

The Palimpsest Catena of Codex Zacynthius: Text and Translation

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The Palimpsest Catena of Codex Zacynthius: Text and Translation



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

By

H. A. G. Houghton

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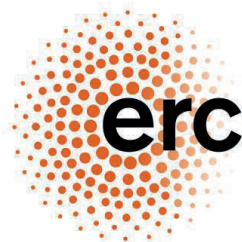
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We are grateful to Cambridge University Library for their encouragement and support of the Project, especially Ben Outhwaite. The multispectral images which underlie this transcription, seven of which are reproduced as plates in this volume, were created for the Codex Zacynthius Project by members of the Early Manuscripts Electronic Library (EMEL), directed by Michael Phelps and including Roger Easton and Keith Knox, along with members of the Centre for the Study of Manuscript Cultures at the University of Hamburg, led by Ira Rabin and including Damianos Kasotakis.

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 ($\alpha\rho\tau\omega$) and 10:21 ($\sigma\iota$) 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, *προς̄ ἰασιν* ('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 νεαρὴν ἔξιν) rather than 'to take in marriage a slave girl and young woman' (παιδίσκην τινα καὶ νεαρὴν 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'), *οἰκονομία* ('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.

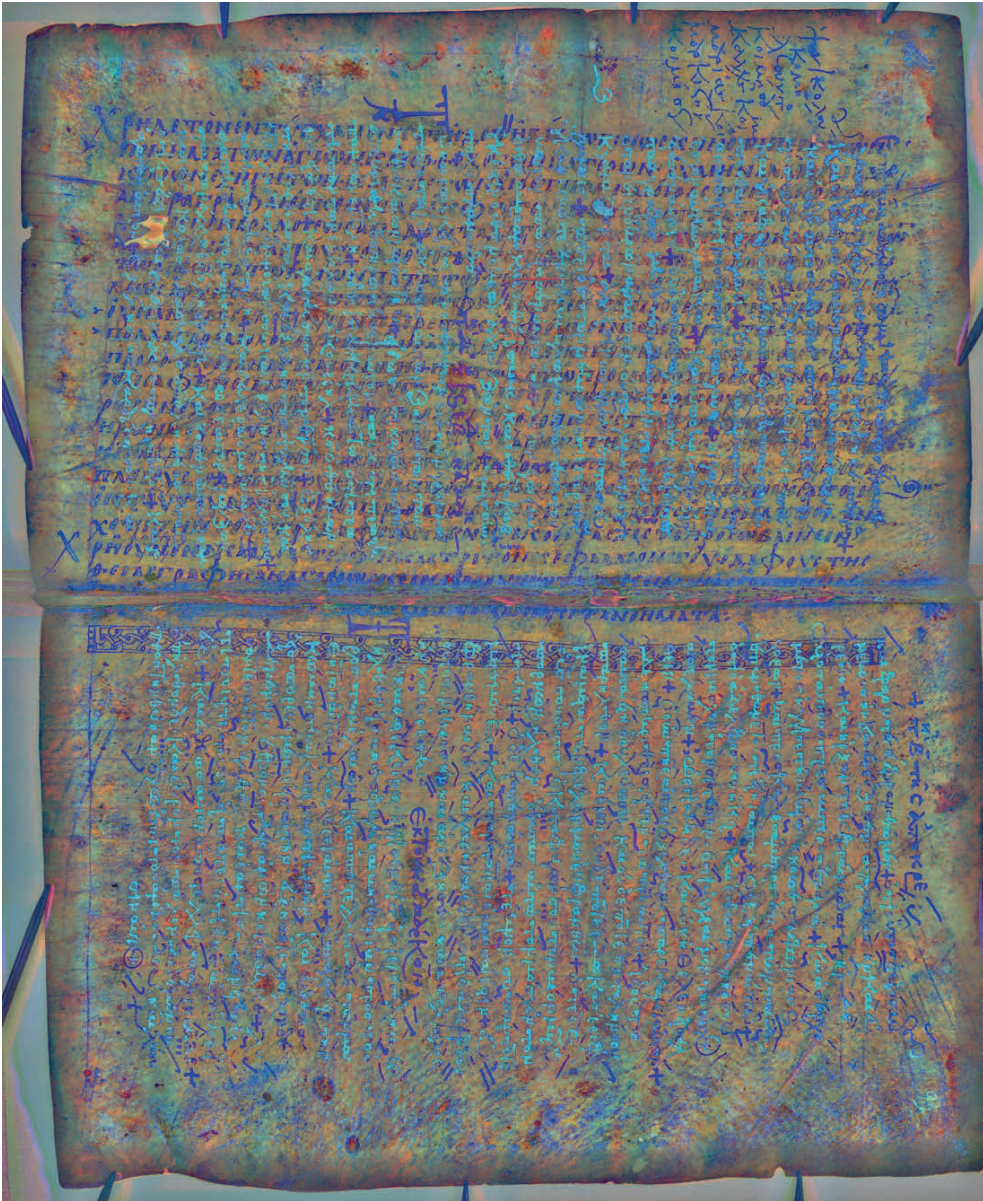


Plate 1. Folio 1r: Preface to the Catena.



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



Plate 3. Folio 113r: The first page of the catena with decorated initials.

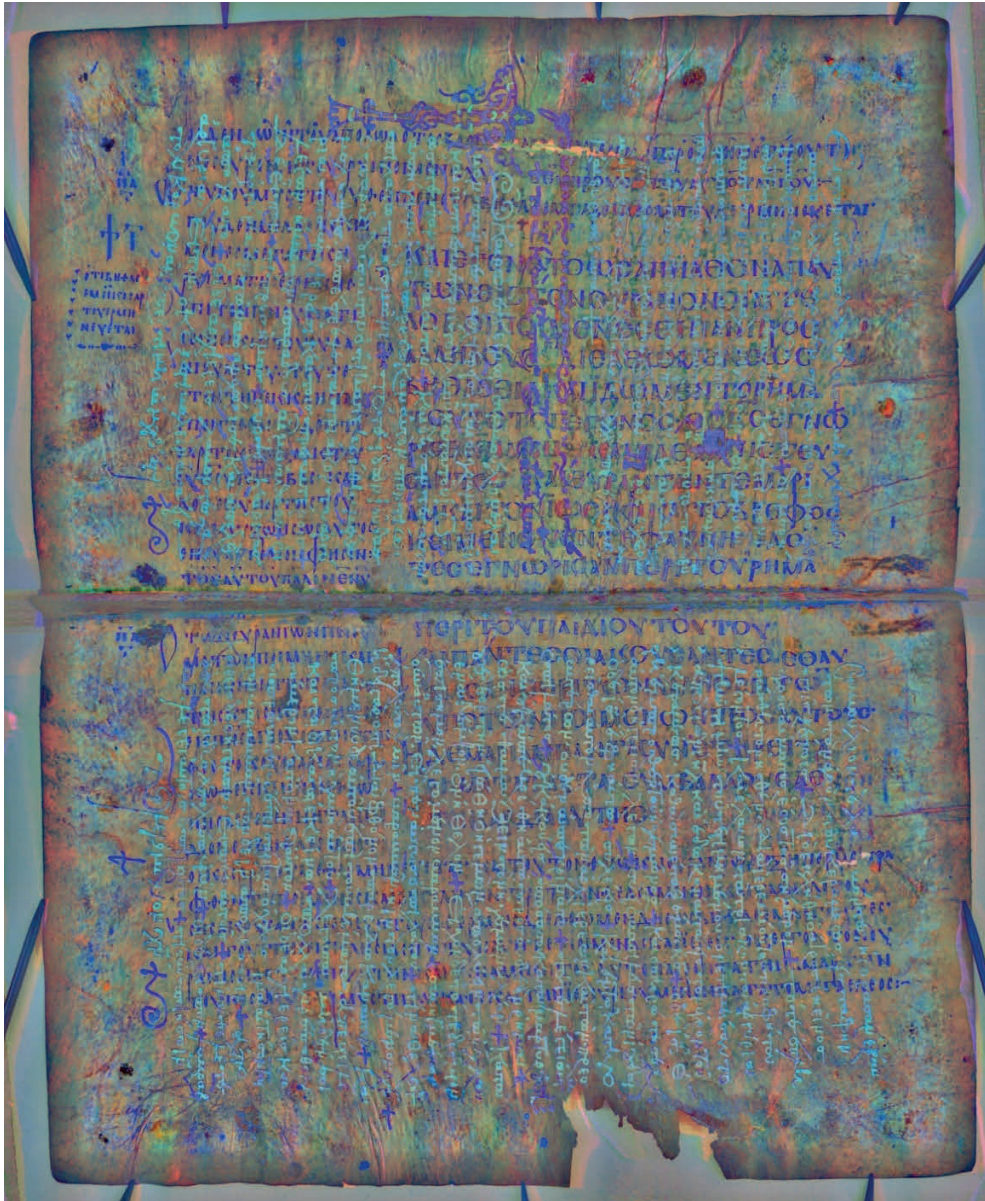


Plate 4. Folio XVIIIv: Luke 2:15-19 and catena, showing marginal gloss.

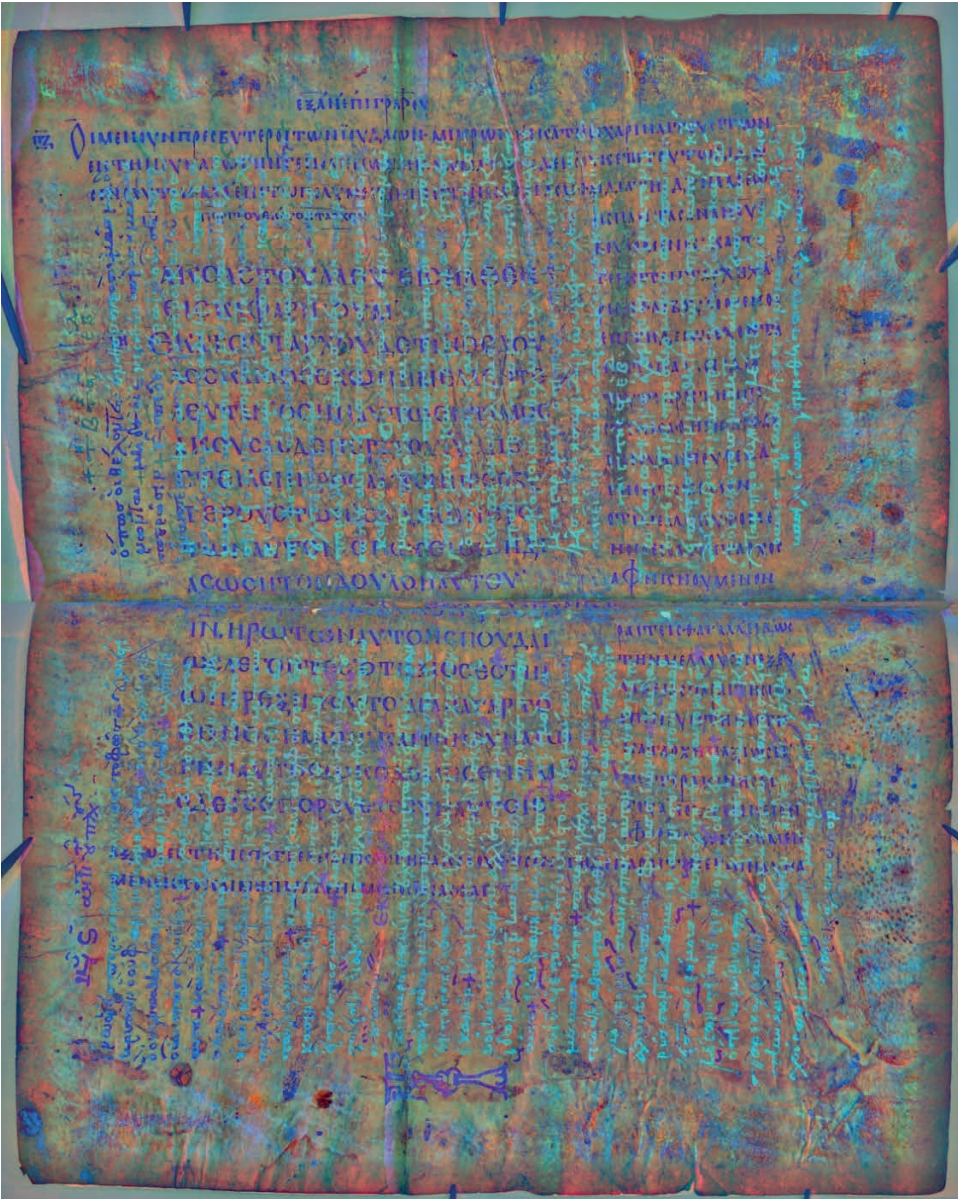


Plate 5. Folio XLIIIr: Luke 7:1–6 and catena, with a biblical *titlos*.

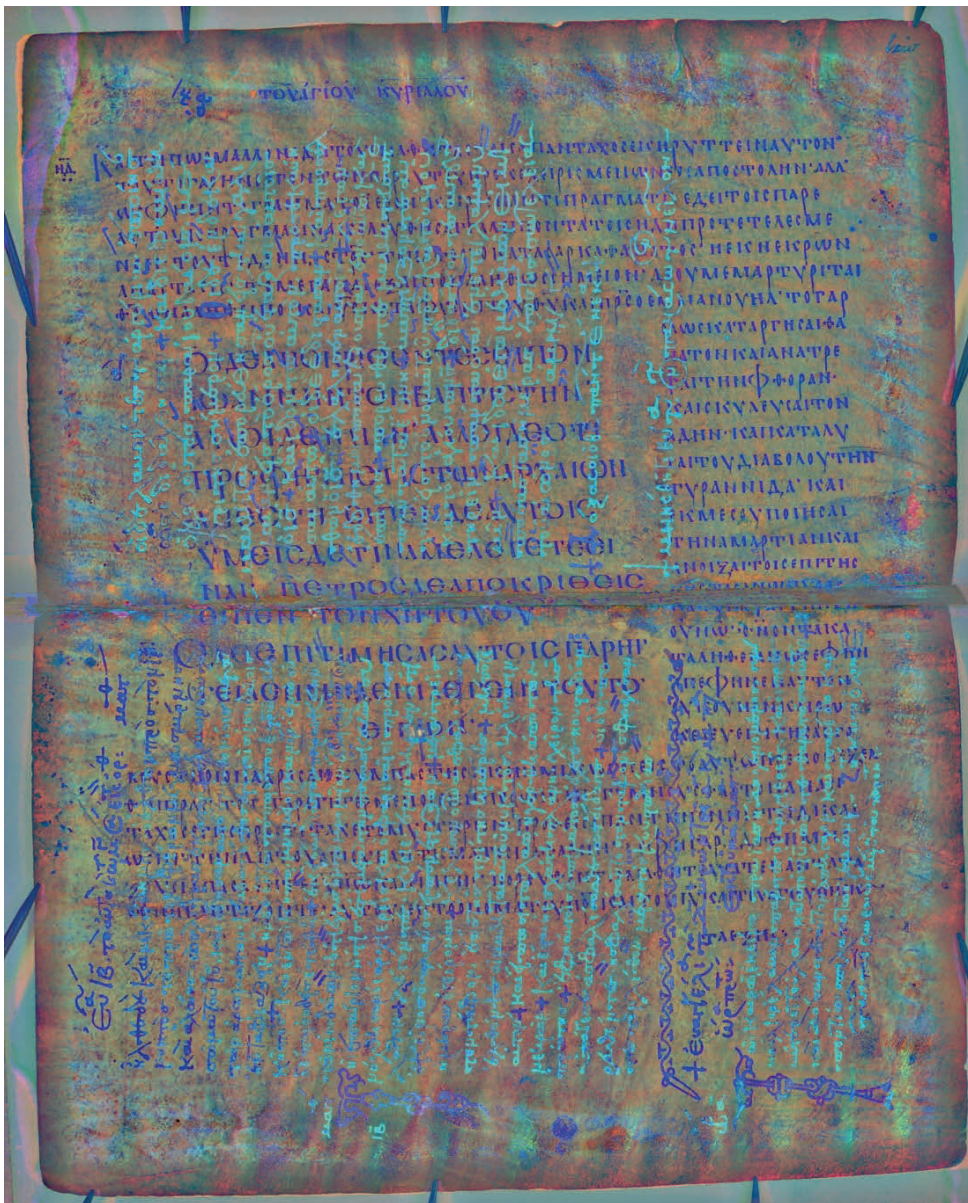


Plate 6. Folio LXIVr: Luke 9:19–21 and catena (also sketched by Tregelles).

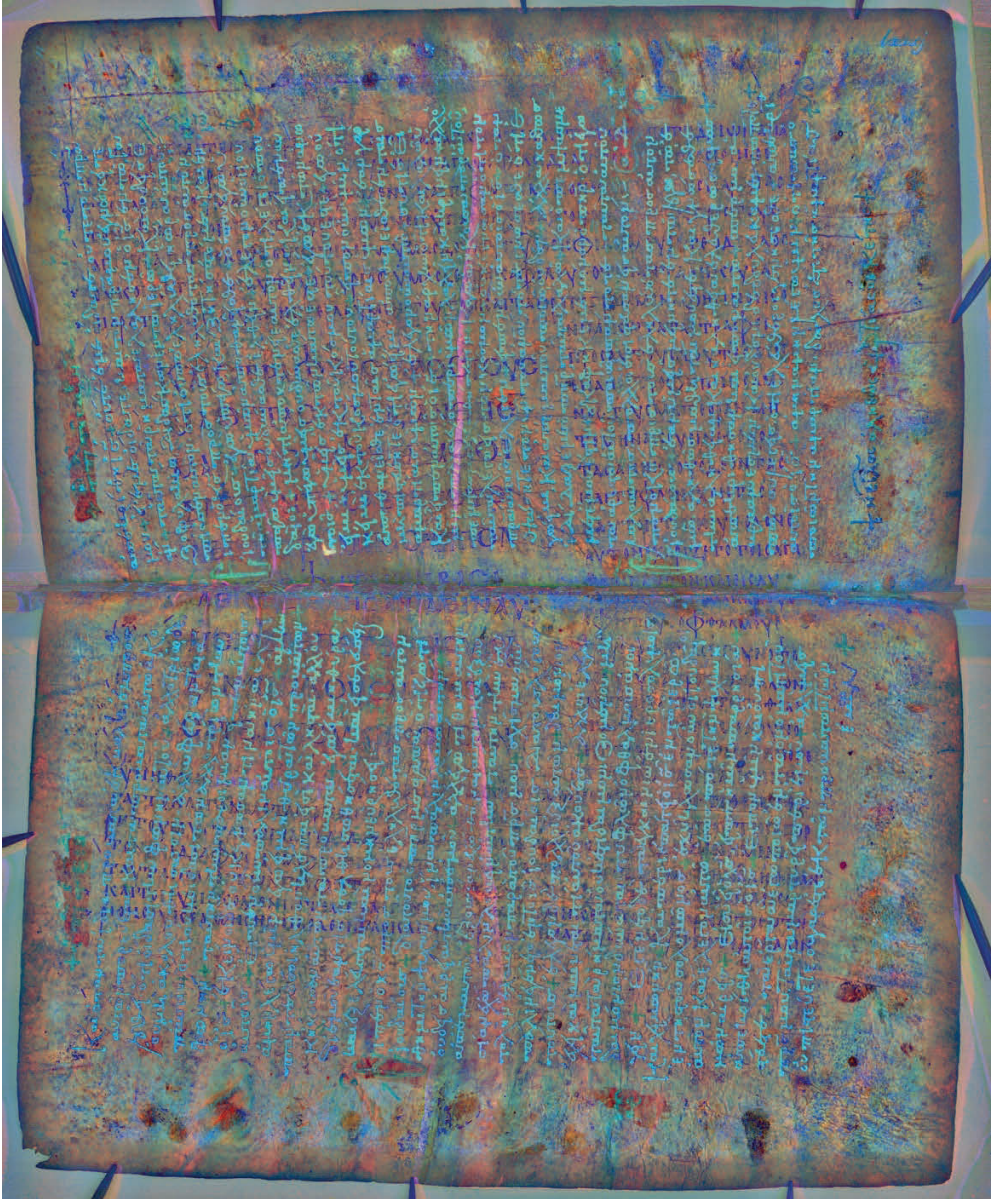


Plate 7. Folio LXXXIr: Luke 10:25 and catena, with rubricated titles in top margin and immediately below the biblical text, as well as a decorated initial in line 1.

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
LVIr–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 ἐζηγητῶν· καὶ τῆς τῶν αἰρετικῶν μοίρας τυγχανόντων
 αἱ παραγραφαὶ ἐγκείνται ἐκφεύγου[σαι ὡς] ἐνεστὶ τὰ τῆς ἐκκλησι-
 ας[τῆ] κῆς παραδοσεως ἀπάδοντα δογματα [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[ε]πισκόπῳ 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 [θε]ας [γραφ]ῆς οὐ
 κ' ἴσως διεστειλάντο καὶ οὐ[τ]ως τὴν ἐρμηνείαν [επι]θεικασί· ο] μὲν γὰρ
 πλείους. ὁ δὲ ἡπτοῦς ρησεὶς προθέμενος τὴν [εξ]ήγησιν 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 ἡμῶν Βαίειν·

Χρῆ οὖν ἐνα καὶ δεῦτερον ἢ καὶ τρίτον κεφαλαιον τοῦ ἑδάφους τῆς
 θείας γραφῆς ἀναγινώσκειν καὶ οὕτω τὰς ἐγκειμένας ἐρμηνείας
 ἵν' εὐσ[υ]νοπτα εἶσται] τοῖς ἐντύγχανούσι τὰ νοήματα:



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 οὔ ηγφορησεν η χωρα πλογσιοῦ·	$\overline{\mu\zeta}$			
$\overline{\mu\zeta}$	περι των γαλιλαιων και τῶν εν τῷ 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 εις ολιγοι οι σωζομενοι·	$\overline{\nu}$			
$\overline{\nu\alpha}$	περι των ειποντων τῷ ἰϋ δια ηρωδην·	$\overline{\nu\alpha}$			
$\overline{\nu\beta}$	περι τοῦ ὑδρωπικοῦ·	$\overline{\nu\beta}$			
$\overline{\nu\gamma}$	περι τοῦ μη αγαπαντας πρωτοκλησιας·	$\overline{\nu\gamma}$			
$\overline{\nu\delta}$	περι των καλογμενων εν τῷ 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 λεπτρων·	$\overline{\xi}$			
$\overline{\xi\alpha}$	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 λαβοντωντας 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·	$\overline{\omicron}$			$\overline{\beta}^{-3}$
$\overline{\omicron\alpha}$	ερωθησις δια τον κηνον·	$\overline{\omicron\alpha}$	$\overline{\mu\eta}$	$\overline{\lambda\epsilon}$	
			$\overline{\nu}$	$\overline{\lambda\zeta}$	
			$\overline{\nu\beta}$	$\overline{\lambda\zeta}$	

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 ἀνατάξαοθαι 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:-

αλλως ⁴

^α ΛΟΓΟΣ ΠΕΡΙΕΧΩΝ ΑΓΑΘΟΥ ΠΑΡΟΥΣΙΑΝ:- αλλως ⁵

^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[Ε]Ω[Υ]Χ[Α]Ρ[Ι]Σ Α[Υ]ΤΩ ΓΝΗΣΙΩΣ ΧΩ[Υ] ΜΑΘΗΤΕΥΘΕΤΙ· ΜΟΝΟΣ ΔΕ ΤΩΝ ΑΛΛΩΝ ΕΥΑΓΓΕΛΙΣΤΩΝ ΑΚΡΙΒΩ[Σ] ΕΠΟΙΗΣ[Α]Τ[Ο] ΤΗΝ Τ[ΟΥ] ΕΥ[Α]ΓΓΕΛΙΟΥ ΓΡΑΦΗΝ ΚΑΙ Π[Ο]ΛΛΑ ΤΩΝ ΤΟΙΣ ΑΛΛΟΙΣ ΣΕΣΙΩΠ[ΗΜ]ΕΝΩΝ· [Ο]ΥΤΟΣ ΤΗΝ [Α]ΠΕΜΝΗΜΟΝ[Ε]ΥΣΕ [ΤΕ ΚΑΙ] Δ[Ι]Ε[Ξ]ΗΛΘΕΝ ΑΚΡΙΒΩΣ ΔΙΟ ΚΑΙ ΤΟ ΠΡΟΟΙΜΙΟΝ ΤΗ[Σ] ΕΥΑΓΓΕΛΙΚ[ΗΣ] ΓΡΑΦ[Η]Σ [Α]ΚΡΙΒΕΙΑΝ ΕΠΑΓΓΕ[Λ]ΛΕΤΑΙ:-

[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

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ·

^α ^Γ **Ε**ΠΕΙΔΗ[ΠΕΡ ⁷ ΠΟΛΛΟΙ ΕΠΕ]ΧΕ[Ι]ΡΗΣΑΝ
[ΑΝ]ΑΤΑΞΑΣΘΑΙ ⁸ 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[Υ] 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 τῆ
 πίστει· οὐδεν δε οὕτω πληροφορεῖ. ὡς νοῦς καὶ λογος· οὐς γὰρ οὐ πληροφορεῖ· ἐπει²
 οὐκ ἀπο σημειῶν 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
 > εἰπὼν τοὺς ἀποστόλους· συμπεφώνηκε τῷ ἰωάννῃ λεγόντι τὸν λόγον σάρκα γεγο
 > νῆναι καὶ ἐσκηνῶκεναι ἐν ἡμῖν· καὶ τεθεωρησθαι τὴν δοξαν αὐτοῦ· δοξαν ὡς μο
 > νογενοῦς παρὰ πρ̄ς· Διὰ γὰρ τῆς σαρκὸς θεωρητός ο ἰστος κατεστή· ἀθεωρητός ὢν τὸ καθ' αὐτό·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 **Ε**Ν ΤΗ ΕΞΟΔΩ ΓΕΓΡΑΠΤΑΙ· ΟΤΙ Ο ΛΑΟΣ ΕΩΡΑ ΤΗΝ ΦΩΝΗΝ ΤΟΥ ΚΥ· ΚΑΙΤΟΙ ΓΕ ΦΩΝΗ ΟΥ ΒΛΕΠΕΤΑΙ.
 ΑΛΛ [α]ΚΟΥΕΤΑΙ· ΊΝΑ ΔΗΛΩΘΗ ΤΑ ΠΑΡΑΔΟΞΩΣ· ΟΤΙ Η ΤΟΥ ΘΥ ΦΩΝΗ ΒΛΕΠΕΤΑΙ ΟΙΣ ΒΛΕΠΕΤΑΙ· ΕΝ ΔΕ
 ΤΩ ΕΥΑΓΓΕΛΙΩ ΟΥΚ Η ΦΩΝΗ ΒΛΕΠΕΤΑΙ· ΑΛΛ Ο ΚΡΕΙΤΤΩΝ ΤΗΣ ΦΩΝΗΣ ΛΟΓΟΣ· ΔΙΑ ΤΟΥΤΟ ΚΑΘΩΣ
 ΠΑΡΕΔΟΣΑΝ ΗΜΙΝ ΟΙ ΑΠ ΑΡΧΗΣ ΑΥΤΟΠΤΑΙ ΚΑΙ ΎΠΗΡΕΤΑΙ ΓΕΝΟΜΕΝΟΙ ΤΟΥ ΛΟΓΟΥ· [ε]Ι ΓΑΡ ΤΟ ΕΩΡΑ
 ΚΕΝΑΙ ΤΟΝ ΚΝ ΚΑΤΑ ΣΩΜΑ ΑΥΤΟΠΤΗΝ ΤΟΥΤΟΥ ΓΕΝΕΣΘΑΙ ΗΝ· ΚΑΙ ΠΙΛΑΤΟΣ ΑΥΤΟΠΤΗΣ ΗΝ ΤΟΥ
 ΛΟΓΟΥ ΚΑΤΑΔΙΚΑΖΩΝ ΑΥΤΟΝ ΚΑΙ ΊΟΥΔΑΣ Ο ΠΡΟΔΟΤΗΣ· ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΛΕΓΟΝΤΕΣ· ΣΤΑΥΡΟΥ
 ΣΤΑΥΡΟΥ ΑΥΤΟΝ· ΤΟ ΟΥΝ ΕΙΔΕΝΑΙ ΤΟΝ ΛΟΓΟΝ ΕΚΕΙ ΕΝΟΕΙΤΟ ΟΠΟΥ ΕΛΕΓΕΝ Ο ΣΗΡ· Ο ΕΩΡΑΚΩΣ
 ΕΜΕ ΕΩΡΑΚΕΝ ΤΟΝ ΠΡΑ ΤΟΝ ΠΕΜΨΑΝΤΑ ΜΕ· ΚΑΙ ΛΕΛΗΘΟΣ ΔΕ ΤΙ ΚΑΛΟΝ ΜΑΘΗΜΑ ΔΙΔΑΣΚΕΙ
 ΗΜΑΣ Ο ΛΟΓΚΑΣ ΕΝΤΑΥΘΑ ΟΤΙ ΤΙΝΩΝ ΜΕΝ ΘΕΩΡΗΜΑΤΩΝ ΤΟ ΤΕΛΟΣ Η ΘΕΩΡΙΑ ΕΣΤΙΝ· ΤΙΝΩ
 ε̄
 ΚΑΘΩΣ ΠΑΡΕΔΟΣΑΝ ΗΜΙΝ
 ΟΙ ΑΠ ΑΡΧΗΣ ΑΥΤΟΠΤΑΙ²
 ΚΑΙ ΎΠΗΡΕΤΑΙ ΓΕΝΟΜΕΝΟΙ
 ΤΟΥ ΛΟΓΟΥ
 ΔΕ ΘΕΩΡΗΜΑΤΩΝ ΤΟ ΤΕ
 ΛΟΣ Η ΠΡΑΞΙΣ ΕΣΤΙΝ· ΔΙΑ
 ΓΑΡ ΤΟΥ ΑΥΤΟΠΤΑΙ ΔΗΛΟΙ
 ΤΟ ΘΕΩΡΗΤΙΚΟΝ· ΔΙΑ ΔΕ
 ΤΟΥ ΥΠΗΡΕΤΑΙ· ΤΟ ΠΡΑ
 ΚΤΙΚΟΝ ΑΥΤΩΝ ΠΑΡΕΣΤΗ

ΣΕΝ·³ ΔΥΝΑΣΑΙ ΔΕ ΚΑΙ ΕΤΕΡΩΣ ΕΚΛΑΒΕΙΝ ΤΟ ΎΠΗΡΕΤΑΙ ΓΕΝΟΜΕΝΟΙ ΤΟΥ ΛΟΓΟΥ· ΗΤΟΙ ΤΟΥ
 ΔΙΔΑΣΚΑΛΙΚΟΥ ΛΟΓΟΥ· ΟΝ ΠΑΡΕΔΙΔΟΥ Ο ΣΗΡ· Η ΚΑΙ ΑΥΤΟΥ ΤΟΥ ΘΥ ΛΟΓΟΥ· Ω ΚΑΙ ΕΞΪΠΗ
 ΡΕΤΗΣΑΝΤΟ ΠΑΡΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ·-

[σεγήροϋ αρχιεπισκοποϋ αντιοχ(είας) απο λογοϋ λγ]⁴
 [αυτοπτας του θυ λογοϋ και υπηρετας τους αποστολοϋς καλει και πως τε]
 [θεανται] τον ασωματον ειπε μοι και ορας ει μη γποπι[πτοντα πως επειδη χωρις]
 αμαρτιας σαρκα ηνωσεν εαυτω καθ υποστασιν την ημιν ομοοϋσιον· ψυχην εχοϋ
 σαν λογικην τε και νοεραν. εκ π̄ν̄ς̄ αγιοϋ και εκ της αγιας θεοτοκοϋ και αει παρθενοϋ
 μαριας· παντως ορα την οϋσαν και ψηλαφητην και αντιτυπον· οϋτω και παϋ
 λος [ε]πειδη εφανερωθη εν σαρκι δια τουτο αυτον και ωφθαι αγγελοισ φησιν·-

ωριγενοϋς¹

ξ̄ Διαβεβαιουγται οτι ανωθεν παρηκολογησεν [οϋ] τισι των ειρηνμενων. 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 θ̄Υ και φιλεισθαι· θεοφιλοι εσμεν· και οϋκ αν τις
 θεοφιλος ασθενης· ωσπερ γαρ γεγραπται επι τοϋ λαοϋ εξερχομενοϋ εκ της αιγπ[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 θ̄Υ και τοϋ λογοϋ αγτοϋ·
 και οϋτως επιγνωσεται τις την περι ων καθηχηθη λογων την ασφαλειαν σ̄νιεις το̄
 λογον τοϋ εγαγγελιοϋ·³ επαγγελεται τοινην της γνωσεωσ το Βεβαιον ἴνα απερ εκει

νος ακοη παρελαβεν. ταϋ
 τα και γραμμασιν εντϋγ
 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 παρηκολογη

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 αυτου πρωτην ο εγαγγελιστ[ης ε]ξηγεται θαυματογρημα ογς[α]ν θγ· οπερ και αυ-
 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 ἰερευσ. εκ τε του πατρωου και μητρωου
 γενογς ααρων τι ἴπαρχων:-

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

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

τω εκ των θυγατερων ααρων

και το ονομα αυτης 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 εστι τελει-
 ος· αυτος γαρ επιστα-
 ται και των [α]νω
 τας καρδιας μονω
 τatos· ενδεχε-
 ται γαρ κατα μεν
 [το φαινομενον]
 δικαιοι ειναι [τι]
 να ενωπιον των

$\bar{\alpha}\bar{\nu}\bar{\omega}\bar{\nu}$ · κατα δε τ[ο] κρυπτ[ο]ν της διανοιας· μη ειναι τοιογτον εμφωλεγοντας κε-
 κτ[η]μ[ε]νον λ[ο]γισμογς πονηρογς· τοιαγτα ακογ[ς]η και πα[ρα]τ[ω] 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[ογν]εσ δε τα κεκρυμ-
 μ[ε]να· μ[ονο]σ δε [ο] θς οιδεν αζιωσ επαινεσαι τον επ[α]ινο[γ]μενον· και τουγ ψεκτου την
 κρισιν αζιωσ ποιησαι:-

ωριγενοϋς ¹

$\overline{\text{IG}}$ ἴσως ερει τις· δια τι προσκειται τοϋτοις το αμεμπτοι· ηρκει γαρ αϋτοις πορευεσθαι εν πασαις ταϊς οδοϊς τοϋ $\overline{\text{θΥ}}$ και δικαιωμασιν· ει μη αρα εστι πορευεσθαι εν πασαις ταϊς εντολαις, οϋκ αμεμπτωσ δε· πωσ τοινϋν φησιν εστι πορευθηναι 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 ποιωμεν τας εντολας· ωσ τε μη εν τω σϋνειδοτι ρϋπτον κενοδοξιας η ανθρωπαρεσκιας η ετεροϋ τινος τοιοϋτοϋ ποιωμεν τας εντολας αμεμπτωσ:-

<p>εξ ανεπιγραφ(οϋ) ² $\overline{\text{ιδ}}$ $\overline{\text{C}}$στειρα ηη και πρεσβϋτικ η $\overline{\text{μην}}$· πρεσβϋτικη δε και ο $\overline{\text{πηρ}}$</p>	<p>$\overline{\text{IG}}$ πορευομενοι εν πασαις ταϊς εντολαις και δικαιωμασιν τοϋ $\overline{\text{κΥ}}$ αμεμπτοι[·] ^{ιδ} και οϋκ ηη αϋτοις τεκνον καθοτι ηη η ελισαβη στειρα[·] και αμφοτεροι προβεβηκοτες εν ταϊς ημεραις αϋτω $\overline{\text{ησαν}}$· εγενετο δε εν τω ιερατεϋειν αϋτον εν τη ταξει της εφημεριας αϋτοϋ εναν [τι τ]οϋ $\overline{\text{θΥ}}$ κατα το εθος της ιερατειας, ελαχεν τοϋ θϋμιασαι εισελθων εις τον ναον τοϋ $\overline{\text{κΥ}}$·</p>
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$\overline{\text{ΧΥ}}$ παροϋσια· και η τοϋ $\overline{\text{κΥ}}$ γεννησις η παραδοξος αληθινωσ παραδοξον αλλην προ εαϋτης κατεσκεϋασε γενεσιν· επι μεη γαρ της στειρας· επιρωσις φυσεωσ ασθενοϋσ ησ· επι δε της παρθενοϋ φυσεωσ ολωσ επεισαγωγη καιησ οϋ προτερον οϋσ ησ· το δε αιτιον, ³ οτι φυσεωσ δημιοϋργοσ· ωη, ο επιδημων αϋτοσ εαϋτω και την εισοδον καινοϋργησασ· καινωσ αμα και κατα το σϋνηθεσ επεδημει· καινωσ μεη. οτι εκ παρθενοϋ κατα το σϋνηθεσ δε. οτι εκ γϋνεκοσ:- 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· ο 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· οἴκετι 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 ἄγγελος εἶπεν
αὐτῷ· ἐγὼ εἰμὶ γαβριὴλ ὁ παρε-
στηκὼς ἐνώπιον τοῦ ἰω· και ἀ-
πεσταλὴν λαλῆσαι πρὸς σε και ἐγ-
^{κΔ} ἀγγελισθαι σοὶ ταῦτα· ^{κΔ} και ἰ-
δοῦς ἐσθ σιωπων κ[αὶ μὴ] δυνάμε-
νος λαλῆσαι·

λεγετα:-
σεηροϋ αρχιεπι / σκ(οποϋ)
ἀπτιοχ(εῖας) ἀπο λο(γοϋ) λβ:-³

^{κΔ} Ζαχαριας τυπὸν
ἐπεχει τῆς νομ[ι]
κῆς ἱερωσύνης τε
και λατρείας·
ἡτις ἐν τοῖς εαϋ
τῆς ἀδύτοις καὶ
βαθεσιν· οἰονει

θύμαμα κεκρῦμμενην εἶχεν τὴν νοητὴν εὐδοκίαν τῆς πνευματικῆς ἱερωσύνης· και τὸ τοῦ εὐαγγελιοῦ μυστήριον· ὅπερ ἀπιστήσαντων ἰουδαίων· ἐμεινε ὁμοσ⁴· αὐτοῖς μὲν ἀφῶνος και ἀπρακτος και ἀνεργητος· και κατὰ τὰς στίβας ἀκαρπος τε και ἀγονος· ἐπαύσαντο γαρ, αὶ κατὰ νόμον θύσια τελοῦμεναι· τοῖς δε ἐκ περιτομῆς πιστοῖς και τοῖς ἐθνεσιν, οὐ μονον οὐκ ἀφῶνος, ἀλλὰ και μετὰ προφητείας φθεγγομενος και πνευματικῶς ἐνεργοῦμενος:-

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

Ἡ ζαχαριοῦ κωφεϋσις, οὐκ ἐκπληζει γεγονεν, ὡς ἐνομισας· ἐν συνέχειᾳ γὰρ θεοφαινεῖαι και ἀγγελικῆς ὀπτασίας ἦν ὁ ἱερεϋς, καθαρῶς τοῖς μυστηρίοις διακονοῦμενος· ἀλλὰ τῷ τύπῳ τῆς ἐκείνου σιγῆς· ἡ τοῦ νόμοῦ σιωπῆ· τὸ δ' ἀπο σιγῆς

και στ[ι]ρωσεωσ και γηροϋσ τεχθηναι την φωνην τοϋτο οιμαι δηλοϋν το εκ τοϋ παλαιωθεντοσ και καταγηρ[ασαντο]σ κα[ι] στερωθεντοσ τ]η ανηκοια των δεξαμενων νομοϋ τοϋ γραπτοϋ τασ περι χϋ προρησεισ προελθειν και την αϋτοϋ μρα εκ τοϋτοϋ προελθειν:-

ωρ(ιγενοϋσ) ¹

^{κε} 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
 χεισ. οϋ[κ ει]σι νεϋ
 σεισ· κοσμοϋν
 ται γαρ ῥπο τοϋ
 λογοϋ[· εαν οϋν]
 ειδησ ἰοϋδαιων
 την πολιτειαν
 αλ[ογ]ον· ω[σ μη]
 δυνασθαι 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 δυναμενοσ περι μη[δ]ενοσ λογον αποδοϋναι νομικοϋ η
 προφητικοϋ λογοϋ:- ⁴

Αχρι 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· ^{κε} και αϋτοσ ην διανεϋων
 αϋτοισ και διεμενεν κ[ω]φοσ
 και εγενετο ωσ επλησθησαν
 αι ημεραι της λειτοϋργιασ 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 πατροσ εκπορευεται· το πασι κτισει δυναμει την αγιοτητα χορηγοῦν·]
[οπου δε αγιοτητ]οσ μνημη. παντωσ εκει καθαροτησ· και
ηδονησ και αμαρτιασ ἴχνοσ οὔδεν:-

[]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. 69

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. 69

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. 69

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 δημιοργος και κ̄ς τοϋ παντος αληθως
 μεγας· ορα γαρ μεγαθος δ̄ναμεωσ ᾱτοϋ· οτι εις πασαν την γην ε̄ζηληθεν ο φ[θ]ογγος
 [τ]ησ διδασκαλιασ [ᾱτοϋ]· και εις τα περατα της οικοῡμενης τα ρηματα ᾱτοϋ· τη
 λικοϋτος εστιν [ω̄σ] διηκειν πανταχοϋ· αναβα γαρ τω λογω εις τον ο̄ν[ο]ν̄ και
 ἴδε ᾱτον και τα εκει πληροϋντα· καταβα τω λο[γω] και εις την αβυσσον. κα
 > τεβη γαρ κακει· ἴνα πληρωθη [τα συμπ]αντα ἵνα εν τω ονοματι ᾱτοϋ παν γο
 > νϋ καμψη ἐποϋνιων̄ ἐπιγει[ω]ν και καταχθονιων̄· διεβη γαρ ολον τον κοσμο̄·
 > διεληλυθοτα [φ]ησιν τοϋσ οϋνοϋσ [ιν] τον γ̄ν̄ τοϋ θ̄ϋ· εαν οϋν ταγτα ιδησ· οφει·
 οτι ογχι ρημα[ι]ον̄ [εσ]τι το εσται μεγας· αλλ εργω δεικνυται οτι μεγας εστιν ο κ̄ς
 ημων̄ ις χ̄ς:-² σεϋηροϋ αρχιετικκ(οποϋ) αντιοχ(ειασ) απο λ(ογοϋ) β̄:-²

λβ Ω[ς οϋν ει ελεγεν οϋ]χ ως ενα των [πολ]λων [ανων] καλε[σεις] ᾱγ[το]ν̄ ἰν̄· αλλ ως μεγαν τη
 > αληθεια μεγας γαρ ο
 > κ̄ς ημων̄ και με[γαλη η] οϋτος εσται μεγας και ἴ̄ος ἴ̄ ³ το δωσοι
 > ιςχ[υς] ᾱγ[το]ϋ̄ καθω[ς] [λβ] ψιστοϋ κληθησεται[ι]· λβ̄ και δωσει ᾱτω αρ
 > ψαλλει δαδ̄ και ως ον̄ τει τη
 > τα κατα φ̄σιν γ̄ν̄ ᾱτω κ̄ς ο θ̄ς̄ τον θρονον̄ δαγ̄ οικο
 τοϋ ἴψιστοϋ π̄ρς̄ ειδ τοϋ πατροσ ᾱτοϋ:̄ μι
 το δε εσται και κληθη̄ δ
 σεται. π̄ρ̄πον τη κατα σαρκα οικονομια και τοις της πτωχιασ μετροις, ην εκω̄
 [επτωχεϋσε δι ημασ ἰν̄ ημεις τη εκεινοϋ πτωχειᾱ πλοϋτησωμεν:-]
 τοϋ ᾱτοϋ εκ τοϋ ᾱτοϋ λογοϋ:⁴

λγ Τοϋτο δι οϋδεν ετερον ειρηται τω γαβριηλ η ἴνα την παρθενον ανα[μν]ησῃ τω̄
 προφητων̄ και μαθη σαφωσ οτι [ο ε]ξ̄ ᾱτης τεχθησομενοσ οϋτος εστιν ο χ̄ς· ο ἴ̄
 π̄ εκεινων̄ προφητεϋθεισ [ε]κ σπ[ε]ρματος̄ ελεϋσεσθαι τοϋ δαδ̄ :-
 εϋσεβειοϋ καισαρειασ:-⁵

λγ Θρονον̄ λεγει δαδ̄· τον επαγγελθεντᾱ μεν ᾱτω οϋ μην̄ και δοθεντα· απαξ̄ γαρ
 > φησιν̄ ωμοσᾱ εν τω̄ αγιω̄ ει τω̄ δαδ̄ ψεϋσομαι· το σπ̄ρμᾱ ᾱτοϋ εις τον̄ αιωνᾱ με
 > νει· και ο θρονος̄ ᾱτοϋ ως ο̄ ηλιος̄ εναντιον̄ μοϋ και ω[ς] η̄ σεληνη̄ καθρητισμενη̄ εἰς̄
 > τον̄ αιωνᾱ· και παλιν· ωμοσᾱ δαδ̄ τω̄ δοϋλω̄ μοϋ· εωσ̄ τοϋ̄ αιωνοσ̄ ετοιμασ̄ω τω̄
 > σπ̄ρμᾱ σοϋ̄ και οικοδομησ̄ω εις̄ γενεαν̄ και γενεαν̄ τον̄ θρονον̄ σοϋ· ταγτᾱ δε οϋ̄ 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. ❶

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. ❷

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. ❸

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 εναργестερων εισ παρασταςιν τοϋ απορρητοϋ μεν. ρητοϋ δε. ωσ ενεστι θαγματοσ 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 ελισαβετ, η συγγενη σοϋ· και γαρ ιερεωσ υπηρχεν αυτη τοϋ ζαχαριοϋ γϋ

νη τησ λεγιτηκησ

λ̄η̄ και ιδοϋ ελισαβετ, η συγγενη σοϋ
και αυτη συνειληφεν υϊον εν γη
ρει αυτησ·

παντωσ οϋσα φυλησ·
οϋ γαρ νενομιστο το
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 αγχιστεϋ
> οϋσα κληρονομιαν εκ των φυλων υϊων ιηλ· ενι των εκ τοϋ δημοϋ τοϋ πατροσ αυτων.
> 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 γϋναικων· η μαρια γενεαλογεισθαι δοκει· τησ αυτησ οϋσα κατα νομον τω μνηστηρι φυλησ· πωσ οϋν συγγενησ τησ ελισαβετ, η αγια παρθενοσ:- και μετ ολιγα :- ⁴

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

το Ἰδοῦ η ἐλισαβὲτ, ἡ σύγγενος σοῦ. πληρὲς ἐστὶ μυστηρίου θεοπρεποῦς· ὡπερ ἐγὼ πῖ
 στεγῶ μὴδε τὴν παρθένον ἠγνοῦσθαι πῖνς ἁγίου μετεχοῦσαν· δια τοῦτο καὶ προ
 ἠγμῶς ὑπηκοῦεν· καὶ παραχρημα πρὸς τὴν ἐλισαβὲτ ἐπειγέτο· ἐπειδὴ γὰρ ὁ χς
 καὶ βασιλεὺς ἦν τῶν βασιλευόντων· ἀτε δὴ θς καὶ κς τοῦ παντός· ὁ αὐτός τε καὶ ἀρ
 χῆερες ἐχρημάτισεν ὅτε γέγονεν ἄνος· ἐαῖτον προσενεγκῶν ἄσταν καὶ προσφοραν
 τῆς ἀμαρτίας τοῦ κοσμοῦ καθαρσίον· καὶ τὴν εἰς αὐτὸν ὁμολογίαν ἡμῶν καθ' ἴερῶ
 > ἐαῖτῶ τε καὶ τῶ πρί· κατανοήσατε γὰρ φῆσιν ὁ παῖλος τῶν ἀποστόλων καὶ ἀρχῆερα
 > τῆς ὁμολογίας ἡμῶν ἰν προωκονομήθη τοῦτο ἀνωθεν συναφθῆναι τὸ γένος τῆς
 > βασιλικῆς τοῦ ἰουδα καὶ τῆς ἱερατικῆς τῆς λεγί φῆλης· ἵνα χς ὁ βασιλεὺς καὶ ἀρχῆ
 ερεὺς εἷ ἀμφοτέρων τὸ κατὰ σαρκὰ καταγῆται· γεγραπταί γὰρ ἐν τῇ ἐξοδῶ· πρί
 τεθῆναι τὴν ἐν
 τολῆν τὴν [ε]ξ ἑτε ^{λη} καὶ Ἰδοῦ ἐλισαβὲτ ἡ σύγγενος σοῦ
 ρας φύλης λαμβά
 νειν γυναῖκα κῶ
 λῶσαν ὡς ἀαρῶ
 ὁ πρῶτος κατὰ τῶ
 νόμον ἀρχῆερες ἐλάβεν ἐκ τῆς ἰουδα φύλης τὴν ἐλισαβὲτ. γυναῖκα· ἄγατέρα
 ἀμιναδαβ· ὁ δὲ ἀμιναδαβ. ἐκ τοῦ ἰουδα κλητέτο· καὶ ἵνα μὴ τις ἕτερον ἀμι
 ναδαβ ὑπολάβοι τὴν πλανῆν· ἐπεχῶν καὶ σα[φες]τέρον αὐτὸ δεῖκνον τὸ γράμ
 μα τὸ ἱερὸν εἰπ[ὼν ἀγατέρα ἀμιναδαβ καὶ ἀδελφῆν] νααζῶν καὶ ὅρα μοι τὴν πα
 σοφὸν οἰκονομίαν τοῦ πῖνς καὶ ταῦτην τὴν ζαχαρίου γυναῖκα τὴν μρα [τοῦ]
 βαπτιστοῦ τὴν σύγγενῆ τῆς θεοτοκοῦ μαρίας· οἰκονομήσαντος· ἐλισαβὲτ, πρὸ
 σαγορεύεσθαι· πρὸς ἐκείνην ἡμᾶς τὴν ἐλισαβὲτ, ἀναγοῦσαν· ἠν ἀαρῶν ἠγαγέτο
 καὶ δι ἡς ὑπηρξεν ἡ συναφεία τῶν δγ[ο] φύλων· καὶ δια τοῦ ὀνόματος ἐναργῶς
 βοῶσαν. ὡς εἷ ἐκείνης μοι τῆς ἐλισαβὲτ, ἡ προ[ς] τὴν παρθένον σύ[γ]γενεία· καὶ μὴ
 δὲν λεγέτω τὴν βαβυλωνίων ἀιχμαλώσιαν σύγγεε τὸ ἰουδαίων ἔθνος· ὡς μὴ
 δεμίαν λοιπὸν γένων ἡ φύλων· ἵνα ἰδία κα[λ]εῖν· δηλοῖ 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
 δαρων και τοys λοιποys λεγιτας συναγοντες· εμελλεν γαρ αyτοις των πατριων εθνω
 επισημαινεται δε ο συγγραψαμενος των επανελθοντων ου μονον φυλην. αλλα
 δη και πολεις και κωμας· και ο λογκας δε το ακριβες των ειρημενων ημιν παρα
 στας εφη περι του χαρηου λεγων· και η γνη αyτου. εκ των θυγατερων δαρων.
 και το ονομα αyτης ελισαβητ:-

εγσεβιοy:-¹

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

και οyτοy μην εκτοy εστιν. αyτη
 τη καλοyμενη στειρα· οτι οyκ αδy
 ναθησει παρα του θυ παν ρημα·

λθ

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

Δ μα

του αyτουy:-²

μ Δεξαμενοy της παρ
 θενοy την ομολο
 γιαν της πιστεωc:
 μα του αyτουy:-³

Προc την συγγενιδα
 οι κρειττονεc προc
 τοy ελαττοναc ερ + Δ
 χονται. ἵνα αyτοy
 εyεργετηωcιν·
 οyτω και ο cηρ ηλ
 θεν προc ἰωαννην
 ἵνα το βαπτισμα
 αyτου [αγιαcθη]
 ηλθον ειc τον κο
 cμον ἵνα cωcη

μα τον ανων:

⁴ Εδει την μακαριαν ταyτην μαριαν μετα την του γαβρηηλ προc αyτην επιδημιαν.
 και τον εyαγγελισμον αναβαινοyσαν αναβηηαι επι την ορινην· μετα σποyδηc δε
 επορευετο. αyομενη ὑπο του εν αyτη πnc [ο] επεληλyθει αyτη· και ὑπο της δυνα
 μεωc του 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 ανεπιγραφου:-²

^{MG} Που 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 πεποιη ^{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. εγλογογσης την 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 μετεδιδου· 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 ἄν' 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· ἐβλοήσασθαι γὰρ σὺ ἐν γυναιξίν καὶ ἐβλοήσασθαι ὁ καρπὸς τῆς κοιλίας σου·
 καρπὸν κοιλίας εἰπούσα κατὰ τὴν παρατοῦ θῦ πρὸς τὸν ^{ΜΔ}δαδ' ἐπαγγελίαν τὴν λε-
 γούσαν ἐκ καρποῦ τῆς κοιλίας σου ἵνα ἴσῃ ἐπὶ τὸν θρόνον σου:-² ὠρίσασθαι:-²

	^{ΜΔ} Καρπὸς κοιλίας ὡνο
καὶ ἐπλήσθη ^{ΜΔ} πνς ἀγίου ἡ ἐλισαβὲτ	μασταὶ τῷ μὴ εἶ ἀν
καὶ ἀνεφώνησεν κραυγὴ μεγά	δρος εἶναι. ἀλλ' ἐκ ^{ΜΔ} μο
^{ΜΔ} λη καὶ εἶπεν· ^{ΜΔ} ἐβλοήσασθαι σὺ ἐν	νης τῆς μαρίας ἐκ ^{ΜΔ} πνς
γυναιξίν καὶ ἐβλοήσασθαι ὁ καρ	ἀγίου ἐνοικήσαντος
πὸς τῆς κοιλίας σου	ἐν αὐτῇ καὶ τῆς τοῦ
	ἵψιστοῦ δύναμει
	ἐπισκιάσασθαι αὐτῇ:-

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

[^{ΜΔ}]³ Οἱ τὴν ονειρωδὴ φαντασίαν μῦθευοντες τὴν ἀληθῆ τῆς θεοτοκοῦ παρθενου
 κήσιν ἐντρέπεσθαι· φερομένη ἐν γαστρὶ τὸν οὐρανίον λόγον εἶ αὐτῆς
 ἀτρέπτως σαρκομένη· πρὸς ἡν καὶ ἐλισαβὲτ βεβόηκεν. ἐβλοήσασθαι ὁ καρ-
 πὸς τῆς κοιλίας σου· πάντως γὰρ ὁ καρπὸς εἶ αὐτῆς τῆς οὐσίας τοῦ δένδρου
 βεβλάσθηκεν· ὅθεν καὶ τὸ θαῦμα θεοπρεπές. ὅτι τοκοῦ ἀληθῆ· καὶ οὐ φά-
 σματος παροδος τὸν τῆς παρθενίας δεσμον οὐ διερρήξεν· ἡμᾶς δὲ τῆς ἀλη-
 θούς σωτηρίας εἰς ἀφθαρσίαν καλῶν κατὰ τὸ μέγα ἔλεος:-

τοῦ αἰτοῦ ἀπο λόγου·⁴

^{ΜΔ} Ὁ γοῦν ὁ τὸν καρπὸν ἐβλοήσασθαι τὴν κο[ι]λίαν τὴν τὸν καρπὸν ἐνεγκούσαν
 ἠβλοήσασθαι· ἀλλὰ γὰρ οὐκ οἶδ' ὅπως εἰς με[σ]τὸν ἦλθεν. καὶ ὁ τῆς ἐγγύχου Βδε

λγρας δοκεισεως ελεγχοσ· πασ γαρ καρποσ εκ [τη]σ ογσιασ τογ καρποφορογντοσ δεν
 δρ[ο]γ Βεβλαστηκεν· και τη[ε]σ αγησ εστι φυσεωσ εκεινω και ογχ ετερασ τινοσ·
 πωσ ογν ογκ εκ μαριασ τογ εμμανογηλ το [ε]ωμα ειναι φη[ε]σ ιν ανοητε· αλλα την
 κοιλιαν την τον εγλογημενον και αληθη καρπον βλασθησασαν παρωσαμενοσ·
 την δοκησιν φαντασματοσ ανγποστατογ τινοσ αναπλαττεισ μητερα φασμα και
 οναρ την σωτηριαν ημων εργαζομενοσ· ει γαρ ησ αγησ ην ογσιασ τω αδαμ η εκ
 ησ πλεγρασ αγτογ ληφθεισα και κτισθεισα γγνη· και την παραβασιν ησ εντο
 λησ σγν αγτω πλημμελησασα αφ ησ η δμαρτια καταγεται· ησ αγησ παντωσ ογ
 σιασ και η παρθενοσ γπηρχεν· εξ ησ χσ ο δεγτεροσ αδαμ ανατεταλκεν ο αιρων την
 αμαρτιαν τογ κοσμογ· ινα οι εν τω αδαμ αποθανοντεσ ζωοποιηθωσιν εν τω χω
 καθωσ φησιν ο απο

στολοσ:-

εξ ανεπιγραφογ: ¹ με και ποθεν μοι τογτο ινα ελθη
με η μηρ τογ κγ προς εμε·

γεται· και γαρ και ιωαννησ αναξιον εαγτον ησ προς τον χη παρασασεωσ ελεγε·
 και η ελισαβητ, αναξιαν εαγτην παρωσιασ ησ θεοτοκογ παρθενογ:-
 ωριγενογ:- ²

με Τι γαρ μοι τηλικογτον πεπρακται αγαθον· ινα η μηρ τογ κγ μογ ελθη προς με·
μρα καλει την επι παρθενον· φθανογσα προφητ[ικω] λογω την εκβασιν· θεια
[μεν ογν οικονομια την μαρτυριαν ηγαγε προς την ελισαβητ, ινα και η μαρτυρια]
[η ιωαννογ και εκ μητρασ εις τον κη πληρωθη ειχε δε και η πορεια ησ παρθενογ την]³
οικειαν αγησ σπογδην· ηλθεν γαρ οψομενη την [ελισαβητ και το εν αγτη πα]
ραδοξ[ο]ν κημα κατα την τογ αγγελογ φων[η]ν [ινα δια τογτογ και το μεizon]
πιστεγθη τοκετοσ. ο εξ αγησ φημι ησ παρθε[ν]ογ [και σγντρεχη προς τη]ν πι
στιν ταγτην ο λογοσ ησ ελισαβητ λεγογσησ και μακαρια η πιστεγσασα οτι εσται
τελειωσισ τοισ λελαλημενοισ αγτη 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

\overline{ME} ΜΗΔΕΝ σε ταρραττω της ελισαβετ, η προφητεια· ποθεν μοι τοῦτο λεγοῦσης· ἵνα ἡ
 \overline{MH} μηρ τοῦ κῦ ελθῃ προς με· ο γαρ θεμενος εν αἰτη τοῦ βαπτιστοῦ την διαπλασιν·
 και προ τοῦ εξελθειν εκ μητρας εις προφητην, αγιασας τον προδρομον. ενδον
 αἰτω παρεσχετο τοῦ μυστηριοῦ την δηλωσιν· επειδη οἰκ εδωκεν λαλειν τοις
 εμβρυοις το αωρον· σπευδοντι τω βαπτιστη κηρυξαι τον λητρωτην. εχρησε
 η μηρ το τοῦ στοματος οργανον:-

εξ ανεπιγραφου:- 2

\overline{MS} ΕΝ τω εμω σωματι θαγμαστα ο θς επαγγελομενος ενεργησῃ. αλλ αγε μοι· φησιν, η

\overline{MS}^3 και ποθεν μοι τοῦτο ἵνα ελθῃ ἡ
 \overline{MH} μηρ τοῦ κῦ μοῦ προς εμε⁴· ἵδου
 γαρ ως εγενετο η φωνη τοῦ ασ
 πασμοῦ σοῦ εις τα ωτα μοῦ ε
 σκιρτησεν εν αγαλλιασει το βρε
 φος εν τη κοιλια μοῦ και μακα
 ρια η πιστευσα[σα] οτι εσται τε
 λειωσις τοις λελαλημενοις
 \overline{MS} αἰτη π[α]ρα κ[ῦ]· και ειπεν μα
 [ριαν μεγαλυνει η ψυχη μοῦ]
 τον κν̄

ψυχη οἰκ εσται ακαρ
 προς προς τον κν̄· ο γαρ
 τοῦ σωματος καρπος
 οἰ της εμης εστιν προ
 αιρεσεως. κατορθωμα.
 αλλα τοῦ θῦ τοῦ θαγ
 ματοῦργεντος εν εμοι
 τα ὑπερ φησιν· χρη
 δε με και προαιρεσεως
 καρπον προενεγκαι·

⁵ οσον γαρ ὑπηρετοῦμαι
 μεγαλ[α] θαγματα· +[ε̄]
 [τοσοῦτον οφειλω]
 πρωτη δοξαζειν το
 εν εμοι τα παραδοξα
 ενεργοῦντα:- ωριγεν(οῦς):-

[\overline{MS}] ὡσπερ ηρξατο η αμαρτια απο της γυναικος· και μετα τοῦτο εφθασεν επι τον ανδρα.
 οἰτω και τα αγαθα απο των γυναικων ηρξατο· ἵνα προτραπωσιν, αι γυναικες τη
 ασθενειαν και τα γυναικεια αποθεμεναι. ζηλωσαι τοῦς βιοῦς των μακαριων τοῦ
 τω· ἵδωμεν λοιπον παρθενικην προφητειαν· μεγαλυνει η ψυχη μοῦ τον κν̄

πώς ἡ ψυχή μεγαλύνει τὸν κν̄ κατανοήτεον· εἰς ἀξίως πολιτευόμεθα κατὰ εἰ
 κὸνα τοῦ κτισάντος ἡμᾶς· καὶ ἐξομοιωθώμεν τῷ πρωτοτύπῳ κατὰ τὸ δγ̄
 νατὸν· διὰ ἀγαθῶν ἐργῶν μεγαλυνώμεν τὸν κν̄· λογισ· ἐργοισ· νοήμασιν·
 σμικρύνει δὲ τις αὐτὸν ἀναλογῶς κατὰ τὴν κακίαν τὴν ἐν̄τάρχουσαν αὐ
 > τῷ· τῆς οὖν μαρίας ἡ ψυχή· ἐμεγάλυνεν τὸν κν̄· τὸ δὲ πνᾱ αὐτῆς ἠγάλλια
 > σατο ἐπὶ τῷ θῶ̄ τῷ ρρῑ· πρῶτον ἐμεγάλυνεν ἡ ψυχή αὐτῆς· εἶτα ἠγάλλια
 > σατο τὸ πνᾱ αὐτῆς:- εἰς ἀνεπιγραφῶς:-¹

$\overline{\text{MZ}}$

Σὴρ̄ γὰρ μοῦ ἐστὶν ὁ θς̄· ρρᾱ εἰς μοῦ τῷ κοσμῷ χαριζόμενος· πνᾱ δὲ καὶ ψυχή·
 τὸ αὐτὸ φησιν:-

τοῦ αὐτοῦ²

$\overline{\text{MH}}$

Τις γὰρ εἰμι ἐγὼ πρὸς τὸ
 σοῦτον ἐργον· αὐτὸς
 ἐπέβλεψεν οὐκ ἐγὼ
 προσεδόκησα· ταπει
 νη γὰρ ἡμῖν, ἀπερρι
 μένη· καὶ νῆν ἀπο
 γῆς εἰς οὔνον μετα
 βαίνω· καὶ εἰς ἀρρη
 τὸν οἰκονομ[ίαν ἐλκομαι:-]

$\overline{\text{MZ}}$

$\overline{\text{MH}}$

καὶ ἠγάλλιασεν τὸ πνᾱ μοῦ ἐπὶ τῷ
 θῶ̄ τῷ ρρῑ μοῦ· $\overline{\text{MH}}$ ὅτι ἐπέβλεψεν
 ἐπὶ τὴν ταπεινώσιν τῆς δοῦλης
 αὐτοῦ· $\overline{\text{MΘ}}$ ἴδοῦ γὰρ ἀπὸ τοῦ νῆν μα
 $\overline{\text{N}}$ καριοῦσιν με πᾶσαι αἱ γενεαὶ· $\overline{\text{N}}$ ὁ
 τί ἐποίησεν μοι μεγάλα ὁ δγ̄
 νατὸς·

$\overline{\text{MΘ}}$

$\overline{\text{N}}$

[τοῦ αὐτοῦ]³

[$\overline{\text{MΘ}}$]

Δήλον ὅτι αἱ τῶν πιστευόντων· οὐ γὰρ δὲ μόνῃ ἡ εἰσαβέτ:-

τοῦ αὐτοῦ⁴

$\overline{\text{N}}$

Πῶς γὰρ, οὐ μεγάλα· ὅτι παρθένος οὐσα σύλλαμβανει· ὑπερβασα βούληματι
 θῆ̄ τὴν φύσιν· καὶ καταξιοῦμένη ἀνεὺ ἀνδρὸς· οὐχ ἀπλῶς εἶναι $\overline{\text{MH}}$ · ἀλ
 λα καὶ τοῦ μονογενοῦς ρρ̄· λέγει δὲ· ὁ δγ̄νατος· ἵνα, εἰς ἀπιστήσκειεν
 > πρὸς τὴν ἐνεργεῖαν τῆς σύλληψεως· εἰ γὰρ παρθένος οὐσα σύλλαβοι· φησιν, ε
 > ποιήσεν μοι μεγάλα ὁ δγ̄νατος· ἵνα τις τὴν δγ̄ναμει τοῦ ἐνεργοῦντος, ἀνα
 > πέμψῃ τὸ κατορθώμα:-

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· ^{να} ΕΠΟΙΗΣΕΝ ΚΡΑΤΟΣ, ΕΝ ΒΡΑ

Λ ΟΙ ΔΙΑ ΜΕΤΑΝΟΙΑΣ

^{νε} ΧΙΟΝΙ ΑΥΤΟΥ· ^{νε} ΔΙΕΣΚΟΡΠΙΣΕΝ

ΠΡΟΣ ΦΟΒΟΝ ΜΕΤΑ

ΎΠΕΡΗΦΑΝΟΥΣ ΔΙΑΝΟΙΑ ΚΑΡΔΙΑΣ

ΤΡΕΠΟΜΕΝΟΙ:-
 ΤΟΥ ΑΥΤΟΥ:- ⁵

^{νε} ΑΥΤΩΝ· ^{νε} ΚΑΘΕΙΛΕΝ ΔΥΝΑΣΤΑΣ

^{να} ΑΥΤΟΥ ΓΑΡ Η ΧΕΙΡ ΟΥ

ΑΠΟ ΘΡΟΝΩΝ ΚΑΙ ΎΨΩΣΕΝ ΤΑΠΕΙ

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} Μεγαλα γαρ εφρονονη, οι σκορπιθηεντες 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 πεπλογτηκοτασ τη νομοθεσια· και τη διδασκαλια των αγιω̄
 προφητων ταic επαγγελιαic· οitinec υπερμαζησαντεc· και λιαν τω αξιωματι
 επαρθεντεc δια το μη ταπεινωc προσελθειν τω ενανθρωπησαντι. εξαπεσταλη
 σαν κενοι· μηδεν επιφερομενοι· μητε πιστιν· μητε γνωcιν· μητε ελπιδα α
 γαθων· αλλ' εκπεπτωκασι και τηc επιγειογ ιλημ̄. και τηc μελλογχηc ζωηc:-
 τογ αγτογ:- ⁴

^{NΘ} Τον αληθεινον φηcιν ιηλ̄ ογ τογc ονοματι cεμνηνομενογc. αλλα τογc την
 πιστιν διατετηρη ^{NZ} πεινωνταc ενεπληcεν αγαθων
 κοταc τηc προσχογοι ^{NH} και πλογτογνταc εξαπεcτειλε̄
 ac:- τογ αγτογ:- ⁵

^Z Τελειοι την προφητει ^{NΘ} κενογc· ^{NΘ} αντελαβετο ιηλ̄ παιδοc
 αν, ογ μονον την ῑ ^Z αγτογ· ^Z μνηcθηηαι ελεογc κα
 διαν. αλλα και τω̄ ^Z θωc ελαληcεν προc τογc πατε
 προφητων κατα τη̄ ^Z ραc η̄μων τω αβρααμ, και τω cπερ
 επαγγελιαν τογ θγ̄ ^Z ματι αγτογ ειc τον αιωνα·
 μελλοντεc εξ αγτηc ^{Zα} εμεινεν δε μαριαμ cυν αγτη ωc
 γενναcθαι [τογ κοc] ^{Zα} μνηcασ 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 cκεγοc εν οικω ῑερω. πριν, ειc τον βαcιλι
 κον οικον, ειcαχθηηαι:-
 βικτοροc· πρεcβγτερ(ογ):- ⁷

^{Zα} Εγω νομιζω οτι κατα τον εγαγγελιcτην πληρωθεντοc τογ χρονογ τογ τε
 κειν την ελιcαβετ, η μαρια ειc τον οικον εαγτηc ανεχωρηcεν· 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· ωcει μνηcασ 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· ἸΩΩΣ 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

ΪΪΟΝ· 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 ΟΓΔΟΗ· 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 ἸΩΑΝΝΗΝ

ΕΦ[ΑΚΕΝ 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 ἸΩΑΝΝΗΣ 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 θν̄ και προφητεῦοσαν
 τα αναγεγραμμενα· πρωτον μεν περι τοῦ χϒ· ως ηδη επιδεδημηκοτος τω
 Βιω. και φησιν· εἰλογοῦτος κς̄ ο̄ θς̄ τοῦ ηηλ· οτι επεσκεψατο και εποιησεν λϒ
 τρωσιν τω λαω αἰτου· ειθ υστερον 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, οἴ
 κ ἰςχγεν. λαβων
 δε δελτιον την
 προσχηοριαν ενέ
 γραφεν. οἴτω
 και ο νομος. ριζα τις
 ην και αρχη της με
 γαλης τοῦ εἰαγγε
 λιοῦ φωνης. η τις ε
 ρημον, οἴσαν την οἴ
 κοῦμενην θεογνω
 σιας επληρωσεν· ην
 οἴκ ην δυνατος ο νομος· ωσανει δια γλωττης φανερως εκφωνειν. ως εν
 δελτω δε δια των τυπων ἴπεγραφεν:- 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 θν̄·
 και εγενετο επι παντας φοβος τοῦς
 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 τοῦτο 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]ρ̄εσχεν τ[ην] γνωσιν επιγνωσαι
θειη[σ]α[σιν]:- 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 επιφανα του \overline{cpc} 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} ⁴ θ̄γ̄ ημων· εν οἱς επεσκεψατο η
μας ανατολη εζ ῡψους. επιφανα
[τοις εν σκ]οτει και σκι[α] θανατ(ογ)
καθημενοι·

ειρηνη ημων· [ελ]θω
[δ'] επι [τω] φωτισαι
[τον ἰηλ̄ ο]γ̄ γαρ ηλ
[θεν ει μη] προς τα απο
λωλοτα [προβατα οἱ]
κογ ἰηλ̄· προηγομε
νωσ̄ δια την προς τογς
πρασ̄ αγτων επαγγε
[λιαν ογ δεζαμενω]
δ' εκεινων· επιφα
νεστεραν πολγ 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 μγχοις 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 νογς. ογτε ο λογοσ φραζειν δγνησεται[α]ι· πασησ γαρ κτιστησ φυσ εωσ υπερευβαινει καταληψιν:- εξ ανεπιγραφου:- ¹

ογ **Σ**τειρα η μηρ και αμφοτεροι πρεσβυται οι γονεισ· την δε τοιαυτην γενεσιν ο α ποστολοσ κατα πνα ειηαι λεγει· ωσ επι τογ ομοιωσ γεννηθηεντοσ ισαακ· οτι κατα πνα γεγεννηται· τογτ εκτι κατα δγναμιν και χαρι[ν τ]ογ πνε· το δε εν πνη γενοσ. εν πνη και ηγξανετο· τοιογτον γαρ δει ειηαι και τον γπνη ρετην τογ κγ· τον γπευβαλλοντα προφητασ παντασ· ογτωσ ογν και η τροφη ξενη· και εν ερημοισ ευθγσ· και ηδη πωσ ην εκλεκτοσ απο κοσμογ. ο τον γπευ κοσμιον μνηγων χν· εξω τησ εν ανοισ κακιασ, αναστρεφομε νοσ. ιηα και αζιοπι α περι τησ απογραφησ :- ²

ογ **Τ**ογ κατευθγναι τογσ ποδασ η μων εισ οδον ειρηνησ· ογ το δε παιδιον ηγξανε και εκραταιογ το πνη και ην εν ταਿσ ερημοισ εωσ ημερασ αναδειξεωσ αγ[τογ προς] τον ιηλ·

οδ **Μ**γστηριον τι μεγα **Ε**γενετο εν ταισ ημεραισ εκειηαισ
βογλεται ο λογοσ πα **Η** εζηληθεν δογμα παρα καισαροσ
ραστησαι· οτι εισ τησ οικογμενησ ο φ[ηηε] **Α**γγογστογ τογ απογραφεσθαι·
[λησ αναγρα]φ[ηηε] **Η** εζηληθεν δογμα παρα καισαροσ
δει γραφηναι χν εν **Ε**γενετο εν ταισ ημεραισ εκειηαισ
ιηα σγναναγραφεισ **Η** εζηληθεν δογμα παρα καισαροσ
τοισ εν τη οικογμε **Η** εζηληθεν δογμα παρα καισαροσ
νη αγιαση την οικογ **Η** εζηληθεν δογμα παρα καισαροσ
μενην· και μεταθη **Η** εζηληθεν δογμα παρα καισαροσ
την απογραφην ταγ **Η** εζηληθεν δογμα παρα καισαροσ
την εισ βιβλον ζωητων· ιηα τα ονοματα των σγγγραφεντων αγτω **Η** εζηληθεν δογμα παρα καισαροσ
και πιστεγοντων αγτω εγγραψη εν τοισ ογνοισ:- **Η** εζηληθεν δογμα παρα καισαροσ
τογ αγιογ τιτογ επισκ(οπογ)· Βοστρ(ων):- ⁴

+Η **Ε**πειδη γαρ καθολικη χαρισ εκλαμπειν εμελλον εισ πασαν την γην. γιηεται εν προσταγμα καθ[η]ολησ τησ οικογμενησ σρσ εν ολη τη οικογμενη γεννωμενογ· κα[ι μ]ετ ολιγα:- ⁵ τογτο δε εγενετο. ιη απεληη

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

οὐ **Π**ᾶσαν τὴν οἰκοῦμένην [·] ἀγτῆ
 ἡ ἀπογραφὴ πρώτη ἐγενετο· ἡ
 γεμονεῦοντος τῆς σύριας κυ-
 ρινίου 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 ἰοῦδαί-
 αν εἰς πολιν 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 χ̄ω· ἵνα γενῆται
 ἀγτος πρώτεγων
 ἐν πασι. καθὰ φη-
 [σιν ὁ πα]νσοφος παγ-
 λος:-

καὶ μετ ὀλιγα:- ²

Οικονομικώτατα

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

οὐ **Φ**ητεῖαν ἐκτελεσμένην· γεγραπται γὰρ· καὶ σγ βῆθλεεμ, οἶκος τοῦ
 ἐγφραθα· ὀλιγοστος εἰ τοῦ εἶναι ἐν χιλιασιν ἰοῦδα· ἐκ σοῦ μοι ἐξελεῖσεται
 οὐ **Ε**τοῦ εἶναι εἰς ἀρχόντα ἐν τῷ ἰηλ:- ἰσιδώρου π̄ρεσβγτ(ερού)· ἐπιστολ(ης) μ̄ :- ³

οὐ **Δ**πεγραφὴ [ο] κς ἐν τῇ μητρᾷ φερομένη καὶ κῆνσον ἐτελεσεν καισαρεῖ· τῷ
 κρατεῖ νομοθετῶν ὑποτάσσεσθαι. ὅταν μῆδεν παραβλαπτῆ 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 που παντως περι ογ φησιν ο θς και π^{ηρ} δια φωνης του δαδ·
 > καγω πρωτοτοκον θησομαι αυτον υψηλον παρα τοις βασιλευσιν της γης·
 > τουτογ 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 εισβεβηκεν 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· εισβεβηκεν εις αυτην γε
 νομενος ανος· και
 μεροσ αυτης χρημα απογραφασθαι συν μαριαμ τη ε
 τισασ δια την σαρκω μνηστευμενη αυτω ουση εγκω·
 + θ^ο σιν· καιτοι μονογε θ^ο 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 πρωτοτοκος· πρωτεγει γαρ, ωσ εφην· εν πασιν αυτοις:-
 [σεγηρογ αρχ(ι)επισκο(πογ)]²

^{ος} Τον του θ^γ λογον εξ ογ^{ων} αρρητως καταβεβηκεναι και εκ π^{νς} αγιογ· και
 εξ αυτης της ουσιασ της παρθενογ διχα τροπησ και αμαρτιασ χωρισε εσαρκω
 σθαι και τελειωσ ενηθρωπηκεναι κατα παγλον ομολογησωμεν λεγοντα·
 > οτε δε ηλθεν το πληρωμα του χρονογ εξαπестειλεν ο θς τον υιον αυτογ
 > γενομενον εκ γυ^{ναικος}· πιστογται 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 υ^{πο} ποδασ βασιλεωσ κειμενος ο χρυσοσ
 το σωτηριον παθοσ οπερ υ^πεστη σαρκι· και την δια της ζωοποιογ 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 ως̅ θ̅ν̅ αληθη προσκνησωμεν. αφε
σιν αμαρτιων, αιτουμενοι και το μεγα ελεος:- εζ̅ ανεπιγραφου:-¹

οζ̅ **Ο** αχωρητος εν σπηλαιω τικταται· τεθεικεν εν φατνη τον εν κολποις οντα
του̅ θ̅γ̅ και̅ π̅ρ̅ς̅ θε̅ϊ̅κ̅ω̅ς̅· ου̅ γ̅αρ̅ ευ̅ρισ̅κει̅ το̅πο̅ν̅· παν̅τες̅ ε̅σ̅με̅ν̅ εν̅ α̅μα̅ρ̅τι̅αι̅ς̅· ου̅
κ̅ ε̅να̅γ̅λι̅ζε̅ται̅ δε̅ θ̅ς̅ το̅ι̅ς̅ υ̅φ̅ α̅μα̅ρ̅τι̅αν̅· ε̅γ̅ρε̅ν̅ απο̅κ̅τη̅νω̅θη̅ν̅τα̅ τον̅ α̅νο̅ν̅·
πα̅ρε̅ς̅υ̅νε̅β̅λη̅θη̅ γ̅αρ̅ το̅ι̅ς̅ κ̅τη̅νε̅σι̅ το̅ι̅ς̅ α̅νο̅η̅τοι̅ς̅ και̅ ω̅μο̅ιω̅θη̅ α̅γ̅τοι̅ς̅· γε̅γον̅ε̅-
α̅γ̅τοι̅ς̅ ως̅ εν̅ τα̅ [ζει] τρο̅φ̅η̅ς̅ κ̅ει̅με̅νο̅ς̅ εν̅ φα̅τ̅νη̅· ἵ̅να̅ τον̅ κ̅τη̅νο̅π̅ρε̅π̅η̅ με̅τα̅
μ̅ει̅ψ̅αν̅τες̅ β̅ιο̅ν̅· ει̅ς̅ την̅ α̅νω̅ π̅ρε̅πο̅υ̅σαν̅ ανα̅κο̅μι̅σ̅θ̅ω̅με̅ν̅ συ̅νε̅σι̅ν̅:-

β̅ πε̅ρι̅ των̅ α̅γρα̅γ̅λο̅υ̅ν̅των̅ ποι̅με̅νων̅:-² σε̅γ̅η̅ρο̅υ̅ αρχ̅(ι)ε̅πι̅σκο̅(πο̅υ̅) α̅
πο̅ λο̅γο̅υ̅ λ̅ς̅:-³

και̅ ε̅τε̅κε̅ν̅ τον̅ υ̅ϊ̅ον̅ α̅γ̅θη̅ς̅
τον̅ π̅ρω̅το̅το̅κο̅ν̅ και̅ ε̅σ̅πα̅ρ̅
οζ̅ γ̅αν̅ω̅σε̅ν̅ α̅γ̅τον̅ και̅ α̅νε̅κ̅λι̅
ν̅εν̅ α̅γ̅τον̅ εν̅ φα̅τ̅νη̅· δι̅ο̅τι̅
ου̅κ̅ η̅ν̅ α̅γ̅τοι̅ς̅ το̅πο̅ς̅ εν̅ τ̅ω̅
κα̅τα̅λυ̅μ̅[α̅τι̅·]

ο̅η̅ β̅ **Κ**αι̅ ποι̅με̅νε̅ς̅ η̅σαν̅ εν̅ τη̅ χ̅ω̅
ρα̅ τη̅ α̅γ̅τη̅ α̅γρα̅γ̅λο̅υ̅ν̅τε̅ς̅·

γραμμα̅τε̅ι̅ς̅ και̅ το̅υ̅ς̅ φα̅ρι̅σαι̅ο̅υ̅ς̅· ου̅κ̅ ει̅σ̅η̅λ̅θε̅ν̅ ει̅ς̅ την̅ των̅ ἰ̅ου̅δ̅αι̅ων̅ συ̅
να̅γ̅ω̅γη̅ν̅, α̅λλα̅ ποι̅με̅να̅ς̅ η̅γ̅ρε̅ν̅ α̅γρα̅γ̅λο̅υ̅ν̅τα̅ς̅ και̅ φυ̅λα̅σ̅σο̅ν̅τα̅ς̅ τ̅α̅ς̅ φυ̅λα̅
κα̅ς̅ της̅ ν̅υ̅κ̅το̅ς̅· επι̅ την̅ ποι̅μ̅νη̅ν̅ α̅γ̅των̅, κα̅κει̅νοι̅ς̅ ε̅γ̅η̅γ̅γε̅λι̅σα̅το̅·⁵ ο̅τι̅ ε̅
κει̅νοι̅ με̅ν̅, η̅σαν̅ διε̅φ̅θα̅ρ̅με̅νοι̅ και̅ τ̅ω̅ φ̅θ̅ο̅νω̅ η̅με̅λλον̅ δια̅π̅ρι̅ε̅σ̅θ̅αι̅· ου̅
τοι̅ δε̅ απ̅λα̅στο̅ι̅ τε̅ η̅σαν̅ την̅ πα̅λαι̅αν̅ πολ̅ι̅τει̅αν̅ ζ̅η̅λο̅υ̅ν̅τε̅ς̅ των̅ πα̅τρι̅α̅ρχ̅ω̅·
και̅ α̅γ̅το̅υ̅ μ̅ω̅υ̅σε̅ω̅ς̅ ποι̅με̅νε̅ς̅ γ̅αρ̅ η̅σαν̅ και̅ ου̅τοι̅:- του̅ α̅γ̅ιο̅υ̅ κυ̅ρι̅λλ̅ο̅υ̅:-⁶

ο̅η̅ **Π**ο̅ι̅με̅νε̅ς̅ γε̅γον̅α̅σι̅ των̅ μ̅υσ̅τα̅γ̅ω̅γο̅υ̅με̅νων̅ απα̅ρχ̅η̅· β̅λε̅πει̅ δε̅ πα̅λι̅ν̅ ο̅ τυ̅πο̅ς̅
ει̅ς̅ α̅λη̅θει̅αν̅· ποι̅με̅σι̅ γ̅αρ̅ το̅ι̅ς̅ π̅νε̅υ̅μα̅τι̅κο̅ι̅ς̅ ε̅μ̅φ̅α̅νη̅ καθ̅ἰ̅σ̅τη̅σ̅ιν̅ ε̅α̅γ̅τον̅ ο̅ χ̅ς̅.

οζ̅ **Ε**ν̅ τη̅ φα̅τ̅νη̅ ο̅ λο̅γο̅ς̅ ε̅α̅γ̅
τον̅ κα̅τα̅ της̅ α̅λο̅για̅ς̅
α̅νε̅κ̅λι̅νε̅· δ̅η̅λων̅ ως̅
το̅υ̅ς̅ ο̅μο̅ιω̅θη̅ν̅τα̅ς̅ το̅ι̅ς̅
κ̅τη̅νε̅σι̅ το̅ι̅ς̅ α̅νο̅η̅τοι̅ς̅
πε̅ρι̅πο̅ι̅η̅σε̅ται̅ και̅ εν̅ α̅γ̅
τοι̅ς̅ ανα̅πα̅υ̅[σε̅ται̅:-]

ο̅η̅⁴ **Τ**ι̅ δ̅η̅πο̅τε̅ δε̅ ο̅ α̅γγ̅ε̅λο̅ς̅
ου̅ κα̅τη̅λ̅θε̅ν̅ ει̅ς̅ ε̅ρο̅σο̅λυ̅
μα̅· ου̅κ̅ ε̅ζ̅η̅τη̅σε̅ το̅υ̅ς̅

ἵνα αὐτοὶ τοῖς ἄλλοις εὐαγγελίζονται καθάπερ ἀμελεῖ καὶ οἱ τότε ποιμένες·
 ἐδιδασκόντο μὲν παρὰ τῶν ἁγίων ἀγγέλων. δρᾶμοντες δὲ τοῖς ἑτεροῖς, ἀ-
 πηγγέλον· 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 δὴ δυναμὶς· σὺναπε-
 σβῆ τῷ θανάτῳ καὶ
 τὸ ἐν λυπαῖς ἐπὶ γεν-
 νᾶν τὰς ἐπὶ γῆς μῤας·-
 [τοῦ αὐτοῦ ἀγ]ιοῦ κῦ
 ριλλοῦ¹

^{οθ}

Ὅταν ἰδῆς βρεφὸς ἐσπαρ-
 γανῶμενον· μὴ με-
 χρὶ μόνῃς 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·- και μετ ὀλιγα²· Ὅγκογν μὴ ὡς βρεφὸς ἰδῆς ἀπλωσ

καὶ φύλασσοντες φύλακας
 ἐπὶ τὴν ποιμνὴν αὐτῶν·
 καὶ ἀγγελοῦς κῦ ἐπέστη αὐ-
 τοῖς· καὶ δοξα ἦν περιελαμ-
 ψεν αὐτοῦς· καὶ ἐφοβήθη-
 σαν φόβον μεγάλον· καὶ εἶπε-
 ῖ αὐτοῖς ὁ ἀγγελοῦς· μὴ φο-
 βεῖσθε· ἵδού γὰρ εὐαγγελι-
 ζομαι ὑμῖν χάραν μεγάλην
 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 φατνῇ·

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 το αὐτῶ δοκοῦ-
 παρατρεχοῦσιν. ἀλλ' εἰσὶν ἐν ἐδραιότητι τῇ κατὰ δικαιοσύνην καὶ ἁγιασμο-
 ἡμεῖς δὲ οἱ τάλαντες τοῖς τοῦ δεσποτοῦ θελήμασι τὰς ἐαυτῶν ἐπιθυμίας
 ἀντανάστησαντες. πολεμιῶν ἐν ταῖς γεγοναμέναι αὐτῶ· λελεῖται δὲ τοῦ
 το δια χ̄γ̄· καὶ γὰρ, ἐστὶν αὐτός ἡ εἰρήνη ἡμῶν· σὺνηψεν γὰρ ἡμᾶς δι ἐα
 τοῦ τῶ θ̄ω καὶ π̄ρὶ τὴν ἐχθροποιον ἀμαρτιαν ἐκ μεσοῦ τίθεισ. καὶ δικαί

καὶ ἐξεφθῆς ἐγενετο σὺν
 τῷ ἀγγέλῳ πληθὸς στρατίας
 οὐρανοῦ αἰνοῦντων τὸν
 θ̄ν καὶ λεγοντων[·] δοξα ἐν ῥ̄
 ψιστοῖς θ̄ω καὶ ἐπὶ γῆς εἰρη
 νῆ ἐν ἀνοῖς ἐγδοκία·

ων ἐν πιστεῖ· καὶ κα
 λων ἐγγὺς τοῦς ὄντας
 μακρὰν καὶ καθ' ἐτε
 ρὸν δὲ τροπῶν· κτίσας
 τοῦς δὺ λαοῦς εἰς ἐνα
 καινὸν ἀνοῦ· ποίῶν
 εἰρήνην καὶ ἀποκαταλ
 λαῶσ ἀμφοτεροῦς
 ἐν ἐνὶ σῶματι πρὸς

τὸν π̄ρα· ἠγδοκῆσε γὰρ ὁ θ̄ς καὶ π̄ρ ἀνακεφαλαιώσασθαι πάντα ἐν αὐτῶ·
 σὺνειρε τε τοῖς ἀνω τὰ κατῶ· καὶ ἀγέλην ἀπέφηνε μίαν. τοῦς τε ἐν ὄνῳ
 καὶ ἐπὶ τῆς γῆς· γεγονέν ὄν ἡμῖν εἰρήνην τε καὶ ἐγδοκία χ̄ς:-

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

π̄

Τοῦτο πρῶτον τ[ῆ] ποι] μέσιν ἀποκαλύπτεται· τὸ δια τῶν ἀγγέλων ἕμνοῦμε
 νον· οἷτινες τῆς ἐπειχῶν τῶν τὰς ἐκκλησίας μέλλοντων 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 προσώπων· καὶ ἡ γενομένη
 δια τῆς ἀποκαλύψεως αὐτοῖς χάρα σῆμαίνει σαφῶς ὡς ἐπὶ τὸ πλανώμενον
 προβατὸν ἦλθεν ὁ ποιμὴν ὁ καλός· ποιμένας γὰρ οὐδὲν οὕτως ἐφραίνει·

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. ❸

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. ❸

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. ❸

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 εὔθῦς περιετέμεν μαχαιρῆς πετριναις· οὐκοῦν ὅτε διαβώμεν τον ἰορδανην. τότε χ̄ς̄ ἡμᾶς περιτεμνει τῆ δύνامي τοῦ π̄ν̄ς̄· οὐ σάρκα καθαιρών. ἀποκειρών δε μᾶλλον τον ἐν ψύχαις μολῦσμον· 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 δε ὡπερ, ἠρωτήσας προβλημα. τῶν μαῖνιχαῖζοντων ἐστὶν δοκῆτω·
νομιζοντων ἀμαχον τι προβαλλεσθαι· και φασκοντων· εἰ ὁ κ̄ς̄ τὴν κα

⁴

^{πβ} και ὅτε ἐπλησθῆσαν ἡμεραι οκτω
τοῦ περιτεμειν αὐτον· και ε
κληθῆ το ὄνομα αὐτοῦ ἰς̄· το
κληθεν ἕπο τοῦ ἀγγελου προ
τοῦ συλλημφθῆναι αὐτον ἐν
τῆ κοιλια·

τα νομον ἕπεστη

περιτομην· ὅτε

καθα φησιν το εὔ

> ἀγγελιον· ἐπλησθῆ

> σαν ἡμεραι οκτω

> τοῦ περιτεμειν

> αὐτον· [και ἐκλη]

> θῆ το ὄνομα αὐτοῦ

> ἰς̄· τι γεγονός ἦ ἀ

κροβῦστια αὐτοῦ·

οἰονται γὰρ ἡμᾶς εἰς ἀπορίαν περικλιεῖν οἱ δειλαιοι· και οὐκ ἴσασιν· ὅτι τῆς ἀνοίας αὐτῶν και ἀθεΐας ἐστὶ μόνῃς· 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 γεγεννησθαι περιτομῆς· ἕπερ ἀληθείας ἡ̄ εἰς το Βεβαιῶσαι
- > τὰς ἐπαγγελίας τῶν πατερων· τῷ γὰρ ἀβρααμ· και ἰσαακ· και ἰακωβ· τοῖς πατρᾶσι· και ἡ διαθήκη τῆς περιτομῆς ἐδοθη· και ἐπηγγελη. το τῷ σπερματι αὐτῶν ἐνεῦλογηθῆσθαι πασας τὰς πατριάς τῶν ἐθνων· το δε σπερμα αὐτῶν ἦν ὁ χ̄ς̄· ἐφ ὧ και γαλαταῖς ἐπιστελλων εἶπεν· τῷ δε ἀβρααμ, ἐρ
- > ρεθῆσαν δι ἐπαγγελια· και τῷ σπερματι αὐτοῦ· οὐ λεγει και τοῖς 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 θεοπνευστοῦ 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 βεγόντες· καὶ οὐκ ἐπειδὴ μὴ γεγραπταί τι περὶ τοῦ περιτμηθέντος 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 ἑσθλὴν· καὶ κα

τὰ πάντα ὁμοιωθεὶς

ἡμῖν ἀμαρτίας ἡ

ρῖς· πολλὰ γὰρ καὶ

τι θεοπρεπεῖς θαύματα

[περὶ τὸ ἀποτμηθῆ]ε̄

[μορίου γεγονέν.] ὅπερ

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

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

CH¹

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

φθορον πρὸς τοῦ[τ]ο φυλάξαι αὐτὸ καθ' ὅς, οἶδεν, ἀρρητοῦς λόγους αὐτός· καὶ

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

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

πίες καὶ ὁλοκληρὸν· 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 οὐδὲ τοῦτο ὁμολογηταί· διὰ τῆς ἱερας τῶ

$\overline{\pi\beta}$ καὶ ὅτε ἐπλησθησαν ἡμερᾶς οκτώ

τοῦ περιτεμεῖν αὐτὸν· καὶ ἐκλή

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

ῆτο τοῦ ἀγγελοῦ πρὸ τοῦ σὺλλημ

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 σημειῶσαι ('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 κηρξ̄ 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 [εις] τ[ον] 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· ἵνα [το]γ α[ερ]οσ τ[ην] φυ[σι]ν καθαρ[η] δια [τογ]
 > το εφ ψ[ηλο]γ ογκ επικειμενης στεγ[η]ς αλλ επικει[μενογ] ογ[νω]γ· εκαθ[αι]
 > ρετο μεν γαρ ο ανρ. εφ [γ]ψηλογ [θ]γ[ομενογ] τογ προβατ[ογ] εκ[αθ]αιρε[το] δε 3
 > και η γη· εστα[ζ]εν γαρ το αιμα απ[ο] της πλεγρας επ αγτην· ωστε [ογ]ν [ει]κα[ι] κα
 και οτε επλησθησαν η[μ]εραι οκτω
 τογ περιτεμειν αγτο[ν] και ε
 κληθη το ονομα αγτ[ο]γ ις· το
 κληθεν ὑπο τογ αγγελογ προ
 τογ συ[λλημ]φ[η]θηναι αγτον εν τη⁴
 κ[ο]ιλια·
 τα τογτον τον [λο]
 γον η π[ε]ρ[ι]τ[μη]θ[ε]ι
 [σα] ακροβυστια της
 γ[η]ς εψαγ[σεν]· ηγ[ι]α
 σε[ν] παντως αγτην·
 και οισ οιδε λογοις·
 [ο] εκογσιωσ περιτμη
 θεις καθαπερ [ε]φθη
 ειπων· εφγλαζεν
 αγτην παντως

και κατα τον καιρον της αναστασεωσ ογδε κατα τογτο ελλι[π]ωσ [ε]χων]
 ανεστη πληρης και αφ[θ]αρτοσ ολω τω σωματι· τογσ τυ[πογ] με[ν]τοι [των]
 ηλων και της λογχησ δε[ικνη]γ[ς] εν οισ και] ωφθη[σεται] γπο] των εκκεν[τη]
 σαντων κατα τασ αψεγδεισ φων[ασ] της [θ]εοπνεγστογ γραφης:-
 5

⁶ C^H οτι τ[ην] απ[ο]κ[ρισι]ν χα[ρ.]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 θῡ· επι δε χ̄ η πλασις αγια· ογκ̄ εξ ανθρωπινω̄
 σπερματων. αλλ' εκ θειας δυναμεω̄· αγιον δε [ε κ]αι το γεννωμενον. αλλ' ου
 καθ̄ αγιαζομενον· καθαιρον ου καθαιρομενον· και ωσπερ εβαπτισθη
 μη δεομενος της δῑ ῡδατος καθαρσεω̄· αλλ̄ ινα αγιαση τα ῡδατα· και πασαν
 πληρωση δικαιοσυνην ῡπακογων προφητη. ογτω και ῡπερ καθαρισμου
 αυτου προσφερεται του μη δεομενου καθαρσεω̄ τρυγονες και περιστεραι·
 σημειον αφελογ̄ς και σωφρονος τροπου· ταυτα δε επι μεν ανων̄ σκια και
 τυπτοι. επι δε χ̄ αληθεια· αυτος γαρ η της αληθινης σωφροσυνης δυναμις·
 και της αληθεινης αφελιας ῡποστασις:- εξ ανεπιγραφου:-²

πΓ Και ποιου καθαρισμου	ιβ̄
ειπε μοι οπου ου γυ	πΓ και οτε επλησθησαν δι ημεραι του
ναικος και ανδρος ου	καθαρισμου αυτων κατα τον
νοδος· οπου ουχ̄ ῡπνος	νομον [μ]ω̄σεω̄·
ουχ̄ ηδονη̄ συνελθον	
τες· οπου οῡ συνζυγια	

[οῡ συναδασμος ποιου καθαρισμου μη γαρ κοιτης ο λογος ω̄ εγαγγελιστα, μη]³
 γαρ τᾱς ω̄δισιν της εγας̄ κεινουμενη θεοτοκει η θεοτοκος· μη γαρ χωραν, ε
 χει εκει η εν παραδεισω̄ καταρα, μη γαρ. ομοιω̄ς τᾱς αλλαις̄ συλλαβο̄σᾱ ετε
 κεν η παρθενομητωρ, ποιοῡ τοινην̄ καθαρισμοῡ λεγεις̄ και γραφεις· καθα
 ρισμον̄ ομονυμω̄ς̄ αῑνιττεταῑ η̄μιν̄ ο̄ λογκας· οῡ σαρκος̄ μεμολῡσμενης̄ η
 ρευσας̄η̄ς̄ κατα τον̄ εθισμον̄ των̄ τικτο̄ῡσων̄ και τικτομενων̄ απαγε· α
 χραντος̄ γαρ̄ ο̄ εκ της̄ απειρογαμοῡ ασυνδαστος̄ τοκος· ω̄ς̄ η̄ εκ̄ π̄ρ̄ς̄ προ̄ αιωνι
 οῡς̄ αμεσῑτε̄ῡτος̄ γεννησις· αλλ' αναμῑμνησκων̄ η̄μας̄ της̄ π̄λασεω̄ς̄ των̄ χ̄ο̄ῑ
 κων̄ αδαμ̄ τε καῑ εγας· ω̄ς̄̄ αγιας̄ καῑ καθαρας̄ παντος̄ ρῡποῡ καῑ σπιλοῡ καῑ μω̄
 μοῡ παντος̄ κρειττοῡ· καῑ ω̄ς̄̄ οῡχ̄̄ ῡπεκειτο· εις̄ παρακο̄ῡσαντων̄ αυτων̄
 ῡπεταγη̄̄ πονοις̄ καῑ̄ ε̄δενθη̄̄ εκ̄̄ τροπης̄̄ τροποῡ̄ χειρωνων̄,̄ αντῑ των̄̄ κρειττο
 νων̄̄ φωνων̄· καῑ̄ καταρας̄,̄ αντῑ̄ ε̄υλογιας̄· καῑ̄ θανατοῡ̄ αντῑ̄ θανασιας̄·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 τὸ καταβεβλη
 σθαι τῆ ἀπιστία·
 ὡς πρώτη ἐγεργεςία
 τὸν σθηκοντα τῆ
 ἀμαρτία πεσειν καὶ
 ἀποθανεῖν εἶτα
 ζῆσαι τῆ δικαιοσύ
 νῃ καὶ ἀναστῆναι
 τῆς εἰς χν πιστεως

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

- ἑκατέρον ἡμῖν χαρίζομενης· πιπτετω τὰ χεῖρονα· ἴνα λάβῃ καιρὸν τὰ βελτιῶ
 εἰς τὴν ἀνάστασιν· ἐὰν μὴ πεσῆ ἡ πόρνεια, ἡ σὺφροσύνη 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 ἐνανθρώπησεως τοῦ κγ· οἱ μὲν ἀνείληφεναι σῶμα, οἱ δὲ ἀσώματον
 αὐτοῦ τὴν ἐπιδημίαν γεγενῆσθαι διορίζομενοι· καὶ οἱ μὲν πα[θη]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:- τογ αγιογ κυριλλογ:- ¹

^{πς} Τεθειται μεν γαρ παρα τογ θγ και πρς ο εμμανογηνλ εις τα θεμελια ciων λιθος ω
 εκλεκτος ακρογονιεος εντιμος· αλλ· οι μεν επ αγτω πιστευσαντες, ογ καται
 σχγηθησαν· οι δε απιστοι και το επ αγτω μγστηριον, ογκ ιςχγσαντες ιδειν,
 πεσοντες σγνετριβησαν· εφη γαρ πογ παλιν ο θς και πηρ· ιδογ τιθμη εν ci
 ων λιθον προσκομματος· και πετραν σκανδαλογ· και ο πιστευων επ αγτω.
 ογ μη καταισχγηθ· εφ ον δ' αν πεσh λικμησει αγτον· αλλ· ησφαλιζετο
 τογς εξ ihλ· ο προφη ^{πς} ιδογ ογτος κειται εις πτω
 > της λεγων· κη αγτο·
 > αγιασετε· και αγτος
 > εσται σογ φοβοσ· και
 > εαν επ αγτω 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 εμμανογηνλ. ογκ ηγι
 ασεν· ογτε μην ηθελησεν επ αγτω πεποιθεναι· περιπταιογcin ως λιθω
 δια την απιστιαν σγνετριβη και πεπτωκεν· ανεσθησαν δε πολλοι. τογ
 τεστιν οι την εις αγτον πιστιν παραδεζαμενοι:- και παλιν:- ²

> ³ Η και ο σοφωτατος γραφει παγλοσ· ιδογδαιοις μεν εστι σκανδαλον ο σταγ
 > ροσ. εθνεσι δε μωρια· και παλιν· ο λογοσ τογ σταγρογ τοις μεν απολλγ
 > μενοις μωρια εστιν· τοις δε σωζομενοις ημιν. δγναμις θγ 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.’ ❀

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. ❀

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). ❀

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 κγ̄ 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, εἰδὲ δὲ τὸν κν̄ ὑπερ πάντος γεγασθαι
 θανάτου καὶ ἰλασθῆ
 ριον γενομένου τοῦ
 κοσμοῦ. πάντας δι
 καιῶσαι ἐν τῷ αὐτοῦ
 αἵματι· καὶ σοῦ οὐ
 αὐτῆς τῆς ἀνωθε
 [δεδιδαγμένης τὰ]

καὶ σοῦ αὐτῆς τὴν ψυχήν δι
 ελεύσεται ρομφαία. ὅπως
 ἀποκαλύφθῶσιν ἐκ πολλῶ
 καρδιῶν διαλογισμοί·

περὶ τοῦ κγ̄ ἀψῆται 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 εἰδει 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 ἰν̄· καὶ σοῦ αὐτῆς τὴν ψυχήν διελεύσεται ρομφαία· μόνον γάρ, οὐ
 χὶ ρομφαία καταίσφραζετο σταγροῦμενον ὁρῶσα τὸν ἐξ αὐτῆς γεννη
 θέντα κατὰ γὰρ τὴν σάρκα φημί· ὡ τοιγὴν ρομφαία ἐξηγερέθητι φησὶν
 ἐπὶ τὸν ποιμένα μοῦ· τοῦτεστιν ἐνεργεθῶ λοιπὸν τὸ σωτήριον πάθος·
 καὶ ὁ τῆς τῶν ἀγαθῶν ἀναδείξεως· ἡκετῶ καιρὸς:-

ΤΟΥ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ:-¹

$\overline{\Pi\text{H}}$ ΔΙΝΙΤΤΕΤΑΙ ὅΤΙ ΜΕΤΑ ΤΟΝ ΣΚΑΝΔΑΛΙΣΜΟΝ ΤΟΝ ΕΠΙ Τῷ ΣΤΑΥΡῷ 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
 Τῷ 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 ΠΡΟΒΕΒΗΚΥΙΑ 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 Τῷ $\overline{\theta\omega}$ ΚΑΙ ΕΛΑΛΕΙ ΠΕΡΙ ΑΥΤΟΥ
 ΠΑΣΙΝ ΤΟΙΣ ΠΡΟΣΔΕΧΟΜΕΝΟΙΣ
 $\overline{+I\epsilon}$ ΛΥΤΡΩΣΙΝ $\overline{I\lambda\eta\mu}$ ΚΑΙ ΩΣ ΕΤΕ
 ΛΕΣΑΝ ΠΑΝΤΑ ΤΑ ΚΑΤΑ ΤΟΝ ΝΟ
 ΜΟΝ $\overline{\kappa\gamma}$ ΕΠΕΣΤΡΕΨΑΝ ΕΙΣ ΤΗ
 ΓΑΛΙΛΑΙΑΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΕΑΥΤῶ
 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 Ὀρη και Βοῦνοι αι τε ἀντικείμεναι δῦναμεις· Δια της χ̄Ῡ επιδημιας εταπεινω
 ῑησαν· και [αι] φαραγγες οι ἀνοι 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 Ὀϋκετι ἰοϋδαιοι οϋτε προσηλυτοι μονον. αλλα και πασα η των ἀν̄ων̄ φϋσις·

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]ρ̄ξ [το σωτη]ρ[ιον τοϋ θ̄Ῡ]

Δια γαρ των σκο
 λιών 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 αϋτος ελεγεν οτι τελωναι
 και πορναι προαγοϋσιν ὑμας εις την βασιλειαν τοϋ θ̄Ῡ:- και μετ ολιγα:-⁴

Ὀψεται πασα σαρ̄ξ το σωτηριον τοϋ θ̄Ῡ πανταχοϋ δηλων οτι προς τα περατα
 της οικοϋμενης χϋθησεται 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 γενοσ:- τοϋ αγ(ιοϋ)· κυριλλ(οϋ)⁵

Ε̄ Ὀϋκετι μονος ἰηλ. αλλα πασα σαρ̄ξ· 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.

¹ δε δυο χιτωνας εχειν και ενδεδυσθαι· πη μ[εν τον π]αλαιον [π]η δε τον νεο·
 αλλ' εκδycασθαι μεν τον ετερον. τον δ' ετερον εχειν· αμα δε εζητοyn το με
 ταδοτω τω μη εχοντι· τις δε εστιν ο μη ενδυμα εχων περι τον χρωτα· και
 μη εκκεπασμενος· ωστε αγτω μεταδιδοναι· ου τογτο λεγω οτι ου δyνα
 ται και καθ yπερβολην τογτο προτρεπτικον ειναι προς το δειν ενδυει·
 τογς πενητας και μη αμελειν της εντολη[ς:-]

	ξ̄	περι των επερωτησαντων τον iωαννη:- ³	ιᾱ	τογτο τογς τελω	
		και ο εχων βρωματα ομοιως		νας πεισατω πλην	
[+]	ιᾱ	ποιειτω·	ιᾱ	ηλθον δε και τελω	
		ναι βαπτισθηναι και ειπον προ		ς αυτον. διδασκαλε. τι ποιησω	
		μεν· ο δε ειπεν προς αυτογς·		μηδεν πλεον παρα το διατε	
ξ̄	ιᾱ	ταγμενον yμιν πρασsetαι·	ιᾱ	ε	
		πηρω[των δε αυτον και στρα]		τηρω[των δε αυτον και στρα]	
		τεγομενοι λεγοντες τι ποι		ησωμεν και ημεις·	
				τογς τελω	
				νας πεισατω πλην	
				της διαταξεως	
				της κατα τογς τε	
				λωνας μη λαμβα	
				νειν απο των τελογ	
				μενων· ο γαρ τογ	
				το παραβαινων.	
				παραβαινει εντο	
				λην· ογχ iωαννογ.	
				αλλα τογ εν αγτω	
				αγιογ πnc:-	
				[τογ αγιογ κυριλλογ] ⁴	
				[ιᾱ] ο[ρας πως καθαπερ τις]	
				επιστημων ιατρος	
				εκατω των πατω	
				το προσφορον τε και	
				οικος επιφερει βο	

ηθημα. ογτω και αγτος εκατω των επιτηδευματων. τον επωφελη και
 πρεποντα λογον εδιδογ· τοις μεν οχλοις βαδιζογcin εις μετανοιαν. φι
 λαλληλω φρονηματι κεχρησθαι κελεγων· τελωναις δε την εις ακαθη
 κτογς πλεονεξιας αποκλιων οδον· τοις γε μην στρατιωταις· το μηδεν
 διασειειν. πανσοφως επιφωνων· ογδενα γαρ αποβαλλει θc κατα την iδιαν
 προαιρεcin αναστρεφοντα ορθως και δικαιως:-

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 ΠΡΟΚΕΚΗΡΓΥΜΕΝΟΣ· 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>^{ιδ} ΜΟΝΗΣ ΓΑΡ ΚΑΙ ΪΔΙΚΩΣ ΕΡΓΟΝ ΕΣΤΙ ΤΗΣ ΠΑΝΤΑ ΨΠΕΡΚΕΙΜΕΝΗΣ ΟΥΣΙΑΣ ΤΟ ΕΝΕΙΝΑΙ ΔΥΝΑΣΘΑΙ ΤΙΣΙ ΤΟ ΠΝΑ ΤΟ ΑΓΙΟΝ ΚΑΙ ΘΕΙΑΣ ΦΥΣΕΩΣ ΚΟΙ ΝΩΝΟΥΣ ΑΠΟΦΑΙΝΕΙ· ΤΟΥΣ ΠΡΟΪΟΝΤΑΣ ΑΥΤΗ· ΕΝΨΠΑΡΧΕΙ ΔΕ ΤΟΥΤΟ ΟΥ ΚΑΤΑ ΛΗΨΙΝ ΚΑΙ ΜΕΘΕ ΞΙΝ ΤΗΝ ΠΑΡ ΕΤΕΡΟΥ ΤΙ [ΝΟΣ· ΑΛΛΑ ΟΙΚΩΘ]ΕΝ ΚΑΙ [ΟΥΣΙΩΔΩΣ ΤΩ Χ̄C·] [ΒΑΠΤΙΖΕΙ ΓΑΡ ΕΝ ΑΓΙΩ ΠΝΙ·] ΘC ΟΥΝ ΑΡΑ ΕΣΤΙ· ΚΑΙ ΚΑΡ ΠΟΣ ΤΗΣ ΟΥΣΙΑΣ ΤΟΥ ΘῩ ΚΑΙ ΠΡC Ο ΕΝΑΝΘΡΩΠΗ ΣΑC 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 ΠΝΙ ΑΓΙΩ ΚΑΙ ΠΥΡΙ· ΚΑΙ ΠΟΔΑC ΔΗΛΟΝΟΤΙ ΚΑΙ ΨΠΟΔΗΜΑΤΑ ΕΧΩΝ· ΟΥ ΓΑΡ ΤΟΙ ΦΑΙΝ ΤΙC ΑΝ ΕΙ ΓΕ ΝΟΥΝ ΕΧΟΙ· ΩC ΑCΑΡΚΟC ΩΝ,</p>
<p>^{ιθ} + ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙC· ΜΗΔΕΝΑ ΔΙΑCΕΙΧΤΕ [·] ΜΗΔΕ CΥΚΟ ΦΑΝΤΗCΗΤΕ [·] ΚΑΙ ΑΡΚΕΙCΘΑΙ ΤΟΙC ΟΨΩΝΟΙΟΙC ΨΜΩΝ· ^{ιγ} ΠΡΟ CΔΟΚΩΝΤΟC ΔΕ ΤΟΥ ΛΑΟΥ ΚΑΙ ΔΙΑΛΟΓΙΖΟΜΕΝΩΝ ΠΑΝ ΤΩΝ ΕΝ ΤΑΙC ΚΑΡΔΙΑΙC ΑΥΤΩ· [Π]ΕΡΙ ΪΩΑΝΝΟΥ ΜΗΠΟΤΕ ΑΥ ΤΟC Ε[ΙΗ Ο Χ̄C] ΑΠΕΚΡΙΝΑΤΟ Ο ΪΩΑΝΝΗC ΠΑCΙΝ ΛΕΓΩΝ ΕΓΩ ΜΕΝ ΨΔΑΤΙ ΒΑΠΤΙΖΩ Ψ ΜΑC· ΕΡΧΕΤΑΙ ΔΕ Ο ΪCΧΥΡΟΤΕΡΟC ΜΟΥ· ³</p>	<p>^{ιγ} ^{ιθ}</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. ⁶

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 *μοῦ* 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. 60

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
 ΘΕΟΠΡΕΠΩΣ ΤΟ ΠΝΑ ΔΙΔΟΥΣ ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ ΕΙΣ ΑΥΤΟΝ· ΗΝ ΓΑΡ ΕΝ ΤΑΥΤΩ
 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
 ΝΟΙΣ· ΕΙΣ ΠΥΡ ΚΑΙ ΕΙΣ ΚΡΙΜΑ ΓΙΝΕΤΑΙ· ΤΟΙΣ ΔΕ ΚΑΛΩΣ ΚΑΙ ΕΠΙ ΣΩΤΗΡΙΑ ΚΑΤΑΒΑΙ
 ΝΟΥΣΙΝ· ΕΙΣ ΠΝΑ ΑΓΙΟΝ ΚΑΙ ΣΩΤΗΡΙΑΝ ΓΙΝΕΤΑΙ· ΟΥΤΟΣ ΔΕ Ο ΒΑΠΤΙΣΤΑΣ ΕΝ ΠΝΙ
 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
 ΚΑΙ 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·

ἀλλ' ὁ μὲν σίτος εἰς ἀποθήκην εἰσκομίζεται· τοῦτεστιν ἀσφαλίας ἀξιοῦται τῆς
 παρα $\overline{\theta\gamma}$ φειδοῦ[ς τ]ε καὶ φύλακῆς καὶ ἀγαπῆς· το γέ μὴν ἀχῦρον ὡς ἀχρίστος
 ἔλθῃ. πῦρι δαπαναταί· ὠριγενοῦς: ¹

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

ΛΑ ΠΛΕΙΟΝΑ· ΝΟΥΝ
 ΓΑΡ ΕΧΕΙ ΕΠΑΓΓΕΛ
 ΛΟΜΕΝΟΝ ΟΤΙ ΠΟΛ
 ΛΑ ΕΣΤΙΝ Α ΕΥΑΓΓΕ
 ΛΙΖΕΤΑΙ· ΕΥΑΓΓΕ
 ΛΙΖΕΤΕ ΜΕΝ ΟΥΝ Ἰ
 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 ἸΩΑΝΝΗΣ· 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 ΣΥΝΑΞΕΙ 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 ἸΩΑΝΝΗΝ
 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 Ἐνταῦθα μοι βλέπε τὴν τοῦ ἀνοῦ φύσιν ὡ[ς] ἐν ἀπαρχῇ τῶ χ̄ω̄ τῆ τοῦ ἁγιοῦ π̄νς̄
 χαριτί κατακεχριμένην καὶ ταῖς ἀνωτάτω τιμαῖς ἐστεφανωμένην·
 παλαί μὲν γὰρ ἵπσιςχνεῖτο λέγων ὁ τῶν ὁλῶν θ̄ς̄ ὅτι ἐστὶ ἐν ταῖς ἡμεραῖς
 ἐκεῖναῖς· ἐκχεῶ ἀπο τοῦ π̄νς̄ μοῦ ἐπὶ πᾶσαν σάρκα· πεπληρῶται δὲ εἰς ἡμᾶς
 ὡς ἐν πρώτῳ χ̄ω̄ το ἐπιηγγελμένον· καὶ περὶ μὲν τῶν ἀρχαιοτέρων ἀκα
 θεκτῶς ἐκκεκλικῶτων εἰς φιλοσαρκίαν εἶπε ποῦ χ̄ς̄ ὅγ μὴ καταμεινῆ το
 > π̄νᾱ μοῦ ἐν τοῖς ἀνοῖς τοῦτοῖς διὰ το εἶναι ἀγτοῦς σαρκαῖ· ἐπειδὴ δὲ πάντα
 > γεγονέν ἐν χ̄ω̄ καινὰ καὶ τὴν διὰ π̄νς̄ τε καὶ ἴδατος ἀναγεννήσιν πεπλοῦ
 τηκαμέν· χρηματίζομεν δὲ οὔκετι σαρκος καὶ αἵματος τέκνα· π̄ρᾱ δὲ μάλ
 λον καλοῦμεν τὸν θ̄ν̄ ταῦτητοι καὶ μάλ[ε]ικῶς· ὡς τετιμημένοι
 κέ̄ ζ̄ κβ̄ **Ι**ς̄ δὲ πληρῆς π̄νς̄ ἁγιοῦ ὑπεστρε κε̄
 ψεν ἀπο τοῦ ἰορδανοῦ· λοιπὸν καὶ τὸ λαμ
 προν ἔχοντες τῆς
 ἴοθεσίας καὶ χῆ
 μα. θείας φύσεως
 γεγονάμεν κοινῶ

νοί· διὰ μετοχῆς τοῦ ἁγιοῦ π̄νς̄ ὁ δ' ἐν ἡμῖν πρωτοτοκος ὅτε γεγονέν πολ
 [λοῖς ἀδελφοῖς καθεὶς εἰς κενῶσιν δεχεται πρώτος τὸ] π̄νᾱ καιτοῖ
 τοῦ π̄νς̄ δοτῆρ ἵπαρχῶν ἀγτος· ἵνα καὶ εἰς ἡμᾶς ἐρχῆται δι ἀγτοῦ τὸ ἀξίω
 μα· καὶ τῆς πρὸς τὸ ἅγιον π̄νᾱ κοινῶνίας ἡ χάρις· τοιοῦτον τι καὶ ὁ παῦλος
 διδάσκει ἡμᾶς λέγων περὶ τ[ε] ἀγτοῦ καὶ ἡμῶν· ὅτε γὰρ ἁγιαζῶν καὶ οἱ ἁγια
 ζομένοι ἐξ ἑνὸς πάντες· δι ἡν οὔκ ἐπαισχύνεται ἀδελφοῦς ἀγτ[ο]ῦς καλεῖ
 λέγων· ἀπαγγεῶ τὸ ὄνομα σοῦ ἐν τοῖς ἀδελφοῖς μοῦ· ἐπειδὴ γὰρ ὁλως οὔ
 κ ἐπαισχύνεται καλεῖν ἡμᾶς ἀδελφοῦς· διὰ τοι τὸ ἵπελθεῖν τὴν πρὸς ἡ
 μᾶς ὁμοίωσιν· διὰ τοῦτο τὴν ἡμῶν εἰς εἰς τὸν πτωχείαν μετατίθει
 ἁγιαζεται μεθ ἡμῶν. καιτοῖ τὴν κτισὶν ἀπᾶσαν ἁγιαζῶν ἀγτος· ἵνα
 μὴ φαίνηται τὸ τῆς ἀνθρωπότητ[ος] παρ[αι]τοῦμενος μετρον· ὅ τῆς ἀπα
 τῶν σωτηρίας ἐνεκα καὶ ζωῆς ἀνος γενεσθαι μὴ φύγων· καὶ ἐν ὁμοίωσει
 τῆ πρὸς ἡμᾶς γενομένος τῆ κατὰ τὰ παν[ο]τιοῦν. διχα μόνῃς ἀμαρτίας:

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 ΪΩΣΗΦ,

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 ΠΝΣ 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(ΕΙΔ) 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. ❖

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. ❸

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 ΘΥ̅ ΝΟΜΟΣ. ΕΞΩ ΤΙΘΕΙΣ ΑΥ
ΤΟΝ ΤΗΣ ΕΞ ΑΠΑΤΗΣ ΑΥΤΩ ΠΕΠΟΡΙΣΜΕΝΗΣ ΑΡΧΗΣ. ΕΝΙ ΤΩ ΚΑΤΑ ΦΥΣΙΝ ΚΑΙ ΑΛΗΘΩΣ
ΟΝΤΙ ΘΩ̅ ΠΡΟΣΤΕΤΑΧΕ ΠΡΟΣΚΥΝΕΙΝ· ΚΑΙ ΑΥΤΩ ΜΟΝΩ ΤΑΣ ΛΑΤΡΕΙΑΣ ΕΠΙΤΕΛΕΙ·

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛ(ΟΥ):²

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

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

ΚΖ̅ ΚΖ̅ ΗΓΑΓΕΝ ΔΕ ΑΥΤΟΝ ΕΙΣ Ι̅ΛΗΜ̅ ΚΑΙ
ΕΣΤΗΣΕΝ ΕΠΙ ΤΟ ΠΤΕΡΥΓΙΟΝ
ΤΟΥ Ι̅ΕΡΟΥ· ΚΑΙ ΕΙΠΕΝ· ΕΙ Υ̅ΙΟΣ
ΕΙ ΤΟΥ ΘΥ̅ ΒΑΛΕ ΣΕ ΑΥΤΟΝ ΕΝ
ΤΕΥΘΕΝ ΚΑΤΩ·

ΚΖ̅ ΤΡΙΤΗΝ ΠΕΙΡΑΝ Ο ΔΙΑ
ΒΟΛΟΣ ΠΡΟΣΑΓΕΙ· ΤΗ̅
ΤΗΣ ΚΕΝΟΔΟΞΙΑΣ·
ΑΛΛ' ΕΞΩ ΒΕΒΛΗΚΕ
ΚΑΙ ΕΙΣ ΤΟΥΤΟ ΣΚΟ
ΠΟΥ· ΕΙΡΗΤΑΙ ΓΑΡ
ΦΗΣΙΝ ΟΥΚ ΕΚΠΕΙ
ΡΑΣΙΣ ΚΝ̅ ΤΟΝ ΘΝ̅ ΣΟΥ·
ΟΥ ΓΑΡ ΤΟΙΣ ΠΕΙΡΑΖΟΥ
ΣΙ ΧΑΡΙΖΕΤΑΙ ΘC̅ ΤΑΣ
ΕΠΙΚΟΥΡΙΑΣ. ΑΛΛΑ
ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙ̅
ΕΙΣ ΑΥΤΟΝ· ΟΥ ΓΑΡ
[ΟΤΙ] ΦΕΙΔ[ΟΥC ΗΜΑC]
ΑΞΙΟΙ· ΔΙΑ ΤΟΥΤΟ
ΗΜΕΙC ΕΠΙΔΕΙΚΤΙΑ̅
ΟΦΙΛΟΜΕΝ· ΠΡΟC ΤΟΥ
ΤΟΙC ΟΥΔΕΠΟΤΕ ΧC̅
ΤΟΙC ΠΕΙΡΑΖΟΥCΙΝ
ΑΥΤΟΝ ΕΔΙΔΟΥC Η
ΜΕΙΟΝ· ΓΕΝΕΑ ΓΑΡ
ΠΟΝΗΡΑ ΚΑΙ ΜΟΙΧΑ
ΛΙC· ΣΗΜΕΙΟΝ ΕΠΙΣΗ

+ ΚΖ̅

ΤΕΙ ΚΑΙ ΣΗΜΕΙΟΝ ΟΥ ΔΟΘΗΣΕΤΑΙ ΑΥΤΗ· ΤΟΥΤΟ ΚΑΙ ΝΥΝ ΑΚΟΥΕΤΩ ΠΕΙΡΑΖΩΝ, Ο
CΑΤΑΝΑC· ΟΥΚΟΥΝ ΝΕΝΙΚΗΚΑΜΕΝ ΕΝ ΧΩ̅ ΚΑΙ Ο ΠΟΤΕ ΚΡΑΤΗΣΑC ΕΝ ΑΔΑΜ, ΑΠΗΛ
ΘΕΝ ΚΑΤΑΙCΧΥΜΕΝΟC· Ι̅Ν, ΗΜΕΙC Υ̅ΠΟ ΠΟΔΑC ΕΧΩΜΕΝ ΑΥΤΟΝ· ΟΤΕ ΓΑΡ ΝΕΝΙΚΗ
ΚΕΝ Ο ΧC̅· ΤΟΤΕ ΚΑΙ ΕΙC ΗΜΑC ΠΑΡΑΠΕΜΠΩΝ ΤΟ ΔΥΝΑΣΘΑΙ ΝΙΚΑΝ· Ι̅ΔΟΥ ΔΕ ΔΕΔΩΚΑ
ΦΗΣΙΝ Υ̅ΜΙΝ ΠΑΤΕΙΝ ΕΠΑΝΩ ΟΦΕΩΝ ΚΑΙ ΣΚΟΡΠΙΩΝ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑ
ΜΙΝ ΤΟΥ ΕΧΘΡΟΥ· ΟΡΑ ΔΕ ΠΩC ΚΑΚΟΥΡΓΩC ΔΙΑ ΤΗΣ ΧΡΗΣΕΩC 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
 νοδοζια· αλλους
 παρα τουτ[ους] πει
 ρασμους ουκ εχει·
 πρ[ωτος] ο αδαμ δι
 α κοιλιας πειραζε
 ται. επειδη ουκ ει
 χε πλεονεζιαν· ου
 δε κενοδοζιαν·

[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 αρουσι 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. 6•

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. 6•

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· κηρυ > ζαι αιχμαλωτοις αφεσιν· και > τυφλοις αναβλεψιν· αποστει > λαι τεθραγσμενογς εν αφε > σει κηρυζαι ενιαγτον κγ δε > κτον· και πτηζας το βιβλιο αποδογς τω γπηρετη εκαθισε ³</p>
---	---	--

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 ογχ ε
 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

Ἡλαγχοντο 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· εὐφηνμῖν ὑποκρίνονται καὶ ἅγιον τοῦ
θγ̄ καλοῦσι αὐτὸν· ὠνήσαν γὰρ, ὅτι διὰ τῆς τοιαύτης εὐφηνμίας· κενῆς

ἡ̄ καὶ ἐξεπλησσοντο 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-
φωνὴ μεγάλη· ἐὰ τί ἡμῖν καὶ
σοὶ·

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

αὐτῶν τὰς ἀκαθάρτους γλώττας ὁ κς̄· εἶτα προσταττεῖ τῶν εχόντων
ἀποφοίταν. οἱ δὲ τῶν οὕτω μεγάλων θεωροὶ γεγονότες· καταπληττον-
ται τοῦ λογοῦ τὴν ἐξουσίαν. οὐ γὰρ, εὐχὴν, ἀνατεινῶν· 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 συντριβῶν τὸν σατανάν. καὶ τῶν ἀκαθάρ-
των πνεύματων 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. ✠

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

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 υπομεινας 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]ας [ι] να τι των α[να]γ καιων διδαξη και τα χειρας επι φερει τ[οις ο]γ[γ]ιν 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 σαρξ. 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· δαιμονας 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·

+ λ̄β̄ 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 Θ̄Ῡ ΚΑΙ ΕΠΙ
ΤΙΜΩΝ ΟΥΚ ΕΙΑ ΑΥΤΑ ΛΑΛΕΙΝ. ΟΤΙ
ΗΔΕΙΣΑΝ ΤΟΝ Χ̄Ν̄ ΑΥΤΟΝ ΕΙΝΑΙ

+ λ̄γ̄ 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
Θ̄Ῡ: 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 παιδεύθησῃ ἰλημ̄· εφη δε ποῦ και ο
 > παροιμιασθης, ἵ̄ε μη ολιγῶρει παιδε[ιαν] κῷ̄· μηδ' εκλογῶ ὑπ αἰτοῦ ελεγχομενος·
 > ον γαρ αγαπα κς̄· παιδεύει· μαστιγοι δ[ε πα]ντα ἵ̄ον ον παραδεχεται καλωσ οῦν, α
 ρα χς̄ τας τοῦ νοσειν αφορμας· και [οιο]ν τοῦ παθοῦσ την ῥιζαν, τοῦτ' εστι την, α
 μαρτιαν προαποκειρειν επαγγελλε[τ]αι· εξαيرهθεις γαρ ταῦθης. 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]υσιαν. την των αμαρτιων αφεσιν επιγγελ
 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 Κῷ̄ 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 ἕλην. και ομωσ τοῦτων γινομενω̄·

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

ωρησαι· και ἴδειν τι λαλει και τι πο[ι]ει ἀνα[σ]τομωσαντες τοινην 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· ὡστε 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

^{ΝΔ} 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 καταψηφιζομενο[ι]. τον γαρ, ειποντα δυσφημιαν
 κατα του θ̄γ̄ θανα
 τον ὑπομενειν. ο
 δια του μω̄σεωσ
 προσεταττε νομοσ·
 επειδη δε τογτο τε
 τολμηκασι· διαδει
 κηυσιν εγθυσ οτι
 θ̄σ̄ εστιν. ἴνα παλι
 ογ φορητως δυσσε
 βογντας ελεγ̄ζη·
 τι γαρ φησιν διαλο
 γιζεσθε 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 ευροντες 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·

^{ΝΔ} Και ηρξαντο διαλογιζεσθαι 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]παζετο των της αδικιας εργαστηριων και σεσω
 σται παραδ[οξ]ως κε[κ]ληκτος αυτον του παντων ημων ερς χ̄χ̄· εφη γαρ αυτο
 α[κο]λογ[θ]ει[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[λθε]ν [εις] τον κοσμον αμαρτωλοϋς σωσαι· ορας
 ω[ς] αρκω[θ]εις [ο] μον[ο]γενης του θῡ λογος τα σκεπη του διαβολου μετεστησεν.
 ει[ς] ε] αυ[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
 νης 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
 μενοϋς· ου [γαρ παρ]α
³ δεχο[νται] τ[η]ν̄

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

+ λη

ιδ̄
 λη

μετανοιαν [αλλ ο]ιον επιτιμωσι τω σωζοντι· ζητουντι τα εαυτου
 και π[αντο]χοθεν συλλεγοντι το εκκορτισμενον· και ουκ ακοϋου

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 τελωνῆν.

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 ΚΡΣ, ΟΥ ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΟΙ ΎΓΙΑΙΝΟΝΤΕΣ ΪΑΤΡΟΥ. ΑΛΛ ΟΙ ΚΑΚΩΣ, ΕΧΟΝ
ΤΕΣ, ΟΥΚ ΗΛΘΟΝ ΚΑΛΕΣΑΙ ΔΙΚΑΙΟΥΣ· ΑΛΛ' ΑΜΑΡΤΩΛΟΥΣ ΕΙΣ ΜΕΤΑΝΟΙΑΝ:

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛ(ΟΥ)¹

ΝΕ

Ο ΓΑΡ ΤΩΝ ΟΛΩΝ ΣΗΡ 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
ΝΕ ΛΩΝ ΕΣΘΙΕΤΕ ΚΑΙ ΠΙΝΕΤΕ· ΚΑΙ
ΑΠΟΚΡΙΘΕΙΣ Ο ΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥ
ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΟΙ ΎΓΙΑΙΝΟΝΤΕΣ
ΙΑΤΡΟΥ·

ΑΓΕΡΟΥΧΙΑΝ, [Ο]ΠΟΙ
ΩΝ ΣΟΙ ΓΕΓΟΝΕΝ ΑΙΤΙ
ΑΜΑΤΩΝ ΠΡΟΞΕΝΟΣ
Η ΚΑΤΑ ΤΩΝ ΕΝ ΑΜΑΡ
ΤΙΑΙΣ ΟΦΡΥ[Σ]· ΑΥΤΟ
[ΛΑ]ΒΩΜΕΝ ΕΞΗΓΗΤΗ
ΤΟΝ ΠΑΝΤΑ ΕΙΔΟΤΑ
ΧΝ 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 ΘΣ ΕΓΧΑ
> ΡΙΣΤΩ ΣΟΙ ΟΤ[Ι] ΟΥΚ ΕΙ
ΜΙ, ΩΣ ΟΙ ΛΟΙΠΟΙ ΤΩΝ
> ΑΝΩΝ· 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[ΗΣ Φ]ΗΣΙΝ ΤΥΠΤΩ
ΤΟ ΣΤ[Η]ΘΟΣ ΑΥΤΟΥ. Ο

- > ΘΣ 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 ἄλλα· ἐπεὶ δὲ τὸν πρῶτον τὸν λόγον ἐδεξάντο·
 Βοηθούμενοι λαβὴν ποιήσασθαι καὶ ἀποφῆναι τοὺς ἁγίους μαθητάς· καὶ αὐτὸ
 δεῦν αὐτοῖς τὸν ἰὺν 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
 ἐπιεικεῖς καὶ ζῆν ε
 θελοῦσι νομικῶς·
 πρὸς δὲ τὰ τοιαῦτα
 φαῖν τις ἀν, ὁλως
 γὰρ οἶδας ὡ ἰοῦδαίε
 τοῦ νηστεύειν τῆ
 ὁδὸν· νενηστεύ
 κας ποτε κατὰ τὸ θε
 λημα τοῦ θῦ· 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 νηστεύοις κατὰ σε:

ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἠλ
 λήλυθα καλεῖσαι δικαιοῦς. ἀλλ' ἀ

^{ΝΣ} **Μ**αρτωλοῦς εἰς μετάνοιαν·

^{ΛΘ} **Ο**ἱ δὲ εἶπαν πρὸς αὐτὸν· οἱ μα
 θῆται Ἰωάννου νηστεύοις
 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 ἀποφαινέει ^{ΧΣ} οὐ μετεσχκοτάς τῆς εορτῆς.

ἀλλ' ἠμοιρηκότας εἰσαπὼν τῆς ἐπ' αὐτῷ θυμῆδιας· ἐξω τε κείμενοῦς· πάνη
γυρεως οἰκοῦμενικῆς· πάνηγυρις γὰρ καὶ ἕτερον οὐδέν. ἡ τοῦ ^{ΣΡΣ} ἠμῶν
εἰς τὸνδε τὸν κόσμον ἀναδειξίς· καθάπερ τινὰ νύμφην συναπτοῦσα νό
ητῶς αὐτῷ τὴν ἀνοῦ φύσιν· ἴν' ἡ παλαὶ στίρα εἰκαρπὸς γενῆται καὶ γο
νιμῶτατῆ· οὐκοῦν τοῦ μὲν νύμφωνος ἴιοι. πάντες ὅσοι κεκλήνται
παρ αὐτοῦ· δια τοῦ νεοῦ τε καὶ εἰαγγελικοῦ κηρυγματος· οὐκετὶ δε καὶ

^{ΝΖ} ὁ δε ^{ΙΣ} εἶπεν πρὸς αὐτοῦς,
μη δύνασθε τοῦς ἴιοῦς τοῦ
νύμφωνος. ἐν ὧ ὁ νύμφι
ὁς μετ' αὐτῶν ἐστὶν ποιη
σαὶ νηστεύσαι· ἐλεῦσονται
δε ἡμεραὶ καὶ ὅταν ἀπαρθῆ
ἀπ' αὐτῶν ὁ νύμφιος. τότε
νηστεύουσιν ἐν ἐκεῖναῖς
ταῖς ἡμεραῖς·

οἱ γραμματεῖς καὶ οἱ
φαρισαιοί· μὴ προ
σεχόντες τὴ τοῦ νό
μοῦ σκιά· ἐπεὶ δὲ
ἀπαξ τοῖς τοῦ νύμ
φωνος ἴιοις σύγκε
χωρηκε. τὸ ὡς ἐν και
ρῷ καὶ χρεῖα· μὴ χρη
ναί² πονεῖν ὡς εορτῆ
τελοῦντας πνεύμα
τικὴν· ἴνα μὴ ἀπο
βλητός ἡ νηστεία γε
νηται παρ ἡμῖν εἰς ἅ
παν· οἰκονομικῶτα
τα λια, ἐπιφέρει λέγω,

ἐλεῦσονται δε ἡμεραὶ: ὅταν ἀφῆρεθῆ ἀπ' αὐτῶν ὁ νύμφιος καὶ τότε νηστεύ
ουσιν· πάντα γὰρ καλὰ ἐν καιρῷ αὐτῶν· τί δ' ἐστὶ τὸ ἀρθῆναι ἀπ' αὐτῶν τὸ
νύμφιον· τὸ ἀναλαφθῆναι δηλονοτί[:]

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛ(ΟΥ):¹

^{ΝΗ} ΟΤΙ ΔΕ ΑΠΑΡΑΔΕΚΤΑ ΤΟΙΣ ΤΗΝ ΝΟΜΙΚΗΝ ΕΧΟΥΣΙΝ ΑΓΩΓΗΝ ΤΑ ΔΙΑ ΧΥ̅ ΘΕΣΠΙΣΜΑΤΑ ΚΑΙ
 ΑΧΩΡΗΤΑ ΠΩΣ ΕΙΣΙΝ ΑΝΩ̅Ν ΚΑΡΔΙΑΙΣ ΟΥΠΩ̅ ΛΑΧΟΥΣΑΙΣ ΤΟΝ ΔΙΑ ΤΟΥ ΑΓΙΟΥ ΠΝ̅Σ ΑΝΑΚΑΙ
 > ΝΙΣΜΟΝ̅ ΔΙΑΔΕΙΚΝΥΣΙ ΛΕΓΩΝ̅ ΜΗ ΔΥΝΑΤΑΙ ΡΑΚΟΣ ἸΜΑΤΙΟΥ ΠΑΛΑΙΟΥ ΚΑΙΝΩ̅ ΠΡΟΣ
 > ΒΑΛΛΕΣΘΑΙ ΜΗΤΕ ΜΗΝ ΑΣΚΟΥΣ ΠΑΛΑΙΟΥΣ ΟΙΝΟΝ ΝΕΟΝ ΔΥΝΑΣΘΑ[Ι] ΧΩ̅ΡΕΙΝ̅ ΠΕΠΑ
 > ΛΑΙΩΤΑΙ ΜΕΝ ΓΑΡ, Η ΠΡΩΤΗ ΔΙΑΘΗΚΗ ΚΑΙ ΟΥΚ ΗΝ ΑΜΕΜΠΤΟΣ̅ ΚΑΙ ΠΙΣΤΩΣΕΤΑΙ ΓΡΑ
 > ΦΩΝ Ο ΜΑΚΑΡΙΟΣ ΠΑΥΛΟΣ ΠΕΡΙ ΑΥΤΗΣ̅· ΕΙ ΓΑΡ ΕΚΕΙΝΗ Η ΠΡΩΤΗ ΗΝ ΑΜΕΜΠΤΟΣ̅· ΟΥ
 > Κ ΑΝ ΔΕΥΤΕΡΑΣ ΕΖΗΤΗΘΗ ΤΟΠΟΣ̅ ΠΡΟΣΑΓΕΙ ΔΕ ΤΟΥΤΟΙΣ̅ ΟΤΙ ΤΟ ΠΑΛΑΙΟΥΜΕΝΟΝ
 ΚΑΙ ΓΗΡΑΣΚΟΝ̅ ΕΓΓΥΣ̅
 ΑΦΑΝΙΣΜΟΥ̅ ΟΥΚΟΥ̅ ^{ΝΗ} ΕΛΕΓΕΝ ΔΕ ΚΑΙ ΠΑΡΑΒΟΛΗΝ ΠΡΟΣ
 ΟΙ ΤΗ ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ
 ΠΡΟΣΚΑΘΗΜΕΝΟΙ ΚΑΙ
 ΤΗΝ ΓΗΡΑΣΑΝ ΕΝΤΟ
 ΛΗΝ ΕΙΣ ΝΟΥΝ ΕΧΟΝΤΕΣ̅
 ΑΜΕΤΟΧΟΙ ΜΕΝ ΕΙΣΙ ΤΗΣ
 ΕΝ ΧΩ̅ ΚΑΙΝΟΤΗΤΟΣ̅· ΠΑΝΤΑ ΓΑΡ ΓΕΓΟΝΕΝ ΑΥΤΩ ΚΑΙΝΑ̅· ΣΕΣΑΘΡΩΜΕΝΗΝ ΔΕ ΤΗΝ ΔΙ
 ΑΝΟΙΑΝ ΕΧΟΝΤΕΣ ΑΣΥΜΒΑΤΟΙ ΤΕ ΚΑΙ ΑΣΥΝΑΦΕΙΣ ΕΙΣΙ ΤΟΙΣ ΤΗΣ ΝΕΑΣ ΔΙΑΘΗΚΗΣ Ἰερογρ
 ΓΟΙΣ; ΚΑΙ ΓΟΥΝ ΔΙ ΕΝΟΣ ΤΩ̅Ν ΑΓΙΩ̅Ν ΠΡΟΦΗΤΩ̅Ν ΕΦΗ ΠΟΥ̅ ΠΕΡΙ ΑΥ[ΤΩ̅Ν Ο ΤΩ̅Ν ΟΛΩ̅Ν Θ̅Σ]
 ΟΤΙ ΚΑΡΔΙΑΝ ΚΑΙΝΗΝ ΚΑΙ ΠΝ̅Α ΚΑΙΝΟΝ ΔΩΣΩ̅ ΕΝ ΑΥΤΟΙΣ̅· ΨΑΛΛΕΙ ΔΕ ΠΟΥ̅ ΚΑΙ Ο ΜΑ
 > ΚΑΡΙΟΣ ΔΑΔ̅ ΟΥΤΩ̅ ΛΕΓΩΝ̅· ΚΑΡΔΙΑΝ ΚΑΘΑΡΑΝ ΚΤΙΣΟΝ ΕΝ ΕΜΟΙ Ο Θ̅Σ ΚΑΙ ΠΝ̅Α ΕΥ
 > ΘΕΣ̅· ΕΓΚΑΙΝΙΣΟΝ ΕΝ ΤΟΙΣ ΕΓΚΑΤΟΙΣ ΜΟΥ̅· ΠΡΟΣΤΕΤΑΓΜΕΘΑ ΔΕ ΚΑΙ ΑΠΟΔΥΣΑΣΘΑΙ ΜΕ̅
 ΤΟΝ ΠΑΛΑΙΟΝ ΑΝΟΝ̅· ΕΝΔΥΣΑΣΘΑΙ ΔΕ ΤΟΝ ΝΕΟΝ ΤΟΝ ΑΝΑΚΑΙΝΟΥΜΕΝΟΝ ΚΑΤ ΕΙΚΟ
 ΝΑ ΤΟΥ ΚΤΙΣΑΝΤΟΣ ΑΥΤΟΝ· ΣΥΜΒΟΥΛΕΥΕΙ ΔΕ ΚΑΙ Ο ΠΑΥΛΟΣ ΛΕΓΩΝ̅· ΜΗ ΣΥΣΧΗΜΑ
 ΤΙΖΕΣΘΕ² ΤΩ ΔΙΩΝΙ ΤΟΥΤΩ· ΑΛΛ'Α ΜΕΤΑΜΟΡΦΟΥΣΘΕ ΤΗ ΑΝΑΚΑΙΝΩΣΕΙ ΤΟΥ ΝΟΟΣ
 Ψ̅ΜΩΝ· ΕΙΣ ΤΟ ΔΟΚΙΜΑΖΕΙΝ Ψ̅ΜΑΣ ΤΙ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΥ̅ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΕΥΑΡΕΣΤΟ̅
 ΚΑΙ ΤΕΛΕΙΟΝ̅ ΟΥΚΟΥ̅Ν ΟΙ ΜΗΠΩ̅ ΤΟΝ ΕΝ ΠΝ̅Ι ΛΑΧΟΝΤΕΣ ΑΝΑΚΑΙΝΙΣΜΟΝ̅· ΟΥΔΕ ΔΟ
 ΚΙΜΑΖΕΙΝ ΙC[Α]CΙ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΥ̅ ΤΟ ΑΓΑ[Θ]ΟΝ ΚΑΙ ΕΥΑΡΕΣΤΟΝ ΚΑΙ ΤΕΛΕΙΟΝ̅·³ ΑΣΚΟΣ
 ΤΟΙΓΑΡΟΥ̅Ν ΠΑΛΑΙΟΣ̅· Η ΤΩ̅Ν ἸΟΥΔΑΙΩ̅Ν ΚΑΡΔΙΑ̅ ΚΑΙ ΟΥ ΚΕΧΩΡΗΚΕ ΔΙΑ ΤΟΥΤΟ ΤΟ̅
 ΟΙΝΟΝ ΤΟΝ ΝΕΟΝ̅· ΤΟΥΤ' ΕΣΤΙ ΤΟΝ ΕΥΑΓΓΕΛΙΚΟΝ ΚΑΙ C[Ω]ΤΗΡΙΟΝ ΘΕΣΠΙΣΜΑ̅· ΤΟ ΚΑΡ
 ΔΙΑΝ ΕΥΦΡΑΙΝΟΝ ΑΝΟΥ̅· ΗΜΑΣ ΔΕ ΜΕΣΤΟΥΣ ΤΩ̅Ν ΤΟΙΟΥΤΩ̅Ν ΑΓΑΘΩ̅Ν ΑΠΕΦΗ
 ΝΕΝ Ο Χ̅C: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 εἴησ· και ταῦτα επιτηδεῶν ἐργοῖς ἀγίοις· οὗτος οὐχ ἐαγῶ κεκτημένος ἀπερ εἶχει μᾶλλον ἢ τοῖς ἐνδεεσίν· οὐ πλοῦσιος ἐστὶ δακρυόμενος. ἀλλὰ πτωχὸς τῷ πνί 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 αὐτῆς ὡς ἀνδραποδὸν ἀγεννης· τοῦ ἀγιοῦ κυρίλλ(ου)²

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

> τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθῆσονται· ἐνταῦθα δὲ παλιν τοὺς πεινῶντας ἀπλῶς μακαριοὺς ἐσεσθαι φησίν· φάμεν οὖν ὅτι μετὰ μὲν

^{0α} **Μ**ακαριοὶ οἱ πεινῶντες νῦν.

ὅτι χορτασθῆσεσθε·

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

μεταποιεῖσθαι φιλεῖν τῶν εἰς εὐσεβίαν σπογδασμάτων· τοῦτο γάρ, ἢ δικαιοσύνη δηλοῖ· ἐπειδὴ δὲ χρῆταις ἀρτίως ἡμῖν εἰρημεναῖς ἐκδοσεσίν, 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 πτωχευομένοις· και τὴν τῶν ἀναγκαιῶν ἀκοιολογῆσαι σπανὶν και μόλις, εὐπόρησαι τροφῆς· τῷ γάρ μὴ εἶχειν χρῆσιον ἀργῦριον ἐν ταῖς ζῶναις ἢ δῶ χιτῶνας ἐπέται πάντως πληστῆς οὐκ ἀγ τοὺς ἀνασχεσθαι σκληραγωγίας· φορτικὸν δὲ τοῦτοῖς ἐν πόνῳ και διωγμοῖς· ταῦτητοι και μάλᾳ εἰκοτῶς, ὁ καρδίας εἰδῶς μικροψυχεῖν οὐκ ἐὰ προ[ς] τὰ ἐκ τῆς πτωχείας συμβαινόντα· τοὺς γάρ νῦν πεινῶντας τῆς εἰς αὐτὸν εὐσεβείας ἐνεκα χορτασθῆσεσθαι φησίν. τοῦτ' ἐστὶν τοῖς δοθησομένοις ἐν τῇ φησὶν ἀγαθοῖς. νοητοῖς δὲ δηλονότι και πνεύματι κοῖς:

τοῦ ἁγίου κυρίλλ(ου):¹

^{οβ} Μακαριζει δε τοῦς κλαιοντας και φησιν οτι γελασουσι· κλαιειν δε φαμεν
 οὔ τοῦς απλωσ το εἶ ομματων κ[α]θιεντας δακρυον· κ[οινο]ν γαρ τοῦτο κ(αι)
 πασι συμβαινον πιστοις και απιστοις· ειπερ τι γενοιτο των ειωθοτων κατα
 λυπειν· εκεινοῦς δε μαλλον τοῦς το ἴλαρον και εἴτηλον και εν τρυφαις, ὄντα
 ταϊς σαρκικαις φεγγοντας βιον· εκεινοῦς μεν γαρ εν τῶ τερπεσθαι και γελαν
 ειναι φαμεν· τοῦς δε γε το τρυφαν και ανιεςθαι σαρκικῶς παραιτοῦμενοῦς·
 και μονονοχη κλαιοντας δια το μισε[ι]ν [τ]α εν κοσμῶ μακαριοῦς ειναι φησιν ο
 σην· οὔκοῦν πτωχεῦσαι κελευσας. και τα επομενα τη πτωχεια τιμαϊς στεφα
 νοι· ταῦτα δ' εστι των εις τροφας επιτ[η]δειων η σπανις· και το καθητες δια
 την θλιψιν· γεγραπται γαρ οτι πολλαι δι θλιψεις των δικαιων. και εκ πασῶ
 αῦτων ρυσεται αῦτοῦς ο κς:- τοῦ αῦτοῦ:²

^{ογ} Ηδη και τον διωγμον απηγγειλε. πριν αποσταλῆναι τοῦς αποστολοῦς· προελαβε
 το εἰαγγελιον την εκ ^{οβ} μακαριοι οι κλαιοντες νυν,
 βασιν· εχρην γαρ παν ^{ογ} οτι γελασετε[·] ^{ογ} μακαριοι, ε
 τως αῦτοῦς το εἰαγγε ^{οδ} στε οταν μισχοῦσιν³ ὑμας
^{μδ} λικον διαγγελοντας ^{μδ} [οι ανοι και οταν]
 κηρυγμα· και ἰοῦδαι
 [οῦς μεν αφιστωντας]
 της κατα νομον λα
 τρειας· ἵνα της εἰαγ
 γελικης εγζῶϊας ειδειεν την οδον· τοῦς δε γε ειδωλολατραις εις την της
 αληθειας επιγνωσιν σαγηνεῦοντας προσκροῦσαι πολλοις αφιλοθεοις τε και
 ανοσιοις ανδρασιν· οὔτοι γαρ πολεμοῦς και διωγμοῦς τοις τον ἴν καταγγελ
 λοῦσιν επεγειροῦσι· διωκοῦσι την εγσεβειαν· ἵνα τοιῶν ενσταντος του
 καιροῦ καθ ον εμελλεν εσεσθαι ταῦτα παρα τινων. μη εις ανοητοῦς εμπι
 πτοῦσιν ακηδιας. προαπαγ[γελλ]ει χρησιμῶς οτι και των σκῆθρωπων η εφο
 δος εμμιςθος εσται και επωφελης αῦ[τ]οις· ονειδιοῦσι γαρ ὑμας φησιν, ως
 πλανοῦ[ς]. ως απαταιωνας αφορισουσιν εαῦτων· τοῦτ' εστι της προ
 σ αῦτοῦς φιλιας τε και κοινωνιας. αλλα μηδεις εστω παρ ὑμιν φησι τῶ
 τοιοῦτων ο λογος. τι γαρ ἀδικησει της εκεινων γλωττης το ατακτο
 τον εἰ βεβηκοτα νοῦν· τοις εγσεβῶς ειδοσι φιλοσοφειν, οὔκ ακαρ

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

οδ—

ΠΡΟΑΠΟΦΗΝΑΣ ΠΑΝΤΟΣ ΑΓΑΘΟΥ ΤΗΝ ΔΙΑ ΘΝ 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 ΘΝ 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 ΨΜΑΣ· ΚΑΙ ΟΝΕΙΔΙΩ
ΣΙΝ· ΚΑΙ ΕΚΒΑΛΩΣΙΝ ΤΟ ΟΝΟΜΑ Ψ
ΜΩΝ ΩΣ ΠΟΝΗΡΟΝ· ΕΝΕΚΑ ΤΟΥ
ΨΙΟΥ 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

οδ— ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ· οδ— ΠΛΗΝ ΟΥ
ΔΙ ΨΜΙΝ ΤΟΙΣ ΠΛΟΥΣΙΟΙΣ·

σθε γαρ φησιν τη
παρακλησιν γ
μων· εξεστι δε
τοϋτο ιδειν ωσ
εν πινακι καλωσ
γεγραμμενον·
[εν τη] περι του
πλουσιου και του
λαζαρου παραβο
λη. απελαβες 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 ΓΥΜΝΑΣΩΜΕ·
ΑΡΑ ΕΙ ΤΙΣ ΕΣΤΙ ΠΛΟΥΣΙΟΣ ΕΝ ΚΟΣΜΩ· ΟΥΤΟΣ ΑΠΟΛΙΣΘΕ ΠΑΝΤΩΣ ΤΟΥ ΠΡΟΣΔΟΚΑΝ ΕΛΕΕΙ
ΣΘΑΙ ΠΑΡΑ ΘΥ· ΟΥ ΤΟΥΤΟ ΦΑΜΕΝ· ΕΚΕΙΝΟ ΔΕ ΜΑΛΛΟΝ Ε[ξ]ΗΝ ΤΩ ΠΛΟΥΣΙΩ ΚΑΤΕΛΕΝΣΑΙ
ΤΟΝ ΛΑΖΑΡΟΝ· ΊΝΑ ΚΑΙ ΤΗΣ ΑΥΤΟΥ ΠΑΡΑΚΛΗΣΕΩΣ ΓΕΝΗΤΑΙ ΚΟΙΝΩΝΟΣ· ΚΑΙΤΟΙ ΓΕ
Ο ΣΗΡ· ΤΟΙΣ ΤΟΝ ΕΠΙΓΙΟΝ ΕΧΟΥΣΙ ΠΛΟΥΤΟΝ [ο]ΔΟΝ ΨΠΕΔΕΙΞΕ ΣΩΤΗΡΙΑΣ ΕΙΠΩΝ·

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

σεγηρογ αρχιεπισκο(πογ) αντιοχ(ειας) απο λογογ ριγ¹

^{οΔ} ΟΥ ΠΑΝΤΩΝ ΤΩΝ ΕΝ ΕΥΡΟΠΙ ΤΥΓΧΑΝΟΝ ΤΩΝ Ο ΛΟΓΟΣ ΚΑΘΑΠΤΕΤΑΙ· ΜΟΝΩΝ ΔΕ
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 ΑΥΤΟΙΣ ΤΗ ΔΙΑΝΟΙΑ ΚΑΙ ΜΗΝ ΠΤΩΧΕΥΟΝΤΩΝ ΤΩ ΠΝΙ² ΚΑΙ ΤΟΥΤΟ ΠΑΡΙΣΤΗ
 ΣΙΝ² Ο ΜΑΡΚΟΣ ΑΦΕΣΤΕΡΟΝ ΕΚΔΟΥΣ ΤΗΝ ΤΟΥ ΣΡΣ ΔΙΑΝΟΙΑΝ ΚΑΙ ΓΡΑΨΑΣ ΩΔΕ ΠΩΣ·
 ΠΩΣ ΔΥΣΚΟΛΟΝ ΕΣΤΙ ΤΟΥΣ ΠΕΠΟΙΘΟΤΑΣ ΕΠΙ ΧΡΗΜΑΣΙΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ
 ΘΥ³ ΕΙΣΕΛΘΕΙΝ· ΟΥΚΟΥΝ ΟΥ ΤΟ ΧΡΗΜΑΤΩΝ ΕΙΝΑΙ ΚΥΡΙΟΝ. ΑΛΛΑ ΤΟ ΠΕΠΟΙΘΕ
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 ΠΟΙΘΩΣ ΕΠΙ ΧΡΗΜΑΣΙΝ· Ο ΜΗ ΤΗΣ ΤΟΥ ΚΥ ΦΩΝΗΣ ΑΚΟΥΩΝ ΛΕΓΟΥΣΗΣ· ΜΗ
 ΘΗΣΑΥΡΙΖΕΤΕ ΎΜΙΝ ΘΗΣΑΥΡΟΥΣ ΕΠΙ ΤΗΣ ΓΗΣ· ΟΠΟΥ ΣΗΣ ΚΑΙ ΒΡΩΣΙΣ ΑΦΑΝΙ
 ΖΕΙ· ΚΑΙ ΟΠΟΥ ΚΛΕΠΤΑΙ ΔΙΟΥΡΥΣΟΥΣΙ ΚΑΙ ΚΛΕΠΤΟΥΣΙ· ΘΗΣΑΥΡΙΖΕΤΕ ΔΕ ΎΜΙ
 ΘΗΣΑΥΡΟΥΣ ΕΝ
 ΟΥΝΩ⁴· ΟΠΟΥ
 ΟΥΤΕ ΣΗΣ ΟΥ
 ΤΕ ΒΡΩΣΙΣ ΑΦΑ
 ΝΙΖΕΙ· ΚΑΙ ΟΠΟΥ
 ΚΛΕΠΤΑΙ ΟΥ ΔΙ
 ΟΥΡΥΣΟΥΣΙΝ ΟΥ
 ΤΕ ΚΛΕΠΤΟΥ
 ΣΙΝ· ΟΠΟΥ ΓΑΡ
 ΕΣΤΙΝ Ο ΘΗΣΑΥ
 ΡΟΣ ΣΟΥ· ΕΚΕΙ Ε
 ΣΤΕ ΚΑΙ Η ΚΑΡ
 ΔΙΑ ΣΟΥ·-

+ ΜΕ

^{οΔ} ΠΛΗΝ ΟΥΑΙ ΎΜΙΝ ΤΟΙΣ ΠΛΟΥΣΙΟΙΣ [·]
 ΟΤΙ ΑΠΕΧΕΤΕ ΤΗΝ ΠΑΡΑΚΛΗΣΙΝ
 ΥΜΩΝ· ΟΥΑΙ ΟΙ ΕΜΠΕΠΛΗΣΜΕ
 ΝΟΙ ΝΥΝ. ΟΤΙ ΠΕΙΝΑΣΕΤΕ. ^{ΜΕ} ΟΥΑΙ
 Ο[Ι Γ]ΕΛΩΝΤΕΣ ΝΥΝ ΟΤΙ ΠΕΝΘΗΣΕ
 ΤΕ ΚΑΙ ΚΛΑΨΕΤΕ³· ΟΥΑΙ ΟΤΑΝ ΚΑΛΩΣ
 ΎΜΑΣ ΕΙΠΩΣΙΝ ΠΑΝΤΕΣ ΟΙ ΑΝΟΙ⁴
 ΚΑΤΑ ΤΑ ΑΥΤΑ ΓΑΡ ΕΠΟΙΟΥΝ ΤΟΙΣ
 ΨΕΥΔΟΠΡΟΦΗΤΑΙΣ ΟΙ ΠΡΕΣ ΑΥ
 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). ⁶

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 9 (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^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
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 ΣΥΜΒΑΙΝΟΝΤΑ· ΚΑΝ ΨΒΡΙΖΩΣΙ ΤΙΝΕΣ, ΚΑΝ ΑΝΟΣΙΩΣ ΕΠΙΒΟΥΛΕΥΣΩΣΙ· ΠΕΠΡΑΧΕ
 ΔΕ Τ[Ο]ΥΤΟ ΚΑΙ ΠΡΟ ΓΕ ΤΩΝ ΑΛΛΩΝ ΑΥΤΟΣ ΕΙΣ ΎΠΟΤΥΠΩΣΙΝ ΗΜΕΤΕΡΑΝ· ΕΤΙ ΓΑΡ ΑΠΗΡ
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 > ΣΗΣ ΑΥΤΩ· ΤΑΣ ΠΡΟΣ Θ^ωΝ ΚΑΙ ΠΡΑ ΛΙΤΑΣ ΎΠΕΡ 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 ΠΡΟΣΧΥΖΑΤΟ ΛΕΓΩΝ· Κ^ε ΜΗ ΣΤΗΣΗΣ ΑΥΤΟΙΣ
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 ΜΕΝ· ΔΥΣΦΗΜΟΥΜΕΝΟΙ ΠΑΡΑΚΑΛΟΥΜΕΝ· ΟΥΚΟΥΝ ΑΝΑΓΚΑΙΑ ΜΕΝ Η Η ΤΟΙΑΔΗ
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 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
 γει 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 $\overline{\chi\varsigma}$ 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 και φαρισαιων· οὔ μη
 εισελθητε εις την βασιλειαν των οἰνων· εἴτα τι το περιττον εν δικαι
 οσυνη τη κατα γε φημι το εἰσαγγελικον και σωτηριον κηρυγμα διειπει
 ἀναγκαιον· ο νομος ο δια μωυσεωσ² τοις ἀρχαιοτεροις θεθεσπισαμενος
 δια των ἰσων ερχεσθαι πραγματος εκελεγε· κεκωλυκε δε το ἀδικειν
 και οὔχι δη 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 $\overline{\mu\iota\sigma\omicron\varsigma\iota}$
 > οφθαλμον αντι ὕμας· εἰλογεῖτε τοῦς κατα
 > οφθαλμοῦ· χει ρωμενοῦς $\gamma\mu\alpha[\varsigma]$ ^[ος]⁴ προσερχε
 > ρα αντι χειροσ cθε περι των επερεαζοντω
 > ποδα αντι ποδας ὕμας· τω τυπτοντι σε επι την $\overline{\varsigma\iota}$ ⁵
 > τραγμα αντι ἀγωνα παρεχε και την αλλην·
 > τραπεματος· μω
 > λωπα αντι 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 $\overline{\theta\omega}$ της κατα νομον πολι
 τειας η δυναμικ· γεγоне δε τοις ἀρχαιοτεροις εν ταξει παιδαγωγοῦ κατα Βρα
 χυ προσεθιζοντος εις δικαιοσυνην συμμετρον· και ἀναβιβαζοντος εἰς φῶσ
 > επι το τελεωσ εχειν ἀγαθον· γεγραπται γαρ ἀρχη οδοῦ ἀγαθης· το ποιεῖν δικαία·
 πασα δε λοιπον τελειοτης εν $\overline{\chi\omega}$, και των αγτοῦ θεσπισματων· τω γαρ τυπτο
 τι σε φησιν επι την $\overline{\varsigma\iota}$ ἀγωνα· παρεχε και την αλλην· της εις ληζην ἀνεζικακι
 ας εν τοῦτοις οδος ημιν ὑποδεικνυται· βογλεται δε προς τοῦτω και χρημα
 των εἶναι καταφρονητην· ωστε καν ει μονον ἱματιον εχοι· μη ἀφορητον
 ηγεισθαι το σῆναποβαλειν αἰτω και τον χιτωνα τυχον· ἀρετη δε αἰτη ψυ
 χης· ολοτροπως απεστραμμενης το φιλοπλογτον παθος· μη γαρ απαιτει
 φησιν τον αἰροντα τι των σων· ἀλλα και παντι τω αιτοῦντι σε διδοῦ· οπερ
 ἀγαπης και φιλοππωχειας τεκμηριον· τον δε φιλοικτεριμονα 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 $\overline{\mu\zeta}$ 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 $\overline{\omega\zeta}$.

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 οιηθησαι 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 ΚΥΡΙΛΛΟΥ¹

^{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 ΠΗΡ̄

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 θη̄
 πολιτεγεςθαι· τογτο μεν οῡ δρωσι· πολυπραγμονουσι δε τα ετερων·
 και ασθενογντας ἴδωσι τινας· ωσπερ εις ληθην ερχομενοι των ἴδιων
 αρρωστηματων· φιλοσοφιας ὑποθεσιν ποιουγνται το χρημα· και κα
 ταλαλιας αφορμην· καταψηφιζονται γαρ αυτων· ουκ ειδοτες οτι τα
 ἴσα νοσογντες τοις παρ αυτων διαβεβλημενοις· εαγτους κατακρινογ
 σιν· ουτω̄ πογ και ο σοφωτατος γραφει παγλος· >εν ω γαρ κρινεις τον ε
^{οθ} ὕμων οικτειρωμων εστιν· > τερων· εαγτων κα
 και μη κρινετε· και οῡ μη κρι > τακρινεις· τα γαρ
 θητε· και μη καταδικαζετε· > αυτα πρασσει ο κρι
 και οῡ μη καταδικασθητε· α > νων· καιτοι μαλ
 πολυετε και απολυθησεσθε· > λον εχρη ασθενογ
 διδοτε και δοθησετε ὕμιν· > τας ελεειν· ωσ ταic
 μετρον καλον πεπιεσμενο̄ > των παθων εφο
 ὕπερεκχγνομενον δωσογ > δοις ὑπεστρωμε
 σιν εις [τον κολπον] ὕ[μων] > νογς· και τοις της
 > μενογς· και ὑπερεγχεσθαι των τοιογτ[ων· και παρακαλειν αυτους και] > αμαρτιας βροχοic
 διεγειρειν εις νηψιν και πειρασθαι μη τοις ἴσοις περιπεσειν αιτιαμασιν· ο γαρ > [α]φ[γκτωc ενειλημ]
 κρινων τον αδελφον καθα φησιν ο τογ χ̄ μαθητης > καταλαλει νομογ
 > και κρινει νομον· εις εστιν ο νομοθετης και κριτης[·] ανω γαρ δει της αμαρ
 > τανογςης φγσεωc ειναι τον ταγτης κριτην· συ δε μη τοιογτος, ων, τι κρι
 νεις τον πλησιον· απολογησεται τω κριτη ο αμαρτανων· ει δε τολμαc κατα
 κρινειν· καιτοι τογτογ μη εχων την εξουcιαν· κατακριθησει μαλλον
 αυτος ωc ουκ εω̄ντος τογ νομογ το κρινειν 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
 τρουμεν αντιμετρηθησεται ημιν· εοικε γαρ εν τουτοις ισοτης μαλλον·
 ογ πλεονασμος ειναι τις της δοθησομενης ημιν αμοιβης τι ουν αρα φα
 μεν· απαλλαζει πραγματος ημας ο σοφωτατος παγλος τοις ζητουμε
 > νοις την λυσιν επενεγκων· εφη γαρ οτι ο σπ[ει]ρων φ[ε]ιδομενωσ·
 > αντι του συμμετρωσ και σπνεσταλμενη χειρι· φειδομενωσ και θερι
 > σει [κ]αι ο σπειρων επ εγλογιας. επ [ε]γλογιας 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 του πανσοφογ μωψε
 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· αντιμετρηθησεται υμιν·
 οι μεν μοσχογσ· οι δε
 κριογσ· η αμνογσ η ^{πα} ειπεν δε και παραβολην αγτοις·
 τρυγονασ η περιστε **μητι δυνατ[αι] τυφλοσ τυφλον**
 ρασ· η σεμιδαλιν ελαι **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

^{πα} Εμελλον εσεσθαι μυσταγωγοι και διδασκαλοι της υπ ογνων οι μακαριοι μαθη
 ται· εδει τοιγνη 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· του τοιγνη διδασκαλογ μηπω κρινοντοσ· τι κρινεισ
 αγτοσ· ογ γαρ ηλθε κρισαι 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

$\overline{\pi\beta}$ $\overline{\epsilon\zeta}$ ἀναγκαιῶν ἡμᾶς ἀναπείθει σὺλλογισμῶν· ἀποσχεσθαι μὲν τοῦ βοῦλεσθαι
 κρινεῖν ἑτεροῦς· τὰς εἰμάτων δὲ μᾶλλον καρδίας περιεργαζεσθαι· καὶ τῶν
 ἐνοντων αἰταῖς παθῶν ἀπαλλαττεσθαι ζητεῖν· αἰτοῦντας τοῦτο παρα
 τοῦ $\overline{\theta\gamma}$ · αἴτος γὰρ ἐστὶν ὁ ἴωμενος τοὺς σὺντετριμμένους τὴν καρδίαν·
 οὐχὶ ἀμφοτεροὶ εἰς βοθῆνον⁻ καὶ ψυχικῶν ἡ
 πεσοῦνται· οὐκ ἐστὶν μα⁻ μας $\eta[\sigma]$ ματῶν ἐ
 θῆτης ἕπερ τὸν διδασκα⁻ λευθερῶν· τί γὰρ εἰ
 λον· καθηρτισμένος πα⁻ νοσῶν αἴτος τὰ ἐτι
 ἐστὶ ὡς ὁ διδασκαλὸς αἴτ(οῦ)⁻ μεῖζων $\kappa\alpha[\iota]$ χαλεπῶ
 ἐν ἑτεροῖς· ἀφείς τὰ
 $\overline{\pi\beta}$ $\overline{\tau\iota}$ Δὲ βλέπεις τὸ καρπὸς το⁻ κατὰ σαῦτον· ἐκεἶ
 ἐν τῷ ὀφθαλμῷ τοῦ ἀδελ⁻ νοῖς ἐπιτιμας· οὐ
 φοῦ σοῦ· τὴν δὲ δοκὸν κοῦν ἀπασὶ μὲν τοῖς
 τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ ε⁻θελοῦσιν εὔσεβειν·
 οὐ $\kappa\alpha$]τὰνοεῖς ἢ πῶς δῆνα ἀναγκαῖα εἰς ὀνησὶν
 αἰ λεγεί $\eta[\nu]$ τ ω] ἀδελφῷ σοῦ] ἢ ἐντολῆ· μάλιστα
 [ἀδελ]φ $\epsilon\alpha$]φ $\epsilon\sigma$] ἐκβαλῶ το] Δ[ε τοῖς τὸ διδασκεῖν]
 καρπὸς² τὸ ἐν τῷ ὀφθαλμῷ [ε⁻τεροῦς ἐγκεχειρί]
 σοῦ· αἴτος τὴν ἐν τῷ ὀφθαλ] [σ]μενοῖς³· εἰ μὲν γὰρ
 μῶ σοῦ δοκὸν οὐ βλέπων· εἰεν ἀγαθοὶ καὶ ἢ
 ἕποκρίτα ἐκβαλε πρῶτον φαλῖοι καθάπερ εἰκο
 τὴν δοκὸν ἐκ τοῦ ὀφθαλμ(οῦ)⁻ να ζωῆς εὔαγοῦς τὰ κα
 ἕλατ ω]γ σ] ἀναστησ⁻ τες τοῖς μὴ τὰ ἴσα
 ἕποκρίτα ἐκβαλε πρῶτον δραν ἐλ[ομεν]οῖς εὔ
 τὴν δοκὸν ἐκ τοῦ ὀφθαλμ(οῦ)⁻ προσώπως [ε]πιτιμῆ
 ὡσιν· ὅτι μὴ τοὺς τῆς [ε]νοῦσῆς αἰτοῖς⁴ ἐπιεικίας ἀνεμαζάντο τροποῦς· εἰ δὲ παθῶ
 μοι τινες εἰεν. καὶ ταῖς εἰς τὸ φαῖλον ἡδοναῖς ἐγαλωτοῖ· πῶς ἂν ἑτεροῖς τὰ ἴσα
 νοσοῦσιν ἐπιτιμησείαν:-

+ $\overline{m\theta}$

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 πολυτεην· και παν δένδρον μη φερον καρπον εις αλλην χρεια
 κατεσκευασθη· συ δε εις εργασιαν αρετης ανεδειχθης· μη τις τοινην αι
 ρητικην ακοην παρεισφερων. κακωσ νοειτω ταϋτα· ει γαρ φυσει κα
 κος τυγχανεις· τι ³ κον εκ τοϋ οφθαλμοϋ σοϋ
 μανθανεις· εις τι και τοτε διαβλεψεις εκβαλει
 διδασκη· το γαρ φυ το καρφοσ το εν τω οφθαλμω
 σει, ον· αμεταβλητον τοϋ αδελφοϋ σοϋ·
 πραγμα· ει δε η μετα

πΓ— Οϋ⁴ γαρ εστιν δένδρον καλον·

[βολη] διδασκει και ο
 [λογος εντρεπει και]
 η παρ[αινεσις μετα]

[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 ομοιοτροπιαν⁵ των αλογων αυ
 τεξοϋσιωσ 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. 6●

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. 6●

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 ὙΜΑΣ ΕΝ ΕΝΔΥΜΑΣΙ ΠΡΟ
 > ΒΑΤΩΝ· ΕΣΩΘΕΝ ΔΕ ΕΙΣΙ ΛΥΚΟΙ ΑΡΠΑΓΕΣ· Ἰ̄ΔΟΥ 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

πΓ̄ ΟΥ ΓΑΡ ΕΣΤΙΝ ΔΕΝΔΡΟΝ ΚΑΛΟΝ·
 ΠΟΙΟΥΝ ΚΑΡΠΟΝ ΣΑΠΡΟΝ· ΟΥ
 ΔΕ ΠΑΛΙΝ ΔΕΝΔΡΟΝ ΣΑΠΡΟΝ
 ΠΟΙΟΥΝ ΚΑΡΠΟΝ ΚΑΛΟΝ· ΕΚΑ
 ΣΤΟΝ ΓΑΡ ΔΕΝΔΡΟΝ ΕΚ ΤΟΥ Ἰ̄
 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·

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 ὙΠΟ
 ΚΡΙΤΑΙΣ ΚΑΙ ΒΕΒΗ
 ΛΟΙΣ ΕΥΡΕΙΝ ΔΥΝΑ
 ΣΘΑΙ ΤΙ ΤΩΝ ΤΕΘΑΥ
 ΜΑΣΜΕΝΩΝ ΗΓΟΥΓ̄
 ΑΡΕΤΗΣ ΕΥΓΕΝΕΙΑΝ·
 ΤΟΥΤΟΥΣ ΚΑΙ ΤΡΙ
 ΒΟΛΟΥΣ ΚΑΙ ΒΑΤΟΥΣ
 ΦΑΙΝ ΤΙΣ ΑΝ ΠΑΡΑ
 ΤΟΙΣ ΤΟΙΟΥΤΟΙΣ·
 ΓΛΥΚΥ ΜΕΝ ΟΥΔΕΝ·
 ΠΙΚΡΑ ΔΕ ΠΑΝΤΑ ΚΑΙ

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 π̄ρ̄ ε̄ξ [ο]υ τα παν
 τα· και εις [κ̄ς ις] χ̄ς δι ογ τα παντα και ημεις δι αγτου· μονον ουν ειδοτες τον
 φυσει τε και αληθως κ̄ν τον συμβασιλεγοντα τω θ̄ω και π̄ρ̄ι θ̄ν̄ λογον· ογτως
 αγτον ονομαζομεν·- και μετ ολιγα· ⁴

Επισφαλεις 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 ΔΝΩΤΑΤΗ is a correction from ΔΝΩΤΗ, with the two additional letters written above the line, following the source indication. Reuss, *Lukas-Kommentare*, 71 reads ΔΝΩΤΑΤΩ 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 εγαγω +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 κεκελεγσμενων· 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 ΑΞΙΟΝ· 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 ΕΚΠΝΟΙ
 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
 [Ω 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 ἐχλα | ταισθαί and overwrote it to ἐχλαται | ορασθαί.

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
ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ·

ΒΟΥΛΟΜΕΝΟΣ· ΚΑΙ ΤΟ
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]

ΟΙ ΔΕ ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΠΡΟΣ ΤΟ [·]
ΙΝ, ΗΡΩΤΩΝ ΑΥΤΟΝ ΣΠΟΥΔΑΙ
ΩΣ ΛΕΓΟΝΤΕΣ· ΟΤΙ ΑΞΙΟΣ ΕΣΤΙΝ
Ω ΠΑΡΕΞΗ ΤΟΥΤΟ· ΑΓΑΠΑ ΓΑΡ ΤΟ
ΕΘΝΟΣ ΗΜΩΝ· ΚΑΙ ΤΗΝ ΣΥΝΑΓΩ
ΓΗΝ ΑΥΤΟΣ ΩΚΟΔΟΜΗΣΕΝ ΗΜΙ·
Ο ΔΕ ΙC ΕΠΟΡΕΥΕΤΟ ΣΥΝ ΑΥΤΟΙC·

ΡΑΙΤΕΙΣΘΑΙ· ΑΛΛ' ΕΙΔΩC
ΤΗΝ ΜΕΛΛΟΥCΑΝ ΕΞ ΕΥ
ΛΑΒΕΙΑC ΠΑΡΑΙΤΗΣΙΝ·
ΕΠΙΝΕΥΕΙ ΤΗ ΠΙCΤΗ
ΚΑΤΑΡΧΗΝ ΑΞΙΩCΕΙ·
ΕΚΑΤΕΡΑ ΚΙΝΗΣΕΙ
ΤΟΥ ΑΝΟΥ ΤΟ ΟΙΚΕΙΟΝ
ΕΦΑΡΜΟΖΩΝ· ΤΗ ΜΕΝ

ΑΞΙΩCΕΙ ΤΗΝ ΕΠΑΓΓΕΛΕΙΑΝ ΚΑΙ ΤΗΝ ΑΚΟΛΟΥΘΗΣΙΝ. ΤΗ ΔΕ ΠΑΡΑΙΤΗΣΕΙ ΤΗΝ ΔΥΝΑ
ΜΙΝ ΕΙC ΤΟ ΚΑΙ ΜΗ ΠΑΡΑΓΕΝΟΜΕΝΟC ἴαCασθαι:-

εξ ανεπιγραφου¹

π̄η̄ Ἀρχοντα νενονηκε τον ῑν̄ δεσποτην· ογ̄ δουλον· 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 ηθειλον 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 ἴμιν· ογδε εν τω ιηλ̄ τοι
 αγτην πιστιν εγρο·
 απειλαττε το δε πα
 ραχημα του νοσειν·
 ο παρα βραχ̄ τω θανα
 τω κατησχημονος·
 οσια δη ογν ψηφω
 θῡ 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 θς̄ 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 κα
 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 επιθηδειω̄]
 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 ὑπεροχη̄ 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

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. 60

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. 60

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. 60

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 προεμνήσ[κεν]· οἱ δ[ε] ἄλλοι πα[ντ]εσ ἡσαν οἱ
 κεταὶ προαπεσταλμένοι δεσποτοῦ εἰσιμασ[όντες τὴν ὁδὸν $\overline{\kappa\eta}$ καθὰ $\overline{\gamma\epsilon}$] γραπταὶ·
 ἐκλήθη τοιγὴν διὰ τῶν προφητῶν ὁ ἐρχομενός ὁ τ[ω]ν [ολ]ῶν $\overline{\sigma\eta\rho}$ καὶ $\overline{\kappa\varsigma}$:-
 τοῦ ἀγτοῦ ἀγιοῦ κυριλλοῦ¹

$\overline{\rho\delta}$ $\overline{\epsilon}$ ἰδὼς ὡς $\overline{\theta\varsigma}$ ὁ $\overline{\chi\varsigma}$ τὴν οἰκονομίαν τοῦ πραγματος· καὶ τῆς τῶν ἰωαννοῦ μα-
 θητῶν ἀφιζέως τὴν αἰτίαν· κακείνο δὴ μάλιστα τοῦ κα[ίρου πολ]λαπλασίας
 τῶν ἡδὴ γεγενῆμε
 παραγενομένοι δὲ πρὸς ἀγ
 τῶν εἰργαζέτο θεο[ς] ἡ
 τῶν οἱ ἀνδρ[ε]ς εἶπαν· ἰωαν
 μ[ε]τὰ [ς γεγο]νοτ[ε]ς ὁ]γὴν
 νῆς ὁ βαπτιστῆς ἀπεσταλκε
 ἀρα τῆς ἐνοῦσης ἀγτῶ
 ἡμᾶς πρὸς σε λέγων· σὺ εἶ
 μεγαλοπρεπείας ἐπο
 ὁ ἐρχομενός· ἢ ἕτερον πρὸς
 πται καὶ θ[ε]ωροί· καὶ
 $\overline{\rho\delta}$ $\overline{\delta}$ οκῶμεν· $\overline{\rho\delta}$ $\overline{\epsilon}$ ν ἐκείνη² τῆ
 [πο]λύ τ[ο] θάγμα τῆς ἐνοῦ
 ὠρα ἐθεράπευσεν πολλοὺς
 σης ἀγτῶ δυνάμεως
 [ἀπο νόσων καὶ μαστιγῶν]
 τ[ε] καὶ [ἐν]εργείας ἐν ε
 καὶ πνευματῶν πονηρῶν
 ἀγτοῖς συλλεξαντες·
 καὶ τυφλοῖς πολλοῖς εὐχαρισάτο³
 προσάγουσι τὴν ἐρῶ
 τὸ βλέπειν·
 [τῆσιν ὡς ἐξ ἰωαννοῦ]
 [λέγοντες εἰ ἀγτος εἶ]
 [στὶν] ὁ ἐρχομενός· ἐν
 ταχ[θ]ῆ μοι βλέπε τῆς
 τ[ο]γ $\overline{\sigma\rho\varsigma}$ οἰκονομίας τῶ
 εὔτεχνες· οὐ γὰρ ἀπλῶς

εἶπε τὸ ἐγὼ εἰμὶ· ἀλλ' ἀποφέρει μᾶλλον ἀγτοῦς· εἰς τὴν δι' ἀγτῶν τῶν πραγ-
 ματῶν πληροφορίαν ἰν [ε]γὰρ ὡς τὴν εἰς ἀγτον πίστιν παραδεξάμε-
 νοί· ὑπονοστικῶς πρὸς τὸν ἀ[πο]σειλάντα ἀγ[τοῦς] πορευθέντες γ[α]ρ φη-
 > σιν ἀπαγγεῖλατε ἰωαννῆ· ἀ' ἴδετε καὶ ἠκούσατε· τυ[φλοὶ ἀ]ναβλεποῦσι· χω-
 λοι περιπατοῦσι καὶ τὰ εἴησ'· ταῦτα πάντα προα[πηγ]ελκασίν· ὡς ἐσομένα
 δι' ἐμ[οῦ] κατὰ καιροῦ οἱ μακαριοὶ προφηταί· εἰ δὲ ἐγὼ γεγονα τῶν παλαι προ-
 εἰρημένων ἀποτετέλεσθης· καὶ τοῦτων ἀγτοὶ γεγονατε θεωροί· μακαριος
 τοιγὴν ὅς ἐάν μὴ σκανδαλισθῆ ἐν ἐμοί:-

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

$\bar{\rho}\bar{\epsilon}$ **Ν**ΟΜΙΖΕΤΕ ΟΤΙ $\bar{\iota}\omega\alpha\bar{\nu}\eta\eta\bar{\varsigma}$ ΜΕΤΑΦΕΡΕΤΑΙ ΩΔΕ ΚΑΚΕΙ· ΩΣ $\bar{\gamma}\bar{\iota}\bar{\pi}\bar{o}$ ΠΝΕΥΜΑΤΩΝ $\bar{\varsigma}\alpha$
 ΛΕΓΟΜΕΝΟΣ· ΩΣΤΕ ΠΟΤΕ ΜΕΝ ΜΑΡΤΥΡΕΙΝ ΟΤΙ ΑΓΤΟΣ ΕΙΜΙ Ο $\bar{\chi}\bar{\varsigma}$ · ΑΛΛΟΤΕ ΔΕ ΕΡΩΤΑΝ
 ΕΙ ΑΓΤΟΣ ΕΓΩ ΕΙΜΙ· ΟΙΔΑ Δ ΠΟΙΕΙ ΕΜΟΝ ΤΟ $\bar{\pi}\bar{\nu}\alpha$ ΕΜΗ Η ΧΑΡΙΣ· ΕΜΗ Η ΕΚΕΙΝΟΥ ΟΙΚΟΝΟ
 ΜΙΑ· ΤΙ ΤΟΙΝΥΝ ΕΞΗΛ
 ΘΑΤΕ ΕΙΣ ΤΗΝ ΕΡΗΜΟ
 ΤΗΝ ΜΗΔΕΝ ΕΧΟΥΣΑ
 ΤΕΡΠΝΟΝ· $\bar{\iota}\bar{\nu}$ · ΩΣ ΔΙ
 Α ΤΗΝ ΕΚΕΙΝΟΥ ΘΕΑΝ
 ΕΞΙΕΝΑΙ ΠΡΟΦΑΣΙΝ
 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 ΑΓΤΟΙΣ·

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
 $\tau(\text{ο}\gamma)\bar{\varsigma}^2$ ΟΧΛΟΥΣ ΠΕΡΙ ΙΩΑΝΝΟΥ·

$\bar{\rho}\bar{\epsilon}$ **Τ**Ι ΕΞΗΛΘΑΤΕ ΕΙΣ ΤΗΝ ΕΡΗΜΟ
 ΘΕΑΣΑΣΘΑΙ· ΚΑΛΑΜΟΝ $\bar{\gamma}\bar{\iota}\bar{\pi}\bar{o}$ Δ
 ΝΕΜΟΥ $\bar{\varsigma}\alpha$ ΛΕΓΟΜΕΝΟΝ·

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 to 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 ΤΙΤΟΥ ¹

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 ΑΓΤΟΥ ²

Ϡ̅ ΕΙ ΩΣ ΠΡΟΦΗΤΗΝ ΧΡΗΣΙΜΩΣ ΑΠΗΛΘΑΤΕ· ΝΑΙ ΛΕΓΩ ὙΜΙΝ ΚΑΙ ΠΕΡΙΣΣΟΤΕΡΟΝ ΠΡΟ

Ϡ̅ ΑΛΛΑ ΤΙ ΕΞΗΛΘΑΤΕ ἸΔΕΙΝ· ἈΝΟΝ
ΕΝ ΜΑΛΑΚΟΙΣ ἸΜΑΤΙΟΙΣ ΗΜΦ[.]
ΣΜΕΝΟΝ³· ἸΔΟΥ ΟΙ ΕΝ ἸΜΑΤΙΣΜΩ
ΕΝΔΟΞΩ ΚΑΙ ΤΡΙΦΗ ὙΠΑΡΧΟΝ
ΤΕΣ⁴, ΕΝ ΤΟΙΣ ΒΑΣΙΛΕΙΟΙΣ ΕΙΣΙΝ·

Ϡ̅ ΑΛΛΑ ΤΙ ΕΞΗΛΘΑΤΕ 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 ΑΓΤΟΥ ⁵

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· μεζων εν γεννητοις γυναικ[ων λ]εγει· ἵνα εξελη την παρθενο²
 εγεννηθη μεν γαρ εκ γυναικος· και καθιζωσε σωμα εκ του ημετερου φγραμα
 τος λαβειν· ἵνα το ολον αγιασθη δια της απαρχης· γεννητων [δε φησ]ι γυναι
 κων, των κατα φγσιν τικογσων· ἵνα ἴδια θη την παρα φγσιν τικογσαν 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 τογσ 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]³ αμην λεγω ἴμιν· μεζων
 των ογνων μει εν γεννητοις γυναικων
 ζων αγτογ εστιν ἰωαννογ ογδεισ εστιν·
 ογχ οτι και ἰωαν
 ησ ογκ αποληψεται· αλλα συγκρινωμεν το ενταγθα αζιωμα εκεινη τη προσδο
 κωμενη χαριτι:- τογ αγιογ κυριλλογ⁴

ῥῥ̄ Ο δε μικροτεροσ ωσ κατα γε την [κατα νομον ζωην μεζων αγτογ εστιν πωσ η]
 τινα τροπον ἰωαννησ μεν ο μακαριοσ ομογ τοισ αλλοισ οι και προ αγτ[ο]γ γεγona
 σι· γεννητοσ εστι γυναικοσ· οι δε γε την πιστιν προσηκαμενοι· γεννητοι μεν
 ογκετι χρηματιζογσι γυναικων· αλλη φησιν ο σοφωτατοσ εγαγγελιστησ εκ
 θ̄γ εγεννηθησαν· οσοι γαρ ελαβον αγτον φησιν χ̄ν δηλονοτι· εδωκεν αγτοισ
 > εζογσιαν τεκνα θ̄γ γενεσθαι· τοισ πιστεγογσιν εισ το ονομα αγτογ· οί, ογκ εξ αιμα
 > των ογδε εκ θεληματοσ σαρκοσ· ογδε εκ θεληματοσ ανδροσ, αλλ' εκ θ̄γ εγεννη
 > ησαν· ανεγεννηθημεν γαρ εισ ἴιοθεσιν θ̄γ· και ογκ εκ σπορασ φθαρτησ κατα
 > το γεγραμμενον· αλλα δια λογογ θ̄γ ζωντοσ και μενοντοσ· βεβαιοι δε προς τογ
 > το ημασ και ο πανσοφοσ παγλοσ ωδε γεγραφωσ· οτι δε εστε ἴιοι· εζαπεστειλεν
 > ο θ̄σ το π̄να του γ̄γ αγτογ εισ τασ καρδιασ ἴμων κρασον⁵ αββα ο π̄ηρ· οτε γαρ ανεβιω
 > χ̄σ ο σκυλεγσασ τον αδην, τοτε τοισ πιστεγογσιν εισ αγτον 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 των αλλων τοις αἰο[ι]ς μαθηταις· ενεφγσχε γαρ αἰτοι λεγων· λαβετε π̄να
- › [αἰο· αν τινων] αφητε τ[α]σ αμαρτι]α[σ] αφεωνται· αν τινων κρα[τητε κ]εκρανην
- › τα[ι] επειδη [γα]ρ ο[λω]ς γεγον[α]σι θε[ι]α[σ] φυσεως κοινωνοι· το δεσποτικον και κατεζογ
 σιαζον των ολων [κ]αταπλογ[τ]ησαντες π̄να· ταῦτη τοι και θεοπρεπεσ αζιωμα πε
 ριθεθεικεν αἰτοι[ς·] τοῦ αφι[εναι] φημι τας αμαρτιας οἰς αν βογλω[ντ]αι· κρατειν δε
 κα[ι] τας ε]τερων [ο]τι γαρ προ της ανατασεως του χ̄χ̄ και αναφοιτησεως τη[ς] εις ογ̄]νον.
 ογκ ην εν ανοις τη[ς] γιο]θ[ε]ιας το π̄να· σαφηνιει λεγων ο πανσοφος εγαγγελιστης
 ἰωαννης· οὔδεπω γαρ ην π̄να οτι ἰς οὔδεπω εδοξασθη· δοξαν την εκ νεκρων
 ανατασιν λεγων· και την εις ογ̄νογσ ανοδον· αναφοιτησας γαρ εις ογ̄νον· ο μονο
 γεν[η]σ τοῦ θ̄γ̄ λογος επεμ
 ψεν ημιν ανθ' εαυτοῦ
 τον παρακλητον και
 εν ημιν εστι δι αἰτοῦ·
 και τοῦτο ημασ εδι
 δασκεν ειπων· εαν
- αμην λεγω ἴμιν· μειζων
 εν γεννητοις γυναικων
 ἰωαννοῦ οὔδεισ εστιν
- › μη γαρ α[π]ελθω ο παρακλητος ογ̄ μη ελθη προς ἴμασ· οτα[ν] δε] απελθω· πεμψω
 αἰτον προς γμασ· ογκογν καν ελαττογσ. ωμεν των την εν νομω δικαιοσυνην κα[τ]ορ
 θωκοτων· κατα γε την της ζωης αετιοτητα¹ φημι· αλλ' εν μειζοσι γεγοναμεν
 δια χ̄ν·² μεμνη[σθαι] δε αναγκαιον ο[τι] καιτοι τοσογτος ἴπαρ[χει]ν εις αρετην [ο] μα
 [καριος βαπτιστης·] ωμολογ[ησαι] φησιν εν χρεια καθεστηκεναι τοῦ αἰογ βαπτις]
 ματος εφη γαρ ποῦ τω παντων σ̄ρι χ̄ω προσδιαλεγομενος· > εγω χρειαν ε
 χ̄ω ἴπο σογ βαπτισθηναι· αλλ' ογκ αν εδενη τοῦ αἰογ βαπτισματος· ει μη τι
 πλεον ην εν αἰτω· και της εν νομω δικαιοσυνης ἴπερκειμενον·-

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'ο πληθὺς παιδίων ἐτεμνετο· ἄ, καὶ τὴν τοῦ βίου γελωντα τυρ
βην· καὶ τῶν ἐν ἀγ
τῶ πραγμάτων το
ἀνομαλον καὶ τὴν
ετερων εἰς ετερα δει
νην καὶ ἀθροαν με
ταβολὴν· τα μεν
ηγλογν· τα δε εθρη
νογν· ἀλλ' οὔτε τοῖς
ἀγλογσι καὶ χαιρογ
σιν οἱ θρηνογντες
σὺνηδοντο· οὔτε
μὴν τοῖς κλαιογσι·
οἱ τὸν ἀγλον εἰχον
τες σὺνεπλαττον
το· εἰτ' ἀλληλοῖς ἐνε
καλογν τροπον τι
να το ἀσγμπαθεσ ἡ
γογν διαθετον
τοιογτων τι πεπον
θαναι τογς τῶν ἰ
ουδαίων δημογς
ομογ τοῖς προσεστη
κοσιν ἰσχυριζετο ἡσ:-

ο δε μικροτερος ἐν τῆ βασι
λειᾳ τοῦ θ̄γ̄ μειζων ἀγτοῦ ε
Ῥ̄ στιν· Ῥ̄ καὶ πας ο λαος ἀκογ
σας καὶ οἱ τελωναι· ἐδικαιω
σαν τὸν θ̄ν βαπτισθεντες
το βαπτισμα ἰωαννοῦ· οἱ
δε φαρισαῖοι καὶ οἱ νομικοῖ·
τὴν βογλὴν τοῦ θ̄γ̄ ἠθε
τησαν εἰς εαγτογς· μὴ βα
πτισθεντες ἕπ ἀγτοῦ· ὄγ
κετι ἐκεινοῖς διελεγετο
ἀλλὰ τοῖς μαθηταις·
NĒ τινι οὔν ὁμοιωσῶ τογς ἀνογς
τῆς γενεᾶς ταγτης καὶ τινι
εἰσιν ὁμοιοῖ· ὁμοιοῖ εἰσιν·
παιδιοῖς τοῖς ἐν ἀγορα καθ
μενοῖς καὶ προσφωνογσιν
ἀλληλοῖς λεγοντα[·] ἡγλησαμε̄
ἕμιν 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 ξφης 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.
 ἴνα μὴ τοῖς αἰρετικοῖς παρασχῆ λαβὴν· φασκοῦσι τὰ δημιοῦργήματα 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 δημιοῦργημάτων· ἄλλως δὲ
 ὁ κς οὐ χρεῖαν εἶχεν ἀσκήσεως· κς γὰρ ἦν τῆς ἁγιοσύνης καὶ ἀγῆς τῆς φύ
 σεως δεσποτῆς:- τοῦ ἁγίου κῆριλλου ³

Β̄ Δια ποιοῦ πραγματος σαγνηεῦθῆσιν πρὸς πιστίν· ἀσύνετε φαρισαῖε· πάντα

Β̄ Ἐληλύθεν γὰρ ἰωάννης ὁ βα
 πτιστῆς μὴ ἐσθίων ἄρτο·
 μήτε πίνων οἶνον· καὶ λε
 γετε δαιμονιον εχει· ἐλη
 λυθεν 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 εἰς 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 ἀξιαστοῦ ζω
 [ἦς 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 νοῦ ἡμῶν· ὁδὸς ἦν
 ὁ μακαριος βαπτιστῆς εἰς χῆν εὐσεβείας· ἴδωμεν δὲ καὶ τὸν ἕτερον· ὁς⁴ δοκεῖ
 πῶς τὴν ἐναντιαν εἶναι τριβὸν τῆς τοῦ ἁγίου βαπτιστοῦ πολιτείας· οὐ
 κ ἦν ἐν ἐρημῳ χῆν· 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 χῶν· ἐφῆ⁶ γὰρ· ἴδου 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. ❧

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. ❧

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. ❧

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

Δ̅ Ηρωθησας, ει η κατα την διηγησιν των ἱερων ευαγγελιων ἴστορη μεν η
τον κ̅ν̅ αλειψας μγρω γγνη μι̅α τις ην η δυο και γαρ οι τεσσαρες ευαγγελι
[στα]ι μγρω τογτον γπο γγναικος ηλειφθαι γεγραφασιν· [κα]ταν[ο]ων τοι
νγν εγω και κατεξεταζων επιμελωσ [τ]ην δι[η]γη[σιν]· και των ευαγγ[ε]
λικων γραμματων ενατενιζων τω ακριβει τρεις [ειν]αι [τας γγ]ναικας [λο]γιζομαι
κ[αι] ε[ι]ς της των προσωπων ποιητος· και εξ αγτοϋ τοϋ τροποϋ της πρα
[ξ]εωσ και εκ της διαφορας των καιρων ο μεν γα[ρ] ἴωαννης περι τη² μαριας
τ[η]ς αδελφη[ς] λαζαροϋ και μαρθας επαινοϋμενης σφοδρα και θε[ε]οσεβοϋς·
και εν ταϊς μαθητιωσαις λε[λ]ογισμενης τω ἰϋ τογτο φησιν ωδε πως διη
γοϋμεν[ος] ο ογν ἰσ̅ προ εξ ημερων τοϋ πασχα ηλθεν εις Βηθανιαν οποϋ ην
> λαζαρος· ον ηγειρεν εκ νεκρων ο ἰσ̅ εποιησαν³ ογν αγτω δειπνον εκει· η δε
> μ[αρ]θα διηκονει· ο δε λαζαρ[ος εις] ην των συνανακειμενων αγτω·

Δ̅̅ Και ἴδοϋ γγνη η τις ην εν τη πο
λει αμαρτωλος· επιγνοϋσα ο
τι κατακειται [εν] τη οικια τοϋ
φαρισαιοϋ·

- > η ογν μαριαμ λαβοϋ[ς]α
- > λιτραν μγροϋ ν[αρ]
- [>] δοϋ πιστικης πολϋ
- > τιμοϋ· ηλειψε τοϋς
- > ποδας τοϋ ἰϋ· και εξε
- > μαξεν ταϊς θε[ρ]ιζιν αγ
- [>] [της τοϋς ποδας αγτοϋ·]
- [π]ρο εξ ημ[ε]ρων

τοϋ πασχα· κατα την οικιαν μαριας και λαζαροϋ και [μ]αρθας τογτ[ο] γεγο
νησαι σαφωσ ἴστ[ορησε]ν ο ευαγγελιστης· ω[ς] και ανωτερω το αγτο τογτο
> προαμφωνησεν· ην [δε] μαρια η αλειψασα τον κ̅ν̅ μγρω και εκμα
> ξασα τοϋς ποδας αγτοϋ ταϊς θριζιν αγτης ης ο αδ[ε]λφ[ος] λαζ[αρος] ησθενει·
πολλα γαρ τοιαϋτα κατα προαμφωνησεν [·]τιν εϋ[·]·] η μεν τη θεια γρα
φη· καθα και περι τοϋ ἰοϋδα φησιν ο μαρκ[ος] τα [ο]νομ[α]τ[α] των δωδεκα
αποστολων απαριθοϋμενος [κ]αι ἰοϋδας ἰσκαριωτης ος και παρεδωκεν
αγτον καιτοι γε οϋ[δε] πω παραδοϋς ην αγτον· αλλα το μ[ε]λλον ωσ ηδη γενο
μενον εγραψεν· ο δε γε ματθαιος μακραν διαλεξιν μελλοντα προς τον
σωτηριον σταϋρον ο θελοντα βαδιζην τον ἰν̅ 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 γυνη 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 βηθανιαν 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 γυνη ητις ην εν
 τη πολει αμαρτωλος· ε
 πιγνωσα οτι κατακειται
 εν τη οικια του φαρισαιου·

ξεως· εκει μεν γαρ τους ποδας ηλειψεν και απεμαζεν της ιδιας κε
 φαλης ταις θριξιν η αλιψασα· ενταγα δε· κατεχεεν επι της του ιυ κεφα
 λης· και απο του χρονου· προ μεν γαρ εζ 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 γεγονησθαι 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 ιν χν ωδε πως συγγεγραφως· > ηρωτα
 > δε τις αυτον των φαρισαιων ινα φαγη μετ αυτου· και εισελθων εις τον
 > οικον του φαρισαιου ανεκλιθη· και ιδου γυνη εν τη πολει· ητις ην
 αμαρτωλος· και επιγνωσα οτι ανακειται εν τη οικια του φαρισαιου·³

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 ἐνεθῦμηθῆς· 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· δύο χρεο
φιλεταὶ ἥσαν δανίστη τινὶ·
ὁ εἰς [ὦ]φ[ιλ] ἐν δηνάρια πέντα
κόσια· ὁ δὲ ἕτερος. πεντικὸ
τά² μὴ ἐχόντων αὐτῶν ἀπο
δοῦναι. ἀμφοτέροις εὐχαρι
σατό· τίς οὖν αὐτῶν πλεῖον
ἀγαπήσει αὐτὸν· ἀποκριθεὶς
σιμων εἶπεν· ἵπολαμβάνω·
ὅτι ὡς το πλεῖον εὐχαρισάτο· ὁ
δὲ εἶπεν αὐτῷ ὀρθῶς ἐκρίνας·

γὰρ φρονεῖ· χρεῖαν
εἶς καὶ αὗτος ἀμαρ
τημάτων ἀφесе
ὡς· πολλακίς δὲ γί
νεται τὸν μὲν πολ
λὰ ἐπτακότα δι ε
ξομολογήσεως τῶν
ἀμαρτημάτων ἀ
παλλαγῆναι· τὸν
δὲ ὀλίγα ἠμαρτικο
τά δι ἵπερηφανίαν
μὴ προσελθεῖν τῷ
φάρμακῷ 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 ἐστὶν 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 ΕΒΡΕΖΕ ΜΟΥ ΤΟΥΣ ΠΟΔΑΣ ΚΑΙ ΤΑ ΕΛΥΤΗΣ ΑΠΕΠΛΥΝΕΝ ΑΜΑΡΤΗΜΑΤΑ·
 ΕΞΕΜΑΖΕ 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 εβρεzen μου τους
 ποδας· και ταϊς θριζιν αυτης
 εξεμαzen· 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 εγαϊσθητως
 συνειδεν τα ελυ
 της κακα· δια
 τογτο λεγω σοι α
 φεωνται αι αμαρ
 τια αυτης αι πολ
 λαι· ειπεν το αληθεσ,
 ἵνα νοησι 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 γοῦν ἐπετιμῶν τοῖς ἐθελοῦσι προσεδρεύειν αὐτῷ·
 καὶ τὴν παρ' αὐτῷ δειψῶσι μύσταγωγίαν· δῦσσεβοῦντες τε καὶ λεγοντες·
 > δαίμονιον ἔχει καὶ μαινεται· τί ἀκοῦετε αὐτοῦ· οὐκοῦν οὐκ ἐκεῖνοις
 δεδοται γινῶναι τὰ μύστηρια τῆς βασιλείας τῶν οὐρανῶν· ἡμῖν δὲ μάλλο
 τοῖς ἐτοιμοτεροῖς εἰς πιστίν· δέδωκε γάρ ἡμῖν αὐτὸς τὸ δύνασθαι μόνον
 παραβολὰς καὶ σκοτινὸν λόγον· ῥησεις τε σοφῶν καὶ αἰνίγματα· εἰκο
 νες γὰρ εἰς ἡμᾶς ὡς περ αἱ παραβολαί² πραγμάτων· οὐχ ὁρατῶν· νοητῶν δὲ μάλ
 λον καὶ πνευματικῶν· ὁ γὰρ ἴδειν οὐκ ἐνεστὶ τοῖς τοῦ σώματος ὀφθαλ
 μοῖς· τοῦτο δεικνύσιν ἡ παραβολή· τοῖς τῆς διανοίας ὀμμασι· δια τῶν
 ἐν αἰσθησεί καὶ οἷον ἀπτῶν πραγμάτων διαμορφοῦσα καλῶς τὴν τῶν
 κβ̄ περὶ τῆς παραβολῆς τοῦ σπειροντος· ³ νοητῶν ἴσχυοτι
 τὰ ἴδωμεν τοῖ
 νῦν ὅποῖαν ἡμῖν
 ἐξέφαινει τὴν
 ις̄ εἶπεν δια παραβολῆς· νοήσιν τοῦ κρβ̄
 κβ̄ ἔζηθεν ὁ σπειρων τοῦ λογος· ἐζηθεν
 σπειραι τὸν σπορον αὐτ(οῦ)· φησιν ὁ σπειρων
 τοῦ ἁγίου τιτοῦ ⁴ τοῦ σπειραι καὶ τὰ ἐζησ:-

ις̄ ἔζηθεν· ἦν γὰρ ἐν τοῖς κολπίοις τοῖς πατρικοῖς προ πάντος αἰῶνος ὁ σὺναΐδι
 ὁσ τοῦ πρς̄ λογος· οὐ γὰρ ὅτε σπειρεῖ· τότε ἐστὶ μόνον, οὐδ' ὅτε ἐκ μαρίας γεννα
 ται· τότε ἀρχὴν τοῦ εἶναι λαμβάνει ἀλλὰ προ αἰῶνων γενναται καὶ ἐν τῷ
 κόσμῳ ἦν· καὶ ὁ κόσμος αὐτὸν οὐκ ἐγνώ· ἐζηθεν ὁ σπειρων τοῦ σπειραι
 τὸν ἴδιον σπορον· δια τί τὸν ἴδιον· οὐ γὰρ δανίζεται λόγον· λογος ἦν ἵπάρ
 χων τὴν φύσιν· οὐκ ἐστὶν ἴδιος σπορος παγλοῦ· οὐδὲ ἰωαννοῦ· οὐδὲ ἀλ
 λοῦ τινος τῶν ἀποστόλων ἢ προφητῶν· ἀλλὰ σπορος μὲν ἦν· οὐκ ἦν
 δὲ αὐτῶν ἴδιος· ἀλλὰ λαβόντες ἐχοῦσιν· χς̄ δὲ ἴδιον ἔχει σπορον ἐκ τῆς ἴδι
 ἀς̄ φύσεως τὴν διδασκαλίαν προφερῶν· ἐὰν γὰρ λέγει παγλος· ἐγὼ ἐφύτεγ
 σα· ἀπολλῶς ἐποτίσεν· δίδωσι μὲν τῷ κρβ̄ τὸ σπειρεῖν· ἐαυτῷ δὲ τὸ φύτεγ
 και· ὁ γὰρ φύτεγων· ἀλλοθεν λαμβάνων· ἀλλαχοῦ μετατίθῃσιν· ὁ δὲ σπει
 ρων οὐ μεταφύτεγει· ἀλλ' ἐκ τῶν ἰδίων ταμείων λαμβάνων σ[κο]ρπ[ι]ει
 ἀφθονῶ χειρὶ σπειρων· ὁ παγλος ἐλέγεν· εἰ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λα
 λοῦντος χγ̄· ὁ δὲ κρβ̄ 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 αἰτοῦ της φύσεως ο σπορος και γαρ αἰτος εστιν ο παντος αγαθοῦ
 σπορευς και ημεις γεωργιον αἰτοῦ και αἰτοῦ τε και παρ αἰτοῦ καρπο
 φορια πασα πνεῦμα
 τικη και τοῦτο ημας
 διδασκει λεγων > χω
 > ρις εμοῦ οὔ δγνασθαι
 > ποιειν οὔδεν:-
 τοῦ αγιοῦ κυριλλοῦ ¹

12 Τις ἀρα εστιν ο τοῦ λογοῦ
 σκοπος και οποι ποτε
 βλεπει της παραβολης
 το βαθος παρ αἰτοῦ
 μαθωμεν τοῦ συν
 θεντος αἰτην ἠγνο
 ησαν ταῦτα προ ημῶν
 οι μακαριοι μαθηται
 και προσησαν τῷ ἁγίῳ
 παρακαλοῦντες και λε
 γοντες τι εστιν αἰτη
 η παραβολη και τι
 προς ταῦτα ἡς > ο σπο
 ρος εστιν ο λογος τοῦ
 ἁγίου και τα εἴης:

12 **Και εν τῷ σπειρειν αἰτον**
 ο μεν επεσεν παρ την
 οδον και κατεπατηθη
 και τα πετεινα τοῦ οὔ
 ρανοῦ κατεφαγεν αἰτο
 και ετερον κατεπεσε
 παρ την πετραν και φύ
 εν εζηρανθη δια το μη
 εχειν ἴκμαδα και ετε
 ρον επεσεν εν μεσῶ
 των ακανθων και συμ
 φγεισαι αι ακανθαι απε
 πνιξαν αἰτο και ετερο
 επεσεν εις την γην την
 αγαθην και φγεν εποη
 σεν καρπον εκατονταπλα
 σιονα ταῦτα λεγων εφῶνει ο ε
 χων ὠτα ακοειν ακουετω

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). ❀

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. ❀

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 ΝΟΥC]
 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 ΣΥΝΑΓΗΓΕΡΜΕΝΩΝ· ΚΑΙ ΔΣΜΕ
 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
 [ΣΟ]ΦΟΣ ΠΑΥΛΟΣ· 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 ΠΑΥΛΟΣ· 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 Ἰσχύη ΤΟΥ ΠΟΙΗΣΑΙ ΑΛΕΥΡΟΝ ΝΕΩΣΑΤΕ ΤΟΙΝΥΝ ΕΑΥΤΟΙΣ
ΝΕΩΜΑΤΑ· ΕΤΕΡΟΣ ΠΡΟΦΗΤΗΣ ΦΗΣΙΝ ΚΑΙ ΜΗ ΣΠΕ[ΙΡΗ]ΤΕ ΕΝ ΑΚΑΝΘΑΙΣ· ΟΥ
ΚΟΥΝ ΙΝΑ Ο ΘΕΙΟΣ ΕΝ ΗΜΙΝ ΕΞΑΝΘΗΣΕΙ ΣΠΟΡΟΣ· ΑΠΟΒΑΛΩΜΕΝ ΤΗΣ ΑΥΤΩΝ ΔΙ
ΑΝΟΙΑΣ ΜΕΡΙΜΝΑΣ ΚΟΣΜΙΚΑΣ· ΓΗ ΔΕ ΠΙΩΝ ΚΑΙ ΕΥΤΟΚΟΣ Η ΠΟΙΟΥΣΑ ΚΑΡΠΟΝ
ΕΚΑΤΟΝΤΑΠΛΑΣΙΟΝΑ ΠΕΡΙ ΤΩΝ ΤΟΙΟΥΤΩΝ ΑΝ· ΛΟΓΟΙΤΟ ΚΑΙ ΜΑΛΑ ΔΙΚΑΙΩΣ
ΤΟ ΔΙ ΕΝΟΣ ΤΩΝ ΑΓΙΩΝ ΠΡΟΦΗΤΩΝ ΕΙΡΗΜΕΝΟΝ ΠΑΡΑ ΘῩ· ΚΑΙ ΜΑΚΑΡΙΟΥΣΙΝ
ΥΜΑΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ· ΔΙΟΤΙ ΕΣΕΣΘΕ Ὑμεις ΓΗ ΘΕΛΗΤΗ· ΟΤΑΝ ΓΑΡ ΕΙΣ ΝΟΥΝ

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·

ΚΑΘΑΡΟΝ ΤΩΝ ΠΑΡΕ
ΝΟΧΛΕΙΝ ΕΙΩΘΟΤΩ·
ΘΕΙΟΣ ΠΟΤΕ ΛΟΓΟΣ ΚΑ
ΤΕΝΕΧΘΗ· ΤΟΤΕ ΔΙ
ΔΩΣΙ ΡΙΖΑΝ ΕΙΣ ΒΑΘΟΣ
ΚΑΙ Α ΣΤΑΧΥΟΣ ΔΙΚΗ·
[ΕΠΙΠΗΔΑ] ΚΑΙ ΤΕ
Λ[Ε]CΦΟΡΕΙΤΑΙ ΚΑΛΩC·
ΠΛΗΝ ΕΚΕΙΝΟ ΧΡΗ
CΙΜΟΝ ΟΙΜΑΙ ΜΑΘΕΙΝ

ΕΛΟ[ΜΕ]ΝΟΙC ΕΙΠΕΙΝ· Ο ΓΑΡ ΤΟΙ ΜΑΤΘΑΙΟΣ ΑΥΤΟ ΔΕ ΤΟΥΤ[Ι] ΚΕΦΑΛΑΙΟΝ
ΗΜΙΝ ΕΞΗΓΟΥΜΕΝΟΣ ΤΗΝ ΑΓΑΘΗΝ ΕΦΗ· ΓΗΝ ΕΚΔΟΥΝΑΙ ΚΑΡΠΟΥC

ΕΝ ΤΡΙCΙ ΔΙΑΦΟΡΑΙC· Η ΜΕΝ ΓΑΡ ΦΗΣΙΝ ΕΠΟΙΗΣΕΝ ΕΚΑΤΟΝ· Η ΔΕ ΕΞΗ
ΚΟΝΤΑ· Η ΔΕ ΤΡΙΑΚΟΝΤΑ· ΑΘΡΕΙ ΔΗ ΟΥΝ ΟΠΩC ΤΡΕΙC ΕΦΗ Χ̄C ΕΙΝΑΙ

ΤΑC ΒΛΑΒΑC· ΚΑΙ ΟΜΟΙΩC ἸCΑΡΙΘΜΟΥC ΑΥΤΑΙC ΤΑC ΕΥΔΟΚΙΜΗΣΕΙC· ΤΑ ΜΕ̄
ΓΑΡ ΕΙC ΤΗΝ ΟΔΟΝ ΠΙΠΤΟΝΤΑ ΤΩΝ CΠΕΡΜΑΤΩΝ ὙΠΟ ΠΤΗΝΩΝ ΔΙΑΡΤΑ
ΖΕΤΑΙ· ΤΑ ΔΕ ΕΝ ΤΟΙC ΠΕΤΡΩΔΕCΙΝ ΕΞΑΝΘΗΣΑΝΤΑ ΜΟΝΟΝ ΟΥΚ ΕΙC ΜΑΚΡΑ·
ΞΗΡΑΙΝΕΤΑΙ· ΤΑ ΔΕ ΕΝ ΤΑΙC ΑΚΑΝΘΑΙC· ΕΝΑΠΟΠΝΙΓΕΤΑΙ· ΓΗ ΔΕ Η ΘΕΛΗΤΗ
ΚΑΡΠΟΥC ΑΠΟΤΙΚΤΕΙ· ΤΟΥC ΕΝ ΤΡΙCΙΝ ΩC ΕΦΗΝ ΔΙΑΦΟΡΑΙC Ρ̄ ΚΑΙ Ξ̄ ΚΑΙ Λ̄·

- > Ω[C] ΓΑΡ Ο ΠΑΝCΟΦΟC ΓΡΑΦΕΙ ΠΑΥΛΟC ΕΚΑCΤΟC ΗΜΩΝ ΙΔΙΟΝ ΕΧΕΙ ΧΑΡΙCΜΑ
> ΕΚ ΘῩ Ο ΜΕΝ ΟΥΤΩC· Ο ΔΕ ΟΥΤΩC· ΟΥ ΓΑΡ [Ε]Ν ἸCΩ ΜΕΤΡΩ ΠΑΝΤΗ ΤΕ ΚΑΙ ΠΑΝ
ΤΩC ΤΑC ΤΩΝ ΑΓΙΩΝ ΕΥΔΟΚΙΜΗΣΕΙC ΓΕΓΕΝΗΜΕΝΑC ΕΥΡΙCΚΟΜΕΝ· ΠΛΗΝ
ΖΗΛΟΥΝ ΑΝΑΓΚΑΙΟΝ ΤΑ ΜΕΙΖΟΝΑ ΤΕ ΚΑΙ ὙΠΕΚΕΙΜΕΝΑ ΤΩΝ ΧΘΑΜΑΛΩ

ΤΕΡΩΝ:-

ΤΟΥ ΑΓΙΟΥ ἸΩΑΝΝΟΥ ΕΠΙΣΚ(Ο)Π(ΟΥ)· ΚΩ^τ ΣΤΑΝΤΙΝΟΥΠΟΛ(ΕΩΣ) ¹

κα^α Ταῦτα λεγῶν· εἰς ἀκριβείαν ἀγείβιοῦ· παιδεγῶν ἐναγωνίους εἶναι· ὡς ἔ-
πο τοῖς ἀπαντῶν ὀφθαλμοῖς κειμενοῦς· καὶ ἐν μεσῶ τῷ τῆς οἰκοῦμε-
νης ἀγωνιζομένοισι θεατρῶ· μὴ γὰρ διὰ τοῦτο ἴδῃτε φῆσιν· ὅτι ἐπαγ-
θα καθήμεθα νῦν· καὶ ἐν μικρῶ γωνίᾳ ἐσμεν μερεῖ· γενήσεσθε γὰρ
πᾶσι καταδῆλοι ὡρ(ιγενοῦς) ²

κα^α Τοῦτο γὰρ ὁ ποιῶν οὐ προνοεῖται τῶν εἰσπορευομένων εἰς τὴν οἰκίαν·
[ο]ἱς δεῖ τιθεσθαι τὸν
λῦχνον· οἱ τῷ ἀλη-
θινῷ φωτὶ καὶ λο-
γῷ τῷ λαμπρῷ καὶ
ταῖς ἀκτίσι τῆς σο-
φίας ἀναπτόντες
τὸν ἐν ἀγῶσι νοῦν
φύσιν ἔχοντα κα-
θὴν κατεσκεύα-
σεν αὐτὸν ὁ δῆμιουργ-
οὗ λῦχ[οῦ δεομέ]-
νοῦ τῆς ἀπο τοῦ
λογοῦ καὶ σοφίας
καὶ τῆς ἀληθείας
τοῦ ἀληθινοῦ φω-
τός ἀναψέως·-
ἀπολιναριοῦ ³

ΤΟ ΔΕ ΕΝ ΤΗ ΚΑΛῆ Γῆ· ΟΥΤΟΙ
ΕΙΣΙΝ ΟΙΤΙΝΕΣ ΕΝ ΚΑΡΔΙΑ
ΚΑΛῆ ΚΑΙ ΑΓΑΘῆ ΑΚΟΥΣΑΝ
ΤΕΣ ΤΟΝ ΛΟΓΟΝ· ΚΑΤΕΧΟΥ-
ΣΙΝ· ΚΑΙ ΤΕΛΕΣΦΟΡΟΥΣΙΝ
ΕΝ ΥΠΟΜΟΝῆ·

κα^α Οὐδεὶς δὲ λῦχνον ἀψάσ·
καλύπτει αὐτὸν σκευεῖ·
ἡ ἕποκατῶ κληνῆς τιθῆ-
σιν· ἀλλ' ἐπὶ λῦχνιας τιθῆ-
σιν· ἵνα οἱ εἰσπορευόμε-
νοὶ βλέπωσιν τὸ φῶς·

κα^α Σπογδαζειν γὰρ χρεῖ-
την δοθεῖσαν ἡμῖν
λαμπρότητα φύλαττειν ἐν ἕψηλῳ καὶ μὴ συγκάλυπτεῖν ἀργία ἢ συμ-
βολὴν ἢ κλινῆ· ἀναπαύοῦσα τὸ σῶμα ταῖς σαρκικαῖς ἡδοναῖς· οὐ γὰρ φύ-
σικόν ἡμῖν· ἀλλ' ἐκ δόσεως τὸ καλόν· τὸ δὲ τοιοῦτον ἀμελοῦμενον
ἀφίσταται· ἀπαγεῖ δὲ ἡμᾶς τῆς ἰδίας φιλοδοξίας τὴν ἕγ^α δόξαν τέλος
τῶν ἐργῶν προτιθεῖς·-

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 οταν γαρ τοσαυτη η̄ αρετη, αδυνατον αυτην λαθειν:-
 τοῡ ᾱυτογ ²

κγ̄ ο̄ εχων γαρ σπουδαιαν προαιρεσιν· ληψεταῑ π̄νς̄ χαριν και σοφιας και γνω̄
 σεως και αξιο̄ν των̄ πονων̄ την̄ αμοιβην:- τοῡ ᾱυτογ ³

κδ̄ τᾱ γαρ εκ̄ φυσεως̄ η̄μιν̄ ενοντᾱ· η̄ διᾱ χαριτος̄ δοθεντᾱ· εαν̄ μη̄ διᾱ της̄

κβ̄ ογ̄ γαρ̄ εστιν̄ κρυπτον· ο̄ ογ̄

φανερων̄ γενησεταῑ· ογ̄

δε̄ αποκρυφον, ο̄ ογ̄ μη̄

γνωσθη̄· καῑ εις̄ φανερων̄

κγ̄ ελθη̄· κγ̄ βλεπετε̄ ογ̄ν̄ πως̄

ακουετε̄· ος̄ αν̄ γαρ̄ εχη̄· δο

κδ̄ θησεταῑ αυτω̄· κδ̄ καῑ ος̄ αν̄

μη̄ εχη̄· καῑ ο̄ δοκεῑ εχειν̄

νθ̄ κε̄ αρθησεταῑ απ̄ αυτογ̄· κε̄ παρε

γενοντο̄ δε̄ προς̄ αυτον̄ η̄

μηρ̄ καῑ οῑ αδελφοῑ αυτογ̄· κ(αι)

ογ̄κ̄ ηδυνοντο̄ συντηχειν̄

αυτω̄ διᾱ τον̄ οχλον̄· απηγ

γελη̄ δε̄ αυτω̄ οτῑ η̄ μηρ̄ σογ̄

καῑ οῑ αδελφοῑ σογ̄ εστηκα

σιν̄ εζω̄ ιδειν̄ θελοντες̄ σε̄·

συνεχογς̄ προς̄
 χης̄ καῑ σπουδης̄
 φιλοπονογ̄ φυλαξω̄
 μεν̄ ταυτᾱ ζημιω̄
 θησομεθᾱ· ογ̄ μονον̄
 μηδεν̄ προσλαμβανο̄
 τες, αλλᾱ καῑ προσπολλῡ
 τες̄ καῑ ᾱ εχειν̄ εδοξαμεν:-
 τοῡ ᾱγιογ̄ τιτογ̄ ⁴

κε̄ εκ̄ τοῡτογ̄ δηλον̄ οτῑ
 ογ̄κ̄ η̄ν̄ ο̄ σ̄ηρ̄ μετᾱ τω̄
 κατᾱ σαρκᾱ συγγενων̄·
 καταλειπων̄ γαρ̄ τοῡ
 τογς̄ εσχολαζε̄ τη̄ πα
 τρικη̄ διδασκαλιᾱ·
 επειδη̄ δε̄ ποθητος̄
 η̄ν̄ διᾱ την̄ απολει
 ψιν̄ καῑ επιθυμη
 τος̄ εις̄ θεαν̄ διᾱ την̄
 χρονιαν̄ αναχωρησῑ
 παραγινηταῑ η̄ μηρ̄
 αυτογ̄ καῑ οῑ αδελφοῑ
 οῑ προγονοῑ τοῡ ἰωσφ·
 οῑ κληθεντες̄ αδελ
 φοῑ· ογ̄κ̄ εστῑ δε̄ στε
 νη̄ τοῡ κγ̄ η̄ συγγενει
 α· ογ̄δε̄ εν̄ ολιγοις̄ πε
 ριγραφε̄ταῑ αυτογ̄
 η̄ προς̄ ανογς̄ φιλιᾱ·
 η̄λθε̄ γαρ̄ απαντᾱ τον̄ ⁵

+νθ̄

κοσμον̄ εις̄ αδελφοτητᾱ καλεσαῑ αφθονον̄· καῑ προλαβων̄ ελεγεν̄ εν̄ προ
 φηταις̄ τω̄ π̄ρι· απαγγελω̄ το̄ ονομᾱ σογ̄ τοις̄ αδελφοις̄ μογ̄· ποιοις̄ δε̄

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 πνε· λεγει δε τον λογον του
 θγ· ἵνα την τιμην αναπεμψη προς τον πρα· ως γαρ επρεπε τω πρι γεννησαι
 γν, 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 εργασιαις:-

του αγιου κυριλλου²

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 θγσιαι· ως το ακουσαι φωνης αυτου· ἴδου ακον ὕπερ θγσι
 αν αγαθη και η επακροασις ὕπερ στεαρ κριων· οιεσθω δε μηδεις τοις εις
 την μρα τιμης ολιγωρησαι χν ηγογν αφειδησαι της εις αδελφους α
 γαπης· αυτος λελα

ληκε δι[α] μω[γ]σε[ω]ς

τον νομον διη

γορευκεν σαφως·

- > τιμα τον πρα σου
- > σου και την μρα 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
 γονοτας· αγαπατε γαρ φησιν τογς εχθρογς ὕμων τι ογν αρα διδαζαι βογλε

- > ται χς εις ὕπος αιρει μεγα την εις ογνογς αγαπην· ειπερ [α]η εθελοειν τοις πα
 ρ αυτου θεσπισμασι καθγφειναι τον αγχενα· και τινα τροπον ερω τας ανωτα
 τω τιμας και τας εις ληζιν διαθεσεις οφειλομεν απαντες μητ[ρ]ασι και αδελ
 φοις· ογκογν [ο]ι μρα και αδελφους αυτογς ειναι φησιν τ[ο]γς ακουοντας τον λογο
 αυτου και ποιογντας αυτον· πω[γ] ογκ [α]πας[ιν] εναργες· ως εκκεκριμενην και αζι
 οληπτον χαριζεται την αγαπην τοις επομ[ε]νοις αυτω:-³

Ο δε αποκριθεις ειπεν προς

αγτ(ογ)ς μητηρ μουγ και αδελ

φοι μουγ ογτοι εισιν οι

τον λογον του θγ ακουγ

οντες και ποιογντες·

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. 60

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. 60

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? 60

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.

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 λεγει· 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 τῷ δεομαι σοῦ· μη
 > με βασανισθς· παρηγ
 γελλε γαρ φησιν τῷ
 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
 τῷ και φλογες εἰσι τα ἕρματα· 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 αἴτῳ και φωνη μεγα
 λη εἶπεν τι εμοι και σοι ἰῦ ἦε
 τοῦ ἕψιστοῦ[·] δεομε σοῦ μη
 με βασανισθς· παρηγγειλεν
 γαρ τῷ πνεύματι τῷ ἀκαθαρτῷ
 ἐξελεθαι ἀπ αἴτου²· πολλοις
 γαρ χρόνοις σὺνηρπακει αἴτο·
 και ἐδесμεγето αλγессιν και
 [πεδαι]ς φ[γλ]αccομενος
 και διαρρηссῶν τα δεσμα
 ἡλαγνητο 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

λγ̄ ἄρ οὖν οὐκ εἶδως ἤρετο ἡ̄ς· καὶ ὡς εἰς τῶν καθ ἡ̄μας ἐζητεῖ μαθεῖν· καίτοι πῶς
οὐκ ἀσύνετον πάντεως το φράσαι τι τοιοῦτον ἢ νοεῖν· πάντα γὰρ οἶδεν
ὡς ἡ̄ς κ[αἰ] καρδίας ἐταζει καὶ νεφροῦ[ς]· ἤρετο δὲ οικονομικῶς ἵνα μαθῶμεν
ὅτι πο[λλ]ῆ δαιμονίων πληθὺς μῖα[ν] ἀνοῦ[ς] ψυχὴν κατ[ἐνεϊματο:-]
τοῦ αἰτοῦ ²

λδ̄ ἠ̄τις γε μὴν ἢ τῶν ἀκαθάρτων π[νε]ύματων ἀγέλη τὴν ἰσὴν τε καὶ ὁμοίαν
ἐαυτῆ τῶν χοίρων ἀγέλην κατένευσε δὲ ἡ̄ς οικονομικῶς καίτοι το παρ αἰτω̄
εσομένον οὐκ ἠγνώκως· δέδωκε γὰρ τὴν ἐξοῦσιαν αἰτοῖς· ἵνα ἡμῖν γενῆ
τα[ἰ] καὶ τοῦτο μετὰ τῶν ἄλλων· ὠφ[ε]λιὰς προφασίς· καὶ ἀσφαλείας ἐλπί[ς] αἰτοῦ

λγ̄ Ἐπρωτήσεν δὲ ἀ[γ]τόν ο ἰς̄ λέ

γῶν ὅτι σοὶ ὄνομα ἐστίν

ὁ δὲ εἶπεν λέγεων ὅτι³ [Δ]αἰ

μό[νι]α πολλὰ εἰσῆλθεν εἰς

λδ̄ αἰτ[ὸν] καὶ παρεκαλεῖ

[αἰτόν] ἵνα μὴ ἐπιταῖν αἰ

[τοῖς] εἰς τὴν ἀβύσσον

[ἀπελ]θεῖν⁴

εἰ γὰρ χοίρω[ν] τὴν

ἐξοῦσιαν ὡς οὐκ ἐ

χόντες δὴ λ[ο]νοτι

οἱ δὲ τῶν [ο]γτώ μι

κρῶν καὶ ἐγτελεστά

[τ]ῶν οὐκ ἐχόντες

[πῶς] ἀν ἀδικησίαν

[τίνα] τῶν ἐσφραγισμέ

[νῶν] παρὰ ἡ̄ς· καὶ τῆς

[εἰς] αἰτόν ἐλπίδος ἀνήρ

[τήμενων] καὶ μὴν καὶ

τοῦτο πρὸς τοῦτο

εἴσεται [μ]θεῖν [ὡς]

ἀπο γὲ τοῦ σὺμβεβηκός τῆ τῶν χοίρων ἀγέλη· ὅτι εἰσὶν ο[ἰ]α[λ]ι[τη]ριοὶ δαιμο
νες κακοὶ· καὶ τῶν ὑπ αἰτοῖς γενομένων ἐπιβοῦλοι· τοῦτο γὰρ ἐκδειξείεν ἀν
μαλὰ σαφῶς· τὸ κατακρημνίσαι τοὺς χοίρους ἐναποπνίζαι τε τοῖς ὕδασι· καὶ δι
ὰ τοῦτο κατένευσεν αἰτοῦσιν αἰτοῖς ο ἡ̄ς· ἵν' ἐκ τοῦ σὺμβεβηκός μαθῶμεν
ἡμεῖς· ὅποιοι τινες εἰσὶν· ὡς ἀπὴνεῖς τε καὶ θηριώδεις:-

τοῦ ἀγίου τίτοῦ ⁵

λδ̄ ὠσαυτεῖ ἐλεγεν· μὴ ἀποπεμπῆς ἡ̄μας. [ἡ]δὴ εἰς τὸ σκοτός τὸ ἐξώτερον· τὸ ἠτοῖμα
σμενον τῷ διαβόλῳ καὶ τοῖς ἀγγελοῖς αἰτοῦ· εἴπει τοιγὴν οἰδασίν ὅτι ποτε πέμ
φθῆσονται· ἀνεσίν πρὸς καιρὸν αἰτοῦσιν· ὁμολογοῦντες δηλαδὴ σαφῶς
ὅτι ἐὰν ἐπιταῖν ἀπελευσονται· ὥστε ο κς̄ ἐδύνατο μὲν ἐπιταῖν αἰτοῖς
συνεχώρησε δὲ αἰτοῦς εἶναι ἐν τῇ γῆ ταῦτη ὡς περ οὖν καὶ τὸν διαβόλον πρὸς
γυμνασίαν τῶν ἀνῶν· τοῦ γὰρ ἀντιπαλοῦ ἢ ἀπογία· τοῦ νικητοῦ ἀφαιρεῖ
ταὶ τὸν στεφάνον· αἰτοὶ μὲν γὰρ πονηροῦνται· ὁ δὲ ἀγωνοθετὴς στεφάνον

προτιθει τοις νικωσιν· παρεκαλουν οι δαιμονες τον κν· ει κατα τους αιρε-
 τικους αρχαι ησαν δυο· ογκ αν οι δαιμονες παρεκαλουν 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:-

τογ αγτογ τιτογ ¹

λε̅ Η̅γαγεν αγτογ της
 ζημιας η αναγκη προς
 τον ρα̅· ει γαρ ησαν α-
 ζημιοι, ογκ ηρχον
 το· ορας πως δι ων
 ζημιοι χρηματα εγ-
 εργετει ψυχας:

² Εγρον καθημενον
 [τον τεθεραπευμε]
 [νον παρα τογς ποδας]
 [τογ 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 τογς ποδας, τον
 μηδε δεσμοις κατεχό-
 μενον· επεγνωσαν
 τον χαρακτηρα· εθαγ
³ μασαν την θεραπι-
 αν τογ παθογς εζε
 πλαγησαν επι τω γε-
 νωμενω:-

Η̅ν δε εκει αγελη χοιρων ἴκανω̅

βοσκομενων εν τω ορει· και
 παρεκαλεσαν αγτον ινα αγ-
 τοις επιτρεψη εις εκεινογς
 εισελθειν· και επετρεψεν
 αγτοις· ε̅ξεληθοντα δε
 τα δαιμονια απο τογ ανογ̅ ει-
 σηλθον εις τογς χοιρογς·
 [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 τογς αγρογς·

λε̅ Ε̅ζηλθον δε ἴδειν το γε-
 γονοσ· και ηλθον προς
 τον ιν̅ και εγρον καθημε-
 νον τον ανο̅ν αφ ογ τα δαι-
 μονια εζεληλγθει· 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). 

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 ἄπ' οὐδενος τῶν ἰατρῶν θεραπευθῆναι· ἠψατο τοῦ κρασπεδοῦ ἰγ'· ἐὰν ἴδωμεν τὴν πίστιν ἡμῶν τὴν εἰς χν' ἰν'· καὶ νοησῶμεν πηλικὸς ἐστὶ· οὐ γὰρ τοῦ θγ' καὶ τινος· ἠψαμεθα αὐτοῦ· ὡφομεθα ὅτι πρὸς συγκρίσιν τῶν ἐν αὐτῷ κρασπεδῶν· κρασπεδοῦ ἠψαμεθα· καὶ ἀψαμένην τοῦ ἱματιοῦ αὐτοῦ εθε

^μ Καὶ γγνη οὔσα ἐν ῥύσει αἵματος²
 ἀπο ἐτῶν δώδεκα· ἠτίς ἰατροῖς
 προσαναλώσασα ὅλον τὸν βίον
 οὐκ ἴσχυσεν ἄπ' οὐδενος θε
 ραπευθῆναι· προσελθοῦσα
 ὀπίσθεν· ἠψατο τοῦ κρασπε
 δοῦ τοῦ ἱματιοῦ αὐτοῦ· καὶ
 παραχρημα ἐστὶ ἡ ῥύσις τοῦ
 αἵματος αὐτῆς·

ραπεύσεν· ἀλλ' ὁμῶς
 τὸ κρασπεδὸν θε
 ραπεύει ἡμᾶς καὶ
 ποιεῖ ἡμᾶς ἀκοεῖν
 > ἀπο τοῦ ἰγ'· θγ'γατερ,
 > ἡ πίστις σοῦ σεσῶ
 > κεν σε καὶ θεραπεύ
 ῆσόμεθα· ἐπειδὴ
 περ ἠψαμεθα τοῦ κρασ
 πεδοῦ τοῦ ἰγ'· εἰ θε
 λομεν οὐκ καὶ ἡμεῖς
 θεραπευθῆναι· πῆ
 στεῖ ἀψόμεθα τοῦ
 [κρασπεδοῦ] τοῦ ἰγ'

καὶ θεραπευθῆσόμεθα ἐὰν θεραπεύθωμεν· 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 ΘΕΟΠΡΕΤΟΥC
 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. 60

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. 60

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. 60

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, ἀΡΝΟΥΜΕΝΩΝ ΔΕ ΠΑΝΤΩΝ. 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 θλιβούσιν· οὐλοὶ οὐ
 τε[σ] ἀσύμφωνοί· ἤμεις γὰρ διὰ πιστεῶς· εἰς ἐστὲ ὅπου γὰρ σύμφωνία πιστεῶς·
 ἐκεῖ ὁ μὲν ἀριθμὸς ἀφαιρεῖται· ἢ [δε ο]μονοία εἰς ἐνοπήτα συναγεται· καλεῖ δὲ
 θυγατέρα τὴν τεθεραπευμένην· πιστεῶς ἐνεκά· ἢ γὰρ πιστὶς αὕτη τῆς

ἀρνούμενων δὲ πάντων

εἶπεν ὁ πέτρος καὶ οἱ σὺν ε

^{MB} αὐτῶ· [MB] ἐπιστάτα οἱ οὐλοὶ σὺ

νεχούσιν² σε καὶ ἀποθλιβού

σιν καὶ λέγει τις ὁ ἀψάμενος

μοῦ· ὁ δὲ εἶπεν ἠψάτο [μοῦ]

τις ἐγὼ γὰρ ἐγνων δ[ύναμιν ε]

ἕλληλογθιαν³ ἀπ ἐμοῦ

θεραπείας τὸ κρεῖτ

τὸν τὴν ἰσοθεσίαν

εὐχαριστῶ· ἢ γὰρ πι

στὶς σοῦ φησὶν σεσῶ

κέν σε:-

τοῦ ἀγίου κύριλλου⁴

^{MG} Πεπληροφωρημέθα

τοῖνυν· 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 ἕλληλογθιαν
 ἀπ ἐμοῦ· ἐστὶ δὲ μετρῶν ἐπεκεῖνα τῶν καθ ἡμᾶς· ἢ ταχὰ ποῦ καὶ
 ἀγγελικῶν τὸ δύναμιν ἐκπεμπᾶν τινὰ· καὶ ὡς ἀπο γέ τῆς ἰδίας φύ
 [σεως τοῦτεστιν ἀφ ἐαυτῶν πρεπεῖ δὲ μόνῃ τὸ χρῆμα τῆ πάντων]
 ἐπεκεῖνα καὶ ἀνωτάτω φύσει· οὐδὲν [γ]άρ τῶν ἐν τοῖς κτισμάσιν
 φέρει τινὰ δύναμιν ἰατικὴν ἢ ἄλλαν ἑτέραν τινὰ ἰδίαν· ἀλλὰ θε
 οδοτόν:-

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
 γεγονε 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 παραχρημα·

[—]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. 60

¹ A phrase has been omitted in the Greek of Codex Zacynthius through homoeoteleuton, cf. Reuss, *Lukas-Kommentare*, 87, extract 68: it should read $\alpha\gamma\tau\omicron\upsilon\varsigma <\pi\rho\sigma\tau\epsilon\tau\alpha\chi\epsilon \kappa\alpha\iota \mu\eta \delta\pi \lambda\upsilon\tau\eta\varsigma \epsilon\acute{\zeta}\epsilon\rho\chi\epsilon\theta\alpha\iota . \epsilon\delta\epsilon\iota \gamma\alpha\rho \mu\eta\tau\epsilon \tau\omicron\upsilon\varsigma> \delta\pi\alpha\acute{\zeta}$.

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.

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. ✠

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.

$\overline{[\zeta\epsilon]}$ ἮκογCEN δε ηρωδH[σ ο] τετρ[α]ρ
 χHσ¹ τα γινομενα παν[τα[·]] και διηπο
 ρει δια το λεγεCθα[ι γπο τ]ινων
 οτι ἴωαννηC ηγερθ[η] εκ νεκρω[·]
 ἴπο τινων δε οτι ηλιαC εφανη[·]
 ἴπο τινων οτι προφητηC τικ
 των αρχαιων αν[ε]Cτη[[·]] ειπεν δε
 ο ηρωδHσ ἴωαννηH[·] εγω απεκε
 φαλιCα[[·]] τικ δε εCτιH ογτοC περι ογ
 ακογω ταγτα και εζητει ἴδειH
 $\overline{\zeta\zeta}$ αυτον[[·]] και γ[π]οCτρεψαντεC οι α
 ποCτολοι διηγηCαντο αυτω ο
 Cα εποιηCαν[·] και παραλαβων αυ
 τογC ἴπεχωρHσεν κατ[·] ἴδιαν.
 ειC πολιν καλογμενηH² ΒηθηCα
 ἴδα[·] οι δε οχλοι γνοντεC ηκολ(ογ)
 θεCαν αυτω κα[ι α]ποδεζαμενοC αυ
 τογC ελαλει αυτοιC περι τηC [β]αCι
 λειαC του θ $\overline{\gamma}$

+ $\overline{\zeta\zeta}$

ειC ερημον τοπον
 πολεωC καλογμενηC:-

κ̄η̄ περὶ τῶν πέντε ἄρτων καὶ τῶν δύο ἰχθύων ¹

τοῦ ἁγίου κυρίλλου ²

ν̄ᾱ † Και τι το ἀπολύσον ἐστὶν ἐξετάσωμεν ἀκριβῶς· οἱ μὲν ὡς εἶπεν τῶν ἐπομένων
 ἀγῶν πονηρῶν πνευμάτων συνέχοντων αὐτοὺς ἀπαλλαττεσθαι παρεκα-
 λογν· οἱ δὲ καὶ ἑτέρων
 ἀρρωστημάτων ἐ
 ζήτησεν ἀποθεσίν·
 ζζ̄ ὡς οὖν εἰδοτες οἱ μα
 θῆται ὅτι κατανεγ-
 ρασ μόνον· ἀποπεραι-
 νει τοῖς καμνοῦσι
 τὸ ποθοῦμενον τὸ
 ἀπολύσον αὐτοὺς
 φασίν καὶ οὐκ αὐτοὶ
 μᾶλλον ἀκηδίων
 τες· ὡς παρακμασαν
 τος τοῦ καιροῦ· ἀλλὰ
 τῆς εἰς τοὺς ὄχλους ἀ-
 γαθῆς ἐχομενοὶ· καὶ
 οἷον μελετῶντες
 ἠδὴ τὴν ποιμαίνι-
 κὴν ἐπιστήμην·
 καὶ τοῦ κηδεσθαι λα-
 ῶν ἀρχομενοί·-

καὶ τοὺς χρεῖαν ἔχοντας θερά-
 ζειας ἰάσατο·
 ν̄ᾱ ἡ δὲ ἡμέρα ἤρ-
 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 αγγων 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 σέηροῦ ἀντιο(χείας) ἐκ τοῦ κατ(α) τῆς ἀπολογίας
 Ἰούλιανου συνταγματος κεφάλαιο [. .]¹

^{NB} Ἀγτος γαρ ἦν ὁ καὶ ἐν ἀρχῇ ποιήσας τὸν οὐ[νὸν καὶ τὴν γῆν καὶ] εἰπὼν· Βλαστήστω ἡ
 [γ]ῆ βοτάνῃ χορτοῦ· σπείρον 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 τα] 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
 ἐκατοκατεγούσαν κριθῆν· ἠγλοησεν δε ἀγτον [ο ο]γῆ [τα] σ[π]ερματα [π]ληθῦ
 νας διμορφικῶς ἀμα καὶ θεϊκῶς· καὶ οὐχ [ὡς] ἀν ἐφίκοιτο ἡ[ο]γς ἀνωῶν οὐδενος·
 οὕτως καὶ θεοπρεπτεστερον καὶ πολὺ 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 μυστ[η]ρίων θεαγ[ω]γοῦμενος οὐ[μ]ῆτερος συλλογ[ος·] ἀγτον ἐχ[εῖ] μεσὸν ἐστὼ
 τα τὸν ἰν κ[αὶ] πρῶτον μὲν ἐπὶ [τ]ῆ χλοερα [τῶ]ν εἰσαγωγικῶν καὶ ἀπλοῦστερω⁻
 νοημα[τ]ῶ[ν] ποα· καταπρασίας ἕμας ἀνακλιναντα ἀνα ἐκατον καὶ ἀνα πεν
 τικὸν[τα· κ]αθὰ καὶ ὁ μαρκὸς ἰ[ς]τορησεν. [ε]πειτα δε τοὺς πεντε ἀρτοῦς ἕμιν δια
 θρηπτονται τοὺς στερεωτεροῦς τῶν θείων μαθητῶν λογοῦς τοὺς κ[αθ]αρ
 τικοῦ[ς τ]ῶν πεντε αἰσθησεων· πρὸς ἐξὶν δε ἡδὴ τελείαν ἐληλακῶσιν· ὡς λοι
 πὸν γεγυμνασμενα εἶχειν τὰ αἰσθητηρια· δίδωσι τὴν τῶν ἐπτα ἀρτῶν ἐστι
 ασιν ἠτις ἐστὶν ἡ τελειοτατὴ διδασκαλία ἐν ταῦτῃ φεροῦσα· πῆνα σοφίας καὶ σῦ
 νεσεως· πῆνα βούλης καὶ ἰσχυρος· πῆνα γνώσεως καὶ ἐγσεβείας· πῆνα φόβου θῦ
 καθὰ ἡσάις ὁ προφήτης ἀπὴριθμησατο· τελειοτητος γαρ σὺμβολον 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 16 or 10) 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 εγθυς ειπεν ἴμεις τινα με λεγετε ειναί·
 αποφerei δε μαλλον επι τον των εξωθεν θργλλον· ἴν' εκβαλων αγτον και
 αδοκιμον αποφνηςα μετασoβηχη λοιπον εις δοζαν 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 ειναί· ω πως εξαιρετον το ἴ
 μεις· εξω τιθεις αγτοyc των αλλων· ἴνα και τας εκεινων φυγωcιν
 ἴπονοιαc· και μη μικραν εχωci περι αγτοy την δοζαν· ἴμεις φηcιν·
 οι εξειλεγμενοι· οι ψηφω τη παρ εμοy κεκλημενοι προς αποστολην·
 οι των εμων τερατοyρηματων μαρτυρεc· τινα με ειναι φατε· προπηδα
 δε παλιν των αλλω^ω

ο πετροc και παν
 τοc τοy χοροy γινετ(αι)
 στομα· και τας φι
 λοθεοyc ερεγεται
 φωνασ· ακριβη δε

$\overline{\text{ΝΓ}}$ και επηρωτηcεν αγτοyc λε
 γων· τινα με οι οχλοι λεγοy
 cιν ειναί·

της ειc αγτον πιστεωc την ομολογιαν εκφερει λεγων τον $\overline{\text{ΧΝ}}$ τοy $\overline{\text{ΘΥ}}$ · ² ac
 [φαληc ο μαθητηc] οy γαρ τοι φηcιν απλωc $\overline{\text{ΧΝ}}$ αγτον ειναι τοy $\overline{\text{ΘΥ}}$ · τον $\overline{\text{ΧΝ}}$
 [δε μαλλον πλειστοι μεν γαρ οι ωc απο τοy κεχρισθαι παρα $\overline{\text{ΘΥ}}$ κατα διαφο]
 ροyc τροποyc ωνομαcμενοι χριστοι· οι μεν γαρ εχρισθηcαν ειc βασιλε[ac]
 οι δε ειc προφηταc· οι δε και την δι αγτοy τοy παντων ημων $\overline{\text{CPC}}$ $\overline{\text{ΧΥ}}$ λα
 βοντεc λyτρωcιν. τοy τεcτιν ημειc και τω αγιω πνι κατακεχρισμενοι
 την τοy $\overline{\text{ΧΥ}}$ κληcιν εcχηκαμεν· οyκοyν πλειστοι μεν οι χριστοι· κεκλη^η
 ται δε οyτωc απο τοy πραγματοc· ειc δε και μονοc ο τοy $\overline{\text{ΘΥ}}$ και $\overline{\text{ΠΡC}}$ · οyχ^η ωc η
 μων μεν οντων χριστων και οy $\overline{\text{ΘΥ}}$ μαλλον. αλλ ετεροy τινοc· αλλ' ωc αγ
 τοy και μονοy ἴδιον εχοντοc $\overline{\text{ΠΡΑ}}$ τον εν τοic οyνοιc· δηλον οyν εcτιν
 οτι της ετερων πληθoyc ἴφεξαιρων αγτον προcνενεμηκε³ τω $\overline{\text{ΠΡΙ}}$ · ωc
 οντα μονον αγτοy· $\overline{\text{ΘC}}$ ων φυγει και εκ $\overline{\text{ΘΥ}}$ $\overline{\text{ΠΡC}}$ αναλαμψαc απορρητωc ο μο
 νογενηc αγτοy λογοc γεγονεν $\overline{\text{CPC}}$ 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 ΎΠΙΣΧΝΟΥΜΕΝΟΙ· ΑΛΛΑ ΓΑΡ
[Κ]ΑΙ ΑΥΤΟ ΤΟ ΠΑΘΕΙΝ ΕΥΚΛΕΙΣ ΕΙΝΑΙ ΛΕΓΟΝΤΕΣ > ΚΑΙ ΑΠΑΣΗΣ ΑΥΤΟΙΣ ΕΥΦΗΜΙΑΣ ΠΡΟΞΕ
ΝΟΝ· ΟΥ ΓΑΡ ΕΣΤΙ ΤΩΝ ΕΝΔΕΧΟΜΕΝΩΝ ΤΟΥΣ ΘΕΛΟΝΤΑΣ ΕΥΔΟΚΙΜΕΙΝ 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

^{ΞΘ}² ΜΙΟΙΣ ΕΠΙΠΗΔΗΣΑΝ
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 ἁγίου κυρίλλου¹

^{ΝΣ} Όταν γὰρ τις εἰς τὸ παραγτικά ἡδύ· μᾶλλον ἢ τὸ χρῆσιμον ἀποβλεπῶν, παραιτη-
 σεται μὲν τὸ παθεῖν· ἐλθε δε διαβῶναι λαμπρῶς· κἀν εἰ πλοῦτον εἶχοι καὶ πε-
 ριοῦσιαν χρημάτων· τί τὸ ὄφελος ἐντεῦθεν αὐτῷ τὴν ψυχὴν ἀπολεσάντι·
 παραγεται γὰρ τὸ σῆμα 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 ρῆνται 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 αἰσχυνομέ-
 νοις αὐτῶν τε καὶ τοῦς αὐτοῦ λόγοις τὸ τῶν ἴσῶν τυχεῖν· τί δ' ἀν γενοίτο
 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 ἐπικτεῖ καταβῆσθαι λέγων ἐξ ὀγνοῦ· οὐκ ἐν σμικροπρεπείᾳ τῆ πρῶ-
 τῆ καὶ ἐν ἴφῃσει τῆ καθ ἡμᾶς· ἀλλ ἐν δοξῇ τῆ τοῦ πρῶ· δορυφοροῦντων ἀγγε-
 λῶν· οὐκοῦν παγχαλεπὸν καὶ ολεθρὸν μέρτον 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 ληξίν ἐγήμερίας προζένον· τὸ ἐπὶ τοῖς ἡδὴ προπεπονημένοις χαιρεῖν
 αὐτοῦς· καὶ τὸ προσδοκᾶν τῶν ἰδρωτῶν τὰς ἀμοιβὰς· ἐπαινεθῆσονται γὰρ
 > οἱ τοιοῦτοι χῦ λέγοντος· δεῦτε οἱ ἐλογημένοι τοῦ πρῶ μοῦ κληρονομήσατε 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 ΑΡΝΗΣΗΤΑΙ ΤΙΣ ΕΛΓΟΝ· Η ΠΩΣ ΑΠΟΛΕΣΑΣ
 ΤΗΝ ΕΛΓΟΥ ΨΥΧΗΝ ΕΥΡΗΣΕΙ ΠΑΛΙΝ ΑΥΤΗΝ· ΤΙ ΔΕ ΤΟΙΣ ΤΟΥΤΟ ΠΑΘΟΥΣΙ·
 ΤΟ ΊΣΟΣΤΑΤΟΥΝ ΕΣΤΑΙ ΓΕΡΑΣ· Η ΚΑΙ ΠΟΙΩΝ ΕΣΤΙ ΧΑΡΙΣΜΑΤΩΝ ΜΕΤΟΧΟΣ· ΊΝΑ ΤΟΙ
 ΝΥΝ ΤΩΝ ΤΟΙΟΥΤΩΝ ΑΥΤΟΥΣ ΑΠΟΣΤΗΣΗ ΛΟΓΙΣΜΩΝ· ΚΑΙ ΟΙΟΝ ΜΕΤΑΧΑΛΚΕΥΣΗ
 ΠΡΟΣ ΕΥΑΝΔΡΕΙΑΝ ΤΗΣ ΕΣΟΜΕΝΗΣ ΑΥΤΟΙΣ ΕΥΚΛΕΙΑΣ ΕΠΙΘΥΜΙΑΝ ΕΝΤΕΚΝΩΝ·
 > ΛΕΓΩ ΔΕ ΎΜΙΝ ΦΗΣΙΝ· ΕΙΣΙ ΤΙΝΕΣ ΤΩΝ ΑΥΤΟΥ ΕΣΤΗΚΟΤΩΝ· ΟΙ ΟΥ ΜΗ ΓΕΥΣΟΝ
 > ΤΑΙ ΘΑΝΑΤΟΥ· ΕΩΣ ΑΝ ΊΔΩΣΙ 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
 ΎΠΟΣΧΕΣΙΝ. ΑΝΕΙΣΙΝ
 ΕΠΙ ΤΟ ΟΡΟΣ· ΤΡΕΙΣ ΑΠ·
 ΑΥΤΩΝ ΤΟΥΣ ΑΠΟΛΕ
 ΚΤΟΥΣ ΕΧΩΝ· ΕΙΤΑ ΜΕΤΑΠΛΑΤΤΕΤΑΙ ΠΡΟΣ ΕΞΑΙΡΕΤΟΝ ΤΙΝΑ ΚΑΙ ΘΕΟΠΡΕΠΕΙ ΛΑΜ²
 ΠΡΟΤΗΤΑ· ΩΣΤΕ ΚΑΙ ΤΟΝ ΊΜΑΤΙΣΜΟΝ 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 ΣΤΑΥΡΩ· ΚΑΙ ΓΑΡ ΕΣΤΙ
 ΑΛΗΘΕΣ ΟΤΙ ΚΑΙ Ο ΔΙΑ ΜΩΨΕΩΣ 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 ΎΜΙΝ· ΑΛΗΘΩΣ ΕΙΣΙΝ
 ΤΩΝ ΑΥΤΟΥ ΕΣΤΗΚΟΤΩΝ· ΟΙ
 ΟΥ ΜΗ ΓΕΥΣΩΝΤΑΙ ΘΑΝΑΤΟΥ·
 ΕΩΣ ΑΝ ΊΔΩΣΙΝ 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· εδηλοῦ την ὑπεροχην· ο δε ἰωαννης εκ του σφοδρα φιλεισθαι [κ]αι ἰακωβος δε απο της αποκρισεως ην απεκρινατο λεγων· δυναμεθα πιειν το ποτηριον· οὔκ 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 βαρῦς ἰοῦδαίοις· ως [κ]αι τ[ον η]ρω[δην τ]αυτην μεγιστην δωρεαν νομισαι χαρισασθαι τοις ἰοῦδ[α]ίοις [ει εκει]ν[ον αν]ελοι:-
ωρ(ιγενοῦς)³

<p>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 εξ· οσον επι τω ρητω εγενοντο ως ει ημεραι οκτω·</p>	<p>νθ̄ λ̄ ο̄</p>	<p>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]</p>
<p>+ο̄⁴ ο λογκας μετρει και ταυτην την ημερα και εν η γινεται· οὔτος δε μετρει τας με[σας μ]ονας· και οὔκ ε[στι διαφω]νια] προς το [ρητον αλλ ειποιμι αν] [αναγων τον λογον· οτι οὔκ εικη επαγγειλαμενος ο σῆρ οὔκ εῤθεως αυτο πε]⁶ ποιηκεν· αλλα μεθ ημερας εξ συμβολον αι εξ ημεραι της κοσμοποιεας· με[τα ε]ξ ημερας μετα τον κοσμον τοῦτον· τοτε γαρ αναβ[η]δ[σει] σε [ο]ις εις το ορος το ὑψηλον· εαν [ησ] π[ετρος εα]ν ησ ιακωβος [η] ἰω[α]ννης· αλλος γαρ οὔδεισ αναβαινει παρα τοῦς τρεις ινα ιδη την μεταμορφωσιν ἰγ̄ [κ]αι τοῦς οφθεντας εν δοξη μωϋσῆσ κ(αι) ηλια·:- σεηροῦ αντιοχιας· εκ της προς σεργιον αρχιατρον επιστολ(ης) ερωτησαντα τινος ενεκεν ο κ̄ς πετρον και ἰακωβον και ἰωαννην μονον παρελαβεν.⁷</p>	<p>νθ̄ Δοκει μοι των αλλων αυτοῦς προκρινεσθαι· δια το μαλλον εχειν οζυτεραν αυτοῦς την διανοιαν· και τω ἰψει της θεοτητος σῦναναβαινειν τοῦ δι ημας· αυτον εκοῦ</p>	

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 ΠTΩXEΓCANTOC KAI EN TAΓTOHTI
 MEINANTOC KAI MH EKCTANTEC THC ΎΠEPATHC ΔOΞHC 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 AIMa 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 ΎΠAPXONTEC· BOANHPECC O E
 CTIN Ψ̄IOI BPOHTHC ΠAPA TOY CP[C̄ EP]ONOMAZONTAI ΔIA TOYTO TAΓTHC THC ΠPOCHTO
 PIAC TΓXONTEC ΔIA TO MEΓAΛOΦΩHΩC BPOHTHC AI THH ΘEOΛOΓIAN EK EIKHNH THN
 EZ OYPAHOY KAI THC EK EITHE[N EΠIT]NOIAC [κ]ATEPEXΘ[EICA]N OC AΛHTΩC· 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 ΠPOCEYΞA

CΘAI¹

[>] HN O ΛOΓOC· KAI O ΛO

[>] ΓOC HN ΠPOC TON ΘN·

> KAI ΘC HN O ΛOΓOC KH

RYΞACAN· KAI TAC

ΠANTΩN [E]ΘNΩN A

KOAC TΩ ΘAΓMATI KA

TECEICAN· KAI ΠACAN

ΨEYΔH KAI XAMEZH

ΛON ΔOΞAN EK BATHPΩ⁻

Ka[TOY]CANTEC EITOI

[. p.]ap̄izon an [..... iakωBoc tñn aγtnh charin e]

ΠΛOYTEI TΩ AΔ[ελ]φω KATA [τ]HN AΨEYCH MAPTYPIAN TOY KOINΩC AΓTOYC MIA
 ΠPOCHTOPIA TIMHCANTOC:-

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

^ξ † [—] **Ε**ν τω ορει σὺνηφθη παλαια τε διαθηκη και νεα· και αποστολοι εκοινωνησαν
 προφηταις· και κοινή 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 πειρασηνηαι και πολλα παθειν· ινα συνδοξασθητε· ταγτης γαρ
 της δοξης ης, εθεασαθη 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 αγτον προς
 χι δη πογ το σχημα εγχεσθαι το ειδος του προσω
 το ανθρωπινον απο που αγτου ετερον
 βαλοντος του σωμα
 τος· αλλα δοξης τινος
 φωτοειδους περι
 στελλογςης αγτο· 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 γμνη· 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· εξαλ
 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
 θνητοις αγτων εις θεαν υποπесειν 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. 60

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. 61

260-3. *From Saint Severus of Antioch, from the Apology of Philaethes.* 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 Philaethes.

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 μανθανω
 μεν ως αναγκαιοτα[τη] τοις επι γης· η το[γ c̄]ρς [η]μων α[ν]α[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 ἸC· Ο ΧC· 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 ἸC ΕΙΠΕΝ· Ω ΔΑΤΟΝΗΣΑΙ ΧΝ· ΠΡΟC
 ΤΗΝ ΤΟΥ ΠΑΡΑΔΟ
 ΓΕΝΕΑ ΑΠΙCΤΟC ΚΑΙ ΔΙΕCΤΡΑΜ
 ΞΟΥ ΚΑΤΟΡΘΩCΙΝ·
 ΜΕΝΗ ΕΩC ΠΟΤΕ ΕCΟΜΑΙ
 ΕΠΕΤΙΜΗΣΕ ΤΩ ΑΚΑ
 ΠΡΟC ἸΜΑC ΚΑΙ ΑΝΕΞΟΜΑΙ Ἰ
 ΘΑΡΤΩ ΠΝΕΥΜΑΤΙ
 ΜΩΝ· ΠΡΟCΑΓΑΓΕ ΜΟΙ ΩΔΕ
 ΚΑΙ ΠΑΡΑΧΡΗΜΑ ΤΟΥ
 ΤΟΝ ἸἴΟΝ CΟΥ· ΕΤΙ ΔΕ ΠΡΟC
 ΝΟCΙΝ Ο ΝΕΑΝΙΑC ΑΠΗΛ
 ΕΡΧΟΜΕΝΟΥ ΑΥΤΟΥ· ΕΡΡΗ
 ΛΑΤΤΕΤΟ· ΚΑΙ ΑΠΕ
 ΖΕΝ ΑΥΤΟΝ ΤΟ ΔΑΙΜΟΝΙΟΝ Κ(ΑΙ)
 ΔΩΚΕΝ ΑΥΤΟΝ ΤΩ
 CΥΝΕCΤΑΡΑΖΕΝ· ΕΠΕΤΙΜΗ
 ΠΡΙ ΑΥΤΟΥ· ΟΥ ΓΑΡ
 CΕΝ ΔΕ Ο ἸC ΤΩ ΠΝΙ ΤΩ ΑΚΑΘΑΡ
 ΗΝ ΕΤΙ ΤΟΥ ΠΑΤΡΟC·
 ΤΩ ΚΑΙ ἴΑCΑΤΟ ΤΟΝ ΠΑΙΔΑ ΚΑΙ Α
 ΑΛΛΑ ΤΟΥ ΚΡΑΤΟΥΝ
 ΠΕΔΩΚΕΝ ΑΥΤΟΝ ΤΩ ΠΑΤΡΙ ΑΥ
 ΤΟC· ΕΞΕΠΛΗCΣΟΝΤΟ ΔΕ ΠΑΝ
 ΤΟC ΕΠΙ ΤΗ ΜΕΓΑΛΙΟΤΗΤΙ ΤΟΥ
 ΤΟC ΠΝΕΥΜΑΤΟC·
 ΘΥ· ΕΠΕΙΔΗ ΔΕ ΑΠΕCΕΙ
 CΑΤΟ ΤΗΝ [ΠΛΕΟΝΕ]
 ΞΙΑΝ· ΓΕΓΟΝΕ ΠΑΛΙΝ
 ΤΟΥ ἴΔΙΟΥ ΠΑΤΡΟC·
 ΧΥ ΔΕ ΤΟ ΔΩΡΟΝ· ΟC
 ΚΑΙ ΤΟΙC ΑΓΙΟΙC ΑΠΟ
 CΤΟΛΟΙC ΔΕΔΩΚΕΝ
 ΕΞΟΥCΙΑΝ ΤΟΥ ΔΥ
 ΝΑCΘΑΙ ΚΑΤΟΡΘΟΥΝ
 ΤΑC ΘΕΟCΗΜΕΙΑC
 ΚΑΙ ΤΟΙC ΑΚΑΘΑΡ
 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) τῶν διαλογιζομένων τις μείζων:-¹ τοῦ ἁγίου κυρίλλου·²

ξζ ² **Ἔ**τα εἶποι τις ἂν καὶ πῶς ἠγνοοῦν οἱ μ[αθ]ῆται τὸ **χγ** μυστήριον ἥσαν μὲν γάρ ἐκ τῆς ἰογδαίων ἀγγελῆς πληρὸν οὐκ ἴσθῳ καὶ τῶν μωΰσεως γραμμάτων οὐκ ἀνεπιστήμονες· καὶ γοῦν ἀπολεκτοὶ γεγονάσι διὰ τοῦτο παρὰ **χγ**· εἶτα πῶς ἠγνοῦσαν τὸ **χγ** μυστήριον καίτοι διὰ τῆς τοῦ νόμου σκίας πλεισταχοῦ προγραφόμενον· ἀλλ' ὡς ο

- > μακάριος γράφει παῦλος πῶς ἀπο μεροῦς γεγονε τῷ ἰηλ' καὶ ἀχρι τῆς σήμερον
- > ἠνικα ἀναγιωσκεται μωΰσεως· κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται μὴ
- > ἀνακαλυπτομενον· ὅτι ἐν **χ**ω καταργεῖται χρῆ τοιγαροῦν προσίοντα τῷ
- > **χ**ω λέγειν ἀποκάλυψον τοὺς ὀφθαλμοὺς μου καὶ κατανοήσω τὰ θαύματα ἀ σοῦ ἐκ τοῦ νόμου σοῦ[:·]

τοῦ ἁγίου·³

ξη **Μ**αθησανέτω πάλιν ὁ φίλον ἀνὸν νομίζων εἶναι τὸν ἰν' ὅτι πεπλανηταὶ καὶ

ξζ **Ο**ὶ δὲ ἠγνοοῦν τὸ ρῆμα τοῦ τοῦ· καὶ ἠν παρακεκαλυμμενον ἀπ' αὐτῶν ἵνα μὴ ἐσθῶνται αὐτοῦ· καὶ ἐφοβοῦντο ἐρωτησαὶ αὐτὸν περὶ τοῦ ρῆ [ματος τοῦτοῦ]

τῆς ἀληθείας οἶχε ται μακρὰν· ἔστω γὰρ ὅτι καὶ γεγονε σαρξ' ἡσ ὡν ὁ λόγος· ἀλλ' οὐκ ἂν [α]ποβλητον [εχει] τὸ εἶναι ὁ ἠν· καὶ μεμνηκε ἡσ [ἐνεστι μὲν γὰρ] τῷ ἐπὶ πάντας ἡσ [το]

λβ **ξη** **Ε**ἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς· τὸ τις ἂν εἴη μείζων αὐτῶν·

ἐτάζειν δὲ γινασθαι καρδίας καὶ νεφροῦς· καὶ γινώσκειν τὰ κεκρυμμένα· ἕτερω δὲ

παρ' αὐτὸν οὐδενὶ παντελῶς· ἀλλ' ἰδοῦς⁴· τοὺς τῶν ἁγίων ἀποστόλων διαλογισμοὺς ἐτάζει **χ**· καὶ τὸν τῆς θεότητος ὀφθαλμὸν καθίεισιν εἰς τὰ κεκρυμμένα· ἡσ οὐκ ἂν εἴστιν ὁ τοῖς οὐκ ἰσθῳ μεγάλους καὶ θεοπρεπιστατοῖς ἐμπρεπῶν ἀζώωμασι πληρὸν ἐκεῖνο διερεγνησόμενον· ἀρα γὰρ ἀπάντες οἱ μακάριοι μαθηταὶ κοινήν ἐσχῆκασι τὴν τοιαύτην νόσον· ἀλλ' οἶμαι πολὺ τὸ ἀπειθανόν εχει· τὸ νομίζειν ἀπάντας κοινήν καὶ μίαν εἶσθῳ εἰσεδεῖσθαι νόσον· ἐνός δὲ ὡς γὰρ οἶμαι παθόντος αὐτὴν ἵνα μὴ τίνα διαβολὴν κατατινός τῶν συμμαθητῶν ὁ σοφώτατος εὐαγγελιστῆς ἐξῆφαινων εἶρεθῃ

- ¹ > ἀδιοριστως ἀποφαινεται λεγῶν· ὅτι ἐ[ι]σῆλθεν διαλογισμὸς ἐν αὐτοῖς τὸ τίς
 > ἀν εἶη μείζων αὐτῶν· καὶ μετ ὀλίγα ² παθὸς δὴ οὖν διακενοῦ δοξῆς εἶδεν
 δραμῆκε τίνα τῶν ἀγίων ἀποστόλων· τὸ γὰρ ὁλῶς διαλογίζεσθαι τὸ τίς ἀν εἶη
 μείζων αὐτῶν· φιλονεικοῦντος ἐστὶ καὶ τὸ προεστάναι τῶν ἄλλων ἐπιθυ
 μῆσαντα ³· πλὴν οὐκ ἐνῆσταξεν ὁ ὡσεὶν εἰδὼς δὴλον δ' ὅτι ἡ̅ς· εἶδεν ἐν τῇ τοῦ
 μαθητοῦ διανοίᾳ τὸν ἐπ' αὐτῷ δὴ τοῦτω διαλογισμὸν. ὡς περ τίνα πικρίας
 ἀνω φύοσαν κατὰ τὸ γεγραμμένον· καὶ πρὶν εἰς ἕψος ἀρθῆναι πρὶν ἀδρῆν
 θῆναι ἐκ ριζῆς αὐτῆς ἀναβοῦρεγει τὸ κακόν· ἀρχομένα γὰρ ἐν ἡμῖν τὰ παθῆ·
 νικαταὶ ραδίως ἀδρῆνθέντα δὲ δύσαποβλήτα ἐστὶν καὶ οὐ μετρίως ἀναίς
 χῆνται· πῶς οὖν ἀρα τὸ φιλοδοξῶν ἀποκείρει παθὸς ὁ πνευματῶν ἴατρος· ἐπε
 λαβετο παιδίον καὶ ἐστῆσεν αὐτὸ παρ' εαυτῷ· ὠφελείας δὲ προφασίν ἐποιεῖτο
 τὸ χρῆμα καὶ αὐ
 τοῖς τοῖς ἀγίοις ἀ̅
 ποστολοῖς· καὶ ἡμῖ̅
 δε τοῖς μετ' ἐκεῖ
 νοῦς· παραβοσκε
ΞΗ̅ **Εἰσῆλθεν δὲ Διαλογισμὸς**
ΕΝ Αὐτοῖς τὸ τίς ἀν εἶη
ΜΕΙΖΩΝ Αὐτῶν·
- ται γὰρ ἡ̅ τοιαυτὸ νόσος· ὡς ἐπιπᾶν τοὺς ἀνοῦς· οἷπερ ἀν εἶεν ἐν ὑπεροχῇ τῇ κατὰ
 τιν[ῶν· τίνος οὖν ἀρα τύπον καὶ εἰκόνα τὸ παρενεχθῆν ἐποιεῖτο παι]δῖον [ἀπο]
 νηροῦ τε καὶ ἀφιλοδοξοῦ ζωῆς· ἀκαπῆλεῖτον γὰρ εἶχει τὴν γνώμην· ἀνοθεῦ
 τον τὴν καρδίαν· καὶ ἐστὶν ἐν ἀπλοτητῇ λογισμῶν· οὐ φιλοδοξίας ἐρα· οὐκ οἶδε
 τῆς καθ' ὁμοιοῦν ὑπεροχῆς τὸν τρόπον· ἀλλ' οὐδε φεγγεῖ τὸ μειονεκτικῆσαι δο
 κεῖν· ἐγδῖαν εἶχει πολλὴν εἰς νοῦν καὶ καρδίαν ὡς ἐξ ἀπλοτάτος τε καὶ ἀκακίας·
 καὶ γοῦν αὐτός ὁ σῆρ̅ ἐφάσκε ποτε τοῖς ἀγίοις ἀποστόλοις· μᾶλλον δὲ ἀπᾶσι τοῖς ἀγα
 > πῶσιν αὐτόν· ἀμὴν λεγῶ ἕμιν ἐὰν μὴ στραφῆτε καὶ γενεσθε ὡς τὰ παιδιά ταῦτα·
 > οὐ μὴ δύνασθε εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θ̅γ̅· τοὺς ὄντας τοιοῦτοὺς προσίεται
 καὶ ἀγαπᾶ· καὶ οἷον ἐγγὺς εἶναι ἀξιοὶ ὡς τὰ αὐτοῦ φρονεῖν ἐλομενοῦς· ἐφῆ γὰρ, ὅτι
 > μαθετε ἀπ' ἐμοῦ ὅτι πρᾶγς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· εἶτα φῆσιν ὅτι ὅς ἀν δε
 > ζῆται τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματι μοῦ ἐμε δεχεται· καὶ ὅς ἀν ἐμε δεζῆτ(αι)·

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 *παιδίεην* ('childlike') with Mai rather than the *παιδίσκην* ('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 ο̄χ̄' ε̄ωλον παντελω̄ς·
 το̄ αλληλο̄ις φιλονικειν και το̄ προ̄χ̄ειν̄ ε̄τερων̄ επιζητειν̄· διατρανοῑ δε και ε̄
 > τῑ μειζονω̄ς τον̄ επῑ το̄γτω̄ τω̄ λογω̄ σκοπον̄ καῑ φησιν· >> ο̄ γαρ̄ μικροτερος̄ εν̄
 > πασιν̄ ὕμιν̄ ὑ̄παρχων̄· ο̄γτος̄ ε̄σταῑ μεγᾱς· τον̄ μετριοφρονᾱ λε̄γων· καῑ ο̄ῡδεν̄
 ὕψηλον̄ περῑ ε̄ᾱγτο̄υ λογιζομενον̄ δῑ ε̄γλαβειαν̄· γεγραπταῑ γαρ̄ οτῑ πᾱς ο̄ ὕ̄
 > ψων̄ ε̄ᾱγτον̄ ταπεινω̄θησεται· καῑ ο̄ ταπεινων̄ ε̄ᾱγτον̄ ὕψω̄θησεται:

<p>ξθ̄ Ο̄ Δε̄ ῑς̄ ἰ̄δων̄ τον̄ διᾱλογι σμον̄ της̄ καρ̄διᾱς ᾱγτων̄, επῑλαβομενος̄ παῑδιο̄υ ε̄ στη̄σεν̄ ᾱγτο̄ παρ̄ ε̄ᾱγτω̄ καῑ εῑπεν̄ ᾱγτοῑς ο̄ς αν̄ δε̄ ζη̄ταῑ το̄γτο̄ το̄ παῑδιον̄ επῑ τω̄ ονομᾱτῑ μο̄ῡ ε̄με̄ δε̄χεταῑ· καῑ ο̄ς αν̄ ε̄με̄ δε̄ζη̄ ταῑ δε̄χεταῑ τον̄ απο̄στει λαντᾱ με̄[·]</p>	<p>2 τοῡ αγιο̄ῡ σε̄ηρο̄ῡ αν̄ τιο̄χ̄(εῑας)· απο̄ λογ̄(ο̄γ)· π̄β̄⁻¹ Τῑ ο̄υν̄ ω̄ς̄ προ̄βατᾱ η̄μᾱς βλη̄χω̄μενᾱ βο̄ῡλεταῑ εῑναι· καῑ ᾱβασανιστω̄ς το̄ις̄ περῑ της̄ βᾱσῑλεῑας τῑθεσθαῑ λο̄γοῑς· ο̄γ̄ με̄ν ο̄υν̄· ᾱλλᾱ κᾱτᾱ τον̄ μᾱτ θαῑον̄· σᾱφηνῑζεταῑ γαρ̄ εκ̄ των̄ εκ̄εῑνω̄ ρη̄θεν̄ των̄ ἢ̄ το̄ῡ προ̄στᾱγμα το̄ς̄ δ̄υναμῑς· θε̄λεῑ σε̄ στρᾱφηναῑ καῑ [της̄ πᾱ] λαῑω̄θεῑς̄ εν̄ ᾱμαρ̄τῑ αῑς̄ επῑλᾱθεσθαῑ ζω̄ης· καῑ παῑδῑσκην̄ τῑνᾱ</p>
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καῑ νε̄αρᾱν̄ ε̄ζεῑν· διᾱ των̄ της̄ δικαιο̄ς̄ῡνης· καῑνω̄ν̄ ε̄ργων̄ καῑ ω̄στερ̄ ᾱ
 μᾱθη̄ καῑ ε̄λε̄γθε̄ραν̄ κᾱκιᾱς̄ ανᾱλαβεῑν· βᾱσκανιᾱ γαρ̄ η̄ν̄ καῑ ζη̄λω̄τῡπιᾱ
 καῑ κεν̄ης̄ δο̄ξης̄ ε̄ρω̄ς̄ το̄ ὑ̄ποκειμενον̄ πᾱθος· ο̄ θε̄ρᾱπε̄γεῑν̄ η̄βο̄ῡλετο̄
 διᾱ το̄γτο̄ παῑδιον̄ η̄γᾱγεν̄ εῑς̄ με̄σον̄ σφο̄δρᾱ· την̄ η̄λικιᾱν̄ βρᾱχυ· μη̄τε
 ὕβρεῑ δᾱκνομενον̄, μη̄τε̄ ε̄παῑνοῑς̄ η̄ δο̄ξη̄ φ̄γ̄σω̄μενον̄:

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ¹

- ο̄ —
 Δρα φθονοῦ κέντρον τοὺς ἁγίους ἐτύψε μαθητὰς· ἀρα τοῖς εὐδοκίμοις Βασ
 καινοῦσι· κωλύεις εἶπε μοι τὸν ἐν ὀνοματὶ χ̄χ̄ σὺντριβόντα πονηρὰ δαιμο
 νία· καιτοὶ πῶς οὐκ εἶδει μάλλον ἐννοεῖν ὡς οὐκ αὐτὸς ἦν ἐκεῖνος ὁ τῶν παρα
 δοξῶν ἐργατὴς ἀλλ' ἢ ἐν αὐτῷ χάρις ἀποπεραινοῦσα τὸ παραδοξόν· ἐν δὲ γὰρ
 μεῖ δὴλον ὅτι χ̄χ̄ πῶς οὐκ ἀρα κωλύεις τὸν ἐν χ̄ω̄ διαπρεπόντα· ναὶ φησὶν·
 οὐ γὰρ ἀκολουθεῖ μεθ' ἡμῶν· τί γὰρ εἰ μὴ γεγόνεν ἐναριθμῖος τοῖς ἁγίοις ἀπο
 στολοῖς ὁ τῆ παρα χ̄χ̄ χάριτι στεφανοῦμενος· πλείστα τῶν παρα χ̄χ̄ χάρις
 > ματῶν εἰσὶν αἱ διαφοραὶ· καὶ τοῦτο διδάξει λεγῶν ὁ μακάριος παῦλος ὅτι
 > ὦ μὲν διδοταὶ λόγος σοφίας· ἀλλῶ δὲ λόγος γνῶσεως· ἀλλῶ δὲ πιστικ· ἐτέρῳ
 > δὲ χάρισματὰ ἰσχυρῶν· τί οὐκ ἐστὶ τὸ οὐ περιπατεῖ μεθ' ἡμῶν· δέδωκε
 > τοῖς ἁγίοις ἀποστολοῖς ἐξουσίαν ὁ σ̄ηρ̄ κατὰ πνευμάτων ἀκαθάρτων· ὥστε
 > ἐκβάλλειν αὐτὰ καὶ
 > θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
 > ἀν ἐν τῷ λαῷ· καὶ δὴ
 > καὶ ἐνηργηκᾶσιν ἡ
 > πεστρεψάν γοῦν χάρι
 > ροντες τε καὶ λεγον
 > τες· κ̄ε· καὶ τὰ δαιμό
 νια ἡμ[ῶν] ἵπποτασσεταὶ] ἐν τῷ ὀνοματὶ σοῦ· ὠθησαν τοῖνυν οὐδὲν μὲν
 τῶν ἀλλῶν· αὐτοῖς δὲ μονοῖς ἐξεῖναι φερεῖν τὸ δοθέν ἀζῖωμα διὰ τοῦτο
 προσῖασις ἀζιούντες μαθεῖν εἰ καὶ ἕτεροις ἐξεστὶ τοῦτο δρᾶν· [ε]χόμεν τι τοῖ
 οὔτο καὶ ἐν τοῖς ἀρχαιότεροις γραμμασι· φημί δὴ τοῖς ἱεροῖς· ἐφῆ μὲν γὰρ ποῦ
 > ὅς πρὸς τὸν μωϋσεᾶ ἐπιλέξει σεαυτῷ ὁ ἄνδρας ἐκ τῶν πρεσβυτέρων ἰσχυρῶν· καὶ
 > ἀφελῶ ἀπο τοῦ π̄ν[ε] τοῦ ἐπὶ σοὶ· καὶ δώσω φησὶν αὐτοῖς· καὶ σ[υ]νηχθη[σ]αν μὲν
 εἰς τὴν ἀρχαίαν ἐκείνην σκηνὴν οἱ ἐξεῖλεγμένοι πλὴν δύο τινῶν· ἀπεμεί
 ναν γὰρ ἐν τῇ σὺναγωγῇ· ἐπιπεσοντος δὲ αὐτοῖς τοῦ τῆς [π]ροφητείας π̄νς· οὐ
 μόνον προεφητεύον οἱ ἐν τῇ ἁγίᾳ σκηνῇ [σ]υνηδραμηκοτες ἀλλὰ καὶ οἱ ἀπο
 > μείναντες ἐν τῇ παρεμβολῇ εἶπεν δὲ φησὶν ἰησοῦς ὁ παρεστηκὼς μωϋσει· εὐδαδ
 > καὶ μωδαδ προφητεύουσιν ἐν τῇ παρεμβολῇ· κύριε μωϋσῆ κωλύσον αὐτοῦς·

Ο γὰρ μικροτερος ἐν πασι
 ἕμιν ἕπαρχῶν οὔτος ἐ
 στὶν μέγας· ἀποκριθεὶς
 δὲ ὁ ἰωάννης εἶπεν· διδά
 σκαλε εἶδαμεν τίνα 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 μωϋσης προς ιησουν· μη ζηλοις συ εμοι· τις γαρ δοιη
 > παντα τον λαον κυ ειναι προφητας· οταν δω κς το πνα αυτου επ αυτους·
 αλλ' ην και τοτε χς εν αγω πνι ταγα λαλειν αναπεισας τον ιεροφαντη
μωυσεα και γογν τοις αγωις αποστολοις αγτος δι εαγτου φησιν το μη ωω
αγετε τον συντριβοντα τον σαταναν εν ονοματι αυτου· ογ γαρ εστι κα
θ γμων φησιν· ος γαρ ογκ [ε]στι καθ γμων υπερ γμων εστιν· υπερ γμων
 γαρ εισι των αγαπωντων τον χν· οτι τα [ε]ις δοξαν [α]γτου πληρογν εθελογ
σι τη παρ αυτου χαριτι στεφανογμενοι: **[του αγιου κ]υριλλου**¹

ΟΝΟΜΑΤΙ ΣΟΥ ΕΚΒΑΛΛΟΝ
 ΤΑ ΔΑΙΜΟΝΙΑ ΚΑΙ ΕΚΩΛΥ
 ΟΜΕΝ ΑΥΤΟΝ ΟΤΙ ΟΥΚ Α
 ΚΟΛΟΓΘΕΙ ΜΕΘ ΗΜΩΝ²

ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΝ Ο³
 ΙΣ ΜΗ ΚΩΛΥΕΤΕ· ΟΥ ΓΑΡ
 ΕΣΤΙΝ ΚΑΘ ΥΜΩΝ· ΟΣ ΓΑΡ
 ΟΥΚ ΕΣΤΙΝ [Κ]ΑΘ ΥΜΩΝ
 ΥΠΕΡ ΥΜΩΝ ΕΣΤΙΝ·

ΟΓ̄ ΕΓΕ[Ν]ΕΤΟ ΔΕ ΕΝ ΤΩ ΣΥΜ
 ΠΛΗΡΟΥΣΘΑΙ ΤΑΣ ΗΜΕΡΑΣ
 ΤΗΣ ΑΝΑΛΗΜΨΕΩΣ ΑΥΤΟ[Υ]
 ΚΑΙ ΑΥΤΟΣ Ε[Σ]ΤΗΡΙΣΕΝ
 ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΟ
 ΡΕΥΕΣΘΑΙ ΕΙΣ ιλημ

[ο] [Τ]ΟΥΤΕΣΤΙΝ Ε[Ν]ΣΤΑΝΤΟΣ ΤΟΥ
 ΚΑΙΡΟΥ· ΚΑΘ ΟΝ ΔΕΙ ΛΟΙΠΟΝ
 Τ[Ο] ΣΩΤΗΡΙΟΝ ΥΠΕΡ ΗΜΩΝ
 ΥΠΟΜΕΙΝΑΝΤΑ ΠΑΘΟΣ· ΑΝΑ
 ΒΗΝΑΙ ΜΕΝ ΕΙΣ ΤΟΝ ΟΥΝΟΝ̄
 ΣΥΝΕΔΡΕΥΣΑΙ ΔΕ ΤΩ ΘΩ̄
 ΚΑΙ ΠΡΙ· ΕΚΡΙΝΕΝ ΑΝΕΛΘΕΙΝ
 ΕΙΣ ιερ[ο]σολυμα τογτο γαρ
 οιμαι δηλογν [τ]ο εστηρισε
 τ[ο π]ροσωπον αυτου·
του αγ(ιου) τιτου²

[ο] [Ε]ΣΤΗΡΙΣΕ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥ
 [ΤΟΥ· ΤΟΥΤΕΣΤΙΝ ΟΥΚ]³
 ΕΤΙ ΩΔΕ ΚΑΚΕΙ ΑΠΗΡΧΕΤΟ·
 ΟΥΔΕ ΠΕΡΙΩΔΕΥΕ ΚΩΜΑΣ
 [ΚΑΙ ΠΟΛΕΙΣ]· ΑΛΛΑ [ΤΗΝ ΕΙΣ] ιλημ
 ΑΠΗΕΙ ΟΔΟΝ [ΕΝ ΓΑΡ ΤΗΝ ΜΗ]
 ΤΡΟΠΟΛΕΙ ΕΧΡΗΝ ΤΟΝ [ΑΜ]ΝΟΝ
 ΠΡΟΣΑΧΘΗ[Ν]ΑΙ· Ο[Π]ΟΥ ΚΑΙ
 ΤΟ ΠΡΟΒΑΤΟΝ ΕΘΥΕΤΟ ΟΡΑΣ·
 ΩΣ ΕΚΟΥΣΙΩΣ ΕΑΥΤΟΝ ΠΑΡΑ
 ΔΙΔΩΣΙ ΚΑΙ ΟΥΚ ΑΝΑΓ[Ε]

ΤΑΙ ΒΙΑ:

+οΓ̄

ΤΟΥ ΑΓ(ΙΟΥ) ΤΙΤΟΥ: ¹

^{οα} Εἶδεναι δεῖ ὅτι ὡς μὴ τῆς νεᾶς κερκατηκοῦτες χάριτος. ἀλλ' ἐτι τῆς προ-
τερας ἐχομενοὶ σὺνηθείας τοῦτο εἰρηκασί· πρὸς ἡλιαν ἀφορωντες τον
πύρι καταφλεξάντα δις τοὺς πενήτηκοντα καὶ τοὺς ἡγοῦμενοὺς αὐτῶ·

^{οα} ² Δρ' ἠγνονσεν ὁ σῆρ το ἐσο **ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ:** ² μενον· οὐκ ἀληθεσ εἰπειν·
ὅτι πάντα γινωσκων· ἦδει ποὺ παντῶς· ὡς οὐ δεχθῆσονται παρα τῶν σαμα-
ριτων οἱ ἀπεσταλμενοὶ· εἶτα πῶς τοῦτο ἀμφιλογον· πῶς οὐν ἐκελεγε προβα-
δίζειν αὐτοὺς· ἐθος ἦν αὐτῶ δια τροποὺ παντος ὠφελειν ἐπειγεςθαι τοὺς
ἀγιοὺς ἀποστολοὺς· καὶ ὁδοὺ παρεργον ἐσθ ὅτε ποιεῖσθαι το δοκιμαζειν
αὐτοὺς: **καὶ μετ ὀλιγα** ³

Ἦδει μὲν γάρ ὡς οὐκ ἐσον
ται δεκτοὶ· παρα τῶν
σαμαριτων οἱ προκαταγ-
γελλοντες ὅτι καταλύ-
σει παρ' αὐτοὺς· ἀλλ' ἵνα
παλιν ὠφελείας καὶ τοῦ
το προφασίς τοῖς ἀγίοις
γενῆται μαθηταίς. σὺγ
κεχώρηκεν ἀπελθεῖν·

^{οα} Καὶ ἀπεστείλεν ἀγγε-
λοὺς πρὸ προσῶ-
ποὺ αὐτοῦ. καὶ πορεύ-
θεντες εἰς ἡλθον
εἰς κωμὴν σαμαριτῶ·

καὶ ποῖα τίς ἦν ἡ τοῦ πραγ-
[ματος οἰκονομία·] ἀνεβαί-

νεν εἰς ἱεροσολύμα· τον τοῦ παθοὺς καιρον ἡδὴ ἐχων γείτονα· ἐμελλε τῆς
ἰουδαίων ἀνεχεσθαι παροινίας· ἵνα τοῖνυν [ο]ταν παθοντα ἰδῶσι· μὴ σκανδα-
λισθῶσιν ἐννοοῦντες ὅτι καὶ αὐτοὺς ἀνεζικακοὺς εἶναι βούλεται καν ὕ-
βριζοῦσι τινες· οἷον τι προγύμνασμα τοῦ πραγματος τὴν ἐκ τῶν σαμαριτων
ἕβριν ἐποίησατο· οὐκ ἐδεξάντο τοὺς ἀγγελοὺς· ἐδει τοῖς δεσποτικοῖς ἵχνηςιν ἀ-
κολογθοῦντας τοὺς μαθητας διακαρτερησαι μᾶλλον ἀγιοπρεπῶς· καὶ μὴδεν
ἐπ' αὐτοῖς τῶν ἐξ ὀργῆς εἰπειν ἀλλ' ἦσαν οὐ τοιοῦτοι· θερμότεροι δὲ ζῆλω κε-
κρατημενοὶ· πῦρ αὐτοῖς ἐξ ὀγνοῦ κατενεγκειν ἐθέλον το γε ἦκον ἐπ' αὐτοῖς
ἀλλ' ἐπετίμα ταῦτα λεγοῦσιν ὁ ἤς· ἀπαραβλήτων ἐχων πρὸς ἡμᾶς τὴν ἡμεροτῆ-
τα τε καὶ φιλανίαν. ἀληθεύει γάρ ὁ τῶν ὀλων δεσποτῆς οὕτω λεγῶν· οὐ γάρ

- > εἰσιν αἱ βούλαι μοῦ ὡσπερ αἱ βούλαι ἕμων· οὐδε ὡσπερ αἱ ὀδοὶ μοῦ αἱ ὀδοὶ ἕμων
- > ἀλλ' ὡς ἀπεχεῖ ὁ ὀγνος ἀπο τῆς γῆς οὕτως ἀπεχοῦσιν αἱ ὀδοὶ μοῦ ἀπο τῶν ὀδῶν

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
 θημιαν 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 ΟΥΚ ΕΔΕΞΑΝ

ΤΟ ΑΥΤΟΝ ΟΤΙ ΤΟ ΠΡΟ

ΣΩΠΟΝ ΑΥΤΟΥ ΗΝ ΠΟ

ΡΕΥΟΜΕΝΟΝ ΕΙΣ

ἸΛΗΜ· ἴδοντες δε οι

ΜΑΘΗΤ[ΑΙ ΑΥΤΟΥ ΙΑΚΩ]

ΒΟΣ ΚΑΙ ΙΩΑΝΝΗΣ ΕΙΠΑ·

ΚΕ ΘΕΛΕΙΣ ΕΙΠΩΜΕΝ

ΠΥΡ ΚΑΤΑΒΗΝΑΙ ΑΠ ΟΥΡΑ

ΝΟΥ ΚΑΙ ΑΝΑΛΩΣΑΙ ΑΥΤΟΥΣ

οδ¹ ΣΤΡΑΦΕΙΣ ΔΕ ΕΠΕΤΙΜΗ

ΣΕΝ ΑΥΤΟΙΣ· ΚΑΙ ΕΠΟΡΕΥ

ΘΗΣΑΝ ΕΙΣ ΕΤΕΡΑΝ ΚΩΜΗ·

ΤΗΡΙΟΝ ΚΗΡΥΓΜΑ· ΑΛΛ' Η Α
 ΝΑΓΚΗ ΤΟΥΤΟ ΔΡΑΝ ΕΘΕ
 ΛΟΝΤΑΣ· ΚΑΙ ΑΝΟΣΙΟΙΣ ΤΙΣΙ
 ΠΕΡΙΠΙΠΤΕΙΝ ΑΝΔΡΑΣΙΝ
 ΟΥΚ ΑΝΕΧΟΜΕΝΟΥΣ ΤΟΥ
 ΘΕΙΟΥ ΚΗΡΥΓΜΑΤΟΣ· ΟΥ
 ΤΕ ΜΗΝ ΕΩΣΙ ΚΑΤΑΛΥΣΑΙ
 ΠΑΡ ΑΥΤΟΙΣ ΤΟΝ ΙΝ· ἵνα
 ΤΟΙΝΥΝ ΜΑΘΟΙΕΝ ΟΤΙ ΤΟ
 ΘΕΙΟΝ ἱεροργουντες κη
 ρυγμα· μεστοι μαλλον
 οφειλοσιν ειναι ανε
 ξικακιας και ημεροθη
 τος ουκ αμυντικοι και
 [οργιλοι και τοις πλημ]
 [μελοσιν εις αυτους επι]
 πηδωντες αγριως [δια]
 της επιτιμιας ταυτης
 επαιδεγοντο:

+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 αδιακριτωσ· 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 αιτιαματον· ε[στ]α[ι] γαρ 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[ο] 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]νον 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]σ τοϋ ανοϋ οϋκ εχει ποϋ την κεφαλην κληνη· και η μεν απλοϋσ τερα διανοια των ειρημενων τοιαϋτη εστιν· η γε [μ]ην εσω και κεκρϋμμενη 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 ϋσ περι ηρωδοϋ φησιν· ειπατε τη αλωπεκι ταϋτη· εφη δε ποϋ και περι των καταβληθεντων 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 θαγματα 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 ζητ̄εις ακολογ
θησαι μοι μη γαρ αναπαυ[ςιν] ε̄ζεις μη γαρ [ανυβριστος γεννησ̄]· μη γαρ ανεγ̄ ατι
μιας ζησ̄η τοῡναντ[ι]ο̄ν μεν ουν̄ μ[ι]σογ̄μενος̄ διωκομε̄ν[ο]c̄] αλλον σκοπον ε
χεις· ελεγ̄ω δια [τ]ων ρηματων τ[η]ν π[ρ]οαιρεσιν ο̄ γκ̄ ηλ[θο]ν̄ καταγωγ[ι]ον̄ εαγ

τω εργασασθαι εις γ[η]ν̄ αλ

λ̄ ηλθον̄ τας̄ ψυχ[α]c̄ των̄

ανων̄ οικουc̄ [εαγτο]ῡ παρ

[εργα]c̄θαι: **εξ̄ ανεπιγραφου:**³

^{οΓ} Και ειπεν αυτω ο ῑc̄· αι α

λωπεκες φωλεουc̄

εχουc̄² και τα πετειν[α]

[τοῡ ογ̄νοῡ κατασκηνω̄]

σειc̄ ο δε̄ γ̄c̄ τοῡ ανο̄υ

ογ̄κ̄ εχεῑ ποῡ την̄ κε

^{οΔ} φαλην̄ κληνη· ^{οΔ} ειπεν̄ δε

προς̄ ετερον̄· ακολογ

θεῑ μοι.

^{οΔ}

Ογκ̄ αγτομολοc̄ κατ̄ εκει

νον̄ ερχεταῑ μαθητηc̄· ογ

Δ[ε] θρασ̄c̄ ειc̄ [ε]παγγελιαc̄

ταc̄ επῑ γε̄ τοιογ̄τω̄ πραγ

[ματι· κεκληταῑ εῑ μαλλον]

[παρ̄ χ̄ῡ προς̄ αποστο]

[λην̄ ογ̄κ̄ ανεπιτηδειωc̄]

εχων̄ προς̄ τογ̄το̄ ψηφω̄

γαρ̄ θειᾱ τετιμηται· 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

αγ̄τω̄ φειδω̄ καῑ αγαπην̄ τηρειν̄ προθυμογ̄μενοc̄· επειδη̄ δε̄ προς̄ λειτουργιαν̄
εκληθη̄ την̄ ῑεραν̄ τε καῑ εγαγγελικην̄, τογ̄το̄ γαρ̄ εδη̄λογ̄ το̄ ακολογ̄θεῑ μοῑ παρ̄
χ̄ῡ προς̄ αυτον̄ εῑρημενον̄· ανθρωπινω̄ c̄νηρηπαζετο̄ λογισμω̄ καῑ αναβολην̄ ε
ζητεῑ καιρογ̄ τη̄ τοῡ τεκοντοc̄ γηροκομιᾱ διαρκεσαῑ δυναμενογ̄ καῑ ογ̄ δη̄πογ̄
φαμεν̄ ωc̄ κειμενον̄ ηδη̄ καῑ τελεγ̄θηc̄αντᾱ τον̄ πατερᾱ θαππειν̄ η̄ξιογ̄· ογ̄ γαρ̄

$\overline{\text{οε}}$ αν εκωλύσε τοῦτο δραν [ε]θελοντα $\overline{\text{χc}}$ · αλλα το θαψαι φησιν· αντι τοῦ γηροκο
 μησαι αχρι ταφης **τοῦ αγιοῦ κυριλλου**¹ $\overline{\text{α}}$ ζιοζηλωτος μεν ἡ ὑποςχεσις· και
 παντος επαινοῦ μεστη· το δε γε ζητειν αποταξασθαι τοις εις τον οικον αγ
 τοῦ διαδεικνυσιν οτι μεμερισται πως· και οὔπω· νω βεβηκοτι προς τοῦτο
 βαδιζει· το γαρ ολωσ προανακοινοῦσθαι θελειν τοις κατα γενος οικειοις· και
 συμβολοῦς εχειν τοῦς μη τα ἴσα φρονειν ελομενοῦς αὔτω· μητε μην απο
 δεζομενοῦς εσθ οτε τον επι τοῦτω σκοπον αποφνησειεν αν εὔθγς ασθενοῦν
 τα πως ετι και σκαζοντα· διο και μαλλον επιτιμητικως ἡ διδασκαλικως ακου
 ει· το οὔδεις βαλων την
 χειρα επι αροτρον και βλε
 πων εις τα οπισω εὔθετος
 εις την βασιλειαν τοῦ $\overline{\text{θγ}}$
 ωσπ[ε]ρ γαρ ὁ γηπονος της δια
 των αροτρων ανατομης
 αρξαμενος· οταν οκνησῃ
 προς το λειπον τω παντι
 [πονω· ογκ οψεται τοις ασ]
 [ταχγσι κομωσαν την γη]
 οὔ πληρη δραγματων την
 αλω· προσοφελησει δε τοις
 ορωσι και γελωτα· οὔτως ει
 $\overline{\text{οε}}$ τις ελοιτο μεν ακολογη
 σαι $\overline{\text{χω}}$ · μη μην ετι και χαι
 ρειν ειπων τοις εν κοσμω
 πραγμασιν· αποταξαμενος
 δε τοις κατα σαρκα οικει
 οις· κατορθωσει οὔτως
 την εφ απασι τοις επαινοις αγαθην εὔτολμιαν και εὔθετος εσται τη βασιλεια
 τοῦ $\overline{\text{θγ}}$ · ο δε μη τοιοῦτος· επιβαλλει μεν αροτρω την χειρα· διοτι προθγμος ε
 στιν επακολογηθαι· οπισω δε βλεπει· διοτι μελλησεως και αναβολης ποιειτ(αι)
 προφασιν· την οικαδε ποριαν· και την προς τοῦς οικειοῦς διαλεξιν· αλλ' οὔ
 τοιοῦτοῦς οντας εὔρησμεν τοῦς αγιοῦς αποστολοῦς· ακηκοασι γαρ λεγοντος²

$\overline{\text{οε}}$ Ο δε ειπεν· $\overline{\text{κε}}$ επιτρε
 ψον μοι απελθοντι πρω
 τον θαψαι τον πατερα μου·
 ειπεν δε αὔτω· αφες
 τοῦς νεκροῦς· θαψαι
 [τ]οῦς εαὔτω[ν ν]εκροῦς[·]
 συ δε απελθων διαγγελλε
 $\overline{\text{οε}}$ την βασιλειαν τοῦ $\overline{\text{θγ}}$ · $\overline{\text{οε}}$ ει
 πεν δε και ετερος ακολοῦ
 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 μω̄ςεωσ 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[γμαζ]ομεν δε και

+ ο̄ε̄

τογς εβδομηκοντα· και οιοι φοινικας αγτογς εἶναι φαμεν· ευκαρδιον γαρ το φυ

τον· ευριζον τε και εγκαρπον και δει τοις ἕδασιν εντεθ[η]λος ανεδειξε τοινγν

ο̄̄ κ̄ς̄ ετερογς εβδομηκοντα· τογ̄ ἀγιου κυριλλογ⁶· ο̄ς̄̄ της αποστολης των εβδομηκον

τα η αιτια αγτη πολλη τις ημελλεν εσεσθαι των εις αγτον πιστευοντων η̄ πλ[η]

θγς̄· εσαγηνεγετο γαρ ογ̄̄ μονος ο̄̄ ἰηλ̄· αλλα γαρ και αι των εθνων αγγελαι· οτι γαρ εμελ

λε καταδραττεςθαι της γ̄π̄ ογρανον

το σωτηριον κηρυγμα· πεπληροφορηκεν ειπων. ο των ολων $\overline{\theta\varsigma}$ δια των
 αγιων προφητων [π]ερι α $\overline{\tau\omicron\upsilon\varsigma}$ · ανατελει ως αγρωστ[ι]ς κριμα επι χειρσων αγρο $\overline{\upsilon}$ ·
 ωσπερ γαρ εν τοις των αγρων κεχειρωμενοις ανισχε[ι] μεν η αγρωστις κατα
 δρασεται δε και κατεργυρεται τοπογ παντος αει τρεχο $\overline{\upsilon\varsigma\alpha}$ προςω· κατα
 τον $\overline{\iota\varsigma\omicron\omicron\omicron}$ το $\overline{\tau\omega}$ λογον το κριμα· το $\overline{\upsilon\tau\epsilon\sigma\tau\iota\omicron\iota\eta}$ η δικαιο $\overline{\upsilon\varsigma\alpha}$ χαρις την $\overline{\upsilon\pi\omicron\upsilon\gamma\alpha}$
 non· η $\overline{\gamma\omicron\upsilon\eta\eta}$ το ε $\overline{\gamma\alpha\gamma\epsilon\lambda\iota\kappa\omicron\iota\omicron\iota\eta}$ [και σωτη]ριον κηρυγμα· κατεδρα $\overline{\zeta\epsilon\tau\omicron}$ πασης
 πολεως τε και χωρας· ανεδ[ε] $\overline{\iota\chi\theta\eta\sigma\alpha\eta}$ τοινην παρα $\overline{\chi\chi}$ προς τοις $\overline{\delta\upsilon\omicron}$ και δε
 κα τον αριθμ[ο]ν ον[τ]ε $\overline{\varsigma}$ εβδομηκοντα:

το $\overline{\upsilon}$ αγιο $\overline{\upsilon}$ τιτο $\overline{\upsilon}$ ¹

[ο $\overline{\zeta}$] Ωσπερ γαρ αγροι [κομω]ντες
 πολ $\overline{\upsilon\varsigma\iota\omega\varsigma}$ ε $\overline{\gamma\rho}$ [ε]ις τε και μα
 κροι· πολλ[ο] $\overline{\gamma\varsigma}$ z[η]τωσι το $\overline{\upsilon\varsigma}$
 θεριστας ο $\overline{\gamma\tau\omega\varsigma}$ η συμπα[σα]
 η· η $\overline{\tau\omicron\iota}$ των μελλοντων
 πιστε $\overline{\upsilon\epsilon\iota\eta}$ εις $\overline{\chi\eta\eta}$ η πληθ $\overline{\upsilon\varsigma}$ ·
 πολλη τις ο $\overline{\upsilon\varsigma\alpha}$ και αναριθ
 μητος· ο $\overline{\gamma\kappa}$ ολιγω[ν] εδειτο
 μ $\overline{\gamma\sigma\tau\alpha\gamma\omega\gamma\omega\eta}$ · ε $\overline{\beta\alpha\delta\iota\omicron\zeta\omicron\eta}$
 ο $\overline{\gamma\eta}$ ανα $\overline{\delta\upsilon\omicron}$ πεμπομενοι
 [κατα πολεις και κωμας μο]
 [νονο $\overline{\gamma\chi\iota}$ βοωντες το δια της]
 $\overline{\iota\omega\alpha\eta\eta\eta\eta\eta}$ φωνη $\overline{\varsigma}$ · ετοιμα
 σατε την ο $\overline{\delta\omicron\eta}$ $\overline{\kappa\gamma}$ · πλην ε
 κεινο α $\overline{\theta\rho\epsilon\iota}$ · ειπων [γ]αρ ο $\overline{\tau\iota}$
 δε $\overline{\eta\theta\eta\eta\tau\epsilon}$ το $\overline{\gamma}$ κυριο $\overline{\gamma}$ το $\overline{\gamma}$
 θερισμο $\overline{\gamma}$ · ο $\overline{\tau\omega\varsigma}$ εκβαλη ε $\overline{\rho}$
 γα $\overline{\tau\alpha\varsigma}$ εις τον θερισμον α $\overline{\gamma}$
 το $\overline{\gamma}$ · το $\overline{\gamma\tau\omicron}$ πεπρα $\overline{\chi\eta\eta}$ α $\overline{\gamma\tau\omicron\varsigma}$ ·
 καιτοι το $\overline{\gamma}$ θερισμο $\overline{\gamma}$ $\overline{\kappa\varsigma}$

το $\overline{\gamma\tau\epsilon\sigma\tau\iota}$ των επι της η $\overline{\eta\varsigma}$
 τις αν ε $\overline{\tau\epsilon\tau\omicron\varsigma}$ ει[η] παρα τον φ $\overline{\upsilon\varsigma\epsilon\iota}$ και αληθ $\overline{\omega\varsigma}$ ο $\overline{\eta\tau\alpha}$ $\overline{\theta\eta\eta}$ · α $\overline{\gamma\tau\omicron\upsilon\gamma}$ γαρ η συμπα $\overline{\sigma\alpha}$ η κ(αι)
 το πληρωμα α $\overline{\gamma}$ [της] καθα γε $\overline{\rho\alpha\pi\tau\alpha\iota}$ · ει $\overline{\tau\alpha}$ π $\overline{\omega\varsigma}$ μονω $\overline{\pi\tau\epsilon\pi\omicron\eta\eta\eta\eta\eta}$ τω επι παν $\overline{\tau\alpha\varsigma}$
 $\overline{\theta\omega}$ το $\overline{\gamma}$ εκβα $\overline{\lambda\epsilon\iota\eta}$ το $\overline{\gamma\varsigma}$ ε $\overline{\rho\gamma\tau\alpha\varsigma}$ το $\overline{\gamma\tau\omicron\gamma\varsigma}$ ανεδει $\overline{\zeta\eta\eta}$ ο $\overline{\chi\varsigma}$ · α $\overline{\gamma\tau\omicron\varsigma}$ α $\overline{\rho\alpha}$ ε $\overline{\sigma\tau\iota\eta}$ ο το $\overline{\gamma}$ θε
 ρισμο $\overline{\gamma}$ δε $\overline{\varsigma}$ [πο]η $\overline{\eta\varsigma}$ και δι α $\overline{\gamma\tau\omicron\upsilon\gamma}$ τε και $\overline{\varsigma\eta\eta}$ α $\overline{\gamma\tau\omega}$ κατα $\overline{\rho\chi\epsilon\iota}$ των ολων ο $\overline{\theta\varsigma}$ και $\overline{\pi\eta\eta}$ ·
 $\overline{\iota\delta\iota\alpha}$ δε παν $\overline{\tau\alpha}$ ε $\overline{\sigma\tau\iota\eta}$ α $\overline{\gamma\tau\omicron\upsilon\gamma}$ · και ο $\overline{\gamma\delta\epsilon\eta}$ ε $\overline{\sigma\tau\iota\eta}$ ω $\overline{\eta\eta}$ αν ε $\overline{\chi\epsilon\iota\eta}$ ο $\overline{\pi\eta\eta}$ λε $\overline{\gamma\omicron\iota\tau\omicron}$ · α μη ε $\overline{\sigma\tau\iota}$ και

το $\overline{\gamma}$ $\overline{\upsilon\gamma}$

[ο $\overline{\zeta}$] και απε $\overline{\sigma\tau\epsilon\tau\epsilon\iota\lambda\epsilon\eta}$ α $\overline{\gamma\tau\omicron\upsilon\varsigma}$ α
 να $\overline{\delta\upsilon\omicron}$ προ προ $\overline{\sigma\omega\pi\omicron\upsilon\gamma}$ α $\overline{\gamma}$
 το $\overline{\gamma}$ εις πα $\overline{\sigma\alpha\eta}$ [πο]λη $\overline{\eta}$ και το
 πον [ο $\overline{\gamma}$] ε $\overline{\mu\epsilon\lambda\lambda\epsilon\eta\eta}$ ² α $\overline{\gamma\tau\omicron\varsigma}$ ε $\overline{\rho}$
 χε $\overline{\sigma\theta\alpha\iota}$ ε $\overline{\lambda\epsilon\gamma\epsilon\eta}$ δε προς
 α $\overline{\gamma\tau\omicron\upsilon\varsigma}$ · ο με $\overline{\eta}$ θε $\overline{\rho\iota\sigma\mu\omicron\varsigma}$
 [πο $\overline{\lambda\upsilon}$]ς· οι δε ε $\overline{\rho\gamma\tau\alpha\iota}$ ο $\overline{\lambda\iota}$
 γο $\overline{\iota}$ · δε $\overline{\eta\theta\eta\eta\tau\epsilon}$ ο $\overline{\gamma\eta}$ το $\overline{\gamma}$ [κ $\overline{\gamma}$]
 το $\overline{\gamma}$ θε $\overline{\rho\iota\sigma\mu\omicron\gamma}$ ο $\overline{\tau\omega\varsigma}$ εκ
 βα $\overline{\lambda\eta}$ ε $\overline{\rho\gamma\tau\alpha\varsigma}$ εις τον θε
 ρισμον α $\overline{\gamma\tau\omicron\upsilon\gamma}$ · $\overline{\upsilon\pi\alpha\gamma\epsilon\tau\epsilon}$ ³

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 πώς αν προβατον κατισχύσειε λγκοῦ και της τῶν θηρῶν αγριότητος κρα-
 τήσει το ἡμερον· και φησιν εγὼ συμπάρομαι και συναστῶ και παντος ἐξε-
 λοῦμαι κακοῦ· εγὼ τοὺς λγκοὺς εἰς προβάτα μεταβάλλω ποιῶ γαρ πάντα και
 μετασκεύαζω. και οὐδεν τοῖς ἐμοῖς θελήμασι το ἀντιστατοῦν· ὅτι δε εἰς τοῦ
 το προήθε τῶν πραγμάτων το περας. ἐξ αὐτῶν ἐνεστὶν ἴδειν τῶν ἀποτε-
 λεσμάτων· ἦν μὲν γαρ ὁ θεσπεσιος παῦλος βλασφημος και ἕβρισθης και διω-
 κτης· και λγκοῦ παντος ἀπηνεστερος τοῖς πιστεῦουσιν εἰς ΧΝ· κεκλήται δε
 παρα ΧΥ και προβατοῦ γεγονεν ἡμεροτερος: **ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ:** ²

ΟΘ Προλεγει δε αὐτοῖς και τον διωγμον. ἵνα ἐνεγκῶσι τῆ πειρα τὰς συνθηκὰς μὴ
 βασταζετε βαλλαντιον· μὴ βαρεῖτε ἀργῆριω τον ὦμον ἀρκει γαρ ἕμιν βεβα-

ΟΗ Ἰδοῦ εγὼ ἀποστελλῶ ἕ-
 μας ὡς ἀρνας ἐμ μεσῶ
 λγκῶν[·] **Ο**Θ Μὴ βασταζετε
 βαλλαντιον μὴ πηραν·
 μὴ ὑποδηματὰ· και μὴ δε
 να κατα την ὁδον ἀσπα-
 σθῆσθαι·

ρησθαι τῆ φροντιδι τοῦ
 λογοῦ την διανοιαν·
 μὴ ἐν τῷ βαλλαντιῷ
 την ἐλπίδα τοῦ ἀρτοῦ ε-
 χετε. ἀλλ' ἐν τῷ πεμψαν
 τι τιθεσθαι και την τρο-
 φην· μὴδενα κατα την
 ὁδον ἀσπασθῆε. μὴ τοῦτο
 ἐμποδιον τοῦ κηρύγμα-
 τος γεν[ῆται ὁμιλιας ἐν]
 μεσῶ παραπιπτοῦσης και
 βραδύτητος προφασίς·
 μὴδεμια τις διαβολικῆ
 κακοῦργια ἕμας ἀποσπασθῆ:
ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ³

ΟΘ Ὡστε οὐδε την περὶ τοῦ σώματος ἐπετρέπεν εἶχειν φροντιδα μὴ ὅτι περὶ τὰ ἐξῶ
 τοῦ σώματος ἀσχολεῖσθαι συνέχωρσεν· ὁποῦ μὴδ ἐφοδίων φροντισαὶ μὴδ' ἐπι-
 κομισασθαι τι τῶν οὐκ ἡδὴ περικείμενων τῷ σώματι. οἷον ὑποδηματὰ· ἀλλ' ἐ-
 π' αὐτῷ πασαν τιθεσθαι την φροντιδα· ἀλλ' οὐδε της σπογδης παρελκῆσμον τι
 να παρηκε προσδεῖσθαι μὴ ἀχρι τοῦ τῶν συντηγχανοντων ἀσπασμοῦ σύγχω-
 ρησαι ἀφελκεσθαι· ὁπερ ἦν και παλαι λεγομενον ἕπο τοῦ ἐλισαιοῦ προς τον ἀποστα-
 λεντα εὔθεια ὁρμη ἐπὶ το ἐργον χωρεῖν. και μὴδε εὔ[λογ]οῦντα ἀντεῦλογειν· ζῆμια
 γαρ της σπογδης ἢ προς ἑτεροῦς ἀπονεύσις· και τον τοῖς κηρύγμασι πρεποντα καιρο-

εικη δαπαναν ογκ επ αναγκαιοις πραγμασι μηδε χαριζεσθαι φιλιας τον ανωφε
 π̄ λη μελλησμον: **του αγιου τιτου:** ¹² **Ε**χει το της ειρηνης ονομα· ολον το ζητου
 3 μενον εν ειρηνη· ογδεν γινεται των κακων· ειρηνην δε φημι την του θ̄ την α
 ληθινην· την αμαρτιας αναireτικην· ην εηγγελισατο ελθων ο σ̄ρ̄ τοις μακραν
 και τοις εγγυς· οικον δε λεγει τους του οικογ οικητορας· ἵνα τους παντας προσει

π̄α πη μικρους τε και μεγαλους:- **του αγτου** ⁴ **Ο**γ γαρ κατ αποκληρωσιν δωσετε την
 προσηγοριαν· αλλ' ἕμεις
 μεν τον λογον δωσετε·
 οπου δε η αζιον επανα
 παγσεται το πραγμα· ει
 δε μη εφ' ἕμας ανακαμ
 ψει· ογ γαρ απλωσ ριπτε
 ται· αλλα κρισει τη εμη
 βαλλεται· και μετ ολιγα⁵

Εαν τις μη η αζιος ογκ ε
 νεπαιχθητε· ογκ απω
 λετο των ρηματων η
 χαρις· αλλ' εις ἕμας ανα
 στρεφει· επειδη δε ογ
 κ εστε κριται εσθιετε
 μεν και πινετε παρ αγ
 τω· καταλειπετε δε ε
 μοι των ἕμας αναδεξα
 μενων την ανακρισιν·
 ει μη τι πανυ γενηται
 δηλον τω μαθητη οτι
 ογκ εστιν εκει ἕιος ειρη
 νης· τοτε γαρ ἴσως απο
 στραφηναι οφειλει· εν οσω δε φησιν ογκ οιδας εσθιε και πινε τα παρ' αγτων·
 εγω γαρ κριτης εσομαι:

π̄ **Ε**ις ην δ' αν οικιαν εισελθ
 τε πρωτον λεγετε ειρηνη
 τω οικω τουτω ^{π̄α} και εαν η
 εκει ἕιος ειρηνης επανα
 παγσεται επ αγτον η ειρη
 νη ἕμων ει δε μη γε εφ ἕ
 μας ανακαμψει· εν αγτη δε
 τη οικια μενετε εσθιον
 τεσ και πινοντεσ τα παρ αγ
 των· αζιος γαρ ο εργατης
 του μισθου αγτου·

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

ΠΒ ΤΟΥΤΟ ΓΑΡ ΡΕΜΒΟΜΕΝΩΝ ΚΑΙ ΜΙΣΘΟΝ ΑΙΤΟΥΝΤΩΝ, ΚΑΙ ΑΣΤΑCΙΑC ΕΡΓΟΝ ΚΑΙ ΔΙΑΒΟ
ΛΗC ΤΕΚΜΗΡΙΟΝ· ΒΕΒΗΚΟΤΕC ΔΕ ΓΙΝΕCΘΕ ΚΑΙ ΑΜΕΤΑΚΙΝΗΤΟΙ ΤΟ ΝΟΥΝ·

ΠΓ ΩΡ² ΩCΠΕΡ ΤΟΙΝΥΝ ΕΥΕΡΓΕΤΕΙΤΕ CΩΜΑΤΑ· ΟΥΤΩ ΚΑΙ ΔΙΔΑCΚΟΝΤΕC CΩCΑΤΕ ΨΥΧΑC·

ΟC ΠΒ ΜΗ ΜΕΤΑΒΑΙΝΕΤΕ ΕΞ ΟΙΚΙ
ΑC ΕΙC ΟΙΚΙΑΝ· ΚΑΙ ΕΙC ΗΝ
ΑΝ ΠΟΛΙΝ ΕΙCΕΡΧΗCΘΕ
ΚΑΙ ΔΕΧΩΝΤΑΙ ΨΜΑC· ΕCΘΙ
ΕΤΕ ΤΑ ΠΑΡΑΤΙΘΕΜΕΝΑ Ψ
ΜΙΝ ΚΑΙ ΘΕΡΑΠΕΥΕΤΕ
ΤΟΥC ΕΝ ΑΥΤΗ ΑCΘΕΝΕΙC·
ΚΑΙ ΛΕΓΕΤΕ ΑΥΤΟΙC· ΗΓΓΙ
CΕΝ ΕΦ ΨΜΑC Η ΒΑCΙΛΕΙΑ
ΤΟΥ ΘΥ· ΕΙC ΗΝ Δ' ΑΝ ΠΟΛΙΝ
ΕΙCΕΛΘΗΤΕ ΚΑΙ ΜΗ ΔΕΧΩΝ
ΤΑΙ ΨΜΑC· ΕΞΕΛΘΟΝΤΕC
ΕΙC ΤΑC ΠΛΑΤΕΙΑC ΑΥΤΗC
ΕΙΠΑΤΕ ΚΑΙ ΤΟΝ ΚΟΝΙΟΡΤΟ
ΤΟΝ ΚΟΛΛΗΘΕΝΤΑ ΗΜΙΝ ΕΚ
ΤΗC ΠΟΛΕΩC ΨΜΩΝ ΕΙC ΤΟΥC
ΠΟΔΑC ΗΜΩΝ· ΑΠΟΜΑCCO
ΜΕΘΑ ΨΜΙΝ·

ΔΙΑΦΟΡΑΝ ΔΕ ΟΙΚΙΑC ΚΑΙ
ΠΟΛΕΩC ΚΑΙ ΕΝ ΨΑΛΜΟΙC
> ΟΙΜΑΙ ΕΙΡΗCΘΑΙ· ΕΝ ΤΩ Ε
> ΑΝ ΜΗ ΚC ΟΙΚΟΔΟΜΗCΗ ΟΙ
> ΚΟΝ· ΕΙC ΜΑΤΗΝ ΕΚΟΠΙΑ
> CΑΝ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕC
> ΑΥΤΟΙ· ΕΑΝ ΜΗ ΚC ΦΥΛΑ
> ΞΕΙ ΠΟΛΙΝ· ΕΙC ΜΑΤΗΝ Η
> ΓΡΥΠΝΗΣΕΝ Ο ΦΥΛΑCCΩΝ·
ΕΝΘΑ ΠΑΡΑΤΗΡΕΙ· ΟΤΙ ΤΟ
ΜΕΝ ΕΤΙ ΟΙΚΟΔΟΜΟΥΜΕΝΟ·
ΟΙΚΟC ΩΝΟΜΑCΘΗ· ΤΟ ΔΕ Η
ΔΗ ΦΥΛΑΚΗC ΚΑΙ ΦΡΟΥ
ΡΑC ΑΞΙΟΝ ΠΟΛΙC·

ΤΟΥ ΑΥΤΟΥ ³

ΠΔ ΤΩΝ ΓΑΡ ΑΜΑΡΤΗΜΑΤΩΝ
ΨΜΩΝ Ο ΚΟΝΙΟΡΤΟC ΔΙΚΑΙ
ΩC ΑΝ ΕΙC ΨΜΑC ΕΠΑΝΕΛ
ΘΟΙ· ΠΑΡΑΤΗΡΕΙ· ΟΤΙ ΑΙ ΜΗ
ΠΑΡΑΔΕΧΟΜΕΝΑΙ ΤΟΥC Α
ΠΟCΤΟΛΟΥC ΚΑΙ ΤΗΝ ΨΓΙΝ
ΔΙΔΑCΚΑΛΙΑΝ ΠΟΛΕΙC· Ε
ΧΟΥCΙ ΠΛΑΤΕΙΑC ΑΝΑΛΟΓΟΝ·
> ΤΩ ΠΛΑΤΕΙΑ Η ΠΥΛΗ ΚΑΙ
> ΕΥΡΥΧΩΡΟC Η ΟΔΟC Η ΑΠΑ
ΓΟΥCΑ ΕΙC ΤΗΝ ΑΠΩΛΙΑΝ·
ΚΑΙ ΠΟΛΛΟΙ ΕΙCΙΝ ΟΙ ΔΙΕΡΧΟ
ΜΕΝΟΙ ΔΙ ΑΥΤΗC·

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

π̄ε Εφ ἕμας ὡσπερ δικαστοῦ παροῦσια κατα [λησ]των ἢ κακοῦργων οὐ γὰρ προχω-
ρησεὶ 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
τοὶ ἐκείνων: **ΤΟΥ ΑΓΤΟΥ** ³

π̄ζ Οὔτοι οἱ τοποὶ ἰουδαϊκοὶ
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-
μεναὶ 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 κατα
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. ❧

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. ❧

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· ο ἀκοῶν ὑμῶν ἐμοῦ ἀκοεῖ· οὔτε ἀν πιστεῦσθι τις ὑμεῖς ἐστε δῦσωποῦντες· οὔτε ἐὰν 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 Ὡ μεγαλῆς ἐγκλείας· καὶ ἀπαραβλήτων ἀξιώματων· ὠ φιλοτιμίας θεοπρεποῦς· ἀνοῦς ὄντας δοξῆ περιβέβληκε πρεποῦσθι ἥ· τοὺς ἰδιοὺς ἀγτοῖς ἀνατιθῆσι λογοῦς· ὥστε καὶ ὑποδικῆν γενεσθαι τοὺς κατὰ τι [γο]γν [ο]λῶς ἀπειθῶντας ἀγτοῖς· ἀγτων γὰρ ἀθετοῦμενων εἰς τὸν τοῦ[τ]ο π[α]σ[α]ρ χεῖν ἴσχυρι ζεται· καὶ δι εἰς τὸν τα τῆς δῦσσεβείας ἐγκληματα καὶ εἰς ἀγτον ἀναφέρει + ὈΖ

ΠΗ	Ὁ ἀκοῶν ὑμῶν· ἐμοῦ	τὸν π[ρ]α καὶ καθ ἕτερον δε τροπον τῆ τῶν εἰρη μενων παρὰ χ[ρ]ῆ δ[υ]ναμει
ὈΖ	ἀκοεῖ· καὶ ὁ ἀθετῶν ὑ μας ἐμε ἀθετεῖ· καὶ ὁ ἐμε ἀθετῶν ἀθετεῖ τὸν ἀπο	προςβαλεῖς· ὁ ἀκοῶν γὰρ ὑμῶν φησιν ἐμοῦ ἀκοῦ [ε]· διδῶσι τοῖς φιλομα θεσι θάρρειν ὥς ὅπερ ἀν λεγοῖτο περὶ ἀγτοῦ παρὰ τῶν ἀγιῶν ἀποστολῶν
ΠΘ	στειλαντα με· ὑπεστρε ψ[αν] δε ο[ι ε]βδομηκον τα μετα χ[α]ρας·	ἠγοῦν εὐαγγελιστῶν· [τοῦτω πα]ντ[ως] προσיע θαί· ὁ γὰρ ἀγτων ἀκοῶν· > ἀκοεῖ χ[ρ]ῆ· καὶ γοῦν ὁ μα > κ[α]ριος παῦλος· εἰ δοκιμη > ζητεῖτε φησιν τοῦ ἐν ἐ > μοι λαλοῦντος χ[ρ]ῆ· ναι

- > μὴν καὶ ἀγτος ὁ χ[ρ]ῆ τοῖς ἀγιοις 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]σ[α] ἀφῆκτος δὴ ὄν ἐπικρεματα δίκη τοῖς ἀνοσιῶσι αἰρετικοῖς· οἱ τοὺς τῶν ἀγιῶν ἀποστολῶν τε καὶ εὐαγγελιστῶν ἀθετοῦσι λογοῦς:-

[ΠΘ] τοῦ ἀγτοῦ ³ εἰρηται ὅτι ἀπεστείλεν ἀγτοῦς τῆ τοῦ ἀγιοῦ π[ρ]σ[α] χάριτι λαμπροῦς ἀποφῆνας· ἵνα μὴ ἀπιστῶνται πρὸς τινῶν· ἠγοῦν ἀγτομολοῖ τινες εἶναι νομί

ζονται προς αποστολην· επομενης γαρ τω λογω της θεοσχημιας· ουδεις αν
 ἴσχυσε κατ' αὐτων συγκοφαντιας τροπος· μεμαρτυρηκε τοινυν η τοῦ π̄ν̄ς
 χαρις τοις απεσταλμενοις· ως ογκ αὐτοκλητοι τινες η αὐτομολοι ησαν προς
 γε το χρηναι λαλειν τα περι χ̄γ̄: **και μετ ολιγα** ¹ κ̄ε και τα δαιμονια ημιν ὑποτασ
 ονται επι τω ονοματι σου· ομολογοῦσι μεν την εξουσιαν τοῦ τετιμηκοτος·
 πλην εοικασι χα[ι]ρειν ογκ οτι μαλλον γεγονασι των περι αυτων κηρυγματω̄
 διακονοι· και ηζιωνται γερων αποστολικων αλλ' οτι [c]ημειων γεγονασιν
 αποτελεσται· και τι προς ταῦτα χ̄ς̄ εθεωροῦν τον σαταναν εκ τοῦ οὔνοῦ

ϕ̄ ως αστραπην πεσοντα και τα εξης: **τοῦ ᾱγιοῦ τιτοῦ** ² **ε̄**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
 εποιησεν ο θ̄ς̄ τοῦτο κα
 λον· ο δε μετεποίησεν εις
 εαυτον ο διαβολος· τοῦ
 το κακον· μη τοινυν
 θαυμαζετε μηδε μεγα
 φρονειτε· εγω εδωκα την εξουσιαν: **τοῦ ᾱγιοῦ κυριλλου** ³ **ϕ̄** ηη φησιν οῦ
 κ ηγνονκα τοῦτο εγω· τοις γαρ εμοις νεγμασιν οιοι τεθωρακισμε
 νοι· νενικηκατε τον σαταναν· ειδον αυτον· ως αστραπην εξ οὔνοῦ
 πεσοντα· τοῦτεστιν εξ ὑψους εις γην κατενηνεγμενον· εκ δοξης εις ατιμι
 αν· εξ ἴσχυος πολλης εις εσχατην ασθενειαν· και αληθης ο λογος· προ μεν γαρ
 της τοῦ cpc ημω̄ν επιδημιας· κατεκρατησε της ὑπ̄ οὔνον̄ προσεκνηθη πα
 ρα παντων· ναοι πανταχοῦ και βωμοι και θγσιαι· επειδη δε καταπεφοιτηκεν
 εξ οὔνων̄ ο μονογενης τοῦ θ̄γ̄ λογος· πεπτωκεν εκεινος ως αστραπη· ο γαρ παντ(ας)⁴

λεγοντες· κ̄ε και τα δαιμο
 νια ὑποτασσειται ημιν εν
 τω ονοματι σου· ε̄ιπεν δε
 αυτοις· εθεωροῦν τον
 σαταναν· ως αστραπην εκ
 τοῦ οὔρανοῦ 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

ε̄[ζ]ετασωμεν προ γε των αλλων τι εστιν το ηγαλλιασατο εν τω π̄νι τω ᾱγιω· προει
 ci μεν γαρ ως απο πηγης τοῦ θ̄γ̄ και π̄ρ̄ς το π̄να [το] ἁγιον· εστι δε ογκ αλλοτριον τοῦ
 γ̄γ̄· πασα γαρ η τοῦ π̄ρ̄ς ιδιοτης ενγ[παρχει τω κ]ατα φγσιν και αλη[θ]ως ε̄ξ ᾱγτοῦ
 γεννηθεντι λογω, τεθεαται τ[οινυν δια τη]ς τοῦ π̄ν̄ς ενεργειας ο δεδωκεν ᾱγ
 τοις τοις ᾱζιοις· οις και το θειον ἴ[ε]ροργειν εκελεγε [κρη]γ̄μα· πολλοῦς σεσαγη
 νεγμενοῦς· ἴδεν ᾱζιοθαγμαστα δι ᾱγτων τετελεσμενα σημεια και λοιπον ε
 n αρχαις ογσαν την ἴπ ογρανον τ[η]ς δι ᾱγτοῦ c[ω]τηρ[ι]ᾱς· φημι δη της δια πι[ε]τε
 ως· και ταγτης ενεκα της αιτια[ε] ηγαλλιασατ[ο] εν [τω] ᾱγιω π̄ν̄[ι]· τογτ' εστι[νε]π[ι]
 τᾱς ενεργειας και δυναμεσι τᾱς δια τοῦ ᾱγιο[γ] π̄ν̄ς· ε̄]γ̄ ειδος οτ[ι] πολλοῦ[ε] ωφελη
 [ca]n [οι] απεσταλμενοι παρ ᾱγ
 το[γ] κ[α]ι [m]ετ [ο]λιγα ⁴

Εν ᾱγτη τη ωρα ηγαλλια

σατο εν τω π̄νι τω ᾱγιω·

και ειπεν· ε̄ξομολογοῦ

μαι σοι³ π̄ρ̄ κε τοῦ ογρα

νοῦ και της γ̄ης·

- > Ε̄ξομολογ[οῦμαι] σοι π̄ρ̄ κε
 τοῦ ο̄γνοῦ και της γ̄ης·
 το ε̄ξομολογοῦμαι φησιν
 κατα [ε]γνηθειαν ανθρω
 πινην· αντι τοῦ χαριν ομο
 λογω· ηγογν δοξαζω σε
 εθος γ[α]ρ τη θεοπνεγστω
 > γραφη· δεχεσθαι τροπον·
 > γεγραπται γογν οτι ε̄ξομο
 > λογη[ε]σθω[σαν]· [κ]ε· τω ονο
 [ε] [ματι σοῦ τω μεγαλω· οτι]
 > φοβερων και ἁγιον εστιν·
 > και παλιν· [ε̄ξ]ομολογησονται

- > σοι κε̄ εν ολη καρδια μοῦ· διηγησονται παντα τα θαγμασια σοῦ· [ᾱλ]λ' ἴδοῦ φασιν
 οι διεστραμμενοι τον νογν· χαριν ο γ̄ς ομολογει τω π̄ρι· ειτα πως ογκ ελαττων
 εστιν ᾱγτοῦ· προς τογτο φαιη τις αν των εγ̄ ειδοτων τοις [τ]ης αληθειας σγνας
 πιζειν δογμασι· και τι το κωλγον ω βελ[τι]στοι· τον ομοογσιον γ̄ν αποδεχεσθαι·
 και επ[αι]νειν τον εᾱγτοῦ π̄ρα· σωζοντα δι ᾱγτοῦ την ἴπ ογρανον· ει δε[ε] νομι
 ζεις δια την ε̄ξομολογησιν εν̄ ελαττωσιν ε̄ιναι ᾱγτον τοῦ π̄ρ̄ς· ορα και το εφε
 ζ̄ης· κ̄ν γαρ ο̄γνοῦ και γ̄ης αποκαλει τον π̄ρα· ο δε γ̄ς τοῦ των ολων κρατογν
 τοσ θ̄γ̄ παντως ποῦ σγν ᾱγτω δεσποζει των ολων και επανω παντων εστιν·

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 η̄μιν τοις η̄ητιοις· η̄μιν απεκαλψεν ο̄ θ̄ς και
π̄ηρ̄ το προ της τογ κοσμογ καταβολης· κεκρυμμενον και σεσιγημενον παρ' αγ
τω μϑστηριον· δηλον δε οτι το περι της ενανθρωπησεως τογ μονογεους· ο
προεγνωσθη μεν προ καταβολης κοσμογ· πεφανερωται δε τοις² επι της η̄ης
εν εσχατοις τογ αιωνος καιροις: ωρ̄(ιγενογς)³ ογ μακραν το παντα μοι παρεδοθη ἕπο
τογ π̄ρς̄ μογ̄ εστι· και το εδοθη μοι πασα εζουσια ως εν ογρανω και επι η̄ης· και
δια τογτο αγτω διδο

ται πασα εζουσια· ἵνα ει
ρηνοποιηση δια τογ σταγ
ρογ αγτογ· ειτε τα επι
της η̄ης· ειτε τα εν τοις
ογνοις· ογδεπω μεν ογν
τα παντα ειρηνοποιησεν
ως δηλον εκ τογ επι τον
απο της κακιας ἕπαρχει
πολεμον· εσται δε παν
τως η̄ τελεια ειρηνη· δι
καιωτατα δε παντα πα
[ραδεδωκεν αγτω ο̄ π̄ηρ̄]
επει και αγτος ο̄ γ̄ς̄ παρε
δοθη ἕπερ̄ παντων̄ ο̄ς̄
> εστῑ σ̄ηρ̄ παντων̄ ανων̄
> μαλιστα πιστων̄· και ἴ
> λασμος εστῑ περι των̄ α
> μαρτιων̄ η̄μων· ογ̄ περι
> των̄ η̄μετερων̄ δε μο
> νων̄· αλλα και περι ολογ
τογ κοσμογ· παρεδοθη

δε καθο γεγονεν̄ ανος· ἵνα εν τω ονοματῑ ιγ̄, παν̄ γονγ̄ καμψεῑ επογρανιων̄
και επιγειων̄ και καταχθονιων̄· και πασᾱ γλωσσᾱ εζομολογησεται· οτῑ κς̄ ις̄
γ̄ς̄ εις̄ δοξαν̄ θ̄γ̄ π̄ρ̄[ς̄] ᾱμην̄·

ΟΤΙ ΑΠΕΚΡΥΨΑΣ ΤΑΥΤΑ ΑΠΟ

ΣΟΦΩΝ ΚΑΙ ΣΥΝΕΤΩΝ· ΚΑΙ

ΑΠΕΚΑΛΨΑΣ ΑΥΤΑ ΗΗΤΙΟΙΣ·

ΝΑΙ Ο ΠΗΡ, ΟΤΙ ΟΥΤΩΣ ΕΥ

ΔΟΚΙΑ ΕΓΕΝΕΤΟ ΕΜΠΡΟΣ

ΘΕΝ ΣΟΥ[·] ΠΑΝΤ[Α ΜΟΙ ΠΑ]Ρ[Ε]

ΔΟΘΗ ἕΠΟ ΤΟΥ ΠΡ̄ς̄ ΜΟΓ̄·

ΚΑΙ ΟΥΔΕΙΣ ΓΙΝΩΣΚΕΙ ΤΙΣ

ΕΣΤΙΝ Ο̄ Γ̄ς̄ ΕΙ ΜΗ Ο̄ ΠΗΡ̄ ΚΑΙ

ΤΙΣ ΕΣΤΙΝ Ο̄ ΠΗΡ̄ ΕΙ ΜΗ Ο̄ 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 Εμφανίζει 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 ἢ ὄνησις 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 σὺνθρονος τῶ πρῖ καὶ σὺνκαταρχῶν αὐτῶ τῶν ὁλῶν· ἐ-
 πείδη δὲ καθεὶς εὐαγγέλιον ἐν τοῖς καθ ἡμᾶς κεχρηματικῆν ἀνός· διαλεγεται
 πάλιν οὐκ ἀπεικοτικῶς τὴ μετὰ σαρκὸς οἰκονομία· καὶ τὰς πρεποῦσας τοῖς
 τῆς κενώσεως μετροῖς· οὐκ ἀραιεῖται 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· κεκυρίεγκε γὰρ τῆς
 ὑπ οὐρανοῦ ἀλλὰ τοῦτο
 εἰπὼν ἀνίσιν εὐθὺς· εἰς
 τὴν εὐαγγέλιον δοξάν· καὶ
 ὑπεροχῆν· καὶ διαδεῖ
 κηῦσι κατ' οὐδένα τροποῦ
 τοῦ ἰδίου πρς̄ αὐτῶν ἠτ-
 τῶμενον· τί γὰρ εἶπε πρὸς
 ἐκεῖνοισ· > 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
 Ἰϥ̄σιν ἐκλαμβάνοντες τοῦ ἴς̄· μάθανε τῶσαν δια τοῦτων τὴν κατὰ παν
 ὅτιον τοῦ ἴς̄ [π]ρὸς τὸν εὐαγγέλιον πρᾶ τὴν ἀπαρραλαξίαν· πῶς γὰρ οὐδένος εἶδο
 τὸς καθὰ φῆσιν τὸν ἴν· εἰ μὴ μονοῦ τοῦ πρς̄· αὐτοὶ τετολμηκατε καὶ φρονεῖν
 καὶ λεγεῖν· ὅτι ἐλαττῶν ἐστὶν αὐτοῦ ὡς ἀκριβῶς εἶδοτες αὐτῶν· καὶ πῶς ὁ ὑπο
 μονοῦ γινώσκωμενος τοῦ ἰδίου πρς̄· οὐχ ὑπερ πάντα [γο]γν ἐστὶ καὶ λόγον καθὰ
 περ ἀμελεῖ καὶ αὐτὸς ὁ πῆρ ὁ ὑπο μονοῦ γινώσκωμενος τοῦ ἰδίου γεννηματος·
 μὴ γὰρ οἶδεν εὐαγγέλιον ἢ ἁγία καὶ ὁμοούσιος τριάς· ἢ καὶ πάντος ἐστὶν ἐπεκεῖνα
 καὶ νοῦ καὶ λογοῦ· ἀποκαλύπτει δὲ ἡμῖν ὁ ἴς̄ δια τοῦ πῆρ ὡς καὶ ὁ ἀποστόλος φῆ-
 σιν ἡμῖν γὰρ ἀπεκαλύψεν ὁ ἴς̄ δια τοῦ πῆρ αὐτοῦ:-

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ ¹

ϕ̄ε̄ Ἀποκάλυψις ἐστὶ μεταδοσις γνώσεως πρὸς τὸ μετρὸν τῆς ἐκαστοῦ φύσεως τε καὶ δυνάμεως καὶ ὁποῦ μὲν ὁμοία φύσις. ἐκε[ι γ]νώσις· ἀνεγ[είνη] διδασκαλία· ἐν ταῦθα δὲ ἐξ ἀποκαλύψεως μαθησις ἐπιτηρεῖ τοιγὴν 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 εθετο ἀποκρύφην αὐτοῦ· οὕτω γὰρ δ[ύ]νηται ὡς μωΰσης εἰσελθεῖν εἰς τὸν γνόφον ὃν ἦν ὁ **θ̄ς**· ἐπειδὴ δὲ ἐντεγ[θεν] οἰοντα[ι οἱ] ἑτεροδοξοὶ κατὰ σκευάζειν τὸ ἀσεβὲς αὐτῶν δόγμα· [ὡς] ἀρ[α ἀγ]νώστον οὐ[τα] τὸν **π̄ρα ἰγ̄ χγ̄** τοῖς ἐν τῇ παλαιᾷ ἀγίῳ· λέκτεον πρὸς αὐτοῦς τὸ ἐάν βούληται ὁ **ϑ̄ς** 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 τῆν

ϕ̄ε̄ Καὶ ὡ [ε]δ[ὲν βούλ]ηται ὁ **ϑ̄ς**
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 οὐχὶ τοῖς τυχοῦσιν ἀπλῶς· φίλοι δὲ αὐτοῦ [παν]τες εἰσιν· οἱ τῆς παρ αὐτοῦ μαθητικῆς ἠζῶμενοι καὶ πεφωτισμένοι ἐχόντες[σ τ]ῆς καρδίας τὸν ὀφθαλμόν· καὶ τὸ οὐς εἰσιμένοι εἰς ἕπακονῆν· καὶ γοῶν ἐφῆ πο[τ]ε πρὸς τοὺς ἁγίους ἀποστόλους οὐκετι λέγω ὑμᾶς δοῦλος· ὑμεῖς φίλοι μοῦ ἐστε· ὁ δοῦλος·

- > οὐκ οἶδε τι ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἰρηκα φίλους· ὅτι πάντα ἄηκοῦσα
- > παρα τοῦ πρ̅ς μοῦ ἀνηγγεῖλα ὑμῖν· τοῦτοῖς καὶ τὰ προγεγραμμένα φῆσιν οἰκο

Ϡ̅ Καὶ στραφεῖς πρὸς τοὺς μαθητὰς κατ' ἴδιαν εἶπε· μακαριοὶ ὀφθαλμοὶ οἱ βλέποντες ἂν βλέπετε· λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἂν ὑμεῖς βλέπετε καὶ οὐκ ἴδαν· καὶ ἀκοῦσαι ἂν ἠκούσατε, καὶ οὐκ ἠκούσαν·

νομικώτατα στραφεῖς πρὸς αὐτούς, τοῦτ' ἐστὶν ἐν ἀποστροφῇ ποιήσασθε· τοὺς μὴτε ὄραν· μὴτε μὴν ἀκοῦειν ἐθέλοντας· ἀνηκούσους δὲ ὄντας καὶ τυφλοὺς ἐχόντας ἐν αὐτοῖς τὸν νοῦν· ὅλον ἐ αὐτῶν ἐχαρίζετο τοῖς ἀγαπῶσιν αὐτὸν· καὶ εἰς αὐτοὺς ἀφορῶν μακαριοὺς ἐφῆ τοὺς ὀφθαλμοὺς τοὺς ὄροντας ἠγοῦν ὄφουμένους ἂν πρὸ τῶν ἄλλων αὐτοὶ καὶ πρῶτοι τεθεῶνται· πεποιήται μὲν οὐκ ἐπὶ τοῦτ[οῖς] λόγους ὡς ἀπογεῆς παραπᾶσι καὶ κοινῆς

συνήθειας: **καὶ μεθ' ἑτέρα** ⁴ Μακαριοὶ γεγονασὶν ἡμῶν οἱ ὀφθαλμοὶ· τεθεάμεθα γὰρ τὸν λόγον μετὰ σαρκὸς ἐνεργῶν[τος τὰ θεοπρε]πῆ· ἠκούσα[μεν] αὐτοῦ τῆς ἀπορητοῦ μυσταγωγίας· ἐδιδάξεν ἡμᾶς [τ]ὰ περὶ τοῦ θ̅ και [πρ̅ς] εἰδείξεν ἡμῖν αὐτὸν ἐν ἴδια φύσει· ἐμφάνη κατέστησε τῶν διαμώσεως τύπων τὴν ἀληθειαν· ταῦτα πολλοὶ τῶν προφητῶν ἐπ[εθ]γμ[ῆσα]ν ἴδειν πλείστοι δὲ καὶ βασιλεῖς·

- > καίτοι ἐγρίσκομεν ποτε μὲν λέγοντας· δείξον ἡμῖν κ̅ τὸ ἐλεος σου· καὶ τὸ σῶθι
- > ριον σου κ̅ δῶς ἡμῖν, ἐλεον γὰρ καὶ σῶθριον ὀνομαζούσι τὸν ὄν· ποτε δὲ πάλιν

ΜΝΗΣΘΗΤΙ ΗΜΩΝ ΚΕ· ΕΝ ΤΗ ΕΥΔΟΚΙΑ ΤΟΥ ΛΑΟΥ ΚΑΙ ΤΑ ΕΞΗΣ:

ωρ¹
 ρ̄ζ̄ Καφως εν τογτοις παρισταται· οτι η κατα τον δημιογργον του κοσμογ θ̄ν̄ και
 τας απ αυτου γραφας παλαιας κηρϋσσομενη ζωη· αιωνιος εστιν· ην και ο σ̄ηρ̄
 και κ̄ς̄ ημων καταγγελλει· π̄θ̄ομενογ γογν του νομικογ· τι ποιησας· ζωην
 αιωνιον κληρονομησω. επι τον νομον αναπεμπει ο σ̄ηρ̄, ἵν̄ εκειθεν συναγαγη
 εντολας, τας προσαγοφσας τον ποιουντα αυτας· τη αιωνιω ζωη· μαρτυρει
 γογν τω απο του νομογ ειληφοτι· το αγαπησεις κ̄ν̄ τον θ̄ν̄ σογ και τα εξης· ει
 πων αυτω ορθως απεκριθης· τογτο ποει και ζησ̄η δηλονοτι την ζωην
 την αιωνιον· περι ης κακεινος επ̄θ̄ετο και ο σ̄ηρ̄ διδασκει· ² ταγτα δε ειρηται·
 προς τογς απο ογαλεντινογ και Βασιλιδογ και τογς απο μαρκιωνος· εχογσι
 γαρ και αυτοι τας λεξει· εν τω καθ̄ εαυτογς εγαγγελιω· και φησομεν προς
 αυτογς ὁ μαρτυρησας
 τω τη αγαπησεις κ̄ν̄ τον
 θ̄ν̄ σογ και τα εξης· εντο
 λη απο του νομογ ειρηκο
 τι· ογ περι αλλογ η περι
 του δημιογργογ ειρημε
 > ηη· και φησας επι του
 [>] [τοις] αυτοις ο[ρθ] ως απε
 > κριθης· τι αλλο βογλετ(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 ἰσχυι αυτουγ και εν ολη τη δια
 > νοια αυτουγ ⁴ και ο σ̄ηρ̄ δε απεφηηατο περι των δυο εντολων τογτων λεγων·
 > οτι εν αυταις ο νομος και οι προφηται κρεμανται: **τογ αγιογ κγριλλογ** ⁵
 ρ̄ζ̄̄ Θελησας ο νομικος, ηγογν οιηθεις δγναςθαι παγιδεγσαι χ̄ν̄ εις το λαλησαι τι κα
 τα μωϋσεως. ηγογν της δι αυτουγ λαληθεισης εντολης κρειττονα την περι αυ
 του διδασκαλιαν ειπειν· προσεισι πειραζων και λεγων· τι ποιησας ζωην αι
 ωνιον κληρονομησω· αλλ· ειπεν αν τις αυτων των εγ̄ ειδοτων της μετα

λε̄ πε(ρι) τοῡ επ̄ρωθησαντος̄ νομικογ· ³

οθ̄
 ρ̄ζ̄̄ Και ἴδογ νομικος̄ τις̄ ἄ

νεστη̄ εκπειραζων̄ αυ

των· λεγων̄ διδασκαλε.

τῑ ποιησας̄ ζω[ην̄ αιωνι]

ον̄ κληρονομησω·

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· ει τον νομον ηπιστασο̄ και της εν αυτω̄
 κεκρυμμενης θεωρίας την δυναμιν· ογκ αν ηγνοησας̄ ον̄ πειραζειν επε
 χειρεις[·] ειδοτα τα κεκρυμμενᾱ και καθοραν̄ ἰσχυοντᾱ τας̄ των̄ προσιοντω̄
 αυτω̄ καρδιας̄ διδασκαλον̄ αποκαλεις· μανθανειν ογκ ανεχομενος· ὑποκρι
 νη τιμαν· σϋναρπασαι προσδοκων[·] ᾱθρει δε μοι παλιν το κακοηθες̄ εις̄ λογουσ̄
 τοϋ νομικοϋ· ε̄ξην̄ μεν̄ γαρ̄ ειπειν̄ τι ποιησας̄ σωθησομαι η̄γοϋν̄ αρεσω̄ θω̄ και
 τον̄ παρ̄ αυτοϋ̄ ληψομαῑ μισθον̄· αλλ'̄ εκεινᾱ μεν̄ αφησι· κεχρ[η]ταῑ δε̄ μαλλον̄
 ταις̄ τοϋ̄ σρ̄ς̄ φωναίς· της̄ εαυτοϋ̄ κεφαλης̄ καταχεων̄ τον̄ γελωτα· επειδη̄
 γαρ̄ εθος̄ ην̄ τω̄ παντων̄ σρῑ χω̄ περῑ ζωης̄ αιωνιοϋ̄ διαλεγεσθα[ι] σϋχνωσ̄ τοις̄
 προσιοϋσιν̄ αυτω̄· διαγελων̄ ὡς̄ εφην̄ ὁ̄ περιαυτος̄ νομικος̄ ταις̄ αυτοϋ̄ κε
 χρηταῑ φωναίς· αλλ'̄ ειπερ̄ ησθᾱ φιλομαθης̄ αληθως̄· ηκοϋσα[ς] αν̄ παρ̄ αυτοϋ̄

—
 ϕ̄ζ̄ Και ἴδοϋ νομικος̄ τις̄
 ανεστη̄ εκπειραζων̄
 αυτον̄· λεγων̄· διδασκα
 λε̄ τῑ ποιησας̄ ζωην̄ αιω
 νιον̄ κληρονομησω̄·

τα εις̄ ζωην̄ αποφερον
 τᾱ την̄ αιωνιον̄· επειδη̄
 δε̄ πειραζης̄ κακοϋργως̄·
 οϋδεν̄ ετερον̄ ακοϋση·
 πλην̄ οτῑ μονον̄ τᾱ δια
 μω̄ς̄σεως̄ τοις̄ παλαῑ τε
 > θεσπισμενᾱ· εν̄ τω̄ νο
 μω̄ γαρ̄ φησιν̄ [τῑ γεγρα]
 πται· πως̄ αναγιωσκεις̄·
 απαγγελαντος̄ δε̄ τοϋ
 νομικοϋ̄ τᾱ εγκειμενᾱ
 τω̄ νομω̄· κολαζων̄ αῡ

- τοϋ̄ την̄ πονηριαν̄· καῑ το̄ δυστροπον̄ ελεγχων̄ φρονημᾱ χω̄ ο̄ παντᾱ ειδως̄·
 ορθως̄ απεκριθης̄ φησιν̄ τοϋτο̄ ποιεῑ καῑ ζηση· εκπεπτωκε̄ της̄ θηρας̄
 ο νομικος̄· ερραγη̄ της̄ απατης̄ το̄ λινον̄· ογκοϋν̄ επιφωνωμεν̄ αυτω̄· το
 > διᾱ της̄ ἱερεμιοϋ̄ φωνης̄· η̄γρεθης̄ καῑ εληφθης̄· οτῑ τω̄ κω̄ αν̄τεστης̄· α
 ποτυχων̄ δε̄ της̄ θηρας̄· εκκεκοιλιστᾱ προς̄ φιλοδοξίαν· ε̄ξ̄ απατης̄ εις̄ ὑπε
 ροψίαν· αλληλαις̄ ὡς̄περ̄ αυτον̄ αῑ κακιᾱ κιχρωσιν̄· ηρωτησε̄ γαρ̄ οϋ̄ μαθειν̄
 > θελων̄· αλλ'̄ η̄ φησιν̄ ο̄ ε̄γαγγελιστης̄ θελων̄ αυτον̄ δικαιοσαι· ᾱθρεῑ δε̄ ο̄πως̄
 εκ̄ φιλαγτίας̄ τε̄ ομοϋ̄ καῑ ὑπεροψίας̄ ανεδην̄ ανεφωνει· > καῑ τις̄ εστῑ μοϋ̄ πλη
 σιον̄ οϋδεις̄ ω̄ νομικε̄· κατᾱ σε̄ παντων̄ επεκεινᾱ σαυτον̄ αποφερεις· καθεστην̄

οφρην· μεμνησο λεγοντος τ[ο]υ [π]αρ[οιμι]α[ς] του· οι δ' [ε]αγτων επιγνωμονες σοφοι:

ϕη̄

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 εimi 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 ποιεin· εν[δ]εης 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]n 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· επιcτολ(ης) $\overline{\text{apnθ}}$ ²

ϕη̄

τι εστιν εφης το εν τοic ευ

αγγελιοic 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 ογcia

μια ογχη το πλησιον εκρινεν· αλλ' η τοic αξιωμαcin· 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 ceαγτον· ειπεν δε

αγτω ορθως απεκριθης·

τογτο [π]οiei και zχη· 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 $\iota\chi\chi\iota$ 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

- > Επειδὴ γὰρ κατὰ τὸ γεγραμμένον· ἀνός ἐν τιμῇ ὧν οὐ σὺνήκεν· ἀλλὰ παρασύνεβλη
 > θῆ τοῖς κτήνεσι τοῖς ἀνοητοῖς καὶ [ο]μοιωθῆ ἀγίοις· καὶ πάσαν ἐπιθύμιαν βόσκη
 ματώδη καὶ ἀκολάστον καθήρρω[ς]τήσεν· ἀπαρχὴ γενομένη τοῦ γε[ν]οῦς ἡμῶν
 ὁ χ̄ς ὁ μὴ εἰδὼς ἁμαρτίαν· ἐν εαυτῷ πρῶτον εδείξεν· τοῦτων τῶν κτηνῶ
 > δῶν παθῶν ὑπεράναβαντας ἡμᾶς· ἄγτος γὰρ² τὰς ἀσθενείας ἡμῶν ἐλάβε. καὶ
 > τὰς νοσοὺς ἐβάστασε· διὰ τοῦτο εἶπεν· ὡς τὸν τυχόντα τῆς θεραπείας ἐπὶ τοῖ
 > δῖον ὑπόζυγιον ἀνεβίβασεν· ἐν εαυτῷ γὰρ ἡμᾶς ἐφέρειν· ὅτι ἐσμεν μέλη τοῦ
 > σώματος αὐτοῦ· ἀλλὰ μὴν καὶ εἰς πανδοκίον ἀπηγάγε· πανδοκίον δὲ τὴν ἐκ
 κλησίαν καλεῖ· τὴν πάντων γενομένην δεκτικὴν καὶ χωρητικὴν· οὐκ
 τί γὰρ κατὰ τὸ στενὸν τῆς νομικῆς σκιάς καὶ τῆς ἐν τύποις λατρείας ἀκούομεν, >

ᾱ
 ΕΠΙΒΙΒΑΣΑΣ ΔΕ ΑΥΤΟΝ Ε
 ΠΙ ΤΟ ἸΔΙΟΝ ΚΤΗΝΟΣ ΗΓΑ
 ΓΕΝ ΑΥΤΟΝ ΕΙΣ ΠΑΝΔΟΚΙ
 ΟΝ ΚΑΙ ΕΠΕΜΕΛΗΘΗ ΑΥΤΟΥ·

- > οὐκ εἰσελεύσεται ἄμμα
 > νιθῆς καὶ μωαβιθῆς εἰς
 > ἐκ[κ]λη[σίαν] κ̄ν ἀλλὰ πο
 > ρεῦθεντε[ς] μ[α]θητεῦσα
 > τε πάντα τὰ ἔθνη βαπτί
 > ζοντες αὐτοὺς εἰς τὸ ὄνο
 > μα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ
 > [τοῦ] ἁγίου π̄ν̄ς· καὶ ἐν παντί
 > [ἐθνεῖ ο] φ[ο]βοῦμενος
 > αὐτὸν [καὶ ἐ]ργαζομενος

- > δικαιοσύνην δεκτός αὐτῷ ἐστίν· καὶ ἀπαγαγὼν μεζονός ἐπι[μ]ελείας ἠξίωσε·
 καὶ γὰρ τῆς ἐκκλησίας συλλεγεῖσθαι ἐκ τῶν τῆ πολυθεΐᾳ νενεκρ[ω]μένων ἐθνῶ·
 αὐτός ἦν ὁ χ̄ς ἐν αὐτῇ κατὰ τὸ γεγραμμένον ἐνοικῶν καὶ [ε]μπεριπατῶν καὶ πα
 σαν π̄νικὴν δωροῦμενος χάριν· ὅθεν καὶ τῷ προεστῶτι τοῦ πανδοκίου νοηθεῖν
 δ' ἂν οὗτος· τύπον ἐπέχειν τῶν ἀποστόλων καὶ τῶν μετ' αὐτοὺς [π]οιμένων καὶ δι
 δασκάλων. εἰς οὐνοὺς ἀνίων· ἐδῶκε δ' ὄνομα δ' ἡμεῖς [α]προνόειν ἐπι[μ]ελῶς τοῦ ἡρώ
 στηκότος ἐγκελεύσασθαι· καὶ προσθεῖς ὡς εἴη τι προσδάπανησθαι ἐγὼ ἐν τῷ ἐπα
 > νερχέσθαι με ἀποδώσω σοι· δ' ὄνομα δ' ἡμεῖς [α]προνόειν ἐπι[μ]ελῶς τοῦ ἡρώ
 καὶ καινῆν· τὴν τε διὰ τοῦ νόμου μωΰσεως καὶ τῶν προφητῶν· τὴν τε διὰ τῶν

εγαγγελίων δοθεισαν και αποστολικων διαταξεων· αμφοτερας ενος ογσας
 θ̄γ̄· 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 εντηπογσας· 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 δ̄η 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.

εξ ανεπιγραφ(ου) ¹

B [—] Ηρετο ο [—] ις· τινα των τριων πλησιον γενεσθαι ενενομικε τογ πεπονθοτος· ο δε
ο ποιησας φησιν ελεος μετ αγτογ· και προς ταγτα [—] χς ζπαγε και συ ποιει δ
μοιωσ· ανονητον γαρ το της ιερωσγνης αξιωμα τοις λαχογσιν αγτο· και
τοις δοκογσιν ειναι νομομαθεσι το ωνομασθαι νομομαθεισ· ει μη δι αγ
των εγδοκιμογσι των εργων· ιδογ γαρ πεπλεκται της αγαπης ο στεφα
νος· τω τον πλησιον ηγαπηκοτι· σαμαριτης ογτος ην· αλλ· ογκ αποβλητος
δια τογτο· μεμαρτυρηκε γαρ ο πρωτος εν μαθηταισ· τογτεστιν ο μακαριος
> πετροσ· ωδε πως φησας επ αληθειας καταλαμβανομαι· οτι ογκ εστι προσω
> πολημπτης ο [—] θς· αλλ· εν παντι εθνει ο φοβογμενος αγτον και ποιων δικαιο

B [—] Τις τογτων των τριων
πλησιον δοκει σοι γεγоне
ναι τογ εμπεσοντος εις
τογσ ληστας· ο δε ειπεν
ο ποιησας το ελεο[σ με]
τ αγτογ·

σγνην· δεκτος αγτω
εστιν· προσιεται γαρ λ
παντας τογσ των αγα
θων επιτηδεγματω
εργατασ²· ο φιλαρετος
ημων [—] χς ωρ(ιγενογσ)³
B [—] Διδασκει οτι εκαστον
χρη εαγτον ποιειν
τογ δεομενογ βοηθει
ας πλησιον τοιογτο[·]
γαρ εστι το επιλεγομε
νον τη παραβολη το τις
τογτων των τριων
δοκει σοι πλησιον ειναι

τογ εμπεσοντος εις τογσ ληστας· ογτε γαρ ο ιερεγσ· ογτε ο λεγιτης· πλησιον
αγτογ γεγονασιν· αλλ· ως ο νομικος απεκρινατο· οτι ο ποιησας το ελεος μετ αγ
τογ γεγоне πλησιον τογ εμπεσοντος εις τογσ ληστας· διο και ακογει παρα τογ
[—] κγ· πορευογ και συ ποιει ομοιωσ:

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 προσηκεν 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 > τους 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 αγγελος· γεγραπται γαρ περι αυτων εγλογειτε τον κ̄ν̄ πασαι αι δ̄γνᾱ
 > μεις αυτου· λειτοργοι αυτου ποιουν[τες] τα θεληματα αυτου· ἴσχυη τοινην
 δοθηναι παρακαλοϋσι τοις επι της γης· οι τουτο λεγοντες· ἵνα ποιωσι το θελη
 μα του θ̄γ̄· και την ανω και εν ο̄γνοις απομιμωνται πολιτειαν την παρα γε
 φημι τοις ᾱγιοις αγγελοις· ἵν' ως ο παγλος φησιν επι της περιπατοϋντες· σ̄χω
 σιν εν ο̄γνω̄ το πολιτευμα· προς δε αυ· τουτοις φαμεν οτι της αμαρτιας την α
 ναιρεσιν αιτοϋσιν ιδειν οι λεγοντες γενηθ̄τω το θελημα σου ὡς εν ο̄γνω̄ και ε
 πι της γης· θελημα γαρ ὡς εφην του επι παντας θ̄γ̄· το ᾱγιως πολιτεγεσθαι τους
 επι της γης· ἵνα της των πρωτοτοκων εκκλησιας της ανω φημι· μιμημα καὶ
 εικων ὡσπερ τις η επι της ορωμενη κατεϋφραϊνη χ̄ν̄: **του αυτου κυριλλου**²

ια —

Οιοντα ἴσως τινες· αναρμωστον ειναι και απειοικος ᾱγιοις. το αιτειν παρα θ̄γ̄ τα

σωματικα· και ταυτης

ενεκα της αιτιας· απο

φεροϋσι το ειρημενον

εις πνευματικην θεω

ριαν· και δη και αρτον

φασιν αιτειν αυτους·

οϋκ επιγειον· οϋ σωμα

τικον· εκεινον δε μαλ

ια —
 Τ̄ον αρτον ημων τον επι
 οϋσιον διδου ημιν το
 καθ̄ ημεραν·

λον [τον] αν[ω]θεν και ε̄ξ ο̄γνοῡ καταβα[ι]νοντα· και ζωην τω κοσμω παρεχοντα·

και [μ]ετ̄ ολιγα·³ Ὅτι μεν ᾱγιοις πρεπτοι αν̄ οτι μαλιστα πνευματικων χαρισματων ε
 πειγεσθαι μεταλαχειν· φαινη αν̄ ενδοιασας οϋδεν· πλην εκεινο ᾱξιον ἴδειν οτι
 κα[ν] αρτον αιτωσι κοινον· και τουτο δραν αυτοις προστεταχεν ο σ̄ηρ̄ μωμοϋ παν
 τος ελεϋθεραν ποιουνται την προσοδον· ᾱθρει γαρ οποιος τοις ειρημενοις εγκεκρυ
 πται νοϋς· δῑ ων γαρ προστεταχεν αρτον αιτειν ητοι τροφην την εφημεραν δη
 λος αν̄ ειη δηποϋθεν. μηδεν εχειν αυτοις εφιε̄ις· ᾱγιοπρεπη δε μαλλον επιτηδεϋ
 εῑν πτωχειαν οϋ γαρ των εχοντων εστι το αιτειν· αλλα των [εν c]πανει καθεστη
 κοτων· επ̄ αν̄ δε τις οϋδενος εν χρεια καθεστηκως· θ̄ω̄ τω [π]αντ[α]· ειδοτι λεγει·
 δος αρτον ἡμιν τον εφημερον· δοξειεν αν̄ ειρωνεγεσθαι μαλλον· η̄ γοϋν [αλ]ηθως
 βοϋλε[ε]θαι λαβειν· αρτον δε τον επιοϋσιον· οι μεν ειναι φασι τον η̄ζοντα τε καὶ

ΔΟΘΗСОΜΕΝΟΝ ΚΑΤΑ ΤΟΝ ΑΙΩΝΑ ΤΟΝ ΜΕΛΛΟΝΤΑ· ἵνα νοηται παλιν πνευματι
κος· οι δε και εις ετερας εννοιας αποφερουσι την φωνην· αλλ ειπερ ην αληθεσ·
ὡс αρτοу τοу δοθησομενου κατα τον αιωνα τον μελλοντα μνημην ποιουγν
ται προσερχομενοι· δια τι προσεπαγουσι· το διδοу ημιν το καθ' ημεραν· еστι γαρ
εστι δια τουτων ἴδειν οτι της εφημερου τροφης ποιουγνται την αιτησιν

ως ακτημονес δηλονοτι· ¹ **Ε**πιουσιον δε τον αγταρκη νοεισθαι χρη· τεθει
κε ποу την λεξιν και ο μακαριος παγλος Βραχυ παραλλαζασ επι τοу παντων
ημων срс χγ' εφη γαρ αγτον εαгτω κατασκευασαι λαον περιοуσιον· αντι
του επιουσιου το περιοуσιον ειπων· τουτεστι τον αρκογντα και του τελει
ως εχειν ογч ηττωμενον· ² επειδη οι απο μαρκιωνος εχοуσι την λεξιν οу
τωс· τον αρτον соу τον επιουσιον· διδοу ημιν το καθ' ημεραν· επαπορησω

μεν αγτοιc αλληγορι
ас και αναγωγас φεу
гоуsin· тис еστιν ο ар
тос тоу θγ· ει мен γαρ
ὡс αποδεδωκαμεν δι
ηгηсονται· δηλονοτι
αλληγοροу [сιν ει δε]

IB Και αφес ημιν тас аμαρ
тиас ημων· και γαρ αγτοι а
φιεμεν παντι οφилонти
ημιν·

τον σωματικον αρτον ὑποληψονται· πως ογтос· τοу κατ' αγтоуc еστιν
агаθου· αναγκαιωс δε και το καθ' ημεραν προσκειται· οιονι γαρ επισκευαστη
εστι ημων η αληθινη ζωη· ἵνα κατα θн згсн ο εсω анос· **τοу агиоу кγриллоу** ³

IB Βοулетαι χρηстоуc και αμνηсикакоуc ειναι τοуc εагтоу μαθηтас· ὡс ανεπιπλη
κτωс дγнасθαι λεγειν εν προσεγγαιc· αφес ημιν тас аμαртиас ημων· οτι και
ημεις аφιоμεн· παντι τω οφειлонти ημιν· ω βαθос πλοутоу και σοφιαс και гνω
сеωс· πρωτον αιτειν επιπαтτει των αγτοιc ημαρτημενων την αφесιν· ειθ' οу
τωс ὁμολοгеи ⁴ οτι παντη τε και παντωс αφηсоуci και αγτοι· και ἴη' ογтωс ειπω
της εноуснc αγτοιc ανεξикакиас μιμητηн εθελοуci γενесθαι τον θн· και ηсан аг
тои парасχωνται τοиc ομодоуλοиc χρηсотоηтос· тагтнн ен ἴсω метрѡ згтоуci [λ]а
Be[ι]η пар' агтоу та дикаиа немонтос και κατοικτειρειн апантас ειδοтос θγ· και
μη тис οиесθω τοиc тγχοусιν απλωс εζειναι λεγειн· αφес ημιν тас аμαртиас 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 επαγγελεσθαι αϋτοις τοϋ ϊω να· τογτο Δηλοι· οτι την εκπτωσιν την εαγτων εζοϋσι σημειον· παθοϋς γαρ ην τοϋ κγ τυ</p> <p>πος ϊωνας· παθος δε</p> <p>+πγ τοϋ χγ· καθαιρεσις ϊουδαιων· η γεγο</p> <p>nen εζ επιβοϋλης</p> <p>αγτων και Δυσε</p> <p>βειας· Δοθησεται</p> <p>τοινυν αϋτοις το</p> <p>επι τω σταγρω πα</p> <p>θος· και η εκ νεκρω -</p> <p>αναβιωσις· ταγκγρ ³</p> <p>> κη Ωσπερ γαρ ην φησιν</p> <p>> ϊωνας εν τη κοιλι</p> <p>[>] [Δ τοϋ κητοϋς τρεις]</p> <p>> ημερας και τρεις</p> <p>> νυκτας· ογτως ε</p> <p>> σται και ο γς τοϋ</p> <p>> ανοϋ εν τη καρδια</p> <p>της γης· τρεις ημε</p> <p>ρας και τρεις νυκτ(ας)·</p> <p>αλλ' ειπερ ην εφι</p> <p>κτον μη αν εθειλη</p> <p>σαι παθειν τον επι τοϋ σταγρωϋ κατα σαρκα θανατον τον ιν· ογδ' αν τογτο τοις ϊουδαιοις το σημειον εδοθη· επειδη δε απαραιτητο ην το παθος επι σρια της γπ ογνον πραττομενον· δεδοται τοις απιστοις εις κατακριμα· οτι δε παν μεγα σημειον εστι της θεοπρεποϋς δυναμεωσ τε και εζοϋσιασ τοϋ ενανθρωπησαντος λογοϋ· το καταργησαι θανατον· και ανατρεψαι την φθοραν δια της εκ νεκρων αναστασεωσ αϋτοϋ· χ ⁴ αρκεσει καθαπερ εγωμαι τοις επεικεσιν εις πληροφoριαν τα πολλοις αναπισθηναι χρημασι τοϋσ πιλατοϋ στρατιωτας· ⁵</p>	<p>Δγτος δε ειπεν· μενοϋν μα</p> <p>καριοι οι ακοϋοντες τον λο</p> <p>γον τοϋ θγ· και φυλασσοντες·</p> <p>πγ Των δε οχλων επαθροιζομε</p> <p>νων· ηρζατο λεγειν· η γενεα</p> <p>αγτη· γενεα πονηρα εστιν ση</p> <p>[μειον ζητει και σημειον ογ]</p> <p>[Δ]οθησεται αγτη ει μη το</p> <p>σημειον ϊωνα κη καθως γαρ ε</p> <p>γενετο ϊωνας τοις νινεγι</p> <p>ταισ σημειον·</p>
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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 χαρισματων 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·
ΨΟΓ 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' ΨΟΓ 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	Overtex
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	Overtex
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 [cf. 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; <i>cf.</i> Sickenberger p.163–4]
XLIIv	186-2	–	και μετ ολιγα	Cyril, Homily 35 on Luke [Reuss, p.72, 41.1–5; <i>cf.</i> 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; <i>cf.</i> 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]
Llv	217-1	ιζ	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 54]
LlIr	218-1	ιη	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 55.1–9]
LlIv	219-1	ιθ	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 55.10–29]
LlIIr	220-1	κ	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 55.31–36; p.81, 56]
LlIIv	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]
LlIIv	221-2	κα	ωρ(ιγενους)	Origen, Fragment 121c–d on Luke [Rauer, pp.275–6]
LlIIv	221-3	κα	απολιναριου	Apollinarius, Commentary on Matthew(?) [Reuss p.7, 1.7–11]
LlIVr	222-1	κβ	βικτορος πρεσβυτερ(ου)	Victor, Fragments in catenae [Cramer p.66, 25–26]
LlIVr	223-1	κγ	του αυτου	Victor, Fragments in catenae [Cramer p.66, 26–28]
LlIVr	224-1	κδ	του αυτου	Victor, Fragments in catenae [Cramer p.66, 29–32]
LlIVr–v	225-1	κε	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.174–5]
LlIVv	226-1	κς	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.175–6]
LlIVv	226-2	κς	του αγιου κυριλλου	Cyril, Homily 42 on Luke [Reuss, p.81, 57.1–14]
LlVr	230-1	[...]	[...]	Cyril, Homily 43 on Luke [Reuss, p.83, 59.23–24, PG 72:632, 34–42]
LlVr	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 *γνωσκομεν* 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 κ(υριος) 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; <i>cf.</i> 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; <i>cf.</i> 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]
LXXVIv	281-1	πα	του αυτου	Titus, Homilies on Luke [Sickenberger p.189]
LXXVIv	281-2	-	και μετ ολιγα	Titus, Homilies on Luke [Sickenberger p.189]
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]

Folio	Scholium	Number & Title in Codex		Identification
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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