$\overline{\text{AB:}}\ \pi(\text{epi})\ an \Delta \text{ialopizomenon tic meizon:}^{-1}\ an \text{toy apion kypilloy}^{-2}$

- Ξz $\hat{\mathbf{c}}$ Ιτα είποι τις αν και πως ήγνοογν οι μ[αθ] Ηται το $\overline{\chi \gamma}$ μγςτηρίον ής αν μεν γάρ εκ της $\overline{\mathbf{c}}$ ογλαίων αγελης πλην ογ ράθγμοι και τῶν μωζς εως γραμματών ογκ ανεπιστή μονες· καὶ γογν ἀπολεκτοι γεγόναςι δια τογτο παρά $\overline{\chi \gamma}$ είτα πῶς ήγνοης αν το $\overline{\chi \gamma}$ μγςτήριον καίτοι δια της τογ νόμος ςκιας πλειστάχος προγραφόμενον αλλ ως ο
 - > ΜΑΚΑΡΙΟΣ ΓΡΑΦΕΙ ΠΑΥΛΟΣ ΠωρωςΙς ΑΠΟ ΜΕΡΟΥΣ ΓΕΓΟΝΕ Τω ΙΗΛ΄ ΚΑΙ ΑΥΡΙ ΤΗΣ CHMEPON
- > ΗΝΙΚΑ ἀΝΑΓΙΝΩΣΚΕΤΑΙ ΜΟΫ́CHC · ΚάλΥΜΜΑ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΏΝ ΚΕΙΤΑΙ ΜΗ
- · ανακαλγπτομένον· ότι εν χω καταργείται χρη τοιγαρογν προσιοντάς τω
- $\stackrel{\textstyle >}{} \chi \overline{\omega}$ λέγειν ἀποκάλγψον τογς οφθαλμογς μογ και κατανοής τα θαγμαςι α coy εκ τογ νομογ coy[:-]

TOY AYTOY 3

 $\overline{\mathsf{ZH}}\,\mathsf{M}$ anθanétω πάλιν ὁ ψιλον anon nomizων είναι τον το ποτί πεπλανηταί καὶ

ΣΣ Οι Δε ΗΓΝΟΟΥΝ ΤΟ ΡΗΜΑ ΤΟΥ
ΤΟ΄ ΚΑΙ ΗΝ ΠΑΡΑΚΕΚΑΛΥΜΜΕ
ΝΟΝ ΑΠ ΑΥΤώΝ ΪΝΑ ΜΗ ΕСθώΝ
ΤΑΙ ΑΥΤΟ΄ ΚΑΙ ΕΦΟΒΟΥΝΤΟ Ε
Ρώτης ΑΙ ΑΥΤΟΝ Περι ΤΟΥ ΡΗ
[ΜΑΤΟς ΤΟΥΤΟΥ]

ΑΒ ΣΗ ΕΙCΗλθεΝ ΔΕ ΔΙΑΛΟΓΙCΜΟC ΕΝ ΑΥΤΟΙΟ: ΤΟ ΤΙΟ ΑΝ ΕΙΗ ΜΕΙΖωΝ ΑΥΤωΝ ΤΗς ΑλΗθείας ΟΙΧΕ
ΤΑΙ ΜΑΚΡΑΝ Θ΄ Ε΄ ΕΤΩ
ΓΑΡ ΟΤΙ ΚΑΝ ΓΕΓΟΝΕ

CAPΞ' Θ΄ ΟΝ Ο ΛΟΓΟς

Αλλ' ΟΥΝ ΑΝ[Α] ΠΟΒΛΗ
ΤΟΝ [ΕΧΕΙ] ΤΟ ΕΊΝΑΙ Ο ΗΝΟΚΑΙ ΜΕΜΕΝΗΚΕ Θ΄
[ΕΝΕCΤΙ ΜΕΝ ΓΑΡ]
ΤΟ ΕΠΙ ΠΑΝΤΑς ΘΌ [ΤΟ]
ΕΤΑΖΕΊΝ ΔΥΝΑςΘΑΙ
ΚΑΡΔΙΑς ΚΑΙ ΝΕΦΡΟΥς
ΚΑΙ ΓΙΝΟΚΕΊΝ ΤΑ ΚΕ
ΚΡΥΜΜΕΝΑΟ ΕΤΕΡΟ ΔΕ

παρ αγτον ογδενί παντελως• αλλ' ϊδογς 4 • τογς των αγιών απόςτολων διαλογικνός ετα ζεί χς• και τον της θεότητος οφθάλμον καθιείζιν είς τα κεκρύμμενα 6 Ε ογν αρα ε ςτιν ο τοις ογτώ μεγαλοίς και θεοπρεπεςτατοίς εμπρεπών αξιωμάςι πλην εκείνο διε ρεγνηςωμέν αρα γαρ απάντες οἱ μακαρίοι μαθηταί κοινην εςχηκάςι την τοιανδε νόσον• αλλ' οίμαι πολύ το απείθανον έχει• το νομίζειν απάντας κοινην και μίαν εύθυς είζδεξαςθαί νόσον 6 Ενός των ςύμμα παθοντός αυτήν 6 Ενότητων 6 Ενότητων

- 1 adiopictus attofainetai legwi- oti $\epsilon[1]$ chl θ en dialogismos en aytois to tis
- > αν είη μειζων αυτών: και μετ όλιγα ² παθός δη όυν διακενού δοξης είςδε δραμηκε τίνα των αγιών αποστολών το γαρ όλως διαλογίζεςθαι το τις αν είη μείζων αυτών. Φιλονείκουντος εστί και το προεσταναί των αλλών επίθυ μης αναπά³. πλην ούκ ενύσταξεν ὁ σωζείν είδως δηλον δ΄ ότι χς· είδεν εν τη τού μαθητού διανοία τον επ αυτώ δη τούτω διαλογίζωνον. ως περ τίνα πικρίας ανώ φυούς αν κατά το γεγραμμένον και πρίν εις ύψος αρθηναί πρίν αδρύν θηναί εκ ρίζης αυτής αναβοθρεύει το κακον· αρχομένα γαρ εν ημίν τα παθην νίκαται ραδίως αδρύνθεντα δε δύσαποβλητα έστιν και ού μετρίως αναίς χύντει· πώς ούν αρά το φιλοδοξον αποκείρει παθός ο πνευματών ϊάτρος επε λαβετο παιδίού και έστησεν αυτό παρ' εαύτω ώφελειας δε προφαςίν εποιείτο

ΤΟ ΧΡΗΜΑ ΚΑΙ ΑΥ ΤΟΙΌ ΤΟΙΟ ΑΓΙΟΙΟ Α΄ ΠΟCΤΟΛΟΙΟ· ΚΑΙ ΗΜΙ΄ ΔΕ ΤΟΙΟ ΜΕΤ' ΕΚΕΙ ΝΟΥΟ΄ ΠΑΡΑΒΟΟΚΕ

ΣΗ ΕΙCΗΛΘΕΝ ΔΕ ΔΙΑΛΟΓΙCΜΟC ΕΝ ΑΥΤΟΙΟ ΤΟ ΤΙΟ ΑΝ ΕΙΗ

ΜΕΙΖωΝ ΑΥΤωΝ

ΤαΙ Γαρ Η ΤΟΙΑΔΕ ΝΟCOC· ως ΕΠΙΠΑΝ ΤΟΥς ΑΝΟΥC· ΟΙΠΕΡ ΑΝ ΕΙΕΝ ΕΝ ΥΠΕΡΟΧΗ ΤΗ ΚΑΤΑ
ΤΙΝ[ων· ΤΙΝΟς ΟΥΝ ΑΡΑ ΤΥΠΟΝ ΚΑΙ ΕΙΚΟΝΑ ΤΟ ΠΑΡΕΝΕΧθΕΝ ΕΠΟΙΕΙΤΟ ΠΑΙ]ΔΙΟΝ [ΑΠΟ]
ΝΗΡΟΥ ΤΕ ΚΑΙ ΑΦΙΛΟΔΟΣΟΥ ΖωΗς· ΑΚΑΠΗΛΕΥΤΟΝ ΓΑΡ ΕΧΕΙ ΤΗΝ ΓΝωΜΗΝ ΑΝΟΘΕΥ
ΤΟΝ ΤΗΝ ΚΑΡΔΙΑΝ· ΚΑὶ ΕСΤΙΝ ΕΝ ΑΠΛΟΤΗΤΙ ΛΟΓΙΚΜωΝ· ΟΥ ΦΙΛΟΔΟΣΙΑς ΕΡΑ· ΟΥΚ ΟΙΔΕ
ΤΗς ΚΑΘ ΟΤΟΥΟΥΝ ΥΠΕΡΟΧΗς ΤΟΝ ΤΡΟΠΟΝ· ΑΛΛ' ΟΥΔΕ ΦΕΥΓΕΙ ΤΟ ΜΕΙΟΝΕΚΤΗςΘΑΙ ΔΟ
ΚΕΙΝ· ΕΥΔΙΑΝ ΕΧΕΙ ΠΟΛΛΗΝ ΕΙς ΝΟΥΝ ΚΑΙ ΚΑΡΔΙΑΝ ὡς ΕΣ ΑΠΛΟΤΑΤΟς ΤΕ ΚΑΙ ΑΚΑΚΙΑς ΄
ΚΑΙ ΓΟΥΝ ΑΥΤΟς Ο CHP ΕΦΑСΚΕ ΠΟΤΕ ΤΟΙς ΆΓΙΟΙς ΑΠΟΣΤΟΛΟΙς· ΜΑΛΛΟΝ ΔΕ ΑΠΑСΙ ΤΟΙς ΑΓΑ

- > πως ιν αυτον· αμην λεγω ύμιν εαν μη στραφητε και γενέςθε ώς τα παιδία ταυτα·
-) ογ μη δγνας θε εἰς ελθείν είς την Βαςιλείαν το γ θ το γς οντάς τοιο γτο γς προςιεταί και αγαπά και οιον εγγς εχείν αξίοι ώς τα αγτο γ φρονείν ελομένος εφη γαρ, ότι
-) μαθέτε απ εμού ότι πραύς είμι και ταπείνος τη καρδία $\dot{}$ είτα φηςίν ότι ος αν δε
- \rightarrow ZHTAI TO MAIDION TOYTO EMI TWO ONOMATI MOY EME DEXETAI. KAI OC AN EME DEZHT(AI).

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 επιθγμης anta appears to be an error for επιθγμης antoc.

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. **6**

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 παιδίκην ('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 του αποστείλοντα με οτε τοινύν τοις τιμώς ιν αγιούς είς τε και ομοίος δ μίσθος καν είτε μικρός είη τύχον ηγούν εν ύπερκειμένω μετρώ τε και δοξηνίστος το αλληλοίς φιλονικείν και το προύχειν ετέρων επίζητειν διατράνοι δε και ε

- > ΤΙ ΜΕΙΖΟΝώς ΤΟΝ ΕΠΙ ΤΟΥΤΏ ΤΟ ΛΟΓΌ CΚΟΠΟΝ ΚΑΙ ΦΗCΙΝ• >> Ο ΓΑΡ ΜΙΚΡΟΤΕΡΟς ΕΝ
- > παςιν ήμιν ήπαρχων· ογτος εςται μεγας· τον μετριοφρονά λεγων· και ογδεν ήψηλον περι εαγτογ λογιζομένον δι εγλαβείαν· γεγραπται γαρ ότι πας ὁ ή
- > ψων ελυτον ταπεινωθης εται· και ο ταπεινών ελυτον ύψωθης εται:

Ο Δε Ις ΪΔων τον Διαλογι CMON THC ΚαΡΔΙΑς ΑΥΤών, επιλαβομένος παιδιογ ε CTHCEN ΑΥΤΌ ΠΑΡ ΕΑΥΤώ Και είπεν αγτοίς ος αν δε ΞΗΤΑΙ ΤΟΥΤΌ ΤΟ Παιδίον επι τω ονοματί μογ εμε Δεχεται και ος αν εμε δεξη Ται δεχεταί τον απόςτει λαντα με[·]

Τιοχ(ειας) απο λογ(ογ) πΒ¹
Τι ογν ως προβατα ήμας
Βληχωμένα βογλεται
είναι και αβαςανίστως
τοις περί της βαςιλείας
τίθεςθαι λογοίς ογ μέν
ογν αλλα κατά τον ματ
θαίον ςαφηνίζεται γαρ
εκ των εκείνω ρηθεν
των ή τογ προσταγμά
τος δγναμίς θέλει ςε
στραφηναί και [της πα]
λαιωθείςης εν αμαρτί
αις επιλαθεςθαί ζωης
και παιδίςκην τίνα

ΤΟΥ ΑΓΙΟΥ СΕΥΗΡΟΥ ΑΝ

και νεαραν εξιν· δια των της δικαιος νης· καινών εργών και ως περ α μαθη και ελεγθεραν κακίας αναλαβείν βαςκανία γαρ ην και ζηλωτγπία και κενης δοξης ερώς το ἡποκείμενον παθος· ο θεραπεγείν ηβογλετο δια το γτο παιδίον ηγαγέν είς μεςον ςφοδρα· την ηλικίαν βραχγ· μητε ἡβρει δακνομένον, μητε επαινοίς η δοξη φγρωμένον:

ΤΟΥ ΑΓΙΟΥ ΚΥΡΙλλΟΥ 1

- Δρα φθονού κεντρον τούς αγιούς ετύψε μαθητας: αρά τοις ευδοκιμούς ι Βας καινούς ι κωλύεις είπε μοι τον εν ονοματί χύ συντρίβοντα πονηρά δαίμο νια καιτοί πως ούκ εδεί μαλλον εννοείν ως ούκ αυτός ην εκείνος ο των παρά δοξων εργατης αλλ' η εν αυτώ χαρίς αποπεραίνούς το παράδοξον: εν δύνα μει δηλονοτί χύ πως ούν αρά κωλύεις τον εν χω διαπρεπόντα ναι φηςίν ού γαρ ακολούθει μεθ' ήμων: τι γαρ εί μη γεγόνεν εναριθμίος τοις αγιοίς από ςτολοίς ο τη παρά χύ χαρίτι στεφανούμενος πλείσται των παρά χύ χαρίς , ματών είσιν αι διαφοραί: και τούτο διδάξει λεγών ο μακάριος παύλος ότι
 - ω μεν δίδοται λόγος coφίας· αλλώ δε λόγος γνώςεως · αλλώ δε πίστις· ετέρω
 - > Δε χαρισματα ϊαματών τι ογν εστί το ογ περιπατεί μεθ ημών δεδώκε
 - > τοις αγιοις αποςτολοις εξογςιαν ο CHP κατα πνεγματών ακαθαρτών· ωςτε
 - > εκΒαλλειν αγτα και
 - > θεραπεγείν παζάν νο
 -) CON ΚΑΙ ΠΑCΑΝ ΜΑλΑΚΙ
 - αν εν τω λαω και Δη και ενηργηκας το γι χαι ροντές τε και λεγον τες $\frac{1}{12}$ και τα Δαιμο

Ο γαρ μικροτέρος εν παςι ήμιν ήπαρχων ούτος ε ττιν μεγας αποκριθείς δε ο ιωαννής είπεν δίδα ςκάλε είδαμεν τινά εν τω

νια ημ[ιν υποτας εται] εν τω ονοματί σου ωήθησαν τοίνυν ουδενί μεν των αλλών αυτοίς δε μονοίς εξείναι φέρειν το δοθέν αξίωμα δια τούτο προςιας ναθείν ει και ετέροις εξέςτι τούτο δράν [ε]χομέν τι τοι ούτο και εν τοις αρχαιότεροις Γραμμαςι φημί δη τοις ιέροις εφή μεν γαρ πού

- $ightarrow \overline{\theta c}$ προς του μωγός επιλέξαι σεαγτώ ο ανδράς έκ των πρές βυτέρων $\overline{\theta c}$ και
- λ φένω από του μν[c] του έμι coi. Και δώςω φηςίν αλτοίς και $c[\lambda]$ νηχθη[c]αν μέν εις την αρχαίαν εκείνην σκηνην οι έξειγεζμένοι πύην δύο τίνων, αμέψει ναν ζαρ έν τη ζυναζώζη, εμιμέςοντος σε αλτοίς του της $[\mu]$ ροφητείας μν $[\mu]$ ου μονοίν προέφητελον οι έν τη αζία σκηνη $[\mu]$ δηνδεσραμήκοτες αγγά και οι αμό
- ightarrow μείναντες εν τη παρεμβολή είπεν δε φηςίν ιηςούς ο παρέστηκως μωύςει· ελδάδ
- > και μωδαδ προφητεγογείν εν τη παρεμβολη· κύριε μωύς κωλύς να αυτούς.

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, $\pi poc\$ iacin (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 είπεν φηςιν μωής τος προς ιπόσην μη ζηλοίς συ εμοί τις γαρ δοίη
- παντά τον λάον κυ είναι προφητάς οταν δω κα το πνα αυτούς επ αυτούς αλλί ην και τότε χα εν αγιώ πνι ταυτά λάλειν αναπείζας τον ιέροφαντη μωύς και γούν τοις αγιοίς απόστολοις αυτός δι εαυτού φης ντο μης κω λύετε τον αυτοίβοντα τον ατάναν εν ονοματί αυτού ου γαρ εστί καθ υμών φης νός γαρ εστί καθ υμών ύπερ υμών εστίν ύπερ υμών γαρ είζι των αγαπώντων τον χνο ότι τα [ε]ίς δοξάν [α] υτού πληρούν εθελούς τη παρ αυτού χαριτί ατεφανούμενοι: [τού αγιού κ] υτό κα μυτού το πληρούν εθελού του παρ αυτού χαριτί αυτοφανού και το παρ αυτού χαριτί αυτοφανού και το παρ αυτού και παρ

ονοματι σογ εκβαλλον τα Δαιμονία και εκώλγ ομέν αγτον ότι ογκ α κολογθεί μέθ ημών²

Ειπεν δε προς αγτον ο³

Τ΄ ΜΗ Κωλγετε ογ Γαρ

εςτιν καθ γμων ος Γαρ

ογκ εςτιν [κ]αθ γμων

γπερ γμων εςτιν

ΕΓε[ν]ετο δε εν τω ςγμ

πληρογςθαι τας ημερας

της αναλημψεως αγτο[γ]

και αγτος ε[с] τηριςεν

το προςωπον τογ πο

ρεγεσθαι εις ϊλημ.

[ο] [Τ]ογτεςτιν ε[ν]ςταντός τος καιρος· καθ ον Δει λοιπόν τ[ο] ςωτηριον ήπερ ημών ήπομειναντά παθός· ανα Βηναι μεν είς τον όγνον τογεδρεγςαι δε τω θω και πρι· εκρινέν ανέλθειν είς ιερ[ο]ςολύμα τούτο γαρ οιμαι δηλούν [τ]ο εςτηρίςε τ[ο π]ροςωπόν αγτος· του αρ(ιου) τίτου 2

[ο] [€] στηρησε το προσωπον αγ

[τογ. τογτεστιν ογκ]³

ετι ωδε κακει απηρχετο ογδε περιωδεγε κωμας

[και πολεις] • αλλα [την εις] πλημα

απηει οδον [εν γαρ την μη]

τροπολει έχρην τον [αμ] νον

προσαχθη[ν] αι • ο[π] ογ καὶ

το προβατον εθγετο ορας.

ως εκογςιως εαγτον παρα

διδωςι και ογκ αναγ[ε]

ται βια:

+OF

τογ αρ(ιογ) τιτογ: 1

οὰ Εἰδεναι δει ότι ως μηπώ της νέας κεκρατηκότες χαρίτος. αλλ' έτι της προ τέρας εχομένοι εγνηθείας τούτο ειρηκάςι προς ηλίαν αφορώντες τον πύρι καταφλέξαντα δις τούς πεντηκοντά και τούς ηγούμενούς αυτώ:

Οὰ ² ἀρ' ηγνόησεν ο της το έσο του αγίου κυριλλου: ² μενον· ους αλήθες είπειν· οτι πάντα γινωσκών· ηδεί που πάντως· ως ου δεύθησοντα πάρα των ςαμα ρίτων οι απέσταλμενοι είτα πως τούτο αμφιλογον· πως ούν εκελεύε προβα δίζειν αυτούς εθος ην αυτώ δια τρόπου πάντος ωφελείν επείγεςθαι τούς αγιούς αποστολούς· και όδου παρέργον εςθ ότε ποιείσθαι το δοκιμάζειν αυτούς: και μετολίγα ³

Η Δει μέν γαρ ως ούκ έςον ται δεκτοι• παρά των ςαμαριτών οι προκατας γελλοντές ότι καταλύ ς εί παρ' αυτούς αλλ' ϊνά παλιν ωφελείας και τού το προφαςίς τοις αγιοίς γενηται μαθηταίς. Σύγ κεχωρηκέν απέλθειν και ποιά τις ην η τού πρας [ματος οικονομια•] ανέβαι

οα Και απεςτειλέν αγγε
λογς προ προςω
πογ αγτογ. και πορεγ
θεντες ειςηλθον
εις κωμην ςαμαριτω

ΝΕΝ ΕΙΟ ΪΕΡΟΟΟλΥΜΑ• ΤΟΝ ΤΟΥ ΠΑΘΟΥΟ ΚΑΙΡΟΝ ΗΔΗ ΕΧΏΝ ΓΕΙΤΟΝΑ• ΕΜΕΛΛΕ ΤΗΟ ΙΟΥΔΑΙΏΝ ΑΝΕΧΕΟΘΑΙ ΠΑΡΟΙΝΙΑΟ• ΙΝΑ ΤΟΙΝΎΝ [0] ΤΑΝ ΠΑΘΟΝΤΑ ΪΔωΟΙ• ΜΗ ΟΚΑΝΔΑ ΛΙΟΘωΟΙΝ ΕΝΝΟΟΥΝΤΈΟ ΟΤΙ ΚΑΙ ΑΥΤΟΥΟ ΑΝΕΞΙΚΑΚΟΥΟ ΕΙΝΑΙ ΒΟΥΛΕΤΑΙ ΚΑΝ Υ΄ ΒΡΙΖΟΥΟΙ ΤΙΝΕΟ• ΟΙΟΝ ΤΙ ΠΡΟΓΥΜΝΑΟΜΑ ΤΟΥ ΠΡΑΓΜΑΤΟΟ ΤΗΝ ΕΚ ΤΏΝ Ο ΑΜΑΡΙΤΏΝ Υ΄ ΒΡΙΝ ΕΠΟΙΗ ΚΑΤΟ ΟΥΚ ΕΔΕΞΑΝΤΟ ΤΟΥΟ ΑΓΓΕΛΟΥΟ ΕΔΕΙ ΤΟΙΟ ΔΕΟΠΟΤΙΚΟΙΟ ΪΧΝΕΟΙΝ Α ΚΟΛΟΥΘΟΥΝΤΑΟ ΤΟΥΟ ΜΑΘΗΤΑΟ ΔΙΑΚΑΡΤΕΡΗΟΑΙ ΜΑΛΛΟΝ ΑΓΙΟΠΡΕΠΏΟ ΚΑΙ ΜΗΔΕΝ ΕΠ ΑΥΤΟΙΟ ΤΏΝ ΕΞ ΟΡΓΗΟ ΕΙΠΕΙΝ ΑΛΛ΄ ΗΘΑΝ ΟΥ ΤΟΙΟΥΤΟΙ• ΘΕΡΜΟΤΕΡΟΙ ΔΕ ΖΗΛΏ ΚΕ ΚΡΑΤΗΜΕΝΟΙ• ΠΥΡ ΑΥΤΟΙΟ ΕΞ ΟΎΝΟΥ ΚΑΤΕΝΕΓΚΕΙΝ ΕΘΕΛΟΝ ΤΟ ΓΕ ΗΚΟΝ ΕΠ ΑΥΤΟΙΟ ΑΛΛ΄ ΕΠΕΤΙΜΑ ΤΑΥΤΑ ΛΕΓΟΥΟΙΝ Ο ΧΟ• ΑΠΑΡΑΒΛΗΤΟΝ ΕΧΏΝ ΠΡΟΟ ΉΜΑΟ ΤΗΝ ΗΜΕΡΟΤΗ ΤΑ ΤΕ ΚΑΙ ΦΙΛΑΝΙΑΝ. ΑΛΗΘΕΥΕΙ ΓΑΡ Ο ΤΏΝ ΟΛΟΝ ΔΕΟΠΟΤΗΟ ΟΥΤΏ ΛΕΓΩΝ ΟΥ ΓΑΡ ΕΙΟΙΝ ΑΙ ΒΟΥΛΑΙ ΜΟΥ ΦΟΠΕΡ ΑΙ ΒΟΥΛΑΙ ΎΜΩΝ ΟΥΔΕ ΦΟΠΕΡ ΑΙ ΟΔΟΙ ΜΟΥ ΑΠΟ ΤΏΝ ΟΔΟΝ ΑΛΛ΄ ΘΟ ΑΠΕΧΕΙ Ο ΟΥΝΟΟ ΑΠΟ ΤΗΟ ΓΗΟ ΟΥΤΏΣ ΑΠΕΧΟΥΟΙΝ ΑΙ ΟΔΟΙ ΜΟΥ ΑΠΟ ΤΏΝ ΟΔΟΝ

271-I. 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 I:IO-I2).

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.

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.

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.

 $+0\Delta^1$

Υ΄Μων· και τα Διανομματα Υ΄Μων απο των Δι[α]νομματών μογ΄ επετιμα τοινγν χρηςιμώς τοις εαγτογ μαθηταις περιστελλών αστείως την οξη θυμιαν και αναπείθων ανεξικακείν· ωφελησε Δε και καθ ετέρον τρο πον αυτούς εμέλλον εσέσθαι της Υ΄π ούνον μυσταγωροί πολείς τε και χώ ρας περιφοίταν· Διακηρύττοντες παντάχου το ευαγγελικόν και σω

ωςτε ετοιμαςαι αγ
 τω και ογκ εδεξαν
 το αγτον ότι το προ
 ςωπον αγτογ ην πο
 ρεγομενον εις
 ϊλημ΄ ϊδοντες δε οι
 μαθητ[αι αγτογ ιακω]
 Βος και ιωαννης ειπα΄΄
 κε θελεις ειπωμέν
 πγρ καταβηναι απ όγρα
 νογ και αναλωςαι αγτογς
 οδ¹ ςτραφεις δε επετίμη
 ςεν αγτοις και επόρεγ
 θηςαν εις ετέραν κωμη΄΄

τηριον κηρυγμα αλλ' η α ναγκη τούτο δράν εθε λοντάς· και ανοcioic tici περιπιπτειν ανδραςιν ογκ ανεχομένογς τογ θειογ κηργγματος ογ τε μην εωςι καταλύςαι παρ αγτοις τον ΙΝ. ΪΝα τοινγν μαθοιέν ότι το θειον ϊερογργογντες κΗ ΡΥΓΜΑ• ΜΕCΤΟΙ ΜΑλλΟΝ οφειλογείν είναι ανέ **ЗІКАКІАС КАІ НМЄРОТН** ΤΟΣ ΟΥΚ ΑΜΥΝΤΙΚΟΙ ΚΑΙ [ορΓιλοι και τοις πλημ] [ΜΕλΟΥCIN ΕΙΟ ΑΥΤΟΥΟ ΕΠΙ] πηδωντές αγρίως [δία] ΤΗς ΕΠΙΤΙΜΙΑς ΤΑΥΤΗς επαιδεγοντο:

 \overline{OB}

$\sqrt{\pi}$ π(ερι) τογ μη ε[πιτρε]πο[μ]ενογ ακολογθείν: 1 τογ αγιογ κγριλλογ. 2

Το μεν των ανωθέν παρ[α θη] χαρισματών έραν αξιοκτητον αλήθως και τος πάντος αν γενοίτο π[ροξε] νον αγαθος δ[ι]δωςι γε μην καιτοι πλουςιοδώρος ων ο πάντων δεςπότης ουχ απλώς απαςι και αδιακρίτως εκείνοις δε μάλλον είπερ αν είεν αξιοί τος λαβείν εί τοινύν βουλοίτο τις των τοιούτων αξίωθη ναι γερών απαλλαττέτω την εάγτος ψύχην των είς φαυλότητα ρυπώ[ν] τε και αιτιαμάτων ε[ςτ]δ[ι γ] αρ ο[υτ] ω δεκτός γνωμης δε ούχ ουτώς εχών [απο] χώ ρείτω μ[ακρ] αν και μετ ολίγα 3 δικαίως [α] 1 [το] ναποπέμπτον εποίης ατό εχρην γαρ αυτοί λαβείν τον [ε] αυτού [στ] 1 [σν τ] ουτέςτιν αποθάνειν τω [κο] ςμών ηγού αποταξάςθαι τοις [μ] αταίοις τ[ο] 1 [π] αρον[το] ς β[ιο] 1 [π] ερισπαςμοίς η γαρ φί[λ] ια τού κοσμού εχθρα τού 1 θη εςτί τοι[ο] 1 τον οντά τον [α] νον ελέγχει [π] λαγιώς ούκ ονεί

ΔΙΖωΝ ΜΑλλοΝ΄ Αλλ ε

4 πανορθων ϊν εαγτογ
Γενοιτο Βελτιων΄ Δια
τογτο φηςιν ότι αι α

] [λωπεκες φωλεως εχογ]

- [,] [CΙ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ]
- [] [OYNOY KATACKH<math>]

ΑΓ Και πορεγομένων αγτων εν τη οδω είπεν τις προς αγτον ακολογθήςω ςοί [οπογ εαν απέρχη]

- > Νωσεις· ο δε [γ]ς τος ανού ογκ εχει που την κεφαλήν κλινή και η μεν απλούς τέρα διανοία των ειρημένων τοιαύτη έστιν η Γε [μ]ην έσω και κεκρύμμε νη δηλωσίς δια Βαθυτέρων εννοίων [ερ]χεται εοίκε γαρ αλωπέκας τε και πε τείνα ούνου τας πονήρας τε και πανούργ[ου]ς και αντικείμενας δυναμείς αποκαλείν. Ητοί τας των δαίμονων αγέλας· κεκληνταί γαρ ούτω πλείςτα χου παρά της θεοπνεύςτου γραφής· ο μεν γαρ μακαρίος ψαλμωδός εφη περί τι
- \rightarrow νων· μεριδες αλωπεκών εςονται εν δε τω αςματί των αςματών Γεγραπται. \rightarrow πιαςατε ημίν αλωπεκάς μικρούς αφανίζοντας αμπελώνας και αύτος δε πού ο \sqrt{c} περι ηρώδού φηςιν· είπατε τη αλωπεκί ταύτη εφη δε πού και περί των και \sqrt{c} λιθούτων εν τη τη συστάν του στιμάθου το ποτών τον σύνου και του σύνου και περί των σύνου και του σύν
 - καταβληθεντών εν τη Γη απερματών οτι ηλθον τα πετείνα τον οίννος και κατεφαγον αγτα και ογκ ηδη πογ φαμέν περί πτηνών αιαθητών τε και ορατ(ων) ταγτα λεγείν αγτον περί πνεγματών δε μαλλον ακαθάρτων και πονηρών .

272-I. 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.

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?

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.

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 exoycin (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 overtext folio 163r) which would supply offset ink here.

οταν τοινύν αλωπέκες τε και πετείνα φωλ[εούς] τε και καταλύς είς εχως ιν εν ημιν΄ πως ελθή \sqrt{c} που δε αναπαύς εται· τις κοί[ν]ωνία φωτ[ι] προς εκότος: του αρ(ίου) τίτου 1

Καταλγεί μεν γαρ εν τοις αγαπως ιν αγτον παραίτειτα [ι] Δ [ε] τον βεβηλον τι [τοι] νγν νομίζεις ότι μισθώ τα θαγματά εργαζομαί ότι δόξα Βιωτική οιδ[α c]ογ την καρδίαν π[ο] γ βλεπείς [νοω] σος τα διανοηματά πος [ορας] θελείς γαρ ογχ ινα λαβης δυναμίν [αγι] ος πνο αλλ ι[να c] γ[να] γαγη [ς χρυσίον τι ζητ] είς ακολος θησαί μοι μη γαρ αναπαγ[ςίν ε] ξείς μη γαρ [ανγβρίςτος γενησή) μη γαρ ανές ατί μίας ζηση τος ναντ[ιο] ν μεν ογν μ[ισογμένος διωκομέ]ν[ος] αλλον σκοπον ε χείς ελεγχω δία [τ] ων ρηματών τ[ην π]ρ[οαίρες ιν ο] γκ ηλ[θο] ν καταγωγ[ίον] εαγ

οδ

οΓ Και ειπεν αγτω ο ις αι α

λωπεκες φωλεογς
εχογει² και τα πετειν[α]
[τογ ογνογ καταςκηνω]

ςεις ο δε γς τογ ανογ
ογκ εχει πογ την κε

Φαλην κλινη·οδειπεν δε
προς ετερον ακολογ
θει μοι.

τω εργασασθαί είς Γ[H]N αλ λ ΗλθοΝ τας ΨΥΧ[ας] τωΝ ανώΝ οίκογς [εαγτο] γ παρ [εργας]ασθαί: εξ ανεπιγραφογ: 3

Ογκ αγτομολός κατ έκει νον ερχεται μαθητής ογ $\Delta[\epsilon]$ θραςγς εις $[\epsilon]$ παΓΓελιας τας επι γε τοιούτω πραγ ΜΑΤΙ· ΚΕΚΛΗΤΑΙ ΕΙ ΜΑΛΛΟΝ [пара хү прос апосто] [λην ολκ σνεμιτησείως] εχων προς τογτο ψηφω γαρ θεια τετιμηται· πλη [ο] γπω ς αφως ηπιςτατο τινα τροπον αρμοςαςθαί χρη τω τοιωδε πραγματι ни мен гар їсюс аүтю па τηρ τω γηρα κατηχθις Μενος εδοκεί δε λίαν εγςε Βειν την οφειλομένην

αγτω φείδω και αγαπην τηρείν προθυμούμενος επείδη δε προς λειτούργιαν εκλήθη την ιέραν τε και εγαγγελικήν, τούτο γαρ εδηλού το ακολούθει μοι παρά $\overline{\chi \gamma}$ προς αγτον είρημενον ανθρωπινώ ςύνηρπαζετο λογισμώ και αναβολήν ε ζητεί καιρού τη τού τεκοντός γηροκομία διάρκεςαι δύναμενού και ού δηπού φαμέν ως κείμενον ήδη και τελεύτης τον πατέρα θαπτείν ηξίού ού γαρ

4

oε

αν εκωλύς τούτο δραν [ε]θελοντα \sqrt{c} αλλα το θαψαι φης ιν αντί του γηροκο μης αι αχρί ταφης του αγιου κυριλλου Δz ιοσηλωτός μεν \dot{y} ήπος είς και παντός επαίνου μες το δε γε σητείν αποτάξας θαι τοις είς τον οίκον αυ του διαδείκης είν ότι μεμερισταί πως και ούπω νω βεβηκότι προς τούτο βαδίσει το γαρ όλως προανακοινούς θαι θελείν τοις κατά γενός οίκειοις και σύμβουλούς εχείν τους μη τα \ddot{y} του επί τουτώ ελομένους αυτώ μητε μην από δεξομένους εξύ ότε τον επί τουτώ ςκοπον αποφηνείεν αν εξύυς αςθενούν τα πως ετί και εκάσντα δίο και μαλλον επιτιμητικώς \ddot{y} διδαςκαλίκως ακόυ

ει· το ογδεις Βαλών την χειρα επ αροτρον και Βλε πων εις τα οπιςω εγθετος εις την Βαςιλείαν του θυ ωcπ| ε | ρ Γαρ δ ΓΗπονος ΤΗς Διαтып аротрып апатомно ap≥amenoc. otan oknhch προς το λειπον τω παντι [πονω• ογκ οψεται τοις ας] Tayyci komωcan thn [h] ογ πληρη Δραγματών την αλω· προςοφεληςει δε τοις ορωςι και Γελωτα· ογτως ει τις ελοιτο μεν ακολογθη CAI Yω· MH MHN ETI KAI YAI ρειν ειπων τοις εν κοςμω πραγμαςιν. αποταξαμένος Δε τοις κατα ςαρκα οικει οις· κατορθωςει ογτως

Ο Δε ειπεν κε επιτρε
ψον μοι απελθοντι πρω
τον θαψαι τον πατερα μος
Ειπεν Δε αγτω αφες
τογς νεκρογς θαψαι
[τ]ογς εαγτω[ν ν]εκρογς[·]
ςγ Δε απελθων Διαγγελλε
την Βαςιλείαν τος θτ οε ει
πεν Δε και ετερος ακολος
θηςω ςοι κε πρωτον Δε

ΤΗΝ ΕΦ ΑΠΑСΙ ΤΟΙΟ ΕΠΑΙΝΟΙΟ ΑΓΑΘΗΝ ΕΥΤΟΛΜΙΑΝ ΚΑΙ ΕΥΘΕΤΟΟ ΕΟΤΑΙ ΤΗ ΒΑΟΙΛΕΙΑ ΤΟΥ $\overline{\theta \gamma}$ ο δε μη τοιούτος επιβαλλει μεν αρότρω την χειρα διότι προθύμος ε στιν επακολούθειν οπίσω δε βλεπει διότι μελλησέως και αναβολής ποιείτ (αι) προφασίν. Την οικάδε ποριαν. Και την προς τούς οικείους διάλεξιν αλλ ού τοιούτους οντάς ευρησόμεν τούς αγιούς αποστολούς ακηκοάσι γαρ λεγοντός $\frac{1}{2}$

would not have forbidden someone who wished to do this. But he said 'bury' instead of 'care for his old age until his tomb.'

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.

276-I. 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 Elim', 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). §

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 ihooyc in full.

⁴ Tregelles erroneously has $\varepsilon \pi$ in full at the end of the previous line.

⁵ Tregelles erroneously has ετερογς.

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.

+0€

τον $\overline{\text{IV}}$ δεγτε οπισω μον και ποιησω ήμας γενεσθαι αλιείς ανών οι δε παρα χρημα φησίν αφέντες το πλοίον και τον πατέρα αγτών ηκολογθής αναγτώ τοιογτογό είναι προσηκεί τονς ακολογθείν εθελοντάς τω $\overline{\chi}$ ώ: τον αγί(ογ) τίτον 1

Τογτος ο τόπος εν τοις μως σέως εγραφετό λογοίς. Θυ γαρ προσταττοντός ε βλομηκοντά μεν επέλεξατο και αυτός επηφιεί δε τοις εξείλεγμενοίς το πνα θς. και καθ ετέρον δε τροπόν τους τε δύο και δεκά μαθητάς και αυτόυς δε τους ο δία της του νόμους κιας εμμαινομένους ευρηςομέν. Γεγραπταί γαρ ουτώς εν τη εξόδω πέρι των ύμων πηλ. ηλθον φης τις αίλειμ ερμηνές

 $\overline{\lambda \Delta}$ π(ερι) των αναδειχθεντών $\overline{\mathbf{o}}$: ²

επιτρέψον μοι απότα ξα $c\theta$ αι τοις είς τον οίκον μος είπεν δε προς ας τον ο \overline{ic}^3 ουδείς επίβα λών την χείρα [αυτό] γ ε π^4 αρότρον και βλέπων είς τα οπίςω ευθέτος εςτί τη βαςιλεία του $\overline{\theta \gamma}$

90

εται δε εις αναβαςιν ηγογν

- > εις αγξηςιν· και ήςαν ε
- 🕥 κει δωδεκα φηςιν έδα
 - των πηζαι· και ο στέλε γη φοινικών αναβαι νοντές γαρ εις τελειότε PAN CYNECIN KAI EIC AYZH **CIN ΑΝΑΤΡΕΧΟΝΤΕ** ΤΗΝ πνεγματικήν [τας Δγο] και Δε[κα πηγας εγρηςο] ΜΕΝ• ΤΟΥΤΕ ΤΙ ΤΟΥ Ο ΑΓΙ ογς αποςτολογς και τα ε Βδομηκοντά των φοί νικών στελέχη. τούς δ ναδειχθεντάς δηλονό τι παρα χΥ αργομεθα Γαρ ως εκ πηγων αγιών εκ των του cpc ημών μαθη των πάντος είδηςιν αγα θογ θα γμαΖ ομέν δε και

τογς εβδομηκοντα· και οιονί φοινίκας αγτογς είναι φαμέν· εγκαρδίον γαρ το φη τον· εγρίζον τε και εγκαρπον και αεί τοις γδαςίν εντεθ[η]λός ανέδειξε τοινήν ο κς ετέρογς εβδομηκοντα· τογ αγίον κγριλλογ: 6 ος $\overline{}$ Της απόστολης των εβδομηκον τα η αιτία αγτη πολλη τις ημέλλεν εςέςθαι των είς αγτον πίστεγοντων $\hat{}$ πλ[η] θης εςαγηνέγετο γαρ ογ μονός ο $\overline{}$ πλλα γαρ και αι των εθνών αγελαι· ότι γαρ εμέλλε καταδραττέςθαι της γπογρανον

Το σωτηρίον κηρύγμα πεπληροφορήκεν είπων. Ο των όλων $\overline{\theta c}$ δία των αγίων προφητών $[\pi]$ ερί αυτού ανατέλει ως αγρώς [i]ς κρίμα επί χερςον αγρού ως πέρ γαρ εν τοις των αγρών κέχερςωμενοις ανίζε[i] μεν η αγρώς κατά δράςς ταὶ δε και κατεύρυνεται τόπου παντός αεί τρέχους απρόσω κατά τον ίς ον τούτω λόγον το κρίμα τούτες τιν ή δικαιούς α χαρίς την ήπουρα νον ήγουν το ευαγγελικον [και cωτη]ρίον κηρύγμα κατέδρα ξετό πάς ης πόλεως τε και χώρας ανέδ[ε]ίχθης αν τοίνην πάρα $\overline{\chi \gamma}$ πρός τοις δύο και δε κα τον αρίθω[ο]ν ον[τ]ες εβδομηκοντά:

[o]z

TOY AFIOY TITOY 1

 $^{[oz]}\omega$ спер гар агроі $[ком\omega]$ итес πλογειως εγρ[ε]ις τε και μα κροι· πολλ[ο] γς z[H] τωςι τογςθεριστάς ογτώς η εγμπά[ςα] **LH. ΗΤΟΙ ΤΩΝ ΜΕΥΥΟΝΤΩΝ** πιστεγειν εις χν η πληθός. πολλη τις ογςα και αναριθ MHΤΟC• ΟΥΚ ΟλΙΓω Ν ΕΔΕΙΤΟ ΜΥCΤΑΓωΓωΝ∙ εΒαΔιΖΟΝ ογη ανα δγο πεμπομένοι [κατα πολεις και κωμάς μο] [ΝΟΝΟΥΧΙ ΒΟΏΝΤΕς ΤΟ ΔΙΑ ΤΗς] їшанноў фшинс• етоіма CAT€ ΤΗΝ ΟΔΟΝ ΚΥ· ΠλΗΝ € κεινο αθρει ειπων [Γ] αρ οτι Δεηθητε τον κυριού τον θερισμού οπώς εκβάλη ερ ΓΑΤΑς ΕΙς ΤΟΝ ΘΕΡΙζΜΟΝ ΑΥ τογ· τογτο πεπραχεν αγτος· καιτοι τογ θερισμογ κο ΤΟΥΤΕCΤΙ Των επι ΤΗС ΓΗС

και απεςτειλεν αγτογς α

να δγο προ προςωπογ αγ

τογ εις παςαν [πο] λιν και το
πον [ογ] εμελλεν² αγτος ερ

χεςθαι ελεγεν δε προς
αγτογς ο μεν θερισμός
[πολγ]ς οι δε εργαται όλι
γοι δεηθητε όγν τογ [κγ]

τογ θερισμόγ όπως εκ

Βαλη εργατας εις τον θε
ρισμόν αγτογ γπαγετε³

ΤΙς αν ετέρος ει[h] παρά τον φύζει και αλήθως όντα θνέ αυτού γαρ ή ευμπάςα γη κ(αι) το πληρωμά αυ[της] καθά γεγραπται» είτα πώς μονώ πρεποντός τω επί παντάς θω του εκβάλειν τους έργατας τουτούς ανέδειξεν ο $\overline{\chi c}$, αυτός αρά έςτιν ο του θε ρίσμου δες[πο] της και δι αυτού τε και εύν αυτώ καταρχεί των όλων ο θε και πηρείδια δε πάντα έςτιν αυτός και ούδεν έςτιν ων αν έχειν ο πηρ λεγοίτο, α μη έςτι και

тоү үү

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 Chris to be seventy in number, in addition to the twelve.

277-I. 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.

¹ Scholium 277-1: Cyril, Homily 60 on Luke (the written source indication is incorrect).

 $^{^2}$ Tregelles has hmernen, but there appears to be a trace of ink at the bottom of the first letter which supports $\varepsilon.$

³ Tregelles erroneously divides this word over two lines, γπα Γετε.

278-I. 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. §

279-I. 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. §

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.

τογ **α**Γιογ κγριλλογ 1

ΟΗ Και πως αν προβατον κατιςχήσειε λύκου και της των θηρών αγριότητος κρα της το ημέρον ναι φησίν εγω συμπαρέσομαι και συναςπίω και πάντος έξε λουμαί κακου εγώ τους λύκους εις προβατά μεταβάλλω ποίω γαρ πάντα και μεταςκεύαζω, και ούδεν τοις εμοίς θελημαςι το αντίστατουν ότι δε είς του το προηλθέ των πραγματών το πέρας. Εξ αυτών ενέςτιν ιδείν των απότε λεσματών ην μέν γαρ ο θεςπεσίος παύλος βλασφημός και ήβριστης και δίω κτης και λύκου πάντος απηνέςτερος τοις πίστευους είς χνι κεκληταί δε πάρα χύ και προβατού γεγονέν ημέροτερος: του αγίου τίτου: 2

 $\overline{00}$ Προλεγεί δε αυτοίς και τον διωγμον. Ίνα ενέγκως τη πείρα τας συνθήκας μη Βαστάζετε Βαλλαντίον· μη Βαρείτε αργυρίω τον ωμόν αρκεί γαρ ύμιν Βέβα

Τοογ ερω αποστελλω $\dot{\gamma}$ μας ως αρνάς εμ μεςω λγκων $[\cdot]$ σ μη Βασταζετε Βαλλαντίον μη πηραν μη γποδηματα και μηδε να κατά την οδον άςπα ςηςθαί

ρηςθαι τη φροντιδι τος λογος την διανοιαν Μη εν τω Βαλλαντιω την ελπίδα τος αρτος ε χετε. αλλ' εν τω πεμίψαν τι τιθεςθαι και την τρο φην. Μηδενα κατά την οδον αςπαςηςθε. Μη τοςτο εμποδίον τος κηργγμα τος γεν[ηται ομιλίας εν] μεσω παραπιπτος και βραδυτητός προφαςις μηδεμία τις διαβολική κακογργιά ζήμας αποςπαςη: τος αγιος κγριλλος 3

λεντα εγθεία ορμή επί το έργον χωρείν. Και μηδε εγ[λογ]ογντα αντεγλογείν. Ζημία λεντα επογδής ή προς ετέρογς απονεγείς και τον τοις κηργγμάςι πρέποντα καιρο--

εικη δαπανάν ογκ επ αναγκαιοίς πραγμάςι μηδε χαρίζεςθαι φιλίας τον ανώφε

π λη μελλησμού: τογ αγίος τίτος: 12 Θ χει το the ειρηνής ονόμα ολόν το ζητος μένος ειρηνής ολόκ το χάσι των κακών ειρηνήν δε φημί την τος $\overline{\theta}$ ς την α ληθινήν την αμαρτίας αναιρετικήν την εγηγελίτατο ελθών ο της τοις μακράν και τοις εγγγε οίκον δε λεγεί τογο τος οίκος οίκητορας: $\overline{\theta}$ ν παντάς προςεί

та пн мікроус те каі мегалоус:- тоу аутоу 4 0у гар кат апоклиршсій дшсете тни

προτηγοριαν αλλ' ήμεις μεν τον λογον δως ετε οπογ δε η αξιον επανα παγς εται το πραγμα ει δε μη εφ' ήμας ανακαμ ψει ογ γαρ απλως ριπτε ται αλλα κρισεί τη εμη Βαλλεται και μετ ολιγα 5

Εαν τις μη η αξίος ογκ ε νεπαιχθητε· ογκ απω λετο των ρηματών η χαρις· αλλ' εις ἡμας ανα сτρεφει επειδη δε ογ κ εςτε κριται εςθιετε μεν και πίνετε παρ αγ τω καταλείπετε δε ε μεν μοι των ἡμας αναδεξα μεν μοι την ανακριςιν ει μη τι πανγ γενηται δηλον τω μαθητη ότι ογκ εςτιν εκει ἡιος ειρη νης· τότε γαρ ιζως απο ΤΈ ΕΙ ΕΙ ΗΝ Δ' ΑΝ ΟΙΚΙΑΝ ΕΙ ΕΕΛΘΗ

ΤΕ ΠΡωτον λεγετε ειρηνη

Τω ΟΙΚω Τογτω πα και εαν η

εκει γιος ειρηνης επανα

παγσεται επ αγτον η ειρη

νη γνων ει δε μη γε εφ γ

μας ανακαμψει εν αγτη δε

τη Οικια μενετε εσθίον

τες και πινοντες τα παρ αγ

των αξιος γαρ ο εργατης

τογ μιςθογ αγτογ

сτραφηναί οφείλει· εν οςω δε φηςίν ούλας εςθίε και πίνε τα παρ' αυτών εγω γαρ κρίτης εςόμαι:

it is reasonable not to spend time on necessary matters nor to indulge the unhelpful procrastination of friendship. 🐿

280-I. 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.

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.

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.

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 $\boldsymbol{\pi}$ here.

³ The three ink marks in the margin appear to be offset ink from the Vatican paragraph number in the margin of folio LXXVIIr.

⁴ Scholium 281-1: Titus, Homilies on Luke.

⁵ Scholium 281-2: Titus, Homilies on Luke.

282-I. 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.

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. **6**

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). ⁶

¹ Scholium 282-1: Titus, Homilies on Luke.

² Scholium 283-1: Origen, Fragment 159 on Luke. The abbreviation is for ωρ(ιγενογε).

³ Scholium 284-1: Origen, Fragments 160–161a on Luke.

+ος

TOY AFIOY TITOY 1

 $\pi \overline{B}$ Тоүто гар ремвомений кан місвон антоунтин, кан астасіас єргон кан діаво Λ нс текмнріон вевнкотес де гінесве кан аметакіннтої то ноун:

 $\overline{\mathbf{nr}}$ ωρ 2 ω cπερ τοινύν ευεργετείτε cωματά ούτω και διδασκοντές σωσατέ ψύχας.

 \overline{OS} $\overline{\pi B}$ мн метаВаінете еž оікі AC EIC OIKIAN KAI EIC HN αν πολιν εισερχήσθε και δεχωνται ήμας. εςθι ετε τα παρατιθεμένα γ μιν και θεραπεγετε τογς εν αγτη αςθενεις. και λεγετε αγτοις ηγγι cen eφ ήμας η Βαςιλεία TOY $\theta \vec{\gamma}$ EIC HN Δ AN π O λ IN εισελθητε και μη δεχών ται ήμας. εξελθοντες εις τας πλατείας αυτής **ΕΙΠΑΤΕ ΚΑΙ ΤΟΝ ΚΟΝΙΟΡΤΟ** τον κολληθέντα ημίν εκ της πολέως έμων εις τολς ποδας ημών, απομάςςο **Μ**εθα Υμιν.

Διαφοραν Δε οικίας και πολεως και εν ψαλμοις

-) οιμαι ε<u>ι</u>ρηςθαι εν τω ε
- > AN MH КС ОІКОДОМНСН ОІ
- > KON. EIC MATHN EKOΠIA
- > can οι οικοδομούντες
- αγτοι εαν μη κς φγλα
- Σει πολιν• εις ματην η
- Γργπνησεν ο φγλασσων ενθα παρατηρεί οτι το мεν ετι οικοδομογμένο ο οικος ωνομασθη το δε η Δη φγλακης και φρογ ρας αξιον πολις:

TOY AYTOY 3

Των γαρ αμαρτηματών
ἡμών ο κονιόρτος δίκαι
ως αν εις ἡμας επάνελ
θοι παρατηρεί ότι αι μη
παραδεχομέναι τούς α
ποςτολούς και την ἡγιη
δίδας καλίαν πολείς ε
χούςι πλατείας αναλογον
τω πλατεία η πύλη και
εγρύχωρος ή όδος ή απά
γούςα εις την απωλίαν
και πολλοί εις νοι δίερχο
μενοί δι αύτης:

TOY AFIOY TITOY 1

πє

€φ ήμας ωςπερ δικάςτος παρούςια κατά [λης]τών η κακούργων ος γαρ προχώ phcei γ min h antipphcic \cdot [0] γ k atecta[λ h] men ως κρινοντές \cdot αλλ' απέςταλh ΜΕΝ Η ως ΜΑθΗΤΑΙ· ως ΔΙΑΚΟΝ[ΟΙ] ΤΟΥ [ΔΙΚΑ]ΖΟΝΤΟς:

πζ TOY AYTOY 2

> Επειδη εις ςοδομά ογκ α πεσταλήσαν απόστολοι. εαν τοινύν μη δεξών ται ήμας τογς απόςτο λογς χειρογς εco[N]T[AI] ογ TOI EKEINWN: TOY AYTOY 3

πΖ Ογτοι οι τοποι ϊογδαϊκοι ετυγχανον• τυρος δε και ciδων ελληνικοι. CHMAINEI TOINYN O KC O TI EI EN TOIC E θ NECIN EFE ΝΟΝΤΟ ΑΙ ΔΥΝΑΜΕΙΟ ΡΑ ον αν επιστεγον ήπερ Ϋ Μεις ελεγχει τοινγν τας ϊογδαϊκάς πολεις και αν τιπαρατιθηςι των ελλη νικών πολέων τας χει ρογε. και γαρ ογτώς έχει. τα εθνη ραδι[ω]ς επις τεγςαν ιογδαιοι δε αει εμείναν απίστοι· και πολ λην εςχηκότες του λο ΓΟΥ ΤΗΝ ΕΠΙΜΕλΕΙΔΝ:

πλην τούτο δινώς κέτε οτι ηγγικέν η Βαςιλεία TOY θY $\int \pi \zeta \lambda \varepsilon \Gamma \omega \lambda \varepsilon \lambda \sin \omega$ ΤΙ COΔΟΜΟΙC EN ΤΗ ΗΜΕ ρα εκείνη ανεκτότερον εςται η τη πολει εκεινή mz oyal coi yopazein oyal COΙ ΒΗθ CΑΙΔΑ[·] ΟΤΙ ΕΙ ΕΝ ΤΥ ρω4 και CIΔωνι εγένηθη can ai δυναμείς αι γενο Μεναι εν έμιν παλαι αν εν **CAKKW ΚΑΙ CΠΟΔ** ΚΑθΗ ΜΕΝΟΙ ΜΕΤΕΝΟΗ ΑΝ. ΠΆΗΝ τγρω και ςιδωνι ανέκτο TEPON ECTAI EN TH KPICEI Η Υμιν και ς καφαρναογμ **ΜΗ Εως ΤΟΥ ΟΥΡΑΝΟΥ Υ** ψωθηςη εως αδού κατα ВіВасонсні

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. §

286-I. *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. &

287-I. 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.

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 τγρω at the beginning of the lower line.

288-I. 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. **6**

289-I. 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.

+0Z

TOY AFIOY TITOY 1

πн ΜΗ λγπεισθε όταν απειθώσιν ήμιν μηδε λεγετε τι ήπαγομέν ήΒρισθηναίν ογδεις ημών ανέχεται· ο ακογών ήμων εμού ακογει· ούτε αν πιστεύς τις γωεις εςτε δγςωπογντες∙ ογτε εδν αντιλεΓωςιν γωεις ες[τε] δι ενεδρεγον τες• χρηςατε μοι την γλωςςαν• εγω παρεχω την χαριν ὁ [α]θετων ἡμας• εμε αθετει· εις εμε γαρ ανατρεχει ή γμετερα γβρις: τογ αγιογ κγριλλογ 2

₩ ΜΕΓΑΝΗς ΕΥΚΛΕΙΑς• ΚΑΙ ΑΠΑΡΑΒΝΗΤώΝ ΑΞΙωμάτωΝ• ω ΦΙλοτιμίας θεόπρε πογς· ανογς οντάς δοξη περιβεβληκε πρεπογεή θω· τογς ίδιογς αγτοίς ανα θογντας αγτοις• αγτων γαρ αθετογμένων εαγτον τογ[τ]ο π[ας]χειν ϊςχγρι zetai· και δι εαγτογ τα της δγςςeΒείας εγκληματα και εις αγτον αναφερεί

πн Ο ακογων ήμων εμογ ακογει και ο αθετων γ oz μας εμε αθετει· και ο εμε αθετών αθετεί τον απο **CTEΙλΑΝΤΑ ΜΕ' ΥΠΕCTPE** $\overline{\pi\theta}$ Ψ[ΔΝ] Δε Ο[ΙΕ]ΒΔΟΜΗΚΟΝ τα μετα χαρας.

τον πρα και καθ ετέρον Δε τροπον τη των ειρη Μενών παρά χΥ ΔΥνάμει προςβαλεις. ο ακούων Γαρ **Υ΄ΜωΝ ΦΗΟΙΝ ΕΜΟΥ ΑΚΟΥ** [ε] ι· Διδωςι τοις Φιλομα θεςι θαρρειν ώς οπερ αν λεγοιτο περι αυτού παρα των αγιών αποςτολών ΗΓΟΥΝ ΕΥΑΓΓΕ ΙΙΟΤώΝ• [ΤΟΥΤω ΠΑ]ΝΤ[ως] ΠΡΟCΙΕ θαι ο γαρ αγτων ακογων.

- ακογεί χ̄γ· και γογν ο μα
- καριος παγλος. ει δοκιμή
- ZHTEITE PHCIN TOY EN E
- ΜΟΙ λΑλΟΥΝΤΟC <u>ΥΥ΄</u> ΝΑΙ
- > ΜΗΝ ΚΑΙ ΑΥΤΟς Ο Υ΄ς ΤΟΙς ΑΓΙΟΙς ΕΦΗ ΠΟΥ ΜΑθΗΤΑΙς. ΟΥΧ ΎΜΕΙς ΕςΤΕ ΟΙ ΛΑΛΟΥΝ
- > τες, αλλα το πνα τογ προ ήμων το λαλογν εν ήμιν λαλει γαρ εν αγτοις ο χο Δια τογ ομοογείος πη [ε] αφγκτος δη ογη επικρεματαί δική τοις ανοςιοίς αίρετι κοις. οί τογς των αγιών αποςτολών τε και εγαγγελίστων αθετογοί λογογς:-
- πθ тоу аутоу 3 ε ірнтаі оті апестеілен аутоус тн тоу агіоу пис харіті лампроус αποφηνάς. Ϊνα μη απιστώνται προς τίνων ή ηγούν αυτομολοί τίνες είναι νομί

ΖΟΝΤΑΙ ΠΡΟς ΑΠΟCΤΟλΗΝ• ΕΠΟΜΕΝΗς ΓΑΡ Τω λΟΓω ΤΗς ΘΕΟCΗΜΕΙΑς• ΟΥΔΕΙς ΑΝ ϊζχγςε κατ' αγτων ςγκοφαντίας τροπος• μεμαρτγρηκε τοινύν η του πνς χαρις τοις απεςταλμένοις• ως ογκ αγτοκλητοί τίνες η αγτομολοί ήςαν προς γε το χρηναί λαλείν τα περί χυ: και μετ ολίγα 1 κε και τα δαίμονια ημιν ύποτας contai επί τω ονοματί cou. ομολογούς μεν την εξουςίαν του τετιμηκότος• πλην εοίκας χα[ι]ρείν ούχ ότι μαλλον γεγονας των περί αυτόν κηρυγματώ διακονοί• και ηξιώνται γερων αποςτολίκων αλλ' ότι [c]ημείων γεγονας αποτελεςται και τι προς ταυτά χς εθεωρούν τον ςατάναν εκ του όγνος

 $ar{oldsymbol{\phi}}$ ως αστραπην πεσοντά και τα έξης: του αγίου τίτου 2 $oldsymbol{\varepsilon}$ ι ο αρχών αυτών κατέ πεσεν. Οι δουλοί τι προσδοκώσι δύνασθαι δράσαι αυτός μεντοί λεγεί εωρά

κεναι τις Γαρ αλλος ΔΥ Ναται ϊΔειν· Η ο κριτης ο αορατος· οιδεν των α ςωματων τα παθη και ποτε. Ογ λεγει· Ογ Γαρ τον καιρον сημαινει· αλλα το παθος ελεγχει ως αςτρα πη· λαμπρος ην την φγ ςιν· αλλα ςκοτωδης γεγο νε την προαιρεςιν ο Γαρ εποιης ο δε μετεποίης κα λον ο δε μετεποίης κα λον ο διαβολος. Τογ το κακον· Μη τοινγν θαγμαζετε μηδε μεγα

λεγοντες κε και τα Δαιμο νια ήποτας εται ημίν εν τω ονοματι σογ είπεν δε αγτοις εθεωρογν τον σατανάν ως αστράπην εκ τογ ογρανογ πεσοντά

 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.

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.

290-I. 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.

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. 80

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 fear-some 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 ce 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.

τογ αγιογ κυριλλογ 1

 $\overline{\mathbf{q}}_{\mathbf{r}} \in [\underline{z}]$ εταρωμέν προ σε των αλλών τι έστιν το ηγαλλίας στο εν τω πνί τω ασ[ιω] προεί σι μέν σαρ ως από πηγής του $\overline{\mathbf{q}}_{\mathbf{r}}$ και πρό το πνα [το] ασίον· έστι δε ούκ αλλοτρίον του γύ· πασα σαρ η του προ ίδιοτης ενίς παρχεί τω κ] ατα φυσίν και αλη [θ] ως έξ αυτου σεννηθέντι λοσώ, τεθέαται τ[οινύν δια τη]ς του πνα ενέργειας ο δεδωκέν αυ τοις τοις αξίοις· οις και το θείον $\overline{\mathbf{i}}$ [ε] ρουργείν εκέλευς [κηρ] υγμα· πολλούς σεσαγη νευμένους· $\overline{\mathbf{i}}$ δεν αξίοθαν μαστά δι αυτών τετελές μένα σημεία και λοίπον ε ν αρχαίς ούζαν την $\overline{\mathbf{i}}$ τουράνουν τ[η]ς δι αυτόυ $\overline{\mathbf{i}}$ συράνουν την $\overline{\mathbf{i}}$ του $\overline{\mathbf{i}}$ του $\overline{\mathbf{i}}$ του $\overline{\mathbf{i}}$ του $\overline{\mathbf{i}}$ του $\overline{\mathbf{i}}$ του $\overline{\mathbf{i}}$ εστί $\overline{\mathbf{i}}$ ενέλευς ενέκα της αιτία $\overline{\mathbf{i}}$ ηγαλλίας $\overline{\mathbf{i}}$ ενίδος $\overline{\mathbf{i}}$ εντί $\overline{\mathbf{i}}$ του $\overline{\mathbf{i}}$ του $\overline{\mathbf{i}}$ εστί $\overline{\mathbf{i}}$ εντί $\overline{\mathbf{i}}$ ε

NOY KAI THE THE

[ca]n [01] απεςταλμένοι παρ αγ το[γ] κ[a]ι [m]ετ [0]λιγα ⁴

- Εξομολος[ογμαι c]οι περ κε τογ ογνογ και της γης φης κατα [c]γνηθείαν ανθρω πίνην αντί τογ χαρίν ομο λογω΄ ηγογν δοξάζω ςε εθος γ[α]ρ τη θεοπνεγςτω
- > Γραφη. Δεχεςθαι τροπον.
- γ Γεγραπται γογν οτι εξομογ λογη[καςθω] καν· [κ] ε· τω ονο
- [>] [MATI COY TW METANW OTI]
- > pobebon kai alion ectin.
 - και παλιν· [εξ]ομολογηςομαι
- > coi κε εν όλη καρδία μος ΄ δίηγης ομαί παντά τα θαγμασία σος ΄ [αλ]λ΄ ϊδος φασίν οι διεστραμμένοι τον νος να γαρίν ο γς ομολογεί τω πρι· είτα πως ογκ ελαττών εστιν αγτος ΄ προς τος το φαίη τις αν των ες είδοτων τοις [τ]ης αληθείας σχνας πίζειν δογμασί· και τι το κωλγον ω βελ[τι]ςτοι· τον ομοογείον γν αποδεχεσθαι· και επ[αίν]είν τον εάγτος πρα ΄ σωζοντά δι αγτος την ἡπ ογρανον ΄ εί δ[ε] νομί ζεις δία την εξομολογησίν ἐν ελαττος να είναι αγτον τος προ· ορά και το εφε ξης κν γαρ ογνος και για αποκάλει τον πρα ΄ ο δε γς τος των ολών κρατος ντος θη πάντως πος την αγτω δεσποζεί των ολών και επάνω πάντων εστιν·

ογχ ως ελαττων ή ετεροογείος αλλ' ως θε εκ θη ταις ίταις εγκλειαις ετεφανογ Μενος∙ και την κατά παν οτίογν ϊσότητα προς αυτόν εχών ουςίωδως:

 $\overline{ heta}\overline{\Delta}$ каі мет оліга 1 > апекалуψас аута нмін тоіс ннпіоіс \cdot нмін апекалуψен о $\overline{ heta}\overline{C}$ каі пнр то про тнс тоу космоу катаВолнс. кекрумменон каі сесігнменон пар' ау τω μυτηριον δηγον δε ότι το περί της ενανθρωπής ως του μονογένος ο проєгнос θ н мен про ката θ однс космоу. Пефанерота θ е тоіс θ е пі тно гно εν εςχατοίς τος αιώνος καιροίς: $ωp(ifenoyc)^3$ ος μακράν το πάντα μοι παρέδοθη Υποτου προ μου εστί και το εδοθή μοι πασά εξούσια ως εν ουράνω και επί γης και

Δια τουτο αυτώ Διδο ται παςα εξογεία: ϊνα ει ρηνοποίηςη δια του ςταυ ρογ αγτογ• ειτε τα επι THC THC. EITE TO EN TOIC ογνοις ογδεπω μεν ογν τα παντα ειρηνοποιής εν ως δηγον εκ τολ έτι τον απο της κακιας ἡπαρχει πολεμον. εςται δε παν τως η τελεια ειρηνη. Δι καιωτατα Δε παντα πα [ραδεδωκεν αγτω ο πηρ] επει και αγτος ο γς παρε Δοθη ήπερ παντών ός

- > єсті снр пантын анын
- > μαλιςτα πιςτων και ϊ
- λας μος εςτι περί των α
- ΜΑΡΤΙώΝ ΗΜώΝ• ΟΥ ΠΕΡΙ
- των ημετέρων δε μο
- νων• αλλα και περι ολογ τογ κοςμογ΄ παρεδοθη

οτι απεκρυψας ταυτα απο **COΦωΝ ΚΑΙ CYNETωΝ' ΚΑΙ** απεκαλγψας αγτα ΝΗπιοις ΝΑΙ Ο ΠΗΡ, ΟΤΙ ΟΥΤΏς ΕΥ Δοκια εγένετο εμπρος $\theta \in N \operatorname{COY}[\cdot] \operatorname{MANT}[a \operatorname{MOI} \operatorname{Ma}] \operatorname{P}[\varepsilon]$ Δοθη έπο τον προ μον. και ογδεις γινως κει τις **Ε**CTIN Ο ΥC ΕΙ ΜΗ Ο ΠΗΡ ΚΔΙ TIC ECTIN O πHP EI MH O YC

Δε καθο γεγονέν ανος. ϊνα εν τω ονοματί ίγ, παν γονγ καμψεί επογρανίων και επιγείων και καταχθονίων• και παςα γλώςςα εξομολογής έται• ότι κα ις χς εις Δοξαν θγ πρ[ς] αμήν.

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 ToI has been corrected to TOIC.

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 skilfullness 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 пістеує and corrected it to пістеунты.

⁴ This sentence is not found in the Syriac version of this sermon.

τογ **αγιογ** κγριλλογ: 1

 $\overline{\mathbf{Q}} \overline{\mathbf{Q}} \overline{\mathbf{Q}}$ Παντά μοι παρέδοθη \mathbf{Q} πο τον προ μον και ον
δεις Γινως κει τις ες
[τιν ο $\overline{\mathbf{Q}}$ ει μη ο πηρ] και
τις εςτιν ο πηρ ει μη ο $\overline{\mathbf{Q}}$

προ· κεκγριεγκε γαρ της γπ ογρανον αλλα το το ειπων ανισιν εγθγο· εις την εα το γ δο ξαν· και ἡπεροχην· και διαδει κνίςι κατ' ο γδενα τροπο το γ ϊδίο γπρο α γτον ητ τωμένου· τι γαρ εφη προς εκεινοίο· > ο γδείο γινω σκει τις εστιν ο γο· ει μη ο πηρ και τις εστιν ο πηρ ει

> ΜΗ Ο ΥC ΚΑΙ ω ΕΑΝ ΒΟΥΛΗΤΑΙ Ο ΥC ΑΠΟΚΑΛΥΨΑΙ· ΟΙ ΤΟΙΝΎΝ ΤΑΟ ΠΡωΤΑΟ ΛΕΞΕΙΟ ΕΙΟ ΫΦΕΟΙΝ ΕΚΛΑΜΒΑΝΟΝΤΕΟ ΤΟΥ ΥΥ· ΜΑΝΘΑΝΕΤωCAN ΔΙΑ ΤΟΥΤώΝ ΤΗΝ ΚΑΤΑ ΠΑΝ ΟΤΙΟΥΝ ΤΟΥ ΥΥ [Π]ΡΟΟ ΤΟΝ ΕΑΥΤΟΥ ΠΡΑ ΤΗΝ ΑΠΑΡΑΛΛΑΞΙΑΝ΄ ΠωΟ ΓΑΡ ΟΥΔΕΝΟΟ ΕΙΔΟ ΤΟΟ ΚΑΘΑ ΦΗΟΙΝ ΤΟΝ ΥΝ. ΕΙ ΜΗ ΜΟΝΟΥ ΤΟΥ ΠΡΟ· ΑΥΤΟΙ ΤΕΤΟΛΜΗΚΑΤΕ ΚΑΙ ΦΡΟΝΕΙΝ ΚΑΙ ΛΕΓΕΙΝ΄ ΟΤΙ ΕΛΑΤΤώΝ ΕΟΤΙΝ ΑΥΤΟΥ ὡΟ ΑΚΡΙΒωΟ ΕΙΔΟΤΕΟ ΑΥΤΟΝ΄ ΚΑΙ ΠωΟ Ο ἡΠΟ ΜΟΝΟΥ ΓΙΝωΟΚΟΜΕΝΟΟ ΤΟΥ ΪΔΙΟΥ ΠΡΟ· ΟΥΧ ἡΠΕΡ ΠΑΝΤΑ [ΓΟ]ΥΝ ΕΟΤΙ ΚΑΙ ΛΟΓΟΝ ΚΑΘΑ ΠΕΡ ΑΜΕΛΕΙ ΚΑΙ ΑΥΤΟΟ Ο ΠΗΡ ὁ ἡΠΟ ΜΟΝΟΥ ΓΙΝωΟΚΟΜΕΝΟΟ ΤΟΥ ΪΔΙΟΥ ΓΕΝΝΗΜΑΤΟΟ ΜΟΝΗ ΓΑΡ ΟΙΔΕΝ ΕΑΥΤΗΝ Ἡ ΑΓΙΑ ΚΑΙ ΟΜΟΟΥΟΙΟΟ ΤΡΙΑΟ· Η ΚΑΙ ΠΑΝΤΟΟ ΕΟΤΙΝ ΕΠΕΚΕΙΝΑ ΚΑΙ ΝΟΥ ΚΑΙ ΛΟΓΟΥ΄ ΑΠΟΚΑΛΥΠΤΕΙ ΔΕ ΗΜΙΝ Ο ΥŒ ΔΙΑ ΤΟΥ ΠΝΟ ωΟ ΚΑΙ Ο ΑΠΟΟΤΟΛΟΟ ΦΗ CIN ਜΜΙΝ ΓΑΡ ΑΠΕΚΑΛΥΨΕΝ Ο ΘΟ ΔΙΑ ΤΟΥ ΠΝΟ ΑΥΤΟΥ:-

ΤΟΥ ΑΓΙΟΥ ΤΙΤΟΥ 1

- $\overline{\mathbf{Q}}$ αποκάλγψις εςτι μεταδοςίς γνωσεώς προς το μετρού της εκαστού φύζεως τε και δύναμεως και όπου μεν ομοία φύζις. εκε[$| \mathbf{r}]$ νωςίς ανεύ διδαςκαλίας εν ταύθα δε εξ αποκαλύψεως μαθηςίς επίτηρει τοινύν πως ενταύθα μεν εκ
- $\overline{\phi}\overline{e}$ χαρίτος, εκεί δε εκ φυσέως: $\omega p (i fenousc)^2$ Βουλεταί δε αποκαλύψαι λογος· ούκ αλο γως· και ως σοφία σοφώς· και ως δικαιοσύνη δικαιώς και κατ αξίαν τους καιρούς του αποκαλύπτειν και τα μέτρα της αποκαλύψεως επισταμένος· αποκαλύπτει δε περιαιρών το επικειμένον τη καρδία καλύμμα και το σκο τος ο εθέτο αποκρύφην αυτού ούτω γαρ δυ [νη] σεται ως μωύς το εισελθείν είς τον γνοφον δύ ην ο $\overline{\theta}\overline{c}$ επείδη δε εντεύ [θεν] οιοντα[ι οι] ετεροδοξοί κατα σκεύαζειν το ασέβες αυτών δογμα [ως] αρ[α αγ]νωστον ον [τα] τον $\overline{τρα}$ ι $\overline{υ}$ τοις

εν τη παλαία αγιοις· λε κτέον προς αγτογς το ε αν Βογληται ο γς αποκα λγψαι ογκ επί τον μελ λοντα μονον αφέρε ται χρονον· αφ ογ ταγτα είπεν ημών ο σηρ. αλλα [και επί τον παραλελγθο] τα το γαρ αποκαλγψαι· αορίστογ εςτιν χρονογ αναφερομένον επί τινα

 $\overline{\mathbf{p}} \in \mathbf{K}$ at $\omega \in \mathbf{a}$ and \mathbf{b} and \mathbf{b} and \mathbf{c} a

- > тын парехнуротын үрнстеон де прос аүтоүс кан графн хегоүсн \cdot авраам
- ightarrow ho ho
- \rightarrow των δε ακογοντών ταγτα λεγοντών πεντήκοντα ογ $[\pi]$ ω εχείς ετή και α
- > Βρααμ' εωράκας φης ο σην αμην αμην λεγω ήμιν πριν αβράδη γενεςθαι ε
- ' Γω ειμι' ογκογη ο ταγτα ειπωη· εμπαρεςχεη εαγτοη τω αBρααμ τοτε. ΐηα ε κεινος τηνικάδε, ίδη αγτογ την ημέραν:-

295-I. 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.

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 agrist 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.

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'.

τογ αγιογ κγριλλογ: 2

- $\overline{\mathbf{Q}}$ \mathbf{Q} $\mathbf{Q$
 - > ογκ οιδε τι ποιει αγτογ ο κγριος ΄ ήμας δε ειρηκα φιλογς οτι παντα ά ηκογςα
 - ightarrow пара тоу $\overline{\text{прс}}$ моу аннггеіла $\mathring{\gamma}$ мін $\mathring{\cdot}$ тоутоіс каі та прогеграммена фнсін оіко
 - Και στραφείς προς τογο μαθητάς κατ ϊδίαν είπε μακαρίοι οφθάλμοι οι Βλεπετε. λεγω γαίν, ότι πολ [λοι πρ]οφηται και Βασί λεις ηθελησαν ίδειν α γ μείς Βλεπετε και όγκ ϊδάν. και ακογσαι α ηκογ σατε, και όγκ ηκογσαν.

Νομικωτατα στραφείς προς αγτογς, τογτ' εςτιν ен апострофн поінсаме NOC· ТОҮС МНТЕ ОРАN· МН τε μην ακούειν εθέλον ΤΑς• ΑΝΗΚΟΟΥς Δ€ ΟΝΤΑς και τγφλον εχοντάς ε ν αγτοις τον νογν∙ ολον € ΑΥΤΟΝ ΕΥΑΡΙΖΕΤΟ ΤΟΙΟ ΑΓΑ πωςιν αυτον• και εις αυ τογς αφορών μακαριογς εφη τογς οφθαλμογς τογς ορώντας ηγούν οψο **Μ**ενογς ἱ προ των αλλων αγτοι και πρωτοι τεθεαν ται• πεποιηται μεν ογν ο επι τογτ[οι]ς λογος ως απο γε ΤΗΣ ΠΆΡΑ ΠΆΣΙ ΚΑΙ ΚΟΙΝΗΣ

- > καιτοι εγρισκομέν πότε μεν λεγοντάς. Δείξον ημίν κε το έλεος σού και το σώτη
- > ριον σογ κε δωής ημίν. ελέον γαρ και σωτηρίον ονομάζογει τον γν∙ πότε δε πάλιν

MNHCθHTI HMWN $\overline{\kappa \varepsilon}$ εν th $\varepsilon \gamma \Delta$ okia του λαού και τα $\varepsilon \xi$ HC:

ωp ¹ $\Box \mathsf{C}$ αφως εν τογτοις παρισταται \cdot οτι η κατα τον Δημιογργον τογ κοςμογ $\overline{\mathsf{θν}}$ και ōz тас ап аүтөү графас палаіас кнруссоменн зон аіоміос естій ни каі о снр και κς ημών καταγγελλει πύθομενου γουν του νομικού τι ποιήςας ζωην αιωνίον κληρονομήςω. επί τον νομον αναπέμπει ο της, ϊν εκείθεν ςυναγαγή εντολάς, τας προςαγούς τον ποιούντα αυτάς. ΤΗ αιώνιω ζωή. Μαρτυρεί ΓΟΥΝ Τω ΑΠΟ ΤΟΥ ΝΟΜΟΥ ΕΙΛΗΦΟΤΙ. ΤΟ ΑΓΑΠΗCΕΙC ΚΝ ΤΟΝ ΘΝ COY ΚΑΙ ΤΑ ΕΞΗC ΕΙ πων αγτω ορθως απεκριθης. τούτο ποεί και ζηςη δηλονότι την ζωην ΤΗΝ ΔΙώΝΙΟΝ• ΠΕΡΙ Ης ΚΑΚΕΙΝΟς ΕΠΥΘΕΤΟ ΚΑΙ Ο $\overline{\text{CHP}}$ ΔΙΔΑΚΕΙ 2 ΤΑΥΤΑ ΔΕ ΕΙΡΗΤΑΙ• προς τογς απο ογαλεντινογ και Βαςιλίδογ και τογς απο μαρκιώνος εχογςι ΓΑΡ ΚΑΙ ΑΥΤΟΙ ΤΑΟ ΛΕΞΕΙΟ ΕΝ Τω ΚΑΘ ΕΑΥΤΟΥΟ ΕΥΑΓΓΕΛΙω ΚΑΙ ΦΗΟΟΜΕΝ ΠΡΟΟ

αγτογε ὁ мартүрнсас τω τη αγαπηςείς κη τον θN COY KAI TA EŽHC ENTO λη από του νομού είρηκο τι• ογ περι αλλογ η περι τογ Δημιογργογ ειρημε NH• KAI ФНСАС ЄПІ ТОҮ

- [γ] [TOIC] AYTOIC O[P θ] ω C ATE
 - κριθης• τι αλλο Βογλετ(αι)) Ημας πραττείν ἡπερ τογ
 - > ZHCAI THN AIWNION ZWHN•

 - νомω каι πρофитаιс• ε
 - \rightarrow H AFATTAN TON θ N. TON ϵ N
 - ν όλη καρδία και εν όλη ψύχη. και εν όλη τη ϊσχή αγτού και εν όλη τη δια νοια αγτογ 4 και ο $\overline{\text{CHP}}$ δε απεφηνάτο περί των δγο εντολών τογτών λεγών 4
 - оті єн аутаіс о номос каі оі профитаі крємантаі: тоу агіоу куріллоу 5
- $\bar{^{
 m QZ} heta}$ εληςας ο νομικός, ηγογν οιηθείς Δγναςθαί παγιδεγςαί χ $\overline{^{
 m N}}$ είς το λαληςαί τι κα τα μωζισέως. Ηγούν της δι αυτού λαληθείς ης εντολής κρείττονα την περί αυ ΤΟΥ ΔΙΔΑCΚΑλΙΑΝ ΕΙΠΕΙΝ• ΠΡΟCΕΙCΙ ΠΕΙΡΑΖώΝ ΚΑΙ λΕΓώΝ) ΤΙ ΠΟΙΗCAC ΖώΗΝ ΑΙ ωνίον κληρονομήςω αλλ' είπεν αν τις αυτών των ευ είδοτων της μετα

 $+0\theta$

 $\frac{\overline{o\theta}}{\overline{oz}}$ Και ΐδος νομικός τις ἀ

ΝΕΟΤΗ ΕΚΠΕΙΡΑΖώΝ ΑΥ

ои куньоиомнсю,

τον· λεγων διδαςκαλε.

 $\lambda \in \pi \in (p_1)$ toy emerwithcantoc nomikoy: ³

ΤΙ ΠΟΙΗCAC Ζω[ΗΝ ΔΙωΝΙ]

another time, 'Remember us, Lord, in the favour of your people' (Psalm 104:5 LXX), and so on. 8

297-12. 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 &

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

 ∇̄z Και ϊδογ νομικός τις
 ανέςτη εκπείραζων
 αγτον• λεγων• δίδαςκα
 λε τι ποίηςας ζωην αίω
 νίον κληρονομηςω
 ...

Τα εις ΖωΗΝ αποφεροΝ
Τα ΤΗΝ αιωΝιοΝ΄ επειΔΗ
Δε πειραζΗς κακογρηως.
ογδεν ετερον ακογςΗ
πλην οτι μονον τα δια
μωνςεως τοις παλαι τε
Θεςπιςμένα εν τω νο
μω γαρ φηςιν [τι γεγρα]
πται· πως αναγινωςκεις
απαγγειλάντος δε τογ
νομικογ τα εγκειμένα
τω νομω· κολαζων αγ

ΤΟΥ ΤΗΝ ΠΟΝΗΡΙΑΝ· ΚΑΙ ΤΟ ΔΥCΤΡΟΠΟΝ ΕΛΕΓχωΝ ΦΡΟΝΗΜΑ ΧΟ Ο ΠΑΝΤΑ ΕΙΔως.

ΟΡΘως ΑΠΕΚΡΙΘΗς ΦΗΣΙΝ ΤΟΥΤΟ ΠΟΙΕΙ ΚΑΙ ΖΗΣΗ· ΕΚΠΕΠΤωΚΕ ΤΗΣ ΘΗΡΑΣ

Ο ΝΟΜΙΚΟς· ΕΡΡΑΓΗ ΤΗΣ ΑΠΑΤΗΣ ΤΟ ΛΙΝΟΝ· ΟΥΚΟΥΝ ΕΠΙΦωνωμέν ΑΥΤω. ΤΟ

> ΔΙΑ ΤΗΣ ΙΈΡΕΜΙΟΥ Φωνης· >ΗΥΡΕΘΗΣ ΚΑΙ ΕΛΗΦΘΗΣ· ΟΤΙ Τω Κω ΑΝΤΕΣΤΗΣ΄ Α

ΠΟΤΥΧωΝ ΔΕ ΤΗΣ ΘΗΡΑΣ· ΕΚΚΕΚΟΙΛΙΣΤΑΙ ΠΡΟΣ ΦΙΛΟΔΟΣΙΑΝ· ΕΞ ΑΠΑΤΗΣ ΕΙΣ ΎΠΕ

ΡΟΨΙΑΝ ΑΛΛΗΛΑΙΣ ως ΠΕΡΑΥΤΟΝ ΑΙ ΚΑΚΙΑΙ ΚΙΧΡωΣΙΝ ΗΡωΤΗΣΕ ΓΑΡ ΟΥ ΜΑΘΕΙΝ

> ΘΕΛων· ΑΛΛ' Η ΦΗΣΙΝ Ο ΕΥΑΓΓΕΛΙΣΤΗΣ ΘΕΛων ΑΥΤΟΝ ΔΙΚΑΙωσαι· ΑΘΡΕΙ ΔΕ ΟΠως

ΕΚ ΦΙΛΑΥΤΙΑΣ ΤΕ ΟΜΟΥ ΚΑΙ ΥΠΕΡΟΨΙΑΣ ΑΝΕΔΗΝ ΑΝΕΦωνει > ΚΑΙ ΤΙΣ ΕΣΤΙ ΜΟΥ ΠΛΗ

CION ΟΥΔΕΙΣ ω ΝΟΜΙΚΕ ΚΑΤΑ ΣΕ ΠΑΝΤών ΕΠΕΚΕΙΝΑ ΣΑΥΤΟΝ ΑΠΟΦΕΡΕΙΣ· ΚΑΘΕΣΤΗΝ

οφρύν· μεμνής λεγοντός τ[0] $[\pi]$ αρ[0ιμι]α[c]του· οι δ' [e]αυτών επιγνώμονες coφοί: $\bar{\mathbf{o}}\bar{\mathbf{h}}$

 \mathbf{E} παινθεις ήπο του $\overline{\mathrm{cpc}}$ ο νομ[ικος] ω[ς] κ[αλην] αποκριςιν εποίησατο την αλαζονί αν εξερήζεν ουλένα είναι πληςιόν αυτού τιθεμένος ως ουλένος όντος αυτώ κατα την δικαιος ύνην εφαμιλλού τοιαύτα δηλάδη φρονών οια εκείνος ό

- > φαριζαίος λεγων. εγχαρίστω σοι ΄ οτι ογκ είμι ως οι λοίποι των ανών και τα ε Σης · ογκ είδως ότι τογτω διαφ[θει]ρει την δικαιος νηνή, τω μη εξ αγαπης ο πρατ
 - τει ποιείν· εν[Δ] εκς ογν και ογτος της [Δ] γαπης α λισκεται παντώς μέν και της προς $\overline{\theta}$ [ν]. Ογ μην αλλα και της γε προς τον πληςίον εμφανώς οπογ ογδε είναι τινα πληςίον αγτογ λογίζετα[ι] Δ ηλον δε οτι τον αδελφον ο[γ]
- κ αγαπών ον εωράκεν ογ
- ΑΥΝΑΤΑΙ ΘΝ ΑΓΑΠΑΝ ΟΝ
 ΟΥΧ ΕωρΑ[ΚΕ]Ν ΔΕΙΚΝΥ[CIN]
 ΔΕ ΤΟΝ ΠΛΗCΙΟΝ ὁ CHP ΤΙC
 ΕCΤΙΝ, ΟΥ ΓΕΝΕΙ ΔΙΟΡΙΖωΝ
 ΟΥΧ' ΑΡΕΤΗ ΔΟΚΙΜΑΖωΝ Αλ
 λα ΤΗ ΦΥCΕΙ CΥΝΑΠΤωΝ ΔΙ
 ΗΓ[Ο]ΥΜΕΝΟC ΠΕΡΙ ΤΟΥ ΔΕΙΝΑ
 ΠΕΠΟΝΘΟΤΟC ἡΠΟ ΛΗCΤωΝ:
 ϊCΙΔωροΥ ΠΗΛΟΥCΙωΤΟΥ· ΕΠΙCΤΟΛ(HC) ΑΨΝΘ²

φη Τι εςτιν εφής το εν τοις εγ αγγελιοις ειρημένον περί του νομικού, ο δε θελών ελύτον δικλιωσλί είπεν και τις ε[c]τι μου πληςιον μονον ενομίζεν είναι τον δικλίον τω δικλίω τον ψ ψηλον τω ψηλώ κατ αρε την φημί ου γαρ τη ουςία Ο Δε είπεν προς αυτον εν τω νομω τι Γεγραπται πως αναγινως κεις ο Δε αποκρι θεις είπεν αγαπης είς κν τον θν ζου, εξ όλης καρ Δίας ζου και εν όλη τη ψυ χη ζου και εν όλη τη Διανοία ζου και τον πλης ίον ζου ως ζεαυτον είπεν Δε αυτώ ορθώς απεκριθής του το [π]οιεί και ζης ο Δε θελών Δικαιως αι εάυτο είπεν προς τον ιν και τις εςτιν μου πλης ίον

μια ούτη το πληςίον εκρίνεν· αλλ' η τοις αξιωμάςιν· διο και θέλων εαύτον δικαίω 4

haughty brow. Remember what the writer of Proverbs says: 'Those who know themselves are wise' (Proverbs 13:10). 🐿

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' (I 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.

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 ... ⁴

¹ Scholium 298-1: Cyril, Fragments on Luke.

² Scholium 298-2: Isidore of Pelusium, Letter 1759.

³ Tregelles erroneously has the whole of 10001 on the upper line.

⁴ At least one page is missing, which would have contained more commentary on Luke 10:29.

299-I. ... 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.

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 катеваінон (corr. Greenlee).

[
$$\overline{\lambda \varsigma}$$
 пері тоу ємпєсонтос єїс тоус λ нстас] 1 [] $_{\rm CH}$ [] 2

3 κειμένην τοινήν και ψηχορραγογίαν την ανθρωπότητα· νομός εφίδεν ο δια μωής εως δοθείς· τούτον γαρ ότε ιέρεις και ο λείτης ήπος ημαίνους: της γαρ λεγίτικης ιέρως γνης ο νομός είς ηγτης· αλλ' εφίδεν μεν· ητονης ε δε· και προς τελείαν θεραπείαν ούκ ηρκές εν· ούτε κείμενην ανές της και ατονης αναγκαίως ήπανεχωρης απρακτώ ποδι· θύςιαι γαρ και προςφο

 $\bar{\rho}\bar{\theta}^{-} \overset{\bullet}{Y} \pi o \lambda \Delta B \omega N \ \Delta \varepsilon \ o \ \overline{lc} \ \varepsilon l \pi \varepsilon N.$

απος τις καταβαίνου⁴ απο ϊλημα εις ϊερείχω και λης ταις περιεπες εν οι και εκ Δγςαντές αγτον και πλη Γας επιθεντές απηλθο αφέντες ημιθανή κατα ςγ[Γκγ]ρ[ιαν δε ιερέγς τις] κατεβαίνεν εν τη οδω ε κείνη και ϊδων αγτον αν τιπαρηλθεν ομοίως δε και λεγίτης κατά τον το πον ελθων και ϊδων αντί παρηλθεν . ραι Δι αγτογ προςεφερον το καθα παγλος φηςιν• ογ δγναμέναι κατά ςγ ΝΙΔΗCΙΝ ΤΕλΕΙωςΑΙ ΤΟΥС λατρεγοντας επεικαια ΔΥΝΆΤΟΝ ΗΝ ΕΙΟ ΤΟ ΠΆΝ τελες. αίμα ταλρών και τραγων αφαιρείν αμάρ τιας• τούτου χαριν ου κ ειπεν ο $\kappa c \cdot \omega c$ ο \tilde{i} ερεγc κ (αi) ο λεγϊτης ϊδών τον η ΜΙθΝΗΤΑ ΚΑΙ ΚΕΙΜΕΝΟΝ παρηλθεν αλλ' αντιπα ρηλθεν ογ παρωδεγςε [φηςιν καταλείψας αθ] [ϵ aton• all ϵ cth• kai $\epsilon\theta\epsilon$] αςατο· και θεραπεγςαι Διενοήθη και εφηψατο και προς την θεραπείαν **αΔΥΝΑΤΗ**CAC∙ ΚΑΙ ΤΗ Τω πληγων ητοι παθών ε πικρατεία νίκηθεις εις τογπιςω παλιν απε ΔραΜ€• ΤΟΥΤΟ ΓΑΡ ΤΟ ΑΝ ΤΙΠΑΡΗλθέΝ ΕΝΔΕΙΚΝΥ

TλI:-

τος αγιος σεγηρος αρχιεπισκ (οπος) \cdot αντιοχείας από λογ (ος) $\overline{\theta}$

Ρ Camaρίτη εαυτού επί του παροντός επίτηδες εκαλές εν ο $\overline{\chi c}$ επείδη γαρ προς του νομικού ην ο λογ[ος αγ]τω του επί τω νόμω μεγα κομπάζοντα παράστη και δία των λεγομένων [ε]ςπουδάς εν ως ουχ' ο ιέρευς ουχ' ο λευίτης ουχ' απλώς είπ[εί]ν οι κατά τας [ε]ντ[ολ]ας μωύς εως οιομένοι πολιτεύες εθαί αλλ' αυτός το Βουλημά του νομ[ο] η πληρώς ων ηλθέν εργοίς τε αυτοίς επίδειξων τις τε ό πληςι ον και τι το αγαπηςαί του του ως εαυτού ου ή βρίζοντες ελεγού ιουδαίου καμά ρίτης εί και δαιμονίου εχείς ον ως καταλύοντα του νομού ητίωντο σύχνο

τέρον: και μετολίγα $\dot{}^2$ O camapithe τοινύν δδεύων ος έστι $\overline{\chi c}$ είδεν τον κεί

ΜΕΝΟΝ ΚΑΙ ΓΑΡ ωΔΕΥCEN αληθως. ογ παρωδεγςεν• αγτο τογτο πρ[ο]φαςιν ο Δου ποιης αμένος το η μας επιςκεψαςθαί• δι ογς και κατηλ [θ]εν επι тнс гнс• пар оус каі кате λγςεν ογ γαρ ωφθη μ ONON A A A KAI CYNANE страфн тогс апоіс. ка τα αληθείαν και χωρίς τροπης. και φαντασίας [FENOMENOC ANOC TOYTO] ΓΑΡ ΙΔΙΟΝ ΙΑΤΡώΝ ΓΝΗ **CIWN ΚΑΙ ΦΙΛΟCΤΟΡΓωΝ**• το εγναναςτρεφεσθαι

P Camaphthc³ Δε τις οδεγ
ων ηλθεν κατ εν⁴ και ϊδω
εςπλαγχνιςθη, και προ
ςελθων κατεδης τα
τραγματα αγτογ επιχε
[ων ελαιον⁵ και οινο⁻]

τοις αρρωστούς και μη αφισταςθαίν πρίν αν ήγιαινως ινν οθεν και οίνον τοις ελκες ιν επαντλών τον διδαςκαλίκον λόγον και επιστήφονταν καὶ γαρ εποτίσεν ημάς οίνον κατανύξεως ως ο ψάλλων προφητής φης ινν επείπερ ούχ' οίον τε ημέν ακρατον αυτον ενέγκειν. Ου γαρ ήπεμενε την ήπερβαλλούς αν στύμιν το των τραμματών χάλεπον και ανιατον ελαί $ω^6$ τούτον εκέρας εδία τούτο και αμαρτώλοις και τελώναις ςύνανεκλίνετο:

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.

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.

¹ Scholium 300-1: Severus, Sermon 89.

² Scholium 300-2: Severus, Sermon 89.

³ Tregelles camapeithe, Greenlee camapithe.

⁴ There is not enough space for κατα αγτον here. The remaining letters are very unclear.

⁵ Tregelles ελεον, Greenlee ελαιον.

⁶ The original text of this first hand correction *in scribendo* is unclear: $\epsilon \lambda \omega |\omega|$ replaces $\tau[...]|\omega$.

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 9:9?), 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.

τος αγιος σεγηρος αρχι[επι]σκ(οπος) αντιοχείας απο λογος πθ

δ

- \rightarrow E π eidh rap kata to rerpammenon \cdot anoc en timh ω n oy cynhken \cdot adda π apacyneBdh
- > θη τοις κτηνέςι τοις ανόητοις και [o]Μοιωθη αγτοις και παςάν επιθύμιαν Βοςκη ματώδη και ακολάςτον κατηρρώ[c]της απαρχη Γενομένος του Γε[n]ούς ημών ο $\overline{\chi c}$ ο μη είδως αμαρτίαν εν εαυτώ πρώτον εδείξεν τούτων των κτηνώ
- \rightarrow Δ ω N π a θ ω N γ π e ρ aNaBantac HMac a γ Toc Γ a' ρ 2 Γ ac ac θ eneiac HM ω N ϵ AaB ϵ . Kai
- \rightarrow tac nocoyc eBactace $\dot{}$ Dia toyto eimen $\dot{}$ wc ton tyxonta the θ epameiac emi to \ddot{i}
- > Διον Υποζηγιον ανεβιβασεν εν εαυτώ γαρ ήμας εφέρεν ότι έςμεν μέλη του
- > cωματος αυτου αλλα μην και εις πανδοκίον απηγαγε πανδοκίον δε την εκ κληςιαν καλεί την παντών γενομένην δεκτικήν και χωρητικήν ούκε τι γαρ κατά το ctenon της νομικής σκίας και της εν τυποίς λατρείας ακούομεν, >

Επιβιβασας δε αυτόν ε
πι το ϊδιόν κτηνός ηγα
γεν αυτόν εις πανδόκι
ον και επεμελήθη αυτόυ.

- оүк еіселеүсетаі аммамітнс каі мфаВітнс еіс
- $\rightarrow \epsilon \kappa [\kappa] \lambda [HCIAN] \overline{\kappa \gamma} \lambda \lambda \lambda \lambda \pi 0$
- γεγθεντε[c] μ[a]θητεγςα
- τε παντά τα εθνή Βαπτι
- > ZONTEC AYTOYC EIC TO ONO
- \rightarrow MA TOY $\frac{1}{100}$ KAI TOY $\frac{1}{100}$ KAI
- > [TOY AFIOY TINC KAI EN TIANTI]
 - ΄ [εθνειο] φ[οΒογμενος]
- > ayton [kai e]prazomenoc
- Δικαιος ηνην δεκτος αγτω εςτιν και απαγαγων μείσονος επί[μ]ελείας ηξίως εκαι γαρ της εκκληςίας ςγλλεγείτης εκ των τη πολγθεία νενέκρ[ω] μενών εθνώ αγτος ην ο χς εν αγτη κατά το γεγραμμένον ενοικών και [ε] μπεριπατών και πα ςαν πνίκην δωρογμένος χαριν όθεν και τω προεστώτι του πανδοκίου νοηθείη δ' αν ουτός τύπον επέχειν των αποςτολών και των μετ αυτός [π]οίμενων και δι δασκάλων, εις ουνός ανίων εδώκε δύο δηναρί[α] προνόειν επί[μελ] ως του ήρρω ςτηκότος εγκελεγραμένος και προσθείς ως εάν τι προσδαπάνητης εγώ εν τω επά νερχέςθαι με απόδωςω τοι δύο δηναρία τας δύο διαθήκας φηςίν και παλαίαν
- ΄ νερχεσθαί με απόδωσω σοι δγο δηναρία τας δγο διαθήκας φησίν και παλαίαν και καινην την τε δία τον νομού μωθς εως και των προφητών την τε δία των

εγαγγελίων δοθείζαν και απόστολικων διατάξεων αμφότερας ένος ούςας θη· και μίαν είκονα του ανώ και ένος Βασίλεως φερούζας ως τα δηναρία· και τον αυτόν Βασίλεικον χαρακτήρα ταις καρδίαις ήμων δια των ιέρων λογιώ ενοφραγίζομενας και εντυπούζας· επείπερ και εν αυτάς και το αυτό πνα λε λαλήκεν ερρέτω γαρ μάνης και προ αυτόυ μαρκίων οι αθεωτάτοι· διαφο ροις θεοίς ταυτάς μερίζοντες· ενός γαρ Βασίλεως εςτί τα δύο δηναρία και κα τα ταυτόν και ομοτίμως δοθεντά τω προέστωτι του πανδοκίου παρά $\overline{\chi}$

α ΔΗ και λαΒοντές οι Των αγιωτατών εκ κληςιών ποιμένες. και μετα πονών και ϊΔρωτων ταις Δι Δαςκαλιαίς πλατγ ναντές• και οικοθέ προςδαπανηςαντές. και δια της δαπάνης **Μ**αλλοΝ αΥΞΗCΑΝΤΕ C• тогоутом гар то нон τον αργγρίον. εξ ων Δαπαναται ΜΗ ΜΕΙ ογμενον• αλλ αγξογ **Μ**ενον• οπερ ὁ τΗς Δι Δαςκαλίας λόγος ε **CTIN ΕΠΑΝΕΡ**ΧΟΜΕ νω τω δεςπότη κα τα την τελεγταιαν ημεραν ερογείν εκα

Επιβιβαςας δε αγτον επι το
ϊδιον κτηνος της η εν αγτον
εις πανδοκιον και επεμε
ληθη αγτος και επι την αγ
ριον εκβαλων δγο δηναρια
εδωκέν τω πανδοχει και ει
πεν επιμεληθητι αγτος
και ο τι αν προςδαπανης
ετω εν τω επανερχεςθαι
με αποδωςω ςοι .

- > ctoc > κε δγο δηναρία δεδωκάς μοι ϊδού προςδαπάνης οικοθεν ετέρα δύο
- > κεκερδαγκα δι ων το ποιμνίον ηγξηςα και αποκρίθεις έρει εγ δούλε αγαθε
- > και πίστε· επί ολίγων ης πίστος επί πολλών σε κατάστηςω είσελθε είς την χαράν του κ γ σου:

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-I. 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.

ε ε ανεπιγραφ(ογ) 1

Ηρετο ο Ις· τινα των τριών πληςιόν γενέςθαι ενένομικε του πεπονθότος· ο δε ο ποιήςας φηςιν έλεος μεταυτού και προς ταυτά χς ήπαγε και ςυ ποιεί ό μοιώς· ανόνητον γαρ το της ιερωσύνης αξιώμα τοις λαχούςιν αυτό και τοις δοκούςιν είναι νομομαθέςι το ωνόμαςθαι νομομαθείς· εί μη δι αυτών ευδοκιμούςι των έργων ιδού γαρ πεπλέκται της αγαπής ό στέφα νος· τω τον πληςιόν ηγαπηκότι· ςαμαρίτης ούτος ην άλλι ούκ αποβλητός δια τούτο μεμαρτύρηκε γαρ ο πρώτος εν μαθηταίς· τούτεςτιν ο μακαρίος πετρος· ωδε πως φηςας επαληθείας καταλαμβανόμαι· ότι ούκ εςτί προςω

 \rightarrow πολημπτης ο θc αλλ' εν παντί εθνεί ο φοβογμένος αυτόν και ποιών δίκαιο

Τις τογτων των τριών
πληςιον δοκει ςοι γεγονε
ναι τογ εμπεςοντός εις
τογς ληςτάς ο δε είπεν
ο ποιηςάς το ελέο[ς με]
ταγτογ

εςτιν· προςϊεται γαρ ἀ παντας τογς των αγα θων επιτηδεγματω εργατας²· ο φιλαρετος ήμων χς ωρ (ιγενογς)³

Διδαςκει οτι εκαςτον χρη εαγτον ποιείν τογ δεομενογ Βοηθει ας πληςιον τοιογτο[-] γαρ εςτι το επιδεγομε νον τη παραβολη το τις τογτων των τριων δοκει ςοι πληςιον είναι

CYNHN• Δ€ΚΤΟς ΔΥΤώ

τος εμπεσοντός εις τοςς ληςτας· ούτε γαρ ὁ ϊερεςς· ούτε ο λεςϊτης· πληςιον αγτος γεγοναςιν· αλλ' ως ο νομικός απέκρινατο· ότι ο ποιήςας το έλεος μετ ας τος γεγονε πληςιον τος εμπεσοντός εις τοςς ληςτας $\dot{}$ διο και ακούει παρά τος $\dot{}$ πορεύου και ος ποιεί ομοίως:

$\overline{\lambda z}$ περι μαρθάς και μαρίας: 1 του αγίου κυρ[ίλλου] 2

Μεγα τι χρημα και αξιοκτητόν ο της φιλοξενίας τροπος και μαρτύρης ει Γραφων ὁ cοφωτατός παυλός της φιλοξενίας μη επιλανθανέςθε τοιαν τη τις η μαρθά ὑπο

Τος εμπιπλη φρένα:

Δεχομένη τον κνέ

Η πι καλον και μίμη

ταςθαί · ωςπερ και τη

φιλομαθεςτατην

αγτης αδελφην μα

ριαν · ή τοις τον τρο

προσϊσηςαςα ποςιν ·

των παρ αγτογ δι

δαγματων. την εαγ

της εμπιπλη φρένα:

Ειπεν δε αγτω ο <u>ις</u> πορεγ ογ και ςγ ποιει ομοιως

Εν δε τω πορεγεσθαί αγ τογς αυτος εισηλθεν εις KWMHN TINA. FYNH $\Delta \varepsilon$ TIC 0νοματι μαρθα ήπεδεξατο AYTON EIC THN OIKIAN KAI TH Δε ΗΝ ΑΔΕΛΦΗ ΚΑΛΟΥΜΕΝΗ ΜαριαΜ και παρακαθεςθειςα προς τούς πούδς τού κυ. **ΗΚΟΥ** [CEN ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ] **Η ΔΕ ΜΑΡθΑ ΠΕΡΙΕ**ΟΠΑΤΟ ΠΕΡΙ πολλην διακονίαν επίσταςα Δε ειπεν κε, ογ μελει coi ο Τι ἡ αδελφη Μογ Μονην κα τελειπεν με διακονείν ει πον ογν αγτη ϊνα Μοι Cynan τιλαΒηται 3

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 (TAI, 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.

$\overline{\lambda H}$ περι προσεγχής 1 του αγίου κυριλλού 2

- καιτοι $\overline{\theta_C}$ εςτιν αληθινός· και $\overline{\gamma_C}$ του επί παντάς $\overline{\theta_V}$ · και διάνεμει μεν αυτός τη κτίσει τα πάντα δι ων αν ευχοί και σωζηταί δείται δε όλως αυτός ουδε νός· πλήρης γαρ εςτι φηςίν αυτός τίνος ουν εν χρεία καθεςταναί φαιή τις
- \rightarrow an ayton manta exonta ϕ YCIK ω C ta $[\tau]$ OY $\overline{\eta}$ PC $\epsilon\phi$ H ϵ PAP ϵ NAP ϵ P ω C ϵ OTI manta
- > οςα εχει ο πηρ εμα εςτιν[.] εχει δε ο πηρ το ειναι πληρης αγαθού παντός και θεοπρεπών αξιωματών· εςτι δε τούτο και τού γγ και τούτο είδοτες δι α
- > Γιοι λεγούςιν ότι εκ του πληρωματός αυτού πάντες ημείς ελάβομεν. Τι
- ΔΗΤΑ ΟΥΝ ΠΡΟCΕΥΧΕΤΑΙ ΦΗCIN ΕΙ ΠΛΗΡΗC ΕCTΙ· ΚΑΙ ΟΥΔΕΝΟC ΟΛωC ΔΕΙΤΑΙ ΤωΝ ΤΟΥ πρc· προc τογτο φαμέν οτι Διδωcι μέν αγτω της μετα capkoc οικονο μιας ὁ τροποc· το ειπέρ ελοιτο πληρογν τα ανθρωπινα καιρογ καλογντος εις τογτο ει Γαρ εφαγε και πεπωκέν· ἡπνογ τε μετέςχηκως εγριςκεται τι το α

π_λ λμ—

Και εγένετο εν τω είναι αγτον εν τοπώ τινι προς εγχομένον ως επαγςα

TO

τοπον· καν ει τοις κα θ' ημας σύγκαθιστα μενός μετροίς και αν θρωπινην δικαίος νην απόπληρων· ογ [κ ανεπιτηδεύτον] εποιείτο την πρόσες χην· ιν' ήμας διδάξη μη ραθύμους είναι

προς τογτο ΄ τογτο ισειθαί δε μαλλον εις λίτας ογκ εν πλατειαίς εστώτας μεςαίς εδρών γαρ τογτο των ϊογδαίων τίνες ΄ γραμματείς δε είς ογτοι και φαριςαίοι ΄ φιλοδοξίας αφορμήν το χρημά ποιογμένοι ΄ κατά μονάς δε μαλλον ήτογχη τε και ανακέχωρημένως ΄ και οίον μονογς μονώ λαλογντάς $\overline{\theta}$ ω καθάρω και απεριςπάςτω νω εδεί γαρ αγαθογ πάντος και επώφελεςτα τογ πραγμάτος αρχην και διδαςκάλον ογχ ΄ ετέρον τίνα ημίν γενεςθαί μαλλον άλλ αγτον τον εν παςι πρωτεγοντά και τας πάρα πάντων δεχομένον λίτ (ac):

TOY AFIOY TITOY: 1

Θεαςαμένοι δε καινότεραν πολίτειαν οι μαθηται ητήςαν και τύπον καινόν προσεγχης είςι μέν γαρ εν τη παλαία πολλαί προσεγχαι θεαςαμένοι δε την α στροφήν του τρς αναβεβηκυίαν πασάν πολιτείαν παντός δικαίου τε και προφητός ητήςαν τύπον προσεύχης και καλώς αιτούς παρά του $[1]^{\gamma}$ ΐνα ε πίστημονως διαλεγωνται τω πρί ουδείς γαρ δυναται διαλέχ $[\theta ην]$ αι περί προ ή μονός ο εξ αυτού ως ει τις ελέγενι ΐνα μη αμαρτανώμεν $[\epsilon ic \theta n] \cdot \epsilon$ ετέρα ανθ έτερων αιτούντες η ως μη προσηκέν επ αυτού διαλ $[\epsilon]$ γομ $[\epsilon noi] \cdot$ μήδε καθ ον δεί τροπον δια προσεύχης προσδιαλεγομένοι τω $[\epsilon ic \theta n] \cdot \epsilon$ την ημαρκέν δυναγμένου το δία δία $[\epsilon]$ δαν ή μαρκέν διαδεδικέν δυναγμένος διαδεδικέν διαδεδικέ

Ζωρ³ Οιμαι δε ότι ογδεις λε γοι αν τω θω το περ' μη πεπληρωμένος τογ της γιοθεςιας πνς· και γς δοξαζών πρα· λεγοι αν περ' φγλαξας δε και την λεγογςαν εντολην· αγαπατε

- > τογς εχθρογς ἡμων•
- > προσεγχεσθε ήπερ τω
- > Διωκοντων ήμας ο
- > πως Γενηςθε γίοι τογ
- προ ἡμῶν τογ εν τοις

ξ είπεν τις των μαθητών αγτος προς αγτον κε δι δαξον ημάς προςεγχε ςθαι καθώς και ιωάννης εδιδάξεν τοςς μαθητάς

αγτογ΄ ειπεν Δε αγτοις δ ταν προςεγγής θε λε[Γ]ετε΄

- > ογνοίς ότι τον ηλίον αγτού ανατέλλει επί πονηρούς και αγαθούς και Βρέχει επί
- > Δικαιογό και αδικογό ετι Γενναται τις έκ τος $\overline{\theta_{Y}}$ ποιών δικαιος νημή και Γεν νωμένος λεγεί αν απέρμα εν εαγ[τω] τος $\overline{\theta_{Y}}$ λαβων διο μηκετί δυναται αμάρτα νείν το $\overline{περ}$ είτα ματθαίος μεν επιφέρει τω $\overline{περ}$ ημών το εν τοις ουνοίς ατέ περι Βαςιλείας διαλεγομένος ούνων και παντάς τους παροντάς διδαςκείν διηγούμε νος τον τρα μετά τους μακαρισμούς και τον περί της προσεύχης λογον λούκας δε $\overline{πε}$

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 II:1).

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.

307-I. 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' (I 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-I. ... 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 II: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. §

3II-I. 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).

3II-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 II: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 αγγελογς Γεγραπται γαρ περι αγτων εγλογείτε τον κη παςαι αι δηνά
) μεις αγτογ λειτογργοι αγτογ ποιογν[τες] τα θεληματα αγτογ ϊζχγν τοινγν
 Δοθηναι παρακαλογςι τοις επί της γης οι τογτο λεγοντες ϊνα ποίωςι το θελη
 μα τογ θγ και την ανώ και εν ογνοίς απομιμώνται πολίτειαν την παρά γε
 φημι τοις αγιοίς αγγελοίς ϊν' ως ο παγλός φηςιν επί γης περίπατογντες ζώ
 ςιν εν ογνώ το πολίτεγμα πρός δε αγ τογτοίς φαμέν ότι της αμαρτίας την α
 ναιρεςίν αιτογςίν ίδειν οι λεγοντές γενηθητώ το θέλημα ζογ ώς εν ογνώ και ε
 πί της γης θέλημα γαρ ώς εφην τογ επί παντάς θγ το αγίως πολίτεγεςθαι τογς
 επί της γης της της πρωτοτοκών εκκληςίας της ανώ φημι μίμημα καὶ
 είκων ώςπερ τις η επί γης ορωμένη κατεγφραίνη χνι: τογ αγτογ κγρίλλογ ²
 αι τον αντογ καν αντο

Oιονται ϊσως τινές· αναρμόςτον είναι και απεοίκος αγιοίς. Το αιτείν παρά $\overline{\theta \gamma}$ τα

Τον αρτον ημών τον επι ογείον δίδος ημίν το κάθ ημέραν αωματικά και ταύτης ενέκα της αιτίας απο φερούς το ειρημένον εις πνευματικήν θεω ριαν και δη και αρτον φας να αιτείν αυτούς ούκ επιγείον ούς αμαλ τικον εκείνον δε μαλ

λον [τον] αν[ω]θεν και εξ όγνος καταβα[ι]νοντα· και ζωήν τω κοςμώ παρέχοντα· και [μ]ετ όλιγα· 3 ότι μέν αγιοις πρέποι αν ότι μαλίστα πνεγματικών χαρισμάτων ε πείγεσθαι μεταλάχειν· φαίην αν· ενδοιάσας ουδέν· πλην εκείνο αξίον ίδειν ότι κα[ν] αρτον αιτώςι κοινον· και τούτο δράν αυτοίς προστέταχεν ο της μωμού παν τος ελευθέραν ποιούνται την προσοδον· αθρεί γαρ οποίος τοις είρημενοίς εγκέκρυ πται νούς· δι ων γαρ προστέταχεν αρτον αιτείν ήτοι τροφήν την εφημέραν δη λός αν είη δηπούθεν. Μηδέν εχείν αυτοίς εφιείς· αγιοπρέπη δε μαλλον επίτηδευ είν πτωχείαν ου γαρ των εχοντών εστί το αιτείν· αλλά των [εν c]πάνει καθέςτη κότων επ αν δε τις ουδένος εν χρεία καθέςτηκως· θω τω [π]αντ[α] είδοτι λέγει· δος αρτον ήμιν τον εφημέρον· δοξείεν αν είρωνεψεςθαι μαλλον· η γούν [αλ] ηθώς βουλές [ς]θαι λάβειν· αρτον δε τον επιούςιον· οι μέν είναι φαςι τον ηξοντά τε καὶ

Δοθηςομένου κατά του αίωνα του μελλοντα· ΐνα νοηται πάλιν πνέγματι κος· οι δε και εις έτερας εννοίας αποφέρογςι την φωνήν άλλ είπερ ην αλήθες· ώς αρτού του δοθηςομένου κατά του αίωνα του μελλοντά μνημήν ποιούν ται προςεγχομένοι· δια τι προςεπαγούςι· το δίδου ημίν το καθ' ημέραν· εςτί γαρ εςτί δια τούτων ίδειν ότι της εφημέρου τροφής ποιούνται την αίτηςιν

ως ακτημονές δηλονότι $^{\cdot}$ Επίους τον αυτάρκη νοεισθαί χρη τεθεί κε που την λέξιν και ο μακαρίος παυλός βραχύ παραλλάξας επί του πάντων ημών τρο χύ εφη γαρ αυτόν εαυτών κατακεύας λάον περιούς ιον αντί του επίους το περιούς ιον είπων τουτές τι τον αρκούντα και του τέλει ως έχειν ουχ ηττωμένον: 2 επείδη οι από μαρκιώνος έχους την λέξιν ου τως τον αρτόν σου τον επίους ιον δίδου ημών το καθ ημέραν. επαπορής ω

ΜΕΝ ΑΥΤΟΙΟ ΑλλΗΓΟΡΙ ΑC ΚΑΙ ΑΝΑΓωΓΑΟ ΦΕΥ ΓΟΥΟΙΝ• ΤΙΟ ΕΟΤΙΝ Ο ΑΡ ΤΟΟ ΤΟΥ ΘΥ• ΕΙ ΜΕΝ ΓΑΡ ὧΟ ΑΠΟΔΕΔωΚΑΜΕΝ ΔΙ ΗΓΗΟΟΝΤΑΙ• ΔΗλΟΝΟΤΙ ΑλλΗΓΟΡΟΥ[CIN ΕΙ ΔΕ]

IB Και αφες ημίν τας αμάρ Τίας ημών και Γαραγτοί α φιέμεν παντί οφιλοντί ήμιν

τον σωματικόν αρτόν ἡποληψονται. πως ουτός του κατ αυτούς έστιν αγαθούς αναγκαιώς δε και το καθ ημέραν προσκείται οιόνι γαρ επισκεύαστη εστίν ημών η αληθίνη ζωή. $\ddot{\textbf{i}}$ να κατά $\ddot{\textbf{θ}}$ ν ζης ασός $\ddot{\textbf{του}}$ αγού αγού κυριλλούς $\ddot{\textbf{ο}}$

ΙΒ Βογλεται χρηστούς και αμνησικακούς είναι τούς εαύτου μαθητας: ὡς ανεπίπλη κτως δύναςθαι λεγείν εν προσεύχαις: αφές ημίν τας αμαρτίας ημών: ότι και ήμεις αφιομέν. Παντί τω οφείλοντι ημίν: ω βάθος πλούτου και σοφίας και γνω σέως: πρώτον αιτείν επίταττει των αυτοίς ήμαρτημένων την αφέςιν: είθ' ου τως ὁμολογεί τι παντή τε και παντώς αφησούς και αυτοί: και ιν' ουτώς είπω της ενούςης αυτοίς ανέξικακιας μιμητήν εθέλους γενέςθαι τον θνί και ησαν αυτοί παρασχωνται τοίς ομοδούλοις χρηστότητος. Ταύτην εν ιζω μέτρω ζητούς [λ]α βε[ι]ν παρ' αυτούς τα δίκαια νεμοντός και κατοίκτειρε να απάντας είδοτος $\overline{θ}$ και μη τις οιέςθω τοίς τυχούς να απλώς εξείναι λεγείνε αφές ημίν τας αμαρτίας ημών: 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 II: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.

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). 🔊

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 ομολογεικ ('to confess').

⁵ Several pages are missing, which would have contained Luke 11:4b–24a.

326-I. Saying 'Blessed rather are those who hear the word of God and obey it!' (Luke II: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. §

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 επαραςα here, suggesting that a small final α was added, but neither Greenlee nor we see this.

$\overline{\mathbf{M}}$ пері тно ек тоу охлоу єпарасно ф ω ини : 1

2.

κς $\frac{1}{3}$ ειπων, μεν ογν γε μακαριοί οι α[κογοντές τον λογον τος θη και φυλλάς] conτές. Οπέρ είρηται και αυτό προς τον καιρον [επείδη γαρ οι αμνκοοί των θείων λογων] κατεκρίναν τους ψπηκοούς. εξ εναντίου μακαρ[ίζει. διατί τουτο. επείδη εξεβλή]θη δαιμονίον

και ΜΗ εγρισκον. ΤΟΤΕ λεγει ἡποςτρεψω εις τον οικον MOY 0θ εν εξηλθον[·] και ελθο εγρισκει σχολαζοντά σεσα Ρωμένον και κεκοσμημέ ΝΟΝ ΤΟΤΕ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΠΑ ραλαμβανεί ετέρα πνεγμα τα πονηροτέρα εαυτού ε πτα [και] εισελθοντα κατοικει [EKEI KAI FINETAI TA ECYATA TOY] ανογ εκεινογ χειρονά των λεγείν αυτόν ταυτα επαράς⁴ τις ΓΥΝΗ ΦωΝΗΝ ΕΚ ΤΟΥ ΟΧΛΟΥ ειπεν αγτω Μακαρια ή κοιλια H BACTACA CE KAI MACTOI OYC євнуясьс.

[κω]φοτητα εμποι ογν• ϊνα ο κωφος ακογςη και ακογ ςας μαθη και μα θων πιςτεγςη• καὶ πιςτεγςας εργαςη ται και εργαςαμε νος στεφανωθη και Δοξαςθη μετὰ των ηγιαςμένων:

περι των αιτούντων chmείον 1 του αγι(ου) τίτου 2

 $\overline{\mathsf{kz}} \ \mathsf{E} \mathsf{k}$ πονηριας ή [αιτης ις \cdot Διο περι ογδε η αιτης ις α]κολογθει $\dot{\cdot}$ πονηρα γαρ η γενεα και μοιχαλίς $[ως ο ματθαίος είρηκε·μοιχ]αλίς δε η αφιστάμενη <math>θ\overline{Y}$ και προστιθεμεν [Η τοις ογκ οικείως κρα] τογς ι και τγραννογς ι Δαίμος ι• το ΜΕΝ ΟΥΝ ΜΗ Δ[ιΔΟΝΔΙ CHΜΕΙΟΝ] ΑΥΤΟΙΟ ΚΑΙ ΜΑΛΑ ΕΙΚΟΟ∙ ΚΑΤΑ ΤΟ ΖΗΤΟΥΟΙ ΜΕ κακοι και ογχ' εγρηςογείν το δε εημείον επαγγελλέςθαι αυτοίς του ιω να· τουτο δηλοι οτι την εκπτως νι την εδύτων εξούς ι chmeion· παθούς FAP HN TOY KY TY πος ϊωνάς· πάθος δε άγτος δε είπεν μενογν μα τογ χγ. καθαιρεςις $+\pi\Gamma$ ϊογδαιων• Η ΓεΓο καριοι οι ακογοντές τον λο νεν εξ επιβουλής FON TOY $\theta \overline{Y}$ KAI $\phi Y \lambda ACCONTEC$ αγτων και δγοςε Βειας Δοθηςεται -Των δε οχλων επαθροιζομε ΤΟΙΝΥΝ ΑΥΤΟΙΟ ΤΟ επι τω σταγρω πα νων τρξατο λεγείν η γενέα θος και η εκ νέκρω ANABICCIC: $TAFIKYP^3$ аүтн. Генеа понра естін сн \rightarrow KH ω chep rap hn ϕ hcin [MEION ZHTEI KAI CHMEION OY] ϊωνάς εν τη κοιλι $[\cdot]$ α τογ κητογς τρεις Δ | οθης εται αυτή ει μη το нмерас каі треіс CHMEION ΪωΝΑ ΚΑθως ΓΑΡ Ε ΝΥΚΤΆς∙ ΟΥΤώς € **CTAI ΚΑΙ Ο Υ΄C ΤΟΥ ΓΕΝΕΤΟ ΪωΝΑ** C TOIC NINEYÏ ανού εν τη καρδία тнс гнс. треіс нме TAIC CHMEION pac kai tpeic nykt (ac). αλλ' ειπερ ην εφι

Cai παθείν τον επί του ςταυρού κατα ςαρκα θανατόν τον $\overline{\text{in}}$ ουλό αν τούτο τοις $\overline{\text{ioυλαίοις}}$ το chmeion εδόθη· επείδη δε απαραίτητο ην το παθός επί $\overline{\text{cpia}}$ της $\overline{\text{ύπ}}$ ουνον πραττομένον· δεδόται τοις απίστοις εις κατακρίμα $\overline{\text{ότι}}$ δε παν μεγα chmeion εςτί της θεοπρέπους δυναμέως τε και εξούςιας του ενανθρώπης τος λογού· το καταργηςαί θανατον· και ανατρέψαι την φθοράν δια της εκ νε κρών αναςτάςεως αυτού· $\mathbf{\chi}^4$ αρκές ει καθαπέρ εγωμαί τοις επιείκες $\overline{\text{in}}$ πύλρο φορίαν τα πολλοίς αναπίσθηναί χρημάς τους πίλατου ςτρατίωτας. $\overline{\text{5}}$

κτον μη αν εθέλη

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.

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 $\tau(ο\gamma)$ α $\Gamma(ο\gamma)$ κγρ(ιλλογ).

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.

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: εςπογδάςε πέρι την ςολολώντος ... αλλοτριογόθαι προς τον λογόν.

² Scholium 328-2: Cyril, Fragments on Luke.

³ Half a page is missing, which would have contained Luke 11:32.

[coλο] μωνός ωδε

2 [και το θαγμα των] λογων αναισθητώς παραπεμπεσθε πως ου πλειονός σολο

Μωνος ωδε΄ τογτ' εςτι παρ εμοι και ορα μοι παλιν τογ λογογ το εγτεχνες•
 Δ[ια]τι γαρ το ωδε φηςιν• και ογχι δη μαλλον παρ' εμοι ϊν ημας αναπει ςη ταπεινοφρονειν• καν χαρισματών ωμέν αναμέςτοι πνεγματικώ•
 αλλ' ωςτε δε το απεικός ην ογδεν• ϊογδαίογς ακογςαντάς ότι πλείον ςολομώνος εςτι παρ εμοί• τα ςγνηθη παλιν περι αγτογ πείραςθαι λαλείν• ιδογ και τών παρ ημίν επίσημως Βεβασιλεγκότων εαγτόν είναι φη ςίν εν αμείνος παρ εμοί• βεβασιλεγκότων το στρ το ωδε λεγών• αντί τογ παρ εμοί• 3

2 ΤΟΥ ΑΥΧΝΟΥ ΧΡΕΙΑΝ·
ΚΕΙΤΑΙ ΓΑΡ Ο ΑΥΧΝΟΟ·
ΎΨΟΥ ΚΑΙ ΕΠΙ ΑΥΧΝΙ
ΑΝ ΑΕΙ, ΙΝ ΕΙΗ ΤΟΙΟ ΟΡω
ΟΙ ΧΡΗΟΙΜΟΟ· ΚΑΙ ΤΙ ΤΟ
ΕΝΤΕΥΘΕΝ ΠΕΡΙΝΟΗ

[ιωνα ωδε ογδεις δε λγχνον] [α]ψας [ει]ς κργπτην τιθηςιν αλλ επ[ιτ]ην λγχνιαν.

cωμεν προ μεν γαρ της του [σρς ημών επι] δημίας κατεςκότισε την ήπ' ουνον ο του σκότους πατήρ τουτέστιν [ο σατα] νας, αχλύι τη νοητή τα πάντα κατέ μελαινέτο επείδη δε ημέν εν [τουτοίς λ] υχνον ωςπ[ερ τίνα τη] ήπ ουράνον δεδωκεν ό πηρ τον υν. ίνα [το θείον] ημίν [α]ν[αστρα] ψη [φως, κ]αι αχλύος ημάς εξέληται διαβολικής, αλλ ω ιουδαί[ε εί μ]ε[ν αιτία τον λύχνον ότι μη κρύ] πτέται μαλλον, αλλ' ύψου και επί λύ[χνια] κείμενος [εν] ιηςί τοις ορωςί το φω[ς] ε γκαλεί χω μη λαθείν εθέλοντι μαλλ[ον αλλ ο]ρασθαί παρά πάντων, και φωτί [z] οντί τους εσκοτισμένους και [το της α]ληθούς θεογνωσίας ενίεντι φως. Ου κούν ους ίνα θαμμαζηταί μαλλον [επληρού τ] ας θεοσημώσιας ενίεντι φως. Ου κούν ους ίνα θαμμαζηταί μαλλον [επληρού τ] ας θεοσημώσιας [:] 3

329-I. ... 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.