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The Statutes of the Apostles

or

Canones Ecclesiastici

o

The Statutes of the Apostles

or

Canones Ecclesiastici

Edited with Translation and Collation from Ethiopic and Arabic MSS.; also a Translation of the Saidic and Collation of the Bohairic Versions; and Saidic fragments

By

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Introduction

THE texts and translations published in this volume are chiefly intended to provide new material for the solution of an important problem in Church history, the sources of the eighth book of the Apostolic Constitutions.

These Constitutions, consisting of a body of ecclesiastical law, and of directions and instructions for Christian life, profess to have been handed down from the Apostles by S. Clement, the fourth bishop of Rome, yet were really in all probability written in Greek by the pseudo-Ignatius in Syria and probably at Antioch A.D. 350–400. The present publication is not concerned with their first seven books, but only with the eighth, because producing three of the other documents which contain matter similar to the regulations of that last book except the last chapter, which for a reason stated below does not come under investigation.

Of these other writings, in Greek several manuscripts give a preliminary draft of the eighth book, or, it may be, an excerpt from such a draft. The Saidic, Arabic, and Ethiopic preserve two forms of these same canons, of which forms the second coincides remarkably with the eighth book; and probably the Syriac also translated

both the forms, though hitherto only an incomplete version has been discovered, and the statement of an Arabic colophon given below has not yet been verified. Again, fragments of a Latin version of the first form have been recently published, agreeing closely with the Ethiopic, while the *Testamentum Domini nostri* supplies parallel matter without similarity of arrangement. Lastly, in Arabic are extant the Canons of Hippolytus and Constitutions by Hippolytus, whose name is found besides in the Ethiopic, derived probably from the Arabic. How far the authorship of Hippolytus is to be accepted cannot at present be determined, the chief interest of the name consists in the additional evidence which it gives for a Western origin of the canons.

If the several versions now alluded to had the same or even a single rendering of the canons in question, there would be ground for supposing that they had been derived from the eighth book, differing according to the requirement of the excerptor; some of the versions, however, give not only two forms of the same canons, but prefix a third form, which has been called the Apostolic Church Order, and which links the regulations of the eighth book to an earlier state of ecclesiastical affairs, and can hardly have been derived from it.

The existence of these various statements, or perhaps stages of Church ordinance, has suggested the possibility of there having been a lost Church Order. Perhaps this idea is rather too definite, and affords too easy an escape from the perplexing obscurity of the situation and the complication of the documents; but at least it may serve as a working hypothesis, distinguishing the position of

those who work upon it from the view of scholars who seek the origin of all these documents in the authorship of Hippolytus, and of those who would derive all from the eighth book of the Apostolic Constitutions.

As a contribution to the further investigation of the subject, the Ethiopic, Arabic, and Saidic versions are now offered to the students of the problem. The Ethiopic takes precedence, partly on account of the extended and peculiar character of the text, and partly from the indications, in common with the Latin, of a possibly earlier form of the canons; while Arabic separates the Ethiopic from the Saidic to show that the Arabic is derived from the Saidic and not from the Ethiopic. Professor Guidi strongly maintains that the Ethiopic was translated from the Arabic, though he also admits that the Arabic manuscript from which the translation was made has not yet come to light. Lower Egypt furnishes another version of the canons, translated from the dialect of the Said in the nineteenth century, and presenting no important difference except the arrangement into seven books. This Bohairic version was edited and rendered into English by Tattam from a manuscript formerly belonging to the Duke of Northumberland, and now in the Royal Library of Berlin; but so recent and therefore corrupt is the text, that many inaccuracies occur, and often where the version appears to differ from the Saidic no such variation really exists.

Lagarde edited the Saidic version under the name of 'Canones Ecclesiastici' in his *Ægyptiaca*, and Professor Steindorff and Dr Leipoldt have translated the greater part of the text into German. No edition of the Arabic

nor any translations have been published before, while only part of the Ethiopic has hitherto appeared in print, edited and translated into Latin by the statesman and linguist, Job Ludolf, in 1691, who gave his work the name of *Statuta Apostolorum*. This name has been retained as a convenient rather than an accurate or significant title. The Arabic heading uses a word which, coming from a verb whose first meaning is to join together, may imply a testament in the sense of commandment or order. In the Saidic there is no heading, but both Saidic and Arabic describe the subject as canons. As already observed, these canons sometimes show a threefold composition. Such is the case with the Ethiopic and Arabic, while the Saidic makes four divisions, adding with the Bohairic version the so-called Apostolic Canons, which have been omitted from the present publication because not occurring in the Ethiopic and Arabic as part of the specific collection which Ludolf termed *Statuta*.

Though tripartite in form, the three divisions are regarded as one document, numbered throughout in one series of sections or canons which, however, betray their independent origin by variety of form of heading or title. These sections present much variation, and some of the manuscripts of the same version do not agree in giving the same numeration, but in every case the numbers are intended to follow from the beginning to the end according to one order; and this unity of form prevails, although in the Arabic and Ethiopic, if not also in the Saidic, this one composite document belonged to a larger body, in which the sections, beginning to be numbered

afresh, were sometimes spoken of as forming a total number of one hundred and twenty-seven.

Professor Cooper and Mr Maclean, in their valuable edition of the *Testamentum Domini nostri*, have made so full a comparison with the sections of the second and third divisions of the Statutes, that it will be unnecessary to go over the ground again in all the documents, and the main part of this introduction will be devoted to an exposition of the characteristics of the Ethiopic (E.), Arabic (A.), and Saidic (S.) versions, which have been only partially examined hitherto.

Comparison of the Three Versions.

In comparing the three versions the connection of E. with A. is at once conspicuous in the opening words of the heading, while the absence of Clement's name in E. S. shows also the occasional independence of A. The irregularity of numeration of the canons appears also immediately when S. marks the general statement of all the Apostles after the declaration of their common commission as the second; whereas A. E. thus regard the first individual statement, then include both John's utterances in one canon, and make Matthew's the third.

One of the few important differences between the versions in this first part is the omission of Jude by A. S., which in their eleventh and tenth canons continue the words of Nathaniel against the murmurer, while E. begins the tenth canon on the same subject, 'Said Yehudā.' At the end of their thirteenth and fourteenth E. A. omit the passage about the correction of the

impudent brawler with the interesting reference to 2 Tim ii. 17, where Hauler's Latin fragment fortunately begins. It is noteworthy that E. A. leave out the 'asking for revelations' which S. specifies as a function of the widow. In the quotation, 'I was hungry,' S. agrees with E. against A., 'Verily ye saw me hungry.' But directly afterwards where S. quotes a phrase, 'great boldness,' from 1 Tim. iii. 13, E. A. practically agree in the words 'pasture' and 'rest,' though 'pasture' seems to refer to the Syriac reading, 'a degree of shepherds.' The Saidic twenty-fourth canon of Andrew is omitted by E. A., which substitute Andrew for Peter in their nineteenth and twentieth, continuing these canons until that of Kefa. Curious differences occur in the short reference to the institution of the Eucharist.

All three versions mark an obvious division after Peter's final declaration, which has the character of a conclusion and doxology, but only A. provides a transitional statement describing the completed section as the first. E. S. proceed at once to their thirty-first and thirty-second canons without any sign of further separation. At this point, after a break in the text, Hauler's Latin gives eighteen lines, the matter of which is evidently the same as the beginning of E. 40[1°], prefatory to the series of prayers found in that canon relating chiefly to Baptism and Unction.

In the ordination of a bishop E. mentions the day of the sabbath[1] as opposed to S., Lord's day, and A., first day; and all the bishops are directed to say the prayer,

[1] See p. xxviii.

which is given at length, and which corresponds with the form printed by Achelis in the parallel columns of Canones Hippolyti, *Agypt. K.-O.* (Ludolf), Constitutiones per Hippolytum, and Const. Apost., viii. pp. 42–47. E. alone of the three has the prayer of the Oblation, which however appears in Hauler's fragment with very slight variation, *e.g.*, 'lead forth the holy ones' for 'justos inluminet'; adding 'on the night in which he was betrayed,' 'for the remission of sin,' 'having given thanks,' 'take and drink of it'; concluding with almost the same doxology in which 'the holy church' is inserted, which was omitted by the fragment in the prayer for the bishop.

The Oblation of oil is also found in the Latin, where the double mention of 'sanitatem' confirms the conjecture of Professor Charles that the original Greek had hygiason, 'heal,' and not hagiason, 'sanctify.' After the response of the people, the service in E. continues to the end of the service, which has also been translated in Brightman, *Liturgies Eastern and Western*, pp. 189–193.

The prayer for the ordination of a presbyter agrees with the form in the Latin, and the reason for the bishop alone ordaining the deacon is practically the same in all the versions. At this point the print of Ludolf ends, his copyist having ceased to supply him with the text. E. specifies the reader and subdeacon, where the others speak of clergy in general, and gives the prayer for a deacon, which begins exactly like the Latin and continues after the end of the fragment to resemble the form in the *Testamentum*, p. 105, having omitted in common with the Latin the additional phrases of the Syriac.

With regard to the confessors, the passage in E. is probably corrupt in requiring the confessor to undergo the form of ordination as presbyter. A. S. agree in allowing him to take the Order of presbyter as well as deacon on the strength of his confession. In the case of the confessor who did not suffer grievously, E. appears to admit him by ordination only to the diaconate, A. to the priesthood (*sic*), and S. to all offices of which he is worthy. The form of ordination to be used in such cases is not given, for apparently some licence was allowed under the peculiar circumstances; certain things had to be mentioned, but the words might differ according to the ability of individual bishops whose orthodoxy was unquestioned.

E. A. and the Saidic fragment of the British Museum arrange the other offices thus: widow, reader, virgin, subdeacon. Lagarde's Saidic has reader, subdeacon, widow, virgin. The *Testamentum* widow, subdeacon, reader, virgin. E. A. include reader, etc., in one canon, combining therewith the gift of healing. Both Saidic versions give a separate canon to each.

The *Testamentum* here announces the conclusion of the first book of Clement, and begins the second book with the order of Baptism. No such division occurs in E. A. S. or Bohairic, which proceed in their next canon to the preliminaries of Baptism, the first being the selection of catechumens, who are described by A. S. as those who come in or are brought in to the Faith, and by E. as those who wish to be baptised. This slight difference should be noticed, though of small importance, because E. immediately afterwards mentions the Faith

as the object of their intention. After practical agreement in the regulations concerning the condition of the catechumens as to freedom, marriage, and sanity, in which last case S. alone contemplates a purification from demoniacal possession, S. makes a new canon for the occupations which must be forsaken by the novices. E. has diviner for painter, as if pointing to divination by means of images. E. A. speak of only going as spectators, while S. condemns taking part in theatrical business. E. excludes the huntsman, the teacher of fighting, and the charioteer, agreeing with S., which specifies the monomachos or gladiator and the provider of public shows; while A. mentions only the teacher of fighting, having first condemned the maker of potions. E. A. forbid the soldier to kill when ordered to do so, S. is satisfied with his not 'hastening to the work.' In a fresh canon, E. A. repeat the reference to the soldier, whose profession must not be chosen by catechumens or believers. E. A. omit self-mutilation. A. omits the interpretation of dreams. Where S. condemns the psellistēs, E. refers to those who put on clothes for lascivious ornament, and A. those who sell clothes of the diggers of the graves. Finally, A. S. specify phylacteries, while E. has the general word for potions. E. A. begin a fresh canon for the concubine, and agree with S. in admitting the special concubine of one man to Baptism, and in refusing a man who is not lawfully married.

It would appear that a daily laying on of hand and exorcism took place, though E. speaks only of instructing the selected candidates; but they all agree in a final exorcising by the bishop, E. referring, however,

to another exorcism on the Thursday, combined with washing. The immediate preparation or first ceremonies of Baptism took place on Saturday. E. mentions an exorcising and breathing on the candidates, but omits the signing of the forehead, ears, and nose, and the vigil, though enjoining with A. S. reading and exhortation. E. forbids the wearing of any ornament of gold or precious stones, whereas A. S. mention 'a vessel' as not to be brought; and they all seem to order those who can to bring bread and wine for the Eucharist, the general word for oblation being used, which perhaps might include oil and other things, such as cheese and olives mentioned in the Latin fragment when describing the ordinary Eucharist.

Fresh canons, 35, 34, 46, are devoted to the actual ceremonies of Baptism, E. A. giving a detailed heading, while S. says simply 'the paradosis' or tradition. E. adds 'of sin' to the 'A. 'confession.' E. A. omit the mention of silver ornaments, which is only important as showing the dependence of E. on A. or A. on E., this relation being still more accurately exemplified in A. transliterating Eucharistia, while E. renders this by a native word. It is not probable that A. would have used 'Eucharistia' in rendering the Ethiopic word. Tattam wrongly speaks of a strange 'garment.' The word is 'thing,' referring probably to a heathen amulet. E. S. add 'or the presbyter,' when directing the candidate to be given to the bishop.

In the confession of faith before Baptism, E. S. have 'I believe,' A. 'Dost thou believe.' E. A. do not insert 'true' between 'one' and 'God.' E. 'the

Holy Spirit,' A. S. 'his Holy Spirit.' Again, E. 'equal in Godhead, A. 'one coequal Godhead,' S. 'of the same substance (ousia), one Godhead.' E. 'Holy Church Catholic,' A. 'Catholic Church,' S. 'Catholic Apostolic Holy Church.' At the actual Baptism, E. adds 'and upon him who answers for him'; but this is probably due to misunderstanding the Arabic. E. A. have only 'by an incomprehensible miracle,' while S. is more careful to define 'by a miracle for our sake in an incomprehensible unity,' *sc.* of God and Man. Tattam has 'loosing the bonds (of death),' which gives a wrong impression. 'Bonds' should be 'the bound' or 'captives.' 'His good Father' of S. seems later than E. A., 'the Father'; these also omit 'in the height.' A. E. omit 'life giving' as a title of the Spirit, whose office of sanctifying is not stated with precision. S. appears to regard the sanctifying to be exercised upon the universe, and leaves uncertain whether 'in the Holy Church' is a separate article of the Faith; A. omits 'in the universe' and makes the work of the Spirit apply to the Church. E. alone has 'and in holy Church.'

At the giving thanks over the bread and wine, E. is more specific in adding 'the bread that it may become the Body of Christ, and the cup, (with) wine mixed, that it may become the Blood of our Lord Christ.' The Bohairic, upon which reliance must be put in defect of S., speaks of 'the bread because it is the form of the Flesh of Christ, and a cup of wine because it is the Blood of Christ,' corresponding nearly with the Latin fragment. In explaining the milk and honey, E. S. mention the Body (S. sarx), whereas A. adds 'and his

Blood.' Here follows an interesting addition by E., beginning, 'And the water also,' which is found in the Latin and in the *Testamentum*. E. also adds 'of life' when directing the bishop to break the bread, and further orders two Amens after the reception of the chalice, so as to make three altogether. This mention of three, however, probably refers to the three cups which in the Latin contain water, milk, and wine respectively, and before the reception of each the minister has to say 'In deo patre omnipotenti.' These words are also found in E., after the mention of the honey and milk, and as the formula of their administration. In the short exhortation which concludes the canon, E. A. evidently draw a distinction between the open and secret instruction; S. has 'in brief' instead of 'openly.' E. gives some support to the opinion of Rahmani, the first editor of the *Testamentum*, that the white stone called by A. 'ticket' or 'tessera' and by E. 'blessing' is the reception of the Eucharist; but A. S. undoubtedly mean thereby the secret instruction after Baptism. E. adds a further direction for the bishop to communicate the people himself on sabbaths and first-days, but allowing the presbyters also to break the bread. This, however, may refer to the Agape, and there is no confirming evidence from the Latin, which is here defective.

Before the next canon, A. gives a general heading of which no sign appears in E. or S., and this latter version breaks up the next passage into several canons, the last of which, 51, is omitted by A. and in E. is slightly enlarged. Then follows a long and interesting addition

by E., consisting of two unnumbered portions, the first about the gift to the sick, directing the deacon in emergency to celebrate the Eulogia or bread of blessing; and the second describing the service of the Agape, with the bringing in of lamps, the thanksgiving of the bishop, though without the Sursum corda, preceding the meal; after which the children and virgins pray and chant psalms, while the deacon holds the mingled cup of the Prosphora, which the bishop offers with the psalm of Hallelujah. The passage, however, seems confused. There may be some trace of both portions in the *Testamentum* at the end of chapter x. and chapter xi. E. continues with a fresh canon, restating the directions about the bishop's speaking, and the distribution of the Eulogia, which really belong to the Agape, and come naturally after the description of that service. In canon 39, E. has mistaken 'lot' for 'clergy,' otherwise agreeing with A. S.; but canon 40[1]° offers a long digression, entirely peculiar to E., repeating some of the baptismal ceremonies and supplying the prayers belonging to this and kindred services. The following is a short summary of the prayers and series of prayers. I. Series consisting first of a prayer for those who give in their names, *sc.* as candidates for Baptism. This first prayer does not mention the giving of names, but it is followed by a form with such mention, according to which the officiant, perhaps not the bishop, makes a short preliminary prayer, the deacon utters a summons to pray, and the bishop offers a longer prayer. II. Prayer of consecration for those who bring the bread and water or oil to be blessed in Quadragesima, after the examination

of the candidates for Baptism. This precedes a direction for blessing bread and water and anointing with oil until the Baptism, and for the beginning of that ceremony as far as the renunciation. III. Prayer over the water for Baptism. IV. Prayer of consecration of the water. V. Prayer for the waters of the Jordan. This prayer closely resembles III., and apparently refers to Baptism, and not to the rite of the Eve of the Epiphany, published by Dr Budge, which the name of the prayer suggests. The ceremony of Baptism, with a formula of trine immersion, is given, and a permission for Baptism by effusion in the case of an infirm candidate. VI. Prayer of the chrism for neophytes and the sick, concluding with a direction to breathe on the face thrice. VII. Prayer of the oil for anointing before Baptism. VIII. Thanksgiving, with Sursum corda, over the chrism for neophytes. IX. Prayer of the oil for anointing at Baptism. S. John the Baptist is alluded to, and at the end is a direction to breathe thrice into the oil, and to anoint the breast, shoulders, and the rest of the body; this to be done in case of a woman by a virgin under vow. X. Prayer of laying hand upon the catechumens. XI. Form for consecrating the chrism by the Chief Priest, consisting of Sursum corda, Invocation of the Holy Spirit, breathing thrice in the face of the neophyte, anointing on forehead and breast, described as unction and sealing. Here is some confusion in the text, because the rest of the form relates to the previous ceremonies of Baptism. Three children are brought forward who make their renunciation of Satan, and profession of

faith in one God, the only Son and the Holy Spirit, in the resurrection of the body and the one Catholic Church. XII. Prayer of the laying on of hand after the profession of faith, after which comes breathing thrice (on the candidates) and anointing the heart and back and all the body. XIII. Prayer after this unction, and then the Baptism in the water, which is again called the Jordan, the formula being given including the name of the baptised. XIV. Prayer of blessing and laying on of hand, after which there is to be breathing (on the neophytes), and anointing their forehead and breast with the chrism, and finally the service of the Oblation (Prosphora). XV. Prayer of oil for the neophytes and the sick. This prayer is the same as VI. with very slight variation. After it comes the direction to breathe thrice (on the neophyte), and then follow directions for the Prosphora after the departure of the catechumens. Mention is made of the three prayers for peace, the congregation, and the Papas, the summons of the deacon, the dismissal by the subdeacon, the kiss of holiness, the shutting of the doors, statement by the bishop that none are present but the Faithful, the offering of the milk, honey, bread, and wine, and XVI. the thanksgiving over the milk (and honey), the formula of communion, and XVII. the prayer, with laying on of hand, of thanksgiving for Baptism and reception of the Eucharist and for protection. The prayers from XI.–XVII. seem to belong to one series, which fact would account for the repetition of VI. and the concluding statement.

E. numbers the next canon as 40, although the last was

thus numbered. A. calls it 39 and S. 53, making a fresh canon for the names of the fruits. The E. variation in these names is not important. A. E. omit the lily, which S. adds to the rose. E. specifies the Pascha, while A. S. merely say the Fast, and thereby on account of the mention of the 'two days,' viz., Friday and Saturday, implies the fast before Easter. E. A. omit the salt. E. has 'in the second month' instead of 'after Pentecost.' S. refers also to the second month, but the text is not certain, and none of the versions are quite clear in the end of this canon. E. adds washing the hands before prayer, ending the canon with 'and they shall bear fruit there,' which is a corruption of A., 'bearing fruit.' The original phrase seems to have been 'where the Spirit teaches,' in Saidic 'Ticbō,' which word was easily mistaken for 'Tiouō,' 'to break forth as a tree'; and as will be seen later in A. it was also turned into 'breaking forth' as the sun. The variation in the important canon about receiving the Eucharist fasting probably arises from the difficulty in translating the Greek word 'spoudaze' used by S., but the meaning of the passage is plain enough in spite of the slightly discrepant versions.

E. omits the mention of a mouse or other animal, but the one canon of E. A. agrees sufficiently with the two of S., which indeed adds the next canon of E. A. to the sixtieth without any connection of the subject-matter. It may be noticed that in the heading of their canon E. A. agree with S. in putting deacon before presbyter, as E. S. continue to do afterwards. Instead of 'the earthen vessels' of S., E. A. speak of 'him who guards that place,' and for 'lest any of those who go to

that place should be burdened' E. A. have 'with what they offer to the churches.'

'He who dwells in the church' of E. A. represents S., 'having prayed in the church.' The strange variation of 'was stripped' for 'was seen' probably arose from the Arabic confusing similarly sounding words. 'Third hour' for S., 'every hour,' is a proper correction of E. A., but E. alone has at the sixth hour 'and the catechumens shall make a great prayer.' The Latin, beginning again in this canon with 'Deum qui non mentitur,' confirms E., 'God who faileth not,' *lit.* 'who lieth not.' Before E. S. speak of beginning another day, A. adds 'when thou finishedst the day.' A. omits 'stars and trees and water' of S. 'Plants' of E. may be nearer 'arbusta' of the Latin. It is worth notice that in the quotation from S. Matt. xxv. E.'s version agrees with no Greek in saying 'Your Lord will come.' S. follows the received text, 'when the Son of Man cometh,' while A. and the Latin read the neutral text, omitting 'Lord' or 'Son of Man.' None of the versions refer to S. Peter's denial, but all, including the Latin, have 'the children of Israel denied.' In the exhortation at the end of the times of prayer A. seems to connect 'And ye shall make continual remembrance' with the following direction for signing the forehead. 'Is manifest against Satan' agrees literally with the Latin, 'adversum diabolum manifestum,' but appears to have been differently translated by A., one among many instances which point to the fact that there was another Arabic version. The Latin fragment fails when the text, if it had continued, might have thrown light upon the obscure passage at the end of the canon.

Here, as before, E. S. pass on without remark to the next canon. A., on the other hand, inserts the significant sentence, 'These are the canons of the Church,' notifying the end of the so-called Egyptian Church Order, which is more plainly marked by the Bohairic statement of finishing the 2nd (or 3rd) and of beginning the 3rd (or 4th) book of the Canons of the Apostles by Clement.

Canon (49, 48, 63) corresponds to the beginning of the eighth book of the Apostolic Constitutions, and in the heading of the canon concerning the gifts, 'the office' represents 'ordinations' of S., but E. A. add 'if anyone has obtained such.' E. has 'the Gospel' instead of 'a place,' and omits the important clauses, 'whom thou gavest me' and 'to do,' which latter omission A. confirms, yet omits, perhaps by accident, 'but I know thee.' 'New' is omitted before 'tongues,' and 'with their hands' added by E. A. S. 'Whom the word' of A. S. is changed by E. to 'who by the Son.' E. keeps nearer the Greek with 'like Moses' than A. S., 'greater than Moses.' E. adds 'nor did they believe in it' after 'put to shame,' omitting with A., 'in the hand of his servant Moses.' E. has 'I speak' for A. S., 'we are speaking.' E. 'the unbelief' and A. 'the folly' for S. 'the veil' of the Jews. E. omits 'immaculate,' and with A. also the name 'Mary.' E. omits 'God the word' and the quotation 'endured the cross, despising the shame,' merely saying 'was crucified.' E. omits 'forty days.' E. has 'through Christ,' A. S. 'by him,' *sc.* God. E. A. have only 'of fire' for S., 'burning fiery.' E. confirms the Greek of Lagarde with 'all working of signs.' A. S. omit 'all.' E. A. S. have 'we have before said,' but S.

connects the statement with the following words, not making a fresh canon as is done by E. A.

In Canon 50 (A. 49) E. has 'nor shall they say: The bishops and presbyters are taken out of the people,' whereas A. S. agree in 'if there were no lay people over whom would be the bishop and presbyter?' Neither version represents the Greek of Lagarde. Near the end of this canon, E. omits the addition after 'graces' and, in common with A., makes a fresh canon. E. confirms the Greek of Lagarde with 'they who cast out devils,' instead of A. S. 'if demons cast out demons.'

At the beginning of a fresh canon (E. A.) 'persuaded' of E. is doubtless a mistake for 'pressed down,' but has been also wrongly translated by A. from S. 'contented,' showing again the independence to a certain extent of E. From Zedekias and Akia A. has passed on over the passage which intervenes before these names recur. E. adds Ḳayāfā after Fēgor and styles him 'self-murderer.' Hulda (Olla) and Judith are mentioned by E. A. S., but E. specifies the time of Josiah and A. the time of Artaxerxes (Adratarsis). Esther is added after Ela (= Hulda) by E., which omits to distinguish between the Old and New Testaments. E. A. both omit 'the daughter of Phanuel' after Hannah.

Dr Funk regards as a later addition the warning about unrighteous prophets and the like, about wicked kings and bishops with the Old Testament examples, and the depreciation of prophets, whether men or women, ending with the quotation from Isaiah lxvi. 2. From this point E. proceeds to give a further very interesting

addition, consisting of two long passages: (1) chapters xi., xii., xiii., viii. (in this order) of the DIDACHĒ, (2) chapters xxix., xxx. of the Latin DIDASKALIA (Hauler).

Before the first extract from the Didachē is a version of the precept of the Council of Jerusalem referred to in the Didachē, chap. vi. Here it appears without the 'Western' addition, 'Whatsoever things ye would not to be done to you, do not do them to another,' but adding, 'a bone shall not be broken.' The agreement with the Didachē is so close that all the variations may be given. E. omits 'shall be received as the Lord.' E. 'one day or the next and if need the third,' etc.; D. 'one day and if need be the next,' etc. E. om. section 6, 'And when the apostle,' etc. E. 'shall be proved and examined that there may be no sin in him'; D. 'ye shall not try nor judge, for every sin shall be forgiven, but this sin shall not be forgiven.' Section 8 E. 'And everyone that speaketh'; D. 'But not everyone that speaketh.' D. om. 'he is a true prophet.' 11 E. does not explain the obscure words in section 11, but improves the sense, and a variant, 'makes an assembly,' gives a still more definite meaning. In xii. 3, 4, E. om. 'and eat,' and adds, 'but if he works not he shall not be supported.' E. also adds after 'trade' 'and works not,' but om. 'being a Christian.' In xiii. 1, E. adds, 'thus support him,' but omits 2. In 6 E. adds 'honey,' and says 'the poor' instead of 'the prophets.' Going back to the beginning of chap. viii., for 'Friday,' E. has 'the evening,' then omits 'so pray ye' and the Lord's Prayer.

Before chapter xxix. of the Didaskalia (Hauler), E. begins the passage with a section from the Ap. Const.

ii. chap. lvii. (Syriac), prefixing, however, 'And in your Churches . . . . the dwelling of God,' and ending with the disposition of the congregation, for which purpose the ordinance is intended. With the Didaskalia (Hauler), chap. xxiv., E. has 'districts,' omitting 'other,' also omitting 'aut fidelis et si de ecclesia est et non de heresi.' E. inserts 'The presbyters also shall sit in their own several places.' Then it has 'into the place which is seemly for him' instead of 'communiter in loco vestro.' E. omits the direction in case of another bishop coming in, and continues at line 20 'Si autem, etc,' but has 'either a man of the district or from other districts' instead of 'aut (peregrinus aut) de ipso loco tuo.' Then 'thou, presbyter' instead of 'episcope,' 'quiet' instead of 'inquietus,' omitting 'et ipse stabit.' The Latin shows that E. should be translated, 'If youths remain sitting while elder men have risen and left their places.' And again, 'then having made her rise up' corresponds to 'eam vero, quæ non cessit (om. E.) exsurgens facies, etc.' E. inserts 'Desire to make large churches,' and continues 'Si autem egenus, etc.,' but omitting 'et praeterea senior aetate.' Further, E. has 'presbyter' instead of 'episcope,' and the simpler conclusion instead of 'ut non fiat aput homines a te personarum acceptio, sed aput Deum ministerium tuum placeat.'

E. here repeats the statement which came at the end of the so-called Egyptian Church Order, substituting 'anything' for 'any doctrine,' and thus agreeing with A. S. Then E. A. S. continue together according to Ap. Const. viii. 3, but the first passage has been corrupted by mistranslation in S. of 'tropos,' character, as 'tupos,'

form or similitude. Why, however, A. should have translated 'charisma' as 'women' is less easy to explain. E. followed this mistake, but in the next sentence seems to have had a better understanding of 'kephalaion,' which A. rendered 'chapter.'

E. A. add to the title of the next canon 'and the ordinance of the Oblation,' using their distinctive words Kiddās, referring to the sacredness of the rite, and Ḳuerbān, to the action of offering.

E. adds 'and the deacons' to those who are to assemble, though A. also mentions them with E. directly afterwards. On the day of the sabbath need not be inconsistent with Lord's day and the first day, by taking sabbath to mean 'week.' The Spirit of righteousness, the Paraclete, is a remarkable addition of E., which, however, omits altogether the praying over the bishop, whereas A. mentions the prayers of the congregation in general as well as the prayer of the bishop. E. says nothing about placing the elements (thysia) on the hands of the bishop as S., nor about incense as A.; and E. seems to make all the bishops sit down, which is probably a misunderstanding. A. appears to allude to other reading of Scripture besides the Gospel; and E. interposes 'words of joy' of the people before the exhortation, and, with doubtless defective text, makes the bishop and not the deacon go up to cause the departure of catechumens and others. E. A. put the subdeacon at the door of the women, S. makes him stand at the door of the men. This is of small importance, as also the variant of E. 'nor enter the doors of the Faithful,' which looks like a mistranslation. E. alone directs the deacons to

close the gates; and E. 'lest they should hear the word' again suggests a wrong rendering, while E. 'lest their days should be few' may be a genuine addition. E. continues without any rubrical division such as A. S. mark with the word 'prospherein,' meaning that the action of Oblation is about to begin, though E. alone adds 'of the sacrifice,' A. speaking of 'the bread' and S. of 'the gifts.' E. 'House of the sanctuary' looks like an Arabic expression, but both A. S. have 'altar.' E.'s omission of 'on the right hand' can hardly be correct. Neither A. nor E. give any support to the translation of S. 'phakiolion' as stoles, but there is evidence to show that stoles were thus used. Brightman, *Liturgies*, renders 'linens,' and in a note has 'phakiarion, *i.e.* facialis,' with a quotation from Palladius, showing that it means linen. E. adds 'may dwell upon them,' and gives an additional direction for the bishop to 'say the coming of the Holy Spirit.' E. mentions subdeacons and readers as communicating after the deacons. A. omits subdeacons, and S. has the general word clergy.

To the formula of communion E. adds 'This is the bread which came down from heaven,' and doubles the Amen after the reception of the chalice. E. A. omit mention of the Blood of Christ in the summons of the deacon after communion, and 'immortal, belonging to the heavens' as epithets of the holy Mysteries. A. omits 'the presbyters' as those who are to take care of the fragments which are left.

In the heading of the next canon E. seems to make three divisions: (1) presbyters and deacons, (2) subdeacons, (3) deaconesses, subdeaconesses, and female

readers; A. omits subdeacons, while S. has only presbyters and deacons, because, as all three versions remark, 'we have already spoken concerning them.'

The confessor is not to be ordained as such, but if need require E. A. direct him to be ordained bishop or presbyter, while S. adds deacon. The end of this canon is confused: E. speaks of the confessor not finishing his course, which does not seem good sense. A. says if the confessor is angry at having to submit to ordination for the clerical offices, which is practically the same as S., which describes the confessor as seizing upon an office by right.

E. omits 'exorcists' in the heading of the canon, but devotes a section of it to the male virgins, who appear to have the character and gifts of the exorcist. E. omits Anna as an example of a widow, and alters the last sentence of the section into 'the horse and the mule are not controlled except by a strong rein,' without any reference to the passions.

E. adds that the solitary ordaining bishop should be deposed, as well as the man whom he presumed to ordain alone; also, in allowing one bishop to ordain in time of persecution, adds 'not through pride and unbelief.' E. makes a new canon for the bishop's functions, and puts the blessing of first-fruits, which A. S. omit, before ordination. A. must be in error when saying that the Eulogia or 'bread of blessing' is not to be offered by presbyters. E. A. S. forbid the deacon to give the Eulogia, but in the former canon it was only the lay people who were debarred from this. A. omits the section relating to the inhibiting power of the deacon.

Among those whom the deacon can thus treat E. mentions the server (or minister) of the Scripture, as distinct from the reader.

Amongst those who are to be excluded from the Mysteries E. mentions a man who eats of the house of the heretics and adulterers, A. speaks of a man who is devoted to the world, while S. employs the Greek 'pornoboskos.' E. adds an injunction for the man to leave the place of the wicked.

After the idol-maker, who may mean only a sculptor, E. gives a general reference to persons of another people wishing to 'come into our Law.' 'The diviner with earth and ashes and fruit of trees and anything else with which the heathen sorcerers work' is peculiar to E., which differs considerably in the occupations of the other excluded persons, A. and S. being in closer agreement about them. A. E. make a fresh canon for the concubine, and E. enjoins the emancipation by a believer of a slave in this condition, and his marriage with her. A. S. speak of putting her away, but this may rather mean setting her free. A. S. refer again to the theatre and other amusements besides those who go after Jewish and heathen fables, E. significantly omitting to condemn words of the Jews. A. E. begin a fresh canon for morning prayer and going to instruction, in which canon A. 'better than work' need not imply any difference of reading, 'work' and 'thing' being the same word in S.

Before introducing a long passage which is peculiar to E., that version shows the later character of this new text by a confusion of arrangement. Canon 65 of E., like S. in Canon 75, continues with an injunction for

believers to treat their servants with kindness; but after heading a new canon, 'Concerning the resting on both the sabbaths,' it repeats the previous order, with the same reference to former teaching.

Then comes the insertion, a long amplification of the reason for not working on the sabbath and First day. This short homily speaks of the institution of the sabbath in Genesis, and quotes Exod. xxxi. 13; then, with just a mention of the First day as being kept in honour of the Resurrection, refers to the prophets by whom God ordered the observance of the sabbaths. Many words of Isaiah lvi. 3–8 are cited, and two sentences of commentary set forth that the plural 'sabbaths' means the two days Saturday and Sunday, and that the words 'those who are gathered from another people' (the sons of the stranger) foretold the Christian people. Omitting this passage, A. devotes a new chapter, 66, to the other days upon which work must not be done. S. continues 75 and E. begins 67 with similar text. E. alone mentions the forty days in reference to the Ascension, and describes the Holy Spirit as Paraclete, and with A. omits 'upon us the Apostles.' E. gives a special word for the Nativity, explaining it as 'the birth of our Lord Christ.' E. A. omit 'of the Father' after the Word, and the title Theotokos, A. saying 'Mary the Virgin,' and E. 'our Lady, Mary.' E. alone mentions the name, 'Epiphany,' of the day which S. A. call the feast or solemnity of the bathing or washing. The following words about the witness borne at the Baptism of our Lord appear confused in all three versions, of which S. is nearest to the

Greek. Stephen is called by E. 'chief deacon and first martyr,' by A. 'the first martyr,' and by S. 'martyr and chief deacon.'

In the heading of the next canon, A. S. (continuing the canon) omit mention of the time of sleep and midnight, but all three agree afterwards, speaking only of prayer at night (or evening) and cock-crow. Providing for an impossibility of going to church, E. does not specify Kiddas (A.) or Synaxis (S.), but says merely 'make prayer.' E. A. omit 'what part has Christ with Belëar?' E. substituting 'believers with doubters.' E. A. 'excommunicated' is probably an error for 'be separated,' *i.e.* from one another. E. seems to have a special word 'memorial' for the observance which A. S. describe as the 'days which it is right to observe,' and adds the thirty days, forty days, and a half year, and among other small differences alludes to the object of giving the goods of the dead to the poor as 'propitiation for their soul.' E. throws no light upon the supposed apocryphal quotation, but after saying 'from his work' instead of 'and his work,' adds 'and lo! the man who is good—they say his work is also (good).' E. appears to enforce the duty or propriety of praying for the departed; S., and perhaps A., refer to the power or ability to benefit by prayer. The authorities of the church in A. E. are the presbyters and deacons, in S. the bishops and presbyters. 'Who follow the name' is probably a misapprehension of A., which can hardly have translated S. in the quotation from Proverbs xxiii. 29, 30, or have been translated by E. There is some confusion in the heading and canon about the victims of persecution, and the use of the word

'together,' omitted by E., and translated 'withal' in A., is obscure. A. further confuses the end of this canon with the beginning of the next subject, which S. numbers as a new canon, but without the usual heading. E. adds 'the Father,' where S. has only 'God,' and A. 'God the Lord,' but the form of the sentence is changed. E. A. have 'day and night,' S. 'night and day.' E. alone mentions 'winds' and 'days,' omitting 'the elements,' omitting also with A. 'if the elements transgress not the limits which God, the demiurgus of the universe, defined for them.' Instead of 'we are knowing, etc.,' E. A. have 'they fear not his judgment which is prepared for them who do this thing.' E. has 'who think to do, etc.,' making two sentences, with the same result as A. S. E. omits 'some turned aside after their vanity.' E. A. spoil the meaning of the sentence by leaving out 'not' before 'with signs,' led astray perhaps by the form of the S. sentence, which placed the negative particle after the verb. E. has followed A. in rendering 'the whole' (ministration) by 'all the world,' which indeed it can mean in other context. It is perhaps remarkable that the only place where the literal rendering of the unpointed Arabic makes an impossible sense occurs at the end of this sentence, as has been pointed out in the footnote of E. A. numbers thirteen Apostles, but agrees with S. in making Clement and James the speakers, E. retaining the fiction of the Apostles speaking. E. speaks only of 'presbyters and deacons,' A. adds 'reader,' and S. 'subdeacons and readers,' in this order. E. alone makes Stephen the first martyr and omits 'Father,' while A. has only 'the Father.' In the last sentence

E. seems to have mistaken the word 'true' for 'they believed.'

The prayers which conclude the E. Statutes are placed in another position in the earlier manuscripts, before the canon (67) which defines the times of prayer. Except the first, 'of early morning,' they all occur in the baptismal service published in Latin by Petrus Abbas in 1548. Migne, *Patrologiæ cursus completus Latinæ*, vol. cxxxviii. col. 938 and foll., republished them at length, but they are omitted by Denzinger as not really belonging to the service, in which point he may be incorrect, because a similar series of prayers is introduced into the form of consecration of churches and of the chrism published by Tuki. The order differs in Migne (Petrus). After the rivers come the prayers for peace, the Papas, the King, the congregation, the catechumens, the offerers, the departed.

In this brief comparison of the versions, the printed translations have been followed without regard to the collations, which should be carefully examined by the student, who will find many omissions in the earlier manuscripts.

THE DESCRIPTION OF THE MANUSCRIPTS

Ethiopic

All the following MSS. contain the whole Sinodos or collection of Canon Law in somewhat various forms, two of the MSS. (793 and 795) beginning with the *Testamentum Domini nostri*; and are written on vellum :—

a. Brit. Mus., Or. 793, in three columns and 38 lines of small excellent writing, dated by the name of the king Iāsu II., 1730–1755, marked in the collation as a., and having the same text as 795, of the same date, but rather larger writing, in three columns and 31 or 32 lines. In the printed text the letters have been usually changed to suit Dillmann's lexicon.

b. Brit. Mus., Or. 794, in two columns and 34 lines, undated, but ascribed to the earlier part of the fifteenth century, marked in the collation as b. This MS., usually agreeing with e. and v., gives undoubtedly an earlier form of the text than a., but on account of many imperfections it was thought better to print the more continuous and intelligible text of a., while calling special attention to the earlier readings.

c. Brit. Mus., Or. 796, in three columns and 27–29 lines, dated by the name of the king 1730–1755, marked in the collation as c. This MS. contains a third form of the

text, which sometimes suggests a nearer relation to a Greek original, particularly in the numeration of the canons, but the frequent omissions due to homeoteleuton prevented the choice of it for printing.

d. Berlin 396, in two columns and 20 lines, dated by the name of the king and the queen (mother) Walatta Giorgis, *circa* 1758, marked in the collation as d.

e. Berlin 398, in two columns and 23–30 lines, and placed by Dillmann in the fifteenth century, marked in the collation as e.

v. Vatican, in two columns and 31 lines, probably of the fifteenth century, and marked in the collation as v. This was Ludolf's MS., but he appears to have made emendations in the small part which he printed.

There are three other MSS.: at Tübingen, in the Abbadie collection (65), and in Paris (121), but these have not been examined.

Arabic

a. Vatican 149, 150 (Mai, p. 275), marked in the collation as a. This MS. is said by Assemani to have been written by the compiler of the collection of canons and decrees of Councils which it contains, but the date A.D. 1372 will scarcely allow this, because Maḳārah probably died before 1350. He was a monk of the Nitrian monastery of Bū Yuhannes the Little, and wrote either during the patriarchate of Cyril Laḳlaḳ (1235–1243) or soon after his death. This information is derived from Riedel, *Kirchenrechtsquellen*, p. 122, which appeared in 1900, after it had been decided to print the text from this

MS. The Bodleian Uri 61 (Hunt. 31) contains the same compilation, but dates from A.D. 1681. Brit. Mus. 19 (Rich. 7211), imperfect and dated 1682, gives the name of the compiler, Maḳārah (Macarios).

b. Bodleian 40 (Nicoll, p. 41; Hunt. 458), marked in the collation as b. This MS. of the fourteenth century is imperfect, and was restored in A.D. 1667. The text differs very slightly from a., and is more correctly pointed. The fifth section contains the following statement, which is of considerable importance: 'The Canons of the Apostles by Clement which the Melchites and Nestorians translated into the Arabic and united in one book. Among the Melchite and Jacobite Syrians they are counted as 83, and in the Law of Christendom of Ibn et Tajjib 82; the Copts, however, have made them into two books, of which one has 71 and the other 56 canons. The contents of the two are in great measure the same. This explanation is taken from the preface to the Nomocanon of the Shaykh as Safi ben al 'Assāl.' These canons are the Statutes, and it appears from the above that they existed in Syriac. They have been collated with a.

Saidic

The Saidic fragments of which the text or collations have been printed were indicated to the editor by Mr Crum, who examined the volumes at Paris and Oxford, and has catalogued those of the British Museum. Meanwhile Dr Leipoldt discovered some of these fragments, and edited and translated the most important of them with his translation of the third part of the Canones

Ecclesiastici. He generously allowed the editor to see the publication before it came out, and relieved him of the necessity of printing the Coptic text. The editor desires to express much gratitude for this service, and also to acknowledge the help given him by Professor Margoliouth of Oxford and Professor Guidi of Rome. Through the kindness of the latter he was enabled to give a collation of the Vatican MS., and he is also indebted to him for corrections of the translation of the Ethiopic.

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ። ዝን Brit. Mus. Or. 793 fol. 22a.
ቱ ፡ ሲናዶስ ፡ ዘአበው ፡ ሐዋርያት ፡ ዘሠርው ፡ ለአርትዖ ፡ ቤተ ፡ ክ
ርስቲያን ፡

ተፈሥሑ ፡ ውሉድን ፡ ወአዋልድን ፡ በስሙ ፡ ለእግዚእነ ፡ ኢየ
ሱስ ፡ ክርስቶስ ።

I. ትእዛዝ ፡ ፩ ፡ ይቤሉ ፡ ዮሐንስ ፡ ማቴዎስ ፡ ወጴጥሮስ ፡ ወፊ
ልጶስ ፡ ወስምዖን ፡ ወያዕቆብ ፡ ወናትናኤል ፡ ወቶማስ ፡ ወቴፋስ ፡ ወ
እንድርያስ ፡ ወበርተሎሜዎስ ፡ ወይሁዳ ፡ ወያዕቆብ ፡ እጉሁ ፡ ለእግ
ዚእነ ፡ ፡በአእምሮቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መድኃኒነ ፡
ሶበ ፡ ተጋብኦነ ፡ በበይናቲነ ፡ አዘዘነ ፡ ወይቤለነ ፡ ተካፈሉ ፡ ምድረ ፡
ለርእስክሙ ፡ ከመ ፡ ይንሣእ ፡ ኵሉ ፡ ለለፈእምኔክሙ ፡ መክኖ ፡ በከ
መ ፡ ጕልቍክሙ ፡ ንሥኡ ፡ ሥርዓተ ፡ ኤጲስ ፡ ቆጶሳት ። ወመንበ
ረ ፡ ቀሳውስት ። ወግብረ ፡ ዲያቆናት ። ወለብዎ ፡ አናጕንስጢስ ፡
ወመዓስብ ፡ ዘእንበለ ፡ ስሕተት ፡ ወምግባር ፡ ዘይደሉ ፡ ከመ ፡ ይጽ
ናፅ ፡ መሠረታ ፡ ለቤተ ፡ ክርስቲያን ፡ ላዕሌሁ ። ወቦቱ ፡ ከመ ፡ ይግ
በሩ ፡ አምሳለ ፡ ዘሀሎ ፡ ውስተ ፡ ሰማያት ፡ ወከመ ፡ ይትዓቀቡ ፡ እም
ኔ ፡ ኵሉ ፡ ርስሐት ፡ ወያእምሩ ፡ እስመ ፡ ሀለዎ ፡ ያውሥኡ ፡ በዕ
ለተ ፡ ደይን ፡ በእንተ ፡ ዘሰምዑ ፡ ወኢዓቀቡ ፡ ወአዘዘነ ፡ ከመ ፡ ንፈ
ኑ ፡ ዝንተ ፡ ኑኃረ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ። ወይደልወነ ፡ ከመ ፡ ንኩ
ን ፡ ኵሉ ፡ ለለፈእምኔነ ፡ በከመ ፡ አግሀደ ፡ ለነ ፡ እግዚእነ ፡ ሎቱ ፡
ስብሐት ፡ በፈቃደ ፡ እግዚአብሔር ፡ አብ ፡ እምነ ፡ መንፈስ ፡ ቅዱ
ስ ፡ ወንዘክር ፡ ቃሉ ፡ ከመ ፡ ነአዝዝክሙ ፡ ቦቱ ፡ ተዝክረ ፡ ወትምህ
ርተ ፡ አእኃው ።

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[1] ወ.

2. ትእዛዝ ፡ ፪[1] ፡ ይቤ ፡ ዮሐንስ ፡ አኢኃው ፡ ንሕነ ፡ ነአምር ፡ ከመ ፡ ንትሐተት ፡ በእን|ተ ፡ ኵሉ ፡ ዘተውህበ ፡ ለነ ፡ ወኢንንሣእ ፡ ገጸ ፡ ወኢመኑሂ ፡ ዘሀሎ ፡ ኀቤነ ፡ ወእመ ፡ ኮነ ፡ ፭ ፡ ዘሀሎ ፡ ኀቤሁ ፡ ዘይብል ፡ ዘኢመፍትው ፡ ይዝልፎ ፡ እስመ ፡ ዘይብል ፡ ዘኢኮነ ፡ ሠናየ ፡ ወግብሩ ፡ ለዮሐንስ ፡ ይትናገር ፡ ቅድመ ። ይቤ ፡ ዮሐንስ ፡ እስመ ፡ ፪መክናት ፡ ፍሉጣት ፡ እግንቱ ፡ አሐቲ ፡ ለሕይወት ፡ ወእሐቲ ፡ ለሞት ፡ ውስተ ፡ ዛቲ ፡ ፪መክናት ፡ ፍልጠት ፡ ወመክነ ፡ ሕይወት ፡ ዝውእቱ ፡ ከመ ፡ ታፍቅሮ ፡ ለእግዚአብሔር ፡ አምላክከ ፡ ወፈጣሪከ ፡ በኵሉ ፡ ልብከ ፡ ወትሰብሖ ፡ እስመ ፡ ውእቱ ፡ አድኅነከ ፡ እሞት ። ዛቲ ፡ ይእቲ ፡ ቀዳሚት ፡ ትእዛዝ ። ወካልእታኒ ፡ ዛቲ ፡ ይእቲ ፡ ከመ ፡ ታፍቅር ፡ ቢጸከ ፡ ከመ ፡ ነፍስከ ፡ በዝንቱ ፡ ኵሉ ፡ ሕግ ፡ ወነቢያት ፡ አፍቁራንየ ፡ ቦቱ ።

3. ትእዛዝ ፡ ፫ ፡ ይቤ ፡ ማቴዎስ ፡ ኵሉ ፡ ዘኢትፈቅድ ፡ ይግበሩ ፡ ለከ ፡ አንተሂ ፡ ኢትግበር ፡ ለካልእከ ፡ ዝንቱ ፡ ውእቱ ፡ ዘትጸልእ ፡ ለርእስከ ፡ ኢትግበር ፡ ለካልዕከ ። ወአንተኒ ፡ አጴጥሮስ ፡ ኀይየ ፡ መሀሮሙ ፡ በዝንቱ ፡ ነገር ።

4. ትእዛዝ ፡ ፬[3] ፡ ይቤ ፡ ጴጥሮስ ፡ ኢትቅትል ፡ ነፍሰ ፡ ወኢትዘሙ ፡ ወኢታማስን ፡ ሕፃን ፡ ንፅስተ ። ኢትሥርቅ ፡ ወኢትኩን ፡ ማእምረ ፡ ወኢትኩን ፡ ረኣዬ ፡ ኮከብ ፡ ወኢትኩን ፡ መሠርየ ። ወኢትቅትል[4] ፡ ፃእፃእ ፡ ንኡሰ ፡ በውስተ ፡ ከርሠ ፡ እሙ ፡ ወኢእምድኅረ ፡ ተወልደ ፡ ኢትቅትሎ ። ወኢትፍቱ ፡ ንዋዮ ፡ ለካልእከ ፡ ወኢምንተኒ ፡ ወኢትጽላእ ፡ መነሂ ፡ እምሰብእ ፡ ወኢትኩን ፡ ስምዓ ፡ በሐሰት ። ወኢትኩን ፡ ነባቤ ፡ እኩይ ፡ ላዕለ ፡ መኑሂ ። ወኢተሐሊ ፡ ከመ ፡ ትግበር ፡ እኩየ ፡ ወኢትኩን ፡ ዘክልኤ ፡ ልቡ ፡ ወዘክልኤ ፡ ልሳኑ ፡ እስመ ፡ ዘክልኤ ፡ ልሳኑ ፡ መሥገርት ፡ ውእቱ ፡ ለሞት ። ወኢይኩን ፡ ነገርከ ፡ ከ|ንቶ ፡ ወኢትኩን ፡ ሐሳዌ ። ወኢትኩን ፡ መናፍቀ ፡ ወኢመፍቀሬ ፡ ንዋይ ፡ ብዙኅ ፡ ወኢተዓጋሌ ፡ ወኢመደ

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[1] ካልእ ፡ [2] ሣልስ ፡ [3] ራብ sic. [4] ወኢትኩን ፡

ላዊ ፡ ወኢዘእኩይ ፡ ልቡ ። ወኢዕቡየ ፡ ወኢትምክር ፡ ምክረ ፡ እ
ኩየ ፡ ላዕለ ፡ ቢጽከ ፡ ወኢትጽላእ ፡ መንሂ ፡ እምሰብእ ፡ አላ ፡ ገሥ
ጽ ፡ ወለባዕዳን ፡ ጸሊ ፡ ወለባዕዳን ፡ መሀርሙ ፡ ወለባዕዳን ፡ አፍቅ
ሮሙ ፡ እምነፍስከ ፡ ፈድፋደ ።

5. ትእዛዝ ፡ ፫[1] ፡ ይቤ ፡ እንድርያስ ፡ አወልድየ ፡ ጕየይ ፡ እም
ዙሉ ፡ እኩይ ፡ ወጽላእ ፡ ዙሉ ፡ እኩየ ፡ ወኢትኩን ፡ መዓትመ ፡ እ
ስመ ፡ መዓት ፡ ይስሕብ ፡ ውስተ ፡ ቀትል ። እስመ ፡ መዓት ፡ ጋኔን ፡
እኩይ ፡ ውእቱ ። ወኢትኩን ፡ ቀናኤ ፡ ወኢቍጡዓ ፡ ወኢመፍቀ
ሬ ፡ ቀትል ፡ እስመ ፡ ዝንቱ ፡ ያማስን ፡ ወያወርስ ፡ እኩየ ።

6. ትእዛዝ ፡ ፮[2] ፡ ይቤ ፡ ፊልጶስ ፡ አወልድየ ፡ ኢትኩን ፡ ፈታ
ዌ ፡ እስመ ፡ ፍትወትሰ ፡ ትስሕብ ፡ ኀበ ፡ ዝሙት ፡ ወእምድኅሬሁ ፡
ትሬስዮ ፡ ለብእሲ ፡ ሠሐቀ ፡ ወስላቀ ፡ ለኵሉ ። እስመ ፡ ፍትወት ፡
ጋኔን ፡ መስሕት ፡ ይእቲ ፡ እስመ ፡ ሶበ ፡ የኀብር ፡ ጋኔን ፡ መዓት ፡
ምስለ ፡ ፍትወት ፡ እስመ ፡ ውእቱ ፡ ሀዮል ፡ ለዘይገብሮ ፡ ወኀበ ፡ ሀ
ሎ ፡ መንፈስ ፡ ርኩስ ፡ ኃጢአት ፡ ውእቱ ፡ ለነፍስ ፡ ለእመ ፡ ረከበ ፡
ንስቲተ ፡ ኀበ ፡ ይበውእ ፡ እስ[3]መ ፡ ያርሕቦ ፡ ለውእቱ ፡ መካን ፡ ወይ
ነሥእ ፡ ምስሌሁ ፡ ኵሎ ፡ መናፍስተ ፡ ርኩሳን ፡ ወይበውኡ ፡ ላዕለ ፡
ይእቲ[4] ፡ ነፍስ ። ወኢየኃድግዎ ፡ ለውእቱ ፡ ብእሲ ፡ ወኢይትከሀ
ሎ ፡ ይትለዓል ፡ ግሙራ ፡ ከመ ፡ ይርአይ ፡ ጽድቀ ። ለኃዲጎ ፡ መን
ትክሙኒ ፡ ግበሩ ፡ ቦቱ ፡ ዓቅመ ፡ ከመ ፡ ታቀጥርሩ ፡ ወታስተድኅ
ሩ ፡ መዓተ ፡ ድኅረ ፡ መዓትክሙ ፡ ከመ ፡ ኢያውድቅሙ ፡ ሰይጣ
ን ፡ ውስተ ፡ ገቢረ ፡ እኩይ ፡ ፈድፋደ ፡ መዓት ፡ ወፍትወት ፡ እኩ
ይ ፡ | ውእቱ ። ወሶበ ፡ ይኑብሩ ፡ ጕንዱየ ፡ መዋዕለ ፡ ዘእንበለ ፡ ያ fol. 22 b.
ቀጥርሩ ፡ መዓቶሙ ፡ ይከውኑ ፡ አጋንንተ ። ወሶበ ፡ ይቀንይዎሙ ፡
አጋንንት ፡ ለሰብእ ፡ ያውዕዩ ፡ ነፍሶሙ ፡ ወሶበ ፡ ያበድሕዎሙ ፡ ለ
ገቢረ ፡ አበሳ ፡ ወዓመፃ ፡ ይሰለቅዎሙ ፡ ወይትፈሥሑ ፡ በኃጕለ ፡ ነ
ፍሶሙ ።

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[1] ኃምስ ፡ [2] ሳድስ ፡ [3] እስ ዐ. ε. [4] ቲ ፡ ዐ. ε.

7. ትእዛዝ ፡ ፯[1] ፡ ይቤ ፡ ስምዖን ፡ አወልድየ ፡ ኢትኩን ፡ ነባቤ ፡ እኩይ ፡ ወኢልዑለ ፡ ዓይን ። እስመ ፡ በዝንቱ ፡ ይከውን ፡ ዝሙት ።

8. ትእዛዝ ፡ ፰[2] ፡ ይቤ ፡ ያዕቆብ ፡ አወልድየ ፡ ኢትኩን ፡ ዘት ብል ፡ በትእምርታት ፡ ወኢተጠያሬ ፡ በዖፍ ፡ እስመ ፡ ዝንቱ ፡ ኵሉ ፡ ይመርሕ ፡ ኀበ ፡ አምልኮ ፡ ጣዖት ። ወኢትኩን ፡ መንንስበ ፡ ወኢረቃዬ ፡ ወኢኃራዬ ፡ እምነ ፡ ሰዓት ፡ ወኢኃራዬ ፡ ዕለታት ፡ ወ ኢረኣዬ ፡ ከከብ ፡ ወኢመሠርየ ፡ ወኢእምነ ፡ ሰብአ ፡ ፋላት ፡ ወኢ ትፍቱ ፡ ከመ ፡ ታእምሮሙ ፡ እስመ ፡ ዝንቱ ፡ ኵሉ ፡ ይከውነከ ፡ አ ምልኮ ፡ ጣዖት ።

9. ትእዛዝ ፡ ፱ ፡ ይቤ ፡ ናትናኤል ፡ አወልድየ ፡ ኢትኩን ፡ ሐሳ ዌ ፡ እስመ ፡ ሐሰት ፡ ይወስድ ፡ ኀበ ፡ ስርቅ ። ወኢትኩን ፡ መፍቀ ሬ ፡ ወርቅ ፡ ወኢመፍቀሬ ፡ ተወድሶ ፡ ከንቱ ፡ እስመ ፡ ዝንቱ ፡ ኵሉ ፡ ይከውን ፡ ኃጢአተ ፡ ወይስሕብ ፡ ኀበ ፡ ስርቅ ።

10. ትእዛዝ ፡ ፲ ፡ ይቤ ፡ ይሁዳ ፡ አወልድየ ፡ ኢትኩን ፡ መንጉ ርጕረ ፡ እስመ ፡ ነጉርጓር ፡ ይስሕበ ፡ ለሰብእ ፡ ኀበ ፡ ዕርፈት ። ወኢ ትኩን ፡ ኃያለ ፡ ወኢተዓጋሌ ፡ ወኢተኀሊ ፡ እኩየ ፡ እስመ ፡ በዝን ቱ ፡ ኵሉ ፡ ይከውን ፡ ክሕደት ። ኩን ፡ የዋሃ ፡ እስመ ፡ ያዋሃን ፡ ይመ ርስዋ ፡ ለመንግሥተ ፡ ሰማያት ። ኩን ፡ መስተሣህለ ፡ ወመሐረ ፡ ወ ሰላማዌ ፡ በንጹሕ ፡ ልብ ፡ እምኵሉ ፡ እከይ ፡ ዘእንበለ ፡ ኃጢአት ። ወኩን ፡ ኄረ ፡ ወትሑተ ፡ ወተዓቅብ ፡ በረዓድ ፡ እምቃል ፡ ዘ | ሰማ ዕኩሁ ። ወኢትትዓበይ ፡ ወኢትረሲ ፡ ነፍሰከ ፡ ምስለ ፡ ዕቡያን ፡ አ ላ ፡ ምስለ ፡ ሰብእ ፡ ጻድቃን ፡ ወትሑታን ፡ ወኵሉ ፡ ዘረከበከ ፡ ተመ ከፍ ፡ በአኰቴተ ፡ እግዚአብሔር ፡ ወአእምር ፡ ከመ ፡ አልቦ ፡ ዘይከ ውን ፡ ወኢምንትኒ ፡ ዘእንበለ ፡ እምኀበ ፡ እግዚአብሔር ።

11. ትእዛዝ ፡ ፲፩ ፡ ይቤ ፡ ቶማስ ፡ አወልድየ ፡ ለዘነገረከ ፡ ቃለ ፡ እግዚአብሔር ፡ ዘከነ ፡ ለከ ፡ ምክንያተ ፡ ለሕይወት ፡ ወወሀበከ ፡ ሕ ልቀተ ፡ ክብር ፡ አፍቅሮ ፡ ከመ ፡ ብንተ ፡ ዓይንከ ፡ ወተዘከሮ ፡ መን

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[1] ሳብዕ ፡ [2] ሳምን ፡

እስመ ፡ ኀወጀ ፡ እሙንቱ ፡ ቀሳውስት ፡ ፤ወጀ ፡ በይምን ፡ ወ፤ወጀ ፡ በፅጋም ። ወይቤ ፡ ዮሐንስ ፡ ሠናየ ፡ አዘከርክሙኒ ፡ አኦኃው ፡ ናሁ ፡ ይንሥኡ ፡ ጽዋዓተ ፡ እለ ፡ በየማን ፡ እምአር|እስተ ፡ መላእክት ፡ ወያቁርቡ ፡ ለእግዚእ ፡ ወእለ ፡ በፀጋም ፡ ይከውኑ ፡ ሥሉጣን ፡ ላዕለ ፡ ኵሉ ፡ መላእክት ፡ ወይደልዎሙ ፡ ይኩኑ ፡ ለቀሳውስት ፡ በአምሳለ ፡ ሊቃውንት ፡ እለ ፡ አኀለፉ ፡ ጊዜ ፡ እምተቃርቦ ፡ ብእሲት ፡ ወ ይሳተፉ ፡ ምሥጢረ ፡ ምስለ ፡ ኤጲስ ፡ ቆጶስ ፡ ወይትራድእዎ ፡ በኵሉ ፡ ዘከነ ፡ ወይትጋብኡ ፡ በፍቅረ ፡ ናላዊሆሙ ። ወቀሳውስት ፡ እለ ፡ በየማን ፡ ይጽህቁ ፡ ወይትራድኡ ፡ ውስተ ፡ ምሥዋዕ ፡ ከመ ፡ ይኩኑ ፡ ድልዋን ፡ ለክብር ፡ ወይስድድዎ ፡ ለዘይደልዎ ፡ ስደት ። ወቀሳውስትሰ ፡ እለ ፡ በፀጋም ፡ የሐልዩ ፡ በእንተ ፡ ኵሉ ፡ ሕዝብ ፡ ከመ ፡ ይኩኑ ፡ ጎዱአነ ፡ ወኢይትህወኩ ፡ ወይትገሠፁ ፡ በኵሉ ፡ ተግሣጽ ፡ ወይትአዘዙ ፡ በኵሉ ፡ ትእዛዝ ።

15. ትእዛዝ ፡ ፲፭ ፡ በእንተ ፡ ሢመተ ፡ አናጕንስጢስ ፡ ይቤ ፡ ያዕቆብ ፡ ዘይሠየም ፡ አናጕንስጢስ ፡ እምድኅረ ፡ አመከርዎ ፡ ቀዲሙ ። ኢይኩን ፡ ብዙኃ ፡ ነገር ፡ ወኢሰከረ ፡ ወኢተሳላቂ ፡ ወይኩን ፡ ግዕዙ ፡ ሠናየ ፡ ወመፍቀሬ ፡ ሠናይ ። ዘያፈጥን ፡ ሐዊረ ፡ ለለዕለቱ ፡ ጎበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘይዜከር ፡ በህየ ፡ ዝንቱ ። ወይኩን ፡ ተአዛዜ ፡ ወዘያንብብ ፡ ሠናየ ፡ ወዘየአምር ፡ መካነ ፡ ዘያንብብ ፡ ከመ ፡ ይግበር ፡ በዘአንበበ ፡ ወዘይመልእ ፡ እዝነ ፡ ካልኣን ፡ ቃሉ ፡ አኮኑ ፡ መፍትው ፡ ያእምር ፡ በዘይብል ። አኮኑ ፡ ይጸሐፍ ፡ ዝንቱ ፡ ኃጢአት ፡ በቅድመ ፡ እግዚአብሔር ።

16. ትእዛዝ ፡ ፲፮ ፡ ይቤ ፡ ማቴዎስ ፡ ዲያቆናት ፡ ይሠየሙ ፡ በከመ ፡ ጸሐፍ ፡ በስምዓ ፡ ፪ዊኖ ፡ ይቁም ፡ ኵሉ ፡ ነገር ። ወይትመከሩ ፡ በእንተ ፡ ኵሉ ፡ መልእክት ። እንዘ ፡ ይከውኑ ፡ ሎሙ ፡ ስምዓ ፡ ኵሎሙ ፡ ሕዝብ ፡ ከመ ፡ ነበሩ ፡ በአሐቲ ፡ ብእሲት ፡ ወአልሀቁ ፡ ወ ሉ|ዶሙ ፡ በንጽሕ ፡ ወዘከኑ ፡ መሐርያነ ፡ ወትሑታነ ። ወዘኢኮኑ ፡ መንጕራጕራነ ። ወኢዘከልኤ ፡ ልሳኖሙ ፡ ወኢመዓትማነ ፡ እስመ ፡ መዓትም ፡ ያማስኖ ፡ ለብእሲ ፡ ጠቢብ ። ወኢያድልው ፡ ለገጸ ፡ [redacted]

ዘትሁቡ ። እስመ ፡ ዕለተ ፡ እግዚአብሔር ፡ ቅሩብ ፡ ውእቱ ፡ ወየኃ
ልፍ ፡ ኵሉ ፡ ዘያስተርኢ ፡ ወዘጎቡእ ፡ ወይመጽእ ፡ እግዚአብሔር ፡
ወዕሤቱ ፡ ምስሌሁ ። ኩኑ ፡ ገባርያነ ፡ ሕግ ፡ ለርእስክሙ ፡ ወኩኑ ፡
መምህራነ ፡ ለርእስክሙ ፡ ከመ ፡ ዘእግዚአብሔር ፡ መሀረክሙ ፡ ወ
ዕቀቡ ፡ ዘተመሀርክሙ ። ወኢትወስኩ ፡ ላዕሌሁ ፡ ወኢታንትጉ ፡
እምኔሁ ። ወይቤ ፡ ጴጥሮስ ፡ አአኃው ፡ መጻሕፍት ፡ ይሜህራክሙ ፡
በእንተ ፡ ዘተርፋ ፡ ቃላት ፡ ወትእዛዛት ፡ ወንሕነኒ ፡ ንነግረክሙ ፡ ዘ
ተአዘዝነ ፡ ቦቱ ፡ ወይቤሉ ፡ ኵሎሙ ፡ ይትናገር ፡ ጴጥሮስ ።

14. ትእዛዝ ፡ ፲፪ ፡ በእንተ ፡ ሚመተ ፡ ኤጲስ ፡ ቆጶስ ፡ ለእመ ፡
ol. 23a. ኮነ ፡ ውእቱ ፡ ብሔር ፡ ዘበ ፡ ሰብእ ፡ | ጎዳጣን ፡ መሃይምናን ፡ ወለእ
መ ፡ ኢበዝኁ ፡ ሕዝብ ፡ ከመ ፡ ይግበሩ ፡ ጎብረተ ፡ ለኤጲስ ፡ ቆጶስ ፡
ወኢኮኑ ፡ መጠነ ፡ ፲ወ፪ዕደው ፡ ይልአኩ ፡ ጎበ ፡ አብያተ ፡ ክርስቲ
ያናት ፡ ቅሩባተ ፡ ብሔሮሙ ፡ ጎበ ፡ ሀለው ፡ ምእመናን ፡ ብዙኃን ፡
ከመ ፡ ያምጽኡ ፡ ሠለስተ ፡ ምእመናነ ፡ ንጹሐነ ፡ ወጎሩያነ ፡ እምው
እቱ ፡ ብሔር ፡ ወያመክርዎሙ ፡ በአስተሐምሞ ፡ በእንተ ፡ ዘይደል
ዎሙ ፡ ለገቢረ ፡ ሠናይ ። ለእመ ፡ ኮነ ፡ ውእቱ ፡ ብእሲ ፡ ዘበ ፡ ግዕ
ዝ ፡ ሠናይ ፡ እምሕዝብ ፡ ዘእንበለ ፡ ኃጢአት ፡ ወዘእንበለ ፡ መዓት ፡
ወመፍቀሬ ፡ ነዳያን ፡ ወመስተሣህል ፡ ዘኢሰክረ ፡ ወኢዘማዊ ፡ ወኢ
መፍቀሬ ፡ አፈድፍዶ ፡ ከፍል ፡ ለርእሱ ፡ ወኢፀራፌ ፡ ወኢመደላ
ዌ ፡ ወኢዘይመስሎ ፡ ለዝንቱ ። ወሠናይ ፡ ወለእመ ፡ ኮነ ፡ ውእቱ ፡
ዘእንበለ ፡ ብእሲት ፡ ወለእመሰ ፡ አውሰበ ፡ አሐተ ፡ ዘእንበለ ፡ ይሠ
የም ፡ ኤጲስ ፡ ቆጶስ ፡ ይንበር ፡ ምስሌሃ ። ወይኩን ፡ ዘተሳተፈ ፡ ት
ምህርተ ፡ ሠናየ ፡ ወይኩን ፡ ዘይክል ፡ ተርጕሞ ፡ መጻሕፍት ። ወለ
እመ ፡ ኮነ ፡ ዘይክል ፡ ተርጕሞ ፡ መጻሕፍት ፡ ይኩን ፡ ትሑተ ፡ ወያ
ብዝኅ ፡ ፍቅረ ፡ ምስለ ፡ ኵሉ ፡ ሰብእ ። ከመ ፡ ኢይትኰነን ፡ ኤጲ
ስ ፡ ቆጶስ ፡ ወኢምንተኒ ፡ ኢይኩን ፡ ዝሉፈ ። ይቤ ፡ ዮሐንስ ፡ ኤጲ
ስ ፡ ቆጶስ ፡ ዘይሠየም ፡ ለእመ ፡ አእመረ ፡ ተዓቅበ ፡ ወፍቅረ ፡ እግዚ
አብሔር ። ዘይሄልው ፡ ምስሌሁ ፡ ይሠየሙ ፡ ፪ቀሳውስት ፡ እለ ፡
አመክርዎሙ ፡ ወይቤሉ ፡ ኵሎሙ ፡ አኮ ፡ ክልኤቱ ፡ አላ ፡ ሠለስቱ ፡

አስመ ፡ ፍወፀ ፡ እሙንቱ ፡ ቀሳውስት ፡ ፲ወፂ ፡ በይምን ፡ ወ፲ወፂ ፡ በፅግም ። ወይቤ ፡ ዮሐንስ ፡ ሠናየ ፡ አዘከርክሙኒ ፡ አኦኃው ፡ ናሁ ፡ ይንሥኡ ፡ ጽዋዓተ ፡ እለ ፡ በየማን ፡ እምአር ፡ እስተ ፡ መላእክት ፡ ወያቁርቡ ፡ ለእግዚእ ፡ ወእለ ፡ በፀጋም ፡ ይከውኑ ፡ ሥሉጣነ ፡ ላዕለ ፡ ኵሉ ፡ መላእክት ፡ ወይደልዎሙ ፡ ይኩኑ ፡ ለቀሳውስት ፡ በአምሳለ ፡ ሊቃውንት ፡ እለ ፡ አኀለፉ ፡ ጊዜ ፡ እምተቃርቦ ፡ ብእሲት ፡ ወይሳተፉ ፡ ምሥጢረ ፡ ምስለ ፡ ኤጲስ ፡ ቆጶስ ፡ ወይትራድእዎ ፡ በኵሉ ፡ ዘከነ ፡ ወይትጋብኡ ፡ በፍቅረ ፡ ናላዊሆሙ ። ወቀሳውስት ፡ እለ ፡ በየማን ፡ ይጽሀቁ ፡ ወይትራድኡ ፡ ውስተ ፡ ምሥዋዕ ፡ ከመ ፡ ይኩኑ ፡ ድልዋነ ፡ ለክብር ፡ ወይስድድዎ ፡ ለዘይደልዎ ፡ ስደት ። ወቀሳውስትሰ ፡ እለ ፡ በፀጋም ፡ የሐልዩ ፡ በእንተ ፡ ኵሉ ፡ ሕዝብ ፡ ከመ ፡ ይኩኑ ፡ ጎዱአነ ፡ ወኢይትሀወኩ ፡ ወይትገሠፁ ፡ በኵሉ ፡ ተግሣጽ ፡ ወይትአዘዙ ፡ በኵሉ ፡ ትእዛዝ ።

15. ትእዛዝ ፡ ፲፩ ፡ በእንተ ፡ ሚመተ ፡ አናጕንስጢስ ፡ ይቤ ፡ ያዕቆብ ፡ ዘይመየም ፡ አናጕንስጢስ ፡ እምድኅረ ፡ አመከርዎ ፡ ቀዲሙ ። ኢይኩን ፡ ብዙኃ ፡ ነገር ፡ ወኢሰከረ ፡ ወኢተሳላቂ ፡ ወይኩን ፡ ግዕዙ ፡ ሠናየ ፡ ወመፍቀሬ ፡ ሠናይ ። ዘያፈጥን ፡ ሐዊረ ፡ ለለዕለቱ ፡ ጎበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘይዜከር ፡ በህየ ፡ ኵነኔ ። ወይኩን ፡ ተአዛዜ ፡ ወዘያኑብብ ፡ ሠናየ ፡ ወዘየአምር ፡ መክነ ፡ ዘያነብብ ፡ ከመ ፡ ይግበር ፡ በዘአንበበ ፡ ወዘይመልእ ፡ እዝነ ፡ ካልኣን ፡ ቃሉ ፡ አኮኑ ፡ መፍትው ፡ ያእምር ፡ በዘይብል ። አኮኑ ፡ ይጸሐፍ ፡ ዝንቱ ፡ ኃጢአት ፡ በቅድመ ፡ እግዚአብሔር ።

16. ትእዛዝ ፡ ፲፪ ፡ ይቤ ፡ ግቲዎስ ፡ ዲያቆናት ፡ ይሠየሙ ፡ በከመ ፡ ጽሑፍ ፡ በስምዓ ፡ ፪ወ፫ ፡ ይቁም ፡ ኵሉ ፡ ነገር ። ወይትመከሩ ፡ በእንተ ፡ ኵሉ ፡ መልእክት ። እንዘ ፡ ይከውኑ ፡ ሎሙ ፡ ስምዓ ፡ ኵሎሙ ፡ ሕዝብ ፡ ከመ ፡ ነበሩ ፡ በአሐቲ ፡ ብእሲት ፡ ወአልሀቁ ፡ ወሉ ፡ ዶሙ ፡ በንጽሕ ፡ ወዘኮኑ ፡ መሐርያን ፡ ወትሑታን ። ወዘኢኮኑ ፡ መንጉራጉራን ። ወኢዘክልኤ ፡ ልሳናሙ ፡ ወኢመዓትማን ፡ እስመ ፡ መዓትሰ ፡ ያግስኖ ፡ ለብእሲ ፡ ጠቢብ ። ወኢያድልው ፡ ለገጸ ፡ እ

ብዕልት ፡ ወኢየዓምዕዎሙ ፡ ለነዳያን ፡ ወኢይስትዩ ፡ ወይነ ፡ ብዙ
ኃ ፡ ወይጸምው ፡ በእንተ ፡ ምሥጢር ፡ ጎቡኤ ፡ ወሥነ ፡ ኑዛዜ ። ወየ
አዝዝዎሙ ፡ ለእለ ፡ በሙ ፡ እምአኃው ፡ ከመ ፡ የሀቡ ፡ ለዘአልቦ ።
ወይኩኑ ፡ ካዕበ ፡ ዘይሳተፍዎሙ ፡ በሀብት ። ወያክብሩ ፡ ኵሎ ፡ በ
ኵሉ ፡ ክብር ፡ በዕበይ ፡ ወበፍርሃት ፡ ወይትዓቀቡ ፡ በኵሉ ፡ ንጽሕ ።
ወበ ፡ እምውስቴቶሙ ፡ ዘይሜህርዎሙ ። ወበ ፡ እምውስቴቶሙ ፡
ዘይስእልዎሙ ፡ ወበ ፡ እምውስቴቶሙ ፡ ዘይጌሥዕዎሙ ፡ ወበ ፡ ዘ
ይናዝዝዎሙ ፡ ለስዱዳን ፡ ወያወጽእዎሙ ፡ ፩ደ ፡ ጊዜ ፡ ወያእምሩ ፡
ከመ ፡ እለ ፡ ይትቃወሙ ፡ ጎዱዓነ ፡ ስዱዳን ፡ ጸራፍያን ፡ እለ ፡ ይት
ቃረኑከሙ ።

17. ትእዛዝ ፡ ፲፯ ፡ በእንተ ፡ መዓስብ ፡ ይቤ ፡ ኬፋስ ፡ ይሠየማ ፡
ሠለስ ፡ መዓስባት ፡ ክልኤ ፡ እምኔሆን ፡ ያስተርክባ ፡ ለጸሎት ፡ በእ
ንተ ፡ ኵሉ ፡ ዘሀሎ ፡ ውስተ ፡ መንሱት ፡ ወይወስክ ፡ ሲሳየ ፡ ዕለቶ
ን ፡ ዘከነ ፡ አሐቲሰ ፡ እምኔሆን ፡ ትንበር ፡ ጎበ ፡ አንስት ፡ እለ ፡ የሐ
ዝና ፡ በሕማም ፡ ከመ ፡ ታንሥኦን ፡ በሠናይ ። ወትትዓቀብ ፡ ወታ
እምር ፡ ተልእኮ ፡ ለቀሳውስት ፡ ወኢትኩን ፡ መፍቀሬተ ፡ ረባሕ ፡
ወኢትኩን ፡ ሰካሬተ ፡ ከመ ፡ ኢታድርዕ ፡ ገቢረ ፡ ትጋሃ ፡ ወጸልዮ ፡
በሌሊት ። ወለእመ ፡ ፈቀደት ፡ አሐቲ ፡ ትግበር ፡ ምግባረ ፡ ሠናየ ፡
ለትግበር ፡ በከመ ፡ ትእዛዝ ፡ ከመ ፡ ትናዝዝ ፡ ልበ ፡ ጎዙናን ፡ እስ
መ ፡ ኂሩቱ ፡ ለእግዚአብሔር ፡ አቅደመ ፡ ዜንዎ ።

ዘ1. 23 b. 18. ትእዛዝ ፡ ፲፰ ፡ በእንተ ፡ ዲያቆናት ፡ ከመ ፡ | ይኩኑ ፡ ገባር
ያነ ፡ ምግባር ፡ ሠናይ ፡ ይቤ ፡ እንድርያስ ፡ ዲያቆናት ፡ ይኩኑ ፡ ገባር
ያነ ፡ ምግባረ ፡ ሠናይ ፡ በሌሊት ፡ ወበመዓልት ፡ በኵሉ ፡ ውስተ ፡
ኵሉ ፡ መካን ፡ ወኢይትዓበዩ ፡ ላዕለ ፡ ነዳያን ፡ ወምስኪናን ። ወኢ
ያድልው ፡ ለገጸ ፡ አብዕልት ። ወውቅዎሙ ፡ ለእለ ፡ አልቦሙ ፡ ወየ
ሀብዎሙ ፡ እምነ ፡ ዘተርፈ ፡ ወየአዝዝዎሙ ፡ ለእለ ፡ በሙ ፡ ከመ ፡
ያስተዋዕኡ ፡ ሎሙ ፡ ምጽዋተ ፡ ከመ ፡ ይግበሩ ፡ ዘይቤ ፡ እግዚእነ ፡
እስመ ፡ ርኅብኩ ፡ አብላዕክሙኒ ፡ እስመ ፡ ዘተልእከ ፡ ሠናየ ፡ መል
እክተ ፡ ዘእንበለ ፡ ኃጢአት ፡ ይወርስ ፡ መካነ ፡ ዕረፍት ።

ወያስተብቍዕ ፡ ይርአይ ፡ ገጸከ ፡ ድልወ ፡ ከመ ፡ ያቅርብ ፡ ቍርባን
ከ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያንከ ፡ በመንፈስ ፡ ቅዱስ ፡ ዘከህነት ፡
እንዘቦ ፡ ሥልጣን ፡ ይስረይ ፡ ኃጢአተ ፡ | በከመ ፡ ትእዛዝከ ፡ የሀብ ፡ fol. 24 a.
ሚመተ ፡ ሥርዓትከ ፡ ወይፍታሕ ፡ ኵሉ ፡ ግእስረ ፡ ዓመፃ ፡ በከመ ፡
ሥልጣን ፡ ዘወሀብከ ፡ ለሐዋርያቲከ ፡ ወያሥምርከ ፡ በየውሃት ፡ ወ
በንጹሕ ፡ ልብ ፡ እንዘ ፡ ያቅርብ ፡ ለከ ፡ መዓዛ ፡ ጥዑመ ፡ በወልድከ ፡
ኢየሱስ ፡ ክርስቶስ ፡ ዘቦቱ ፡ ለከ ፡ ስብሐት ፡ ወኃይል ፡ ወክብር ፡ ለ
አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያን
ከ ። ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወእምድኅረ ፡
ተሠይመ ፡ ኤጲስ ፡ ቆጶስ ፡ ይሰለምዎ ፡ ኵሎሙ ፡ ፩፩ ፡ በአፍ ፡ እን
ዘ ፡ ይኤምሕዎ ፡ ለዘ ፡ ኮነ ፡ ኤጲስ ፡ ቆጶስ ፡ ወለዘከፈሎ ፡ ዘንተ ፡ ጸ
ጋ ። ወዲያቆን ፡ ያብእ ፡ ሎቱ ፡ ቍርባነ ፡ ወአንቢሮ ፡ እንከ ፡ እዴሁ ፡
ዲበ ፡ ቍርባን ፡ ምስለ ፡ ኵሎሙ ፡ ቅዱሳን ፡ ወቀሳውስት ። ይብል ፡
እንዘ ፡ የአቱት ፡ ከመዝ ፡ እግዚአብሔር ፡ ምስለ ፡ ኵልክሙ ፡ ወይ
ብሉ ፡ ሕዝብ ፡ ፍጹመ ፡ ምስለ ፡ መንፈስከ ፡ ይኩን ። ወይበል ፡ ኤ
ጲስ ፡ ቆጶስ ፡ አልዕሉ ፡ አልባቢክሙ ። ወይብሉ ፡ ኵሉ ፡ ሕዝብ ፡
ብነ ፡ ኀበ ፡ እግዚአብሔር ፡ አምላክነ ። ወይብል ፡ ኤጲስ ፡ ቆጶስ ፡ ነ
አኵቶ ፡ ለእግዚአብሔር ። ወይበሉ ፡ ሕዝብ ፡ ርቱዕ ፡ ይደሉ ፡ ወጽ
ድቅ ። ወእምዝ ፡ ይበል ፡ ኤጲስ ፡ ቆጶስ ፡ ዘቍርባን ፡ ትልወተ ። ነ
አኵተከ ፡ እግዚአ ፡ በፍቁር ፡ ወልድከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘበደ
ኃሪ ፡ መዋዕል ፡ ፈነውከ ፡ ለነ ፡ ወልደከ ፡ መድኀኒ ፡ ወመቤዝወ ፡ መ
ልአከ ፡ ምክርከ ። ዝቃል ፡ እንተ ፡ እምኀቤከ ፡ ውእቱ ፡ ዘቦቱ ፡ ኵ
ሉ ፡ ገበርከ ፡ ፈቂደከ ፡ ወፈነውከ ፡ እምሰማይ ፡ ወልደከ ፡ ውስተ ፡
ማኅፀነ ፡ ድንግል ፡ ዘሥጋ ፡ ኮነ ፡ ወተጸውረ ፡ ውስተ ፡ ከርሥ ፡ ወወ
ልድከ ፡ ተዓውቀ ፡ እመንፈስ ፡ ቅዱስ ፡ እምድንግል ፡ ተ | ወሊዶ ፡
ከመ ፡ ፈቃደከ ፡ ይፈጽም ፡ ወሕዝበ ፡ ለከ ፡ ይግበር ። ሰፍሐ ፡ እደ
ዊሁ ፡ ለሕማም ፡ ከመ ፡ ሕመማነ ፡ ይፍታሕ ። ለእለ ፡ ተወከሉ ፡ በ
ላዕሌከ ፡ ዘተውህበ ፡ በፈቃዱ ፡ ለሕማም ፡ ከመ ፡ ሞተ ፡ ይሥዓር ፡
ወግእስረ ፡ ሰይጣን ፡ ይብትከ ፡ ወይኪድ ፡ ሲኦለ ፡ ወቅዱሳነ ፡ ይ[redacted]

ሔር ፡ ናስተበቍዓክሙ ፡ ከመ ፡ ትስምዑ ፡ ወትዕቀቡ ፡ ትእዛዛተ ፡ ወኢትወስኩ ፡ ላዕሌሆሙ ፡ ወኢታንትጉ ፡ እምኔሆሙ ፡ በስሙ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘሎቱ ፡ ክብር ፡ መስብሐት ፡ ለዓለ መ ፡ ዓለም ፡ አሜን ።

22. ትእዛዝ ፡ ፳፪ ፡ በእንተ ፡ ሚመተ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወሥ ርዓተ ፡ ቍርባን ፡ ርቱዕ ፡ ይሠየም ፡ ኤጲስ ፡ ቆጶስ ፡ በከመ ፡ አቅደ ምነ ፡ ነጊረ ፡ ዘተኃርየ ፡ በጎበ ፡ ኩሉ ፡ ሕዝብ ፡ ጎቡረ ፡ ምስለ ፡ ቀሳ ውስት ፡ ወዲያቆናት ፡ በዕለተ ፡ ሰንበት ፡ ወኩሎሙ ፡ ኤጲስ ፡ ቆጶሳ ት ፡ ይሑሩ ፡ በበይናቲሆሙ ፡ በጎብረት ፡ ወያንብሩ ፡ እደዊሆሙ ፡ ላዕሌሁ ፡ ወቀሳውስት ፡ እን | ዘ ፡ ይቀውሙ ፡ ዕሙወ ፡ ውእቶሙኒ ፡ ወኩሎሙ ፡ እንዘ ፡ ያረምሙ ፡ ጎቡረ ፡ ወይጸልዩ ፡ በልበሙ ፡ ከመ ፡ ይርድኦሙ ፡ ወይረድ ፡ መንፈስ ፡ ቅዱስ ፡ ላዕሌሁ ። ወይጸልዩ ፡ ፩፩ እምኤጲስ ፡ ቆጶሳት ፡ ወኩሎሙ ፡ ለለ፩፩ ፡ እንዘ ፡ ይቀውሙ ፡ ያ ንብሩ ፡ እደዊሆሙ ፡ ላዕሌሁ ፡ ለዘይሠየም ፡ ኤጲስ ፡ ቆጶስ ፡ ወይጸ ልዩ ፡ ላዕሌሁ ፡ ከመዝ ፡ እንዘ ፡ ይብሉ ፡ እግዚአብሔር ፡ አቡሁ ፡ ለ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አበ ፡ ምሕረታት ፡ ወእግዚአ ፡ ኩ ሉ ፡ በቍጌታት ፡ ዘተኃድር ፡ በልውላን ፡ ወትሑታን ፡ ይሬኢ ፡ ወዘ ተአምር ፡ ኩሎ ፡ ዘእንበለ ፡ ይኩን ። አንተ ፡ ወሀብከ ፡ ሥርዓተ ፡ ለ ቤተ ፡ ክርስቲያን ። በቃለ ፡ ሞገስከ ፡ ዘአቅደምከ ፡ ሠሪዓ ፡ እምቅድ መ ፡ ትዝምደ ፡ ጻድቃን ። እምአብርሃም ፡ መኳንንተ ፡ ወካህናተ ፡ ሜምከ ፡ ወቅድሳቲከ ፡ ኢኃደገ ፡ ዘእንበለ ፡ ላዕከን ፡ ወእምቅድመ ፡ ፍጥረተ ፡ ዓለም ፡ ፈቂደከ ፡ በዘኃረይከ ፡ ተሰባሕከ ። ወይእዜኒ ፡ ከ ዓው ፡ ዘእምኔከ ፡ ኃይለ ፡ መንፈስ ፡ ቅዱስ ። ዘወሀብከ ፡ ለፍቁር ፡ ወልድከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘጸገውከነ ፡ ለቅዱሳን ፡ ሐዋርያት ፡ አርዳኢከ ፡ በቤተ ፡ ክርስቲያንከ ፡ በዕርፈ ፡ መስቀልከ ፡ ወበመካነ ፡ ቅዳሴከ ፡ ለከ ፡ ስብሐት ፡ ወውዳሴ ፡ ዘአልቦ ፡ ዕረፍት ፡ ለስመ ፡ ዚአ ከ ፡ ሀብ ፡ ማእምረ ፡ ልቡ ፡ ወፈኑ ፡ መንፈስ ፡ ቅዱሰ ፡ ላዕለ ፡ ገብርከ ፡ ዘኃረይከ ፡ ለጵጵስና ፡ ከመ ፡ ይርዐይ ፡ መርዔተከ ፡ ወይትከሀን ፡ ለ ከ ፡ ዘእንበለ ፡ ሐሰ ። እንዘ ፡ ይትቀነይ ፡ ለከ ፡ መዓልተ ፡ ወሌሊተ ፡

ቶስ ፡ ዘኵሎ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አምላክነ ። ይበል ፡ ዲያቆ
ን ፡ ጸልዩ ፡ ወይበል ፡ ኤጲስ ፡ ቆጶስ ፡ እግዚአብሔር ፡ ዘኵሎ ፡ ትእ
ኅዝ ፡ ንሥአተ ፡ ዘቅዱስ ፡ ምሥጢርከ ፡ ጽንዓተ ፡ ለነ ፡ ሀበነ ፡ ወኢ
መነሂ ፡ እምውስቴትነ ፡ ኢታርስሕ ፡ አላ ፡ ኵሎ ፡ ባርክ ፡ በክርስቶ
ስ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡
ወእኂዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ይበል ፡
ዲያቆን ፡ እንዘ ፡ ትቀውሙ ፡ አትሕቱ ፡ ርእሰክሙ ። ይበል ፡ ኤጲ
ስ ፡ ቆጶስ ፡ እግዚአብሔር ፡ ዘለዓለም ፡ ማእምር ፡ ዘኅቡእ ፡ ወዘገሃ
ድ ፡ ለከ ፡ አትሐቱ ፡ ርእሶሙ ፡ ሕዝብከ ፡ ወለከ ፡ አግረሩ ፡ ቀፈተ ፡
ልብ ፡ ወሥጋ ፡ ርኢ ፡ እምድልው ፡ ግኅደርከ ፡ ባርክ ፡ ኪያሆሙ ፡
ወኪያሆን ፡ አጽምእ ፡ ሎሙ ፡ እዝነከ ፡ ወስምዖሙ ፡ ጸሎቶሙ ፡ ወ
አጽንዕ ፡ በኃይል ፡ የማንከ ፡ ወክድን ፡ እምሕመሚ ፡ እኩይ ፡ ዓቃ
ቤ ፡ ሎሙ ፡ ኩን ፡ ለሥጋ ፡ ወለነፍስኒ ፡ ወስክ ፡ ሎሙ ፡ | ወለነኒ ፡ ሃ fol. 24 b.
ይግኖተከ ፡ ወፈሪሆተከ ፡ በኀወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወ
ምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኂዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡
ወለዓለመ ፡ ዓለም ፡ አሜን ። ወይበል ፡ ዲያቆን ፡ ንነጽር ። ወኤጲ
ስ ፡ ቆጶስ ፡ ይበል ፡ ቅድሳት ፡ ለቅዱሳን ። ወይበሉ ፡ ሕዝብ ፡ ኀአብ ፡
ቅዱስ ፡ ኀወልድ ፡ ቅዱስ ፡ ኀውእቱ ፡ መንፈስ ፡ ቅዱስ ። ኤጲስ ፡ ቆ
ጶስ ፡ ይበል ፡ እግዚአብሔር ፡ ምስለ ፡ ኵልክሙ ። ወይበሉ ፡ ሕዝ
ብ ፡ ምስለ ፡ መንፈስከ ። ወእምዝ ፡ ያንሥኡ ፡ እደዊሆሙ ፡ ለስብ
ሐት ፡ ወይብኡ ፡ ሕዝብ ፡ በእንተ ፡ መድኃኒተ ፡ ነፍሶሙ ፡ በዘይትኃ
ደግ ፡ ኃጢአቶሙ ፡ ይንሥኡ ። ጸሎት ፡ እምድኅረ ፡ ተመጠው ፡ እ
ግዚአብሔር ፡ ዘኵሎ ፡ ትእኅዝ ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ። ነአኵተከ ፡ እስመ ፡ ከፈልከነ ፡ ንንግእ ፡ እምቅ
ዱስ ፡ ምሥጢር ፡ ኢይኩን ፡ ለርስሐት ፡ ወኢለኵነኔ ፡ አላ ፡ ለሐድ
ሶ ፡ ነፍስ ፡ ወሥጋ ፡ ወመንፈስ ፡ በኀወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌ
ሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኂዝ ፡ ይእዜኒ ፡ ወዘ
ልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወይበሉ ፡ ሕዝብ ፡ አሜን ።
ወቀሲስ ፡ ይበል ፡ አንብሮ ፡ እድ ፡ እምድኅረ ፡ ንሥኡ ። እግዚአብ

ራሀ ፡ ሥርዓት ፡ ይትክል ፡ ወትንሣኤሁ ፡ ያዕቅ ። በይእቲ ፡ ሌሊት ፡ እንተ ፡ በቲ ፡ አመ ፡ ያገብእዎ ፡ ነሥአ ፡ ጎብስተ ፡ አእኩተ ፡ ወይቤ ሎሙ ፡ ንሥኡ ፡ ወብልዑ ፡ ዝውእቱ ፡ ሥጋየ ፡ ዘበእንቲአክሙ ፡ ይትፈተት ፡ ለኀድገተ ፡ ኃጢአት ። ወከማሁ ፡ ጽዋኒ ፡ አእኩቶ ፡ ይቤ ፡ ዝውእቱ ፡ ደምየ ፡ ዘበእንቲአክሙ ፡ ይትከዓው ፡ ንሥኡ ፡ ወ ስትዩ ፡ እምኔሁ ። ወሶበ ፡ ትገብርዎ ፡ ለዝንቱ ፡ ተዝካረ ፡ ዚአየ ፡ ግ በሩ ። እንዘ ፡ ንዜክር ፡ እንከ ፡ ሞተክ ፡ ወትንሣኤክ ፡ ናቁርብ ፡ ለክ ፡ ዘንተ ፡ ጎብስተ ፡ ወዘንተ ፡ ጽዋዓ ፡ እንዘ ፡ ነአኩተክ ፡ ዘቦቱ ፡ ረሰይ ከነ ፡ ለተድላ ፡ ከመ ፡ ንቁም ፡ ቅድሜክ ፡ ወለክ ፡ ንትከሀን ። ንስእ ለክ ፡ እግዚኦ ፡ ወናስተበቍዓክ ፡ ከመ ፡ ትፈኑ ፡ መንፈስክ ፡ ቅዱስ ፡ ዲበዝ ፡ ቍርባን ፡ ዘቤተ ፡ ክርስቲያን ። ደሚረክ ፡ ተሀበሙ ፡ ለኵሉ ሙ ፡ ለእለ ፡ ይነሥኡ ፡ እምኔሁ ፡ ይኩኖሙ ፡ ለቅድሳት ፡ ወለምል አተ ፡ መንፈስ ፡ ቅዱስ ፡ ወለአጽንዖ ፡ ሃይማኖት ። በአማን ፡ ከመ ፡ ኪያክ ፡ ይሰብሑ ፡ ወይወድሱ ፡ በወልድከ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክ ርስቶስ ። ዘቦቱ ፡ ለክ ፡ ስብሐት ፡ ወኃይል ፡ በቅድስት ፡ ቤተ ፡ ክርስ ቲያን ። ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። በእንተ ፡ ቍርባን ፡ ቅብኣ ፡ ያቄርብ ፡ በከመ ፡ ቍርባነ ፡ ጎብስት ፡ ወወይን ፡ ከ ማሁ ፡ እንዘ ፡ የአኩት ፡ በዝ ፡ ሥርዓት ፡ ለእመኒ ፡ በውእቱ ፡ ነገር ፡ ኢይቤ ፡ በዘዚአሁ ፡ ኃይል ፡ የአኩት ፡ አላ ፡ ወበካልእኒ ፡ | ነገር ፡ እ ንዘ ፡ ይብል ፡ ከመዝ ፡ ቅብኣ ፡ ቀዲሰክ ፡ ትሀብ ፡ ለኵሉ ፡ እለ ፡ ይት ቀብኡ ፡ ወይነሥኡ ፡ ዘቦቱ ፡ ቀበእክ ፡ ካህናተ ፡ ወነቢያተ ። ወከማ ሁ ፡ ለእሉ ፡ ወለኵሉ ፡ ዘይጥዕም ፡ አኃይል ፡ ወቀድስ ፡ ለእለ ፡ ይነ ሥእም ። ወሕዝብ ፡ ይበሉ ፡ በከመ ፡ ሀሎ ፡ ህልወ ፡ ወይሄሉ ፡ ለት ውልደ ፡ ትውልድ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ይበል ፡ ኤጲስ ፡ ቆጶስ ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘኵሉ ፡ ይእኅዝ ፡ እግዚኦብሔር ፡ አ ብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ የሀበነ ፡ በ በረከት ፡ ንንሣእ ፡ ዘቅዱስ ፡ ምሥጢረ ። ወኢመነሂ ፡ እምውስቴ ትነ ፡ ኢያርስሕ ፡ አላ ፡ ለኵሉ ፡ ተድላሆሙ ፡ ይረሲ ፡ ለእለ ፡ ይትሜ ጠው ፡ ንሥአተ ፡ ዘቅዱስ ፡ ምሥጢር ፡ ሥጋሁ ፡ ወደሙ ፡ ለክርስ

ፈቀደ ፡ ኤጲስ ፡ ቆጶስ ፡ ይሚም ፡ ዲያቆን ፡ ይጎረይ ፡ በከመ ፡ አቅደ
ምን ፡ ነጊረ ፡ ወያንብር ፡ እዴ|ሁ ፡ ላዕለ ፡ ርእሱ ፡ ኤጲስ ፡ ቆጶስ ፡ ባ
ሕቲቲ ። በእንተ ፡ ምንት ፡ ዘንቤ ፡ ከመ ፡ ኤጲስ ፡ ቆጶስ ፡ ባሕቲቱ ፡
ዘያንብር ፡ እዴሁ ፡ ላዕሌሁ ። በእንተ ፡ ትእምርት ፡ ውእቱ ፡ ዝንቱ ፡
ግብር ፡ እስመ ፡ ኢተሠይመ ፡ ለክህነት ፡ ዘእንበለ ፡ ለመልእክተ ፡
ኤጲስ ፡ ቆጶስ ፡ ከመ ፡ ይግበር ፡ ትእዛዘ ፡ ዘተአዘዘ ፡ ባቲ ፡ ዘእምጎቤ
ሁ ። ወኢተሠይመ ፡ ከመ ፡ ይኩን ፡ መምህረ ፡ ለኵሎሙ ፡ ሥዩማ
ን ፡ አላ ፡ ይኩን ፡ ዘይጎሊ[1] ፡ በዘይደሉ ፡ ወይንግሮ ፡ ለኤጲስ ፡ ቆጶ
ስ ። ወእከ ፡ ዘተሠይመ ፡ ከመ ፡ ይርከብ ፡ መንፈሰ ፡ ዓቢየ ፡ ዘንተ ፡
ዘይሳተፉ ፡ ቀሳውስት ፡ አላ ፡ ይጽሐቅ ፡ በዘይደሉ ፡ ከመ ፡ ይእመኖ ፡
ኤጲስ ፡ ቆጶስ ፡ ወያለብዎ ፡ በዘመፍትው ። እስመ ፡ ኤጲስ ፡ ቆጶስ ፡
ባሕቲቱ ፡ ዘያንብር ፡ እዴሁ ፡ ላዕሌሁ ። ወለቀሳውስትሰ ፡ እስመ ፡
ኤ|ጲስ ፡ ቆጶስ ፡ ወኵሎሙ ፡ ቀሳውስት ፡ ይሳተፉ ፡ ምስሌሁ ። ወ
ያንብሩ ፡ እደዊሆሙ ፡ ላዕሌሁ ፡ እስመ ፡ መንፈስ ፡ ፩ ፡ ዘይወርድ ፡
ላዕሌሁ ። ወቀሲስ ፡ ባሕቲቱ ፡ አልቦ ፡ ዘይገብር ፡ መሥዋንኒ ፡ አ
ልቦሙ ፡ መባሕተ ፡ ከመ ፡ ይሚሙ ፡ ወበእንተዝ ፡ ኢይሠየሙ ፡ አ
ናጕንስጢስ ፡ ወንፍቀ ፡ ዲያቆናት ፡ እምቀሲስ ፡ ባሕቲቱ ፡ አላ ፡ ይ
ሚም ፡ ኤጲስ ፡ ቆጶስ ፡ ባሕቲቱ ፡ ወያንብር ፡ እዴሁ ፡ ላዕሌሁ ።
ጸሎት ፡ ዘሚመተ ፡ ዲያቆናት ። እግዚአብሔር ፡ ዘኵሉ ፡ ፈጠርከ ፡
ወበቃልከ ፡ አሰርጐከ ። አቡሁ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፡ ዘፈነውከ ፡ ይትለአክ ፡ በፈቃደ ፡ ዚአከ ፡ ወይክሥት ፡
ለነ ፡ ምክረከ ፡ ጎብዕተ ። ሀብ ፡ መንፈሰ ፡ ወሞገሰ ፡ ወጽሂቀ ፡ ዲበ ፡
ዝንቱ ፡ ገብርከ ፡ ዘኃረይከ ፡ ከመ ፡ ይኩን ፡ ዲያቆን ፡ ውስተ ፡ እንቲ
አነ ፡ ቤተ ፡ ክርስቲያን ፡ ወያቅርብ ፡ በቅዱስ ፡ ቅድሳቲከ ፡ ዘለከ ፡ ይ
ት|ቄረብ ፡ እምኀበ ፡ ሥዩም ፡ ሊቀ ፡ ካህናቲከ ፡ ለስብሐተ ፡ ስምከ ፡ fol. 15a.
ከመዝ ፡ እንበለ ፡ ሐሲ ፡ በንጹሕ ፡ ግዕዝ ፡ ተልእከ ፡ መኅርገ ፡ ሚመ
ት ፡ ክህነት ፡ ዘየዓቢ ፡ ይርከብ ፡ ወክብረ ፡ ዚአከ ፡ ወይሰብሕከ ፡ በወ

[1] ዘይጌሊ ፡ [2] Ludolf's print ends here.

ሔር ፡ ዘለዓለም ፡ ዘሱሉ ፡ ትእጎዝ ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ባርክ ፡ አግብርቲክ ፡ ወአእማቲክ ፡ ክድን ፡ ወ ርዳእ ፡ ወሠርሕ ፡ በኃይለ ፡ ሊቃን ፡ መላእክቲክ ፡ ዕቀብ ፡ ወአጽንዕ ፡ ላዕሌሆሙ ፡ ፍርሃተክ ፡ በዘኢአክ ፡ ዕበይ ፡ አሰርጉ ፡ ወዘኢአክ ፡ የሐ ልዩ ፡ ወዘኢአክ ፡ ይዕመኑ ፡ ወዘኢአክ ፡ ይፍቅዱ ፡ ጸጉ ፡ ሎሙ ፡ ሱ ላሜ ፡ ዘእንበለ ፡ አበሳ ፡ ወመዓት ፡ በጽወልድክ ፡ ዋህድ ። ዘቦቱ ፡ ለክ ፡ ምስሌሁ ፡ ወ|ምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኂዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ይበሉ ፡ ሕዝብ ፡ አሜን ። ወይበል ፡ ኤጲስ ፡ ቆጶስ ፡ እግዚኦብሔር ፡ ምስለ ፡ ኵልክ ሙ ። ወይበ(ሉ) ፡ ሕዝብ ፡ ምስለ ፡ መንፈስክ ። ወይበል ፡ ዲያቆን ፡ እተው ፡ በሰላም ። ወእምድኅረ ፡ ተፈጸመ ፡ ቅዳሴ ።

23. ትእዛዝ ፡ ፳፫ ፡ በእንተ ፡ ሚመተ ፡ ቀሳውስት ፡ ለእመ ፡ ፈ ቀደ ፡ ኤጲስ ፡ ቆጶስ ፡ ከመ ፡ ይሚም ፡ ቀሲስ ፡ ያንብር ፡ እደሁ ፡ ላዕ ለ ፡ ርእሱ ። ወቀሳውስት ፡ ኵሎሙ ፡ ይልክፍዎ ፡ ወይጸልዩ ፡ ላዕሌ ሁ ፡ በአምሳለ ፡ ዘንቤ ፡ ቀዳሚ ፡ ይጸሊ ፡ እንዘ ፡ ይብል ፡ አምላኪየ ፡ አቡሁ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነጽር ፡ ዲ በ ፡ ዝንቱ ፡ ገብርከ ፡ ወክፍሉ ፡ መንፈሰ ፡ ጸጋ ፡ ወክብረ ፡ ቅድስና ፡ ከመ ፡ ይክሀል ፡ ወየኅድፍ ፡ ሕዝበክ ፡ በንጹሕ ፡ ልብ ፡ በከመ ፡ ርኢ ከ ፡ በውስተ ፡ ሕዝብ ፡ ኅሩይ ። ወአዘዝክ ፡ ለሙሴ ፡ ይኅረይ ፡ ቀሳ ውስተ ፡ ለእለ ፡ መላእከመ ፡ መንፈሰ ፡ ቅዱሰ ፡ ለዘእንተ ፡ ጸገው ክ ፡ ለገብርክ ፡ ወቀ·ልዔክ ፡ ሙሴ ፡ ወይእዜኒ ፡ እግዚኦ ፡ ሀቦ ፡ ለዝ ንቱ ፡ ገብርክ ፡ ጸጋ ፡ ዘኢየኀልቅ ፡ እንዘ ፡ ተግቅብ ፡ ለነ ፡ መንፈሰ ፡ ሞገስክ ። ወክፍለነ ፡ መሊኦክ ፡ ለነ ፡ አምልኮተክ ፡ በውስተ ፡ ልብ ነ ፡ በየውሀት ፡ እንዘ ፡ ንሴብሐክ ። በወልድክ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘቦቱ ፡ ለክ ፡ ስብሐት ፡ ወኃይል ፡ ለአብ ፡ ወወልድ ፡ ወመንፈሰ ፡ ቅ ዱስ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያንክ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለ መ ፡ ዓለም ፡ አሜን ። ወይበሉ ፡ ኵሎሙ ፡ ሕዝብ ፡ አሜን ። ወአ ሜን ፡ ይደልዎ ።

24. ትእዛዝ ፡ ፳፬ ፡ በእንተ ፡ ሚመተ ፡ ዲያቆናት ፡ ወለእመ ፡

ፈቀደ ፡ ኤጲስ ፡ ቆጶስ ፡ ይሚም ፡ ዲያቆን ፡ ይጎረይ ፡ በከመ ፡ አቅደ
ምን ፡ ኑኂረ ፡ ወያንብር ፡ እዴ|ሁ ፡ ላዕለ ፡ ርእሱ ፡ ኤጲስ ፡ ቆጶስ ፡ በ
ሕቲቲ ። በእንተ ፡ ምንት ፡ ዘንቤ ፡ ከመ ፡ ኤጲስ ፡ ቆጶስ ፡ በሕቲቱ ፡
ዘያንብር ፡ እዴሁ ፡ ላዕሌሁ ። በእንተ ፡ ትእምርት ፡ ውእቱ ፡ ዝንቱ ፡
ግብር ፡ እስመ ፡ ኢተሠይመ ፡ ለክህነት ፡ ዘእንበለ ፡ ለመልእክተ ፡
ኤጲስ ፡ ቆጶስ ፡ ከመ ፡ ይግበር ፡ ትእዛዘ ፡ ዘተአዘዘ ፡ ባቲ ፡ ዘእምኀቤ
ሁ ። ወኢተሠይመ ፡ ከመ ፡ ይኩን ፡ መምህረ ፡ ለኵሎሙ ፡ ሥዩማ
ን ፡ አላ ፡ ይኩን ፡ ዘይኅሊ[1] ፡ በዘይደሉ ፡ ወይንግር ፡ ለኤጲስ ፡ ቆጶ
ስ ። ወእከ ፡ ዘተሠይመ ፡ ከመ ፡ ይርከብ ፡ መንፈሰ ፡ ንቡየ ፡ ዘንተ ፡
ዘይሰተዮ ፡ ቀሳውስት ፡ አላ ፡ ይጽሐቅ ፡ በዘይደሉ ፡ ከመ ፡ ይእመኖ ፡
ኤጲስ ፡ ቆጶስ ፡ ወያለብዎ ፡ በዘመፍትው ። እስመ ፡ ኤጲስ ፡ ቆጶስ ፡
ባሕቲቱ ፡ ዘያንብር ፡ እዴሁ ፡ ላዕሌሁ ። ወለቀሳውስትሰ ፡ እስመ ፡
ኤ|ጲስ ፡ ቆጶስ ፡ ወኵሎሙ ፡ ቀሳውስት ፡ ይሰተዩ ፡ ምስሌሁ ። ወ
ያንብሩ ፡ እደዊሆሙ ፡ ላዕሌሁ ፡ እስመ ፡ መንፈስ ፡ ፩ ፡ ዘይወርድ ፡
ላዕሌሁ ። ወቀሲስ ፡ ባሕቲቱ ፡ አልቦ ፡ ዘይገብር ፡ መሥዋንኒ ፡ አ
ልቦ ፡ መባሕተ ፡ ከመ ፡ ይሚሙ ፡ ወበእንተዝ ፡ ኢይሠየሙ ፡ አ
ናጕንስጢስ ፡ ወንፍቀ ፡ ዲያቆናት ፡ እምቀሲስ ፡ ባሕቲቱ ፡ አላ ፡ ይ
ሚም ፡ ኤጲስ ፡ ቆጶስ ፡ በሕቲቱ ፡ ወያንብር ፡ እዴሁ ፡ ላዕሌሁ ።
ጸሎት ፡ ዘሚመተ ፡ ዲያቆናት ። እግዚአብሔር ፡ ዘኵሉ ፡ ፈጠርከ ፡
ወበቃልከ ፡ አሰርጐከ ። አቡሁ ፡ ለእግዚእነ ፡ ወመድኀኒነ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፡ ዘፈነውከ ፡ ይትለአክ ፡ በፈቃደ ፡ ዚአከ ፡ ወይክሥት ፡
ለነ ፡ ምክረከ ፡ ጎብዕተ ። ሀብ ፡ መንፈሰ ፡ ወሞገሰ ፡ ወጽሂቀ ፡ ዲበ ፡
ዝንቱ ፡ ገብርከ ፡ ዘኀረይከ ፡ ከመ ፡ ይኩን ፡ ዲያቆን ፡ ውስተ ፡ እንቲ
አነ ፡ ቤተ ፡ ክርስቲያን ፡ ወያቅርብ ፡ በቅዱስ ፡ ቅድሳቲከ ፡ ዘለከ ፡ ይ
ት|ቌረብ ፡ እምኀበ ፡ ሥዩም ፡ ሊቀ ፡ ካህናቲከ ፡ ለስብሐተ ፡ ስምከ ፡ fol. 25a.
ከመዝ ፡ እንበለ ፡ ሐሲ ፡ በንጹሕ ፡ ግዕዝ ፡ ተልእከ ፡ መንርግ ፡ ሚመ
ት ፡ ክህነት ፡ ዘየኀቢ ፡ ይርከብ ፡ ወኵብረ ፡ ዚአከ ፡ ወይሰብሕከ ፡ በወ

[1] ዘይጌሊ ፡ [2] Ludolf's print ends here.

ልድከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ ዘበቱ ፡ ለከ ፡ ምስሌሁ ፡ ስ
ብሐት ፡ ወእጎዝ ፡ ወኃይል ፡ ወውዳሴ ፡ ምስለ ፡ መንፈስ ፡ ቅዱስ ፡
ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

25. ትእዛዝ ፡ ፳፭ ፡ በእንተ ፡ እለ ፡ የአምኑ ፡ ወይትኬነኑ ፡ በእ
ንተ ፡ ስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘየአምን ፡ ለእመ ፡ ሀ
ሎ ፡ ውስተ ፡ ምኵናን ፡ በመዋቅሕት ፡ በእንተ ፡ ስመ ፡ ክርስቶስ ፡
ኢያንብሩ ፡ እደ ፡ ላዕሌሁ ፡ ለመልእክት ፡ እስመ ፡ ይእቲ ፡ ክብረ ፡
ዲያቆን ። አላ ፡ ክብር ፡ ለቅስና ፡ ወቦቱ ፡ ክብረ ፡ ዘቅስና ፡ ለዘየአ
ምን ፡ ይሚም ፡ ኤጲስ ፡ ቆጶስ ፡ አንቢሮ ፡ እዴሁ ፡ ላዕሌሁ ፡ ወለእ
መ ፡ ኮነ ፡ ዘየአምን ፡ ዘኢቦአ ፡ ኀበ ፡ መኳንንት ፡ ወለእመ ፡ ኢተኰ
ነነ ፡ በተሞቅሕ ። ወኢተዓወ ፡ ውስተ ፡ ቤተ ፡ ሞቅሕ ፡ ወኢቦአ ፡
ውስተ ፡ ምንዳቤ ፡ አላ ፡ ኀቡረ ፡ ተሳለቅዎ ፡ በባሕቲቱ ፡ በእንተ ፡
ስመ ፡ እግዚኡ ፡ ወኢተኰነነ ፡ ንስቲተ ፡ ሑነኔ ፡ ወይትአመን ፡ ዅ
ሎ ፡ ግብረ ፡ ክህነት ፡ ዘይደልዎ ፡ ያንብሩ ፡ እደ ፡ ላዕሌሁ ። ወይግበ
ርዎ ፡ ዲያቆን ፡ ወያእኩት ፡ ኤጲስ ፡ ቆጶስ ፡ በከመ ፡ አቅደምነ ፡ ነጊ
ረ ፡ ወግብረ ፡ ከመ ፡ ንዘከር ፡ ዘአቅደምነ ፡ ነጊረ ፡ ከመ ፡ ይትቀነይ ፡
ገሃደ ፡ በተንቅቦ ፡ ወያእኩቶ ፡ ለእግዚአብሔር ፡ በከመ ፡ ይደሉ ፡ ለ
ለ፩፩ ፡ ይጸልዩ ፡ ወለእመ ፡ ኮነ ፡ ፩ ፡ ዘይከል ፡ ይጸሊ ፡ በአስተርከ
በ ፡ አው ፡ ጸሎተ ፡ ዓበየ ፡ ወልዕልተ ፡ ወውእቱኒ ፡ ሠናይ ፡ ወለእ
መ ፡ ጸለየ ፡ ወይቤ ፡ ስብሐተ ፡ በዓቅም ፡ ኢይከል | አ ፡ መኑሂ ፡ ከ
መ ፡ ይጸሊ ፡ ወውእቱ ፡ በአማን ፡ ርቱዕ ።

26. ትእዛዝ ፡ ፳፮ ፡ በእንተ ፡ ሚመተ ፡ መንስብ ፡ ማዕሰብ ፡ ለእ
መ ፡ ተሠይመት ፡ ኢትጎትም ፡ አላ ፡ ትግበር ፡ በስም ፡ ወለእመ ፡ ከ
ነ ፡ ዘሞተ ፡ ምታ ፡ እምጕንዱይ ፡ መዋዕል ፡ ትሠየም ፡ ወለእመ ፡
ኮነ ፡ ዘሞተ ፡ ምታ ፡ በቅሩብ ፡ ኢይእመንዋ ፡ አላ ፡ ለእመ ፡ ኮነት ፡
እቤረ ፡ ትትመከር ፡ ብዙኃ ፡ መዋዕለ ፡ እስመ ፡ ፍትወት ፡ ይጸብኣ
ን ፡ ለእለ ፡ ይሠየማ ፡ ለመክን ፡ ወትሠየም ፡ ማዕሰብ ፡ በቃል ፡ በሕ
ቲቱ ፡ ወትፀመድ ፡ ምስለ ፡ እለ ፡ ተርፋ ፡ መንስባት ፡ ወኢያንብሩ ፡
ላዕሌሃ ፡ እደ ፡ እስመ ፡ ኢታንርግ ፡ መሥዋዕተ ፡ ወአልባቲ ፡ መል

30. ትእዛዝ ፡ ፪ ፡ በእንተ ፡ ዕቁባት ፡ ለእመቦ ፡ ዘኃደገን ፡ ፍት ሑ ፡ በዘይደሉ ፡ ብእሲ ፡ ይጎድግ ፡ ዕቅብቶ ። ወለእመሰ ፡ ከነት ፡ አ ሙቱ ፡ ለብእሲ ፡ ወለእመ ፡ አልሀቀት ፡ ውሉዳ ፡ ወለእመ ፡ ኢቀርበ ት ፡ ኀቡ ፡ ካልኢ ፡ ዘእንበሌሁ ፡ ይትወከፍዋ ፡ ወለእመሰ ፡ ቀርበት ፡ ካልኢ ፡ ብእሲ ፡ ትስደድ ። ወብእሲ ፡ ዘበ ፡ ዕቅብት ፡ ለይጎድግ ፡ አ ው ፡ ለያውስብ ፡ ዘበሕግ ፡ ወለእመ ፡ ኢፈቀደ ፡ ይጎድግ ፡ ለይሰደድ ። ወለእመቦ ፡ ዘኃደገኒ ፡ ፍትሑ ፡ በዘይደሉ ፡ | እስመ ፡ ዙልን ፡ መንፈ ሰ ፡ እግዚአብሔር ፡ ብነ ።

31. ትእዛዝ ፡ ፴፩ ፡ በእንተ ፡ መዋዕል ፡ ዘይሰምዑ ፡ ትምህርተ ፡ እምድኅረ ፡ ምግባር ፡ ይንበሩ ፡ ፫ዓመተ ፡ ንኡሰ ፡ ክርስቲያን ፡ እን ዘ ፡ ይሰምዑ ፡ ቃለ ፡ ትምህርት ፡ ወለእመ ፡ ከነ ፡ ምሁረ ፡ ወየአም ር ፡ ምግባረ ፡ ሠናየ ፡ ኢይትፈቀድ ፡ ሎቱ ፡ መዋዕል ፡ አላ ፡ ምግባ ሩ ፡ ባሕቱ ፡ ዘይፈትሕ ፡ ሎቱ ።

32. ትእዛዝ ፡ ፴፪ ፡ በእንተ ፡ ጸሎት ፡ ዘይሰምዑ ፡ ትምህርተ ፡ ወተአምኖ ። ሶበ ፡ ይፈጽም ፡ መምህር ፡ ገሥጸ ፡ ይጸልዩ ፡ ንኡሰ ፡ ክርስቲያን ፡ በባሕቲቶሙ ፡ ተፈሊጦሙ ፡ እምእመናን ፡ ወይቁማ ፡ አንስት ፡ ውስተ ፡ መካኖን ፡ በቤተ ፡ ክርስቲያን ፡ ወይጸልያ ፡ አንስ ት ፡ ምእመናት ፡ በባሕቲቶን ። ወአንስት ፡ ንኡሳት ፡ ክርስቲያን ። ወለእመ ፡ ተፈጸመ ፡ ጸሎት ፡ ኢይትአምጉ ፡ በበይናቲሆሙ ፡ ንኡ ሰ ፡ ክርስቲያን ፡ ምስለ ፡ ምእምናን ፡ እስመ ፡ ዓዲሁ ፡ ኢከነ ፡ ንጹ ሐ ፡ አምኃሆን ። ወይትአምጉ ፡ ምእመናን ፡ በበይናቲሆሙ ፡ ብእ ሲ ፡ የአምኖ ፡ ለብእሲ ፡ ወብእሲት ፡ ተአምኃ ፡ ለብእሲት ፡ ወኢየ አመጉ ፡ ዕደው ፡ አንስተ ፡ ወሶሎን ፡ አንስት ፡ ይትገልበባ ፡ ርእሶ ን ፡ በበሊኖን ፡ አው ፡ በዐጽፍን ፡ ወአከ ፡ በሰንዱናን ፡ ባሕቲቱ ፡ እ ስመ ፡ ዝንቱ ፡ አኮ ፡ ሎቶን ፡ ዘተውህቦን ።

33. ትእዛዝ ፡ ፴፫ ፡ በእንተ ፡ አንብሮ ፡ እድ ፡ ላዕለ ፡ ንኡሰ ፡ ክ ርስቲያን ። ወእምድኅረ ፡ ጸሎት ፡ ሶበ ፡ አንበረ ፡ እዴሁ ፡ መም ር ፡ ላዕለ ፡ ንኡሰ ፡ ክርስቲያን ፡ ይጸሊ ፡ ወይፈንዎ ። ወለእመ ፡

ዘበ ፡ ጋኔን ፡ ወኢይሰምዕ ፡ ቃለ ፡ ትምህርት ፡ በእንተ ፡ ምግባር ፡ ወ
ዘይከውን ፡ ሠናያት ፡ እምድኅረ ፡ ምግባር ፡ ለእለ ፡ ያመጽእዎ ፡
ለምዕደት ፡ ወለእመ ፡ ኮነ ፡ ፩ ፡ ዘይዜሙ ፡ ለይሰደድ ። ወለእመ ፡ ኮ
ነ ፡ ፩ ፡ ዘይጉበር ፡ ጣዖተ ፡ አው ፡ ዘያሰግል ፡ ይምህርዎ ፡ ከመ ፡ ኢይ
ግበር ፡ ጣዖተ ፡ ወለእመሰ ፡ ኢይፈቅድ ፡ ይኅድግ ፡ ጣዖተ ፡ ይሰደ
ድ ፡ ወለእመ ፡ ኮነ ፡ ፩ ፡ ዘየሐውር ፡ ኅበ ፡ ቀርቂስ ፡ ለይኅድግ ፡ አው ፡
ይሰደድ ፡ ወለእመ ፡ ኮነ ፡ ፩ ፡ ዘይሜህር ፡ ደቀ ፡ ግብረ ፡ ዝንቱ ፡ ዓለ
ም ። ወሠናይ ፡ ለእመ ፡ ኃደገ ፡ ወለእመ ፡ አልቦ ፡ ካልኢ ፡ ግብር ፡
በዘየሐዩ ፡ ይስረዩ ፡ ሎቱ ። ወዘየሐውር ፡ ኅበ ፡ ዝብሐተ ፡ አግልከ
ት ፡ ለይኅድግ ፡ አው ፡ ለይሰደድ ፡ ወለእመ ፡ ኮነ ፡ ፩ ፡ ነዓዊ ፡ አው ፡
. 25b. ዘይሜህር ፡ ንዕወተ ፡ አው ፡ ዘይሜህር ፡ ቀትለ ። አው ፡ | ፀብአ ፡ አ
ው ፡ መርወፂ ፡ አፍራስ ፡ ለይኅደግ ፡ አው ፡ ለይሰደድ ። ወለእመ ፡
ኮነ ፡ ገናዌ ፡ አግልከት ፡ አው ፡ ዓቃቤ ፡ አግልከት ፡ ለይኅድግ ፡ አ
ው ፡ ይሰደድ ፡ ለሐራዊ ፡ መኰንን ፡ ኢይትወከፍዎ ፡ ወለእመሰ ፡ ተ
ወከፍዎ ፡ ለእመ ፡ ተአዘዘ ፡ በቀትል ፡ ኢይግበር ፡ ወለእመ ፡ ኢኃደ
ገ ፡ ይሰደድ ።

29. ትእዛዝ ፡ ፳፱ ፡ በእንተ ፡ ሰብአ ፡ ካልአን ፡ አው ፡ ዘይከው
ን ፡ ሐራዊ ፡ እምእመናን ፡ ወእግእምራን ፡ አው ፡ ረአዪ ፡ ኮኮብ ፡
አው ፡ መሠርይ ፡ ወዘይመስሉ ። ወመኰንን ፡ ዘበኳናት ፡ አው ፡ ር
እሰ ፡ ሥዩማን ፡ ወዘይለብስ ፡ ለየ ፡ ለይኅድግ ፡ አው ፡ ይሰደድ ። ወ
ንኡሰ ፡ ክርስቲያን ፡ አው ፡ ምእመን ፡ ለእመ ፡ ፈቀዱ ፡ ይኩኑ ፡ ሐ
ራ ፡ ይሰደዱ ፡ እስመ ፡ ርሕቱ ፡ እምእግዚአብሔር ። ዘግዊት ፡ አ
ው ፡ ብእሲ ፡ ዘእንበለ ፡ ምሕረት ፡ አው ፡ ብእሲ ፡ ዘይጉበር ፡ ዘኢይ
ደሉ ፡ ዘከርቱ ፡ ይሰደዱ ፡ እስመ ፡ ነኪራን ፡ ወርኩሳን ፡ እሙንቱ ፡
ወኢመፍትው ፡ ያብእዎ ፡ ለመሰርይ ፡ ውስተ ፡ ማኅበሮሙ ፡ ለመሃ
ይምናን ። ወለእመ ፡ ኮነ ፡ ረአዪ ፡ ኮኮብ ፡ ወመሰግል ፡ በፀሐይ ፡ ወ
ተአማሪ ፡ አው ፡ ፈካሬ ፡ ሕልም ፡ አው ፡ መስሐቲ ፡ ሕዝብ ፡ አው ፡
ዘይለብስ ፡ አልባሰ ፡ ሰርጦ ፡ ዘመርዓት ፡ አው ፡ ገባሬ ፡ ሥራይ ፡ ለይ
ኅድግ ፡ አው ፡ ይሰደድ ።

30. ትእዛዝ ፡ ፪ ፡ በእንተ ፡ ዕቁባት ፡ ለእመቦ ፡ ዘኃደገን ፡ ፍት ሑ ፡ በዘይደሉ ፡ ብእሲ ፡ ይኅድግ ፡ ዕቅብቶ ። ወለእመሰ ፡ ከነት ፡ አ መቱ ፡ ለብእሲ ፡ ወለእመ ፡ አልሀቱት ፡ ውሉዳ ፡ ወለእመ ፡ ኢቀርበ ት ፡ ኀበ ፡ ካልኣ ፡ ዘእንበሌሁ ፡ ይትወከፍዋ ፡ ወለእመሰ ፡ ቀርበት ፡ ካልኣ ፡ ብእሲ ፡ ትስደድ ። ወብእሲ ፡ ዘበ ፡ ዕቅብት ፡ ለይኅድግ ፡ አ ው ፡ ለያውስብ ፡ ዘበሕግ ፡ ወለእመ ፡ ኢፈቀደ ፡ ይኅድግ ፡ ለይሰደድ ። ወለእመቦ ፡ ዘኃደገን ፡ ፍትሑ ፡ በዘይደሉ ፡ | እስመ ፡ ሠልጎ ፡ መንፈ ሰ ፡ እግዚአብሔር ፡ ብኑ ።

31. ትእዛዝ ፡ ፴፩ ፡ በእንተ ፡ መዋዕል ፡ ዘይሰምዑ ፡ ትምህርተ ፡ እምድኅረ ፡ ምግባር ፡ ይንበሩ ፡ ዮዓመተ ፡ ንኡሰ ፡ ክርስቲያን ፡ እን ዘ ፡ ይሰምዑ ፡ ቃለ ፡ ትምህርት ፡ ወለእመ ፡ ከነ ፡ ምሁረ ፡ ወየአም ር ፡ ምግባረ ፡ ሠናየ ፡ ኢይትፈቀድ ፡ ሎቱ ፡ መዋዕል ፡ አላ ፡ ምግባ ሩ ፡ ባሕቲ ፡ ዘይፈትሕ ፡ ሎቱ ።

32. ትእዛዝ ፡ ፴፪ ፡ በእንተ ፡ ጸሎት ፡ ዘይሰምዑ ፡ ትምህርተ ፡ ወተአምኖ ። ሶበ ፡ ይፈጽም ፡ መምህር ፡ ገሥጸ ፡ ይጸልዩ ፡ ንኡሰ ፡ ክርስቲያን ፡ በባሕቲቶሙ ፡ ተፈሊጦሙ ፡ እምእመናን ፡ ወይቁማ ፡ አንስት ፡ ውስተ ፡ መካናን ፡ በቤተ ፡ ክርስቲያን ፡ ወይጸልያ ፡ አንስ ት ፡ ምእመናት ፡ በባሕቲቶን ። ወአንስት ፡ ንኡሳተ ፡ ክርስቲያን ። ወለእመ ፡ ተፈጸመ ፡ ጸሎት ፡ ኢይትአምኑ ፡ በበይናቲሆሙ ፡ ንኡ ሰ ፡ ክርስቲያን ፡ ምስለ ፡ ምእምናን ፡ እስመ ፡ ዓዲሁ ፡ ኢከነ ፡ ንጹ ሐ ፡ አምኃሆን ። ወይትአምኑ ፡ ምእመናን ፡ በበይናቲሆሙ ፡ ብእ ሲ ፡ የአምኖ ፡ ለብእሲ ፡ ወብእሲት ፡ ተአምኃ ፡ ለብእሲት ፡ ወኢየ አምኑ ፡ ዕደው ፡ አንስተ ፡ ወሶሎን ፡ አንስት ፡ ይትገልበባ ፡ ርእሰ ን ፡ በበሊናን ፡ አው ፡ በወጽፍን ፡ ወእከ ፡ በሰንዱናን ፡ ባሕቲቱ ፡ እ ስመ ፡ ዝንቱ ፡ አኮ ፡ ሎቶን ፡ ዘተውህበን ።

33. ትእዛዝ ፡ ፴፫ ፡ በእንተ ፡ አንብሮ ፡ እድ ፡ ላዕለ ፡ ንኡሰ ፡ ክ ርስቲያን ። ወእምድኅረ ፡ ጸሎት ፡ ሶበ ፡ አንበረ ፡ እዴሁ ፡ መምህ ር ፡ ላዕለ ፡ ንኡሰ ፡ ክርስቲያን ፡ ይጸሊ ፡ ወይፈንዎ ። ወለእመ ፡

ከነ ፡ ዘቤተ ፡ ክርስቲያን ፡ ዘይሜህር ፡ አው ፡ ሕዝባዊ ፡ ይግበር ፡ ከ
መዝ ። ወለእመ ፡ አኃዝዎ ፡ ለንኡሰ ፡ ክርስቲያን ፡ በእንተ ፡ ስሙ ፡
ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ኢይኩን ፡ ዘኪልቡ ፡ በእንተ ፡ ስ
ምዕ ። እስመ ፡ ለእመ ፡ ኃየ | ልዎ ፡ ወዓመፅዎ ፡ ወቀተልዎ ፡ እምቅ
ድመ ፡ ይንግእ ፡ ጥምቀተ ፡ ለስርየተ ፡ ኃጢአቱ ፡ ይጸድቅ ፡ እስመ ፡
ተጠምቀ ፡ በደሙ ፡ ባሕቲቱ ።

34. ትእዛዝ ፡ ፴፪ ፡ በእንተ ፡ ዘይጠመቅ ፡ ሶበ ፡ ተኃርየ ፡ ፩ ፡
አው ፡ ዘተደለወ ፡ ለጥምቀት ፡ ይሕትቱ ፡ ግዕዘሙ ፡ ለእመ ፡ ሐይ
ው ፡ በፍርሃተ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ይጠመቁ ፡ ለእመ ፡ አከ
በሩ ፡ ግዕስበ ፡ አው ፡ ለእመ ፡ ሐወፁ ፡ ድውየ ፡ አው ፡ ለእመ ፡ ገብ
ሩ ፡ ኵሉ ፡ ሠናየ ፡ ወለእመ ፡ ስምዓ ፡ ከንዎሙ ፡ እለ ፡ አምጽእዎ
ሙ ፡ ወለእመ ፡ ገብሩ ፡ ከመዝ ፡ ይስዎ ፡ ወንጌለ ፡ እምእለ ፡ ተፈ
ልጡ ፡ ወያንብሩ ፡ እዴ ፡ ላዕሌሆሙ ፡ ወኵሉ ፡ ዕለተ ፡ ይምሀርሙ ፡
ወሶበ ፡ ቀርበት ፡ ዕለት ፡ በዘይጠመቁ ፡ ባቲ ፡ ያምህሉሙ ፡ ኤጲስ ፡
ቆጶስ ፡ ለለፀፀእምኔሆሙ ፡ ከመ ፡ ያእምር ፡ ለእመ ፡ ንጹሐን ፡ እሙ
ንቱ ፡ ወለእመ ፡ ተረከበ ፡ ፩ ፡ ዘኢኮነ ፡ ንጹሐ ፡ ያግሕሥዎ ፡ በባሕ
ቲቱ ፡ ከሐከ ። እስመ ፡ ኢሰምዓ ፡ ቃለ ፡ ትምህርት ፡ በአሚን ። እ
ስመ ፡ ኢይደልዎ ፡ ለነኪር ፡ ይግበር ፡ ግሙራ ። ወይምህርዎሙ ፡
ለእለ ፡ ይጠመቁ ፡ ከመ ፡ ይትሳ፡፡ፀቡ ፡ ወይትረቀዩ ፡ በኃጥአ ፡ ሰንበ
ት ። ወለእመ ፡ ኮነት ፡ እምውስቴቶሙ ፡ ብእሲት ፡ ዘትከቶ ፡ ትትግ
ሓሥ ፡ ከሐከ ፡ ከመ ፡ ትጠመቅ ፡ በካልእት ፡ ዕለት ። ወይጹሙ ፡ እ
ለ ፡ ይፈቅዱ ፡ ይጠመቁ ፡ በዕለተ ፡ ዓርብ ፡ ወያስተጋብኦሙ ፡ ኤጲ
ስ ፡ ቆጶስ ፡ ለእለ ፡ ይጠመቁ ፡ በዕለተ ፡ ዓርብ ፡ ውስተ ፡ ፩መካን ፡
ወየአዝዞሙ ፡ ለኵሎሙ ፡ ጸሎተ ፡ ወሰጊደ ። ወሶበ ፡ አንበረ ፡ እዴ
ሁ ፡ ላዕሌሆሙ ፡ ለያውግዝ ፡ ለመንፈስ ፡ ርኩስ ፡ ከመ ፡ ይጥየይ ፡ እ
ምኔሆሙ ፡ ወኢይብእ ፡ ጸግመ ፡ ላዕሌሆሙ ፡ ወለእመ ፡ ፈጸመ ፡ አ
ol. 26a. ውግዞቶ ፡ ይንፋሕ ፡ ላዕሌሆሙ ፡ ወያንብብ ፡ ላዕሌ | ሆሙ ፡ መጻሕ

[1] ሐ.

ሙ ። ወእምድኅረዙ ፡ ይብኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወያንብ
ር ፡ ኤጲስ ፡ ቆጶስ ፡ እዴሁ ፡ ላዕሌሆሙ ፡ ወይጸሊ ። ወይበል ፡ እግ
ዚአብሔር ፡ ዘረሰይከሙ ፡ ለእሉ ፡ ድልዋን ፡ ለሕንፅበት ፡ ዘዳግም ፡
ልደት ፡ ወለስረየተ ፡ ኃጢአት ፡ ረስዮሙ ፡ ድልዋን ፡ ከመ ፡ ይምል
ኡ ፡ መንፈስ ፡ ቅዱስ ፡ ወለአክ ፡ ወረኑ ፡ ላዕሌሆሙ ፡ ጸጋ ፡ መንፈ
ስ ፡ ቅዱስ ፡ ከመ ፡ ይትለአኩ ፡ ለፈቃድከ ፡ ስብሐት ፡ ለአብ ፡ ወወ
ልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ እምይእ
ዜ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ። ወእምድኅረዙ ፡ ወድዮ ፡ ቀሲስ ፡ ው
ስተ ፡ እዴሁ ፡ ዘይተ ፡ ርትዖ ፡ ይደይ ፡ ውስተ ፡ ርእሰ ፡ ሁሉሙ ፡ እ
ንዘ ፡ ይብል ፡ እተብአክ ፡ በትብእ ፡ ቅዱስ ። በስመ ፡ እግዚአብሔር ፡
አብ ፡ አኃዜ ፡ ሁሉ ፡ ወበክርስቶስ ፡ ኢየሱስ ፡ ወልዱ ፡ ዋሕድ ፡ ወ
መንፈስ ፡ ቅዱስ ፡ | ወጎቲሞ ፡ ለሁሉ ፡ ውስተ ፡ ፍጽሞሙ ፡ የአም fol. 26b
ኖሙ ፡ ወይበል ፡ እግዚአብሔር ፡ ምስለ ፡ ሁልክሙ ። ወዘተኅት
ቦ ፡ ካዕበ ፡ ይሰጠው ፡ ወይበል ፡ ምስለ ፡ መንፈስከ ። ወእምድኅረ
ዝ ፡ ሶበ ፡ ፈጸሙ ፡ ሁሉ ፡ ለለይእምዝንቱ ፡ ለይጸልዩ ፡ ምስለ ፡ ሁ
ሉ ፡ ሕዝብ ፡ ወኢይቅድሙ ፡ ጸልዮ ፡ ምስለ ፡ ንቢይ ፡ ክርስቲያን ፡
አላ ፡ እምድኅረ ፡ ጉበሩ ፡ ግብረ ፡ ዘንቤ ፡ ንሕነ ። ወእምድኅረ ፡ ፈጸ
ሙ ፡ ጸልዮ ፡ ይትዋህቡ ፡ ሰላመ ፡ በበይናቲሆሙ ፡ በአፉሆሙ ። ወ
ያብኡ ፡ ዲያቆናት ፡ ቍርባነ ፡ ለኤጲስ ፡ ቆጶስ ፡ ወያእዜት ፡ ኤጲስ ፡
ቆጶስ ፡ ላዕለ ፡ ጎበስት ፡ ወጽዋዕ ፡ ወጎብስት ፡ ከመ ፡ ይኩን ፡ ሥጋ ፡
እግዚእነ ፡ ክረስቶስ ። ወጽዋዕ ፡ ወይን ፡ ቱሩሐ ፡ ከመ ፡ ይኩን ፡ ደ
ሙ ፡ እግዚእነ ፡ ክርስቶስ ፡ ዝንቱ ፡ ዘተከፈወ ፡ በእንቲአነ ፡ ወበእን
ተ ፡ ኩልነ ፡ ንሕነ ፡ እለ ፡ አመነ ፡ ፀቱ ። ወሐሊብሰ ፡ ወመዓር ፡ ቱሩ
ሐን ፡ በበይናቲሆሙ ፡ ወያስትይዎሙ ፡ እምኔሁ ፡ በእንተ ፡ ተፍጻ
ሜተ ፡ ተስፋ ። ዘአሰፈዎሙ ፡ ለአበዊነ ፡ እንዘ ፡ ይብል ፡ እሠብክ
ሙ ፡ ምድረ ፡ እንተ ፡ ትውሕዝ ፡ ሐሊበ ፡ ወመዓረ ፡ ዝንቱ ፡ ውእ
ቱ ፡ ሥጋሁ ፡ ለእግዚእነ ፡ ክርስቶስ ፡ ዘወሀበነ ፡ ለእለ ፡ ፀቱ ፡ ነአም

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[1] thus abcde.

ኵሎሙ ፡ መናፍስተ ፡ ርኩሳን ፡ ከመዝ ፡ ይመጥዎ ፡ ለኤጲስ ፡ ቆጶ
ስ ፡ ለዘይጠመቅ ፡ ዕሪቆ ፡ ወእመኒ ፡ ለቀሲስ ፡ ለዘይቀውም ፡ ላዕለ ፡
ማየ ፡ ጥምቀት ፡ ለይረድ ፡ ምስሌሁ ፡ ዲያቆን ፡ ላዕለ ፡ ማይ ፡ ወይበ
ሉ ፡ ወይምሀር ፡ ተአምንሁ ፡ በኀእግዚአብሔር ፡ አብ ፡ አኃዜ ፡ ዅ
ሉ ፡ ወበወልዱ ፡ ዋሕድ ፡ እግዚእነ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስ
ቶስ ፡ ወመንፈስ ፡ ቅዱስ ፡ ማሕየዊ ፡ ኵሉ ፡ ፍጥረት ፡ ሥላሴ ፡ ዘፅሩ
ይ ፡ በመለከቱ ፡ ኀእግዚእ ፡ ወኀ መንግሥት ፡ ወአሐቲ ፡ ሃይማኖት ፡
ወአሐቲ ፡ ጥምቀት ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ እንተ ፡ ላዕለ ፡
ኵሉ ፡ ወሕይወት ፡ ዘለዓለም ፡ አሜን ። ወዘይጠመቅሂ ፡ ካዕበ ፡ ይ
በል ፡ ከመዝ ፡ እወ ፡ አአምን ፡ ወከመዝ ፡ ያጥምቆ ፡ ወያንብር ፡ እ
ደሁ ፡ ላዕሌሁ ፡ ወላዕለ ፡ ዘይትሐበዮ ፡ ወያጥምቆ ፡ ሯጊዜ ፡ ወያግህ
ድ ፡ ዘንት ፡ ውእቱ ፡ ዘይጠመቅ ፡ ኵሉ ፡ ጊዜ ፡ በጕልቈ ፡ ተጠም
ቀ ። ወእምድኅረሁ ፡ ይበሉ ፡ ሎቱ ፡ ካዕበ ፡ ተአምንሁ ፡ በስመ ፡ እ
ግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዋሕድ ፡ ወልዱ ፡ እግዚአብሔር ፡ አ
ብ ፡ ከመ ፡ ኮነ ፡ ሱበአ ፡ በመንክር ፡ ዘኢይትረከብ ፡ እመንፈስ ፡ ቅዱ
ስ ፡ ወእምእግዝእትነ ፡ ማርያም ፡ ድንግል ፡ ዘእንበለ ፡ ዘርአ ፡ ብ|እ
ሲ ። ወተሰቅለ ፡ በመዋዕለ ፡ ጲላጦስ ፡ ጰንጠናዊ ። ወሞተ ፡ በፈቃ
ዱ ፡ በእንተ ፡ መድኃኒትነ ፡ ወተንሥአ ፡ እምውታን ፡ በሣልስት ፡
ዕለት ፡ ወፈትሐ ፡ ሙቁሐነ ፡ ወዓርገ ፡ ውስተ ፡ ሰማያት ፡ ወነበረ ፡
በየማነ ፡ አብ ፡ ወይመጽእ ፡ ይኩንን ፡ ሕያዋነ ፡ ወሙታነ ፡ በአስተ
ርእዮቱ ፡ ወበመንግሥቱ ። ወተአምንሁ ፡ በመንፈስ ፡ ቅዱስ ፡ ጎር ፡
ወመንጽሔ ፡ ወበቅድስት ፡ ቤተ ፡ ክርስቲያን ። ወተአምንሁ ፡ ትን
ሣኤ ፡ ሥጋ ፡ ዘይከውን ፡ ለኵሉ ፡ ሱበእ ፡ ወመንግሥተ ፡ ሰማያት ፡
ወኵነኔ ፡ ዘለዓለም ። ወያወሥእ ፡ ዘይጠመቅ ፡ በእንተ ፡ ዝንቱ ፡ ኵ
ሉ[1] ፡ እንዘ ፡ ይብል ፡ እወ ፡ አአም[1]ን ፡ በዝንቱ ። ወእምዝ ፡ ሶበ ፡ ዓ
ርገ ፡ እግይ ፡ ይቅብኦ ፡ ቀሲስ ፡ በቅብእ ፡ ዘርቅየት ፡ እንዘ ፡ ይብል ፡
እቀብኦከ ፡ በቅብአ ፡ ቅዱስ ፡ ወእምድኅረሁ ፡ ይልበሱ ፡ አልባሲሆ

[1] ኵሉ and አአመ over erasure.

ሙ ። ወእምድኅረው ፡ ይቤኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወያንብ
ር ፡ ኤጲስ ፡ ቆጶስ ፡ እያሁ ፡ ላዕሌሆሙ ፡ ወይጸሊ ። ወይበል ፡ እግ
ዚአብሔር ፡ ዘረሰይኮሙ ፡ ለእሉ ፡ ድልዋን ፡ ለሕፅበት ፡ ዘዳግም ፡
ልደት ፡ ወለስረየተ ፡ ኃጢአት ፡ ረስዮሙ ፡ ድልዋን ፡ ከመ ፡ ይምል
ኡ ፡ መንፈስ ፡ ቅዱስ ፡ ወለአክ ፡ ወፈኑ ፡ ላዕሌሆሙ ፡ ጸጋ ፡ መንፈ
ስ ፡ ቅዱስ ፡ ከመ ፡ ይትለአኩ ፡ ለፈቃድከ ፡ ስብሐት ፡ ለአብ ፡ ወወ
ልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ እምይእ
ዜ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ። ወእምድኅረው ፡ ወድኖ ፡ ቀሲስ ፡ ው
ስተ ፡ እያሁ ፡ ዘይቶ ፡ ርቱዐ ፡ ይደይ ፡ ውስተ ፡ ርእሰ ፡ ኵሉሙ ፡ እ
ንዘ ፡ ይብል ፡ እትብአክ ፡ በትብእ ፡ ቅዱስ ። በስመ ፡ እግዚአብሔር ፡
አብ ፡ አኃዜ ፡ ኵሉ ፡ ወበክርስቶስ ፡ ኢየሱስ ፡ ወልዱ ፡ ዋሕድ ፡ ወ
መንፈስ ፡ ቅዱስ ፡ | ወጎቲሞ ፡ ለኵሉ ፡ ውስተ ፡ ፍጽሞሙ ፡ የአም fol. 26b.
ኖሙ ፡ ወይበል ፡ እግዚአብሔር ፡ ምስለ ፡ ኵልክሙ ። ወዘተዓት
ፀ ፡ ካዕበ ፡ ይሰጠው ፡ ወይበል ፡ ምስለ ፡ መንፈስከ ። ወእምድኅረ
ዝ ፡ ሰበ ፡ ፈጸሙ ፡ ኵሉ ፡ ለለፅእምዝንቱ ፡ ለይጸለዩ ፡ ምስለ ፡ ኵ
ሉ ፡ ሕዝብ ፡ ወኢይቅድሙ ፡ ጸልዮ ፡ ምስለ ፡ ዓቢይ ፡ ክርስቲያን ፡
አላ ፡ እምድኅረ ፡ ንብሩ ፡ ግብረ ፡ ዘንቤ ፡ ንሕነ ። ወእምድኅረ ፡ ፈጸ
ሙ ፡ ጸልዮ ፡ ይትዋህቡ ፡ ሰላመ ፡ በበይናቲሆሙ ፡ በአፉሆሙ ። ወ
ያብኡ ፡ ዲያቆናት ፡ ቍርባነ ፡ ለኤጲስ ፡ ቆጶስ ፡ ወያእቱት ፡ ኤጲስ ፡
ቆጶስ ፡ ላዕለ ፡ ጎበስት ፡ ወጽዋዕ ፡ ወጎብስት ፡ ከመ ፡ ይኩን ፡ ሥጋ ፡
እግዚእነ ፡ ክረስቶስ ። ወጽዋዕ ፡ ወይን ፡ ቱሩሐ ፡ ከመ ፡ ይኩን ፡ ደ
መ ፡ እግዚእነ ፡ ክርስቶስ ፡ ዝንቱ ፡ ዘተከፅወ ፡ በእንቲአነ ፡ ወበእን
ተ ፡ ኵልነ ፡ ንሕነ ፡ እለ ፡ አመነ ፡ ቦቱ ። ወሐሊብሰ ፡ ወመዓር ፡ ቱሩ
ሐን ፡ በበይናቲሆሙ ፡ ወያስትይዎሙ ፡ እምኔሁ ፡ በእንተ ፡ ተፍጻ
ሜተ ፡ ተስፋ ። ዘአሰፈዎሙ ፡ ለአበዊነ ፡ እንዘ ፡ ይብል ፡ እሁበክ
ሙ ፡ ምድረ ፡ እንተ ፡ ትውሕዝ ፡ ሐሊበ ፡ ወመዓረ ፡ ዝንቱ ፡ ውእ
ቱ ፡ ሥጋሁ ፡ ለእግዚእነ ፡ ክርስቶስ ፡ ዘወሀበነ ፡ ለእለ ፡ ቦቱ ፡ ነአም

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[a] thus abcde.

ን ። ከመ ፣ ሕፃናት ፣ ንኡሳን ፣ እለ ፣ ተወልዱ ፣ እምኔሁ ፣ እለ ፣ አም
ኑ ፣ ቦቱ ፣ ከመ ፣ ይግበር ፣ ዅሉ ፣ መሪረ ፣ ልበ ፣ ጥዑመ ፣ በጣዕመ ፣
ቃሉ ፣ ዘንተ ፣ ዅሉ ፣ ይዋሒ ፣ ኤጲስ ፣ ቆጶስ ፣ ለእለ ፣ ይጠመቁ ። ወ
ማይሰ ፣ ዘቍርባን ፣ አርአያ ፣ በጎብስት ፣ ከመ ፣ ዘውስጥሂ ፣ ብእሲ ፣
ዘውእቱ ፣ ነፍስ ፣ ከማሁ ፣ ዘሥጋ ፣ ወዅሉ ፣ ዝንቱ ፣ ድርሳን ፣ ዘይ
ሁብ ፣ ኤጲስ ፣ ቆጶስ ፣ ለእለ ፣ ይጠመቁ ። ወፈቲቶ ፣ እንከ ፣ ኤጲስ ፣
ቆጶስ ፣ ጎብስተ ፣ ሕይወት ፣ የሀብ ፣ ክፍለ ፣ እምኔሁ ፣ ለለፅ ፣ ወይብ
ል ፣ | ዝንቱ ፣ ጎብስት ፣ ሰማያዊ ፣ ሥጋሁ ፣ ለእግዚእነ ፣ ክርስቶስ ።
ወያውሥእ ፣ ዘይትሜጠ ፣ ወይብል ፣ አሜን ። ወለእመ ፣ ኢሀለው ፣
ቀሳውስት ፣ ዘየአክሉ ፣ የአጎዙ ፣ ዲያቆናት ፣ ጽዋዓተ ፣ ወይቁሙ ፣
በሥርዓት ። ቀዳሚ ፣ ዘመሃር ፣ ወዳግም ፣ ዘሐሊብ ፣ ወዘይሜጡ ፣
ይበል ፣ እግዚአብሔር ፣ አብ ፣ አኃዜ ፣ ዅሉ ። ወሣልስ ፣ ዘወይን ፣
ይበል ፣ ዘይሜጡ ፣ ዝውእቱ ፣ ደሙ ፣ ለእግዚእነ ፣ ኢየሱስ ፣ ክርስ
ቶስ ። ወዘይትሜጠው ፣ ይበል ፣ አሜን ፣ ወአሜን ። ወሰበ ፣ ይት
ሜጠ ፣ ሥጋሁ ፣ ይበል ፣ አሜን ። ወበጎበ ፣ ደምሰ ፣ ይበል ፣ አሜን ፣
ወአሜን ። ሥላሴ ፣ ዝውእቱ ፣ እንከ ፣ ከመ ፣ ይኩን ፣ ወይጽህቅ ፣
ፅፅ ፣ አሠንዮ ፣ ምግባር ፣ ዘያሠምር ፣ ለእግዚአብሔር ፣ እንዘ ፣ የሐ
ዩ ፣ በርትዕ ፣ ወይፀመድ ፣ ለቤተ ፣ ክርስቲያን ። ዘንተ ፣ ትምህርተ ፣
እንዘ ፣ ይገብር ። ወእንዘ ፣ ይዌስክ ፣ መልእክተ ፣ እግዚአብሔር ፣ ዘ
ንተ ፣ መሀርናክሙ ፣ ዘያግህድ ፣ በእንቲ ፣ ጥምቀት ፣ ወሥርዓተ ፣
ቍርባን ። ወናሁ ፣ ፈጸምነ ፣ ትምህርተ ፣ ዘንሁበክሙ ፣ በእንተ ፣ ት
ንግኤ ፣ ሥጋ ፣ ወዘተርፈ ፣ ከማሁ ፣ ጽሑፍ ፣ ወለእመ፬ ፣ ዘተርፈ ፣
ምንትኒ ፣ ይደሉ ፣ ዘከሮቶ ፣ ወይዘክሮ ፣ ኤጲስ ፣ ቆጶስ ፣ ወየሀብ ፣ ለ
እለ ፣ ይትሜጠው ፣ ወይነሥኡ ፣ ወኢያእምርዎ ፣ ዘእንበለ ፣ ምእመ
ናን ፣ ለዝንቱ ፣ አላ ፣ እምድኅረ ፣ ይትሜጠው ፣ ወይነሥኡ ፣ ቅድ
መ ፣ ዘንተ ፣ በረከተ ፣ ቅድስተ ። ዘይቤላ ፣ ዩሐንስ ፣ እስመ ፣ ጽሑ
ፍ ፣ ላዕሌሃ ፣ ስም ፣ ሐዲስ ፣ አልቦ ፣ ዘየአምራ ፣ ፩ሂ ፣ ዘእንበለ ፣ ዘይ
ትሜጠው ፣ በረከተ ። ወበሰንበት ፣ ወበእሑድ ፣ ሰንበት ፣ ለእመ ፣
ይትከሀሉ ፣ ኤጲስ ፣ ቆጶስ ፣ በእደ ፣ ዚአሁ ፣ ለሊሁ ፣ ይመጡ ፣ ለዝ

ነግዚአብሔር ፡ አብ ፡ በተግባሩ ፡ እስመ ፡ ተግባሩ ፡ ንሕነ ፡ ለእመ ፡
ነ ፡ ንጹሐነ ። በእንተ ፡ ሀብት ፡ ለድውያን ፡ ዲያቆን ፡ በምንጸቤ ፡
ሀብ ፡ ፅትበት ፡ ለድውያን ፡ በጸሀቅ ፡ ለእመ ፡ ኢሀሎ ፡ ቀሲስ ፡ ው
ብሰ ፡ መጠነ ፡ መፍትው ፡ ውእቱ ፡ ከመ ፡ ይንግኢ ፡ ዘተከፍለ ፡ የ
ዘት ፡ ወበሀየ ፡ ይጐልቱ ፡ በእንተ ፡ ዘንሥኡ ፡ ይትለአኩ ፡ ጽሁ
ኮ ፡ የሀቡ ፡ አውሉጊያ ፡ ለእመበ ፡ ዘንሥአ ፡ ለይሰድ ፡ ለግንስብ ፡
ወልድይ ፡ ወለዘያስተራክብ ፡ በቤተ ፡ ክርስቲያን ፡ በፅለታ ፡ ለይ
ሰድ ፡ ወለእመ ፡ ኢወሰደ ፡ በፅለቱ ፡ ወበሳኒታ ፡ ወሲከ ፡ እምዚአሁ ፡
ኮነ ፡ ይሰድ ። እስመ ፡ ነበረ ፡ ጎቤሁ ፡ ጎብስተ ፡ ነጻይ ። በእንተ ፡
መባእ ፡ መታትው[1] ፡ በድራረ ፡ ማኅበር ። እንዘ ፡ ኤጲስ ፡ ቆጶስ ፡ ሀ
ኮ ፡ ሰርክ ፡ ከሮኖ ፡ ዲያቆን ፡ ማኅቶተ ፡ ያብእ ፡ ወቀሚሞ ፡ ማእከለ ፡
ተልሙ ፡ መሃይምናን ፡ እንዘ ፡ ሀለው ፡ ያእዜት ፡ ወይቅድም ፡ አም
ኖ ፡ ከመዝ ፡ እንዘ ፡ ይብል ፡ ኤጲስ ፡ ቆጶስ ፡ እግዚአብሔር ፡ ምስ
ለ ፡ ኵልክሙ ። ወሕዝብኒ ፡ ይብሉ ፡ ምስለ ፡ መንፈስከ ። ወይብል ፡
ኤጲስ ፡ ቆጶስ ፡ ነአኵቶ ፡ ለእግዚአብሔር ። ወይብሉ ፡ ሕዝብ ፡ ርቱ
ዕ ፡ ወጽድቅ ፡ | ወፅበይ ፡ ወልፅልና ፡ ምስለ ፡ ስብሐት ፡ ሎቱ ፡ ይደ
ኑ ። ወአልፅሉ ፡ አልባቢክሙ ፡ ኢይብሉ ፡ እስመ ፡ በጊዜ ፡ ቍርባ
ኑ ፡ ይትበህል ፡ ወይጼሊ ፡ ከመዝ ፡ እንዘ ፡ ይብል ፡ ነአኵተከ ፡ እግ
ዚአብሔር ፡ በወልድከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ እስመ ፡ አ
በራህከ ፡ ለነ ፡ ብርሃነ ፡ ከሚተከ ፡ ዘኢይማስን ፡ ፈጺመነ ፡ እንከ ፡ ኑ
ኑ ፡ ፅለት ፡ ወበጸሐነ ፡ ውስተ ፡ ቀዳሚ ፡ ሌሊት ፡ ወጸጊበነ ፡ ዘዕለት
ኒ ፡ ብርሃን ፡ ዘፈጠርከ ፡ ለጽጋብነ ። ወይእዜኒ ፡ ኢኃጢአነ ፡ ዘሰር
ነ ፡ ብርሃነ ፡ በዘዚአከ ፡ ጸጋ ፡ ንቁድስከ ፡ ወንሴብሐከ ፡ በወልድከ ፡
የሕድ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘበቱ ፡ ለከ ፡ ምስሌሁ ፡ ስ
ብሐት ፡ ወእጎዝ ፡ ወክብር ፡ ምስለ ፡ መንፈስ ፡ ቅዱስ ፡ ይእዜኒ ፡ ወ
ለልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወይብል ፡ ኵሉ ፡ አሜን ።
ወተንሢኦሙ ፡ እንከ ፡ እመድኅረ ፡ ድራር ፡ ጸሊዮሙ ፡ ይቂታን ፡

[1] አ and ትው omitted.

ተዝ ፡ መፍትው ፡ ከመ ፡ ይብልው ፡ በፍርሃት ፡ ወበዓትም ፡ ዘየአክ
ል ፡ ወኢይስክሩ ፡ ወይብልው ፡ ወይስትዩ ፡ በሥርዓት ፡ ወኢይስተ
ዩ ፡ እስከ ፡ ይሰክሩ ፡ ከመ ፡ ኢይግለቅምው ፡ ሰብእ ። ወኢይሕሠን ፡
ዘጸውያመ ፡ በእንተ ፡ ዕበዶሙ ፡ አላ ፡ በሕቱ ፡ ይጸልዩ ፡ ከመ ፡ ይብ
ኡ ፡ ቅዱሳን ፡ ውስተ ፡ ቤት ፡ እስመ ፡ ይቤ ፡ አንትሙ ፡ ውእቱ ፡ ፄ
ው ፡ ለምድር ፡ ናሁ ፡ ወህበከሙ ፡ ድኅረ ፡ ኵሎሙ ፡ ምስሌሁ ። ከ
መ ፡ ትንሥኡ ፡ እምኔሁ ፡ ክፍለከሙ ፡ ወባሕቱ ፡ ብልው ፡ በዓትም ፡
ወስትዩ ፡ በዓትም ፡ ከመ ፡ ይትርፍ ። ወዘተርፈ ፡ እምኔከሙ ፡ ከመ ፡
ይፈኑ ፡ ውእቱሂ ፡ ዘጸውዓከሙ ፡ ለዘፈቀደ ፡ ወይበል ፡ እስመ ፡ ተረ
ፈ ፡ ቅዱሳን ፡ ውእቱ ፡ ዝንቱ ፡ መብልዕ ፡ ወዝንቱ ፡ ስቴ ፡ ወይትፈ
ሥሐ ፡ ውእቶሙ ፡ በበኣትከሙ ፡ ኅቤሆሙ ። ወይብልው ፡ ትረፋ
ቲከሙ ፡ ወይቤሉ ፡ ዝንቱ ፡ መብልዕ ፡ ተረፈ ፡ ቅዱሳን ፡ ወይትፈሥ
ሐ ፡ በምጽአትከሙ ፡ እንዘ ፡ ይበልው ። ወከዕበ ፡ እለ ፡ ተጸውዑ ፡
ይብልው ፡ ዘእንበለ ፡ ወከሀ ፡ አላ ፡ ሰበ ፡ ያበውሀ ፡ ኤጲስ ፡ ቆጶስ ፡
ይትናገሩ ፡ ወይስአሉ ፡ ዘኮነ ፡ ወይሰጠው ፡ ወእምዝ ፡ ፈጺሞ ፡ ነጊ
ሮቶሙ ፡ ኵሉ ፡ ዘኮነ ፡ ዘፈቀደ ፡ ተስእሎቶሙ ። ወከዕበ ፡ ያርምሙ ፡
በዓትም ፡ እስከ ፡ ካዕበ ፡ ይሴአሎሙ ፡ ኤጲስ ፡ ቆጶስ ፡ ውስተ ፡ ድራ[1]
ር ፡ እመሰ ፡ ዘእንበለ ፡ ኤጲስ ፡ ቆጶስ ፡ ውስተ ፡ ድራር ፡ ይሄልው ፡
ምእመናን ፡ አው ፡ እምቀሲስ ፡ አው ፡ ዲያቆን ፡ ይንሥኡ ፡ ውእቶ
ሙ ፡ | አውሎጊያ ፡ በእድ ። ወከማሁ ፡ ንኡሰ ፡ ክርስቲያንሂ ፡ ይን
ሥኡ ፡ እምኅብስት ፡ ክፍለ ፡ ርቱየ ። ወለእመ ፡ ኮኑ ፡ ሕዝባውያን ፡
በበይናቲሆሙ ፡ ይብልው ፡ በአርምሞ ፡ ወለሕዝባውያንሰ ፡ ኢመፍ
ትው ፡ ሎሙ ፡ ይግበሩ ፡ አውሎጊያ ። ወእንዘ ፡ የአኩቱ ፡ ይብልው ፡
በበልቦ ፡ በስመ ፡ እግዚአብሔር ፡ ወይስተዩ ፡ በዓትም ፡ እንዘ ፡ ይጼ
ውው ፡ ስሞ ፡ ለእግዚአብሔር ፡ እስመ ፡ ከመዝ ፡ ይደሉ ፡ ለእግዚአ
ብሔር ፡ ከመ ፡ ቀናእያን ፡ ንኩን ፡ በኀበ ፡ አሕዛብኒ ፡ ኵልነ ፡ ፅሩያ
ነ ፡ ወጽምዋነ ፡ ወንጹሓነ ፡ ዘእንበለ ፡ ነውር ፡ እስመ ፡ ይትፈሣሕ ፡

[1] ራ ዐ. ቀ.

ራት ፡ ያጽግቦን ፡ ወይፈንዎን ፡ ዘእንበለ ፡ ይዎሲ ። ወለእመሰ ፡ ኢ ይክል ፡ በእንተ ፡ ሥዩማን ፡ እለ ፡ ተጸውዑ ፡ የሀቦን ፡ መባልዕተ ፡ ወወይነ ፡ ውሂቦ ፡ ይፈንዎን ፡ ሶቤሃ ። ወለሊሆን ፡ በከመ ፡ ይፈቅዳ ፡ ይግበራ ፡ በአብያቲሆን ።

40. ትእዛዝ ፡ ፬ ፡ በእንተ ፡ ሥርዓተ ፡ ሀብት ፡ ዘሐዋርያት ፡ ዘ በእንተ ፡ ቃልሰ ፡ ርቱዓ ፡ ጸሐፍነ ፡ በእንተ ፡ ጸጋት ፡ መጠነ ፡ ጸገወ ነ ፡ እግዚአብሔር ፡ እግዚእነ ፡ በዘዚአሁ ፡ ምክር ፡ ቅድመ ፡ ወሀቦ ፡ ለሰብእ ፡ እንዘ ፡ ያቄርብ ፡ ጎቤሁ ፡ እንተ ፡ ተስሕተት ፡ አምሳለ ፡ ወ ይእዜሰ ፡ ፍቁር ፡ ወልዱ ፡ ዘውስተ ፡ ዙሎሙ ፡ ቅዱሳን ፡ መጺእነ ፡ ውስተ ፡ ርእስ ፡ ለመጥዎ ፡ እንተ ፡ ትደሉ ፡ ውስቴ ፡ አ|ብያተ ፡ ክር ስቲያናት ፡ በጸሐነ ፡ ከመ ፡ ሠናየ ፡ ይትመሀሩ ፡ እንተ ፡ ሀለወት ፡ እ ስከ ፡ ይእዜ ፡ መጠምሙ ፡ ወዓቂቦሙ ፡ ሥርዓተን ፡ ወአእሚርሙ ፡ ዙሉ ፡ ጽኑዓነ ፡ ይኩኑ ፡ በእንተ ፡ ተራክቦቶሙ ፡ ይእዜ ፡ በኢያእም ር ፡ ድኅፀ ። ወእለሰ ፡ ኢያእመሩ ፡ እንዘ ፡ ይሁብ ፡ መንፈስ ፡ ቅዱ ስ ፡ ፍጽምተ ፡ ጸጋ ። ለእለ ፡ በርትዕ ፡ የአምኑ ፡ ከመ ፡ ያእምሩ ፡ እ ር ፡ መፍትው ፡ ይመጥው ። ወይዕቀቡ ፡ እለ ፡ ውስተ ፡ ቤተ ፡ ክርስ ቲያን ፡ ይቀውሙ ፡ በእንተ ፡ ሥርዓተ ፡ ጥምቀት ፡ እለ ፡ ይጠመቁ ፡ ከመ ፡ ውእቱ ፡ ውስተ ፡ ምጥማቅት ፡ ይባኡ ፡ ወየሀቡ ፡ አስማቲ ሆሙ ። ወእምዝ ፡ ቅድመ ፡ ይሕትቱ ፡ ሕይወቶሙ ፡ ለእመ ፡ ተድ ላሆሙ ፡ ውእቱ ፡ ለጥምቀት ፡ ወለእመ ፡ አንበቡ ፡ መጻሕፍተ ። ወ ለእመ ፡ መዝሙረኛ ፡ ተመሀሩ ፡ ወከመዝ ፡ ይትሐበይዎ ፡ ለዘ ፡ ይጠ መቅ ፡ ወከመዝ ፡ አንከ ፡ ይትሐበይ ፡ እንዘ ፡ የአምር ፡ ከመ ፡ ታለ ፡ ያንብእ ፡ በዕለተ ፡ ደይን ፡ በእንቲአሁ ፡ ወያትሉ ፡ እንዘ ፡ ጸሎተ ፡ እምድኅረ ፡ ሐተታ ፡ እንዘ ፡ ይብል ፡ ከመዝ ። ጸሎት ፡ በእንተ ፡ እ ለ ፡ ወሀቡ ፡ አስማቲሆሙ ፡ መፍቀሬ ፡ ሰብእ ፡ ወመሐረ ፡ ወላዲ ፡ ፀረከት ፡ መሐሪ ፡ ዘልግዱ ፡ ኂሩት ፡ ወለዙሉ ፡ በረከት ፡ ፈልፈል ፡ አንተ ፡ ዘኢሀሎ ፡ ውስተ ፡ ዘሀሎ ፡ ገበርከ ፡ በፅ ፡ ዘተገብረ ፡ ዕበየ ፡ ወሀብከ ፡ ወመኪን ፡ አንተ ፡ ትክል ፡ አፍልሶ ፡ ወአእትቶ ። ይእዜኒ ፡ እግዚኦ ፡ አእትቶ ፡ ወአፍልሶ ፡ ለዝንቱ ፡ ገብርከ ፡ እምእከይ ፡ ወ

ወደናግል ፡ ይበሉ ፡ መዝሙራተ ። ወእምድኅረዝ ፡ ዲያቆን ፡ ቱሱ ሐ ፡ ጽዋኅ ፡ ዘጽርስርራ ፡ እንዘ ፡ ይእኅዝ ፡ ይበል[1] ፡ መዝሙረ ፡ እ ምዘ ፡ ጽሑፍ ፡ ውስቴቱ ። ሃሌ ፡ ሉያ ፡ ወእምድኅረዝ ፡ ቀሲስ ፡ እ ምዘ ፡ አዘዘ ፡ ወከማሁ ፡ እምውስተ ፡ ዝክቱ ፡ መዝሙራት ። ወእም ድኅረዝ ፡ ኤጲስ ፡ ቆጶስ ፡ አቅሪበ ፡ ጽዋኅ ፡ ዘይደሉ ፡ ለጽዋዕ ። መ ዝሙረ ፡ ይበል ። ሃሌ ፡ ሉያ ፡ ወይበሉ ፡ ዅሎሙ ፡ ሰበ ፡ ያንብቡ ፡ መዝሙራተ ። ሃሌ ፡ ሉያ ፡ ዘውእቱ ፡ ብሂል ፡ ንወድሶ ፡ ለዘሀሎ ፡ እግዚአብሔር ፡ ልዑል ። ስቡሕ ፡ ወውዱስ ፡ ዘኅረረ ፡ ዅሉ ፡ ዓለ መ ፡ በአሐቲ ፡ ቃል ። ወከመዝ ፡ ተሰሊጦ ፡ መዝሙር ፡ ያእኵት ፡ ዲበ ፡ ጽዋዕ ፡ ወእምፍርፋራትኒ ፡ የሀብ ፡ ለዅሎሙ ፡ መሃይምናን ፡ ወእንዘ ፡ ይዴረሩ ፡ ምእመናን ፡ ይንሥኡ ፡ እምውስተ ፡ እደ ፡ ለ
ፈ. 27 b. ኤጲስ ፡ ቆጶስ ፡ ጎብስተ ፡ ንስቲተ ፡ ዘእንበለ ፡ | ይፈትቱ ፡ ዘዚአሆሙ ፡ ጎብስተ ፡ እስመ ፡ አውሉጊያ ፡ ይእቲ ፡ ወአከ ፡ ዘአኩቴት ፡ ከመ ፡ እግዚእነ ።

38. ትእዛዝ ፡ ፴፰ ፡ ወሶበ ፡ ይትናገር ፡ ኤጲስ ፡ ቆጶስ ፡ ለያርም ም ፡ ዅሉ ፡ ፩፩ ፡ ወእመ ፡ ኢሀሎ ፡ ኤጲስ ፡ ቆጶስ ፡ ይንሥኡ ፡ ጎብስ ተ ፡ በረከት ፡ እምቀሲስ ፡ እው ፡ እምዲያቆን ። ወሶበ ፡ ይትናገር ፡ ኤጲስ ፡ ቆጶስ ፡ ለያርምሙ ፡ ዅሎሙ ፡ ወኢያውሥእ ፡ ቃለ ፡ ከል እ ፡ ለካልኡ ። እስመ ፡ ይሴአሎሙ ፡ ኤጲስ ፡ ቆጶስ[2] ፡ ወለእመ ፡ ኤ ጲስ ፡ ቆጶስ ፡ አላ ፡ ምእመናን ፡ ባሕቲቶሙ ፡ ሀለው ፡ ጎበ ፡ ምሳሕ ፡ ይንሥኡ ፡ አውሉጊያ ፡ እምእደ ፡ ቀሲስ ፡ ለእመ ፡ ሀሉ ፡ ወለእመ ፡ ኢሀሉ ፡ ቀሲስ ፡ ይንሥኡ ፡ እምእደ ፡ ዲያቆን ፡ ወንኡሰ ፡ ክርስቲ ያንኒ ፡ ይንሥኡ ፡ ጎብስቱ ፡ ክፍሎሙ ፡ ርቱየ ። ወለእመ ፡ ኮኑ ፡ ሕ ዝባውያን ፡ በባሕቲቶሙ ፡ ይብልዑ ፡ በጽምዉ ። ወለሕዝባውያን ሰ ፡ ኢይደልዎሙ ፡ ይግበሩ ፡ አውሉጊያ ።

39. ትእዛዝ ፡ ፴፱ ፡ በእንተ ፡ ምሳሐ ፡ መዓስብ ፡ ወለእመበ ፡ ዘፈቀደ ፡ ፩ ፡ በዅሉ ፡ ጊዜ ፡ ይጸውዖን ፡ ለመዓስባት ፡ ወዘኮና ፡ እቤ

[1] በ o. e. [2] om. ቆጶስ ፡

ራት ፡ ያጽግቦን ፡ ወይፈንዎን ፡ ዘእንበለ ፡ ይዎሲ ። ወለእመሰ ፡ ኢ ይክል ፡ በእንተ ፡ ሥዩማን ፡ እለ ፡ ተጸውዑ ፡ የሀቦን ፡ መባልዕተ ፡ ወወይነ ፡ ውሂቦ ፡ ይፈንዎን ፡ ሰቤሃ ። ወለሊሆን ፡ በከመ ፡ ይፈቅዱ ፡ ይግበሩ ፡ በአብያቲሆን ።

40. ትእዛዝ ፡ ፬ ፡ በእንተ ፡ ሥርዓተ ፡ ሀብት ፡ ዘሐዋርያት ፡ ዘ በእንተ ፡ ቃልሰ ፡ ርቱዓ ፡ ጸሐፍነ ፡ በእንተ ፡ ጸጋት ፡ መጠነ ፡ ጸገወ ነ ፡ እግዚአብሔር ፡ እግዚእነ ፡ በዘዚአሁ ፡ ምክር ፡ ቅድመ ፡ ወሀቦ ፡ ለሰብእ ፡ እንዘ ፡ ያቁርብ ፡ ጎቤሁ ፡ እንተ ፡ ተስሕተት ፡ አምሳለ ፡ ወ ይእዜሰ ፡ ፍቁር ፡ ወልዱ ፡ ዘውስተ ፡ ዙሎሙ ፡ ቅዱሳን ፡ መጺአነ ፡ ውስተ ፡ ርእስ ፡ ለመጥዎ ፡ እንተ ፡ ትደሉ ፡ ውስቴ ፡ አ|ብያተ ፡ ክር ስቲያናት ፡ በጸሐነ ፡ ከመ ፡ ሠናየ ፡ ይትመሀሩ ፡ እንተ ፡ ሀለወት ፡ እ ስከ ፡ ይእዜ ፡ መጠምሙ ፡ ወዓቂበሙ ፡ ሥርዓተን ፡ ወአእሚርሙ ፡ ዙሉ ፡ ጽኑዓን ፡ ይኩኑ ፡ በእንተ ፡ ተራክቦቶሙ ፡ ይእዜ ፡ በኢያእም ሮ ፡ ድኅፀ ። ወእለሰ ፡ ኢያእመሩ ፡ እንዘ ፡ ይሁብ ፡ መንፈስ ፡ ቅዱ ስ ፡ ፍጽምተ ፡ ጸጋ ። ለእለ ፡ በርትዕ ፡ የአምኑ ፡ ከመ ፡ ያእምሩ ፡ እ ሮ ፡ መፍትው ፡ ይመጥው ። ወይዕቀቡ ፡ እለ ፡ ውስተ ፡ ቤተ ፡ ክርስ ቲያን ፡ ይቀውሙ ፡ በእንተ ፡ ሥርዓተ ፡ ጥምቀት ፡ እለ ፡ ይጠመቁ ፡ ከመዝ ፡ ውእቱ ፡ ውስተ ፡ ምጥማቅት ፡ ይበኡ ፡ ወየሀቡ ፡ አስማቲ ሆሙ ። ወእምዝ ፡ ቅድመ ፡ ይሕትቱ ፡ ሕይወቶሙ ፡ ለእመ ፡ ተድ ላሆሙ ፡ ውእቱ ፡ ለጥምቀት ፡ ወለእመ ፡ አንበቡ ፡ መጻሕፍተ ። ወ ለእመ ፡ መዝሙረኒ ፡ ተመሀሩ ፡ ወከመዝ ፡ ይትሐበይዎ ፡ ለዘ ፡ ይጠ መቅ ፡ ወከመዝ ፡ እንከ ፡ ይትሐበይ ፡ እንዘ ፡ የአምር ፡ ከመ ፡ ቃለ ፡ ያገብእ ፡ በዕለተ ፡ ደይን ፡ በእንቲአሁ ፡ ወያትሉ ፡ እንዘ ፡ ጸሎተ ፡ እምድኅረ ፡ ሐተታ ፡ እንዘ ፡ ይብል ፡ ከመዝ ። ጸሎት ፡ በእንተ ፡ እ ለ ፡ ወሀቡ ፡ አስማቲሆሙ ፡ መፍቀሬ ፡ ሰብእ ፡ ወመሐረ ፡ ወላዴ ፡ በረከት ፡ መሐሪ ፡ ዘልግዱ ፡ ኂሩት ፡ ወለዙሉ ፡ በረከት ፡ ፈልፈል ፡ አንተ ፡ ዘኢሀሎ ፡ ውስተ ፡ ዘሀሎ ፡ ገበርከ ፡ በእ ፡ ዘተገብረ ፡ ዕበየ ፡ ወሀበከ ፡ ወመከን ፡ እንተ ፡ ትክል ፡ አፍልሶ ፡ ወአእትቶ ። ይእዜኒ ፡ እግዚኦ ፡ አእትቶ ፡ ወአፍልሶ ፡ ለዝንቱ ፡ ገብርከ ፡ እምእከይ ፡ ው

ስተ ፡ ኂሩት ፡ ወጸግዎ ፡ ትውልደ ፡ ይረስ ፡ ዘበሰማያት ፡ በረከተ ፡
ከመ ፡ እንከ ፡ ግሙራ ፡ ውሉደ ፡ ኢይኩን ፡ ዘሥጋ ፡ አላ ፡ በአማን ፡
በትእዛዝከ ፡ የሀሉ ፡ በጸወልድከ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ዘቦቱ ፡ ለከ ፡ | ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወ
እኂዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ጸሎት ፡
በእንተ ፡ እለ ፡ ወሀቡ ፡ አስግቲሆሙ ። ወከዕበ ፡ ናስተበቍዕ ፡ ዘሰ
ሎ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየ
ሱስ ፡ ክርስቶ[1]ስ ፡ በእንተ ፡ እለ ፡ ወሀቡ ፡ አስግቲሆሙ ፡ ከመ ፡ ይ
ክሥት ፡ እዝኖ ፡ ልቦሙ ፡ ወያብርህ ፡ አዕይንቲ ፡ ልቡናሆሙ ፡ ወየህ
ቦሙ ፡ ብርሃነ ፡ አእምሮ ፡ ዘለምሕረት ፡ ሥልጣን ፡ ቦቱ ፡ እግዚአብ
ሔር ፡ አምላክነ ። ወይበል ፡ ዲያቆን[2] ፡ ጸልዩ ፡ በእንተ ፡ እለ ፡ ወሀ
ቡ ፡ አስግቲሆሙ ። ወኤጲስ ፡ ቆጶስ ፡ ይበል ። እግዚአብሔር ፡ ዘ
ኵሉ ፡ ትእኅዝ ፡ ዘአንተ ፡ ጸዋዕከ ፡ አግብርቲከ ፡ እለ ፡ ወሀቡ ፡ አስ
ግቲሆሙ ፡ እምጽልመት ፡ ውስተ ፡ ብርሃን ፡ ወእምኢያእምሮ ፡ ው
ስተ ፡ አእምሮ ፡ አማን ፡ ኵሉ ፡ ተረፈ ፡ ጣዖት ፡ ደምስስ ፡ እምኅሊ
ናሆሙ ፡ ሕገከ ፡ ወትእዛዘከ ፡ ሚጦ ፡ ውስተ ፡ ልቦሙ ፡ ወወሀቦሙ ፡
አእምሮ ፡ ዘመፍትው ፡ ክፍል ፡ ኪያሆሙ ፡ ወኪያሆን ፡ ኅፀበተ ፡
ጻግሙ ፡ ልደት ፡ ለስርየተ ፡ ኃጢአት ፡ ግኅፈዶ ፡ ዘቅዱስ ፡ መንፈስ ፡
ረስዮሙ ፡ በእግዚእነ ፡ ክርስቶስ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡
ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኂዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለ
መ ፡ ዓለም ፡ አሜን ። ጸሎት ፡ ርቅየት ፡ ዘያመጽኡ ፡ ኅብስተ ፡ ወግ
የ ፡ ወእመ ፡ አከ ፡ ቅብኣ ፡ ለባርኮ ፡ በቅድስት ፡ ኃ ፡ እምድኅረ ፡ ሐ
ተታ ፡ ለእለ ፡ ሀለው ፡ ይጠመቁ ። እግዚአብሔር ፡ እግዚእየ ፡ ኢየ
ሱስ ፡ ክርስቶስ ፡ መፍቀሬ ፡ ሰብእ ፡ ዘባሕቲትከ ፡ አቅረቡ ፡ ወተአም
ር ፡ አንተ ፡ ወለእለሂ ፡ ይክሉ ፡ ተናግሮ ፡ ዕበየ ፡ ኵሀሩ ፡ ለአብ ፡ ወ
fol. 28 a. ለፍጥረትከ ፡ ወራቴ ፡ አንተ ፡ ሊቀ ፡ ካህናት ፡ ለኵሉ ፡ ዘነፍ | ስ ፡ ወ
ፈውስ ፡ ለእለ ፡ የሐሙ ፡ ዘትትቄደስ ፡ እምኅበ ፡ ቅዱሳን ፡ ስምከ ፡

[1] ክርስቶ o. e. [2] om. ቆን.

ዘይበርህ ፡ ስምከ ፡ ኃያል ፡ ይብራህ ፡ ውስተ ፡ ትብእ ፡ ወግይ ፡ ወጎ
ብስት ፡ ወግበርሙ ፡ ይኩኑ ፡ መድኃኒተ ፡ ወፈውሰ ፡ ወመንጽሔ ፡
ለእለ ፡ አበሱ ፡ በሃይማኖት ፡ እስመ ፡ ስምከ ፡ ትንሣኤ ፡ ውእቱ ፡
ለነ ፡ ወመቤዝው ፡ ርእየተ ፡ ወቅድሳተ ፡ ወለከ ፡ ስብሐት ፡ ወለቅዱ
ስ ፡ አቡከ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።
ወይትመሀር ፡ እንከ ፡ ዘይበውእ ፡ ውስተ ፡ ጥምቀት ፡ ትእዛዘ ፡ እን
ዘ ፡ ይነሥእ ፡ እር ፡ መፍትው ፡ በጥዩቅ ፡ ይሕየው ፡ ከመ ፡ ዘሀሎ ፡
ይክፍሎ ፡ ዘቅዱስ ፡ መንፈስ ፡ ወይኩኖ ፡ ለቤዛ ፡ እንዘ ፡ ይብልዕ ፡
እንተ ፡ ጸብሐት ፡ ይበርክ ፡ ጎብስተ ፡ ወግየ ፡ ወይትቀባእ ፡ እምቅብ
እ ፡ እስከ ፡ ሶበ ፡ ይክፍሎ ፡ ዘንተ ፡ ጸጋ ፡ ቅዱስ ፡ ጥምቀት ፡ እንዘ ፡
እንከ ፡ ሀሎ ፡ ይምጻእ ፡ ውስተ ፡ ጥምቀት ፡ ይንሣእ ፡ ኪያሁ ፡ ዘሀ
ሎ ፡ ያጥምቆ ፡ ወይሚጦ ፡ እንከ ፡ መንገለ ፡ ዓረብ ፡ እዴሁ ፡ ዘየማ
ን ፡ ወእመሂ ፡ ጸሆን ፡ እደዊሁ ፡ ስፋሐተ ፡ ይኩና ። ወገጹ ፡ ዘአንጻ
ረ ፡ መንገለ ፡ ምሥራቅ ፡ ዘእንበለ ፡ ፍርሃት ። ወእመሰ ፡ ከነ ፡ ልሒ
ቀ ፡ ለሊሁ ፡ ይትናገር ፡ ወበእንተሰ ፡ ሕፃን ። ተናግሮ ፡ ዘኢይክል ፡
ወእመሂ ፡ ድውይ ፡ አብ ። ምእመን ፡ ወእም ፡ ግእምንት ፡ ይትናገ
ሩ ፡ ወእመ ፡ አከ ፡ አዝማድ ፡ ከማሁ ፡ ምእመናን ፡ ወምእመናት ፡
ወያውጥዝ ፡ እንዘ ፡ ሀለወ ፡ ዕራቆ ፡ ውስተ ፡ ማይ ፡ ዘእንበለ ፡ ፍርሃ
ት ፡ እንዘ ፡ ይብል ፡ ከመዝ ። ጸሎተ ፡ ቀዳሚት ፡ በእንተ ፡ ጥምቀት ፡
ዲበ ፡ ማይ ፡ ዘሀሎ ፡ እግዚአብሔር ፡ እግዚእየ ፡ ዘሠሉ ፡ ትእጎዝ ፡
ዘገበርከ ፡ ሰማየ ፡ ወምድረ ፡ ወባሕረ ፡ ወኵሉ ፡ ዘውስቴቶሙ ፡ ዘገ
በርከ ፡ ለሰብእ ፡ በዘኢአከ ፡ አርአያ ፡ | ወአምሳል ፡ ዘቶሳሕከ ፡ ወደ
መርከ ፡ ዘኢይመውት ፡ ምስለ ፡ ዘይመውት ፡ ዘሕያው ፡ ሰብእ ፡ እ
ምኂሆሙ ፡ ገቢረከ ፡ ዘጎሠቶ ፡ ወሀብከ ፡ ለዘተገብረ ፡ ሥጋ ፡ ወነፍ
ስኒ ። ዘአጎደርከ ፡ ውስቴቱ ፡ ይእዜኒ ፡ ሁከ ፡ ዘንተ ፡ ግየ ፡ ወምላ
እ ፡ ላዕሌሁ ፡ ቅዱሰ ፡ መንፈስከ ፡ ይኩን ፡ ግየ ፡ ወመንፈሰ ፡ ለዳግ
ም ፡ ልደት ፡ ለእለ ፡ ሀለምሙ ፡ ይጠመቁ ፡ ግበር ፡ ቅድስተ ። ወረስ
ዮሙ ፡ ይኩኑ ፡ ውሉደ ፡ ወእዋልደ ፡ ለቅዱስ ፡ ስምከ ፡ ሕፅበሙ ፡
በማይ ፡ ወአጥበዮሙ ፡ በመንፈስ ፡ ቅዱስ ፡ በምጽአተ ፡ እግዚእነ ፡

ክርስቶስ ፡ ወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ስብሐት ፡ ወእጎዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ጸሎተ ፡ ርቅየተ ፡ ማይ ፡ እግዚአብሔር ፡ ዘለዓለም ፡ ማእምር ፡ ዘጎቡኤ ፡ ንስእለከ ፡ ወናስተበቍዓከ ፡ ፈኑ ፡ መንፈሰከ ፡ ቅዱሰ ፡ ወኃይለከ ፡ ዲበዝ ፡ ማይ ፡ ወሚጦ ፡ ወቀድሶ ፡ ወበርከ ፡ ወረስዮ ፡ ላዕለ ፡ ኵሉ ፡ እንተ ፡ ትትቃረን ፡ ግብር ፡ ላዕለ ፡ ኵሉ ፡ ሰገላት ፡ ወሥራያት ። ወለእለሂ ፡ በስታይ ፡ ወለእለሂ ፡ በንዝኅት ፡ ወእመሂ ፡ በዘከነ ፡ ግበር ፡ ረስዮ ፡ ለፈውስ ፡ ወለሕይወት ፡ ለዘይነሥእ ፡ እምኔሁ ፡ በአሚን ፡ ወበስብሐተ ፡ ፩ወልድከ ፡ ፍቁር ፡ እስመ ፡ ለከ ፡ ይእቲ ፡ ስብሐት ፡ ወእጎዝ ፡ ምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ጸሎተ ፡ ዘቅዱስ ፡ ማያት ፡ ዘዮርዳኖስ ፡ ዘቱሱሕ ፡ በመዓዛ ። ቀዊሞ ፡ ካህን ፡ መንገለ ፡ ጽባሕ ፡ ምስለ ፡ ዘይደሉ ፡ አስኬማ ። ወእንዘ ፡ ሥዩማን ፡ በበመትሎሆሙ ፡ ይቀውሙ ፡ እንዘ ፡ ያስተጋሉ ፡ ይበል ፡ ቅድመ ፡ ፈጺሞ ፡ ዘልግደ ፡ ጸሎት ፡ ዘሀሎ ፡ እግዚአብሔር ፡ እግዚእየ ፡ ዘኵሉ ፡ ትእኅዝ ፡ ዘእንተ ፡ ገበርከ ፡ ሰማ|የ ፡ ወምድረ ፡ ወባሕረ ፡ ወኵሉ ፡ ዘውስቴቶሙ ፡ ወእንተ ፡ ገበርከ ፡ ለሰብእ ፡ በአርአያከ ፡ ወበአምሳሊከ ። ወእንበር ከ ፡ ውስተ ፡ ገነት ፡ ይሕየው ፡ ዘኢይመውት ፡ ሕይወተ ፡ አላዝ ፡ ተስሒቶ ፡ በኀበ ፡ ጸላኤ ፡ ትዝምድነ ፡ ሰይጣን ፡ ለሞት ፡ ኮነ ፡ ምክንያተ ፡ ላዕለ ፡ ኵልነ ፡ ወኢተሀየየ ፡ እንከ ፡ ዘዚአከ ፡ ኀሩት ። አላ ፡ ፩ደ ፡ ወልደከ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ፈነውከ ፡ ውስተ ፡ ዓለም ፡ ወአከ ፡ ከመ ፡ ይኩንን ፡ ዓለመ ፡ አላ ፡ ከመ ፡ ያድኅን ፡ ዓለመ ፡ ቦቱ ፡ እንከ ፡ ውእቱ ፡ መጺኦ ፡ አፍለሰ ፡ ትውልደነ ፡ ውስተ ፡ ዘእግይ ፡ ወመንፈስ ፡ ዘዳግም ፡ ልደት ። ወበእንተዝ ፡ እጼውዓከ ፡ እግዚእየ ፡ ገባሬ ፡ ኵሉ ፡ ዘቶስሐከ ፡ ወደመርከ ፡ መዋቲ ፡ ምስለ ፡ ዘኢይመውት ፡ ሕያው ፡ ሰብአ ፡ እምከልኤሆሙ ፡ ገቢረከ ፡ ዘተሐውሶ ፡ ይሁብ ፡ ለዘይትገበር ፡ ሥጋ ፡ ወነፍስ ፡ ዘአኀደርከ ፡ ሁከ ፡ ዘንተ ፡ ግየ ፡ ወምላእ ፡ ላዕሌሁ ፡ ዘእምቅዱስ ፡ መንፈስ ፡ ይኩን ፡ ግየ ፡ ወመንፈሰ ፡ ለዳግም ፡ ልደት ፡ ለእለ ፡ ይጠመቁ ፡ ቦቱ ፡ ግበር ፡

እግዚእየ ፡ ደቂቀ ፡ ወአዋልደ ፡ ይኩኑ ፡ ለቅዱስ ፡ ስምከ ፡ ቀድሶሙ ፡ ወአንጽሖሙ ፡ ወሕ[1]ዕቦሙ ፡ በግይ ፡ ወአጥብቦሙ ፡ በመንፈስ ፡ ቅዱስ ፡ በምጽአተ ፡ እግዚእነ ፡ ክርስቶስ ፡ ምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ከመ ፡ ይኩን ፡ ለኵሎሙ ፡ ለእለ ፡ ይጠመቁ ፡ ቦቱ ፡ ሕፅበተ ፡ ዘዳግም ፡ ልደት ፡ ለአንጽሖ ፡ ኵሉ ፡ ኃጢአት ፡ ወቅድመ ፡ አስተዳልዎሙ ፡ ለዘኃረየ ፡ ላዕሌሆሙ ፡ ይምጻእ ፡ ቅዱስ ፡ መንፈስ ፡ ከመ ፡ በዝ ፡ ልብሰ ፡ ዘኢይማስን ፡ ይትነሥኡ ፡ በትንሣኤ ፡ ምውታን ፡ ወይሠግር ፡ እምኔሆሙ ፡ ኵሉ ፡ እኩይ ፡ መንፈስ ፡ ወተሰዲዶ ፡ በቅዱስ ፡ መንፈስ ፡ ዘኢይትሔሰው ፡ ተስፋከ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘበቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ | ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ fol. 28 b.
ወእኁዝ ፡ ወዕበይ ፡ እምቅድመ ፡ ዓለም ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለትውልደ ፡ ትውልድ ፡ ዘኢይትፈጸም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወእምዝ ፡ ይረድ ፡ ከሀን[2] ፡ ውስተ ፡ ማየ ፡ ዮርዳኖስ ፡ እንዘ ፡ ይእኅዝ ፡ ርእሶ ፡ ለዘይጠመቅ ፡ ወይበሉ ፡ አጠምቀከ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወበበሂ አስማቲሆሙ ፡ ለቅድስት ፡ ሥላሴ ፡ ወይበል ፡ ዘይጠመቅ ፡ አሜን ፡ ወእምዝ ፡ ዓፅኑ ፡ እማይ ፡ ይትመጠዎ ፡ ዘይትሀበዮ ፡ ወይርከብ ፡ እንከ ፡ ዘተጠምቀ ፡ ዓጌ ፡ ንጹሐ ፡ ከመ ፡ በዝ ፡ ማይ ፡ ይትመዝመዝ ፡ ወይትዓቀብ ፡ ፈድፋደ ፡ ወእመሰ ፡ ድውይ ፡ ውእቱ ፡ ዘይጠመቅ ፡ ይቱም ፡ ዕረፍ ፡ ውስተ ፡ ጽባሕ ፡ እንዘ ፡ ይኤድር ፡ ወከመዝ ፡ ይክንው ፡ ማየ ፡ ዲበ ፡ ርእሱ ፡ ውእቱ ፡ ዘያጠምቆ ፡ እንዘ ፡ ይብል ፡ አጠምቀከ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወበበሂስመ ፡ ቅድስት ፡ ሥላሴ ። እንዘ ፡ ይከውኑ ፡ ወበፅዳንኒ ፡ እለ ፡ ምስሌሆሙ ፡ ከማሁ ፡ ወእምድኅረ ፡ ለብሱ ፡ ጥምቀተ ፡ ጸሎተ ፡ ይግበር ፡ ሊቀ ፡ ካህናት ፡ ለሱባኤ ፡ ወእመ ፡ አከ ፡ ካህን ፡ ቅድመ ፡ እምቅብአተ ፡ በለሳን ፡ ዘተቀደሰ ፡ ከመዝ ፡ ጸሎተ ፡ ቅብኣ ፡ ቅዱስ ፡ ዘቅበአ ፡ በለሳን ፡ ለሐዲሳን ፡ በእንተ ፡ ዓቢይ ፡ ክርስቲያን ፡ ድውያን ። እግዚአብሔር ፡ እግዚእየ ፡ ዘሱሉ ፡ ትእኅዝ ፡ አ

[1] thus all MSS. [2] om. ን.

ብ፡ ለእግዚእነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ስፋሕ፡ እዴክ፡ ዘኢያስተርኢ፡ ላዕለ፡ ፍሬ፡ ዝንቱ፡ ዘይት፡ በዘቦቱ፡ ቀባእከ፡ ካህናተ፡ ወነቢያተ፡ ወአጎየልከ፡ በዘዚአከ፡ እድ፡ ከመ፡ ይኩን፡ ዝንቱ፡ ለእለ፡ እምኔሁ፡ ይትቀበኡ፡ ለፈውስ፡ ወለመድኃኒት፡ ወለበቍዔት፡ ለኵሉ፡ ደዌ፡ ወሕማም፡ ወለስ|ዕረተ፡ ኵሉ፡ ሰይጣን፡ ዘይትቃረን ። ወግበር፡ ቅብኣተ፡ በዘዚአከ፡ ሞገስ፡ ለሀልዎ፡ ለዘ ተውህበ፡ ሎሙ፡ ቅዱስ፡ መንፈስ፡ በስሙ፡ ወበኃይሉ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘቦቱ፡ ለከ፡ ምስሌሁ፡ ወምስለ፡ ቅዱስ፡ መንፈስ፡ ስብሐት፡ ወእጎዝ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን ። ወንፋጎ፡ ውስተ፡ ገጹ፡ ሥልሰ ። ጸሎተ፡ ቅብእ፡ ቅዱስ፡ ዘሀሎ፡ ይጠመቅ፡ ዘይትቀበእ፡ ቦቱ፡ እግዚአብሔር፡ እግዚእየ፡ ዘኵሉ፡ ትእጎዝ፡ አምላከ፡ ኃያላን፡ ንጹሐ፡ ዓቢየ፡ ስመከ፡ ወዘበኵሉ፡ ኃያል፡ ወቅዱስ፡ መንፈስ፡ ወዘበኵሉ፡ ስምከ፡ ንስእለከ፡ ወናስተበቍዓከ፡ ከመ፡ ትፈኑ፡ ዲበ፡ ዝንቱ፡ ቅብእ፡ መንፈሰ፡ ወኃይለ፡ ወረስዮ፡ ኪያሁ፡ ይኩን፡ ለድርዓ፡ ሃይማኖት፡ ወላዕለ፡ ኵሉ፡ ግብር፡ ዘሰይጣን፡ ወግበር፡ ለተፍጻሜት፡ ኵሉ፡ ሠናያት፡ ወአምልከ፡ ወአእምሮ፡ በኔ፪ወልድከ፡ ዘዐቱ፡ ለከ፡ ምስሌሁ፡ ወምስለ፡ ቅዱስ፡ መንፈስ፡ ስብሐት፡ ወእጎዝ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን ። ጸሎተ፡ ቅብእ፡ ቅዱስ፡ ዘቅብኣተ፡ በለሳን፡ ለእለ፡ ይጠመቁ፡ ከመዝ፡ በአኰቴት፡ ያውሥእ፡ ኤጲስ፡ ቆጶስ ። ወይበል፡ እግዚአብሔር፡ ምስለ፡ ኵልክሙ ። ወእለ፡ ይቀውሙ፡ ሕዝብ፡ ይበሉ፡ ምስለ፡ መንፈስከ ። ወኤጲስ፡ ቆጶስ፡ ይበል፡ አልዕሉ፡ አልባቢክሙ ። ወእለ፡ ይቀውሙ፡ ይበሉ፡ ኀበ፡ እግዚአብሔር፡ አምላክነ ። ወኤጲስ፡ ቆጶስ፡ ይበል ። ነአኵቶ፡ ለእግዚአብሔር ። ወእሙንቱ፡ ይበሉ፡ ርቱዕ፡ ወጽድቅ፡ ይደልዎ ። ወእምዝ፡ ነሢአ፡ ሊቀ፡ ካህናት፡ ዘሎቱ፡ ለባሕቲቱ፡ ይከውኖ፡ ቀድሰ፡ በለሳን፡ ቅብዓተ፡ ቀዊሞ፡ በጽድቅ፡ ያዕርግ፡ ጸሎተ፡ ወ|ይፈጽም፡ ጽዋኤ፡ ምጽአተ፡ መንፈስ፡ ቅዱስ፡ ወይበል፡ ከመዝ፡ ርቱዕ፡ ውእቱ፡ ወጽድቅ ። ኪያከ፡ ንዌድስ፡ ውኪያከ፡

ጸሎት ፡ ቆጵስ ፡ ይበል ፡ ነአኵቶ ፡ ለእግዚአብሔር ። ወእለ ፡ ሀለው ፡ ጸሐፉ ፡ ርቱዕ ፡ ወጽድቅ ፡ ይደሉ ። ወእምዝ ፡ ኑኺአ ፡ ሊቀ ፡ ክህና ት ፡ ዘሥርዓ ፡ ለባ፡ሕቲቱ ፡ ይከውን ፡ ቀድሶ ፡ በለሳን ፡ ዘቅብኣት ፡ ወ ቅዊም ፡ በቅድመ ፡ ዅሉ ፡ በጸሀቅ ፡ ያዕርግ ፡ ጸሎተ ፡ ወይበል ፡ ጽዋ ዔ ፡ ዘምጽአተ ፡ መንፈስ ፡ ቅዱስ ። ከመዝ ፡ ይበል ፡ ኤጲስ ፡ ቆጶስ ፡ ርቱዕ ፡ ውእቱ ፡ ወጽድቅ ፡ ኪያከ ፡ ንዌድስ ፡ ወኪያከ ፡ ንሴብሕ ፡ ወ ልክ ፡ ንትአመን ። ወናአኵተከ ፡ በዅሉ ፡ ዘገበርከ ፡ ምስሌነ ፡ በረከ ታተ ፡ ወዅሉ ፡ በቅዱሳተከ ፡ እስመ ፡ አንተ ፡ ዘተሣኮለ ፡ ዓለመ ፡ አ ድኃንከ ፡ | ፈኒወከ ፡ ወልደከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ። አከ ፡ ይኩንን ፡ ዓለመ ፡ አላ ፡ ከመ ፡ ያድኅን ፡ ዓለመ ፡ ቦቱ ፡ ወያስተጋብ እ ፡ ዝርወታቲነ ፡ ወናእምር ፡ ከመ ፡ አንተ ፡ ባሕቲትከ ፡ አግን ፡ እ ግዚእ ፡ ዘፈነውከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ ዘቦቱ ፡ ለከ ፡ ና ቍርብ ፡ ዘንተ ፡ በለሳን ፡ ዘወሀብከነ ፡ ለፈውስ ፡ ወለባዕድንሂ ፡ ጽሁ ቀ ፡ መፍትዎ ፡ ከመ ፡ ትፍትድ ፡ ትፈኑ ፡ ቅዱስከ ፡ መንፈሰ ፡ ጲቤሁ ፡ በእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይኩን ፡ ቅብኣተ ፡ ቅድሳት ፡ ወማዕተብ ፡ ቅዱስ ፡ መንፈስ ፡ ለእለ ፡ ይነሥኡ ፡ እምኔሁ ፡ ወጎፀቡቱ ፡ ዘዳግም ፡ ልደት ፡ ለዘተውህበ ፡ ቤዛ ፡ ወሞገስ ፡ ወጽኑዕ ፡ ሎሙ ፡ ይትዓተብ ፡ በማዕተብ ፡ ቅብኣት ፡ ወጎዕበተ ፡ ከዊናሙ ፡ ለ ቅዱስ ፡ መንፈስ ፡ ጥጎፈደ ፡ ይሰመዩ ፡ ግበር ፡ በስሙ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስ ለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኁዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወ ለዓለመ ፡ ዓለም ፡ አሜን ። ወንፋኅ ፡ ሥልጣ ፡ ውስተ ፡ ገጹ ። ወእ ምዝ ፡ ቅብኣ ፡ እምቅዱስ ፡ በለሳን ፡ ውስተ ፡ ፍጽሙ ፡ ወእንግድዓ ሁ ፡ እንዘ ፡ ትብል ፡ ለለጸጌ ፡ እሁበከ ፡ ቅብኣተ ፡ ቅድሳት ፡ ወማዕተ በ ፡ ጸጋ ፡ ዘቅዱስ ፡ መንፈስ ፡ ወዘይትዓተብ ፡ ይበል ፡ አሜን ። ለእ መ ፡ ቀሲስ ፡ ውእቱ ፡ ዘያጠምቅ ፡ ይንሣእ ፡ እምኀበ ፡ ኤጲስ ፡ ቆጶ ስ ፡ በለሳን ፡ ወይትበአሙ ፡ እምድኅረ ፡ ለብሱ ፡ ጥምቀተ ። ወእም

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¹ om. ፬.

ወኃይለ ፡ ለትክለት ፡ ለሠናይ ፡ ዘይት ፡ ወለፍሬ ፡ ውስተ ፡ መንገሌ
ከ ፡ ወለክርስቶስ ፡ በቅዱስ ፡ መንፈስ ፡ በሃይማኖት ፡ በስመ ፡ ዚአሁ ፡
ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢያሱስ ፡ ክርስቶስ ፡ ዘበቱ ፡ ለከ ፡ ምስሌ
ሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእጎዝ ፡ ይእዜኒ ፡ ወዘል
ፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወንፋሕ ፡ ውስተ ፡ ቅብእ ፡ ሥልሰ ፡
ወእምኔሁ ፡ ይትቀባዕ ፡ ዘይጠመቅ ፡ መንገለ ፡ እንግድኣሁ ፡ ወውስ
ተ ፡ መቃከፍቲሁ ፡ ወኵሎ ፡ ነፍስቶ ፡ እንዘ ፡ ይብል ፡ ቅብኣ ፡ ቅብኣ
ት ፡ ቅዱስ ፡ ላዕለ ፡ ኵሉ ፡ ዘይትቃረን ፡ ግበር ፡ ወለትክለት ፡ ለሠና
ይ ፡ ዘይት ፡ ዘዚአከ ፡ ቤተ ፡ ክርስቲያን ፡ ወግበር ፡ በረከተ ፡ ወውእ
ቱ ፡ ያውሥእ ፡ ወይብል ፡ አሜን ። ለእመቦ ፡ ብእሲ ፡ እምኀበ ፡ ዘይ
ትቀነይ ፡ ወእመኒ ፡ እምኀበ ፡ ዘሀሎ ፡ ካህን ። ወእመኒ ፡ ብእሲት ፡
እምኀበ ፡ ግእምንት ፡ እንተ ፡ ለዝላፉ ፡ ድንግል ፡ ይግበር ፡ ከመዝ ።
። ። ከዕበ ፡ በእንተ ፡ አንብሮ ፡ እድ ፡ ላዕለ ፡ ንኡሰ ፡ ክርስቲያን ።
እግዚአብሔር ፡ ዘኵሉ ፡ ትእኅዝ ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡
ኢየሱስ ፡ ክርስቶስ ፡ ለከ ፡ አ|ትሐቱ ፡ አግብርቲከ ፡ ንኡሰ ፡ ክርስ
ቲያን ፡ አርእስቲሆሙ ፡ ወለከ ፡ አግረሩ ፡ ቀፈተ ፡ ልብ ፡ ወሥጋ ።
ርኢ ፡ እምድልው ፡ ግኅደርከ ፡ ባርክ ፡ ኪያሆሙ ፡ ወኪያሆን ፡ ወአ
ጽምእ ፡ ሎሙ ፡ እዝነከ ፡ ወስምዖሙ ፡ ጸሎቶሙ ፡ ሀቦሙ ፡ ያእም
ሩ ፡ ኃይለ ፡ ቃል ፡ ዘይትሜሀሩ ፡ ቦቱ ፡ ነገረ ፡ ጽንዕ ፡ ወበጊዜ ፡ መፍ
ትው ፡ ክፍል ፡ ልሙኒ ፡ ወሎቶንኒ ፡ ዘኅዕበተ ፡ ዳግም ፡ ልደት ፡ ለ
ስርየተ ፡ ኃጢአት ፡ ግኅፈዶ ፡ መንፈስ ፡ ቅዱስ ፡ ረስዮሙ ፡ በክርስ
ቶስ ። እስመ ፡ ለከ ፡ ስብሐት ፡ ወኃይል ፡ ወእጎዝ ፡ ይእዜኒ ፡ ወዘል
ፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ቅብኣ ፡ በለሳን ፡ ለእለ ፡ ይጠመ
ቁ ፡ ያውሥእ ፡ ኤጲስ ፡ ቆጶስ ፡ ከመዝ ፡ ውስተ ፡ አኰቴት ፡ እምድ
ኅረ ፡ አስተዳለው ፡ ባሕቲቶሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ቀሳውስት ፡ ወ
ዲያቆናት ። እንዘ ፡ ሀሎ ፡ ሊቀ ፡ ካህናት ፡ ይቀድስ ፡ እንዘ ፡ ይብል ፡
እግዚአብሔር ፡ ምስለ ፡ ኵልክሙ ፡ እለ ፡ ይቀውሙ ፡ ይበሉ ፡ ምስ
ለ ፡ መንፈስከ ። ወኤጲስ ፡ ቆጶስ ፡ ይበል ፡ አልዕሉ ፡ አልባቢክሙ ።
እለ ፡ ሀለው ፡ ይበሉ ፡ ብነ ፡ ኀበ ፡ እግዚአብሔር ፡ አምላክነ ። ወኤ

ጲስ ፡ ቆጶስ ፡ ይበል ፡ ነአኵቶ ፡ ለእግዚአብሔር ። ወእሰ ፡ ሀለው ፡ ይበሉ ፡ ርቱዕ ፡ ወጽድቅ ፡ ይደሉ ። ወእምዝ ፡ ኮኒአ ፡ ሊቀ ፡ ከህናት ፡ ዘሉቱ ፡ ለባ፡ሕቲቱ ፡ ይከውን ፡ ቀድሰ ፡ በለሳን ፡ ዘቅብኣት ፡ ወ ቀዊሞ ፡ በቅድመ ፡ ኵሉ ፡ በጸሀት ፡ ያዕርግ ፡ ጸሎተ ፡ ወይበል ፡ ጽዋ ዔ ፡ ዘምጽአተ ፡ መንፈስ ፡ ቅዱስ ። ከመዝ ፡ ይበል ፡ ኤጲስ ፡ ቆጶስ ፡ ርቱዕ ፡ ውእቱ ፡ ወጽድቅ ፡ ኪያከ ፡ ንዌድስ ፡ ወኪያከ ፡ ንሴብሕ ፡ ወ ለከ ፡ ንትአመን ። ወናአኵተከ ፡ በኵሉ ፡ ዘገበርከ ፡ ምስሌነ ፡ በረከ ታተ ፡ ወኵሉ ፡ በቅዱስከ ፡ እስመ ፡ አንተ ፡ ዘተሣኮለ ፡ ዓለመ ፡ አ ድኃንከ ፡ | ፈኒወከ ፡ ወልደከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ። አከ ፡ ይኩንን ፡ ዓለመ ፡ አላ ፡ ከመ ፡ ያድኅን ፡ ዓለመ ፡ ቦቱ ፡ ወያስተጋብ እ ፡ ዝርወታቲነ ፡ ወናእምር ፡ ከመ ፡ አንተ ፡ ባሕቲትከ ፡ አግን ፡ እ ግዚእ ፡ ዘፈነውከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ ዘቦቱ ፡ ለከ ፡ ና ቄርብ ፡ ዘንተ ፡ በለሳን ፡ ዘወሀብከነ ፡ ለፈውስ ፡ ወለባዕድንሂ ፡ ጽሁ ቀ ፡ መፍትዎ ፡ ከመ ፡ ትፍቅድ ፡ ትፈኑ ፡ ቅዱስከ ፡ መንፈሰ ፡ ዲቤሁ ፡ በእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይኩን ፡ ቅብኣተ ፡ ቅድሳት ፡ ወማዕተብ ፡ ቅዱስ ፡ መንፈስ ፡ ለእሉ ፡ ይነሥኡ ፡ እምኔሁ ፡ ወጎፀቱ ፡ ዘጸገም ፡ ልደት ፡ ለዘተውህበ ፡ ቤዛ ፡ ወሞገስ ፡ ወጽኑዕ ፡ ሎሙ ፡ ይትዓተብ ፡ በማዕተብ ፡ ቅብኣት ፡ ወጎፀበተ ፡ ከዊኖሙ ፡ ለ ቅዱስ ፡ መንፈስ ፡ ማኅፈዶ ፡ ይሰመዩ ፡ ግበር ፡ በስሙ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስ ለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእጎዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወ ለዓለመ ፡ ዓለም ፡ አሜን ። ወንፋኅ ፡ ሥልጣ ፡ ውስተ ፡ ገጹ ። ወእ ምዝ ፡ ቅብኣ ፡ እምቅዱስ ፡ በለሳን ፡ ውስተ ፡ ፍጽሙ ፡ ወእንግድዓ ሁ ፡ እንዘ ፡ ትብል ፡ ለለኔኔ ፡ እሁበከ ፡ ቅብኣተ ፡ ቅድሳት ፡ ወማዕተ በ ፡ ጸጋ ፡ ዘቅዱስ ፡ መንፈስ ፡ ወዘይትዓተብ ፡ ይበል ፡ አሜን ። ለእ መ ፡ ቀሲስ ፡ ውእቱ ፡ ዘያጠምቅ ፡ ይንግእ ፡ እምኀበ ፡ ኤጲስ ፡ ቆጶ ስ ፡ በለሳን ፡ ወይቅብኦሙ ፡ እምድኅረ ፡ ለብሱ ፡ ጥምቀተ ። ወእም

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¹ ⲟⲙ. ⲫ.

ዝ ፡ ያትሉ ፡ ጸልዮ ፡ ወፈጺሞ ፡ ዘቅዱስ ፡ ትብእ ፡ ጸሎተ ፡ ያቅርቡ ፡ ሎቱ ፡ ደቂቀ ፡ ር ፡ ወዓበይቶሙኒ ፡ ከማሁ ፡ ወተመይጦሙ ፡ መንገለ ፡ ዓረብ ፡ ቅድመ ፡ ያውግዝዎ ፡ ለሰይጣን ፡ እንዘ ፡ ይብሉ ፡ ከመ
fol. 29 b. ዝ ፡ አወግዘከ ፡ ሰይጣን ፡ ወኵሉ ፡ መላእክቲከ ፡ እኩያን ፡ | ወኵሉ ፡ ምግባሪከ ፡ ወኵሉ ፡ ጣዖተከ ፡ ወኵሉ ፡ ሥርዓትከ ። ወእምዝ ፡ ተመይጦ ፡ ካዕበ ፡ መንገለ ፡ ጽባሕ ፡ ወሰፈሐ ፡ እደዊሁ ፡ ይትአመኖ ፡ ለእግዚአብሔር ። እንዘ ፡ ይብል ፡ አአምን ፡ በኧእግዚአብሔር ፡ አብ ፡ ዘላዕለ ፡ ኵሉ ፡ ዘኵሉ ፡ ይእኅዝ ፡ ወበኧወልዱ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወበቅዱስ ፡ መንፈስ ፡ ወበትንሣኤ ፡ ሥጋ ፡ ወበቅድስት ፡ ጉባኤ ፡ አሐቲ ፡ እንተ ፡ ላዕለ ፡ ኵሉ ፡ ቤተ ፡ ክርስቲያን ። ወእምዝ ፡ ይበል ፡ ሥልሰ ፡ አሜን ። ወይበል ፡ ከመዝ ፡ እንዘ ፡ ስፋሐት ፡ እደዊሁ ፡ ወእንዘ ፡ ያቴሕት ፡ ርእሶ ፡ በፍርሃት ፡ ይበል ፡ እንዘ ፡ ይሰምዕ ፡ እምኀበ ፡ ዘያጠምቆ ፡ ከመዝ ። ዘንተ ፡ ሃይማኖተ ፡ ውስተ ፡ ሥላሴ ፡ ወአአምን ፡ ብከ ፡ አቡሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወበኧወልድከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ወበቅዱስ ፡ መንፈስ ፡ ወበትንሣኤ ፡ ሥጋ ፡ ወቅድስት ፡ አሐቲ ፡ እንተ ፡ ላዕለ ፡ ኵሉ ፡ ዘሐዋርያት ፡ ቤተ ፡ ክርስቲያን ። ወሥልሰ ፡ ይስአልዎ ፡ እንዘ ፡ ይብሉ ፡ ተአምንኑ ፡ ወሥልሰ ፡ ይበል ፡ አአመን ፡ አአምን ፡ አአምን ። ወለእመቦ ፡ አከል ፡ ለሊሁ ፡ ይትናገር ፡ ወበእንተ ፡ ሕፃንሰ ፡ ዘአልቦ ፡ ቃለ ፡ ወእመ ፡ አከ ፡ በሀሎ ፡ ወእመ ፡ አከ ፡ ድውይ ፡ ይበል ፡ ህየንተ ፡ ገክቱ ፡ ሕፃን ፡ ወእመ ፡ አከ ፡ ህየንተ ፡ ዘአልቦ ፡ ቃል ፡ ወእመ ፡ አከ ፡ ህየንተ ፡ ድውይ ። አብ ፡ ምእመን ፡ ወእመ ፡ ግእምንት ፡ ወእመ ፡ አከ ፡ አዝማድ ፡ ግእምራን ፡ ከማሁ ፡ ምእመናን ፡ እንዘ ፡ ይብል ፡ ለለኧአስማቲሆሙ ። ወእምድኅረ ፡ ተአምኖ ፡ ሃይማኖት ። ይበል ፡ አንብሮ ፡ እድ ፡ ከመዝ ፡ እግዚአየ ፡ አኃዜ ፡ ኵሉ ፡ አቡሁ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘለከ ፡ አትሐቱ ፡ አግብርቲከ ፡ ወአእማቲከ ፡ አርእስቲ | ሆሙ ። ወለከ ፡ አግረሩ ፡ ቀፈተ ፡ ልብ ፡ ወሥጋ ፡ ርኢ ፡ እምሰማይ ፡ መቅደስከ ፡ ስፋሕ ፡ እዴከ ፡ ዘኢያስተርኢ ፡ በላዕሌሆሙ ፡ እግዚኦ ፡ ሰማ

ይ ፡ መምድር ፡ ዘበኧወልድከ ፡ አእምሮ ፡ ዚአከ ፡ በውስተ ፡ ምድር ፡ አያቀ ፡ ወበጽዋኄ ፡ ዘበሰማያት ፡ ሎሙ ፡ አስተዳለውከ ፡ ወባሕቱ ፡ አጽንዖሙ ፡ ለእሉ ፡ ከመ ፡ ይርከቡ ፡ ኃይለከ ፡ ወአጽንዕ ፡ ሃይማኖ ቶሙ ፡ ከመ ፡ ግሙራ ፡ ወኢምንትኒ ፡ ኢይፍልጥ ፡ ሎሙ ፡ አላ ፡ ይ ደመሩ ፡ በኧቃልከ ። ዘቦቱ ፡ ለከ ፡ ስብሐት ፡ ወእጎዝ ፡ ምስለ ፡ ቅዱ ስ ፡ መንፈስ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወንፋኅ ፡ ሥልስ ፡ ወከመዝ ፡ ይትቀበኡ ፡ እምቅዱስ ፡ ቅብእ ፡ በጎ በ ፡ ምቅብኣ ፡ ቅብእ ፡ ልቦ ፡ ወእንግድኣሁ ፡ ወውስተ ፡ ዘባኑ ፡ ወው ስተ ፡ ሑሉ ፡ ሥጋሁ ፡ እንዘ ፡ ከመዝ ፡ ትብል ። ቅብኣተ ፡ ቅዱስ ፡ ቅብእ ፡ ዲበ ፡ ሑሉ ፡ ዘይትቃረን ፡ ግበር ፡ ወለትክለተ ፡ ሃይማኖት ፡ በጽኑዕ ፡ በሥናይ ፡ ዘይት ፡ እንተ ፡ ላዕለ ፡ ሑሉ ፡ ቤተ ፡ ክርስቲያን ፡ መግበር ፡ ሥናየ ፡ ወይበል ፡ ዘይትቀበእ ፡ አሜን ። ጸሎተ ፡ እምድኅ ረ ፡ ቅብኣት ፡ አብ ፡ በኧወልድከ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሥርው ፡ ዘ ኢይትመተር ፡ መግዓዜ ፡ ስዩጣን ፡ ወረሲ ፡ ወኢምንትኒ ፡ አሰር ፡ ኢየሀሉ ፡ ዝትካት ፡ ለእለ ፡ ተመይጡ ፡ መንገሌከ ፡ ኅበ ፡ አሜን ። ዘይትኤዘዙ ፡ ለከ ፡ ግበር ፡ በንጽሕት ፡ ነፍስ ፡ ደቂቀ ፡ ዘዳግም ፡ ል ደት ፡ ይኩኑ ፡ እለ ፡ ዘኢአከ ፡ ሞገስ ፡ ይትከፈሉ ፡ ወመልከኣ ፡ ሕያ ው ፡ ልክእ ፡ ላዕሌሆሙ ። በኧወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወ ምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእጎዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወእምዝ ፡ ይነሥእ ፡ ካህን ፡ ወያውር ዶ ፡ ውስተ ፡ ዮርዳኖስ ፡ ወያ|ጥምቆ ፡ ወእንዘ ፡ ያጠምቆ ፡ ያንቀኅ ዱ ፡ መንገለ ፡ ጽባሕ ፡ በዘይደሉ ፡ አስኬማ ። ወሥዩማኒ ፡ በበመዳር ጊሆሙ ፡ እንዘ ፡ ይቀውሙ ፡ ቀዳሚ ፡ ያጥምቅ ፡ ቀሲስ ፡ ደቂቀ ። ወ ከፅበ ፡ እንዘ ፡ ሀለው ፡ ታሕተ ፡ ውስተ ፡ ዮርዳኖስ ፡ ይጠመቁ ፡ ሊ ቀ ፡ ካህናት ፡ እንዘ ፡ ያንብር ፡ እደዉ ፡ ዲበ ፡ ዘያጠምቆ ፡ ወከመዝ ፡ ይበል ፡ አጠምቀከ ፡ እገሌ ። በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወይበል ፡ ዘይጠመቅ ፡ አሜን ። ወከመዝ ፡ እምድኅረ ፡ አጥ መቀ ፡ ይፃዕ ፡ ኅበ ፡ ማእድ ፡ በከመ ፡ ውስተ ፡ አኩቴት ፡ እምድኅረ ፡ አስተዳለውዎ ፡ በባሕቲቶሙ ፡ እንዘ ፡ ሀለው ፡ ኤጲስ ፡ ቆጶሳት ፡ ቀ

ሳውስት ፡ ወዲያቆናት ፡ ሊቀ ፡ ካህናት ፡ ይቀድስ ፡ በለሳን ፡ እንዘ ፡ ይ
ብል ። ጸሎተ ፡ ባርክ ፡ ወአንብሮ ፡ እድ ፡ ለእለ ፡ ተጠምቁ ፡ ቅድመ ፡
እምቅብኣተ ፡ በለሳን ፡ ዘተቀደሰ ፡ ከመዝ ፡ ይበል ፡ ኤጲስ ፡ ቆጶስ ፡
ወእመሂ ፡ ቀሲስ ፡ ዘአጥመቀ ። እግዚአብሔር ፡ ዘለዓለም ፡ ዘሁሉ ፡
ትእጎዝ ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘጸ
ገመ ፡ ወለድከነ ፡ ዘዚአከ ፡ አግብርተ ፡ ወዘዚአከ ፡ አእማተ ፡ እግ
ይ ፡ ወእመንፈስ ፡ ቅዱስ ፡ በኅፅበት ። ዘጸገምዎ ፡ ልደት ፡ ዘአገውከ
ሙ ፡ ለስርየተ ፡ ኃጢአት ፡ ይእዜኒ ፡ ፈኑ ፡ ላዕሌሆሙ ፡ መንፈሰ ፡
ቅዱስ ፡ ናዛዜ ፡ በእንተዝ ፡ ይክፍሎሙ ፡ ይብኡ ፡ ውስተ ፡ ዘበሰግ
ይ ፡ መንግሥትከ ። ከመ ፡ ቅዱስ ፡ ዘኢይትሔሰው ፡ ተስፋከ ፡ በእ
ግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘበቱ ፡ ለከ ፡ ምስሌሁ ፡
ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወክብር ፡ ወእጎዝ ፡ ይእዜኒ ፡
ol. 30a. ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ወንፋሕ ፡ ሥልሰ ፡ ወእ |
ምዝ ፡ ቅብኣሙ ፡ እምቅዱስ ፡ በለሳን ፡ ውስተ ፡ ፍጽሙ ፡ ወውስተ ፡
እንግድ[1]ኣሁ ፡ እንዘ ፡ ትብል ፡ ለለኔ ፡ ቅብኣተ ፡ ቅድሳት ፡ ወማዕተ
በ ፡ ጸጋ ፡ ቅዱስ ፡ መንፈስ ፡ ወዘይትዓተብ ፡ ይበል ፡ አሜን ። ወለእ
መ ፡ ቀሲስ ፡ ውእቱ ፡ ዘያጠምቅ ፡ እምኅበ ፡ ኤጲስ ፡ ቆጶስ ፡ ይንሣ
እ ፡ በለሳነ ፡ ወይቅብኣሙ ፡ እምድኅረ ፡ ለብሱ ፡ ጥምቀተ ። ወእም
ዝ ፡ ካዕበ ፡ መትሎ ፡ ጽርስርራ ፡ ቅብኣተ ፡ ዘይት ፡ ዘይንብር ፡ ሊቀ ፡
ካህናት ፡ ለእለ ፡ ይነሥኡ ፡ ኅፅበተ ፡ ወለምእመናን ፡ ድውያን ። እ
ግዚአብሔር ፡ እግዚእየ ፡ ዘሁሉ ፡ ትእጎዝ ፡ አቡሁ ፡ ለእግዚእነ ፡
ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ስፋሕ ፡ እደከ ፡ ዘኢያስተርኢ ፡
ውስተ ፡ ፍሬ ፡ ዘይት ፡ ዝንቱ ፡ ዘበቱ ፡ ቀባእከ ፡ ካህናተ ፡ ወነቢያተ ፡
ወአኅየልከ ፡ በዘዚአከ ፡ እድ ፡ ከመ ፡ ይኩን ፡ ለእለ ፡ እምውስቴቱ ፡
ይትቀብኡ ፡ ለፈውስ ፡ ወለበቍዔት ፡ ወለሁሉ ፡ ደዌ ፡ ወለሁሉ ፡
ሕማም ፡ ወሠጋር ፡ ሁሉ ፡ ዘይትቃረን ፡ ግበር ፡ ቅብኣተ ፡ ዘዚአከ ፡
ጥገስ ፡ ለኅድገተ ፡ ኃጢአት ፡ ለዘተውህበ ፡ ሎሙ ፡ ቅዱስ ፡ መንፈ

[1] om. ድ.

ሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ ዘዐቱ ፡ ለከ ፡ ምስሌሁ ፡ ስብሐት ፡ ወም
ስለ ፡ ቅዱስ ፡ መንፈስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። በእንተ ፡ ፍሬያት ፡
ይባርክ ፡ ካህን ፡ ፍሬያተ ፡ እሉ ፡ አስካለ ፡ ወይን ፡ ወበለስ ፡ ወሮማ
ን ፡ ወፍሬ ፡ ዘይት ፡ ጥፋ ፡ ኩሉሕ ፡ ሰፈር ፡ ኮል ፡ ሐመር ፡ ከርክዕ ፡
ወኢይባርኩ ፡ ላዕለ ፡ ሰግላ ፡ ወበጸል ፡ ወኢሶም ። ወኢዘመደ ፡ ሐ
ምሐም ፡ ወኢምንተኒ ፡ እምኀ ፡ አሕግላት ። ወኢእምካልአን ፡ ፍ
ሬያት ፡ ኢያብኡ ፡ ዘእንበለ ፡ ጽጌ ፡ ረዳ ። ወሶሎ ፡ ዘይበልዑ ፡ በአ
ኩቴተ ፡ እግዚአብሔር ፡ ይብልዑ ፡ ዘሶቱ ፡ ስብሐት ፡ አእሶትም ፡
እንዘ ፡ ትንሥኡ ፡ ፍሬያተ ።

41. ትእዛዝ ፡ ፸፩ ፡ በእንተ ፡ ከመ ፡ ኢመፍትው ፡ ይብልዑ ፡
ወኢምንተኒ ፡ እምሰብእ ፡ በአጽዋመ ፡ ፋሲካ ። ዘእንበለ ፡ ዘይደሉ ፡
በጊዜ ፡ ይብልዑ ፡ ባቲ ። ለዘከመዝሰ ፡ ኢይትሐሰቦ ፡ ጸሙ ። ወእ
መሰ ፡ ሐሙት ፡ ዕንስት ፡ ወእሚ ፡ ዘይደዊ ፡ ዘኢይከሉ ፡ ፪ሆን ፡
መዋዕለ ፡ ጸዊመ ፡ ሰንበተ ፡ ይጹሙ ፡ እስመ ፡ ጉብር ፡ እንከ ፡ ይጹ
ም ፡ በጎብስት ፡ ወግይ ። ወእመሰበ ፡ ዘበሐመር ፡ ወእመሂበ ፡ በዘከ
ን ፡ ምንጻቤ ፡ ስሕተ ፡ ዕለቶ ፡ አእሚር ፡ እምድኅረ ፡ ጸንጠቆስጤ ፡
ይፍዲ ፡ ጸዊመ ፡ አከ ፡ ፋሲካ ፡ ዘየዓትብ ፡ አላ ፡ አርአያሁ ፡ እምድ
ኅረ ፡ ኃለፈ ። በእንቲአሁ ፡ በዳግም ፡ ወርኀ ፡ ኢይጎድግ ፡ ወበዊአ ፡
ይግበር ፡ እንዘ ፡ ያእምር ፡ አማን ።

42. ትእዛዝ ፡ ፸፪ ፡ በእንተ ፡ ከመ ፡ መፍትው ፡ ዲያቆናት ፡ ይ
ጸመዱ ፡ ለኤጲስ ፡ ቆጶስ ፡ ወሶሎ ፡ ለለይእምዲያቆናት ፡ ምስለ ፡ ን
ፍቀ ፡ | ዲያቆናት ፡ ይትመየጡ ፡ ኀበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወይንግርዎ ፡
በእንተ ፡ ድውያን ፡ ከመ ፡ የሐውጾሙ ፡ እስመ ፡ ሊቀ ፡ ካህናት ፡
ለእመ ፡ ሐወጸሙ ፡ ለድውያን ፡ ጥቀ ፡ ይትናዘዙ ፡ እስመ ፡ ተዘከ
ሮሙ ።

43. ትእዛዝ ፡ ፸፫ ፡ በእንተ ፡ ጊዜ ፡ ዘይደሉ ፡ ባቲ ፡ ጸልዮ ፡ ም
እመናን ፡ በጊዜ ፡ ይነትሁ ፡ ተንሢአሙ ፡ እምንዋም ፡ እምቅድመ ፡
ይግበሩ ፡ ምንተኒ ፡ እምጉበር ፡ ወይትሐፀቡ ፡ እደዊሆሙ ፡ ወይጸል
ዩ ፡ ኀበ ፡ እግዚአብሔር ። ወእምድኅረሁ ፡ ይሑሩ ፡ ውስተ ፡ ግብር

መንፈ ፡ ዘይውሕዝ ፡ እምቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ እምነ ፡ እን
ተ ፡ አልሀቀተነ ፡ በአጥባቲሃ ፡ ዘተቀ | ደሰት ፡ እምኀቤከ ። እግዚኦ ፡
ባርክ ፡ ባርክ ፡ መቀድሶ ፡ ቀድስ ፡ ለከዊን ፡ ለአለ ፡ እምውስቴቱ ፡ ይ
ነሥኡ ፡ ለኅብረት ፡ ዘኢይግስን ፡ ለሲሲት ፡ ወለሕፅበት ፡ ለትኩን ፡
ምሕረት ፡ በፍርሃትከ ፡ ወበትዕግሥት ፡ ወለመስፈርተ ፡ አካል ፡ እ
ስመ ፡ ተሰብሐ ፡ ዘበኵሉ ፡ ክቡር ፡ ስምከ ፡ ለዓለመ ፡ ዓለም ፡ አሜ
ን ። ወትሁብ ፡ እምሥጋሁ ፡ ወበል ፡ ዝንቱ ፡ ሥጋሁ ፡ ለክርስቶስ ፡ ወ
ዘይትሜጠ ፡ ይበል ፡ አሜን ። ወትሁብ ፡ ጽዋኅ ፡ ወበል ፡ ዝንቱ ፡ ደ
ሙ ፡ ለክርስቶስ ፡ ወይበል ፡ ዘይትሜጠ ፡ አሜን ፡ ወአሜን ። ወድ
ጎረ ፡ ከመዝ ፡ ትጼሊ ፡ እዴከ ፡ አንቢረከ ፡ ዲበ ፡ ርእሶሙ ፡ ወትብ
ል ፡ እባርከከ ፡ እግዚኦ ፡ እስመ ፡ ከፈልኮሙ ፡ ለአጉበርቲከ ፡ ወለአ
እማቲከ ፡ ለሕፅበት ። ዘጸግም ፡ ልደት ፡ ለስርየተ ፡ ኃጢአት ፡ ዘጸ
ጋ ፡ ዘቅዱስ ፡ መንፈስ ፡ ሥጋሁ ፡ ወደሙ ፡ ለክርስቶስ ። ንስእለከ ፡
ወናስተበቍዓከ ፡ ሕፅር ፡ አጉበርቲከ ፡ ወአእማቲከ ፡ በኃይለ ፡ መላ
እኩቲከ ፡ ወኩን ፡ ሎሙ ፡ ዓቃቤ ፡ በመለኮትከ ፡ ዘበሰማያት ፡ ምሥ
ጢረ ፡ ይርከቡ ፡ ግበር ። በእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘዩቱ ፡
ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ። ስብሐት ፡ ወእጊዝ ፡
ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ። ተፈጸመ ፡ ሥር
ዓተ ፡ ጥምቀት ።

40. ትእዛዝ ፡ ፬[1] ፡ በእንተ ፡ ፍሬ ፡ ዘመፍትው ፡ ያብኡ ፡ ፍሬ
ያተ ፡ ቀዳሚ ፡ እክለ ፡ የሀቡ ፡ ወይጽሀቁ ፡ ሁሎሙ ፡ አብአ ፡ ለኤጲ
ስ ፡ ቆጶስ ፡ ወውእቱ ፡ ያብእ ፡ እንዘ ፡ ይባርክ ፡ ወይሰምዮ ፡ ለዘአብ
አ ፡ እንዘ ፡ ይብል ። ነአኵተከ ፡ እግዚአብሔር ፡ ወናቍርብ ፡ ለከ ፡
ቀዳሜ ፡ ፍሬ ፡ ዘወሀብከነ ፡ ለተድላ ፡ አሥሚረከ ፡ ወበቃልከ ፡ አዘ
ol. 30 b. ዝከ ፡ ለምድር ፡ ዘዘዚአሁ ፡ ፍሬ ፡ | ትፍረይ ፡ ለጽጋበ ፡ ሲሲቱ ፡ ሰብ
እ ፡ ወለኵሉ ፡ እንስሳ ። በዘንሴብሐከ ፡ እግዚአብሔር ፡ በኵሉ ፡ ዘ
አርባሕከነ ፡ ለኵሉ ፡ ፍጥረት ፡ ዘዘዚአሁ ፡ ፍሬ ፡ በወልድከ ፡ ኢየ

[1] om. ትእዛዝ ፡ ፬ ፡

ሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ ዘዐቱ ፡ ለከ ፡ ምስሌሁ ፡ ስብሐት ፡ ወም
ስለ ፡ ቅዱስ ፡ መንፈስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። በእንተ ፡ ፍሬያት ፡
ይባርክ ፡ ካህን ፡ ፍሬያተ ፡ እሉ ፡ አስካለ ፡ ወይን ፡ ወበለስ ፡ ወሮማ
ን ፡ ወፍረ ፡ ዘይት ፡ ጥፋ ፡ ኩሉሕ ፡ ሰፈር ፡ ከል ፡ ሐመር ፡ ከርክዕ ፡
ወኢይባርኩ ፡ ላዕለ ፡ ሰግላ ፡ ወበጸል ፡ ወኢሶም ። ወኢዘመደ ፡ ሐ
ምሐም ፡ ወኢምንተኒ ፡ እምን ፡ አሕግላት ። ወኢእምካልአን ፡ ፍ
ሬያት ፡ ኢያብኡ ፡ ዘእንበለ ፡ ጽጌ ፡ ረዳ ። ወሶሱ ፡ ዘይበልዉ ፡ በአ
ኩቲተ ፡ እግዚአብሔር ፡ ይብልዉ ፡ ዘሱቱ ፡ ስብሐት ፡ አእዙትዎ ፡
እንዘ ፡ ትንሥኡ ፡ ፍሬያተ ።

4ፐ. ትእዛዝ ፡ ግእ ፡ በእንተ ፡ ከመ ፡ ኢመፍትው ፡ ይብልው ፡
ወኢምንተኒ ፡ እምሰብእ ፡ በአጽዋመ ፡ ፋሲካ ። ዘእንበለ ፡ ዘይደሉ ፡
በጊዜ ፡ ይበልው ፡ ቱቲ ። ለዘከመዝሰ ፡ ኢይትሐሰቦ ፡ ጸሙ ። ወእ
መሰ ፡ ሐመት ፡ ዕንስት ፡ ወእመሂ ፡ ዘይደዊ ፡ ዘኢይከሉ ፡ ፪ሆን ፡
መጥዕለ ፡ ጸዊመ ፡ ሰንበተ ፡ ይጹሙ ፡ እስመ ፡ ጉብር ፡ እንከ ፡ ይጹ
ም ፡ በጎብስት ፡ መግይ ። ወእመሰበ ፡ ዘበሐመር ፡ ወእመሂበ ፡ በዘከ
ን ፡ ምንባቤ ፡ ስሕተ ፡ ዕለቶ ፡ አእሚር ፡ እምድጎረ ፡ ጸንጠቀስጢ ፡
ይፍዲ ፡ ጸዊመ ፡ አከ ፡ ፋሲካ ፡ ዘየዓትብ ፡ አላ ፡ አርአያሁ ፡ እምድ
ጎረ ፡ ኃለፈ ። በእንቲአሁ ፡ በጸግም ፡ ወርኀ ፡ ኢይጎድግ ፡ ወበዊአ ፡
ይግበር ፡ እንዘ ፡ ያአምር ፡ አማን ።

42. ትእዛዝ ፡ ግፍ ፡ በእንተ ፡ ከመ ፡ መፍትው ፡ ዲያቆናት ፡ ይ
ጸመዱ ፡ ለኤጲስ ፡ ቆጶስ ፡ ወሶሱ ፡ ለለይእምዲያቆናት ፡ ምስለ ፡ ን
ፍቀ ፡ | ዲያቆናት ፡ ይትመየጡ ፡ ኀበ ፡ ኤጲስ ፡ ቆጶስ ፡ ወይንግርዎ ፡
በእንተ ፡ ድውያን ፡ ከመ ፡ የሐውጸሙ ፡ እስመ ፡ ሊቀ ፡ ካህናት ፡
ለእመ ፡ ሐወጸሙ ፡ ለድውያን ፡ ጥቀ ፡ ይትናዘዙ ፡ እስመ ፡ ተዘከ
ሮሙ ።

43. ትእዛዝ ፡ ግኛ ፡ በእንተ ፡ ጊዜ ፡ ዘይደሉ ፡ ቱቲ ፡ ጸልዮ ፡ ም
እመናን ፡ በጊዜ ፡ ይነትሁ ፡ ተንሢአሙ ፡ እምንዋም ፡ እምቅድመ ፡
ይግቡሩ ፡ ምንተኒ ፡ እምጉበር ፡ ወይትሐፀቡ ፡ እደዊሆሙ ፡ ወይጸል
ዩ ፡ ኀበ ፡ እግዚአብሔር ። ወእምድጎሪሁ ፡ ይሑሩ ፡ ውስተ ፡ ጉበር

ሙ ፡ ወለእመቦ ፡ ቃለ ፡ ትምህርት ፡ ዘይትገበር ፡ ያብድሩ ፡ ሎሙ ፡ ሐዊረ ፡ ህየ ፡ ጎበ ፡ ሀሎ ፡ ቃለ ፡ ትምህርት ፡ ዝውእቱ ፡ ቃለ ፡ እግዚ አብሔር ፡ ዘያጸንዕ ፡ ነፍሳተ ። ወያፍጥኑ ፡ ሐዊረ ፡ ጎበ ፡ ቤተ ፡ ክር ስቲያን ፡ ጎበ ፡ ሀሎ ፡ መንፈስ ፡ ወይፍረዩ ፡ በህየ ።

44. ትእዛዝ ፡ ፵፬ ፡ በእንተ ፡ ከመ ፡ መፍትው ፡ ይትመጠው ፡ እምአኰቴት ፡ ቅድመ ፡ በጊዜ ፡ ያኅርጉ ፡ እምቅድመ ፡ ይጥጮ ፡ ወኢምንተኒ ። ኵሉ ፡ ምእመናን ፡ ይትወከፉ ፡ ተግሣጸ ፡ ከመ ፡ ይ ተመጠው ፡ እምሥጢር ፡ እምቅድመ ፡ ይጥጮ ፡ ወኢምንተኒ ። ወለእመ ፡ ቦቱ ፡ ሃይማኖት ፡ ለዘይትሜጠ ፡ ወለእመ ፡ ወህቦ ፡ ሕም ዘ ፡ ዘይቀትል ፡ አልቦ ፡ ዘይነክዮ ።

45. ትእዛዝ ፡ ፵፭ ፡ በእንተ ፡ ከመ ፡ ይደሉ ፡ ተዓቅቦ ፡ እምሥ ጢር ፡ በእስተሐምሞ ። ኢመፍትው ፡ ይትከሠው ፡ ወኢምንትኒ ፡ እምጽዋዕ ፡ ወባሕቱ ፡ የኅሊ ፡ ኵሉ ፡ ለለይኵ ፡ በጽኑዕ ። ወኢይትመ ጠው ፡ ወኢመኑሂ ፡ ዘእንበለ ፡ ምእመናን ፡ እምሥጢር ። ወኢይ ደቅ ፡ እምኔሁ ፡ ወኢምንትኒ ፡ ወኢይትገደፍሂ ፡ እስመ ፡ ሥጋሁ ፡ ውእቱ ፡ ለክርስቶስ ። ወኵሉሙ ፡ ምእመናን ፡ ይብልዑ ፡ እምኔሁ ፡ ወኢይደሉ ፡ ይትህየይዎ ፡ ሎቱ ። እስመ ፡ | ኢመፍትው ፡ ይትከሠ ው ፡ ወኢምንተኒ ፡ እምጽዋዕ ፡ እስመ ፡ ተባረከት ፡ ጽዋዕ ፡ በስሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ከመ ፡ ትትመጠው ፡ እምኔሁ ፡ እስመ ፡ ደሙ ፡ ለክርስቶስ ፡ ውእቱ ። ወባሕቱ ፡ ተዓቅቡ ፡ እንከ ፡ በተጠናቅቆ ፡ ከመ ፡ ኢይትከሠው ፡ ወኢያንጠብጥብ ፡ እምውስቴ ቱ ፡ ወኢምንተኒ ፡ ከመ ፡ ኢይልሐስ ፡ መንፈስ ፡ ነኪር ፡ እምውስቴ ቱ ፡ ከመ ፡ ኢትኩን ፡ ከመ ፡ አንተ ፡ ለሊከ ፡ ዘከሀድከ ፡ ወመነንከ ፡ ደሞ ፡ ለክርስቶስ ፡ ክቡረ ፡ ዘበቱ ፡ ተሣየጠከ ፡ ወከነከ ፡ ምክንያተ ፡ ለምሕረተ ፡ ዚአሁ ። ወትከውን ፡ ከመ ፡ ክሕድከ ፡ ለክርስቶስ ፡ ለ እመ ፡ ወድቀ ፡ ንስቲት ፡ እምሥጋሁ ፡ ወለእመ ፡ አንጠብጠበ ፡ እም ጽዋዕ ፡ ትረክብ ፡ ኵነኔ ፡ በእንተዝ ፡ ዘቦቱ ፡ ተሣየጠከ ።

46. ትእዛዝ ፡ ፵፮ ፡ በእንተ ፡ ዲያቆናት ፡ ወቀሳውስት ፡ መፍት ው ፡ ይትጋብኡ ፡ ኵሉ ፡ ፅለተ ፡ ጎበ ፡ ኤጲስ ፡ ቆጶስ ፡ ጎበ ፡ ሀሎ ፡

መክነ ፡ ከመ ፡ የአዝዘሙ ፡ በከመ ፡ ሥርዓት ፡ ወዲያቆናት ፡ ወቀሳ
ውስት ፡ ኢያስትቱ ፡ ከመ ፡ ይትጋብኡ ፡ ኀበ ፡ ኤጲስ ፡ ቆጶስ ፡ ሑ
ሉ ፡ ዕለተ ፡ ለእመ ፡ ኢከልአሙ ፡ ደዌ ፡ ሥጋ ። ወሰበ ፡ ይትጋብ
ኡ ፡ ለሊሆሙ ፡ ይምሀሩ ፡ ለእለ ፡ ውስተ ፡ አብያተ ፡ ክርስቲያናት ፡
ወከመዝ ፡ ጸልዮሙ ፡ ይትመየጡ ፡ ለለፅ ፡ ውስተ ፡ ግብረ ፡ ዚአ
ሆሙ ።

47. ትእዛዝ ፡ ፵፯ ፡ በእንተ ፡ ዝጎር ፡ መኢያገብር ፡ መነሂ ፡ እ
ምሰብእ ፡ በትእዛዙ ፡ ለቅብረተ ፡ ሰብእ ፡ ውስተ ፡ ዝጎር ፡ ዘይትገበ
ር ፡ ለዙሉ ፡ ነዲያን ። አላ ፡ የሀብ ፡ ዓስቦ ፡ ለዐሳብ ፡ ዘይከሪ ፡ ወለዘ
የንቅፀ ፡ ለውእቱ ፡ መክን ፡ ወለዘይኄሊ ፡ በእንቲአሆሙ ፡ ወይሴስ
ዮ ፡ ኤጲስ ፡ ቆጶስ ፡ እምዝ ፡ ያበውኡ ፡ ለአብያተ ፡ ክርስቲያናት ።

48. ትእዛዝ ፡ ፵፰ ፡ በእንተ ፡ ጊ|ዚያት ፡ ዘመፍትው ፡ ይጸልዩ ፡ fol. 31 a.
ቤቲ ፡ ወሰሚዓ ፡ ትምህርት ፡ ወተዓትቦ ፡ ፍጽም ፡ በትእምርተ ፡ መ
ስቀል ። ወሶሎሙ ፡ ምእመናን ፡ ወምእመናት ፡ ተንሢአሙ ፡ ነግ
ሃ ፡ ዘእንበለ ፡ ይግበሩ ፡ ወኢምንቲኒ ፡ መፍቅዶሙ ፡ ይትሐፀቡ ፡ እ
ደዊሆሙ ፡ ወይጸልዩ ፡ ኀበ ፡ እግዚአብሔር ። ወእምዝ ፡ ይትመየ
ጡ ፡ ኀበ ፡ ግብሮሙ ። ወለእመ ፡ ነገርዎሙ ፡ ቃለ ፡ ትምህርት ፡ ኀ
በ ፡ ሀሉ ፡ ያብድሩ ፡ ሐዊረ ፡ ህየ ፡ ዙሉ ፡ ለለፅ ፡ ውስተ ፡ መክን ፡ ት
ምህርት ። ወያእምር ፡ ዘንተ ፡ በልቡ ፡ ወይጠይቅ ፡ ዙሉ ፡ ዘሰምዓ ፡
እስመ ፡ እግዚአብሔር ፡ ይትናገር ፡ በአፈ ፡ ዘይኄሀር ፡ ወውእቱ ፡
ዘየኃድር ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወየኃልፍ ፡ እምኔሁ ፡ ዙ
ሉ ፡ እከያ ፡ ለዕለት ፡ ወይትኃለቍ ፡ ለፈራሄ ፡ እግዚአብሔር ፡ ዓቢ
የ ፡ ሃቦለ ፡ ለእመ ፡ ኢሖረ ፡ ኀበ ፡ ሀሉ ፡ መክን ፡ ትምህርት ። ወፈ
ድፋደ ፡ ለዘይክል ፡ አንብቦ ፡ ወለእመ ፡ ሀሉ ፡ ዘይኄሀር ፡ ኢይድኃ
ር ፡ እምቤተ ፡ ክርስቲያን ፡ ወመክን ፡ ኀበ ፡ ሀሉ ፡ ትምህርት ፡ ሰቤ
ሃ ፡ ለዘይትናገርኒ ፡ ይትመሀሮ ፡ ቃል ፡ ዘይትናገር ፡ ቦቱ ፡ ዝውእቱ ፡
ረባሕ ፡ ለለፅ ፡ ዘይሰምዖ ፡ ወትሰምዕ ፡ ዘኢሐለይከ ፡ በህየ ፡ ወትረ
ቂሕ ፡ ዘመመሀበከ ፡ መንፈስ ፡ ቅዱስ ፡ እምኀበ ፡ ዘይኄሀር ፡ ወከመ
ዝ ፡ ትክውን ፡ ሃይማኖትከ ፡ ጽንዕተ ፡ በእንተ ፡ ዘትሰምዕ ። ወንዲ ፡

ይነግሩከ ፡ በውእቱ ፡ መካን ፡ ዘይደልወከ ፡ ትግበር ፡ በውስተ ፡ ቤት
ከ ። ወበእንተዝ ፡ ያፍጥን ፡ ኵሉ ፡ ሰብእ ፡ ሐዊረ ፡ ጎበ ፡ ቤተ ፡ ክር
ስቲያን ፡ ወውስተ ፡ መካን ፡ ጎበ ፡ ይሠርቅ ፡ ቦቲ ፡ መንፈስ ፡ ቅዱስ ።
ወለእመ ፡ ኮነ ፡ ዕለተ ፡ ዘአልቦ ፡ ትምህር|ት ፡ የሀሉ ፡ ኵሉ ፡ ለለኦ ፡
ውስተ ፡ ቤቱ ፡ ወይንሣእ ፡ መንፈስ ፡ ቅዱስ ፡ ወያንብብ ፡ አምጣነ ፡
ይክል ፡ እስመ ፡ ሠናይ ፡ ውእቱ ። ወለእመ ፡ ሀለውከ ፡ ውስተ ፡ ቤ
ትከ ፡ ጸሊ ፡ በኵሰዓት ። ወሰብሑ ፡ ለእግዚአብሔር ፡ ወለእመ ፡ ሀለ
ውከ ፡ ውስተ ፡ ካልእ ፡ መካን ፡ ወለእመ ፡ በጽሐተከ ፡ ይእቲ ፡ ሰዓ
ት ፡ ጸሊ ፡ በልብከ ፡ ጎበ ፡ እግዚአብሔር ፡ እስመ ፡ በይእቲ ፡ ሰዓት ፡
አዕረቅዎ ፡ ለኢየሱስ ፡ ክርስቶስ ፡ ወቀነውዎ ፡ ዲበ ፡ ዕፀ ፡ መስቀል ።
ወበእንተዝ ፡ ቀዲሙ ፡ በኦሪት ፡ ይኤዝዝ ፡ ከመ ፡ የሀቡ ፡ ጎብስተ ፡
ዘያቈርቡ ፡ በኵሰዓት ፡ አምሳለ ፡ ሥጋሁ ፡ ለክርስቶስ ፡ ወደሙ ፡ ክ
ቡር ። ወይሠውዑ ፡ በግዓ ፡ ዘውእቱ ፡ አምሳለ ፡ በግዕ ፡ ፍጹም ፡ እ
ስመ ፡ ውእቱ ፡ ናላዊ ፡ ክርስቶስ ፡ ወውእቱ ፡ ጎብስት ፡ ዘወረደ ፡ እ
ምሰማያት ። ወከዕበ ፡ ጸሊ ፡ በኯሰዓት ፡ እስመ ፡ በይእቲ ፡ ሰዓት ፡ ስ
ቅለተ ፡ እግዚእነ ፡ ክርስቶስ ፡ በዲበ ፡ ዕፀ ፡ መስቀል ፡ ኮነ ፡ ወተከፍ
ለት ፡ ዕለት ፡ ወኮነት ፡ ጽልመተ ፡ ወይጸልዩ ፡ በይእቲ ፡ ሰዓት ፡ ጸሎ
ተ ፡ ጽንዕተ ፡ ወይትመሰሉ ፡ በቃል ፡ ዘጸለየ ፡ እግዚእነ ፡ ክርስቶስ ፡
ወረሰየ ፡ ኵሉ ፡ ዓለመ ፡ ጽልመተ ። ወንኡሰ ፡ ክርስቲያንኒ ፡ ይግበ
ሩ ፡ ጸሎተ ፡ ዓቢየ ። ወበኯሰዓት ፡ ይኑኅ ፡ ጸልዮ ፡ ወጸሎት ፡ መስ
ለ ፡ ስብሐት ፡ ከመ ፡ ትኅበሩ ፡ ሰብሐ ፡ ምስለ ፡ ነፍሰ ፡ ጻድቃን ፡ እ
ንዘ ፡ ይሴብሑ ፡ ለዘኢይትሔሰው ፡ እግዚአብሔር ፡ ሕያው ። ዘተ
ዘከሮሙ ፡ ለቅዱሳኒሁ ፡ ወፈነወ ፡ ሎሙ ፡ ወልዶ ፡ ዝውእቱ ፡ ቃሉ ።
ከመ ፡ ያብርህ ፡ ሎሙ ፡ እስመ ፡ በይእቲ ፡ ሰዓት ፡ ተረግዘ ፡ ገቦሁ ፡
ክርስቶስ ፡ ወውሕዘ ፡ ደም ፡ ወማይ ። ወእምዝ ፡ ተረፈ ፡ ዕለ|ት ፡
በርሃ ፡ ሰርክ ፡ አብጺሖ ። ወበእንተዝ ፡ አንተሂ ፡ እንዘ ፡ ትገብር ፡
ቀዳሚት ፡ ካልእተ ፡ ዕለተ ፡ አምሳለ ፡ ትንሣኤ ፡ ጸሊ ፡ ዘእንበለ ፡ ታ
ዕርፍ ፡ ሥጋክ ፡ ውስተ ፡ ምስካብክ ፡ ወመንፈቀ ፡ ሌሊት ፡ ተንሢአ
ክ ፡ እምስካብክ ፡ ወተሐቢበክ ፡ እዴክ ፡ በማይ ፡ ጸሊ ፡ ወእመሰ ፡ ብ

እሲት ፡ ብከ ፡ ፪ከሙ ፡ ጸልዩ ። ወእመሰ ፡ ኀጺሃ ፡ ኢኮነት ፡ መሃይ
ምንተ ፡ ተፈለጥ ፡ እምኔሃ ፡ በባሕቲትከ ፡ ወጸሊ ፡ ወግባእ ፡ ውስተ ፡
ምስካብከ ። ዘበሰብሳብ ፡ እስመ ፡ እሱር ፡ አንተ ፡ ወኢትትሀከይ ፡
ጸልዮ ፡ እስመ ፡ ንጹሐን ፡ አንትሙ ፡ ወኢኮንከሙ ፡ ርኩሳነ ። እለ ፡
ተጠምቁ ፡ ኢያፍቅዱ ፡ ኀጣመ ፡ ተሐፅበ ፡ እስመ ፡ ንጹሐን ፡ እሙ
ንቱ ። ወለእመ ፡ ነፋሕከ ፡ ውስተ ፡ እደዊከ ፡ ወተኅተብከ ፡ በምራ
ቅከ ፡ ዘይወፅእ ፡ እምአፉከ ፡ ወትከውን ፡ ንጹሐ ፡ ኩለንታከ ፡ ዝው
እቱ ፡ አምኃሁ ፡ ለመንፈስ ፡ ቅዱስ ። ወነጠብጣበ ፡ ማየ ፡ ጥምቀት ፡
የኀርግ ፡ እምፈልፈል ፡ ዝውእቱ ፡ ልበ ፡ መሃይምናን ፡ ወያነጽሖሙ ፡
ለምእመናን ፡ በዛቲ ፡ ሰዓት ፡ ጽሑቀ ፡ እን'ከ ፡ ይጸልዩ ። እስመ ፡
እለሂ ፡ መጠውነ ፡ ቀሳውስት ፡ ከመዝ ፡ መሀሩነ ፡ ከመ ፡ በዛቲ ፡ ሰዓ
ት ፡ ኩሉ ፡ ፍጥረት ፡ ይጸልዩ ፡ ለእግዚአብሔር ፡ ከዋክብት ፡ ወተ
ክላት ፡ ይቀውሙ ። ወማያት ፡ ይቀውሙ ፡ ሰዓተ ፡ ወኩሉሙ ፡ ሰራ
ዊተ ፡ ሰማያት ፡ መላእክት ፡ እንዘ ፡ ይትቀነዩ ፡ በዛቲ ፡ ሰዓት ፡ ምስ
ለ ፡ ነፍሰ ፡ ጻድቃን ፡ ይሴብሕዎ ፡ ለእግዚአብሔር ። ወበእንተዝ ፡
መፍትው ፡ ለእለ ፡ የአምኑ ፡ ይጽሀቁ ፡ ዛተ ፡ ሰዓተ ፡ ለጸልዮ ። ስም
ዓ ፡ እንዘ ፡ ይከውን ፡ እግዚእነ'ሂ ፡ ለዘ ፡ ከመዝ ፡ ይቤ ፡ ናሁ ፡ ኮነ ፡ ው
ውዓ ፡ መንፈቀ ፡ ሌሊት ፡ እንዘ ፡ ይብል ፡ ነዋ ፡ መርዓዊ ፡ መጽአ ፡
ተንሥኡ ፡ | ፃኡ ፡ ውስተ ፡ ቀበላሁ ፡ ወይደግም ፡ እንዘ ፡ ይብል ፡ ት fol. 31 b.
ግሁ ፡ እስመ ፡ ኢተአምሩ ፡ በአይ ፡ ሰዓት ፡ ይመጽእ ፡ እግዚእክሙ ፡
ወጊዜ ፡ ንቅወት ፡ ዶርሆ ፡ ተንሢአከ ፡ ጸሊ ፡ ከማሁ ። እስመ ፡ በይ
እቲ ፡ ሰዓት ፡ ንቅወት ፡ ዶርሆ ፡ ከህድዎ ፡ ውሉደ ፡ እስራኤል ፡ ለእ
ግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘንሕነ ፡ በሃይማኖት ፡ አእመርነ ፡ ለ
ተወክሎ ፡ ብርሃን ፡ ዓለም ። ወለትንግኤ ፡ ምውታን ፡ እንዘ ፡ ንሴ
ር ፡ ዕለተ ። ዘንተ ፡ ኩሉ ፡ እንከ ፡ ኩልክሙ ፡ መሃይምናን ፡ እንዘ ፡
ትጉዱ ፡ ወእንዘ ፡ ትሴፈው ፡ ወትዜክሩ ፡ በበይናቲክሙ ። ተመሀ
ሩ ፡ ዘንተ ፡ ጥበበ ፡ ንኡሰ ፡ ክርስቲያን ፡ እንዘ ፡ ትቀድሙ ፡ ሐኒጸ ፡

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[1] ን o. e. [2] om. ን.

ወኢትሳፈጡ ፡ ወኢትትሓጐሉ ፡ እንዘ ፡ ክርስቶስሃ ፡ ዘልፈ ፡ ትዜከ
ሩ ። ወዘልፈ ፡ ጸሀቅ ፡ ከመ ፡ ተዕትብ ፡ ፍጽመክ ፡ እስመ ፡ ዝንቱ ፡
እንከ ፡ ትእምርተ ፡ ሕግም ፡ ውእቱ ፡ ዲበ ፡ ሰይጣን ፡ ዕውቀ ፡ ወያ
ርኢ ፡ ለእመ ፡ በሃይማኖት ፡ ተገብረ ፡ አኮ ፡ ለሰብእ ፡ ባሕቲቱ ፡ ዘይ
ትዓወቅ ፡ አላ ፡ አእምሩ ፡ ከመ ፡ ድርጎ ፡ ጽድቅ ፡ ትለብሱ ፡ ወዘይት
ቃወም ፡ ርእዮ ፡ ዘውስተ ፡ ልብ ፡ ኃይለ ፡ ብእሲ ፡ ዘውስጥ ፡ ነባቢ ፡
እስመ ፡ ተዓትበ ፡ እንተ ፡ ውስጡሂ ፡ ወእንተ ፡ አፍአሁሂ ፡ በዕትበ
ተ ፡ ቃል ። እስመ ፡ ይርዕድ ፡ ወይጕይይ ፡ ፍጡን ፡ ድኅሬሁ ፡ እመ
ንፈስ ፡ ቅዱስ ፡ ዝውእቱ ። ዘሀሎ ፡ ውስተ ፡ ብእሲ ፡ ዘረሰየ ፡ ኀቤ
ሁ ፡ ማኅደረ ፡ ዝውእቱ ፡ ዘአቅደመ ፡ ሙሴ ፡ ወመሀረነ ፡ ቦቱ ፡ በበ
ግዕ ፡ ዘፋሲካ ፡ ዘተጠብሐ ፡ ወአዘዘ ፡ ከመ ፡ ትትቀበእ ፡ ደሙ ፡ ውስ
ተ ፡ ምርፋታተ ፡ ኖኅት ፡ ወራግዛት ፡ ወቅብእ ፡ አየቀ ፡ እንከ ፡ ይእ
ዜ ፡ እንተ ፡ ብነ ፡ ሃይማኖተ ፡ እንተ ፡ ኃደረ ፡ ላዕሌነ ፡ ዘወሀበነ ፡ በበ
ግዕ ፡ ንጹሕ ፡ ወፍጹም ። ወበዝን | ቱ ፡ ለእመ ፡ ተዓተብነ ፡ ፍጽመ
ነ ፡ በእድ ፡ ሰቤሃ ፡ ንድኅን ፡ እምእለ ፡ ይፈቅዱ ፡ ቍቲሎተነ ። ወዘን
ተ ፡ ለእመ ፡ ተመሀርክሙ ፡ በአኰቴት ፡ ወበሃይማኖት ፡ ርትዕት ፡
ትጸንዑ ፡ አንትሙ ፡ ወይሁበክሙ ፡ ሕይወተ ፡ ዘለዓለም ። ዝንቱ ፡
ውእቱ ፡ ሥርዓት ፡ ላዕሌክሙ ፡ ከመ ፡ ትትዓቀቡ ፡ ቦቱ ፡ አንትሙ ፡
እለ ፡ ብክሙ ፡ ልበ ፡ ለእመ ፡ ሰማዕክሙ ፡ ወዓቀብክሙ ፡ ኵሉ ፡ ወ
ኵሉ ፡ ዘየዓቅብ ፡ ትምህርተ ፡ ሐዋርያት ፡ ኢይክልእዎ ፡ ወኢሙት
ሂ ፡ እምአርሳዊያን ። እሉ ፡ እሙንቱ ፡ ዕልዋን ፡ እለ ፡ ዐውክኩ ፡
ወአግሰኩ ፡ ትምህርተ ፡ ሐዋርያት ። ወእመ ፡ በጽሐ ፡ ሰብእ ፡ ኀቤ
ሆሙ ፡ ከመዝ ፡ ይሜህርዎሙ ፡ ወበዝኁ ፡ እሉ ፡ አርሳዊያን ፡ ወእ
ለሰ ፡ ሰምዕዎሙ ፡ ኢይፈቅዱ ፡ ይትመሀሩ ፡ ትእዛዘ ፡ ሐዋርያት ።
አላ ፡ ባሕቱ ፡ ፈቃዶሙ ፡ ባሕቲቶ ፡ ይገብሩ ፡ ዘኃረዩ ፡ ወዘከነ ፡ ሎ
ሙ ፡ መፍትወ ፡ ለልቦሙ ፡ ወእመቦ ፡ አኃዊነ ፡ ዘአሕጸጽነ ፡ ትምህ
ርተ ፡ ይክሥት ፡ ሎሙ ፡ እግዚአብሔር ፡ ለእለ ፡ ይደልዎሙ ፡ እ
ንዘ ፡ ይሔድፍ ፡ ቅድስተ ፡ ቤተ ፡ ክርስቲያን ፡ ውስተ ፡ ዘሕን ፡ ወ
መርሶ ።

ዘአይሁድ ፡ ከህዶተ ፡ ወየአምን ፡ ፀከመ ፡ ፈቀደ ፡ እግዚአብሔር ፡ ዘእምቅድመ ፡ ዓለም ፡ ወልድ ፡ ዋሕድ ፡ በደኃሪ ፡ መዋዕል ፡ እምድንግል ፡ ተወልደ ፡ ዘእንበለ ፡ ትድምርተ ፡ ብእሲ ፡ ወዘከመ ፡ ሐይወ ፡ ምስለ ፡ ሰብእ ፡ ዘእንበለ ፡ ኃጢአት ። ፈጺሞ ፡ ሁሉ ፡ ጽድቀ ፡ ዘሕግ ፡ ወከመ ፡ በፈቃደ ፡ እግዚአብሔር ፡ ተሰቅለ ፡ ወተቀብረ ፡ ወተንሥአ ፡ በሣልስት ፡ ዕለት ። ወእምድኅረ ፡ ትንሣአ ፡ እሙታን ፡ ፀጋዕለት ፡ እንዘ ፡ ሀሎ ፡ ምስለ ፡ ሐዋርያት ፡ ወፈጺሞ ፡ ሁሉ ፡ ሥርዓት ፡ ዓርገ ፡ በቅድሜሆሙ ፡ ጎበ ፡ ዘፈነዎ ፡ እግዚአብሔር ፡ አብ ፡ ዘዘንተ ፡ እንከ ፡ አምነ ፡ ኢኮነ ፡ በከ ፡ አላ ፡ ጥዩቀ ፡ አእምሮ ፡ ጸጋ ፡ ነሥአ ፡ እምእግዚአብሔር ። ከማሁ ፡ እንከ ፡ ወዘእምኵሉ ፡ ዕልወተ ፡ አንፈሰ ። አልቦ ፡ እንከ ፡ እምእለ ፡ ይገብሩ ፡ ተአምረ ፡ ወመንክረ ፡ ኢያስተጋቅሩ ፡ እመሃይምናን ፡ ዘከነ ፡ ዘኢከፈሉ ፡ ረድኤተ ። እስመ ፡ ዘኢአሁ ፡ ውእቱ ፡ ዘእግዚአብሔር ፡ ጸጋት ፡ በክርስቶስ ፡ ተውህበ ። ወአንተሂ ፡ ዘነግእከ ፡ ወዘንቱኒ ፡ ካልእከ ፡ ዘከነ ። ወእመ ፡ አኮ ፡ ቃለ ፡ ጥበብ ፡ ወእመ ፡ አኮ ፡ አእምሮ ፡ ወእመ ፡ አኮ ፡ ፍትሕ ፡ ዘመንፈስ ። ወእመ ፡ አኮ ፡ አቅድሞ ፡ ቃለ ፡ አእምሮ ፡ ዘምህሮ ። ወእመ ፡ አኮ ፡ ጸዊረ ፡ ወእመ ፡ አኮ ፡ ትዕግሥት ፡ በሕግ ። እስመ ፡ ሙሴሂ ፡ ዘእግዚአብሔር ፡ ብእሲ ፡ በግብጽ ፡ እንዘ ፡ ይገብር ፡ ተአምረ ፡ ኢተኃበየ ፡ ዲበ ፡ ሕዝብ ፡ እስራኤል ። ወእግዚአብሔር ፡ ተሰግዮ ፡ ኢተኃበየ ፡ ወኢተዝህረ ፡ ዲበ ፡ ዘዚአሁ ፡ ነቢይ ፡ አርጎ ፡ ወኢዘነዌ ፡ ኢያሱ ፡ ኩኒኖ ፡ ወእምድኅሬሁ ፡ ሕዝበ ፡ እንዘ ፡ ምስለ ፡ ኢያቡሴዎን ፡ ይትቃተል ፡ ፀሐየ ፡ አቂሞ ፡ መንገለ ፡ ገባኦን ። ወወርኃ ፡ መንገለ ፡ አኢሎን ፡ ዘቂላተ ፡ በእንተ ፡ ዘኢአከለ ፡ ዕለት ፡ ለመዊእ ፡ ኢተኃበየ ፡ ዲበ ፡ ፊንሐስ ፡ ወዲበ ፡ ካሌብ ። ወኢሳሙኤል ፡ ዘመጠንዝ ፡ ተአምረ ፡ ገቢሮ ፡ ኢያስተሐቀሮ ፡ ለዳዊት ፡ መፍቀሬ ፡ እግዚአብሔር ፡ እንዘ ፡ ፪ሆሙ ፡ ነቢያት ። ወእንዘ ፡ ፩ሊቀ ፡ ከህናት ፡ ወ፩ንጉሥ ። ወሮያ ፡ እንዘ ፡ ሀለው ፡ በውስተ ፡ እስራኤል ፡ ቅዱሳን ፡ እለ ፡ ኢሰገዱ ፡ ለበዓል ፡ በብረከሆሙ ፡ ወበሕቲቱ ፡ ኤልያስ ፡ በውስቴቶሙ ፡ ወ

fol. 32a. ር ፡ እንከ ፡ መሃይምን ፡ ኢጋንንተ ፡ ያውፅእ ። ወኢም | ውታን ፡ ያን
ሥእ ፡ ወበሐማኅ ፡ ያንብብ ፡ ወልሳናተ ፡ ይተናገር ፡ አላ ፡ ዘከፈሉ ፡
ጸጋ ፡ በዘከነ ፡ ለመፍትው ፡ ለመድኃኒተ ፡ ኢመሃይምናን ፡ እንዘ ፡
የኃፍሮሙ ፡ መብዝኅቶሙ ። አከ ፡ ለአርአያ ፡ ነገር ፡ አላ ፡ ዘተአም
ር ፡ ረድኤተ ፡ እንተ ፡ ትተሉ ፡ ለአድኅኖ ፡ እስመ ፡ አከ ፡ ኵሎሙ ፡
ረሲዓን ፡ እምቅድስል ፡ ዘየኃፍሩ ፡ ወለዝ ፡ ስምዕ ፡ ለሊሁ ፡ እግዚአ
ብሔር ። በከመ ፡ ይቤ ፡ በውስተ ፡ ሕግ ፡ በካልእ ፡ ልሳን ፡ እትናገሮ
ሙ ፡ ለዝ ፡ ሕዝብ ፡ ወበከናፍር ፡ ካልእ ፡ ወኢየአምኑ ፡ እሰመ ፡ ግ
ብጽኒ ፡ ኢየአምንዎ ፡ ለእግዚአብሔር ፡ ሙሴኒ ፡ ነቢይ ፡ ዘመጠነ
ዝ ፡ ተአምረ ፡ ወመንክረ ፡ ገቢሮ ። ኢአምኑ ፡ ቦቱ ፡ አይሁድ ፡ በእ
ንተ ፡ እከዮሙ ። ወእግዚእነሂ ፡ ክርስቶስ ፡ ለአይሁድ ፡ በከመ ፡ ሙ
ሴ ፡ ኵሉ ፡ ደዌ ፡ ወኵሉ ፡ ሕማመ ፡ በውስቴቶሙ ፡ ፈውሰ ፡ ወኢእ
ልከተኒ ፡ አኀፈረ ፡ ወኢአምኑ ፡ ቦቱ ። ወበትር ፡ ዘነፍስ ፡ ከዊና ፡ አ
ርዌ ፡ ምድር ፡ ወኢእድ ፡ እንዘ ፡ ትጸንዱ ። ወኢተከዚ ፡ ደመ ፡ እን
ዘ ፡ ይከውን ፡ ወበዝንቱ ፡ ከዕበ ፡ ኢአምንዎ ፡ ወኢለእሉ ፡ ከዕበ ፡
ኢያፍተዎሙ ፡ እንዘ ፡ ዕውራን ፡ ይሬእዩ ፡ ወሐንካሳን ፡ እንዘ ፡ ይረ
ውጹ ፡ ወምውታን ፡ እንዘ ፡ ይትነሥኡ ፡ ወለዝንቱ ፡ እንዘ ፡ ይትቃ
ረንዎ ፡ ኢያኔስ ፡ ወኢያንበረስ ፡ ወለዝ ፡ ከዕበ ፡ ጸአልዎ ፡ ሐና ፡ ወ
ቀያፋ ፡ ወዝንቱኒ ፡ ኢአከሉሙ ፡ ወኢኀፈርዎ ፡ እንዘ ፡ ይገብር ፡ ተ
አምረ ፡ ወመንክረ ፡ አላ ፡ ባሕቲቶሙ ፡ ኄራን ፡ ግዕዝ ፡ ዘዲቤሆሙ ፡
ይሠምር ፡ እግዚአብሔር ። ወባሕቱ ፡ ይትገበር ፡ ሎሙ ፡ ኃይል ፡
በከመ ፡ ጠቢብ ፡ ሠራዒ ፡ አከ ፡ በዘሰብእ ፡ ኃይል ፡ አላ ፡ በዘኢአሁ ፡
ፈቃድ ፡ ዘንተ ፡ እንከ ፡ ንቤ ፡ ከመ ፡ ኢይትዓበዩ ፡ | እለ ፡ ነሥኡ ፡ ጸ
ጋተ ፡ ዘከመዝ ፡ ዲበ ፡ እለ ፡ ኢነሥኡ ፡ ጸጋተ ። እንከ ፡ እብል ፡ በ
ዘተአምር ፡ እስመ ፡ አልቦ ፡ ሰብእ ፡ ዘአምነ ፡ በክርስቶስ ፡ ወልዱ ፡
ለእግዚአብሔር ፡ ዘኢነሥአ ፡ ጸጋ ፡ መንፈስ ፡ ቅዱስ ። እስመ ፡ እ
ንከ ፡ ዘአንፈሰ ፡ እምብዙኅ ፡ አማልክት ፡ ዘአኩይ ፡ አምልኮ ፡ ወአ
ምነ ፡ በእግዚአብሔር ፡ አብ ፡ ወበክርስቶስ ፡ ወልዱ ፡ ጸጋ ፡ ውእቱ ፡
እምኀበ ፡ እግዚአብሔር ፡ እመ ፡ አምነ ፡ በእግዚአብሔር ፡ ወገደፈ ፡

ዘአይሁድ ፡ ከሀዲተ ፡ መየአምን ፡ በከመ ፡ ፈቀደ ፡ እግዚአብሔር ፡ ዘእምቅድመ ፡ ዓለም ፡ ወልድ ፡ ዋሕድ ፡ በደኃሪ ፡ መዋዕል ፡ እምድንግል ፡ ተወልደ ፡ ዘእንበለ ፡ ትድምርተ ፡ ብእሲ ፡ ወዘከመ ፡ ሐይወ ፡ ምስለ ፡ ሰብእ ፡ ዘእንበለ ፡ ኃጢአት ። ፈጺሞ ፡ ኵሉ ፡ ጽድቀ ፡ ዘሕግ ፡ ወከመ ፡ በፈቃዱ ፡ እግዚአብሔር ፡ ተሰቅለ ፡ ወተቀብረ ፡ ወተንሥአ ፡ በሣልስት ፡ ዕለት ። ወእምድኅረ ፡ ትንሣአ ፡ እሙታን ፡ በዓዕለት ፡ እንዘ ፡ ሀሎ ፡ ምስለ ፡ ሐዋርያት ፡ ወፈጺሞ ፡ ኵሉ ፡ ሥርዓተ ፡ ዓርገ ፡ በቅድሜሆሙ ፡ ጎበ ፡ ዘፈነዎ ፡ እግዚአብሔር ፡ አብ ፡ ዘዘንተ ፡ እንከ ፡ አምኑ ፡ ኢኮነ ፡ በከ ፡ አላ ፡ ጥዩቱ ፡ አእምሮ ፡ ጸጋ ፡ ነሥአ ፡ እምእግዚአብሔር ። ከማሁ ፡ እንከ ፡ ወዘእምኵሉ ፡ ዕልወተ ፡ አንፈሰ ። አልፀ ፡ እንከ ፡ እምእለ ፡ ይገብሩ ፡ ተአምረ ፡ ወመንክረ ፡ ኢያስተጋቅሩ ፡ እመሃይምናን ፡ ዘኮነ ፡ ዘኢከፈሉ ፡ ረድኤተ ። እስመ ፡ ዘኢአሁ ፡ ውእቱ ፡ ዘእግዚአብሔር ፡ ጸጋት ፡ በክርስቶስ ፡ ተውህበ ። ወአንተሂ ፡ ዘነግእከ ፡ ወዝንቱኒ ፡ ካልእከ ፡ ዘኮነ ። ወእመ ፡ አኮ ፡ ታለ ፡ ጥበብ ፡ ወእመ ፡ አኮ ፡ አእምሮ ፡ ወእመ ፡ አኮ ፡ ፍትሕ ፡ ዘመንፈስ ። ወእመ ፡ አኮ ፡ አቅድሞ ፡ ታለ ፡ አእምሮ ፡ ዘምህሮ ። ወእመ ፡ አኮ ፡ ጸዊረ ፡ ወእመ ፡ አኮ ፡ ትዕግሥት ፡ በሕግ ። እስመ ፡ ሙሴሂ ፡ ዘእግዚአብሔር ፡ ብእሲ ፡ በግብጽ ፡ እንዘ ፡ ይገብር ፡ ተአምረ ፡ ኢተኀበየ ፡ ዲበ ፡ ሕዝብ ፡ እስራኤል ። ወእግዚአብሔር ፡ ተሰግዮ ፡ ኢተኀበየ ፡ ወኢተዝህረ ፡ ዲበ ፡ ዘዚአሁ ፡ ነቢይ ፡ አርጎ ፡ ወኢዘነዊ ፡ ኢያሱ ፡ ኩኒኖ ፡ ወእምድኅሬሁ ፡ ሕዝበ ፡ እንዘ ፡ ምስለ ፡ ኢያቡሴዎን ፡ ይትቃተል ፡ ፀሐየ ፡ አቂሞ ፡ መንገለ ፡ ገባኦን ። ወወርኃ ፡ መንገለ ፡ አኤሎን ፡ ዘቂላተ ፡ በእንተ ፡ ዘኢአከለ ፡ ዕለት ፡ ለመዊእ ፡ ኢተኀበየ ፡ ዲበ ፡ ፊንሐስ ፡ ወዲበ ፡ ካሌብ ። ወኢሳሙኤል ፡ ዘመጠነዝ ፡ ተአምረ ፡ ገቢሮ ፡ ኢያስተሐቀሮ ፡ ለዳዊት ፡ መፍቀሬ ፡ እግዚአብሔር ፡ እንዘ ፡ ፪ሆሙ ፡ ነቢያት ። ወእንዘ ፡ ፩ሊቀ ፡ ካህናት ፡ ወ፩ንጉሥ ። ወሶቦ ፡ እንዘ ፡ ሀለው ፡ በውስተ ፡ እስራኤል ፡ ቅዱሰን ፡ እለ ፡ ኢሰገዱ ፡ ለበዓል ፡ በብረኪሆሙ ፡ ወባሕቲቱ ፡ ኤልያስ ፡ በውስቴቶሙ ፡ ወ

ሎቱ ፡ ረድኡ ፡ ኤሌ[1]ሴዎስ ፡ ገባርያነ ፡ መንክር ፡ ኮኑ ፡ ወኤልያ
ስሰ ፡ አብድዩሃ ፡ ኢመነነ ፡ እንዘ ፡ ዓቃቤ ፡ ሕግ ፡ ወፈራሄ ፡ እግ
ዚአብሔር ፡ ውእቱ ። ወኢገብረ ፡ ትእምርተ ፡ ወኢኤሌሴዎስ
ሂ ፡ ረድኡ ፡ እንዘ ፡ ይፈርህ ፡ ፀረ ፡ ኢተሀየዮ ፡ አላ ፡ ተመክር ፡
ወኢዳንኤል ፡ ጠቢብ ፡ ካዕበ ፡ ዘድኅነ ፡ እምአፈ ፡ አናብስት ፡ ወ
ፎደቂቅ ፡ እለ ፡ ወዕኡ ፡ እምእቶነ ፡ እሳት ፡ ኢመነኑ ፡ ባዕዳነ ፡ እ
ለ ፡ ካልኢ ፡ ሕዝብ ፡ እስመ ፡ የአምሩ ፡ ከመ ፡ በዘኢሆሙ ፡ ኃይል ፡
ኢይመውኡ ፡ መንሱታተ ፡ አላ ፡ በዘእግዚአብሔር ፡ ጽንዕ ፡ ወተአ
ምረ ፡ ይገብሩ ፡ ወእምዕጸባት ፡ ይድኅኑ ፡ እንከሰኬ ፡ አልቦ ፡ እም
ውስቴትከሙ ፡ ዘይትኄበይ ፡ ዲቤ ፡ እኁሁ ፡ ለእመ ፡ ነበይ ፡ ውእ
fol. 32b. ቱ ። ወለእመኒ ፡ ገባሬ ፡ መንክር ፡ ወለእመኒ ፡ ዘተውህቦ ፡ ሎቱ ፡ |
ብዙኅ ፡ ሀብት ፡ ኢምንተ ፡ ይኩን ፡ ዘኢይትአመን ፡ እንከ ፡ ፈድፋ
ደ ። ኵሉ ፡ ዘትእምርት ፡ ረድኤተ ። እስመ ፡ ፈፃሂ ፡ እግዚአብሔ
ር ፡ እምሃይማኖት ፡ ወገቢረ ፡ ትእምርት ፡ እምዘ ፡ ይረድእ ፡ ኃይል ፡
እምላዕሉ ፡ ቀዳሚ ፡ እንከ ፡ ንሕነ ፡ ለኢነ ፡ ርኢነ ፡ ወዳግመሰ ፡ እግ
ዚአብሔር ፡ ይረድእ ፡ በእንተ ፡ ዘአቅደምነ ፡ ነጊረ ።

50. ትእዛዝ ፡ ፱ ፡ እንከሰኬ ፡ ንጉሥኒ ፡ ኢይመንን ፡ እሐዱ ፡ እ
ለ ፡ እምታሕቴሁ ፡ መኳንንተ ፡ ወኢመላእክተ ፡ እለ ፡ ይትኤዘዙ ፡
ሎቱ ፡ እስመ ፡ እመ ፡ ኢሀለው ፡ እለ ፡ ይትኴነኑ ፡ በከ ፡ እሙንቱ ፡
መኳንንት ፡ ወለእመሂ ፡ ኢሀለው ፡ መኳንንት ፡ ኢተቀውም ፡ መን
ግሥቱ ፡ ለንጉሥ ። ወኤጲስ ፡ ቆጶሳት ፡ ኢይትዓበዩ ፡ ዲቤ ፡ ዲያቆ
ናት ፡ ወቀሳውስትኒ[2] ፡ ካዕበ ፡ ዲቤ ፡ ሕዝብ ፡ እለ ፡ እምታሕቴሆሙ ፡
እስመ ፡ እምውስቴቶሙ ፡ ይከውን ፡ ቁመተ ፡ ጉባኤ ። ወኢይበሉ ፡
እንከ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወቀሳውስት ፡ እምሕዝብ ፡ እሙንቱ ። ወ
ከዊነ ፡ ክርስቲያን ፡ ለውእቱ ፡ እምጎቤነ ፡ ወሐዋርያሰ ፡ ወእመ ፡ አ
ኮ ፡ ኤጲስ ፡ ቆጶስ ። ወባዕዳንኒ ፡ ዘከነ ፡ አኮ ፡ እምጎቤነ ፡ አላ ፡ እም
ጎበ ፡ እግዚአብሔር ፡ ዘይሁብ ፡ ውእቱ ፡ ጸጋ ፡ ወእሎንተ ፡ እንከ ፡

[1] A. [2] MS. prefixes by error ወቀሳውስት ፡

ው ፡ አከሰ ፡ ሕሳዊ ፡ ነቢይ ፡ ውእቱ ፡ ወኮሉ ፡ እንከ ፡ ነቢይ ፡ ዘይሜ
ር ፡ ወኢይጉበር ፡ አግን ፡ ሐሳዊ ፡ ነቢይ ፡ ውእቱ ፡ ወኮሉ ፡ ነቢ
፡ ምኩር ፡ በአግን ፡ በግጎበረ ፡ ሰብእ ፡ ይገብር ፡ ወዘእንበለ ፡ ሕ
፡ ይገብር ፡ ኢይትኰነን ፡ በጎቤከሙ ፡ እስመ ፡ እምጎበ ፡ እግዚአ
ሔር ፡ ሀሎ ፡ ዝኀኔሁ ፡ እስመ ፡ ከማሁ ፡ ቀደምትኒ ፡ ነቢያት ፡ ገብ
፡ ወዘይብል ፡ በመንፈስ ፡ ሀበኒ ፡ ወርቀ ፡ ወእመ ፡ ባዕደኒ ፡ ዘከነ ፡
ትሰምዕዎ ፡ ወለእመ ፡ በእንተ ፡ ባዕድ ፡ ይቤ ፡ ሀብዎ ፡ አልቦ ፡ ዘ
ሐትቶ ። ወለዝሉ ፡ ዘይመጽእ ፡ ጎቤከሙ ፡ በስመ ፡ እግዚእነ ፡ ተ
ክፍዎ ። ወእምዝ ፡ አመኪረከሙ ፡ ተአምሩ ፡ እስመ ፡ ጥበብ ፡ ብ
ሙ ፡ ወከማሁ ፡ ይዎን ፡ ወዕግመ ። ለእመሁ ፡ ኃለፈ ፡ ውእቱ ፡ ር
እዎ ፡ አምጣነ ፡ ትከሉ ። ወኢይንበር ፡ በጎቤከሙ ፡ ዘእንበለ ፡ ሰ
ይ ፡ ወሥሉስ ፡ ዕለት ። ወእመሰ ፡ ጽሕቀ ፡ ወፈቀደ ፡ ይንበር ፡ ጎቤ
ሙ ፡ እመቦ ፡ ኪነ ፡ ይትቀነይ ፡ ወእመሰ ፡ ኢይትቀነይ ፡ ኢይሴሰ
፡ ። ወእመሰ ፡ አልቦ ፡ ኪን ፡ ወኢይትቀነይ ፡ በከመ ፡ ጥበብከሙ ፡
ል | ዩ ፡ ሎቱ ፡ ጽሩዓ ፡ ኢይንበር ፡ ምስሌከሙ ። ወእመሰ ፡ ኢይ
ቅድ ፡ ይግበር ፡ ከመዝ ፡ ሠያጤ ፡ ስሙ ፡ ለክርስቶስ ፡ ውእቱ ፡ ወ
ዓቀቡ ፡ እምእለ ፡ ከመዝ ፡ ወኮሉ ፡ እንከ ፡ ነቢይ ፡ ዘበአግን ፡ ዘ
ፈቅድ ፡ ይንበር ፡ ጎቤከሙ ፡ ይደልዎ ፡ እንከ ፡ ሲሳዩ ። ወኮሉ ፡
እንከ ፡ ቀዳሚ ፡ ዘምክያድ ፡ ዘዓውድዘእክል ፡ ዘአልሀምት ፡ ዘአባግ
፡ ቅድሜሁ ፡ ሀቡ ፡ ለነቢያት ፡ እስመ ፡ እሙንቱ ፡ ለታነ ፡ ከህናቲ
ሙ ፡ ወእመሰ ፡ አልብከሙ ፡ ነቢይ ፡ ሀቡ ፡ ለነዳይ ፡ ወእመሂ ፡ ጎ
ዘት ፡ ገበርከ ፡ ቀዳሚሁ ፡ ሀብ ፡ በከመ ፡ ትእዛዝ ። ወከማሁ ፡ ፃሕ
፡ ወይንሂ ፡ ወእመሂ ፡ ዘቅብእ ፡ ወመዓር ፡ ከሢተከ ፡ ቀዳሚሁ ፡ ነ
ኢከ ፡ ሀብ ፡ ለነዳያን ፡ ወወርቀ ፡ ወልብሰ ፡ ወኮሉ ፡ ነሢእከ ፡ ቀዳ
ሚሁ ፡ ዘፈቀድከ ፡ ሀብ ፡ በከመ ፡ ትእዛዘ ፡ እግዚእ ። ጸምከሙኒ ፡ ኢ
ኰንከ ፡ ከመ ፡ መደልዋን ፡ እስመ ፡ እሙንቱ ፡ ይጸውሙ ፡ በሰኑየ ፡
ንበት ፡ ወበጎሙስ ። ወአንትሙሰ ፡ ጼሙ ፡ ረቡዓ ፡ ወዓርበ ፡ ወኢ
ጸልዩ ፡ ከመ ፡ መደልዋን ። አላ ፡ በከመ ፡ አዘዘ ፡ እግዚእ ፡ በውስ
ኑ ፡ ወንጌል ፡ ወበውስተ ፡ አብያተ ፡ ክርስቲያናቲከሙ ፡ ቀሳውስት ፡

በ|አማን ፡ ትንቢተ ፡ ኢንሜንን ፡ እስመ ፡ ነአምሮን ፡ ለትንቢታት ፡ ከመ ፡ ሐሊና ፡ እግዚአብሔር ፡ በላዕለ ፡ ጸድቃን ፡ እንዘ ፡ ይረድእ ፡ አላ ፡ ድፍረተ ፡ ዝኑራን ፡ እንዘ ፡ ናሴስል ። ወናቄርብ ፡ ዘንቲ ፡ ለ እለ ፡ ከመዝ ፡ እግዚአብሔር ፡ ያሴስል ፡ ሞገሰሙ ፡ እስመ ፡ ለዝኑ ራን ፡ እግዚአብሔር ፡ ይትቃረናሙ ፡ ወለትሑታንሰ ፡ ይሁበሙ ፡ ሞገሰ ። ሲላስ ፡ ወአጋቦስ ፡ በጎቤነ ፡ ተነቢዮሙ ፡ እንከ ፡ ኢኀረዩ ፡ ርእሶሙ ፡ ምስለ ፡ ሐዋርያት ፡ ወኢኀደው ፡ ዘዚአሆሙ ፡ ዓቅመ ። እንዘ ፡ መፍቀርያነ ፡ እግዚአብሔር ፡ እሙንቱ ። ወተነቢያ ፡ አንስት ኒ ፡ ቅድመ ፡ እኅተ ፡ ሙሴ ፡ ወእኅተ ፡ አሮን ፡ ማርያም ፡ ወእምድኅ ረዝ ፡ ዲቦራ ። ወእምድኅሬሃ ፡ እለ ፡ አስቴር ፡ ወዮዲት ፡ ወአሐቲ ፡ ብዩስይስ ፡ ወአሐቲ ፡ በዳርዮስ ። ወእሙኒ ፡ ለእግዚእነ ፡ ተነበየት ። ወኤልሳቤጥኒ ፡ እንተ ፡ እምአዝማዲሃ ፡ ወሐናሂ ፡ ወበጎቤነሰ ፡ አዋ ልደ ፡ ፊልጶስ ። እላ ፡ ኢተዓበያ ፡ ዲበ ፡ ዕደው ፡ እማንቱ ፡ አላ ፡ ዓ ቀባ ፡ ዘዚአሆን ፡ ዓቅመ ። እንከሰኬ ፡ በጎቤከሙ ፡ እመኒ ፡ ብእሲ ፡ ሀለወ ፡ ወእመኒ ፡ ብእሲት ፡ ወረከቡ ፡ ዘከመዝ ፡ ጸጋ ፡ ያትሕቱ ፡ ር እሶሙ ፡ ከመ ፡ በላዕሌሆሙ ፡ ይሥመር ፡ እግዚአብሔር ፡ እስመ ፡ ይቤ ፡ ለሊሁ ፡ ጎበ ፡ መኑ ፡ እኔጽር ፡ ዘእንበለ ፡ ጎበ ፡ ትሑት ፡ ወየዋ ህ ፡ ወጽምው ፡ ዘይርዕድ ፡ እምቃልየ ። ወባሕቱ ፡ ተዓቀቡ ፡ እምአ ምልክ ፡ አጋንንት ፡ ወአግልክት ፡ ወእግውታ ፡ ተዓቀቡ ፡ ወእምደ ም ፡ ወሕኑቅ ፡ ወዓዕምኒ ፡ ዓዲ ፡ ኢትስብሩ ። ወበእንተሰ ፡ ሐዋርያ ት ፡ ወነቢያት ፡ በከመ ፡ ሥርዓተ ፡ ወንጌል ፡ ከማሁ ፡ ግበሩ ፡ ኵሉ ፡

fol. 33 a. ሐዋርያ ፡ ዘይመጽእ ፡ ጎቤከሙ ፡ ኢይንበር ፡ ዘእንበለ ፡|አሐቲ ፡ ዕ ለት ። ወእመ ፡ አከ ፡ ሰኑየ ፡ ወእመ ፡ ጽህቀ ፡ ሣልስታሂ ። ወእመሰ ፡ ጐንደየ ፡ ሐሳዊ ፡ ነቢይ ፡ ውእቱ ። ወኵሉ ፡ ነቢይ ፡ ዘይነብብ ፡ በመ ንፈስ ፡ ይትመከር ፡ ወይትሐተት ፡ ከመ ፡ ኢይኩን ፡ ኃጢአተ ፡ ወ ኵሉ ፡ ዘይነብብ ፡ በመንፈስ ፡ ነቢይ ፡ ውእቱ ፡ ለእመበ ፡ ግዕዘ ፡ እግ ዚአብሔር ፡ ላዕሌሁ ፡ አማን ፡ ነቢይ ፡ ውእቱ ፡ እምግዕዙ ፡ እስከ ፡ ይትዓወቅ ፡ ኵሉ ፡ ሐሳዊ ፡ ነቢይ ። ወእመ ፡ አከ ፡ ነቢይ ፡ ወኵሉ ፡ ነቢይ ፡ ዘይሠርዕ ፡ ግዕደ ፡ በመንፈስ ፡ ወኢይበልዕ ፡ እምኔሃ ። ወእ

መ ፡ አካሰ ፡ ሕሳዊ ፡ ነቢይ ፡ ውእቱ ፡ ወሶሉ ፡ እንከ ፡ ነቢይ ፡ ዘይሜ
ህር ፡ ወኢይጉበር ፡ አግን ፡ ሐሳዊ ፡ ነቢይ ፡ ውእቱ ፡ ወሶሉ ፡ ነቢ
ይ ፡ ምኩር ፡ በአግን ፡ በግኅበረ ፡ ሱብእ ፡ ይገብር ፡ ወዘእንበለ ፡ ሕ
ግ ፡ ይጉበር ፡ ኢይትኩነን ፡ በኀቤክሙ ፡ እስመ ፡ እምኀበ ፡ እግዚአ
ብሔር ፡ ሀሎ ፡ ዙኀኔሁ ፡ እስመ ፡ ከማሁ ፡ ቀደምትኒ ፡ ነቢያት ፡ ገብ
ሩ ፡ ወዘይብል ፡ በመንፈስ ፡ ህየኒ ፡ ወርቀ ፡ ወእመ ፡ ባዕደኒ ፡ ዘከነ ፡
ኢትሰምዕዎ ፡ ወለእመ ፡ በእንተ ፡ ባዕድ ፡ ይቤ ፡ ሁብዎ ፡ አልቦ ፡ ዘ
የሐትቶ ። ወለዙሉ ፡ ዘይመጽእ ፡ ኀቤክሙ ፡ በስመ ፡ እግዚእነ ፡ ተ
ወከፍዎ ። ወእምዝ ፡ አመኪረክሙ ፡ ተአምሩ ፡ እስመ ፡ ጥቡብ ፡ ብ
ክሙ ፡ ወከማሁ ፡ ይምኅ ፡ ወፅግመ ። ለእመሁ ፡ ኃለፈ ፡ ውእቱ ፡ ር
ድእዎ ፡ አምጣነ ፡ ትክሉ ። ወኢይንበር ፡ በኀቤክሙ ፡ ዘእንበለ ፡ ሰ
ኑይ ፡ ወሥሉስ ፡ ዕለት ። ወእመሰ ፡ ጽሕቀ ፡ ወፈቀደ ፡ ይንበር ፡ ኀቤ
ክሙ ፡ እመቦ ፡ ኪኑ ፡ ይትቀነይ ፡ ወእመሰ ፡ ኢይትቀነይ ፡ ኢይሴሰ
ይ ። ወእመሰ ፡ አልቦ ፡ ኪኑ ፡ ወኢይትቀነይ ፡ በከመ ፡ ጥቡብክሙ ፡
ሐል|ዩ ፡ ሎቱ ፡ ጽሩዓ ፡ ኢይንበር ፡ ምስሌክሙ ። ወእመሰ ፡ ኢይ
ፈቅድ ፡ ይግበር ፡ ከመዝ ፡ ሠያጤ ፡ ስሙ ፡ ለክርስቶስ ፡ ውእቱ ፡ ወ
ተዓቀቡ ፡ እምእለ ፡ ከመዝ ፡ ወሶሉ ፡ እንከ ፡ ነቢይ ፡ ዘበአግን ፡ ዘ
ይፈቅድ ፡ ይንበር ፡ ኀቤክሙ ፡ ይደልዎ ፡ እንከ ፡ ሲሳዩ ። ወሶሉ ፡
እንከ ፡ ቀዳሚ ፡ ዘምክያድ ፡ ዘዓውድዘእክል ፡ ዘአልሀምት ፡ ዘአባግ
ዕ ፡ ቅድሜሁ ፡ ሀቡ ፡ ለነቢያት ፡ እስመ ፡ እሙንቱ ፡ ለቃነ ፡ ከህናቲ
ክሙ ፡ ወእመሰ ፡ አልብክሙ ፡ ነቢይ ፡ ሀቡ ፡ ለነዳይ ፡ ወእመሂ ፡ ኅ
ብስተ ፡ ገበርከ ፡ ቀዳሚሁ ፡ ሀብ ፡ በከመ ፡ ትእዛዝ ። ወከማሁ ፡ ፃሕ
በ ፡ ወይንሂ ፡ ወእመሂ ፡ ዘቅብእ ፡ ወመዓር ፡ ከሚተከ ፡ ቀዳሚሁ ፡ ነ
ሚአከ ፡ ሀብ ፡ ለነዳያን ፡ ወወርቀ ፡ ወልብሰ ፡ ወሶሉ ፡ ኑሚአከ ፡ ቀዳ
ሚሁ ፡ ዘፈቀድከ ፡ ሀብ ፡ በከመ ፡ ትእዛዘ ፡ እግዚእ ። ጸምከሙኒ ፡ ኢ
ይኩን ፡ ከመ ፡ መደልዋን ፡ እስመ ፡ እሙንቱ ፡ ይጸውሙ ፡ በሰኑየ ፡
ሰንበት ፡ ወበኅሙስ ። ወአንትሙሰ ፡ ጹሙ ፡ ረቡዓ ፡ ወዓርበ ፡ ወኢ
ትጸልዩ ፡ ከመ ፡ መደልዋን ። አላ ፡ በከመ ፡ አዘዘ ፡ እግዚእ ፡ በውስ
ተ ፡ ወንጌል ፡ ወበውስተ ፡ አብያተ ፡ ክርስቲያናቲክሙ ፡ ቀሳውስት ፡

ወዲያቆናት ። ወኵሉ ፡ ማኅበር ፡ ሰንበታተ ፡ ግበሩ ፡ መካነ ፡ ሠረዓ
ክሙ ፡ ለአኃው ፡ በኵሉ ፡ አስተሐምሞ ፡ ወጥያቄ ፡ እመቦ ፡ ዘእንበ
ለ ፡ ሥርዓት ፡ ዘተረክበ ፡ እንዘ ፡ ይገብር ፡ ይትገሠጽ ። እስመ ፡ ማኅ
ደሮ ፡ ለእግዚአብሔር ፡ አማሰነ ፡ ቅድስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወተ
መሰለ ፡ በከመ ፡ ንፈኢ ፡ ዘኢይኑብ ፡ እንስሳ ። አልህምተ ፡ ወአፍ
ራሰ ፡ ወአጣሌ ፡ ወአባግዓ ፡ በበዘመዶሙ ፡ ህልዋን ፡ ወእሚ ፡ ንቁ
ሃን ፡ ይትመሰኩው ። ወእመሂ ፡ በበይናቲሆሙ ፡ ኢይትፈ|ለጡ ፡
ከማሁ ፡ በቤተ ፡ ክርስቲያንሂ ፡ ወራዙት ፡ እንከ ፡ እንተ ፡ ባሕቲቶ
ሙ ፡ ይንበሩ ፡ ለእመቦ ፡ መካን ። ወእመሰ ፡ አልቦ ፡ መካን ፡ ይቁ
ሙ ፡ ወልሂቃንሰ ፡ ይንበሩ ፡ እንተ ፡ ባሕቲቶሙ ፡ ወእመሰ ፡ ደቂቀ ፡
በሙ ፡ ይሕፅንዎሙ ። ወደናግልኒ ፡ ካዕበ ፡ እንተ ፡ ባሕቲቶን ፡ ይን
በራ ። ወእመሰ ፡ መካን ፡ አልቦን ፡ መጠነንዝ ፡ ይቁማ ፡ ቅድመ ፡ ክል
አት ። እለሰ ፡ ደቂቅ ፡ ቦን ፡ ወውሱባት ፡ እንተ ፡ ባሕቲቶን ፡ ይንበ
ራ ፡ ወመበለታትኒ ፡ ወመዓስብኒ ፡ እንተ ፡ ባሕቲቶን ፡ ይንበራ ። እ
መሰ ፡ እምበሐውርት ፡ አኃው ፡ ወእመሂ ፡ አኃት ፡ መጽኡ ፡ መጺ
አ ፡ ዲያቆን ፡ ይሕትት ፡ ለእመ ፡ ዘባን ፡ ምት ፡ ወእመሂ ፡ መዓስብ ፡
ያብአን ፡ ወያንብርን ፡ ለለመካኖን ። ወቀሳውስትኒ ፡ በዘዚአሆሙ ፡
መካን ፡ ይንበሩ ። ወእመሰ ፡ ካልእ ፡ ቀሲስ ፡ መጽአ ፡ እምበሐውር
ት ፡ ይትወከፍዎ ፡ ውስተ ፡ ዘሎቱ ፡ መፍትው ፡ መካን ። ወእመሰ ፡
ካልእ ፡ ዘከነ ፡ ወእመሂ ፡ ካልእት ፡ መጽኡ ፡ በትርሲተ ፡ ዓለም ፡ ወ
ለእመሂ ፡ ሰብአ ፡ ብሔር ፡ ወለእመሂ ፡ እምበሐውርት ፡ አኃው ፡ አ
ንተ ፡ ቀሲስ ፡ እንዘ ፡ ትነብር ፡ ንግር ፡ ዘበእንተ ፡ እግዚአብሔር ።
ወእመ ፡ አከ ፡ እንዘ ፡ ታሰምዕ ፡ ወእመሂ ፡ እንዘ ፡ ታንብብ ፡ ኢታድ
ሉ ፡ ለገጽ ፡ ወኢትጎድግ ፡ መልእክትከ ፡ ከመ ፡ ተአዝዝ ፡ ሎሙ ፡
መካናት ፡ አላ ፡ ንበር ፡ ጽምወ ፡ እስመ ፡ አኃው ፡ ይትወከፍዎሙ ።
ወእመሰ ፡ አልቦ ፡ መካን ፡ መፍቀሬ ፡ አኃው ፡ ወእመ ፡ አከ ፡ መፍቀ
ረት ፡ ተንሢአ ፡ ይጎድግ ፡ ሎቱ ፡ መካነ ። ወእመሰ ፡ ወራዙት ፡ እን
ዘ ፡ ይነብሩ ፡ ልሂቃን ፡ ተንሢአሙ ፡ ይጎድጉ ፡ መካኖሙ ። አንተ ፡
ol. 33b. ዲያቆን ፡ አስተሐይጸከ ፡ እምእሊ ፡ ይነ|ብሩ ፡ ወራዛ ፡ አው ፡ ድንግ

ል ፡ ተንሢእከ ፡ አንብር ፡ ገክተ ። አው ፡ እንታክተ ፡ እንተ ፡ ኃደ ገት ፡ ወእንተ ፡ አንሢእከ ፡ አፍአ ፡ እምቤት ፡ አቅማ ፡ ጎበ ፡ ኖኅት ፡ ከመ ፡ ይትገሠጹ ፡ በዕዳን ፡ ወይጎድጉ ፡ መክነ ፡ ለዘይልህቆሙ ፡ ጸ ሀቱ ፡ አብያተ ፡ ዓበይተ ፡ ከመ ፡ ትግበሩ ፡ ለእመሂ ፡ ለነዳይ ፡ ወእመ ሂ ፡ ነዳይት ። ወእመሂ ፡ ዘእምብሔር ፡ ወእመሂ ፡ ዘእምበሐውርት ፡ መጽኡ ፡ ወመክን ፡ አልቦሙ ፡ አንተ ፡ ቀሲስ ፡ መክነ ፡ ግበር ፡ ሎ ሙ ፡ ለእለ ፡ ከመዝ ፡ በኵሉ ፡ ልብከ ፡ ወእመሂ ፡ ትኑብር ፡ ሀሎከ ፡ ውስተ ፡ ምድር ፡ ከመ ፡ ለሰብእ ፡ ኢይኩን ፡ አድልዎ ፡ ለገጽ ፡ አላ ፡ ለእግዚአብሔር ። ወለእመቦ ፡ እንከ ፡ ዘአሕፀፅነ ፡ አኃዊነ ፡ ይክሥ ት ፡ ሎሙ ፡ እግዚአብሔር ፡ ለእለ ፡ ይደልዎሙ ። እንዘ ፡ የኃድፍ ፡ ቅድስተ ፡ ቤተ ፡ ክርስቲያን ፡ ውስተ ፡ ዘሕን ፡ ወመርሰ ፡ ወኢይትኃ ባእ ፡ ዝንቱ ፡ ነገር ፡ በእንተ ፡ አንስት ፡ ዘወሀቦሙ ፡ እግዚአብሔር ፡ ለወራዙት ፡ በከመ ፡ ፈቀዱ ፡ ወበከመ ፡ ያጠርዩ ፡ አምሳለ ፡ ዘኃደሩ ፡ ላዕለ ፡ ሐሰት ፡ ወያንቀለቅሉ ፡ በእንተ ፡ መናፍስተ ፡ ነኪር ፡ ወረሰ ዮሙ ፡ እግዚአብሔር ፡ ሰብአ ፡ ምኑናን ፡ ለእመ ፡ ተነበዩ ፡ አው ፡ ገ ብሩ ፡ ተአምረ ። ወይእዜኒ ፡ ነገር ፡ ይመርሐነ ፡ ጎበ ፡ ዘይሄይስ ፡ ለ ሥርዓተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ አንትሙ ፡ ለከሙ ፡ ለኤጲስ ፡ ቆጶሳት ፡ ንሕነ ፡ ሜምናከሙ ፡ ወፈነውናከሙ ፡ እምኀቤነ ፡ በትእዛ ዘ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ለእመ ፡ አእመርክሙ ፡ ዘንተ ፡ ሥርዓተ ፡ እምኀቤነ ፡ ከመ ፡ ትግበሩ ፡ ኵሉ ፡ ወኢትጎድጉ ፡ ወኢ ምንተኒ ፡ በከመ ፡ አዘዘ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በከመ ፡ ሥርዓት ፡ ዘወሀ|ብናክሙ ። ወተአምሩ ፡ ከመ ፡ ዘሰምዓ ፡ እምኀቤ ነ ፡ ውእቱ ፡ ስምዖ ፡ እምኀበ ፡ ክርስቶስ ፡ ውእቱ ፡ ስምዓ ፡ እምኀበ ፡ እግዚአብሔር ፡ አብ ፡ ዘሎቱ ፡ ስብሐት ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

53. ትእዛዝ ፡ ፬ኛ ፡ በእንተ ፡ ሢመተ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወሥ ርዓት ፡ ቍርባን ፡ መፍትው ፡ ለኤጲስ ፡ ቆጶሳት ፡ ይሠየሙ ፡ በከመ ፡ አቅደምነ ፡ ነጊረ ፡ ወንኤዝዝ ፡ ለኵሉ ፡ ሕዝብ ፡ ጎቡረ ፡ ኀሩየ ፡ ወ ሠናየ ፡ ወቅዱሰ ፡ ይኩን ፡ በኵሉ ፡ ዘተኃርየ ፡ እምነ ፡ ሕዝብ ፡ ወሰ

በ፡ ይሠይሙ ፡ ወይሠምሩ ፡ ይትጋብኡ ፡ ኵሉ ፡ ሕዝብ ፡ ቀሳውስ
ት ፡ ወዲያቆናት ፡ ወኤጲስ ፡ ቆጶሳት ፡ ዘይትጋብኡ ፡ በዕለተ ፡ ሰንበ
ት ። ወይብአል ፡ ዘየዓቢ ፡ እምኔሆሙ ፡ ዘሀለው ፡ እምውስቴቶሙ ፡
ቀሳውስተ ፡ ወዲያቆናተ ፡ እንዘ ፡ ይብል ፡ ዝንቱኑ ፡ ዘሠመርክሙ ፡
ከመ ፡ ይኩንክሙ ፡ ሊቀ ፡ ለእመ ፡ ይቤሉ ፡ ጎቡረ ፡ እወ ፡ ይብአሉ
ሙ ፡ ወይበሉሙ ፡ ካዕበ ፡ ለዝንቱኑ ፡ ይደልዎ ፡ ሢመት ፡ ክቡር ፡
ለእመ ፡ አርትዓ ፡ ኵሉ ፡ ሠናየ ፡ ወበቱ ፡ ኂሩት ፡ እምኀበ ፡ እግዚአ
ብሔር ፡ ወዓቀበ ፡ ጽድቀ ፡ ምስለ ፡ ሱብአ ፡ ወከህለ ፡ ሠሪዓ ፡ ሱብአ ፡
ቤቱ ፡ ሠናየ ፡ ወአርትዓ ፡ ግዕዘ ፡ በአማን ፡ ወኢተረክበ ፡ በላዕሌሁ ፡
ወኢምንተኒ ። ወለእመ ፡ አውሥኡ ፡ ኵሎሙ ፡ ጎቡረ ፡ ወይቤሉ ፡
እወ ፡ ከማሁ ፡ በአማን ። ወአከ ፡ በአድልዎ ፡ ወእግዚአብሔር ፡ አ
ብ ፡ ወክርስቶስ ፡ ወልዱ ፡ ወመንፈስ ፡ ቅዱስ ፡ መንፈስ ፡ ጽድቅ ፡ ጸ
ራቅሊጦስ ፡ መኰንን ፡ ለኵሉ ። ወይብአሉሙ ፡ ካዕበ ፡ ወሥልሰ ፡
ጊዜ ፡ ወይበል ፡ ይደልዎ ፡ ለዝንቱ ፡ በአማን ፡ ወበርትዕ ፡ ዝንቱ ፡
ሢመት ። እምአፈ ፡ ፪ቱ ፡ ወ፫ቱ ፡ ይቁም ፡ ኵሉ ፡ ነገር ። ወለእመ ፡
ይቤሉ ፡ ፫ተ ፡ ጊዜ ፡ እወ ፡ ይደልዎ ፡ ይስፍሑ ፡፧ እደዊሆሙ ፡ ኵሉ
ሙ ፡ ወለእመ ፡ ገብሩ ፡ ከማሁ ፡ በተሰናእዎ ፡ ይኩን ፡ አርምሞ ፡ ወ
ይትነሣእ ፡ ፩ዓቢይ ፡ እምኤጲስ ፡ ቆጶሳት ፡ ዓበይት ፡ ወ፪ኤጲስ ፡ ቆ
ጶሳት ፡ ካልአን ፡ ምስሌሁ ። ወእለ ፡ ተርፉ ፡ ኤጲስ ፡ ቆጶሳት ፡ እንዘ ፡
ኵሎሙ ፡ ይቀውሙ ። ወቀሳውስተሰ ፡ ላዕለ ፡ ምሥዋዕ ፡ ይጸልዩ ፡
በጽምው ፡ ወዲያቆናት ፡ እንዘ ፡ ይጸውሩ ፡ ወንጌለ ፡ ቅዱስ ። ወው
እቶሙ ፡ ስፉሓት ፡ ላዕለ ፡ ርእሱ ፡ ለዘይሠየም ። ወይንበሩ ፡ ኤጲስ ፡
ቆጶሳት ፡ በመናብርት ፡ ወይበሉ ፡ ይደልዎ[1] ፡ ወሶቤሃ ፡ የአምጎዎ ፡
ኵሎሙ ፡ በአምኃ ፡ እግዚእ ፡ ወያንብቡ ፡ መጽሐፍተ ፡ ቅዱሳት ።
ወለእመ ፡ ፈጸሙ ፡ አንብቦ ፡ እምወንጌል ፡ የአምኖ ፡ ኤጲስ ፡ ቆጶ
ስ ፡ ዘሐተመ ፡ ኵላ ፡ ቤተ ፡ ክርስቲያን ። ወይብል ፡ ጸጋሁ ፡ ለእግዚ
እነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወፍቅረ ፡ እግዚአብሔር ፡ ወሱታፌ ፡ መ

[1] ይደልዎ ዐ. ፀ.

ንፈስ ፡ ቅዱስ ፡ የሀሉ ፡ ምስለ ፡ ኵልክሙ ፡ ወይበሉ ፡ ኵሎሙ ፡ ም
ስለ ፡ መንፈስከ ። ወሶበ ፡ ፈጸመ ፡ እምዘ ፡ ይብል ። ይብሉ ፡ ኵሎ
ሙ ፡ ሕዝብ ፡ ነገረ ፡ ፍሥሐ ። ወሶበ ፡ ፈጸመ ፡ እምዘ ፡ ይሜህር ፡ ወ
ይነግር ፡ ይዕርግ ፡ ውስተ ፡ መካን ፡ ልዑል ፡ ወይጽራሕ ፡ ወይብል ፡
ኢይቅም ፡ ወኢመነሂ ፡ ዘእንበለ ፡ ምእመናን ፡ ዝየ ፡ ወከግሁ ፡ ሶበ ፡
ፈጸመ ፡ ኤጲስ ፡ ቆጶስ ፡ ኵሉ ፡ ጸሎተ ፡ ዘይደሉ ፡ ይግበር ፡ በእንተ ፡
ድውያን ፡ ዘተርፈ ። ይበሉሙ ፡ ዲያቆን ፡ ተአምኑ ፡ በበይናቲክ
ሙ ፡ በአምን ፡ ቅድሳት ። ወየአምኅዎ ፡ ኵሎሙ ፡ ካህናት ፡ ለኤጲ
ስ ፡ ቆጶስ ። ወሕዝባዊያን ፡ የአምኑ ፡ ሕዝባዊያን ። ተባዕት ፡ የአም
ኅ ፡ ተባዕተ ። ወአንስት ፡ የአምኅ ፡ አንስተ ። ወይቁሙ ፡ ሕፃናት ፡
ንኡሳን ፡ ኅበ ፡ መዓርገ ፡ ዘይቴሐት ፡ | ወይቁም ፡ ካልእ ፡ ዲያቆን ፡ fol. 34 a.
ኅቤሆሙ ፡ ከመ ፡ ኢይትዋከሑ ፡ በበይናቲሆሙ ፡ ወይሑሩ ፡ ካል
አን ፡ ዲያቆናት ፡ ከመ ፡ ይዕቀቡ ፡ ተባዕተ ፡ ወአንስተ ፡ ከመ ፡ ኢይ
ኩን ፡ ኅቤሆሙ ፡ ሁከት ። ወኢይቅጽብ ፡ ፩ ፡ ካልአ ። ወኢይነጽር ፡
ኅቤሁ ፡ ወኢይኩም ። ወይቁም ፡ ንፍቀ ፡ ዲያቆናት ፡ ኅበ ፡ አንቀጸ ፡
አንስት ። ወይቁሙ ፡ ዲያቆናት ፡ ካልአን ፡ ኅበ ፡ አንቀጸ ፡ ተባዕት ።
ከመ ፡ ኢይፃኡ ፡ ወኢመኑሂ ፡ ወከመ ፡ ኢያርኁ ፡ አንቀጸ ፡ በጊዜ ፡
ቍርባን ፡ ቅዱስ ። ወኢይበኡ ፡ ውስተ ፡ አናቅጸ ፡ ምእምናት ። ወ
ያምጽእ ፡ ንፍቀ ፡ ዲያቆናት ፡ ማየ ፡ ለካህናት ፡ ወይትሐፀቡ ፡ እደዊ
ሆሙ ፡ አምሳለ ፡ ቅዱሳን ፡ ለነፍሶሙ ፡ ወአዕረግኁ ፡ ኅበ ፡ እግዚአብ
ሔር ፡ ወይዕፀው ፡ ዲያቆናት ፡ ኃዋኅወ ፡ ወኢይበዕ ፡ ባዕድ ፡ ወይበ
ል ፡ ኢይቁም ፡ ዝየ ፡ እምንኡሰ ፡ ክርስቲያን ፡ ወኢየሀሉ ፡ ወኢመ
ኑሂ ፡ ዝየ ፡ ከመ ፡ ኢይስማዕ ፡ ቃለ ፡ ወከመ ፡ ኢይሳተፍ ፡ ምሥጢ
ረ ። ወኢይቁም ፡ ወኢመኑሂ ፡ ዘእንበለ ፡ ምዕመናት ፡ ወኢመኑሂ ፡
እምን ፡ ዕልዋን ፡ ኢይቁም ፡ ዝየ ። ወአንትንሂ ፡ አንስት ፡ ዕቀባ ፡ ከ
መ ፡ ኢይትራወጹ ፡ ውሉድክን ፡ ዝየ ፡ ወዝየ ። ወከመ ፡ ኢይትዋ
ከሁ ፡ ወኢይጎጽር ፡ መዋዕሊሆሙ ፡ ወኢያንብር ፡ ፩ ፡ ላዕለ ፡ ፩ ፡ እ
ኩየ ፡ ውስተ ፡ ልቡ ፡ ወኢይቁም ፡ ወኢመኑሂ ፡ ዘኢኮነ ፡ ድልወ ፡
ለእግዚአብሔር ። ወይቁሙ ፡ በፍርሃት ፡ ወበረዓድ ፡ ከመ ፡ ይኩኑ ፡

ድመ ፡ አሕዛብ ፡ መነገሥት ። ወለእመ ፡ ተጸውዓ ፡ በዝንቱ ፡ ይሚ
ም[1] ፡ ኤጲስ ፡ ቆጶስ ፡ አው ፡ ቀሲስ ፡ ለይሠየም ። ወከመዝ ፡ ዝንቱ ፡
ሥርዓት ፡ ውእቱ ፡ በእንተ ፡ ዘይትአመን ፡ ወለእመ ፡ ኢፈጸመ ፡ ወ
ተመይጠ ፡ ወከሐደ ፡ ይሠዓር ፡ እስመ ፡ አኮ ፡ ባሕቲቶ ፡ ዘክሕደ ፡ ክ
ርስቶስሃ ፡ ወኮነ ፡ ጸላኤ ፡ ዘእንበለ ፡ ምእመናን ።

56. ትእዛዝ ፡ ፶፮ ፡ በእንተ ፡ ደናግል ፡ ወመዓስብ ፡ ወኢያንብ
ር ፡ እደ ፡ ላዕለ ፡ ደናግል ፡ እስመ ፡ አኮ ፡ ትእዛዝ ፡ እምኀበ ፡ እግዚ
አብሔር ፡ ዝንቱ ፡ ግብር ፡ እስመ ፡ ውእቱ ፡ በግዕዙ ፡ ለስብእ ፡ ወአ
ኮ ፡ ዘይሜንን ፡ በተዋስቦ ፡ አላ ፡ ከመ ፡ ያስተራክቡ ፡ ለመልእክተ ፡
እግዚአብሔር ፡ ወበእንተ ፡ መዓስብ ፡ ኢያንብር ፡ እደ ፡ ላዕለ ፡ መ
ዓስብ ፡ አላ ፡ ለእመ ፡ ኮነት ፡ ባሕታዊተ ፡ ዘሞተ ፡ ምታ ፡ እምብዙ
ኀ ፡ ዓመታት ፡ ወለእመ ፡ ማዕሰበት ፡ ብዙኃ ፡ መዋዕለ ። ወነበረት ፡
ጽምወ ፡ ወለእመ ፡ ኢረከቡ ፡ ላዕሌሃ ፡ ምክንያተ ፡ ወለእመ ፡ ከህለ
ት ፡ ሠሪዓ ፡ ሰብአ ፡ ቤታ ፡ በዘይደሉ ፡ ከመ ፡ ዮዲት ፡ ወለእመ ፡ አ
ፍቀረት ፡ ኵሉ ፡ ሠናየ ፡ ለእሉ ፡ ከመ ፡ ዮዲት ፡ ውእተ ፡ ጊዜ ፡ ትሠ
የም ፡ ውስተ ፡ ሥርዓተ ፡ መዓስብ ። ወለእመ ፡ ኮነ ፡ ብእሲሃ ፡ ዘሞ
ተ ፡ ጎዳጠ ፡ መዋዕለ ፡ ወኢኮነ ፡ ብዙኃ ፡ ኢይእመንዋ ፡ ወኢትሠየ
ም ፡ ውስተ ፡ ሥርዓተ ፡ መዓስብ ፡ አላ ፡ ትንበር ፡ ብዙኃ ፡ መዋዕለ ፡
በምግባረ ፡ | ሠናይ ፡ በጸም ፡ ወበጸሎት ፡ እንዘ ፡ ትትገኃሥ ፡ ከመ ፡
ታግርር ፡ ርእሳ ፡ በትዕግሥት ፡ ፈረስኒ ፡ ወበቅልኒ ፡ ኢይገርሩ ፡ ዘእ
ንበለ ፡ በልኀም ፡ ጽኑዕ ። በእንተ ፡ ዕደው ፡ ደናግል ፡ ኢይሠየሙ ፡
ደናግል ፡ እደው ፡ እስመ ፡ ዝንቱ ፡ ግብር ፡ እምፈቃደ ፡ ልብ ፡ ው
እቱ ፡ ባሕቲቱ ፡ በጸጋ ፡ እግዚአብሔር ፡ ወበሀብተ ፡ ክርስቶስ ፡
ኢየሱስ ። እስመ ፡ መንፈስ ፡ ቅዱስ ፡ ለእመ ፡ ኀደረ ፡ በላዕለ ፡ ስ
ብእ ፡ እስመ ፡ ውእቱ ፡ ይረክብ ፡ ጸጋ ፡ ወፈውሶ ፡ እስመ ፡ ያስ
ተርኢ ፡ በጸጋ ፡ ዘበቱ ፡ ሀሎ ፡ ዘያስተርኢ ፡ ለኵሉ ፡ ሰብእ ። ወ
ለእመ ፡ ተጸውዓ ፡ በዝንቱ ፡ ግብር ፡ ከመ ፡ ይሠየም ፡ ኤጲስ ፡

[1] ይሰየም.

ኅረ ፡ ውእቱ ፡ ያእኵት ፡ ኤጲስ ፡ ቆጶስ ፡ ወይጸሊ ፡ ላዕለ ፡ ዘበልዉ ፡ ሥጋ ፡ ክርስቶስ ። ወላዕለ ፡ እለ ፡ ሰትዩ ፡ እምደመ ፡ ክርስቶስ ። ወ ለእመ ፡ ፈጸመ ፡ እንዘ ፡ ይጼሊ ፡ ይብል ፡ ዲያቆን ፡ አድንኑ ፡ ርእሰ ክሙ ፡ ቅድመ ፡ እግዚአብሔር ፡ ከመ ፡ ይብርክሙ ። ወሶበ ፡ ፈጸመ ፡ ዘንተ ፡ ካዕበ ፡ እምዘ ፡ ይትባረኩ ፡ ይበል ፡ ዲያቆን ፡ እትው ፡ በሰላ ም ። ወጎዳጥ ፡ ለእመ ፡ ተርፈ ፡ ይትዓቀቡ ፡ ቀሳውስት ፡ ወዲያቆና ት ፡ ከመ ፡ ኢይትርፍ ፡ ወኢምንትኒ ፡ እምቍርባን ፡ ወይትዓቀቡ ፡ ጥቀ ፡ ከመ ፡ ኢይትርፍ ፡ ብዙኃ ፡ ከመ ፡ ኢይኩን ፡ ላዕሌሆሙ ፡ ዓ ቢየ ፡ ጌጋየ ፡ ወኃጢአተ ፡ ላዕለ ፡ ውሉደ ፡ አሮን ፡ ወደቂቁ ፡ ለእሉ ፡ ዘአጥፍአሙ ፡ መንፈስ ፡ ቅዱስ ። እስመ ፡ አገመኑ ፡ መሥዋዕቶ ፡ ለ እግዚአብሔር ። ወእፎኬ ፡ ፈድፋደ ፡ ለእለ ፡ አገመኑ ፡ ሥጋሁ ፡ ለ ክርስቶስ ፡ ወደሞ ፡ ክቡረ ። ወይመስሎሙ ፡ መብልዓ ፡ ኃላፈ ፡ ዘ ሥጋ ፡ አላ ፡ መንፈሳዊ ፡ ውእቱ ፡ ለእለ ፡ ይትሜጠውዎ ፡ በንጽሕ ። ወዘንተ ፡ ንሕነ ፡ አዘዝናክሙአ ፡ ኤጲስ ፡ ቆጶሳት ፡ ቀሳውስት ፡ ወ ዲያቆናት ፡ በእንተ ፡ መልእክተ ፡ ምሥጢር ፡ ቅዱስ ።

54. ትእዛዝ ፡ ፶፬ ፡ በእንተ ፡ ሚመተ ፡ ቀሳውስት ፡ ወዲያቆና ት ፡ በእንተ ፡ ንፍቀ ፡ ዲያቆናት ፡ ወበእንተ ፡ ዲያቆናዊት ፡ አንስት ፡ ወንፍቀ ፡ ዲያቆናዊት ፡ ወአናጕንስጢሳዊት ። ወአንተ ፡ ኤጲስ ፡ ቆ ጶስ ፡ ሚም ፡ ቀሲስ ፡ ወአንብር ፡ እደ ፡ ላዕለ ፡ ርእሱ ፡ ወቀሳውስት ፡ [1]እንዘ ፡ ይቀውሙ ፡ ወዲያቆናት ፡ ዙሉሙ ። ወጸሊ ፡ ወሚም ። ካዕ በ ፡ ዲያቆናተ ፡ ወአንብር ፡ እደ ፡ ላዕሌሆሙ ። ወቀሳውስት ፡ ወዙ ሉሙ ፡ ዲያቆናት ፡ እንዘ ፡ ይቀውሙ ፡ በእ | ንተ ፡ ዲያቆናዊት ፡ ወ fol. 34 b.
ንፍቀ ፡ ዲያቆናዊት ፡ ወአናጕንስጢሳዊያት ፡ አንስት ። ወእቅደም ን ፡ ነጊረ ፡ በእንቲአሆን ።

55. ትእዛዝ ፡ ፶፭ ፡ በእንተ ፡ እለ ፡ ይትአመኑ ። ዘይትአመን ፡ ኢይሰየም ፡ ዝንቱ ፡ ውእቱ ፡ ትእዛዝ ፡ በፈቃዱ ፡ እስመ ፡ ይደልዎ ፡ ክብር ፡ ዓቢይ ፡ እስመ ፡ ተአመነ ፡ በእግዚአብሔር ፡ ወአምነ ፡ በቅ

[1] እ—ያ o. e.

ድመ ፡ አሕዛብ ፡ ወነገሥት ። ወለእመ ፡ ተጸውዓ ፡ በዝንቱ ፡ ይሚ
ም[1] ፡ ኤጲስ ፡ ቆጶስ ፡ አው ፡ ቀሲስ ፡ ለይሠየም ። ወከመዝ ፡ ዝንቱ ፡
ሥርዓት ፡ ውእቱ ፡ በእንተ ፡ ዘይትአመን ፡ ወለእመ ፡ ኢፈጸመ ፡ ወ
ተመይጠ ፡ ወከሐደ ፡ ይሠዓር ፡ እስመ ፡ አኮ ፡ ባሕቲቶ ፡ ዘክሕደ ፡ ክ
ርስቶስሃ ፡ ወኮነ ፡ ጸላኤ ፡ ዘእንበለ ፡ ምእመናን ።

56. ትእዛዝ ፡ ፶፮ ፡ በእንተ ፡ ደናግል ፡ ወመዓስብ ፡ ወኢያንብ
ር ፡ እደ ፡ ላዕለ ፡ ደናግል ፡ እስመ ፡ አኮ ፡ ትእዛዝ ፡ እምኀበ ፡ እግዚ
አብሔር ፡ ዝንቱ ፡ ግብር ፡ እስመ ፡ ውእቱ ፡ በግዕዙ ፡ ለስብእ ፡ ወአ
ኮ ፡ ዘይሜንን ፡ በተዋስቦ ፡ አላ ፡ ከመ ፡ ያስተራክቡ ፡ ለመልእክተ ፡
እግዚአብሔር ፡ ወበእንተ ፡ መዓስብ ፡ ኢያንብር ፡ እደ ፡ ላዕለ ፡ መ
ዓስብ ፡ አላ ፡ ለእመ ፡ ኮነት ፡ በሕታዊት ፡ ዘሞተ ፡ ምታ ፡ እምብዙ
ኅ ፡ ዓመታት ፡ ወለእመ ፡ ማዕሰበት ፡ ብዙኃ ፡ መዋዕለ ። ወነበረት ፡
ጽምወ ፡ ወለእመ ፡ ኢረከቡ ፡ ላዕሌሃ ፡ ምክንያተ ፡ ወለእመ ፡ ከህለ
ት ፡ ሠሪዓ ፡ ሰብአ ፡ ቤታ ፡ በዘይደሉ ፡ ከመ ፡ ዮዲት ፡ ወለእመ ፡ አ
ፍቀረት ፡ ኵሉ ፡ ሠናየ ፡ ለእሉ ፡ ከመ ፡ ዮዲት ፡ ውእተ ፡ ጊዜ ፡ ትሠ
የም ፡ ውስተ ፡ ሥርዓተ ፡ መዓስብ ። ወለእመ ፡ ኮነ ፡ ብእሲሃ ፡ ዘሞ
ተ ፡ ጎዳጠ ፡ መዋዕለ ፡ ወኢኮነ ፡ ብዙኃ ፡ ኢይእመንዋ ፡ ወኢትሠየ
ም ፡ ውስተ ፡ ሥርዓተ ፡ መዓስብ ፡ አላ ፡ ትንበር ፡ ብዙኃ ፡ መዋዕለ ፡
በምግባረ ፡ | ሠናይ ፡ በጸም ፡ ወበጸሎት ፡ እንዘ ፡ ትትገኃሥ ፡ ከመ ፡
ታግርር ፡ ርእሳ ፡ በትዕግሥት ፡ ፈረስኒ ፡ ወበቅልኒ ፡ ኢይገርሩ ፡ ዘእ
ንበለ ፡ በልኀም ፡ ጽኑዕ ። በእንተ ፡ ዕደው ፡ ደናግል ፡ ኢይሠየሙ ፡
ደናግል ፡ እደው ፡ እስመ ፡ ዝንቱ ፡ ግብር ፡ እምፈቃደ ፡ ልብ ፡ ው
እቱ ፡ ባሕቲቱ ፡ በጸጋ ፡ እግዚአብሔር ፡ ወበሀብተ ፡ ክርስቶስ ፡
ኢየሱስ ። እስመ ፡ መንፈስ ፡ ቅዱስ ፡ ለእመ ፡ ኃደረ ፡ በላዕለ ፡ ስ
ብእ ፡ እስመ ፡ ውእቱ ፡ ይረክብ ፡ ጸጋ ፡ ወፈውሶ ፡ እስመ ፡ ያስ
ተርኢ ፡ በጸጋ ፡ ዘበቱ ፡ ሀሎ ፡ ዘያስተርኢ ፡ ለኵሉ ፡ ሰብእ ። ወ
ለእመ ፡ ተጸውዓ ፡ በዝንቱ ፡ ግብር ፡ ከመ ፡ ይሠየም ፡ ኤጲስ ፡

[1] ይሰየም.

ቆጵስ ፡ አው ፡ ቀሲስ ፡ አው ፡ ዲያቆን ፡ ያንበሩ ፡ እደ ፡ ላዕሌ ሆሙ ።

57. ትእዛዝ ፡ ፱፮ ፡ በእንተ ፡ ዘመፍትው ፡ ይሠየም ፡ ኤጲስ ፡ ቆጵስ ፡ ዘጎቤከሙ ፡ እምኔ ፡ ኤጲስ ፡ ቆጵሳት ፡ ዘመፍትው ፡ ኤጲስ ፡ ቆጵስ ፡ ይሠየም ፡ እምጎበ ፡ [1]ኤጲስ ፡ ቆጵሳት ፡ አው ፡ እም፪ ። ወለ እመ ፡ ኮነ ፡ ኤጲስ ፡ ቆጵስ ፡ ፩ ፡ ባሕቲቱ ፡ ዘአንበረ ፡ እደ ፡ ላዕሌሁ ፡ ይሠየር ፡ ውእቱሂ ፡ ወዘሜሞሂ ። ወለእመ ፡ ኮነ ፡ ውእቱ ፡ እምዓፀ ባ ፡ ሱባኤ ፡ እምጎበ ፡ ባሕቲቱ ፡ ለኤጲስ ፡ ቆጵስ ፡ እመሰ ፡ ኢይክል ፡ ያስተጋብኤ ፡ ጉባኤ ፡ በእንተ ፡ ዓፀባ ፡ ሱባኤ ፡ ወአኮ ፡ በትዕቢት ፡ ወ በክሒድ ። ወለእመ ፡ ኮነ ፡ ከመዝ ፡ ይኑሣእ ፡ መባሕተ ፡ እምኤጲስ ፡ ቆጵሳት ፡ ብዙኃን ፡ ወይደልዎ ፡ ሎቱ ፡ ዝንቱ ፡ ወይኩን ፡ በትእዛዘ ሙ ፡ ወኢይሠየር ፡ ውእቱሂ ፡ ወዘሜሞሂ ።

58. ትእዛዝ ፡ ፱፰ ፡ ኤጲስ ፡ ቆጵስ ፡ ይባርክ ፡ ወኢይባርኩ ፡ ላዕ ሌሁ ፡ ወይባርክ ፡ ቀዳሚያተ ፡ ለሊሁ ፡ ወይሚም ፡ ሱባኤ ፡ ወያዕር ግ ፡ ቍርባነ ፡ ወይመጡ ፡ አውሎጊያ ፡ ወእምጎበ ፡ ኤጲስ ፡ ቆጵስ ፡ ይኑሣእ ፡ | እምጎበ ፡ ቀሳውስት ፡ አልቦ ፡ ግሙራ ፡ ኤጲስ ፡ ቆጵስ ፡ ይሥዓር ፡ ዅሉ ፡ ሥዩማን ፡ ዘርቱዕ ፡ ይሥዓር ፡ ዘእንበለ ፡ ኤጲስ ፡ ቆጵስ ፡ እስመ ፡ ባሕቲቱ ፡ ኢይተከሀል ። ቀሲስ ፡ ይባርክ ፡ ወይትባ ረክ ፡ ወበረከተ ፡ ይኑሣእ ፡ እምጎበ ፡ ኤጲስ ፡ ቆጵስ[2] ፡ ወእምጎበ ፡ ዘ ከማሁ ፡ ቀሲስ ፡ ወይመጡ ፡ ለዘከማሁ ፡ ቀሲስ ፡ ይሠየም ፡ ወኢይ ሥዓር ፡ ወያቅም ፡ እንከ ፡ ለእለ ፡ አበሱ ። ለእመ ፡ ኮኑ ፡ እቡሳን ፡ በ እንተ ፡ ከመዝ ፡ ኮነ ። ዲያቆን ፡ ኢይባርክ ፡ ወኢየሀብ ፡ በረከተ ፡ ወይንሣእ ፡ በረከተ ፡ እምጎበ ፡ ኤጲስ ፡ ቆጵስ[2] ፡ አው ፡ እምቀሲስ ። ወኢያጥምቅ ፡ ወኢያቅርብ ፡ ኤጲስ ፡ ቆጵስ ፡ እንከ ፡ ቀሪበ ፡ ወእመ ፡ አኮ ፡ ቀሲስ ፡ ውእቱ ፡ ባሕቲቱ ፡ ይመጡ ፡ ለሕዝብ ፡ አኮ ፡ ከመ ፡ ካ ህናት ፡ አላ ፡ ከመ ፡ ላእኩ ፡ ካህናት ።

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[1] om. ቆጵስ ፡ [2] om. ቆጵስ ፡

59. ትእዛዝ ፡ ፱፱ ፡ ወባዕዳንስ ፡ ሥዩማን ፡ ቀሳውስት ፡ ዘዲያቆናት ፡ ግብረ ፡ ኢይገበሩ ፡ ወኢለመኑኒ ፡ ኢይከውኖ ። ዲያቆናት ፡ ወአንስት ፡ ኢይባርክ ፡ ወኢይግበራ ፡ ወኢምንተኒ ፡ እምዘ ፡ ይገብሩ ፡ ቀሳውስት ፡ ወዲያቆናት ። አላ ፡ ይዕቀባ ፡ ኃዋጎወ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእንበለዝ ፡ ካልኦ ፡ ግሙራ ፡ አልቦ ፡ ዘይገብራ ። ዘእንበለ ፡ ተልእኮ ፡ ለቀሳውስት ፡ ወለአጥምቆ ፡ አንስት ፡ እስመ ፡ ይደልዎን ፡ ውእቱዝ ፡ ዲያቆን ፡ ያቅም ፡ ንፍቀ ፡ ዲያቆን ፡ ወአናጕንስጢሰ ፡ ወመዘምራን ፡ ወዲያቆናዊት ። ከመዝ ፡ እንከ ፡ ይከውኖ ፡ አቅሞ ፡ ለእመ ፡ ኢሀሎ ፡ ቀሲስ ፡ ለንፍቀ ፡ ዲያቆን ፡ ኢይከውኖ ፡ ለአቅሞ ፡ ወኢለአናጕንስጢስ ፡ ወኢለደቂ ፡ መጽሐፍ ፡ ወለዲያቆናዊት ፡ አንስት ። ወኢለሥዩማን ፡ ወኢለሕዝብ ፡ እስመ ፡ ላእካነ ፡ ዲያቆናት ፡ እሙንቱ ።

fol. 35a. 60. ትእዛዝ ፡ ፷ ፡ በእንተ ፡ ቀ|ዳምያት ፡ ወዓሥራት ። ወኩሉ ፡ ቀዳሚያተ ፡ ወዐሥራተ ፡ ያብኡ ፡ ለኤጲስ ፡ ቆጶስ ፡ ወለቀሳውስት ፡ ወለዲያቆናት ፡ ለሲሲቶሙ ፡ ወኩሉ ፡ እንከ ፡ አስራተ ፡ ያብኡ ፡ ለሲሲት ፡ እለ ፡ ተርፉ ፡ ሥዩማን ፡ ወለደናግል ፡ ወለመዓስባን ፡ ወለእለ ፡ በንዲት ፡ ይዜነሱ ፡ እስመ ፡ ቀዳምያት ፡ ለካህናት ፡ ውእቱ ፡ ወለላዕከሙ ።

61. ትእዛዝ ፡ ፷፩ ፡ በእንተ ፡ ዘያተርፉ ፡ እምቍርባናት ፡ አውሎጊያ ፡ ዘይተርፍ ፡ እምሥጢር ፡ እምዘ ፡ አዕረጉ ። ይክፍሉ ፡ ዲያቆናት ፡ ለካህናት ፡ በአእምሮተ ፡ ኤጲስ ፡ ቆጶስ ፡ አው ፡ ቀሲስ ፡ የሀብ ፡ ለኤጲስ ፡ ቆጶስ ፡ ፬ክፍለ ፡ ወየሀብ ፡ ለቀሲስ ፡ ፫ክፍለ ፡ ወየሀብ ፡ ለዲየቆን ፡ ፪ክፍለ ። ወለባዕዳንሰ ፡ ለመንፈቀ ፡ ዲያቆን ፡ ወለአናጕንስጢስ ፡ ወለመዘምራን ፡ ወለዲያቆናዊት ፡ አንስተ ፡ ፩ክፍለ ። ዝእንከ ፡ ሠናይ ፡ ወሥሙር ፡ በቅድመ ፡ እግዚአብሔር ፡ ፩፩ ፡ ይግበር ፡ በሥርዓቱ ፡ ወአኮ ፡ በውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘይትገበር ፡ ትእምርት ፡ አላ ፡ ዘይትገበር ፡ ት[1]ሥርዓት ፡ ሠናይት ፡ ወክብርት ፡ ይግበሩ ፡ ባቲ ።

[1] om. ት.

62. ትእዛዝ ፡ ኟ፟ ፡ በእንተ ፡ ዘይፈቅድ ፡ ይሳተፍ ፡ ምሥጢረ ፡ ቅድስተ ፡ መዘይፈቅድ ፡ ይሳተፍ ፡ ምሥጢራተ ፡ ቅድሳት ፡ እንተ ፡ ይእቲ ፡ ለመልእክተ ፡ እግዚአብሔር ፡ ያምጽኡ ፡ እምኀበ ፡ ዲያቆናት ፡ ኀበ ፡ ኤጲስ ፡ ቆጶስ ። አው ፡ እምኀበ ፡ ቀሳውስት ፡ ወይሕት ትዎ ፡ በእንተ ፡ አይ ፡ ግብር ፡ ዘተጸውዑ ፡ ከመ ፡ ይቁሙ ፡ ወይ ቅድሙ ፡ ወይስምዑ ፡ ቃለ ፡ እግዚአብሔር ። ወይኩኑ ፡ ስምዓ ፡ ላ ፅሌሆሙ ፡ እለ ፡ አምጽእዎሙ ፡ ወይሕትትዎሙ ፡ ጥዩቀ ፡ በጽኑዕ ፡ በእንተ ፡ ምግባሮሙ ።

63. ትእዛዝ ፡ ኟ፫ ፡ በእንተ ፡ ኪን ፡ ወተግባር ፡ ለይሕት | ትዎ ሙ ፡ በእንተ ፡ ምግባሮሙ ፡ ወግዕዘሙ ፡ ለሰብአሙ ፡ በጽኑዕ ፡ ለእ መ ፡ ኮኑ ፡ አግብርተ ፡ አው ፡ ግውዛነ ፡ ወለእመ ፡ ኮነ ፡ ውእቱ ፡ ዘኟ ገብረ ፡ ይሕትትዎ ፡ ለእግዚኡ ፡ ከመ ፡ ስምዓ ፡ ይኩኖ ፡ ሎቱ ፡ በእ ንተ ፡ ምግባሩ ። ወለእመ ፡ ኮነ ፡ ሎቱ ፡ ስምዓ ፡ በሠናይ ፡ ይትወከ ፍዎ ። ወለእመሰ ፡ ኢኮነ ፡ ሎቱ ፡ ስምዓ ፡ ይሰደድ ፡ ከመ ፡ ይረስዮ ፡ ሎቱ ፡ ድልወ ፡ ከመ ፡ ይኩን ፡ ሎቱ ፡ እግዚኡ ፡ ስምዓ ። ወለእመ ፡ ኮነ ፡ ሎቱ ፡ ስምዓ ፡ ይትወከፍዎ ፡ ወለእመ ፡ ኮነ ፡ ውእቱ ፡ ገብረ ፡ ወአመተ ፡ ወያእምሩ ፡ ከመ ፡ ይኩን ፡ በፈቃደ ፡ እግዚአሙ ፡ ከመ ፡ ኢይጽርፉ ፡ ላዕለ ፡ ቃለ ፡ እግዚአብሔር ። ወለእመበ ፡ ኟ ፡ ዘቦ ፡ ብ እሲት ፡ አው ፡ ብእሲት ፡ ዘባቲ ፡ ብእሴ ፡ ወያእምሩ ፡ ከመ ፡ ኢይዘ ምው ፡ ወይኅድጉ ፡ ወለእመ ፡ ኮኑ ፡ ዘኢያውሰቡ ፡ ያእምሩ ፡ ከመ ፡ ኢይዘምው ፡ አላ ፡ ያውስቡ ፡ በሕግ ። ወለእመ ፡ እግዚኡ ፡ ምእመ ን ፡ ወአእመረ ፡ ከመ ፡ ይዜምው ፡ ገብሩ ፡ አው ፡ አመቱ ፡ ያስተዋሰ በሙ ፡ በሕግ ፡ ወለእመ ፡ ኢያስተዋሰበሙ ፡ በሕግ ፡ ለውእቱ ፡ ገብ ር ፡ ወለይእቲ ፡ አመት ፡ በሕግ ፡ ለይሰደድ ፡ ውእቱ ፡ እግዚአሙ ፡ ለአግብርት ፡ እምቤተ ፡ ክርስቲያን ፡ እስመ ፡ ረሰዮሙ ፡ ስኡበነ ። ወለእመበ ፡ ብእሲ ፡ ዘቦ ፡ ጋኔን ፡ ላዕሌሁ ፡ ወየአምር ፡ ከመ ፡ ይትፈ ወስ ፡ ኢይባእ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ይሳተፍ ፡ ምሥጢረ ፡ እ ስክ ፡ ይነጽሕ ፡ ወለእመ ፡ ቀርበ ፡ ወበጽሐ ፡ ለመዊት ፡ ያብእዎ ፡ ይ ትመጠው ፡ ቍርባነ ፡ ወለእመ ፡ ኮነ ፡ ውእቱ ፡ ብእሲ ፡ ዘይበልዕ ፡ እ

59. ትእዛዝ ፡ ፱፱ ፡ ወባዕዳንስ ፡ ሥዩማን ፡ ቀሳውስት ፡ ዘዲያቆ
ናት ፡ ግብረ ፡ ኢይግበሩ ፡ ወኢለመኑሂ ፡ ኢይከውኖ ። ዲያቆናት ፡
ወአንስት ፡ ኢይባርክ ፡ ወኢይግበራ ፡ ወኢምንተኒ ፡ እምዝ ፡ ይገብ
ሩ ፡ ቀሳውስት ፡ ወዲያቆናት ። አላ ፡ ይዕቀባ ፡ ኃዋኅወ ፡ ቤተ ፡ ክር
ስቲያን ፡ ዘእንበለዝ ፡ ካልኦ ፡ ግሙራ ፡ አልቦ ፡ ዘይገብራ ። ዘእንበ
ለ ፡ ተልእኮ ፡ ለቀሳውስት ፡ ወለአጥምቆ ፡ አንስት ፡ እስመ ፡ ይደል
ምን ፡ ውእቱዝ ፡ ዲያቆን ፡ ያቅም ፡ ንፍቀ ፡ ዲያቆን ፡ ወአናጕንስጢ
ሰ ፡ ወመዘምራን ፡ ወዲያቆናዊት ። ከመዝ ፡ እንከ ፡ ይከውኖ ፡ አቅ
ሞ ፡ ለእመ ፡ ኢሀሎ ፡ ቀሲስ ፡ ለንፍቀ ፡ ዲያቆን ፡ ኢይከውኖ ፡ ለአ
ቅሞ ፡ ወኢለአናጕንስጢስ ፡ ወኢለደቂ ፡ መጽሐፍ ፡ ወለዲያቆናዊ
ት ፡ አንስት ። ወኢለሥዩማን ፡ ወኢለሕዝብ ፡ እስመ ፡ ላእከኒ ፡ ዲ
ያቆናት ፡ እሙንቱ ።

fol. 35 a. 60. ትእዛዝ ፡ ፷ ፡ በእንተ ፡ ቀ|ዳምያት ፡ ወዓሥራት ። ወሎ
ሉ ፡ ቀዳሚያተ ፡ ወዐሥራተ ፡ ያብኡ ፡ ለኤጲስ ፡ ቆጶስ ፡ ወለቀሳው
ስት ፡ ወለዲያቆናት ፡ ለሲሲቶሙ ፡ ወሎሉ ፡ እንከ ፡ አስራተ ፡ ያብ
ኡ ፡ ለሲሲት ፡ እለ ፡ ተርፉ ፡ ሥዩማን ፡ ወለደናግል ፡ ወለመዓስባን ፡
ወለእለ ፡ በንጌት ፡ ይዜነሱ ፡ እስመ ፡ ቀዳምያት ፡ ለካህናት ፡ ውእቱ ፡
ወለላዕከሙ ።

61. ትእዛዝ ፡ ፷፩ ፡ በእንተ ፡ ዘያተርፉ ፡ እምቍርባናት ፡ አው
ሎጊያ ፡ ዘይተርፍ ፡ እምሥጢር ፡ እምዘ ፡ አዕረጉ ። ይክፍሉ ፡ ዲያ
ቆናት ፡ ለካህናት ፡ በአእምሮተ ፡ ኤጲስ ፡ ቆጶስ ፡ አው ፡ ቀሲስ ፡ የ
ሀብ ፡ ለኤጲስ ፡ ቆጶስ ፡ ፪ክፍለ ፡ ወየሀብ ፡ ለቀሲስ ፡ ፫ክፍለ ፡ ወየሀ
ብ ፡ ለዲየቆን ፡ ፪ክፍለ ። ወለባዕዳንሰ ፡ ለመንፈቀ ፡ ዲያቆን ፡ ወለአ
ናጕንስጢስ ፡ ወለመዘምራን ፡ ወለዲያቆናዊት ፡ አንስተ ፡ ፩ክፍለ ።
ዝእንከ ፡ ሠናይ ፡ ወሥሙር ፡ በቅድመ ፡ እግዚአብሔር ፡ ፩፩ ፡ ይግበ
ር ፡ በሥርዓቱ ፡ ወአኮ ፡ በውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘይትገበር ፡ ትእ
ምርት ፡ አላ ፡ ዘይትገበር ፡ ት[1]ሥርዓት ፡ ሠናይት ፡ ወክብርት ፡ ይግ
በሩ ፡ ባቲ ።

[1] om. ት.

62. ትእዛዝ ፡ ኀፂ ፡ በእንተ ፡ ዘይፈቅድ ፡ ይሳተፍ ፡ ምሥጢረ ፡ ቅድስተ ፡ ወዘይፈቅድ ፡ ይሳተፍ ፡ ምሥጢራተ ፡ ቅድሳት ፡ እንተ ፡ ይእቲ ፡ ለመልእክተ ፡ እግዚአብሔር ፡ ያምጽኡ ፡ እምጎበ ፡ ዲያቆናት ፡ ጎበ ፡ ኤጲስ ፡ ቆጶስ ። አው ፡ እምጎበ ፡ ቀሳውስት ፡ ወይሕት ትሙ ፡ በእንተ ፡ አይ ፡ ግብር ፡ ዘተጸውዑ ፡ ከመ ፡ ይቁሙ ፡ ወይ ቅድሙ ፡ ወይስምዑ ፡ ቃለ ፡ እግዚአብሔር ። ወይኩኑ ፡ ስምዓ ፡ ላዕሌሆሙ ፡ እለ ፡ አምጽእሙ ፡ ወይሕትትዎሙ ፡ ጥዩቀ ፡ በጽኑዕ ፡ በእንተ ፡ ምግባሮሙ ።

63. ትእዛዝ ፡ ኀፂ ፡ በእንተ ፡ ኪን ፡ መተግባር ፡ ለይሕት ፡ ትሙ ፡ በእንተ ፡ ምግባሮሙ ፡ ወግዕዘሙ ፡ ለሱብአሙ ፡ በጽኑዕ ፡ ለእመ ፡ ኮኑ ፡ አግብርተ ፡ አው ፡ ግዑዛነ ፡ ወለእመ ፡ ኮነ ፡ ውእቱ ፡ ዘኀገብረ ፡ ይሕትትዎ ፡ ለእግዚኡ ፡ ከመ ፡ ስምዓ ፡ ይኩኖ ፡ ሎቱ ፡ በእንተ ፡ ምግባሩ ። ወለእመ ፡ ኮነ ፡ ሎቱ ፡ ስምዓ ፡ በሠናይ ፡ ይትወከፍዎ ። ወለእመሰ ፡ ኢኮነ ፡ ሎቱ ፡ ስምዓ ፡ ይሰደድ ፡ ከመ ፡ ይረስዮ ፡ ሎቱ ፡ ድልወ ፡ ከመ ፡ ይኩን ፡ ሎቱ ፡ እግዚኡ ፡ ስምዓ ። ወለእመ ፡ ኮነ ፡ ሎቱ ፡ ስምዓ ፡ ይትወከፍዎ ፡ ወለእመ ፡ ኮነ ፡ ውእቱ ፡ ገብረ ፡ ወአመተ ፡ ወያእምሩ ፡ ከመ ፡ ይኩን ፡ በፈቃደ ፡ እግዚኡ ፡ ከመ ፡ ኢይጽርፉ ፡ ላዕለ ፡ ቃለ ፡ እግዚአብሔር ። ወለእመ፬ ፡ ዘዐ ፡ ብእሲት ፡ አው ፡ ብእሲት ፡ ዘባቲ ፡ ብእሴ ፡ ወያእምሩ ፡ ከመ ፡ ኢይዘምው ፡ ወይጎድጉ ፡ ወለእመ ፡ ኮኑ ፡ ዘኢያውሰቡ ፡ ያእምሩ ፡ ከመ ፡ ኢይዘምው ፡ አላ ፡ ያውስቡ ፡ በሕግ ። ወለእመ ፡ እግዚኡ ፡ ምእመን ፡ ወአእመረ ፡ ከመ ፡ ይዜምው ፡ ገብሩ ፡ አው ፡ አመቱ ፡ ያስተዋሰበው ፡ በሕግ ፡ ወለእመ ፡ ኢያስተዋሰበው ፡ በሕግ ፡ ለውእቱ ፡ ገብር ፡ ወለይእቲ ፡ አመት ፡ በሕግ ፡ ለይሰደድ ፡ ውእቱ ፡ እግዚኡ ፡ ለአግብርት ፡ እምቤተ ፡ ክርስቲያን ፡ እስመ ፡ ረሰዮ ፡ ስኡባነ ። ወለእመ፬ ፡ ብእሲ ፡ ዘዐ ፡ ጋኔን ፡ ላዕሌሁ ፡ ወየአምር ፡ ከመ ፡ ይትረመስ ፡ ኢይብእ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ይሳተፍ ፡ ምሥጢረ ፡ እስከ ፡ ይነጽሕ ፡ ወለእመ ፡ ቀርበ ፡ ወበጽሐ ፡ ለመዊት ፡ ያብእዎ ፡ ይትመጠው ፡ ቍርባነ ፡ ወለእመ ፡ ኮነ ፡ ውእቱ ፡ ብእሲ ፡ ዘይበልዕ ፡ እ

ምዬተ ፡ ዓለውያን ፡ ወዘግውያን ፡ ወይሰቲ ፡ ምስሌሆሙ ፡ ለይኅድ
ግ ፡ ወይትገኃሥ ፡ እመካነ ፡ ርኩሳን ፡ ወእኩያን ፡ አወ ፡ ይሰደዱ ።
ወዘግዊት ፡ ለእመ ፡ | ፈቀደት ፡ ትባእ ፡ ትኅድግ ፡ ዘንተ ፡ ልግደ ፡
አው ፡ ትሰደድ ። ወለእመቦ ፡ ብእሲ ፡ ዘይጥብር ፡ ጣዖተ ፡ ለእመ ፡ ፈ
ቀደ ፡ ይባእ ፡ ይኅድግ ፡ ዘቀዲሙ ፡ ምግባሮ ፡ ወእመ ፡ አከ ፡ ይሰደ
ድ ። ወለእመቦ ፡ ብእሲ ፡ አው ፡ ብእሲት ፡ ወመጽኡ ፡ እምኀልእ ፡
ሕዝብ ፡ ለእመ ፡ ፈቀዱ ፡ ይባኡ ፡ ውስተ ፡ ሕግኒ ። ይኅድጉ ፡ ዘቀዳ
ሚ ፡ ግብሮሙ ፡ ወእመ ፡ አከ ፡ ይሰደዱ ። ወለእመ ፡ ኮነ ፡ ብእሲ ፡
አው ፡ ብእሲት ፡ እምሰብአ ፡ ተውኔት ፡ አው ፡ መስተሐምመ ፡ አ
ው ፡ መስእለ ፡ አው ፡ ሰካሬ ፡ አው ፡ ተጠያሬ ። በግሬት ፡ ወበሐመ
ድ ፡ ወበፍሬ ፡ ዕፀዋት ፡ ወኢበምንትኒ ፡ በዙሉ ፡ ዘይጥብሩ ፡ ግርያ
ን ፡ አረሚ ፡ ኢይግበሩ ፡ አው ፡ ዘይትዋነይ ፡ በመሰንቆ ፡ አው ፡ ዘይ
ኄሊ ፡ በእንዚራ ፡ አው ፡ ዘይሜህር ፡ ግኅሌት ። አው ፡ ዘይመርሕ ፡
ኅበ ፡ ዝሙት ፡ ወተውኔት ፡ ለይኅድጉ ፡ ምግባሮሙ ፡ ወእመ ፡ አከ ፡
ይሰደዱ ። አው ፡ ቁርቁሳዊ ፡ ዘይትዋነይ ፡ ታርቂስ ። ወከማሁ ፡ ብ
እሲትኒ ፡ ለእመ ፡ ኮነት ፡ ተጠባቢተ ፡ አው ፡ መራሒተ ፡ ኅበ ፡ ዝ
ሙት ፡ አው ፡ ተወናይተ ፡ አው ፡ መዓንዝርተ ፡ አው ፡ ዘፋኒተ ፡ አ
ው ፡ ኃላይተ ፡ አው ፡ ዘትሜህር ። ከማሃ ፡ ትኅድግ ፡ ወእመ ፡ አከ ፡
ትሰደድ ፡ አው ፡ ዘይወድዩ ፡ ግእከለ ፡ ሰብእ ፡ እኩየ ፡ ወጽልዓ ፡ አ
ው ፡ መስተዋድያን ። አው ፡ ዘይመስሉ ፡ ለዝንቱ ፡ እምእሉ ፡ ምግ
ባር ፡ ይኅድግዎ ፡ ወይግድፍዎ ፡ ወይትመየጡ ፡ ወይነስሑ ፡ ወይሑ
ሩ ፡ በፍኖተ ፡ መሃይምናን ፡ ወእመ ፡ አከ ፡ ኢይትወከፍዎሙ ፡ ለእ
መቦ ፡ ብእሲ ፡ እምሐራ ፡ ወለእመ ፡ ፈቀደ ፡ ይባእ ፡ ወያእምር ፡ ወ
ለእመ ፡ ቦእ ፡ ውስተ ፡ ሕግኒ ፡ ለይኅድግ ፡ ሀይደ ፡ ወትእግልተ ፡ ወ
fol. 35b. አስተዋድዮ ፡ ወተግድዎ ፡ ወእበደ ፡ | ወይንበር ፡ በሲሳዩ ፡ ወለእመ ፡
ኃደገ ፡ ዘንተ ፡ ግብረ ፡ ይትወከፍዎ ፡ ወእመ ፡ አከ ፡ ይሰደድ ። ወእ
መቦ ፡ ብእሲ ፡ ዘአውሰበ ፡ ብእሲተ ፡ መሃይምንተ ፡ ወይገብር ፡ እኩ
የ ፡ በሥጋሁ ፡ አው ፡ ዝሙተ ፡ አው ፡ ተአግሬ ፡ ወመፈክር ፡ በሰዓ
ት ፡ በአስተአክዮ ፡ ወበአሠንዩ ፡ ዕለታት ፡ እንዘ ፡ ይፈቅድ ፡ ይሚ

ጥ ፡ አልባበ ፡ ሰብእ ፡ በዝንቱ ፡ ወያግስን ፡ ሕሊናሆሙ ፡ ወልቡሙ ፡ ወያስሕቶሙ ፡ እምፍናተ ፡ እግዚአብሔር ፡ አው ፡ ኢኃፋሪ ፡ አው ፡ መሥርያ ፡ አው ፡ ረቃይ ። አው ፡ ዘያስተጋብእ ፡ መናፍስ[1]ተ ፡ አ ው ፡ ረአዩ ፡ ከዋክብ ፡ አው ፡ ግሪ ፡ በጎይን ፡ አው ፡ ተግሕኒ ፡ አው ፡ ሰከሪ ፡ አው ፡ ዘእኩይ ፡ ምግባሩ ፡ ወታሉ ፡ አው ፡ ዘይነግር ፡ በትእ ምርት ፡ ወጊዜ ፡ ለአስሕቶ ፡ አው ፡ ተጠያሪ ፡ በሥፍ ። አው ፡ ዘየሐ ትም ፡ እደዊሁ ፡ ወእገሪሁ ፡ በምርሩእ ፡ ዘያቀጥን ፡ ወያጸልም ፡ ወ ያቀይሕ ፡ ወይጽሕፍ ፡ በላፅሌሁ ፡ ዘውኅ ፡ አው ፡ በፋል ፡ በእንተ ፡ ድምፅ ፡ ዘሰምዓ ፡ አው ፡ ነገረ ፡ ሰብእ ፡ ከመ ፡ ይኩን ፡ ላፅሌሁ ፡ ት እምርታት ፡ አው ፡ በዘርአየ ፡ አው ፡ በዘሰምዓ ፡ አው ፡ በትሕዝብ ት ፡ ዘይትአመር ፡ ኢይግበር ። እስመ ፡ ዝንቱ ፡ ሠሉ ፡ ሀሎ ፡ በኀበ ፡ ፅልሞን ፡ ወጽልሕሞን ፡ ወረሲዓን ። ወበሙ ፡ መጻሕፍት ፡ ወይመስ ሉሙ ፡ ዘየአምሩ ፡ በእንተ ፡ ሕይወት ፡ ወሞት ፡ ወኢይትወከፍዎ ሙ ፡ ውስተ ፡ ሕግኒ ፡ እስከ ፡ የሐትትዎሙ ፡ ወይፈትንዎሙ ፡ በእን ተ ፡ ምግባሮሙ ፡ ለእመኒሰ ፡ በእንተ ፡ ዘከነ ፡ እምኔሆሙ ፡ ወለእ መ ፡ ተመይጡ ፡ ወኃደጉ ፡ ይትወከፍዎሙ ፡ ወእመ ፡ አከ ፡ ይሰደዱ ።

64. ትእዛዝ ፡ ፷፬ ፡ እመ ፡ ፅትብት ፡ ለብእሲ ፡ ዘኢያአምን ፡ ለ እመ ፡ ዓቀበት ፡ ርእሳ ፡ ሉቱ ፡ ለባሕቲቱ ፡ ይት | ወከፍዋ ። ወለእ መ ፡ ነሥአት ፡ ካልኢ ፡ ትትመነን ። ወእመ ፡ ብእሲ ፡ ዘከነ ፡ ከማን ፡ ወለእመ ፡ ፀአ ፡ ውስተ ፡ ሕግኒ ፡ ወፀ ፡ ፅትብት ፡ አው ፡ አሙተ ፡ ይ ትዓቀብ ፡ ወይትጋደሎ ፡ እምኔሃ ። እስመ ፡ ክርስቲያናዊ ፡ ውእቱ ፡ ወያውስባ ፡ በሕግ ። በከመ ፡ አዘዘነ ፡ ለእመ ፡ ያፈቅራ ፡ ወይጽሐ ፍ ፡ ላቲ ፡ መጽሐፈ ፡ ፍፅነን ፡ ቀዲሙ ፡ ወድኅረዙ ፡ ያውስባ ። ወ ለእመ ፡ ከነት ፡ አግዚቲተ ፡ ያውስባ ፡ በሕግ ። ወለእመ ፡ ኢገብረ ፡ ከማሁ ፡ ይሰደድ ። ወለእመፀ ፡ ብእሲ ፡ እምኔነ ፡ ወገብረ ፡ እኩየ ፡ አው ፡ ዘየአምን ፡ በአምሳሉ ፡ ለአረሚ ፡ ወዘይገብር ፡ ከማሆሙ ፡ ለይኅድግ ፡ ወይትመየጥ ፡ ወእመ ፡ አከ ፡ ይሰደድ ። ወዘይፈቅድ ፡

[1] ስ ዐ. ፀ.

እመሃይምናን ፡ በክርስቶስ ፡ ይኩን ፡ ውስተ ፡ ጕልቍ ፡ እለ ፡ ይገብ
ሩ ፡ ሠናየ ፡ ወይጸመዱ ፡ በጽሙና ፡ ወበንጽሕና ፡ ወያመክር ፡ ርኅ
ሶ ፡ በሠናይ ፡ ርዒመተ ። ወለእመ ፡ ከነ ፡ ብእሲ ፡ ዘበ ፡ ሞገስ ፡ መን
ፈሳዊ ፡ ወኂሩት ፡ ወንጽሕ ፡ ይትወከፍዎ ። እስመ ፡ ዝንቱ ፡ ግብር ፡
ኢይከውን ፡ ፍጡነ ፡ በጊዜሃ ፡ አላ ፡ ይከውን ፡ በሠናይ ፡ ሕሊና ፡ ወ
ተፀምዶ ፡ ወአመከሮ ። ወእመቦ ፡ ሕዝባዊ ፡ ዘይሜህር ፡ ሰብአ ፡ በ
ሠናይ ፡ ይኩን ፡ ጽምወ ፡ በቃሉ ፡ ወኄረ ፡ በሥጋሁ ፡ ወኢይዘህር ፡
ወራትዓ ፡ ይኩን ፡ በልሳኑ ፡ ወእምዝ ፡ ይምህር ፡ ለሰብእ ፡ ወእምድ
ኅረዝ ፡ ውእቱ ፡ ይኩን ፡ መምህሮሙ ፡ ለኵሎሙ ፡ እምጎበ ፡ እግዚ
አብሔር ፡ ይቤ ፡ ነቢይ ፡ እስመ ፡ ኵሎሙ ፡ ይከውኑ ፡ ምሁራን ፡ እ
ምጎበ ፡ እግዚአብሔር ።

65. ትእዛዝ ፡ ፷፭ ፡ በእንተ ፡ ተሐፅቦ ፡ እደዊሆሙ ፡ በጊዜ ፡ ጸ
ሎት ፡ ኵሎሙ ፡ ምእመናን ፡ ወምእመናት ፡ ነግሃ ፡ ተንሢኦሙ ፡
እምንዋም ፡ እምቅድመ ፡ ይግበሩ ፡ ምንተኒ ፡ እምግብር ፡ ይትሐፀ
ቡ ፡ | እደዊሆሙ ፡ ወይጸልዩ ። ወእመሰ ፡ ቃለ ፡ ድርሳን ፡ ይከው
ን ፡ ያብድሩ ፡ እምግባር ፡ ቃለ ፡ ሠናየ ፡ ዘአምልክ ። መሃይምናን ፡
ወመሃይምንት ፡ ነባሪ ፡ በሠናይ ፡ መልእክት ፡ ይፅቀቡ ። በከመ ፡ ው
ስተ ፡ ቀዳሚት ፡ ሠራዕነ ፡ በውስተ ፡ መጽሐፍ ፡ ወመሀርነ ፡ በእን
ተ ፡ ጌራን ፡ አግብርት ።

66. ትእዛዝ ፡ ፷፮ ፡ በእንተ ፡ አዕርፎ ፡ በክልኤሆን ፡ ሰንበታት ፡
ወያዕርፉ ፡ በሰንበት ፡ ወበእሑድ ፡ ኵሎሙ ፡ ምእመናን ፡ ወምእመ
ናት ፡ ወይትመየጡ ፡ ኀበ ፡ አግብርቲሆሙ ፡ በየውሃት ፡ በከመ ፡ መ
ሀርነ ፡ ቀዳሚ ፡ ወአዘዝነ ፡ ከመዝ ፡ ውስተ ፡ መልእክትነ ፡ አንትሙ ፡
ወአግብርቲክሙ ፡ ወነባሪክሙ ፡ ጎሙሰ ፡ መዋዕለ ፡ ግበሩ ፡ ግብረክ
ሙ ፡ ወበሰንበት ፡ ወበእሑድ ፡ ኢትግበሩ ፡ ቦቱን ። ወኢምንተኒ ፡
እምግብር ፡ ወባሕቱ ፡ አስተርክቡ ፡ ለቤተ ፡ ክርስቲያን ፡ ወለትምህ
ርተ ፡ አምልክ ፡ እግዚአብሔር ፡ ወትምህርተ ፡ መንፈስ ፡ ቅዱስ ፡
እንተ ፡ ታወርስ ፡ መንግሥተ ፡ ሰማያት ፡ በዘይመጽኢ ፡ ዓለም ፡ ወበ
ዝሂ ፡ ዓለም ፡ እንተ ፡ ተዓቅበሙ ፡ በብዙኅ ፡ ክብር ፡ ወበረከታት ፡

ለእለ ፡ ይፈርህዎ ፡ ለእግዚአብሔር ፡ መእለ ፡ ያክብሩ ፡ ሰንበታቲሁ ፡ ወየወርሱ ፡ ዩቶን ። እስመ ፡ በዕለተ ፡ ስንበት ፡ አዕረፈ ፡ እግዚአብ
ሔር ፡ እምኵሉ ፡ ግብሩ ፡ አመ ፡ ይጥብሮ ፡ ወይፈጽሞ ፡ ለሰማይ ፡
ወለኵሉ ፡ ዘውስቴቱ ፡ ወለምድር ፡ ወኵሉ ፡ ዘውስቴታ ። ለሌሊት ፡
ወለመዓልት ፡ ለፀሐይ ፡ ወለወርኀ ፡ ወለከዋክብት ፡ ወለአዝማን ፡
ወለሐሳባት ። ወአመ ፡ ይትጋብኡ ፡ ማያት ፡ ውስተ ፡ ምዕላዲቲሆ
ሙ ። ወዘንተ ፡ ኵሉ ፡ ገቢር ፡ በኵሉ ፡ ዕለታት ፡ ወፈጺሞ ፡ ግብሮ ፡
አዕረፈ ፡ እግዚአብሔር ፡ | በዕለት ፡ ሳብዕት ። ወሰመያ ፡ ሰንበተ ፡ fol. 36a.
ወቀደሳ ፡ ወአዕበያ ፡ እምኵሉ ፡ ዕለታት ፡ ወባረከ ። ወርእዩ ፡ ወለ
ብው ፡ ከመ ፡ ተገብረ ፡ ስብሐቲሁ ፡ ወተገብረ ፡ ግብሩ ፡ ይእቲ ፡ ወ
ረሰያ ፡ ዕረፍተ ። ወይቤ ፡ አዕረፈ ፡ እግዚአብሔር ፡ እምኵሉ ፡ ግብ
ሩ ፡ አርአያሁ ፡ ከመ ፡ የሀበነ ፡ ከመ ፡ ንሕነኒ ፡ ናክብር ፡ ሰንበቶ ፡ ወ
ንዕል ፡ ዘእምኵሉ ፡ ፍጥረት ፡ ፈጢሮ ፡ ወፈጺሞ ፡ አዕረፈ ፡ በዛቲ ፡
ዕለት ፡ ሳብዕት ። ወረሰያ ፡ ሰንበተ ፡ ቅድስተ ፡ ወቡርክተ ፡ ወክብር
ተ ፡ ወንጽሕተ ። ወበእንተዝ ፡ ይቤ ፡ በአሪት ፡ ዘፍጥረት ፡ ወባረከ ፡
እግዚአብሔር ፡ ለዕለት ፡ ሳብዕት ፡ እንተ ፡ ይእቲ ፡ ሰንበት ፡ ወቀደ
ሳ ፡ እስመ ፡ ባቲ ፡ አዕረፈ ፡ እምኵሉ ፡ ግብሩ ። ዘአኃዘ ፡ ይግበር ፡
እግዚአብሔር ፡ ወርእዩ ፡ ከመ ፡ ለእግዚአብሔር ፡ ቅድስቱ ፡ ትሰመ
ይ ፡ ሰንበት ፡ ዕረፍት ። ስምዑ ፡ ወአእምሩ ፡ ክብረ ፡ ለሰንበት ፡ ከ
መ ፡ ኢኮነት ፡ እምኀበ ፡ ሰብእ ፡ ዘቀደመት ፡ ተክብሮ ፡ ሰንበት ፡ አ
ላ ፡ እምኀበ ፡ እግዚአብሔር ፡ ገባሪሃ ፡ ወፈጣሪሃ ፡ ተክብረት ። ወው
እቱ ፡ አክበራ ፡ ወባረካ ፡ ወተሠርዓት ፡ ዕረፍተ ፡ ለሰብእ ፡ ወለእንስ
ሳ ። ወፈድፋደሰ ፡ በእንተ ፡ ተገብረ ፡ ስብሐቲሁ ፡ ወግብሩ ፡ ከመ ፡
ይትአመር ፡ ከመ ፡ ውእቱ ፡ ገባሬ ፡ ወፈጣሬ ፡ ኵሉ ፡ ወውእቱ ፡ ይ
ቤ ፡ ዕቀቡ ፡ ሰንበትየ ፡ እስመ ፡ ትእምርትየ ፡ ውእቱ ፡ ኀቤየ ፡ ወኀ
ቤክሙ ፡ ወበትውልደክሙ ፡ ከመ ፡ ታእምሩ ፡ ከመ ፡ አነ ፡ ውእቱ ፡
ዘእቄድሰክሙ ። እስመ ፡ ዕለተ ፡ እሑድኒ ፡ ዕለተ ፡ ትንሣኤሁ ፡ ለእ
ግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይእቲ ፡ ወተሰምየት ፡ እሑድ ፡ ሰንበ
ተ ፡ ወጌሠን ፡ ተሰምያ ፡ ሰንበታተ ። ወበነቢያትኒ ፡ ከመ ፡ ጌሠን ፡ [redacted]

ፈሰ ፡ ወተሀውከ ፡ [1]ዓለም ። ወሶበ ፡ ረኀዝዎ ፡ ገቦሁ ፡ ወወፅአ ፡ እም ኔሁ ፡ ደም ፡ ወማይ ። ወሶበ ፡ ሰቀልዎ ፡ ለእግዚእነ ፡ ፈርሀ ፡ ኵሉ ፡ ፍጥረት ፡ ወርዕዱ ፡ እምቅድሜሁ ፡ በእንተ ፡ ዘገብሩ ፡ ዕልዋን ፡ አ ይሁድ ፡ ወኢከህሉ ፡ ይርአዩ ፡ ዘእግዚእ ፡ ጽአለተ ። ወበጊዜ ፡ ሰር ክ ፡ እንከ ፡ እንዘ ፡ ናአኵቶ ፡ እስመ ፡ ለነ ፡ ወህበነ ፡ ዕረፍት ፡ ሌሊ ተ ፡ እምዘ ፡ ዕለት ፡ ጸግ ። ወበንቅወተ ፡ ዶርሆ ፡ እንከ ፡ እስመ ፡ በ ይእቲ ፡ ሰዓት ፡ ይዜንው ፡ ምጽአተ ፡ ዕለት ፡ ለገቢር ፡ ዘዕለተ ፡ ተ ግባር ።

69. ትእዛዝ ፡ ፷፱ ፡ ወእመ ፡ ኢትክሉ ፡ ትሑሩ ፡ ኀበ ፡ ቤተ ፡ ክ ርስቲያን ፡ በእንተ ፡ ከሐድያን ፡ አንተ ፡ ኤጲስ ፡ | ቆጶስ ፡ ግበር ፡ ጸ ሎተ ፡ በቤትከ ፡ ከመ ፡ ኢይደመሩ ፡ አግብርተ ፡ እግዚአብሔር ፡ ው ስተ ፡ ግኅበረ ፡ ረሲዓን ። እስመ ፡ አከ ፡ መካን ፡ ዘይቄድሶ ፡ ለሰብ እ ፡ አላ ፡ ሰብእ ፡ ይቄድሶ ፡ ለመካን ። ወለእመ ፡ ረሲዓን ፡ ይእኅዙ ፡ መካን ፡ ጕየይ ፡ እምኔሃ ፡ እስመ ፡ አርኩስዋ ። በከመ ፡ ብእሲ ፡ ንጹ ሕ ፡ ይቄድሳ ፡ ለቤተ ፡ ክርስቲያን ። ወከማሁ ፡ ትረኩስ ፡ በርኩሳን ፡ ወለእመ ፡ ኢትክሉ ፡ ትትጋብኡ ፡ በበይናቲክሙ ፡ በቤት ፡ አው ፡ በቤተ ፡ ክርስቲያን ፡ ይዘምር ፡ ፩፩ ፡ በኅበ ፡ ሀሎ ፡ በባሕቲቱ ፡ ወ ያንብብ ፡ መጽሐፈ ፡ ወይጸሊ ፡ ለእመ ፡ ሀለዉ ፡ ፪ወ፫ ፡ ይጸልዩ ፡ እ ስመ ፡ እግዚእነ ፡ ይቤ ፡ ኅበ ፡ ሀለው ፡ ፪ወ፫ ፡ ጉቡአነ ፡ በስምየ ፡ ሀየ[2] ፡ ሀሎኩ ፡ አነ ፡ በማእከሌሆሙ ። ወኢይጸልዩ ፡ መሃይምናን ፡ ምስለ ፡ ንኡሰ ፡ ክርስቲያን ፡ በኀቤት ፡ እስመ ፡ ኢርቱዕ ፡ ያርኵሱ ፡ ምሥጢረ ፡ ዘይሳተፉ ፡ ቅዱሳን ። ወኢይጸልዩ ፡ ላእካነ ፡ እግዚአብ ሔር ፡ ምስለ ፡ ዕልዋን ። ወኢበቤት ፡ መኑ ፡ ዘደመሮ ፡ ለብርሃን ፡ ምስለ ፡ ጽልመት ፡ ወለመሃይምናን ፡ ምስለ ፡ ኑፋቄን ፡ መሃይምና ን ፡ ወመሃይምንት ፡ ለእመ ፡ ነበሩ ፡ ምስለ ፡ አግብርት ፡ ይትፈለጡ ፡ ወይፃኡ ፡ እምቤተ ፡ ክርስቲያን ።

70. ትእዛዝ ፡ ፸ ፡ በእንተ ፡ ተዝካሮሙ ፡ ለአለ ፡ ኖሙ ፡ ይትግ በር ፡ በ፫ ሰዓት ፡ በመዝሙር ፡ ወበጸሎት ፡ በእንተ ፡ ዘተንሥኡ ፡ እ

[1] ኵሉ added above by corrector. [2] ሀየ o. e.

ግዚእነ ፡ በሣልስት ፡ ዕለት ። ወይግበሩ ፡ ካዕበ ፡ በሰቡዕ ፡ መዋዕል ፡ ተዝካረ ፡ ሕያዋን ፡ ወሙታን ። ወይግበሩ ፡ ካዕበ ፡ በተፍጻሜተ ፡ ወርኀ ፡ በአምሳለ ፡ ዘትካት ፡ ሥርዓት ። ወከመዝ ፡ ላሐው ፡ ሕዝብ ፡ ላዕለ ፡ ሙሴ ፡ ፵ዕለተ ። ወይግበሩ ፡ ካዕበ ፡ በተፍጻሜተ ፡ ፵ዕለት ። ወይግበሩ ፡ በመንፈቀ ፡ ዓመት ። ወይግበሩ ፡ ካዕበ ፡ | በተፍጻሜተ ፡ ዓመት ፡ በአምሳለ ፡ ተዝካሮሙ ። ወየሀቡ ፡ እምንዋዮሙ ፡ ለነዳያን ፡ ለእለ ፡ ሞቱ ፡ ቤዛ ፡ ነፍሶሙ ፡ ለተዝካሮሙ ፡ ወዘንተ ፡ ንብል ፡ በእንተ ፡ አግብርተ ፡ እግዚአብሔር ፡ ባሕቲቶሙ ። ወበእንተሰ ፡ ረሲዓን ፡ ለእመ ፡ ብዕለ ፡ ሙሉ ፡ ዓለም ፡ ወሀቡ ፡ ለነዳያን ፡ አልቦ ፡ ዘይበቍዖሙ ። እስመ ፡ እንዘ ፡ ሀሉ ፡ በሕይወቱ ፡ ጸላኢሁ ፡ ውእቱ ፡ ለእግዚአብሔር ፡ ወተዓውቀ ፡ ነገሩ ፡ ከመ ፡ ውእቱ ፡ ክኅ ፡ ጸላኢሁ ፡ ሶበ ፡ ወዕአ ፡ እምዓለም ፡ አልቦቱ ፡ ምሕረት ፡ እስመ ፡ አልቦ ፡ አድልዎ ፡ በኀቤሁ ፡ እስመ ፡ ጻድቅ ፡ እግዚአብሔር ፡ ወጽድቀ ፡ አፍቀረ ። ወናሁ ፡ ብእሲ ፡ [1]እምገብሩ ። ወናሁ ፡ ብእሲ ፡ ዘሠናይ ፡ ነገሩ ፡ ወምግባሩ ። ወለእመ ፡ ተጸዋዕክሙ ፡ በዓቅም ፡ ወበፈሪሃ ፡ እግዚአብሔር ፡ ብልዑ ፡ እስመ ፡ መፍትው ፡ ትጸልዩ ፡ ላዕለ ፡ እለ ፡ ፈለሱ ፡ እምዝንቱ ፡ ዓለም ፡ ወአንትሙሰ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ እለ ፡ በእግዚእነ ፡ ክርስቶስ ፡ መፍትው ፡ ትኩኑ ፡ ንቁሐን ፡ በኵሉ ፡ ጊዜ ፡ አንትሙኒ ፡ ወባዕዳንኒ ፡ ከመ ፡ ትክህሉ ፡ ወትግበሩ ፡ ዘይቤ ፡ መጽሐፍ ፡ ጽኑዕ ፡ ወመዓትም ፡ ኢይስተዩ ፡ ወይነ ፡ ከመ ፡ ኢይስክሩ ፡ ወኢይርስዑ ፡ ጥበበ ። ወኢይክሉ ፡ ይፍትሑ ፡ በርትዕ ፡ እስመ ፡ እሙንቱ ፡ መጋብያን ፡ እምታሕተ ፡ እግዚአብሔር ፡ አኃዜ ፡ ኵሉ ፡ ወዋህድ ፡ ወልዱ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወኃይላተ ፡ ቤተ ፡ ክርስቲያን ፡ ወዘንተ ፡ ዘንብል ፡ አከ ፡ ዘንከልአሙ ፡ ስታየ ፡ ወይን ፡ እስመ ፡ ኢንክል ፡ ንመንን ፡ ዘፈጠረ ፡ እግዚአብሔር ፡ ለትፍሥሕተ ፡ ሰብእ ፡ አላ ፡ ከመ ፡ ኢይስተዩ ፡ ለስካር ። ወኢይቤሉ ፡ መጻሕፍት ፡ ከመ ፡ ኢይስተዩ ፡ ወይነ ፡ አላ ፡

[1] om. እም ... እሲ homest.

fol. 37a. ይቤሉ ፡ ኢይስተዩ ፡ ወይነ ፡ ለስካር ። ወ|ካዕበ ፡ ይቤ ፡ ስካር ፡ ያበ
ቍል ፡ ውስተ ፡ እዴሁ ፡ ሦከ ፡ ለብእሲ ። ወዘንተ ፡ ዘንቤ ፡ አከ ፡ ለ
ካህናት ፡ ለባሕቲቶሙ ፡ አላ ፡ ለኵሉ ፡ ሕዝበ ፡ ክርስቲያን ፡ እለ ፡ ት
ሰምዩ ፡ በስሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘነገረ ፡ በእንቲ
አሆሙ ፡ ወይቤ ፡ ለመኑ ፡ ሐዘን ፡ ወቍጥዓ ፡ ወጽላሴ ፡ አዕይንት ።
ወተቃትሉ ፡ ወቅጥቃጤ ፡ አዕጽምት ፡ ለመኑ ፡ ይከውን ፡ አከኑ ፡ ለ
እለ ፡ ያበዝኑ ፡ ስታየ ፡ ወይነ ፡ ወለእለ ፡ ይሴአሉ ፡ ወየሐወሩ ፡ ኀ
በ ፡ ሀሎ ፡ ስታይ ።

፯፤. ትእዛዝ ፡ ዕፁ ፡ በእንተ ፡ እለ ፡ ይሰደዱ ፡ በእንተ ፡ ሃይማኖ
ት ፡ ወለእለ ፡ ይጕይዩ ፡ እምሀገር ፡ ለሀገር ፡ በእንተ ፡ ሃይማኖት ፡ ወ
በእንተ ፡ ተዘከሮ ፡ ቃለ ፡ እግዚእነ ። ወያእምሩ ፡ ከመ ፡ መንፈስ ፡
ይፈቅድ ፡ ወሥጋ ፡ ይደክም ፡ ወይጕዩ ፡ እመካን ፡ ውስተ ፡ መካን ።
ወይትዔገሡ ፡ ተበርብሮ ፡ ንዋዮሙ ፡ ከመ ፡ ይዕቀቡ ፡ ስመ ፡ ክርስ
ቶስ ፡ ወኢይክሐድዎ ፡ ርድ[1]እሞሙ ፡ ወሀብዎሙ ፡ ኵሉ ፡ ዘይፈቅ
ዱ ፡ ወፈድሙ ፡ ትእዛዘ ፡ እግዚአብሔር ፡ እግዚእነ ። ወዘንተ ፡ ኵ
ሉ ፡ ንኤዝዘክሙ ፡ ጎቡረ ፡ ወይቁም ፡ ኵሉ ፡ ለለዕፁ ፡ በሥርዓት ፡
እንተ ፡ ተውህበት ፡ ሎቱ ። ወኢይትዓደው ፡ ትእዛዘ ፡ ዘሠርዐ ፡ ሎ
ቱ ። አከ ፡ ዘኢአነ ፡ ዝንቱ ፡ ትእዛዝ ፡ አላ ፡ ዘእግዚአብሔር ፡ አብ ፡
እስመ ፡ ውእቱ ፡ ይቤ ፡ ዘኪያክሙ ፡ ሰምዓ ፡ ኪያየ ፡ ሰምዓ ፡ ወዘኪ
ያየ ፡ ሰምዓ ፡ ሰምዖ ፡ ለዘፈነወኒ ። ወዘኪያክሙ ፡ ዓበየ ፡ ሊተ ፡ ዓበ
የ ፡ ወዘሊተ ፡ ዓበየ ፡ አበዮ ፡ ለዘፈነወኒ ። አከ ፡ እለ ፡ አልበሙ ፡ ነ
ፍስ ፡ እለ ፡ ፈጠሮሙ ፡ ዓቀቡ ፡ ትእዛዘ ፡ ዘተውህበ ፡ ሎሙ ፡ መዓል
ት ፡ ወሌሊት ፡ ፀሐይ ፡ ወወርኅ ፡ ወከዋክብት ፡ ወአየራት ፡ ወተዋ
ልጦ ፡ አውራኃ ። ወሱባዔያት ፡|ወሰዓታት ፡ ወዕለታት ፡ ወይትቀነ
ዩ ፡ ለዘሠርዓ ፡ ሎሙ ፡ ግብረ ፡ በከመ ፡ ተነግረ ፡ በቀዳሚ ። ወይቤ ፡
ትእዛዘ ፡ ወሀበሙ ፡ ወኢኃለፉ ። ወበእንተ ፡ ባሕርኒ ፡ ይቤ ፡ ረሰይ
ኩ ፡ ላቲ ፡ ሥርዓተ ፡ ወረሰይኩ ፡ ላዕሌሃ ፡ መናስግተ ፡ ወኖኃተ ፡ ወ

[1] ርድ o. e.

እቤላ ፡ እስከ ፡ ዝየ ፡ ብጽሒ ፡ ወኢትትዓደዊ ። ወእር ፡ ፈድፋደ ፡ አንትሙ ፡ አኮኑ ፡ ይደልወክሙ ፡ ከመ ፡ ኢታንቀልቅሉ ፡ ምንተኒ ፡ በዘሠርዓ ፡ ለክሙ ፡ በከመ ፡ ፈቀደ ፡ እግዚአብሔር ፡ ወበ ፡ እለ ፡ ይ ፈስይዎ ፡ ለዝንቱ ፡ ከመ ፡ ወኢምንትኒ ። ወይዴምሩ ፡ ሚመታተ ፡ ወኢይዴምሩ ፡ መክፈልታተ ፡ እለ ፡ ከፈሉሙ ፡ ላዕሌሃ ፡ ኵሉ ፡ ለ ለ ፡ ፩ ፡ በበሥርዓቱ ፡ ወኢትሒዱ ፡ ለርእስክሙ ፡ በባሕቲትክሙ ፡ ሲመተ ፡ ዘኢተውህበ ፡ ለክሙ ፡ ወኢትትዓደው ፡ በተኃይሉ ፡ ከ መ ፡ ትምልኩ ፡ ዘኢኮነ ፡ ዘዚአክሙ ፡ እምዘ ፡ ባዕዳን ፡ ዘአልብክ ሙ ፡ ሥልጣን ፡ ላዕሌሃ ። ወበእንተዝ ፡ ታምዕዕዎ ፡ ለእግዚአብሔ ር ። ከመ ፡ ደቂቀ ፡ ቆሬ ፡ ወዖዝያን ፡ ንጉሥ ፡ እለ ፡ መሰጥዋ ፡ ለክህ ነት ፡ ዘእንበለ ፡ ፈቃደ ፡ እግዚአብሔር ። ወእሉ ፡ ውዕዩ ፡ በእሳት ፡ ወዝኩኒ ፡ ተወለጠ ፡ ገጹ ፡ በለምጽ ፡ እስመ ፡ አምዕዕዎ ፡ ለእግዚአ ብሔር ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘአዘዘ ፡ ከመ ፡ ይኩን ፡ ከመዝ ፡ ወአ ሕዘንዎ ፡ ለልበ ፡ መንፈስ ፡ ቅዱስ ፡ ወዓበይዎ ፡ ስሚያቶ ፡ ወመነን ዎ ፡ ወኢይፈርሁ ፡ ኵነኔሁ ። ዘጽኑሕ ፡ ሎሙ ፡ ለእለ ፡ ይገብሩ ፡ ዘን ተ ፡ ምግባረ ። ወአስትቶ ፡ ዘይገብሩ ፡ ላዕለ ፡ ቍርባን ፡ ወጎብስተ ፡ በረከት ፡ እስከ ፡ ሶበ ፡ ይጸውሩ ፡ ዘእምኀቤሆሙ ፡ ለሊሆሙ ፡ ዘኢ ይደልዎሙ ፡ ዘይደሉ ፡ ክብረ ፡ ይሔልዩ ፡ በግብረ ፡ ክህነት ፡ እንተ ፡ ይእቲ ፡ አምሳለ ፡ ዓቢይ ፡ ሊቀ ፡ ካህናት ፡ ኢየሱስ ፡ ክርስ|ቶስ ፡ መ ቦ ፡ እለ ፡ ይሬስይዋ ፡ ለዝንቱ ፡ ከመ ፡ ዝንጋዔ ። ወጽህቅነ ፡ ከመ ፡ ንምህሮሙ ፡ ንሕነ ፡ ዘንተ ፡ መእምይእዜ ፡ ወባሕቱ ፡ ንበል ፡ ሙሴ ፡ ገብረ ፡ እግዚአብሔር ፡ ዘተናገሮ ፡ እግዚአብሔር ፡ ገጸ ፡ በገጽ ። ከ መ ፡ ዘይትናገር ፡ ፩ ፡ መስለ ፡ ከልኡ ፡ ዘይቤ ፡ አነ ፡ አሴብወከ ፡ ፈድ ፋዶ ፡ እምኵሉ ፡ ዘተናገሮ ፡ እግዚአብሔር ፡ ገጸ ፡ በገጽ ፡ በተአም ር ፡ ወመንክር ፡ ወበራእይ ፡ መሳእክት ፡ ወበፍካሬ ፡ ዝንቱ ፡ መዋ ዕል ፡ ዘአዘዘ ፡ በቅዱስ ፡ ሕግ ፡ ወሠርዓ ፡ ላቲ ፡ ሥርዓተ ፡ ወዘከመ ፡ ይደሉ ፡ ይፈጽሙ ፡ በእንተ ፡ ሚመተ ፡ ክህነት ፡ ወዘይከውን ፡ በእን ተ ፡ ካህናት ፡ ወዘይከውኖሙ ፡ ለሌዋውያን ፡ ወፈለጠ ፡ ኵሉ ፡ ለለ ፩፩ ፡ በዘይደልዎ ፡ ወዘርቱዕ ፡ ለመልእክቱ ፡ ወበዘተአዘዙ ፡ ሊታነ ፡

ከህናት ፡ ከመ ፡ ይግበሩ ። ዘኢይደልዎሙ ፡ ለካህናት ፡ ገቢሮቱ ፡ ወ
ኢበዅኑኔ ፡ ገቢረ ፡ ሕግ ። ወዘአዘዘሙ ፡ ለካህናት ፡ ኢይክሉ ፡ ሌዋ
ዊያን ፡ ቀሪቦቶ ፡ አላ ፡ ዅሉ ፡ ለለፅፅ ፡ ለመልእክተ ፡ እግዚአብሔር ፡
እንተ ፡ ተወክፈ ፡ የዓቅባ ፡ ወኢይወፅእ ፡ እምኔሃ ። ወሶበ ፡ ይትዓ
ዶ ፡ ፅ ፡ ወይወፅእ ፡ እምልእክቱ ፡ እንተ ፡ ተወክፈ ፡ ይኴንንዎ ፡ በ
ሞት ። ወፈድፋደሰ ፡ አጠየቀነ ፡ ዘረከቦ ፡ ለሳአል ፡ ውእቱ ፡ ሶበ ፡ ሐ
ለየ ፡ ያዕርግ ፡ መሥዋዕተ ፡ በፈቃዱ ፡ ዘእንበለ ፡ የሀቡ ፡ ነቢይ ። ወ
ሊቀ ፡ ካህናት ፡ ሳሙኤል ፡ አምጽአ ፡ ላዕሌሁ ፡ በሕቲቱ ፡ ኃጢአተ ፡
ወመርገመ ፡ እስከ ፡ ለዓለም ። ወኢፈርሀ ፡ ነቢይ ፡ በእንተ ፡ ቅብዓ
ት ፡ ዘቀብአ ፡ ከመ ፡ ይኩን ፡ ንጉሠ ። ወእግዚአብሔር ፡ አይድኅነ ፡
በዓቢይ ፡ ግብር ፡ ዘተግውቀ ፡ ዘረከቦ ፡ ለያዝያን ፡ ንጉሥ ፡ ወኢጉ
ንደየ ፡ ተበቅሎቶ ፡ በእንተ ፡ ዕልወቱ ፡ ዘገብረ ፡ ወረሰዮ ፡ ነኪረ ፡ እ
fol. 37 b. መንግሥቱ ። በእንተ ፡ ሚ|መተ ፡ ከህነት ፡ እንተ ፡ ፈተወ ።

72. ትእዛዝ ፡ ፍፁ ፡ በእንተ ፡ ሥርዓተ ፡ ከህነት ፡ ለሊከሙ ፡ ታ
አምሩ ፡ በዘሠራዕነ ፡ ለከሙ ፡ ወአንትሙ ፡ ተአምሩ ፡ ካዕበ ፡ ከመ
ፀ ፡ እለ ፡ ሰመይናሆሙ ፡ ኤጲስ ፡ ቆጶሳተ ። ወለካልኣን ፡ ሰመይናሆ
ሙ ፡ ቀሳውስተ ፡ ወለበዕዳን ፡ ሰመይናሆሙ ፡ ዲየቆናተ ፡ በጸሎት ፡
ወአንበርነ ፡ እደ ፡ ላዕሌሆሙ ፡ ወረሰይነ ፡ ለለፅፅ ሥርዓት ፡ በአም
ጣነ ፡ ዚአሆሙ ፡ ስሞ ፡ ወበጎቤነሰ ፡ አልቦ ፡ ዘያፈደፍድ ፡ በምልዓ ፡
እዴነ ፡ ወኢይረክብ ፡ በጎቤነ ፡ ዘይፈቅድ ፡ ለከህነት ፡ በከመ ፡ ካህና
ት ፡ አልሀምተ ፡ ኢዮርብዓም ። እንተ ፡ ገብረ ፡ እሉ ፡ ምኑናን ፡ በቅ
ድመ ፡ እግዚአብሔር ። ወሶበ ፡ አከ ፡ በሕግ ፡ ዘዚአሁ ፡ ሥርዓት ፡
እምአከሉ ፡ ለዅሉ ፡ ዓለም ፡ በፅሰም ፡ አላ ፡ አእሚረን ፡ እምጎበ ፡
እግዚአብሔር ፡ መርሑ ፡ ለዅሉ ፡ ምግባር ፡ ኤጲስ ፡ ቆጶሳተ ፡ ፈለ
ጥነ ፡ ሎሙ ፡ ሚመተ ፡ ከህነት ፡ ወለቀሳውስት ፡ ከህነተ ፡ ወለዲያቆ
ናት ፡ መልእክተ ፡ ለዘይመጽእ ፡ ሱበእ ፡ ከመ ፡ ይትፈጸም ፡ ግብረ ፡
መልእክት ፡ ጎቡረ ። ወኢመፍትው ፡ ለዲያቆናት ፡ ያዕርጉ ፡ ቍርባ
ነ ፡ ወኢያጥምቁ ፡ ወኢየሀቡ ፡ አውሎጊያ ፡ ለንዑስ ፡ ወኢለዓቢ
ይ ። ወቀሲስሂ ፡ ኢይሚም ፡ መንሂ ፡ እስመ ፡ ኢከነ ፡ ድልወ ፡ ሎቱ ፡

ዘእንበለ ፡ ሥርዓት ። እስመ ፡ ኢኮነ ፡ እግዚአብሔር ፡ እምላከ ፡ ሀ
ከክ ። አላ ፡ ከመ ፡ ኢይምስጡ ፡ ንኡሳን ፡ በድፍረት ፡ ምንተ ፡ እን
ከ ፡ ይትፈጸም ፡ በሕቡዋን ፡ ወኢይግበሩ ፡ ሕገ ፡ ሐዲስ ፡ ለተሐጕሉ
ቶሙ ፡ ባሕቲቶሙ ፡ ወኢየአምሩ ፡ ከመ ፡ ቀሊል ፡ ግብር ፡ በጎቤሆ
ሙ ፡ ወይረግፁ ፡ በእገሪሆሙ ፡ መሥገርተ ። ወለእመ ፡ ከመዝሰ ፡
አኮ ፡ ለነ ፡ ዘይትቃረኑነ ፡ አላ ፡ ይትቃረንዎ ፡ ለኤጲስ ፡ ቆጶሰ ፡ ኵ
ሉ ፡ ዓለም ፡ ወልደ ፡ | እግዚአብሔር ፡ ሊቀ ፡ ካህናት ፡ ኢየሱስ ፡ ክ
ርስቶስ ፡ እግዚእነ ። ወተሠይሙ ፡ እምኀበ ፡ ሙሴ ፡ መፍቀሬ ፡ እግ
ዚአብሔር ፡ ሊቀ ፡ ካህናት ፡ ወካህናት ፡ ወሌዋውያን ። ወተሠየም
ነ ፡ ንሕነሂ ፡ ፲ወ፪ሐዋርያተ ፡ እምኀበ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ። ወንሕነ ፡ ሜምነ ፡ ለነ ፡ ቀሌምንጦስሃ ፡ ወያዕቆ
ብሃ ፡ ወባዕዳነሂ ፡ ምስሌሆሙ ፡ ከመ ፡ ንፈንዎሙ ፡ በበ፩፩ ፡ ለዝሉ
ሙ ፡ ወሜምነ ፡ ካዕበ ፡ ዝሉነ ፡ ኀቡረ ፡ ቀሳውስተ ፡ ወዲያቆናተ ።
ወቀዳሚ ፡ ቀሲስ ፡ ሊቀ ፡ ካህናት ፡ ዘበአማን ፡ ዋሕድ ፡ ውእቱ ፡ እግ
ዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘኢመሰጠ ፡ ለርእሱ ፡ ክብረ ፡ አላ ፡
አብ ፡ ሜሞ ፡ ወሊቀ ፡ ካህናት ፡ ከዊኖ ፡ በእንቲአነ ፡ ከመዝ ፡ አዕረ
ገ ፡ መሥዋዕተ ፡ መንፈሳዊተ ፡ ለእግዚአብሔር ፡ አብ ፡ እምቅድመ ፡
ይስቅልዎ ፡ ወአዘዘነ ፡ ንግበር ፡ ከማሁ ፡ ወሀለው ፡ ካልአን ፡ ምስሌ
ነ ፡ እለ ፡ የአምኑ ፡ ቦቱ ። ወባሕቱ ፡ አኮ ፡ ለዝሉሙ ፡ እለ ፡ የአም
ኑ ፡ ቦቱ ፡ ዘይሁቦሙ ፡ ይኩኑ ፡ ካህናት ፡ ወኢረከቡ ፡ ሥርዓተ ፡ ሢ
መተ ፡ ክህነት ፡ ከማነ ። ወእምድኅረ ፡ ዕርገቱሰ ፡ አቅረብነ ፡ በከመ ፡
ሥርዓተ ፡ ቍርባን ፡ ቅዱስ ፡ ዘእንበለ ፡ ደም ። ወሜምነ ፡ ኤጲስ ፡ ቆ
ጶሳተ ፡ ወቀሳውስተ ፡ ወዲያቆናተ ፡ ወጕልቆሙ ፡ ኗቱ ፡ ወእምኔሆ
ሙ ፡ እስጢፋኖስ ፡ ቅዳሜ ፡ ሰማዕት ፡ ዘኢሐፀ ፡ እምኔነ ፡ በአፍቅ
ሮቱ ፡ ለእግዚአብሔር ። አላ ፡ አርአየ ፡ መልእክቶ ፡ ለእግዚአብሔ
ር ፡ በሃይማኖቱ ፡ ወፍቅሩ ፡ ለኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ ዘመ
ጠነገዘ ፡ እስከ ፡ መጠወ ፡ ነፍሶ ፡ በእንቲአሁ ። ወወገርዎ ፡ በአዕባን ፡
አይሁድ ፡ እኩያን ፡ ወቀታልያነ ፡ እግዚእ ፡ በእንተ ፡ ስሙ ፡ ወቀተ
ልዎ ። ወባሕቱ ፡ ዘከመዝ ፡ | ብእሲ ፡ ዘመንፈስ ፡ ምውቅ ፡ እግዚእነ ፡

ክርስቶስሃ ፡ እንዘ ፡ ይፈኢ ፡ በየማነ ፡ እግዚአብሔር ፡ መንዋኅዋተ[1] ፡ ሰማያት ፡ ርኅዋተ ፡ ርእየ ፡ ወአልቦ ፡ ኀበ ፡ ተረክበ ፡ ዘኢይከውኖ ፡ ዲያቆን ፡ ዘገብረ ፡ መሥዋዕተ ፡ ከመ ፡ አዕረጎ ፡ ወኢኀበ ፡ ዘአንበረ ፡ እደ ፡ ዲበ ፡ ዘከነ ። አላ ፡ ዘዲያቆን ፡ ሥርዓተ ፡ ዓቀበ ፡ እስከ ፡ ፍጻሜሁ ። እስመ ፡ ከመዝ ፡ ይደሉ ፡ ለስምዓ ፡ እግዚእነ ፡ ክርስቶስ ፡ ሥርዓቶ ፡ ይሠልጥ ፡ ወእመሰ ፡ ፈልጶስ ፡ ዲያቆን ፡ ወሐናንያ ፡ ምእመን ፡ አኃው ፡ በእለ ፡ የሐይሱ ፡ ከመ ፡ ፩ሕፅወ ፡ አጥመቀ ፡ ወ፩ኪያየ ፡ ጳውሎስሃ ፡ ይስሕቱ ፡ እሙንቱ ፡ ዘንብል ፡ ንሕነ ። እስመ ፡ ንቤ ፡ ከመ ፡ አከ ፡ ለሊሁ ፡ ዘከነ ፡ ይሂድ ፡ ዘክህነት ፡ ሚመተ ፡ አላ ፡ እምኀበ ፡ እግዚአብሔር ፡ ነሥአ ፡ ከመ ፡ መልከ ፡ ጼዴቅ ፡ ወያዕቆብ ። ወእመ ፡ አከ ፡ እምኀበ ፡ ሊቀ ፡ ካህናት ፡ ከመ ፡ አሮን ፡ እምኀበ ፡ ሙሴ ። እንከሰኬ ፡ ከመ ፡ ፈልጶስ ፡ ወሐናንያ ፡ ኢለሊሆሙ ፡ ነሥኡ ፡ ሚመተ ፡ እምኀቤሆሙ ፡ አላ ፡ እምኀበ ፡ እግዚእነ ፡ ክርስቶስ ። ተአመኑ ፡ ሊቀ ፡ ካህናት ፡ ዘእግዚአብሔር ፡ ወዘ[2]አልቦ ፡ ዘይትዔረዮ ።

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[1] መንዋኅዋተ ፡ [2] ዘ added above by corrector.

ጸሎት ፡ ንግህ ፡ ቀዳሚት ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘሎሎ ፡ ይእ
ጎዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ እንዘ ፡ ነአኵቶ ፡ እስመ ፡ ዓቀበነ ፡ በኑኃ ፡ ሌሊት ፡ ወአ
ብጽሐነ ፡ እምጽልመት ፡ ውስተ ፡ ብርሃን ፡ እሙስና ፡ ውስተ ፡ ዘኢ
ይማስን ፡ ወእምኢያእምሮ ፡ ውስተ ፡ አእምሮ ፡ አማን ፡ ከመ ፡ ኑኃ ፡
ፅለትኒ ፡ በዝሉ ፡ ሰላም ፡ ወጥዒና ፡ ይረስየነ ፡ ነህሉ ፡ ወይሕጽር ፡
ሕዝቦ ፡ በኃይለ ፡ መላእክቲሁ ፡ ዘለዝሉ ፡ ግብረ ፡ በረከት ፡ ሥልጣ
ን ፡ ዐቱ ፡ እግዚአብሔር ፡ አምላክነ ። ይ ፡ ዲ ፡ | ጸልዩ ፡ እወ ፡ እግ fol. 38a.
ዚአ ፡ ዘሎሎ ፡ ትእጎዝ ፡ አንተ ፡ ኑኃ ፡ ፅለትኒ ፡ በዝሉ ፡ ሰላም ፡ ወ
ጥዒና ፡ ረስየነ ፡ ነህሉ ። እስመ ፡ አንቲ ፡ ዓቀብከነ ፡ በኑኃ ፡ ሌሊት ፡
አንተ ፡ እግዚአ ፡ ዘሎሎ ፡ ትእጎዝ ፡ መልአከከ ፡ ኄረ ፡ መራሔ ፡ ፈ
ኑ ፡ ለነ ፡ ወተግሃለነ ፡ በከመ ፡ ፅበየ ፡ ማህልከ ፡ ወበከመ ፡ ብዝኃ ፡
ምሕረትከ ፡ ደምስስ ፡ አበሳነ ፡ ወኢአሐደ ፡ እምኔነ ፡ ውጹአ ፡ ወግ
ጉሠ ፡ ኢትረሲ ፡ እሞገስከ ፡ በእንተ ፡ ስምከ ፡ ዘተሰምየ ፡ ላዕሌነ ፡
ሰራዬ ፡ ኩን ፡ ለነ ፡ ወኢትጎድገነ ፡ ሀብነ ፡ ንርከብ ፡ ሞገሰ ፡ በቅድ
ሜከ ፡ ወበቅድመ ፡ ክርስቶስ ፡ ወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወ
ምስለ ፡ ቅዱስ ፡ መንፈስ ። ስብሐት ፡ ወእጎዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡
ለዓለመ ፡ ዓለም ፡ አሜን ።

ጸሎት ፡ በእንተ ፡ ዱያን ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ለዘ ፡ ዝሉ ፡
ይእጎዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡
ክርስቶስ ። በእንተ ፡ ዱያን ፡ አኃዊነ ፡ ከመ ፡ ዝሉ ፡ ደዌ ፡ ወዝሉ ፡
ሕማመ ፡ ያሰስል ፡ እምኔሆሙ ፡ መንፈሰ ፡ ደዌ ፡ ስኒር ፡ ሕይወተ ፡
የሀቦሙ ፡ ዘለዝሉ ፡ ፈውስ ፡ ሥልጣን ፡ ዐቱ ፡ እግዚአብሔር ፡ አም

ላክነ ። ይ ፡ ዲ ፡ ጸል ፡ በእንተ ፡ ዱያን ። እግዚአብሔር ፡ ዘኵሉ ፡ ት እኅዝ ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ንስእ ለከ ፡ ወናስተበቍዓከ ፡ ለዱያን ፡ አኃው ፡ ሕይወተ ፡ ሎሙ ፡ ጸጉ ፡ መንፈሰ ፡ ደዌ ፡ ሰዓር ፡ ኵሉ ፡ ደዌ ፡ ወኵሉ ፡ ሕማመ ፡ እምላዕሌ ሆሙ ፡ አኅልፍ ፡ ፍጡነ ፡ ይርከበነ ፡ ሣህልከ ፡ እግዚኦ ። ይ ፡ ዲ ፡ ንበል ፡ ኵልነ ። ይ ፡ ሕ ፡ እግዚኦ ፡ ተሣሃለነ ። መፈውሰ ፡ ነፍስ ፡ ወ መፈውሰ ፡ ሥጋ ፡ ሐዋጺሃ ፡ አንተ ፡ ለኵሉ ፡ ዘሥጋ ፡ ወለእለ ፡ እም ኅበ ፡ መናፍስተ ፡ ርኩሳን ፡ ይጼዓሩ ፡ አግ|ዕዝ ፡ ለኵሉ ፡ ነፍስ ፡ ም ንድብት ፡ ወጥውቅት ፡ ሀብ ፡ ሳሕተ ፡ ወሀብ ፡ ዕረፍተ ፡ ኵሉ ፡ ደዌ ፡ ስድድ ፡ እምዝንቱ ፡ ቤት ፡ ወእምእለ ፡ ይጼውዑ ፡ ቅዱሰ ፡ ወቡሩ ክ ፡ ስመክ ፡ ወለእለ ፡ ጉልቈ ፡ ነፍሳቲነ ፡ እንከ ፡ ደዌ ፡ ፈዊሰከ ፡ ፍ ጹመ ፡ መድኃኒተ ፡ ጸጉ ። በኀወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወ ምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእጎዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

ጸሎት ፡ በእንተ ፡ እለ ፡ ይነግዱ ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘኵሉ ፡ ይእኅዝ ፡ እግዚአስሐር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእንተ ፡ እለ ፡ ይነግዱ ፡ አኃዊነ ፡ ወበእንተኒ ፡ እለ ፡ ሀለ ው ፡ ይንግዱ ፡ እመኒ ፡ በባሕር ፡ ወእመኒ ፡ በአፍላግ ፡ ወእመኒ ፡ በ ቀላያት ፡ ወእመኒ ፡ በፍናት ፡ በዘኮነ ፡ መንግደ ፡ ይገብሩ ፡ ከመ ፡ ኵ ሎ ፡ ያብጽሕ ፡ ውስተ ፡ መርሶ ፡ መድኅን ፡ ዘኵሉ ፡ ይእኅዝ ፡ እግዚ አብሔር ፡ አምላክነ ። ይ ፡ ዲ ፡ ጸልዩ ፡ እግዚአብሔር ፡ አምላክነ ፡ ዘኵሉ ፡ ትእኅዝ ፡ ንስእለከ ፡ ወናስተበቍዓከ ፡ ለእለ ፡ ነገዱ ፡ አኃ ዊነ ፡ ወለእለሂ ፡ እለ ፡ ሀለው ፡ ይንግዱ ፡ ለነጊድ ፡ አርትዕ ፡ ኅቡረ ፡ ምስሌሆሙ ፡ ከዊነ ፡ ፍቅድ ፡ ፍጡነ ፡ ይርከበነ ፡ ሣህልከ ፡ እግዚኦ ። ይ ፡ ዲ ፡ ንበል ፡ ኵልነ ። ይ ፡ ሕ ፡ እግዚኦ ፡ ተሣሃለነ ። አብጽሖሙ ፡ ውስተ ፡ ዘመድኅን ፡ መርሶ ፡ አውፈ ፡ ለሰብአሙ ፡ በፍሥሐ ፡ ወበ ሰላም ፡ እንዘ ፡ ይትፈሥሑ ፡ ወያስተፈሥሑ ። በኀወልድከ ፡ ዘቦ ቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ |ስብሐት ፡ ወእጎ ዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

ጸሎት ፡ በእንተ ፡ ዝናማት ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘሰሉ ፡ ይ
እኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒ|ነ ፡ ኢየሱስ ፡
ክርስቶስ ። በእንተ ፡ ዝናማት ፡ ከመ ፡ ዝናም ፡ ይፈኑ ፡ ውስተ ፡ ኀ
በ ፡ ይትፈቀድ ፡ መካን ፡ ዘሰሉ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አምላ
ክነ ። ይ ፡ ዲ ፡ ጸ ፡ እግዚአብሔር ፡ አምላክነ ፡ ዘሰሉ ፡ ትእኅዝ ፡ ን
ስእለከ ፡ ወናስተበቍዓከ ፡ ዝናማቲከ ፡ ፈኑ ፡ ውስተ ፡ ኀበ ፡ ይትፈ
ቀድ ፡ መካን ፡ አስተፍሥሕ ፡ ገጸ ፡ ለምድር ፡ ወአርዊ ፡ ትለሚሃ ፡
አብጽሕ ፡ ለዘርኢ ፡ ወለማዕረር ፡ ወባርክ ፡ ዓውደ ፡ ዓመት ፡ ዘእም
ኀበ ፡ ኂሩትከ ፡ ፍጡነ ፡ ይርከበነ ፡ ሣህልከ ፡ እግዚኦ ። ይ ፡ ዲ ፡ ንበ
ል ፡ ኵልነ ። ይ ፡ ሕ ፡ እግዚኦ ፡ ተሣሃለነ ። በእንተ ፡ ነዳያን ፡ ሕዝብ
ከ ፡ ወበእንተ ፡ ኵሎሙ ፡ እለ ፡ ይሴፈውከ ፡ ግበር ፡ ምስሌነ ፡ በከ
መ ፡ ምሕረትከ ፡ ወሴሰ ፡ ልበነ ፡ በመለኮተ ፡ ትምህርት ፡ ወበለብ
ዎ ፡ ዘእምኀቤከ ። በኵወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡
ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኂዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓ
ለመ ፡ ዓለም ፡ አሜን ።

ጸሎት ፡ በእንተ ፡ ፍሬ ፡ ምድር ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘሰሉ ፡
ይእኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡
ክርስቶስ ። በእንተ ፡ ፍሬ ፡ ምድር ፡ ከመ ፡ ፍሬሃ ፡ ለምድር ፡ ያልህ
ቅ ፡ ወያሥምር ፡ ያብጽሕ ፡ ለዘርኢ ፡ ወለማእረር ፡ ዘብዑለ ፡ ጸጋ ፡ ይ
ጼጉ ፡ እግዚአብሔር ፡ አምላክነ ። ይ ፡ ዲ ፡ ጸልዩ ፡ በእንተ ፡ ፍሬ ፡
ምድር ። እግዚአብሔር ፡ አምላክነ ፡ ዘሰሉ ፡ ትእኅዝ ፡ ንስእለከ ፡
ወናስተበቍዓከ ፡ ፍሬሃ ፡ አልህቅ ፡ ወአሥምር ፡ አብጽሕ ፡ ለዘር
እ ፡ ወለማእረር ፡ ዘእምኀበ ፡ ኂሩትከ ፡ ፍጡነ ፡ ይርከበነ ፡ ሣህልከ ፡
እግዚኦ ። ይ ፡ ዲ ፡ ንበል ፡ ኵልነ ። ይ ፡ ሕ ፡ እግዚኦ ፡ ተሣሃለነ ።
በእንተ ፡ ነዳያን ፡ ሕዝብከ ፡ ወበእንተ ፡ ኵሎ|ሙ ፡ እለ ፡ ይጼው fol. 38 b.
ዑ ፡ ቅዱሰ ፡ ወቡሩከ ፡ ስመከ ። በኵወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌ
ሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኂዝ ፡ ይእዜኒ ፡ ወዘ
ልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

[1] አሰ....ም over erasure.

ጸሎት ፡ በእንተ ፡ ማያት ፡ አፍላግ ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘኵሉ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። በእንተ ፡ ማያተ ፡ አፍላግ ፡ ከመ ፡ ያዕርግ ፡ እስከ ፡ መስፈርቶሙ ፡ አስተፍሥሕ ፡ ገጸ ፡ ለምድር ፡ ያብጽሕ ፡ ለዘርእ ፡ ወ ለግእረር ፡ ዘብውሉ ፡ ጸጋ ፡ ይጼጉ ፡ እግዚአብሔር ፡ አምላክነ ። ይ ፡ ዲ ፡ ጸልዩ ፡ በእንተ ፡ ማያተ ፡ አፍላግ ። እግዚአብሔር ፡ ዘኵሉ ፡ ትእኅዝ ፡ ንስእለከ ፡ ወናስተበቍዓከ ፡ ዘአፍላግ ፡ ማያተ ፡ አዕርግ ፡ እስከ ፡ መስፈርቶሙ ፡ አስተፍሥሕ ፡ ገጸ ፡ ለምድር ፡ ወአርዊ ፡ ት ለሚሃ ፡ አብዝኅ ፡ እክለ ፡ ወባርክ ፡ አውደ ፡ ዓመት ፡ በዘዚአከ ፡ ጎ ሩት ፡ ፍጡነ ፡ ይርከበነ ፡ ሣህልከ ፡ እግዚኦ ። ይ ፡ ዲ ፡ ንበል ፡ ኵል ነ ። ይበ ፡ ሕዝ ፡ እግዚኦ ፡ ተሣሃለነ ። በእንተ ፡ ነዳያን ፡ ሕዝብከ ፡ ወበእንተ ፡ ኵሎሙ ፡ እለ ፡ ይጼውዑ ፡ ቅዱሰ ፡ ወቡሩከ ፡ ስመከ ። በኀወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብ ሐት ፡ ወእጎዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

ጸሎት ፡ በእንተ ፡ ንጉሥ ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘኵሉ ፡ ይእ ኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክ ርስቶስ ፡ በእንተ ፡ መፍቀሬ ፡ እግዚአብሔር ፡ ንጉሥነ ፡ ኢያሱ ፡ ክ መ ፡ መንግሥቶ ፡ ዘእንበለ ፡ ሕማም ፡ በስላም ፡ ወበጽድቅ ፡ ዕቀብ ፡ ዘኵሉ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አምላክነ ፡ ይ ፡ ዲ ፡ ጸልዩ ፡ | በእ ንተ ፡ ንጉሥ ። እግዚአብሔር ፡ አምላክነ ፡ ዘኵሉ ፡ ትእኅዝ ፡ ንስእ ለከ ፡ ወናስተበቍዓከ ፡ ለንጉሥ ፡ ዛቲ ፡ ምድር ፡ መፍቀሬ ፡ እግዚአ ብሔር ፡ ንጉሥነ ፡ ኢያሱ ፡ ወበቍዓ ፡ ሎቱ ፡ ጸግዎ ፡ አግርር ፡ ፀሮ ፡ አሕዛበ ፡ ዘመንገለ ፡ አረፍቱ ፡ ወተናገር ፡ ውስተ ፡ ልቡ ፡ በእንተ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያንከ ፡ ፍጡነ ፡ ይርከቦ ፡ ሣህልከ ፡ እግዚኦ ። ይበ ፡ ዲ ፡ ንበል ፡ ኵልነ ፡ ይ ፡ ሕ ፡ እግዚኦ ፡ ተሣሃሎ ። ሀቦ ፡ ዘእን በለ ፡ ስሕተት ፡ ይዕቀብ ፡ ልቡና ፡ ዘበእንተ ፡ ሃይማኖት ፡ ውስተ ፡ ሥነ ፡ መለኮትከ ። በኀወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእጎዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓ ለመ ፡ ዓለም ፡ አሜን ።

ጸሎት ፡ በእንተ ፡ እለ ፡ ያበውኡ ፡ መባእ ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘኵሉ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእንተ ፡ እለ ፡ ያበውኡ ፡ መባእ ፡ ውስተ ፡ ቅድስት ፡ አሐቲ ፡ እንተ ፡ ላዕለ ፡ ኵሉ ፡ ቤተ ፡ ክርስቲያን ። መሥዋዕተ ፡ ቀዳምያተ ፡ ወሥራተ ፡ ወአኰቴተ ፡ ተዝካር ፡ ለእለሂ ፡ ብዙኃ ፡ ወለእለሂ ፡ ጎዳጠ ፡ ዘጎቡእ ፡ ወዘገሃድ ። ወለእለሂ ፡ አልቦሙ ፡ ወይፈቅዱ ፡ የሀቡ ፡ አልቦሙ ፡ ዘይሁቡ ፡ ተወከፍ ፡ ሎሙ ፡ ጸሀቆሙ ፡ ወለኵሎሙ ፡ በበፍትወቶሙ ፡ ተወኪፈከ ፡ ዘበሰማያት ፡ መንፈሰ ፡ ጸጉ ። ወለእለሂ ፡ ቦሙ ፡ ወኢይፈቅዱ ፡ የሀቡ ፡ አድኅም ፡ ልቦሙ ፡ ለገቢረ ፡ ሠናይ ፡ ዘለኵሉ ፡ ግብረ ፡ በረከት ፡ ሥልጣነ ፡ ዐቱ ፡ እግዚአብሔር ፡ አምላክነ ። ይ ፡ ዲ ፡ ጸልዩ ፡ በእንተ ፡ እለ ፡ ያበውኡ ፡ መባእ ። እግዚአብሔር ፡ ዘኵሉ ፡ ትእኅዝ ፡ ንስእለከ ፡ ወናስተበቍዓከ ፡ | በእንተ ፡ እለ ፡ ያበውኡ ፡ መባእ ፡ ለቅድስት ፡ አሐቲ ፡ እንተ ፡ ላዕለ ፡ ኵሉ ፡ ቤተ ፡ ክርስቲያን ። ለክብረ ፡ ስምከ ፡ መባእ ፡ ወአኰቴተ ፡ ዘቀዳምያት ፡ ወዘአሥራት ፡ ዘብዙኅ ፡ ወዘጎዳጥ ፡ ዘጎቡእ ፡ ወዘገሃድ ። ወለእለሂ ፡ አልቦሙ ፡ ዘይፈቅዱ ፡ የሀቡ ፡ ተወከፍ ፡ ጸሀቆሙ ፡ ከመ ፡ መባኡ ፡ ለአቤል ። ወዘከመ ፡ እቤፈይት ፡ እንተ ፡ አብአት ፡ ፪ጸራይቀ ፡ ወከመ ፡ መሥዕቶሙ ፡ ለቀደምት ፡ አበው ። ወከማሁ ፡ ተወከፍ ፡ ውስተ ፡ ዘሰማያት ፡ ምሥዋዕ ፡ ዕሥዮሙ ፡ ዓስበ ፡ በረከት ፡ ሀየንተ ፡ ዘበምድር ፡ ዘበሰማያት ። ወሀየንተ ፡ ጎይጥ ፡ ብዙኅ ። ወሀየንተ ፡ ዘጎቡእ ፡ ገሃደ ፡ ወሀየንተ ፡ መብልዕ ፡ ወመስቴ ፡ ሕይወተ ፡ ዘለዓለም ፡ በክርስቶስ ። በኵወልድከ ፡ ዘበቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኁዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አ ።

ጸሎት ፡ በእንተ ፡ ንኡሰ ፡ ክርስቲያን ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘኵሉ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘበእንተ ፡ አግብርቲሁ ፡ ንኡሰ ፡ ክርስቲያን ፡ ከመ ፡ ይክፍሎሙ ፡ በጊዜ ፡ ርትዕ ፡ ሕፅበተ ፡ ዳግም ፡ ልደት ፡ ለ[illegible] ርየተ ፡ ኃጢአት ፡ ዘኵሉ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አምላክ[illegible]

ይ ፡ ዲ ፡ ጸልዩ ፡ በእንተ ፡ ንኡሰ ፡ ክርስቲያን ። እግዚአብሔር ፡ እ
ግዚእ ፡ ዘሁሉ ፡ ትእጎዝ ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡
ክርስቶስ ። ንስእለከ ፡ ወናስተበቍዓከ ፡ አግብርቲከ ፡ ንኡሰ ፡ ክርስ
ቲያን ፡ ተሣሃል ፡ ሁሉ ፡ ተረፈ ፡ ጣዖት ፡ አርሕቅ ፡ እምኔሆሙ ፡ ሕ
ገከ ፡ ወትእዛዘከ ፡ ወጽድቀከ ፡ ወሥርዓተከ ፡ ሚም ፡ ውስተ ፡ አልባ
fol. 39 a. ቢሆሙ ፡ ፍጡነ ፡ ይ|ርከቦነ ፡ ኃሀልከ ፡ እግዚኦ ። ይ ፡ ዲ ፡ ንበል ፡
ሁልነ ። ይ ፡ ሕ ፡ እግዚኦ ፡ ተሣሃለነ ፡ በጊዜ ፡ መፍትው ፡ ሕዕበተ ፡
ጻግም ፡ ልደት ፡ ለስርየተ ፡ ኃጢአት ፡ ማኅፈዲ ፡ መንፈስ ፡ ቅዱስ ፡
ረስዮሙ ፡ በእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘበቱ ፡
ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእጎዝ ፡
ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

ጸሎት ፡ በእንተ ፡ እለ ፡ ኖሙ ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘሁሉ ፡
ይእጎዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡
ክርስቶስ ። እግዚኦ ፡ ሕያዋን ፡ ሕይወተ ፡ ሙታን ፡ ወተስፋ ፡ ቅቡ
ዮን ፡ ረዳኤ ፡ ምንዱብን ፡ ወመንጽሔ ፡ ኃጥአን ፡ ዘሞተ ፡ አድራዕከ ፡
ወማእሰረ ፡ ሰይጣን ፡ በተከከ ፡ ሕይወተ ፡ ለትዝምደ ፡ ሰብእ ፡ ጸንከ ፡
ጎቤከ ፡ ንስእል ፡ ወናስተበቍዕ ፡ ዘኢትመውት ፡ ለዓለመ ፡ ዓለም ።
ዘመዝገበ ፡ ሕይወት ፡ ጎቤከ ፡ ውእቱ ፡ በእንተ ፡ እለ ፡ ኖሙ ፡ ወበሃ
ይማናት ፡ አዕረፉ ። አበው ፡ ቀደምት ፡ ጳጳሳት ፡ ቀሳውስት ፡ ወዲ
ያቆናት ፡ ወአናጉንስጢስ ፡ ወመነኮሳት ፡ ወደናግል ፡ ወመዓስብ ፡
ሕፃናት ፡ እቤራት ፡ ወእጓለ ፡ ማውታ ፡ ወበእንተ ፡ ነፍሰ ፡ ገብርከ ፡
እገሌ ። ወበእንተ ፡ ነፍሰ ፡ ኵሎሙ ፡ እለ ፡ ዝየ ፡ ሀለው ፡ ውስተ ፡
ዝንቱ ፡ መካን ፡ እለ ፡ አንተ ፡ ጸዋዕከ ፡ እምውስተ ፡ ሕዝብከ ፡ በጽ
ድቅ ፡ ወበርትዕ ። አዕርፍ ፡ ነፍሶሙ ፡ ውስተ ፡ መካን ፡ ሥውር ፡ ጎ
በ ፡ ማየ ፡ ዕረፍት ፡ ውስተ ፡ ሕፅነ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡
ውስተ ፡ ገነተ ፡ ትፍሥሕት ፡ በመራሕያነ ፡ ብርሃነ ፡ መላእክቲከ ፡
ምስለ ፡ ቅዱሳኒከ ፡ ደሚረከ ። ወሥጋሆሙኒ ፡ አንሥእ ፡ በዕለተ ፡
እንተ ፡ ባቲ ፡ ሠራዕከ ፡ በከመ ፡ ቅዱስ ፡ ዘኢይትሔሰው ፡ ተስፋከ ፡
ዘበ|ሰማያት ፡ መንግሥት ። እስመ ፡ አልቦ ፡ ለአግብርቲከ ፡ ሞት ፡

አላ ፡ ፍልሰት ። ወእመኒበ ፡ ዘአበስ ፡ ወተሰወርሙ ፡ ሕገ ፡ ሱበእ ፡ አናሕሲ ። እስመ ፡ ኄር ፡ ወመፍቀሬ ፡ ሰብእ ፡ አንተ ፡ እግዚአብሔ ር ፡ እስመ ፡ አልቦ ፡ ንጹሕ ፡ እምርስሐት ፡ በቅድሜከ ፡ ወለእመኒ ፡ አሐተ ፡ ሰዓተ ፡ ሐይው ፡ በዲበ ፡ ምድር ፡ ማኅለፍታተ ፡ ነፍሰ ፡ ግው ዘ ፡ ዘእንበለ ፡ ክልዓት ፡ አንተ ፡ ጸጉ ። መንፈሰ ፡ ናዛዜ ፡ ወ መናሕየ ፡ ለሱበአሙ ፡ ፈኑ ። ናዝዘሙ ፡ ወአስተፍሥሖሙ ፡ በ ክርቶስ ። በኧወልድከ ፡ ዘበቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱ ስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኂዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለ መ ፡ ዓ ።

ጸሎት ፡ በእንተ ፡ ሰላም ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘኵሉ ፡ ይእ ኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክ ርስቶስ ፡ በእንተ ፡ ሰላም ፡ ለቅድስት ፡ አሐቲ ፡ እንተ ፡ ላዕለ ፡ ኵሉ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ብዙኃ ፡ ሰላመ ፡ ይጸጉ ፡ ዲበ ፡ ኵሎሙ ፡ ኖሎት ፡ ወአሕዛብ ፡ ወዲበ ፡ ኵሉ ፡ መርዔት ፡ ዘለኵሉ ፡ ሰላም ፡ ሥ ልጣን ፡ ቦቱ ፡ እግዚአብሔር ፡ አምላክነ ። ይ ፡ ዲ ፡ ጸልዩ ፡ በእንተ ፡ ሰላም ። እግዚአብሔር ፡ አምላክነ ፡ ዘኵሉ ፡ ትእኅዝ ፡ ንስእለከ ፡ ወናስተበቍዓከ ፡ በእንተ ፡ ሰላም ፡ ለቅድስት ፡ አሐቲ ፡ እንተ ፡ ላዕ ለ ፡ ኵሉ ፡ ቤተ ፡ ክርስቲያን ፡ ንጉሥ ፡ ሰላም ፡ ሰላመ ፡ ሀበነ ፡ እስ መ ፡ ኵሉ ፡ ወሀብከነ ፡ አጥርየነ ፡ እግዚአብሔር ፡ ወዕሥየነ ፡ እስመ ፡ ዘእንበሌከ ፡ በዕደ ፡ አልቦ ፡ ዘናአምር ፡ ወስመከ ፡ ቅዱሰ ፡ ንሰሚ ፡ ወንጼውዕ ፡ አንተ ፡ ዘእምሰማያት ፡ ሰላመከ ፡ ክፍል ፡ ላዕለ ፡ ኵል ነ ፡ ነፍስ ፡ ወንብረተኒ ፡ በዝ ፡ ዓለም ፡ ሰላመ ፡ ዕቍብ ፡ ለንጉሥ ፡ ዛቲ ፡ ምድር ፡ ሱላሜ ፡ ሀብ ፡ ወበቅዱስ ፡ ስምከ ፡ | ሀብ ፡ ምክረ ፡ ለ መኳንንት ፡ አሕዛብ ፡ አግዋረነ ፡ በአተነ ፡ ወፀአተነ ፡ በሰላም ፡ ዕቍ ብ ፡ ከመ ፡ በሀዱእ ፡ ወጽምው ፡ ሕይወተ ፡ እንዘ ፡ ነሐዩ ፡ በኵሉ ፡ አምልኮ ፡ ሠናይ ፡ በፈሪሃ ፡ እግዚአብሔር ፡ ወበኂሩት ፡ ንትረከ ብ ፡ በክርስቶስ ፡ ዘበቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈ ስ ፡ ስብሐት ፡ ወእኂዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

ጸሎት ፡ በእንተ ፡ ማኅበርን ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘኵሉ ፡ ይእ
ኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክ
ርስቶስ ። በእንተ ፡ ማኅበርነ ፡ ዘቲ ፡ ከመ ፡ ዛተኒ ፡ ወኵሉ ፡ ማኅበረ
ነ ፡ የሀብ ፡ ይኩን ፡ በከመ ፡ ቅዱስ ፡ ፈቃዱ ፡ ዘኵሉ ፡ ይእኅዝ ፡ እግ
ዚአብሔር ፡ አምላክነ ። ይ ፡ ዲ ፡ ጸልዩ ፡ በእንተ ፡ ማኅበርን ። እግ
ዚአብሔር ፡ ዘኵሉ ፡ ትእኅዝ ፡ ንስእለከ ፡ ወናስተበቍዓከ ፡ በእን
ተ ፡ ማኅበረነ ፡ ዛቲ ፡ ከመ ፡ ዛተኒ ፡ ማኅበርነ ፡ ወኵሉ ፡ ማኅብራተ ፡
ሀብ ፡ ይኩን ፡ በከመ ፡ ቅዱስ ፡ ፈቃድከ ፡ በኀበ ፡ ንገብር ፡ ዛተ ፡ ግ
ብረ ፡ ማኅበረነ ፡ ወካልዕታኒ ፡ ማኅበረነ ። ወረሲ ፡ ቤተ ፡ ጸሎት ፡ ወ
ቤተ ፡ በረከት ፡ ከመ ፡ ተሀበነ ፡ ወለእለሂ ፡ እምድኅሬነ ፡ ዘለዓለም ፡
መድኃኒተ ፡ ጸጉ ። ተንሥእ ፡ እግዚኦ ፡ ወይዘረው ፡ ፀርከ ፡ ወይጉ
የዩ ፡ ኵሎሙ ፡ እምቅድመ ፡ ገጽከ ፡ እለ ፡ ይጸልኡ ፡ ቅዱሰ ፡ ወቡ
ሩከ ፡ ስመከ ፡ ወሕዝበከሰ ፡ ግበር ፡ ለአእላፍ ፡ አእላፍ ፡ ወትእልፊ
ተ ፡ አእላፋት ። በኵወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅ
ዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኁዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለ
መ ፡ ዓለም ፡ አ ።

ጸሎት ፡ በእንተ ፡ ጳጳስ ፡ ወካዕበ ፡ ናስተበቍዕ ፡ ዘኵሉ ፡ ይእኅ
ዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክር
fol. 39 b. ስቶስ ። በእንተ ፡ ብፁዕ ፡ ወቅ | ዱስ ፡ ጳጳስ ፡ አቡ ፡ እገሌ ፡ ከመ ፡ ዓ
ቂበ ፡ ትዕቀቦ ፡ ለነ ፡ ለብዙኅ ፡ ዓመታት ፡ ወለመዋዕለ ፡ ሰላም ፡ እን
ዝ ፡ ይፈጽም ፡ ዘእምኅቤከ ፡ ሎቱ ፡ ተአመነ ፡ ክህነተ ፡ ዘብዑለ ፡ ጸ
ጋ ፡ ይጼጉ ፡ እግዚአብሔር ፡ አምላክነ ። ይ ፡ ዲ ፡ ጸልዩ ፡ በእንተ ፡
ጳጳስ ፡ እገሌ ። እግዚአብሔር ፡ አምላክነ ፡ ዘኵሉ ፡ ትእኅዝ ፡ ንስእ
ለከ ፡ ወናስተበቍዓከ ፡ በእንተ ፡ ብፁዕ ፡ ጳጳስ ፡ እገሌ ፡ ዓቂበ ፡ ዕቀ
በ ፡ ለነ ፡ ለብዙኅ ፡ ዓመታት ፡ ለመዋዕለ ፡ ሰላም ፡ እንዘ ፡ ይፈጽም ፡
ዘእምኅቤከ ፡ ሎቱ ፡ ተአመነ ፡ ክህነተ ፡ ምስለ ፡ ኵሎሙ ፡ ኤጲስ ፡
ቆጶሳት ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወምስለ ፡ ኵሉ ፡ ፍጻሜሃ ፡ ለቅ
ድስት ፡ አሐቲ ፡ እንተ ፡ ላዕለ ፡ ኵሉ ፡ ቤተ ፡ ክርስቲያን ። ወጸሎተ
ሂ ፡ ዘይገብሩ ፡ በእንቲአነ ፡ ወበእንተ ፡ ኵሉ ፡ ሕዝብከ ፡ ስግዕ ፡ ወ

ተወከፎሙ ፡ ወአርጉ ፡ ሎሙ ፡ መዝገበ ፡ ምሕረትከ ፡ ወዓዲ ፡ ሎ
ቱ ፡ ፈድፋደ ፡ ዘእምቅዱስ ፡ መንፈስከ ፡ ጸጋከ ፡ ከዓው ፡ ላዕሌሁ ፡
ዘእምሰማይ ፡ በረከተከ ፡ ከመ ፡ ይብርክ ፡ ሕዝበከ ፡ ወሑሎ ፡ እንከ ፡
ፀሮ ፡ ዘያስተርኢ ፡ ወዘኢያስተርኢ ፡ አግርር ፡ እንከ ፡ ወቀጥቅጥ ፡
ታሕተ ፡ እገሪሁ ፡ ወኪያሁሰ ፡ እንከ ፡ ዕቀቦ ፡ ለቤተ ፡ ክርስቲያንከ ፡
በስብሐት ። በኀወልድከ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱ
ስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኂዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡
ዓለም ፡ አሜን ።

وصايا الرسل الثانية

Vatican 149, 150 p. 43 col. 1

بسم الله الواحد بالذات المثلث بالصفات الازليات لهُ المجد دايمًا وعلينا رحمتهُ هذه قوانين ابينا الرسل الذي رتبوها لقيام الكنيسة بيد[2] اقليمطس الباب الاول. فاتحة قانون الرسل وذكر اسما بعضهم

افرحوا يا اولادي باسم ربنا يسوع المسيح الباب الاول قال يوحنا ومثى وبطرس وفيلبس وسمعون ويعقوب وناثانيل وثوما وكيفاس واندراوس وبرتلوما ويهودا ويعقوب بامر سيدنا يسوع المسيح ومخلصنا * لما اجتمعنا بعضنا مع بعض امرنا وقال انكم لم تقسموا الاصقاع عليكم لكن ياخذ كل واحد منكم موضعهُ كعددكم حدوا[2] رتب الاساقفة ومجالس القسا وتعامل[3] الشمامسة وتنهم الاغنسطسين والارامل بلا خطا * والافعال التي يجب لتثبيت اساس الكنيسة عليه وبه لكي تعلموا امثال ما في السموات وليتحفظوا من كل دنس ويعلموا انهم يجيبوا في يوم الدينونة لاجل ما سمعوهُ ولم يحفظوهُ. امرنا ان نرسل هذا الكلام في كل المسكونة ووجب علينا ان يكون كل واحد منا كما اعلن الرب لهُ بارادة الله الاب من روح القدس لنذكر كلامهُ ونامر به تذكارًا وتعليما اخوى *

2 الباب الثاني. لاجل توبيخ من يقول ما يجب ولاجل محبة الله ومحبة قريبك قال يوحنا يا ايها الرجال ايها الاخوة نحن نعلم انا نجاوب عن كل ما تقدّم به الينا ولا ياخذ احد بوجه من يكون عندهُ بل اذا انفق لواحد ممن عندهُ ان يقول ما لا يجب فليوبخهُ ان الذي يقولهُ ليس هو حسن. وجعلوا ليوحنا ان يتكلم اولاً * وقال يوحنا انه موضعان موضع للحياة وموضع للموت وفي هذين الموضعين

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[2] om. يد a. [2] خدوا a. b. [3] وتامل a.

اختلاف. فموضع الحياة هو هذا ان تحب الرب | الهك الذي خلقك من كل p. 43 c. 1
قلبك وتمجدهُ. هذا الذي خلصك من الموت. هذه هي الوصية الاولي والثانية
هي هذه ان تحب صاحبك مثل نفسك هذا الناموس كله والانبيا متعلق به.
3 الباب الثالث. لاجل شيء تبغضهُ لا تفعلهُ باخر* قال متى كل ما لا توثرهُ
ان ينالك فانت لا تفعلهُ باخر هذا هو الذي ان كل ما تبغضهُ لا تفعلهُ وانت
يا اخي بطرس علمهم بهذا الكلام
4 الرابع. لاجل الوصايا قال بطرس لا تقتل لا تفسق لا تفضح صبيًا صغيرًا لا
تسرق لا تكون عرافًا لا تكون منجمًا لا تكون ساحرًا لا تقتل جنينا جنينا صغيرًا
في بطن امهٔ ولا من بعد ان يولد لا تقتلهُ لا تشتهي شيًا لصاحبك لا تبغض احدًا
من الناس لا تشهد بالزور لا تقل عن احد رديًا لا تتفكر ان تصنع الشر لا تكن
ذا قلبين ولا ذا لسانين فان ذا اللسانين هو فم الموت ولا يكن كلامك باطلاً ولا
كذبًا ولا تكون محبًا للنصيب الاكبر ولا مغتصبًا ولا مرائيًا ولا ذا قلب ردي ولا
متكبرًا ولا تشير مشورة سو عن قريبك ولا تبغض احدًا من الناس بل وبخ قومًا
واخرين ترحمهم وتصلى لاخرين وتحب اخرين اكثر من نفسك
5 الخامس. يعظ وينهى عن الغضب والحسد والحزن قال اندراوس يا ابنى
اهرب من كل شرير وابغض كل سو لا تكون غضابًا فان الغضب يسوق الى
القتل لان الغضب هو شيطان[1] سو لا تكن حسادًا ولا تكن حرونًا ولا محبًا للقتال
فان بهذا تربح الشرور
6 السادس. لا تكن مشتهي قال فيلبس لا تكن مشتهي لان الشهوة تسوق
الى الزنا وتسوق الانسان | قهرًا لان الشهوة شيطان مونث لانه اذا اتصل p. 44 c. 1
شيطان الغضب مع الذي للذة فان ذلك مهلك لمن يقبلهما وموضع الروح
الخبيث هو اثم النفس فاذا وجد مدخلاً صغيرًا فانه يوسع الموضع وياخذ معهُ كل

[1] سلطان a. b.

الارواح الخبيثة و يدخلوا الى تلك النفس ولا يدع ذلك الانسان يرتفع جملة لينظر البر. ليدع غضبكم له حدًا وتكسروهُ وتوخروهُ ليلا يرميكم الى فعل سو جدًا الغضب واللذة رديان اذا يبقوا زمانًا كبيرًا دايمًا فانهم يكونوا شياطين واذا ملكوا الانسان احرقوا نفسهُ واذا اتوا به الى افعال الظلم فانهم يهزوا به ويفرحوا على هلاك نفس ذلك الرجل*

7 السابع. لا تكن من قوالين الشر قال سمعون يابنى لا تكن من قوالين الشر ولا متعالى العين فان بهذا يكون الفسق*

8 الثامن. لا تقل بالعلامات والتنجيم ولا بالتعزيم وغيرهُ قال يعقوب يابنى لا تقل بالعلامات فان هذا يسوق الى عبادة الاوثان ولا معزمًا ولا اصحاب ساعات واختيار الايام ولا منجمًا ولا تشتهى ان تعرفهم فان بهذا كله يكون عبادة الاوثان*

9 التاسع. لا تكن كذابًا ولا محبًا للذهب ولا للمجد الفارغ قال ناتانيل يابنى لا تكن كذابًا لان الكذب يسوق الى السرقة ولا تكن محبًا للذهب ولا محبًا للمجد الفارغ فان بهذا كله تكون تجذب الى السرقة يابنى لا تتقمقم فان التدمر يسوق الانسان الى التجديف لا تكن قوبًا ولا تتفكر بالشر فان بهذا كله يكون الكفر. كن باشًا فان الباشين يرثون ملكوت السموات كن رووفًا رحومًا ذا سلامة بقلب طاهر من كل سو وبغير خطية باشًا وديعًا صالحًا متحفظًا مرتعدًا من الكلام الذي سمعتهُ* لا تتعالى وحدك ولا تدع | نفسك مع المتعاليين بل اصحب الابرار p. 44 c. 2 والمتواضعين وكل ما يصيبك اقبلهُ بشكر واعلم انهُ لا يكون شيًا الا من جهة الرب

10 العاشر. الذى يقول لك كلام الله وصار لك حياة تكرمهُ وتطعمه من عرقك قال ثوما يابنى الذى يقول لك كلام الله وصار لك سببًا للحياة ودفع لك الخاتم الطايل تحبهُ مثل حدقة عينك اذكرهُ النهار والليل وتكرمهُ مثل الرب لان

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a. بورن

الموضع الذى يذكر فيه الربوبية فان الرب هناك اسال عن وجهه كل يوم هو وبقية القديسين. وتستريح بكلامهم الذى يلتصق بالقديسين فانهٔ يكون قديسًا وتكرمهٔ كقوتك ومن عرقك وتعب يديك اذا كان الرب قد جعلك مستحقًا ان تنال من جهته طعامًا روحانيًا[1] وجسدانيًا وحياة ابدية فيجب عليك بالاكثر
5 ان تدفع له طعامًا هالكًا زمنيًا الاجير يستحق اجرته لا تكم الثور في الدراس لا يزرع احد كرمًا ولا ياكل من ثمرته

11 الحادى عشر. لا تصنع فرقة بل اوصل المتهاجرين قال كافا لا تصنع فرقة بل اوصل المتهاجرين للسلامة واحكم بالعدل لا تاخذ بوجة الخاطى على خطاة فان الغنى لا يقوى عند الله ولا تكرم الرتبة ولا تشفع الكتابة بل عنده المساواة
10 فى كل شى لا تكن ذا قلبين فى صلاتك وتتفكر هل الذى تمنيته يتم لك ام لا. لا تكن تتفكر اذا مددت يديك اذا فرغت وضمتها اليك اذا كان لك فى يديك شى ودفعته تطلب خلاصك من ذنوبك لا تكن ذا قلبين فانك اذا دفعت قنا ياك اعرف من الذى يجازيك لا ترد السايل بل شارك المحتاجين فى كل شى لا تقل انهم لى وحدى الذى هو لى اذا كنتم مشاركين لبعضكم بعض فى ما لا يهلك فكيف
15 فى ما يهلك*

12 الثانى عشر. الحث على الصدقة قال برثلوما انضرع اليكم | يا اخوتى ما p. 45 c. 1
دام الزمان لكم وانتم قاذرون ان تصنعوا الخير معهم لا تفتروا من الدفع ما دام لكم شى تدفعوه لان يوم الرب قريب ويهلك كل ما يرى فيه والاشرار ويأتى الرب ومكافاته معه. كونوا ناموسيين لكم وحودكم[2] كونوا معلمين لكم وحودكم
20 كان الله علمكم واحفظ ما قلته ولاتزد عليهم ولا تنقص منهم*

قال بطرس يا اخوة الكتب تعلمهم لاجل بقية الوصايا فاما نحن فنقول لهم ما امرنا به* فقالوا باجمعهم ليتكلم بطرس*

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[1] adds وجسدانيا

[2] a. وحدكم

13 الثالث عشر. لاجل قسمة الاسقف قال بطرس ان كان هو موضع فيه ناس قليل مومنون ولم يكثر الجمع ليصيّروا التذكرة[1] للاسقف الى حد اثنى عشر رجلاً فليكتبوا الى الكنايس القريبة الموضع الذى يكون مومنين كثير لكى يحضر ثلثة من المومنين الثقات المختارين من ذلك الموضع ويجربوا بثبات لاجل من يستحق الفعل ان كان هو واحد له سيرة حسنة من الام وهو بلا خطية ولا غضبة محب للفقرا ورووف وليس هو سكير ولا زان ولا هو محب للنصيب الاكثر ولا مفترى ولا مرائى وما يشبة هذا وحسن ان لا يكن له زوجة فان كان قد تزوج بواحدة من قبل ان يكون اسقفًا فليقعد معها ويكون قد شارك كل تعليم حسن ويكون قاذرًا ان يفسر الكتب وان كان لا يعرف يكتب ويكون وديعًا ويكثر من المحبة لكل الناس ليلا يدان فى شى فيكون محجوجًا *

قال يوحنا الاسقف الذى يقام ان عرف التحفظ والمحبة لله ولمن هم معه فليقيم قسيسين قد جربهما. قالوا كلهم ليس اثنين بل ثلثة لانهم اربعة وعشرين شيخًا اثنى عشر عن اليمين واثنى عشر عن الشمال * قال يوحنا حسن هو اذ | ذكرتمونى p. 45 c. 2 يا اخوة الذين على اليمين ياخذون الكاسات من رووسا الملايكة ياتوا بها الى الرب والذين على اليسار يكونوا على جميع الملايكة. يجب للقسا ان يكونوا فى ربئ الشيوخ وقد جازوا عن حد ان يلامسوا زوجة ويشاركوا السراير مع الاسقف ويعينوه فى كل شى ويجتمعوا معين لراعيهم والقسا الذين على اليمين يهتموا بالتعبين مع المذبح ليكونوا مستحقين الكرامة ويرذلوا من يستحق ان يرذله والقسا الذين على اليسار يهتمون بالجمع ليكونوا هاديين ولا يقلقلوا ومتاديين بكل ادب ويطيعوا بكل الطاعة.

14 الرابع عشر. لاجل قسمة الاغنسطيسين قال يعقوب ليقام الاغنسطس بعد ان يجرب اولاً ولا يكون كثير الكلام ولا سكيرًا ولا يتكلم بهزو ويكون له

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[1] التزكيه a. b.

سيرة حسنة محبًا للخير ويسرع المضى الى الجامع الذى يذكر فيها الدينونة ويكون طايعًا ويقرى جيدًا ويعرف ان موضوع[1] القارى ان يعمل بما يقراه. الذى يملا سمع اخرين. اما يجب له ان يعرف ما يقوله اليس يكتب هذا خطية له امام الله

15 الخامس عشر. لاجل قسمة الشمامسة قال متى ليجربوا بكل خدمة ويشهد لهم جماعة انهم قعدوا مع زوجة واحدة وربوا اولادهم بطهارة ويكونوا رووفين وديعين ولا يكونوا متدمرين ولا ذو لسانين ولا غضابين لان الغضب يغضب الانسان الحكيم ولا ياخذوا بوجة الاغنيا ولا يظلموا الفقرا ولا يشربوا خمرًا كثيرًا ويتعبوا لاجل السراير المستورة الحسنة المونسة. ويلزموا من له شى من الاخوة
10 ان يوانسوا من ليس له ويكونوا ايضًا يشاركونهم فى الدفع | ويكرموا الجماعة p. 46 c. 1 بكل الاكرمات وحشمة وخوف ويتحفظوا بكل ثبات. قومًا يعلموهم وقومًا اخر يسالوهم وقومًا يصلوا عليهم والذين يرذلوا يخرجونهم دفعة واحدة ويعلموا ان المقاومين المرذولين المفترين فانما هم مقاومين لكم

16 السادس عشر. لاجل الارامل قال قافا لتقام ثلث ارامل يتفرغوا للصلاة
15 ولاجل كل من فى نجارب ويريدوا ان يعلن لهم ما يكون والاخرى لتقيم عند النسوة الذين يجربوا بالامراض لتخدمن جيدًا ويتيقظوا ويعرف القسا ما يكون. لا تكن تحب الربح ولا تكن سكيرة ليلا تغفل ولا تسهر لخدمة الليل واذا ارادت واحدة ان تفعل افعالاً حسنة فلتفعل بانس قلبها لان صلاح الرب قد بدوا وبشروا به

20 17 السابع عشر. لاجل الشمامسة يكون عاملين الافعال الحسنة قال اندراوس الشمامسة يكونوا عاملين للافعال الحسنة فى الليل والنهار فى كل موضع ولا يترفعوا على الضعفا ولا ياخذوا بوجوه الاغنيا ويعرفوا العاجزين ويدفعوا لهم مما يفضل

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[1] موضع a.

ويلزموا من لهم شيًا ان يجمعوا لهم اشيا حسنة ويتاملوا كلام معلمنا انكم رائتمونى جائعًا فطعمتمونى ومن خدم جيدًا بلا خطية فانهم يريحوا لهم موضع المرعى *

18 الثامن عشر. وصية العلمانى قال فيلبس العلمانى فليسمع الاوامر التى قُلت له بانس ليطيعوا الذين يتفرغوا للمذبح وليرضى كل واحد الله فيما قد جعلوه فيه وحدوه له ولا يتعلموا ان يعادوا بعضهم بعضًا لاجل ما امرتم به بل ليسعى كل واحد فيما جعل له من وجه الله ولا يُعير احد صاحبه فيما سعى فيه ولا الملايكه تعدوا | ما قد حدواه لهم p. 46 c. 2

19 التاسع عشر. يذكر ان القربان جسد المسيح وما ياتى بعده قال اندراوس قد بدانا وحددنا هذا لاجل القربان الذى هو جسد المسيح ودمه ونحن مبينوه بثبات * قال يوحنا نسيتم يا اخوة ان الزمان الذى التمس المعلم خبزًا وخمرًا وباركهما وقال هذا هو جسدى وهذا هو دمى لم يامر ان يعينوا هاولا قالت مرتا لاجل مريم نظرها وهى تضحك قالت مريم ليس لاجل انى ضحكت قال المعلم حسن المريض يبرى بالقوى *

20 العشرون. لا يجب للنسا ان يتضرعن وهن قيام وان ليس لهم خدمة الا خدمة المحتاجين والمحبة وما ياتى بعده. قال كافا قال قوم انه لا يجب للنسا ان يتضرعن وهن قيام بل يصفعن على الارضر قال يعقوب كيف نقذر نجد للنسا خدمة الا هذه الخدمة وحدها لكى يعينوا المحتاجين * قال فيلبس يااخوة لاجل المحبة التى يصنعها فانه يجمع له كنزًا حسنًا والذى يجمع له فى الملكوت السمائية فانه يُعد انه عمال حسن عند الله دايم الى الابد * قال بطرس يا اخوة ليس نحن سلاطين على الواحد باضطرار بل نومن من قبل الرب نسالكم ان تسمعوا وتحفظوا الوصايا ولا تزيدوا عليهم ولا تنقصوا منهم باسم سيدنا يسوع المسيح هذا الذى له المجد الى ابد الابدين امين * ومن بعد ما فرغوا كلهم يقول كل واحد منهم كلمته فى الفصل الاول هذا الذى ياتى من بعدهم *

21 الحادى والعسرون. لاجل قسمة الاسافقة بداية القداس يقسم الاسقف كما

بدانا وقلنا. يختار من كل الجماعة بلا خطية هذا اذا ذكروا وارتضوا به ويجمع
كل الشعب معًا والقسا والشمامسة يوم الاحد | وكل الاساقفة يمشوا مع بعضهم p.47 c.1
الى بعض بمسرة ويضعوا ايديهم عليه والشعب قيام بسكوت معًا ويصلوا بقلوبهم
لينزل الروح القدس عليه ويسالوا واحد من الاساقفة وكل احد قيام يضع
يده على الذى يقسم اسقف ويصلى عليه هكذا. واذا صار اسقفًا فليسلم كل واحد
عليه ويقبل فاه. والشمامسة تدخل له بالقرابين فاذا جعل يده على القربان مع
القسا كلهم فليقول ويشكر هكذا. الرب معكم ويقول الشعب كامل ومع روحك
يكون ويقول اين هى قلوبكم ويقول كل الشعب هى عند الرب ويقول هو اشكروا
الرب ويقول الشعب مستحق ويبتهل هكذا ويقول ما يانى بعد هذا لحدود
القداس*

22 الثانى والعشرين. لاجل قسمة القسوس اذا اراد الاسقف ان يقسم
القسيس فيجعل يده على راسه والقسا كلهم لامسوه ويصلى عليه كالمثال الذى
قلناه لاجل الاسقف

23 الثالث والعشرون. لاجل قسمة الشمامسة اذا اراد الاسقف ان يقيم
شماسًا يضطفى كما بدانا وقلنا يجعل الاسقف يده عليه وحده. لماذا قلنا ان الاسقف
وحده الذى يجعل يده عليه السبب فى هذا انه ما يقام للكهنوت بل هو من اعوان
هذا الفعل ليفعل اوامره التى يامره بها من جهته وليس يقسم ليكون معلما
للاكليرس كله بل يكون يهتم بما يجب ويعرف به الاسقف وليس يقام ان ينال
روح العظمة هذا الذى يشاركوه القسا بل ليهتم ويستحق ان يامنه الاسقف
ويوقفه على ما يجب لان الاسقف وحده الذى يجعل يده عليه فاما القسا
فان الاسقف وكل القسا يشتركون معه يضعون ايديهم عليه فان الروح | p.47 c.2
الواحد الذى يهبط عليه والقسيس وحده الذى ينال قامة الاكليرس فليس
له سلطان فلاجل هذا لا يقيم اكليرس هو يقسم القسيس وحده ويقسمه
الاكليرس*

24 الرابع والعشرين. لاجل المعترفين الذين يعاقبون على اسم المسيح ان يكون لهم رتبة الشماسية والقسيسية * المعترف اذا كان قد صار فى رباطات لاجل اسم الرب لا يجعل يد للخدمة التى هى الشماسية او القسيسية فان له كرامة القسيسية بالاعتراف واذا اقيم اسقف فيجعل عليه اليد واذا كان معترفًا لم يدخل به الى سلاطين ولا عوقب برباطات ولا سجن ولا جعل فى ضيقة بل باتفاقا ازدرى به وحده وعوقب عقوبة فى البيت ويعرف بكل طقوس الكهنوة يستحقها يوضع اليد عليه. ويجعل. ويشكر الاسقف كما بدانا وقلنا وضروره ان يذكر ما بدانا وقلناه كى يتلو طاهر حفظ ويشكر الله وكقوة كل واحد يصلى فاذا كان واحد يقدر يصلى بهذٍ وصلاة جليلة عليه وهو صلاح واذا صلى وقال التسبحة يقدر لا يمنعه احد يصلى وهو صحيح باستقامة *

25 الخامس والعشرين. لاجل اقامة الارامل ارملة اذا اقيمت لا ترسم بل تجعل بالاسم اذا كان بعلها قد مات من زمان كبير فليقام وان كان بعلها قد مات قريبًا فلا تتمن بل ان كانت صارت عجوزة فلتجرب بزمان لان الاعراض تشيخ لمن يجعل لهم موضع فيه * لتقام الارملة بالقول فقط وتربط مع بقية الارامل ولا يضع عليها يد لانها لا ترفع قرابين ولا لها خدمة لان الرسم يكون فى الاكليرس لاجل الخدمة والارملة لاجل الصلاة هذا لكل احد * | 26 السداس والعشرون p. 48 c. 1
لاجل العذارى والابودياقن ولاجل نعمة الشفا. الاغسطس الذى يقام يدفع له الاسقف الكتاب ولا تجعل عليه يدًا. لا يضع يد على عذرى بل سريرتها وحدها تصيرها عذرى لا يضع يد على ابودياقن بل يجعل عليهم يد انهم يتبعوا الشمامسة. لاجل نعمة الشفا اذا قال واحد انى نلت نعمة الشفا باعلان لا يضع عليه يد لانه سيبين الفعل ان كان صادقًا

27 السابع والعشرين. لاجل الناس الجدد الذى يبتدوا يدخلوا الى الايمان والاقعال التى يجب ان يُلقوا عنها الذين يدخلون جددًا ليسمعوا الكلام. فليانوا بهم اولًا الى المعلمين من قبل ان يدخل كل الشعب ويسالوا عن اى

سبب طلبوا الامانة وليشهد لهم الذين اتوا بهم ان يسمعوا ويسال عن سيرتهم كيف هى ان كانت لهم زوجات او هم مماليك فان كان واحد مملوكًا لمومن هل اذن له فليسمع واذا لم يشهد له مولاه فليخرج وان كان وثنيًا فليعلم ان كان يرضى مولاه ليلا يجرى تشعيث وان كان واحد له زوجة او امراة لها بعل فليعلموا ان يكتفى الذكر بزوجة وتكتفى الامراة ببعلها وان كان هو واحد لم يقعد مع امراة فليعلم ان لا يزنى بل يتزوج كالناموس او يبقى على ما هو عليه وان كان هو واحد معه شيطان فلا يسمع كلام المعلم

لاجل الافعال وما يكون من الفضايل بعد الافعال. والافعال التى تكون لمن ياتونهم للموعظة اذا كان واحد يربى زوانى فليكف او يخرج. وان كان هو واحد يعمل الاوثان او مصور فليعلم ان لا يعمل وثنًا وان كان لا يوثر ان يكف فليخرج. وان كان واحد يحضر المقيل فليكف او فليخرج. وان كان واحد يعلم الصغارة فحسن ان يكف فان كان ليس له | صنعة اخرى فليغفر له. p.48 c.2
الذى يمضى الى اعياد الاوثان فليكف او يخرج. ان[1] كان واحد يكون ابرماخس او واحد يعلم ابرماخس او يعلم الثقاف والمحاربة والة الحرب فليكف او يخرج. واحد كاهن الاوثان او حارس الاوثان فليكف او يخرج* جندى سلطان لا يقتل وان امر بالقتل فلا يفعله فان هو كف والا فليخرج*

28 الثامن والعشرين. لاجل الناس الاحمر او من يصير جنديًا من المومنين او منجمًا او ساحرًا او غير ذلك فليخرج. سلطان على سيف او رئيس مدينة ويلبس احمر فليكف او يخرج. متعظ او مومن وارادا ان يكونا اجنادا فليخرجا لانهما تباعدا عن الله. زانية او انسان بلا خلاص او انسان قد فعل ما لا يجب ذكره فليخرجوا لانهم انجاس لانه لا ياتى بساحر الى صفوف المومنين* المنجم وصاحب الاصطرلاب او عراف او مفتن

[1] a. om. ان كان here and below.

الجماعة او من يشترى ثيابًا من نباش القبور او صانع فلفطيريات فليكف او يخرج *

29 التاسع والعشرين. لاجل السرية وان كنا اخرنا شيًا فاحكموا بما يجب. سرية الانسان اذا كانت مملوكته اذا ربت اولادها وهى قريبة منه وحده فلتسمع وان كان غير ذلك فلتخرج. من كان له سرية فليكف ويتزوج كالناموس واذا لم يرد فليخرج * نحن ان كنا اخرنا شيًا فاحكموا بما يجب لانا كلنا فينا روح الله *

30 الثلثون. لاجل الزمان الذى لاستماع الكلام من بعد الافعال. ليقيموا المتعظين ثلث سنين يسمعوا الكلام فان كان هو يتادب ويتامل جيدًا فلا تحكموا عليه كالزمان بل فعله وحده الذى يحكم عليه به

31 الحادى والثلثون. لاجل صلاة من يستمع الكلام والتقبيل اذا فرغ المعلم | مما يعظ فليصلى المتعظون وحودهم وهم مفترقون من المومنين وليقفوا النسا p. 49 c. 1 فى موضع فى الكنيسة وحودهم النسا المومنات والنسا المتعظات واذا فرغن عن الصلاة فلا تسلم المتعظات لان قبلتهن لم تكن بعد طاهرة ولتقبل المومنات بعضهن بعضًا الذكر يقبل الذكر والنسا تقبلن النسا ولا يقبل الذكر النسا وكل النسا يغطين رووسهن ببلاليهن او باردیتهن وليس بكتان وحده لان هذا ليس هو لهن *

32 الثانى والثلثين. لاجل وضع البد على المتعظين من بعد الصلاة اذا وضع المعلم اليد على المتعظين فليصلى ويصرفهم اذا كان كايسى الذى يعلم او علمانى فليفعل هكذا. اذا مسكوا لاجل اسم الرب ولا يكون ذا قلبين لاجل الاستشهاد فاذا ظلم وقتل من قبل ان ينال غفران ذنوبه فانه يتبرر لانه قد تعمد بدمه *

33 الثالث والثلثون. لاجل من يتعمد. اذا اصطفى واحد او من استعد للتعميد فليبحث عن سيرته هل عاش بعفاف وهم متعظون وهل اكرموا الارامل عادوا المرضى او اكملوا كل شى حسن فاذا شهد لهم الاثنون بهم انهم فعلوا

هكذا فليسمعوا الانجيل من اليوم الذى يقدموهم ويضع اليد عليهم كل يوم ويقسم عليهم. فاذا قرب اليوم الذى يعمدوا فيه فليستحلف الاسقف كل واحد منهم لكى يعرف انهم اطهار فاذا كان واحد ليس هو طاهر فليعزل ناحية لانه لم يسمع الكلام بامانة لانه لا يمكن الغريب ان يعمد ابدًا* يعلموا الذين يعمدوا ان
5 يستحموا ويصلوا فى خامس السبوت فان كانت منهم امراة طمثة فلتعزل | ناحية p.49 c.2
وتتعمد يوم اخر. ويصومون الذين يريدون يتعمدون يوم الجمعة ويجمع الاسقف من يتعمد يوم السبت فى موضع واحد ويامرهم كلهم بالصلاة والركوع واذا وضع يده عليهم فيقسم على كل روح غريب ان يهرب منهم ولا يعود اليهم بعد الان واذا فرغ مما يستحلفهم فينفخ بجوههم واذا رشم جباههم وسمعهم انافهم فليقعهم
10 وليتحفظوا ليلتهم كلها ويقروا عليهم ويعظوهم والذى يتعمد لا يدخل معه بالة الا كل واحد يشكروا ويجب للذى استحق ان يدخل فى قربانه*

34 الرابع والثلثون. لاجل مراتب التعميد وتلقين الامانة والاعتراف عند المعمودية والقداس ولاجل اللبن والعسل فى الوقت الذى يصبح الديك فليصلى اولًا على الما وليكن الما ان كان يجرى الى المغطس او يجرى عليه وليكن هكذا اذا
15 لم تكن ثم ضرورة وان كان ثم اضطرار فيسكب الما الذى يوجد. وليتعروا ويبتدوا ان يعمدوا الاطفال الصغار اولًا ومن قدر ان يتكلم عن نفسه وحلف فليتكلم ومن لا يقدر فليقل ابهايهم عنهم او واحد من جنسه ومن بعد ان يعمدوا الرجل الكبار واخيرًا النسا وتحل شعورهن ويضعوا عنهن حليهن الذهب الذى هو عليهن ولا ينزل احد معه بشى غريب الى الما. وفى الوقت الذى يتعمدوا يشكر
20 الاسقف على الزيت الذى جعله فى انا وسميناه زيت اوخارسدية وياخذ زيتًا اخر ويستحلف فيه وسميه زيت الاكسرجيسمس ويكون الشماس حاملاً زيت الاستحلاف ويقف على يسار القسيس وياخذ شماس اخر زيت الشكر ويقف | على يمينة p.50 c.1
واذا مسك القسيس واحدًا واحدًا من الذين يتعمدوا فيامره ان يزدرى يقول انى ازدرى بك يا ابليس وكل خدمتك وكل افعالك النجسة فاذا اعترف بهذا

يمسح بزيت الاستخلاف قايلاً ليبعد عنهم كل روح خبيثة وهكذا يدفعه للاسقف عريان والاسقف قايم على ما المعمودية ثم يمضى معه الشماس الى الما ويقول له ويلقنه تامن بالله وحده الاب ضابط الكل وابنه الواحيد يسوع المسيح ربنا ومخلصنا وروحه المقدس محيى كل الخليقة الثالوث المساوية لاهوتية واحدة ربوبية واحدة مملكة واحدة وامانة واحدة معمودية واحدة فى الكنيسة الجامعة حياة ابدية امين* والمتعمد ايضاً يقول مثل هذا وانى اومن وهكذا الذى يعمد يترك يده على الذى يقبل ويغطسه ثلثة دفعات ويعلن هذا كل دفعة وبعد ذلك يقول له تومن بيسوع المسيح ربنا الوحيد ابن الله الاب انه صار انسان بعجب غير مدرك من الروح القدس ومن مريم العذرى بلا زريعة بشر وصلب على عهد بلاطس البنطى ومات بارادته لخلاصنا معًا وقام من الموتا فى اليوم الثالث وحل المربوطين وصعد الى السموات وجلس عن يمين الاب ويانى يدين الاحيا والاموات بظهوره وملكوته. تومن بالروح القدس الصالح المطهر فى الكنيسة المقدسة وتومن بقيامة الجسد الذى تكون لكل احد وملكوت السموات والدينونة الابدية ويجيب عن هولا كلهم قايلاً انى اومن بهذا وبعد ذلك اذا صعد من الما فليمسحه القسيس بالدهن الذى للاوخارسدية قايلاً انى امسحك | بالدهن المقدس p. 50 c. 2
وبعد ذلك يلبسوا ثيابهم ثم يدخلوا الكنيسة ويجعل الاسقف يده عليهم ويصلى ويقول يا رب يا الله الذى جعل هولا مستحقين للحميم الدى للولادة الثانية وغفران الذنوب اجعلهم مستحقين ان يمتلوا من الروح القدس وترسل عليهم نعمتك ليخدموك كارادتك المجد لك ايها الاب والابن والروح القدس فى الكنيسة المقدسة من الان والى الابد امين* وبعد ذلك فليسكب في كفه من زيت الاوخارسدية ويسكبه على راس كل واحد منهم قايلاً انى امسحك بالزيت المقدس باسم الله الاب ضابط الكل والمسيح يسوع الابن الوحيد والروح القديس فاذا رشم كل واحد منهم فى جبهته فيقبلهم ويقول الرب معك والذى يقبل ايضاً فيجيب ويقول الرب مع روحك ومن بعد هذا من بعد ما يفرغ كل واحد من هذا فيصلى مع

كل الشعب. ليس ان يصلوا مع المومنين الا بعد ان يفعلوا الافعال التى ذكرناها فاذا فرغوا مما يصلوا ويعطوا السلم بعضهم لبعض بافامهم فليدخلوا الشمامسة بالقرابين للاسقف وليشكر الاسقف على الخبز والكاس ليصير جسد المسيح ودمه هذا الذى هرق عنا كلنا نحن الذين امنا به. فاما اللبن والعسل ممتزجين بعضهما ببعض يسقوهم منه لاجل تمام الوعد الذى وعد به اباونا قايلاً لهم ارض يغل لبن وعسل هذه التى هى جسد المسيح ودمه الذى دفعه لنا الذى به نغتذى به مثل اطفال صغار ولدوا منه الذين امنوا ويجعل كل مرارة القلب تحلوا بحلاوة الكلمة هذا كله فلينعاهدم الاسقف للذى يتعمد فاذا قسم الاسقف الخبز فليدفع جزو منه لكل واحد ويقول هذا | الخبز السمائى جسد المسيح فليجيب الذى يتناول p. 51 c. 1 ويقول امين* واذا لم تكن قسًا يكفوا فليمسك الكاس الشمامسة ويقفوا بطقس وينالوا جسد سيدنا يسوع المسيح وهذا هو اللبن والعسل وهو الذى يناول الكاس هذا هو دم سيدنا يسوع المسيح والذى يتناول يقول امين* هذا اذا كان كل واحد يتادب ويصنع كل الخير وما يرضى الله ويتفرغ للمضى الى الكنيسة ويفعل ما قد علم وينى فى خدمة الله. هذا الذى علمناكم باعلان لاجل المعمودية والقداس وقد فرغنا مما نعظكم لاجل قيام الجسد والبقية كما هو مكتوب وان كان قد بقى شى يجب ذكره فليذكره الاسقف لمن يتناول بوحده ولا يعلموا غير مومن بهذا الا بعد ان يتناول اولاً هذه التذكرة[1] المقدسة التى قالها يوحنا ان مكتوب عليها اسم جديدًا لايعرفه احد الا الذى يقبل التذكرة[2]. ويانى هذه الفصول بعد المعمودية*

35 الخامس والثلثون. لاجل الارامل والعذارى واى وقت يصيم الاسقف. تصنعون ما قد ذكرناه دفعات عدة ويصلون فى الكنيسة القسا والشمامسة فى الوقت الذى يشتهون يصومون[3] ولا يمكن الاسقف ان يصوم الا اليوم الذى يصوم فيه كل الشعب ويكون اذا اراد واحد ان يانى بشى الى الكنيسة ولا يقدر

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[1] الركه a. b. [2] التركه a. [3] مون added above an erased letter, a.

يجحد اذا قسم الخبز فانه يدوقه ويأكل مع الاخر المومنين الذين معه فيتناولوا من يد الاسقف جزو جزو خبز من قبل ان يكسر كل واحد الخبز الذى قدامه لان هذا هو بركة وليس هو قربان مثل جسد الرب *

36 السادس والثلثون. لاجل الوقت الذى يجب الاكل فيه ولا يجب للمتعظين الاكل مع المومنين. كل احد من قبل ان | يشربوا يجب عليهم ان p. 51 c. 2
ياخذوا كاسًا ويشكروا عليه ويشربوا ويأكلوا وهم اطهار هكذا المتعظون يعطوا خبزًا بركة وكاسًا *

لاجل انه لا يجب للمتعظين ان ياكلوا مع المومنين. لا يجلس المتعظون فى وليمة الرب مع المومنين ويكون الذى ياكل يذكر الذى دعاه فى كل وقت ياكل فلاجل هذا سالهم ان يدخلوا تحت سقفه *

لاجل انه يجب ان ياكلوا بعفاف وكفاف ولا يسكروا * ناكلوا وتشربوا بترتيب ولا تشربوا تسكروا ليلا يهزوا بكم الناس ويندم الذى دعاكم على اضمحلالكم بل يكون يصلى ان يدخل القديسين الى بيته قال انكم ملح الارض اذا دفع لكم اجرا كلكم معًا فانك تاخذ نصيبك وحدك واذا دعوكم للاكل تاكلوا بعفاف لا غير لكى الذى يفضل عنك يرسلهم الذى دعاك الى من اراد اى انهم فضلات القديسين ويفرح الذى دخلتم اليه والذى ياكل يذكر الذى دعاه كل وقت ياكل لاجل هذا سال ان يدخلوا تحت سقف بيته وناكل المدعوين ياكلون بوحدة بلا حزن. بل اذا ونس الاسقف واحدًا ان يسال عن كلمة فيخاطبه *

37 السابع والثلثون. اذا تكلم الاسقف فليسكت كل احد وان الاسقف غير حاضر ليوخذ البركة من قسيس او شماس قال اذا تكلم الاسقف كل احد فليسكت الى ان يسالهم واذا لم يكن اسقف حاضرًا بل هم مومنون لا غير فى وليمة فلياخذوا الاولوكية اى بركة من يد القسيس اذا كان حاضرًا وان لم يكن حاضرًا من يد الشماس والمتعظون ايضًا ياخذوا خبز اكسركسمس وان كانوا علمانيين بعضهم مع بعض فلياكلوا بهدو والعلمانى لا يجب له ان يصنع اولوكية |

38 الباب الثامن والثلثون. لاجل وليمة الارامل. اذا اراد واحد فى كل p. 52 c. 1
حين ان يدعوا الارامل فيدعوا كل من كانت عجوزًا فيشبعهم ويسرحهم من قبل ان
ياتى الليل فان كان لا يمكنهم لاجل الرتبة الذى نالوها فليدفع لهم خمرًا وطعامًا
ياكلون فى بيوتهم كما يريدون *

39 التاسع والثلثون. لاجل الابكار والاثما التى ياتوا بها الى الاسقف ويسميهم.
يكن كل احد يسرع وياتى الى الاسقف باول ثمار غلته والاسقف ايضًا ياخذهم
ويبارك عليهم ويذكر اسم الذى انا به اليه ويقول نشكرك يا الله وناتى اليك بكار
الثمار التى دفعتها لنا لننال منهم وكملتهم ككلمتك[1] وامرت الارض ان ترسل كل
الاثمار الى فوق فرحًا وطعامًا للبشر وكل الحيوانات نشكرك يا الله على هذا والاخر
كلهم الذى صنعوا الخير لنا بهم ودبرت خليقتك باثمار مختلفة بابنك يسوع المسيح
سيدنا هذا الذى من جهته المجد لك معه والروح القدس الى ابد الابدين امين *

اولوكية الاثمار. هذه هى الاثمار التى يبارك عليها العنب والتين والرمان
والزيتون والخوخ والتفاح والقراصيا ولا يبارك على الجميز ولا البصل ولا الثوم
ولا القثا ولا على شى من البقول وليدخلوا ايضًا بالورد والاخر لا يدخلون بهم وكل
شى يوكل يشكروا الله ويدوقوه مجدًا له *

40 الباب الاربعون. لاجل انه لا يجب ان يدوق احد من الناس شى فى
البصخة من قبل الوقت الذى يجب ان يوكل فيه. لا يعد الصوم هذا انه صوم
اذا صار انسان شرهًا من قبل وقت تمام الصوم الا ان يكون واحد مريضًا لا
يقدر ان يصوم اليومين فليصم يوم السبت لاجل الضرورة وليكف ولا يدوق الا
خبزَ وما واذا كان واحد فى | اللجج وكان لا يعرف يوم البصخة هذا اذا لم يعرفه p. 52 c. 2
فيصوم بعد الخمسين وليس هو بصخة يحفظه بل هو مثال ويجب عليه صوم عوضه

41 الحادى والاربعون. لاجل انه يجب للشماسة ان يمتثلوا اوامر الاساقفة.

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[1] a. corrected from the reading of b, which is given as above.

كل واحد من الشمامسة والابودياقن ليلتفتوا الى الاسقف ويعرفوه من هو المريض لكى يقتدم لان مقدم الكهنة اذا اقتدم ذكروهم

42 الثانى الاربعون. لاجل الاوقات التى يجب فيها الصلاة المومنين فى الوقت الذى يتنبهون ويقومون من قبل ان يشغلوا بشى يصلوا للرب وبعد ذلك يلتفتوا الى افعالهم واذا كان ثم كلام عظة فليصطفوه لهم ويمضوا يسمعوا كلام الوعظ الذى هو كلام الله الذى تثبت الانفس يسرعوا يمضوا الى الكنيسة الموضع الذى فيه الروح ويثمر فيه *

43 الثالث والاربعون. لانه لا يجب ان يتناولوا من الاوخارسدية اولا فى الوقت الذى يحل من قبل ان يدوقوا شيًا. كل مومن فيجعل ادبه ان يتناول من السراير المقدسة من قبل ان يدوق شيًا ان كان فيه امانة فيتناوله واذا دفع له واحد سم الموت فانه لا يالمه

44 الرابع والاربعون. لاجل انه يجب الاحتراس وبثبات السراير ولا يجب ان ينسكب شيًا من الكاس. يهتم كل احد بثبات ان لا يتناول احد غير المومنين من السراير ولا فار ولا حيوان اخر او يسقط منه شى ويضيع فهو جسد المسيح ودمه وكل مومن ياكل منه لا يجب الغفلة عنه * لاجل انه لا يجب ان ينسكب شيًا من الكاس * اذا باركت الكاس باسم الله وتتناول منه انه دم المسيح احتفظ جهدًا ان لا ينسكب منه شى ليلا تلحسه الارواح الغريبة وتكون انت الذى ازدريت | وتكون مسببًا[1] لدم المسيح بما ازدريت هذا الذى اشتريت به p. 53 c

45 الخامس والاربعون. الشمامسة والقسا يجتمعوا كل يوم الى موضع الاسقف. القسا والشمامسة يجتمعوا كل يوم الى الموضع الذى يكون الاسقف يامرهم ان يمضوا اليه والقسا والشمامسة فلا يتوانوا ان يجتمعوا فى كل يوم الا ان يمنعهم من ذلك مرض فاذا اجتمعوا فليعلموا الذين فى الكنايس وهكذا اذا صلوا فليلتفت كل احد الى الشغل الذى له

[1] a. (corrected in the margin from سببًا). b.

46 السادس والاربعون. لاجل المدافن لا يكلف احد من الناس شططا فى دفن الناس فى المدافن. الفعل لكل الفقرا بل يدفع اجرة الاجير له الذى يحفر والحارس الذى فى ذلك الموضع الذى يهتم بها ويعولهم الاسقف مما يدفع للبيع

47 السابع والاربعون. لاجل الاوقات الذى يجب الصلاة فيها وسماع المواعظ ورشم الجبهة بالصليب. كل مومن ومومنة اذا قاموا بالغداة من قبل ان يعملوا حاجة فليغسلوا ايديهم ويصلوا لله. ثم يلتفتوا الى عملهم فاذا وعظوا بكلام فليصطفى كل احد له ان يمضى الى موضع التعليم ويوصل هذا بقلبه ان الذى سمعه هو الله يتكلم من فم الذى يعلم وهو ساكن فى الكنيسة ويمكن ان يزول عن شر كل يوم. ليحسب الخايف انها خسارة عظيمة له اذا لم يمضى الى الموضع الذى فيه التعليم لا سيما وهو قاذر ان يقرى اذا حضر المعلم فلا يتاخر عن الكنيسة الموضع الذى فيه التعليم. حينئذ المتكلم سيعطى ان يقول ما هو ربح لكل احد ويسمع ما لم يكون بظنه وتربح ما يدفعه لك الروح القدس من جهة الذى تعلم | وهكذا تكون اماناتك ثابتة على ما تسمعه. ويقال ايضًا فى ذلك الموضع p. 53 c. 2
لك وما يجب عليك ان تفعله فى بيتك ولاجل هذا فليسرع كل واحد يمضى الى الكنيسة الموضع الذى يشرق فيه الروح وان كان هو يوم ليس فيه تعليم فليكن كل واحد فى بيته وليأخذ كتابًا مقدسًا ويقرى كفاف ما يعلم انه جيد. واذا كنت فى بيتك فصل الساعة الثالثة وسبح الله واذا كنت فى موضع اخر ويحضر ذلك الوقت صل بقلبك الى الله لان المسيح فى تلك عرى[1] وهو يسمر على خشبة فلاجل هذا فى العتيقة الناموس يامر ان يرفع خبز التقدمة فى الساعة الثالثة مثالاً لجسد ودم المسيح المقدس ونخز الخروف الذى هو مثال الخروف الكامل لان الراعى هو المسيح وهو الخبز الذى اتى من السما. صل الساعة السادسة لانه لما علق المسيح على الخشبة انقسم ذلك اليوم وكانت ظلمة فليصلى فى تلك الساعة صلوة قوية تتشبهوا بصوت الذى صلى وصير كل البرية اظلمت للغير مومنين

[1] ارّي a. b.

وليصنعوا ايضًا صلاة عظيمة فى الساعة التاسعة وتسبحات ليعلم المثال انفس
الابرار يباركوا الله الحق هذا الذى ذكر قديسية ارسل لهم ابنه الذى هو كلمته
لينور عليهم لانه فى تلك الساعة نخز المسيح فى جنبه وخرج منه دم وما وبعد ذلك
انار على اخرين بقية ذلك اليوم الى الليل ولاجل هذا ايضًا انت اذا تقضا النهار
وبديت فى يوم اخر وتصنع مثال القيامة. صل من قبل ان تريح جسدك بمضجعك
p. 54 c. 1 واذا قمت نصف الليلى اغسل يديك بما وصل | وان كانت لك زوجة فصليا
معا. وان كانت لم تصير بعد مومنة فانفرد وصل وحدك وارجع الى موضعك
دفعة اخرى. انت المرتبط بالزيجة لا تتاخر عن الصلاة فانكما ليس انتما انجاس
الذين قد انصبغوا ما يحاجون ان يستحموا دفعةً اخرى. لانهما اطهار.
فاذا نفخت فى يديك وترشها بالريق الذى يخرج من فيك فانك تكون جميعك
طاهرًا الى رجليك وهذه الروح القدس هو هذا ونقط ما المعمودية يصعدوا
من ينبوع الذى هو قلب المومنين يطهر. والذين يومنون يضطر ان يصلى فى
هذه الساعة لان الشيوخ تقدموا الينا بهذا وان كل ظغمات الملايكة يخدموا بانفس
الابرار يسبحون الله فى تلك الساعة فلاجل هذا يجب على لمومنين يصلوا فى تلك
الساعة الرب ايضًا قال ان فى نصف الليل كان صوتًا ها قد جا العريس اخرجوا
تتلقوه ثم ثنا بالقول وقال احترزوا فانكم ما تعرفون اليوم انه فى اى ساعة. واذا
قمت اذا سمع الديك صل فان بنى اسرايبل جحدوا المسيح عند صياح الديك
هذا عرفنا نحن بالامانة مترقبين بالرجا لذلك اليوم النور الى الابد هذا الذى ينور
علينا فى قيامة الموتا. هذا يامومنين اذا كملتموهم وتذكروا وتعلموا بعضكم به
تفعلوه فانكم لا يحزنكم احد ولا تسقطوا ابدًا. وتتذكروا المسيح كل حين ارشم
جبهتك بخوف. هذا هو المثال الظاهر ويعرف بهذا الذى يهلك ابليس من
جهته اذا فعلناه بامانة. ليس نعلنه امام الناس وحودهم بل بالعلم الذى انت قوى
به مثل سلاح | لان المحال ينظر الى قوة القلب وحدها. فاذا نظر الرجل
p. 54 c
الجوانى انه ناطق وانه مرشوم داخل وخارج برشم الكلمة فانه يهرب ويسرع خلفه

من جهة روح القدس هذا الذى هو فى الانسان الذى جعل له فيه موضع. هذا الذى بدا موسى وعلمنا به بحروف الفصح الذى ذبح وامر ان يلطخ بدمه اعضادتى الابواب والاسكفات يعرفنا الامانة الحالة فينا لان الذى دفع لنا من جهة الخروف الكامل هذا اذا رشمنا جباهنا به باليد فانا نخجو من الذى يريد فتلنا هذا اذا فعلتموه بشكر وامانة مستقيمة فانكم تبنوا وتهب لكم حياة الابد. هذا نشير عليكم ان تحفظوا به انتم الذين لهم قلوب. اذا حفظهم كل من سمع تعليم الرسل فلا يقدر شى من الهراسيسات يضل انسان منهم. هكذا كثرة الهراسيسات الكثيرة لان الذين قبلوهم لم يريدوا ان يتعلموا اسريرة الرسل بل كلذاتهم وحودهم يصنعوا ما يوثروه وليس ما يجب وان كنا وخرنا شيًا يا اخوتى واحبائى هولا يظهرهم الله لمن هو مستحق ويهدى الكنيسة لمن يستحق الى المينا الهادى. هذه هى القوانين التى للكنيسة *

48 الثامن والاربعون. لاجل العطايا والقسمات واذا نال احد موهبة فلا يفتخر على احد * الهنا ومخلصنا يسوع المسيح دفع لنا هذا السر العظيم الذى لخدمة الاله ويدعوا اليهود واليونانيين ان يعرفوا الله الاب الحقانى وحده كما يقول هو فى موضع ويشكر على خلاص من امن انى اعلنت باسمك للبشر الذى دفعتهم لى واتممت كل ما سلمته الىّ وتكلم الى الاب من اجلنا | ويقول يا ابى القدوس لم p. 55 c. 1 يعرفك العالم وهولا عرفوك. ما الذى يجب الان يقوله لنا كلنا نحن والذى صاروا كاملين لاجل المواهب الذى دفعها له بروحه القدس وان هذه العلامات تتبع من يامن بى يخرجون الشياطين باسمى ويتكلمون بلغات وياخذون الحيات بايديهم وان شربوا سم الموت فلا يضرهم ويجعلون ايديهم على المرضى فيبرون هذه المواهب دفعت لنا اولاً نحن الرسل فى الوقت الذى اهلنا ان نبشر بالانجيل لكل البرية. ليدفعه لمن يومن من جهتنا خيرةً لنا نحن الذين نفعلهم بل انتم الذين امن منكم كى الذين لم يرضهم الكلام تكون قوة العجايب توبخهم لان الايات ليس هى لنا نحن المومنون بل هى للغير مومنين اليهود واليونانيين. وليس هو

ربح لنا اذا اخرجنا الشياطين بل الربح لمن يظهر من جهة ارادة المسيح. كما انه الرب يعلمنا فى موضع يبين الفعل. ويقول لا تفرحوا بهذا ان الشياطين تطيعكم بل افراحوا ان اسمايكم مكتوبة فى السموات اخراج الشياطين هو لقوته. فاما لتكتب اسماينا فى السموات هذا هو بارادتنا وسريرتنا وتعليمنا وعونًا من جهته كالظاهر. ليس هو الان ضرورة ان يخرج كل مومن الشياطين او يقيم الموتى او يتكلم باللغات بل الذى يستحق هذه الموهبة يستحقها بسبب وتكون علة لمن يامن ويعجوا به لانهم لم يقبلوا اعلان الكلمة. فلاجل هذا ارسل فعل الايات لعلهم يخلصوا. ثم لم يستحوا ايضًا الغير مومنين والمنافقين بان يوبخوهم بالعجايب وهو الله شهد بهذا كما انه قال فى الناموس ان بالسن وشفاة | اخاطب هذا الشعب p. 55 c. 2
وهكذا لم يطيعونى قال الرب ولا المصريون لم يامنوا لما عمل موسى هذه العجايب العظيمة وهذه الايات فيهم ولا امن كثير من اليهود بالذى هو اعظم من موسى الذى هو المسيح لما شفا كل مرض وسقم فيهم ولم توبخ ايضًا العصا اوليك لما انقلبت حية ولا اليد الذى ابيضت ولا الما الذى صار دمًا ولا هولا ايضًا لم يرضهم العمى الذين ابصروا ولا العرج الذين سعوا ولا الموتا الذين بعثوا وهذا قاومه ياناس ويمراس وهذا ايضًا عيره ناناس[1] وقيافاس هذا ايضًا كما ان العجايب لم توبخ كل احد بل العتاة وحودهم ولاجلهم يرضى الله مثل طيبب حكيم وكيل ان يكون قوات ليس بقوة البشر بل باذنه. وهذا نقوله ليلا يستكبروا الذى نالوا المواهب على الذين لم ينالوا تكلمنا لاجل مواهب الله هذه التى يكون من جهة الايات لانه ليس احد من الناس امن بالله من جهة ابنه القدوس هذا لم ينال موهبة روحانية لان الحربة من نفاق كثرة الالهه والدخول الى الامانة الاب والابن والروح القدس هى موهبة من الله ونعمة لا سيما قد رفضنا عنا برقع اليهود وامنا بارادة الاب والابن الازلى مع ابيه قبل كل الدهور المولود من العذرى بلا دنس

[1] a has no dots.

بلا زريعة انسان وسلك مسالك البشر من غير زريعة بشر وكمل كل بر الناموس
ومشية الله الاب صبر الكلمة للصليب وازدرى بالعار ومات وقبر وقام فى اليوم
الثالث ومن بعد ما قام من الموتا اقام اربعين يومًا مع الرسل ومن بعد ما | امرهم p.56 c.1
بكل امر صعد به من وجوههم الى الذى ارسله الله الاب. الذى [لم] يامن بهذا
لم يامن هكذا فقط ولا بغير كلام بل بالاصطفا والرضا نال الموهبة التى هى من
جهة الله هكذا ايضًا الذى صار حرًا من كل هراسيس. ليس الان ان يدين
احد منكم احدًا ممن صار مومنًا وانه لم يستحق ايات ولا عجايب المواهب التى لله
تخلف هذه التى تدفع للناس من جهته. وانت نلت هذا. هذا نال كلام حكمة
او علم. واخر نال شيًا اخر ويبدوا ويعرف ما هو مزمع ان يكون او كلام تعليم
او تالم او فضيلة حسنة. هو ايضًا موسى رجل الله يصنع الايات بمصر ولم يستكبر
على اخوته ولا لما سوى الاه لم يستكبر على نبيه الذى هو هرون ولا يوشع ابن نون
الذى اخرج الشعب من بعده لم يستكبر ولم يرتفع قلبه على فنحاس ولا كالب لما
اوقف الشمس فى قاع ابلوم والقمر على الوم فى الحرب الذى للاوسيين لانه لم
يكفه النهار كله ان يظفر. ولا صمويل لم يحسب المحب لله داود لا شى لما صنع
هذه الايات هكذا والاثنين انبيا. هذا هو مقدم ابنيا والاخر ملك. وفى السبعة
الف رجل الاطهار التى لم يجثوا اركبهم لباعل الصنم لم يصطفى منهم الا ايلياس
وحده وليوشع تلميذه يصنعون ايات وعجايب ولا ايلياس لم يهز يابديس الوكيل
لانه يخاف الله ويصنع ايات. ولم ينس اليشع ويتغافل عن فتاه وهو يرتعد من
اعداه المحايطين به. ولا الثلثة فتية ما ازدروا باصحابهم لما نجوا من اتون النار وهم
عارفون انهم | ليس بقوتهم خلصوا من هذا الشر بل بقوة الله يصنعون هذه p.56 c.2
الايات ويهربوا من الالام. فلا يستكبر احد منكم على اخيه ان كان نبيًا ويصنع
عجايبًا. وان كان اعطى ان يكون انسان غير مومن فى اى الاماكن من قبل ان
يكون شى من الايات لاش. ليكون الانسان خادم لله. هذا بقلبه المحسن. ان
يفعل العجايب هذا هو بقوة العلى التى يفعل. وهذا الاول لنا والثانى لله التى

تفعل لاجل الفعال التى بدانا بذكرها ولكن لا يهون الملك باجناده وعساكره الذين هم دونه

49 الباب التاسع والاربعون. لا يهون الروسا من هم دونهم ولا يهون الروسا بمن هم عليهم روسا. الرووسا لاش اذ لم يكن لهم من يروسوا عليه. ولا المملكة تقوم اذا لم يكن لها اجناد وعساكر. ولا يتعالى الاسقف على الشمامسة والقسا ولا تتعالى القسا على الشعب. لان قيام الكنيسة بعضها ببعض. لو لم يكن علمانين على من يكن الاسقف والقسيس. لنا ان نصير مسيحيين اى نصارى كلنا. فاما ان نكون رسلًا او اساقفة او شى اخر من هذا الوقت فان ليس هو لنا بل هو لله معطى المواهب. هذا قلناه الى هذا الموضع لاجل الذين استحقوا الموهب او المراتب وهذا الاخر انا نصنعه الى هذا الكلام.

50 الخمسون. وليس كل من يتنبا هو خادم الله [وليس كل من يتنبا هو خادم الله] وليس كل من يخرج الشياطين هو قديس لان بلعام ابن فاغور العراف قد كان غير مثالة وكان يتنبا. وقيافاس يسمى رئيس الكهنة وهو اسم كاذب عليه. ابليس وشياطين الذين هم من قبله يبتدوا ويقولون اشيا كثيرة

p. 57 c. 1 وليس | فيهم خدمة الله جملة وهم يرضوا نفوسهم وحودهم بغير معرفة لاجل الشر الذى يفعلوه. الامر ظاهر ان اذا تنبا المنافقون فما يقذرون يخفون نفاقهم بنبوتهم ولا اذا اخرج الشياطين الشياطين. فانهم لا يكونوا اطهار لان اذا فعلوا هذا فانهم يضلون بعضهم بعضًا مثل قومًا يشعبذوا لاجل هزو وهم ضالون ويضلون محتملتهم الملك اذا صار منافقًا ليس هو بعد ملك من الان وهو مخالف *

51 الحادى والخمسون. لاجل اسقف راضى بقلة العلم والجهل والحقد. كل اسقف راضى بقلة العلم او بجهل او بحقد ليس هو اسقف بل هو اسم كاذب عليه. وما هو من قبل الله بل من قبل الناس مثل حنانيا وسيمانوس فى اسرايبل ومثل صداقيا وآكياب هذين الذين قتلهم ملك بابل وشواهم فى قدور من حديد كما قال ارميا النبى. هذا يقوله. ليس انا نفضح الانبيا الصادقين. نحن نعلم ان

الفعل فيهم وفى الناس القديسين من روح الله بل نحن نزيل قساوة قلب المتحرصين ونعرفهم هذا ان الله يزيل الموهبة من مثل هولا. لان الله يقاوم المتكبرين ويعطى نعمته للمتواضعين. سيلاس وغايوس صارا اثنين امامنا ولكنهما لم يتكبرا على الرسل ولم يخرجا عن حدودها لانهما احبا الله. وتنبت ايضًا نسا فى العتيقة مريم اخت موسى وهرون وبعدها دفورا وبعدهن اودلا وبهوديت الواحدة فى عضرترسيس. والاخرى فى زمان داريوس وفى الحديثة ام الرب واليشع نسيبتها وحنة ونحو بنات فيلبس ولم يستكبر هولا على الذكور بل | حفظن حدودهن p. 57 c. 2 ولكن اناث وذكور اذا شاركوا هذه النعم ليكونوا متواضعين فان الله راض به قال على من انظر الا على المتواضعين المرتعدين من كلامى. اولا بعثنا هذا الكلام لاجل النسا هولا الذين دفعهم الله للرجال كارادته وكما انهم يقتنوا لهم امثال الذين ياتوا على كذب ويحركوا من جهة الارواح الغريبة. فجعل الله قومًا مرذولين يتنبوا ويصنعوا ايات. والان الكلام يسوقنا الى ان نات الى الفصل الذى لحدود الكنيسة لكى انتم الذين صيروهم اساقفة من جهتنا بامر المسيح اذًا عرفتم هذا الطقس منا وتفعلوا كل شى كاوامر المسيح كالوصية التى دفعها لكم وتعلموا ان الذى تقبل منا يقبل من المسيح ويقبل من الله الاب هذا الذى له المجد الى الابد امين*

52 القانون الثانى والخمسين. لاجل قسمة الاسقف وترتيب القداس. يجب للاسقف ان يقسم كما بدانا وقلنا ونامر كل الشعب اصطفا حسنًا مقدسًا فى كل شى واصطفاه الشعب. هذا اذا ذكرو رضيهم. ليجتمع كل الشعب والقسا والاساقفة الذين يجتمعون فى يوم الاحد وليسال الكبير الذين فيهم القسوس والشمامسة ويقول هذا الذى ارتضيتموه ان يكون لكم رئيسًا. فاذا قالوا نعم. فليسالهم ويقول هذا يستحق هذه التقدمة الجليلة وانه اقام كل شى حسن وله الصلاح فى الله وحفظ الحق مع الناس ودبر اهل بيته جيدًا واقام سيرته صحيحًا لم يوجد عليه شى. فاذا اجابوا كلهم معا وقالوا انه هكذا بحق وليس بمراياة

p. 58 c. 1 والله الاب | والمسيح والروح القدس الحاكم لهولا فليسالوا ايضًا ثالث دفعة هل
هو مستحق هذه الرياسة لكى من فم اثنين او ثلثة يقوم كل كلمة فاذا قالوا ثالث
دفعة انه مستحق فليصافحوه بايديهم كلهم. فاذا فعلوا ذلك بانس فليكن سكوتا
وليأخذ واحد كبير من الاساقفة الكبار اسقفين اخر معه وبقية الاساقفة كلهم قيام
والقسا على المذبح يصلون يسكون والشمامسة يسكون الاناجيل المقدسة وهم
منشوره على راس من يقسموه ويصلوا لله كلهم عليه ويصلى الاسقف لله عليه
ويحمل واحد من الاساقفة بخورًا على يد من يقسم ويجلسوه الاساقفة على كرسى
يصلح له. فاذا قبلوه كلهم قبلة الرب فليقروا فى الكتب المقدسة. فاذا فرغوا
مما يقروا فى الانجيل فليقبل الاسقف الذى يرسم كل الكنيسة ويقول نعم سيدنا
يسوع المسيح ومحبة الله ومشاركة الروح القدس معكم كلكم ويقولوا كلهم ومع
روحك. واذا فرغ مما يقول فليقل للشعب كلام عزا. واذا فرغ مما يعلم فيصعد
الشماس الى موضع عال ويصيح ويقول لا يقف هاهنا غير مومن. وهكذا اذا
اكمل الاسقف كل الصلوات التى يجب ان يفعلها لاجل المرضى وبقيتهم فليقل
لهم الشماس قبلوا بعضكم بعضًا بقبلة طاهرة وليقبل الكهنة الاسقف والعلمانيين
الذكور يقبلوا العلمانيين الذكور وليقبلن النسا النسا. وتقف الصبيان الصغار عند
p. 58 c. 2 الابن ويقف شماس اخر عندهم | ليلا يشعثوا. ويمشوا شمامسة اخر يحرصون
الذكور والاناث ليلا يكون قلق فيهم ولا يغمز احد احدًا او يشير اليه او ينام.
ويقف الابودياقن عند ابواب النسا ويقفوا شمامسة على ابواب الرجال ليلا
يخرج احد ولا يفتحوا الابواب فى وقت القداس الطاهر ولو ان على الباب
مومنًا. وليأتى الابودياقن بماء للكهنة ليغسلوا ايديهم مثالا لطهارة انفسهم رافعيها
الى الله. وليصيح شماس اخر لا يقف هاهنا متعظ ولا يكون هاهنا من
يسمع الكلام ولا يشارك السراير ولا احد من غير المومنين ولا احد من
الهراطيق. ايها النسا امسكن اولادكن ولا يدع احد فى قلبه لاحد وجدًا
ولا يقف احد هاهنا برياء. كونوا مستقيمين الى الرب وليقف بخوف ورعدة.

برسفوران[1]. هذا اذا كان فلياتى الشماس بالخبز للاسقف الى المذبح وليقف القسا
على يمينه وشماله مثل تلاميذ قيام لمعلهم وليقف شماسان هاهنا وهاهنا المذبح يمسكا
مراوح معمولة من شى ناعم او من ريش طواويس او من حرير ناعم ويطردوا
الدباب الصغار الطايرة ليلا يقع شى منهم فى الكاس وهكذا فليصل مقدم الكهنة
5 على الذبيحة ويبتهل ان ينزل روح القدس عليهم وعلى الخبز يصيره جسد المسيح
والكاس يصيره دمًا للمسيح. واذا اكمل الصلوات التى يجب ان يقولها فليقرب
الاسقف اولاً وبعده القسا والشمامسة هكذا وكذلك الابوديافونيين وبعدهم يتناول
كل الشعب ويناول الاسقف ويقول هذا هو جسد المسيح ويقول الذى يتناوله
امين. ثم ان الشمامسة يناولوا الكاس ويقولوا هذا هو دم المسيح | هذا هو كاس p. 59 c. 1
10 الحياة ويقول الذى يتناوله امين. ويرثلوا الى ان يتناولوا كلهم. واذا تناولوا
كلهم ويتناولن النسا. وعند فراغ المرثل مما يسبح يصيح الشماس ويقول نلنا من
الجسد الجليل الذى للمسيح فلنشكر الذى جعلنا مستحقين ان نشارك سرايره
الكريمة المقدسة وبعد ذلك يصلى الاسقف ويشكر على الاكل من جسد المسيح
والشرب من دمه. فاذا فرغ مما يصلى يقول الشماس احنوا رووسكم قدام الرب
15 يباركم. واذا فرغوا مما يتباركوا فليقول الشماس امضوا بسلام. والقليل الذى
يفضلوا فليحرز الشمامسة لا يبقى شى من القربان ويحرزوا جدا الكهنة ليلا يبقى شى
كثير. ليلا يكون عليهم دينونة عظيمة مثل بنى هرون واولاد عالى هولا الذى
اهلكهم الروح القدس لانهم اهانوا الذبيحة التى للرب. كيف بالاكثر الذين يزدرون
بجسد المسيح ودمه ويظنوا انه طعام جسدانى وليس هى روحانية التى ينالوها.
20 هذا انا نامر به لكم ايها الاساقفة والقسا والشمامسة لاجل خدمة السراير المقدسة *
53 الثالث والخمسون. لاجل قسمة القسا والشمامسة ولاجل الشماسات
والابوديافنات والاغنسطسات النسا. وانت ايها الاسقف اقسم القسيس ضع

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[1] نرسوران

يدك على راسه والقسا كلهم قيام والشمامسة وصل واقسمه. والشماس ايضًا اقسمه واجعل يدك عليه وصل والقسا كلهم والشمامسة قيام. ولاجل الشماسات والابوديافنات والاغنسطسات النسا قد بدانا وقلنا لاجلهم

54 الرابع والخمسون. لاجل المعترفين المعترف لا يقسم هذا الامن هو برايه
p. 59 c. 2 لانه | يستحق كرامة عظيمة لانه اعترف باسم الله وابنه قدام الامم والملوك فاذا دعت الحاجة ان يقسم اسقف او قسيس فليقسم. واذا اغتصب معترف هذه الرتبة هكذا لاجل اعترافه فليقطع لانه ليس هو واحد الا وقد جحد امر المسيح وصار شر من الغيرمومن*

55 الخامس والخمسون. لاجل العذارى والارامل والاكسرجيس. لا توضع اليد على عذرى لانه ليس هو امر من الرب. هذا هو الجهاد انما هو للسريرة. وليس هو انه يزدرى بالزيجة بل للتفرغ لخدمة الله*

لاجل الارامل لا توضع اليد على ارملة اذا كانت واحدة قد مات بعلها من عهد طويل وعاشت بعفاف ولم يوجد فيها سبب واهتمت باهل بيتها كما يجب مثل يهوديت وحنة هولا هناك فلتجعل فى رتبة الارامل واذا كان بعلها ليس له زمان كثير من حيث مات فلا تئمن بل تجرب بطول الزمان لان الاعراض ايضًا تشيخ مع الانسان اذا لم يضبط بلجام قوى*

لاجل الاكسرجيس لا يقسم الاكسرجيس لان هذا الامر هو لارادة النيه وهو لموهبة الله والمسيح يسوع. لان روح القدس اذا سكن فى الانسان. والذى ينال نعمة شفا فانه يظهر بالنعمة التى فيه التى تنور للناس واذا دعت الحاجة ان يصير اسقف او قسيس او شماس فلتوضع اليد عليه*

56 السادس والخمسون. لاجل انه يجب ان يقسم الاسقف من كم اسقف [الذى] يجب للاسقف ان يقسم من جهة ثلثة اساقفة او اثنين وان كان هو اسقف واحد الذى وضع يده عليه فليقطع وان كان هو لاجل اضطرار جعل من
p. 60 c. 1 جهة واحد وانه لم يقدر جماعة | ان تجتمع لاجل اضطهاد كثير منتشر او

لسبب اخر. هكذا فليزكا من جهة اساقفة كثير ويجوزوا له هذا ويكون بامرهم.

57 السابع والخمسون. الاسقف يبارك. ولا يبارك. ويقطع من يستحق القطع. الاقطع الاسقف. فانه لا يمكنه يقطعه وحده ورتب البركة. والاسقف يبارك ولا يبارك عليه ويقسم الناس ويحمل القرابين ويحمل الاولوجية من جهة الاساقفة وليس من جهة القسا والاسقف يقطع كل كاهن يستحق القطع الا الاسقف. فانه غير ممكن ان يفعل هذا من جهته وحده الا مع اساقفة مثله. والقس يبارك ولا يبارك عليه. يقبل الاولوجية من جهة الاسقف ومن جهة شريكه القسيس. وهو ايضًا يدفع لشريكه القسيس ويضع يده على الناس ولكنه لا يقسم ولا يقطع ويخرج من هو ناقص. اذ كان ثم احد يستاهل هذه العقوبة. لا يبارك الشماس ولا يدفع اولوجية وياخذ من جهة الاسقف والقسيس ولا يعمد ولا يحمل قربانًا. واذا حمل الاسقف والقسيس فهو يدفع الكاس للشعب. ليس انه كاهن بل خادم للكهنة *

[z] 58 القانون الثامن والخمسون. ليس يجب ان يكون احد من الكهنة فى رتبة دون رتبة الشماس ان يعمل شى من اعمال الشماس.

ليس يجب ان يكون احد فى رتبة دون رتبة الشماس ان يعمل عمل الشماس. والشماسات النسا لا يباركن ولا يفعلن شيًا مما تفعله القسا والشمامسة. بل تحفظ هى الابواب لا غير. وتخدمن القسا فى موضع يعمدوا النسا. لان الذى يجب هو هذا *

59 التاسع والخمسون. لاجل الابكار والاعشار. كل الاوايل ياتوا بها الى الاسقف والقسا والشمامسة لياكلوهم. وكل الاعشار يقبلوا ليكونوا للاكليرس والعذارى والارامل وكل من هو فقير ياكلونه. والابكار التى هى والاوايل للكهنة وحودهم والذين يخدموهم.

60 الستون. لاجل ما يفضل من القرابين ما لا يرفع فى وقت السراير. الاولوجيات التى تفضل عن السراير مما لم يحمل فليقسمه الشمامسة على الاكليرس

[z] b (a. om.)

p.60 c.2 برای الاسقف والقس. يدفع للاسقف اربعة اجزا ويدفع للقس ثلثة اجزا | والشماس جزوين والاخر الابوديا قنين والاغنسطسيين والمرتلين والشماسات النسا يدفع لكل واحد منهم جزوًا واحدًا هذا هو الحسن المقبول قدام الله ان يكرم كل واحد على قدر رتبته وليس الكينسة تعليم قلق بل رتبة حسنة *

61 الحادى والستون. لاجل من يريد يشارك السرايرِ. الذين يريدون يشاركون السرايرِ المقدسة التى لخدمة الله[1] ليوتوا من جهة الشماسة الى الاسقف والقسا. فيسالوا على السبب التى دعاهم ان يتيوا[2] ويسمعوا كلام الرب ويشهدون عليهم الذين اتوا بهم ويستقضوا عن افعالهم بثبات جدا *

62 الثانى والستون. لاجل الصنايع والاعمال ليسالوا عن افعالم وسيرتهم بثبات. هل هم مماليك او احرار. ان كان هو واحد مملوك فيسال مولاه هل يشهد له. اذا لم يشهد له فليخرج حتى يجعله مستخفًا. ان يشهد له مولاه. فاذا شهد له فليقبل واذا كان هو عبد لوثنى فليعلم ان يكون يرضى مولاه. ليلا يجدف على كلمة الرب. وان كان هو واحد له زوجة او امراة لها بعل فليعلموا ان يكتفوا. فان كانوا لم يتزوجوا كالناموس فان كان مولاه مومنًا وهو عارف انه زان ولم يزوجه بامراة او كانت جارية ولم يزوجها فليعزل ولينف ذلك المولا فان كان هو واحد عليه شيطان فليعلم ان يتبرر ولا يدخل به ان يشارك السرايرِ حتى يطهر اولاً فاذا بلغ الموت فليدخل به * ايما رجل كان فى الدنيا منهمكًا فليكف او لينف وزانية اذا راست الدخول فلتكف او تخرج. فاذا كان واحد يعمل اوثان واراد ان يدخل فليكف او يخرج. رجل [كان] او امراة اذا كانوا p.61 c.1 فى ملعب او اويغس او اولكينوس او كلورس او قيتارى | او من يغنى باصفارة او اوخرطس او كيلوس فليكف او يخرج. جندى اذا بدا ان يدخل فليعلم ان لا يظلم ولا يجور ويكتفى برزقه فاذا رضى فليدخل به فاذا ما رى فليخرج * واحد

[1] added above, a. [2] يسوا a.

لسبب اخر. هكذا فليزكا من جهة اساقفة كثير ويجوزوا له هذا ويكون بامرهم.

57 السابع والخمسون. الاسقف يبارك. ولا يبارك. ويقطع من يستحق القطع. الاقطع الاسقف. فانه لا يمكنه يقطعه وحده ورتب البركة. والاسقف يبارك ولا يبارك عليه ويقسم الناس ويجعل القرابين ويجعل الاولوجية من جهة الاساقفة وليس من جهة القسا والاسقف يقطع كل كاهن يستحق القطع الا الاسقف. فانه غير ممكن ان يفعل هذا من جهته وحده الا مع اساقفة مثله. والقس يبارك ولا يبارك عليه. يقبل الاولوجية من جهة الاسقف ومن جهة شريكه القسيس. وهو ايضًا يدفع لشريكه القسيس ويضع يده على الناس ولكنه لا يقسم ولا يقطع ويخرج من هو ناقص. اذ كان ثم احد يستاهل هذه العقوبة. لا يبارك الشماس ولا يدفع اولوجية ويأخذ من جهة الاسقف والقسيس ولا يعمد ولا يجعل قربانًا. واذا حمل الاسقف والقسيس فهو يدفع الكاس للشعب. ليس انه كاهن بل خادم للكهنة *

58[1] القانون الثامن والخمسون. ليس يجب ان يكون احد من الكهنة فى رتبة دون رتبة الشماس ان يعمل شى من اعمال الشماس.

ليس يجب ان يكون احد فى رتبة دون رتبة الشماس ان يعمل عمل الشماس. والشماسات النسا لا يباركن ولا يفعلن شيًا مما تفعله القسا والشمامسة. بل تحفظ هى الابواب لا غير. وتخدمن القسا فى موضع يعمدوا النسا. لان الذى يجب. هو هذا *

59 التاسع والخمسون. لاجل الابكار والاعشار. كل الاوايل ياتوا بها الى الاسقف والقسا والشمامسة لياكلوهم. وكل الاعشار يقبلوا ليكونوا للاكليرس والعذارى والارامل وكل من هو فقير ياكلونه. والابكار التى هى والاوايل للكهنة وحودهم والذين يخدموهم.

60 الستون. لاجل ما يفضل من القرابين ما لا يرفع فى وقت السراير. الاولوجيات التى تفضل عن السراير مما لم يجعل فليقسمه الشمامسة على الاكليرس

[1] b (a. om.)

هكذا فى الرسايل. لتقيم العيد خمسة ايام يعملوا. فاما السبت والاحد فليتفرغوا للكنيسة ليتعلموا خدمة الله لان يوم السبت استراح الله فيه لما كمل كل البرية. فاما يوم الاحد فهو يوم انبعاث الرب*

66 السادس والستون. ولا تعملوا سبوع البصخة وذكر الاعياد. ولا تعملوا ايضًا سبوع البصخة العظيم والذى ياتى بعده الذى هو العيد الواحد الذى صلب الرب فيه والاخر انه انبعث فيه من الموتا وما هى الحاجة الى ان يعلموا انه مات وقام من الموتا. ولا تعملوا فى يوم عيد السلاق لان تدبير المسيح كمل فيه ولا تعملوا فى تمام الخمسين لانه اعلان الروح القدس هذا الذى نزل على المومنين بالمسيح. ولا تعملوا ايضًا فى يوم ميلاد المسيح لانه فيه اعطيت النعمة للبشر فى ذلك اليوم بسرعة لما ولد الله الكلمة لنا يسوع المسيح من مريم العذرى خلاصًا للعالم* ولا تعملوا ايضًا فى عيد الحميم لان فى ذلك اليوم ظهور لاهونة المسيح وشهد له الاب فى الصبغة ونزل عليه روح القدس | كمثال حمامة[1] الذى شهد له للقيام ان هذا p. 62 c. هو الله الحقانى. ولا تعملوا ايضًا يوم الرسل لانهم هم الذين صاروا لكم معلمين لمعرفة المسيح وجعلوكم مستحقين ان تشاركوا موهبة روح القدس ولا تعملوا فى يوم استافانوس اول الشهدا والشهدا الاخرين[2] القديسين هولا الذين احبوا المسيح اكثر من حيانهم وحودهم*

67 السابع والستون. اوقات الصلوات. اذا قمتم بكرة صلوا فى الساعة الثالثة وصلوا الساعة السادسة وصلوا الساعه التاسعة وصلوا العشا والوقت الذى يسمع الديك. اما بكرة فان الله انار علينا وجوز الليل واتا لنا بالنهار. والساعة الثالثة فهى الساعة التى قضى فيها بلاطس على الرب. والساعة السادسة فصلب الرب فى تلك الساعة والساعة التاسعة اسلم الروح وقلقت كل البرية ولما نخز جنبه خرج منه دمًا وماً ولما صلب الرب خافت الخليقة وارتعدت

[1] the word is lost in a. [2] الاخر a. b.

يفعل الرجس وهو الذى يضاجع ذكرًا او مونثا او ساحرًا او منجمًا او عرافًا او صاحب الاصطرلاب او من يقول بالساعات واختيار الايام او حاوى او صانع فلقطيريات او بحزر[1] بشى من الالات او مفسر الاختلاجات او من يطاير بطاير السما او من يحفظ ان يجتمع باعرج او اعمى او يجرب الطيور اذا صاحوا او من يتقال بكلام الناس ان يكون له علامات هولا يجربوا فى زمان لان الشر صعب الانقلاع. فاذا انكفوا من هذا الفعل فليدخلوا واذ لم ينكفوا والاّ فليخرجوا

63 الثالث والستون. لاجل سرية لغيرمومن[2] او مومن منهى عن اشيا كثيرة. سرية لغيرمومن اذا كانت مملوكة وهى متفرغة له وحده فلتدخل وان كانت تتفص مع اخرين فلتخرج. ومومن اذا كانت له سرية ان كانت هى عنده فليكف عنها اذا هو تنصر ويتزوج بها كالناموس فان كانت حرة فليفعل معها كالناموس واذا لم يرد ان يفعل هذا فليخرج * واحد اذا كان يتبع عادة الحنفا او كلام خرافات اليهود فليكف او يخرج * واحد يتجنن وينظر الملاعب او المصارعين او مواضع السباع ان كف او فليخرج * الذى يبدوا ان يتعظ فليوعظ ثلث سنين فان كان رجل له مودة وانس وظهر منه رشد فليقبل لان الامر لا يكون بالوقت بل انما يكون بالنية والتدبير وان كان هو علمانى معلم فى الكلام وهو هادى فى سيرته او معلم فانهم يكونوا | كلهم معلمين من الله قال النبى * p. 61 c. 2

64 الرابع والستون. لاجل غسل ايديهم بالمآ والصلاة. كل مومن او مومنة اذا قاموا من بكرة من النوم من قبل ان يعملوا شيًا من الاشغال فليغسلوا ايديهم بالمآ ويصلون. واذا جرى كلام او مفاوضة فى التعليم فليصطفوا لهم كلام التعليم اكثر من العمل *

65 الخامس والستون. كل مومن ومومنة يلتفتوا الى عبيدهم وبطالة السبت والاحد. كل مومن او مومنة فيلتفتوا الى عبيدهم ببشاشة كما امرنا اولاً وعلمنا

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[1] بحرن a. [2] altered from ة a.

هكذا فى الرسايل. لتقيم العيد خمسة ايام يعملوا. فاما السبت والاحد فليتفرغوا للكنيسة ليتعلموا خدمة الله لان يوم السبت استراح الله فيه لما كمل كل البرية. فاما يوم الاحد فهو يوم انبعاث الرب*

66 السادس والستون. ولا تعملوا سبوع البصخة وذكر الاعياد. ولا تعملوا ايضًا سبوع البصخة العظيم والذى ياتى بعده الذى هو العيد الواحد الذى صلب الرب فيه والاخر انه انبعث فيه من الموتا وما هى الحاجة الى ان يعلموا انه مات وقام من الموتا. ولا تعملوا فى يوم عيد السلاق لان تدبير المسيح كمل فيه ولا تعملوا فى تمام الخمسين لانه اعلان الروح القدس هذا الذى نزل على المومنين بالمسيح. ولا تعملوا ايضًا فى يوم ميلاد المسيح لانه فيه اعطيت النعمة للبشر فى ذلك اليوم بسرعة لما ولد الله الكلمة لنا يسوع المسيح من مريم العذرى خلاصًا للعالم* ولا تعملوا ايضًا فى عيد الحميم لان فى ذلك اليوم ظهور لاهونة المسيح وشهد له الاب فى الصبغة ونزل عليه روح القدس | كمثال حمامة[1] الذى شهد له للقيام ان هذا p.62 c.1 هو الله الحقانى. ولا تعملوا ايضًا يوم الرسل لانهم هم الذين صاروا لكم معلمين لمعرفة المسيح وجعلوكم مستحقين ان تشاركوا موهبة روح القدس ولا تعملوا فى يوم استافانوس اول الشهدا والشهدا الاخرين[2] القديسين هولا الذين احبوا المسيح اكثر من حياتهم وحودهم*

67 السابع والستون. اوقات الصلوات. اذا قمتم بكرة صلوا فى الساعة الثالثة وصلوا الساعة السادسة وصلوا الساعه التاسعة وصلوا العشا والوقت الذى يسقع الديك. اما بكرة فان الله انار علينا وجوز الليل واتا لنا بالنهار. والساعة الثالثة فهى الساعة التى قضى فيها بلاطس على الرب. والساعة السادسة فصلب الرب فى تلك الساعة والساعة التاسعة اسلم الروح وقلقت كل البرية ولما نخز جنبه خرج منه دمًا وماً ولما صلب الرب خافت الخليقة وارتعدت

[1] the word is lost in a. [2] الاخر a. b.

قدامه بما فعلوه الغيرمثالهين اليهود ولم يحتمل ان ينظر الرب يهزا به. والليل تشكروا لانه دفع لكم راحة من التعب الذى للنهار وفى وقت يسمع الديك لان قد بشرتم ان فى تلك الساعة ظهور النهار لتلتفتوا الى اعمالكم ولاعمال النور لتصنعوها *

68 الثامن والستون. واذا لم يقدروا ان يمضوا الى الكنيسة يصنع الاسقف القداس فى بيته. فان الانسان الطاهر يطهر الكنيسة. فاذا لم يقدروا يمضوا الى الكنيسة لاجل غير المومنين فانت ايها الاسقف اصنع القداس فى بيتك ليلا يجتمع خادم الله مع المنافقين وليس البيعة التى تطهر الانسان بل الانسان هو الذى يطهر البيعة * اذا اغتزوا | المنافقين على البيعة فاهربوا منها فانهم قد p.62 c.2 نجسوها لانه كما ان الانسان الطاهر هو الذى يطهر البيعة هكذا ايضًا تتنجس من النجسين وان كان هو غيرممكن ان يجتمعوا ببعضهم البعض فى البيت او فى الكنيسة فيرتل كل احد بحيث هو وحده وليقرى ويصلى ان كان ثم اثنان او ثلثة لان الرب قال ان الموضع الذى يجتمع فيه اثنان او ثلثة باسمى فانا حال معهم فى وسطهم. لا يصلوا المومنين مع المنعظين فى بيت ليس هو عدل ان يكون الذى يشارك السرابر المقدسة ان يتنجس مع الذين[x] لا يشاركون. ولا يصلى خدام الله مع هراطيق ولا فى بيته. اى مشاركة للنور مع الظلمة. مومن او مومنة اذا قعدوا مع عبيد فليفرقوا ويخرجوا من الكنيسة *

69 التاسع والستون. لاجل الايام التى يصنعوا فيها للذين رقدوا. يصنعوا الثالث للذين رقدوا بمزامير وصلوات. لاجل الذى انبعث فى اليوم الثالث. ويصنعوا السابع تذكارًا للاحيا والاموات. ويصنعوا ايضًا تمام الشهر كالمثال الاول. هكذا حزن الشعب على موسى وهكذا يصنعوا ايضًا تمام السنة بمثال تذكارهم. ويدفعوا للفقرا من قنايا الذى مات تذكارًا له. هذا نقوله لاجل

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[x] الذى a.

خدام الله وحودهم فاما المنافق اذا دفعت كل شى فى العالم للفقرا عنه فانه لا ينفعه لان الذين الله عدوه فى العالم الامر ظاهر انه يبقا عدوًا له اذا خرج من العالم. فانه ليس عنده مراياة لان الرب هو عادل ومحب العدل وايضًا هودا الانسان وعمله. واذا دعيتم يومًا فكلوا بترتيب وخوف من الله. انه يمكنكم ان تصلوا على الذين نقلوهم من هذا العالم. او انتم قسا او شمامسة المسيح ويجب ان تكونوا متيقظين فى كل حين | انتم وحودكم وغيركم لكى تمكنوا ان تعملوا بقول p.63 c.1 الكتاب القوى الغضاب لا يشرب خمرًا ليلا يشرب وينسى الحكمة ولا يقدر يحكم باستقامة. لانه من بعد الله ضابط لكل ووحيده ابنه القسا والشمامسة هم[1] اقويا الكنيسة. نقول هذا ليس انا نمنعهم ان لا يشربوا لانا لا نقدر ان نذلل[2] ما خلقه الله لمسرة الناس بل ليلا يشربوا ويسكروا. لم يقل الكتب بان لا يشربوا خمرًا بل ما هو الذى يقوله لا يشرب الخمر للسكر. وايضًا ان السكير ينبت فى يديه الشوك. هذا نقوله ليس لمن هو فى الاكليرس وحودهم بل لاجل كل علمانى نصرانى. هولا الذين تعبوا باسم سيدنا يسوع المسيح. هولا الذين قالوا لاجلهم الويل بل والقلق والقتال والاحزان لمن. او من عيناه بظلمة. او المحروب والجراح تكون لمن. اليس المدمنين فى شرب الخمر ويسالوا اين يكون موضع السرب*

70 الباب السبعون. لاجل الذين اضطهدوهم لاجل الامانة ولاجل من يهرب من مدينة الى مدينة بسبب الامانة حتى انهم يعانوا معًا لاجل الامانة. ومن يهرب من مدينة الى مدينة لاجل تذكار كلام الرب ويعرفوا ان الروح مستعد والجسد ضعيف يهربوا من موضع الى موضع ويقبلوا ان ينهب مالهم لكى يحفظوا لهم اسم المسيح ولا يجحده. عينوهم وادفعوا لهم كلما يحتاجون اليه. وتقوا وصية الرب. هذا نامر به كله معًا ويقف كل واحد فى الطقس الذى دفع له ولا

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[1] و a. b. [2] نزدل a.

يخرج عن الحدود التى حدودها له. ليس هى لنا بل لله الرب الذى يقول ان من قبل منكم قبل منى ومن قبل منى قبل من الذى ارسلنى ومن ازدرا بكم ازدرا بى ومن ازدرا بى ازدرا بالذى ارسلنى. اذا كانت التى | ليس لها[2] انفس التى 63 c. 2. خلقها يحفظوا الطقوس التى دفعت لهم. النهار والليل والشمس والقمر والنجوم والاسطقسات والخلاف الازمان والشهور والاسابيع والساعات وهى عيد للحاجة التى حدها لهم. كما قيل انه جعل لهم حدًا لا يتجاوزوه. والبحر انى جعلت له حدًا وجعلت عليه اغلاقًا وابوابًا وقلت له الى هاهنا ابلغ ولا تتجاوزه. كيف بالاكثر انتم الذين يجب عليكم ان لا تحركوا شيًا فيما حده لكم كارادة الله. وقوم يعدون هذا انه لاش. ان يخلطوا[3] الرتب فلا تخلطوا[3] انتم القسم الذى قسمتم عليه كل واحد رتبتة ولا تغتصبوا لكم رتبا لم تدفع لكم وتجوزوها وحودكم بتغلب لتملكوا اشيًا لاخرين الذى ليس لكم سلطان عليه. فلاجل هذا تسخطوا الله مثل بنى قورح وعوزيا الملك هولا الذين اغتصبوا الكهنوة بغير امر الله. وهولا حرقوا بالنار وهذا تقشر جبهته برص. وهم يغضبون الرب يسوع هذا الذى امر ان يكون هذا. ويالموا قلب روح القدس ويزدروا بشهادته ويرفضوا بحق للوزر الموضوع لفاعلى هذه الافعال. والتوانا الذى يفعلوها عن القرابين والاوخارسدية حتى انهم اذا حملوا من عندهم من ذاتهم الذى لا يجب. ان يتفكروا بكرامة الكهنوة هذه التى بمثل بعظيم رئيس الكهنة يسوع المسيح ملكنا انه فعل هزوًا. واضطرارًا ان نعلمهم هذا ومن الان يهتوا قوم من ورا هباهم. يقول ان موسى عبد الله الذى كلمه الله وجهًا لوجه مثل واحد يخاطب صاحبه الذى قال له انى اعرفك اكثر من كل احد الذى خاطبه وجهًا لوجه بايات وعجايب واحلام بملايكة وتاويلات هذا فى الزمان الذى امر له بالناموس المقدس | فحد لها حدودًا وما الذى 64 c. 1. يجب ان يكمل من جهة الكهنوة وما الذى يجب ان يكون من جهة الكهنة

[1] added above, a. [2] لخطوا. [3] لخطوا.

وما الذين للاويين وافرق كل واحد بما يليق به ويصلح لخدمته والذى امره به لمقدمى الكهنة ان يفعلوه وما يليق لكهنة ان يفعلوه ولا يقتضيه الناموس والذى[1] امر به الكهنة لا يقدروا اللاويين ان يقتربوه بل كل واحد للخدمة التى له التى قبلها يحفظها ولا يجرج عنها واذا تعدا واحد وخرج عن رتبته وخدمته التى قبلها فعقوبته الموت. هذه بينه لنا الذى اصاب شاوول وبالاكثر هذا لما يفكر ان يصعد بالذبايح خارجًا عن النبى ومقدم الكهنوة صمويل. اتى عليه وحده بخطية ولعنة الى الابد. ولكنه لم يفزع النبى لاجل المسحة التى مسحه ليصير ملكًا. الله عرفنا بفعل عظيم يظاهر اصاب عوزيا. ولم ينظر الانتقام منه على المخالفة التى صنعها وصيرته غريبًا من المملكة لاجل رياسة الكهنوة التى اشتهاها *

71 الباب الحادى والسبعون. لاجل رتبة الكهنوة وحدودها. وليس انتم غيرعارفين بما قد حددناه. انتم عارفين ان قومًا اسميناهم اساقفة واخرين اسميناهم قسا واخرين شمامسة بصلاة ووضع يد. وجعلنا لكل واحد رتبة على قدر اختلاف الاسما. وعندنا ليس من يريد بملا ايدينا ينال منا الذى يريده مثل كهنة[2] عجول يوربعام التى صنعها هولا المرذولة امام الله. لو لم يكن ناموس واختلاف مراتب لكان يكتفى ان يتم كل البرية باسم واحد. بل لما عرفنا من جهة الرب سياقة الافعال الاساقفة افرقنا لهم رياسة الكهنوه والقسيسية للكهنوة والشمامسة للخدمة. الخدمة التى تاتى الى الاثنين لكى يتم افعال الخدمة معا. وليس هو واجب | للشمامسة ان يحملوا القرابين او p.64 c.2 يعمدوا او يدفعوا الاولوجية لكبير او صغير. ولا لقسيس ان يرشم اى يقسم احدًا لانه ليس هو واجب بغير الرتبة. ليس الله للقلق ليلا يغتضب لهم الناقصين باستجرا ما للذى هم مصطفيين ويصنعوا لهم ناموسًا جديدًا لهلاكهم

[1] الذمن a. [2] added above, a.

وحودهم وهم غيرعارفين ان الفعل شهد عليهم ان يرفصوا بارجلهم الشوك. هولا هكذا ليس يقامونا نحن بل هم مقاومون لاسقف كل البرية ابن الله عظيم الكهنة يسوع المسيح سيدنا *

اقيم من جهة موسى محب الله رووسا كهنة وكهنة ولاويين. واقيم ايضًا ثلثة عشر رسولًا من جهة المخلص ومن جهة الرسل اقمنا اقليمطس ويعقوب واخرين معًا لكيلا ننعتهم واحدًا واحدًا كلهم. واقمنا نحن ايضًا كلنا معًا قسا وشمامسة واغنسطسيين * الاول لان رئيس الكهنة الحقانى الوحيد المسيح. هذا الذى لم يختطف له وحده الكرامة بل الاب الذى اقامه. هذا لما صار رئيس الكهنة لاجلنا هذا اصعد الذبيحة الروحانية لله الاب من قبل ان يصلبوه وامرنا وحدنا ان نصنع هذا. وكانوا اخرين معنا مومنين به ولكن ليس هو معطى لكل احد يامن به ان يكون كاهنًا ولا ان يستحق رتبة رياسة الكهنوت. ومن بعد ما صعد رفعنا بامره قربانًا مقدسًا بلا دم. واقمنا اساقفة وقسا وشمامسة عدتهم سبعة هذا الذى منهم استافانوس الشهيد المقدس. ليس هو ناقص عنا فى المحبة التى له لله. بل اظهر خدمته لله فى الامانة بالمحبة التى له فى المسيح يسوع سيدنا بهذا القدر هكذا. حتى انه دفع نفسه عليه ورجموه اليهود القاتلين للرب بالحجارة قتلوه. ولكن هذا الرجل العظيم الذى ينبع بالروح الذى ابصر ابواب السموات مفتوحة والرب عن يمين الله. | ولم يظهر له فى موضع من المواضع p.65 c.1
انه يفعل ما لا يليق بالشمامسة. او انه يحمل قرابين. او انه وضع يده على انسان. بل كان يحفظ طقس الشمامسة الى الانقضا. هذا الذى يليق بشهيد المسيح ان يكمل ويحفظ الرتبة. وان كان ثم احد يعتب على فيلبس الشماس وحنانيا الاخ المومن. الواحد انه عمد الخصى والاخر عمدنى انا بولس. وهم لا يعلمون ما نقوله. قلنا انه لا يغتضب | احد له رتبة الكهنوت وحده p.65 c.2
بل ينالها من جهة الله مثل ملكيزاداق ويعقوب. او ينالها من رئيس الكهنوة مثل هرون. انه نالها من موسى. وفيلبس وحنانيا ليس هما اصطفيا لهما وحدهما

ان يصنعا هذا. بل المسيح الذى اصطفاهما رئيس كهنة حقانى لله وليس اله نظيره*

تمت القوانين الرسولية وهى احد وسبعون قانونًا وعدتها فى اليونانى احد[1] وثمانون قانونًا. وهى التى بعثوها الرسل على يد اقليمطس*

ولله المجد دايمًا. وعلينا رحمته الى الابد امين*

[1] added above.

Statutes of the Apostles

TRANSLATION OF THE ETHIOPIC TEXT

In the name of the Father and of the Son and of the Holy Spirit, one God. This is the Sīnodos of the fathers, the Apostles, which they ordered for the direction of the Church.

All hail, our sons and our daughters, in the name of our Lord Jesus Christ.

Statute 1. Said Yuhanes, Mātēwos and Pētros and Filepos and Seme'on and Yā'ekob and Nātnāēl and Tomās and Ḳēfās and Endreyās and Bartalomēwos and Yehudā and Yā'eḳob the brother of our Lord: When we were assembled together with the knowledge of our Lord Jesus Christ, our Saviour, he commanded us and said to us: Divide the earth amongst yourselves, so that every one of you may take his place according to your number. Take the order of Bishops, and the seat of Presbyters, and the works of Deacons, and the intelligence of Readers, and blameless Widows; and the work on which the foundations of the Church

may be confirmed, and by which they may make a pattern of that which is in the heavens; and that they may keep from all wickedness; and know that they themselves will answer in the day of Judgment because they heard but did not keep. And he commanded us to send these words into all the world. And it is proper that every one of us should be according as our Lord—to him be glory—revealed to us with the will of God the Father by the Holy Spirit; and remembering his word, that we should command you therewith, as a reminder and instruction, O brethren.

Statute 2. Said Yuhanes: O brethren, we know that we shall be examined about all that was given to us; and that therefore we should not accept the person of anyone who is with us. And if there should be one who is with him, who says what is not seemly, he shall be reproved because what he says is not good. And they caused Yuhanes to speak first. Said Yuhanes, that there are two separate places, one for life and one for death. Between these two places is separation: and the place of life is this, that thou shouldst love the Lord thy God and thy creator with all thy heart and praise him, because he saved thee from death. This is the first commandment; the second however is this, that thou shouldst love thy companion as thyself: in this is all the law and the prophets, O my beloved.

Statute 3. Said Mātēwos: All that thou dost not wish that they should do to thee, thou shalt not do to thy neighbour. This means, that that which thou

hatest for thyself, thou shalt not do to thy neighbour. And do thou, O Pētros my brother, teach them with this word.

Statute 4. Said Pētros: Thou shalt not kill life, and thou shalt not commit adultery, and thou shalt not corrupt young children. Thou shalt not steal, and thou shalt not be a soothsayer, and thou shalt not be a star-gazer, and thou shalt not be a magician. And thou shalt not cause abortion, nor after the child is born shalt thou kill it. And thou shalt not covet any of thy neighbour's goods, and thou shalt not hate any man, and thou shalt not be a false witness. And thou shalt not be a speaker of evil against any. And thou shalt not think about doing evil, and thou shalt not be of double heart and of double tongue; because he who is of double tongue is a deadly snare. And thy words shall not be vain, and thou shalt not be false. And thou shalt not be a hypocrite, nor a lover of great possessions, nor a defrauder, nor unfair, nor one of evil heart, nor proud. And thou shalt not devise evil against thy companion, and thou shalt not hate any man, but reprove him; and for some pray, and to others be merciful, and others love much more than thyself.

Statute 5. Said Endreyās: O my son, flee from all evil, and hate all evil; and thou shalt not be angry, because anger leads to murder; because anger is an evil demon. And thou shalt not be envious or irascible or a lover of fighting, because this depraves and causes to inherit evil.

Statute 6. Said Filepos: O my son, thou shalt not be lustful, because lust leads to adultery, and afterwards makes a man the ridicule and derision of all. Because lust is a seducing demon; so when the demon of anger unites with lust, it is perdition to him in whom it happens; and where there is an unclean spirit there is sin of the soul. If he finds a little (place) where he may enter, then he enlarges that place, and takes with him all the unclean spirits, and they enter into that soul, and he will not let them leave that man; and it is impossible for him to lift himself up at all to see the right. Make a limit at which to lay aside your anger, that ye may cool and delay anger after your anger; lest Satan cast you into a very wicked deed. Anger and lust are evil, and when they remain for much time, unless (men) cool their anger they will become demons; and when the demons get men into their power, they set fire to their souls, and when they have brought them to do sin and wrong, they deride them and rejoice over the ruin of their souls.

Statute 7. Said Seme'on: O my son, thou shalt not be a speaker of evil, nor of lofty look; because by this may be adultery.

Statute 8. Said Yā'eḳob: O my son, thou shalt not be one who interprets prodigies, or who is an augur; because all this guides to idolatry. Nor shalt thou be a wizard or a charmer, or a chooser of hours, or a chooser of days, or a star-gazer, or a magician, or of men who deal with omens; nor shalt thou desire to be acquainted with them; because all this is for thee idolatry.

Statute 9. Said Nātnāēl: O my son, thou shalt not be a liar, because lying tends to theft: nor shalt thou be a lover of gold, nor a lover of vainglory; because all this is sin, and leads to theft.

Statute 10. Said Yehudā: O my son, thou shalt not be a murmurer, because murmuring leads a man to cursing. Nor shalt thou be overbearing, or oppressive, or malicious; because in all this will be unbelief. Be gentle, because the gentle shall inherit the kingdom of the heavens. Be kind and merciful and peaceable, with a heart pure from all evil, without sin. And be good and humble, and keep thyself in trembling at the word which thou hast heard. And thou shalt not boast, nor put thyself with the great, but with men righteous and humble; and receive everything which happens to thee with thanksgiving to God; and know that nothing whatever happens except from God.

Statute 11. Said Tomās: O my son, him who spoke to thee the word of God which became to thee the cause of life, and gave to thee the signet-ring of honour, love as the apple of thine eye; and be mindful of him by day and night, and honour him as God most high. For the place where they remember the name of God, God is there; and visit those other holy ones every day, that thou mayest rest on their word: and he who approaches to the holy will become holy like them. And honour them as much as thou canst: both with thy toil and the work of thy hands sustain them: since God has made thee worthy to find from them sustenance spiritual and that of

the body, and eternal life, it is proper for thee to give them the perishable food of this world; because 'the labourer is worthy of his hire': 'thou shalt not muzzle the ox in the threshing-floor': 'who planteth a vine and eateth not of its fruit?'

Statute 12. Said Ḳēfās: O my son, thou shalt not cause division among men, but reconcile in peace those who quarrel. And decide with justice, and thou shalt not accept the person of a rich man in case of his being a sinner, because riches avail not with God. Nor shalt thou honour the great, nor intercede for him with a writing; but with thee all shall be equal in all things. Nor shalt thou be doubtful when thou prayest; but think (well) what thou desirest, and he will fulfil it to thee then. Nor shalt thou be one who thinkest when thou openest thy hand for that which thou wilt then gain, but when thou hast finished (receiving) draw it back to thee. If thou hast anything in thy hand, give it, and seek deliverance from thy sin. Nor shalt thou be doubtful when thou givest; and when thou prayest, thou shalt receive with gladness, and know who it is who will repay thee. Nor shalt thou repel him who begs of thee, but shalt share with the needy in everything. Nor shalt thou say about anything, my goods are for me alone. And if you have become sharers together in that which is incorruptible, how much rather then in the corruptible.

Statute 13. Said Bartalomēwos: I beseech you, O our brethren, while ye have good time and are indeed

able to do good to all, neglect not to give while ye have aught to give; because the day of God is near, and all things visible and secret will pass away, and God will come and his reward with him. Be doers of the law yourselves, and teachers of yourselves as God taught you. And keep that which was taught you, and you shall not add to it nor diminish from it. And said Pētros: O brethren, the Scriptures teach you concerning the rest of the words and the statutes, and we indeed speak that which was commanded us. And said all of them: Pētros shall speak.

Statute 14. Concerning the ordination of a Bishop. If it should be a district having few of the Faithful, and if not many people that they may form an assembly about the bishop, not even as many as twelve, they shall send a message to the Churches next to their district where there are many believers, that they may bring three believers, holy and chosen men of that district. And they shall try them carefully concerning that which befits them for the good work: if he is a man who has a good character among the people, without sin, and without anger, and a lover of the poor, and kind, not a drunkard, nor adulterer, nor lover of the greater share for himself, nor a railer, not unfair, nor the like of that. And it is good also that he be without wife, though if he have married one (wife) before he is ordained bishop he shall live with her. ⌜And he should be one who shares in good doctrine, and who can expound the Scriptures; and if he should be one who cannot expound the Scriptures, he should be humble and abound in love to all men.

That the bishop may be condemned in nothing whatever, nor let him be reproved in anything.

Said Yuhanes: If the bishop who is to be ordained knows how to keep himself and (has) the love of God, two presbyters who have been approved, shall be appointed to be with him. And they all said: Not two but three, because they are twenty and four presbyters, twelve on the right and twelve on the left. And said Yuhanes: Well it is that you have reminded me, O brethren: lo, they who are on the right take the cups from the Archangels and they offer to the Lord; and they who are on the left have authority over all the angels. And it is proper for the presbyters that they should be like old men who have passed the time of intercourse with wives, and they shall partake of the Mystery with the bishop, and help with him in everything whatsoever, and gather round him with love of their shepherd. And the presbyters who are on the right shall be careful to give assistance at the altar. Let them be worthy of the honour, and reject him who is worthy of rejection. And the presbyters who are on the left shall attend to all the people, that they may be quiet and not in commotion, and be controlled with all control and obey with all obedience.

Statute 15. Concerning the ordination of a Reader (anāguenestis). Said Yā'eḳob, that a reader shall be ordained after he has been first tried. He shall not be of many words, nor a drunkard, nor a scoffer. And he shall be of good character, and a lover of the good; one who is quick to go every day to the church, who remem-

bers there the judgment; and he shall be obedient, and one who reads well, and who knows the duty (*lit.* place) of him who reads, that he should do according to what he reads; and one who fills the ear of others with his word, ought he not to do it himself? Will it not be written against him as a sin before God?

Statute 16. Said Mātēwos: ⌜Deacons shall be ordained, as it is written: By the testimony of two and three every word shall be established. And they shall be tried concerning all the service, having the testimony of all the people, that they live with one wife, and have reared their children in purity, and such as are merciful and humble, and such as are not murmurers, and such as are not double-tongued, nor wrathful, because wrath depraves a wise man.⌟ ⌜And they shall not respect the person of the rich, nor act unjustly to the poor; nor drink much wine; and they shall work hard for the hidden Mystery and the beauty of the consolation.[1] And they shall bid those of the brethren who have somewhat to give to him who has nothing, and thus they shall also be sharers in giving. And they shall honour all with all honour and modesty and fear, and they shall keep themselves in all purity. And some of them they shall teach, and some of them they shall question, and some of them they shall reprove and some they shall console. As for the rejected, they shall also expel them at once, and they shall know that those who oppose, the revilers, the rejected, are those who are your adversaries.⌟

[1] This seems a misunderstanding of the Arabic.

Statute 17. Concerning the Widow. Said Kēfās: Three widows shall be ordained. Two of them shall devote themselves to prayer for all those who are in affliction; and sufficient daily sustenance shall be given. But one of them shall stay with the women who are suffering from illness, that she may further their recovery, and be watchful, and inform by sending word to the presbyters. And she shall not be a lover of gain, nor shall she be a drunkard, lest she leave off her work of watchfulness and praying in the night. And if one (of them) wishes to do a good work, let her do it according to the commandment, that she may comfort the heart of the sorrowful, because the goodness of God has been first made known (to her).

Statute 18. Concerning Deacons, that they should be doers of good works. Said Endreyās: Deacons shall be doers of good works by night and by day, with everyone in every place; and they shall not exalt themselves over the poor and needy, nor respect the person of the rich; and they shall look out for those who have nothing, and give to them of that which is left; and shall bid those who have somewhat to give alms to them, that they may do what our Lord said: I was hungry (and) ye fed me. For he who ministers well the ministry without fault shall inherit a place of rest.

Statute 19. Concerning the statute of the Lay people. Said Filepos: The lay people shall do the commandment which is told to them with cheerfulness; and they shall obey those who devote themselves to the altar; and

they shall all of them please God in that which is given to them and ordered them. And ye shall not learn enmity one with another because of that which is commanded you; but rather shall each one hasten (in his work), according as it has been given him from God; and he shall not hate nor cause a neighbour to be hated by an accusation. Even the angels do not overstep that which is defined for them.

Statute 20. Concerning the reminder that the Oblation is the Body of Christ, and that which comes after it. Said Endreyās: We have already ordered this which was said concerning the Oblation, that it is the Body of Christ and his precious Blood, and we declare (it) to you with certainty. And said Yuhānes: Have ye forgotten, O brethren, that on the day when our Lord offered up the bread and the wine he said: This is my Body and this is my Blood. For he did not command that they should treat those as common things. And said Mārtā concerning Māryām: See her laughing. And said Māryām: It was not because of that that I laughed, for our Lord said to us: It is good that the sick should be healed by the whole.

Statute 21. Said Ḳēfā: It is not fitting for women to raise their voice while they stand in the church, but rather to prostrate themselves with face toward the earth. Said Yā'eḳob: How can they order for women a ministry of the Mystery, but only this ministry that they should help the needy? Said Filepos: O brethren, concerning the charitable action which a man does, (in

doing it) he gathers for himself a good treasure in the kingdom of the heavens; for the good deed is reckoned to him by God, who continues for evermore. Said Pētros: O brethren, ye know that we indeed are not set over anyone with compulsion, but we give command from God. We beseech you to hear and keep the commandments, and add not to them nor diminish from them, in the name of our Lord Jesus Christ, to whom be honour and praise for ever and ever. Amēn.

Statute 22. Concerning the ordination of Bishops and the right order of the Oblation. The bishop shall be ordained as we have already spoken; one who has been chosen by all the people together, with the presbyters and deacons on the day of the sabbath. And all the bishops shall go with mutual consent and lay their hands upon him; and the presbyters standing by keep quiet, and all of them together in silence and praying in their hearts that the Holy Spirit may help them and descend upon him. And every one of the bishops shall pray, and all of them severally standing up shall lay their hands upon him who is ordained bishop, and they shall pray over him thus, saying: God, the Father of our Lord Jesus Christ, Father of mercies and Lord of all comforts, who dwelt with the lofty and (yet) sees the humble, and who knew all before it came to pass. Thou gavest an ordinance to the Church, by the word of thy grace; thou who foreordainedst originally a family of righteous men; from Abrehām thou ordainedst judges and priests; and thou didst not leave thy sanctuary without ministers; and ever since the creation

of the world thou hast desired to be glorified in the (place) which thou chosest. And now pour out from thee the might of the Holy Spirit, which thou gavest to thy beloved Son Jesus Christ, which thou grantest to us the holy Apostles, thy helpers in thy Church (working) with the plough of thy Cross and in the place of thy holiness—to thee be glory, and praise unceasingly to thy Name. Give, (thou) knower of the heart, and send the Holy Spirit upon thy servant whom thou hast chosen for the pontificate, that he may feed thy flock and minister as priest to thee without blame, serving thee by day and night, and supplicating to see thy face worthily; that he may offer thine Oblation in thy holy Church; in the Holy Spirit of the priesthood, having authority to forgive sin according to thy commandment, (and) to give the ordination of thy ordinance, and loose all bonds of iniquity, according to the authority which thou gavest to thine Apostles; and that he may please thee with gentleness and purity of heart, offering to thee a sweet savour, through thy Son Jesus Christ, through whom to thee be glory and might and honour, to the Father and the Son and the Holy Spirit in thy holy Church now and always and for ever and ever. Amēn.

And after the bishop has been ordained every one of them shall salute him with the mouth, kissing him who has become a bishop, and to whom this grace has been imparted. And the deacon shall bring to him the Oblation; and he then having laid his hand upon the Oblation with all the holy ones and the presbyters shall say, thus giving thanks: The Lord (be) with you all. And the people shall say: Perfectly with thy Spirit may he be.

And the bishop shall say: Lift up your hearts. And all the people shall say: We have (them) with the Lord our God. And the bishop shall say: Let us give thanks to the Lord. And the people shall say: Right, it is meet, and just.

And then the bishop shall say the (words) of the Oblation as follows: We give thanks to thee, Lord, through thy beloved Son Jesus Christ, whom in the last days thou sentest to us, thy Son, a saviour and redeemer, the messenger of thy counsel. This is the Word who is from thee, by whom thou, being willing, madest all things; and thou sentest thy Son from heaven into the womb of the Virgin, he who became flesh and was borne within her. And thy Son was manifested by the Holy Spirit, having been born of a Virgin, that he might fulfil thy will and make a people for thee. Spreading out his hands for suffering, that he might release the sufferers, who trust on thee. He who was delivered up of his own will to suffering, that he might abolish death and burst the bonds of Satan and trample on Sīola, and lead forth the holy ones; (that) he might establish the covenant and make known his resurrection. On that night in which he was betrayed, he took bread, he gave thanks and said to them: Take and eat. This is my Body which for your sake is broken for the remission of sin. And likewise the cup, having given thanks he said: This is my Blood which for your sake is shed: take and drink of it: and when ye do this, make a memorial of me. Remembering therefore thy death and thy resurrection, we offer to thee this bread and this cup, giving thanks to thee because thou hast made us worthy

to stand before thee and minister as priests to thee. We pray to thee, Lord, and we beseech thee to send thy Holy Spirit upon this Oblation of the Church, that in joining (them) together thou mayest grant to them—to all of them —to them who take of it, that it may be to them for holiness, and for filling (them) with the Holy Spirit, and for strengthening of faith in truth, that thee they may glorify and praise through thy Son our Saviour Jesus Christ, through whom to thee be glory and might in the holy Church now and always and for ever and ever. Amēn.

Concerning the Oblation (of oil). Oil he shall offer according as the Oblation of bread and wine, giving thanks as in that ordinance. Whenever he does not speak the same words he shall give thanks according to the various meaning of each one, but also with the other words, saying thus: Having sanctified oil, thou shalt grant to all who are anointed or receive it that with which thou anointedst priests and prophets; and in like manner strengthen those and all who taste, and sanctify them who receive it.

And the people shall say: As it was, is and shall be to generation of generation and to age of age.[1] Amēn.

The bishop shall say: And again we beseech thee, Almighty God, the Father of the Lord and our Saviour Jesus Christ, to grant us to receive with blessing this holy Mystery; and that he may not condemn any of us, but cause worthiness in all them who take the reception of the holy Mystery, the Body and the Blood of Christ, Almighty Lord, our God.

[1] This is usually rendered 'for ever and ever.'

The deacon shall say: Pray ye. And the bishop shall say: God, almighty, grant to us the reception of thy holy Mystery as our strengthening; nor condemn any amongst us, but bless all through Christ, through whom to thee with him and with the Holy Spirit be glory and might now and always and for ever and ever. Amēn.

The deacon shall say: As ye stand, bow down your heads.

The bishop shall say: Eternal God, knower of that which is secret and that which is open, to thee thy people bowed down their heads, and to thee they bent the hardness of heart and flesh, look from thy worthy dwelling-place, bless them both men and women, incline thine ear to them and hear their prayer, and strengthen (them) with the might of thy right hand, and protect (them) from evil sickness, be their guardian for both body and soul, increase to them and to us also thy faith and thy fear, through thine only Son, through whom to thee with him and with the Holy Spirit be glory and might now and always and for ever and ever. Amēn.

And the deacon shall say: Let us attend. And the bishop shall say: Holiness to holy ones. And the people shall say: One holy Father, one holy Son, one is the Holy Spirit. The bishop shall say: The Lord (be) with you all. And the people shall say: With thy spirit. And then they shall lift up their hands for glorifying; and the people shall come in for the salvation of their souls, in order that their sin may be remitted.

The prayer after that they have communicated: God, almighty, the Father of the Lord and our Saviour Jesus Christ, we give thee thanks, because thou hast imparted

to us the reception of the holy Mystery: let it not be for guilt or condemnation, but for the renewal of soul and body and spirit through, etc.[1] And the people shall say: Amēn.

And the presbyter shall say (the prayer of) laying on of hand after they have received. Eternal God, almighty, the Father of the Lord and our Saviour Jesus Christ, bless thy servants and thy handmaids, protect and help and prosper (them) by the power of thine Archangel. Keep and confirm in them thy fear by thy greatness; provide that they shall both think what is thine and believe what is thine and will what is thine; grant to them peace without sin and anger through, etc.

The people shall say: Amēn.

And the bishop shall say: The Lord (be) with you all.

And the people shall say: With thy spirit.

And the deacon shall say: Go forth in peace. And after (that) the Ḳeddāsē[2] is finished.

Statute 23. Concerning the ordination of Presbyters. If the bishop desires to ordain a presbyter, he shall lay his hand upon his head; and all the presbyters shall touch him and shall pray over him. In the form which we said before he shall pray, saying: My God, the Father of our Lord and our Saviour Jesus Christ, look down upon this thy servant, and impart to him the spirit

[1] 'Through, etc.' means 'through thine only Son, through whom to thee with him and with the Holy Spirit be glory and might, now and always and for ever and ever. Amēn.'

[2] The holy communion service.

of grace and the gift of holiness, that he may be able to direct thy people with pure heart: as thou lookedst upon thy chosen people and commandedst Moses to choose presbyters whom thou filledst with the Holy Spirit which thou grantedst to thy servant and minister Moses, so now, Lord, give to this thy servant the grace which fails not, preserving to us the spirit of thy favour, and vouchsafe to us, whilst thou fillest us with thy worship in our heart, to glorify thee, through thy Son Jesus Christ, through whom to thee (be) glory and power, to the Father and the Son and the Holy Spirit in the holy Church now, etc.[1]

And all the people shall say: Amēn and Amēn. He is worthy of it.

Statute 24. Concerning the ordination of Deacons. And if the bishop desires to ordain a deacon, he shall choose (him) as we have already said; and the bishop alone shall lay his hand upon his head. Why do we say that the bishop alone is he who lays his hand upon him? For a sign it is of this thing, that he was not ordained for priesthood, but only for the service of the bishop, that he may perform the commandment with which he was commanded by him. And he was not ordained to be the teacher of all those who are in Orders, but to be one who will think of what is proper (to be done) and will inform the bishop. And he was not ordained to acquire the great Spirit of which the presbyters partake, but to occupy himself with that which is

[1] 'Now, etc.' means 'now and always and for ever and ever.

proper, that the bishop may trust him, and that he may acquaint the bishop with that which is fitting (for him to know). The bishop is he alone who shall lay his hand upon him; whereas for the presbyters indeed,[1] the bishop and all the presbyters take part with him, and they shall lay their hands upon him, for it is one (and the same) Spirit which descends upon him (and them). And the presbyter alone shall not do it; nor have the ordained clergy power to ordain: and because of this the reader also and the subdeacon shall not be ordained by the presbyter alone, but the bishop alone shall ordain and lay his hand upon him.

The prayer of the ordination of deacons: God, who hast created all, and by thy word hast set (it) in order, the Father of our Lord and our Saviour Jesus Christ, whom thou sentest that he might minister according to thy will, and reveal to us thy secret counsel; grant spirit and grace and diligence unto this thy servant whom thou hast chosen to be a deacon in our Church, and to offer in thy holy of holies[2] that which is offered to thee by thine ordained Chief Priests to the glory of thy name; thus without blame in pure life having served the degrees of ordination he may obtain the exalted priesthood and thy honour, and glorify thee, through thy Son Jesus Christ our Lord, through whom to thee with him (be) glory and might and power and praise with the Holy Spirit now, etc.

Statute 25. Concerning those who confessed and were condemned for the name of our Lord Jesus Christ. If

[1] Ludolf's print ends here.

[2] *Lit.* 'holy holiness.'

the confessor has been in the place of punishment, in chains for the name of Christ, they shall not lay hand on him for a ministering, for that is the honour of a deacon: but (as for) the honour of the presbyterate, though he hath the honour of the presbyterate by that which he confessed, (yet) the bishop shall ordain him, having laid his hand upon him.[1] And if the confessor was one who came not before the judges, and if he was not punished with chains, nor was shut up in prison, nor suffered any affliction, but withal was only derided for the name of his Lord, and was not condemned to the least punishment, yet he professed all the work of the priesthood which is meet for him, they shall lay hand on him and make him a deacon. And the bishop shall give thanks as we have already said. And it is necessary that he should mention the things which we have already said, that he should recite clearly and carefully, and give thanks to God according as it is proper for each to pray. And if there was one who could pray with devotion or use (make) a grand and elevated prayer, and he himself being good; and if he prayed and speaks praise with moderation, no one shall be prevented from praying, who is truly right (in his faith).

Statute 26. Concerning the ordination of Widows. If a widow is ordained she shall not be sealed, but be made by the name. And if it was one whose husband died a long time, she shall be ordained. And if it was one whose husband had lately died, she shall not be trusted.

[1] The passage is probably corrupt; *a*, *b*, and *c* read 'holiness' for 'presbyterate,' but in *a* the word is marked.

But even if she is aged, she shall be tried many days, because lust will contend with those who are ordained to a place.[1] And the widow shall be ordained by word only, and she shall (then) be joined to the rest of the widows; and they shall not lay hand upon her, because she does not offer the sacrifice, nor has she a (sacred) ministry. For the sealing is for the priests because of their ministry, but (the duty) of widows is about prayer, which is the duty of all.

Statute 27. Concerning the Reader and the Virgins and the Subdeacons, and concerning the grace of healing. To the reader who is ordained the bishop shall deliver the Scripture, and shall not lay hand upon him. As for the virgin also, he shall not lay hand on a virgin; but it is with her heart alone that she became a virgin. As for the subdeacons, he shall not lay hand upon a subdeacon, but he shall make (mention) over them of the name that they may minister to the deacons. As for the grace of healing, if some one says, 'I have acquired the grace of healing and prophecy,' they shall not lay hand upon him until his deed make evident that he is trustworthy.

Statute 28. Concerning new persons who wish to be baptised, and concerning the occupations which they ought to leave off. New persons who are to be baptised in order that they may hear the word, shall be brought to the teachers before all the people come in; and they

[1] This seems a misunderstanding of the Arabic version

shall ask them for what reason they sought the Faith. And they who brought them shall be witness for them as to whether they are able to hear (the word). And they shall examine them concerning their life as to what they are; if they have a wife; or a woman, if she has a husband: or if he was a slave, if his master allowed him to hear; and if his master was not witness for him, he shall go away: and if his master was an idolater, they shall hear from him and they shall know if it was with permission of his master, that there be not scandal. And if he was a man who had a wife, or a woman who had a husband, they shall know if the man lives with his wife, and the wife with her husband. And if it was a man who did not live with a wife, he shall be instructed not to be a fornicator, but to marry according to law or to remain so (as to obey the law). And if it was a man who had a devil, then he shall not hear the word of instruction. Concerning the occupations and the crafts beside the occupations of those whom they bring to exhortation. And if there was a pander, he shall be rejected. And if there was one who makes an image or who divines, they shall teach him that he should not make an image; and if he will not give up the image he shall be rejected. And if it was one who caused to go to the Circus, let him leave off or be rejected. And if it was one who teaches children the work of this world, then it is good if he leave off; yet if there is no other occupation by which he may live, he shall be excused. And let him who causes to go to idolatrous sacrifices leave off or be rejected. And if there is one who hunts or teaches hunting, or who teaches fighting, or war, or

a driver of horses, let him leave off or be rejected. And if it was a priest of the gods or a guardian of the gods, let him leave off or be rejected. A soldier of the prince they shall not receive, and if indeed they received him, if he was commanded to kill he shall not do (it); and if he does not leave off he shall be rejected.

Statute 29. Concerning other persons. Either he who is a soldier among the believers and among the instructed, or a star-gazer or magician and the like, and a magistrate with the sword or chief of præfects, and he who is clad in red, let him leave off or be rejected. And a catechumen or believer, if they wish to be a soldier, shall be rejected, because it is far from God. An adulteress, or a man without pity, or a man who does that which is not proper to be mentioned, shall be rejected, because they are alien and unclean, and it is not fitting to bring them to be ranked in the congregation of the Faithful. And if it was a star-gazer and a diviner by the sun, or soothsayer, or interpreter of dreams, or seducer of the people, or who puts on clothes for lascivious ornament or a maker of potions, let him leave off or be rejected.

Statute 30. Concerning Concubines. If there is anything which we have omitted, decide as is proper. A man shall give up his concubine, and if she was a servant of the man and if she has brought up her children, and if she did not come near another man beside him, they shall receive her, but if she had been near another man, she shall be rejected. And a man who has a concubine

let him desist or marry according to law; and if he is not willing to desist let him be rejected. And if there is aught that we have omitted, decide as is proper, because we all have the Spirit of God.

Statute 31. Concerning the time during which they shall hear instruction after (they have left off their) occupations. The catechumens shall remain three years hearing the word of instruction: yet if he was a good scholar and one who knows good conduct, no length of time need be required of him (to hear), but the conduct alone shall decide for him.

Statute 32. Concerning the prayer of him who hears instruction and his kiss. When the teacher has finished the admonition the catechumens shall pray alone, apart from the believers. And the women shall stand in their place in the church; and the women believers shall pray alone and the women catechumens. And if the prayer is finished, the catechumens shall not kiss one another with the believers, because their kiss is not yet pure. And the believers shall kiss one another; man shall kiss man and woman shall kiss woman, and males shall not kiss females. And all the women shall have their heads veiled with a pallium or with a mantle, and not with sindon only, because this is not what is allowed to them.

Statute 33. Concerning the laying hand upon the catechumen. And after the prayer, when the teacher has laid his hand upon the catechumen he shall pray, and dismiss them. And if it was one belonging to the

church who teaches, or a layman, he shall do likewise. And if a catechumen was arrested for the name of our Lord Jesus Christ, he shall not be doubtful about the testimony (which he gives); because if they overpower and injure him and kill him before he receives baptism for the forgiveness of his sin, he shall be justified; because he was baptised in his own blood.

Statute 34. Concerning him who is baptised. When one has been chosen or who is ready for baptism they shall examine their life; if they lived in the fear of God before they are baptised, if they honoured the widow, or if they visited the sick, or if they did all good, and if there is witness in their favour from those who bring them; and if they have done thus they shall hear the Gospel from the time[1] that they were set apart, and they shall lay hand upon them and every day instruct them. And when the day draws near on which they shall be baptised, the bishop binds every one of them by oath, that he may know if they are pure. And if one was found who was not pure, they shall put him aside by himself; for he has not hearkened to the word of instruction with faith; because it is not proper to baptise (*lit.* do to) an utter alien. And they shall instruct those who shall be baptised that they should wash and be exorcised on the fifth day of the week (sabbath); and if there was a menstruous woman among them, she shall be put aside, that she may be baptised on another day. And those who desire to be baptised shall fast on Friday, and the bishop shall

[1] Reading the variant of *b c*.

assemble all those who shall be baptised on Saturday into one place, and shall command all of them (to make) prayer and prostration; and when he has laid his hand upon them, let him exorcise the unclean spirit that he may flee away from them and not enter into them again. And when he has finished his exorcising, he shall breathe upon them, and they shall read to them the Scriptures, and exhort them. And they who shall be baptised shall not bring with them any ornament of gold, nor ring nor gem of any kind; but every one of them shall give thanks, and it is fitting for them whom it beseems to bring their Oblations also at the time.

Statute 35. Concerning the order of Baptism, and the profession of the Faith, and the confession of sin at baptism and the Oblation; and concerning the milk and honey. At the time of cock-crow they shall first pray over the water. And it shall be either such as flows into the tank of baptism or is caused to flow down upon it. And it shall be thus unless there is a scarcity of water; but if there is a scarcity they shall carry water to the tank, having drawn (it from a well). And they shall put off their garments and be baptised naked. And they shall baptise the little children first; and if they can speak for themselves, let them speak. But if they cannot, their parents shall answer the word instead of them, or one of their relatives. And afterwards they shall baptise the grown-up men. And afterwards all the women shall loose their hair; and they shall be forbidden to wear their ornaments and their gold, when they are baptised, and none of them shall go

down having anything alien with them into the water. And whenever they baptise, the bishop shall give thanks over the oil which is in a vessel, and it is named mystic oil; and he shall take other oil and exorcise Satan in it, and it is named oil which has been exorcised from every unclean spirit. And there shall be a deacon who will carry the oil in which (Satan) was exorcised,[1] and he shall stand on the left of the presbyter; and another deacon shall take the mystic oil, and shall stand on his right. And let the presbyter, having taken every one of those who shall be baptised, bid them renounce and say: I renounce thee, Satan, and all thine angels and all thine unclean works. And when he has professed this, he shall anoint him with the oil which he made pure from all evil, saying: All unclean spirits shall depart from him. Thus he shall deliver to the bishop him who shall be baptised, naked, or to the presbyter—to him who stands at the water of baptism. Let the deacon go down with him to the water, and he shall say and instruct him: I believe in one God, the Father almighty, and in his only Son, our Lord and our Saviour Jesus Christ, and the Holy Spirit, giver of life to all creation, the Trinity equal in Godhead, one Lord, and one Kingdom and one Faith and one Baptism, in the holy Church Catholic, and life eternal. Amēn. And he who shall be baptised shall also say again thus: Yea, I believe. And thus he shall baptise him and lay his hand upon him, and upon him who answers for him. And he shall dip him three times; and he who is baptised shall make declaration every

[1] Reading the variant of *b c d e*.

single time that he is dipped, and afterwards he shall say to him again: Dost thou believe in the name of our Lord Jesus Christ, the only Son of God the Father, that he became man, in an incomprehensible miracle by the Holy Spirit and by our lady Māryām, the virgin, without seed of man, and he was crucified in the time of Pilātos Pantēnāwi: and he died by his own will for our salvation, and rose from the dead on the third day, and released the captives, and ascended into the heavens, and sat down at the right hand of the Father, and he shall come to judge the living and the dead at his appearing and his kingdom: and dost thou believe in the Holy Spirit, the good and the sanctifier, and in the holy Church: and dost thou believe the resurrection of the body which shall happen to all men, and the kingdom of the heavens, and eternal judgment. And he who is baptised shall answer concerning all this, saying: Yea, I believe in this. And then when he has come up from the water the presbyter shall anoint him with the mystic oil, saying: I anoint thee with holy oil. And afterwards they shall put on their garments. And afterwards they shall enter the church, and the bishop shall lay his hand upon them and pray and say: God, who hast made these worthy of the washing of new birth, and of the forgiveness of sin, make them worthy to be filled with the Holy Spirit; and speed forth and send upon them the grace of the Holy Spirit, that they may serve thy will. Glory to the Father and the Son and the Holy Spirit in the holy Church henceforth unto age of age. And afterwards the presbyter, having poured into his hand the mystic oil, shall pour on the head of them all, saying: I anoint

thee with holy oil in the name of God the Father almighty and in Christ Jesus his only Son and the Holy Spirit. And having sealed all in their forehead, he shall kiss them, and say: The Lord (be) with you all. And he who was signed shall answer again, and say: With thy spirit. And after this, when everything has been finished, let them pray with all the people: and they shall not before pray with the full (*lit.* elder) Christians, but only after they have done the thing which we say. And after they have finished praying they shall give the salutation one to another with their mouths. And the deacons shall bring the Oblation to the bishop, and he shall give thanks over the bread and the cup; and the bread that it may become the Body of our Lord Christ, and the cup, the wine mixed, that it may become the Blood of our Lord Christ, this which was shed for us and for all of us indeed who believe in him. And the milk and honey (shall be) mingled together, and he shall make them drink of them, because of the fulfilment of the promise which he promised to our fathers, saying: I will give to you the land which floweth with milk and honey: this is the Body of our Lord Christ which he gave to us who believe in him, like food of young children, who were begotten of him, those who believe in him, that he may make every bitter heart sweet by the sweetness of his word. All this the bishop shall go through to those who are baptised. And the water also of the Oblation he shall show in[1] the bread like the inward part of man, who[1] is soul as well as body. And

[1] 'In' and 'who' are the readings of *b* and *c* respectively.

all this explanation is what the bishop shall give to all who are baptised. And the bishop therefore having broken the bread of life, shall give a piece of it to each one and say: This is heavenly bread, the Body of our Lord Christ. And he who receives shall answer and say: Amēn. And if there are not sufficient presbyters the deacons shall take the cups and stand in order; the first he who has the honey, and the second he who has the milk: and he who administers shall say: God, the Father almighty: and the third he who has the wine. He who administers shall say: This is the Blood of our Lord Jesus Christ. And he who receives shall say: Amēn and Amēn. And when he receives the Body he shall say: Amēn; and at the Blood he shall say: Amēn and Amēn: a trinity this is therefore that it shall be. And each one (of them) shall be careful to do good works which please God, living in the right way and united to the Church, performing this instruction, and progressing in the service of God. This we have taught you to be said openly concerning Baptism and the ordinance of the Oblation; and behold, we have finished the instruction which we give to you concerning the resurrection of the body, and the rest as it was written. And if there is anything else which is right to be told, then the bishop shall tell it and give it to those who are communicated. And they shall accept (it), and none shall know it except the believers, but only after they have communicated. And they shall first receive this holy blessing,[1] which Yuhanes speaks of that there was

[1] Corrupt reading of the unpointed Arabic, which really reads 'ticket,' referring to Revelation ii. 17.

written upon it a new name (which) no one knows except him who receives the blessing.[1] And on the sabbath and on the first day of the week if it be possible the bishop himself with his own hand shall deliver to all the people while the deacons break the bread. And the presbyters also shall break the delivered bread. And whenever the deacon approaches the presbyter, he shall hold out his robe, and the presbyter himself shall take (the bread) and deliver to the people with his hand. And on other days they shall give (it) according to the commandment of the bishop.

Statute 36. Concerning Widows and Virgins, and at what time the bishop should fast. And they shall do as we have often said. The widows and virgins shall fast, and pray in the church. And the presbyters and the deacons shall fast at any time they will. And likewise shall the people fast. And the bishop ought not to fast, except at the time when all the people fast; because if they bring that which is proper to bring into the church, and no (one) can be refused; and (the man) having broken his own bread, he shall taste and eat with the other believers who are with him; and they shall receive from the hand of the bishop a piece of delivered bread before they partake. It is Eulogia (awlogiyā)—everyone shall receive the bread which has been offered. For this is bread of blessing, and not the Oblation as the Body of our Lord Christ.

Statute 37. Concerning the time at which it is seemly

[1] See note on p. 30.

to eat. It is not proper for the catechumens to eat with the believers. Before any taste and drink anything whatsoever, it is proper for them to take the cup and give thanks over it, and (then) drink and eat, for (then) they are pure. To the catechumens let them give the bread of blessing and the cup. The commandment concerning the impropriety of the catechumens eating with the believers, and of the catechumens sitting down with the believers at the table of the Lord. And it is right for him who eats to remember him who invited him and gave him all the food, every time that he eats; for this cause he asked them to come into his house: for this cause it is seemly that they should eat with caution (*lit.* fear) and moderation what is sufficient and not be drunken. And they shall eat and drink with regularity and not drink until they are drunken; that men may not deride them; and that he who invited them be not pained because of their folly. But rather shall they pray that the holy ones may enter the house. For he said: Ye are the salt of the earth. Behold, he gave to you the last of them all with him, that ye might take from him your portions: but eat with moderation and drink with moderation, that there may be some left; and that that which is left from you may be sent by him who invited you to whom he will; and he shall say that this meat and this drink are the leavings of the holy ones. And they shall rejoice at your going to them; and they shall eat what ye leave, and he shall say this meat is the leavings of the holy ones. And they shall rejoice at your coming as they eat: and further, those who are invited shall eat without conversing, but when the bishop

allows, they shall speak, and ask what is suitable, and they shall answer. And when (one) has finished saying all the things which are suitable which he wished to ask, then again they shall be silent with modesty, until the bishop again asks them at the supper. If the believers shall be without the bishop at the supper, either from the presbyter or the deacon they shall take the Eulogia with the hand. And likewise the catechumens shall receive a piece of the mystic bread. And if there are any laity among them, they shall eat in silence: and the laity are not allowed to make the Eulogia. And having given thanks, every one shall eat in the name of the Lord and drink with moderation, having called upon the name of God. Because thus is it due to God, that we should be zealots among the peoples, all of us equal and quiet and pure and without fault. For God the Father rejoices in his work, and we indeed (are) his work, if we are pure.

Concerning the gift to the sick. The deacon in time of adversity shall give the sealing to the sick with diligence. If there is no presbyter to give that which was distributed, as much as ought to be received, (the deacon) shall give thanks and shall take count there of them who take (it) away, that they minister with care and give the Eulogia. If there is any who takes it away, let them bear it to widows and the sick.

Concerning the bringing in of lamps at the supper of the congregation. When the evening has come, the bishop being there, the deacon shall bring in a lamp, and standing in the midst of all the Faithful, being about to give thanks, the bishop shall first give the salutation,

thus saying: The Lord (be) with you all. And the people also shall say: With thy spirit. And the bishop shall say: Let us give thanks to the Lord. And the people shall say: Right and just, both greatness and exaltation with glory are due to him. And they shall not say: Lift up your hearts, because that shall be said at the time of the Oblation. And he prays thus, saying: We give thee thanks, God, through thy Son Jesus Christ our Lord, because thou hast enlightened us by revealing the incorruptible light, we having therefore finished the length of a day and having come to the beginning of the night, and having been satiated with the light of the day which thou hast created for our satisfaction, and now since we have not been deficient of the light of the evening by thy grace, we sanctify thee and we glorify thee through thine only Son our Lord Jesus Christ, through whom to thee with him (be) glory and might and honour with the Holy Spirit now, etc. And they shall all say: Amēn. And having risen up therefore after supper, the children and virgins having prayed, they shall say the psalms: and afterwards the deacon, holding the mingled cup of the Presfora, shall say the psalm from that in which (is) written Hālē luyā, [and] after that the presbyter has commanded: 'And likewise from those psalms.' And afterwards the bishop having offered the cup, as is proper for the cup, he shall say the psalm Hālē luyā; and all of them as he recites the psalms shall say Hālē luyā, which is to say: We praise him who is God most high: glorified and praised is he who founded all the world with one word. And likewise, the psalm having been

completed, he shall give thanks over the cup, and shall give of the fragments to all the Faithful. And as they are eating their supper the believers shall take a little bread from the hand of the bishop before they partake of their own bread, for it is Eulogia and not Eucharist as of our Lord.

Statute 38. And when the bishop speaks let every one be silent. And if the bishop is not present they shall receive the bread of blessing from the presbyter or from the deacon. And when the bishop speaks let all be silent, nor shall one answer another a word, for the bishop shall ask them. And if (not) the bishop but only the Faithful are present at the meal, they shall take the Eulogia from the hand of the presbyter if he is there, and if the presbyter is not there, they shall take from the hand of the deacon; and the catechumens also shall take their portion of the mystic bread. And if there are laymen only they shall eat quietly: and for the laymen it is not proper that they should make the Eulogia.

Statute 39. Concerning the meal of the widows. And if there is anyone who desires at any time to invite the widows and those who are aged, he shall satisfy them (with food) and send them away before it shall be evening. And if it is not possible because of the clergy who have been invited, he shall give to them food and wine, and having given then send them away immediately, and each of them shall do as they wish (with it) in their houses.

Statute 40. Concerning the ordinance of the gift which is of the Apostles, according to the orthodox statement (*lit.* word). We have written concerning graces so far as God our Lord has granted to us of his own counsel. Formerly he gave grace (*lit.* it) to man, while bringing near to him that which had gone astray in type; and now (he gave) the beloved Son who is in all the holy ones. Having come to the source of the proper tradition in the churches, we have attained that (men) should learn well what has been (received) until now; they handed them on and kept them as our ordinances: yet, though they knew that they were quite firm concerning that which had been found for them, now unawares they slipped away. And those indeed who knew not, (to them) the Holy Spirit is giving the perfection of grace. For them who believe rightly as they know, how seemly it is that they should hand on and keep those things which are established in the Church. Concerning the ordinance of baptism. Those who shall be baptised shall do thus (*lit.* thus it is).[1] They shall come into the baptistery, and they shall give their names. And then first they shall examine their lives as to whether they are fit for baptism, and if they read the Scriptures, and also if they have learnt the psalm. And likewise there shall be sponsors for him who shall be baptised, and thus he who is sponsor shall know that he shall give account at the day of judgment for it. And they shall cause therefore[2] the prayer to follow after the examination, saying thus: [The prayer con-

[1] Or 'Those, etc., shall come as it were into the baptistery.'

[2] Reading the variant of *b c d e*.

cerning those who gave their names] Lover of man and merciful author of blessing, merciful and whose habit is goodness, and the fountain of all blessing, thou who madest that which was not into that which was, with each one[1] which was made thou gavest size and place: thou art able—remove it and take it away. Now, Lord, take away and remove this thy servant from wickedness into goodness. Grant that he may inherit the blessed[2] sonship which is in the heavens, that he may then no longer be one born of flesh, but may abide truly in thine obedience: through thy only Son our Lord Jesus Christ, through whom to thee with him and with the Holy Spirit (be) glory and might now, etc.

The prayer for those who gave their names. And again we beseech God the almighty, the Father of the Lord and our Saviour Jesus Christ, for those who gave their names, that he may open the ear of their heart and enlighten the eyes of their mind, and give to them the light of knowledge, he who has authority over mercy, the Lord our God.

And the deacon shall say: Pray ye for those who gave their names.

And the bishop shall say: God the almighty, thou who calledst thy servants, who gave their names, from darkness into light, and from ignorance into the knowledge of the truth: blot out all the vestige of error from their thought; place thy law and thy commandment within their heart: and give to them knowledge which is seemly, impart to them, both men and women, the

[1] Reading the variant of *d e*.

[2] *Lit.* 'as a blessing.'

washing of regeneration for the forgiveness of sin; make them the temple of the Holy Spirit, through our Lord Christ, through whom to thee with him and with the Holy Spirit (be) glory and might now, etc.

The prayer of consecration for those who bring the bread and water or oil to be blessed in the holy forty (days), after the examination of those who are to be baptised. God, my Lord Jesus Christ, lover of man, who alone hast made oblation.[1] And thou knowest and to them indeed who are able thou speakest the greatness of the honour of the Father and of thy creation. Thou, the Mediator, the Chief Priest for every soul, and the healing for those who are suffering. Thou whose name is sanctified by the holy ones, may the power which enlightens thy name lighten upon the oil and water and bread, and make them to become safety and healing and purification for those who offered in faith, for thy name is restoration to us, and redemption, revelation, and sanctification. And to thee be glory and to thy holy Father now, etc.

And he who comes to baptism shall learn the commandment as he receives (baptism): how seemly it is that he live carefully, as he to whom will be imparted the holy atonement of grace by eating. At early morning the bread and water shall be blessed, and he shall be anointed with the oil, until (the time) when shall be imparted that holy grace of baptism. When therefore he will come to baptism, he who will baptise him shall take him, and having turned him then to the west, with

[1] Reading the variant of *b c d e*.

his right hand or both his hands outstretched, and his face opposite towards the east without fear—and if he was a full-grown man he shall speak: but for the children who cannot speak, and if it was a weak person, the believing father and believing mother shall speak, or relatives likewise (being) believing men and believing women. And he shall anathematise, being naked, in the water without fear, saying thus:

[The first prayer for baptism, over the water] God, my Lord almighty, who madest heaven and earth and sea and all that is in them, who madest man in thine own form and likeness, who mingledst and unitedst the immortal with the mortal, who madest living man a combination of the two, and gavest to that which was made body a soul also, which thou causest to dwell within: stir this water and fill it up with thy Holy Spirit, that it may become water and Spirit for regeneration to those who are to be baptised: work a holy work and make them to become sons and daughters of thy holy name: wash them with water, and instruct them by the Holy Spirit, through the coming of our Lord Christ thy Son, through whom to thee with him be glory and might now and always and with the Holy Spirit for ever and ever. Amēn.

The prayer of the consecration of the water. Eternal God, who knowest what is secret, we pray and beseech thee, send thy Holy Spirit and his power upon this water and change it and sanctify it and bless it and set it against all that opposes, cause it to be against all divination and potions, both those which are drunk, and those which are sprinkled, or (used) in any other way; cause it to be for

healing and for life to him who shall receive of it in faith, and in the glory of thy only beloved Son, for to thee is glory and might with the Holy Spirit now, etc.

The prayer for the holy waters of the Yurdānos, which are mingled with sweet scent. As the priest stands towards the east with the proper vestment, and while the clergy stand in their several orders of sequence, he shall say, having first finished the ordinary form of prayer: God, my Lord almighty, thou madest heaven and earth and sea and all that is in them; and thou madest man in thy form and in thy likeness; and thou placedst him in the garden, that he might live an immortal life; but he, having fallen into error by Satan, the enemy of our kind, became the cause of death upon us all: yet thy goodness did not therefore desert us, but thou sentest thine only Son our Lord Jesus Christ into the world, and not to judge the world, but to save the world by him. He therefore having come, changed our birth into the new (birth) which is by this water and Spirit of regeneration. And for this cause I call upon thee, my Lord, maker of all, who mingledst and unitedst mortal with immortal, having made living man a combination of the two, giving movement to the created body, and soul which thou causedst to dwell (in it): stir this water and fill it up with that which is of the Holy Spirit, that it may become water and also Spirit of regeneration to those who shall be baptised in it. Cause, my Lord, that they may become little sons and daughters of the holy name; and purify them and wash them with water and instruct them with the Holy Spirit, through the coming of our Lord Christ with the Holy Spirit. May it be to all who shall be

baptised in it a washing of regeneration for cleansing from all sin. And prepare those whom the Holy Spirit chose, to come upon them; that (clothed) with incorruptible vesture they may rise at the resurrection of the dead; and may every evil spirit be removed from them, having been expelled according to thy holy infallible promise of our Lord Jesus Christ,[1] through whom to thee with him and with the Holy Spirit (be) glory and might and greatness from before the age now and always and to generation of infinite generation, and to age of age. Amēn.

And then the priest shall go down into the water of the Yurdānos, taking hold of the head of him who shall be baptised, and saying to him: I baptise thee in the name of the Father and the Son and the Holy Spirit, and at each of the names of the Holy Trinity, he who is baptised also saying Amēn. And then having come up from the water, they who promise for him shall receive him, and he who was baptised shall find then a clean linen cloth, that with it the water may be wiped off, and that he may be kept with great care. And if he who shall be baptised is weak, he shall stand up naked in the early morning as soon as one can see, and thus he who baptises shall pour water upon his head, saying: I baptise thee in the name of the Father and the Son and the Holy Spirit, and at each name of the Holy Trinity he pours forth once, and not afterwards as to all.[2] And after they have clothed him with the baptismal (robe), the Chief Priest shall make prayer for the men, and if not, the priest

[1] Reading the variant of *b c d e*.

[2] Reading the variant of *b*.

before the unction with the chrism of him who was thus sanctified.

The prayer of the holy oil of chrism with which the catechumens (*lit.* new ones) are anointed, and for full Christians who are sick.[1] God, my Lord almighty, the Father of our Lord and our Saviour Jesus Christ, stretch out thy hand invisible upon the fruit of this olive with which thou anointedst the Priests and Prophets; and thou hast given power to it with thine own hand, that for those who shall be anointed therewith, it may be for healing and safety and benefit in all diseases and sicknesses, and for extermination of every Satanic adversary; make an unction by thine own grace, really for them to whom it is given, the Holy Spirit, through the name and through the power of our Lord Jesus Christ, through whom to thee with him and with the Holy Spirit (be) glory and might now, etc. And breathe on his face thrice.

The prayer of the holy oil for anointing him who is to be baptised. God, my Lord almighty, God of hosts (*lit.* powers), we call upon thy great name and powerful in all things and the Holy Spirit and thy universal name. We pray thee and we beseech thee to send upon this oil spirit and power, and cause it to become a breastplate of the faith against all work of Satan, and make (it) for the perfection of all piety and knowledge, through, etc.

The prayer of the holy oil for unction with the chrism of those who are baptised. Thus in giving thanks

[1] This must be the rubric for another prayer as in *b*.

shall the bishop speak and say: The Lord (be) with you all. And the people who stand by shall say: With thy spirit. And the bishop shall say: Lift up your hearts. And they who stand by shall say: (We have them) with the Lord our God. And the bishop shall say: Let us give thanks to the Lord. And those shall say: Right and just, it is meet. And then the Chief Priest, to whom alone it belongs to consecrate the chrism, having taken it, standing rightly, shall offer up the prayer and shall complete the invocation of the coming of the Holy Spirit, and say thus: Right it is and just. We praise thee and glorify thee and confess thee and worship thee and give thanks to thee for all the mercy which thou hast done for us and all thy benefit: when the world was gone astray thou savedst (it), having sent thine only Son, our Lord Jesus Christ, not to judge the world, but to save the world, and gather together our dispersion, that we may assemble, and confess thee the one true God who sentest our Lord Jesus Christ; through whom we offer this chrism which thou hast given to us for healing and for using in other necessities, that thou wilt be willing and wilt send the Holy Spirit upon it, through our Lord Jesus Christ; and that it may become an unction of holiness and seal of the Holy Spirit upon every person of those who receive the washing of regeneration and forgiveness, as far as thou hast given to them: and may it be to them redemption and sure grace and a holy seal of unction and communion of their nature with the Holy Spirit; and cause that they may be named (his) temple, through the name of our Lord and our Saviour Jesus

Christ, through whom to thee with him and with the Holy Spirit (be) glory and might from before the age and unto the age, now, etc.

The prayer of the holy oil, the oil with which he who is baptised is to be anointed on the place of anointing. My Lord, almighty, who wast to the Prophets God, and to the Apostles God, the Father of our Lord and our Saviour Jesus Christ, who from the beginning by the Prophets preachedst the coming of our Lord Christ, who sentest Yuhanes the Prophet before his coming, give power to this holy oil and bless it for baptism, may it sanctify thy servants and handmaids and prepare them (*lit.* him) for thee, while they (*lit.* he) call upon thee; and cause it to destroy all poison and expel every evil and unclean spirit, and may all unclean lust remove away by this unction, through the name of thy only Son; and may it be sanctified by thine own grace, and be to all who are baptised oil of healing and safety and power for planting the good olive tree and for (bearing) fruit toward thee and to Christ, through the Holy Spirit, by the faith in the name of our Lord and our Saviour Jesus Christ, through whom to thee with him and with, etc.

And breathe into the oil thrice. And with it he shall anoint him who is baptised on his breast and on his shoulders and all his body, saying: The oil of holy unction against every adversary, operate for grafting into thine own good olive tree, the Church, and work blessing. And he shall answer and say: Amēn. And if it is a man (this is done) by him who ministers,

or by the priest who is there; or (if) a woman, by a female believer who is perpetually virgin.

Further (the prayer) for the laying hand upon the catechumens. God the almighty, the Father of the Lord and our Saviour Jesus Christ, to thee have humbled their heads thy servants the catechumens, and to thee they have subdued the hardness of heart and flesh, look down from thy worthy dwelling-place, bless them, male and female, and may thine ear hearken to them and hear their prayer. Give them to know the power of the word with which they are instructed as a sure utterance; and in due time impart to them, male and female, the washing of regeneration for the forgiveness of sin; make them the temple of the Holy Spirit through Christ: for to thee is glory and power and might, now, etc.

Concerning the oil of chrism for those who are baptised. The bishop shall speak thus in giving thanks after the several bishops and presbyters and deacons are ready. The Chief Priest being present shall celebrate, saying: The Lord (be) with you all. They who stand by shall say: With thy spirit. And the bishop shall say: Lift up your hearts. They who are present shall say: We have (them) with the Lord our God. And the bishop shall say: Let us give thanks to the Lord. And they who are present shall say: Right and just, it is meet.

And then the Chief Priest, to whom alone it belongs to consecrate the chrism, having taken it, and standing in front carefully, shall offer up the prayer and say the invocation of the coming of the Holy Spirit, [the bishop] thus saying: Right it is and just.

We praise thee and glorify thee and confess thee and give thanks to thee in all that thou hast done to us—blessings and all thy benefit: for thou savedst the lost world, thou sentest thy Son Jesus Christ our Lord, not to judge the world, but to save the world by him, and he gathered together our dispersion; and we know that thou alone art the true Lord who sentest Jesus Christ our Lord, through whom we offer to thee this chrism, which thou hast given us for healing and using in other necessities, that thou wouldst be willing to send thy Holy Spirit upon it, through our Lord and our Saviour Jesus Christ, and may it become an unction of holiness and seal of the Holy Spirit for those who shall receive of it, and the washing of regeneration to them to whom was given redemption and sure grace; may it seal them with the seal of unction and washing of their nature; cause that they may be named the temple of the Holy Spirit, through the name of our Lord and our Saviour Jesus Christ, through whom, etc.

And breathe thrice into his face, and then anoint him with the holy chrism on his forehead and breast, saying to each: I give to thee the holy unction and the seal of grace of the Holy Spirit. And he who is sealed shall say: Amēn. If it is a presbyter who baptises, let him take the chrism from the bishop, and anoint them after they have put on the baptismal (robe); and then he proceeds to pray, and having finished the prayer of the holy oil, they cause three little children to come near to him, and their elders likewise, and having turned them towards the

west, first they shall anathematise Satan, saying thus: I anathematise thee, Satan, and all thy wicked angels and all thy work and all thy errors and all thy orders. And then turning himself again towards the east and stretching out his hands, he confesses God, saying: I believe in one God, the Father above all, almighty, and in the only Son, our Lord Jesus Christ, and in the Holy Spirit, and in the resurrection of the body, and in the holy assembly, the one Catholic Church. And then he shall say thrice: Amēn. And he shall say thus stretching out his hands and humbling his head in fear, saying as he hears from him who baptises him thus, this faith in the Trinity: I believe in thee, the Father of our Lord Jesus Christ, and in thine only Son Jesus Christ our Lord and our Saviour, and in the Holy Spirit, and in the resurrection of the body, and the holy, one, Catholic, Apostolic Church. And they shall ask him thrice, saying: Dost thou believe? And thrice he shall say: I believe, I believe, I believe. And if it was a man fully grown he shall speak: and concerning children who have no word or a dumb person or sick, the believing father and believing mother, or relatives knowing (them), being likewise believers, shall speak instead of that child or instead of him who has no word or instead of the sick, saying each of their names. And after the confession of faith he says thus:

(The prayer) of the laying on of hand. My Lord almighty, the Father of our Lord and our Saviour Jesus Christ, to whom thy servants and handmaids have humbled themselves; and to thee they have subdued the hardness of heart and flesh, look down from the

heaven thy sanctuary, stretch out thine invisible hand upon them. Lord of heaven and earth, who through thine only Son hast made known knowledge of thee in the earth, and hast prepared for them with a heavenly calling. Confirm these persons, that they may obtain thy power, and confirm their faith, that nothing shall ever separate them (from it), but let them be united in thine only Word, through whom to thee (be) glory and might with the Holy Spirit now, etc.

And breathe thrice. And thus shall they be anointed with the holy oil on the place of unction, anoint his heart and his breast and on his back and on all his body, saying thus: May the unction of holy oil operate against every adversary and for the planting firmly of the faith in the good olive tree, the Catholic Church, and do good. And he who is anointed shall say: Amēn.

The prayer after the unction. Father of thine only Son Jesus Christ, the root which is not cut off, redeemer of the sold, cause not to remain any trace of the old state in those who are converted to thy faith; who are obeying thee. Cause that they may be in purity of soul, children of regeneration, those who share in thy grace; and impress upon them the living character, through thine only Son, through whom, etc.

And then the priest shall take him and go down into the Yurdānos and baptise him, and as he baptises him he shall look toward the east, (being) in the proper vestment. And the clergy also standing in their orders. The presbyter shall first baptise the children, and further, the Chief Priest being down in the Yurdānos shall

baptise, laying his hand upon him whom he baptises and saying thus: I baptise thee, N or M, in the name of the Father and the Son and the Holy Spirit. And he who is baptised shall say: Amēn. And then after he has baptised he shall go forth to the Table as if for the Eucharist: and after they have prepared it (*sc.* the Table) for each, the bishops, presbyters, and deacons being present, the Chief Priest shall sanctify with the chrism, saying thus:

The prayer of blessing and of laying hand on those who have been baptised, before the anointing with the chrism which has been sanctified, the bishop or the presbyter who baptised saying thus: Eternal God, almighty, Father of the Lord and our Saviour Jesus Christ, who hast regenerated us thy servants and thy handmaids by water and the Holy Spirit in the washing of regeneration which thou grantedst to them for the forgiveness of sin, send now upon them the Holy Spirit, the Comforter, that therefore he may impart to them an entering into thy heavenly kingdom, according to thy holy infallible promise, through our Lord and our Saviour Jesus Christ, through whom with him and with the Holy Spirit be glory and honour and might now, etc.

And breathe thrice, and then anoint them with the holy chrism on the forehead and on his breast, saying to each one: The holy unction and the seal of the grace of the Holy Spirit. And he who is sealed shall say: Amen. And if it is a presbyter who baptises, let him take the chrism from the bishop and anoint them, after they have been clothed with the baptismal (robe).

And then (comes) the order (*lit.* sequence) of the Presfora.[1]

The (prayer of) unction of oil which the Chief Priest consecrates for those who receive the washing, and for sick believers.[2] God, my Lord, almighty, the Father of our Lord and our Saviour Jesus Christ, stretch out thine invisible hand upon the fruit of this olive with which thou anointedst the Priests and the Prophets; and thou hast given power with thy hand that it may become to those who shall be anointed with it for healing and benefit, and for every disease and every sickness. Destroy every adversary, and make (it) the unction of thy grace for remission of sin to those to whom has been given the Holy Spirit, through the name and through the power of our Lord Jesus Christ, through whom to thee with him and with the Holy Spirit (be) glory and might from before the age now, etc.

And breathe therefore thrice. Before the Presfora and after the departure of the catechumens there shall be prayer of three kinds, for peace one, for the congregation one, and for the Patriarch (pāpās) one.

And then the deacon shall say with a loud voice: Those who are not admitted to communion depart. And none of the catechumens shall stand here within. And further, the subdeacon shall open the doors; and further he shall say: Those who are not admitted to communion depart. And then further, the deacon shall say to the people: Kiss one another with a kiss of holiness. And then when they have severally given

[1] The holy communion service.

[2] This is a rubric in *b d*.

the salutation, the chief deacon shall say: Shut the doors, O subdeacons. This indeed as it was said at the prayer of the congregation. And if the bishop administers the baptism, or one ordained, he shall not say: There is not here a catechumen who is not one of the congregation, nor is there any adversary here.

On the day alone on which they receive baptism, after the Presfora he shall offer the cup and the milk and honey with the bread and the cup of wine: and they shall bless (them) together, and those alone who receive for the first (time) shall receive of it.

And then the bishop shall say the thanksgiving of the milk: We give thanks to thee, God, almighty, the Father of our spirit, who hast begotten us again by water and the Spirit through Christ Jesus our Lord, whom thou gavest. He instituted the holy[1] washing (of baptism) for the forgiveness of sin to our race. Because we are thy flock which is in secret, born of the word, and we are nourished with the milk of nourishment of thy grace in the bosom of our holy mother by the voice of the consolations of the Holy Spirit. And thou, O Lord, always hast given to us food and nourishment of thy sons, milking out the milk of life. According to the form and command of creation we offer to thee this milk and honey which flows from the holy Church, our mother, who caused us to grow by her breasts, which were sanctified by thee. O Lord, bless it with blessing and sanctify it with sanctifying, that it may become to them who partake of it

[1] Reading the variant of *b*, etc.

incorruptible communion, nourishment and washing; let it be for instruction[1] in thy fear and in soberness, and for measure of stature, because thine all honourable name has been glorified for ever and ever. Amēn.

And thou shalt give of his Body, and say: This is the Body of Christ. And he who receives shall say: Amēn. And thou shalt give the cup, and say: This is the Blood of Christ. And he who receives shall say: Amēn and Amēn.

And afterwards thou shalt pray thus, having laid thy hand upon their head, and say: I bless thee, O Lord, because thou hast imparted to thy servants and thy handmaids the washing of regeneration for the forgiveness of sin, (and) that which is the grace of the Holy Spirit, the Body and Blood of Christ. We pray thee and we beseech thee, surround thy servants and thy handmaids with the power of thine Angels, and be to them protection by thy divinity, cause them to obtain the heavenly mystery, through our Lord Jesus Christ, through whom, etc.

The ordinance of Baptism is finished.

Statute 40. Concerning the fruit which it is seemly to offer. All shall give, and be careful to offer the first fruits of the crops to the bishop, and he shall offer, while blessing and naming him who offers, saying: We give thanks to thee, God, and we present to thee the first fruit of that which thou hast given to us as good things, having been pleased and by thy word hast commanded the earth to bear its various fruit, for satiety of food

[1] Variant of *b c d e*.

for men and all the animals, that we may glorify thee, O God, in all the profit which thou causest to all creation by various fruits, through thy Son Jesus Christ our Lord, through whom to thee with him (be) glory, and with the Holy Spirit for ever and ever. Amēn.

Concerning the fruits. The priest shall bless these fruits: grapes and figs and pomegranates, and fruit of olive, apples, plums, quinces, peaches, tamarinds, almonds. And they shall not bless Egyptian figs nor garlic nor onions nor any kind of gourds nor any vegetables: nor shall they offer any other fruits except flowers of rose. And all which they shall eat, they shall eat with thanksgiving to God, to whom be glory. Give thanks to him while ye take the fruits.

Statute 41. Concerning that it is not fitting for any man to eat during the fasts of the Pascha (Fāsīka), except at the time in which it is proper to eat. For the following persons the fast shall not be reckoned, either the pregnant or the sick. They who cannot fast the two days shall fast on the sabbath, for it is necessary then that they should fast with bread and water. And if there is one on board ship or one who by some mischance mistook the day; being aware of it, after Pentaḳoste he shall fast in compensation. It is not the Pascha which he keeps, but a likeness of it after it has passed by: therefore in the second month he shall not omit (to fast), and having returned from his journey he shall do it knowing the certainty.

Statute 42. Concerning that it is seemly for the deacons

to wait upon the bishop. And every one of the deacons with the subdeacons shall turn to the bishop and tell him concerning the sick, that he may visit them, for if the Chief Priest visits the sick diligently they shall be consoled; for he has remembered them.

Statute 43. Concerning the time in which it is proper to pray. Believers at the time they awake, having risen from sleep, before they do any work, shall wash their hands and pray to God; and after that they shall go to their work. And if there should be the word of instruction delivered, they shall choose to go thither where is the word of instruction, that is, the word of God, which strengthens the soul. And they shall hasten to go to the church, where is the Spirit, and they shall bear fruit there.

Statute 44. Concerning that it is seemly to receive of the Eucharist early at the time when they offer (it) up, before that they taste anything. All believers shall accept the admonition that they should receive of the Mystery before that they taste anything. And if he who receives has faith, then if one gave to him deadly poison it shall not hurt him.

Statute 45. Concerning that it is proper to guard the Mystery carefully. It is not seemly that any should be poured from the cup; but everyone shall be most careful lest any beside believers receive of the Mystery; and that none of it fall or be thrown away; because it is the Body of Christ: and all believers shall eat of it, and it is

not proper to neglect it: [because] it is not seemly that any should be poured from the cup; because the cup was blessed in the name of our Lord Jesus Christ, that thou shouldst receive of it, because it is the Blood of Christ. But ye shall therefore take the greatest care that none of it be poured out or dropped, lest an alien spirit lick it up, and lest it should be that thou thyself should deny and despise the precious Blood of Christ, with which he redeemed thee, and became to thee the means of his mercy towards thee: and thou shalt be as having denied Christ. If a little of his Body has fallen, or if (any) has dropped from the cup, thou shalt find judgment in that thing with which he redeemed thee.

Statute 46. Concerning the Deacons and Presbyters. It is seemly that they should assemble every day with the bishop in the place where he is, that he may command them according to order. And the deacons and presbyters shall not neglect to assemble with the bishop every day, unless sickness of body prevents them. And having assembled together they shall instruct those who are in the churches; and likewise having prayed, they shall turn each to their own work.

Statute 47. Concerning the grave. No man shall compel by his command to bury a man in a grave which is made for all the poor; but they shall give wages to the hired man who digs, and to him who guards that place, and to him who has the care of those things. And the bishop shall sustain him with what they offer to the churches.

Statute 48. Concerning the times at which it is seemly to pray, and to hear instruction; and the sealing the forehead with the sign of the Cross. All believing men and women, having risen at dawn, before they do any work, should wash their hands and pray to God; and then turn to their works: and if they tell them where is the word of instruction, everyone shall choose to go thither to the place of instruction: and he shall know this in his heart, and consider all which he heard, that God speaks by the mouth of him who instructs, and it is he who dwells in the church, and he shall cause to pass away from him all wickedness in the day; and it shall be reckoned great loss to him who fears God, if he goes not to where is the place of instruction, and especially for him who can read. And if there is an instructor he shall not defer (from going) to the church and the place where is the instruction. Then indeed to him who speaks shall be given the word which he speaks. This is profit for everyone, (viz.) what he shall hear; and thou shalt hear that which thou thought not there, and thou shalt profit by that which the Holy Spirit gave to thee by him who instructs: and thus thy faith shall become firm because of what thou hearest. And further, they shall tell thee in that place what it is proper for thee to do in thy house: and therefore all men shall hasten to go to the church and to the place wherein the Holy Spirit rises (like the sun). And if there is a day on which there is no instruction, every one shall stay in his house, and shall take the holy Scripture and read as well as he can, for it is good.

And if thou wast in thy house, pray at the third hour

and glorify God: and if thou wast in another place, and if that hour has come to thee, pray in thy heart to God; because in that hour they stripped Jesus Christ and nailed him upon the wood of the cross: and therefore the ancient law commanded to give the bread which they offer at the third hour, as a type of the Body of Christ and his precious Blood; and they sacrificed the lamb which was a type of the perfect Lamb, for Christ is the Shepherd, and he is the Bread which came down from the heavens. And again pray at the sixth hour; for at that hour was the hanging of our Lord Christ upon the wood of the cross, and the day was divided and darkness came: and they shall pray at that hour a strong prayer; and they shall be like the word which our Lord Christ prayed, and made all the world darkness: and the catechumens shall make a great prayer. And at the ninth hour they shall be long in prayer, and a prayer with glorifying, that ye may join in glorifying with the soul of the righteous ones, glorifying the living God who faileth not, who remembered his righteous ones, and sent to them his Son, that is, his Word to enlighten them: because in that hour the side of Christ was pierced, and the blood and water flowed out: and then the rest of the day shone when the evening came. And therefore thou also as thou makest beginning of another day, as a likeness of the Resurrection, pray before thou restest thy body in thy bed. And at midnight having risen from thy bed, and having washed thy hand with water, pray. And if thou hast a wife, both of you pray. And if she has not yet become a believer, go aside from her and pray alone,

and return again into thy bed. Because thou art bound by marriage thou shalt not leave off praying; because ye are clean, and it is not for you (to be as) unclean. Those who have been baptised require not to be washed again, because they are clean.

And if thou breathedst into thy hands and sealest thee with thy spittle which goes forth from thy mouth, thou wilt be clean all over. This is from the Holy Spirit, and the drop of the water of baptism ascends from the out-gushing which is the heart of the Faithful, and purifies the believers. At this hour, therefore, they shall pray carefully, because the presbyters who handed down to us thus instructed us, that at this hour all creation prays to God. The stars and the plants stand up, and the waters stand up at that hour, and all the hosts of the heavens, the angels, ministering at that hour, with the soul of the righteous, glorify God. And therefore it is seemly for all who believe to be careful to pray at that hour. To this our Lord also is being witness, thus saying: Behold there was a cry (at) midnight, saying, Behold, the bridegroom has come, rise, go forth to meet him. And he repeated it, saying: Watch, because ye know not in what hour your Lord will come. And at the time of the cock-crow, having risen, likewise pray; because at this hour, cock-crow, the children of Esraēl denied our Lord Jesus Christ, in whom by faith we know how to trust as the eternal light, and while we hope for the resurrection of the dead. All of you of the Faithful therefore doing all this, and looking forward and reminding one another, teach ye this wisdom to the catechumens, having

first built up (their faith); and ye shall not go astray or be lost while ye always remember Christ. And always be careful to seal thy forehead, for this sign then of the Passion is manifest against Satan, and signifies that thou makest it in faith. Not for men alone is it made manifest, but know thou that thou puttest on a breastplate of righteousness, and the adversary sees what is in the heart, the rational strength of the inner man, for he was sealed inwardly and outwardly with the seal of the Word. He trembles and flees away in haste (chased) by the Holy Spirit, who indeed is in the man that makes within him an abiding place. This is that which Musē before taught us of the lamb of the Pascha (Fāsīkā) which was slain, and he commanded to smear the blood on the lintel of the door and the door-posts. And the smearing declared therefore the faith which now we have, which dwells in us, which He gave us in the pure and perfect Lamb. And for this cause, if we have our foreheads thus sealed with the hand, then we shall be safe from those who wish to kill us. And this if ye learn with thanksgiving and with right faith ye will be indeed strengthened, and He will give you eternal life. This is the ordinance for you that ye may keep it, ye who have sense, if ye heard and kept all, He[1] who keeps the teaching of the Apostles will not be hindered by any heretics. Those are the perverse who went astray and corrupted the teaching of the Apostles. And if men come to them they teach

[1] Reading the variant of *b*, etc.

them in this manner: and these heretics increased, and of course they who listened to them are not willing to learn the commandment of the Apostles, but do only their own will, that which they chose, and that which sufficed for them as suiting their heart.

And if there is any doctrine that we have diminished, brethren, God will reveal (it) to those who are worthy, while he steers the holy Church into quiet and a harbour.

Statute 49. Concerning the gift and the office. If anyone has obtained a gift and office he shall not glory over anyone. Our God and Saviour Jesus Christ (is) he who gave us this great mystery of the religion of God, calling the Jews and Gentiles that they might know the one God and Father in truth. As he said himself in the Gospel when giving thanks for the salvation of those who believe on him: I have manifested thy Name to the men: the work which thou gavest me I have finished. And concerning himself he said to the Father: Holy Father, the world indeed knoweth thee not, but I know thee, and these also know thee. Since then we have all been thus made perfect, he said concerning the Spirit of grace which should be given from him: This sign, then, to them who believe (is) that which shall be done in my Name. They shall cast out demons, and they shall speak with tongues, and they shall take serpents with their hands, and if they drink any deadly thing it shall not affect them, and upon the sick they shall lay their hand and they shall recover.[1]

[1] Dillmann, *Lex.*, col. 221.

And this grace, then, was first given to us, the Apostles, that in his name we might preach the Gospel to all creation; and next, to those who believed by us, as is seemly that they should be given to them; not for the sake of benefiting those who work, but for the sake of unbelievers, to make them believe: that those who by the Son did not believe in him, the power of the signs might put to shame. For signs are not for the faithful but for unbelieving, for Jews and Gentiles. Casting out demons is no gain for us, but is done by the working of our Lord Christ. To those who believe this grace shall be given, as the Lord himself teaches and shows us when he said: Rejoice not because the demons submit to you, but rejoice because your names are written in the heavens. Since the power is his, and ours the faith and diligence, it is clear that we work by him.

It is not necessary therefore that a believer should cast out demons, and raise the dead, and speak with tongues, but he who gave the grace (gave it) for that which is seemly, for salvation of unbelievers. Though most men are put to shame, not by the demonstration of the word, but by the working of the signs which is connected with salvation, yet all the wicked are not put to shame by a plague. And God himself testified to this, as he said in the Law: With other tongues I will speak to this people and with other lips, and they will not believe. For neither did the Egyptians believe God, when Moses the prophet worked so many signs and miracles, nor did the Jews, through their malice, believe him, though our Lord Christ for the Jews like Moses healed all infirmity and all sickness among them. Nor again did it put those

to shame, nor did they believe in it, when the rod became transformed as a serpent, nor the hand when it was made white, nor the river when it became blood, neither by this again did they believe him: nor again were these satisfied when the blind saw and the lame ran and the dead rose.

And moreover Iyānēs and Iyānbarēs opposed that one, and this also Hanā and Ḳayāfā insulted. But this one was not sufficient for them, and they (*lit.* he) were not put to shame when he did signs and wonders, but only those of good character with whom God is well pleased, and he only exercises power for them as a wise ordainer, not according to the power of a man, but his own will. This therefore we say that they who received such a grace may not boast over those who received not the grace. I speak therefore about a grace accompanied by a sign, for there is no man who believed in Christ the Son of God, who does not receive a grace of the Holy Spirit. For indeed he who has been transformed from the religion of many evil gods and believed in God the Father and in Christ his Son; this (in itself) is a grace from God. If he believed in God and cast away the unbelief of the Jews, and confesses (that) according to the will of God who was before the world, the only Son in the last days was born of a virgin without intercourse of man, and lived with men without sin, fulfilling all the righteousness of the Law, and that by the will of God he was crucified and was buried and rose the third day, and after the resurrection from the dead (for forty days) having been with the Apostles, and having made an end of all his ordinance (to them), he ascended in their presence to him

who sent him, God the Father. To know this in truth then, not vaguely but as certain, he received a grace from God. So also he who has been transformed from all heresy.

Let not therefore any who do a sign and miracle despise any of the believers to whom a working was not imparted. His own are the graces of God which are given through Christ. Thou indeed hast received this, and any of thy neighbours that; either the word of wisdom, or knowledge, or discerning of spirits, or the word of prescient instruction, or endurance, or lawful continence.

Because Moses the man of God, in Egypt, when he worked signs did not magnify himself above the people Esraēl, and though he was named god he did not magnify himself nor boasted over his prophet Aaron. Neither did (the son) of Nēwē Iyāsu when he was leading the people after him, and while he fought with (the people of) the Iyābusēwon, and made the sun to stand towards Gabāon and the moon towards the valley of Ailon, because the day was not sufficient for the victory, he did not magnify himself above Fēnehas and above Kalēb. Nor did Sāmuēl, though he wrought so many signs, contemn David the beloved of God, both being prophets, the one chief priest and the other king. And the seven thousand who were in Esraēl, the holy ones who would not worship Ba'āl in bowing the knee, Ēlyās only amongst them and his assistant Ēlēsēos were workers of a miracle. Neither did Ēlyāssa despise Abdeyu keeping the law and fearing God, and he did no signs. And Ēlēsēwon did not neglect his assistant when he was afraid of the enemy, but attended to him. And Daniel

again, the wise, who was twice saved from the mouth of the lions; and the three children who went forth from the furnace of fire did not despise the others who were another people, because they knew that by their own power they did not overcome the trial, but by the strength of God they both did a sign, and they were saved from the trouble.

Therefore let none of you magnify himself above his brother, if he is a prophet or worker of a miracle. If[1] indeed it was granted that there should not be any who believed not, superfluous then (would be) all working of signs. For the fearing of God is a matter of faith, and the doing of a sign is of him whose power worked. As regards the first indeed we looked to ourselves, and in the second God works, concerning which we have already spoken.

Statute 50. Therefore also let not the king despise any of those who are below him, the magistrates, nor the officers who obey him. For if there were not subjects, magistrates would be useless, and if there were not magistrates, the kingdom would not exist for the king.

And let not the bishops magnify themselves above the deacons, nor the presbyters again above the people who are below them, because of them consists[2] the constitution of the assembly; nor shall they say: The bishops and presbyters are taken out of the people. And to be Christians is of ourselves, but (to be) Apostle or bishop or whatever other (order) there

[1] Reading the variant of *b*.

[2] See Dillmann, *Lex.*, col. 454.

may be is not of ourselves but of God who gives grace. As much as this then we ourselves say concerning those who have graces imparted to them, and this further we say, going on in speaking.

Statute 51. That not everyone who prophesies is righteous, nor everyone who casts out demons is holy. Because Bala'ām even, the son of Bī'or, prophesied by divination, (being) wicked, and Ḳayāfās with false name of Chief Priest prophesied. And Satan[1] even foretold, and the demons who are with him, but not on account of this have they so much as a spark of fear of God, in ignorance they are trusting to the will of the malice of their thoughts. It is clear then that the impious if they prophesy do not reveal their wickedness in their prophesying.

Nor do those who cast out demons (belong) to the righteous by their casting them out. They lead one another astray: like the teaching of laughter, (they who do it) and they who consort with them go to ruin. And a lawless king was not a king, but is a tyrant.

Statute 52. And the bishop who is persuaded by error or by evil thought is not a bishop, but one with a false name. And he was not ordained by God, but by man. Like Anānyās and Sāmyās in Israel; and Sēdēkyās and Akiyā, who were false prophets in Bābīlon.

And Bala'ām indeed the diviner was punished with punishment for corrupting the people of Israel with Be'ēl

[1] 'Saytān.'

Fēgor; and Ḳayāfā at last was a self-murderer; and the sons of Asḳēvā also, devising to expel demons, having been wounded by them, fled away suffering pains. And the kings of Esrāēl and of Judā when they all sinned were punished with punishment. It is clear then that bishops and presbyters with false names shall not escape from the punishment of God, and therefore it is said to them: Now, O ye priests who disgrace my Name, I will deliver you to the slaughter, as Sadēḳā and Akiyā whom the king of Bābīlon roasted, as said Ēremyas the prophet.

This then we say, and we do not despise true prophecy, because we know that for prophecies the mind of God was upon righteous men, working (with them). But we are removing the audacity of the boastful; and we are bringing this near, (that) in the case of those who are such God removes their grace. For God resisteth the boastful, and giveth grace to the humble. Sīlās and Agābos amongst ourselves, when they prophesied, therefore did not make themselves equal to the Apostles nor overstepped their own measure, though they were lovers of God. And women have prophesied: first, the sister of Musē and sister of Aron, Māryām, and after this, Dobīrā, and after her, Ela, Astēr, and Yudīt: the one was with Yusyes and the other with Dāryus. And the Mother of our Lord prophesied, and Ēlesābēt also who was of her family, and Hanā, and amongst ourselves also the daughters of Fīlepos; but these did not magnify themselves above men, but they kept their own measure. Therefore amongst you also, whether they are men or women, and they obtained any such grace, let them humble themselves, that God may delight in

them, for he indeed said: To whom shall I look except to the humble and gentle and quiet one, and who trembleth at my word.

But keep yourselves from the religion of demons and from gods, and from dead things keep, and from blood and things strangled, and further, a bone shall not be broken.

But concerning Apostles and Prophets according to the ordinance of the Gospel thus do ye. Every apostle who comes to you shall not remain except one day or the next; and if he has need, the third also; and if he stayed longer he is a false prophet.

And every prophet who speaks in the spirit shall be proved, and he shall be examined that there may be no sin (in him). And everyone who speaks in the spirit is a prophet: if he lives the life of God, he is a true prophet: by his life hitherto shall be known every false prophet, or a (true) prophet.

And every prophet who orders a table in the spirit shall not eat of it: otherwise he is a false prophet.

And every prophet then who teaches, but does not the truth, is a false prophet.

And every prophet proved in truth, who acts in the assembly of men and acts unlawfully, shall not be judged by you, for his judgment is from God; because thus did the ancient prophets.

And he who says in the spirit, Give to me gold or anything else, ye shall not listen to him. And if he speaks for another, give to him; there is no one who shall examine him.

And ye shall receive everyone who comes to you in the name of our Lord, and then having proved him ye

shall know, for ye have wisdom, and so (to speak) on the right hand and on the left. If he is a passer-by, help him as much as ye can, and let him not remain with you beyond the next day and the third day. And if he had need and wished, he may remain with you, if he has a trade to work at; but if he works not he shall not be supported, and if he has no trade and works not, according to your wisdom devise for him that he shall not remain with you idle. And if he is unwilling to do thus, he is a seller of the name of Christ, and ye shall beware of such. Every true prophet then who wishes to remain with you is worthy of sustenance, then support him; and therefore all first-fruits of the wine-press and the threshing-floor, of oxen, of sheep, give the first-fruits of it to the prophets, because they are your Chief Priests. And if ye have not a prophet, give to the poor. And if thou makest bread, give the first-fruit of it according to the commandment. And likewise an earthenware vessel of wine or of oil, and of honey, having opened it, having taken the first-fruit of it, give it to the poor. And gold and raiment and everything, having taken the first-fruit of it, which thou wishedst, give it according to the commandment of the Lord.

Your fast also shall not be as the hypocrites, because they fast on the second day of the week, and on the fifth. But ye, fast on the fourth and the sixth (*lit.* the evening). And ye shall not pray as the hypocrites, but as the Lord commanded in the Gospel.

And in your churches, ye presbyters and deacons, and all the congregation (on) the sabbaths, make a place for the brethren, having ordered it with all diligence and care.

If one is found sitting out of his order he shall be rebuked, because he has spoiled the holy Church, the dwelling of God. And it is like as we see the animals which speak not, oxen and horses and goats and sheep according to the existing kinds, if they are awake, they ruminate, and then do not separate themselves one from another (of their own kinds), thus also in the church the youths shall sit by themselves, if there is room, and if there is not room they shall stand. The elders shall sit by themselves, and if they have children let them hold them in their arms. Further, the virgins also shall sit by themselves; if there is not sufficient room, they shall stand in front of the other women. Those who have children with them and are married shall sit by themselves. Also the widows (of the church) and the (other) widows shall sit by themselves.

If brothers or sisters of (other) districts should come in, the deacon having come shall make inquiry. If one has a husband or is a widow, he shall cause them to enter and make them sit in separate places.

The presbyters also shall sit in their own several places. And if another presbyter should come of the (other) districts, they shall receive him into the place which is seemly for him.

And if any other man or woman comes in lay dress, either a man of the district or from other districts, being brethren, thou, presbyter, while thou speakest the word which is concerning God, or while thou hearest or readest, thou shalt not respect persons, nor leave thy ministering to command places for them, but remain quiet, for the brethren shall receive them, and if they

have no place (for them) the lover of brothers or of sisters,[1] having risen, will leave place for them.

If (there are) youths, while the elder men remain sitting, having risen up, they shall leave their places. Thou, deacon, hast thou observed among those who sit a young man or a virgin, having risen up, cause to sit down that man or that woman who left (a place), then having made her rise up outside the church, cause her to stand at the door, that others may learn a lesson and leave place for their elders. Desire to make large churches (*lit.* houses).

And if a poor man or woman either of the district or of the (other) districts should come in and there is no place for them, thou, presbyter, make place for such with all thy heart, even if thou wilt sit on the ground, that there should not be respecting the person of man but of God.

And if then we have omitted anything, our brethren, God will reveal (it) to those who are worthy, while he steers the holy Church into quiet and a harbour. And this word shall not be hidden concerning the gifts[2] which God gave to the youths as they wished, and as they acquire the similitude of those who dwell in falsehood, and are moved because of alien spirits. And God appointed impious men to be such as either prophesied or did signs.

And now the word will guide us to that which is better for the ordinance of the Church: that ye indeed, the bishops whom we ordained and sent from ourselves by the commandment of our Lord Jesus Christ—if ye know

[1] Reading the variant of *b*, etc. [2] *Lit.* 'women.'

this ordinance from us—that ye might do all and not neglect anything, as our Lord Jesus Christ commanded, as the ordinance which we gave to you. And ye know that he who heard from us is he who heard from Christ, and he who heard from Christ heard from God the Father, to whom be glory for ever and ever. Amēn.

Statute 53. Concerning the ordination of Bishops and the ordinance of the Oblation (Ḳuerbān).

It is seemly that the bishops should be ordained, as we said before, and we command all the people in common, that he may be a man choice and honest and holy in everything, who has been chosen from the people.

When they have named[1] (him) and are content (with him) all the people shall assemble; the presbyters, and the deacons, and the bishops (also), who shall assemble on the day of the sabbath. And he who is greatest shall ask of the presbyters and deacons who are among them, saying: Is this one he who pleased you that he should be your chief? If they say altogether: Yes, he shall ask them again and say to them again: Is this one worthy of the honourable office, and has he done rightly with all honesty, and has he virtue before (*lit.* from) God, and did he observe justice with man? Is he able to order the men of his own house well, and has he conducted his life in truth? Has nothing been found against him? And if all of them should answer together and say: Yes, thus (it is) in truth and not in partiality, and God the Father and Christ his Son and Holy Spirit, the Spirit of

[1] *Lit.* 'ordained,' but by transposing two letters it can mean 'named.'

righteousness, the Parāḳlītos, (being) judge of all; he shall ask them again even a third time, and say: Is this one worthy in truth and in right of this office; from the mouth of two or (*lit.* and) three every word shall be established. And if they say three times: Yes, he is worthy, they shall all spread forth their hands, and if they do thus with one consent, there shall be silence, and one great one of the great bishops shall rise up, and two other bishops with him, with the rest of the bishops all standing, and the presbyters also at the altar, praying quietly, and the deacons bearing the holy Gospel spread open upon the head of him who is to be ordained.[1] And the bishops shall sit down upon seats and they shall say: He is worthy of it.[2] And then all shall salute him with the kiss of the Lord, and they shall read the Holy Scriptures. And when they have finished the reading from the Gospel, the bishop who was sealed[3] shall salute (*lit.* kiss) all the Church and say: May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. And all shall say: With thy spirit. When he has finished saying, then all the people shall say the words of joy, and when it is finished, then he shall give them instruction and speak, (and the deacon) shall go up on a high place, and cry and say: Let not any stand here except the Faithful. Likewise when the bishop has finished all the prayer which it is proper for him to say for the sick (and) the rest, the deacon shall say to them: Kiss one another with a holy

[1] The construction of the sentences indicates the omission of a reference to the prayer.

[2] This sentence is over an erasure.

[3] *Lit.* 'has sealed,' but without object.

kiss. And all the priests shall kiss the bishop: and of the lay people, man shall kiss man, and woman shall kiss woman: and the young children shall stand just below the bema, and another deacon shall stand with them, that they may not quarrel with one another; and other deacons shall go to guard the men and women, that there may be no disturbance among them, and that they may not beckon one to another, nor look about, nor go to sleep. The subdeacons shall stand at the door of the women, and other deacons shall stand at the door of the men; that no one may go out, and that they let not the door be opened at the time of the holy Oblation (Ḳuerbān), nor enter the doors of the Faithful.

And the subdeacon shall bring water to the priests, that they may wash their hands as a likeness of those who are holy in their souls, and (that) we lifted (them) up to God. And the deacons shall close the gates, and no other shall come in, and he shall say: Let none of the catechumens stand here, or be here at all, lest they should hear the word and partake of the Mystery, and let there not stand any except the Faithful, nor let any of the heretics stand here. O ye women, guard lest your children should run about here and there, or be disorderly, or lest their days should be few. And let not any bear malice in his heart against another, nor any stand here who is not worthy of God: and they shall stand in fear and trembling, that they may be worthy of this work. And after this the deacon shall bring the bread of the sacrifice to the bishop into the house of the sanctuary, and the presbyters shall stand on the left hand, as the likeness of the Apostles who stood with their

Teacher. The deacons shall stand on either side at the altar, and they shall hold the flabella made of anything of beautiful appearance, or of feathers of peacock, or of cotton fabric of beautiful appearance, that they may drive away little flying creatures, lest any of them should fall into the cup. And thus the chief priest shall pray over the sacrifice, that the Holy Spirit may descend and dwell upon them; upon the bread that it may become the Body of Christ, and upon the cup that it may become the Blood of Christ.

And then the bishop shall say the coming of the Holy Spirit, and when he has finished the prayer which is proper to be said thus, the bishop himself shall first communicate, and after him the presbyters, and afterwards the deacons, and afterwards likewise the subdeacons, and after them the readers, and after them all the people shall receive.

The bishop shall administer, saying: This (is) the bread which came down from the heavens, this is the Body of Christ. And he who receives shall say: Amēn. And then the deacon shall administer the cup and say: This is the Blood of Christ, and this is the cup of life. And he who receives shall say: Amēn and Amēn. They shall sing psalms until all have received the Oblation, and when all the people have received, afterwards they shall administer to the women. And after the singers have finished singing the psalms, then the deacon shall chant, saying: We have received of the precious Body which is the Body[1] of Christ, and we

[1] Reading the variant of *c.*, etc.

thank him that he makes us worthy to partake of the precious and holy Mystery. After this the bishop shall give thanks and pray for those who have eaten the Body of Christ and for those who have drunk of the Blood of Christ. And when he has finished praying, the deacon shall say: Bow your head before God, that he may bless you. And when further he has done that with which they are blessed, the deacon shall say: Go away in peace. And as for the fragments, if any are left, the presbyters and deacons shall take care that nothing is left of the Oblation, and they shall take great care that not much should be left, lest they be guilty of great error and sin, like the sons of Aaron and the children of Ela whom the Holy Spirit destroyed, because they profaned the sacrifice of God; how much more they who profane the Body of Christ and his precious Blood, and esteem it temporal food of flesh, whereas it is spiritual to those who receive it in purity. And this we command you, bishops, presbyters, and deacons, concerning the service of the holy Mystery.

Statute 54. Concerning the ordination of Presbyters and Deacons. Concerning Subdeacons, and concerning Deaconesses and Subdeaconesses and female Readers.

And thou, bishop, ordain the presbyter, and lay hand upon his head, while the presbyters and all the deacons stand by. And pray and ordain. Again, for the deacons, lay hand also upon them, while the presbyters and all the deacons stand by.

Concerning the Deaconesses and Subdeaconesses and female Readers, we have already spoken concerning them.

Statute 55. Concerning those who confessed. The confessor shall not be ordained. This is a thing[1] of his own will. He is worthy of great honour, for he confessed God, and he confessed before peoples and kings. If he had a call for this he shall be ordained bishop; or as presbyter let him be ordained: and likewise this ordination is because of his confession. If he did not finish (his course), but turned back and denied, he shall be deposed;[2] because not only did he deny Christ, but became an enemy as one of the unbelievers.

Statute 56. Concerning the Virgins and Widows. And he shall not lay hand upon virgins, because this thing is not a commandment from God, for it is concerned with the character of a man; and it is not that (the virgin) despises marriage, but that he may have time for the service of God. And concerning Widows. He shall not lay hand upon a widow, but if she lives alone, and her husband has been dead many years, being a widow of long time, and if she has lived industriously, and if no accusation is found against her, and if she was able to order properly the men of her own house like Yudit, and if she loved all good things like Yudit, then she shall be put (*lit.* ordained) into the Order of Widows. And if her husband was dead a short time, and not long, she shall not be trusted nor put into the Order of Widows, but shall remain a long time, with good works, with fasting and prayer, keeping apart, that she may subdue

[1] *Lit.* 'commandment.' The Arabic word means both 'thing' and 'commandment.'

[2] The passage is corrupt.

herself patiently. The horse indeed and the mule are not controlled except by a strong rein.

Concerning male Virgins. They shall not ordain male virgins, because this thing is from the will of the heart alone by the grace of God and by the love of Christ Jesus; for when the Holy Spirit makes abode with a man, he obtains grace and healing, being known by the grace which he has, which will be known to all men. And if he had a call for this work (of the ministry), that he should be ordained bishop or presbyter or deacon, they shall lay hand upon him (*lit.* them).

Statute 57. Concerning that it is seemly that the bishop who is with you should be ordained by bishops.

It is seemly that a bishop should be ordained by three bishops or by two. If one bishop alone laid hand upon him, he shall be deposed, and he also who ordained him. If it was because of the ferocity of men (that it was done) by a bishop alone, because it was not possible to gather an assembly on account of the ferocity of men, and not through pride and unbelief: if it was thus, he shall take authority from many bishops, and it shall be proper for him, and it shall be by their commandment, and he shall not be deposed, nor he who ordained him.

Statute 58. The bishop shall bless, and they shall not bless him. And (the bishop) shall bless the first-fruits himself. And he shall ordain men. And he shall offer the Oblation, and he shall administer the Eulogia

(awlogiya) and take it from a bishop, never from a presbyter.

The bishop shall depose all the ordained (clergy) whom it is right to depose, except a bishop, for he alone is not able to do that.

The presbyter shall bless and shall be blessed, and he shall take the Blessing (barakat) from the bishop and from a presbyter like himself, and he administers to a presbyter like himself. He shall ordain,[1] but shall not depose. Further, he shall inhibit those who sin, if they are worthy of such punishment.

The deacon shall not bless nor give the Blessing. He shall take the Blessing from the bishop or from the presbyter. He shall not baptise or offer (the Oblation), but when the bishop has offered, or the presbyter is alone, then he administers to the people, not as (one of) the priests, but as minister of the priests.

Statute 59. And of the different ordained (clergy), the presbyters shall not do the work of the deacons, nor anything which is not theirs (*lit.* his).

The deaconesses shall not bless, and they shall not do any work which the presbyters and deacons do, but they shall keep the gates of the church. Except this there is no other work which they do, except the ministering to the presbyters when they baptise the women, for this is that which is proper for them.

The deacon shall inhibit the subdeacon and the readers and the singers and the deaconesses. Thus indeed it

[1] Perhaps referring to co-operation with the bishops, or to minor orders.

is suitable for him, if the presbyter is not present. It is not suitable for the subdeacons to inhibit either the readers or the server of the Scripture and the deaconesses, neither those in orders nor the (lay) people, because they are the servants of the deacons.

Statute 60. Concerning the first-fruits and tithes. All the first-fruits [and tithes] they shall bring to the bishops and presbyters and deacons for their support. But all the tithes they shall bring for the support of the rest of those in orders, and for the virgins and the widows, for those are afflicted by poverty, because the first-fruits are for the priests and their ministers.

Statute 61. Concerning that which is left of the Oblations. The Eulogia which is left of the Mystery besides (*lit.* from) that which they offered, the deacons shall distribute among the priests, with the knowledge of the bishop or presbyter. Four parts shall be given to the bishop, and three shall be given to the presbyter, and to the deacon two parts, and to the others, to the subdeacon and to the reader and to the singers and to the deaconesses, one part.

This then is good and acceptable before God; everyone shall perform his ordinance. And there is not in the church one who did a sign, except he performed the ordinance in the good and honourable (manner) in which it should be done.[1]

Statute 62. Concerning him who desires to partake of

[1] The passage is probably corrupt.

the Holy Mystery. He who desires to partake of the mysteries of holiness, which are of the service of God, shall be brought by the deacons to the bishop, or by the presbyters: and they shall examine them as to what was the cause by which they were called to stand and hear for the first time the word of God. And they who bring them shall bear testimony to them. And they shall examine them thoroughly with firmness concerning their works.

Statute 63. Concerning trades and occupations. Let them examine them with firmness concerning their works and the life of their men, whether they are slaves or free. And if there is one who is a slave, let them examine his master whether he can bear testimony to him concerning his work. If he can bear good testimony he shall be received, and if he cannot bear testimony to him he shall be sent away, that he may make himself worthy of testimony being borne to him by his master, and if he should bear testimony he shall be received. If there is a slave and a handmaid, let them be taught to live according to the will of their masters, that the word of God should not be blasphemed.

If there is one who has wife or husband, they shall be taught not to commit adultery and to abstain (from others).

If there is one who is not married, they shall be taught not to commit adultery, but to be married according to law. If his master is a believer, and if he knows that his slave or his handmaid commits adultery, he shall give them in marriage according to law, and if he does

not give in marriage according to law that servant and that handmaid, that master of slaves shall be rejected from the church, because he made them impure.

If there is a man who has a devil, let him be taught that he should be cured, and that he should not come into the church to partake of the Mystery until he is purified. If he was at the point of death, they may bring him to receive the Oblation.

If there is a man who eats of the house of the heretics and the adulterers and drinks with them, let him leave off and remove from the place of the unclean and wicked, or he shall be rejected.

A harlot, if she wishes to come in, shall leave this habit or be rejected.

If there is a man who makes idols, if he wishes to come in, he shall leave his former works or be rejected.

If there is a man or woman and they come from another people, if they wish to come into our law, they shall leave their former work or be rejected.

If there is a man or woman of the people of the games, or providers (of the games), or painter, or drunkard, or diviner with earth and ashes, and fruit of trees, and anything else with which heathen sorcerers work, they shall not do it. Or he who plays the harp, or he who sings to an instrument, or one who teaches singing, or who guides to fornication and the games, let them leave their works or be rejected.

Or the circus-men who play in the circus; and in like manner if there is a witch, or woman who guides to fornication, or makes sport, or a piper, or a dancer, or

a singer, or teacher of this kind, she shall leave off or be rejected.

Or one who inspires men with wickedness and hatred, or slanderers, or one of those who do the like of any of those things, they shall leave off and repudiate and be converted and repent. They shall walk in the way of the believers, or they shall not be accepted.

If there is a man of the army, and if he wishes to come in and know (the Faith), and if he came into our law, let him leave his robbery and violence and calumny and transgression and folly, and he shall be content with his pay, and if he left that occupation he shall be received, otherwise he shall be rejected.

If there is a man who married a believing woman and did wickedly with his body or adultery, or is a soothsayer and an interpreter of unlucky hours and of good days, wishing to turn the hearts of men by this, and to corrupt their thoughts and their heart, and seduce them from the way of God. Or a shameless man, or a magician, or a charmer, or one who calls together spirits, or a star-gazer, or a fascinator, or lascivious, or drunkard, or who is evil in deed and word, or who speaks with a sign and his face to lead astray, or who divines by a bird, or who seals his hands and feet with a needle, who makes little marks with black and red, and wrote nonsense upon himself, or (who divines) with beans, (or divines) about a noise which he hears or words of men, that might be signs for him, or (divines) by what he sees or hears, or in suspicion he will not do what is known to be good.

Because all this is of the profane and fraudulent and impious. And they have writings, and they are like

those who know concerning life and death, and they shall not be received into our law, until they have examined them and proved them concerning their occupations, if they repented of their conduct; and if they turned and left (the occupations) they shall be accepted, otherwise they shall be rejected.

Statute 64. If there is a concubine of an unbeliever, if she kept herself to him alone she shall be received, and if she took another she shall be repudiated.

And if there is a man who became like us, and if he comes into our law, having a concubine or a handmaid, he shall keep himself, and refrain from her, because he is a Christian, and he shall marry according to law, as we have commanded. If he loves her he shall first write for her a writing of manumission, and afterwards let him marry her. If she is free he shall marry her according to law, and if he does not do thus he shall be rejected.

And if there is a man among us, and he did wickedly, or who persuades with the fables of the heathen, and who does like them, let him leave off and turn himself, otherwise he shall be rejected.

And he who requests of the believers in Christ that he may be in the number of those who do virtuously, and devote themselves in quietness and purity, shall prove himself in virtue three years. If he was a man who has spiritual gift and goodness and purity, he shall be received (sooner), because this thing shall not be quickly (or slowly) in its time, but it shall be (a matter) of good mind and devotion and prudence.

And if there is a layman who teaches men aright, he shall be quiet in word and virtuous in his body. He shall not boast, but be correct in his speech. Then he shall teach men, and afterwards he shall be teacher of all of them by God. The prophet says: They shall be all taught by God.

Statute 65. Concerning the washing of their hands at the time of prayer. Every believing man and woman at daybreak, having risen from sleep, before they do any work, shall wash their hands and pray. And if there is the word of exhortation, they shall prefer above (every) thing the good word of religion.

Believing men and women shall keep their servants in fairness of service, as we have already ordered in the Scripture, and we instructed concerning honest slaves.

Statute 66. Concerning the resting on both the sabbaths. Every believing man and woman shall rest on the sabbath and First day.

They shall be kindly disposed towards their servants, as we have already taught. And we also commanded thus in our Epistle. Ye and your slaves and your servants, do your works five days. And on the sabbath and First day ye shall not do any work in them; but they shall have opportunity for (going to) church, and for instruction in religion of God, and the teaching of the Holy Spirit, which gives inheritance of the kingdom of the heavens in the world which is to come, and which in the present world keeps them in much honour and

blessings, on them who fear God, and those who honour his sabbaths and rest on them.

For on the sabbath day God rested from all his work, when he had made and finished the heaven and all that is in it, and the earth and all that is in it, the night and the day, the sun and the moon and the stars, and the times and the quantities; when he had gathered the waters into their receptacles. And having done all this on all the days and finished his work, God rested on the seventh day, and named it the Sabbath, and hallowed it, and magnified it above all the days and blessed it.

And see and understand that it is a memorial of his glory and a memorial of his work, and he made it a rest. And he said: God rested from all his work. He revealed it, that he might grant to us, that we also should honour his sabbath and say that when he had created all creation and finished, he rested on it, (even) on the seventh day, and made it the sabbath holy and blessed and honourable and pure. And therefore he said in the (book of the) Law which (is about) the creation: And God blessed the seventh day which is the sabbath, and he hallowed it, because on it he rested from all his work which God began to do.

And see that as sacred to God the rest was named Sabbath. Hear and learn the honour of the sabbaths, that the sabbath was not first honoured by men, but by God, its maker and creator, was it honoured. And he honoured it and blessed it, and it was instituted as a rest for man and beast, and chiefly for a memorial of his glory and his work, that he might be known that he is the maker and creator of all. And he said: Keep my

sabbath, because it is my sign between me and you and your children, that ye may know that I am he who sanctifieth you.

Then the First day is the day of the Resurrection of our Lord Jesus Christ. And the First (day) was named sabbath, and both were named sabbaths. And in the prophets also he plainly declares that both are sabbaths, and says: Honour my sabbaths and continue in my law and in my statutes. Thus said God to those who gather to him from other people and serve him and love the Name of God: Verily those become to me servants and handmaids. And all of those who honour my sabbaths, and profane them not, and continue in my ordinances, I will bring to my holy mountain, and make them rejoice in my house of prayer; and my sacrifices and my Oblations from them shall be acceptable and pleasing, my house also shall be named the house of prayer for all peoples, saith God. And if they keep my commandments and my sabbaths, and choose that which I wish, and continue in my ordinances, I will give them the house of my sanctuary, and in my court a place which he nameth, and which is better than sons and daughters, and I will give them a name which is for ever, and which shall not pass away nor perish.

Attend and understand when he said, My sabbaths, he said (it) of both days. When he said: Those who gathered together from another people, he said (it) of the Christian people and not concerning Esrāēl alone. And therefore observe both for our Lord Christ and honour both with great care. And having fulfilled all the law, ye shall find honour and glories and blessings which

God has prepared for them that love him in this world and in that also which is to come.

Statute 67. And further, they shall not do work in the week (sabu'ā) of the Pascha (Fāsika). The first week (samun), the great one which is of the Passion, in which our Lord was crucified; and that which comes after it, the week (samun) of Fāsika, which is the feast of the Resurrection of our Lord and our Saviour. And the first week (samun) because our Lord and our God was crucified in it; and the second week (samun) because he rose in it from the dead. They shall not do any work on those days, and they shall know that he died and rose again from the dead. And further, they shall not do work on the day of the feast of the fortieth, which is the day of the feast of the Ascension of our Lord Jesus Christ, and he made an end on it. And further, they shall not do work on the day of the feast of the fiftieth, because the Holy Spirit, the Paraklītos, was manifested, he who came down upon the believers in our Lord Christ. And further, they shall not do work on the day of the Nativity, which is of the Birth of our Lord Christ, because the grace of God was given quickly to men, when God was born, the Word, who is our Lord Jesus Christ, of our Lady Mary, the Saviour of the world. And further, they shall not do work on the feast of the day of the Ēpifānyā, because on that day the Divinity of our Lord Christ was shown, and the Father bore testimony to his Son in the baptismal place, and the Holy Spirit descended upon him like the form of a dove, and he was shown before all the people; and those

who stood by bore testimony to him, saying: This is God in truth, the Son of God in truth. And further, they shall not do work on the day of the feast of the Apostles, because they are those who became teachers of you to know our Lord Jesus Christ, and made you worthy to partake of the gift of the Holy Spirit. And further, ye shall not do work on the day of Estifānos, the chief deacon and the first of martyrs, and (the days of) the other righteous and holy martyrs, all those who loved Christ our Lord more than their lives, and preferred him, honour them as much as ye can.

Statute 68. Concerning the times of prayers. When ye rise at daybreak, pray. And pray at the third hour, and pray at the sixth hour, and pray at the ninth hour, and pray in the evening, and pray at the time of sleep, and pray at the time of midnight and at cock-crow.

At daybreak let us give thanks because God causes the light to shine upon us, having turned away for us the night, and brought the day. And also at the third hour, because in this hour Pilātos delivered up our Lord. And at the sixth hour our Lord Jesus Christ was crucified. And at the ninth hour he gave up his spirit, and the world was disturbed, and when they pierced his side blood and water came forth from him. And when they crucified our Lord all creation was afraid and trembled before him concerning that which the impious Jews did, and they could not look upon the mocking of the Lord. And also at the time of evening let us give thanks because he has given rest to us at night from the toil of the day. And also at cock-crow, because at that

hour he announces the coming of the day to do the work of the day.

Statute 69. And if ye cannot go to the church because of unbelievers, thou, bishop, make prayer in thy house, that the servants of God mingle not with the assembly of the impious; because it is not the place which sanctifies the man, but the man sanctifies the place. And if the impious seize the place, flee from it, because they pollute it. As the pure man sanctifies the church, so it is defiled by the unclean.

And if ye cannot assemble together in a house or in the church, each one shall sing psalms where he is by himself, and shall read the Scripture and pray. If there are two and three they shall pray, because our Lord said: Where there are two and three gathered together in my Name, there am I in their midst.

And the believers shall not pray with a catechumen in the (same) house, because it is not right that he who partakes of the holy Mystery should be defiled.

The servants of God shall not pray with the heretics, nor in the house (of any)—Who would join light with darkness, and believers with doubters?

Believing men or women, if they live with slaves, shall be excommunicated and go out of the church.

Statute 70. Concerning the memorial of those who have fallen asleep. The third day shall be observed with psalms and prayers, because of the resurrection of our Lord the third day. Further, they shall observe seven days for a memorial of the living and the dead. And

further, they shall observe the completion of a month in likeness of the old ordinance, even as the people mourned for Moses thirty days. And further, they shall observe the completion of forty days; and they shall observe half a year. And further, they shall observe the completion of a year in likeness of their memorial.

And they shall give to the poor of the goods of those who die as propitiation for their soul, for their memorial. This we say only concerning the servants of God. As for the wicked indeed, if they gave the riches of all the world to the poor there would be no profit to them: for if being alive he was an enemy of God, the thing (*lit.* his word) is clear that he was his enemy when he went out of the world. He finds no mercy, because there is no respect of persons with him (*sc.* God), for God is righteous and loves righteousness, and lo! the man (is judged) from his work, and lo! the man who is good—they say his work is also (good).

And if ye are invited, eat moderately and in the fear of God, because it is seemly to pray for those who departed from this world.

And ye presbyters and deacons who are in our Lord Christ, it is seemly that ye should be temperate at all times, ye and others also, that ye may be able to do what the Scripture says: The strong and angry shall not drink wine, lest they should be drunken and should forget wisdom, and not be able to judge rightly. Because as administrators under God the almighty and the only Son our Lord Jesus Christ are the presbyters and the deacons, and the powers of the church.

And we say this, not forbidding them to drink wine,

because we cannot despise what God has created for the joy of man, but that they should not drink for drunkenness. And the Scriptures do not say: They shall not drink wine, but they say: They shall not drink wine for drunkenness. And again he says: Drunkenness causeth thorns to spring up in the hand of a man. This which we say is not for the priests alone, but for all Christian people, who are named with the name of our Lord Jesus Christ, who spoke concerning them and said: To whom (shall be) sorrow and indignation and blackness of eyes and fighting and breaking of bones—to whom shall they be except to those who exceed in drinking wine, and to those who ask and go where there is drinking.

Statute 71. Concerning those who are persecuted for the Faith. And those who flee from city to city for the Faith and in remembrance of the word of our Lord: and they know that the spirit is willing but the flesh is weak, and they flee from place to place, and they patiently endure being spoiled of their goods that they might keep the name of Christ and not deny him; help them and give them all that they desire, and fulfil the commandment of God, our Lord.

And all this we command you in common. And everyone shall stay in the Order which was given to him, and shall not step out of the commandment which they ordained for him. And this commandment is not our own, but that of God the Father, for he said: He who heard you heard me, and he who heard me heard him who sent me. And he who rejected you rejected me, and he who rejected me rejected him who sent me.

Do not those created things which have no soul keep the commandment which was given to them, day and night, sun and moon and stars and winds and changes of moons and weeks and hours and days? and they perform the work which was ordained to them: as it was spoken at the beginning. And he said: He gave them commandment and they do not transgress. And concerning the sea he said: I have placed for it an ordinance, and I have placed against it a bar and a gate, and I said: Thus far come, and thou shalt not pass beyond. How much more ought ye not to be moved at all in that which is ordained to you according to the will of God. And there are some who make this as nothing, and confuse ordinations, and (yet) offices which have been assigned to each shall not be confused, and ye shall not seize for your own selves an ordination which was not given to you, and ye shall not pass beyond by force to possess that which is not yours, but belongs to others, over which ye have no authority.

Because of this (offence) ye provoke God like the children of Korē and king 'Ozyān who grasped the priestly work without the will of God: the former indeed were burnt with fire, and of the latter his face was changed by leprosy. For they provoked God, Jesus Christ, who commanded that it should be thus, and they caused to be pained the heart of the Holy Spirit, and they rejected his testimony, and despised him, and they fear not his judgment which is prepared for them who do this thing, and the carelessness which they commit with regard to the Oblation, and the bread of the Blessing, whenever they are offered by those who are not worthy, who

think to do the honourable work of the priesthood, which is in the likeness of the great Chief Priest, Christ; and there are some who make this (work) to be foolishness. And we indeed desired to teach them this, but henceforth we speak of Moses, the servant of God, with whom God spoke face to face, as one speaks with his neighbour; who said: I know thee above all men, with whom God spoke face to face, (not) with signs and miracles and visions and angels and interpretations—this in the day on which he commanded the holy Law. And he ordained this ordinance, and as was proper that they should fulfil it, concerning the ordination of the priesthood, and what was suitable for the priests, and what was suitable for the levites: and he separated each as was proper for him and as was right for his service; that which the chief priests were commanded to do and which was not proper to be done by the priests, and not by the decree of the law to be done; and that which the priests were commanded, the levites could not approach (to do); but each one should keep to the service of God which he received, and should not step out of it. And when anyone transgressed and stepped out of his service which he received, he should be condemned to death.

And this is abundantly plain to us from what happened to Sāol, when he thought to offer sacrifice of his own will, before that the prophet and chief priest Sāmuēl came, and caused to come upon himself sin and a curse, for ever. The prophet was not afraid because of the anointing with which he anointed him to be king.

And God has made known to us by the declaration of the great thing which happened to king 'Ozyān. Not long

tarried the vengeance for the perverseness with which he acted, and made him an alien from his kingdom, because of the ordination of the priesthood to which he aspired.

Statute 72. Concerning the Order of the Priesthood. Each one of you knows what we have ordained for you, and further ye know that there are some whom we name bishops, and others whom we name presbyters, and others are named deacons. With prayer we laid hand upon them, and we appointed to each an Order according to its different name. And among us there is no one who desires a filling of our hand, nor will he receive from us that which he wishes for of priesthood, as the priests of the oxen of Iyurebe'ām, which were made as an abomination to God.

Unless there had been a special Order for each according to law, one name would have sufficed for all the world; but having been taught by God a guidance for all functions, we have separated for the bishops the ordination of the priesthood, for the presbyters the priesthood, for the deacons the service[1] . . . . that the work of the service might be completed withal. It is not seemly for the deacons to offer the Oblation, or to baptise, or to give the Eulogia to small or to great. And the presbyter shall not ordain anyone, because he was not worthy (of anything) beside his Order. For God is not a God of confusion, so that the inferiors may not grasp (at office) with audacity. What work then will be completed by the imperfect? And they make a new law to

[1] 'The service of that to which man comes,' probably confusion from the Arabic 'insan,' 'man,' being read for 'etnain,' 'two.'

their own destruction, and do not know that it is a small thing which is in their power (*lit.* with them); and they kick with their feet in the net. And if thus, they do not oppose us, but they oppose the Bishop of all the world, the Son of God, the Chief Priest Jesus Christ our Lord. A chief priest, priests, and levites were ordained by Moses, the lover of God, and we the twelve Apostles were ordained by our Lord and our Saviour Jesus Christ, and we ordained for us Ḳlēmentos and Yā'eḳob and others with them, that we might send[1] each one of them, and further, we all of us ordained withal presbyters and deacons. And the first Presbyter, the only true Chief Priest, is our Lord Jesus Christ, who did not grasp for himself the honour, but the Father ordained him. And as he is the Chief Priest for us, so he offered spiritual sacrifice to God the Father before he was crucified, and he commanded us to do likewise. And there were others with us who believe in him, but he does not grant to all who believe in him to be priests, nor to obtain the Order of ordination of priesthood like us. And after his Ascension we offered according to the ordinance of the holy bloodless Oblation. And we ordained bishops and presbyters and deacons in number seven, and amongst them Estifānos, the first martyr, who was not the least of us in his love of God: but he showed his service of God by faith and love of Jesus Christ our Lord, so much that he gave his life up for his sake; and the wicked Jews, the murderers of the Lord, stoned him with stones for his name and killed him. But he was a man of such fervent

[1] This reading is probably the corrected Ethiopic, which translated the unpointed Arabic 'send' instead of 'describe.'

spirit that he saw our Lord Christ at the right hand of God, and he saw the open gates of the heavens. And it is nowhere found that he did what was not suitable for him as deacon, that he offered sacrifice or laid hand upon anyone, but he kept to his Order of deacon unto the end. For thus it was proper for the martyr of our Lord Christ to fulfil the duties of his Order.

And if there are any who blame Filepos the deacon and Hanānyā the faithful brother because the one baptised the eunuch and the other baptised even me, Pāwlos, they are deluded as to what we say; for we say that no one should take by force the ordination of priesthood, but he obtained it from God, as Malkasēdek and Yā'eḳob; or from the chief priest, as Aron from Musē; therefore that Filepos and Hanānyā themselves took not ordination from themselves, but from our Lord Christ. They believed in the Chief Priest of God, with whom there is none to be compared.

PRAYER OF EARLY MORNING

And again we beseech the almighty God, the Father of our Lord and our Saviour Jesus Christ, while thanking him because he has kept us throughout the night, and brought us from darkness into light, from corruption into that which is incorruptible, and from ignorance into the knowledge of the truth, that throughout the day also he may cause us to be in all peace and health, and protect his people with the power of his angels, who has authority over all work of blessing, the Lord our God.

[1] 'The Father, etc.' is put afterwards for the usual form, 'the Father of the Lord, etc.'

The deacon shall say: Pray.

O Lord the almighty, do thou cause us to be in all peace and health throughout the day, for thou hast kept us throughout the night. Thou, Lord, the almighty, send to us thine angel the good guide. And have mercy upon us according to the greatness of thy mercy, and according to the multitude of thy clemency blot out our wickedness. And none of us is an alien and a backslider, put us not away from thy favour, because of thy name which was named over us. Be forgiving to us and forsake us not. Grant us to obtain favour before thee and before Christ thy Son, through, etc.

PRAYER FOR THE SICK

And again we beseech the almighty God, the Father, etc., for the sick brethren, that he may remove all sickness and all suffering from them. Having taken away the spirit of disease, may he who has authority for all healing give to them life, the Lord our God.

The deacon shall say: Pray for the sick.

God the almighty, the Father, etc., we pray thee and we beseech thee for the sick brethren. Grant to them life. Take away the spirit of sickness. Cause to pass away from them all disease and all suffering. Speedily let thy mercy find us, O Lord.

The deacon shall say: Let us all say.

The people shall say: Have mercy upon us.

Physician of the soul and physician of the body, thou art the overseer of all flesh, and of those who are troubled with unclean spirits; deliver every tormented and

oppressed soul, give health and give rest, drive away all disease from this house, and from those who call upon thy holy and blessed name. Having healed the disease of all of our souls, grant perfect soundness, through, etc.

PRAYER FOR THOSE WHO MAKE A JOURNEY

And again we beseech the almighty God, the Father, etc., for those our brethren who make a journey, and also for those who are about to make a journey, whether by sea, or by rivers, or by the deeps, or by road, in whatever journey they may travel, that he may bring all into the safe harbour, the almighty Lord our God.

The deacon shall say : Pray.

Lord our God the almighty, we pray thee and we beseech thee for our brethren who make a journey, and also for those who are about to make a journey abroad; direct (them) as fellow (traveller) though we are many. Speedily let thy mercy find us, O Lord.

The deacon shall say : Let us all say.

The people shall say : O Lord, have mercy upon us.

Bring them into the safe harbour. Restore them to their people with joy and with peace, rejoicing and causing to rejoice, through, etc.

PRAYER FOR RAINS

And again we beseech the almighty God, the Father, etc., for rains, that he may send his rain into the place where it is needed, the almighty Lord our God.

The deacon shall say: Pray.

Lord our God the almighty, we pray thee and we beseech thee, send thy rains into the place where they are needed. Make to rejoice the face of the earth, and water its furrows. Bring the sowing and the harvest, and bless the circle of the year with thy goodness. Speedily let thy mercy find us, O Lord.

The deacon shall say: Let us all say.

The people shall say: O Lord, have mercy upon us.

For the poor of thy people, and for all those who hope in thee, work with us according to thy clemency, and nourish our mind with the doctrine of the Godhead, and with understanding which is from thee, through, etc.

PRAYER FOR THE FRUIT OF THE EARTH

And again we beseech the almighty God, the Father etc., for the fruit of the earth, that he may increase the fruit of the earth, and that he may be pleased to bring the sowing and the harvest. May he grant rich favour, the Lord our God.

The deacon shall say: Pray for the fruit of the earth.

Lord our God the almighty, we pray thee and we beseech thee, increase the fruit of the earth, and be pleased (and) bring the sowing and the harvest, which is from thy goodness. Speedily let thy mercy find us, O Lord.

The deacon shall say: Let us all say.

The people shall say: O Lord, have mercy upon us.

For the poor of thy people and for all who call upon thy holy and blessed name, through, etc.

PRAYER FOR THE WATERS OF THE RIVERS

And again we beseech the almighty God, the Father, etc., for the waters of the rivers, that he may cause (them) to rise up to their (proper) measure. Make to rejoice the face of the earth. May he bring the sowing and the harvest. May he grant rich favour, the Lord our God.

The deacon shall say: Pray for the waters of the rivers.

God the almighty, we pray thee and we beseech thee, cause to rise the waters of the rivers up to their (proper) measure. Make to rejoice the face of the earth, and water its furrows. Multiply food, and bless the circle of the year with thy goodness. Speedily let thy mercy find us, O Lord.

The deacon shall say: Let us all say.

The people shall say: O Lord, have mercy upon us.

For the poor of thy people, and for all who call upon thy holy and blessed name, through, etc.

PRAYER FOR THE KING

And again we beseech the almighty God, the Father, etc., for the lover of God, our king, Iyāsu, that he should keep his kingdom without trouble, in peace and righteousness, the almighty Lord our God.

The deacon shall say: Pray for the king.

Lord our God the almighty, we pray thee and we

beseech thee for the king of this land, the lover of God, our king, Iyāsu, and grant to him what is useful for him. Cause to submit his enemy, the peoples who are against his walls. And speak in his heart for thy holy Church. Speedily let thy mercy find us, O Lord.

The deacon shall say: Let us all say.

The people shall say: O Lord, have mercy upon him.

Grant him without error to keep (his) understanding concerning the faith in the excellence of thy Godhead, through, etc.

PRAYER FOR THOSE WHO OFFER AN OFFERING

And again we beseech the almighty God, the Father, etc., for those who offer an offering in the holy, one, catholic (*lit.* which is over all) Church, a sacrifice, first-fruits, tithes, a thanksgiving, a memorial, whether much or little, secret and open. And as for those who have nothing and wish to give, (though) they have nothing to give, accept their desire, and having accepted the longing of every one of them, grant to them the heavenly Spirit. And as for those who have somewhat and do not wish to give, soften their heart to do good, thou (*lit.* he) who hast authority for all work of blessing, the Lord our God.

The deacon shall say: Pray for those who offer an offering.

God the almighty, we pray thee and we beseech thee for those who offer an offering to the holy, one, catholic Church, to the honour of thy name, an offering and a

thanksgiving of first-fruits and of tithes, of much and of little, of secret and of open. And as for those who have nothing (yet) who wish to give, accept their desire as the offering of Abēl: and as the Hebrew woman who offered the two mites, and as the sacrifice of the forefathers. And thus accept into the heavenly altar. Repay them with a reward of blessing, heavenly in return for earthly, and much in return for little, and open in return for secret, and life everlasting in Christ in return for food and drink, through, etc.

PRAYER FOR THE CATECHUMENS

And again we beseech the almighty God, the Father, etc., as regards his servants the catechumens, that he may impart to them in due time the washing of regeneration for the forgiveness of sin, the almighty Lord our God.

The deacon shall say: Pray for the catechumens.

God the Lord almighty, the Father, etc., we pray thee and we beseech thee, have mercy upon thy servants the catechumens. Be kind, (and) remove from them all the remains of the idols. Impose upon their hearts thy law and thy commandment, and thy righteousness and thine ordinance. Speedily let thy mercy find us.

The deacon shall say: Let us all say.

The people shall say: O Lord, have mercy upon us.

In proper time (impart to them) the washing of regeneration for the forgiveness of sin. Make them the shrine of the Holy Spirit, through our Lord and our Saviour Jesus Christ, through whom, etc.

PRAYER FOR THOSE WHO HAVE FALLEN ASLEEP

And again we beseech the almighty God, the Father, etc., Lord of the living, Life of the dead, and Hope of the desperate, Helper of the afflicted, Cleanser of sinners, who hast abolished death and burst the bonds of Satan (Sayetān). Thou hast granted life to the race of men, thee we pray and beseech, who wilt not die for ever and ever, with whom is the treasure of life, for those who have fallen asleep and rested in the faith; the forefathers, the bishops, (pāpāsāt), presbyters and deacons, and readers (anāguenestis), and monks, and virgins, and widows (of the order), infants, widows and orphans (*lit.* offspring of the dead); and for the soul of thy servant N(egalē) and for the soul of all those who are there in that place, whom thou calledst from among thy people in righteousness and in uprightness. Give rest to their soul in the place of pasturage by the water of rest, in the bosom of Abrehām, Yeshaḳ, and Ya'eḳob, in the garden of joy, among the guides of light, thine angels, having united (them) with thy holy ones. And raise up their body in the day which thou hast appointed, according to thy holy unlying promise of thy heavenly kingdom; for there is no death to thy servants, but rather a passing, and although one has sinned, and the law of man was hidden from them, be indulgent; for thou, God, art good and the lover of man; for there is none pure from uncleanness before thee, even though he lived one hour upon the earth. Do thou grant passings to their soul freely, without hindrance. Send the Spirit

of the Comforter, and who gives consolation to their people. Comfort them, cause them to rejoice in Christ, through, etc.

PRAYER FOR PEACE

And again we beseech the almighty God, the Father, etc., for the peace of the holy, one, catholic Church, that he may grant much peace upon all rulers (*lit.* shepherds) and peoples and upon all flocks, he who has authority for all peace, the Lord our God.

The deacon shall say: Pray for peace.

Lord our God the almighty, we pray thee and we beseech thee for the peace of the holy, one, catholic Church. King of peace, give to us peace, because thou gavest to us everything. Possess us, God, and reward us, for beside thee there is no other whom we know. And thy holy name we name and we invoke. Do thou impart thy heavenly peace upon us all. Preserve (our) life (*lit.* soul) and our condition of this world peacefully. Give peace to the king of this land, and through thy holy name give counsel to the rulers of the neighbouring peoples. Guard our coming in and our going out in peace, that living in a quiet and tranquil life we may be found in all piety, in the fear of God and virtue in Christ, through, etc.

PRAYER FOR THE CONGREGATION

And again we beseech the almighty God, the Father, etc., for the congregation, this as well as all our congregations, that he may grant that it may be according to his holy will, the almighty Lord our God.

The deacon shall say: Pray for our congregation.

God the almighty, we pray thee and we beseech thee for this our congregation as well as all our congregations. Grant that it may be according to thy holy will, where we do this service of our congregation and other congregations also. And make it a house of prayer and a house of blessing. Vouchsafe to bestow upon us, and upon those who (come) after us, the everlasting salvation. Rise up, O Lord, and let all thine enemies be scattered, and let all flee away from before thy face who hate thy holy and blessed name, and make thy people ten thousand of ten thousands and ten thousand times ten thousand, through, etc.

PRAYER FOR THE PĀPĀS

And again we beseech the almighty God, the Father, etc., for the blessed and holy Pāpās, Abā N(egalē), that thou wilt in keeping keep him for us during many years and during times of peace, while he fulfils the priesthood which has been entrusted to him by thee. May the Lord our God grant rich favour.

The deacon shall say: Pray for Pāpās N.

Lord our God the almighty, we pray thee and we beseech thee for the blessed Pāpās N. In keeping keep him for us during many years, during times of peace, while he fulfils the priesthood which was entrusted to him by thee, together with all the bishops, presbyters, and deacons, and with all the fulness of the holy, one, catholic Church. And the prayer which they make for us and for all thy people hear (it), and accept them; and

open to them the treasury of thy clemency; and further, pour down upon him abundantly thy grace of thy Holy Spirit, thy heavenly blessing, that he may bless thy people; and moreover, cause to submit every enemy, visible or invisible, and bruise (them) under his feet; and himself indeed keep for thy Church in glory, through thine only Son, through whom to thee with him and with the Holy Spirit (be) glory and might, now and ever and for ever and ever. Amēn.

TRANSLATION OF THE ARABIC TEXT

THE STATUTES OF THE APOSTLES. THE SECOND

IN the name of God, one in essence (and) threefold in eternal Persons, glory to him for ever, and upon us his mercy. These are the Canons of our Fathers, the Apostles, which they ordered for the establishment of the Church by the hand of Clement. The first chapter, the introduction of the Canon of the Apostles, and the mention of the names of some of them. All hail, O sons, in the name of our Lord Jesus Christ.

The first chapter: Said John and Matthew and Peter and Philip and Simon and James and Nathaniel and Thomas and Kayfās and Andrew and Bartholomew and Jude and James by the command of our Master Jesus Christ and our Saviour.

When we were assembled together he commanded and said: Verily ye have not divided the countries among you, but (now) let each of you take his place according to your number. Define[1] the rank of the bishops and the seats of the presbyters and the

[1] 'Define,' the unpointed Arabic, agreeing with the Coptic. Eth. probably translated the wrongly pointed Arabic. MS. Paris, 251, corrected the pointing from 'take' or 'begin' to 'define.'

administration[1] of the deacons, and the intelligence of the readers (agnustisīn), and the widows without fault, and the works upon and by which it is proper to strengthen the foundations of the Church; that ye may know the pattern of that which is in the heavens: and that they may be kept from all defilement, and know that they indeed will answer at the day of judgment for that which they have heard, and have not kept.

He commanded us to send these words into all the world; and it is proper for us all to be according as the Lord has revealed to each by the will of God the Father through the Holy Spirit, and we remember his words and command this, by way of remembrance and instruction, my brethren.

The second chapter: Concerning the reproof of him who says what is *not*[2] proper, and concerning the love of God and the love of thy neighbour.

Said John: O men, O brethren, we know that we shall answer for everything which has been offered to us: and let no one accept the person of him who is with him, but if one of those who are with him should happen to say what is not proper, then let him reprove him that what he says is not good. And cause John to speak first.

And John said: Verily (there are) two places, the place of life and the place of death, and between (*lit.* in) these two places difference. The place of life is this, that thou shouldst love the Lord thy God who created thee with all thy heart, and shouldst glorify him who

[1] *Lit.* 'meditation,' mistaking 'tāmil' for 'ta'āmil.'

[2] 'Not,' Paris, 251, om. Vat.

saved thee from death. This is the first commandment; and the second is this, that thou shouldst love thy companion as thyself. On this are hung all the law and the prophets.

The third chapter: Concerning a thing which thou hatest—thou shalt not do it to another.

Said Matthew: All that thou wishest not should come to thee, do not thou it to another. This is the same as that all that thou hatest, do it not (to another). And thou, O brother Peter, teach them with these words.

The fourth: Concerning the commandments.

Said Peter: Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not dishonour a young boy. Thou shalt not steal. Thou shalt not be a soothsayer. Thou shalt not be a star-gazer. Thou shalt not be a sorcerer. Thou shalt not cause abortion, nor after (the child) is born shalt thou kill it. Thou shalt not covet anything of thy companion. Thou shalt not hate any man. Thou shalt not bear false witness. Thou shalt not say evil of anyone. Thou shalt not think about contriving wickedness. Thou shalt not be of double heart, nor double tongue. Surely to be double-tongued is a deadly snare. Nor shall thy words be vain or false. Nor shalt thou be a lover of the greater portion, nor rapacious, nor a hypocrite, nor one of evil heart, nor proud, nor deviser of evil counsel against thy neighbour, nor hate any man, but reprove some, and on others have pity, and pray for others, and love others more than thyself.

The fifth: It warns, and forbids anger and envy and obstinacy.

Said Andrew: O my son, fly from all wickedness and

hate all evil. Thou shalt not be angry, for anger leads to killing; because anger is an evil demon.[1] Thou shalt not be envious or obstinate or a lover of fighting, for by this thou shalt gain evils.

The sixth: Thou shalt not be lustful.

Said Philip: Thou shalt not be lustful, for lust leads to adultery and leads the man by compulsion; because lust is a female demon; because when the demon of anger is united with that of (sensual) pleasure, it is perdition to him who receives them both; and the place of the unclean spirit is the sin of the soul. When he finds a little entrance, then he enlarges the place and takes with him all the unclean spirits, and they enter into that soul and allow not that man to rise at all to behold the right. Let your anger put a limit to it(self). Break it off and put an end to it, lest it cast you into a deed of very great evil. Anger and (sensual) pleasure are evil; if they remain for much time they become demons, and when they prevail over the man they set fire to his soul, and when they have brought him to deeds of iniquity they mock him and rejoice over the perdition of the soul of that man.

The seventh: Thou shalt not be (one) of the evil-speakers.

Said Simon: O my son, thou shalt not be (one) of the evil-speakers, nor lofty of eye, for by this will be adultery.

The eighth: Thou shalt not interpret (*lit.* say by) prodigies and star-gazing, or by magic and other things.

Said James: O my son, thou shalt not interpret

[1] MSS. read 'sūltān,' probably for 'shaytān' = demon.

prodigies, for this leads to idolatry, nor be a magician or a master of hours and chooser of days nor star-gazer, nor shalt thou desire earnestly to be acquainted with them, for in all this is idolatry.

The ninth: Thou shalt not be a liar nor a lover of gold or vainglory.

Said Nathaniel: O my son, be not a liar, because lying leads to theft; nor be a lover of gold or vainglory, for by all this thou shalt be drawn to theft. O my son, do not murmur, because grumbling leads the man to blasphem-ing. Be not overbearing nor thinker of evil, for in all this is unbelief. Be gentle, for the gentle will inherit the kingdom of the heavens. Be kind, merciful, peaceable, with heart pure from all evil and without sin, gentle, meek, virtuous, observant, trembling at the words which thou hast heard. Do not exalt thyself only, nor put thyself with the lofty ones, but be a companion of the righteous and humble, and all that happens to thee receive with thankfulness, and know that there will be nothing except (ordained) by the Lord.

The tenth: Him who says to thee the words of God and became life to thee, thou shalt honour and support with thy toil (*lit.* sweat).

Said Thomas: O my son, him who says to thee the words of God, and became to thee the cause of life, and gave to thee the seal of dominion, love as the apple of thine eye, remember him day and night and honour him like the Lord, for the place in which is remembered the Lordship, the Lord is there; ask of him[1] (*lit.* his face)

[1] 'Ask of his face,' prob. the Coptic idiom for 'visit.'

every day, him and the rest of the holy ones, and thou shalt rest on their words. He who is associated with the holy ones will become holy. Honour him as (lies in) thy power and with thy toil (*lit.* sweat) and the labour of thy hands. If the Lord has made thee worthy to receive from him spiritual[1] food and eternal life, then it is most proper for thee to give to him food perishable and temporal—The labourer is worthy of his hire. Thou shalt not muzzle the bull in the threshing-floor. No man planteth (*lit.* soweth) a vine and eateth not of the fruit thereof.

The eleventh: Thou shalt not cause division, but reunite the separated.

Said Kāfā: Thou shalt not cause division, but reunite the separated in peace, and judge with justice. Thou shalt not accept the person of the sinner for sin, because riches have no power with God; and do not respect rank. Thou shalt not make double[2] the writing, but (act) with him equally in all things. Thou shalt not be of double heart in thy prayer, and think whether he will fulfil to thee what thou desirest or not. Thou shalt not think when thou stretchest forth thy hand (to receive and) when thou hast finished [and] hast drawn it back to thee. If there was anything in thy hand and thou hast given it, thou shalt seek deliverance from thy misdeeds. Thou shalt not be of double heart, for if thou hast given, (it is) thy acquisition: know who it is who will repay thee. Thou shalt not turn away him who asks, but share with the

[1] MS. adds 'and bodily'; *b* om.

[2] The word can mean 'intercede' or 'aid,' but the passage is corrupt.

needy in all things. Thou shalt not say, Surely they are mine alone those which are mine. If ye are sharers one with another in what is imperishable, how (much more) in perishable?

The twelfth: The exhortation to giving alms.

Said Bartholomew: I beseech you, O my brethren, while time remains to you, and ye are yourselves able to do good to others (*lit.* them), do not be slack in giving; while anything remains to you ye shall give it. For the day of the Lord is near, and all that will be seen in it and the wicked will perish; and the Lord will come, and his reward with him. Be lawgivers to yourselves, be teachers of yourselves, as God taught you, and keep that which I said, and add not to them, nor diminish from them.

Said Peter: O brethren, the Scriptures teach them concerning the rest of the commandments. As for us, we speak to them what we were commanded. They said with one accord: Let Peter speak.

The thirteenth: Concerning the ordination of the Bishop.

Said Peter: If it is a place with few people in it of the Faithful, and the assembly not large enough to elect a bishop, being not more than twelve men,[1] then let them write to the churches of the neighbourhood, the place (in) which there are many of the Faithful, to bring three of the Faithful, trustworthy men, chosen from that place; and they shall test carefully as to which is worthy of the

[1] *Lit.* 'the assembly increased not to cause to make the vote for the bishop unto the limit of twelve men,' reading 'tadhkirah,' voting-ticket, for 'tazkirah,' purity.

work, if he has a life of good repute among the peoples, and without sin or anger, a lover of the poor, and kind, not a drunkard, nor adulterer, nor lover of the greater portion, not a railer, nor a hypocrite and the like of that. And it is good that he have no wife, but if he has been married to one wife before he becomes bishop, let him live with her; and he shall have a share of all sound doctrine and be able to expound the Scriptures; and if he knows not how to write,[1] then he shall be humble and abound in love to all men, that he may not be judged about anything and so be convicted.

Said John: The bishop who is ordained, if he knows how to keep himself and (has) the love of God and of those who are with him, let him appoint two presbyters, having tested them.

They all said: Not two, but three, because they are four and twenty elders, twelve on the right hand and twelve on the left hand.

Said John: It is good that ye have reminded me, O brethren. Those who are on the right hand take the cups from the archangels, they offer them to the Lord; and those who are on the left hand are over the multitude of the angels. It is proper that the presbyters should be in the form of elders, and past the time of intercourse with wife, and they shall share in the Mysteries with the bishop, and help him in everything, and gather to (him) loving (him) as their shepherd. And the presbyters who are on the right hand shall be occupied with those who toil at the altar:

[1] Probably for 'the Scriptures,' the pointing being wrong.

let them be worthy of the honour, and they shall reject him who is worthy to be rejected. And the presbyters who are on the left hand shall be occupied with the assembly, that they may be quiet and not make disturbance, but being controlled with all control, may be obedient with all obedience.

The fourteenth: Concerning the ordination of the Readers (agnustisīn).

Said James: Let the reader (agnustis) be appointed after he has been first tested. And he shall not be of many words, nor a drunkard, nor speak in mockery; he shall have a life of good repute, (and be) a lover of virtue, and quick of going to the place of assembly, one who remembers in it the judgment, and he shall be obedient and read well, and know that the duty of the reader is to do what he reads, he who fills the hearing of others. Is it not proper for him that he should know what he says? Is not it written: This is a sin in him before God?

The fifteenth: Concerning the ordination of the Deacons.

Said Matthew: Let them be tested in all service, and the assembly shall bear testimony to them that they live with one wife and bring up their children in purity, and they shall be kind and meek, and not grumblers, nor double-tongued, nor wrathful, for anger irritates the wise man; and they shall not accept the person of the rich, nor oppress the poor, nor drink much wine, and they shall work hard for the Mysteries, the hidden, the beautiful, the cheering. And they shall oblige him of the brethren who has anything, to comfort him who has not, and to be sharers with them also

in giving, and they shall honour the assembly with all honours and modesty and fear, and they shall keep themselves with all firmness. Some they shall teach, others they shall question, and for others they shall pray. Those who are rejected they shall expel at once, and they shall know that the adversaries, the rejected, the insulters are nothing but your adversaries.

The sixteenth: Concerning the Widows.

Said Kāfā: Let three widows be appointed; they[1] shall devote themselves to prayer, and attend to all (who) are in afflictions, and (who) wish to tell them what it is; and let the other (widow) be appointed with the women who are afflicted with sicknesses, that they may attend to them in the best way, sitting up at night; and they shall inform the presbyters what is the matter. She shall not be a lover of gain, nor a drunkard, lest she should neglect, and not keep watch in the service of the night. And if anyone (of the widows) wished to do good works, let her do it in the kindliness of her heart, because the goodness of the Lord has been first announced (to her).

The seventeenth: Concerning the Deacons, they shall be doers of good works.

Said Andrew: The deacons shall be doers of good works by night and day in every place, and shall not exalt themselves above the weak nor accept the person of the rich, but they shall take knowledge of the feeble and give to them of what is over, and oblige them who have anything to gather for them good things, and

[1] 'Two' omitted.

fulfil the words of our Teacher: Verily ye saw me hungry and ye fed me. And they who minister a good (ministry) without fault shall surely gain for themselves the place of the pasture.

The eighteenth: The statute of the Layman.

Said Philip: Let the layman hear the commands which are said to him, with cheerfulness. Let them obey those who devote themselves to the altar, and let each one please God in what they have given him (to do) and defined for him. And ye shall not learn to be quarrelsome with one another because of what ye are commanded to do; but let each labour in what is put him (to do) by God, and let not anyone make to stumble his companion in what he labours; neither do the angels transgress what is defined for them (to do).

The nineteenth: It reminds that the Oblation (is) the Body of Christ, and what comes after it.

Said Andrew: We have already defined this concerning the Oblation, which is the Body of Christ and his Blood, and we are explaining it carefully.

Said John: Ye have forgotten, O brethren, that at the time in which the Teacher asked for bread and wine and blessed them and said: This is my Body and this is my Blood, he did not command that they should be regarded as material.[1]

Said Martha concerning Mary: Look at her, and she laughs.

Said Mary: Not because of (this) that I laughed.

[1] The reading of *b*.

The Teacher said: 'It is good (that) the sick should be healed by the strong.'

The twenty: It is not proper for women to pray when they are standing up; and that they have no ministry except ministering to the needy; charity, and what comes after it.

Said Kāfā: Certain have said that it is not proper for women to pray when they are standing up, but they should prostrate themselves upon the ground.

Said James: How can we find for the women any ministry except this ministry only, that they should help the needy?

Said Philip: O brethren, concerning the charity which he does, surely (in doing it) he gathers for himself a good treasure, and one which he gathers for himself in the heavenly kingdom. Surely it is reckoned with God that it is a good work lasting for ever.

Said Peter: O brethren, we are not lords over anyone with compulsion, but we assure you from the Lord, we ask you to hear and keep the statutes and not to add to them or diminish from them, in the name of our Master Jesus Christ, to whom be glory unto ages of ages. Amīn.

And after they all finished, each one saying his word in the first section, this is that which comes next.

The twenty-first: Concerning the ordination of the Bishops at the beginning of the Kiddās. The bishop shall be ordained, as we have already said. He shall be chosen from all the assembly, without fault. When they have made mention of him and are satisfied with him all the people shall assemble together, and the

presbyters and the deacons, on Sunday.[1] And all the bishops shall walk one with another joyfully, and they shall lay their hands upon him; and the people standing up in silence together shall pray in their hearts that the Holy Spirit may descend upon him, and they shall ask one of the bishops, and while everyone stands, he shall lay his hand upon him who is ordained bishop, and shall pray over him thus. And when he has become bishop everyone shall salute him and shall kiss his mouth. And the deacons shall bring to him the Oblations: then having placed his hand upon the Oblation, with all the presbyters he shall say and give thanks thus: The Lord (be) with you. And the whole people shall say: And with thy spirit he shall be.

And he shall say: Where are your hearts? And all the people shall say: They are with the Lord. And he shall say: Give thanks to the Lord. And the people shall say: Worthy and it is meet thus. And he shall say what comes after this in the rule of the Kiddās.

The twenty-second: Concerning the ordination of the Presbyter.

When the bishop desires to ordain the presbyter he shall lay his hand upon his head; and all the priests touched him and (the bishop) prays over him according to the pattern which we have said concerning the bishop.

The twenty-third: Concerning the ordination of the Deacons.

When the bishop desires to appoint a deacon, he shall choose him as we have said before. The bishop alone

[1] *Lit.* 'the day of the one.'

shall lay his hand upon him. Why have we said that the bishop alone (is) he who shall lay his hand upon him? The reason of this is that he is not appointed for the priesthood, but he is one of the assistants of this work, that he should perform his commands with which he is commanded by him. And he is not ordained to be a teacher of all the clergy,[1] but to be one who will give attention to what is proper (to be done) and will give the bishop information about it. And he is not appointed to acquire the spirit of greatness in which the presbyters share, but to give attention, and to be worthy of the bishop's trust, and to be diligent about what is proper, because the bishop alone is he who lays his hand upon him. As for the presbyters, the bishop and all the presbyters share with him in placing their hands upon him. It is the one spirit which comes down upon him. And the presbyter is only he who acquires the position of the clergy, he has not authority; so because of that he does not appoint clergy, the presbyter is only ordained, and the clergy (in general) ordain him.

The twenty-fourth: Concerning the Confessors who were punished for the name of Christ, that they have the rank of the deacon and the presbyter.

If the confessor has been in bonds for the name of the Lord, hand shall not be laid for the ministry which belongs to the deacon or the presbyter, for he has the honour of the presbyterate by his confession. If he is appointed bishop, the hand shall be

[1] 'Akliros.'

laid upon him. If as confessor he was not brought before the authorities and was not punished with bonds or prison and was not put to suffering, but he only came to be ridiculed and was punished with punishment in his[1] house, and yet he confessed, he is worthy of all the rank (takûs) of the priesthood, the hand shall be laid upon him, and he shall be made (priest). And the bishop shall give thanks as we have said before, and it is obligatory that he should mention what we have said before, reading clearly and carefully and giving thanks to God; and that according to his power each one shall pray. If anyone is able to pray fluently and (it is) a grand and elevated prayer, and he is a good man, and if he offers prayer and says the words of praise as he can, no one shall prevent him from offering prayer if he is correct and right (in faith).

The twenty-fifth: Concerning the appointment of the widows.

When (a widow) is appointed she shall not be signed, but shall be made by the name. If her husband has been dead a long time let her be appointed. If her husband has lately died she shall not be trusted, but if she had become aged let her be tested for a time, for solicitations grow old in him who makes place for them in him. Let the widow be appointed with the word alone, and let her be joined to the rest of the widows, and hand shall not be placed upon her, because she does not offer the Oblations nor have any ministry. Signing is for the clergy because of (their) ministry,

[1] *Lit.* 'the.'

and for the widow (her appointment is) because of prayer, this (being the duty) of everyone.

The twenty-sixth: Concerning the Virgins and the Subdeacons, and concerning the grace of healing.

The Reader (agnustis) is he who is appointed by the bishop giving to him the Book, and hand shall not be laid upon him.

Hand shall not be placed upon a virgin, but her inmost thought alone causes her to be a virgin.

Hand shall not be placed on a subdeacon, but a name[1] shall be put upon them that they may follow the deacons.

Concerning the grace of healing. If anyone says, I have acquired a grace of healing by revelation, hand shall not be placed on him, because the deed shall make evident whether he is speaking the truth.

The twenty-seventh: Concerning the new persons who begin to come in to the Faith; and the occupations which it is proper they should give up who come in as new to hear the words.

They shall bring them first to the teachers before all the people come in. And they shall ask for what reason they seek the Faith. Those who bring them to hear shall bear testimony to them. He shall ask about their life as to what it is—if they have wives; or are slaves. If anyone is a slave of a believer, if he permitted him, then let him hear, and if his master does not bear testimony to him, let him be sent away. If he is an idolater, let it be known if he was pleasing his master,

[1] 'Hand,' *a*.

lest scandal should occur. If anyone have a wife, or a woman have a husband, let them be taught, the man to be contented with his wife, and the woman contented with her husband. And if any man was not living with a wife, let him be taught not to commit adultery, but to be married according to the law, or remain as is becoming for him. And if anyone had a demon,[1] then let him not hear the words of the teacher.

Concerning occupations, and what there is of crafts besides the occupations. The occupations which belong to those whom they cause to come to the instruction. If anyone is a pander, let him desist or be sent away. And if anyone is a maker of idols or a painter, let him be taught not to make idols, and if he be not willing to desist, let him be sent away. And if anyone is present at the place of amusement,[2] let him desist or then be sent away. If anyone teaches children, it is well that he desist. But if he has no other trade, let him be forgiven. He who goes to the festivals of idols, let him desist or be sent away. (If) one is a maker[3] of potions, or teaches making potions, or teaches combating and fighting and weapons of war, let him desist or be sent away. (If) anyone is a priest of idols or guardian of idols, let him desist or be sent away. (If anyone is a) soldier of authority, let him not kill, and if he is ordered to kill, let him not do it—if he desisted (well)—if not, let him be sent away.

The twenty-eighth: Concerning persons in red, or him of the Faithful who becomes a soldier or star-

[1] *Lit.* 'Satan.' [2] *Lit.* 'siesta.' [3] 'Abarmachos' = 'pharmakos.'

gazer or sorcerer, or other than that, let him be sent away.

(If there be one who has) authority over the sword, or a chief of the city and clad in red, let him desist or be sent away. If a catechumen or believer wish to become a soldier, let both be sent away. Surely they both have removed far from God. An adulteress, or a man without salvation, or a man who does what it is not proper to mention, let them be sent away, because they are polluted. Verily, a sorcerer shall not be brought into the ranks of the Faithful. The star-gazer and master of the astrolabe, or soothsayer, or agitator of the multitude, or one who sells clothes from the diggers of the graves, or the maker of phylacteries, let them desist or be sent away.

The twenty-ninth: Concerning the concubine, and if we have omitted anything, decide as is proper.

If the concubine of the man be his slave, if she brought up her children and kept to him alone, let her hear, and if otherwise, let her be sent away. He who has a concubine, let him desist and be married according to law, and if he will not (do so) let him be sent away.

If we have omitted anything, decide as is proper, because we all have the Spirit of God.

The thirty: Concerning the time for hearing the words after their occupations.

Let the catechumens remain three years hearing the words. If there is a scholar and with good thought, decide about him not by the time, but his work alone (is) that by which it shall be decided for him.

The thirty-first: Concerning the prayer of him who hears the words and the kiss.

When the teacher has finished the instruction, let the catechumens pray by themselves and separated from the Faithful. And let the women stand in a place in the church by themselves, the Faithful women and the female catechumens. And when they have finished the prayer, the female catechumens shall not give the salutation, because their kiss is not yet pure, but let the Faithful women kiss one another; the men shall kiss the men, and the women shall kiss the women, and the men shall not kiss the women. And all the women shall veil their heads with their balālin[1] or their mantles, and not with linen only, because this is not suitable for them.

The thirty-second: Concerning the laying the hand upon the catechumens after the prayer.

When the teacher lays the hand upon the catechumens, let him pray and then dismiss them. If it was one of the ecclesiastics who taught, or a layman, let him do the same. If (one) was apprehended for the name of the Lord, he shall not be doubtful about his testimony. If he was overpowered and slain before obtaining the pardon of his misdeeds he shall be justified, because he was baptised in his blood.

The thirty-third: Concerning him who is baptised.

When one has been chosen, or one who is prepared for Baptism, let him be examined concerning his life, whether he lived in chastity, while they are catechumens; and whether they reverenced the widows, or visited the sick,

[1] Probably for 'pallium.'

or fulfilled every good thing. So if those who bring them bear testimony that they have done thus, let them hear the Gospel, from the day in which they were brought, and let the hand be laid on them every day and exorcise them. And when the day draws nigh in which they are to be baptised, let the bishop bind by oath every one of them, that he may know that they are pure. And if there was one who is not pure, let him put him aside, because he has not heard the words with faith, for it is not possible that an alien should ever be baptised.

They shall instruct those who are to be baptised that they should go to the bath and pray on the fifth of the week. And if there was among them a menstruous woman, let her be put aside, and she shall be baptised another day. And they who wish to be baptised shall fast on Friday (jumah), and the bishop shall assemble those who are to be baptised on the day of the sabbath in one place, and shall command them all to pray and prostrate themselves. And having laid his hand upon them, let him exorcise every alien spirit, that they may flee away from them and never return to them henceforth: and when he has finished binding them by oath, let him breathe in their faces, and having signed their foreheads and their ears and their noses, let him make them stand up, and let them keep watch all their night, and let them read to them and admonish them. And he who is to be baptised shall not bring in with him any vessel (to the water), but everyone shall give thanks, and it is proper for him who is worthy to bring his Oblation (Kurbān).[1]

[1] This is the probable meaning, though a^{mg} and *b* add 'at the hour.'

The thirty-fourth: Concerning the ordinance of Baptism and the instruction of the Faith, and the confession at the baptistery, and the Kiddās, and concerning the milk and honey.

At the time of cock-crow, let him pray first over the water; and let the water be either running through the tank or running (down) upon it. And let it be thus unless there was urgent necessity. If there was urgent necessity, he shall pour in water which is found. Let them undress, and they shall begin by baptising the little children first. And he who can speak for himself and take oath shall speak, and for them who cannot let their parents speak, or one of the family. Afterwards they shall baptise the grown men, and the women last: and they shall unloose their hair and lay aside their ornaments of gold which they wear, and let no one go down to the water having any alien thing.

And at the time when they are baptised the bishop shall give thanks over the oil[1] which he put in a vessel, and we call it oil of Eucharistia. And he shall take other oil and adjure over it, and call it oil of Exorcism. And there shall be the deacon carrying the oil of adjuration, and he shall stand on the left hand of the presbyter, and another deacon shall take the oil of thanksgiving and shall stand on the right hand, and when the presbyter has taken every one of those who are to be baptised, he shall bid him revile and say: I revile thee, O Eblīs, and all thy service and all thy impure works. And when he has professed this, he shall anoint with the oil of adjuration,

[1] Added in margin.

saying: Let every foul spirit remove far from them, and thus he shall give him to the bishop, naked. And the bishop is standing at the water of the baptistery, then the deacon shall walk with him to the water and say to him and instruct him: Dost thou believe in one God, the Father Almighty, and his only Son Jesus Christ our Lord and our Saviour, and his Holy Spirit, the Giver of Life to all creation, the Trinity of one coequal Godhead, one Lordship, one Kingdom, and one Faith, one Baptism in the universal Church, Life eternal, Amīn? And he who is to be baptised shall say also like this: Verily I believe. And thus he who baptises shall leave his hand upon him who receives (baptism) and dip him three times. And he shall declare this every time, and afterwards he shall say to him: Dost thou believe in Jesus Christ, our Lord, the only Son of God the Father, that he became man by an incomprehensible miracle from the Holy Spirit and from Mary the Virgin without seed of man, and was crucified in the time of Pilate the Pontian, and died by his own will to save us withal, and rose from the dead on the third day and released the captives and ascended into the heavens and sat down at the right hand of the Father, and he shall come to judge the living and the dead at his appearing and his kingdom? Dost thou believe in the Spirit, the holy, the good, the sanctifier in the holy Church, and dost thou believe in the resurrection of the body which shall happen to everyone, and the kingdom of the heavens and eternal judgment? And he shall answer for all those things, saying: Verily I believe in this. And after that, when he comes up from the water, let the presbyter anoint him with the ointment which is of the Eucharistia,

saying: Verily I anoint thee with the holy ointment And after that they shall put on their clothes. Then they shall enter the church, and the bishop shall lay his hand on them, and pray and say: O Lord, O God, who hast made these worthy of the laver of the second birth and pardon of sins, make them worthy of being filled with the Holy Spirit and send upon them thy grace that they may serve thee according to thy Will. Glory to thee, O Father, and Son, and Holy Spirit in the holy Church henceforth and for ever, Amīn. And after that let him pour into his hand some of the oil of the Eucharistia and pour it on the head of every one of them, saying: Verily I anoint thee with the holy oil in the name of God the Father Almighty and Christ Jesus the only Son and the Holy Spirit. When he has signed every one of them on his forehead, let him kiss them and say: The Lord (be) with thee. And he who was kissed also shall answer and say: The Lord (be) with thy spirit. And afterwards after everyone has finished this he shall pray with all the people. It is not (right) that they should pray with the Faithful except after they have performed the acts which we have mentioned. When they have finished the prayer they give the salutation to one another with their mouths, and let the deacons bring in the Oblations to the bishop, and let the bishop give thanks over the bread and the cup, that it may become the Body of Christ and his Blood which he shed for us all who believe in him.

As for the milk and the honey mingled together, they shall cause them to drink of it because of the fulfilment of the promise which he promised to our fathers; saying to

them: The land flowing with milk and honey means [1] the Body of Christ and his Blood which he gave to us, by which we are nourished by him like little children, (for) they who believe were begotten of him, and he made sweet all bitterness of the heart with the sweetness of the Word. With all this then let the bishop make a covenant with him who was baptised: and when the bishop has broken the bread let him give a piece of it to everyone and say: This is the heavenly bread, the Body of Christ; and let him who is communicated answer and say, Amīn. And if there are not presbyters sufficient, let the deacons take the cup and stand in order. And they shall receive the Body of our Master Jesus Christ, and this is [2] the milk and the honey. And he who administers the cup (shall say): This is the Blood of our Master Jesus Christ, and he who is communicated shall say, Amīn. If everyone is well instructed in this, he shall do all good and what is pleasing to God, and find leisure for going to the church, and do what he has learnt, and make progress in the service of God.

This is what we openly teach you concerning Baptism and the Kiddās, and we have finished our instruction concerning the resurrection of the body and the rest as it was written. And if anything has been left which it is proper to mention, let the bishop mention it to him alone who is communicated, and he shall not tell this to any but the Faithful, and only after he has first been communicated. This is the holy token [3] of

[1] 'This which is.' [2] Mistaken for the Coptic 'he who has.'

[3] Spelt first 'tarkah,' then 'tarkiyah,' evidently for 'tadhkirah' = token or certificate.

which John said that a new name was written upon it, which no one knew except him who receives the token. And these sections come after the Baptism.

The thirty-fifth: Concerning the widows and the virgins, and (in) what time should the bishop fast.

They shall do (it) as we have mentioned a number of times, and shall pray in the church. The presbyters and the deacons shall fast at any time that they desire, but the bishop cannot fast except on the day when all the people fast: and it shall be when anyone wishes to bring anything into the church, and he cannot be denied, then (the bishop) having broken bread shall himself taste and eat of it with the rest of the Faithful who are with him, and they shall be communicated from the hand of the bishop with a piece of bread before that every one of them breaks the bread which is before him, for this is a Blessing and not an Oblation like the Body of the Lord.

The thirty-sixth: Concerning the time at which it is proper to eat.

And it is not proper for the catechumens to eat with the Faithful.

Before that any drink it is proper for everyone to take a cup and give thanks over it, and drink and eat, for[1] thus they are pure. The catechumens shall be given the bread of Blessing and a cup.

Concerning that it is not proper for the catechumens to eat with the Faithful.

The catechumens shall not sit at the feast of the Lord with the Faithful, and he who eats shall be mindful of

[1] *Lit.* 'and.'

him who invited him at all times that he eats, for because of this he asked them to come in under his roof.

Concerning that it is proper that they should eat with moderation and temperance and not to be drunken.

Ye shall eat and drink orderly, and ye shall not drink and be drunken, lest men mock you, and he who invited you repent himself over your dissipation, but rather he shall be praying that the holy ones may come into his house. He said: Ye are the salt of the earth.

If he give to you all portions together, thou shalt take thy portion alone, and if they invited you to eat ye shall eat with moderation, not otherwise, that he who invited thee may send thy leavings to whom he wished. Are not they the leavings of the holy ones? and he into whose (house) ye entered shall rejoice. And he who eats shall remember him who invited him at all times that he eats; for this reason he asked him that he should come in under the roof of his house. And the invited guests shall eat separately and without sadness. But if the bishop allow anyone to ask about a word, then he may address him.

The thirty-seventh: When the bishop speaks, let everyone be silent, and if the bishop is not present, let the Blessing be taken from a presbyter or a deacon. He said: If the bishop speaks let everyone be silent till he asks them, and if a bishop is not present, but the Faithful and none beside at the feast, then let them take the Eulogia, viz. Blessing, from the presbyter if present, and if not present, from the deacon. And the catechumens also shall receive the bread of Exorcism, and if there were lay people, one with another let them

eat quietly; and it is not proper for the layman to make the Eulogia.

The thirty-eighth chapter: Concerning the feast of the widows.

If anyone wishes at any time to invite the widows, then let them invite all those who are aged: let him satisfy them (with food) and dismiss them before that night comes, and if it was not possible (for them to come) because of the lot which they obtained, let him give to them wine and food which they may eat in their houses as they will.

The thirty-ninth: Concerning the first-fruits and the fruits which they bring to the bishop, and he shall name them.

Everyone shall hasten to bring to the bishop the first of the fruits of his crop, and the bishop also shall take them and bless them, and he shall mention the name of him who brought them to him, and shall say: We thank thee, O God, and we bring to thee the first-fruit of the fruits which thou hast given us to receive of them and hast perfected them according to thy word, and commanded the earth to send up all the fruits for the joy and nourishment of men and all living creatures; we thank thee, O God, for this and all others of them by which we are benefited, and thou hast disposed thy creation with variety of fruits, through thy Son Jesus Christ our Master, by whom be glory to thee with him and the Holy Spirit to ages of ages, Amīn.

The Eulogia of the fruits. These are the fruits which are blessed: grapes and figs and pomegranates and olives and peaches and apples and cherries, and he

does not bless Egyptian figs or onions or leeks or cucumber nor any kind of vegetables; and let them bring in also roses, but other (flowers) they shall not bring in, and they shall thank God when they eat anything and taste it, as glory to him.

The fortieth chapter: Concerning that it is not proper that any of the people should taste anything at the Pascha before the time in which it is proper for them to eat.

The fast shall not be reckoned as a fast if a man was gluttonous before the time of the fast was completed, except if anyone was sick, (for then) he cannot fast during the two days, so let him fast on the day of the sabbath because of the necessity and it shall suffice, and let him not taste of anything but bread and water. And if anyone was out at sea and was not knowing the day of the Pascha, let this one, if he knew it not, fast after the fifty (days), and it is not the Pascha which he keeps, but a likeness (of it), and the fast is his duty by way of compensation.

The forty-first: Concerning that it is proper for the deacons to obey the commands of the bishops.

Let every one of the deacons and subdeacons report to the bishop and inform him who is sick, that he may visit them, for the archpriest having visited them, (the rest of the people) remembered them.[1]

The forty-second: Concerning the times at which the prayer is proper.

The Faithful when they awake and rise up, before they do any business shall pray to the Lord, and after that

[1] Corrupt passage.

shall attend to their occupations, and if there were then the words of instruction, let them choose them and go to hear the words of instruction, which are the words of God which strengthen the souls. They shall hasten to go to the church, the place in which is the Spirit, bearing fruit.

The forty-third: That it is proper[1] to receive of the Eucharistia early at the time when it is allowable[2] before that they taste anything.

Let every believer make (it) good conduct to receive of the holy Mysteries before that he taste anything; if there is in him faith, let him receive it; and if anyone should give him deadly poison, it will not hurt him.

The forty-fourth: Concerning that it is proper to guard carefully the Mysteries, and it is not proper to pour any from the cup.

Everyone shall be most careful not to let any but the Faithful receive of the Mysteries, nor a mouse nor other creature, and not to let any be spilt and lost—since it is the Body of Christ and his Blood, and all the Faithful shall eat of it—it is not proper to neglect it.

Concerning that it is not proper to pour any from the cup.

When thou hast blessed the cup in the name of God and receivest of it, verily it is the Blood of Christ. Guard strictly that none of it be poured away, lest the alien spirits lick it up and thou be one who hast despised and become a blasphemer[3] of the Blood of Christ, because thou hast despised that with which thou wast redeemed.

[1] Arabic inserts 'not' because of literal translation from Coptic.

[2] Probably a mistake for 'when it is offered.'

[3] Corrected thus in margin.

The forty-fifth: The deacons and the presbyters shall assemble every day to the place of the bishop.

The presbyters and the deacons shall assemble every day to the place (in) which is the bishop commanding them to go to it. And let not the presbyters and deacons neglect to assemble every day, except sickness prevented them from it. When they have assembled let them teach those who are in the churches, and likewise when they have prayed let each one turn to his own business.

The forty-sixth: Concerning the cemeteries.

No one of the people shall give an unlawful commission (for burying) in the grave of the people in the cemeteries—this work is for all the poor, but he shall give the wages of the paid man to him who digs and the guard who is in that place who has the care of it, and the bishop shall support them with what is given to the churches.

The forty-seventh: Concerning the times in which it is proper for prayer and hearing the instruction and signing the forehead with the cross.

Let every believing man and woman when they rise up on the morrow, before they do necessary (work), wash their hands and pray to God; then they shall turn to their works. If they instruct with the words, let everyone choose to go to the place of teaching, and this shall be fixed in his heart, that that which he hears is God speaking by the mouth of the teacher, and he is abiding in the church, and he is able to remove the evil of every day. Let him who fears (God) reckon that it is great damage to him if he goes not to the place in which is the teaching, especially if he can read. If the

teacher is present let him not delay (to go to) the church, the place in which is the teaching—then indeed it shall be given to the speaker to say what is profitable for everyone, and he shall hear what was not in his thought, and thou shalt gain what the Holy Spirit gives to thee by means of him who teaches, and thus thy faith will be established upon what thou hearest. And he shall say also in that place to thee what it is proper for thee to do in thy house, and for this reason let everyone hasten to go to the church, the place in which the Holy Spirit rises (like the sun). And if there was a day in which there is no teaching, let everyone be in his house and let him take a holy book and read sufficiently what he knows to be good.

And when thou art in thy house pray at the third hour and praise God. And if thou art in another place and that time comes, pray in thy heart to God, because Christ in that (hour) was stripped, and he was nailed upon the wood. And because of this in the old (testament) the law commands to offer the show-bread at the third hour, as a type of the Body and Blood of the holy Christ; and the lamb was pierced, which was a type of the perfect Lamb, for Christ is the Shepherd, and he is the Bread which came from heaven.

Pray at the sixth hour, because when Christ was hanged upon the wood, that day was divided and it became darkness. Let prayer be made at that hour, a prayer of power, ye shall be like the cry which he prayed, and all the land was darkened for the unbelievers, and let them make also a great prayer at the ninth hour and praises. Let him teach (that it is) the pattern of

how[1] the souls of the righteous bless the true God who remembered his holy ones (and) sent to them his Son who is his Word, that he might shine upon them. Because in that hour Christ was pierced in his side, and there came out from him blood and water, and after that he caused to shine on the others during the rest of that day until night. And thou, because of this also, when thou finishedst the day and thou madest the beginning of another day, and makest a type of the Resurrection, pray before thou restest thy body in thy bed. And when thou hast risen at midnight, wash thy hand in water and pray. And if thou hast a wife, pray ye two together, and if she has not yet become a believer, go aside and pray alone and return to thy bed again; thou who art bound by marriage do not omit the prayer. Verily ye are not unclean. They who have been baptised have no need to be bathed another time, because they are clean.

When thou hast breathed in thy hand and signed it with the spittle which goes forth from thy mouth thou wilt be clean all over (down) to thy feet, and this is (of) the Holy Spirit, and the drops of the water of Baptism ascend from the fountain which is the heart of the Faithful (and) purify.

And those who believe are bound to pray at this hour because the elders set us the example.[2] And verily all the ranks of the angels ministering with the souls of the righteous ones praise God at that hour, and therefore it is proper for the Faithful to pray at that hour. The Lord also said: At midnight there was a cry, Behold the

[1] Added above.

[2] *Lit.* 'were before to us in this.'

bridegroom has come. Go ye out to meet him. Then he repeated the word and said: Watch, for ye know not the day (nor) in what hour (he will come).

And having risen when the cock crows, pray, for the children of Israel at the crowing of the cock denied Christ, whom we know by faith, watching with hope for that day of eternal light which will shine upon us at the resurrection of the dead.

This, O ye Faithful, when ye have finished mentioning and teaching it amongst yourselves, ye shall do, and no one will cause you grief, nor shall ye ever fall. And ye shall make continual remembrance of Christ. Sign thy forehead in fear. This is the outward sign, and it is known (that) Iblīs is defeated by this, when we do it in faith: we do not make a show before men alone, but in the knowledge by which thou art strong as with armour. Because the crafty (enemy) will look upon the strength of the heart alone, and having seen the inner man to be rational, and that he is signed inwardly and outwardly with the sign of the Word, he will flee away swiftly followed by the Holy Spirit, he who is in the man who makes place for him within.

This is that which Moses before taught us of the lamb of the Pascha which was slain, and he commanded to smear with its blood the door-posts and the roofs, making known to us the faith which is in us, for if we sign with the hand our forehead with that which was given us by the perfect Lamb, we shall be saved from him who wishes to kill us. If ye do this with thanksgiving and right faith ye will be edified, and to you shall be given eternal life.

This we advise you to keep, ye who have sense.[1] If everyone who heard kept the teaching of the Apostles, nothing of the heresies would be able to lead a man astray from them. Thus many heresies increase, because those who received them were not willing to learn the secret of the Apostles, but according to their own pleasure do what they like best and not what is proper.

And if we have omitted anything, O my brethren most beloved, God will reveal it to everyone who is worthy, and he will guide the Church for him who is worthy into the quiet harbour. These are[2] the canons of the Church.

The forty-eighth: Concerning the gifts and the offices.

When anyone has obtained a gift, let him not glory over anyone. Our God and Saviour Jesus Christ gave to us this great mystery of the service of God, and he calls the Jews and the Greeks, that they should know God the Father, the only true (God), as he says himself in a place, and gives thanks for the salvation of him who believed: I have manifested thy Name to the men whom thou gavest me, and I have finished all that thou deliveredst to me. And he spoke to the Father concerning us, and says: O my holy Father, the world knoweth thee not, but these knew thee. That which is proper he says now to us all, us and those who have become perfect, concerning the gift which he gave by his Holy Spirit: And these signs shall follow him who believed in me: they shall cast out devils[3] in my Name, and they shall speak languages and they shall take up

[1] *Lit.* 'hearts.' [2] *Lit.* 'this is.' [3] *Lit.* 'Satans.'

serpents in their hands, and if they drink deadly poison it shall not hurt them, and they shall lay their hands upon the sick and they shall recover. These gifts were first given to us, the Apostles, at the time when he made us worthy to preach the Gospel to all the land, in order to give it to him who should believe by us as privilege to us who do the signs; nay more, ye too (shall do it), whoever is believing among you; that they who were not satisfied by the words might be put to shame by the power of the miracles. For the signs are not for us the believers, but they are for the unbelievers, the Jews and the Greeks. And it is not for our gain when we cast out devils, but the gain is for him who is purified by the will of Christ, as the Lord teaches us in a place, explaining the work and saying: Rejoice not because the devils obey you, but rejoice because your names are written in the heavens. The casting out of devils is by his power, but as for our names being written in the heavens, this is by our will and our mind and our teaching, with assistance from him as the purifier. It is not now necessary that every believer should cast out devils, or raise the dead, or speak with languages, but he who is worthy of this gift shall be worthy of it for a cause, and it shall be a reason for him who believes, and produces it (*sc.* the sign). Because they received not the declaration of the word; therefore he sent the working of signs, that perhaps they might be saved. In that case the unbelievers and hypocrites would not even be ashamed though they were put to shame by the miracles.

And God testified to this as he said in the Law: With tongues and lips I will speak unto this people, and even

so they will not obey me, said the Lord. Nor did the Egyptians believe when Moses worked those great miracles and those signs among them. Nor did the multitude of the Jews believe him who was greater than Moses, who was Christ, when he healed all sicknesses and infirmities amongst them.

And that rod also when (it) was changed into a serpent put them not to shame, nor the hand which became white, nor the water which was made blood. Neither also were those others content when the blind saw and the lame ran and the dead were raised up. And that one was opposed by Yānās and Yamrās, and this also was insulted by Nānās and Ḳayāfās. Thus it is that miracles do not put everyone to shame, but the proud alone, and for their sake God is pleased (to act) as a wise physician, a steward, so that mighty works[1] should be not of the power of man, but by his permission.

We say this, lest those who obtain a gift should magnify themselves above those who have not obtained it. We have spoken concerning the gift of God such as is shown by signs, because there is no man who believed in God by his holy Son, who has not received a spiritual gift. For the escape from the delusion of many gods and the entrance into the faith of the Father and the Son and the Holy Spirit is a gift from God and a grace, all the more because we have repudiated the folly of the Jews and have believed in the will of the Father and the Son coeternal with the Father before all ages, born of the immaculate virgin without seed of man, and he followed

[1] *Lit.* 'powers.'

the course of men without the seed of men, and fulfilled all the righteousness of the Law, and by the consent of God the Father the Word endured the cross and was ignominiously derided and died and was buried and rose again the third day, and after he had risen from the dead he stayed forty days with the Apostles, and after he had given them all his commands he ascended in their presence to him who sent him, God the Father. He who believed in this did not believe thus merely and without reason,[1] but by choice and consent he received the gift which is from God. Thus also he who became free from all heresy. None of you now should judge any who has become a believer and who is not considered worthy of signs or miracles, gifts which are of God. Various are the gifts which are given by him to men, and thou hast received this. This one has received the words of wisdom or knowledge, and another has received something else, and they know beforehand what is certain to come to pass, or the words of teaching, or endurance or excellence of virtue.

Moses himself also, the man of God, wrought signs in Egypt and did not magnify himself above his brother, not even when he was called god did he not magnify himself above his prophet who was Aaron. Nor did Joshua the son of Nūn, who led forth the people after him, magnify himself, nor was his heart exalted above Phinehas or Caleb when he made the sun stand still in the ravine of Ablūm and the moon over Alūm in the battle with the Aūsiyīn because all the day did not suffice him for the pursuit.

[1] *Lit.* 'words.'

Nor did Samuel consider David, the beloved of God, to be nothing when he did such signs, though both were prophets, the one (being) chief of the prophets and the other (being) king.

And among the seven thousand pure men who did not bow their knee to Baal the idol, none of them was chosen except Elias alone and Liyūsh'a his disciple that they should work signs and miracles, and Elias did not mock Yabadias the steward because he feared God, and worked (no) signs.

Nor did Elīsh'a forget or neglect his servant when he trembled at the enemy enclosing him in. Nor did the three children deride their companions when they were saved from the furnace of fire, for they knew that it was not by their own power that they were saved from that evil, but by the power of God they worked those signs and escaped from the sufferings. So let not any one of you magnify himself above his brother if he is a prophet and works miracles; and if it was given that there should (not) be an unbelieving man in any place [*before*[1]] any sign would be for nothing. That a man should be a servant of God—this (is) from his good heart. If he work miracles, this is by the power of the Most High, which (really) works: [and] the former is our (concern), the latter is God's (work), the same power which works for the works which we have just mentioned.[2]

But let not the king despise the troops and soldiers who are below him.

[1] Coptic interrogatory word 'eshje' mistaken for 'ishje.'

[2] The end of 48 seems confused with the heading of 49.

The forty-ninth chapter: Let not the chiefs despise those who are below them, nor let the chiefs despise those who are over them as chiefs: the chiefs would be nothing if they had not those[1] over whom they rule: the kingdom would not stand if there were no troops and soldiers.

And let not the bishop exalt himself over the deacons and presbyters, nor the presbyters over the people, because the standing of the Church depends upon one another. If there were no lay people, over whom would be the bishop and presbyter? It is of ourselves that we all become Christians, viz. Nazarenes, but as for becoming apostles and bishops or anything else, from this time it is not by ourselves but by God who gives the gifts.

This we have said up to this place, concerning those who are worthy of the gifts or the Orders, and this further we add to these words.[2]

The fifty: Everyone who prophesies is not a servant of God, nor is everyone who casts out devils holy, for Balaam the son of Fāghūr the soothsayer was without goodness and prophesied; and Ḳayāfās, by name chief priest, and having a false name: Iblīs, and the devils who are before him, said many things beforehand, and there is not in them any service of God at all. They please themselves alone in ignorance because of the wickedness which they commit. It is clear that when the hypocrites prophesy they cannot conceal their hypocrisy in their prophecy, nor when the devils cast out devils; for they do not become pure (thereby), because when they do it they

[1] *Lit.* 'him.'

[2] *Lit.* 'make to this word.'

lead one another astray, like conjurers for merriment, they lead astray, and those who support them go astray.

The king if he becomes a hypocrite is no longer a king, henceforth he is the opposite (of a king).

The fifty-first: Concerning the bishop who is contented with little learning, and ignorance and malice.

Every bishop who is contented with little learning or is in ignorance or in malice is no bishop, but he bears a false name. He is not (a bishop) before God but (only) before men, like Hanāniyā and Sīmānūs in Israel, and like Sadākiyā and Akiyāb, whom the king of Bābel slew and roasted in iron pitchers, as said Jeremiah the prophet; this he says. We do not indeed disparage the true prophets; we know that the work in them and in the holy ones is from the Spirit of God. But we are causing to cease the hardness of heart of the covetous, and we inform them this, that God causes to cease his gift from such as these, because God resisteth the proud and giveth his grace to the humble. Sīlās and Gāyūs were two[1] before us, but they did not magnify themselves above the Apostles, nor went out of their limits, because they loved God. And women also prophesied in the old (testament), Miriam the sister of Moses and Aaron, and after her Dafūrā, and after them Aūdlā and Judith, the one in (the time of) Adratarsīs and the other in the time of Darius, and in the new (testament) the Mother of the Lord and Alish'a her cousin and Hannah, and also the daughters of Philip, and these did not magnify themselves above the men, but kept their limits. But

[1] Unpointed Arabic corrupted from 'prophets.'

women and men when they share in these graces shall be humble. God being pleased with it said: Unto whom shall I look but to those who are humble and tremble at my words. First we sent out these words concerning the gifts[1] which God gave to the men according to his will. As[2] they indeed acquire for themselves the similitude of those who take to falsehood and are moved by alien spirits: so God causes reprobate men to prophesy and work signs.

And now the words will draw us on to come to the chapter which is for the definitions of the Church, that ye who have become bishops through us by the command of Christ, having learnt this arrangement from us, might do everything according to the commands of Christ, as the statute which he gave to you, and know that he who receives from us receives from Christ and receives from God the Father, to whom (be) glory for ever, Amīn.

The fifty-second canon: Concerning the ordination of the Bishop and the ordinance of the Kiddās.

It is seemly for a bishop to be ordained as we have already said, and we command all the people: Choose a man, virtuous, holy in everything, and choose him (all) the people. When they have recorded their consent as to this (man), let all the people assemble, and the presbyters and bishops, and they shall assemble on Sunday,[3] and the greatest among them shall ask the presbyters and the deacons and shall say: Is this he

[1] *Lit.* 'women.'

[2] The passage has been misunderstood in the Coptic, where the Greek 'tupos' has been mistaken for 'tropos.'

[3] 'The day of the one.'

whom ye are pleased that he should be your chief? So when they have said: Yes, he shall ask them and say: Is this man worthy of this honourable position, and has he continued virtuous in everything, with goodness in God's sight, and kept the truth with man, and has he ordered well the people of his house and established his character in correctness, with nothing found against him? And when all have answered together and said: He is thus in truth and not in hypocrisy, God the Father and Christ and the Holy Spirit being Judge of those things, let them ask again three times: Is this man worthy of this government? that from the mouth of two or three every word may be established. When they have said three times: He is worthy, let them all give assent with their hands, and having done this with cheerful mind, let there be silence,[1] and let a great one from the great bishops take two other bishops with him, and all the rest of the bishops and presbyters standing up at the altar shall pray in silence, and the deacons shall hold the holy Gospels spread open upon the head of him who is to be ordained, and all shall pray to God for him, and the bishop shall pray to God for him, and one of the bishops shall offer incense over the hand of him who is to be ordained. And the bishops shall cause him to sit upon a seat which was prepared for him, and when they have all kissed him (with) the kiss of the Lord, let them read in the holy Scriptures, and when they have finished what should be read in the Gospel, let the bishop who is signed salute all the Church and say: The grace[2] of our Master Jesus

[1] *Lit.* 'quiet,' and again below. [2] *Lit.* 'graces.'

Christ and the love of God and the fellowship of the Holy Spirit (be) with you all. And all shall say: And with thy spirit. And when he has finished what should be said, let him speak the words of consolation to the people. And when he has finished what he may teach (them), let the deacon go up on a high place and call out and say: Let none stand here but the Faithful. And thus when the bishop has completed all the prayers which it is proper for him to make for the sick and the rest, let the deacon say to them: Kiss one another with a pure kiss. And the priests shall kiss the bishop, and the laymen shall kiss the laymen, and the women shall kiss the women. And the young children shall stand at the ambon, and another deacon shall stand with them, lest they should be disorderly, and other deacons shall walk about watching the men and the females, lest there should be disturbance among them, and lest they should wink one to the other or make signs, or go to sleep. And the subdeacon shall stand at the doors of the women, and the deacon shall stand at the doors of the men, lest anyone should go out, and lest they should open the doors at the time of the pure Kiddās, even if there should be a believer at the door. And let the subdeacon bring water to the priests that they may wash their hands as a sign of the purity of the souls of those who lift them up to God. And let another deacon cry: Let no catechumen stand here, nor be any here who hears the words. He shall not partake of the Mysteries, nor any of the unbelievers, nor any of the heretics; O women, hold your children, nor let any have anything against another in his heart, and let none stand

here with hypocrisy, be upright with the Lord, and stand with fear and trembling. Prospherin. When this has been done let the deacon bring the bread to the bishop to the altar, and let the presbyters stand on his right and left, like disciples standing before their teacher, and let the two deacons stand on either side of the altar holding the flabella made of some delicate material, or of peacocks' feather or delicate silk, and they shall drive away the little flying creatures, lest any of them should fall into the cup. And thus let the arch-priest pray over the sacrifice and make supplication that the Holy Spirit may descend upon them, and upon the bread that it may become the Body of Christ, and the cup that it may become the Blood of Christ. And when he has completed the prayer which it is proper to say, let the bishop first communicate, and after him the presbyters and the deacons likewise, and the subdeacons, and after them all the people shall receive. And the bishop shall administer and say: This is the Body of Christ, and he who receives shall say, Amīn. Then the deacons shall administer the cup, and they shall say: This is the Blood of Christ, this is the cup of life, and he who receives shall say, Amīn; and they shall sing until all have received. And when all have received the women shall receive, and when there is an end of the singing with which they praise, the deacon shall cry out and say: We have received of the venerable Body of Christ, and let us give thanks to him who has made us worthy that we should partake of his mysteries, honourable and holy. And after that the bishop shall pray and give thanks for the eating of the Body of Christ and the drinking of his

Blood, and when he has finished what he prays, the deacon shall say: Bow your heads before the Lord that he may bless you; and when they have finished the being blessed, let the deacon say: Go away in peace. And the little (pieces) which remain over let the deacons take care of, lest any should be left of the Oblation, and let the priests take great care that there should not be much left, lest it should be a great judgment upon them, like the sons of Aaron and the sons of Eli whom the Holy Spirit destroyed because they despised the sacrifice of the Lord; how much more those who make light of the Body of Christ and his Blood, and think that it is carnal food and not spiritual which they receive. This we command to all, O bishops and presbyters and deacons, concerning the service of the holy Mysteries.

The fifty-third: Concerning the ordination of the Presbyters and the Deacons, and concerning the Deaconesses and the Subdeaconesses and the women Readers.

And thou, O bishop, ordain the presbyter, lay thy hand upon his head, and all the presbyters standing by and the deacons, and pray and ordain him. And the deacon also, ordain him and put thy hand upon him, and pray, and all the presbyters and deacons standing by.

And concerning the deaconesses and the subdeaconesses and the women readers we have already spoken.

The fifty-fourth: Concerning the confessors.

The confessor shall not be ordained. This man is trustworthy by his mind, for he is worthy of great honour, for he confessed the name of God and his Son before the peoples and kings. If, however, necessity requires that

he should be ordained bishop or presbyter, let him be ordained; and if the confessor is angry with such an ordinance because of his confession, let him be excommunicated, for he is not only (wrong in this), but also he has denied the command of Christ, and he has become worse than an unbeliever.

The fifty-fifth: Concerning the virgins and widows and exorcists.

Hand shall not be laid upon a virgin, for it is not the commandment of the Lord. This is a sacred conflict, it is only by a secret resolve. It is not that marriage is depreciated, but that there may be leisure for the service of God.

Concerning the widows. Hand shall not be laid upon a widow. When (there is) one whose husband has been dead a long time, and she has lived in chastity and nothing has been found against her and she has provided properly for the people of her house, like Judith and Hannah, let him put such into the rank of the widows; but if it is not a long time since her husband died, she shall not be trusted, but she shall be proved by length of time. For the solicitation even grows old [with the man] if it be not held back by a strong rein.

Concerning the exorcist. The exorcist shall not be ordained, because this thing is by voluntary intention, and it is by the gift of God and Christ Jesus. For when the Holy Spirit dwells in the man [and him] who obtains the grace of healing, he is declared by the grace which is in him, which enlightens men. If necessity require that he should become bishop or presbyter or deacon, the hand shall be laid upon him.

The fifty-sixth: Concerning by how many bishops it is proper to ordain a bishop.

It is proper for the bishop that he should be ordained by three bishops or two. And if it was only one bishop who laid hand upon him, let him be excommunicated. And if it was done through urgent necessity by one, and it was not possible to collect an assembly because of widely extended persecution or some other cause, then let him be justified by many bishops, and they shall make it thus lawful for him, and he shall be made by their command.

The fifty-seventh: The bishop shall bless and shall not be blessed, and he shall excommunicate him who is worthy of excommunication. The excommunication of the bishop, that it cannot be done by one bishop only. And the rule of the blessing.

The bishop shall bless and shall not be blessed. He shall ordain men and offer the Oblation; and the Eulogia shall be offered by the bishops and not by the presbyters. The bishop shall excommunicate every priest who is worthy of excommunication: a bishop he cannot excommunicate by himself, but only with bishops like him.

The presbyter shall bless and shall not be blessed. He shall receive the Eulogia from the bishop and from his fellow-presbyter, and he also shall give to his fellow-presbyter and shall lay his hand upon men, but he shall not ordain or excommunicate, or put out him who is faulty—if there was one who deserved this punishment.

The deacon shall not bless and shall not give the Eulogia, and shall take (it) from the bishop and the presbyter. He shall not baptise or offer the Oblation, and

when the bishop and presbyter offer, he shall give the cup to the people. He being not priest, but servant to the priests.

The fifty-eighth: It is not proper that there should be one of the priests in a rank inferior to the rank of the deacon, that he should perform any of the works of the deacon.

It is not proper that there should be one in a rank inferior to the rank of the deacon, that he should perform the work of the deacon. And the deaconesses shall not bless, nor do anything of what the presbyters and the deacons do. But they (*lit.* she) shall guard the doors (and have) no other (duty). And they shall minister to the presbyters where they baptise the women, because this is what is proper.

The fifty-ninth: Concerning the first-fruits and tithes.

All firstlings shall be brought to the bishop and the presbyters and the deacons for them to eat. And all tithes they shall receive that they may be for the clergy and the virgins and the widows, and everyone who is poor shall eat thereof. The first-fruits which are the firstlings (are) for the priests alone and those who minister to them.

The sixtieth: Concerning what is left over of the Oblation, what is not offered at the time of the Mysteries.

The Eulogiæ which are left over from the Mysteries of what was not offered, let the deacons divide it among the clergy, with the oversight of the bishop and the presbyter. He shall give to the bishop four portions, and he shall give to the presbyter three portions, and the deacon two, and lastly, the subdeacons and

readers and the singers and the deaconesses—he shall give to all of these one portion. This is good (and) acceptable before God. Everyone shall be honoured according to his rank, and there is no church teaching confusion but good order.

The sixty-first: Concerning him who wishes to partake of the Mysteries.

Those who wish to partake of the holy Mysteries, which are of the service of God, let them be brought by the deacons to the bishop and presbyters, and they shall ask what cause induced them to come and hear the words of the Lord, and those who bring them shall bear testimony to them, and they shall ask them to report of their occupations with great earnestness.

The sixty-second: Concerning the trades and the works.

Let them ask about their occupations and manner of life with earnestness, whether they are slaves or free. If anyone is a slave, let him ask his master whether he bears testimony to him. If he shall not bear testimony to him, let him be sent away, until he shall make himself worthy that his master should bear testimony to him. If he bears testimony to him he shall be received. If he was servant of an idolater, let him be taught to please his master, that the word of the Lord may not be blasphemed. If anyone has a wife, or a woman has a husband, let them be taught to be content (with one another). If they were not married according to the law.[1] If the master was a believer and he knew that (his slave) was committing adultery and was not married to his wife, or she

[1] The passage is defective.

was a concubine and he was not married to her, let that master be excommunicated and expelled.

If there was anyone who has a devil,[1] let him be taught that he must be cured, and not be brought in to partake of the Mysteries until he is first purified. If he is on the point of death he shall be brought in.

Whatever man there be who is absorbed in the (work of the) world, let him desist or let him be rejected.

If an adulteress desires to come in, let her desist or be sent away. If there was anyone who made idols, and he wished to come in, let him desist or be sent away.

A man or a woman who is (concerned) in a theatre, or a chariot-driver or an Olympic contender, or a chorus flute-player or a harp-player, or one who plays on the pipe, or a dancer or a huckster,[2] let him desist or be sent away.

A soldier before he comes in must be taught not to oppress or accuse falsely, and he shall be content with his pay. If he is pleased (to be so), let him be brought in. If he be not willing, then let him be sent away.

One who does infamous crimes, or lies with male or female, or a magician or star-gazer, or a diviner or master of the astrolabe, or one who speaks about the hours and the choice of days, or a serpent-charmer or maker of phylacteries, or one who divines with any vessel, or interpreter of movements of limbs, or who augurs by birds of the heaven, or who watches that he may collect (signs) by the lame or the blind or by proof of birds when they cry, or who observes the

[1] Satan.

[2] These words can be traced in a corrupt transliteration of the Coptic.

words of men that they may be marks to him—these shall be proved by time, for the evil is hard to eradicate. If they desist from this occupation let them come in, and if they desist not let them be sent away.

The sixty-third: Concerning the concubine of an unbeliever or believer, (and) the prohibition of many things.

If the concubine of an unbeliever is a slave and kept herself to him alone, let her come in; if she was defiled by others, let her be sent away. If a believer has a concubine and she stays with him, let him desist from her if he is a Christian and marry her according to the law. If she is free, let him do with her according to the law, and if he is unwilling to do this, let him be sent away.

If there is one who follows the customs of the heathen,[1] or the fabulous words of the Jews, let him desist or be sent away. One (who) is mad after and gazes at the theatre or gladiators or places of the lions, if he desists (let him come in), or let him be sent away.

Let them who begin to be instructed be instructed three years. If a man has love and good-will and he displays upright life, let him be accepted, for the matter is not concerned with time, but it is only an affair of intention and conduct. If there is a layman teaching in the words, and he is quiet in manner of life, let him teach.[2] For they shall be all taught of God, said the prophet.

The sixty-fourth: Concerning the washing of their hands with water, and the prayer.

Every believing man or woman when they rise in the morning from sleep, before they do any kind of business,

[1] *Lit.* 'those who are not of the way.' [2] *Lit.* 'or a teacher.'

let them wash their hands with water and pray. And if there should happen to be the words or conference in teaching, let them choose for themselves the words of teaching as better than work.

The sixty-fifth: Every believing man or woman shall be (kindly) disposed to their servants. And the rest of the sabbath and Sunday.[1]

Let every believing man or woman be disposed to his servants with kindness, as we commanded at first and have taught thus in the Epistles. Let the servants be appointed to work five days, and on the sabbaths and Sundays they shall devote themselves to the Church, that they may learn the service of God, for God rested on the sabbath day when he completed all the world. The Sunday is the day of the resurrection of the Lord.

The sixty-sixth: They shall not work (in) the week of the Pascha. And the mention of the feasts.

They shall not work also in the week of the great Pascha and that which comes after it, the first solemnity, viz. the day in which the Lord was crucified, and the other the day on which he rose from the dead. And is there not need that they should learn that he died and rose from the dead? They shall not work on the day of the solemnity of the Ascension, for the purpose of Christ was completed on it. They shall not work on the completion of the Pentecost, for it was the manifestation of the Holy Spirit who came down upon those who believed in Christ. They shall not work also on the day of the Birth of Christ, for on it was given favour to men. On that very day with

[1] *Lit.* 'the one.'

haste when the God the Word was born for us, Jesus Christ, of Mary the Virgin, (to be) the salvation of the world. They shall not work also on the solemnity of the Bathing, for on that day was the appearance of the Divinity of Christ, and the Father bore witness to him in the Baptism, and the Holy Spirit came down upon him like a dove,[1] which bore witness to him before those standing by, that this was the true God. They shall not work also on the day of the Apostles, for they are those who became to you teachers of the doctrine of Christ, and made you worthy to partake of the gift of the Holy Spirit. They shall not work on the day of Stephen the first martyr, (and) of the other holy martyrs who loved Christ better than their own lives.

The sixty-seventh: The times of the prayers.

When ye rise in the early morning, pray, (and pray) at the third hour, and pray at the sixth hour, and pray at the ninth hour, and pray (in) the evening and the time when the cock crows. In the early morning because God causes (it) to shine upon us and makes the night pass and brings us the day. The third hour, being the hour in which Pilate gave sentence upon the Lord. The sixth hour, and the Lord was crucified at that hour. And (in) the ninth hour he gave up the spirit and all the earth was shaken, and when his side was pierced there came forth blood and water, and when the Lord was crucified (all) creation was afraid and trembled before him at what the godless Jews did, and they could not endure to look

[1] This word is lost, but there seems no room for more than one word, the next being the relative pronoun.

upon the Lord in his being mocked. At night ye shall give thanks because he has given you rest from toil of the day, and at the time of cock-crow because already at that hour ye are told the news of the appearing of the day that ye may turn to your works, and to the works of the light that ye may do them.

The sixty-eighth: If ye cannot go to the church, the bishop shall celebrate[1] the Kiddās in his house. It is the holy man that sanctifies the church.

If ye cannot go to the church because of the unbelievers, thou, O bishop, celebrate the Kiddās in thy house, that the servants of God may not be gathered together with the profane; and the church does not sanctify the man, but it is the man who sanctifies the church.

If the profane make a raid on the church, flee away from it, for they have defiled it, for as it is the holy man that sanctifies the church, so also it is defiled by the impure.

If it is not possible to assemble together in the house or in the church, each one shall sing praise wherever he is by himself, and let him read and pray, if there are two or three, for the Lord said that in the place in which two or three are gathered in my name I am at once with them in their midst.

The Faithful shall not pray with the catechumens in a house. It is not right that he should partake of the holy Mysteries if he has been defiled by those who do not partake. The servant of God shall not pray with a

[1] *Lit.* 'do.'

heretic nor in his house. What fellowship has light with darkness? If a believer, man or woman, has intercourse with slaves, let them be excommunicated and go out of the church.

The sixty-ninth: ⌜Concerning the days on which they make celebration for those who slept.⌟

They shall keep the third for those who slept, with psalms and prayers, because of him who rose again on the third day. They shall keep the seventh for memorial of the living and the dead. They shall keep also the fulness of the month in likeness of the ancient (practice): thus mourned the people for Moses. And thus they shall also keep the fulness of the year in likeness of their memorial. They shall give to the poor of the goods of him who died as a memorial for him. This we say concerning only the servants of God. As for the profane, if everything in the world was given to the poor for him it would not profit him, because those who were enemies of God in the world, the thing is clear that they will remain to be his enemies when they go out of the world. There is indeed no hypocrisy with him, for the Lord is righteous and loveth the righteous, and also, 'Behold the man and his work.'

⌜And if ye are invited on a day, eat orderly and in the fear of God. It may be that ye shall pray for those who have been removed from this world.

O presbyters and deacons of Christ, it is proper that ye should be watchful at all times, ye yourselves and others (also), that ye may be able to do according to the saying of the Scripture: The strong, the angry, shall not drink wine, lest they should drink and forget wisdom, and

not be able to judge in uprightness. Because after God the almighty and his only Son, the presbyters and deacons are[1] the authorities of the church. We say this, (but) we do not forbid them to drink (wine), because we cannot despise what God created for the joy of men, but that they should not drink to be drunken. The Scriptures say not that he shall not drink wine, but what is said is that he shall not drink wine to be drunken, and also that thorns spring up in the hand of the drunkard. This is not said only to the clergy, but to all the lay Christian people, those who follow the name of our Master Jesus Christ. These are they concerning whom they say: The woe, but also trouble and contentions and sorrows who hath; and whose eyes are darkened; or wars and wounds shall be to whom? Is it not they who are assiduous in drinking wine, who ask where is the place of drink?

The seventieth chapter: Concerning those who are persecuted for the Faith, and concerning him who flees from city to city because of the Faith, that they should be assisted withal for the sake of the Faith.

He who flees from city to city for the sake of the remembrance of the words of the Lord, and they know that the spirit is ready and the flesh weak, (and) they flee from place to place, and they accept the spoiling of their goods that they may keep the charge of the name of Christ and not deny him. Assist them and give to them all that they have need of, and fulfil the statute of the Lord which we command

[1] *Lit.* 'and.'

(you) withal. Stand each one in the Order which is given him, and go not beyond the limits which are its limits for him. It is not for ourselves but for God the Lord, who says: He who receiveth you receiveth me, and he who receiveth me receiveth him who sent me, and he who despiseth you despiseth me, and he who despiseth me despiseth him who sent me. If there are created things which have no souls (and which) keep the order which is given them, the day and the night, and the sun and the moon and the stars, and the elements and the changes of the seasons and the months and the weeks and the hours, and these are slaves to the necessity which was defined for them as it is said: He made for them a limit (which) they do not pass over—and the sea I have made for it a limit, and I have made for it a barrier and doors, and I said to it, Reach as far as this, and thou shalt not pass beyond. How much more indeed is it not proper for you to move anything which has been defined for you according to the will of God; yet there are some who reckon this as nothing, that they confuse Orders. Do not ye confuse the ordination according to which each one of you was ordained to his Order, nor take by force Orders which are not given to you and pass beyond your own in an overbearing manner that ye may possess what belongs to another, over which ye have no authority. Concerning this they provoked God like the children of Korah and king 'Uzya, who took by force the priesthood without the commandment of God. The former were burnt with fire and the latter had his forehead marked with leprosy. And these (now) make angry the Lord Jesus, who commanded that this should be, and pained the

heart of the Holy Spirit and despised his testimony, and they make light in truth of the charge laid upon those who do these deeds and the carelessness which they commit in regard to the Oblations and the Eucharistia, so that they are offered by means of those by whom it is not proper (to be done). They regard the honour of the priesthood which is in the likeness of the great Chief Priesthood of Jesus Christ our King that it is a work of sport. And it is necessary that we should teach them this: for (*lit.* and) henceforth some of them make division (inciting others to follow) after their vanities. We speak of Moses the servant of God, to whom God spoke face to face as one who talks with his companion, who said to him, I know thee more than everyone, who talked with him face to face, (not) in signs and wonders and dreams and angels and interpretation. This (was) at the time when he commanded him the holy law, and strictly defined what was proper to be completed by the priesthood, and what was proper to be (done) by the priests, and not the things which belonged to the levites, and he kept each one apart for what was suitable for him, and he arranged the service, that which was commanded to the high-priest to do and was not suitable for the priests to do, and the law did not require it; and that with which the priests were commanded the levites were not able to approach, but each one should keep to his own service which he received and not go from it. And if anyone transgressed and went out from his Order and the service which he had received his punishment was death. What happened to Saul makes this clear to us, especially when he thought to offer up victims

rebelliously against the prophet and high-priest Samuel he brought on himself sin and curses for ever. But the prophet was not afraid because of the anointing with which he had anointed him to become king. God has made us know of a great deed, revealing (what) happened to 'Ūzya. Vengeance did not wait on account of the opposition which he made, and (in) his becoming a stranger from his kingdom because of the chief priesthood which he coveted.

The seventy-first chapter: Concerning the Order of the Priesthood and its limits.

Ye are not ignorant of what we have defined. Ye are aware that there are some whom we have named Bishops, and others whom we have named Presbyters, and others Deacons, with prayer and laying on of hand. And we have made for each an Order according to the difference of the name. There is none among us who desires the filling of our hands, that he may receive from us what he desires, like the priests of the calves made by Jeroboam, those which (were) an abomination before God.

If there was not a law of difference of Orders, it would have sufficed to perfect all the world with one name, but since we have been taught by the Lord a series of functions we have kept apart the Bishops for the chief priesthood, and the Presbyters for the priesthood, and the Deacons for the service, the service which comes to the two, that the works of the service may be perfected withal.

It is not proper for the Deacons to offer the Oblations or baptise, or give the Eulogia to great or small; nor for

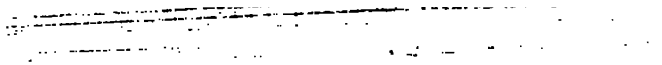
a Presbyter to sign, *i.e.* ordain, anyone, because it is not proper to alter his Order. God is not (the author) of confusion, so that the vicious may not seize for themselves with audacity what belongs to those who are (properly) chosen, and make for themselves a new law to their own destruction in their ignorance. The thing bears witness against them. They kick with their feet against the goad. Such men are not in opposition to us, but they are in opposition to the Bishop of all the earth, the Son of God, the great Priest Jesus Christ our Master. Constituted by Moses, the lover of God, were chief priests, priests, and levites, and constituted also were thirteen Apostles by the Saviour, and by the Apostles we have been constituted, Clement and James and the rest withal, not that we should describe every one of them. And we have also all of us constituted withal presbyters and deacons and readers. The first and only true Chief Priest is Christ, he who did not carry off this honour for himself, but (it was from) the Father who appointed him. He when he became Chief Priest for our sake offered up the spiritual Sacrifice to God the Father before he was crucified. And he commanded us alone to do this, and there were others with us who believed in him. But it was not given to everyone who believes in him to be priest, nor to be worthy of the Order of chief priest. After that he ascended we offered by his command the holy Oblation without blood, and we have appointed bishops and presbyters and deacons, in number, seven, among them Stephen the holy martyr; he was not less than us in the love of God, but he displayed his service of God in faith

and the love which he had for Christ Jesus our Master to such a degree that he even gave up his life for his sake, and the Jews, the murderers of the Lord, stoned him with stones and killed him. But this great man, who gushed with the Spirit, who saw the doors of the heavens opened and the Lord at the right hand of the Father, we did not observe him in any place doing what was not suitable for the deacons, or that he offered Oblations, or that he laid hand upon a man, but he kept to the Order of the deacons until the end, as was suitable for the Martyr of Christ to complete and keep the Order.

And if there is anyone who blames Philip the deacon and Hananiya the faithful brother, the former because he baptised the eunuch and the other (because) he baptised me, Paul, they know not what we say. We say that no one shall seize for himself the Order of Priesthood, but should obtain it from God like Melchizedeck or James, or should obtain it from the chief priest like Aaron. He obtained it from Moses. Philip and Hananiya did not choose for themselves that they should do that. But it was Christ who chose them, the true Chief Priest of God, and there is no god like him.

The Apostolic Canons were finished, and they are seventy-one Canons, but their number in the Greek is eighty-one[1] canons, and they are those which the Apostles transmitted by the hand of Clement. To God be glory continually, and upon us be his mercy for ever. Amīn.

[1] 'One' is added above the line.



TRANSLATION OF THE SAIDIC TEXT

EDITED BY PAUL DE LAGARDE IN *AEGYPTIACA* FROM MS. BRIT. MUS., OR. 1320: GÖTTINGEN, 1883

THESE ARE THE KANŌNS OF OUR HOLY FATHERS, THE APOSTLES OF OUR LORD JESUS THE CHRIST, WHICH THEY APPOINTED FOR THE CHURCHES

HAIL, O our sons and our daughters, in the name of our Lord Jesus the Christ. | Said Jōhannēs and Maththaios and Petros and Andreas, Philippos and Simōn, Jakōbos and Nathanaēl, Thōmas and Kyphas, Barthōlomaios and[1] Joudas the brother of Jakōbos.

1. According to the commandment of our Lord Jesus the Christ our Saviour, after we had assembled together; he commanded us, saying: Ye have not yet divided the countries among you: before that ye divide them among you, so that each may take his place according to your number, | Define the dignity (axiōma,[2] in the plural) of the Bishops, the councils (*lit.* the places of sitting) of the Presbyters, the assiduous services (proskartēresis) of the Deacons, the wisdom (plural) of the Readers

[1] The word for 'and' hitherto has been the preposition 'with.'

[2] Many of the Greek words used by the Saidic translator are given transliterated.

(anagnōstēs) and the sinlessness (plural) of the Widows; and all the other [2][1] works, by which it is right to establish the foundation of the Church; that they may know by them the type (typos) of the things which are in the heavens, and keep from all defilement, | Knowing that they will give account to God in the great day of the Judgment concerning all the things which they heard (and) did not keep. And he commanded us to send these words forth in all the world (oikoumenē).

2. Now (de) it pleased us to speak, each of us according as the Lord revealed to him, according to the will of God the Father, by the Holy Spirit, bearing in mind his words, that we should order them to you by way of reminder and fraternal teaching.

3. Said Jōhannēs: Men and brethren, we know that we shall give account for the things which we heard and which were ordered to us. Let not any of us accept the person of his neighbour, but if one see that his neighbour says things which are not profitable, let him put him to shame, because that which he (*lit.* thou) says is not good. Then (de) it pleased them that Jōhannēs should speak first.

4. Said Jōhannēs: Two ways exist, one is belonging to life and [3] the other to death. There is great difference between these two ways. The way indeed of life is this: 'Thou shalt love the Lord thy God who made thee with all the heart, and glorify him, he who redeemed thee from death.'[2] | For this is the first

[1] The numbers in brackets record the pages of the MS. 1320.

[2] Marked as quotation in MS.

commandment (entolē). | But the second is this: Thou shalt love thy neighbour as thyself. The law and the prophets are depending on these two commandments (entolē).

5. Said Maththaios: All things which thou wishest not to be done to thee, thou also do them not to another. | Which is this, that that which thou hatest do not do to another. Thou therefore, O Petros my brother, teach them with these words.

6. Said Petros: Thou shalt not kill; thou shalt not commit adultery; thou shalt not fornicate; thou shalt not corrupt a youth; thou shalt not steal; thou shalt not be a sorcerer (pharmagos); thou shalt not be a diviner; thou shalt not cause abortion, nor if she should bring forth shalt thou kill him; thou shalt not covet anything of thy neighbour; thou shalt not bear false witness; thou shalt not speak evil of anyone, neither shalt thou design evil; thou shalt not be of double heart; nor shalt thou be of [4] double tongue, for to be double-tongued is a snare of death; | Thy speech shall not be vain or false; | Thou shalt not be lover of the larger portion, nor an extortioner, nor hypocrite (hypokritēs), nor (of) evil heart, nor proud; | Thou shalt not take an evil counsel against thy neighbour; thou shalt not hate any man, but some indeed thou shalt reprove, but on others thou shalt have pity; and for some thou shalt pray, and others thou shalt love like thy soul (psychē).

7. Said Andreas: My son, flee from all evil (ponēron), and hate all evil. Thou shalt not be wrathful, because wrath (orgē) leads to murder. | For wrath is an evil demon (daimōnion). Be not jealous; be not contentious;

be not quarrelsome; because from these things is begotten envy.

8. Said Philippos: My son, be not lustful, because lust leads to fornication, drawing men into it by force. | For lust is a female demon (d.), | And if the demon (d.) of wrath (orgē) should be united with that of pleasure (hydonē) they destroy those who will receive them. | Now (de) the way of the evil (ponēron) spirit is the sin of the soul (ps.). | And whenever he sees a little place of rest [5] and goes in, he enlarges the way, and takes with him all the other evil (p.) spirits, and goes unto that soul (ps.), and he lets not the man look up at all to see the right. Let your wrath have its measure, and check it after a little interval (diastēma), and draw it back to you, lest it cast you into an evil deed. | For wrath and evil pleasure (hydonē), if they remain always continuing, become demons (d.), and whenever they have dominion over the man, they swell (shafe) in the soul (ps.), and it becomes under derision; and if they should bring him into deeds of wrong they mock at him, rejoicing over the destruction of that man.

9. Said Simōn: My son, be not a speaker of evil words nor base; nor be of lofty eye; for of these things comes adultery (plural).

10. Said Jakōbos: My son, be not an interpreter (*lit.* sayer) of signs, since interpreting of signs leads to idolatry, nor an enchanter, nor an assigner of hours, nor maker of potions, nor a wizard. | Neither be teacher or hearer of them; for of all these things [6] comes idolatry.

11. Said Nathanaēl: My son, be not a liar; since

lying leads to theft; nor a lover of money (*lit.* brass), nor a lover of vainglory; because of all these come thefts. | My son, be not a murmurer, since murmuring draws man to blasphemy. | Be not harsh, nor designer of evil; for of all these is begotten quarrelling. | But rather be meek, since the meek shall inherit the earth. | Further (de), be also tender-hearted, peacemaking, merciful, cleansed in thy heart from all evil. Be unmalicious (kakia), meek, good (agathos), trembling at the words which thou heardest, and keeping them. | Do not exalt thyself, nor shalt thou give heed to the proud, but be more and more (auxane) with the righteous (dikaios) and the pure. All evil things which come upon thee receive as being good, recognising that nothing will happen to thee without God.

12. Said Thōmas: My son, him who told thee the words of God and became to thee the cause of life, and gave to thee the holy seal (sphragis) which is in the Lord, || [7] Thou shalt love like the apple of thine eyes. | Remember him therefore by night and day, and honour him like the Lord; | For where they speak of the things of the Lord,[1] the Lord is there: | And (de) thou shalt seek his face daily, him and the other holy ones; that thou mayest rest upon their words; | For he who associates with the holy will become holy. | Thou shalt honour him according to thy power with thy sweat and with the toil of thy hands. | For if the Lord made thee worthy that he should give to thee by him spiritual food (trophē) and spiritual drink and eternal life, | It is most right that thou shouldst give to

[1] *Lit.* the Lordship.

him food perishable and temporal. For the labourer (ergatēs) is worthy of his hire. | For it is written: Thou shalt not muzzle an ox threshing, | Nor does anyone plant a vineyard and not eat the fruit thereof. |

13. Said Kypha: Thou shalt not make divisions; thou shalt rather reconcile them who quarrel, for peace with one another. Judge righteously without acceptance of persons, reproving him who sinned for his sin; | For riches prevail not with God, nor doth he respect rank (axiōma), nor is beauty of any profit; but a just (d.) judgment is that which is before him. | Be not doubtful in thy [8] prayer, considering whether that which thou askest will happen or not. | When thou art going to receive, be not stretching out thy hand, but if thou art going to give, drawing it in to thee. | If thou hast anything by thy hands thou shalt give it for the ransom of thy sins. Thou shalt not hesitate (tisdaze) when thou art about to give, nor again when thou givest shalt thou murmur, knowing that God is the true rewarder. | Thou shalt not turn away from the needy, but share (koinōnei) with the needy in all things. | Thou shalt not say: Mine alone are these (things). For if ye are become sharers (koinōnos) with one another in the imperishable, how much more should ye not be in the perishable.

14. Said Bartholomaios: I entreat you, my brethren, while there is time (kairos), and still (aitei) being with you those to whom ye can do good, | Cease not to give of any possession that ye have; for the day of the Lord draws near, that which will cause all visible things to be dissolved, and the wicked (ponēros) will perish therein. | For the Lord cometh and his reward with him. | Be law-

givers to yourselves: | Be teachers of yourselves as God has taught you. | [9] Thou shalt keep the things which thou hast received, and not take from them, nor add to them.

15. Said Petros: Men and brethren, as for all the rest of the doctrine the holy Scriptures suffice to teach you, but let us indeed say to them the things which have been commanded to us. | Then it pleased them all for Petros to speak.

16. Said Petros: If there is a place in which are but few believing men, and the multitude is not yet large (enough) to enable them to take vote (psyphisma) for the bishop, to the number twelve men, let them write to the neighbouring Churches, where there are many believers established; that three chosen men may come from that place; | And let them prove (dokimaze) carefully him who is worthy of this degree (bathmos). | Whether he be one of good report among the heathen (ethnos), sinless, without wrath, lover of the poor, prudent, sober, not a drunkard, not a fornicator, not a lover of the larger portion, not a railer, not an accepter of persons, nor any of the like. | It is a good thing if he has no wife. | But if he has married one wife, having his children, let him stay with her. (Let him) have a share of (meteche) all learning, being able to interpret well the Scriptures. | [10] If he knows not how to write, being meek, let him abound in love toward all men, lest haply the bishop should fall under condemnation in a matter, and become guilty at all.

17. Said Jōhannēs: The bishop who will be ordained (kathista), if he should attend to knowledge and patience

(hypomonē) (with) love of God (and of) them who are with him, let him then (de) appoint (kathista) two presbyters after having proved (dokimaze) them.

18. And they all answered: Not two, but three: there are four and twenty presbyters, twelve on the right hand and twelve on the left hand. | Said Jōhannēs: Well have you reminded me, O brethren: for those on the right hand having taken the vials (phialē) from the angels offer them to the Lord, while (de) those on the left hand are having power over the multitude of angels. | But it is right for the presbyters to be adorned (kosmei) with the character of old age, retiring from intercourse with woman, doers of good in brotherly love, and not accepting the person of men, sharing (koinōnei) with the bishop in the Mysteries, assisting him in all things, gathering the multitude together that they may love [11] their shepherd. | Then (de) the presbyters who are on the right hand shall provide for those who work at the altar (thysiastērion), that they may honour them who are worthy of all honour, and rebuke (epitima) them who are worthy of being rebuked (ep.). | But the presbyters who are on the left hand shall provide for the multitude that they may be quiet, and that there may be no disturbance, | [and] They having learnt to be in all subjection (hypotakē). | Further (de), whenever they correct anyone, and he answers with audacity (authatēs), those who are within the sanctuary (thysiastērion) shall be of one heart and of one mind (gnōmē), and take vengeance on such an one according to his desert: and all the rest will fear, lest they should seek to please (ariske), and (the sinner) should consume as a cancer (gaggraina), and they all should be led away captive (aikhmalōtize).

19. Said Jakōbos: They shall appoint a Reader (anagnōstēs) after proving (dokimaze) him with a great proof (dokimazia), whether he bridles his tongue, being not a drunkard, nor a scoffer in his speech, but of respectable appearance, obedient, being first to assemble on the Lord's day (kyriakē). As minister (diaknonei), knowing that it is right for him to fulfil the work of preacher; | For it is right that he who filleth the [12] ears of others with his instructions should be all the more a doer (of the word) faithful before God.

20. Said Maththaios: Let the Deacons be ordained (kathista) after three (persons) have borne witness to their life (bios); for it is written: 'By the mouth of two or three witnesses shall every word stand.'[1] Let them be made after having been proved (dok.) in all service (diakonia); being witnessed to by all the people (laos); having lived with one wife, rearing their children well, pure, prudent, meek, sober, quiet (esykhios), not insolent, who murmur not, not double-tongued, not wrathful, | For wrath (orgē) is the ruin of wise men also; not (men) pleasers; not hard upon the poor, and respecting the person of the rich; not drinkers of much wine; willing to be sent on all ministries (dia.) good and secret, ready to encourage (protrepe), compelling the brethren who have somewhat to open their hand to give; | And being themselves also benefactors, and sharers (with others, koinōnikos); that the people (l.) may reverence them and honour them with all honour and all fear, attending (prosykhe) with great diligence to them who

[1] Marked as quotation.

walk unruly: | And some indeed [13] instructing and some rebuking (epeitima), but others exhorting. Further (de), let them cast out them who despise (kataphronei) and are railers, knowing that all men who gainsay, or are revilers, oppose the Christ.

21. Said Kēphas: Let them ordain (k.) three Widows, two to continue (proskartērei) together in prayer for all who are in trials (peirasmos), and to ask for revelations concerning that which they require: | While (de) the other (is) to be appointed to wait upon the women who are tried (piraze) in sickness, ministering (diakonei) well, being sober (nēphe), telling the presbyters of the things which happen, not a lover of shameful gain, not a drunkard, that she may be able to be sober (n.) so as to minister (dia.) at night: and if another woman wishes to apply herself to do good works, let her do according to the good will of her heart. For (kai gar) these are the good (agathon) things which the Lord foreordained.

22. Said Andreas: Let the Deacons be doers (ergatēs) of good works, coming by day and night in all places, and not exalting themselves over the poor, nor respecting the person of the rich; they shall know who is afflicted, and give to him of the abundance, compelling those who have power to do good works, [14] to gather them in for them, | Taking heed to the words of our Master (sah): 'I was being hungry, ye fed me.' For those who have ministered (dia.) without sin get for themselves much boldness (parrēsia).

23. Said Philippos: Let the Layman (laeikos) hearken to the precepts (prostagma) which they deliver to the

laity, being in subjection to those who are occupied at the altar (thysiastērion). Let each one please God in the place which was defined for him, not liking to be at enmity with one another, not being jealous of the place defined for each (other); but let each continue in the calling in which he was called by God. Let not anyone seek to make his neighbour stumble in his course in which he runs; for neither do the angels anything beyond the commandment of the Lord.

24. Said Andreas: It is a good thing to set apart (*lit.* define) women to be made deacons (diakonos).

25. Said Petros: We have already defined this; but concerning the Oblations (prosphora) of the Body and the Blood of the Lord we shall declare the thing with certainty.

26. Said Jōhannēs: Ye have forgotten, O brethren, on the day when our Master (sah) took the bread and the cup (potērion) he blessed them, saying: 'This is my Body and my Blood.' Ye have seen that he gave not a place to the women to assist [15] with them.[1] | Martha answered: Concerning Maria because he saw her laughing. Said Maria: Not because (of that) I laughed; for he said to us in his teaching: 'The weak will be healed by the strong.'

27. Said Kyphas: Some say that it is right for women to pray standing up, and not to throw themselves upon the earth.

28. Said Jakōbos: Where shall we be able to set apart women for a ministry (dia.), except this ministry (dia.) of this kind only, that they should help the needy?

[1] Tattam makes a parenthesis down to 'laughed.'

29. Said Philippos: Brethren, concerning the giving. He who does a work gathers in a good treasure for himself; but he who gathers in a good treasure for himself is he who gathers for himself the kingdom of the heavens. They will reckon him as a workman (ergatēs) of God abiding for ever.

30. Said Petros: Brethren, we are not having authority (exousia) over anyone by compulsion (anagkē), but as we have been commanded by God. | I entreat you to keep the commandments (entolē) of God without taking anything from them nor adding to them, in the name of our Lord Jesus the Christ, whose is the glory for ever. Hamēn.[1]

CONCERNING THE BISHOPS

31. The bishop shall be ordained (kheirodonei) according to the word which we said before, having been [16] chosen from all the multitude, and (de) being without sin. When he has been named (onōmaze) and they are pleased with him, the whole people (laos) shall assemble themselves together, and the presbyters with the deacons on the Lord's day (kyriakē), with the consent (syneudōkei) of all the bishops, who have laid their hand upon him. The presbyters also stand by, waiting, | And they all hold their peace together, and pray in their heart that the Holy Spirit may come upon him. | And they request (axiou) one of the bishops, while

[1] Tattam's Bohairic text gives a statement of the end of the first and beginning of the second book.

all stand up, that he should lay his hands upon him who is to be made bishop, and pray over him. And (de) when he is made bishop, let everyone give peace (eirēnē) to him with their mouth, saluting (aspaze) him. | Let the deacons then (de) offer to him the Oblation (prosphora). And (de) having put his hand upon the Oblation (pr.) with the presbyters let him say in giving thanks (eukharistou): The Lord with you all (o kyrios meta pantōn ymōn). And all the people (l.) say: With thy spirit (meta to pnatos sou). And he says: Lift up your hearts (anō ymōn tas kartias). And the people (l.) say: We have them with the Lord (eukhōmen pros ton kn). And he says again: Let us give thanks to the Lord (eukharistēsōmen ton kn). And all the people (l.) say: Meet and right (axion kai dikaion). And let him pray also thus and say [17] the things which come after these according to the custom of the holy Oblation.

CONCERNING THE PRESBYTERS

32. Further (de), when the bishop will ordain (kh.) the presbyter he shall lay his hands upon his head, all the presbyters touching him. And let him pray over him according to the form which we said for the bishop.

CONCERNING THE DEACONS

33. Further (de), when the bishop will ordain (kathista) a deacon, who has been chosen according as we said before, the bishop shall lay his hands upon him. | Why

then have we said that the bishop alone is to place his hands upon the deacon? | The reason (aitia) of the thing is this, that he is not to be ordained (khi.) for a priesthood, but for a service (hyperesia) of the bishop, to do the things which he shall command him. Neither is he to be ordained (kath.) to be fellow-councillor (synboulos) of all the clergy (klēros), but to take care of the sick, and to inform the bishop about them. Neither is he to be ordained (kath.) to receive the spirit of greatness, in which the presbyters share (m.), | But to be worthy (axios) for the bishop to entrust to him the things which it is right (for him to entrust). For this cause the bishop alone is to ordain (kh.) the deacon, | But (as for) the presbyter, the bishop [18] sharing with him (in the gift), they (the presbyters) lay hand upon him, because the same spirit comes upon him (the presbyter) (as on them). For the presbyter receives only. He has no authority (exousia) to give orders (klēros). For this cause he is not to ordain (kath.) the clergy (klērikos). He only seals (sphragize) the presbyter, while the bishop is to ordain (kh.) him.

CONCERNING THE CONFESSORS

34. The confessor then (de), if he has been in chains for the name of the Lord, they shall not lay hand upon him for a ministry (diakonia) or presbyterate: for he has the honour (timē) of the presbyterate by his confession. | But if he is to be ordained (kath.) bishop, then hand shall be laid upon him. | But if he is a confessor who was not brought before an authority (exousia), nor was punished with chains, nor shut up in prison, nor con-

demned (katakrine) with any sentence (katadikē), but in a casual way he was only insulted for the name of our Lord, and he was punished with a punishment of house, though (de) he confessed, hand is to be laid upon him (for) every office (klēros) of which he is worthy. | Now (de) the bishop shall give thanks (eukharistou) according to things which we said before. It is not altogether (ou pantōs) necessary for him to recite the same words which we said before, as if learning [19] to say them by heart in his thanksgiving (eu.) to God; but according to the ability of each one he is to pray. If indeed he is able to pray sufficiently well (hikanos) with a grand prayer (proseukhē), then it is good: | But if also he should pray and recite a prayer (pr.) in (due) measure, no one may forbid him, only (monon) let him pray being sound in orthodoxy.

CONCERNING THE READER (ANAGNŌSTĒS)

35. The reader (a.) shall be appointed (kath.) by the bishop giving to him the book of the Apostle,[1] and praying over him, but he shall not lay hand upon him.

CONCERNING THE SUBDEACON (HYPODIAKONOS)

36. They shall not lay hand upon a subdeacon (hypod.), but they shall mention his name (onomaze) that he may follow the deacon.

[1] *I.e.* St Paul.

CONCERNING THE WIDOWS

37. Further (de), when a widow is appointed (kath.) she shall not be ordained (khirodonei), but she shall be chosen by the name. | And (de) if her husband has died a long time before, then let her be appointed (kath.). | But if she has not tarried long since her husband died, trust her not. But (even) if she has become old let them prove (dokimaze) her by time (khrōnos). | For often the passions even grow old with him who gives place for them in himself. | Let them appoint (kath.) the widow by (mention of) the word only, and enrol (*lit.* bind) her with [20] the rest, but hand shall not be laid upon her; because she does not offer the Oblation (pr.) nor conduct the public worship (litourgia). | And (de) ordination (khirodonia) belongs to (*lit.* is with) the clergy (klēros) for the sake of public worship (lit.), | But the widow indeed is appointed (kath.) for the prayer, and (de) that is the (duty) of all persons.

CONCERNING THE VIRGINS

38. Hand shall not be laid upon a virgin, but her purpose (prohairesis) alone is that which makes her a virgin.

CONCERNING THE GRACE OF HEALING

39. Further (de), whenever anyone says: I received gifts of healing by a revelation, hand shall not be laid upon him: for the deed itself shall make him manifest if he speaks the truth.

CONCERNING NEW MEN WHO WILL COME IN TO THE FAITH (PISTIS)

40. Let those then (de) who shall be brought in to the new faith (pistis), to hear the word, be first brought in unto the teachers, before the people (l.) enter. And they shall inquire the cause (aitia) of the thing, namely, for the sake of what thing they come in to the faith. And let those who bring them bear witness to them, | Whether they are able to hear the word. Let them inquire then (de) about their life (bios), of what sort it is; either if he has a wife; or whether he is a servant of a believer, and his master allowed him (to come), then let him hear. If his master should not bear witness to him, that he is good, let him be rejected. | If his master is a heathen (ethnikos), then instruct him [21] to please his master, that there may be no scandal (phlasphymia). If, however (de), there is one who has a wife, or again (entof) a woman who has a husband, let the man be instructed to be contented with his wife, and the woman to be contented with her husband. | But if there is one who did not live with a wife, let him be instructed not to fornicate, but either to marry a wife according to the law, or to remain (as he is) according to the law. | But if there is one who hath a devil (daimōnion), he shall not hear the word of instruction until he is cleansed.

CONCERNING THE OCCUPATIONS AND THE CRAFTS (EPISTYMEI)

41. They shall also (de) inquire about the occupations

and works of those whom they bring to set them (kathista) (in the faith), as to what they are. | If one is a pander, who is a supporter of harlots, either let him leave off or let him be rejected. | If there is a maker of images or a painter (zōgraphos), let them be instructed not to make an idol (eidōlon), either let them leave off or let them be rejected. | If one is an actor (theatrikos) or again (entof) who makes representations (oupydēxis, for apodeixis) in the theatre (thyadron), either let him leave off or let him be rejected. | If he teaches little ones, it is good indeed for him to leave off: if he has no trade (tekhnē), then let him be forgiven. A charioteer (eneiokhos) similarly (hōmaios), who contends (agōnize) or who goes to the games (agōn), either [22] let him leave off or let him be rejected. | One who is a gladiator (monomakhos), or again (ent.) who teaches gladiators to fight, or a hunter (kynēkos) who is occupied with hunting (kynēkion), or a public official (dymōsios) who is occupied with gladiatorial shows (monomakhion), either let him leave off or let him be rejected. | One who is a priest of the idols (eidōlon), or again (ent.) being a keeper of the idols (eidōlon), either let him leave off or let him be rejected. | A soldier who is in authority (exousia), cause him not to kill men: if he should be commanded (to do it) cause him not to hasten to the work, nor cause him to swear; and (de) being unwilling (to comply), let him be rejected. | One who has power (exousia) over the sword, or a magistrate (arkhōn) of a city, who is clad in purple, either let him leave off or let him be rejected. | If a catechumen or a believer wishes to become a soldier, let them

be rejected; because they have despised (kataphronei) God. | A harlot or a dissolute man, or one who castrated himself, or indeed (ent.) any other who does things which it is not right to say, let them be rejected, for they are polluted. Nor shall they bring a magician (magos) for examination (krisis). | The charmer, or the astrologer (astrologos), or the diviner, or the interpreter of dreams, or the troubler of multitudes, or they (*lit.* singular) who spoil fringes of tunics, who are the clippers (psellistēs), or who make phylacteries (phylaktērion), either let them leave off or let them be rejected. | A concubine of one, [23] if she is his servant, if indeed she reared her children, and comes near him alone, then let her hear (instruction): if not, let her be rejected. | A man who has a concubine, let him leave off and let him marry a wife according to the law: but if he is not willing, then let him be rejected. | If, therefore, we have left behind any other work, the works (themselves) will instruct your mind (*lit.* sight), for we all have the Spirit of God.

CONCERNING THE TIME (KHRONOS) OF THOSE WHO HEAR THE WORD AFTER THE (GIVING UP OF THE) OCCUPATIONS AND THE CRAFTS (EPISTIMOI)

42. Let the catechumens spend three years hearing the word. But if one is zealous (spondaios) and persevering (proskartērei) well in the work, they do not decide by (krine) the time (kh.); but the character (tropos) alone shall decide (krine) him.

CONCERNING THE PRAYING OF THOSE WHO HEAR THE WORD

43. Whenever the teacher leaves off his teaching (kathēgei), let the catechumens pray by themselves, separate from the believers: | And let the women stand as they pray in a place in the church quite by themselves, whether female believers or female catechumens. And (de) when they finish praying, let them not give peace (eirēnē), for their kiss is not yet pure. Let the believers then (de) only [24] salute (aspaze) one another, men with men, and women with women: but let not man salute (aspaze) woman. Moreover (de), let all the women have their heads covered with a robe (pallin), but (not) in any article (eidos) of linen only, for this is not a veil (kalyma).

CONCERNING THE MANNER OF LAYING HAND ON THE CATECHUMENS

44. When the instructor after the prayer lays hand upon the catechumens, let him pray and dismiss them. Whether he is an ecclesiastic who gives (instruction) or a layman (l.), let him do (it) thus. | If a catechumen should be seized for the name of the Lord, let him not be doubtful concerning the testimony; for if it should happen that they offer violence and put him to death before[1] his sins have been forgiven, he will be justified; for he was baptised in his own blood.

[1] Emending 'empatou' for 'em.'

CONCERNING THOSE WHO WILL BE BAPTISED

45. Further (de), when they have chosen those who are set apart to be baptised, their life (bios) having been examined, whether they have lived seriously (semnos) as catechumens; whether they have honoured the widows; whether they have visited the sick, whether they have completed every good work; | And when those who brought them have borne witness to them, that they did thus, then let them hear the gospel (euaggelion); moreover (de), from the time that [25] they will be separated (from the rest) let hand be laid on them daily, in exorcising (exorgize) them. | And (de) when the day draws near on which they will be baptised, let the bishop exorcise (exorgize) each one of them, that he may know whether they are pure. | And (de) if there is one who is not good (kalos) or pure (katharos), let him be put on one side; because he did not hear the word in faith (pistis): for it is never possible for the alien to be concealed. Then (de) let those who are set apart to be baptised be instructed to bathe and make themselves free (from the alien), and wash themselves on the fifth day of the week (sabbaton). And (de) if a woman is in the manner of women, let her be put on one side, and let her be baptised on another day. | Let them who will be baptised fast on the preparation (paraskeuē) of the sabbath (sabbaton). | And (de) on the sabbath (sabbaton), when they who will be baptised have assembled in one place by the direction (gnōmē) of the bishop, let them all be commanded to pray and bend their knees. | And when he has laid his hand upon them,

let him exorcise (exorgize) all alien spirits to flee away from them, and not to return to them henceforward. And when he has done exorcising (exorgize), let him breathe in their face. | And when he has sealed (sphragize) their foreheads and [26] their ears and their noses, let him raise them up. | And let them spend all the night in vigil, reading to them and instructing (kathēge) them. Moreover (de), let not those who will be baptised bring any other vessel except only that which each one will bring for the Eucharist (eukharēstia): for it is right for him who was worthy, to bring his Oblation (prosphora) then.

CONCERNING THE TRADITION (PARADOSIS) OF THE HOLY BAPTISM

46. At the hour, then (de), when the cock will crow, let them first pray over the water. Let the water be flowing along into the tank (kolymbēthra) or descending upon it. And (de) let it be thus if there is no scarcity (anagkē): | But if there is scarcity (anagkē) continuous and sudden, then use (khrō) the water which ye shall find. And (de) let them undress themselves. | And ye shall first baptise the little ones. | Moreover (de), all who can speak for themselves, let them speak; | But for them who cannot speak, let their parents speak for them, or any other belonging to their family (genos). | And afterwards ye baptise the adult men, but last the women, who have all loosed their hair, and laid aside the gold and silver ornaments which they were wearing: [27] let not any take any alien thing (eidos) down to the water with them. |

And (de) at the hour which is determined for baptising, let the bishop give thanks (eukharistei) over the oil, and put it into a vessel (skeos), and call it the oil of the thanksgiving (eukharēstia); and take also other oil, and exorcise it (exorgize upon it), and call it the oil of exorcism (exorgismos). | And a deacon shall carry the oil of exorcism (ex.) and stand on the left hand of the presbyter: | And another deacon shall take the oil of the thanksgiving (eu.) and stand on the right hand of the presbyter. | And when the presbyter has taken hold of each one of those who will be baptised, let him command him to renounce (apotasse), saying: I renounce (ap.) thee, Satanas, and all thy service and all thy works. | And when he has renounced (ap.) all these, let him anoint him with the oil of exorcism (ex.), saying: Let all spirits remove far from thee. And thus let him give him to the bishop naked, or (to) the presbyter who stands at the water for baptising. | Likewise also (hōmaios de) let the deacon go with him into the water, and let him say to him, helping him to say it: I believe the only true God, the Father, the almighty (pantocratōr) and his only (monogenēs) Son Jesus the Christ, our Lord [28] and our Saviour, and his Holy Spirit, giver of life to the universe, the Trinity of the same substance (trias en homoousion), one Godhead, one Lordship, one Kingdom, one Faith, one Baptism, in the Catholic (katholikē) apostolic holy Church, life eternal. Amēn. | And (de) he who receives, let him also say according to all these things: I believe thus. | And he who gives (the baptism) shall put his hand upon the head of him who receives, and dip him three times, professing (homologei) these

things every time, | And afterwards again let him say: Thou believest our Lord Jesus the Christ, the only (*lit.* one) Son of God the Father, that he became man by a miracle for our sake, in an incomprehensible unity, in his Holy Spirit, from Maria the holy virgin, without seed (sperma) of man : | And that he was crucified (strou) for us in time of Pontios Pilatos ; he died voluntarily for our salvation withal, he rose in the third day, he released those who were bound, he ascended into the heavens, he sat on the right hand of his good (ag.) Father in the height, | And he comes again to judge the living and the dead according to his appearing and his kingdom : | And thou believest the holy, good (ag.), and life-giving Spirit, purifying the universe, in the holy Church.[1] [Again let him say : I believe. And let them go up from the water, and let the presbyter anoint him with oil of the thanksgiving (eu.), saying : I anoint thee with an unction in holy oil in the name of Jesus the Christ. Thus having anointed each one of the rest he clothes them. And let them go into the church. Let the bishop lay his hand upon them with great earnestness (*lit.* desire), saying : Lord God, according as thou hast made these worthy of receiving the forgiveness of their sins unto the future life,[2] make them worthy of being filled with thy Holy Spirit, and send down upon them thy grace, that they may serve thee according to thy will, because thine is the glory, Father and Son and Holy Spirit in the holy Church, now and always and for ever and ever. And he shall pour some oil of the

[1] Two lost folia of the MS. have been supplied from the recent Bohairic MS. of Tattam.

[2] *Lit.* 'unto the age which comes.'

thanksgiving (eu.) upon his hand and lay hand upon his head, saying: I anoint thee with an unction in holy oil by God the Father, the almighty (pantokratōr), and Jesus the Christ and the Holy Spirit. And he shall seal (sphragizin) upon his forehead, kissing him, and he shall say: The Lord (be) with thee. And he who has been sealed shall answer: And with thy spirit (ke meta tou pneumatos sou). Thus all the rest severally shall do.[1] And let all the people pray together, and all those who receive baptism shall be praying. Let them give (*lit.* say) peace with their mouth. Let the deacons bring the Oblation (prosphora) to the bishop, and he shall give thanks over bread because that (it is) the form of the Flesh (sarx) of the Christ; and a cup of wine because it is the Blood of the Christ, which will be shed for all who believe him; and milk and honey mingled in fulfilment of the promises of the fathers, because he said: I will give to you a land flowing with milk and honey.] [31] This is the Flesh (sarx) of the Christ, which he gave to us to nourish us with it like children, namely, we who believe him; | It will cause the bitterness of the heart to be dissolved by the sweetness of the word (logos). All these things shall the bishop recount (logos) to him who shall be baptised. | And when the bishop therefore has now broken the bread, let him give a piece (klasma) to each one of them, saying: This is the bread of heaven, the Body of the Christ Jesus. Let him also who receives answer: Hamēn. | Further, if there is no [more] priest, let the deacons take hold of the cup

[1] There is some doubt as to the reading of this sentence.

(potērion) and stand in right order (eutaxia) and give to them the Blood of the Christ Jesus our Lord; and he who has the milk and the honey. | Let him who gives the cup (potērion) say: This is the Blood of Jesus the Christ our Lord. And he who receives also shall answer: Hamēn. | When these things have been done, let each one hasten (spoudaze) to do all that is good, and to please God, and to live (politeue) rightly, devoting himself to the Church, doing the things which he has learnt, advancing (prokoptei) in the service of God. | Now (de) we have delivered these things to you in brief concerning the holy Baptism and the holy Oblation, | Since they have already instructed (kathēgei) you [32] concerning the resurrection of the flesh (sarx) and all other things according as it is written. | But if there is any other thing which it is right to be told, let the bishop say it quietly to those who shall be baptised; and (de) let not the unbelievers know (it), except first they are baptised. | This is the white stone (psyphos) of which Jōhannēs said, that there is a new name written on it, which no one knows except him who will receive the stone (psyphos).

CONCERNING THE FAST (NĒSTIA)

47. Let the widows and the virgins fast (nēsteue) often, and let them pray in the church. | Likewise (hōmaios) the presbyters and the laymen let them fast (n.) at the time when they wish. | But it is impossible for the bishop to fast (n.) except on the day when all the people (l.) will fast (n.). For it will happen, that some one wishes

to take some (food) to the church, and it is impossible for him to be denied (arna): and (de) having broken the bread he shall certainly (pantōs) taste the bread; and (de) eating it with other believers with him, | Let them take from the hand of the bishop one piece of a loaf (*lit.* bread) before that each breaks his own bread. For this is a blessing, and it is not a thanksgiving (euch.) like the Body of the Lord.

CONCERNING THE TIME OF EATING

[33] 48. And (de) it is right for all before they drink to take a cup and give thanks (eukharistou) over it, and drink and eat, being purified in that way. And (de) let them give to the catechumens bread of exorcism (ex.) and a cup.

CONCERNING THAT IT IS NOT RIGHT FOR THE CATECHUMENS TO EAT WITH THE BELIEVERS

49. Let not the catchumens sit down at the supper (dipnon) of the Lord with the believers. Moreover (de), let him who eats remember him who invited him, at every time they are eating; for for this cause he begged them to come in under his roof.

CONCERNING THAT IT IS RIGHT TO EAT DISCREETLY (EPISTĒMEI) AND MODERATELY

50. But when ye eat and drink becomingly, drink not so as to be drunken, that men may not mock you, and he who invited you be grieved (lypei) by your dissolute-

ness. But rather (entof) that he may pray that the holy ones should come in unto him, for He said: Ye are the salt of the earth. | If to all of you should be given portions (meris) at once, then thou wilt take up thy portion alone. | But if also ye shall be invited to eat, ye shall eat only what is sufficient; that he who invited thee may send the things which ye leave [34] to whom he will, as the leavings of the holy ones; and that he may rejoice at your coming in unto him. | And (de) let them who are invited eat quietly, not contentiously; but when the bishop permits (protrepe) anyone to ask for a word, let him answer him. | And when the bishop speaks, let all hold their peace in modesty, until he asks them (to speak) again. If, however (de), the bishop is not there, but only believers at the supper (dipnon), let them take the Eulogia from the hand of the presbyter, if he is there; | But if not, let them take from the hand of a deacon. Likewise (hōmaios) the catechumen shall take the bread of exorcism (ex.). But the laymen (l.) being with one another without the clergy (klērikos), let them eat discreetly (epistēmei); but the layman (l.) cannot give the Eulogia.

CONCERNING THAT IT IS RIGHT TO EAT WITH GIVING OF THANKS

51. Further (de), let each one eat with giving of thanks in the name of God: for this is proper for godliness, that we all should be sober (nēphe) and that the heathen (ethnos) may envy us.

CONCERNING THE SUPPER (DIPNON) OF THE WIDOWS

52. When anyone wishes at any time to invite the widows, all who are aged, let him cause them to eat, and dismiss them before it is evening. [35] And if they cannot come, because of the lot (klēros) which they have drawn (klērou), then let him give to them wine, and something to eat, and they shall eat in their house, as they wish.

CONCERNING THE FRUITS WHICH IT IS RIGHT TO BRING (PROSYNAGKE) TO THE BISHOP

53. Let all hasten to bring to the bishop at all times the first fruits (aparkhē) of the fruits of the first growth (genēma).—And (de) let the bishop also take them with giving of thanks, and bless them, and name (onōmaze) the name of him who brings them to him, saying: 'We give 'thanks (eukharistou) to thee, Lord God, and we offer to 'thee the first fruits (aparkhē) of the fruits which thou hast 'given to us to partake of them, having perfected them by 'thy word; | And thou hast commanded the earth to send 'forth all fruits for profit and rejoicing and nourishment '(trophē) of the race (genos) of men and all creatures. 'We bless thee, God, for these and all other things with 'which thou hast benefited (euergetei) us, having gar- 'nished (kosmei) all creation with various fruits: by thy 'holy Son Jesus the Christ, our Lord, through whom

'(be) glory to thee with him and the Holy Spirit for 'ever and ever. Hamēn.'[1]

THE BLESSING (EULOGIA) OF THE FRUITS

54. These are the fruits which shall be blessed: [36] the grapes, the fig, the pomegranate, the olive, the pear, (papidion), the apple, the peach (persikon), the cherry (kerasion), the almond (amēkdalon). | But neither the garlic nor the leek, nor the onion, nor the gourd (pepōn), nor the apple-gourd (mēlopepōn), nor the cucumber, nor any other vegetables (lakhanōn) shall be blessed. | But it will happen that flowers (anthos) are offered (prospherei): let them bring the roses and the lily (krinon), but let not others be brought. And (de) for all things which will be eaten they shall give thanks to God, and taste them to his glory.

CONCERNING THAT IT IS NOT RIGHT FOR ANY MAN TO TASTE ANYTHING IN THE PASKHA BEFORE THE HOUR IN WHICH IT IS RIGHT TO EAT

55. The fast (nēstia) shall not be reckoned to such a one, if he be greedy before the hour at which the fast (n.) is completed. | But if anyone is sick and cannot fast (nēsteue) for the two days, then let him fast (n.) on the day of the sabbath (sabbaton) of necessity (anagkē), and be contented moreover (de) with bread and salt and

[1] Marked in MS. as quotation.

water. | And if anyone is on a voyage, or again (entof) he was ignorant of the day of the Paskha, when he should know of it, let him perform his fast (n.) after Pentēkostē. | For it is not a Paskha which we observe; for that which is for a type (typos) passed by. For this cause we said not, in the second month, but that when he knows the truth he shall [37] come to the fast (n.).

CONCERNING THAT IT IS RIGHT FOR THE DEACONS TO ATTEND (PROSKARTĒREI) UPON THE BISHOP

56. Further (de), let each one of the deacons and the subdeacons attend (pr.) upon the bishop, and tell him of all who are sick; that if it seem good (dōkei) to the bishop he may visit them. For let the sick be consoled when they see the chief priest visiting them, and that they are remembered.

CONCERNING THE HOUR AT WHICH IT IS RIGHT TO PRAY

57. Further (de), let all believers at the hour when they wake, before they begin any work, pray to the Lord, and thus let them go to their works. | And (de) if there should be the word of instruction (kathēgēsis), let them choose rather for themselves to go and hear the word of God, for the confirming of their soul. And (de) let them hasten to go to the church where the Spirit breaks forth.[1]

[1] *Lit.* 'breaks forth into leaf.'

CONCERNING THAT IT IS RIGHT TO RECEIVE OF THE EUCHARĒSTIA EARLY AT THE TIME WHEN IT WILL BE OFFERED UP, BEFORE TASTING ANY FOOD

58. Further (de), let every believer hasten (spoudaze) to receive of the Eucharēstia before that he have tasted any food; | For if there are believers there, who receive it, if anyone should give to him a deadly potion it will not [38] overpower him.

CONCERNING THAT IT IS RIGHT TO WATCH DILIGENTLY OVER THE EUCHARĒSTIA

59. Let all take care diligently for an unbeliever not to eat of the Eucharēstia, nor a mouse, nor any other creature, or that not any of it should fall and be lost: it is the Body of the Christ, he (*lit.* this) of whom all believers receive, and it is not right to despise (kataphronei) it.

CONCERNING THAT IT IS NOT RIGHT TO SPILL ANY FROM THE CUP (POTĒRION)

60. For having blessed the cup (potērion) in the name of God, and having received of it as (hōs) being the Blood of the Christ, give great heed to thyself, spill not from it, lest an alien (allotrion) spirit lick it up; lest God

be angry with thee, seeing that (hōs) thou hast despised (kataphronei) and become guilty (aitios) of the Blood of the Christ, in despising the price with which thou hast been bought. | Further (de), let the deacons and the presbyters assemble daily at the place where the bishop shall command them (to come); | And let not the deacons indeed neglect (amelei) to assemble at all times, unless sickness prevents (kōlye) them. And (de) when all have assembled, let them give information to those who are in the church, and likewise having prayed, let each one go to the works which are determined for him.

CONCERNING THE BURIAL PLACES

[39] 61. Let not men overcharge (barei) for burying men in the cemetery (koimētērion); for it is the property of all the poor; or else (plēn) let them give the wages of the workman (ergatēs) to him who digs, and the price of the earthen vessels (keramos). But those who are at that place who take care (of it) let the bishop support, lest any of those who go to that place (topos) should be burdened (with a charge).

CONCERNING THE TIME AT WHICH IT IS RIGHT TO PRAY

62. Further (de), let all believers, men and women, when they rise early (from) sleeping, before they touch any work, wash their hands and pray to God; and so let them go to their works. | Further (de), if there should be an instruction (kathēgēsis) of the word of God, let

everyone choose for himself to go to that place, | Reckoning this in his heart, that it is God whom he hears speaking in him who gives instruction (kathēgei): for having prayed in the church he will be able to avoid (parelthe) the evil of the day. | Let the pious man reckon that it is a great loss, if he should not go to the place in which they instruct (kathēgei); especially (malista) if he can read: or if the teacher should come, let none of you be deficient in coming to the church where they give the teaching. Then it shall be given to him who speaks to utter things which are profitable to all; and thou wilt hear things which thou thinkest not; [40] and thou wilt be profited (ōphelei) by the things which the Holy Spirit will give to thee from him who instructs (kathēgei): | Thus thy faith will be established upon the things which thou hast heard. | And (de) it will be told to thee also in that place the things which it is right for thee to do in thy house. | For this cause then let each one hasten (spoudaze) to go to the church, the place in which the Holy Spirit breaks forth. | If there is a day in which there is no instruction (kathēgēsis), let each one in his house take a holy book, and read sufficiently in it what seems (dokei) to him profitable. | And if indeed thou art in thy house, pray at the third hour and bless God. | If however (men) thou art in another place and thou comest by chance to that time (kairos), pray in thy heart to God. For in this hour the Christ was seen nailed to the wood. For this cause also in the old (palaia testament) the law commanded to offer the shew (prothesis) bread at every hour, as type of the Body and the Blood of the Christ;

and the slaughter of the senseless (alogon) lamb,[1] which was a type of the perfect (teleion) Lamb; for the Christ is the shepherd; he also is the Bread which came from heaven. | Pray also likewise (hom.) at the sixth hour; for the Christ having been nailed to the wood of the cross, that day divided, and a great darkness happened, wherefore (hōste) let them pray at that hour with [41] a prevailing prayer, likening themselves to the voice of him who prayed, (and) caused all creation (ktēsis) to become dark for the unbelieving Jews. | And (de) let them also make a great prayer and a great blessing at the ninth hour, that thou mayest know how the soul (ps.) of the righteous ones blesses the Lord the true God, he (*lit.* this) who remembered the holy ones, (and) sent his Son to them, who is his Word, to shine upon them. | For in that hour was the side of the Christ pierced with a spear (logkē) (and) blood and water came out, and afterwards the rest of the day shone until evening. | For this cause also, when thou goest to sleep, thou shalt begin (arkhisthai) another day and make the type of the Resurrection. | Pray also before thou restest thyself upon the bed in thy sleeping place; and having risen up at midnight upon thy bed, wash thyself and pray; and (de) thou shalt wash thyself in pure water. | Further (de) also, if thou hast a wife, pray with one another together. But if she has not yet become a believer, withdraw (anakhōrei) thyself to a place and pray alone, and return again to thy place. | And (de) thou who art bound by the marriage, be not unready to pray; for ye

[1] *Lit.* 'sheep' thus again.

are not unclean. For they who have been washed have no need to be washed again, because they are pure and they are clean (katharos). | [42] Further (de), when thou breathest into thy hand, and sealest (sphragize) thyself with the spittle which thou wilt bring forth from thy mouth, thou art purified all over unto thy feet: for this is the gift (dōron) of the Holy Spirit, | And the drops of the water are (those) of Baptism coming up from a fountain (pygē), which is the heart of the believer, purifying him who believed. | But it is also necessary (anagkaion) for us to pray at that hour, for even the presbyters themselves delivered this work unto us, and they instructed us (*lit.* our sight) in this way; because in that hour all creation is quiet for blessing God. | The stars and the trees and the waters are as those who stand up: | all the host (stratia) of the angels offer worship (litourgei) and the souls (ps.) of the righteous sing hymns (hymneue) to God the almighty (pantokratōr) at that hour. | For this cause it is right for those who believe to pray at that hour. And (de) the Lord also said thus, bearing this testimony, saying: At midnight, lo, there was a voice, | Lo, the bridegroom came, come ye forth to meet him. | And he spake further also, saying: For this cause then watch, because ye know not the day nor the hour when the Son of Man cometh. | Likewise (hom.) having risen up [43] at the hour when the cock will crow, pray, because the children of Israel denied (arna) the Christ at that hour, him (*lit.* this) whom we have known, we who believe him, looking out by faith with a hope of the day of eternal light, that which will shine upon us for ever in the resurrection of the dead. | So (de) all ye

believers, if ye perform these things and remember them, teaching one another, and instructing the catechumens to do them, nothing will tempt (piraze) you, nor will ye ever fall, remembering the Christ at all times. | And (de) make proof (peira) at every hour of sealing (sphr.) thy forehead in fear (of God); for this is the sign which is known and is manifest: by this the devil is ruined. If thou makest it in faith thou not only manifestest thyself before men, but in the knowledge with which thou art confident like a shield (thērōn): | since the adversary (antikimenos), the devil, only sees the power of the heart, and if he should see the inner man that he is sensible (logikos), sealing (sphragize) himself within and without with the seal (sphragis) of the Word (logos) of God, then he flies, pursued by the Holy Spirit, he [44] who is in the man who makes place for him within him. | This also is what Moses the prophet taught us before by the Paskha, and the lamb which was slaughtered, he commanded that they should smear the blood on the lintel and the two door-posts, telling us of the faith which is in us now, this which was given to us by the perfect (t.) Lamb. Wherewith when we seal (sphragize) our foreheads with our hand, we shall be saved from those who wish to kill us. | And when ye receive these things in thanksgiving and right faith ye will be edified and eternal life will be granted to (kharize) you. | These things are those which we counsel you to keep, you who have sense (*lit.* heart). | For if all should follow the tradition (paradosis) of the Apostles, these things which they have heard, and keep them, no heretics (hairetikos) will prevail to lead them astray (plana), nor any man at

all. | For thus the numerous heresies (hairesis) increased (auxane), because that they who were leaders (prohista) would not learn the purpose (prohairesis) of the Apostles; but according to their own pleasures (hydonē) do what they like, not what was proper (prepei). | If, then, we left out anything, our beloved, God will reveal them to those who are worthy, steering (keberna) the Church which is [45] worthy of mooring in the quiet haven.

CONCERNING THE GIFTS (KHARISMA) AND THE ORDINATIONS (KHIRODONIA), FOR NO ONE TO BOAST OF HIMSELF ABOUT THEM

63. Our God and our Saviour Jesus the Christ delivered to us the great mystery of godliness, and called the Jews and all the Greeks (hellēn), that they might know the true God, the only Father; according as the Lord himself saith in a place, giving thanks for the salvation of those who believed on him: 'I have manifested thy name unto the men whom thou gavest to me, I have finished the work which thou gavest to me to do'[1]: | And again speaking unto his Father concerning us, he says: 'My holy Father, the world knew thee not, but I have known thee, and these also have known thee.'[1] | It is now proper (prepei) for us that he should speak to us all who have been made perfect (telios) concerning the gifts (kharisma) which he gave to us by his Holy Spirit: | 'These signs will follow them who will believe; they

[1] Marked as quotations in MS.

will cast out demons (daimōnion) in my name, they will speak languages, they will take up serpents in their hands, and if they should drink a deadly potion, it will not hurt them, they will lay their hands upon the sick and they shall have rest.'[1] | These gifts (kharisma) then were first given to us the Apostles [46] at the time when we were appointed to preach the Gospel to all creation (ktēsis), for us to give them to those who should believe through us, not as a profit for us indeed who exercise them, but rather for you. We are they who belong to God, but (the gifts) are for a profit to you for the unbelievers who are among us, that those whom the word was not able to persuade (peithe) the power of the signs might put to shame. For the signs are not for us the believers, but they are for the unbelievers | Of the Jews and the Greeks (hellēn). For neither is it any gain to us, if we cast out demons (daimōnion), but the gain is for those who have been purified by the energy of the Christ Jesus our Lord. | According as our God himself instructs (paideue) us in a place, making the thing plain to us, saying: 'Rejoice not in this that the spirits are subject to you, but rejoice rather (entof) because your names are written in the heavens.'[1] | Since the casting out demons (d.) does not belong to our power, but the having our names written in the heavens belongs to our will and our diligence (spoudē), being assisted by him as is plain. | It is not then necessary (anagkaion) now that every believer should cast out demons (d.), or raise the dead, or speak languages; but he who will be worthy of this grace will be worthy of it [47] certainly (pantōs)

[1] Marked as quotations in MS.

for a useful reason (aitia) in regard to the salvation of the unbelievers who are put to shame through it; for since they were unwilling to receive the declaration of the word, therefore the energy of the signs was sent to them, if haply they might be saved : | for the ungodly are not even ashamed, though put to shame by the wonders. | And God himself bears witness to this, as he saith in the Law : 'In other languages and with other lips I will speak to this people (l.), and they will not hear me even thus, saith the Lord.'[1] | For neither did the Egyptians believe God when Mōysēs the prophet did those great signs and those wonders among them. Nor again did the multitude of the Jews believe him who was greater than Mōysēs, namely the Christ, when he healed all the sick of all the infirmities which were in them. | Neither again did the rod put to shame those (men) when it was changed into a serpent which became a living soul (psyche) in the hand of his servant Mōysēs; or the hand which became white (with leprosy), and the water which became blood. | Nor these also were the blind, who saw, able to persuade (peithe), nor the lame who walked, nor the dead who were raised. And he indeed was resisted by Jannēs and Jambrēs, while (de) the Lord [48] also by Annas and Kaiphas. | Thus then the signs do not put all to shame, but only those of good disposition (eugnōmon), and for their sake also God like a wise steward is willing that mighty works (*lit.* powers) should be done, not by the strength of men, but by his own will. | ⌜These things then we say, that those who have received these gifts (kh.)

[1] Marked as quotation in MS.

and graces of this kind should not exalt themselves over those who have not received them: we are speaking of the gifts (kh.) of God which are (accompanied) by signs, | Since there is no man who believed God through his holy Son, who did not receive a spiritual grace (kharis) or gift (kharisma) from him: | For the freedom from the ungodliness (asebia) of the service of many gods, | And the entrance into the faith of the Father and the Son and the Holy Spirit, is a gift (kh.) of God; especially because we have cast away from us the veil of the Jews; and we have believed that, by the will of the Father and (of) the only (monogenēs) Son who is with his good (ag.) Father before all ages (aiōn) and (of) the Holy Spirit the Life-giver, he (the Son) in the end of these days was born of the immaculate virgin Maria without seed (sperma) of man, | [49] And that he lived (politeue) among men without sin, having fulfilled all the righteousness of the law, | And that by the permission (synkhōrēsis) of the Father, God the Word (logos) endured (hypominē) the cross, despising the shame, | And that he died, and that he was buried, and that he rose from the dead on the third day, | And that after he had risen he spent forty days with the Apostles, | And after his commanding them with all commands he was taken up (analanbane) in their presence unto him who sent him, God the Father. ⌜So (de) he who believed this, believed not thus as a matter of course (haplōs), nor irrationally either, but rather by a calling and a persuasion, having received the gift (kh.) from God the Father.⌟ Thus again he who is free from all heresy (hairesis), received the same gift (kh.) | Nay, let not anyone then among you by any means judge

one of those who became believers, that he was not worthy to do signs and wonders. For various are the graces of God which are given to men by him, | And thou hast received this, and (de) another another: and one (it may be) has received a word of wisdom, or knowledge, or discrimination (diakrēsis) of the spirit, or knowing beforehand what will happen, or a [50] word of teaching, or patience, or continence (egkratia). | For Mōysēs himself even, the man of God, who did the signs in Egypt, was not haughty over his brethren; | Nor when he was called god was he haughty over his prophet Aarōn. | But neither again did Jēsou of Nauē, who led the people (l.) after him, exalt himself over Phinees nor over Khaleb, when he stayed the sun over Gabaōn and the moon over the valley of Elōm in the battle (polymos) with the Jebusites (ieboussaios), because the day only did not suffice for the victory. Nor again when Samouēl did all those signs did he count David, the lover of God, to be nothing; and yet they were both prophets, the one indeed a chief priest and (de) the other a king. | And again among the seven thousand holy men who were left in Israel who kept themselves from bowing the knee to Bahal or any other, [for] only Elias (hēlias) and Elisha (elissaios) his disciple, who lived among them, did signs and wonders. | But neither did Elias deride Abdias the steward, who feared God, doing signs and wonders; | Nor did Elisha his disciple despise his [51] youth trembling at the surrounding enemies. | For neither was the wise Daniel proud when he was twice saved from the mouth of the lions, | Nor again did the three holy children scorn their companions when they were saved

from the burning fiery furnace; | For they knew that they were saved from all those evils not by their own power, but by the power of God they were doing the signs and wonders (and) escaping from those troubles. | Wherefore (oukoun) let no one among you exalt himself over his brother, though he be a prophet, or do signs and wonders: for if it was given that there should not be any unbelievers anywhere, how would the working (energia) of the signs be of any use? For the man indeed to become godly belongs to his good heart, | But for him to do signs and wonders belongs to the power of God being efficacious (energia): | And (of) these the former indeed belongs to us, but the second belongs to God who works (energei). | Because, moreover (de), of the reasons which we have said before, let not the king by any means despise the officers (stratoigos) who are under him, | Nor let the rulers those over whom they rule; for the rulers would be nothing, if there were not those over whom they rule; | and the kingdom [52] could not stand, if there were not officers (stratēgos). | But neither let the bishop exalt himself over deacon or presbyter, | Nor let the presbyter exalt himself over the people (l.); for the establishment of our social state comes from one another: | For if there was no laity (l.), over whom would the bishop be bishop? or the presbyter? | And it belongs indeed to ourselves for all to become Christians, but for becoming Apostles or bishops or any other belongs not to us henceforward, but it belongs to God, who gives those graces. | Lo, these things indeed we have said hitherto concerning those who have become worthy of graces and dignities

(axiōma), but this other word we shall add to it, that all who prophesy are not godly, nor are all who cast out demons (d.) holy. | For Balaham the son of Baiōr the diviner, being godless, prophesies; | And Kaiphas also, called Chief Priest, the name which he had being false. | Further, the devil and also the demons (d.) under him foretold many things, though for all that there is no sign at all (holōs) of godliness in them; for they persuade (peithe) themselves in their ignorance concerning the evil which [53] they wish to do. | The thing is plain, that if the ungodly prophesy, they will not be able to conceal their prophecy by their ungodliness (asebēs); | Nor if demons (d.) cast out demons (d.) will they be able to become holy, | By the former (*lit.* these) being subject (hypokhōrei) to the latter (*lit.* these): for they deceive (apata) one another like men who, feigning anxieties for the sake of merriment, are led astray (and) lead astray others among those who will support them. | And (de) the king, if he should be ungodly (asebēs) is henceforth not a king but a tyrant; | and (oude) the bishop contented[1] with ignorance or malice (kakia) is not a bishop, but the name which he had is false, and he was not appointed by God but by men, as Ananias and Samaias in Israel, | And as Zedekias also and Achia, who were false prophets in [the] Babylon; | and as Balaham the diviner, who was punished (dimōrei) because he made all Israel to sin in Beelphegōr; | and as the sons also of Skeva, after trying to cast out demons (d.), they fled in shame, having been wounded (plygē) by

[1] Probably the same confusion as above between πείθω and πιέζω.

those (demons); | And as all the kings of Israel and Judah (Iouda), who were punished (dimōrei) with every punishment (dimōria). | The thing therefore is plain that [54] even the bishops and presbyters, who are of false name, will not be able to escape from the just judgment of God; | For it will be said to them again (as before): Ye priests also who profane my holy name, I will give you to slaughter as Zedekias and Achias, whom the king of [the] Babylon slew, | As Jerēmias the prophet saith. | For we are not disparaging the prophecies of the true prophets, for we know that the holy men of God are moved (energei) by the Holy Spirit, | but rather are we taking away boastful pride, and we are showing them that God is wont to take away his grace from such persons. | For God resists the proud, but he gives grace to the humble. | Silas indeed then and Agabos became prophets in our time, and they did not exalt themselves over the Apostles, nor go beyond their measure, and yet they were the beloved of God. | Further (de) also, even women prophesied in the old (testament), and Mariham the sister of Mōysēs and Aarōn, | And (de) afterwards Debbōra, and after them Olla and Joudith, the one indeed in time of Jōsias, the other in time of Tarios. | And (de) in the new (testament) also the Mother of the Lord prophesied, [55] and Elisabet her kinswoman, and Anna the daughter of Phanouēl, | And in our time the daughters of Philip: and these did not exalt themselves over the men, but kept (within) their measure. | Wherefore (oukoun) if it be a woman indeed (de) or a man has partaken of such graces, let him be humble, that God may have pleasure in him. | For he said:

Upon whom shall I look, except him who is humble and meek and those who tremble at my words? | In the first (part) of this discourse (logos) we have declared concerning the gifts (kharisma) which God is wont to give to men according to his holy will, | And how he rebuked the form[1] of those who set to work to speak lies, being moved by the alien spirits; | And that God is often wont to cause wicked ones (ponēros) to prophesy, and do signs and wonders. Now, then, the word leads us on to enter upon the chief matter (kephalaion) of the ordinance of the Church, that ye who have been ordained bishops by us with the commandment of the Christ, when ye know this order (taxis) through us, may do every thing according to the commandment (entolē) which was delivered to you, | Knowing that he who hears us is hearing the Christ, and he who hears the Christ is hearing God the Father, (to) whom (be) the glory for ever. [56] Hamēn.

CONCERNING THE BISHOPS

64. It is right then that the bishop should be ordained (khirodonei) as we have all in common previously commanded, being in the first place a chosen man, holy, choice in every thing, all the people (l.) having chosen him: further (de), when he has been named and found acceptable, let all the people (l.) with the presbyters and the honoured bishops assemble on the Lord's day, (kyriakē), | And let the eldest who is among them ask

[1] Rendering the Greek 'tupos,' which may have been confused with 'tropos,' meaning 'character.'

of the presbyters and all the people (l.) whether this man is he whom ye asked (aitei) to be your ruler (arkhōn). And when they shall have said: Yea, this is (he) in truth, | Let him ask them again, whether ye all bear witness of him that he is worthy of this great leadership (hēgemōn), honourable and holy. | And when they have established (katorthou) his piety (eusebēs) which he has toward God: | And that he observed righteousness (dikaion) toward all men, | and that he conducted (oikonomei) his house well, and that his whole life (bios) is sound, in no way reproachable, as also that of his household. | And when they have all borne witness together, that such it is according to truth, and not according to an acceptance of person, God the Father and his only (monogenēs) Son Jesus the Christ and the Holy [57] Spirit being judge (kritēs) of such things, | Let them ask them again the third time, whether he is worthy of so great a kind of ministry (litourgia); that by the mouth of two or three witnesses every word may stand. | And when they shall have said the third time that he is worthy, let them take from them all their votes (synthyma), | And when they have given it readily, let there be a silence and stillness (esychia), | and let one of the great bishops take with him two other bishops, while all the other bishops stand near the altar (thysiastērion), praying in silence with the presbyters, (and) while all the deacons hold the holy Gospel spread open over the head of him who is ordained (khirodonei), | Let the bishop pray to God for him: And when he has finished praying for him, let one of the bishops place the Oblation (thysia) upon the hands of him who is ordained

(kh.), and let the other bishops set him upon the seat (thronos) which is proper (prepei) for him. | And when they have saluted (aspaze) him with the salutation (aspasmos) which is in the Lord, let them read in the holy Gospels. | And when they have finished reading the Gospel, let the bishop who has been ordained (kh.) salute (a.) all the church, | saying: The [58] grace (kharis) of our Lord Jesus the Christ, and the love (agapē) of God the Father, and the fellowship (koinōnia) of the Holy Spirit (be) with you all. | And let all of them answer: With thy spirit also. | And when he has finished saying this, let him also speak (*lit.* say) to the people (l.) with words of exhortation: then (de) having finished his instruction, let the deacon mount upon a high place and proclaim (kyrisze): Let no unbeliever remain in this place. | And thus when the bishop has finished all the prayers which it is right for him to make, whether for the sick and also the rest, | Let the deacon say to them all: Salute (a.) one another with a holy kiss. | And let the clergy (klērikos) salute (a.) the bishop, and let the laymen (l.) salute (a.) one another, and let the women also salute (a.) the women. Let the children stand near the bēma; | And let another deacon stand by them, that they may not make a noise (spatala) with one another, | and let other deacons walk about watching (paratērei) the men and the women, that there may not be any disturbance among them, | And that one should not beckon to another or whisper or go to sleep. | Let a subdeacon stand at the door of the men, and let other deacons stand at the door of the women, that none [59] may go out, and that they may not open the doors at the time of the holy

Oblation (prosphora), even if it is a believer who is at the door. | Then (de) let the subdeacon bring water, and let the priests wash their hands, for a sign of purity of their souls (ps.), lifted up to God the almighty (pantokratōr). | And let another deacon cry out: Let no catechumen remain in this place. | Let not any of those who only hear the word, but who do not communicate (koinōnei) of the holy Mysteries, stand in this place. | Let not any of the unbelievers remain. | Let not any of the heretics (hairetikos) stand in this place with us to-day. | Mothers hold your children. | Let no one have a quarrel in his heart with another. | Let none stand in this place in playing the hypocrite (hypokrine) or with hypocrisy (hypokrēsis). | Be all of you sincere (*lit.* straight) toward the Lord God: let us stand in fear of God and trembling.

TO OFFER (PROSPHERIN)

65. Further (de), when these things have been done, let the deacons bring the gifts (dōron) to the bishop at the holy altar (thysiastērion). | And let the presbyters stand on the right hand and on the left hand of the bishop in silence (esykhia), in the form of disciples standing by their master. | Let two other deacons stand on either [60] side of the altar (th.), with thin fans in their hands made of something thin, or feathers of peacock, or again (entof) thin stoles (phakiarion[1]), that they may cause to fly away the little flying creatures, so that they may not go into the cup (potērion). | And thus let the Chief Priest suppli-

[1] Butler, *Ancient Coptic Churches*, vol. ii. p. 149, note.

cate over the Oblation (prosphora), that the Holy Spirit may come upon it, | And make the bread indeed Body of the Christ, and (de) the cup (p.) Blood of the Christ. | And when he has finished the prayers (proseukhē) which it is right for him to say, let the bishop receive first, after him the presbyters, after them the deacons, | And thus all the clergy (klērikos) according to order (taxis). | And after them let all the people (l.) receive. | And (de) when the bishop gives, let him say: This is the Body of the Christ, and let him who receives also answer: Hamēn. | Then (de) likewise also the deacon who gives the cup (p.), let him say: This is the Blood of the Christ; this is the cup (p.) of life. | And let him also who receives answer: Hamēn. | And let them sing (psallei) while they are giving, until all have finished communicating (synage). | Further (de), when all shall have received, and when all the women also have received, and when the singer (psaltēs) has left off singing (psallei), | Let the deacon call out, saying: We have all received of the Body and the precious Blood of the Christ: let us [61] give thanks (eukharistou) to him because he has made us worthy to partake (metekhe) of his Mysteries holy and immortal, belonging to the heavens. | And afterwards let the bishop pray, giving thanks for the eating of the Body and the drinking of the Blood of the Christ. | Further (de), when he has finished praying, let the deacon say: Bend your head down to the Lord that he may bless you. And when they have received blessing, let the deacon say to them: Go in peace. | Then (de) let the presbyters and the deacons wrap up (systelei) the little (pieces) which will be left, being very careful (prosekhe) not to let much be

over, that there may not come upon them very great condemnation (krima), like to the sons of Aarōn and the sons of Hēlei, whom the Holy Spirit smote (patasse) because they did not keep themselves from despising the sacrifice (thysia) of the Lord: | How much more those who will despise (kataphronei) the Body and the Blood of the Lord, thinking that it is only bodily food (trophē) which they receive, and not spiritual. | These then (de) are the things which we command you, O bishops and presbyters and deacons, concerning the holy service of the Mysteries.

CONCERNING THE ORDINATION (KH.) OF THE PRESBYTERS AND THE DEACONS

66. But thou, O bishop, when thou ordainest (kh.) the presbyter, lay thy hand upon his head, while all the presbyters stand by and the deacons, pray and ordain (kh.) him: [62] the deacon also thou shalt ordain (kh.) according to the same ordinance. | But as for the subdeacons and the readers (a.) and the deaconesses, we have already said that it is not right to ordain (kh.) them.

CONCERNING THE CONFESSORS

67. The confessor is not ordained (kh.); for this thing belongs to his resolution (gnōmē) and his endurance (hypomonē). For he is worthy of great honour, as having confessed the name of God and his Son before kings and the heathen (ethnos). But should there be need (khria)

to make him bishop or presbyter or deacon, let him be ordained (kh.). If when he has not been ordained (kh.) a confessor should seize for himself the dignity (axioma) on account of his confession, let him be deposed (kathairou); for he is not an (ordained person), since he denied the commandment of the Christ, and he became worse than an unbeliever.

CONCERNING THE VIRGINS

68. Let them not ordain (kh.) the virgins. We have no commandment (to do so) from the Lord. For this conflict (agōn) belongs to her purpose (prohairesis), and it is not in her case because of a despising of the marriage, but for having time for pious observances.

CONCERNING THE WIDOWS

69. The widows shall not be ordained (kh.). But if it is one whose husband died a long time ago, and she lived soberly, no charge being found against her, | and she has taken good care [63] of her household, like Joudith and venerable Anna, then let them enrol (tasse) her among the widows (khērikon). | If indeed she has not waited long since her husband died, trust (pisteue) her not, but let her be proved (dokimaze) by time (khronos). The passions even are wont to grow old with the man who will give place for them in himself, unless they are reined in (khalinou) with a strong (*lit.* hard) bridle (khalinos).

CONCERNING THE EXORCISM (EXORGISMOS)

70. The exorcists are not ordained (kh.); for the trial (athlon) belongs to the purposeful (prohairesis) will, and to the grace (kharis) of God and the Christ Jesus, | When the Holy Spirit rests on the man. For he who shall receive a grace of healing is made manifest by the revelation of God in causing the grace (kharis) of God which is in him to shine upon all men. | If then there should be need (khria) for him to become bishop or presbyter or deacon, let him be ordained (kh.).

CONCERNING BY HOW MANY BISHOPS IT IS RIGHT THAT A BISHOP SHOULD BE ORDAINED (KH.)

71. It is right that a bishop should be ordained (kh.) by three bishops or two. And (de) if one bishop has ordained (kh.) him, let him be deposed. | But if necessity (anagkē) obliged anyone to be ordained (kh.) by one, because many could not assemble on account of persecution (diōgmos) which was outside, or for any other such cause (aitia), [64] let him receive warrant (psyphos) from many other holy bishops, permitting (epeitrepe) this (function) to him. The bishop blesses, he is not blessed, he ordains (kh.), he lays hand upon men, he offers the Oblation (prosphora): he receives Eulogia from the bishops, but not from the presbyters. | The bishop deposes (kathairou) every clergyman (klērikos) who is worthy to be deposed (k.): but to another bishop like himself it is

impossible for him to do this alone. | The presbyter also blesses, he receives Eulogia from a fellow-presbyter, and from the bishop, and he also gives to his fellow-presbyter, he lays hand upon men: but he does not ordain (kh.), nor depose (k.), he puts out those who are below him: | And (de) if there are any worthy to be punished (dimōrei), let him give (punishment). | The deacon does not bless, nor does he give Eulogia; further (de), he receives from the presbyter and the bishop: he does not baptise, nor does he offer the Oblation: | But when the bishop or the presbyter offers, it is the deacon who gives the cup (potērion), not as priest, but as ministering (diakonei) to the priests: it is not lawful (exestei) for any of the clergy (klērikos) to do the work of the deacon. | The deaconess does not bless, nor does she any work of those which the presbyter [65] and deacon do, but she only keeps the doors, and does service (hyperetei) to the presbyters at the time when the women are to be baptised, because this is that which is proper (prepei). | The deacon shall put out the subdeacon, and reader, and singer, and deaconess, if the matter refers to them, the presbyter indeed being absent. It is not lawful (ex.) for the subdeacon to put out the reader, and the singer, and the deaconess or layman, for they are the ministers of the deacons.

CONCERNING THE FIRST-FRUITS (APARKHĒ) AND THE TITHES

72. All first-fruits (aparkhē) shall be brought to the bishop and the presbyters and the deacons for them to

eat. | And (de) all tithes also shall be taken for the other clergy (klērikos) to eat, and the virgins, and the widows, and all who are in poverty. For the first-fruits (ap.) belong to the priests alone, and those who do service (hyp.) for them.

CONCERNING THE (THINGS) WHICH ARE OVER OF THE OBLATIONS (PROSPHORA) WHICH WERE NOT OFFERED AT THE TIME OF THE MYSTERY

73. The Eulogies (eulogia) which shall be over at the Mysteries, which were not offered, let the deacon divide among the clergy (klēros) according to the decision (gnōmē) of the bishop and the presbyters, so that four parts may be given to the bishop, and three may be given to the presbyter, two may be given to the deacon. | But the others, namely, the subdeacons, and the readers, and the singers, and the deaconesses, that (one) part may be given to [66] each; for this is good and acceptable before God, that each should be honoured (tima) according to his rank (axiōma). | The Church is not the school of confusion but of good order (taxis).

CONCERNING THOSE WHO COME TO PARTAKE (METEKHE) OF THE HOLY MYSTERIES

74. Further (de), those who will come to partake (m.) of the Mysteries of godliness, let them first be brought to the bishop or the presbyters by the deacons, | And let

them be asked by what cause (aitia) and for what thing have ye come to the words of the Lord: and (de) let those who bring them bear witness to them, having examined diligently about their deeds.

CONCERNING THE CRAFTS (TEKHNĒ) AND OCCUPATIONS

75. Let them diligently inquire about their life: whether they are slaves, and whether they are free (eleutheros). | And if it is a slave, let them ask his master to bear witness to him: if he should not bear witness to him, let them reject him, until he is worthy of having witness borne to him by his master. | If then (de) he shall not bear witness to him, let him not be received. | And if he should bear witness to him, let him be received. | Further (de), if he is the slave of a heathen (hethnikos), let him be taught to please his master, that the word may not be blasphemed. | And (de) if it is a man who has a wife, or a woman who has a husband, let them be taught to be content with each other. | But if they were not joined [67] in marriage, let them be taught not to fornicate, but to be married according to the law. | And if his master is a believer, (and) knows that he fornicates, and does not give wife to him, or does not give husband to his slave, let that master be put out. | Further (de), if it is one who hath a demon (daimōnion), let him indeed be taught piety (eusebēs), and (de) let him not be received to communicate (koinōnei) of the Mysteries unless (eimētei) he has first been made clean; though (de) if death be imminent

(epeige) upon him, let him be received. | If it is one who is a pander, either let him leave off his wicked form (of life) or let him be rejected. | If a harlot should come, let her either leave off (her sin) or let her be rejected. | If one who makes images (eidōlon) should come, either let him leave off or let him be rejected. | If a man or woman who is (concerned) with the theatre (theadron) should come in, or a charioteer (eneiokhos) or single combatant (monomakhos), or one who runs in the stadium (stadion), or a professional (dimōsios) single combatant (monomakhion), or engaged at Olympic games (olympiakos), or piper (chōlaurēs), or harper (kitharōtos), | Or singer to the lyre (lyra), or dancing-master (orkhistēs), or huckster (kapēllos), either let them leave off or let them be rejected. | If a soldier should come, let him be taught not to do violence, | Nor to slander anyone; further (de), let him be taught to be satisfied with his pay (opsōnion) which is given to him: if then (de) he should be persuaded (peithe), let him be received, but if he should refuse (antilige), let him be [68] rejected. | One who does the abomination, namely, he who lies with male, or a lascivious man,[1] or a magician (magos), or a raiser of sedition (stasiastes), or a charmer, or an astrologer (astrologos), namely, an appointer of hours, or a diviner, or a serpent charmer, or a maker of phylacteries (ph.), or a charmer who bewitches, or an augur, or he who gives sign by any kind of vessel, or an interpreter of the movements of limbs (melos) when they twitch, or who avoids meeting the blind and lame,

[1] 'Shoushou,' uncertain meaning.

or who watches for (paratēreis) birds calling or cats (kalē), or one who attends to the words which men say, in order to get a sign: let such as these be proved (dok.) by time (khrōnos); for this wickedness (kakia) is very hard to wash off. | If indeed they should leave off doing these things, let them be received, but if they will not be persuaded (peithe), let them be rejected. | A concubine (pallakē) of an unbeliever, if indeed she is his slave and devotes herself (scholaze) to him, let her be received. | But if she defiles herself with others, let her be rejected. | But a believer who has a concubine (pall.), if indeed she is a slave, let him put her away, and let him marry according to the law; but if she is a freewoman, let him live with her, and (de) if he is not willing, let him be rejected. | One who is a follower of heathen (hethnos) customs, or Jewish fables, either let him leave off or let him be rejected. | One who is mad to gaze (theōrei) [69] in the theatre (th.), or the hunt (kynēkion), or in the horse-racings (hyppikos), or in the contests (agōn) (of men), either let him leave off or let him be rejected. | He who is appointed to become catechumen, let him be instructed (kathēgei) three years: | But if one is diligent (spoudaios), being eager for the work, let him be accepted without delay: for it is not the time (khr.) which is judged (krine) but the character (trōpos). | And (de) he who instructs, if he is a layman, instructing (paideue) in the word, and being respectable (semnos) in his character (trōpos), let him instruct; for they shall all be taught of God, said the prophet. | Further (de), when the believing man or woman rises early from sleep, before they do any work, let them wash their hands and pray.

And (de) if there should be the instruction (kathēgēsis) of the word, let them choose the word of piety for themselves more than anything else. | Further (de), let every believing man or woman behave (prosekhe) towards his slaves with mildness, according as we have commanded you in time past (*lit.* behind), and we instructed them thus in the Epistles (epistolē). | Let the slaves spend five days doing work, but on the sabbath (sabbaton) and Lord's day (kyriakē) let them devote themselves to the church, that they may be instructed in piety (eusebēs) of godliness. | The sabbath (s.) indeed because the Lord rested on it from finishing all the creation, | And (de) the Lord's day (k.) because it is the day of the resurrection of the Lord. And (de) let them not work also in the week (hebdōmas) [70] of the great Paskha, and that which comes after it, which is the festival: the one indeed because the Lord was crucified in it, | And (de) the other because he rose from the dead in it; | For it is needful (khria) that they should know by the instruction who died and rose. | And (de) let them not work also on the Ascension, because the dispensation (oikonomia) of the Lord was finished on that day. | Nor let them work on the Pentēkostē, because of the coming (parrousia) of the Holy Spirit, which (*sc.* the coming) came upon us the Apostles and all who believe in the Christ. | Let them not also work on the Birthday of the Christ, because of the grace (kharis) which was suddenly given to men on that day, by God the Word (logos) of the Father being born of the holy Theodōkos, Maria the virgin, for the salvation of all the race (genos) of men. | And (de) let them not work also on the festival of the washing, for

that was the day when the Godhead of the Christ was manifested; the Father bore witness to him at the baptism, | And the Holy Spirit came upon him in likeness of dove, and he was manifested who bore witness to those who stood by that this is the true God and the Son of God in truth. | Let them not work on the days of the Apostles; for they were those who became instructors for you unto the Christ, and they caused you to be worthy to partake (metekhe) [71] in the free gift (dōraia) of the Holy Spirit. | Let them not work on the day of Stephanos the martyr and chief deacon, and the other holy martyrs, who loved the Christ more than their own lives. | Further (de), when ye rise at the hour of morning, pray. | Pray also at the third hour, and the sixth, and the ninth, and at evening, and the hour when the cock will crow. | The hour indeed of the light because the Lord enlightened us, he caused the night to pass away, he brought to us also the light of the day. | And (de) the third because Pilatos gave sentence (apophasis) upon the Lord at that hour. | And (de) the sixth because the Christ was crucified (strou) at that hour, and his side having been pierced blood and water came out. | And (de) the ninth also because when the Lord was crucified (st.) all the earth shook, trembling at the audacity (tolmēria) of the godless Jews; it (*lit.* they) could not bear to see its (their) Lord derided: but at evening ye shall give thanks, because he gave to you the night for rest from the labours of the day. | And (de) at the hour when the cock will crow ye shall pray, because (then) is proclaimed to you the coming (parrousia) of day, in which ye shall go to the works of light which ye will do. | If

ye cannot go to the church because of the unbelievers, | Thou, then (de), O bishop, [72] shalt make the synaxis (plural) in thy house, that the godly may not assemble with the impious (asebēs): for it is not the place (topos) which sanctifies the man, but it is the man who sanctifies the place (topos). | If the impious (asebēs) take possession of the place (topos), flee from it, because they polluted it. | For as the holy men sanctify the place (topos), so also those who are not holy pollute it. | If it is impossible to assemble together either in the house or in the church, let each sing (psallei) by himself, let him read, let him pray, or otherwise when there are with one another two or (ē) three. | For he said: Where two or three assemble in my name I am with them in their midst. | Let not the believer pray in the houses of the catechumens; for it is not right (dikaion) that he who communicates (koinōnei) of the holy Mysteries should touch those who do not communicate (koi.), | Nor let the godly pray in the house of the heretics (hraitikos). For what is the communion (koinōnia) of the light with the darkness, or what is the part (meris) of the Christ with Belear. | If a believing man or woman should live with a servant, either let them be separated or let them be rejected from the Church.

CONCERNING WHAT ARE THE DAYS WHICH IT IS RIGHT TO OBSERVE (*lit.* DO) FOR THOSE WHO HAVE FALLEN ASLEEP

76. Let them observe the third for those who have fallen asleep with psalms (psalmos) and prayers, because

of him who rose [73] from the dead after three days. | And let them observe their seventh, commemorating those who are alive with those who have fallen asleep. | And (de) let them also observe their month, on the ancient (arkhaion) pattern (typos), for thus the people (l.) mourned for Mōysēs. | And let them observe their year for a sign of their remembrance, giving to the poor from the goods of him who died, in memory of him. | But these things we are saying concerning the godly only: but as for the ungodly, even if thou gavest all the things in the world to the poor for them thou wouldst not do them any benefit (ōphelei). | For to them to whom God is enemy in this world, he will still be enemy after they have gone from this world; for there is no iniquity with him. | The Lord is righteous, he loved righteousness, and also: Behold the man and his work. Further (de), if you should be invited on their days, eat in comely fashion and fear of God, as (hōs) having power to intercede (presbeue) for those who have departed from this world: being presbyters and deacons of the Christ, | Ye ought therefore to be sober (nēphe) always by yourselves and with others, that ye may be able to instruct these ignorant ones. | For the Scripture says: 'These great ones are wrathful: let them not drink wine lest they drink and become forgetful of wisdom, and be unable to judge (krine) the right.'[1] | [74] Wherefore (oukoun) after God the almighty (pantokratōr) and his beloved Son Jesus the Christ and the Holy Spirit the bishops and the presbyters are the great ones of the

[1] Marked as quotation in MS.

Church. | But in saying these things we are not forbidding (kōly) them to drink, for we have no power to despise what God has made for the cheerfulness of men; but we are commanding them not to drink and be drunken. | For the Scripture did not say that they were not to drink wine at all, but what does it say? 'Drink not wine,' it says, 'to be drunken.'[1] | And again: 'Thorns grow up in the hand of the drunkard':[1] and (de) we are not saying it for the clergy (klērikos) alone, but for the lay (l.) Christians also, they over whom has been pronounced the name of the Christ Jesus our Lord. | For these words were also said for them: 'To whom shall be woe? And to whom confusion? and to whom condemnation? and to whom evil babbling and gratuitous contentions? or whose eyes are bloodshot? Is it not they who wait long at wine, and seek where there may be places of drink?'[1]

CONCERNING THOSE WHO ARE PERSECUTED (DIŌKEI) BECAUSE OF THE FAITH, AND THOSE WHO FLEE TOGETHER FROM CITY TO CITY BECAUSE OF THE FAITH, SO THAT THEY MAY HELP (BOĒTHEI) THEM TOGETHER

77. Receive those who are persecuted (d.) for the faith, and pursued from city to city, because of [75] the remembrance of the words of the Lord, knowing indeed that the spirit indeed is ready, but the flesh is weak (asthenēs). | For this cause they flee, and they suffer

[1] Marked as quotation in MS.

the spoiling of their goods, that they might keep for them the name of the Christ, not having denied him. Help (b.) them and give to them according to their need (khria), and fulfil the commandment (entolē) of the Lord.

78. This then (de) we prescribe (paraggeile) to you all in common,[1] that each one should remain in the order (daxis) which was delivered to him, and that ye should not transgress the measure and limit which was limited to you; for they are not ours, but they are (the limits) of God: | For the Lord said: 'He who hears you is hearing me, and he who despiseth (athetei) you is despising me; and (de) he who despiseth me is despising him who sent me.'[2] For if things without life (apsychon) which he made keep their order (taxis) perfect—namely the night and the day, the sun and the moon, the stars, the elements (stoikhion), the changes (trōpē), namely the variation of the times, the months, the weeks (hebdōmas), the hours, are subservient to the need (kh.) whereunto he limited them, according to what he said: 'He set for them a limit, they cannot pass over it.'[2] | He says also concerning the sea: 'I have set for it a limit, and (de) I have given bars to it and gates (pylē), and (de) I have said to it: Thus far shalt thou reach, and ye shall not pass it.'[2] | If the elements (st.) [76] transgress not the limits which God the creator (dymiourgos) of the universe defined (horize) for them, much more (poly mallōn) is it right for you yourselves not to dare (tolma) to move any of those

[1] The Greek has 'koinē.'

[2] Marked as quotation in MS.

things which God defined (hōrize) for you according to his holy will. | Since many have reckoned this to be nothing, namely to confuse the orders (taxis), and to dare (t.) to change the ordination (khirodonia) with which they were ordained, grasping for themselves dignities (axioma) which were not given to them, | And allowing (epeitrepe) themselves tyrannically (dyrannos) to grant (kharize) to others the things over which they have no authority (exousia); | For this cause they provoke God like the sons of Kore and Osias the king, who grasped for themselves the chief priesthood without (the will of) God: | For this cause those indeed were burned with fire, and (de) he also was defiled in his forehead. | They make the Christ Jesus indignant, he who commanded that these things should be so; and they grieve (lupei) the Holy Spirit, despising (athetei) his witness. We are knowing therefore now truly the danger which is imminent upon those who do such works, and the neglect (amelia) which comes upon the sacrifices (thysia) and the eucharists, | When they are offered by those who have no right to do so, who think that the honour of the [77] chief priesthood, which resembles the great (and) true Chief Priest Jesus the Christ our King, is a thing of sport. | For this cause necessity (anakgē) constrained us to give you this advice (synbouleue), for henceforth some turned away after their vanity. Further (de), we say that Mōysēs the servant of God, to whom God spoke face to face as one speaks to his friend, who said to him: I know thee above (para) all men, | Who spoke to him mouth to mouth, by his likeness and not by a resemblance, not in signs and in dreams, or (by) angels, or (in)

enigmas (ainigma), | This one indeed, at the time when he commanded the law of the Lord, defined (hō.) what things indeed it was right to be done by the priests, | And (de) what also were the works of the levites, having separated that which was proper (prepei) for each and suitable for his service (litourgia). | And those things which the chief priests were commanded to do, it was against the law for the priests to go to them. | To those which were defined (hō.) for the priests, the levites approach not. But each was keeping himself from overstepping the service which he received. | When anyone took upon him (epeicheirei) to overstep the commission (paradosis) which was delivered to him, death was the punishment (epeitimia): and (de) this is made very plain by what happened to Saul. | [78] For having thought to offer sacrifice (thysia) apart from the prophet and chief priest Samouēl, he brought upon himself a great sin and an everlasting curse. | But not even did the prophet spare him because of the unction with which he was anointed. | God also showed to us by a great work, evident in the things which happened to Ōzias: he delayed not in taking vengeance on him for the lawlessness (paranomia) which he committed, having put him out[1] of the kingship also, because of the chief priesthood which he coveted (epithymei). | And (de) it will be also (that) ye are not ignorant of the things which have been defined. | For ye know that some indeed we have called Bishop, | and (de) others, Presbyter, and others, Deacon, with prayer and imposition of hand,

[1] *Lit.* 'made him alien to.'

having taught them the difference of the works by the difference of the names. | For it is not indeed our wont that he who is willing to fill our hands should be able to receive from us what he wished for, after the fashion of the priests of the calves, whom Jeroboam made, those who were despicable and reprobate before God and men. | For if there was no law and difference of order (taxis) it would have sufficed to perform the whole (ministration) in one name. | But having been taught by the Lord a succession (akoulouthia) of the works, | For the bishops indeed we assigned the chief priesthood, | And (de) the presbyters also [79] the things which belong to the priesthood, | And (de) again the deacons the service (diakonia) which is done for them both (*sc.* bishop and priest); that the (meaner) works of the ministry might be performed in a sacred (manner). | For neither is it right for the deacons to offer sacrifice (thysia), or baptise, or to give the Eulogia to small or great, | Nor for the presbyters to ordain (khirodonei). For it is not right (dikaion) to transfer the orders (daxis), | For God is not (the author) of confusion, so that those of inferior order should grasp for themselves in a tyrannical (manner) (d.) the things which belong to their superiors, fashioning (plasse) for themselves a new law unto their own destruction, being ignorant that it is harder for them to kick against the pricks than this. | For such men oppose not us the bishops, but they are opposing the great bishop of the universe and the great Chief Priest, our Lord Jesus the Christ, the Son of God and truly God. | For Chief Priests and priests and levites were appointed (kathista) by Mōysēs the prophet and the lover of God. | Again,

the twelve Apostles also were appointed by God our Saviour. | And (de) by the Apostles we were appointed, I Klēmēs and Jakōbos, and many others with us, not to mention each of all (the rest). | We also ourselves all in common appointed presbyters and deacons and subdeacons and [80] readers (anagnostēs). | The first, then, now is the true Chief Priest, the lawgiver (nomothetēs), the Christ, he who did not grasp for himself the honour, but it was the Father who appointed (k.) him. | He having become Chief Priest for us, and having offered the spiritual sacrifice (thysia) to God his Father before he was crucified (strou), commanded us alone to do these things. | Although there were others with us who believed him: but certainly (pantōs) it does not belong to all who believed him to become priest, nor to be worthy of the dignity (axioma) of the Chief Priesthood. | After he was taken up (analambane), we, according to the grace which he gave to us, and according to his command, offered a living, holy, bloodless sacrifice (thysia), | We (ean) appointed bishops and presbyters and deacons, their number being seven. Among whom was Stephanos the blessed (makarios) martyr, being not inferior to us in the love which he had toward God: but he displayed his godliness by the faith and the love (agapē) which he had toward the Christ Jesus our Lord so thoroughly, that he gave up his life (psyche) for him, | When the Jews, the murderers of the Lord, stoned (and) killed him. | But nevertheless (hōmos) this man of such greatness, fervent with the Holy Spirit, this so great archdeacon, | [81] Who saw the gates of the heavens open, and Jesus the Lord standing at the right hand of God

his Father, was not shown forth in any place as making use (khrō) of that which was not proper for the diaconate and those who are in it, (such as) to offer sacrifice (thysia), or lay hand upon any; but he was keeping to the order (daxis) of the diaconate until the end. | For this is what was proper (prepei) for the holy martyr of the Christ to fulfil his course, keeping his right order (eutaxia). | If some, then, of you find fault with Philip the deacon and Ananias the believing brother, because the one indeed baptised the eunuch, | And (de) the other baptised me, even Paul, they are ignorant of what we say. For we have said, that no one grasps for himself the dignity (ax.) of the priesthood, but he receives it from God, like Melkhizedek and Jakōb the Patriarch, or he receives it from the chief priest like Aarōn, who received it from Mōysēs. Wherefore (oukoun) Philip and Ananias were not those who chose for themselves to do those things of their own accord, but it was the Christ who commissioned them, the true Chief Priest, God unto whom no other god can be compared.

Finished are the Canons (kanōn) of the holy fathers the Apostles. Chapters (kephalaion) 78. Egō Zakarias boēthei ⲁ̀mn̄.



COLLATION OF BRIT. MUS. 793=a.

WITH

BRIT. MUS. 794=b.; BRIT. MUS. 796=c.; BERLIN 396=d.; BERLIN 398=e.; VATICAN 2=v.; LUDOLF'S PRINTED TEXT=L.

For short notice of the MSS., see Introduction.

PAGE 127, line 2, one God] om. L. 5, All hail (*lit.* rejoice ye), our sons] om. b. 7, Statute 1] and, b.; om. L. v. Ludolf names these Canons (teëzāz) Statuta, but the word 'azaza' means 'command,' and it has been translated 'command' or 'bid' when occurring in the text. And Pētros] b. has 'and' before Matēwos, om. before Pētros, Sem'on, Endreyas, Yehuda; L. has 'and' before Matēwos. Pētros] trs. before 'Yuhanes,' d. 11, of our Lord]+'Jesus Christ,' d.; +'and our Saviour Jesus Christ,' continuing, 'by his knowledge: and when we were assembled together, he commanded,' b. 14, to us] a. b. c. v.; om. L. d. e. so that every one of you may take his (om. c.) place] to every one of you a place, b. 16, Take] the Ethiopic here renders the pointed Arabic, which, being unpointed, can mean 'define'; c. renders the Arabic 'verily.' Bishops]

bishop, c. 17, Presbyters]+'and deacons,' L. v. Deacons] deacon, L. v.

PAGE 128, line 3, keep from all wickedness] keep the fast and (from) all wickedness, b. 8, to him] om. L. be glory] om. L. b. d. e. v. 11, brethren] fathers, d. 13, 2] second, a. 17, who says what] who, b. 18, caused]+again, e. 19, to speak] om. d. Said] pref. 'Statute third,' d. 20, separate] om. b. v. one for life] trs. 'one for death,' etc., b. c. 21, is this] om. b. 22, and thy creator with all thy heart] om. b.; who created thee with, etc., L. c. d. e. v. 23, because] a. e.; who, L. b. c. d. v. 27, my] om. L. b. c. d. e. v. 29, 3] b. c. e. v.; third, L. a.; fourth, d. 30, do 1°] find, b. c. d, e. v.; agreeing with Arabic.

PAGE 129, line 2, my brother] om. d. 5, 4] b. c. e. v.; fourth, L. a.; fifth, d. life] om. L. b. c. d. e. 8, soothsayer] speaker of evil, c. 14, speaker] doer, b. think about doing evil] think evil to do, b. 18, and thou shalt not be false] om. b. c. 19, a hypocrite nor] om. v. 22, but reprove him] om. b. c. 23, and to others be merciful] om. b. 24, much] d. e. v.; trs. after 'thyself,' a.; om. b. c. 26, 5] b. c. e.; fifth, L. a.; sixth, d. 28, because, 2°] om. b. 30, or a lover of fighting] om. b. c. depraves and] om. b. c. d. e. v. and causes to inherit] om. c.

PAGE 130, line 1, 6] b. c. e. v.; sixth, L. a.; seventh, d. 7, finds, etc.] a. d.; finds where he may enter a little, L. b. c. e. v. 9, they enter] he enters, L. v. into that soul] into him and into that soul, b. 10, and it is impossible for him] om. b. c. d. e. v. 11, at all] trs. after 'the man,' b. c. d. e. Make] a. b.; om. L. c. d. e. v.

12, at which] om. b. that ye may cool] a. d.; pref. 'and,' L. b. c. e. v. 13, anger after] a.; om. L. b. c. d. e. v. Satan] he, L. b. c. d. e. v. cast] cause to rush, c. 14, deed] a. d. e.; snare, L. b. c. v. 15, (men) cool] a. b. c.; ye cool, L.; he cools, d. e. 16, their anger] your anger, L.; e. altered the suffix. 17, their souls] the soul, e. 18, them] him, v. sin and] om. v. they deride them] they deride him, L. c. d. e. v.; and they deride him, b. 19, over the ruin] over him at the ruin, b. their] his, L. b. v. 21, 7] b. c. e. v.; seventh, L. a.; eighth, d. 25, 8] b. c. e. v.; eighth, L. a.; ninth, d. 26, augur (*lit.* divines by a bird), because all this] by a bird which flies, for this, c. 28, a chooser of hours . . . . days] a.; a chooser of days, L.; of men, choosers of hours, etc., b. c. d. e.; of men, choosers of hours, v., omitting 'days.' 31, all this is for thee] in all this is, L. b. c. d. e.; om. 'for thee,' v.

PAGE 131, line 1, 9] a. b. c. e. v.; ninth, L.; tenth, d. 3, all this is sin, and leads] a.; in all this is that which leads, L. b. c. d. (e.) v. 6, 10] a. b. c. e.; 11, d.; L. v. continue the ninth. 7, leads a man] tends, c. 8, or oppressive] om. L. etc. 12, And be good . . . . keep] humble and good, and keep, L. c. d. e. v.; Because the humble shall inherit the kingdom of heaven, and keep, b. 17, to God] om. L. etc. 20, 11] 12, d.; tenth, L. v. spoke] speaks, L. etc. 22, love] honour, b. 24, most high] om. L. etc. 25, God, 1°] the deity, L. etc. 26, visit those] visit him and those, v. 28, like them] om. L. etc. honour them] a. c.; honour him, L. b. d. e. v. 30, sustain them] cause

him to eat, c.; om. L. b. d. e. v. 31, from them] from him, L. etc.

PAGE 132, line 1, proper] pref. 'very.' L. etc. give them] give him, L., etc. 4, in the threshing floor] when thou threshest, c. 7, 12] 13, d.; 11, L. v. O my son] om. L. etc. 8, among men] om. L. etc. 10, a rich man in case of his being a sinner] a sinner for his sin, L. etc. 12, with a writing] probably an error of the Ethiopic translator. 13, with thee all shall be equal, etc.] with him act equally, etc., b.; with him it is the same, etc., L. c. d. (e.); with thee it is the same, etc., v. 15, to thee then] om. L. c. d. e.; om. then, b. v. 16, Nor, etc.] Nor shalt thou be doubtful (as) one who thinkest when thou openest and stretchest forth thy hands, c. 17, for that which thou wilt then gain] om. L. etc. 18, when thou] and when, etc., v. 19, give it, and seek] he gave to thee, and seek, c.; and he gave to thee, and that thou might seek, b. d. e.; that which he gave to thee, and that thou might seek, L.; and thou gavest and thou seekest, v. 21, when thou givest, etc.] when thou givest and that thou may receive and know, L. b. d. e. v.; when thou givest, and thou shalt not be doubtful, and know, c. 24, everything . . . . anything] everything whatsoever. Nor shalt thou say, L. etc. 27, incorruptible . . . . corruptible] trs. d. 30, 13] 14, d.; 12, L. v. 31, good] om. b. v.

PAGE 133, line 1, all] them, L. etc. 4, doers] teachers, doers, d. 5, and teachers of yourselves] om. c. 7, nor diminish from it] om. L. And said Pētros] Statute 14. And, etc., c. 9, of the words and] om. L.

etc. 13, 14] a. b. e.; 15, c. d.; 13, L. v. the ordination of] om. c. a Bishop] Bishops L. v. 15, assembly about the bishop] a. c. d. e.; assembly . . . . bishops, L.; assembly of bishops, b. 16, not even] om. v. 18, believers] L. a. d. e.; faithful, b. c. 21, them] him, L. etc. 25, for himself] om. v. 26, And . . . . wife] And (it is) good that he is without wife, L. etc. 30, if he should be, etc.] if he should be one who knows not the Scriptures, L. d. e. v.; om. b. c.

PAGE 134, line 10, they who are on the right] om. L. etc. 12, have authority] a. d.; are, L. b. c. e. v. 18, love] will (or counsel), b. 19, and give assistance] in assistance, L. etc. (d. adds 'to him'). at the altar] L. a.; with the altar, b. c. d. e. v. 23, quiet] pref. 'worthy and,' b. and not in commotion] that they may not be in commotion, b. and be controlled] being controlled, L. etc. 26, 15] a. b. e.; 16, c. d.; 14, L. v. 30, a lover of the good] om. c. 31, every day] om. L. etc.; the church] the congregation, L. etc.

PAGE 135, line 8, 16] a. b. e.; 17, c. d.; 15, L. v. 11, concerning] in, v. 15, double-tongued nor] om. e. 16, and they shall not, etc.] they shall respect the rich, c. 18, they shall work hard] they shall not work hard, c. e. 21, to him who has nothing] om. c. 22, giving] prayer, b. all, 1°] om. v. 23, and modesty] L. leaves a space. 24, purity] firmness, L. etc. And some of them . . . . adversaries] om. 'and some they shall console,' L. d. e. v.; om. 'the revilers,' L. c. d. e. v.; om. 'are your adversaries,' d.; and some of them they shall reprove at once and they shall know, etc., c.; and some of them they shall reprove, those who are

rejected, the blasphemers are your adversaries, b.; om. 'those who' (2°), v. The omissions of b. and c. are chiefly by homeoteleuton.

PAGE 136, line 1, 17] a. b. e.; 18, c. d.; 16, L. v. Kēfās] Kēfā, L. etc. 2, Three widows . . . . Two] widows 2 . . . . One, c. 4, daily] for them, L. etc. 5, of them] om. v. 7, by sending word] and she shall forbid, L. v. by error. 9, her work] om. v. 11, according to the commandment] om. L. etc. 12, of the sorrowful] om. L. etc. 16, 18] a. b. e.; 19, c. d.; 17, L. 17, Said . . . . works] om. c. homeot. 18, with everyone] om. L. etc. 19, in every place] om. 'in,' c. 20, the poor and] om. L. etc. 22, and shall bid . . . . to them] and shall bid them to give alms to those who have nothing, b. c. 24, (and)] and, L. etc. 26, of rest] of life and rest, c. 28, 19] a. b. e.; 20, c. d.; 18, L. v. Concerning the statute of the] the statute for the, b.; the statute of the, L. d. e. v.; of the, c. 29, people] person, b. v., continuing twice with the singular number. 30, told] commanded, d.

PAGE 137, line 2, them . . . . them] him . . . . him, v. 3, enmity] derision, d.; because . . . . you] om. b. commanded] taught, e. 4, hasten] carry, c. e. 6, nor cause a neighbour to be hated] a neighbour, L. etc. 10, 20] a. b. e.; 21, c. d.; 19, L. v. Concerning] om. L. etc. 12, We . . . . that it is] We have already ordered this concerning the Oblation, this is, L. d. e. v.; We have already ordered concerning the Oblation of which it was said this is, b. c. 14, precious] om. L. etc. you] om. v. 17, he said] om. v. 25, 21] a. b. e.; 22, c. d.; 20, L. v. It is not fitting] pref. 'there are

some who say,' L. etc. 27, with face] om. L. etc. 28, Said] Statute 23. Said, c. 29, of the Mystery, om. L. etc.

PAGE 138, line 1, he gathers . . . . kingdom] he gathers for himself in the kingdom, c.; he gathers . . . . treasure, and that which he gathers for himself in (om. b. e.) the kingdom, L. b. d. e. v. 3, who continues] om. L. d. v. 4, ye know] a. d.; om. L. b. c. e. v. 6, keep] do, b. 7, them] it, L. v. 8, them] it, L. v. 9, honour and] om. L. etc.; for ever, etc. (*lit.* to age of age)] a. c. d. e.; unto age of age, b.; now and unto, etc., L. 11, 22] a. b. e.; 24, c.; 23, d.; 21, L. v. 12, right] om. b. v. 14, together] om. b. c. 19, help them and] om. L. etc. 20, him] them, b. c. 21, their hands] hand, L. etc. 22, him] them, e. they shall] a. b. c. d.; he shall, L. e. 23, saying] om. L. etc. 24, Lord] + 'and our Saviour,' L. etc. 25, sees] seest, b. c. d.; om. L. e. the humble] with the humble, b. 26, and who knew] who knows, L. etc. 31, ministers] minister, L. etc. creation of] om. c.

PAGE 139, line 2, from thee] which is upon thee, L. v.; which is without thee and from thee, d. 3, might] + 'of the judge,' L. etc. Holy] om. L. etc. 4, to us] om. L. etc. 5, Apostles, thy helpers in] thy Apostles of, L. etc. thy Church] the Church, L. etc. 6, in the place] a. b. c.; in each place, L. d. e. v. 7, to thee . . . . praise] a. b. c.; to thee be glory and to thee praise, c.; glory and praise, d.; om. L. 9, send . . . . servant] give upon thy servant, L. etc. 10, pontificate] episcopate, L. etc. 11, serving thee] we serving thee, e.; pref. 'praying,' b.; om. 'thee,' L. v. 12, day and

night] night and day, L. v. and supplicating . . . . face] suppl. and see thy face, L. v. 14, Church] d. e. have full point. in the Holy Spirit] pref. 'and,' L.; b. has full point after 'Spirit.' 15, authority] + 'which thou gavest to the Apostles,' c. 16, and to give] om. 'and,' a.; + 'to' or 'for thee,' b. e. ordination] plural, L. d. e. thy ordinance] om. 'thy,' c. 17, iniquity] sin, c. according . . . . Apostles] om. c. 18, he may please thee] L. a.; they may be pleasing to thee, b. c. d. e. 19, with gentleness and] om. c. 22, thy] the, L. v. 24, the bishop . . . . ordained] his ordination the bishop, c. 25, kissing] venerating him because, c. him who has become a bishop] om. d. 29, with all . . . . presbyters] with all (om. d.) the presbyters, L. etc. thus] all thus, b. 31, perfectly] om. c.; may he be] om. c.

PAGE 140, line 1, hearts] a. c. e.; heart, L. b. d. v. 4, it is meet, etc.] a. d.; and just it is meet, b.; om. 'it is meet,' L. c. e. v. 6, the bishop] a. c.; om. b.; trs. after 'as follows,' L. c. v. 7, We give] Thus therefore we give, c. Lord] om. c.; God, L. v. 9, thy Son] a. d.; om. L. b. c. e. 11, is from thee, by whom, etc.] is, and by him thou madest for us by thy will, and thou sentest, b. 12, all things] for thee, c. thy Son] a. d.; om. L. b. c. e. v. 13, who] a. c. d. e.; om. L. b. v. 15, having been born of a Virgin] om. L. etc. 16, thy will] all thy will, d. Spreading out] L. b. c.; he spread out, a. d. e. v. 17, for suffering] while he suffered, L. etc. 19, abolish] a. b.; 'open' or 'unloose,' L. c. d. e. v. 22, his resurrection] a. b. c.; the resurrection, L. b. e. v. On that night . . . . betrayed] om. L. b. v.

23, he took] he took therefore, b.; while he takes, L. v. he gave thanks]+'therefore,' d. 24, to them] om. L. etc. and eat] a. c.; om. 'and,' L. b. d. e. v. 25, for the remission of sin] a.; that sin might be remitted, d.; om. L. b. c. e. v. 26, having given thanks] om. L. etc. he said] om. c. 28, take and] om. L. etc. and drink] a. b.; om. L. c. d. e. v. of it] om. L. etc. and when] om. 'and,' L. v. make] ye shall make, L. etc. 29, thy death and thy] his . . . . his, L. etc. 30, this cup] a. b. d.; the cup, L. c. e. v. 31, made us worthy] made worthy even us, b.

PAGE 141, line 1, We . . . . Lord] a. b.; om. 'O Lord,' c. d.; om. L. e. v. 2, thy Holy Spirit] L. a. c. e. v.; the H. S., b.; the Holy Spirit and power, d. 3, this] a. (b.) d.; om. L. c. e. v. Church]+'change it into the Body and Blood of our Lord and our Saviour Jesus Christ to age of age. Amēn,' b. The verb literally 'place' can with double accusative imply converting one thing into another. 4, to them, etc.] a. b. c.; to all, L. e.; to them, d. of it that it may be to them for] a. c. d.; om. b. e. v.; L. brackets. 8, our Saviour] om. L. etc. 9, and might] om. c. 11, Concerning the Oblation (of oil)] L. expresses 'of oil,' v. has 'of oil' as heading. Oil he shall offer] the oil which he offers, L.; and oil he shall offer, b.; om. oil, d. 12, according as the Oblation] a. b. c. e.; at the Oblation, L. v.; the Oblation, d. 13, in that (*lit.* this) ordinance] om. 'that,' b. 14, he shall . . . . words] om. c. homeot. 15, but] om. L. etc. words]+'therefore,' L. etc. 16, thus: Having . . . . oil] a. b. e.; that (indirect narration) having sanctified this oil, L. v.; thus: Having sanctified,

d.; As oil of thy holiness, c. 16, to all] to those, L. etc. 18, and in like manner] om. 'and,' L. etc. 19, taste] L. a. d. e. v.; are baptised, b. c. 23, The bishop shall say] a. d.; om. 'shall say,' L. v.; om. 'the bishop,' c.; om. b. e. 25, with blessing] as blessing, b. 27, but] om. L. d. v.

PAGE 142, line 1, The deacon shall say] L. b. e. v.; Shall say the deacon, a. c. d. And the bishop shall say] om. L. etc. 2, almighty]+'we ask thee and we beseech thee,' b. thy] om. b. v. 3, our] om. b. 4, Christ]+'through thy only son,' c. 6, now] a. b.; om. L. c. d. e. v. 7, The deacon shall say] L. b. d. e. v.; Shall say the deacon, a. c. d. 9, The bishop shall say] a.; The bishop, c.; om. L. b. d. e. v. eternal] om. c. of that] L. a. d. e. v.; of the heart, b. c. d. 10, and that which is open] a. b. c.; om. L. d. e. v. 15, protect] L. a. d. v.; save, e.; +'and help,' b. c. 17, thy faith] a. b. c. d.; om. 'thy,' L. e. v. 18, and thy fear] a. b. d.; om. 'thy,' L. e. v.; om. c. 20, now and] om. v. 21, the deacon shall say] L. b. e. v.; shall say, etc., a. c. d. 22, shall say] om. L. e. v. And the people shall say] om. 'And,' L. b. v.; And shall say, etc., a. c.; the presbyter shall say, d. 25, the people, etc.] L. b. e. v.; shall say, etc., a. d.; om. c. 26, their hands for glorifying] a.; glory, L. d. e. v.; bread, c.; om. b. 27, for] om. L. etc. 28, their sin] sin, L. v.

PAGE 143, line 1, the holy] a. d.; thy holy, L. b. c. e. v. 3, the people, etc.] L. e. v.; shall say, etc., a. b. d.; om. c. 5, the presbyter] L. a. d. e. v.; the priest (kahen), b.; the bishop, c. shall say]+'the Lord be

with you all,' L. etc. (the prayer of)] om. L. etc. laying on of hand . . . . received] c. e. v. give this as a rubric, c. adds 'the Oblation.' 9, prosper (them)] d. has full point. Archangel] a. b. c.; angel, L. d. e. v. 10, in (*lit.* upon) them] a.; om. 'them,' L. etc. 11, that they shall . . . . believe what is thine] thy power that they may believe, b. 12, believe]+'grant,' L. etc. grant, etc.] d. puts 'peace' before 'will'; peace without sin and anger grant, b. v. 13, etc.] om. 'spirit' and 'might,' v. 14, The people shall say: Amēn] L. b. c. e. v.; shall say, etc., a.; om. d. 15, the bishop, etc.] L. c. d. v.; shall say, etc., a.; om. 'shall say,' b. e. 17, the people, etc.] b. c. e.; shall say, etc., a. d.; om. 'shall say,' L. v. 18, the deacon, etc.] L. b. e. v.; shall say, etc., a. d.; om. c. Go forth in peace] om. c. 21, 23] a. b.; 22, L. d. e. v.; 25, c. 23, shall touch] shall share, d. 24, shall pray] a. c.; he shall pray, L. b. d. e. v. 25, before] om. L. etc.

PAGE 144, line 1, grace] thy grace, c. e. the gift] a. *lit.* 'honour,' but the Coptic word means both, and the Arabic rendered it 'honour'; counsel, L. etc. holiness] L. a. c. d. v.; presbyterate, b. e. 3, Moses] them, c. 4, Holy] a. d.; om. L. b. c. e. v. 5, to thy servant] and thou madest, c. 6, Lord] my Lord, L. etc. 7, grace] L. a.; om. b. c. d. e. v. spirit of thy favour] favour of thy Spirit, L. v. 8, us, 2°] L. a. d. e. v.; om. b. c. 9, our heart] om. 'our,' L. etc. 10, Jesus] pref. 'our Lord,' c. 12, the holy] om. c. etc.] c. e. omit 'And all . . . . Amēn (2°).' 16, 24] a. b.; 23, L. d. e.; 26, c. 17, the bishop] trs. after 'shall lay,' L. v. 19, alone] a. v.; trs. after 'upon him,' b.; trs.

after 'hand,' L. c. d. e. his head] him, L. v. Why . . . . upon him?] om. c. 21, For a sign it is of this thing] a.; om. 'it is,' L. d. e.; For an instruction about (in, v.) the office, b. v.; Why is this work? c. 25, to be] to gain and to be, e. 27, to acquire] that he should not acquire, d. 28, Spirit] om. b.

PAGE 145, line 4, whereas, etc.] and the presbyters share with him and they lay, etc., e. the presbyters indeed] Here is the end of Ludolf's printed text, which he tells us proceeded no farther on account of the failure of his copyist to continue the copy of the manuscript in Rome. 6, one (and the same)] a. c. d. v.; om. b. e. 8, presbyter] presbyters, d. shall not do it] (is) he who acquires, b. e. v.; om. d. 9, to ordain] om. b. c. d. v. 11, but the bishop . . . . ordain] om. v. alone] om. d. and lay] a. c. d.; and not lay, b. e.; and he lays not, v. 12, his hand] hand, v. 13, deacons] deacon, v. 15, and our Saviour] om. c. e. v. 17, to us] a. c.; for thee, b. d. e. secret] a. d.; om. b. c. e. v. 18, and grace] of thy grace, v. 19, to be a deacon] as deacon to be, v. our] thy, b. etc. 21, the glory of thy name] thy glory and to thy name, b. thus without] that without, v. 22, life] heart, d. having served, etc.] the exalted to serve the degrees of ordination he may obtain, b.; they, having served the degrees of ordination, the exalted he may obtain, c.; he, having served the degrees of ordination, the exalted he may obtain, v. 23, priesthood] om. b. etc. and thy honour] a. d. e.; in thy counsel, c.; om. b. 24, and glorify thee] om. 'and,' d. 25, with him] om. b. v. and might] a. d.; om. b. c. e. v. 28, 25] a. b.; 24, d. e. v.; 27, c. the

name] om. d. v. 29, our Lord Jesus] om. b. etc. If . . . . Christ] om. d. homeot.

PAGE 146, line 3, the honour] the work, b. etc. 4, the honour of] that of, b. v. the presbyterate] d. e. v.; the sanctity, a. b. c. though he hath, etc.] though he hath the honour of the bishop they shall lay hand, b. 6, having . . . . him] he shall lay hand upon him, v. 10, the name] om. v. 11, was not condemned] was condemned, b. etc. 14, deacon] om. b. etc. 15, that he should mention] b.; that we, etc., a. etc. 16, that he should recite] that we should, etc., c. 18, according] And according, v. proper] possible, v. 20, and he himself being good] it is well, c. 22, praying] continuing to pray, c. truly right] true in right, b. etc. 25, 26] a. b.; 28, c.; 25, d. e. v. 28, she shall be ordained] om. b. 29, trusted] repudiated (yemanenvā), v.

PAGE 147, line 1, many] sixty, b.; om. v. 3, by word only . . . . widows] om. b. homeot. 9, of all] all, b. 11, 27] a. b.; 29, c.; 26, d. e. v. 12, Subdeacons] Subdeacon, v., thus again. of healing] and healing, b. 13, the bishop] om. c. 14, not] om. c. v. 15, a virgin] virgins, v. 17, he shall not . . . . subdeacon] om. c. homeot. 18, of the name] om. c. 19, As for, etc.] Statute 30. As for the grace of healing, as for the prophesying. They shall not lay hand upon him, until his deed make evident that he is trustworthy, c. 20, of healing] and healing, b. if . . . . healing] om. d. homeot. 21, and prophecy] with prophecy, b. v. 25, 28] a. b.; 31, c.; 27, d. e. v.

PAGE 148, line 4, as to what they are] a. c. d.; as to

their life and what, etc., b. e. 5, or a woman . . . . husband] om. b. etc. 6, slave]+'and if he was a slave,' v. 7, his master was . . . . away] om. c. 9, they shall hear, etc.] a. c.; and they know not if there was permission of his master, b. d. e.; om. 'they shall hear from him,' v. 13, And if . . . . wife] om. c. 14, did not live] lived, b. d. e. 15, not, etc.] that they are committing fornication, b. 18, the occupations, ... exhortation] the occupations of those which are to those whom they bring, b.; as b.+'to exhortation,' d. e.; the occupations and the occupation which are if they bring them to exhortation, v. the crafts beside the occupations] om. c. 21, or who divines] a.; or a picture, b. d. e. v. or who . . . . image] om. c. homeot. 23, the image] om. c. e. v. 26, one] three, b. 30, or teachers . . . . teaches] om. c.; or teaches hunting, om. d. e.

PAGE 149, line 1, And . . . . rejected] om. c. 2, or a guardian of the gods] a. v.; om. b. d. e. 3, A soldier] a. d. e. v.; if there is a soldier, b. c. 4, and . . . . him] om. b. etc. 8, 29] a. b.; 32, c.; 28, d. e. v. 9, and among the instructed] om. b. etc. 13, believer] young believer, c. if they, etc.] a. d. v.; if he was and wished to be a soldier, b. e.; if he, etc., c. 15, adulteress]+'or adulterer,' c. man, 1°] a. c. d. e. v.; woman, b. man, 2°] woman, c. who does] om. c. d. e. v. 17, they are alien and unclean and] om. v. alien and] a. c.; om. b. d. e. 18, to be ranked in] om. c.; for good, v. 19, And if it was] om. b. etc. 21, puts on] sells, b. etc. 22, lascivious] a. b.; for forearms, c. d. e. v. 25, 30] a. b.; 33, c.; 29, d. e. v. 26, A

man . . . . concubine] the concubine of a man, b. etc. shall give up his concubine and] om. v. 27, of the man] om. b. etc. 29, beside him, they shall receive her . . . . rejected] a. (c. d. e.); he shall be rejected, b. (c. d. e.). 30, she had been near another] there was another, c. d. e. v.

PAGE 150, line 1, or] and, v. 2, to desist] a. b. c.; om. d. e. v. 6, 31] a. b.; 34, c.; 30, d. e. v. 9, hearing] om. d. 10, knows] knows not, c. conduct] om. b. v. 14, 32] a. b.; 35, c.; 30 again, d.; 31, e. v. 17, their place] om. 'their,' b. d. e. v.; one place, c. 18, shall pray] om. c., continuing 'the female believers and female catechumens with the believers. And not yet was pure their kiss.' 20, one another] a.; om. b. d. e. v. 22, the believers] om. b. 24, their heads] om. d. 25, pallium (balinon)] bālinon, d. 26, sindon (sandunon)] a. c.; sanyun, b.; sandun, d.; sandon, e.; sadunon, v. 28, 33] a. b.; 36, c.; 31, d.; 32, e. v. 31, them] him, b.

PAGE 151, line 2, our Lord] God our Lord, c. 9, 34] a. b.; 37, c.; 32, d.; 33, e. v. 16, from the time] b. c. v.; from those who, a. d. e. 17, on which they] of those who, d. and every day] every day and, b. v.; om 'and,' c. 29, baptised]+'with others,' b. e.

PAGE 152, line 1, Saturday] sabbath, b. c. d. e. v.; Friday, a. 4, the unclean] all unclean, b. d. e. v. 5, enter] return, d. 7, they] b. etc.; he, a. the Scriptures] om. b. etc. 9, with them] from them, d.; with, e. 11, to bring] to those who bring, c. 14, 35] a. b.; 38, c.; 34, d. (33 omitted) e. v. 15, at baptism] om. d. 18, And it shall be water] a. c. v.;

om. b. d. e. flows] flowed, b. 20, And (om. d.) it shall be thus, unless] a. d. e. v. If it was being thus, if, b.; And it shall be as thus, if, c. of water] om. v. 22, naked] om. c. 25, they . . . . them . . . . them] he . . . . him . . . . him, v. speak, 1° . . . . cannot] om. c. homeot. 26, the word] om. b. v. 27, instead of them] om. d. one] a. d. e. v.; om. b. c. 30, to wear] om. b. d. e. 31, when they are baptised] om. b. etc. of them (masc.)] om. b. etc. shall go down] masc. plur., a. v.; fem. plur., c.; masc. sing., b. d. e.

PAGE 153, line 3, which is . . . . name it oil] om. c. homeot. 4, oil] 'ḳebe'ā,' elsewhere in this passage 'zayet.' 5, Satan] om. b. etc. which has been exorcised] pure, which, etc., e. 6, shall be] shall stand, v. 7, the oil] that, e. in which (Satan) was exorcised] b. c. d. e. v.; which was charmed in which Satan was exorcised, a. 8, and another . . . . having taken] om. c. homeot. 12, I renounce thee] b. c. d. e. v.; Renounce thee, a. 13, works] work, b. v. And when] om. e. 14, the oil] that, c. 15, him] thee, e. 16, him who shall be baptised] om. b. v. 19, shall say, etc.] shall instruct and say, c. 20, in] om. d. e. only] trs. after Saviour, v. our Lord . . . . Saviour] trs. after 'Christ,' b. d. e. v.; om. 'our Lord,' c. 22, in] om. b. d. e. v. 23, one Lord] in one Lord, c. 24, and] om. c.

PAGE 154, line 2, again] om. b. c. v. in the name, etc.] in one God, in the name of our Lord, etc., e. our Lord] a. b.; om. c. d. e. v. 3, Christ]+'our Lord,' b. c. d. v. our lady] om. b. etc. the virgin] pref. 'by the holy,' c. 7, by his own will] om. c. 8, salvation]

+'entirely,' b. d. e. v. 9, heavens] heaven, b. 11, come to] om. c. 12, in] om. b. 15, and]+'in,' v. 16, he who is baptised] om. b. v. 18, when he has come] as he comes, b. 19, with the mystic oil . . . . oil] with holy oil, v. 20, afterwards] om. b. e. 23, God] O God, d. v. these] a. d. e. v.; om. b. c. 24, and of] a. v; for, b. c. d. e. 26, and speed . . . . the Son and the Holy Spirit] om. c. homeot. speed forth and] a.; om. b. d. e. v. the grace] thy grace, d. e. of the Holy Spirit] om. b. etc. 27, serve thy will] a.; serve in thy will, b. e.; serve thee in thy will, d. v. to the Father] a. d; to thee, O Father, b. e. v. 29, unto age of age] and . . . . of age, Amēn, b. c. d. e.; and unto age, Amēn, v. the presbyter] om. b. etc.

PAGE 155, line 2, Christ] a. d. v.; trs. after 'Jesus,' b. e. Jesus] om. c. only] a. c. d.; om. b. e. v. 3, all] a. b.; om. c. d. e. v. 5, With] pref. 'The Lord,' b. etc. 6, after this when] a.; after this after, d. v.; after this, e.; after, b, c. 7, all . . . . before] 'they have finished' then om. c. homeot. 9, they have done the thing] a. c. d. v.; they have done, e.; he has done, b. 10, they have finished praying] a. c. d. v.; they have done they shall first pray, b. e. 14, and the bread, etc.] a. (c.) d. v.; om. b. e.; and (that) may become the bread, c. the Body of our Lord Christ] a.; the Body of Christ, c. d. e. v.; the Body and the Blood of Christ, b. 16, our Lord] om. b. etc. 22, our Lord] om. b. etc. 23, in him] om. e. 29, who is] b. d. e. v.; this is, a. c. soul] a. d; of soul, b. etc.

PAGE 156, line 1, is what the bishop gives] a.; the bishop shall give, b. d. e. v.; the bishop shall go into, c.

3, of life] om. b. etc. 4, this is] e. expres
our Lord] om. b. etc. 9, administers] + 'the
etc. God] a. d.; pref. 'in' or 'with' (bă) b.
14, he shall say] a. d.; he says, v.; om. b. c. e.
trinity this is therefore that it shall be] a.; a
this therefore shall be, b. e.; he says a trinity it
(so), c.; a trinity this therefore being, d. v.
each one] om. 'And,' b. etc. 17, living] a. c. d.
going, b. e. 20, to be said openly] om. v.
finished] a. c. d. v.; + 'the ordinance of,' b.; +
ordinance and,' e. 23, as it was written] a. d. v.;
it was finished, b. e.; om. c. 24, is right] om. c.;
after 'told,' d. 25, and give it] om. b. etc. to
who are communicated] and if they are communicated,
28, communicated] pref. 'first,' b. etc. And they
first receive] om. b. etc.

PAGE 157, line 1 (which)] b. etc. express; obs. d
omits the negative. 2, receives] the same word as
'communicated' above. 3, of the week (*lit.* sabbath)]
om. c. if it be possible] trs. after 'the bishop,' b. etc.
4, himself shall deliver] trs. after 'bread,' b. etc. 5,
while the deacons (deacon, d.), etc.] trs. before 'to all,'
b. etc. 6, delivered] om. c. 13, 36] a. b.; 30, c.
by error; 35, d. e. v. 15, widows and virgins] a. c.
d. e.; trs. b. v. 17, And . . . . people fast] om. d.
18, bishop] bishops, c. ought not] ought, c. 21, no
one] om. negative, e. 23, and they] who, b. etc.
25, before they partake] om. c. 26, which] when it, e.
which . . . . is bread] om. c. homeot. 28, our Lord]
a. d. e. v.; God, b.; om. c. Christ] a. c.; om. b. d. e.
v. 30, 37] a. b.; 40, c.; 36, d. e. v.

PAGE 158, line 1, not proper] om. 'not,' a. 2, taste . . . . and eat] taste and they eat with believers, they drink also and they eat of it, c. 4, eat]+'of it,' a. 6, The commandment] om. b. etc. concerning] om. c. 7, eating . . . . sitting down] om. v. homeot. 10, and gave him all the food] om. b. etc. 15, with regularity] a. d. v.; with moderation, b. e.; om. c. 19, the holy ones may enter] may enter with the holy ones, c. For] And, b. etc. 20, he gave] I gave, b. 21, from him] om. b. etc. 22, but eat] a.; and ye shall eat, b.; eat, c. d. e. v. 25, and he shall say] om. b. etc. 27, your going] their going, b. them] him, c. 28, what ye leave, etc.] what ye leave, the holy ones. Those who are invited shall rejoice at your coming as they eat, c. 30, those who] om. c. 31, shall eat] om. v.

PAGE 159, line 1, allows] comes, c. 2, when (one) has finished] a. c. d. v.; (one) having finished, b. e. 3, which are suitable] om. b. 4, until] that, c. d. 5, at the supper] om. b. c. d. e. 6, either . . . . deacon] a.; from the presbyter and if not from the deacon, b. (deacons) d. (e.) v.; the presbyter and if not the deacon therefore, c. 7, they] a. expresses. 8, the catechumens shall receive] om. c. 9, a piece, etc.] of blessing, a piece mystic, d. 10, any laity] om. b. among them . . . . and] om. c. and the laity, etc.] let the laity eat by themselves in silence and the laity are not, etc., c. 12, eat]+'one with another,' d. 14, of God] his name, b. etc. Because] om. c. 15, the peoples] the people, c. 16, quiet] sober, b. d. e. v. and pure] a. (c. d. v. singular); om. b. e. the Father] in us, b. etc. 17, and . . . . work] a. b. d. e.; we, c. v.

19, in time, etc.] trs. after 'sealing,' e. 20, the sick] the poor, c. 21, If] a. d. e. v.; pref. 'And,' b. c. 23, of them, etc.] a. c.; b. d. e. v. have full point and continue 'And (om. v.) concerning them,' etc. 26, sick] Add the following, which was omitted by an oversight: 'And let him who is occupied with the church take (it) away. And if he did not take it away (on the day and, om. b. etc.) the next day, having added of that which was with him, he shall take it away (he shall give, v.) (having added he shall take away from that which was with him, c.; e. trs. 'having added' after 'of . . . . him'). For it remained (he put it by, e.) with him as bread of the poor. 27, at] upon, b. 30, all] om. c. 31, the bishop] om. b. etc. shall first (give) the salutation] a. d. v.; shall first give thanks and the salutation, b. e.; and shall stand at the door, c.

PAGE 160, line 1, thus] a. c. d. v.; om. b. e. all] a. d.; om. b. c. e. v. 2, And . . . . say] om. b. etc. 3, the people] om. b. etc. 6, not] om. c. 7, the time] om. b. etc. 8, saying] om. v. 9, Jesus Christ] om. c. 10, revealing] a.; om. c.; trs. after 'light,' b. d. e. v., therefore the length of a day and having come] om. c. 14, now] om. v. we have not been deficient] om. c. 16, the, 1°] om. b. only] om. b. etc. our . . . . Christ] a. c.; Jesus Christ our Lord, b. d. e. v. 17, through whom to thee] to whom, c. with him] om. b. etc. 20, and virgins] om. b. etc. 21, psalms] a.; +'and the virgins,' c. d. e. v.; 'of the virgins,' b. 22, Presfora] Prespora, e. 23, in which] om. 'in,' c. 24, And . . . . commanded] these words are in red in b. 25, And . . . . psalm] these are in black, as being the words

said by the presbyter, b. 27, he shall say . . . . which is to say] he shall say the whole psalm of Halēluya, (., c.) while all say, when (while, c.) they recite the psalms all (shall say, om. c.) Halēluya, which is to say, b. c. d. e. v. 29, most high] a. d.; om. b. c. e. v.

PAGE 161, line 1, over] om. b. etc. fragments] + 'there,' c. 3, the believers] pref. 'those who are,' b. etc. 4, before (while, e.) they partake of their own bread] om. v. Eucharist] pref. 'of,' a. as] + 'the Body,' b. etc. 7, 38] a. b.; 41, c.; 37, d. e. v. 8, the bishop] om. d. 12, a word] om. b. etc. for] until, b. etc. 13, (not)] is not, b. etc. 14, are present] om. b. etc. 15, if he is there] om. b. etc. 16, the presbyter] om. c. 18, their, etc.] a.; the bread of blessing a mystic portion, b.; the bread a mystic portion, c. d. e. v. 19, only] amongst them, b. etc. 20, laymen] a. c. d.; layman, b. e. v., and singular afterwards. 23, 39] a. b.; 42, c.; 38, d. e. v. 24, there . . . . desires] anyone desires, b. etc. 25, those] all, b. etc. 27, because . . . . invited] misunderstanding of the Arabic 'because of the lot which they drew.' 30, immediately] om. b. etc.

PAGE 162, line 1, 40] a.; 43, c.; 39, d. e. v.; om. b. 4, our Lord] om. b. etc.; b. adds 'gave' and has full point after 'counsel,' continuing 'Formerly he gave.' 6, bringing near] + 'men,' v. 7, Son] om. b. etc. 9, we have attained] a. v.; om. c.; b. d. e. have full point. 10, (men)] a. c.; those who, b. d. e. v. 16, as they know] + 'and keep,' b.; om. c. 18, in] om. b. etc. 20, shall do thus, etc.] thus, etc., b.; as there are baptisteries, c.; om. d. 21, into the baptistery] om. d.;

into baptism, v. 22, their names] the names, d. e. v. first] om. b. etc. 23, if they read the Scriptures] om. e. 25, for him (them, e.) . . . . sponsor] om. c. 27, for it] trs. before 'at,' v. 28, they shall cause to follow] a. c. d.; they shall follow, b. e.; is proper, v. therefore] while, a. 29, saying] om. b. etc.

PAGE 163, line 2, merciful, 2°] om. b. etc. 3, and the fountain] om. c. 4, was not into that which] om. c. 5, each] d. e. v.; om. a. (b.) c. which was made] which was left, c. 6, remove it, etc.] take it away and remove it, b. etc. Now, Lord, ... remove] om. b. etc. 7, this thy servant] this soul, b.[cor.] etc. from wickedness] a. b.; pref. 'O Lord,' c. d. e. v. 8, goodness]+'O Lord,' b. that he may inherit] om. b. etc. sonship] and doctrine, b. 10, may abide in thy obedience] om. b. etc. 11, only] om. b. e. our Lord . . . . might] om. b. etc. 14, The prayer] om. d. v. And again] om. b. etc. 18, their mind] a.; our mind, d.; the mind, v.; their heart, the mind, b.; their heart, c.; their hearts, e. 23, And the bishop shall say] om. b. etc. God]+'our God,' c. 27, thought] hearts, c. law] +'and thine ordinances,' c. 28, knowledge] that they may know, b. etc. which is seemly] of spirit, b.

PAGE 164, line 1, sin] sins, c. 2, the temple] a.; desirable, b.; desire, c. d. e. v. Holy Spirit] the holy ones, c. our Lord] om. b. etc. 3, Christ] thy Son, c. with the Holy Spirit] om. c. 4, now and always] for always, c. d. e. v. 6, water] wine, b. 7, of those . . . . baptised] om. d. 8, my] om. c. Jesus Christ] a. c.; trs. after 'man,' b. d. e. v. 9, thou] a. expresses. and] om. v. 11, thy] om. v. 12, Thou] om. b. etc.

every] om. b. etc. 16, to become] om. b. etc. safety] medicine, b. etc. 18, to us] om. b. revelation] forgiveness, d. 19, and sanctification] om. e. And, etc.] Through thee be glory to thy, b. etc. 20, always] +'and for always,' d. e. v. 21, And] c.; +'therefore,' a. etc. 24, the holy, etc.] b. d. e. v.; of the Holy Spirit and that it may be to him for atonement, by eating, a.; of the Holy Spirit the atonement of grace, by eating, c. At] a. c.; And then at, b. e.; Then at, d. v. 27, imparted] anointed, c. that] a. (v.); om. b. c. d. e. When] a. c. d. e. v.; and then, b.

PAGE 165, line 1, hands] om. b. etc. 2, towards the east] a.; towards the life, b.; om. c. d. e. v. and if . . . . speak] and if he has (full) stature, b. etc. 5, shall speak] om. b. etc. 6, or . . . . women] om. c. 7, And]+'therefore,' b. v. in the water] om. b. etc. 8, thus] this probably refers to the renunciation given before. 12, mortal] trs. before 'immortal,' b. etc. 16, up] om. b. etc. thy] om. c. 17, those] a.; him, b. c. d. e.; each, v. 18, work, 1°, etc.] work that they may become, b. etc. 19, thy holy name] the Holy Spirit, b. 20, them] om. b. etc. by the Holy Spirit] om. c. 21, our Lord] om. b. etc. Christ] om. d. thy Son] om. b. etc. 22, through, etc.] with whom to thee, b. etc. 23, now and always and] om. b. etc. for ever] pref. 'for always and,' b. etc., except c. e. om. 'and.' 25, Eternal] om. b. c. 27, Holy . . . . power] a.; Holy Spirit, b.; holy power, c. d. e. v. 28, sanctify] trs. before 'change,' c. d. e. v. and set it] om. b. etc. all . . . . against] om. c. homeot. 30, both . . . . or] om. c. 31, cause it] om. b. etc.

PAGE 166, line 1, of it in faith and] a. it, b. c.; om. d. e. v. 2, beloved] om. b. etc. 3, with the Holy Spirit] om. b. now and always and] om. c. v. 4, the prayer] om. v. 7, of sequence] a. c. d. v.; of propriety, b. e. 8, prayer] a. c.; + 'twenty,' b. d. e. v. 12, that . . . . live] living, c. 13, by] by the power of, c. the enemy] trs. before 'Satan,' b. 15, only] om. c. 16, to judge the world] as judge, c. 17, but . . . . world] om. d. 18, birth] kind, c. into, etc.] in this water, c. 20, I call upon thee] om. d. 21, mingledst and unitedst] made one, v.cor. with] and, b. etc. 24, to dwell (in it)] + 'as movement (of it),' c. up] om. b. etc. 26, and also Spirit] om. c. 28, and purify] pref. 'sanctify them,' a. 29, instruct them] om. e. 30, our Lord] om. b. etc. 31, May . . . . come upon them] om. d. homeot.

PAGE 167, line 3, to come] a. c. v.; and will come, b. e. 4, they may rise] a.; they may take away (or raise up), c.; they may take, b. d. e. v. 5, and may, etc.] remove, etc., b. etc. having been expelled] + 'the unclean Spirit,' b. 6, according . . . . promise] b.cor. c. d. e. v.; by the Holy Spirit of thy infallible promise, a. 7, with . . . . Spirit] om. c. 9, now and always . . . . Amēn] om. c.; om. 'and always,' d. e. v. 10, infinite] pref. 'for always,' b. d. e. v. Amēn] om. d. e. 12, of him . . . . baptised] om. b. etc. 17, from the water] om. c. d. e. v. 22, in] + 'the river and in' (bāḥer), b. 23, he who baptises] om. b. etc. shall pour] a. d. v.; shall stand and pour, c.; thou shalt pour, b. e. 26, once and not . . . . all] and the others also, they who are with them likewise, a.; om.

'not,' c. 28, with the baptismal (robe)] om. b. etc. 29, for the men] om. b. etc.

PAGE 168, line 3, The prayer] om. b. etc. the holy . . . . chrism] the oil, b. etc. 6, our Lord] the Lord, b. etc. 10, therewith] among them, b. 11, and safety] om. b. etc. 15, through the name . . . . (be)] om. c. homeot. 16, Christ] om. v. 17, now] a. d.; pref. 'before the age,' b. c. e. v. 18, his face] 'him' or 'it,' b. etc. 20, God, 1°] om. d. e. v. my Lord] om. c. 21, thy great name] om. c.; om. 'thy name,' b. d. e. v. 22, and the Holy Spirit] and holy, b. etc. The real reading probably was, 'thy great, and all-powerful, and holy, and universal name.' 23, and we beseech thee] om. b. etc. 24, and power] a. v.; of power, b. c. d. e. 25, work of] om. b. etc. 27, now and always and] a. b.; om. c. d. e. v. 28, the holy oil] om. v.; om. 'oil,' b. c. d. e.

PAGE 169, line 1, and say] om. b. etc. 2, the people] om. b. etc. shall say] om. d. v. 3, shall say] om. v. 4, hearts] heart, d. e. v. stand by] om. e. shall say] om. d. v. We have them] om. a. our God] a. c.; om. b. d. e. v. 5, shall say] om. v. 7, it is meet] om. b. etc. 10, invocation] pref. 'the prayer of,' d. 11, and say] om. b. etc. it is] om. c. d. 13, and worship thee] om. b. etc. 14, mercy] blessing, b. e. v.; thy blessing, c. d. 16, Christ] om. c. 17, but to save the world] om. c. homeot. and gather . . . . assemble] and we therefore (om. c.) can gather together our dispersion, b. etc. 19, the one true God] through thy one true Son, c. our Lord] trs. after 'Christ,' b. etc. 23, upon it . . . . Spirit] om. c. homeot. 25,

every person of] om. b. etc. 26, and forgiveness] om. b. etc. 27, and may . . . . them] om. b. etc. 28, and a holy seal of unction] and may it seal them with a seal of unction, b. etc. 31, and our Saviour] om. c.

PAGE 170, line 3, and unto the age] om. b. etc. 4, with which, etc.] of him who shall be baptised, d. v. 5, on . . . . anointing] om. c. 6, My Lord] pref. 'God,' b. 7, God, 2°] Lord, b. etc. 8, from . . . . Prophets] a. e. v.; before the Prophets, b. c. d. 10, our Lord] om. b. etc. 11, holy] om. b. c. d. e. and bless it] that it may flow down, b. c. d. v.; that it may live, e. 14, and cause it to destroy] therefore (om. c.) I consecrate (*lit.* charm) that it may destroy, b. c. d. v.; therefore consecrate that it may, e. 15, evil and] om. b. 16, remove] fly, b. etc. 17, be sanctified] sanctify, b. 24, and might] + 'from before the age,' b. etc. now . . . . ever] om. c. and always] + 'and to generation of generation for always,' b. d. e. v. 26, baptised] intelligent, b. etc. 27, saying] om. c. The oil of] a. c.; the holy unction, b. d. e.; I anoint thee with, v. 30, and say] om. d. v. 31, (this is done) by him] om. b.

PAGE 171, line 1, by] om. v. 2, virgin] + 'he shall do thus,' a. 6, their heads] om. e. 7, look down] om. c. 10, the power of the word] om. b. etc. 11, sure] om. c. 15, and power] om. b. etc. might] a. c.; + 'with the Holy Spirit,' b. d. e. v. now and always] + 'for always,' c. d. e. v. 16, Concerning] om. a. c. the oil] a. b. d.; the unction, c. e. v. 16, chrism] + 'holy,' b. 18, several] om. b. 21, they

who stand by] those who are present, b. c.; he who is present, d. e. v. 22, shall say] om. throughout, d. e. v. 22, who are present] om. c. 24, our God] om. b. etc. 26, it is meet] om. b. etc. 29, in front] om. b. etc. carefully] justly, b. etc. 30, say] make, b. etc. of the coming] rubric down to 'just,' b.; rubric to 'thus,' c. e.; repeats 'the coming' as rubric and down to 'thus,' v. 31, the bishop] om. b. etc. saying] om. b. etc. just] + 'it is meet,' c.

PAGE 172, line 3, thou savedst, etc.] thou willest not that the world should be lost, c. 4, Son] pref. 'only,' d. v. our Lord] trs. before 'Jesus,' b. etc. 5, but . . . . world] om. v.; rather (dāĕmu), etc., b. c. d. e. him] + 'and (om. b.) we are saved,' b. etc. 6, and he, etc.] our dispersion we gathered together, b. etc. 7, know] + 'thee,' b. etc. that thou] om. b. etc. 8, Christ our Lord] om. c. 12, and our Saviour] om. c. 13, of holiness, a. d. e. (c.) v.; om. b. 14, of it] om. b. etc. 19, our Saviour] a. v.; trs. after 'Christ,' b. d. e.; om. c. 20, glory] a. c.; pref. 'praise,' e. v.; + 'and praise,' b. d. might] a. c.; + 'from before the age and,' b. d. e. v. 21, into his face] om. b. etc. 22, him] them, b. etc. 23, I give to thee] om. b. etc. holy] om. d. 28, baptismal (robe)] om. b. etc. 31, elders] a. b.; sponsors, c. d. e. v. likewise] om. b. etc.

PAGE 173, line 1, first] trs. after 'Satan,' b. saying . . . . Satan] om. d. homeot. 3, and all thy work] om. c. 5, saying] om. c. e. v. 6, above all] om. b. etc. 8, and in the resurrection of the body] a. c. e. v.; trs. after 'Church,' b. d. 9, assembly] om. b. etc. 10, he shall say thus] om. c. 14, Jesus Christ] om. c.

15, and our Saviour] om. b. etc. and in the resurrection of the body] a. c. d. e. v.; trs. after 'Church,' b. 17, Apostolic] om. c. And . . . . believe?] om. c. 20, he shall speak] om. v. 21, dumb person or] om. c. 23, that child or instead of] om. e. homeot. 24, word]+'or instead of that dumb person,' e. v. 26, he says] om. b. etc. 27, My] pref. 'God,' b. 28, and our Saviour] om. v. 30, to thee, etc.] therefore the hardness of their heart and their flesh they subdued from heaven (omitting 'look down'), c.

PAGE 174, line 4, heavenly (*lit.* that which is in the heavens)], a. c. d. v.; of the heavens, e.; the heavens, b. for them] om. b. 5, these persons] their anathemas, b. etc. that they may] and let them, b. etc. thy] om. b. etc. 7, in] a. d.; to, b. c. e. v. 8, through] to, c. thee]+'with him,' d. 9, always] +'and for always,' c. v. 11, anoint] a. c.; shall be anointed, b.; om. d. e. v. his heart] om. b. etc. 13, unction of] om. d. holy] om. v. 15, firmly] om. d. in the good] of the good, v. olive tree . . . . good] om. c. homeot. 19, cut off] remembered (zēker). 21, converted] changed, b. etc. 25, always] for always, c. e. v. 27, and as he baptises him] om. v. 28, he shall look] om. b. etc. 29, The presbyter shall first baptise the children] a.; baptises the (female, e.) children first the presbyter, b. e. v.; baptises the presbyter the children first, c.; baptises first the presbyter, d. (omitting 'the children').

PAGE 175, line 2, N or M] om. b. etc. 14, and our Saviour] om. v. 15, us] om. v. 16, Holy] om. b. etc. 17, which, etc.] a. c.; who grantedst to them

forgiveness, b. d. e. v. 18, now] a.; from with thee, b.; to thee, d. e. v.; om. c. 19, Spirit]+'and power,' b. therefore] om. c. 20, thy] om. b. etc. 21, thy] om. b. etc. through] of, b. etc. 23, might] trs. before 'honour,' b. d. 24, now and always] for always, d. e. v. 31, with . . . . robe] om. b. etc.

PAGE 176, line 1, And . . . . Presphora] om. c. 3, of oil] om. v. 4, washing] bread, c. 7, invisible] a. c. e.; visible, d. v.; om. b. the fruit, etc.] a. d. e. v.; this fruit, c.; this fruit of this, etc., b. 8, thou hast given] give, b. 9, become]+'safety,' b. 13, of sin] om. b. etc. 15, Lord]+'our Saviour,' c. e. 17, from . . . . age] om. b. 8, therefore] a.; trs. after 'Before,' d. v.; after 'thrice,' b. c. e. 20, of three kinds] a.; three, b.; three and three, d.[c.]; three in three, c. e. v. 22, shall say] om. d. e. v. 23, Those . . . . depart] om. b. etc. 25, And . . . . within] a.; None of the catechumens shall be here within, b.; None of the catechumens here within, c. d. e. v. subdeacon] a. b.; subdeacons, c. d. e. v. shall open] make fast, b. d. e.; om. c. v., which has 'the doors, subdeacons.' 26, and further] om. d. v. he shall say] a. e.; the deacons shall cause to come near and he shall say, b.; cause to come near, deacons, c. d.; cause to come near, cause to come near, deacons, v. Those, etc.] a. b.; and further he shall say, Those, etc., c. v.; om. d. e. 28, shall say] om. d. v. with a kiss of holiness] om. b. etc. 29, And, etc.] And, before they receive, the archdeacon alone shall say, b. (d. e.); and when they receive and shall say alone the archdeacon, c.; and when they receive severally, the archdeacon shall say, v.

PAGE 177, line 1, Shut] a.; make fast, b.; om. c. d. e. v. 2, O subdeacons] a.; subdeacon, d. e.; cause to come near, deacons, c.; om. b.; subdeacon. Cause to come near, deacons, v. This, etc.] a.; This indeed is the marriage feast, b. etc. 6, adversary] who does not offer, b. here] om. v. twice. 7, baptism] om. b. etc. 8, and the milk] of the milk, b. etc. 12, the bishop] om. b. etc. 15, Jesus] om. b. 17, to our] om. b. etc., which have not full point after 'race.' 21, of the consolations] a. c. d. e. v.$^{c.}$; and by the consolation, b. 22, hast given] om. b. etc. to us] om. c. 23, food] a. c.; for food, b. d. e. v. (b. has full point). and nourishment] and in nourishment, c. d. e. v.; and in washing, b. 27, by her breasts] om. b. etc. 29, that it may become] om. c.

PAGE 178, line 1, fellowship] bread, e. washing] + 'of thy good,' b.$^{c.}$; + 'and for thy good,' c. d. e. v. 2, in thy fear] om. v. 5, This is] om. b. etc. 6, he who receives] om. v. 7, And thou shalt give] a. c. d.; And thou shalt give of, v.; And thou shalt say when thou givest of, b. e. and say] om. b. 8, he who receives] om. b. etc. 10, And afterwards, etc.] And thus having laid on thy hand, thou shalt pray over them, c.; trs. 'thou shalt pray thus,' d. v. 11, and say] om. b. etc. 12, and thy handmaids] om. b. 13, the washing .... servants] om. c. homeot. 14, and that which is the] this, b. 17, and be, etc.] and may thy heavenly Mystery be .... divinity. Cause (this), b. d. e. v. 20, The ordinance, etc.] a. b. d. e. a. b. have chief point after 'Amēn,' e. v. after 'Baptism,' d. has no full point; Finished here is the ordinance of holy baptism

of Christendom and glory to God for ever and ever, Amēn, c., which has equal full points at the two Amēns; c. and v. have a line of ornament before the next canon. 22, Statute 40] b.; 45 Statute, c.; om. a. d. e. v. Concerning, etc.] Concerning that it is seemly to offer, etc., c. 28, hast commanded] pref. 'and,' b. v. 29, for satiety] for our satiety, b. for satiety . . . . fruit] om. c. homeot.

PAGE 179, line 2, causest to all creation] causest to us of all creation, b. 3, Jesus, etc.] our Lord and our Saviour Jesus Christ, c. 4, with him] a. d.; om. b. c. e. v. and with] a. v.; om. 'and,' b. c. e.; and with the Holy Spirit glory and might for ever, etc., d. 6, concerning] pref. '46 Statute,' c. The priest, etc.] Shall be blessed therefore these fruits, b. etc. 9, Egyptian figs] + 'nor figs,' c. e. nor garlic] a. d. v.; om. b. c. e. 14, the fruits] om. b. etc. 16, 41] a. b.; 47, c.; 40, d. e. v. 21, shall fast] he shall fast, b. c. v.; he shall not fast, e. 22, fast] a.; stand, b. etc. 26, but] because, b. etc. after] om. b. etc. 31, 42] a. b.; 48, c.; 41, e. v.; om. d.

PAGE 180, line 3, them] the sick, b. c.; c. gives the statute thus: 'Concerning (that) it is seemly that the deacons should wait upon the bishop to tell him concerning the sick, that he may visit the sick diligently they shall be consoled, for he has remembered them.' 7, 43] a. b.; 49, c.; 41, d.; 42, e. v. 9, from sleep] om. b. etc. work] om. b. etc. 12, thither] om. c. 13, where] pref. 'the place,' b. etc. 18, 44] a. b.; 50, c.; 42, d.; 43, e. v. 20, All] om. d. shall accept . . . . anything] om. c. And if . . . . faith] a.; and if he has faith and he receives, c. d. e. v.; [illegible] if'

26, 45] a. b.; 51, c.; 43, d.; 44, e. v. 28, but] om. b. etc.

PAGE 181, line 2, because . . . . blessed] om. c. 5, But] om. b. etc. therefore] a.; exceedingly, b. c. e. v.; om. d. 6, alien] a. c. d. v.; pref. 'unclean and,' b. e. 7, and . . . . be] om. c. 9, and became, etc.] and it should become (it became, v.) to thee a charge that thou denied and despised Christ, b. etc.; d. does not express 'Christ.' 11, (any)] a.; a little, b. etc. 13, with which] om. v. 15, 46] a. b.; 52, c.; 45, d. e. v. Concerning, etc.] Deacons therefore and Presbyters, c.; om. 'concerning,' v. Presbyters] trs. before 'Deacons,' b. 16, it is seemly] om. b. etc. with the bishop, etc.] a. c.; where is the bishop, b. d. e. v. 17, that he may, etc.] and he shall, etc., c.; Presbyters therefore and deacons (Deacons therefore and presbyters, d. e. v.) shall assemble in the place where the bishop is and he shall, etc., b. (d. e. v.) 18, according to order] to go with him, b. etc. presbyters] trs. after 'deacons,' c. 19, with the bishop] om. b. etc. 20, sickness] om. d. of body] om. b. etc. 21, those . . . . churches] the churches, b. e. 22, having prayed] a.; let him pray: and when they have prayed, b.; and when they have prayed, c. d. e. v. 25, 47] a. b.; 53, c.; 46, d. e. v. 26, by his command] a. v.; by command of anyone, c.; by command, d. e.; om. b.

PAGE 182, line 1, 48] a. b.; 54, c.; 47, d. e. v. 3, the sign] om. b. etc. 5, wash their hands] om. c. 8, thither] om. c. 9, all] a.; that that, c. d. e. v.; concerning that, b. 10, God] a.; it is God who, b. (c.) d. e. v. 11, dwells] instructs, e. 21, Holy] om. d. 25, to do in thy house] om. v. 27, Holy] om. b. etc.

rises] causes to dwell, c. 30, Scripture] b. d. e. v.; Spirit, a. c.

PAGE 183, line 2, to thee] om. b. etc. 3, stripped] 'brought near' or 'offered,' c. Jesus] pref. 'our Lord,' d.; om. v. 4, upon the wood of the cross] to his cross, d. e.; to the cross, $v.^{c.}$; and they crucified him, b. c. 6, the Body, etc.] the Body and Blood of Christ holy, b. etc. 9, Bread]+'of life,' b. 10, heavens] a. b.; heaven, c. d. e. v. And again] a.; om. c. d. v.; And, b. e. the sixth] om. b. 11, at that hour] a.; at that, b. e.; om. c. d. v. our Lord] om. b. etc. 12, of the cross] a. d.; om. b. c. e. v. 14, our Lord Christ] om. b. etc. 15, prayed and made] they prayed and they made, c. 17, shall be long . . . . a prayer] he shall be long in prayer, b. etc. 20, who faileth not]+'word,' v. who remembered] because he remembered, b. 21, them] upon them, e.; +'upon them,' b. 26, as a likeness] a. c.; and make a likeness, b. d. e. v. resurrection] b. has section mark, but a. etc. the ordinary point. 27, bed] d. has ordinary point; the other MSS. a full point. 28, from thy bed] om. b. etc. 29, thy hand] thee, c. with water] om. e. 31, from her] om. b. etc.

PAGE 184, line 1, again] om. a. bed] a. has full point; the other MSS. ordinary point. Because] om. b. etc. 6, hands] hand, b. 8, all over] unto thy feet, b. c. (d.) e. v. 10, which is] of the fountain of, b. 11, and . . . . believers] trs. after 'At this hour,' c. by error. 12, carefully] earnestly (*lit.* thickly), b. 14, prays] are (or is) silent for glorifying, b. etc. stand up] om. b. etc. 15, at that] b.; om. a. etc. 16, the heavens]

om. b. etc. 21, go forth] om. b. etc. 23, your Lord] om. b. 26, Jesus] a. b. e.; om. c. d.^{c} v. 29, the Faithful] om. b. 30, looking forward and] om. b. etc. 31, this wisdom] om. b. etc.

PAGE 185, line 3, be careful] om. c. d. 7, of righteousness] om. b. etc. 18, pure and] om. b. etc. 25, ye heard and] om. b. etc. 29, to them] from them, b. etc. (v. has full point). they teach them in this manner: and] om. b. etc.

PAGE 186, line 1, these heretics increased] thus many heretics increased, b. d. e. v.; thus increased, c. 2, and of course] because, b. d. e. v.; om. c. 4, they chose] they will choose, d. and that which . . . . heart] and it was that which was suiting, b. etc.; a. c. d. e. have ordinary point; v. has full point; b. has break. 6, doctrine] om. b. etc. God] the Lord, d. and a harbour] of a harbour, v. 10, 49] a. b.; 55, c.; 48, d. e. v. and the office] literally 'portion' or 'lot'; om. c. d. e. v. 17, on him] om. b. etc. to the men] om. e. 19, himself] us, b. etc. 20, but I . . . . also know thee] om. c. 22, concerning . . . . from him] concerning the Spirit which should be given from him as grace, b. d. e.; concerning the grace which should be given from him through the Spirit, (c.) v. 23, This sign then to them who believe (believed, v.)] om. 'this,' b. etc. 24, which] pref. 'and,' b. 25, demons]+'and they shall make the dumb to speak,' a. shall speak] shall make to speak, c. v. 26, their hands] hands, b. d. e. v.; hand, c. 28, affect them] b. etc.; +'and it shall not hurt them,' a.

PAGE 187, line 1, first] om. c. 2, in his name] om.

b. etc. the Gospel] a. e.; the holy Gospel, d.; with the Gospel, b. c. v. 3, believed] om. c. 4, to them] om. b. etc. 10, but is done . . . . teaches] but they (those who, b. c. e. v.) become pure through the working of Christ as he, the (our, c. d.) Lord in teaching, b. etc. 12, and shows] shows, b. c. e. v.; om. d. 13, submit to] obey, b. etc. 15, faith] trs. after 'diligence and,' d. 16, by him] om. c. 18, dead]+'and make the dumb to speak,' a. 19, but . . . . for] but the grace which was his gift was for, b. 22, is connected with] is expedient for, b. etc. 24, God] our Lord, e. testified] agrees, e. 28, the prophet] om. b. etc. nor did . . . . him] and most of the Jews (did not believe) Christ, b. etc. 29, though . . . . Musē] he who like Moses, b. etc.

PAGE 188, line 1, nor did they believe in it] om. b. etc. 3, neither . . . . believe him] om. b. etc. 8, But this one . . . . wonders] This further—nor does the sign put all to shame, b. etc. 14, they who received . . . . sign] a. d. e. v. (except 'we' for 'I'); they who received a grace as we say (accompanied) by a sign may not boast, b.; they who received a grace which we say, etc., c. 17, the Son] om. b. etc. 18, Holy] a. b.; om. c. d. e. v. the Father] om. e. 21, a grace] om. c. 22, unbelief] a. c. d. e.; covering, v. 23, (that) according to] that through, (b.) etc. 24, in the last days] om. c. 26, with] as, b. etc. righteousness]+'of God,' c. 27, will] permission, b. etc. crucified] +'and was killed,' b. 29, from the dead] om. b. etc.

PAGE 189, line 2, not vaguely] not in vain nor vaguely, b.; not vaguely nor in vain, c. d. e. v. 5, and miracle] om. b. e. 6, any] om. b. d. 8, through Christ]

pref. 'by him,' b. etc. 10, the word of prescient instruction] foreknowledge the word of instruction, b. etc. 14, Esraēl] om. b. etc. 19, the valley of Ailon] Ailon of the valley, a. 21, Fēnehas] a. d.; Fenāhas, b. c. v.; Fenahas, e. 23, signs] miracles, b. etc. 25, thousand]+'elders,' b. e. 29, keeping the law] om. b. etc. 30, his assistant] om. v. attended to him] om. b. etc.

PAGE 190, line 2, who went forth] om. b. etc. 4 they knew] they knew not, b. 18, 50] a. b.; 56, c. 49, d. e. v. 20, who obey him] om. c. d. e. 21 magistrates would be useless] om. b. 22, for the king] om. b. etc. 24, deacons]+'and presbyters,' a. d. v. pref. 'presbyters and,' b. c. e. nor the presbyters] c. e. v.; and the presbyters, a. b. d. 25, who are below them] om. b. etc. 26, nor shall they say] a.; for, b. etc. 28, but (to be) . . . . ourselves] om. c.

PAGE 191, line 6, 51, a. b.; 57, c.; 50, d. e. v. the son of] he of, b. etc. Bī'or] Bē'or, b. etc. 10, prophesied] said much, b.; much, c. d. e. v. 13, they are trusting, etc.] a. d. e. v.; they are from corruption through the evil will of their thoughts, b.; c. confused. 19, like, etc.] om. 'they who do it,' a.; like those indeed who bring in the teaching of laughter, they who do it, etc., b.; like those indeed who (bring in), etc., as, b. d. e. v.; om. 'like those . . . . they who do it,' c. 23, 52] a. b.; 58, c.; 51, d. e. v. 25, And he was not, etc.] for God the Father. Because he was ordained by man (only), c. ordained] a. d. e.; named, b. c. v. 28, And Bala'ām] pref. 'These,' b.; pref. 'but,' c. d. e. v. 29, the people of] om. b. etc.

PAGE 192, line 2, Asḳēva] Asḳuyās, e.; Asḳavī, v. 3, And the kings] And each of the kings, e. 6, the punishment of God] a.; punishment by God, c. d. e. v.; punishment, b. 9, Sadēḳā] a. c.; Sēdēḳyā, b.; Sēdēḳā, d.; Sadēḳa, e. 12, for prophecies] om. b. etc. 22, Māryām] Māryā, c. e. v. (b. etc. transpose before 'sister'). 23, and Astēr] om. b. etc. 24, Yusyes] Yusyīs, b. d. e. v.; om. c. 28, kept] did not overstep, b. 30, men] trs. 'women or men,' b. etc. (om. 'women,' c.).

PAGE 193, line 2, and gentle] om. b. etc. 4, keep yourselves] om. v. and from gods] om. b. etc. 5, keep] a. d. v.; abstain, b. c.; om. e. 6, shall not be broken] they shall not break, c. 7, Here begins the extract from the Didachē. 12, who speaks in the spirit] is he who speaks in the spirit—he is prophet, c. shall be proved and he shall be examined] a.; shall be proved, he shall be examined, d. (e.); shall be proved he shall cause to examine, b.; shall be proved, he shall not be examined, c. v. 13, that there may be no sin] because all sin shall be forgiven, b. etc. 15, if he lives (*lit.* upon him) the life of God he is a true prophet] if (+'then,' v.) he has the life of the Lord, b. etc. God] the Lord, b. etc. 16, by his life hitherto] by his life then, b. c. d. e. v. every] om. b. etc. 17, And every prophet (+'then,' c.) who] a. c. d. v.; he who, b. (e.). 18, shall not eat] all MSS. have 'and shall not eat': 'and' is probably due to the Arabic idiom. 20, And every prophet . . . . does not the truth] a.; om. 'the truth,' c.; and every prophet then who teaches true, then is he, he who teaches and does not, b.; and every

prophet then who teaches (is) true and that (one) who teaches and does not, d.; and every prophet then who teaches and does not what he teaches, e.; and every prophet then who teaches is true, he who teaches and does not, v. 22, proved in truth] who (is) proved who (is) true, b.c. 23, in the assembly] om. 'in,' b. and acts] a. d. (c.) e. v.; om. 'and,' b. for his judgment . . . . God] all of his judgment, c. from God] a. b.; with God, d. e. v. 24, did] (a.) b. c. e. v.; do, d; trs. after 'prophets,' a. 26, And he who says] he then who says, b. etc. 28, give to him] that he should give, b. etc. 29, shall examine] examined, v 31, our Lord] the Lord, b. etc.

PAGE 194, line 1, and so (to speak)] om. b. etc. 4, And if, etc.] a. c. d.; trs. 'wished and had need,' b. e. v. 5, if he has a trade to work at] if . . . . which he works at, d.; because he was working at (a trade), c. 7, and works not] om. b. etc. 8, remain] live, b. etc. 9, of the name] a. d.; om. b. c. e. v. 11, prophet] a. v.; om. b. c. d. e. 16, bread] + 'having taken,' b. etc. 17, according to the commandment] om. e. 18, and of honey] or honey, b. etc. 19, having taken] om. b. 20, and everything] om. c. 21, which thou wishedst] having taken, v. 24, the hypocrites] a. c. e.; pref. 'that of,' b. d. v. 28, the Lord] God, b. 29, And in] om. 'and,' b. etc. The division of the text is taken from v., which has fullest point at 'Gospel.' churches] church, v. ye] om. a. and all the congregation] at all teaching of the congregation, b. d. e. v.; at all sign of the congregation, c. 30, on the sabbaths] b.; om. 'on,' a. etc.

PAGE 195, line 2, because, etc.] because our Lord compared the church to his dwelling, b. etc. 5, if . . . . and then] b.; and if . . . . and if, a. d. (v.); if . . . . and if there is, c.; and if, e. 9, and if they have . . . . by themselves] and the women shall sit by themselves, c. 14, married] + 'women,' b.

PAGE 196, line 1, of sisters] b.; om. a. etc. 2, having risen] b. etc. have the singular, adding 'or an elder man.' 3, elder men] elder man, v. 8, church] c.; house, a. etc. 10, to make] to think, b. etc. 12, poor man or woman] a. c. v.; poor woman, b. d. e. 19, quiet and a harbour] quiet of a harbour, b. 20, word] om. v.

PAGE 197, line 1, and not neglect] om. b. v. 2, our Lord . . . . ordinance] om. c. 4, he who heard from Christ] om. a. 8, 53] a. b.; 59, c.; 52, d. e. v. the ordination] om. c. Bishops] Bishop, c. 10, bishops] bishop, b. etc. 12, that he may be] om. b. etc. 15, all (pref. 'and,' b. etc.) . . . . who] om. c. the presbyters] pref. 'and,' b. etc. and the deacons] om. b. etc. 19, saying] and say, b. etc. that he should be] om. c. 20, he shall ask] pref. 'and,' b. etc. 21, to them] om. b. etc. 22, and has he done rightly] b. etc.; if he has, etc., a. the Holy Spirit] om. d. 29, the Spirit of righteousness] om. c.

PAGE 198, line 1, being judge] and judge, c. 2, even] om. d. and say] om. b. 3, in truth . . . . right] om. d. from the mouth] pref. 'because,' b. 5, Yes] that, b. etc. they shall all] and shall all, b. etc. 7, there shall be] pref. 'and,' b. etc. 9, with the rest] and not the rest, v. 11, Gospel] Gospels, b. etc.

13, and they shall say: He, etc.] it is worthy of them, b. etc. And then] a. d.; and when, b. etc. 18, our Lord] a. d. e.; God, b. c.; the Lord, v. Jesus Christ] om. c. of God] of our Lord Jesus Christ, c. 19, be] om. b. etc. 20, When he has finished saying] c.; when he has finished then he says, a. d. v.; when they have finished, b.; when he has finished then, e. 22, when it is finished, then he shall give] a. v.; when they have finished giving, b. c. d. e. and speak] om. b. etc. 23, (and the deacon)] om. a. etc.

PAGE 199, line 1, all] om. b. etc. and of the lay people, etc.] a.; and (om. c. d.) the laymen kiss the male people, b. c. d. e.; the laymen, the male kiss the male people, v. 3, shall stand] shall kiss, d. 4, below] om. b. etc. 5, with one another] om. b. etc. 6, other deacons] a. b. d. e.; deacons other, v.; om. c. to guard] and guard, b. etc. men and women] trs. c. 9, go to sleep] stand, d. door] a. b.; doors, v. thrice; doors, 2°, 3°, d. e.; doors, 3°, c. 13, enter] om. b. etc. doors] a. e. v.; door, b. c. d. 14, water] om. b. etc. and (that) we . . . . up] a. d. e. v.; and he is lifting up to, b.; and they are lifting up, c. 17, the deacons] a. c.; another deacon, v.; the deacon, b. d. e. shall close the gates and no other shall come in] shall chant, b. etc. 18, and he shall say] om. b. etc. 22, guard lest your children] guard your children lest they, b. etc. 27, of this work] of this, b. 30, presbyters] priests, b. 31, stood] stand, b. etc.

PAGE 200, line 3, of beautiful appearance . . . . little] in small writing over erasure, b. 7, descend and dwell] trs. b. 8, upon, 2°] a. e. v.; and upon, b. d.;

om. c. 14, presbyters] a. d. e. v.; presbyter, b. c. 15, deacons] deacon, c. subdeacons] a. d. v.; om. b. c. e. 18, saying] and say, b. etc. 19, which came down] om. c. 21, and say this is] om. e. 22, is the blood] a. d.; is the cup, the blood, b.; om. 'is,' c. v. and this is] a. c. v.; om. 'and,' b. d. e.; om. 'is,' d. 24, until . . . . and when] a.; until they are being communicated and until they have all finished communicating and when, b. v.: c. also, except 'afterwards' for 'when'; until they all have finished communicating, and when, d. e. 25, all the people and afterwards] om. c. 27, singing the psalms] praising, b. c. e. v.; +'and praising,' d. 28, shall praise] om. d. of the Body precious (holy, d.) which is (of, b.) the Body of Christ] b. etc.; the Body of Christ which is the Blood of Christ, a.

PAGE 201, line 2, precious and holy] trs. b. shall give thanks] shall pray, b. etc. 3, and pray] and give thanks, b. etc. the Body] a. b.; pref. 'of,' c. d. e. v. 6, head] a. b.; heads, c. d. e. v. 10, the presbyters and deacons, etc.] pref. 'and' . . . . remain much at all, v.; and the presbyters and deacons shall guard strictly, and that there remains not much at all, b. e.; thus also d., except om. 'presbyters and deacons'; the presbyters and deacons shall guard that there remains not any of the Ḳuerbān, and the presbyters and deacons shall guard that there should not remain strictly, c. 13, great] a. d. e. v.; om. b. c. 14, like] upon, a. of 'Ela] om. a. e. by error. 15, profaned] despise, b. etc. 16, precious] a. d.; om. b. c. e. v. 17, whereas it is spiritual to those who] and (om. b. e.) not spiritual, (being) spiritual in him who, b. etc. 18, in purity] om.

b. etc. 19, bishops] pref. 'O,' b. etc. 22, 54] a. b.; 60, c.; 53, d. e. v. 23, concerning subdeacons and concerning deaconesses] concerning deacons and subdeacons, b.; and concerning deaconesses, d. v.; and subdeaconesses, e.; om. c. 24, and subdeaconesses] a. d. e. v.; om. b. c. 25, And thou (+ 'O,' v.), Bishop] a. d. e. v. concerning the bishop, b. c., by error. ordain] shall ordain, b. c., by error. 26, upon his head] upon them on their (his, e.) head, b.; upon the head of the presbyters who stand by, c., by error; upon them, d. 28, lay hand] pref. 'ordain and,' b. etc.

PAGE 202, line 1, 55] a. b.; 61, c.; 54, d. e. v. 2, thing] trs. after 'is,' a.; before 'is,' c. 3, great] a. c. d.; and greatness, b. e.; om. v. 4, God] a. c.; pref. 'the name of,' b. d. e. v. 6, and likewise this ordinance, etc.] And when he obtained such an ordination (ordinance, c. d. v.) because of his confession, b. etc. 9, because not only (is he one) who denied] because it is not only because, b. d. e. v.; because he denied, c. Christ] the commandment of Christ (the Lord, c.), b. etc. 12, 56] a. b.; 62, c.; 55, d. e. v. 15, of a man] om. b. etc. (c. confused), 17, and concerning the Widow] Statute 63 concerning the widow, c. He shall not lay hand upon a widow] om. b. 23, all good things] om. b. etc. like Yudīt] om. b. etc. time] om. d. 26, into the Order of the widows] om. b. etc.

PAGE 203, line 3, Concerning male virgins] 64 Statute concerning a male virgin, c. male virgins. They shall not ordain male virgins] om. d. 7, and healing . . . . grace] a. b. e.; of healing, etc., d. v.; om. c. 11, they shall lay hand] and he shall not lay hand, b. etc. 57] a.

b.; 65, c.; 56, d. e. v. 17, three, two] om. b. 19, because of the ferocity of men . . . . assembly] om. v. 20, bishop] a. c.; om. b. d. e. v. 23, many] a. c. d. v.; who has power, b. e. 24, their commandment] the commandment, b. 28, 58] a. b.; 66, c.; 57, d. e. v.

PAGE 204, line 6, and shall be blessed] om. c. 9, shall not depose] om. 'not,' d. 12, shall not bless] om. b. 15, or the presbyter] a. c. d. v.; or when the pr. offers, e.; om. b. 16, the priests] the priest, b. v. 19, 59] a. b.; 67, c.; 58, d. e. v. 24, of the church] om. b. etc. 25, the ministering to the presbyters] om. c. 29, and the deaconesses] of the deacons, v.

PAGE 205, line 1, for him] for them, b.; +'the inhibiting him,' a. is not present] a. c. e. v.; was not able, b. 3, Scripture] a. c. v.; Scriptures, b. d. e. 7, 60] a. b.; 68, c.; 59, d. e. v. 8, they shall bring] bring, b. etc. 9, But all . . . . for the support] om. b. 15, 61] a. b.; 69, c.; 60, d. e. v. 16, Oblations] a. b. c. v.; Oblation, d. e. The Eulogia] om. e. 25, in the church] a. c. d.; om. 'in,' b. e. v. 26, a sign except he performed it] om. v. 30, 62] a. b.; 70, c.; 61, e. v.; d. uncertain.

PAGE 206, line 1, holy] om. v.; of holiness, d. e. He who desires . . . . holiness] om. b. 2, of God] pref. 'of the holy ones and,' b. 3, to the bishop] a. d. e. v.; by the bishop, b. c. 5, stand] om. b. etc. 11, 63] a. b.; 71, c.; 62, d. e. v. 12, with firmness] om. c. 13, of their men] om. c. 16, if . . . . received] om. b. etc. 19, master] masters, b. etc. 22, the word of] om. d. 25, not to commit adultery and] om. b. etc.

30, he shall give, etc.] and if he does not give them in marriage according to law that slave, and if he does not give in marriage that handmaid that master of slaves shall be rejected, b. d. e.; and if he does not give them in marriage according to law let that master be rejected, c.: and if he does not give in marriage that handmaid. And that, etc., v.

PAGE 207, line 4, if there is a man who] he who, v. 5, into the church] om. b. etc. 9, heretics and] om. b. etc. 10, with them] om. b. etc. 13, this habit] om. b. etc. 14, or] a. d.; and if not, b. c. e. v. 18, and they come] om. b. etc. 19, they shall leave . . . . rejected] a.; he shall leave, b.; om. c. d. e. v. 24, they shall not do it] om. 'not,' c. 26, an instrument] pref. 'a horn,' c. 27, and the games] om. b. etc.

PAGE 208, line 6, the way] the law, b.; om. c. 9, and know . . . . came] a. c. d. v.; and know and left off and if he came, e.; om. b. 12, he shall be received] om. b. 16, an interpreter] a. v.; + 'and he interprets,' b. c. e.; + 'of dreams and he interprets,' d. unlucky] om. b. c. days] + 'and unlucky days,' b. etc. 21, drunkard] preacher, d. 22, in deed and] om. b. etc. 24, who makes little marks] om. c. 27, he hears or] om. b. etc. men] + 'out of doors,' b. 29, what is known] a. d. e. v.; what is not known, b. c. 30, fraudulent] a. d. v.; trs. after 'impious,' b. c. e. 31, and they are like] for they, etc., b. d. e. v.; for they know them who are like, c.

PAGE 209, line 2, into our law until they humble themselves] om. e. 3, concerning their occupations] om. b. etc. examined, etc.] examine their occupations and try them whether, c. 8, 64] a. b.; 73, c.; 63, d.

e. v. If there is . . . . unbeliever] Concerning a woman who is not a believer, b. 10, she took another] another took her, b. 11, like us] thus, b. 12, having . . . . law] om. c. keep himself and] a. d. ; om. b. c. e. v. 15, first] om. d. 16, and afterwards] om. d. 20, wickedly] thus, e. virtuously] om. b. etc. 31, devotion and prudence] knowledge, b.

PAGE 210, line 1, aright] a. d. ; om. b. c. e. v. 2, He shall not boast] He preaches, b. 3, Then . . . . of them by God] Then he shall teach after that, b. ; then he shall teach men, c. d. e. ; then he shall teach men after that, v. 5, The prophet says] trs. after 'God,' 2°, b. etc. 8, 65] a. b. ; 74, c. ; 64, d. e. v. 9, at the time] om. b. etc. of prayer] and prayer, c. v. ; at prayer, d. ; for prayer, e. ; om. b. 11, their hands] a. c. ; om, b. d. e. v. 12, above (every) thing] om. c. 15, of service] om. b. etc. 16, Scripture] Scriptures, b. etc. 66] a. b. ; 75, c. ; 65, d. e. v. 22, towards] om. c. 23, already] a. d. e. v. ; + 'commanded and,' b. c. 24, epistle] law, c.

PAGE 211, line 5, night . . . . moon] trs. 'day' after 'sun,' 'moon' after 'night,' v. 6, the sun and] om. e. 10, seventh] sabbath, c. v. 13, glory] + 'and his resurrection,' b. etc. 15, might grant to us] might make (it) beautiful, c. 16, honour] + 'and exalt,' v. his sabbath] om. b. etc. 17, on it . . . . day] from all his work on that seventh day, c. 19, blessed . . . . pure] a. ; honourable and blessed and pure, d. v. ; pure and blessed, c. ; honourable, b. e. he said] pref. 'he rested and,' c. 21, seventh day . . . . his work] the seventh and hallowed it all his work, c. 22, he rested] God rested, b.

PAGE 212, line 1, I am]+'God,' c. 5, our Lord Jesus] om. b. etc. 8, in my law and] om. b. etc. 10, to him] to God, b. etc. 11, Verily those] and h etc. 12, honour] keep, b. etc. 16, acceptable] om. c. and pleasing] om. c. d. e. v. 18, peoples] people, v. my commandment and] b. etc. wish] choose, e. 20 give them] give you, b. 21, a place which he nameth] a. d. e. v.; the place which is beautiful, b.; which he nameth the place which is beautiful, c. 24, perish] trs. before 'pass away,' b. etc. 29, our Lord] om. b. etc.

PAGE 213, line 4, 67] a. b.; 77, c. d. e. v. 5, the first week] om. 'week,' b. etc. 9, and our Saviour] om. b. etc. 10, the first week] om. 'week,' v. our Lord . . . . in it] our Lord was crucified, c. and our God] om. b. etc. 15, the day of the feast] a. d.; om. 'the feast,' c. e. v.; om. b. 16, our Lord Jesus Christ] our Lord, b.; Christ, c. d. e. v. 20, our Lord] om. b. etc. 22, the day] the feast, v. which is] om. b. etc. our Lord] om. b. etc. 23, of God] om. b. etc. 24, was born] came down for us, v.; +'for us,' b. c. d. e. God] om. c. who is our Lord] om. b. etc. 25, of our Lady] om. b. etc. Mary]+'the virgin,' b. etc. 27, of the day] om. b. etc. 28, divinity] pref. 'our Saviour,' c. our Lord] om. b. etc. 29, to his Son] a. c.; om. b. d. e. v. 31, people] om. b. etc.

PAGE 214, line 2, the Son of God in truth] a.; pref. 'and in,' c.; pref. 'and,' e. v.; om. b. 3, of the feast] om. b. etc. 5, our Lord] om. b. etc. 9, martyrs] pref. 'and,' b. etc. 10, our Lord] om. b. etc. 11, honour, etc.] om. b. etc. 13, 68] a. b.; 78, c.; 67, d. e. v. The prayers are inserted before this statute by

c. and v. of prayers] of prayer, c.; which are seemly for prayer, b. 14, third] om. b. 15, sixth] om. b. and pray at the ninth hour] om. b. 16, pray at the time . . . . midnight and] om. b. etc. 20, the night] a. d. e. v.; the darkness, b. c. 22, Jesus Christ] om. b. etc. crucified] a. c.; + 'in that hour,' b. d. e. v. 23, gave up] a. c.; gave back, b. d. e. v. 25, blood] a. c. e. v.; trs. after 'water,' b. d. 29, at the time of] om. b. etc. 31, And also at cockcrow, etc.] om. c.

PAGE 215, line 4, 69] a. b.; 79, c.; 68, d. e. v. 6, with the assembly of] with, e. 7, which sanctifies . . . . impious] om. c. 13, shall sing psalms] om. b. 14, the Scripture] om. b. etc. 17, I] a. d.; not expressed, b. c. e. v. 19, that he who partakes, etc.] that he who partakes should defile the holy mystery with those who do not partake, b. d. e. v.; as b. except om. 'not,' c. 22, light] trs. after 'darkness,' b. etc. 23, and believers with doubters] om. b. etc. 27, 70] a. b.; 80, c.; 29, our Lord] om. b. etc. 31, days] a. b.; om. c. d. e. v.

PAGE 216, line 2, ordinance] om. b. etc. 8, as . . . . soul] om. b. etc. 10, they gave] thou gavest, b. etc. 12, being alive] om. b. of God . . . . enemy] om. d. 14, He finds no mercy] om. b. etc. 17, and to, 2° . . . . (good)] om. b. etc. 19, eat] a. c.; om. b. etc. 20, those who] om. b. 22, who are] om. b. etc. our Lord] om. b. etc. 26, should be drunken and] om. b. etc. 28, as administrators] om. b. and the only] om. 'and,' b. 29, our Lord] om. b. etc. Jesus Christ] om. e. v. 31, wine] a. c. d.; om. b. e. v.

PAGE 217, line 1, we cannot] we can, v. 3, And

. . . . drunkenness] om. e. 4, they say] a.; concerning that which it says, b. e.; what does it say? c. d. They shall not drink] Drink not, v. 5, it says] a. c. om. b. d. e. v. 6, of a man] om. b. etc. 7, for] concerning, b. etc. 9, Christ] om. v. those concerning whom he spoke] b. c.; those concerning whom it was spoken, d. e. v. and said] om. b. etc. 10, sorrow] a.; +'and disturbance,' b. d.; disturbance and sorrow, c. e.; +'and disturbance and murder,' v. 11, of bones] om. b. etc. 13, ask] inquire, b. and go] om. b. etc. 15, 71] a. b.; 80 (again), c.; 70, d. e. v. for the faith and] a. d.; om. b. c. e. v. 17, our Lord] a. d. e. v.; God, b. c. 21, help] they will help, e. 22, fulfil] they shall fulfil, v. 23, God] om. b. e. v.; our Lord, c.; Christ, d. our Lord] om. b. etc. 26, shall not step out of] shall continue in, c. commandment] ordinance, b. etc. 27, this commandment] om. b. etc. 28, the Father] or, b. (aw = ab). for he] who, b. etc. 29, and he who heard me] om. c. 30, rejected me, and he who rejected me] a. e.; om. b. c. d.; om.• 'and he who rejected me,' v.

PAGE 218, line 1, Do not] pref. 'and when,' b. c. d.; pref. 'when,' e.; om. v. soul] spirit, b. 4, and days] om. b. etc. 5, to them] om. b. etc. at the beginning] om. b. etc. 6, and he said] om. b. etc. 9, against it, etc.] for it a barrier against it a gate, b. 12, according to the will of God] om. c. 13, and confuse] a. c. e.; and make, b.; and confuse not, d. v. 16, an ordination . . . . you] om. b. 17, pass beyond] a.; +'by yourselves,' c. d. e. v.; om. b. 18, is not yours but] om. b. etc. 20, God] a. c.; our Lord, b. d. e. v.

4, Jesus Christ] om. c. 31, who are not worthy] om. b. etc.

PAGE 219, line 1, of honourable] a. c.; worthy, b. d. e. v. 3, this (work)] it, b. etc. 6, God] om. b. 7, God] om. b. etc. (not)] this seems required by the sense, but is not expressed in the MSS. 13, what was suitable for the priests] om. c. 14, separated] created, c. 16, not proper] a. b. v.; proper, c. d. e. 17, and not by the decree, etc.] and by the decree of the law that which the priests were commanded, b. 20, of God]+'his own,' b. etc. 24, what happened] a. c. d. e.; om. b. v. 25, he thought]+'wickedly,' c. of his own will] om. b. etc. 27, came] om. b. etc. 27, himself] a. c. d. e.; om. b. v. curse]+'of confusion,' b. (by error for 'eska,' 'until'). 28, the prophet . . . . afraid] a.; he did not fear the prophet, b. c. d. e.; he fears not the prophet, v. 31, thing] om. c. king] a. c.; om. b. d. e. v.

PAGE 220, line 2, because . . . . aspired] om. d. 5, 72] a. b. d. (71 omitted); 80, (again) c.; 71, e. v. 6, what we have ordained for you, and further ye know] om. b.; om. 'for you' and 'further,' v. 7, there are some whom] om. v. 10, upon them] om. b. etc. Order] ordination, d. e. 12, a filling . . . . wishes] om. e. 13, wishes] b.; exceeds, a. etc. of priesthood] om. b. etc. 15, God] a. b. d.; our Lord, c. e. v. 20, and for the presbyters the priesthood] trs. after 'man comes,' v.; om. 'priesthood,' c. 24, great] trs. before 'small,' v. 27, a god] om. b. etc. so that] pref. 'but,' a. 29, make] make not, a.

PAGE 221, line 3, net] bar, b. 5, Christ] om. c.

6, A chief priest] elders, v. priest, priests] om. v.; or 'priests,' e. Moses] God, b. 7, and we, etc.] and were ordained the twelve Apostles of our Saviour, b. e. 8, our Lord and] om. c. v. Jesus Christ] om. v. it that we might send] that we might not send, b. v. with them] with us, b. 11, withal] om. b.; trs. after 'deacons,' c. 13, our Lord] om. b. etc. 16, he was crucified] om. c. 20, of ordination] om. c. v. like us] om. b. etc. 23, and amongst them] with whom, b. 25, Jesus Christ] a. c.; Christ Jesus, v.; om. 'Jesus,' b. d.; Jesus, e. 26, love] knowledge, d. 27, wicked] om. b. etc. 28, for his name] om. b. etc.

PAGE 222, line 1, our Lord] om b. etc. 2, heavens] heaven, b. etc. 4, that he offered, or laid] a. c. v.; om. b. d. e. martyr] ordinance, b. etc. 6, our Lord] om. b. etc. 13, he obtained it] he shall obtain, b. etc. 16, ordination] om. b. etc. our Lord Christ] a.; God, b.; Christ, c. d. e. v. 17, of God] om. 'of,' b. etc. with whom] pref. 'most high,' b. 18, compared] + 'The Senodos was finished. Rejoice, chief of the earth: and glory to God for ever and ever. Amēn, Amēn, and Amēn,' b. 20, Prayer of early morning] a. b.; pref. 'And,' d.; The first prayer of early morning, v.; The statute. The first prayer of early morning, c.; Statute 67. The first prayer of early morning, e. 22, our Lord] the Lord, b. etc. 29, blessing] om. e.

PAGE 223, line 1, The deacon shall say] a. c.; pref. 'and,' e. v.; om. b. d. 2, O Lord] May the Lord, v.; O Lord . . . . may he, b. c. d. e. 4, night] + 'now guard us throughout the day,' b. 5, to us] om. v. 8, an alien and] om. b. and a backslider] om. e. v.

), name] great name, b. etc. 12, to us] om. b. thy Son] om. e. glory] om. v. and might] + 'greatness and honour,' b.; + 'and greatness,' d.; + 'and greatness and great honour,' e. v. now and always] a.; now and for always, d.; om. b. c. e. v. 16, God] + 'our God,' b. the Father, etc.] om. b. 21, The deacon shall say] a. c. v.; The deacon, e.; om. b. d. 23, brethren] pref. our,' e. 25, Speedily . . . . Lord] a. b. c.; om. d. e. v. 27, The deacon shall say] om. b. etc. Let us all say] a. b.; om. c. d. e. v. 29, The people . . . . us] om. b. etc. thou] physician, d. v.

PAGE 224, line 1, from this (+ 'every,' c. e. v.) house] a. d.; and all suffering from us and from all thy people and from this house and from all those who, b. 2, and from those] for those, c. v. 3, and blessed] om. b. etc. 5, The deacon shall say] a. e. v.; om. b. c. d. Pray] + 'for those who make a journey,' b. c. e. v.; om. d. 6, Lord . . . . almighty] om. d. 18, abroad] om. v. 20, speedily . . . . upon us] om. v. 21, The deacon shall say] Pray, b. e.; om. c. d. v. Let us all say] om. b. etc. 22, The people . . . . upon us] om. b. etc. 24, peace] rejoicing, b. e. 25, causing to rejoice] om. b. 26, Rains] Rain, b. 30, the place] om. v.

PAGE 225, line 1, The deacon shall say] a. e. v.; om. b. c. d. Pray] a. v.; + 'for the rains,' b. c. d. e. 7, Speedily . . . upon us] om. d. e. v. 8, The deacon shall say] om. b. etc. Let us all say] a. b.; om. c. d. e. v. 9, The people shall say . . . . us] om. b. etc. 10, who hope in thee] who call upon thy holy name, b. 12, doctrine of the (thy, b. d.) Godhead] Godhead and with the doctrine, v. 13, and always] om. b. 15, Prayer

for the fruit] And the deacon shall say: Pray for the fruit. e. 22, The deacon shall say] a. v.; om. b. c. d (e confused). 25, increase the fruit of the earth] c. d. v.: om. 'of the earth,' a.; om. b. e. 26, which is from thy goodness] a. c.; om. b. d. e. v. 27, Speedily, etc.] a. c.; om. b. d. e. v. 28, The deacon shall say, etc.] om. b. etc. 29, The people, etc.] om. b. etc. 31, and blessed] om. b. etc. name]+'work with us according to thy clemency and nourish our heart with the doctrine of the Godhead and with understanding which is from thee,' c.

PAGE 226, line 1, Prayer for the waters, etc.] c. has altered and confused title 'fruit of water,' and after the usual beginning repeats the first prayer for the fruit of the earth, continues 'Pray for the fruit, etc.,' giving the second prayer again, concluding with 'For the poor, etc. 7, Make to rejoice] a. d.; may he make, etc., v.; and may the rivers fill up the waters in their limit, grant rich favour, Lord our God, b.; e., under title of 'Prayer for the king,' om. 'our God,' has the second prayer for the waters nearly as a. 11, The deacon shall say] a. v.; om. b. d. 17, Speedily, etc.] om. v. 19, The deacon shall say] om. b. etc. Let us all say] a. b. d.; om. c. e. v. 20, O Lord . . . . upon us] om. b. etc. 22, and blessed] om. b. etc. 24, Prayer for the king] a. b. v. —kings, d. e.; Prayer for the waters of the rivers, c. 27, king] kings, v. Iyāsu] a. c. d.; N, b. e. v. 28, his kingdom] their kingdoms, v. without trouble] om. v. righteousness] purity, v.; trs. before 'peace,' d. 30, The deacon shall say] a. v.; om. b. c. d. e. 31, our God] a. b. d.; om. c. e. v.

PAGE 227, line 1, the king] the kings, e. v. this] om.

e. v. 2, our king Iyāsu] a. c.; our king, N, b. d.; om. e. v. for him] a. b. c. d.; om. e. v. 3, his enemy] the enemy, v. 4, his walls] a. b. d.; our walls, c. e. v. speak] a. e. v.; + 'righteousness,' b. c. d. holy] om. e. v. 5, Speedily . . . . say] a. b. c.; om. d. e. v. 6, The deacon shall say] om. b. c. etc. Let us all say] a. b.; om. c. etc. 7, The people . . . . him] om. b. etc. 8, Grant him] Grant them, v. 12, Prayer for those . . . . offering] a. c. d. (e. title) v.; Prayer for those who have fallen asleep, b. 18, a thanksgiving] trs. before 'first-fruits,' c. d. 19, who have nothing and] om. v. 20, to give, 1°] om. b. v. (though)] and, b. v. to give, 2°] om. v. 21, accept] a. c.; may he accept, b. their desire] om. v. having accepted] om. v. and having . . . . of them] om. b. 22, Spirit] kingdom, b. 23, And as . . . . good] a. c.; om. b. d. e. v. 27, The deacon shall say] a. e. v.; om. b. c. d. who offer an offering] who have fallen asleep, e. 30, to] a. c.; in, b. one] om. c. 31, to the honour . . . . tithes] om. v. to the honour of thy name] om. b.

PAGE 228, line 1, thanksgiving] trs. after 'tithes,' then + 'memorial,' b. offering . . . . tithes] om. e. 2, And as for those . . . . drink] a. c. d.; And as for those who wish to give (om. v.) and have not (+ 'to give,' v.), accept them all, having accepted their desire grant to all of them a reward of (in, v.) blessing to be a portion, b. e. v. 10, and always] om. b. 12, Prayer for the catechumens] Prayer for peace, e. 19, The deacon shall say] a. e. v.; om. b. c. d. pray, etc.] pray for those who offer an offering, e., but the prayer is for the catechumens. 20, the Lord] my Lord, b. v. The Father, etc.] om. b.

we pray and beseech thee] a. d. ; om. b. c. e. v. 22, Be kind] Be kind always and, c. (worship)] b. expresses 23, hearts] mind, b. c. v. 24, and thy righteousness] om. c. 25, ordinance] + 'and thy holy fear,' b. ; trs. before 'commandment,' c. Speedily . . . . Lord] om. c. d. e. v. 26, The deacon shall say] om. b. c. d. e. v. Let us all say] om. c. d. e. v. 27, The people . . . . upon us] om. b. c. d. e. v. 28, (impart)] b. etc. express.

PAGE 229, line 1, Prayer for those who have fallen asleep] a. e. (but prayer for offerers follows) v. ; Prayer for peace, b. c. d. a. c. d. have the same prayer for the departed, e. v. have a different prayer, as follows :—

Again we pray and beseech the almighty God, the Father, etc., for those who have fallen asleep, that he may deliver their soul into (the place and, om. e.) the pasturage where is the water of rest, and unite and cause to rise (their) body in the day which his unlying promise has ordained (he has ordained according to his unlying promise, e.), that he may bestow the heavenly kingdom, he who has authority over all rest, the Lord our God.

And the deacon shall say : Pray for those who have fallen asleep (for peace, e. by error).

God, the almighty, give rest to the soul of our brethren who have fallen asleep in the place of pasturage, by the water of rest, grant passings of their soul without hindrance and without suffering. In due time having united the body, raise it up, bestow the heavenly kingdom, rewarding with that which eye saw not and ear heard not and into the heart of man ascended not—how much thou hast prepared, God, for those who love thee. Bestow consolation and comfort upon us their people, through thy (only, e.) Son, through, etc.

b. has a third form, as follows :—

God of the spirits and of all flesh, Lord of lords, God of comfort, who hast abolished death and taken away its authority, thou hast granted life to the race of man, thou hast authority, Lord our God.

Pray for those who have fallen asleep.

God of our fathers, God of the holy ones, rest of the tormented, give

rest to the soul of thy holy servants, give rest to the soul of thy servant N(ĕgalĕ) in the bright place, in the place of pasturage, in the place of delight where there is no sorrow or groaning or lamentation, in the bosom of our holy fathers Abrehām, Yashak, and Yā'ekob, grant them to be ranked with all the holy ones. And to those who mourn grant refreshment, to the tormented a saviour, guard us in this world and in that which is to come, for thine is the glory for ever and ever. Amēn.

Many of the phrases of these three forms occur in the prayer for the departed in the Liturgy of the Coptic Jacobites (Brightman, *Litt. E. and W.*, vol. i. p. 170).

PAGE 230, line 4, Prayer for peace] Prayer for those who have fallen asleep, e., but prayer for offerers follows. 11, The deacon shall say] a. e. v.; om. b. c. d. Pray for peace] Pray for the congregation, e., but prayer for peace follows. 12, our God] om. b. etc. God] om. e. 13, the peace of] om. c. holy] om. v. 15, and reward us, for] a. c. d.; om. b. e. v. 17, and we invoke] om. b. c. v. impart, etc.] crown thy heavenly peace upon the soul of us all, b. etc. 19, condition] and to the life, b. etc. give] grant, b. etc. 20, king] kings, b. etc. through thy holy name] om. v. Guard] grant, b. etc. 23, in the fear of God, etc.] om. b. etc.

PAGE 231, line 1, The deacon shall say] a. c. v.; om. b. d. e. for our (the, d. v.) congregation] a. d. v.; om. b. c. d. e. 2, God]+'our God,' c. 3, for] om. b. etc. this, etc. (+'our,' d.)] a. d.; our congregation, this and all our, etc., b. e. v.; our congregation this as this, c. 4, where] a. c. d.; and where, v.; and according to, b. e. 5, service] om. v. we do . . . . congregation] a.; we make our congregation this congr., b. d. e. v.; we make our congr. this our congr., c. 6, make it] om. b. etc. of prayer] om. v. 8, (come)] om.

a. d. v.; come, b. c. e.? salvation] a.; habitation, b e.; days, c. d. v. 10, before thy face] a. d.; om. b. c e. v. 11, and blessed] a. d.; om. b. c. e. v. 18, and holy] om. b. etc. Abā] a. c.; om. b. d. e. v. 20 priesthood] a. c. e. v.; pref. 'the ordination of,' b. d 21, thee] him, v. 23, The deacon shall say] a. e. v. om. b. c. d. for the Pāpās] om. b. N] om. b. v. 24 our God] om. b. etc. 25, for] om. d. e. v. 26, fo us] a. c. d.; om. b. e. v. 29, and with all the fulness and all the fulness of the congregation, b. one] trs. afte 'catholic,' v. 31, hear and] om. v.; have mercy and d. (e. confused).

PAGE 232, line 1, clemency] blessing, b. c. d. v. (e confused). 2, pour down . . . . thy grace of th Holy Spirit] a. c.; grant the (thy, d.) grace of thy Hol Spirit and (om. d. v.) pour down, b. d. e. v. to them to him, b. etc. 6, in glory, through] a. c. d.; to th glory of, b. v. (e. confused). 7, through whom] a. c e.; for, b. c. v. b. continues with Statute 68. e. v. con tinue with Statute 67. c. d. continue with prayer fo the departed.

COLLATION OF MS. BODLEIAN, HUNTINGTON 458, PROBABLY OF CENTURY XIV., RESTORED A.D. 1667.

The canons forming the seventh section of the codex are called 'the second,' as being the second book of Clement, 'the Testament of our Lord' being the first book. They are also called 'the first' because they are the first 71 of the 127 Canons of the Church.

MS. Vat. 150 = *a*. *MS. Bod., Hunt.* 458 = *b*.

Hunt. 458, fol. 46, headed 'The first part.'

PAGE 233, line 5, eternal] om. b. glory to him . . . . mercy] om. b. 6, These, etc.] We begin with the help of God, adoration to him, and may he be exalted, to write the apostolic ḳūānīn transmitted by the hand of Clement, the disciple of Peter the apostle, and their number (is) seventy-one ḳānūnān: and they appointed them for the ordering of the holy Church. In peace from God. Amen. The first kānūn and the mention of the names of some of the apostles, b. 10, sons] + 'daughters,' b. 11, and Lord] + 'our God,' b. Christ] + 'to him the glory,' b. 12, The first chapter] om. b.

PAGE 234, line 16, chapter] kānūn. This heading is in red, b. thus throughout. 17, not] b. and Paris, 251. 19, O, 2°] om. b.

PAGE 235, line 11, The fourth] The fourth kānūn, b. thus always.

PAGE 236, line 5, The sixth] The sixth kānūn, Concerning the forsaking of lust. Said Philip, b. lustful, said Philip] om. b. 17, very great] the very greatest, b. 21, over] at, b. 26, by this]+'state,' b. 28, or by magic] om. b.

PAGE 238, line 14, Kāfā] Kāifā, 'another copy has Kāfā,' b.

PAGE 239, line 5, the exhortation] about the exhortation, b. 16, Said Peter, etc.] This is not a fresh paragraph, b.

PAGE 241, line 2, to be rejected] of the rejection, b., which gives the other reading as of another copy. 15, that the duty, etc.] that he should do what he reads b. 18, Is not, etc.] Is this not a sin before God, b 21, Let them] The deacons, so let them, b. be tested] b appointed according to that which is written, that, fron two witnesses or three shall every word be established Let them be tested, b. 25, irritates] depraves, b 29, the cheering] om. b.

PAGE 242, line 29, anything]+'to give to the poo and,' b.

PAGE 243, line 1, Verily ye saw me hungry, so ye fe me] Hungry I was, so, etc., b. 4, the pasture] the good pasture, b. 10, ye shall not learn to be quarrelsome] and they shall not be quarrelsome, b. 15, for them] for you, b. 17, It reminds that] concerning that, b. 18, and what comes after it] and his Blood, b. 23, in which]+'the Teacher was delivered to the Jews,' b. in margin.

PAGE 244, line 1, The Teacher] Arabic corrected from 'the doctrine.' (that) the sick] for the sick, b. 3,

The twenty] The twentieth kānūn, b. 4, that they] om. 'that,' b. 6, it] that, b. 27, at the beginning of the Kiddas] this part of the heading in red, b.

PAGE 245, line 10, the deacons] the deacon, b. 12, say and give thanks] give thanks and say, b.

PAGE 246, line 1, upon him] om. b. 15, in placing] and place, b. 16, It is the one spirit which comes] The one spirit comes, b. 20, The presbyter is only ordained, etc.] he only ordains the presbyter, who is the bishop, b. 24, of the deacon and the presbyter] of the priesthood, b.

PAGE 247, line 1, upon him] om. b. 5, he is worthy of] so he is worthy of ('of' not expressed), b. 10, and carefully] om. b. 12, fluently] calmly, b. 24, grow old] the unpointed Arabic can yield a sense agreeing with the Coptic, a.; come upon, b.

PAGE 248, line 11, name] b.; hand, a. 17, proper] the red heading in b. extends to 'proper.'

PAGE 250, line 21, desist]+'from her,' b. 30, (is)] b. expresses 'is.'

PAGE 251, line 5, in the church] om. b. 6, and the female] or the female, b. 11, the women] the females and not the men (kiss) the females, b. 16, catechumens] the red heading ends at 'catechumens b.'

PAGE 252, line 3, day] b.; om. a. 27, to the water] b.; om. a. 29, to bring, etc.] *lit.* 'to enter with his Ḳorbān; to enter in the hour of his Ḳorbān, a.$^{mg.}$ b.

PAGE 253, line 6, water, 2°]+'in which he shall be baptised,' b. either] om. b. running (down) upon it] falling upon it, b. 11, little] om. b. 16, of gold which

they wear] om. b. 19, over the oil] b. a.[sic] as we call it] he calls it, b.

PAGE 254, line 1, them] him, b. 2, And the bishop, etc.] or the bishop who is standing, b., but the sense is bad. 5, instructs]+'and says,' b. 7, and our Saviour] om. b. his Holy Spirit] the Holy Spirit, b. 9, and one Faith] om. 'and,' b. one Baptism] and one, etc., b. 10, Life] for Life, b. eternal] of the age, b. 15, our Lord, the only] om. b. 17, miracle] mystery, b. 18, crucified]+'for us,' b. 22, Father]+'in the height,' b. 24, Dost thou] And dost thou, b.

PAGE 255, line 10, for ever]+'and ever,' b. 12, saying] om. b., which adds in the margin 'Verily' to 'of them.' 13, the Father] om. b.

PAGE 256, line 6, then let] om. b. 14, and (he) who administers the cup (shall say)] b. expresses 'he' and 'shall say.' 17, what is pleasing to] he shall please, b.

PAGE 257, line 5, (in) what time] b. expresses 'in.' 16, a Blessing] the Blessing, b. 20, to eat (*lit.* the eating)] that they eat, b. 26, Concerning . . . . Faithful] this is red in b.

PAGE 258, line 1, that he eats] om. b. 2, his roof] the roof of his house, b. 3, Concerning . . . . drunken] this is a red heading in b. 17, for this reason] because for this reason, b. 20, But if] And if, b. allow anyone to ask] asks anyone, b. 21, address him]+'at pleasure,' b. 24, He said] om. b. 25, silent]+'in quiet,' b. 26, a bishop] the bishop, b. 28, viz. Blessing] b. adds this in the margin.

PAGE 259, line 3, Chapter] kānūn, b. as usual. 6,

then let them invite] b.; om. a. 13, and he shall name them] om. b. 29, The Eulogia of the fruits] instead of this b. has red title, 'The names of the fruits which are blessed.' 30, and figs] b. om. 'and' throughout.

PAGE 260, line 6, Chapter] kānūn, b. as usual. Concerning that it is not proper] om. b. 7, that any] that none, b. 8, to eat] b. has red title to 'eat.' 10, the time of] om. b. 12, two days]+'together,' b. 16, this one . . . . not] om. b. 20, Concerning . . . . deacons] b. has red title, 'Concerning the deacons that they should obey the commands of the bishops.' 22, report to] come to, b. 24, the rest of the people] b.; om. a.

PAGE 261, line 5, the Spirit] the Holy Spirit, b. 6, That it is not proper, etc.] b. has red title, 'Concerning the Eucharistia, that they shall not receive it except they are fasting and tasting nothing.' 13, that it is proper to guard] the guarding, b. 14, carefully] om. b. and it is not proper, etc.] and the cup that they let nothing flow from it, b. 21, Concerning, etc.] b. has red title, 'Because it is not proper that any should be spilt from the cup.' 23, in the name of God] in the name, b. adds above, 'of the Lord.' 27, blasphemer of the Blood] a cause of pouring out the Blood, b.

PAGE 262, line 1, The deacons and the presbyters shall assemble] Concerning the presbyters and the deacons, that it is necessary for them to assemble, b. 9, each one] om. b., but added in the margin. 14, to him] om. b. 16, them, 2°] him, b. 18, Concerning] om. b. 19, prayer] prayers, b. 20, the fore-

head] om. b. 22, necessary] business, b. 26, is God speaking] om. b., but added in the cut margin. 28, in the church] in him, b. the evil] all evil, b., which joins 'every day' to next sentence.

PAGE 263, line 13, what he knows to be good] what is good, b.* b.$^{mg.}$ gives the reading of a. 17, God] + 'adoration to him,' b. 18, (hour)] b. expresses 'hour.' 21, and Blood of the holy Christ] of Christ and his pure Blood, b. 22, pierced] slain, b. 24, came] descended, b. 31, Let him teach] Let it be taught, b., and above is added 'how.'

PAGE 264, line 2, (and)] b. expresses 'and.' 7, thou finishedst the day] the day was finished, b. 16, baptised] + 'with the water of Baptism,' b. 25, the elders were before to us] om. b.,* added by later hand, b.$^{mg.}$ And verily] It is proper because, b. 26, with the souls] and the souls, b. 28, The Lord, etc.] because the Lord—revered be his name—said, b.

PAGE 265, line 2, and said] saying, b, 3, the day, etc.] the day in which will come the Lord of the house; and also he said, Nor in what hour, b. 4, when the cock crows] at cockcrow, b. 9, This] These, b. 10, ye shall do] let them do it, b. 13, and it is known . . . . by this, etc.] and by this thou shalt be known. This is that by which Eblis is defeated, b. 25, the door-posts] the two door-posts, b. 26, in us] + 'now,' b., omitting 'for.'

PAGE 266, line 10, the Church] the holy Church, b. 14, anyone] another, b., whose red title extends to



22, And he spake, etc.] And he was speaking . . . Father, b. 25, now] verily, b.

27, who believed in me] the believers, b. languages] + 'of the tongues,' b.

PAGE 267, line 1, and if they drink] and they shall drink, b. poison of death] a.; deadly poison in my name, b. 5, in order to give it] that we might give it, b. 15, obey you] submit to you, b. 18, in the heavens, 2°] in the kingdom of the heavens, b. 24, produces it] reproves with it, b.$^{cor.}$ 25, all the more] and all the more and, b. 27, and the Son] in the Son, b.

PAGE 269, line 1, without the seed of men] om. b. 2, or] and, b. 18, and they know] or they know, b. 26, nor was his heart exalted] om. b., which adds it in the margin. 29, did not suffice him] om. 'him,' b.

PAGE 270, line 6, the idol] om. b. 7, Liyūsh'a] Alīsh'a, b. that they] that they two, b. 8, and Elias did not . . . . signs] om. b. homeoteleuton.

PAGE 271, line 1, Chapter] kānūn, b. Let not the chiefs] It is not proper that the chiefs should, b. The red title continues to 'below them,' then the text continues, 'And the chiefs shall not despise those who are below them. The chiefs would be nothing if, etc.' 13, from this time] om. 'time,' b. 14, by God] it is God, b. 18, The fifty] b. red title, 'Verily not everyone who prophesies is a servant of God,' then continues with the repetition of a. as the beginning of the canon. 22, the devils] his devils, b.

PAGE 272, line 4, henceforth] pref. 'but,' b. 8, malice] the red title ends with this word. 10, Hanāniyā] Hanīniya, b. 19, his grace] om. 'his,' b. two] om. b., which crossed out a word in the place of two, and

margin adds 'prophets,' mentioned in the Abra (Acts). 22, women also] om. 'also,' b. 25, 'Ad tarsīs] 'Aṣratarsīs, b. 26, Darius] Dariush, 27, the Lord]+'prophesied,' b. Alīsh'a] Alīsābāt,

PAGE 273, line 12, and we command] by the comma b. 23, When they have recorded their consent as this (man)] When all the people have been pleased wi this (man), b. 24, let all, etc.] let the bishops and t presbyters and the deacons and all the people assemb on the first day, b. 5, kept] b.$^{cor.}$ adds this in t margin. 8, said]+'yea,' b. 16, a great one fr the great bishops] a great (one) of the bishops, b. (with)] b. expresses 'with.' in the] from the, b. what should be read in the Gospel] from the reading the Gospel, b. 12, and the laymen shall kiss t laymen] and the laymen shall kiss one another, b.

PAGE 275, line 19, And the subdeacon shall] And the subdeacons, b.

PAGE 276, line 2, Prospherin] Nrswrān, a. : Nzswrān, This word is red in b. N and z are due to wrong poi ing. W represents ph. ph = p = b = w. 29, honou able] trs. after 'holy,' b.

PAGE 277, line 5, the deacons] pref. 'the presbyte and,' b. 7, the priests] om. b. 13, This we] Th is that which we, b. 18, and the women readers] on b. 21, his head] the head of the presbyter whom tho ordainest, b. and all the presbyters]+'touched him n and they are,' b.

PAGE 278, line 14, Concerning the widows] b. give fresh title for the widows, 'And concerning the widows 29, men] all men, b.

PAGE 279, line 1, Concerning, etc. . . . . bishops] How many of the bishops shall be present (at) the ordination of the bishop, b. 6, And if it was . . . . excommunicated] om. b. 12, The fifty-seventh] continuing with red title, 'Concerning that the bishop blesses and excommunicates him who is worthy (of it),' b. 13, and he shall excommunicate, etc. . . . . blessing] om. b. 17, blessed] + 'by him who is inferior to him,' b. 30, and the presbyter] or the presbyter, b.

PAGE 280, line 4, The fifty-eighth] This Canon is omitted by a. and supplied from b. 19, for the clergy] om. 'for,' b.

PAGE 281, line 10, and the presbyters] or the, etc., b. 11, to come] to begin, b. 18, is] among them is, b. 21, to him] om. b.

PAGE 282, line 8, world] + 'and eats with the adulterers,' b.$^{mg.}$ 10, idols] the idol, b. 12, a theatre] the theatre, b. 23, the astrolabe] an astrolabe, b.

PAGE 283, line 6, The sixty-third] + 'And this is from the saying of Paul the Apostle,' b.$^{mg.}$ 25, God] + 'adoration to him . . . . according to what,' b. 26, The sixty-fourth] 'From the words of Paul the Apostle,' b.$^{mg.}$ 28, or woman] and woman, b.

PAGE 284, line 5, The sixty-fifth: Every . . . . Sunday] The sixty-fifth kānūn, concerning the vacation of the servants on the day of the Sabbath, b., and in margin, 'From the words of Peter and Paul.' 16, The sixty-sixth . . . . feasts] The sixty-sixth kānūn, concerning the week of the Pascha and the mention of the feasts, b.

PAGE 285, line 1, for us] om. b. 4, on that day] om. day, b. 5, bore witness] and he was plain who bore witness, b. 8, God]+'and the Son of God,' b. 15, the times] pref. 'concerning,' b. 16, pray]+'and pray,' b. 18, (in) the evening] b. expresses 'in.' 22, being the hour in which] om. 'the hour,' b. 24, (in) the ninth] b. expresses 'in.' 26, his side] om. b.; the ancient text ends here, and the last two leaves of the canons have been restored.

PAGE 286, line 2, he has given to you rest] he has given to you the night (as) rest, b^{r}. 6, that ye may do them] and ye shall do them, b^{r}. 7, The sixty-eighth] The sixty-eighth kānūn, from the saying of Paul the Apostle, b^{r}., red title. 16, flee] flee thou, b^{r}. 21, wherever he is by himself] om. b^{r}. 29, of God] of the Church, b^{r}.

PAGE 287, line 1, her house] a house, b^{r}. slaves]+'of the sin,' b^{r}. 5, the days] what days, b^{r}. 6, slept] +'from the saying of Paul and James,' b^{r}. 7, for those who slept] om. b^{r}. 11, in likeness of the ancient (practice)] because, b^{r}. 12, thus they shall keep] om. b^{r}. 13, in likeness of their memorial] om. b^{r}. 14, the goods of him who died] the riches of the dead, b^{r}. 15, as a memorial for him] om b^{r}. 17, to the poor] om. b^{r}. 20, There is indeed] Because there is, b^{r}. 22, and loveth, etc. . . . . work] om. b^{r}. 28, ye yourselves and others (also)] om. b^{r}. 31, lest they should drink] om. b^{r}.

PAGE 288, line 2, God] the righteous dealing of God, b^{r}. 3, We say this (but) we do not forbid] We do not say this in order that we may forbid, b^{r}. 5, because, etc. . . . . men] om. b^{r}. 7, The Scriptures, etc. . . . .

all the lay people] om. b^r., which has 'and this we say to all who are Nazarenes.' 12, our Master] om. b^r. 18, chapter] kānūn, b^r. 19, Faith]+'the saying of Peter and Paul,' b^r., the end of the red title. and concerning him] concerning the Faith and him, b^r. 20, because of the Faith, etc. . . . . to city] om. b^r. 24, (and)] so, b^r. 25, from place to place] om. b^r. 27, of Christ and] om b^r. 29, of the Lord] of God, b^r.

PAGE 289, line 1, Order which is given him] his Order, b^r. 2, the limits, etc.] that which is limited to him, b^r. 3, It is not, etc. . . . . sent me, 2°] Because God said he who obeyed you obeyed me, and he who despised you, he did it to me, b^r. 9, the day] like the day, b^r. 10, and the elements, etc. . . . . beyond] and the seas and all things, b^r. 17, much more] om. b^r. 27, king] om. b^r. 29, and the latter had his forehead, etc. . . . . PAGE 290, line 27, not go from it] om. b^r.

PAGE 290, line 28, Order and] om. b^r.

PAGE 291, line 1, and high priest] om. b^r. 2, sin and curses] the curses, b^r. 10, chapter] kānūn b^r. limits] +'Peter and Paul,' b^r., the end of the red title. 14, whom we have named] om. b^r. 22, a law]+'also,' b^r. 27, the service, the service] to the service, b^r. 30, the Oblations] Oblations, b^r. 31, the Eulogia] Eulogia, b^r.

PAGE 292, line 1, a presbyter] the, etc., b^r. 11, The lover of God, were chief priests] om. b^r. 14, Clement] I and Clement, b^r. 15, that we should not describe] that he should not send, b^r. 16, withal] with us, b^r. 18, only true] true, Jesus, b^r. 23, and there were others] and if there were others, b^r.

PAGE 293, line 2, that he even] it seemed good that

he, b^{r}. 5, gushed with] followed, b^{r}. 1
eunuch]+'of Candace,' b^{r}. The ¨ Apostolic
Amīn] Were finished the Canons of the Church,
our fathers the Apostles laid down by the h
Clement whom they sent, and they are seve
Canons. In the peace of the Lord. Amēn, b^{r}.

COLLATION OF SAIDIC FRAGMENTS IN PARIS, OXFORD, AND LONDON WITH LAGARDE'S TEXT IN *ÆGYPTIACA*.

PARIS, BIBL. NAT., COPTE 129[14], f. 93.

PAGE 301, line 23 begins (Canon 16) stay with her. 24, have] have had (eaf). all] + 'good.' 25, well the Scriptures] the holy Scriptures. If] But if. 26, let] particle of apodosis (eie) omitted. 28, a matter] one heart. 30, (Canon 17) ordained] Saidic not Greek word. 31, attend to knowledge and patience] know attention, *i.e.* know how to give his mind to the work.

PAGE 302, line 3, after having, etc.] these whom they will prove = who will be proved. 4, (Canon 18) And] om. there] for there. 7. me] om. brethren] pref. 'my.' 8, the] om. offer] conjunctive tense, probably the same meaning. 12, doers of good in] being of. 14, with, etc.] This is the order of words in the fragment; Lagarde inverts. 16, Then] om. 17, shall provide] let them provide, thus again. 19, and] conjunctive tense without conjunction. 22, and that there . . . . subjection] and not make disturbance, loving discipline before everything, (and) to be subject (hypotasse) in all subjection (hypotakē). 24, Further] om. whenever they correct anyone] if there is one whom they correct.

25, audacity] Saidic word. 26, within] at, *lit.* upon. 27, of one heart] one of one, *i.e.* unanimous. and d . . . . desert] and do to such an one with one word (according) to that in which they condemn him. 28, and all the rest] that the rest. 29, lest] mēpote. seem to please] continue (tchō) to accept the person of one among them. 30, and (the sinner) . . . . cancer] and (the sinner) should continue, (moun ebol) as a cancer consuming.

PAGE 303, line 1, (Canon 19) They shall] Let them appoint] kathista. 2, after proving] having proved (eau). great] om. proof] Saidic word. 3, whether . . . . tongue] not one of many words. 4, a scoffer in his speech] a railer (*lit.* a speaker of disgrace), not a scoffer. but of respectable appearance] having a good appearance. 5, obedient] desiring (epithymei) that which is good, being good in his thoughts. being first . . . . minister] being quick to hasten to the place in which (are) those who assemble because of the Lord: reading well (kalōs). knowing . . . . preacher] knowing that (it is) the place of the preacher which he holds, *lit.* does. For . . . . God] For he who fills the ears of others and understands (noi) not himself what he reads it will be reckoned to him for a sin: it is written thus before the Lord. 12, kathista] The fragment ends.

BRIT. MUS., OR. 3580, A. and B., f. 28.
The same MS. as P. 130[3], f. 50, etc.

PAGE 307, line 22 begins Canon 32. 23, all] om. 25, we said] we said before.

PAGE 308, line 5, (Canon 33) command him] be commanded by him. Uncertain, but perhaps thus. Neither . . . . ordained] He was not being ordained (khirodonei). 17, to give Orders] om. 19, He . . . . presbyter] the presbyter only seals.

PAGE 309, line 3, (Canon 34) with . . . . house] thus also the fragment. confessed,] confessed. (full point). hand . . . . worthy] But any (*lit.* every) kind of clergy (klērikos) which he is worthy to be, hand is to be laid upon him, and he is to be made. 7, not] om. 8, the same] these. 9, learning] The fragment ends.

BRIT. MUS., OR. 3580, A. and B., f. 29ᵃ.

The Canons are in the following order: 37, 35, 38, 36.

PAGE 310, line 2 begins Canon 37. 5, And (de)] thus also the Codex of Lagarde. 8, But (even)] And. 9, by time, *lit.* the time] in a time. 13, with] to. 15, litourgia] leitourgei. And] pref. 'which belongs to the (*lit.* in the) clergy (peklērikos) for the sake of public worship (litourgeia).' 18, But indeed] om.

PAGE 309, line 20, (Canon 35) shall be appointed] whenever he is appointed. 21, to him]+'first.' of the . . . . even him] om. 28, his . . . . he] plural. 29, deacon] The fragment ends.

BRIT. MUS., OR. 3580, A. and B., f. 29, 30.

PAGE 310, line 26 begins Canon 39. 28, Further] om. 29, gifts] a gift. 30, him] om.

PAGE 311, line 5, (Canon 40) faith] om. 6, the people] pref. 'all.' inquire]+'of them.' 7, of the thing] om. 8, they] ye. 9, bring them]+'to us.' 12, or whether . . . . believer] or whether he is a servant. If indeed he is a servant of a believer. 15, let] then let. If] but if. 18, however] om. 24, according to the law] as he is. But] om. 25, he shall not] let him not.

PAGE 312, line 2, (Canon 41) kathista] kathēkei. 4, leave off]+'doing the thing.' 6, either . . . . or] but if he is not willing to leave off, then. 8, pydēcis] epeideixis. 10, If] but if. 11, leave off]+'the thing.' if] but if. no] no other. 25, if] but if. 26, nor] let him not. 27, let] then let.

PAGE 313, line 10, who make] The fragment ends.

PARIS, BIBL. NAT., COPTE 129[12], f. 9, PAPER FRAGMENT.

PAGE 321, line 20, (Canon 49) begins, Let not the catechumens] catechumen. 27, and moderately] om. 29, becomingly] discreetly (epistēmei). 30, so as to be drunken] to the being drunken.

PAGE 322, line 1, that he . . . . him] that he may rejoice that ye hasten unto him. 5, also] om. 6, ye shall] thou shalt. 6, what is sufficient, *lit.* your sufficiency] thy sufficiency. 7, thee] you. 9, at your coming in] that ye came. 12, but when . . . . speaks] but when the bishop or the presbyter wishes to speak a word or ask something. 15, only] om. 16, presbyter] presbyters. if he is there] om. 17, a deacon] the deacons. 21, laymen] The fragment ends.

PARIS, BIBL. NAT., COPTE 131[3].

PAGE 328, line 13, begins (Canon 62) 'thou thinkest not.' 14, by the things] by that. Holy] om. 15, Thus] And thus. the things] pref. 'all.' 17, And] om. 19, then] om. one] + 'of you.' hasten] Saidic word. 20, Church] + 'of the true God Jesus the Christ.' Holy] om. breaks forth] teaches daily. 21, If] But if. 23, take] + 'to him.' in it] out. 24, And] om. 27, time] hour. to God] om. 28, the Christ] + 'our God.' 29, For this cause . . . . PAGE 329, line 4, heaven] om.

PAGE 329, line 4, Pray] But pray. likewise] om. hour] + 'of the day.' 6, that day] the day. and . . . . happened] it became dark. 7, let them] let us. 8, a prevailing prayer] a great prayer prevailing. the voice of] om. prayed] + 'with his voice.' 9, all] om. 10, the unbelieving Jews] the eyes of the unbelieving. 11, great] om. and a great blessing] om. 12, hour] + 'with a blessing.' 13, the Lord the true] om. 14, God] + 'daily.' 15, his Son . . . . Word] his holy Word. 16, For] om. side] pref. 'holy.' 18, and] om. 20, thou shalt begin . . . . day] thou shalt begin going to sleep of another day. 21, also] om. 22, thyself . . . . place] thy body (sōma) in a bed. and] but. 23, upon thy bed] om. thyself] + 'in water. 24, and . . . . water] om. 25, also] om. pray . . . . together] let her arise with thee and pray ye. 28, both one with the other. to thy place] and lie down in thy place. thou] O thou.

PAGE 330, line 1, washed] + 'by the baptism.' 2, and . . . . clean] om. Further] For. 4, hand] hands.

6, unto] down unto. 7, Holy] om. drops] drop. 9, fountain] pref. 'holy.' 10, him who believed] om. But also] om. 11, for us to pray] in causing you to pray. hour] The fragment ends.

OXFORD, BODL., WOIDE'S FRAGMENTS, vii. and 51.

PAGE 335, line 22, begins (Canon 63) 'day, And that' 27, either] om. 29, the Father] om.

PAGE 336, line 8, continence] good continence. 11, his] the. 12, Jēsou] $\overline{iys}$. 18, all] om. 22, who kept themselves] om. 23, Bahal (fem.)] masculine. or any other] om. 26, and wonders] om. 30, holy] om.

PAGE 337, line 1, burning] om. 2, were saved] escaped. all] om. 3, and wonders] om. 6, signs and] om. 11, and wonders] om. 12, energia] energei. 16, stratoigos] stratēgos. 19, and] for. 21, deacon or presbyter] the deacons or the presbyters. 24, For] But. 25, laeikos] laoikos. 29, those] the. Lo] om.

PAGE 338, line 2, nor]+'also.' 3, Baior] Beor, corrected. 6, daimōnion] daimōn, thus again. 7, though] pref. 'and.' 10, The thing]+'therefore.' 12, prophecy] trs. after 'ungodliness.' 17, (and)] expressed. 22, and] om. 24, also] om. Achia] Acheias, trs. before 'Zedekeias.' 26, dimōrei] dimōre, thus again. 27, all] om. 29, plygē] plēge.

PAGE 339, line 1, all] om. 5, just] om. 6, again] now. 7, holy] om. 9, Jerēmias] Jeremias. saith] +'but these we are saying.' 10, For] om. 11, of

God] trs. after 'Spirit.' 22, Debbōra] Tefbōra. and] om. Olla] Ouolda. 24, also] om. 29, indeed] om.

PAGE 340, line 5, holy] om. 7, pollakis] pollagis. 8, and wonders] om. 17, ever]+'and ever.' 23. (Canon 64) a chosen man] om. holy] trs. after 'choice.' 26, all] om.

PAGE 341, line 1, man] om. 3, this . . . . truth] om. 6, and holy] om. 8, all men] the men. 9, conducted] conducts. 10, house] household. whole] om. 11, as . . . . household] om. 15, Jesus the Christ] om. 17, again] om. 20, stand] The fragment ends.

PARIS, BIBL. NAT., COPTE 129[12], f. 7. The same MS. as 130[3], f. 50.

PAGE 348, line 27 begins Canon 72. 30, All] But all. 31, to eat] they shall eat them.

PAGE 349, line 1, all] om. 2, the other clergy] the clergy (klēros). 3, and . . . . poverty] om. For] om. 10, (Canon 73) The mystery] the holy mysteries. 12, at the]+'time of the.' 15, and] or. presbyters] presbyter. 16, three]+'parts.' 21, tima] epitima. 22, The] For the. 23, taxis] eudaxia. 29, (Canon 74) Further] om. to partake of] first to. 30, first] om. 31, presbyters] presbyter. deacons] deacon.

PAGE 350, line 1, by what cause . . . . and for] for the cause, namely, for. 2, ye] they. 4, deeds] + 'concerning the crafts.' 9, (Canon 75) Let] But let. life (bios)] form. 10, whether, 1°] pref. 'and.' and] or. 11, And if it is] If one is. let them] the fragment, printed

also by Maspéro, ends, but also continues as printed by Leipoldt. 13, until . . . . 17, received] om. 19, And] om. 22, let them be taught] let them guard them. 24, And] and (de). 26, to his slave] to the woman. 27, Further] om. 28, indeed] om. piety] om. 30, unless] until.

PAGE 351, line 2, his wicked form] om. 5, If one . . . . rejected] om., but see below. 7, who is . . . . come in] If a man or a woman come into the theatre (theadron), either let them leave off or let them be rejected. 8, or, 1°] om. 9, monomakhos] monakhos, thus again. 15, rejected] + 'If one who makes, etc.,' ll. 5, 6. If a soldier should come] A soldier coming. 16, anyone . . . . taught] om. 18, then (de)] thus also the fragment. 19, but] om. 21, abomination] anomia. namely . . . . male] or sodomitēs, or a voluptuary (malagos). 22, or a lascivious man] or a stranger. magician] + 'or an exorcist' (exorgistēs). 27, or . . . . vessel] om. or an interpreter of the movement] or he who binds the movement. 29, and (hi)] or.

PAGE 352, line 1, watches] listens, Saidic word. 5, indeed] but. 6, but] om. not be persuaded] here begins Brit. Mus., Or. 3580, A. and B, f. 31 = 1 (London), Paris = p. 8, unbeliever] believer, p. indeed] om. p. 9, scholaze] dokimaze, p. to him] herself, p. 10, but] om. l. 11, But] om. p. 12, indeed] om. p. a slave] his slave, p. let him . . . . away] let him leave off from her, p. 13, marry] + 'to him,' p. l. but] p. l.; om. Lagarde. 14, her] + 'according to the law,' p. willing] + 'to do this,' p. 15, hethnos] hellēn, p. 16, Jewish] like the Jews, p. 17, who . . . . gaze] who

laughs or who gazes, p. 18, the hunt] a hunt, p. the horse-racings] a horse racing, p. 22, diligent] more diligent, p. 23, being eager] om. p. without delay] in (ehoun), p. l. 24, for] Saidic conjunction. 25, And] om. p. 26, instructs] + 'in the word,' p. if] but if, p. instructing] but instructing, p. 27, his] the, p. all] + 'said he,' p. 30, early] at the early hour, p. 31, hands] 'in water,' p.

PAGE 353, line 3, anything else, *lit.* every thing] the thing (or 'the work'), p. 6, you] om. p. l. behind] pref. 'in those which.' them] om. p. l. 7, the Epistles] our Epistles, l. 10, that they may be instructed] for the sake of instructing, p. piety of] om. p. l. 11, the Lord] God, p. 12, on it] om. l. 13, day] + 'also,' p. 15, week] great week, p. 16, which is the festival] which belongs to the festival, p; om. l. 19, they] ye, p. by] in, l. the] this, l. 20, died] om. p. rose] + 'from them who are dead,' p. And . . . . line 22, day] om. p. 22, Nor let them work] And (de) let them not work, p. 23, because of the] The London fragment ends here. 24, us . . . . all] them. 25, Let] but let. 26, the Christ] the Lord. 27, grace] + 'of the Lord.' 29, the holy Theodōkos] om. virgin] holy virgin. 30, race of men] world (kosmos).

PAGE 354, line 1, that was the day when] on that day. the Christ] pref. 'our Lord Jesus.' 2, manifested] + 'at' the Jordan.' bore] having borne. at] by. 3, And] om. came] having come. likeness] form. 4, to . . . . by] om. 6, in truth] om. Let, etc.] But let them not work also. days] day. 9, partake] obtain. 10,

Let, etc.] as line 6. 11, martyr] protomartyr. and chief deacon] om. other holy martyrs] all the martyrs of the Christ. 13, Further] om. 14, Pray] But pray. 15, evening] the hour of evening. 16, The hour] At the hour. the light] the morning. 17, the night] pref. 'the darkness of.' 18, also] om. And the third] And at the third also. because] om. 20, at that hour] om. And the sixth] And at the sixth also. 21, the Christ] pref. 'the Lord Jesus.' 23, the ninth] at the ninth. 24, trembling] and trembled. 25, godless] om. they] it. their Lord] the Lord of the glory. 26, derided] contemned. 28, And at the hour] At the hour also. ye shall pray] om. in which ye shall go] that ye may go.

PAGE 355, line 2, the synaxis] thy synaxis (plural). 4, impious] unbelievers. 8, For as . . . . it] om. 9, If] if also. 11, let him . . . . three] and pray and read. But if also there are two together or three let them pray. 13, he] the Lord. 15, in the houses of] with. 16, he who com.] ye should communicate. should touch those] with those. 19, in the house, etc.] with the heretics in house. 21, or . . . . Beliëar] om. 23, either] om. be separated] separate them.

PAGE 356, line 1, from the dead] om. 2, And] om. have fallen asleep] are dead. 4, on] according to. the ancient] of the ancients. 7, for a sign, etc.] for remembering them. 8, of him . . . . him] om. 10, even if (kan)] if. 11, poor]+'and the orphans (orphanos).' them]+'as alms on oblation (prosphora).' 12, them] him, thus again. 14, after they] if they. from this world] from body. 15, The] for the. 17,

on their days] on a day. to eat] om. 18, in comely fashion] discreetly (epistēmei). 19, intercede] pray. 20, being] for being. 21, of] under. therefore] om. 22, by yourselves and with] better 'for yourselves and for.' p. has 'for yourselves but for.' 23, For] But. 24, These . . . . wrathful] The wrathful mighty ones (dynastēs). 25, lest (mēpote)] mēpōs. 27, God] + 'the Father.' 28, beloved] only (monogenēs). 29, bishops and the presbyters] presbyters and the deacons. great ones] dynastēs.

PAGE 357, line 1, these] this. 3, cheerfulness] profit (ōphelei). 4, we are commanding them not to drink] that they may not drink. 6, at all] om. what does it say] it says. it says] om. 7, And . . . . drunkard] om. 11, Christ . . . . Lord] Christianity. 12, also] om. And to whom confusion . . . . contentions] To whom shall be contention and quarrelling? 15, bloodshot] + 'or to whom shall be gratuitous wranglings,' *lit.* rubbings. 21, from] likewise (homoiōs) from. 26, and pursued] and flee. 27, words] word. indeed] om. 29, For this cause] For (gar).

PAGE 358, line 1, for them] om. 2, not having denied] so as not to deny. 3, them] + 'therefore.' 6, all] om. 8, that ye should not] not to. the measure and] om. 10, you] him. 15, order] orders. perfect] om. 16, the stars] pref. 'and.' the changes] of the year. 18, the weeks] pref. 'and.' 19, the hours] pref. 'and.' are] + 'all.' 20, them] it. 22, He says also] And. a limit] her limit. 23, and (de)] om. 24, and] om. 25, If . . . . them] om.

PAGE 359, line 1, God defined] they defined. 2, holy will] the will of God. Since many have recko since we have reckoned. 3, namely to confuse orders] in our condition (hexis). The passage is cor and to dare to change] and to change. 5, were] 6, And allowing . . . . authority] om. 10, O Oseias. 12, For this cause] And. 13, and he and this other. 17, truly] om. danger . . . . w danger of such things (or people). sacrifices] (thysiastērion). 23, the Christ] om. 26, Fur For (gar). 28, face to face] mouth to mouth. or man. 29, Who . . . . to mouth] Who saw him fa face. 30, by his . . . . enigmas] om.

PAGE 360, line 1, indeed] om. 2, he . . . . L he gave to him his law. 4, priests] chief priests. om. were the works of the levites . . . . service things which were to be done by the levites, and was to be done by the priests; he manifested to according to his service. 7, chief priests] tl 10, But each . . . . PAGE 362, line 6, readers] om.

PAGE 362, line 7, the true . . . . Christ] the begotten Jesus the Christ. 8, himself] expressed. 9, the Father] his Father. 17, . . taken up] The fragment ends.

COLLATION OF THE TRANSLATION OF THE SAIDIC WITH TATTAM'S TRANSLATION OF THE BOHAIRIC VERSION.

'boh' means that the Bohairic is the same as the Saidic.

PAGE 295, line 14, after we had assembled] that we should assemble. 15, Ye have not . . . . you] whereas we had not . . . . us. 16, before that ye] Ye shall. 18, the dignity (plur.) of the Bishops] the orders for Bishops. 19, the councils of the Presbyters] stations for Presbyters. 21, the wisdom (plur.)] prudent persons.

PAGE 296, line 1, the sinlessness (plur.)] blameless, *sc.* persons. 11, revealed to him] given him grace.

PAGE 297, line 23, take an evil counsel] speak an evil word.

PAGE 298, line 5, a female demon] boh. 12, look up] meditate. 13, after a little interval] a little with knowledge (epistimē). 14, and draw it back to you] that you may cast it behind you. 18, they swell] they change. and it becomes under derision] and become under a great work. 27, assigner of hours] boh. maker of potions] boh. wizard] idolater?

PAGE 299, line 1, theft] blasphemy. brass] silver. 9, unmalicious] boh. 10, words]+'of God.' 12, the proud] boh. 13, pure] humble. 20, like the Lord]

boh. 21, For where, etc.] For where the word of the Lordship is. 23, the other holy ones] boh.

PAGE 300, line 3, threshing] boh. 6, for peace, etc.] boh. 8, For riches, etc.] Suffer not riches to prevail before God, neither justify the unworthy. 10, but etc.] but righteous judgment before all. 17, when etc.] boh. 19, that God, etc.] this reward is of God.

PAGE 301, line 5, as for, etc.] all the remaining precepts of the holy scriptures are sufficient. 7, say to them, etc.] boh. 11, and the multitude . . . . twelve men] boh. 14, where, etc.] boh. 15, from] perhaps 'in' as boh. 17, Whether . . . . heathen] boh. 23, one wife] a wife. 24, having a share] laying hold on.

PAGE 302, line 2, appoint] boh. 8, vials] boh. 10, shall have power] shall lay hold on. 11, adorned] in the world (kosmos). with the character, etc.] in a form of old age. 22, quiet] upright. 26, sanctuary] boh. 27, take vengeance, etc.] receive the reward of this honour (timē), thus boh., corrupt. 29, seek to please] deviate, boh. corrupt.

PAGE 303, line 7, preacher] the preaching. 14, Let them be made after, etc.] boh. 18, pure] boh. 21, (men) pleasers] hypocrites. 23, to be sent] to toil (reading 'hisi' for 'tchisi'). 24, ready to encourage] ready for the place (topos), probably corrupt. 25, And being . . . . with others] boh. 29, attending . . . . unruly] boh.

PAGE 304, line 2, exhorting] prohibit (erkolin), probably corrupt for parakalei. 8, to ask for revelations, etc.] to ask for graces concerning that to which they devote

hemselves. 10, is to be appointed] boh. 24, ıbundance] boh.

PAGE 305, line 7, seek, etc.] boh. 11, deacons] ɔoh. 12, we have . . . . but oblations.] boh. 19, Martha . . . . Maria] boh. 21, Not, etc.] Said Mary: laughed not. 22, healed] boh. 27, Where] om.

PAGE 306, line 7, we are not, etc.] for an authority over ınyone (we) are not: probably corrupt. The Bohairic here ıtates the finishing of the first (second) and the beginning ɔf the second (or third) book. 19, from] boh., it may nean 'by.' 21, pleased] boh. 24, who have laid] and aying. 25, waiting] quietly. 28, And they request ɔne] he who is worthy. axiou has been translated axios.

PAGE 307, line 1, that he should lay] layeth. 2, is ɔ be made] boh. 5, the oblation] boh., thus again.), Boh. gives the same Greek words throughout. 29, Further, etc.] boh.

PAGE 308, line 6, fellow-councillor] boh. 10, share] eceive. 11, entrust] boh. 14, sharing with him] ɔm. they] boh. 18, give orders] boh. 19, He ɔnly seals, etc.] boh. 26, ministry or presbyterate] ɔoh., thus again. 29, who, etc.] boh.

PAGE 309, line 1, with any sentence] in any injustice. ɔut in a casual way, etc.] boh? 3, of house] boh.], though] and. hand, etc.] he is worthy of every office klēros) hand shall be laid on him. 7, It is not ıltogether] boh. recite] boh. 9, as if, etc.] boh. ɔuspodē for apostēthos. 12, grand] boh. 13, But f, etc.] boh. 21, the Apostle] boh.

PAGE 310, line 10, with him, etc.] boh. 14, offer, ɛtc.] boh. 17, public worship, boh.

PAGE 311, line 13, and his master, etc.] and that is hath pleased his master, let him hear. 17, that the may be, etc.] boh.

PAGE 312, line 1, whom, etc.] boh. 5, images] bo 7, an actor] boh. 8, or again, etc.] boh. 13, charioteer, etc.] boh.

PAGE 313, line 30, the character] boh.

PAGE 314, line 10, their kiss] they. cover] boh omitting 'not,' which is implied in 'but' (alla). 14 pallin] boh. in any article of linen] boh. 15, is not boh.

PAGE 315, line 6, seriously] boh. 13, daily] on the day. 19, because he did not hear, etc.] boh. 23 wash themselves] boh. the fifth, etc.] boh. 24 direction] boh.

PAGE 316, line 4, in their face] boh. 5, and their noses] boh. 9, any other vessel] anything among the things which are within. 10, Eucharists] boh. 12 then] boh. 19, flowing . . . . upon it] boh. 21, continuous and sudden] om. 22, use] pour in. 28, adult] boh. 31, alien thing] boh.

PAGE 317, line 12, I] I will. 16, And thus, etc.] And thus let the Bishop receive him naked, or the Presbyter to set him in the water. 22, only] boh. 23, our Saviour] boh. and his] and the. 24, to the universe] om. 25, one Godhead] om. Lordship] boh.

PAGE 318, line 8, salvation] boh. withal] boh., it may mean 'once.' those who were bound] boh. 13, purifying the universe] boh. 23, unto the age which comes] in the coming world. 26, glory, Father, etc.] glory. The Father, etc.

PAGE 319, line 12, oblation] Eucharist. 13, form] similitude.

PAGE 320, line 2, and he who has the milk, etc.] and the milk, etc. 4, Jesus the Christ] Christ Jesus. 8, and to live] boh. 12, oblation] boh. 17, quietly] boh.

PAGE 321, line 1, to the church] boh. 2, to be denied] boh. 3, the bread, he shall certainly] boh. 5, one piece of a loaf] boh. 10, Concerning that] boh., thus again. 12, a cup] boh. 13, in that way. And let] boh. 20, sit down] come in. 21, believers] a believer. 27, discreetly and moderately] boh. 29, becomingly] seriously.

PAGE 322, line 3, all] all of you. 4, then, etc.] thou shalt come, taking only thy part. 7, may send] may do (*sic*). to whom he will] boh. 8, as the leavings, etc.] since they remain for, etc. and that he may rejoice] and he is rejoicing. 9, And let, etc.] *lit.* And (de) those who were invited let them [de] eat, thus also boh., except 'let them therefore (dje).' 11, permits] boh. 12, speaks] boh. 16, the Eulogia] boh., thus again. 21, discreetly] boh. 29, for godliness] boh. 30, sober] boh.

PAGE 323, line 7, And if . . . . drawn] boh. 17, the first fruits . . . . growth] boh. 28, creatures] boh. 29, having garnished] boh. 31, through whom, etc.] boh.

PAGE 324, line 7, the pear] boh. 10, nor the leek . . . . cucumber] boh. 17, to his glory] giving glory to him. 24, The fast . . . . greedy] boh. 28, of necessity] boh.

PAGE 325, line 1, a voyage] boh. 4, for . . passed by] boh. 5, we said] boh. 10, to att upon] to tell. 14, attend upon, etc.] be constant a tell. 29, breaks forth] boh.

PAGE 326, line 4, early at the time when] boh. there] boh. 15, diligently] searchingly, thus ag 20, or . . . . fall] boh. and be lost] having been l the price] (the) gift. earthen vessels] boh.

PAGE 327, line 19, But those, etc.] boh. 20, any . . . . burdened] boh.

PAGE 328, line 3, in him who, etc.] boh. for hav . . . . day] boh. 5, the pious man] boh. 6, l sin. 15, from him who instructs] boh. 21, bre forth] boh. 26, thou comest by chance to] thou l leisure at. 30, at every hour] boh.

PAGE 329, line 8, likening themselves to] boh. read 'eutonten.' 10, for the unbelieving Jews] boh. blessing] boh. 12, that thou mayest know how] l 13, the soul, etc.] the souls, etc. the true] boh. enlighten] he who enlightened. 19, when thou g to sleep] boh. 20, thou shalt begin] boh. 29 not unready] forbid not.

PAGE 330, line 5, spittle] boh. 11, for even, boh. 12, delivered this work] boh. and they tau etc.] boh. 15, are as those, etc.] boh. 17, hymns] boh. 28, him (*lit.* this), etc.] boh.

PAGE 331, line 2, teaching, etc.] boh. 4, ever etc.] ever mourn, remembering, etc. 5, Make pr Receive this name. 9, with which thou art confid boh. 10, like a shield] boh. 12 that he is sensil boh. 15, pursued, etc.] boh. 18, and the la

etc.] boh. 24, kill us] boh. 25, ye will be edified] boh. and eternal, etc.] and they (*sc.* these things) will be to you for eternal life. 26, These things, etc.] These are the things (which) we have written to you. 27, who have sense] boh. 28, For . . . . keep them] boh.

PAGE 332, line 3, prohairesis] prosharesis. 5, not what, etc.] boh. 6, will reveal them] will grant (them). 7, steering . . . . haven] boh. The Bohairic as before adds here, 'The second book of the canons of our fathers (the) Apostles is finished: it is the third book, in peace of God most high. Amēn.' Then comes a heading, 'With God the strong (iskhyros). The third book of the canons of our holy fathers (the) Apostles which were in the hands of Aklēmēs, which (book) indeed is the fourth book.' 18, the true God, etc.] boh. 25, It is now proper . . . . gifts] boh. 29, follow] appear in, by error of 'ouōnh' for 'ouōh.'

PAGE 333, line 5, These gifts then, etc.] And (de) these, etc. 8, to give] perform, by error. 11, for the unbelievers] they who believe who are among us, by error. 13, of the signs] and the signs. might put to shame] boh. 21, rather] boh. 22, your names are] boh. Since, etc.] boh., except 'the power' for 'our power,' by error. 24, but, etc.] boh., except 'belongs to.' 25, being assisted, etc.] a help by him as is plain. 26, It is not then] But it is not.

PAGE 334, line 1, for a useful reason] without, etc., by error. 2, who are convinced through it] boh. probably. 4, was sent to them] was required for them. convinced] boh. 25, only those of good disposition]

their judgments alone. 26, for their sake] boh. willing] has pleased. that mighty works should be d boh. 28, These things then] But these things.

PAGE 335, line 6, For the freedom, etc.] For it (is) us the freedom from the variety of the service of m gods. 7, And the entrance] And (that) this (m shall enter. 8, the Son] his Son. 9, is a gift God, etc.] boh. 10, the veil] boh. probably. and have believed that] boh., reading 'dje' for 'de.' by the will, etc.] boh. 25, So, etc.] boh. probably, b the text is corrupt. 27, by a calling] boh. 30, t same] boh.

PAGE 336, line 4, and another another] boh. A one] boh. 15, Elōm] Eilōn (Gr. Ailōn), count . . . . nothing] boh. 19, and yet] boh. 2 or any other, [for]] nor do anything, for, boh. having traces of a better reading as Tattam conjectures, 'did not even anything,' *sc.* any mighty work. 27, despise] answer. his youth] boh. 31, children] boh.

PAGE 337, line 7, For if it was given, etc.] boh. reading 'ash' for 'laau' 8, how . . . . use] boh. 9, for the man . . . . heart] boh. reading 'pa' for 'a' 10, but for him . . . . efficacious] boh. reading 'pa' for 'a.' 12, And (of) these . . . . works] boh. 14, Because, etc.] boh. 16, the officers] the armies. 17, for rulers . . . . rule] boh.

PAGE 338, line 7, though . . . . in them] boh., except 'the signs' for 'sign.' 8, for they persuade themselves] for they are only doing them. 11, they will not be able . . . . ungodliness] boh. 14, by the former . . . . latter] boh. 15, for they deceive one

other] for they subject themselves. 16, who feigning, c.] boh. 18, who will support them] boh.

PAGE 339, line 13, boastful pride] boh. 14, such] oh. probably. 17, in our time] from us, thus again. 2, and after them Olla] and after her many others. 9, Wherefore] And. 31, may have pleasure in him] oh.

PAGE 340, line 1, except] boh. The Bohairic adds ere, 'The third book of the canons of our fathers (the) postles is finished: it is the fourth book, in peace of od. Amēn.' Then comes the heading, 'With God the trong. The fourth book of the canons of our fathers (the) postles which were in the hands of Aklēmēs: which ndeed is the fifth book.' 2, In the first part, etc.] first ndeed we have declared this word. 7, is often wont] as been pleased. 28, the eldest] boh.

PAGE 341, line 2, ye asked, etc.] ye make ruler for ou. 6, And when they have established] And whether he is pure (katharos). 7, his piety] in his iety. 18, of so great, etc.] of this great liturgy of this acrifice, reading 'shōt' for 'tchōt.' 31, Oblation] oh.

PAGE 342, line 10, to-day] boh. 11, hold] boh. 8, To offer] boh. 27, stoles] boh.

PAGE 344, line 1, Oblation] boh. 2, and make] naking. 14, while they are giving] boh. 15, until ll have finished communicating] boh., reading 'synagōgē' y error for 'synage.' 16, and when all the women] let ll the women. 22, belonging to] boh. 31, being ery careful] to receive or take them.

PAGE 345, line 10, of the Mysteries] and (*lit.* with) the

M. by error. 18, pray and ordain] thou praying, th ordaining. 20, same] boh. 27, is not ordain Ordain not.

PAGE 346, line 4, deposed] anathematised, thus aga 16, pious observances] boh. 25, venerable] boh.

PAGE 347, line 4, the trial] boh. 7, when . . . . Fo boh. 9, in causing the grace] in the grace, boh. pro ably by error. 24, warrant] boh., reading 'psykhos' i 'psyphos.' 25, permitting this to him] doing this whi is proper for him, reading 'euerphai eterprepi naf' i 'euepeitrepe naf pai.' The Bohairic adds, 'The four book of the canons of our holy fathers (the) Apostles finished which was from the hand of Aklēmēs : it is the fi book, in peace of God. Amēn. 1520 of Dioklē(tian). was translated from the language of the South into the l guage of the North by the presbyter George the (son) Kosma, in the collection of our honoured father and gr among all the bishops, the holy Athanasius, the bishop the city Abutig (the apothēkē). May God guard his e copate until the consummation. Amēn.' Then comes title, 'With God the strong. The fifth book of the can of our fathers the Apostles which were from the hand Aklēmēs : it is the sixth book.' 27, offers the Oblati boh., thus again. 28, Eulogia] boh., thus again. to be deposed] of an anathema.

PAGE 348, line 21, if the matter concerns them] boh.

PAGE 349, line 8, of the Oblations] boh. 13, whi were not offered] boh. 22, The Church, etc.] b 29, 74] the Bohairic transfers this and Canon 75 the sixth book, with title 'The sixth book of t canons of our holy fathers (the) Apostles which we

from the hands of Aklēmēs: it is the seventh book.' 30, of godliness] boh.

PAGE 350, line 22, joined] boh.

PAGE 351, line 2, form] boh. has exactly the same plural form. 22, lascivious man] boh. the same uncertain word. 24, an appointer of hours] boh. 26, who bewitches] boh. 29, avoids meeting] boh.

PAGE 352, line 1, or cats] boh. 4, is very hard to wash off] is hard to depart from him, probably by error. 16, fables] the doctrines. 29, prophet] the Bohairic adds, 'The sixth book of the canons of our fathers (the) Apostles is finished, in peace of God. Amēn.' Further, etc.] boh. continues thus in Canon 75.

PAGE 353, line 4, behave towards, etc.] let their servants pray, by error of 'proseukhē' for 'prosekhe.' 10, in piety of godliness] boh. 11, The Sabbath indeed because] And (de) the Sabbath, etc. 12, from finishing, etc.] from all the creation which he finished. 13, because, etc.] boh. 16, the one indeed because, etc.] boh. 27, suddenly] richly. 29, Theodokos] boh. 31, the washing] boh.

PAGE 354, line 30, in which, etc.] boh.

PAGE 355, line 3, the godly] boh., thus again. 12, or otherwise, etc.] boh. 19, is godly] boh. 22, Belear] the Satanas. 23, servant] servants.

PAGE 356, line 5, ancient] of the ancients. 15, The Lord is righteous] boh. 23, ignorant ones] boh. 26, the right] boh. Wherefore] wherefore but, by error.

PAGE 357, line 14, Contentions] boh. 15, bloodshot] boh. 26, and pursued] boh. 29, and they suffer] boh.

PAGE 358, line 2, not having denied him] boh. 12, despises] denies? boh. 15, the changes] the firmament. 17, namely the variation] boh. omits 'the changes.' 25, If] boh. adds 'therefore' by error. 29, to move] boh.

PAGE 359, line 6, allowing themselves] doing it for themselves. 7, to grant to others] boh. 8, the things, etc.] boh. 16, despising] denying? boh. 19, the eucharists] boh. 25, henceforth] boh. 30, resemblance] boh. 31, not in signs] boh.

PAGE 360, line 1, enigmas] hidden things. 5, separated] made evident. 6, and suitable, etc.] boh. 8, it was against the law, etc.] boh. 9, the levites, etc.] let the levites approach, by error. 10, But each was keeping, etc.], boh. 12, took upon him] om. 18, everlasting curse] boh. 21, evident, etc.] boh. 22, in taking vengeance] boh. 23, having put, etc.] boh. 25, And it will be, etc.] boh. 27, For . . . . from us] For many love him who is willing to fill our hands to be able to receive from us. 'Mere' confused with 'menre' and the meaning lost.

PAGE 361, line 9, having been taught] they were taught to do them. 'eiaatn' mistaken for 'eaitou.' 10, works, for the bishops indeed] the works. We have indeed. 16, in a sacred manner] earnestly. 18, to give the Eulogia, etc.] 20, transfer] overturn. 21, those of inferior order] boh. 23, the things which belong, etc.] boh. 26, than this] boh. For such men oppose, etc.] boh.

PAGE 362, line 1, twelve] thirteen. 3, Klēmēs] boh. 6, The first then now is] But the first now, om. 'is,' here

and after. 23, love] truth (or righteousness). 24, his godliness] boh.

PAGE 363, line 4, he was keeping] he kept. 8, find fault] boh. 16, Wherefore] boh. 19, the true Chief Priest] boh. 21, Finished, etc.] The fifth book is finished, in peace of God. Amēn.

Then comes the sixth book, with title as above, page 454.



SAIDIC FRAGMENTS.

Paris Bibl. Nat. Copte 129[14] f. 93
Apostolic Church Order. Canon 16

... ⲉⲫⲃⲱ ⲛ̄ⲙⲙⲁⲥ. ⲉⲁⲫⲙⲉⲧⲉⲭⲉ ⲉⲥⲃⲱ ⲛⲓⲙ ⲉⲛⲁⲛⲟⲩⲫ. ⲉⲟⲩⲛⲃⲟⲙ ⲙ̄ⲙⲟⲫ ⲉⲣⲉⲣⲙⲏⲛⲉⲩⲉ ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ ⲉⲧⲟⲩⲁⲁⲃ. ⲉⲩⲱⲡⲉ ⲇⲉ ⲛ̄ⲫⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄ⲥⲣⲁⲓ ⲉⲟⲩⲣ̄ⲙⲣⲁⲱ ⲡⲉ. ⲙⲁⲣⲉⲫ-ⲣ̄ⲣⲟⲩⲟ ⲉ̄ⲛ ⲧⲁⲅⲁⲡⲏ ⲉⲣⲟⲩⲛ ⲉⲣⲱⲙⲉ ⲛⲓⲙ ⲙⲏⲡⲟⲧⲉ ⲛ̄ⲥⲉⲧ-ⲃⲁⲓⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̄ⲛ ⲟⲩⲣⲏⲧ ⲛ̄ⲟⲩⲱⲧ ⲛ̄ⲫⲱⲡⲉ ⲉⲫⲃⲏⲡ ⲉⲡⲧⲏⲣ̄ⲫ.

(17) ⲡⲉⲭⲁⲫ ⲛ̄ⲑⲓⲓⲱⲣⲁⲛⲛⲏⲥ ⲭⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲟⲩⲛⲁ-ⲧⲁⲣⲟⲩ ⲉⲣⲁⲧⲫ ⲉⲫⲱⲁⲛⲉⲓⲙⲉ ⲉⲧⲙ̄ⲛ̄ⲧⲣⲉⲫⲣ̄ⲣⲏⲧⲏⲫ ⲙ̄ⲛ̄ ⲧⲙ̄ⲛ̄ⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̄ⲛⲉⲧⲛ̄ⲙⲙⲁⲫ ⲙⲁⲣⲉⲫⲕⲁⲑⲓⲥⲧⲁ ⲛ̄ⲥⲛⲁⲩ ⲡⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲁⲓ ⲉⲧⲟⲩⲛⲁⲇⲟⲕⲓⲙⲁⲍⲉ ⲡⲙⲟⲟⲩ.

(18) ⲁⲩⲟⲩⲱⲱⲃ̄ ⲧⲏⲣⲟⲩ ⲭⲉ ⲛ̄ⲥⲛⲁⲩ ⲁⲛ ⲁⲗⲗⲁ ⲱⲟⲙⲛ̄ⲧ. ⲭⲟⲩⲧⲁⲫⲧⲉ ⲅⲁⲣ ⲡⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲧⲱⲟⲟⲡ ⲙ̄ⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲉⲓ ⲟⲩⲛⲁⲙ ⲁⲩⲱ ⲙ̄ⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲉⲓ ⲉⲃⲟ(ⲩⲣ. ⲡⲉⲭⲁⲫ) ⲛⲑⲓⲓⲱ-(ⲣⲁⲛⲛⲏⲥ ⲭⲉ) ⲕⲁⲗⲱⲥ (ⲁⲧⲉⲧⲛ̄)† ⲡⲣⲡⲙⲉ(ⲉⲩⲉ ⲱ) ⲛⲁ-ⲥⲛⲏⲩ. ⲛⲉⲧⲉⲓ ⲟⲩⲛⲁⲙ ⲙ(ⲉⲛ ⲉⲩⲱⲁⲛ)ⲭⲓ ⲛ̄ⲉⲉⲛⲫⲓⲁⲗⲏ ⲛ̄ⲧⲟⲟⲧⲟⲩ (ⲛ̄ⲛ) ⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲥⲉⲭⲓⲧⲟⲩ ⲉⲃⲟⲩⲛ ⲙ̄ⲡⲭⲟⲉⲓⲥ. ⲛⲉⲧ-ⲉⲓ ⲉⲃⲟⲩⲣ ⲇⲉ ⲉⲩⲁⲙⲁⲉⲧⲉ ⲉⲭ̄ⲙ ⲡⲙⲏⲏⲱⲉ ⲛ̄ⲛⲁⲅⲅⲉⲗⲟⲥ. ⲱⲱⲉ ⲇⲉ ⲉⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲧⲣⲉⲩⲱⲱⲡⲉ ⲉⲩⲕⲱⲥⲙⲉⲓ ⲉ̄ⲛ ⲟⲩⲥⲙⲟⲧ ⲙ̄ⲛ̄ⲛⲧⲉⲗⲗⲟ. ⲉⲩⲥⲁⲍⲏⲩ ⲉⲃⲟⲗ ⲉ̄ⲧⲙ̄ⲧⲣⲉⲩⲃⲱ ⲙ̄ⲛ̄ ⲥⲉⲓⲙⲉ. ⲉⲩⲟ ⲛ̄ⲣⲉⲫ† ⲙ̄ⲙⲁⲓⲥⲟⲛ. ⲛⲥⲉⲭⲓⲥⲟ ⲁⲛ ⲛ̄ⲣⲱⲙ[illegible]

ⲉⲩⲕⲟⲓⲛⲱⲛⲉⲓ ⲙ̄ⲛ̄ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ. ⲉⲩⲧⲟⲟⲧⲟ̄ⲩ ⲉ̄ⲛ̄ ⲥⲱⲃ ⲛⲓⲙ. ⲉⲩⲥⲱⲟⲩⲍ ⲙ̄ⲡⲙⲏⲏⲩⲉ ⲉⲥⲟⲩⲛ ⲉⲧⲣⲉⲩⲙⲉⲣⲓ ⲡⲉⲩⲱⲱⲥ. ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲧⲥⲓ ⲟⲩⲛⲁⲙ (ⲙⲁ)ⲣⲟⲩⲟⲓ-ⲡⲣⲟⲟⲩⲱ ⲛ̄ⲛⲉⲧⲥⲟⲥⲉ (ⲉⲡ)ⲑⲩⲥⲓⲁⲥ(ⲧⲏⲣⲓⲟⲛ. ⲭⲉⲕⲁⲥ ⲉⲩ-ⲛⲁⲧ)ⲁⲓⲉ (ⲛⲉⲧⲙ̄ⲡ)ⲱⲁ (ⲛ̄ⲧⲁⲉⲓⲟ ⲛⲓⲙ). ⲛⲥⲉⲉⲡⲓ(ⲧⲓⲙⲁ) ⲛⲛⲉⲧⲙ̄ⲡ(ⲱⲁ ⲛⲉⲡⲓⲧⲓⲙⲁ ⲛⲁⲩ.) ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲧⲥⲓ ⲥⲃⲟⲩⲣ ⲙⲁⲣⲟⲩⲟⲓⲡⲣⲟⲟⲩⲱ ⲙ̄ⲡⲙⲏⲏⲩⲉ ⲭⲉⲕⲁⲥ ⲉⲩⲉⲱⲟⲡⲉ ⲉⲩⲥⲟⲣ̄ⲕ ⲛⲥⲉⲧ̄ⲙⲡⲧⲟⲣⲧ̄ⲣ ⲉⲩⲙⲉ ⲛ̄ⲧⲉⲥⲃⲱ ⲥⲁⲑⲏ ⲛ̄ⲍⲱⲃ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲩⲛⲟⲧⲁⲥⲥⲉ ⲉ̄ⲛ̄ ⲥⲩⲛⲟⲧⲁⲕⲏ ⲛⲓⲙ. ⲉⲱⲟⲡⲉ ⲟⲩⲁ ⲡⲉ ⲉⲩⲧⲥⲃⲱ ⲛⲁⲕ ⲛ̄ⲟⲩⲟⲩⲱⲱ̄ⲃ ⲉ̄ⲛ̄ ⲟⲩⲛ̄ⲱⲟⲧ ⲉⲣⲉ ⲛⲉⲧ-ⲥⲓⲭ̄ⲙ̄ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲁⲣ̄ⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲛⲥⲉⲉⲓⲣⲉ ⲙ̄ⲡⲁⲓ ⲛⲧⲉⲓⲙⲓⲛⲉ ⲛⲟⲩⲱⲁⲭⲉ ⲛⲟⲩⲱⲧ ⲙ̄ⲡⲉⲧⲟⲩⲧⲥⲁⲡ ⲉⲣⲟⲕ ⲛ̄ⲍⲏⲧ̄ⲕ. ⲭⲉⲕⲁⲥ ⲉⲣⲉ ⲡⲕⲉⲥⲉⲉⲡⲉ ⲣ̄ⲍⲟⲧⲉ. ⲙⲏⲡⲟⲧⲉ ⲛⲥⲉⲃⲱ ⲉⲩⲭⲓ ⲙ̄ⲡⲍⲟ ⲛⲟⲩⲁ ⲛ̄ⲍⲏⲧⲟⲩ ⲛ̄ⲧ̄ⲙⲟⲩⲛ ⲉⲃⲟⲗ ⲛⲑⲉ ⲛⲟⲩⲅⲣⲁⲅ(ⲅ)-ⲣⲁⲓⲛⲁ ⲉⲕ(ⲉⲣ)ⲟⲩⲁⲙⲟⲛⲉ ⲁⲩⲱ (ⲛⲥⲉ)ⲁⲓⲭⲙⲁⲗⲱ(ⲧⲓⲍⲉ)ⲙ̄-ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ.

(19) ⲡⲉⲭⲁⲕ ⲛⲃⲓⲁⲕⲱⲃⲟⲥ ⲭⲉ ⲙⲁⲣⲟⲩⲕⲁⲑⲓⲥⲧⲁ ⲙ̄ⲡⲁⲛⲁ-ⲅⲛⲱⲥⲧⲏⲥ ⲉⲁⲩⲁⲱⲕⲓⲙⲁⲍⲉ ⲙ̄ⲙⲟⲕ ⲛ̄ⲱⲟⲣ̄ⲡ ⲉ̄ⲛ̄ ⲟⲩⲭⲱⲛ̄ⲧ. ⲉⲛⲟⲩⲍⲁⲍ ⲛ̄ⲱⲁⲭⲉ ⲁⲛ ⲡⲉ. ⲉⲛⲟⲩⲣⲉⲕⲧⲍⲉ ⲁⲛ ⲡⲉ. ⲉⲛⲟⲩ-ⲣⲉⲕⲭⲉⲱⲁⲭⲉ ⲛ̄ⲱⲗⲟⲕ ⲁⲛ ⲡⲉ. ⲉⲛⲟⲩⲣⲉⲕⲭⲉⲱⲁⲭⲉ ⲛⲥⲱⲃⲉ ⲁⲛ ⲡⲉ. ⲉⲟⲩⲛ̄ⲧⲁⲕ ⲙ̄ⲙⲁⲩ ⲛⲟⲩⲥⲙⲟⲧ ⲉⲛⲁⲛⲟⲩⲕ ⲉⲕⲉⲡⲓ-ⲑⲩⲙⲉⲓ ⲉⲡⲡⲉⲧⲛⲁⲛⲟⲩⲕ ⲉⲛⲁⲛⲟⲩ ⲛⲉⲕⲙⲉⲉⲩⲉ. ⲉⲕⲃⲉⲡⲏ ⲉⲡⲱⲧ ⲉⲡⲙⲁ ⲉⲧⲉⲣⲉ ⲛⲉⲧⲥⲟⲟⲩⲍ ⲉⲧⲃⲉ ⲡⲭⲟⲉⲓⲥ ⲛ̄ⲍⲏⲧ̄ⲕ ⲉⲕⲱⲱ ⲕⲁⲗⲱⲥ ⲉⲕⲥⲟⲟⲩⲛ ⲭⲉ ⲡⲙⲁ ⲙ̄ⲡⲣⲉⲕⲧⲁⲱⲉⲟⲉⲓⲱ ⲡⲉ-ⲧⲉⲕⲉⲓⲣⲉ ⲙ̄ⲙⲟⲕ. ⲡⲉⲧⲙⲟⲩⲍ ⲅⲁⲣ ⲛⲙ̄ⲙⲁⲁⲭⲉ ⲛⲍⲉⲛⲕⲟⲟⲩⲉ ⲛ̄ⲕⲛⲟⲓ ⲁⲛ ⲛⲧⲟⲕ ⲛⲛⲉⲧⲉⲕⲱⲱ ⲙ̄ⲙⲟⲕ ⲥⲉⲛⲁⲟⲡⲟⲩ ⲉⲣⲟⲕ ⲉⲩⲛⲟⲃⲉ ⲭⲥⲏⲍ ⲛⲧⲉⲓⲍⲉ ⲍⲁⲧ̄ⲙ̄ ⲡⲭⲟⲉⲓⲥ.

(20) ⲡⲉⲭⲁⲕ ⲛⲃⲓⲙⲁⲑⲁⲓⲟⲥ ⲭⲉ ⲛⲁⲓⲁⲕⲟⲛⲟⲥ ⲙⲁⲣⲟⲩⲕⲁ-ⲓⲑⲓⲥⲧⲁ . . .

Brit. Mus. Or. 3580 f. 28 No 165. The same MS as Paris 130 f. 50 and 129[12] f. 7
Egyptian Church Order. Canon 32

Ερε πεπισκο(πος να)χιροδωνει μ̄πεπρεσβυτερος εqναka νεqβιx εgραι εx̄n̄ τεqδπε ερε νεπρεσβυτερος χωg ερoq. αγω μαρεqωληλ εgραι εχωq. κατα πεσμοτ ντανωρ̄π̄χooq ετβε πεπισκοπος: . . .

(33) ετβε ndιακονος: .—

Ερε πεπισκοπος . . .

. . .o)γεgcαg(νε m̄moo)γ naq εβo(λ ngη)t̄q.

Νεγχιρο(δονει, m̄moq (αν ετρεq) ωωπ(ε noγ-cγνβoγ)λoc m̄(πεκληρος τη)p̄q (αλλα ετρεq)qι . . .

. . . πρεc)βγτε(ρος m̄ma)τε ωαq(χι μαγαa)q. ετ . . . . εμντq (εxoγcια) μμαγ. (ετβεπαι) n̄q-ναω(καθιστα a)n nκ(ληρικος) εωαq(cφραγιzε) nδι-(πε πρεσβυτερος m̄ma)τε (ερε πεπισκοπος να) χι-(ρoδονει m̄moq).

(ετβε n̄gομολογι)τηc . . . . .

. . . g)n oγκολαcιc nηι, εδqgομολογει δε.

Κληρικος δε νιμ ετεqναm̄π̄ωa m̄mooγ . εγναka διx εxωq n̄ceδaq.

Ερε πεπισκοπος δε ναευχαριστα κατα νεντανωρπ̄χooγ . παντος τανaγκη εροq τε ετρεqτ(δογο n) νειωαxε νταν(ωρπ̄) χooγ. gωc εqμελ . . .

(37) ετβε n)e χηρa

Ογχηρα δε εγωανκαθιστα εροc n̄νεγχειροτο-

νει ⲙⲙⲟⲥ. ⲁⲗⲗⲁ ⲉⲩⲛⲁⲥⲟⲧⲡⲥ ⲉⲃⲟⲗ ⲛ̀ⲙ ⲡⲣⲁⲛ. ⲉ-ⲱⲱⲡⲉ ⲇⲉ ⲉⲁ ⲡⲉⲥⲛⲁⲓ ⲙⲟⲩ ⲛⲁⲑⲏ ⲛⲟⲩⲛⲟⲃ ⲛⲟⲩⲟⲉⲓⲱ. ⲉⲓⲃ ⲙⲁⲣⲟⲩⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲥ. ⲉⲱⲱⲡⲉ ⲇⲉ. ⲙⲡⲉⲥⲱⲥⲕ ⲭⲓⲛⲧⲁ ⲡⲉⲥⲛⲁⲓ ⲙⲟⲩ ⲙⲡⲣⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲥ ⲁⲩⲱ ⲉⲱⲱⲡⲉ ⲁⲥⲣⲉⲗⲗⲱ ⲙⲁⲣⲟⲩⲇⲟⲕⲉⲓⲙⲁⲍⲉ ⲙⲙⲟⲥ ⲉⲛ ⲟⲩⲭⲣⲟⲛⲟⲥ ⲡⲟⲗ-ⲗⲁⲕⲓⲥ ⲅⲁⲣ ⲙⲡⲁⲑⲟⲥ ⲛⲥⲟⲩ ⲱⲁⲩⲣⲉⲗⲗⲟ ⲙⲛ̀ ⲡⲉⲧⲛⲁⲕⲁ ⲙⲁ ⲛⲁⲩ ⲛⲍⲏⲧⲟ.

Ⲙⲁⲣⲟⲩⲕⲁⲑⲓⲥⲧⲁ ⲛⲧⲉⲭⲛⲣⲁ ⲛ̀ⲙ ⲡⲱⲁⲭⲉ ⲙⲙⲁⲧⲉ ⲛ-ⲥⲉⲙⲟⲣⲥ ⲉⲥⲟⲩⲛ ⲉⲡⲕⲉⲥⲉⲉⲡⲉ. ⲛⲛⲉⲩⲕⲁ ⲃⲓⲝ ⲇⲉ ⲉⲭⲱⲥ. ⲉⲃⲟⲗ ⲭⲉ ⲛⲥⲧⲁⲗⲉ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲁⲛ ⲉⲥⲣⲁⲓ. ⲟⲩⲧⲉ ⲛⲥⲗⲉⲓ-ⲧⲟⲩⲣⲅⲉⲓ ⲁⲛ ⲉⲧⲉⲱⲁⲥⲱⲱⲡⲉ ⲛ̀ⲙ ⲡⲉⲕⲗⲏⲣⲟⲥ ⲉⲧⲃⲉ ⲛⲗⲓ-ⲧⲟⲩⲣⲅⲉⲓⲁ. Ⲧⲉⲭⲛⲣⲁ ⲉⲱⲁⲩⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲥ ⲉⲧⲃⲉ (ⲡⲉ)-ⲱⲗⲏⲗ ⲡⲁⲓ ⲇⲉ ⲡⲁⲟⲩⲟⲛ ⲛⲓⲙ ⲡⲉ

(35) ⲉⲧⲃⲉ ⲡⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ

Ⲡⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ ⲉ(ⲩ)ⲱ(ⲁⲛⲕⲁ)ⲑⲓⲥⲧⲁ ⲙⲙⲟⲩ ⲉⲣⲉ ⲡⲉ-ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁ† ⲡⲭⲱⲱⲙⲉ (ⲛⲁⲩ) ⲛⲱⲟⲣⲡ ⲛⲛⲉⲩⲕⲁ ⲃⲓⲝ ⲇⲉ ⲉⲭⲱⲩ.

(38) ⲉⲧⲃⲉ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ

Ⲛⲛⲉ(ⲩ)ⲕⲁ ⲃⲓⲝ ⲉⲭⲛ̀ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲗⲗⲁ ⲧⲉⲥⲡⲣⲟⲍⲁⲓ-ⲣⲉⲥⲓⲥ ⲙⲁⲩⲁⲁⲥ ⲧⲉⲧⲉⲓⲣⲉ ⲙⲙⲟⲥ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ.

(36) ⲉⲧⲃⲉ ⲛⲍⲩⲡⲟ ⲇⲓⲁⲕⲟⲛⲟⲥ

Ⲛⲛⲉⲩⲕⲁ ⲃⲓⲝ ⲉⲭⲛ̀ ⲉⲩⲡⲟⲇⲓⲁⲕⲟⲛⲟⲥ ⲁⲗⲗⲁ ⲉⲩⲛⲁⲟⲛⲟ-ⲙⲁⲍⲉ ⲙⲙⲟⲟⲩ ⲉⲧⲣⲉⲩ(ⲟⲩⲁⲍⲟⲩ ⲛⲥⲁ ⲛⲇⲓⲁⲕⲟⲛⲟⲥ . . .

Paris 129[12] f. 9 Paper fragment.

(49) Ⲙⲡⲉⲣⲧⲣⲉ ⲕⲁⲧⲓⲭⲟⲩⲙⲉⲛⲟⲥ ⲣⲟⲧⲃⲉⲕ ⲙⲛ̀ ⲛⲉⲡⲓⲥ-ⲧⲟⲥ ⲉⲛ̀ ⲡⲧⲓⲡⲛⲟⲛ ⲛⲡⲟⲥ ⲙⲁⲣⲉ ⲡⲉⲧⲟⲩⲱⲙ ⲇⲉ ⲉⲣⲡⲙⲉⲩⲉ ⲛⲡⲉⲛⲧⲁⲕⲙⲟⲩⲧⲉ ⲕⲁⲧⲁ ⲥⲟⲡ ⲛⲓⲙ ⲉⲩⲟⲩⲱⲙ. ⲉⲧⲃⲉ ⲡⲁⲓ ⲅⲁⲣ ⲁⲕⲥⲉⲡⲥⲱⲡⲟⲩ ⲉⲧⲣⲟⲩⲉⲓ ⲉⲃⲟⲩⲛ ⲉⲁ ⲧⲉⲕⲟⲩⲉⲃⲥⲟⲓ.

(50) ετβε χε ecωε εογωμ ϩN ογπιcτεμι

Ετετnογωμ δε. αγω ετετεncω ϩN ογεπϊcτημεϊ. Πpercω επ†ϩε χεκαc nnερωμε cωβε Πμωτn αγω νεqλγπη nδιππταqτεϩεμ τηγτn εxN πετnβολ εβολ αλλα χεκαc εqεραωε ntoq ετρετnππωτ ωαροq. Πεxαq γαρ χε ntωτn πε πεϩμογ nπκαϩ εωωπε δε αγνε† νετn nϩnμερϊc τρτεν εγcοπ η εκναqι ntεκτο Πματε. εωωπε δε εγναqιτεγτn εογωμ. η εκναογωμ Ππεκρωωε. χεκαc νετνεcηηπε ερωτn ερε πετεαq[τεαq]τεϩεμ τηγτn τnnooγ εβολ nϩητογ ωα νη ετqογαωογ ϩωc εϩnchηπε νε ntε νητογααβ. αγω nqραωε χε ατετnβωκ ωαροq. Εγογωμ δε nδιnntαqταϩμογ. μαρογογωμ ϩN ογcβρεϩτ ncε†τωn αn. αλλα ρωαn πεπιcκοπος. η πεπρεcβητηρος ογωω εxι ογωαxε η ωινε ncoq. μαρε ογον νιμ καρωq ϩN ογμntϩεκ ωαντεqτογ. Εωωπε μn επιcκοπος Πμαγ αλλα ϩnπιcτος νετϩN παιπνον. μαρογ χε εγλογια ntootq nνεπρεcβυτηρος. Εωωπε δε μn πρεcβυτηρος Πμαγ μαρογxι ntootq nνεδιακονος ϩωμαιος ον ntε πκατιxογμενος xι nnοεικ Ππεϫοργιcμος. νελαικος δε ον...

Paris 131[3] f. 26

(62). ... τε nτμεεγε ερooγ αν nτωφελει ϩM πτρε πεππα ταδγ νακ εβολ ϩιτM πετκαθηγει. Αγω ntειϩε τεκπιcτιc ναωωπε ecταxρηγ εxN νεντακcοτμογ τηρογ. Cεναxω νακ ον ϩM πμα ετΠμαγ nνετωωε εροκ εαδγ ϩM πεκηι. Ετβε παι μαρε πογα πογα Πμωτn βεπη nqβωκ ετεκκλησια Πππογτε Πμε ιc πεxc. πμα ετερε ππα †cβω nϩ[illegible]

ⲁⲙⲏⲛⲉ. ⲉϣⲱⲡⲉ ⲇⲉ ⲟⲩⲥⲟⲟⲩ ⲡⲉ ⲉⲙ̄ⲛ̄ ⲕⲁⲑⲏⲅⲏⲥⲓⲥ ⲛ̄ⲧⲙ̄ⲧⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉ̄ⲙ̄ ⲡⲉⲫⲏⲓ ⲙⲁⲣⲉⲫⲭⲓ ⲛⲁϥ ⲙ̄ⲡⲉϥ ⲭⲱⲱⲙⲉ ⲉϥⲟⲩⲁⲁⲃ ⲛ̄ⲧⲉϥ ⲡⲣⲱϣⲉ ⲉⲃⲟⲗ ⲭⲉ ⲥⲁⲟⲕⲉⲓ ⲙ̄ⲙⲟϥ ⲉⲧⲣⲉϥⲣϣⲁϩ. ⲉϣⲱⲡⲉ ⲙⲉⲛ ⲉⲕⲉ̄ⲙ ⲡⲉⲕⲏⲓ ϣⲗⲏⲗ ⲡⲧⲛⲁⲩ ⲛ̄ⲧⲁ̄ⲡϣⲟⲙⲧⲉ. ⲛ̄ⲧⲥⲙⲟⲩ ⲉⲡⲛⲟⲩⲧⲉ. ⲉϣⲱⲡⲉ ⲇⲉ ⲉⲓⲣ̄ⲕⲉⲙⲁ ⲛ̄ⲧⲭⲱⲛ̄ⲥ̄ ⲉⲡⲛⲁϩ ⲉⲧⲙ̄ⲙⲁϩ. ϣⲗⲏⲗ ⲉ̄ⲙ̄ ⲡⲉⲕⲣⲁⲓ ⲅⲁⲣ ⲉ̄ⲛ̄ ⲧⲉⲩⲛⲟⲩ ⲉⲧⲡⲙⲁϩ ⲛ̄ⲧⲁⲩⲛⲁϩ ⲉⲡⲉϫⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲉⲩⲱⲧ̄ⲧ ⲡⲙⲟϥ ⲉⲡⲉϣⲉ ⲙ̄ⲡⲉⲥⲣⲟ̄ⲥ̄. ϣⲗⲏⲗ ⲇⲉ ⲟⲛ ⲡⲡⲛⲁϩ ⲛ̄ⲭⲁ̄ⲡⲥⲟ ⲡⲡⲉⲥⲟⲩⲟ ⲭⲉ ⲛ̄ⲧⲉⲣⲟⲩⲉⲃ̄ⲧ̄ ⲡⲉϫⲉ ⲅⲁⲣ ⲉⲡⲉϣⲉ ⲡⲡⲉⲥⲣⲟ̄ⲥ̄ ⲁ ⲡⲉⲥⲟⲟⲩ ⲡⲱϣ. ⲁϥⲣ̄ⲕⲁⲕⲉ ⲉϣⲥⲧⲉ ⲟⲩⲛ ⲙⲁⲣⲉⲛϣⲗⲏⲗ ⲡⲡⲛⲁϩ ⲉⲧⲙ̄ⲙⲁϩ ⲉ̄ⲛ̄ ⲟⲩⲙⲟⲩ ⲛ̄ϣⲗⲏⲗ ⲉϥⲃ̄ⲙⲃⲟⲙ ⲉⲩⲧⲟⲛⲧⲉⲛ ⲡⲙⲟⲟⲩ ⲉⲡⲉⲛⲧⲁϥϣⲗⲏⲗ ⲉ̄ⲛ̄ ⲧⲉϥⲥⲙⲏ ⲁϥⲧⲣⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲣ̄ⲕⲁⲕⲉ ⲉⲛⲃⲁⲗ ⲛⲛⲓⲁⲧ· ⲛⲁⲍⲧⲉ. ⲙⲁⲣⲟⲩϣⲗⲏⲗ ⲇⲉ ⲟⲛ ⲡⲡⲛⲁϩ ⲛ̄ⲭⲁ̄ⲡϣⲓⲧⲉ ⲉ̄ⲛ̄ ⲟⲩⲥ· ⲙⲟⲩ ⲭⲉⲕⲁⲥ ⲉⲕⲛⲁⲉⲓⲙⲉ ⲉⲑⲉ ⲉⲧⲉⲣⲉ ⲧⲉϣⲩⲭⲏ ⲛⲛⲁⲓⲕⲁⲓⲟⲥ ⲥⲙⲟⲩ ⲉⲡⲛⲟⲩⲧⲉ ⲡⲙⲟⲥ ⲡⲙⲏⲛⲉ. ⲡⲁⲓ ⲛⲧⲁⲣⲣ̄ⲙⲉⲉⲩⲉ ⲛⲛⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲭⲟⲟⲥ ⲡⲡⲉⲣⲗⲟⲅⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲣⲣⲟⲩⲟ· ⲉⲓⲛ ⲉⲣⲟⲟⲩ. ⲍⲛ̄ ⲧⲉⲩⲛⲟⲩ ⲉⲧⲡⲙⲁϩ ⲛ̄ⲧⲁⲩⲕⲉⲛ̄ⲥ̄ ⲡⲉϫⲥ̄ ⲉⲡⲉⲣⲥⲡⲓⲣ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲟⲩⲗⲟⲅϫⲏ ⲁⲣⲉⲓ ⲉⲃⲟⲗ ⲛ̄ⲃⲓⲟⲩⲥⲛⲟⲩ ⲙ̄ⲛ̄ ⲟⲩⲙⲟⲟⲩ ⲙ̄ⲛ̄ⲛⲥⲱⲥ ⲁⲣⲣ̄ⲣⲟⲩⲟⲉⲓⲛ ⲡⲡⲥⲉⲉⲡⲉ ⲡⲡⲉⲛⲟⲟⲩ ϣⲁ ⲣⲟⲩⲍⲉ. ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲧⲟⲕ ⲉⲱⲱⲕ ⲟⲛ ⲉⲕϣⲁⲛⲛⲟⲩ ⲉⲱⲃϣ ⲉⲕⲛⲁⲁⲣⲭⲉ ⲛⲱⲃϣ ⲛⲕⲉⲛⲟⲟⲩ ⲁⲩⲱ ⲛ̄ⲕⲉⲓⲣⲉ ⲡⲡ· ⲧⲩⲡⲟⲥ ⲛⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ. ϣⲗⲏⲗ ⲡⲡⲁⲧⲉⲕⲁⲛⲁⲡⲉⲩⲉ ⲡⲡⲉⲕ· ⲥⲱⲙⲁ ⲉ̄ⲛ̄ ⲟⲩⲃⲗⲟⲃ. ⲉⲕϣⲁⲛⲧⲱⲟⲩⲛ ⲇⲉ ⲛⲧⲡⲁϣⲉ ⲛⲧⲉⲩⲩⲏ ⲉⲓⲁⲁⲕ ⲉⲃⲟⲗ ⲉ̄ⲛ̄ ⲟⲩⲙⲟⲟⲩ ⲛ̄ⲧϣⲗⲏⲗ. ⲉϣⲱⲡⲉ ⲇⲉ ⲟⲩ· ⲛ̄ⲧ̄ⲕ ⲥⲍⲓⲙⲉ ⲡⲙⲁⲩ ⲉⲓⲉ ⲙⲁⲣⲉⲥⲧⲱⲟⲩⲛ ⲛ̄ⲙⲙⲁⲕ ⲛⲧⲉⲧⲛ· ϣⲗⲏⲗ ⲡⲡⲉⲥⲛⲁⲩ ⲙ̄ⲛⲛⲉⲧⲉⲣⲛⲩ. ⲉϣⲱⲡⲉ ⲇⲉ ⲡⲡⲁⲧⲉⲥⲣ· ⲡⲓⲥⲧⲏ ⲉⲓⲉ ⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲁⲕ ⲉⲍⲟⲩⲛ ⲉⲩⲙⲁ ⲛ̄ⲧϣⲗⲏⲗ ⲙⲁⲩⲁⲁⲕ ⲛ̄ⲧⲕⲟⲧ̄ⲕ ⲟⲛ ⲛ̄ⲧⲉⲛⲕⲟⲧ̄ⲕ ⲡⲡⲉⲕⲙⲁ. Ⲛⲧⲟⲕ ⲇⲉ

ω πετμηρ εϩογν επραμος ⲙ̄ⲡ̄ⲣⲭⲛⲁⲁⲩ εϣληλ. ⲛ̄τε-
τⲛ̄ⲭⲁϩ̄ⲙ̄ γαρ αν. Νεντⲁⲩⲭⲱⲕ̄ⲙ̄ γαρ ϩιτⲙ̄ πβαπ-
τισμα ⲛ̄ϲε̄ⲣ̄χρια αν ⲛ̄ⲭⲱⲕ̄ⲙ̄ ⲛ̄κεϲοπ εβολ ⲭε ϲετ̄ⲃⲃⲏⲩ.
Ⲃⲕⲱⲁⲛⲛⲓⲃε γαρ ενεκϭⲓⲭ αγω ⲛ̄ⲧϲⲫⲣⲁⲅⲓϩε ⲙ̄ⲙⲟⲕ ϩ̄ⲛ
ⲧⲡⲁϭϲε ετεκναⲛ̄ⲧ̄ⲥ εβολ ⲛϩογν ετεκταπρο ϣακ-
ϣⲱⲡε τηρ̄ⲕ ⲉⲕⲧ̄ⲃⲃⲏⲩ ϣⲁⲡⲉϲⲛⲧ ⲛ̄ⲛⲉⲕⲟⲩⲉⲣⲛⲧⲉ. Ⲡⲁⲱⲣⲟⲛ
γαρ πε παι ⲙ̄ⲡⲉⲡⲛⲁ. αγω ⲧⲧⲉⲗⲧⲓⲗⲉ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ⲡⲃⲁⲡ-
τισμα τε ⲉⲥⲛⲏⲩ ⲉϩραι ϩ̄ⲛ ⲟⲩⲡⲩⲅⲏ ⲉⲥⲟⲩⲁⲁⲃ ⲉⲧⲉ
παι πε ⲡϩⲛⲧ ⲛ̄ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲉⲧⲧ̄ⲃⲃⲏⲩ. Ⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ
πε παι ϩ̄ⲙ̄ πετρετⲉⲧ̄ⲛϣⲗⲏⲗ ϩ̄ⲛ τⲉⲩⲛⲟⲩ ⲉⲧ̄ⲙⲙⲁⲩ.
ⲕⲉ . . . .

Paris 129[12] f. 7. The same MS as 130[3] f. 50
Apostolic Constitutions VIII. Canon 72

ⲉⲧⲃⲉ ⲛⲁⲡⲁⲣⲭⲏ. ⲙ̄ⲛ̄ ⲛⲉⲣⲉⲙⲏⲧ

Απαρχη δε ⲛⲓⲙ ⲉⲩⲛⲁϫⲓⲧⲟⲩ ⲉϩⲟⲩⲛ ⲙ̄ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ.
ⲙ̄ⲛ̄ ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ. ⲙ̄ⲛ̄ ⲛⲇⲓⲁⲕⲟⲛⲟⲥ ⲉⲩⲉⲟⲩⲟⲙⲟⲩ.

Νρεμητ δε ϩωογ ⲉⲩⲉϫⲓⲧⲟⲩ ⲉⲧⲣⲉ ⲡⲉⲕⲗⲏⲣⲟⲥ ⲟⲩⲟ-
μοϒ. ⲙ̄ⲛ̄ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ. ⲙ̄ⲛ̄ ⲛⲉϫⲏⲣⲁ. ⲛⲁⲡⲁⲣⲭⲏ. ⲛⲁ-
ⲛⲟⲩⲏⲛⲃ ⲙⲁⲩⲁⲁⲩ ⲛⲉ. ⲙ̄ⲛ̄ ⲛⲉⲧϩⲩⲡⲉⲣⲉⲧⲉⲓ̈ ⲛⲁⲩ . . .

(73) ⲉⲧⲃⲉ ⲛⲉⲧⲛⲁⲣ̄ϩⲟⲩⲟ ⲉⲛⲉⲡⲣⲟⲥⲫⲟⲣⲁ. ⲉⲙⲡⲟⲩⲧⲁ-
λοοϒ ⲉϩραι ⲙ̄ⲡⲛⲁⲩ ⲛ̄ⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ

Νεγλογια ⲉⲧⲛⲁⲣ̄ϩⲟⲩⲟ ⲙ̄ⲡⲛⲁⲩ ⲛ̄ⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲙ-
πουταλοοϒ ⲉϩραι. ⲙⲁⲣⲉ ⲟⲩⲇⲓⲁⲕⲟⲛⲟⲥ ⲡⲱϣⲟⲩ ⲉⲁ̄ⲙ
πεκⲗⲏⲣⲟⲥ. ϩⲓⲧ̄ⲛ̄ τⲉⲩⲛⲱⲙⲏ ⲙ̄ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ. ⲏ πεπρεσ-
βυτερος. ⲛⲥⲉ† ϥⲧⲟⲟⲩ ⲛⲟⲩⲱⲛ ⲙ̄ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲥⲉ†
ϣⲟⲙ̄ⲛⲧ ⲛⲟⲩⲱⲛ ⲙ̄ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ. ⲛⲥⲉ† ⲥⲛⲁⲩ ⲙ̄ⲡ-
ⲇⲓⲁⲕⲟⲛⲟⲥ. ⲛⲕⲟⲟⲩⲃ ⲇⲉ Ⲃⲧⲉ ⲛϩⲩⲡⲟⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲉ. ⲙ̄ⲛ̄
ⲛⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ. ⲙ̄ⲛ̄ ⲛⲉⲯⲁⲗⲧⲏⲥ. ⲙ̄ⲛ̄ ⲛⲇⲓ[redacted]

cϩime. ncet ογογων nay epoya. pai γαρ pe ppetnanoyq. ayw etωhп ппнтo ebol ппnoyte. etpeyepitima ппoya. poya kata peqaϫiωma. tekklhcia rap oyma nτcbw te ϩn oγωτορτρ an. alla ϩn oyeyaaϫia enanoyc.

(74) etbe netnaτ ппeyoyoi emetexe emmycthpion etoyaab

Netnaτ ппeyoyoï nωορп emmycthpion ntmntreqωmωenoyte. maroyentoy ппeпickonoc. h пeпpecвyteroc ϩitm пiakonoc ayw maroyxnoyoy. etbe tetia. xe etbe aω nϩωb ayτпeyoyoi eϩoyn enωaxe ппxoeic. Maroyρmntpe ae ϩapooy nбinentayntoy eϩoyn. eayϩetϩωτ neyϩbhye ϩn oyωpx etbe netexnh.

(75) etbe netexnh mn neiope

Maroyωine ae nca peycmot. mn peyвioc ϩn oγωpx. ayw xe ϩnϩmϩal ne. h xe ϩnelεγθερος ne. Eωωпe oya пe eyϩmϩal пe. maroyxne peqxoeic. xe eneqnaρmntpe ϩapoq. eqωantmρmntpe ϩapoq maroynoxq ebol. Eωωпe ae пϩmϩal nоγεθnikoc пe maroyτcbw naq etpeqpanaq ппeqxoeic. xekac nneyxioya epωaxe. Eωωпe oyϩooyt пe eoynτq cϩime ппay. h oycϩime eoynτc пϩooyt. maroyτcbw nay etpeγρωωe epooy. eωωпe ae Mпoytωϩ mn rамос maroyϩapeϩ epooy etmпornεye. alla etpeyxirамос kata пnomoc. Eωωпe ae peqxoeic oyпistoc пe. eqcooyn xe qпornεye. nqtmτcϩime naq. h ntoq nqtmτϩai ntecϩime. maroyka пxoeic etmmay ϩibol. eωωпe

Ογα πε ερε ογδαιμονιον ν̄μμαq. μαρογ†cbω ναq ν̄π̄ρτρεγχιτ̄q δε εzογν εκοινωνει εμμγcτηριον ϣαντεqτ̄ββο ν̄ϣορπ̄. ερϣανπμογ δε επιγε εχωq μαρογχιτ̄q εzογν. εϣωπε ογα πε εγπορνοβαcκος πε. η μαρεqλο. η μαρογνοχ̄q εβολ. Ογπορνη εcϣαν†πεcογοι εzογν η μαρεcλο. η μα . . . Leipoldt continues

Brit. Mus. 3580 ff. 29, 30
Collated with Ægyptiaca pp. 251, 252.
Egyptian Church Order.
Canon 39

p. 251

l. 13 δε] om.
14 ν̄zενzμοτ]ν̄ογzμοτ.
15 ναογονzq] ναογονz.
17 ετπιcτιc] om.
19 πλαοc] + τηρq.
ν̄cεϣινε ν̄cα] ν̄cεϣντογ ε.
20 ν̄πzωβ] om.
αγ†] ατετν̄†.
ν̄πογογοι] ν̄πετνογ.
21 †πιcτιc] τπιcτιc.
22 αγεντογ] + ναν.
ενε] om.
23 επϣαxε] ν̄cα πϣαxε.
γβιοc] lost.
24 πε 1°] om.
πε 2°] + εϣωπε μεν ογzμzαλ πε.
ν̄τε πεqxοεις]εα πεqxοεις.
25 επειτρεπε] επιτρεπι.
26 ερϣαντ̄μ] εϣωπε δε ερετ̄μ.
μαρογ] pref. εις.
27 εϣωπε] + δε.
28 xεκας ν̄νε λαδγ] ετμτρε λαδγ.
νφλαcφγμια] ν̄βλαcφγμια.
29 δε] om.
30 ν̄τοq] om.
ογczιμε] + τε.
31 ετεczιμε]ετεqczιμε.
32 ετ̄μπορνεγε] ετ̄μτρεqπογνεγε.

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1 κατα πνομοc] ν̄θε ετ̄qο ν̄μοc.
δε] om.

2 ⲛⲛⲉⲫⲥⲱⲧ̄ⲙ]ⲙ̄ⲡ̄ⲣⲧⲣⲉⲫ-
ⲥⲱⲧ̄ⲙ.

5 ⲉⲕⲁⲑⲓⲥⲧⲁ] ⲉⲕⲁⲑⲏⲕⲉⲓ.

6 ⲟⲩⲡ. ⲡⲉ ⲟⲩⲁ] ⲟⲩⲁ ⲡⲉ
ⲉⲟⲩⲡ. ⲡⲉ.

7 ⲙⲁⲣⲉⲫⲗⲟ] + ⲉⲫⲉⲓⲣⲉ
ⲙ̄ⲡⲓⲯⲱⲃ.

8 ⲟⲩⲣⲉⲫⲧⲁⲙⲓⲉⲧⲟⲩⲱⲧ]
ⲟⲩⲁ ⲡⲉ ⲉⲟⲩⲣⲉⲫⲧⲁ-
ⲙⲉⲓⲟⲧ.

9 ⲛⲁⲩ] ⲛⲁⲫ.
ⲉⲧⲙ̄ⲙⲧⲣⲉⲩⲧⲁⲙⲓⲉ] ⲉⲧ̄ⲙ-
ⲧⲣⲉⲫⲧⲁⲙⲉⲓⲉ.

10 ⲏ ⲙⲁⲣⲟⲩⲗⲟ] ⲉⲱⲭⲉ
ⲛ̄ⲫⲟⲩⲱⲱ ⲁⲉ ⲁⲛ ⲉⲗⲟ.
ⲏ ⲙⲁⲣⲟⲩⲛⲟⲭⲟⲩ] ⲉⲓⲉ
ⲙⲁⲣⲟⲩⲛⲟⲭⲟⲩ
ⲟⲩⲑⲉⲁⲧⲣⲓⲕⲟⲥ ⲡⲉ ⲟⲩⲁ]
ⲟⲩⲁ ⲡⲉ ⲉⲩⲑⲉⲁⲧⲣⲓⲕⲟⲥ
ⲡⲉ.

11 ⲟⲩⲡⲩⲁⲏⲯⲓⲥ] ⲟⲩⲉⲡⲉⲓ-
ⲁⲉⲓⲯⲉⲓⲥ.

12 ⲑⲩⲁⲁⲣⲟⲛ] ⲑⲉⲁⲧⲣⲟⲛ.

13 ⲧⲥⲁⲃⲟ] + ⲁⲉ.
ⲛⲁⲛⲟⲩⲥ] ⲛⲁⲛⲟⲩ ⲡⲯⲱⲃ
ⲉⲫⲱⲡⲉ] + ⲁⲉ.
ⲙⲉⲛⲧⲁⲫ] ⲙ̄ⲛ̄ⲧ̄ⲫⲕⲉ.

14 ⲯⲱⲙⲁⲓⲟⲥ] ⲯⲟⲙⲟⲓⲟⲥ.

16 ⲛⲧⲟⲫ ⲉⲫⲧⲥⲁⲉ
ⲥⲁⲃⲟ ⲛⲧⲟⲫ.

17 ⲕⲩⲛⲏⲕⲟⲥ] ⲕⲩ

18 ⲁⲩⲙⲱⲥⲓⲟⲥ] ⲁⲏ

19 ⲙⲁⲣⲟⲩⲛⲟⲭⲟⲩ]
ⲛⲟⲭ̄ⲫ.
ⲛⲛⲉⲓⲁⲱⲗⲟⲛ]
ⲗⲟⲛ.

22 ⲉⲩⲱⲁⲛ] ⲉⲱⲁ
ⲉⲩⲱⲁⲛ.

23 ⲟⲩⲁⲉ] om.
ⲉⲫⲧ̄ⲙⲟⲩⲱⲱ ⲁⲓ
ⲡⲉ ⲁⲉ ⲉⲫⲧ̄ⲙⲟ·
ⲙⲁⲣⲟⲩⲛⲟⲭⲫ] ⲓ
ⲣⲟⲩⲛⲟⲭⲫ.

30 ⲟⲩⲁⲉ] ⲟⲩⲧⲉ.
ⲉⲧⲉⲕⲣⲓⲥⲓⲥ] ⲉⲕⲫ

33 ⲛⲛⲉⲱⲧⲏⲛ] ⲛⲱ·
ⲯⲉⲗⲗⲓⲥⲧⲏⲥ]
ⲧⲏⲥ.
ⲏ ⲡⲉⲧⲧⲁⲙⲓⲟ]
ⲧⲁⲙⲉⲓⲟ.

Bodl. Woide fragn
Collated with Ægy
pp. 269—274.
Ap. Const. VIII.
p. 269
l. 18 begins ⲛⲯⲟⲟⲩ .
23 ⲟⲩⲧⲉ] ⲟⲩⲁⲉ.

24 ⲟⲛ] om.
25 ⲙⲡⲉⲭⲁⲣⲓⲥⲙⲁ] ⲡⲉⲭⲁⲣⲓⲥⲙⲁ.
ⲡⲉⲓⲱⲧ] om.
26 ⲥⲁⲓⲣⲉⲥⲓⲥ] ⲥⲉⲣⲁⲓⲥⲓⲥ.
ⲁⲫⲭⲓ] ⲉⲁⲫⲭⲓ.
ⲙⲡⲓⲭⲁⲣⲓⲥⲙⲁ] ⲙⲡⲉⲓⲭⲁⲣⲓⲥⲙⲁ.
29 ⲥⲉⲱⲟⲟⲃⲉ] ⲥⲉⲱⲟⲃⲉ.
32 ⲉⲁⲫⲭⲓ] ⲁⲫⲭⲓ.
33 ⲉⲫⲱⲣⲡ] ⲉⲧⲣⲉⲫⲱ̄ⲣⲡ.

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l. 1 ⲫⲉⲓ] ⲫⲓ, thus again
ⲟⲩⲉⲅⲕⲣⲁⲧⲓⲁ] + ⲉⲛⲁⲛⲟⲩⲥ.
2 ⲉⲁⲩⲉⲓⲣⲉ] ⲉⲫⲉⲓⲣⲉ.
3 ⲟⲩⲇⲉ] ⲟⲩⲧⲉ, thus again.
4 ⲙⲡⲉⲫⲭⲓⲥⲉ ⲛⲥⲏⲧ] ⲙ̄ⲡⲉⲫⲣ̄ⲭⲁⲥⲓⲥⲏⲧ.
ⲡⲉⲫⲡⲣⲟⲫⲏⲧⲏⲥ] ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ.
5 ⲓⲏⲥⲟⲩ] ⲓ̅ⲩ̅ⲥ̅.
6 ⲉⲭ̄ⲙ̄] ⲉⲭ̄ⲛ̄.
8 ⲡⲟⲗⲩⲙⲟⲥ] ⲡⲟⲗⲉⲙⲟⲥ.
ⲛⲉⲓⲉⲃⲟⲩⲥⲥⲁⲓⲟⲥ] ⲛ̈ⲓⲉⲃⲟⲩⲥⲁⲓⲟⲥ.
10 ⲛⲉⲓⲙⲁⲉⲓⲛ] ⲛⲉⲙⲁⲉⲓⲛ.
11 ⲧⲏⲣⲟⲩ] om.
ⲉⲩⲗⲁⲁⲩ ⲭⲉ ⲟⲩ ⲡⲉ] ⲭⲉ ⲟⲩⲗⲁⲁⲩ ⲡⲉ.
12 ⲛⲉ ⲙⲡⲉⲥⲛⲁⲩ] ⲙ̄ⲡⲉⲥⲡⲁⲩ ⲛⲉ.
ⲁⲣⲭⲓⲉⲣⲉⲩⲥ] ⲁⲣⲭⲉⲓⲉⲣⲉⲩⲥ thus again.
13 ⲟⲩⲣ̄ⲣⲟ] ⲉⲩⲣ̄ⲣⲟ.
14 ⲛⲧⲁⲩⲥⲁⲣⲉⲥ ⲉⲣⲟⲟⲩ] om.
15 ⲉⲧⲙⲡⲟⲩⲕⲉⲗⲭ] ⲉⲧⲉⲙ̄ⲡⲟⲩⲕⲗ̄ⲭ̄.
ⲛⲧⲃⲁⲥⲁⲗ] ⲙ̄ⲡⲃⲁⲥⲁⲗ.
ⲟⲩⲇⲉ ⲛⲃⲉ ⲛⲗⲁⲁⲩ] om.
16 ⲥⲏⲗⲓⲁⲥ] ⲥⲏⲗⲉⲓⲁⲥ.
18 ⲛⲥⲁ] ⲛ̄.
19 ⲙ̄ⲛ̄ ⲥⲉⲛⲱⲡⲏⲣⲉ] om.
20 ⲟⲫⲱⲃ] ⲟⲃⲱ̄ⲫ.
23 ⲡⲉ] ⲙ̄ⲡⲉ.
24 ⲉⲧⲟⲩⲁⲁⲃ] om.
ⲱⲃⲏⲣ] ⲱⲃⲉⲉⲣ.
25 ⲉⲃⲟⲗ ⲥⲙ] ⲉⲃⲟⲗ ⲥ̄ⲛ̄.
ⲉⲧⲙⲟⲩⲥ] o̅m̅.
ⲛⲧⲁⲩⲛⲟⲩⲥⲙ] ⲛ̄ⲧⲁⲩⲣ̄ⲃⲟⲗ ⲁⲛ.
26 ⲧⲏⲣⲟⲩ] om.
ⲁⲛ] om.
27 ⲛ̄ⲙ̄ⲙⲁⲉⲓⲛ] ⲛⲛⲓⲙⲁⲉⲓⲛ.
ⲙⲛ̄ ⲛⲱⲡⲏⲣⲉ] om.
28 ⲛⲛⲉⲓⲥⲓⲥⲉ] ⲛⲛⲓⲥⲓⲥⲉ.

ογα] ογον.
29 ογπροφητης] εγπροφητης.
ϩενναειν μν] om.
32 ενεργια] ενεργεια.
33 πε ετναναγϥ] ετναναγϥ πε

p. 271
l. 1 μν ϩενωπηρε] om.
2 ετενεργια] ετενεργει.
3 πετενεργει] πε ετενεργει.
5 στρατοιγος] στρατηγος.
7 εγεμμαγ] εγμμαγ.
εϩραι] om.
8 μντερο]μντρ̄ρογαρ.
ναεωαϩε] ναωαϩε.
10 διακονος] ñδιακονος.
πρεσβυτερος] νεπρεσβυτερος.
πρεσβυτερος] πεπρεσβυτερος.
12 νενερηογ]νεγερηογ.
λαεικος] λαοικος.
13 γαρ] δε.
14 πρεσβυτερος] ρεσβυτερος.
16 μπειναγ] πειναγ
17 ννειϩμοτ] ñνειϩ
εις] om.
20 προφητεογε] προτεγε, thus again.
νογπετογααβ]ον πετογααβ.
22 νβαιωρ] ñβεωρ, sure after ñ and
24 εογραν] εγραν.
δε] om.
25 δαιμωνιον] δαιμ
ωοοπ] om.
ταγε] ταγο.
26 ογπαρα] αγω παρα.
τογδο] τογτο.
27 εγπειθε] εγπιθε.
28 ετογωω] ετογογ
29 πϩωβ] + бε.
ncenaεω] ñcεν. thus again
30 τεγπροφητια e τεγm̄ntacεβηc..τ προφητια.
31 πδαιμωνιον] πδ μων.

32 ϩγποχωρει] ϩγποχορει.

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l. 1 ϵγcωpM] ΑγΩ ϵγcωpM.
5 ΑγΩ] om.
6 ϩιτοοτογ ΝΝρωΜϵ] ϩιτN ΝρωΜϵ.
7 ΟΝ] om.
8 ΝζϵΔϵΚΙΑϹ etc.] ΝΑΧϵΙΑϹ ΜN ζϵΔϵΚϵΙΑϹ.
10 ΔΙΜωρει]ΔΙΜωρϵ,thus again.
ΤΗρq] om.
11 ΟΝ] om.
13 ΠλγΓΗ] ΠλΗΓϵ.
14 ΤΗρογ] om.
15 ΔΙΜωρΙΑ] ΔΙΜωρϵΙΑ.
18 ΜΜϵ] om.
ΟΝ] om.
ϵροογ] + ΤϵΝογ.
19 ΝογΗΗΒ ϩωωΤΤΗγΤΝ] ϩωΤΤΗγΤN ΝογΗΗΒ.
ϵΤογΑΑΒ] om.
20 ϵγΚωΝϹ] ϵγΚωωΝΒ.
ζϵΔϵΚΙΑϹ]ζϵΔϵΚϵΙΑϹ.
21 ΒΑΒγλωΝ]ΒΑΒγλΟΝ.
ΙϵρΗΜΙΑϹ] ΪϵρϵΜΙΑϹ.
22 ΜΜΟϹ] + ΝΑΙ Δϵ ϵΝΧω ΜΜΟογ.
ΓΑρ] om.
24 ΜΠΝογΤϵ] trs. after ΠΝΑ ϵΤογΑΑΒ.
26 ΝωογωΟ] ΝΝωογωΟ.
ϵΝΤΑΜΟ] ϵΝΤΑΜω.
27 ΜΠϵϩΜΟΤ] ΠϵϩΜΟΤ.
ΝΤϵΙ] Ν†
28 ΘΒΒΙΗγ] ΘΒΒϵΙΗγΤ.
29 ΝΓΑΒΟϹ] ΑΓΑΒΟϹ.
31 ϩϵΝΜϵρΙΤ] ϵϩϵΝΜϵρΙΤ.
32 ΜΝ] ΜϵΝ.
33 ΔϵΒΒωρΑ] ΤϵqΒωρΑ.
ΑγΩ] om.

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l. 1 ΜΝΝϹωΟΟγ] ΜΝΝϹωϹ.
ΟΛΛΑ] ΟγΟλΑΑ.
ΤΚϵΤϵ] ΤΚϵΤ Δϵ.
2 ΚΑΙΝΗ] ΚϵΝΗ.
ϩωωϹ] om.
6 ΔϵΝ] Τϵ.
Πϵ] om.
8 ΘΒΒΙΗγ] ΘΒΒϵΙΗγ, thus again.
12 ϵΤογΑΑΒ] om.

13 ϵϣaqxπιο] ϵϣaqxπιϵ.
mπϵcmot] πϵcmot.
15 πολλaκιc] πολλaριc.
16 mn ϩϵnϣπηρϵ] om.
20 ϵτϵτnϵρ] ϵτϵτnaρ̄.
24 ϵnϵϩ] + n̄ϵnϵϩ.
25 ϵπϵπιcκοπoc] ϵπιcκοπoc.
χιρoaonϵι] χϵιρoaonϵι.
27 nϣopπ, ϵqcoτπ,] Nϣopπ ϵγcωτπ. πϵ.
ϵγcωτπ πϵ] om.
28 onωmaϩϵ] onomaϩϵ.
30 ϵττaϵιhγ] ϵταιhγ.
32 τηρq̄] om.
χϵ ϵnϵ] χϵnϵ, thus again.
πϵ πρωmϵ] πϵ

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l. 1 ϵnϵ] om.
2 ϵϩϵ] χϵ ϵϩϵ.
πaι πϵ ϩn oγmϵ] om.
maρϵqχnoγoγ] maρϵqχnoγ.
3 τηρτn] τ̄ρτ̄n.
4 ϵττaϵιhγ] ϵττaïhγ.
aγω ϵτoγaaϧ] om.
6 ϵρωmϵ] ϵnρωmϵ.
nim] om.
7 aqoικonomϵι] qoικonomϵι.
mπϵqhι] n̄naπϵqhι.
8 τηρq] om.
9 nϩωϧ oγaϵ naπϵqhι] om.
10 oγ†] oγτϵι.
12 ιhcoγc πϵχριcτoc πϵnχoϵιc] om.
13 mine] mϵine.
on] om.
14 nτϵι] n̄τι.
15 nτϵιϭ̄oτ] om.
16 ends . . . aϩϵρaτq.

Brit. Mus. 3580 f. 31 Collated with Ægyptiaca pp. 282, 3. Ap. Const. VIII. 75 begins l. 10 T̄Mπιθϵ . . .

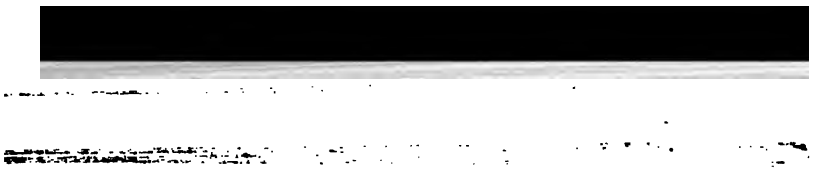
p. 282.

l. 13 aϵ] om.
15 cϩιmϵ] + naq.
16 ϵϣωπϵ] + aϵ.
20 πκγnhκιon] πκhnhκon.
ϩγπτικoc] ϩιπτικoc.
22 nϣomτϵ] nϣomn̄t̄.

23 ⲡⲉ 1⁰] om.
ⲉⲣⲣⲟⲟⲩⲧ] ⲉⲣⲣⲟⲩⲟⲩⲧ.
ⲙⲁⲣⲟⲩϫⲓⲧⲟ] + ⲉϩⲟⲩⲛ.
24 ⲭⲣⲱⲛⲟⲥ] ⲭⲣⲟⲛⲟⲥ.
ⲡⲉⲧⲟⲩⲕⲣⲓⲛⲉ] ⲡⲉ ⲉⲧⲟⲩⲕⲣⲓⲛⲉ.
25 ⲧⲣⲱⲡⲟⲥ] ⲧⲣⲟⲡⲟⲥ, bis.
30 ⲙⲁⲣⲟⲩⲉⲓⲁ] ⲙⲁⲣⲟⲩⲓⲁ.
ⲧⲟⲟⲧⲟⲩ] + ⲉⲃⲟⲗ.
31 ⲕⲁⲑⲏⲅⲏⲥⲓⲥ] ⲕⲁⲑⲏⲕⲏⲥⲓⲥ.
ⲡϣⲁϫⲉ] ϣⲁϫⲉ.
32 ⲛ̄ϩⲟⲩⲟ ⲉϩⲱⲃ] ⲉϩⲟⲩⲉϩⲱⲃ.

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l. 1 ⲛⲏⲧⲛ̄] om.
2 ⲛⲁⲩ] om.
ⲛⲉⲡⲓⲥⲧⲟⲗⲏ] ⲛⲉⲛⲉⲡⲓⲥⲧⲟⲗⲏ.
4 ⲙⲁⲣⲟⲩⲥⲣⲃⲉ] ⲙⲁⲣⲟⲩⲥ̄ⲣⲫⲉ.
5 ⲉⲩⲥⲉⲃⲏⲥ ⲛ̄ⲧⲙⲛⲧ] om.
6 ⲛϩⲏⲧ̄ⲫ] om.
7 ⲛ̄ⲧⲕⲩⲣⲓⲁⲕⲏ] ⲧⲕⲩⲣⲉⲓⲁⲕⲏ.
8 ⲡⲉ] ⲧⲉ.
ⲙⲡⲉⲣⲧⲣⲉⲩⲉⲣ] ⲙⲡ̄ⲣⲉⲩⲣ̄.
9 ⲉⲧⲉ ⲡϣⲁ ⲡⲉ] om.
12 ϩⲓⲧ̄ⲛ] ϩ̄ⲛ.
ⲧⲉⲥⲃⲱ] ⲧⲉⲓⲥⲃⲱ.
14 ⲟⲓⲕⲟⲛⲟⲙⲓⲁ] ⲟⲓⲕⲟⲛⲟⲙⲉⲓⲁ.
16 ends . . . ⲉⲧⲃⲉ ⲧ.



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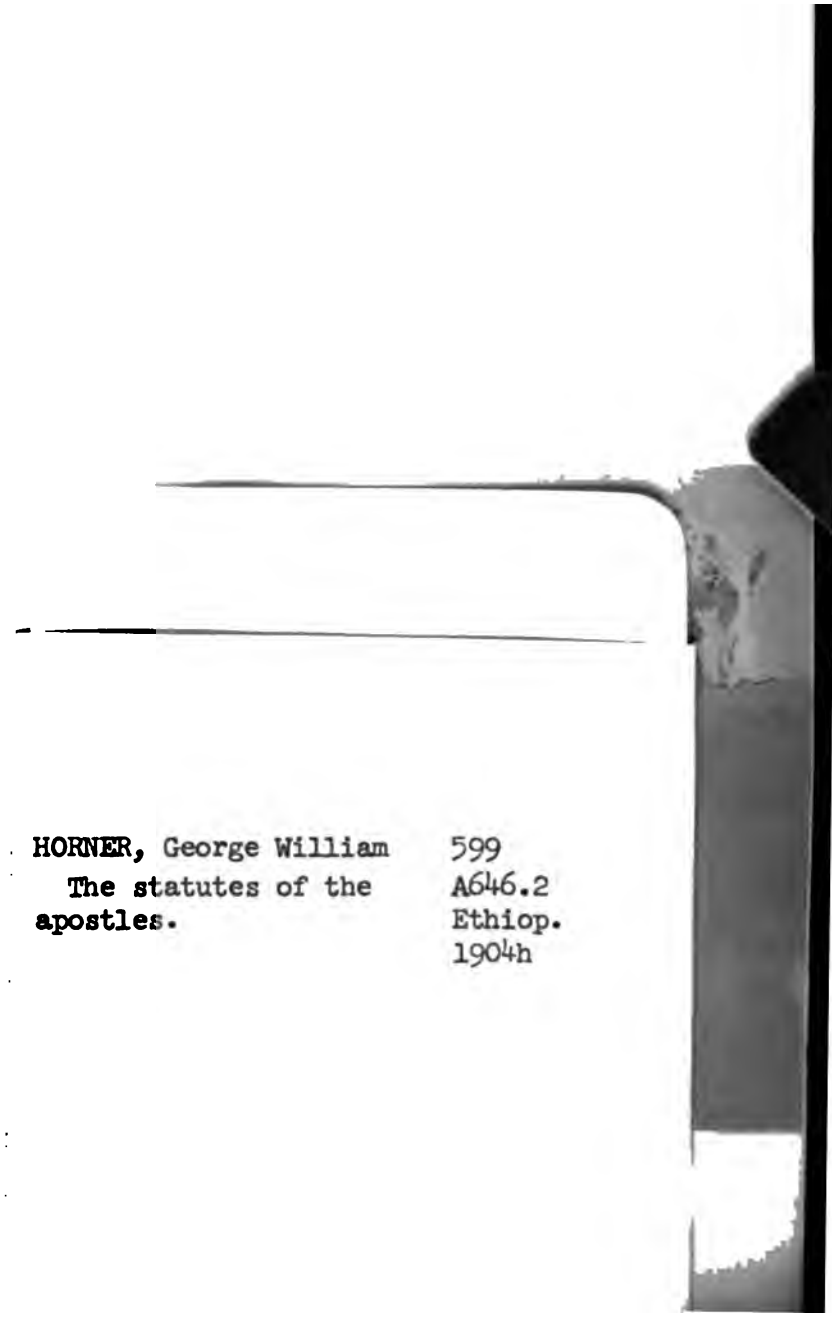


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