἰς τὴν ἴδιαν πατρίδα. εἰς παρασκευὴν συμφωνίας τῆς εὐσεβείας
 εἰς παροδὸν τοῦ κηρύγματος· καὶ συντρέχει ἡ μοναρχία τῆς γῆς. τῆ τοῦ δογ-
 ματος εὐσεβείας:- τοῦ ἁγίου κυρίλλ(ου):- ¹

οὐ **Ε**πι μονοῖς τοῖς μνηστοῖς ἡ σύλληψις· παραδοξὸς ἡ γεννησις τοῦ ἐμμανου
 ἡλ. καὶ τοῖς τῆς ἀνθρωπίνης φύσεως οὐκ ἀκολογηθούσα νομοῖς· οὐ γὰρ τε-
 τοκεν ἡ ἁγία παρθένος ἀνθρωπίνου σπέρματος λαβοῦσα καταβολὴν· καὶ
 τίς ὁ τοῦδε λόγος. ἡ πάντων ἀρχὴ χς· ὁ δευτέρου ἀδάμ, κατὰ τὰς γραφὰς
 γεννητὸς γεγονέν π̄νς. ἵνα καὶ εἰς ἡμᾶς παραπέμψῃ τὴν χάριν· ἐμελλομέν-

οὐ **Π**ᾶσαν τὴν οἰκοῦμένην [·] ἀγτῆ
 ἡ ἀπογραφὴ πρώτη ἐγενετο· ἡ
 γεμονεύοντος τῆς σύριας κυ-
 ρίνιου καὶ ἐπορεύοντο πάντες
 ἀπογραφῆσθαι ἕκαστος εἰς τὴν
 οὐ **Ε**αγτοῦ πολιν· οὐ **Α**νέβη δὲ καὶ
 ἴωσϕ ἀπὸ τῆς γαλιλαίας ἐκ πό-
 λεως ναζαρετ, εἰς τὴν ἰούδα
 ἀν εἰς πολὶν δαγείδ, ἠτίς κα-
 λεῖται βῆθλεεμ· διὰ τὸ εἶναι
 ἀγτον ἐξ οἴκου καὶ πατρίδος δαγ-
 εἰδ,

γὰρ καὶ ἡμεῖς οὐκ ἀ-
 νων ἐτι χρῆματι-
 ζεῖν τέκνα. θγ δὲ
 μᾶλλον τὴν διὰ τοῦ
 π̄νς ἀναγεννησιν
 ἐν πρώτῳ λαχόν
 τες χῶ· ἵνα γενῆται
 ἀγτος πρώτεγων
 ἐν πασι. καθὰ φη
 [σιν ὁ πα]νσοφος παγ-
 λος:-

καὶ μετ ὀλίγα:- ²

Οικονομικώτατα

δὲ τῆς ἀπογραφῆς
 ὁ καιρὸς πεπομφε-
 εἰς βῆθλεεμ, τὴν ἁ-
 γίαν παρθένον. ἵν
 ἕτεραν ἴδωμεν προ-

οὐ **Φ**ητελεσμένην· γεγραπται γὰρ· καὶ σγ βῆθλεεμ, οἶκος τοῦ
 ἐγφραθα· ὀλιγοστός εἰ τοῦ εἶναι ἐν χιλιάσιν ἰούδα· ἐκ σοῦ μοι ἐξελεῖσεται
 οὐ **Ε**τοῦ εἶναι εἰς ἀρχόντα ἐν τῷ ἰηλ:- ἰσιδώρου πρεσβγτ(ερού)· ἐπιστολ(ης) μ̄ :- ³

οὐ **Δ**πεγραφὴ [ο] κς ἐν τῇ μητρᾷ φερομένη καὶ κῆνσον ἐτελεσεν καίσαρει· τῷ
 κρατεῖ νομοθετῶν ὑποτάσσεσθαι. ὅταν μὴδεν παραβλαπτῇ πρὸς τὴν
 εὐσεβείαν:-

εξ ανεπιγραφου:-¹

^{ος} Π^οιον, αρα πρωτοτοκον· ετερον γαρ ογκ εσχεν γ^ν· αλλ' ην επι παρθενος καιτοι τε
 κουσα χ^ν εκ[ει]νον πογ παντως περι ογ φησιν ο θ^ς και π^{ηρ} δια φωνης του δ^{αδ}·
 > καγω πρωτοτοκον θησομαι αυτον υψηλον παρα τοις βασιλευσιν της γης·
 > τουτου και ο πανσοφος παγλος διαμνημονεγει λεγων· οταν δε εισαγαγη
 > τον πρωτοτοκον ει[ς] την οικογμενην λεγει· και προσκνησατωσαν αυτω
 παντες αγγελιοι θ^γ· ειτα πως εισβηκεν εις την οικογμενην· εζω γαρ υ
 παρ[χων] αυτης ογ τοπικως μαλλον αλλα φυσικως· ετερος γαρ κατα φυσι
 εστιν· παρα γε τους κατα πασαν την οικογμενην· εισβηκεν εις αυτην γε
 νομενος ανος· και
 μέρος αυτης χρημα απογραφασθαι συν μαριαμ τη ε
 τισας δια την σαρκω μνηστευμενη αυτω ουχη εγκω·
 + θ^ς cin· καιτοι μονογε θ^ς Εγενετο δε εν τω ειναι αυτους
 κως· [επει]δη δε γε ^{ος} εκει ^{ος} επλησθησαν δι ημεραι
 γονεν ημων αδελ του τεκειν αυτην
 φος· ταυτη τοι και
 ωνομασθη πρωτότοκος· πρωτεγει γαρ, ως εφην' εν πασιν αυτοις:-
 [σεγηροϋ αρχ(ι)επισκο(ποϋ)]²

^{ος} Τον του θ^γ λογον εξ ογ^{νων} αρρητως καταβηκεναι και εκ π^{νς} αγιοϋ· και
 εξ αυτης της ουσις της παρθενοϋ διχα τροπης και αμαρτιας χωρισε εσαρκώ
 σθαι και τελειως ενηθρωπηκεναι κατα παγλον ομολογησωμεν λεγοντα·
 > οτε δε ηλθεν το πληρωμα του χρονοϋ εξαπестειλεν ο θ^ς τον υιον αυτου
 > γενομενον εκ γυναικος· πιστοϋται μεν γαρ η κησις· ο τοκος· τα σπαργανα·
 το της σαρκωσεως αληθεσ· την δε ανωθεν ασωματον καθοδον· αστηρ τοις
 μαγοις επιφαινομενοι· θεολογει τουτον ο λιβανος ως θ^ω προσφερομενος·
 μαρτυρει το κατα παντων κρα[τος]· ως υπο ποδας βασιλεωσ κειμενος ο χρυσοσ
 το σωτήριον παθος οπερ υπестη σαρκι· και την δια της ζωοποιοϋ ταφης κα

076-1. *From an unattributed source.* What sort of first-born? For she had no other Son, but she was still a virgin even though she had given birth to the Christ, that one assuredly about whom God the Father speaks through the voice of David: ‘And I will set him first-born, exalted among the kings of the earth’ (Psalm 88:28 LXX). Of him the all-wise Paul also makes mention, saying: ‘When he brings the first-born into the world, he says, ‘Let all the angels of God worship him’ (Hebrews 1:6). Then how did he enter into the world? For he is separate from it, not in place but rather in nature, because he is different in respect of his nature from those who are throughout the whole world. He entered into it when he became human and obtained a share in it through the incarnation, even though divinely he was the only-begotten. When he became our brother, for this reason he was also called first-born. For he takes first place, as I have said, among all of them. ♠

076-2. *From Severus the Archbishop.* Let us acknowledge that the word of God has ineffably descended from heaven, and from the Holy Spirit and from the very substance of the Virgin he has taken flesh, without changing and devoid of sin, and has become completely human, as Paul says: ‘When the fullness of time had come, God sent his son, born of a woman’ (Galatians 4:4). For on one hand, the conception, the birth, the swaddling clothes make trustworthy the truth of the incarnation; on the other hand, a star shows to the magi the bodiless descent from above. Frankincense indicates his divinity, as it is carried towards God. Gold bears witness to God’s power over all things, as it lies under the feet of the king. The fragrant myrrh depicts the salvific suffering which he undertook in flesh

¹ Scholium 076-1: Cyril, Fragments on Luke; Homily 1 on Luke.

² Scholium 076-2: Severus, unknown work. The author’s name in the gutter was visible to Greenlee.

and the destruction of decay through the life-giving tomb. So because of all this let us bow before the one who reveals himself as the true God in complete self-emptying, asking for forgiveness of our sins and his great mercy. 6

077-1. *From an unattributed source.* The one who is infinite is born in a cave. She laid in a manger the one who was divinely in the bosom of God the Father. For he finds no place. We are all in our sins: God does not abide with those who are under sin. He found humanity made like brute beasts, for it was brought into comparison with foolish flocks and made like them. Lying in a manger, he correspondingly became like food so that we should change our life as beasts and be carried up into the understanding which befits what is above. 6

077-2. *From Severus the Archbishop, from Sermon 36.* In the manger the Word laid himself down in wordlessness, showing how he will be concerned for those who are like foolish beasts and will settle among them. 6

078-1a. Why indeed did the angel not descend in Jerusalem and seek out the scribes and Pharisees? He did not enter into the synagogue of the Jews, but he found shepherds ‘living in the fields and keeping watch over their flock by night’ (Luke 2:8), and he spoke the good news to them. **078-1b.** It is because the others had been corrupted and were about to be goaded by envy, but these shepherds were unaffected and eager for the ancient way of life of the patriarchs, for they too were the shepherds of Moses himself. 6

078-2. *From Saint Cyril.* Shepherds became the first of those who received knowledge of the mystery. The type looks again into truth. For Christ makes himself

¹ Scholium 077-1: Cyril, Fragments on Luke.

² *Kephalaion 2: On the Shepherds in the Fields.*

³ Scholium 077-2: Severus, Sermon 36.

⁴ Scholium 078-1a: Origen, Homily 12 on Luke.

⁵ Scholium 078-1b: Origen, Fragment 57 on Luke.

⁶ Scholium 078-2: Cyril, Homily 2 on Luke.

ταλυσιν της φθορας· το εγωδες της σμυρνας [προζω]γραφει· δια παντων ου̅-
των εν τη κενώσει πληρη φαινομενον ὡς θ̅η̅ αληθη προσκνησωμεν. αφε̅
σιν αμαρτιων, αιτουμενοι και το μεγα ελεος:- ε̅ξ̅ ανεπιγραφου:-¹

ο̅ζ̅

Ο̅ αχωρητος εν σπηλαιω τικτεται· τεθεικεν εν φατνη τον εν κολποις οντα
τοϋ θ̅γ̅ και π̅ρ̅ς̅ θε̅ϊ̅κ̅ως̅· ου̅ γαρ ευρισκει τοπον· παντες εσμεν εν αμαρτιαις· ου̅
κ̅ εναγλιζεται δε θ̅ς̅ τοις ὑ̅φ̅ αμαρτιαν· εγρεν αποκτηνωθεντα τον ἀν̅ον̅·
παρεσγνεβληθη γαρ τοις κτηнесι τοις ανοητοις και ωμοιωθη αυτοις· γεγονε̅
αυτοις ως εν τα[ξει] τροφης κειμενος εν φατνη· ἵνα τον κτηνοπρεπη μετα
μειψαντες βιον. εις την ἀνω̅ π̅ρ̅ε̅πο̅υ̅σαν̅ ανακομισθωμεν σ̅υ̅νε̅σι̅:-

β̅ π̅ε̅ρ̅ι̅ τ̅ων̅ ἀ̅γ̅ρ̅α̅γ̅λ̅ο̅υ̅ν̅τ̅ων̅ π̅ο̅ι̅μ̅εν̅ων̅:-²

σεηροϋ αρχ̅(ι)επισκο(ποϋ) α
πο λογου λ̅ς̅:-³

και ετεκεν τον ἴ̅ον̅ αυτης
τον πρωτοτοκον και εσπαρ
ο̅ζ̅ γ̅αν̅ω̅σ̅εν̅ αυτον και ανεκλι
νεν αυτον εν φατνη. διοτι
ου̅κ̅ η̅ν̅ αυτοις τοπος εν τω
καταλυμ[ατι·]

ο̅ζ̅

Ε̅ν̅ τη̅ φατνη̅ ο̅ λο̅γο̅ς̅ ε̅α̅γ̅
τον̅ κατα̅ της̅ α̅λο̅για̅ς̅
ανεκλινε· δηλων ως
τοϋς ομοιωθεντας τοις
κτηнесι τοις ανοητοις
περιποιησεται και εν αυ
τοις αναπα[σεται:-]

ο̅η̅ β̅

Κ̅αι̅ π̅ο̅ι̅μ̅εν̅ε̅ς̅ η̅σαν̅ εν̅ τη̅ χ̅ω̅
ρα̅ τη̅ αυτη̅ ἀ̅γ̅ρ̅α̅γ̅λ̅ο̅υ̅ν̅τε̅ς̅·

ο̅η̅ 4

Τ̅ι̅ δ̅η̅πο̅τε̅ δε̅ ο̅ ἀ̅γγ̅ε̅λο̅ς̅
ου̅κ̅ κατηλθεν εις εροσολϋ
μα· ου̅κ̅ ε̅ζ̅η̅τη̅σε̅ τοϋς

γραμματεις και τοϋς φαρισαιου̅ς̅· ου̅κ̅ ειςηλθεν εις την των ἰ̅ου̅δ̅αι̅ων̅ συ̅
ναγωγην, αλλα ποιμενας ηγρεν ἀ̅γ̅ρ̅α̅γ̅λ̅ο̅υ̅ν̅τα̅ς̅ και̅ φ̅γ̅λα̅σ̅σ̅ον̅τα̅ς̅ τα̅ς̅ φ̅γ̅λα̅
κα̅ς̅ της̅ ν̅υ̅κ̅το̅ς̅· επι̅ την̅ ποι̅μ̅νη̅ν̅ αυ̅των̅, κα̅κε̅ι̅νο̅ι̅ς̅ ε̅γ̅η̅γ̅γε̅λι̅σα̅το̅·⁵ ο̅τι̅ ε̅
κεινοι μεν, ησαν διεφθαρμενοι και τω φθονω ημελλον διαπριεσθαι· ου̅
τοι̅ δε̅ απλαστοι τε ησαν την παλαιαν πολιτειαν ζηλουντες των πατριαρχ̅ων̅·
και̅ αυ̅τοϋ̅ μ̅ω̅ϋ̅σε̅ω̅ς̅ π̅ο̅ι̅μ̅εν̅ε̅ς̅ γ̅αρ̅· η̅σαν̅ και̅ ου̅τοι̅:- τοϋ̅ αγ̅ιοϋ̅ κυ̅ρι̅λλ̅ου̅:-⁶

ο̅η̅

Π̅ο̅ι̅μ̅εν̅ε̅ς̅ γε̅γον̅α̅σι̅ των̅ μ̅υσ̅τα̅γ̅ω̅γ̅ο̅υ̅μ̅εν̅ων̅ ἀ̅πα̅ρ̅χη̅· β̅λε̅πει̅ δε̅ πα̅λιν̅ ο̅ τυ̅πος̅
εις̅ α̅λη̅θει̅αν̅· ποι̅μ̅ε̅σι̅ γ̅αρ̅ τοις̅ π̅ν̅ε̅υ̅μα̅τι̅κο̅ι̅ς̅ ε̅μ̅φ̅αν̅η̅ καθ̅ἰ̅στη̅σιν̅ ε̅α̅υ̅τον̅ ο̅ χ̅ς̅.

ἵν' αὐτοὶ τοῖς ἄλλοις εὐαγγελίζονται καθάπερ ἀμελεῖ καὶ οἱ τότε ποιμένες·
 ἐδιδασκοντο μὲν παρὰ τῶν ἁγίων ἀγγέλων. δραμοντες δὲ τοῖς ἑτεροῖς, ἀ-
 πηγγελον· ἀγγελοὶ δὲ οὖν τῶν περὶ αὐτοῦ κηρυγμάτων ἀπαρχονται. καὶ
 δοξολογοῦσιν ὡς ἦν τὸν κατὰ σὰρκα ἐκ γυναικὸς παραδοξῶς γεγεννημένον·
 ὅς γὰρ ἦν ἐν εἰδή τῷ καθ' ἡμᾶς ὁ τῶν ὀλῶν κς· ἵνα λῦσῃ τὴν ἀραν τὴν ἐπὶ τῇ
 πρώτῃ γυναικί· εἰρηταί γὰρ πρὸς αὐτὴν ἐν λυπαῖς τεξὴ τέκνα· ὡς γὰρ
 εἰς θάνατον τικτοῦ
 και. τοῦ τῆς ἀνίας ἐσχῆ
 καιὶ κέντρον· ἐπεὶ
 δὴ δὲ γῆνη τέτοκεν
 κατὰ σὰρκα τὸν ἐμ-
 μανοῦηλ· ὅς ἐστὶ ζω-
 ῆ. λελεῖται τῆς ἀρας
 ἡ δὲ δυναμὶς· σὺναπε-
 σβῆ τῷ θανάτῳ καὶ
 τὸ ἐν λυπαῖς ἐπὶ γεν-
 νᾶν τὰς ἐπὶ τῆς μῦρας·-
 [τοῦ αὐτοῦ ἀγ]ιοῦ κῦ
 ριλλοῦ¹

^{οθ}

Ὅταν ἰδῆς βρεφὸς ἐσπαρ-
 γανῶμενον· μὴ με-
 χρί μονῆς τῆς κατὰ
 σὰρκα γεννησεως αὐ-
 τοῦ διανοίαν στησῆς.
 ἀναπηδήσον εἰς θεω-
 ρίαν τῆς θεοπρεποῦς δο-
 ξῆς αὐτοῦ· ἀναβῆθαι

εἰς τὸν οὐρανόν. οὕτως αὐτὸν ἐν τοῖς ἀνωτάτοις θεωρησῆς ὑψώμασιν τὴν ἵ-
 περτατὴν εἶχοντα δοξάν· ὅφει καθήμενον ἐπὶ θρόνον ὑψηλοῦ καὶ ἐπηρμένου·
 ἀκοῦσαι τῶν σερραφῖν ὑμνολογοῦντων αὐτὸν· πληρῆ τε εἶναι λεγοντῶν τὸν
 οὐρανόν καὶ τὴν γῆν τῆς δοξῆς αὐτοῦ· γεγονός δὲ τοῦτο καὶ ἐπὶ τῆς γῆς· δοξα
 γὰρ ἦν περιεστράψεν τοὺς ποιμένας· καὶ πλῆθος ἦν στρατίας οὐρανοῦ δοξολο-
 γοῦντων χν·- καὶ μετ' ὀλίγα²· Ὅγκογν μὴ ὡς βρεφὸς ἰδῆς ἀπλωσ

καὶ φύλασσοντες φύλακας
 ἐπὶ τὴν ποιμνὴν αὐτῶν·
 καὶ ἀγγελοὶ κῦ ἐπέστη αὐ-
 τοῖς· καὶ δοξα ἦν περιελαμ-
 ψεν αὐτοῦς· καὶ ἐφοβήθη-
 σαν φόβον μέγαν· καὶ εἶπε-
 ῖ αὐτοῖς ὁ ἀγγελοῦς· μὴ φο-
 βεῖσθε· ἰδοὺ γὰρ εὐαγγελι-
 ζομαι ὑμῖν χάραν μεγάλῃν
 ἣτις ἐστὶ πάντι τῷ λαῷ·
 ὅτι ἐτεχθῆ ὑμῖν σήμερον
 σωτὴρ· ὅς ἐστὶν χς κς· ἐν
^{οθ} πολεὶ δαδ^{οθ} καὶ τοῦτο ὑμῖν
 σημεῖον· εὐρησετε βρεφὸς
 ἐσπαργανῶμενον καὶ κείμε-
 νον ἐν φάτνῃ·

manifest to spiritual shepherds so that they may speak the good news to the others, just as the shepherds then doubtless did. First, they were taught by the holy angels, then they ran to the others and proclaimed the good news. Angels therefore initiate the proclamations about him, and they proclaim his glory as God who was born miraculously in flesh from a woman. For God, the Lord of all, was in the form which corresponds to ours, so that he might release the curse which was set on the first woman. For it was said to her ‘in pain will you bear children’ (Genesis 3:16). For as they bear children which will die, they have the sting of grief. But since a woman has borne Emmanuel in the flesh, who is life, the power of the curse is released. He has extinguished, along with death, giving birth in pain still for the mothers who are on earth. ❧

079-1. *From the same, Saint Cyril.* Whenever you see a baby wrapped in swaddling clothes, do not stay in your thought only up to its birth in the flesh, but leap up to contemplation of its godlike glory. Ascend into the heaven: thus you will behold him in the highest peaks possessing all-surpassing glory. You will see him ‘sitting on a lofty and elevated throne’ (Isaiah 6:1); you will hear the seraphim singing his praise, saying that both the heaven and the earth are full of his glory. But this has also come to pass on the earth: for the glory of God shone around the shepherds (cf. Luke 2:9), and there was ‘a multitude of the heavenly host’ (Luke 2:13) praising Christ. ❧

079-2. *And a little later on.* Therefore do not look on the one who lies in a manger

¹ Scholium 079-1: Cyril, Homily 2 on Luke.

² Scholium 079-2: Cyril, Homily 2 on Luke.

simply as a baby, but see in our poverty the one who, as God, is rich. For this reason he is glorified even by the holy angels themselves. 60

080-1. *From Saint Cyril.* For angels and all the highest powers have peace with God, who preserved for them their appointed order, yet in no manner do they transgress what he decides but they are in an established order which accords with justice and holiness. We wretches, however, have set up our own desires in place of the wishes of the master and in our own order we have become hostile to him. Yet this has been undone through Christ, ‘for he is our peace’ (Ephesians 2:14). For he has united us through himself to our God and Father, taking away from between us the sin which creates hostility and justifying us in faith. He calls near those who are far off, and in a different way he forms the two peoples into one new humanity, making peace and reconciling both in one body to the Father. For it pleased God the Father to recapitulate all things in him. He has bound together what is below to what is above, and has proclaimed one flock those who are in heaven and on the earth. And so Christ has become for us both peace and goodwill. 61

080-2. *From Severus, Archbishop of Antioch, from Sermon 36.* At first what is celebrated through the angels is hidden from the shepherds. They are the type of those who would be shepherds of the churches, and very appropriately. For they should listen to the words ‘On earth peace’ according to their order, since they would speak of peace to the whole fullness of the Church. The face of the shepherds and the joy which came on them through the revelation indicates clearly how the Good Shepherd has come for the sheep that wandered. For he knows that shepherds are never as joyful

¹ Scholium 080-1: Cyril, Homily 2 on Luke.

² Scholium 080-2: Severus, Sermon 36.

Τὸν ἐν φάτῃ κείμενον· ἀλλ' ἐν πτωχεῖα τῇ καθ' ἡμᾶς· τὸν πλοῦσιον ὡς θ̄ν· καὶ
 δια τοῦτο δοξολογούμενον καὶ παρ' αὐτῶν τῶν ἁγίων ἀγγέλων:-

τοῦ ἁγίου κυρίλλου:- ¹

π̄

Ἄγγελοι μὲν γὰρ καὶ πασαι δι' ἀνωτάται δυνάμεις· τὴν ἐκνεμηθεῖσαν, αὐτοῖς
 σῶζοντα ταῖς εἰρηνεγοῦσι πρὸς θ̄ν· κατ' οὐδένᾳ δὲ τροπῶν τοῦ αὐτῶ δοκοῦ-
 παρατρεχοῦσιν. ἀλλ' εἰσὶν ἐν ἐδραιότητι τῇ κατὰ δικαιοσύνην καὶ ἁγιασμόν·
 ἡμεῖς δὲ οἱ τάλαντες τοῖς τοῦ δεσποτοῦ θελήμασι τὰς ἐαυτῶν ἐπιθυμίας
 ἀντανάστησαντες. πολεμιῶν ἐν ταῖσι γεγοναμένῳ αὐτῶ· λελεῖται δὲ τοῦ
 τοῦ δια χ̄γ̄· καὶ γὰρ, ἐστὶν αὐτός ἡ εἰρήνη ἡμῶν· σὴνῃσεν γὰρ ἡμᾶς δι' ἐα
 τοῦ τῶ θ̄ω καὶ π̄ρὶ τὴν ἐχθροποιοῦν ἁμαρτίαν ἐκ μεσοῦ τίθεισιν. καὶ δικαί

καὶ ἐξεφθῆς ἐγενετο σὺν
 τῷ ἀγγέλῳ πληθὸς στρατίας
 οὐρανοῦ αἰνοῦντων τὸν
 θ̄ν καὶ λεγοντων[·] δοξα ἐν ᾗ
 ψιστοῖς θ̄ω καὶ ἐπὶ γῆς εἰρή-
 νῃ ἐν ἀνοῖς ἐγδοκία·

ων ἐν πιστεῖ· καὶ κα-
 λων ἐγγὺς τοῦς ὄντας
 μακρὰν καὶ καθ' ἐτε-
 ρον δὲ τροπῶν· κτίσας
 τοῦς δὺ λαοὺς εἰς ἕνα
 καὶνον ἀνοῦ· ποίῶν
 εἰρήνην καὶ ἀποκαταλ-
 λαῶσας ἀμφοτεροῦς
 ἐν ἐνὶ σῶματι πρὸς

τὸν π̄ρα· ἠγδοκῆσεν γὰρ ὁ θ̄ς καὶ π̄ρ ἀνακεφαλαιώσασθαι πάντα ἐν αὐτῶ·
 σὴνῃρε τε τοῖς ἀνω τὰ κατῶ· καὶ ἀγέλην ἀπέφθῆκε μίαν. τοῦς τε ἐν ὄνῳ
 καὶ ἐπὶ τῆς γῆς· γεγονέναι οὐκ ἡμῖν εἰρήνην τε καὶ ἐγδοκίαν χ̄ς:-

σεῦροῦ ἀρχ(ι)επισκο(ποῦ) ἀπιοχ(εῖας) ἀπο λογοῦ· λ̄ς:- ²

π̄

Τοῦτο πρῶτον τ[ῆ] ποι] μέσιν ἀποκαλύπτεται· τὸ δια τῶν ἀγγέλων ἕμνοῦμε-
 νον· οἷτινες τύπον ἐπέιχον τῶν τὰς ἐκκλησίας μελλοντῶν ποιμαίνειν·
 καὶ μάλα εἰκοτῶς· αὐτοῦς γὰρ εἶδει τὸ ἐπὶ γῆς εἰρήνην κατὰ τὴν ταῖς
 ἀκοῦειν. οἷτινες ἡμέλλον τὴν εἰρήνην ἐπιφῶνειν παντὶ τῷ τῆς ἐκ-
 κλησίας πληρωματὶ· τὸ δὲ τῶν ποιμένων πρόσωπον· καὶ ἡ γενομένη
 δια τῆς ἀποκαλύψεως αὐτοῖς χάρα σῆμαίνει σαφῶς ὡς ἐπὶ τὸ πλανώμενον
 πρόβατον ἦλθεν ὁ ποιμὴν ὁ καλός· ποιμένας γὰρ οὐδὲν οὕτως ἐφραίνει·

οιδεν. ὡς ἦ τοῦ ἀπολωλότος Восκήματος εἴρεσις· ὅπερ' οὐκ ἦν ἑτέρογ τι
νος εἴριν. ἡ τοῦ ἀρχιποιμενος χῆ:- σεῦηροῦ εκ τοῦ αἰτοῦ λογοῦ:-²

<p>+ I</p> <p>ὅτι βηθλε εμ οἶκος αρ τοῦ ερμη νεγεται³</p>	<p>πᾶ ὦ τυποῦ μῦστηριου θεοπρεπουσ· βηθλεεμ γαρ, οικος αρτου διερμνηγεται· ποῦ δε ημελλον οι ποι¹³ και εγενετο ὡς ἀπηλθον απ αγ μενες μετα το κη των εις τον ουρανον οι αγγε ργγμα της ειρηνης· λοι. οι ποιμενες ειπαν προς επι τον πνευματι αλληλοῦσ· πᾶ διελθωμεν εως κον οικον τοῦ ουρα πᾶ βηθλεεμ και ἴδωμεν το ρημα νιου αρτου· τοῦτέ τοῦτο το γεγονος· ο ο κς εγνω στιν την εκκλησιαν ρισεν ημιν· και ηλθαν πιστευ επειγесθαι· χς δε εστι· σαντες· και εγραν την τε μαρι ο αρτος ο ζων ο εκ του αμ, και τον ἰωσηφ και το βρεφος οἴνου καταβας· και κειμενον εν τη φατνη· ἰδο δοθεις ὑπερ της τοῦ τεσ εγνωρισαν περι τοῦ ρημα κοσμοῦ ζωης. ὡς αἰτος· τος τοῦ λαληθεντος αἰτοις εν εγαγγελιοις φησιν:- περι τοῦ παιδιου τοῦτοῦ· τοῦ αἰτου παλιν εν ἕ πακον:-⁴</p>
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<p>πᾶ Ὁ</p>	<p>των ουρανιων πνευ ματων ποιμνη· και πασης νοητης και διςθη της κτισεως ποιητης· εκ πᾶς αγιου και εκ της θεοτοκου μαριας· σαρ κωθεις και ενανθρω πως γεγεννηται παι διον εν βηθλεεμ. ἡ τις οικος αρτου μεθερμνηγεται· και τοῦτον θειω και ουρανιω δοξη περιαστρα φθεντες ποιμενες και αγγελικην στρατειαν θεασαμενοι· και ἕμνολογοῦ σης ακουσαντες· επιζητοῦσι θερμῶς διελθωμεν δη εως βηθλεεμ λεγοντες· και τοῦς της εκκλησιας προτυποῦντες ποιμενας και ἱερεις· οиς εργον τον ου ρανιον αρτον επιζητειν· και τον αμνον τοῦ θυ τον αιροντα την αμαρτιαν τοῦ κοσμου· [και] μυστικῶς καθεκαστην ἱεροῦργουμενον κατα το μεγα ελεος:-⁶</p>
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Και παντες οι ακουσαντες. εθαγ
μασαν περι των λαληθεντω
ἕπο των ποιμενων προς αἰτοῦσ·

Η δε μαριαμ παντα συνετηρει τα
ρηματα ταῦτα· συμβαλλουσα ε
τη καρδια αἰτης·

as at the finding of the lost member of the flock, which was not in anyone else's power to find but the chief shepherd, Christ. ❷

081-1. *From Severus, from the same sermon.* Ah, a type of divine mystery! For Bethlehem is translated as 'house of bread', which is where the shepherds intended to go after the proclamation of peace, to the spiritual house of the heavenly bread, which means to hasten to the Church. Christ is 'the living bread which came down from heaven' and is given 'for the life of the world' (John 6:51), as he himself says in the gospels. ❷

081-2. *From the same again, In Response.* The Shepherd of the heavenly spirits, and the creator of all perceptible and imperceptible creation was given flesh and made human from the Holy Spirit and from the God-bearing Mary. He was born as a child in Bethlehem, which is translated as 'house of bread'. Illuminated by divine and heavenly glory, seeing this child and the heavenly host and hearing the song of praise, the shepherds seek him hotfoot, saying 'Let us go, then, up to Bethlehem' (Luke 2:15). They are also the advance type of the shepherds and priests of the Church, whose task is to seek the heavenly bread and the Lamb of God who takes away the sin of the world and mystically makes everything holy according to his great mercy. ❷

¹ See also Plate 3.

² Scholium 081-1: Severus, Sermon 36.

³ This marginal addition, 'Because Bethlehem is interpreted as house of bread' is made by the first hand, and presumably derives from the exemplar. It is from Cyril of Alexandria and duplicates the observation earlier in the main scholium.

⁴ Scholium 081-2: Severus, Fragments on Luke: ὑπακοή is the title of a homily by Severus [CPG 7039].

⁵ Tregelles misinterprets the decoration under the Vatican paragraph number as the catena section number π.

⁶ One page is missing, which would have contained Luke 2:20; the catena text may be found in Codex Palatinus (fol. 3v).

081-4. ... Of the Holy Spirit and of this, again, was that ancient Jesus (i.e. Joshua)¹ a type, who went into battle with Moses. For he first made the sons of Israel cross the Jordan, and then straightaway he stopped them and circumcised them with stone knives. Therefore when we have crossed the Jordan, then Christ circumcises us in the power of the Spirit: he does not cleanse the flesh but rather cuts out the defilement in souls. Accordingly, in us Christ circumcises and takes on his name (i.e. Saviour), as I have said. For then, even then were we saved through him. 6♥

082-1. *From Severus, Archbishop of Antioch, from the Letter to Caesaria the Noblewoman* . That problem which you have asked is from the Docetists who follow the Manichees. They think that they are propounding something irrefutable and they assert: 'If the Lord submitted to circumcision according to the law, just as the gospel says: 'When eight days were fulfilled it was time to circumcise the child; and he was called Jesus' (Luke 2:21), what became of his foreskin?' For those wretched people think that we are enclosed into confusion, and they do not know that to refuse the acknowledgement of what is written because of what is not written is only characteristic of their own folly and godlessness. For not only does the gospel bear witness through these words which have been cited that he was circumcised according to the law, but also Paul, writing to the Romans, said: 'For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God, in order that he might confirm the promises given to the patriarchs' (Romans 15:8). For to the patriarchs Abraham, Isaac and Jacob both the covenant of circumcision was given and the promise was made that all the countries of the nations would be blessed in their offspring. But their offspring was Christ. It was about him that writing to the Galatians Paul said: 'Now the promises were made to Abraham and to his offspring. It does not say "And to offsprings" as of many, but it says "And to your offspring," that is, to one person, who is Christ' (Galatians 3:16). And so Christ

¹ The Greek for Joshua and Jesus is identical.

² Scholium 081-4: Cyril, Homily 3 on Luke.

³ Scholium 082-1: Severus, Letter III.74 to Caesaria the Noblewoman (Select Letters 97).

⁴ Tregelles believes that the Vatican paragraph number 17 may be seen in the margin, but it is not visible on the images.

² τοῦ ἁγίου π̄ν̄ς̄ και τοῦτοῦ παλιν εἰς τύπον ἦν ὁ ἀρχαῖος ἐκεῖνος ἴησοῦς· ὁ μετὰ μωσαε στρατηγῆσας· διεβίβασεν γὰρ προτερον τον ἰορδανην τοὺς ἕϊοῦς ἰηλ̄· εἶτα καθίσας εὐθὺς περιετέμεν μαχαίρες πετριναις· οὐκοῦν ὅτε διαβώμεν τον ἰορδανην. τότε χ̄ς̄ ἡμᾶς περιτεμνει τὴ δύναμει τοῦ π̄ν̄ς̄· οὐ σάρκα καθαιρών. ἀποκειρών δὲ μᾶλλον τον ἐν ψύχαις μολύσμον· ἐν ἡμῖν τοιγαροῦν περιτεμνεται χ̄ς̄ και τὴν κλησιν ὡς εἶπεν λαμβανει· τότε γὰρ τότε σεσωσμεθα δι αὐτοῦ·-
 σεῦηροῦ ἀρχ̄(ι)επισκο(ποῦ) ἀντιοχ̄(εἰας) ἀπο ἐπιστολ(ης) τῆς πρὸς καισαριαν πατρικιαν·-³

^{πβ} Κακεῖνο δὲ ὡπερ, ἠρωτήσας προβλημα. τῶν μαῖνιχαῖζοντων ἐστὶν δοκῆτω·
 νομιζοντων ἀμαχον τι προβαλλεσθαι· και φασκοντων· εἰ ὁ κ̄ς̄ τὴν κα

⁴ τα νομον ἕπεστη
 περιτομην· ὅτε
 καθα φησιν το εὐ
^{πβ} και ὅτε ἐπλησθησαν ἡμεραι οκτω
 τοῦ περιτεμειν αὐτον· και ε
 κληθη το ὄνομα αὐτοῦ ἰς̄· το
 κληθεν ἕπο τοῦ ἀγγελου προ
 τοῦ συλλημφθηναι αὐτον ἐν
 τῇ κοιλίᾳ·
 > ἀγγελιον· ἐπλησθη
 > σαν ἡμεραι οκτω
 > τοῦ περιτεμειν
 > αὐτον· [και ἐκλη]
 > θη το ὄνομα αὐτοῦ
 > ἰς̄· τι γεγονός ἦ ἀ
 κροβύστια αὐτοῦ·

οἰονται γὰρ ἡμᾶς εἰς ἀπορίαν περικλιεῖν οἱ δειλαιοι· και οὐκ ἴσασιν· ὅτι τῆς ἀνοίας αὐτῶν και ἀθεΐας ἐστὶ μόνης· το δια τα μὴ γεγραμμενα τῶν γεγραμμενων τὴν ὁμολογίαν ἀρνεῖσθαι· και γὰρ· οὐ μόνον το εὐαγγελιον μαρτυρεῖ· δια τοῦτων τῶν παρενηνεγμενων ρημάτων ὅτι περιετμήθη·

- > κατὰ τον νομον· ἀλλὰ και παῦλος ῥωμαιοις ἐπιστελλων εἶπεν· λεγῶ γὰρ
- > χ̄ν̄ διακονον γεννησθαι περιτομης· ἕπερ ἀληθείας ἡ̄ εἰς το ΒεΒαιώσαι
- > τας ἐπαγγελίας τῶν πατερων· τῷ γὰρ ἀβρααμ· και ἰσαακ· και ἰακωβ· τοις πατρᾶσι· και ἡ διαθήκη τῆς περιτομης ἐδοθη· και ἐπηγγελη. το τῷ σπερματι αὐτῶν ἐνευλογησθαι πασας τας πατριάς τῶν ἐθνων· το δὲ σπερμα αὐτῶν ἦν ὁ χ̄ς̄· εἶπεν ὡ και γαλαταῖς ἐπιστελλων εἶπεν· τῷ δὲ ἀβρααμ, ἐρ
- > ρεθησαν δι ἐπαγγελίαι· και τῷ σπερματι αὐτοῦ· οὐ λεγει και τοις σπερμασιν·
- > ὡς ἐπὶ πολλων· ἀλλ ὡς ἐπὶ ἐνος· και τῷ σπερματι σοῦ. ὅς ἐστὶ χ̄ς̄· τοῦτων

οὐν τῶν ἐπαγγελίων τὸ τέλος ἦλθεν πληρῶσαι $\overline{\chi\varsigma}$ · καὶ κατὰ ἀληθειαν ὑποστῆναι τὴν κατὰ σὰρκα περιτομὴν· καὶ τὴν εἰς τοῦτο διακονίαν πληρῶσαι· διακονία γὰρ καὶ λειτουργία πᾶς ὁ τῆς οἰκονομίας λόγος ἐστὶ καὶ οὕτω τῆ εἰς αὐτὸν πιστεῖ πάντα σαγήνευσαι τὰ ἔθνη· καὶ ποιῆσαι αὐτὰ τέκνα τοῦ ἀβραάμ· τῆς οὐν θεοπνεύστου γραφῆς λεγοῦσης· ὅτι κατὰ ἀληθειαν περιετμήθη τις ἐστὶν ὁ τολμῶν λεγεῖν· ὡς οὐχ ὑπεμείνεν τὴν περιτομὴν· ὅπερ ἀρνεῖσθαι βούλονται μετὰ τῶν ἄλλων. [ο]ὶ τὴν φαντασίαν πρὸς βεβήοντες· καὶ οὐκ ἐπειδὴ μὴ γεγραπταὶ τι περὶ τοῦ περιετμηθέντος αὐτοῦ μορίου λέγω δὴ τῆς ἀκροβυστίας· τοῦτοῦ χάριν οὐχ ὁμολογησόμενοι ὅτι ἀληθῶς περιετμήθη ὁ εἰπὼν. οὕτω γὰρ πρέπον ἡμῖν ἐστὶ

[18]

πληρῶσαι πᾶσαν δι-

καιὸς ἑσθῆν· καὶ κα-

τὰ πάντα ὁμοιωθεὶς

ἡμῖν ἀμαρτίας ἡμῶν

ῥίσι· πολλὰ γὰρ καὶ

τι θεοπρεπεῖς θαύματα

[περὶ τὸ ἀποτμηθῆ]ε̄

[μορίου γεγονέν.] ὅπερ

ἡμῖν ἀγνωστον κατελείπειν ἡ γραφή· καὶ τὸ τῶν ἀδηλῶν καταστοχάζεσθαι.

λίαν ἐστὶν ἐπικ[ι]νήδων· προδήλον δὲ ἐκεῖνῳ πάντως καθέστηκεν. ὡς ἀνα-

CH¹

στάς ἐκ νεκρῶν [ε]σ[χ]ε καὶ αὐτὸ καθὰ δὴ μέρος ὑπαρχόντος οὐλοῦ τοῦ σώματος ἀδια-

φθορον πρὸς τοῦ [τ]ο φυλάξαι αὐτὸ καθ' οὐκ, οἶδεν, ἀρρητοῦς λόγου αὐτοῦ· καὶ

γὰρ καὶ ἡμεῖς ἐν [τ]ῇ ἀναστάσει τὸ σῶμα τὸ ἡμετέρον· πληρὸς ἀποληψόμεθα·

τὴν ἐκ τῶν τραυμάτων ἢ ἄλλων τινῶν παθῶν μείωσιν οὐκ ἔχον· ἀλλ' ὑ-

πίεσι καὶ ὁλοκληρῶν· κάλλον δὲ τοὺς ἀσεβεῖς ἐρεσθαι· νομίζοντας ἐκ τῶν τοι-

οῦτων ἐρωτημάτων ἐκφοβεῖν τοὺς ὀρθῶς πιστεύοντας· καὶ περιῖσταναι

πρὸς τὸ τὰ ἀληθῆ παθῆ μὴ ὁμολογεῖν τὸν κ̄ν πεπονθῆναι σαρκί· τί φασὶν αὐ-

τοὶ περὶ τοῦ αἵματος· ὅπερ ἐκ τῆς ἀχραντοῦ πλεῦρας προήλθεν τῷ ἵδατι σὺμ-

μιγες· ἀρα εἰς γῆν ἠνεχθῆ, καὶ γὰρ οὐδε τοῦτο ὁμολογηταὶ· διὰ τῆς ἱερας τῶ

$\overline{\pi\beta}$ καὶ ὅτε ἐπλησθῆσαν ἡμέραι οκτώ

τοῦ περιτεμεῖν αὐτὸν· καὶ ἐκλή-

θη τὸ ὄνομα αὐτοῦ $\overline{\iota\varsigma}$ · τὸ κληθῆ-

ῖτο τοῦ ἀγγελοῦ πρὸ τοῦ συλλημ-

φθῆν[αι] αὐτὸν ἐν τῇ κοιλίᾳ·

came to fulfil the goal of these promises, and truly to submit to circumcision according to the flesh, and to fulfil the ministry which consists of this. For ministry and service is the whole reason for God's dispensation. Thus by faith in him he caught all the nations and made them children of Abraham. So, as the divinely-inspired scripture says that he was truly circumcised, who would dare to say that he did not submit to circumcision? This is what those who maintain this fantasy wish to deny, along with other things. And since nothing is written about the part of him which was circumcised—I am speaking of his foreskin—for the sake of this will we not agree that he was truly circumcised? He said 'For thus it is fitting for us to fulfil all righteousness' (Matthew 3:15) and he was made like us 'in all things yet without sin' (cf. Hebrews 4:15). For perchance even some divine miracle took place concerning that part which was cut off, which scripture left unknown to us, and guessing at things which are undisclosed is extremely dangerous. It is certainly clearly established in his regard that when he rose from the dead, he also kept this uncorrupted, as it was a part which belonged to his whole body, according to the ineffable words which he knew to guard it for this purpose. For we too ourselves in the resurrection will receive our own body complete: it will not have diminution from wounds or any other sort of suffering, but will be healthy and perfect. But it is good to question the impious, who think that from such questions they scare those who believe correctly and they reduce them to not acknowledging that the Lord suffered true sufferings in the flesh. What do they say about the blood which came forth from his immaculate side mixed with water? Was it carried into the earth? For neither is this acknowledged by the holy

¹ This symbol, corresponding to the standard annotation for σημείωσαι ('note'), appears to be marking a detail in the scholium which is noted at the bottom of the following page.

scripture of the gospels. But they will be anxious at the fear of loss and, they say, it is consistent for them to say that in appearance only and not in truth did the blood flow. John, who became Bishop of Constantinople and herald of the dispensation of the truth, has spoken with boldness when he began in the sermon which is written down ‘About the Cross and about the Robber’: he did not fear the fear of these unholy people, but said that the blood dripped on the earth and purified all of it. He has written as follows: ‘For what reason is he slaughtered on the height of the scaffold and not under a roof? So that he might purify the nature of the air: for this reason it is on high and not with a roof lying above, but with the heaven lying above. For while the air was purified when the sheep was sacrificed on high, the earth was also purified, for the blood dripped on it from the rib’.¹ So, if also according to this account, the foreskin that was circumcised touched the earth, assuredly it sanctified it. And the one who was willingly circumcised for the reasons he knew, just as he anticipated when he said, entirely preserved it. At the moment of the resurrection, lacking nothing in this respect, he arose complete and uncorrupted with his whole body. However, he showed the marks of the nails and the spear, in which he will also be seen by those who pierced him, according to the unerring sayings of the divinely-inspired scripture. ❧

5

NB. Because it is the answer matching (?) the question. ❧⁶

¹ John Chrysostom, *Homilia in Crucem et in Latronem* (Homily on the Cross and the Robber).

² There is an illegible note in the right margin, possibly by the first hand, which appears to consist of at least six letters in a vertical line. There is a *daseia* on the first character, suggesting it is Δ, while the lower letters include ΟΥ. It may be a marginal indication of the reference to Chrysostom (ΔΓΙΟΥ ΙΩΑΝΝΟΥ).

³ There is a mostly illegible note in the right margin, possibly by the first hand, of three or four lines of text: the last line appears to be ΕΠΙ ΣΤΕΓΗΣ, with the remains of a decorative border below.

⁴ Tregelles has ΤΗ at the beginning of the next line.

⁵ This line appears to be blank.

⁶ This seems to be an editorial comment related to the σημείωσαι sign on the previous page: it is not present in Codex Palatinus, indicating that it is not an omission or separate scholium.

[ε]γα[γγελιω]ν γραφης· αλλ αγ[το]ι μ[ε]ν τον επιζ[ημιον] φοβη[θησον]τα[ι] φοβον κα[ι] ακολ[ο]γ[θως] φ[ησι] αγτοις ερωγ[σι] δοξη [μονη απο]ρρηγνηαι και ογκ αληθως [ρεγ] [σαι] τ[ο] αιμα· ἰωαννης δε ο της κωνσταντιν[ο]υπολεως [γε]γονως επισκοπος και [τη]ς αληθ[ο]υς οικονομιας κηρξ[ε] π[ε]παρρη[σιασμενω]ς ε[ναρ]χ[ων] εν τω λογω τω επιγε] γραμ[μενω] ε[ι]ς τ[ο]ν σταγρο[ν] και [ει]ς τ[ο]ν λη[στ]ην τον τ[ω]ν ανωσιω[ν] τογτων] ογ 2
 κ εφ[οβ]ηθη φοβον αλλ ειπεν ως ε[σταζε]ν το αιμα επι την γην κ[αι] εζε]καθαρε⁻
 π[ασα]ν αγτην ογτ[ω]ς γεγραφεν· τινος [δ'] ενεκεν εφ ψηλογ τογ ι[κρ]ιογ
 > σφα[ζ]εται [και] ογχ γπο στεγην· ἴνα [το]γ α[ερ]οσ τ[η]ν φυ[σι]ν καθαρ[η] δια [τογ]
 > το εφ ψ[ηλο]γ ογκ επικειμενης στεγ[η]ς αλλ επικει[μενογ] ογ³νογ· εκαθ[αι]
 > ρετο μεν γαρ ο ανρ. εφ [γ]ψηλογ [θ]γ[ομενογ] τογ προβατ[ογ] εκ[αθ]αιρε[το] δε
 > και η γη· εστα[ζ]εν γαρ το αιμα απ[ο] της πλεγρας επ αγτην· ωστε [ογ]ν [ει]κα[ι] κα
 τα τογτον τον [λο]
 και οτε επλησθησαν η[μ]εραι οκτω γον η π[ε]ρ[ι]τ[μη]θ[ε]ι
 τογ περιτεμειν αγτο[ν] και ε [σα] ακροβυστια της
 κληθη το ονομα αγτ[ο]γ ις· το γ[η]ς εψαγ[σεν]· ηγ[ι]α
 κληθεν ὑπο τογ αγγελογ προ σε[ν] παντως αγτην·
 τογ συ[λλημ]φ[η]θηναι αγτων εν τη⁴ και οισ οιδε λογοις·
 κ[ο]ιλια· [ο] εκογσιωσ περιτμη
 θεις καθαπερ [ε]φθη
 ειπων· εφγλαζεν
 αγτην παντως

και κατα τον καιρον της αναστασεωσ ογδε κατα τογτο ελλι[π]ωσ [εχων]
 ανεστη πληρης και αφ[θ]αρτοσ ολω τω σωματι· τογσ τυ[πογ] με[ν]τοι [των]
 ηλων και της λογης δε [εικν]γ[ε] εν οισ και] ωφθη[σεται] γπο] των εκκεν[τη]
 σαντων κατα τας αψεγδεις φων[α]ς της [θ]εοπνεγστογ γραφης:-

5

⁶ C^H οτι τ[η]ν απ[ο]κ[ρισι]ν χα[ρι]ων εἶναι την ἐρώτησιν > >:-

εξ ανεπιγραφου:- ¹

^{πΓ} Τη τεσσαρακοστη ημερα καθαρσις εγινετο κατα τον νομον οτι και εν τεσσαρα
 κοντα ημεραις η διαμορφωσις του αρσενου· σημειον του την πλασιν αυτην
 δεισθαι καθαρμου του παρα θυ̅· επι δε χ̅ η πλασις αγια· ογκ̅ εξ ανθρωπινω̅
 σπερματων. αλλ' εκ θειας δυναμεω̅· αγιον δε [ε κ]αι το γεννωμενον. αλλ' ου
 καθ̅ αγιαζομενον· καθαιρον ου καθαιρουμενον· και ωσπερ εβαπτισθη
 μη δεομενος της δι̅ υ̅δατος καθαρσεω̅· αλλ̅ ινα αγιαση τα υ̅δατα· και πασαν
 πληρωση δικαιοσυνην υ̅πακογων προφητη. ογτω και υ̅περ καθαρισμου
 αυτου προσφερεται του μη δεομενου καθαρσεω̅ τρυγονες και περιστεραι·
 σημειον αφελογ̅ και σωφρονος τροπου· ταυτα δε επι μεν ανων̅ σκια και
 τυπτοι. επι δε χ̅ αληθεια· αυτος γαρ η της αληθινης σωφροσυνης δυναμις·
 και της αληθινης αφελιας υ̅ποστασις:- εξ ανεπιγραφου:- ²

^{πΓ} Και ποιου καθαρισμου ειπε μοι οπου ου γυ ναικος και ανδρος ου νοδος· οπου ουχ̅ υ̅πνος ουχ̅ ηδονη συνελθον τες· οπου ου̅ συνζυγια	^{ιβ} ^{πΓ}	και οτε επλησθησαν αι ημεραι του καθαρισμου αυτων κατα τον νομον [μ]ω̅σεω̅·
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[ου̅ συναδασμος ποιου καθαρισμου μη γαρ κοιτης ο λογος ω̅ εγαγγελιστα, μη]³
 γαρ τα̅ς ω̅δισιν της εγας̅ κεινουμενη θεοτοκει η θεοτοκος· μη γαρ χωραν, ε
 χει εκει η εν παραδεισω̅ καταρα, μη γαρ. ομοιω̅ς τα̅ς αλλα̅ς συλλαβο̅σα̅ ετε
 κεν η παρθενομητωρ, ποιου̅ το̅ινυν̅ καθαρισμου̅ λεγει̅ς και γραφει̅ς· καθα
 ρισμον̅ ομονυμω̅ς̅ αι̅νιττεται̅ η̅μιν̅ ο̅ λο̅γ̅κα̅ς· ου̅ σα̅ρκ̅ο̅ς̅ με̅μο̅λυ̅σμε̅νη̅ς̅ η̅
 ρε̅υ̅σα̅ς̅ κα̅τα̅ τον̅ ε̅θ̅ι̅σ̅μον̅ των̅ τ̅ικ̅το̅υ̅σ̅ων̅ και̅ τ̅ικ̅το̅με̅νων̅ απα̅γε̅· α
 χραντος̅ γαρ̅ ο̅ εκ̅ της̅ απ̅ει̅ρο̅γα̅μο̅υ̅ ασ̅υ̅ν̅δα̅σ̅το̅ς̅ το̅κο̅ς· ω̅ς̅ η̅ εκ̅ π̅ρ̅ς̅ προ̅ αι̅ων̅ι
 ο̅ς̅ α̅με̅σι̅τε̅υ̅το̅ς̅ γε̅ν̅νη̅σι̅ς· αλλ̅' ανα̅μι̅μ̅νη̅σ̅κ̅ων̅ η̅μα̅ς̅ της̅ π̅λα̅σε̅ω̅ς̅ των̅ χ̅ο̅ι̅
 κων̅ α̅δα̅μ̅ τε̅ και̅ ε̅γα̅ς· ω̅ς̅ αγια̅ς̅ και̅ καθα̅ρα̅ς̅ παν̅το̅ς̅ ρ̅υ̅πο̅υ̅ και̅ σ̅πι̅λο̅υ̅ και̅ μ̅ω̅
 μο̅υ̅ παν̅το̅ς̅ κ̅ρ̅ει̅τ̅το̅υ̅· και̅ ω̅ς̅ ου̅χ̅̅ υ̅πε̅κει̅το̅· ει̅ς̅ πα̅ρα̅κο̅υ̅σαν̅των̅ αυ̅των̅
 υ̅πε̅τα̅γη̅ π̅ο̅νοι̅ς̅ και̅ ε̅δε̅θη̅ εκ̅ τρο̅πι̅ης̅ τρο̅πο̅υ̅ χει̅ρο̅νων̅, αν̅τι̅ των̅ κ̅ρ̅ει̅τ̅το̅
 νων̅ φ̅ω̅νων̅· και̅ κατα̅ρα̅, αν̅τι̅ ε̅υ̅λο̅για̅ς̅· και̅ θ̅α̅να̅το̅υ̅ αν̅τι̅ θ̅α̅να̅σια̅ς̅· ⁴

083-1. *From an unattributed source.* On the fortieth day there was a purification according to the law, because the development of the male also takes forty days. This is a sign that the formation itself required cleansing from God. In the case of Christ, the formation was holy: it was not from human seeds but from divine power. What was born was also holy, but it was not so by being made holy; he was clean not by being cleansed. Similarly, he was baptised when he did not need cleansing through water, but so that he should make the waters of baptism holy and so that he should fulfil all righteousness (cf. Matthew 3:15), in obedience to the prophet. In this way, then, for his purification an offering was made for the one who did not require purification, doves and pigeons, a sign of his simple and modest behaviour. Such things are shadows and types for humans, but in the case of Christ they are the truth: for he is the power of true modesty, and the state of being of true simplicity. 5

083-2. *From an unattributed source.* Tell me, what sort of purification was it, when it was not the union of woman and man? When it was not sleep nor pleasure which came together? When it was not marriage, not copulation? What sort of purification? For, evangelist, there is no account of a bed, for the God-bearer is not struck by the pains of Eve when she bears gods. The curse which was in paradise does not hold sway there, for the virgin mother did not conceive and give birth in the same way as other women. The purification of which you now read and write, Luke hints to us by using the same word, purification: it is not of defiled or transient flesh in the manner of those who give birth and are born. Away with you! For the offspring from the one who had not experienced marriage was undefiled and absolute, since his origin was from the Father without intermediary before eternity. But it reminds us of the formation of the earthly Adam and Eve, which was holy and pure of any filth and blemish, stronger than any disgrace, and how not one of these things was presupposed. Once they had been disobedient, it was made subject to labour and, from their turning aside it was bound to a turn for the worse instead of the better utterances: a curse instead of a blessing, and death instead of immortality ... 4

¹ Scholium 083-1: Titus, Homilies on Luke.

² Scholium 083-2: Cyril, Fragments on Luke.

³ This line is now hidden in a gutter; some letters were visible to Greenlee, and the whole text has been restored on the basis of Codex Palatinus.

⁴ One or two pages are missing, which would have contained Luke 2:22–33; the catena text may be found in Codex Palatinus (fol. 4v).

086-1. *From Saint Basil; likewise Origen.* I think that the Lord is ‘for the falling and the rising’ (Luke 2:34) not when some fall and others rise, but when the same person may be raised up for greater goodness. For while the advent of the Lord is destructive of our bodily affections, it stimulates the proper qualities of the soul. As when Paul says ‘Whenever I am weak, then I am strong’ (2 Corinthians 12:10), the same person is weak and strong: yet while he is weak in the flesh, he is strong in the Spirit. Thus too the Lord does not provide some people the opportunity for falling and others the opportunity for rising. For those who fall from the state in which they once were very clearly fall downwards, but the unbeliever never stands. He always trails along the ground after the snake at the point where he fell. He has nowhere then to fall from, because he has been cast down in his unbelief. When, through the first good deed, the one who stood in sin falls and dies, then he lives in righteousness and rises as faith in Christ grants to each one of us. Let the worse fall, so that the better may take the opportunity for the resurrection. If fornication does not fall, chastity does not rise. If irrationality is not diminished, the rationality which is in us does not flourish. So this man is ‘for the falling and the rising of many, and to be a sign that will be opposed’ (Luke 2:34). We have come to know in particular that ‘a sign’ in the divine scripture is the cross. For it says that Moses placed the snake on ‘a sign’ (Numbers 21:8), that is on a cross. This is a sign indicative of something strange and obscure, seen by them but understood only by those who are ready for understanding. They do not cease quarreling about the incarnation of the Lord: some assert that the body was assumed and others that his dwelling here was bodiless; some claim that his body could experience suffering and others that in some way an illusion fulfilled the bodily dispensation;

¹ Scholium 086-1: Basil, Letter 260 (‘To Optimus the Bishop’).

+ τοῦ ἁγίου Βασιλείου· ὁμοίως ὠριγενοῦς:- ¹

^{πς} Ἡγοῦμαι εἰς πτώσιν καὶ ἀναστάσιν εἶναι τὸν κν· οὐκ ἄλλων πιπτοντῶν καὶ ἄλλων ἀνίσταμένων· ἀλλὰ τοῦ ἁγίου Βελτιωνοῦ διανίσταμένου· καθαιρετικῆ μὲν γὰρ ἐστὶν τῶν σωματικῶν παθῶν, ἡ τοῦ κγ ἐπιφάνεια· διεγερτικῆ δὲ τῶν τῆς ψυχῆς ἰδιωμάτων· ὡς ὅταν λεγῆ παγλός· ὅταν ἀσθενῶ· τότε δύνατος εἰμι· ὁ ἄγτος ἀσθενεῖ καὶ δύνατος ἀλλ' ἀσθενεῖ μὲν τῆ σαρκί· δύνατος δ' ἐστὶ τῷ πνι· οὕτω καὶ ὁ κς· οὐχὶ τοῖς μὲν τοῦ πιπτεῖν τὰς ἀφῶμας παρέχει· τοῖς δὲ τοῦ ἀνίστασθαι· οἱ γὰρ πιπτοντες ἀπο τῆς στασεως ἐν ἡ ποτε ἦσαν κατὰ πιπτοῦσι δηλονοτι· οὐδεποτε δὲ ἴστηκει ὁ ἀπίστος ἀεὶ χαμαὶ σύρομενος μετὰ
 τοῦ ὀφεως· ὦ σγ
 νεπεσεν· οὐκ ἐ
 χει οὖν ὀθεν πεσῆ
 δια το καταβεβλη
 σθαι τῆ ἀπιστια·
 ὡς πρώτη ἐγεργεςια
 τὸν στηκοντα τῆ
 ἀμαρτια πεσειν καὶ
 ἀποθανειν εἶτα
 ζῆσαι τῆ δικαιοσυ
 νῆ καὶ ἀναστηναι
 τῆς εἰς χν πιστεως

θαυμαζοντες ἐπὶ τοῖς λαλοῦ
 μένοισ περὶ αὐτοῦ· καὶ ἐγλο
 γῆσεν αὐτοῦς σύμεων καὶ εἰ
 πέν πρὸς μαριὰμ τὴν μητέρα
^{πς} αὐτοῦ· πς ἰδοὺ οὕτος κεῖται εἰς
 πτώσιν καὶ ἀναστάσιν πολλῶ
 ἐν τῷ ἰηλ καὶ εἰς σημεῖον ἀν
 τιλεγόμενον·

- ἐκατερον ἡμῖν χαριζομένης· πιπτετω τὰ χεῖρονα· ἴνα λάβῃ καιρὸν τὰ βελτιῶ
 εἰς τὴν ἀνάστασιν· ἐὰν μὴ πεσῆ ἡ πορνεία, ἡ σὼφροσύνη οὐκ ἀνίσταται· ἐὰν
 > μὴ ἡ ἀλογία σὺντριβῆ, τὸ λογικὸν τὸ ἐν ἡμῖν οὐκ ἀνήσει· οὕτος οὖν εἰς πτώ
 > σιν καὶ ἀναστάσιν πολλῶν· εἰς δὲ σημεῖον ἀντιλεγόμενον, κυρίως σημεῖον ἐ
 γνωμένον παρὰ τῆ θείᾳ γραφῆ τὸν σταγῶν· ἐθῆκεν γὰρ φῆσιν μῶϋσης τὸν
 ὄφιν ἐπὶ σημεῖοῦ τοῦτ' ἐστὶν ἐπὶ σταγῶν· ὁ σημεῖον ἐστὶν παραδοξοῦ τινος
 καὶ ἀφανοῦς πραγματος ἐνδεικτικόν· ὀρωμένον μὲν παρ' αὐτῶν, νοοῦμενο
 δὲ παρὰ τῶν ἐντρεχῶν τὴν διανοίαν· ἐπεὶ οὖν, οὐ παγονταὶ ζῆγομαχοῦντες
 περὶ τῆς ἐνανθρωπῆσεως τοῦ κγ· οἱ μὲν ἀνείληφεναι σῶμα, οἱ δὲ ἀσώματον
 αὐτοῦ τὴν ἐπιδημίαν γεγενῆσθαι διορίζομενοι· καὶ οἱ μὲν πα[θῆ]τον ἐσχῆ
 κεναι τὸ σῶμα, οἱ δὲ φαντασίαν τινὶ τὴν δια σῶματος οἰκονομίαν πληροῦν·

και αλλοι χοϊκον. αλλοι δε επουρανιον σωμα· και οι μεν προαιωνιον την υπαρ
 ζιν· οι δεν απο μαριας την αρχην εσχηκεναι· δια τογτο εις σημειον αντιλε
 γομενον:- του αγιου κυριλλου:-¹

^{πς} Τεθειται μεν γαρ παρα του ^{θς} και ^{πρς} ο εμμανοηηλ εις τα θεμελια σιων λιθος ω
 εκλεκτος ακρογονιεος εντιμος· αλλ· οι μεν επ αυτω πιστευσαντες, ου κατα
 σχυνησαν· οι δε απιστοι και το επ αυτω μυστηριον, ουκ ιςχυσαντες ιδειν,
 πεσοντες συνετριβησαν· εφη γαρ που παλιν ο ^{θς} και ^{πρς}· ιδου τιθημι εν σι
 ων λιθον προσκομματος· και πετραν σκανδαλου· και ο πιστευων επ αυτω.
 ου μη καταισχυνη· εφ ον δ' αν πεση λικμησει αυτον· αλλ· ησφαλιζετο
 τογς εξ ηηλ· ο προφη ^{πς} ιδου ογτος κειται εις πτω
 > της λεγων· κη αυτω σιν και αναστασιν πολλων
 > αγιασετε· και αυτος εν τω ηηλ και εις σημειον,
 > εσται σογ φοβος· και αντιλεγομενον·
 > εαν επ αυτω πεποι
 > θωσ, ησ εσται σοι εις αγι
 > ασμον· και ογχ ως λιθω προσκο[μμ]ατ[ι] σγναν]τησεσθε ογτω· ογδ' ως πετρασ
 > πτωματι· ογκογν επειδηπερ κη οντα και θη τον εμμανοηηλ. ουκ ηγι
 ασεν· ογτε μην ηθελσεν επ αυτω πεποιθεναι· περιπταιογσιν ως λιθω
 δια την απιστιαν συνετριβη και πεπτωκεν· ανεστησαν δε πολλοι. τογ
 τεστιν οι την εις αυτον πιστιν παραδεξαμενοι:- και παλιν:-²

> ³ Η και ο σοφωτατος γραφει παγλος· ιογδαιοις μεν εστι σκανδαλον ο σταγ
 > ρος. εθνεσι δε μωρια· και παλιν· ο λογοσ του σταγρογ τοις μεν απολλγ
 > μενοις μωρια εστιν· τοις δε σωζομενοις ημιν. δυναμις θς εις σωτηρια·:-

others still say that the body was earthly and others that it was heavenly; some say that he existed before time began, while others say that he took his beginning from Mary. For this reason, he is ‘a sign that will be opposed.’ 60

086-2. *From Saint Cyril.* For Emmanuel was placed by God the Father for the foundations of Sion, being a stone which was ‘a cornerstone, chosen and precious’ (Isaiah 28:16, 1 Peter 2:6). Those who believed in him were not put to shame, but those who were unbelievers, and were unable to see the mystery regarding him, fell and were crushed. For again our God and Father said somewhere: ‘See, I am placing in Sion a stone of stumbling and a rock of scandal, and the one who believes in it is not put to shame’ (Isaiah 28:16). ‘It will crush the one on whom it falls’ (Luke 20:18). But the prophet has assured the people of Israel of safety, saying: ‘Sanctify the Lord himself, and he will be your fear. And if you have believed in him, he will be your sanctification, and you will not encounter him in the manner of a stumbling stone nor as a rock of offence’ (Isaiah 8:13). Therefore as Israel did not sanctify Emmanuel even though he was the Lord and God, and they were not willing to believe in him, like those who trip on a stone they were worn away because of their unbelief and have fallen. Yet many have arisen, namely those who have accepted faith in him. 61

086-3. *And again.* Or the most wise Paul also writes: ‘The cross is a stumbling-block to Jews and foolishness to Gentiles’ (1 Corinthians 1:23). And again, ‘The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God for salvation’ (1 Corinthians 1:18). 62

¹ Scholium 086-2: Cyril, Homily 4 on Luke.

² Scholium 086-3: Cyril, Homily 4 on Luke.

087-1. *From Saint Basil.* It says that the testing word is a sword, which judges thoughts and ‘pierces until it divides soul from spirit, joints from marrow, and judges the thoughts’ (Hebrews 4:12). Now it follows that at the time of the passion, every soul was subjected to that type of judgement, according to the voice of the Lord who said ‘You will all be scandalised in me’ (Matthew 26:33). Simeon also prophesies about Mary herself that ‘as you stand by the cross and see what comes to pass and hear the voices after the testimony of Gabriel, after the secret knowledge of the divine conception, after the great revelation of the miracles, there will be a turbulence around your soul. But it was necessary for the Lord to taste death on behalf of all and to become the world’s atoning sacrifice, to justify all people in his own blood. And therefore a certain separation will touch even you, who have been taught the things about the Lord from above’: this is the sword. ✠

087-2. *From Saint Cyril, Archbishop of Alexandria, from the Commentary on Zechariah.* We affirm that in these contexts it is made clear that the sword is temptation, as in the form of a dagger, or even the passion itself which was brought upon Emmanuel by the madness of the Jews. It seems that the righteous Simeon understood it in this way and, indeed, even said so when the holy Virgin brought the eight-day-old Jesus: ‘And a sword will pierce your own soul’ (Luke 2:35). For I simply say, was she not struck down by a sword when she saw the one who was born from her in flesh being crucified? It says ‘O sword, awake against my shepherd’ (Zechariah 13:7), meaning let the redeeming passion be enacted right away, and let the moment come of the revelation of what is good. ✠

¹ Scholium 087-1: Basil, Letter 260 (‘To Optimus the Bishop’).

² There is a decoration on the initial letter.

³ Scholium 087-2: Cyril, Commentary on Zechariah/Fragment on Luke.

τοῦ ἁγίου Βασιλείου:- ¹

ΠΖ Ρομφαίαν² λέγει τὸν λόγον τὸν πειρατικόν· τὸν κριτικὸν τῶν ἐνθῆμσε
 ὦν τὸν δὴκνοῦμενον ἀχρι μερισμοῦ ψυχῆς καὶ πνεύματος· ἀρμῶν τε
 καὶ μῦελων· καὶ κριτικὸν ἐνθῆμσεων· ἐπειδὴ τοιγὴν πάσα ψυχή
 παρὰ τὸν καιρὸν τοῦ παθοῦς οἰοῖται διακρίσει τινὶ ὑπεβαλλετο κατὰ τῆ
 τοῦ κῆ φωνῆν εἰπόντος· ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοί· προ
 φητεύει ὁ σύμεων καὶ περὶ αὐτῆς τῆς μαρ[ια]ς· ὅτι παρεστῶσα τῷ σταγ
 ρῷ καὶ βλέπουσα τὰ γινόμενα καὶ ἀκούουσα τῶν φωνῶν· μετὰ τὴν
 τοῦ Γαβριὴλ μαρτυρίαν· μετὰ τὴν ἀπορρητὸν γνῶσιν τῆς θείας σὺλ
 ληψέως· μετὰ τὴν μεγάλην τῶν θαύματων ἐπιδειξίν· γενήσεται
 τις περὶ τὴν σὴν ψυχήν σαλός, εἶδει δὲ τὸν κῆ ὑπερ πάντος γεγασθαι
 θανάτου καὶ ἴλαστη
 καὶ σοῦ αὐτῆς τὴν ψυχήν δι
 ελεύσεται ρομφαία. ὅπως
 ἀποκαλύφθῶσιν ἐκ πολλῶ
 καρδιῶν διαλογισμοί·
 ρίων γενομένων τοῦ
 κόσμου. πάντας δι
 καιῶσαι ἐν τῷ αὐτοῦ
 αἵματι· καὶ σοῦ οὐ
 αὐτῆς τῆς ἀνωθε
 [Δεδιδαγμένης τὰ]

περὶ τοῦ κῆ ἀψήται τις διακρίσις· τοῦτεστιν ἡ ρομφαία:-

τοῦ ἁγίου Κυρίλλου ἀρχ(ι)επίσκο(ποῦ) ἀλεξάνδ(ρειας) ἐκ τοῦ εἰς τὸν Ζαχαρίαν:- ³

ΠΖ Ρομφαίαν ἐν τοῦτοις καταδηλοῦσθαι φάμεν. ὡς ἐν εἶδει μαχαίρας τὸν
 πειρασμόν· ἢ καὶ αὐτὸ τὸ πάθος τὸ ἐκ τῆς τῶν ἰογδαίων ἀπονοίας ἐπένη
 νέγμενον τῷ ἐμμανοῦηλ· εἴοικε γὰρ σὺνιέναι τε οὕτω καὶ μὴν καὶ εἰ
 πτεῖν ὁ δίκαιος σύμεων· ὅτε προσεκομίζεν ὀκτὰ ἡμέρας ἡ ἀγία παρθένος
 τὸν ἰν· καὶ σοῦ αὐτῆς τὴν ψυχήν διελεύσεται ρομφαία· μόνον γάρ, οὐ
 χὶ ρομφαία καταίφασετο σταγροῦμενον ὁρῶσα τὸν ἐξ αὐτῆς γεννη
 θέντα κατὰ γὰρ τὴν σάρκα φημί· ὡ τοιγὴν ρομφαία ἐξηγερέθητι φησὶν
 ἐπὶ τὸν ποιμένα μοῦ· τοῦτεστιν ἐνεργισθῶ λοιπὸν τὸ σῶτηριον πάθος·
 καὶ ὁ τῆς τῶν ἀγαθῶν ἀναδείξεως· ἡκετῶ καιρὸς:-

ΤΟΥ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ:-¹

$\overline{\Pi\eta}$ ΔΙΝΙΤΤΕΤΑΙ ὅΤΙ ΜΕΤΑ ΤΟΝ ΣΚΑΝΔΑΛΙΣΜΟΝ ΤΟΝ ΕΠΙ ΤΩ ΣΤΑΥΡῶ ΤΟΥ $\overline{\chi\gamma}$ Γ[ε]ΝΟ
 ΜΕΝΟΝ ΤΟΙΣ ΤΕ ΜΑΘΗΤΑΙΣ ΚΑΙ ΑΓΤΗ ΤΗ ΜΑΡΙΑ· ΤΑΧΕΙΑ ΤΙΣ ἸΔΙΟΙΣ ΕΠΑΚΟΛΟΥΘΗΣΕΙ
 ΠΑΡΑ ΤΟΥ $\overline{\kappa\gamma}$ ΒΕΒΑΙΟΥΣΑ ΑΓΤΩΝ ΤΗΝ ΚΑΡΔΙΑΝ ΕΙΣ ΤΗΝ ΕΠ' ΑΥΤΟΝ ΠΙΣΤΙΝ· ΟΥ
 ΤΩ ΓΑΡ ἸΔΟΜΕΝ ΚΑΙ ΠΕ $\overline{\Delta}^2$ ΠΕΡΙ ΑΝΝΑΣ ΤΗΣ ΠΡΟΦΗΤΙΔΟΣ· -³
 $\overline{+I\Delta}$ ΤΡΟΝ ΤΗΣ ΕΙΣ $\overline{\chi\eta}$ ΠΙΣΤΕ $\overline{\Delta}$ ΚΑΙ ΗΝ ΑΝΝΑ ΠΡΟΦΗΤΙΣ· ΘΥ
 ΩΣ ΑΝΤΙΣΧΟΜΕΝΟΝ· ΤΟ ΓΑΤΗΡ ΦΑΝΟΥΗΛ ΕΚ ΦΥΛΗΣ
 ΑΣΗΡ· ΑΓΤΗ ΠΡΟΒΕΒΗΚΥΪΑ Ε
 Ν ΗΜΕΡΑΙΣ ΠΟΛΛΑΙΣ· ΖΗΣΑΣΑ ΜΕ
 ΤΑ ΑΝΔΡΟΣ ΕΤΗ ΕΠΤΑ ΑΠΟ ΤΗΣ
 ΠΑΡΘΕΝΕΙΑΣ ΑΓΤΗΣ· ΚΑΙ ΑΓΤΗ
 ΧΗΡΑ. ΕΩΣ ΕΤΩΝ ΟΓΔΟΗΚΟΝ
 ΤΑ ΤΕΣΣΑΡΩΝ· Η ΟΥΧ ΑΦΙΣΤΑ
 [ΤΟ ΤΟ]Υ ἸΕΡΟΥ ΝΗΣΤΕΙΑΙΣ
 ΚΑΙ ΔΕΗΣΕΣΙΝ ΛΑΤΡΕΥΟΥΣΑ
 ΝΥΚΤΑ ΚΑΙ ΗΜΕΡΑΝ· ΚΑΙ ΑΓΤΗ ΤΗ
 ΩΡΑ ΕΠΙΣΤΑΣΑ ΑΝΘΩΜΟΛΟΓΕΙ
 ΤΟ ΤΩ $\overline{\theta\omega}$ ΚΑΙ ΕΛΑΛΕΙ ΠΕΡΙ ΑΥΤΟΥ
 ΠΑΣΙΝ ΤΟΙΣ ΠΡΟΣΔΕΧΟΜΕΝΟΙΣ
 $\overline{+I\epsilon}$ ΛΥΤΡΩΣΙΝ $\overline{I\eta\eta\mu}$ ΚΑΙ ΩΣ ΕΤΕ
 ΛΕΣΑΝ ΠΑΝΤΑ ΤΑ ΚΑΤΑ ΤΟΝ ΝΟ
 ΜΟΝ $\overline{\kappa\gamma}$ ΕΠΕΣΤΡΕΨΑΝ ΕΙΣ ΤΗ
 ΓΑΛΙΛΑΙΑΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΕΑΥΤΩ
 ΝΑΖΑΡΕΤ. ⁴

088-1. *From Saint Basil.* It hints that after the scandal at the cross of Christ which comes both on the disciples and on Mary herself, a form of healing will follow on swiftly from the Lord, which strengthens the heart for faith in him. For thus we see that Peter too clung fast to faith in Christ: his human weakness was exposed so that the strength of the Lord might be shown. 6

¹ Scholium 088-1: Basil, Letter 260 (“To Optimus the Bishop”).

² Tregelles thinks that the catena section number πζ appeared in the margin by the side of Δ, but it is not visible on the images. He misreads ΔΝΝΑC as ΔΝΝΗC in the chapter title.

³ *Kephalaion* 4: On Anna the Prophetess.

⁴ Several pages are missing, which would have contained Luke 2:40–3:5a.

104-1. *From Origen.* ‘Mountains and hills’ are the opposing powers: through the indwelling of Christ ‘they have been made low’ (Luke 3:5). ‘Valleys’ are the people who have been filled with good deeds. Everything that is ‘crooked has been made straight’ (Luke 3:5): for each of us was crooked and yet, in the indwelling of Christ which reaches our soul, whatever is crooked becomes straight. 6●

104-2. *And again.* Rough was our life and its reason precarious, but when our Lord came he made everything smooth. And while this has also come to pass for the Gentiles, for his other people, who have been made low, ‘every mountain and hill will be made low’ (Luke 3:5). For they were once a mountain and hill, but they have been made low and humbled. 6●

105-1. *From Saint John, Archbishop of Constantinople.* No longer Jews or proselytes only, but also the entire nature of humankind. For through all life of the rough places being destroyed, it hinted that tax collectors and prostitutes and robbers and magicians, who had previously turned aside, later walked along the straight path. This is what he himself said: ‘Tax collectors and prostitutes are going before you into the kingdom of God’ (Matthew 21:31). 6●

105-2. *And a little later on.* ‘All flesh will see the salvation of God’ (Luke 3:6) everywhere shows that the power and the knowledge of these good tidings will be poured out to the ends of the world, away from brutal behaviour and a harsh will, changing the human race to great kindness and gentleness. 6●

105-3. *From Saint Cyril.* No longer just Israel, but ‘all flesh’. For the Saviour and Lord of all things does not keep his gentleness limited, nor did he save one nation: rather, he has caught in his net everything under the heaven. He enlightened those in darkness. This was what was celebrated by the lyre of the Psalmist: ‘All the nations which

¹ Scholium 104-1: Origen, Homily 22 on Luke.

² Scholium 104-2: Origen, Homily 22 on Luke.

³ Scholium 105-1: Chrysostom, Homily 10 on Matthew.

⁴ Scholium 105-2: Chrysostom Homily 10 on Matthew.

⁵ Scholium 105-3: Cyril, Fragment II.13 on Luke.

ωριγενοϋς:-¹

Δ̄ Ὅρη και Βοῦνοι αι τε ἀντικείμεναι δῦναμεις· Δια της χ̄Ῡ επιδημιας εταπεινω
 ῑησαν· και [αι] φαραγγες οι ἀνοῑ πεπληρωνται εργοις αγαθοις· γεγενηται δε
 και παντα τα σκολια εις [ε]γθειαν· εκαστος γαρ ημων σκολιος ην· εν μεν
 τοιγε τη χ̄Ῡ επιδημια τη γενομενη εις την ψυχην. γινεται τα σκολια ει
 ς εγθειαν:- και παλιν·² τραχϋς ην, ημων ο βιος· και ανωμαλος ο λο
 γος· ελθων δε ο κς̄ ημων λεια παντα πεποιηκεν· και επι μεν των εθνων
 ταῦτα γεγενηται επι δε τοϋ λαοϋ εκεινοϋ καθαιρεθεντος· τ[ο] παν ορος
 και βοῦνος καθαιρεθησεται· ορος γαρ ησαν ποτε και βοῦνος. καθ[αι]ρεθησαν
 δε και τεταπεινωται:- τοϋ αγιοϋ ἰωαννοϋ αρχ(ι)επισκο(ποϋ) κω̄ς(ταπτινοϋπολεως):-³

Ε̄ Ὅκετι ἰοϋδαιοι οϋτε προσηλυτοι μονον. αλλα και πασα η των ἀν̄ων̄ φυσις·

Δ̄ > και παν ορος και βοῦνος ταπε[ι]
 > νωθησεται· και εσται τα σκ[ο]
 > λια εις εγθειας· και αι τραχειαι
 > εις οδοϋς λειας· και οψεται πα
 > ς[α σα]ρ̄ξ̄ [το σωτη]ρ[ιον τοϋ θ̄Ῡ]

Δια γαρ των σκο
 λιων παντα διε
 φθαρμενον βιο̄
 ηνιζατο· [τε]λω
 νας και πορνας
 και ληστας και
 [μαγοϋς οιτινες]
 οντες διεστραμ
 μενοι προτερον.

την ορθην ὑστερον εβαδισαν οδον· οπερ οϋν και αῦτος ελεγεν οτι τελωναι
 και πορναι προαγοϋσιν ὑμας εις την βασιλειαν τοϋ θ̄Ῡ:- και μετ ολιγα:-⁴

Ὅψεται πασα σαρ̄ξ̄ το σωτηριον τοϋ θ̄Ῡ πανταχοϋ δηλων οτι προς τα περατα
 της οικοϋμενης χ̄Ῡθησεται των εγαγγελιων τοϋτων η δῦναμις και
 η γνωσις απο θηριωδοϋς τροποϋ και σκληροτητ[ος] γνωμης· εις ημεροτη
 τα πολλην και απαλοτητα μεταβαλοϋσα το των ἀν̄ων̄ γενοϋς:- τοϋ αγ(ιοϋ)· κυριλλ(οϋ)⁵

Ε̄ Ὅκετι μονος ἰηλ. αλλα πασα σαρ̄ξ̄· ο γαρ των ολων σ̄ηρ̄ και κς̄· οϋ σ̄νησταλ
 μενην εχει την ημεροτητα· οϋτε μην εν διεσωσεν εθνος. σεσαγηνεϋκε
 δε μαλλον την ὑπ οϋρανον. εφωτισε τοϋς εσκοτισμενοϋς· και τοϋτο
 > ην ἀρα το δια της τοϋ ψαλλοντος λϋρας ὑμνοϋμενον· παντα τα εθνη, οσα

you have made will come and worship before you, Lord' (Psalm 85:9 LXX). They have been saved together with the remnant of those from Israel, which is just what the great Moses long ago also declared, speaking as follows: 'Rejoice you nations with his people' (Deuteronomy 23:43). ⁶

106-1. *From Origen.* See how great is the coming anger. It overturns the world. It punishes those who lack education. Each person makes material for it from the deeds they have done. 'So bear fruits worthy of repentance' (Luke 3:8). But what are these fruits? 'Peace, patience, kindness, goodness, faith, gentleness, self-control' (Galatians 5:22–23) and whatever is in harmony with these. But John prophesies the destruction of the original people and the calling of the Gentiles. To those who boast about Abraham he says: 'Do not begin to say "We have Abraham as our ancestor"' (Luke 3:8) and then says about the Gentiles: 'For I say to you that God is able to raise up children for Abraham from these stones' (Luke 3:8). ⁶

106-2. *From Saint Cyril.* The blessed Baptist was full of the Spirit. He was not unaware of the outrages there would be against Christ from the evil behaviour of the Jews. For he foreknew that they would also disbelieve him and they would wag their venomous tongue and hurl insults. Accordingly, having these things in view, he even calls wicked those of them who come to their senses. He criticises them because even though they had the law which speaks of the mystery of Christ and the forewarnings of the prophets relating to this, they have become dull in their hearing and reluctant for faith in Christ the Saviour of all. 'For who warned you to flee from the coming anger?' (Luke 3:7). Was it not the divinely-inspired scripture, which says that those who believe in Christ are blessed, but forewarns that the unbelieving and faithless will have hard and inescapable punishments imposed on them. Unless ... ³

¹ Scholium 106-1: Origen, Homily 22 on Luke.

² Scholium 106-2: Cyril, Homily 7 on Luke.

³ At least one page is missing, which would have contained Luke 3:8b–11a.

110-1. ... to have two tunics and wear them. One would be the old and the other would be the new (cf. Colossians 3:9-10). Instead we should take off one, but keep the other. They were also asking about 'Share with anyone who has none' (Luke 3:11). Who is it who does not have even one garment around his skin and is uncovered, so that we may share with them? I do not mean that this is impossible and that this is an exaggerated encouragement towards the duty to clothe the poor and not to be heedless of the commandment. ☩

111-1. *From the same, Origen.* Persuade the tax collectors that they should not take from those who are taxed anything except what is set down according to the taxes. For the one who contravenes this contravenes the commandment not of John but of the Holy Spirit which is in him. ☩

112-1. *From Saint Cyril.* See how, just as a knowledgeable physician applies to each sickness an efficacious and fitting remedy, so the Baptist himself gave to each profession a beneficial and appropriate word. To the crowds who were proceeding towards repentance, he gave the order to take care for each other; for the tax collectors he shuts off the path to unrestrained greed. He calls with great wisdom to the soldiers not to oppress anyone. For God does not cast off anyone who conducts themselves properly and justly according to their own choice. ☩

¹ Scholium 110-1: Origen, Homily 23 on Luke.

² Scholium 111-1: Origen, Homily 23 on Luke.

³ *Kephalaion* 6: On Those who Questioned John.

⁴ Scholium 112-1: Cyril, Fragment II.20 on Luke.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ:- ¹

<p>^{ιγ} ΟΥΤΩΣ ΗΝ ΑΞ[Ι]ΔΓΑΣΤΟΣ [ΚΑΙ ΜΕ]ΓΑΣ Ο ΪΩΑΝΝΗΣ. ΩΣ ΕΙΣ ΨΠΟΝΟΙΑΣ ΕΛΘΕΙΝ ΤΟΥΣ ΤΩΝ ΪΟΥΔΑΙΩΝ ΔΗΜΟΥΣ· ΜΗ ΑΡΑ ΠΩΣ ΑΥΤΟΣ ΕΙΗ Ο Χ̄C· Ο ΚΑΙ ΔΙΑ ΤΗΣ ΤΟΥ ΝΟ ΜΟΥ ΣΚΙΑΣ ΓΡΑΦΟΜΕΝΟΣ ΚΑΙ ΔΙΑ ΠΡΟΦ[Η]ΤΩΝ ΑΓΙΩΝ ΠΡΟΚΕΚΗΡΥΓΜΕΝΟΣ· ΕΠΕΙΔΗ ΔΕ ΑΠΑΞ ΕΙΣ ΤΟΥΤΟ ΨΠΟΝΟΙΑΣ ΠΡΟΣΗΛΘΟΝ ΤΙΝΕΣ. ΑΠΟΚΕΙΡΕΙ ΤΗΝ ΨΠΟΨΙΑΝ ΔΕΣΠΟΤΙΚΟΙΣ ΑΞΙΩΜΑΣΙΝ· ΩΣ ΟΙΚΕΤΗΣ ΠΑΡΑΧΩΡΩΝ· ΑΜΕΤΡΗ ΤΟΝ ΓΑΡ ΤΟ ΜΕΤΑΞΥ ΘῩ ΚΑΙ [Α]ΝΟΥ:- ΤΟΥ ΑΥΤΟΥ:- ²</p>	<p>ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ· ΜΗΔΕΝΑ ΔΙΑΣΕΙΧΤΕ [·] ΜΗΔΕ ΣΥΚΟ ΦΑΝΤΗΣΧΤΕ [·] ΚΑΙ ΑΡΚΕΙΣΘΑΙ ^{ιγ} ΤΟΙΣ ΟΨΩΝΟΙΟΙΣ ΨΜΩΝ· ^{ιγ} ΠΡΟ ^{ιθ} ΣΔΟΚΩΝΤΟΣ ΔΕ ΤΟΥ ΛΑΟΥ ΚΑΙ ΔΙΑΛΟΓΙΖΟΜΕΝΩΝ ΠΑΝ ΤΩΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩ̄ [Π]ΕΡΙ ΪΩΑΝΝΟΥ ΜΗΠΟΤΕ ΑΥ ΤΟΣ Ε[ΙΗ Ο Χ̄C] ΑΠΕΚΡΙΝΑΤΟ Ο ΪΩΑΝΝΗΣ ΠΑΣΙΝ ΛΕΓΩΝ ^{ιδ} ΕΓΩ ΜΕΝ ΨΔΑΤΙ ΒΑΠΤΙΖΩ Ψ ΜΑΣ· ΕΡΧΕΤΑΙ ΔΕ Ο ΪCΧΥΡΟΤΕΡΟΣ ΜΟΥ· ³</p>
<p>^{ιδ} ΜΟΝΗΣ ΓΑΡ ΚΑΙ ΪΔΙΚΩΣ ΕΡΓΟΝ ΕΣΤΙ ΤΗΣ ΠΑΝΤΑ ΨΠΕΡΚΕΙΜΕΝΗΣ ΟΥΣΙΑΣ ΤΟ ΕΝΕΙΝΑΙ ΔΥΝΑΣΘΑΙ ΤΙΣΙ ΤΟ ΠΝᾹ ΤΟ ΑΓΙΟΝ ΚΑΙ ΘΕΙΑΣ ΦΥCΕΩC ΚΟΙ ΝΩΝΟΥC ΑΠΟΦΑΙΝΕΙ· ΤΟΥC ΠΡΟCΙΟΝΤΑC ΑΥΤΗ· ΕΝΨΠΑΡΧΕΙ ΔΕ ΤΟΥΤΟ ΟΥ ΚΑΤΑ ΛΗΨΙΝ ΚΑΙ ΜΕΘΕ ΨΙΝ ΤΗΝ ΠΑΡ ΕΤΕΡΟΥ ΤΙ [ΝΟC· ΑΛΛΑ ΟΙΚΩΘ]ΕΝ ΚΑΙ [ΟΥCΙΩΔΩC ΤΩ Χ̄C·] [ΒΑΠΤΙΖΕΙ ΓΑΡ ΕΝ ΑΓΙΩ ΠΝῙ·] ΘC ΟΥΝ ΑΡΑ ΕCΤΙ· ΚΑΙ ΚΑΡ ΠΟC ΤΗΣ ΟΥCΙΑC ΤΟΥ ΘῩ ΚΑΙ ΠΡC Ο ΕΝΑΝΘΡΩΠΗ CΑC ΛΟΓΟC· ΑΛΛ' ΕΔΡΑ ΤΟΥ ΤΟ ΚΑΙ ΟΤΕ ΓΕΓΟΝΕΝ ΑΝΟC· ΩC ΕΙC ΩΝ ΥC ΜΕΤΑ ΤΗΣ ΑΡΡΗΤΩC ΤΕ ΚΑΙ ΑΠΕΡΙΝΟΗΤΩC ΕΝΩΘΕΙCΗC ΑΥΤΩ CΑΡ ΚΟC· ΚΑΙ ΓΟΥΝ Ο ΜΑΚΑΡΙΟC ΒΑΠΤΙCΤΗC· ΠΡΟΕΙΠΩΝ ΟΤΙ ΟΥΚ ΕΙΜΙ ΑΞΙΟC ΪΝΑ ΚΥΨΑC ΛΥCΩ ΤΟΝ ΪΜΑΝΤΑ ΤΩΝ ΨΠΟΔΗΜΑΤΩΝ ΑΥΤΟΥ· ΠΡΟCΗΝΕΓΚΕΝ ΕΥ ΘΥC. ΟΥΤΟC ΨΜΑC ΒΑΠΤΙCΕΙ ΕΝ ΠΝῙ ΑΓΙΩ ΚΑΙ ΠΥΡΙ· ΚΑΙ ΠΟΔΑC ΔΗΛΟΝΟΤΙ ΚΑΙ ΨΠΟΔΗΜΑΤΑ ΕΧΩΝ· ΟΥ ΓΑΡ ΤΟΙ ΦΑΙΗ ΤΙC ΑΝ ΕΙ ΓΕ ΝΟΥΝ ΕΧΟΙ· ΩC ΑCΑΡΚΟC ΩΝ,</p>	<p>ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ· ΜΗΔΕΝΑ ΔΙΑΣΕΙΧΤΕ [·] ΜΗΔΕ ΣΥΚΟ ΦΑΝΤΗΣΧΤΕ [·] ΚΑΙ ΑΡΚΕΙΣΘΑΙ ^{ιγ} ΤΟΙΣ ΟΨΩΝΟΙΟΙΣ ΨΜΩΝ· ^{ιγ} ΠΡΟ ^{ιθ} ΣΔΟΚΩΝΤΟΣ ΔΕ ΤΟΥ ΛΑΟΥ ΚΑΙ ΔΙΑΛΟΓΙΖΟΜΕΝΩΝ ΠΑΝ ΤΩΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩ̄ [Π]ΕΡΙ ΪΩΑΝΝΟΥ ΜΗΠΟΤΕ ΑΥ ΤΟΣ Ε[ΙΗ Ο Χ̄C] ΑΠΕΚΡΙΝΑΤΟ Ο ΪΩΑΝΝΗΣ ΠΑΣΙΝ ΛΕΓΩΝ ^{ιδ} ΕΓΩ ΜΕΝ ΨΔΑΤΙ ΒΑΠΤΙΖΩ Ψ ΜΑΣ· ΕΡΧΕΤΑΙ ΔΕ Ο ΪCΧΥΡΟΤΕΡΟΣ ΜΟΥ· ³</p>

113-1. *From Saint Cyril.* So admirable and great was John that the crowds of the Jews went as far as to suggest that, somehow, he might be the Christ himself, who had been described through the shadow of the law and had been heralded beforehand by the holy prophets. As soon as some people ventured this type of suggestion, he puts an end to the conjecture giving way like a servant to the honours of his master. For the distance between God and human is immeasurable. 60

114-1. *From the same.* For it is a peculiar property of the unique substance which transcends everything to be able to send the Holy Spirit into some, and to reveal as participants in the divine nature those who draw near to it. This exists not in taking and sharing what is from someone else, but as personal and belonging in substance to Christ, for ‘he baptises in the Holy Spirit’ (cf. Luke 3:16). So, then, he is God and the fruit of the substance of God the Father, the incarnate Word. But he accomplished this even when he became human, as he was the one Son with the flesh united to him in an ineffable and incomprehensible manner. And so the blessed Baptist, after stating beforehand that ‘I am not worthy to bend and untie the thong of his sandals’ immediately added, ‘This man will baptise you with the Holy Spirit and fire’ (Luke 3:16). Clearly he had feet and sandals, for no-one if they had any sense would say he had feet and sandals while

¹ Scholium 113-1: Cyril, Homily 10 on Luke.

² Scholium 114-1: Cyril, Homily 10 on Luke.

³ The μοῦν projects into the right margin and may be a later addition, perhaps by the first hand.

the Word was without flesh and had not yet been made like us, but only when he became human. Since he did not cease being God, he continued even so to act in a divine way, giving the Spirit to those who believe in him. For he, in one and the same person, was himself at the same time both God and human. 60

115-1. *From Origen.* If you were holy, you would be baptised in the Holy Spirit, but if you were a sinner, you would be baptised in this fire. For the same baptism results in fire and judgment for those who are unworthy and wrongly baptised, but for those who are rightly baptised and on the way to salvation it results in the Holy Spirit and salvation. This man who baptises ‘in the Holy Spirit and fire’ is said to have ‘a winnowing-fan in his hand and to cleave thoroughly the threshing floor and to gather the grain into his storehouse, but to burn up the chaff with unquenchable fire’ (Luke 3:17). I wish to see in what manner my Lord Jesus has a winnowing fan and what sort of wind is blowing. For on a calm day the winnowing fan is totally useless for this. The chaff is separated to a fitting place, while the grain overcomes the wind and is carried down all together. See that there are never temptations which separate the chaff: it is the wind which reveals that the grain is grain.⁴ So if ever you have been overcome when your soul was tempted, the temptation did not make you into chaff but proved that you already were chaff and lightweight and faithless. On the other hand if you ever withstood the temptation when a temptation happened, the temptation did not make you faithful and patient but brought to light the virtue of patience which is within you. 61

115-2. *From Saint Cyril.* ‘See!’ says the blessed Baptist, ‘the threshing floor belongs to Christ as master.’ For thus he cleanses it, separating and distinguishing the chaff from

¹ Scholium 115-1: Origen, Homily 26 on Luke.

² The initial reading φοδρογ has been corrected to σφοδρογ.

³ Scholium 115-2: Cyril, Homily 10 on Luke.

⁴ Codex Zacynthius reads ΤΟΝ ΣΙΤΟΝ ΟΤΙ ΕΣΤΙ ΣΗΤΟΣ, literally ‘that the grain is of a moth’, but as this is not found in the standard text of Origen it appears to be a spelling error due to the similar sound of σιτος and σητος. If the variant were originally intended as a pun, it could be translated as ‘that the grain is greying’.

ο ΛΟΓΟΣ· ΚΑΙ ΟΥΤΩ ΓΕΝΟΜΕΝΟΣ ΚΑΘ ΗΜΑΣ· ΠΟΔΑΣ ΕΙΧΕ ΚΑΙ ΎΠΟΔΗΜΑΤΑ· ΑΛΛ' ΟΤΕ
ΓΕΓΟΝΕΝ ἈΝΟΣ· ΕΠΕΙΔΗ ΤΟ ΕΙΝΑΙ ΘΣ ΟΥΚ ΑΠΩΛΕΣΕΝ· ΕΝΗΡ[ΓΗ]ΚΕ ΠΑΛΙΝ ΚΑΙ ΟΥΤΩ
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ΘΣ ΤΕ ΟΜΟΥ ΚΑΙ ἈΝΟΣ Ο ΑΥΤΟΣ·- ΩΡΙΓΕΝΟΥΣ: ¹

^{ΙΕ} ΕΑΝ ΑΓΙΟΣ ΗΣ· ΒΑΠΤΙΖΗ ΤΩ ΑΓΙΩ ΠΝΙ· ΕΑΝ ΔΕ ΑΜΑΡΤΩΝ, ΗΣ· ΒΑΠΤΙΖΗ ΤΟΥΤΩ
ΤΩ ΠΥΡΙ· ΤΟ ΓΑΡ ΑΥΤΟ ΒΑΠΤΙΣΜΑ ΤΟΙΣ ΜΕΝ ΑΝΑΞΙΟΙΣ ΚΑΙ ΚΑΚΩΣ ΒΑΠΤΙΖΟΜΕ
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ΑΓΙΩ ΚΑΙ ΠΥΡΙ· ΛΕΓΕΤΑΙ ΠΤΥΟΝ ΕΧΕΙΝ ΕΝ ΤΗ ΧΕΙΡΙ· ΚΑΙ ΔΙΑΚΑΘΑΙΡΕΙΝ ΤΗΝ ΑΛΟ
ΝΑ· ΚΑΙ ΤΟΝ ΜΕΝ ΣΙΤΟΝ ΕΙΣ ΤΗΝ ΑΠΟΘΗΚΗΝ ΣΥΝΑΓΑΓΕΙΝ· ΤΟ ΔΕ ΑΧΧΥΡΟΝ ΚΑΤΑ
ΚΑΙΕΙΝ ΠΥΡΙ ΑΣΒΕ
ΟΥ ΟΥΚ ΕΙΜΙ ἸΚΑΝΟΣ ΛΥΣΑΙ ΤΟΝ
ἸΜΑΝΤΑ ΤΩΝ ΎΠΟΔΗΜΑΤΩΝ ΑΥ
^{ΙΕ} ΤΟΥ· ^{ΙΕ} ΑΥΤΟΣ ΎΜΑΣ ΒΑΠΤΙΣΕΙ ΕΝ
[ΠΝΙ ΑΓΙΩ ΚΑΙ ΠΥΡΙ] ΟΥ ΤΟ ΠΤΥΟ·
ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ·
ΚΑΙΕΙΝ ΠΥΡΙ ΑΣΒΕ
ΣΤΩ· ΚΑΙ ΒΟΥΛΟ
ΜΑΙ ἸΔΕΙΝ ΤΙΝΑ ΤΡΟ
ΠΟΝ Ο ΚΣ ΜΟΥ ΙΣ ΕΧΕΙ
ΠΤΥΟΝ· ΚΑΙ ΤΙΝΟΣ
ΑΝΕΜΟΥ ΠΝΕΟΝΤΟΣ·
ΕΝ ΓΑΡ ΝΗΝΕΜΙΑ,
ΑΧΡΗΣΤΟΝ ΕΣΤΙ ΤΟ
ΠΤΥΟΝ ΚΑΙ ΤΑΥΤΑ

σφοδρού²· ΤΟ ΜΕΝ ΑΧΧΥΡΟΝ ΧΩΡΙΖΕΤΑΙ ΕΙΣ ΟΙΚΕΙΟΝ ΤΟΠΟΝ· Ο ΔΕ ΣΙΤΟΣ ΝΙΚΗΣΑΣ
ΤΟΝ ΑΝΕΜΟΝ ΚΑΤΑΦΕΡΕΤΑΙ ΕΠΙ ΤΟ ΑΥΤΟ· ΚΑΙ ΟΡΑ ΜΗΠΟΤΕ ΟΙ ΠΕΙΡΑΣΜΟΙ ΟΙ ΤΟ Α
ΧΧΥΡΟΝ ΧΩΡΙΖΟΝΤΕΣ· Ο ΑΝΕΜΟΣ ΕΣΤΙΝ Ο ΑΠΟΔΕΙΚΝΥΣ ΤΟΝ ΣΙΤΟΝ ΟΤΙ ΕΣΤΙ ΣΗΤΟΣ·
ΟΤΑΝ ΜΕΝ ΟΥΝ ΠΕΙΡΑΖΟΜΕΝΗΣ ΣΟΥ ΤΗΣ ΨΥΧΗΣ ΝΙΚΗΘΗΣ· ΟΥΧ' Ο ΠΕΙΡΑΣΜΟΣ ΑΧΧ
ΥΡΟΝ ΣΕ ΠΕΠΟΙΗΚΕΝ· ΑΛΛ' ΟΝΤΑ ΣΕ ΑΧΧΥΡΟΝ ΚΑΙ ΚΟΥΦΟΝ ΚΑΙ ΑΠΙΣΤΟΝ ΗΛΕΓΞΕΝ·
ΟΤΑΝ ΔΕ ΠΕΙΡΑΣΜΟΥ ΓΙΝΟΜΕΝΟΥ ΎΠΟΜΕΙΝΗΣ ΤΟΝ ΠΕΙΡΑΣΜΟΝ· ΟΥΧ' Ο ΠΕΙΡΑΣΜΟΣ
ΣΕ ΠΙΣΤΟΝ ΠΕΠΟΙΗΚΕΝ ΚΑΙ ΎΠΟΜΟΝΗΤΙΚΟΝ· ΑΛΛ' ΟΥΣΑΝ ΕΝ ΣΟΙ ΔΥΝΑΜΙΝ ΎΠΟ
ΜΟΝΗΤΙΚΗΝ ΕΦΑΝΕΡΩΣΕΝ· ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛ(ΟΥ): ³

^{ΙΕ} ἸΔΟΥ ΔΗ ΦΗΣΙΝ Ο ΜΑΚΑΡΙΟΣ ΒΑΠΤΙΣΤΗΣ ΧΩ ΔΙΑΦΕΡΕΙΝ ΩΣ ΔΕΣΠΟΤΗΝ ΤΗΝ ΑΛΩ·
ΟΥΤΩ ΓΑΡ ΑΥΤΗΝ ΚΑΙ ΚΑΘΑΙΡΕΙ ΔΙΪΣΤΑΣ ΚΑΙ ΔΙΑΚΡΙΝΩΝ ΑΠΟ ΤΟΥ ΣΙΤΟΥ ΤΟ ΑΧΧΥΡΟ

αλλ' ο μεν σιτος εις αποθηκην εισκομιζεται· τογτεστιν ασφαλιας αζιογται της παρα $\overline{\theta\gamma}$ φειδογ[σ τ]ε και φυλακης και αγαπης· το γε μην αχyron ως αχριστος γλη. πγρι δαπαναται: ωριγενογς: ¹

$\overline{15}$ Ο ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΔΙΔΑΣΚΩΝ· ΟΥΧ ΕΝ ΠΡΑΓΜΑ ΕΥΑΓΓΕΛΙΖΕΤΑΙ. ΑΛ

ΛΑ ΠΛΕΙΟΝΑ· ΝΟΥΝ
ΓΑΡ ΕΧΕΙ ΕΠΑΓΓΕΛ
ΛΟΜΕΝΟΝ ΟΤΙ ΠΟΛ
ΛΑ ΕΣΤΙΝ Δ ΕΥΑΓΓΕ
ΛΙΖΕΤΑΙ· ΕΥΑΓΓΕ
ΛΙΖΕΤΕ ΜΕΝ ΟΥΝ Ι
ΩΑΝΝΗΣ ΠΟΛΛΑ ΚΑΙ
ΕΤΕΡΑ ΚΑΙ ΟΥ ΓΕΓΡΑ
ΠΤΑ[Ι Ο]ΤΙ ΕΠΕΙΔΗ
ΕΙΚΟΣ ΜΕΙΖΟΝΑ ΤΙ
ΝΑ ΗΝ ΤΗΣ ΓΡΑΦΗΣ
ΕΣΙΩΠΗΣΕΝ Ο ΛΟΓΚΑΣ·
[ΤΟΥ ΑΥΤΟΥ] ²

$\overline{12}$ ΟΥΤΩ ΠΑΡΑΝΟΜΩΣ
ΕΓΕΜΕΝ ΤΗΝ ΓΥ
ΝΑΙΚΑ ΤΟΥ ΑΔΕΛΦΟΥ
ΑΥΤΟΥ ΠΑΡΑ ΤΟΝ
ΜΩΨΕΩΣ ΝΟΜΟΝ·
ΑΛΛ' Ο ΑΚΑΤ[Α]ΠΛΗΚ
ΤΟΣ ΙΩΑΝΝΗΣ· Ο ΜΗ
ΔΕΝΟΣ ΠΡΟ[Σ]ΩΠΟΝ
ΛΑΜΒΑΝΩΝ· ΟΥ ΦΟΒΗΘΕΙΣ ΤΗΝ ΒΑΣΙΛΙΚΗΝ ΕΞΟΥΣΙΑΝ· ΟΥΔΕΝ ΗΤΤΟΝ ΠΛΗ
ΡΩΝ ΠΡΟΦΗΤΙΚΗΝ ΠΑΡΡΗΣΙΑΝ· ΗΛΕΓΞΕΝ ΤΟΝ ΗΡΩΔΗΝ ΕΠΙ ΤΗ ΠΑΡΑΝΟΜΙΑ
ΤΟΥ ΓΑΜΟΥ· ΚΑΙ ΚΑΤΕΚΛΙΣΘΗ ΕΙΣ ΦΥΛΑΚΗΝ· ΚΑΙ ΜΗ ΜΕΡΙΜΝΩΝ ΘΑΝΑΤΟ
ΕΜΕΡΙΜΝΑ ΠΕΡΙ ΧΥ· ³

ΚΑΙ ΔΙΑΚΑΘΑΡΙΕΙ ΤΗΝ ΑΛΩΝΑ ΑΥ
ΤΟΥ· ΚΑΙ ΣΥΝΑΖΕΙ ΤΟΝ ΣΙΤΟΝ ΕΙ
Σ ΤΗΝ ΑΠΟΘΗΚΗΝ ΑΥΤΟΥ· ΤΟ ΔΕ
ΑΧΥΡΟΝ ΚΑΤΑΚΑΥΣΕΙ ΠΥΡΙ ΑΣΒΕ
 $\overline{15}$ ΣΤΩ· $\overline{15}$ ΠΟΛΛΑ ΜΕΝ ΟΥΝ ΚΑΙ ΕΤΕ
 $\overline{12}$ ΡΑ ΠΑΡΑΚΑΛΩΝ ΕΥΗΓΓΕΛΙΖΕΤΟ
ΤΟΝ ΛΑΟΝ· $\overline{12}$ Ο ΔΕ ΗΡΩΔΗΣ Ο ΤΕ
ΤΡΑΡΧΗΣ ΕΛΕΓΧΟΜΕΝΟΣ ΎΠ ΑΥ
ΤΟΥ ΠΕΡΙ ΗΡΩΔΙΑΔΟΣ ΤΗΣ ΓΥ
ΝΑΙΚΟΣ ΤΟΥ ΑΔΕΛΦΟ[Υ Α]ΥΤΟ[Υ]
ΚΑΙ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΕΠΟΙΗΣΕ
ΠΟΝΗΡΩΝ Ο ΗΡΩΔΗΣ ΠΡΟΣΕ
ΘΗΚΕΝ ΚΑΙ ΤΟΥΤΟ ΕΠΙ ΠΑΣΙΝ·
ΚΑΤΕΚΛΕΙΣΕΝ ΤΟΝ ΙΩΑΝΝΗΝ
ΕΝ ΦΥΛΑΚΗ·

the grain. But while the grain is carried into the storehouse, which means that it is considered worthy of safety and God's preservation and protection and love, the chaff, as it is useless matter, is consumed by fire. 6●

116-1. *From Origen.* One who teaches the word of the gospel does not proclaim a single thing, but more, for they have the promised understanding that many things are proclaimed. So John proclaims 'many other things' (Luke 3:18) and they are not written down because, when the reality was too great to be committed to writing, Luke was silent. 6●

117-1. *From the same.* With great illegality Herod married the wife of his brother, against the law of Moses. But John, undaunted, who showed no partiality, did not fear his princely authority. He did nothing less than fulfil the freedom of prophetic speech. He condemned Herod for the illegality of his marriage and was locked up in prison. Not taking thought for death, he did take thought about Christ. 6●

¹ Scholium 116-1: Origen, Homily 27 on Luke.

² Scholium 117-1: Origen, Homily 27 on Luke.

³ Several pages are missing, which would have contained Luke 3:21–38.

122-1. *From Saint Cyril, Archbishop of Alexandria.* Now I ask you to look at how human nature is anointed by the grace of the Holy Spirit in Christ as first fruits and crowned with the highest honours. For long ago, the God of all made a promise, saying that: ‘It shall come to pass in those days that I pour out out my Spirit on all flesh’ (Joel 2:28). What was promised is fulfilled for us in Christ first. And Christ somewhere said about those of old who had given way without restraint to love of the flesh, ‘My Spirit will not dwell in these humans because they are flesh’ (Genesis 6:3). Since everything has become new in Christ and we have been enriched by rebirth through the Spirit and water, we are no longer called children of flesh and blood but rather we call God our Father: therefore it is very appropriate that, being in honour from now on and having the glorious boast of adoption, we have become partakers of the divine nature through the sharing of the Holy Spirit. But he, when he became among us the first-born to many brothers and yielded himself to emptiness, is the first to receive the Spirit even though he is himself the giver of the Spirit, so that worthiness should also come to us through him and the grace of the fellowship with the Holy Spirit. Paul also teaches us something of this sort when he talks about him and us: ‘For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers, saying, “I will proclaim your name among my brothers”’ (Hebrews 2:11–12). Since he is completely unashamed to call us brothers because of his assumption of our likeness, because he transferred to himself our poverty, he is sanctified with us even though he himself sanctifies the whole creation, so that he should not appear to be refusing the measure of humanity. He did not flee from being born human for the sake of the salvation and the life of all, and was born in our likeness in every respect whatever apart from sin alone. ❧

¹ *Kephalaion* 7: On the Temptation of the Saviour.

² Scholium 122-1: Cyril, Homily 12 on Luke.

ζ̄ περι τοῦ πειρασμοῦ τοῦ σ̄ρς: 1

τοῦ ἁγιοῦ κυριλλ(οῦ) ἀρχ(ι)επισκο(ποῦ) ἀλεξ(ανδρείας):²

κβ̄ ἘΝΤΑΘΑ ΜΟΙ ΒΛΕΠΤΕ ΤΗΝ ΤΟΥ ἈΝΟΥ ΦΥΣΙΝ Ω[ς] ΕΝ ΑΡΑΡΧΗ ΤΩ ΧΩ̄ ΤΗ ΤΟΥ ἁΓΙΟΥ ΠΝ̄ς
 ΧΑΡΙΤΙ ΚΑΤΑΚΕΧΡΙΜΕΝΗΝ ΚΑΙ ΤΑΙΣ ΑΝΩΤΑΤΩ ΤΙΜΑΙΣ ΕΣΤΕΦΑΝΩΜΕΝΗΝ·
 ΠΑΛΑΙ ΜΕΝ ΓΑΡ ὕΠΙΣΧΝΕΙΤΟ ΛΕΓΩΝ Ο ΤΩΝ ΟΛΩΝ Θ̄ς̄ ΟΤΙ ΕΣΤΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ
 ΕΚΕΙΝΑΙΣ· ΕΚΧΕΩ ΑΠΟ ΤΟΥ ΠΝ̄ς ΜΟΥ ΕΠΙ ΠΑΣΑΝ ΣΑΡΚΑ· ΠΕΠΛΗΡΩΤΑΙ ΔΕ ΕΙΣ ΗΜΑΣ
 ΩΣ ΕΝ ΠΡΩΤΩ ΧΩ̄ ΤΟ ΕΠΗΓΓΕΛΜΕΝΟΝ· ΚΑΙ ΠΕΡΙ ΜΕΝ ΤΩΝ ΑΡΧΑΙΟΤΕΡΩΝ ΑΚΑ
 ΘΕΚΤΩΣ ΕΚΚΕΚΛΙΚΟΤΩΝ ΕΙΣ ΦΙΛΟΣΑΡΚΙΑΝ ΕΦΗ ΠΟΥ Χ̄ς̄ ΟΥ ΜΗ ΚΑΤΑΜΕΙΝΗ ΤΟ
 > ΠΝ̄ς ΜΟΥ ΕΝ ΤΟΙΣ ἈΝΟΙΣ ΤΟΥΤΟΙΣ ΔΙΑ ΤΟ ΕΙΝΑΙ ΑΥΤΟΥΣ ΣΑΡΚΑΣ· ΕΠΕΙΔΗ ΔΕ ΠΑΝΤΑ
 > ΓΕΓΟΝΕΝ ΕΝ ΧΩ̄ ΚΑΙΝΑ ΚΑΙ ΤΗΝ ΔΙΑ ΠΝ̄ς ΤΕ ΚΑΙ ὕΔΑΤΟΣ ΑΝΑΓΕΝΝΗΣΙΝ ΠΕΠΛΟΥ
 ΤΗΚΑΜΕΝ· ΧΡΗΜΑΤΙΖΟΜΕΝ ΔΕ ΟΥΚΕΤΙ ΣΑΡΚΟΣ ΚΑΙ ΑΙΜΑΤΟΣ ΤΕΚΝΑ· ΠΡ̄ ΔΕ ΜΑΛ
 ΛΟΝ ΚΑΛΟΥΜΕΝ ΤΟΝ Θ̄ν̄ ΤΑΥΤΗΤΟΙ ΚΑΙ ΜΑΛΑ [ε]ΙΚΟΤΩΣ· ΩΣ ΤΕΤΙΜΗΜΕΝΟΙ
 κε̄ ζ̄ κβ̄ **Ι**Σ ΔΕ ΠΛΗΡΗΣ ΠΝ̄ς ἁΓΙΟΥ ὙΠΕΣΤΡΕ
 ΨΕΝ ΑΠΟ ΤΟΥ Ἰορδανοῦ·
 ΛΟΙΠΟΝ ΚΑΙ ΤΟ ΛΑΜ
 ΠΡΟΝ ΕΧΟΝΤΕΣ ΤΗΣ
 ὙΙΟΘΕΙΑΣ ΚΑΥΧΗ
 ΜΑ· ΘΕΙΑΣ ΦΥΣΕΩΣ
 ΓΕΓΟΝΑΜΕΝ ΚΟΙΝΩ

ΝΟΙ· ΔΙΑ ΜΕΤΟΧΗΣ ΤΟΥ ἁΓΙΟΥ ΠΝ̄ς· Ο Δ' ΕΝ ΗΜΙΝ ΠΡΩΤΟΤΟΚΟΣ ΟΤΕ ΓΕΓΟΝΕΝ ΠΟΛ
 [ΛΟΙΣ ΑΔΕΛΦΟΙΣ ΚΑΘΕΙΣ ΕΑΥΤΟΝ ΕΙΣ ΚΕΝΩΣΙΝ ΔΕΧΕΤΑΙ ΠΡΩΤΟΣ ΤΟ] ΠΝ̄ς ΚΑΙΤΟΙ
 ΤΟΥ ΠΝ̄ς ΔΟΤΗΡ ὕΠΑΡΧΩΝ ΑΥΤΟΣ· ἵΝΑ ΚΑΙ ΕΙΣ ΗΜΑΣ ΕΡΧΗΤΑΙ ΔΙ ΑΥΤΟΥ ΤΟ ΑΞΙΩ
 ΜΑ· ΚΑΙ ΤΗΣ ΠΡΟΣ ΤΟ ἁΓΙΟΝ ΠΝ̄ς ΚΟΙΝΩΝΙΑΣ Η ΧΑΡΙΣ· ΤΟΙΟΥΤΟΝ ΤΙ ΚΑΙ Ο ΠΑΥΛΟΣ
 ΔΙΔΑΣΚΕΙ ΗΜΑΣ ΛΕΓΩΝ ΠΕΡΙ Τ[ε] ΑΥΤΟΥ ΚΑΙ ΗΜΩΝ· Ο ΤΕ ΓΑΡ ἁΓΙΑΖΩΝ ΚΑΙ ΟΙ ἁΓΙΑ
 ΖΟΜΕΝΟΙ ΕΞ ΕΝΟΣ ΠΑΝΤΕΣ· ΔΙ ΗΝ ΟΥΚ ΕΠΑΙΣΧΥΝΕΤΑΙ ΑΔΕΛΦΟΥΣ ΑΥΤ[ο]ΥΣ ΚΑΛΕΙ
 ΛΕΓΩΝ· ΑΠΑΓΓΕΛΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΜΟΥ· ΕΠΕΙΔΗ ΓΑΡ ΟΛΩΣ ΟΥ
 Κ ΕΠΑΙΣΧΥΝΕΤΑΙ ΚΑΛΕΙΝ ΗΜΑΣ ΑΔΕΛΦΟΥΣ· ΔΙΑ ΤΟΙ ΤΟ ὕΠΕΛΘΕΙΝ ΤΗΝ ΠΡΟΣ Η
 ΜΑΣ ΟΜΟΙΩΣΙΝ· ΔΙΑ ΤΟΥΤΟ ΤΗΝ ΗΜΩΝ ΕΙΣ ΕΑΥΤΟΝ ΠΤΩΧΕΙΑΝ ΜΕΤΑΤΙΘΕΙΣ
 ἁΓΙΑΖΕΤΑΙ ΜΕΘ ΗΜΩΝ· ΚΑΙΤΟΙ ΤΗΝ ΚΤΙΣΙΝ ΑΠΑΣΑΝ ἁΓΙΑΖΩΝ ΑΥΤΟΣ· ἵΝΑ
 ΜΗ ΦΑΙΝΗΤΑΙ ΤΟ ΤΗΣ ΑΝΘΡΩΠΟΤΗΤ[ος] ΠΑΡ[αι]ΤΟΥΜΕΝΟΣ ΜΕΤΡΟΝ· Ο ΤΗΣ ΑΠΑ
 ΤΩΝ ΣΩΤΗΡΙΑΣ ΕΝΕΚΑ ΚΑΙ ΖΩΗΣ ἈΝΟΣ ΓΕΝΕΣΘΑΙ ΜΗ ΦΥΓΩΝ· ΚΑΙ ΕΝ ΟΜΟΙΩΣΕΙ
 ΤΗ ΠΡΟΣ ΗΜΑΣ ΓΕΝΟΜΕΝΟΣ ΤΗ ΚΑΤΑ ΤΑ ΠΑΝ [ο]ΤΙΟΥΝ· ΔΙΧΑ ΜΟΝΗΣ ΑΜΑΡΤΙΑΣ·

κε̄

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ: ¹

^{κΓ} ΤΙ ΟΥΝ ΑΡΑ ΤΟ ΗΓΕΤΟ ΕΣΤΙΝ· ΟΥ ΤΟ ΑΠΕΦΕΡΕΤΟ ΜΑΛΛΟΝ. ΑΛΛ ΟΤΙ ΔΙΗΓΕΝ ΚΑΙ ΕΠΟΛΙ
 ΤΕΥΕΤΟ· ΚΑΤΗΘΙΣΜΕΘΑ ΓΑΡ ΠΩΣ ΚΑΙ ΗΜΕΙΣ ΑΥΤΟΙ· ΠΕΡΙ ΠΑΝΤΟΣ ΖΩΝΤΟΣ ΕΝ Ε
 ΠΙΕΙΚΙΑ ΛΕΓΕΙΝ· Ο ΔΕΙΝΑ ΤΥΧΟΝ ΚΑΛΩΣ ΕΑΥΤΟΝ ΑΓΕΙ· ΕΠΟΛΙΤΕΥΕΤΟ ΤΟΙΝΥΝ
 ΕΝ ΤΗ ΕΡΗΜΩ ΕΝ ΤΩ ΠΝΙ. ΤΟΥΤΕΣΤΙΝ ΠΝΕΥΜΑΤΙΚΩΣ· ΝΕΝΗΣΤΕΥΚΕ ΓΑΡ
 ΟΥΔΕΝ ΠΑΝΤΕΛΩΣ ΤΗ ΤΟΥ ΣΩΜΑΤΟΣ ΧΡΕΙΑ ΔΙΔΟΥΣ ΕΙΣ ΤΡΟΦΗΝ· ΟΥΚ ΑΥΤΟΣ
 ΝΗΣΤΕΙΑΣ ΠΡΟΣΔΕΟΜΕΝΟΣ. ΑΛΛΑ ΤΥΠΟΣ ΗΜΙΝ ΤΑ ΚΑΘ ΕΑΥΤΟΝ ΕΙΣ ΎΠΟΓΡΑΜ
 ΜΟΝ ΑΝΑΤΙΘΕΙΣ ΚΑΙ ΕΙΚΟΝΑ ΠΟΙΟΥΜΕΝΟΣ ΤΗΣ ΠΑΡ ΗΜΙΝ ΕΞΑΙΡΕΤΟΥ ΚΑΙ ΤΕΘΑΥ
 ΜΑΣΜΕΝΗΣ ΖΩΗΣ· ΠΟΘΕΝ ΓΑΡ ΗΜΙΝ ΕΙΔΕΝΑΙ ΤΟΥΣ ΕΠΙ ΤΗΣ ΓΗΣ· ΟΤΙ ΤΟ ΤΑΙΣ
 ΕΡΗΜΟΙΣ ΕΝΔΙΑΙΤΑΣΘΑΙ ΦΙΛΕΙΝ· ΧΡΗΣΙΜΟΝ ΑΥΤΟΙΣ ΚΑΙ ΑΝΑΓΚΑΙΟΝ ΕΙΣ ΣΩΤΗ
 ΡΙΑΝ· ΑΠΟΦΟΙΤΩΣΙ ΓΑΡ ΩΣΠΕΡ ΚΥΜΑΤΩΝ ΚΑΙ ΖΑΛΗΣ ΚΑΙ ΤΩΝ ΕΙΚΑΙΩΝ ΤΟΥ
 ΠΑΡΟΝΤΟΣ ΒΙΟΥ ΠΕΡΙΣΠΑΣΜΩΝ· ΚΑΙ ΜΟΝΟΝΟΥΧΙ ΚΑΤΑ ΤΟΝ ΜΑΚΑΡΙΟΝ ΙΩΣΗΦ,

ΑΠΟΔΥΟΝΤΑΙ ΤΩ ΚΟ
 ΣΜΩ ΠΑΝΤΑ ΤΑ ΑΥ
 ΤΟΥ· ΔΕΙΚΝΥΣΙ ΤΟΙ
 ΝΥΝ ΤΟΙΣ ΟΥΤΩ ΖΗ
 ΕΛΟΜΕΝΟΙΣ· ΑΝΑΓ
 ΚΑΙΟΝ ΟΥΣΑΝ ΤΗΝ ΕΓ
 ΚΡΑΤΕΙΑΝ· ΗΣ ΝΗΣΤΕΙ

^{κΓ} ΚΑΙ ΗΓΕΤΟ ΕΝ ΤΩ ΠΝΙ ΕΙΣ
 ΤΗΝ ΕΡΗΜΟΝ ΗΜΕΡΑΣ ΤΕΣ
 ΣΑΡΑΚΟΝΤΑ ΠΕΙΡΑΖΟΜΕΝΟΣ
 ΎΠΟ ΤΟΥ ΔΙΑΒΟΛΟΥ·

Α ΚΑΡΠΟΣ· ΗΤΤΗΘΗΣΕΤΑΙ ΓΑΡ ΟΥΤΩ ΠΕΙΡΑΖΩΝ Ο ΣΑΤΑΝΑΣ· ΚΑΙ ΣΕ ΤΟΙΝΥΝ ΔΕΙ
 ΠΡΩΤΟΝ ΕΝΔΥΣΑΣΘΑΙ ΤΗΝ ΠΑΝΟΠΛΙΑΝ ΤΟΥ ΘΥ ΤΟΝ ΘΩΡΑΚΑ ΤΗΣ ΠΙΣΤΕΩΣ·
 ΤΗΝ ΠΕΡΙΚΕΦΑΛΛΙΑΝ ΤΟΥ ΣΩΤΗΡΙΟΥ· ΔΕΙ ΣΕ ΠΡΟΤΕΡΟΝ ΕΝΔΥΣΕΣΘΑΙ ΤΗΝ ΕΞ Ύ
 ΨΟΥΣ ΔΥΝΑΜΙΝ. ΤΟΥΤΕΣΤΙ ΜΕΤΟΧΟΝ ΑΠΟΦΑΝΘΗΝΑΙ ΤΟΥ ΑΓΙΟΥ ΠΝΟΣ ΔΙΑ ΤΟΥ
 ΤΙΜΙΟΥ ΒΑΠΤΙΣΜΑΤΟΣ· ΚΑΙ ΤΟΤΕ ΤΗΝ ΑΞΙΕΡΑΣΤΟΝ ΚΑΙ ΤΕΤΙΜΗΜΕΝΗΝ ΠΑ
 ΡΑ ΘΩ· ΚΑΤΟΡΘΟΥΝ ΕΛΕΣΘΑΙ ΖΩΗΝ· ΤΟΤΕ ΤΑΣ ΕΡΗΜΟΥΣ ΚΑΤΑΛΗΨΗ ΣΥΝ ΑΝ
 ΔΡΕΙΑ ΠΝΕΥΜΑΤΙΚΗ· ΤΟΤΕ ΝΗΣΤΕΥΣΕΙΣ ΑΓΙΩΣ ΚΑΙ ΚΑΤΑΝΕΚΡΩΣΕΙΣ ΤΑΣ Η
 ΔΟΝΑΣ. ΚΑΙ ΚΡΕΙΤΤΩΝ, ΕΣΗ ΤΟΥ ΠΕΙΡΑΖΟΝΤΟΣ ΣΑΤΑΝΑ:

^{κΓ} ΣΕΥΗΡΟΥ ΑΡΧ(Ι)ΕΠΙΣΚΟ(ΠΟΥ) ΑΝΤΙΟΧ(ΕΙΩΣ) ΕΚ ΤΟΥ ΚΑΤΑ ΤΗΣ ΔΙΑΘΗΚΗΣ ΛΑΜΠΡΕΙΟΥ ΣΥΝΤΑΓΜΑΤΟΣ:²

ΩΣΠΕΡ ΗΜΙΝ ΕΒΑΠΤΙΖΕΤΟ ΚΑΘΑΡΣΕΩΣ ΟΥ ΔΕΟΜΕΝΟΣ· ΑΥΤΟΣ ΩΝ Η ΚΑΘΑΡΣΙΣ ΚΑΙ
 Ο ΤΩΝ ΎΔΑΤΩΝ ΑΓΙΑΣΜΟΣ· ΟΥΤΩΣ ΗΜΙΝ ΝΗΣΤΕΥΕΙ ΤΕ ΚΑΙ ΠΕΙΡΑΖΕΤΑΙ· ΚΑ
 ΘΟ ΜΕΝ ΑΝΟΣ ΗΝ ΚΑΤ ΑΛΗΘΕΙΑΝ ΤΗΝ ΤΟΥ ΔΙΑΒΟΛΟΥ ΠΡΟΪΕΜΕΝΟΣ ΠΕΙΡΑΝ· ΚΑΘ' Ο
 ΔΕ ΘΣ ΗΝ Ο ΑΥΤΟΣ ΑΠΡΟΣΙΤΟΣ ΩΝ ΤΩ ΠΕΙΡΑΖΟΝΤΙ· ΚΑΙ ΟΥΚ ΑΥΤΟΣ ΤΗΣ ΕΚ ΤΟΥ ΠΕΙΡΑ³

123-1. *From Saint Cyril.* What, then, is ‘He was led’? Not so much that he was taken away, but that he spent time and made his dwelling. For we ourselves are also accustomed in a fashion to say of everyone who lives in moderation, ‘This particular person leads his life well’. So Jesus made his dwelling in the desert ‘in the Spirit’: this means spiritually. For he had fasted, giving absolutely nothing as nourishment for the needs of the body. He was not himself in need of fasting, but he is a type for us: he set up his own affairs as a template and was made an example of an exceptional and admirable life among us. For from where could we know that, for those on earth, loving to spend time in deserted places is beneficial and necessary for salvation? For such people go away, as if it were from waves and storms and the useless distractions of this present life. As if in keeping with the blessed Joseph, they strip off and return to the world everything that belongs to it (cf. Genesis 39:12). He shows to those who choose to live in this way that abstinence is a necessity, of which fasting is the fruit. For thus will Satan be defeated when he tempts. Accordingly you too should first put on the armour of God, the breastplate of faith, the helmet of salvation (cf. 1 Thessalonians 5:8). You should first ‘be clothed with power from on high’ (Luke 24:49), meaning that you should be revealed as a partaker in the Holy Spirit through the precious baptism, and then you should choose to establish the life that is desirable and held in honour with God. Then you will lay hold of the deserts with spiritual power; then you will fast in a holy fashion and mortify pleasures and you will be stronger than Satan when he tempts you. 6♥

123-2. *From Severus, Archbishop of Antioch, from his treatise against the Testament of Lampetios.* Just as he was baptised for us even though he did not need purification, being himself the purification and sanctification of the waters, so he both fasts and is tempted on our behalf. In the respect that he is truly human, he attracts the temptation of the devil; in the respect that he is God, he himself is unapproachable by the tempter. And from the temptation he himself did not ... ³

¹ Scholium 123-1: Cyril, Homily 12 on Luke.

² Scholium 123-2: Severus, Against the Testament of Lampetius.

³ At least one page is missing, which would have contained Luke 4:3-5.

125-1. ... it was he who was worshipped everywhere. But the law of God, having placed him outside the dominion which had been contrived for him by trickery, commanded to worship the one who by nature and in truth is God, and to perform service to him alone. 68

126-1. *From Saint Cyril.* The devil brings up a third temptation, that of vanity. But he also shot wide of his aim for this. ‘For it is said,’ he says, ‘Do not put the Lord your God to the test’ (Luke 4:12). For God does not grant aid to those who tempt, but to those who believe in him. Nor, because he considers us worthy of being spared, should we make an exhibition of ourselves. To those who tempted him, Christ never gave a sign. For ‘a wicked and adulterous generation asks for a sign, and a sign shall not be given to it’ (Matthew 16:4). Let Satan hear this even now when he tempts. Therefore we have been victorious in Christ and the one who once held power in Adam has departed in shame, so that we might have him under our feet. For when Christ was victorious, then he sent on to us as well the ability to be victorious. ‘See,’ he says, ‘I have given you power to trample on snakes and scorpions and on all the power of the enemy’ (Luke 10:19). Observe how maliciously he wishes through the use of the scriptures

¹ Scholium 125-1: Cyril, Fragment II.25 on Luke.

² Scholium 126-1: Cyril, Fragment II.26 on Luke.

¹ ΑΥΤΟΣ ΗΝ Ο ΠΑΝΤΑΧΟΥ ΠΡΟΣΚΥΝΟΥΜΕΝΟΣ· Ο ΔΕ ΓΕ ΤΟΥ ΘΥ ΝΟΜΟΣ. ΕΞΩ ΤΙΘΕΙΣ ΑΥ ΤΟΝ ΤΗΣ ΕΞ ΑΠΑΤΗΣ ΑΥΤΩ ΠΕΠΟΡΙΣΜΕΝΗΣ ΑΡΧΗΣ. ΕΝΙ ΤΩ ΚΑΤΑ ΦΥΣΙΝ ΚΑΙ ΑΛΗΘΩΣ ΟΝΤΙ ΘΩ̄̄ ΠΡΟΣΤΕΤΑΧΕ ΠΡΟΣΚΥΝΕΙΝ· ΚΑΙ ΑΥΤΩ ΜΟΝΩ ΤΑΣ ΛΑΤΡΕΙΑΣ ΕΠΙΤΕΛΕΙ·

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛ(ΟΥ):²

ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΔΙΑΒΟΛΟΣ
 ΟΙ ΔΩΣΩ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΑΥ
 ΤΗΝ ΑΠΑΣΑΝ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΑΥ
 ΤΩΝ. ΟΤΙ ΕΜΟΙ ΠΑΡΑΔΕΔΟΤ(ΑΙ)
 ΚΑΙ Ω ΕΑΝ ΘΕΛΩ ΔΙΔΩΜΙ ΑΥΤΗ̄̄·

ΣΥ ΟΥΝ ΕΑΝ ΠΡΟΣΚΥΝΗΣΗΣ ΕΝΩ
 ΠΙΟΝ ΕΜΟΥ ΕΣΤΑΙ ΣΟΥ ΠΑΣΑ·
 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙC̄ ΕΙΠΕΝ ΑΥ
 ΤΩ· ΓΕΓΡΑΠΤΑΙ, ΚΝ̄ ΤΟΝ ΘΝ̄ ΣΟΥ
 ΠΡΟΣΚΥ[Ν]ΗΣΕΙΣ ΚΑΙ ΑΥΤΩ [ΜΟ]
 ΝΩ ΛΑΤΡΕΥΣΕΙΣ·

ΚΖ̄̄ ΚΖ̄̄ ΗΓΑΓΕΝ ΔΕ ΑΥΤΟΝ ΕΙΣ ῙΛΗΜ̄̄ ΚΑΙ
 ΕΣΤΗΣΕΝ ΕΠΙ ΤΟ ΠΤΕΡΥΓΙΟΝ
 ΤΟΥ ῙΕΡΟΥ· ΚΑΙ ΕΙΠΕΝ· ΕΙ ῩΙΟΣ
 ΕΙ ΤΟΥ ΘῩ ΒΑΛΕ ΣΕ ΑΥΤΟΝ ΕΝ
 ΤΕΥΘΕΝ ΚΑΤΩ·

ΚΖ̄̄ ΤΡΙΤΗΝ ΠΕΙΡΑΝ Ο ΔΙΑ
 ΒΟΛΟΣ ΠΡΟΣΑΓΕΙ· ΤΗ̄̄
 ΤΗΣ ΚΕΝΟΔΟΞΙΑC̄·
 ΑΛΛ' ΕΞΩ ΒΕΒΛΗΚΕ
 ΚΑΙ ΕΙC ΤΟΥΤΟ ΣΚΟ
 ΠΟΥ· ΕΙΡΗΤΑΙ ΓΑΡ
 ΦΗΣΙΝ ΟΥΚ ΕΚΠΕΙ
 ΡΑΣΙC̄ ΚΝ̄ ΤΟΝ ΘΝ̄ ΣΟΥ·
 ΟΥ ΓΑΡ ΤΟΙC ΠΕΙΡΑΖΟΥ
 CΙ ΧΑΡΙΖΕΤΑΙ ΘC̄ ΤΑC
 ΕΠΙΚΟΥΡΙΑC̄. ΑΛΛΑ
 ΤΟΙC ΠΙCΤΕΥΟΥCῙ
 ΕΙC ΑΥΤΟΝ· ΟΥ ΓΑΡ
 [ΟΤΙ] ΦΕΙΔ[ΟΥC ΗΜΑC]
 ΑΞΙΟΙ· ΔΙΑ ΤΟΥΤΟ
 ΗΜΕΙC ΕΠΙΔΕΙΚΤΙᾹ̄
 ΟΦΙΛΟΜΕΝ· ΠΡΟC ΤΟΥ
 ΤΟΙC ΟΥΔΕΠΟΤΕ ΧC̄
 ΤΟΙC ΠΕΙΡΑΖΟΥCΙΝ
 ΑΥΤΟΝ ΕΔΙΔΟΥC Η
 ΜΕΙΟΝ· ΓΕΝΕΑ ΓΑΡ
 ΠΟΝΗΡΑ ΚΑΙ ΜΟΙΧΑ
 ΛΙC̄· CΗΜΕΙΟΝ ΕΠΙΖΗ

+ ΚΖ̄̄

ΤΕΙ ΚΑΙ CΗΜΕΙΟΝ ΟΥ ΔΟΘΗΣΕΤΑΙ ΑΥΤΗ· ΤΟΥΤΟ ΚΑΙ ΝΥΝ ΑΚΟΥΕΤΩ ΠΕΙΡΑΖΩΝ, Ο
 CΑΤΑΝΑC̄· ΟΥΚΟΥΝ ΝΕΝΙΚΗΚΑΜΕΝ ΕΝ ΧΩ̄̄ ΚΑΙ Ο ΠΟΤΕ ΚΡΑΤΗΣΑC̄ ΕΝ ΑΔΑΜ, ΑΠΗΛ
 ΘΕΝ ΚΑΤΑΙCΧΥΜΕΝΟC̄· ῙΝ, ΗΜΕΙC ῩΠΟ ΠΟΔΑC̄ ΕΧΩΜΕΝ ΑΥΤΟΝ· ΟΤΕ ΓΑΡ ΝΕΝΙΚΗ
 ΚΕΝ Ο ΧC̄· ΤΟΤΕ ΚΑΙ ΕΙC ΗΜΑC̄ ΠΑΡΑΠΕΜΠΩΝ ΤΟ ΔΥΝΑΣΘΑΙ ΝΙΚΑΝ· ῙΔΟΥ ΔΕΔΩΚΑ
 ΦΗΣΙΝ ῩΜΙΝ ΠΑΤΕΙΝ ΕΠΑΝΩ ΟΦΕΩΝ ΚΑΙ ΣΚΟΡΠΙΩΝ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑ
 ΜΙΝ ΤΟΥ ΕΧΘΡΟΥ· ΟΡΑ ΔΕ ΠΩC̄ ΚΑΚΟΥΡΓΩC̄ ΔΙΑ ΤΗΣ ΧΡΗΣΕΩC̄ ΤΩΝ ΓΡΑΦΩΝ ΘΕ

λει καθελειν την δοξαν του κῡ· ως δεομενου αγγελικης βοηθειας· ως μελ
 λοντος πρ[ος]κοπτειν ει μη αγγελοι αυτω βοηθειεν· ου γαρ περι του χῡ ειρηται
 η χρησις του ψαλλου ου γαρ δειται αγγελων ο των αγγελων δεσποτης:-
 του αγιου τιτου: ¹

κζ̄ Τουτους τους τρεις πειρασμους εκτελεσας ο διαβολος, ανεχωρησεν· τινες οῡ

εισιν οι τρε[ις η]
 γαστ[ρι]μαρ[γι]α· η
 φιλαργγρια· η κε
 νοδοξια· αλλους
 παρα τουτ[ους] πει
 ρασμους ουκ εχει·
 πρ[ωτος] ο αδαμ δι
 α κοιλιας πειραζε
 ται. επειδη ουκ ει
 χε πλεονεξια· ου
 δε κενοδοξια·

[κη̄]² [παντων κς̄ ων]
 [και μηδενος ετε]
 ρου οντος· ου προ
 σαγει αυτω ο δια
 βολος οργην. ου
 δε γαρ ειχεν ω ορ
 γισθη· απο της
 γαστριμαργιας το
 τ[ε] ηρξατο· και ηγ̄
 εκειθεν ηρξατο· τι δε εστιν το εως καιροϋ· εξεδεχετο γαρ των ιουδαιων τη̄
 πονηριαν· χς̄ δε δια τουτο παρεγενετο ῑνα της οικονομιας πληρωση τον
 σκοπον:

γεγραπται γαρ οτι τοις αγγελοις
 αυτου εντελειται περι σου του
 διαφυλαξαι σε και οτι επι χει
 ρων ανωσι σε μηποτε προς
 κοψης προς λιθον τον ποδα
 σου[·] και αποκριθεις ο ις̄ ει
 πεν αυτω· οτι ειρηται ου
 κ εκπειρασεις κη̄ τον θη̄ σου·

κζ̄ Και συντελεσας παντα πειρα
 σμον ο διαβολος απεστη
 απ αυτου αχρι καιροϋ·

to take away the glory of the Lord, as if he needed the assistance of angels, as though he would stumble unless angels assisted him. For the application of the psalm is not spoken about Christ, for the master of the angels has no need of angels. 60

127-1. *From Saint Titus.* Having completed these three temptations, the devil withdrew. So which are these three? Gluttony, avarice, vanity. He does not have other temptations but these. Adam was first tempted through his stomach, since he did not have avarice or vanity. As the Lord is of all people and no-one else exists, the devil does not bring up anger to him, for he did not have anything to be angry about. In the beginning he started with gluttony; now too he started from the same place. But what is ‘Until an opportune time’ (Luke 4:13)? He was waiting for the wickedness of the Jews. But Christ came for this reason, that he should fulfil the aim of the divine dispensation. 60

¹ Scholium 127-1: Titus, Homilies on Luke.

² According to Tregelles, the Vatican Number κη is just visible.

128-1. *From Origen.* Since he was still intending to compete, in the temptation against the devil the Spirit is named twice without any qualification. But when he has fought and overcome the three temptations written above, pay attention to the accuracy of scripture about the Spirit. It says that ‘Jesus returned in the power of the Spirit’ (Luke 4:14). It has added ‘in the power’ because he was the competitor who was victorious. 60

128-2. *From Saint Cyril.* Leaving aside his way of life in the cities, he dwelt in deserts. There he fasted and was tempted by Satan; there he was victorious on our behalf; there he crushed the heads of the dragon; there, as the blessed David says, ‘The swords of the enemy failed in their goal and cities were destroyed’ (Psalm 9:7 LXX), meaning those who were like a tower and cities. Accordingly, having prevailed over Satan and having crowned in his own person human nature with the prizes against that opponent, he returned to Galilee in the power of the Spirit, exercising divine activity and power, performing very many miracles, and he received much admiration from everyone. He wrought signs of divinity not as someone from outside who had obtained the gift of the Spirit, like the company of the saints, but rather being by nature and in truth Son of God the Father, and possessing what he had as his own inheritance. Indeed, he said to him ‘that all that is mine is yours, and what is yours is mine, and I have been glorified in them’ (John 17:10). He has therefore been glorified through exercising as his own power and activity that of the consubstantial Spirit. 61

¹ Scholium 128-1: Origen, Homily 32 on Luke.

² Scholium 128-2: Cyril, Fragment II.27 on Luke.

<p>κθ¹ Επειδη δε εχρηνη εμφανη λοιπον εαγτον καταστησαι τοις εζ αιματος ιηλ· και το της ενανθρωπησεως εκκαλυψαι μυστηριον τοις ογκ ειδοσιν αγτο και οτι κεχριται παρα του θγ και πρς εις σωτηριαν της γπ ογνον· πανσοφωσ και τογτο οικο νομει. χαριζεται δε τογτο και προ γε των αλλων τοις εκ, nazareθ οις συ νετραφη κατα γε φημι την σαρκα: του αγτογ: ²</p>	<p>+ κθ κθ κθ</p>	<p>και ηλθεν εις nazara ογ ην ανα τεθραμμενος και εις ηλθεν κατα το ειωθος αγτω εν τη ημερα των σαββατων εις τη συναγωγην· και ανεστη αναγνω ναι· και επεδοθη αγτω βιβλιο του προφητου ησαϊου· και α νοιζας το βιβλιον· εγρετο πον, ογ ην γεγραμμενον, πνα [>] [κγ] επ εμε ογ εινεκεν εχρι > σεν με· εγαγγελισασθαι πτω > χοις απεσταλκεν με· κηργ > ζαι αιχμαλωτοις αφεσιν· και > τυφλοις αναβλεψιν· αποστει > λαι τεθραγσμενογς εν αφε > σει κηργζαι ενιαγτον κγ δε > κτον· και πτηζας το βιβλιο αποδογς τω γπηρετη εκαθισε ³</p>
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λ
 Εναργεστατα δια του
 των αγτος ην ο λε
 γων δια της του
 προφητου φωνης·
 οτι και ενανθρωπη
 [σει και αφιζεται δια]
 σωσον την γπ ογρνο
 κεχρισθαι γαρ ογχε
 τερως φαμεν τον γν.
 πλην οτ[ι] κατα την
 σαρκα γενομενο
 δηλονοτι καθ η
 μας και εναν
 θρωπησαντα:

129-1. Since it was necessary to make himself manifest from then on to those from the race of Israel, and to unveil the mystery of the incarnation to those who did not know it, and as he had been anointed by God the Father for the salvation of what is under the heaven, in all wisdom he also makes this dispensation. He grants this, even before the others, to those from Nazareth with whom he was nurtured, I mean according to the flesh. 6☩

130-1. *From the same.* Most distinctly through these words, he was the one saying through the voice of the prophet that he both would be made human and would come to save what is under the heaven. For we affirm that the Son had been anointed in no other way except that he was born according to the flesh, meaning according to our nature, and he was made human. 6☩

¹ Scholium 129-1: Cyril, Fragment II.28 on Luke.

² Scholium 130-1: Cyril, Fragment II.28 on Luke.

³ Several pages are missing, which would have contained Luke 4:20–31.

138-1. For the Jews thought that Christ was nothing other than one of the saints and that he came into their midst in the rank of a prophet, but, so that they might have a greater opinion and idea of him, he surpasses the measure of a prophet. For he never said ‘thus says the Lord,’ as of course was their custom, but as Lord of the law he spoke things that went beyond the law. With divine authority he rebuked the unclean spirits. 6☩

138-2. *From the same.* The evil spirits were driven out and, moreover, were brought to the perception of his unconquerable power. They uttered aloud imperious and crafty words saying, ‘Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? We know who you are, the Holy One of God’ (Luke 4:34). They pretend to speak well of him and call him ‘the Holy One of God.’ For they thought that, through such a word of praise, they would make him desire empty glory, and they would make him refrain from punishing them, as if he were returning one favour for another. But the deceitful one will not catch his prey, for ‘God is not mocked’ (Galatians 6:7). The Lord stops their unclean tongues, and then commands them to leave those who bear them. But those who were made witnesses of such great deeds are astonished at the authority of the word. For he does not offer up a prayer, nor does he ever fulfil his signs of divinity by asking for power from another to accomplish them. Instead, he himself is the Word of God the Father, the living and active one, through whom all things are and in whom are all things. It was he who ground down Satan, and stopped the profane mouth of the unclean spirits. 6☩

¹ *Kephalaion* 8: On the Man who had the Spirit of the Demon (the text of this title is slightly different from the list on fol. iv).

² Scholium 138-1: Cyril, Fragments II. 39–40 on Luke.

³ Scholium 138-2: Cyril, Fragment II.41 on Luke.

Ἡ̄ περι τοῦ εχόντος το πνεῦμα τοῦ δαιμονίου: ¹

Ἰουδαῖοι μὲν γὰρ οὐδὲν ἕτερον ἐνομίζον εἶναι χρ̄ν. πλὴν, ὅτι καθ' ἓνα τῶν
ἀγίων καὶ ἐν ταῖσι προφητοῦ παρελθεῖν εἰς μέσον· ἵνα δὲ μείζονα τὴν πε-
ρι αὐτοῦ δοῶν τε καὶ ὑπονοίαν εἰχῶσι. το προφητικόν, ἀναβαίνει μέτρο·
οὐ γὰρ εἰρήκε ποτε ταδε λέγει κς̄ καθαπερ, ἀμελεῖ κακείνος, ἦν ἔθος: ἀλλ' ὡς
τοῦ νομοῦ κς̄ τα ὑπερ νόμον ἐλάλει. καὶ μετ' ἐξουσίας τῆς θεοπρεποῦς τοῖς
ἀκαθάρτοις ἐπετίμα πνεύμασιν: τοῦ αὐτοῦ: ³

Ἡλαγχόντο τὰ πονηρὰ δαιμόνια καὶ δὴ καὶ πρὸς αἰσθήσιν, ἐνηνεγμένα τῆς
ἀνικητοῦ δυνάμεως αὐτοῦ· τυραννικὴν καὶ πανούργον, ἀνεφθέγ-
γοντο φωνήν· ἐὰ λέγοντα τί ἡμῖν καὶ σοὶ ἰϋ̄ ναζαρηνε. ἠλθεσ ἀπολεσαι ἡ
μας· οἶδαμεν σε τίς εἶ ὁ ἅγιος τοῦ θγ̄· εὐφημῶν ὑποκρίνονται καὶ ἅγιον τοῦ
θγ̄ καλοῦσι αὐτὸν· ὠνήσαν γὰρ, ὅτι διὰ τῆς τοιαύτης εὐφημίας· κενῆς

καὶ ἐξεπλησσόντο ἐπὶ τῆ διδα-
χῆ αὐτοῦ. ὅτι ἐν ἐξουσία⁵ ἦν, ὁ λό-
γος αὐτοῦ· καὶ ἐν τῇ συναγωγῇ
ἦν ἄνος εἰχῶν πνεῦμα δαιμο-
νίου ἀκαθάρτου· καὶ ἀνεκράζε-
το φωνῆ μεγάλῃ· ἐὰ τί ἡμῖν καὶ
σοὶ·

δοῦς ἀποτελοῦ-
σιν αὐτὸν ἐραστῆ·
καὶ ἀποσχεσθαι
παρὰ σκευαζοῦ-
σι τοῦ ἐπιπλητ-
[τεῖν αὐτοῖς οἱ]
ον, ἀντι χαρίτος
διδόντα χαρὶ·
ἀλλ' οὐκ ἐπιτεγ-
ξεται δολίος θη-
ρᾶς. ὅς γὰρ, οὐ μὴ
κτῆριζεται·
ἀποφραττεῖ δὲ

αὐτῶν τὰς ἀκαθάρτους γλώττας ὁ κς̄· εἶτα προσαττεῖ τῶν εχόντων
ἀποφοῖταν. οἱ δὲ τῶν οὕτω μεγάλων θεωροὶ γεγονότες· καταπληττον-
ται τοῦ λογοῦ τὴν ἐξουσίαν. οὐ γὰρ, εὐχὴν, ἀνατείνων· ἡ γοῦν παρ' ἕτεροῦ
το δύνασθαι κατορθοῦν αἰτήσας πῶποτε τὰς θεοσχημίας ἐπληροῦ· ἀλλ' αὐ-
τὸς ὢν ὁ λόγος τοῦ θγ̄ καὶ πρς̄· ὁ ζῶν τε καὶ ἐνεργῆς καὶ δι' οὐ τὰ πάντα καὶ
ἐν ὧ τὰ πάντα· ἐκεῖνος ἦν, ὁ συντρίβων τὸν σατανάν. καὶ τῶν ἀκαθάρ-
των πνευμάτων τὸ βεβηλὸν ἀποφραττῶν στόμα:

140-1. *From Saint Titus.* Why did he throw him down (cf. Luke 4:35)? Because the Lord approached. For when he was talking, it was as if he was in his right mind and he spoke like someone calm. For while the words were from the spirit, the tongue belonged to the man: the people used to think that he did not give utterance like someone in the power of an evil spirit, but he was talking from his own heart. Jesus approached him to throw the man down so that it would become clear that it was the spirit who spoke. 60

141-1. *From the same.* For there was no longer uncertainty about the events but astonishment about what had been seen. 60

¹ Scholium 140-1: Titus, Homilies on Luke.

² Scholium 141-1: Titus, Homilies on Luke.

142-1. *From Saint Cyril.* See how he lodged with one of the disciples, a man who was poor and undistinguished in his way of life: he willingly endured poverty for our sake, so that we might be enriched by his poverty and we might learn to seek the company of the humble and not to exalt ourselves over those who are in need and distress. Accordingly, let us too welcome Jesus. For whenever he enters and we have him among us in our mind and heart, then he will quench the fever of unsuitable pleasures. He will also raise us up and render us strong in a spiritual way, clearly, so that we also minister to him, meaning that we accomplish what he thinks fit. Observe again, I ask you, what great benefit the touch of his holy flesh possesses. For it drives away both diverse diseases and a crowd of demons, and it overthrows the power of the devil. For although he is able to accomplish these works of wonder by a word and a nod of the head, he also lays his hands on those who are in the grip of sicknesses, so that he might teach something of what is required. For it was necessary, it was necessary for us to learn that the holy flesh which he had made his own bore the activity of the power of the Word, as he had implanted divine power in it. Therefore may he touch us too, or rather may we touch him through the mysterious blessing,⁴ so that he may also free us from weaknesses of the soul and the attack and greediness of demons. ❧

143-1. *From Saint Titus.* He banishes diseases; he drives out impiety; he scares away demons; he casts out every evil. He brings truth into the world through his divine authority. ❧

¹ *Kephalaion* 9: On the Mother-in-Law of Peter.

² Scholium 142-1: Cyril, Fragments II.42–44 on Luke.

³ Scholium 143-1: Titus, Homilies on Luke.

⁴ Payne-Smith, *The Gospel according to S. Luke*, 71 sees this as a reference to the Eucharist, based on 1 Corinthians 10:16.

θ̄ περι της πεν[θε]ρας πετρογ: ¹ τογ αγιογ κυριλλ(ογ): ²

<p>MB̄</p>	<p>θεασαι πως κατελυσεν παρ ενι των μαθητων ανω̄̄ πενητι και ασημω κα τα τον βιον, ο̄ την εκογσιον δι ημας γπομεινας πτωχειαν. ῑνα ημ[ει]ς τη εκεινογ πτωχεια πλογτηςωμεν και μαθωμεν τοις ταπεινοις σ̄να π[α]γε̄ς[θ]αι και μη κατεπαιρεσθ[α]ι των εν ενδεια και θλιψει· γποδεξωμε θα τοινην και ημεις τον ῑν[ο]ταν γαρ ειςβαλλη και εν ημιν [ε]χωμεν αγ τ[ον] εις νογν και καρδιαν. τοτε των εκτοπων ηδονων την γγρωσιν [α]ποσβεσει· εγειρει δε και εγρωστογς αποφαινει πνευματικωσ δηλ[ον]οτι· ωστε και γ̄πηρετειν αγτω. τογτεστι τα αγτω δοκογντα πληρογν· α θρει δε μοι παλιν, οσην χει την ωφελειαν. η της αγιας αγτογ σ[α]ρκ[ος ε]παφη· ελαγνει [γαρ] και ποι κίλας νοσογς· και δαιμονιων οχλο̄̄ και την τογ δια βολογ δυναμιν καταστρεφει· κ(αι) τοι γαρ λογω και [νεγματι πληρογ̄] δυναμενος τας τερατογργ[ι]ᾱς [ι] να τι των α[να]γ καιων διδαξ̄η και τα χειρας επι φερει τ[οις ο]γγ[σιν] ε[ν] αρρωστ[ιας· ε]</p>	<p>+ λ̄α</p>
<p>λ̄α</p>	<p>θ̄ αναστας δε απο της συναγωγης MB̄ ειςηλθεν εις την οικιαν σιμω νοσ· πενθερα δε [τ]ογ σιμω νοσ· ην συνεχομενη πγρε τω μεγαλω· και ηρωτησαν αγ τον περι αγτης· και επιστας επανω αγτης επετιμησεν τω πγρετω και αφηκεν αγ την·</p>	

δει γ[αρ εδει] μαθειν ημας οτι της τογ λογογ δυναμεωσ την ενεργειαν πε
φ[ορηκεν] η αγια σᾱξ. ην ῑδιαν εποησατο θεοπρεπη την δγν[α]μιν εμφγ
τεγ[σας αγ]τη· ογκογν, απτεςθω και ημων· μαλλον δε ημεις [α]γτογ δια
[της μ]γστικης εγλογιας. ῑνα και ημας ελεγθερωσ η ψγχικων αρ[ρ]ωστη[μα]
[τω]ν και της των δαιμονιων εφοδογ και πλεονεξιας:-

τογ αγιογ τιτογ: ³

MB̄ Φγγαδεγει νοσηματα ασεβειαν εξελαγνει· δαιμονᾱς αποσβε̄ι· παντα τα
[κα]κα εκβαλλ[ε]ι· εισαγει δε εις την οικογμενην, την αληθειαν εξογσια θε
οπρεπει:

ἰ̄ ΠΕΡΙ ΤΩΝ ἰ̄ΑΘΕΝΤΩΝ ΑΠΟ ΠΟΙΚΙΛΩΝ ΝΟΣΩΝ: ¹

ΠΑΡΑΧΡΗΜΑ ΔΕ ΑΝΑΣΤΑΣΑ ΔΙΗΚΟΝΕΙ
ΑΥΤΟΙΣ·

+ λβ̄ ἰ̄ ΔΥΝΟΝΤΟΣ² ΔΕ ΤΟΥ ΗΛΙΟΥ ΠΑΝΤΕΣ
ΟΣΟΙ ΕΙΧΟΝ ΑΣΘΕΝΟΥΝΤΑΣ ΝΟΣΟΙΣ
ΠΟΙΚΙΛΑΙΣ ΗΓΑΓΟΝ ΑΥΤΟΥΣ ΠΡΟΣ ΑΥ
ΤΟΝ· Ο ΔΕ ΕΝΙ ΕΚΑΣΤΩ ΑΥΤΩΝ
ΤΑΣ ΧΕΙΡΑΣ ΕΠΙΤΙΘΕΙΣ ΕΘΕΡΑΠΕΥ
ΣΕΝ ΑΥΤΟΥΣ·

ΕΞΗΡΧΕΤΟ ΔΕ ΚΑΙ ΔΑΙΜΟΝΙΑ ΑΠΟ
ΠΟΛΛΩΝ ΚΡΑΖΟΝΤΑ ΚΑΙ ΛΕΓΟΝΤΑ
ΟΤΙ ΣΥ ΕΙ Ο ΥΙΟΣ ΤΟΥ ΘῩ ΚΑΙ ΕΠΙ
ΤΙΜΩΝ ΟΥΚ ΕΙΑ ΑΥΤΑ ΛΑΛΕΙΝ. ΟΤΙ
ΗΔΕΙΣΑΝ ΤΟΝ ΧΝ̄ ΑΥΤΟΝ ΕΙΝΑΙ

+ λγ̄ ΓΕΝΟΜΕΝΗΣ ΔΕ ΗΜΕΡΑΣ. ΕΞΕΛΘΩ̄
ΕΠΟΡΕΥΘΗ ΕΙΣ ΕΡΗΜΟΝ ΤΟΠΟΝ
ΚΑΙ ΟΙ ΟΧΛΟΙ ΕΠΕΖΗΤΟΥΝ ΑΥΤΟΝ
ΚΑΙ ΗΛΘΟΝ ΕΩΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΙ
ΧΟΝ ΑΥΤΟΝ ΤΟΥ ΜΗ ΠΟΡΕΥΕΣΘΑΙ Δ
Π ΑΥΤΩΝ· Ο ΔΕ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ·
ΟΤΙ ΚΑΙ ΤΑΙΣ ΕΤΕΡΑΙΣ ΠΟΛΕΣΙΝ ΕΥΑΓ
ΓΕΛΙΣΑΣΘΑΙ ΜΕ ΔΕΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ
ΘῩ: ³

(There is no catena present on this page.)

¹ *Kephalaion* 10: On Those Healed from Various Diseases.

² The first hand originally wrote ΔΥΝΟΝΤΕΣ.

³ Several pages are missing, which would have contained Luke 4:44–5:17.

149-1. The writer of Proverbs, too, says somewhere: ‘Son, do not despise the teaching of the Lord, nor faint when you are reproved by him. For the Lord teaches the one he loves, but he whips every son whom he receives’ (Proverbs 3:11–12). So it is well, then, that Christ proclaims he will cut away the origins of sickness and, as it were, the root of suffering, meaning sin. For once this has been removed, which is the cause of suffering, then assuredly it is necessary that the sickness is taken away with it. So the Saviour and Lord of all things, as he has the most divine authority, has proclaimed the forgiveness of sins. But the word again sets in uproar the slow-learning and envious gang of Pharisees. ❧

150-1. *From Saint Titus.* It is a wonder that those who brought the paralysed man, since they were not able to come in through the door, carried him up onto the house. Thus they undertook an unusual and novel activity. For having torn off the tiles, they rearranged the underlying wood. Yet while all this was going on, Jesus was patient and those who were present were silent: they wanted to see the outcome, and observe what he said and what he did. So having opened up the house, they let down the bed and bring the paralysed man into the middle. The Lord speaks ‘having seen their faith’ (Luke 5:20), not the faith of the paralysed man but the faith of those who had made such a noble struggle, with the result that one man is healed by the faith of others.

¹ *Kephalaion* 13: On the Paralysed Man. Tregelles suggests the heading has been erased; it is very difficult to make out on the images. Nevertheless, there do seem to be several letters in the very top margin (including κογ just to the left of the pencil page number), which suggest that it may have been written by a later hand.

² Scholium 149-1: Cyril, Fragment II.55 on Luke.

³ Scholium 150-1: Titus, Homilies on Luke.

[ΙΓ̄ περι τοῦ παραλυτικοῦ]¹

>² φησιν δια φωνης ἱερεμιοῦ: πονῶ και [μα]στιγι παιδεύθησιν ἰλημ̄· εφη δε ποῦ και ο
 > παροιμιαστικῆς, ἵϊε μη ολιγῶρει παιδε[ιαν] κῦ̄· μηδ' εκλογῶ γ̄π αἰτοῦ ελεγχομενος·
 > ον γαρ αγαπα κς̄· παιδεύει· μαστιγοι δ[ε πα]ντα ἵϊον ον παραδεχεται καλωσ οῦν, α
 ρα χς̄ τας τοῦ νοσειν αφορμας· και [οιο]ν τοῦ παθοῦς την ῥιζαν, τοῦτ' εστι την, α
 μαρτιαν προαποκειρειν επαγγελε[τ]αι· εξαيرهθεισῆς γαρ ταῦτης. δι ην και το πα
 θος. [ε]δει παντως αἴτη σῦναναيرهθ[η]αι την νοσον· ο μεν οῦν των ολων σῆρ̄ και
 κς̄ θεοπρεπεστατην εχων την εζ[ο]γσιαν. την των αμαρτιων αφεσιν επηγγελ
 λετο. θορυβει δε παλιν ο λογος το δῦσμαθες και βασκανον των φαρισαιων εργαστή

ΔΙΔΑΣΚΩΝ ΚΑΙ ΗΣΑΝ ΚΑΘΗΜΕΝΟΙ

ΡΙΟΝ: ΤΟΥ ΑΓΙΟΥ

ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΝΟΜΟΔΙΔΑΣΚΑΛΟΙ

ΤΙΤΟΥ:³

ΟΙ ΗΣΑΝ ΕΛΗΛΥΘΟΤΕΣ ΕΚ ΠΑΣΗΣ

^N ΘΑΓΜΑΣΑΙ ΕΣΤΙ ΤΟΥΣ

ΚΩΜΗΣ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ἸΟΥΔΑΙ

ΚΟΜΙΣΑΝΤΑΣ ΤΟΝ

ΑΣ· ΚΑΙ ἰλημ̄ και ΔΥΝΑΜΙΣ Κῦ̄ ΗΝ ΕΙ

ΠΑΡΑΛΥΤΟΝ· ΠΩΣ

Σ ΤΟ ἴασθαι αἴτον·

ΜΗ ΔΥΝΗΘΗΝΤΕΣ

^{ΙΓ̄} Και ἰδοῦ ἀνδρες φεροντες ἐπι κλι

ΔΙΑ ΤΗΣ Θύρας ΕΙ

ΝΗΣ ἄνον· ὅς ην παρ[α]λελυμε

ΣΕΛΘΕΙΝ· ΑΝΕΚΟΜΙ

ΝΟΣ ΚΑΙ ΕΖΗΤΟΥΝ Αἴτον ΕΙΣΕ

ΣΑΝ Αἴτον ΕΠΙ ΤΟ

ΝΕΓΚΕΙΝ ΚΑΙ ΘΕΙΝΑ[ι α]ἴτον ἐνώ

ΔΩΜΑ· ὍΣ ΚΑΙ Ζέ

ΠΙΟΝ Αἴτοῦ·

ΝΩ ΚΑΙ ΚΑΙΝΩ Ε

ΠΙΧΕΙΡΗΣΑΙ ΠΡΑΓ

ΜΑΤΙ· ἈΝΑΣΠΑΣΑ

ΤΕΣ ΓΑΡ ΤΟΝ ΚΕΡΑ

ΜΟΝ, ΜΕΤΕΚΙΝΗΣΑΝ ΤΗΝ ΑΠΟΚΕΙΜΕΝΗΝ ἄλην. και ομωσ τοῦτων γινομενω̄·

και ο ἰς̄ εμακροθυμει· και οι παροντες εσιωπων την εκβασιν βοῦλομενοι θε

ωρησαι· και ἴδειν τι λαλει και τι πο[ι]ει ἀνα[σ]τομωσαντες τοιγυη το δωμα

τιον χαλωσι τον κραβατον και φ[ε]ροῦσι μεσον τον παραλελυμενον· ο δε

κς̄ φησιν ἴδων την πιστιν αἴτω[ν] οῦ την πιστιν τοῦ παραλελυμενοῦ.

ἀλλα την πιστιν των καλωσ φιλον[ει]κησαντων· ὥστε ἄλλος δι ἄλλων πιστῑ θε

ραπευεται· ειποι δ' αν τις ὑπεθρον ειναι τ[οπ]ον εις ον δια των κεραμων κατεβι
 Βασαν την κλινην του παραλυτου. μη[δε]ν παντελως της στεγης ανατρε
 ψαντες: του αγιου κυριλλ(ου):¹

^{ΝΑ} ΤΙς, ογτος φησιν, ος λαλει Βλασφημιας· α[λλ] ογκ αν εφης ω φαρισαιε ταγτα πε
 ρι αγτου. ει τας θειας επιστασο γραφας· [ει] των προφητικων εμεμνησο λογω
 ει το σεπτον και μεγα της ενανθρωπη[σε]ως συνηκας μυστηριον· Βλασφη
 μιας δε εκκλημασι περιβαλλουσι· την ε[σχ]ατην αγτου καθοριζοντες δι
 κην. και θανατον καταψηφισομενο[ι]. τον γαρ, ειποντα δυσφημιαν
 κατα του θ̄γ̄ θανα
 τον ὑπομενειν. ο
 δια του μω̄σεωσ
 προσεταττε νομοσ·
 επειδη δε τογτο τε
 τολμηκασι· διαδει
 κησιν εγθγς οτι
 θ̄ς̄ εστιν. ἴνα παλι
 ογ φορητως δυσσε
 βογντας ελεγ̄ζη·
 τι γαρ φησιν διαλο
 γισεσθε εν ταισ καρ
 διαισ ὑμων· ογκογ
 οταν λεγησ· ω φари
 σαιε· τις δυναται α
 μαρτιασ αφειναι ει
 μη εις ο θ̄ς̄· ερω σοι καγω· τ[ις] δυναται καρδιασ ειδεσαι· και τογς εν τω Βά
 θει της διανοιασ διαλογισμογς καθοραν. ει μη μονοσ ο θ̄ς̄· αγτοσ γαρ πογ φη
 σιν δια φωνησ προφητων· οτ[ι]· εγω κ̄ς̄ εταζων καρδιασ και δοκιμαζων
 νεφρογς· εφη δε πογ και δαδ, περι τε αγτου και ημων· ο πλασασ κατα
 μονασ τας καρδιασ αγτων· ογκογ[ν] ο ειδωσ καρδιασ και νεφρογς ωσ θ̄ς̄.
 ογτο[ς] αφησι και αμαρτιασ ωσ θ̄ς̄:

και μη εγροντες ποιασ εισενεγ
 κωσιν αγτων δια τον οχλον·
 αναβαντες επι το δωμα. δια τω
 κεραμων καθηκαν αγτον συ
 τω κλινιδιω εις το μεσον εμ
 προσθεν του ιγ̄ και ἴδων τη
 πιστιν αγτων· ειπεν· ανε. α
 φεωνται σοι αι αμαρτιασ σου·

^{ΝΑ} Και ηρξαντο διαλογισεσθαι οι
 γραμματεισ και οι φαρισαι
 οι λεγοντες·

But someone might say that it was an open courtyard area into which they lowered the bed of the paralysed man through the tiles, and they did not dismantle any of the roof at all. ❧

151-1. *From Saint Cyril.* He says ‘Who is this who is speaking blasphemies?’ (Luke 5:21). But, Pharisee, you would not have said this about him if you knew the divine scriptures, if you remembered the words of the prophets, if you understood the august and great mystery of the incarnation. They surround him with charges of blasphemy, determining the ultimate condemnation for him and decreeing his death. For the law given through Moses commanded that the one who spoke evil against God should undergo death. But when they had dared to do this, he shows right away that he is God, so that again he may condemn them for intolerable impiety. For he says, ‘What do you debate in your hearts?’ (Luke 5:22). Therefore Pharisee, when you say ‘Who can forgive sins except the one God?’ (Luke 5:21). I ask you in turn, ‘Who can know hearts, and perceive the thoughts in the depth of the intellect, except God alone? For he himself says somewhere, by the voice of the prophets that “I am the Lord who searches hearts and examines the internal organs” (Jeremiah 17:10).’ David also says somewhere, about both him and us, ‘The one who fashioned their hearts one by one’ (Psalm 32:15 LXX). Therefore the one who as God knows hearts and internal organs is the one who as God even forgives sins. ❧

¹ Scholium 151-1: Cyril, Fragment II.56 on Luke.

152-1. *From Saint Cyril.* For in saying ‘Your sins are forgiven you’ (Luke 5:23), there is still an excusable place for unbelief. For a human does not see forgiven sins with the eyes of the body, but the paralysed man, casting off his disease, standing up and walking around, has a clear demonstration of divine strength. This is why he says, ‘Stand up and take your bed and go to your home’ (Luke 5:24). This, indeed, is what was done. ❧

153-1. *From the same.* He returned to his dwelling, released from such a long infirmity. It was therefore demonstrated through this very deed that ‘the Son of Man has authority on earth to forgive sins’ (Luke 5:24). And about whom does he say this? Is it about himself, or somehow perhaps also about us? Both one and the other are true. For he himself, as God incarnate, as Lord of the law, forgives sins; but we too have received from him this gift which is so glorious and worthy of wonder. For he crowned human nature with such honour also at the time he said to the holy apostles, ‘Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven’ (Matthew 18:18). And again, ‘If you forgive the sins of any, they are forgiven; if you retain them, they are retained’ (John 20:23). ❧

¹ Scholium 152-1: Cyril, Fragment II.57 on Luke.

² Scholium 153-1: Cyril, Fragment II.58 on Luke.

³ Tregelles erroneously gives the line break as ΒΛΑC | ΦΗΜΙΑC.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛ(ΟΥ):¹

^{NB} ΕΝ ΜΕΝ ΓΑΡ ΤΩ ΕΙΠΕΙΝ ΑΦΕΩΝΤΑΙ ΣΟΙ ΑΙ ΑΜΑΡΤΙΑΙ ΣΟΥ. ΤΟΠΟΣ ΕΣΤΙΝ ΕΣΘΟΤΕ ΑΠΙΣΤΙ
 ΔΣ ΕΓΑΦΟΡΜΟΣ· ΑΦΙΕΜΕΝΑΣ ΓΑΡ ΑΜΑΡΤΙΑΣ ΑΝΟΣ· ΟΥΧ ΟΡΑ ΤΟΙΣ ΤΟΥ ΣΩΜΑΤΟΣ ΟΦΘΑΛ
 ΜΟΙΣ· ΤΟ ΔΕ ΑΠΟΒΑΛΕΙΝ ΤΗΝ ΝΟΣΟΝ ΚΑΙ ΑΝΑΣΤΑΝΤΑ ΠΕΡΙΠΑΤΕΙΝ ΤΟΝ ΠΑΡΕΤΟΝ·
 ΑΠΟΔΕΙΞΙΝ ΕΧΕΙ ΣΑΦΗ ΤΗΣ ΘΕΟΠΡΕΠΟΥΣ ΪΣΧΥΟΣ· ΔΙΟ ΦΗΣΙΝ ΕΓΕΡΘΕΙΣ ΑΡΟΝ ΤΟ ΚΛΙ
 ΝΙΔΙΟΝ ΣΟΥ ΚΑΙ ΪΠΑΓΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ· Ο ΔΗ ΚΑΙ ΠΕΠΡΑΚΤΑΙ· ΤΟΥ ΑΥΤΟΥ:²

^{NG} Ϊ ΠΕΝΟΣΤΗΣΕΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ. ΤΗΣ ΟΥΤΩ ΜΑΚΡΑΣ ΑΡΡΩΣΤΙΑΣ ΑΠΗΛΛΑΓΜΕΝΟΣ· ΔΕ
 ΔΕΙΚΤΑΙ ΤΟΙΝΥΝ Δ[Ι] ΑΥΤΟΥ ΤΟΥ ΠΡΑΓΜΑΤΟΣ· ΟΤΙ ΕΞΟΥΣΙΑΝ ΕΧΕΙ Ο ΥΣ ΤΟΥ ΑΝΟΥ ΕΠΙ
 ΓΗΣ ΑΦΙΕΝΑΙ ΑΜΑΡΤΙΑΣ· ΚΑΙ ΠΕΡΙ ΤΙΝΟΣ ΑΡΑ ΤΟΥΤΟ ΦΗΣΙΝ· ΑΡΑ ΠΕΡΙ ΑΥΤΟΥ Η ΤΑ

ΤΙΣ ΕΣΤΙΝ ΟΥΤΟΣ ΟΣ ΛΑΛΕΙ ΒΛΑ
 ΣΦΗΜΙΑΣ³· ΤΙΣ ΔΥΝΑΤΑΙ ΑΜΑΡΤΙ
 ΑΣ ΑΦΕΙΝΑΙ ΕΙ ΜΗ ΜΟΝΟΣ Ο ΘΣ

^{NB} ΕΠΙΓΝΟΥΣ ΔΕ Ο ΙΣ ΤΟΥΣ ΔΙΑΛΟΓΙ
 ΣΜΟΥΣ ΑΥΤΩΝ· ΑΠΟΚΡΙΘΕΙΣ
 ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ· ΤΙ ΔΙΑΛΟ
 ΓΙΖΕΣΘΑΙ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ Υ
 ΜΩΝ· ΤΙ ΕΣΤΙΝ ΕΥΚΟΠΩΤΕΡΟ
 ΕΙΠΕΙΝ, ΑΦΕΩΝΤΑΙ ΣΟΙ ΑΜΑΡ
 ΤΙΑΙ ΣΟΥ· Η ΕΙΠΕΙΝ ΕΓΕΙΡΕ ΚΑΙ

^{NG} ΠΕΡΙΠΑΤΕΙ· ΪΝΑ ΔΕ ΕΙΔΗΤΕ Ο
 ΤΙ Ο ΪΪΟΣ ΤΟΥ ΑΝΟΥ ΕΞΟΥΣΙΑΝ
 ΕΧΕΙ ΕΠΙ

ΧΑ ΠΟΥ ΚΑΙ ΠΕΡΙ ΗΜΩ
 ΑΛΗΘΕΣ ΤΟΥΤΟ ΤΕ ΚΑ
 ΚΕΙΝΟ· ΑΥΤΟΣ ΜΕΝ
 ΓΑΡ ΩΣ ΕΝΑΝΘΡΩΠΗ
 ΣΑΣ ΘΣ· ΩΣ ΤΟΥ ΝΟΜΟΥ
 ΚΥΡΙΟΣ, ΑΦΙΗΣΙΝ ΑΜΑΡ
 ΤΙΑΣ· ΕΛΑΒΟΜΕΝ ΔΕ
 ΚΑΙ ΗΜΕΙΣ ΠΑΡ ΑΥΤΟΥ
 [ΤΗΝ ΟΥΤΩ ΛΑΜΠΡΑ]
 ΚΑΙ ΔΞΙΟΘΑΥΜΑΣΤΟ
 ΧΑΡΙΝ· ΕΣΤΕΦΑΝΩ
 ΣΕ ΓΑΡ ΤΗΝ ΤΟΥ ΑΝΟΥ
 ΦΥΣΙΝ· ΚΑΙ ΤΗ ΤΟΙΑ
 ΔΗ ΤΙΜΗ· ΚΑΙ ΝΥΝ
 ΕΦΗ ΤΟΙΣ ΑΓΙΟΙΣ ΑΠΟ
 ΣΤΟΛΟΙΣ· ΑΜΗΝ ΛΕΓΩ
 ΪΜΙΝ· Ο[Σ] Δ ΑΝ ΔΗΧΗΤΕ
 ΕΠΙ ΤΗΣ ΓΗΣ. ΕΣΤΑΙ ΔΕ
 Δ[ΕΜΕΝ] Δ ΕΝ Τ[ΟΙΣ Ο]Υ

ΡΑΝΟΙΣ· ΚΑΙ ΟΣΑ ΑΝ ΛΥΧΗΤΕ ΕΠΙ ΤΗΣ ΓΗΣ. ΕΣΤΑΙ ΛΕΛΥΜΕΝΑ [ΕΝ ΤΟΙΣ] ΟΥΝΟΙΣ· ΚΑΙ
 ΠΑΛΙΝ· ΑΝ ΤΙΝΩΝ ΑΦΗΤΕ ΤΑΣ ΑΜΑΡΤΙΑΣ· ΑΦΙΕΝΤΑΙ ΑΥ[ΤΟΙΣ] ΑΝ ΤΙΝΩ
 ΚΡΑΤΗΤΕ ΚΕΚΡΑΤΗΝΤΑΙ:

ιδ̄ περ[ι] λε[γει] τον τελωνην¹ του αγιου κυριλλ(ου):²

ιδ̄ Τελωνης ην ο λεγεις ανηρ απληστος εις φιλοκερδιας αχαλιнос εις πλεονεξιαν τω̄
 ου[δ]εν προσηκοντων [α]γω̄ α[δ]ικος εραστης τουτο γαρ τοις τελωναις το επι
 τ[η]δεγμα αλλα εξ αυτων η[ρ]παζεται των της αδικιας εργαστηριων και σεσω
 σται παραδ[οξ]ως κε[κ]ληκοτος αυτων του παντων ημων ερς χ̄χ̄· εφη γαρ αυτο
 α[κ]ο[λ]ογ[θ]ε[ι] μο[ι] ο δε παντα αφ[ει] ηκολογησεν αυ[τω] ορας ω[ς] αληθεγει λεγω̄
 ο σοφω[τα]τος παγλος [ο]τ[ι] χ̄ς η[λ]θε[ν] [εις] τον κοσμον αμαρτωλογς σωσαι· ορας
 ω[ς] αρκω[θ]εις [ο] μον[ο]γενης του θῡ λογος τα σκεπη του διαβολου μετεστησεν.
 ει[ς] ε[α]γ[το]ν και σεσω

σται μεν ο λεγεις ημῑ
 δε το πραγμα χρηστας
 ε[ποι]ησε τας ελπιδας
 οτ[ι] γαρ σωζε[ι] το] μετα
 νοειν, εξ αυτου το[υ]
 γεγονοτο[ς] δεδι[δ]αγ
 μεθα πιστωσεται δε
 και αυτος ο των ολω̄
 δ[ε]σποτης θ̄ς δια φω̄
 ης προφητου λεγω̄·
 επ[ι]στραφητε προς
 με και σωθησεθε οι
 απ εσχατου της ης
 αλλ εις τινες οι της
 θειας γαληνητος
 επιχειρουντες απο
 στερειν τ[ο]υς ταις
 αμαρτιας ενειλημ
 μενογς· ου [γ]αρ παρ]α
³ δεχο[νται] τ[η]ν̄

[τ]ης ης αφιεναι αμαρτιας. ειπε̄
 τω παραλυτικω σοι λεγω̄· ε
 γειρε· και αραι το κλινιδιον
 σου· πορευου εις τον οικον σου·
 [κ]αι παραχρημα αναστας ενωπι
 ον αυτων αραι εφ ο κατεκει
 το απηληθεν εις τον οικον
 αυτου δοξασων τον θ̄ν̄ και
 εκστασις ελαβεν απαντας και
 εδοξασον τον θ̄ν̄·] και επλη
 σθησαν φοβου λεγοντες.
 οτι ειδομεν παραδοξα σμε
 ρον[·] και μετα ταυτα εζηληθε̄
 και εθεασατο τελωνην·

+ λη

ιδ̄
 λη

μετανοιαν [α]λλ ο]ιον επιτιμωσι τω σωζοντι· ζητουντι τα εαυτου
 και π[α]ντο]χοθεν συλλεγοντι το εσκορπισμενον· και ουκ ακογου

154-1. *From Saint Cyril.* Levi was a tax collector, a man insatiable for financial gain, unbridled in acquisitiveness, an unjust desirer of what did not belong to him: for this is the habit of tax collectors. But he was snatched away from among the workers of injustice and amazingly he was saved when Christ, the Saviour of us all, called him. For he said to him, ‘Follow me’ (Luke 5:27), and the other man abandoned everything and followed him. You see how truly the most wise Paul says that ‘Christ came into the world to save sinners’ (1 Timothy 1:15)? You see how the incarnate first-born Word of God transferred the possessions of the devil to himself? And while Levi has been saved, for us this matter has brought about great hopes, because we have been taught by this very event that repentance brings salvation. Moreover God, the master of all, will guarantee this, as he says by the voice of the prophet, ‘Turn to me and be saved, you from the edge of the earth’ (Isaiah 45:22). But there are some who attempt to deprive of the divine gentleness those who are captured by sins: for they do not accept repentance, but somehow they blame the one who saves for seeking what is his and gathering from everywhere what is scattered. They do not hear

¹ *Kephalaion* 14: On Levi the Tax Collector. Tregelles states that the title is partly erased, but this may simply be later use of the manuscript; he erroneously has τοῦ τελωνηῆς.

² Scholium 154-1: Cyril, Fragments II.59–60 on Luke.

³ This line and the last line of the page are indented: the reason is unclear. There is a large tear in the parchment subsequent to the copying of the catena text in the last four lines.

the Saviour saying ‘Those who are well have no need of a physician, but those who are sick. I came to call not the righteous but sinners to repentance’ (Luke 5:31–32). ❶

155-1. *From Saint Cyril.* For the Saviour of all, since he is indeed the physician of spirits, does not desert those who need him. As he is able to cleanse, he purposefully took up residence with those who had not yet been purified. But, Pharisee, let us see the pride of your arrogance, of the types of accusation which your public superciliousness against those who are sinful has brought upon you. Let us take Christ as our narrator, who knows all things. For he spoke thus: ‘Two men used to go up into the Temple to pray. One of them was a Pharisee and the other a tax collector. But the Pharisee stood and prayed, saying, “God, I thank you that I am not the same as other men: greedy, unjust, adulterous, or like this tax-collector. I fast twice a week; I tithe all my possessions.” But the tax collector says, beating his breast, “God, be merciful to me, a sinner.” Truly I say to you that he went away to his house having been made righteous, unlike that Pharisee’ (Luke 18:10–14). So the tax collector who confessed his sin was made righteous in place of the scornful Pharisee. ❷

¹ Scholium 155-1: Cyril, Fragment II.62 on Luke.

ΛΕΓΟΝΤΟΣ ΤΟΥ $\overline{\text{CPC}}$, ΟΥ ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΟΙ ΎΓΙΑΙΝΟΝΤΕΣ ΪΑΤΡΟΥ. ΑΛΛ ΟΙ ΚΑΚΩΣ, ΕΧΟΝ
ΤΕΣ, ΟΥΚ ΗΛΘΟΝ ΚΑΛΕΣΑΙ ΔΙΚΑΙΟΥΣ· ΑΛΛ' ΑΜΑΡΤΩΛΟΥΣ ΕΙΣ ΜΕΤΑΝΟΙΑΝ:

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛ(ΟΥ) ¹

$\overline{\text{NE}}$

Ο ΓΑΡ ΤΩΝ ΟΛΩΝ $\overline{\text{CPR}}$ ΑΤΕ ΔΗ ΪΑΤΡΟΣ ΥΠΑΡΧΩΝ ΠΝΕΥΜΑΤΩΝ· [Ο]ΥΚ ΑΠΟΦΟΙΤΑ ΤΩ
ΔΕΟΜΕΝΩΝ ΑΥΤΟΥ· ΚΑΙ ΩΣ ΔΙΑΣΜΗΞΑΙ ΔΥΝΑΜΕΝΟΣ ΤΟΙΣ ΟΥΠΩ ΚΕΚΑΘΑΡΜΕΝΟΙΣ
ΟΙΚΟΝΟΜΙΚΩΣ ΣΥΝΗΓΙΖΕΤΟ· ΙΔΩΜΕΝ ΔΕ ΦΑΡΙΣΑΙΕ ΤΟΥ ΣΟΥ ΦΡΟΝΗΜΑΤΟΣ ΤΗ

ΟΝΟΜΑΤΙ ΛΕΓΕΙΝ ΚΑΘΗΜΕΝΟΝ Ε
ΠΙ ΤΟ ΤΕΛΩΝΙΟΝ· ΚΑΙ Ε[Ι]ΠΕΝ ΑΥΤΩ
ΑΚΟΛΟΥΘΕΙ ΜΟΙ· ΚΑΙ ΚΑΤΑΛΙΠΩΝ
ΠΑΝΤΑ ΑΝΑΣΤΑΣ ΗΚΟΛΟΥΘΕ[Ι Α]Υ
ΤΩ· ΚΑΙ ΕΠΟΙΗΣΕΝ ΔΟ[Χ]ΗΝ [ΜΕΓΑ]
ΛΗΝ ΛΕΓΕΙΣ Α[ΥΤ]Ω ΕΝ ΤΗ Ο[ΙΚΙΑ] ΑΥ
ΤΟΥ· ΚΑΙ ΗΝ ΟΧΛΟΣ ΠΟΛΥΣ ΤΕΛΩ
ΝΩΝ ΚΑΙ ΑΛ[ΩΝ ΟΙ ΗΣΑΝ ΜΕΤ ΑΥ]
ΤΩΝ ΚΑΤΑΚΕΙΜΕΝΟ[Ι·] ΚΑΙ ΕΓΟΓ
ΓΥΖΟΝ ΟΙ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΟΙ ΓΡΑΜΜΑ
ΤΕΙΣ ΑΥΤΩΝ ΠΡΟΣ ΤΟΥΣ ΜΑΘΗ
ΤΑΣ ΑΥΤΟΥ ΛΕΓΟΝΤΕΣ[·] ΔΙΑ ΤΙ ΜΕ
ΤΑ ΤΩΝ ΤΕΛΩΝΩΝ ΚΑΙ ΑΜΑΡΤΩ
 $\overline{\text{NE}}$ ΛΩΝ ΕΣΘΙΕΤΕ ΚΑΙ ΠΙΝΕΤΕ· ΚΑΙ
ΑΠΟΚΡΙΘΕΙΣ Ο $\overline{\text{IC}}$ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥ
ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΟΙ ΎΓΙΑΙΝΟΝΤΕΣ
ΙΑΤΡΟΥ·

ΑΓΕΡΟΧΙΑΝ, [Ο]ΠΟΙ
ΩΝ ΣΟΙ ΓΕΓΟΝΕΝ ΑΙΤΙ
ΑΜΑΤΩΝ ΠΡΟΞΕΝΟΣ
Η ΚΑΤΑ ΤΩΝ ΕΝ ΑΜΑΡ
ΤΙΑΙΣ ΟΦΡΥ[Σ]· ΑΥΤΟ
[ΛΑ]ΒΩΜΕΝ ΕΞΗΓΗΤΗ
ΤΟΝ ΠΑΝΤΑ ΕΙΔΟΤΑ
 $\overline{\text{XN}}$ ΕΦΗ ΓΑΡ ΟΥΤΩΣ·
ΑΝΟΙ ΔΥΟ ΑΝΕΒΑΙΝΟ
ΕΙΣ ΤΟ ΙΕΡΟΝ ΠΡΟΣΕΥ
ΞΑΣΘΑΙ· Ο ΕΙΣ ΦΑΡΙΣΑΙ
[ΟΣ ΚΑΙ Ο ΕΤΕΡΟΣ ΤΕΛ]
[ΩΝΗΣ· ΑΛΛ Ο ΜΕΝ ΦΑΡΙ]
> ΣΑ[Ι]ΟΣ ΣΤΑΣ ΠΡΟΣΧΗΧΕ
ΤΟ ΛΕΓΩΝ. Ο $\overline{\text{ΘC}}$ ΕΓΧΑ
> ΡΙΣΤΩ ΣΟΙ ΟΤ[Ι] ΟΥΚ ΕΙ
ΜΙ, ΩΣ ΟΙ ΛΟΙΠΟΙ ΤΩΝ
> $\overline{\text{ANWN}}$ ΑΡΠΑΓΕΣ· Α
> ΔΙΚΟΙ· ΜΟΙΧΟΙ· Η ΚΑΙ
> ΩΣ ΟΥΤΟΣ Ο ΤΕΛΩΝΗΣ·
> ΝΗΣΤΕΓΩ ΔΙΣ ΤΟΥ ΣΑΒ
> ΒΑΤΟΥ· ΑΠΟΔΕΚΑΤΩ
> ΠΑΝ[Τ]Α ΤΑ ΎΠΑΡΧΟΝ
ΤΑ [ΜΟΥ·] Ο ΔΕ ΤΕΛΩ
Ν[ΗC Φ]ΗΣΙΝ ΤΥΠΤΩ
ΤΟ ΣΤ[Η]ΘΟΣ ΑΥΤΟΥ. Ο

- > $\overline{\text{ΘC}}$ ΪΛΑΣΘΗΤΙ ΜΟΙ ΤΩ ΑΜΑΡΤΩΛΩ ΑΜΗΝ ΛΕΓΩ ΎΜΙΝ ΟΤΙ ΚΑΤΕ[Β]Η ΔΕΔΙΚΑΙΩΜΕ
- > ΝΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΠΑΡ ΕΚΕΙΝΟΝ ΤΟΝ ΦΑΡΙΣΑΙΟΝ· ΑΡ' ΟΥΝ [ΔΕ] ΔΙΚΑΙΩΤΑΙ Ο ΤΕ
ΛΩΝΗΣ ΟΜΟΛΟΓΗΣΑΣ ΤΗΝ ΑΜΑΡΤΙΑΝ ΎΠΕΡ ΤΟΝ ΎΠΕΡΟ[ΠΤΗΝ] ΦΑΡΙΣΑΙΟΝ:

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛ(ΟΥ):¹

^{ΝΣ} **Μ**εταβαίνουσιν ἀπ ἀλλῶν εἰς ἀλλὰ· ἐπεὶ δὲ τὸν πρῶτον τὸν λόγον ἐδεξάντο·
 Βοηθούμενοι λαβὴν ποιήσασθαι καὶ ἀποφῆναι τοὺς ἁγίους μαθητὰς· καὶ αὐτὸ
 δε σὺν αὐτοῖς τὸν ἰὼν ὀλίγα τοῦ νόμου πεφροντικότες· ναὶ γὰρ φησὶν σὺνεστι
 ἀσθαι τελευταῖς καὶ ἀμαρτωλοῖς· καίτοι τοῦ νόμου προσταττόντος μὴ σὺνα
 ναμιγνῆσθαι τοῖς ἀκαθάρτοις τὸν καθάρων· καὶ προφασίς ὑμῖν τοῦ πα
 ραβαίνειν τὸν νόμον ἢ φιλανθρωπία γεγονός. διὰ τι μὴ νηστεύετε κα
 τὰ γε τὸ εἰωθὸς τοῖς
 ἐπιεικεσι καὶ ζῆν ε
 θελοῦσι νομικῶς·
 πρὸς δε τὰ τοιαῦτα
 φαῖν τις ἀν, ὁλως
 γὰρ οἶδας ὡ ἰουδαίε
 τοῦ νηστεύειν τῆ
 ὁδὸν· νενηστεύ
 κας ποτε κατὰ τὸ θε
 λημα τοῦ θγ· ὡς γὰρ
 φησὶν ὁ προφήτης
 [ησαΐας ἐν ταῖς ἡμέ]
 > ραῖς τῶν νηστειω
 > ὑμῶν· εὐρίσκετε
 > τὰ θελήματα ὑμῶν.
 > καὶ πάντας τοὺς ὑπο
 > χειριοὺς ὑμῖν ὑπὸνύσσετε² εἰς κρίσεις καὶ μάχας· νηστεύετε καὶ τύπτε
 > τε πύγμαῖς ταπεινῶν. ἵνα τί μοι νηστεύετε· οὐ γὰρ τὴν τὴν νηστείαν
 > ἐξελεξάμην λέγει κς· εἴτα πῶς ὁ νηστεύσαι μὴ εἰδὼς· αἰτία τοὺς ἁγίους
 ἀποστόλους, ὅτι μὴ νηστεύοσι κατὰ σε:

ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἠλ
 ληλυθα καλεσαι δικαιοῦς. ἀλλ' ἀ

^{ΝΣ} **Μ**αρτωλοῦς εἰς μετάνοιαν·

^{ΛΘ} **Ο**ἱ δὲ εἶπαν πρὸς αὐτὸν· οἱ μα
 θῆται ἰωάννου νηστεύοσι
 πύκνα καὶ δένσεις ποιοῦνται·
 ὁμοίως καὶ οἱ τῶν φαρισαίων·
 οἱ δὲ σοὶ ἐσθιοῦσιν καὶ πῖνοῦ
 σιν·

156-1. *From Saint Cyril.* They move over from one set of accusations to another, once they have received an explanation for the first, wanting to contrive an opportunity and to denounce the holy disciples and Jesus himself with them as caring little for the law. For they say, ‘Yes, you feast with tax-collectors and sinners, although the law commands that the one who is pure should not be associated with those who are impure. Your excuse for transgressing the law is concern for others. Why do you not fast, as is the custom for those who are proper and wish to live by the law?’ In response to such claims someone might say, ‘Do you, Jew, fully know the way of fasting? Have you ever fasted according to the will of God? For as the prophet Isaiah says, ‘In the days of your fasts you find your own wishes and you goad all those subject to you. If you fast for lawsuits and fights and you strike the humble one with fists, why do you fast for me? This is not the fast which I have chosen says the Lord’ (Isaiah 58:3–5). How then do you, who does not know how to fast, blame the holy apostles that they do not fast in your manner? ❧

¹ Scholium 156-1: Cyril, Fragment II.63 on Luke.

² The LXX, as followed in the translation, reads *εἰ εἰς κρίσεις*.

157-1. *From Saint Cyril.* Observe again, I ask you, how Christ shows that they are not participants in the feast but have no share at all of the delight at him and remain outside the universal festival. For the revelation of our Saviour to this world is nothing other than a festival which has spiritually joined human nature to him just like a bride, so that the woman who had long been barren should become fruitful and most productive. Therefore all those who have been called by him through the new gospel proclamation are ‘friends of the bridegroom’ (cf. Luke 5:34). No longer is it the scribes and the Pharisees, who only attended to the shadow of the law. But once he had granted the friends of the bridegroom not to afflict themselves as for an occasion or need, since they were observing a spiritual feast, in order that fasting might not become completely rejected by us he continues in an extremely purposeful manner, saying: ‘The days will come when the bridegroom will be removed from them, and then they will fast’ (Luke 5:35). For everything is good on its own occasion. What is the taking of the bridegroom away from them? Clearly, it is his being taken up above. 60

¹ Scholium 157-1: Cyril, Fragment II.64 on Luke.

² The first hand wrote $\chi\rho\alpha\iota | \nu\alpha\iota$.

τοῦ ἁγίου κυρίλλου (οὔ):¹

^{ΝΖ} ἄθρει δὴ μοι πάλιν ὡς αὐτοῦ ἀποφαινέι ^{ΧΣ} οὐ μετεσχκοτάς τῆς εορτῆς.

ἀλλ' ἠμοιρηκότας εἰσαπάν τῆς ἐπ' αὐτῷ θυμῆδιας· ἐξω τε κείμενοῦς· πάνη
γυρεως οἰκοῦμενικῆς· πάνηγυρις γάρ και ἕτερον οὔδεν. ἡ τοῦ ^{ΣΡΣ} ἠμῶν
εἰς τὸνδε τὸν κόσμον ἀναδειξίς· καθαπερ τίνα νύμφην συναπτοῦσα νό
ἠτως αὐτῷ τὴν ἀνοῦ φύσιν· ἴν' ἡ παλαί στίρα εἰκαρπος γενῆται και γο
νιμῶτατῆ· οὔκοῦν τοῦ μεν νύμφωνος ἴιοι. πάντες ὅσοι κεκλήνται
παρ αὐτοῦ· δια τοῦ νεοῦ τε και ἐγαγγελικοῦ κηρύγματος· οὔκετι δε και

^{ΝΖ} ὁ δε ^{ΙΣ} εἶπεν πρὸς αὐτοῦς,
μη δύνασθε τοῦς ἴιοῦς τοῦ
νύμφωνος. ἐν ὧ ὁ νύμφι
ος μετ' αὐτῶν ἐστίν ποιη
σαι νῆστεῦσαι· ἐλεῦσονται
δε ἡμεραὶ και ὅταν ἀπαρθῆ
ἀπ' αὐτῶν ὁ νύμφιος. τότε
νῆστεῦσοῦσιν ἐν ἐκεῖναις
ταῖς ἡμεραῖς·

οἱ γραμματεῖς και οἱ
φάρισαιοι· μὴ προ
σεχόντες τῆ τοῦ νό
μοῦ σκιά· ἐπεὶδὴ δε
ἀπαξ τοῖς τοῦ νύμ
φωνος ἴιοις σύγκε
χωρηκε. τὸ ὡς ἐν και
ρῷ και χρεῖα· μὴ χρη
ναί² πονεῖν ὡς εορτῆ
τελοῦντας πνεῦμα
τικῆν· ἴνα μὴ ἀπο
βλητός ἡ νῆστεια γε
νηται παρ ἡμῖν εἰς ἅ
παν· οἰκονομικῶτα
τα λιαν, ἐπιφέρει λεγῶ,

ἐλεῦσονται δε ἡμεραὶ: ὅταν ἀφῆρεθῆ ἀπ' αὐτῶν ὁ νύμφιος και τότε νῆστεῦ
σοῦσιν· πάντα γάρ καλά ἐν καιρῷ αὐτῶν· τί δ' ἐστὶ τὸ ἀρῆθῆναι ἀπ' αὐτῶν τὸ
νύμφιον· τὸ ἀναλαφῆθῆναι δηλονοτί[:]

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛ(ΟΥ):¹

^{ΝΗ} ΟΤΙ ΔΕ ΑΠΑΡΑΔΕΚΤΑ ΤΟΙΣ ΤΗΝ ΝΟΜΙΚΗΝ ΕΧΟΥΣΙΝ ΑΓΩΓΗΝ ΤΑ ΔΙΑ ΧῩ ΘΕΣΠΙΣΜΑΤΑ ΚΑΙ
 ΑΧΩΡΗΤΑ ΠΩΣ ΕΙΣΙΝ ΑΝΩ̄Ν ΚΑΡΔΙΑΙΣ ΟΥΠΩ̄ ΛΑΧΟΥΣΑΙΣ ΤΟΝ ΔΙΑ ΤΟΥ ΑΓΙΟΥ ΠΝ̄Σ ΑΝΑΚΑΙ
 > ΝΙΣΜΟΝ̄ ΔΙΑΔΕΙΚΝΥΣΙ ΛΕΓΩΝ̄ ΜΗ ΔΥΝΑΤΑΙ ΡΑΚΟΣ ΪΜΑΤΙΟΥ ΠΑΛΑΙΟΥ ΚΑΙΝΩ̄ ΠΡΟΣ
 > ΒΑΛΛΕΣΘΑΙ ΜΗΤΕ ΜΗΝ ΑΣΚΟΥΣ ΠΑΛΑΙΟΥΣ ΟΙΝΟΝ ΝΕΟΝ ΔΥΝΑΣΘΑ[Ι] ΧΩΡΕΙΝ̄ ΠΕΠΑ
 > ΛΑΙΩΤΑΙ ΜΕΝ ΓΑΡ, Η ΠΡΩΤΗ ΔΙΑΘΗΚΗ ΚΑΙ ΟΥΚ ΗΝ ΑΜΕΜΠΤΟΣ̄ ΚΑΙ ΠΙΣΤΩΣΕΤΑΙ ΓΡΑ
 > ΦΩΝ Ο ΜΑΚΑΡΙΟΣ ΠΑΥΛΟΣ ΠΕΡΙ ΑΥΤΗΣ̄ ΕΙ ΓΑΡ ΕΚΕΙΝΗ Η ΠΡΩΤΗ ΗΝ ΑΜΕΜΠΤΟΣ̄ ΟΥ
 > Κ ΑΝ ΔΕΥΤΕΡΑΣ ΕΖΗΤΗΘΗ ΤΟΠΟΣ̄ ΠΡΟΣΑΓΕΙ ΔΕ ΤΟΥΤΟΙΣ̄ ΟΤΙ ΤΟ ΠΑΛΑΙΟΥΜΕΝΟΝ
 ΚΑΙ ΓΗΡΑΣΚΟΝ̄ ΕΓΓΥΣ
 ΑΦΑΝΙΣΜΟῩ ΟΥΚΟῩ ^{ΝΗ} ΕΛΕΓΕΝ ΔΕ ΚΑΙ ΠΑΡΑΒΟΛΗΝ ΠΡΟΣ
 ΟΙ ΤΗ ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ
 ΠΡΟΣΚΑΘΗΜΕΝΟΙ ΚΑΙ
 ΤΗΝ ΓΗΡΑΣΑΝ ΕΝΤΟ
 ΛΗΝ ΕΙΣ ΝΟΥΝ ΕΧΟΝΤΕΣ̄
 ΑΜΕΤΟΧΟΙ ΜΕΝ ΕΙΣΙ ΤΗΣ
 ΕΝ ΧΩ̄ ΚΑΙΝΟΤΗΤΟΣ̄ ΠΑΝΤΑ ΓΑΡ ΓΕΓΟΝΕΝ ΑΥΤΩ ΚΑΙΝᾹ ΣΕΣΑΘΡΩΜΕΝΗΝ ΔΕ ΤΗΝ ΔΙ
 ΑΝΟΙΑΝ ΕΧΟΝΤΕΣ ΑΣΥΜΒΑΤΟΙ ΤΕ ΚΑΙ ΑΣΥΝΑΦΕΙΣ ΕΙΣΙ ΤΟΙΣ ΤΗΣ ΝΕΑΣ ΔΙΑΘΗΚΗΣ ΪΕΡΟΥΡ
 ΓΟΙΣ; ΚΑΙ ΓΟΥΝ ΔΙ ΕΝΟΣ ΤΩΝ ΑΓΙΩΝ ΠΡΟΦΗΤΩΝ ΕΦΗ ΠΟΥ ΠΕΡΙ ΑΥ[ΤΩΝ Ο ΤΩΝ ΟΛΩΝ Θ̄Σ]
 ΟΤΙ ΚΑΡΔΙΑΝ ΚΑΙΝΗΝ ΚΑΙ ΠΝ̄Α ΚΑΙΝΟΝ ΔΩΣΩ ΕΝ ΑΥΤΟΙΣ̄ ΨΑΛΛΕΙ ΔΕ ΠΟΥ ΚΑΙ Ο ΜΑ
 > ΚΑΡΙΟΣ ΔΑΔ̄ ΟΥΤΩ ΛΕΓΩΝ̄ ΚΑΡΔΙΑΝ ΚΑΘΑΡΑΝ ΚΤΙΣΟΝ ΕΝ ΕΜΟΙ Ο Θ̄Σ ΚΑΙ ΠΝ̄Α ΕΥ
 > ΘΕΣ̄ ΕΓΚΑΙΝΙΣΟΝ ΕΝ ΤΟΙΣ ΕΓΚΑΤΟΙΣ ΜΟῩ ΠΡΟΣΤΕΤΑΓΜΕΘΑ ΔΕ ΚΑΙ ΑΠΟΔΥΣΑΣΘΑΙ ΜΕ̄
 ΤΟΝ ΠΑΛΑΙΟΝ ΑΝΟΝ̄ ΕΝΔΥΣΑΣΘΑΙ ΔΕ ΤΟΝ ΝΕΟΝ ΤΟΝ ΑΝΑΚΑΙΝΟΥΜΕΝΟΝ ΚΑΤ ΕΙΚΟ
 ΝΑ ΤΟΥ ΚΤΙΣΑΝΤΟΣ ΑΥΤΟΝ̄ ΣΥΜΒΟΥΛΕΥΕΙ ΔΕ ΚΑΙ Ο ΠΑΥΛΟΣ ΛΕΓΩΝ̄ ΜΗ ΣΥΣΧΗΜΑ
 ΤΙΖΕΣΘΕ² ΤΩ ΔΙΩΝΙ ΤΟΥΤΩ̄ ΑΛΛ'Α ΜΕΤΑΜΟΡΦΟΥΣΘΕ ΤΗ ΑΝΑΚΑΙΝΩΣΕΙ ΤΟΥ ΝΟΟΣ
 ΪΜΩΝ. ΕΙΣ ΤΟ ΔΟΚΙΜΑΖΕΙΝ ΪΜΑΣ ΤΙ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘῩ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΕΥΑΡΕΣΤΟ̄
 ΚΑΙ ΤΕΛΕΙΟΝ̄ ΟΥΚΟῩΝ ΟΙ ΜΗΠΩ ΤΟΝ ΕΝ ΠΝ̄Ι ΛΑΧΟΝΤΕΣ ΑΝΑΚΑΙΝΙΣΜΟΝ̄ ΟΥΔΕ ΔΟ
 ΚΙΜΑΖΕΙΝ ΙC[Α]CΙ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘῩ ΤΟ ΑΓΑ[Θ]ΟΝ ΚΑΙ ΕΥΑΡΕΣΤΟΝ ΚΑΙ ΤΕΛΕΙΟΝ̄³ ΑΣΚΟΣ
 ΤΟΙΓΑΡΟΥΝ ΠΑΛΑΙΟΣ̄ Η ΤΩΝ ΪΟΥΔΑΙΩΝ ΚΑΡΔΙΑ ΚΑΙ ΟΥ ΚΕΧΩΡΗΚΕ ΔΙΑ ΤΟΥΤΟ ΤΟ̄
 ΟΙΝΟΝ ΤΟΝ ΝΕΟΝ̄ ΤΟΥΤ' ΕΣΤΙ ΤΟΝ ΕΥΑΓΓΕΛΙΚΟΝ ΚΑΙ C[Ω]ΤΗΡΙΟΝ ΘΕΣΠΙΣΜᾹ ΤΟ ΚΑΡ
 ΔΙΑΝ ΕΥΦΡΑΙΝΟΝ ΑΝΟῩ ΗΜΑΣ ΔΕ ΜΕΣΤΟΥΣ ΤΩΝ ΤΟΙΟΥΤΩΝ ΑΓΑΘΩΝ ΑΠΕΦΗ
 ΝΕΝ Ο Χ̄C:⁴

158-1a. *From Saint Cyril.* Because to those who have the law as their guide, the pronouncements by Christ are inadmissible and invalid, how do they go into the hearts of humans which have not obtained renewal through the Holy Spirit? He makes this clear when he says: ‘A patch from an old garment cannot be added to a new one, nor can old wineskins contain new wine’ (cf. Luke 5:36–37). For the first covenant has grown old and was not without fault. The blessed Paul also confirms this when he writes about it: ‘For if the first was without fault, a place would not have been sought for a second’ (Hebrews 8:7). And he adds to these words that ‘What has grown old and aged is close to vanishing’ (Hebrews 8:13). Therefore those who rely on the old covenant and have the ancient commandment in their mind have no share of the newness which is in Christ. For all things have become new in him, but they have an enfeebled intelligence and are irreconcilable and without connection to the ministers of the new covenant. Indeed, through one of the holy prophets, the God of all said about them somewhere that, ‘A new heart and a new spirit will I put in them’ (Ezekiel 36:26). The blessed David too writes in a psalm as follows: ‘Create in me a new heart, God, and renew a right spirit in my inner parts’ (Psalm 50:12 LXX). We have been instructed also to ‘Cast off the old human and to put on the new one which has been renewed in the image of its creator’ (cf. Colossians 3:9–10). Paul also offers advice, saying: ‘Do not be conformed to this age, but be transformed by the renewing of your mind, so that you approve what is the good and pleasing and perfect will of God’ (Romans 12:2). Therefore those who have not yet obtained renewal in the Spirit do not know how to approve the good and pleasing and perfect will of God. **158-1b.** The heart of the Jews is accordingly an old wineskin, and because of this it has not contained the new wine, meaning the gospel and salvific pronouncement ‘which gladdens the human heart’ (cf. Psalm 103:15 LXX). But Christ has made known that we are full of such good things. ♣

¹ Scholium 158-1a: Cyril, Fragment II.65 on Luke.

² The first hand initially wrote *συσχηματίζεσθαι* and corrected it *in scribendo*.

³ Scholium 158-1b: Cyril, Homily 22 on Luke.

⁴ Several pages are missing, which would have contained Luke 5:36–6:20.

171-1. ... and so on. And pursuing these things by their own deeds, this man has not obtained what he has for himself rather than for his needs. The one who weeps is not rich, but poor in spirit and an inheritor of the kingdom of heaven. This is the poverty blessed by the Spirit; this is the wealth which has also been well mastered, and like a servant and slave put at the service of good works. Accordingly, being wealthy is not forbidden, but being enslaved to the desire for wealth and being led towards it like a low-born captive slave. 6●

171-2. *From Saint Cyril.* Indeed, again in Matthew he says: ‘Blessed are those who hunger and thirst for righteousness, because they will be satisfied’ (Matthew 5:6). Here, in contrast, he says simply that ‘the hungry’ will be blessed (cf. Luke 6:21). We therefore say that to hunger and thirst for righteousness is great and special, meaning to love endeavours which lead to piety just as much as laying claim to some food and drink. For righteousness shows this. But since we ought also to give an account of the meaning in these words, following the explanation of what was spoken before, we say again that the Saviour called blessed those who love voluntary poverty, to accomplish the apostolic course beyond what is fine and unhindered. But it is assuredly the case for those who practise this sort of poverty that both scarcity of necessities and finding barely enough nourishment accompanies it. For assuredly it follows having neither gold or silver in their belts, or two tunics, that they must endure the greatest hardship. This is a burden for those in toil and persecutions, and for this reason and very appropriately, the one who knows the heart does not permit us to be dispirited at what results from poverty. For, he says, those who are now hungry for the sake of piety towards him will be satisfied, meaning that they will luxuriate in the good things which will be given to them, plainly both the intelligible and the spiritual. 6●

¹ Scholium 171-1: Severus, Fragments on Luke.

² Scholium 171-2: Cyril, Fragment II.80 on Luke (Homily 27).

¹ και τα εἶησ· και ταῦτα επιτηδεῶν ἐργοῖς ἀγίοις· οὗτος οὐχ ἐαγῶ κεκτημένος ἀπερ εχει μᾶλλον ἢ τοῖς ἐνδεεσιν· οὐ πλοῦσιος ἐστὶ δακρυόμενος. ἀλλὰ πτωχὸς τῷ πνι και κληρονομὸς τῆς βασιλείας τῶν οὐρανῶν· τοῦτο ἢ τοῦ πνσ μακαρίζομένη πτωχεία· τοῦτο ὁ πλοῦτος και καλῶς δεσποζόμενος· και ὡς ὑπηρετῆς και δούλος τοῖς ἀγαθοῖς ἐργοῖς διακονούμενος· τοιγαροῦν οὐ το πλοῦτειν ἀπιγορεῦται. ἀλλὰ το δούλεγειν τῆ ἐπιθῆμια τοῦ πλοῦτοῦ και ἀγεσθαι πρὸς ἀγῆς ὡς ἀνδραποδὸν ἀγεννης· τοῦ ἀγιοῦ κυριλλ(οῦ) ²

^{0α} > **Κ**αῖτοι παλιν ἐν τῷ ματθαίῳ φησιν· μακαριοὶ οἱ πεινῶντες και διψῶντες

> τὴν δικαιοσύνην· ὅτι ἀγιοὶ χορτασθῆσονται· ἐπαγῆθα δὲ παλιν τοὺς πεινῶντας ἀπλῶς μακαριοὺς ἐσεσθαι φησιν· φάμεν οὖν ὅτι μετὰ μὲν

^{0α} **Μ**ακαριοὶ οἱ πεινῶντες νῦν.

ὅτι χορτασθῆσεσθε·

και ἐξαιρετὸν τὸ πεινῆν και διψῆν τὴν δικαιοσύνην· τοῦ τεστὶ καθάπερ τινὸς τροφῆς και ποτοῦ

μεταποιεῖσθαι φιλεῖν τῶν εἰς εὐσεβίαν σπογδασμάτων· τοῦτο γάρ, ἢ δικαιοσύνη δηλοῖ· ἐπειδὴ δὲ χρῆταις ἀρτίως ἡμῖν εἰρημεναῖς ἐκδοσεσιν, ἐ[πομένην ἀποφῆναι και τὴν ἐν τοῦτοῖς διανοίαν· παλιν ἐκεῖνο φάμεν] ἐμακαρίσεν ὁ σῆρ. τοὺς τὴν ἐθελούσιον ἀγαπῶντας πτωχεῖαν· ὑπὲρ τε τοῦ καλῶς και ἀπερισπαστῶς τὸν ἀποστολικὸν διανῦσαι δρόμον· ἀλλ' ὁ δεῖ πάντως τοῖς οὕτω πτωχευόμενοις· και τὴν τῶν ἀναγκαιῶν ἀκοιολογῆσαι σπανὶν και μόλις, εὔπορησαι τροφῆς· τῷ γάρ μὴ εχειν χρῆσιον ἀργῆριον ἐν ταῖς ζῶναις ἢ δῶ χιτῶνας ἐπεταὶ πάντως πληστῆς ὅσῃς ἀγιοὺς ἀνασχεσθαι σκληραγωγίας· φορτικὸν δὲ τοῦτοῖς ἐν πόνῳ και δωγμοῖς· ταῦτητοι και μάλᾳ εἰκοτῶς, ὁ καρδίας εἰδῶς μικροψυχεῖν οὐκ ἐὰ προ[ς] τὰ ἐκ τῆς πτωχείας συμβαινόντα· τοὺς γάρ νῦν πεινῶντας τῆς εἰς ἀγῆν εὐσεβείας ἐνεκα χορτασθῆσεσθαι φησιν. τοῦτ' ἐστὶν τοῖς δοθησόμενοις ἐν τῇ φησὶν ἀγαθοῖς. νοητοῖς δὲ δηλονότι και πνεύματι κοῖς:

τοῦ ἁγίου κυρίλλου (οὔ):¹

^{οβ} Μακαρίζει δε τοὺς κλαίοντας καὶ φησὶν ὅτι γέλασοῦσι· κλαίειν δε φάμεν
 οὐ τοὺς ἀπλῶς τὸ ἐξ ὀμμάτων κ[α]θιέντας δακρῶν· κ[οῖνο]ν γὰρ τοῦτο κ(αι)
 πασι συμβαίνει πιστοῖς καὶ ἀπιστοῖς· εἴπερ τι γένοιτο τῶν εἰωθῶτων κατὰ
 λῦπην· ἐκεῖνοὺς δε μᾶλλον τοὺς τοῦ ἴλαρον καὶ ἐξίτηλον καὶ ἐν τρυφαίς, ὄντα
 ταῖς σαρκικαῖς φεγγόντας βίον· ἐκεῖνοὺς μὲν γὰρ ἐν τῷ τερπεσθαι καὶ γέλαν
 εἶναι φάμεν· τοὺς δε γέ τὸ τρυφᾶν καὶ ἀνιέσθαι σαρκικῶς παραιτούμενοὺς·
 καὶ μονοουχὶ κλαίοντας διὰ τὸ μισέ[ι]ν [τ]ὰ ἐν κόσμῳ μακαριοὺς εἶναι φησὶν ὁ
 κ[ηρ]· οὐκοῦν πτωχεύσαι κελεύσας. καὶ τὰ ἐπομένα τῇ πτωχείᾳ τιμαῖς στεφά
 νοι· τὰ γὰρ δ' ἐστὶ τῶν εἰς τροφὰς ἐπιτ[η]δεῶν ἢ σπανίς· καὶ τὸ καθήκεν διὰ
 τὴν θλιψίν· γεγραπται γὰρ ὅτι πολλοὶ δι' ἐθλιψίαι τῶν δικαίων. καὶ ἐκ πασῶν
 αἰμάτων ῥύσεται αὐτοὺς ὁ κ[ς]·- τοῦ αἰτοῦ:²

^{ογ} Ἦδη καὶ τὸν διωγμὸν ἀπηγγείλε. πρὶν ἀποσταλῆναι τοὺς ἀποστόλους· προελαβέ-
 το εὐαγγέλιον τὴν ἐκ ^{οβ} μακαριοὶ οἱ κλαίοντες νῦν,
 βασίν· ἐχρην γὰρ παν ^{ογ} ὅτι γέλασετε[·] ^{ογ} μακαριοί, ἐ
 τῶς αὐτοὺς τὸ εὐαγγέ ^{μδ} στε ὅταν μισήσοῦσιν³ ὑμᾶς
^{μδ} λικὸν διαγγέλλοντας ^{μδ} [οἱ ἀνοὶ καὶ ὅταν]
 κηρύγμα· καὶ ἰούδα
 [οὺς μὲν ἀφίστωντας]
 τῆς κατὰ νόμον λα
 τρείας· ἵνα τῆς εὐαγ
 γελικῆς ἐγζωΐας εἰδείεν τὴν ὁδόν· τοὺς δε γέ εἰδωλόλατρὰς εἰς τὴν τῆς
 ἀληθείας ἐπιγνώσιν σαγήνεοντάς προσκροῦσαι πολλοῖς ἀφιλοθεοῖς τε καὶ
 ἀνοσιοῖς ἀνδράσιν· οὗτοι γὰρ πολεμοὺς καὶ διωγμοὺς τοῖς τὸν ἴν καταγγελ
 λοῦσιν ἐπεχειροῦσι· διωκοῦσι τὴν εὐσεβείαν· ἵνα τοιγὴν ἐνσταυρῶς τοῦ
 καιροῦ καθ' ὅν ἐμελλεν ἐσεσθαι τὰ γὰρ παρα τινῶν. μὴ εἰς ἀνοητοὺς ἐμπι
 πτοῦσιν ἀκηδίας. προαπαγ[γελλ]εὶ χρῆσιμῶς ὅτι καὶ τῶν σκῆθρῶπων ἡ ἐφο
 δὸς ἐμμιςθος ἐστὶ καὶ ἐπωφελῆς αὐ[τ]οῖς· οὐκ εἰδῶσι γὰρ ὑμᾶς φησὶν, ὡς
 πλανοῦ[ς]. ὡς ἀπαταιώνας ἀφορισοῦσιν εἰσῶν· τοῦτ' ἐστὶ τῆς προ
 σ αὐτοῦ φίλιας τε καὶ κοινωνίας. ἀλλὰ μὴδεὶς ἐστω παρ' ὑμῖν φησὶ τῶ
 τοιοῦτων ὁ λόγος. τί γὰρ ἀδίκησεν τῆς ἐκεῖνων γλωττῆς τὸ ἀτακτο
 τὸν εὐ βεβηκότα νοῦν· τοῖς εὐσεβῶς εἰδοσὶ φιλοσοφεῖν, οὐκ ἀκαρ

172-1. *From Saint Cyril.* He calls blessed those who weep and says that they shall laugh. But we say that weeping is not simply those who shed a teardrop from the eyes, for this is common and accompanies all, believers and unbelievers, if one of the customary reasons to grieve should come to pass. Rather it is those who shun a life of hilarity and dissolution among carnal pleasures. For we say that, while some people live in enjoyment and laughter, others, who refuse luxury and unbridled carnality and are all but weeping because they hate what is worldly, the Saviour says are blessed. Therefore, having commanded us to practise poverty, he crowns with honours the things which follow poverty, which are the lack of necessities for nourishment and being downcast through affliction. For it is written that ‘The afflictions of the righteous are many, and the Lord will save them from them all’ (Psalm 33:20 LXX). ⁶⁰

173-1. *From the same.* Already he announces the persecution, before the apostles were sent out. The gospel anticipated the outcome. For assuredly, those who proclaimed the gospel message, who made the Jews abandon their service according to the law so that they might know the way of well-being according to the gospel, and who ensnared the idolaters to acknowledgement of the truth, ought to encounter many God-resisting and unholy men. For these people stir up wars and persecutions against those who proclaim Jesus; they persecute piety. Accordingly, when the occasion arises on which these things would come to pass at the hands of certain people, in order that they do not fall into senseless apathy, he announces in advance for their benefit that even the approach of harsh things will be rewarding and advantageous for them. For, he says, they will abuse you as misled and separate you as deceivers from them, meaning from friendship and communion with them. But, he says, let no account be taken of such things among you. For what injustice will the uncontrolled tongue of such people do to the mind which is well-established? He says that, for those who know how to love wisdom piously,

¹ Scholium 172-1: Cyril, Homily 27 on Luke.

² Scholium 173-1: Cyril, Homily 28 on Luke.

³ Tregelles has ΜΙΗΘΩΣΙΝ (corr. Greenlee).

endurance in such things will not be without fruit but a cause of the highest happiness. ❧

174-1. *From Saint Cyril.* Having already revealed that poverty of every good thing for God's sake and hunger and weeping will not be without reward for the saints, he shifts his argument to what are the opposites to these and shows that they are productive of punishment and judgment. So that by the desire for crowns on one hand they may be captured for hard labours and the choice of poverty for God's sake, and by the fear of the impending punishment on the other hand they may flee wealth and living in luxury and laughter, meaning in worldly pleasures, he says that the former will be inheritors of the kingdom of heaven, while the latter will encounter the utmost misfortunes. For, he says, 'you receive your consolation' (Luke 6:22). It is possible to see this well depicted, as in a painting, in the parable about the rich man and Lazarus. For he says to the rich man, 'during your lifetime, you received your good things and Lazarus his evil things. But now he is comforted here and you are in agony' (Luke 16:25). But come, let us examine that matter with regard to ourselves: if there is anyone who is wealthy in the world, would such a person be completely lost from the expectation of being pitied by God? We do not say this, but rather that it was possible for the rich man to have had pity on Lazarus, so that he might also have become a participant in the other's consolation. Moreover, the Saviour showed a way of salvation to those who have wealth on this earth, saying: 'Make for yourselves friends by means of dishonest wealth, so that they may welcome you into their dwellings' (Luke 16:9). ❧

¹ Scholium 174-1: Cyril, Homily 29 on Luke.

ΠΟΝ ΕΣΕΣΘΑΙ ΦΗΣΙΝ ΤΗΝ ΕΠΙ ΤΟΥΤΟΙΣ ΨΥΠΟΜΟΝΗΝ· ΑΛΛ' ΕΥΘΥΜΙΑΣ ΤΗΣ ΑΝΩΤΑ
ΤΩ ΠΡΟΞΕΝΟΝ:-

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ¹

οδ̄—

ΠΡΟΑΠΟΦΗΝΑΣ ΠΑΝΤΟΣ ΑΓΑΘΟΥ ΤΗΝ ΔΙΑ ΘΝ̄ ΠΤΩΧΕΙΑΝ ΚΑΙ ΤΟ ΠΕΙΝΗΝ ΚΑΙ ΚΛΑΙΕΙΝ
ΟΥΚ ΑΜΙΣΘΟΝ ΕΣΕΣΘΑΙ ΤΟΙΣ ΑΓΙΟΙΣ ΕΙΠΩΝ· ΜΕΘΙΣΤΗΣΙ ΤΟΝ ΛΟΓΟΝ ΕΠΙ ΤΑ ΕΝΑΝΤΙ
ΩΣ ΕΧΟΝΤΑ ΤΟΥΤΟΙΣ ΚΑΙ ΔΙΑΔΕΙΚΝΥΣΙΝ [κ]ΟΛΑΣΕΩΣ [ο]ΝΤΑ ΚΑΙ ΔΙΚΗΣ Ε[μ]ΠΟΙΗΤΙΚΑ
ΊΝΑ ΤΗ ΜΕΝ ΤΩΝ ΣΤΕΦΑΝΩΝ ΕΠΙΘΥΜΙΑ ΣΑΓΗΝΕΥΟΝΤΑΙ ΠΡΟΣ ΤΟΥΣ ΠΟΝΟΥΣ,
ΚΑΙ ΤΗΝ ΔΙΑ ΘΝ̄ ΑΙΡΕΙΣΘΑΙ ΠΤΩΧΕΙΑΝ ΤΩ ΔΕ ΦΟΒΩ ΤΗΣ ΕΠΗΡΤΗΜΕΝΗΣ ΚΟΛΑ
ΣΕΩΣ, ΦΕΥΓΩΣΙ ΤΟ ΠΛΟΥΤΕΙΝ ΚΑΙ ΤΟ ΕΝ ΤΡΥΦΑΙΣ ΕΙΝΑΙ ΚΑΙ ΓΕΛΩΤΙ· ΤΟΥΤΕ
ΣΤΙΝ ΕΝ ΤΕΡΨΕΣΙ ΚΟΣΜΙΚΑΙΣ· ΚΑΙ ΤΟΥΣ ΜΕΝ ΚΛΗΡΟΝΟΜΟΥΣ ΕΣΕΣΘΑΙ ΤΗΣ ΤΩΝ
ΟΨΝΩΝ ΒΑΣΙΛΕΙΑΣ ΦΗΣΙΝ. ΤΟΥΣ ΔΕ ΕΣΧΑΤΑΙΣ ΠΕΡΙΠΕΣΕΙΣΘΑΙ ΣΥΜΦΟΡΑΙΣ· ΑΠΕΧΕ

ΑΦΟΡΙΩΣΙΝ ΨΥΜΑΣ· ΚΑΙ ΟΝΕΙΔΙΣΩ
ΣΙΝ· ΚΑΙ ΕΚΒΑΛΩΣΙΝ ΤΟ ΟΝΟΜΑ Ψ
ΜΩΝ ΩΣ ΠΟΝΗΡΟΝ· ΕΝΕΚΑ ΤΟΥ
ΨΥΟΥ ΤΟΥ ΑΝΟΥ· ΧΑΡΗΤΕ ΕΝ ΕΚΕΙ
ΝΗ ΤΗ ΗΜΕΡΑ ΚΑΙ [σκι]ρ[τη]ς[ατ]ε
ΊΔΟΥ ΓΑΡ Ο ΜΙΣΘΟΣ ΨΜΩΝ ΠΟΛΥΣ
ΕΝ ΤΩ ΟΥΡΑΝΩ· ΚΑΤΑ ΤΑ ΑΥΤΑ ΓΑΡ
ΕΠΟΙΟΥΝ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ

οδ̄ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ· οδ̄ ΠΛΗΝ ΟΥ
ΔΙ ΨΜΙΝ ΤΟΙΣ ΠΛΟΥΣΙΟΙΣ·

σθε γαρ φησιν τη̄
ΠΑΡΑΚΛΗΣΙΝ Υ
ΜΩΝ· ΕΞΕΣΤΙ ΔΕ
ΤΟΥΤΟ ΊΔΕΙΝ ΩΣ
ΕΝ ΠΙΝΑΚΙ ΚΑΛΩΣ
ΓΕΓΡΑΜΜΕΝΟΝ·
[εν τη] ΠΕΡΙ ΤΟΥ
ΠΛΟΥΣΙΟΥ ΚΑΙ ΤΟΥ
ΛΑΖΑΡΟΥ ΠΑΡΑΒΟ
ΛΗ. ΑΠΕΛΛΑΒΕΣ ΓΑΡ
ΦΗΣΙΝ ΠΡΟΣ ΤΟΝ
ΠΛΟΥΣΙΟΝ ΤΑ ΑΓΑ[θα]
ΣΟΥ ΕΝ ΤΗ ΖΩΗ ΣΟΥ·
ΚΑΙ ΛΑΖΑΡΟΣ ΤΑ ΚΑ
ΚΑ· ΝΥΝ ΔΕ ΑΥΤΟΣ

ΩΔΕ ΠΑΡΑΚΑΛΕΙΤΑΙ· ΣΥ ΔΕ ΟΔΥΝΑΣΑΙ· ΑΛΛΑ ΦΕΡΕ ΚΑΘ ΕΑΥΤΟΥΣ ΕΚΕΙΝΟ ΓΥΜΝΑΣΩΜΕ̄·
ΑΡΑ ΕΙ ΤΙΣ ΕΣΤΙ ΠΛΟΥΣΙΟΣ ΕΝ ΚΟΣΜΩ· ΟΥΤΟΣ ΑΠΟΛΙΣΘΕ ΠΑΝΤΩΣ ΤΟΥ ΠΡΟΣΔΟΚΑΝ ΕΛΕΕΙ
ΣΘΑΙ ΠΑΡΑ ΘῩ ΟΥ ΤΟΥΤΟ ΦΑΜΕΝ· ΕΚΕΙΝΟ ΔΕ ΜΑΛΛΟΝ Ε[ξ]ΗΝ ΤΩ ΠΛΟΥΣΙΩ ΚΑΤΕΛΕΝΣΑΙ
ΤΟΝ ΛΑΖΑΡΟΝ· ΊΝΑ ΚΑΙ ΤΗΣ ΑΥΤΟΥ ΠΑΡΑΚΛΗΣΕΩΣ ΓΕΝΗΤΑΙ ΚΟΙΝΩΝΟΣ· ΚΑΙΤΟΙ ΓΕ
Ο ΣΗΡ̄ ΤΟΙΣ ΤΟΝ ΕΠΙΓΙΟΝ ΕΧΟΥΣΙ ΠΛΟΥΤΟΝ [ο]ΔΟΝ ΨΠΕΔΕΙΞΕ ΣΩΤΗΡΙΑΣ ΕΙΠΩΝ·

> ΠΟΙΗΣΑΤΕ ΕΑΥΤΟΙΣ ΦΙΛΟΥΣ ΕΚ ΤΟΥ ΜΑΜΩΝΑ· ΊΝΑ ΨΠΟΔΕΞΩΝΤΑΙ ΨΜΑΣ ΕΙΣ ΤΑΣ Ε
ΑΥΤΩΝ ΣΚΗΝΑΣ:-

σεῦηροῦ ἀρχιεπισκο(ποῦ) ἀντιοχ(είας) ἀπο λογοῦ ριγ¹

^{οΔ} Οὔ παντῶν τῶν ἐν εὐπορί τυχάνον τῶν ὁ λογος καθαπτεται· μονῶν δὲ
 ἐκεῖνων τῶν ἐπι τοῖς χρῆμασι το παν τιθεμένων καὶ προστετηκῶτων
 αὐτοῖς τῆ διανοία καὶ μὴν πτωχευόντων τῶ πνι¹ καὶ τοῦτο παριστή
 σιν² ὁ μαρκος ἀφεστερον ἐκδοῦς τὴν τοῦ σρς διανοίαν καὶ γραψας ὡδὲ πῶς·
 πῶς δῦσκολον ἐστὶ τοῦς πεποιθοτας ἐπι χρῆμασιν εἰς τὴν βασιλείαν τοῦ
 θῦ εἰσελθεῖν· οὐκοῦν οὐ το χρῆματων εἶναι κῦριον. ἀλλὰ το πεποιθέ
 ναι ἐπι χρῆμασι τὴν βασιλείαν ἀποκλιεῖ τῶν οὔνων τις δὲ ἐστὶν ὁ πε
 ποιθως ἐπι χρῆμασιν· ὁ μὴ τῆς τοῦ κῦ φωνῆς ἀκοῦων λεγοῦσης· μὴ
 θησαυριζετε ῥῆμιν θησαυροῦς ἐπι τῆς γης· ὁποῦ σης καὶ βρωσις ἀφανί
 ζει· καὶ ὁποῦ κλεπται διοργσοῦσι καὶ κλεπτοῦσι· θησαυριζετε δὲ ῥῆμι¹
 θησαυροῦς ἐν
 οὔνω¹ ὁποῦ
 οὔτε σης οὔ
 τε βρωσις ἀφα
 νίζει· καὶ ὁποῦ
 κλεπται οὔ δι
 οργσσοῦσιν οὔ
 τε κλεπτοῦ
 σιν· ὁποῦ γὰρ
 ἐστὶν ὁ θησαυ
 ρος σοῦ· ἐκεῖ ἐ
 στε καὶ ἡ καρ
 δια σοῦ·-

+ ΜΕ

^{οΔ} ΠΛΗΝ ΟὔΑΙ ῥῆμιν τοῖς πλοῦσι οἰς [·]
 ΟΤΙ ΔΠΕΧΕΤΕ ΤΗΝ ΠΑΡΑΚΛΗΣΙΝ
 ὙΜΩΝ· ΟὔΑΙ ΟΙ ΕΜΠΕΠΛΗΣΜΕ
 ΝΟΙ ΝῆΝ. ΟΤΙ ΠΕΙΝΑΣΕΤΕ. ^{ΜΕ} ΟὔΑΙ
 Ο[Ι Γ]ΕΛΩΝΤΕΣ ΝῆΝ ΟΤΙ ΠΕΝΘΗΣΕ
 ΤΕ ΚΑΙ ΚΛΑΨΕΤΕ³· ΟὔΑΙ ΟΤΑΝ ΚΑΛΩΣ
 ῥῆμας εἰπῶσιν πάντες οἱ ἀνοῖ¹
 ΚΑΤΑ ΤΑ ΑὔΤΑ ΓΑΡ ΕΠΟΙΟΥΝ ΤΟΙΣ
 ΨΕΥΔΟΠΡΟΦΗΤΑΙΣ ΟΙ ΠΡΕΣ Αὔ
 ΤΩΝ⁴·

174-2. *From Severus, Archbishop of Antioch, from Sermon 113.* The word does not apply to all of those who are in good fortune, but only to those who place everything in their possessions and have devoted their attention to them and are indeed poor in spirit. Mark places this next, expounding more clearly the thought of the Saviour and writing as follows: ‘How difficult it is for those who trust in possessions to enter into the kingdom of God’ (Mark 10:24). Therefore it is not being a master of possessions but trusting in wealth which will shut off the kingdom of heaven. Who is the person who trusts in possessions? The one who does not hear the voice of the Lord saying, ‘Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in or steal. For where your treasure is, there your heart will be also’ (Matthew 6:19–21). 60

¹ Scholium 174-2: Severus, Sermon 113.

² The first hand wrote παριστησι.

³ κλαγτε has been corrected to κλαγετε by the first hand *in scribendo*.

⁴ The erasure of the first τ in αγτ | των may be by the first hand.

175-1. *From Saint Titus 9.*² Whenever you hear the gospel words, do not be weighed down in your thought, but be eager in your purpose. For the one who is unmotivated is not well motivated for what is easy, but the one who is eager is also able to face difficulties. He says, ‘Take my yoke and know that my burden is light’ (cf. Matthew 11:30). For if you bear it fully, what seems to you to be heavy will be found most light when it is tested. 6●

175-2. *From Saint Cyril.* The blessed Paul speaks truly that ‘If someone is in Christ, it is a new creation’ (2 Corinthians 5:17). For everything has become new in him and through him, both covenant and law and also practice. But observe how extremely proper such a practice and life is for the holy teachers. They were going to announce the message of salvation to people throughout the earth, and from this it was that they should expect that those who persecuted them would not be easy to number and they would plot in many different ways. But if it had resulted that the disciples were vexed by such annoyances and then wished for revenge on those who annoyed them, they would have kept quiet and passed them by, no longer setting the divine proclamation before them or calling them to knowledge of the truth. Accordingly, it was necessary to build up the mind of the holy teachers through such a solemn sense of endurance that they should bear nobly everything that happened to them, even if some scorn them and plot against them in an unholy fashion. But he had accomplished this himself, even before the others, as a paradigm for us. For while he was still hanging on the precious cross, even though the multitude of the Jews laughed at him, he made intercession to God the Father for them, saying, ‘Forgive them because they do not know what they do’ (Luke 23:34). Yes, indeed, the blessed Stephen too, even though he was being pelted with stones bent his knees and prayed, saying, ‘Lord, do not hold this sin against them’ (Acts 7:60). And the blessed Paul: ‘When we are abused, we bless; when we are reviled, we offer encouragement’ (1 Corinthians 4:12). Therefore while such an exhortation was necessary for the holy apostles, it is also most useful for us in order that we should lead our life in a correct and admirable manner. For it is full of all love of wisdom. But preconceptions which are not good and the insuperable tyranny of the passions which are within us render it hard for our minds to accomplish. 6●

¹ This cross is the same as that used to mark Vatican paragraphs, but no number is present.

² Scholium 175-1: Titus, Homilies on Luke. It is not clear whether the following θ (the number 9) is part of the source indication or something separate.

³ Scholium 175-2: Cyril, Fragment II.81 on Luke.

⁴ εχθρος is an error for εχθρογς.

+ 1

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ

θ⁻²

οε

ΟΤΑΝ ΑΚΟΥΣΕΙΣ ΤΩΝ ΕΓΑΓΓΕΛΙΚΩΝ ΛΟΓΩΝ· ΜΗ ΒΑΡΗΘΗΣ ΤΗΝ ΔΙΑΝΟΙΑΝ
 ΑΛΛΑ ΠΡΟΘΥΜΗΘΗΤΗ ΤΗΝ ΠΡΟΑΙΡΕΣΙΝ· Ο ΓΑΡ ΑΤΟΝΟΣ. ΟΥΔΕ ΠΡΟΣ ΤΑ ΕΥΚΟΛΑ
 ΕΥΤΟΝΟΣ· Ο ΔΕ ΠΡΟΘΥΜΟΣ ΚΑΙ ΠΡΟΣ ΤΑ ΔΥΣΧΕΡΗ ΔΥΝΑΤΟΣ· ΛΑΒΕΤΕ ΦΗΣΙΝ
 ΤΟΝ ΖΥΓΟΝ ΜΟΥ ΚΑΙ ΕΙΔΕΤΕ ΟΤΙ ΕΛΑΦΡΟΝ ΕΣΤΙ ΤΟ ΦΟΡΤΙΟΝ ΜΟΥ· ΕΑΝ
 ΓΑΡ ΟΛΩΣ ΑΥΤΟΝ ΒΑΣΤΑΞΗΣ, ΤΟ ΔΟΚΟΥΝ ΕΙΝΑΙ ΣΟΙ ΒΑΡΥ· ΕΥΡΙΣΚΕΤΑΙ ΚΟΥΦΟ
 ΤΑΤΟΝ ΠΡΟΣ ΤΗΝ ΠΕΙΡΑΝ:-

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ³

οε

ΑΛΗΘΕΥΕΙ ΛΕΓΩΝ Ο ΜΑΚΑΡΙΟΣ ΠΑΥΛΟΣ· ΟΤΙ ΕΙ ΤΙΣ ΕΝ ΧΩ^ω ΚΑΙΝΗ ΚΤΙΣΙΣ· ΠΑΝΤΑ
 ΓΑΡ ΓΕΓΟΝΕΝ ΕΝ ΑΥΤΩ ΤΕ ΚΑΙ ΔΙ ΑΥΤΟΥ ΚΑΙΝΑ· ΚΑΙ ΔΙΑΘΗΚΗ ΚΑΙ ΝΟΜΟΣ ΚΑΙ
 ΠΟΛΙΤΕΙΑ· ΑΘΡΕΙ ΔΕ ΟΠΩΣ ΠΡΕΠΩΔΕΣΤΑΤΗ ΛΙΑΝ ΕΣΤΙ ΤΟΙΣ ΑΓΙΟΙΣ ΜΥΣΤΑΓΩ
 ΓΟΙΣ Η ΤΟΙΑΔΕ ΠΟΛΙΤΕΙΑ ΤΕ ΚΑΙ ΖΩΗ· ΕΜΕΛΛΟΝ ΤΟΙΣ ΑΠΑΝΤΑΧΟΣΕ ΓΗΣ ΤΟ ΣΩΤΗ
 ΡΙΟΝ ΕΞΑΓΓΕΛΛΕΙΝ ΚΗΡΥΓΜΑ· ΚΑΙ ΗΝ ΕΝΤΕΥΘΕΝ ΠΡΟΣΔΟΚΑΝ ΟΥΚ ΕΓΑΡΙΘΜΗ
 ΤΟΥΣ ΕΣΕΣΘΑΙ ΤΟΥΣ ΔΙΩΚΟΝΤΑΣ ΑΥΤΟΥΣ, ΚΑΙ ΠΟΛΥΤΡΟΠΩΣ ΕΠΙΒΟΥΛΕΥΟΝΤΑΣ·
 ΑΛΛ' ΕΙ ΣΥΝΕΒΗ ΤΑΙΣ ΤΟΙΑΥΤΑΙΣ ΛΥΠΑΙΣ ΑΧΘΕΣΘΗΝΑΙ ΤΟΥΣ ΜΑΘΗΤΑΣ, ΕΙΤΑ ΘΕΛΕΙΝ ΑΜΥ

οε

ΑΛΛΑ ΥΜΙΝ ΛΕΓΩ ΤΟΙΣ ΑΚΟΥΟΥ

ΣΙΝ· ΑΓΑΠΑΤΕ ΤΟΥΣ ΕΧΡΟΥΣ⁴ ΨΜ(ω)

ΝΕΣΘΑΙ ΤΟΥΣ ΛΕ
 ΛΥΠΗΚΟΤΑΣ· ΕΣΙ
 ΓΗΣΑΝ ΑΝ ΚΑΙ ΠΑ
 ΡΕΔΡΑΜΟΝ ΑΥΤΟΥΣ·

- ΟΥΚΕΤΙ ΤΟ ΘΕΙΟΝ ΑΥΤΟΙΣ ΠΑΡΑΤΙΘΕΝΤΕΣ ΚΗΡΥΓΜΑ· ΟΥ ΚΑΛΟΥΝΤΕΣ ΕΙΣ ΕΠΙ
 ΓΝΩΣΙΝ ΑΛΗΘΕΙΑΣ· ΕΔΕΙ ΤΟΙΝΥΝ ΤΑΙΣ ΟΥΤΩ ΣΕΠΤΑΙΣ ΑΝΕΞΙΚΑΚΙΑΙΣ ΤΟΝ ΤΩΝ
 ΑΓΙΩΝ ΜΥΣΤΑΓΩΓΩΝ ΑΝΑΤΕΙΧΙΣΑΙ ΝΟΥΝ· ΊΝΑ ΠΑΝΤΑ ΓΕΝΝΑΙΩΣ ΦΕΡΩΣΙ ΤΑ
 ΣΥΜΒΑΙΝΟΝΤΑ· ΚΑΝ ΨΒΡΙΖΩΣΙ ΤΙΝΕΣ, ΚΑΝ ΑΝΟΣΙΩΣ ΕΠΙΒΟΥΛΕΥΣΩΣΙ· ΠΕΠΡΑΧΕ
 ΔΕ Τ[Ο]ΥΤΟ ΚΑΙ ΠΡΟ ΓΕ ΤΩΝ ΑΛΛΩΝ ΑΥΤΟΣ ΕΙΣ ΨΠΟΤΥΠΩΣΙΝ ΗΜΕΤΕΡΑΝ· ΕΤΙ ΓΑΡ ΑΠΗΡ
 ΤΗΜΕΝΟΣ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ ΚΑΙΤΟΙ ΤΗΣ ΊΟΥΔΑΙΩΝ ΠΛΗΘΟΣ [Ε]ΠΙΓΕΛΩ
 > ΣΗΣ ΑΥΤΩ· ΤΑΣ ΠΡΟΣ ΘΝ^ω ΚΑΙ ΠΡΑ^ω ΛΙΤΑΣ ΨΠΕΡ ΑΥΤΩΝ ΕΠΟΙΕΙΤΟ ΛΕΓΩΝ· ΑΦΕΣ ΑΥ
 > ΤΟ[Ι]Σ ΟΤΙ ΟΥΚ ΟΙΔΑΣΙ ΤΙ ΠΟΙΟΥΣΙΝ· ΝΑΙ ΜΗΝ ΚΑΙ Ο ΜΑΚΑΡΙΟΣ ΣΤΕΦΑΝΟΣ· ΚΑΙΤΟΙ
 ΒΑΛΛΟΜΕΝΟΣ ΛΙΘΟΙΣ· ΘΕΙΣ ΤΑ ΓΟΝΑΤΑ ΠΡΟΣΧΥΞΑΤΟ ΛΕΓΩΝ· ΚΕ ΜΗ ΣΤΗΣΗΣ ΑΥΤΟΙΣ
 ΤΗΝ ΑΜΑΡΤΙΑΝ ΤΑΥΤΗΝ· ΚΑΙ Ο ΜΑΚΑΡΙΟΣ ΔΕ ΠΑΥΛΟΣ, ΛΟΙΔΟΡΟΥΜΕΝΟΙ ΕΥΛΟΓΟΥ
 ΜΕΝ· ΔΥΣΦΗΜΟΥΜΕΝΟΙ ΠΑΡΑΚΑΛΟΥΜΕΝ· ΟΥΚΟΥΝ ΑΝΑΓΚΑΙΑ ΜΕΝ Η Η ΤΟΙΑΔΗ
 ΠΑΡΑΙΝΕΣΙΣ ΤΟΙΣ ΑΓΙΟΙΣ ΑΠΟΣΤΟΛΟΙΣ ΧΡΗΣΙΜΩΤΑΤΗ ΔΕ ΚΑΙ ΗΜΙΝ ΑΥΤΟΙΣ· ΕΙΣ ΤΕ ΤΟ
 ΧΡΗΝΑΙ ΒΙΟΥΝ ΟΡΘΩΣ ΚΑΙ ΘΑΥΜΑΣΜΕΝΩΣ· ΜΕΣΤΗ ΓΑΡ ΕΣΤΙ ΠΑΣΗΣ ΦΙΛΟΣΟΦΙΑΣ· ΔΥΣ
 ΚΑΤΟΡΘΩΤΟΝ ΔΕ ΑΠΟΤΕΛΟΥΣΙΝ ΑΥΤΗΝ ΤΑΙΣ ΗΜΕΤΕΡΑΙΣ ΔΙΑΝΟΙΑΙΣ· ΠΡΟΛΗΨΕΙΣ ΟΥΚ Α
 ΓΑΘΑΙ· ΚΑΙ ΤΩΝ ΕΝ ΗΜΙΝ ΟΝΤΩΝ ΠΑΘΩΝ Η ΔΥΣΚΑΤΑΓΩΝΙΣΤΟΣ ΤΥΡΑΝΝΙΣ:-

τοῦ ἁγίου κυρίλλου ¹

^{ος} Τελοσ νομοῦ καὶ προφητῶν γενεσθαι $\overline{\chi\eta\eta}$ ο σοφωτατος εφη παγλος· παιδαγω
 ρει γαρ ο νομος επι το αγτοῦ μυστηριον· ἀλλ αἰτος εφη παλιν ο μακαριος παγλος·
 ελθοῦσης της πιστεως οὔκετι ὑπο παιδαγωγον εσμεν· οὔ γαρ ετι τας φρενας ηη
 πιαζομεν· ηἰζηθημεν δε μαλλον εις ἀνδρα τελειον· εις μετρον ηλικιας τοῦ
 πληρωματος τοῦ $\overline{\chi\eta}$ εδει τοινην οὔ γαλακτος· τροφης δε μαλλον της στερεω
 τερας· τοῦτο ημιν χαριζεται $\overline{\chi\sigma}$ της ὑπερ νομον δικαιοσυνης εμφανιζων
 την οδον· εφη γαρ αἰτος τοις ἁγιοις αποστολοις· ἀμην λεγω ὑμιν· εαν μη περις
 σεῦση η δικαιοσυνη ὑμων πλεον των γραμματεων καὶ φαρισαιων· οὔ μη
 εισελθητε εις την βασιλειαν των οἰνων· εἴτα τι το περιττον εν δικαι
 οσυνη τη κατα γε φημι το εἰσαγγελικον καὶ σωτηριον κηρυγμα διειπει
 ἀναγκαιον· ο νομος ο δια μωυσεωσ² τοις ἀρχαιοτεροις θεθεσπισαμενος
 δια των ἰσων ερχεσθαι πραγματος εκελεγε· κεκωλυκε δε το ἀδικειν
 καὶ οὔχι δε μαλλον προηδικημενοῦς [α]νεζικακειν· οπερ ο τοῦ εἰσαγγε
 λιοῦ βογλεται νομος· οὔ γαρ φονευσεις φησιν· οὔ κλεψεις· οὔκ επιορκησεις·
^{μς}³ > ετι τε προς τοῦτοις $\overline{\mu\varsigma}$ καλωσ ποιεῖτε τοις μισοῦσι
 > οφθαλμον ἀντι ὕμας· εἰλογεῖτε τοῦς κατα
 > οφθαλμοῦ· χει ρωμενοῦς γμα[σ]^[ος]⁴ προσερχε
 > ρα ἀντι χειροσ cθε περι των επερεαζοντω
 > ποδα ἀντι ποδας ὕμας· τω τυπτοντι σε επι την σι⁵
 > τραγμα ἀντι ἀγωνα παρεχε καὶ την ἀλλην·
 > τραγματος· μω
 > λωπα ἀντι μωλωπος ταῦτι δε κελεγοντος ηη μη ἀδικειν ετεροῦς·
 η γοῦν προηδικημενοῦς· μη περα των ἰσων τας κατα των ηδικηκοτων
 εκτεινειν οργα[σ]· ἀλλ ηη οὔν παντωσ ἀρεσκοῦσα τω θῶ της κατα νομον πολι
 τειας η δυναμις· γεγоне δε τοις ἀρχαιοτεροις εν ταξει παιδαγωγοῦ κατα Βρα
 χυ προσεθιζοντος εις δικαιοσυνην συμμετρον· καὶ ἀναβιβαζοντος εἰς φῶσ
 > επι το τελεωσ εχειν ἀγαθον· γεγραπται γαρ ἀρχη οδοῦ ἀγαθης· το ποιεῖν δικαία·
 πασα δε λοιπον τελειοτης εν $\overline{\chi\omega}$, καὶ των αγτοῦ θεσπισματων· τω γαρ τυπτο
 τι σε φησιν επι την σιαγωνα· παρεχε καὶ την ἀλλην· της εις ληζιν ἀνεζικακι
 ας εν τοῦτοις οδος ημιν ὑποδεικνυται· βογλεται δε προς τοῦτω καὶ χρημα
 των εἶναι καταφρονητην· ωστε καν ει μονον ἱματιον εχοι· μη ἀφορητον
 ηγεισθαι το σῆναποβαλειν αἰτω καὶ τον χιτωνα τυχον· ἀρετη δε αἰτη ψυ
 χης· ολοτροπως απεστραμμενης το φιλοπλογτον παθος· μη γαρ απαιτει
 φησιν τον αἰροντα τι των σων· ἀλλα καὶ παντι τω αιτοῦντι σε διδοῦ· οπερ
 ἀγαπης καὶ φιλοπτωχειας τεκμηριον· τον δε φιλοικτειρμονα χρη παν

176-1. *From Saint Cyril.* Christ has become ‘the end of the law’ and the prophets, said the most wise Paul (Romans 10:4), for the law instructs people towards the mystery of him. But the same blessed Paul said again. ‘Once faith has come, we are no longer under an instructor’ (Galatians 3:25). For we are no longer children in our minds, but rather we have grown ‘to maturity, to the measure of the full stature of Christ’ (Ephesians 4:13). Accordingly, we have no need of milk, but rather of more solid food (cf. Hebrews 5:12). Christ grants this to us, making clear the way of righteousness beyond the law. For he himself said to the holy apostles, ‘Truly I say to you, unless your righteousness exceeds that of the scribes and Pharisees, you will not enter into the kingdom of heaven’ (Matthew 5:20). I say, then, that it is necessary to explain what this ‘exceeding in righteousness’ is which is in accordance with the gospel and message of salvation. The law which was prophesied through Moses to older generations used to command a like-for-like approach. While it prohibited wrongdoing, it was not rather the case at all that those who had already been wronged should endure it patiently, as the law of the gospel wishes. For it says: ‘You shall not murder, you shall not steal, you shall not swear falsely’ (Exodus 20:15); further, in addition to these, ‘an eye for an eye, a hand for a hand, a foot for a foot, a wound for a wound, a bruise for a bruise’ (Exodus 21:24). The point of this command is not for others to do wrong, but rather that those who have already been wronged should not extend their anger against their wrongdoers beyond equal measures. The force of the way of life in accordance with the law was assuredly not⁶ pleasing to God, but it had been in the position of an instructor for the ancients, accustoming them little by little to righteousness in due proportion and raising them up naturally to the perfect possession of what is good. For it is written that ‘the beginning of the good way is doing what is just’ (Proverbs 16:7 LXX), but in the end all perfection is in Christ and from his decrees. For he says, ‘If anyone strikes you on the cheek, offer the other also’ (Luke 6:29). In such matters, the way of obtaining patient endurance is indicated to us. In addition, he also wishes us to despise possessions so that even if someone has only a cloak, they should not think it an unbearable happening to remove with it their tunic as well. This virtue belongs to a soul which is completely turned away from the passion of desiring riches. For, he says, ‘Do not ask back from the person who takes your goods, but give to everyone who begs from you’ (cf. Luke 6:30), which is a proof of love and embrace of poverty. The compassionate person should assuredly also be

¹ Scholium 176-1: Cyril, Fragment II.82 on Luke.

² $\mu\omega\sigma\epsilon\omega\sigma$ seems to have been corrected to $\mu\omega\gamma\sigma\epsilon\omega\sigma$.

³ This marginal numeral $\overline{m\zeta}$ has been added by a later hand.

⁴ Most of this section number is in the gutter, and it is not entirely clear that it reads $\overline{o\zeta}$.

⁵ Tregelles erroneously breaks $\sigma\iota\alpha\Gamma\omicron\Nu\alpha$ as $\sigma\iota\alpha | \Gamma\omicron\Nu\alpha$. The final line of biblical text is offset to the right and written in the same script as the catena text.

⁶ Reuss, *Lukas-Kommentare*, 260 reads $\omicron\gamma$, ‘not’ (also reflected in the Syriac version), where Codex Zacynthius erroneously has $\omicron\gamma\Nu$, ‘therefore’.

one who does not bear a grudge, so that they even perform acts of friendship to enemies. 69

177-1. *From Saint Cyril.* But it was reasonable that the holy apostles might somehow perhaps think that these words were hard to put into practice. Accordingly, he who knows all things accepts the law of the love we have for ourselves as an arbiter of what anyone would wish to obtain from another. For he says, ‘Become such a person yourself to others as you would wish them to be towards you.’ If that is that they are harsh and unsympathetic, fierce and proud, bearing grudges and evil, then be such a person yourself. But if on the contrary it is that they are kind and do not bear a grudge, do not think it unbearable to be such a person. Somehow, perhaps, for people who are of such a disposition, the law is superfluous. For God writes on our hearts the knowledge of his own will, as it says, ‘For in those days, says the Lord, I will give my laws into their mind and I will write them on their heart’ (Jeremiah 31:33). 69

¹ Scholium 177-1: Cyril, Fragment II.83 on Luke. κίρυλλοῦ *sic*.

² Tregelles claims that the Vatican Number *mz* is in the margin but has been erased: neither number nor erasure are visible on our images.

³ Tregelles erroneously has the line break at *αγα | πωσιν*.

τωσ ειναι και αμνησικακον· ωστε και τα φιλων εις εχθροσ εργαζεσθαι·
 του αγιογ κιργλλογ¹

⁰² **Α**λλ' ην εικοσ τουσ αγιοσ αποστολοσ οιθηηναι ταχα πογ δγς[κατορ]θ[ω]τα
 ειναι τα ειρημενα· ο τοινυν παντα ειδωσ τον της εν ημιν φιλαγτιασ

² **Κ**αι απο του αιροντοσ σογ το ἴμα
 τιον και τον χιτωνα μη κωλυ
 χησ· ⁰² παντι δε τω αιτογντι σε
 διδογ· και απο του αιροντοσ
 τα σα μη απαιτει και καθωσ
 θελετε ἴνα ποιωσιν ἔμιν οι
 ανοι· και ἔμει[ς ποι]ει[τε] αγτοις
 ομοιωσ και ει α[γ]απατε [τ]ογσ
 αγαπωντασ γμασ. ποια ἔμιν
 χαρισ εστιν· [κ]αι γαρ οι αμαρτω
 [λοι τουσ αγαπωντασ αγτογσ α]
 γαπωσιν³ [·]

νομον δεχετα[ι] Βρα
 βεγτην· ων αν βογ
 [λοιτο τις πε]ρ ετερογ
 τυχε[ιν] γενογ γαρ
 τοιογτοσ φησιν
 εις ετεροσ αγτοσ·
 οποιογσ περ αν θε
 λεισ ειναι περι σε·
 ει μεν σκληροσ κ(αι)
 [α]συμπαθεισ θρασεισ
 [και ο]ργιλοσ μνη
 σικακογσ και πονη
 ρογσ. εσο και αγτοσ
 τοιογτοσ· ει δε τογ
 ναν[τιον] χρηστογσ
 και αμνησικακογσ
 μη αφορητον ηγογ

το ειναι [τ]οιογτοσ· κα[ι] ταχα πογ [το]ις ογ[τω] διακειμενοισ περιττοσ ο νομοσ·
 εγγραφοντοσ ἄγ ταισ καρδ[ιαις] ημων την [τογ ιδιογ θελ]ηματοσ γνωσιν·
 εν γαρ ταισ ημεραισ ε[κειναισ] φησιν λεγει κς Δ[ιδουσ νο]μογσ μογ εις την δι
 ανοιαν αγτων· και επι την καρδιαν αγτων επιγραψω αγτογσ·-

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ¹

^{ΟΗ} ΔΡΙΣΤΟΝ ΚΑΙ ΤΟΥΤΟ ΧΡΗΜΑ ΚΑΙ ΘΩ̄ ΘΥΜΗΡΕΣΤΑΤΟΝ ΚΑΙ ΟΣΙΑΙΣ ΨΥΧΑΙΣ ΟΤΙ²
 ΜΑΛΙΣΤΑ ΠΡΕΠΟΝ̄ ΟΤΙ ΔΕ ΠΛΟΥΣΙΩΤΕΡΑ ΧΕΙΡΙ ΛΗΨΟΜΕΘΑ ΤΗΝ ΑΝΤΙΚΤΙ
 ΣΙΝ ΠΑΡΑ ΤΟΥ ΠΑΝΤΑ ΠΛΟΥΣΙΩΣ ΝΕΜΟΝΤΟΣ ΘῩ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ̄
 ΑΥΤΟΣ ΠΕΠΛΗΡΟΦΟ
 ΡΗΚΕΝ ΕΙΠΩΝ̄

- > ΟΤΙ ΜΕΤΡΟΝ ΚΑΛΟ̄
- > ΠΕΠΙΕΣΜΕΝΟΝ Ψ̄
- > ΠΕΡΕΚΧΥΝΟΜΕΝΟ̄
- > ΔΩΣΟΥΣΙΝ ΕΙΣ ΤΟΝ
- > ΚΟΛΠΟΝ Ψ̄ΜΩΝ:-

ΚΑΙ ΕΑΝ ΑΓΑΘΟΠΟΙΗΤΕ ΤΟΥΣ ΑΓΑ
 ΘΟΠΟΙΟΥΝΤΑΣ Ψ̄ΜΑΣ, ΠΟΙΑ Ψ̄
 ΜΙΝ ΧΑΡΙΣ ΕΣΤΙΝ̄ ΚΑΙ ΓΑΡ ΟΙ Α
 ΜΑΡΤΩΛΟΙ ΤΟ ΑΥΤΟ ΠΟΙΟΥΣΙΝ·

ΚΑΙ ΕΑΝ ΔΑΝΙΣΤΕ ΠΑΡ Ω̄ ΕΛΠΙ
 ΖΕΤΕ ΛΑΒΕΙΝ. ΠΟΙΑ Ψ̄ΜΙΝ ΧΑΡΙΣ
 ΕΣΤΙΝ̄ ΚΑΙ ΟΙ ΑΜΑΡΤΩΛΟΙ ΑΜΑΡ
 ΤΩΛΟΙΣ ΔΑΝΙΖΟΥΣΙΝ³· ΪΝΑ ΑΠΟ
 ΛΑΒΩΣΙΝ ΤΑ ΙΣᾹ ΠΛΗΝ ΑΓΑΠΑ
 ΤΕ ΤΟΥΣ ΕΧΘΡΟΥΣ Ψ̄ΜΩΝ· ΚΑΙ
 ΑΓΑΘ[ΟΠΟΙΕΙΤΕ ΚΑΙ ΔΑΝΙ]Ζ[ΕΤΕ]
 ΜΗΔΕΝΑ ΑΠΕΛΠΙΖΟΝΤΕΣ̄ ΚΑΙ
 ΕΣΤΑΙ Ο ΜΙΣΘΟΣ Ψ̄ΜΩΝ ΠΟΛΥΣ̄
 ΚΑΙ ΕΣΕΘΕ Ψ̄ΙΟΙ Ψ̄ΨΙΣΤΟῩ Ο
 ΤΙ ΑΥΤΟΣ ΧΡΙΣΤΟΣ ΕΣΤΙΝ ΕΠΙ
 ΤΟΥΣ ΑΧΡΙΣΤΟΥΣ ΚΑΙ ΠΟΝΗΡ(ΟΥ)Σ̄

+ ΜΗ̄ ^{ΟΗ} ΓΙΝΕΣΘΕ ΟΙΚΤΕΙΡΜΟΝΕΣ̄
 ΚΑΘΩΣ Ο ΠΗΡ

178-1. *From Saint Cyril.* This matter is also excellent and most pleasing to God and extremely fitting for holy souls. But that we shall receive the recompense with a more generous hand from the God who distributes everything generously to those who love him, he has himself given full assurance, saying ‘A good measure, pressed down, running over, will be put into your lap’ (Luke 6:38). **✠**

¹ Scholium 178-1: Cyril, Homily 32 on Luke.

² This last word on the line, *οτι*, may be a later addition.

³ Tregelles has *ΔΑΝΕΙΖΟΥΣΙΝ* (corr. Greenlee).

179-1. *From Saint Cyril.* He excises a very difficult passion from our minds, the beginning and source of contempt. For while it is necessary for people to examine themselves and order their lives according to God, when they do not do this they meddle instead with other people's business. If they see anyone unwell, just as if they reach forgetfulness of their own weaknesses, they make the matter the pretext for finding fault and a starting-point for slander. For they condemn them: not knowing that they are equally sick as those who suffer at their hands, they pass sentence on themselves. Thus the most wise Paul also writes somewhere, 'For in passing judgement on another you condemn yourself, because you, the judge, are doing the very same things' (Romans 2:1). Yet we ought rather to pity those who are weak, as they have been subjected to the onsets of the passions and inescapably entangled in the snares of sin. We ought to pray for such people and encourage them and rouse them to sobriety and endeavour not to fall into the same faults. 'For the one who judges his brother,' as the disciple of the Lord says, 'speaks against the law, and judges the law. There is one law-giver and judge' (James 4:11–12). For the judge of sinful nature should be above it. As you are not such a person, why do you judge your neighbour? The sinner will defend themselves before the judge. But if you dare to condemn, even though you do not have the authority for this, you will rather be condemned yourself, as the law does not allow judging others. ❧

¹ Scholium 179-1: Cyril, Fragment II.85 on Luke.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ¹

^{οθ} ΠΑΝ χαλεπον αποκειρει παθος των ημετερων διανοιων· ὑπεροψιας αρχην
 και γενεσιν· καιτοι γαρ δεον τινας εαγτους κατασκεπτεςθαι και κατα θ̄ν
 πολιτεγεςθαι· τογτο μεν ογ δρωσι· πολυπραγμονογσι δε τα ετερων·
 και ασθενογντας ἴδωσι τινας· ωσπερ εις ληθην ερχομενοι των ἴδιων
 αρρωστηματων· φιλοσογιας ὑποθεσιν ποιογνται το χρημα· και κα
 ταλαλιας αφορμην· καταψηφίζονται γαρ αγτων· ογκ ειδοτες οτι τα
 ἴσα νοσογντες τοις παρ αγτων διαβεβλημενοις· εαγτους κατακρinoγ
 σιν· ογτω πογ και ο σοφωτατος γραφει παγλος· >εν ω γαρ κρinoεις τον ε
^{οθ} Ἰμων οικτειρωμων εστιν· > τερων· εαγτων κα
 και μη κρinoετε· και ογ μη κρι > τακρinoεις· τα γαρ
 θητε· και μη καταδικαζετε· > αγτα πρασσει ο κρι
 και ογ μη καταδικασθητε· α > των· καιτοι μαλ
 πολγετε και απολυθησεθε· λον εχρη ασθενογ
 διδοτε και δοθησετε Ἰμιν· τας ελεειν· ωσ ταic
 μετρον καλον πεπιεσμενο > τοις ὑπεστρωμε
 ὑπερεκχγνομενον δωσογ νογς· και τοις της
 σιν εις [τον κολπον] Ἰμων] [α]φ[γκτωσ ενειλημ] αμαρτιας βροχοic
 μενογς· και ὑπερεγχεσθαι των τοιογτ[ων· και παρακαλειν αγτους και]
 διεγειρειν εις νησιν και πειρασθαι μη τοις ἴσοις περιπεσειν αιτιαμασιν· ο γαρ
 κρινων τον αδελφον καθα φησιν ο τογ χ̄γ μαθητης >καταλαλει νομογ
 > και κρinoει νομον· εις εστιν ο νομοθετης και κριτης[·] ανω γαρ δει της αμαρ
 > τανογςης φγσεωσ ειναι τον ταγτης κριτην· σγ δε μη τοιογτος, ων, τι κρι
 νεic τον πλησιον· απολογησεται τω κριτη ο αμαρτανων ει δε τολμασ κατα
 κρinoειν· καιτοι τογτογ μη εχων την εζογςιαν· κατακριθησει μαλλον
 αγτος ωσ ογκ εωντος τογ νομογ το κρinoειν ετερογς·-

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ¹

^π Δοκει μοι πως αντιφερεσθαι τω πρωτω το δευτερον· ει γαρ μετρον ληψομε
 θα καλον και πεπιεσμενον· και υπερεκχυνομενον· πως, ω μετρω με
 τρογμεν αντιμετρηθησεται ημιν· εοικε γαρ εν τογτοις ισοτης μαλλον·
 ογ πλεονασμος ειναι τις της δοθησομενης ημιν αμοιβης τι ογν δρα φα
 μεν· απαλλαζει πραγματων ημας ο σοφωτατος παγλος τοις ζητογμε
 > νοις την λγσιν επενεγκων· εφη γαρ οτι ο σπ[ει]ρων φ[ε]ιδομενωσ·
 > αντι τογ συμμετρωσ και σγνεσταλμενη χειρι· φειδομενωσ και θερι
 > σει [κ]αι ο σπειρων επ εγλογιαις. επ [ε]γλογιαις και θερισει τογτεστι πλογ
 σιωσ· ει δε τις μη εχοι· ογχ ημαρτε τογτο μη δρων· καθ ο γαρ εαν εχ^η
 εγπροσδεκτοσ· ογ καθ ο ογκ εχει· τογτο και ο δια τογ πανσοφογ μωγσε
 ωσ υπετυπογ νομοσ· προσκομιζον γαρ εις θυσιαν τω θω· το κατα χειρα τε
 και ισχυν εκαστοσ ^π ω γαρ μετρω μετρειτε
 τον υπο τον νομο·
 οι μεν μοσχογσ· οι δε ^π αντιμετρηθησεται υμιν·
 κριογσ· η αμνογσ η ^π ειπεν δε και παραβολην αυτοις·
 τργονασ η περιστε ^π μητι δυνατ[αι] τυφλοσ τυφλον
 ρασ· η σεμιδαλιν ελαι ^π οδηγειν·-
 [ο]βρεχην· πλην ο και
 [τογτο προσαγων το ογτω μικρον και εγποριστον δια το μο]σχον μη εχειν
 [ιχοσ ην εκεινω κατα προθεσιν·-]

ΤΟΥ ΑΓΤΟΥ ³

^π Εμελλον εσεσθαι μγσταγωγοι και διδασκαλοι της υπ ογνων οι μακαριοι μαθη
 ται· εδει τοιγν αγτογσ αρτιωσ εχοντασ εις εγσεβειαν αναφαινεσθαι τοις
 απανταχογ· εχρην ειδεσαι της εγαιαγογσ πολειτειασ την οδον· και τεχνη
 τασ ειναι προσ παν εργον αγαθον· και τον ακριβη και σωτηριον· και απεζεσ
 μενον εις αληθειαν ενιεναι λογον τοις παιδεγομενοισ· ωσ ηδη προαναβλε
 ψαντασ· και τω θειω φωτι καταλαμπομενην πλογσιωσ την διανοιαν
 εχοντασ· ινα μη τυφλοι τυφλων ειεν οδη[γ]οι· καν ει γενοιτο προελθει
 εις τογτο τινασ ωστε και εις αμιλλον τ[ο]ις παιδεγογσι κατακτησασθαι την
 αρετην· εις τε των διδασκοντων στησονται μετρον· εκεινων εσονται μι
 μηται· και πιστωσεται παλιν ο παγλοσ λεγων· > μιμηται μογ γινεσθε ⁴
 καθωσ καγω χυ· τογ τοιγν διδασκαλογ μηπω κρινοντοσ· τι κρινεισ
 αγτοσ· ογ γαρ ηλθε κριναι τον κοσμον αλλ ελεησαι·-

180-1. *From Saint Cyril.* It seems to me somehow that the second declaration is opposed to the first. For if we will receive ‘a good measure, pressed down and running over’, how will ‘the measure you give be the measure you get back’ (Luke 6:38)? For it appears rather that these things are commensurate: there is no sort of excess in the recompense which will be given to us. What, then, are we to say? The most wise Paul will free us from difficulties and supply a solution to these questions. For he says that ‘the one who sows sparingly,’ instead of fittingly, and with hand withdrawn, ‘will also reap sparingly. And the one who sows bountifully will also reap bountifully’ (2 Corinthians 9:6), meaning richly. If someone does not have anything, they have not sinned by not doing this. For a person is acceptable based on what they may have, not based on what they do not have. This is also what the law which came by the all-wise Moses set as a type, for each person of those under the law takes as a sacrifice to God what they have at hand and at their disposal. Some take bullocks, others rams or sheep or turtle-doves or pigeons, or wheat flour steeped in oil, but even the one who brought the last of these, which is so small and cheap, because they did not have a bullock was equal to the first in respect of their offering. **✠**

181-1. *From the same.* The blessed disciples were going to be initiators and teachers of what was under the heaven. Accordingly they should display to people everywhere that they possess everything fitting for piety: they ought to know the path of a pure way of life, and be craftsmen for every good work, and implant in those who were instructed the word which is correct and saving and completed for truth, since they had already seen in advance and had their mind richly illuminated by the divine light, so that they should not be blind guides of the blind (cf. Matthew 15:14). Even if it came to pass that some people advanced to such a point that they obtained virtue in rivalry with their instructors, they will be made to stop at the level of their teachers and be imitators of them. Again Paul confirms this, saying, ‘Become imitators of me, just as I am of Christ’ (1 Corinthians 11:1). Accordingly, as the teacher does not yet judge, why do you yourself judge? For he did not come to judge the world (cf. John 12:47) but to show mercy. **✠**

¹ Scholium 180-1: Cyril, Homily 32 on Luke.

² The first hand appears to have written εχοι.

³ Scholium 181-1: Cyril, Homily 32 on Luke.

⁴ The first hand wrote the first two letters of καθωοc at the end of this line before the whole word on the next line: they have been deleted.

182-1. *From Saint Cyril.* He convinces us from compelling arguments to refrain from wishing to judge others, and instead to be concerned with our own hearts and to seek to separate them from the passions which are within them, asking this from God. For he is the one who cures those who are crushed in their heart and frees us from spiritual sicknesses. For why, if you are sick in a greater and more painful way than is the case for others, do you ignore what affects you and criticise them instead? Therefore the commandment is compelling for the benefit of all who wish to be pious, but especially for those who have been entrusted with teaching others. For if they are good and sober, arranging their affairs according to the image of a pure life, then they may reasonably criticise those who have not chosen to act in a comparable fashion, because they have not received the impression of the conduct from the goodness which is within them. If some people were careless and easily captured by the pleasures of what is bad, how could they rebuke others who suffer from the same sickness? ❧

¹ Scholium 182-1: Cyril, Homily 33 on Luke.

² Tregelles καρφος (corr. Greenlee).

³ According to Greenlee, [εγκεχειρισ]μενοις is a correction from [εγχειρισ]μενοις.

⁴ The first hand wrote αγ for αγτοις.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ¹

^{πβ} **Ε**Ξ ΑΝΑΓΚΑΙΩΝ ΗΜΑΣ ΑΝΑΠΡΕΙΘΕΙ ΣΥΛΛΟΓΙΣΜΩΝ· ΑΠΟΣΧΕΣΘΑΙ ΜΕΝ ΤΟΥ ΒΟΥΛΕΣΘΑΙ
 ΚΡΙΝΕΙΝ ΕΤΕΡΟΥΣ· ΤΑΣ ΕΑΥΤΩΝ ΔΕ ΜΑΛΛΟΝ ΚΑΡΔΙΑΣ ΠΕΡΙΕΡΓΑΖΕΣΘΑΙ· ΚΑΙ ΤΩΝ
 ΕΝΟΝΤΩΝ ΑΥΤΑΙΣ ΠΑΘΩΝ ΑΠΑΛΛΑΤΤΕΣΘΑΙ ΖΗΤΕΙΝ· ΑΙΤΟΥΝΤΑΣ ΤΟΥΤΟ ΠΑΡΑ
 ΤΟΥ ΘΥ· ΑΥΤΟΣ ΓΑΡ ΕΣΤΙΝ Ο ΪΩΜΕΝΟΣ ΤΟΥΣ ΣΥΝΤΕΤΡΙΜΜΕΝΟΥΣ ΤΗΝ ΚΑΡΔΙΑΝ·
 ΟΥΧΙ ΑΜΦΟΤΕΡΟΙ ΕΙΣ ΒΟΘΥΝΟ⁻ ΚΑΙ ΨΥΧΗΚΩΝ Η
^{μθ} ΠΕΣΟΥΝΤΑΙ· ΟΥΚ ΕΣΤΙΝ ΜΑ ΜΑΣ Ν[Ο]ΣΗΜΑΤΩΝ Ε
 ΘΗΤΗΣ ΪΠΕΡ ΤΟΝ ΔΙΔΑΣΚΑ ΛΕΥΘΕΡΩΝ· ΤΙ ΓΑΡ ΕΙ
 ΛΟΝ· ΚΑΤΗΡΤΙΣΜΕΝΟΣ ΠΑΣ ΝΟΣΩΝ ΑΥΤΟΣ ΤΑ ΕΤΙ
 ΕΣΤΑΙ ΩΣ Ο ΔΙΔΑΣΚΑΛΟΣ ΑΥΤ(ΟΥ)· ΤΕΡΑ ΤΩΝ ΟΝΤΩΝ
 ΕΝ ΕΤΕΡΟΙΣ· ΑΦΕΙΣ ΤΑ
^{πβ} **Τ**Ι ΔΕ ΒΛΕΠΕΙΣ ΤΟ ΚΑΡΦΟΣ ΤΟ ΚΑΤΑ ΣΑΥΤΟΝ· ΕΚΕΙ
 ΕΝ ΤΩ ΟΦΘΑΛΜΩ ΤΟΥ ΑΔΕΛ ΝΟΙΣ ΕΠΙΤΙΜΑΣ· ΟΥ
 ΦΟΥ ΣΟΥ· ΤΗΝ ΔΕ ΔΟΚΟΝ ΚΟΥΝ ΑΠΑΣΙ ΜΕΝ ΤΟΙΣ
 ΤΗΝ ΕΝ ΤΩ ΙΔΙΩ ΟΦΘΑΛΜΩ ΕΘΕΛΟΥΣΙΝ ΕΥΣΕΒΕΙΝ·
 ΟΥ [ΚΑ]ΤΑΝΟΕΙΣ Η ΠΩΣ ΔΥΝΑ ΑΝΑΓΚΑΙΑ ΕΙΣ ΟΝΗΣΙΝ
 ΣΑΙ ΛΕΓΕΙ[Ν] Τ[Ω] ΑΔΕΛΦΩ ΣΟΥ] Η ΕΝΤΟΛΗ· ΜΑΛΙΣΤΑ
 [ΑΔΕΛ]Φ[Ε Α]Φ[ΕΣ ΕΚΒΑΛΩ ΤΟ] Δ[Ε] ΤΟΙΣ ΤΟ ΔΙΔΑΣΚΕΙΝ]
 ΚΑΡΠΟΣ² ΤΟ ΕΝ ΤΩ ΟΦΘΑΛΜΩ [ΕΤΕΡΟΥΣ ΕΓΚΕΧΕΙΡΙ]
 ΣΟΥ· ΑΥΤΟΣ ΤΗΝ ΕΝ ΤΩ ΟΦΘΑΛ Μ[ΕΝΟΙΣ³· ΕΙ ΜΕΝ ΓΑΡ
 ΜΩ ΣΟΥ ΔΟΚΟΝ ΟΥ ΒΛΕΠΩΝ· ΕΙΕΝ ΑΓΑΘΟΙ ΚΑΙ ΝΗ
 ΪΠΟΚΡΙΤΑ ΕΚΒΑΛΕ ΠΡΩΤΟΝ ΦΑΛΙΟΙ ΚΑΘΑΠΕΡ ΕΙΚΟ
 ΤΗΝ ΔΟΚΟΝ ΕΚ ΤΟΥ ΟΦΘΑΛΜ(ΟΥ) ΝΑ ΖΩΗΣ ΕΥΑΓΟΥΣ ΤΑ ΚΑ
 Θ ΕΑΥΤ[Ο]ΥΣ ΑΝΑΣΤΗΣΟ⁻
 ΪΠΟΚΡΙΤΑ ΕΚΒΑΛΕ ΠΡΩΤΟΝ ΤΕΣ ΤΟΙΣ ΜΗ ΤΑ ΪΣΑ
 ΤΗΝ ΔΟΚΟΝ ΕΚ ΤΟΥ ΟΦΘΑΛΜ(ΟΥ) ΔΡΑΝ ΕΛ[ΟΜΕΝ]ΟΙΣ ΕΥ
 ΠΡΟΣΩΠΩΣ [Ε]ΠΙΤΙΜΗ
 ΣΩΣΙΝ· ΟΤΙ ΜΗ ΤΟΥΣ ΤΗΣ [Ε]ΝΟΥΣΗΣ ΑΥΤΟΙΣ⁴ ΕΠΙΕΙΚΙΑΣ ΑΝΕΜΑΖΑΝΤΟ ΤΡΟΠΟΥΣ· ΕΙ ΔΕ ΡΑΘΥ
 ΜΟΙ ΤΙΝΕΣ ΕΙΕΝ. ΚΑΙ ΤΑΙΣ ΕΙΣ ΤΟ ΦΑΥΛΟΝ ΗΔΟΝΑΙΣ ΕΓΓΛΩΤΟΙ· ΠΩΣ ΑΝ ΕΤΕΡΟΙΣ ΤΑ ΪΣΑ
 ΝΟΣΟΥΣΙΝ ΕΠΙΤΙΜΗΣΙΑΝ:-

+ ^{μθ}

ωρ(ιγενοϋς) ¹

πΓ † Δένδρον αγαθον· το πνα το αγιον· δένδρον πονηρον ο διαβολος και οι τοϋ
 τοϋ ὕπηρεται· ο εχων το πνα το αγιον· τοϋς τοϋτοϋ καρποϋς επιδεικνυ
 ται· οϋς απαριθμειται ο αποστολος παγλος· ο δε δυναμιν αντικειμενην
 εχων της ατιμιας τα παθη· ακανθας και τριβολοϋς καρποφορει:-
 τοϋ αγιοϋ τιτοϋ ²

πΓ Διαφυγωμεν την φθοραν της αμαρτιας· και οταν λεγει ο σπρ και κς ημω

> οϋκ εστι δένδρον αγαθον ποιοϋν καρπον σαπρον· μη λαβης συγνωμην
 εαϋτω της ραθυμιας· το μεν γαρ δένδρον φυσει κεινεται· συ δε προ
 αιρεσει πολιτεϋνη· και παν δένδρον μη φερον καρπον εις αλλην χρεια
 κατεσκεϋασθη· συ δε εις εργασιαν αρετης ανεδειχθης· μη τις τοινην αι
 ρητικην ακοην παρεισφερων. κακωσ νοειτω ταϋτα· ει γαρ φυσει κα
 κος τυγχανεις· τί ³ κων εκ τοϋ οφθαλμοϋ σοϋ
 μανθανεις· εις τι και τοτε διαβλεψεις εκβαλει
 διδασκη· το γαρ φυ και το καρφοσ το εν τω οφθαλμω
 σει, ον· αμεταβλητον τοϋ αδελφοϋ σοϋ·
 πραγμα· ει δε η μετα

πΓ— Οϋ ⁴ γαρ εστιν δένδρον καλον·
 [ποιοϋν καρπ]ον σαπρον

ποiei· και η διδασκαλια μεταβαλλει την διανοιαν· η μεν ὑποψια της [αναγ]
 κης εκβαλλεται· το δε δογμα της προαιρεσεωσ ομολογεται· δια τοϋτο και
 διδασκαλια· δια τοϋτο ησθεια· δια τοϋτο και χς παρεγενετο· η γαρ ην αμε
 ταβλητα φυσει τα πραγματα· ματην αν ταϋτα εγινετο· νυν δε ορα μοι
 την μεταβολην· και νοει μοι την προαιρεσιν· οϋδεις αιτιαται τα αλογα
 ζωα φυσει κινουμενα· αλλα τοϋς προς την ομοιοτροπιαν ⁵ των αλογων αυ
 τεζοϋσιωσ εκκλινοντασ ανοϋς:-

183-1. *From Origen.* The good tree is the Holy Spirit. The bad tree is the devil and his servants. The one who has the Holy Spirit displays its fruits, which the Apostle Paul enumerates, but the one who has the opposing power brings forth briars and thistles, the passions of dishonour. 69

183-2. *From Saint Titus.* Let us escape the destruction of sin. When our Lord and Saviour says ‘there is no fine tree that bears bad fruit’ (Luke 6:43), do not consider it permission to be lazy. For the tree is set in motion by nature, but you lead your life by your decision. Every tree which does not bear fruit has been made ready for another purpose (cf. Luke 3:9), but you have been dedicated to the practice of virtue. Let no one read into this a heretical opinion and understand these things wrongly. For if it is by nature that you are evil, why do you learn? For what purpose are you taught? For what is so by nature is an unchangeable matter. But if change is the teacher and the word makes you turn and encouragement remodels you, and teaching shifts your understanding, the apprehension that all is from compulsion is cast out and the teaching is acknowledged that it is from choice. For this reason, there is teaching; for this reason, fasting; for this reason, even, Christ came to be present. For otherwise, things which were unchangeable by nature would have been pointless. So now, I ask you, look at the change and understand the choice. No-one holds responsible irrational animals who are set in motion by nature, but humans who turn aside of their own volition to the same behaviour as irrational creatures. 69

¹ Scholium 183-1: Origen, Fragment 112 on Luke.

² Scholium 183-2: Titus, Homilies on Luke.

³ Tregelles and Greenlee note that this line is repeated from the previous page. Greenlee suggested that it might be preceded here by *εΚΒΑΛΕ ΠΡΩΤΟΝ ΤΗΝ ΔΟ*, in order to give better sense, but there is no sign of this on the images. The repetition may be accidental.

⁴ The γ is inside the ο.

⁵ *ΟΜΟΙΟΤΡΟΠΙΑΝ* has been corrected from *ΟΙΜΟΙΟΤΡΟΠΙΑΝ*.

183-3a. *From Saint Cyril.* Therefore the life of each person will be the proof of their behaviour. For the beauty of a true and well-lived life is not characterised by external adornments and contrived virtues, but from the deeds a person performs. Again, Christ said somewhere: ‘Beware of those who come to you in the clothing of sheep, but inside are ravenous wolves’ (Matthew 7:15). See again how Christ commands that the people who approach us should be distinguished not from their clothing but from how they truly are: ‘For,’ he says, ‘the tree is known by its fruit’ (Luke 6:44). **183-3b.** And just as it is senseless to search for the choicer kinds of fruit on thistles (I mean grapes or figs), so it is ridiculous to imagine we can find in hypocrites and fools any admirable qualities, that is to say the nobility of virtue. One would say that among such people there are thorns and thistles, but nothing sweet: everything is bitter and malformed. For figs do not grow on briars, nor are grapes produced on a thorn bush. Therefore the teachers must be distinguished not from appearances but from how each of them lives their life. ❧

¹ Scholium 183-3a: Cyril, Homily 33 on Luke.

² Scholium 183-3b: Cyril, Homily 33 on Luke.

³ Greenlee believes that there is punctuation after $\Delta\text{KAN}\theta\epsilon\text{C}$ which was later erased, but there is no evidence of this on the images.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ¹

πΓ̄ ΟΥΚΟΥΝ Ο ΕΚΟΥΝ Ο ΕΚΑΣΤΟΥ ΒΙΟΣ· ΤΩΝ ΑΥΤΟΥ ΤΡΟΠΩΝ ΕΣΤΙ ΠΑΡΑΔΕΙΚΤΙΚΟΣ·
 ΟΥ ΓΑΡ ΤΟ [Ι]Σ ΕΞΩΘΕΝ ΩΡΑΪΣΜΟΙΣ ΚΑΙ ΠΕΠΛΑΣΜΕΝΑΙΣ ΕΠΙΕΙΚΙΑΙΣ ΤΟ ΤΗΣ ΑΛΗΘΟΥΣ
 ΕΥΖΩΪΑΣ ΧΑΡΑΚΤΗΡΙΖΕΤΑΙ ΚΑΛΛΟΣ· ΑΛΛ' ΕΞ ΩΝ ΑΝ ΕΡΓΑΣΑΙΤΟ ΤΙΣ· ΤΟΥΤΟ ΠΑΛΙΝ
 > ΕΦΗ ΠΟΥ Χ̄Σ· ΠΡΟΣΕΧΕΤΕ ΑΠΟ ΤΩΝ ΕΡΧΟΜΕΝΩΝ ΠΡΟΣ ΎΜΑΣ ΕΝ ΕΝΔΥΜΑΣΙ ΠΡΟ
 > ΒΑΤΩΝ· ΕΣΩΘΕΝ ΔΕ ΕΙΣΙ ΛΥΚΟΙ ΑΡΠΑΓΕΣ· ΪΔΟΥ ΔΗ ΠΑΛΙΝ ΟΥΚ ΕΚ ΤΩΝ ΕΝΔΥ
 ΜΑΤΩΝ· ΑΛΛ' ΕΞ ΩΝ ΕΙΣΙ ΚΑΤ' ΑΛΗΘΕΙΑΝ ΟΙ ΠΡΟΣ ΗΜΑΣ ΕΡΧΟΜΕΝΟΙ ΔΙΑΓΙΝΩΣΚΕ
 ΣΘΑΙ ΔΕΙΝ ΑΥΤΟΥΣ ΕΠΙΤΑΤΕΙ Χ̄Σ· ΑΠΟ ΓΑΡ ΤΟΥ ΚΑΡΠΟΥ ΦΗΣΙΝ ΤΟ ΔΕΝΔΡΟΝ ΓΙ

<p>πΓ̄ ΟΥ ΓΑΡ ΕΣΤΙΝ ΔΕΝΔΡΟΝ ΚΑΛΟΝ· ΠΟΙΟΥΝ ΚΑΡΠΟΝ ΣΑΠΡΟΝ· ΟΥ ΔΕ ΠΑΛΙΝ ΔΕΝΔΡΟΝ ΣΑΠΡΟΝ ΠΟΙΟΥΝ ΚΑΡΠΟΝ ΚΑΛΟΝ· ΕΚΑ ΣΤΟΝ ΓΑΡ ΔΕΝΔΡΟΝ ΕΚ ΤΟΥ Ϊ ΔΙΟΥ ΚΑΡΠΟΥ ΓΙΝΩΣΚΕΤΑΙ· ΟΥ ΓΑΡ ΕΞ ΑΚΑΝΘΩΝ ΣΥΛΛΕΓΟΥ ΣΙΝ ΣΥΚΑ· ΟΥΔΕ ΕΚ ΒΑΤΟΥ ΣΤΑ ΦΥΛΗΝ ΤΡΥΓΩΣΙΝ [·] Ο ΑΓΑΘΟΣ ΑΝΟΣ· ΕΚ ΤΟΥ ΑΓΑΘΟΥ ΘΗΣΑΥ ΡΟΥ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΠΡΟ ΦΕΡΕΙ ΤΟ ΑΓΑΘΟΝ· ΚΑΙ Ο ΠΟΝΗ ΡΟΣ ΑΝΟΣ ΕΚ ΤΟΥ ΠΟΝΗΡΟΥ ΠΡΟΦΕΡΕΙ ΤΟ ΠΟΝΗΡΟΝ·</p>	<p>νωσκεται·² και ως περ εστιν αμαθες το εν ακανθες³ ζη τειν τα των ωρι μων εξαιρετα· σταφυλην τε φη μι και συκον· ου τω καταγελαστον εννοειν εν ἴπο κριταις και βεβη λοις ευρειν δγνα σθαι τι των τεθαυ μασμενων ηγογ· αρεθης ευγενειαν· τουτους και τρι βολους και βατους φαιη τις αν παρα τοις τοιουτοις· γλυκυ μεν ουδεν· πικρα δε παντα και</p>
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ΔΥΣΓΕΝΗ ΟΥ ΓΑΡ ΕΝ ΑΚΑΝΘΑΙΣ ΦΥΕΤΑΙ ΣΥΚΑ· ΟΥΔΕ ΕΝ ΒΑΤΩ ΤΙΚΤΕΤΑΙ ΣΤΑ
 ΦΥΛΗ· ΟΥΚΟΥΝ ΑΠΟ ΤΩΝ ΣΧΗΜΑΤΩΝ, ΑΛΛ' ΕΞ ΑΥΤΩΝ ΤΩΝ ΕΚΑΣΤΩ ΒΕΒΙΩΜΕ
 ΝΩΝ ΔΙΑΓΝΩΣΤΕΟΝ ΤΟΝ ΔΙΔΑΣΚΑΛΟΝ·-

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

ΠΔ Τότε γαρ ογκ εκαλειτο κ̄ς· πλην ἕπο ολιγων· μετα δε το κηργμα της εγσειβει
 ας και την πιστιν των εθνων· εμελλεν η εκκλησια κ̄ν καλειν τον ον[τως] κ̄ν·
 του αγιου κυριλλου ²

ΠΔ Μονη πρεπει τη παντων επεκεινα και ανωτατη³ φυσει το της κυριοτητος ονομα
 > τε και πραγμα· κρατει γαρ και κατεξουσιαζει των ολων· εις γαρ κ̄ς· μια πιστις
 > εν βαπτισμα· και πα[λιν ο] παγλος φησιν· και γαρ ειπερ εις θε[ο]ι πολλ[ο]ι και
 > κυριοι πολλοι εν τε ο̄νω και επι της γης· αλλ' ημιν εις θε̄ς ο̄ π̄ηρ̄ ε̄ξ [ο]υ τα παν
 τα· και εις [κ̄ς ις] χ̄ς δι ογ τα παντα και ημεις δι αγτου· μονον ουν ειδότες τον
 φυσει τε και αληθως κ̄ν τον συμβασιλεγοντα τω θ̄ω και π̄ρι θ̄ν λογον· ογτως
 αγτον ονομαζομεν·- και μετ ολιγα· ⁴

Επισφαλές ουν αρα και της εσχατης ᾱξ[ιον δικ]ης το μη ὑποκεις[θαι θελε]ιν τω

των ολων κρα
 τογντι χ̄ω̄ κατ' ἴ
 δι δ' αν τις εκ πολ
 λων μεν και αλλω̄
 και εκ τωνδε λ[ε]γο
 μενων· τον μεν
 γνησιον οικητην

Εκ γαρ περισσευματος καρ
 διας λαλει το στομα αγτου·

ΠΔ Τι δε καλειτε με [κ̄ε] κ̄ε· και ογ
 [ποιειτε α] λεγω

ε̄ξαιρετω τιμη στεφαν[ουμενο]ν τον δε απεισθη και [ραθ]υμον· εις το σ[κο]
 τος δραμοντα το εξωτερον· οι γαρ λαβοντες ταλαντα και διπλασιασαντες
 τω δεσποτη το δοθεν· επαινοις τετιμηνηται τοις παρ αγτου· [ε]φη γαρ εκα
 στω· εγ δογλε αγαθε και πιστε· [επι] ολιγα ης πιστος· επ[ι] πολλων σε καταστησω·
 εισελθε εις την χαραν του κ̄ς ουγ· τον γε μην εις γην καταχωσαντα το δο
 θεν ως ραθυμον σκληρα και αφγκτω περι[βεβ]ληκε δικη·-

184-1. *From Saint Titus.* He was not then addressed as Lord, except by a few. But after the proclamation of the religion and the coming to faith of the nations, the Church began to address as Lord the real Lord. 50

184-2. *From Saint Cyril.* Both the name and fact of lordship are fitting only to the nature which is beyond all and most high. For he rules and has dominion over all things. ‘For there is one Lord, one faith, one baptism’ (Ephesians 4:5). And again Paul says, ‘For even if there are many gods and many lords in heaven and on earth, for us there is one God, the Father from whom all things come, and one Lord, Jesus Christ, from whom all things come, and we from him’ (1 Corinthians 8:5). So, knowing the only Lord in nature and truth, God the Word who reigns with God the Father, we name him in this manner. 50

184-3. *And a little later on.* Dangerous and worthy of the utmost condemnation is the wish not to be subject to the Christ who rules all things. One should understand this from many other sayings as well as those which appear here. While the true servant is crowned with special honour, the disobedient and lazy one rushes into outer darkness. For those who received the talents and doubled for the master what was given were honoured with these praises from him, as he said to each one, ‘Well done, good and trustworthy slave. You were trustworthy in small matters: I will put you in charge of great ones. Enter into the joy of your lord’ (Matthew 25:23). But he surrounded with harsh and inescapable condemnation the one who, as a lazy slave, buried in the ground what he was given. 50

¹ Scholium 184-1: Titus, unknown work.

² Scholium 184-2: Cyril, Homily 34 on Luke.

³ $\Delta\text{N}\omega\text{T}\alpha\text{T}\eta$ is a correction from $\Delta\text{N}\omega\text{T}\eta$, with the two additional letters written above the line, following the source indication. Reuss, *Lukas-Kommentare*, 71 reads $\Delta\text{N}\omega\text{T}\alpha\text{T}\omega$ here.

⁴ Scholium 184-3: Cyril, Homily 34 on Luke.

185-1. *From an unattributed source.* Many are the ongoing battles, and against many is the struggle which humans face: evil spirits, passions of the soul, bodily pains, afflictions of circumstances. Even these come upon those steadfast in the commandments of the Lord through their daily observances, so that unsound things may not come up like a rush of violent waters and disperse the beliefs we hold, but our excellence may be unassailable through a good reputation in the face of hostile circumstances. Let us not become conspicuous in falling, but in victory. For the falling of those who have displayed greatness is indeed conspicuous when they fall from their greatness, but conspicuous too is the glory of those who are steadfast in faith, since they are fixed on greatness. 6♥

185-2. *From Saint Cyril.* The one who is obedient and easily led does not so much become a hearer of the law as a doer of deeds. They will have a most stable balance in every fine and good deed. They will be like a house which is well-established and has an unshakeable foundation, so that if temptations and the savagery of the passions which are in us should attack in the manner of a winter storm or floods of waters, they will suffer nothing dreadful. But the one who only inclines their ear to whatever Christ should say, keeping nothing stored up in their mind nor, indeed, accomplishing any of the commandments, shall be similar, again, to a house which is on the very brink of falling. For they shall readily be led away to that which is not permitted, when pleasure arouses them and carries them off into the pits of sin. 6♥

¹ Scholium 185-1: Source unknown (also in Cramer's edition of the Catena on Luke).

² Scholium 185-2: Cyril, Homily 34 on Luke.

εξ ανεπιγραφου¹

Πολλα τα προσπολεμογντα και προς πολλους ο αγων ανοις² δαιμονας παθη ψυχης·
 οδγνας σωματος θλιψις πραγματος· πλην ταυτα επελθη· Βεβαιους αυτον
 εν τοις του κυ παραγγελμασιν δια της καθ εκαστην ημεραν ασκησεως· ινα μη
 καθαπερ βιαιων υδατων εμβολη προσελθουσα σαθρα· τα εν ημιν δογματα δι
 ασκεδασει αλλ' εν εγδοκιμησει τοις εναντιογμενοις πραγμασιν ακαταλυ
 τος ουσα η αρετη· και μη τω πτωματι περιφανεις· αλλα τη νικη γενωμεθα·
 περιφανες γαρ και το πτωμα των μεγαλα δεδιδαγμενων· [οταν] μεγαλων απο
 πιπτουσι· περιφανης δε και η δοξα των εν πιστει Βεβαιων· οτι επι μεγαλοισ
 στηριζονται:
 του αγιου κυριλλ(ου)²

Πας ο ερχομενος προς με.
 και ακογων μου των λογω
 και ποιων αυτουσ υποδει
 ζω υμιν τινι εστιν ομοι
 ος· ομοιος εστιν ανω οι
 κοδομουντι οικιαν·

[πε] Ο γαρ ευπιθης και εγαω +N
 γος [ο]γκ ακροατης νομου
 γενομενος μαλλον, αλ
 λα ποιητης εργων· εδραι
 οτατην εξει την στα
 σιν την εν παντι πραγ
 ματι καλω τε και αγα
 θω· εσται δε οικια παρα
 πλησιος ιδρυμενη κα
 λως και ασειστον εχογ

[σητ]ον θεμελιον· ωστε καν χειμαρρογ δικην ητοι πλημμυρας υδατων προς
 Βαλωσιν οι πειρασμοι και η των εν ημιν παθων αγριότης [πεισεται των απεγκτω]
 ουδεν· ο δε μονην υπεχων την ακοην· οισ αν λεγοι χς· αποθετον δε εις νογν εχω
 ουδεν· ουτε μην κατορθωσας τι των κεκελεγμενων· εσται παλιν οικια προς
 εοικωσ· ετοιμοτατη προς πτωσιν· κατενεχθησεται γαρ ετοιμωσ προς α μη θε
 μισ· κατερεθιζουσης ηδονης· και εις τογς της αμαρτιας αποφερογσης Βοθρογς:-

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

πς̄ — ΤΟΙΣ ΤΕΛΕΙΟΤΕΡΟΙΣ ΤΩΝ ΜΑΘΗΜΑΤΩΝ ΜΟΝΟΝ ΟΥΧΙ ΚΑΤΑΚΟΡΕΣΑΣ ΤΟΥΣ² ΑΓΙΟΥΣ ΜΑ
 ΘΗΤΑΣ ΑΥΤΟΥ· ΚΑΙ ΘΕΣΠΙΣΜΑΤΩΝ ΑΥΤΟΙΣ ΕΥΑΓΓΕΛΙΚΩΝ ΑΠΛΩΣΑΣ ΤΡΑΠΕΖΑΝ
 ΟΙΝΟΝ ΤΕ ΚΕΡΑΣΑΣ ΤΟΝ ΕΥΦΡΑΙΝΟΝΤΑ ΚΑΡΔΙΑΝ ΑΝΟΥ⁷· ΚΑΤΙΣΙΝ ΕΙΣ ΚΑΠΕΡΝΑ
 ΟΥΜ· ΕΚΕΙ ΤΕ ΜΕΓΑΝ ΚΑΙ ΠΑΡΑΔΟΞΟΝ ΕΡΓΑΖΕΤΑΙ· ΚΑΙ ΤΗΣ ΕΛΑΤΟΥ ΜΕΓΑΛΟΠΡΕ
 ΠΕΙΑΣ ΔΞΙΟΝ· ΑΝΗΡ ΓΑΡ ΕΠΙΕΙΚΗΣ ΚΑΙ ΤΗ ΤΩΝ ΗΘΩΝ ΧΡΗΣΤΟΤΗΤΙ ΔΙΑΠΡΕΠΩ⁷
 ΚΑΙ ΣΤΡΑΤΙΩΤΩΝ ΗΓΟΥΜΕΝΟΣ ΤΟΙΣ ΟΙΚΟΥΣΙ ΤΗΝ ΚΑΦΑΡΝΑΟΥΜ· ΣΥΝΕΣΤΙΟΣ Η⁷
 ΤΟΥΤΟΥ ΣΥΝΕΒΗ ΤΙΝΑ

ΤΩΝ ΓΗΝΣΙΩΝ ΟΙΚΕ
 ΤΩΝ· ΑΡΡΩΣΤΙΑ ΠΕΡΙ
 ΠΕΣΕΙΝ ΚΑΙ ΩΣ ΕΝ ΕΣΧΑΤΑΙΣ
 ΟΡΑΣΘΑΙ³ ΛΟΙΠΟΝ ΕΚΤΠΟΙ
 ΑΙΣ· ΚΑΙ ΗΚΟΥΣΕ ΦΗΣΙ
 ΤΑ ΠΕΡΙ ΤΟΥ ΙΥ⁷· ΕΙΤΑ ΠΕΜ
 ΠΕΙ ΠΡΟΣ ΑΥΤΟΝ ΩΣ ΠΑ
 ΡΑ ΘΥ ΔΗΛΟΝΟΤΙ ΤΑ Ψ
 ΠΕΡ ΑΝΟΥ ΦΥΣΙΝ ΤΕ Κ(ΔΙ)
 ΔΥΝΑΜΙΝ ΑΙΤΩΝ· Η
 ΞΙΟΥ ΓΑΡ ΤΟΝ ΤΟΥ ΘΑΝΑ
 ΤΟΥ ΔΕΣΜΩΝ ΑΠΑΛΛΑΤ
 ΤΕΣΘΑΙ ΤΟΝ ΕΣΧΑΤΗ ΝΟ
 [ΣΩ ΚΑΤΕΙΛΗΜΜΕΝΟΣ:-]
 ΚΑΙ ΜΕΤ ΟΛΙΓΑ ⁴

ΟΣ ΕΣΚΑΨΕΝ ΚΑΙ ΕΒΑΘΥΝΕΝ·
 ΚΑΙ ΕΘΗΚΕΝ ΘΕΜΕΛΙΟΝ ΕΠΙ
 ΤΗΝ ΠΕΤΡΑΝ· ΠΛΗΜΜΥΡΗΣ
 ΔΕ ΓΕΝΟΜΕΝΗΣ· ΠΡΟΣΕΡ
 ΡΗΞΕΝ Ο ΠΟΤΑΜΟΣ ΤΗ ΟΙ
 ΚΙΑ ΕΚΕΙΝΗ ΚΑΙ ΟΥΚ ΙΣΧΥΣΕ⁻
 ΣΑΛΕΥΣΑΙ ΑΥΤΗΝ ΔΙΑ ΤΟ ΚΑ
 ΛΩΣ ΟΙΚΟΔΟΜΗΣΘΑΙ ΑΥΤΗΝ·

Ο ΔΕ ΑΚΟΥΣΑΣ ΚΑΙ ΜΗ ΠΟΙΗΣΑΣ.
 ΟΜΟΙΟΣ ΕΣΤΗΝ⁵ ΑΝΩ ΟΙΚΟΔΟ
 ΜΗΣΑΝΤΙ ΟΙΚΙΑΝ ΕΠΙ ΤΗΝ
 ΓΗΝ ΧΩΡΙΣ ΘΕΜΕΛΙΟΥ· Η ΠΡΟΣ
 ΕΡΡΗΞΕΝ Ο ΠΟΤΑΜΟΣ ΚΑΙ ΕΥ
 ΘΥΣ ΣΥΝΕΠΕΣΕΝ· ΚΑΙ ΕΓΕΝΕ
 ΤΟ ΤΟ ΡΗΓΜΑ ΤΗΣ ΟΙΚΙΑΣ ΕΚΕΙΝΗΣ
 ΜΕΓΑ· ^{ἰ[α]} ΕΠΕΙ ΔΕ ΕΠΛΗΡΩΣΕ⁻
 ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΑΥΤΟΥ ΕΙΣ⁷

— ΔΞΙΟΣ ΕΣΤΙ ΦΗΣΙΝ Ω ΠΑΡΕ
 ΞΗ ΤΟΥΤΟ· Ω ΠΑΡΑΔΟΞΟΥ
 ΠΡΑΓΜΑΤΟΣ· ΟΙ ΤΗ ΧΥ ΔΟ
 ΞΗΣ ΚΑΤΗΓΟΡΟΙ· ΘΑΥΜΑ
 ΤΟΥΡΓΕΙΝ ΑΥΤΟΝ ΑΠΕΙ
 ΘΟΥΣΙΝ ⁶· ΟΙ ΤΗΝ ΕΙΣ ΑΥΤΟ⁻
 ΠΙΣΤΙΝ ΠΑΡΑΙΤΟΥΜΕΝΟΙ·
 ΤΑ ΕΙΣ ΠΙΣΤΙΝ ΕΠΑΓΩΓΑ
 ΤΟΙΣ ΟΥΠΩ ΠΙΣΤΕΥΣΑΣΙΝ
 ΔΕΙΚΝΥΣΘΑΙ ΠΑΡΕΚΑΛΟΥ⁻

+ΝΔ ΠΩΣ ΕΙΠΕ ΜΟΙ ΠΡΟΣΕΡΧΗ ΠΑΡΑΚΑΛΩΝ ΑΡ' ΟΙΣΘΑ ΚΑΙ ΠΕΠΙΣΤΕΥΚΑΣ ΟΤΙ ΔΥΝΑΤΑΙ ΚΑ
 ΤΟΡΘΟΥΝ ΤΑ ΘΕΟΠΡΕΠΕΙ· ΚΑΙ ΖΩΟΠΟΙΕΙΝ ΔΥΝΑΣΘΑΙ ΚΑΙ ΤΩΝ ΤΟΥ ΘΑΝΑΤΟΥ ΒΡΟ
 ΧΩΝ ΕΞΕΛΕΣΘΑΙ ΤΙΝΑΣ· ΠΩΣ ΟΥΝ ΕΛΕΓΕΣ ΟΤΙ ΕΝ ΒΕΕΛΖΕΒΟΥΛ ΑΡΧΩΝΤΙ ΤΩΝ ΔΑΙΜΟ
 ΝΙΩΝ ΕΚΒΑΛΛΕΙ ΤΑ ΔΑΙΜΟΝΙΑ:-

186-1. *From Saint Titus.*¹ With these fuller teachings, he has not only satisfied his holy disciples, but he has also spread out a table of gospel commands for them and mixed a wine which gladdens the heart of humans (cf. Psalm 103:15 LXX). He goes down to Capernaum. There a great and marvellous event takes place, which is also worthy of his own greatness. There was a virtuous man, also prominent for the goodness of his character; a commander of soldiers and a fellow citizen to the inhabitants of Capernaum. It came to pass that sickness fell on one of his faithful servants, who seemed to be about to breathe their last. It says, ‘He heard about Jesus’ (cf. Luke 7:3): then he sends to him, asking as from God things clearly beyond the nature and power of a human. For his request was to release from the chains of death the man who was gripped by his final illness. ❶

186-2. *And a little later on.* They say ‘He is worthy of having you do this for him’ (Luke 7:4). How marvellous a deed! Those who slander the glory of Christ persuade⁶ him to perform wonders; those who reject faith in him urge him to show those who do not yet believe things that lead to faith. Tell me, how do you come with this request? Do you know and trust that he is able to accomplish divine wonders, able both to bring people to life and to drag them out of the snares of death? How, then, did you say that ‘He casts out demons by Beelzebub, the ruler of the demons’ (Luke 11:15)? ❷

¹ Scholium 186-1: Cyril, Homily 35 on Luke; the written attribution is incorrect.

² The first hand wrote τοῦ for τοῦς.

³ The first hand initially wrote ἐχθὰ ταιςθαι and overwrote it to ἐχθὰταις | ορασθαι.

⁴ Scholium 186-2: Cyril, Homily 35 on Luke.

⁵ Tregelles has ἐστιν and Greenlee has ἐστιν (*sic*) here but it is clearly ἐστην.

⁶ Reuss, *Lukas-Kommentare*, 72 (supported by the Syriac) reads ἀναπειθουσιν (‘persuade’) rather than ἀπειθουσιν (‘disobey’).

⁷ Tregelles incorrectly has a small displaced τας after εις (corr. Greenlee).

187-1. *From an unattributed source.* So, while the elders of the Jews ask for a favour for the sake of something small, the costs incurred for the synagogue, the Lord gives himself, not for this reason but for the far greater cause of wishing to bring about faith for all humans by his power. Also, he then wishes to benefit a centurion, who keeps all in order, and to guide the others to faith by this. And in no way is he unaware of what will happen, what the centurion, on seeing him arriving in his house, intends to ask. But, knowing that the forthcoming request is from reverence, he acknowledges a commander with trustworthy esteem: he will set each side in motion, applying what is proper for a human. So in his esteem there is the promise and its fulfilment, and in his request there is the power for the healing which had not yet come to pass. 50

¹ See also Plate 5.

² Scholium 187-1: Source unknown.

³ *Kephalaion* 18: On the Centurion.

εξ ανεπιγραφου²

πζ

ΟΙ ΜΕΝ ΟΥΝ ΠΡΕΣΒΥΤΕΡΟΙ ΤΩΝ ἸΟΥΔΑΙΩΝ· ΜΙΚΡΩΝ ΕΝΕΚΑ ΤΗΝ ΧΑΡΙΝ ΑΙΤΟΥΣΙ ΤΩΝ
ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΓΕΝΟΜΕΝΩΝ ΑΝΑΛΩΜΑΤΩ[Ν·] Ο ΔΕ ΚΣ ΟΥΚ ΕΠΙ ΤΟΥΤΩ ΔΙΔΩ
ΣΙΝ ΕΑΥΤΟΝ· ΑΛΛ' ΕΠΙ ΤΩ ΠΟΛΥ ΜΕΙΖΟΝΙ ΠΙΣΤΙΝ ΚΑΤΕΡΓΑΣΘΑΙ ΔΙΑ ΤΗΣ ΔΥΝΑΜΕΩΣ

ΙΗ ΠΕΡΙ ΤΟΥ ΕΚΑΤΟΝΤΑΡΧΟΥ³

ΕΙΣ ΠΑΝΤΑΣ ΑΝ ΑΝΟΥΣ

ΑΚΟΑΣ ΤΟΥ ΛΑΟΥ· ΕΙΣΗΛΘΕΝ

ΒΟΥΛΟΜΕΝΟΣ· ΚΑΙ ΤΟ

ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ·

ΤΕ ΕΚΑΤΟΝΤΑΡΧΗ ΧΑ
ΡΙΣΑΣΘΑΙ ΒΟΥΛΟΜΕΝΟΣ

ΙΗ

ΕΚΑΤΟΝΤΑΡΧΟΥ ΔΕ ΤΙΝΟΣ ΔΟΥ
ΛΟΣ ΚΑΚΩΣ ΕΧΩΝ ΗΜΕΛΛΕΝ ΤΕ
ΛΕΥΤΑΝ· ΟΣ ΗΝ ΑΥΤΩ ΕΝΤΙΜΟΣ
ΑΚΟΥΣΑΣ ΔΕ ΠΕΡΙ ΤΟΥ ΙΥ' ΑΠΕ
ΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΝ ΠΡΕΣΒΥ
ΤΕΡΟΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ ΕΡΩ
ΤΩΝ ΑΥΤΟΝ· ΟΠΩΣ ΕΛΘΩΝ ΔΙ
ΔΩΣΗ ΤΟΝ ΔΟΥΛΟΝ ΑΥΤΟΥ·

ΕΠΙΤΗΔΕΙΩΣ ΕΧΟΝΤΑ

ΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ ΔΙΑ

ΤΟΥΤΟ ΠΡΟΣ ΤΗΝ ΠΙ

ΣΤΙΝ ΚΑΘΗΓΗΣΑΣΘΑΙ

ΚΑΙ ΟΥΔΗΠΟΥΘΕΝ Α

ΓΝΟΕΙ ΤΟ ΜΕΛΛΟΝ·

ΟΤΙ ΜΕΛΛΕΙ ΠΥΘΟΜΕ

ΝΟΣ Ο ΕΚΑΤΟΝΤΑΡΧΟΣ

ΑΦΕΙΚΝΟΥΜΕΝΟΝ

[ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΠΑ]

ΡΑΙΤΕΙΣΘΑΙ· ΑΛΛ' ΕΙΔΩΣ

ΤΗΝ ΜΕΛΛΟΥΣΑΝ ΕΞ ΕΥ

ΛΑΒΕΙΑΣ ΠΑΡΑΙΤΗΣΙΝ·

ΕΠΙΝΕΥΕΙ ΤΗ ΠΙΣΤΗ

ΚΑΤΑΡΧΗΝ ΑΖΙΩΣΕΙ·

ΕΚΑΤΕΡΑ ΚΙΝΗΣΕΙ

ΤΟΥ ΑΝΟΥ ΤΟ ΟΙΚΕΙΟΝ

ΕΦΑΡΜΟΖΩΝ· ΤΗ ΜΕΝ

ΟΙ ΔΕ ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΠΡΟΣ ΤΟ[-]

ΙΗ, ΗΡΩΤΩΝ ΑΥΤΟΝ ΣΠΟΥΔΑΙ

ΩΣ ΛΕΓΟΝΤΕΣ· ΟΤΙ ΑΖΙΟΣ ΕΣΤΙΝ

Ω ΠΑΡΕΖΗ ΤΟΥΤΟ· ΑΓΑΠΑ ΓΑΡ ΤΟ

ΕΘΝΟΣ ΗΜΩΝ· ΚΑΙ ΤΗΝ ΣΥΝΑΓΩ

ΓΗΝ ΑΥΤΟΣ ΩΚΟΔΟΜΗΣΕΝ ΗΜΙ·

Ο ΔΕ ΙΣ ΕΠΟΡΕΥΕΤΟ ΣΥΝ ΑΥΤΟΙΣ·

ΕΦΑΡΜΟΖΩΝ· ΤΗ ΜΕΝ

ΑΖΙΩΣΕΙ ΤΗΝ ΕΠΑΓΓΕΛΕΙΑΝ ΚΑΙ ΤΗΝ ΑΚΟΛΟΥΘΗΣΙΝ. ΤΗ ΔΕ ΠΑΡΑΙΤΗΣΕΙ ΤΗΝ ΔΥΝΑ
ΜΙΝ ΕΙΣ ΤΟ ΚΑΙ ΜΗ ΠΑΡΑΓΕΝΟΜΕΝΟΣ ἴσασθαι:-

εξ ανεπιγραφου¹

π̄η̄ Ἀρχοντα νενονηκε τον ῑν̄ δεσποτην· ογ̄ δογλον· ογκ̄ αιτουγντα και λαμβανειν δεο
 μενον· αλλ' εχοντα και παρεχον δυναμενον επιταττοντα· και ογκ̄ επιταττομε
 non· ει γαρ εγω φησιν· ο γπεζογσιαν εχων κελεγω και γινεται· σγ̄ ο μη εζογσιαν· αλλ'
 αγθεντιαν θεοτητος εχων τι ογκ̄ αν ποιησειας νεγματι·-
 του αγιου τιτου²

π̄η̄ ἄθρει οπως οι μεν των ιουδαιων πρεσβυτεροι εις αγτην την του παρακαλογν
 τος εστιαν ηθελον παραγενεσθαι τον ῑν̄· ως ογχ' ετερωσ δυναμενον ανα
 στησαι τον κειμενον· ει μη αφοικοιτο προς αγτον ο δε πεπιστευκεν· οτι
 και απων ενεργησει· και ρηματι κατορθοι ογκογν την κρειττονα ψη
 φον δικαιως ηρπασεν· εφη γαρ ο ῑς̄· αμην λεγω ὅμιν· ογδε εν τω ιηλ̄ τοι
 αγτην πιστιν εγρο·
 απειλαττε το δε πα
 ραχημα του νοσειν·
 ο παρα βραχὺ τω θανα
 τω κατησχημονος·
 οσια δη ογν ψηφω
 θ̄γ̄ της μεν προς αγ
 τον οικειοτητος απο
 λισθεν ο ιηλ̄· αν[τισκε]
 κληται δε και προσε
 ληφθη τα εθνη· ε
 τοιμοτεραν εχοντα
 την καρδια· εις γε το χρησαι πιστεγειν εις αγτον· και πιστωσεται παλιν η̄
 μας τογτο λεγων ο θεσπεσιος μελωδος περι αγτων· ποτε μεν· οτι την ετοιμασιαν
 > της καρδιας [α]γτων προσεσχεν το ογς σογ' ποτε δε παλιν· επληθηνθησαν αι ασθε
 > νιαι αγτων μετα ταγτα εταχγναν· ε[ι γα]ρ και πολλαισ αμαρτιαισ ησαν βεβαρημε
 νοι· αλλ' ομως εταχγναν προς παραδοχην των δια χ̄γ̄ παιδεγματων· περι δε
 > γε του ιηλ̄ προφητικος φησιν λογος· > απωσεται αγτογς ο θ̄ς̄ οτι ογκ̄ ειςηκογ
 σαν αγτογ και εσονται πλανηται εν τοις εθνεσιν·-⁴

3
 π̄η̄ Ηδη δε αγτογ ογ μακραν απε
 χοντος απο της οικιας επεμ
 ψεν προς αγτον φιλογς ο ε
 κατονταρχος λεγων αγτω·
 κε̄· μη σκγλλογ· ογ γαρ ειμι
 ικα[νο]ς [ινα] μ[ογ γπο την στε]
 γην εισελθης·

188-1. *From an unattributed source.* He perceived that Jesus was the ruler; the master, not the slave. He was not the one begging and bound to receive, but the one who possessed and was able to supply: who gave commands and did not receive commands. ‘For,’ he says, ‘if I, who have authority, order and it comes to pass, you who have not authority but the absolute power of divinity, what could you not do with a nod?’ (cf. Luke 7:8). 6

188-2. *From Saint Titus.* Observe how the elders of the Jews wanted Jesus to go to the actual house of the one who made the request, as if he were not able otherwise to raise the one who lay there except by coming to him. But the other man had faith that he would effect it even at a distance, and accomplish it with a word. Therefore he rightly won the stronger decree. For Jesus said, ‘Truly I tell you, not even in Israel have I found faith of this sort’ (Luke 7:9). He right away made the man recover from sickness who shortly before was gripped by death. So by the holy decree of God, Israel fell from its relationship to him, and instead he called and adopted the nations, whose heart was better prepared for the faith in him which is required. The divinely-inspired singer will confirm this to us again when he says about such things on one occasion that ‘Your ear paid attention to the promptness of their heart’ (Psalm 9:38 LXX), and again, on another, ‘Their weaknesses were multiplied and after this they went quickly’ (Psalm 15:4 LXX). For even though they had been weighed down by many sins, nevertheless they went quickly to receive teachings through Christ. But about Israel, the prophetic word says: ‘God will reject them, because they have not listened to him, and they will be wanderers among the nations’ (Hosea 9:17). 6

¹ Scholium 188-1: Source unknown.

² Scholium 188-2: Cyril, Homily 35 on Luke

³ The first hand wrote the first letter of the biblical text (H) on the line above, then erased it and started it one line lower.

⁴ At least one page is missing, which would have contained Luke 7:7–11a.

190-1a. *From an unattributed source.* This is also the source of our comfort about those who die, as we imagine the resurrection before our eyes. But these people rose again at the point of death. ‘Christ once risen dies no more: death no longer has dominion over him’ (Romans 6:9). For he has become for us the first fruits of the resurrection and ‘the first-born from the dead’ (Colossians 1:18) and life according to nature. **190-1b.** Yet why did he not accomplish the miracle with only a word, but touched the bier as well? So that you might learn how effective the holy body of Christ is for human salvation. For it is a body of life and flesh of the all-powerful Word, and it bore his power. For just as when iron meets fire it makes the character of the fire effective and fulfils its function,⁴ since this flesh became that of the Word, who instilled life in all things, accordingly, this itself is also life-giving and destroys death and corruption. 69

¹ Scholium 190-1a: Titus, Homilies on Luke.

² εσπλαγχνισθη was initially written as εσπλαχνισθη.

³ Scholium 190-1b: Cyril, Homily 36 on Luke.

⁴ This follows Reuss, *Lukas-Kommentare*, 74 in reading χρείαν πληροῖ. If χροίαν ἀποπληροῖ is read with the manuscript, the translation might be ‘and finishes its surface’.

+

εξ ανεπιγραφου¹

̄̄ ΤΟΥΤΟ ΚΑΤΑΡΧΕΙ ΚΑΙ ΗΜΙΝ ΤΗΣ ΕΠΙ ΤΟΙΣ ΑΠΟΘΝΗΣΚΟΥΣΙ ΠΑΡΑΜΥΘΙΑΣ ΠΡΟ ΟΦΘΑΛΜΩ-
 ΤΗΝ ΑΝΑΣΤΑΣΙΝ ΠΟΙΟΥΜΕΝΟΙΣ· ΑΛΛ ΟΥΤΟΙ ΜΕΝ· ΕΠΙ ΤΩ ΑΠΟΘΑΝΕΙΝ ΑΝΕΣΤΗΣΑΝ· Χ̄C
 ΔΕ ΑΝΑΣΤΑΣ· ΟΥΚΕΤΙ ΑΠΟΘΝΗΣΚΕΙ· ΘΑΝΑΤΟΣ ΑΥΤΟΥ ΟΥΚΕΤΙ ΚΥΡΙΕΥΕΙ· ΑΥΤΟΣ ΓΑΡ ΓΕ

ΚΑΙ ΣΥΝΕΠΟΡΕΥΟΝΤΟ ΑΥΤΩ ΟΙ ΜΑ-
 ΘΗΤΑΙ ΑΥΤΟΥ ΚΑΙ ΟΧΛΟΣ ΠΟΛΥC·
 ΩC ΔΕ ΗΓΓΙCΕΝ ΤΗ ΠΥΛΗ ΤΗΣ ΠΟ-
 ΛΕΩC· ΚΑΙ Ἰ̄ΔΟΥ ΕΞΕΚΟΜΙΖΕΤΟ
 ΤΕΘΝΗΚΩC· ΜΟΝΟΓΕΝΗC Ἰ̄Ι
 ΟC ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ· ΚΑΙ ΑΥΤΗ
 ΗΝ ΧΗΡΑ· ΚΑΙ ΟΧΛΟC ΤΗΣ ΠΟΛΕ
 ΩC Ἰ̄ΚΑΝΟC ΗΝ CΥΝ ΑΥΤΗ·

ΚΑΙ Ἰ̄ΔΩΝ ΑΥΤΗΝ Ο Κ̄C ΕCΠΛΑΓΧΝΙ-
 CΘΗ² ΕΠ ΑΥΤΗ· ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ·
 ΜΗ ΚΛΑΙΕ· [ΚΑΙ ΠΡΟCΕΛΘ]ΩΝ ΗΨΑ-
 ΤΟ ΤΗΣ CΟΡΟΥ· ΟΙ ΔΕ ΒΑCΤΑΖΟΝ-
 ΤΕC ΕCΤΗΣΑΝ·

̄̄ ΚΑΙ ΕΙΠΕΝ· ΝΕΑΝΙCΚΕ CΟΙ ΛΕΓΩ·
 ΕΓΕΡΘΗΤΙ· ΚΑΙ ΑΝΕΚΑΘΙCΕΝ Ο
 ΝΕΚΡΟC ΚΑΙ ΗΡ̄ΞΑΤΟ ΛΑΛΕΙΝ·
 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΝ ΤΗ Μ̄ΡΙ ΑΥ-
 ΤΟΥ·

ΓΟΝΕΝ ΗΜΙΝ ΤΗΣ
 ΑΝΑΣΤΑCΕΩC ΑΠΑΡ-
 ΧΗ ΚΑΙ ΠΡΩΤΟΤΟ-
 ΚΟC ΕΚ ΝΕΚΡΩΝ ΚΑΙ
 ΖΩΗ ΚΑΤΑ ΦΥCΙΝ·
³ ΔΙΑ ΤΙ ΔΕ ΟΥ ΛΟΓΩ ΜΟ-
 ΝΟΝ ΕΠΛΗΡΟΥ, ΤΟ ΘΑΥ-
 ΜΑ. ΑΛΛΑ ΚΑΙ ΗΨΑΤΟ
 ΤΗΣ CΟΡΟΥ· ἵνα μα-
 ΘΗC ΩC ΕCΤΙΝ ΕΝΕΡ-
 ΓΕC ΠΡΟC CΩΤΗΡΙΑΝ
 ΑΝΟΥ· ΤΟ ΑΓΙΟΝ CΩ-
 ΜΑ Χ̄C· CΩΜΑ ΓΑΡ Ε-
 CΤΙ ΖΩΗC ΚΑΙ CΑΡ̄Ξ
 ΤΟΥ ΠΑΝΤΑ Ἰ̄CΧΥΟΝ
 [ΤΟC ΛΟΓΟΥ· ΚΑΙ ΤΗΝ]
 ΑΥΤΟΥ ΠΕΦΟΡΗΚΕ
 ΔΥΝΑΜΙΝ· ΩCΠΕΡ
 ΓΑΡ CΙΔΗΡΟC ΟΜΙΛΗ-
 CΑC ΠΥΡΙ· ΤΑ ΠΥΡΟC Ε-
 ΝΕΡΓΕΙ· ΚΑΙ ΤΗΝ ΑΥ-
 ΤΟΥ ΧΡΟΙΑΝ ΑΠΟΠΛΗ-
 ΡΟΙ· ⁴ ΟΥΤΩC ΕΠΕΙΔΗ
 ΠΕΡ Ἰ̄ΔΙΑ ΓΕΓΟΝΕ ΤΟΥ
 ΛΟΓΟΥ Η CΑΡ̄Ξ ΤΟΥ ΠΑ-
 ΤΑ ΖΩΟΓΟΝΟΥΝΤΟC·
 ΤΑΥΤΗ ΤΟΙ ΖΩΟΠΟΙ

ΟC ΕCΤΙ ΚΕ ΑΥΤΗ ΚΑΙ ΘΑΝΑΤΟΥ ΚΑΙ ΦΘΟΡΑC ΑΝΑΙΡΕΤΙΚΗ:-

π(ερι) των αποσταλετων ὑπο ἰωαννου¹
 του αγιου κυριλλου²

ϕ̄ᾱ Μεγα δε τογτο παρα γε ανεσθτω και αχαριστω λαω· μικρον γαρ ὑστερον· ογδε
 προφητην ογδε αγαθον του λαου πεφνηνота νομιζουσιν αυτων αλλα τον
 θανατου καταλυτη̄
 θανατω παραδιδω
 ασιν· ογκ ειδοτες ο
 τι τοτε δη τοτε και
 τελγε θανατον· η
 νικα εφ εαγτου τη̄
 ανασταςιν εποησατο:-
 του αγτου³

ϕ̄β̄ Ελαθεν γαρ το παρα
 δοζον του θαγμα
 τος. ογδενα των
 εν ολη τη ἰουδαια·
 απαγγελουσι δε
 τογτο και αγτω
 τω αγιω βαπτισ
 [τη των επιθηδαιω̄]
 τινες:-
 του αγτου⁴

ϕ̄γ̄ Ογκ ηγνονσεν ο μα
 καριος βαπτιστης
 τον ενανθρωπη
 σαντα του π̄ρς λογο̄·
 μη τογτο ὑπολαβης·
 ηδει [γ]αρ και μαλα σαφως· οτι αγτος εστιν ο ερχομενος· ειργαζετο δε τι σοφον και ευ
 μηχ[αν]ον και οπερ ην εικος ογ μετριως ον ονιησιν τογς ὑπ αγτου μαθητεγομε
 νογς οι μεν γαρ ογπω χ̄ν̄ ειδοντε[ς] ητοι την δοξαν αγτου και την κατα παν
 των ὑπεροχην· ηρεμα πως και ὑπεδακνοντο θαγματουργ(ογ)ντος αγτου και
 τα[ις] των δρωμ[ε]νων ὑπερβολαις νικωντος τον βαπτιστην· και μετ ολιγα⁸

Τι [ογν α]ρα βογλεται νοειν ερωτων και λεγων· συ ει ο ερχομενος. η ετερον προσδοκωμε̄·
 εφην τοινην οτι πλα[τ]τεται την ανοιαν οικ[ο]νομικως· ογχ̄ ἵνα μαθοι μαλλον
 αγτο[ς] ηδει γαρ ως πρ[ο]δρομος το μυστηριον αλλ' ἵνα πληροφορηθειεν οι αγτου

ϕ̄ᾱ Ελαβεν δε φοβος απαντας και
 εδοζαζον τον θ̄ν̄ λεγοντες·
 οτι προφητης μεγας ηγερθη
 εν ημιν· και οτι επεσκεψατο
 ο θ̄ς τον λαον αγτου· ϕ̄β̄ και ε
 ζηληθεν ο λογος ογτος εν ολη
 τη ἰουδαια και παση τη περιχω
 ρω περι αγτου· κ̄ και απηγγειλαν
 ἰωαννη οι μαθηται αγτου πε
 ρι παντων τουτων· ϕ̄γ̄⁶ και προς
 καλε[σαμενος δυο τιν]ας των
 μαθητων αγτου ο⁷ ἰωαννης·
 επεμψεν αγτους προς τον
 κ̄ν̄ λεγων· συ ει ο ερχομε
 νος η ετερον προσδοκωμε̄·

5

191-1. *From Saint Cyril.* This ‘great’ is said by a senseless and ungracious people. For a little later, they consider him neither a prophet nor a benefit which has appeared for the people, but they hand over to death the one who destroyed death, not knowing that, at that very moment, he brought an end to death when he brought about resurrection for himself. 6●

192-1. *From the same.* For the marvel of the miracle did not escape the notice of anyone in the whole of Judaea. Some of his friends also announce this to the holy Baptist. 6●

193-1. *From the same.* The blessed Baptist did not fail to recognise the Word of the Father which had become human. Do not imagine this. For he already knew very clearly that this was the one to come. But he contrived something which was wise and well-planned and which was likely to be of no small benefit for those who had been taught by him. For they did not yet know Christ, or his glory and his superiority over all things, and were somehow silently stung when he wrought miracles and surpassed the Baptist in the pre-eminence of his deeds. 6●

193-2. *And a little later on.* What, then, does he wish to understand in asking and saying, ‘Are you the one who is to come or are we to wait for another?’ (Luke 7:19). He spoke accordingly because he was purposefully pretending ignorance, not so that he himself should find out—for as the forerunner he knew the mystery—but rather so that his disciples should be given full assurance how great the superiority is of the

¹ *Kephalaion* 20: On Those Sent by John.

² Scholium 191-1: Cyril, Fragments on Luke.

³ Scholium 192-1: Cyril, Homily 37 on Luke.

⁴ Scholium 193-1: Cyril, Homily 37 on Luke.

⁵ Tregelles says that section number $\nu\gamma$ is in the left margin but has been erased.

⁶ Tregelles has chapter number κ here but this actually occurs two lines above, with section number $\varphi\Gamma$ at this point.

⁷ This \omicron has been inserted by a corrector.

⁸ Scholium 193-2: Cyril, Homily 37 on Luke.

Saviour, and that the word of the divinely-inspired scripture had indicated in advance that he was the God and Lord to come. All the others were servants sent in advance of a master to prepare the way of the Lord, as it is written: he was called by the prophets ‘the one who is to come’ (cf. Psalm 117:26 LXX), the Saviour and Lord of all people.

✠

194-1. *From the same Saint Cyril.* As he was God, Christ knew the purpose of the matter and the cause for the arrival of the disciples of John. Then, indeed, especially for this moment, he brought about many more signs of divinity than those which had already happened. So they became witnesses and spectators of the magnificence which was within him, and they gathered among themselves much wonder at the power and effectiveness within him. They bring forth the question, asking as if from John whether he is ‘the one to come’ (Luke 7:20). Next, I ask, look at the skill of the Saviour’s purpose. For he did not simply say ‘I am’, but rather he brings them to full assurance which is through the works themselves, so that after they have appropriately received faith in him they should return to the one who sent them. For he says, ‘Go and tell John what you have seen and heard. The blind receive their sight, the lame walk’ (Luke 7:22) and so on. The blessed prophets announced before that all these things would come to pass through me at their appointed moments. If I have become the one who has accomplished what was said long ago and you yourselves have become spectators of these things, then ‘blessed is anyone who takes no offence at me’ (Luke 7:23). ✠

¹ Scholium 194-1: Cyril, Homily 37 on Luke.

² Tregelles has ἀγτη δε for ἐκεινη.

³ Tregelles has εχαρισα | το βλεπειν (corr. Greenlee).

μαθῆται· οὐκ τις ἐστὶν ἡ τοῦ $\overline{\sigma\rho\varsigma}$ ὑπεροχῆ· καὶ ὅτι [τ]ῆς θεο[πνε]ύστογ γραφῆς ὁ λό-
 γος· τὸν μὲν ὡς $\overline{\theta\eta}$ καὶ [$\overline{\kappa\eta}$] ἠ[$\overline{\xi}$]όντα προεμνή[κεν]· οἱ δ[ε] ἄλλοι[ι] πα[ντ]ε[ς] ἦσαν οἱ
 κεταὶ προαπεσταλμένοι δεσποτοῦ εἰσιμαζ[όντες τὴν ὁδὸν $\overline{\kappa\eta}$ καθὰ $\overline{\gamma\epsilon}$]· γραπταὶ·
 ἐκλήθη τοιγὺν δια τῶν προφητῶν ὁ ἐρχομενός ὁ τ[ω]ν [ολ]ῶν $\overline{\sigma\eta\rho}$ καὶ $\overline{\kappa\varsigma}$ ·-
 τοῦ ἀγτοῦ ἀγιοῦ κυρίλλου¹

$\overline{\rho\delta}$ $\overline{\epsilon}$ ἰδὼς ὡς $\overline{\theta\varsigma}$ ὁ $\overline{\chi\varsigma}$ τὴν οἰκονομίαν τοῦ πραγματος· καὶ τῆς τῶν ἰωάννου μα-
 θητῶν ἀφιζέως τὴν αἰτίαν· κακείνου δὲ μάλιστα τοῦ κα[ίρου πολ]λαπλασίας
 τῶν ἡδὴ γεγενῆμε
 παραγενομένοι δὲ πρὸς ἀγ-
 τὸν οἱ ἀνδρ[ε]ς εἶπαν· ἰωάν-
 νῆς ὁ βαπτιστῆς ἀπεσταλκε-
 ἡμᾶς πρὸς σε λεγὼν· σὺ εἶ
 ὁ ἐρχομενός· ἡ ἕτερον πρὸς
 $\overline{\rho\delta}$ $\overline{\delta}$ οκῶμεν· $\overline{\rho\delta}$ $\overline{\epsilon}$ ν ἐκείνη² τῇ
 ὥρᾳ ἐθεράπευσεν πολλοὺς
 [ἀπο νόσων καὶ μαστιγῶν]
 καὶ πνευματῶν πονηρῶν
 καὶ τυφλοῖς πολλοῖς εὐχαρισάτο³
 τὸ βλέπειν·

εἶπε τὸ ἐγὼ εἰμὶ· ἀλλ' ἀποφέρει μᾶλλον ἀγτοῦς· εἰς τὴν δι' ἀγτων τῶν πραγ-
 ματῶν πληροφορίαν ἰν[ε] γὰρ ὡς τὴν εἰς ἀγτον πίστιν παραδεξάμε-
 νοί· ὑπονοστήσωσι πρὸς τὸν ἀ[πο]σεισάμενον ἀγ[τοῦς] πορευθέντες γ[α]ρ φη-
 σὶν ἀπαγγεῖλατε ἰωάννη· ἀΐδετε καὶ ἠκούσατε· τυ[φλοῖς] ἀναβλεποῦσι· χω-
 λοὶ περιπατοῦσι καὶ τὰ εἴη· ταῦτα πάντα προα[πηγ]γελκασίν· ὡς ἐσομένα
 δι' ἐμ[οῦ] κατὰ καιροῦ οἱ μακαριοὶ προφηταί· εἰ δὲ ἐγὼ γεγονα τῶν παλαιῶν προ-
 εἰρημένων ἀποτετέλεσθης· καὶ τοῦτων ἀγτοὶ γεγονατε θεωροί· μακαριος
 τοιγὺν ὅς ἐάν μὴ σκανδαλισθῆ ἐν ἐμοί·-

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

$\bar{\rho}\epsilon^-$ **Ν**ΟΜΙΖΕΤΕ ΟΤΙ $\bar{\iota}\omega\alpha\bar{\nu}\eta\eta\varsigma$ ΜΕΤΑΦΕΡΕΤΑΙ ΩΔΕ ΚΑΚΕΙ· ΩΣ $\bar{\gamma}\pi\omicron$ ΠΝΕΥΜΑΤΩΝ $\varsigma\alpha$
 ΛΕΓΟΜΕΝΟΣ· ΩΣΤΕ ΠΟΤΕ ΜΕΝ ΜΑΡΤΥΡΕΙΝ ΟΤΙ ΑΥΤΟΣ ΕΙΜΙ Ο $\bar{\chi}\varsigma^-$ · ΑΛΛΟΤΕ ΔΕ ΕΡΩΤΑΝ
 ΕΙ ΑΥΤΟΣ ΕΓΩ ΕΙΜΙ· ΟΙΔΑ Δ ΠΟΙΕΙ ΕΜΟΝ ΤΟ $\bar{\pi}\eta\alpha$ ΕΜΗ Η ΧΑΡΙΣ· ΕΜΗ Η ΕΚΕΙΝΟΥ ΟΙΚΟΝΟ
 ΜΙΑ· ΤΙ ΤΟΙΝΥΝ ΕΞΗΛ
 ΘΑΤΕ ΕΙΣ ΤΗΝ ΕΡΗΜΟ⁻
 ΤΗΝ ΜΗΔΕΝ ΕΧΟΥ $\bar{\varsigma}\alpha^-$
 ΤΕΡΤΗΝΟΝ· $\bar{\iota}\bar{\nu}^-$ ΩΣ ΔΙ
 Α ΤΗΝ ΕΚΕΙΝΟΥ ΘΕΑΝ
 ΕΞΙΕΝΑΙ ΠΡΟΦΑΣΙΗ
 ΣΘΕ· ΔΗΛΟΝ ΤΟΙΝΥΝ·
 ΩΣ ΔΙ ΟΥΔΕΝ ΕΤΕΡΟΝ
 ΚΑΤΑΛΕΙΨΑΝΤΕΣ
 ΤΑΣ ΠΟΛΕΙΣ· ΤΗΝ ΕΡΗ
 ΜΟΝ ΚΑΤΕΛΑΒΕΤΕ·
 ΕΙ ΜΗ ΩΣ ΑΝΤΙΠΟΙ
 ΟΥΜΕΝΟΙ ΤΟΥ ΑΝΔΡΟΣ
 ΚΑΙ ΤΟΥ ΑΞΙΩΜΑΤΟΣ·
 ΕΡΩΤΑ ΜΕ ΟΥΚ ΑΓΝΟ
 [ΩΝ ΑΛΛ ΟΙΔΑ ΤΙ ΠΟΙΕΙ]
 ΟΥ ΓΑΡ ΝΥΝ ΜΕΝ [ΩΔΕ]
 ΕΤΕΡΩΘΙ ΔΕ ΑΛΛΟΤΕ
 ΜΕΤΑΒΑΙΝΕΙΝ:-

[+NΔ]

ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ·

ΠΟΡΕΥΘΕΝΤΕΣ ΑΠΑΓΓΕΙΛΑΤΕ
 $\bar{\iota}\omega\alpha\bar{\nu}\eta\eta$ Δ ΕΙΔΕΤΕ ΚΑΙ ΗΚΟΥ
 ΣΑΤΕ· ΤΥΦΛΟΙ ΑΝΑΒΛΕΠΟΥ
 ΣΙΝ· ΛΕΠΡΟΙ ΚΑΘΑΡΙΖΟΝΤΑΙ·
 ΚΩΦΟΙ ΑΚΟΥΟΥΣΙΝ· ΝΕΚΡΟΙ
 ΕΓΕΙΡΟΝΤΑΙ· ΠΤΩΧΟΙ ΕΥΑΓ
 ΓΕΛΙΖΟΝΤΑΙ· ΚΑΙ ΜΑΚΑΡΙΟΣ
 ΕΣΤΙΝ ΟΣ ΕΑΝ ΜΗ ΣΚΑΝΔΑ
 $\bar{\nu}\Delta^-$ ΛΙΣΘΗ ΕΝ ΕΜΟΙ· ΑΠΕΛΘΟΝ
 [ΤΩΝ ΔΕ ΤΩΝ ΑΓΓΕΛΩΝ ΙΩ]
 ΑΝΝΟΥ· ΗΡΞΑΤΟ ΛΕΓΕΙΝ ΠΡΟΣ
 $\tau(\omicron\gamma)^2$ ΟΧΛΟΥΣ ΠΕΡΙ ΙΩΑΝΝΟΥ·

$\bar{\rho}\epsilon^-$ **Τ**Ι ΕΞΗΛΘΑΤΕ ΕΙΣ ΤΗΝ ΕΡΗΜΟ⁻
 ΘΕΑΣΑΣΘΑΙ· ΚΑΛΑΜΟΝ $\bar{\gamma}\pi\omicron$ Δ
 ΝΕΜΟΥ $\varsigma\alpha$ ΛΕΥΟΜΕΝΟΝ·

195-1. *From Saint Titus.* Do you think that John changes here and there, like one tossed by winds, so that at one point he bears witness that I am the Christ, and at another he asks if I am he? I know what my spirit does: mine is the grace, mine is the dispensation he has. Why, then have you come out into the desert, which has nothing pleasant? Do you claim that you went out because of the sight of him? It is clear, then, that for no other reason have you left the cities and arrived in the desert except to seek after the man and the reputation. He asks me, not in ignorance, but I know what he is doing. It is not the case that he changes and is now here, then elsewhere. 60

¹ Scholium 195-1: Titus, Homilies on Luke.

² This τ(ογ)C has been added to the left of the biblical text by a corrector.

196-1. *From Saint Titus.* Surely he has no admirable appearance? Surely no kingly honour? Surely he had no kingly commands? Surely he bore no writings and beliefs and kingly laws? Surely he was not a man to be sought for his appearance? Did he not wear a cloak of hair? Did he not have food from the wild? Surely nothing of this sort persuaded you to go away there? 60

197-1. *From the same.* If you went away for a good reason, like a prophet, ‘Yes, I tell you, and more than a prophet’ (Luke 7:26). For a prophet foretells, but this man has not only come and foretold, but he has also pointed, saying, ‘Behold the Lamb of God who takes away the sin of the world’ (John 1:29). 60

197-2. *From the same.* He calls John an angel, not because he was an angel, for he was human by nature, but because he did the work of an angel, announcing the arrival of Christ.⁷ This man preached a baptism of repentance, so that repentance should receive forgiveness. For without repentance, forgiveness is not granted. 60

198-1. He had also been borne witness by the voice of the prophets that he was ‘sent before my face to prepare my way before me’ (Luke 7:27, cf. Malachi 3:1). 60

¹ Scholium 196-1: Titus, Homilies on Luke.

² Scholium 197-1: Titus, Homilies on Luke.

³ Tregelles has ΗΜΦΙΕ | ΣΜΕΝΟΝ but Greenlee reads ΗΜΦΙΙ | ΣΜΕΝΟΝ and states that the last two letters of the line are almost certainly not ΙΕ. This may be confirmed by the angle of the descenders, and we have recorded the letter as lacunose because of a hole in the parchment.

⁴ The first hand corrected its original Ἰπαρχτε | σεν το Ἰπαρχον | τες.

⁵ Scholium 197-2: Titus, Homilies on Luke.

⁶ Scholium 198-1: Cyril, Homily 38 on Luke.

⁷ The Greek word *angelos* also means ‘messenger’.

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ¹

Ϡ̅ ΜΗ ΣΧΗΜΑ ΕΧΕΙ ΠΕΡΙΒΛΕΠΤΟΝ· ΜΗ ΒΑΣΙΛΙΚΟΝ ΑΖΙΩΜΑ· ΜΗ ΒΑΣΙΛΙΚΑΣ ΕΙΧΕΝ ΕΝ ΤΟΛΑΣ· ΜΗ ΓΡΑΜΜΑΤΑ· ΚΑΙ ΔΟΓΜΑΤΑ· ΚΑΙ ΝΟΜΟΥΣ ΕΠΕΦΕΡΕΤΟ ΒΑΣΙΛΙΚΟΥΣ· ΜΗ ΑΝΤΙΠΟΙΗΣΙΜΟΣ ΗΝ ΚΑΤΑ ΤΟ ΦΑΙΝΟΜΕΝΟΝ· ΟΥΧΙ ΤΡΙΧΙΝΟΝ ἸΜΑΤΙΟΝ Ε ΦΟΡΕΙ· ΟΥΧΙ ΑΥΤΟΣΧΕΔΙΟΝ ΕΙΧΕ ΤΗΝ ΤΡΟΦΗΝ· ΜΗ ΤΙ ΤΟΙΟΥΤΟ ΥΜΑΣ ΠΡΟΕΤΡΕΨΑΤΟ ΕΚΕΙ ΑΠΕΛΘΕΙΝ·- ΤΟΥ ΑΓΤΟΥ²

Ϡ̅ ΕΙ ΩΣ ΠΡΟΦΗΤΗΝ ΧΡΗΣΙΜΩΣ ΑΠΗΛΘΑΤΕ· ΝΑΙ ΛΕΓΩ ὙΜΙΝ ΚΑΙ ΠΕΡΙΣΣΟΤΕΡΟΝ ΠΡΟ

Ϡ̅ ΑΛΛΑ ΤΙ ΕΖΗΛΘΑΤΕ ἸΔΕΙΝ· ἈΝΟΝ
ΕΝ ΜΑΛΑΚΟΙΣ ἸΜΑΤΙΟΙΣ ΗΜΦ[.]
ΣΜΕΝΟΝ³· ἸΔΟΥ ΟΙ ΕΝ ἸΜΑΤΙΣΜΩ
ΕΝΔΟΞΩ ΚΑΙ ΤΡΙΦΗ ὙΠΑΡΧΟΝ
ΤΕΣ⁴, ΕΝ ΤΟΙΣ ΒΑΣΙΛΕΙΟΙΣ ΕΙΣΙΝ·

Ϡ̅ ΑΛΛΑ ΤΙ ΕΖΗΛΘΑΤΕ ἸΔΕΙΝ· ΠΡΟΦΗ
ΤΗΝ, ΝΑΙ ΛΕΓΩ ΥΜΙΝ ΚΑΙ ΠΕΡΙΣΣΟ
ΤΕΡΟΝ ΠΡΟΦΗΤΟΥ· **Ϡ̅** ΟΥΤΟΣ Ε
[ΣΤΙ]Ν ΠΕΡΙ ΟΥ ΓΕΓΡΑΠΤΑΙ· ἸΔΟΥ Α
ΠΟΣΤΕΛΛΩ ΤΟΝ ΑΓΓΕΛΟΝ ΜΟΥ
ΟΣ, ΚΑΤΑΣΚΕΥΑΣΕΙ ΤΗΝ ΟΔΟΝ
ΣΟΥ ΕΜΠΡΟΣΘΕΝ ΣΟΥ·

ΦΗΤΟΥ· Ο ΜΕΝ ΓΑΡ
ΠΡΟΦΗΤΗΣ ΠΡΟΛΕ
ΓΕΙ· ΟΥΤΟΣ ΔΕ ΟΥ ΜΟ
ΝΟΝ ΗΞΟΝΤΑ ΠΡΟ
ΜΕΜΗΝΥΚΕΝ· ΑΛΛΑ
ΚΑΙ ὙΠΕΔΕΙΞΕΝ·
ΕΙΠΩΝ· ἸΔΕ Ο ΑΜΝΟΣ
ΤΟΥ ΘΥ Ο ΑΙΡΩΝ ΤΗΝ
ΑΜΑΡΤΙΑΝ ΤΟΥ ΚΟ
ΣΜΟΥ·-

ΤΟΥ ΑΓΤΟΥ⁵

ΑΓΓΕΛΟΝ ΔΕ ΤΟΝ ἸΩ
ΑΝΝΗΝ ΚΑΛΕΙ· ΟΥΧ΄
ΟΤΙ ΗΝ ΑΓΓΕΛΟΣ·
ἈΝΟΣ ΓΑΡ ΗΝ ΤΗΝ
ΦΥΣΙΝ· ΑΛΛ΄ ΟΤΙ ΑΓ
ΓΕΛΟΥ ΕΡΓΩΝ ΕΠΟΙΕΙ·
ΑΓΓΕΛΩΝ ΤΟΥ ΧΥ
ΤΗΝ ΠΑΡΟΥΣΙΑΝ·
ΟΥΤΟΣ ΒΑΠΤΙΣΜΑ ΕΚΗ

ΡΥΞΕ ΜΕΤΑΝΟΙΑΣ· ἸΝΑ ΠΡΟΛΑΒΗ Η ΜΕΤΑΝΟΙΑ ΤΗΝ ΑΦΕΣΙΝ· ΑΝΕΥ ΓΑΡ ΜΕΤΑΝΟΙΑΣ ΑΦΕΣΙΣ ΟΥ ΔΙΔΟΤΑΙ·-

Ϡ̅ ΜΕΜΑΡΤΥΡΗΤΑΙ ΔΕ ΚΑΙ ὙΠΟ ΠΡΟΦΗΤΩΝ ΦΩΝΗΣ ΩΣ ΠΡΟΑΠΕΣΤΑΛΜΕΝΟΣ ΠΡΟ ΠΡΟ
ΣΩΠΟΥ ΜΟΥ· ἸΝΑ ΚΑΤΑΣΚΕΥΑΣΕΙ ΤΗΝ ΟΔΟΝ ΜΟΥ ΕΜΠΡΟΣΘΕΝ ΜΟΥ·-

εξ ανεπιγραφου¹

ῥῥ̄ Ορα την ακριβειαν· μειζων εν γεννητοις γυναικ[ων λ]εγει· ἵνα εξελη την παρθενο²
 εγεννηθη μεν γαρ εκ γυναικος· και καθιζιωσε σωμα εκ του ημετεροϋ φγραμα
 τος λαβειν· ἵνα το ολον αγιασθη δια της απαρχης· γεννητων [δε φησ]ι γυναι
 κων, των κατα φγσιν τικοϋσων· ἵνα ἴδια θη την παρα φγσιν τικοϋσαν παρ
 θενον: αλλος²

ῥῥ̄ Οιον μεγα ειχεν αζιωμα ο ἰωαννης· και φοβερος ην την ενστασιν και σεμνος
 την προσοψιν· και αγιος την προαιρεσιν· και ανεπιληπτο[ς] τον Β[ιο]ν και καθα
 ρος την διανοιαν· και πνευματοφορος την χαριν και δυνατος εν πασι· και
 εγενεσ κατα παν[τα] του γαρ αρχιερεως ην ἴιος· και φοβερος τω λαω συγκρινομε
 νος δε προς τοϋς ηδη [π]ρος θ̄ν εκδημσαντας· καν μεγας εστιν· αλλ' ομω[ς] ετι εν
 βιω αναστρεφεται· [ο]γδεπω απελαβε την προσδοκωμενην ελπιδα·
 ο μικροτερος τοιγ³
 των εν τη βασιλεια [ῥῥ̄] αμην λεγω ἴμιν· μειζων
 των ογνων μει εν γεννητοις γυναικων
 ζων αϋτου εστιν ἰωαννου οϋδεις εστιν·
 οϋχ οτι και ἰωαν
 ης οϋκ αποληψεται· αλλα συγκρινωμεν το ενταϋθα αζιωμα εκεινη τη προσδο
 κωμενη χαριτι:- τοϋ αγιοϋ κυριλλου⁴

ῥῥ̄ Ο δε μικροτερος ως κατα γε την [κατα νομον ζωνην μειζων αϋτου εστιν πως η]
 τινα τροπον ἰωαννης μεν ο μακαριος ομοϋ τοις αλλοις οι και προ αϋτ[ο]ϋ γεγονα
 σι· γεννητος εστι γυναικος· οι δε γε την πιστιν προσηκαμενοι· γεννητοι μεν
 οϋκετι χρηματιζοϋσι γυναικων· αλλη φησιν ο σοφωτατος εϋαγγελιστης εκ
 θϋ εγεννηθησαν· οσοι γαρ ελαβον αϋτον φησιν χ̄ν δηλονοτι· εδωκεν αϋτοις
 > εζοϋσιαν τεκνα θϋ γενεσθαι· τοις πιστεϋοϋσιν εις το ονομα αϋτου· οί, οϋκ εξ αιμα
 > των οϋδε εκ θεληματος σαρκος· οϋδε εκ θεληματος ανδρος, αλλ' εκ θϋ εγεννη
 > θησαν· ανεγεννηθημεν γαρ εις ἴιοθεσιν θϋ· και οϋκ εκ σπορας φθαρτης κατα
 > το γεγραμμενον· αλλα δια λογον θϋ ζωντος και μενοντος· Βεβαιοι δε προς του
 > το ημας και ο πανσοφος παϋλος ωδε γεγραφως· οτι δε εστε ἴιοι· εζαπεστειλεν
 > ο θ̄ς το π̄να του ἴϋ αϋτου εις τας καρδιας ἴμων κραζον⁵ αββα ο π̄ηρ· οτε γαρ ανεβιω
 > χ̄ς ο σκυλεϋσας τον αδην, τοτε τοις πιστεϋοϋσιν εις αϋτον το της ἴιοθεσιας δεδο
 ται π̄να

199-1. *From an unattributed source.* Note the exactness of the phrase: he says ‘greater among those born of women’ (Luke 7:28) so that he might exclude the Virgin. For while he was born from a woman and consented to receive a body from our stuff, so that he might make holy the whole through the first-fruits, he speaks of the offspring of women who give birth according to nature in order to set apart the Virgin who gave birth contrary to nature. 60

199-2. *Another.* John had such a reputation, and was awesome in his origins, noble in his appearance, holy in his purpose, unimpeachable in his life, pure in his intention, spirit-bearing in his grace, powerful in all things and noble in every way. For he was the son of the chief priest, and awesome to the people, as he was compared to those who had previously departed this life for God. While he was great, nevertheless he still faced reversals in life: he had not yet received the promised hope. Accordingly, ‘the least in the kingdom of heaven is greater than he’ (Luke 7:28), not because John too will not be set apart, but we may compare his reputation at that point with that grace which is expected. 60

199-3. *From Saint Cyril.* The one who is least, at any rate in respect of life according to the law, is greater than he. How, or in what way? The blessed John, together with the others who were also born before him, was born of a woman. But those who have accepted the faith are no longer called the offspring of women but, as the most wise evangelist says, ‘They were born from God’ (John 1:13). For ‘to all who received him’ he says, meaning Christ, ‘he gave power to be become children of God, to those who believed in his name, who were born not of blood or of the will of flesh or of the will of man, but of God’ (John 1:12–13). We have been born again into God’s adoption, and ‘not of perishable seed’, according to what is written, ‘but through the living and enduring word of God’ (1 Peter 1:23). The all-wise Paul also makes us confident of this, having written as follows: ‘But because you are children, God has sent the spirit of his Son into your hearts, crying “Abba, Father”.’ (Galatians 4:6). For when Christ, who ransacked Hades, came back to life, he then gave to those who believe in him the spirit

¹ Scholium 199-1: Titus, Homilies on Luke.

² Scholium 199-2: Unknown source (also in Cramer’s edition of the Catena on Luke).

³ Tregelles omits this page.

⁴ Scholium 199-3: Cyril, Homily 38 on Luke.

⁵ κρᾶζον appears to be a correction from κρᾶζων.

to the holy disciples, indeed, before everyone else. For he breathed on them, saying ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain them, they are retained’ (John 20:22–23). For since they have fully become participants in the divine nature, they have been enriched with the lordly and authoritative Spirit. Through this, he has conferred upon them the divine dignity, I mean, the ability to forgive sins to whomever they wish, but also to retain those of others. Before the resurrection of Christ and his ascension into heaven, the spirit of adoption was not among human beings: the all-wise evangelist John makes this plain when he says, ‘For as yet there was no Spirit, because Jesus was not yet glorified’ (John 7:39), meaning the glorious resurrection from the dead and the entrance into heaven. For, having ascended into heaven, the only-begotten Word of God sent to us the Advocate in his place, and it is among us through him. And he taught us this when he said, ‘For I do not go away, the Advocate will not come to you; but if I go, I will send him to you’ (John 16:7). Therefore even though we are inferior to those who have established the righteousness which is in the law, I mean in respect of the dignity¹ of life, yet we have entered into greater things through Christ. ❀² It is necessary to remember that although the blessed Baptist was so great in virtue, it says that he confessed that he stood in need of holy baptism. For he said somewhere in conversation with Christ, the Saviour of all, ‘I need to be baptised by you’ (Matthew 3:14). But he would not have had need of holy baptism unless there were something greater in it and it surpassed the righteousness in the law. ❀

¹ The Greek ἀεισιότητα is corrupt, perhaps for ἀξιοτητα: the meaning is taken from the Syriac.

² Although the hederia symbol is placed here, this scholium is a single continuous text in Reuss, *Lukas-Kommentare*, 77.

- καὶ προ γε τῶν ἀλλῶν τοῖς ἁγίο[ι]ς μαθηταῖς· ἐνεφύσῃσε γὰρ αὐτοῖς λεγῶν· λαβετε π̄να
- › [ἁγίον· ἀν τινῶν] ἀφῆτε τ[ἁς ἀμαρτι]ἁς ἀφεῶνται· ἀν τινῶν κρα[τῆτε κ]εκραντήν
- › τα[ι] ἐπειδὴ [γα]ρ ο[λῶ]ς γεγον[α]σι θε[ι]ἁς φύσεως κοινῶνοί· το δεσποτικόν καὶ κατεζοῦ
 σιαζόν τῶν ὁλῶν [κ]αταπλοῦ[τ]ησαντες π̄να· ταῦτη τοι καὶ θεοπρεπτες ἀζίωμα πε
 ριτεθεικεν αὐτοῖ[ς·] τοῦ ἀφι[εῖναι] φημι τὰς ἀμαρτίας οἱς ἀν βοῦλω[ντ]αί· κρατεῖν δε
 κα[ι τὰς ἐ]τερῶν [ο]τι γὰρ προ τῆς ἀναστάσεως τοῦ χ̄χ̄ καὶ ἀναφοιτησεως τῆ[ς εἰς οὔ]νον.
 οὐκ ἦν ἐν ἀνοῖς τῆ[ς γιο]θ[ε]ῖας το π̄να· σαφηνιεῖ λεγῶν ὁ πανσοφος εὐαγγελιστῆς
 Ἰωάννης· οὐδεπῶ γὰρ ἦν π̄να ὅτι ἰς οὐδεπῶ ἐδοξασθῆ· δοξαν τὴν ἐκ νεκρῶν
 ἀναστάσιν λεγῶν· καὶ τὴν εἰς οὔνοϋς ἀνοδόν· ἀναφοιτησας γὰρ εἰς οὔνον· ὁ μονο
 γεν[η]ς τοῦ θ̄γ̄ λογος ἐπεμ
 ψεν ἡμῖν ἀθῆ· εὐατοῦ
 τον παρακλητον καὶ
 ἐν ἡμῖν ἐστὶ δι αὐτοῦ·
 καὶ τοῦτο ἡμᾶς ἐδι
 δασκεν εἰπῶν· ἐάν
- ἀμην λεγῶ Ἰ̄μῖν· μείζων
 ἐν γεννητοῖς γυναικῶν
 Ἰ̄ωάννου οὐδεὶς ἐστίν
- › μὴ γὰρ ἀ[π]ελθῶ ὁ παρακλητος οὐ μὴ ἐλθῆ πρὸς Ἰ̄μας· ὅτα[ν δε] ἀπελθῶ· πεμψῶ
 αὐτον πρὸς γμας· οὐκοῦν καν ἐλαττοῦς. ὠμεν τῶν τῆν ἐν νόμῳ δικαιοσύνην κα[τ]ορ
 θωκοτῶν· κατὰ γε τὴν τῆς ζωῆς ἀετιοτητα¹ φημι· ἀλλ' ἐν μείζοσι γεγονάμεν
 διὰ χ̄ν·² μεμνη[σθαι] δε ἀναγκαιον ὅ[τι] καίτοι τοσοῦτος Ἰ̄παρ[χει]ν εἰς ἀρετὴν [ο] μα
 [καριος βαπτιστῆς·] ὠμολογ[ησαι φησιν] ἐν χρεῖα καθεστηκεναι τοῦ ἁγιοῦ βαπτίς]
 ματος ἐφῆ γὰρ ποῦ τῶ παντῶν σ̄ρι χ̄ω προσδιαλεγόμενος· > ἐγὼ χρεῖαν ε
 χ̄ω Ἰ̄πο σοῦ βαπτισθῆναι· ἀλλ' οὐκ ἀν ἐδεθῆ τοῦ ἁγιοῦ βαπτισματος· εἰ μὴ τι
 πλεον ἦν ἐν αὐτῶ· καὶ τῆς ἐν νόμῳ δικαιοσύνης Ἰ̄περκειμενον·-

ἄλλος¹

Ῥ̄ — Μαρτυριθεντες γαρ ἕπο τοῦ ῥ̄ς εὐχαριστησαν οἱ καταζιωθεντες:-
τοῦ ἁγίου κυριλλοῦ²

Ἄ̄ Ἦν ταχα ποῦ παιγνιοῦ τι[ς] τροπος· παρα τοῖς ἰουδαίων παισιν οὕτως εἰχων·
εἰς μερῆ δ' ὄ πληθὺς παιδίων ἐτεμνετο· ἄ, καὶ τὴν τοῦ βίου γελῶντα τῆρ
βην· καὶ τῶν ἐν ἀγ
τῶ πραγμάτων το
ἀνομαλὸν καὶ τὴν
ἐτερῶν εἰς ἕτερα δει
νήν καὶ ἀθροᾶν με
ταβολὴν· τὰ μὲν
ἠγλοῦν· τὰ δὲ ἐθρη
νοῦν· ἀλλ' οὕτε τοῖς
ἀγλοῦσι καὶ χαιροῦ
σιν οἱ θρηνοῦντες
σὺνηδοντο· οὕτε
μὴν τοῖς κλαιοῦσι·
οἱ τὸν ἀγλὸν εἰχον
τες σὺνεπλάττον
το· εἴτ' ἀλληλοῖς ἐνε
καλοῦν τροπον τι
να το ἀσὺμπαθεσ ἡ
γοῦν ἀδιαθετον
τοιοῦτον τι πεπον
θαναι τοῦς τῶν ἰ
ουδαίων δημοῦς
ομοῦ τοῖς προσεστη
κοσιν ἰσχυριζετο ἡς:-

ο δὲ μικροτερος ἐν τῇ βασι
λειᾷ τοῦ θ̄̄ μείζων ἀγτοῦ ε
Ῥ̄ στίν· Ῥ̄ καὶ πᾶς ὁ λαὸς ἀκοῦ
σας καὶ οἱ τελώναι· ἐδικαιῶ
σαν τὸν θ̄̄ βαπτισθεντες
το βαπτισμα ἰωαννοῦ· οἱ
δὲ φαρισαῖοι καὶ οἱ νομικοὶ·
τὴν βοῦλὴν τοῦ θ̄̄ ἠθε
τησαν εἰς εἰς αὐτοῦς· μὴ βα
πτισθεντες ὑ̄π αὐτοῦ· ὄγ
κετι ἐκεῖνοις διελεγετο
ἀλλὰ τοῖς μαθηταῖς·
NĒ τινὶ οὖν ὁμοιωσῶ τοῦς ἀνοῦς
τῆς γενεᾶς ταύτης καὶ τινὶ
εἰσιν ὁμοιοὶ· ὁμοιοὶ εἰσιν·
παιδιοῖς τοῖς ἐν ἀγορᾷ καθ
μενοῖς καὶ προσφωνοῦσιν
ἀλληλοῖς λεγοντα[·] ἠγλησαμε̄
ὑ̄μιν καὶ οὐκ ὠρχησασθε ε
θρηνησαμεν καὶ οὐκ ἐκλαγ
σατε·

200-1. *Another.* For when the Saviour had borne witness to them, those who were made righteous gave thanks. ❶

201-1. *From Saint Cyril.* Perhaps it was some sort of a game among the Jewish children, which went as follows: a crowd of children was divided into two parts, which laughed at the disorder of life and the uneven course of the matters in it and the terrible and sudden change of one set of affairs to another. While one part piped, the other lamented. But those who lamented did not sing along with those who piped and rejoiced, nor indeed did those who had the pipe match with those who were weeping. Then they used to reproach each other in some fashion for their lack of sympathy or rather their disorder. Christ contended that the peoples of the Jews experienced something similar with those who were their rulers. ❷

¹ Scholium 200-1: Source unknown.

² Scholium 201-1: Cyril, Homily 39 on Luke.

202-1. *From Saint Titus.* It was not reasonable for our Lord Jesus to abstain from such foods, in case he provided an opportunity for the heretics. They claim that created products are bad, and they attack wine and bread. For if they attack when the Lord eats and drinks, what a more compelling excuse would they have for attacking created products if he did not eat. Besides, the Lord had no need of self-denial, for he was Lord of holiness and master of nature itself. 60

202-2. *From Saint Cyril.* By which matter will you be made captive for belief, foolish Pharisee? You disparage everything indiscriminately and judge nothing worthy of praise. The blessed Baptist preceded the Saviour, saying ‘Repent, for the kingdom of heaven has come near’ (Matthew 3:2). He was worthy of confidence and was able to persuade, as attested by that very life which was so bright and admirable. Later on, you dare to speak ill of such a man as this, who should have been considered worthy of all wonder. You said that the man was possessed by a demon, who by his abstinence put to death the law of sin which lurks in the limbs of our flesh and makes war against the law of our mind. The blessed Baptist was the way of piety to Christ. But let us also see the other man, who appears somehow to be the opposite path to the conduct of the holy Baptist. Christ was not in the desert, but rather spent his time in the city with the holy apostles. His way of life did not have such harshness as there was in that of the holy Baptist. So do you then praise that? Not at all. You became a fault-finder even against Christ himself. For you⁶ said: ‘Look, a glutton and a drunkard, a friend of tax-collectors and sinners!’ (Luke 7:34). 60

¹ Scholium 202-1: Titus, Homilies on Luke.

² εικος is a correction from εικο.

³ Scholium 202-2: Cyril, Homily 39 on Luke.

⁴ ος is a correction from ως.

⁵ A corrector has added this ΤΗΝ in the right margin.

⁶ ἔφης in Reuss, *Lukas-Kommentare*, 78, for εφη in Codex Zacynthius.

τοῦ ἁγίου τιτοῦ ¹

Β̄ Οὔτε γὰρ ἀποσχέσθαι τῶν τοιοῦτων βρωμάτων τὸν κῆν ἡμῶν ἰν̄ εἶκος² ἦν.
 ἵνα μὴ τοῖς αἰρετικοῖς παρασχῆ λαβὴν· φασκοῦσι τὰ δημιουργήματα εἶναι
 κακὰ· καὶ τὸν οἶνον καὶ τὸν ἄρτον διαβαλλοῦσιν· [ε]ἰ γὰρ τοῦ κῆ φαγον
 τος καὶ πιοντος διαβαλλοῦσι· πῶς εἰ οὐκ ἐφαγεν ἡμελλον ἐναργεστεραν
 λαμβανειν προφασιν εἰς διαβολὴν τῶν δημιουργημάτων· ἄλλως δὲ
 ὁ κς οὐ χρεῖαν εἶχεν ἀσκήσεως· κς γὰρ ἦν τῆς ἁγιοςῦνης καὶ ἀγῆς τῆς φύ
 σεως δεσποτῆς:- τοῦ ἁγίου κυρίλλου ³

Β̄ Δια ποιοῦ πραγματος σαγνηεῦθησεν πρὸς πίστιν· ἀσύνετε φαρισαῖε· πάντα

Β̄ Ἐληλῆθεν γὰρ ἰωάννης ὁ βα
 πτιστῆς μὴ ἐσθίων ἄρτο·
 μήτε πίνων οἶνον· καὶ λε
 γετε δαιμονιον εχει· ἐλη
 λῆθεν ὁ ἴδιος τοῦ ἀνοῦ ε
 σθίων καὶ πίνων[·] καὶ λεγε
 τε ἴδου ἀνος φαγος καὶ οἱ
 νοποτῆς φίλος τελωνῶ
 καὶ ἀμαρτωλῶν

διασῶρων ἀδιακρι
 τως καὶ οὐδὲν ἀζίων
 ἐπαινεῖν· προεβαδι
 σε τοῦ ερς ὁ μακαριος
 βαπτιστῆς· μετὰ
 > εἰτε λεγῶν· ἠγγικε
 > γὰρ ἡ βασιλεία τῶν
 > οὐρανῶν· ἀξιοχρεως
 ἦν εἰς τὸ δύνασθαι
 πειθεῖν καὶ ἐξ ἀγῆς
 τῆς οὐτῶ λαμπρας
 καὶ ἀξιαγαστοῦ ζω
 [ἡς μαρτυροῦμενος]
 [εἶτα κακῶν τῶν]
 τοιοῦτον ἀποτολμας·

ὅν εἶδει τοῦ παντός ἀξιοῦσθαι θαύματος· δαιμονῶν ἐφῆς τὸν κατὰ
 κροῦντα ταῖς ἀσιταῖς τῆς ἀμαρτίας τὸν νόμον· τὸν ἐμφωλεγοντα τοῖς
 μέλεσι τῆς σαρκός· καὶ ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς ἡμῶν· ὁδὸς ἦν
 ὁ μακαριος βαπτιστῆς εἰς χῆν εὐσεβείας· ἰδῶμεν δὲ καὶ τὸν ἕτερον· ὁς⁴ δοκεῖ
 πῶς τὴν ἐναντιαν εἶναι τριβὸν τῆς τοῦ ἁγίου βαπτιστοῦ πολιτείας· οὐ
 κ ἦν ἐν ἐρημῳ χῆ· ἐν ἀστει, δὲ μᾶλλον ἐποιεῖτο τὴν⁵ διατριβὴν· ὁμοῦ τοῖς ἁγι
 οῖς ἀποστόλοις· καὶ ἡ διαίτα δὲ, οὐ σκληραγωγίαν εἶχε τοιαύτην· ὅποια τῆς
 ἦν ἡ τοῦ ἁγίου βαπτιστοῦ· ἀρ' οὐκ ἐπαινεῖς καὶ τ(οῦ)το· οὐδαμῶς· γεγονός δὲ
 >> φιλαίτιος καὶ ἐπ' αὐτῷ τῷ χῶ· ἐφῆ⁶ γὰρ· ἰδου ἀνος φαγος καὶ οἰνοποτῆς·
 τελωνῶν φίλος καὶ ἀμαρτωλῶν:-

203-1. *From Saint Cyril.* He had been invited by one of the Pharisees, but since he is kind and benevolent and ‘wishes everyone to be saved and to come to the knowledge of the truth’ (1 Timothy 2:4), he assented to the one who asked a favour and entered and reclined at the table. Then a woman came up, who had led a licentious life but was shown to be faithful in her devotion. Not unaware of the disgrace in her former behaviour, she began to call to Christ, as he was able to wipe her clean, set her aside from all blame and grant release from her misdemeanours. 60

203-2. *From Saint Severus, Archbishop of Antioch, from Sermon 118.* The Pharisee is a type of the synagogue of the Jews. The Word of God came to dwell as if in a single home: he was only recognised in Palestine and appeared in the tent of witness. 60

203-3. *And a little later on.* The sinful woman entered the home and the Church came of its own accord, assembled from the nations throughout the world, and it believed in Christ of its own accord, as he reclined with ungracious and senseless people. But remarkably well did it say ‘See, a woman who was a sinner’ (Luke 7:37), not in one kind only, but in every sort of sin and sexual immorality. For it is the custom of the divine scripture to name every sin generically as sexual immorality, especially the supplanting of divine worship whenever there is a preference for lifeless carved idols and stones and wood instead of the one God. 60

¹ *Kephalaion* 21: On the Woman who Anointed the Lord with Myrrh.

² Scholium 203-1: Cyril, Homily 40 on Luke.

³ Scholium 203-2: Severus, Sermon 118.

⁴ Scholium 203-3: Severus, Sermon 118.

⁵ Tregelles says that + before $\text{N}\zeta$ is almost entirely cut off. However, what is visible may be a small ζ , indicating that $\text{N}\zeta$ was originally written in a smaller hand before the page was trimmed and the number was re-added later on.

204-1. *From Saint Severus, Archbishop of Antioch, from the Letter to Anastasia the Deacon.* You asked if it is according to the narrative of the holy gospels. One might inquire whether it was one woman or two who anointed the Lord with myrrh, for the four evangelists have written that he was anointed with myrrh by a woman. Accordingly, I have considered this myself and made a careful study of the narrative. Having looked intently at the accuracy of the gospel writings, I reckon there are three women and one man, from the quality of the characters and from the manner of the deed itself and from the difference of the occasions. For John says this about Mary, the sister of Lazarus and Martha, who is exceedingly praised and pious, and is reckoned among the disciples of Jesus, giving his account as follows: ‘Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus’ feet, and wiped his feet with her own hair’ (John 12:1–3). Six days before the Passover, at the house of Mary and Lazarus and Martha, the evangelist clearly recounted that this happened, just as earlier he voiced in advance the very same thing: ‘Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill’ (John 11:2). For the divine scripture has voiced in advance many such things which are ...² just as with regard to Judas, Mark counts out the names of the twelve apostles and says ‘and Judas Iscariot, who betrayed him’ (Mark 3:19), even though he had not yet betrayed him: rather, he wrote what was going to happen as though it had already taken place. Matthew introduces a long discourse spoken to the disciples, when Jesus wanted to walk to the cross which would be for salvation, about the

¹ Scholium 204-1: Severus, Letter to Anastasia the Deacon.

² Part of this line is illegible.

ΤΟΥ ΑΓΙΟΥ ΣΕΥΗΡΟΥ ΑΡΧΙΕΠΙΣΚ(ΟΠΟΥ) ΑΝΤΙΟΧΕΙΑΣ ΕΚ ΤΗΣ ΠΡΟΣ
ΑΝΑΣΤΑΣΙΑΝ ΔΙΑΚΟΝΟΝ ΕΠΙΣΤΟΛΗΣ:-¹

Δ̄ Η̄ρωθησας, ει η κατα την διηγησιν των ἱερων εγαγγελιων ἱστορη μεν η
τον κ̄ν̄ αλειψας μ̄ρω γ̄νη μῑα τις ην η δυο και γαρ οι τεσσαρες εγαγγελι
[στα]ι μ̄ρω τογτον ὑπο γ̄ναικος ηλειφθαι γεγραφασιν· [κα]ταν[ο]ων τοι
νην εγω και κατεξεταζων επιμελωσ [τ]ην δι[η]γη[σιν]· και των εγαγγ[ε]
λικων γραμματων ενατενιζων τω ακριβει τρεις [ειν]αι [τας γ̄]ναικας [λο]γιζομαι
κ[αι] ε[ι]ς της των προσωπων ποιητος· και εξ̄ ᾱτογ̄ τογ τροπογ της πρα
[ξ̄]εωσ και εκ της διαφορας των καιρων ο μεν γα[ρ] ἱωαννης περι τη² μαριας
τ[η]ς αδελφη[ς] λαζαρογ και μαρθας επαινουμενης σφοδρα και θ[εο]σεβογς·
και εν ταϊς μαθητιωσαις λε[λ]ογισμενης τω ἱγ̄ τογτο φησιν ωδε πως διη
γουμεν[ος] ο ογν̄ ἱσ̄ προ εξ̄ ημερων τογ πασχα ηλθεν εις Βηθανιαν οπογ ην
> λαζαρος· ον ηγειρεν εκ νεκρων ο ἱσ̄· εποιησαν³ ογν̄ ᾱτω δειπνον εκει· η δε
> μ[αρ]θα δεικονει· ο δε λαζαρ[ος εις] ην των σ̄νανακειμενων ᾱτω·

Δ̄̄ Και ἱδογ γ̄νη ητις ην εν τη πο
λει αμαρτωλος· επιγνογσα ο
τι κατακειται [εν] τη οικια τογ
φαρισαιογ·

> η ογν̄ μαριαμ λαβογ[ς]α
> λιτραν μ̄ρωγ ν[αρ]
[>] δογ πιστικης πολγ
> τιμογ· ηλειψε τογς
> ποδας τογ ἱγ̄· και εξ̄ε
> μαξεν ταϊς θ[ρ]ιζιν ᾱγ
[>] [της τογς ποδας ᾱτογ·]
[π]ρο εξ̄ ημ[ε]ρων

τογ πασχα· κατα την οικιαν μαριας και λαζαρογ και [μ]αρθας τογτ[ο] γεγο
νηναι σαφωσ ἱστ[ορησε]ν ο εγαγγελιστης· ω[ς] και ανωτερω το ᾱτο τογτο
> προαναφωνησεν· ην [δε] μαρια η αλειψασα τον κ̄ν̄ μ̄ρω και εκμα
> ξασα τογς ποδας ᾱτογ ταϊς θριζιν ᾱτης ης ο αδ[ε]λφ[ος] λαζ[αρος] ησθενει·
πολλα γαρ τοιαυτα κατα προαναφωνησεν [·]τιν̄ εγ[·]·] η μεν τη θεια γρα
φη· καθα και περι τογ ἱογδα φησιν ο μαρκ[ος] τα [ο]νομ[α]τ[α] των δωδεκα
αποστολων απαρithομυμενος [κ]αι ἱογδας ἰσκαριωτης ος και παρεδωκεν
ᾱτον καιτοι γε ογ[δε] π̄ω παραδογς ην ᾱτον· αλλα το μ[ε]λλον ωσ ηδη γενο
μενον εγραψεν· ο δε γε ματθαιος μακραν διαλεξιν μελλοντα προς τον
σωτηριον σταγρον ο θελοντα βαδιζην τον ἱν̄ εισαγει διαλεχθεντα τοις μα
θηταις·

περι τε της συντελειας του αιωνος τουτου και περι της των εργαων αγαθων
 παρασκευης της την μελλουσαν ημιν προξενουσης ζωης και ουτως επα
 > γει λεγων και εγενετο οτε ετελεσεν ο ις παντας τους λογους τουτους ει
 > πεν ο ις τοις μαθηταις αυτου οιδατε οτι μετα δυο ημερας το πασχα γι
 > νεται και τα εζησ του δε ιυ γενομενου εν βηθανια εν οικια σιμωνος
 > του λεπρου προσηλθεν αυτω γηνε εχουσα αλαβαstron μυρου πολυ
 > τιμου και κατεχεεν επι την κεφαλην αυτου ανακειμενου κατα
 νοητεον κανταγα πως ειποντος του ιυ οτι οιδατε οτι μετα δυο
 ημερας το πασχα γινεται ουτως ιστορησεν αυτον ο εuaγγελιστης γενο
 μενον κατα την αυτην βηθανια εν τη οικια σιμωνος του λεπρου
 και υπο της γυναικος τιμηθεντα τω μυρω μη των ποδων αλειφο
 μενων αλλα¹ του αλαβαstrου καταχεομενου της κεφαλης ωστε και απο
 τουτο που φαίνεται

το διαφορον τουτο
 μεν γαρ εν οικια γεγο
 νε σιμωνος του λεπρου
 το δε υπο του ιωαν
 νου γραφεν εν τω
 οικω μαριας και μαρ
 θας και απο του τροπ
 [ου παλιν της πρα]

και ιδου γηνε ητις ην εν
 τη πολει αμαρτωλος ε
 πιγνωσα οτι κατακειται
 εν τη οικια του φαρισαιου

ξεως εκει μεν γαρ τους ποδας ηλειψεν και απεμαzen της ιδιας κε
 φαλης ταις θριζιν η αλιψασα ενταγα δε κατεχεεν επι της του ιυ κεφα
 λης και απο του χρονου προ μεν γαρ εz ημερων εφησεν ο ιωαννης του πα
 σχα γενεσθαι το δειπνον εκεινο μαθαιος δε προ ημερων δυο και μονον
 μαρκος δε συμφωνως κατα παντα το αυτο τω μαθαιω γερονησθαι φησι:-

και μετ ολιγα²

Λογικας γε μην ου περι τον καιρον του παθους αλλα περι μεσα που του εuaγ
 γελιου φησιν η και επι προ τουτου τινα των φαρισαιων εις εστιασιν κε
 κληκεναι τον κν ημων και θν εν χν ωδε πως συγγεγραφως > ηρωτα
 > δε τις αυτον των φαρισαιων ινα φαγη μετ αυτου και εισελθων εις τον
 > οικον του φαρισαιου ανεκλιθη και ιδου γηνε εν τη πολει ητις ην
 αμαρτωλος και επιγνωσα οτι ανακειται εν τη οικια του φαρισαιου³

completion of the present age and about the preparation of good works which would introduce to us the life to come. He brings them in as follows, saying, ‘When Jesus had finished saying all these things, he said to his disciples: “You know that after two days the Passover is coming”,’ and so on (Matthew 26:1–2). ‘Now while Jesus was at Bethany in the house of Simon the Leper, a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table’ (Matthew 26:6–7). Next, it must be understood how, when Jesus said that ‘You know that after two days the Passover is coming’, the evangelist thus recorded that he arrived in the same Bethany, in the house of Simon the Leper, and that he was honoured by the woman with myrrh, not when his feet were anointed but when the alabaster jar was poured over his head. So, from this too, then, the difference appears. For while this happened in the house of Simon the Leper, what was written by John was in the house of Mary and Martha. Again, it appears from the nature of the deed: in one the woman anointed his feet and wiped them dry with the hair of her own head, but in the other she pours it on the head of Jesus. And it also appears from the time: John said that that meal took place six days before the Passover, but Matthew two days before: only Mark speaks in accordance with Matthew that the same happened in every respect. 6●

204-2. *And a little later on.* Luke, indeed, does not speak about the occasion of the Passover, but somewhere around the middle of the gospel or even slightly before this, he has written that one of the Pharisees invited Jesus Christ, our Lord and God, to a feast, as follows: ‘One of the Pharisees asked Jesus to eat with him and he went into the Pharisee’s house and took his place by the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee’s house’ (Luke 7:36–37) ... ³

¹ ἀλλὰ is a correction from ἀλλ.

² Scholium 204-2: Severus, Letter to Anastasia the Deacon.

³ At least one page is missing, which would have contained Luke 7:37b–39a.

208-1. *From Saint Titus.* When Simon answered and said, ‘The one for whom he cancelled most’ (Luke 7:43), in response to this Jesus says, ‘What, then, do you conclude? For neither are you without sin. What benefit is it if you are less in debt but, however, are still not delivered from your sins? Do not be proud: you yourself also have need of the forgiveness of sins. It often happens that the one who has stumbled much is delivered by the confession of their sins. Yet the one who has sinned little may, through arrogance, not reach the remedy of confession and receive no benefit. For it is not through not having many possessions that judgment is averted, but condemnation even applies to the lowly. For in the same measure in which it is sinful, so is the soul deprived of speech before the judgment seat of Christ. 60

¹ Scholium 208-1: Titus, Homilies on Luke.

² Tregelles ΠΕΝΤΗΚΟΝΤΑ (corr. Greenlee).

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ¹

Ἡ ἀποκριθεὶς δὲ τοῦ σιμωνος καὶ φησιν ὡς τα πολλὰ εὐχαρισάτο· πρὸς τοῦτο φησιν· τί τοιγὴν σὺ ἐνεθῦμηθης· οὐδὲ γὰρ σὺ ἀναμαρτήτος· τί γὰρ εἰ ἐλαττω χρεώσταις· ἀλλ' οὐ μέντοι ἀπηλαγμένος τυγχάνεις ἀμαρτημάτων· μή με

οὗτος εἰ ἦν ὁ προφήτης.
ἐγινώσκεν ἂν τις καὶ ποτὰ
πῆ ἡ γῆνη ἠτις ἀπτεταὶ αὐτοῦ
ὅτι ἀμαρτωλὸς ἐστίν[·]

Ἡ καὶ ἀποκριθεὶς εἶπεν ὁ ἰσὺς
πρὸς αὐτὸν· σιμων· ἐχῶ
σοὶ τί εἰπεῖν· ὁ δὲ διδάσκα
λε εἶπε φησιν· ἄλλο χρεὼ
φιλεταὶ ἡσάν δανίστη τινὶ·
ὁ εἰς [ὦ]φ[ιλ] ἐν δηνάρια πέντα
κόσια· ὁ δὲ ἕτερος. πεντικὸ
τὰ² μὴ ἐχόντων αὐτῶν ἀπο
δοῦναι. ἀμφοτέροις εὐχαρι
σατο· τίς οὖν αὐτῶν πλεῖον
ἀγάπησει αὐτὸν· ἀποκριθεὶς
σιμων εἶπεν· ἵπολαμβάνω·
ὅτι ὡς το πλεῖον εὐχαρισάτο· ὁ
δὲ εἶπεν αὐτῶ ὀρθῶς ἐκρίνας·

γὰ φρονεῖ· χρεῖαν
εἶς καὶ αὐτὸς ἀμαρ
τημάτων ἀφῆσε
ὡς· πολλακίς δὲ γί
νεται τὸν μὲν πολ
λὰ ἐπτακότα δι ε
ξομολογήσεως τῶν
ἀμαρτημάτων ἀ
παλλαγῆναι· τὸν
δὲ ὀλίγα ἠμαρτικο
τὰ δι ἵπερηφανίαν
μὴ προσελθεῖν τῶ
φάρμακῶ τῆς ἐξο
μολογήσεως καὶ μὴ
[δεν ὠφελῆσθ] δι· [οὐ]
γὰρ δι[α] τὸ μὴ εἶναι
πολλὰ τῆς κρίσεως
ἀπαλλασσεται· ἀλλ' ὁ
μοίως καὶ ἐπὶ τοῖς
ὀλίγοις κατακρίνε
ται· ἐν ὅσῳ γὰρ ἀμαρ
τωλὸς ἡ ψυχὴ ἀπαρ
ρησιαστος ἐστίν ἐπὶ
τοῦ βήματος τοῦ
ΧΥ:-

ΤΟΥ ΑΓ(ΙΟΥ) ΤΙΤΟΥ¹

^θ ΕΥΚΟΛΩΣ ΤΩΝ ΎΔΑΤΩΝ Η ΧΡΗΣΙΣ²· ΟΥΚ ΕΥΚΟΛΟΣ ΔΕ ΤΩΝ ΔΑΚΡΥΩΝ Η ΕΚΧΥ
 ΣΙΣ ΣΥ, ΤΟΙΣ ΕΤΟΙΜΟΙΣ ΟΥΚ ΕΧΡΗΣΩ· ΑΥΤΗ ΤΑ ΑΝΕΤΟΙΜΑ ΕΞΕΚΕΝΩΣΕ, ΚΑΙ ΤΟΙΣ
 ΔΑΚΡΥΣΙ ΕΒΡΕΞΕ ΜΟΥ ΤΟΥΣ ΠΟΔΑΣ ΚΑΙ ΤΑ ΕΛΥΤΗΣ ΑΠΕΠΛΥΝΕΝ ΑΜΑΡΤΗΜΑΤΑ·
 ΕΞΕΜΑΞΕ ΤΑΙΣ ΘΡΙ
 ΖΙΝ ἵνα δια των
 τριχων λαβη τον
 χρωτα τον αγιον
 και δι ων εθηρευ
 σε προς αμαρτιαν
 νεοτητα, εθηρευ
 σεν αγιωσυνην:-
 ΤΟΥ ΑΥΤΟΥ³

^θ Και στραφεις προς την γυναι
 κα. τω σιμωνι εφη βλεπεις
 ταυτην την γυναικα· εισηλ
 θον σογ εις την οικιαν· ὕ
 δωρ μου επι τους ποδας ογ
 κ εδωκας· αυτη δε τοις δα
 κρυσιν εβρεξεν μου τους
 ποδας· και ταϊς θριζιν αυτης
 εξεμαξεν· ἱ φιλημα μοι
 ουκ εδωκας· αυτη δε αφ ης
 εισηλθον, ογ διελειπεν
 καταφιλογσα μου τους πο
 δας· ελαιω την κεφαλην μ(ογ)
 ουκ ηλειψας· αυτη δε μρω
 τους ποδας μου ηλειψεν·
 ογ χαριν λεγω σοι· αφεωντ(αι)
 αι αμαρτια αυτης αι πολλαι· οτι
 ηγαθησεν πολυ· ο δε ολιγον α

^ι Κατεφρονησας μου·
 αυτη ετιμησε με·
 συ δε ουδε εδενθης
 εις εξομολογησιν·
 αυτη εγαισθητως
 συνειδεν τα ελυ
 της κακα· δια
 τογτο λεγω σοι α
 φεωνται αι αμαρ
 τια αυτης αι πολ
 λαι· ειπεν το αληθες,
 ἵνα νοησῃ ο φαρι
 σαιος· οτι ηδει ο κς
 αμα και τον ογκον
 των αμαρτημα
 των· και ηκουσεν
 αυτου των ενθυ
 μηματων:-⁴

209-1. *From Saint Titus.* The provision of water is easy, but the pouring out of tears is not easy. You did not provide what was prepared; she emptied out what was unprepared, and she watered my feet with tears and washed away her own sins. She wiped them dry with her hair so that by her hair she might touch the holy skin, and through the means by which she had sought for fresh sin, she sought holiness. 60


210-1. *From the same.* You despised me; she honoured me. You did not lack anything to confess; she knew keenly her own evils. For this reason, I say to you ‘Her many sins are forgiven’ (cf. Luke 7:48). He spoke what was true so that the Pharisee should understand that just as the Lord knew the weight of the sins, he also heard his thoughts. 60

¹ Scholium 209-1: Titus, Homilies on Luke.

² χρῆσις is a correction from χρῆσις.

³ Scholium 210-1: Titus, Homilies on Luke.

⁴ Several pages are missing, which would have contained 7:47b-8:4a.

216-1. ... to come to faith in him. They also opposed in an unholy fashion even the commands given through him, and they criticised those who wanted to sit before him and thirsted for instruction from him. They dishonoured him, saying: ‘He has a demon and is mad. Why do you listen to him?’ (John 10:20). Therefore it was not granted to them to know the mysteries of the kingdom of heaven, but rather to us who are more ready for faith. For he himself has given to us the sole ability to understand ‘parables and dark speech, the words of the wise and riddles’ (Proverbs 1:6). For they are images, like the parables, of deeds which are not seen but are rather understood and spiritual in nature. For what the eyes of the body are incapable of seeing, this the parable shows to the eyes of the mind, beautifully shaping the subtlety of spiritual things through matters which are perceptible and similar to touching. Let us see, then, what sort of understanding the word of the Saviour weaves for us. ‘A sower,’ he says, ‘went out to sow’ (Luke 8:5) and so on. 

216-2. *From Saint Titus.* ‘He went out’: for the coeternal Word of the Father was in the bosom of the Father before every age. For it is not only then when he sows, nor then when he is born of Mary that he takes the beginning of his existence, but he was born before the ages and ‘he was in the world and the world did not know him’ (John 1:10). The sower went out to sow his own seed. Why is it his own? For he does not borrow the word. The Word of God as it exists by nature is not Paul’s own seed, nor John’s, nor of any other of the apostles or prophets. But while it was seed, it was not their own: instead, they have what they received. Christ, however, has his own seed, from his own nature, as he brings forth teaching. For if Paul says: ‘I planted, Apollos watered’ (1 Corinthians 3:6), he assigns the act of sowing to the Saviour, but the planting to himself. For the one who plants takes from one place and transfers to another. The one who sows does not transplant, but he takes from his own storehouses and scatters, sowing with a generous hand. Paul said, ‘Since you desire proof that Christ is speaking in me’ (2 Corinthians 13:3). But the Saviour says: ‘Do not call anyone teacher on earth. For your one

¹ Scholium 216-1: Cyril, Homily 41 on Luke.

² παβολαι is an error for παραβολαι.

³ *Kephalaion* 22: On the Parable of the Sower.

⁴ Scholium 216-2: Titus, Homilies on Luke.

¹ εἰς αὐτὸν προσήκασθαι πιστίν· ἀντεπραττὸν δὲ ἀνοσίῳσ· καὶ τοῖς δι' αὐτοῦ κηρύγμασιν· καὶ γοῖν ἐπετιμῶν τοῖς ἐθελοῦσι προσεδρεύειν αὐτῷ· καὶ τὴν παρ' αὐτῷ δειψώσει μύσταγωγίαν· ἄγσσεβοῦντες τε καὶ λεγοντες·

> Δαιμονιον εχει καὶ μαινεται· τι ἀκοῦετε αὐτοῦ· οὐκοῦν οὐκ ἐκεῖνοις δεδοται γνῶναι τὰ μύστηρια τῆς βασιλείας τῶν οὐρανῶν· ἡμῖν δὲ μάλλο̄ τοῖς ἐτοιμοτεροῖς εἰς πιστίν· δέδωκε γὰρ ἡμῖν αὐτὸς τὸ δύνασθαι μόνον παραβολὰς καὶ σκοτινὸν λόγον· ῥησεις τε σοφῶν καὶ αἰνίγματα· εἰκόνες γὰρ εἰς ἡμᾶς ὡςπερ αἱ παραβολαί² πραγμάτων· οὐχ ὁρατῶν· νοητῶν δὲ μάλλον καὶ πνευματικῶν· ὁ γὰρ ἴδειν οὐκ ἐνεστὶ τοῖς τοῦ σώματος ὀφθαλμοῖς· τοῦτο δεικνύσιν ἡ παραβολή· τοῖς τῆς διανοίας ὀμμασι· διὰ τῶν ἐν αἰσθησει καὶ οἷον ἀπτῶν πραγμάτων διαμορφόσα καλῶς τὴν τῶν

κβ̄ περὶ τῆς παραβολῆς τοῦ σπειροντος· ³ νοητῶν ἴσχυοτι
τα· ἴδωμεν τοὶ
νῦν ὅποιαν ἡμῖν
ἐξέφαινει τὴν
νοῆσιν τοῦ κρ̄
λογος· ἐξηλθεν
φῆσιν ὁ σπειρων
τοῦ σπειραι καὶ τὰ ἐξῆς:-

ις̄ εἶπεν διὰ παραβολῆς·

κβ̄ Ἐξηλθεν ὁ σπειρων τοῦ
σπειραι τὸν σπορον αὐτ(οῦ)·

τοῦ ἁγίου τιτοῦ ⁴

ις̄ Ἐξηλθεν· ἦν γὰρ ἐν τοῖς κολποῖς τοῖς πατρικοῖς προ πάντος αἰῶνος ὁ σὺναΐδιος τοῦ κρ̄ λογος· οὐ γὰρ οὕτως σπειρεῖ· τότε ἐστὶ μόνον, οὐδ' οὕτως ἐκ μαρίας γεννᾶται· τότε ἀρχὴν τοῦ εἶναι λαμβάνει ἀλλὰ προ αἰῶνων γεννᾶται καὶ ἐν τῷ κόσμῳ ἦν· καὶ ὁ κόσμος αὐτὸν οὐκ ἐγνώ· ἐξηλθεν ὁ σπειρων τοῦ σπειραι τὸν ἴδιον σπορον· διὰ τὴν ἴδιον· οὐ γὰρ δανίζεται λόγον· λογος ἦν ἵπάρχων τὴν φύσιν· οὐκ ἐστὶν ἴδιος σπορος παγλοῦ· οὐδὲ ἰωαννοῦ· οὐδὲ ἀλλοῦ τινος τῶν ἀποστόλων ἢ προφητῶν· ἀλλὰ σπορος μὲν ἦν· οὐκ ἦν δὲ αὐτῶν ἴδιος· ἀλλὰ λαβόντες ἐχοῦσιν· ἡ δὲ ἴδιον εχει σπορον ἐκ τῆς ἰδίας φύσεως τὴν διδασκαλίαν προφερῶν· ἐὰν γὰρ λέγει παγλος· ἐγὼ ἐφύτευσα· ἀπολλῶς ἐποτίσεν· δίδωσι μὲν τῷ κρ̄ τὸ σπειρεῖν· ἐαυτῷ δὲ τὸ φύτευσαι· ὁ γὰρ φύτεγων· ἀλλοθεν λαμβάνων· ἀλλαχοῦ μετατίθῃσιν· ὁ δὲ σπειρων οὐ μεταφύτευει· ἀλλ' ἐκ τῶν ἰδίων ταμείων λαμβάνων σ[κ]ο[ρ]π[ι]ζει ἀφθονῶ χειρὶ σπειρων· ὁ παγλος ἐλέγεν· εἰ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χῆ· ὁ δὲ κρ̄ μὴ καλεσατε διδασκαλον ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν

ὅμων ο διδασκαλος εν τοις οὔνοις ποιος διδασκαλος ο διχα τοῦ μαθειν
 διαλεγομενος δια τοῦτο ελεγον οι ἰουδαιοι πως γραμματα οὔτος οι
 δεν μη μεμαθηκως δια τοῦτο ειπεν τον ἴδιον σπορον ἵνα μαθης
 οτι αὔτου της φύσεως ο σπορος και γαρ αὔτος εστιν ο παντος αγαθοῦ
 σπορευς και ημεις γεωργιον αὔτου και αὔτου τε και παρ αὔτου καρπο
 φορια πασα πνεῦμα
 τικη και τοῦτο ημας
 διδασκει λεγων > χω
 > ρις εμοῦ οὔ δγνασθαι
 > ποιειν οὔδεν:-
 τοῦ αγιοῦ κυριλλοῦ¹

12 Τις ἀρα εστιν ο τοῦ λογοῦ
 σκοπος και οποι ποτε
 βλεπει της παραβολης
 το βαθος παρ αὔτου
 μαθωμεν τοῦ συν
 θεντος αὔτην ηγνω
 ησαν ταὔτα προ ημῶν
 οι μακαριοι μαθηται
 και προσηεσαν τῶ εἶπ
 παρακαλοῦντες και λε
 γοντες τι εστιν αὔτη
 η παραβολη και τι
 προς ταὔτα ἡς > ο σπο
 ρος εστιν ο λογος τοῦ
 ἰῦ και τα εἰης:

12 **Και εν τῶ σπειρειν αὔτον**

ο μεν επεσεν παρ την
 οδον και κατεπατηθη
 και τα πετεινα τοῦ οὔ
 ρανοῦ κατεφαγεν αὔτο
 και ετερον κατεπεσε
 παρ την πετραν και φύ
 εν εἰηρανθη δια το μη
 εχειν ἴκμαδα και ετε
 ρον επεσεν εν μεσῶ
 των ακανθων και συμ
 φγεισαι αι ακανθαι απε
 πνιξαν αὔτο και ετερο
 επεσεν εις την γην την
 αγαθην και φγεν εποη
 σεν καρπον εκατονταπλα
 σιονα ταὔτα λεγων εφῶνει ο ε
 χων ὠτα ακογειν ακογετω

teacher is in heaven' (cf. Matthew 23:8). What sort of teacher? The one who discourses without having studied. This is why the Jews said 'How does this man know letters without having studied them?' (John 7:15). This is why he called the seed his own, that you might learn that the seed is of his nature. For he is also the sower of all that is good, and we are his land: of him and from him is all spiritual fruit-bearing. He teaches us this too, saying, 'Without me you can do nothing' (John 15:5). ⁶⁰

217-1. *From Saint Cyril.* What the aim is of the discourse, and whither the deeper meaning of the parable points, let us learn from him who puts it together. The blessed disciples before us were ignorant of these things. They went up to the Saviour entreating him and saying, 'What is this parable?' (cf. Luke 8:9). And what did Christ say to this? 'The seed is the word of God' (Luke 8:11) and so on. ⁶⁰

¹ Scholium 217-1: Cyril, Homily 41 on Luke.

218-1. *From Saint Cyril.* What is the reason that what falls on the paths is snatched up? We may see right away that the answer is in the solidity. Every path is hard and unploughed, because it is exposed to the feet of all, and none of the seeds can be buried in there. Instead, they lie on the surface and are ready to be snatched away for those birds who wish. Therefore all those who have a mind in them which is hard and closed up, these do not receive the divine seed. For the divine and sacred warning does not work its way into them, by means of which they could bear the fruits of the glories which lead to virtue. These people have become the path trampled by unclean spirits and by Satan himself, which has no ability ever to become nourishing for what is holy as they have a heart which is barren and unproductive. 50

¹ Scholium 218-1: Cyril, Homily 41 on Luke.

² Tregelles erroneously records the section number 10 here in the column left margin; in fact, it occurs at the beginning of the next verse on the following page.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ¹

¹ **Κ**ΑΙ ΠΟΙΑ ΤΙΣ ΕΣΤΙΝ Η ΠΡΟΦΑΣΙΣ ΔΙ ΗΝ ΑΡΠΑΖΕΤΑΙ ΤΑ ΕΝ ΤΑΙΣ ΟΔΟΙΣ· ἴΔΩΜΕΝ ΤΕ
 ΩΣ ΩΣ ΕΝ ΠΑΧΕΣΙ ΠΡΑΓΜΑΣΙ ΤΟ ΖΗΤΟΥΜΕΝΟΝ· ΣΚΛΗΡΑ ΚΑΙ ΑΝΗΡΟΤΟΣ ΠΑΣΑ ΠΩΣ
 ΕΣΤΙΝ ΟΔΟΣ· ΔΙΑ ΤΟ ΤΟΙΣ ΤΩΝ ΑΠΑΝΤΩΝ ὕΠΟΚΕΙΘΑΙ ΠΟΣΙΝ· ΚΑΙ ΟΥΔΕΝ ΑΥΤΑΙΣ
 ΕΝΧΩΝΝΥΤΑΙ ΤΩΝ ΣΠΕΡΜΑΤΩΝ· ΚΕΙΤΑΙ ΔΕ ΜΑΛΛΟΝ ΕΠΙΠΟΛΑ[ΙΟ]C ΚΑΙ ΤΟΙΣ Ε

ΕΠΗΡΩΤΩΝ ΔΕ ΑΥΤΟΝ ΟΙ ΜΑΘΗ
 ΤΑΙ ΑΥΤΟΥ· ΤΙΣ ΑΥΤΗ Η ΠΑΡΑΒΟΛΗ·

Ο ΔΕ ΕΙΠΕΝ· ὙΜΙΝ ΔΕΔΟΤΑΙ ΓΝΩ
 ΝΑΙ ΤΑ ΜΥΣΤΗΡΙΑ ΤΗΣ ΒΑΣΙΛΕΙΑΣ
 ΤΟΥ ΘΥ· ΤΟΙΣ ΔΕ ΛΟΙΠΟΙΣ ΕΝ ΠΑ
 ΡΑΒΟΛΑΙC· ἵΝΑ ΒΛΕΠΟΝΤΕC ΜΗ ἴ
 ΔΩCΙΝ· ΚΑΙ ΑΚΟΥΟΝΤΕC ΜΗ CΥ
 ΝΙΩCΙΝ·

¹ **Ε**ΣΤΙΝ ΔΕ ΑΥΤΗ Η ΠΑΡΑΒΟΛΗ· Ο ΣΠΟ
 ΡΟC ΕΣΤΙΝ· Ο ΛΟΓΟC ΤΟΥ ΘΥ·

² **Ο**Ι ΔΕ ΠΑΡΑ ΤΗΝ ΟΔΟΝ ΕΙCΙΝ· ΟΙ Α
 ΚΟΥCΑΝΤΕC· ΕΙΤΑ ΕΡΧΕΤΑΙ Ο ΔΙΑ
 ΒΟΛΟC ΚΑΙ ΑΙΡΕΙ ΤΟΝ ΛΟΓΟΝ ΑΠΟ
 ΤΗΣ ΚΑΡΔΙΑC ΑΥΤΩΝ ἵΝΑ ΜΗ
 ΠΙCΤΕΥCΑΝΤΕC CΩΘΩCΙΝ·

ΘΕΛΟΥCΙ ΤΩΝ ΠΤΗ
 ΝΩΝ ΕΤΟΙΜΑ ΕΙC
 ΔΙΑΡΠΑΓΗΝ· ΟΥΚΟΥ
 ΟCΟΙ ΤΟΝ ΝΟΥΝ ΕΧΟΥ
 CΙΝ ΕΝ ΕΑΥΤΟΙC ΣΚΛΗ
 ΡΟΝ ΚΑΙ ΟΙΟΝ ΠΕΠΙ
 ΛΗΜΕΝΟΝ· ΟΥΤΟΙ
 ΤΟΝ ΘΕΙΟΝ ΟΥ ΠΑΡΑ
 ΔΕΧΟΝΤΑΙ ΣΠΟΡΟΝ·
 ΟΥΚ ΕΙCΔΥΕΤΑΙ ΓΑΡ
 ΕΝ ΑΥΤΟΙC ΘΕΙΟΝ
 [ΤΕ ΚΑΙ ΙΕΡΟΝ ΝΟΥ]
 ΘΕΤΗΜΑ· ΔΙ ΟΥ ΔΥ
 ΝΑΝΤΑΙ ΚΑΡΠΟΦΟ
 ΡΕΙΝ ΤΑ ΕΙC ΑΡΕΤΗΝ
 ΑΥΧΗΜΑΤΑ· ΟΥΤΟΙ
 ΤΟΙC ΑΚΑΘΑΡΤΟΙC
 ΠΝΕΥΜΑCΙ ΚΑΙ ΑΥ
 ΤΩ ΔΕ ΤΩ CΑΤΑΝΑ
 ΠΕΠΑΤΗΜΕΝΗ
 ΓΕΓΟΝΑCΙΝ ΟΔΟC·
 ΗΝ ΟΥΚ ΕΝΕCΤΙ ΠΟ
 ΤΕ ΚΑΡΠΟΝ ΑΓΙΩΝ
 ΓΕΝΕCΘΑΙ ΤΡΟΦΟΝ·

CΤΕΙΡΑΝ ΚΑΙ ΑΓΟΝΟΝ ΕΧΟΝΤΕC ΤΗΝ ΚΑΡΔΙΑΝ·-

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ¹

¹⁰ ΕΙΣΙ ΓΑΡ ΕΙΣΙ ΤΙΝΕΣ ΑΠΕΡΙΕΡΓΑΣΤΩΣ ΕΧΟΝΤΕΣ ΤΗΝ ΠΙΣΤΙΝ ΕΝ ΕΑΥΤΟΙΣ ΩΣ ΕΝ ΑΠΛΟΤΗ
 ΤΙ ΛΟΓΩΝ· ΤΟΝ ΔΕ ΝΟΥΝ ΟΥ ΚΑΘΙΕΝΤΕΣ ΕΙΣ ΤΗΝ ΤΟΥ ΜΥΣΤΗΡΙΟΥ ΒΑΣΑΝΟΝ· ΟΥ
 ΤΟΙ ΚΟΥΦΗΝ ΤΕ ΚΑΙ ΑΡΙΖΟΝ ΕΧΟΥΣΙ ΤΗΝ ΕΙΣ Θ^Ν ΕΥΣΕΒΕΙΑΝ· ΕΙΣΕΙΟΝΤΕΣ ΓΑΡ ΕΝ ΕΚ
 ΚΛΗΣΙΑΙΣ· ΕΠΙΓΑΝΥΝΤΑΙ ΜΕΝ ΤΩ ΠΛΗΘΕΙ ΤΩΝ ΣΥΝΑΓΗΓΗΡΜΕΝΩΝ· ΚΑΙ ΑΣΜΕ
 ΝΩΣ ΠΡΟΪΕΝΤΑΙ ΤΑΣ ΜΥΣΤΑΓΩΓΙΑΣ· ΠΛΗΝ ΟΥ ΚΕΚΡΙΜΕΝΩΣ. ΑΛΛ ΕΞ ΕΛΑΦΡΩΝ
 ΘΕΛΗΜΑΤΩΝ· ΑΠΟΦΟΙΤΗΣΑΝΤΕΣ ΔΕ ΤΩΝ ΕΚΚΛΗΣΙΩΝ· ΕΙΣ ΛΗΘΗΝ ΕΓΥΘΣ ΑΠΟ
 ΦΕΡΟΝΤΑΙ ΤΩΝ ΪΕΡΩΝ ΜΑΘΗΜΑΤΩΝ· ΚΑΝ ΜΕΝ ΕΞ ΟΥΡΙΑΣ ΦΕΡΗΤΑΙ ΤΑ ΧΡΙΣΤΙ
 ΑΝΩΝ ΠΡΑΓΜΑΤΑ· ΟΥΔΕΝΟΣ ΑΥΤΑ ΚΑΤΑΧΙΜΑΖΟΝΤΟΣ ΠΕΙΡΑΣΜΟΥ· ΩΣΟΥΣΙ ΤΑ
 ΤΗΝΙΚΑΔΕ ΜΟΛΙΣ ΕΝ ΕΑΥΤΟΙΣ ΕΚΕΙΝΟΙ ΤΗΝ ΠΙΣΤΙΝ ΘΟΥΡΥΒΗΣΑΝΤΟΣ ΔΕ ΔΙΩΓΜΟΥ·
 ΑΦΙΛΟΠΟΛΕΜΟΝ ΕΧΟΥΣΙ ΤΗΝ ΚΑΡΔΙΑΝ· ΚΑΙ ΦΥΓΑΔΑ ΤΟΝ ΝΟΥΝ· ΠΡΟΣ ΟΥΣ Ο ΠΡΟΦΗ
 ΤΗΣ ΙΕΡΕΜΕΙΑΣ ΦΗ

- > ΣΙΝ· ΑΝΑΛΑΒΕΤΕ Ο
- > ΠΛΑ ΚΑΙ ΑΣΠΙΔΑΣ ΜΑ
 ΛΙΣΤΑ ΜΕΝ ΓΑΡ ΑΜΑ
 ΧΟΝ ² ΕΧΕΙ ΤΗΝ
 ΧΕΙΡΑ Ο ΔΙΑΣΩΖΩΝ
 Θ^Σ ΚΑΘΑ ΦΗΣΙΝ Ο ΠΑ^Τ
 [CO]ΦΟΣ ΠΑΓΛΟΣ· ΠΙΣΤΟΣ
- > Ο Θ^Σ ΟΣ ΟΥΚ ΕΑΣΕΙ Ϊ
- > ΜΑΣ ΠΕΙΡΑΣΘΗΝΑΙ
- > ΪΠΕΡ Ο ΔΥΝΑΣΘΕ· ΑΛΛΑ ΠΟΙΗΣΕΙ ΣΥΝ ΤΩ ΠΕΙΡΑΣΜΩ ΚΑΙ ΤΗΝ ΕΚΒΑΣΙΝ· ΤΟΥ ΔΥΝΑ
 ΣΘΑΙ ΪΠΕΝΕΓΚΕΙΝ· ΠΛΗΝ ΕΙ ΓΕΝΟΙΤΟ ΠΩΣ ΚΑΙ ΤΗΣ ΕΙΣ Χ^Ν ΕΥΣΕΒΕΙΑΣ ΪΠΕΡΑΘΛΟΥΝ
 ΤΑΣ ΠΑΘΕΙΝ· ΤΟΤΕ ΠΑΝΤΗ ΤΕ ΚΑΙ ΠΑΝΤΩΣ ΕΣΟΜΕΘΑ ΖΗΛΩΤΟΙ· ΚΑΙ ΓΟΥΝ ΤΟΙΣ Α
- > ΓΙΟΙΣ ΑΠΟΣΤΟΛΟΙΣ ΕΦΑΣΚΕΝ Ο ΣΗΡ^Τ ΜΗ ΦΟΒΗΘΗΤΕ ΑΠΟ ΤΩΝ ΑΠΟΚΤΕΝΟΝΤΩΝ
 ΤΟ ΣΩΜΑ· ΤΗΝ ΔΕ ΨΥΧΗΝ ΜΗ ΔΥΝΑΜΕΝΩΝ ΑΠΟΚΤΕΙΝΑΙ· ΦΟΒΗΘΗΤΕ ΔΕ
 ΜΑΛΛΟΝ ΤΟΝ ΔΥΝΑΜΕΝΟΝ ΚΑΙ ΨΥΧΗΝ ΚΑΙ ΣΩΜΑ ΑΠΟΛΕΣΑΙ ΕΝ ΓΕΕΝΝΗ· ΟΥ ΜΟ
 ΝΟΝ ΔΕ ΛΟΓΟΙΣ ΤΑΥΤΑ ΗΜΑΣ ΕΞΕΠΑΙΔΕΥΕΝ. ΑΛΛΑ ΚΑΙ ΕΡΓΟΙΣ· ΤΕΘΕΙΚΕ ΓΑΡ ΪΠΕΡ Η
 ΜΩΝ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ· ΚΑΙ ΑΙΜΑΤΙ ΤΩ ΪΔΙΩ ΚΑΤΕΚΤΗΣΑΤΟ ΤΗΝ ΪΠ ΟΥ
 ΡΑΝΟΝ· ΕΣΜΕΝ ΤΟΙΓΑΡΟΥΝ ΟΥΧ ΕΑΥΤΩΝ ΤΟΥ ΠΡΙΑΜΕΝΟΥ ΔΕ ΜΑΛΛΟΝ ΚΑΙ ΔΙΑ
 ΣΩΣΑΝΤΟΣ· ΚΑΙ ΑΥΤΩ ΤΗΝ ΕΑΥΤΩΝ ΟΦΕΙΛΟΜΕΝ ΖΩΗΝ· ΩΣ ΓΑΡ ΦΗΣΙΝ Ο
- > ΘΕΣΠΕΣΙΟΣ ΠΑΓΛΟΣ· ΔΙΑ ΤΟΥΤΟ Χ^Σ ΑΠΕΘΑΝΕΝ ΚΑΙ ΕΖΗΣΕΝ· ΪΝΑ ΚΑΙ ΝΕΚΡΩΝ
- > ΚΑΙ ΖΩΝΤΩΝ ΚΥΡΙΕΥΣΗ:-

¹⁰ ΟΙ ΔΕ ΕΠΙ ΤΗΣ ΠΕΤΡΑΣ ΟΙ ΟΤΑΝ
 ΑΚΟΥΣΩΣΙΝ ΜΕΤΑ ΧΑΡΑΣ ΔΕ
 ΧΟΝΤΑΙ ΤΟΝ ΛΟΓΟΝ ΚΑΙ ΟΥΤΟΙ
 ΡΙΖΑΝ ΟΥΚ ΕΧΟΥΣΙΝ· ΟΙ ΠΡΟΣ
 ΚΑΙΡΟΝ ΠΙΣΤΕΥΟΥΣΙΝ [ΚΑ]Ι ΕΝ
 ΚΑΙΡΩ ΠΕΙΡΑΣΜΟΥ ΑΦΙΣΤΑΝΤΑΙ·

219-1. *From Saint Cyril.* For there are people who hold faith within themselves without careful examination, as if it is simply from words, but they do not apply their mind to the testing of the mystery. Such people have piety towards God which is light and without roots. They go into the churches, they feel pleasure at the multitude of those who are assembled and they gladly accept instruction in the mysteries, but in an indiscriminating way and from shallow wishes. Once they have gone out of the churches, they are straightaway carried off from the holy teachings to forgetfulness. While Christian affairs are carried on a fair wind and there is no trial disturbing them, even at such a time these people scarcely keep safe the faith within them. But when persecution is raging, they have a heart which avoids conflict and a mind which runs away. To them the prophet Jeremiah says: ‘Take up weapons and shields’ (Jeremiah 26:3), especially as the God who saves has an unconquerable hand. As the all-wise Paul says, ‘God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it’ (1 Corinthians 10:13). Yet even if it might somehow happen that we suffer in the cause of championing piety in Christ, then we would be completely and thoroughly worthy of envy. Indeed, the Saviour declared to the holy apostles, ‘Do not fear those who kill the body but cannot kill the soul; rather fear the one who can destroy both body and soul in hell’ (Matthew 10:28). He did not only teach us these things with words, but also with deeds. For he laid aside for us his own soul, and he won for himself all that is under the heaven with his own blood. Accordingly, we do not belong to ourselves but rather to the one who bought us and ransomed us, and we owe to him our life. For, as the marvellous Paul says, ‘For this reason Christ died and lived again, so that he might be Lord of both the dead and the living’ (Romans 14:9). 60

¹ Scholium 219-1: Cyril, Homily 41 on Luke.

² This is not an erasure but blank space.

220-1. *From Saint Cyril.* For while the Saviour sows, although the seed remains within the souls of those who have received it and has already risen, so to say, and has shot up to the point of being visible, it is choked by the worries of the world. Just as Jeremiah says, it becomes 'A handful which does not have strength to make wheat-meal' (Hosea 8:7!). 'Change, then, the changes for yourselves,' says another prophet, 'and do not sow among thorns' (Jeremiah 4:3). Therefore, so that the divine seed shall flourish within us, let us cast out worldly worries from our minds. But the rich and fertile soil, which produces fruit one-hundredfold with regard to such things, might very justly be considered what was spoken from God by one of the holy prophets: 'And all nations will call you blessed, because you will be a desired land' (Malachi 3:12). For whenever the divine word is brought down at some point into a mind which is pure of the customary annoyances, then it fixes its root deeply and like an ear of corn shoots up and produces fine fruit. But I think that fact is also beneficial to say to those who have chosen to learn. For Matthew, when he is recounting this very same chapter to us, said that the good soil produces fruit in three different ways. For he says that one brought forth one hundred, one sixty, and one thirty (cf. Matthew 13:8). Observe, then, how Christ said that there were three types of failure, and these are likewise equal in number to the successes. For those of the seeds which fall on the path are snatched up by birds; those in the stony ground only blossom and are withered not a long time after; those in the thorns are choked to death. But the desirable land brings forth fruit in three different ways, as I have said: one hundred, and sixty, and thirty. As the all-wise Paul writes, 'Each has a particular gift from God, one having one kind and another a different kind' (1 Corinthians 7:7). For we do not find that the successes which happen for the saints are always and everywhere in equal measure. It is simply necessary to be eager for what is better and superior to the more earthly things. ♠

¹ Scholium 220-1: Cyril, Homily 41 on Luke.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ¹

Κ̄̄ ΕΝΙΗΣΙ ΜΕΝ ΓΑΡ Ο ΣΗΡ̄ Ο ΔΕ ΚΑΙΤΟΙ ΤΑΙΣ ΤΩΝ ΔΕΞΑΜΕΝΩΝ ΕΝΑΠΟΜΕΙΝΑΣ ΨΥΧΑΙΣ·

ΚΑΙ ΟΙΟΝ ΑΝΑΣΧΩΝ ΗΔΗ ΚΑΙ ΕΝ ΑΡΧΑΙΣ ΤΟΥ ΦΑΙΝΕΣΘΑΙ ΔΙΕΛΑΣΑΣ ΎΠΟ ΜΕΡΙ ΜΝΩΝ ΣΥΜΠΝΙΓΕΤΑΙ ΚΟΣΜΙΚΩΝ· ΚΑΙ ΚΑΘΑ ΦΗΣΙΝ ΙΕΡΕΜΙΑΣ ΓΙΝΕΤΑΙ

- > ΔΡΑΓΜΑ ΜΗ ΕΧΟΝ ἴσχυν τοῦ ποιῆσαι ἀλεῦρον νεώσατε τοιγὴν εαυτοῖς νεώματα· ἕτερος προφήτης φησὶν καὶ μὴ σπε[ίρη]τε ἐν ἀκανθαῖς· οὐ κοῦν ἵνα ὁ θεὸς ἐν ἡμῖν ἐξάνθησῃ σπορὸς· ἀποβαλῶμεν τῆς αἰτῶν διανοίας μεριμνας κοσμικὰς· γῆ δὲ πίων καὶ εὔτοκος ἡ ποιούσα καρπὸν ἑκατοντάπλασιον ἀπὲρ τῶν τοιοῦτων ἀν· λογοῖτο καὶ μαλὰ δίκαιως τὸ δι' ἐνὸς τῶν ἁγίων προφητῶν εἰρημένον παρὰ θγ̄· καὶ μακαριοῦσιν ὑμᾶς πάντα τὰ ἔθνη· διότι ἐσεσθε ὑμεῖς γῆ θελήτη· ὅταν γὰρ εἰς νοῦν

Κ̄̄ ΤΟ ΔΕ ΕΙΣ ΤΑΣ ΑΚΑΝΘΑΣ ΠΕΣΟΝ

ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΑΚΟΥΣΑΝ

ΤΕΣ ΚΑΙ ὙΠΟ ΜΕΡΙΜΝΩΝ ΚΑΙ

ΠΛΟΥΤΟΥ ΚΑΙ ΗΔΟΝΩΝ ΤΟΥ

ΒΙΟΥ ΠΟΡΕΥΟΜΕΝΟΙ [C]ΥΜΠΝΙ

ΓΟΝΤΑΙ ΚΑΙ ΟΥ ΤΕΛΕΣΦΟΡΟΥΣΙ·

καθαρὸν τῶν παρενοχλεῖν εἰωθότων· θεὸς ποτε λόγος κατενεχθῆ· τότε δὲ δῶσι ρίζαν εἰς βάθος καὶ ἀσταχὺς δικῆ· [ἐπιπῆδα] καὶ τε λ[ε]σφορεῖται καλῶς· πλὴν ἐκεῖνο χρῆσιμον οἶμαι μαθεῖν

ελο[με]νοῖς εἰπεῖν· ὁ γὰρ τοῖ ματθαῖος αἴτο δὲ τοῦτ[ι] κεφαλαιὸν ἡμῖν ἐξηγοῦμενος τὴν ἀγαθὴν εἶπεν· γῆν ἐκδοῦναι καρποῦς

ἐν τρισὶ διαφοραῖς· ἡ μὲν γὰρ φησὶν ἐποίησεν ἑκατὸν· ἡ δὲ ἐξήκοντα· ἡ δὲ τριακόντα· ἀθρεῖ δὲ οὐν ὅπως τρεῖς εἶπεν ἄξιον εἶναι

τὰς βλαβὰς· καὶ ὁμοίως ἰσαριθμοῦς αἰταῖς τὰς εὐδοκίμησεις· τὰ μὲν γὰρ εἰς τὴν ὁδὸν πιπτόντα τῶν σπερμάτων ὑπὸ πτηνῶν διαρτὰ

ζεταῖ· τὰ δὲ ἐν τοῖς πετρώδεσιν ἐξάνθησαντὰ μόνον οὐκ εἰς μακρὰ

ζῆραινεται· τὰ δὲ ἐν ταῖς ἀκανθαῖς· ἐναποπνιγεται· γῆ δὲ ἡ θελήτη καρποῦς ἀποτικτεῖ· τοῦς ἐν τρισὶν ὡς εἶπεν διαφοραῖς ρ̄ καὶ ξ̄ καὶ λ̄·

- > ὡ[ς] γὰρ ὁ πανσοφὸς γράφει παῦλος ἕκαστος ἡμῶν ἰδίον εἶχει χάρισμα
> ἐκ θγ̄· ὁ μὲν οὕτως· ὁ δὲ οὕτως· οὐ γὰρ [ε]ν ἴσῳ μετρω παντὴ τε καὶ παντὸς τὰς τῶν ἁγίων εὐδοκίμησεις γεγεννημένας εὐρίσκομεν· πλὴν

ζηλοῦν ἀναγκαῖον τὰ μείζονα τε καὶ ὑπεκείμενα τῶν χθαμαλῶν

τέρων:-

ΤΟΥ ΑΓΙΟΥ ἸΩΑΝΝΟΥ ΕΠΙΣΚ(Ο)Π(ΟΥ)· ΚΩ^τ ΣΤΑΝΤΙΝΟΥΠΟΛ(ΕΩΣ) ¹

κ̄ᾱ ΤΑΥΤΑ ΛΕΓΩΝ· ΕΙΣ ΑΚΡΙΒΕΙΑΝ ΑΓΕΙ ΒΙΟΥ· ΠΑΙΔΕΥΩΝ ΕΝΑΓΩΝΙΟΥΣ ΕΙΝΑΙ· ΩΣ ὕ
 ΠΟ ΤΟΙΣ ΑΠΑΝΤΩΝ ΟΦΘΑΛΜΟΙΣ ΚΕΙΜΕΝΟΥΣ· ΚΑΙ ΕΝ ΜΕΣΩ ΤΩ ΤΗΣ ΟΙΚΟΥΜΕ
 ΝΗΣ ΑΓΩΝΙΖΟΜΕΝΟΥΣ ΘΕΑΤΡΩ· ΜΗ ΓΑΡ ΔΗ ΤΟΥΤΟ ἸΔΗΤΕ ΦΗΣΙΝ· ΟΤΙ ΕΝΤΑΥ
 ΘΑ ΚΑΘΗΜΕΘΑ ΝῦΝ· ΚΑΙ ΕΝ ΜΙΚΡῶ ΓΩΝΙΑΣ ΕΣΜΕΝ ΜΕΡΕΙ· ΓΕΝΗΣΕΘΕ ΓΑΡ
 ΠΑΣΙ ΚΑΤΑΔΗΛΟΙ ὠρ(ΙΓΕΝΟΥΣ) ²

κ̄ᾱ ΤΟΥΤΟ ΓΑΡ Ο ΠΟΙΩΝ ΟΥ ΠΡΟΝΟΕΙΤΑΙ ΤΩΝ ΕΙΣΠΟΡΕΥΟΜΕΝΩΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ·
 [Ο]ΙΣ ΔΕΙ ΤΙΘΕΣΘΑΙ ΤΟΝ
 ΛΥΧΝΟΝ· ΟΙ ΤΩ ΑΛΗ
 ΘΙΝῶ ΦΩΤΙ ΚΑΙ ΛΟ
 Γῶ ΤΩ ΛΑΜΠΡῶ ΚΑΙ
 ΤΑΙΣ ΑΚΤΙΣΙ ΤΗΣ ΣΟ
 ΦΙΑΣ ΑΝΑΠΤΟΝΤΕΣ
 ΤΟΝ ΕΝ ΑΥΤΟΙΣ ΝΟΥΝ
 ΦΥΣΙΝ ΕΧΟΝΤΑ ΚΑ
 ΘΗΝ ΚΑΤΕΣΚΕΥΑ
 ΣΕΝ ΑΥΤΟΝ Ο ΔΗΜΙΟΥΡ
 ΓΟΣ ΛΥΧΝ[ΟΥ ΔΕΟΜΕ]
 ΝΟΥ ΤΗΣ ΑΠΟ ΤΟΥ
 ΛΟΓΟΥ ΚΑΙ ΣΟΦΙΑΣ
 ΚΑΙ ΤΗΣ ΑΛΗΘΕΙΑΣ
 ΤΟΥ ΑΛΗΘΕΙΝΟΥ ΦΩ
 ΤΟΣ ΑΝΑΨΕΩΣ·-
 ΑΠΟΛΙΝΑΡΙΟΥ ³

ΤΟ ΔΕ ΕΝ ΤΗ ΚΑΛΗ ΓΗ· ΟΥΤΟΙ
 ΕΙΣΙΝ ΟΙΤΙΝΕΣ ΕΝ ΚΑΡΔΙΑ
 ΚΑΛΗ ΚΑΙ ΑΓΑΘΗ ΑΚΟΥΣΑΝ
 ΤΕΣ ΤΟΝ ΛΟΓΟΝ· ΚΑΤΕΧΟΥ
 ΣΙΝ· ΚΑΙ ΤΕΛΕΣΦΟΡΟΥΣΙΝ
 ΕΝ ΥΠΟΜΟΝΗ·

κ̄ᾱ ΟΥΔΕΙΣ ΔΕ ΛΥΧΝΟΝ ΑΨΑΣ·
 ΚΑΛΥΠΤΕΙ ΑΥΤΟΝ ΣΚΕΥΕΙ·
 Η ὕΠΟΚΑΤῶ ΚΛΗΝΗΣ ΤΙΘΗ
 ΣΙΝ· ΑΛΛ ΕΠΙ ΛΥΧΝΙΑΣ ΤΙΘΗ
 ΣΙΝ· ἸΝΑ ΟΙ ΕΙΣΠΟΡΕΥΟΜΕ
 ΝΟΙ ΒΛΕΠΩΣΙΝ ΤΟ ΦῶΣ·

κ̄ᾱ ΣΠΟΥΔΑΖΕΙΝ ΓΑΡ ΧΡΗ
 ΤΗΝ ΔΟΘΕΙΣΑΝ ΗΜΙ^τ
 ΛΑΜΠΡΟΤΗΤΑ ΦΥΛΑΤΤΕΙΝ ΕΝ ὕΨΗΛῶ ΚΑΙ ΜΗ ΣΥΓΚΑΛΥΠΤΕΙΝ ΑΡΓΙΑ ΗΣ ΣΥΜ
 ΒΟΛΟΝ Η ΚΛΙΝΗ· ΑΝΑΠΑΥΟΥΣΑ ΤΟ ΣΩΜΑ ΤΑΙΣ ΣΑΡΚΙΚΑΙΣ ΗΔΟΝΑΙΣ· ΟΥ ΓΑΡ ΦΥ
 ΣΙΚΟΝ ΗΜΙΝ· ΑΛΛ' ΕΚ ΔΟΣΕΩΣ ΤΟ ΚΑΛΟΝ· ΤΟ ΔΕ ΤΟΙΟΥΤΟΝ ΑΜΕΛΟΥΜΕΝΟΝ
 ΑΦΙΣΤΑΤΑΙ· ΑΠΑΓΕΙ ΔΕ ΗΜΑΣ ΤΗΣ ΙΔΙΑΣ ΦΙΛΟΔΟΞΙΑΣ ΤΗΝ Θῦ ΔΟΞΑΝ ΤΕΛΟΣ
 ΤΩΝ ΕΡΓΩΝ ΠΡΟΤΙΘΕΙΣ·-

221-1. *From Saint John, Bishop of Constantinople.* Saying these words, he leads them to strictness of life, training them to be energetic, as if they are under the gaze of all people and competing in the middle of the theatre of the world. ‘For do not look at this,’ he says, ‘that we are now sitting here and are in a small part of a corner, as you will become visible to all.’ 60

221-2. *From Origen.* The one who does this does not take thought for the people entering the house, for whom it is necessary to set up the lamp. They attach to the true light and the bright word and the rays of wisdom the mind within them, which has a nature according to how the Creator prepared it when the lamp still lacked the kindling from the Word and Wisdom and the truth of the True Light. 60

221-3. *From Apollinarius.* One ought to be eager to keep the brightness which is given to us in the height, and not to conceal it in laziness, of which the bed is the symbol: it slows the body down with carnal pleasures. For we do not have by nature what is good, but from a gift. Leave aside such a failure to take proper concern: instead he leads us away from the love of our own glory by setting the glory of God as the goal of our deeds. 60

¹ Scholium 221-1: Chrysostom, Homily 15 on Matthew.

² Scholium 221-2: Origen, Fragment 121c–d on Luke.

³ Scholium 221-3: Apollinarius, Commentary on Matthew (?).

222-1. *From Victor the Presbyter.* For when there is such great excellence, it is impossible for it to lie hidden. 60

223-1. *From the same.* For the one who has an eager purpose will receive the grace of the Spirit and wisdom and knowledge and a worthy reward for their labours. 60

224-1. *From the same.* For what is within us is from nature or it is given by grace. Unless we guard these things through constant attention and industrious eagerness, we will be punished: not only do we receive nothing, but we also lose even what we thought we had. 60

225-1. *From Saint Titus.* From this it is clear that the Saviour was not with his relatives according to the flesh. For he had left them behind and devoted himself to his father's teaching. But when he was missed because of his absence, and they desired to see him because of his long time away, his mother arrives, and his brothers, the earlier children of Joseph, who were called brothers. The family of the Lord is not restricted, nor is his friendship with humans circumscribed to only a few people, for he came to call the whole world into a generous relationship with him. Anticipating this, he said to his Father in the prophets, 'I will announce your name to my brothers' (cf. Psalm 21:23 LXX),

¹ Scholium 222-1: Victor (also in Cramer's edition of the Catena on Luke).

² Scholium 223-1: Victor (also in Cramer's edition of the Catena on Luke).

³ Scholium 224-1: Victor (also in Cramer's edition of the Catena on Luke).

⁴ Scholium 225-1: Titus, Homilies on Luke.

⁵ The first hand erroneously started a new line in the shorter column, reading ΚΟΣΜΟΝ ΕΙΣ ΑΔΕΛΦΟ and then continuing with ΤΗΤΑ ΚΑΛΕΣΑΙ ΑΦΘΟΝΟΝ on the same line but at the far left hand side. Realising the mistake, the whole phrase was erased and rewritten from the far left hand side as the penultimate line of the page.

Βικτορος πρεσβυτερ(ογ) ¹

κβ̄ Ὅταν γαρ τοσαυτη ἡ ἀρετη, ἀδύνατον αὐτην λαθεῖν:-
τοῦ αὐτοῦ ²

κγ̄ Ὁ εὐχων γαρ σπουδαίαν προαιρεσιν· ληψεται πῖνς χάριν και σοφίας και γνώ-
σεως και ἀξίαν των πονων την ἀμοιβην:- τοῦ αὐτοῦ ³

κδ̄ Τα γαρ εκ φύσεως ἡμιν ἐνοντα· ἡ δια χάριτος δοθεντα· ἐαν μη δια της

κβ̄ οὐ γαρ ἐστιν κρυπτον· ὁ οὐ

φανερων γενησεται· οὐ

δε αποκρυφον, ο οὐ μη

γνωσθῃ· και εις φανερων

κγ̄ ἐλθῃ· κγ̄ βλεπετε οὐν πως

ακουετε· ος αν γαρ εχῃ· δο

κδ̄ θησεται αὐτω· κδ̄ και ος αν

μη εχῃ· και ὁ δοκει εχειν

νθ̄ κε̄ ἀρθησεται απ αὐτοῦ· κε̄ παρε

γενοντο δε προς αὐτον ἡ

μηρ̄ και οι ἀδελφοι αὐτοῦ· κ(αι)

οὐκ ἠδύνοντο συντηχεῖν

αὐτω δια τον οχλον· ἀπηγ

γελῃ δε αὐτω οτι ἡ μηρ̄ σοῦ

και οι ἀδελφοι σοῦ ἐστηκα

σιν ἐζω ἰδεῖν θελοντες σε·

συνεχοῦς προσο

χης και σπουδης

φιλοπονοῦ φυλαξῶ

μεν ταυτα ζημιῶ

θησομεθα· οὐ μονον

μηδεν προσλαμβανο-

τες, αλλα και προσπολλῶ-

τες και α εχειν ἐδοξαμεν:-

τοῦ αἰοῦ τιτοῦ ⁴

κε̄ Ἐκ τοῦτοῦ δηλον οτι

οὐκ ἦν ο σῆρ̄ μετα τῶ-

κατα σαρκα συγγενῶν·

καταλειπτων γαρ τοῦ

τοῦς ἐσχολαζε τη πα

τρικη διδασκαλια·

ἐπειδη δε ποθητος

ἦν δια την ἀπολει

ψιν και ἐπιθυμη

τος εις θεαν δια την

χρονιαν ἀναχωρησι-

παραγινεται ἡ μηρ̄

αὐτοῦ και οι ἀδελφοι

οι προγονοι τοῦ ἰωσφ·

οι κληθεντες ἀδελ

φοι· οὐκ ἐστι δε στε

νη τοῦ κῆ̄ ἡ συγγενει

α· οὐδε ἐν ολιγοις πε

ριγραφεται αὐτοῦ

ἡ προς ἀνοῦς φιλια·

ἠλθε γαρ ἀπαντα τον ⁵

+νθ̄

κοσμον εις ἀδελφοτητα καλεσαι ἀφθονον· και προλαβων ἐλεγεν ἐν προ-
φηταις τῶ πρι· ἀπαγγελῶ το ὄνομα σοῦ τοις ἀδελφοις μοῦ· ποιοις δε

αδελφοις ερμηνευει λεγων· εμμεσω εκκλησιας ὕμνησω σε· οποιου τοινην
 εκκλησια θγ, εκει αδελφοτης χγ:
 του αγιου τιτου¹

κζ Ο λογος του θγ· λογος ην αυτου· προς γαρ και γγ μια διδασκαλια εν προφηταις
 και εν εuaγγελισταις δια της ενεργειας του αγιου πnc· λεγει δε τον λογον του
 θγ· ἵνα την τιμην αναπεμψη προς τον πpa· ως γαρ επρεπε τω πρι γεννησαι
 γn, ογτω πρεπει γεγεννημενω τιμαν τον γεννησαντα· μηρ μεντοι
 και αδελφοι ογτοι εισιν· οι τ[ον] λογον του θγ ακουοντες και ποιουντες χρει
 αν γαρ εχει ακον και εργασιac:-
 του αγιου κυριλλου²

<p>κζ Τογτο θυμηρες αυτω και φιλον παρ ημων εσται δωρον και θγσια πνικη το ὕπακογειν αυτου· ογτω και γεγραπται· ει θελητον τω κω ολοκαγ τωματα και θγσια· ως το ακουσαι φωνης αυτου· ἴδου ακον ὕπερ θγσι αν αγαθη και η επακροασις ὕπερ στεαρ κριων· οιεσθω δε μηδεις τοις εις την mpa τιμης ολιγωρησαι χn ηγογν αφειδησαι της εις αδελφους α γαπης· αυτος λελα ληκε δι[α] μω[γσε]ως τον νομον διη γορευκεν caφως·</p> <ul style="list-style-type: none"> > τιμα τον πpa σου > σου και την mpa σου > ἵνα [ε]γ σοι γενηται· αυτως δε απεωσα το την εις αδελφοις αγαπην· ο και ημι αυτοις αγαπαν επι ταζας· ογχι μονογς αδελφους αλλα και τογς εν ταζει ημιν πο[λε]μ[ι]ων γε γονοταc> αγαπατε γαρ φησιν τογς εχθρογς ὕμων τι ογν αρα διδαζαι βογλε ται χc εις ὕπος αιρει μεγα την εις ογνογς αγαπην· ειπερ [α]n εθελοιεν τοις πα ρ αυτου θεσπισμασι καθγφειναι τον αγχενα· και τινα τροπον ερω τας ανωτα τω τιμαc και τας εις ληζιν διαθεσειc οφειλομεν απαντες μητ[r]ασι και αδελ φοιc· ογκογν [ο]ι mpa και αδελφους αυτογς ειναι φησιν τ[ο]γc ακουονταc τον λογο αυτου και ποιουνταc αυτον· πω[c] ογκ [α]παc]ιν εναργεc· ως εκκεκριμενην και αζι οληπτον χαριζεται την αγαπην τοις επομ[ε]νοιc αυτω:-³ 	<p>Ο δε αποκριθεις ειπεν προς αυτ(ογ)c μητηρ μουγ και αδελ φοι μουγ ογτοι εισιν οι τον λογον του θγ ακου οντες και ποιουντες·</p>
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and he explains what sort of brothers, saying ‘in the middle of the assembly⁴ I will praise you’ (Psalm 21:23 LXX). Accordingly, where the assembly⁴ of God is, there is the brotherhood of Christ. 50

226-1. *From Saint Titus.* ‘The word of God’ (Luke 8:21): the word was his, for there is one teaching from the Father and the Son in the prophets and in the evangelists through the activity of the Holy Spirit. But he says ‘the word of God’ in order to direct the honour to the Father. For as it befits the Father to beget a Son, so it befits the one who is begotten to honour the begetter. However, his mother and brothers ‘are those who hear the word of God and do it’ (Luke 8:21). For hearing also needs to be put into practice. 50

226-2. *From Saint Cyril.* What will be well-pleasing to him and a dear gift and spiritual sacrifice from us is obedience to him. It is written as follows: ‘Are sacrifices and burnt offerings as desirable to the Lord as obedience to his voice? See, obedience is better than sacrifice, and listening than the fat of rams’ (1 Samuel 15:22). Let no-one think that Christ neglected the honour due to his mother, or was sparing in love towards his brothers. He himself had spoken the law through Moses and had stated clearly: ‘Honour your father and your mother that it may turn out well for you’ (Exodus 20:12). Did he thus reject love towards one’s brothers, he who also instructed us to love not just brothers but even those who are found in a relationship of hostility to us? For he says ‘Love your enemies’ (Matthew 5:44). What, then, does Christ wish to teach? He exalts to a great height love towards heaven, if only they would be willing to submit their neck to the commands from him. I will tell the manner of this: we all owe the highest honours and arrangements for support to mothers and brothers. Therefore he says that his mother and brothers are those ‘who hear his word and do it’ (cf. Luke 8:21). How is it not clear to all that he grants to those who follow him a love which is choice and worthy of acceptance? 50

¹ Scholium 226-1: Titus, Homilies on Luke.

² Scholium 226-2: Cyril, Homily 42 on Luke.

³ At least one page is missing, which would have contained Luke 8:22–25a.

⁴ The Greek word corresponding to ‘assembly’ is often translated as ‘church’.

230-1. ... for a wonder and a benefit to those who hear. For the creation obeys those whom Christ wishes to instruct. The manner of the rebuke does not matter. Matthew says that it happens in divine authority, for he said that the Lord says to the sea: ‘Be silent, be muzzled’ (Mark 4:39!), and along with the word there followed the deed. The sea too knows the one who gathered it together in the beginning by a command: ‘Who put the sand as a limit for it which it would not exceed’ (Jeremiah 5:22). **60**

231-1. *From Saint Cyril.* The Saviour came to harbour in the land of the Gergesenes together with the holy disciples. Then a man met them, who had been the dwelling-place for many unclean spirits: he was out of both his mind and his senses. **60**

231-2. *And a little later on.* For the God of all purposefully permits some to come under their power, not so much that they should suffer, but so that we might learn through them what their nature is with regard to us, and thus we may avoid wishing to be subject to them. So, when one person has suffered, many are brought under control. **60**

¹ Scholium 230-1: Cyril, Homily 43 on Luke.

² *Kephalaion* 24: On the Man who had Legion.

³ First hand προ for προσ.

⁴ Scholium 231-1: Cyril, Homily 44 on Luke.

⁵ Scholium 231-2: Cyril, Homily 44 on Luke.

¹ το προς θαγμα και ονησιν τοις ακρωμενοις· ὑπακοϋει γαρ η κτισις οις αν επι
 ταττειν βοϋλεται χ̄ς̄ αμελει και τον της επιτιμησεως τροπον· εν εζοϋσια
 θεοπρεπει· γινεσθαι φησιν ο ματθαιος· εφη γαρ ειπειν τη θαλασση τον κ̄ν̄
 ciωπα πεφιμωσο· και αμα τω λογω, ηκολογηθησε το πραγμα· και η θαλασσα γι

κ̄δ̄ περι τοϋ εχοντος τον λεγεωνα· ²

εθαγμασαν· προς³ αλληλοϋς

λεγοντες· τις αρα οϋτος εστῑ

οτι και τοις ανεμοις επιτας

σει και τω ὕδατι και ὕπακοϋ

οϋσιν αϋτω· και κατεπλεϋ

σαν εις την χωραν των γερ

γεσινων· ητις εστιν αντιπε

[+ζ̄α] [κ̄δ̄]

[ρα της γαλιλαιας]· ^{κα} [εξελθοντι δε]

αϋτω επι την γην· ὕπηνησεν

αηρη τις εκ της πολεως ος ει

χεν δαιμονια· και χρονω ἱκανω

οϋκ ενεδϋσατο ἱματιον· και εν

οικια οϋκ εμενεν αλλ εν τοις

μνημασιν·

νωσκει τον απαρ
 χης αϋτη συναγα
 γοντα προσταγμα

> τι τον θεμενον

> αμμον οριον αϋ

> τη· ο οϋχ ὑπερβη

> σεται:-

τοϋ αϋγιου κυριλλου ⁴

Προσορμισθη ο σ̄ηρ̄

τη γεργεσινων ο

μοϋ τοις αϋγοις μα

θηται· ειτα τις ὕ

πηνησεν αηρη·

[οσ ην ενδιαιθημα]

πολλων και ακα

θαρτων πνεϋμα

των· εζω και νοϋ

και φρενος ὑπαρχω̄:-

και μετ ολιγα· ⁵

Εφινσι γαρ τινας

οικονομικως ο τω̄

ολων θ̄ς̄ ὕπ̄ αϋτοις

γινεσθαι· οϋχ ἵνα

παθωσι μαλλον· αλλ·

ἵνα ημεις δι αϋτων

+ζ̄α

μαθωμεν· οιοιοι τινες ειςιν εκεινοι περι ημας· οϋτω τε παραιτωμεθα
 το ὑποκ[ε]ισθαι θελειν αϋτοις· ενος οϋν πεπονθοτος· οικονομουνται πολλοι:-

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ¹

^{αβ} Ἐνταῦθα βλέπε θρασει πολλῶ και ἀπονοια συμπεπλεγμένην δειλιαν· δειγμα
 μεν γαρ ἀπονοιας διαβολ[ι]κης το τολμησαι λεγειν· τι εμοι και σοι ἦε τοῦ θῦ τοῦ
 ἕψιστοῦ· εἰ γαρ οιδας ολω[ς ο]ντα αἴτον ἦν τοῦ ἕψιστοῦ θῦ· ομολογε[ι]ς οτι θς
 εστιν οὔνοῦ τε και γης και τῶν ἐν αἴτοις· εἰτα πως τα μη σα μαλλον δε τα
 αἴτου διαρπαζει·
 εἰτα λεγεις· τι εμοι και
 σοι· κα[ι] τις ἀνεξεται
 τῶν ἐπι γης βασιλε
 ῶν μεχρι παντος ἀ
 νειναι βαρβαροις τοῦς
 ἕπο σκηπτρα κειμε
 νοῦς τας σαῦτω πρε
 πογ[ς ε]ρεγοῦ φω
 > να[ς] αἴται δε εἰσιν
 > ἐν τῶ δεομαι σοῦ· μη
 > με βασανισθς· παρηγ
 γελλε γαρ φησιν τῶ
 πνι ἐξελεθαι ἀπο
 [τοῦ ἀνοῦ· ἀθρει δε]
 [μοι] παλι[ν τὴν ἀπ]α
 ραβλητον δοξαν τοῦ
 παντῶν ἐπεκεινα φη
 μι δὴ ἦν τὴν ἀκατα
 γωνιστον ἴσχυν· σὺν
 τριβει τον σαταναν ἐ
 θελησας μονον τοῦτο
 παθειν αἴτον· πῦρ αἴ
 τῶ και φλογες εἰσι τα ἕρρηματα· ἀληθες οὐν οτι καθα φησιν ο μακαριος
 ψαλμῶδος· τα ὀρη ἐτακσαν ὡσει κηρος ἀπο προσώπου τοῦ θῦ· ὀρεσι γαρ τας
 ἕψηλας και ἕπερηφανοῦς παρειαζει δῦναμεις· πονηρας δηλονοτι· πλη
 ὡς πῦρι προσβαλλοῦσας τὴ τοῦ σρς ἡμῶν δῦναμει τε και ἐξοῦσια κατατι
 κονται κηροῦ δικην:-

^{αβ} ἰδῶν δε τον ἰν ἀνακραζας προς
 ἐπεσεν αἴτῶ και φωνη μεγα
 λη εἶπεν τι εμοι και σοι ἰῦ ἰῖε
 τοῦ ἕψιστοῦ[·] δεομε σοῦ μη
 με βασανισθς· παρηγγειλεν
 γαρ τῶ πνεύματι τῶ ἀκαθαρτῶ
 ἐξελεθαι ἀπ αἴτου²· πολλοις
 γαρ χρόνοις σὺνηρπακει αἴτο·
 και ἐδεσμεῦετο ἀλγεςσιν και
 [πεδα]ς φ[γλ]ακκομενος
 και διαρρησῶν τα δεσμα
 ἡλαγνετο ἀπο τοῦ δαιμο
 νιοῦ εἰς τας ἐρημοῦς·

232-1. *From Saint Cyril.* See here fear entwined with great rashness and folly. For it is an example of diabolical folly to dare to say ‘What have you to do with me, Son of the Most High God?’ (Luke 8:28). For if you know full well that he is Son of the Most High God, you confess that he is God of the heaven and the earth and what is in them. How, then, do you grasp at what is not yours but is rather his, when you say, ‘What have you to do with me?’ Which of the kings on earth would put up with those who lie under his sceptre being given up to barbarians? Utter sounds which befit you: these are found in ‘I beg you, do not torment me.’ For it says that ‘He had commanded the spirit to come out of the man’ (Luke 8:29). Observe, I ask you again, the incomparable glory of the one who transcends everything: I mean Christ and his irresistible strength. He crushes Satan when he simply wishes that he should suffer. The words of Christ are fire and flames for him, so that it is true, as the blessed Psalmist says, that ‘the mountains melted like wax before the face of God’ (Psalm 96:5 LXX). For he likens to mountains high and lofty powers, meaning evil ones, which, as if they are in contact with fire, melt away at the power and authority of our Saviour in the manner of wax. 6●

¹ Scholium 232-1: Cyril, Homily 44 on Luke.

² Tregelles απο του ανθρωπου (corr. Greenlee).

233-1. *From Saint Cyril.* Did Christ ask because he did not know, and seek to find out as if he were one of us? Yet how is it not completely absurd to say or imagine something of this sort? For he knew everything, as God, and he ‘examines the hearts and the inward parts’ (Psalm 7:10 LXX). But he asked purposefully so that we might learn that a great multitude of demons occupied one human soul. 60

234-1. *From the same.* The herd of the unclean spirits asked for the herd of pigs which was the same size and nature. Christ purposefully agreed, even though he was not unaware of what would be done by them. For he had given authority to them so that this too, with the other things he did, should be for us a reason for benefit and a hope of safety. They ask for authority over the pigs, clearly as they do not have it. But if they are unable to perform things so small and easily accomplished, how could they wrong one of those who had been sealed by Christ and made fast on hope in him? And indeed, in addition to such things, it is possible to learn from what happened to the flock of pigs that these demons are wicked and sinful and they plot against those who fall under their power. For this would show it very clearly: the throwing of the pigs off the cliff and drowning them in the waters. For this reason, Christ granted their request so that we might learn from the result what sort of characters they are, how harsh and wild. 60

234-2. *From Saint Titus.* As if he said, ‘Do not send us away already into the outer darkness which has been prepared for the devil and his angels’ (cf. Matthew 25:30, 41). Since they know that they will be sent there at some point, they beg for a remission until the right time, clearly and obviously admitting that if he commanded they would go. So the Lord was able to command them, but he allowed them to be on this earth, just as he does the devil for the exercising of humans: the absence of the competitor removes the crown from the victor. While they act wickedly, the umpire holds out the

¹ Scholium 233-1: Cyril, Homily 44 on Luke.

² Scholium 234-1: Cyril, Homily 44 on Luke.

³ Tregelles thinks that $\sigma\tau\iota$ has been deleted, but this does not appear to be the case.

⁴ We cannot see traces of the first four letters of $\alpha\pi\tau\epsilon\lambda\theta\epsilon\iota\sigma$ on the new images, even though the spacing suggests that it should be here and Tregelles includes it.

⁵ Scholium 234-2: Titus, Homilies on Luke.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ¹

$\overline{\lambda\Gamma}$ Ἄρ οὖν οὐκ εἶδως ἤρετο $\overline{\chi\varsigma}$ · καὶ ὡς εἰς τῶν καθ' ἡμᾶς ἐζητεῖ μαθεῖν· καίτοι πῶς
 οὐκ ἀσύνετον παντελῶς το φράσαι τι τοιοῦτον ἢ νοεῖν· πάντα γὰρ οἶδεν
 ὡς $\overline{\theta\varsigma}$ κ[αἰ] καρδίας ἐταζει καὶ νεφροῦ[ς]· ἤρετο δὲ οικονομικῶς ἵνα μαθῶμεν
 ὅτι πο[λλ]ῆ δαιμονίων πληθὺς μία[ν] ἀνοῦ] ψυχὴν κατ[ἐνεϊματο:-]
 τοῦ αἰτοῦ ²

$\overline{\lambda\Delta}$ Ἦτις γε μὴν ἢ τῶν ἀκαθάρτων π[νε]ύματων ἀγέλη τὴν ἰσὴν τε καὶ ὁμοίαν
 ἐαγῆ τῶν χοίρων ἀγέλην κατένευσε· δὲ $\overline{\chi\varsigma}$ οικονομικῶς καίτοι το παρ' αὐτῶ-
 ἐσομένον οὐκ ἠγνώκως· δέδωκε γὰρ τὴν ἐξοῦσιαν αἰτοῖς· ἵνα ἡμῖν γενῆ
 τὰ[ι] καὶ τοῦτο μετὰ τῶν ἄλλων· ὠφ[ε]λίᾳ προφασίς· καὶ ἀσφαλείας ἐλπί[ς] αἰτοῦ]

$\overline{\lambda\Gamma}$ Ἐπηρώτησεν δὲ ἀ[γ]τόν ο ἰς λέ

γων ὅτι σοὶ ὄνομα ἐστίν

ὁ δὲ εἶπεν λέγεων ὅτι³ [Δ]αἰ

μο[ν]ία πολλὰ εἰσῆλθεν εἰς

$\overline{\lambda\Delta}$ αἰτ[ὸν] καὶ παρεκαλεῖ]

[αἰτόν] ἵνα μὴ ἐπιταῖν αἰ]

[τοῖς εἰς τὴν ἀβύσσον]

[ἀπελ]θεῖν⁴

σὶ γὰρ χοίρω[ν] τ] ἡν

ἐξοῦσιαν ὡς οὐκ ἐ

χόντες δὴ λ[ο]νοτι

οἱ δὲ τῶν [ο]γτῶ μι

κρῶν καὶ ἐγτελεστά

[τ]ῶν οὐκ ἐχόντες

[πῶς ἀν ἀδικησίαν]

[τίνα τῶν ἐσφραγισμῶ]

[νῶν παρὰ $\overline{\chi\gamma}$ · καὶ τῆς]

[εἰς αἰτόν] ἐλπίδος ἀνήρ]

[τήμενων καὶ μὴν καὶ]

τοῦτο πρὸς τοῦτοισ

ἐξεστὶ [μ]θεῖν [ὡς]

ἀπο γὰρ τοῦ σὺμβεβηκότος τῆ τῶν χοίρων ἀγέλη· ὅτι εἰσὶν ο[ἱ] ἀ]λ[ι]τῆ]ριοὶ δαιμο-
 νες κακοὶ· καὶ τῶν ὑπ' αἰτοῖς γενομένων ἐπιβοῦλοὶ· τοῦτο γὰρ ἐκδειξείεν ἀν-
 μαλὰ σαφῶς· τὸ κατακρημνίσαι τοὺς χοίρους ἐναποπνιῖσαι τε τοῖς ὕδασι· καὶ δι-
 ἀ τοῦτο κατένευσεν αἰτοῦσιν αἰτοῖς ο $\overline{\chi\varsigma}$ · ἵν' ἐκ τοῦ σὺμβεβηκότος μαθῶμεν
 ἡμεῖς· ὅποιοι τινες εἰσὶν· ὡς ἀπὴνεῖς τε καὶ θηριώδεις:-

τοῦ ἀγίου τιτοῦ ⁵

$\overline{\lambda\Delta}$ Ὡσαύτως ἐλεγεν· μὴ ἀποπεμπῆς ἡμᾶς. [ἢ] δὴ εἰς τὸ σκοτὸς τὸ ἐξώτερον· τὸ ἠτοῖμα
 σμένον τῷ διαβόλῳ καὶ τοῖς ἀγγελοῖς αἰτοῦ· εἴπει τοιγὴν οἰδᾶσιν ὅτι ποτε πέμ-
 φθῆσονται· ἀνεσὶν πρὸς καιρὸν αἰτοῦσιν· ὁμολογοῦντες δηλαδὴ σαφῶς
 ὅτι ἐὰν ἐπιταῖν ἀπελευσονται· ὥστε ο $\overline{\kappa\varsigma}$ ἐδύνατο μὲν ἐπιταῖν αἰτοῖς
 σὺνεχώρησε δὲ αἰτοῦς εἶναι ἐν τῇ γῆ ταῦτη ὡσπερ οὖν καὶ τὸν διαβόλον πρὸς
 γυμνασίαν τῶν ἀνῶν· τοῦ γὰρ ἀντιπαλοῦ ἢ ἀπογία· τοῦ νικητοῦ ἀφαιρεῖ-
 ται τὸν στεφάνον· αἰτοὶ μὲν γὰρ πονηροῦνται· ὁ δὲ ἀγωνοθετὴς στεφάνον

προτιθει τοις νικωσιν· παρεκαλοην οι δαιμονες τον κν· ει κατα τους αιρε-
 τικους αρχαι ησαν δυο· ογκ αν οι δαιμονες παρεκαλοην τον κν· ει μη ησαν δη-
 μιουργημα μεν τογ θγ· ως δε αμαρτησαντες αποβελημενοι· Βλεπε τοιγυν
 την οικειοτητα της δημιουργιας και της αμαρτιας τον ελεγchon· η μεν γαρ
 δημιουργια· ὑπο την δεσποτην· οι δε αμαρτανοντες ὑπο τον κριτην· παρα-
 καλουσι και ομολογου

σι την εζουσιαν:-

του αγτου τιτου¹

λε̅ Η̅γαγεν αγτους της
 ζημιας η αναγκη προς
 τον ρα̅· ει γαρ ησαν α-
 ζημιοι, ογκ ηρχον
 το· ορας πως δι ων
 ζημιοι χρηματα εγ-
 εργεται ψυχας:

² Εγρον καθημενον
 [τον τεθεραπευμε]
 [νον παρα τους ποδας]
 [του κν ογκ αναχ]
 [ωρει γαρ των πο]
 [δων οθεν ελαβε]
 την σωτηριαν και
 την καθαρσιν και
 [τη]ν απαλλαγην τω
 δαιμονων· ἴματι
 σμενον τον δει γυ-
 μνον· καθημενον.
 τον δει ελαγνομενον·
 παρα τους ποδας, τον
 μηδε δεσμοις κατεχό-
 μενον· επεγνωσαν
 τον χαρακτηρα· εθαγ
³ μασαν την θεραπι-
 αν τογ παθους εζε
 πλαγησαν επι τω γε-
 νωμενω:-

Η̅ν δε εκει αγελη χοιρων ἴκανω̅

βοσκομενων εν τω ορει· και
 παρεκαλεσαν αγτον ινα αγ-
 τοις επιτρεψη εις εκεινους
 εισελθειν· και επετρεψεν
 αγτοις· ε̅ξεληθοντα δε
 τα δαιμονια απο του ανογ̅ ει-
 σηλθον εις τους χοιρους·
 [και ωρμησεν η⁴ αγελη κατα τογ]
 [κρημνογ εις την λιμνην και]
 απεπνιγη· ἴδοντες δε οι βο-
 σκοντες το γεγονος εφγγο̅
 και απηγγειλαν εις την πολιν
 και εις τους αγρους·

λε̅ Ε̅ζηλθον δε ἴδειν το γε-
 γονος· και ηλθον προς
 τον ιν̅ και εγρον καθημε-
 νον τον ανογ̅ αφ ογ τα δαι-
 μονια εζεληλυθει·⁵

crown for those who are victorious. The demons ‘begged’ the Lord (Luke 8:31). If there were two powers, as the heretics say, the demons would not have begged the Lord, unless they were the handiwork of God and had been cast out when they sinned. Accordingly, look at the appropriateness of the created world and the proof of sin. For the created world is under the ruler, but the sinners are under the judge: they beg and acknowledge the authority. 60

235-1. *From the same Titus.* The compulsion of punishment led them to the Saviour. For if they were innocent, they would not have come. You see how deeds through which they are punished work benefit for souls. 60

235-2. They found the man healed and sitting at the feet of the Lord. For he does not depart from the feet from which he received salvation and cleansing and release from the demons. He was clothed, who had always been naked; he was sitting, who had always been driven; he was beside the feet, who had not been held back by chains. They recognised the individual; they were amazed at the healing of his suffering; they were astounded at the happening. 60

¹ Scholium 235-1: Titus, Homilies on Luke.

² Scholium 235-2: Titus, Homilies on Luke.

³ There is a blemish in the parchment here, resulting in the displacement of these two lines.

⁴ H has been inserted by a corrector.

⁵ At least one page is missing, which would have contained Luke 8:36–42.

240-1. ... They are physicians trying to heal, but she had spent all her resources and ‘she was not able to be healed by any’ (Luke 8:43) of the physicians. ‘She touched the hem’ (Luke 8:44) of Jesus. If we see our faith in Christ Jesus and realise how great is the Son of God and who it is that we have touched, we will see that, in comparison, we have touched the hem of his hems while he healed the woman who touched his garment. But even so the hem heals us, and makes us hear from Jesus, ‘Daughter, your faith has made you well’ (Luke 8:48). We too will be healed once we have touched the hem of Jesus. So if we too wish ourselves to be healed, we shall touch in faith the hem of Jesus and we shall be healed if we may be healed. When ‘the full number of the Gentiles has come in’ then ‘all Israel will be saved’ (Romans 11:25-26). 69

¹ Scholium 240-1: Origen, Fragment 125 on Luke (with interpolations in the latter half); also sometimes ascribed to Cyril.

² Tregelles omits this first line of text.

³ Tregelles has $\Delta\pi$ corrected to $\gamma\pi$. Greenlee and we do not see a correction, but only $\gamma\pi$.

¹ ἰατροὶ εἰσὶν θεραπεύσαι πειρομένοι· ἀλλ' αὐτὴ δαπάνησασα τὰ παρ' ἐαυτῆς πάντα·
 οὐκ ἴσχυσεν ἕπ' οὐδενος τῶν ἰατρῶν θεραπευθῆναι· ἠψατο τοῦ κρασπεδοῦ
 ἰγ' εἰάν ἴδωμεν τὴν πίστιν ἡμῶν τὴν εἰς χν' ἰν'· καὶ νοησῶμεν πηλικὸς ἐστὶ
 ὁ γς τοῦ θγ' καὶ τινος· ἠψαμεθα αὐτοῦ· ὀψομεθα ὅτι πρὸς συγκρίσιν τῶν ἐν αὐ
 τῷ κρασπεδῶν· κρασπεδοῦ ἠψαμεθα· καὶ ἀψαμένην τοῦ ἱματιοῦ αὐτοῦ εθε

^μ Καὶ γγνη οὔσα ἐν ῥύσει δαιματος²

ἀπο ἐτῶν δώδεκα· ἠτις ἰατροῖς
 προσαναλώσασα ὅλον τὸν βίον
 οὐκ ἴσχυσεν ἕπ' οὐδενος θε
 ραπευθῆναι· προσελθοῦσα
 ὀπισθεν· ἠψατο τοῦ κρασπε
 δοῦ τοῦ ἱματιοῦ αὐτοῦ· καὶ
 παραχρημα ἐστὶ ἡ ῥύσις τοῦ
 δαιματος αὐτῆς·

ραπεύσεν· ἀλλ' ὁμῶς
 τὸ κρασπεδὸν θε
 ραπεύει ἡμᾶς καὶ
 ποιεὶ ἡμᾶς ἀκοῦειν
 > ἀπο τοῦ ἰγ'· θγγατερ,
 > ἡ πίστις σοῦ σεσῶ
 > κεν σε καὶ θεραπεύ
 ῆσόμεθα· ἐπειδὴ
 περ ἠψαμεθα τοῦ κρασ
 πεδοῦ τοῦ ἰγ'· εἰ θε
 λομέν οὖν καὶ ἡμεῖς
 θεραπευθῆναι· πι
 στεί ἀψομεθα τοῦ
 [κρασπεδοῦ] τοῦ ἰγ'

καὶ θεραπευθῆσόμεθα εἰάν θεραπευθῶμεν· ὅταν τὸ πληρῶμα τῶν ἐθνῶν
 εἰσελθῆ τότε πᾶς ἰηλ' σῶθησεται:-

εξ ανεπιγραφου¹

$\overline{\text{μα}}$ $\overline{\text{Ο}}$ ΥΚ ΗΝ ΤΩ $\overline{\text{κω}}$ ΠΛΗΣΙΑΣΑΙ· ΚΑΙ ΕΦΑ[ΨΑ]CΘΑΙ ΑΥΤΟΥ CΩΜΑΤΙΚΩC ΠΛΗΣΙΑΖΟΝΤΑ ΚΑΙ Ε
 ΦΑΠΤΟΜΕΝΟΝ· ΕΙ ΜΗ ΠΝΕΥΜΑΤ[ΙΚ]ΩC ΤΟΥΤΟ ΠΟΙΗ· ΕΤΥΧΕ ΤΟΙΝΥΝ ΟΥΠΕΡ ΕΧΡΗΖΕΝ
 Η ΓΥΝΗ ΔΙΟ ΚΑΙ ΖΗΤΕΙΤΑΙ ΎΠΟ ΤΟΥ $\overline{\text{κγ}}$ · ΚΑΙ ΕΙC ΟΨΙΝ ΚΑΛΕΙΤΑΙ ΤΩΝ ΜΑΘΗΤΩΝ ΟΥ
 Κ ΕΙΔΟΤΩΝ ΤΟ ΖΗΤΟΥΜΕΝΟΝ· ΑΛΛ ΑΠΛΗΝ ΤΙΝΑ ΤΗΝ ΕΠΑΦΗΝ ΟΙΟΜΕΝΩΝ ΛΕΓΕΙΝ
 ΤΟΝ $\overline{\text{κν}}$ · ΚΑΙ ΤΟΙΑΥΤΗΝ ΟΙΑΝ ΟΙ ΛΟΙΠΟΙ ΠΑΝΤΕC ΕΦΑΠΤΟΝΤΟ· ΔΙΟΠΕΡ Ο $\overline{\text{κς}}$ ΔΙΑCΤΕΛΛΩ²
 ΗΨΑΤΟ ΜΟΥ ΤΙC ΦΗCΙΝ· ΩCΠΕΡ ΚΑΙ ΕΛΕΓΕΝ· Ο ΕΧΩΝ ΩΤΑ ΑΚΟΥΕΙΝ ΑΚΟΥΕΤΩ· ΚΑΙΤΟΙ
 ΠΑΝΤΩΝ ΤΗΝ CΩΜΑΤΙΚΗΝ ΤΑΥΤΗΝ ΕΧΟΝΤΩΝ ΑΚΟΗΝ· ΚΑΙ ΜΕΧΡΙ ΨΙΛΗC ΤΗC ΤΩΝ
 ΛΟΓΩΝ ΑΚΡΟΨΕΩC ΑΚΟΥΟΝΤΩΝ ΑΠΑΝΤΩΝ· ΑΛΛ' ΟΥΤΕ ΑΚΟΥΕΙΝ ΗΝ ΤΟ ΜΗ CΥΝΕΤΩC·
 ΟΥΤΕ ΑΠΤΕCΘΑΙ ΤΟ ΜΗ ΠΙCΤΩC· ΤΙ ΟΥ[Ν] ΕΙC ΟΨΙΝ ΚΑΛΕΙ· ΚΑΙ ΤΟΥC ΪΕΡΟΥC ΟΦΘΑΛΜΟΥC
 ΕΠΑΙΡΕΙ ΠΕΡΙCΚΟΠΩΝ ΤΗΝ ΓΥΝΑΙΚΑ· [Ο]ΤΙ ΘΕΑC ΑΞΙΑ ΠΑΡΑ ΤΩ $\overline{\text{κω}}$ · ΑΞΙΑ ΔΕ ΚΑΙ ΤΗC
 ΕΙC ΤΟΥC ΠΑΡΟΝΤΑC ΕΠΙΔΕΙΞΕΩC· ΟΤΙ ΠΑΡΑΔΕΙΓΜΑ Π[ΙCΤΕ]ΩC ΠΑCΙΝ ΗΜΕΛΛΕΝ ΕCΕCΘΑΙ
 ΚΑΙ ΠΑΡΑΚΛΗCΙC ΕΠΙ ΠΙCΤΙΝ ΔΙΑ ΤΟΥ ΔΟ[Θ]ΗCΟΜΕΝΟΥ ΑΥΤΗ ΔΙΚΑΙΩC ΕΠΑΙΝΟΥC·-
 ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ²

$\overline{\text{μα}}$ $\overline{\text{Δ}}$ Ρ ΟΥΝ ΦΙΛΟΔΟΞΩC Ο $\overline{\text{κς}}$ $\overline{\text{μα}}$ ΚΑΙ ΕΙΠΕΝ Ο $\overline{\text{ις}}$ ΤΙC Ο ΑΨΑΜΕΝΟC Μ(ΟΥ)·³
 ΟΥ CΥΓΚΕΧΩΡΗΚΕ ΛΑ
 ΘΕΙΝ ΤΗC ΘΕΟΠΡΕΠΟΥC
 ΕΝΕΡΓΕΙΑC ΤΗΝ ΕΝΔΕΙΞΙΝ Η ΤΟΙ ΤΟ CΥΜΒΑΝ ΕΠΙ ΤΩ ΓΥΝΑΙΩ ΠΑΡΑΔΟΞΟΝ· ΟΥ ΤΟΥΤΟ
 ΦΑΜΕΝ· ΕΚΕΙΝΟ ΔΕ ΜΑΛΛΟΝ· ΒΛΕΠΕΙ ΓΑΡ ΕΙC ΟΝΗCΙΝ ΠΑΝΤΑΧΟΥ ΤΩΝ ΚΑΛΟΥΜΕΝΩΝ
 ΕΙC ΤΗΝ ΔΙΑ ΠΙCΤΕΩC ΧΑΡΙΝ· ΟΥΚ[ΟΥΝ] ΠΟΛΛΟΥC ΜΕΝ ΗΔΙΚΗΣΕΝ ΑΓΝΟΗΘΕΝ ΤΟ CΗΜΕΙ]
 ΟΝ· ΓΕΝΟC ΔΕ ΓΝΩΡΙΜΟΝ ΩΦΕΛΗΣΕΝ ΟΥ ΜΕΤΡΙΩC· ΚΑΙ ΠΡΟ ΓΕ ΤΩΝ ΑΛΛΩΝ [ΤΟΝ ΑΡΧΟΝ]
 ΤΑ ΤΗC CΥΝΑΓΩΓΗC· ΑCΦΑΛΕCΤΕΡΑΝ ΓΑΡ ΕΤΙΘΕΙ ΤΗΝ ΕΠΙ ΤΟΥ ΠΡΟCΔΟΚΗΘΕΝΤΟC
 ΕΛΠΙΔΑ· ΚΑΙ ΑΡΑΡΟΤΩC ΕΔΙΔΟΥ ΘΑΡΡΕΙΝ· ΟΤ[Ι] ΚΑΙ ΤΩΝ ΤΟΥ ΘΑΝΑΤΟΥ ΒΡΟΧΩΝ ΕΞΑΡΤΑCΕΙ
 $\overline{\text{χς}}$ ΤΟ ΘΥΓΑΤΡΙΟΝ ΑΥΤΟΥ·⁴ ΓΙΝΩCΚΟΜΕΝ ΟΥΝ ΟΤΙ ΘC Ο ΕΜΜΑΝΟΥΗΛ ΚΑΙ ΕΙC ΤΟ ΓΙΝΩ
 CΚΕΙΝ ΤΑ ΠΑΝΤΑ ΟΥΚ ΟΦΘΑΛΜΩΝ ΔΕΙΤΑΙ ΘΕΩΡΟΥΝΤΩΝ· ΟΥΔΕ ΑΙCΘΗΤΙΚΗΝ
 ΕΧΕΙΝ ΤΗΝ ΤΩΝ ΠΡΑΓΜΑΤΩΝ ΕΠΙΓΝΩCΙΝ ΑΛΛ' ΪΠΕΡ ΑΙCΘΗCΙΝ CΩΜΑΤΙΚΗΝ·-
 ΤΟΥ ΑΓ(ΙΟΥ) CΕΥΗΡΟΥ ΑΡΧΙΕΠΙCΚΟΠ(ΟΥ) ΑΝΤΙΟΧ(ΕΙΑC) ΑΠΟ ΛΟΓ(ΟΥ) ΝΑ⁵

$\overline{\text{μα}}$ $\overline{\text{Ε}}$ ΠΥΝΘΑΝΕΤΟ ΤΙC ΜΟΥ ΗΨΑΤΟ· ΟΥΧ ΩC ΑΓΝΟΩΝ ΤΗΝ ΑΨΑΜΕΝΗΝ ΑΛΛΑ ΔΙΑ ΤΗC ΕΡΩ
 [Τ]ΗCΕΩC ΤΗΝ ΑΥΤΩ ΜΟΝΩ ΓΝΩCΘΕΙCΑΝ ΑΦΗΝ Δ[Ι]ΜΟCΙΕΥCΑΙ ΒΟΥΛΟΜΕΝΟC· ΑΜΕΛΕΙ
 ΚΑΙ ΔΙΑΠΟΡΟΥΜΕΝΩΝ ΤΩΝ ΜΑΘΗΤΩΝ ΠΟΛΛΟΙ ΓΑΡ ΗCΑΝ ΟΙ [C]ΥΝΩΘΟΥΝΤΕC ΚΥΡΙΩC
 ΕΙΠΕΙΝ ΗΠΕΡ ΑΠΤΟΜΕΝΟΙ· ΕΒΟΑ· ΗΨΑΤΟ ΜΟΥ ΤΙC· ΕΓΩ ΓΑΡ ΕΓΝΩΝ ΔΥΝΑΜΙΝ ΕΞΕΛΘΟΥ
 CΑΝ ΑΠ ΕΜΟΥ· ΔΥΝΑΜΙΝ ΕΞΕΛΘΟΥCΑΝ ΛΕΓΩΝ· ΤΗC ΘΕΡΑΠΕΙΑC ΕΝΕΡΓΕΙΑΝ ΗΝ ΗΛΚΥ
 CΕΝ ΕΚΕΙΝΗ ΤΗ ΠΙCΤΕΙ ΚΑΙ ΩCΠΕΡ ΕΚ ΦΡΕ[Α]ΤΟC ΪΑCΕΙC ΡΕΟΝΤΟC ΑΝΕΙΜΗCΑΤΟ·-

241-1. *From an unattributed source.* It was not possible to draw close to the Lord and to touch him bodily, when one drew near and touched, unless one were to do this spiritually. It happened, accordingly, that this was what the woman did, which is why she is sought by the Lord and he calls her into his sight: the disciples did not know what is being sought, but thought that the Lord was speaking about a single touch, of the same type as all other people touched. For this reason, the Lord explains and says, ‘Someone touched me’ (Luke 8:46), just as he also said ‘Let anyone with ears to hear listen’ (Luke 8:8) even though everyone has this sort of bodily hearing and all listen as far as the plain hearing of the words. But it was neither possible to hear what was not intelligible, nor to touch what was not believable. So why does he call her into his sight and lift his holy eyes to inspect the woman? Because she is worthy of the Lord’s sight. She is also worthy of demonstration to those who are present, because she would be an example to all of faith and an encouragement to faith through the praise which would rightly be given to her. 6●

241-2a. *From Saint Cyril.* So did the Lord in desire for fame not allow the display of divine activity, namely the miracle which happened to the woman, to go unnoticed? We do not say this, but rather that it was because he everywhere looks to the benefit of those who are called to grace through faith. Accordingly, the unrecognised sign would have done wrong to many, but when it became known it benefitted them in no small way, above all the leader of the synagogue. For it made more secure his hope regarding what he anticipated, and granted him stronger courage that Christ would also rescue his daughter from the snares of death. **241-2b.** So we know that Emmanuel is God and does not need eyes which see to know everything, nor is his understanding of matters based on perception, but it is beyond bodily perception. 6●

241-3. *From Saint Severus, Archbishop of Antioch, from Sermon 51.* He inquired ‘Who touched me?’ (cf. Luke 8:45) not because he did not know the woman who touched him, but because he wished through the inquiry to make public the touch which was only noticed by him. Of course, the disciples were also at a loss. For there were many people who were pressing hard on, to say what it was in fact, touching. He called out, ‘Someone touched me; for I noticed that power went out of me’ (Luke 8:46). The power which he said went out was the activity of healing which she had drawn out by faith and the cures which she had drawn up as if from a flowing well. 6●

¹ Scholium 241-1: Unknown source (also in Cramer’s edition of the Catena on Luke).

² Scholium 241-2a: Cyril, Homily 45 on Luke.

³ Tregelles erroneously gives a second line on this page, ἀρνούμενων δε πάντων. This text only appears on the following page.

⁴ Scholium 241-2b: Source unknown.

⁵ Scholium 241-3: Severus, Sermon 51.

242-1. *From Saint Titus.* All those people who touch him without faith press on him and squeeze him, as they are an unharmonious crowd. You are one through faith: for where there is harmony of faith, there multiplicity is taken away and common purpose is brought together into unity. He calls ‘daughter’ the woman who has been healed for the sake of faith. For faith has granted to her the inheritance which is greater than healing. For he says, ‘Your faith has made you well’ (Luke 8:48). **6**

242-2. *From Saint Cyril.* We have been given full assurance that Emmanuel is the true God, both from the event which was marvellously accomplished and from the divine words which he spoke. For he says, ‘I noticed that power had gone out from me’ (Luke 8:46). It is beyond the limits of our experience, and somehow perhaps also of the angels, to send out some power as from one’s own nature, meaning from themselves. This property befits only the nature which is beyond everything and most lofty. For none of those among created beings bears any power, such as healing or some other, which is their own, but as a gift from God. **6**

¹ Scholium 242-1: Titus, Homilies on Luke.

² Tregelles has $\text{CYN} | \text{NE}\chi\text{OY}\text{CIN}$ with the erasure of the second N (corr. Greenlee).

³ Tregelles erroneously has $\text{E} | \text{ZE}\lambda\theta\text{OY}\text{CAN}$.

⁴ Scholium 242-2: Cyril, Homily 45 on Luke.

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ¹

^{MB} Ὅσοι μὴ πιστῶς αὐτοῦ ἀπτόνται· συνεχούσιν αὐτὸν καὶ θλιβοῦσιν· οὐλοὶ οὐ
 τε[ς] ἀσύμφωνοί· ἕμεις γὰρ διὰ πιστεῶς· εἰς ἐστὲ ὁποῦ γὰρ σύμφωνία πιστεῶς·
 ἐκεῖ ὁ μὲν ἀριθμὸς ἀφαιρεῖται· ἢ [δε ὁ] μονοία εἰς ἐνοπήτα συναγεται· καλεῖ δὲ
 θυγατέρα τὴν τεθεραπεύμενην· πιστεῶς ἐνεκά· ἢ γὰρ πιστὶς αὕτη τῆς

ἀρνούμενων δὲ πάντων

εἶπεν ὁ πέτρος καὶ οἱ σὺν εἰ

^{MB} αὐτῶ· [MB] ἐπιστάτα οἱ οὐλοὶ σὺ

νεχούσιν² σε καὶ ἀποθλιβοῦ

σιν καὶ λέγει τις ὁ ἀψάμενος

μοῦ· ὁ δὲ εἶπεν ἠψάτο [μοῦ]

τις ἐγὼ γὰρ ἐγνων δ[ύναμιν ε]

ἕλληλογύγιαν³ ἀπ ἐμοῦ

θεραπείας τὸ κρεῖτ

τὸν τὴν ἰσοθεσίαν

εὐχαριστῶ· ἢ γὰρ πι

στὶς σοῦ φησὶν σεσῶ

κέν σε:-

τοῦ ἀγίου κύριλλου⁴

^{MG} Πεπληροφωρηθεῖ

τοῖσιν· ὅτι ἡ ἀλη

θινὸς ἐστὶν ὁ ἐμμα

νογῆλ· καὶ ἀπο γέ

τοῦ παραδοξῶς ἐ

νηρημένου καὶ

εἰς ὧν ἐφη θεοπρεπῶς· ἐγὼ γὰρ ἐγνων δύναμιν φησὶν ἐξ ἡλληλογύγιαν
 ἀπ ἐμοῦ· ἐστὶ δὲ μετρῶν ἐπεκεῖνα τῶν καθ ἡμᾶς· ἢ ταχὰ ποῦ καὶ
 ἀγγελικῶν τὸ δύναμιν ἐκπεμπῆσαι τίνα· καὶ ὡς ἀπο γέ τῆς ἰδίας φύ
 [σεως τοῦτεστιν ἀφ ἐαυτῶν πρεπεῖ δὲ μόνῃ τῷ χρῆμα τῇ πάντων]
 ἐπεκεῖνα καὶ ἀνωτάτῳ φύσει· οὐδὲν [γ]άρ τῶν ἐν τοῖς κτισμάσιν
 φέρει τίνα δύναμιν ἰατικὴν ἢ ἄλλαν ἑτέραν τίνα ἰδίαν· ἀλλὰ θε
 οσδοτόν:-

εξ ανεπιγραφου¹

ΜΔ Προτερον μεν· ογκ ετολμα δι εγλαβειαν αντικρυς απανταν και περι θεραπει
 ας αξιογν· ζητουμενη δε απαντα πρεποντως, εμφοβος τε και εγλαβης·
 και το σεβας αρμοττον προσφ[ε]ρογσα· και την ομολογιαν της ιασεως εις εμ
 φανες πασι ποιειται· ογ τω παντα ειδοτι αλλα τοις αγνοουσιν αισθησει την

ιασιν επεγνωκγία
 λεγει γαρ και τογτο
 ο μαρκος οτι εγνω
 τω σωματι οτι ιαται
 απο της μαστιγος·
 ην δ' εκ της επαφης
 ελαβεν θεραπειαν·
 ταυτην και δια τογ
 λογογ εβεβαιωσεν

- > ο σην ειπων πορευ
 - > ογ εν ειρηνη και ι
 - > σθι γγης απο της μα
 - > στιγος σου και γγια
- νε πρωτον τη πιστει
 την ψυχην· ειτα δε
 και το σωμα:-
 του αγιογ τιτογ²

ΜΕ Ινα γαρ μη ειπη και
 αγτος επισχεσ· ογ χρει
 αν σου εχω κε· ηδη
 γεγνε το περασ· απε
 θανεν ην προσεδο

κωμεν γγιαινειν απιστος γαρ ην· ιογδαϊκον εχων φρονημα· φθανει ο κς κ(αι)
 φησιν· μη φοβογ· παγσον της απιστίας τα ρηματα· επισχεσ την γλωτταν· μο
 non πιστεγε κατα την γγναικα· ην γαρ αγτη καθαπερ προοιμιον της μελλογ
 της θαγματογργιας:-³

ΜΔ Ιδογσα δε η γγνη οτι ογκ ελα
 θεν τρεμογσα ηλθεν· και
 προσπεσογσα αγτω· δι ην αι
 τιαν ηψατο αγτογ απηγγειλε·
 ενωπιον παντος του λαογ·
 και εγθεως ιαθη παραχηρμα·

Ο δε ειπεν αγτη· θυγατερ η πι
 στικ σου σεσωκεν σε πορευ
 ογ εις ειρηνην· ετι αγτογ
 λαλογντος· ερχεται τις παρα
 τογ αρχισγναγγογ λεγων·
 οτι τεθνηκεν η θυγατηρ σου·
 μη σκυλλε τον διδασκαλον·

Ο δε ις ακογσας απεκριθη αγτω·
 μη φοβογ μονον πιστεγσον
 και σωθησεται·

244-1. *From an unattributed source.* Earlier, she did not dare out of reverence to meet him openly and to have expectations about healing. But when she is sought out, she meets him suitably: both fearful and reverent and showing appropriate awe. She makes the confession of the healing clearly before everyone, bearing witness to the healing not to the one who knows everything but to those who are unaware in their perception. For Mark also says this, that ‘She felt in her body that she was healed of her disease’ (Mark 5:29). This healing which she received by touch the Saviour also confirmed by his word, saying ‘Journey in peace and be healed from your disease’ (Mark 5:34). He heals first the soul by faith and then the body also. 6●

245-1. *From Saint Titus.* For, so that you should restrain yourself and not say, ‘I have no need of you, Lord’, the end has already happened. The girl has died whom we expected him to heal. For she was without faith and had the mindset of Judaism. The Lord anticipates this and says ‘Do not be afraid’ (Luke 8:50). Stop these words of faithlessness; hold your tongue. ‘Only believe’ (Luke 8:50), just as the woman did. For she was like a prelude of the forthcoming miracle. 6●

¹ Scholium 244-1: Origen, Fragment 127b–c on Luke.

² Scholium 245-1: Titus, Homilies on Luke.

³ At least one page is missing, which would have contained Luke 8:51–56.

249-1. *From Saint Cyril.* It is true to say that honourable fruit comes from good works. For to those who wish to accomplish a life as pure and undefiled as is possible for humans, Christ makes them bright with gifts from himself: he grants a rich recompense to them for what they have led in a holy fashion, and he establishes them as sharers of his personal glory. Take the holy apostles as a clear and effective demonstration of the matter: see how they have become most pre-eminent and crowned with glory beyond what is human, when Christ gives this too to them after the other gifts. For, it says, ‘he has given them power and authority over all demons and to cure diseases’ (Luke 9:1). But see again how the incarnate Word of God exceeds the measure of humanity and is prominent in the dignities of divinity. For it is beyond the limits of humanity and of God alone to grant authority over unclean spirits to those he wishes, and also the ability to free from sicknesses those who are in their grip. For both the superiority and the glory of the highest nature subsists by nature in no being except him and him alone. Accordingly, the grace bestowed on the holy apostles is worthy of wonder, but beyond all praise and wonder is the generosity of the bestower, for he grants, as I have said, his own glory. A human receives authority over evil spirits, and subdues the brow which is so disdainful, I mean that of the devil, even though he once said, ‘We shall seize the whole inhabited earth by hand like a nest and I shall lift it like eggs that have been left behind and there is no one who will escape me or contradict me’ (Isaiah 10:14). He was mistaken over the truth and missed the mark of his hope, haughty and wild and vaunting himself over the weakness of everyone, for the Lord of the powers marshalled against him the ministers of the holy proclamations. This was what

¹ Kephalaion 27: On the Sending of the Twelve.

² Scholium 249-1: Cyril, Homily 47 on Luke.

³ The initial letter c is decorated.

- ΔΙ ΕΝΟΣ ΤΩΝ ΑΓΙΩΝ ΠΡΟΦΗΤΩΝ ΠΡΟΚΕΚΗΡΥΓΜΕΝΟΝ ΠΕΡΙ ΤΕ ΤΟΥ ΣΑΤΑΝΑ ΚΑΙ ΤΩ
- > ΑΓΙΩΝ ΜΥΣΤΑΓΩΓΩΝ· ΟΤΙ ΕΞΑΙΦΝΗΣ ΑΝΑΣΤΗΣΟΝΤΑΙ ΟΙ ΔΑΚΝΟΝΤΕΣ ΑΥΤΟΝ·
 - > ΚΑΙ ΕΚΝΗΣΟΥΣΙΝ ΟΙ ΕΠΙΒΟΥΛΟΙ ΣΟΥ· ΚΑΙ ΕΣΗ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΑΥΤΟΙΣ· ΜΟΝΟΝ
 - > ΓΑΡ ΟΥΧΙ ΚΑΤΕΔΗΔΟΚΑΣΙ ΤΟΝ ΣΑΤΑΝΑΝ· ΕΠΙΒΟΥΛΕΥΟΝΤΕΣ ΑΥΤΟΥ ΤΗ ΔΟΞΗ· ΚΑΙ ΑΡΠΑΖΟΝΤΕΣ ΑΥΤΟΥ ΤΑ ΣΚΕΥΗ ΚΑΙ ΠΡΟΚΟΜΙΖΟΝΤΕΣ ΤΩ ΧΩ ΔΙΑ ΠΙΣΤΕΩΣ ΤΗΣ ΕΙΣ ΑΥΤΟΝ·- ΚΑΙ ΜΕΤ ΟΛΙΓΑ ¹ ΑΡ' ΟΥΝ ΕΙΚΗ ΤΟΙΟΥΤΟΥΣ

ΑΠΕΦΗΝΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΠ ΟΥΔΕΝΙ ΤΩΝ ΑΝΑΓΚΑΙΩΝ ΕΚΠΡΕΠΕΣΤΑΤΟΥΣ· ΚΑΙ ΤΟΙ ΠΩΣ ΤΟΥΤΟ ΕΣΤΙΝ ΑΛΗΘΕΣ· ΕΔΕΙ ΓΑΡ ΕΔΕΙ ΤΩΝ ΪΕΡΩΝ ΚΗΡΥΓΜΑΤΩΝ ΔΙΑΚΟΝΟΥΣ ΑΝΑΔΕΔΕΙΓΜΕΝΟΥΣ· ΚΑΤΟΡΘΟΥΝ ΔΥΝΑΣΘΑΙ ΤΩΝ ΑΠΟΤΕΛΕΣΜΑΤΩΝ· ΟΤΙ ΤΕ ΕΙ ΣΙ ΘΥ ΔΙΑΚΟΝΟΙ· ΚΑΙ ΜΕΣΙΤΑΙ ΤΗΣ ΪΠ ΟΥΝΟΝ· ΚΑΛΟΥΝΤΕΣ ΑΠΑΝΤΑΣ ΕΙΣ ΔΙΑΛΛΑΓΗΝ ΚΑΙ ΕΙΣ ΤΗΝ ΕΝ ΠΙΣΤΕΙ

ΔΙΚΑΙΩΣΙΝ· ΤΟΙΣ ΓΕ

ΜΗΝ ΟΥΚ ΕΤΟΙΜΩΣ

ΕΧΟΥΣΙΝ ΕΙΣ ΠΑΡΑΔΟ

ΧΗΝ, Ω ΑΝ ΤΙΣ ΣΥΛΕ

ΓΟΙ· ΔΕΙ ΔΗ ΘΑΥΜΑΤΩ

ΚΑΙ ΤΕΡΑΤΟΥΡΓΙΑΣ·

ΚΑΛΟΥΝΤΑΙ ΓΑΡ ΟΥ

^{ΜΘ} **ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ ΤΟΥΣ ΔΩ**

ΔΕΚΑ ΑΠΟΣΤΟΛΟΥΣ· ΕΔΩΚΕΝ

ΑΥΤΟΙΣ ΔΥΝΑΜΙΝ ΚΑΙ ΕΞΟΥΣΙΑΝ

ΕΠΙ ΠΑΝΤΑ ΤΑ ΔΑΙΜΟΝΙΑ· ΚΑΙ ΝΟ

ΣΟΥΣ ΘΕΡΑΠΕΥΕΙΝ·

[ΤΩ ΜΟΛΙΣ ΠΡΟΣ ΤΗΝ] ΑΛΗΘΕΙΑΝ· ΤΟΥΤΟΙΣ ΤΟΥΣ ΑΓΙΟΥΣ ΑΠΟΣΤΟΛΟΥΣ ΚΑΤΑΚΟΣΜΗΣΑΣ· ΕΙΕΝΑΙ ΠΡΟΣΤΕΤΑΧΕ ΤΟ ΧΡΗΝΑΙ ΛΑΛΕΙΝ ΤΟΙΣ ΑΠΑΝΤΑΧΟΣ ΕΠΙ ΓΗΣ ΤΟ ΑΥΤΟΥ ΜΥΣΤΗΡΙΟ· ΤΑΥΤΗ ΤΟΙ ΚΑΙ ΕΥΖΩΝΟΤΑΤΟΥΣ ΕΙΝΑΙ ΚΕΛΕΥΕΙ ΚΑΙ ΜΕΡΙΜΝΗΣ ΑΠΑΣΗΣ ΚΟΣΜΙΚΗΣ ΑΠΑΛΑΤΤΕΣΘΑΙ ΒΟΥΛΕΤΑΙ· ΩΣ ΜΗΔΕ ΑΥΤΗΣ ΤΗΣ ΑΝΑΓΚΑΙΑΣ ΚΑΙ ΑΠΑΡΑΙΤΗΤΟΥ ΤΡΟΦΗΣ ΠΟΕΙΣΘΑΙ ΤΙΝΑ ΛΟΓΟΝ· ΚΟΣΜΟΝ ΓΑΡ ΑΥΤΟΙΣ ΚΑΙ ΟΙΟΝ ΤΙΝΑ ΣΤΕΦΑΝΟΝ ΕΣΕΣΘΑΙ ΦΗΣΙΝ. ΤΟ ΚΕΚΤΗΣΘΑΙ ΜΗΔΕΝ· ΜΗΤΕ ΜΗΝ ΕΠΙΚΟΜΙΖΕΣΘΑΙ ΤΟ ΠΑΡΑΠΑ ΟΥΔΕΝ· ΜΗ ΡΑΒΔΟΝ· ΜΗ ΠΗΡΑΝ ΜΗ ΑΡΤΟΝ· ΜΗ ΑΡΓΥΡΙΟΝ· ΜΗΤΕ ΧΙΤΩΝΑΣ ΔΥΟ· ΜΟΝΟΝ ΟΥΧΙ ΤΟ ΕΝ ΨΑΛΜΟΙΣ ΕΚΕΙΝΩ ΛΕΓΩΝ· ΕΠΙΡΙΨΟΝ ΕΠΙ ΚΝ ΤΗΝ ΜΕΡΙΜΝΑΝ ΣΟΥ ΚΑΙ ΑΥΤΟΣ ΣΕ ΔΙΑΘΡΕΨΕΙ· ΚΑΙ ΓΑΡ ΕΣΤΙΝ ΑΛΗΘΕΣ ΟΠΕΡ ΑΥΤΟΣ ΕΦΗ ΧΣ· ΟΥ ΔΥΝΑ ΣΘΕ ΘΩ ΔΟΥΛΕΥΕΙΝ ΚΑΙ ΜΑΜΩΝΑ· ΪΝΑ ΤΟΙΝΥΝ ΜΟ[ΝΟΕΙ]ΔΗ ΚΑΙ ΜΟΝΟΤΡΟΠΟΝ

was proclaimed in advance by one of the holy prophets about Satan and the holy teachers, that ‘Suddenly those who bite him will arise, and those who plot against you will become sober, and you will be plunder for them’ (Habakkuk 2:7). For they have simply devoured Satan: they plot against his glory and they seize his possessions and take them to Christ through faith in him. 6

249-2. *And a little later on.* So was it without cause that he made them such outstanding people, and for no necessity? Yet how is that true? For it was necessary, most necessary, that when they had been appointed ministers of the holy proclamations they should be able to establish from their achievements that they were both ministers of God and mediators of what is below heaven, calling everyone to reconciliation and to righteousness in faith. For those who are not ready to receive, if one may put it like that, miracles and wonders are necessary: thus are they called, with difficulty, towards the truth. Having adorned the holy apostles with these gifts, he instructed them to go, their duty being to speak the mystery of him to those everywhere on earth. For this reason, he orders them to be as unencumbered as possible and he wishes them to be released from every worldly concern, even so as to pay no attention to necessary and indispensable food. For he says it will be an adornment for them and like a crown to possess nothing and not to take with them anything at all: no stick, no purse, no bread, no silver nor two tunics. He all but says to them what is in the Psalms: ‘Cast your care on the Lord, and he himself will nourish you’ (Psalm 54:23 LXX). For it is also true what Christ himself said: ‘You cannot serve God and wealth’ (Luke 16:13). This is so that they should have a consistent and straightforward

¹ Scholium 249-2: Cyril, Homily 47 on Luke.

life, looking only to the duty of proclaiming the mystery. He instructed them to pay no attention to clothes or food. But someone might say, ‘And from where will their supply of indispensable requirements come?’ He points this out too immediately, saying, ‘Whatever house you enter, stay there, and leave from there’ (Luke 9:4). For he says that the fruit which is present from those who are instructed will suffice: those who have received spiritual things from you will take care of it. For them to stay in one house <he ordered, and not to go out. This was necessary in case>¹ once they had received it they should then be deprived of the gift. Also, it is so that the holy apostles themselves should not give any hindrance to the eagerness and enthusiasm for the divine message, by being dragged off by many people who wished not to learn something necessary but to set a lavish table before them which was beyond their needs. We will know from the words of the Saviour that honouring the saints is not without a reward. For he said to them: ‘The one who receives you receives me, and the one who receives me receives the one who sent me’ (Matthew 10:40). For he purposefully makes his own and relates to his own person the honours paid to the saints, so that what is secure on all sides may be theirs. ☩

¹ A phrase has been omitted in the Greek of Codex Zacynthius through homoeoteleuton, cf. Reuss, *Lukas-Kommentare*, 87, extract 68: it should read $\alpha\gamma\tau\omicron\upsilon\varsigma <\pi\rho\sigma\tau\epsilon\tau\alpha\chi\epsilon \kappa\alpha\iota \mu\eta \delta\pi \lambda\upsilon\tau\eta\varsigma \epsilon\acute{\zeta}\epsilon\rho\chi\epsilon\sigma\theta\alpha\iota . \epsilon\delta\epsilon\iota \gamma\alpha\rho \mu\eta\tau\epsilon \tau\omicron\upsilon\varsigma> \delta\pi\alpha\acute{\zeta}$.

² The first hand began to write another line in the narrow column, then erased the letters $\omicron\iota$ | $\kappa\omicron\nu\omicron\mu$ | and began the word $\omicron\iota\kappa\omicron\nu\omicron\mu\omicron\iota\kappa\omicron\omega\varsigma$ afresh on the far left side of the penultimate line.

εχωσι την ζωην· εις μονον ορωντες το χρησαι μυσταγωγειν· μηδενα προς τεταχε ποιησασθαι λογον· η αμφιων η τροφης· αλλα φαιη τις αν και ποθεν αν αγτοις προσγενοιτο των απαραιτητως ζητουμενων ο πορος δι αδεικνυσι και τογτο εγθγς λεγων· >> εις ην αν οικιαν εισελθητε, εκει μενετε· και εκειθεν εξερχεσθε· αρκεσει φησιν ο παρων των μυσταγωγογυμενων καρπος· εκεινοι παρ ὕμων τα πνευματικα λαβοντες· ποιησονται προνοια· εν οικια δε μια μενειν τε αγτογς¹ απαξ λαβοντας αποστερεισθαι της δωρεας· μητε μην αγτογς τογς αγιογς αποστολογς εγκοπηη τινα δογναι ταic εις τον θειον κηργμα σπογδαic τε και προθυμιαic· ελκομενογς παρα πολλων ογχ ἴνα τι των αναγκαιων εσθ οτε μαθητωνωcin· αλλ' ἴνα τραπεζαν αγτοις παραθειεν αβραν και περα της χρ[ε]ιαc·

[ξΔ]

—
 Συγκαλεσαμενος δε τογς

δωδεκα αποστολογς ε

δωκεν αγτοιc δυναμιν

[και εξουcιαν επι παντα τα]

δαιμονια· και νοσογς

θεραπευειν[·]

οτι δε ογκ αμ[ι]σθο¹
 το τιμαν αγ[ι]ογς
 εκ των τογ cpc
 εισομεθα λογων·
 εφη γαρ προς αγ
 > τογς ο δεχομενος
 [ὑμαc· εμε δεχεται·]
 και ο εμε δεχομε
 νοc· δεχεται τον
 αποστειλαντα με·
 οικειογται γαρ²

οικονομικωc και ειc ἴδιον προσωπον ταc ειc τογς αγιογς αναφερεi τιμαc· ἴνα πανταχοθεν αγτοιc ὕπαρχει το ασφαλεc:-

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ¹

Ν̄ ΔΕΙ ΓΑΡ ΠΑΡΑ ΤΩΝ ΜΗ ΔΕΞΑΜΕΝΩΝ ΑΥΤΟΥΣ· ΜΗΤΕ ΜΗΝ ΑΝΑΣΧΟΜΕΝΩΝ ΤΩΝ Ἰ
 ΕΡΩΝ ΚΗΡΥΓΜΑΤΩΝ· ΜΗΔΕΝ ΤΟ ΠΑΡΑΠΑΝ ΕΘΕΛΗΣΑΙ ΛΑΒΕΙΝ· ΑΠΕΙΘΑΝΟΝ
 ΓΑΡ ΚΟΜΙΔΗ ΤΟΥΣ ΑΤΙΜΑΖΟΝΤΑΣ ΤΟ ΣΩΤΗΡΙΟΝ ΚΗΡΥΓΜΑ ΚΑΙ ΤΟΝ ΟΙΚΟΔΕΣΠΟ
 ΤΗΝ ΠΕΡΙ ΤΟΥΣ ΟΙΚΕΤΑΣ ΟΡΑΣΘΑΙ ΧΡΗΣΤΟΥΣ· Η ΤΑΣ ΠΑΡ ΑΥΤΩΝ ΕΥΛΟΓΙΑΣ ΖΗΤΕΙ·-

ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ ΚΗ
 ΡΥΣΣΕΙΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ
 Θ̄Υ· ΚΑΙ ἸΑΣΘΑΙ ΤΟΥΣ ΑΣΘΕΝΕΙΣ·

ΞΕ
 2

ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ· ΜΗΔΕ̄
 ΑΙΡΕΤΕ ΕΙΣ ΤΗΝ ΟΔΟΝ· ΜΗΤΕ
 ΡΑΒΔΟΝ· ΜΗΤΕ ΠΗΡΑΝ· ΜΗΤΕ
 ΑΡΤΟΝ· ΜΗΤΕ ΑΡΓΥΡΙΟΝ· ΜΗ
 ΔΕ³ ΔΥΟ ΧΙΤΩΝΑΣ ΕΧΕΤΕ⁴· ΚΑΙ
 ΕΙΣ ΗΝ ΑΝ ΟΙΚΙΑΝ ΕΙΣΕΛΘΗ
 ΤΕ· ΕΚΕΙ ΜΕΝΕΤΕ· [κ]ΔΙ [ε]ΚΕ[ι]
 ΘΕΝ ΕΞΕΡΧΕΣΘΕ[·] Ἰ ΚΑΙ ΟΣΟΙ
 ΕΑΝ ΜΗ ΔΕΧΩΝΤΑΙ ἸΜΑΣ· ΕΞΕΡ
 ΧΟΜΕΝΟΙ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ
 ΕΚΕΙΝΗΣ ΤΟΝ ΚΟΝΙΟΡΤΟΝ
 ΑΠΟ ΤΩΝ ΠΟΔΩΝ ἸΜΩΝ ΑΠΟ
 ΤΙΝΑΖΑΤΕ ΕΙΣ ΜΑΡΤΥΡΙΟΝ Ε
 Π ΑΥΤΟΥΣ· ΕΞΕΡΧΟΜΕΝΟΙ
 ΔΕ ΔΙΗΡΧΟΝΤΟ ΚΑΤΑ ΤΑΣ ΚΩΜΑΣ
 ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙ· ΚΑΙ ΘΕΡΑΠΕΥ
 ΟΝΤΕΣ ΠΑΝΤΑΧΟΥ·

250-1. *From Saint Cyril.* For it is necessary for them to refuse to receive anything at all from those who do not receive them and do not accept the holy proclamations. For it is altogether unbelievable that those who dishonour the saving proclamation and the master should show themselves kind with regard to his servants, or seek blessings from them. 6•

¹ Scholium 250-1: Cyril, Homily 47 on Luke.

² Tregelles has the section number \aleph here.

³ Tregelles erroneously has $\mu\eta\ |\ \tau\epsilon$.

⁴ Tregelles $\epsilon\chi\epsilon\iota\aleph$ (corr. Greenlee).

(There is no catena text on this page.)

¹ There appears to be a correction from τετραρχης to τετρ[α]ρχης.

² An alternative reading for εις πολιν καλουμενην is supplied in the right margin, which is also the text of Codex Alexandrinus (GA 02) and Family 13.

$\overline{[\zeta\epsilon]}$ Ἦκοῦσεν δε ἠρωδῆ[ς ο] τετρ[α]ρ
 χης¹ τὰ γινόμενα πάν[τα·] καὶ διηπο
 ρεὶ δια το λεγέσθα[ι ὑπο τ]ίνων
 ὅτι ἰωάννης ἠγερθ[ῆ] ἐκ νεκρῶ·
 ἕπο τίνων δε ὅτι ἠλίας ἐφανῆ·
 ἕπο τίνων ὅτι προφήτης τις
 τῶν ἀρχαίων ἀν[ε]στή[·] εἶπεν δε
 ὁ ἠρωδῆς ἰωάννην· ἐγὼ ἀπέκε
 φαλίσα[·] τις δε ἐστίν οὔτος περὶ οὗ
 ἀκούω ταῦτα καὶ ἐζητεῖ ἰδεῖν
 $\overline{\zeta\zeta}$ αὐτόν[·] καὶ γ[π]οστρεψάντες οἱ ἀ
 ποστολοὶ διηγήσαντο αὐτῷ ὁ
 σα ἐποίησαν· καὶ παραλάβων αὐ
 τοὺς ἕπεχωρῆσεν κατ' ἴδιαν.
 εἰς πόλιν καλούμενην ² Βηθσα
 ἰδα· οἱ δε οἰχοὶ γνοντες ἠκολ(οῦ)
 θῆσαν αὐτῷ κα[ι] ἀποδεξάμενος αὐ
 τοὺς ἐλάλει αὐτοῖς περὶ τῆς [β]ασι
 λείας τοῦ θῦ

+ $\overline{\zeta\zeta}$

εἰς ἐρῆμον τόπον
πολεῶς καλούμενης:-

κ̄η̄ περὶ τῶν πέντε ἄρτων καὶ τῶν δύο ἰχθύων ¹

τοῦ ἁγίου κυρίλλου ²

νᾱ † Και τι το ἀπολύσον ἐστὶν ἐξετάσωμεν ἀκριβῶς· οἱ μὲν ὡς εἶπεν τῶν ἐπομένων
 ἀγῶν πονηρῶν πνευμάτων συνέχοντων αὐτοὺς ἀπαλλαττεσθαι παρεκα-
 λογν· οἱ δὲ καὶ ἑτερῶν
 ἀρρωστημάτων ἐ
 ζητοῦν ἀποθεσιν·
 ζζ̄ ὡς οὖν εἰδοτες οἱ μα
 θῆται ὅτι κατανεγ-
 ρας μόνον· ἀποπεραι-
 νει τοῖς καμνοῦσι
 τὸ ποθοῦμενον τὸ
 ἀπολύσον αὐτοῦς
 φασιν καὶ οὐκ αὐτοὶ
 μᾶλλον ἀκηδίων
 τες· ὡς παρακμασαν-
 τος τοῦ καιροῦ· ἀλλὰ
 τῆς εἰς τοὺς ὄχλους ἀ-
 γαθῆς ἐχομενοὶ· καὶ
 οἷον μελετῶντες
 ἡδὴ τὴν ποιμαίνει
 κῆν ἐπιστήμην·
 καὶ τοῦ κηδεσθαι λα-
 ῶν ἀρχομενοί·-

καὶ τοὺς χρεῖαν ἔχοντας θερά-
 ζειας ἰάσατο· νᾱ ἡ δὲ ἡμέρα ἠρ-
 ζατο κλίνειν· προσελθόντες
 δὲ οἱ δώδεκα εἶπαν αὐτῷ· ἀπο-
 λύσον τὸν ὄχλον· ἵνα πορευ-
 θέντες εἰς τὰς κῆκλῳ κώμας·
 καὶ τοὺς ἀγροὺς καταλύσωσιν·
 καὶ ἐγρώσιν ἐπισιτισμόν· ὅτι
 ὦδε ἐν ἐρημῳ τοπῳ ἐσμεν·
 εἶπεν δὲ αὐτοῖς· δοτε αὐτοῖς
 ὑμεῖς φαγεῖν· οἱ δὲ εἶπαν
 οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέν-
 τε ἄρτοι· καὶ δύο ἰχθύες· εἰ μὴ
 τί πορευθέντες ἡμεῖς ἀγορα-
 σῶμεν εἰς πάντα τὸν λαόν τοῦ
 τῶν βρώματα· ἦσαν γὰρ ³
 ὡσεὶ ἄνδρες πεντακισχίλιοι·

251-1. *From Saint Cyril.* Let us examine carefully what ‘Send them away’ (Luke 9:12) means. For, as I said, some of those who followed him were urging him to deliver them from the evil spirits which possessed them, while others were seeking the banishment of their sicknesses. The disciples, then, knowing that simply by agreeing he would accomplish what was desired by the afflicted, say ‘Send them away’. This is not because they themselves had lost patience and thought that the moment was past, but they had love for the crowds, as if they were already exercising a pastoral role and beginning to care for the people. ⁶

¹ *Kephalaion* 28: On the Five Loaves and the Two Fish.

² Scholium 251-1: Cyril, Homily 48 on Luke.

³ ωceı was duplicated at the end of this line and has been erased.

252-1. *From Saint Cyril.* So that the matter might pass to an even greater height, and that he might be recognised as being God in nature by every aspect, he multiplies the small amount. He looks up to heaven, as if asking for a blessing from above, and he performs this as well purposefully for us. For he himself is the one who fills all, the blessing from above and from the Father. But so that we might learn that when we begin a meal and are about to break bread we ought to offer it to God, as if putting it on upturned hands to call down a blessing on it from above, he has purposefully become the beginning and the type and the way of the matter for us. How, then, did the miracle at that time turn out? A multitude of men was satisfied, and not a small one, for it extended to five thousand without women and children: this is what another of the holy evangelists added of his own to these words (cf. Matthew 13:21). The marvel did not just extend to this, but they also collected twelve baskets of fragments. And what next? Clearly a full assurance that the practice of hospitality has a rich recompense from God. But it is also possible to see that the new wonders accord with the older ones, and are the activities of one and the same power. It rained manna in the desert for those from Israel, ‘He gave them bread from heaven and a human ate the bread of angels’ (Psalm 77:24–25 LXX), according to what is sung in the Psalms. But see, again in the desert he generously supplied food for those in need, as if he brought it down from heaven. For multiplying the small amount, as if from nothing, to feed such a great multitude would not be dissimilar to the first sign. 🍞

¹ Scholium 252-1: Cyril, Homily 48 on Luke.

τοῦ ἁγίου κυρίλλου ¹

^{NB} † ἵνα δε και ετι μειζω εις ἕψος το πραγμα τρεχη· και θς ων φυσει δια τροποῦ παν
 τος επιγινωσκηται· πολυπλασιαζει το βραχυ· βλεπει τε εις οἶνον· οιον την α
 νωθεν εγλογιαν αιτων· εδρα δε και τογτο οικονομικως δι ημας· εστι μεν
 γαρ αγτος ο παντα πληρων· η ανωθεν και παρα πρς εγλογια· ἵνα δε μαθωμε
 ημεις· οτι τραπεζης αρχομενοι· και μελλοντες αρτογς διακλαν· θω προσαγει
 οφειλομεν· ἕπτιας ωσπερ ενθεντες χειρσι· και την ανωθεν εγλογιαν επι αγ
 τον καταφερειν· αρχη και τυπος και οδος τοῦ πραγματος γεγονεν ημιν οι

ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ
 ΑΥΤΟΥ· ΚΑΤΑΚΛΙΝΑΤΕ ΑΥΤΟΥΣ
 ΚΛΗΣΙΑΣ ΩΣΕΙ ΑΝΑ ΠΕΝΤΗΚΟΝ
 ΤΑ· ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΥΤΩΣ· ΚΑΙ
 ΚΑΤΕΚΛΕΙΝΑΝ ΠΑΝΤΑΣ·

^{NB} ΛΑΒΩΝ ΔΕ ΤΟΥΣ ΠΕΝΤΕ ΑΡΤΟΥΣ
 ΚΑΙ ΤΟΥΣ ΔΥΟ ἰχθῦας· ἀναβλε
 ψας ε[ις τον οἶνον εγλογησε·]
 ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΕΚΛΑΣΕΝ·

κονομικως· ειτα
 οποι ποτε προεβη το
 θαγμα κατεκορεσθη
 πληθγς ανδρων ογ
 κ ολιγη εις πεντε
 γαρ εζετεινετο χι
 λιαδας χωρις γγναι
 κων και παιδων·
 τογτο γαρ ετερος
 τις των αγιων εγαγ
 γελιστων τοις εαγ
 [τοῦ προσενηνεγκε]
 λογοις· και ογ μεχρι
 τογτογ το παραδο
 ζον· αλλα γαρ και κογ
 φινοι συνελεγη[ca]n

κλασματων δωδεκα· και το εντευθεν· πληροφορια σαφης· οτι της φι
 λοξενιας το χρημα πλογσιαν εχει παρα θῦ την αντεκτικιν· εζεστι δε και
 ἴδειν τοις αρχαιοτεροις θαγμασι· τα νεα συμβαινοντα· και μιας οντα και
 της αγτης δυναμεως ενεργηματα· εβρεξεν εν ερημω το μαννα τοις εζ ιηλ
 αρτον οἶνογ εδωκεν αγτοις· αρτον αγγελων εφαγεν ανος κατα το εν ψαλ
 μοις ἕμνογμενον· αλλ· ἴδογ δη παλιν εν ερημω τοις εν ενδεια τροφης
 κεχορηγηκεν αφθονως· οιον εζ οἶνογ καθιεις αγτην· το γαρ πολυπλασια
 σαι το βραχυ και οιον εκ τοῦ μηδενος· την ογτω πολλην αποθρεψαι πλη
 θγν ογκ απειοικος αν· ειη τω πρωτω σημειω[:]-

τοῦ ἁγίου σεῦροϋ ἀντιο(χείας) ἐκ τοῦ κατ(α) τῆς ἀπολογίας
 Ἰούλιανου συνταγματος κεφάλαιο⁻ [. .]¹

^{NB} Ἀγτος γαρ ἦν ὁ καὶ ἐν ἀρχῇ ποιήσας τὸν οὐ⁻νον καὶ τὴν γῆν καὶ εἰπὼν· Βλαστήστω ἡ
 [γ]ῆ βοτάνῃν χορτοῦ· σπεῖρον σπερ[μ]α [κατ]α [γενος καὶ καθ] ὁμοιοτητα· καὶ τὼ ρη
 ματι δῦναμιν ἐνθεὶς ἐκαστῷ σπερματι πολυ[πλα]σιασμοῦ προ[ς τ]ο καὶ ἐνα κοκ
 κὸν σιτοῦ· καὶ ἐκατοστεγείν πολλακ[ίς καὶ τὰ] ἀλλὰ [ὁμοίως πληθ]ῦνεςθαι τοῦτο γαρ
 καὶ τὼ ἰσακ' δια τῆς ἐγλογίας ἀγτοῦ δε[δοσθαι·] μαρτυρ[εῖ το γραμ]μα το ἱερον· ἴστο
 ρογῆ οὕτως· ἐσπεῖρε δε ἰσακ ἐν τῇ γῆ [ἐκεῖ]νῃ [κ]αὶ ἐγρε[ν ἐ]ν τ[ῷ ἐ]ν[ι] ἀγτῷ ἐκεῖνω
 ἐκατοσατεγούσαν κριθῆν· ἠγλοησεν δε ἀγτον [ο ο]γῆ [τα] σ[π]ερματα [π]ληθῶ
 νας διμιορρικῶς ἀμα καὶ θεϊκῶς· καὶ οὐχ [ὡς] ἀν ἐφίκοιτο ν[ο]γς ἀνών οὐδενος·
 οὕτως καὶ θεοπρεπτεστερον καὶ πολῶ τῷ δε μεσῷ παραδοζότερον καὶ τοῖς πεντε ἀρ
 τοῖς ἐνὶ καὶ τὴν

τοῦ πληθῦνεςθαι
 καὶ ἐγλογίαν καὶ δῦ
 ναμιν:-

^{NB} τοῦ ἀγτοῦ ἐκ τῆς
 πρὸς κυριακὸν· καὶ
 λοιποῦς ὀρθοδοξοῦς
 ἐν κω⁻σταπτινογπ(ὀλει)
 ἐπισκο(ποῦς)²

^{NB} Λαβὼν δε τοὺς πεντε ἀρτοῦς
 καὶ τοὺς δῦο [ι]χθῦ[α]ς ἀναβλε
 ψα[ς] ἐ[ίς] τὸν οὐνον ἐγλοη
 σεν ἀγτοῦς καὶ κατέ[κ]λασεν·

[Πρὸς ἐκεῖνο δε ὁμῶς ὡς παρεῖμι ὅτι ταῖς τῶν ἁγίων πατέρων δι]δαγμασιν ὡς ἐν τε
 λεθὴ μῦστ[η]ρίων θεαγ[ῶ]γοῦμενος οὐ[μ]ετερος συλλογ[ος·] ἀγτον ἐχ[εῖ] μεσὸν ἐστῶ
 τα τὸν ἰν κ[αὶ] πρῶτον μεν ἐπὶ [τ]ῆ χλοερα [τῶ]ν εἰσαγωγικῶν καὶ ἀπλοῦστερῶ⁻
 νοημα[τ]ῶ[ν] ποα· καταπρασίας ἕμας ἀνακλιναντα ἀνα ἐκατον καὶ ἀνα πεν
 τικὸν[τα· κ]αθα καὶ ὁ μαρκος ἰ[ς]τορησεν. [ε]πειτα δε τοὺς πεντε ἀρτοῦς ἕμιν δια
 θρηπτονται τοὺς στερεωτεροῦς τῶν θείων μαθητῶν λογοῦς τοὺς κ[αθ]ἀρ
 τικοῦ[ς τ]ῶν πεντε αἰσθησεων· πρὸς ἐξὶν δε ἡδὴ τελείαν ἐληλακῶσιν· ὡς λοι
 πὸν γεγυμνασμενα εἶχειν τὰ αἰσθητηρια· δίδωσι τὴν τῶν ἐπτα ἀρτῶν ἐστὶ
 ἀσιν ἠτις ἐστὶν ἡ τελειοτατὴ διδασκαλία ἐν ταῦτῃ φεροῦσα· πᾶνα σοφίας καὶ σῦ
 νεσεως· πᾶνα βούλης καὶ ἰσχυρος· πᾶνα γνώσεως καὶ ἐγσεβείας· πᾶνα φοβῶ θῦ
 καθὰ ἡσάις ὁ προφήτης ἀπρηθμῆσατο· τελειοτητα γαρ σῦμβολον ὁ ἐπτα ἀριθ
 μος διὸ καὶ ἰς⁻ μετα τοὺς πεντε ἀρτοῦς τὴν τῶν ἐπτα παρεθῆκε τραπεζα⁻

252-2. *From Saint Severus of Antioch, from the Treatise against the Apology of Julian, Chapter [...].*¹ For it was he himself who also in the beginning made the heaven and the earth, and said: ‘Let the earth produce grassy plants; sow seed in its nature and likeness’ (Genesis 1:11). By this saying, he put the power of multiplication into each seed, up to one seed of mustard bearing one hundredfold many times and everything else being multiplied likewise. For this was also granted to Isaac through his blessing. The holy text bears witness, giving the following account: ‘Isaac sowed in that land and found in that year that the barley produced one hundredfold: God blessed him’ (Genesis 26:12). So the one who multiplies the seeds as both creator and God is not such that the mind of any human could approach him. Thus too is it more divinely fitting and all the more marvellous than the norm that he sends on the five breads both the blessing and power of multiplication. 5♥

252-3. *From the same, from the Letter to Kyriakos and the other Orthodox Bishops in Constantinople.* In response to that as well, as I am present, because your assembly is divinely led by the teachings of the holy fathers, like in the office of the mysteries, it has Jesus himself standing in the middle. First, on the green grass of introductory and improving thoughts, he lays you all down on the ground in groups of one hundred and groups of fifty, just as Mark narrates (Mark 6:40). Next, they feed the five breads to you, the more solid words of the divine teachings, which are purifying for the five senses. They have already driven to a perfect understanding, so that the perceptions are kept trained for the future. They give the banquet of the seven loaves, which is the most perfect teaching, bearing in this ‘the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, the spirit of the fear of God’ (Isaiah 11:2–3), just as Isaiah the prophet enumerated it. For the number seven is the symbol of perfection. This is the reason why, after the five loaves, Jesus also set the table of the

¹ Scholium 252-2: Severus, *Against the Apology of Julian*. The chapter number (possibly 1ε or 1θ) is obscured by the overtext.

² Scholium 252-3: Severus, *To Kyriakos and the Other Orthodox Bishops in Constantinople*.

seven. He also adds the dish of the fish, which is the fruit of the sea. As it seems to me, the account shows that this is as if the one who has been nourished by the breads of the gospel and has accepted the teaching will address the sea, meaning that he ‘will share in suffering for the gospel’ of the Lord (*cf.* 2 Timothy 1:8), which Paul also says, and will endure the salty and bitter trials which are therein. The fruit of these is sweet because of the fish, which is eaten up like a dish more delicious than the breads. It makes taste and digestion, just as it seems also to the most wise Paul, as he says, ‘All discipline at the time does not seem to be pleasant but painful, yet later it yields the peaceful fruit of righteousness for those who have been trained by it’ (Hebrews 12:11). Because the sea shows the attack of the temptations clearly, the Psalmist cries: ‘I have come into the depths of the sea and the tempest has overwhelmed me’ (Psalm 68:3 LXX). 🍷

¹ *Kephalaion* 28: On the Questioning of the Disciples.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ¹

$\overline{\text{ΝΓ}}$ Ὁρας το της πευσεως ευτεχνης· ογκ εγθγς ειπεν ἴμεις τινα με λεγετε ειναι·
 αποφερει δε μαλλον επι τον των εξωθεν θργλλον· ἴν' εκβαλων αγτον και
 αδοκιμον αποφηνας μετασβησχη λοιπον εις δοξαν αληθινην· ο δη και
 πεπρακται· ειποντων γαρ των μαθητων· οι μεν ἴωαννην τον βα
 πτιστην· αλλοι δε ηλιαν· αλλοι δε οτι προφητης τις των αρχαιων ανε
 στη ειπεν αγτοις· ἴμεις δε τινα με λεγετε ειναι· ω πως εξαιρετον το ἴ
 μεις· εξω τιθσιν αγτογς των αλλων· ἴνα και τας εκεινων φυγωσιν
 ἴπονοιας· και μη μικραν εχωσι περι αγτογ την δοξαν· ἴμεις φησιν·
 οι εξειλεγμενοι· οι ψηφω τη παρ εμογ κεκλημενοι προς αποστολην·
 οι των εμων τερατογρηματων μαρτυρες· τινα με ειναι φατε· προπηδα
 δε παλιν των αλλω^ω

ο πετρος και παν
 τος τογ χορογ γινετ(αι)
 στομα· και τας φι
 λοθεογς ερεγγεται
 φωνας· ακριβη δε

$\overline{\text{ΝΓ}}$ και επηρωτησεν αγτογς λε
 γων· τινα με οι οχλοι λεγογ
 σιν ειναι·

της εις αγτον πιστεωσ την ομολογιαν εκφερει λεγων τον $\overline{\text{ΧΝ}}$ τογ $\overline{\text{ΘΥ}}$ · $\overline{\text{αc}^2}$
 [φαλης ο μαθητης] ογ γαρ τοι φησιν απλωσ $\overline{\text{ΧΝ}}$ αγτον ειναι τογ $\overline{\text{ΘΥ}}$ · τον $\overline{\text{ΧΝ}}$
 [δε μαλλον πλειστοι μεν γαρ οι ως απο τογ κεχρισθαι παρα $\overline{\text{ΘΥ}}$ κατα διαφο]
 ρογς τροπογς ωνομασμενοι χριστοι· οι μεν γαρ εχρισθησαν εις βασιλε[αc]
 οι δε εις προφητας· οι δε και την δι αγτογ τογ παντων ημων $\overline{\text{cpc}}$ $\overline{\text{ΧΥ}}$ λα
 βοντες λγτρωσιν. τογτεστιν ημεις και τω αγιω πνι κατακεχρισμενοι
 την τογ $\overline{\text{ΧΥ}}$ κλησιν εσχηκαμεν· ογκογν πλειστοι μεν οι χριστοι· κεκλη^η
 ται δε ογτωσ απο τογ πραγματος· εις δε και μονοσ ο τογ $\overline{\text{ΘΥ}}$ και $\overline{\text{πpc}}$ · ογχ' ως η
 μων μεν οντων χριστων και ογ $\overline{\text{ΘΥ}}$ μαλλον. αλλ ετερογ τινος· αλλ' ως αγ
 τογ και μονογ ἴδιον εχοντοσ $\overline{\text{πρα}}$ τον εν τοις ογνοις· δηλον ογν εστιν
 οτι της ετερων πληθγος ἴφεξαιρων αγτον προσνενημηκε³ τω $\overline{\text{πρι}}$ · ως
 οντα μονον αγτογ· $\overline{\text{θc}}$ ων φυσει και εκ $\overline{\text{ΘΥ}}$ $\overline{\text{πpc}}$ αναλαμψας απορρητωσ ο μο
 νογενης αγτογ λογοσ γεγονεν $\overline{\text{carz}}$ κατα το γεγραμμενον:-

253-1. *From Saint Cyril.* You see the skill of the inquiry. He did not immediately say, 'You, who do you say that I am?' (Luke 9:20). Rather, he refers back to the report of those who were outside so that, having rejected it and shown it to be disreputable, he might shepherd them in future to the true opinion. This is indeed what was done. For when the disciples said, 'Some say John the Baptist, but others Elijah; and still others that one of the ancient prophets has arisen,' he said to them, 'But you, who do you say that I am?' (Luke 9:19–20). Ah, how important is the 'you'! He places them outside the others, so that they might also escape their suspicions and not have an unworthy opinion about him. He says 'you', the chosen ones, who have been called to apostleship by a decree from me, who are witnesses of the miracles I have wrought. 'Who do you say I am?' But again, Peter leaps before the others and becomes a mouth-piece of the whole company. He utters sounds pleasing to God and brings forth an accurate confession of faith in him, saying, 'The Christ of God' (Luke 9:20). The disciple is unerring, for he does not say simply that he is Christ from God, but rather 'the Christ'. For there are very many people who have been called christs from their anointing by God in different ways. Some were anointed to be rulers, others prophets. Others, meaning us, have received redemption through Christ, the Saviour of us all, and have been anointed with the Holy Spirit and so have taken on the appellation of christ. Therefore there are very many christs, but they are called this after the deed: there is one and only one who is from God the Father. It is not as if we are really christs, and not those of God but rather of someone else: but as he and he alone has as his own Father the one in heaven. Therefore it is clear that, distinguishing him from the multitude of others, Peter related him to the Father, as being his alone. He was God by nature and shone forth ineffably from God the Father; his only-begotten Word became flesh according to what is written (cf. John 1:14). 6●

¹ Scholium 253-1: Cyril, Homily 49 on Luke.

² A corrector has erased the first two letters of ἀσφαλῆς and rewritten them after adding an *anoteleia* punctuation mark.

³ The first hand has corrected the initial προσνεμ to προσνεμεμηκε.

254-1. *From Saint Cyril.* Although how, rather, ought the disciples to announce him to people everywhere? For this was the work of those ordained by him to apostleship. But, as the holy scripture says, ‘There is a time for everything’ (Ecclesiastes 3:1). It was necessary for that which remained to follow what had already been accomplished in the proclamations about him. This was: the cross, the passion, the death in the flesh, the resurrection from the dead, that great and truly remarkable sign through which he is attested as true God, and Son of God by nature and the Emmanuel of the Father. For to abolish death completely and to overturn destruction, and to plunder hell and undo the tyranny of the devil, and to make sin depart and to open to those on the earth the gates above and to join earth to heaven: as I have said, this revealed him as being truly God. For the moment, he therefore orders them to be silent about the mystery until the whole plan of the dispensation should come to its fitting term. For at that point, having been raised from the dead, he instructed that the mystery should be laid bare to all throughout the earth, setting before everyone righteousness through faith and purification through holy baptism. For, he said, ‘All authority has been given to me in heaven and on earth. Go and make disciples of all nations, baptising them into the name of the Father and of Jesus and the Holy Spirit’ (Matthew 28:18–19) and so on. ❧

¹ See also Plate 6.

² Scholium 254-1: Cyril, Homily 49 on Luke.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ.¹

^{ΝΕ} ΟΙ ΓΕΝΝΑΙΟΙ ΤΩΝ ΣΤΡΑΤΗΓΩΝ· ΤΟΥΣ ΤΩ[Ν] ΤΑΚΤΙΚΩΝ ΕΠΙΣΤΗΜΟΝΑΣ ΑΚΟΝΩΣΙ ΠΡΟΣ
 ΕΥΤΟΛΜΙΑΝ· ΟΥ ΜΟΝΑΣ ΑΥΤΟΙΣ ΤΑΣ ΕΚ ΤΟΥ ΝΙΚΗΣΑΙ ΤΙΜΑΣ ΎΠΙΣΧΟΥΜΕΝΟΙ· ΑΛΛΑ ΓΑΡ
 [Κ]ΑΙ ΑΥΤΟ ΤΟ ΠΑΘΕΙΝ ΕΓΚΛΕΙΣ ΕΙΝΑΙ ΛΕΓΟΝΤΕΣ > ΚΑΙ ΑΠΑΣΗΣ ΑΥΤΟΙΣ ΕΥΦΗΜΙΑΣ ΠΡΟΞΕ
 ΝΟΝ· ΟΥ ΓΑΡ ΕΣΤΙ ΤΩΝ ΕΝΔΕΧΟΜΕΝΩΝ ΤΟΥΣ ΘΕΛΟΝΤΑΣ ΕΓΔΟΚΙΜΕΙΝ ΕΝ ΜΑΧΑΙΣ
 ΜΗ ΚΑΙ ΤΑΣ ΕΚ ΤΩΝ ΑΝ

ΘΕΣΤΗΚΟΤΩΝ ΎΠΟΜΕ
 ΝΕΙΝ ΕΣΘ ΟΤΕ ΠΛΗΓΑΣ
 ΠΛΗΝ ΟΥΚ ΑΜΙΣΘ[Ο]Ν
 ΕΣΤΑΙ ΤΟ ΠΑΘΕΙΝ ΑΥ
 ΤΟΙΣ· ΕΠΑΙΝΕΘΗΣΟΝ
 ΤΑΙ ΓΑΡ ΩΣ ΤΟΙΣ ΠΟΛΕ
 ΜΙΟΙΣ ΕΠΙΠΗΔΗΣΑΝ
^{ΞΘ} 2 ΤΕΣ· ΚΑΙ ΑΥΤΟ ΤΟ ΠΑ
 ΘΟΣ ΜΑΡΤΥΡΗΣΗ ΠΑΝ
 ΤΩΣ ΑΥΤΟΙΣ· [Ο]ΤΙ ΦΡΟ
 ΝΗΜΑΤΙ [ΚΕ]ΧΡΗΝΤΑΙ
 ΤΩ ΣΦΟΔΡΑ ΝΕΑΝΙΚΩ·
 ΤΟ[ΙΟΥ]ΤΟΝ ΔΙΔΑΣΚΟΝ
 [ΤΑ] ΟΡΩ[ΜΕΝ ΚΑΙ ΑΥ]
 ΤΟΝ. ΤΟΝ ΚΝΗΜΩΝ
 ΙΝ ΤΟΝ ΧΝ· ΚΑΙ ΜΕΤ ΟΛΙΓΑ·³

ΕΔΕΙ ΓΑΡ ΕΔΕΙ ΤΟΥΣ ΕΙΣ
 ΤΟΣΑΥΤΗΝ ΛΕΙΤΟΥΡ
 ΓΙΑΝ ΠΡΟΚΕΧΕΙΡΙΣΜΕ
 ΝΟΥΣ ΕΥΣΘΕΝΕΣΤΑΤΟΥΣ
 ΕΙΝΑΙ ΚΑΙ ΝΕΑΝΙΚΟΥΣ
 ΩΣ ΜΗΔΕΝ ΎΦΟΡΑΣΘΑΙ
 ΤΩΝ ΔΕΙΝΩΝ Ο ΤΟΙ

ΟΥΤΟΣ ΕΑΥΤΟΝ ΑΡΝΗΣΕΤΑΙ· ΜΟΝΟΝΟΟΥΧΗ³ ΚΑΙ ΑΠΟΤΑΞΑΜΕΝΟΣ ΤΗ ΠΑΡΟΥΣΕΙ
 ΖΩΗ· ΎΠΕΡ ΓΕ ΤΟΥ ΑΓΑΘΟΥ ΚΑΙ ΤΗΣ ΕΙΣ ΧΝ ΑΓΑΠΗΣ· ΟΥΤΩ ΤΙΣ ΑΚΟΛΟΥΘΗΣΕΙ ΧΩ
 ΜΟΝΟΝΟΟΥΧΗ ΚΕΚΡΑΓΩΣ ΤΕ ΚΑΙ ΛΕΓΩΝ ΠΡΟΣ ΤΟΝ ΤΩΝ ΟΛΩΝ ΣΡΑ ΧΝ· ΟΤΙ ΕΝΕΚΑ ΣΟΥ ΘΑ
 ΝΑΤΟΜΕ[Θ]Α ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΛΟΓΙΣΘΗΜΕΝ ΩΣ ΠΡΟΒΑΤΑ ΣΦΑΓΗΣ:-

ΟΤΙ ΔΕΙ ΤΟΝ ΥΝ ΤΟΥ ΑΝΟΥ ΠΟΛΛΑ
 ΠΑΘΕΙΝ ΚΑΙ ΑΠΟΔΟΚΙΜΑΣΘΗΝΑΙ
 ΑΠΟ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ· ΚΑΙ ΑΡ
 ΧΙΕΡΕΩΝ ΚΑΙ ΓΡΑΜΜΑΤΕΩΝ· ΚΑΙ
 ΑΠΟΚΤΑΝΘΗΝΑΙ· ΚΑΙ ΤΗ ΤΡΙΤΗ Η

^{ΝΕ}
^{ΞΘ} ΜΕΡΑ ΕΓΕΡΘΗΝΑΙ· ^{ΝΕ} ΕΛΕΓΕΝ
 ΔΕ ΠΡΟΣ ΠΑΝΤΑΣ· ΕΙ ΤΙΣ ΘΕΛΕΙ Ο
 ΠΙΣΩ ΜΟΥ ΕΡΧΕΣΘΑΙ· ΑΡΝΗΣΑΣΘΩ
 ΕΑΥΤΟΝ ΚΑΙ ΑΡΑΤΩ ΤΟΝ ΣΤΑΥ
 ΡΟΝ ΑΥΤΟΥ ΚΑΘ ΗΜΕΡΑΝ ΚΑΙ
 ΑΚΟΛΟΥΘΕΙΤΩ ΜΟΙ[·] ΟΣ
 ΓΑΡ ΕΑΝ ΘΕΛΗ ΤΗΝ ΨΥΧΗΝ
 ΑΥΤΟΥ ΣΩΣΑΙ. ΑΠΟΛΕΣΕΙ ΑΥ
 ΤΗΝ· ΟΣ Δ [Α]Ν ΑΠΟΛΕΣΗ
 ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΕΝΕΚΕΝ ΕΜ(ΟΥ)·
 ΟΥΤΟΣ ΣΩΣΕΙ ΑΥΤΗΝ·

255-1. *From Saint Cyril.* The noble generals prompt the experienced members of their forces to feats of courage not only by promising them the honours from being victorious, but also by saying that suffering itself is honourable and produces all good repute for them. For it is an impossibility that those who wish to gain a good reputation in battles should not also from time to time endure wounds from their opponents. Yet suffering will not be without a reward for them, for they will be praised as those who rushed against the enemies and this very injury will attest entirely for them that they adopted a plan which was extremely bold. We also see our Lord Jesus Christ himself teaching something of this nature. 60

255-2. *And a little later on.* It was necessary, most necessary, for those ordained beforehand for so great a service to be most valiant and bold so as to dread no terrors. A person of this sort will deny themselves, even all but renouncing the present life for what is good and their love for Christ. Thus will someone follow Christ, all but crying out and saying to Christ the Saviour of all that ‘For your sake we are put to death all day long; we are reckoned as sheep for slaughter’ (Psalm 43:23 LXX). 60

¹ Scholium 255-1: Cyril, Homily 50 on Luke.

² The + before this Vatican number may have been trimmed off.

³ Scholium 255-2: Cyril, Homily 50 on Luke.

⁴ Error for ΜΟΝΟΝΟΥΧΗ.

256-1. *From Saint Cyril.* For whenever someone looks to what is pleasant, or rather expedient, in the present moment, they will shun suffering and choose to live ostentatiously. Even if they have wealth and abundant possessions, what benefit is it then for them once they have lost their soul? ‘For the manner of this life is passing away’ (cf. 1 Corinthians 7:31) and pleasures subside in the same way as shadows, while wealth departs from those who have it. For ‘Treasuries do not benefit the lawless, but righteousness is rescued from death’ (Proverbs 10:2). 60

257-1. *From the same.* In the same manner he brings about many benefits and necessities through these words. First, he shows that it will follow completely and utterly that those who are ashamed of him and his words encounter what is equivalent. What equivalence could there be to this for the power of joy?⁶ For if the judge is ashamed at someone because he owes to them the reward of obedience and the privileges of their love for him and the crown of favour, how can it not indisputably be said that those who have attained such splendid good things will completely and utterly be among honours and glories without end? Then, in addition, he produces fear in them, saying that he will come down from heaven, not in his initial insignificance and inferiority which matches ours, but in the glory of the Father with the angels flanking him. Therefore it is completely wretched and full of ruin to be condemned for cowardice and laziness when the judge has come down from above and the angelic ranks stand around him. But it is great and worthy of all wonder, and a cause of rejoicing and acceptance, that they rejoice at what has already been achieved and await the rewards of their labours. For such people will be praised when Christ says, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world’ (Matthew 25:34). 61

¹ Scholium 256-1: Cyril, Homily 50 on Luke.

² Scholium 257-1: Cyril, Homily 50 on Luke.

³ Tregelles ἀπολεσας η (corr. Greenlee).

⁴ Tregelles ἀν (corr. Greenlee).

⁵ Tregelles erroneously gives γιουc as an abbreviation.

⁶ It may be noted that Cyril, in this scholium, treats ‘shame’ as a positive rather than a negative emotion.

τοῦ ἀγίου κυρίλλου¹

^{ΝΣ} Ὅταν γὰρ τις εἰς τὸ παραγτικά ἡδύ· μᾶλλον ἢ τὸ χρῆσιμον ἀποβλεπῶν, παραιτη-
 σεται μὲν τὸ παθεῖν· ἐλθε δε διαβίῳναι λαμπρῶς· καν εἰ πλοῦτον εἶχοι καὶ πε-
 ριοῦσιαν χρημάτων· τί τὸ ὄφελος ἐντεῦθεν αὐτῷ τὴν ψυχὴν ἀπολεσάντι·
 παραγεται γὰρ τὸ σχῆμα τοῦ βίου τοῦτοῦ καὶ ἐν ἴσῳ σκίαις μετακλίνεται τὰ τέρ-
 πνα· καὶ ἀφιπτάται τῶν ἐχόντων ὁ πλοῦτος· > οὐ γὰρ ὠφελῆσοῦσι θῆσαι
 > ροὶ ἀνομοῦς· [δικ]αιοσύνη δε ρήνται ἐκ θανάτου· τοῦ αὐτοῦ²

^{ΝΖ} Πολλὰ κατὰ [ταῦ]τον ἐργάζεται χρῆσιμα τε καὶ ἀναγκαῖα διὰ τοῦτων τῶν λογῶν·
 πρῶτον μὲν δεῖκνῦσιν ὅτι παντ[ῆ] τε καὶ παντῶς· ἐψεται τοῖς αἰσχυρῶμε-
 νοῖς αὐτῶν τε καὶ τοῦς αὐτοῦ λόγοις τὸ τῶν ἴσῳν τύχειν· τί δ' ἀν γενοῖτο
 τοῦτω τὸ ἰσοστατοῦν εἰς δύναμιν ἐγθῆμιας· εἰ γὰρ ἐπαισχύνεται τίνα ὁ κρι-
 τῆς ὡς ἐποφειλῶν αὐτοῖς τὸν τῆς ἐπιθειας μίσθον καὶ τῆς εἰς αὐτῶν ἀγα-

^{ΝΣ} Τί γὰρ ὠφελείται ἀνος κερ

ΔΗΣΑΣ ΤΟΝ ΚΟΣΜΟΝ ΟΛΟΝ.

ΕΑΥΤΟΝ ΔΕ ΑΠΟΛΕΣΑΣ³ ΖΗΜΙΩ

ΘΕΙΣ· ^{ΝΖ} Ὅς γὰρ εἰς⁴ ἐπαισχῦ-

ΘΗ ΜΕ ΚΑΙ ΤΟΥΣ ΕΜΟΥΣ ΛΟΓΟΥΣ,

ΤΟΥΤΟΝ Ο ΥΙΟΣ⁵ ΤΟΥ ΑΝΟΥ Ε

ΠΑΙΣΧΥΝΘΗΣΕΤΑΙ·

πῆς τὰ γερὰ· καὶ
 τὸν τῆς εἰσνοίας στε-
 φανόν· πῶς οὐκ ἐ-
 στὶν ἀναμφιλογῶς
 εἰπεῖν· ὅτι πάντη
 τε καὶ παντῶς ἐν ἀ-
 τελεῆτοις ἐσον
 [ταὶ τιμαὶς τε καὶ δο-]
 ξαῖς· οἱ τῶν οὔτω
 λαμπρῶν τετῆχη
 κοτες ἀγαθῶν· εἶτα
 πρὸς τοῦτοις φοβο-

αὐτοῖς ἐντικτεῖ καταβῆσθαι λέγων ἐξ ὀγνοῦ· οὐκ ἐν σμικροπρεπείᾳ τῆ πρῶ-
 τῆ καὶ ἐν ἴφῃσει τῆ καθ ἡμας· ἀλλ ἐν δόξῃ τῆ τοῦ πρς· δορυφοροῦντων ἀγγε-
 λῶν· οὐκοῦν παγχαλεπὸν καὶ ολεθρὸν μυστὸν τὸ καταγνώσθηναι μὲν ἐπὶ δει-
 λία τε καὶ ἀφιλεργία καταφύτηςαντος ἀνωθεν τοῦ κριτοῦ· καὶ ἀγγελικῶν
 ταγμάτων περιεστηκότων· μέγα δε καὶ τοῦ παντός θαύματος ἀξίον· καὶ
 τῆς εἰς ληζὶν ἐγήμερίας προζένον· τὸ ἐπὶ τοῖς ἡδῆ προπεπονημένοις χαιρεῖν
 αὐτοῦς· καὶ τὸ προσδοκᾶν τῶν ἰδρωτῶν τὰς ἀμοιβὰς· ἐπαινεθῆσονται γὰρ
 > οἱ τοιοῦτοι χῦ λέγοντος· δεῦτε οἱ ἐλογημένοι τοῦ πρς μοῦ κληρονομησατε τὴν
 > ἠτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου:-

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ¹

^{ΝΗ} ΟΥΠΩ ΤΗΝ ΕΞ ΨΥΧΟΥΣ ΔΥΝΑΜΙΝ ΕΣΧΗΚΟΤΑΣ ΤΟΥΣ ΜΑΘΗΤΑΣ· ΕΙΚΟΣ ΗΝ ΤΑΧΑ
 ΠΟΥ ΚΑΙ ΑΝΘΡΩΠΙΝΑΙΣ ΠΕΡΙΠΕΣΕΙΝ ΑΣΘΕΝΙΑΙΣ· ΚΑΙ ΤΙ ΤΟΙΟΥΤΟΝ ΚΑΘ ΕΛΓΟΥΣ
 ΕΝΝΕΝΟΗΚΟΤΑΣ ΕΙΠΕΙΝ· ΠΩΣ ΑΡΝΗΣΧΗΤΑΙ ΤΙΣ ΕΛΓΟΝ· Η ΠΩΣ ΑΠΟΛΕΣΑΣ
 ΤΗΝ ΕΛΓΟΥΣ ΨΥΧΗΝ ΕΥΡΗΣΕΙ ΠΑΛΙΝ ΑΥΤΗΝ· ΤΙ ΔΕ ΤΟΙΣ ΤΟΥΤΟ ΠΑΘΟΥΣΙ·
 ΤΟ ΪΣΟΣΤΑΤΟΥΝ ΕΣΤΑΙ ΓΕΡΑΣ· Η ΚΑΙ ΠΟΙΩΝ ΕΣΤΙ ΧΑΡΙΣΜΑΤΩΝ ΜΕΤΟΧΟΣ· ΪΝΑ ΤΟΙ
 ΝΥΝ ΤΩΝ ΤΟΙΟΥΤΩΝ ΑΥΤΟΥΣ ΑΠΟΣΤΗΣΗ ΛΟΓΙΣΜΩΝ· ΚΑΙ ΟΙΟΝ ΜΕΤΑΧΑΛΚΕΥΣΗ
 ΠΡΟΣ ΕΥΑΝΔΡΕΙΑΝ ΤΗΣ ΕΣΟΜΕΝΗΣ ΑΥΤΟΙΣ ΕΥΚΛΕΙΑΣ ΕΠΙΘΥΜΙΑΝ ΕΝΤΕΚΝΩΝ·
 > ΛΕΓΩ ΔΕ ΪΜΙΝ ΦΗΣΙΝ· ΕΙΣΙ ΤΙΝΕΣ ΤΩΝ ΑΥΤΟΥ ΕΣΤΗΚΟΤΩΝ· ΟΙ ΟΥ ΜΗ ΓΕΥΣΟΝ
 > ΤΑΙ ΘΑΝΑΤΟΥ· ΕΩΣ ΑΝ ΪΔΩΣΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΥ· ΒΑΣΙΛΕΙΑΝ ΔΕ ΘΥ ΦΗΣΙΝ·
 ΑΥΤΗΝ ΤΗΝ ΘΕΑΝ ΤΗΣ ΔΟΞΗΣ· ΕΝ Η ΚΑΙ ΑΥΤΟΣ ΟΦΘΗΣΕΤΑΙ ΚΑΤ ΕΚΕΙΝΟ ΤΟΥ Κ(ΔΙ)ΡΟΥ·
 ΚΑΘ ΟΝ ΑΝ ΕΠΙΛΑΜ
 ΨΕΙ ΤΟΙΣ ΕΠΙ ΤΗΣ ΓΗΣ·
 ΗΞΕΙ ΓΑΡ ΕΝ ΔΟΞΗ
 ΤΟΥ ΘΥ ΚΑΙ ΠΡC· ΚΑΙ
 ΟΥΚ ΕΝ ΓΕ ΜΑΛΛΟΝ
 ΣΜΙΚΡΟΠΡΕΠΕΙΑ ΤΗ
 ΚΑΘ ΗΜΑΣ· ΠΩΣ ΟΥΝ
 ΑΡΑ ΘΕΩΡΟΥΣ ΕΠΟΙΕΙ
 ΤΟ ΤΟΥ ΘΑΥΜΑΤΟΣ·
 ΤΟΥΣ ΛΑΒΟΝΤΑΣ ΤΗΝ
 ΪΠΟΣΧΕΣΙΝ. ΑΝΕΙΣΙΝ
 ΕΠΙ ΤΟ ΟΡΟΣ· ΤΡΕΙΣ ΑΠ·
 ΑΥΤΩΝ ΤΟΥΣ ΑΠΟΛΕ
 ΚΤΟΥΣ ΕΧΩΝ· ΕΙΤΑ ΜΕΤΑΠΛΑΤΤΕΤΑΙ ΠΡΟΣ ΕΞΑΙΡΕΤΟΝ ΤΙΝΑ ΚΑΙ ΘΕΟΠΡΕΠΕΙ ΛΑΜ²
 ΠΡΟΤΗΤΑ· ΩΣΤΕ ΚΑΙ ΤΟΝ ΪΜΑΤΙΣΜΟΝ ΑΥΤΟΥ· ΤΗ ΤΟΥ ΦΩΤΟΣ ΠΡΟΣΒΟΛΗ ΔΙΑ
 ΛΑΜΨΑΙ· ΚΑΙ ΟΙΟΝ ΑΠΟΣΤΡΑ[Ψ]ΔΙ ΔΟΚΕΙΝ· ΕΙΤΑ ΜΩΥΣΗΣ ΚΑΙ ΗΛΙΑΣ ΠΕΡΙΕΣΤΗ
 ΚΟΤΕΣ ΤΟΝ ΙΝ ΠΡΟΣΕΛΑΛΟΓΝ· ΑΛΛΗΛΟΙΣ ΤΗΝ ΕΞΟΔΟΝ ΑΥΤΟΥ· ΗΝ ΕΜΕΛΛΕ ΠΛΗ
 ΡΟΥΝ ΦΗΣΙΝ ΕΝ ΙΛΗΜ· ΤΟΥΤΕΣΤΙ ΤΗΣ ΜΕΤΑ ΣΑΡΚΟΣ ΟΙΚΟΝΟΜΙΑΣ ΤΟ ΜΥΣΤΗ
 ΡΙΟΝ ΚΑΙ ΤΟ ΣΩΤΗΡΙΟΝ ΠΑΘΟΣ ΤΟ ΕΠΙ ΓΕ ΦΗΜΙ ΤΩ ΤΙΜΙΩ ΣΤΑΓΡΩ· ΚΑΙ ΓΑΡ ΕΣΤΙ
 ΑΛΗΘΕΣ ΟΤΙ ΚΑΙ Ο ΔΙΑ ΜΩΪΣΕΩΣ ΝΟΜΟΣ ΚΑΙ ΤΩΝ ΑΓΙΩΝ ΠΡΟΦΗΤΩΝ Ο ΛΟΓΟΣ
 ΤΟΥ ΧΥ ΜΥΣΤΗΡΙΟΝ ΠΡΟΑΝΕΔΕΙΞΑΝ· Ο ΜΕΝ ΕΝ ΤΥΠΟΙΣ ΚΑΙ ΣΚΙΑΙΣ ΜΟΝΟΝΟΥΧΗ
 ΚΑΘΑΠΕΡ ΕΝ ΠΙΝΑΚΙ ΚΑΤΑΓΡΑΦΩΝ ΑΥΤΟ· ΟΙ ΔΕ ΠΟΛΥΤΡΟΠΩΣ ΠΡΟΗΓΟΡΕΥΚΟ
 ΤΕΣ· ΩΣ ΚΑΙ ΟΦΘΗΣΕΤΑΙ ΚΑΤΑ ΚΑΙΡΟΥΣ ΕΝ ΕΙΔΕΙ ΤΩ ΚΑΘ ΗΜΑΣ· ΚΑΙ ΟΤΙ ΤΗΣ ΑΠΑΝ
 ΤΩΝ ΕΝΕΚΑ ΣΩΤΗΡΙΑΣ ΚΑΙ ΖΩΗΣ· ΟΥ ΠΑΡΑΙΤΗΣΕΤΑΙ ΤΟ ΠΑΘΕΙΝ ΤΟΝ ΕΠΙ ΖΥΛΟΥ ΘΑ

ΟΤΑΝ ΕΛΘΗ ΕΝ ΤΗ ΔΟΞΗ ΑΥΤΟΥ
 ΚΑΙ ΤΟΥ ΠΡC ΚΑΙ ΤΩΝ ΑΓΙΩΝ ΑΓ
 ΓΕΛΩΝ·

^{ΝΗ} ΛΕΓΩ ΔΕ ΪΜΙΝ· ΑΛΗΘΩΣ ΕΙΣΙΝ
 ΤΩΝ ΑΥΤΟΥ ΕΣΤΗΚΟΤΩΝ· ΟΙ
 ΟΥ ΜΗ ΓΕΥΣΩΝΤΑΙ ΘΑΝΑΤΟΥ·
 ΕΩΣ ΑΝ ΪΔΩΣΙΝ ΤΗΝ ΒΑΣΙΛΕΙ
 ΑΝ ΤΟΥ ΘΥ·

258-1. *From Saint Cyril.* As the disciples did not yet have the power from on high, it was reasonable that somehow perhaps they also fell into human weaknesses, and when they thought of something of this nature among themselves, they said, ‘How can someone deny themselves? Or how if they have lost their own soul will they find it again? What will the equivalent privilege be for those who suffer this? Or of what sort of gifts are they also partakers?’ Accordingly, so that he might rescue them from such thoughts and, so to say, mould them towards courage, producing a desire for the glory which would be theirs, he says, ‘I tell you, there are some standing here who will not taste death before they see the kingdom of God’ (Luke 9:27). He says, ‘the kingdom of God’, the sight itself of the glory in which he himself will be seen at that moment of time at which he will enlighten those on the earth. For he will come in the glory of God the Father, and not rather in the humility which is ours. How, then, did he make those who received the promise viewers of the miracle? He goes up the mountain taking three chosen from among them. Then he is transformed to such an outstanding and divine brightness that his clothing also gleams with the ray of the light and seems to flash like lightning. Then Moses and Elijah, standing by Jesus, speak with each other about his departure which, it says, ‘he was going to accomplish in Jerusalem’ (Luke 9:31). This means the mystery of his dispensation with flesh and the saving passion which happened, I mean, on the precious cross. For it is also true that the law through Moses and the word of the holy prophets showed in advance the mystery of Christ: the first in types and shadows only, just like sketching it in a picture; the others in the various ways they spoke in advance how he would be seen on occasions in the form which is ours, and that for the sake of the salvation and life of all he would not refuse to suffer death on a

¹ Scholium 258-1: Cyril, Homily 51 on Luke.

² The original text is unclear: the first hand has corrected θεοπρε[. . .]ται το θεοπρεπη λαμ.

tree. Therefore the presence of Moses and Elijah and their speaking to each other was some sort of dispensation which showed very well how our Lord Jesus the Christ was flanked by the law and the prophets, as he was master of both the law and the prophets: he was also revealed in advance by them, and through them, in harmony with each other, they heralded in advance. But the blessed disciples sleep for a short time while the Lord spent time in prayer, for he purposefully fulfilled what was human. Then, having woken, they became observers of a most noble and marvellous change. The divine Peter, perhaps thinking that somehow the moment of the kingdom of God had arrived, approves staying on the mountain and says that three tents should be made: one for Christ and the others for Moses and Elijah. But, it says, 'He did not know what he was saying' (Luke 9:33). For it was not the moment of the consummation of the age, nor indeed of the time for the saints to take their share of the hope which had been promised to them. For, as Paul says, 'He will transform the body of our humiliation so that it may be conformed to the body of his glory' (Philippians 3:21), meaning Christ. As the dispensation was still in its beginning and not yet² completed, how was it reasonable for Christ to leave off his love for the world, and depart from his wish to suffer on its behalf? For he has saved everything under the heaven, enduring death itself in the flesh and abolishing it through his resurrection from the dead. Therefore Peter did not know what he said . ❀

¹ The first hand has corrected εν to ετι.

² Codex Zacynthius erroneously reads ογτω ('thus') for ογτω ('not yet').

λ̄ π(ερι) της μεταμορφώσεως του ἰγ̄¹ του αγίου ἰωάννου επισκο(ποῦ) κω̄ σταπτινοῦ πολ(έως)²

νθ̄ Δία [τ]ι τοῦτοῦς λαμβανει· οτι οὔτοι των αλλων ησαν ὑπεροχτες· και ο μεν πετρος, εκ του σφοδρα φιλειν αυτον· εδηλογ την ὑπεροχην· ο δε ἰωαννης εκ του σφοδρα φιλεισθαι [κ]αι ἰακωβος δε απο της αποκρισεως ην απεκρινατο λεγων· δυναμεθα πιειν το ποτηριον· ογκ απο της απο[κ]ρισεως δε μονον αλλα και απο των εργων· των τε αλλων· και αφ[ων εκπλη]ρω[σεν α]περ ειπεν· οὔτω γαρ ην σφοδρος και βαρυς ἰουδαίοις· ως [κ]αι τ[ον η]ρω[δην τ]αυτην μεγιστην δωρεαν νομισαι χαρισασθαι τοις ἰουδ[α]ίοις [ει εκει]ν[ον αν]ελοι:-
ωρ(ιγενοῦς)³

νθ̄ Ζητησωμεν πως ο μεν λογκας φ[ησιν ε]γενετο δε μετα τοῦς λογοῦς τοῦτοῦς ως ει ημεραι οκτω· ο δε μαρκος ως [ει μ]ε[θ ημε]ρας εζ· οσον επι τω ρητω εγενοντο ως ει ημεραι οκτω·

+ο̄⁴ ο λογκας μετρει και ταυτην την ημερᾱ και εν η γινεται· ογτος δε μετρει τας με [σας μ]ονας· και ογκ ε [στι διαφωνια] προς το [ρητον αλλ ειποιμι αν]

νθ̄
λ̄
ο̄
Εγενετο⁵ δε μετα τοῦς λογοῦς τοῦτο[ῦς ω]σει ημεραι οκτω [και π]αρα[λαβω]ν [π]ετρον [και] ιακωβο[ν και ι]ω[αννη]ν ανεβ[η] εις το ορος προ[σ]ε[γζασθαι]

[αναγων τον λογον· οτι ογκ εικη επαγγειλαμενος ο σ̄ηρ ογκ εῤθεως αυτο πε]⁶ ποιηκεν· αλλα μεθ ημερας εζ συμβολον αι εζ ημεραι της κοσμοποιεας· με[τα ε]ζ ημερας μετα τον κοσμον τοῦτον· τοτε γαρ αναβ[η]δ[σει] σε [ο]ῑς εις το ορος το ὑψηλον· εαν [ησ] π[ετρος εα]ν ησ ιακωβος [η] ἰω[α]ννης· αλλος γαρ ογδεις αναβαινει παρα τοῦς τρεις ινα ιδη την μεταμορφωσιν ἰγ̄⁷ [κ]αι τοῦς οφθεντας εν δοξη μωϋ̄σ̄ην κ(αι) ηλιᾱ:-
σεηροῦ αντιοχιας· εκ της προς σεργιον αρχιατρον επιστολ(ης) ερωτησαντα τινος ενεκεν ο κ̄ς πετρον και ἰακωβον και ἰωαννην μονον παρελαβεν.⁷

νθ̄ Δοκει μοι των αλλων αυτοῦς προκρινεσθαι· δια το μαλλον εχειν οζυτεραν αυτοῦς την διανοιαν· και τω ἰψ̄ει της θεοτητος σ̄υναναβαινειν τοῦ δι ημας· αυτον εκοῦ

259-1. *From Saint John the Bishop of Constantinople.* Why does he choose these disciples? Because they were superior to all the others: Peter showed his superiority by the great love he had for him, John by being greatly loved, and James from the answer which he gave when he said: ‘We can drink the cup’ (cf. Matthew 20:22). It was not only from the answer, but also from his deeds, both the others and from those which fulfilled what he said: for he was so vehement and severe to the Jews that even Herod thought that he would grant the Jews a very great gift if he were to remove him. 60

259-2. *From Origen.* Let us seek how Luke says, ‘It happened around eight days after these sayings’ (Luke 9:28), but Mark says it was after around six days (Mark 9:2). Inasmuch as for the statement ‘there passed around eight days’, Luke counts both the day itself and the one on which it happened, whereas Mark only counts the intervening ones: there is no discordance regarding the statement. But I would say, summarising the argument, that not without cause did the Saviour not immediately do what he promised, but after six days. The six days are a symbol of the creation of the world. After six days, after this world, then Jesus will make you ascend the lofty mountain, if you are Peter, if you are James or John. For no-one else ascends besides the three in order to see the transfiguration of Jesus with those who were seen in glory, Moses and Elijah. 61

259-3. *From Severus of Antioch, from the Letter to Sergius the Chief Physician who asked why the Lord only took Peter and James and John with him.* It seems to me that he chose them instead of the others because they rather had a keener intelligence, and they went up to the height of divinity with the one who for our sake willingly

¹ *Kephalaion* 30: On the Transfiguration of Jesus.

² Scholium 259-1: Chrysostom, Homily 56 on Matthew.

³ Scholium 259-2: Origen, Fragment 139 on Luke.

⁴ A corrector has changed the Vatican paragraph indication from + $\bar{\theta}$ to + \bar{o} .

⁵ The initial letter ϵ is highly decorated, much like the ϵ at Luke 1:1.

⁶ The reconstruction of this line is tentative: Codex Zacynthius does not correspond to either of the traditions of Origen here, nor is there space for the confused text in Codex Parisinus (fol. 236r).

⁷ Scholium 259-3: Severus, Letter II.27 to Sergius the Chief Physician (Select Letters 85).

humbled himself and made himself poor by the incarnation and remained in such a state, and they were not scared by the excessive glory and the divine brightness. For Peter, when he confessed him and said, 'You are the Christ, the Son of the living God' (Matthew 16:16), heard distinctly, 'Blessed are you Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven' (Matthew 16:17). John and James, as the evangelist Mark related, were brothers in the spirit rather than the body: they are called 'Boanerges, which is sons of thunder' (Mark 3:17) by the Saviour because of this. They match this appellation because they thunder with a great voice that theology which is brought down from heaven and the inspiration from there as truth, the proclamation that 'In the beginning was the Word, and the Word was with God, and the Word was God' (John 1:1). And they shook the hearing of all nations with the wonder. And they destroyed every lie and base opinion utterly, one might say <from its roots. For it is manifest that>² James was rich with the same grace as his brother, according to the incontrovertible witness of the one who honoured the two of them in common with the single appellation. 🍷

¹ Tregelles erroneously has the word break at προεγ | ζαρθαι.

² As the beginning of this line is unreadable; the translation is based on Brooks' rendering of the Syriac.

CIΩC TAΠEINΩCANTOC KAI TO CARKΩTHHNAI ΠTΩXEYCANTOC KAI EN TAΓTOHTH
 MEINANTOC KAI MH EKCTANTEC THC ΨΠEPATHC ΔOZHC KAI ΘEIAC ΛAMΠPOTHTOC·
 ΠETPOC MEH ΓAP OMOΛOΓHCAC AΓTOH KAI EIPΩH· CΥ EI O X̄C O ȲC TOY Θ̄Y TOY ZΩHTOC·
 HKOYEN ENAPΓΩC MAKAPIOC E[ι ο] c[ι] MΩN Bap[ι]ΩNA· O[τ]ι [c]ap̄z̄ KAI ΔIMA OYK AΠEKALY
 ΨEN COI· AΛΛ O ΠH̄P MOY O EN TO[ic] OYNOIC· IΩANNHC ΔE [κ]ai ia[κ]ωBoc· OC EYAGΓEΛICTHC
 ΪCTOPHC MAPKOC AΔEΛΦO[ι TO Π]NA MALLON H TO CΩMA ΨΠAPXONTEC· BOANHPΓEC O E
 CTIN Ψ̄IOI BPOHTHC ΠAPA TOY CP[C̄ EP]ONOMAZONTAI ΔIA TOYTO TAΓTHC THC ΠPOCΗΓO
 PIAC TΓXONTEC ΔIA TO MEΓAΛOΦΩHΩC BPOHTHC AI THH ΘEOΛOΓIAN EK EIKHNH THN
 EZ OYPAHOY KAI THC EK EITHE[HN EΠIT]NOIAC [κ]ATENEYΘ[EICA]N OC AΛHΘWC· THN TO EN APXH

[—]
 NΘ

EΓENETO ΔE ME TA TOYC ΛOΓOYC

TOYTOYC OC EI HMEPAI OKTΩ·

KAI ΠAPAΛABΩN ΠETPON KAI I

AKΩBON· KAI ΪΩANNHN ANE

BH EIC TO OPOC ΠPOCEYZA

CΘAI¹

[>] HN O ΛOΓOC· KAI O ΛO

[>] ΓOC HN ΠPOC TON ΘN·

> KAI ΘC HN O ΛOΓOC KH

RYZACAN· KAI TAC

ΠANTΩN [E]ΘNΩN Δ

KOAC TΩ ΘAΓMATI KA

TECEICAN· KAI ΠACAN

ΨEYΔH KAI XAMEZH

ΛON ΔOZAN EK BATHPΩ[—]

KATOPYCANTEC EITOI

[. p.] apizon an [..... iakwBoc thn aγthn charin e]

πλογτει τω αδ[ελ]φω κατα [τ]ην αφεγση μαρτυριαν του κοινως αγτουσ μια

προσηγορια τιμησαντος:-

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

^ξ † [—] **Ε**ν τω ορει σὺνηφθη παλαια τε διαθηκη και νεα· και αποστολοι εκοινωνησαν
 προφηταις· και κοινη εθεασαντο του Βασιλεω[ς] την δοξαν· ογτος εστιν
 ο υς μογ περι ογ μωγςης επροφητεγεν και προφηται· ογτος εστιν ο εκλελεγ
 μενος· εκλελεγμενος ογκ εκ πολλων· αλλ' επειδη και ανος εγενετο· αγτου
 ακογετε· σιωπατω λοιπον μωγςης· σιωπατωσαν προφηται· του προφη
 τεγομενου παραγενομενου αγτου ακογετε οτι δει παθειν· οτι δει σταγρω
 θηνηαι· οτι δει υβρισηνηαι και κοινωνησαι ανοις θανατου· οτι δει υπερ
 ανων αναστηναι· οτι δει πασαν την οικονομιαν πληρωσαι· οτι δει και υ
 μας αγτους πειρασθηναι και πολλα παθειν· ινα συνδοξασθητε· ταγτης γαρ
 της δοξης ης, εθεασασθε αδγνατον μετασχειν· εαν μη συμπαθητε τω δεδο
 ξασμενω:- του αγιου κυριλλου ²

^ξ [—] **Μ**εταμορφογται τοιγαρογν εμπροσθεν αγτων· και πεπραχθαι φαμεν την
 μεταμορφωσιν· ογ ^ξ ³ **Κ**αι εγενετο εν τω αγτων προς
 χι δη πογ το σχημα εγχεσθαι το ειδος του προσω
 το ανθρωπινον απο που αγτου ετερον
 Βαλοντος του σωμα
 τος· αλλα δοξης τινος
 φωτοειδογς περι
 στελλογςης αγτου· και τον ατιμοτατον της σαρκος χαρακτηρα μεταχρωνη
 [τος ωσπερ εις οφιν εγκλεεστεραν κατα το σπειρεται εν ατιμια εγειρεται εν]
 δοξη· παρα του μακαριογ παγλου καλωσ τε και ορθω[ς] ειρημενον· νγνι μεν
 γαρ αγτο τογτο· σαρξ εστι γγμνη· ογ δοξη τινι κατακεχρωσμενη· ογ λαμ
 προθητι φυσικη κατηγλαϊσμενη· ψιλην δε και μονην την εκ φυσεωσ αδο
 ξιαν τε ομογ και ασθενηιαν εχογσα· κατα δε γε τον της αναστασεωσ καιρον· εζαλ
 λαγη τις εσται θεοπρεπης· θειας γαρ δοξης επιβλεμασιν περιαστραψει λοιπον·
 εκλαμψογςι γαρ οι δικαιοι καθαπερ ο ηλιος εν τη Βασιλεια του πρς αγτων κατα
 την του ςρς φωνηη:-
 του αγ(ιογ) σεγνρογ αντιοχιας εκ της απολογιας του φιλαλ(ηθογς) ⁴

^ξ [—] **Ω**στε η εν τω ορει μεταμορφωσις παραδειχθεισα τοις μαθηταις· της μελλογςης
 δοξης υποδειγμα παρεδηλογ· και σωματικωσ επιδεικνγτο προς το και τοις
 θηητοις αγτων εις θεαν υποπεσειν οφθαλμοις· ει και την υπερβολην ογκ η
 νεγκαν της λαμπροτητος και ογτωσ ακρατον και ογ φορητην ογσαν και ⁵

260-1. *From Saint Titus.* On the mountain, the old covenant and the new were joined together. The apostles made common cause with the prophets and together they beheld the glory of the king: ‘This is my Son’, about whom Moses prophesied, as did the prophets; this is ‘the chosen one’, chosen not from many, but when he even became human; ‘listen to him’ (Luke 9:35). Let Moses be silent in future, let the prophets be silent. Listen to him, the one who was prophesied and has arrived, that it is necessary to suffer, that it is necessary to be crucified, that it is necessary to be scorned and to share death for humans, that it is necessary to rise over humans, that it is necessary to fulfil the entire dispensation, that it is necessary for you yourselves to be tempted and to suffer much so that you may be glorified with him. For it is impossible to share this glory which you have seen unless you suffer with the one who has been glorified. ❖

260-2. *From Saint Cyril.* He is therefore transfigured in front of them, and we say that the transfiguration has taken place, not when his body has cast off its human appearance in some way, but when some glory in the form of light shines around it and the flesh changes the colour of its least honourable character as if into a more noble sight, in keeping with ‘it is sown in dishonour, it is raised in glory’ (1 Corinthians 15:43), as was well and rightly spoken by the blessed Paul. For at present this is the case: the flesh is naked, not coloured in any glory, not irradiated with physical brightness. Instead, it has a plain and simple lack of honour from its nature, along with weakness too. But at the moment of the resurrection, there will be a divine exchange. It will gleam around in future with coverings of divine glory. For ‘the righteous will shine forth like the sun in the kingdom of their Father’ (Matthew 13:43), as the Saviour says. ❖

260-3. *From Saint Severus of Antioch, from the Apology of Philalethes.* In order that the transfiguration on the mountain, which was revealed to the disciples, showed forth a pattern of the glory which is to come, it was also revealed in bodily form in order to fall on their mortal eyes as a sight. If they had not borne the excess of brightness and something which was so pure and unendurable and ... ⁵

¹ Scholium 260-1: Titus, Homilies on Luke.

² Scholium 260-2: Cyril, Fragments on Luke.

³ Tregelles omits this page (corr. Greenlee).

⁴ Scholium 260-3: Severus, Apology of Philalethes.

⁵ At least half a page is missing, which would have contained Luke 9:29b–32a.

[] ¹

261-1. ... they are counted as slaves for the master, nor, as creations, are they compared with the creator. ❧

¹ The top half of this page is missing; the lectionary has been supplemented with a replacement leaf on paper.

² Scholium 261-1: Titus, Homilies on Luke.

³ Tregelles has εἶδον (corr. Greenlee).

⁴ The next half-page is missing, which would have contained Luke 9:34.

[]¹

[Ησαν Βεβα] ρ[Ημενοι Υπν] ω [Δι] α ² [α]
Γρηγορησαντες δε ε[ι] Δαν ³	ριθμογνται ΔΟΥ
[ΤΗΝ ΔΟΞΑΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΔΥΟ]	ΛΟΙ ΔΕΣΠΟΤΗ· ΟΥΔΕ
ΑΝΔΡΑΣ ΤΟΥΣ ΣΥΝΕΣΤΩΤΑΣ	[ΣΥΓΚΡΙΝΟΝΤΑΙ ΤΩ]
αυτω· και εγενετο εν	ΠΛΑΣΤΗ ΤΑ ΠΛΑΣΜΑ
τω διαχωριζεσθαι αυτους	ΤΑ:-
απ αυτου· ειπεν ο πετρος το	
ιν επιστατα, καλον εστιν η	
μας ωδε ειναι· και ποιησω	
μεν τρεις σκηνας· ⁴	

[]¹

² [προσεφωνει λε]
 > γων ει επιστεγετε
 μω[ς]ει επιστεγετε
 αν εμοι· περι γαρ ε
 μογ εκεινος εγρα
 ψεν:- τογ αγτογ παλι⁻³

[z̄B] [Και φωνη εγενετο εκ της νε]
 φ[ε]λης λεγογσα ογτος εστιν
 ο γς̄ μογ ο εκλελεγμενος αγ
 τογ ακογε[τ]ε·

z̄B ἄλλ' ἡ μὲν τογ θ̄γ και π̄ρς φωνη καλη τε [και ᾱz̄]ιαγαστος· ακρ[α]τω δε ηδη κατηςχη
 μενοι δειματι· πιπτ[ο]γςιν οι μαθητα[ι ι]να δ[η π]αλιν και δια τογτογ μαθησανω
 μεν ως αναγκαιοτα[τη] τοις επι γης· η το[γ c̄]ρς [η]μων α[ν]δ[πε]φαντα[ι] μεσιτεια
 νοογμενη δηλονοτι κατα τον της ενανθ[ρωπ]η[σε]ως τρ[ο]πον· ει μη γαρ γεγο
 νε καθ ημας τις [α]ν [γπ]ηνεγκεν ημ[ιν] ανωθεν προσλαλογντα τον θ̄ν· και την
 αφραστον αγτογ δοξαν· και ογδενι ταχα των γενητων φορητην εκφαινον
 τος· φως γαρ αγτον οικειν απροσιτον και ο θεσπεσιος εφη παγλος:-⁴

[]¹

261-2. ... He addressed them, saying: 'If you believed Moses, you would also believe me. For he wrote about me' (John 5:46). ❧

262-1. *From the same again.* But the voice of God the Father is fine and astounding. Already possessed by sheer terror, the disciples fall down so that again we might also learn through this that this is most necessary for those on earth. The spiritual mediation of our Saviour has been shown forth, clearly by the manner of his incarnation. For if he had not become like us, who could have borne God speaking to us from above and his indescribable glory when he appears, which perhaps no creature can endure? For, as the divine Paul said, 'He dwells in unapproachable light' (1 Timothy 6:16). ❧

¹ The top half of the page (containing Luke 9:34) is missing: the lectionary has been supplemented with a replacement leaf on paper. The missing commentary may correspond to the scholium found in Paris, BnF, Suppl. gr. 612, fol. 237r: it begins with πεπρακται τι και ετερον and ends with the same text visible here.

² Scholium 261-2: Cyril, Homily 51 on Luke.

³ Scholium 262-1: Cyril, Fragments on Luke.

⁴ At least one page is missing, which would have contained Luke 9:36–40.

265-1. ... 'Aeneas, Jesus Christ heals you' (Acts 9:34). Accordingly, it is clear in every way that the one who said about the holy apostles that 'They were not able to cast it out' (Luke 9:40) impiously spoke against his power. **6**

265-2. *And a little later on.* So it could have been the case that the father of the one possessed by a demon went away disappointed and without receiving his desire. But so that no-one should think that Christ himself was also incapable of accomplishing the marvel, 'He rebuked the unclean spirit' (Luke 9:42) and straightaway the young man was delivered from his sickness. 'And he gave him back to his father' (Luke 9:42). For he no longer belonged to his father but to the spirit which possessed him. When he had shaken off his greed, he belonged once again to his own father. The gift was from Christ, who also granted his holy apostles authority to be able to accomplish divine signs and to rebuke the unclean spirits. **6**

¹ Scholium 265-1: Cyril, Homily 52 on Luke.

² Scholium 265-2: Cyril, Homily 52 on Luke.

¹ ΔΙΝΕΑ· ἴΑΤΑΙ ΣΕ ἸC̄ Ο ΧC̄ ΠΑΝΤΑΧΘΕΝ ΤΟΙΝΥΝ ΕΣΤΙΝ ΕΝΑΡΓΕC· ΟΤΙ ΤΗΣ ΑΥΤΟΥ ΔΥ
 ΝΑΜΕΩC ΚΑΤΗΓΟΡΗΣΕΝ ΑΝΟCΙΩC Ο ΠΕΡΙ ΤΩΝ ΑΓΙΩΝ ΑΠΟCΤΟΛΩΝ ΕΙΠΩΝ· ΟΤΙ
 ΟΥΚ ΗΔΥΝΗΘΗΣΑΝ ΑΥΤΟ ΕΚΒΑΛΕΙΝ· ΚΑΙ ΜΕΤ ΟΛΙΓΑ ²

† ΕΔΕΙ ΜΕΝ ΟΥΝ ΤΟΝ ΤΟΥ ΔΑΙΜΟΝΩΝΤΟC ΠΑΤΕΡΑ ΛΥΠΟΥΜΕΝΟΝ ΑΠΕΛΘΕΙΝ
 ΚΑΙ ΟΥ ΤΕΤΥΧΗΚΟΤΑ ΤΗΣ ΦΙΛΟΤΙΜΙΑC· ΑΛΛ ἴΝΑ ΜΗ ΤΙC ΟΙΕΤΑΙ ΚΑΙ ΑΥΤΟΝ
 ΑΠΟΚΡΙΘΕΙC ΔΕ Ο ἸC̄ ΕΙΠΕΝ· Ω ΔΑΙΜΟΝΙΟΝ ΤΟΝ ΤΟΥ ΠΑΡΑΔΟ
 ΓΕΝΕΑ ΑΠΙCΤΟC ΚΑΙ ΔΙΕCΤΡΑΜ ΞΟΥ ΚΑΤΟΡΘΩCΙΝ· ΕΠΕΤΙΜΗCΕ ΤΩ ΑΚΑ
 ΜΕΝΗ ΕΩC ΠΟΤΕ ΕCΟΜΑΙ ΘΑΡΤΩ ΠΝΕΥΜΑΤΙ ΚΑΙ ΠΑΡΑΧΡΗΜΑ ΤΟΥ
 ΠΡΟC ἸΜΑC ΚΑΙ ΑΝΕΞΟΜΑΙ Ἰ ΝΟCΙΝ Ο ΝΕΑΝΙΑC ΑΠΗΛ
 ΜΩΝ· ΠΡΟCΑΓΑΓΕ ΜΟΙ ΩΔΕ ΛΑΤΤΕΤΟ· ΚΑΙ ΑΠΕ
 ΤΟΝ ἸἴΟΝ CΟΥ· ΕΤΙ ΔΕ ΠΡΟC ΔΩΚΕΝ ΑΥΤΟΝ ΤΩ ΠΡΙ ΑΥΤΟΥ· ΟΥ ΓΑΡ
 ΕΡΧΟΜΕΝΟΥ ΑΥΤΟΥ· ΕΡΡΗ ΗΝ ΕΤΙ ΤΟΥ ΠΑΤΡΟC· ΑΛΛΑ ΤΟΥ ΚΡΑΤΟΥΝ
 ΖΕΝ ΑΥΤΟΝ ΤΟ ΔΑΙΜΟΝΙΟΝ Κ(ΑΙ) ΤΟC ΠΝΕΥΜΑΤΟC· ΕΠΕΙΔΗ ΔΕ ΑΠΕCΕΙ
 CΥΝΕCΤΑΡΑΖΕΝ· ΕΠΕΤΙΜΗ CΑΤΟ ΤΗΝ [ΠΛΕΟΝΕ] ΞΙΑΝ· ΓΕΓΟΝΕ ΠΑΛΙΝ
 CΕΝ ΔΕ Ο ἸC̄ ΤΩ ΠΝΙ ΤΩ ΑΚΑΘΑΡ ΤΟΥ ἸΔΙΟΥ ΠΑΤΡΟC· ΧΥ ΔΕ ΤΟ ΔΩΡΟΝ· ΟC
 ΤΩ ΚΑΙ ἴΑCΑΤΟ ΤΟΝ ΠΑΙΔΑ ΚΑΙ Α ΚΑΙ ΤΟΙC ΑΓΙΟΙC ΑΠΟ
 ΠΕΔΩΚΕΝ ΑΥΤΟΝ ΤΩ ΠΑΤΡΙ ΑΥ CΤΟΛΟΙC ΔΕΔΩΚΕΝ ΕΞΟΥCΙΑΝ ΤΟΥ ΔΥ
 ΤΟΥ· ΕΞΕΠΛΗCCΟΝΤΟ ΔΕ ΠΑΝ ΝΑCΘΑΙ ΚΑΤΟΡΘΟΥΝ ΤΑC ΘΕΟCΗΜΕΙΑC
 ΤΕC ΕΠΙ ΤΗ ΜΕΓΑΛΙΟΤΗΤΙ ΤΟΥ ΚΑΙ ΤΟΙC ΑΚΑΘΑΡ
 ΘΥ· ΤΟΙC ΠΝΕΥΜΑCΙΝ

ΕΠΙΤΙΜΑΝ:-

266-1. *From Saint Titus.* Accordingly, as everyone wonders at the signs, he himself announces the passion, for it is not the signs which save but the cross which performs the service. If a sheep had rescued them from Egypt, how much more did the true Lamb redeem the world from the devil? 60

266-2. *From Saint Cyril.* I think that it is also necessary to say what sort of reason it is which made Christ say these things. Therefore he took Peter and James and John up into the mountain and he was transfigured before them. His face shone like the sun; he showed them the glory with which he will enlighten the world at the right moment. Then, having descended from the mountain, he set a person free from a wicked and violent spirit. But still for our sake he had to undergo the saving passion, and endure the plotting of the Jews. Once that had happened, there would be nothing unlikely in imagining that the disciples would be in a tumult and even perhaps imagine and say among themselves that the one who was so great in glory, who raised the dead in divine authority, who rebuked seas and spirits, who crushed Satan with a word, how has he now been captured and fallen into the snares of murderers? Were we deceived in thinking that he was God? Therefore so that they might know that what would completely and utterly come to pass, he orders that the mystery might be stored up as in their mind. For he says, ‘place it yourselves into your hearts’ (cf. Luke 9:44). The ‘yourselves’ in these words is when he differentiates them from the others: he wanted them to know what was going to happen, but not yet for them also to speak to others. For it was not only necessary that the common herd should be ignorant that he would suffer, but it was better for them to be fully assured in this matter that he also came back to life in a divine way after abolishing death, all the more readily to avoid the damage from their being scandalised. 60

¹ Scholium 266-1: Titus, Homilies on Luke.

² Scholium 266-2: Cyril, Homily 53 on Luke.

267-1. *From Saint Cyril.* Next, one might ask how the disciples were unaware of the mystery of Christ. For while they were from the flock of Jews, they were not lazy and not inexperienced in the writings of Moses. Indeed, they had been picked out by Christ because of this. How then were they unaware of the mystery of Christ, even though it had been written in advance in very many places through the shadow of the law? But, as the blessed Paul writes, ‘A hardening had come on Israel in part’ (Romans 11:25) and ‘Right up to this day, when Moses is read, a veil lies on their hearts and it is not unveiled, because it is removed in Christ’ (2 Corinthians 3:14–15). Accordingly, they should go to Christ and say ‘Unveil my eyes and I will understand your wonders from your law’ (Psalm 118:18 LXX). ☩

268-1. *From the same.* Let the person who thinks that Jesus was merely human learn again that they have wandered and that they travel far from the truth. For let it be granted that the Word became flesh while it was God, yet it keeps as inalienable the ability to be that which it was, and it has remained God. For while it is the nature of God who is above all to be able to scrutinise hearts and internal organs (cf. Psalm 7:10 LXX), and to know what has been hidden, this is not the case at all for anyone besides him. But see,⁴ Christ examines the thoughts of the holy apostles and he fixes the eye of divinity on what is hidden. So indeed is he God who is conspicuous through such great and most divine honours. Yet let us investigate this: did all the blessed disciples have in common this sort of sickness? I think, however, that it is very unbelievable to think that they all took on board one and the same sickness immediately. Rather, as I think, when one of them suffered it, the most wise evangelist, so that he might not be found weaving a slander against one of his fellow disciples,

¹ *Kephalaion* 32: On Those who Discussed who was the Greatest.

² Scholium 267-1: Cyril, Homily 53 on Luke.

³ Scholium 268-1: Cyril, Homily 54 on Luke.

⁴ The text appears to have been corrected from ἰδοῦ to ἰδοῦς, although this is an ungrammatical form; perhaps εἰδώς (‘knowing’) was intended. Reuss, *Lukas-Kommentare*, 99 records no variant to ἰδοῦ and this has been followed for the translation.

λβ: π(ερι) των διαλογιζομενων τις μειζων:-¹ τογ αγιογ κυριλλογ·²

ξξ ² **Ε**ιτα ειπτοι τις αν και πως ηγνωογν οι μ[αθ]ηται το **χγ** μγστηριον ησαν μεν γάρ εκ της ι ογδαίων αγελης πλην ογ ράθγμοι και τών μωΰσεωσ γραμματων ογκ ανεπιστή μονες· και γογν απολεκτοι γεγόνασι δια τογτο παρα **χγ**· ειτα πώσ ηγνωησαν το **χγ** μγστήριον καιτοι δια της τογ νόμογ σκιασ πλεισταχογ προγραφόμενον· αλλ ως ο

- > μακαριος γραφει παγλος πωρωσις απο μερογσ γεγоне τω **ηηλ**· και αχρι της σημερον
- > ηνικα ἀναγιωσκεται μωΰσησ· κάλυμμα επι την καρδιαν αγτων κειται μη
- > ανακαλυπτομενον· οτι εν **χω** καταργειται χρη τοιγαρογν προσιόντασ τω
- > **χω** λέγειν αποκάλγψον τογσ οφθαλμογσ μογ και κατανοησω τα θαγμασι α σογ εκ τογ νομογ σογ[:·]

τογ αγτογ·³

ξη **Μ**αθησανέτω πάλιν ό ψιλον **ανον** νομιζων είναι τον **ην** οτι πεπλανηται και

ξξ **Ο**ι δε ηγνωογν το ρημα τογ το· και ην παρακεκαλυμμενον απ αγτων ινα μη εσθωνται αγτο· και εφοβογντο ερωτησαι αγτον περι τογ ρη [ματος τογτογ]

της αληθειασ οιχεται μακραν· έστω γαρ οτι καν γεγоне σαρξ· **θς** ων ο λογος· αλλ· ογν αν[α]ποβλητον [εχει] το είναι ο ην· και μεμενηκε **θς** [ενεστι μεν γαρ] τω επι παντασ **θω** [το]

λβ **ξη** **Ε**ιςηλθεν δε διαλογισμοσ εν αγτοις· το τις αν ειη μειζων αγτων·

εταζειν δγνασθαι καρδιασ και νεφρογσ· και γινωσκειν τα κε κργμμενα· ετερω δε

παρ αγτον ογδενι παντελωσ· αλλ· ιδογς⁴· τογσ των αγιων αποστολων διαλογισμογσ εταζει **χς**· και τον της θεοτητοσ οφθαλμον καθιεισιν εις τα κεκργμμενα· **θς** ογν αρα εστιν ο τοις ογτω μεγαλοισ και θεοπρεπιστατοις εμπρεπων αζιωμασι πλην εκεινο διερεγνησωμεν· αρα γαρ απαντεσ οι μακαριοι μαθηται κοινην εσχηκασι την τοιανδε νοσον· αλλ· οιμαι πολγ το απειθανον εχει· το νομιζειν απαντασ κοινην και μιαν εγθγσ ειςδεξασθαι νοσον· ενος δε ως γε οιμαι παθοντοσ αγτην ινα μη τινα διαβολην κατατινοσ των σγμμαθητων ό σοφωτατοσ εγαγγελιστησ εζγφαινων εγρεθη

- ¹ > αδιοριστως αποφαινεται λεγων· οτι ε[ι]σληθεν διαλογισμος εν αγτοις το τις
 > αν ειη μειζων αγτων· και μετ ολιγα ² παθος δη ογν διακενογ δοξης εις δε
 δραμηκε τινα των αγιων αποστολων· το γαρ ολωσ διαλογιζεσθαι το τις αν ειη
 μειζων αγτων· φιλονεικογντος εστι και το προεσταναι των αλλων επιθυ
 μησαντα ³· πλην ογκ ενγσταξεν ο σωζειν ειδως δηλον δ' οτι χ̄ς· ειδεν εν τη του
 μαθητου διανοια τον επ αγτω δη τογτω διαλογισμον. ωσπερ τινα πικριας
 ανω φυογσαν κατα το γεγραμμενον· και πριν εις ὕψος αρθηναι πριν αδρην
 θηναι εκ ριζης αγτης αναβοθρεγει το κακον· αρχομενα γαρ εν ημιν τα παθη·
 νικαται ραδιως αδρηνθεντα δε δγσαποβλητα εστιν και ογ μετριωσ αναις
 χγνται· πως ογν αρα το φιλοδοξον αποκειρει παθος ο πνευματων ἴατρος· επε
 λαβετο παιδιογ και εστησεν αγτο παρ' εαγτω· ωφελειας δε προφασιν εποιοιτο
 το χρημα και αγ
 τοις τοις αγιοις δ̄
 ποστολοις· και ημῑ
 δε τοις μετ' εκει
 νογς· παραβοσκε
 ται γαρ η̄ τοιαδε νοκος· ως επιπαν τογς ανουγς· οιπερ αν ειεν εν ὕπεροχη τη κατα
 τιν[ων· τινος ογν αρα τυπον και εικονα το παρενεχθεν εποιοιτο παι]διον [απο]
 νηρογ τε και αφιλοδοξογ ζωης· ακαπηλεγτον γαρ εχει την γνωμην· ανοθεγ
 τον την καρδιαν· και εστιν εν απλοτητι λογισμων· ογ φιλοδοξιας ερα· ογκ οιδε̄
 της καθ οτογογν ὕπεροχης τον τροπον· αλλ' ογδε φεγγει το μειονεκτησθαι δο
 κειν· εγδιαν εχει πολλην εις νογν και καρδιαν ὡς εξ απλοτατος τε και ακακιας·
 και γογν αγτος ο σ̄ηρ εφασκε ποτε τοις ἀγιοις αποστολοις· μαλλον δε απασι τοις αγα
 > πωςιν αγτον· αμην λεγω ὕμιν εαν μη στραφητε και γενεσθε ὡς τα παιδια ταγα·
 > ογ μη δγναςθε εἰσελθειν εις την βασιλειαν τογ θ̄γ̄· τογς οντας τοιογτογς προσιεται
 και αγαπα· και οιον εγγγς εχειν αζιοι ὡς τα αγτογ φρονεῖν ελομενογς· εφη γαρ, οτι
 > μαθετε απ εμογ οτι πραγς ειμι και ταπεινος τη καρδια· ειτα φησιν οτι ος αν δε
 > ζηται το παιδιον τογτο επι τω ονοματι μογ εμε δεχεται· και ος αν εμε δεζητ(αι)·

ΞΗ̄ ΕΙΣΛΗΘΕΝ ΔΕ ΔΙΑΛΟΓΙΣΜΟΣ

ΕΝ ΑΓΤΟΙΣ ΤΟ ΤΙΣ ΑΝ ΕΙΗ

ΜΕΙΖΩΝ ΑΓΤΩΝ·

expresses it indefinitely, saying that ‘An argument arose among them as to which of them was the greatest’ (Luke 9:46). ❖

268-2. *And a little later on.* So a passion for empty glory rushed in on one of the holy apostles. For arguing as to which of them is the greatest is altogether characteristic of one who is contentious and desires³ to stand in front of the others. Yet the one who knows how to save, which is clearly Christ, did not sleep. He saw in the mind of the disciple the argument about this very matter, like some ‘bitterness springing up’ (Hebrews 12:15; cf. Deuteronomy 29:17), according to what is written. Before it is lifted to the height, before it grows to maturity, he digs up the evil from its very root. For passions which are beginning within us are easily conquered, but those which have matured are hard to resist and shameful in no small measure. How, then, does the physician of souls cut out the passion which longs for glory? ‘He took a little child and put it by his side’ (Luke 9:47). He made the matter a reason of benefit both for the holy apostles themselves and also for us after them. For the sickness of this sort in general feeds on humans who are superior in some way compared to others. So of what did he make the child who was brought forward a type and image? Of a life without evil and without ambition. For it has a mind which is without corruption, a heart which is genuine. It is simple in its thoughts: it does not desire ambition; it does not know the manner of superiority in any particular way, but nor does it flee from seeming to be of lesser value. It has much tranquillity in mind and heart, from its simplicity and lack of evil. And indeed the Saviour himself once claimed to the holy apostles, or rather to all those who love him: ‘Truly I say to you that unless you turn and become like these children, you are unable to enter into the kingdom of God’ (Matthew 18:3). He accepts and loves those whose nature is such, and he considers them worthy to be kept near him as they have chosen to think his thoughts. For he said, ‘Learn from me that I am gentle and humble in heart’ (Matthew 11:29); then he says that, ‘whoever welcomes this child in my name welcomes me, whoever welcomes me

¹ This *diple* and the one below seem to have been added by a later hand.

² Scholium 268-2: Cyril, Homily 54 on Luke.

³ ἐπιθυμῆσαντα appears to be an error for ἐπιθυμῆσαντος.

welcomes the one who sent me' (Luke 9:48). Accordingly, the reward is one and the same for those who honour the saints, whether one should happen to be small or, instead, on an exalted level and glory. For one receives Christ, and through him and in him the Father. How was it not completely foolish to quarrel with each other and to seek to outdo the others? But he makes the scope of this saying even greater still, and says, 'For the least among all of you will be the greatest' (Luke 9:48). He means the one who thinks modestly, and reckons nothing lofty about themselves because of their modesty. For it is written that 'All who exalt themselves will be humbled, and those who humble themselves will be exalted' (Luke 14:11). ❧

268-3. *From Saint Severus of Antioch, from Sermon 82.* So, then, does he wish us to be like bleating sheep, and to be set without proper consideration on the accounts about the kingdom? No, indeed: according to Matthew, the power of the instruction is made plain from the words which are spoken to him: 'I wish you to be turned and to forget your life in sins which is now made old, and to adopt a childlike³ and youthful condition through the new works of righteousness, even just as it were untrained and free from evil'.⁴ For it was malignity and envy and desire for empty glory which was the underlying passion which he wished to cure. For this reason he led a child right into the middle, young in age, not bitten by pride nor puffed up by praises or glory. ❧

¹ Scholium 268-3: Severus, Sermon 82. The title appears to be faded in places, and may have been rubricated or overwritten.

² The scholium number is illegible or missing.

³ Reading παιδίειον ('childlike') with Mai rather than the παιδίσκηνη ('a young woman') of the manuscript.

⁴ This appears to be imagined speech rather than an unusual form of Matthew 18:3ff.

- Δεχεται τον αποστειλοντα με· οτε τοινην τοις τιμωσιν αγιοις εις τε και ομοιοις
 ο̄ μισθος· και ειτε μικρος ειη τυχον· ηγοην εν υπερκειμενω μετρω τε και δοζη·
 χ̄ν̄ γαρ̄ υποδεχεται· και δῑ ᾱγτο̄υ και εν̄ ᾱγτω τον̄ π̄ρα· πως ο̄χχ'̄ ε̄ωλον παντελω̄ς·
 το̄ αλληλο̄ις φιλονικειν και το̄ προ̄χχειν̄ ε̄τερων̄ επιζητειν· διατρανοῑ δε και ε
 > τῑ μειζονω̄ς τον̄ επῑ το̄γτω̄ τω̄ λογω̄ σκοπον̄ καῑ φησιν· >> ο̄ γαρ̄ μικροτερο̄ς εν
 > πασιν̄ ὕμιν̄ ὑπαρχων̄· ο̄γτος̄ ε̄σταῑ μεγᾱς· τον̄ μετριοφρονᾱ λε̄γων· καῑ ο̄ῡδεν̄
 ὕψηλον̄ περῑ εᾱγτο̄υ λογιζομενον̄ δῑ ε̄γλαβειαν̄· γεγραπταῑ γαρ̄ οτῑ πᾱς ο̄ ὕ
 > ψων̄ εᾱγτον̄ ταπεινω̄θησεται· καῑ ο̄ ταπεινων̄ εᾱγτον̄ ὕψωθησεται:

<p>ξθ̄ Ο̄ δε̄ ῑς̄ ἰ̄δων̄ τον̄ διᾱλογι σμον̄ της̄ καρ̄διᾱς ᾱγτων̄, επῑλαβομενο̄ς παῑδιο̄υ ε̄ στη̄σεν̄ ᾱγτο̄ παρ̄ εᾱγτω̄ καῑ εῑπεν̄ ᾱγτοῑς ο̄ς αν̄ δε̄ ζη̄ταῑ το̄γτο̄ το̄ παῑδιον̄ επῑ τω̄ ονομᾱτῑ μο̄ῡ ε̄με δε̄χεταῑ· καῑ ο̄ς αν̄ ε̄με̄ δε̄ζη̄ ταῑ δε̄χεταῑ τον̄ απο̄στει λαντᾱ με̄[·]</p>	<p>2 τοῡ αγιο̄ῡ σε̄ηρο̄ῡ αν̄ τιο̄χ(εῑᾱς)· απο̄ λογ(ο̄γ)· π̄β⁻¹ Τῑ ο̄γν̄ ω̄ς̄ προ̄βατᾱ η̄μᾱς βλη̄χωμενᾱ βο̄υλεταῑ εῑναι· καῑ ᾱβασανιστω̄ς το̄ις̄ περῑ της̄ βᾱσῑλεῑᾱς τῑθεσθαῑ λο̄γο̄ις· ο̄γ̄ με̄ν ο̄γν̄· ᾱλλᾱ κᾱτᾱ τον̄ μᾱτ θαῑον̄· σᾱφηνῑζεταῑ γαρ̄ εκ̄ των̄ εκ̄εῑνω̄ ρη̄θεν̄ των̄ ἢ̄ το̄ῡ προ̄σταγμᾱ το̄ς̄ δ̄υναμῑς· θε̄λεῑ σε̄ στρᾱφηναῑ καῑ [της̄ πᾱ] λαῑω̄θεῑσ̄ εν̄ ᾱμαρ̄τῑ αῑς̄ επῑλᾱθεσθαῑ ζω̄η̄ς· καῑ παῑδῑσκην̄ τῑνᾱ</p>
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καῑ νε̄αρᾱν̄ ε̄ζεῑν· διᾱ των̄ της̄ δικαιο̄ςῡνης· καῑνω̄ν̄ ε̄ργων̄ καῑ ω̄σπερ̄ ᾱ
 μᾱθη̄ καῑ ε̄λε̄γθε̄ραν̄ κᾱκιᾱς̄ ανᾱλαβεῑν· βᾱσκανιᾱ γαρ̄ η̄ν̄ καῑ ζη̄λω̄τῡπιᾱ
 καῑ κεν̄η̄ς̄ δο̄ζη̄ς̄ ε̄ρω̄ς̄ το̄ ὑ̄ποκειμενον̄ πᾱθος· ο̄ θε̄ρᾱπε̄γεῑν̄ η̄βο̄ῡλετο̄
 διᾱ το̄γτο̄ παῑδιον̄ η̄γᾱγεν̄ εῑς̄ με̄σον̄ σφο̄δρᾱ· την̄ η̄λικιᾱν̄ βρᾱχυ· μη̄τε
 ὕβρεῑ δᾱκνομενον̄, μη̄τε̄ ε̄παῑνο̄ις̄ η̄ δο̄ζη̄ φ̄γσωμενον̄:

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ¹

- ο̄ —
 Δρα φθονοῦ κεντρον τοῦς ἀγιοῦς ἐτύψε μαθητᾶς· ἀρα τοῖς εὐδοκιμοῦσι Βασ
 καινοῦσι· κωλυεῖς εἶπε μοι τὸν ἐν ὀνοματι χ̄χ̄ σ̄ντριβοντα πονηρα δαιμο
 νια· καιτοι πως οὐκ ε̄δει μαλλον ἐννοεῖν ὡς οὐκ αὐτος ἦν ἐκεῖνος ὁ τῶν παρα
 δοξῶν ἐργατης ἀλλ' ἠ ἐν αὐτῷ χάρις ἀποπεραινοῦσα τὸ παραδοξόν· ἐν δ̄γνα
 μεῖ δ̄ηλονοτι χ̄χ̄· πως οὐν ἀρα κωλυεῖς τὸν ἐν χ̄ω̄ διαπρεποντα· ναι φησιν·
 οὐ γὰρ ἀκολουθεῖ μεθ' ἡμῶν· τι γὰρ εἰ μὴ γεγόνεν ἐναριθμιος τοῖς ἀγιοῖς ἀπο
 στολοῖς ὁ τῆ παρα χ̄χ̄ χάριτι στεφανοῦμενος· πλεισταὶ τῶν παρα χ̄χ̄ χάρις
 > ματῶν εἰσιν αἱ διαφοραὶ· και τοῦτο διδάξει λεγῶν ὁ μακάριος παῦλος ὅτι
 > ὦ μεν διδοται λογος σοφιας· ἀλλῶ δε λογος γνωσεως· ἀλλῶ δε πιστις· ἐτερω
 > δε χαρισματα ἰαματων· τι οὐν ἐστι τὸ οὐ περιπατεῖ μεθ ἡμῶν· δεδωκε
 > τοῖς ἀγιοῖς ἀποστολοῖς ἐξουσιαν ὁ σ̄ηρ̄ κατα πνευματων ἀκαθαρτων· ὡστε
 > ἐκβαλλειν αὐτα και
 > θεραπευειν πασαν νο
 > συν και πασαν μαλακι
 > ἀν ἐν τῷ λαῷ· και δ̄η
 και ἐνηρηγκασιν γ
 πεστρεψαν γοῦν χαι
 ροντες τε και λεγον
 τες· κ̄ε· και τα δαιμο
 νια ἡμ̄[ιν ὑποτασσεται] ἐν τῷ ὀνοματι σοῦ· ὠθησαν τοιῦν οὐδενι μεν
 τῶν ἀλλῶν· αὐτοῖς δε μονοῖς ἐξεῖναι φερεῖν τὸ δοθεν ἀζῖωμα δια τοῦτο
 προσ̄ιασιν ἀζιοῦντες μαθεῖν εἰ και ἐτεροῖς ἐξεστι τοῦτο δραν· [ε]χ̄ομεν τι τοι
 οὔτο και ἐν τοῖς ἀρχαιοτεροῖς γραμμασι· φημι δ̄η τοῖς ἱεροῖς· ἐφη μεν γὰρ ποῦ
 > ὅς̄ πρὸς τὸν μωυσεα ἐπιλεξ̄αι σεαυτῷ ὁ ἀνδρας ἐκ τῶν πρεσβυτερων ἰηλ̄· και
 > ἀφελῶ ἀπο τοῦ π̄ν̄[ε] τοῦ ἐπι σοι· και δῶσω φησιν αὐτοῖς· και ε[γ]νηχθη[ε]αν μεν
 εἰς τὴν ἀρχαίαν ἐκεῖνην σκηνὴν οἱ ἐξεῖλεγμενοὶ πλὴν δ̄γο τινῶν· ἀπεμει
 ναν γὰρ ἐν τῇ συναγωγῇ· ἐπιπεσοντος δε αὐτοῖς τοῦ τῆς [π]ροφητειας π̄ν̄ς· οὐ
 μονον προεφητεῦον οἱ ἐν τῇ ἀγία σκηνῇ [ε]γ̄νηδεδραμηκοτες ἀλλὰ και οἱ ἀπο
 > μείναντες ἐν τῇ παρεμβολῇ εἶπεν δε φησιν ἰησοῦς ὁ παρεστηκῶς μωυσει· ἐλδδδ
 > και μωδαδ προφητεῦοῦσιν ἐν τῇ παρεμβολῇ· κυριε μωϋσ̄η κωλυσον αὐτοῦς·

Ο γὰρ μικροτερος ἐν πασι·
 ἕμιν ἕπαρχῶν οὔτος ἐ
 στὶν μέγας· ἀποκριθεὶς
 δε ὁ ἰωάννης εἶπεν· διδα
 σκαλε εἶδαμεν τὴν ἐν τῷ

270-1. *From Saint Cyril.* Did the pang of envy strike the holy disciples? Do they begrudge those who are favoured? Tell me, do you forbid in the name of Christ the one who crushes evil spirits? Yet how should you not rather have considered that it was not that person themselves who was the doer of the marvel, but the grace within them which performed the marvel, clearly in the power of Christ. How is it, then? Do you forbid the one who excels in Christ? ‘Yes’, he says, for ‘he does not follow with us’ (Luke 9:49). What does it matter if the one crowned by grace from Christ has not become numbered among the holy apostles? Very many are the diversities of the gifts from Christ. The blessed Paul will also teach this, saying that ‘To one is given a word of wisdom; to another a word of knowledge; to another faith; to someone else gifts of healing’ (1 Corinthians 12:8–9). What then is the meaning of ‘He does not walk with us’? The Saviour ‘gave authority to the holy apostles over unclean spirits, that they might cast them out and heal all sickness and every affliction among the people’ (Matthew 10:1). And indeed they accomplished this and returned rejoicing and saying, ‘Lord, in your name even the demons submit to us’ (Luke 10:17). Accordingly they thought that it was permitted to no-one else but them alone to bear the honour which was granted. For this reason, the honoured ones approach² to learn if others are also permitted to do this. We have something of this nature also in the earlier writings, I mean in the holy ones. For God said to Moses somewhere, ‘Choose for yourself seventy men from the elders of Israel, and I will take from the spirit which is on you and I will give it,’ he says, ‘to them’ (Numbers 11:16). And the chosen people gathered at that ancient tabernacle, except for two of them who remained in the assembly. When the spirit of prophecy fell on them, not only did those men prophesy who had come together in the holy tabernacle, but also those who had remained behind in the encampment. And, it says, ‘Joshua, who stood before Moses, said “Eldad and Medad³ are prophesying in the encampment. Lord Moses, stop them!”’

¹ Scholium 270-1: Cyril, Homily 55 on Luke.

² The copyist appears to present this as two words, *προς ἰακιν* (those honoured ‘for healing’), but this leaves the sentence without a verb.

³ The manuscript uses the Septuagintal form, Modad.

‘And,’ it says, ‘Moses said to Joshua, “Do not be envious for me. For if only someone would grant all the people of the Lord to be prophets, whenever the Lord should give his Spirit to them”.’ (Numbers 11:27–29). But it was Christ even then who, in the Holy Spirit, persuaded the hierophant Moses to say these things. And, indeed, he says in his own person to the holy apostles not to prevent the one who crushes Satan in his name. For, he says, ‘he is not against you. For whoever is not against you is for you’ (Luke 9:50). They are for you who love Christ, because they wish to fulfil that which is for his glory, having been crowned by grace from him. ❧

270-2. *From the same Cyril.* This means that, as the moment was present at which it was finally necessary for the one who endured the saving passion on our behalf to go up into heaven and to sit next to God the Father, he decided to go up to Jerusalem. For this, I think, makes clear the phrase ‘He set his face’ (Luke 9:51). ❧

270-3. *From Saint Titus.* ‘He set his face’ (Luke 9:51). This means that he no longer went hither and thither, nor circled around the villages and towns, but he went along the road to Jerusalem. For in the capital city was where the Lamb should be led and where the sheep was sacrificed. See how willingly he hands himself over, and he is not led away by force. ❧

¹ Scholium 270-2: Cyril, Homily 56 on Luke.

² Scholium 270-3: Titus, Homilies on Luke.

³ The text in the gutter has been supplied from Iviron, MS 371 [GA 1016], fol. 362v; see also Sickenberger, *Titus von Bostra*, 185.

- > και ειπεν φησιν μωΰσης προς ἰησοῦν· μη ζηλοῖς σὺ ἐμοί· τις γὰρ δοιή
 > πάντα τον λαον κῦ εἶναι προφήτας· ὅταν δὼ κς τὸ πᾶν αὐτοῦ εἰπ αὐτοῦς·
 ἀλλ' ἦν και τότε χς ἐν αγίω πῆνι ταῦτα λαλεῖν ἀναπεισας τον ἱεροφαντῆ
μωῦσα και γοῦν τοῖς αγίοις ἀποστολοῖς αὐτος δι εαυτοῦ φησιν το μη κω
λυετε τον σῦντριβοντα τον σαταναν ἐν ονοματι αὐτοῦ· οὐ γὰρ εστι και
θ γμων φησιν· ὅς γὰρ οὐκ [ε] στι καθ γμων ὑπερ γμων εστιν· ὑπερ γμων
 γὰρ εἰσι των αγαπωντων τον χῆν· ὅτι τα [ε] ἰς δοξαν [α] γτοῦ πληροῦν εθελοῦ
σι τη παρ αὐτοῦ χαριτι στεφανοῦ μενοι: **[τοῦ αἰγιοῦ κ]γριλλοῦ**¹

ΟΝΟΜΑΤΙ ΣΟΥ ΕΚΒΑΛΛΟΝ
 ΤΑ ΔΑΙΜΟΝΙΑ ΚΑΙ ΕΚΩΛΥ
 ΟΜΕΝ ΑΥΤΟΝ ΟΤΙ ΟΥΚ Α
 ΚΟΛΟΥΘΕΙ ΜΕΘ ΗΜΩΝ²

Εἶπεν δὲ προς αὐτον ο³
ἰς μη κωλυετε· οὐ γὰρ
εστιν καθ γμων· ὅς γὰρ
 οὐκ εστιν [κ] αθ γμων
υπερ γμων εστιν·

οἰ ε γε [ν] ε το δὲ ἐν τῷ σῦμ
πληροῦσθαι τὰς ἡμερας
της ἀναλημψεως αὐτο[γ]
 και αὐτος ε [σ] τηρισε
 τὸ προσωπον τοῦ πο
ρευεσθαι εἰς ἰλημ·

[ο] [τ] οὔτε στιν ε [ν] σταντος τοῦ
 καιροῦ· καθ ὅν δει λοιπον
τ [ο] σωτηριον ὑπερ ημων
ὑπομειναντα παθος· ἀνα
βησαι μεν εἰς τον οὔνον¹
σῦνεδρεῦσαι δὲ τῷ θῶ
 και πρι· ε κρινεν ἀνελθειν
 εἰς ἱερ [ο] κολυμα τοῦτο γὰρ
 οἰμαι δηλοῦν [τ] ο εστηρισε
τ [ο] π ροσωπον αὐτοῦ·
τοῦ αἰ(ιοῦ) τιτοῦ²

[ο] [ε] στηρισε τὸ προσωπον αὐ
[τοῦ. τοὔτε στιν οὐκ]³
ετι ὡδε κακει ἀπηρετο·
οὔδε περιωδεγε κωμας
[και πολεις]· ἀλλα [την εἰς] ἰλημ
ἀπνει οδον [εν γὰρ την μη]
τροπολει εχρην τον [αμ] νον
προσαχθη [ν] αι· ο [π] οὔ και
 τὸ προβατον εθγετο ορας·
ως εκογσιως εαυτον παρ
διδωσι και οὐκ ἀναγ [ε]

ΤΑΙ ΒΙΑ:

+οἰ

ΤΟΥ ΑΓ(ΙΟΥ) ΤΙΤΟΥ: ¹

^{οα} Εἶδεναι δει οτι ως μηπω της νεας κεκρατηκοτες χαριτος. αλλ' ετι της προ
 τερας εχομενοι συνηθειας τογτο ειρηκαςι' προς ηλιαν αφορωντες τον
 πυρι καταφλεξαντα δις τογς πενηκοντα και τογς ηγογμενογς αγω̄:

^{οα} ² Δρ' ηγνονσεν ο σ̄ηρ το εσο **ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ:** ² μενον· ογκ αληθεσ ειπειν·
 οτι παντα γινωσκων· ηδει πογ παντωσ· ως ογ δεχθησοντα παρα των σαμα
 ριτων οι απεσταλμενοι· ειτα πως τογτο αμφιλογον· πως ογν εκελεγε προβα
 διζειν αγωγς· εθος ην αγω δια τροπογ παντοσ ωφελειν επειγεσθαι τογς
 αγιογς αποστολογς· και οδογ παρεργον εσθ οτε ποιεισθαι το δοκιμαζειν
 αγωγς: **και μετ ολιγα** ³

Ηδει μεν γαρ ως ογκ εσον
 ται δεκτοι· παρα των
 σαμαριτων οι προκαταγ
 γελλοντες οτι καταλυ
 σει παρ' αγωγς· αλλ' ινα
 παλιν ωφελειας και τογ
 το προφασις τοις αγιοις
 γενηται μαθηταις. συγ
 κεχωρηκεν απελθειν·

^{οα} **Και απεστειλεν αγγε
 λογς προ προσω
 πογ αγωγ. και πορευ
 θεντες εις ηλθον
 εις κωμην σαμαριτω̄**

και ποια τις ην η τογ πραγ
 [ματος οικονομια·] ανεβαι
 νεν εις ιεροσολυμα· τον τογ παθογς καιρον ηδη εχων γειτονα· εμελλε της
 ιουδαιων ανεχεσθαι παροιγιας· ινα τοινην [ο]ταν παθοντα ιδωσι· μη σκανδα
 λισθωσιν εννοογντες οτι και αγωγς ανεζικακογς ειναι βογλεται καν ῡ
 βριζογσι τινεσ· οιον τι προγγμνασμα τογ πραγματοσ την εκ των σαμαριτων
 ῡβριν εποησατο· ογκ εδεξαντο τογς αγγελογς· εδει τοις δεσποτικοις ιχνησιν α
 κολογθογντασ τογς μαθητασ διακαρτερησαι μαλλον αγιοπρεπωσ· και μηδεν
 επ αγωτοις των εζ οργησ ειπειν αλλ' ησαν ογ τοιογτοι· θερμωτεροι δε ζηλω κε
 κρατημενοι· πυρ αγωτοις εζ ογνογ κατενεγκειν εθελον το γε ηκον επ αγωτοις
 αλλ' επιτιμα ταγτα λεγογσιν ο χ̄σ· απαραβλητον εχων προς ημασ την ημεροτη
 τα τε και φιλιανιαν. αληθεγει γαρ ο των ολων δεσποτησ ογτω λεγων· ογ γαρ
 > ειςιν αι βογλαι μογ ωσπερ αι βογλαι ῡμων· ογδε ωσπερ αι οδοι μογ αι οδοι ῡμων
 > αλλ' ως απεχει ο ογνοσ απο της γησ ογτωσ απεχογσιν αι οδοι μογ απο των οδων

271-1. *From Saint Titus.* It is necessary to know that they spoke this not having yet gained possession of the new grace, but still maintaining their former custom: they look back to Elijah who twice burnt with fire the fifty men and their leaders (2 Kings 1:10–12). 60

271-2. *From Saint Cyril.* It is not true to say that the Saviour was unaware of what would happen, because he knew everything. He was fully aware that those he sent would not be received by the Samaritans. Then how is this ambiguous? So why did he order them to go before him? It was his custom in every way to be keen to benefit the holy apostles, and he made it a secondary purpose of the journey to test them. 60

271-3. *And a little later on.* For he knew that those who announced in advance that he would stay with them would not be received by the Samaritans, but again the reason for this too was so that it would be of benefit to the holy disciples. The going away had been agreed. What was the nature of the dispensation of this matter? He was going up to Jerusalem, as the moment of his passion was already drawing nigh; he intended to endure the mockery of the Jews. Accordingly, it was so that they should not be scandalised when they saw him suffering, understanding that he wished them too to be patient even when people are scornful. He made the scorn which they received from the Samaritans like a training for this occasion. They did not receive the messengers: it was necessary for the disciples who followed in the footsteps of the master rather to endure it in a holy fashion and not to say anything against them from anger. But they were not such people; instead, they were somewhat hot-headed and overcome by zeal. They wanted to bring down fire on them from heaven, in respect of that which concerned them. But Christ rebuked those who said such things, having incomparable gentleness and benevolence towards us. For the master of all things is true when he says, 'For my plans are not like your plans, neither like my ways are your ways, but as the heaven is distant from the earth, so are my ways different from your

¹ Scholium 271-1: Cyril, Fragments on Luke.

² Scholium 271-2: Cyril, Homily 56 on Luke.

³ Scholium 271-3: Cyril, Homily 56 on Luke.

ways and your thoughts from my thoughts' (Isaiah 55:8–9). Accordingly, he rebuked his disciples in a constructive way, cleverly restraining their sharp anger and persuading them to be patient. He also benefitted them in a further way. There were going to be instructors for all under heaven, and journey round towns and countryside heralding everywhere the good news and proclamation of salvation. But it was necessary that while they wished to do this, they would also encounter unholy men who would neither accept the divine message, nor allow Jesus to make his dwelling among them. In order, then, that they might learn that ministers of the divine proclamation should rather be full of patience and gentleness, not quick to attack, irascible or leaping savagely on those who committed wrongs against them, they were trained by this rebuke. 60

¹ Tregelles erroneously has both Vatican paragraph numbers on the following page and not here: there he says that they are faint, whereas on this page they are more conspicuous.

- › ἕμων· και τα διανοηματα ἕμων απο των δι[α]νοημάτων μου· ἐπέτιμα
 τοινην χρησιμως τοις εαυτοῦ μαθηταις περιτελλων ασειως την οζυ
 θγμιαν και αναπειθων ανεξικακειν· ωφελησε δε και καθ ετερον τρο
 πον αυτους· εμελλον εσεσθαι της ὑπ οἴνον μυσταγωγοί· πολεις τε και χω
 ρας περιφοιταν· διακηρυττοντες πανταχοῦ το εγαγγελικον και σω

ωστε ετοιμασαι αυ

τω και ογκ εδεξαν

το αυτον οτι το προ

σωπον αυτου ην πο

ρευομενον εις

ἴλημ· ἴδοντες δε οι

μαθητ[αι αυτου ιακω]

βος και ιωαννης ειπα

κε θελεις ειπωμεν

πῦρ καταβηναι απ ουρα

νοῦ και αναλωσαι αυτους

οδ¹ στραφεις δε ἐπέτιμη

σεν αυτοις· και επορευ

θησαν εις ετεραν κωμη

θηριον κηρυγμα· αλλ' η α
 ναγκη τοῦτο δραν εθε
 λοντας· και ανοσιοις τισι
 περιπιπτειν ανδρασιν
 ογκ ανεχομενοῦς τοῦ
 θειοῦ κηρυγματος· οῦ
 τε μην εωσι καταλγσαι
 παρ αυτοις τον ἴν· ἵνα
 τοινην μαθοιεν οτι το
 θειον ἱεροργουντες κη
 ρυγμα· μεστοι μαλλον
 οφειλοῦσιν ειναι ανε
 ξικακιας και ημεροθη
 τος ογκ αμῦντικοι και
 [οργιλοι και τοις πλημ]
 [μελοῦσιν εις αυτους επι]
 πηδωντες αγριως [δια]
 της επιτιμιας ταῦτης
 εἰ παιδεῶντο:

+οδ¹

ⲗⲓⲡ(ερι) τοϋ μη ε[πιτρε]πο[μ]ενοϋ ακολουθειν : ¹

ⲟⲃ

τοϋ αγιοϋ κϋριλλοϋ ²

Το μεν των ανωθεν παρ[α θϋ] χαρισματον εραν· αζιοκτητον αληθωσ και τοϋ παντοσ αν γενοιτο π[ροζε]νον αγαθοϋ Δ[ι]δωσι γε μην καιτοι πλοϋσιοδωροσ ων ο παντων δεσποτησ· οϋχ απλωσ απασι και διακριτωσ· εκεινοισ δε μαλλον ειπερ αν ειεν αζιοι τοϋ λαβειν· ει τοινην βοϋλοιοτισ των τοιοϋτων αζιωθη ναι γερων· απαλλαττετω την εαϋτοϋ ψυχην των εις φαϋλοτητα ρϋπω[ν] τε και διπιαματον· ε[στ]α[ι γ]αρ ο[ϋ]τω δεκτοσ· γνωμησ δε οϋχ οϋτωσ εχων [απο]χω ρειτω μ[ακρ]αν και μετ ολιγα ³ δικαιοσ [α]ϋ[το]ν αποπεμπτον εποησατο· εχρην γαρ αϋτον λαβειν τον [ε]αϋτοϋ [στ]ρ[ον τ]οϋτεστιν αποθανειν τω [κο]σμω· ηγοην αποταζασθαι τοισ [μ]αταιοισ τ[ο]ϋ [π]αρον[το]σ Β[ιο]ϋ [π]ερισταςμοισ· η γαρ φι[λ]ια τοϋ κοσμοϋ εχθρα τοϋ θϋ εστι· τοι[ο]ϋτον οντα τον [α]νον̄ ελεγχει [π]λαγιωσ οϋκ ονει διζων μαλλον· αλλ ε

4

πανορθων· ἴν εαϋτοϋ
γενοιτο βελτιων· δια
> τοϋτο φησιν· οτι δι α
[>] [λωπεκεσ φωλεωσ εχοϋ]
[>] [σι και τα πετεινα τοϋ]
[>] [οϋνοϋ κατασκη]

ⲗⲒ

Και πορευομενων αϋτων
εν τη οδω ειπεν τισ προσ
αϋτον ακολουθησω σοι·
[οποϋ εαν απερχη]

> νωσεισ· ο δε [ϋ]σ̄ τοϋ ανοϋ οϋκ εχει ποϋ την κεφαλην κληνη· και η μεν απλοϋσ τερα διανοια των ειρημενων τοιαϋτη εστιν· η γε [μ]ην εσω και κεκρϋμμε νη δηλωσισ δια βαθυτερων εννοιων [ερ]χεται· εοικε γαρ αλωπεκασ τε και πετεινα οϋνοϋ τασ πονηρασ τε και πανοϋργ[οϋ]σ και αντικειμενασ δυναμεισ αποκαλειν. ητοι τασ των δαιμονων αγελασ· κεκληνηται γαρ οϋτω πλειστα χοϋ παρα τησ θεοπνεϋστοϋ γραφησ· ο μεν γαρ μακαριοσ ψαλμωδοσ εφη περι τωνων· μεριδεσ αλωπεκων εσονται· εν δε τω ασματι των ασματον γεγραπται.
> πιασατε ημιν αλωπεκασ μικροϋσ αφανιζοντασ αμπελωνασ· και αϋτοσ δε ποϋ ο ϋσ̄ περι ηρωδοϋ φησιν· ειπατε τη αλωπεκι ταϋτη· εφη δε ποϋ και περι των καταβληθηεντων εν τη γη σπερματον· οτι ηλθον τα πετεινα τοϋ οϋνοϋ και κατεφαγον αϋτα· και οϋκ ηδη ποϋ φαμεν περι πτηνων αισθητων τε και ορατ(ων) ταϋτα λεγειν αϋτον· περι πνεϋματον δε μαλλον ακαθαρτων και πονηρων·

272-1. *From Saint Cyril.* To desire the gifts from above from God is truly worth acquiring, and it would be a cause of all good. Accordingly, the master of all gives as a generous giver, not simply to all in an indiscriminate way, but especially to those who would be worthy to receive them. If, then, someone should wish to be considered worthy of such gifts, let them deliver their soul from the stains leading to meanness and causes for blame: thus they will be acceptable. But let the one who is not like this in their inclination depart a long way off. 60

272-2. *And a little later on.* He justly made him to be sent away. For he should have taken up his own cross, meaning to die to the world or rather to renounce the empty distractions of this present life. For the friendship of the world is the enmity of God. As the man was this sort of person, Jesus examines him obliquely, not reproaching him but rather correcting him so that of his own accord he might become better. For this reason he says that 'Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay his head' (Luke 9:58). On one hand, the more straightforward meaning of these words is like that. But the inner and hidden revelation comes through deeper understanding. For he seems to be calling the wicked, cunning and resisting powers, which are the herds of demons, foxes and birds of heaven. For they are called this in very many places by the divinely-inspired scripture. The blessed Psalmist said about such people: 'They will be the portions of foxes' (Psalm 62:11 LXX). In the Song of Songs it is written: 'Catch for us the little foxes that wipe out the vines' (Song of Songs 2:15). And Christ himself says about Herod somewhere, 'Say to that fox' (Luke 13:32). And he also said somewhere about the seeds which fell on the earth, that 'The birds of the heaven came and ate them up' (Matthew 13:4). We claim that he did not say this about perceptible and visible birds, but rather about unclean and wicked spirits.

¹ *Kephalaion* 33: On the Man who was Not Permitted to Follow.

² Scholium 272-1: Cyril, Homily 57 on Luke.

³ Scholium 272-2: Cyril, Homily 57 on Luke.

⁴ The marginal Vatican paragraph numbers which Tregelles marks on this page are actually on the previous page.

Accordingly, when foxes and birds have dens and resting places within us, how can Christ come? Where will he rest? What communion is there between light and darkness? 60

273-1. *From Saint Titus.* For while he lodges in those who love him, he avoids what is impure. Do you think, then, that I work wonders for a reward, that it is for popular glory? I know your heart: where you are looking? I understand your thoughts: where do you see? For your wish is not that you might receive power from the Holy Spirit, but that you might amass wealth. What do you seek? Follow me. For you will not have any rest, you will not lose your pride, you will not live without dishonour. On the contrary, you are hated, you are pursued, you have a different aim. I refute the choice through your words. I have not come to make a dwelling-place for myself on the earth, but I have come to make the souls of humans into homes for myself. 61

274-1. *From an unattributed source.* The disciple does not come to him of his own accord, nor is he rash in promises which accompany such a deed: rather, he has been called by Christ to apostleship, as not being unsuitable for this. For he has been honoured by a divine decree, but he did not yet know clearly in what way he should fit himself for such a deed. For perhaps he had a father who was weighed down with age, and he thought that he was being very pious in being eager to watch over him with the appropriate care and love. But when he was called to sacred and evangelical service, for this is what the words ‘Follow me’ spoken by Christ to him showed, he was carried away by human reckoning, and began to seek a delay of the moment it came into force which was sufficient for the care of the old age of his parent. We do not, in truth, say that his request was to bury his father who had already died and was laid out: for Christ

¹ Scholium 273-1: Titus, Homilies on Luke.

² Tregelles εχουειν (corr. Greenlee).

³ Scholium 274-1: Cyril, Homily 58 on Luke.

⁴ There appear to be two lines of text in the bottom margin: the lower can be made out more clearly on the images, but neither is legible. There is nothing on the opposite page (or the over-text folio 163r) which would supply offset ink here.

ΟΤΑΝ ΤΟΙΝΥΝ ΑΛΩΠΕΚΕΣ ΤΕ ΚΑΙ ΠΕΤΕΙΝΑ ΦΩΛ[ΕΟΥΣ] ΤΕ ΚΑΙ ΚΑΤΑΛΥΣΕΙΣ ΕΧΩΣΙΝ
ΕΝ ΗΜΙΝ· ΠΩΣ ΕΛΘΗ Χ̄C· ΠΟΥ ΔΕ ΑΝΑΠΑΥΣΕΤΑΙ· ΤΙΣ ΚΟΙ[Ν]ΩΝΙΑ ΦΩΤ[Ι] ΠΡΟΣ ΣΚΟΤΟΣ:

ΤΟΥ ΑΓ(ΙΟΥ) ΤΙΤΟΥ¹

^{οΓ} Καταλύει μεν γαρ εν τοις αγαπωσιν αυτον· παραιτειτα[ι] Δ[ε] τον Βεβηλον· τι [τοι]
νυν νομιζεις οτι μισθω τα θαυματα εργαζομαι· οτι δοξα βιωτικη οιδ[α] c] ου
την καρδιαν π[ο]υ βλεπεις [νωω] σογ τα διανοηματα που [ορας] θελεις γαρ ουχ̄ ινα
λαβης δυναμιν [αγι]ου π̄nc̄ αλλ̄ ι[να] c] γ[να] γαγη[ς] χ̄ρ̄c̄ιον τι ζητ]εις ακολογ
θησαι μοι μη γαρ αναπαυ[ςιν] ε]ζεις μη γαρ [ανυβριστος γεννησ]· μη γαρ ανεγ̄ ατι
μιας ζησ̄η τοῡναντ[ι]ο]ν̄ μεν ουν̄ μ[ι]σογ̄μενος̄ διωκομε]ν[ο]c̄] αλλον σκοπον ε
χεις· ελεγ̄ω δια [τ]ων ρηματων τ[η]ν̄ π[ρ]οαιρεσιν̄ ο]γκ̄ ηλ[θο]ν̄ καταγωγ[ι]ο]ν̄ εαγ

τω εργασασθαι εις γ[η]ν̄ αλ

λ̄ ηλθον̄ τας̄ ψυχ[α]c̄ τ̄ων

αν̄ων̄ οικογ̄c̄ [εαγτο]ῡ παρ

[εργα]c̄c̄θαι· **εξ̄ ανεπιγραφου**:³

^{οΓ} Και ειπεν αυτω ο ῑc̄· αι α

λωπεκες φωλεουσ

εχουσι² και τα πετειν[α]

[του ογ̄νου] κατασκηνω]

σεις ο δε γ̄c̄ τοῡ ανογ̄

ογκ̄ εχεῑ ποῡ την̄ κε

^{οΔ} φαλην̄ κληνη· ^{οΔ} ειπεν̄ δε

προς̄ ετερον̄· ακολογ

θεῑ μοι.

^{οΔ}

Ογκ̄ αυτομολοc̄ κατ̄ εκει

νον̄ ερχεταῑ μαθητηc̄· ου

Δ[ε] θρασ̄c̄ ειc̄ [ε]παγγελιαc̄

ταc̄ επῑ γε̄ τοιογ̄τω̄ πραγ

[ματι· κεκληταῑ εῑ μαλλον]

[παρ̄ χ̄ῡ προς̄ αποστο]

[λην̄ ογκ̄ ανεπιτηδειωc̄]

εχ̄ων̄ προς̄ τογ̄το̄ ψηφ̄ω

γαρ̄ θειᾱ τετιμηταῑ· πλη̄

[ο]γ̄τω̄ σαφωc̄ ηπιστατο

τινᾱ τροπον̄ αρμοc̄ασθαι

χρη̄τω̄ τοιω̄δε̄ πραγματῑ·

ην̄ μεν̄ γαρ̄ ῑc̄ωc̄ αυτω̄ πα

τηρ̄ τω̄ γηρᾱ κατηχ̄θιc̄

μενοc̄· εδοκεῑ δε̄ λιαν̄ εγ̄c̄ε

βειν̄ την̄ οφειλομενην̄

αυτω̄ φειδω̄ καῑ αγαπην̄ τηρειν̄ προθυμογ̄μενοc̄· επειδη̄ δε̄ προς̄ λειτουργιαν̄
εκληθη̄ την̄ ῑεραν̄ τε̄ καῑ εγαγγελικην̄, τογ̄το̄ γαρ̄ εδηλογ̄ το̄ ακολογ̄θεῑ μοῑ παρ̄
χ̄ῡ προς̄ αυτον̄ εῑρημενον̄· ανθρωπινω̄ c̄νηρηπαζετο̄ λογισμω̄ καῑ αναβολην̄ ε
ζητεῑ καιρογ̄ τη̄ τοῡ τεκογ̄τοc̄ γηροκομιᾱ διαρκεσαῑ δυναμενογ̄ καῑ ογ̄ δηπογ̄
φαμεν̄ ωc̄ κειμενον̄ ηδη̄ καῑ τελεγ̄τηc̄αντᾱ τον̄ πατερᾱ θαπτειν̄ η̄ξιογ̄· οῡ γαρ̄

$\overline{\text{οε}}$ αν εκωλυσε τοϋτο δραν [ε]θελοντα $\overline{\text{χc}}$ · αλλα το θαψαι φησιν· αντι τοϋ γηροκο
 μησαι αχρι ταφης **τοϋ αγιοϋ κυριλλοϋ**¹ **α**ξιοζηλωτοσ μεν η̄ ὑποσχεσις· και
 παντοσ επαινοϋ μεστη· το δε γε ζητειν αποταξασθαι τοις εις τον οικον αγ
 τοϋ διαδεικνυσιν οτι μεμερισται πωσ· και οϋπω· νω βεβηκοτι προς τοϋτο
 βαδιζει· το γαρ ολωσ προανακοινοϋσθαι θελειν τοις κατα γενοσ οικειοις· και
 συμβοϋλοϋσ εχειν τοϋσ μη τα ἴσα φρονειν ελομενοϋσ αγτω· μητε μην απο
 δεζομενοϋσ εσθ οτε τον επι τοϋτω σκοπον αποφνησειεν αν εϋθϋσ ασθενοϋν
 τα πωσ ετι και σκαζοντα· διο και μαλλον επιτιμητικωσ η̄ διδασκαλικωσ ακοϋ
 ει· το οϋδεισ βαλων την
 χειρα επ αροτρον και βλε
 πων εις τα οπισω εϋθετοσ
 εις την βασιλειαν τοϋ $\overline{\text{θγ}}$
 ωσπ[ε]ρ γαρ ὁ γηπονοσ της δια
 των αροτρων ανατομησ
 αρξαμενοσ· οταν οκνησῃ
 προς το λειπον τω παντι
 [πονω· οϋκ οψεται τοις ασ]
 [ταχυσι κομωσαν την γη̄]
 οϋ πληρη δραγματων την
 αλω· προσοφελησει δε τοις
 ορωσι και γελωτα· οϋτωσ ει
 $\overline{\text{οε}}$ τις ελοιτο μεν ακολογη
 σαι $\overline{\text{χω}}$ · μη μην ετι και χαι
 ρειν ειπων τοις εν κοστω
 πραγμασιν· αποταξαμενοσ
 δε τοις κατα σαρκα οικει
 οις· κατορθωσει οϋτωσ
 την εφ̄ απασι τοις επαινοις αγαθην εϋτολμιαν και εϋθετοσ εσται τη βασιλεια
 τοϋ $\overline{\text{θγ}}$ · ο δε μη τοιοϋτοσ· επιβαλλει μεν αροτρω την χειρα· διοτι προθγμοσ ε
 στιν επακολογηθειν· οπισω δε βλεπει· διοτι μελλησεωσ και αναβολησ ποιειτ(αι)
 προφασιν· την οικαδε ποριαν· και την προς τοϋσ οικειοϋσ διαλεξιν· αλλ' οϋ
 τοιοϋτοϋσ οντασ εϋρησμενοϋσ τοϋσ αγιοϋσ αποστολοϋσ· ακηκοασι γαρ λεγοντοσ²

$\overline{\text{οε}}$ Ο δε ειπεν· $\overline{\text{κε}}$ επιτρε
 ψον μοι απελθοντι πρω
 τον θαψαι τον πατερα μοϋ·
 ειπεν δε αγτω· αφεσ
 τοϋσ νεκροϋσ· θαψαι
 [τ]οϋσ εαγτω[ν ν]εκροϋσ[·]
 συ δε απελθων διαγγελλε
 $\overline{\text{οε}}$ την βασιλειαν τοϋ $\overline{\text{θγ}}$ · $\overline{\text{οε}}$ ει
 πεν δε και ετεροσ ακολοϋ
 θησω σοι $\overline{\text{κε}}$ πρωτον δε

would not have forbidden someone who wished to do this. But he said ‘bury’ instead of ‘care for his old age until his tomb.’ ⁶⁰

275-1. *From Saint Cyril.* The undertaking is worthy of enthusiasm and full of all praise. But the fact of seeking ‘to say farewell to those at home’ (Luke 9:61) shows that he is somehow divided, and he does not yet go towards the point where his mind has reached. For his very wish to consult in advance with his relatives, and to have as advisors those who did not choose to think the same as him and would not accept his purpose in this matter, would straightaway reveal that he was somehow still weak and limping. Accordingly, he hears in a more critical or didactic way the response ‘no-one who puts a hand to a plough and looks back is fit to enter the kingdom of God’ (Luke 9:62). For just as the labourer, having begun the tilling with a plough, when he hesitates before the remains of the whole task will not see his land bristling with ears of corn nor his threshing floor full of sheaves but instead will be a source of laughter for the onlookers, so it is if someone should choose to follow Christ, yet has not bid goodbye to worldly things or said farewell to their relatives according to the flesh: this is the way he will establish a good courage in all that is praiseworthy and be suitable for the kingdom of God. A person who is not like this puts their hand on the plough, because they are eager to follow, but they look backwards, because they make the journey homewards and their conversation with their family an excuse for putting off and delaying. But we will not find the holy apostles to be such people. For when they had

¹ Scholium 275-1: Cyril, Homily 59 on Luke.

² The penultimate o is written within an enlarged final c.

heard Jesus saying, ‘Come, follow me and I will make you fishers of people’, it says that they straightaway ‘having left the boat and their father, followed him’ (Matthew 4:19, 22). It befits those who wish to follow Christ to be such people. 60

276-1. *From Saint Titus.* The type of this was written in the words of Moses. For when God instructed, he himself also chose seventy men and God breathed the Spirit into those who had been chosen. In a different manner we will also find the twelve disciples and the seventy themselves indicated by the shadow of the law. For it is written thus in Exodus about the children of Israel: ‘They came,’ it says, ‘to Elin’, which is translated as ascent, or rather to an increase. ‘And there were there,’ it says, ‘twelve springs of waters and seventy trunks of date-palms’ (Exodus 15:27). For as we ascend to a more perfect understanding and pass upwards to a spiritual increase, we will also find the twelve springs, meaning the holy apostles, and the seventy trunks of date palms, which were shown in advance, clearly by Christ. For as from holy springs we draw knowledge of all goodness from the disciples of our Saviour. But we also wonder at the seventy, and we claim that they are like date palms. For the plant has a strong heart, strong roots and is fruitful, always thriving near water. Accordingly, ‘the Lord appointed seventy others’ (Luke 10:1). 61

276-2. *From Saint Cyril.* The cause of the sending-out of the seventy is this: there was going to be a great multitude of people who believed in him, for not only was Israel drawn into the net, but also the herds of the nations. For the saving proclamation was going to take hold of the whole world 7

¹ Scholium 276-1: Cyril, Homily 60 on Luke (the written source indication is incorrect).

² *Kephalaion* 34. On the Appointed Seventy.

³ Tregelles erroneously has IHCOC in full.

⁴ Tregelles erroneously has EP in full at the end of the previous line.

⁵ Tregelles erroneously has ETPOYC .

⁶ Scholium 276-2: Cyril, Homily 60 on Luke.

⁷ As in the manuscript, this scholium stops in the middle of the line but continues on the next page.

τοῦ ἰγ̄· δεῦτε ὀπισω μογ̄· και ποιησω ἕμας γενεσθαι αλιεις ἀνω̄ν̄ οἱ δε παρα
 χρημα φησιν αφεντες το πλοιον και τον πατερα αγτων· ηκολογησαν
 αγτω τοιογτογς εἶναι προσκει τογς ακολογηειν εθελοντας τω χ̄ω̄:

τοῦ ἀγι(οῦ) τιτογ¹

ο̄ς̄ Τογτογ ο τυπος εν τοις μω̄σσεωσ εγραφετο λογοις· θ̄γ̄ γαρ προσταττοντος· ε
 Βδομηκοντα μεν επελεζατο και αγτος επηφει δε τοις εξειλεγμενοις το
 π̄νᾱ θ̄ς̄· και καθ ετερον δε τροπον τογς τε δυο και δεκα μαθητας και αγτογς
 δε τογς ο̄̄ δια της τογ νομογ σκιασ σημαινομενογς ευρησομεν· γεγραπται
 γαρ ογτωσ εν τη εξοδω περι των ἕϊων̄ ἰηλ̄· ηλθον φησιν εις αιλειμ ερμηνευ

εται δε εις αναβασιν ηγογν

λ̄δ̄ π(ερι) των αναδειχθεντων ο̄²

επιτρεψον μοι αποταξα

σθαι τοις εις τον οικον

μογ̄· ειπεν δε προς αγ

τον ο̄̄ ῑς̄³ ογδεις επιβα

λων την χειρα [αγτο]γ̄ ε

π̄⁴ αροτρον και βλεπων εις

τα ὀπισω εγθετοσ εστῑ

ο̄ε̄ τη βασιλεια τογ̄ θ̄γ̄

ο̄ς̄ λ̄δ̄ Μετα δε ταγτα ανεδειξεν ο

κ̄ς̄ ετερογ⁵ εβδομηκοντα·

- > εις αγζησιν· και ησαν ε
- > κει δωδεκα φησιν ἕδα
- > των πηγαι· και ο̄̄ στελε
- χη φοιλικων· αναβαι
- νοντες γαρ εις τελειοτε
- ραν σγνεσιν και εις αγζη
- σιν ανατρεχοντες την
- πνεγματικην [τασ δυο]
- και δε[κα πηγασ ευρησο
- μεν· τογτεστι τογς ἀγι
- ογς αποστολογς και τα ε
- βδομηκοντα των φοι
- λικων στελεχη· τογς ἀ
- ναδειχθεντασ δηλονο
- τι παρα χ̄γ̄̄ αργομεθα γαρ
- ωσ εκ πηγων αγιων εκ
- των τογ̄ σ̄ρ̄ς̄ ημων μαθη
- των παντοσ ειδησιν αγα
- θογ̄ θα[γμασ]ομεν δε και

+ ο̄ε̄

τογς εβδομηκοντα· και οἰονι φοινικασ αγτογς εἶναι φαμεν· ευκαρδιον γαρ το φυ

ο̄̄ κ̄ς̄ ετερογς εβδομηκοντα· τογ̄ ἀγιοῡ κυριλλογ⁶· ο̄ς̄̄ της αποστολης των εβδομηκον

τα η αιτια αγτη πολλη τις ημελλεν εσεσθαι των εις αγτον πιστευοντων η̄ πλ[η]

θ̄ς̄· εσαγηνεγετο γαρ ογ̄̄ μονοσ ο̄̄ ἰηλ̄· αλλα γαρ και αι των εθνων αγγελαι· οτι γαρ εμελ

λε καταδραττεςθαι της γ̄π̄ ογρανον

under heaven. The God of everything has given full assurance, saying about it through the holy prophets: 'Judgment will arise like couch-grass on the bare part of a field' (Hosea 10:4). For just as the couch-grass springs up in the parts of the field left bare, it takes hold of them and spreads, always pressing forwards across the whole place. According to the saying, equal to this is judgment, meaning the grace which makes righteous the world under heaven, that is the saving gospel message. It has taken hold of every city and countryside. Accordingly, they were shown beforehand by Christ to be seventy in number, in addition to the twelve. 60

277-1. *From Saint Titus.* For just as fields waving richly far and wide with crops seek many to harvest them, so the entire earth, or rather the multitude of those who would believe in Christ, being great and beyond number, has need of more than a few instructors. And so they were sent out two by two and went throughout the towns and villages, with the cry which all but came from the voice of John, 'Prepare the way of the Lord' (Matthew 3:3). Yet observe this: he said 'Ask the Lord of the harvest to send out labourers into his harvest' (Luke 10:2), but he has done this himself. Although who else would be the Lord of the harvest, meaning of those on the earth, except the one who by nature is truly God? For his 'is the whole earth and its fullness' (Psalm 23:1 LXX), as it is written. Then how did Christ appoint these workers for a mission which befits only the God who is over all? He, indeed, is the master of the harvest himself, and through him and with him, God the Father reigns over all. Everything is his own, and there is nothing that the Father may choose to have for himself which is not also the Son's. 60

¹ Scholium 277-1: Cyril, Homily 60 on Luke (the written source indication is incorrect).

² Tregelles has ΗΜΕΛΛΕΝ, but there appears to be a trace of ink at the bottom of the first letter which supports ε.

³ Tregelles erroneously divides this word over two lines, γπα | ρετε.

278-1. *From Saint Cyril.* How could a sheep prevail against a wolf, and a gentle creature overpower the savageness of wild beasts? Yes, he says, I myself will be present and I will fight beside you and I will rescue you from all evil. I will change the wolves into sheep, for I make and transform everything and there is nothing which resists my wishes. It is possible to see from what was actually accomplished that the conclusion of such matters came to this. For the divine Paul was a blasphemer, full of pride and a persecutor, and more savage than any wolf to those who believed in Christ. But he was called by Christ and became more gentle than a sheep. 6●

279-1. *From Saint Titus.* He also tells them in advance about the persecution, so that they might keep the agreements in the trial: 'Do not carry a bag' (Luke 10:4). Do not weigh down your shoulder with silver, for it is sufficient for you to be weighed down in your mind in understanding the word. Do not keep your hope of bread in your bag, but in the one who sent you, and your food is provided. 'Greet no one on the road' (Luke 10:4), in case this should become an obstruction to the proclamation when falling into conversation in public is also an excuse for slowness. May no evildoing from the devil tear you away. 6●

279-2. *From Saint Cyril.* He instructed them not to have any concern about the body, nor did he allow them to be occupied with things on the outside of the body, where he said not to take thought for supplies, nor to take any of those things which do not already surround the body, such as sandals, but to place every concern on him. Yet he did not permit them to accept any distraction of their effort, so that they should not be dragged away even to respond to the greeting of those they met. This was also said long ago by Elisha to the one he sent to run to the work with direct haste: 'And do not return a blessing to one who blesses you' (cf. 2 Kings 4:29). For turning away towards others is a loss of effort and, when the moment is fitting for the proclamations,

¹ Scholium 278-1: Cyril, Homily 61 on Luke.

² Scholium 279-1: Titus, Homilies on Luke.

³ Scholium 279-2: Cyril, Homily 62 on Luke.

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ¹

ΟΗ Και πως αν προβατον κατισχυσειε λυκοϋ και της των θηρων αγριότητος κρα-
τησει το ημερον· και φησιν εγω συμπαρασομαι και συνασπιω και παντος εξε-
λοϋμαι κακοϋ· εγω τοϋς λυκοϋς εις προβατα μεταβαλλω ποιω γαρ παντα και
μετασκευαζω. και οϋδεν τοις εμοις θελημασι το αντιστατοϋν· οτι δε εις τοϋ
το προηλθε των πραγματον το περας. εξ αυτων ενεστιν ιδειν των αποτε-
λεσματον· ην μεν γαρ ο θεσπεσιος παϋλος Βλασφημοϋ και υβριστης και διω-
κτης· και λυκοϋ παντος απηνεστερος τοις πιστεϋουσιν εις χν· κεκληται δε
παρα χϋ και προβατοϋ γεγονεν ημεροτερος: **ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ:** ²

ΟΘ Προλεγει δε αυτοις και τον διωγμον. ινα ενεγκωσι τη πειρα τας συνθηκας μη
Βασταζετε Βαλλαντιον· μη Βαρειτε αργυριω τον ωμον αρκει γαρ υμιν Βεβα-

ΟΗ ··
Ιδοϋ εγω αποστελλω υ
μας ως αρνας εμ μεσω
λυκων[·] **ΟΘ** μη Βασταζετε
Βαλλαντιον μη πηραν·
μη υποδηματα· και μηδε
να κατα την οδον ασπα
σθαι·

ρησθαι τη φροντιδι τοϋ
λογοϋ την διανοιαν·
μη εν τω Βαλλαντιω
την ελπιδα τοϋ αρτοϋ ε
χετε. αλλ' εν τω πεμψαν
τι τιθεςθαι και την τρο-
φην· μηδενα κατα την
οδον ασπασθαι. μη τοϋτο
εμποδιον τοϋ κηρυγμα-
τος γεν[ηται ομιλιας εν]
μεσω παραπιποϋσης και
Βραδυτητος προφασις·
μηδεμια τις διαβολικη
κακοϋργια υμας αποσπαση:
ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ³

ΟΘ Ωστε οϋδε την περι τοϋ σωματος επετρεπεν εχειν φροντιδα μη οτι περι τα εξω
τοϋ σωματος ασχολεισθαι συνεχωρησεν· οποϋ μηδ εφοδιων φροντισαι μηδ' επι-
κομισασθαι τι των οϋκ ηδη περικειμενων τω σωματι. οιον υποδηματα· αλλ ε-
π αυτω πασαν τιθεςθαι την φροντιδα· αλλ οϋδε της σποϋδης παρελκυσμον τι
να παρηκε προσδεξασθαι μη αχρι τοϋ των συντηγχανοντων ασπασμοϋ συγχω-
ρησαι αφελκεσθαι· οπερ ην και παλαι λεγομενον υπο τοϋ ελισαιοϋ προς τον αποστα-
λεντα ευθεια ορμη επι το εργον χωρειν. και μηδε εϋ[λογ]οϋντα αντεϋλογειν· ζημια
γαρ της σποϋδης η προς ετεροϋς απονεϋσις· και τον τοις κηρυγμασι πρεποντα καιρο·

ΕΙΚΗ ΔΑΠΑΝΑΝ ΟΥΚ ΕΠ ΑΝΑΓΚΑΙΟΙΣ ΠΡΑΓΜΑΣΙ ΜΗΔΕ ΧΑΡΙΖΕΣΘΑΙ ΦΙΛΙΑΣ ΤΟΝ ΑΝΩΦΕ

π ΛΗ ΜΕΛΛΗΣΜΟΝ: **ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ:** ¹² **Ε**χει το της ειρηνης ονομα· ολον το ζητου
 3 ΜΕΝΟΝ ΕΝ ΕΙΡΗΝΗ· ΟΥΔΕΝ ΓΙΝΕΤΑΙ ΤΩΝ ΚΑΚΩΝ· ΕΙΡΗΝΗΝ ΔΕ ΦΗΜΙ ΤΗΝ ΤΟΥ ΘΥ ΤΗΝ Δ
 ΛΗΘΙΝΗΝ· ΤΗΝ ΑΜΑΡΤΙΑΣ ΑΝΑΙΡΕΤΙΚΗΝ· ΗΝ ΕΥΗΓΓΕΛΙΣΑΤΟ ΕΛΘΩΝ Ο ΣΗΡ ΤΟΙΣ ΜΑΚΡΑΝ
 ΚΑΙ ΤΟΙΣ ΕΓΓΥΣ· ΟΙΚΟΝ ΔΕ ΛΕΓΕΙ ΤΟΥΣ ΤΟΥ ΟΙΚΟΥ ΟΙΚΗΤΟΡΑΣ· ΊΝΑ ΤΟΥΣ ΠΑΝΤΑΣ ΠΡΟΣΕΙ

πα ΠΗ ΜΙΚΡΟΥΣ ΤΕ ΚΑΙ ΜΕΓΑΛΟΥΣ:- **ΤΟΥ ΑΥΤΟΥ** ⁴ **Ο**υ γαρ κατ αποκληρωσιν δωσετε την

προσηγοριαν· αλλ' υμεις
 μεν τον λογον δωσετε·
 οπου δε η αζιον επανα
 παγσεται το πραγμα· ει
 δε μη εφ' υμας ανακαμ
 ψει· ου γαρ απλως ριπτε
 ται· αλλα κρισει τη εμη
 βαλλεται· και μετ ολιγα⁵

Εαν τις μη η αζιος ουκ ε
 νεπαιχθητε· ουκ απω
 λετο των ρηματων η
 χαρις· αλλ' εις υμας ανα
 στρεφει· επειδη δε ου
 κ εστε κριται εσθιετε
 μεν και πινετε παρ αυ
 τω· καταλειπετε δε ε
 μοι των υμας αναδεξα
 μενων την ανακρισιν·
 ει μη τι πανυ γενηται
 δηλον τω μαθητη οτι
 ουκ εστιν εκει υιος ειρη
 νης· τοτε γαρ ιςωσ απο
 στραφηναι οφειλει· εν οσω δε φησιν ουκ οιδασ εσθιε και πινε τα παρ' αυτων·
 εγω γαρ κριτης εσομαι:

π **Ε**ΙC ΗΝ Δ' ΑΝ ΟΙΚΙΑΝ ΕΙCΕΛΘΗ

ΤΕ ΠΡΩΤΟΝ ΛΕΓΕΤΕ ΕΙΡΗΝΗ

ΤΩ ΟΙΚΩ ΤΟΥΤΩ ^{πα} ΚΑΙ ΕΑΝ Η

ΕΚΕΙ ΥΪΟΣ ΕΙΡΗΝΗΣ ΕΠΑΝΑ

ΠΑΥCΕΤΑΙ ΕΠ ΑΥΤΟΝ Η ΕΙΡΗ

ΝΗ ΥΜΩΝ ΕΙ ΔΕ ΜΗ ΓΕ ΕΦ Ψ

ΜΑC ΑΝΑΚΑΜΨΕΙ· ΕΝ ΑΥΤΗ ΔΕ

ΤΗ ΟΙΚΙΑ ΜΕΝΕΤΕ ΕCΘΙΟΝ

ΤΕC ΚΑΙ ΠΙΝΟΝΤΕC ΤΑ ΠΑΡ ΑΥ

ΤΩΝ· ΑΖΙΟC ΓΑΡ Ο ΕΡΓΑΤΗC

ΤΟΥ ΜΙCΘΟΥ ΑΥΤΟΥ·

it is reasonable not to spend time on necessary matters nor to indulge the unhelpful procrastination of friendship. 60

280-1. *From Saint Titus.* He has the name of peace. Everything which is sought in peace becomes nothing evil. I mean the true peace of God, which takes away sin, which the Saviour came and preached to those far off and those near. He calls 'a house' (Luke 10:5) those who inhabit the house, so that he might address everyone, both small and great. 60

281-1. *From the same.* For you will not give a greeting at random, but though you will give the word, the matter will come to rest where it is worthy. If it does not return back to you, it is not simply cast away, but it is made to fall by my judgment. 60

281-2. *And a little later on.* If anyone is not worthy, you are not deceived. The grace of the words has not perished, but it returns to you. Since you are not judges, eat and drink with that person, but leave for me the judgment of those who have received you, unless it becomes completely clear to the disciple that there is not a son of peace there. Then, perhaps, he should be turned away. But, he says, so far as you do not know, eat and drink what there is with them, for I will be the judge. 60

¹ Scholium 280-1: Titus, Homilies on Luke.

² There is either a rubricated number relating to the source indicator or a second extract number π here.

³ The three ink marks in the margin appear to be offset ink from the Vatican paragraph number in the margin of folio LXXVIIIr.

⁴ Scholium 281-1: Titus, Homilies on Luke.

⁵ Scholium 281-2: Titus, Homilies on Luke.

282-1. *From Saint Titus.* The practice of people roaming around and asking for a reward is both an act of inconstancy and a proof of the devil, but you should become fixed and unchanging in your mind. 60

283-1. *From Origen.* Accordingly, just as you heal bodies, so also save souls by teaching. I think that the difference between ‘house’ and ‘city’ (Luke 10:8–9) is also expressed in the Psalms, where it says ‘If the Lord shall not build the house, the labourers themselves have toiled in vain. If the Lord shall not guard the city, the watchman has kept awake in vain’ (Psalm 126:1 LXX). Observe there that what is still being built is called a house; what is already worth guarding and watching is a city. 60

284-1. *From the same.* For may the dust of your sins rightly come back to you. Observe that the cities which do not receive the apostles and the sound teaching have streets which are comparable to the saying: ‘Wide is the gate and broad the road that leads to destruction, and there are many who pass through it’ (Matthew 7:13). 60

¹ Scholium 282-1: Titus, Homilies on Luke.

² Scholium 283-1: Origen, Fragment 159 on Luke. The abbreviation is for ωρ(ιγενους).

³ Scholium 284-1: Origen, Fragments 160–161a on Luke.

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

πβ̄ τ̄ογτο γαρ ρεμβομενων και μισθον αιτουγντων, και αστασιας εργων και διαβο
λης τεκμηριον· βεβηκοτες δε γινεσθε και αμετακινητοι το νογν:

πγ̄ ωρ² ωσπερ τοιγν ευεργετειτε σωματα· ογτω και διδασκοντες σωσατε ψυχας·

οζ̄ πβ̄ μη μεταβαινετε εξ οικι
ας εις οικιαν· και εις ην
αν πολιν εισερχησθε
και δεχωνται ῡμας· εσθι
ετε τα παρατιθεμενα ῡ
μιν και θεραπευετε
τογς εν αγτη ασθενεις·
και λεγετε αγτοις· ηγγι
σεν εφ ῡμας η βασιλεια
τογ θ̄γ̄· εις ην δ' αν πολιν
εισελθητε και μη δεχων
ται ῡμας· εξελθοντες
εις τας πλατειας αγτης
ειπατε και τον κονιορτο
τον κολληθεντα ημιν εκ
της πολεως ῡμων εις τογς
ποδας ημων· απομασσο
μεθα ῡμιν·

διαφοραν δε οικιας και +οζ̄
πολεως και εν ψαλλμοις
> οιμαι ειρησθαι· εν τω ε
> αν μη κς̄ οικοδομησθαι οι
> κον· εις ματην εκοπια
> σαν οι οικοδομογντες
> αγτοι· εαν μη κς̄ φυλα
> ζει πολιν· εις ματην η
> γρηπνησεν ο φυλασων·
ενηα παρατηρει· οτι το
μεν ετι οικοδομογμενο·
οικος ωνομασθη· το δε η
δη φυλακης και φρογ
ρας αζιον πολις:

ΤΟΥ ΑΓΤΟΥ ³

πδ̄ τ̄ων γαρ αμαρτηματων
ῡμων ο κονιορτος δικαι
ως αν εις ῡμας επανελ
θοι· παρατηρει· οτι αι μη
παραδεχομεναι τογς α
ποστολογς και την ῡγιη
διδασκαλιαν πολεις· ε
χογσι πλατειας αναλογον·
> τω πλατεια η πγλη και
> ευρυχωρος η οδος η απα
γογσα εις την απωλιαν·
και πολλοι εισιν οι διερχο
μενοι δι αγτης:

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

π̄ε Εφ ἕμας ὡσπερ δικαστοῦ παροῦσια κατὰ [λησ]τῶν ἢ κακοῦργων οὐ γὰρ προχω-
ρησεῖ ἕμιν ἢ ἀπιρρησις· [ο]γκ ἀπεστα[λη] μὲν ὡς κρινόντες· ἀλλ' ἀπεσταλη
μὲν ἢ ὡς μαθηταί· ὡς διακον[οί] τοῦ [δικα]ζοντος:

π̄ς ΤΟΥ ΑΓΤΟΥ ²

επειδὴ εἰς σοδομα οὐκ ἀ-
πεσταλησαν ἀποστολοί·
εάν τοιῦν μὴ δεξῶν
ταί ἕμας τοῦς ἀποστο-
λοῦς χειροῦς εσο[ν]τ[αι] οὐ
τοί ἐκείνων: **τοῦ ἀγτοῦ** ³

π̄ζ Οὔτοι οἱ τοποὶ ἰουδαϊκοί
εὐγχανόν· τῦρος δὲ
καὶ σιδῶν ἐλληνικοί·
σημαίνει τοιῦν ὁ κ̄ς ὁ
τι εἰ ἐν τοῖς ἐθνεσιν ἐγε-
νοντο αἱ δυνάμεις· ῥα
ὄν ἀν ἐπιστεῦρον ἡπερ ἴ-
μεις ἐλεγχει τοιῦν τὰς
ἰουδαϊκὰς πολεῖς· καὶ ἀν-
τιπαρὰτιθῆσι τῶν ἐλλή-
νικῶν πολέων τὰς χει-
ροῦς· καὶ γὰρ οὕτως ἐχει·
τὰ ἐθνη ῥαδι[ω]ς ἐπις-
τεῦσαν ἰουδαῖοι δὲ αἰ-
εμείναν ἀπιστοί· καὶ πολ-
λὴν ἐσχηκοτες τοῦ λο-
γοῦ τὴν ἐπιμελείαν:

π̄ε ΠΛΗΝ ΤΟΥΤΟ ΓΙΝΩΣΚΕΤΕ
ΟΤΙ ΗΓΓΙΚΕΝ Ἡ ΒΑΣΙΛΕΙΑ
ΤΟΥ ΘΥ[·] **π̄ς** ΛΕΓΩ ΔΕ ἕμιν ὁ
ΤΙ ΣΟΔΟΜΟΙΣ ΕΝ ΤΗ ΗΜΕ-
ΡΑ ΕΚΕΙΝΗ ΑΝΕΚΤΟΤΕΡΟΝ
ΕΣΤΑΙ Ἡ ΤΗ ΠΟΛΕΙ ΕΚΕΙΝῃ·

π̄ζ Οὔαί σοι χοραζεῖν οὔαί
σοι βηθσαιδα[·] ὅτι εἰ ἐν τῦ-
ρω⁴ καὶ σιδῶνι ἐγενήθη
σαν αἱ δυνάμεις αἱ γενο-
μεναί ἐν ἕμιν παλαὶ ἀν ἐν-
σακκῶ καὶ σποδῶ καθ-
μενοὶ μετενοήσαν· ΠΛΗΝ
τῦρῶ καὶ σιδῶνι ἀνεκτο-
τερον ἐστὶ ἐν τῇ κρίσει
ἢ ἕμιν· καὶ σὺ καφαρναοῦμ·
μὴ ἕως τοῦ οὐρανοῦ ἕ-
ψωθῆσῃ ἕως ἀδοῦ κατὰ
βίβασθῆσῃ·

285-1. *From Saint Titus.* ‘It is upon you’ (Luke 10:11), like the presence of a magistrate against robbers or evildoers. For the refutation will not be successful for you. They are not sent out as judges, but they are sent out as disciples, as ministers of the one who pronounces sentence. 60

286-1. *From the same.* Since the apostles were not sent to Sodom, accordingly, if they do not accept you, the apostles, they will be worse than those people. 60

287-1. *From the same.* The former places were in Judaea, while Tyre and Sidon are Greek (cf. Luke 10:13). Accordingly, the Lord indicates that if the miracles had taken place among the Gentiles, they would have believed more readily than you. He thus criticises the Jewish cities and compares them unfavourably with the Greek cities. And this is the case: the Gentiles readily believed, but the Jews always remained unbelievers, even though they had paid great attention to the word. 60

¹ Scholium 285-1: Titus, Homilies on Luke.

² Scholium 286-1: Titus, Homilies on Luke.

³ Scholium 287-1: Titus, Homilies on Luke.

⁴ Tregelles erroneously puts the whole word τυρω at the beginning of the lower line.

288-1. *From Saint Titus.* Do not be grieved when they disobey you, nor say ‘What shall we do when we are outraged?’ None of us is distinct: ‘the one who hears you, hears me’ (Luke 10:16). If someone believes, you are not put to shame, nor if they speak in opposition are you those who hinder. Allow me to use your tongue: I provide the grace. The one who rejects you rejects me, for your outrage runs back to me. 60

288-2. *From Saint Cyril.* What great honour and incomparable dignities! What divine love of honour! While they are humans, he has clothed them with glory which befits God. He entrusts to them his own words, so that those who disobey them at all in any matter become under condemnation. For when they are rejected, he maintains that he himself suffers this, and through him the accusations of impiety also mount up to the Father himself. And in another way you will add to the force of what is spoken by Christ. For he says, ‘the one who hears you, hears me’ (Luke 10:16). He grants those who love instruction to be confident that whatever should be said about him by the holy apostles, or at least the evangelists, is to be completely approved. For the one who hears them, hears Christ. And, indeed, the blessed Paul says, ‘If you seek a proof of Christ speaking within me’ (2 Corinthians 13:3). Yes, surely, Christ himself says somewhere to the holy disciples, ‘You are not those who are speaking, but the Spirit of your Father which speaks in you’ (Matthew 10:20). For Christ speaks in them through the consubstantial Spirit. Indeed, inescapable justice hangs over the unholy heretics, who reject the words of the holy apostles and evangelists. 61

289-1. *From the same.* It is stated that he sent them out having made them bright by the grace of the Holy Spirit, so that they might not be disbelieved by some, or at least not thought to be self-appointed to apostleship. For when the divine sign followed

¹ Scholium 288-1: Titus, Homilies on Luke.

² Scholium 288-2: Cyril, Homily 63 on Luke.

³ Scholium 289-1: Cyril, Homily 64 on Luke.

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

ΠΗ ΜΗ λῦπειθε ὅταν ἀπειθῶσιν ὑμῖν· μὴδε λεγετε τι ὑπαγομεν ὑβρισθῆναι· οὐδεὶς ἡμῶν ἀνεχεται· ὁ ἀκοῶν ὑμῶν ἐμοῦ ἀκοεῖ· οὐτε ἀν πιστεῦσθι τις ὑμεῖς ἐστε δῦσῶποῦντες· οὐτε εἰαν ἀντιλεγῶσιν ὑμεῖς ἐς[τε] ὅι ἐνεδρεῶντες· χρῆσατε μοι τὴν γλωσσάν· ἐγὼ παρεχῶ τὴν χάριν ὁ [α]θετῶν ὑμᾶς· ἐμε ἀθετεῖ· εἰς ἐμε γὰρ ἀνατρεχει ἡ ὑμετέρα ὑβρις· **ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ** ²

ΠΗ Ὡς μεγάλης ἐγκλείας· καὶ ἀπαραβλήτων ἀξιώματων· ὡ φιλοτιμίας θεοπρεποῦς· ἀνοῦς ὄντας δοξῆ περιβέβληκε πρεποῦσθι ἥ· τοῦς ἰδιοῦς ἀγτοῖς ἀνατιθῆσι λογοῦς· ὥστε καὶ ὑποδικῆν γενεσθαι τοῦς κατὰ τι [γο]ῦν [ο]λῶς ἀπειθῶντας ἀγτοῖς· ἀγτων γὰρ ἀθετοῦμενων εἰς αὐτῶν τοῦ[τ]ο π[α]ρ[α]χρῆν ἴσχυρι ζεται· καὶ δι εἰς αὐτοῦ τα τῆς δῦσσεβείας ἐγκληματα καὶ εἰς αὐτῶν ἀναφέρει + ὈΖ

ΠΗ	Ὁ ἀκοῶν ὑμῶν· ἐμοῦ	τὸν π[ρ]α καὶ καθ ἕτερον δε τροπον τῆ τῶν εἰρη μενων παρὰ χ[ρ]ῆ δῦναμει
ὈΖ	ἀκοεῖ· καὶ ὁ ἀθετῶν ὑ μᾶς ἐμε ἀθετεῖ· καὶ ὁ ἐμε ἀθετῶν ἀθετεῖ τὸν ἀπο στειλαντα με· ὑπεστρε ψ[αν] δε ο[ι ε]βδομηκον τα μετα χάρας·	προςβαλεῖς· ὁ ἀκοῶν γὰρ ὑμῶν φησιν ἐμοῦ ἀκοῦ [ε]ι· διδῶσι τοῖς φιλομα θεσι θάρρειν ὥς ὅπερ ἀν λεγοῖτο περὶ αὐτοῦ παρὰ τῶν ἀγιῶν ἀποστολῶν ἠγοῦν εὐαγγελιστῶν· [τοῦτω πα]ντ[ως] προσיע θαί· ὁ γὰρ ἀγτων ἀκοῶν· > ἀκοεῖ χ[ρ]ῆ· καὶ γοῦν ὁ μα > κάριος παῦλος· εἰ δοκιμη > ζῆτετε φησιν τοῦ ἐν ἐ > μοι λαλοῦντος χ[ρ]ῆ· ναι

- > μὴν καὶ αὐτὸς ὁ χ[ρ]ῆ τοῖς ἀγιοῖς εἶπεν ποῦ μαθηταῖς· οὐχ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ π[ρ]α τοῦ π[ρ]ς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν· λαλεῖ γὰρ ἐν ἀγτοῖς ὁ χ[ρ]ῆ διὰ τοῦ ὁμοῦσιου π[ρ] [ε] ἀφῆκτος δὴ ὄν ἐπικρεματα δίκη τοῖς ἀνοσιῶσι αἰρετικοῖς· οἱ τοῦς τῶν ἀγιῶν ἀποστολῶν τε καὶ εὐαγγελιστῶν ἀθετοῦσι λογοῦς:-

[ΠΘ] τοῦ αὐτοῦ ³ εἶρηται ὅτι ἀπεστείλεν αὐτοῦς τὴν τοῦ ἀγίου π[ρ]ς χάριτι λαμπροῦς ἀποφῆνας· ἵνα μὴ ἀπιστῶνται πρὸς τινῶν· ἠγοῦν αὐτομολοῖ τινες εἶναι νομί

ζονται προς αποστολην· επομενης γαρ τω λογω της θεοσχημιας· ουδεις αν
 ἴσχυσε κατ' αἰτων συγκοφαντιας τροπος· μεμαρτυρηκε τοινην η του π̄ν̄ς
 χαρις τοις απεσταλμενοις· ως ογκ αἰτοκλητοι τινες η αἰτομολοι ησαν προς
 γε το χρ̄η̄ναι λαλειν τα περι χ̄γ̄· **και μετ ολιγα** ¹ κ̄ε̄ και τα δαιμονια ημιν ὑποτασ
 ονται επι τω ονοματι σου· ομολογοῦσι μεν την εξουσιαν του τετιμηκοτος·
 πλην εοικασι χα[ι]ρειν ογκ οτι μαλλον γεγονασι των περι αυτων κηρυγματω̄
 διακονοι· και ηζ̄ωνται γερων αποστολικων αλλ' οτι [c]ημειων γεγονασιν
 αποτελεσται· και τι προς ταῦτα χ̄ς̄ εθεωροῦν τον σαταναν εκ του οὔνοῦ

ϕ̄̄ ωσ αστραπην πεσοντα και τα ε̄ζ̄ης: **του αγιου τιτου** ² **Ε**ι ο αρχων αυτων κατε
 πεσεν. οι δοῦλοι τι προσδοκωσι δυνασθαι δρασαι· αυτος μεντοι λεγει εωρα
 κεναι τις γαρ αλλος δῦ
 ναται ἴδειν· η ο κριτης
 ο αορατος· οιδεν των α
 σωματων τα παθη· και
 ποτε. οῦ λεγει· οῦ γαρ τον
 καιρον σμαινει· αλλα
 το παθος ελεγχει· ως αστρα
 πη· λαμπρος ην την φῦ
 σιν· αλλα σκοτωδης γεγο
 νε την προαιρεσιν· ο γαρ
 εποίησεν ο θ̄ς̄ τοῦτο κα
 λον· ο δε μετεποίησεν εις
 εαυτον ο διαβολος. του
 το κακον· μη τοινην
 θαυμαζετε μηδε μεγα
 φρονειτε. εγω εδωκα την εξουσιαν: **του αγιου κυριλλου** ³ ϕ̄̄̄ ην φησιν οῦ
 κ ηγνονκα τοῦτο εγω· τοις γαρ εμοις νεγμασιν οιοσι τεθωρακισμε
 νοι· νενικηκατε τον σαταναν· ειδον αυτον· ως αστραπην ε̄ξ̄ οὔνοῦ
 πεσοντα· τοῦτεστιν ε̄ξ̄ ὑψους εις γην κατενηνεγμενον. εκ δο̄ξης εις ατιμι
 αν· ε̄ξ̄ ἴσχυος πολλης εις εσχατην ασθενειαν· και αληθης ο λογος· προ μεν γαρ
 της του σ̄ς̄ ημων επιδημιας· κατεκρατησε της ὑπ̄ οὔνοῦ προσεκνηθη πα
 ρα παντων· ναοι πανταχοῦ και βωμοι και θῦσαι· επειδη δε καταπεφοιτηκεν
 ε̄ξ̄ οὔνων ο μονογενης του θ̄γ̄̄̄ λογος· πεπτωκεν εκεινος ως αστραπη· ο γαρ παντ(ας)⁴

ΛΕΓΟΝΤΕΣ· κ̄ε̄ και τα δαιμο
 νια ὑποτασσειται ημιν εν
 τω ονοματι σου· ε̄ιπεν δε
 αυτοις· εθεωροῦν τον
 σαταναν· ως αστραπην εκ
 του ουρανοῦ πεσοντα·

the word, no manner of vexatiousness would have prevailed against them. Accordingly, the grace of the Spirit bore witness to those who had been sent, that they were not self-called or self-appointed to the duty of speaking about Christ. 60

289-2. *And a little later on.* ‘Lord, even the demons are subject to us in your name’ (Luke 10:17). For they confess the authority of the one who honoured them, yet they seem to rejoice not so much because they had become ministers of the proclamations about him and had been considered worthy of apostolic gifts, but because they had become workers of signs. And what did Christ say to this? ‘I watched Satan fall from heaven like a flash of lightning’ (Luke 10:18) and so on. 60

290-1. *From Saint Titus.* If their ruler had fallen, what would the slaves expect to be able to accomplish? However, he says that he saw it himself. For who else would be able to see it but the unseen judge, who knew the experiences of bodiless beings? When it happened, he does not say, for he does not indicate the moment. Yet he does prove the suffering: ‘like a flash of lightning’ (Luke 10:18). He was bright by nature, but he had become darkened by his choice. For what God made, this was good, but the devil changed it for himself, and this was evil. Accordingly, do not be amazed or think great thoughts: it is I who gave the authority. 60

290-2. *From Saint Cyril.* ‘Yes,’ he says, ‘I myself was not unaware of this’. For you have conquered Satan as if you had been covered with armour by my commands. ‘I watched him fall out of heaven like a flash of lightning’ (Luke 10:18): this means that he was brought down from the heights to earth, from glory to dishonour, from great strength to utter weakness. And the word is true, for before the arrival of our Saviour, he held power over what is under heaven. He was worshipped by all, with temples and altars and sacrifices everywhere. But since the only-begotten Word of God came down from heaven, he fell like a flash of lightning. For the one who had everyone ... 4

¹ Scholium 289-2: Cyril, Homily 64 on Luke.

² Scholium 290-1: Titus, Homilies on Luke.

³ Scholium 290-2: Cyril, Homily 64 on Luke. The title is followed by the extract number.

⁴ At least one page is missing, which would have contained Luke 10:19–20.

293-1. *From Saint Cyril.* Let us examine above everything else what is meant by ‘He rejoiced in the Holy Spirit’ (Luke 10:21). For while the Holy Spirit proceeds from God the Father as from a spring, it is not alien to the Son. For all the individuality of the Father belongs to the Word which was begotten from him by nature and in truth. Accordingly, he observed through the operation of the Spirit which he had given to those who were worthy, whom he also ordered to minister the divine proclamation, that many had been drawn into the net. He saw that signs worthy of wonder had been accomplished through them, and finally that what was under heaven was in the beginnings of salvation through him, I mean salvation through faith. For the sake of this reason, ‘he rejoiced in the Holy Spirit’, meaning at the effectiveness and power which came through the Holy Spirit, knowing well that those sent by him had benefitted many people. 60

293-2. *And a little later on.* ‘I confess you, Father, Lord of heaven and earth’ (Luke 10:21).⁵ He says ‘I confess’ in a human manner, instead of ‘I acknowledge a gift’, or at least ‘I glorify you’, for it is the custom in the inspired scripture to take it this way. Indeed, it is written that ‘They shall confess your great name, Lord, because it is fearsome and holy’ (Psalm 98:3 LXX). And again, ‘I will confess you, Lord, in all my heart: I will tell of all your wonders’ (Psalm 9:2 LXX). ‘But see’, say those who are distorted in their understanding, ‘the Son acknowledges his thanks to the Father. How, then, is he not lower than him?’ To this, one of those who is well-versed in the opinions which fortify the truth might say: ‘And what is it, noble ones, which prevents the consubstantial Son from approving and praising his own Father, who saved what is under heaven through him? But if you think through his confession that he is in a lower state than the Father, look also at what follows, for he calls the Father “Lord of heaven and earth.” But the Son of the God who rules over all things is assuredly master with him of all things and is above everything. He is not

¹ Scholium 293-1: Cyril, Homily 65 on Luke.

² Tregelles believes that the Vatican number +0H was in the margin here, but it is not visible on our images.

³ Tregelles also has coi. Greenlee claims that it is cę and ‘definitely not coi’.

⁴ Scholium 293-2: Cyril, Homily 65 on Luke.

⁵ The translation ‘confess’ has been adopted here in the light of the following exegesis, even though the same word is translated as ‘I thank you’ in the NRSV.

τοῦ ἁγίου κγρίλλου ¹

ε̄ζ̄ ε̄τασ̄ωμεν̄ προ γε̄ των̄ ἁλλων̄ τῑ ε̄στιν̄ το̄ η̄γαλλιᾱσατο̄ εν̄ τω̄ π̄νῑ τω̄ ἁγιω̄· προ̄ει
 cī μεν̄ γαρ̄ ω̄ς̄ απο̄ π̄η̄γης̄ τοῦ̄ θ̄γ̄ καῑ π̄ρ̄ς̄ το̄ π̄νᾱ [το]̄ ἁγιον̄· ε̄στῑ δε̄ ο̄γκ̄ ἁλλοτριον̄ τοῦ̄
 γ̄γ̄· πᾱσᾱ γαρ̄ η̄ τοῦ̄ π̄ρ̄ς̄ ἰδιο̄της̄ εν̄γ[παρ̄χεῑ τω̄ κ]ᾱτᾱ φ̄γ̄σιν̄ καῑ ἁλη[θ]ω̄ς̄ ε̄ξ̄ ἁ̄τοῦ̄
 γεν̄νη̄θεν̄τῑ λο̄γω̄, τε̄θε̄ᾱταῑ τ[οιν̄υν̄ διᾱ τη]ς̄ τοῦ̄ π̄ν̄ς̄ ενε̄ργ̄εῑας̄ ο̄ δε̄δω̄κεν̄ ἁγ̄
 τοῑς̄ τοῑς̄ ἁ̄ζ̄ιοῑς̄· ο̄ῑς̄ καῑ το̄ θε̄ιον̄ ἴ[ε]ροῦργ̄ειν̄ ε̄κε̄λε̄γε̄ς̄ [κηρ]γ̄μᾱ· πολλο̄ῡς̄ σε̄σᾱγη̄
 νε̄γ̄με̄νο̄ῡς̄· ἴ̄δεν̄ ἁ̄ζ̄ιο̄θᾱγμᾱσᾱτᾱ δῑ ἁ̄γ̄των̄ τε̄τε̄λε̄ς̄με̄νᾱ ση̄μ̄ε̄ιᾱ καῑ λοῑπον̄ ε̄
 ν̄ αρχ̄αῑς̄ ο̄ῡσαν̄ τ̄ην̄ ἵπ̄ οὐρᾱνον̄ τ[η]ς̄ δῑ ἁ̄τοῦ̄ σ[ω]τ̄η̄ρ[ι]ᾱς̄· φ̄η̄μῑ δε̄ της̄ διᾱ π̄ι[ς]τε̄
 ω̄ς̄· καῑ τᾱγ̄της̄ ενε̄κᾱ της̄ αῑτιᾱ[ς] η̄γαλλιᾱσᾱτ[ο] εν̄ [τω] ἁγιω̄ π̄ν̄[ι]· τοῦ̄τ' ε̄στῑ[ν̄ ε]π̄[ι]
 τᾱις̄ ενε̄ργ̄εῑαῑς̄ καῑ δ̄υνᾱμε̄σῑ τᾱις̄ διᾱ τοῦ̄ ἁγιοῦ̄ [π̄ν̄ς̄· ε]γ̄ ε̄ιδος̄ ο̄τ[ι] πολλο̄ῡ[ς] ω̄φ̄ελ̄η̄
 [σα]ν̄ [οι] ἀπε̄σταλ̄με̄νοῑ παρ̄ ἁγ̄
 το[υ] κ[α]ῑ [μ]ε̄τ [ο]λῑγα ⁴

Ε̄ν̄ ἁγ̄τη̄ τη̄ ω̄ρᾱ η̄γαλλιᾱ

σᾱτο̄ εν̄ τω̄ π̄νῑ τω̄ ἁγιω̄·

καῑ εῑπ̄εν̄· ε̄ξ̄ο̄μο̄λο̄γοῦ

μαῑ σοῑ³ π̄ε̄ρ̄ κε̄ τοῦ̄ οὐρᾱ

νοῦ̄ καῑ της̄ γ̄ης̄·

- > Ε̄ξ̄ο̄μο̄λο̄γ[οῦ]μαῑ σοῑ π̄ε̄ρ̄ κε̄
 τοῦ̄ οὐ̄νο̄ῡ καῑ της̄ γ̄ης̄·
 το̄ ε̄ξ̄ο̄μο̄λο̄γοῦ̄μαῑ φ̄η̄σιν̄
 κᾱτᾱ [ς]γ̄νη̄θεῑαν̄ ἀν̄θρω̄
 πῑνη̄ν· ἀν̄τῑ τοῦ̄ χᾱριν̄ ο̄μο̄
 λο̄γω̄· η̄γο̄ν̄ δο̄ξᾱζω̄ σε̄
 ε̄θος̄ γ[α]ρ̄ τη̄ θε̄ο̄π̄νε̄ῡστω̄
- > γρᾱφ̄η̄· δε̄χε̄σθ̄αῑ τρο̄πον̄·
- > γε̄γρᾱπ̄ταῑ γο̄ν̄ ο̄τῑ ε̄ξ̄ο̄μο̄
- > λο̄γη̄[σᾱς̄θω]σαν̄· [κ]ε̄· τω̄ ο̄νο̄
- [>] [μᾱτῑ σοῦ̄ τω̄ με̄γᾱλω̄· ο̄τι]
- > φο̄βε̄ρον̄ καῑ ἁγιον̄ ε̄στιν̄·
- > καῑ πᾱλῑν· [ε̄ξ̄]ο̄μο̄λο̄γη̄σο̄μαῑ

- > σοῑ κε̄ εν̄ ο̄λη̄ καρ̄διᾱ μοῦ̄· δῑη̄γη̄σο̄μαῑ παν̄τᾱ τᾱ θᾱγμᾱσιᾱ σοῦ̄· [ᾱλ]λ' ἴ̄δο̄ῡ φᾱσιν̄
 ο̄ῑ δῑε̄στ̄ρᾱμ̄με̄νοῑ τον̄ νο̄ν̄· χᾱριν̄ ο̄ γ̄ς̄ ο̄μο̄λο̄γεῑ τω̄ π̄ρῑ· εῑτᾱ π̄ω̄ς̄ ο̄γκ̄ ε̄λᾱτ̄των̄
 ε̄στιν̄ ἁ̄τοῦ̄· προ̄ς̄ τοῦ̄το̄ φᾱιν̄ τῑς̄ ἀν̄ των̄ ε̄γ̄ ε̄ῑδο̄των̄ τοῑς̄ [τ]η̄ς̄ ἁλη̄θεῑας̄ σ̄η̄νᾱς̄
 πῑζειν̄ δο̄γμᾱσῑ· καῑ τῑ το̄ κω̄λ̄ων̄ ω̄ β̄ε̄λ[τι]στοῑ· τον̄ ο̄μο̄ο̄ῡσῑον̄ γ̄ν̄ ἀπο̄δε̄χε̄σθ̄αῑ·
 καῑ επ̄[ᾱι]ν̄ειν̄ τον̄ ε̄ᾱγ̄τοῦ̄ π̄ρᾱ· σ̄ω̄ζον̄τᾱ δῑ ἁ̄τοῦ̄ τη̄ν̄ ἵπ̄ οὐρᾱνον̄· εῑ δ[ε] νο̄μῑ
 ζεῑς̄ διᾱ τη̄ν̄ ε̄ξ̄ο̄μο̄λο̄γη̄σιν̄ ε̄ν̄ ε̄λᾱτ̄το̄σιν̄ ε̄ῑναῑ ἁ̄γ̄τον̄ τοῦ̄ π̄ρ̄ς̄· ο̄ρᾱ καῑ το̄ ε̄φε̄
 ξ̄η̄ς̄· κ̄ν̄ γαρ̄ οὐ̄νο̄ῡ καῑ γ̄ης̄ ἀπο̄κᾱλεῑ τον̄ π̄ρᾱ· ο̄ δε̄ γ̄ς̄ τοῦ̄ των̄ ο̄λων̄ κρᾱτο̄υν̄
 το̄ς̄ θ̄γ̄ παν̄τω̄ς̄ ποῦ̄ σ̄η̄ν̄ ἁ̄γ̄τω̄ δε̄σ̄πο̄ζεῑ των̄ ο̄λων̄ καῑ επ̄ανω̄ παν̄των̄ ε̄στιν̄·

ογχ ως ελαττων η̄ ετεροουσιος· αλλ' ως θ̄ς εκ̄ θ̄γ̄ τᾱις ἴσαις εγκλειαις στεφανου
 μενος· και την κατα παν οτιογν ἴσοτητα προς αγτον εχων ουσιωδως:

ϱ̄δ̄ και μετ̄ ολιγα¹ > απεκαλψας αγτα ημιν τοις ηητιοις· ημιν απεκαλψεν ο θ̄ς και
 π̄ηρ̄ το προ της τογ κοσμογ καταβολης· κεκργμμενον και σεσιγημενον παρ' αγ
 τω μγστηριον· δηλον δε οτι το περι της ενανθρωπησεως τογ μονογεους· ο
 προεγνωσθη μεν προ καταβολης κοσμογ· πεφανερωται δε τοις² επι της ηης
 εν εσχαιτοις τογ αιωνος καιροις: ωρ̄(ιγενογς)³ ογ μακραν το παντα μοι παρεδοθη ἴπο
 τογ π̄ρ̄ς μογ̄ εστι· και το εδοθη μοι πασα εζουσια ως εν ογρανω και επι ηης· και
 δια τογτο αγτω διδο

ται πασα εζουσια· ἴνα ει
 ρηνοποιηση δια τογ σταγ
 ρογ αγτογ· ειτε τα επι
 της ηης· ειτε τα εν τοις
 ογνοις· ογδεπω μεν ογν
 τα παντα ειρηνοποιησεν
 ως δηλον εκ τογ επι τον
 απο της κακιας ἴπαρχει
 πολεμον· εσται δε παν
 τως η τελεια ειρηνη· δι
 καιωτατα δε παντα πα
 [ραδεδωκεν αγτω ο π̄ηρ̄]
 επει και αγτος ο γ̄ς παρε
 δοθη ἴπερ̄ παντων̄ ος̄
 > εστῑ σ̄ηρ̄ παντων̄ ανων̄
 > μαλιστα πιστων̄ και ἴ
 > λασμοσ̄ εστῑ περι των̄ α
 > μαρτιων̄ ημων̄· ογ̄ περι
 > των̄ ημετερων̄ δε μο
 > νων̄· αλλα και περι ολογ
 τογ κοσμογ· παρεδοθη

δε καθο γεγονεν̄ ανος· ἴνα εν τω ονοματι ἴγ̄, παν̄ γονγ̄ καμψεῑ επογρανιων̄
 και επιγειων̄ και καταχθονιων̄· και πασα γλωσσᾱ εζομολογησεται· οτῑ κς̄ ις̄
 γ̄ς̄ εις̄ δοξαν̄ θ̄γ̄ π̄ρ̄[ς̄] αμ̄η̄ν·

ΟΤΙ ΑΠΕΚΡΥΨΑΣ ΤΑΥΤΑ ΑΠΟ

ΣΟΦΩΝ ΚΑΙ ΣΥΝΕΤΩΝ· ΚΑΙ

ΑΠΕΚΑΛΨΑΣ ΑΥΤΑ ΝΗΤΙΟΙΣ·

ΝΑΙ Ο Π̄ΗΡ̄, ΟΤΙ ΟΥΤΩΣ ΕΥ

ΔΟΚΙΑ ΕΓΕΝΕΤΟ ΕΜΠΡΟΣ

ΘΕΝ ΣΟΥ[·] ΠΑΝΤ[Α ΜΟΙ ΠΑ]Ρ[Ε]

ΔΟΘΗ ἴΠΟ ΤΟΥ Π̄Ρ̄Σ ΜΟΥ·

ΚΑΙ ΟΥΔΕΙΣ ΓΙΝΩΣΚΕΙ ΤΙΣ

ΕΣΤΙΝ Ο γ̄ς̄ ΕΙ ΜΗ Ο Π̄ΗΡ̄ ΚΑΙ

ΤΙΣ ΕΣΤΙΝ Ο Π̄ΗΡ̄ ΕΙ ΜΗ Ο γ̄ς̄

lesser or different in substance, but as God from God he is crowned with equal honours and has equality with him over everything whatsoever by virtue of his substance.’

✠

294-1. *And a little later on.* God the Father has revealed to us the mystery which was hidden and kept silent with him before the creation of the world: it is clear that this concerns the incarnation of the only-begotten, which, while it was foreknown before the creation of the world, has been made clear to those on the earth in the final moments of the age. ✠

294-2. *From Origen.* There is no great distance between ‘All things have been handed over to me by my Father’ (Luke 10:22) and ‘All authority has been given to me as in heaven so on earth’ (Matthew 28:18). It was for this reason that he gave him all authority, that ‘He might make peace through his cross, whether what is on earth, or what is in heaven’ (Colossians 1:20). So while he has not yet reconciled everything, as is clear from the fact that there is still the existence of war from evil, there will be perfect peace completely. The Father most justly handed over everything to him, since the Son himself was handed over on behalf of all, ‘Who is the Saviour of all people, especially of those who believe’ (1 Timothy 4:10) and ‘He is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world’ (1 John 2:2). He was handed over insofar as he became human, so that ‘At the name of Jesus, every knee shall bend in heaven and on earth and under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father’ (Philippians 2:10–11). Amen. ✠

¹ Scholium 294-1: Cyril, Homily 65 on Luke.

² τοι has been corrected to τοις.

³ Scholium 294-2: Origen, Fragment 164 on Luke.

294-3. *From Saint Cyril.* Our Lord Jesus Christ reveals to us again his own glory, and the dignity of his divine superiority, and the skilfulness of his disposition with flesh. He clearly establishes how great a benefit has happened in consequence for those on the earth: ‘All things,’ he says, ‘have been handed over to me by my Father’ (Luke 10:22). For while he was and is Lord of both heaven and earth, and is enthroned with the Father and co-ruler with him of all things, when he sent himself down to our situation he was called human. Again, he speaks in a way which is not improper for the dispensation with flesh and he does not refuse expressions which suit the extent of his self-emptying, so that he might be believed in, having become like us and having put on our poverty. Accordingly, the one who was Lord of both heaven and earth and, in short, of all things, says that everything has been handed over to him by the Father: for he had ruled over what is under heaven. But after saying this, he rises immediately to his own glory and superiority, and he demonstrates that in no way is he inferior to his own Father. For what did he say in addition to those words? ‘No-one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him’ (Luke 10:22). Accordingly, let those who take the first words as subordination of the Son learn through these words the indistinguishability of the Son with regard to his own Father in every single thing whatsoever.⁴ For how when, according to what he says, no-one knows the Son except the Father alone, have you yourselves dared both to think and to say that he is inferior to him, as if you knew him accurately? And how is the one who is known only by his own Father not beyond all things, even speech, just as doubtless the Father himself also is, who is known only by his own offspring? For the holy and consubstantial Trinity alone knows itself, which is also beyond all understanding and speech. But the Son reveals this to us through the Spirit, as the Apostle also says, ‘For God has revealed this to us through his Spirit’ (1 Corinthians 2:10). ❖

¹ Scholium 294-3: Cyril, Homily 66 on Luke.

² There is a defect in the parchment leading to the displacement of these lines.

³ The first hand initially wrote πιστεγε and corrected it to πιστευηται.

⁴ This sentence is not found in the Syriac version of this sermon.

τοῦ ἁγίου κυρίλλου: ¹

ϞΔ̄ ² Ἐμφανίζει πάλιν ἡμῖν τὴν εὐαγγέλιον δοξάν· καὶ τῆς θεοπρεποῦς ὑπερο-
 χῆς τὸ ἀζῖωμα· καὶ τῆς μετὰ σαρκὸς οἰκονομίας τὸ εὐτεχνές· ὁ κς̄ ἡμῶν
 ἴς̄ ὁ χς̄· ὅση τε γεγονός ἐντεῦθεν ἡ ὀνήσις τοῖς ἐπι τῆς γῆς καθίστησιν ἐναργές· >
 πάντα μοι· φῆσιν παρεδόθη ὑπο τοῦ πρς̄ μοῦ· ἦν μὲν γὰρ καὶ ἐστὶν οὐρανοῦ
 τε καὶ γῆς κς̄ καὶ σὺνθρόνος τῶ πρῖ καὶ σὺνκαταρχῶν αὐτῶ τῶν ὁλῶν· ἐ-
 πείδη δὲ καθείς εὐαγγέλιον ἐν τοῖς καθ ἡμᾶς κεχρηματικῆς ἀποός· διαλεγεται
 πάλιν οὐκ ἀπεικοτικῶς τὴ μετὰ σαρκὸς οἰκονομία· καὶ τὰς πρεποῦσας τοῖς
 τῆς κενώσεως μετροῖς· οὐκ ἀπαιτεῖται φῶνας· ἵνα πιστεύηται³ γεγονός κα-
 θ' ἡμᾶς καὶ τὴν ἡμῶν φορέσας πτωχείαν· ὁ τοῖνυν οὐνοῦ τε καὶ γῆς καὶ
 σὺλληβδην τῶν ὁλῶν κς̄· εὐαγγέλιον πα[ν]τα παραδίδοσθαι φῆσιν ὑπο τοῦ

ϞΔ̄ Πάντα μοι παρεδόθη ὑ-
 πο τοῦ πρς̄ μοῦ· καὶ οὐ
 δεῖς γινώσκει τις ἐς
 [τὴν ὁ ἴς̄ εἰ μὴ ὁ πῆρ] καὶ
 τις ἐστὶν ὁ πῆρ εἰ μὴ ὁ ἴς̄·

πρς̄· κεκύριεγκε γὰρ τῆς
 ὑπ οὐρανοῦ ἀλλὰ τοῦτο
 εἰπὼν ἀνίσιν εὐθῆς· εἰς
 τὴν εὐαγγέλιον δοξάν· καὶ
 ὑπεροχῆν· καὶ διαδεῖ
 κῆσι κατ' οὐδένα τροποῦ
 τοῦ ἰδίου πρς̄ αὐτῶν ἠτ-
 τῶμενον· τί γὰρ εἶπεν πρὸς
 ἐκείνοισ· > οὐδεὶς γινώ-
 σκει τις ἐστὶν ὁ ἴς̄· εἰ μὴ ὁ
 πῆρ· καὶ τις ἐστὶν ὁ πῆρ εἰ

- > μὴ ὁ ἴς̄· καὶ ὡ ἐὰν βούληται ὁ ἴς̄ ἀποκαλύψαι· οἱ τοῖνυν τὰς πρῶτας λέξεις εἰς
 Ἰφῆσιν ἐκλαμβάνοντες τοῦ ἴς̄· μανθανέτωσαν διὰ τούτων τὴν κατὰ παν-
 ὄτιον τοῦ ἴς̄ [π]ρὸς τὸν εὐαγγέλιον πρᾶ τὴν ἀπαρραλλᾶξίαν· πῶς γὰρ οὐδένος εἶδο-
 τος καθὰ φῆσιν τὸν ἴς̄· εἰ μὴ μονοῦ τοῦ πρς̄· αὐτοὶ τετολμηκατε καὶ φρονεῖν
 καὶ λεγεῖν· ὅτι ἐλαττῶν ἐστὶν αὐτοῦ ὡς ἀκριβῶς εἰδοτες αὐτῶν· καὶ πῶς ὁ ὑπο
 μονοῦ γινώσκόμενος τοῦ ἰδίου πρς̄· οὐχ ὑπερ πάντα [γο]γν ἐστὶ καὶ λόγον καθὰ
 περ ἀμελεῖ καὶ αὐτός ὁ πῆρ ὁ ὑπο μονοῦ γινώσκόμενος τοῦ ἰδίου γεννηματος·
 μὴ γὰρ οἶδεν εὐαγγέλιον ἢ ἀγία καὶ ὁμοούσιος τριάς· ἡ καὶ πάντος ἐστὶν ἐπεκεῖνα
 καὶ νοῦ καὶ λογοῦ· ἀποκαλύπτει δὲ ἡμῖν ὁ ἴς̄ διὰ τοῦ πῆρ ὡς καὶ ὁ ἀποστόλος φῆ-
 σιν ἡμῖν γὰρ ἀπεκαλύψεν ὁ ἴς̄ διὰ τοῦ πῆρ αὐτοῦ:-

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

- ϕ̄ε̄** Ἀποκάλυψις ἐστὶ μεταδοσις γνώσεως πρὸς τὸ μέτρον τῆς ἐκαστοῦ φύσεως τε καὶ δυνάμεως καὶ ὅπου μὲν ὁμοία φύσις. ἐκε[ι γ]νώσις· ἀνεγ[είνη] διδασκαλία· ἐν ταῦθα δὲ ἐξ ἀποκαλύψεως μαθησις ἐπιτηρεῖ τοίνυν πῶς ἐνταῦθα μὲν ἐκ
- ϕ̄ε̄** χάριτος, ἐκεῖ δὲ ἐκ φύσεως· **ωρ(ιγενους)**² Βούλεται δὲ ἀποκαλύψαι λόγος· οὐκ ἄλλο γὰρ· καὶ ὡς σοφία σοφῶς· καὶ ὡς δικαιοσύνη δικαίως καὶ κατ' ἀξίαν τοῦ καιροῦ τοῦ ἀποκαλύπτειν καὶ τὰ μέτρα τῆς ἀποκαλύψεως ἐπιστάμενος· ἀποκαλύπτει δὲ περιαιρῶν τὸ ἐπικείμενον τῇ καρδίᾳ καλλύμμα καὶ τὸ σκοτὸς ὃ εἴθετο ἀποκρυφῆν αὐτοῦ· οὕτω γὰρ δ[ύ]νηται ὡς μωΰσης εἰσελθεῖν εἰς τὸν γνόφον ὃν ἦν ὁ **θ̄ς**· ἐπειδὴ δὲ ἐντεγ[έθη] οἰοντα[ί οἱ] ἑτεροδοξοὶ κατὰ σκευάζειν τὸ ἀσεβὲς αὐτῶν δόγμα· [ὡς] ἀρ[α ἀγ]νώστον οὐ[τα] τὸν **πρᾶ ἰγ̄ χγ̄** τοῖς ἐν τῇ παλαιᾷ ἀγίοις· λέκτεον πρὸς αὐτοῦς τὸ ἐάν βούληται ὁ **γ̄ς** ἀποκαλύψαι οὐκ ἐπὶ τὸν μέλλοντα μόνον ἀναφέρεται χρόνον· ἀφ' οὗ ταῦτα εἶπεν ἡμῶν ὁ **σ̄ηρ**. ἀλλὰ [καὶ ἐπὶ τὸν παραλελυθό]τα· τὸ γὰρ ἀποκαλύψαι· ἀοριστοῦ ἐστὶν χρόνου ἀναφερομένου ἐπὶ τῶν
- ϕ̄ε̄** Καὶ ὡ [ε]δ[ὲν βούλ]ηται ὁ **γ̄ς** ἀποκ[αλύψαι]
- > τῶν παρεληλυθότων· χρῆστεον δὲ πρὸς αὐτοῦς καὶ γραφὴ λεγομένη· ἀβραάμ'
 - > ὃ **π̄ηρ** ἕμων ἠγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν· [κ]αὶ ἴδεν καὶ ἐχάρη·
 - > τῶν δὲ ἀκούοντων ταῦτα λεγόντων· πενήτηκοντα οὗ[π]ω ἐχρῆς ἔτη καὶ ἀβραάμ' ἐώρακας φησὶν ὁ **σ̄ηρ** ἀμὴν ἀμὴν λέγω ἕμιν πρὶν ἀβραάμ γενεσθαι ἐγὼ εἰμι· οὐκοῦν ὁ ταῦτα εἰπὼν· ἐμπάρεσχεν εἰς τὸν τῷ ἀβραάμ τότε. ἵνα ἐκεῖνος τήνικαδὲ, ἴδῃ αὐτοῦ τὴν ἡμέραν:-

295-1. *From Saint Titus.* Revelation is the transfer of knowledge up to the measure of the nature and power of each person. Where nature is similar, there is knowledge without teaching, but after that comes learning from revelation. Accordingly, observe how while here it comes from grace, there it comes from nature. 60

295-2. *From Origen.* He wishes, as Word, to reveal not wordlessly³ and, as Wisdom, wisely and, as Righteousness, righteously. He knows, according to his dignity, the moments for revealing and the limits of the revelation. He reveals as he removes ‘the veil which lies on the heart’ (cf. 2 Corinthians 3:15) and ‘the darkness which he set as its concealment’ (Psalm 17:12 LXX). For thus one will be able like Moses ‘to enter into the dimness where God was’ (Exodus 20:21). Since the heterodox think to establish from this point their impious dogma that the Father of Jesus Christ was unknown to the holy ones in the Old Testament, the phrase ‘the Son chooses to reveal’ (Luke 10:22) is to be read to them: it does not only refer to time in the future from the point when our Saviour spoke these things, but also to the time which had passed. For the verb ‘to reveal’ is aorist tense, referring to someone of the past. The scripture should also be used against them which says: ‘Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad,’ but those who hear say this: ‘You are not yet fifty years old and have you seen Abraham?’ The Saviour says to them, ‘Very truly I tell you, before Abraham was, I am’ (John 8:56–8). Therefore, the one who said these things handed himself over to Abraham then so that Abraham at that time should see his day. 60

¹ Scholium 295-1: Titus, Homilies on Luke.

² Scholium 295-2: Origen, Fragment 162 on Luke.

³ The term translated as ‘wordlessly’ has the same root as ‘word’ in Greek: its meaning is better expressed as ‘irrationally’.

296-1. *From Saint Cyril.* More secret matters ought to be shared with the very closest of friends and not with those who simply happen to be there. But his friends are all who have been deemed worthy by him of discipleship and have the eye of their heart enlightened and their ear ready for obedience. Indeed, he once said to the holy apostles, ‘I do not call you slaves any longer; you are my friends. The slave does not know what the master is doing; but I have called you friends, because I have announced to you everything that I have heard from my Father’ (John 15:14–15). He also says to them what was written before, ‘having turned towards them’ (Luke 10:23) most purposefully, meaning that he has made this an aside from those who wish neither to see nor to hear, but are disobedient and have their mind blinded within them. He gave himself completely to those who love him, and looking at them said, ‘Blessed are the eyes which see’ (Luke 10:23), or at least ‘will see’ what they themselves will look on first before the others. So, on one hand, the account of these things is made as from the custom which is among all and shared.⁵ ❧

296-2. *And after other words.* Our eyes have become blessed. For we have looked on the Word with flesh which performs divine signs; we have heard his ineffable instruction; he has taught us about God the Father; he has shown him to us in his own nature. He has made visible the truth of the types given through Moses. Many of these prophets desired to see these things, and very many kings also (cf. Luke 10:24); we find them saying on one occasion: ‘Show us, Lord, your mercy and grant us, Lord, your salvation’ (Psalm 84:8 LXX), for they name the Son as mercy and salvation. Again, at

¹ See also Plate 7.

² Scholium 296-1: Cyril, Homily 67 on Luke.

³ The initial capital is extended and decorated.

⁴ Scholium 296-2: Cyril, Homily 67 on Luke.

⁵ The logical conclusion of this extract may be seen in the Syriac version of Sermon 67, in which ‘seeing’ is interpreted as ‘enjoying’.

τοῦ ἁγίου κυρίλλου: ²

Ϡ̅ Τ³ τῶν πραγμάτων ἀπορρητ[οτε]ρα τοῖς ἀναγκαιοῖς μάλιστα τῶν ἐπιτηδεῶν ἀνακοινοῦς[θ]αι χρῆ· καὶ οὐκ οὐκ τοῖς τυχοῦσιν ἀπλῶς· φίλοι δὲ αὐτοῦ [παν]τες εἰσιν· οἱ τῆς παρ αὐτοῦ μαθητικῆς ἡζιῶμενοι καὶ πεφωτισμένοι ἐχόντες[σ τ]ῆς καρδίας τὸν ὀφθαλμόν· καὶ τὸ οὐκ εἰσὶν εἰς ἕπακον· καὶ γοῦν ἐφῆ πο[τ]ε πρὸς τοὺς ἁγίους ἀποστόλους οὐκ εἶπε λέγων ἕμας δοῦλοῦς· ἡμεῖς φίλοι μοῦ ἐστε· ὁ δὲ δοῦλος·

- > οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ἕμας δὲ εἰρηκα φίλους· ὅτι πάντα ἄηκοῦσα
- > παρα τοῦ πρ̅ς μοῦ ἀνηγγεῖλα ἕμιν· τοῦτοις καὶ τὰ προγεγραμμένα φῆσιν οἰκο

νομικώτατα στραφεῖς

Ϡ̅ Καὶ στραφεῖς πρὸς τοὺς

μαθητὰς κατ' ἴδιαν εἶπε·

μακαριοὶ ὀφθαλμοὶ οἱ

βλεπόντες ἂν βλέπετε·

λέγων γὰρ ἕμιν· ὅτι πολ

[λοὶ πρ̅]οφῆται καὶ βασι

λεῖς ἠθέλησαν ἰδεῖν ἂν

μεῖς βλέπετε καὶ οὐκ ἴ

δαν· καὶ ἀκοῦσαι ἂν ἠκοῦ

σατε, καὶ οὐκ ἠκούσαν·

πρὸς αὐτοὺς, τοῦτ' ἐστὶν ἐν ἀποστροφῇ ποιήσασθε· τοὺς μὴτε ὄραν· μὴτε μὴ ἀκοῦειν ἐθέλοντας· ἀνηκοῦς δὲ ὄντας καὶ τυφλὸν ἔχοντας ἐν αὐτοῖς τὸν νοῦν· ὅλον ἐ αὐτὸν ἐχαρίζετο τοῖς ἀγαπῶσιν αὐτόν· καὶ εἰς αὐτοὺς ἀφορῶν μακαριοὺς ἐφῆ τοὺς ὀφθαλμοὺς τοὺς ὀρώσας ἠγοῦν ὀφθαλμοῦς ἂν πρὸ τῶν ἄλλων αὐτοὶ καὶ πρῶτοι τεθεῶνται· πεποιηται μὲν οὐκ ἐπὶ τοῦτ[οι]ς λόγους ὡς ἀπογε τῆς παραπάσι καὶ κοινῆς

συνήθειας· καὶ μεθ' ἑτέρα ⁴ Μακαριοὶ γεγονασὶν ἡμῶν οἱ ὀφθαλμοὶ· τεθεάμεθα γὰρ τὸν λόγον μετὰ σαρκὸς ἐνεργού[τος τὰ θεοπρε]πι· ἠκούσα[μεν] αὐτοῦ τῆς ἀπορητοῦ μυσταγωγίας· ἐδιδάξεν ἡμᾶς [τ]ὰ περὶ τοῦ θ̅ και [πρ̅ς] εἰδείξεν ἡμῖν αὐτὸν ἐν ἴδια φύσει· ἐμφανῆ κατέστησε τῶν διαμώσεως τύπων τὴν ἀληθειαν· ταῦτα πολλοὶ τῶν προφητῶν ἐπ[εθ]ύμ[ησα]ν ἰδεῖν πλείστοι δὲ καὶ βασιλεῖς·

- > καὶ οἱ εὐρίσκοντες μὲν λέγοντας· δείξον ἡμῖν κ̅ τὸ ἐλεος σου· καὶ τὸ σῶθαι ἡμᾶς
- > πρὸς σου κ̅ δῶς ἡμῖν· ἐλεῶν γὰρ καὶ σῶθαι ὀνομαζοῦσι τὸν ἕν· ποτε δὲ πάλιν

ΜΝΗΣΘΗΤΙ ΗΜΩΝ ΚΕ· ΕΝ ΤΗ ΕΥΔΟΚΙΑ ΤΟΥ ΛΑΟΥ ΚΑΙ ΤΑ ΕΞΗΣ:

ωρ¹
 ρ̄ζ̄ Καφως εν τογτοις παρισταται· οτι η κατα τον δημιοργγον του κοσμογ̄ θ̄ν̄ και
 τας απ̄ αγτογ γραφας παλαιας κηρ̄υσομενη ζωη· αιωνιος εστιν· τι ποιησας· ζωη
 και κ̄ς̄ ημων καταγγελλει· π̄γθομενογ γογν̄ του νομικογ· τι ποιησας· ζωη
 αιωνιον κληρονομησω. επι τον νομον αναπεμπει ο σ̄ηρ̄, ἴν̄ εκειθεν συναγαγη
 εντολας, τας προσαγοφσας τον ποιουντα αγτας· τη αιωνιω ζωη· μαρτυρει
 γογν̄ τω απο του νομογ ειληφοτι· το αγαπησεις κ̄ν̄ τον θ̄ν̄ σογ̄ και τα εξης· ει
 πων αγτω ορθως απεκριθης· τογτο ποει και ζης̄ δηλονοτι την ζωη
 την αιωνιον· περι ης̄ κακεινος επγθετο και ο σ̄ηρ̄ διδασκει· ² ταγτα δε ειρηται·
 προς τογς απο ογαλεντινογ και Βασιλιδογ και τογς απο μαρκιωνος· εχογσι
 γαρ και αγτοι τας λεξει· εν τω καθ̄ εαγτογς εγαγγελιω· και φησομεν προς
 αγτογς ὁ μαρτυρησας
 τω τη αγαπησεις κ̄ν̄ τον
 θ̄ν̄ σογ̄ και τα εξης· εντο
 λη απο του νομογ ειρηκο
 τι· ογ̄ περι αλλογ η περι
 του δημιοργγογ ειρημε
 > νη· και φησας επι του
 [>] [τοις] αγτοις ο[ρθ] ως απε
 > κριθης· τι αλλο Βογ̄λετ(αι)
 > ημας πραττειν ὑπερ του
 > ζησαι την αιωνιον ζωην·
 > η αγαπαν τον θ̄ν̄· τον εν
 > νομω και προφηταις· ε
 > ν ολη καρδια και εν ολη ψυχη· και εν ολη τη ἴσχυϊ αγτογ και εν ολη τη δια
 > νοια αγτογ ⁴ και ο σ̄ηρ̄ δε απεφηηατο περι των δγο εντολων τογτων λεγων·
 > οτι εν αγταις ο νομος και οι προφηται κρεμανται: **τογ̄̄ ᾱγιογ̄̄ κ̄γ̄ριλλογ̄̄** ⁵
 ρ̄ζ̄̄ Θελησας ο νομικος, ηγογν̄ οιηθεις δγναςθαι παγιδεγσαι χ̄ν̄ εις το λαλησαι τι κα
 τα μω̄σ̄εωσ̄. ηγογν̄ της δι αγτογ λαληθεισης εντολης κρειττονα την περι αγ
 τογ̄̄ διδασκαλιαν ειπειν· προσεισι πειραζων και λεγων· τι ποιησας ζωη
 αιωνιον κληρονομησω· αλλ̄̄ ειπεν αν τις αγτων των εγ̄̄ ειδοτων της μετα

λε̄̄ πε(ρι) τοῡ̄ επ̄ρωτησαντος̄̄ νομικογ̄̄: ³

οθ̄̄
 ρ̄ζ̄̄ Και ἴδογ̄̄ νομικος̄̄ τις̄̄ ἄ

νεστη̄̄ εκ̄πειραζων̄̄ αγ

των̄̄ λεγων̄̄ διδασκαλε.

τῑ̄ ποιησας̄̄ ζω[ην̄̄ αιωνι]

ον̄̄ κληρονομησω̄̄

another time, ‘Remember us, Lord, in the favour of your people’ (Psalm 104:5 LXX), and so on. 60

297-1a. *From Origen.* In these words he clearly describes that the life which is heralded by God, the creator of the world, and the ancient scriptures from him, is eternal. This is what our Saviour and Lord also announces: when the lawyer inquires, ‘What must I do to inherit eternal life?’ (Luke 10:25), the Saviour refers him to the law so that he might gather from there the commandments which lead the one who does them to eternal life. In fact, he bears witness to the saying taken from the law, ‘You shall love the Lord your God’ and so on (Deuteronomy 6:5 etc.), saying to him, ‘You have given the right answer; do this, and you will live’ (Luke 10:28), clearly the eternal life about which he asked the question and the Saviour is teaching. **297-1b.** These things are spoken against the disciples of Valentinus and Basilides and those of Marcion, for they themselves also have the phrases in their own gospel. We shall say to them: ‘To the one who stated “You shall love the Lord your God” and so on as a commandment from the law, Jesus bore witness that it was not spoken about anyone other than the creator, and he said in response to these very words, “You have given the right answer.” What else does he want us to do in order to live eternal life than to love the God who is in the law and the prophets, “with all your heart and with all your soul and with all your strength and with all your mind” (Luke 10:27)?’ And the Saviour declared about these two commandments, saying that ‘on them hang the law and the prophets’ (Matthew 22:40).⁴ 60

297-2. *From Saint Cyril.* The lawyer wishing, or at least expecting, to be able to trap Christ into saying something against Moses, or at least to say that the teaching about himself was better than the commandment spoken through Moses, goes up to tempt him and say, ‘What must I do to inherit eternal life?’ (Luke 10:26). But anyone of those

¹ Scholium 297-1a: Origen, Homily 34 on Luke.

² Scholium 297-1b: Origen, Fragment 166 on Luke.

³ *Kephalaion* 35. On the Questioning Lawyer.

⁴ This final sentence reverts to Origen, Homily 34 on Luke.

⁵ Scholium 297-2: Cyril, Homily 68 on Luke.

who knows well the mystery of the dispensation with flesh would have said: 'If you were experienced in the law and the power of the theory hidden within it, you would not have been unaware that the one whom you are trying to tempt knows what is secret, and is able to look into the hearts of those who approach him. You call him "teacher" (Luke 10:25), but are not prepared to learn. You pretend to honour him, expecting to catch him.' Observe again, I ask you, the malice in the words of the lawyer. For it would have been possible to say, 'What must I do to be saved, or at least to please God and receive the reward from him?' But he let that go, and used rather the words of the Saviour, to pour ridicule on his head. For since it was the custom of Christ, the saviour of everyone, constantly to converse about eternal life with those who approached him, the egotistical lawyer, in order to ridicule him, as I have said, used his words. 'But if you had been truly keen to learn, you would have heard from him things that lead to eternal life: since you are testing him in a wicked way, you will hear nothing other than simply what was prophesied by Moses to those of old.' For he says, 'What is written in the law? What do you read there?' (Luke 10:26). When the lawyer has replied what is set down in the law, to punish his wickedness and to reprove his ill-directed plan, Christ, who knows everything, says to him: 'You have given the right answer; do this and you will live' (Luke 10:28). The lawyer has missed his prey; the net of his trickery is torn. Therefore let us cry against him what was spoken by the voice of Jeremiah: 'You are found and captured, because you opposed the Lord' (Jeremiah 27:24). Deprived of his prey, he has been disembowelled in concern for his reputation, from trickery to pride, as if evils have made use of him for each other. For he asked not wanting to learn but, as the evangelist says, 'wanting to justify himself' (Luke 10:29). Observe how from self-love as well as from pride he called out shamelessly, 'And who is my neighbour?' (Luke 10:29). Is there no-one, lawyer, like you? Do you carry yourself off beyond everyone? Bring down your

σαρκος οικονομίας το μυστήριον· εἰ τὸν νόμον ἠπίστασο καὶ τῆς ἐν αὐτῷ
 κεκρῦμμενης θεωρίας τὴν δύναμιν· οὐκ ἂν ἠγνοήσας ὄν πειράζειν ἐπε
 χειρεῖς[·] εἰδοτά τα κεκρῦμμενα· καὶ καθοραν ἴσχυοντα τὰς τῶν προσιοντῶ
 αὐτῷ καρδίας· διδασκαλὸν ἀποκαλεῖς· μανθάνειν οὐκ ἀνεχόμενος· ὕποκρι
 νῆ τιμᾶν· σὺνάρπασαι προσδοκῶν[·] ἀθρεῖ δὲ μοι παλιν τὸ κακὸς εἰς λόγους
 τοῦ νομικοῦ· εἶπεν μὲν γὰρ εἰπεῖν τι ποιήσας σωθῆσθαι ἠγοῦν ἀρεσῶ ἥω· καὶ
 τὸν παρ αὐτοῦ ληψομαι μισθόν· ἀλλ' ἐκεῖνα μὲν ἀφῆσι· κεχρ[η]ταὶ δὲ μάλλον
 ταῖς τοῦ σρς φωναῖς· τῆς εαυτοῦ κεφαλῆς καταχέων τὸν γελῶτα· ἐπειδὴ
 γὰρ ἔθος ἦν τῷ πάντων σρι χῶ περι ζωῆς αἰωνίου διαλεγέσθαι[ι] σύχνωσ τοῖς
 προσῖοῦσιν αὐτῷ· διαγελῶν ὡς εἶπεν ὁ περιαῦτος νομικὸς ταῖς αὐτοῦ κε
 χρηται φωναῖς· ἀλλ' εἰπερ ἠεθα φιλομαθῆς ἀληθῶς· ἠκούσα[ς] ἂν παρ αὐτοῦ

—
 ᾠζ· Καὶ ἴδοῦ νομικὸς τις
 ἀνέστη ἐκπειραζῶν
 αὐτὸν· λέγων· διδάσκα
 λε τι ποιήσας ζωὴν αἰῶ
 νιον κληρονομήσω·

τὰ εἰς ζωὴν ἀποφέρων
 τὰ τὴν αἰωνίον· ἐπειδὴ
 δὲ πειραζῆς κακοῦργως·
 οὐδὲν ἕτερον ἀκούσῃ·
 πλὴν ὅτι μόνον τὰ δια
 μωΰσεως τοῖς παλαί τε
 > θεσπισμένα· ἐν τῷ νό
 μῳ γὰρ φησὶν [τι γεγρα]
 πται· πῶς ἀναγινώσκεις·
 ἀπαγγειλαντος δὲ τοῦ
 νομικοῦ τὰ ἐγκείμενα
 τῷ νόμῳ· κολαζῶν αὐ

- τοῦ τὴν πονηρίαν· καὶ τὸ δυστροπὸν ἐλεγχῶν φρονήμα ἡς ὅ πάντα εἰδῶς·
 ὀρθῶς ἀπεκρίθης φησὶν τοῦτο ποιεῖ καὶ ζῆσθ· ἐκπεπτώκε τῆς θήρας
 ὁ νομικὸς· ἐρραγῆ τῆς ἀπατῆς τὸ λῖνον· οὐκοῦν ἐπιφώνωμεν αὐτῷ· τὸ
 > δια τῆς ἱερεμίου φωνῆς· ἠγρεθῆς καὶ ἐληφθῆς· ὅτι τῷ κῶ ἀντεστής· ἀ
 ποτῆχων δὲ τῆς θήρας· ἐκκεκοιλίσται πρὸς φιλοδοξίαν· εἶξ ἀπατῆς εἰς ὕπε
 ροψίαν· ἀλλήλαις ὡσπερ αὐτὸν αἰ κακίαι κίχρῶσιν· ἠρωτήσε γὰρ οὐ μαθεῖν
 > θελῶν· ἀλλ' ἡ φησὶν ὁ εὐαγγελιστῆς θελῶν αὐτὸν δικαίως· ἀθρεῖ δὲ ὁπῶς
 ἐκ φιλαγτίας τε ὁμοῦ καὶ ὕπεροψίας ἀνεδὴν ἀνεφώνει· > καὶ τις ἐστὶ μοῦ πλῆ
 σιον οὐδεὶς ὡ νομικέ· κατὰ σε πάντων ἐπεκεῖνα σαυτὸν ἀποφέρεις· καθέστην

οφρην· μεμνησο λεγοντος τ[ο]υ [π]αρ[οιμι]α[ς] του· οι δ' [ε]αγτων επιγνωμονες σοφοι:

ϱη̄

εξ ανεπιγραφ(ογ) ¹

επαιθεις ὑπο του $\overline{\text{cpc}}$ ο νομ[ικος] ω[ς] κ[αλην] αποκρiscin εποησατο· την αλαζονι

αν εξερηζεν· ογδενα ειναι πλησιον αγτου τιθεμενος· ως ογδενος οντος αγτω
κατα την δικαιοcynην εφαμιλλογ τοιαγτα δηλαδη φρονων οια εκεινος ὀ

> φαρισαιος λεγων. ευχαριστω σοι· οτι ογκ ειμι ως οι λοιποι των $\overline{\text{anwn}}$ και τα ε
ξης· ογκ ειδως οτι τογτω διαφ[θει]ρει την δικαιοcynην, τω μη εξ αγαπης ο πρατ

τει ποιειν· εν[δ]ηc ογν
και ογτος της [α]γαπης α

λικκεται· παντως μεν
και της προς $\overline{\text{thn}}$. ογ μην

αλλα και της γε προς τον
πλησιον εμφανως· οπογ

ογδε ειναι τινα πλησιον
αγτου λογιζετα[ι]· δηλον

δε οτι τον αδελφον ο[γ]
> κ αγαπων ον εωρακεν ογ

> δυναται $\overline{\text{thn}}$ αγαπαν ον
ογχ εωρα[κε]ν δεικνυ[cin]

δε τον πλησιον ὀ $\overline{\text{cpr}}$ τις
εστιν, ογ γενει διοριζων

ογχ' αρετη δοκιμαζων αλ
λα τη φγσει cynaπτων δι

ηγ[ο]γμενος περι του δεινα
πεπονηοτος ὑπο ληcτων:

ἰδωρογ πληογcιωτου· επιστολ(ης) $\overline{\text{apn}}$ ²

ϱη̄

τι εστιν εφης το εν τοιc ευ

αγγελιοιc ειρηνεμον· περι

του νομικογ· ο δε θελων

εαγτον δικαιοcαι· ειπεν

και τις ε[ς] τι μογ πλησιον·

μονον ενομιζεν ειναι τον

δικαιον τω δικαιο· τον ὕ

ψηλον τω ὕψηλω κατ αρε

την φημι· ογ γαρ τη ογcια

μια ογχη το πλησιον εκρινεν· αλλ' η τοιc αξιωμαcιν· διο και θελων εαγτον δικαιο ⁴

—

ο δε ειπεν προς αγτον· εν

τω νομω τι γεγραπται πως

αναγιωcκειc· ο δε αποκρι

θεις ειπεν· αγαπηcεις $\overline{\text{kn}}$

τον $\overline{\text{thn}}$ σογ· εξ ολης καρ

διαc σογ και εν ολη τη ψγ

χη σογ και εν ολ[η] τη ic]χη

ἰ³ σογ και εν ολη τη διανοια

σογ· και τον πλησιον σογ

ως σεαγτον· ειπεν δε

αγτω ορθως απεκριθης·

τογτο [π]οιει και ζηχη· ὀ

δε θελων δικαιοcαι εαγτο²

ειπεν προς τον $\overline{\text{in}}$ και τις

εστιν μογ πλησιον·

haughty brow. Remember what the writer of Proverbs says: ‘Those who know themselves are wise’ (Proverbs 13:10). ❶

298-1. *From an unattributed source.* Having been praised by the Saviour for giving a good answer, the lawyer breaks out with a boast, claiming that no-one was his neighbour, as if no-one were a rival to him in righteousness. He clearly thought such thoughts as that Pharisee, who said, ‘I thank you that I am not like other people’ and so on (Luke 18:11). He did not know that by this he destroys righteousness, by not performing what he does out of love. So he too is caught as lacking love: assuredly, love for God and, obviously, not just that but also love for his neighbour, when he does not reckon that anyone is his neighbour. It is clear that ‘those who do not love their brother whom they have seen cannot love God, whom they have not seen’ (1 John 4:20). The Saviour shows him who is his neighbour, not defining it by birth, nor determining it by merit, but linking it to nature by telling the story of the one who suffered terrible things from robbers. ❷

298-2. *From Isidore of Pelusium, Letter 1759.* What, you said, does the story in the gospels about the lawyer mean? He, wanting to justify himself, said, ‘And who is my neighbour?’ (Luke 10:29). He thought that there was only righteousness for the righteous, exaltation for the exalted, I mean according to merit. For he did not decide on his neighbour by their substance being one, but by their reputation. And because he wanted to justify himself ... ❸

¹ Scholium 298-1: Cyril, Fragments on Luke.

² Scholium 298-2: Isidore of Pelusium, Letter 1759.

³ Tregelles erroneously has the whole of ICXCI on the upper line.

⁴ At least one page is missing, which would have contained more commentary on Luke 10:29.

299-1. ... Accordingly, the law which was given through Moses oversaw humanity prostrate and being at the point of death. For the priest and the Levite indicate this, as the law introduces levitical holiness. But while it oversaw, it was exhausted and it was not sufficient for complete healing. It did not make what was prostrate to stand and, out of necessity, as it was exhausted it retreated without taking a step. For sacrifices and offerings were made through it, as Paul says, but ‘They were not able in conscience to make the worshippers perfect’ (Hebrews 9:9), since it was completely impossible too for the blood of bulls and goats to take away sins. For the sake of this, the Lord did not say when the priest and Levite saw the man prostrate there half-dead that they ‘passed by’, but that they ‘passed by on the other side’ (Luke 10:31–32). The one who anointed him, Jesus says, did not go past him without seeing, but he stopped and he looked and took thought to heal him. He touched him, and it was insufficient to heal him. The one who was overcome by the predominance of the blows which had been suffered, ran off back again to the other side. For this is what ‘he passed by on the other side’ indicates. 60

¹ *Kephalaion* 36: On the Man who Fell among Robbers. The top margin is very faint, but there is a line of ink marks which could plausibly be this titlos.

² There are a further two lines of majuscule script in the top margin, on which some letters can be faintly made out. This does not appear to be offset ink and is possibly a scholium title with details of a work of Severus, even though the first line starts in the middle of an extract.

³ Scholium 299-1: Severus, Fragments on Luke (Mai).

⁴ Tregelles has ΚΑΤΕΒΑΙΝΟΝ (corr. Greenlee).

300-1. *From Saint Severus, Archbishop of Antioch, from Sermon 89.* Christ deliberately called himself the Samaritan for the present purpose. For since he was having a conversation with the lawyer, who bragged greatly with regard to the law, he was keen to put him in his place by what was said. As it was neither the priest, nor the Levite, nor, to put it simply, those who thought that they behaved according to the laws of Moses, but he himself who came to fulfil the intention of the law, he revealed by his very works who was the neighbour, and what it meant to love this person as oneself. The Jews said, scorning him, ‘You are a Samaritan and you have a demon’ (John 8:48) and they accused him very frequently of breaking the law. 6●

300-2. *And a little later on.* Accordingly, the Samaritan on his journey, who is Christ, saw the man lying there. For he was truly on a journey and not passing by. He makes inspecting us the very reason for his journey: for us he came down to the earth and with us he dwelt. For he was not only seen, but he also spent time with humans: in truth and without change and illusion, he became human. For this is the character of genuine and tender physicians, that they spend time with those who are sick and do not turn away until they regain health. From this he also pours wine over the wounds, which also treats with the word of teaching. For he also ‘gave us the wine of amazement to drink’ (Psalm 59:5 LXX), as the prophetic Psalmist says, since we were not able to bear it in its purity. For the harshness and incurability of the wounds did not withstand the overpowering treatment. He mixed this with oil: for this reason he sat down to eat with sinners and tax-collectors. 6●

¹ Scholium 300-1: Severus, Sermon 89.

² Scholium 300-2: Severus, Sermon 89.

³ Tregelles $\sigma\alpha\mu\alpha\rho\epsilon\iota\tau\eta\varsigma$, Greenlee $\sigma\alpha\mu\alpha\rho\iota\tau\eta\varsigma$.

⁴ There is not enough space for $\kappa\alpha\tau\alpha\ \alpha\upsilon\tau\omicron\nu$ here. The remaining letters are very unclear.

⁵ Tregelles $\epsilon\lambda\epsilon\omicron\nu$, Greenlee $\epsilon\lambda\lambda\iota\omicron\nu$.

⁶ The original text of this first hand correction *in scribendo* is unclear: $\epsilon\lambda\lambda\iota\ |\ \omega$ replaces $\tau[\dots]$ | ω .

301-1. *From Saint Severus, Archbishop of Antioch, from Sermon 89.*¹ For since, according to what is written, ‘Humans, being in honour, have no understanding, but they are compared to foolish flocks and made like them’ (Psalm 48:13 LXX), they are afflicted by every animal-like and unbridled desire. Christ, who became the first-fruits of our race, did not know sin. He showed first in himself how we proceed above these animal sufferings. For ‘He took our infirmities and bore our diseases’ (Matthew 8:17). For this reason it said how the one who encountered healing mounted on his own donkey (Luke 10:34; cf. Zechariah 9:9²), for he carried us on himself because we are limbs of his body. But, indeed, he also brought us to an inn. It calls the Church an inn, as it has become a place which receives and welcomes everyone. For we no longer hear, according to the narrowness of the shadow of the law and of the worship in types, that ‘an Ammonite and a Moabite shall not come into the assembly of the Lord’ (Deuteronomy 23:4) but ‘Go and teach all the nations, baptising them in the name of the Father and the Son and the Holy Spirit’ (Matthew 28:19). ‘The one who fears him in every nation and does works of righteousness is acceptable to him’ (Acts 10:35), and he brings them back and considers them worthy of greater care. For when the Church is gathered together from the nations who perished in their polytheism, Christ himself was in it, according to what is written, ‘dwelling and tarrying’ (2 Corinthians 6:16, cf. Leviticus 26:12) and giving every spiritual grace. For this reason he also gave two coins to the owner of the inn, who may be considered as being the type of the apostles and the shepherds and teachers with them when he has gone up to heaven; he ordered him specifically to take care of the one who was injured, and added that ‘Whatever more you spend, I will repay you when I come back’ (Luke 10:35). The two coins, it says, are the two Testaments, both the Old and the New. One was given through the law of Moses and the prophets, the other through

¹ Scholium 301-1: Cyril? Despite the attribution to Severus, Sermon 89, this scholium is ascribed to Cyril in Cramer (cf. Reuss, *Lukas-Kommentare*, 288; Payne-Smith, *The Gospel according to S. Luke*, 316).

² The placing of the apostrophe is unexpected, but unlike an accent it is curved.

ΤΟΥ ΑΓΙΟΥ ΣΕΥΗΡΟΥ ΑΡΧΙ[ΕΠΙ]ΣΚ(ΟΠΟΥ) ΑΝΤΙΟΧΕΙΑΣ ΑΠΟ ΛΟΓΟΥ ΠΘ¹

ᾱ

- > Επειδή γάρ κατά το γεγραμμενόν· ἀνός ἐν τιμῇ ὧν οὐ σὺνηκεν· ἀλλὰ παρασύνεβλη
 > θη τοῖς κτηνεσί τοῖς ἀνοητοῖς καὶ [ο]μοιωθῆ ἀγτοῖς· καὶ πᾶσαν ἐπιθύμιαν βωσκῆ
 ματώδη καὶ ἀκολαστὸν καθήρρω[ς]τήσεν· ἀπαρχὴ γενόμενος τοῦ γε[ν]οῦς ἡμῶν
 ο ἡσ̄ ο μὴ εἰδὼς ἀμαρτιαν· ἐν εαγτώ πρῶτον εδείξεν· τοῦτων τῶν κτηνῶ
 > δῶν παθῶν ὑπεράναβαντας ἡμας· ἄγτος γὰρ² τὰς ἀσθενείας ἡμῶν ἐλάβε. καὶ
 > τὰς νοσοὺς ἐβάστασε· διὰ τοῦτο εἶπεν· ὡς τὸν τυχόντα τῆς θεραπείας ἐπὶ τοῖ
 > δῖον ὑπόζυγιον ἀνεβίβασεν· ἐν εαγτώ γάρ ἡμας ἐφερῆν· ὅτι ἐσμεν μέλη τοῦ
 > σώματος αἰτοῦ· ἀλλὰ μὴν καὶ εἰς πανδοκίον ἀπηγάγε· πανδοκίον δὲ τὴν ἐκ
 κλησίαν καλεῖ· τὴν πάντων γενομένην δεκτικὴν καὶ χωρητικὴν· οὐκ
 τί γάρ κατά τὸ στενὸν τῆς νομικῆς σκιάς καὶ τῆς ἐν τύποις λατρείας ἀκοῦομεν, >

ᾱ
 ΕΠΙΒΙΒΑΣΑΣ ΔΕ ΑΥΤΟΝ Ε
 ΠΙ ΤΟ ἸΔΙΟΝ ΚΤΗΝΟΣ ΗΓΑ
 ΓΕΝ ΑΥΤΟΝ ΕΙΣ ΠΑΝΔΟΚΙ
 ΟΝ ΚΑΙ ΕΠΕΜΕΛΗΘΗ ΑΥΤΟΥ·

- > οὐκ εἰσελεύσεται ἄμμα
 > νίτης καὶ μωαβίτης εἰς
 > ἐκ[κ]λη[σίαν] κ̄ν̄ ἀλλὰ πο
 > ρεῦθεντε[ς] μ[α]θητεῦσα
 > τε πάντα τὰ ἔθνη βαπτί
 > ζοντες αἰτοὺς εἰς τὸ ὄνο
 > μα τοῦ π̄ρς̄ καὶ τοῦ ἡ̄ν̄ καὶ
 > [τοῦ ἀγίου π̄νς̄ καὶ ἐν παντί]
 > [ἐθνεῖ ο] φ[ο]βοῦμενος
 > αἰτον [καὶ ἐ]ργαζομενος

- > δικαιοσύνην δεκτός αἰτώ ἐστίν· καὶ ἀπαγαγὼν μείζονος ἐπι[μ]ελείας ἠξίωσε·
 καὶ γάρ τῆς ἐκκλησίας συλλεγεῖσθς ἐκ τῶν τῆ πολυθεΐᾳ νενεκρ[ω]μένων ἐθνώ·
 αἰτός ἦν ο ἡσ̄ ἐν αἰτῇ κατά τὸ γεγραμμενὸν ἐνοικῶν καὶ [ε]μπεριπατῶν καὶ πα
 σαν π̄νικὴν δωροῦμενος χάριν· ὅθεν καὶ τῷ προεστώτι τοῦ πανδοκίου νοηθεῖν
 δ' ἂν οἴτος· τύπον ἐπεχεῖν τῶν ἀποστόλων καὶ τῶν μετ' αἰτοὺς [π]οιμένων καὶ δι
 δασκάλων. εἰς οἴνογς ἀνίων· ἐδῶκε δῶο δηνάρια[α] προνοεῖν ἐπι[μελ]ῶς τοῦ ἡ̄ρρω
 στηκοτος ἐγκελεῦσαμενος· καὶ προσθεῖς ὡς εἴαν τι προσδάπανησθς ἐγὼ ἐν τῷ ἐπα
 > νερχεσθαι με ἀποδώσω σοι· δῶο δηνάρια τὰς δῶο διαθηκὰς φησίν· καὶ παλαιὰν
 καὶ καινὴν· τὴν τε διὰ τοῦ νόμου μῶϋσεως καὶ τῶν προφητῶν· τὴν τε διὰ τῶν

εγαγγελίων δοθεισαν και αποστολικων διαταξεων· αμφοτερας ενος ογσας
 θ̄γ· και μιαν εικονα τογ ανω και ενος Βασιλεως φερογσας ως τα δηναρια· και
 τον αγτον Βασιλεικον χαρακτηρα ταις καρδιαις ημων δια των ἱερων λογιω̄
 ενσφραγιζομενας και εντγπογσας· επειπερ και εν αυτας και το αγτο π̄νᾱ λε
 λαληκεν· ερρετω γαρ μανης και προ αγτογ μαρκιων οι αθεωτατοι· διαφο
 ροις θεοις ταγτας μεριζοντες· ενος γαρ Βασιλεως εστι τα δυο δηναρια· και κα
 τα ταγτον και ομοτιμως δοθεντα τω προεστωτι τογ πανδοκιου παρα χ̄γ̄
 ᾱ δη και λαβοντες οι

των αγιωτατων εκ
 κλησιων ποιμενες·
 και μετα πονων και
 ἱδρωτων ταις δι
 δασκαλιαις πλατυ
 ναντες· και οικοθε
 προσδαπανησαντες·
 και δια της δαπανης
 μαλλον αγζησαντες·
 τοιογτον γαρ το νοη
 τον αργυριον· ε̄ξ̄ ων
 δαπαναται μη μει
 [ογμενον· αλλ αγζογ]
 μενον· οπερ ο της δι
 δασκαλιας λογος ε
 στιν επανερχομε
 νω τω δεσποτη κα
 τα την τελεγταιαν
 ημεραν ερογσιν εκα

ᾱ **Ε**πιβιβασας δε αυτον επι το
 ἴδιον κτηνος· ηγαγεν αυτον
 εις πανδοκιον και επεμε
 ληθη αγτογ· και επι την αγ
 ριον εκβαλων δυο δηναρια
 εδωκεν τω πανδοχει και ει
 πεν· επιμεληθητι αγτογ·
 και ο τι αν προσδαπανησης·
 εγω εν τω επανερχεσθαι
 με αποδωσω σοι·

- > στος > κε̄ δυο δηναρια δεδωκας μοι· ἴδογ προσδαπανησας οικοθεν· ετερα δυο
- > κεκερδαγκα· δι ων το ποιμνιον ηγζησα και αποκριθεις ερει εγ δογλε αγαθε
- > και πιστε· επι ολιγων ης πιστος επι πολλων σε καταστησω· εισελθε εις την χαραν
 τογ κ̄γ̄ σογ:

the gospels and the apostolic commands: both are of the one God, and they bear one image of the one ruler who is above, as do the coins. They seal and mould the same imprint of the ruler on our hearts through the holy sayings, since the same Spirit has also spoken in them. May Mani perish and Marcion before him, the most godless men who divided these into different gods. For the two coins are of the one king, and for the same reason and with equal value were they given to the owner of the inn by Christ. These are what the shepherds of the most holy churches received, and made more extensive with labours and sweat in the teachings, and enriched from their own resources: through expenditure, rather, they increased it. For money should be thought of as the sort of thing which when it is spent does not diminish but increases. This is what the word of teaching is, when each person will ask the master when he returns on the last day: 'Lord, you gave me two coins. See, I have spent more from my own resources and I have gained another two, through which I have increased the flock.' And he will answer and say: 'Well done, good and faithful slave. You were faithful in small matters and I will set you in charge of great ones. Enter into the joy of your lord' (Matthew 25:21). ❀

302-1. *From an unattributed source.* Jesus asked him which of the three he thought had been a neighbour to the one who suffered. He said, ‘The one who showed mercy to him’ (Luke 10:37). And in response Christ said, ‘You too, set off and do likewise’ (Luke 10:37). For the dignity of priesthood is no benefit to those who obtain it, nor is being called a legal expert to those who seem to be legal experts, unless they have a good reputation through the deeds themselves. For see, the garland of love is being woven for the one who has loved his neighbour. This man was a Samaritan, but he is not to be cast out because of this. For the first among the disciples, that is the blessed Peter, bore witness when he spoke as follows: ‘I understand in truth that God shows no partiality, but in every nation the one who fears him and does what is right is acceptable to him’ (Acts 10:34–5). For Christ, who loves the virtue in us, accepts all the lovers² of good activities. 🍷

302-2. *From Origen.* He teaches that each person ought to make themselves the neighbour of one who asks for help. For such is what was said after the parable: ‘Which of these three was was a neighbour, do you think, to the man who fell among the robbers?’ (Luke 10:36). For neither the priest nor the Levite were neighbours to him but, as the lawyer answered, ‘the one who showed him mercy’ (Luke 10:37) was neighbour to the man who fell among robbers. For this reason, hear also from the Lord: ‘Go and do likewise’ (Luke 10:37). 🍷

¹ Scholium 302-1: Cyril, Homily 68 on Luke.

² Although Codex Zacynthius has εργατας (‘workers’), Reuss, *Lukas-Kommentare*, 117 reads ἐραστάς (‘lovers’), which seems more likely in context.

³ Scholium 302-2: Origen, Homily 34 on Luke.

303-1. *From Saint Cyril.* The manner of hospitality is a great matter and worthy of acquisition. The most wise Paul also bears witness to this, writing ‘Do not forget to be hospitable’ (Hebrews 13:2). Martha was such a person when she entertained the Lord: it is a fine thing to imitate her, just like her sister Mary as well, who was most fond of learning and who sat at the feet of the Saviour and filled her mind with the teachings from him. ❧

¹ *Kephalaion* 37: On Martha and Mary.

² Scholium 303-1: Cyril, Homily 69 on Luke.

³ Tregelles lacks the last three letters of the final word (ται, corr. Greenlee). At least one page is missing, which would have contained Luke 10:41–42.

305-1. *From Saint Cyril.* Indeed, he is true God and Son of the God who is over all. And while he himself dispenses to the creation all things through which it may be well disposed and kept safe, he himself lacks nothing at all. For, he himself says, he is full (cf. Isaiah 1:11). So, someone might say, ‘Of what is he in need who has all things of the Father by nature? For he clearly said that “Everything that the Father has is mine” (John 16:15).’ The Father has the property of being full of all good and divine dignities, and this is also true of the Son. Knowing this, holy people say that, ‘from his fullness, we have all received’ (John 1:16). Why, then does it say ‘he prays’ if he is full and needs nothing at all from that which the Father has? In response, we say that the manner of his dispensation in the flesh gives him the ability, should he choose, to fulfil human matters for this purpose when the moment requires. For if he ate and drank, and is found having participated in sleep, what is strange if, having placed himself within our limitations and fulfilling human righteousness, he did not make prayer without a purpose? It was so that he might teach us not to be lazy in this regard, but rather to be earnestly directed to intercessions, not standing in the middle of the streets (for some of the Jews used to do this, the scribes and the Pharisees, who made the matter an occasion for personal glory), but rather by ourselves, in silence and in private, and speaking to God in the manner of one to one with a pure and undistracted mind (cf. Matthew 6:5–6). For it was necessary that no other person should so much be a head and teacher for us of every good and most beneficial matter but him, who is himself first in all things and receives intercessions from all people. 🕊

¹ *Kephalaion* 38: On Prayer.

² Scholium 305-1: Cyril, Homily 70 on Luke.

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ: ¹

^ξ Θεασαμενοι δε καινότεραν πολιτειαν οι μαθηται ητησαν και τυπον καινον
 προσερχης· ειςι μεν γαρ εν τη παλαια πολλαι προσερχαι· θεασαμενοι δε την α
 στροφην του ρς αναβεβηκίαν πασαν πολιτειαν· παντος δικαιογ τε και
 προφητου ητησαν τυπον προσερχης· και καλωσ αιτογσι παρα του [ι]γ· ινα ε
 πιστημονως διαλεγωνται τω πρι· ογδεις γαρ δυναται διαλεχ[θην]αι περι
 πρς· η μονος ο εζ αγτου ως ει τις ελεγεν· ινα μη αμαρτανωμεν [εις θν]· ετερα
 ανθ' ετερων αιτογντες· η ως μη προσκην επ αγτου διαλ[ε]γομ[ενοι]· μηδε κα
 θον δει τροπον δια προσερχης προσδιαλεγομενοι τω θω δ[ι] δα[ξ]ον ημας
 προσερχεσθαι[·] και παλιν: ² προσερχης δε αγαπητε δυο ειςι τροποι· ειςι μεν ο της
 δοζολογιας μετα ταπεινοφροσυνης· δευτερος δε ο της αιτησεως υποβεβηκεν·

<p> ^{ζωρ} ³ Οιμαι δε οτι ογδεις λε γοι αν τω θω το περ μη πεπληρωμενος του της υιοθεσιας πнс· και γς δοξαζων πρα· λεγοι αν περ φγλαξας δε και την λεγογσαν εντολην· αγαπατε > τογς εχθρογς υμων· > προσερχεσθε υπερ τω > διωκοντων υμας· ο > πως γενησθε υιοι του > πρς υμων του εν τοις > ογνοις οτι τον ηλιον αγτου ανατελλει επι πονηρογς και αγαθογς και βρεχει επι > δικαιογς και αδικογς· ετι γενναται τις εκ του θγ ποιων δικαιοσυνην και γεν νωμενος λεγει αν σπερμα εν εαγ[τω] του θγ λαβων διο μηκετι δυναται αμαρτα νειν το περ· ειτα μαθθαιος μεν επιφερει τω περ ημων το εν τοις ογνοις· ατε περι βασιλειας διαλεγομενος ογνων· και παντας τογς παροντας διδασκειν διηγογμε νος τον ρα μετα τογς μακαρισμογς και τον περι της προσερχης λογον· λογκας δε πε⁴ </p>	<p> ^ξ Ειπεν τις των μαθητων αγτου προς αγτον κε δι δαξον ημας προσερχε σθαι καθως και ιωαννης εδιδαξεν τογς μαθητας αγτου· ειπεν δε αγτοις ο ταν προσερχησθε λε[γ]ετε· </p>
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306-1. *From Saint Titus.* The disciples, seeing this fresh behaviour, asked for a new type of prayer also. For there are many prayers in antiquity, and seeing the practice of the Saviour as surpassing all behaviour of every righteous person and prophet, they asked for a type of prayer. Well do they ask from Jesus so that they might converse knowledgeably with the Father. For no-one is able to speak about the Father except the one who alone is from him. So if anyone were to speak so that we should not err towards God in asking for some things instead of others, or conversing with him in an unsuitable way, or addressing God through prayer in a manner which is not as it should be, ‘Teach us to pray’ (Luke 11:1). ⁶●

306-2. *And again.* There are two manners of prayer, my beloved. One is that of glorifying with humility; the second is what falls under the heading of request. ⁶●

307-1. *From Origen.* I think that no-one would say to God ‘Father’ unless they were filled with the spirit of adoption (cf. Romans 8:15). Even a son glorifying his father would say ‘Father’ having kept the commandment which says, ‘Love your enemies and pray for those who persecute you, so that you may be children of your father in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous’ (Matthew 5:44–5). Yet another person is born from God by doing righteousness: having been born, they would say ‘Father’ having received the seed of God in themselves, because they are ‘no longer able to sin’ (1 John 3:9). Next, while Matthew follows the ‘Our Father’ with ‘who is in heaven’, since he is speaking about the kingdom of heaven and relating that, after the Beatitudes, the Saviour also taught all of those present his word about prayer (Matthew 6:9), Luke, on the other hand ... ⁴

¹ Scholium 306-1: Titus, Homilies on Luke.

² Scholium 306-2: Basil, Ascetic Constitutions.

³ Scholium 307-1: Origen, Fragment 174 on Luke.

⁴ At least one page is missing, which would have contained Luke 11:2b.

310-1. ... we say angels. For it is written about them, ‘Bless the Lord, all his powers, his ministers who do his will’ (Psalm 102:21 LXX). Accordingly, those who say this encourage strength to be given to those on the earth, that they might do the will of God and they might become imitators of the way of life above and in heaven, I mean the one which is among the holy angels. As Paul says, as they walk around on earth, so ‘may they have their citizenship in heaven’ (cf. Philippians 3:20). In addition to this, we claim that those who say ‘Your will be done on earth as it is in heaven’ (Luke 11:2)⁴ are asking for the removal of sin. For, as I have said, the will of God who is over all is that everyone on the earth should live their life in a holy fashion, so that the Church on the earth may be seen as the imitator and image of the Church of the first-born (cf. Hebrews 12:23) which, I say, is above, and that it may please Christ. ❧

311-1. *From the same Cyril.* Perhaps some people think that it is unfitting and unsuitable for holy people to ask for material things from God, and for this reason, they divert the saying into a spiritual consideration. Indeed, they claim that they are asking for bread which is not earthly, not material, but rather that which is from above and ‘descends from heaven and bestows life to the world’ (cf. John 6:33). ❧

311-2. *And a little later on.* Because it would be fitting for holy people to press on especially to take a share in spiritual gifts, I might say without any doubt that it is reasonable to see that they would be asking for common bread. The Saviour instructed them to do this too: they make their approach free from all blame. For observe what sort of sense is concealed in these words, through which he instructed them to ask for bread which is daily food: it should be clear from this that he did not allow them to possess anything, but rather to practise a poverty which befits the holy. For asking is not for those who have possessions, but for those who are in need. If someone who was in need of nothing were to say to God, who knows everything, ‘Give us today our everyday bread’ (cf. Luke 11:3), they would seem rather to be being ironic or at least truly wishing to take it. But some say that supersubstantial (ἐπιούσιος) bread is that which will

¹ Scholium 310-1: Cyril, Homily 74 on Luke.

² Scholium 311-1: Cyril, Homily 75 on Luke.

³ Scholium 311-2: Cyril, Homily 75 on Luke.

⁴ Cyril’s quotation here corresponds to the Majority form of text in Luke rather than the NA28 which underlies the NRSV.

>¹ φαμεν αγγελουc· γεγραπται γαρ περι αυτων εγλογειτε τον κ̄ν̄ πασαι αι δ̄γν̄α
 > μεις αυτου· λειτοργουι αυτου ποιοῡν[τεc] τα θεληματα αυτου· ἴcχην τοινην
 δοθη̄ναι παρακαλοῡσι τοιc επι της γ̄ηc· οι τοῡτο λεγοντεc· ἴνα ποιω̄σι το θελη
 μα τοῡ θ̄γ̄· και την ανω̄ και εν ο̄γνοιc απομιμω̄νται πολιτειαν την παρα γε
 φημι τοιc ᾱγιοιc αγγελοῡc· ἴν' ωc ο παγλοc φηcιν επι της περιπατοῡντεc· cχω
 cιν εν ο̄γνω̄ το πολιτεγμα· προς δε αῡ· τοῡτοιc φαμεν οτι της αμαρτιαc την α
 ναιρεcιν αιτοῡcιν ιδειν οι λεγοντεc γενη̄θ̄τω το θελημα σοῡ ωc εν ο̄γνω̄ και ε
 πι της γ̄ηc· θελημα γαρ ωc εφη̄ν τοῡ επι πανταc θ̄γ̄· το ᾱγιωc πολιτεγεcθαι τοῡc
 επι της γ̄ηc· ἴνα της των πρωτοτοκων εκκληcιαc της ανω̄ φη̄μι· μιμη̄μα και
 εικων̄ ωcπερ̄ τιc η επι της ορω̄μενη κατευφρᾱινη χ̄ν̄: **τοῡ αυτοῡ κυριλλοῡ**²

ια —

Ο̄ιοντα ἴcωc̄ τινεc· αναρμω̄στον̄ ε̄ιναι και απ̄εικοc̄ ᾱγιοιc· το αιτειν̄ παρα θ̄γ̄ τα

σω̄ματικα· και τᾱγθηc

ε̄νεκα της αιτιαc· απο

φεροῡσι το ειρημε̄νον

ειc̄ πνευμᾱτικην̄ θεω

ριαν̄· και δη̄ και αρ̄τον

φασ̄ιν̄ αιτειν̄ αῡτοῡc·

οῡκ̄ επιγειον̄· οῡ cωμα

τικον̄· εκ̄εινον̄ δε̄ μαλ

ια — **Τ**ον αρ̄τον̄ η̄μων̄ τον̄ επι

οῡcιον̄ δῑδοῡ η̄μιν̄ το

καθ̄ η̄μεραν̄·

λον̄ [τον] αν̄[ω]θεν̄ καῑ ε̄ξ̄ ο̄γνοῡ καταβᾱ[ι]νοντα· καῑ ζω̄ην̄ τω̄ κοcμω̄ παρεχοντα·

καῑ [μ]ε̄τ̄ ο̄λιγα·³ **Ο̄**τῑ με̄ν̄ ᾱγιοιc̄ πρε̄ποῑ αν̄ ο̄τῑ μᾱλιcτᾱ πνευμᾱτικων̄ χᾱριcμᾱτων̄ ε̄

πειγεcθαῑ μεταλᾱχειν̄· φαῑνη̄ αν̄· εν̄δοιαcαc̄ οῡδε̄ν· πλη̄ν̄ εκ̄εινο̄ ᾱξιον̄ ἴδειν̄ ο̄τῑ

κα[ν] αρ̄τον̄ αιτω̄σῑ κοῑνον̄· καῑ τοῡτο̄ δ̄ραν̄ αῡτοιc̄ προcτετᾱχεν̄ ο̄ c̄ηρ̄ μω̄μο̄γ̄ παν

τοc̄ ε̄λε̄γθε̄ραν̄ ποιοῡνταῑ την̄ προcοδο̄ν· ᾱθρεῑ γαρ̄ ο̄ποιοc̄ τοιc̄ ειρημε̄νοιc̄ ε̄γκεκρῡ

πταῑ νο̄υc· δῑ ω̄ν̄ γαρ̄ προcτετᾱχεν̄ αρ̄τον̄ αιτειν̄ η̄τοῑ τροφην̄ την̄ ε̄φημε̄ραν̄ δη̄

λοc̄ αν̄ εῑη̄ δη̄πο̄υθεν̄· μη̄δε̄ν̄ ε̄χεῑν̄ αῡτοιc̄ ε̄φ̄ιε̄ιc· ᾱγιο̄πρε̄πη̄ δε̄ μᾱλλον̄ επῑτη̄δε̄γ

εῑν̄ πτω̄χειαν̄ οῡ γαρ̄ των̄ ε̄χοντων̄ ε̄cτῑ το̄ αιτειν̄· ᾱλλᾱ των̄ [εν̄ c]παν̄εῑ κᾱθεcτη̄

κο̄τω̄ν· επῑ αν̄ δε̄ τιc̄ οῡδε̄νοc̄ εν̄ χ̄ρεῑᾱ κᾱθεcτη̄κωc· θ̄ω̄ τω̄ [π]αν̄τ[α]· ειδ̄ο̄τῑ λε̄γεῑ·

δοc̄ αρ̄τον̄ ἡ̄μιν̄ τον̄ ε̄φημε̄ρον̄· δο̄ξεῑεν̄ αν̄ εῑρω̄νεγεcθαῑ μᾱλλον̄· η̄̄ γο̄ν̄ [αλ]η̄θωc̄

βο̄υλε[c]θαῑ λᾱβειν̄· αρ̄τον̄ δε̄ τον̄ επῑοῡcιον̄· οῑ με̄ν̄ ε̄ιναῑ φασ̄ῑ τον̄ η̄ζοντᾱ τε̄ καῑ

ΔΟΘΗСОΜΕΝΟΝ ΚΑΤΑ ΤΟΝ ΑΙΩΝΑ ΤΟΝ ΜΕΛΛΟΝΤΑ· ἵνα νοηται παλιν πνευματι
κος· οι δε και εις ετερας εννοιας αποφεροϋσι την φωνην· αλλ ειπερ ην αληθεσ·
ὡс αρτοϋ τοϋ δοθησομενοϋ κατα τον αιωνα τον μελλοντα μνημην ποιοϋν
ται προσερχομενοι· δια τι προσεπαγοϋσι· το διδοϋ ημιν το καθ' ημεραν· εκτι γαρ
εκτι δια τοϋτων ἴδειν οτι της εφημεροϋ τροφης ποιοϋνται την αιτησιν

ως ακτημονεс δηλονοτι· ¹ **Ε**πιοϋσιον δε τον αγταρκη νοεισθαι χρη· τεθει
κε ποϋ την λεξιν και ο μακαριοс παϋλοс Βραχϋ παραλλαζασ επι τοϋ παντων
ημων **срс χγ'** εφη γαρ αγτον εαγτω κατασκευασαι λαον περιοϋσιον· αντι
τοϋ επιοϋσιοϋ το περιοϋσιον ειπων· τοϋτεστι τον αρκοϋντα και τοϋ τελει
ωс εχειν οϋχ ηττωμενον· ² επειδη οι απο μαρκιωνοс εχοϋσι την λεξιν οϋ
τωс· τον αρτον соϋ τον επιοϋσιον· διδοϋ ημιν το καθ' ημεραν· επαπορησω

μεν αγτοιс αλληγορι
ас και αναγωγас φεϋ
γοϋσιν· τιс εκτιν ο αρ
τοс τοϋ **θγ'**· ει μεν γαρ
ὡс αποδεδωκαμεν δι
ηγηсονται· δηλονοτι
αλληγοροϋ[сιν ει δε]

ιβ Και αφес ημιν τас аμαρ
тиас ημων· και γαρ αγτοι а
φιεμεν παντι οφιλοντι
ημιν·

τον соματικον αρτον ὑποληψονται· πωс οϋτοс· τοϋ κατ' αγτοϋс εκτιν
αγαθοϋ· αναγκαιωс δε και το καθ' ημεραν προσκειται· οιοни γαρ επικεεγαστη
εκτιн ημων η αληθινη ζωη· ἵνα κατα **θн** зηсη ο εσω **анοс'** **τοϋ αγιοϋ κυριλλοϋ** ³

ιβ Βοϋλεται χρηстоϋс και αμνηсикаκοϋс ειναι τοϋс εαγτοϋ μαθηταс· ὡс ανεπιπλη
κτωс δυναсθαι λεγειн εν προσεγγαιс· αφес ημιν τас аμαρтиас ημων· οτι και
ημειс αφιομεн· παντι τω οφειλοντι ημιν· ω Βαθοс πλοϋτοϋ και σοφιαс και γνω
сеωс· πρωτον αιτειн επιπαττει των αγτοιс ημαρτημενων την αφесιν· ειθ' οϋ
τωс ὁμολογει ⁴ οτι παντη τε και παντωс αφηсοϋсι και αγτοι· και ἴη' οϋτωс ειπω
της εноϋсηс αγτοιс ανεξикакиас μιμητηн εθελοϋсι γενεсθαι τον **θн'** και ηсαν αγ
τοι παραсχωνται τοис ομодоϋλοис χρηсотоηтос· таϋτηн εν ἴсω μετρω зηтоϋси [λ]а
Be[и]н παρ' αγτοϋ та δικαιа неμονтос και κατοικτειρειн апантас ειδοтос **θγ'** και
μη тис οιесθω τοис τϋχοϋсин απλωс εζειнαι λεγειн· αφес ημιν τас аμαρтиас ημων· ⁵

come and will be given in the future age, so that it might, again, be understood as spiritual. Others divert the utterance to different senses. But if it were true that, when they pray, they are calling to mind bread which will be given in the future age, why do they precede it in addition with the phrase ‘Give us each day’ (Luke 11:3)? For it is possible, it is possible by these words to see that they are making a request for daily food, clearly as those who are without property.¹ The word ‘supersubstantial’ (ἐπιούσιος) should be understood as ‘self-sufficient’ (αὐτάρκης). The blessed Paul has also set this word down somewhere with regard to Christ, the Saviour of us all, with a slight difference. For he said that he has prepared for himself ‘a special people’ (Titus 2:14), using instead of ‘supersubstantial’ (ἐπιούσιος) the word ‘special’ (περιούσιος), meaning what is sufficient and is nothing less than perfect in state. 60

311-3. Since the followers of Marcion have the word as follows: ‘Give us your supersubstantial (ἐπιούσιος) bread each day,’ let us criticise how they avoid allegories and analogies. Which is the bread of God? For if they will explain it as we have set out, clearly they would be allegorising. But if they were to understand it as material bread, how would this be from the one who, according to them, is good? Of necessity, the phrase ‘each day’ is also added. For in a similar fashion, our true life is restored so that the inner person will live according to God (cf. 2 Corinthians 4:16). 60

312-1. *From Saint Cyril.* He wishes his own disciples to be kind and not to hold a grudge, so that they are able to say blamelessly in their prayers, ‘Forgive us our sins, for we ourselves forgive everyone who is indebted to us’ (Luke 11:4). What depth of wealth and wisdom and knowledge! First he instructs them to ask forgiveness for the sins which have been committed by them, and then so to confess⁴ that they themselves will also forgive completely and utterly and, if I may speak in this way, they wish God to become an imitator of the forbearance which is within them. As they were able to show kindness to their fellow servants, they seek to receive this in equal measure from him who dispenses righteously and knows how to have pity on all. May no-one think that it is permissible for those who are without distinction to say, ‘Forgive us our sins’ (Luke 11:4) ...⁵

¹ Although the beginning of a new extract is marked here, the next two sentences continue scholium 311-2 from Cyril, Homily 75.

² Scholium 311-3: Origen, Fragment 180 on Luke.

³ Scholium 312-1: Cyril, Homily 76 on Luke.

⁴ ομολογει (‘he confesses’) appears to be an error for ομολογειν (‘to confess’).

⁵ Several pages are missing, which would have contained Luke 11:4b–24a.

326-1. Saying ‘Blessed rather are those who hear the word of God and obey it!’ (Luke 11:28), which itself was also spoken for the occasion, since those who did not obey the divine words condemned those who did obey. On the contrary, he pronounces a blessing because of this, since the demon was cast out which made the man deaf and mute, so that the deaf man might hear; and after hearing, might learn; and after learning, might believe; and after believing, might do good works; and after doing good works might be crowned and glorified with those made holy. 60

¹ *Kephalaion* 40: On the Woman from the Crowd who Raised her Voice.

² The heading for the scholium is concealed by a repair to the parchment.

³ Scholium 326-1: Unknown source (also in Cramer’s edition of the *Catena* on Luke); the reconstructed text is supplied from Cramer.

⁴ Tregelles has $\epsilon\pi\alpha\rho\alpha\varsigma\lambda$ here, suggesting that a small final λ was added, but neither Greenlee nor we see this.

Μ̄ ΠΕΡΙ ΤΗΣ ΕΚ ΤΟΥ ΟΧΛΟΥ ΕΠΑΡΑΣΗΣ ΦΩΝΗΣ : ¹

2

κς̄³ Εἰπὼν, ΜΕΝ ΟΥΝ ΓΕ ΜΑΚΑΡΙΟΙ ΟΙ Δ[ΚΟΥΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘῩ ΚΑΙ ΦΥΛΛΑΣ] ΣΟΝΤΕΣ. ΟΠΕΡ
ΕΙΡΗΤΑΙ ΚΑΙ ΑΥΤΟ ΠΡΟΣ ΤΟΝ ΚΑΙΡΟΝ [ΕΠΕΙΔΗ ΓΑΡ ΟΙ ΔΗΗΚΟΟΙ ΤΩΝ ΘΕΙΩΝ ΛΟΓΩΝ] ΚΑΤΕΚΡΙΝΑΝ
ΤΟΥΣ ΨΠΗΚΟΟΥΣ· ΕΞ ΕΝΑΝΤΙΟΥ ΜΑΚΑΡ[ΙΖΕΙ· ΔΙΑΤΙ ΤΟΥΤΟ· ΕΠΕΙΔΗ ΕΞΕΒΛΗ]ΘΗ ΔΑΙΜΟΝΙΟΝ

ΚΑΙ ΜΗ ΕΥΡΙΣΚΟΝ. ΤΟΤΕ ΛΕΓΕΙ

ΨΠΟΣΤΡΕΨΩ ΕΙΣ ΤΟΝ ΟΙΚΟΝ

ΜΟΥ ΘΕΝ ΕΞΗΛΘΟΝ[·] ΚΑΙ ΕΛΘΟ̄

ΕΥΡΙΣΚΕΙ ΣΧΟΛΑΖΟΝΤΑ ΣΕΣΑ

ΡΩΜΕΝΟΝ ΚΑΙ ΚΕΚΟΣΜΗΜΕ

ΝΟΝ ΤΟΤΕ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΠΑ

ΡΑΛΑΜΒΑΝΕΙ ΕΤΕΡΑ ΠΝΕΥΜΑ

ΤΑ ΠΟΝΗΡΟΤΕΡΑ ΕΑΥΤΟΥ· Ε

ΠΤΑ [ΚΑΙ] ΕΙΣΕΛΘΟΝΤΑ ΚΑΤΟΙΚΕΙ

[ΕΚΕΙ· ΚΑΙ ΓΙΝΕΤΑΙ ΤΑ ΕΣΧΑΤΑ ΤΟΥ]

ΑΝΟῩ ΕΚΕΙΝΟΥ ΧΕΙΡΟΝΑ ΤΩΝ

ΠΡΩΤΩΝ· Μ̄ κς̄̄ ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ

ΛΕΓΕΙΝ ΑΥΤΟΝ ΤΑΥΤΑ· ΕΠΑΡΑΣ⁴ ΤΙΣ

ΓΥΝΗ ΦΩΝΗΝ ΕΚ ΤΟΥ ΟΧΛΟΥ

ΕΙΠΕΝ ΑΥΤΩ· ΜΑΚΑΡΙΑ Η̄ ΚΟΙΛΙΑ·

Η ΒΑΣΤΑΣΑ ΣΕ ΚΑΙ ΜΑΣΤΟΙ ΟΥΣ

ΕΘΗΛΑΣΑΣ·

[ΚΩ]ΦΟΤΗΤΑ ΕΜΠΟΙ

ΟΥΝ· ΊΝΑ Ο ΚΩΦΟΣ

ΑΚΟΥΣΗ ΚΑΙ ΑΚΟΥ

ΣΑΣ ΜΑΘΗ· ΚΑΙ ΜΑ

ΘΩΝ ΠΙΣΤΕΥΣΗ· ΚΑΙ

ΠΙΣΤΕΥΣΑΣ ΕΡΓΑΣΗ

ΤΑΙ ΚΑΙ ΕΡΓΑΣΑΜΕ

ΝΟΣ ΣΤΕΦΑΝΩΘΗ

ΚΑΙ ΔΟΞΑΣΘΗ ΜΕΤΑ

ΤΩΝ ΗΓΙΑΣΜΕΝΩΝ:

ΠΕΡΙ ΤΩΝ ΑΙΤΟΥΝΤΩΝ ΣΗΜΕΙΟΝ ¹ ΤΟΥ ΑΓΙ(ΟΥ) ΤΙΤΟΥ ²

<p>κζ Εκ πονηρίας ἡ [αἰτησις· διο περι ογδε η αιτησις α]κολογηει· πονηρα γαρ η γενεα και μοιχαλις [ως ο ματθαιος ειρηκε· μοιχ]αλις δε η αφισταμενη θγ και προστιθεμεν[η τοις ογκ οικειως κρα]τοϋσι και τυραννοϋσι δαιμοσι· το μεν ογν μη Δ[ιδοναι σημειον] αϋτοις και μαλα εικος· κατα το ζητοϋσι με κακοι και ογχ' ευρησοϋσιν το δε σημειον επαγγελλεσθαι αϋτοις τοϋ ϊω να· τογτο Δηλοι· οτι την εκπτωσιν την εαγτων εζοϋσι σημειον· παθοϋσ γαρ ην τοϋ κγ τυ</p>	<p>αϋτος δε ειπεν· μενοϋν μα</p>
<p>ποσ ϊωνας· παθος δε</p>	<p>καριοι οι ακοϋοντες τον λο</p>
<p>+πγ τοϋ χγ· καθαιρεςις</p>	<p>γον τοϋ θγ· και φυλασσοντες·</p>
<p>ϊουδαιων· η γεγο</p>	<p>πγ των δε οχλων επαθροισομε</p>
<p>nen εζ επιβοϋλης</p>	<p>νων· ηρζατο λεγειν· η γενεα</p>
<p>αϋτων και Δυσε</p>	<p>αϋτη· γενεα πονηρα εστιν ση</p>
<p>βειας· Δοθησεται</p>	<p>[μειον ζητει και σημειον ογ]</p>
<p>τοινην αϋτοις το</p>	<p>[Δ]οθησεται αϋτη ει μη το</p>
<p>επι τω σταγρω πα</p>	<p>σημειον ϊωνα κη καθως γαρ ε</p>
<p>θος· και η εκ νεκρω ⁻</p>	<p>γενετο ϊωνας τοις νινεγι</p>
<p>αναβιωσις· ταπκγρ ³</p>	<p>ταις σημειον·</p>
<p>> κη Ωσπερ γαρ ην φησιν</p>	<p>σαι παθειν τον επι τοϋ σταγρωϋ κατα σαρκα θανατον τον ιν· ογδ' αν τογτο τοις</p>
<p>> ϊωνας εν τη κοιλι</p>	<p>ϊουδαιοις το σημειον εδοθη· επειδη δε απαραιτητο ην το παθος επι σρια της</p>
<p>[>] [Δ τοϋ κητοϋσ τρεις]</p>	<p>ϋπ ογνον πραττομενον· δεδοται τοις απιστοις εις κατακριμα· οτι δε παν μεγα</p>
<p>> ημερας και τρεις</p>	<p>σημειον εστι της θεοπρεποϋσ Δυναμεωσ τε και εζοϋσιασ τοϋ ενανηρωπησαν</p>
<p>> νηκτας· ογτωσ ε</p>	<p>τοσ λογοϋ· το καταργησαι θανατον· και ανατρεψαι την φθοραν δια της εκ νε</p>
<p>> σται και ο γς τοϋ</p>	<p>κρων ανασασεωσ αϋτοϋ· χ ⁴ αρκεσει καθαπερ εγωμαι τοις επεικεσιν εις πληρο</p>
<p>> ανοϋ εν τη καρδια</p>	<p>φοριαν τα πολλοις αναπισθησαι χρημασι τοϋσ πιλατοϋ στρατιωτασ· ⁵</p>
<p>> της ηησ· τρεις ημε</p>	
<p>ρας και τρεις νηκτ(ας)·</p>	
<p>αλλ' ειπερ ην εφι</p>	
<p>κτον μη αν εθειλη</p>	

327-1. *From Saint Titus.* The request is out of wickedness, because the request follows concerning nothing. For it is ‘a wicked and adulterous generation’ (cf. Matthew 12:39, 16:4), as Matthew says. It is adulterous because it departs from God and attaches itself to the demons which rule improperly and imperiously. So not giving a sign to them is also very reasonable, in keeping with ‘The evil people seek me and they will not find me’ (Proverbs 1:28). But promising to them the sign of Jonah makes this clear, because they shall have their own disappointment as a sign. For Jonah was a type of the passion of the Lord. The passion of Christ was the purification of the Jews, which came to pass from their treachery and impiety. Accordingly, the passion on the cross and the resurrection from the dead shall be given to them. 6●

328-1. *From Saint Cyril.* He says, ‘For just as Jonah was for three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth’ (Matthew 12:40). But if it had been possible for Jesus not to wish to suffer death on the cross according to the flesh, this sign would not have been given to the Jews. Yet since the passion was inevitable which was enacted for the salvation of all under heaven, it has been given to the unbelievers for condemnation. Because annihilating death and overcoming destruction through his resurrection from the dead is an all-great sign of the divine power and authority of the incarnate Word, this will suffice, I think, for reasonable people as full assurance that the soldiers of Pilate were persuaded with much money ... ⁵

¹ *Kephalaion* 41: On Those who Asked for a Sign.

² Scholium 327-1: Titus, Homilies on Luke.

³ Scholium 328-1: Cyril, Homily 82 on Luke. The abbreviation is for τ(ΟΥ) ΔΓΙ(ΟΥ) ΚΥΡ(ΙΛΛΟΥ).

⁴ The significance of this symbol is unclear; the passage is continuous with the previous one in the Syriac version, and seems unlikely to be intended as a separate scholium.

⁵ At least half a page is missing, which would have contained Luke 11:30b–31a.

[] ¹

328-2. ... and you also dismiss, heedlessly, the wonder of the words. How is it not that ‘something greater than Solomon is here’ (Luke 11:31), meaning ‘in me’? Consider again, I ask you, the skill of the Word. For why does he say ‘here’ and not rather ‘in me’? In order that he might persuade us to be humble, even if we are filled up with spiritual gifts; but also so that it was not at all unlikely that Jews who heard that ‘something greater than Solomon is in me’ would try to say again their usual comments about him: ‘See, he says that he himself is superior to those who ruled among us with distinction.’ Accordingly, the Saviour is purposefully moderate, saying ‘here’ instead of ‘in me’. ❧

¹ The top half of this page is missing. The catena text was probably similar to Paris, BnF, supp. grec. 612, f. 250v: εσπογδασε περι την σολωμωντος ... αλλοτριουεθαι προς τον λογον.

² Scholium 328-2: Cyril, Fragments on Luke.

³ Half a page is missing, which would have contained Luke 11:32.

[]¹

[κολο]μωνος ωδε

² [και το θαγμα των]

λογων αναισθητως

παραπεμπεσθε

πως ογ πλειονος κολο

μωνος ωδε· τογτ' εστι παρ εμοι και ορα μοι παλιν τογ λογογ το εγτεχνης·
 Δ[ια]τι γαρ το ωδε φησιν· και ογχι δη μαλλον παρ' εμοι· ἴη ημας αναπει
 ση ταπεινοφρονηει· και χαρισματα ωμεν αναμεστοι πνευματικω·
 > αλλ' ωστε δε το απεικος ην ογδεν· ἴογδαιογς ακογσαντας οτι πλειον
 κολομωνος εστι παρ εμοι· τα σγνηθη παλιν περι αγτογ πειρασθαι λαλειν·
 ιδογ και των παρ ημιν επισημως ΒεΒασιλεγκοτων εαγτων ειναι φη
 σιν εν αμεινοσι· μετριαζ[ε]ι τοινην οικονομικωσ ο σην το ωδε λεγων·
 αντι τογ παρ εμοι:³

[] ¹

² ΤΟΥ ΛΥΧΝΟΥ ΧΡΕΙΑΝ·
ΚΕΙΤΑΙ ΓΑΡ Ο ΛΥΧΝΟΣ·
ΨΥΧΟΓ ΚΑΙ ΕΠΙ ΛΥΧΝΙ
ΑΝ ΔΕΙ, ΙΝ ΕΙΗ ΤΟΙΣ ΟΡΩ
ΣΙ ΧΡΗΣΙΜΟΣ· ΚΑΙ ΤΙ ΤΟ
ΕΝΤΕΥΘΕΝ ΠΕΡΙΝΟΗ

[ΙΩΝΑ ΩΔΕ ΟΥΔΕΙΣ ΔΕ ΛΥΧΝΟΝ]
[Δ]ΨΑΣ [ΕΙ]Σ ΚΡΥΠΤΗΝ ΤΙΘΗΣΙΝ
ΑΛΛ ΕΠ[Ι Τ]ΗΝ ΛΥΧΝΙΑΝ·

ΩΜΕΝ· ΠΡΟ ΜΕΝ ΓΑΡ ΤΗΣ ΤΟΥ [CPC ΗΜΩΝ ΕΠΙ]ΔΗΜΙΑΣ ΚΑΤΕΣΚΟΤΙΣΕ ΤΗΝ Ψ' ΟΥΝΟΝ
Ο ΤΟΥ ΣΚΟΤΟΥΣ ΠΑΤΗΡ ΤΟΥΤΕΣΤΙΝ [Ο ΣΑΤΑ]ΝΑΣ, ΑΧΛΥΙ ΤΗ ΝΟΗΤΗ ΤΑ ΠΑΝΤΑ ΚΑΤΕ
ΜΕΛΑΙΝΕΤΟ· ΕΠΕΙΔΗ ΔΕ ΗΜΕΝ ΕΝ [ΤΟΥΤΟΙΣ Λ]ΥΧΝΟΝ ΩΣΠ[ΕΡ ΤΙΝΑ ΤΗ] ΨΠ ΟΥΡΑΝΟΝ
ΔΕΔΩΚΕΝ Ο ΠΗΡ ΤΟΝ ΥΝ. ΙΝΑ [ΤΟ ΘΕΙΟΝ] ΗΜΙΝ [Δ]Ν[ΑΣΤΡΑ]ΨΗ [ΦΩΣ, Κ]ΔΙ ΑΧΛΥΟΣ ΗΜΑΣ
ΕΞΕΛΗΤΑΙ ΔΙΑΒΟΛΙΚΗΣ, ΑΛΛ Ω ΪΟΥΔΑΙ[Ε ΕΙ Μ]Ε[Ν ΑΙΤΙΑ ΤΟΝ ΛΥΧΝΟΝ ΟΤΙ ΜΗ ΚΡΥ]
ΠΤΕΤΑΙ ΜΑΛΛΟΝ, ΑΛΛ' ΨΥΧΟΓ ΚΑΙ ΕΠΙ ΛΥ[ΧΝΙΑ] ΚΕΙΜΕΝΟΣ [ΕΝ]ΙΗΣΙ ΤΟΙΣ ΟΡΩΣΙ ΤΟ ΦΩ[Σ] Ε
ΓΚΑΛΕΙ ΧΩ ΜΗ ΛΑΘΕΙΝ ΕΘΕΛΟΝΤΙ ΜΑΛΛ[ΟΝ ΑΛΛ Ο]ΡΑΣΘΑΙ ΠΑΡΑ ΠΑΝΤΩΝ, ΚΑΙ ΦΩΤΙ
[Ζ]ΟΝΤΙ ΤΟΥΣ ΕΣΚΟΤΙΣΜΕΝΟΥΣ· ΚΑΙ [ΤΟ ΤΗΣ Δ]ΛΗΘΟΥΣ ΘΕΟΓΝΩΣΙΑΣ ΕΝΙΕΝΤΙ ΦΩΣ. ΟΥ
ΚΟΥΝ ΟΥΚ ΪΝΑ ΘΑΥΜΑΖΗΤΑΙ ΜΑΛΛΟΝ [ΕΠΛΗΡΟΥ Τ]ΑΣ ΘΕΟΣΗΜΕΙΑΣ[:]³

[] ¹

329-1. ... use of the lamp. For the lamp is placed on high and always on a lampstand, so that it is useful for those who see. Let us consider what it is that comes from this. For before the coming of our Saviour, the father of darkness that is Satan darkened all that was under heaven, and made everything black with a spiritual fog. But when we were in such circumstances, the Father gave the Son as a lamp to what was under heaven so that the divine light might blaze out for us, and might rescue us from the diabolical fog. But, Jew, if you blame the lamp because it is not so much hidden but, having been placed on high and on a lampstand, sends light to those who see, accuse Christ of wanting not to be hidden but rather to be seen by all people, and giving light to those in darkness, and sending the light of the true knowledge of God. Therefore it was not so much that he should be admired but he fulfilled his divine signs... ³

¹ The top half of this page is missing. The lower half was not transcribed by Greenlee.

² Scholium 329-1: Cyril, Fragments on Luke.

³ This is the end of the extant manuscript.

APPENDIX I.

CONCORDANCE OF UNDERTEXT AND OVERTEXT PAGES

Undertext	Overtext
Ir (top)	90v
Ir (bottom)	95r
Iv (top)	90r (pencil 89)
Iv (bottom)	95v
Iir (top)	44r (pencil 43)
Iir (bottom)	45v
Iiv (top)	44v
Iiv (bottom)	45r (pencil 44)
IIIr (top)	107r (pencil 106)
IIIr (bottom)	110v
IIIv (top)	107v
IIIv (bottom)	110r (pencil 109)
IVr (top)	170r (pencil 169)
IVr (bottom)	175v
IVv (top)	170v
IVv (bottom)	175r (pencil 174)
Vr (top)	81r (pencil 80)
Vr (bottom)	88v
Vv (top)	81v
Vv (bottom)	88r (pencil 87)
VIr (top)	52r (pencil 51)
VIr (bottom)	53v
VIv (top)	52v
VIv (bottom)	53r (pencil 52)

Undertext	Overtext
VIIr (bottom; top missing, sewn onto LXXXIXr)	169r (pencil 168)
VIIv (bottom; top missing, sewn onto LXXXIXv)	169v
VIIIr (top)	108r (pencil 107)
VIIIr (bottom)	109v
VIIIv (top)	108v
VIIIv (bottom)	109r (pencil 108)
IXr (top)	132r (pencil 131)
IXr (bottom)	133v
IXv (top)	132v
IXv (bottom)	133r (pencil 132)
Xr (top)	77r (pencil 76)
Xr (bottom)	76v
Xv (top)	77v
Xv (bottom)	76r (pencil 75)
XIr (top)	16r
XIr (bottom)	9v
XIv (top)	16v
XIv (bottom)	9r
XIIr (top)	33r (pencil 32)
XIIr (bottom)	40v
XIIV (top)	33v

Undertext	Overtext
XIIv (bottom)	40r (pencil 39)
XIIIr (top)	18r
XIIIr (bottom)	23v
XIIIv (top)	18v
XIIIv (bottom)	23r (pencil 22 corrected to 23)
XIVr (top)	131r (pencil 130)
XIVr (bottom)	134v
XIVv (top)	131v
XIVv (bottom)	134r (pencil 133)
XVr (top)	51r (pencil 50)
XVr (bottom)	54v
XVv (top)	51v
XVv (bottom)	54r (pencil 53)
XVIr (top)	20r
XVIr (bottom)	21v
XVIv (top)	20v
XVIv (bottom)	21r
XVIIr (top)	117r (pencil 116)
XVIIr (bottom)	116v
XVIIv (top)	117v
XVIIv (bottom)	116r (pencil 115)
XVIIIr (top)	140r (pencil 139)
XVIIIr (bottom)	141v
XVIIIv (top)	140v
XVIIIv (bottom)	141r (pencil 140)
XIXr (top)	118r (pencil 117)
XIXr (bottom)	115v
XIXv (top)	118v
XIXv (bottom)	115r (pencil 114)
XXr (top)	41r (pencil 40)
XXr (bottom)	48v

Undertext	Overtext
XXv (top)	41v
XXv (bottom)	48r (pencil 47)
XXIr (top)	101r (pencil 100)
XXIr (bottom)	100v
XXIV (top)	101v
XXIV (bottom)	100r (pencil 99)
XXIIr (top)	126r (pencil 125)
XXIIr (bottom)	123v
XXIIv (top)	126v
XXIIv (bottom)	123r (pencil 122)
XXIIIr (top)	125r (pencil 124)
XXIIIr (bottom)	124v
XXIIIv (top)	125v
XXIIIv (bottom)	124r (pencil 123)
XXIVr (top)	163r (pencil 162?)
XXIVr (bottom)	166v
XXIVv (top)	163v
XXIVv (bottom)	166r (pencil 165)
XXVr (top)	10r
XXVr (bottom)	15v
XXVv (top)	10v
XXVv (bottom)	15r
XXVIr (top)	37r (pencil 36)
XXVIr (bottom)	36v
XXVIv (top)	37v
XXVIv (bottom)	36r (pencil 35)
XXVIIr (top)	56r (pencil 55)
XXVIIr (bottom)	49v
XXVIIv (top)	56v
XXVIIv (bottom)	49r (pencil 48)
XXVIIIr (top)	119r (pencil 118)

Undertext	Overtext
XXVIIIr (bottom)	114v
XXVIIIv (top)	119v
XXVIIIv (bottom)	114r (pencil 113)
XXIXr (top)	120r (pencil 119)
XXIXr (bottom)	113v
XXIXv (top)	120v
XXIXv (bottom)	113r (pencil 112)
XXXr (top)	55r (pencil 54)
XXXr (bottom)	50v
XXXv (top)	55v
XXXv (bottom)	50r (pencil 49)
XXXIr (top)	61r (pencil 60)
XXXIr (bottom)	60v
XXXIv (top)	61v
XXXIv (bottom)	60r (pencil 59)
XXXIIr (top)	146r (pencil 145)
XXXIIr (bottom)	151v
XXXIIv (top)	146v
XXXIIv (bottom)	151r (pencil 150)
XXXIIIr (top)	145r (pencil 144)
XXXIIIr (bottom)	152v
XXXIIIv (top)	145v
XXXIIIv (bottom)	152r (pencil 151)
XXXIVr (top)	78r (pencil 77)
XXXIVr (bottom)	75v
XXXIVv (top)	78v
XXXIVv (bottom)	75r (pencil 74)
XXXVr (top)	156r (pencil 155)
XXXVr (bottom)	157v
XXXVv (top)	156v
XXXVv (bottom)	157r (pencil 156)
XXXVIr (top)	67r (pencil 66)

Undertext	Overtext
XXXVIr (bottom)	70r (pencil 69)
XXXVIv (top)	67v
XXXVIv (bottom)	70v
XXXVIIr (top)	46r (pencil 45)
XXXVIIr (bottom)	43v
XXXVIIv (top)	46v
XXXVIIv (bottom)	43r (pencil 42)
XXXVIIIr (top)	97r (pencil 96)
XXXVIIIr (bottom)	104v
XXXVIIIv (top)	97v
XXXVIIIv (bottom)	104r (pencil 103)
XXXIXr (top)	122r (pencil 121)
XXXIXr (bottom)	127v
XXXIXv (top)	122v
XXXIXv (bottom)	127r (pencil 126)
XLr (top)	121r (pencil 120)
XLr (bottom)	128v
XLv (top)	121v
XLv (bottom)	128r (pencil 127)
XLIr (top)	98r (pencil 97)
XLIr (bottom)	103v
XLIV (top)	98v
XLIV (bottom)	103r (pencil 102)
XLIIr (top)	47r (pencil 46)
XLIIr (bottom)	42v
XLIIv (top)	47v
XLIIv (bottom)	42r (pencil 41)
XLIIIr (top)	68r (pencil 67)
XLIIIr (bottom)	69v
XLIIIv (top)	68v
XLIIIv (bottom)	69r (pencil 68)
XLIVr (top)	71v

Undertext	Overtext
XLIVr (bottom)	66r (pencil 65)
XLIVv (top)	71r (pencil 70)
XLIVv (bottom)	66v
XLVr (top)	153r (pencil 152)
XLVr (bottom)	160v
XLVv (top)	153v
XLVv (bottom)	160r (pencil 159)
XLVIr (top)	74r (pencil 73)
XLVIr (bottom)	79v
XLVIv (top)	74v
XLVIv (bottom)	79r (pencil 78)
XLVIr (top)	73r (pencil 72)
XLVIr (bottom)	80v
XLVIIv (top)	73v
XLVIIv (bottom)	80r (pencil 79)
XLVIIr (top)	154r (pencil 153)
XLVIIr (bottom)	159v
XLVIIv (top)	154v
XLVIIv (bottom)	159r (pencil 158)
XLIXr (top)	65r (pencil 64)
XLIXr (bottom)	72v
XLIXv (top)	65v
XLIXv (bottom)	72r (71 pencil)
Lr (top)	19r
Lr (bottom)	22v
Lv (top)	19v
Lv (bottom)	22r (pencil 21, corrected to 22)
LIr (top)	93r (pencil 92)
LIr (bottom)	92v
LIV (top)	93v
LIV (bottom)	92r (pencil 91)

Undertext	Overtext
LIIr (top)	86r (pencil 85)
LIIr (bottom)	83v
LIIv (top)	86v
LIIv (bottom)	83r (pencil 82)
LIIIr (top)	87r (pencil 86)
LIIIr (bottom)	82v
LIIIv (top)	87v
LIIIv (bottom)	82r (pencil 81)
LIVr (top)	138r (pencil 137)
LIVr (bottom)	143v
LIVv (top)	138v
LIVv (bottom)	143r (pencil 142)
LVr (top)	24r (pencil 23 corrected to 24)
LVr (bottom)	17v
LVv (top)	24v
LVv (bottom)	17r
LVIr (top)	1r
LVIr (bottom)	8v
LVIv (top)	1v
LVIv (bottom)	8r
LVIr (top)	38r (pencil 37)
LVIr (bottom)	35v
LVIv (top)	38v
LVIv (bottom)	35r (pencil 34)
LXIIIr (top)	3r
LXIIIr (top)	39r (pencil 38)
LXIIIr (bottom)	6v
LXIIIr (bottom)	34v
LXIIIv (top)	3v
LXIIIv (top)	39v
LXIIIv (bottom)	6r

Undertext	Overtext
LVIIIv (bottom)	34r (pencil 33)
LIXr (top)	94v
LIXr (bottom)	91r (pencil 90)
LIXv (top)	94r (pencil 93)
LIXv (bottom)	91v
LXr (top)	4r
LXr (bottom)	5v
LXv (top)	4v
LXv (bottom)	5r
LXIr (top)	57r (pencil 56)
LXIr (bottom)	64v
LXIv (top)	57v
LXIv (bottom)	64r (pencil 63)
LXIIr (top)	150r (pencil 149)
LXIIr (bottom)	147v
LXIIv (top)	150v
LXIIv (bottom)	147r (pencil 146)
LXIVr (top)	144r (pencil 143)
LXIVr (bottom)	137v
LXIVv (top)	144v
LXIVv (bottom)	137r (pencil 136)
LXVr (top)	139r (pencil 138)
LXVr (bottom)	142v
LXVv (top)	139v
LXVv (bottom)	142r (pencil 141)
LXVIr (top)	2r
LXVIr (bottom)	7v
LXVIv (top)	2v
LXVIv (bottom)	7r
LXVIIr (top)	149r (pencil 148)
LXVIIr (bottom)	148v
LXVIIv (top)	149v

Undertext	Overtext
LXVIIv (bottom)	148r (pencil 147)
LXVIIIr Only stub of original (top) half left.	173v
LXVIIIr (bottom)	172r (pencil 171)
LXVIIIv Only stub of original (top) half left.	173r (pencil 172)
LXVIIIv (bottom)	172v
LXIXr (top)	96v
LXIXr (bottom)	89r (pencil 88)
LXIXv (top)	96r (pencil 95)
LXIXv (bottom)	89v
LXXr (top)	155r (pencil 154)
LXXr (bottom)	158v
LXXv (top)	155v
LXXv (bottom)	158r (pencil 157)
LXXIr (top)	62r (pencil 61)
LXXIr (bottom)	59v
LXXIv (top)	62v
LXXIv (bottom)	59r (pencil 58)
LXXIIr (top)	111r (pencil 110)
LXXIIr (bottom)	106v
LXXIIv (top)	111v
LXXIIv (bottom)	106r (pencil 105)
LXXIIIr (top)	168r (pencil 167)
LXXIIIr (bottom)	161v
LXXIIIv (top)	168v
LXXIIIv (bottom)	161r (pencil 160)
LXXIVr (top)	167r (pencil 166)
LXXIVr (bottom)	162v
LXXIVv (top)	167v
LXXIVv (bottom)	162r (pencil 161)

Undertext	Overtext
LXXVr (top)	112r (pencil 111)
LXXVr (bottom)	105v
LXXVv (top)	112v
LXXVv (bottom)	105r (pencil 104)
LXXVIr (top)	63r (pencil 62)
LXXVIr (bottom)	58v
LXXVIv (top)	63v
LXXVIv (bottom)	58r (pencil 57)
LXXVIIr (top)	84r (pencil 83)
LXXVIIr (bottom)	85v
LXXVIIv (top)	84v
LXXVIIv (bottom)	85r (pencil 84)
LXXVIIIr (top)	99r (pencil 98)
LXXVIIIr (bottom)	102v
LXXVIIIv (top)	99v
LXXVIIIv (bottom)	102r (pencil 101)
LXXIXr (top)	129r (pencil 128)
LXXIXr (bottom)	136v
LXXIXv (top)	129v
LXXIXv (bottom)	136r (pencil 135)
LXXXr (top)	12r
LXXXr (bottom)	13v
LXXXv (top)	12v
LXXXv (bottom)	13r
LXXXIr (top)	11r
LXXXIr (bottom)	14v
LXXXIv (top)	11v
LXXXIv (bottom)	14r
LXXXIIr (top)	130r (pencil 129)
LXXXIIr (bottom)	135v
LXXXIIv (top)	130v
LXXXIIv (bottom)	135r (pencil 134)

Undertext	Overtext
LXXXIIIr (top)	164r (pencil 163)
LXXXIIIr (bottom)	165v
LXXXIIIv (top)	164v
LXXXIIIv (bottom)	165r (pencil 164)
LXXXIVr (top)	25r (pencil 24 corrected to 25)
LXXXIVr (bottom)	32v
LXXXIVv (top)	25v
LXXXIVv (bottom)	32r (pencil 31)
LXXXVr (top)	26r (pencil 25)
LXXXVr (bottom)	31v
LXXXVv (top)	26v
LXXXVv (bottom)	31r (pencil 30)
LXXXVIr (top)	30r (pencil 29)
LXXXVIr (bottom)	27v
LXXXVIv (top)	30v
LXXXVIv (bottom)	27r (pencil 26)
LXXXVIIr (top)	29r (pencil 28)
LXXXVIIr (bottom)	28v
LXXXVIIv (top)	29v
LXXXVIIv (bottom)	28r (pencil 26 corrected to 27)
LXXXVIIIr (top)	171r (pencil 170)
LXXXVIIIr (bottom)	174v
LXXXVIIIv (top)	171v
LXXXVIIIv (bottom)	174r (pencil 173)
LXXXIXr (bottom)	176v
LXXXIXv (bottom)	176r (pencil 175)

APPENDIX 2. LIST OF SCHOLIA

The following table lists all the scholia in Codex Zacynthius. The second column provides the number assigned by the Codex Zacynthius project (as described on page 10 above). This is followed by the exact form of the number and the title given in the manuscript, including punctuation and with abbreviations expanded. Where there is no such indication, ‘–’ is used; if the manuscript is lacunose or text may have been obscured in the gutter, this is shown by ‘[...]’. The indication ‘(continuous)’ means that there is no indication of the beginning of a new scholium (e.g. by a blank space or enlarged letter). The final column gives the source of each scholium, so far as it has been possible to identify it. In addition to standard abbreviations used elsewhere in this book, the following abbreviations are employed:

Cramer	J.A. Cramer, <i>Catena Graecorum Patrum in Novum Testamentum. Vol. II: In Evangelia S. Lucae et S. Joannis</i> (Oxford: OUP, 1849).
Mai 1838	Angelo Mai, <i>Classicorum Auctorum e Vaticanis Codicibus Editorum. Tomus X</i> (Rome: Collegium Urbanum, 1838).
Rauer	Max Rauer, <i>Origenes: Werke. Neunter Band. Die Homilien zu Lukas.</i> (Second edn. GCS 49 [35]. Berlin: Hinrichs, 1959).
Reuss	Joseph Reuss, <i>Lukas-Kommentare aus der Griechischen Kirche.</i> TU 130 (Berlin: Akademie, 1984).
Sickenberger	Joseph Sickenberger, <i>Titus von Bostra. Studien zu dessen Lukashomilien.</i> TU 21.1 (Leipzig, Hinrichs, 1901).
Sickenberger 1909	Joseph Sickenberger, <i>Fragmente der Homilien des Cyrill von Alexandrien zum Lukasevangelium.</i> TU 34 (Leipzig: Hinrichs, 1909).

The majority of scholia were identified using the *Thesaurus Linguae Graecae*. The numeration of Cyril of Alexandria’s *Homilies on Luke* is taken from Reuss based on the Syriac; fragments which have not been assigned to one of these homilies are simply indicated as fragments.¹

¹ See further R. Payne Smith, *The Gospel according to S. Luke by S. Cyril, Patriarch of Alexandria* (Oxford: OUP, 1859).

Folio	Scholium	Number & Title in Codex		Identification
IIIr	001-1	α	† του αγιου ιωαννου επισκο(που) κωνσταντινουπολ(εως)	Chrysostom, Homily 1 on Matthew [PG 57: 16, 19–23]
IIIr	001-2	α	–	Origen, Commentary on John [Cramer p.6, 7–10]
IIIr	001-3	α	αλλως	Origen, Commentary on John [SC 1, 5, 27, 8–9]
IIIr	001-4	α	αλλως	Origen, Commentary on John [SC 1, 5 27.9–10]
IIIr	002-1	β	–	Unknown source [Cramer p.6, 12–17]
IIIr	003-1	[γ]	–	Origen, Homily 1 on Luke [Rauer, p.3]
IIIv	004-1a	δ	του αυτου :- ωρ(ιγενους)	Origen, Homily 1 on Luke [Rauer, p.6]
IIIv	004-1b	–	(continuous)	Origen, Fragment 1c on Luke [Rauer, p.227]
IIIv	005-1a	ε	εξ ανεπιγραφου :-	Origen, Fragment 5 on Luke [Rauer, p.228]
IIIv	005-1b	–	(continuous)	Cyril, Fragments on Luke [PG 72: 476.11–18]
IVr	005-2a	ε	ωριγενους	Origen, Homily 1 on Luke [Rauer, pp.7–9]
IVr	005-2b	–	(continuous)	Origen, Fragment 4 on Luke [Rauer, p.228]
IVr	005-3	[...]	σευηρου αρχιεπισκοπου αντιοχ(ειας) απο λογου λγ	Severus, Sermon 33 [cf. Mai 1838, p.410]
IVv	006-1	ς	ωριγενους	Origen, Homily 1 on Luke [Rauer, p.9]
IVv	007-1a	ζ	του αυτου	Origen, Homily 1 on Luke [Rauer, pp.10–11]
IVv	007-1b	–	(continuous)	Origen, Fragment 8 on Luke [Rauer, p.229]
IVv	008-1	η	εξ ανεπιγραφου	Unknown source [Cramer p.7, 9–12]

Folio	Scholium	Number & Title in Codex		Identification
Vr	009-1	θ	εξ ανεπιγραφου	Unknown source [Cramer p.7, 14–18]
Vr	010-1	ι	βικτορος	Victor, unknown work
Vr	011-1	ια	εξ ανεπιγραφου	Unknown source [Cramer p.7, 24–25]
Vr	012-1	ιβ	ωριγενους	Origen, Homily 2 on Luke [Rauer, p.14]
Vv	013-1	ιγ	ωριγενους	Origen, Homily 2 on Luke [Rauer, p.16]
Vv	014-1	ιδ	εξ ανεπιγραφ(ου)	Unknown [<i>cf.</i> Cramer, p.8, 1–3]
VIr	023-1	ιγ'	εξ ανεπιγραφου	Eusebius, Fragments on Luke [PG 24: 532.11–17]
VIr	024-1	κδ	ωριγενους	Origen, Homily 5 on Luke [Rauer, p.29]
VIr	024-2	κδ	σευηρου αρχιεπισκ(οπου) αντιοχ(ειας) απο λο(γου) λβ:-	Severus, Sermon 32 [Mai 1838, p.409]
VIr–v	024-3	κδ	ισιδωρου πρεσβυτ(ερου) πηλουσιωτου :-	Isidore, Letter on Divine Interpretation [PG 78: 1, 131.3–12]
VIv	025-1	κε	ωρ(ιγενους)	Origen, Homily 5 on Luke [Rauer, pp.29–31]
VIIr	027-1	[...]	[...]	Origen, Homily 6 on Luke [Rauer, p.33]
VIIv	029-1	[...]	[...]	Severus, Fragments on Luke [Mai 1838, p.412]
VIIIr	030-1	λ	ωριγενους :-	Origen, Fragments 22b and 23 on Luke [Rauer, p.236]
VIIIr	030-2	λ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο λο(γου) β	Severus, Sermon 2 [Mai 1838, pp.470–1]
VIIIr	031-1	λα	του αυτου εκ του αυτου λογου :-	Severus, Sermon 2 [Cramer, p.11, 30–2]
VIIIv	032-1	λβ	ωριγενους :-	Origen, Homily 6 on Luke [Rauer, pp.38–41]

Folio	Scholium	Number & Title in Codex		Identification
VIIIv	032-2	λβ	σευηρου αρχιεπισκο(που) αντιοχ(ειας) απο λο(γου) β	Severus, Sermon 2 [Mai 1838, p.411; <i>cf.</i> PG 72: 549, 21–22]. See also Ori- gen, Fragments 24 and 25 on Luke [Rauer, pp.236–7]
VIIIv	032-3²	–	–	Origen? [Cramer p.12, 11]
VIIIv	033-1	λγ	του αυτου εκ του αυτου λογου :	Severus, Sermon 2 [Mai 1838, p.411]
VIIIv	033-2	λγ	ευσεβειου καισαρειας :-	Eusebius, Fragments on Luke [PG 24: 532, 20–27]
IXr	037-1	[...]	[...]	Severus, Sermon 115
IXr	038-1	λη	ευσεβειου καισαρειας :-	Eusebius, Fragments on Luke [PG 24: 532.53–55]
IXr	038-2	λη	σευηρου απο λογου ξγ :-	Severus, Sermon 63
IXr–v	038-3	–	και μετ ολιγα :-	Severus, Sermon 63 [Mai 1838, pp.451–2]
Xr	039-1	λθ	ευσεβειου :-	Eusebius, Fragments on Luke [PG 24: 532.57–533.2]
Xr	040-1	μ	του αυτου :-	Origen, Fragment 27b on Luke [Rauer, p.237]
Xr	041-1	μα	του αυτου :-	Origen, Homily 7 on Luke [Rauer, p.41]
Xr	041-2	μα	–	Origen, Homily 7 on Luke [Rauer, p.42]
Xv	042-1	μβ	ευσεβειου :-	Origen, Homily 7 on Luke [Rauer pp.41–2]
Xv	043-1	μγ	εξ ανεπιγραφου :-	Severus, Fragments on Luke [Mai 1838, pp.413–4]
Xv	043-2	μγ	ωριγενους :-	Origen, Fragments 31 and 32c on Luke [Rauer, p.239]
XIr	044-1	μδ	εξ ανεπιγραφου :-	Origen, Fragments 32 and 33 on Luke [Rauer, pp.239–40]
XIr	044-2	μδ	ωριγενους :-	Origen, Fragment 33b on Luke [Rauer, p.240]

² This is an additional short scholium in the margin of fol. VIIIv.

Folio	Scholium	Number & Title in Codex		Identification
XIr	044-3	[...]	[...]	Severus, Fragments on Luke [Mai 1838, p.413]
XIr-v	044-4	μδ	του αυτου απο λογου	Severus, Fragments on Luke [Mai 1838, pp.412-3]
XIv	045-1	με	εξ ανεπιγραφου :-	Origen, Fragment 34 on Luke [Rauer, p.241]
XIv	045-2	με	ωριγενους :-	Origen, Fragments 35 and 36 on Luke [Rauer, pp.241-2]
XIIr	045-3	με	ισιδωρου πρεσβυτ(ερου) πηλουσιωτου επιστολ(ης) τξγ :	Isidore, Letter 363 [PG 78: 1, 363.4-12]
XIIr	046-1a	μς	εξ ανεπιγραφου :-	Origen, Fragment 38 on Luke [Rauer, p.243]
XIIr	046-1b	-	(continuous)	Origen, Fragments on Luke (in catenae) [Cramer, p.14, 24-26]
XIIr-v	046-2	μς	ωριγεν(ους) :-	Origen, Homily 8 on Luke [Rauer, pp.47-50]
XIIv	047-1	μζ	εξ ανεπιγραφου :-	Origen, Fragment 39 on Luke [Rauer, p.243]
XIIv	048-1	μη	του αυτου	Origen, Fragment 40b on Luke [Rauer, p.243]
XIIv	049-1	μθ	του αυτου	Origen, Fragment 41a on Luke [Rauer, p.244]
XIIv	050-1	ν	του αυτου	Origen, Catena fragment and Fragment 42 on Luke [Cramer p.14, 33-15, 4 / Rauer p.244]
XIIIr	051-1	να	εξ ανεπιγραφου :-	Titus, Homilies on Luke [Sickenberger pp.145-6]
XIIIr	052-1	νβ	βικτορος πρεσβυτερ(ου) :-	Victor, unknown work [Cramer p.15, 8]
XIIIr	053-1	νγ	εξ ανεπιγραφου :-	Cyril? ³ [Cramer p.15, 9-10]
XIIIr	054-1	νδ	του αυτου :-	Cyril? [Cramer p.15, 12-13]
XIIIr	055-1	νε	του αυτου :-	Cyril, Fragments on Luke [PG 72: 477, 40-53; cf. Reuss p.279, 4]

³ The suggestion of Cyril for 053-1 and 054-1 is based on the identification of 055-1 and 056-1.

Folio	Scholium	Number & Title in Codex		Identification
XIIIr	056-1	νς	του αυτ(ου) :-	Cyril, Fragments on Luke [PG 72: 480, 1-4 <i>cf.</i> Reuss p.279, 6]
XIIIv	057-1	νζ	εξ ανεπιγραφου :-	Cyril, Fragments on Luke [PG 72: 480, 15-16]
XIIIv	058-1	νη	του αυτου :-	Cyril, Fragments on Luke [PG 72: 480, 16-24]
XIIIv	059-1	νθ	του αυτου :-	Cyril, Fragments on Luke [PG 72: 480, 40-42]
XIIIv	060-1	ξ	του αυτου :-	Cyril, Fragments on Luke [PG 72: 480, 51-53]
XIIIv	061-1	ξα	του αυτ(ου) :-	Unknown source
XIIIv-XIVr	061-2	ξα	βικτορος πρεσβυτερ(ου) :-	Origen, Fragments 46 and 47a on Luke [Rauer, pp.245-6]
XIVr	062-1	ξβ	ωριγενους :-	Origen, Homily 9 on Luke [Rauer, p.54]
XIVr	063-1	ξγ	εξ ανεπιγραφου :-	Origen, Homily 9 on Luke [Rauer pp.55-6]
XIVv	064-1	ξδ	εξ ανεπιγραφου :-	Origen, Homilies 9-10 on Luke [Rauer pp.56-8]
XIVv	064-2	ξδ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο λο(γου) λβ	Severus, Sermon 32 [Mai 1838, p.410]
XVr	070-1	ο	βικτορος πρεσβυτερος :-	Victor, unknown work
XVr	071-1	οα	του αυτου :	Victor, unknown work
XVr	072-1	οβ	εξ ανεπιγραφου :-	Severus, Fragments on Luke [<i>cf.</i> Mai 1838, p.471]
XVr-v	072-2	οβ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο αριθ(μων) :-	Severus, On Numbers [Mai 1838, pp.471-2]
XVv	073-1	ογ	εξ ανεπιγραφου :-	Origen, Fragment 54 on Luke [Rauer, p.249]
XVv	074-1	οδ	ωριγενους :-	Origen, Homily 11 on Luke [Rauer, p.71]

Folio	Scholium	Number & Title in Codex		Identification
XVv	074-2	οδ	του αγιου τιτου επισκο(που) βοστρ(ων) :-	Titus, Homilies on Luke [Cramer p.19, 10–11; Sickenberger p.148]
XVv–XVIr	074-3	–	και μετ ολιγα :-	Titus, Homilies on Luke [Sickenberger p.148]
XVIr	075-1	οε	του αγιου κυριλλ(ου) :-	Cyril, Fragment II.1 on Luke [Reuss p.225, 1.2–8]
XVIr	075-2	–	και μετ ολιγα :-	Cyril, Fragment II.1 on Luke [Reuss p.225, 1.9–12]
XVIr	075-3	οε	ισιδωρου πρεσβυ(τερου) επιστολ(ης) μη :-	Isidore, Letter 48 [PG 78: 1, 48.4–10; also Cramer]
XVIv	076-1	ος	εξ ανεπιγραφου :-	Cyril, Fragments on Luke/Homily 1 on Luke [PG 72: 485, 24–45]
XVIv– XVIIr	076-2	ος	σευηρου αρχ(ι)επισκο(που)	Severus, unknown work (title may be in gutter)
XVIIr	077-1	οζ	εξ ανεπιγραφου :-	Cyril, Fragments on Luke [PG 72: 488, 46–50]
XVIIr	077-2	οζ	σευηρου αρχ(ι)επισκο(που) απο λογου λς :-	Severus, Sermon 36
XVIIr	078-1a	οη	– (in gutter?)	Origen, Homily 12 on Luke [Rauer, p.72]
XVIIr	078-1b	–	(continuation)	Origen, Fragment 57 on Luke [Rauer, p.251]
XVIIr–v	078-2	οη	του αγιου κυριλλου :-	Cyril, Homily 2 on Luke [Reuss p.54, 2; cf. Reuss p.280, 11]
XVIIv	079-1	οθ	του αυτου αγιου κυριλλου	Cyril, Homily 2 on Luke [Reuss p.54, 3.1–7]
XVIIv	079-2	–	και μετ' ολιγα	Cyril, Homily 2 on Luke [Reuss p.56, 6.1–3]
XVIIIr	080-1	π	του αγιου κυριλλου :-	Cyril, Homily 2 on Luke [Reuss p.56, 6.5–16]
XVIIIr–v	080-2	π	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο λογου λς :-	Severus, Sermon 36 (?) [Origen, Fragment 58 on Luke in Rauer, p.251]

Folio	Scholium	Number & Title in Codex		Identification
XVIIIv	081-1	πα	σευηρου εκ του αυτου λογου :-	Severus, Sermon 36 (?) [Origen, Fragment 60 on Luke in Rauer, p.252]
XVIIIv	081-2	πα	του αυτου παλιν εν υπακοη :-	Severus, Fragments on Luke [Mai 1838, p.414; see also Cramer p.21, 3–10]
XIXr	081-4	[...]	[...]	Cyril, Homily 3 on Luke [Reuss p.57, 8.15–21]
XIXr–IIr	082-1	πβ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο επιστολ(ης) της προς καισαριαν πατρικιαν :-	Severus, Letter III.74 to Caesaria the Noblewoman (Select Letters 97) [Mai 1838, p.414]
XXv	083-1	πγ	εξ ανεπιγραφου :-	Titus, Homilies on Luke [Sickenberger p.151]
XXv	083-2	πγ	εξ ανεπιγραφου :-	Cyril, Fragments on Luke [PG 72: 501.51–504.3]
XXIr–v	086-1	πς	† του αγιου βασιλειου ομοιωσ ωριγενους :-	Basil, Letter 260, To Optimus the Bishop [7.1–8, 14]
XXIv	086-2	πς	του αγιου κυριλλου :-	Cyril, Homily 4 on Luke [Reuss p.58, 11]
XXIv	086-3	–	και παλιν :-	Cyril, Homily 4 on Luke [Reuss p.59, 13]
XXIIr	087-1	πζ	† του αγιου βασιλειου :-	Basil, Letter 260, To Optimus the Bishop [9.1–16; cf. Reuss p.281, 20?]
XXIIr	087-2	πζ	του αγιου κυριλλου αρχ(ι)επισκο(που) αλεξανδ(ρειας) εκ του εις τον ζαχαριαν :-	Cyril, Commentary On Zechariah/Fragments on Luke [PG 72: 505, 36–45; cf. Reuss p.282, 21]
XXIIv	088-1	πη	του αγιου βασιλειου :-	Basil, Letter 260, To Optimus the Bishop [9.18–25]
XXIIIr	104-1	δ	ωριγενους :-	Origen, Homily 22 on Luke [Rauer, pp.133–4]
XXIIIr	104-2	–	και παλιν	Origen, Homily 22 on Luke [Rauer, pp.134, 133]

Folio	Scholium	Number & Title in Codex		Identification
XXIIIr	105-1	ε	του αγιου ιωαννου αρχ(ι)επισκο(που) κωνσ(ταντινοπολεως) :-	Chrysostom, Homily 10 on Matthew [PG 57: 187, 44–54]
XXIIIr	105-2	–	και μετ' ολιγα :-	Chrysostom, Homily 10 on Matthew [PG 57: 188, 4–10]
XXIIIr–v	105-3	ε	του αγ(ιου) κυριλλ(ου)	Cyril, Fragment II.13 on Luke [Reuss p.229, 13]
XXIIIv	106-1	ς	ωριγενους :-	Origen, Homily 22 on Luke [Rauer, pp.136–7]
XXIIIv	106-2	ς	του αγ(ιου) κυριλλ(ου) :-	Cyril, Homily 7 on Luke [Reuss p.60, 18; p.229, 14]
XXIVr	110-1	[...]	[...]	Origen, Homily 23 on Luke [Rauer, pp.142–3] ⁴
XXIVr	111-1	ια	του αυτου ωριγενους :-	Origen, Homily 23 on Luke [Rauer, p.144]
XXIVr	112-1	ιβ	του αγιου κυριλλου	Cyril, Fragment II.20 on Luke [Reuss p.231, 20]
XXIVv	113-1	ιγ	του αγιου κυριλλου :-	Cyril, Homily 10 on Luke [Reuss p.61, 20.1–5]
XXIVv– XXVr	114-1	ιδ	του αυτου :-	Cyril, Homily 10 on Luke [Reuss p.61, 21.7–19]
XXVr	115-1	ιε	ωριγενους :-	Origen, Homily 26 on Luke [Rauer, pp.154–5]
XXVr–v	115-2	ιε	του αγιου κυριλλ(ου) :-	Cyril, Homily 10 on Luke [Reuss p.62, 22]
XXVv	116-1	ις	ωριγενους :	Origen, Homily 27 on Luke [Rauer, pp.157–8]
XXVv	117-1	ιζ	του αυτου	Origen, Homily 27 on Luke [Rauer, p.158]
XXVIr	122-1	κβ	του αγιου κυριλλ(ου) αρχ(ι)επισκο(που) αλεξ(ανδρειας) :	Cyril, Homily 12 on Luke [Reuss p.64, 24]

⁴ Reuss, *Lukas-Kommentare*, 283 no. 29 treats the last word of fol. XXIIIv and 110–1 as a single unit ascribed to Cyril, not noticing the probable loss of at least one leaf because of the discontinuity in the biblical text.

Folio	Scholium	Number & Title in Codex		Identification
XXVIv	123-1	κγ	του αγιου κυριλλου :-	Cyril, Homily 12 on Luke [Reuss p.64, 25]
XXVIv	123-2	κγ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) εκ του κατα της διαθηκης λαμπετιου συνταγματος :	Severus, Against the Testament of Lampetius [Mai 1838, p.417]
XXVIIr	125-1	[...]	[...]	Cyril, Fragment II.25 on Luke [Reuss p.233, 25.13–15]
XXVIIr–v	126-1	κς	του αγιου κυριλλ(ου) :-	Cyril, Fragment II.26 on Luke [Reuss p.233, 26]
XXVIIv	127-1	κζ	του αγιου τιτου :-	Titus, Homilies on Luke [Sickenberger p.156]
XXVIIIr	128-1	κη	ωριγενους :	Origen, Homily 32 on Luke [Rauer, p.181]
XXVIIIr	128-2	κη	του αγιου κυριλλ(ου)	Cyril, Fragment II.27 on Luke [Reuss p.233, 27]
XXVIIIv	129-1	κθ	–	Cyril, Fragment II.28 on Luke [Reuss p.234, 28.1–5]
XXVIIIv	130-1	λ	του αυτου :	Cyril, Fragment II.28 on Luke [Reuss p.234, 28.7–9]
XXIXr	138-1	λη	–	Cyril, Fragments II.39–40 on Luke [Reuss p.239, 39.16–20, p.240, 40.1]
XXIXr	138-2	λη	του αυτου :	Cyril, Fragment II.41 on Luke [Reuss p.240, 41]
XXIXv	140-1	μ	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p.157]
XXIXv	141-1	μα	του αυτου	Titus, Homilies on Luke [Sickenberger p.157]
XXXr	142-1	μβ	του αγιου κυριλλ(ου) :	Cyril, Fragments II.42–44 on Luke [Reuss p.241, 42; 43.17–20; 44]
XXXr	143-1	μγ	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p.157]
XXXIr	149-1	[...]	[...]	Cyril, Fragment II.55 on Luke [Reuss p.247, 55.15–23]

Folio	Scholium	Number & Title in Codex		Identification
XXXI ^r -v	150-1	ν	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p.159]
XXXIV	151-1	να	του αγιου κυριλλ(ου) :	Cyril, Fragment II.56 on Luke [Reuss p.247, 56]
XXXII ^r	152-1	νβ	του αγιου κυριλλ(ου) :	Cyril, Fragment II.57 on Luke [Reuss p.248, 57]
XXXII ^r	153-1	νγ	του αυτου :	Cyril, Fragment II.58 on Luke [Reuss p.248, 58.1-9]
XXXII ^r - XXXIII ^r	154-1	νδ	του αγιου κυριλλ(ου) :	Cyril, Fragments II.59-60 on Luke [Reuss p.248, 59; p.259, 60]
XXXIII ^r	155-1	νε	του αγιου κυριλλ(ου)	Cyril, Fragment II.62 on Luke [Reuss p.249, 62]
XXXIII ^v	156-1	νς	του αγιου κυριλλ(ου) :	Cyril, Fragment II.63 on Luke [Reuss p.250, 63.1-13]
XXXIV ^r	157-1	νζ	του αγιου κυριλλ(ου) :	Cyril, Fragment II.64 on Luke [Reuss p.251, 64]
XXXIV ^v	158-1a	νη	του αγιου κυριλλ(ου) :	Cyril, Fragment II.65 on Luke (Homily 22) [Reuss p.251, 65]
XXXIV ^v	158-1b	-	(continuous)	Cyril, Homily 22 on Luke [Reuss p.65, 26]
XXXV ^r	171-1	[...]	[...]	Severus, Fragments on Luke [Mai 1838, p.421]
XXXV ^r	171-2	οα	του αγιου κυριλλ(ου)	Cyril, Fragment II.80 on Luke (Homily 27) [Reuss p.259, 80]
XXXV ^v	172-1	οβ	του αγιου κυριλλ(ου) :	Cyril, Homily 27 on Luke [Reuss p.66, 28]
XXXV ^v - XXXVI ^r	173-1	ογ	του αυτου :	Cyril, Homily 28 on Luke [Reuss p.66, 29.1-13]
XXXVI ^r	174-1	οδ	του αγιου κυριλλου	Cyril, Homily 29 on Luke [Reuss p.67, 30]
XXXVI ^v	174-2	οδ	σευηρου αρχιεπισκο(που) αντιοχ(ειας) απο λογου ριγ	Severus, Sermon 113 [Mai 1838, pp.452-3]

Folio	Scholium	Number & Title in Codex		Identification
XXXVIIr	175-1	οε	του αγιου τιτου θ ⁵	Titus, Homilies on Luke [Sickenberger p.162]
XXXVIIr	175-2	οε	του αγιου κυριλλου	Cyril, Fragment II.81 on Luke [Reuss p.259, 81.1–20]
XXXVIIv– XXXVIIIr	176-1	ος	του αγιου κυριλλου	Cyril, Fragment II.82 on Luke [Reuss p.260, 82]
XXXVIIIr	177-1	οζ	του αγιου κηρυλλου (sic)	Cyril, Fragment II.83 on Luke [Reuss p.261, 83]
XXXVIIIv	178-1	οη	του αγιου κυριλλου	Cyril, Homily 32 on Luke [Reuss, p.68, 31.2–5]
XXXIXr	179-1	οθ	του αγιου κυριλλου	Cyril, Fragment II.85 on Luke [Reuss p.262, 85]
XXXIXv	180-1	π	του αγιου κυριλλου	Cyril, Homily 32 on Luke [Reuss, p.68, 31.6–17]
XXXIXv	181-1	πα	του αυτου	Cyril, Homily 32 on Luke [Reuss, p.68, 32.1–12]
XLr	182-1	πβ	του αγιου κυριλλου	Cyril, Homily 33 on Luke [Reuss, p.69, 33.1–11]
XLv	183-1	πγ	ωρ(ιγενους)	Origen, Fragment 112 on Luke [Rauer p.273]
XLv	183-2	πγ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.163]
XLIr	183-3a	πγ	του αγιου κυριλλου	Cyril, Homily 33 on Luke [Reuss, p.70, 36]
XLIr	183-3b	–	(continuous)	Cyril, Homily 33 on Luke [Reuss, p.70, 35]
XLIV	184-1	πδ	του αγιου τιτου	Titus, unknown work
XLIV	184-2	πδ	του αγιου κυριλλου	Cyril, Homily 34 on Luke [Reuss, p.71, 38.1–6]
XLIV	184-3	–	και μετ ολιγα	Cyril, Homily 34 on Luke [Reuss, p.71, 38.10–15]
XLIIr	185-1	[πε]	εξ ανεπιγραφου	Unknown source [Cramer p.55, 6–16]

⁵ It is not clear whether θ (presumably the numeral 9) is part of the source indication.

Folio	Scholium	Number & Title in Codex		Identification
XLIIr	185-2	[πε]	του αγιου κυριλλ(ου)	Cyril, Homily 34 on Luke [Reuss, p.71, 39]
XLIIv	186-1	πς	του αγιου τιτου	Cyril, Homily 35 on Luke [Reuss, p.72, 40.1–10; cf. Sickenberger p.163–4]
XLIIv	186-2	–	και μετ ολιγα	Cyril, Homily 35 on Luke [Reuss, p.72, 41.1–5; cf. Sickenberger p.164]
XLIIIr	187-1	πζ	εξ ανεπιγραφου	Unknown source
XLIIIv	188-1	πη	εξ ανεπιγραφου	Unknown source
XLIIIv	188-2	πη	του αγιου τιτου	Cyril, Homily 35 on Luke [Reuss, p.72, 41.10–14 & p.73, 42]. ⁶
XLIVr	190-1a	ρ	εξ ανεπιγραφου	Titus, Homilies on Luke, followed by Romans 6:9 [Sickenberger p.166]
XLIVr	190-1b	–	(continuous)	Cyril, Homily 36 on Luke [Reuss, p.74, 45.1–16]
XLIVv	191-1	ρα	του αγιου κυριλλου	Cyril, Fragments on Luke [PG 72: 609, 54–58; cf. Reuss p.286, 47]
XLIVv	192-1	ρβ	του αυτου	Cyril, Homily 37 on Luke [Reuss, p.74, 46.1–3]
XLIVv	193-1	ργ	του αυτου	Cyril, Homily 37 on Luke [Reuss, p.74, 46.5–11]
XLIVv– XLVr	193-2	–	και μετ ολιγα	Cyril, Homily 37 on Luke [Reuss, p.75, 46.42–48]
XLVr	194-1	ρδ	του αυτου αγιου κυριλλου	Cyril, Homily 37 on Luke [Reuss, p.76, 47.1–13]
XLVv	195-1	ρε	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.166–7]
XLVIr	196-1	ρς	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.167]
XLVIr	197-1	ρζ	του αυτου	Titus, Homilies on Luke [Sickenberger p.167–8]
XLVIr	197-2	ρζ	του αυτου	Titus, Homilies on Luke [Sickenberger p.168]

⁶ Although Reuss splits this scholium into two and omits a small portion from the middle, the Syriac version of this sermon (Payne Smith, *The Gospel according to Luke*, 130) shows that this is a single continuous extract.

Folio	Scholium	Number & Title in Codex		Identification
XLVIr	198-1	ρη	–	Cyril, Homily 38 on Luke [Payne-Smith 1859, p.146; not in Reuss]
XLVIv	199-1	ρθ	εξ ανεπιγραφου	Titus, Homilies on Luke [Sickenberger p.168]
XLVIv	199-2	ρθ	αλλος	Unknown source [Cramer p.59, 20–29]
XLVIv–XLVIIr	199-3	ρθ	του αγιου κυριλλου	Cyril, Homily 38 on Luke [Reuss, p.76, 48]
XLVIIv	200-1	ρ	αλλος	Unknown source
XLVIIv	201-1	α	του αγιου κυριλλου	Cyril, Homily 39 on Luke [Reuss, p.77, 49]
XLVIIIr	202-1	β	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.169]
XLVIIIr	202-2	β	του αγιου κυριλλου	Cyril, Homily 39 on Luke [Reuss, p.77, 50.1–13]
XLVIIIv	203-1	γ	του αγιου κυριλλου	Cyril, Homily 40 on Luke [Reuss, p.78, 51.1–6]
XLVIIIv	203-2	γ	του αγιου σευηρου αρχ(ι)επισκοπου αντιοχ(ειας) απο λ(ογου) ριη	Severus, Sermon 118 [Mai 1838, p.422]
XLVIIIv	203-3	–	και μετ ολιγα	Severus, Sermon 118 [Mai 1838, p.422]
XLIXr–v	204-1	δ	του αγιου σευηρου αρχιεπισκο(που) αντιοχειας απο λ(ογου) εκ της προς αναστασιαν διακονου επιστολης :-	Severus, Letter to Anastasia the Deacon [cf. Mai 1838, p.421]
XLIXv	204-2	–	και μετ ολιγα	Severus, Letter to Anastasia the Deacon [cf. Mai 1838, pp.421–2]
Lr	208-1	η	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger pp.169–70]
Lv	209-1	θ	του αγ(ιου) τιτου	Titus, Homilies on Luke [Sickenberger p.170]
Lv	210-1	ι	του αυτου	Titus, Homilies on Luke [Sickenberger p.170]

Folio	Scholium	Number & Title in Codex		Identification
Llr	216-1	[...]	[...]	Cyril, Homily 41 on Luke [Reuss, p.79, 52.11–16, 53:1–5]
Llr–v	216-2	ις	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger pp.172–3]
Liv	217-1	ιζ	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 54]
LIIr	218-1	ιη	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 55.1–9]
LIIv	219-1	ιθ	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 55.10–29]
LIIIr	220-1	κ	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 55.31–36; p.81, 56]
LIIIv	221-1	κα	του αγιου ιωάννου επισκ(ο)π(ου) κω(ν)σταντινουπολ(ε ως)	Chrysostom, Homily 15 on Matthew [PG 57: 232, 32–37]
LIIIv	221-2	κα	ωρ(ιγενους)	Origen, Fragment 121c–d on Luke [Rauer, pp.275–6]
LIIIv	221-3	κα	απολιναριου	Apollinarius, Commentary on Matthew(?) [Reuss p.7, 1.7–11]
LIVr	222-1	κβ	βικτορος πρεσβυτερ(ου)	Victor, Fragments in catenae [Cramer p.66, 25–26]
LIVr	223-1	κγ	του αυτου	Victor, Fragments in catenae [Cramer p.66, 26–28]
LIVr	224-1	κδ	του αυτου	Victor, Fragments in catenae [Cramer p.66, 29–32]
LIVr–v	225-1	κε	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.174–5]
LIVv	226-1	κς	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.175–6]
LIVv	226-2	κς	του αγιου κυριλλου	Cyril, Homily 42 on Luke [Reuss, p.81, 57.1–14]
LVR	230-1	[...]	[...]	Cyril, Homily 43 on Luke [Reuss, p.83, 59.23–24, PG 72:632, 34–42]
LVR	231-1	–	του αγιου κυριλλου	Cyril, Homily 44 on Luke [Reuss, p.83, 60.1–3]

Folio	Scholium	Number & Title in Codex		Identification
LVr	231-2	–	και μετ ολιγα·	Cyril, Homily 44 on Luke [Reuss, p.83, 60.5–8]
LVv	232-1	λβ	του αγιου κυριλλου	Cyril, Homily 44 on Luke [Reuss, p.84, 60.10–24]
LVIr	233-1	λγ	του αγιου κυριλλου	Cyril, Homily 44 on Luke [Reuss, p.84, 61.1–5]
LVIr	234-1	λδ	του αυτου	Cyril, Homily 44 on Luke [Reuss, p.84, 62]
LVIr–v	234-2	λδ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.177]
LVIv	235-1	λε	του αυτου τιτου	Titus, Homilies on Luke [Sickenberger p.178]
LVIv	235-2	–	–	Titus, Homilies on Luke [Sickenberger p.178]
LVIIIr	240-1	[...]	[...]	Origen, Fragment 125 on Luke [Rauer, pp.278–9]; sometimes ascribed to Cyril [<i>cf.</i> Reuss p.287, 55]
LVIIV	241-1	μα	εξ ανεπιγραφου	Unknown source [Cramer p.71, 17–31]
LVIIV	241-2a	μα	του αγιου κυριλλου	Cyril, Homily 45 on Luke [Reuss, p.85, 63.4–11]
LVIIV	241-2b	–	(continuous)	Unknown source ⁷
LVIIV	241-3	μα	του αγ(ιου) σευηρου αρχιεπισκοπ(ου) αντισοχ(ειας) απο λογ(ου) να	Severus, Sermon 51 [Mai 1838, pp.423–4]
LVIIIr	242-1	μβ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger pp.181–2]
LVIIIr	242-2	μβ	του αγιου κυριλλου	Cyril, Homily 45 on Luke [Reuss, p.85, 64]
LVIIV	244-1	μδ	εξ ανεπιγραφου	Origen, Fragment 127b–c on Luke [Rauer, p.280]
LVIIV	245-1	με	του αγιου τιτου	Titus, Homilies on Luke [Cramer p.72, 11–16; Sickenberger p.182]

⁷ The source of this sentence cannot be securely identified: it has no parallel in the Syriac tradition of Cyril's Homily 45, and *γνωσικομεν* is not used in any other scholium by Cyril in this manuscript.

Folio	Scholium	Number & Title in Codex		Identification
LIXr-v	249-1	μθ	του αγιου κυριλλου	Cyril, Homily 47 on Luke [Reuss, p.86, 65.1-27]
LIXv-LXr	249-2	-	και μετ ολιγα	Cyril, Homily 47 on Luke [Reuss, p.86, 66; p.87, 67; 68.1-10]
LXv	250-1	ν	του αγιου κυριλλου	Cyril, Homily 47 on Luke [Reuss, p.88, 68.16-19]
LXIV	251-1	να	του αγιου κυριλλου	Cyril, Homily 48 on Luke [Reuss, p.88, 70.1-7]
LXIIr	252-1	νβ	του αγιου κυριλλου	Cyril, Homily 48 on Luke [Reuss, p.88, 70.13-30]
LXIIv	252-2	νβ	του αγιου σευηρου αντιο(χειας) εκ του κατ(α) της απολογιας ιουλιανου συνταγματος κεφαλαιο(ν) ⁸	Severus, Against the Apology of Julian [Mai 1838, p.425]
LXIIv- LXIIIr	252-3	νβ	του αυτου εκ της προς κυριακον' και λοιπους ορθοδοξους εν κω(ν)σταντινου- (πολει) επισκο(πους)	Severus, To Kyriakos and the Other Orthodox Bishops in Constantinople [Mai 1838, pp.425-7]
LXIIIv	253-1	νγ	του αγιου κυριλλου	Cyril, Homily 49 on Luke [Reuss, p.90, 72.1-25]
LXIVr	254-1	νδ	του αγιου κυριλλου	Cyril, Homily 49 on Luke [Reuss, p.91, 73.2-17]
LXIVv	255-1	νε	του αγιου κυριλλου .	Cyril, Homily 50 on Luke [Reuss, p.91, 74.1-8]
LXIVv	255-2	-	και μετ ολιγα	Cyril, Homily 50 on Luke [Reuss, p.92, 74.15-20]
LXVr	256-1	νε	του αγιου κυριλλου	Cyril, Homily 50 on Luke [Reuss, p.92, 76]
LXVr	257-1	νεζ	του αυτου	Cyril, Homily 50 on Luke [Reuss, p.93, 78]
LXVv- LXVIr	258-1	νη	του αγιου κυριλλου	Cyril, Homily 51 on Luke [Reuss, p.93, 79; p.94, 80; 81]

⁸ The chapter number is illegible, but may be ιε or ιθ.

Folio	Scholium	Number & Title in Codex		Identification
LXVIv	259-1	νθ	του αγιου ιωαννου επισκο(που) κω(ν)σταντινου- πολ(εως)	Chrysostom, Homily 56 on Matthew [PG 58: 549.55–550.15]
LXVIv	259-2	νθ	ωρ(ιγενους)	Origen, Fragment 139 on Luke [Rauer, p.283]
LXVIv– LXVIIr	259-3	νθ	σευηρου αντισχιας· εκ της προς σεργιον αρχιατρον επιστολ(ης) ερωτησαντα τινος ενεκεν ο κυριος πετρον και ιακωβον και ιωαννην μονον παρελαβεν :	Severus, Letter II.27 to Sergius the Chief Physician (Select Letters 85) [Mai 1838, p.453]
LXVIIv	260-1	ξ	του αγιου τιτου	Titus, Homilies on Luke [Sicken- berger p.183]
LXVIIv	260-2	ξ	του αγιου κυριλλου	Cyril, Fragments on Luke [Sicken- berger 1909 p.80, 18–81, 3; cf. Reuss p.287, 57]
LXVIIv	260-3	ξ	του αγ(ιου) σευηρου αντισχιας εκ της απολογιας του φιλαλ(ηθους)	Severus, Apology of Philaethes [Mai 1838, p.522, attributed there to Cyril]
LXVIIIr	261-1	[ξα]	[...]	Titus, Homilies on Luke [Sicken- berger p. 185]
LXVIIIv	261-2	[...]	[...]	Cyril, Homily 51 on Luke [Reuss, p.95, 83.7–8]
LXVIIIv	262-1	ξβ	του αυτου παλι(ν)	Cyril, Fragments on Luke [Sicken- berger 1909 p.84, 11–14; cf. Reuss p.288, 58]
LXIXr	265-1	[...]	[...]	Cyril, Homily 52 on Luke [Reuss, p.96, 85.15–17]
LXIXr	265-2	–	και μετ ολιγα	Cyril, Homily 52 on Luke [Reuss, p.97, 86.1–7]
LXIXv	266-1	ξς	του αγιου τιτου	Titus, Homilies on Luke [Sicken- berger p. 185]

Folio	Scholium	Number & Title in Codex		Identification
LXIXv	266-2	ξς	του αγιου κυριλλου	Cyril, Homily 53 on Luke [Reuss, p.97, 87.5–22]
LXXr	267-1	ξζ	του αγιου κυριλλου ·	Cyril, Homily 53 on Luke [Reuss, p.98, 88]
LXXr–v	268-1	ξη	του αυτου	Cyril, Homily 54 on Luke [Reuss, p.98, 89.1–20]
LXXv– LXXIr	268-2	–	και μετ ολιγα	Cyril, Homily 54 on Luke [Reuss, p.99, 89.21–42; p.100, 90]
LXXIr	268-3	–	του αγιου σευηρου αντιοχ(ειας) απο λογ(ου) πβ	Severus, Sermon 82 [Mai 1838, pp.453–4]
LXXIV– LXXIIr	270-1	ο	του αγιου κυριλλου	Cyril, Homily 55 on Luke [Reuss, p.100, 91]
LXXIIr	270-2	–	του αυτου κυριλλου	Cyril, Homily 56 on Luke [Reuss, p.101, 92.3–5]
LXXIIr	270-3	–	του αγ(ιου) τιτου	Titus, Homilies on Luke [Sickenberger p.185]
LXXIIv	271-1	οα	του αγ(ιου) τιτου	Cyril, Fragments on Luke [Sickenberger 1909, p.92, 5–8; <i>cf.</i> Reuss p.288, 59]
LXXIIv	271-2	οα	του αγιου κυριλλου	Cyril, Homily 56 on Luke [Reuss, p.101, 94.2–6]
LXXIIv– LXXIIIr	271-3	–	και μετ ολιγα	Cyril, Homily 56 on Luke [Reuss, p.102, 94.15–26; 95.1–12]
LXXIIIv	272-1	οβ	του αγιου κυριλλου	Cyril, Homily 57 on Luke [Reuss, p.103, 96.1–6]
LXXIIIv– LXXIVr	272-2	–	και μετ ολιγα	Cyril, Homily 57 on Luke [Reuss, p.103, 96.20–25; 97:1–15]
LXXIVr	273-1	ογ	του αγ(ιου) τιτου	Titus, Homilies on Luke [Sickenberger p.186]
LXXIVr–v	274-1	οδ	εξ ανεπιγραφου	Cyril, Homily 58 on Luke [Reuss, p.104, 98.1–13] (with some textual variants)
LXXIVv– LXXVr	275-1	οε	του αγιου κυριλλου	Cyril, Homily 59 on Luke [Reuss, p.105, 99]
LXXVr	276-1	ος	του αγι(ου) τιτου	Cyril, Homily 60 on Luke [Reuss, p.106, 100.11–24]

Folio	Scholium	Number & Title in Codex		Identification
LXXVr-v	276-2	ος	του αγιου κυριλλου :-	Cyril, Homily 60 on Luke [Reuss, p.106, 100.1-11]
LXXVv	277-1	οζ	του αγιου τιτου :	Cyril, Homily 60 on Luke [Reuss, p.106, 101.5-17]
LXXVIr	278-1	οη	του αγιου κυριλλου	Cyril, Homily 61 on Luke [Reuss, p.107, 103]
LXXVIr	279-1	οθ	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p.188]
LXXVIr-v	279-2	οθ	του αγιου κυριλλου	Cyril, Homily 62 on Luke [Reuss, p.108, 105 (plus addition), 106; cf. Sickenberger 1909, p.102, 1-16]
LXXVIv	280-1	π	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p. 189]
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LXXVIIr	282-1	πβ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.190]
LXXVIIr	283-1	πγ	ωρ(ιγενους)	Origen, Fragment 159 on Luke [Rauer, pp.290-1]
LXXVIIr	284-1	πδ	του αυτου	Origen, Fragments 160-161a on Luke [Rauer, p.291]
LXXVIIv	285-1	πε	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.190]
LXXVIIv	286-1	πς	του αυτου	Titus, Homilies on Luke [Sickenberger p.190-1]
LXXVIIv	287-1	πζ	του αυτου	Titus, Homilies on Luke [Sickenberger p.191]
LXXVIIIr	288-1	πη	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.191]
LXXVIIIr	288-2	πη	του αγιου κυριλλου	Cyril, Homily 63 on Luke [Reuss, p.108, 107]
LXXVIIIr-v	289-1	[πθ]	του αυτου	Cyril, Homily 64 on Luke [Reuss, p.109, 108.1-5]

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LXXVIIIv	289-2	–	και μετ ολιγα	Cyril, Homily 64 on Luke [Reuss, p.109, 108.12–15, 21–22]
LXXVIIIv	290-1	ρ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.192]
LXXVIIIv	290-2	ρ	του αγιου κυριλλου	Cyril, Homily 64 on Luke [Reuss, p.110, 109.1–7]
LXXIXr	293-1	ργ	του αγιου κυριλλου	Cyril, Homily 65 on Luke [Reuss, p.110, 112.1–10]
LXXIXr–v	293-2	–	και μετ ολιγα	Cyril, Homily 65 on Luke [Reuss, p.111, 112.14; 113]
LXXIXv	294-1	ρδ	και μετ ολιγα ⁹	Cyril, Homily 65 on Luke [Reuss, p.112, 115.1–4]
LXXIXv	294-2	–	ωρ(ιγενους)	Origen, Fragment 164 on Luke [Rauer, p.293]
LXXXr	294-3	ρδ	του αγιου κυριλλου :	Cyril, Homily 66 on Luke [Reuss, p.113, 116; 117]
LXXXv	295-1	ρε	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.196]
LXXXv	295-2	ρε	ωρ(ιγενους)	Origen, Fragment 162 on Luke [Rauer, p.292]
LXXXIr	296-1	ρς	του αγιου κυριλλου	Cyril, Homily 67 on Luke [Reuss, p.114, 118.1–12]
LXXXIr–v	296-2	–	και μεθ ετερα	Cyril, Homily 67 on Luke [Reuss, p.115, 118.50–56]
LXXXIV	297-1a	ρζ	ωρ(ιγενους)	Origen, Homily 34 [Rauer, pp.188–9; cf. Reuss p.288, 61]
LXXXIV	297-1b	–	(continuous)	Origen, Fragment 166 on Luke [Rauer, pp.294–5; cf. Reuss p.288, 61]
LXXXIV–LXXXIIr	297-2	ρζ	του αγιου κυριλλου	Cyril, Homily 68 on Luke [Reuss, p.115, 119.8–24; 120; 121]
LXXXIIv	298-1	ρη	εξ ανεπιγραφ(ου)	Cyril, Fragments on Luke [PG 72: 680.44–681.2]

⁹ This is the only instance in which a scholium beginning και μετ ολιγα is also assigned a number in the manuscript.

Folio	Scholium	Number & Title in Codex		Identification
LXXXIIv	298-2	ρη	ἰσιδωρου πηλουσιωτου · επιστολ(ης) αφινθ	Isidore, Letter 1759 [Cramer p.86, 26–33]
LXXXIIIr	299-1	[...]	[...]	Severus, Fragments on Luke [Mai 1838, pp.428–9; Cramer pp.87, 32–88, 10]
LXXXIIIv	300-1	ρ	του αγιου σευηρου αρχιεπισκ(οπου) αντιοχειας απο λογ(ου) πθ	Severus, Sermon 89 [Mai 1838, p.429]
LXXXIIIv	300-2	–	και μετ ολιγα	Severus, Sermon 89 [Mai 1838, pp. 429–30, Cramer p.88, 15–25]
LXXXIVr– v	301-1	α	του αγιου σευηρου αρχιεπισκ(οπου) αντιοχειας απο λογου πθ	Cyril? Despite the attribution to Severus (Sermon 89), this scholium is ascribed to Cyril in Cramer [Cramer p.88, 26–89, 19; Reuss, p.288, 60]
LXXXVr	302-1	β	εξ ανεπιγραφ(ου)	Cyril, Homily 68 on Luke [Reuss, p.117, 123]
LXXXVr	302-2	β	ωρ(ιγενους)	Origen, Homily 34 on Luke [Rauer, pp.189–190]
LXXXVv	303-1	γ	του αγιου κυριλλου	Cyril, Homily 69 on Luke [Reuss, p.117, 124.1–5]
LXXXVIr	305-1	ε	του αγιου κυριλλου	Cyril, Homily 70 on Luke [Reuss, p.117, 125]
LXXXVIv	306-1	ς	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.197]
LXXXVIv	306-2	–	και παλιν	Basil, Ascetic Constitutions [Vol. 31 p.1328, 46]
LXXXVIv	307-1	ζ	ωρ(ιγενους)	Origen, Fragment 174 on Luke [Rauer, pp.299–300]
LXXXVIIr	310-1	[...]	[...]	Cyril, Homily 74 on Luke [Reuss, p.121, 129.4–12]
LXXXVIIr	311-1	ια	του αγιου κυριλλου	Cyril, Homily 75 on Luke [Reuss, p.121, 130.1–4]
LXXXVIIr– v	311-2	–	και μετ ολιγα	Cyril, Homily 75 on Luke [Reuss, p.121, 130.4–20]

Folio	Scholium	Number & Title in Codex		Identification
LXXXVIIv	311-3	–	–	Origen, Fragment 180 on Luke [Rauer, p.302; <i>cf.</i> Reuss p.288, 63]
LXXXVIIv	312-1	ιβ	του αγιου κυριλλου	Cyril, Homily 76 on Luke [Reuss, p.122, 131.1–9]
LXXXVIIIr	326-1	κς	[...]	Unknown source [Cramer p.94, 23–30]
LXXXVIIIv	327-1	κζ	του αγι(ου) τιτου	Titus, Homilies on Luke [Sickenberger p.205]
LXXXVIIIv	328-1	κη	τ(ου) αγι(ου) κυρ(ιλλου)	Cyril, Homily 82 on Luke [Reuss, p.128, 146.1–8]
LXXXIXr	328-2	[...]	[...]	Cyril, Fragments on Luke [PG 72:708, 37–49; <i>cf.</i> Reuss p.289, 67]
LXXXIXv	329-1	[...]	[...]	Cyril, Fragments on Luke [PG 72:709, 22–40]

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