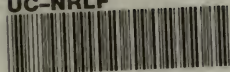
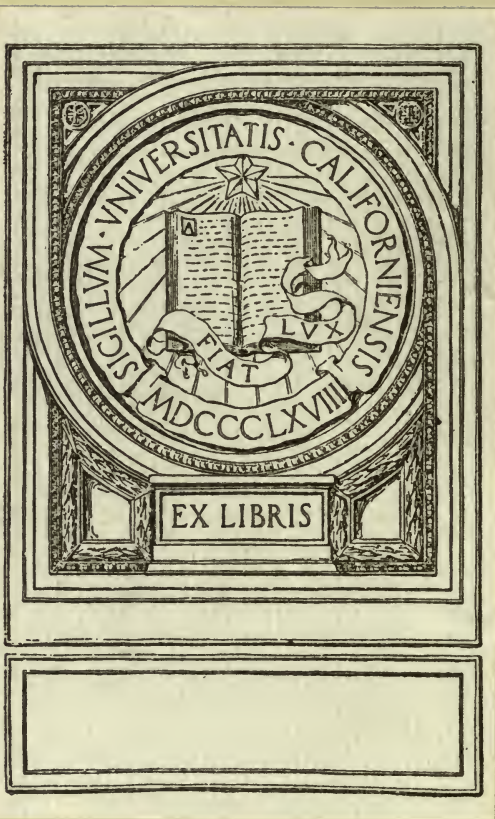


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THE  
APOSTOLICAL CONSTITUTIONS,  
OR  
CANONS OF THE APOSTLES  
IN COPTIC.

WITH AN ENGLISH TRANSLATION

BY

HENRY TATTAM, LL.D. D.D. F.R.S.

&c. &c. &c.

ARCHDEACON OF BEDFORD.



LONDON:  
PRINTED FOR THE ORIENTAL TRANSLATION FUND  
OF GREAT BRITAIN AND IRELAND;

SOLD BY

W. H. ALLEN AND CO., LEADENHALL STREET;

AND

B. DUPRAT, PARIS.

M.DCCC.XLVIII.

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TO THE  
MEMBERS OF THE

TO  
HIS GRACE  
THE DUKE OF NORTHUMBERLAND,  
THIS VOLUME  
IS INSCRIBED WITH THE GREATEST RESPECT,  
BY HIS GRACE'S MOST OBEDIENT  
AND OBLIGED SERVANT,

HENRY TATTAM.



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47, 48, 49, 50, from page 174—210.

## P R E F A C E.

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THE Apostolical Constitutions by Clemens Romanus have been long known to the public through the medium of the Greek copies, and Bovius's, Turrianus's, and Whiston's Translations, and possibly others. This work has also long been considered as the production of a later author, although it is not known by whom, or at what period it was written. Du Pin says of them, "We can only conjecture, that it is most probable that the Constitutions ascribed to the Apostles, or St. Clement, belong to the third, or rather to the fourth century; and that they have been from time to time corrected, altered, and augmented, according to the various customs of different ages and countries." *Eccles. Hist.* Vol. i. p. 30. Ed. 1696.

The judgment of Cardinal Bellarmine is this, given in Zonarus's edition of the Canons, where the Apostolical Constitutions are published: "*De libris Constitutionum Apostolicarum quæ Clementi auctori tribuuntur, idem fere judicium fieri debet, ac de libris Recognitionum. Multa enim in illis utilia sunt, et à Græcis veteribus magni fiunt: sed in Ecclesia Latina nullum fere nomen habent: et ipsi etiam posteriores Græci in Concilio Trullano can. 2.*"

improbant has constitutiones, ut ab hæreticis depravatas.”

In the edition of the Councils by Labbe and Cossart, Paris 1671, the following note is given on the date of their composition: “Sane ut Clementis Romani fætum non esse, ita etiam erudito scriptori, qui 3<sup>o</sup> saltem seculo floruerit, vindicandum, omnibus hodie persuasum esse video, *inquit illust. de Marca, Concordiæ* lib. iii. 2. p. 393, cùm in illo commentario antiquæ disciplinæ satis expressa vestigia supersint. An vero eædem sint cum illis quarum Epiphanius meminit adversus hæresim\* Audianorum uberius alias disputabitur. Interim lege Petavium in notis ad Epiphan. et tom. ii. dogm. theologicorum, Bellarminum de Script. Eccl. v. Clemens, Gabrielem Albaspineum ep. Aurel. lib. i. observationum, cap. 13. §. *Certe si quis, &c.*, qui S. Clementi adjudicant.”

It is also argued, in a later edition of the Councils by Mansi, viz. 1759, chiefly from points of internal evidence, that the true date of the Constitutions is about the beginning of the fourth century, probably between the Council of Illiberis, A.D. 309, and that of Nice, A.D. 325.

The Apostolic Constitutions, as they are called, are in eight books, and the title in Greek is, ΔΙΑΤΑΓΑΙ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ ΔΙΑ ΚΛΗΜΕΝΤΟΣ ΤΟΥ ΡΩΜΑΙΩΝ ΕΠΙΣΚΟΠΟΥ ΤΕ ΚΑΙ ΠΟΛΙΤΟΥ, καθολικὴ διδασκαλία. Du Pin

\* In hæres. 45. 80. 25. and 70.

proceeds to say of the Constitutions, "It remains only to enquire, whether this book be the same as that which is mentioned by *Eusebius*\* and *St. Athanasius*†, entitled *The Doctrine or the Precepts of the Apostles*, των Ἀποστόλων διδασχαι, or διδασχῆ. This is the opinion of *Nicephorus*, *Zonaras*, and *Matthæus Blastares*: but it seems to me to be most probable, that *The Constitutions of the Apostles*, and the book called their *Doctrine*, were two different works, which the likeness of their titles hath caused to be confounded," p. 29. He proceeds to give his reasons for it, which are these: 1. "*St. Athanasius* reckons the book of *The Doctrine of the Apostles* among those that were usually read to the catechumens; whereas the Constitutions were composed rather for the use of the Bishops: and we find it prohibited in the last Canon to publish them, or to discover the contents to all sorts of

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\* The quotations referred to appear to be these:—'Εν τοῖς νόθοις κατατετάχθω καὶ τῶν Παύλου παράξεων ἢ γραφῆ, ὅτε λεγόμενος ποιμὴν, καὶ ἡ ἀποκάλυψις Πέτρου, καὶ πρὸς τούτοις ἡ φερομένη βαρνάβα ἐπιστολή, καὶ τῶν ἀποστόλων αἱ λεγόμεναι διδασχαι.—*Euseb. Hist. Eccles. l. iii. c. 25. p. 97.*

† "Ἔστι καὶ ἕτερα βιβλία τούτων ἔξωθεν, οὐ κανονιζόμενα μὲν, τετυπωμένα δὲ παρὰ τῶν πατέρων ἀναγνώσκεσθαι τοῖς ἄρτι προσερχομένοις, καὶ βουλομένοις κατηχεῖσθαι τον τῆς εὐσεβείας λόγον Σοφία Σολομωνος, καὶ σοφία Σιρὰχ, καὶ Εσθῆρ, καὶ Ιουδῆθ, καὶ Τοβίας, καὶ Διδασχῆ καλουμένη τῶν ἀποστόλων, καὶ ὁ ποιμὴν.—*Athanas. Epist. Fest. Op. tom. ii. p. 963.*

Τῆς νεᾶς πάλιν διαθήκης ἀντιλεγόμενα ταυτα· Περίοδοι Πέτρον· περίοδοι Ἰωάννον· περίοδοι Θωμᾶ· Διδασχῆ Ἀποστόλων· Κλημέντια· ἐξ ὧν μετεφράσθησαν ἐκλεγέντα τὰ ἀληθεστερα καὶ θεόπνευστα.—*Synops. S. Script. apud Athanas. Op. tom. iii. p. 202.*

people. 2. The book of *The Doctrine of the Apostles* contained only two hundred verses according to the *Stichometria of Nicephorus*, which cannot agree with the Constitutions, that are more voluminous. 3. In the Index of Scripture made by *Anastasius Nicenas*, διδαχαὶ and διδασκαλία Κλήμεντος are mentioned as distinct books; and in some manuscripts the Constitutions are entitled διδασκαλία. 4. In the Epitome of *St. Athanasius*, διδαχὴ and κλημεντία are distinguished; therefore this work was not attributed to *St. Clement*. 5. When *Eusebius* discourses of the writings of *St. Clement*, he takes no notice of the Apostolical Constitutions; neither have the ancients mentioned them. The *Arians* might have objected to them, in vindication of their heresy, and the orthodox would have been obliged to make a reply; but this is not done by either party; therefore they are of a later date than *The Doctrine of the Apostles*, that was known to *Eusebius*, and *St. Athanasius*. P. 29.

Usher takes the same view of the subject as Du Pin, and grounds it upon nearly the same arguments.

The Rev. R. Gibbings, M.A., in his “Roman Forgeries and Falsifications,” has shown the corruptions of the Apostolical Constitutions, and their disagreement with Scripture; and to this work I would especially refer the reader for all necessary information respecting the Apostolical Canons.

Whether the work now presented to the reader



in Coptic and English be the same as that mentioned by Eusebius and Athanasius, as "The Doctrine of the Apostles," I must leave others to determine. It certainly is the same as that mentioned by Vansleib in his "L'Histoire de l'Eglise d'Alexandrie," in 1677, where, speaking of the Canons of the Coptic Church, he says, p. 241, "Ils ont encore d'autres Canons, qu'ils appellent des Apôtres, lesquels, à ce que dit l'Abulbatacat, les Melchites, et les Nestoriens ont traduits en langue Arabe, et reduits en un volume. Il dit, que chez les Melchites, et chez les Jacobites-Syriens il y en a 83, chez les Nestoriens 82, et chez eux 127, divisés en deux livres, l'un desquels contient soixante et onze, et l'autre cinquante six Canons.

Ce qui est contenu dans les soixante et onze Canons de ce premier livre :

Le 1, contient les Noms des Apôtres. Le 2, traite de la correction de celui qui parle des choses indécentes ; et de l'amour de Dieu, et du prochain. Le 3, défend de faire à un autre, ce que nous ne voudrions pas, qui nous fût fait. Le 4, contient plusieurs choses que les Apôtres ont défenduës aux Chrétiens. Le 5, contient une exhortation de fuir la colère, l'envie, et les querelles. Le 6, contient une défense des mauvais désirs. Le 7, des mauvaises paroles. Le 8, d'observer les étoiles, et les signes, et de consulter ceux qui conjurent les esprits. Le 9, de dire des mensonges, de désirer l'honneur

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et les richesses. Le 10, nous commande d'honorer ceux qui nous instruisent. Le 11, défend d'exciter des dissensions, et commande que l'on tâche de reconcilier ceux qui sont en discorde. Le 12, contient une exhortation à faire des aumônes. Le 13, traite des bonnes qualités, et de la bonne réputation, que doit avoir celui, qui doit être ordonné Evêque. Le 14, de celles qu'un Lecteur doit avoir. Le 15, d'un Diacre. Le 16, l'Office, et nombre de Veuves. Le 17, des qualités des Diacres. Le 18, contient une exhortation aux Laïques, d'obeïr à ceux qui servent à l'Autel. Le 19, traite du Corban, et il assure qu'après la consécration, c'est le véritable Corps, et le véritable Sang de nôtre Seigneur. Le 20, marque, qu'il n'est pas décent aux femmes d'être debout dans l'Eglise, et d'y parler tout haut. Le 21, de l'ordination de l'Evêque, et de l'Ordre de la Messe. Le 22, traite de la manière dont on doit ordonner les Prêtres. Le 23, des Diacres. Le 24, des Confesseurs, et de ceux qui souffrent des tourmens pour le Nom de Jesus; qu'on doit leur donner l'ordre de Diacre, et de Prêtre, sans l'imposition des mains. Le 25, de la manière dont on doit ordonner les Veuves. Le 26, des Lecteurs, des Vierges, des Souâdiacres, et de celui qui dit qu'il a le don de la santé. Le 27, contient un dénombrement des actions que doivent quitter ceux qui demandent le Baptême. Le 28, défend de recevoir au Baptême ceux qui s'habillent de rouge,

ou qui sont soldats, ou qui observent les étoiles, ou qui sont Magiciens. Le 29, traite de ce qu'on doit observer, lorsqu'une Esclave, qui sert de concubine à son maître, veut se faire Chrétienne. Le 30, ordonne qu'un Catéchumène doit entendre la doctrine trois ans de suite. Le 31, ordonne, que les Catéchumènes doivent faire leurs prières à part ; et qu'ils ne doivent avoir part à l'embrassement des fidèles durant la Messe. Le 32, déclare que si un Catéchumène souffre le martyre, avant que d'être baptisé, le martyre lui tient lieu de Baptême. Le 33, ordonne, qu'on doit faire une exacte recherche de la vie, et des mœurs, de celui qui demande le Baptême. Le 34, traite des cérémonies du Baptême. Le 35, du temps auquel l'Evêque doit jeûner. Le 36, traite de la modestie qui doit être observée par ceux qui se trouvent aux banquets.\* Le 37, que chacun doit se taire, quand l'Evêque parle ; et que quand l'Evêque n'est pas présent, le Prêtre, ou le Diacre peuvent donner le pain-beni. Le 38, contient un ordre pour le banquet qu'on fait pour les Veuves. Le 39, des prémices des fruits, qu'on doit porter à l'Evêque, qui sont, les raisins, les figes, les grenades, les olives, les pommes, les pêches, et les cerises : et de ceux que l'Evêque ne doit pas venir, qui sont les figes de Pharaon, les oignons, les auex, les concombres, et les légumes.

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\* Ou Agapes.

Le 40, qu'aucun ne puisse manger durant la Semaine sainte, avant le temps qu'il est permis. Le 41, de l'obeissance que les Diacres doivent aux Evêques. Le 42, ordonne que la première chose qu'un Chrétien doit faire après s'être éveillé, est de se recommander à Dieu, et d'entendre le sermon. Le 43, qu'on ne doit goûter aucune chose, devant la Communion. Le 44, que les Prêtres doivent prendre garde, que rien ne tombe du Calice en terre. Le 45, que les Diacres doivent tous les jours s'assembler chez leur Evêque. Le 46, qu'on ne peut contraindre les pauvres, à enterrer les morts. Le 47, traite de la même chose, que le quarante deuxième Canon; mais plus précisément des heures, auxquelles on doit faire les prières. \* Le 48, défend l'orgueil, à celui à qui Dieu à donné quelque talent. Le 49, que les Puissances, et les Magistrats ne doivent pas mépriser ceux qui sont au dessous d'eux. Le 50, prouve, que tous ceux qui prophétisent ne sont pas toujours justes; et que tous ceux qui chassent les Démons hors des corps, ne sont pas toujours Saints. Le 51, est une continuation de la même matière. Le 52, traite de l'ordination des Evêques, et de l'ordre de la Messe. Le 53, des Prêtres, des Diacres, des Diaconesses, des Soûdiaconesses, et des Lectrices. Le 54, des Confesseurs, qui souffrent des tourmens pour l'amour de Jésus-Christ. Le 55, des Vierges,

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\* On dit l'Office.

des Veuves, et de l'Exorciste, et qu'il n'est point nécessaire de leur imposer les mains.

Le 56, du nombre des Evêques qui doivent être présents à l'ordination d'un Evêque. Le 57, que l'Evêque donne la bénédiction aux Clercs, et qu'il ne la reçoit d'aucun de ceux, qui sont au dessous de lui. Le 58, que ceux qui sont dans un ordre inférieur aux Diacres ne doivent pas faire ce qui appartient aux Diacres. Le 59, qu'on doit offrir les prémices, et les décimes aux Prêtres. Le 60, ce qu'on doit faire des Oblations qui restent après la Communion. Le 61, et le 62, qu'on doit examiner la vie et les mœurs de ceux qui veulent se faire Chrétiens. Le 63, traite de la même chose que le vingt neuvième. Le 64, ordonne que les fidèles doivent se laver les mains avant les prières des matines. Le 65, du repos des esclaves le Samedi et le Dimanche. Le 66, défend aux Chrétiens de travailler la Semaine Sainte, L'Octave de Pâque, et toutes les autres Fêtes. Le 67, ordonne les heures auxquelles on doit faire les prières, pendant le jour et la nuit. Le 68, que durant la persécution, les fidèles puissent s'assembler à la maison de l'Evêque, pour y faire leurs prières, et leurs dévotions. Le 69, des obsèques pour les Défunts. Le 70, exhorte d'assister ceux qui sont persécutés. Le 71, traite des bornes des ordres sacrés.

J'ai encore ces même Canons en langue Ethio-

pienne, dans laquelle ils sont nommés, *Les Synodes des Apôtres*.

Le contenu des cinquante six Canons du second livre.

Le 1, ordonne que trois Evêques doivent assister à la consecration d'un Evêque. Le 2, de ce qu'on doit offrir à l'Autel. Le 3, qu'il n'est pas permis aux Evêques, aux Prêtres, et aux Diacres de se separer de leurs femmes, sous pretexte du service Divin. Le 4, du temps auquel on doit célébrer la Pâque. Le 5, que les Ecclésiastiques ne doivent point se mêler des affaires séculières. Le 6, que les Ecclésiastiques qui assistent à la Messe, ne doivent point s'abstenir de la Communion, sans cause légitime. Le 7, que les séculiers qui ne restent pas dans l'Eglise jusqu'à la fin de la Messe, ou qui ne communient pas, méritent d'être châtiés. Le 8 et le 9, qu'un fidèle ne doit pas faire ses prières en la compagnie d'un excommunié, et d'un qui à été chassé. Le 10, qu'on ne doit point recevoir, ou ordonner un Clerc, s'il n'a obtenu des lettres de son Evêque, par lesquelles il le permette. Le 11, qu'un Evêque ne doit point quitter son diocèse, sans une très-grande nécessité. Le 12, qu'un Ecclésiastique ne doit pas quitter son Eglise, sans la permission de son Evêque. Le 13, du châtiment de celui qui se marie deux fois après le Baptême, ou qui se marie à une Veuve, ou à une femme débauchée. Le 14, défend aux Ecclésiastiques de se

rendre caution pour un autre. Le 15, déclare quels Eunuques on doit ordonner, et quels on ne le doit pas. Le 16, du châtement qu'on doit faire à un Ecclésiastique qui a commis le peché de la chair, ou un vol, ou un parjure. Le 17, du mariage des Lecteurs, et des Chantres. Le 18, de l'Ecclésiastique qui frappe un pécheur, à cause de quelque peché. Le 19, du châtement de l'Ecclésiastique qui a été justement déposé de son office, et qui néanmoins entreprend d'en faire les fonctions. Le 20, de celui qui a fait des présens pour entrer dans les Ordres. Le 21, de celui qui par le moyen de l'assistance des séculiers, obtient quelque Eglise. Le 22, de celui qui méprise son Evêque. Le 23, qu'un autre Evêque ne peut recevoir un Ecclésiastique, que son propre Evêque a chassé. Le 24, qu'on ne doit point recevoir un Ecclésiastique étranger, sans les lettres de son Evêque. Le 25, que les Evêques de chaque province doivent savoir qui est leur Patriarche. Le 26, qu'un Evêque ne peut point conférer les Ordres dans un autre Diocèse. Le 27, du châtement de l'Evêque qui n'instruit pas son peuple. Le 28, ordonne aux Evêques de faire un Synode deux fois par an dans leur Diocèse. Le 29, déclare que c'est à l'Evêque d'avoir l'administration des biens de son Eglise. Le 30, défend aux Ecclésiastiques de faire aucune chose sans avoir consulté leur Evêque. Le 31, que les biens de l'Evêque doivent être séparés des biens

de l'Eglise. Le 32, traite de la même chose que le vingt-neuvième. Le 33, du châtimeut des Ecclésiastiques qui vont aux jeux, ou comédies. Le 34, de ceux qui vont aux Baptêmes, ou à la Communion des Hérétiques. Le 35, des Ecclésiastiques qui tiennent que le mariage est impur. Le 36, du châtimeut des Ecclésiastiques qui ne reçoivent pas les pénitens. Le 37, et qui ne mangent pas de la viande, et ne boivent pas du vin les jours de Dimanche. Le 38, qui mangent dans les cabarets. Le 39, qui n'enseignent point le service de Dieu à leur peuple. Le 40, qui n'ont pas soin des pauvres Ecclésiastiques. Le 41, qui introduisent dans l'Eglise des livres des Hérétiques. Le 42, qu'on accuse de quelque crime. Le 43, qui renient le nom de Jésus, ou la prêtrise. Le 44, qui mangent de la viande qui n'a pas été tuée, ou qui a été déchirée par quelque bête féroce. Le 45, qui jeûnent le Dimanche, ou le Samedi. Le 46, qui vont à la Synagogue des Juifs, ou au Temple des Hérétiques. Le 47, qui frappent quelqu'un, dont il meurt. Le 48, qui ont été ordonnés deux fois. Le 49, qui ne font pas le Carême, et qui ne jeûnent point le Mercredi, et le Vendredi. Le 50, qui dérobent de l'huile, de la cire, &c., dans l'Eglise. Le 51, de l'Evêque qui a été accusé de quelque crime. Le 52, qu'on ne doit pas accepter le témoignage d'un Hérétique, ni celui d'un Evêque seul, contre un autre Evêque. Le 53, qu'il n'est pas raisonnable



d'ordonner tout incontinent Evêque, celui qui vient d'être baptisé, ou qui a mené une vie déréglée. Le 54, qu'on ne doit pas faire Evêque celui qui a été soldat. Le 55, des livres du Vieux, et du Nouveau Testament, qu'on doit recevoir dans l'Eglise. Le 56, contient une exhortation des Apôtres aux Evêques, pour les porter à observer exactement tout ce qu'ils ont commandé dans ces Canons.

J'ai aussi tous ces Canons en langue Ethiopienne, dans laquelle ils sont nommés *les Synodes* de l'Eglise."

If any one will take the trouble to read this volume without any reference to its divisions, with this table of contents before him, he will speedily come to the conclusion that the table is a full index to the subjects therein contained.

This work is called, in Coptic and Arabic,  $\mu\kappa\alpha\lambda\omega\eta\ \eta\tau\epsilon\ \mu\epsilon\mu\iota\omicron\tau\ \epsilon\theta\omicron\upsilon\alpha\beta\ \eta\lambda\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$   $\text{قوانين ابائنا القديسين الرسل}$ , "The Canons of our Holy Fathers the Apostles;" and this volume, which is in seven books, and the Apostolical Constitutions, are evidently derived from the same source: but whether this work, or the Apostolical Constitutions so called, is the original, I leave to the consideration of others. My intention is, not to enter into a discussion on the contents of the Constitutions, or of this volume, but to leave the subject for those whose leisure and ability may induce them to give their attention to it. But I would just observe, that

this work, as well as the Constitutions, bears evident marks of the corruptions of a much later period than the time of Clement.

The manuscript from which the Coptic text is printed was procured in Egypt by His Grace the Duke of Northumberland, who very kindly presented it to me. It is a quarto volume, in Coptic and Arabic, beautifully written. I was informed, when last in Egypt, that it was the only copy in Coptic and Arabic known in Egypt. It is stated at the end of the volume that the Coptic text was translated from the Sahidic, or dialect of Upper Egypt. I have a copy of the greater part of this old Sahidic manuscript from which the Coptic translation was made, which I purchased in Egypt; this I have collated with the Coptic, with which it perfectly agrees. My Sahidic copy extends, in unbroken succession, from the commencement of the volume to the words  $\text{ϬΕΝ ΟΥΤΑΞΙC ΕΝΑΝΕC}$ , at page 137 of this work. It begins again at the commencement of the sixth book, page 165, and concludes at the end of the section  $\overline{\text{ΟΗ}}$ .

The division of the work into numbered sections, up to  $\overline{\text{ΛΘ}}$ , is after the Coptic manuscript, where the numbers cease; from thence the numbers and divisions of the Sahidic manuscript are followed, as far as that extends. But the numbers and divisions of the Canons of the Apostles, in the seventh book, are after the Greek copies of those Canons.

I have translated the words **ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙ-  
ἈΠΟΣΤΟΛΟΣ** "The Apostolical Constitutions,"  
leaving it to others to decide whether the volume  
has claims to be considered that work, or whether  
it is derived from it: upon this subject I offer no  
opinion.

H. TATTAM.

BEDFORD, *Dec.* 1, 1848.



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ΝΙΚΑΝΩΝΗΝ ἢ ΤΕ  
ΝΙΠΟΣΤΟΛΟΣ.

## ΝΙΚΑΝΩΝ ΗΤΕ ΝΙΛΠΟΣΤΟΛΟΣ.

ΠΑΙ ΝΕ ΝΙΚΑΝΩΝ ΗΤΕ ΝΕΝΙΟΥΤ ΕΘΟΥΑΒ ΗΛΠΟΣ-  
ΤΟΛΟΣ ΗΤΕ ΝΕΝΟΥΤ ΙΗΣ ΠΧΣ ΕΤΑΥΧΑΥ  
ΕΘΡΗΙ ΘΕΝ ΝΙΚΚΛΗΣΙΑ.

ΡΑΥΙ Ω ΝΕΝΩΗΡΗ ΝΕΜ ΝΕΝΩΕΡΗ ΘΕΝ ΦΡΑΝ  
ΜΠΕΝΟΥΤ ΙΗΣ ΠΧΣ ΝΕΧΕ ΙΩΑΝΝΗΣ ΝΕΜ ΜΕΤ-  
ΘΗΟΣ ΝΕΜ ΠΕΤΡΟΣ ΝΕΜ ΑΝΔΡΕΑΣ ΦΙΛΙΠΠΟΣ  
ΝΕΜ ΣΙΜΩΝ ΙΑΚΩΒΟΣ ΝΕΜ ΠΑΘΑΝΑΗΛ ΘΩ-  
ΜΑΣ ΝΕΜ ΚΥΦΑΣ ΒΑΡΘΟΛΟΜΕΟΣ ΝΕΜ ΙΟΥΔΑΣ  
ΉΣΟΝ ΗΙΑΚΩΒΟΣ.

Α. ΚΑΤΑ ΠΙΟΥΑΡΣΑΖΗΙ ΜΠΕΝΟΥΤ ΙΗΣ ΠΧΣ  
ΝΕΣΩΘΡ ΗΤΕΝΘΩΟΥΤ ΝΕΜ ΝΕΝΕΡΗΟΥ ΔΑΖΟΝ-  
ΖΕΝ ΠΑΝ ΕΡΧΩΜΕΟΣ ΧΕ ΜΠΑΤΕΝΦΩΥ ΗΜΙ-  
ΧΩΡΑ ΕΧΩΝ ΜΠΑΤΕΤΕΝΦΩΟΥ ΕΧΕΝ ΘΗΝΟΥ  
ΖΩΣ ΔΕ ΕΘΡΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΒΙ ΜΠΕΡΜΑ  
ΚΑΤΑ ΤΕΤΕΝΗΠΙ.

ΘΩΥ ΗΖΑΝΑΖΙΩΜΑ ΗΝΙΕΠΙΣΚΟΠΟΣ ΟΥΜΑ-  
ΗΖΕΜΣΙ ΗΝΙΠΡΕΣΒΥΤΕΡΟΣ ΟΥΕΤΖΗ ΗΔΙΑΚΩ-  
ΝΗΗ ΗΝΙΔΙΑΚΩΝΟΣ ΟΥΚΑΤΖΗΗΤ ΗΝΙΑΠΑΓΝΩΣ-  
ΤΗΣ ΟΥΜΕΤΑΤΠΟΒΙ ΗΝΙΧΗΡΑ ΝΕΜ ΝΙΚΕΖΒΗ-  
ΟΥΙ ΤΗΡΟΥ ΠΑΙ ΕΤΣΥΕ ΕΘΡΕ ΤΣΕΝΤ ΗΤΕ  
ΤΕΚΚΛΗΣΙΑ ΤΑΧΡΟ ΕΒΟΛ ΗΘΗΤΟΥ ΧΕ ΖΗΝΑ  
ΗΤΟΥΕΜΙ ΕΒΟΛ ΗΘΗΤΟΥ ΜΠΤΥΠΟΣ ΗΝΗΕΤ

## THE APOSTOLICAL CONSTITUTIONS.

THESE are the Canons of our Fathers the Holy Apostles of our Lord Jesus Christ, which they appointed in the Churches.

Rejoice, O our sons and daughters, in the name of our Lord Jesus Christ, said John and Matthew, and Peter, and Andrew, Philip and Simon, James and Nathanael, Thomas and Cephas, Bartholomew, and Judas the brother of James.

According to the command of our Lord Jesus Christ, our Saviour\*, that we should assemble together, he enjoined us, saying (whereas we had not yet divided the countries among us), Ye shall divide them among you so that each one may take his place according to your number.

Appoint the orders for Bishops, stations for Presbyters, and continual service for Deacons: prudent persons for readers, and blameless for widows†; and appoint all other things by which it is meet the foundation of the Church should be established, that by them may be known the type of the things

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\* ΠΕΝΘΩΤΗΡ, *our Saviour*, in the Sahidic, which corrects the Coptic.

† "Let not a widow be taken into the number under three-score years old—well-reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."—1 Tim. v. 9, 10.

Γ. ΝΙΚΑΝΩΝ ΗΤΕ ΠΙΔΠΟΣΤΟΛΟΣ.

ΘΕΝ ΝΙΦΗΟΥΙ ΗΤΟΥΑΡΕΖ ΕΡΩΟΥ ΕΒΟΛΖΑ  
ΘΩΔΕΒ ΝΙΔΕΝ ΟΥΟΖ ΗΤΟΥΣΩΟΥΗ ΧΕ ΣΕΝΑΤ  
ΛΟΓΟΣ ΜΕΦΤ ΘΕΝ ΠΙΕΡΟΟΥ ΗΝΙΩΤ ΗΤΕ Τ-  
ΚΡΗΣΙΣ ΕΘΒΕ ΠΗΕΤΑΥΣΩΤΕΜ ΕΡΩΟΥ ΤΗΡΟΥ  
ΟΥΟΖ ΜΠΟΥΑΡΕΖ ΕΡΩΟΥ.

ΟΥΟΖ ΑΣΟΥΑΖΣΑΖΜΙ ΠΑΗ ΕΘΡΕΝΤΑΟΥΟ Η-  
ΠΑΙ ΣΑΧΙ ΕΒΟΛ ΘΕΝ ΤΟΙΚΟΥΜΕΝΗ ΤΗΡΣ.

Β. ΑΣΕΡΔΟΚΙΗ ΔΕ ΠΑΗ ΕΘΡΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ  
ΜΕΜΟΝ ΣΑΧΙ ΚΑΤΑΦΡΗΤ ΕΤ Α ΠΟΣ Τ ΗΟΥ-  
ΖΜΟΥ ΠΑΥ ΚΑΤΑ ΦΟΥΩΥ ΜΕΦΤ ΦΙΩΤ ΖΙ-  
ΤΕΠ ΠΙΠΗΑ ΕΘΟΥΑΒ ΕΠΙΡΙ ΜΕΦΜΕΥΙ ΗΠΕΥΣΑΧΙ  
ΕΘΡΕΝΖΟΝΖΕΝ ΜΜΩΤΕΠ ΕΡΩΟΥ ΕΥΕΠΜΕΥΙ  
ΝΕΜ ΟΥΣΕΒΩ ΜΜΕΤΣΟΠ.

Γ. ΠΕΧΕ ΙΩΑΝΝΗΣ ΧΕ ΠΙΡΩΜΙ ΝΙΣΗΝΟΥ ΕΠ-  
ΣΩΟΥΗ ΧΕ ΤΕΠΝΑΤ ΛΟΓΟΣ ΘΑ ΠΗΕΤ ΑΝΣΟΘ-  
ΜΟΥ ΝΕΜ ΠΗΕΤ ΑΥΖΟΝΖΕΝ ΜΜΩΟΥ ΕΡΟΠ Μ-  
ΠΕΡΘΕΡΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΕΜΟΝ ΒΙ ΜΠΕΖΟ ΜΠΕΥ-  
ΥΦΗΡ ΑΛΛΑ ΑΡΕΥΑΗ ΟΥΑΙ ΠΑΥ ΧΕ ΠΕΥΥ-  
ΦΗΡ ΧΩ ΗΠΗΕΤΕΡΠΟΥΡΙ ΑΗ ΜΑΡΕΥΤΑΖΜΟ  
ΜΕΜΟΥ ΧΕ ΠΕΤΕΚΧΩΜΕΜΟΥ ΟΥ ΕΝΑΠΕΥ ΑΗ  
ΑΣΕΡΔΟΚΙΗ ΔΕ ΝΩΟΥ ΕΘΡΕ ΙΩΑΝΝΗΣ ΣΑΧΙ Η-  
ΥΟΡΠ.

Δ. ΠΕΧΕ ΙΩΑΝΝΗΣ ΧΕ ΟΥΜΩΙΤ Β ΕΤΥΟΠ  
ΟΥΑΙ ΦΑ ΠΩΗΘ ΠΕ ΚΕΟΥΑΙ ΦΑ ΦΜΟΥ ΠΕ ΟΥΟΠ  
ΟΥΥΙΒΤ ΕΟΥΥ ΘΕΝ ΠΑΙ ΜΩΙΤ Β ΦΜΩΙΤ ΔΕ  
ΜΠΩΗΘ ΠΕ ΦΑΙ ΧΕ ΕΚΕΜΕΝΡΕ ΠΟΣ ΠΕΚΝΟΥΤ  
ΦΗΕΤ ΑΣΘΑΜΙΟΚ ΕΒΟΛΘΕΝ ΠΖΗΤ ΤΗΡΥ ΟΥ-  
ΟΖ ΕΚΕΤΩΟΥ ΠΑΥ ΦΑΙ ΕΤΑΥΣΟΤΚ ΕΒΟΛΘΕΝ  
ΦΜΟΥ ΘΑΙ ΓΑΡ ΤΕ ΤΥΟΡΠ ΗΕΝΤΟΛΗ.



in heaven, that they may keep themselves from every spot. And they should know that they shall give account to God in the great day of judgment for all the things which they have heard and have not kept.

And He commanded us to make known these words in all the world.

2. It also appeared to us, that each one of us should speak as the Lord hath given him grace, according to the will of God the Father, by the Holy Spirit, making remembrance of His words, that we may command them to you. They will be remembered, and the fraternal teaching.

3. John said, "Men and brethren, we know that we shall give account for those things which we hear, and for those things which have been commanded us. Let not any one of us accept the person of his friend. But if any one should hear his friend speak of those things which are not profitable, let him restrain him, saying, "what thou sayest is not good." It therefore pleased them that John should speak first.

4. John said, "There are two ways, one is the way of life, and the other is the way of death; and there is much difference in these two ways. But the way of life is this, Thou shalt love\* the Lord thy God with all thy heart, who created thee, and thou shalt glorify him who redeemed thee from death; for this is the first commandment.

*apost. c.*  
7.1

7.2

\* The Sahidic is correct—**εκελευσε**, *thou shalt love*.

† μαρ Β̄ δε τε θαί χε εκέμενρε πεκῶφ-  
 ηρ ἄπεκρη† πινομος πεμ νῑπροφητης ευ-  
 ἄψι θεηται εντολη Β̄†.

Ἐ. πεχαϑ ἢχε μετθεος χε ζωβνιβεν  
 ἔτεκναουάψου αν ἔθρουψωπι ἄμοκ ἢθοκ  
 ζωκ οη ἄπεραιτου ἢκεουαι ἔτε παι πε χε  
 πετ εκμοσ† ἄμοϑ ἄπεραιϑ ἢκεουαι ἢθοκ  
 δε ὡ πετροσ πασον †ἔβω ηωου ἔπαι σαχι.

Ἐ. πεχε πετροσ χε ἢνεκθωτεβ ἢνεκερ-  
 ηωικ ἢνεκπορνευηη ἢνεκσεϑ ουθελψιρι ἢ-  
 νεκβίονι ἢνεκερφαρμαγμοσ ἢνεκερρεϑψιηη  
 ἢνεκῆρε ουῆριμι ρει ἔτε ἢθηητς ἔπεσητ ου-  
 δε ασψαηῆφοϑ ἢνεκθοῆβεϑ ἢνεκερεπίου-  
 μηη ἢηνχαἰ ἄπεκῶφηη ἢνεκερμεῆρε ἢπουχ  
 ἢνεκχε πετρωου ἢῆλι ουδε οη ἢνεκμευι  
 ἔβολ ἔπετρωου ἢνεκερρηη Β̄ ουδε ἢνεκερ-  
 λασ Β̄ ουφαψ γαρ ἢτε φμοϑ τε τ̄μετλασ  
 Β̄ ἢνε πεκσαχι ψωπι εϑψουηητ ουδε ἢσα  
 μεθπουχ ἢνεκψωπι ἄμει ἢουηοι ἢροῆῶ  
 ουδε ἢρεϑρωλεμ ουδε ουψωβι ουδε ου-  
 ρηητ εϑρωου ουδε ουβᾶσιρηη ἢνεκχε ου-  
 σαχι εϑρωου ἔθουηη ἔπεκῶφηη ἢνεκμεστε  
 ῆλι ἢρωμη ἀλδα ραποηοη μεη εκέσορι ἄ-  
 μωου ραηκεχωουηη δε εκέπαι ηωου εκέ-  
 ῶληηδ ἔχηη ραποηοη εκέμενρε ἢραηκεχω-  
 ουηη ἄφρηη† ἢτεκψηχηη.

Ἐ. πεχε ἢχε ανδρεασ χε παψηηρι φωη

“But the second is this, Thou shalt love thy neighbour as thyself. On these two commandments hang the law and the Prophets.”

5. Matthew said, “Every thing that thou wouldest not should be done to thee, that do not thou also to another; that is, what thou hatest do not to another. But thou, O Peter my brother, teach them these things.”

6. Peter said, “Thou shalt not kill; thou shalt not commit adultery; thou shalt not commit fornication; thou shalt not pollute a youth; thou shalt not steal; thou shalt not be a sorcerer; thou shalt not use divination; thou shalt not cause a woman to miscarry, neither if she hath brought forth a child shalt thou kill it. Thou shalt not covet any thing that is thy neighbour’s: thou shalt not bear false witness: thou shalt not speak evil of any one, neither shalt thou think evil. Thou shalt not be double-minded,\* neither shalt thou be double-tongued, for a double tongue is a snare of death. Thy speech shall not be vain, neither tending to a lie. Thou shalt not be covetous, neither rapacious; nor a hypocrite, nor of an evil heart, nor proud. Thou shalt not speak an evil word against thy neighbour. Thou shalt not hate any man, but thou shalt reprove some, and shalt have mercy upon others. Thou shalt pray for some, and shalt love others as thy own soul.”

7. Andrew said, “My son, flee from all evil, and

\* ἡΠΕΚΕΡΘΗΤ Ῥ., *Thou shalt not be double-hearted.*

apost. 1  
7. 2

7. 2

7. 2

7. 3

7. 4

ἐβόλθην ποπήρον πιβεν ογοζ εκέμεστε  
 πετζωου πιβεν ἄπερρωπι ἡρερχωντ κε  
 πιχωντ βίμωιτ ἐθμετθωτεβ ἡχωντ γαρ  
 ουδεμων εσζωου πε ἄπερρερχοζ ἄπερρε-  
 ρεϋττων ἄπερρερρεμωι κε ἐβόλ γαρ  
 θην παι ψαυάφε ουφθονοσ.

ἦ. πεχε φιλιπποσ κε παωηρι ἄπερρωπι  
 ἡρερερέπιθωμι κε τέπιθωμιὰ βίμωιτ ἐ-  
 θουη ἐτπορνια ἐσσωκ ἡπρωμι πασ ἐθουη  
 ἡατῶνε τέπιθωμιὰ γαρ ουδεμων ἡςζιμι  
 τε ογοζ ἐωωπ ἄρεωαν πιδεμων ἡτε ἡ-  
 χωντ μογχτ νεμ φα τῶζυδωνη ψαυτακο  
 ἡπἡἔτ ουναωοπου ἐρωου φέμωιτ δε ἄπι-  
 πἡἄ ἄποπήρον πε φἡνοβι ἡτψυχη ογοζ  
 ζοταν αςψαπἡαυ ἐουκογχι ἄμαἡνεμτον  
 εςψεπας ἐθουη ψαςθῆρε πιμωιτ ουωωσ  
 ἐβόλ ογοζ εςέβι νεμας ἡκεπἡἄ ἄποπήρον  
 τηρου εςἡαωεπας ψα τψυχη ἐτεμἡαυ  
 ογοζ ἡνερχα φρωμι τἡιατς ἐζῆρη ἐπτηρς  
 εθρεςἡαυ ἐτμεθἡηι μαρε πετεπχωντ χα  
 ουωι πας ογοζ ἡτετεπἄμοσι ἄμος ἡου-  
 κογχι θην ουἐπιςτιμη ἡτετεπσοκς πωτεπ  
 ἐφαζου κεκασ ἡνεςζιουγὶ ἄμωτεπ ἐζῆρη  
 ευζωβ εςζωου ἡχωντ γαρ νεμ τῶζυ-  
 δωνη ετζωου αψαπἡαυ ἡσἡου πιβεν  
 ευμἡη ἐβόλ ψαυωωπι ἡζαπδεμων ογοζ  
 ζοταν αψαπἡερωσ ἐφρωμι ψαυωιβτ θην  
 τψυχη ἡσεωωπι θα ουπωιτ ἡζωβ ογοζ  
 αψαπἡεπτες ἐζῆρη θην ζαπῶβἡουγὶ ἡβἡ-

hate all evil. Be not angry, because anger leads to murder, for anger is an evil demon. Be not emulous, neither be contentious, nor quarrelsome, for envy proceeds from these.”

4<sup>pot</sup>.  
7. 5

8. Philip said, “ My son, be not of unlawful desires, because desire leads to fornication, drawing men to it involuntarily : for lust is a demon.\* For if the evil spirit of anger is united with that of sensuality, they destroy those who shall receive them. And the way of the evil spirit is the sin of the soul. For when he sees† a little quiet entering in he will make the way broad ; and he will take with him all other evil spirits : he will go to that soul, and will not leave the man to meditate at all, lest he should see the truth. Let a restraint be put to your anger, and curb it with not a little care, that you may cast it behind you, lest it should precipitate you into some evil deed. For wrath and evil desire, if they are suffered always remaining, are demons. And when they have dominion over a man they change him in soul, that he may be prepared for a great deed : and when they have led him into unrighteous acts, they deride

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\* ΟΥΔΕΛΩΝ, Arabic شیطان, *Satan*.

† Sahidic ΖΟΤΑΝ ΕΨΥΑΝΝΑΥ, *when he sees*.

χοις ψαυσωβι ἡσωψ εὐέραψι ἔχεν ἦτακο  
ἔπιρωμι ἔτεμεμαγ.

θ. πεχαψ ἦχε σιμων χε παψηρι ἔπερ-  
ψωπι ἡρεψχε ουσαχι εψζωου ουδε ουψ-  
λωψ ουδε ἔπερψωπι ἡδᾶσιβαδ' ἔβοδ γαρ  
θεν παι ψαρε ζανμετηρικ ψωπι.

ι. πεχαψ ἦχε ιακωβος χε παψηρι ἔπερ-  
ψωπι ἡρεψδῆμηινη ἐπιδη τμετρεψδῆμηινη  
εσδῆμηιτ ἔθουη εουμετρεψψαμψε ἰδω-  
λον ουδε ἡρεψμουτ ουδε ἡρεψχαουπου  
ουδε ρεψερψαθρι ουδε ρεψεριδωλον ουδε  
ἔπερτσαβο ἔρωου ιε εσωτεμ ἔρωου ἔβοδ  
γαρ θεν παι ψαρε ουμετρεψψαμψε ἰδω-  
λον ψωπι.

ια. πεχαψ ἦχε παθανανη χε παψηρι ἔ-  
περψωπι ἡρεψχεμεθουχ ἐπιδη χε τμεθ-  
ουχ εσδῆμηιτ ἔθουη εουμετρεψχεουα  
ουδε ἔμαι ζατ ουδε ἔμαι ὠου εψψουιτ  
χε ἔβοδ γαρ θεν παι ψαρε ζανδῆουι ψωπι.

παψηρι ἔπερψωπι ἡρεψκρεμερεμ ἐπιδη  
τμετρεψκρεμερεμ ψασσωκ ἔπιρωμι ἔθ-  
ουη εουμετρεψχεουα ἔπερψωπι εκχαχω  
ουδε ἡρεψμεγι ἔβοδ ἐπιπετζωου ἔβοδ γαρ  
θεν παι τηρου ψαυχφο ἡζανμετρεψμψι  
ψωπι δε ἡθοκ ουρεμραψυ χε πιρεμραψυ  
εθπαερκῆηροπομιν ἔπκαζι ψωπι δε οη  
ἡζαρψζητ ἡρεψερζιρηνη ἡπαντ εκτου-  
βουτ θεν πεκζητ ἔβοδζα πετζωου πι-  
βεν ψωπι ἡατκακια ἡρεμραψυ ἡαγαθος

him, and will rejoice in the destruction of that man."

9. Simon said, "My son, be not the utterer of an evil expression, nor of obscenity, neither be thou haughty, for of these things come adulteries." 7. 6

10. James said, "My son, be not a diviner, for divination leads to idolatry; neither be thou an enchanter, nor an astrologer, nor a magician, nor an idolater;\* neither teach them nor hear them; for from these things proceeds idolatry." Apost. 7. 6

11. Nathanael said, "My son, be not a liar, because a falsehood leads to blasphemy. Neither be thou a lover of silver nor a lover of vain glory, for from these thefts arise."

"My son, be not a murmurer, because repining leads a man to blasphemy. Be thou not harsh, nor a thinker of evil, for of all these things contentions are begotten. But be thou meek, for the meek shall inherit the earth. And be thou also merciful, peaceable, compassionate, cleansed in thy heart from all evil. Be thou sincere, gentle, good; trembling at the words of God which thou hast heard, and do thou keep them. Do not exalt thy-

7.  
7


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\* The Sahidic has  $\rho\epsilon\chi\epsilon\iota\rho\beta\omicron\omicron\omicron\epsilon$ , *one that bewitcheth*.

ἐκσθερτερ ἐβόλθην πικάχι ἢ τε φ† ἐτακ-  
σοθμοῦ οὔοζ ἐκέαρεζ ἐρωοῦ\* ἔπερβάστκ  
ἔμαγατκ ουδε ἢνεκ† ἔπεκρητ ἢνιδάσι-  
ρητ ἀλλὰ ἐκέαυζανιὰ ἢζοῦὸ πειμ πιδικεος  
πειμ πνετθεβινοῦτ ζωβπιβεν ετζωοῦ εθ-  
πνοῦ ἐζρηι ἐχωκ ῥοποῦ ἐροκ ζωσ ἐπαπεν  
εκσωοῦν χε ἔμοον ζλι παῤωπι ἔμοοκ ἐ-  
βηλ χε ἢτεπ φ†.

16. ΠΕΧΑϞ ἢ ΧΕ ΘΩΜΑϞ ΧΕ ΠΑΨΗΡΙ ΦΝΕΤ-  
ΤΑΟΥὸ ἐροκ ἢ πικάχι ἢ τε φ† οὔοζ αϞῥωπι  
πακ ἢ αιτιὰ ἔπωνθ οὔοζ αϞ† πακ ἢ†ς-  
φραγίς ἐθοῦαβ ετθην πῶς ἐκέμεπριτϞ  
ἔφρη† ἢοῦταλλο ἢνεκβαλ† ἀριπεϞμενι  
δε θην πιέχωρζ πειμ πιέζοοῦ ἐκέταιοϞ ἔ-  
φρη† ἔπῶς πιμαγαρ ἐτε πικάχι ἔμετῶς  
ἢθρητϞ εϞ ἔμαγ ἢ χε πῶς εκπαῤωπι δε ἢσα  
πεϞζο ἔμμηπι ἢθοϞ πειμ πκεσεπι ἢπνέθοῦαβ  
χεκας ἐκέεμετον ἔμοοκ ἐχεν ποῦσαχι φνετ-  
τομι γαρ ἔμοοϞ ἐπνέθοῦαβ ἐπαῤωπι εϞοῦ-  
αβ ἐκέταιοϞ κατὰ τεκχομ ἐβόλθην τεκ-  
Ϟω† πειμ ἐβόλθην ἢθίσι ἢνεκχιχ ισχε ἀ  
πῶς γαρ αϞαίκ ἢεμπῥα εθρεϞ† πακ ἐβόλ-  
ζιτοτϞ ἢοῦτῥοφν ἔπῶατικον πειμ οῦσω  
ἔπῶατικη πειμ οῦωνθ ῥα ἐπεζ πετῶε  
ζωκ οπ ἐροκ πε ἢζοῦὸ εθρεκ† παϞ ἢοῦθρε  
ἐῥαστακο οὔοζ οῦπρος οῦσνοῦ ἐμεπῥα  
γαρ ἢ χε πιεργατης ἔπεϞβεχε σσθνοῦτ

\* Sahidic ἐκζαρεζ ἐροοῦ, *do thou keep them.*

† Read τῶλλο ἢνεκβαλ.



self, neither shalt thou give thy heart to pride, but thou shalt increase more and more with the just and humble. Every evil which cometh upon thee receive as good, knowing that nothing shall come upon thee but from God."

12. Thomas said, "My son, he who declares to thee the words of God, and hath been the cause of life to thee, and hath given the holy seal to thee which is in the Lord, thou shalt love him as the apple of thine eyes, and remember him by night and day: thou shalt honour him as of the Lord: for in that place in which the word of power is, there is the Lord; and thou shalt seek his face daily; him, and those who remain of the saints, that thou mayest rest thee on their words: for he who is united to the saints shall be holy. Thou shalt honour him according to thy power, by the sweat\* of thy brow, and by the labour of thy hands: for if the Lord hath made thee meet that he might impart to thee spiritual food, and spiritual drink, and eternal life, by him; it becomes thee also the more, that thou shouldest impart to him the food which perishes and is temporal; for the labourer is worthy of his hire. For it is written, Thou shalt not muzzle the

apost.  
7. 9.

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\* Coptic is literally  $\tau\epsilon\kappa\eta\omega\tau$ , *thy sweat*.

ΓΑΡ ΧΕ ἠΝΕΚΤ ΣΑΧΟΛ ἘΞΡΕΝ ἘΞΕ ΕCΖΙ ΟΥΔΕ  
 ἔΜΟΝ ἘΛΙ Ω ἠΟΥΜΑ ἠΔΟΛΙ ΟΥΟΖ ἠΤΕC-  
 ὤΤΕΜΟΥΩΜ ἘΒΟΛΘΕΝ ΠΕCΟΥΤΑΖ.

17. ΠΕΧΑC ἠΧΕ ΚΥΦΑ ΧΕ ἠΝΕΚΙΡΙ ἠΖΑΠ-  
 ΦΩΡΧ ΕΚΕΖΩΤΠ ἠΝΗΕΤΜΙΩΙ ΘΕΝ ΟΥΖΙΡΗΝΗ  
 ΝΕΜ ΠΟΥΕΡΗΟΥ ΜΑΖΑΠ ΘΕΝ ΟΥΔΙΚΕΟCΥΝΗ  
 ΑΘΠΕ ΒΙ ΖΟ CΟΖΙ ἠΦΝΕΤΑCΕΡΝΟΒΙ ἘΧΕΝ ΠΕC-  
 ΝΟΒΙ ἠΠΕΠΘΕΡΕ ΤΜΕΤΡΑΜΑΘ ΧΕΜΧΟΜ ΘΑ-  
 ΤΕΝ ΦΤ ΟΥΔΕ ἠΠΕΡΘΜΑΙΕ ΖΑΝΟΥΟΝ ἠ ἠΖΙ-  
 ὠΜΑ ΧΕ ΟΥΩΦΕΛΙΑ ἠΠ ἠΧΕ ἠCΑΙ ΑΔΛΔΑ  
 ΟΥΖΑΠ ἠΔΙΚΕΟCΥΝΗ ΘΑΤΕΝ ΠΤΗΡC ἠΠΕΡΕΡ-  
 ΖΗΤ Β ΘΕΝ ΠΕΚΩΛΗΖ ΕΚΜΕΥΙ ΧΕ ΦΝΕΤ  
 ΑΚΕΡΕΤΙΝ ἠΜΟC ἠΝΑΨΩΠΙ ΨΑΠ ἠΜΟΝ ἠ-  
 ΠΕΡΨΩΠΙ ΜΕΝ ΑΚΨΑΝΘΙ ΕΚCΩΟΥΤΕΝ ἠΤΟΤΚ  
 ἘΒΟΛ ΑΚΨΑΝΕΤ ΔΕ ΕΚCΩΚ ἠΤΟΤΚ ἘΡΟΚ ἘΨΩΠ  
 ΔΕ ΕΟΥΟΝΤΑΚ ἘΒΟΛΘΕΝ ΠΕΚΧΙΧ ΕΚΝΑΤ ἘΠ-  
 CΩΤ ἠΝΕΚΝΟΒΙ ἠΝΕΚΖΗΔΕCΙC ΕΚΝΑΤ ΟΥΔΕ ΟΠ  
 ΑΚΨΑΝΤ ἠΝΕΚΚΡΕΜΡΕΜ ΕΚCΩΟΥΝ ΧΕ ΠΑΙ  
 ΒΕΧΕ ΟΥ ἘΒΟΛΘΕΝ ΦΤ ἠΝΕΚΚΟΤΚ ἘΒΟΛ ἠ-  
 ΠΕΤΨΑΤ ΕΚΝΑΕΡΚΟΙΝΩΝΙΝ ΔΕ ΝΕΜ ΠΙΕΤΨΑΤ  
 ΘΕΝ ΖΩΒΝΙΒΕΝ ἠΝΕΚΧΟC ΧΕ ΠΟΥΙ ἠΜΑΥΑΤ  
 ΝΕ ΠΑΙ ΙCΧΕ ΤΕΤΕΝΟΙ ἠΚΟΙΝΩΝΙΑ ΝΕΜ ΠΕΤΕΝ-  
 ΕΡΗΟΥ ΘΕΝ ΠΗΑΤΤΑΚΟ ΠΩC ὠ ΜΑΔΛΟΝ ἠΤΕ-  
 ΤΕΠΙΡΙ ἠΠ ΘΕΝ ΠΝΕΘΝΑΤΑΚΟ.

18. ΠΕΧΑC ἠΧΕ ΒΑΡΘΟΛΟΜΕΟC ΧΕ ΤΤΖΟ  
 ἘΡΩΤΕΝ ΠΑCΠΗΟΥ ΖΟC ΠΙCΗΟΥ ἠΤΕΝ ΘΗΠΟΥ  
 ΝΕΜ ΟΥΕΡΕΤΙΝ ΨΟΠ ΝΕΜΩΤΕΝ ἠΤΕΤΕΝΟΥΟΝ-

ox treading out the corn: neither does any one plant a vineyard and not eat of the fruit thereof."

13. Cephas said, "Thou shalt not make schisms: thou shalt reconcile in peace those who contend with one another. Judge in righteousness without accepting of persons. Reprove him who hath sinned, for his sin. Suffer not wealth to prevail before God, neither justify the unworthy, for beauty profiteth not; but righteous judgment before all. Doubt not\* in thy prayer, thinking whether what thou hast asked of him will be or not. Let it not indeed be that when thou receivest thou stretchest out thine hand, but when thou shouldest give thou drawest thy hand to thee. But if thou hast at hand† thou shalt give for the redemption of thy sins. Thou shalt not doubt, thou shalt give; neither when thou hast given shalt thou murmur, knowing this reward is of God. Thou shalt not turn away from the needy, but shalt communicate with the needy in all things: Thou shalt not say these things are mine alone. If ye communicate with one another of those things which are incorruptible, how much rather should ye not do it in those things which are corruptible?"

14. Bartholomew said, "I beseech you, my Brethren, while you have time, and he who asks remains with you, (and) you are able to do good to them, do

\* ἀπερερρηγῆν Ἐ., literally, *be not of a double heart.*

† Literally, *of thy hands, or from the labours of thy hands.*

apost. c.  
7. 10

7. 11

7. 12

ὥχου μμωτεν ἔερ πεθαινεσ πωου ἔπερ-  
 χα τωτεν ἔβολθθεν ἔλι ἢ ἔλι ογοπήτω-  
 τεν ἔαιτογ.

ἔθεντ γαρ ἔθουη ἢχε πῆροου ἔπερ φαί  
 ἔτερε ενχαίνιβεν εθναγ ἔρωου παβωλ  
 ἔβολ ογοη πιπονηρος πατακο ἢθνητγ ἔπνη-  
 ου γαρ ἢχε πῆρ ογοη περβεχε πεμασ.

ῥωπι ἢπομοθεησ ἔρωτεν ἔμαγὰταν  
 θηπου ῥωπι ἢρεσφῆβω ἔρωτεν ἔμαγὰ-  
 ταν θηπου ῥωσ ἔφφ φηῆτ αςτῆαβε θηπου  
 ἔκἔαρεη ἔπνηῆτ ακβίτογ ἢτεκῶτεμει ἢθη-  
 τογ ουδε ἢτεκῶτεμογωη ἔρωου.

16. πεχασ ἢχε πετροσ χε πηρωμι πῆρηου  
 ἢκεσεπι ἔπτηρησ ἢῆβω ἢπῆγῆραφη ἔθουαβ  
 ρωπι ἔτῆαβε θηπου ἔρωου ἔπνη δε μα-  
 ρεπχου πωου ἢπνηῆτ αςαηηι ἔμωου παν  
 τωτε ασρανωου τηρου εθρε πετροσ σαχι.

17. πεχασ ἢχε πετροσ χε ἔρωπι αςωαν  
 ουμα πε ἔρε ῥαηκογχι ἢρωμι ἢθνητγ ἔ-  
 πιστοσ ἔπατεσῆῶαι ἢχε πῆμῆ εθρουχελ-  
 χοι ἔθαμῆ ῥψφῆσμα εθβε πῆεπισκοποσ  
 ῥα πῶι ἔπ1β ἢρωμι μαρουῆθαι ἢπῆκ-  
 κῆησῆ ἔτῆικωφ ἔρωου πῆμα ἔτερε ουμῆ  
 ἔπιστοσ ἢθνητγ εγταχρωου.

χεκασ εγῆ ἢχε πῆ ἢρωμι θεν πῆμα ἔ-  
 τεμμῆγ ἢσωτη ἢσεδοκιμαηη θεν ου-

not fail in any thing to any one, which you have the power to do.

For the day of the Lord draweth nigh, in which every thing that is seen shall be dissolved, and the wicked shall be destroyed with it, for the Lord cometh, and his reward is with him.

“Be ye lawgivers to your own selves; be ye teachers to yourselves alone, as God hath taught you. Thou shalt keep those things which thou hast received, thou shalt not take from them, neither shalt thou add to them.”

15. Peter said, “Men and brethren, all the remaining precepts of the holy scriptures are sufficient to teach you; but let us declare them to those to whom we have been commanded.” Then it pleased them all that Peter should speak.

16. Peter said, “If there should be a place having a few faithful men in it, before the multitude increase, who shall be able to make a dedication to pious uses for the Bishop to the extent of twelve men, let them write to the churches round about them, *informing them of* the place in which the multitude of the faithful (assemble and) are established.

“That three chosen men in that place may come, that they may examine with diligence him who is

ΘΟΤΘΕΤ ΜΠΕΤΕΜΠΩΑ ΜΠΑΙ ΒΑΘΜΟC ΕΨΩΠ  
 ΔΨΩΑΝ ΟΥΑΙ ΕΒΟΛΘΕΝ ΜΙΕΘΝΟC ΕΟΥΟΝΤΑΨ  
 ΜΜΑΥ ΝΟΥCΩΙΤ ΕΝΑΠΕΨ ΕΨΟΙ ΝΑΤΝΟΒΙ ΠΕ Ε-  
 ΨΟΙ ΝΑΤΧΩΝΤ ΠΕ ΟΥΜΑΙ ΖΗΚΙ ΠΕ ΟΥΡΕΜΠΖΗΤ  
 ΠΕ ΝΖΑΚ ΝΟΥΡΕΨΘΙΘΙ ΑΝ ΠΕ ΝΟΥΠΟΡΝΟC ΑΝ  
 ΠΕ ΝΟΥΜΕΙ ΤΟΙ ΝΖΟΥΘ ΑΝ ΠΕ ΝΟΥΡΕΨΨΩΨ  
 ΑΝ ΠΕ ΝΟΥΡΕΨΘΙ ΖΟ ΑΝ ΠΕ ΝΕΜ ΠΗΕΤΙΝΙ ΗΠΑΙ.

ΟΥΖΩΒ ΜΕΝ ΕΝΑΠΕΨ ΠΕ ΕΨΩΠ ΔΨΩΑΝ Μ-  
 ΜΟΝΤΑΨ ΣΖΙΜΙ ΜΜΑΥ ΕΨΩΠ ΔΕ ΔΨΘΙ ΝΟΥC-  
 ΖΙΜΙ ΕΟΥΟΝΤΑΨ ΜΜΑΥ ΝΖΑΠΨΗΡΙ ΜΑΡΕΨΧΗ  
 ΝΕΜΑC ΕΨΔΜΟΝΙ ΗCΒΩ ΜΙΒΕΝ ΕΟΥΟΝΨΧΟΜ  
 ΜΜΟΨ ΕΕΡΜΕΠΕΨΙΝ ΗΠΙΓΡΑΦΗ ΚΑΔΩC ΕΨΩΠ  
 ΔΕ ΗCΨΩΟΥΗ ΑΝ ΗCΘΑΙ ΜΑΡΕΨΨΩΠΙ ΕΥΡΕΜ-  
 ΡΑΨ ΠΕ ΜΑΡΕΨΕΡΖΟΥΘ ΘΕΝ ΤΑΓΑΠΗ ΕΘΟΥΗ  
 ΕΡΩΜΙ ΜΙΒΕΝ ΜΗΠΟΤΕ ΗCΕΕΡΚΑΤΗΓΟΡΙΗ ΜΠΙΕ-  
 ΠΙCΚΟΠΟC ΘΕΝ ΟΥΖΩΒ ΟΥΟΖ ΕΨΑΨΩΠΙ ΕΨΘΗ-  
 ΠΙ ΜΠΤΗΡΨ.

17. ΠΕΧΑΨ ΗΧΕ ΙΩΑΝΝΗΝC ΧΕ ΠΙΕΠΙCΚΟΠΟC  
 ΕΤ ΟΥΝΑΚΑΘΙCΤΑ ΜΜΟΨ ΔΨΩΑΝΤΖΘΗΨ ΕΠ-  
 CΩΟΥΗ ΝΕΜ ΤΖΥΠΟΜΟΠΗ ΜΜΕΤΜΑΙ ΠΟΥΤ  
 ΗΠΗΕΘΝΕΜΑΨ ΜΑΡΕΨΚΑΘΙCΤΑ ΔΕ ΗΒ ΜΠΡΕC-  
 ΒΥΤΕΡΟC ΘΕΝ ΠΕΤΡΕΨΔΟΚΙΜΑΖΙΗ ΜΜΩΟΥ.

18. ΟΥΟΖ ΑΥΕΡΟΥΩ ΤΗΡΟΥ ΧΕ Β ΑΝ ΑΔΔΑ  
 Γ ΧΕ ΠΗΕΤΨΟΠ ΔΕ ΚΔ ΜΠΡΕCΒΥΤΕΡΟC ΙΒ  
 CΑΟΥΙΝΑΜ ΟΥΟΖ ΙΒ CΑΧΑΘΗ.

worthy of this grade. If one of the people who hath a good reputation, being guiltless, without anger, a lover of the poor, prudent, wise, not given to wine, not a fornicator, not covetous\*, not a contemner, not partial†, and the like of these things.

“If he have not a wife it is a good thing; but if he have married a wife, having children, let him abide with her, continuing stedfast in every doctrine, able to explain the Scriptures well; but if he be ignorant of literature let him be meek: let him abound in love towards every man, lest they should accuse the Bishop in any affair, and he should be at all culpable.”

17. John said, “If the Bishop whom they shall appoint hath attended to the knowledge and patience of the love of God with those with him, let him ordain two Presbyters when he has examined them.”

18. And all answered, not two, but three, because there are twenty-four Presbyters—twelve on the right hand, and twelve on the left.‡

ἀλλὰ δε  
Bunsen  
τρεῖς

\* ἠοῦμαι τοι ἡγοῦò ἀη πε, *not a lover of the larger portion.*

† ἠοῦρεσβίζο ἀη πε, *not an acceptor of persons.*

‡ Rev. iv. 4.—Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

ΠΕΧΑΨ ἦΧΕ ΙΩΑΝΝΗΣ ΧΕ ΚΑΛΩΣ ἈΤΕΤΕΝΨ  
 ἔΠΕΡΦΜΕΥΨ ἦΝΑΙ ὡ ΠΑΨΝΗΟΥ ΠΗΕΤΣΑΟΥΨ-  
 ΠΑΜ ΓΑΡ ΔΥΨΑΝΘΨ ἦΠΗΦΥἈΔΗ ἦΤΟΤΟΥ ἦ-  
 ΜΙΑΓΓΕΛΟΣ ΨΑΥΘΨΤΟΥ ἔΘΟΥΗ ἔΠΟΨ ΠΗΕΤ-  
 ΣΑΧΑΘΨ ΔΕ ΕΥἔΔΜΟΠΙ ἔΧΕΠ ΠΜΗΨ ἦΠΙΑΓΓΕ-  
 ΛΟΣ ἔΨΕ ΔΕ ἦΠΠἔΡΕΨΥΤΕΡΟΣ ΕΥἔΨΩΠΙ ΘΕΠ  
 ΠΙΚΟΣΜΟΣ ΘΕΠ ΟΥἔΜΟΤ ἔΜΕΤΘΕΛΔΟ ΣΕΟΥ-  
 ΗΟΥ ἔΒΟΛ ἔΨΤΕΜἔΡΟΥΘΨΠΕΜ ἔΖΙΜΙ ΕΥΟΙ ἦ-  
 ΡΕΨΨ ἔΠΑΠΕΥ ΕΥΟΙ ἔΜΑΙ ΣΟΠ ἦΣΕΒΨ ΖΟ ἦΡΩΜ  
 ΔΠ ΕΥΟΙ ἦΚΟΙΠΩΠΗΠ ἔΜΕΥΣΤΗΡΙΟΠ ΠΕΜ ΠΨ-  
 ΠΙΚΟΠΟΣ ΕΥΨΤΟΤΨ ΘΕΠ ΖΩΒΠΠΒΕΠ ΕΥἔΩ-  
 ΟΥΨ ἔΠΠΜΗΨ ἔΘΟΥΗ ΕΘΡΟΥΜΕΠΡΕ ΠΟΥΜΑΠ-  
 ἔΣΩΟΥ ΠΠἔΡΕΨΥΤΕΡΟΣ ΔΕ ΕΤΣΑΟΥΨΠΑΜ ΕΥΨ  
 ἔΦΡΩΟΥΨ ἦΠΗΕΤΘΟΣΨ ΘΕΠ ΠΨΘΥΨΙΑΨΤΗ-  
 ΡΙΟΠ ΖΠΝΑ ἦΤΟΥΤΑΨ ἦΠΗἔΤΕΜΠΨΑ ἦΤΑΨ  
 ΠΠΒΕΠ ΟΥΟΖ ἦΤΟΥΕΡἔΠΨΤΠΜΑΠ ἦΠΗΕΤΕΜΠΨΑ  
 ἦΠΨΤΠΜΨ ἔΠΩΟΥ ΠΠἔΡΕΨΥΤΕΡΟΣ ΕΤΣΑΧΑΘΨ  
 ΕΥΠΔΨΨΡΩΟΥΨ ἔΠΜΗΨ ΧΕΚΑΣ ἦΤΟΥΨΩΠΠ  
 ΘΕΠ ΟΥΨΩΟΥΤΕΠ ἦΤΕΨΤΕΜ ἔΖΠ ἦΨἔΘΟΡΤΕΡ  
 ΨΩΠΠ ΟΥΟΖ ΕΥἔἔΣΑΒΩΟΥ ΕΘΡΟΥΨΩΠΠ ΘΕΠ  
 ΟΥΖΥΠΟΤΑΚΗ ΠΠΒΕΠ ἔΨΩΠ ΔΕ ΔΥΨΑΠΨἔΒΩ  
 ἦΟΥΔΑΙ ΕΨἔΡΟΥἔ ΘΕΠ ΟΥΜΕΤΑΥἔΑΤΗΣ ἔΡΕ  
 ΠΗΕΤ ΣΑΘΟΥΗ ἔΠΨΘΥΨΙΑΨΤΗΡΙΟΠ ΠΔΕΡ ΟΥ-  
 ΖΗΤ ἦΟΥΨΤ ΠΕΜ ΟΥἔΠΩΜΗ ἦΟΥΨΤ ἦΣΕΒΨ



John said, "You have rightly recalled these things to remembrance, O my brethren; for when those on the right hand have received the censers from the hands of the angels, they present them before the Lord.\* But those on the left hand shall be sustained by the multitude of angels.† But it behoves the Presbyters that they should be in the world, after the manner of old men, removing far off, that they should not touch a woman, being charitable (and) lovers of the brethren: that they should not accept persons, being partakers of the holy mysteries with the Bishop, assisting in all things, collecting the multitude together, that they may love their Shepherd. And the Presbyters on the right hand have the care of those who labour at the altar, that they should honour those who are worthy of all honour, and rebuke those who merit their rebuke. The Presbyters on the left hand shall have the care of the people, that they may be upright, that no one may be disturbed. And they shall instruct them that they should be in all subjection. But when they have instructed one, answering contumaciously ‡, those within the altar should be of one heart, and one mind, that they may

\* Rev. v. 8.—Καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος . . . φιάλας χρυσᾶς, γεμούσας θυμιαμάτων, αἷ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.

† This passage is obscure.

‡ The Coptic words **ϬΕΝ ΟΥΜΕΤΑΥΘΑΤΗΣ**, αἰθάλης, are rendered in Arabic by **بَاد**, *with modesty, respect*.

κ̄ᾱ      ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΠΟΣΤΟΛΟΣ.

ἔφβεχε ἔπαι τιμη κατὰ περμεῖψα ου-  
ορ ἰκεσεπὶ τηροῦ παερζοῦ μὴπως ἰσαρῖκι\*  
ογορ εφεέρ οὔαι ἔμμου ὡοβι ἔφρηῖ  
ἰουγατραῖνα ογορ ἰσεεχμαλωτεῖν ἔ-  
μμου τηροῦ.

Ἰθ. πεχαεῖ ἦχε ἰακωβος χε πιδάναγνωσ-  
της ευπαταροεῖ ἔρατεε φεν πετρεφερλο-  
κιμαζῖν ἔμοε φεν οὔνιωῖ ἰδοκιμασιὰ  
εφχαλιποῦ ἔπεφλας ἰουρεφθεῖσι ἀπ πε  
ἰουρεφσωβι ἀπ πε φεν πεφσαχι ἀλλὰ  
ἔνεσε πεφῆμοτ εφοῖ ἰσωτεμ πε εφοῖ ἰωορη  
ἰθωοῖ ἔθουη φεν νικυριὰκη ἰρεφδιὰ-  
κωνῖν εφσωοῖν χε οὔ πετῶε ἔροε εθρεφ-  
χωκ ἔπρωβ ἔπιζῖωῖ πετχωκ γαρ ἔβοδ-  
θεν πενμαωχ ἰζακκεχωοῖν φεν πεφῆ-  
βωοῖ πετῶε γαρ ἔροε πε ἰζοῖν ἔθρεφ-  
ωωπῖ ἰουεργατης εφενζοτ παζρεν φῖ.

κ̄. πεχαεῖ ἦχε ματθεος χε νιδιὰκωπος  
μαροῦκαθῖστα ἔμμου ἔπ̄ ερμεερε φά  
ποῦβιος ἔσαθ γαρ χε ζῖτεν ρωε ἔμμεερε  
β̄ ἰε ῖ ἔρε σαχι νιβεῖ ὀζῖ ἔρατεε μαροῦ-  
ωωπῖ ἔαυδοκιμαζῖν ἔμμου φεν διὰ-  
κωνῖὰ νιβεν ευερμεερε φαρωοῦ ζῖτεν

\* Sahidic ἰσερῖκε.

receive the reward of that honour according to its desert. And all the rest shall fear lest they should deviate, and one of them should become changed like one wasting away\*, and all should be brought into captivity.”

19. James said, “The Reader shall be appointed after he has been fully proved †; bridling his tongue, not a drunkard, not a derider in his speech, but decorous in his appearance; obedient, being the first to congregate on the Lord’s-day; a servant knowing what is meet for him, that he may fulfil the work of publishing the Gospel. For he who fills the ears of others with his doctrines, it becomes him the more that he should be a faithful workman before God.”

20. Matthew said, “Let the Deacons be appointed by three testifying to their life. For it is written, ‘By the mouth of two or three witnesses shall every word be established.’ Let them be proved in every service, all the people bearing witness to them, that they have resided with one wife, have brought up

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\* ΟΥΟΣ ΕΧΕΕΡ ΟΥΑΙ ΞΕΜΩΟΥ ΨΟΒΙ ΞΕΦΡΗΤ  
 ΗΟΥΓΑΓΡΑΙΝΑ, and one of them should become a hypocrite like one wasting away, *φειο*, with a gangrene.

† ΘΕΝ ΠΕΤΡΕΦΕΡΔΟΚΙΜΑΖΙΗ ΞΕΜΟΦ ΘΕΝ  
 ΟΥΜΙΩΤ ΗΔΟΚΙΜΑΣΙΑ, after he has been proved by a great trial.

ΠΙΔΑΟC ΤΗΡC ΕΔΥΖΕΜCΙ ΝΕΜ ΟΥCΖΙΜΙ ΠΟΥ-  
 ΩΤ ΕΔΥΩΔΗC ΗΠΟΥΩΗΡΙ ΚΑΔΩC ΕΥΤΟΥ-  
 ΒΗΟΥΤ ΕΥΟΙ ΗΡΕΜΗΖΗΤ ΕΥΟΙ ΗΡΕΜΡΑΥC  
 ΗΚΑΖ ΗΕCΥΧΙΟC ΕΖΑΠΡΕCΚΟCΚΕC ΔΗ ΝΕ ΕΖΑΠ-  
 ΡΕCΚΡΕΜΡΕΜ ΔΗ ΝΕ ΗCΕΟΙ ΔΗ ΗΔΑC Β ΕΖΑΠ-  
 ΡΕCΧΩΝΤ ΔΗ ΝΕ ΗΧΩΝΤ ΓΑΡ ΨΑCΤΑΚΟ  
 ΗΠΙCΑΒΕΥ ΕΖΑΠΩΟΒΙ ΔΗ ΝΕ ΗCΕΜΟΚΖ ΔΗ Μ-  
 ΠΖΗΚΙ ΗCΕΒΙ ΔΗ ΜΠΖΟ ΗΡΑΜΑΔΟ ΗCΕΟΙ ΔΗ  
 ΗΡΕCCE ΗΡΠ ΕΠΑΨΩC ΕΥCΜΟΤΕΝ ΗΒΙCΙ ΦΕΝ  
 ΔΙΑΚΩΝΙΑ ΠΙΒΕΝ ΕΠΑΝΕΥ ΕΥΖΗΠ ΕΥΡΟΟΥΤ  
 ΕΠΤΟΠΟC ΕΥΔΑΝΑΓΚΗΖΙΗ ΗΠΙCΠΗΟΥ ΕΤΕ ΟΥΟΠ-  
 ΤΩΟΥ ΕΘΡΟΥΟΥΩΗ ΗΤΟΥΧΙΧ ΕΤ ΟΥΟΖ ΗΘΩΟΥ  
 ΖΩΟΥ ΟΗ ΕΥΟΙ ΗΡΕCΤ ΕΠΑΝΕΥ ΕΥΟΙ ΗΚΟΙΝΩ-  
 ΝΙΚΟΗ ΧΕΚΑC ΕΡΕ ΗΔΑΟC ΠΑΨΩΠΙ ΗCΕΤΑΙΔ  
 ΜΜΩΟΥ ΦΕΝ ΤΑΙΔ ΠΙΒΕΝ ΝΕΜ ΖΟΤ ΠΙΒΕΝ  
 ΕΥΠΡΟCΥΧΕ ΦΕΝ ΟΥΝΙΨΤ ΗCΠΟΔΗ ΕΠΗΕΘ-  
 ΜΩΙ ΑΤΑΚΤΟC ΟΥΟΖ ΟΥΟΗ ΜΕΗ ΕΘΡΟΥΤ-  
 CΒΩ ΠΩΟΥ ΖΑΠΟΥΟΗ ΕΥΕΡΕΠΙΤΙΜΑΗ ΠΩΟΥ  
 ΖΑΠΚΕΧΩΟΥΗ ΔΕ ΕΘΡΟΥΕΡΚΟΔΙΗ ΜΜΩΟΥ  
 ΠΗΕΤΚΑΤΑΦΡΟΠΗ ΔΕ ΝΕΜ ΠΙΡΕCΨΩΨ ΜΑ-  
 ΡΟΥΠΟΧΟΥ ΕΒΟΔ ΕΥCΩΟΥΗ ΧΕ ΡΩΜΙ ΠΙΒΕΝ  
 ΗΡΕCΟΥΩΖΕΜ ΙΕ ΗΡΕCCΑΖΟΥΙ ΕΥΤ ΟΥΒΕ ΠΧC.

κδ. ΠΕΧΑC ΗΧΕ ΚΗΦΑC ΧΕ ΜΑΡΟΥΚΑΘΙCΤΑ  
 ΗΓ ΗΧΗΡΑ ΒΤ ΕΘΡΟΥΠΡΟCΚΑΡΤΗΡΙΑ ΖΙ ΟΥ-  
 CΟΠ ΕΠΙΨΔΗΔ ΕΘΒΕ ΟΥΟΗΠΙΒΕΝ ΕΤΦΕΝ ΠΠΙ-  
 ΡΑCΜΟC ΟΥΟΖ ΕΘΡΟΥΑΙΤΟΥ ΗΖΑΠΖΜΟΤ ΕΘΒΕ  
 ΠΕΤΟΥΔΖΟΥ ΗCΩC ΤΚΕΟΥΙ ΔΕ ΟΗ ΕΘΡΟΥΧΑC  
 CΥΗ ΦΑΤΕΝ ΠΙΖΙΟΜΙ ΕΤΟΥΠΙΡΑΖΙΗ ΜΜΩΟΥ  
 ΦΕΝ ΖΑΠΩΩΠΙ ΕCΔΙΑΚΩΠΗΗ ΚΑΔΩC ΕCΕΡ-

their children well, being humble, prudent, meek, sober, quiet\*; not vehement, nor murmurers; not double tongued, nor wrathful, for wrath destroyeth the wise; nor hypocrites. They shall not afflict the poor, neither shall they accept the person of the rich; they shall not be drinkers of much wine, being ready to act in every good service in secret. Cheerful in their habitations, constraining the brethren who have, that they should open their hand to give. And they also being givers, the goods being in common, that the people may honour them with all honour, and all fear, beseeching with great earnestness those who walk in dissimulation. And some they should teach, and some they should rebuke, but the rest they should prohibit. But let those who despise, and the contumelious, be cast out, knowing that all men who are vehement, or slanderers, fight against Christ."

21. Cephas said, "Let three widows be appointed; two, that they may give their whole attention to prayer for every one who is in temptations, and that they may render thanks to him whom they follow. But the other one should be left constantly with the women who are tried in sickness, ministering well; watching and telling to the Presbyters the things

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\* ἡγεταρχικός is rendered by the Arabic هاديين, *guides*.

πυμφην εσχω ηνιπρεσβυτερος ηνηετωοι  
 ηουμαι ρηου ηυλωα αν τε εσοι αν ηρεφ-  
 θιθι χεκαε εσεχεμχοι ενυμφην εθρεσδι-  
 ακωνην ηεχωρρ ογορ εωωπ εογοη κεογι  
 οτωω εοωωρ ετοττ εερ ρανρβηογι εναπεν  
 μαρεσιρι κατα πιερογοτ απεσρητ παι γαρ  
 πε πιδαγαθον ετ α ποσ ωορη ηροπου.

ΚΒ. πεχαα ηχε ανδρεαε χε πιδακωποε  
 μαροωωπι ηεργατηε εραηρβηογι ενα-  
 πευ ευφογοι απιεροου πεμ πιεχωρρ θεη  
 μαι πιβεν ησεβιει απεωω αν εχεη πιρηκι  
 ουδε ησεβι αν απερο απιραμαδ ευηασουεν  
 πετμοκρ ησετ παα εβολθεη ποωωωε ευ-  
 αναγκηζην ηνηετε ογοωωχοι απεωω η-  
 ρανρβηογι εναπεν εσοορροη πωωυ εθουη  
 ευτηρθεοη ενισαχι απενσαθ χε παιρκο  
 ατετεπτεμμοι ηηετ αυδακωνην γαρ αβ-  
 πε ποβι ωαυαφο πωωυ ηουπαρρησια ενα-  
 ωωε.

ΚΓ. πεχαα ηχε φιλιπποε χε πιδαικοε  
 μαρεσωτεμ ησα ηιπροελογωα ητουτηνι-  
 του ετοτοου ηνιδαικοε ευθνεχωω ηνηετδ-  
 ρορητ επιθυσιαστηριοη πιουαι πιουαι μα-  
 ρερεραπαα απετ θεη πιμα εταυθαω παα  
 ησεοι αν απεαι χαχι ενουερνοη ησεχορ  
 αν εθεε πιμα ετηνω απιουαι πιουαι αλλα  
 πιουαι πιουαι μαρεσχω θεη πιωωρεμ  
 εταυθαωμεα ηθηητη εβολρητεη φτ απε-  
 περθερε ουαι ωιηη ησα φεροη απεσωφηρ

which take place. Not a lover of filthy lucre; not given to drink; that she may be able to watch, that she may minister in the night. And if another one desires to help to do good works, let her do so according to the pleasure of her heart; for these are the good things which the Lord first commanded."

22. Andrew said, "Let the Deacons be doers of good works, drawing near by day and night in every place. They must not exalt themselves above the poor; neither must they accept the persons of the rich. They shall know the afflicted, that they may give to him out of their store of provisions; constraining those who are able for good works to gather them in, attending to the words of our Master, 'I was an hungered, and ye gave me meat.' For those who have ministered without sin, gain for themselves much confidence."

23. Philip said, "Let the laymen obey the decrees which have been delivered to them for the laity, being in subjection to those who serve at the altar. Let every one please God in the place to which he hath been appointed. They should not love hostility to one another. They should not envy for the situation which is appointed for each one; but let every one abide in the calling to which he hath been called of God. Let not any one inquire after the offence of his neighbour\*, in

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\* The margin has by a later hand, instead of ἀπερὺφῆρ, *his friend*, ἀπετρίτουωσ, *his neighbour*, according to the Sahidic.

θεν περδρομος ἔταρφητ ἠθῆτη οὐδε  
 γαρ νιαττελος ἔπογερ ἦβολ ἔπογαρσα-  
 ρνι ἔποσ.

κλ. περαρ ἦχε ἀνδρεας χε οὐρβα ἔπα-  
 περ πε ἔθῆω ἔραηριόμι ἔαιτοῦ ἠδιὰκονος.

κε. περαρ ἦχε πετρος χε ἀνωορπ ἔθῆω  
 φαι εῶβε νιῖροςφορα δε ἔπισωμα νει  
 πιςνορ ἠτε ποτ τεηναουωηρ ἔπρωβ ἔ-  
 βολ θεν οὐθουθῆτ.

κδ. περαρ ἦχε ἰωαννης χε ἀτετεπερ-  
 πωω ὠ νιςῆνοῦ ἔπιέρου ἠτε πεσαθ σι  
 ἔπιωικ νει πιποτηριον ἀρῆμον ἔρωον  
 ερχωῆμος χε φαι πε πάσωμα νει πας-  
 νορ ἀτετεπναυ χε ἔπερτ μα ἠνιριόμι  
 εθρουττοτοῦ νειωον ἀσέρου ἠχε μα-  
 ρθα χε εῶβε μαρια χε ἀρῆαυ ἔρος εσσωβι  
 πεχε μαρια χε ἀισωβι ἀη ἀρχος γαρ παη  
 ερτςβω χε ἔραουχα ἠχε πιετχωβ ριτεη  
 φηετχορ.

κε. περαρ ἦχε κηφας χε ρανοον χος  
 χε πετςωε πε ἠνιριόμι ἔϋλῆλ εὐόρι ἔρα-  
 του οὐορ ἔϋτεμθρογραθτου ἔθρη ἔχεη  
 ἦκαρι.

κη. περαρ ἦχε ἰακωβος χε ἀηναῆϋχεμ-  
 χομ\* ἔθῆω ἠνιριόμι εὐδιὰκονιὰ ἔβηλ ἔ-  
 ται διὰκονιὰ ἔπαρητ ἔμαγατς χεκας  
 εὐέττοττῆ ἔπετωατ.

κθ. περαρ ἦχε φιλιππος χε νιςῆνοῦ εῶβε  
 ἠτ φῆετ ερρωβ ερθωουτ παρ ἔθουη

\* Read ἀηναϋχεμχομ.



his course on which he has entered, for the angels exceed not the command of the Lord."

24. Andrew said, "It is a good thing to appoint women to be made Deaconesses."

25. Peter said, "We have first to appoint this concerning the Eucharist, and the body and blood of the Lord: we will (then) make known the thing diligently."

26. John said, "Have you forgotten, O my brethren, in the day that our Master took the bread and the cup he blessed them, saying, 'This is my body and my blood'? You have seen that he gave no place for the women, that they might help with them. (Martha answered for Mary because he saw her laughing: Mary said, 'I laughed not'). For he said to us, teaching, that the weak shall be liberated by the strong."

27. Cephas said, "Some say it becomes the women to pray standing, and that they should not cast themselves down upon the earth."

28. James said, "We shall be able to appoint women for a service, besides this service only, that they assist the indigent."

29. Philip said, "Brethren, concerning the gift, he who labours gathers for himself a good treasure ;

κθ            νικανων ήτε νιαποστολος.

νοαρο εναπεσ πετωουτ δε πασ εθουη  
νοαρο εναπεσ εσθουοτ πασ εθουη η-  
τμετοουρο ήτε νιφνουι σεναοπεσ νουερ-  
γατης μεφτ εσημη ηβολ ψα επερ.

λ. πεχαεσ ηχε πετροσ χε νισηνου νου-  
εζουσια νουαι αν πε κατα ουαναγκη αδ-  
λα μεφρητ εταυουαζσαζνι παν εβολρι-  
τεν ποσ.

ττσο ερωτεν εθρετετεπαρεσ επιεν-  
τολη ήτε φτ νουεω ησι ζλι ηθητου  
ουδε εουωζ ερωου θεν φραν μεπεποσ ηησ  
πχσ φαι ετεφωε πε πιωου ψα επερ αμηη.

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ασηωκ εβολ ηχε ηχωμ ηζουιτ εβολ-  
θεν νικανων ήτε νενιοτ ηαποστολος ετ-  
θεν νενχιχ ηακλημησ ουοσ ηθοε πε ηχωμ  
ημαρ β θεν ουζιρηνη μεφτ αμηη.

but he who collects for himself a good treasure, collects riches for himself in the kingdom of heaven. He shall be reputed a workman of God, continuing for ever."

30. Peter said, "Brethren, the authority is not of one, by constraint, but as we were commanded by the Lord.

"I pray you that you keep the commandments of God, not taking any thing from them, nor adding to them; in the name of our Lord Jesus Christ, whose is the glory for ever. Amen."

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The first book of the Canons of our Fathers the Apostles is finished, which are in the hands of Clemens\*; and this is the second book, in the peace of God. Amen.

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\* Coptic ΠΑΚΛΗΜΗΣ; Arab. اقليمس, *Acklymes*.

ΘΕΝ ΦΡΑΝ ἢ ΤΘΡΙΑΣ ΕΘ.

ΠΙΧΩΜ ἢ ΜΑΖ Β̄ ΕΒΟΛΘΕΝ ΝΙΚΑΝΩΝ ἢ ΤΕ  
 ΝΕΝΙΟΥΤ ἢ ΔΙΠΟΣΤΟΛΟΣ ΕΤΘΕΝ ΝΕΝΧΙΧ ἢ  
 ΑΚΔΗΜΗΣ ἢ ΘΟΥ ΠΕ ΠΙΧΩΜ ἢ ΜΑΖ Γ̄.

ΕΘΒΕ ΝΙΕΠΙΣΚΟΠΟΣ.

ᾠα. ΕΥΕΧΙΡΟΔΟΝΗΝ ἢ ΠΙΕΠΙΣΚΟΠΟΣ ΚΑΤΑ  
 ΠΙΣΑΧΙ ΕΤΑΝΧΟΥ ἢ ΨΟΡΠ ΕΑΥΣΟΤΠΕ ΕΒΟΛ-  
 ΘΕΝ ΠΙΜΗΨ ΤΗΡΕ ΕΦΟΙ ΔΕ ἢ ΑΤΝΟΒΙ ΠΑΙ  
 ΔΥΨΑΝΤΡΕΝ ΠΕΦΡΑΝ ΟΥΟΖ ΠΑΥΕΡΑΝΑΥ ΕΡΕ  
 ΠΙΔΑΟΣ ΤΗΡΕ ΘΟΥΗΤ ΝΕΜ ΠΟΥΕΡΗΟΥ ΖΙ ΟΥ-  
 ΣΟΠ ΟΥΟΖ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΝΕΜ ΝΙΔΙΑΚΩΝΟΣ  
 ΘΕΝ ΠΙΕΖΟΥ ἢ ΤΚΥΡΙΑΚΗ ΕΡΕ ΝΙΕΠΙΣΚΟΠΟΣ  
 ΤΗΡΟΥ ΕΥΤΜΑΤ ΟΥΟΖ ἢ ΤΟΥΧΑ ΠΟΥΧΙΧ ΕΞ-  
 ΡΗΝΙ ΕΧΩΨ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΖΩΟΥ ΕΥΘΖΙ ΕΡΑ-  
 ΤΟΥ ΘΕΝ ΟΥΣΕΜΝΙ ΟΥΟΖ ἢ ΘΩΟΥ ΤΗΡΟΥ ΕΥ-  
 ΧΑΡΩΟΥ ΖΙ ΟΥΣΟΠ ΟΥΟΖ ἢ ΣΕΨΩΔΗΛ ΘΕΝ  
 ΠΟΥΖΗΤ ΕΘΡΕ ΠΙΠΠΑ ΕΘΟΥΑΒ ἢ ΕΞΡΗΝΙ ΕΧΩΨ  
 ΟΥΟΖ ΦΗΕΤΕΜΠΨΑ ΕΒΟΛΘΕΝ ΝΙΕΠΙΣΚΟΠΟΣ  
 ΕΥΘΖΙ ΕΡΑΤΟΥ ἢ ΧΕ ΟΥΟΠ ΝΙΒΕΝ ΕΦΧΑ ΠΕΦ-  
 ΧΙΧ ΕΧΕΝ ΠΙΕΤΟΥΝΑΔΙΨ ἢ ΕΠΙΣΚΟΠΟΣ ΕΦΨΩΔΗΛ  
 ΕΞΡΗΝΙ ΕΧΩΨ ΕΨΩΠ ΧΕ ΔΕΨΩΔΗΝΕΡ ΟΥΕΠΙΣΚΟ-  
 ΠΟΣ ΜΑΡΕ ΟΥΟΠ ΝΙΒΕΝ Τ ἢ ΟΥΖΙΡΗΝΗ ΠΑΨ  
 ΘΕΝ ΡΩΟΥ ΕΥΑΣΠΑΖΕΣΘΕ ἢ ΜΟΥ ΜΑΡΕ ΝΙΔΙ-  
 ΔΚΩΝΟΣ ΔΕ ΑΠ Τ ΠΡΟΣΦΟΡΑ ΕΘΟΥΝ ΕΡΟΥ  
 ΦΑΙ ΔΕ ΔΕΨΩΠΕΝΧΩ ἢ ΤΕΨΧΙΧ ΕΧΕΝ Τ ΠΡΟΣ-  
 ΦΟΡΑ ΝΕΜ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΜΑΡΕΨΧΟΣ ἢ ΟΥ-

In the name of God the Most Holy.

THE Second Book of the Canons of our Fathers the Apostles, by the hands of Clemens, which is the Third Book.

### CONCERNING BISHOPS.

31. A Bishop shall be ordained according to the word that we before said, who hath been chosen by all the people, and is blameless. This one, when his name has been named and they have agreed, all the people shall assemble together, and the Presbyters and Deacons, on the Lord's-day, all the Bishops consenting; and the *Bishops* shall lay their hands on him, and the Presbyters standing quietly, and they all being silent together, they shall pray in their heart that the Holy Spirit may descend upon him. And he who is worthy out of the Bishops, every one standing, putteth his hand upon him whom they have made a Bishop, praying over him.\* And when he is made a Bishop let all give *the salutation* of peace to him, saluting him with the mouth. And let the Deacons present the Holy Communion to him. And he, when he has put his hand upon the Eucharist with the Presbyters, let him say the thanksgiving, "The Lord be with you all." Let all the people say, "And with thy spirit." He shall say, "Lift up your hearts." The people shall say, "We are

\* According to the first Apostolical Canon, with two others.

ⲗⲉⲛⲓ ⲛⲓⲕⲁⲛⲱⲛ ⲛⲧⲉ ⲛⲓⲁⲓⲡⲟⲥⲧⲟⲗⲟⲥ.

ϫⲁⲣⲓⲦⲧⲓⲁ ⲕⲉ ⲟ̅ⲕⲥ ⲙⲁⲧⲁ ⲡⲁⲛⲧⲱⲛ ⲛⲙⲱⲛ\*  
ⲙⲁⲣⲉ ⲛⲓⲗⲁⲟⲥ ⲧⲏⲣⲉⲓ ϫⲟⲥ ⲕⲉ ⲙⲉⲧⲁ ⲧⲟ ⲡⲛⲁ-  
ⲧⲟⲥ ⲥⲟϥ ⲉϫⲉⲕⲟⲥ ⲕⲉ ⲁⲛⲱ ⲛⲙⲱⲛ ⲧⲁⲥ ⲕⲁⲣ-  
ⲗⲓⲁⲥ ⲛⲧⲉ ⲛⲓⲗⲁⲟⲥ ϫⲟⲥ ⲕⲉ ⲉϥϫⲱⲙⲉⲛ ⲛⲣⲟⲥ  
ⲧⲟⲛ ⲕⲛ̅ⲛ̅ ⲉϫⲉⲕⲟⲥ ⲟⲛ ⲕⲉ ⲉϥϫⲁⲣⲓⲦⲧⲏⲥⲱⲙⲉⲛ  
ⲧⲟⲛ ⲕϩⲣⲓⲟⲛ ⲉϫⲉⲕⲟⲥ ⲛⲧⲉ ⲛⲓⲗⲁⲟⲥ ⲧⲏⲣⲉⲓ ⲕⲉ  
ⲁⲗⲓⲟⲛ ⲕⲉ ⲗⲓⲕⲉⲟⲛ ⲟϩⲟⲗ ⲙⲁⲣⲉϫϣ̅ⲗⲏⲗ ⲁⲡⲁⲓ-  
ⲣⲏⲧ̅ ⲉϫⲓⲱ ⲛⲛⲏⲉⲑⲛⲏⲟϥ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲕⲁⲧⲁ  
ⲛⲥⲙⲟⲧ ⲛⲧ̅ⲡⲣⲟⲥⲑⲟⲣⲁ ⲉⲑⲟϩⲁⲃ.

ⲉⲑⲃⲉ ⲛⲓⲡⲣⲉⲥⲃϩⲧⲉⲣⲟⲥ.

ⲗⲃ. ⲉⲣⲉ ⲛⲓⲉⲡⲓⲕⲟⲡⲟⲥ ⲗⲉ ⲛⲁϫⲓⲣⲟⲗⲟⲙⲓⲛ ⲉ-  
ⲛⲓⲡⲣⲉⲥⲃϩⲧⲉⲣⲟⲥ ⲉϫⲛⲁϫⲁ ⲛⲉϫⲓϫ ⲉⲕⲉⲛ ⲧⲉϫ-  
ⲁⲑⲉ ⲉⲣⲉ ⲛⲓⲡⲣⲉⲥⲃϩⲧⲉⲣⲟⲥ ⲧⲏⲣⲟϥ ⲃⲟⲗ ⲉⲣⲟϫ  
ⲟϩⲟⲗ ⲙⲁⲣⲉϫϣ̅ⲗⲏⲗ ⲉϫⲱϫ ⲕⲁⲧⲁ ⲛⲥⲙⲟⲧ ⲉ-  
ⲧⲁⲛϫⲟϫ ⲉⲑⲃⲉ ⲛⲓⲉⲡⲓⲕⲟⲡⲟⲥ.

ⲉⲑⲃⲉ ⲛⲓⲗⲓⲁⲕⲱⲛⲟⲥ.

ⲗⲄ. ⲉⲣⲉ ⲛⲓⲉⲡⲓⲕⲟⲡⲟⲥ ⲗⲉ ⲛⲁⲕⲁⲑⲓⲦⲧⲁ ⲛⲟϥ-  
ⲗⲓⲁⲕⲱⲛⲟⲥ ⲉⲁϥⲥⲟⲧⲡⲉⲓ ⲕⲁⲧⲁ ⲛⲏⲉⲧ ⲁⲛϩⲟⲣⲡ  
ϫⲱⲟϥ ⲉⲣⲉ ⲛⲓⲉⲡⲓⲕⲟⲡⲟⲥ ⲛⲁϫⲁ ⲛⲉϫⲓϫ ⲉⲗⲣⲏⲓ  
ⲉϫⲱϫ.

ⲉⲑⲃⲉ ⲟϥ ⲗⲉ ⲁⲛϫⲟⲥ ⲕⲉ ⲛⲓⲉⲡⲓⲕⲟⲡⲟⲥ ⲉⲙⲙⲁϩ-  
ⲁⲧⲉⲓ ⲡⲉⲧⲛⲁⲧⲁⲗⲉ ⲛⲉϫⲓϫ ⲉⲕⲉⲛ ⲛⲓⲗⲓⲁⲕⲱⲛⲟⲥ  
ⲑⲁⲓ ⲧⲉ ⲧ̅ⲁⲧⲓⲁ ⲉⲡⲓⲗⲱⲃ ⲕⲉ ⲉϥⲛⲁϫⲓⲣⲟⲗⲟⲙⲓⲛ

\* Sahidic Მⲙⲱⲛ.

praying to the Lord." He shall say again, "Let us give thanks to the Lord." All the people shall say, "(He is) worthy and just." And let him pray thus, saying the (prayers) following these, according to the form\* of the Holy Communion.

#### OF PRESBYTERS.

32. And (when) the Bishop shall ordain a Presbyter he shall put his hands on his head, all the Presbyters shall touch him. And let him pray over him, according to the form which we have spoken of concerning the Bishops. viii. 16

#### OF DEACONS.

33. And the Bishop shall appoint a Deacon who hath been chosen according to those things which we have before stated: the Bishop shall lay his hands on him.

And why we have said that the Bishop alone shall put his hands on the Deacon, this is the cause of the thing; because he shall not be ordained for

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\* Sahidic **ΠCΩNT**, *the custom.*

ἔμοcυ ἀν ἔοcυμετοcυνηβ ἀλλὰ εcυζιπερετηc  
 ἔπιέπιcκοποc εθρεcίρι ἢηηέτ εcυηαοyαζ-  
 cαζηη ἔμωoy ηαc οyδε εcυηακαθιcτα ἔ-  
 μοcυ ἀν εθρεcυωπι ἢcυμβοδωη ἔπικέλη-  
 ροc τηρcυ ἀλλὰ εθρεcυcί ἔφρωoyω ἢηηετ-  
 ωωπι οyοζ εcυέταμe πιέπιcκοποc ἔρωoy  
 οyδε εcυηακαθιcτα ἔμοcυ ἀν εθρεcυcί ἔ-  
 πιηἢἄ ἢτμετηωτ φαι ἔτ ερε ηιἢρεcβυ-  
 τεροc δίτcυ ἀλλὰ εθρεcυωπι ἢἄζιοc εθρε  
 πιέπιcκοποc πιcτεyέ ηαc ἔηηετcῶe εθβε  
 φαι πιέπιcκοποc ἔμαyατcυ ηετηαχιροδο-  
 ηηη ἔπιδιἄκωηοc.

ηιἢρεcβυτεροc δε ἔρε πιέπιcκοποc ηαχι-  
 ροδοηηη ἔμοcυ ἢcεyα χιx ἔχωc ηε πα  
 ηἢἄ ἢοyωτ ηεθηηοy ἔζρηη ἔχωc ηιἢρεc-  
 βυτεροc γαρ ωαcυcί ἔμαyατcυ ἔμοηηταc  
 ἔζοyciἄ ἔμαy ἔτ κέληροc εθβε φαι ηαc-  
 ηἄεω καθιcτα ἀη ἢκέληροc ἔωαcυcφραγιζηη  
 ἔπιἢρεcβυτεροc ἔμαyατcυ ἔρε πιέπιcκο-  
 ποc ηαχιροδοηηη ἔμοcυ.

εθβε ηιόμολογιηηc.

27. ηιόμολογιηηc δε ιcχε ἔταcυωπι  
 θεηη ζαημορ εθβε φραη ἔποc ἢηοyχα  
 χιx ἔχωc εθβε οyδιἄκοηιἄ ηe οyμετἢρεc-  
 βυτεροc οyοηηταc γαρ ἔμαy ἢτἢηηη ἔ-  
 μετἢρεcβυτεροc ζηηηη ηεcὸμολογιἄ ἔ-  
 ωωη δε εcυηακαθιcτα ἔμοcυ ἢοyέπιcκοποc  
 εcυηαχα χιx ἔχωc ιcχε οyὸμολογιηηc δε



the Priesthood, but for the service\* of the Bishop, that he may do those things which he shall command him. Neither shall he be appointed that he may be of the counsel of all the Clergy, but that he may take care of the sick, and he shall make them known to the Bishop. Neither shall he be appointed that he may receive the spirit of greatness which the Presbyters shall receive, but that he may be worthy, that the Bishop may believe him in those things which it behoves him. On this account the Bishop alone shall ordain the Deacon.

But the Bishop shall ordain the Presbyter. He shall put the hand on him, because that same spirit cometh upon him, for the Presbyter only receiveth it; he has not power to give it to the Clergy; therefore he will not be able to appoint the Clergy. The Presbyter is sealed only; † the Bishop shall ordain him.

#### OF CONFESSORS.

34. But the Confessor, if he has been in bonds for the name of the Lord, they shall not lay hands on him for a service or Priesthood, for he hath the honour of Priesthood by his confession. But if they will appoint him for a Bishop they shall lay hands on him. But if he is a Confessor, he shall not have been taken in before the authorities; neither shall

\* Arab. *خدمة*, *the service*. Sahidic *ὑπερῆσια*, *service*.

† Possibly the practice of the Coptic Church may explain this expression.

πε ἄπουβίττϛ ἐθούη παρρεν πιέζουσιὰ ου-  
 δε ἄπουκολασις ἄμοϛ θεν ρανμορ ουδε  
 ἄπουριτϛ ἐθούη ἐπιώτεκο ουδε ἄπουκα-  
 τακρίνιν ἄμοϛ θεν ἔλι ἠτὰδικιὰ ἀλλα  
 κατα ουχω ἐαυωωϛ ἄμαγατϛ ἔχεν  
 φραν ἄπεπστ ουορ ἀυκολασις ἄμοϛ θεν  
 ουκολασις ἠνι ουορ ἀφερόμελοφιν κληρος  
 πιβεν ἔμπυα ἄμωου εγναχα χιχ ἔχωϛ.

ἐρε πιέπισκοπος δε παευχαριστοϛ κατα  
 πηέτ ἀνωορπ χωου ουπαντωσ τὰπαγκη  
 ἐροϛ ἐθρεϛταουὸ ἠπαι σαχι ἠουωτ ἐταν-  
 ωορπ ἠχωου ρωσ εφερμελεταν θεν ους-  
 ποδη εφευχαριστοϛ ἄφ† ἀλλα κατα ἰ-  
 χομ ἄπιουαί πιουαί ἔπαώληλ ἐωωπ δε  
 ἐουοπώχομ ἄμοϛ ἐώληλ θεν ουμετρι-  
 κανος πεμ ουπρσευχη εσταينوϛτ ουὰγα-  
 θον πε ἐωωπ δε οη ἀφωαπώληλ παϛτα-  
 ουὸ ἠουπρσευχη θεν ουωι ἄμοη ἔλι  
 κωλιν ἄμοϛ μοηη μαρεϛώληλ εϛουοϛ  
 θεν ουμετορθολοζος.

εθβε πιὰναῖνωστησ.

28. πιὰναῖνωστησ εγνακαθιστα ἄμοϛ  
 ἐρε πιέπισκοπος πα† ἄπχωμ ἄπιὰποστο-  
 λος παϛ παϛώληλ ἐῖρηι ἔχωϛ ἠνεϛχα  
 χιχ ἔχωϛ.

εθβε πιρῦποδιὰκων.

29. ἠπουχα χιχ ἔχεν ρῦποδιὰκων ἀλ-

he have been punished with bonds; neither shall he have been cast into prison; neither shall he have been condemned in any injustice. But according to the word, because he has been reviled alone for the name of our Lord, and has been punished with punishment in a house, and hath confessed, he is worthy of every sacerdotal office from them, they shall lay hands on him. And the Bishop shall give thanks according to those words which we have before spoken.\* Truly it is necessary for him that he should make known these same words which we before have spoken, that he may meditate upon them diligently, giving thanks to God. But every one shall pray according to his ability; but if he is able to pray suitably, and the prayer acceptable, it is good. But if, when he again prays, he sends forth a prayer in (a certain) measure, no one forbidding him, let him only† pray entirely in a right faith.‡

#### OF THE READER.

35. The Reader shall be appointed. The Bishop shall give him the Book of the Apostles, (and) shall pray over him, (but) he shall not lay his hand upon him.

#### OF THE SUB-DEACON.

36. They shall not lay hands on a Sub-deacon,

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\* See under the head "Of Bishops."

† Arabic *بواحدة*, at once.

‡ Arabic *بإستقامة*.

26 ΠΙΚΑΝΩΝ ἢ ΤΕ ΠΙΔΠΟΣΤΟΛΟΣ.

2α εὐπλομομασε ἔμοσ εἰρεσφοναρχη ἦσα  
ΠΙΔΙΑΚΩΝΟΣ.

εἴθε ΠΙΧΗΡΑ.

2β. ΟΥΧΗΡΑ ΔΕ ΑΥΨΑΝΚΑΘΙΣΤΑ ἔμοσ ἦ-  
ΠΟΥΧΙΡΟΔΟΝΙΝ ἔμοσ ΑΛΛΑ ΕΥΝΑΣΟΤΠΣ ἔβοδ  
ΦΕΝ ΦΡΑΝ ἔψωπ ΔΕ ἂ ΠΕΣΖΑΙ ΜΟΥ ΘΑΧΕΝ  
ΟΥΠΨΥ† ἦσνοῦ μαροῦκαθίστα ἔμοσ ἔψωπ  
ΔΕ ἔπεσωσκ ΙΣΧΕΝ ΠΕΣΖΑΙ ΜΟΥ ἔπερπισ-  
ΤΕΥΕ ΠΑΣ ΑΛΛΑ ἔψωπ ΔΑΕΡΦΕΛΛΩ ΜΑ-  
ΡΟΥΔΟΚΙΜΑΖΙΝ ἔμοσ ΖΙΤΕΝ ΠΙΧΡΟΝΟΣ ΠΟΛ-  
ΛΑΚΙΣ ΓΑΡ ΨΑΡΕ ΠΙΠΑΘΟΣ ΖΩ ΟΥΕΡΦΕΛΛΟ  
ΠΕΜ ΠΕΤΠΑΧΑ ΜΑ ΠΩΟΥ ἦΦΗΤΥ.

μαροῦκαθίστα ἦΨΗΡΑ ΦΕΝ ἦσαχι ἔ-  
μαγατς ἦσεμορς ἔθουη ΠΕΜ ἦκεσεπι ἦ-  
ΠΟΥΧΑ ΧΙΧ ἔχως ἔβοδ ΧΕ ἦνεσταδε ἦρος-  
φορα ΔΗ ἔρηνι ουδε ἦνεσλιτοῦργιὰ ΔΗΨ-  
ΧΙΡΟΔΟΝΙΑ ΔΕ ΨΑΣΨΩΠΙ ΠΕΜ ΠΙΚΔΗΡΟΣ  
εἴθε ΠΙΤΟΥΡΓΙΑ ΨΗΡΑ ΔΕ ΖΩΣ ἔψαυκα-  
θίστα ἔμοσ εἴθε ΠΙΨΔΗΛ ΦΑΙ ΔΕ ΦΑ ΟΥ-  
ΟΠΠΙΒΕΝ ΠΕ.

εἴθε ΠΙΠΑΡΘΕΝΟΣ.

2γ. ἦΠΟΥΧΑ ΧΙΧ ἔχεν ΠΑΡΘΕΝΟΣ ΑΛΛΑ  
ΤΕΣΠΡΟΖΑΙΡΕΣΙΣΙ ἔμαγατς ΤΕ ΤΕΣΙΡΙ ἔ-  
μοσ ἔΠΑΡΘΕΝΟΣ.

but he shall be named, that he may follow the Deacons.

#### OF WIDOWS.

37. But when a Widow is appointed, she shall not be ordained, but she shall be chosen by name; and if her husband hath been dead for a long time, let her be appointed. But if she has not delayed from the death of her husband believe her not. But if she has become old let her be proved for a time; for often even the passion grows old, and will have place in them.

Let a Widow be appointed by word only. She shall be united with the rest. They shall not lay hands on her, because she shall not put on\* the Eucharist, neither shall she perform public service. But imposition of hands shall be with the Clergy for the Ministry. But the Widow is appointed for prayer, and that is of all.

#### OF VIRGINS.

38. They shall not lay hands on a Virgin, for it is her choice† alone that makes her a virgin.

\* Arab. *لا حمل*, *not carry*.

† Sahidic *ἡ ἐπιλογή*, *her choice, will*; but the Arabic is *سريرتها*, *her secret, mystery*.

μα - ΝΙΚΑΝΩΝ ΗΤΕ ΝΙΑΠΟΣΤΟΛΟΣ.

ΕΘΒΕ ΝΙΖΜΟΤ ΗΤΑΛΩ.

ΔΘ. ΕΡΩΑΝ ΟΥΑΙ ΔΕ ΧΟΣ ΧΕ ΑΙΘΙ ΗΓΑΝΘ-  
ΜΟΤ ΗΤΑΛΩ ΖΙΤΕΝ ΟΥΩΛΠ ΕΒΟΛ ΗΠΟΥΧΑ  
ΧΙΧ ΕΧΩΨ ΗΘΟΥ ΓΑΡ ΗΓΩΒ ΠΑΟΥΟΗΖΨ ΕΒΟΛ  
ΕΨΩΠ ΕΨΧΕ ΜΕΘΜΗ.

ΕΘΒΕ ΝΙΡΩΜΙ ΜΒΕΡΙ ΝΑΙ ΕΤΝΑΨ ΜΠΟΥΟΥΟΙ  
ΕΨΟΥΗ ΕΤΠΙΣΤΙΣ.

Μ. ΠΗΕΤ ΟΥΝΑΕΝΤΟΥ ΔΕ ΕΨΟΥΗ ΕΤΠΙΣΤΙΣ  
ΜΒΕΡΙ ΕΣΩΤΕΜ ΕΠΣΑΧΙ ΜΑΡΟΥΕΝΤΟΥ ΕΨΟΥΗ  
ΗΨΟΡΠ ΕΡΑΤΟΥ ΗΠΙΡΕΨΨΕΒΩ ΜΠΑΤΕ ΗΔΑΟΣ  
Ι ΕΨΟΥΗ ΟΥΟΖ ΗΨΕΨΙΜΙ ΗΨΑ ΤΑΤΙΑ ΜΠΖΩΒ  
ΧΕ ΕΘΒΕ ΟΥ ΗΓΩΒ ΑΥΨ ΜΠΟΥΟΥΟΙ ΕΨΟΥΗ  
ΕΤΠΙΣΤΙΣ ΟΥΟΖ ΜΑΡΟΥΕΡΜΕΘΡΕ ΨΑΡΩΟΥ Η-  
ΧΕ ΠΗΕΤ ΑΥΕΝΤΟΥ ΕΨΟΥΗ ΧΕ ΕΠΕ ΟΥΟΠΨΧΟΜ  
ΜΜΩΟΥ ΕΣΩΤΕΜ ΕΠΣΑΧΙ ΜΑΡΟΥΨΙΜΙ ΔΕ  
ΗΨΑ ΠΟΥΒΙΟΣ ΧΕ ΟΥΑΨ ΜΜΗΙΜΙ ΠΕ ΙΕ ΧΕ ΟΥ-  
ΟΝΤΑΨ ΕΨΙΜΙ ΜΜΑΥ ΙΕ ΧΕ ΟΥΒΩΚ ΠΕ ΗΤΕ  
ΟΥΠΙΣΤΟΣ ΟΥΟΖ ΗΤΕ ΠΕΨΨΤ Α ΦΑΙ ΕΨΡΑΝΑΨ  
ΜΑΡΕΨΨΩΤΕΜ ΑΡΕΨΑΝΨΤΕΜ ΠΕΨΨΤ ΕΡΜΕΘ-  
ΡΕ ΨΑΡΟΥ ΧΕ ΠΑΝΕΨ ΜΑΡΟΥΠΟΧΨ ΕΒΟΛ Ε-  
ΨΩΠ ΟΥΕΘΗΚΟΣ ΠΕ ΠΕΨΨΤ ΕΥΕΨΕΒΩ ΠΑΨ  
ΕΘΡΕΨΕΡΑΝΑΨ ΜΠΕΨΨΤ ΧΕΚΑΣ ΗΠΕ ΖΔΙ ΠΕ  
ΦΛΑΣΦΥΜΙΑ ΨΩΠΙ ΕΨΩΠ ΔΕ ΑΨΨΑΝ ΟΥΑΙ  
ΠΕ ΕΟΥΟΝΤΑΨ ΕΨΙΜΙ ΜΜΑΥ ΙΕ ΗΘΟΣ ΟΥΕΨΙΜΙ  
ΕΟΥΟΝΤΑΨ ΖΑΙ ΜΜΑΥ ΜΑΡΟΥΨΕΒΩ ΠΩΟΥ  
ΕΘΡΕ ΠΙΖΟΥΟΥΤ ΧΩ\* ΕΡΟΥ ΕΤΕΨΕΨΙΜΙ ΟΥΟΖ ΗΤΕ  
ΨΕΨΙΜΙ ΖΩ ΕΡΟΣ ΕΠΕΨΖΑΙ ΕΨΩΠ ΔΕ ΑΡΕΨΑΝ  
ΟΥΑΙ ΠΕ ΜΠΕΨΨΕΨΙ ΠΕΜ ΕΨΙΜΙ ΜΑΡΟΥΨΕΒΩ

\* In the margin ΖΩ.

## OF THE GIFTS OF HEALING.

39. If one shall say I have received the gifts of healing by a revelation, they shall not lay hands on him, for the thing itself will be manifest if he speak truth.

OF NEW MEN, WHO HAVE NOT ARRIVED AT  
THE FAITH.

40. But those who shall be brought into the new faith to hear the word, let them be brought in first to the teachers before the people come in, and they shall inquire the cause of the thing, for what reason they have drawn near to the faith. And let those who brought them in witness for them, if they be able to hear the word. And let them inquire after their life, of what sort it is; whether he has a wife, or if he is a servant of a faithful man, and that this hath pleased his lord, *then* let him hear. If his lord hath not witnessed to him that he is good, let him be rejected. If his lord be a heathen he shall be taught that he should please his lord, that no one may be blasphemed\*. But if he be one who has a wife, or she a woman who has a husband, let them be taught that the man should content himself with his wife, and that the wife should content herself with her husband. But if he be one who hath not dwelt with a wife, let him be taught not to commit fornication, but either that he marry according to the law, or that he remain (single) ac-

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\* Arab. *افتراء*, may be defamed, or calumniated.

ⲙⲉⲛ̅      ⲛⲓⲕⲁⲛⲱⲛ ⲛ̅ⲧⲉ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ.

ⲛⲁϥ ⲉ̀ϣ̅ⲧⲉⲙⲡⲟⲣⲛⲉϥⲓⲛ ⲓⲉ\* ⲛ̅ⲧⲉϥⲃⲓϥⲓⲙⲓ ⲕⲁⲧⲁ  
ϥⲛⲟⲙⲟⲥ ⲓⲉ ⲉϥϫⲏ ⲕⲁⲧⲁ ϥⲛⲟⲙⲟⲥ ⲉ̀ϣⲱⲡ ⲗⲉ  
ⲁϥϣⲁⲛ ⲟⲩⲁⲓ ⲟⲩⲗⲉⲙⲱⲛ ⲛⲉⲙⲁϥ ⲛ̅ⲛⲉϥϥⲱⲧⲉⲙ  
ⲉ̀ⲛⲥⲁϫⲓ ⲛ̅ⲧ̅ϥ̅ⲃⲱ ⲣⲱⲛⲧⲉϥⲧⲟⲩⲱⲃⲟ.

ⲉⲃⲱⲉ ⲛⲓⲟⲡⲏ ⲛⲉⲙ ⲛⲓⲡⲓϥⲧⲓⲙⲏ.

ⲉϥⲛⲁϣⲓⲛⲓ ⲗⲉ ⲛ̅ϥⲁ ⲛⲓⲟⲡⲉ ⲛⲉⲙ ⲛⲓϣ̅ⲃⲏⲟⲩ̀  
ⲛ̅ⲛⲏⲉ̀ⲧⲟⲩⲛⲁⲉⲛⲧⲟⲩ ϥ̅ϫⲟⲩⲛ ⲉ̀ⲕⲁⲃⲓϥⲧⲁ̀ ⲙ̀ⲙⲱ-  
ⲟⲩ ϫⲉ ϣⲁⲛⲟⲩ ⲛⲉ.

ⲉ̀ϣⲱⲡ ⲁ̀ⲣⲉϣⲁⲛ ⲟⲩⲁⲓ ⲟⲩⲡⲟⲣⲛⲟⲃⲟⲥⲕⲟⲥ ⲉ̀ⲧⲉ  
ⲟⲩⲣⲉϥϥⲁⲗⲛϣ ⲛⲉ ⲛ̅ϣⲁⲛⲡⲟⲣⲛⲏ ⲙⲁⲣⲉϥⲗⲟ ⲓⲉ  
ⲙⲁⲣⲟⲩϣⲓⲧϥ ⲉ̀ⲃⲟⲗ ⲉ̀ϣⲱⲡ ⲗⲉ ⲟⲩⲣⲉϥϥⲃⲁⲙⲓⲉ̀  
ⲧⲟⲩⲱⲧ ⲛⲉ ⲓⲉ ⲟⲩϣⲱⲉⲣⲁⲫⲟⲥ ⲛⲉ ⲙⲁⲣⲟⲩⲧ̅ϥ̅ⲃⲱ  
ⲛⲱⲟⲩ ⲉ̀ϣ̅ⲧⲉⲙⲉ̀ⲃⲟⲩⲟⲩⲃⲁⲙⲓⲉ̀ ⲓ̀ⲗⲱⲗⲟⲛ ⲙⲁⲣⲟⲩ-  
ⲗⲟ ⲓⲉ ⲙⲁⲣⲟⲩϣⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗ.

ⲉ̀ϣⲱⲡ ⲉ̀ⲟⲩⲁⲓ ⲟⲩⲃⲉⲁⲧⲣⲓⲕⲟⲥ ⲓⲉ ⲛ̅ⲃⲟϥ ⲉ̀ϣⲁϥⲉⲣ  
ⲟⲩⲡⲩⲗⲏϣⲓϥ ϫ̅ⲉⲛ ⲛⲓⲃⲩⲁⲗⲣⲟⲛ ⲙⲁⲣⲉϥⲗⲟ ⲓⲉ  
ⲙⲁⲣⲟⲩϣⲓⲧϥ ⲉ̀ⲃⲟⲗ ⲓϥϫⲉ ⲉϥⲧ̅ϥ̅ⲃⲱⲃⲟ ⲛ̅ⲛⲓⲕⲟⲩϫⲓ  
ⲛⲁⲛⲉϥ ⲙⲉⲛ ⲉ̀ⲃⲣⲉϥⲗⲟ ⲉ̀ϣⲱⲡ ⲙⲉⲛⲧⲁϥ ⲧⲉϫⲛⲏ  
ⲙ̀ⲙⲁⲩ ⲙⲁⲣⲟⲩϫⲱ ⲛⲁϥ ⲉ̀ⲃⲟⲗ.

ⲟⲩⲉ̀ⲛⲟϫⲟⲥ ⲱⲙⲁⲓⲟⲥ ⲉϥⲁ̀ⲗⲱⲛⲓϣⲓⲛ ⲟⲩⲟⲗ ⲉϥ-  
ϣⲉⲛⲁϥ ⲉ̀ⲛⲓⲁ̀ⲗⲱⲛ ⲙⲁⲣⲉϥⲗⲟ ⲓⲉ ⲙⲁⲣⲟⲩϣⲓⲧϥ

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\* Sahidic ⲁⲗⲗⲁ ⲛ̅, *but either.*



ording to the law. But if one has a demon, let him not hear the word of teaching until he has been purified.

#### OF ACTIONS AND WORKS.\*

41. They shall inquire after the actions and works of those who shall be brought in, what they are, that they may appoint them.

If one has been a bawd, who is a supporter of prostitutes†, let him cease, or let him be rejected. But if one is a maker of shrines, or a painter‡ (of idols), let such be taught that they should not make idols. Let them cease, or let them be cast out.

If one is pleased with theatrical shows, or he has been an announcer|| in the theatre, let him cease, or let him be cast out. If he teach the young (in heathen principles), it is good that he should cease. If he has not a trade let him be forgiven.

Likewise, he who is guilty of contending, and goes into the contest, let him cease, or let him be

\* Arab. الأفعال و الأعمال *actions and works.*

† The Arabic is *مونث برغبه في الزناء*, *an effeminate wretch, desiring to live in fornication.*

‡ The Arabic is *مصور*, *a painter, or sculptor.*

|| The Arabic is *مشور او هو في الشبر مخبور*, *one who is conspicuous, or he who is a teller of news, or an announcer in a celebrated place.*

116 ΝΙΚΑΝΩΝ ἢ ΤΕ ΜΙΔΠΟCΤΟΔΟC.

ἐβoλ οὐαί εϑοί ἔμοπομαχοc ιε ἦθοϑ εϑτ-  
cαβο ἦραημοπομαχοc ἐμωι ιε κῦνηκοc  
εϑ ϑεν ἦκῦνηκιοη ιε οὐδιμωcιοc εϑ ϑεν  
ἦμοπομαχοη μαροῦλο ιε μαροῦζιτοῦ  
ἐβoλ.

οὐαί εϑοί ἦοῦοῦηβ ἦηιῖδωλοη ιε ἦθοϑ  
οὔρεϑὰρεζ ἐηιῖδωλοη μαροῦλο ιε μαροῦ-  
ζιτοῦ ἐβoλ.

οὐματοί εϑ ϑεν οὐέζοῦcιὰ ἔπερῆρεϑ-  
ϑωτεβ ἦρωμει εὔωαποῦαζcαζηη ηαϑ ἔ-  
περῆρεϑηηc ἐπιζωβ οὐδε ἔπερῆρεϑωρκ  
εϑῶτεμοῦωῶ δε μαροῦζιτϑ ἐβoλ.

οὐαί εϑοί ἦέζοῦcιὰ ἐτcηϑι ιε οὐαρχωη  
ἦοῦποδιc εϑτζιωτϑ ἦοῦδᾶχη μαρεϑλο ιε  
μαροῦζιτϑ ἐβoλ.

οὐκατηχοῦμεηοc ιε οὐπιcτοc αὔωαη-  
οῦωῶ ἐερεματοί μαροῦζιτοῦ ἐβoλ χε αὔ-  
ερκαταῖφροηη ἔφτ.

οὐπορηη ιε οὐρωμει ἦῶηα ιε οὐαί ἐαϑ-  
ῶατϑ ἐβoλ ιε ἦθοϑ κε οὐαί ἐαϑερ κεζωβ  
ετcῶε αη ἐχοϑ μαροῦζιτοῦ ἐβoλ ceδᾶϑεμ  
εαρ οὐδε ἦceηαεη ματοc αη ἐτκῦηcιc.

ῖφρεϑμοῦτ ιε ἦαcτρολογοc ιε ἦρεϑῶηηη

cast out. One who is a gladiator, or he who teaches gladiators to fight, or a hunter in the chase, or a public servant in the gladiatorium, let them cease, or let them be cast out.

One who is a priest of the idols, or he who is a keeper of the idols, let them cease, or let them be cast out.

A soldier who is in authority, let him not kill a man; or if he is commanded, let him not hasten to the act; neither let him swear. But if he is not willing (to observe these commands), let him be rejected.

One who has authority over the sword\*, or a ruler of a city, clothed in purple, let him cease, or let him be rejected.

A catechumen, or a faithful person, if they have desired to be soldiers, let them be rejected, because they have despised God.

A harlot†, or luxurious man, or one who has been cut off, or he who has done any other thing which it is not becoming to mention, let them be rejected, for they are impure: neither shall they bring a magician to the judgment.

An enchanter, or an astrologer, or a diviner or

\* Arab. مسلط علي سيف, *a governor over the sword.*

† Arab. او رجل مبدخ زاني, *a fornicator, or proud man.*

μζ

ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΠΟΣΤΟΛΟΣ.

ΙΕ ΠΕΤΒΩΛ ἢ ΖΑΠΡΑΣΟΥΪ ΙΕ ΠΕΤΨΘΟΡΤΕΡ  
ἢ ΖΑΠΜΗΨ ΙΕ ΠΕΤΨΩΨ ἢ ΝΙΤΟΠ ἢ ΝΙΨΘΗΝ  
ΕΤΕ ἘΨΑΔΔΙΣΤΗΣ ΝΕ ΙΕ ΠΕΤΘΑΜΙὸ ἢ ΖΑΠΦΥ-  
ΔΑΚΤΗΡΙΟΝ ΜΑΡΟΥΔΟ ΙΕ ΜΑΡΟΥΖΙΤΟΥ ἘΒΟΔ.

ΟΥΠΑΔΔΑΚΗ ἢ ΤΕ ΟΥΔΑ ΙΣΧΕ ΔΕ ΤΒΩΚΙ ΤΕ  
ἘΨΩΠ ΜΕΝ ΔΨΩΔΗΨ ἢ ΝΕΨΩΗΡΙ ΟΥΟΖ ΕΣΧΗ  
ΝΑΨ ἘΜΑΥΑΤΨ ΜΑΡΕΨΩΤΕΜ ἘΨΩΠ ΔΨ-  
ΨΑΝ ἘΜΟΝ ΜΑΡΟΥΖΙΤΣ ἘΒΟΔ.

ΟΥΡΩΜΙ ἘΟΥΟΝΤΑΨ ΟΥΠΑΔΔΑΚΗ ἘΜΑΥ  
ΜΑΡΕΨΔΟ ΟΥΟΖ ΜΑΡΕΨΘΙΨΖΙΜΙ ΚΑΤΑ ΦΠΟ-  
ΜΟΣ ἘΨΩΠ ΔΕ ΕΨΨΤΕΜΟΟΥΨ ΜΑΡΟΥΖΙΤΨ  
ἘΒΟΔ.

ἌΝΟΝ ΔΕ ΙΣΧΕ ΔΠΧΑ ΚΕ ΖΨΙ ἢ ΖΩΒ ἘΦΑ-  
ΖΟΥ ΝΙΖΒΗΝΟΥΪ ΝΑΤΣΑΒΕ ΘΗΠΟΥ ἘΒΟΔ ἌΝΟΝ  
ΓΑΡ ΤΗΡΕΝ ΟΥΟΝἢΤΑΝ ἘΜΑΥ ἘΠΙΠἢ ἢ ΤΕ  
Φ†.

ΕΘΒΕ ΠΙΧΡΟΠΟΣ ἢ ΝΗΕΤΨΩΤΕΜ ἘΠΣΑΧΙ  
ΜΕΝΕΝΣΑ ΝΙΠΟΠΕ ΝΕΜ ΝΙΕΠΙΣΤΙΜΗ.

μβ. ΜΑΡΕ ΝΙΚΑΤΗΧΟΥΜΕΝΟΣ ΕΡ Γ ἢ ΡΟΜΠ  
ΕΥΨΩΤΕΜ ἘΠΣΑΧΙ ἘΨΩΠ ΔΕ ἌΡΕΨΑΝ ΟΥΔΑ  
ΕΥΨΟΔΗ ΟΥΟΖ ΕΨΠΡΟΣΚΑΡΤΗΡΙΑ ἘΠΖΩΒ ΚΑ-  
ΔΩΣ ἢ ΝΕΚΡΙΝΙΝ ἘΠΙΧΡΟΠΟΣ ΑΔΔΑ ΠΙΤΡΟΠΟΣ  
ἘΜΑΥΑΤΨ ΠΕΤΟΥΝΑΚΡΙΝΙΝ ἘΜΟΨ ἘΜΑΥ-  
ΑΤΨ.

ΕΘΒΕ ΠΧΙΝΨΔΗΔ ἢ ΝΗΕΤΨΩΤΕΜ ἘΠΣΑΧΙ.

μγ. ΖΟΥΑΝ ἌΡΕΨΑΝ ΦΡΕΨ†ΨΒΩ ΔΟ ΕΨ-

an interpreter of dreams, or an agitator of the multitudes, or a destroyer of the fringes of the garments, or who cut themselves\*, or who make charms; let them cease, or let them be cast out.

But a concubine of one, if she is a slave, if she have brought up her children, and is with him alone, let her hear (the word). If she hath not, let her be rejected.

A man who hath a concubine, let him leave off that course, and let him marry according to the law; but if he will not, let him be cast out.

But if we have omitted any thing, the things will teach you, for we all have the Spirit of God.

OF THE TIME FOR THOSE HEARING THE WORD,  
AFTER THE ACTIONS AND WORKS.

42. Let the catechumens be three years hearing the word; but if one hath been diligent, and perseveres well in the work, the time shall not decide, but the application † alone shall entirely decide it.

OF THE PRAYING OF THOSE HEARING THE WORD.

43. When the teacher has ceased exhorting ‡, let

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\* Arab. يقصمهم, *cut themselves.* † Arab. سيرة, *qualities.*

‡ Arab. الوعظ, *the exhortation, sermon.*

ΚΑΘΗΚΙΝ ΜΑΡΕ ΝΙΚΑΘΗΧΟΥΜΕΝΟΣ ΨΩΛΗΛ ΘΑ-  
 ΡΙ ΘΑΡΩΟΥ ΕΥΦΩΡΧ ΕΒΟΛ ΝΕΜ ΠΙΣΤΟΣ ΟΥ-  
 ΟΖ ΜΑΡΕ ΝΙΖΙΟΜΙ ΟΖΙ ΕΡΑΤΟΥ ΕΥΨΩΛΗΛ ΘΕΝ  
 ΟΥΜΑ ΘΕΝ ΨΕΚΚΛΗΣΙΑ ΘΑΡΙ ΘΑΡΩΟΥ Ξ-  
 ΜΙΝ ΞΜΩΟΥ ΙΤΕ ΝΙΖΙΟΜΙ ΞΠΙΣΤΟΣ ΙΤΕ ΝΙ-  
 ΖΙΟΜΙ ΗΚΑΤΗΧΟΥΜΕΝΟΣ ΕΥΨΑΠΟΥΩ ΔΕ ΕΥΨ-  
 ΩΛΗΛ ΞΠΕΡΘΕΡΟΥΨ ΖΙΡΗΝΗ ΞΠΑΤΟΥΨΩΠΙ  
 ΕΣΟΥΑΒ.

ΜΑΡΕ ΝΙΠΙΣΤΟΣ ΔΕ ΑΣΠΑΖΕΣΘΕ ΗΠΟΥΕΡΗΝΟΥ  
 ΞΜΑΥΑΤΟΥ ΝΙΖΟΥΝΤ ΝΕΜ ΝΙΖΟΥΝΤ ΟΥΟΖ  
 ΝΙΖΙΟΜΙ ΝΕΜ ΝΙΖΙΟΜΙ ΞΠΕΡΘΕΡΕ ΖΟΥΝΤ ΔΕ  
 ΑΣΠΑΖΕΣΘΕ ΗΣΕΖΙΜΙ ΝΙΖΙΟΜΙ ΔΕ ΤΗΡΟΥ ΜΑ-  
 ΡΟΥΖΕΒΣ ΗΧΩΟΥ ΘΕΝ ΟΥΠΑΛΛΙΝ ΑΛΛΑ ΘΕΝ  
 ΟΥΕΙΔΟΣ ΗΙΑΥ ΞΜΑΥΑΤΨ ΝΟΥΚΛΥΜΜΑ ΓΑΡ  
 ΠΕ ΦΑΙ.

ΕΘΒΕ ΠΧΑ ΧΙΧ ΕΧΕΝ ΝΙΚΑΤΗΧΟΥΜΕΝΟΣ.

ΔΔ. ΕΡΕΨΑΝ ΠΕΤΨΣΒΩ ΜΕΝΕΝΣΑ ΠΙΨΩΛΗΛ  
 ΧΕ ΧΙΧ ΕΧΕΝ ΝΙΚΑΤΗΧΟΥΜΕΝΟΣ ΜΑΡΕΨΨ-  
 ΩΛΗΛ ΕΨΧΑΥ ΕΒΟΛ ΙΤΕ ΟΥΕΚΚΛΗΣΙΑΣΤΗΣ ΠΕΤΨ  
 ΙΤΕ ΟΥΔΑΙΚΟΣ ΠΕ ΜΑΡΕΨΙΡΙ ΞΠΑΙΡΗΨ.

ΕΨΩΠ ΑΥΨΑΠΔΑΜΑΖΤΕ ΗΟΥΚΑΤΗΧΟΥΜΕ-  
 ΝΟΣ ΕΘΒΕ ΨΡΑΝ ΞΠΟΣ ΞΠΕΡΘΕΡΕΨΕΡΖΗΤ Β  
 ΕΘΒΕ ΘΜΕΤΜΕΘΡΕ ΑΨΨΑΠΨΩΠΙ ΓΑΡ ΗΣΕΒΙΤΨ

the catechumens pray by themselves apart, and the faithful. And let the women stand praying in a place in the Church, apart by themselves, whether the faithful women, or the women catechumens. And when they conclude praying, let them not give the salutation\* before they are become pure.

Let the faithful salute one another, the men with the men alone, and the women with the women. But let not a man salute a woman. And let all the women *not* cover their heads with a Ballin†, but with a fine cloth‡ of cotton alone, for this is their veil.

#### OF THE LAYING OF HANDS UPON THE CATECHUMENS.

44. When the teacher after the prayer shall lay *his* hands upon the catechumens, let him pray, dismissing them: whether he be an ecclesiastic or a layman who delivers it, let him do thus.

If a catechumen hath been apprehended for the name of the Lord, let him not hesitate concerning the testimony ||; for if it has come to pass that they

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\* Probably *the blessing of peace*.

† Arab. باللين, what kind of covering it is I do not know.

‡ قماش is used for *fine linen cloth*; but here it is joined with the word *cotton*.

|| Arab. الشهادة, *the testimony, martyrdom*.

πᾶ νικάνων ἢ τε μιὰ ποστοῶος.

ἢ χονς ἢ σεθῶθεσ ἐπὶ χω ἐβῶλ ἢ περνοβι  
σεναθῆμαιοσ ἀσβὶ βαπτισμᾶ γὰρ θεν περ-  
σνοσ ἐμιν ἐμμοσ.

εῶθε νηετῆσβὶ βαπτισμᾶ.

ἔε. ἐσωπ δε ἀγῶανσοτπ ἢ νηετῆσβὶ ἐστὶ  
βαπτισμᾶ ἐἀγθῶτθετ ἐπογβιοσ κε ἐνε  
ἀγῶηθ θεν ογμεετσεμνοσ εγοι ἢ κᾶτη-  
χουμνοσ κε ἐνε ἀγῶαὶ ἢ νηιχῆρα κε ἐνε  
ἀγῶεμπῶι νηετῶωνι κε ἐνε ἀγῶηκ  
ζῶβ νιβεν ἐβῶλ ἐπᾶνεσ ογοσ ἀρεῶαν νηετ  
ἀγεντοσ ἐθῶγν ερμεθερε θᾶρωσ κε ἀγῶρι  
ἐπαρητ μαροσσωτεμ ἐπιεγᾶγγεδιον  
θεν φῆδᾶ δε ἐτογῆαφορχοσ ἐβῶλ μα-  
ροσχα χιχ ἐχωσ θεν πιεζοοσ ἐτεμῆμασ  
εγῆζοργιζιν ἐμμοσ.

ἐρεῶαν πιεζοοσ δε θῶντ ἐθῶγν ἐτ  
ογῆαβαπτισμᾶ ἐμμοσ ἢ θῆητῆσ μαρε πιε-  
πισκοποσ ἐζοργιζιν ἐπιογᾶι πιογᾶι ἐμμο-  
οσ κεκᾶσ εσῆεμνι κε σεογᾶβ.

ἐσωπ δε ογοσ ογᾶι ἐογῆαδῶσ ἀν πε ιε  
ογῆαθαροσ ἀν πε μαροσχασ ἢ σα ογῆα κε  
ἐπερσσωτεμ ἐπῆσαχι θεν ογῆαστις ἐβῶλ κε  
ἐμμοσ ὠχομ εθερε πιεμμοσ ζῶπ ἐνεζ μα-  
ροστῆσβῶ δε ἢ νηετῆσβὶ ἐβαπτισμᾶ εθ-  
ροσχωκεμ ογοσ ἢ σεαίτοσ ἢ ρεμζε ἢ σεαί-  
τοσ ἐπῆ ἐπῆσᾶβᾶτοσ ἐσωπ δε ογῆεμνι  
τε εσῶοπ θεν ἢ σῶντ ἢ νηιζιῶμνι μαροσχᾶσ  
ἢ σα ογῆα ογοσ μαρεσβὶ βαπτισμᾶ ἢ κεε-  
ζοοσ.



have taken him by violence, that they may kill him, he will be justified in the forgiveness of his sins, for he will have received baptism in his own blood.

OF THOSE WHO SHALL RECEIVE BAPTISM.

45. And when they have chosen those appointed to receive baptism, *and* have investigated their life, if they have lived in chastity, being catechumens; if they have honoured the widows, if they have visited the sick, if they have fulfilled every good work; and if those who introduced them have witnessed to them that they have done thus, let them hear the Gospel. And at the time when they shall be separated, let them lay hands upon them in that day, exorcising them.

And when the day approaches in which they shall be baptized, let the Bishop exorcise each one of them, that he may know that they are pure. But if any one is not good, or is not clean, let them put him apart, that he may not hear the word with the faithful; for it is not possible that a stranger can ever be concealed. Let them teach those appointed for baptism that they should wash and be made free; that they should be made *such* on the fifth sabbath. And if there is a woman who is after the custom of women, let her be put apart, and let her receive baptism another day.

μαρουερνηCτευιν ηχε πνεθναβι βαπτισμα ητπαρασκευη ηπσα βαβατον πια βαβατον δε αρεωαν ηνεθναβι βαπτισμα θωουτ ευμα ηουωτ ριτεπ ττηνωμη ηπιεπισκοποC μαρογουαρχαρηι πωου τηρου εωληη ογοC εκωλχ ηπουφατ ογοC αρωενχα τερχιχ εχωου μαρεφεζοργιζιη ηππα ηιβεν ηωεεμο εθρουφωτ σαβολ ημωου ογοC ησεωτεμκοτου εθουη ερωου ιCχηη παι παυ ογοC αρωαπουω εφεζοργιζιη μαρεφιχι εθουη εθραυ ογοC αρωανσφραγιζιη ητουτρηι ηεη πουμαωχ ηεη πουωαι μαρεφτοποCου εθρηι ογοC μαρουερωρωC ηπιεχωρη τηρη ευωω ερωου ογοC ευερκαθνηκην ημωου ηνετναβι βαπτισμα δε ηπερθρουβι ηθλι θεη ηνετσαθουη εβηη εφαι ημαγατϷ φηητ ερε πιογαι πιογαι ηαεηϷ εθουη εθεε τευχαρικτια πετςωε γαρ ηε ηφηητ αρεμηωα εθρεϷην τεϷηροCφορα εθουη ητουηου.

εθεε τπαραδοCιC ηβαπτισμα εθουαβ.

μα. ηφηητ δε εθεε ηιδλεκτωρ ηαμουτ μαρουωληη ηωορη εχηη φμωου μαρεϷωωπη ηχε ημωου εϷωκ εθουη ετ-

Let those who shall receive baptism fast on the preparation of the sabbath. But the sabbath when those who shall receive baptism have been gathered together in one place, by the advice of the Bishop, let them all be commanded to pray, and to kneel\*; and when he has laid his hand upon them, let him exorcise every strange spirit to flee from them, and not to return into them from that time. And when he has finished exorcising, let him breathe on them; and when he has sealed their foreheads, and their ears, and the opening of their mouths†, let him raise them up; and let them watch all the night, reading to them, and exhorting them. And let those who shall receive baptism not receive any thing within *them*, but that alone which each one shall bring in for the thanksgiving; for it is becoming him who is worthy, that he should bring in his offering immediately.

#### OF THE INSTITUTION † OF HOLY BAPTISM.

46. And at the time of the crowing of the cock let them first pray over the water. Let the water be drawn into the font, or flowing into it. And let

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\* Literally, *to bend their knees*.

† Coptic, *their nose*; but probably the word **ⲛⲟⲩⲩⲁⲓ** was preceded by some such word as **ⲫⲁ**, *beneath their nose*, which has been omitted by copyists.

‡ Arab. **وصية**, *precept*.

κοδγμβηθρα ιε εσθδτ ἐβολ ριχωσ μα-  
 ρεσψωπι δε ἠπαρητ ισχε ἠμοπ ρῆλι  
 ἠἀπαγκη ἠμαγ ἐσωπ δε ογἀπαγκη πε  
 μαρουχωσ θεν τκοδγμβηθρα ἠπιμωου  
 ἔτογπαχεμσ ογορ μαρουβοωου ογορ ἠ-  
 τετεπερσωρη ἠβαπτισμα ἠπικουχι ογορ  
 δε πιβεν ἔτε ογορῶχομ ἠμωου ἔσαχι  
 θαρωου μαρουσαχι πη δε ἔτε ἠμοπῶ-  
 χομ ἠμωου ἔσαχι μαρε πογιοτ σαχι θα-  
 ρωου ιε κε ογαι εσηπ θεν πογτενοC με-  
 πενσα ἔρετεπβαπτισμα ἠπιρωμ ἠπρωτ  
 ἐπθδῆ δε πιρῖομ ἔαγβελ πογσωι ἐβολ  
 τηρου ογορ ευχω ἔθρη ἠπικοCμηνC ἠ-  
 πογβ ρι ρατ ετχη ριχωου ἠπερερε ρῆλι  
 βι ειδοC ἠψεμμο πεμασ ἔθρη ἔφμωου  
 ἠφπαγ δε ἔτογθηνσ ἔβαπτισμα μαρε πι-  
 ἐπισκοποC ευχαριστια ἔθρη ἔχεν ἠπερ  
 εσχασ θεν ογCκενοC εσἔμογτ ἔροσ χε  
 ἠπερ ἠτεευχαριστια ἠτεσβι οπ ἠκε περ  
 εσἔζορριζιπ ἔθρη εχωσ εσἔμογτ ἔροσ χε  
 ἠπερ ἠπιζορριCμοC.

ογορ ἔρε ογδιἀκωποC σαι θα ἠπερ ἠ-  
 πιζορριCμοC ἠτεσῶρι ἔρατσ ἠσα τχαβη  
 ἠπιπρεCβυτεροC ἠτε κεδιἀκωποC βι ἠπ-  
 περ ἠτεευχαριστια ἠτεσῶρι ἔρατσ σαογῖ-  
 παμ ἠπιπρεCβυτεροC ογορ ἀρεωαν πιπ-  
 ρεCβυτεροC ἠμοπ ἠπιογαι πιογαι ἠπνεθ-  
 παβι βαπτισμα μαρεσοναρσαρπη πασ  
 εθρεσχωλ ἐβολ εσχωἠμοC χε τπαχωλ

it be thus, if they have no scarcity.\* But if there be a scarcity, let them pour the water which shall be found into the font; and let them undress themselves, and the young shall be first baptized. And all who are able to answer for themselves let them answer. But those who are not able to answer, let their parents answer for them, or one other numbered among their relations. And after the great men have been baptized, at the last the women, who having loosed all their hair, and having laid aside the ornaments of gold and silver which were on them. Let not any one take a strange garment † with him into the water. And at the time which is appointed for the baptism let the Bishop give thanks over the oil, which, putting into a vessel, he shall call the oil of thanksgiving. Again, he shall take other oil, *and* exorcising over it, he shall call it the oil of exorcism.

And a Deacon shall bear the oil of exorcism, and stand on the left hand of the Presbyter. Another Deacon shall take the oil of thanksgiving, and stand on the right hand of the Presbyter. And when the Presbyter has taken hold of each one of those who are about to receive baptism, let him command him to renounce, saying, "I will renounce

\* Arab. *ضرورة*, *want, scarcity.*

† Arab. *ثوب*, *vest, garment.*

ἔμοκ ἰσατανασ νεμ πεκωεμωι τηρϭ νεμ  
 πεκῶβνοῖ τηροῦ ογορ αϭωαηχωλ ἦπαι  
 τηροῦ ἔβολ μαρεϭθαρϭϭ ἔπνερ ἔπιζορ-  
 ϭισμοC εϭωἔμοC χε μαρε πῆα πιβεν ουει  
 σαβολ ἔμοκ ογορ παρρη† μαρε πἔπισκο-  
 ποC βἱτϭ εϭβηω ιε πἱπρεCβυτεροC ἔταροϭ  
 ἔρατϭ ριχεν φεωου ἔπβαπτιCμα ὠμαιοC  
 δε μαρε πἱδιᾶκωνοC ωε νεμαϭ ἔθρηι ἐπι-  
 μωου ογορ μαρεϭχοC παϭ εϭ†τοτϭ εθ-  
 ϭεϭχοC χε †παρζ† ἔφ† ἔμμηι ἔμαγατϭ  
 φιωτ πἱπαντοκρατωρ νεμ πεϭμοπογενηC  
 ἦωηρι ἱηC πχC πενοC ογορ πενωτηρ νεμ  
 πἱπῆα ἔθογαβ ἦρεϭτανθo †θῆριαC ἦοῦμο-  
 ουCιοC ουμετοC ἦοῦωτ ουμετοῦρο ἦοῦωτ  
 ουπαρζ† ἦοῦωτ ουωμεC ἦοῦωτ θεν ἶκα-  
 θολνηκη ἦἀποCτολοῖκη ἦεκκῶληCιᾶ ἔθογαβ  
 εῦωηθ ωα ἔνερ ἄμμη.

πετβἱ δε ρωϭ μαρεϭχοC κατα παι τη-  
 ϭου χε †παρζ† ἔπαρρη† ογορ ἔρε φηε††  
 παχα τοτϭ ἔθρη ιέχεν ἶἀφε ἔφηε†βἱ εϭ-  
 ομCϭ ἦῆ ἦCοπ εϭερομολοῖη ἦπαι κατα  
 ουCοπ ογορ μενεCωC οη μαρεϭχοC χε  
 κῆπαρζ† ἔπενοC ἱηC πχC ἦωηρι ἦοῦωτ ἦτε  
 φ† φιωτ χε αϭερ ρωμη θεν ουῶφηρι  
 εθβηητεη θεν ουμετοῦαι ἦατῶταροC  
 θεν πεϭπῆα ἔθογαβ νεμ ἔβολθεν μαρια  
 †παρθενοC ἔθογαβ ἀβἱε Cπερμα ἦρωμη

thee, Satan, and all thy service, and all thy works." And when he has renounced all these, let him anoint him with the oil of exorcism, saying, "Let every spirit depart from thee." And let the Bishop or the Presbyter receive him thus unclothed, to place him in the water of baptism. Also let the Deacon go with him into the water, and let him say to him, helping him that he may say, "I believe in the only true God, the Father Almighty, and in His only begotten Son Jesus Christ, our Lord and Saviour, and in the Holy Spirit, the quickener\*; the Trinity†, of the same essence; one Sovereignty, one Kingdom, one Faith, one Baptism; and in the Holy Catholic Apostolic Church, and in the life everlasting. Amen."

And let him who receives (baptism) repeat after all these, "I believe thus." And he who bestows it shall lay his hand upon the head of him who receives, dipping him three times, confessing these things each time. And afterwards let him say again, "Dost thou believe in our Lord Jesus Christ, the only Son of God the Father; that he became man in a wonderful manner for us, in an incomprehensible unity, by his Holy Spirit, of Mary the Holy Virgin, without the seed of man; and that he

\* Arab. *المحيي*, the reviver, the giver of life.

† Arab. *الثالوث*, the Trinity.

ΟΥΟZ ΧΕ ΔΥCΤΑΥΡΟΝΗΝ ΜΕΜΟZ ΘΑΡΟΝ ΠΑΖ-  
 ΡΕΝ ΠΟΝΤΙΟC ΠΙΔΑΤΟC ΔΕΜΟZ ΘΕΝ ΠΕΤΕΖ-  
 ΠΑΖ ΘΑ ΠΕΝΟΥΧΑΙ ΖΙ ΟΥCΟΠ ΔΕΤΩΝΕΖ ΘΕΝ  
 ΠΙΜΑΖ Ε̄ ΗΕΖΟΟΥ ΔΕΒΩΔ ΕΒΟΔ ΗΝΗΕΤΜΗΡ  
 ΔΕΨΕΝΑΖ ΕΠΨΩΙ ΕΠΙΦΗΟΥΙ ΔΕΖΕΜCΙ CΑΟΥΙ-  
 ΠΑΜ ΜΠΕCΙΩΤ ΗΔΑΘΟC ΘΕΝ ΠΗΕΤΔΟCΙ ΟΥ-  
 ΟZ ΕΠΗΝΟΥ ΟΠ ΕΤΖΑΠ ΕΠΗΕΤΟΠΘ ΠΕΜ ΠΗΕΘ-  
 ΜΩΟΥΤ ΚΑΤΑ ΠΕCΟΥΩΝΖ ΕΒΟΔ ΠΕΜ ΤΕCΜΕ-  
 ΤΟΥΡΟ.

ΟΥΟZ ΚΠΑΖΤ ΕΠΙΠΝᾹ ΕΘΟΥΑΒ ΗΔΑΘΟC  
 ΟΥΟZ ΗΡΕCΤΑΠΘΟ ΕΤΤΟΥΒΟ ΜΠΤΗΡΕΖ ΘΕΝ  
 ΤΕΚΚΛΗCΙᾹ ΕΘΟΥΑΒ.

ΠΑΔΙΝ ΟΠ ΜΑΡΕCΧΟC ΧΕ ΤΠΑΖΤ ΟΥΟZ  
 ΜΑΡΟΥΨΕΝΑΖ ΕΖΗΝΙ ΕΒΟΔΘΕΝ ΦΜΩΟΥ ΟΥΟZ  
 ΗΤΕCΘΑΖCΕΖ ΗΧΕ ΠΙΠΡΕCΒΥΤΕΡΟC ΘΕΝ ΟΥΠΕΖ  
 ΗΤΕ ΤΕΥΧΑΡΙCΤΙᾹ ΕCΧΟC ΧΕ ΤΘΩΖC ΜΕΜΟΚ  
 ΗΟΥΘΩΖC ΘΕΝ ΟΥΠΕΖ ΕCΟΥΑΒ ΘΕΝ ΦΡΑΠ  
 ΗΙΗC ΠΧC ΠΑΙΡΗΤ ΗΚΕCΕΠΙ ΠΙΟΥΑΙ ΠΙΟΥΑΙ  
 ΔΕΘΑΖCΟΥ ΟΥΟZ ΕCΤΖΙΩΤΟΥ ΠΑΙΡΗΤ ΗΚΕ-  
 CΕΠΙ ΟΥΟZ ΜΑΡΟΥΨΕ ΕΘΟΥΗ ΕΤΕΚΚΛΗCΙᾹ.

ΜΑΡΕ ΠΙΕΠΙCΚΟΠΟC ΧΑ ΤΕCΧΙΧ ΕΧΩΟΥ ΘΕΝ  
 ΟΥΔΙΨΨΩΟΥ ΕCΧΑΜΕΜΟC ΧΕ ΠCΦ ΤΤ ΚΑΤΑ-  
 ΦΡΗΤ ΕΤΑΚΘΕΡΕ ΠΑΙ ΕΡΠΕΜΠΨΑ ΗΤΟΥΒΙ Μ-  
 ΠΧΩ ΕΒΟΔ ΗΤΕ ΠΟΥΠΟΒΙ ΕΠΙΕΠΕΖ ΕΘΗΝΟΥ  
 ΔΡΙΤΟΥ ΗΕΜΠΨΑ ΕΜΑΖΟΥ ΕΒΟΔΘΕΝ ΠΕΚΠΝᾹ  
 ΕΘΟΥΑΒ ΟΥΟZ ΟΥΩΡΠ ΕΖΗΝΙ ΕΧΩΟΥ ΜΠΕΚΖ-  
 ΜΟΤ ΖΙΝΑ ΗΤΟΥΨΕΜΨΗΤΚ ΚΑΤΑ ΠΕΚΟΥΨ  
 ΧΕ ΦΩΚ ΠΕ ΠΙΩΟΥ.

ΦΙΩΤ ΠΕΜ ΠΨΗΡΙ ΠΕΜ ΠΙΠΝᾹ ΕΘΟΥΑΒ



was crucified for us under Pontius Pilate, *and* died of his own will once for our redemption\*, *and* rose on the third day, loosing the bonds (of death): he ascended up into heaven, *and* sat on the right hand of his good Father on high, and he cometh again to judge the living and the dead at his appearing and his kingdom? And dost thou believe in the Holy good Spirit, and quickener, who wholly purifieth in the Holy Church?"

Let him again say, "I believe." And let them go up out of the water, and the Presbyter shall anoint him with the oil of thanksgiving, saying, "I anoint thee with holy anointing oil, in the name of Jesus Christ." Thus he shall anoint every one of the rest, and clothe them as the rest, and they shall enter into the Church.

Let the Bishop lay his hand upon them with affection, saying, "Lord God, as thou hast made these worthy to receive the forgiveness of their sins in the coming world, make them worthy to be filled with thy Holy Spirit, and send upon them thy grace, that they may serve thee according to thy

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\* Arab. خلاصنا, *redemption.*

ΘΕΝ ΤΕΚΚΛΗCΙΑ ΕΘΟΥΑΒ ΤΠΟΥ ΝΕΜ CΗΟΥ-  
 ΝΙΒΕΝ ΝΕΜ ΨΑ ΕΠΕΖ ΗΤΕ ΠΙΕΠΕΖ ΟΥΟΖ ΕC-  
 ΧΩΨ ΜΠΠΕΖ ΗΤΕΥΧΑΡΙCΤΙΑ ΕΧΕΝ ΤΕCΧΙΧ  
 ΟΥΟΖ ΕCΧΑ ΤΟΤC ΕΧΕΝ ΤΕCΑΦΕ ΕCΧΩΜΕΟC  
 ΧΕ ΤΘΩΖC ΜΜΟΚ ΗΟΥΘΩΖC ΘΕΝ ΟΥΠΕΖ  
 ΕCΟΥΑΒ ΖΙΤΕΝ ΦΤ ΦΙΩΤ ΠΙΠΑΝΤΟΚΡΑΤΩΡ  
 ΝΕΜ ΙΗC ΠΧC ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΟΥΟΖ ΕCΕ-  
 CΦΡΑΓΙΖΙΝ ΕΧΕΝ ΤΕCΤΕΖΜΕ ΕCΤΦΙ ΕΡΩC  
 ΟΥΟΖ ΕCΕΧΟC ΧΕ ΠC ΝΕΜΑΚ ΗΤΕCΕΡΟΥΩ ΗΧΕ  
 ΦΝΕΤ ΟΥΕΡCΦΡΑΓΙΖΙΝ ΜΜΟC ΧΕ ΚΕ ΜΑΤΑ  
 ΤΟΥ ΠΝΑΤΟC CΟΥ ΠΑΙΡΗΤ ΕΥΙΡΙ ΗΧΕ ΠΙΟΥΑΙ  
 ΠΙΟΥΑΙ ΝΕΜ ΗΚΕCΕΠΙ ΟΥΟΖ ΜΑΡΕ ΗΛΑΟC  
 ΤΗΡC ΨΔΗΛ ΖΙ ΟΥCΟΠ ΟΥΟΖ ΕΥΕΨΩΠΙ ΗΧΕ  
 ΠΑΙ ΕΤΟΥΘΙ ΒΑΠΤΙCΜΑ ΤΗΡΟΥ ΕΥΨΔΗΛ  
 ΜΑΡΟΥΧΩ ΗΟΥΖΙΡΗΝΗ ΘΕΝ ΡΩΟΥ.

ΜΑΡΕ ΝΙΔΙΑΚΩΝΟC ΕΠ ΤΠΡΟCΦΟΡΑ ΜΠΙΕ-  
 ΠΙCΚΟΠΟC ΟΥΟΖ ΗΘΟC ΕCΨΕΠΖΜΟΤ ΕΧΕΝ ΟΥ-  
 ΩΙΚ ΕΘΒΕ ΧΕ ΠCΜΟΤ ΗΤCΑΡΖ ΜΠΧC ΝΕΜ  
 ΟΥΑΦΟΤ ΗΗΡΠ ΧΕ ΗΘΟC ΠΕ ΗCΗΟC ΜΠΧC  
 ΕΤΟΥΝΑΦΟΝC ΕΧΕΝ ΟΥΟΠΝΙΒΕΝ ΕΘΝΑΖΤ ΕΡΟC  
 ΟΥΟΖ ΟΥΕΡΩΤ ΝΕΜ ΟΥΕΒΙΩ ΕΥΘΗΤ ΕΠΧΙΝ-  
 ΜΟΖ ΗΠΙΩΨ ΗΤΕ ΠΠΟΤ ΧΕ ΔCΧΟC ΧΕ ΤΠΑΤ  
 ΠΩΤΕΝ ΗΟΥΚΑΖΙ ΕCΘΑΤ ΗΟΥΕΡΩΤ ΖΙ ΕΒΙΩ  
 ΘΑΙ ΤΕ ΤCΑΡΖ ΗΤΕ ΠΧC ΕΤΑCΤΗΙC ΠΑΠ ΕΘ-  
 ΡΟΥΨΑΠΨ ΕΒΟΛ ΗΘΗΤC ΜΦΡΗΤ ΗΖΑΠΔ-

will, for thine is the glory. The Father, and the Son, and the Holy Spirit, in the Holy Church, now and always, and for ever and ever." And he shall pour of the oil of thanksgiving in his hand, and put his hand upon his head, saying, "I anoint thee with the holy anointing oil, from God the Father Almighty, and Jesus Christ, and the Holy Spirit." And he shall seal upon his forehead, saluting him. And he shall say, "The Lord be with thee." He who hath been sealed shall answer, "And with thy spirit." Each one doing thus with the remaining. And let all the people pray together. And all those who receive baptism shall be praying: let them say peace with their mouths.

Let the Deacons bring the Eucharist to the Bishop, and he shall give thanks over the bread, because of the similitude of the flesh\* of Christ, and *over* the cup of wine, because it is (the similitude of) the blood of Christ, which was poured out for every one who believeth on him: and milk and honey mixed, for the fulfilling the promises to the Fathers, because he hath said, "I will give you a land flowing with milk and honey." This is the flesh† of Christ, which was given for us, that those who believe on him should be nourished by it as infants; that bitterness of heart may be dissipated by the

\* Arab. جسد, *the body*.

† Arab. جسد, *the body*.

ζωονί ηχε ηνετπαρτ εροϋ επαθρε ηψαψι  
 ηρητ βωλ εβολριτεν ηρλοχ επιλοτος  
 παι δε τηρου ερε πιεπισκοπος † λοτος  
 εμεωου εφνεθπαδι βαπτισμα.

εψωπ αρεψαν πιεπισκοπος δε † που  
 φεψ ηωικ μαρεϋτ ηουλακειν επιουαι  
 πιογαι εμεωου εψωμεμος χε παι πε πι  
 ωικ ητε τφε ησωμα επχς ης μαρε πετδι  
 ρωϋ εϋουω χε αμην.

εψωπ δε εμεον ρουο επρεβυτερος ε  
 μαρ μαρε ηιδιακωνος μαρτε επιποτη  
 ριον ησεορι ερατου θεν ουεταζια ησετ  
 πωου εηςνοϋ επχς ης πεπσ ουορ πιε  
 ρωτ πεμ πιεβιω μαρεϋχος ηχε φνεττ  
 επιποτηριον χε φαι πε ηςνοϋ επχς ης  
 πεπσ ητε πετδι ρωϋ οη ερουω χε αμην.

παι δε αυψανψωπι μαρε πιογαι πιογαι  
 εποδη εερ πεθανεϋ ηιβεν ουορ εεραναϋ  
 εφτ ουορ επολιτενιν θεν ουσωυτεν  
 εϋεροϋτ ετεκκλησια εϋιρι ηνηετ αϋτσαβο  
 ερωου εϋπροκοπτιν θεν εμετρεϋμεμε  
 πουτ.

παι δε αυτηιτου ερωτεν θεν ουψωτ  
 εβολ εθε πεβαπτισμα εθουαβ πεμ † η  
 ροσφορα εθουαβ.

επιδη αυουω ευκαθηκιν εμεωτεν εθε  
 ητωουη ητσαρζ πεμ ηικεχωουηι τηρου  
 καταφρητ ετςθουτ.

εψωπ δε ουοη κε ρωβ ετςμε εταουοϋ

sweetness of the word. All these things the Bishop shall discourse to those who shall receive baptism.

And when the Bishop has now divided the bread, let him give a portion to each one of them, saying, "This is the bread of heaven, the body of Christ Jesus." Let him who receives it answer, "Amen."

And if there are not more Presbyters there, let the Deacons take the cup, and they shall stand in order, that they may give them the blood of Christ Jesus our Lord, and the milk, and the honey. Let him who giveth the cup say, "This is the blood of Christ Jesus our Lord;" and\* he who receives it again shall answer, "Amen."

And when these things have been done, let every one hasten to do all good things, and to please God, and to take care to live in integrity, being diligent in the Church, doing those things which they have been taught, proceeding† in the service of God.

But these things have been delivered to you briefly, with regard to the Holy Baptism and the Holy Eucharist.

And since they have ceased instructing you concerning the resurrection of the flesh and all the remaining things, as written.

And if there is any other thing which it becomes

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\* Arab. و, and.

† Arab. ناميا, increasing.

ξε

ΠΙΚΑΝΩΝ ΗΤΕ ΠΙΔΠΟCΤΟΛΟC.

μαρε πιεπισκοποc χοc εννεθναβι βαπτισ-  
μα θεν ουωρωic μεπερε ηλιcτοc δε  
εμι εβηλ ετναβι βαπτισμα ηωορπ θαι τε  
ψυφοc ηουωβω ετα ιωαννηc χοc κε ου-  
ον ουραν μεβερι cηθ εροc μεμον ελι cω-  
ουη μεμοc εβηλ εφνεθναβι ηψυφοc.

εθβε τπνηcτια.

μz. πιχηρα νεμ πιπαρθεποc μαρογερ-  
πνηcτενιν ηουμηνω ηcοπ ουοz μαρογωληλ  
θεν τεκκληcια πιπρεcβυτεροc ωμαιοc  
νεμ πιδαικοc μεφναγ ετοουωω μαρογ-  
ερπνηcτενιν μεμονωχομ δε μεπιεπισκοποc  
ερπηετενιν εβηλ επιεροου ετε πιδαοc  
τηρc παερπνηcτενιν cμαωωπι γαρ ουον  
ουαι ουωω εβι ηελι ετεκκληcια ουοz με-  
μονωχομ μεμοc εθρεcαρνα αcωαηφωω  
δε μεπιωικ παντωc εηαχεμτπι μεπιωικ  
εcουωω δε μεμοc νεμ ραηκεχωουη με-  
πιcτοc νεμαc μαρογβι εβολθεν τχιχ  
μεπιεπισκοποc ηουκλαcμα ηωικ ηουωτ με-  
πατε πιουαι πιουαι φεω ηωικ ετραιοc  
ουcμογ γαρ πε παι ουοz ηουενχαριcτια  
αν τε μεφρητ μεπcωμα μεποc.

εθβε πιπαγ ηουωω.

μη. ουον δε πιβεν μεπατογcω πετcωε  
ερωου πε εθρογβι ηουαφοτ ηcεευχαριc-  
του εερηη εχωc ηcεcω ουοz ηcεουωω ευ-

us to make known, let the Bishop declare it diligently to those who shall receive baptism. But let not the unbelieving know, but he who shall receive baptism first. This is the white stone\* which John said hath a new name written on it, which no one knoweth but he who shall receive the stone.

#### OF FASTING.

47. Let widows and virgins fast often, and let them pray in the church; likewise the Presbyters and the laity, let them fast when they will. But the Bishop is not able to fast, except on the day that all the people shall fast. For it will be, that some one will wish to take something in the Church, and it is not possible for him to deny. And if he break the bread at all, he will taste the bread, and eat it, and the rest of the Faithful with him. Let them receive from the hand of the Bishop, a portion of the same bread, before each one shall divide the bread which is for him, for this is a blessing, and is not a thanksgiving like the body of the Lord.

#### OF THE TIME OF EATING.

48. It becomes every one before they drink to take the cup and give thanks over it, that they may drink and eat with purity. And thus let them

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\* Arabic ختم, *signet*

ΤΟΥΒΗΟΥΤ ΞΠΑΙΡΗΤ ΝΙΚΑΘΗΧΟΥΜΕΝΟC ΔΕ  
 ΜΑΡΟΥΤ ΝΩΟΥ ΗΟΥΩΙΚ ΗΞΟΡΓΙCΜΟC ΝΕΜ  
 ΟΥΔΑΦΟΤ.

ΕΘΒΕ ΧΕ ΞΠΕΤCΩΥΕ ΔΗ ΠΕ ΕΘΡΕ ΝΙΚΑΤΗΧΟΥ-  
 ΜΕΝΟC ΟΥΩΜ ΝΕΜ ΝΙΠΙCΤΟC.

ΜΘ. ΞΠΕΡΘΡΕ ΝΙΚΑΤΗΧΟΥΜΕΝΟC Ι ΕΞΟΥΗ  
 ΘΕΗ ΠΔΙΠΗΟΗ ΞΠCC ΝΕΜ ΟΥΠΙCΤΟC ΜΑΡΕ  
 ΦΝΕΘΟΥΩΜ ΔΕ ΕΡΦΜΕΥΙ ΞΦΗΕΤΑCΦΘΑΖΜΕC  
 ΚΑΤΑ CΟΠ ΝΙΒΕΗ ΕΥΟΥΩΜ ΕΘΒΕ ΦΑΙ ΓΑΡ  
 ΗΤΑCCEΠCΩΠΟΥ ΧΕ ΕΥΕΙ ΕΞΟΥΗ ΘΑ ΤΕCΟΥ-  
 ΕΡCΩΙ.

ΕΘΒΕ ΧΕ CΩΥΕ ΕΥΟΥΩΜ ΘΕΗ ΟΥΕΠΙCΤΙΜΗ  
 ΝΕΜ ΟΥΕΡΩΩΙ.

Π. ΕΤΕΤΕΠΟΥΩΜ ΔΕ ΟΥΟΖ ΕΤΕΤΕΠCΩ ΘΕΗ  
 ΟΥCΕΜΠΙ ΞΠΕΡCΩ ΕΘΡΕΤΕΤΕΠΘΙΘΙ ΧΕΚΑC  
 ΗΠΕ ΡΩΜΙ CΩΒΙ ΗCΩΤΕΠ ΟΥΟΖ ΕCΓΔΥΠΗ ΗΧΕ  
 ΦΗΕΤΑCΦΘΑΖΕΜ ΘΗΠΟΥ ΕΧΕΗ ΠΕΤΕΠΒΩΔ Ε-  
 ΒΟΔ ΑΔΔΑ ΧΕΚΑC ΗΘΟΥ ΕCΕΨΩΔΗΔ ΕΘΡΕ ΠΗΕ-  
 ΘΟΥΑΒ ΨΕΠΑC ΕΞΟΥΗ ΨΑΡΟΥ ΠΕΧΑC ΓΑΡ  
 ΧΕ ΗΘΩΤΕΠ ΠΕ ΗΞΜΟΥ ΞΠΙΚΑΖΙ.

ΕΨΩΠ ΔΥΨΑΠΗΤ ΝΩΤΕΠ ΗΞΑΠΜΕΡΟC ΤΗ-  
 ΡΟΥ ΖΙ ΟΥCΟΠ ΕΚΠΔΙ ΚCΔΑΙ ΗΤΕΚΤΟΙ ΞΜΑΥ-  
 ΑΤC ΕΨΩΠ ΔΕ ΟΠ ΔΥΨΑΠΘΑΖΕΜ ΘΗΠΟΥ  
 ΕΟΥΩΜ ΕΤΕΤΕΠΕΟΥΩΜ ΕΠΕΤΕΠΡΩΩΙ ΞΜΑΥ-  
 ΑΤC ΧΕΚΑC ΠΗΕΠΑCΕΠΙ ΕΡΩΤΕΠ ΕΡΕ ΦΗΕΤ  
 ΑCΦΘΑΖΜΕΚ ΠΑΙΡΙ ΗΠΗΕΤΕCΟΥΔΨΟΥ ΖΩC ΗCΕ-



give to the Catechumens of the bread of exorcism, and a cup.

BECAUSE IT IS NOT BECOMING THAT THE CATECHUMENS SHOULD EAT WITH THE FAITHFUL.

49. Let not the Catechumens come in to the Lord's Supper with a faithful person. And let him who eateth remember him who hath called him, as often as they eat. For on this account he constrained them that they should come in under his roof.

BECAUSE IT IS BECOMING THAT THEY SHOULD EAT WITH REASON AND CONTENTMENT.\*

50. And when ye eat and drink in tranquillity,† drink not that ye may be drunken, that men may deride you, and he who has called you is sorrowful for your dissoluteness. But that he shall pray the holy to go in to him; for he hath said, "Ye are the salt of the earth."

If they have given to you all the portions together, thou shalt come bearing thy part alone. And when you have been called to eat, you shall eat only what sufficeth you, that those which remain to you, he who has called you shall do what he pleases with, so that they remain for the

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\* Arab. معرفة واكتفا, *reason and contentment, or sufficiency*, which I translate *reason and moderation*.

† Arab. بعفاف, *in purity, modesty*.

ωωπ ἐπὴθεοῦαβ ογορ εφραωι θεν πετε-  
τεπωε ἐθουη ωαροφ.

εγούωμ δε ἴχε πηέταυθαζμου μαρου-  
ογωμ χε θεν ουσεμνι ογορ θεν ουττων  
αν ἀλλα ἀρεωαν πιέπισκοποσ ογαρσαρμι  
ἵουαι εθρεφωιπι ἴσα ογσαχι μαρεφεροῦ  
παφ ογορ ἀρεωαν πιέπισκοποσ σαχι μαρε  
ογοπνιβεν χάρωον θεν ουτθῆθηφ ωα-  
τεφωεντοφ οη ἐωωπ δε ἕμον ἐπισκοποσ  
ἕμαγ ἀλλα ζανπιστοσ ἕμαγὰτοφ ἴ-  
πνητ θεν πιδιπνον μαρουβί ευλογια ἴ-  
τοτφ ἐπιπρεσβυτεροσ ἐωωπ εφ ἕμαγ  
ἐωωπ δε ἕμον οη μαρουβί ἴτοτφ ἵουδι-  
ἀκωποσ ὠμαιοσ ἴτε πικατηχοῦμενοσ θί  
ἐπιωικ ἐπιέζοργισμοσ πιλαϊκοσ ευ ζι που-  
έρηοφ ἵουεω ἴκληρικοσ μαρογογωμ θεν  
ουἐπιστιμη πιλαϊκοσ δε ἕμονὺχομ ἕ-  
μοφ ἐφ ευλογια.

εθβε χε πετῶωε πε ἐούωμ θεν ουωεπ-  
ζμοτ.

πᾶ. πιογαι δε πιογαι μαρογογωμ θεν  
ουωεπζμοτ θεν φραν ἕφφ φαι γαρ πε  
πετερπρεπι ἴτμετρεφωεμωε πουτ χεκασ  
επέωωπι τηρεπ ἴπγμφιν ογορ ἐρε πιεθνοσ  
χορ ἐροπ.

εθβε πδιπνον ἴπνιχηρια.

πβ. ἐωωπ ἀρεωαν ογαι ογωω ἵουσχοφ

holy, and he will rejoice in your entering in to him.

And those who have been called shall surely eat, but let them eat in peace, and not contentiously. And if the Bishop should command *any* one to seek for a word, let him answer him. And if the Bishop has spoken, let every one be silent with attention, until he interrogates them again. And if a Bishop be not there, but the faithful alone are at the supper, let them receive the blessing from the Presbyter, if he be there; but if he be not *there*, let them receive it from a Deacon. Likewise that the Catechumen receive the bread of exorcism. The laity being by themselves without a Clergyman, let them eat with moderation, but the layman cannot give the blessing.

BECAUSE IT IS MEET TO EAT WITH THANKSGIVING.

51. And let each one eat with thanksgiving, in the name of God, for this is proper for the servant of God, that we all should be watchful, and the Gentiles will emulate us.

OF THE SUPPER TO THE WIDOWS.

52. If any one desires for a time to call the

ἔθαζεμ νιχηρα ογοννιβεν ἔασερθελλω  
 μαρεϋτεμμου παϋχαυ ἔβολ ἄπατε  
 ρουζι ψωπι ογοζ ἔψωπ ἄμοπύχομ ἄ-  
 μωου εθεβὲ πικλῆρος ἔταγκλῆρου ἔροϋ ἔι  
 μαρεϋτ πωου ἡουηρη πεμ ουενχαι ἔου-  
 ωμ ογοζ σεπαουωμ θεν πουνη ἄφρητ  
 ἔτογοτοϋς.

εθεβὲ νικαρπος ετςϋε ἔπρος ἀναγκη  
 ἄπιἐπισκοπος.

π̄γ. μαρε ογοννιβεν ἔπολη ἔβι ἔθουη  
 ἄπιἐπισκοπος ἡσνοϋ νιβεν νιαπαρχη ἡτε  
 νικαρπος ἡωορπ ἡτενημα.

πιἐπισκοπος δε ζωϋ μαρεϋβίτου θεν ου-  
 ψεπζμοτ εϋέςμου ἔρωου εϋοπωμασε ἄ-  
 φραν ἄφρητ αϋβίτου παϋ ἔθουη εϋχωμ-  
 μος χε.

τενψεπζμοτ ἡτοτκ π̄ς φτ ογοζ τενι-  
 πι πακ ἔθουη ἡτἄπαρχη ἡνικαρπος ἔτακ-  
 τῆιτου παη εθρενβι ἔβολἡθῆτου ἔακχο-  
 κου ἔβολζιτεν πεκσαχι ογοζ ακουαζσαζμι  
 ἄλκαζι εθρεϋταουὲ καρπος νιβεν ἔρρη  
 εϋποϋρι ογοζ εϋοϋνοϋ πεμ οϋτροφη ἄπ-  
 γενοσ ἡπρωμ πεμ νισωντ τηρου τενς-  
 μου ἔροκ φτ ἔρρη ἔχεν παη πεμ νικεχω-  
 ουη τηρου ἔτακεϋεργετιη ἄμοπ ἡθῆτου  
 ἔακκομιν ἄπςωντ τηρϋ θεν νικαρπος

widows, let him feed every one who is become old, and send them away before the evening comes. And if it be impossible for the Clergyman to whom they have ministered to come, let him give them wine, and something to eat, and they shall eat in their own house, as they will.

OF THE FRUITS WHICH ARE REQUISITE FOR THE  
NECESSITY OF THE BISHOP.

53. Let every one hasten to take to the Bishop, at all times, the first fruit of the fruits,\* and the first of the produce.†

And the Bishop shall also receive them with thanksgiving, and ‡ shall bless them, and name the name of him who brought them in to him, saying,

We give thanks to thee, O Lord God, and we present to thee the first fruit of the fruits which thou hast given unto us, to partake of them, which thou hast perfected by thy word; and thou hast commanded the earth to produce every fruit for use, and for gladness, and food for the race of men, and for all creation. We bless thee, O God, for these, and all other things by which thou hast benefitted us. Thou hast adorned all creation with the various fruits, through thy holy

\* Arab. بكر التمرات, *the first ripe dates.*

† Arab. الغلات, *of all kinds of grain.* ‡ Arab. و, *and.*

οὐ νικάνων ἢ τε νιάποστολος.

εὐψεβίωου ζίτεν πεκωνρι ἐθουαβ ἰησ  
πῆς πενσ.

φαι ἐτε ἐβολζιτοτῆ πιωου πακ πεμασ  
πεμ πιππᾶ ἐθουαβ ψα ἐνεζ ἢ τε πιένεζ  
ἀμην.

τέυλογια ἢ νικαρπος.

ἦδ. παι πε νικαρπος ἐτογνασμοῦ ἐρωου  
πιαλοδι πικεντε πιερμαν πιχωιτ πιπαπι-  
διον πιχεμφαζ πιπερσικον πικερασιον πι-  
ἀμηνκδαλιον.

ἦνοῦσμοῦ δε ἐπιζωωσ ουδε ἐπιεμχωλ  
ουδε ἐπιεψχηνη ουδε ἐπιπεπων ουδε ἐπι-  
μεζωπεπων ουδε ἐπιψωώβε ουδε ἢκεζλι  
θεν νιδαχμον.

ἐπαψωπι δε εθρογερῆροςφερην ἢζαν-  
αθος μαρουδι ἦογνηρτ ἐθουη πεμ πικρι-  
πον νικεχωουνη δε ἀπερῆρογδιτοῦ ἐθουη  
επχαϊ δε νιβεν ετογναουτομοῦ εὐέψεπῆ-  
μοτ ἢτοτῆ ἀφτ ουοζ ἢσεχεμῆπι ἀ-  
μωου εὐέψωου πασ.

εθεβε χε ἀπετῶε αν πε εθρε ζλι ἢρωμι  
στ ζλι θεν πιπασχα θαχεν τούπου  
ετῶε εουωμ ἢθητς.

ἦε. ἢσεναεπ τῆνηστια ἀν ἐπαι ἀπαιρητ  
ασψαπερλαβρη θαχεν ἦπασ ἐτεπῆωκ πε  
ἢτῆνηστια ἀλλα ἐψωπ ασψαν ουαι εψ-  
ωπι πε ἀμωονψωομ ἀμοσ ἐερνηστενιν  
ἀπὲροου Β μαρεσερνηστενιν ἀπὲροου ἀ-

Son Jesus Christ our Lord. The glory which is by him, *be* to thee, and him, and the Holy Spirit, for ever and ever. Amen.

### THE BLESSING OF THE FRUITS.

54. These are the fruits which shall be blessed ; the vine, the fig, the pomgranate, the olive, the prune, the apple, the peach, the cherry, *and* the almond.\*

But they shall not bless the garlic, nor the onion, nor the melon, nor the cucumber, nor the melon cucumber, nor the immature date, nor any other thing of the pot-herbs.

It shall be that they shall offer flowers : let them offer a rose, and the lily. But the rest they shall not offer. But every thing which they shall eat they shall give thanks to God for. And when they shall taste them they shall give glory to him.

BECAUSE IT IS NOT BECOMING THAT ANY MAN SHOULD TAKE ANY THING IN THE PASSOVER BEFORE THE TIME IN WHICH IT OUGHT TO BE EATEN.

55. They shall not compute this fast thus, if they have celebrated the Passover † before the time when the fast is completed. But if any one is ill *and* is not able to fast for two days, let him fast on the day of the Sabbath, on account of

\* Arab. المشمش, *the apricot.*

† Arab. الفصح, *the passover, Eatser.*

Ἰσαββατον εἶθε τὰ παγκη παρχω\* δε  
 ἐροϋ ἐοϋωικ πεμ οὐζμοϋ πεμ οὐμωοϋ  
 οϋοϋ ισχε οὐαι πε θεν πιϋβῆρ ιε ἦθοϋ  
 ἠπερσωοϋν ἐπέροϋ ἠπιπασχα φαι αϋ  
 ψανέμι ἐπαι μαρεϋτ ἠτεϋνηστιὰ μενεπ-  
 σα τπεντηκοστη οὐπασχα γαρ αν πετεπ-  
 ἀρεϋ ἐροϋ ἀπετοι γαρ ἠτυπος σεῖ πε εἶθε  
 φαι ἠπενχος χε θεν φμαϋ β ἠὰβοτ αλ-  
 λα χε αϋψανέμι χε ἠμνι εϋέτ ἠπερσοϋοι  
 ἠτληστιὰ.

εἶθε χε πετῶϋε πε ἠνιδιὰκωνος ἐταμε  
 πιέπισκοπος.

πδ. πιουαι δε πιουαι ἠνιδιὰκωνος πεμ  
 νιϋποδιὰκωνος μαροϋταχρο οϋοϋ ἠσε-  
 ταμε πιέπισκοπος χε πιε πετῶωνι χεκαϋ  
 εϋψανδωκιν ἠπιέπισκοπος ἠναχεμποϋ-  
 ωνι ψαρε πηετῶωνι γαρ σολσελ αϋψαν-  
 παϋ ἐποϋαρχῆρεϋεϋ εϋχεμποϋωνι οϋοϋ  
 ἠσεερποϋμενι.

εἶθε ἠπαϋ ετῶϋε ἐϋλῆλ.

πζ. πιστος δε πιβεν ἠφπαϋ ἐτοϋπανεϋ-  
 ϋ ἠπατοϋϋι τοτοϋ ἐϋλι ἠϋωβ μαροϋϋ-  
 λῆλ ἐπῶ οϋοϋ παρητ μαροϋτ ἠποϋοϋοι  
 ἐποϋϋβνοϋι.

ἐϋωπ δε ἀρεψαν ἠσαχι ἠτκαθηκῆϋϋ  
 ωπι μαροϋσοτπϋ πωοϋ ἠϋοϋὸ εϋροϋϋε-  
 πωοϋ ἠσεσωτεμ ἐἠσαχι ἠφτ εϋταχρο

\* The margin has παρχωοϋ.



the affliction, contenting\* himself with bread, and salt, and water. And if any one be on the sea, or he knows not the day of the Passover, when he knows it let him perform his fast after the Pentecost. For it is not a Passover that we should keep, for it is a type of that which should come. Therefore we say not in the second month, but when he knows the truth he shall enter into the fast.

BECAUSE IT IS MEET FOR THE DEACONS TO MAKE  
KNOWN TO THE BISHOP.

56. And let every one of the Deacons and Subdeacons be established, and they shall shew the Bishop who is sick, that when he approves he may visit them. For the sick are consoled when they see their chief Priest visiting them, and they are remembered.

OF THE TIME WHEN IT BEHOVES US TO PRAY.

57. And let all Believers when they shall wake up, before they put their hand to any work, pray to the Lord, and thus let them approach their works.

But when there shall be a word of instruction let them prefer it greatly to go to hear the word of God for the establishment of their souls. And

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\* Arab. مكثفيا, *contenting*.

ὄζ

ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΠΟΣΤΟΛΟΣ.

ἦ ΤΟΥ ΨΥΧΗ ΜΑΡΟΥΣΠΟΔΑΖΙΝ ΔΕ ΕΘΡΟΥΣΕ-  
ΝΩΟΥ ΕΨΕΚΚΛΗΣΙΑ ΠΙΜΑ ΕΤΕΡΕ ΠΙΠΝΑ ΤΟΥΩ  
ἦΘΗΤΕ.

ΕΘΒΕ ΧΕ ΠΕΤΣΩΕ ΠΕ ΕΒΙ ΕΒΟΛΘΕΝ ΤΕΥΧΑ-  
ΡΗΝΤΙΑ ἦΨΟΡΠ ἠΠΝΑΥ ΕΤΟΥΝΑΤΑΛΟΣ  
ΕΞΡΗΝΙ ἠΠΑΤΟΥΧΕΜΨΠΙ ἦΞΛΙ ΘΕΝ ΖΑΠ-  
ΞΛΙ.

ΠΗ. ΠΙΠΙΣΤΟΣ ΔΕ ΝΙΒΕΝ ΜΑΡΟΥΣΠΟΔΑΖΙΝ  
ΕΒΙ ΕΒΟΛΘΕΝ ΤΕΥΧΑΡΗΝΤΙΑ ἠΠΑΤΕΨΧΕΜ-  
ΨΠΙ ἦΞΛΙ ΘΕΝ ΖΑΠΞΛΙ ΕΨΩΠ ΓΑΡ ΟΥΟΠ  
ΖΑΠΠΙΣΤΟΣ ἦΘΗΤΕ ΕΨΒΙ ἠΜΟΣ ἈΡΕΨΑΝ  
ΟΥΑΙ Ψ ΠΑΨ ἠΟΥΨΑΘΡΙ ἠΜΟΥ ἠΨΝΑΨΧΕΜ-  
ΧΟΜ ΕΡΟΥ ΔΠ.

ΕΘΒΕ ΧΕ ΠΕΤΣΩΕ ΠΕ ΕΡΩΙΣ ΘΕΝ ΟΥΘΟΤΘΕΤ  
ΕΨΤΕΥΧΑΡΙΣΤΙΑ.

ΠΘ. ΜΑΡΕ ΟΥΟΠΝΙΒΕΝ ΨΙΡΩΟΥΨ ΘΕΝ ΟΥ-  
ΘΟΤΘΕΤ ΕΨΤΕΜΘΕΡΕ ἈΠΙΣΤΟΣ ΟΥΩΜ ΕΒΟΛ-  
ΘΕΝ ΤΕΥΧΑΡΙΣΤΙΑ ἠΕ ΟΥΠΝ ἠΕ ΚΕΨΩΝΤ ἠΕ  
ἦΤΕ ΚΕΞΛΙ ΖΩΛΟΣ ΖΕΙ ΕΒΟΛ ἦΘΗΤΕ ΕΔΨΩ-  
ΡΕΜ ἠΨΩΜΑ ΠΕ ἠΠΧΨ ΦΑΙ ΕΤΕΡΕ ΝΙΠΙΣΤΟΣ  
ΤΗΡΟΥ ΘΨ ΕΒΟΛ ἦΘΗΤΕ ΟΥΟΖ ἠΨΩΕ ΔΠ ΕΚΑ-  
ΤΑΨΡΟΠΝ ἠΜΟΥ.

ΕΘΒΕ ΧΕ ἠΠΕΤΣΩΕ ΔΠ ΠΕ ΕΨΩΠ ΞΛΙ ΕΒΟΛ  
ΘΕΝ ΠΙΠΟΤΗΡΙΟΝ.

Ξ ΕΚΨΑΠΣΜΟΥ ΓΑΡ ΕΠΙΠΟΤΗΡΙΟΝ ΘΕΝ

let them hasten that they may go into the Church, the place in which the Spirit quickens.\*

BECAUSE IT IS RIGHT TO PARTAKE OF THE EUCHARIST  
THE FIRST TIME IT SHALL BE PRESENTED, BEFORE  
THEY SHALL TASTE OF ANY OTHER THING.

58. And let every the Believer hasten to partake of the Eucharist before he tasteth of any other thing. For if they are believers in it, if any one hath given him receiving it deadly poison, it shall have no power over him.

BECAUSE IT IS RIGHT TO WATCH SCRUPULOUSLY AT  
THE EUCHARIST.

59. Let every one take care by investigation that no unbeliever eats of the Eucharist; or a mouse,† or other creature, or that any other thing indeed hath fallen into it which hath strayed. This is the body of Christ which all believers partake of, and it is not becoming to despise it.

BECAUSE IT IS NOT BECOMING TO POUR ANY THING  
FROM THE CUP.

60. For if thou hast blessed the cup in the name

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\* Arab. يقطه, *excites, awakes, quickens.*

† Arab. دبابه, *fly.*

ο̅θ̅            νικανων ἴτε νιαποστολος.

φραν ἔφ† ακβί ἐβολ ἠθῆντϵ ρωσ ἐπ̅ς̅νοϵ  
ἔπ̅χ̅ς̅ πε ἀρεζ ἐροκ ἐμαϱω ἔπερφων  
ἐβολ ἠθῆντϵ χε ἠνε π̅ν̅α̅ ἠϱεμμο λοχρϵ  
χε ἠνε φ† χωντ ἐροκ ρωσ ἠθοκ πετ ακ-  
καταφρονιν ογορ εκέϱωπι ἠαιτιος ἔπ̅ς̅-  
νοϵ ἔπ̅χ̅ς̅ θεν πεκϱεϱϵ ἠουταἰὸ ἐταϱ-  
ϱοπκ ἐβολ ἠθῆντϵ.

νιδιακωνος δε νεμ νιπρεσβυτερος μα-  
ροϱωου† ἔμηνι ἐπιμα ἔτε πιεπισκοπος  
ναουαρσαρνι ἔμοϵ πωου ογορ νιδιακω-  
νος μεν ἔποϱα μελῆς ἐπ̅χ̅ινθωου† ἠναϱ  
νιβεν ἐβῆλ χε οϱϱωπι εκωλιν ἔμωου  
αϱϱαπθωου† ἐθουη τηρου μαροϱταμε  
νητ θεν τεκκλῆσιὰ ογορ παιρη† αϱ-  
ϱαπϱῶλῆλ μαρε πιοϱαι πιοϱαι † ἔπεϵϵ-  
ογοι ἐπιρβῆνοἰ ἐτηνϱ παϵ.

εθβε ἔμαῖθωμς.

ζ̅α̅. ἔπερ̅θ̅ροϱβαρει ἠρωμι ἐθεμς ϱωμι  
θεν νικομνητηριον ἠρᱱωβ γαρ φα ρηκι  
νιβεν πε ἠλῆνι μαροϱ† ἔπ̅β̅εϱχε ἔπιερτα-  
της ἐτϱικ νεμ ταἰὸ ἠνικεραμμος νητ  
θεν πιμα δε ἐτεμμαϱ ἐτϵει ἔφρωϱϱ  
μαρε πιεπισκοπος ϱαποϱϱου χεκας ἠνεϵ-  
ρϱω ἐρ̅λι̅ θεν νητϱενωου ἐνιτοπος  
ἐτεμμαϱ.

εθβε φῆαϱ ἐτ̅ς̅ϱε ἐϱῶλῆλ.

ζ̅β̅. πιστος δε νιβεν ρι πιστης αϱϱαπ-

of God, and\* hast partaken of it, like as of the blood† of Christ, keep thyself with the greatest care: spill not of it, lest a strange spirit should lick it up, that God may not be angry with thee as one who hast despised it, and thou shalt be guilty of the blood of Christ by thy contempt of the price by which thou wast purchased.

Let the Deacons and the Presbyters assemble daily in the place in which the Bishop shall command them; and the Deacons shall not be negligent in assembling to see to all things, unless sickness hinder them. When they have collected all, let them make known to those in the Church, and thus when they have prayed let each one proceed to the employments appointed him.

#### OF BURIALS.

61. Let them not burthen a man to bury men in the cēmeteries, for it is the work of all the poor. But let them give wages to the workman who digs, and a gift to the keepers,‡ and to those in that place who have had the care of it. Let the Bishop support them that no one may press upon them among those who go to those places.

#### OF THE TIME WHEN IT IS RIGHT TO PRAY.

62. And all believers, men and women, when

\* Arab. و, and.

† Arab. كدم, like as of the blood.

‡ Arab. الحراس, guardians, keepers.

οὐκ ἠψωρπ ἐβολθθεν πιρυνιμ ἠπατοῦ-  
 βωρ ἐρλι ἠρωβ μαρονα πογχιχ ἠσεῶ-  
 ληλ ἐρρη ἐφτ ογορ παρητ μαροτ ἠ-  
 πογογοι ἐπογρβνογι.

εCωδανωπι δε ἠτε οὐκαθνηκηCιC ωπι  
 ἠτε ἠCαχι ἠφτ ωπι μαρε ογορηβεν  
 CοτπC παC ἠωεναC ἠπιμα ἠτεμμαγ εCωπ  
 ἠφαι θεν περρητ χε φτ πεταCωτεμ  
 ἐροC εCαCαχι θεν πετκαθνηκην εCῶληλ γαρ  
 θεν τεκκληCιᾶ εCηαεCωχεμμοε γαρ ἠπα-  
 ρελθε ἠτκακιᾶ ἠπιερσοοC μαρε πιρεCερ-  
 ροτ οπC χε ογρηωτ ἠνοβι πε εCωδανῶ-  
 τεμωεναC ἠπιμα ἠτογερκαθνηκην ἠθρητC  
 μαλιCτα δε ογορηωχοε ἠμοC ἠωC ιε ἐρε-  
 ωδαν φρεCτCβω εCι ἠπεCθρε ρλι ἠμωτεμ  
 ερθᾶε ἠτεκκληCιᾶ πιμα ἠτογτCβω ἠ-  
 θρητC τοτε Cενατ ἠφνητ Cαχι εθρεCτα-  
 ογὸ πετ ερηοCρη ἐογορηβεν ογορ κηαCω-  
 τεμ ἠνητεκμεγὶ ἐρωοC αν εκωφελει θεν  
 ηνητ ερε πιπᾶ ἐθογαν πατητοC πακ ἐ-  
 βολθθεν πετκαθνηκην παρητ δε τεκπικηCιC  
 παωωπι εCταχρηογτ ἠχεν ηνηταCκοθμοοC  
 CεναCω δε πακ οη θεν πιμα ἠτεμμαγ  
 ἠηνητCωε ἐροκ ἠαιτοC θεν πεκνη εθβε  
 φαι δε μαρε πιογαι πιογαι Cποδαζην ἠωε-  
 ναC ἠτεκκληCιᾶ πιμα ἠτερε πιπᾶ ἐθογαν  
 τογῶ ἠθρητC.

ἠωωπ αCωδαν ογερσοοC ἠμοη καθνηκηCιC

they have risen in the morning from sleep, before they touch any work, let them wash their hands, and\* they shall pray to God, and thus let them proceed to their works.

And when it comes to pass that there shall be an exhortation† of the word of God, let every one choose for himself to go to that place, reckoning this in his heart, that he hath heard God speaking in the exhortation; for praying in the church will prevail. For when the darkness of the day is passed by‡, let the timid reckon that it is a great sin if he go not to the place in which they exhort; and especially he who is able to read. Or when the teacher comes let not any one of you be last in the church, the place in which they instruct. Then it shall be given to him who speaks that he shall declare things useful to every one, and thou shalt hear the things thou thinkest not, and§ thou shalt profit by those things which the Holy Spirit shall give to thee by the exhortation; and thus thy faith shall be established by those things which thou hast heard. And they shall speak to thee again in that place of those things it becomes thee to do in thy house. Therefore let every one hasten to go into the church, the place where the Holy Spirit stirs up.||

When there is a day in which there is no ex-

\* Arab. و, and. † Arab. وعظاً, an exhortation, sermon.

‡ Arab. لبت, delayed, retarded. § Arab. و, and.

|| The Arabic is يفرغ, is poured out.

ἢ θῆΤῤ ἔρε πιοῦαι πιοῦαι θῆεν περῆνι μα-  
ρερῤῥῖ ἢ οὔχῤωμ ερῤοῦαβ ερῤωῤ ἔφρωῤι ἢ-  
θῆΤῤ εἴτῤδλοκῖν ἢαῤ ἤε ϕερῤωαῤ.

οὔοῤ ἔῤωπ μεν εκῤα θῆεν πεκῆνι ῥῥῆῆ  
ἔφῆῆαῤ ἢαῤπ Ὶῤ εκῤμοῤ ἔφῤ ἔῤωπ μεν  
αῤῥῥῥαῤεκ θῆεν κεμα ῤῤροῤῤ ἔῤῤαῖροC ε-  
τεμμεαῤ ῥῥῆῆ θῆεν πεκῤῆῤ ἔῤῤῆνι ἔφῤ  
ἢῤῤῆνι ῤαρ θῆεν ῤοῤῆοῤ ἔτεμμεαῤ ἔταῤ-  
ῆαῤ ἔῤῤῤ εῤωῤῤ ἔμοῤ ἔθῤοῤῆ ἔπιῤῤε εῤβε  
φῤαι οῤ θῆεν ῤπαῤαῤ ἔ ἢ ἢνομοC οῤαῤῤαῤῆνι  
εῤροῤῤαῤε ἢῤωῖκ ἢῤῤῤροῤεC ἔῤῤῆνι ἢῆαῤ  
ἢῖβεν ἢῤῤῤποC ἔῤῤῤωμα ἢεμ ἢῤῤοῤ ἔῤῤῤ  
ἢεμ ἢῤῤῤῤεῤ ἔῤῤῤῤῤῤ ἢῤῤῤῤῤῤ ἢαι  
ἔτοῖ ἢῤῤῤποC ἔῤῤῤῤῤῤ ἢῤῤῤῤῤῤ ἢιμαῤῤῤ-  
ῤῤῤῤ ῤαρ ἢε ἢῤῤῤ ἢῤῤοῤ οῤ ἢε ἢῤῤῤῤ ἔταῤῤῤ  
ἔβῤῤῤῤῤ ῤῤῤε.

ῥῥῆῆ οῤ ῤωμαιοC ἔφῆῆαῤ ἢαῤπ Ὶ ἔῤ-  
οῤαῤῤ ἢῤῤῤ ῤαρ ἔῤῤῤ ἔῤῤῤῤ ἔ ἢῤῤῤῤῤ  
ἔτεμμεαῤ φῤωῤ οὔοῤ αῤῤῤῤῤῤ ἢῤῤε οῤῆῤῤῤῤ  
ἢῤῤῤῤ ῤωCῤε μαροῤῤῤῤῤ ἔφῆῆαῤ ἔτεμ-  
μαῤ θῆεν οῤῤῤῤῤ εῤῤεμμοC εῤῤτοῤῤῤ ἔ-  
μωῤ ἔῤῤῤῤ ἔφῆῆῤ αῤῤῤῤῤῤ αῤῤῤῤ ῤῤ-  
ῤῤῤῤ ῤῤῤῤ εῤῤῤῤῤῤ ἢῤῤῤῤῤῤῤῤῤῤῤῤ.

μαροῤῤῤῤῤῤ ῤε οῤ ἢῤῤῤῤῤ ἢεμ οῤ-  
ῤῤῤῤῤ ἢῤῤῤῤ ἔφῆῆαῤ ἢαῤπ Ὶῤ ῤεκαC εκῤ-  
ἔμῤ ἔφῤῤῤῤ ἔῤῤῤῤ ἢῤῤῤῤῤ ἢῤῤῤῤῤῤῤῤῤῤῤῤ



hortation, let every one being in his house take a holy book, reading in it sufficiently, what appears to him useful.

And if thou art in thy house, pray at the third hour, blessing God. But if thou art in another place, having opportunity at that time, pray in thy heart to God; for in that hour they saw Christ nailed to the wood. Therefore again in the old law it is commanded that they should put on the shew-bread continually, the type of the body and the blood of Christ. And the slaying of the irrational lamb\*, this was a type of the perfect lamb, for the shepherd is Christ. He again is the bread which came down from heaven.

Pray again likewise at the sixth hour; for when they crucified Christ on the wood of the cross, that day was divided, and there was great darkness. Wherefore let them pray at that time with a fervent prayer, helping them by the voice of him who prayed, causing all creation to be dark, by reason of † the unbelief of the Jews.

Let them pray again a great prayer ‡, and a great praise, at the ninth hour, for thou shalt know, like the souls of the righteous they shall bless the

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\* Arab. الخروف العير ناطق, *mute or irrational lamb*. The Coptic is ΠΙΕΨΩΥ, *sheep*.

† Arab. ما خلا, *except*.

‡ Arab. صلاة, *prayer*. The Sahidic also has ΟΥΝΟΘ ἠ-ΨΛΗΛ, *a great prayer*.

ἐπ̄σ̄ φ† ἔμ̄νι φαι ἐτασφρ̄φμενὶ ἠπ̄νὲ-  
 θουαβ ασφωρη ἔπεσφρηι πωου ἔτε πεσφ-  
 λοσος πε ἐτασφρωωμι ἐρωου.

θ̄εν τ̄ουνοῦ γαρ ἐτεμ̄μαγ ἀγθοζς ἔ-  
 π̄σ̄φ̄ιρ ἔπ̄χ̄ς ἠουλοσχη ασι ἐβ̄ολ ἠχε οὐσ̄-  
 ποσ̄ πεμ̄ ουμ̄ωου ογοσ̄ μενεπ̄σ̄ωσ ασφρω-  
 ωμι ἔπ̄ικεσ̄ωχπ ἔπ̄ιέροου ψα ρουζι εθε  
 φαι ἠθοκ ρωκ ἀκωανρ̄νημ̄ κ̄ναερ̄χ̄ισ̄θαι  
 ἐκεέροου ογοσ̄ ἐκ̄ιρι ἔπ̄τυπος ἠτ̄ ἀνασ-  
 τασ̄ις.

ὥδ̄ηλ̄ οπ̄ ἔπατεκ̄ἀναπεῡσις ἔμοκ ρι-  
 χεν π̄β̄λοχ ἔπεκ̄μα ἠεμ̄τοπ̄ ογοσ̄ ἀκωαν-  
 τωου ἠτ̄ φ̄αωι ἔπ̄ιέχωρ̄ ριχεν πεκ̄β̄λοχ  
 ια τοτκ ἐβ̄ολ̄ ἐκ̄ὥδ̄ηλ̄ ἐκ̄ηᾱια τοτκ δε θ̄εν  
 ουμ̄ωου εσ̄τοῦβ̄ηουτ̄.

ἐσωπ̄ δε οπ̄ οουπ̄τακ̄ ὀρ̄ιμ̄ι ἔμ̄μαγ ὥ-  
 δ̄ηλ̄ πεμ̄ πετεπ̄έρ̄ηου ρι οουσ̄π̄ ἐσωπ̄ δε  
 ἔπατεσ̄ερ̄πις̄τις ἐκ̄ὰχωρ̄ιπ̄\* πακ̄ ἐθ̄ουπ̄  
 εῡμᾱ ἐκ̄ὥδ̄ηλ̄ ἔμ̄μαγ̄ατκ̄ ογοσ̄ ἐκ̄κοτκ̄ οπ̄  
 ἐπεκ̄μᾱ ἠκεσ̄οπ̄ ἠθοκ̄ δε φ̄ηετ̄ μηρ̄ ἐπ̄γα-  
 μος ἔπερ̄ταρ̄ηο ἐὥδ̄ηλ̄ τετεπ̄β̄αθ̄εμ̄ γαρ  
 ἀπ̄ π̄ν̄έταγ̄χωκεμ̄ γαρ ἠσεερ̄χ̄ριὰ ἀπ̄ ἠχω-  
 κεμ̄ ἠκεσ̄οπ̄ ἐβ̄ολ̄ χε σετοῦβ̄ηουτ̄ ογοσ̄ σεοι  
 ἠκ̄αθ̄αρος.

ἐκωαν̄π̄ις̄ι δε ἐτεκ̄χιχ̄ ἐκ̄σφραγ̄ιζ̄ιπ̄ ἔ-  
 μοκ̄ θ̄εν τ̄παβ̄σε ἐτεκ̄ηᾱεν τ̄σαβ̄ολ̄ θ̄εν  
 ρωκ̄ ψακ̄ωωπ̄ι ἐκ̄τοῦβ̄ηουτ̄ τηρ̄κ̄ ψα πε-

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\* Sahidic ε̄ῑε̄ᾱναχ̄ωρ̄ει πακ̄ ε̄ροῦπ̄ εῡμᾱ  
 π̄τ̄ωδ̄ηλ̄ ἔμαγ̄αακ̄.

Lord God of truth. He who remembered the holy, sent His Son, who is His word to them, who enlightened them.

For in that hour the side of Christ was pierced with a spear, and blood and water came out; and afterwards it was light the remaining part of the day until the evening. Therefore thou also, if thou hast slept (at that hour), thou shalt remember another day, and make the type of the resurrection.

Pray again before thou restest thyself upon the bed of thy repose, and if thou hast risen at midnight upon thy bed, wash thy hands and\* pray; but thou shalt wash thy hands in pure water.

And if thou hast a wife pray together with one another. But if she has not yet believed, thou shalt withdraw thyself into a place and† shalt pray alone, and return again to thy place. But thou who art bound in marriage refrain not from prayer, for you are not defiled. For those who have washed have no need to wash again, for they are purified and are clean.

And if thou breathest in thy hand, sealing thyself with the vapour‡ which shall come out of thy mouth, thou shalt be all clean to thy foot, for this is

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\* Arab. و, and. † Arab. و, and. ‡ الريق, vapour.

κράτ ἡδωρον γάρ πε φαι ἠπιπῆα ἔθογαβ  
 ογορ νιτελτιλι ἠπῆωου νε ἠπιβαπτισμα  
 εγνηου ἔρηνι θεν ουπυγη ἔτε παι πε ἡρητ  
 ἠπιστος εφτουβο ἠφνεθναρτ.

ουἀναγκη δε οη πε εθρε νιϋλνηλ ἡτου-  
 που ἔτεμμαγ κε γάρ νιῖρεσβυτερος ἡθω-  
 ου ρωου οη νηῖτ αττ ἠπαι ρωβ ἔτοτεν  
 ογορ αττσαβε ειατεν ἔβολ ἠπαιρητ κε  
 ἡρηνι θεν τουηου ἔτεμμαγ ἡσωντ τηρεϋ  
 χαρωϋ εγςμου ἔφτ.

νισιου νεμ νιϋλνην νεμ νιμωου σεοι  
 ἠφρητ ἡνηετ ὀρι ἔρατου τστρατιὰ τηρε  
 ἡαγγελοσ λυτοργος νεμ νιψυχη ἡνιδι-  
 κεοσ σεεργυμνοσ ἔφτ νιπαντοκρατωρ  
 ἠφναγ ἔτεμμαγ εθβε φαι ὅψε ἡνιπιστος  
 ῶλνηλ θεν τουηου δε ἔτεμμαγ.

πσ̄ δε οη αϋχοσ ἠπαιρητ εφερμεθρε  
 ἠφαι εφχωῆμοσ κε θεν τφαϋι ἡτε πιε-  
 χωρρ ισ ουςμη ασϋωπι κε ισ νιπατωελητ  
 αϋι ἀμωινη ἔβολ ἔρραϋ ογορ αϋουῶρεμ  
 ἡσαχι οη εφχωῆμοσ κε εθβε φαι δε ρωις  
 κε τετενσωουη αν ἠπιέροου ουδε του-  
 που ἔτε ἡϋηρι ἠφρωμ νηου ρομαιωσ  
 ακωαντωουη ἠφναγ ετ ερε ἡλεκτωρ νη-  
 μουτ ῶλνηλ κε ἔτ α νηϋηρι ἠπισλ αρνα  
 ἠπ̄χ̄σ ἠφναγ ἔτεμμαγ φαι ετανσωουη  
 ἠμοϋ ἀνοη νηεθναρτ ἔροϋ θεν τπιστις  
 ενχοϋϋτ ἔβολ θατρη ἡουρελπισ ἡσα πιε-  
 ρου ἠπιουωινη ϋα ἔνερ φαι εθναεροϋ-

the gift of the Holy Spirit. And the drops of water are the baptismal drops coming up from the fountain, that is, the heart of the believer, purifying him who believeth.

There is a necessity again that prayers should be at that hour for the Elders; for they who delivered this work\* to us likewise taught us thus to wash; for in that hour all creation is silent, praising God.

The stars, and the trees, and the waters, are as all the host of angels who stand around, serving with the souls of the just, praising God Almighty at that time. Therefore it becometh believers to pray at that hour.

The Lord again hath spoken after this manner, witnessing to this, saying, "In the middle of the night behold there was a cry, 'Behold the bridegroom cometh, come ye out to meet him.'" And he interpreted the word again, saying, "Watch therefore, because ye know not the day, neither the hour when the Son of man cometh." Likewise if thou shalt rise at the time of the cock crowing, pray, because the children of Israel denied Christ at that hour. This we have known who believe on him by faith, looking for the hope of the day of light for ever, which shall enlighten us for ever in the resurrection of the dead. And all ye believers,

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\* Arab. الامر, *command*.

ωινι έρον ψα ένεζ θεν τ'άναστασις ήηνεθ-  
 μωουτ παι δε ήθωτεν τηρου άπιστος  
 έτετενψαηχοκου έβολ ουοζ ήτετεπερψ-  
 μενι έτετενψ'εβω ήηετεπερνού ουοζ ήτε-  
 τενψ'αβε νικατηχοουμενος εθρουαιτου  
 άμων ζλι παερπιαζιν άμωτεν ουοζ  
 ήτετεπερρηβι αν ένεζ έτετενιρι άψμενι  
 άπ'χς ήσνου νιβεν βι άπαι ραν δε ήπαι  
 νιβεν έσφραγιζιν ήτεκτεζνε θεν ουζοψ  
 φαι γαρ πε πιμηνι έτουέμι έροψ ουοζ  
 ετουοηζ έβολ παι έψαρε πιδιαβωλος τα-  
 κο έβολριτοτψ ακψαηαιψ θεν ουπιστις  
 κουωηζ άμοκ έβολ παρρεν νιρωμι ά-  
 μαγατου αν αλλα θεν ήσωουη έτακ-  
 οητηρηητ έζηηι έχωψ άφρηψ ήουθηρων  
 έπιδη πιαντικιμενος πιδιαβωλος θεωριη  
 ήτχομ άπηηητ άμαγατψ ουοζ αψωαν-  
 παυ έπιρωμι ετσαθουη γε ουλογικος πε  
 ερσφραγιζιν σαθον μεμ σαβολ θεν τ'σφ-  
 ραγιζ άπιλογοσ ήτε ψψ ψαψψωτ ήτου-  
 που ευφηητ ήσωψ ζιτεν πιππ'α έθουαβ  
 φαι ετθεν νιρωμι έταψχα μα παψ ή-  
 θηητψ.

παι οη πετ α μωύςης πιήροφηηης ψορη  
 ήτσαβον έροψ ζιτεν πιπασχα μεμ πιέ-  
 σωου έταυθελθολψ αψουαζσαζηι εθρου-  
 νοχθ άπ'σνοψ έπετογα μεμ τουεχρω σενψ  
 ένουψ εψταμο άμων έτπιστις ετεήθη-  
 τεν ψ'νου θαι έταυτηης παν ζιτεν πιέ-

if ye fulfil these things, and remember that ye teach one another, and instruct the Catechumens to perform them, nothing shall try you, and ye shall not mourn for ever. Remember Christ continually, and receive this name at all times, sealing thy forehead in fear, for this is the sign which is known and manifest, *and* by this the devil is ruined. If thou hast done it in faith, thou art known, not only before men, but by the knowledge which thou hast acquiesced in it, as a sign\*, because the adversary the devil looks to the power of the heart only; and if he sees the inner man that is rational, sealed within and without with the seal of the word of God, he flees immediately, fleeing from him through the Holy Spirit which is in the man, who hath granted him a place in himself.

This also Moses the Prophet first taught us by the Passover. And he commanded that they should sprinkle the blood of the lamb which had been killed, upon the lintel and the two door-posts, shewing to us the faith which is now in us, which was given to us by the perfect Lamb. If we have sealed with

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\* Arab. *سما*, sign, instrument.

CΩΟΥ ἢ ΤΕΛΙΟΝ ΘΑΙ ΔΗΨΑΝCΦΡΑΓΙΖΙΝ ἢ ΤΕ  
 ΤΕΖΝΕ ἢ ΘΗΤC ΘΕΝ ΝΕΠΧΙΧ ΤΕΠΠΑΝΟΖΕΜ  
 ἘΠΝΕΘΟΥΩΨ ἘΘΟΘΒΕΝ.

ΝΑΙ ΔΕ ἘΤΕΤΕΝΨΑΝΘΙΤΟΥ ΘΕΝ ΟΥΨΕΠ-  
 ῥΜΟΤ ΝΕΜ ΟΥΝΑΖ† ΕΤCΟΥΤΩΝ CΕΝΑΚΕΤ  
 ΘΗΝΟΥ ΟΥΟΖ ἢ CΕΨΟΠ ΝΩΤΕΝ ἢ ΟΥΩΝΘ ΨΑ  
 ἘΠΕΖ.

ΝΑΙ ΝΕ ΔΝΘΘΑΙ ἔΜΕΩΟΥ ΝΩΤΕΝ ἘἈΡΕΖ  
 ἘΡΩΟΥ ἢ ΘΩΤΕΝ ΝΗΕΤΕ ΟΥΟΠ ΖΗΤ ἔΜΕΩΟΥ  
 ἘΡΕΨΑΝ ΟΥΟΠ ΓΑΡ ΝΙΒΕΝ ΟΥἈΖΟΥ ἢ CΑ ΝΙΠΑ-  
 ΡΑΔΟCΙC ἢ ΝΙἈΠΟCΤΟΛΟC ΝΑΙ ἘΤΑΥCΩΤΕΜ  
 ἘΡΩΟΥ ΟΥΟΖ ἢ CἘἈΡΕΖ ἘΡΩΟΥ ἔΜΕΟΠ ῥἘΙ ἢ-  
 ΖΕΡΕΤΙΚΟC ΝΑΨΧΕΜΧΟΜ ἘΠἘΔΑΝΗ ἔΜΕΩΟΥ  
 ΟΥΔΕ ῥἘΙ ἢ ΡΩΜΙ ἘΠἘΤΗΡϸ ΠΑΙΡΗ† ΓΑΡ ἢ-  
 ΤΟΥΑΥΖΑΝΕ ἢ ΧΕ ΝΙΖΑΡΕCΙC ΕΤΟΥΨ ΕΘΒΕ ΧΕ  
 ἔΠΕ ΠΝΕΤ ἢ ΡΟΖΙCΤΑ ΟΥΩΨ ἘΒἘCἘΒΩ ΕΤΕ ἢ-  
 ΡΟCΖΑΡΕCΙC ἢ ΝΙἈΠΟCΤΟΛΟC ΑἸἸΔΑ ΚΑΤΑ ΝΟΥ-  
 ΖΥΔΟΠΗ ἔΜΕΙΠ ἔΜΕΩΟΥ CΕΙΡΙ ἢ ΝΗΕΤ ΔΟΥ-  
 ἄΨΟΥ ἢ ΝΗΕΤ ἢ ΡΕΠΙ ΔΠ.

ΙCΧΕ ΔΠΧΑ ῥἘΙ ΔΕ ἘΒΟἸ ὠ ΝΕΠΜΕΝΡΑ†  
 ἢ ΝΑΙ Φ† ΝΑΕΡῥΜΟΤ ἢ ΝΗΕΤΕΜἸΨΑ Εϸ ΚΕ-  
 ΒΕΡΝΙΤΗC ἢ ΤΕΚἸἸΛΗCΙἸ ἘΤΕΜἸΨΑ ἔΜΕΟΠ ἘΠ-  
 ἸΨΜΗΝ ἢ ΧΔΜΗ.

ΔCΨΧΚ ἘΒΟἸ ἢ ΧΕ ΠΙΧΩΜ ἔΜΕΑΖ Β ἘΒΟἸ-  
 ΘΕΝ ΝΙΚΑΝΩΝ ἢ ΝΕΠΙΟ† ἢ ἈΠΟCΤΟΛΟC ἢ ΧΩΜ  
 ἔΜΕΑΖ Γ ΠΕ ΘΕΝ ΟΥΖΙΡΗΝΗ ἢ ΤΕ Φ† ΕΤἘCἸ  
 ἄΜΗΠ.



this on our foreheads, with our hands, we shall be delivered from those who wish to destroy us.

And if ye receive these things with thanksgiving and a right faith, you shall be converted, and received into eternal life.

We have written these things to you to keep, you who have a heart for them. For whosoever shall follow these traditions of the Apostles which they have heard, and shall keep them, not any heretic shall be able to seduce them, nor any man whatsoever. For thus many heresies increase because those who preside are not willing to learn the doctrines\* of the Apostles. But after their own lusts they do those things which they desire, which are not becoming.

If we, O beloved, have omitted any of these things, God will grant to those who are worthy a pilot † of the Church, worthy to conduct them into a calm harbour. ‡

Here

Greek Text

of Banson

Arab

Ante

ends

The Second Book of the Canons of our Fathers the Apostles is ended (it is Book the Third), in the peace of the most high God. Amen.

\* Arab. تعاليم, *doctrines*.

† Arab. مدبرا, *a governor, director*.

‡ Arab. مينا, *haven, port*.

ϥ̄ϣ̄ η̄ ω̄ Ιϣ̄ϣ̄ρος.

ΠΙΧΩΜ ΜΕΔΑΖ Γ̄ ΕΒΟΛΘΕΝ ΝΙΚΑΝΩΝ ΗΉΤΕ  
 ΝΕΠΙΟΥΤ̄ ΕΘΟΥΑΒ ΗΔΠΟΣΤΟΛΟΣ ΕΤ̄ ΘΕΝ  
 ΝΕΠΧΙΧ ΗΔΚΛΗΜΗΣ ΕΤΕ ΗΘΟΥ ΠΕ ΠΙΧΩΜ  
 ΜΕΔΑΖ Δ̄.

ΕΘΒΕ ΝΙΧΑΡΙΣΜΑ ΝΕΜ ΝΙΧΙΡΟΔΟΝΙΑ ΔΨ-  
 ΤΕΜΘΡΕ Ζ̄ΛΙ ΨΟΥΨΟΥ ΜΕΜΟΥ ΕΧΩΟΥ.

Ξ̄Γ̄. ΠΕΠΠΟΥΤ̄ ΟΥΟΥ ΠΕΠΩΤΗΡ Η̄Νϣ̄ Π̄Χ̄ϣ̄  
 Εϣ̄Τ̄ ΕΤΟΤΕΝ ΜΠΙΠΙΨ̄Τ̄ ΜΜΥΣΤΗΡΙΟΝ ΗΉΤ-  
 ΜΕΤΡΕϣ̄ΨΕΜΨΕ ΠΟΥΤ̄ ΟΥΟΥ Εϣ̄ΘΩΖΕΜ ΗΠΙ-  
 ΙΟΥΔΑΙ ΝΕΜ ΠΙΟΥΕΙΝΙΝ ΤΗΡΟΥ ΕΘΡΟΥϣΟΥΕΝ  
 Φ̄Τ̄ ΜΜΗΝΙ ΦΙΩΤ ΜΜΕΔΑΥΑΤ̄ϣ̄ ΚΑΤΑΦΡΗΤ̄ Ε-  
 ΤΑϣ̄ΧΩΜΕΜΟΣ ΗΧΕ Π̄ϣ̄ ΘΕΝ ΟΥΜΑ Εϣ̄ΨΕΠ̄Ζ̄-  
 ΜΟΥΤ̄ ΕΧΕΝ ΠΟΥΧΑΙ ΗΠΗΕΤΑΥΝΑΖ̄Τ̄ ΕΡΟΥ ΧΕ  
 ΔΙΟΥΩΝΖ̄ ΜΠΕΚΡΑΝ ΕΒΟΛ ΗΠΙΡΩΜΙ ΕΤΑΚΤΗΝΙ-  
 ΤΟΥ ΠΗ ΔΙΧΕΚ Π̄ΖΩΒ ΕΒΟΛ ΕΤΑΚΤΗΝΙΤ̄ϣ̄ ΠΗ  
 ΕΘΡΙΑΙϣ̄ ΟΥΟΥ Εϣ̄ϣ̄ΑΧΙ ΟΝ ΕΖ̄ΡΗΝΙ Ζ̄Δ ΠΕϣ̄ΙΩΤ̄  
 ΕΘΒΗΤΕΝ ΨΑϣ̄ΧΟΣ ΧΕ ΠΑΙΩΤ̄ ΦΗΕΘΟΥΑΒ Μ-  
 ΠΕ ΠΙΚΟΣΜΟΣ ϣΟΥΩΝΚ Δ̄ΝΟΚ ΔΕ ΔΙϣΟΥΩΝΚ ΟΥ-  
 ΟΖ̄ ΝΑΙ ΖΩΟΥ ΟΝ ΔΥϣΟΥΩΝΚ.

ΠΙ ΕΤΕΡ̄Π̄ΡΕΠΙ ΝΑΝ Τ̄ΠΟΥ ΠΕ ΕΘΡΕϣ̄ΧΟΣ ΝΑΝ  
 ΤΗΡΕΝ Δ̄ΝΟΝ ΠΗΕΤ̄ ΔΠΕΡΤΕΔΙΟΣ ΕΘΒΕ ΝΙΧΑ-  
 ΡΙΣΜΑ ΕΤΑϣ̄ΤΗΝΙΤΟΥ ΝΑΝ Ζ̄ΙΤΕΝ ΠΕϣ̄Π̄ΝΑ  
 ΕΘΟΥΑΒ ΧΕ ΝΑΙ ΜΗΝΙ ΠΑΟΥΩΝΖ̄ ΕΠΗΕΘΑΖ̄Τ̄  
 ϣΕΝΑΖ̄ΙΟΥΙ ΗΠΙΔΕΜΩΝ ΕΒΟΛ ΘΕΝ ΠΑΡΑΝ ϣΕ-  
 ΝΑΣΑΧΙ ΘΕΝ ΝΙΔΠΙ ϣΕΝΑϣ̄ΑΙ ΗΠΙΖΟΥϣ̄ ΘΕΝ

In the name of the Powerful God.

THE Third Book of the Canons of our Holy Fathers the Apostles, by the hands of Clemens. The same\* is the Fourth Book.

OF GIFTS AND ORDINATIONS. LET NOT ANY ONE  
BE PROUD BECAUSE OF THEM.

63. Our God and Saviour Jesus Christ has given us the great mystery of godliness, and has called the Jews and all the Greeks that they may know the only true God, the Father; as the Lord said in a (certain) place, giving thanks for the salvation of those who have believed in him. "I have manifested thy name unto the men which thou hast given me. I have finished the work which thou gavest me to do." And speaking again to his Father concerning us, he said, "Holy Father, the world hath not known thee, but I have known thee, and these also have known thee."

It is evident to us now that he has said to us all who have become perfect, concerning the gifts which he has given us by his Holy Spirit, "These signs shall appear † in those who believe. They shall cast out devils in my name, they shall speak with tongues, they shall take up serpents in their

\* Arab. وهو, *et idem*.

† Arab. تتبع, *shall follow*.

ΠΟΥΧΙΧ ΚΑΝ ΑΥΨΑΝΩ ΝΟΥΦΑΘΡΙ ΜΕΜΩΟΥ  
 ἢ ΝΕΡΒΛΑΠΤΙΝ ΜΕΜΩΟΥ ΣΕΝΑΧΩ ἢ ΠΟΥΧΙΧ  
 ἔΧΕΝ ΖΑΠΟΥΟΝ ΕΥΨΩΝΙ ἢ ΣΕΕΜΤΟΝ.

ΝΙΧΑΡΙΣΜΑ ΔΕ ἔΤΕ ΝΑΙ ΝΕ ΑΥΤΗΙΤΟΥ ΝΑΝ  
 ἢ ΨΟΡΠ ἄΝΟΝ ΝΙΑΠΟΣΤΟΛΟΣ ΜΕΦΝΑΥ ἔΤΕΝ-  
 ΘΗΨ ἔΠΖΙΩΨ ΜΠΙΕΥΑΓΓΕΛΙΟΝ ἢ Τ' ΚΤΗΣΙΣ  
 ΤΗΡΣ ΕΘΡΕΝΑΙΤΟΥ ἢ ΝΗΘΝΑΖΤ ἔΒΟΛΖΙΤΟ-  
 ΤΕΝ ΕΥΝΟΨΡΙ ΝΑΝ ΑΝ ἄΝΟΝ ΕΤΙΡΙ ΜΕΜΩΟΥ  
 ΑΛΛΑ ΝΩΤΕΝ ἢ ΘΩΤΕΝ ἄΝΟΝ ΝΑ ΦΤ ἄΝΟΝ  
 ἢ ΘΩΤΕΝ ΔΕ ΝΗΘΝΑΖΤ ἔΤΕΝ ΘΗΤΕΝ ΕΥΝΟΨΡΙ  
 ΝΩΤΕΝ ΧΕΚΑΣ ΝΗΕΤΕ ΜΠΕ ΠΣΑΧΙ ΧΨΕ Μ-  
 ΜΩΟΥ\* ἔΡΕ Τ' ΧΟΜ ΝΕΜ ΜΗΝΙ ΝΑΧΨΩΟΥ  
 ΝΙΜΗΝΙ ΓΑΡ ἄΝΟΝ ΑΝ ΝΕ ἄΝΟΝ ΜΠΙΣΤΟΣ  
 ΑΛΛΑ ΝΑ ΝΙΑΠΙΣΤΟΣ ΝΕ ἔΒΟΛΘΕΝ ΝΙΟΥΔΑΙ  
 ΝΕΜ ΝΙΟΥΕΙΝΙΝ ΟΥΔΕ ΓΑΡ ΟΥΖΗΟΥ ΝΑΝ ΑΝ  
 ΠΕ ΑΝΨΑΝΖΙ ΔΕΜΩΝ ἔΒΟΛ ΑΛΛΑ ἢ ΖΗΟΥ ΦΑ  
 ΝΗΕΤΑΥΤΟΥΒΟ ΠΕ ΖΙΤΕΝ ΤΕΝΕΡΓΙΑ ΜΠΧΣ  
 ἸΗΣ ΠΕΝΟΣ.

ΚΑΤΑΦΡΗΤ ἢ ΘΟΨ ΠΕΝΠΟΥΤ ΕΨΤΣΕΒΩ ΝΑΝ  
 ΘΕΝ ΟΥΜΑ ΕΨΟΥΩΝΖ ΜΠΖΩΒ ΝΑΝ ἔΒΟΛ  
 ΕΨΧΩΜΕΜΟΣ ΧΕ ΜΠΕΡΡΑΨΙ ΘΕΝ ΦΑΙ ΧΕ ΝΙ-  
 ΠΝΑ ΝΑΘῆΟΝ ἢ ΧΩΟΥ ΝΩΤΕΝ ΑΛΛΑ ΡΑΨΙ ΔΕ  
 ἢ ΘΟΨ ΧΕ ΝΕΤΕΝΡΑΝ ΣΣΘΗΟΥΤ ΘΕΝ ΝΙΦΗΟΥΙ  
 ἔΠΙΔΗ ἢ ΖΙΟΥΙ ἢ ΝΙΔΑΜΩΝ ἔΒΟΛ ΦΑ Τ' ΧΟΜ  
 ΑΝ ΠΕ ΕΘΡΟΥΣΗΘ ΝΕΝΡΑΝ ΔΕ ΘΕΝ ΝΙΦΗΟΥΙ  
 ΝΕΝΟΥΨΨ ΝΕΜ ΝΕΝΣΠΟΥΔΗ ΟΥΒΟῆΘΙΑ ἔΒΟΛ-  
 ΖΙΤΟΤΨ ΚΑΤΑ ΠΕΤΟΥΟΝΖ ἔΒΟΛ.

ΟΥΑΝΑΣΚΗ ΟΝ ΔΕ ΑΝ Τ' ΝΟΥ ΠΕ ΕΘΡΕ ΠΙΣΤΟΣ  
 ΝΙΒΕΝ ΖΙΟΥΙ ἢ ΝΙΔΕΜΩΝ ἔΒΟΛ ΙΕ ἔΤΟΥΝΟΣ

\* In the margin ΕΨΠΕΙΘΕ ΜΜΩΟΥ.

hands, *and* if they shall drink any deadly thing, it shall not hurt them. They shall lay their hands on those who are sick, and they shall recover."

And these are the gifts which were first given to us the Apostles, when we were ordained to preach the Gospel to every creature, that we should perform them on those who believe by us. They are not profitable to us who do them, but they are to you. We are of God: but they are profitable for you who believe by us: that those whom the word has not persuaded, the power and miracles may gain. For signs are not for us who believe, but they are for the unbelievers of the Jews, and of the Greeks. For neither is it an advantage to us if we have cast out devils, but the gain is to those who have been cleansed by our effectual working in Christ Jesus our Lord.

Comp.  
VIII. 1.  
From the  
to the  
end of  
the  
Alma  
word  
word  
the C  
VIII. 1.

According as our God teacheth us in (another) place, making known the thing to us, saying, "Rejoice not in this, that the spirits are subject unto you, but rejoice in this, that your name is written in Heaven." For truly it is not on account of the power of casting out Devils that our names are written in Heaven, *but* our will and diligence *is* by the help of him, according as it is manifest.

But there is no necessity now that every believer should cast out Devils or raise the dead, or

ΝΙΡΕCΜΩΟΥΤ ΙΕ ΕCΑΧΙ ΘΕΝ ΖΑΝΑCΠΙ ΑΛΛΑ  
 ΠΕΘΝΑΕΡΕΜΠΩΑ ἢ ΠΑΙ ΖΜΟΤ ΕΠΝΑΕΡΕΜΠΩΑ  
 ΜΜΟC ΠΑΝΤΩC ΑΒΠΕ ΟΥΑΙΤΙΑ ἢ ΧΡΥCΙΜΩΝ  
 ΕΘΒΕ ΠΟΥΧΑΙ ἢ ΠΝΑΘΝΑΖΤ ΕΥΧΦΩΟΥ ΕΒΟΛ-  
 ΖΙΤΟΤCΥ ΧΕ ΕΠΙΔΗ ΜΠΟΥΩΩ ΕΩΩΠ ΕΡΩΟΥ  
 ΜΦΟΥΩΩΝΖ ΕΒΟΛ ΜΠCΑΧΙ ΕΘΒΕ ΦΑΙ ΑΥΘΕΡΕΠ-  
 ΕΡΧΡΙΑ ἢ ΤΕΠΕΡΓΙΑ ἢ ΠΙΜΗΝΙ ΑΡΗΟΥ CΕΝΑ-  
 ΟΥΧΑΙ ΟΥΔΕ ΓΑΡ ΝΙΔCΕΒΗC ΨΠΙ ΕΥΧΠΙΩΟΥ  
 ΕΒΟΛΖΙΤΕΝ ΝΙΩΦΗΡΙ ΟΥΟΖ ἢ ΘΟC ΟΠ ΦΤ ΕC-  
 ΕΡΜΕΘΡΕ ΜΦΑΙ ΜΦΡΗΤ ΕΤΑCΧΟC ΘΕΝ ΠΙ-  
 ΠΟΜΟC ΧΕ ἢ ΘΡΗΙ ΘΕΝ ΖΑΝΚΕΑCΠΙ ΝΕΜ ΖΑΝ-  
 ΚΕCΦΟΤΟΥ ΤΝΑCΑΧΙ ΝΕΜ ΠΑΙ ΖΑΟC ΟΥΟΖ  
 ἢ CΕΝΑCΩΤΕΜ ΕΡΟΙ ΑΠ ἢ ΤΚΕΖΕ ΠΕΧΕ ΠΩC ΟΥ-  
 ΔΕ ΓΑΡ ΜΠΕ ΝΙΡΕΜΠΧΗΜΙ ΝΑΖΤ ΕΦΤ ΕΤ  
 ΕΡΕ ΜΩΨCΗC ΠΙΠΡΟΦΗΤΗC ΕΡ ΠΑΙ ΜΗΝΙ ἢ-  
 ΝΙΩΤ ΝΕΜ ΠΑΙ ΨΦΗΡΙ ἢ ΘΗΤΟΥ.

ΟΥΔΕ ΟΠ ΜΠΕ ΠΜΗΩ ἢ ΠΠΟΥΔΑΙ ΝΑΖΤ  
 ΕΦΗΝΕΤΟΙ ἢ ΝΙΩΤ ΕΜΩΨCΗC ΕΤΕ ΠΧC ΠΕ ΕΤΑC-  
 ΤΑΔΩ ἢ ΨΩΠΙ ΝΙΒΕΝ ΖΙ ΖΟΧΔΕΧ ΝΙΒΕΝ ΕΤΕ  
 ἢ ΘΗΤΟΥ.

ΟΥΔΕ ΟΠ ΜΠΕ ΠΩΒΩΤ ΧΠΙΕ ἢ ΠΝΗΤΕΜΜΑΥ  
 ΦΑΙ ἢ ΤΑCΠΩΩΠΕ ΕΥΖΟΒ ΑCΕΡ ΟΥΨΥΧΗ  
 ΕCΩΠΘ ΘΕΝ ΤΧΙΧ ΜΠΕCΒΩΚ ΜΩΨCΗC ΙΕ  
 ΤΧΙΧ ἢ ΤΑCΟΥΒΑΩ ΝΕΜ ΠΜΩΟΥ ἢ ΤΑCΕΡ  
 CΠΟC.

ΟΥΔΕ ΠΑΙ ΖΩΟΥ ΟΠ ΜΠΕ ΝΙΒΕΖΔΕ ΕΤΑΥΝΑΥ  
 ΜΒΟΛ ΕΧΦΟ ΔΕ ΜΜΩΟΥ ΟΥΔΕ ΝΙΒΑΔΕΥ Ε-  
 ΤΑΥΜΩΠΙ ΟΥΔΕ ΠΝΕΘΜΩΟΥΤ ΕΤΑΥΤΩΟΥΠΟΥ.

ΟΥΟΖ ΦΑΙ ΜΕΝ ΑΥΤΟΥΒΗC ἢ ΧΕ ΑΠΗC ΝΕΜ

speak with tongues. But he who shall be worthy of these graces shall be altogether worthy, without the advantageous cause for the salvation of unbelievers, who may profit by it. For since they would not receive them by the demonstration of the word, therefore they have caused the necessity that we should work miracles, if perhaps they shall be saved. For not *all* the ungodly are ashamed who are reproved by wonders. And God himself witnesseth to this, as he has said in the Law: "With other tongues and other lips will I speak with this people, and they will not hearken to me, saith the Lord." For neither did the Egyptians believe in God, when Moses the Prophet did those great signs and wonders among them.

Nor again did the multitude of the Jews believe in Christ who was greater than Moses, who healed every sickness and every infirmity among them.

Neither again were they, *the Egyptians*, convinced by the rod which was changed into a serpent,—it became a living animal by the hand of his servant Moses,—or the hand which became white *with leprosy*, and the water *of the Nile* which became blood.

Neither also did the blind who saw, convince *the Jews*; neither the lame who walked, nor the dead who rose again.

And Jannes and Jambres indeed resisted the

ιαμβριC πῶC ΔΕ ΖΩC ΑἴΠΑΝ ΝΕΜ ΚΑΙΑΦΑ.

ΘΑΙ ΤΕ ΔΕ ἔΦΡΗΤ ἔΡΕ ΠΙΜΗΝΙ ΧΠΙΕ ΟΥ-  
ΟΝΠΙΒΕΝ ΑΝ ΑΛΛΑ ΠΟΥΓῆΝΩΜΗ ἔΜΑΓΑΤΟΥ  
ΟΥΟΖ ΕΘΒΗΤΟΥ ΟΠ ΨΑCΤΜΑΤ ἢ ΧΕ ΦΤ ἔΦ-  
ΡΗΤ ἢ ΟΥCΑΒΕ ἢ ΟΙΚΟΠΟΜΟC ἔΘΡΕ ΖΑΠΧΟΜ  
ΨΩΠΙ ΘΕΝ ΘῆΜΕΤΧΩΡΙ ΑΝ ἢ ΠΙΡΩΜΙ ΑΛΛΑ  
ΘΕΝ ΠΕCΟΥΩΨ ἢ ΘΟC ἔΜΙΝ ἔΜΟC.

ΠΑΙ ΔΕ ΑΠΧΩῆΜΩΟΥ ΧΕΚΑC ἢ ΠΟΥCΙCΙ ἢ-  
ΖΗΤ ἢ ΧΕ ΠΗΕΤ ΑΥCΙ ἢ ΠΑΙ ΧΑΡΙCΜΑ ΝΕΜ  
ΠΑΙ ΖῆΜΟΤ ΘΕΝ ΤΑΙΜΑΙῆ ἔΖΡΗΙ ἔΧΕΝ ΠΗΕΤΕ  
ἔΠΟΥCΙ ΕΠCΑΧΙ ἔΠΙΧΑCΙCΜΑ ἔΦΤ ΠΑΙ ἔΤΕ  
ΨΑΨΩΠΙ ἔΒΟΛΖΙΤΕΝ ΠΙΜΗΝΙ ἔΠΙΔΗ ἔΜΟΝ  
ΖῆΙ ἢ ΡΩΜΙ ἔΑCΠΑΖΤ ἔΦΤ ἔΒΟΛΖΙΤΕΝ ΠΕC-  
ΨΗΡΙ ἔΘΟΥΑΒ ΠΑΙ ἔΠΕCΘΙ ἢ ΟΥΧΑΡΙCΜΑ ἔ-  
ΠῆΑΤΙΚΟΝ ΙΕ ΟΥΧΑΡΙCΜΑ ἔΒΟΛῆΘΗΤC.

ἢ ΘΟC ΓΑΡ ἔΜΟΝ ΤῆΜΕΤΡΕΜΖΕ ἔΒΟΛΘΕΝ  
†ΨΙΒΤ ἢ ΘῆΜΕΤΡΕCΨΕΜΨΕ ἔΜΗΨ ἢ ΠΟΥΤ.

ΟΥΟΖ ΦΑΙ ΕCΕῖ ἔΘΟΥῆ ἔΦΠΑΖΤ ἔΦΙΩΤ  
ΝΕΜ ΠΕCΨΗΡΙ ΝΕΜ ΠΙΠῆΑ ἔΘΟΥΑΒ ΟΥΧΑΡΙC-  
ΜΑ ἢ ΤΕ ΦΤ ΤΕ ΜΑΔΙCΤΑ ΧΕ ΑΝΖΙΟΥῖ CΑ-  
ΒΟΛ ἔΜΟΝ ἔΠῆΘΗΒC ἢ ΠΙΠΟΥΔΑΙ ΟΥΟΖ ΑΠ-  
ΠΑΖΤ ΔΕ ΘΕΝ ΦΟΥΩΨ ἔΦΙΩΤ ΝΕΜ ΠΙΜΟ-  
ΠΟΥΕΠΗC ἢ ΨΗΡΙ ΕΤΨΟΠ ΝΕΜ ΠΕCΙΩΤ ἢ ΑΓΑ-  
ΘΟC ΘΑΧΩΟΥ ἢ ΠΙΕΩ ἢ ΤΗΡΟΥ ΝΕΜ ΠΙΠῆΑ  
ἔΘΟΥΑΒ ἢ ΡΕCΤΑΠΘΟ.

ΘΕΝ ΤῆΔΕ ἢ ΠΑΙ ἔΖΟΥC ΑΥΧΦΟC ἔΒΟΛΘΕΝ  
ΜΑΡΙΑ †ΠΑΡΘΕΝΟC ἢ ΑΤΘΩΔΕΒ ΧΩΡΙC CΠΕΡ-  
ΜΑ ἢ ΡΩΜΙ\* ΟΥΟΖ ΧΕ ΑCΠΟΖΙΤΕΥΙΝ ΘΕΝ Θ-  
ΜΗΤ ἢ ΠΙΡΩΜΙ ΑΘῆΕ ΝΟΒΙ ἔΑCΠΗΚ ΔΙΚΕΟ-

\* The margin has ἢ ΖΩΟΥΤ.



Lord, and also Annas and Caiaphas.

And thus it is, signs do not convince all, but their judgments alone; and of them God has pleased as a wise steward, that the powers of conviction should be, not in the power of men, but in his own will.

But we have said these things, that those who have received these gifts, and these graces, may not be exalted in importance over those who have not received them. We speak of the gifts of God which are for signs, since there is not any man who has believed in God, through his holy Son, who has not received a spiritual gift or favour from him.

For it is a deliverance from the impiety of the service of a multitude of gods.\*

And he shall enter into the faith of the Father, and of his Son, and of the Holy Spirit. The gift of God is chiefly that we have cast away from us the feeble light of the Jews, and have believed in the will of the Father, and of the only-begotten Son who existed with his merciful Father before all ages, and of the Holy Spirit the quickener.

In these last days he was born of Mary the immaculate Virgin without the seed of man, and that he lived among men without sin, and fulfilled all the righteousness of the law, and with the assent of

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\* The Sahidic is here followed, being more intelligible:  
 ἄτος γὰρ τῶν τρεῶν εἰς τὰς ἐβόλῃς τὰς ἐβίαι ἡ-  
 τῶν τρεῶν ὡς ἡ γὰρ ἡνοῦτε.

ῥά δικαίων ἢ τε πιάποστολος.

σύνη τῆς ἀπνομοῦ ἐβόλ ογοῦ χε θεν  
ἰσχυρῆς ἀφίωτ ἂ φτ πιδοςοῦ γυ-  
πομοῦ ἐπίσταυρος ἐσκαταφρονιῦ ἀπ-  
υπὶ ογοῦ χε ἀμμοῦ ογοῦ χε ἀθμοῦ  
ογοῦ χε ἀφτωῦ ἐβόλθεν πνεθμοῦ  
θεν φμαῦ ῥ ἡέροῦ ογοῦ χε μενεσα ἑ-  
ρεφτωῦ ἀφρ ῡ ἡέροῦ πεμ πιάποστο-  
λος ογοῦ μενεσα ἑρεφουαῦρῦ πωῦ  
θεν οαῦρῦ πιβεν ἀφωεναῦ ἐπῦωι ῥα  
πουῦ ῥα φῆτεφωῦ ἡίωτ φτ.

πιετπιστος δε ἐφαὶ ἡτεφῦαῦτ ἀπ ἡ-  
παρῦτ χε ἂ ἐπῦω πε οῦδε θεν οῦμετᾶ-  
λοῦ ἀπ ἀλλὰ θεν οῦθωῦ πεμ οῦ-  
θωτῦθῦ ἐσφῦ ἀπῦαῦρῦ πε ἐβόλῦ-  
τεφ φτ φίωτ παρῦτ οπ πε ἐταφρρεμῦ  
ἐβόλθεν ῥαρεῦ πιβεν ἀφῦ ἀπῦαῦρῦ  
ἡῦωτ.

ἡφωῦ δε φῦοῦ ἡπερῦρε οῦαὶ ἐβόλῦ-  
θῦτεφ κῦρῦ ἡῦαὶ θεν πῦταφρπιστος  
χε ἡπεφρπεμῦ ἡῦα ἡῦρ ἡῦαμῦ πῦ πεμ  
ῥαμῦφῦρῦ σεφῦφτ ῥαῦ ἡχε μῦμοτ ἡτε  
φτ πῦα ἡτοῦφ ἡμμοῦ ἡπῦρωμ ἐβόλ ῥῦ-  
τοτῦ.

ογοῦ ἡθοκ μεν ἀκῦ ἡφαὶ κετ δε ἡκε-  
οῦαὶ ογοῦ οῦαὶ ἐσφῦ ἡῦσαχῦ ἡσοφῦ ἡ  
οῦσωῦ ἡ οῦδιακῦ ἀπῦ ἡ ἀφωοῦ  
ἐέμῦ ἐπνεθῦαῦ πῦ ἡ οῦσαχῦ ἡῦβω ἡ οῦ-  
ρεφῦαὶ θῦ θῦσῦ ἡ οῦεῦκῦρατῦ.

κε ῥαῦ ἡθοῦ οπ μῦῦσῦ φῦρωμ ἡφτ ἀφῦ-

the Father, God the word endured the cross and despised the shame; and he died and was buried, and arose from the dead on the third day. And after he rose he was forty days with the Apostles, and after he had given them every command, he ascended up in their sight to God, his own Father.

And he who believes this, shall not believe thus because it is not simple\*; nor irrationally†; but by prayer‡ and full assurance he has received the gift from God the Father. Thus again, he that has been made free from all heresy has received the one gift.

And by no means now let one of us judge any one of the Faithful, because he is not worthy to perform signs and wonders, for the gifts of God are various, which are given by him to men.

And thou who hast received this gift, leave alone§ the others; For one has received the word of wisdom, or of knowledge, or the discerning of spirits, or has foreknown the things which shall come to pass, or a word of teaching, or long-suffering, or continence.||

For also Moses himself, the man of God, who

\* Arab. غير بسيط, *not simple*.

† Arab. غير ناطق, *irrational*. ‡ Arab. بدعوة, *by prayer*.

§ Arab. دع, *leave alone*.

|| Arab. نسل, *virtuous*.

ρι η̄πιμη̄νῑ θεν̄ χ̄νη̄ῑ ἔπεϋβ̄ῑσῑνη̄τ̄ ἔχεν̄  
 πεϋβ̄ῑσῑνη̄τ̄ οὐδε̄ ἔταϋμοϋτ̄ ἔροϋ̄ χε̄ οὐνοϋτ̄  
 ἔπεϋβ̄ῑσῑνη̄τ̄ ἔχεν̄ πεϋβ̄ῑσῑνη̄τ̄ ἀδ̄ρων̄  
 ἀλλ̄α οὐδε̄ οἱ̄ ἱη̄σοϋ̄ ἠ̄παϋ̄η̄ φ̄νη̄ταϋβ̄ῑ-  
 μω̄ιτ̄ ἠ̄θ̄η̄τ̄ ἔπῑδαο̄ μ̄εν̄εν̄σ̄ωϋ̄ ἔπεϋ-  
 β̄ῑσῑ ἔμοϋ̄ ἔχεν̄ φ̄ῑνεᾱσ̄ οὐδε̄ ἔχεν̄ χ̄αδ̄εβ̄  
 ἔταϋτ̄ᾱζε̄ φ̄ρη̄ ἔρατ̄ϋ̄ ἔχεν̄ γ̄αβ̄ᾱων̄ οὐο̄  
 π̄ιο̄ζ̄ ἔχεν̄ π̄ιᾱ ἠ̄εῑλων̄ θεν̄ π̄ιπο̄δε̄μο̄  
 ἠ̄ῑεβ̄οϋ̄σ̄σ̄ᾱιο̄ ε̄θε̄βε̄ χε̄ ἔπε̄ π̄ῑε̄ροϋ̄ ἔμ̄αϋ-  
 ατ̄ϋ̄ ρ̄ωϋ̄ῑ ἔροϋ̄ ε̄θε̄ρεϋ̄β̄ρο̄ οὐδε̄ οἱ̄ ἠ̄τε̄ σα-  
 μοϋ̄η̄λ̄ ε̄ρ̄ πᾱῑ μ̄η̄νῑ τ̄η̄ροϋ̄ ἔπεϋε̄π̄ δ̄ᾱδ̄  
 φ̄μᾱῑ νοϋτ̄ ἔζ̄λῑ χε̄ οὐ̄ πε̄ κε̄το̄ῑχε̄ ζ̄αν̄π̄-  
 ροϋ̄η̄τ̄ ἔπ̄β̄ φᾱῑ μ̄εν̄ οὐ̄ᾱρ̄χ̄η̄ε̄ρεϋ̄σ̄ πε̄  
 π̄ῑχε̄τ̄ δε̄ οὐ̄οϋ̄ρο̄ πε̄ οὐ̄ο̄ζ̄ οἱ̄ θεν̄ ἠ̄ζ̄ ἠ̄ϋ̄ο  
 ἠ̄ρ̄ω̄μ̄ῑ ἔθ̄οϋ̄αβ̄ ἔταϋσ̄ω̄χ̄π̄ θεν̄ π̄ῑσ̄λ̄ πᾱῑ  
 ἔταϋᾱρε̄ζ̄ ἔρωϋ̄ ἔϋ̄τε̄μ̄ποϋ̄κ̄ω̄λ̄χ̄ φᾱτ̄  
 ἠ̄τ̄βᾱᾱλ̄ οὐδε̄ ε̄ρ̄ ζ̄λῑ ἠ̄λ̄ιᾱσ̄ γ̄αρ̄ ἔμ̄αϋ-  
 ατ̄ϋ̄ νε̄μ̄ ἔλ̄ῑσε̄ο̄σ̄ πεϋμᾱθη̄τ̄η̄σ̄ π̄η̄ε̄ταϋ-  
 ϋ̄ω̄π̄ῑ ἠ̄θ̄η̄τοϋ̄ ε̄ϋ̄ῑρῑ ἠ̄ζ̄αν̄μ̄η̄νῑ νε̄μ̄ ζ̄αν̄-  
 ϋ̄φ̄η̄ρῑ ἀλλ̄α οὐδε̄ ἔπε̄ ἠ̄λ̄ιᾱσ̄ κ̄ω̄μ̄ϋ̄ ἠ̄σα  
 αβ̄δ̄ιοϋ̄ π̄ῑο̄ῑκο̄νο̄μο̄σ̄ ε̄ε̄ρ̄ε̄ρο̄τ̄ θ̄ατ̄ζ̄η̄ ἔ-  
 φ̄τ̄ ε̄ϋ̄ῑρῑ ἠ̄ζ̄αν̄μ̄η̄νῑ νε̄μ̄ ζ̄αν̄ϋ̄φ̄η̄ρῑ οὐδε̄  
 ἔπε̄ ἔλ̄ῑσε̄ο̄σ̄ πεϋμᾱθη̄τ̄η̄σ̄ ε̄ροϋ̄ῶ̄ ἔπεϋκοϋ̄χῑ  
 ε̄ε̄ϋ̄θε̄ρ̄τε̄ρ̄ θ̄ατ̄ζ̄η̄ ἠ̄π̄ῑχᾱχῑ ε̄τ̄κ̄ω̄τ̄ ἔρωϋ̄  
 οὐδε̄ γ̄αρ̄ ἔπε̄ π̄σο̄φο̄σ̄ δ̄ᾱμ̄η̄λ̄ β̄ῑσῑνη̄τ̄  
 ἔαϋμο̄ζε̄μ̄ ἠ̄σο̄π̄ β̄ ἔβο̄λ̄θεν̄ ρ̄ωϋ̄ ἠ̄π̄ῑμοϋ̄ῑ  
 οὐδε̄ οἱ̄ πε̄ π̄ῑγ̄ ἠ̄ᾱλ̄οϋ̄ ἠ̄ᾱγ̄ιο̄σ̄ ϋ̄ω̄ϋ̄ϋ̄ ἠ̄ποϋ̄-  
 ϋ̄φ̄η̄ρ̄ ἔταϋπο̄ζε̄μ̄ ἔβο̄λ̄θεν̄ τ̄ζ̄ρω̄ ἠ̄σᾱρ̄τ̄  
 ε̄θ̄μο̄ζ̄ σ̄ε̄σ̄ω̄οϋ̄η̄ γ̄αρ̄ χε̄ ἔταϋπο̄ζε̄μ̄ ἔπᾱῑ πε-

viii.  
wrought signs in Egypt, did not exalt himself over his brethren, neither when he was called a god did he exalt himself over his Prophet Aaron. But neither again did Joshua the son of Nun, who led the people after him, exalt himself above Phineas, neither above Caleb, when he stayed the sun upon Gabeon, and the moon over the valley Ajalon, in the war with the Jebusites, because the day alone was not sufficient for him to gain the victory. Neither did Samuel, who did all those signs, disregard David, the beloved of God, because, indeed, both were Prophets: one was a chief Priest, and the other was a king. And again, among the seven thousand holy men which were left in Israel, who kept themselves that they did not bow the knee to Baal, did not even any thing, for Elijah alone, and Elisha his disciple, who were among them, did signs and wonders. Yet neither did Elijah deride Obadiah the steward, who feared God, doing signs and wonders. Neither did Elisha his disciple answer his inferior, trembling before the enemies who surrounded them. Neither was the wise Daniel exalted, who was delivered twice from the mouths of the lions. Neither again did the three holy youths despise their friends, when they were delivered from the burning fiery furnace, for they knew that they had been delivered from all those evils, not by their own power, but by the power of

Τῶου Τηρου ἠθρηι θεν τουχομ αν αλ-  
λα ἠθρηι θεν τχομ μεφτ ευιρι ἠπιμνιμι  
νεμ ρανωφρηι αυφнт ἠτοτοу ἠπαι θισι.

ἠπερθε ουαι εβολθθεν θημου βισι ἠ-  
μοϋ εχεν πεϋσον καν ουπροφνητης πε ιε  
εϋιρι ἠρηνμνιμι νεμ ρανωφρηι ενε αυ-  
της γαρ πε εϋτεμθρε ρλι ἠρωμι ϋωπι  
ἠλιπιστος θεν αυ ἠμα ισχε ἠτεπεργια  
ἠπιμνιμι ϋωπι ερλι εθρε φρωμι μεν ϋω-  
πι ἠρεϋϋεμϋε πουτ ἠ πεϋρηт πε εθπα-  
νεϋ εθρεϋιρι δε ἠρηνμνιμι νεμ ρανω-  
φρηι ἠτχομ μεφτ ετεπεργια πε ουορ παι  
ἠϋορη φων πε φμαρ Β δε φα φτ πε  
ετεπεργιν εθβε νιαγτια δε ετανϋορη ϋω-  
ου ουκ ουη ἠπερθε πιουρο ϋεϋϋϋ νιστ-  
ρατια ετθαρατϋ ουδε ἠπερθε νιαρχων  
ϋεϋϋϋ πηετ ουαρχη εχουϋ ρανρλι γαρ  
πε νιαρχων ευεμμαυ αν ἠχε πηετ ου-  
αρχη ερρηι εχουϋ ουορ τμετοуρο παϋ-  
ορ ιερατс αν ευϋοη αν ἠχε νιστρατηγос.

αλλα ουδε ἠπερθε πιεπισκοπος βισι ἠ-  
μοϋ εχεν διακωνос ιε ἠρεсβυτερος ουδε  
ἠπερθε πιἠρεсβυτερος βισι ἠμοϋ εχεν  
ἠλαос ερε ἠταρο γαρ ερατϋ ἠπενθουϋτ  
εθουη ϋοη εβολθθεν πεπερνου ενε ἠμον  
λαικос γαρ ϋοη παερε πιεπισκοπος εχεν  
πμ ιε πιἠρεсβυτερος αυ φων μεν πε εθ-  
ρεπερ ϋρηστιανος τηρεη εθρεπερ ἠποστο-  
λος δε ιε επισκοπος ιε κε ρλι ἠφων αν πε

God : performing signs and wonders they fled from those afflictions.

Let none of you exalt himself above his brother, though he be a Prophet, or performs signs and miracles ; for if they have been given, it is that there should not be any unbeliever in any place. If the power of working of signs has been effectual to any one, that the man truly has become pious, and his heart has been made good to perform signs and wonders, the power is of God, who is the worker. And these first are ours, but secondly they are of God who worketh, and for the reasons which we before have mentioned. Therefore let not the King despise the armies which are under him, neither let the Rulers despise those over whom they rule. For where there are not some *to be* ruled, there are not those who rule over them : and if there are not officers the kingdom will not be able to stand.

But neither let the Bishop exalt himself over\* the Deacons or the Presbyters ; neither let the Presbyter exalt himself over the people, for the stability of our congregation depends on each other ; for if there are no laymen over whom shall the Bishop or the Presbyter be ? It has indeed been in our own power that we all should become Christians, but to be Apostles or Bishops, or any other thing, is not henceforth ours, but of God, who gives these

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\* Arab. علي, *over*

ΙCΧΕΝ ΠΑΙ ΠΑΥ ΑΛΛΑ ΦΑ Φ† ΠΕΤ † ἢ ΠΑΙ ῥ-  
 ΜΟΤ ΕΙC ΠΑΙ ΜΕΝ ΔΗΧΩΟΥ ΨΑ ΠΑΙ ΜΑ ΕΘ-  
 ΒΕ ΠΗΕΤΑΥΕΡΠΕΜΠΨΑ ἢ ῥΑΝ ῥΕΜΟΤ ΙΕ ῥΑΝ ῥ-  
 ΖΙΩΜΑ ΠΑΙ ΧΕΤ ΔΕ ΤΕΠΠΑΟΥΑῤῥ ΕΧΕΝ Π-  
 CΑΧΙ ΧΕ ΟΥΔΕ ἢ ΟΥΡΕCΕΡΨΕΜΨΕ ΠΟΥ† ΔΠ  
 ΠΕ ΟΥΟΠΠΙΒΕΝ ΕΤΕΡΠΡΟΦΗΤΕΥΙΝ ΟΥΔΕ ἢ ΟΥ-  
 ΠΕΘΟΥΑΒ ΔΠ ΠΕ ΟΥΟΠΠΙΒΕΝ ΕΘΠΑῤῥΙΟΥἰ ἢ  
 ΠΙΔΕΜΩΝ ΕΒΟΛ ΚΕ ΓΑΡ ΒΑΔΑΔΜ ΠΨΗΡΙ  
 ΜΒΑΩΡ ΦΨΕΨΥΙΝΙ ΟΥΑΤΠΟΥ† ΠΕΕCΕΡΠΡΟ-  
 ΦΗΤΕΥΙΝ ΟΥΟῤ ΟΠ ΚΑΙΑΦΑC CΕΜΟΥ† ΕΡΟC  
 ΧΕ ΔΡΧΗΕΡΕΥC ΕΟΥΡΑΠ ἢ ΠΟΥΧ ΠΕΤΧΗ ΖΙ-  
 ΧΩC ΠΙΔΙΑΒΟΛΟC ΔΕ ΟΠ ΠΕΜ ΠΙΔΕΜΩΝ ΕΤ-  
 ΨΟΠ ΘΑΡΑΤCΨ CΕΨΟΡΠ ἢ ΤΑΟΥῤ ἢ ῥΑΠΠΗΨ  
 ἢ ῥΩΒ ΟΥ ΠΑΡΑ ΤΟΤΟΥ ΕΡΕ ΠΙΜΗΝΙ ΖΟΛΩC  
 ΜΕΕΤΡΕCΨΕΜΨΕ ΠΟΥ† ΨΟΠ ἢ ΘΗΤΟΥ ΕΥἰΡΙ  
 ΓΑΡ ΜΕΜΩΟΥ ΜΕΜΑΥΑΤΟΥ ΘΕΠ ΟΥΜΕΤΑΤ-  
 CΩΟΥΠ ΕΘΒΕ ΠΙΠΕΤῤΩΟΥ ΕΘΟΥΨ ΕΑΙC.

ἢ ῥΩΒ ΟΥΩΝῤ ΕΒΟΛ ΧΕ ΕΡΕΨΑΠ ΝΙΑCΕΒΗC  
 ΕΡΠΡΟΦΗΤΕΥΙΝ ἢ CΕΠΑΨῤῥΩΠ ἢ ΤΟΥΠΡΟΦΗΤΙΑ  
 ΔΠ ΖΙΤΕΠ ΤΟΥΜΕΤΑCΕΒΗC ΟΥΔΕ ΕΡΕΨΑΠ  
 ΔΕΜΩΝ ΠΑῤῥΙΟΥἰ ἢ ΟΥΔΕΜΩΝ ΕΒΟΛ CΕΠΑΨ-  
 ἰΡΙ ΔΠ ΕΟΥΑΒ ΘΕΠ ΠΕΤἰΡΙ ἢ ΠΑΙ ῥΥΠΟΧΩ-  
 ΡΙΠ ἢ ΠΑΙ ΕΥΕΨΠΕΧΩΟΥ ἢ ΠΟΥΕΡΗΟΥ ΜΦΡΗ†  
 ἢ ῥΑΠΡΩΜΙ ΕΥἰΡΙ ἢ ῥΑΠΒἰῤῥΑC ΕΘΒΕ ΟΥCΩΒΙ  
 ΕΥCΟΡΜΟΥ ΕΥCΩΡΕΜ ἢ ῥΑΠΚΕΧΩΟΥΠΙ ΘΕΠ  
 ΠΝΕΘΠΑCΑΙ ΘΑΡΩΟΥ ΠΙΟΥΡΟ ΔΕ ΔCΨΑΠΕΡ-  
 ΔCΕΒΗC ἢ ΟΥΟΥΡΟ ΔΠ ΠΕ ΙCΧΕΝ ΠΑΙ ΠΑΥ ΑΛΛΑ  
 ΟΥΔΥΡΑΠΠΟC ΠΕ ΟΥΔΕ ΠΙΕΠΙCΚΟΠΟC ΕCΘΗΤἢ-  
 ΖΗΤ ΕΧΕΝ ΟΥΜΕΤΑΤCΩΟΥΠ ΙΕ ΟΥΚΑΚΙΑ ἢ ΟΥ-



graces. Behold, we have said these things hitherto of those who have been worthy of the gifts or dignities. And we will add yet another thing to the word; that neither is every one who prophesies pious, nor is every one holy who casts out Devils; for even Balaam the son of Beor the diviner, who was without *the fear of God*, prophesied; and also Caiaphas, who was called an high Priest by a false name which was put upon him. But the Devil also, and the demons which are under him, foretell many things; *but* the miracles have not at all on this account been done by them for the service of God, for they have done them entirely in ignorance, on account of the evil which they desired to do.

The thing is manifest, when the ungodly prophesy, they shall not be able to cover their impiety by their prophecy; neither if demons should cast out demons, shall they be made holy: by making them depart from those *who are possessed*, they will be subject to one another, like men affecting anxiety for the sake of derision: being seduced, they seduce others who permit them. And when a King has become ungodly, he is not a King from that time, but he is a tyrant. Neither a Bishop who is content \* with ignorance or evil is a Bishop, but it is a false name which he has, and he

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\* Arab. *يرضي*, *is content, satisfied.*

ΕΠΙΣΚΟΠΟΣ ΑΝ ΠΕ ΑΛΛΑ ΟΥΡΑΝ ΗΠΟΥΧ ΠΕΤ  
 ΖΙΧΩΨ ΟΥΟΖ ΞΠΟΥΘΟΥΨ ΕΒΟΛΖΙΤΕΝ Φ†  
 ΑΛΛΑ ΕΒΟΛΖΙΤΟΤΟΥ ΗΠΙΡΩΜΙ ΞΦΡΗ† ΗΔ-  
 ΠΑΝΙΑΣ ΝΕΜ ΣΑΜΑΙΑΣ ΘΕΝ ΠΙΣΔ ΟΥΟΖ ΟΝ  
 ΞΦΡΗ† ΗΖΕΔΕΚΙΑΣ ΝΕΜ ΑΧΙΑ ΠΑΙ ΕΤΑΥ-  
 ΨΩΠΙ ΗΖΑΝΠΡΟΦΗΤΗΣ ΗΠΟΥΧ ΘΕΝ ΤΒΑΒΥ-  
 ΖΩΝ ΟΥΟΖ ΞΦΡΗ† ΞΒΑΔΑΔΕ ΠΡΕΨΩΠΙ  
 ΦΑΙ ΕΤΑΥΔΙΜΩΡΙΝ ΞΜΟΨ ΧΕ ΔΨΘΡΕ ΠΙΣΔ  
 ΤΗΡΨ ΕΡΝΟΒΙ ΘΕΝ ΒΕΕΖΦΕΨΩΡ ΟΥΟΖ ΞΦ-  
 ΡΗ† ΟΝ ΗΠΙΨΗΡΙ ΗΔΑΚΑΥΔ ΠΑΙ ΕΤΕΡΕΖΙΤΟ-  
 ΤΟΥ ΕΖΙΟΥΙ ΞΠΙΔΕΜΩΝ ΕΒΟΛ ΔΥΦΩΤ ΘΕΝ  
 ΟΥΨΩΠΙ ΕΑΥΠΔΥΓΗ ΞΜΩΟΥ ΖΙΤΕΝ ΠΗΕΤΕΜ-  
 ΜΑΥ ΟΥΟΖ ΞΦΡΗ† ΗΠΙΟΥΡΩΟΥ ΤΗΡΟΥ Ξ-  
 ΠΙΣΔ ΝΕΜ ΙΟΥΔΑ Ε ΑΥΔΙΜΩΡΙΝ ΞΜΩΟΥ  
 ΘΕΝ ΔΙΜΩΡΙΑ ΠΙΒΕΝ ΠΖΩΒ ΔΕ ΟΥΩΝΖ ΕΒΟΛ  
 ΧΕ ΗΘΩΟΥ ΖΩΟΥ ΝΙΕΠΙΣΚΟΠΟΣ ΝΕΜ ΝΙΠΡΕ-  
 ΒΥΤΕΡΟΣ ΕΤΕ ΟΥΡΑΝ ΗΠΟΥΧ ΠΕΤΨΩΠ ΞΜΩ-  
 ΟΥ ΣΕΝΑΨΨΩΤ ΑΝ ΗΤΟΤΨ ΞΠΖΑΠ ΞΜΕΝΙ  
 ΗΤΕ Φ† ΣΕΝΑΧΟΣ ΓΑΡ ΟΝ ΕΡΩΟΥ ΧΕ ΗΘΩΤΕΝ  
 ΠΙΟΥΗΒ ΖΩΤΕΝ ΕΤΨΩΨΨ ΞΠΑΡΑΝ ΕΘΟΥΑΒ  
 †ΠΑ† ΝΩΤΕΝ ΗΟΥΘΟΔΘΕΔ ΞΦΡΗ† ΗΖΕΔΕ-  
 ΚΙΑΣ ΝΕΜ ΑΧΙΑΣ ΠΑΙ ΕΤΕ ΠΟΥΡΟ ΗΘΒΑΒΥΖ-  
 ΩΝ ΘΟΘΒΟΥ ΞΦΡΗ† ΕΤΑΨΧΨΞΜΕΟΣ ΗΧΕ  
 ΙΕΡΕΜΙΑΣ ΠΙΠΡΟΦΗΤΗΣ ΕΠΨΩΨΨ ΓΑΡ ΑΝ Η-  
 ΠΙΠΡΟΦΗΤΙΑ ΗΤΕ ΠΙΠΡΟΦΗΤΗΣ ΞΜΕΝΙ ΤΕΝ-  
 ΣΩΟΥΝ ΓΑΡ ΧΕ ΕΥΕΠΕΡΓΙΝ ΞΜΩΟΥ ΘΕΝ ΠΙ-  
 ΡΩΜΙ ΕΘΟΥΑΒ ΗΧΕ Φ† ΖΙΤΕΝ ΠΙΠΠΔ ΕΘΨ  
 ΑΛΛΑ ΕΠΨΑΙ ΞΜΩΟΥ ΗΘΟΨ ΗΘΜΕΤΒΑΣΙΖΗΤ  
 ΗΟΥΨΟΥΨΟΥ ΟΥΟΖ ΕΠΤΑΜΟ ΞΜΩΟΥ ΧΕ ΨΔ-

has not been appointed by God, but by men ; as Ananias, and Samaias in Israel, and also as Zedekiah and Achias, who were false Prophets in Babylon ; and as Balaam the diviner, who was punished because he caused all Israel to sin in *the matter of* Baal Peor ; And also as the Sons of Asceva, who endeavoured to cast out a Devil, fled in confusion, and were wounded by those *demons* ; and as all the Kings of Israel and Judah were punished with every punishment. And the thing is evident, that the Bishops and Presbyters also, who are falsely so named, cannot flee from the just judgment of God. For it will be said to them, Ye Priests, also, who despise my holy name, I will deliver you up to slaughter, as Zedekiah and Achias, whom the King of Babylon slew, as Jeremias the Prophet had said. For we despise not the Prophecies of the true Prophets, because we know that God hath wrought efficaciously in holy men by the Holy Spirit. But we remove the proud boasters,\* and we shew them that God taketh away the grace from these first ; “ For God resisteth the proud, but giveth grace to the humble.” And Silas and Agabus were Prophets among us ; and they did not exalt themselves

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\* Arab. المفاخرين, *boasters*.

ῤῖΑ ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΠΟCΤΟΛΟC.

ρε φτ ὠλι ἐπιζῆμοτ ἠτοτοϋ ἠπαι ετρη  
φτ γαρ τ ουβε ἠπιδᾶσιζητ ἔτ δε ἠουζ-  
μοτ ἠπνηετ θεβινοϋτ ciλαc μεν δε ουοz  
ἠταβοc αϋϋωπι ἐπροφητηc ἐβοz ἐμοπ  
ουοz ἐποϋδici ἐμωϋ ἔχεν νιδποστολοc  
ουδε ἐποϋερῖβοz ἠποϋϋι κετοι ζανμεν-  
ριτ ἠτε φτ νε.

αϋερῖροφητευιν δε οπ ἠχε ζανκεζιδῆι  
θεν τπαλαε νεμ μαριαε τcωπι ἐμωϋ-  
cηc νεμ ἀρων μενεπcωc δε δεββωρα  
ουοz μενεπcωc ζανκεμηνϋ νεμ ιουδιθ  
τοϋι μεν ζι ιωciαc τκεοϋι τε ζι ταριοc.

θεν τκαινη δε ζωc ἀθεμαϋ ἐπῶc ερῖ-  
ροφητευιν νεμ ἀλιcαβετ τεccϋγγενηc  
νεμ ἀππα τϋερι ἐφανοϋηz ουοz ἐβοz  
ἐμοπ νιϋερι ἠτε φιλιπποc ουοz ἐπε παι  
δici ἐμωϋ ἔχεν νιζοϋοτ ἀλλα αϋᾶρεz  
ἐποϋϋι.

ουοz οπ καν οϋcζιμι τε ιε ουζοϋοτ πε  
πεταcϋῖ ἠπαι ζῆμοτ ἠταιμαῖη μαρεϋ-  
ϋωπι εϋθεβινοϋτ χεκαc ἐρε φτ ερνη παϋ  
ἠϋητηϋ.

πεχαϋ γαρ χε ειπαχοϋϋτ ἔχεν νιμ ἔ-  
χεν φηετ θεβινοϋτ νεμ πιρεμραϋϋ ουοz  
ετcῶερτερ ἠca παcaχι.

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αϋχωκ ἐβοz ἠχε πιχωμ ἐμαz ῤ ἐβοz-  
θεν νικανων ἠτε νεπιοτ ἠποστολοc ἠ-  
θοϋ πε ἠχωμ ἐμαz ῤ θεν ουζιρηνη ἠτε  
φτ ἀμην.

above the Apostles, neither did they exceed their measures, though they were beloved of God.

And some women also prophesied under the Old *Testament*, both Miriam, the sister of Moses and Aaron, and after her, Deborah, and after her many others, and Judith; the first under Josiah, and the other under Darius.

And under the New *Testament* also, the Mother of the Lord prophesied, and Elizabeth her kinswoman, and Anna the daughter of Phanuel;\* and of us the daughters of Philip: and these did not exalt themselves over the men, but they kept to their own measures.

And if there be a woman or a man who has received these so great gifts, let him be humble, that God may prepare him for himself; for he saith, "Upon whom shall I look, *but* upon him who is humble, and meek, and who trembles at my words?"

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The Third Book of the Canons of our Fathers the Apostles is finished (the same is Book the Fourth) in the peace of God. Amen.

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\* Luke ii. 36.

σὺν ᾧ ἰσχύρος.

ΠΙΧΩΜΕ ἸΜΕΛΖ Δ ἔΒΟΛΘΗΕΝ ΝΙΚΑΝΩΝ ΗΤΕ  
 ΝΕΝΙΟΤ ἸΑΠΟΣΤΟΛΟΣ ΕΤΘΗΕΝ ΝΕΝΧΙΧ Ἰ-  
 ΑΚΔΗΜΗΝΣ ΕΤΕ ἸΘΟϞ ΠΕ ἸΧΩΜΕ ἸΜΕΛΖ Ε.

ἸΨΟΡΠ ΜΕΝ ἸΠΑΙ ΣΑΧΙ ΔΗΤΑΟΥΟ ἸΜΕΟϞ  
 ΕΘΒΕ ΝΙΧΑΡΙΣΜΑ ΕΤΕ ΦΤ ΤΗΙΤΟΥ ἸΝΙΡΩΜΕ  
 ΚΑΤΑ ΠΕϞΟΥΩΨ ἔΘΟΥΑΒ ΟΥΟΖ ἸΦΡΗΤ ἔ-  
 ΨΑϞΧΠΙΟ ἸΠΙΣΜΟΤ ἸΠΗΕΤ ΖΙΤΟΤΟΥ ἔΧΩ  
 ἸΖΑΝΜΕΘΟΥΧ ΕΥΚΙΕ ἔΡΩΟΥ ΖΙΤΕΝ ΝΙΠἸΑ  
 ἸΨΕΜΜΟ ΟΥΟΖ ΧΕ Ἰ ΦΤ ΤΜΑΤ ΕΘΡΕ ΖΑΝ-  
 ΠΟΠΗΡΟΣ ΕΡΠΡΟΦΗΤΕΥΙΝ ΟΥΟΖ ἸΣΕΙΡΙ ἸΖΑΝ-  
 ΜΗΝΙ ΝΕΜ ΖΑΝΨΦΗΡΙ.

ΤΠΟΥ ΔΕ Ἰ ΠΙΣΑΧΙ ΣΩΚ ἸΜΜΟΝ ΕΘΡΕΠΙ  
 ἔΧΕΝ ἸΚΕΦΑΔΛΕΟΝ ἸΠΘΩΨ ἸΤΕΚΚΔΗΝΣΙΑ ΧΕ-  
 ΚΑΣ ἸΘΩΤΕΝ ΠΗΕΤ ΔΥΘΟΥΟΥ ἸΠΙΣΚΟΠΟΣ ἔ-  
 ΒΟΛΖΙΤΟΤΕΝ ΘΗΕΝ ΠΟΥΑΖΣΑΖΜΙ ἸΠΧΣ Ἰ ΤΕ-  
 ΤΕΠΩΔΑΝΕΜΙ ἔΤΑΙ ΤΑΖΙΣ ἔΒΟΛΖΙΤΟΤΕΝ ἔΤΕ-  
 ΤΕΠΕΡΖΩΒ ΝΙΒΕΝ ΚΑΤΑ ΤΕΠΤΟΔΗ ἔΤΑΥΤΗΝΙΣ  
 ἔΤΟΤΕΝ ἔΤΕΤΕΠΣΩΟΥΝ ΧΕ ΦΗΕΤΣΩΤΕΜ ἔΡΟΝ  
 ΕϞΕΣΩΤΕΜ ἔΠΧΣ ΟΥΟΖ ΦΗΕΤΣΩΤΕΜ ἔΠΧΣ  
 ΕϞΕΣΩΤΕΜ ἔΦΤ ΦΙΩΤ ΦΑΙ ἔΤΕ ΠΙΩΟΥ ΠΑϞ  
 ΨΑ ἔΠΕΖ ἸΜΗΝ.

ΕΘΒΕ ΝΙΕΠΙΣΚΟΠΟΣ.

ΞΕ. ΣΨΕ ΔΕ ΕΠΙΕΠΙΣΚΟΠΟΣ ΕΘΡΟΥΧΙΡΟΔΟΝΙΝ  
 ἸΜΟϞ ἸΦΡΗΤ ἔΤΑΝΨΟΡΠ ἔΟΥΑΖΣΑΖΜΙ Ἰ-  
 ΜΟΣ ΤΗΡΕΝ ΖΙ ΟΥΣΟΠ ἸΨΟΡΠ ΕϞΣΩΤΠ ἔϞΟΥΑΒ

THE Fourth Book of the Canons of our Fathers the Apostles, which were by the hands of Clemens: the same is Book the Fifth.

We have put forth this first discourse concerning the gifts which God gives to men, according to his holy will, and how he reprov'd the appearance of those who attempted to speak falsehoods, being moved by strange spirits; and that God has been pleas'd that the wicked should prophesy, and should perform signs and wonders.

But now the discourse draws us to come to the principal point of the constitution of the Church, that you, who have been ordained Bishops by us, at the command of Christ, when you have known this order from us, may do every thing according to the command which has been deliver'd to you; knowing that he who hears us, hears Christ, and he who hears Christ, hears God the Father, to whom be glory for ever. Amen.

#### OF BISHOPS.

65. It is necessary that a Bishop should be ordained as we all together before have commanded, first being chosen, being a holy person, approved in

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ΕΥCΩΤΠ ΠΕ ΘΕΝ ΖΩΒΝΙΒΕΝ ἂ ΠΙΔΑΟC ΤΗΡC  
 CΟΤΠC ΕΥCΥΔΑΝΟΠΟΜΑCΕ ΔΕ ἔΜΟC ΟΥΟΖ ΕΥ-  
 ΕΡΑΝΑΥ ΜΑΡΕ ΠΙΔΑΟC ΤΗΡC ΠΕΜ ΝΙΠΡΕCΒΥ-  
 ΤΕΡΟC ΟΥΟΖ ΝΙΕΠΙCΚΟΠΟC ΕΤΤΑΙΝΟΥΤ ΘΩΟΥΤ  
 ἔΘΟΥΝ ἔΠΕΖΟΥ ἢ ΚΥΡΙΑΚΗ ΟΥΟΖ ΜΑΡΕ ΠΙ-  
 ΝΙΩΤ ἔΤΕ ἢ ΘΗΤΟΥ CΥΝΙ ΕΝΙΠΡΕCΒΥΤΕΡΟC  
 ΠΕΜ ΠΙΔΑΟC ΤΗΡC ΧΕ ἔΝΕ ΠΑΙ ΠΕ ΠΙΡΩΜΙ  
 ἔΤΕΤΕΝΑΙC ΠΩΤΕΝ ἢ ΟΥΑΡΧΩΝ ΟΥΟΖ ἔΝΕ  
 ΔΥCΥΔΑΝΧΟC ἂ ΖΑ ΦΑΙ ΠΕ ΘΕΝ ΟΥΜΕΘΜΝΙ.

ΜΑΡΕCΥΕΝ ΟΥΟΝ ΧΕ ΤΕΤΕΝΕΡΜΕΘΡΕ ΘΑΡΟC  
 ΤΗΡΟΥ ΧΕ ἔΜΕΠΩΑ ἢ ΤΑΙ ΠΙΩΤ ἔΜΕΤΖΗ-  
 ΓΕΜΩΝ ΕΤΤΑΙΝΟΥΤ ΟΥΟΖ ἔΘΟΥΑΒ ΟΥΟΖ ΧΕ  
 ἔΝΕ ΔΥΚΑΘΑΡΟC ΘΕΝ ΤΜΕΤΕΥCΕΒΗC ἔΤΕ ΟΥ-  
 ΟΠΤΑC CΑΘΟΥΝ ἔΦΤ ΟΥΟΖ ΧΕ ἔΝΕ ΕCΔΡΕΖ  
 ἔΠΔΙΚΕΟCΥΝΗ ἔΘΟΥΝ ἔΡΩΜΙ ΝΙΒΕΝ ΟΥΟΖ ΧΕ  
 ἔΝΕ ΔΥΟΙΚΟΠΟΜΙΝ ἔΠΕCΗΝΙ ΚΑΔΩC ΟΥΟΖ ΧΕ  
 ἔΝΕ ἂ ΠΕCΒΙΟC ΤΗΡC CΥΠΙ ΕCΟΥΟΧ ἔΠΟΥ-  
 ΤΑΖΟC ΘΕΝ ἔΖΙ ἢ ΖΩΒ ΟΥΔΕ ΠΑ ΠΕCΗΝΙ.

ΟΥΟΖ ἢ ΘΩΟΥ ΤΗΡΟΥ ΖΙ ΟΥCΟΠ ΔΥCΥΔΑΝΕΡ-  
 ΜΕΘΡΕ ΧΕ ΟΥΤΜΗΝΙ ΠΕ ΚΑΤΑ ΤΜΕΘΜΝΙ ΚΑ-  
 ΤΑ ΟΥΔΙΖΟ ΔΠ ἔΡΕ ΦΤ ΦΙΩΤ ΠΕΜ ΠΕCΜΟΠΟ-  
 ΓΕΝΗC ἢ CΥΝΡΙ ΙΗC ΠΧC ΠΕΠΟC ΠΕΜ ΠΙΠΝΑ  
 ἔΘΟΥΑΒ ΟΙ ἢ ΚΡΙΤΗC ἔΝΑΙ ἔΠΑΙΡΗΤ ΜΑΡΟΥ-  
 CΥΕΠΟΥ ΟΠ ἔΦΜΑΖ Γ ἢ CΟΠ ΧΕ ἔΝΕCΕΜΠΩΑ  
 ἢ ΤΑΙ ΠΙΩΤ ἢ ΖΙΤΟΡΓΙΑ ἢ ΤΑΙ CΥΩΤ ΧΕΚΑC



all things, chosen by all the people; who, when he has been named and approved, let all the people and the Presbyters, and the honoured Bishops assemble together on the Lord's-day, and let the principal among them ask the Presbyters and all the people, if this is the man whom ye desire\* for a ruler? And if they shall say "Yes, this is he in truth."

Let him ask them again, "Do ye all bear witness to him that he is worthy of this great, honourable, and holy authority?† and whether he has been pure in the piety which he hath towards God? And whether he observes justice towards all men? And whether he governs his own house well? And whether his whole life has been blameless, and he hath not been apprehended in any thing, neither those of his house?"

And if they all together have witnessed that he is such an one‡ according to the truth, and not according to favour, God the Father, and his only begotten son Jesus Christ our Lord, and the Holy Spirit, being Judge that these things are so. Let them be asked the third time, if he be worthy of this great service, of this sacrifice§, "That out of

\* Arab. تصبروه, *desire*; and Sahidic ΤΕΤῆΑΙΤΕΙ ἄ-  
μοσι, *ask*. † Arab. الرياسة, *government, dominion*.

‡ Sahidic οὐτ μείνε πε.

§ Arab. هذه التجارة, *of this merchandize, or commerce*.

ἐβόλζιτεν ρωϋ ἄμεθε ρ̄ ιε ρ̄ ἐρε σαχι πι-  
 βεν ὀζι ἐρατϋ.

ογοϋ ἀγῳανηχοϋ ἄφμαϋ ρ̄ ἦσοπ χε ρ̄εμ-  
 πῳᾶ μαροϋβί ἦτοτοϋ τηροϋ ἦποϋσυνη-  
 μα ογοϋ ἀγῳανητιϋ ρ̄εν οὔερωϋτ μα-  
 ρε οὔχαρωϋ ρ̄ωπι νεμ οὔεσυχιά ἦτε οὔ-  
 αι ρ̄εν νηνιϋτ ἦἐπισκοποϋ βί νεμαϋ ἦκε ρ̄  
 ἦἐπισκοποϋ ἐρε νιἐπισκοποϋ τηροϋ ὀζι ἐρα-  
 τοϋ ρ̄ατεν πιϋσσιαστηριον εὔῳλῆλ ρ̄εν  
 οὔχαρωϋ νεμ νιπρεσβῳτεροϋ ἐρε νιδιάκῳ-  
 νοϋ τηροϋ ρ̄ωϋ ἄμαϋτε ἦνιεϋαγγελιον  
 ἐθοϋαβ εὔφωρῳ ἐβόλζιχεν τ̄ὰφε ἄφῆετ-  
 οὔναχιροδονιη ἄμοϋ ἐρε νιἐπισκοποϋ ῳ-  
 λῆλ ἐφτ̄ ἐρῆνι ἐχωϋ ογοϋ αϋῳανοῳ  
 εϋῳλῆλ ἐχωϋ μαρε οὔαι ρ̄εν νιἐπισκοποϋ  
 ταδε τ̄ϋσσια ἐρῆνι ἐχεν νιχιχ ἄφῆετοϋ-  
 ναχιροδονιη ἄμοϋ ογοϋ μαρε νικεἐπισκο-  
 ποϋ τ̄ρεμοϋ ἐχεν πιθρονοϋ ἐτερπρεπι ναϋ  
 ογοϋ ἀγῳανασπαζεσθε ἄμοϋ ρ̄εν πια-  
 πασμοϋ ετ̄ρῆν π̄οῦ μαροϋῳ ρ̄εν νιεϋ-  
 αγγελιον ἐθοϋαβ ογοϋ ἀγῳανοῳ εὔοϋ-  
 ῳ ἄνιεϋαγγελιον μαρε νιἐπισκοποϋ ἐ-  
 ταϋχιροδονιη ἄμοϋ ασπαζεσθε ἦτεκκ̄λη-  
 σια τ̄ηρσ εϋχωἄμοϋ χε τ̄χαρισμα ἄπεν̄οῦ  
 ἦνσ π̄χσ ογοϋ τ̄ὰγαπῆ ἦτε φτ̄ φιωτ νεμ  
 τ̄κοινηνιᾶ ἄπην̄α ἐθοϋαβ νεμωτεν τη-  
 ροϋ ογοϋ μαροϋερωῳ τηροϋ χε νεμ πεκ-  
 πῆα ρ̄ωκ ογοϋ αϋῳανοῳ εϋχω ἄφαι  
 μαρεϋχω οἦ ἐπ̄λαοϋ ἦρῆνσαχι ἦσολσελ

the mouth of two or three witnesses every word may be established:" and if they shall say the third time that he is worthy, let them receive from them all their votes; and when they have given it cheerfully, let them be silent and quiet, and one of the principal Bishops shall take with him two other Bishops, all the Bishops standing near the altar, praying in silence, with the Presbyters. All the Deacons also holding the holy Gospels spread open upon the head of him who shall be ordained, the Bishop praying to God over him: and when he has finished praying over him, let one of the Bishops place the Sacrament\* upon the hands of him who is ordained, and let the Bishops place him upon the throne, which becomes him. And when they have saluted him with the kiss 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 salute all the church, saying, "The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit, be with you all." And let them all answer, "And with thy spirit." And when he has finished saying this, let him speak again to the people words of consolation. And when he has concluded teaching, let the Deacon ascend upon a high place, proclaiming, "Let no unbeliever remain in this place." And thus when the Bishop has completed all the prayers that it is customary to perform, whether

\* Arab. القربان, *the sacrament, or oblation.*

constit  
viii. 5

ΔΕΥΔΑΠΟΥΩ ΔΕ ΕΥΤΕΒΩ ΜΑΡΕ ΠΙΔΑΚΩΝΟC  
 ΑΔΗΝΙ ΕΞΡΗΝΙ ΕΧΕΝ ΟΥΜΑ ΕΥΘΟCΙ ΕΥΚΥΡΙΖ ΧΕ  
 ΜΠΕΡΘΕΡΕ ΟΥΔΙ ΗΔΑΠΙCΤΟC ΧΩ ΜΠΑΙΜΑ ΟΥΟΖ  
 ΠΑΙΡΗΤ ΑΡΕΨΑΠ ΠΙΕΠΙCΚΟΠΟC ΧΕΚ ΠΙΕΥΧΗ  
 ΤΗΡΟΥ ΕΒΟΒ ΕΤΩΨΕ ΕΘΡΕΨΑΙΤΟΥ ἢ ΤΕ ΘΑ  
 ΠΗΕΤΨΩΠΙ ΠΕΜ ΗΚΕCΕΠΙ ΜΑΡΕ ΠΙΔΑΚΟΝΟC  
 ΧΟC ΠΩΟΥ ΤΗΡΟΥ ΧΕ ΔCΠΑΖΕCΘΕ ἢ ΠΕΤΕΠΕ-  
 ΡΗΟΥ ΘΕΠ ΟΥΨΙ ΕCΟΥΑΒ ΟΥΟΖ ΜΑΡΕ ΠΙΚΔΗ-  
 ΡΟC ΔCΠΑΖΕCΘΕ ΜΠΙΕΠΙCΚΟΠΟC ΟΥΟΖ ΠΙΔΑΙΚΟC  
 ΗΖΟΟΥΤ ΔCΠΑΖΕCΘΕ ἢ ΠΟΥΕΡΗΟΥ ΟΥΟΖ ΠΙΖΙΟ-  
 ΜΙ ΟΠ ΔCΠΑΖΕCΘΕ ἢ ΠΙΖΙΟΜΙ ΜΑΡΕ ΠΙΔΑΩΟΥ  
 ΟΖΙ ΕΡΑΤΟΥ ΘΑΤΕΠ ΠΙΒΗΜΑ ΟΥΟΖ ΜΑΡΕ ΚΕ-  
 ΔΙΑΚΟΝΟC ΟΖΙ ΕΡΑΤΨ ΖΙΤΟΥ ΩΟΥ ΧΕ ἢ ΠΟΥC-  
 ΠΑΤΑΔΑ ΠΕΜ ΠΟΥΕΡΗΟΥ ΕΡΕ ΖΑΠΚΕΔΙΑΚΟΝΟC  
 ΜΩΨΙ ΖΩΟΥ ΕΥΠΑΤΗΡΕ ΙΕ ἢ ΠΙΖΟΟΥΤ ΠΕΜ ΠΙ-  
 ΖΙΟΜΙ ΧΕΚΑC ἢ ΠΕ ΖΔΙ ΗΨΘΟΡΤΕΡ ΕΡΨΩΠΙ  
 ΗΘΗΤΟΥ ΟΥΟΖ ΧΕΚΑC ἢ ΤΕ ΟΥΔΙ ΒΨΡΕΜ ΕΟΥ-  
 ΔΙ ΙΕ ΕΥΚΑCΚΕC ΙΕ ΕΥΖΥΠΙΜ ΜΑΡΕ ΟΥΖΥΠΟ-  
 ΔΙΑΚΟΝΟC ΟΖΙ ΕΡΑΤΨ ΘΑΤΕΠ ΨΡΟ ἢ ΠΙΖΟΟΥΤ  
 ΟΥΟΖ ΕΡΕ ΖΑΠΚΕΔΙΑΚΟΝΟC ΟΖΙ ΕΡΑΤΟΥ ΘΑ-  
 ΤΕΠ ΠΙΡΩΟΥ ἢ ΤΕ ΠΙΖΙΟΜΙ ΧΕΚΑC ἢ ΠΕ ΖΔΙ  
 ΨΕΠΑΨ ΕΒΟΖ ΟΥΔΕ ἢ ΠΟΥΟΥΩΠ ἢ ΠΙΡΩΟΥ Μ-  
 ΨΗΠΑΨ ἢ ΤΨΡΟCΦΟΡΑ ΕΘΟΥΑΒ ΚΑΠ ΟΥΠΙCΤΟC  
 ΠΕΤΖΙΡΕΠ ΨΡΟ ΜΑΡΕ ΠΙΖΥΠΟΔΙΑΚΟΝΟC ΔΕ  
 ἢ ΠΙ ΠΟΥΜΩΟΥ ἢ ΠΙΟΥΗΒ ΕΙΑ ΠΟΥΧΙΧ ΕΠΜΗΠΙ  
 ΠΟΥΤΟΥΒΟ ἢ ΠΟΥΨΥΧΗ ΕΥΨΑΙ ΜΜΩΟΥ ΕΞΡΗΝΙ  
 ΨΑ ΨΤ ΠΙΠΑΠΤΟΚΡΑΤΨΡ ΟΥΟΖ ΜΑΡΕ ΚΕΔΙΑ-  
 ΚΟΝΟC ΩΨ ΕΒΟΖ ΧΕ ΜΠΕΡΘΕΡΕ ΖΔΙ ΗΚΑΤΗ-  
 ΧΟΥΜΕΝΟC ΧΩ ΜΠΑΙΜΑ ΜΠΕΡΘΕΡΕ ΟΥΟΠ ΘΕΠ

for the sick, or the others, let the Deacon say to them all, "Salute ye one another with a holy kiss." And let the Clergy salute the Bishop, and let the laity, the men salute one another, and the women salute the women: and let children stand near the reading-desk, and let another Deacon stand near them that they may not be disorderly\* with one another. Other Deacons shall also walk about, taking custody† of the men and the women, that there may not be any tumult among them, and that no one nod to another, or *there be* whispering, or sleeping. Let a Sub-deacon stand at the door of the men, and other Deacons shall stand at the doors of the women, that no one go out, neither shall they open the doors at the time of the holy communion‡, although a believer is at the door. And let the Sub-deacons bring water for the Priests to wash their hands, for a sign of the purification of their souls, lifting them up to God Almighty. And let another Deacon cry out, "Let no Catechumen remain here; let none of those who hear the word only, but are not partakers of the holy mysteries, be present here. Let not any of the unbelievers remain; let not any of the heretics be present here with us, in the glory. Mothers, take your children.

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\* Arab. يشعثوا, *disorderly*.

† Arab. يكرسون, *guarding, protecting*.

‡ Arab. القران, *the Christian communion*.

ρκα      νικανων ήτε νιάποστολος.

νηετσωτεμ έπσαχι έμαγατεϋ έϋτεμοι-  
κονωμιν δε έμυστηριον έθουαβ ορι έρα-  
του έπαιμα έπερθρε ογον θεν νιάπιστος  
χω έπερθρε ογον θεν νιζερατικός ορι  
ερατου έπαιμα νεμαν έπωου νιμαν ά-  
μαρτε ήνετενϋηρι έπερθρε ογαι χω ήου-  
άρικι θεν πεφρητ έθουη έουαι έπερθρε  
ογαι ορι έρατεϋ έπαιμα θεν ουζυποκρине  
ιε θεν ουζυποκρηνσις ϋωπι έτετενσοϋτων  
τηρου έθουη έποσ φ† μαρε νετενορι έρα-  
τεν θεν ουζο† νεμ ουσθερτερ.

ήροςφεριη.

ξϛ. παι δε αυϋανϋωπι μαρε νιαδίκονος  
ήνι ήνιδωρον έθουη έπιέπισκοπος έπιθϋσι-  
αστηριον έθουαβ ογοζ ϋαρε νιπρεσβϋτε-  
ρος ορι έρατου σαουίναμ νεμ σαχαβή έ-  
πιέπισκοπος θεν ουέσϋχια έπςμοτ ήζαν-  
μαθητης ευορι έρατου έπουσαθ μαρε  
κεβ ήδίακονος ορι έρατου ήσα παισα νεμ  
παι έπιθϋσιαστηριον έρε ζανσατω ήτο-  
του ευϋοομε έαϋθαμώου έβολθεν ζαν-  
χα ευϋοομε ιε ζανμηζε ήταϋρος ιε ήθοϋ  
θεν φα κιαριον ευϋοομε ήσεθλο έβολ  
ήνικουχι ήσωντ ετζηλ έϋτεμθροϋϋε-  
νωου έζρηι έπιποτηριον.

ογοζ παρη† μαρε νιαρχήερεϋς τωβζ  
έζρηι έχεν †ήροςφορα εθρε νιπνα έθουαβ  
ι έζρηι έχωσ νιωικ μεν εϋαιϋ ήσωμα έ-

Let no one permit anger in his heart towards another. Let no one be present here in hypocrisy or detraction.\* Be ye all upright in the Lord God: Be ye standing with fear and trembling.”

### THE SACRAMENT.

66. And when these things have been done, let the Deacons bring the gifts to the Bishop to the holy altar; and let the Presbyters stand on the right hand and on the left of the Bishop, in silence, after the manner of disciples standing near their Master. Let other two of the Deacons stand on either side of the altar, having soft fans† in their hands, made of something soft, or of feathers‡ of a peacock, or of soft silk§, that they may drive away the little flying creatures, that they may not go into the cup.

And so let the High Priest pray over the Eucharist, that the Holy Spirit may descend upon it: the bread indeed is made the body of Christ, and the

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\* Arab. بنميمه, *in detraction, or slander.*

† Arab. ناعمه مراوح, *soft fans.*

‡ Arab. ريشه, *feathers.* § Arab. حريره, *silk.*

ρκγ . νικανων ήτε νιαποστολος.

π̄χ̄ς πιποτηριον δε π̄ςνοϋ ἐπ̄χ̄ς ογοϋ αϋ-  
ψανκωκ ἐβολ̄ ήπῑπροσευχη εν̄ωϋε ἐροϋ  
εθρεϋχοου μαρε πῑεπισκοπος β̄ ή̄ωορη με-  
νεπσωϋ πῑπρεβυτερος μενεπσωου νιδι-  
ᾱκοπος ογοϋ παρη̄τ̄ ήκε̄λ̄ηρος τηροϋ κα-  
τα τᾱζις μενεπσωου ή̄λαος τηρεϋ β̄ ἐρε  
πῑεπισκοπος δε εν̄τ̄ μαρεϋχος χε παι πε  
π̄σωμα ἐπ̄χ̄ς μαρε φ̄νητ̄β̄ ϋωϋ ἐροϋω χε  
ᾱμνη ϋομαιωσ δε οη νιδιᾱκοπος εν̄τ̄ ἐ-  
πιποτηριον μαρεϋχος χε παι πε π̄ςνοϋ  
ἐπ̄χ̄ς φαι πε πιποτηριον ἐπ̄ωη̄φ̄ φ̄νητ̄β̄  
ϋωϋ οη μαρεϋχος χε ᾱμνη.

ογοϋ μαροϋερψαλιν εν̄τ̄ ψαντοϋοϋω̄  
εϋσϋναϋωγη τηροϋ.

ϋοταν δε αϋψανβ̄ι τηροϋ μαρε νικεϋῑο-  
μι τηροϋ β̄ ογοϋ φ̄εν ή̄χῑπ̄θρεϋϋλο ἐπι-  
ψαλ̄λῑτης εϋερψαλιν μαρε νιδιᾱκοπος  
ωϋ ἐβολ̄ εϋχω̄ᾱμοσ χε αν̄β̄ι τηρεν̄ ἐβολ̄-  
φ̄εν π̄σωμα νεμ̄ π̄ςνοϋ εν̄τ̄αινοϋτ̄ ή̄τε  
π̄χ̄ς μαρενεϋχαριστοϋ παϋ χε αϋαιτεν  
ή̄εμ̄π̄ωα ἐαν̄β̄ι ἐβολ̄φ̄εν νεϋμ̄ϋστηριον ἐ-  
θοϋαβ̄ ογοϋ ή̄ᾱτ̄μοϋ εν̄τ̄η̄πι φ̄εν νιφ̄νοϋῑ  
ογοϋ μενεπσωσ μαρε πῑεπισκοπος ϋ̄λη̄η̄  
εϋϋε̄π̄ρ̄μοτ̄ ἐχεν φ̄οϋωμ̄ ἐπ̄σωμα νεμ̄  
π̄σω ἐπ̄ςνοϋ ἐπ̄χ̄ς εϋψανοϋω̄ δε εϋϋ̄λη̄η̄  
μαρε νιδιᾱκοπος χος χε κε̄λ̄χ̄ τετεν̄ᾱφε  
ἐπ̄εσ̄η̄τ̄ ἐπ̄ο̄ς ή̄τεϋ̄ςμοϋ ἐρωτεν̄ ογοϋ αϋ-  
ψανβ̄ῑ̄ςμοϋ μαρε νιδιᾱκοπος χος νωου  
χε μαϋεπ̄ωτεν̄ φ̄εν οϋϋῑρη̄νη̄ νικοϋχῑ δε



cup the blood of Christ. And when he has ended the Prayers which it is necessary for him to say, let the Bishop partake first, *and* after him the Presbyters, *and* after them the Deacons, and thus all the other Clergy, according to order: after them all the people receive; and let the Bishop say who administers, "This is the body of Christ;" and let him who receives answer, "Amen." And likewise let the Deacon who gives the cup, say, "This is the blood of Christ, this is the cup of life;" and let him that receiveth again say, "Amen."

And let them sing, distributing, until the whole assembly have finished.

And when all *the men* have partaken, let all the women also partake. And when the singer ceases singing, let the Deacon call out, saying, "We have all partaken of the precious body and blood of Christ, let us give thanks to him, because he has made us worthy to partake of his holy and immortal mysteries, which are numbered in heaven." And after this let the Bishop pray, giving thanks for the eating of the body, and the drinking of the blood of Christ. And when he has finished praying, let the Deacon say, "Bow down your heads to the Lord, that he may bless you." And when they have received the blessing let the Deacon say to them, "Depart in peace."

And the little that shall be left, let the Presbyters

ῤ̄κε      νικανων ἢ τε νιαποστολος.

εθναςεπι μαρε νιπρεσβυτερος νεμ νιαδια-  
κοπος συστελει μεμωου εθρουβιτου εω-  
τεμερε ελι ερζουο κε ἢ νε ουκρινι νωπι  
ριχωου ἢ νιωτ μεφρητ ἢ νιωηρι ἢ τε ἀ-  
ρων νεμ νιωηρι ἢ τε ελι ναι ετε πιπνα  
εθουαβ τακωου κε μεπουαρεζ ερωου εω-  
τεμωεωυ ἢ τθυσια ἢ τε ποσ πως ω μαλ-  
λον νηεθνακαταφρονι μεπσωμα νεμ πε-  
νοσ μεποσ ευμενι κε ουτροφη ἢ σωματικον  
τε ετουβι μεμοσ μεμαγατς ἢ ουππατικη  
αν τε.

ναι δε νε νηετενοαζσαζνι μεμωου  
νωτεν ω νιεπισκοπος νεμ νιπρεσβυτερος  
νεμ νιαδιακοπος εθε νιωεμωι εθουαβ νεμ  
νιμγστηριον.

εθε τχιροδονια ἢ νιπρεσβυτερος νεμ  
νιαδιακοπος.

εζ. ἢ θοκ δε ω νιεπισκοπος εκχιροδονι  
μεπιπρεσβυτερος χα τεκχι ερνη εχεν  
τεσαφε ερε νιπρεσβυτερος τηρου ορι ερα-  
του νεμ νιαδιακοπος εκωδνη ευχιροδονι  
μεμοσ νιαδιακοπος ον εκμαχιροδονι με-  
μοσ κατα ναι θωυ ἢ ογωτ.

εθε νιζυποδιακοπος δε νεμ νιαπατ-  
νωστησ νεμ νιαδιακοπος ἢ εριμι ανωορη  
χοσ κε ἢ ουπετσωε αν πε εχιροδονι με-  
μωου.

and the Deacons bind up\*, that they may receive them, that there may be no superabundance†, that no great judgment may come upon them, as upon the sons of Aaron, and the sons of Eli, whom the Holy Spirit destroyed because they kept not themselves from despising the sacrifice of the Lord. How much more those who shall despise the body and blood of the Lord, thinking that it is bodily food only which they receive, *and* is not spiritual.

And these are the things which we command you, O Bishops, and Presbyters, and Deacons, concerning the holy service and the mysteries.

OF THE ORDINATION OF PRESBYTERS AND  
DEACONS.

Completed  
1647

67. When thou, O Bishop ordainest a Presbyter, lay thy hand upon his head, all the Presbyters standing, and the Deacons praying, ordaining him. Thou shalt also ordain the Deacon according to this first ordination.

And concerning the Sub-deacons, and Readers, and Deaconesses, we have before said that it is not necessary to ordain them.

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\* Arab. فليتحرزوا, *let them diligently keep.* The Sahidic is  
 ϣϣϣϣϣ ϣϣϣϣ ϣϣϣϣϣ ϣϣϣϣ ϣϣϣϣ ϣϣϣϣ  
 ⲉⲧⲁⲩⲧⲣⲉ ϣⲁϣ ϣϣϣϣϣ.

† Arab. وان لا يفضل شيئا, *and that nothing may remain over and above.*

ρκζ      ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΑΠΟΣΤΟΛΟΣ.

ΕΘΒΕ ΝΙΔΟΜΟΛΟΓΙΤΗΣ.

ξη. ΝΙΔΟΜΟΛΟΓΙΤΗΣ ἔΠΕΡΧΙΡΟΔΟΝΙΝ ἔ-  
ΜΟC ΠΑΙ ΖΩΒ ΓΑΡ ΠΕ ΤΕCῚΝΩΜΗ ΠΕ ΠΕΜ  
ΤΕCῚΥΠΟΜΟΝΗ CΕΜΠΩΑ ΓΑΡ ἢΟΥΝΙΩΤ ἢ-  
ΤΑΙΟ ΖΩC ἘΑCῚΟΜΟΛΟΓΙΝ ἔΦΡΑΝ ἔΦΤ ΠΕC-  
ΨΗΡΙ ἔΠΕἔΘΟ ἘΒΟΛ ἢΝΙΟΥΡΩΟΥ ΠΕΜ ΠΙΕΘ-  
ΝΟC ἘΡΕΨΑΝΤῚ ἘΧΡΙΑ ΔΕ ΨΩΠΙ ΕΘΡΟΥΑΙCῚ ἢ-  
ἘΠΙCΚΟΠΟC ΙΕ ἢΠΡΕCΒΥΤΕΡΟC ΙΕ ἢΔΙΑΚΟΝΟC  
ΜΑΡΟΥΧΙΡΟΔΟΝΙΝ ἔΜΟC.

ἘΡΕΨΑΝ ΟΥΔΟΜΟΛΟΓΙΤΗΣ ἔΠΟΥΧΙΡΟΔΟΝΙΝ  
ἔΜΟC ΑCῚΖΩΛΕΕ ΠΑCῚ ἔΜΑΥΑΤCῚ ἔΠΙΔΞΙΩ-  
ΜΑ ΕΘΒΕ ΤῚΟΜΟΛΟΓΙΑ ΦΑΙ ΜΑΡΟΥΔΑΠΘΗΜΑ  
ἔΜΟC ἢΟΥΑΙ ΓΑΡ ΑΝ ΠΕ ἘΠΙΔΗ ΑCῚΑΡΝΑ ἔ-  
ΠΟΥΑΖCΑΖΝΙ ἔΠΧC ΟΥΟΖ ΑCῚΨΩΠΙ ΕCῚΖΩΟΥ  
ΕΥΔΑΠΙCΤΟC.

ΕΘΒΕ ΝΙΠΑΡΘΕΝΟC.

ξθ. ἔΠΕΡΘΟΥΧΙΡΟΔΟΝΙΝ ἔΠΑΡΘΕΝΟC ἔ-  
ΜΟΝΤΑΝ ΟΥΑΖCΑΖΝΙ ἔΜΑΥ ἢΤΕΝ ΠῚC ΦΑΙ  
ΔῚΩΝ ΓΑΡ ΠΕ ΤΕCῚΠΡΟΖΑΡΕCΙC ΠΕ ΟΥΟΖ ΕCῚ  
ἔΜΑΥ ΑΝ ΕΘΒΕ ἢΨΕΨCῚ ἔἢΓΑΜΟC ΑΛΛΑ  
ΕΘΒΕ CῚΡΟCῚ ἔΜΕΤΨΕΜΨΕ ΠΟΥΤ.

ΕΘΒΕ ΝΙΧΗΡΑ.

ο. ἢΠΟΥΧΙΡΟΔΟΝΙΝ ἢΧΗΡΑ ΑΛΛΑ ἘΨΩΠ  
ΑCῚΑΝ ΟΥΙ ΤΕ Δ ΠΕCῚΑΙ ΜΟΥ ΙC ΟΥΝΙΩΤ ἢ-  
CΗΟΥ ΟΥΟΖ ΑCῚΩΝΘ ΘῚΕΝ ΟΥΜΕΤΨΑΥ ἔΠΟΥ-

## OF CONFESSORS.

68. Ordain not the Confessor, for this thing is of his choice\* and patience: for he is worthy of a great honour, as he who has confessed the name of God, *and* his Son, before kings and nations. But if there shall be occasion that he should be made a Bishop, or a Presbyter, or a Deacon, let him be ordained.

If a Confessor who hath not been ordained has seized for himself the dignity, on account of the confession, let him be anathematized; for he is not one, since he has denied the command of Christ, and “has become worse than an infidel.”

## OF VIRGINS.

69. Let not a virgin be ordained, *for* we have no command from the Lord. For this struggle † is her choice, and is not for the reproach of marriage, but for the leisure of serving God.

## OF WIDOWS.

70. A widow shall not be ordained; but if it is a great distance of time since her husband died, and she has lived prudently ‡, *and* they have not found

\* Arab. *أية*, an ensign, banner.

† Arab. *الجهد*, an endeavour, effort.

‡ The Sahidic is *ΑΛΛΑ ΕΨΩΠΕ ΕΟΥΕΙ ΤΕ ΕΑ ΠΕΣ-  
ΖΑΙ ΜΟΥ ΕΙΣ ΟΥΝΟΒ ΠΟΥΘΕΙΩ ΔΥΩ ΔΣΩΝΖ ΖΗ  
ΟΥΜΗΤΨΑΥ.*

ρκθ̄      νικανων ἴτε νιάποστολος.

χεμ̄ ἔλι ἡαίτια ἔθουη ἔρος ογορ̄ ἔασσει  
ἔφρωουγ̄ ἡνᾱ πεσνῑ καλως̄ ἔφρη† ἡιου-  
λιθ̄ νεμ̄ ἀηνᾱ ἡσεμνε̄ μαρουτ̄ασσε̄ ἔμμοσ  
ἐπιχηρικον̄ ἔψωπ̄ μεν̄ ἔπεσωσκ̄ ισχην̄ τα  
πεσζαῑ μοῡ ἔπερπιστη̄ νας̄ ἀλλὰ μαρου-  
δοκιμαζιν̄ ἔμμοσ̄ ζιτεν̄ πιχρονος̄ ψαρε  
πιπαθος̄ ζωοῡ ερθεζλο̄ νεμ̄ πιρωμῑ εθνα-  
χᾱ μᾱ παγ̄ ἡθρητη̄ εγψαν̄ώτεμ̄χαλινο̄  
ἔμωοῡ φεν̄ ουχαλιнос̄ εφναψ̄τ.

εθβε̄ νιζοργισμοσ̄.

ο̄α. ἡνουχιροδομιν̄ ἡνιζοργισμοσ̄ παθ-  
λον̄ γαρ̄ πᾱ πογωγ̄ ἴτε̄ ἡροζερεσις̄ πε̄ ογορ̄  
πᾱ †χαρις̄ ἔφ† πε̄ νεμ̄ π̄χ̄ς̄ ἡν̄ς̄ ἔρεψαν̄  
πιπ̄νᾱ ἔθουαβ̄ ουωζ̄ φεν̄ πιρωμῑ εθναβ̄ι  
ἡουζ̄μοτ̄ ἡταλδ̄ο̄ ψαφ̄θ̄ρεφουωηζ̄ ἔβοδζι-  
τεν̄ ἡβ̄ωλπ̄ ἔβοδ̄ ἔφ† φεν̄ †χαρις̄ ἡτε̄  
φ† ἔτενθρητη̄ ερωωμιν̄ ἔρωμῑ νιβεν̄ ἔρε-  
ψαν†χ̄ριᾱ δε̄ ψωπῑ εθρεφ̄ερ̄ ἐπισκοπος̄ ιε̄  
ἡρεσβ̄υτερος̄ ιε̄ διακονος̄ μαρουχιροδομιν̄  
ἔμμοσ̄.

εθβε̄ χε̄ πετ̄ς̄ψε̄ πε̄ εθρουχιροδομιν̄ ἔπι-  
ε̄πισκοπος̄ ζιτεν̄ ουηρ̄ ἡἐπισκοπος̄.

ο̄β. πετ̄ς̄ψε̄ πε̄ εθρουχιροδομιν̄ ἔπιε̄πισ-  
κοπος̄ ζιτεν̄ ἡ̄ ἡἐπισκοπος̄ ιε̄ β̄ ἔψωπ̄ δε̄  
οῡἐπισκοπος̄ ἡουωτ̄ πεταφ̄χιροδομιν̄ ἔ-  
μοσ̄ μαρουε̄ρ̄ἀηναθ̄ημᾱ ἔμμοσ̄.

ἔψωπ̄ δε̄ ετ̄ἀηναγκ̄η̄ ταζε̄ ουαῑ εθρου-

any fault against her, and has taken care of those of her house well, as Judith, and Anna, *women* of purity, let her be appointed to the order of Widows: but if she has not waited from the death of her husband believe her not; but let her be proved by the time. For the evil passion grows old with the man who will permit it a place in himself, if it be not restrained with a sharp bridle.

#### OF EXORCISTS.

71. Exorcists shall not be ordained, for the design\* is of the choice of the will, and of the grace of God, and Christ Jesus. When the Holy Spirit is manifested in the man he will receive the gift of healing: it is made manifest by the revelation of God, by the grace of God which is in him, giving light to all men. But if there be a necessity that he should be a Bishop or Presbyter, or Deacon, let him be ordained.

#### BECAUSE IT IS NECESSARY THAT A BISHOP SHOULD BE ORDAINED BY HOW MANY BISHOPS?

72. It is necessary that a Bishop should be ordained by three, or two Bishops: but if one Bishop has ordained him let him be anathematized. But if a necessity hath happened to any one that he should be ordained by one only, because they are

\* Arab. طوية, a purpose, design, intention.

ρζα νικανων ήτε νιαποστολος.

χιρολονην μεμοϋ εβοληριτεν ουαι μεμαγ-  
ατϋ εβηλ χε μεπογυχεμχομ εθωοντ ε-  
θονη εθβε ηδιωγμοϋ ετενβολ ηε εθβε κε  
ηλι ηαιτια παρητ μαρονβι τψυχοϋ η-  
τοτοϋ ηηανκεεπισκοποϋ ενογαβ ενοϋ εϋ-  
ερ φαι ετερηρεπι παϋ.

αϋχωκ εβολ ηχε πιχωμ μεμαζ δ εβολ-  
θεν νικανων ήτε νεπιουτ εθουαβ ηαπο-  
τολοϋ ετθεν τηχιη ηακλημηϋ ηθοϋ πε πι-  
χωμ μεμαζ εθεν ουζηρηνη ητε φτ αμνη.  
αϋω φκ εηδιοκλη.

αϋερμενεϋην μεμοϋ εβολθεν τασπι η-  
ρεμμεριϋ ϋα τασπι ηρεμπεμζιτ πιηρεϋ-  
βυτεροϋ γεωργιοϋ φα κομια θεν ηχιμω-  
οντ μεπενιωτ ετταινοϋτ ουοζ ετοι η-  
πιϋτ θεν μεπισκοποϋ τηροϋ παγιϋϋ  
αθανασιοϋ μεπισκοποϋ ητε τπολιϋ ταπο-  
θηκη ποϋ εϋεαρεζ ετεϋμετεπισκοποϋ ϋα  
τϋνητελια. αμνη.



not able to gather together on account of the persecution which is without, or on account of any other such like cause, let the permission\* from many other holy Bishops be received for doing this, which is requisite for him.

The Fourth Book of the Canons of our Holy Fathers the Apostles is ended, by the hand of Clemens (the same is the Fifth Book): in the peace of God. Amen.

1520 of Diocle.

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\* Greek ψηφος, *the sufferage*. Arab. التزكية, *the approval*.

σὺν ᾧ ἰσχυρός.

ΠΙΧΩΜ ἰμμάζ ε̄ ἔβωλθεν ΝΙΚΑΝΩΝ ΗΤΕ  
 ΝΕΝΙΟΥ† ἠάποστολος ἔτθεν ἰχίχ ἠάκ-  
 λημης ἠθοσ πι ΠΙΧΩΜ ἰμμάζ ε̄.

ογ. ΠΙΕΠΙΣΚΟΠΟΣ ψαϑς̄μοῦ ἰμμοῖν εὐς̄μοῦ  
 ἔροσ ψαϑχιροδοποῖν ψαϑχα χίχ ἔχεν ΠΙ-  
 ΡΩΜΙ ψαϑταδε ἠροσφορα ἔῆρῆι ψαϑβί  
 εὐλογιά ἠτοτοῦ ἠΠΙΕΠΙΣΚΟΠΟΣ ἀλλὰ ἠτο-  
 τοῦ ἠΠΙΠΡΕΣΒΥΤΕΡΟΣ ἀπ ΠΙΕΠΙΣΚΟΠΟΣ ψα-  
 ϑἀπᾶθημα ἠκλῆρος ΠΙΒΕΝ ΕΤΕΜΠΨΑ ἠΟΥ-  
 ἀπᾶθημα ΚΕ ἔΠΙΣΚΟΠΟΣ ΔΕ ΟΥΑΤΧΟΜ ΠΕ  
 ΕΘΡΕϑΕΡ ΦΑΙ ἰμμάγᾶτϑ.

ΠΙΠΡΕΣΒΥΤΕΡΟΣ ϑωϑ ψαϑς̄μοῦ ψαϑβί εὐ-  
 λογιά ἠτοτϑ ἰπεϑψ̄φῆρ ἰΠΡΕΣΒΥΤΕΡΟΣ  
 ΟΥΟϑ ἠτοτϑ ἰΠΙΕΠΙΣΚΟΠΟΣ ΟΥΟϑ ἠθοσ ϑωϑ  
 ΟΠ ψαϑ† ἰπεϑψ̄φῆρ ἰΠΡΕΣΒΥΤΕΡΟΣ ψαϑ-  
 χα χίχ ἔχεν ΠΙΡΩΜΙ ἀλλὰ ἰπεϑχιροδο-  
 ΠΙΝ ΟΥΔΕ ἰπεϑἀπᾶθημα ψαϑχα ΠΗΕΤΒΟΧΙ  
 ἠσωϑ ϑίβωλ.

ἔψωπ ΔΕ ΟΥΟΠ ϑΑΠΟΥΟΠ ἰμμάγ ΕΥΕΜΠΨΑ  
 ἠΔΙΜΩΡΙΠ ἰμμοῦ μαρεϑ† ἰΠΕΡ ΔΙΑΚΟ-  
 ΝΟΣ ἰμοῦ ΟΥΔΕ ἰπεϑ† εὐλογιά ψαϑβί ΔΕ  
 ἠτοτϑ ἰΠΙΠΡΕΣΒΥΤΕΡΟΣ ΝΕΜ ΠΙΕΠΙΣΚΟΠΟΣ  
 ἰΠΕϑΒΑΠΤΙΣΜΑ ΟΥΔΕ ἰπεϑταδε ἠροσφορα  
 ἔῆρῆι.

ἔρεψωπ ΠΙΕΠΙΣΚΟΠΟΣ ΔΕ ΙΕ ΠΙΠΡΕΣΒΥΤΕΡΟΣ  
 ΤΑΔΟ ἔῆρῆι ΠΙΔΙΑΚΟΝΟΣ ΠΕ ψαϑ† ἰΠΙΠΟΤῆ-

The Fifth Book of the Canons of our Fathers the Apostles, by the hand of Clemens: the same is the Sixth Book.

73. The Bishop blesses, *but* is not blessed. He ordains, lays hands upon men, puts on the Eucharist, receives the blessing from the Bishops, but not from the Presbyters. The Bishop anathematizes\* every Clergyman who deserves an anathema; but to another Bishop he is without power to do this alone.

Contra  
viti.

A Presbyter also blesses, and receives a blessing from his fellow-Presbyter, and from the Bishop. And he likewise gives it to his fellow-Presbyter. He lays his hands on men, but he does not ordain, neither does he anathematize. He puts out those who are under him; and if there are some deserving of punishment, let him give it them. A Deacon does not bless, neither does he give the blessing, but he receives it from the Bishop and the Presbyter. He does not baptize, neither does he put on the Eucharist.

But when the Bishop or the Presbyter sets on the Eucharist, the Deacon gives the cup, not as a

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\* Arab. حرم, *deprive, prohibit.*

ῥ2ε      πικανων ἴτε πιάποστολος.

ριον ζωσ ουνβ αν αλλα ζωσ ετ διακω-  
μιν επιουνησ ουκεζουσια ἴζλι θεπ πικληρι-  
κος τηρου ερε ἴζωβ ἔπιδιακονος.

τ διακονος δε ἴςζιμι ἔπεσςμογ ουδε  
ἔπεσερ ζλι ἴζωβ θεπ πηετερε πἴπρεσβυ-  
τερος πεμ πιακονος ἴρι ἔμωου αλλα  
ψασαρεζ επιρωου ἔμαγὰτου ουοζ ἴτεσ-  
ψεμψι ἴπἴπρεσβυτερος ἔφπαγ πα βαπ-  
τισμα ἴπἴζιδομι χε πετερἴρεπι πε φαι.

πιακονος παχα ἴζυποδιακονος ζιβολ  
πεμ πιαναἴηωστης πεμ πιψαλτης πεμ  
πιακονος ἴςζιμι ἔσωπ επιζωβ βι ἔθουη  
ἔρωου μεντοιγε ἔμοη ἴπρεσβυτερος ἔ-  
μαγ ουκεζουσια ἔπιζυποδιακονος ἔχα  
ἀπαἴηωστης ζιβολ ζι ψαλτης ζι διακο-  
νος ἴςζιμι ιε λαϊκος ζαηψεμψητ γαρ ἴ-  
πιακονος πε.

εθβε πιαπαρχη πεμ πἴρεμητ.

οδ. ἀπαρχη πἴβεν εγβι ἔμωου ἔθουη  
ἐπιεπισκοπος πεμ πἴπρεσβυτερος πεμ πἴ-  
διακονος εθρογουδομωυ ρεμητ δε πἴβεν  
ζωου εγἔβιτου εθρε ἴκεκληρικος ουδομωυ  
πεμ πἴπαρθενος πεμ πἴχηρα πεμ ουοηπι-  
βεν ετσωπ θεπ ουμετζηκι πιαπαρχη γαρ  
πα πἴουνησ ἔμαγὰτου πε πεμ πἴηετζυπε-  
ρετης ἔμωου.

Priest, but as one who ministers to the Priests. There is no power in any other of the Clergy to do the work of a Deacon.

And a Deaconess does not bless, neither does she do any of those things which the Presbyters and the Deacons do, but she keeps the doors only, and ministers to the Presbyters at the time of the baptism of women, because this is becoming.

A Deacon can put out the Sub-deacon, and the Readers, and the Singer, and the Deaconesses, if occasion leads him, no Presbyter indeed being there. A Sub-deacon has no power to put out a Reader, and a Singer, and a Deaconess, or a lay person, for they are ministers to the Deacons.

#### OF FIRST-FRUITS AND TITHES.

74. All First-fruits shall be brought in to the Bishop, and the Presbyters, and the Deacons, that they may eat them. But all the Tithes shall be taken, that the rest of the Clergy, and the Virgins, and the Widows, and every one who is in want may eat them. For the First-fruits are for the Priests alone, and those who attend upon them.\*

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\* Arab. *يخدمو لهم*, *serve them.*

ῤῶΖ ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΑΠΟCΤΟΛΟC.

ΕΘΒΕ ΠΝΕΘΑΕΡΖΟΥΘ ΔΕΝ ΝΙΠΡΟCΦΟΡΑ Ἰ-  
ΠΟΥΤΑΔΟΥ ΕΞΡΗΝΙ ἸΦΠΑΥ ἸΜΥCΤΗΡΙΟΝ.

ΟΕ. ΝΙΕΥΔΟΓΙΑ ΕΘΝΑΕΡΖΟΥΘ ΕΝΙΜΥCΤΗΡΙΟΝ  
ἸΠΟΥΤΑΔΟΥ ΕΞΡΗΝΙ ΜΑΡΕ ΝΙΔΙΑΚΟΝΟC ΦΟΥΟΥ  
ΕΧΕΝ ΠΙΚΛΗΡΟC ΖΙΤΕΝ ΤΕΓΝΩΜΗ ἸΠΙΕΠΙCΚΟ-  
ΠΟC ΝΕΜ ΝΙΠΡΕCΒΥΤΕΡΟC ἸCΕΤ Δ ἸΟΥΤΟΙ Ἰ-  
ΠΙΕΠΙCΚΟΠΟC ἸCΕΤ Ε ἸΠΡΕCΒΥΤΕΡΟC ἸCΕΤ Β  
ἸΠΙΔΙΑΚΟΝΟC ΝΙΚΕΧΩΟΥΝΙ ΔΕ ΕΤΕ ΝΙΖΥΠΟ-  
ΔΙΑΚΟΝΟC ΝΕΜ ΝΙΔΑΝΑΓῆΝΩCΤΗC ΝΕΜ ΝΙΨΑΔ-  
ΤΗC ΝΕΜ ΝΙΔΙΑΚΟΝΟC ἸCΖΙΜΙ ἸCΕΤ ΝΩΟΥ  
ἸΟΥΑΙ ΦΑΙ ΓΑΡ ΠΕΘΝΑΠΕΥ ΟΥΟΖ ΕΤΩΝΗ Ἰ-  
ΠΕἸΘΟ ΕΒΟΖ ἸΦΤ ΕΘΡΟΥΤΑΙΘ ἸΠΙΟΥΑΙ Π-  
ΟΥΑΙ ΚΑΤΑ ΠΕΥΑΖΙΩΜΑ.

ΤΕΚΚΛΗCΙΑ ἸΟΥΜΑ ἸΤCΒΩ ΔΗ ΤΕ ΔΕΝ ΟΥ-  
ΨΘΟΡΤΕΡ ΑΔΔΑ ΔΕΝ ΟΥΤΑΖΙC ΕΠΑΠΕΥ.

ΠΙCΤΟC ΔΕ ΝΙΒΕΝ ΙΕ ΠΙCΤΗC ΑΥΨΑΠΤΩ-  
ΟΥΠΟΥ ἸΨΩΡΠ ΖΑ ΠΙΖΥΝΙΜ ἸΠΑΤΟΥΕΡ ΕΖΙ  
ἸΖΩΒ ΜΑΡΟΥΙΑ ΤΟΤΟΥ ἸCΕΨΛΗΖ ΕΡΕΨΑΠ  
ΤΚΑΘΗΚΕCΙC ΔΕ ἸΠCΑΧΙ ΨΩΠΙ ΜΑΡΟΥCΩΤΠ  
ἸΠCΑΧΙ ἸΤ ΜΕΤΕΥCΕΒΗC ΝΩΟΥ ἸΖΟΥΘ ΕΖΩΒ-  
ΝΙΒΕΝ.

ΠΙCΤΟC ΔΕ ΝΙΒΕΝ ΙΕ ΠΙCΤΗ ΜΑΡΟΥΕΡΠΡΟCΕΥ-  
ΧΗ ἸΧΕ ΠΟΥΕΒΙΑΙΚ ΔΕΝ ΟΥΜΕΤΡΕΜΡΑΥΨ  
ΚΑΤΑΦΡΗΤ ΕΤΑΠΟΥΑΖCΑΖΜΙ ἸΜΟC ΝΩΤΕΝ  
ΖΙ ΦΑΖΟΥ ΟΥΟΖ ΔΗΤCΒΩ ΝΩΟΥ ἸΠΑΙΡΗΤ  
ΔΕΝ ΝΙΕΠΙCΤΟΔΗ.

OF THOSE THINGS WHICH REMAIN AT THE EUCHARIST,  
THEY SHALL NOT BE SET ON AT THE TIME OF THE  
MYSTERIES.

75. The Eulogies which remain at the Mysteries, shall not be set on. Let the Deacons distribute them to the Clergy according to the will of the Bishop and the Presbyters. They shall give four parts to the Bishop; they shall give three parts to the Presbyter, and they shall give two to the Deacon. And to the rest who are Sub-deacons, and Readers, and Singers, and Deaconesses, they shall give one part. For this is good and acceptable before God, that each one should be honoured according to his dignity. The church is the place of instruction, not of tumult, but of good order. And all believers, *whether* man or woman, when they rise early from sleep, before they do any work, let them wash their hands and pray. And if there be instruction in the word, let them choose the word of piety above all things. And let all believers, *whether* men or women, pray\* their servants in meekness, as we have commanded you already, and have taught thus in the Epistles.

Let the servants work five days, but the Sabbath and the Lord's-day let them have leisure for the church, that they may be taught piety in the service of God.

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\* Arab. فليدعوا, *let them call to, order.*

ρλθ      νικανων ἴτε νιάποστολος.

μαρε νιέβιαικ ερ ε̄ ἡέροου ευερζωβ πι-  
σαββατον δε νεμ †κυριακή μαρουόροϋτ  
έ†εκκλήσια εθρουότςβω έθμετεγσεβης ἡ†-  
μετρεϋμεμεϋε που†.

ἡσαββατον δε μεν χε ἂ π̄ο̄ς εμτον ἔ-  
μοϋ ἡθῆτϋ έβολθεν ἡσωντ τηρϋ έταϋ-  
χωκϋ έβολ †κυριακή δε χε ἡέροου ἡ†ἂ-  
ναστασις ἡτε π̄ο̄ς πε ἡπερθροϋερζωβ δε  
ον ἡ†εβδωμας ἡτε πιπῳ† πιπασχα νεμ  
θνεθνηου μενεσως έτε ἡϋαι πε †οῡι  
μεν χε έταϋσταϋρωμην ἡπ̄ο̄ς ἡθῆτς †-  
κεοῡι δε χε έταϋτωνϋ έβολθεν ηνεθμω-  
ουτ ἡθῆτς †έχρια γαρ τε εθρουέμι ρι-  
τεν †ςβω χε νεμ πεταϋμου οϋορ ἂϋ-  
τωνϋ ἡπερθροϋερζωβ δε ον ἡ†ἂναλγμ-  
ψις χε έτα†οικονομια ἡπ̄ο̄ς χωκ έβολ ἡ-  
πιέροου έτεμεμαϋ ουδε ἡπερθροϋερζωβ  
ἡ†πεντηκοστη εθβε †παρουσιἂ ἡπιπῆἂ  
έθουαβ φαί έταϋι έρῆνι έχωη ἂνον θα  
νιάποστολος νεμ ουονηβεν εθναρ† έπ̄χ̄ς.

ἡπερθροϋερζωβ ον θεν ἡέροου ἡμικι  
ἡπ̄χ̄ς εθβε †χαρις έταϋτησις ἡπῆρωμη ἡ-  
πιέροου έτεμεμαϋ θεν ουμετραμαδ θεν  
πιχφο παν ἡφ† πιλογοϋ ἡτε φιωτ έβολ-  
\* ριτεν †θεδλοκοϋ έθουαβ μαρια †παρθε-  
νος έπουχαί ἡπ̄γενος τηρϋ ἡπῆρωμη ἡ-  
περθροϋερζωβ δε ον θεν ἡϋαι ἡπιχωκει  
πιέροου γαρ έτεμεμαϋ έτ ἂ †μεθου†  
ἡτε π̄χ̄ς ουωνρ έβολ ἂ φιωτ ερμεθρε



And on the Sabbath the Lord rested from all the creation which he had finished ; but the Lord's-day is *on account* of the resurrection of the Lord. And let them not work again on the week of the great Passover, and that which follows it, which is the feast. The one in which they crucified the Lord, and the other in which he rose from the dead. For it is necessary that they should know by the teaching, who died and rose again. And let them not work again on the Ascension, because the dispensation of the Lord was completed on that day. Neither let them labour on the Pentecost, because of the coming of the Holy Spirit which descended upon us the Apostles, and upon every one who believes in Christ.

Let them not work again on the day of the birth of Christ, for grace was richly given to men on that day in the birth for us of God the word of the Father, by the sacred holy Mary the Virgin, for the salvation of all mankind. Let them not work again on the Feast of Purification\*, for on that day the divinity of Christ was manifested: the Father bore witness to him at the Baptism, and the Holy Spirit descended upon him in the likeness of a dove, and

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\* Arab. *حميم* ; but the Greek is *ἐπιφανείων*, of *Epiphany*.

ρμα νικανων ήτε νιαποστολος.

θαροϋ ριχεν πιβαπτισμα ογοϋ α πιπνα  
εθουαβ ι εζρηι εχωϋ θεν ουιμι ηδρωπι  
ογοϋ αϋουωνη ηχε φηεταυερμεθερε θαροϋ  
ηνηετοϋ ρι ερατου χε φαι πε φτ μμηι ου-  
οϋ ηωηρι μεφτ θεν ουμεθμηι μεπεροϋ-  
ερζωβ ηπιεζουϋ ητε νιαποστολος ηθωου  
γαρ πεμ ηνηεταυρωπι ηωτεν ηρεϋτςβω  
εθουη επχς ογοϋ αϋερθηνοϋ ηεμπωα εθ-  
ρετετενδι ετδωρα εμπιπνα εθουαβ με-  
περοϋερζωβ μεπεζουϋ ηεταφανοϋ πι-  
μαρτυροϋ ογοϋ ηαρχη διακοποϋ πεμ πι-  
κεμαρτυροϋ εθουαβ ηαι εταυμενρε επχς  
ηζουο εποϋωνη μμηι μεμωϋ.

ετετενϋαντωϋη δε μεφηαϋ ηζανετο-  
ουι εϋληη ϋληη οη μεφηαϋ ηαχπ ε πεμ  
αχπ ε πεμ αχπ εφ πεμ ρουζι πεμ φηαϋ  
ετερε ηλεκτωρ ηαμουτ φηαϋ μεη επιοϋ-  
ωιηι χε α ηου εροϋωιηι ερον αϋερε πιε-  
χωρ ριηι ογοϋ αϋιηι ηαν ρωϋ μεφωουηηι  
μεπιεζουϋ αχπ ε δε χε ετ α ηιλατοϋ  
τδποφασις επου μεφηαϋ ετεμμεαϋ αχπ ε  
δε χε εταϋεταϋροηηι επχς ητοϋηνοϋ ε-  
τεμμεαϋ ογοϋ εαϋθοϋϋ επεϋεϋφιρ αϋι εβοϋ  
ηχε ουςνοϋ πεμ ουμωϋ αχπ εφ δε οη  
χε ετ ερεεταϋροηηι επου α ηκαζι τηρϋ  
κιη ογοϋ αϋεθερτερ ηθηηε ηητοδμηηια  
ηηιαηηνοϋτ ηηιοϋδαηι επουεϋϋει ερωϋ  
εϋηαϋ επουεϋ εϋωβηι μεμοϋ ρουζι δε ετε-  
τεηηαϋεηεμοϋ χε αϋη ηωτεν επιεχωρ ρ

he who bore witness to him manifested to those standing *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 are those who have been your teachers in Christ, and have made you meet to receive the gift of the Holy Spirit. Let them not work on the day of Stephen the Martyr, and chief Deacon, and the other holy Martyrs, who loved Christ more than their own lives.

And when you rise in the morning, pray. Pray again at the third hour, and the sixth, and the ninth, and in the evening, and at the time of cock-crowing, *and* at the time of the light *appearing*, because the Lord hath enlightened us: he has caused the night to pass by, and has brought to us also the light of day. And at the third hour, because Pilate gave sentence † on the Lord at that hour. And at the sixth, because they crucified Christ at that hour, and when they pierced his side blood and water came out. And again at the ninth, because when they crucified the Lord all the earth trembled and was troubled at the audacity of the ungodly Jews; *for* they could not bear seeing their Lord mocked. And in the evening you shall give thanks, because he has given you the night for rest from the labours

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\* Arab. قضي, *passed sentence.*

ρμγ      νικανων ήτε νιαποστολος.

ήεμτον θεν νιθισι ήτε πιέρου μφναυ  
δε ετ έρε νιαλεκτωρ ναμουτ έτετενεύ-  
ληλ κε ενταξιωιω νωτεν θεν τουνου έ-  
τεμμαυ ήτπαρουσιά μπιέρου έτετενετ-  
μπετενογοι έθουη επιθβηνογι μπιουωινι  
έτετεναιτου.

έωωπ μμονώχομ εθρετετενωενωτεν  
έθουη έτεκκλήσιά εθβε νηαθναζτ ήθοκ  
δε ώ πιέπισκοπος εκναίρι ήτςυναζις θεν  
πεκνι κεκας ήνε νιρεσμεμμε πουτ θωουτ  
έθουη νεμ νιασεβης.

ήτοπος γαρ αν πεττουβο μπιρωμι αλ-  
λα φρωμι πεττουβο μήτοπος έωωπ α-  
ρεωαν νιασεβης αμαρτε έχεν ήτοπος φωτ  
έβολ μμοσ εθβε κε αυθαθμεσ μφρητ  
γαρ έτεωαρε νιρωμι έθουαβ τουβο μ-  
ήτοπος θαι οη τε μφρητ έτε νηέτε ήσεου-  
αβ αν βαθμεσ.

έωωπ ασων ουατχομ πε έθωουτ νεμ  
νουέρνου ήτε θεν νιηι ήτε θεν τεκκλήσιά  
μαρε πιογαι πιογαι ερψαλιν θαρι θαροσ  
μαρεσωω μαρεσώληλ ιε μμον εν μμαυ  
νεμ νουέρνου ήχε Β ιε γ πεχασ γαρ κε  
φμα ετ έρε Β ιε γ θωουτ ήθητσ θεν  
παραν τωωπ νεμωου θεν τουμητ.

μπερέρε πιστος ώληλ θεν νιηι ήνι-  
κατηχουμενος ουδικεον γαρ αν πεεθρε

of the day. And at the time of cock-crowing you shall pray, because it announces to you in that hour the approach of day, that you may proceed to the works of the light, to perform them.

If it be not possible to go into the church on account of the unbelievers, thou, O Bishop, shalt make the assembly in thy house, that the servants of God may not assemble together with the ungodly. For it is not the place that sanctifieth the man, but the man that sanctifies the place. If the ungodly take possession of the place, flee from it, because they have polluted it. For as holy men sanctify a place, thus again it is that they who are not holy pollute it.

If it has been impossible to assemble together, either in the house or in the church, let every one sing by himself; let him read, let him pray; or *the congregation* not being there, two or three together. For he saith, "Where two or three are gathered together in my name, I am with them in their midst."

Let not a believer pray in the houses of the Catechumens, for it is not just that he who partakes of

ρμ̄ε      νικανων ἢ τε νιᾱποστολος.

πετκοινωνιη ἔμυστηριον δοξμε πη̄τε  
ἡσεκοινωνιᾱ αν ουδε ἔπερ̄θρεσημεμε πο-  
υτ̄ ὤληη̄ φεν πη̄ ἡ̄ρερετικος̄ ᾱω γαρ τε  
τ̄κοινωνιᾱ ἔπιουωιη̄ μεμ πιχακῑ ιε ᾱω  
πε̄ ἡ̄μερος̄ ἔπ̄χ̄ς μεμ ἡ̄σατανας̄ ουπιστος̄  
ιε ουπιστης̄ ᾱωσανζεμσῑ μεμ ζᾱνέβιαικ̄  
μᾱρουφωρχ̄ ἔβολ̄ ιε μᾱρουζιτοῡ ἔβολ̄-  
φεν̄ τ̄εκκ̄λησιᾱ.

ε̄θε̄ γε̄ ᾱω̄ πε̄ νῑε̄ροοῡ ε̄τ̄ω̄ε̄ ε̄αῑτοῡ  
ε̄θε̄ πη̄ε̄τᾱυενκοτ̄.

ο̄ᾱ. μᾱρουερ̄ π̄τ̄ ἡ̄π̄η̄ε̄τ̄ ᾱυενκοτ̄ φεν̄ ζᾱν-  
ψᾱλμος̄ μεμ̄ ζᾱνὼληη̄ ε̄θε̄ φη̄ε̄τᾱση̄των̄η̄  
ἔβολ̄φεν̄ πη̄ε̄θω̄ω̄οῡτ̄ μενεπ̄σᾱ τ̄ ἡ̄ε̄ροοῡ.

οῡος̄ μᾱρουερ̄ πο̄υτ̄ ε̄υερ̄φ̄μεν̄ῑ ἡ̄π̄η̄ε̄-  
το̄η̄φ̄ μεμ̄ πη̄ε̄τᾱυενκοτ̄.

μᾱροῡῑρῑ δε̄ ο̄η̄ ἔπο̄υᾱβοτ̄ ἔπ̄τῡπος̄ ἡ̄-  
πιᾱρχεος̄ θαῑ γαρ τε̄ ἔφ̄ρη̄τ̄ ἔτ̄ ᾱ πιᾱλος̄  
ε̄ρ̄ζη̄βῑ ἔμω̄ς̄η̄ς̄.

οῡος̄ μᾱροῡῑρῑ ἡ̄το̄ῡρομ̄πῑ ἔπ̄μ̄η̄η̄ῑ ἔ-  
πο̄υερ̄φ̄μεν̄ῑ ε̄υτ̄ ἡ̄π̄ῑζη̄κῑ ἔβολ̄φεν̄ πιᾱρ-  
χο̄η̄τᾱ ἔφ̄η̄ε̄τᾱση̄μοῡ ε̄υερ̄φ̄μεν̄ῑ πᾱς̄.

παῑ δε̄ ε̄π̄χω̄ἔμω̄οῡ ε̄θε̄ πιᾱρεση̄μεμε  
πο̄υτ̄ ἔμᾱγᾱτοῡ ε̄θε̄ νιᾱσεβ̄η̄ς̄ δε̄ κᾱν  
ᾱκω̄αν̄τ̄ ἡ̄ε̄π̄χαῑμ̄ιβεν̄ ε̄τ̄ φεν̄ πιᾱκοσμος̄  
φ̄αρ̄ω̄οῡ ἡ̄π̄ῑζη̄κῑ πᾱκ̄η̄ᾱω̄φ̄ε̄λιᾱ ἔμω̄οῡ  
αν̄ ἡ̄ζ̄λῑ πη̄ε̄τε̄ρε̄ φ̄τ̄ γαρ̄ ο̄ῑ ἡ̄χᾱχῑ ἔρω̄οῡ  
φεν̄ παῑ κοσμος̄ ἔπ̄ᾱχω̄ ο̄η̄ ε̄φο̄ῑ ἡ̄χᾱχῑ ἔ-  
ρω̄οῡ μενεπ̄σᾱ ἔρο̄ῡῑ ἔβολ̄φεν̄ παῑ κοσμος̄

the mystery should touch\* those who partake not. Neither let him who serves God pray in the house with an heretic; "For what fellowship hath light with darkness, or what part hath Christ with Satan?" A believing man or woman, if they have dwelt with servants let them separate, or let them be cast out of the Church.

WHAT ARE THE DAYS THAT IT BECOMES US TO OBSERVE  
FOR THOSE WHO SLEEP.

76. Let them keep the third day for those who have slept, with Psalms and prayers, on account of him who arose from the dead after three days.

And let them celebrate their seventh day making remembrance of the living, and those who have slept.

And let them again celebrate their month from the pattern of the ancients; for thus did the people mourn for Moses.

And let them observe *the completion* of their year for a sign of their remembrance, giving to the poor out of the goods of him who hath died, making a remembrance of him.

And we say these things concerning the servants of God only. But concerning the ungodly, if thou givest every thing which is in the world for them to the poor, thou wilt profit them nothing. For those to

\* Arab. يلاص, *should touch*.

ρμζ      νικανων ήτε μιὰποστολος.

έμοι βήχους γαρ ήθητη ουδικεος πε  
ποσ ασημερε τλκεδσνη ουορ οη χε ις  
πιρωμι μεμ περζωβ.

εγυαπαθαζεμ θηπου δε θεμ πογέροου  
ουωμ θεμ ουσεμμι μεμ ουροτ ήτε φτ  
ζωσ έουοηύχομ έμωτεμ έερπρεσβεγην  
ζα ηηέταγί έβολθεμ παι κοσμοσ έτετενοι  
έπρεσβυτεροσ ζι διακοποσ έπχσ.

τετεμεμψα ουη έπιεφιη ήσνοηηιβεν  
θαρωτεμ έμαγάτεμ θηπου μεμ ζαηκε-  
χωουηι χεκασ έτετεμύχεμχομ έτςβω ή-  
παι ατςβω έχω γαρ έμοσ ήχε ττγραφη  
χε ζαηρεφχωητ με παι ηιωτ έπερθρου-  
σε ηρη μηποτε ήσεσω ήσεερπωβω ήτσοφια  
ουορ ήσεύτεμ έύχεμχομ έκριηηη έπσωου-  
τεμ ουκ ουη δε μενεσα φτ πιπαητοκρα-  
τωρ μεμ πεσημερητ ήψηρη ηησ ηχσ μεμ  
πιπηά έθογαβ ηίεπισκοποσ μεμ ηίπρεσβυ-  
τεροσ ήθωου με ηηηιωτ ήτ εκκλήσια.

εηχω δε ήπαι επερκωδιη έμωου απ έύ-  
τεμθρουσά έμοηύχομ γαρ εθρεηψεψη έ-  
φηέτ α φτ θαμιοφ ευφροσνη ηηπιρωμι αλ-  
λα επουαζσαζηηι έύτεμθρουσά ήσεθιθι.

έπεσχοσ γαρ ήχε ττγραφη έύτεμσε  
ηρη έπηηρηφ αλλα ου πετεσχω έμοσ έ-  
περσε ηρη πεχασ ευθιθι ουορ οη χε ψα-  
ρε ηιωητ ρωτ θεμ ηεηχιχ έπιρεφθι-  
θι φαι δε εηχω έμοφ εθβε ηικλήροσ έ-  
μαγάτου απ αλλα εθβε ηιζαίκοσ οη ή-



whom God has been an enemy in this world, he will not cease being an enemy to them after they have departed out of this world, for there is no injustice in him: "The righteous Lord hath loved righteousness." And again, "Behold the man and his work."

But if they call you in those days, eat with order and the fear of God, as those who are able to intercede for those who have departed out of this world; *for ye are Presbyters and Deacons of Christ.*

You ought, therefore, to be sober continually, among yourselves alone, *and* with others, that you may be able to "warn the unruly;" for the Scripture says, "The great are wrathful: let them not drink wine, lest when they drink they should forget wisdom, and are not able to judge with equity." And therefore, after God Almighty, and his beloved Son Jesus Christ, and the Holy Spirit, are not the Bishops and the Presbyters the chief in the Church?

But we say these things, not forbidding them that they should not drink *at all*, for it is not possible that we can despise what God has made for the cheerfulness of men; but we command that they should not drink to excess.

For the Scripture says not, "Drink not wine at all," but what does it say? It says, "Drink not wine to excess:" and again, "Thorns spring up in the hands of the drunkard." And we say not this of

S. 4.  
Totals  
207  
130  
207

ρμθ      νικανων ήτε νιαποστολος.

χρηστιανος ναι εταυμουτ ερνη εκωου  
μεφραν μελχς ιης πεποσ ναι γαρ οη ηηετ  
αυχος εθβητου χε ερε πιοοι ναωωπι ηημε  
οουο πιωθορτερ ηημε νεμε νιβιζαπ ηημε  
νεμε νιδεσχε ετρωου ηημε νεμε μεμωι η-  
χιηχη ηημε ιε ηημε πεετερε νεεβαλ οι ηδε-  
λεχημη μη ηηηετωσκ αν νε θεη ηηρη οουο  
ετωιηι χε ερε μεμανσω ναωωπι ηθωη.

εθβε ηηεταυδοχι μεμωου εθβε πιναρτ  
νεμε ηηεταυφωτ ρι ουσοη εβολθεη πο-  
λις επολις εθβε πιναρτ ρωσδε εθρου-  
βοηθηη ερωου ρι ουσοη.

οζ. ωωπ ερωτηη ηηηετ αυδοχι ηςωου  
εθβε πιναρτ οουο ευφηη ηςωου εβολθεη  
πολις επολις εθβε ηερφμεγι ηηηιαχι ητε  
ποσ ευσωουη μεη χε πιηπα μεηρωουτ τ-  
σαρξ δε ουασθενης τε εθβε φαι ωαυφωτ  
ουο ωαυωοη ερωου μερζωλεη ηηουρρ-  
παρχοητα χεκας ευεαρεζ ηωου μεφραν  
μελχς μεπογαρηα μεμοϋ βοηθηη ερωου η-  
τετηητ ηωου ηηηετ ουερχρια μεμωου η-  
τετηηχωκ εβολ ητηηητολη ητε ποσ.

φαι δε τεπογαρσαρμη μεμοϋ ηωτηη τη-  
ρου ρι ουσοη εθρε πιοαι πιοαι χω θεη  
τηαζις εταυτηης ετοτη οουο εωτημεθρε  
τετηηηερηβολ μεμωι νεμε πιθωω εταυθο-  
ωου ηωτηη ηουη γαρ αν νε αλλα ηα  
φτ ηε.

the Clergy alone, but of the Lay Christians also, upon whom the name of Christ Jesus our Lord has been called. For these are the things which have been said concerning them: "Who hath woe? and who hath trouble? and who hath judgments? and who hath evil communications? and who hath beatings without cause? or who hath his eyes marked? Do not those who tarry long at the wine, and who seek where are the wine taverns?"

OF THOSE WHO ARE PERSECUTED FOR THE FAITH, AND WHO FLEE TOGETHER FROM CITY TO CITY FOR THE FAITH, SO THAT THEY MAY BE ASSISTED TOGETHER.

77. Receive ye those who are persecuted for the Faith, and "flee from city to city," for the remembrance of the words of the Lord, knowing indeed that "The spirit is willing, but the flesh is weak." Therefore they flee, and take the spoiling of their goods, that they may preserve to themselves the name of Christ, *and* may not deny it. Help them, and give to them the things which they need, and fulfil the command of the Lord.

And this we all together command you, that each one remain in the station which hath been appointed him, and do not transgress the measure and limit which have been appointed you, for they are not ours, but God's.

Πῶς γὰρ ἔχω μέμος κε φηέτωσ τεμ ἔρω-  
 τεπ ἐφέσω τεμ ἔροι ογορ φηέτωσ λ μέω-  
 τεπ ἔχω λ μέμοι ογορ φηέτωσ λ μέμοι  
 ἔχω λ μέφηέτ αςταογοι.

Ισχε ἀψυχον γὰρ ἔτασθαμιωου σεἶρερ  
 ἔτογταζις ἐσχηκ ἔβολ ἔτε πιέχωρρ πεμ  
 πιέροου πιρη πεμ πιιορ πεμ πισιορ πιέτοι-  
 χιορ πιστερεώμα ἔτε πιωιβ† ἠπισχορ πιἄ-  
 βοτ πιεβλωμας πιουνορ σεοι μέβωκ ἔτεχ-  
 ριἄ ἔτασθοωου ἔρος κατὰ φηέτ αςχορ  
 κε αςχω πωου ἠογθαω ἠπογύσενρ.

ἔχω μέμος οπ εθε φιομ κε αιχω παρ  
 ἠογθαω αι† ἠρἄνκελλε ἔρωρ πεμ ρἄν-  
 πύλη αιχορ δε παρ κε ἔρε φορ ψα παι μα  
 ἠτεώτεμσενρ.

Ισχε πιστοίχιορ ογη ἐρἠβολ ἄπ ἠογθαω  
 ἔτα φ† πιδιμιοργοσ ἠπτήρηρ θαωου πω-  
 ου\* ιε ἐγηρ μαλλοπ ἠθωτεπ πετςωε ἔρω-  
 τεπ πε ἐώτεμμερτολμαπ ἔκιμ ἠρἄλι ρεν  
 πηέτ α φ† σεμνητορ πωτεπ κατὰ περ-  
 ογωω ἔθογἄβ.

ἐπιδη ογμηνρ ἐπ φαι κε ογἄλι πε ἐθρογ-  
 θοθ ἠταζις ογορ ἐθρογερτολμαπ ἐωιβ†  
 ἠ†χιροδοπἰἄ ἔτ ἀγχιροδοπιν ἠπιογαι  
 πιογαι ἠθἠτς ἐγρἄλεμ πωου ἠμαγἄτορ  
 ἠρἄπἄζιώμα ἠπογτηιτορ πωου ογορ ἐγ-  
 ἔιρι πωου ἠμιν ἠμωου ἠογμετἄγρἄπ-  
 ποσ ἐθρογερχαριζεςθε ἠρἄνκεχωουπἰ ἠ-

\* The margin has ροριζε μέμορ παγ.

For the Lord saith, "He that heareth you heareth me; and he that denieth you denieth me; and he that denieth me, denieth him that sent me."

For if those things which were created without life keep their order perfect, as the night and the day, the sun, and the moon, and the stars, the elements, *and* the firmament\*; also the changes of the seasons, the months, the weeks, *and* the hours, *which* are subservient to the use for which they were appointed, according to that which is said, "He hath set them a bound which they shall not pass."

He saith again concerning the sea, "I have set a bound to it. I have given bars and gates to it, and I said to it, 'Hitherto shalt thou come, *but* thou shalt not pass it.'"

If therefore the elements pass not their bounds, which God, the Architect of all, has placed for them, how much more ought you not to venture to remove any of those things which God has established for you, according to his holy will?

Since many think this, that it is nothing to disturb the order, and to dare to change the ordination in which every one of them has been ordained, snatching to themselves alone dignities which have not been given them, and doing it for themselves tyrannically, that they may bestow authority upon others which they have not for themselves; there-

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\* Arab. *الفلک*, *the heavens, firmament.*

ρπγ      πικανων ήτε μιὰποστολος.

πνέτε μεμοντον έξουσιὰ μεμαγ έρωου εθ-  
βε φαι σετχωντ μεφτ μεφρητ ήπισηρι  
ήκορε μεε όσιας πογρο παι έταγρωδεμ  
πωου μεμαγάτου ήτμεταρχηέρεγς χω-  
ρις à φτ εθβε φαι παι μεν ατροκρογ φεν  
ουχρωμ παι δε ρωγ αρωωγ έτερετρενε  
σετχωντ οη μεπχς ιης φαι έταρωαρωαρι-  
νι εθρε παι ψωπι μεπαιρητ ουορ σετλγη  
μεπιπνα έθουαβ ευέχωλ ήτεμετμεθρε  
έβολ ενσωουη δε τπου φεν ουμεθμηι με-  
ήκηνδινος ετχη έθρηι ήπνητιρι ήπαι ρ-  
βνογι μεπαιρητ μεε τάμελhc ετωοη έ-  
θουη επιθουσιὰ μεε μεεγχαρηστιὰ ροταν  
αρωαηταλωου έρρηι έβολριτοτοου ήπνητ  
ουε αν ευμεγι έπταιό ήτμεταρχηέρεγς  
φαι έτεπθωντ επιμωτ ήαρχηέρεγς με-  
μηι ιης πχς πεπογρο χε ουρωβ ήσωβι πε.

εθβε φαι τάναγκη ταροη εθρεπσυμβου-  
λων πωτεη μεφαι ισχηη τπου γαρ ρανου-  
οη ροχς ρι φαρου ήτογμετπετωουιτ.

τεπχω δε μεμοc χε μεωύςhc\* φβωκ μεφτ  
φνέτ α φτ σαχι μεμαγ ήρο ρι ρο μεφρητ  
ήουαι ερωαχι μεε περωφρη φνέτ αρωοc  
παγ χε τρωουη μεμοκ παρα ουοηπιβεν  
φνέτ αρωαχι μεμαγ ρο ουβε ρο ριτεη πε-  
ριηι ουορ ριτεη ουθωντεη αν φεν ραν-  
μηηι αν μεε ρανρασογι ιε ραναρτελοc  
ιε ρανρηη.

παι μεν φεν πιχοου έταρωαρωαρι με-

\* Read μεωύςhc.

fore they provoke God, as the sons of Corah, and King Uzziah, who snatched to themselves the High-Priesthood, without *the authority of God*: therefore the former were burned with fire, and the latter defiled his forehead. They again provoke Christ Jesus, who hath commanded that these things should be thus, and they grieve the Holy Spirit, *and* deny his testimony. And now we know truly the danger which is over those who do such things, and the neglect which exists about the sacrifices and Eucharistical things, when they are offered by those who ought not; thinking the honour of the High-Priesthood, which is an imitation of the great true High-Priest Jesus Christ our king, that it is a thing of sport.

On this account we find it necessary, that we should advise you of this, for already some have turned aside\* after their own vanity.

And we say that Moses the servant of God, “with whom God spake face to face, as one speaketh with his friend;” to whom he said, “I know thee above all *men*,” with whom he spake mouth to mouth by his likeness, and not by an enigma, in signs and dreams, or Angels, or obscure things.

This man, when he established the law of the Lord, appointed what things they were which ought to be done by the Priests, and again what are the works of

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\* Arab. *يقطعون*, *have turned aside*.

ἡνομοC ἠποC ἀφωω χε αω μεν ηηετ ὄωε  
 εθρογωωπι ἐβολζιτοτογ ἡηιογηβ αω δε  
 οη ηε ηιζβηογὶ ἡηιζευὶτηC ἐαφουωηζ ἐβολ  
 ἠπετερῖρεπι ἠπιουαη πιουαη ογοζ πεττω-  
 μη ἐτεφζιτογργιά ογοζ ηε ηηέτ ἀγοαζ-  
 σαζηη ἠμωου ἡηιαρχηέρευC εθρογαιτογ  
 ηαι ἠἡνομοC ἀη ηε εθρε ηιογηβ τῖἠπογ-  
 ογοι ἐθουη ἐρωου ηηέτ ἀγθωωου ἡηιογηβ  
 μαρε ηιζευὶτηC θωητ ἐθουη ἐρωου ἀλ-  
 λα πιουαη πιουαη πιωεμωι ἐταφβίτφ ηαγ-  
 ἄρεζ ἐρωου ηε ἐώτεμερπεφβολ ἐωωπ  
 ἐρεωαη ουαη ερῖβολ ἡτῖπαρὰδοCιC ἐταγ-  
 τηηC ἐτοτφ φμωου πετ εφἠπιτιμἠ παη δε  
 φηέτ ἀφωωπι ἡCαουζλ ογοηζφ ἐβολ ἡζουὸ  
 φαι γαρ ἐταφμεγὶ ἐταδε ογθγCιἠ ἐζρηη  
 ἡβολ ἠπιἡροφηηηC ογοζ ηιαρχηέρευC Cα-  
 μογηλ ἀφἡηη ἐζρηη ἐχωφ ἡουηηωτ ἡηοβη  
 ἠμἡη ἠμωφ ηεμ ουCαζουὶ ἡἠερεζ ἀλλα  
 ουδε ἠπεφτῖἠCο ἐφαι ἡχε ηιἡροφηηηC εθ-  
 βε ηιθωζC ἐταφθαζCφ ἠμωφ ἠ φτ οη  
 τἠμωη ζιτεη ουηηωτ ἡζωβ εφουωηζ ἐ-  
 βολ ἡηηέτ ἀγωωπι ἡὸζιαC ἠπεφωCκ ἐβἡ  
 ἠπεφἠἡωιω εχεη τῖπαρὰνομἠἠ ἐταφαιC  
 ἐαφαιφ ἡωεμωο ἐτκεμετογρο εθβε τῖμε-  
 ταρχηέρευC ἐταφερέπιθωμἡη ἐροC Cἡαωω-  
 πι δε οη ἡτετεηοη ἀη ἡἠτCωουη ἡηηέταγ-  
 θωωου τετεηCωουη γαρ χε ζἠηογοη μεη  
 ἀημωωτ ἐρωου χε ἐπιCκοποC ζἠηκεχωωηη  
 δε χε ἡρεCβγτεροC ογοζ ζἠηογοη ἡδιἠκο-



the Levites: he made evident what is befitting for every one *to do*, who also adheres to his service. And those things which were appointed for the High-Priests to do, the law of these is, that the Priests should not approach to them. Those things which were appointed for the Priests let *not* the Levites draw near to them; but let each one keep to the service which he had received, not transgressing it. If any one transgressed the tradition which was delivered to him, death was his punishment. And that which happened to Saul makes it more manifest; for he who thought to offer a sacrifice without the Prophet and High Priest Samuel, brought upon himself a great sin, and curse for ever. But neither did the Prophet spare him on account of the anointing with which he had anointed him. God has again showed to us by a great thing manifested to those who were with Uzziah; he delayed not to receive his punishment for the transgression which he did, which made him a stranger in another kingdom, for the High-Priesthood which he desired. And it will not again be that you are ignorant of those things which have been appointed. For you know that we have called some Bishops, and others Presbyters, and some Deacons, by prayer, and laying on of hands, we have taught to make them for

ΠΟΣ ΘΕΝ ΟΥΔῆΝΗΛ ΝΕΜ ΟΥΤΑΔΟ ἢ ΧΙΧ ἘΑΠΤ-  
 ΣΑΒΕ ἘΑΙΤΟΥ ἘΒΟΛ ἘΠΩΙΒ† ἢ ΝΙΖΒΗΟΥΙ ΖΙ-  
 ΤΕΝ ἢ ΠΩΙΒ† ἢ ΝΙΡΑΝ.

ΟΥΟΝ ΟΥΜΗΥ ΓΑΡ ΜΕΝΡΕ ΠΕΤΟΥΩΥ ἘΜΕΖ  
 ΤΕΝΧΙΧ ἘΨΟΙ ἢ ΤΟΤΕΝ ἢ ΦΗἘΤ ΔΑΦΟΥΔΥϷ Ἐ-  
 ΠῚΜΟΤ ἢ ΝΙΟΥΗΒ ἢ ΝΙΒΑΖΟΙ ΝΑΙ ἘΤΑ ΙΕΡΟΒΟ-  
 ΔΜ ΘΑΜΙΩΟΥ ΝΑΙ ΕΤΨΕΥϷ ΟΥΟΖ ΕΤῚΤΗΟΥ  
 ἘΒΟΛ ΝΑΖΡΕΝ Φ† ΝΕΜ ΝΙΡΩΜΙ ἘΝΕ ἘΜΟΝ  
 ΝΟΜΟΣ ΓΑΡ ἘΜΑΥ ΖΙ ΨΙΒ† ἢ ΤΑΖΙΣ ΝΑΦΡΩ-  
 ΨΙ ΠΕ ΕΘΡΕ ἢ ΤΗΡϷ ΧΩΚ ἘΒΟΛΖΙΤΕΝ ΟΥΡΑΝ  
 ἢ ΟΥΩΤ ΑΛΛΑ ἢ ΤΟΥΤΣΑΒΕ ἘΑΙΤΟΥ ἘΒΟΛΖΙ-  
 ΤΕΝ ΠῚ ΕΤῚ ΔΚΟΥΛΟΥΘΙΑ ἢ ΝΙΖΒΗΟΥΙ.

ΝΙἘΠΙΣΚΟΠΟΣ ΜΕΝ ΔΝΣΕΜΝΙ ΝΩΟΥ ἢ ΘἘΜΕΤΑΡ-  
 ΧΗἘΡΕΥΣ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΖΩΟΥ ἢ ΘἘΜΕΤΟΥΗΒ  
 ΝΙΔΙΑΚΟΝΟΣ ΔΕ ΟΝ ἘΤῚ ΔΙΑΚΟΝΙΑ ἘΤΨΟΠ Ἐ-  
 ΘΟΥΗ ἘΡΩΟΥ ἘΠῚ ΧΕΚΑΣ ἘΡΕ ΝΙΖΒΗΟΥΙ Ἐ-  
 ΠΨΕΜΨΙ ΝΑΧΩΚ ἘΒΟΛ ΘΕΝ ΟΥΔῆΨΨΩΟΥ ΟΥ-  
 ΔΕ ΓΑΡ ἘΠΕΤῚΨΕ ΔΝ ΠΕ ἢ ΔΙΑΚΟΝΟΣ ἘΤΑΔΕ  
 ΘΥΣΙΑ ἘΖΡΗΙ ΙΕ ἘΒΑΠΤΙΣΜΑ ΙΕ ΤΕΥΛΟΓΙΑ  
 ἢ ΟΥΚΟΥΧΙ ΙΕ ΟΥΝΙΨ† ΟΥΔΕ ἢ ΝΕ ΠΡΕΣΒΥΤΕΡΟΣ  
 ΧΙΡΟΔΟΝΗΝ ἢ ΟΥΔΙΚΕΟΝ ΓΑΡ ΔΝ ΠΕ ἘΦΩΝ ἢ-  
 ΤΑΖΙΣ ἘΒΟΛ Φ† ΓΑΡ ἘΦΑ ΠῚΨΘΟΡΤΕΡ ΔΝ  
 ΠΕ ΧΕΚΑΣ ἢ ΝΕ ΝΗΕΤΧΩΧΕΒ ΖΩΔΕΜ ΝΩΟΥ Ἐ-  
 ΜΑΥἘΤΟΥ ΘΕΝ ΟΥΜΕΤΔΥΡΑΝΝΟΣ ἢ ΝΑ ΝΗΕΤ-  
 ΣΩΤΠ ἘΡΩΟΥ ΕΥΧΩ ΝΩΟΥ ἢ ΟΥΝΟΜΟΣ ἘΒΕ-  
 ΡΙ ἘΠΟΥΤΑΚΟ ἘΜΗΝ ἘΜΩΟΥ ΕΥΟΙ ἢ ΑΤΣΩΟΥΗ  
 ΧΕ ῚΜΟΚΖ ΝΩΟΥ Ἐ† ΤῚΒΗΡ ἘΘΟΥΗ ΘΕΝ ΖΑΝ-  
 ΣΟΥΡΙ ἢ ΖΟΥῚ ἘΦΑΙ ΝΑΙ ΓΑΡ ἘΠΑΙΡΗ† Ἐ† ΟΥ-  
 ΒΗ ΝΑΝ ἘΝΟΝ ΝΙἘΠΙΣΚΟΠΟΣ ΑΛΛΑ ΕΥ† ΟΥΒΕ

different employments, by the difference of the names.

For many desire (who wish to fill our hand), to take to themselves what they wish, after the manner of the Priests of the Calves, whom Jeroboam made, who were despised and rejected by God and men. For if there were not a law and distinction of orders, it would be sufficient that all should be performed under one name. But they were taught to do them by the Lord, *who established* the order of the things.

We have appointed Bishops for the High-Priesthood, the Presbyters also for the Priesthood, and the Deacons for the ministration which is under them both, that the works of the service may be performed desirably. For it is not lawful for a Deacon to offer the sacrifice, or to baptize, or to give the greater or the lesser blessing: neither shall the Presbyter ordain, for it is not just to overturn the order *of things*. For God is not *the God* of confusion, that the poor should not snatch to themselves tyrannically from those who have been elected by them, appointing for themselves a new law to their own destruction, not knowing that "it is hard for them to kick against the pricks;" for more than this, these thus fight not against us Bishops, but they fight against the great universal\* Bishop, and the great High-Priest, our

\* Arab. جميع, *universal*.

ρῆθ̄ νικανων ἵτε πιάποστολος.

πινιωτ̄ ἡ ἐπίσκοπος ἡ πτήρησ ογορ πινιωτ̄  
ἡ ἀρχιερὲς πεποσ̄ ἡ ἵς π̄χ̄ς ἡ ὡρη ἡ φτ̄  
ογορ φτ̄ θεν ουμεθμνι.

ἀκαθίστα γαρ ἐβολζιτεν μωῦςης πι-  
πρόφητης ογορ πετμα ἡ φτ̄ ἡ ἀναρχιερ-  
ρὲς μεε ζανουηβ μεε ζανλευίτης.

ἀκαθίστα ζωσ̄ οη ἐβολζιτεν φτ̄ πεπ-  
σωτηρ ἡ ἡ π̄ ἀποστολος ἐβολ ζε ζι-  
τεν πιάποστολος ἀκαθίστα ἡ μον ἀνοκ  
κλμηης μεε ἰακωβος μεε ζανκεχωουνη  
μεε αν ἐπαωωου χε ἡ πεπχωου τηρου ἡ-  
φογαι φογαι ἀκαθίστα ζων ἀνον τηρεν  
ζι ουσοπ ἡ ἀπ̄ ρεσβυτερος μεε ζανδιακο-  
πος μεε ζανζυποδιακονος μεε ζανἀναγ-  
νωστης.

π̄ωορπ δε τ̄ που πιαρχιερὲς ἡ μνι πι-  
πομοθετης π̄χ̄ς φαι ἐτασζωδεε πασ̄ αν  
ἡ π̄ταιὸ ἀλλὰ φιωτ̄ πετασκαθίστα ἡ-  
μοσ̄ πα ἡ ταρεσψωπι ἡ ἀρχιερὲς εθβη-  
τεν ογορ ασταλο ἐζρη ἡ τ̄ θ̄ σ̄ ἀ ἡ π̄ ἀ-  
τικη ἡ φτ̄ πεσιωτ̄ ἡ πατογ̄ σταυρωνη  
ἡ μοσ̄ ασγοαζσαζνη παν ἡ μαγ̄ ἀτεν ἡ ερ-  
φαι κε αιτου γε ουν ζανκεχωουνη ἡ μαγ̄  
μεε αν ἐαυναζτ̄ ἐροσ̄ ἀλλὰ παντως φα  
ογοπνιβεν αν ἐταυναζτ̄ ἐροσ̄ ἡ ερ ουνβ  
ογδε εθροεμ̄ ψα ἡ π̄ ἀζιὼμα ἡ ἡ μεταρ-  
χιερὲς.

μενεπσα ἡ ρογ̄ ἀπαλαμψις ἡ μοσ̄ ἀνον  
κατα π̄ ζ̄ μοτ̄ ἐτασ̄ τ̄ η̄ σ̄ παν μεε κατα

Lord Jesus Christ the son of God, and God in truth.

For High-Priests, and Priests, and Levites, were appointed\* by Moses the Prophet, and beloved of God.

And the thirteen Apostles were again ordained\* by God our Saviour: and by the Apostles, I Clemens, and James were ordained, and many others with us, although we do not mention all separately. We all have together also ordained Presbyters, and Deacons, and Sub-deacons, and Readers.

And now first, the true High-Priest, the law-giver, is Christ, who snatched not the honour to himself, but the Father appointed him, who became High-Priest for us, and offered a spiritual sacrifice to God his Father: before they crucified him he commanded us alone to do this, although there were others there with us to do them, who believed on him. But not by any means all who believe on him are to be made Priests, neither that they should be worthy of the dignity of the High-Priesthood.

After he was received up into heaven, we, according to the grace which was given us, and ac-

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\* The Arabic is قوم, Greek καθίστημι: both mean to appoint, and ordain.

περὸ γὰρ σαζνι ἀπταλο ἐρῆνι ἰουθεσίᾳ ἐσονθ ἐσοναβ ἰουεω ἰκνοσ ἐἀπθεω ζανέπισκοπος νεμ ζανῆρεσβυτερος νεμ ζανδιὰκονος ἐτοϋήπι πίζ παι ἐτοϋέβολ ἠθῆτοϋ πε στέφανος πιμακαριος ἠμαρτυρος πασχωχεβ ἀν ἐρον θεν ουμεθμνι ἐτε ουοντασ ἐθονη ἐφτ ἀλλὰ ἀσϋωνη ἠτεσμετρεσϋεμϋε νοϋτ ἐβολθεν πιναζτ νεμ τὰγαπν ἐτε ουοντασ σαθονη ἐπ̄χ̄ς ἰη̄ς πεποσ ἠπαιρητ τηρσ ζωσδε εθρεστ ἠτεσψυχη θαροσ ἐὰ πιουζαι ἠρεσθωτεβ ἠποσ ζιῶνι ἐχωσ ἀϋθοθεσεσ ἀλλὰ ζωμος παι πιϋτ ἠρωμι θεν ται μὴ ετβερβερ θεν πιπ̄να ἐθοϋαβ παι πιϋτ ἠαρχηδιὰκονος.

φνὲτ ἀσναϋ ἐνιπυζν ἠτε νιφνοῖ ἐἀϋουων ουοζ ἰη̄ς ποσ εσζιοϋίναμ φτ πεσιωτ ἠπερϋουονησ ἐβολ θεν ἕλι ἠμα ζωσ εσχωρω ἠπετερῆρεπι ἠτμετδιὰκονος νεμ πνὲτε ἠθῆτς ἐταδε θυσιᾶ ἐρῆνι ιε ἐταδε χιχ ἐχεν ἕλι ἀλλὰ ἀσᾶρεζ ἐτταζις ἠθμετδιὰκονος ϋα ἐβολ πετερῆρεπι γαρ πεφαι ἠφμαρτυρος ἐθοϋαβ ἠπ̄χ̄ς εθρεσχωκ ἐβολ ἠπεσᾶρομος εσᾶρεζ ἐτοϋταζιᾶ.

ισχε ουον ζαποϋον δε ἠμωτεν παρικι ἐφιλιππος πιδιὰκονος νεμ ἀνανιασ πιπιστος ἠσον χε πιουζαι μεν βαπτισμα ἠπισουρ πικεϋζαι δε ἀσβαπτισμα ἠμοι ἀνοκ παυζος σεοι ἠατσωϋν ἐφνὲτ ἐπχωἠμοσ

ording to his command have offered a living, holy, unbloody sacrifice; *and* have ordained Bishops, Presbyters, and Deacons seven in number. One of them was Stephen, the blessed Martyr, who was not inferior to us in truth, which he had towards God. But he manifested his piety to God by the faith and love which he had to Christ Jesus our Lord so entirely, and as to give his life for him; whom the Jews, the murderers of the Lord, stoned *and* killed. But still, this so great man was fervent in the Holy Spirit, this great chief-deacon.

He who saw the gates of heaven opened, and Jesus the Lord on the right hand of God his Father, appeared not in any place as using what was not befitting to the Deaconship, and those things which belong to it, *either* to offer the sacrifice, or to lay hands upon any; but hath kept the order of the Deaconship unto the end. For it was befitting this holy Martyr of Christ to fulfil his course, keeping to their order.

But if some of you shall turn to Philip the Deacon, and Ananias the faithful brother, that the one baptized the Eunuch, and the other baptized me, Paul, they are ignorant of what we say. For we have said that no one snatched to himself the dig-

ρξγ      ΠΙΚΑΝΩΝ ἢ ΤΕ ΠΙΔΠΟΣΤΟΛΟΣ.

ἀνχος γαρ χε ἕμον ῥλι ρωλεμ παρ ἕ-  
μαγαιτῃ ἕπὰξιωμα ἢ τμετογνῆ ἀλλὰ  
ἐσαρβίτῃ ἐβοδριτεν φτ ἕφρητ ἕμελ-  
χισεδεκ μεμ ἰακωβ πιπατριαρχησ ἰε ἐ-  
σαρβίτῃ ἐβοδριτεν πιαρχηῆρεγς ἕφρητ  
ἢ ἀάρων ἐταρβίτῃ ἐβοδριτεν μωῦσῆσ οὐκ  
οὐγν φιλιπποσ μεμ ἀναμιασ ἢ θωογ ἀπ με  
ἐταρσοτπσ κωογ ἐερφαἰ φαρωογ ἕμιν  
ἕμωογ ἀλλὰ πῆσ πεταρθοοωογ πιαρχηῆ-  
ρεγς ἕμιν φτ ἐτε ἕμον κε πογτ ερτεπ-  
θων ἐρογ.

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αρχωκ ἐβοδ ἕπιχωμ ἕμαρ ἕ φεν οὐ-  
ιρηνη ἢ τε φτ ἕμην.



nity of the Priesthood, but he receives it from God, as Melchisedech and Jacob the Patriach; or he receives it from the High-Priest, as Aaron, who received it from Moses. Therefore Philip and Ananias did not elect themselves to do this of themselves, but Christ, the High-Priest of the true God, appointed them, to whom no other God is compared.

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The Fifth Book is finished in the peace of God.  
Amen.

*and here ends the 8<sup>th</sup> Book of the  
Greek Constitutions.*

ρζε

ΝΙΚΑΝΩΝ ΗΤΕ ΝΙΔΑΠΟΣΤΟΛΟΣ.

συν θω ισχυρος.

πικωμ μεμαρ ε̄ ἐβολθθεν νικανων η̄τε πε-  
νιοτ̄ ἐθογαβ η̄αποστολος ετθθεν πεν-  
χιχ η̄ακλνημης η̄θοσ̄ πε πικωμ μεμαρ ζ̄.

εθβε πη̄ετ̄ αυτ̄ μεπογογοῑ ε̄βῑ μεμγστη-  
ριον̄ ε̄θ̄ῡ.

ο̄η. πη̄εθπατ̄ μεπογογοῑ δε̄ ε̄βῑ η̄ζαμγσ-  
τηριον̄ η̄εμετρεσ̄ωμεμπε̄ πογτ̄ μαρογεν-  
τοῡ δε̄ η̄ωορπ̄ μεπιεπισκοπος̄ ιε̄ πῑπρεσβυ-  
τερος̄ ζιτεπ̄ νῑδῑᾱκοπος̄ ογοζ̄ μαρογμεποῡ  
χε̄ ζιτεπ̄ αω̄ η̄αιτιᾱ ογοζ̄ εθβε̄ αω̄ η̄ζωβ̄  
ᾱτετεπ̄τ̄ μεπετεπογοῑ ε̄νῑσαχῑ η̄τε̄ πο̄τ̄ μα-  
ρογερμεθρε̄ θ̄αρωοῡ η̄χε̄ πη̄εθπαεπ̄τοῡ ε̄-  
θοῡη̄ ε̄αυθ̄ετ̄θ̄ετ̄ πογζ̄βηοῡγῑ θ̄εν̄ ογωρχ̄.

εθβε νῑτεχ̄νῑ πεμ̄ νιοπε̄.

ο̄θ. μαρογωῑνῑ η̄σᾱ πογβιος̄ θ̄εν̄ ογθ̄οτ̄-  
θ̄ετ̄ χε̄ ε̄νε̄ ζᾱνε̄βιᾱικ̄ πε̄ ογοζ̄ χε̄ ε̄νε̄ ζᾱν-  
ε̄λεγ̄θερος̄ πε̄ ογοζ̄ ε̄ωωπ̄ ε̄ογβωκ̄ πε̄ μα-  
ρογωῑνῑ μεπεσ̄ο̄τ̄ χε̄ εσ̄η̄αε̄ρμεθρε̄ θ̄αροσ̄  
εσ̄ω̄ᾱη̄ω̄τεμερμεθρε̄ δε̄ θ̄αροσ̄ μαρογ-  
ζιτ̄σ̄ ε̄βολθ̄ ω̄ᾱη̄τεσ̄ε̄μ̄η̄ω̄ᾱ εθρε̄ πεσ̄ο̄τ̄ ερ-  
μεθρε̄ θ̄αροσ̄ ε̄ωωπ̄ δε̄ ασ̄ω̄ᾱη̄ω̄τεμερ-  
μεθρε̄ θ̄αροσ̄ μεπερ̄θ̄ρογβῑτ̄σ̄ ογοζ̄ ε̄ωωπ̄  
ασ̄ω̄ᾱη̄ε̄ρμεθρε̄ θ̄αροσ̄ μαρογβῑτ̄σ̄ ε̄ωωπ̄  
δε̄ φ̄βωκ̄ πε̄ η̄ογεθ̄η̄ικ̄ος̄ πε̄ μαρογτ̄ε̄βω

The Sixth Book of the Canons of our Holy Fathers the Apostles, which are in the hands of Clements: the same is the Seventh Book.

OF THOSE WHO APPROACH TO RECEIVE THE HOLY  
MYSTERY.

78. And those who shall approach to receive the mysteries of the servant of God, let them be brought first to the Bishop, or to the Presbyters, by the Deacons, and let them ask them, "For what cause, and for what thing, have you drawn near to the words of the Lord?" Let those who shall bring them in, who have investigated their works diligently, bear testimony for them.

OF TRADES AND WORKS.\*

79. Let them inquire after their life with scrutiny, if they be servants, and if they be free. And if he be a servant, let his lord be asked whether he will be witness for him. And if he will not be witness for him, let him be rejected until he is worthy, that his lord may witness for him; and if he does not witness for him, let him not be received. And if he has borne witness for him, let him be received. And if he be a servant to a Heathen, let him be taught to please his lord, "that the word be not

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\* Arab. الصنائع والاعمال, *trades or arts*, and *works or actions*.

ΠΑÇ ΕΘΡΕÇΕΡΑΝΑÇ ÆΠΕÇÏÇ ΧΕΚΑÇ ΗΠΟΥΧΕ-  
 ΟΥΔÀ ÈΠÇΑΧΙ ÈΨΩΠ ΔΕ ΟΥΖΟΥΤ ΠΕ ÈΟΥΟΝ-  
 ΤΑÇ ÇΖΙΜΙ ÆΜΕΛΥ ΙΕ ΟΥÇΖΙΜΙ ÈΟΥΟΝΤΑÇ ΖΑΙ  
 ÆΜΕΛΥ ΜΑΡΟΥÇÇΒΩ ΠΩΟΥ ΕΘΡΟΥΡΩΨΙ ÈΡΩ-  
 ΟΥ ÈΨΩΠ ΔΕ ÆΠΟΥΘΩΘ ΠΕΜ ΓΑΜΟÇ ΜΑΡΟΥ-  
 ΤÇΑΒΩΟΥ ÈΨΥΤΕΜΠΟΡΝΕΥΙΝ ΑΛΛΑ ÈΒΙ ΓΑΜΟÇ  
 ΚΑΤΑ ΨΝΟΜΟÇ ΟΥΟΖ ÈΨΩΠ ΟΥΠΙÇΤΟÇ ΠΕ  
 ΠΕÇÏÇ ΕÇΨΩΟΥΗ ΧΕ ΕÇΕΡΠΟΡΝΕΥΙΝ ΕÇΨΥΤΕΜ-  
 Ç ÇΖΙΜΙ ΠΑÇ ΙΕ ΗΘΟΥ ΕÇΨΥΤΕΜÇ ΖΑΙ ΗΤΕÇ-  
 ΒΩΚΙ ΜΑΡΟΥΧΑ ΠÏÇ ÈΤΕΜΕΛΥ ΖΙ ΒΟΖ ÈΨΩΠ  
 ΔΕ ΟΥΔΑΙ ΠΕ ÈΟΥΟΝ ΟΥΔΕΜΩΝ ΠΕΜΑÇ ΜΑΡΟΥ-  
 ÇÇΒΩ ΜΕΝ ΠΑÇ ÈΘΜΕΤΕΥÇΕΒΗÇ ÆΠΕΡΘΟΥ-  
 ΒΙΤÇ ΔΕ ÈΘΟΥΗ ÈΚΟΙΝΩΝΙΗ ÆΜΕΥÇΤΗΡΙΟΗ È-  
 ΒΗΖ ÈΑÇΤΟΥΒΟ ΗΨΟΡΠ ÈΡΕΨΑΗ ΨΜΟΥ ΔΕ  
 ΦΟΖ ÈΡΟΥ ΜΑΡΟΥΒΙΤÇ ÈΘΟΥΗ.

ÈΨΩΠ ΑÇΨΑΗ ΟΥΔΑΙ ΠΕ ΟΥΠΟΡΝΟΒΟÇΚΟÇ ΠΕ  
 ΜΑΡΕÇΛΟ ΘΕΗ ΠΕÇÏΜΟΤ ΕΤΖΩΟΥ ΙΕ ΜΑΡΟΥ-  
 ΖΙΤÇ ÈΒΟΖ.

ΟΥΠΟΡΗΗ ΕÇΨΑΗÇ ÆΠΕÇΟΥΟΙ ÈΘΟΥΗ ΜΑ-  
 ΡΕÇΛΟ ΙΕ ΜΑΡΟΥΖΙΤÇ ÈΒΟΖ ÈΡΕΨΑΗ ΟΥΔΑΙ  
 ΕÇΘΑΜΙÈ ΙΔΩΛΟΗ Ç ÆΠΕÇΟΥΟΙ ÈΘΟΥΗ ΜΑ-  
 ΡΕÇΛΟ ΙΕ ΜΑΡΟΥΖΙΤÇ ÈΒΟΖ ÈΡΕΨΑΗ ΟΥΡΩΜΙ  
 ΙΕ ΟΥÇΖΙΜΙ ΕÇ ΘΕΗ ΠΙΘΕΑΔΡΟΗ ÈÈ ÈΘΟΥΗ ΙΕ  
 ΟΥΕΠΕΙΟΧΟÇ ΙΕ ÒΜΟΠΟΜΑΧΟÇ ΙΕ ΟΥΔΑΙ ΕÇΦΗΤ  
 ΘΕΗ ΠΙÇΤΑΔΙΟΗ ΙΕ ΟΥΔΙΜΩÇΙΟÇ ΕÇ ΘΕΗ ΠÈΟ-  
 ΠΟΜΑΧΙΟΗ ΙΕ ΟΥΔΥΜΠΙΑΚΟÇ ΙΕ ΟΥΧΩΔΑΥΡΗÇ  
 ΙΕ ΟΥΚΙΘΑΡΩΤΟÇ ΙΕ ΠΕΤΧΩ ΗΤΖΥΡΑ ΙΕ ΟΥΟΡ-  
 ΧΙÇΤΗÇ ΙΕ ΟΥΚΑΠΗΖΛΟÇ ΜΑΡΟΥΛΟ ΙΕ ΜΑΡΟΥ-  
 ΖΙΤΟΥ ÈΒΟΖ ΟΥΜΑΤΟΙ ΑÇΨΑΗÇ ÆΠΕÇΟΥΟΙ  
 ÈΘΟΥΗ ΜΑΡΟΥÇÇΒΩ ΠΑÇ ÈΨΥΤΕΜÈΡΕÇΕΡΒΙ

blasphemed." But if it be a man who hath a wife, or a woman who hath a husband, let them be taught to be satisfied with them. But if they be not troubled with marriage, let them be taught not to commit fornication, but to marry according to the law. And if his lord be a believer, knowing that he commits fornication, *and* gives not a wife to him, or gives not a husband to his maid-servant, let that lord be put out. But if there be one who hath a demon let him be taught piety, but let him not be received into communion of the mystery unless he has been first cleansed. But if death approach him, let him be received.

If any one has been a maintainer of harlots, let him cease his evil examples, or let him be rejected.

If a harlot draw near, let her cease, or let her be rejected. If any one who makes idols draw near, let him cease, or let him be rejected. If a man or a woman who belongs to the theatre come in, or charioteer, or gladiator, or racer, or being publicly in the gladiatorium, or the Olympic games, or a player on the pipe\*, or harp, or who sings to the lyre, or a dancer, or vintner, let them cease, or let them be rejected. If a soldier come in, let him be taught "to do no injustice, and to accuse no one falsely: and let him be taught to be content with his wages which are given him." And if he is persuaded, let him be

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\* Greek χοραύλης.

ρζθ

ΝΙΚΑΝΩΝ ΗΤΕ ΝΙΑΠΟCΤΟΛΟC.

ήχοηc ογδε έώτεμθρεφζιλα έζλι μαρογ-  
φάβω δε παφχω έροφ\* ένεφάψωμιοη έ-  
τογφ έμωογ παφ αφωαηπειθε δε μα-  
ρογδίτφ έθουη αφωαηαηφλογιη δε μα-  
ρογζιτφ ογαι εφίρι ήτβοτε έτεογρεφενκοτ  
πε ηεη ηιζοογτ ιε ογωογωογ ιε ογματοc  
ιε όγcταcιαcτηηc ιε ογρεφμογφ ιε ογασ-  
τρολογοc έτε ογρερχα ογνογ πε ιε ογρεφ-  
ωμιο ιε ογρεφμογφ έπιζοφ ιε ογρεφθαμιέ  
φγλακτηηριοη ιε ογρεφμογφ έτειεηβοοηε  
ιε ογρεφδίμηηιο θεη ηιζαλαφ ιε πετδωμη-  
ηιο θεη ζλι ήζαηζλι ιε ογρεφβωλ έμκιοη  
ηεη μελοc αφωαηβωδέ ιε πετάρεζ έροφ  
έτομιο έβελλε ζι δάλε ιε πετπαρατηηει  
έζαηζαλαφ εγμογφ ιε ζαηκαλη ιε πετφ-  
ήζθηη έηηcαχι έωαηε ηιρωμιο χοτογ εθ-  
ρογωωπι ηωογ έμμηηιο ηαι μαρογδοκιο-  
μαζιοη έμωογ θεη ηιχροηοc φκακιά γαρ  
μοκζ έογει έβωλ έμμοφ έωωπι μεη αφωαη-  
λο εγίρι ήηαι μαρογδίτογ έθουη εγώτεμ-  
θωτ ήζητ μαρογζιτογ έβωλ.

ογπαλλακη ήτε ογάπιcτοc έωωπι μεη  
τεφβωκιο τε εcχολαζε έροφ μαρογδίτc έ-  
θουη έωωπι δε άβωθεμ έμμοc ηεη ζαηκε-  
χωογηιο μαρογζιτc έβωλ.

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\* The margin has εθρεφζω έροφ.

received ; but if he speak against it, let him be rejected. Any one doing abominable things, a sodomite, or a vain person, or a magician, or a seditious person \*, or an enchanter, or an astrologer who is a constituter of the time †, or a diviner, or a serpent-charmer, or a maker of amulets, or an enchanter who does hurtful things, or an augurer by birds, or who augurs in any other way, or an interpreter of motions and members when they move ; or he who divines by the blind and the lame ‡, or who observes the calling of birds or sounds, or an observer of words which men utter that they may be signs to them, let these be proved for a time, for it is difficult to depart from the evil. If they have ceased doing these things, let them be received ; *but if* they will not be persuaded, let them be rejected.

A concubine of an unbeliever, if she is his bond-servant, spending her time with him *alone*, let her be received ; but if she defile herself with others, let her be rejected.

And a believer who hath a concubine, if she be a bond-servant, let him put her away, marrying according to the law : if she be free, let him marry her ; but if he will not, let him be rejected.

\* Arab. *سجف*, a blasphemer, ungrateful for the blessings of God.

† Arab. *صاحب ساعات*, master of the time or hours.

‡ Or who observes the contiguity or conjunction of the blind and the lame.

ροα      νικαπων ήτε νιάποστολος.

ουπιστος δε ουονήτασ η ουπαλλακη με-  
μασ έωωπ μεν ουβωκι τε μαρεσζιτς έ-  
βολ εσβι εζιμι κατα φνομος έωωπ ου-  
ρεμζε τε μαρεσζεμσι πεμας εσώτεμοσ-  
ωσ δε μαρουζιτς έβολ.

ογαι εσφουαζ ησα νιςμοτ ήτε νιεθνος ιε  
νιςβω ήτε νιουδαι μαρεσζλο ιε μαρου-  
ζιτς έβολ ογαι εσζλοβι εσθεωριν ζεν πι-  
θεαδρον ιε ηκνηνηκιον ιε ζανζυπικος ιε  
ζαπηατων\* μαρουζλο ιε μαρουζιτοσ έβολ.

πετθηνσ έρκατηχομενος μαρουκατη-  
κιν μεμοσ ητ ηρομπι έωωπ δε ασωαν ογαι  
πε ευσποδεος πε εσρωοντ εζοσν έπιζωβ  
μαρουβιτς αβιε ωσκ μεπερχρονος γαρ αν  
πετογκριπιν μεμοσ αλλα πιτρωπος πε.

φνηττςβω δε έωωπ ασωαν ουδαϊκος πε  
εσπαιδεγε ζεν ησαχι ουοζ ουσεμνος πε  
ζεν πεστρωπος μαρεσζτςβω σεναωωπι  
γαρ τηρου ηρεσβιςβω ήτε φτ πεχασ ηχε  
πιπροφνητς.

ασχωκ έβολ ηχε πιχωμ μεμασ ε έβολ-  
ζεν νικαπων ήτε νενιοτ ηαποστολος ζεν  
ουζιρηνη ήτε ποσ αμην.

\* Read ζαπηατων.



One following the customs of the heathen, or the doctrines of the Jews, let him cease, or let him be rejected. One insane, beholding the plays in the theatre, or hunting, or horse-races, or contests, let them cease, or let them be rejected.

He who is appointed to be catechized, let him be catechized three years. But if any one be diligent, *and* is prompt in the work, let him be received without delay, for it is not the time that is judged, but the manner of life.

And he who teaches, if he has been a lay person instructing in the word, and grave in his manner, let him teach; "for all shall be taught of God," saith the Prophet.

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The Sixth Book is finished of the Canons of our Fathers the Apostles, in the peace of the Lord. Amen.

ροϋ      νικανων ἢ τε νιάποστολος.

συν ἠω ισχυρος.

πιχωμ ἠμαρ ζ̄ ἐβουθεν νικανων ἢ τε πε-  
νιο† ἐθουαβ ἢ ἀποστολος ετ θεν πεν-  
χιχ ἢ ἀκλμηнс ἐτε φαι πε ἢ χωκ ἠπ̄η  
ἢ χωμ ἠ φ† πε πιβοῆθος.

ᾱ. εὐέχιροδωνιν ἠπιέπισκοπος ζιτεν β̄  
ἢ ἐπισκοπος ιε γ̄.

β̄. πιπρεσβυτερος ιε πιδιακονος πεμ π̄-  
κεσεπι ἢ κληρικος εὐέχιροδωνιν ἠμωου ζι-  
τεν ουέπισκοπος ἢ ουωτ.

γ̄. ἐρεψαη ουέπισκοπος ιε ουπρεσβυτερος  
ιε ουδιακονος βι ἢ ζ̄λι ἐθουη ἐπιθυσιαστη-  
ριον παρα πετουαρσαρμι ἠμοϋ εθρουτα-  
λοϋ ἐζρηι ἢ θυσια ιε εθρουβι ἐθουη ἠμαρ  
ἢ ουεβιω ιε ουσικερων ἐαυθαμιοϋ ἐπμα ἢ  
ουηρη ιε ουέρω† ιε ζανζαλα† ιε κεζ̄λι  
ἢ ζωουη ἢ τ̄ωεβιω παρα π̄ουαρσαρμι ἠπ̄σ̄  
μαρεϋερὰ μαθημα\* ἠπετ̄ωε αη πε ἐβι  
ζ̄λι ἐθουη ἐπιθυσιαστηριον ἐβηλ ἐζαντε-  
πημα ἠβερι πεμ ουάλοζι θεν πεϋσνοϋ  
πεμ π̄περ ζ̄† λυχηια ἐθουαβ πεμ ουςθ̄οι  
ποϋϋ† ἠφμαρ ἢ† π̄ροσφορα ἐθουαβ.

δ̄. ἢ πικεζυπορα δε τηρου μαρουταουὸ  
ἢ τουαπαρχη ἐθουη ἐπ̄η ἠπιέπισκοπος

\* The margin has μαρουεπεθημα ἠμοϋ. Arabic  
سحة اخرى.

† The margin has πεμ ουσοϋχεν.

The Seventh Book of the Canons of our Holy Fathers the Apostles, by the hands of Clemens, which is the end of the Eighth Book, by the help of God.

*The Ap  
Canons*

*referred to*

1. A Bishop shall be ordained by two or three Bishops.

*Can. 1.*

2. A Presbyter, or Deacon, and the rest of the Clergy, shall be ordained by one Bishop.

*- 2.*

3. If a Bishop, or Presbyter, or Deacon introduce any thing at the altar besides that which is commanded, that it may be offered for a sacrifice, or that it may be introduced there, *as* honey, or strong made drink, instead of wine; or milk, or birds; or any other living creatures instead of what the Lord hath commanded, let him be anathematized. It is not lawful to introduce any thing at the altar, except new fruits and grapes in the season thereof, and oil for the holy lamp, and incense at the time of the holy oblation.

*- 3*

*- 4*

4. But let all other autumnal fruits of their first-fruits be sent to the house of the Bishop and the

*- 5.*

ροε            νικανων ἢ τε νιάποστολος.

νεμ νιπρεσβυτερος αλλα ἡνουβίτς ἐθουνη  
ἐπιθυσιαστηριον ἐρε πιέπισκοπος ζωσφ φο-  
ωου ἐχωσφ νεμ νιπρεσβυτερος νεμ ἡκεσει  
πκλνρικός.

εθε νε ἡνε πιέπισκοπος ιε νιπρεσβυτε-  
ρος ιε νιδιάκοπος ρι\* τεσζζιμι ἐβολ.

ε̄. ἡπερ ἔρε πιέπισκοπος ιε νιπρεσβυτερος  
ιε νιδιάκοπος ρι τεσζζιμι ἐβολ εθε ου-  
λωιχι ἡμετρεσφωεωε πουτ ἐωωπ δε  
αφωαν ριτς ἐβολ μαρουχαφει ἐβολ εφ-  
ώτεμουωω δε ἐβίτς ἐθουνη μαρουκαθαι-  
ρου ἡμοσφ.

ε̄. ἐρεωαν ουέπισκοπος ιε ουπρεσβυτερος  
ιε ουδιάκοπος ερ πέρουον ἡπιπασχα νεμ  
νιουδαι ἡπατεερ ἡσνου ετère νεγωοουε  
ωηω νεμ πιέρουον μαρουκαθαιρου ἡμοσφ.

ζ. ἡπερ ἔρε πιέπισκοπος ιε νιπρεσβυτε-  
ρος ιε ἡδιάκοπος θαθφ νεμ νιρωουω ἡ-  
πικοςμος ἐωωπ δε αφωανθαθφ μαρου-  
καθαιρου ἡμοσφ.

η. ἐρεωαν ουπρεσβυτερος ιε ουδιάκοπος  
ιε κεουαι ἡθοσφ ρολωσ θεν πικλνρος ὡ-  
τεμβί ἐβολθεν φενχαριστια ἡφναυ ἡτ-  
συναζις ιε εφχω ἡαιτια ἐωωπ μεν εφειπ-  
ωα μαρουχω πασφ ἐβολ ἐωωπ εφώτεμωω  
ἡταιτια μαρουχαφ ρει ἐβολ ρωσ ἐαφερ  
αιτος ἡουοσε ἡπιδας ουοζ αφτ νωου

\* The margin has νεχ.

Presbyters, but they shall not be introduced upon the altar; but the Bishop shall divide them for himself and the Presbyters, and the rest of the Clergy.\*

BUT NEITHER THE BISHOP NOR PRESBYTER NOR  
DEACON SHALL PUT AWAY HIS WIFE.

5. Let not the Bishop, or Presbyter, or Deacon, put away his wife for the pretext of religion; but if he has put her away, let him be deposed; and if he be unwilling to receive her again, let him be deprived.

6. If a Bishop, or Presbyter, or Deacon, shall celebrate the day of the Passover with the Jews, before the time of the *vernal* equinox, let him be deposed.

7. Let not the Bishop, or Presbyter, or Deacon, be disturbed with the cares of the world; but if he has troubled himself with them let him be deposed.

8. If a Presbyter, or Deacon, or any other who is wholly among the Clergy does not partake of the Eucharist† at the time of assembling, if he mentions the cause, *and* if it be a proper *one*, let him be forgiven; if he does not mention the cause let him be suspended, as being the cause of injury to the people, and giving a suspicion to them that they may

\* These four Canons are united in the Coptic and Arabic.

† The Arabic adds القُدَّاس, *holy*.

ροζ      νικανων ἴτε νιαποστολος.

ἵουζυποψια εθρουζυποπτεyin ἐφνητ τα-  
λε ἵροςφορα ἐζρηι ζωσ εφταλο αν ἐζρηι  
θην ογοχ.

θ. πιστος δε νιβεν ετψενωου ἐτεκκλῆ-  
σια ογοζ ετσωτεμ ἐνιγραφη ἐθουαβ ευ-  
ψανῶτεμχω ψα ἵτογερ νιῶληλ ογοζ ἵ-  
σεβτ ἐβολθην †ἵροςφορα ἐθουαβ ογοζ ἵ-  
σεερ νιῶληλ ἀπιψεπῆμοτ ἐχωσ μαρου-  
χαυζει ἐβολ ζωσ εγῆρι ἵζανὰταζια ἐτε  
ζανῶθορτερ νε θην †τεκκλῆσια.

ἱ. ερεψαν ογαι ῶληλ νεμ πετ κοινωνιν  
αν ἀμυστηριον καν εφεν θουη ἵπουη  
μαρουχα φηέτε ἀμαυ ζει ἐβολ.

ἱα. ἐρεψαν ογκλῆρος ῶληλ νεμ ογκλῆ-  
ρος ἐαυκαθαιρου ἀμογ ζωσ κλῆρος φαι  
ζωσ οη μαρουκαθαιρου ἀμογ.

ἱβ. ἱγ. ἐρεψαν ογκλῆρος εφζει ἐβολ ιε ἵ-  
θογ ογλαϊκος ψεναγ ογπολις ζωσ εφ ζι  
θουη ἵσεβττγ ἐθουη θην †πολις χωρις  
ἐθαι εγσυηζιστα ἀμογ μαρουχαφζει ἐ-  
βολ ἵχε πηέταυβτ νεμ φηέταυβττγ ἐψωπ  
δε εφζει ἐβολ μαρεφχω ἵουσνογ χε αφχε  
μεθνογχ ογοζ αφαπατη ἵτεκκλῆσια ἐ-  
θουαβ ἀφ†.

ἱδ. ἵεψε αν ἐζλι ἵἐπισκοπος εθρεφχα  
πεφθωψ ἵσωγ εφχω ζιχεν κεογαι καν ευ-

suspect him who offers the oblation, as not offering rightly.

9. And all believers who enter into the church and hear the Holy Scriptures, if they do not remain till they have prayed, and partaken of the Holy Eucharist, and make the prayers of thanksgiving in it, let them be suspended, as causing disorders, which are disturbances in the church.

10. If any one prays with one who partakes not of the mystery, even if he is brought into their houses, let that person be suspended.

11. If a Clergyman prays with a Clergyman who hath been deposed, as a Clergyman, let him also be deposed.

12. 13. If a Clergyman or layman who is suspended goes to a city as being still within the Church\*, and they shall receive him in the city without commendatory letters, let those who received him, and he that hath been received, be suspended. But if he be suspended, let him remain for a longer time suspended, because he has lied, and has deceived the Holy Church of God.

14. It is not lawful for any Bishop to leave his diocese†, leaving it for another, even if he is con-

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\* Arab. كقبول, as approved.

† Coptic περθεωαυ, his province, or region; but the Arabic is مسكنه, his habitation, the place where he dwells.

ροθ      νικάνων ἢ τε νιάποστολος.

ῥαπὰ παγκη ἔμοσ ζιτεν ουμηνῶ ἰμντι  
ἢ τε ουαίτιὰ ῥωπι εσερνοσφι ἢ σεβίτεφ δβπε  
πετεζηαφ εθρεσφφ φαι ζωσ ουονῶχομ ἔ-  
μοσ ἐερούζηου ἢ ηνετ φεν πιμα ἐτεμμαγ  
ζιτεν ἰσαχι ἢ φμετεγσεβησ ουοζ φαι οη  
ἔπερῶρεφαιφ ἔμαγατφ ἀλλὰ ζιτεν φκρη-  
σις ἔμηνῶ ἢ ἐπισκοπος νεμ ουτωβζ εφχεμ-  
χομ ἔμαῶω.

ἰε. ἐρεῶαν ουπρεσβυτερος ιε ουδιὰ κοπος  
ιε ουαί ζοζωσ ζιτεν ηνετῆπι ἢ φταζις ἢ-  
τμετκληρικος ἡω ἢ σωφ ἔπεσφωῶ εφῆψε-  
παφ ἐκεθωῶ εφἡω φεν πιμα ἐτεμμαγ  
ἢ ουηιῶφ ἢ σνοφ φεν πεσφωῶ παρα τῆνω-  
μη ἔπεσφἐπισκοπος τενοαζσαζηι ἐῶτεμπερ  
παι διτοργια ἐπεζ μαδιστα ἐῶωπ αφῥωαν  
πεσφἐπισκοπος μοφ ἐροφ ἐθρεσφκοτφ ἐπεσ-  
μα ἔπεσφσωτεμ ἢ σωφ εθρεσφλο φεν τεσά-  
ταζιὰ μεντοιγε εφμασφναφωγε φεν πιμα  
ἐτεμμαγ ἔφρηφ ἢ ουλαϊκος.

ἰϞ. ἐῶωπ δε ἐρεῶαν πἔπισκοπος ετφεν  
πεσφωῶ επ φἐπιτιμιὰ ἐζλι θαί ἐτανἡω  
ἔμοσ φαρωου εσβίτοφ ζωσ κληρικος μα-  
ροφἡαφζει ἐβoλ ζωσ ἐαφῥωωπι ἢ διτασκα-  
λωσ ἢ ουὰ ταζιὰ.

ἰζ. φηῆτασφβλομλεμ φεν γαμοσ β με-  
πεκσα βαπτισμα ιε φηῆτασφἡω παφ ἢ ου-



strained by the multitude, unless it is for some useful cause that he is taken without his consent to do this, that he may be able to benefit those in that place by the word of godliness; and he shall not do this alone, but by the judgment of many Bishops, and a very powerful petition.

15. If a Presbyter or Deacon, or any one wholly of those who are numbered in the order of the Clergy, leaves his appointment, and shall go into another region\*, remaining in that place for a long time of his own accord, without the consent of his Bishop, we command that he no more minister, especially if his Bishop has called upon him to return to his place *and* he has not obeyed him, to cease in his disorderly conduct, but he shall assemble in that place as a layman.

16. But if the Bishop who is in that diocese shall reckon the punishment† nothing which we have established against them, receiving them as Clergymen, let him be suspended, as he who has been a teacher of disorder.

17. He who has been twice united in marriage after baptism, or who has had a concubine, cannot

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\* The Greek is *ἑαυτοῦ παροικίαν*, *his own parish*. *ἑωυ* signifies a defined sphere, either great or small, as a *province*, or *prefecture*, and a *parish*; and *εωυ* appears to convey the same idea.

† Arab. *القانون*, *the regulation*.

ρπα      νικανων ήτε νιαποστολος.

παλλακη μεμονωχοι μεμοι έερ έπισκοπος  
ιε πρεσβυτερος ιε διακοπος ιε εθρογοπη  
ζωλος έπλριθμοσ ήτμετογνβ.

ιν. ιθ. φνεθναβι ήουχηρα ιε ουι έαυσα-  
υο ιε ουπορη ιε ουβωκι ιε ουι θεν πνετ-  
θεν νικκνην έτε πιθεαδροπ πε ιε φνετ  
ασημοσι πεμ σωπι βτ ιε τωερι μεπεσοπ  
ιε τωερι ήτεσωνι μεμονωχοι μεμοι έερ  
έπισκοπος ιε πρεσβυτερος ιε διακοπος ιε  
εθρογοπη ζωλος έπικληροσ ήτμετογνβ.

κ. πικληροσ εθναβι ρωμι έυεπτωρι μα-  
ρουκαθαιρου μεμοι.

κα. κβ. πισιογρ έωωπ μεν έταυαιη ήσι-  
ογρ ζιτεπ τπερεα ήπρωμι ιε ήθοι έταυ-  
υετ πεσμοτ ήζοογτ έβολ θεν ουδιωγ-  
μοσ ιε εταυχφοι μεπαιρητ έωωπ εσωαν  
εμεπωα ήθεμετέπισκοπος μαρογαιη έωωπ  
δε έταυωατη έβολ μεμιν μεμοι μεπερθε-  
ρε-  
ρερ κληροσ χε ασηωπι ήρεσθωτεβ έροι  
μεμαγατη ουοζ ασηρχαχι έπθαμιο μεφτ.

κγ. έρεωαν πετοι ήκληροσ ωατη έβολ  
μαρουκαθαιρου μεμοι ασηωτεβ έροι με-  
μαγατη.

κδ. πιλαϊκοσ εθναωατη έβολ μαρογ-  
χασηει έβολ ήτ ήρομπι ασηπειβολεγε έ-  
πεσωνηθ μεμιν μεμοι.

κε. πιέπισκοπος ιε πιπρεσβυτερος ιε πι-  
διακοπος έτογναταζοι θεν ουπορηια ιε

be a Bishop, or Presbyter, or Deacon, or be numbered wholly in the number of the Priesthood.

18. 19. He who shall marry a widow or one who has been divorced, or a harlot, or a maid-servant, or one of those in the scenes of the theatre, or who has married with two sisters, or the daughter of his brother, or the daughter of his sister, cannot be a Bishop, or Presbyter, or Deacon, or be numbered entirely with the Clergy of the Priesthood.

20. The Clergyman who shall become a surety\*, let him be deposed.

21. 22. The eunuch, if he have been made an eunuch by the violence of men, or he who was made such in the persecution, or he who was born such, if he be worthy of the Episcopacy, let him be made *a Bishop*. But if he has mutilated himself, let him not be made a Clergyman, because he is a self-murderer, and an enemy to the creation of God.

23. If he who is a Clergyman mutilates himself let him be deprived: he is a murderer of himself.

24. The layman who shall mutilate himself, let him be separated three years, for he lays a snare for his own life.

25. The Bishop, or Presbyter, or Deacon, who is taken in fornication, or *is* a false swearer, or a thief,

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\* The Coptic is literally, "The Clergyman who shall take a man for a surety." The Greek is κληρικὸς ἐγγύας δίδου<sup>ς</sup> καθαιρείσθω.

ρπγ̄      νικάνων ἢ τε νιάποστολος.

οὐ μετρεσῶρκ ἢ ποῦχ ἰε οὐβίονι μαρουκα-  
θαίρου ἔμοσ ἀλλὰ ἔπερῆρουνοχῆ ἐβόλ  
ἢ τκοινωνιὰ τῆραφῆ γαρ χωἔμοσ χε  
ἔπε π̄σ̄ δὲ κβα ἢ σοπ β̄ εθεβε οὐζωβ ἢ-  
οῦωτ.

κβ̄. ρομαῖος οπ ἢ κεσεπὶ ἢ κλήρικος ἔτε  
νιάναγνωσθης νε νεμ νιψαλθης αῦψανὶ  
ἐθούη ἐπὶ κλήρικος ἔπατοῦσὶ ἐζιμι ἢ σε-  
οῦωψ ἐστ̄ τενοῦαζσαζνι πωου ἔμαυάτοῦ  
ἐθαῖ εῦοι ἢ ἀναγνωσθης οῦοζ εῦοι ἢ ρεσ-  
ψαλθης εθρουσὶ ἀλλὰ ἢ κε ζ̄λι αν ἢ κλή-  
ρικος.

κζ̄. π̄ ἐπίσκοπος ἰε π̄ ἢ ἡρεσβῦτερος ἰε π̄  
διάκονος εῦναζιοῦνι ἐπίστος εῦερνοβι ἰε  
ἢ θος θεν ἀπίστος ἢ ρεσβ̄ ἢ χος οῦοζ εῦοῦ-  
ωψ ζιτεπ ζανζ̄βνοῦνι ἔπαρητ̄ εθρε π̄-  
ρωμι ερζοτ̄ ἢ θητοῦ τενοῦαζσαζνι εθ-  
ρουκαθαίρου ἔμωου ἔπε π̄σ̄ γαρ τ̄ β̄ω  
παν ἐφαῖ θεν ζ̄λι ἔμα ἀλλὰ παυζιοῦνι  
ἐροσ ἢ θος δε παρσεμνος παυσαζοῦνι ἔμοσ  
ἔπερσαζοῦνι εσψεπθ̄ισι ἢ ἐχωντ̄ αν πε.

κη̄. ἐρῶαν οὐ ἐπίσκοπος ἰε οὐ ἢ ἡρεσβῦτε-  
ρος ἰε οὐ διάκονος ἐαυκαθαίρου ἔμοσ ἐ-  
χεν ζανεκλήμα εῦοῦοζ ἐβόλ εσερτολ-  
μαν ἐὶ ἐθούη ἰε ἐβ̄ωζ ζωλος ἐπ̄τηρῆ ἔπι-  
ψεμψι ἔτε ἢ τοτῆ ἢ σνοῦ π̄ βεν εῦναψατ̄  
φαῖ ἐβόλ ἢ τ̄ εκκλήσιὰ ἐπ̄τηρῆ.

κθ̄. ἐψωπ ἀρῶαν οὐ ἐπίσκοπος ἰε οὐ διά-  
κονος ερ̄σ̄ ἐφαῖ ἀζιῶμα ζιτεπ ζανχρημα

let him be deprived, but not be cast out of the communion, for the Scripture says, "The Lord will not take vengeance twice for the same thing."

26. Likewise also the rest of the Clergy. They who are the Readers and the Singers, if they have come into the Clergy before they have married, and they wish to marry, we permit them alone in this, being Readers and Singers, that they marry, but not any other Clergy.

27. The Bishop, or Presbyter, or Deacon, who shall strike *any* believers who sin, or he *who is* unjust among the unbelievers, and wishes by things of this kind to make men afraid, we command that they be deposed, for the Lord has not taught us this in any place. But he was smitten, and he was quiet; he was reviled, and he reviled not; suffering, he was not angry.

28. If a Bishop, or Priest, or Deacon, who has been deposed for manifest crimes, dare to enter in, or to touch at all the ministration which he once had, he shall be cut off entirely from the Church.

29. If a Bishop or Deacon shall become a ruler in this dignity by money, or a Presbyter, let him be

ρπε      νικάνων ήτε νιάποστολος.

ιε ουήρεσβυτερος μαρουκάθαιρου έμοσ ουορ ήσα καθαιρου έφνήτασφωω πασ ήσεώτεμκοινωνιν πεμασ έπτηρεφ έφρητ έτασωωπι ήσιων πιματος έβολριτοτ άνοκ πετροс.

λ. έρεωαν ουέπισκοπος ερχρια ήζαναρ-  
χωιν ήτε παι κοσμοс есгероо έτεκκλήσιά  
έβολριτοτс μαρουριτс έβολ ήσεκαθαιρου  
έμοс πεμ πнетκοινωνин πεμαс τηρου.

λδ. έρεωαν ουήρεсβυτερος καταφρονин  
έπεсέπισκοπος παссγνασωге ριβολ ουορ  
εсθαμιό παсс ήκεουσιάсτηριон έπεсχα ρέλι  
ήταίο έπεсέπισκοπος ήτε ϑεν ουμετρεс-  
ώεμωе nouf ήτε ϑεν ουδικεόсνη μαρου-  
κάθαιρου έμοс ρωс μαι αρχη ήθοс πεμ  
κλήροс πιβεν εθпаουάροу ήсωс ουδγραν-  
нос γαρ пе νιδαίκοс on εθпаουάроу ήсωс  
μαρουριτοу έβολ φαи δε μαρεсωωπι με-  
пенса ёре πιέπισκοπος еркωλин έμοс ήου-  
соп πεμ В ие г.

λв. έρεωαν ουέπισκοπος χα ουήρεсβυ-  
τερος ρει έβολ ие ουδιάκοнос ήμε ρέλι ήέ-  
πισκοπος έώχαс έθουη ήμнті ката ου-  
сωоун ήτε πιέπισκοπος έтасхасρει έβολ  
αсμou.

λг. έπερёре ρέλι σι ρέλι ήέπισκοπος ή-  
ωεμμο έθουη ие ήρεсβυτερος ие διαко-  
нос ρωс κλήρικοс χωριс сннρсгта έ-  
μωου еγωанини δε on ήζανέθαι μαρου-

deposed, and he who set him apart: after they are deposed, they shall not hold communion with him at all, as Simon Magus was by me, Peter.

30. If a Bishop shall have the advantage of the rulers of this world, gaining dominion in the church by it, let him be cast out, that he may be deposed, and all those who communicate with him.

31. If a Presbyter shall despise his Bishop, and assemble separately, and make to himself another altar, who has not deposed any thing against the honour of his Bishop, either in religion or in justice, let him be deposed as ambitious, he, and all the Clergy who shall follow him, for he is a tyrant. Let the laity also who shall follow him be cast out. And let this be done after the Bishop has forbid him once, and a second, or third time.

32. If a Bishop shall suspend a Presbyter, or Deacon, no other Bishop can restore him but with the knowledge that the Bishop who suspended him is dead.

33. Let not any one receive any strange Bishop, or Priest, or Deacon, as a Clergyman, without commendations of them. But if they bring letters, let them be examined; and if they are preachers of the

ρπζ      νικανων ἴτε νιάποστολος.

ἀπακρίνιν ἔμωυ ογοζ ἔψωπ αυσαν ζαν-  
ρεσζιωικυ νε ἴτμεθμνι μαρουβίτου ἔ-  
θουπ ἔψωπ δε ἔμωπ ευπαχωρηζιν ἴπα  
†χρια ἴσεψτεμκωννιν πεμωυ ογοπ  
ουμνω γαρ ἴζωβ ψοπ ἔπαιρη† κατα ου-  
συηζαρπακν.

λδ. πιέπισκοπος ἔπεθνος πέθνος πετ-  
έψε πε ἔρωυ εθρογέμι χε νιμ πετοι  
ἴψωρπ ἴθητου ἴσεχαε πωυ ζωσ ἀφε  
ογοζ πσεψτεμερ ἔλι ἴζωβ χωριε †ἴνω-  
μν ἔφνητεμμαγ μαρε πιογαι πιογαι ερ  
πνζβνογἰ ἔμαγατεγ παι ετερποεἰ ἔπεφ-  
θωψ ογοζ πιχωρα ετψοπ θα τεεξέζουσιὰ  
ἀλλα ουδε ἴθοεζ ζωε οπ φνητ αυκαθιστα  
ἔμωεζ ἴἀφε ἔχωυ ἴπεεφερ ἔλι ἴζωβ ἔβε-  
ρι χωριε τεἴνωμν ἴπιέπισκοπος τηρου  
παιρη† γαρ ἔρε ουδωμοπἰὰ ἴουωτ παψωπι  
ογοζ ἴτε φ† φιωτ βίωυ νεμ πχс πнс  
νεμ πιπἰὰ ἔθουαβ.

λε. ἔπερῆρε πιέπισκοπος ερτολμαν ἔχι-  
ροδονιν σαβολ ἔπεφθωψ ἔζανποζιε ιε  
ζανχωρα ἴσεζυποκισθαἰ παε ἔψωπ δε  
αυψανεζεγχν ἔμωεζ χε αεφερ φαι παρα  
†ἴνωμν ἔφνητ ἀμαρτε ἔχεν †ποζιε ἔ-  
τεμμαγ ιε πιχωρα μαρουκαθαιρου ἔ-  
μωεζ ἴθοεζ νεμ πνηταεχιροδονιν ἔμωυ.

λϛ. ἔψωπ δε αυσανχιροδονιν ἴουέπισ-  
κοπος παεψτεμωτἴζητ ἔχν θεπ ουλι-  
τουργια ἰε εθρεεεἰ ἔφρωουψ ἔπιλαοε ἔ-



truth, let them be received; but if not, they shall receive the things which are necessary, *but* they shall not commune with them, for many things of this kind are done by surprise.\*

34. It behoves the Bishops of every nation to know who is first among them, that they may place him † as their head, and not do any thing without his consent. Let each one do the things only which belong to his province and the countries under his authority. But neither let him who hath been appointed the head over them do any new thing without the consent of all the Bishops, for thus there will be unanimity, and God the Father will be glorified, and Christ Jesus, and the Holy Spirit.

35. Let not the Bishop dare to ordain without his province, in cities or countries that are not under him. But if he be convicted that he has done this, without the consent of him who hath the power over that city, or the countries, let him be deposed, he, and those whom he has ordained.

36. And if any *one* who hath been ordained Bishop, will not be persuaded to be in the ministry ‡, or to take care of the people committed to him, he

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\* Arab. الخطف, *velociter incedens*.

† The Greek is ἡγεῖσθαι αὐτὸν, *esteem him*; but the Arabic is يجعلوه, *that they may put him, or place him*.

‡ Arab. الخدمه, *the ministry*.

ῥῑῑ      ἡΚΑΝΩΗ ἢΤΕ ἡΔΙΠΟCΤΟΔΟC.

ΤΑΥΤΗC ΕΤΟΤΕ ΕΥΝΑΧΑCΖΕΙ ΕΒΟΛ ΨΑΤΕC-  
ΘΩΤῆΖΗΤ.

ΠΑΙΡΗΤ ΟΗ ΠΙΠΡΕCΒΥΤΕΡΟC ΙΕ ΠΙΔΙΑΚΟΝΟC  
ΕΨΩΠ ΔΕ ΔCΨΑΝΨΕΝΑC ἢCΕΨΤΕΜΧΑC Ἐ-  
ΘΟΥΗ ἠΠΑΤΕCῆΝΩΜΗ ΔΗ ΠΕ ΦΑΙ ΑΛΛΑ ΦΑ  
ΤΚΑΚΙΑ ἠΠΙΔΑΟC ΠΕ ἢΘΟC ΟΗ ΜΑΡΕCΧΩ  
ΕCΟΙ ἢΕΠΙCΚΟΠΟC ΠΙΚΔΗΡΟC ΔΕ ἢΤΠΟΔΙC ΜΑ-  
ΡΟΥΧΑΥΖΕΙ ΕΒΟΛ ΕΒΟΛ ΧΕ ἠΠΟΥΕΡΡΕCῆCΒΩ  
ἠΠΑΙ ΔΑΟC ἠΠΑΙΡΗΤ ἢΠΟΥΧΩΛ ΕΒΟΛ.

ῥῑ. ΜΑΡΕCΨΩΠΙ ἢΧΕ ΠΙΧΙΝΘΩΟΥΤ ἢΠΙΕ-  
ΠΙCΚΟΠΟC ἢCΟΠ Ὶ ΚΑΤΑ ΡΟΜΠΙ ΟΥΟΖ ΜΑΡΟΥ-  
ΕΡΔΗΑΚΡΙΠΗ ἢΠΟΥΕΡΗΟΥ ΕΘΒΕ ΠΙΔΟΓΜΑ ἢ-  
ΤΜΕΤΡΕCΨΕΜΨΕ ΠΟΥΤ ΟΥΟΖ ἢCΕΒΩΛ ΕΒΟΛ  
ἢΠΙΑΠΤΙΔΟΓΙΑ ΕΤΕ ΨΑΥΨΩΠΙ ΘΕΠ ΤΕΚΚΔΗ-  
CΙΑ ΠΨΟΡΠ ΜΕΠ ἠΠΙΧΙΝΘΩΟΥΤ ΕCΗΑΨΩΠΙ  
ΘΕΠ ΘΜΑΖ ῥ ἢΕΒΔΩΜΑC ἢΤΠΑΠΤΗΚΟCΤΗ  
ΦΜΑΖ Ὶ ΠΕ ΕCΗΑΨΩΠΙ ἢCΟΥ ῚΒ ἠΠΑΔΟΠΗ.

ῥῑ. ΠΙΖΒΗΟΥΙ ΤΗΡΟΥ ἢΤΕΚΚΔΗCΙΑ ΜΑΡΕ  
ΠΙΕΠΙCΚΟΠΟC CΙ ἠΠΟΥΡΩΟΥΨ ΟΥΟΖ ΜΑΡΕC-  
ΔΙΗΚΙΗ ἠΜΩΟΥ ΖΩC ΕΦΤ ΠΕΤΧΟΥΨΤ ΕΧΩC  
ἠΠΕΤCΨΕ ΕΡΟC ΔΗ ΠΕ ΕΘΡΕCΨΙ ΖῆΛΙ ἢΘΗΤΟΥ  
ΖΩC ΕΥΖΗΟΥ ΠΑC ἠΜΑΥΑΤC ΠΕ ΙΕ ΕΘΡΕCΨΑ-  
ΡΙΖΕCΘΕ ἢΠΙΕΠΧΑΙ ἢΤΕ ΦΤ ἢΠΕCΨΥΤΓΕΠΗC  
ΕΨΩΠ ΔΕ ΖΑΠΖΗΚΙ ΜΑΡΕCΨΩΡΗΖΙΠ ΠΩΟΥ  
ΖΩC ΖΗΚΙ ΑΛΛΑ ἠΠΕΡΘΕΡΕCΕΡΕΨΩΤ ΘΕΠ  
ΠΙΖῆΛΙ ἢΠΑ ΤΕΚΚΔΗCΙΑ ἢΤΔΩΙΧΙ ἢΠΗΕΤΕΜ-  
ΜΑΥ.

ῥῑ. ἠΠΕΡΘΕΡΕ ΠΡΕCΒΥΤΕΡΟC ΙΕ ΔΙΑΚΟΝΟC  
ΕΡ ΖῆΛΙ ἢΖΩΒ ΧΩΡΙC ΤῆΝΩΜΗ ἠΠΟΥΕΠΙCΚΟ-

shall be suspended until he is persuaded. Likewise the Presbyter, or the Deacon. But if when he has gone they will not receive him, not because this is his own will, but it is of the wickedness of the people, let him remain a Bishop, but let the Clergy of the city be suspended, because they have not taught this people that they should not thus refuse him.

37. Let there be an assembly of the Bishops twice in a year, and let them examine among themselves concerning the doctrines of piety, and they shall solve the controversies which exist in the church. The first assembly shall be in the fourth week of the Pentecost; the second shall be in the twelfth of Paopi (October.)

38. Let the Bishop have the care of all the things of the church, and let him administer them as in the presence of God. It is not lawful for him to take away any thing from them as profitable for himself alone, or that he should give of the things of God to his relations. But if they be poor, let him support\* them as poor, but let him not trade with the things of the church under that pretext.

39. Let not the Presbyters, or Deacons, do any thing without the consent of their Bishop, for he it

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\* Arab. فيعولهم, *let him maintain them.*

ρϥᾱ      νικάνων ἢ τε μιὰ ποστολός.

πος ἡθός γαρ πε ἔταυπιστευῖν παϥ ἐπὶ λαός  
ἐπὸς οὐός ἡθός οἱ πετναψωτ ἐπὶ σαχί γα  
ποῦ ψυχῆ.

μ. ἐρε νιζυπαρχοντα ἐπιέπισκοπος ἐ-  
τεονονταϥ σου ἐμαυ παουωνη ἐβόλ ἐ-  
ψωπ οἶονταϥ ἐμαυ γαροϥ ἐμαυατϥ ου-  
ορ ἢ τε πα πὸς οἶωνη ἐβόλ χε ἐρεψαν πιέ-  
πισκοπος ἕνα μόν ἕνα ερὸς ἐνήτενονϥ πε  
εθρεϥαίϥ ἐφνήτεϥογαψϥ οἶορ ἢ τε ὡτεμ-  
ἢ ενχαι ἐπιέπισκοπος σωρεμ ἢ τὸ λωιχι ἢ πα  
†εκκλήσιὰ ἰε πολλακίς οἶοντε πιέπισκοπος  
ὀριμι ρι ψηρι ἰε συγγενῆς ἰε βωκ ἢ δικεον  
γαρ πε παρρεν φ† νεμ νιρωμι ἐὼτεμθρε  
†εκκλήσιὰ †ὰ σο ἢνήτενονϥ πε εθβε χε  
ἢ σεσωονη αν χε αψ πε πα πιέπισκοπος ουδε  
οἱ ἐὼτεμθροῦ δα μεγὶ ἐπιέπισκοπος ἰε πεϥ-  
συγγενῆς ἢ τὸ λωιχι ἢ πα †εκκλήσιὰ οἶορ ἢ-  
τε πηετηπ ἐροϥ εἰ ἐρῆνι φεν οἶνιψ† ἢ-  
φίσι ἢ σεχεοῦ ἀ ἐπεϥμωοῦτ.

μα. τενογαρσαρῆνι δε εθρε πιέπισκοπος  
ερὸς ἐ†εκκλήσιὰ νεμ πες ἐβνοῦ ἰεχε αυ-  
πιστευέ γαρ παϥ ἐπιψυχῆ ετταῖνοῦτ ἢ νι-  
ρωμι οἶορ ὀ οἶν ἐπιχρημα εθροῦτῆιτοῦ  
ἐτοτϥ ρωσ δε εθρεϥδιοικίη ἐμωοῦ τη-  
ροῦ κατὰ πεϥογαρσαρῆνι εϥχωρηζῖν ἢ-  
πηετψατ ἐβόλ ἢ φῆτοῦ ριτεν νιπρεσβυ-  
τερος νεμ νιδιακονος φεν οἶορ† ἢ τε φ†  
νεμ οἶς ερτερ εϥβί δε ρωϥ ἐβόλ ἢ φῆτοῦ  
ἢνήτεϥερχῖριὰ πωοῦ ἐψωπ ρω ρωλός

is who is entrusted with the people of the Lord, and he also shall give an account for their souls.

40. The goods which the Bishop hath, shall be evident, if he have any of his own, and those of the Lord shall be evident; that when the Bishop shall die, he may have power over those which are his own, to do what he will; and that not any thing of the Bishop's may be scattered, under pretext of the things of the church: for often the Bishop has a wife and children, or relations, or servants. For it is just before God and men that the church should not suffer the loss of those things which are its own, because they know not what are the things of the Bishop; nor again that the Bishop or his relations shall be proscribed under pretence of the things of the church. And that those who are reputed his may not come into great trouble, and blaspheme at his death.

41. And we command that the Bishop rule over the Church and her goods; for if he be entrusted with the precious souls of men, much more therefore with the emoluments which have been committed to him; and so as to administer them all according to his authority, dividing to those who are in want out of them, through the Presbyters and Deacons, in the fear of God, and with trembling. And he also receiving out of them those things which he has need of, if he indeed needs the same; and

ρϥγ̄      πικανων ἢ τε πιάποστολος.

ϥερχρία ὄγοζ ϥβι ἔλι ἐροϥ εῖβε †χρία ἢ-  
πικνηνοϥ ἢϥεμμο εῖναχωίλι ἐροϥ ζωσ δε  
ἐϥτεμθροϥϥατ ἢ ἔλι κατα ἔλι ἢςμοτ ἢ-  
πομος γαρ ἔφ† οὐαζσαζνι εῖρε πηετς-  
ροϥ† ἐπιϥσιαστηριον οὐωμ ἐβολθεν πι-  
ϥσιαστηριον ἐπιδη ἔμμοι ἔλι ἔμματοι  
μϥι οὐβε πικαχι ἔμπορο θεν πεϥὸψω-  
πιον ἔμμοι ἔμμοϥ.

μβ. πῖἐπισκοπος ἰε πῖρεσβυτερος ἰε πιδιά-  
κονος ετςροϥ† ἐζανταλβα πεμ ζανχερ-  
χερ πεμ ζανθιθι εϥλο ἢθῆτοϥ ἰε καθαι-  
ροϥ ἔμμοϥ.

μγ. πιζυποδιάκονος δε οη ἰε πιάναῖ-  
νωστης ἰε πιψαλωωδος εῖναῖρι ἔμπαρη†  
μαροϥλο ἰε μαροϥζιτοϥ ἐβολ ζωμαιοσ  
οη ἢζαῖκος κατα παρη†.

μδ. πῖἐπισκοπος ἰε πῖπῖρεσβυτερος ἰε πι-  
διάκονος εῖναϥετ πηετχρεωστης παϥ  
ἔμμοι μαροϥζιτοϥ ἐβολ.

με. πῖἐπισκοπος ἰε πῖπῖρεσβυτερος ἰε πι-  
διάκονος εῖναϥῶληζ πεμ πιζερετικος μα-  
ροϥχαϥζει ἐβολ ἐϥωπ δε αυϥανῖρι ἔμφαι  
εῖροϥϥεμϥι ζωσ κῆηρικος μαροϥκαθαι-  
ροϥ ἔμμοϥ.

μϥ. πῖἐπισκοπος ἰε πῖπῖρεσβυτερος ἰε πιδιά-  
κονος εῖναϥενωϥ ἐῖβαπτισμα ἢπιζερε-  
τικος μαροϥκαθαιροϥ ἔμμοϥ ἰε τοϥϥσια  
αϥ γαρ τε †κοινωῖα ἔμϥχς πεμ βελιαρ  
ἰε αϥ πε φμεροσ ἢοϥπιστοσ πεμ οὐαπιστοσ.

taking something for the necessity of the strange brethren, who shall receive hospitality from him, so that they may not want any thing, in any manner. For the law of God hath commanded, that "those who wait at the altar should eat from the altar; since, not any soldier fights against the enemies of the king at his own charges.

42. The Bishop, or Presbyter, or Deacon, who indulges in dice\*, and luxury, and drinking, let him cease from them, or let him be deposed.

43. And the Sub-deacon, or Reader, or Singer, who shall do so, let them cease, or let them be cast out: likewise the laity after the same manner.

44. The Bishop, or Presbyter, or Deacon, who shall demand usury of those who are debtors to him, let him be cast out.

45. The Bishop, or Presbyter, or Deacon, who shall pray with heretics, let him be suspended; but if they have done this to minister as Clergymen, let them be deposed.

46. The Bishop, or Presbyter, or Deacon, who shall go to the baptism of heretics, or to their sacrifice, let him be deposed. For what fellowship hath Christ with Belial, or what part hath a believer with an infidel?

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\* Arab. *درد*, dice.

ρϭε      νικάνων ἢ τε νιάποστολος.

πδ. ἐρεωαν οὐ ἐπίσκοπος ἰε οὐ πρεσβύτερος ἰε οὐ διάκονος ἰε κεοῦαι ζωλος θεν πικλήρος ἢ τ μετοῦνθ σεσωϭ ἐπιγαμος νεμ ζανασ ἰε οὐ ηρπ εθε ασκησις αν αλ-λα ζωσ ζανὰ καθαρτον νε ἐασηρωβω ἐφ ηετσηθ κε ασηασ ἢ κε φτ ἐενηαινι-βεν ἐτασηθαιωου ουοζ κε ις ζηππε ἐνα-νεϥ ἐμαωω παλιν οη κε ἀ φτ θαμιέ φρω-μι ουζοουτ νεμ ουςζιμι ουοζ παρητ εϭ-χεουὰ εϭωωϭ ἐπθαμιό ἐφτ μαρου-διορθου ἐμοϭ ἰε μαρουκαθαιρου ἐμοϭ ἢ σενοχη ἐβολθεν τ εκκλήσιὰ θα οη τε ἐφρητ ἐπιλαϊκος.

πβ. ἐρεωαν οὐ ἐπίσκοπος ἰε οὐ πρεσβύτερος ἰε οὐ διάκονος ὡτεμοωω ἐβτ ἐφ ηέ-τασηκοτϭ ἐβολθεν πεϭνοβι αλλα εϭνοχη ἐβολ μαρουκαθαιρου ἐμοϭ κε ασζυπη ἐπϭς φαι ετχωἐμοϭ κε ψαρε ουραωι ψωπι ἐπαρητ θεν τφε ἐχεν ουρεϭερνοβι εϭωαν μετὰ νοιη.

πγ. ἐρεωαν οὐ ἐπίσκοπος ἰε οὐ πρεσβύτερος ἰε οὐ διάκονος ὡτεμβτ ουκουχι ἢ ασ ουοζ ἢ πεϭσε κουχι ἢ ηρπ θεν νιέζουϥ ἢ-ωαι μαρουκαθαιρου ἐμοϭ ζωσ ἐρε του-συνηδησις ρωκζ ἐρωου αυωωπι ἢ αιτιος εθε ζανμηϭ σκανδαλιζεσθε ἐβολζιτο-του.

πδ. εϭωανωε ἐζλι ἢ κλήρικός θεν καπυ-λος εϭουωμ ἰε εϭω μαρουχαϭζει ἐβολ



51.\* If a Bishop, or Presbyter, or Deacon, or other one wholly among the Clergy of the Priesthood abstains from † marriage, and flesh, or wine, not for exercise, but as if they are unclean, forgetting what is written, that “God saw every thing which he had made, and behold it was very good;” also, that “God made man male and female;” and thus blaspheming, despises the creation of God, let him be reformed, or let him be deposed, *and* he shall be cast out of the Church: this likewise is equally for the laity.

52. If a Bishop, or Presbyter, or Deacon, will not receive him who has turned from his sin, but rejects him, let him be deposed, because he has grieved Christ, who says, “There is joy likewise in heaven over a sinner, when he repents.”

53. If a Bishop, or Presbyter, or Deacon, does not receive a little flesh, and will not drink a little wine on the festival days, let him be deposed, as having a seared conscience: they have been the cause by which many have been offended.

54. If any of the Clergy go into a tavern, eating, or drinking, let him be suspended, except in an inn,

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\* The 47, 48, 49, and 50th Canons are not in the Coptic, nor in the Arabic.

† The Greek is ἀπέχεται, *abstains from*; but the Coptic and Arabic read *pollutes*.

ΙΜΝΤΙ ΠΕΤ ΘΕΝ ΟΥΠΑΝΤΟΧΙΟΝ ΙΕ ΘΕΝ ΟΥ-  
ΜΩΙΤ ΕΘΒΕ ΟΥΔΑΠΑΓΚΗ ΕΤΟΥΑΖ ΝΩΟΥ.

πϵ. έρεωαν ρ̅λι η̅κλ̅ηρικος ψ̅εψ̅ πι̅επισκο-  
πος μαρογκαθαιρου̅ η̅μοϥ̅ πεχαϥ̅ γαρ̅ χε̅  
η̅νεκχε̅ πετρωου̅ επαρχων̅ η̅πεκλαος̅.

πϞ. έρεωαν ου̅λαϊκος̅ ψ̅εψ̅ ου̅π̅ρεσβυτε-  
ρος̅ ιε̅ ου̅δια̅κονος̅ μαρογχαϥ̅ρει̅ ε̅βολ̅.

πζ. έρεωαν ου̅π̅ρεσβυτερος̅ ιε̅ ου̅κ̅ληρικος̅  
ε̅λκ̅ψ̅αι̅ η̅ου̅α̅λ̅ ιε̅ ου̅δα̅δε̅ ιε̅ ου̅βε̅λ̅δε̅ ιε̅ ου̅-  
αι̅ ε̅ρε̅ πεϥρητ̅ ψ̅ου̅ου̅δε̅ μαρογχαϥ̅ρει̅ ε̅βολ̅  
θαι̅ οη̅ τε̅ η̅φρητ̅ η̅λ̅κε̅λαϊκος̅ ε̅θη̅α̅ερ̅ φαι̅.

πη. ου̅ε̅πισκοπος̅ ιε̅ ου̅π̅ρεσβυτερος̅ εϥ̅α̅-  
με̅λ̅η̅ς̅ ε̅πι̅κ̅λη̅ρος̅ ιε̅ πι̅λαος̅ ε̅ω̅τε̅με̅τ̅σα̅βο̅  
η̅μ̅ω̅ου̅ θ̅εν̅ τ̅με̅τ̅ρεϥ̅ψ̅ε̅μ̅ε̅ πο̅υ̅τ̅ μα-  
ρογχαϥ̅ρει̅ ε̅βολ̅ ε̅ω̅π̅ δε̅ αϥ̅ψ̅α̅π̅μο̅υ̅η̅ ε̅-  
βολ̅ θ̅εν̅ τεϥ̅α̅με̅λια̅ μαρογκαθαιρου̅ η̅-  
μοϥ̅.

πθ. έρεωαν ου̅ε̅πισκοπος̅ ιε̅ ου̅π̅ρεσβυτε-  
ρος̅ ιε̅ ου̅δια̅κονος̅ ε̅β̅ω̅ι̅ ε̅ου̅αι̅ εϥ̅ψ̅α̅τ̅ θ̅εν̅  
η̅κ̅λη̅ρικος̅ ου̅ο̅ρ̅ εϥ̅ω̅τε̅με̅τ̅ παϥ̅ η̅φ̅η̅ε̅τ̅  
αϥ̅ερ̅χ̅ρια̅ η̅μοϥ̅ μαρογχαϥ̅ρει̅ ε̅βολ̅ αϥ̅-  
ψ̅α̅π̅χω̅ δε̅ εϥ̅ερ̅πω̅β̅ω̅ μαρογκαθαιρου̅ η̅-  
μοϥ̅ ρ̅ω̅ς̅ ρεϥ̅θ̅ε̅τε̅β̅ σο̅η̅.

ξ. έρεωαν ου̅αι̅ ου̅ο̅η̅ρ̅ ρ̅α̅η̅χω̅μ̅ ε̅βολ̅  
θ̅εν̅ τ̅ε̅κ̅λη̅σι̅α̅ η̅αι̅ ε̅τα̅ η̅ια̅σε̅β̅η̅ς̅ ε̅θ̅η̅το̅υ̅  
θ̅εν̅ ου̅με̅θ̅ου̅χ̅ ρ̅ω̅ς̅ ε̅ου̅α̅β̅ ε̅υ̅χο̅ρ̅χ̅ς̅ η̅-  
πι̅λαος̅ η̅ε̅μ̅ η̅κ̅λη̅ρος̅ μαρογκαθαιρου̅ η̅-  
μοϥ̅.

ξα. έρεωαν ου̅κα̅τη̅γο̅ρι̅η̅ ψ̅ω̅π̅ι̅ ε̅θ̅ου̅η̅

or on a journey, on account of a necessity which befalls them.

55. If any of the Clergy insult the Bishop, let him be deposed; for it is said, "Thou shalt not speak evil of the ruler of thy people."

56. If a layman insult a Presbyter, or a Deacon, let him be suspended.

57. If a Presbyter, or a Clergyman, mock a deaf *man*, or lame, or blind, or a cripple, let him be suspended. The like also to a layman who shall do so.

58. A Bishop, or Presbyter, *who* neglects the Clergy, or the laity, *and* does not instruct them in the service of God, let him be suspended; and if he continue in his negligence, let him be deposed.

59. If a Bishop, or a Presbyter, or Deacon, neglect\* one of the Clergy, being in want, and giveth him not what he hath need of, let him be suspended; and if he remain forgetful, let him be deposed, as a committer of fratricide.

60. If any one make known books in the church as holy, which the ungodly have falsely written, ensnaring the people and the Clergy, let him be deposed.

61. If there be an accusation against a believer

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\* Arab. يتغافل, neglect.

ρϥθ      νικάνων ἢ τε πιάποστολος.

εὐπίστος εἶθε οὐπορπιά ιε οὐμετνωικ ιε  
κερωβ ἔμηνω ἢ θιθι ογοζ αὐψανσοζι ἔ-  
μοϥ ἔπερῆρογαιϥ ἢ κλῆρικός.

ξβ. ἐρεψαν οὐκλῆρικός ἀρνα εἶθε οὐ-  
ροϥ ἢ πρωμι ἢ τε οὐιογδαί ἢ τε οὐεινιν ἢ τε  
οὐζερετικός ἐψωπ δε ἐφραν ἔπχς πε-  
ταϥἀρνα ἔμοϥ μαρογζιτϥ ἐβoλ ἐψωπ  
δε φραν ἢ τμετκλῆρικός πε μαρογκαθαί-  
ρου ἔμοϥ ἀψωδπερμετὰ νοιν δε μαρογ-  
βίτϥ ἐθoγν ζωσ λαίκος.

ξγ. ἐρεψαν οὐπρεσβύτερος ιε οὐδιὰκο-  
νος ιε οὐαί ζωλος θεν πικλῆρος ἢ τμετογ-  
ηβ οὐεμ ἀϥ θεν πένος ἢ τεϥψυχῆ ιε φνέτ  
α οὐθῆριον τακοϥ ιε φνέταϥμογ μαρογ-  
καθαίρου ἔμοϥ θαί γαρ τε ἔφρητ ἐτ α  
πινομος οὐαζσαζνι ἔμοϥ ἐψωπ ἐογδαίκος  
πε μαρογχαϥζει ἐβoλ.

ξδ. εὐψανχεμ οὐκλῆρος ἐρηνστεγιν ἔ-  
πιέροογ ἢ τκυριὰκῆ ἐθoγβ ιε πσαββατον  
ἰμντι πιμωτ ἢ σαββατον ἔμαγαιτ ἢ τε  
πιπασχα μαρογκαθαίρου ἔμοϥ.

ξε. ἐρεψαν οὐκλῆρος ιε ἢθοϥ οὐλαίκος  
ψεπαιϥ ἐθoγν ἐτσυναγωγη ἢ πιογδαί ιε  
ἢ τοπος ἢ πιζερετικός ἐθoγψλῆλ πικλῆρος  
μεν μαρογκαθαίρου ἔμοϥ πιλαίκος δε  
μαρογχαϥζει ἐβoλ.

ξς. ἐρεψαν οὐκλῆρος μωι πεμ οὐαί ἐϥ-  
ραθτϥ θεν πμωι ἀϥμογ θεν οὐψε ἢ ογ-  
ωτ μαρογκαθαίρου ἔμοϥ εἶθε τεϥμετ-

for fornication, or adultery, or *any* other thing, as of much drink, and he be convicted, let him not be made a Clergyman.

62. If a Clergyman shall deny for fear of men, whether of a Jew, or a Greek, or an heretic; and if he has denied the name of Christ, let him be cast out. And if he has denied the name of a Clergyman, let him be deposed. But if he repent, let him be received as a layman.

63. If a Presbyter, or a Deacon, or one entirely of the Clergy of the Priesthood, shall eat flesh with the blood of the life thereof, or that which a wild beast hath destroyed, or that which hath died, let him be deposed, for this is what the law has forbidden. If he be a layman, let him be suspended.

66. If a Clergyman be found fasting on the Lord's holy day, or on the Saturday, except only *on* the great Sabbath of the Passover, let him be deposed.

64. If a Clergyman, or layman, shall enter into the synagogue of the Jews, or the place of the heretics to pray, let the Clergyman be deposed, and let the layman be suspended.

65. If a Clergyman shall contend with one, beating him in the contention, *and* he hath died with

ἡροπετης ἐσωπ λε οὐλαϊκος πε μαρου-  
 χαφρει ἐβολ.

ξζ. ἐρεωαν οὐλαϊκος λε δι ἡουπαρθενος  
 ἡχονς εφενκοτ πεμας ἡπατογυεπτοτς  
 εγὲχαφρει ἐβολ οὐκ εξεστιν παφ ἐδι ἡκε  
 ἔριμι ἀλλὰ εφὲχω πεμ θηὲτ αφθεβιος  
 καν οὐρηκι τε.

ξη. ἐρεωαν οὐπρεσβυτερος ιε οὐδιακονος  
 δι ἡβ† ἡχιροδονια μαρουκαθαιρου ἡ-  
 μοφ ἡθοφ πεμ φηὲτ αφωω ἡμοφ ἡμητι  
 ἔγονορ ἡπρωβ ἐβολ χε ἔταυχιροδονιν  
 ἡμοφ ἐβολριτοτοφ ἡπηρερετικος ἡμοφ  
 χου γαρ ἐνερ εθρε ηηὲτ αυβαπτισμα ἡ-  
 μωφ ιε αυχιροδονιν ἡμωφ ἐβολριτεν  
 ηηὲτεμμαν ερ ρωμι ἡπιστοσ ιε ερ κλη-  
 ρικος.

ζε. ἐρεωαν οὐεπισκοπος ιε οὐπρεσβυτε-  
 ρος ιε οὐδιακονος ιε οὐρυποδιακονος ιε  
 οὐἀπατνωστης ιε οὐρεψαλτης ὡτεμερ-  
 ηηστευην φην πιμ ἡεροου ἐθογав ιε φην  
 ἡδ ιε φην ἡε μαρουκαθαιρου ἡμοφ ἡ-  
 μητι ἡτε οὐωωνι ἡσωμα ερκωδιν ἡμω-  
 φ ιε ἐσωπ ἐοὐλαϊκος πεταφερ φαι μα-  
 ρουχαφρει ἐβολ.

ο. ἐρεωαν οὐεπισκοπος ιε οὐπρεσβυτε-  
 ρος ιε κεδλι ἡκληρικος ερηηστευην πεμ ηη-  
 οὐδαι ιε εφερωαι πεμωφ ιε εφδι ἡτοτοφ  
 ἡρανταιὸ ἡτε πογωαι ἔτε ρανὰθαβ ηε ιε  
 κεδλι ἡενηαι ἡπαιρη† μαρουκαθαιρου

one blow, let him be deposed for his violence. But if he be a layman, let him be suspended.

67. And if a layman\* shall take a virgin by violence, lying with her before she is betrothed, let him be suspended. It is not lawful for him to take another woman, but he shall remain with her whom he has humbled, although she is poor.

68. If a Presbyter, or a Deacon, shall receive a second ordination, let him be deposed, he, and the person who ordained him; unless the thing is evident that he was ordained by the heretics. For it is not possible that those who have been baptized or ordained by them can ever be faithful men, or Clergymen.

69. If a Bishop, or Presbyter, or Deacon, or Sub-deacon, or Reader, or Singer, does not fast on the forty holy days, or on the fourth, or on the sixth day *of the week*, let him be deposed, unless sickness of body prevent them: or if he be a layman who has done this, let him be suspended.

70. If a Bishop, or Presbyter, or any other of the Clergy keeps fast with the Jews, or keeps feast with them, or receives from them gifts of their feast, as unleavened bread, or any such thing, let

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\* The Greek is *εἴ τις*, *if any one*.

ἄμοσ ἐψωπ ἐοῦλαϊκος πετ ασηρ φαι μα-  
ρουχασηζει ἐβολ.

ο̅α̅. ἐρεψαν οῦλαϊκος σι περ ἐθουνη ἐπερ-  
φει ἠπιοθνος ιε ἴσυνασῶσῆ ἠπιοῦλαι ιε  
θῆβς μαρουχασηζει ἐβολ.

ο̅β̅. ἐρεψαν οὐκλῆρος ιε οῦλαϊκος σιόνι  
ἠοῦκῶμιλλιον ιε οῦπερ ἐβολθην †εκκλῆ-  
σιὰ μαρουχασηζει ἐβολ ογορ ἠσετασθο ἄ-  
φῆετ ασησιόνι ἄμοσ πεμ πεσκωβ ε̅ ἠσοπ.

ο̅γ̅. οὔσκεγος ἠπιοῦβ ιε οὔσκεγος ἠζατ ιε  
οῦειδος ἠιαῦ ἐαῦτοῦβοσ ἄπερθρε ζλι ἠ-  
ρωμι σιτς εθρεσῶρω ἄμοσ πασ ἄμιν ἄ-  
μοσ οῦπαρανομος γαρ πε παι ζωβ ἐρεψαν  
οῦαι δε ερ φαι μαρουχασηζει ἐβολ ογορ  
ἠσεἐπιτιμαν πασ.

ο̅δ̅. εῦψαν κατηγοριν ἠοῦἐπισκοπος εθβε  
οῦζωβ ζιτεν ζανρωμι ἄπιστος ογορ εῦ-  
ενηροτ οῦἀπαγκῆ οἷ πε εθροῦμοῦ† ἐροσ  
ζιτεν ζανἐπισκοπος ἐψωπ μεν ασηψανι οῦ-  
ορ ασηρομολοσιν ἄπερσνοβι θην φῆετ αῦ-  
κατηγοριν ἄμοσ μαροῦθωψ ἐχωσ ἠτέ-  
πιτιμιὰ ἐτ εσηεῖψα ἄμοσ ἐψωπ αῦψαν-  
μοῦ† ἐροσ εσηῦτεμσωτεμ μαροῦμοῦ†  
ἐροσ ἄψμαρ σοπ β̅ ζιτεν β̅ ἠἐπισκοπος ἐ-  
αῦογορποῦ ζαροσ ἐψωπ δε οἷ εσηῦτεμσω-  
τεμ εῦἐμοῦ† ἐροσ ἄψμαρ γ̅ ἠσοπ ἐαῦ-  
ταοῦο̅ κε β̅ ἠἐπισκοπος ἐροσ ἐψωπ δε εσηῦ-  
τεμσωτεμ ἄπαιρη† σκαταφροσιν ἠθῆμι  
μαρε ἴσυναδος ἀποφανε ζαροσ ἠπῆετ



him be deposed: if he be a layman who has done this, let him be suspended.

71. If a layman\* take oil into a heathen temple, or synagogue of the Jews, or lamps, let him be suspended.

72. If a Clergyman, or layman, steals a vessel †, or oil from the church, let him be suspended, and he shall restore what he has stolen, and five-fold to it.

73. Let not any man take a vessel of gold, or a vessel of silver, or a garment ‡ of linen which has been sanctified, to use it for himself; for this thing is contrary to law. But if any one has done this, let him be suspended and rebuked.

74. If a Bishop be accused of any thing by men faithful and credible, it is necessary that he should be summoned by the Bishops. If he comes and confesses his sin of which he is accused, let them appoint him the punishment which he deserves. If when he is summoned he does not obey, let him be summoned a second time, by two Bishops sent to him: and if again he does not obey, they shall summon him a third time, by two other Bishops sent to him: and if he does not obey, thus despising the truth, let the Synod pronounce what sentence they please against him, that he may not appear as

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\* The Greek is *ἐὶ τις Χριστιανὸς*, if any Christian.

† Arab. *أنا*, a vase, or urn.

‡ Arab. *ثوب*, a robe, a garment.

ἐράνας χεκάς ἠπέρερ ἠφρητ ἠφνήτ ασητ-  
 ζηου χε ασηωτ ἠτοτση ἠήζαπ.

ᾠε. ἠπουβί ουζερετικος εθρεσημεθερε ευ-  
 πιστος ἀλλὰ ουδε οη ἠπουβί ουπιστος ἠ-  
 ουωτ ἐρε σαχι πιβεν παερμηι ζιτεη ρωση  
 ἠμεθερε Β ἰε ᾠ.

ᾠε. ᾠε αν ἠπιέπισκοπος εθρεσηχαρι-  
 ζεσθε ἠπὰζιῶμα ἠτμετέπισκοπος ἠπεση-  
 сон ἰε πεσηηρι ἰε κεζλι ἠσυγγεηης ἠταση ἰε  
 εσηχιροδονηη ἠηηῆτ εσηουὰψου ουδικεον  
 εαρ αν πε εθρεσηχα ζαηουον κληροπομος  
 ἠθμετέπισκοπος εσηχηαριζεσθε ἠηηηηχαι  
 ἠτε φτ ἠουπαθος ἠμετρωμη ᾠε εαρ αν  
 ἐροση εθρεσηχα τεκκλήησιὰ ἠτε φτ θα ου-  
 κληροπομηὰ ἐρεσηαν ουαι δε ερ φαη τση-  
 ροδονηὰ μεη εσῆσωπη ἐζλι ἠθοση δε μα-  
 ρουῆπιτιμηὰ ηαση θεη ουὰφοηςμος.

ᾠζ. ἠσωπ ἠουαι πε εσηωουθε ἠπεσηβαζ  
 ἰε ἠθοση ἐρε τεσηηητ ωουθε ἠροση εσηηπῶα  
 ἠθμετέπισκοπος μαροηαιση ἠσωω εαρ ἠ-  
 ἠσωμη ηαὐβάθεμη εη ἀλλὰ ἠῶθεμη  
 ἠφα τσηηηη πε.

ᾠη. φηητοι ἠὰζ ἰε βεζλε ἠπερῆροηαιση ἠ-  
 ἐπισκοπος ουη οη χε εσηβάθεμη αν ἀλλὰ  
 χε ἠηη ηηηηηχαι ἠτε τεκκλήησιὰ χωρ ἠβου.

ᾠθ. φηητ ερε ουδεμηων ηημαση ἠπερῆ-  
 ρεση κληροσ ουδε ἠπερῆρεσηὐηηη ηηη ηη-  
 πιστος ασηωαντοηβο δε μαροηβίτση ἠθουη  
 ουοη ἠσωπ εσηηπῶα μαρεση κληροσ.

he who has gained, because he has fled from the judgment.

75. A heretic shall not be received to bear testimony against a Christian; but neither again shall one Christian be received. "By the mouth of two or three witnesses every word shall be established."

76. A Bishop must not gratify his brother, or his son, or any other of his relations, or to ordain whom he will to the Episcopal dignity; for it is not just to constitute heirs to the Episcopacy, gratifying human affections with the things of God. For it is not right for him to put the Church of God under *the laws of inheritance*. But if any one shall do this, the ordination shall be void, and let him be punished with excommunication.

77. If any one be wounded in his eye\*, or wounded in his foot, being worthy of the Episcopacy, let him be made one; for an injury of the body cannot defile him, but it is the pollution of the soul.

78. He who is deaf, or blind, let him not be made a Bishop: not because he is defiled, but that the things of the Church be not dispersed.

79. He who has a devil, let him not be made a Clergyman, neither let him pray with the believers: but when he is cleansed let him be received; and if he be worthy, let him be made a Clergyman.

---

\* Arab. اعور, *one eyed*.

π. φηὲτ ἀϑὶ ἐθούη θεν οὐβιοc ἡεθνικοc  
 ιε ἡθοϑ θεν κεἀναcτροφη εcζωου ογοz  
 ἐαϑτ βαπτιcμα ἡουδικεον ἀη πε εθροϑαιϑ  
 ἡἐπιcκοποc ἡττοϑνοϑ ἑϑε γαρ ἀη εθρε φηέ-  
 τε ἡποϑδόντϑ θεν ἑλι ϑωπι ἡcαθ ἡζαν-  
 κεϑωουηι ἡμητι ζαα ἡτε φαι ϑωπι ηαϑ  
 ζιτεη πιζμοτ ἡτε φτ.

πα. ἀηχοc κε ἡϑεη ἀη ἐπιcκοποc ἐϑαϑ  
 ἐἑρηι ἐδιὰκωηιὰ ἡζανδιεωcιοη ἀλλὰ εθ-  
 ϑεϑεροϑτ ἐπιἑβηοϑὶ ἡττεκκλἡcιὰ ἐϑωπ δε  
 ἡμοη μαρεϑϑα ἡμετεπιcκοποc ἐθρηι ἡ-  
 μοηϑχοη γαρ ἡἑλι ερβωκ ἡοc β̄ κατὰ  
 ἡοϑαζαζηι ἡποc.

πβ. ἡτεποϑαζαζηι ἀη εθρε ηιβωκ ερ  
 κλἡροc ϑωριc τεγἡωηη ἡποϑδίcεϑ κεκαc  
 ἡποϑλϑηη ἡχε ποϑδίcεϑ παι ζωβ γαρ ἡ-  
 παιρητ εϑίρι ἡοϑωοϑϑερ ἡζανηι ἐϑωπ  
 ἀρεϑαη οὐβωκ οϑωηζ ἐβολ ἡοϑcηοϑ εϑε-  
 μηϑα ἡπιβαθμοc ἡτϑιροδοηιὰ ἡφρητ  
 ἡθα ἀοϑηηcιομοc πετεφωη πε οϑωηζ ἐβολ  
 ογοz ἡτε ηεϑδίcεϑ ἐοϑωηζἐβολ ἡcεαιϑ ἡ-  
 ϑεμεζε ογοz ἡcεταδοϑϑ ἐβολθεν ποϑηι  
 μαρεϑίρι.

πγ. πιἐπιcκοποc ιε πιἡρεcβϑτεροc ιε πιδιὰ-  
 κοποc ετcροϑτ ἐζανμετματοι ογοz εθου-  
 ωϑ ἐαιτοϑ ἡἡβ̄ ἐτε φαι πε εϑέμαζτε ἡοϑ-  
 αρχηη ἡτε ηιρωμιοc ογοz ἐϑεμϑηι ἡοϑμε-  
 τοϑηβ πετcϑε πε ἐκαθαίροϑ ἡμοϑ ηεϑαϑ  
 κε τ ἡηα ποϑρο ἡποϑρο ογοz ηα φτ ἡφτ.

80. He who has come in from a heathen life, or he *who has come in* from any other evil course of life, and who has received baptism, it is not just that he should immediately be made a Bishop. For it is not right that he who has not been tried in any thing, should be a teacher of others; unless indeed this should be to him by the grace of God.

81. We have said that it is not right for a Bishop to place himself in the administration of public affairs, but to attend upon the affairs of the church. But if not, let him leave the Bishopric. For it is not possible for any one to serve two masters, according to the precept of the Lord.

82. We do not permit that servants be made Clergymen without the consent of their masters, that their masters be not grieved; for such a thing produces ruin in houses. If a servant appear at any time worthy of the honour of ordination, such as our Onesimus manifested, and his masters allow it, and make him free, and send him from their house, let him be made one.

83. The Bishop, or Presbyter, or Deacon, who serves in the army, and desires to do both, that is, to retain the magistracy of the Romans, and the service of the Priesthood, it is right to depose him. For *the Lord* said, "Render to the king the things of the king, and to God, the things of God."

πδ. φνεθπαωεω πογρο ιε ογαρχων πα-  
ραδικεον μαρουδιωριν ημοσ ογορ ε-  
ωωπ μεν ογκληρος πε μαρουκαθαιρον  
ημοσ εωωπ μεν ογδαϊκος πε μαρουχαφ-  
ζει εβολ.

πε. μαρε παι χωμ δε ωωπι πωτεν η-  
θωτεν τηρου εγταινοντ ογορ εγογαβ η-  
θωτεν νικληρος πεμ νιδαϊκος ρι ογορ  
ετε παι πε.

εβολ μεν φεν †διαθηνκη ηδπασ πε ηχωμ  
ημωυςης †γενησις πιλοζοδος πιλευιτι-  
κον παριθμος πιλευτεροπομιον ιησου η-  
παυη ηχωμ ηνικριτης πεμ ρογθ πδ ημε-  
τογρο ηωωρπ πεμ φμαρ β ογχωμ ηογωτ  
φμαρ γ πεμ φμαρ δ εκεχωμ †β† ηπα-  
ραλοιοπομενον ηνιογρωου ηωωρπ ηλογοσ  
ηεσδρα πεμ πεφμαρ β ογχωμ ηογωτ  
ιογδιθ πεμ δωβιτ ογχωμ ιωβ ηχωμ ηνι-  
ψαλωμσ ευιρι ηρπα ηπαροιμια ησολομωη  
πιεκκλησιαστης ηχω ητε πιχω πβ ηκογχι  
ηπροφητης ηδ ηνιω† ηπροφητης ησαηασ  
ιερεμιασ ιεζεκινδ δαμινδ παι ρωου μαρε  
πετεπκογχι διςβω ερωου ρι βοδ τσοφια  
ησολομωη πεμ εσθηρ πγ ηχωμ ηνιμακα-  
βεγς τσοφια ηπωηρι ησιραχ ετοω ηςβω.

πενχωμ δε ρωη ανον νιαποστολοσ πε  
παι ετε πα †διαθηνκη ηβερι ηδ ηεγαγγε-  
λιον καταφρη† ετανχοσ ηωωρπ κατα  
ματθεοσ κατα μαρκοσ κατα λογκασ κατα

84. Whosoever shall revile the king, or a ruler unjustly, let him be punished: and if he be a Clergyman, let him be deposed. If he be a layman let him be suspended.

85. And let all these books be to you precious and holy, to you Clergy and the laity together; which are these:—

Of the Old Testament, the five Books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua the son of Nun; the Book of Judges; and Ruth; the four Books of Kings; the first and the second are one Book, the third and the fourth are the other Book: the two of the Chronicles of the Kings; the first discourse of Esdra\*, and his second, one Book; Judith, and Tobit; the Book of Job; the Book of Psalms, making 151; the Proverbs of Solomon; the Ecclesiastes; the Song of Songs; the twelve lesser Prophets; the four greater Prophets, Isaiah, Jeremiah, Ezekiel, Daniel. These also let your young persons learn. And out of the Wisdom of Solomon; and Esther; the three Books of the Maccabees; the Wisdom of the Son of Sirach, there is much instruction.

And our Books also, we the Apostles, are those of the New Testament; the Four Gospels, as we first spoke, according to Matthew, according to Mark, according to Luke, according to John; our Acts of

\* Arab. عزرا.

ΙΩΑΝΝΗΣ ΝΕΠΡΑΖΙΣ ἌΝΘΝ ΝΙΔΠΟΣΤΟΛΟΣ  
 †Β† ΝΕΠΙΣΤΟΛΗ ἌΠΕΤΡΟΣ †Γ† ΝΙΩΑΝΝΗΣ  
 ΤΕΠΙΣΤΟΛΗ ΝΙΔΚΩΒΟΣ ΝΕΜ ΘΑ ΙΟΥΔΑΣ ΘΕΜΑΖ  
 ΙΔ ΝΕΠΙΣΤΟΛΗ ἌΠΑΥΛΟΣ ΤΑΠΟΚΑΛΥΨΙΣ  
 ΝΙΩΑΝΝΗΣ †Β† ΝΕΠΙΣΤΟΛΗ ΝΑΚΛΗΜΗΣ ΕΤΕ-  
 ΤΕΝΟΥΟΥ ΖΙ ΕΒΟΛ.

ΝΑΙ ΝΕ ΤΕΝΟΥΑΖΣΑΖΝΙ ἌΜΕΛΟΥ ΝΩΤΕΝ ὦ  
 ΝΙΕΠΙΣΚΟΠΟΣ ΕΘΒΕ ΝΙΚΑΝΩΝ ΝΘΩΤΕΝ ΔΕ Ε-  
 ΤΕΤΕΝΩΑΝΧΩ ΕΘΡΗΝΙ ΝΘΗΤΟΥ ΤΕΤΕΝΝΑΟΥ-  
 ΧΑΙ ΟΥΟΖ ΤΕΤΕΝΝΑΨΩΠΙ ΕΟΥΟΝΗΤΟΤΕΝ Ἄ-  
 ΜΑΥ ΝΟΥΖΙΡΗΝΗ ΨΑ ΕΒΟΛ ΕΤΕΤΕΝΩΑΝΕΡΑΤ-  
 ΣΩΤΕΜ ΔΕ ΝΣΩΟΥ ΣΕΝΔΣΩΒΙ ΝΣΑ ΘΗΝΟΥ ΟΥ-  
 ΟΖ ΤΕΤΕΝΝΑΧΩ ΝΩΤΕΝ ΝΟΥΠΟΔΕΜΟΣ ΝΕΜ  
 ΝΕΤΕΝΕΡΗΝΟΥ ΨΑ ΕΒΟΛ ΝΣΕΡΙΕΙ ΝΣΑ ΘΗΝΟΥ  
 ΜΕΝΕΝΣΩΣ ἢ ΤΕΤΕΝΒΙ ΝΟΥΔΙΜΩΡΙΑ ΕΣΕΜΠΨΑ  
 ἢ ΤΕΤΕΝΜΕΤΑΤΣΩΤΕΜ.

Φ† ἌΜΕΝΙ ἌΜΕΔΥΑΤΣ ΝΕΜ ΠΕΨΜΟΝΟΥΣΕΝΗΣ  
 ΝΨΗΝΙ ΙΗΣ ΠΧΣ ΝΕΝΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ  
 ΦΡΕΨΤΑΝΘΟ ἌΠΤΗΡΣ ΟΥΟΖ ΦΡΕΨΘΑΜΙΟ Ξ-  
 ΝΑΕΡ ΘΗΝΟΥ ΝΟΥΑΙ ΝΟΥΩΤ ΘΕΝ ΤΕΨΖΙΡΗΝΗ  
 ΕΨΣΕΒΤΕ ΘΗΝΟΥ ΕΘΟΥΝ ΕΔΓΑΘΟΝ ΝΙΒΕΝ ἢ ΤΕ-  
 ΤΕΝΦΩΝ ΕΒΟΛ ΑΝ Ἄ ΤΕΤΕΝΟΙ ΝΑΤΒΙΖΑΠ Ἄ-  
 ΜΟΝ ΝΟΒΙ ΒΙ ΕΘΟΥΝ ΕΡΩΤΕΝ ΕΨΕΡ ΘΗΝΟΥ ἢ-  
 ΕΜΠΨΑ ἢ ΝΙΤΟΠΟΣ ἌΠΩΝΘ ΨΑ ΕΝΕΖ ΖΙΤΕΝ  
 ΙΗΣ ΠΧΣ ΝΕΝΟΣ Φ† ἌΜΕΝΙ ΟΥΟΖ ΝΕΝΣΩΤΗΡ.

ΦΑΙ ΕΤΕ ΕΒΟΛΖΙΤΟΤΣ ΕΡΕ ΩΟΥ ΝΙΒΕΝ ΕΡ-  
 ΠΡΕΠΙ ΝΑΨ ΝΕΜ ΠΕΨΙΩΤ ΝΔΓΑΘΟΣ ΝΕΜ ΠΙΠ-  
 ΝΑ ΕΘΟΥΑΒ ἢ ΡΕΨΤΑΝΘΟ ΟΥΟΖ ΝΟΥΜΟΟΥΣΙΟΣ  
 ΨΑ ΕΝΕΖ ἢ ΤΕ ΠΙΕΝΕΖ ἌΜΗΝ.



us the Apostles; the two Epistles of Peter; the three of John; the Epistle of James; and that of Jude; the fourteen Epistles of Paul; the Apocalypse of John; the two Epistles of Clements, which you read out of.

*or "shall read aloud."*

*\* See Mr. Lightfoot's  
Ed. of Clement of Rome  
p. p. 27*

These are the things which we command to you, O Bishops, concerning the Canons; and if you continue in them you shall be saved, and shall have peace for ever. But if you shall disobey them, you shall be mocked, and you shall have war with one another for ever. You shall be mourned for, after you have received the punishment suitable to your disobedience.

The only true God, and his only-begotten Son Jesus Christ our Lord, and the Holy Spirit, the universal quickener, and the creator, shall make you one in his peace, directing you into all good, that you may be perfect, without condemnation, un-reproveable, making you worthy of a place in life for ever, by Jesus Christ our Lord, the God of truth, and our Saviour, to whom be all glory, with his good Father, and the Holy Spirit, the quickener, and of the same essence, for ever and ever. Amen.

*\* The Trullan or Quinisextine Council (A. D. 692) in its 2<sup>d</sup> Canon "adopts the 85 Canons handed down to us in the name of the apostles," add<sup>s</sup> however this caution, 'But seeing that in these Canons it hath been commanded that we sh<sup>d</sup> receive the Constitutions*

ασηωκ ἐβωλ ἦχε ΝΙΚΑΝΩΝ ΗΤΕ ΠΕΝΙΟΥΤ  
 ΗΔΠΟΣΤΟΛΟΣ ἔθουαβ παι με πζ ἦχωμ ετ-  
 θεν ΠΕΝΧΙΧ ἠακλνημης θεν ουζιρνηη ἦτε  
 φ† ἀμην.

ᾱ ωο μεμ φ̄ μεμ κ̄ φα Διοκλν.

ασημενευην ἔμοσ ἐβωλθεν †ασπι ἠ-  
 ρεμεμαρις ψα †ασπι ἠρεμπεμζιτ κατα  
 τεσηομ πιζηκι Πικερμει ΠΙΔΔΑΧΙΣΤΟΣ ΠΙ-  
 ἠρεσβυτερος γεωργιος φα κοσμα.

θεν ἠχινηωου† ἔπενιω† ετταινου†  
 ΠΙΣΑΘ φα ΠΙΔΑΣ ἠψεπψωη ΠΙΝΙΩ† θεν  
 ΠΙΕΠΙΣΚΟΠΟΣ ΠΙΔΓΙΟΣ ΑΘΑΝΑΣΙΟΣ θεν ἠθορο-  
 ρος ἠταποθηκη.

θεν †μεταρχη ἦτε ΠΕΝΙΩΤ ἔθ̄ ἔπα-  
 τριαρχης ετταινου φρη ἔπιπαζ† ἠθηνβς  
 ἔπιμοκμεκ ΠΕΝΙΩΤ ΠΙΝΙΩ† ΠΙΑΡΧΗΠΙΣΚΟ-  
 ΠΟΣ ΑΒΒΑ ΜΑΡΚΟΣ ΠΙΠΑΤΡΙΑΡΧΗΣ ἦτε †πο-  
 λισ ἠπιω† ἀλαζενδρια φ† ἦτε τφε ταχ-  
 ρος ζιχεν πεσηροπος ἠζαμηνψ ἠρομπι  
 μεμ ζανσνοϋ ἠζιρνηηκοη ἠτεσηεβιο ἠνεση-  
 χαχι τηροϋ σαπеснт ἠνεσηβαλαγх ἠχω-  
 λее ψα ἔνεζ ἀμην.

αριφμενι π̄σ̄ πεκβωκ ΠΙΡΕσηεθαι ΠΙΖΗΚΙ  
 ΠΙΚΕΡΜΕΙ ΠΙΡΕσηερνοβι ΠΙΔΔΑΧΙΣΤΟΣ ΑΒΡΑΑΜ  
 φα ἠιωτ ασηος ἠψηρι ἠσιμωη θεν †θα-  
 κκη θεν τεσημετοϋρο ψα ἔνεζ ἀμην.

The end of the Canons of our Fathers the Holy Apostles, these are the Seven Books which are by the hands of Clemens, in the peace of God. Amen.

1520 of Dioclesian.

Translated from the language of Upper Egypt, into the language of Lower Egypt, according to his ability, by the poor dust, the least of the Presbyters, George of Kosma.

In the collection of our honoured father the skilful scribe of the language, the great among the Bishops, the holy Athanasius, at the seat of the repository.

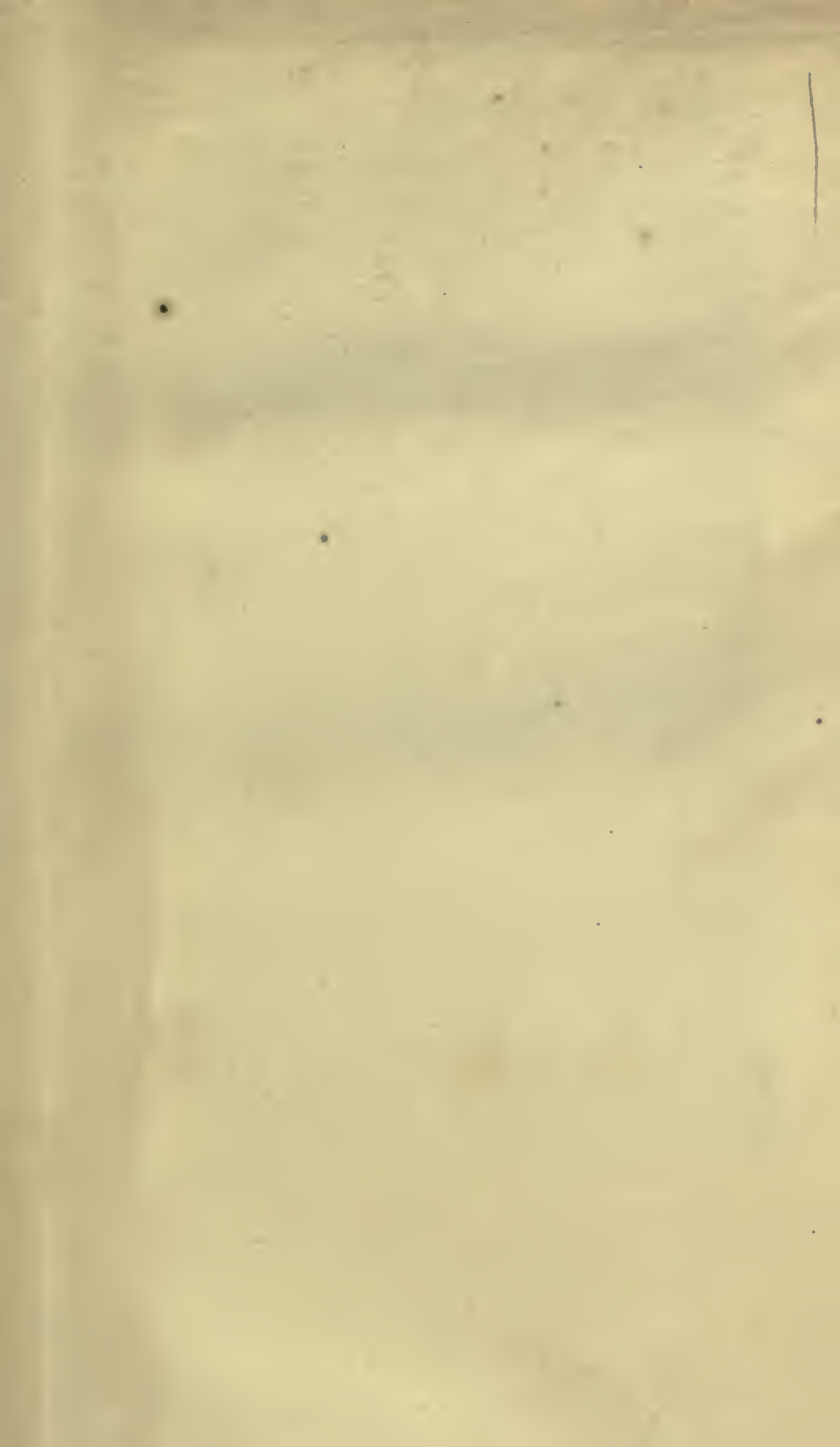
In the government of our holy Patriarch the honoured sun of the faith, the light of the thoughts, our father, the great Archbishop Abba Marcus, the Patriarch\* of the great city Alexandria: the God of heaven establish him upon his throne many years, and in peaceful times, that he may humble all his enemies under his feet quickly, for ever. Amen.

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\* The margin adds, in another hand, ΠΜΑΖ ΡΗ ΕΒΟΛ-  
ΘΕΝ ΤΗΠΙ ΗΝΕΝΙΟΥΤ ΙΠΕΤΡΙΑΡΧΗΣ, *the 108th*  
*of the number of our fathers the Patriarchs.*

matter that is alien to godliness (νόθα τινὰ  
ἢ ξένα τῆς εὐσεβείας) have been interpolated,  
long ago, by the heterodox to the injury of the  
Church, thus obscure for us the beauty of the  
divine ordinances, we have suitably rejected  
such Constitutions (διατάξεις), having regard  
to the state of the Church οὐκ ἐπιβουλεύοντες





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