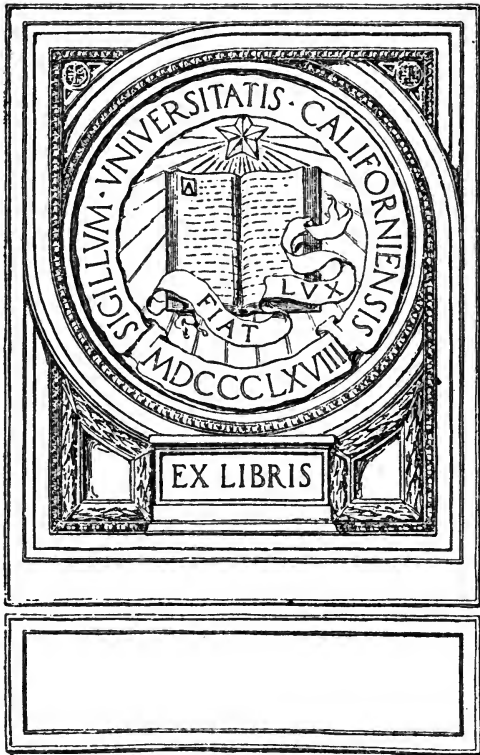


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THE  
APOSTOLICAL CONSTITUTIONS,  
OR  
CANONS OF THE APOSTLES  
IN COPTIC.

WITH AN ENGLISH TRANSLATION

BY

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

&c. &c. &c.

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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 eadem sint cum illis quarum Epiphanius meminit adversus hæresim\* Audianorum uberius alias disputabitur. Interim lege Petavium in notis ad Epiphan. et tom. ii. dogm. theologorum, 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

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\* 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*, τῶν Ἀποστόλων διδασκαί, or διδαχῆ. 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

\* The quotations referred to appear to be these:—Ἐν τοῖς νόθοις κατατετάχθω καὶ τῶν Παύλου παράξεων ἢ γραφῆ, ὅτε λεγόμενος ποιμὴν, καὶ ἡ ἀποκάλυψις Πέτρου, καὶ πρὸς τούτοις ἢ φερομένη βαρνάβα ἐπιστολῆ, καὶ τῶν ἀποστόλων αἱ λεγόμεναι διδασκαί.—*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 Σιράχ, καὶ Εσθῆρ, καὶ Ιουδῆθ, καὶ Τοβίας, καὶ Διδαχῆ καλουμένη τῶν ἀποστόλων, καὶ ὁ ποιμὴν.—*Athanas. Epist. Fest. Op. tom. ii. p. 963.*

Τῆς νεᾶς πάλιν διαθήκης ἀντιλεγόμενα ταυτα· Περίοδοι Πέτρον· περίοδοι Ἰωάννου· περίοδοι Θωμᾶ· Διδαχῆ 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 réduits 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 aux, 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'obeïssance 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 châtiment 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 châtiment 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 châtiment 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, **ΜΙΚΑΝΩΝ ΗΝΤΕ ΠΕΝΙΟΤ ΕΘΟΥΑΒ ΗΔΑΠΟΚΤΟΛΟΣ** **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 **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 **ΟΗ.**

The division of the work into numbered sections, up to **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 **ΜΙΚΑΝΩΝ ἢ ΤΕ ΜΙ-  
ΑΠΟΣΤΟΛΟΣ** "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.



UNIV. OF  
CALIFORNIA

ΝΙΚΑΝΩΝ ΗΎΤΕ  
ΝΙΨΤΟΛΟΣ.

## 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 ΝΑΘΑΝΑΗΛ ΘΩ-  
ΜΑΣ ΝΕΜ ΚΥΦΑΣ ΒΑΡΘΟΛΟΜΕΟΣ ΝΕΜ ΙΟΥΔΑΣ  
ΉΣΟΝ ΗΙΑΚΩΒΟΣ.

Α. ΚΑΤΑ ΠΙΟΥΑΡΣΑΖΗΙ ΜΠΕΝΟΥΤ ΙΗΣ ΠΧΣ  
ΝΕΣΩΘΡ ΗΤΕΝΘΩΟΥΤ ΝΕΜ ΝΕΝΕΡΗΟΥ ΔΑΡΖΟΝ-  
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 ΟΥΚΑΤΖΗΤ ΗΝΙΑΝΑΓΓΕΛΩΣ-  
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 ΕΒΟΛΘΑ  
ΘΩΔΕΒ ΝΙΔΕΝ ΟΥΟΖ ΗΤΟΥΣΩΟΥΗ ΧΕ ΣΕΝΑΤ  
ΛΟΓΟΣ ΜΕΦΤ ΘΕΝ ΠΙΕΡΟΟΥ ΗΝΙΩΤ ΗΤΕ Τ-  
ΚΡΗΣΙΣ ΕΘΒΕ ΠΗΕΤΑΥΣΩΤΕΜ ΕΡΩΟΥ ΤΗΡΟΥ  
ΟΥΟΖ ΜΠΟΥΑΡΕΖ ΕΡΩΟΥ.

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

Β. ΑΣΕΡΔΟΚΙΗ ΔΕ ΠΑΝ ΕΘΡΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ  
ΜΕΜΟΝ ΣΑΧΙ ΚΑΤΑΦΡΗΤ ΕΤ Α ΠΟΣ Τ ΗΟΥ-  
ΖΜΟΤ ΠΑΥ ΚΑΤΑ ΦΟΥΩΥ ΜΕΦΤ ΦΙΩΤ ΖΙ-  
ΤΕΝ ΠΙΠΝΑ ΕΘΟΥΑΒ ΕΠΙΡΙ ΜΕΦΜΕΥΙ ΗΠΕΥΣΑΧΙ  
ΕΘΡΕΝΖΟΝΖΕΝ ΜΕΜΩΤΕΝ ΕΡΩΟΥ ΕΥΕΠΜΕΥΙ  
ΝΕΜ ΟΥΣΕΒΩ ΜΕΜΕΤΣΟΝ.

Γ. ΠΕΧΕ ΙΩΑΝΝΗΣ ΧΕ ΠΙΡΩΜΙ ΝΙΣΗΝΟΥ ΕΠ-  
ΣΩΟΥΗ ΧΕ ΤΕΠΝΑΤ ΛΟΓΟΣ ΘΑ ΠΗΕΤ ΑΠΣΟΘ-  
ΜΟΥ ΝΕΜ ΠΗΕΤ ΑΥΖΟΝΖΕΝ ΜΕΜΩΟΥ ΕΡΟΝ Μ-  
ΠΕΡΘΕΡΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΕΜΟΝ ΒΙ ΜΠΕΖΟ ΜΠΕΥ-  
ΥΦΗΡ ΑΛΛΑ ΑΡΕΨΑΝ ΟΥΑΙ ΠΑΥ ΧΕ ΠΕΥΨ-  
ΦΗΡ ΧΩ ΗΠΗΕΤΕΡΠΟΥΡΙ ΑΠ ΜΑΡΕΥΤΑΖΜΟ  
ΜΕΜΟΥ ΧΕ ΠΕΤΕΚΧΩΜΕΜΟΥ ΟΥ ΕΠΑΠΕΥ ΑΠ  
ΑΣΕΡΔΟΚΙΗ ΔΕ ΝΩΟΥ ΕΘΡΕ ΙΩΑΝΝΗΣ ΣΑΧΙ Η-  
ΨΟΡΠ.

Δ. ΠΕΧΕ ΙΩΑΝΝΗΣ ΧΕ ΟΥΜΩΙΤ Β ΕΤΨΟΠ  
ΟΥΑΙ ΦΑ ΠΩΝΘ ΠΕ ΚΕΟΥΑΙ ΦΑ ΦΜΟΥ ΠΕ ΟΥΟΠ  
ΟΥΨΙΒΤ ΕΟΥΥ ΘΕΝ ΠΑΙ ΜΩΙΤ Β ΦΜΩΙΤ ΔΕ  
ΜΠΩΝΘ ΠΕ ΦΑΙ ΧΕ ΕΚΕΜΕΝΡΕ ΠΟΣ ΠΕΚΝΟΥΤ  
ΦΗΕΤ ΑΣΘΑΜΙΟΚ ΕΒΟΛΘΕΝ ΠΖΗΤ ΤΗΡΥ ΟΥ-  
ΟΖ ΕΚΕΤΩΟΥ ΠΑΥ ΦΑΙ ΕΤΑΥΣΟΤΚ ΕΒΟΛΘΕΝ  
ΦΜΟΥ ΘΑΙ ΓΑΡ ΤΕ ΤΨΟΡΠ ΗΕΝΤΟΖΗ.



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—**ΕΚΕΛΕΡΕ**, *thou shalt love*.

†μαρ β̄ δε τε θαί χε εκέμενρε πεκώφ-  
 ηρ ἀπεκρη† πινομος πεμ νῑπροφητης ευ-  
 ά̄ωι θεν ται εντολν β̄†.

ε̄. πεχαϑ η̄χε μετθεος χε ζωβνιβεν  
 ε̄τεκναουά̄ωου αν̄ ε̄θρουϑωπῑ μ̄μοκ η̄θοκ  
 ζωκ οη̄ μ̄περαιτου η̄κεουαῑ ε̄τε παῑ πε χε  
 πετ εκμοσ† μ̄μοϑ μ̄περαιϑ η̄κεουαῑ η̄θοκ  
 δε ω̄ πετροσ πασον† τ̄β̄ω̄ η̄ωοῡ ε̄ναῑ σαχῑ.

ϛ̄. πεχε πετροσ χε η̄νεκθωτεβ̄ η̄νεκερ-  
 η̄ωικ η̄νεκπορνεϑην̄ η̄νεκσεϑ̄ οῡθεδ̄ωιρῑ η̄-  
 νεκβ̄ιοῡῑ η̄νεκερφαρμαγμασ̄ η̄νεκερρεϑ̄ωιμῑ  
 η̄νεκθ̄ρε οῡς̄ζῑμῑ ρ̄εῑ ε̄τε η̄θ̄η̄τς̄ ε̄πεσ̄η̄τ̄ οῡ-  
 δε̄ ασ̄ω̄αν̄χ̄φοϑ̄ η̄νεκθ̄ο̄θεβ̄εϑ̄ η̄νεκερε̄πῑοῡ-  
 μῑ η̄εν̄χ̄αῑ μ̄πεκώφ̄η̄ρ η̄νεκερμε̄θε̄ρε̄ η̄νοϑ̄χ̄  
 η̄νεκχε̄ πετ̄ζωοῡ η̄ζ̄λῑ οῡδε̄ οη̄ η̄νεκμε̄ϑ̄ῑ  
 ε̄βολ̄ ε̄πετ̄ζωοῡ η̄νεκερ̄ζη̄τ̄ β̄ οῡδε̄ η̄νεκερ-  
 λ̄ασ̄ β̄ οῡφ̄αϑ̄ φᾱρ η̄τε̄ φ̄μοϑ̄ τε̄ τ̄μετ̄λ̄ασ̄  
 β̄ η̄νε̄ πεκ̄σαχῑ ϑ̄ωπῑ εϑ̄ωοῡν̄ῑτ̄ οῡδε̄ η̄σᾱ  
 με̄θ̄νοϑ̄χ̄ η̄νεκϑ̄ωπῑ μ̄μ̄εῑ η̄οϑ̄τοῑ η̄ροϑ̄ο̄  
 οῡδε̄ η̄ρεϑ̄ζ̄ωλε̄μ̄ οῡδε̄ οῡϑ̄ωβ̄ῑ οῡδε̄ οῡ-  
 ρ̄η̄τ̄ εϑ̄ζωοῡ οῡδε̄ οῡβ̄ᾱσῑζη̄τ̄ η̄νεκχε̄ οῡ-  
 σαχῑ εϑ̄ζωοῡ ε̄θ̄οϑ̄η̄ν̄ ε̄πεκώφ̄η̄ρ η̄νεκμε̄στε̄  
 ζ̄λῑ η̄ρ̄ω̄μῑ ᾱλ̄δᾱ ρ̄ᾱποϑ̄οη̄ με̄η̄ εκ̄ε̄σο̄ζ̄ῑ μ̄-  
 μ̄ωοῡ ρ̄ᾱη̄κεχ̄ωοῡη̄μῑ δε̄ εκ̄ε̄ναῑ η̄ωοῡ εκ̄ε̄-  
 ώ̄δ̄η̄δ̄ ε̄χεη̄ ρ̄ᾱποϑ̄οη̄ εκ̄ε̄με̄νρε̄ η̄ρ̄ᾱη̄κεχ̄ω-  
 οῡη̄μῑ μ̄φ̄ρη̄† η̄τεκψ̄ϑ̄χ̄η̄.

ζ̄. πεχε η̄χε αν̄δ̄ρεασ̄ χε παϑ̄η̄ρῑ φωτ̄

“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

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\* ἡΠΕΚΕΡΨΗΤ Β., *Thou shalt not be double-hearted.*

apost. 1  
7. 2

7. 2

7. 2

7. 3

7. 4

ἐβόλθην πονήρον νίβεν ογοζ εκέμεστε  
 πετρωου νίβεν ἄπερωπι ἡρεφχωπτ κε  
 πιχωπτ βίμωιτ ἐθμετθωτεβ ἡχωπτ γαρ  
 ουδεμων εφρωου πε ἄπερρεφχοζ ἄπερερ-  
 ρεφττων ἄπερερρεφμωι κε ἐβόλ γαρ  
 θην παι ψαυχφε ουφθονοC.

ἦ. πεχε φίλιπποC κε παωρηι ἄπερωπι  
 ἡρεφερέπιθωμιν κε τέπιθωμιά βίμωιτ ἐ-  
 θουη ἐτπορνια ἐCωκ ἡπρωμι παC ἐθουη  
 ἡατῶνε τέπιθωμιά γαρ ουδεμων ἡςζιμι  
 τε ογοζ ἐωπι ἄρεωαν πιδεμων ἡτε ἡ-  
 χωπτ μογχτ νεμ φα τῶζυδωνη ψαυτακο  
 ἡπἡῆτ ουναωποου ἐρωου φέμωιτ δε ἄπι-  
 πἡἄ ἄπονήρον πε φἡοβι ἡτψυχη ογοζ  
 ζοταν ἀφωανπαυ ἐουκογχι ἄμαἡνεμτον  
 εφωεπαφ ἐθουη ψαφῶρε πιμωιτ ογωυC  
 ἐβόλ ογοζ εφῆβι νεμαφ ἡκεπἡἄ ἄπονήρον  
 τηρου εφἡαωεπαφ ψα τψυχη ἐτεμμαυ  
 ογοζ ἡνεφχα φρωμι τἡιατφ ἐζῆρη ἐπτηρεφ  
 εθρεφἡαυ ἐτμεθμιν μαρε πετεπχωπτ χα  
 ογωι παφ ογοζ ἡτετεπἄμοπι ἄμοφ ἡου-  
 κογχι θην ουἐπιCτιμιν ἡτετεπCοκφ πωτεπ  
 ἐφαζου κεκαC ἡνεφζιουγὶ ἄμωτεπ ἐζῆρη  
 ευζωβ εφρωου ἡχωπτ γαρ νεμ τῶζυ-  
 δωνη ετρωου ἀφωανχω ἡCηου νίβεν  
 ευμην ἐβόλ ψαυωπι ἡζανδεμων ογοζ  
 ζοταν ἀφωανερῶC ἐφρωμι ψαυωιβτ θην  
 τψυχη ἡCεωπι θα ουπωιτ ἡζωβ ογοζ  
 ἀφωανεντεφ ἐζῆρη θην ζανῶβηουγὶ 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.”

‘*pot.*

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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\* ΟΥΔΕΜΩΝ, Arabic شيطان, *Satan*.

† Sahidic ΖΟΤΑΝ ΕΨΥΑΝΝΑΥ, *when he sees*.

ΧΟΝΣ ΨΑΥΣΩΒΙ ἢΣΩΨ ΕΥΕΡΑΨΙ ΕΧΕΝ ἢΤΑΚΟ  
ἔΠΙΡΩΜΙ ΕΤΕΜΜΑΥ.

θ. ΠΕΧΑΨ ἢΧΕ ΣΙΜΩΝ ΧΕ ΠΑΨΗΡΙ ἔΠΕΡ-  
ΨΩΠΙ ἢΡΕΨΧΕ ΟΥΣΑΧΙ ΕΨΖΩΟΥ ΟΥΔΕ ΟΥΨ-  
ΛΩΨ ΟΥΔΕ ἔΠΕΡΨΩΠΙ ἢΒΑΣΙΒΑΔ' ΕΒΟΔ ΓΑΡ  
ΘΕΝ ΠΑΙ ΨΑΡΕ ΖΑΝΜΕΤΠΩΙΚ ΨΩΠΙ.

ι. ΠΕΧΑΨ ἢΧΕ ΙΑΚΩΒΟΣ ΧΕ ΠΑΨΗΡΙ ἔΠΕΡ-  
ΨΩΠΙ ἢΡΕΨΘΙΜΗΝΙ ΕΠΙΔΗ ΤΜΕΤΡΕΨΘΙΜΗΝΙ  
ΕΣΘΙΜΩΙΤ ΕΘΟΥΝ ΕΟΥΜΕΤΡΕΨΨΑΜΨΕ ΙΔΩ-  
ΛΟΝ ΟΥΔΕ ἢΡΕΨΜΟΥΤ ΟΥΔΕ ἢΡΕΨΧΑΟΥΝΟΥ  
ΟΥΔΕ ΡΕΨΕΡΦΑΘΡΙ ΟΥΔΕ ΡΕΨΕΡΙΔΩΛΟΝ ΟΥΔΕ  
ἔΠΕΡΤΣΑΒΟ ΕΡΩΟΥ ΙΕ ΕΣΩΤΕΜ ΕΡΩΟΥ ΕΒΟΔ  
ΓΑΡ ΘΕΝ ΠΑΙ ΨΑΡΕ ΟΥΜΕΤΡΕΨΨΑΜΨΕ ΙΔΩ-  
ΛΟΝ ΨΩΠΙ.

ια. ΠΕΧΑΨ ἢΧΕ ΠΑΘΑΝΑΝΔ ΧΕ ΠΑΨΗΡΙ ἔ-  
ΠΕΡΨΩΠΙ ἢΡΕΨΧΕΜΕΘΝΟΥΧ ΕΠΙΔΗ ΧΕ ΤΜΕΘ-  
ΝΟΥΧ ΕΣΘΙΜΩΙΤ ΕΘΟΥΝ ΕΟΥΜΕΤΡΕΨΧΕΟΥΔ  
ΟΥΔΕ ἔΜΜΑΙ ΖΑΤ ΟΥΔΕ ἔΜΜΑΙ ΨΟΥ ΕΨΨΟΥΙΤ  
ΧΕ ΕΒΟΔ ΓΑΡ ΘΕΝ ΠΑΙ ΨΑΡΕ ΖΑΝΘΙΟΥΐ ΨΩΠΙ.

ΠΑΨΗΡΙ ἔΠΕΡΨΩΠΙ ἢΡΕΨΚΡΕΜΡΕΜ ΕΠΙΔΗ  
ΤΜΕΤΡΕΨΚΡΕΜΡΕΜ ΨΑΨΣΩΚ ἔΠΙΡΩΜΙ ΕΘ-  
ΟΥΝ ΕΟΥΜΕΤΡΕΨΧΕΟΥΔ ἔΠΕΡΨΩΠΙ ΕΚΧΑΧΩ  
ΟΥΔΕ ἢΡΕΨΜΕΓΐ ΕΒΟΔ ΕΠΙΠΕΤΖΩΟΥ ΕΒΟΔ ΓΑΡ  
ΘΕΝ ΠΑΙ ΤΗΡΟΥ ΨΑΥΧΨΟ ἢΖΑΝΜΕΤΡΕΨΜΨΙ  
ΨΩΠΙ ΔΕ ἢΘΟΚ ΟΥΡΕΜΡΑΨΨ ΧΕ ΠΙΡΕΜΡΑΨΨ  
ΕΘΠΑΕΡΚΔΗΡΟΠΟΜΙΝ ἔΠΚΑΖΙ ΨΩΠΙ ΔΕ ΟΠ  
ἢΖΑΡΨΖΗΤ ἢΡΕΨΕΡΖΙΡΗΝΗ ἢΠΑΝΤ ΕΚΤΟΥ-  
ΒΗΟΥΤ ΘΕΝ ΠΕΚΖΗΤ ΕΒΟΔΖΑ ΠΕΤΖΩΟΥ ΠΙ-  
ΒΕΝ ΨΩΠΙ ἢΑΤΚΑΚΙΑ ἢΡΕΜΡΑΨΨ ἢΑΓΑΘΟΣ

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 **περσειβουone**, *one that bewitcheth*.

εὐκέρτερον ἐβόλθην νικάχι ἢ τε φ† ἐτακ-  
σομοῦ οὐοῦ ἐκέαρζ ἐρωῦ\* ἠπερβάστκ  
ἠμαγὰτκ οὐδε ἠνεκ† ἠπεκρητ ἠνιδάσι-  
ρητ ἀλλὰ ἐκέαρζανιὰ ἠροῦὸ νει νιδικεος  
νει νηετθεβινοῦτ ζωβνιβεν ετρωου εθ-  
πνοῦ ἐρηι ἐχωκ ῥοπου ἐροκ ζωσ ἐπανεῦ  
εκσωῦν χε ἠμον ῥλι παῦωπι ἠμοκ ἐ-  
βηλ χε ἠτεν φ†.

16. πεχαϋ ἠχε θωμάς χε παῦηρι φηετ-  
ταοῦὸ ἐροκ ἠνικάχι ἢ τε φ† οὐοῦ ἀϋῶωπι  
νακ ἠαιτιὰ ἠπωηθ οὐοῦ ἀϋ† νακ ἠ†σ-  
φραγίς ἐθοῦαβ ετθην π̄σ̄ ἐκέμεριτϋ  
ἠφρη† ἠοῦταλλο ἠνεκβαλ† ἀριπεϋμενι  
δε θην π̄έχωρζ νει π̄έροοῦ ἐκέταιοϋ ἠ-  
φρη† ἠπ̄σ̄ π̄μαγὰρ ἐτε ἠσαχι ἠμετ̄σ̄  
ἠθρητϋ εϋ ἠμαῦ ἠχε π̄σ̄ ἐκπαῦιμι δε ἠσα  
περζο ἠμνηι ἠθοϋ νει ἠκεσει ἠνηέθοῦαβ  
χεκάς ἐκέετοπ ἠμοκ ἐχεν ποῦσαχι φηετ-  
τομι γὰρ ἠμοϋ ἐνηέθοῦαβ ἠπαῦωπι εϋοῦ-  
αβ ἐκέταιοϋ κατὰ τεκχομ ἐβόλθην τεκ-  
ϋω† νει ἐβόλθην ἠθίσι ἠνεκχιχ ισχε ἀ  
π̄σ̄ γὰρ ἀϋαίκ ἠεμ̄ῶα εθρεϋ† νακ ἐβόλ-  
ρητοτϋ ἠοῦτ̄ροφη ἠπ̄ἠ̄ατικον νει οῦσω  
ἠπ̄ἠ̄ατικη νει οῦωηθ ῶα ἐπερ πετ̄σ̄ϋε  
ζωκ οπ ἐροκ πε ἠροῦὸ εθρεκ† παϋ ἠοῦθρε  
ἐϋαστακο οὐοῦ οῦπ̄ρος οῦσνοῦ ἠεμ̄ῶα  
γὰρ ἠχε π̄εργατῆς ἠπεϋβεχε σσθνοῦτ

\* Sahidic ἐκζαρζ ἐροῦν, *do thou keep them.*

† Read τ̄αλλο ἠνεκβαλ.



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 **ⲧⲉⲕⲩⲱⲧ**, *thy sweat*.

ΓΑΡ ΧΕ ἠΝΕΚΤ̄ CΑΧΟZ ἘΖΡΕΝ ἘΖΕ ΕCΖΙ ΟΥΔΕ  
 ἔΜΟΝ Ζ̄ΛΙ CΩ ἠΟΥΜΑ ἠΔ̄ΛΟΖΙ ΟΥΟΖ ἠΤΕC-  
 ὤΤΕΜΟΥΩΜ ἔΒΟΛΘΕΝ ΠΕCΟΥΤΑΖ.

17. ΠΕΧΑC ἠΧΕ ΚΥΦΑ ΧΕ ἠΝΕΚΙΡΙ ἠΖΑΠ-  
 ΦΩΡΧ ΕΚΕΖΩΤΠ ἠΠΗΝΕΤΜΩΙ ΘΕΝ ΟΥΖΙΡΗΝΗ  
 ΝΕΜ ΠΟΥΕΡΗΟΥ ΜΑΖΑΠ ΘΕΝ ΟΥΔΙΚΕΟCΥΝΗ  
 ΑΒ̄ΠΕ CΙ ΖΟ CΟΖΙ ἠΦΝΕΤΑCΕΡ̄ΝΟΒΙ ἔΧΕΝ ΠΕC-  
 ΝΟΒΙ ἠΠΕΝΘΕΡΕ Τ̄ΜΕΤΡΑΜΑΔ̄ ΧΕΜΧΟΜ ΘΑ-  
 ΤΕΝ ΦΤ̄ ΟΥΔΕ ἠΠΕΡΘ̄ΜΑΙΕ ΖΑΠΟΥΟΝ ἠ Δ̄ΖΙ-  
 ὠΜΑ ΧΕ ΟΥΩΦΕΖΙΑ ἠΠ ἠΧΕ ἠCΑΙ ΑΔ̄ΛΑ  
 ΟΥΖΑΠ ἠΔΙΚΕΟCΥΝΗ ΘΑΤΕΝ ἠΤΗΡC ἠΠΕΡΕΡ-  
 ΖΗΤ Β̄ ΘΕΝ ΠΕΚΩ̄ΛΗΖ ΕΚΜΕΥΙ ΧΕ ΦΝΕΤ  
 ΑΚΕΡΕΤΙΝ ἠΜΟC C̄ΠΑCΩΠΙ CΩΠ ἠΜΟΝ ἠ-  
 ΠΕΡCΩΠΙ ΜΕΝ ΑΚΩΔΑΒ̄Ι ΕΚCΩΟΥΤΕΝ ἠΤΟΤΚ  
 ἔΒΟΛ ΑΚΩΔΑΠΕΤ̄ ΔΕ ΕΚCΩΚ ἠΤΟΤΚ ἔΡΟΚ ἔCΩΠ  
 ΔΕ ἔΟΥΟΝΤΑΚ ἔΒΟΛΘΕΝ ΠΕΚΧΙΧ ΕΚΝΑΤ̄ ἔΠ-  
 CΩΤ̄ ἠΝΕΚΝΟΒΙ ἠΝΕΚΖΗΔΕCΙC ΕΚΝΑΤ̄ ΟΥΔΕ ΟΠ  
 ΑΚΩΔΑΠΤ̄ ἠΝΕΚΚ̄ΡΕΜΡΕΜ ΕΚCΩΟΥΝ ΧΕ ΠΑΙ  
 ΒΕΧΕ ΟΥ ἔΒΟΛΘΕΝ ΦΤ̄ ἠΝΕΚΚΟΤΚ ἔΒΟΛ ἠ-  
 ΠΕΤCΩΑΤ ΕΚΝΑΕΡΚΟΙΝΩΝΙΝ ΔΕ ΝΕΜ ΠΙΕΤCΩΑΤ  
 ΘΕΝ ΖΩΒ̄ΝΙΒΕΝ ἠΝΕΚΧΟC ΧΕ ΠΟΥΙ ἠΜΑΥΑΤ  
 ΝΕ ΠΑΙ ΙCΧΕ ΤΕΤΕΝΟΙ ἠΚΟΙΝΩΝΙΑ ΝΕΜ ΠΕΤΕΝ-  
 ἔΡΗΟΥ ΘΕΝ ΠΗΑΤΤΑΚΟ ΠΩC ὠ ΜΑΔ̄ΛΟΝ ἠΤΕ-  
 ΤΕΠΙΡΙ ἠΠ ΘΕΝ ΠΝΕΘΝΑΤΑΚΟ.

18. ΠΕΧΑC ἠΧΕ ΒΑΡΘΟΛΟΜΕΟC ΧΕ Τ̄Τ̄ΖΟ  
 ἔΡΩΤΕΝ ΠΑC̄ΠΗΟΥ ΖΟC ΠΙCΗΟΥ ἠΤΕΝ ΘΗΠΟΥ  
 ΝΕΜ ΟΥΕΡΕΤΙΝ CΩΠ ΝΕΜΩΤΕΝ ἠΤΕΤΕΠΟΥΟΝ-

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

\* ἀπερηρῆναι ἄ., literally, *be not of a double heart.*

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

apost. 1.  
7. 10

7. 11.

7. 12

ὥχου μμωτεν ἔερ πεθάνεσ ηνωῦ μπερ-  
 χα τότεν ἐβόλθεν ἔλι ἢ ἔλι ογοπήτω-  
 τεν ἔαιτοῦ.

ἐθέεντ γαρ ἐθούη ἦχε πέρουοῦ μπερ φαί  
 ἔτερε ἐνχαίνιβεν εθναῦ ἔρωου παβωλ  
 ἐβόλ ογοῦ πιπονηροσ πατακο ἠθῆντεῖ ἐμη-  
 ου γαρ ἦχε πῶσ ογοῦ περβεχε πεμασ.

ῥωπι ἠπομοθεησ ἔρωτεν μμαγὰταν  
 θηνοῦ ῥωπι ἠρεσφὲβω ἔρωτεν μμαγὰ-  
 ταν θηνοῦ ῥωσ ἐφφ φηὲτ ἀσφτσαβε θηνοῦ  
 ἐκέἀρεῖ ἐπηὲτ ἀκβίτοῦ ἠτεκῶτεμεσ ἠθῆ-  
 τοῦ οὔδε ἠτεκῶτεμοῦωῖ ἔρωου.

16. πεχασ ἦχε πετροσ χε πῆρωμι πῆσθηνοῦ  
 ἠκεσεπι μπτήρησ ἠὲβω ἠμῆγρᾶφῆ ἐθουαβ  
 ρωσι ἐτσαβε θηνοῦ ἔρωου ἠνοη δε μα-  
 ρεηχοσ ηνωῦ ἠπηὲτ ἀγσαῖηι μμωου παη  
 τότε ἀσρανωου τηροῦ εθρε πετροσ σαχι.

17. πεχασ ἦχε πετροσ χε ἐῥωπι ἀσφωη  
 ουμα πε ἐρε ῥαηκοῦχι ἠρωμι ἠθῆντεῖ μ-  
 πιστοσ μπατεσφᾶσφαι ἠχε πῆμηῥ εθροῦχημ-  
 χοι ἐθαμῆ ψηφῆσμα εθβε πῆπισκοποσ  
 φᾶ ἠῥωι μπῆβ ἠρωμι μαροῦσφαι ἠηεκ-  
 κῆησῆ ἐτῥικωφ ἔρωου πῆμα ἔτερε οῦμηῥ  
 μπιστοσ ἠθῆντεῖ εῦταχρωου.

χεκασ εῦεῖ ἦχε πῆ ἠρωμι φεν πῆμα ἐ-  
 τεμμαῦ ἠσωτη ἠσεδοκιμαῖη φεν οῦ-

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

ΘΟΥΘΕΤ ἄΠΕΤΕΜΠΩΑ ἄΠΑΙ ΒΑΘΜΟC ἘΨΩΠ  
 ΔΑΨΑΝ ΟΥΔΑ ἘΒΟΛΘΕΝ ΜΙΕΘΝΟC ἘΟΥΟΝΤΑΨ  
 ἄΜΑΥ ἢΟΥCΩΙΤ ἘΝΑΠΕΨ ΕΨΟΙ ἢΑΤΠΟΒΙ ΠΕ Ε-  
 ΨΟΙ ἢΑΤΧΩΠΤ ΠΕ ΟΥΜΑΙ ΖΗΚΙ ΠΕ ΟΥΡΕΜΠΖΗΤ  
 ΠΕ ἢΖΑΚ ἢΟΥΡΕΨΘΙΘΙ ΔΠ ΠΕ ἢΟΥΠΟΡΝΟC ΔΠ  
 ΠΕ ἢΟΥΜΕΙ ΤΟΙ ἢΖΟΥΘ ΔΠ ΠΕ ἢΟΥΡΕΨΨΩΨ  
 ΔΠ ΠΕ ἢΟΥΡΕΨΘΙ ΖΟ ΔΠ ΠΕ ΠΕΜ ΠΗΕΤΙΠΙ ἢΠΑΙ.

ΟΥΖΩΒ ΜΕΝ ἘΝΑΠΕΨ ΠΕ ἘΨΩΠ ΔΑΨΑΝ ἄ-  
 ΜΟΝΤΑΨ ḲΖΙΜΙ ἄΜΑΥ ἘΨΩΠ ΔΕ ΔΑΨΘΙ ἢΟΥC-  
 ΖΙΜΙ ἘΟΥΟΝΤΑΨ ἄΜΑΥ ἢΖΑΠΨΗΡΙ ΜΑΡΕΨΧΗ  
 ΠΕΜΑC ΕΨΔΜΟΠΙ ἢCΒΩ ΠΙΒΕΝ ἘΟΥΟΝΨΧΟΜ  
 ἄΜΟΨ ἘΕΡΜΕΠΕΥΙΠ ἢΠΙΓΡΑΦΗ ΚΑΔΩC ἘΨΩΠ  
 ΔΕ ἢCΨΩΟΥΠ ΔΠ ἢCΘΑΙ ΜΑΡΕΨΨΩΠΙ ΕΥΡΕΜ-  
 ΡΑΨ ΠΕ ΜΑΡΕΨΕΡΖΟΥΘ ΘΕΝ Τ' ἄΓΑΠΗ ἘΘΟΥΠ  
 ἘΡΩΜΙ ΠΙΒΕΝ ΜΗΠΟΤΕ ἢCΕΕΡΚΑΤΗΓΟΡΙΠ ἄΠΙΕ-  
 ΠΙCΚΟΠΟC ΘΕΝ ΟΥΖΩΒ ΟΥΟΖ ḲΠΔΨΩΠΙ ΕΨΘΗ-  
 ΠΙ ἄΠΤΗΡΨ.

17. ΠΕΧΑΨ ἢΧΕ ΙΩΔΗΠΗC ΧΕ ΠΙΕΠΙCΚΟΠΟC  
 ἘΤ ΟΥΠΑΚΑΘΙCΤΑ ἄΜΟΨ ΔΑΨΑΠΤ' ḲΘΗΨ ἘΠ-  
 CΩΟΥΠ ΠΕΜ Τ' ΖΥΠΟΜΟΠΗ ἄΜΕΤΜΑΙ ΠΟΥΤ  
 ἢΠΗΘΠΕΜΑΨ ΜΑΡΕΨΚΑΘΙCΤΑ ΔΕ ἢΒ ἄΠΡΕC-  
 ΒΥΤΕΡΟC ΘΕΝ ΠΕΤΡΕΨΔΟΚΙΜΑΖΙΠ ἄΜΕΨΟΥ.

18. ΟΥΟΖ ΑΥΕΡΟΥΩ ΤΗΡΟΥ ΧΕ Β ΔΠ ΑΔΔΑ  
 Γ ΧΕ ΠΗΕΤΨΟΠ ΔΕ ΚΔ ἄΠΡΕCΒΥΤΕΡΟC ΓΒ  
 CΑΟΥΠΔΜ ΟΥΟΖ ΓΒ 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.‡

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

† ἠοῦρεσθῖζο 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.

ἀλλὰ δὲ  
Bunsen  
τρεῖς

ΠΕΧΑΨ ἦΧΕ ΙΩΑΝΝΗΣ ΧΕ ΚΑΛΩΣ ἈΤΕΤΕΝΨ  
 ἔΠΕΡΦΜΕΥΨ ἦΝΑΙ ὡ ΠΑΨΕΝΗΟΥ ΠΗΕΤΣΑΟΥΨ-  
 ΠΑΜ ΕΑΡ ΔΥΨΑΝΘΨ ἦΠΗΨΥἈΔΗ ἦΤΟΤΟΥ ἦ-  
 ΠΙΑΓΓΕΛΟΣ ΨΑΥΘΨΤΟΥ ἔΘΟΥΨ ἔΠΟΨ ΠΗΕΤ-  
 ΣΑΧΑΘΨ ΔΕ ΕΥἘἈΜΟΝΙ ἔΧΕΨ ΠΜΗΨ ἦΠΙΑΓΓΕ-  
 ΖΟΣ ἔΨΕ ΔΕ ἦΠΗΨΕΨΥΤΕΡΟΣ ΕΥἘΨΩΠΙ ΘΕΨ  
 ΠΙΚΟΣΜΟΣ ΘΕΨ ΟΥἔΜΟΤ ἔΜΕΤΘΕΖΔΟ ΣΕΟΥ-  
 ΗΟΥ ἔΒΟΔ ἔΨΤΕΜἘΘΟΥἔΠΗΕΜ ἔΖΨΜΙ ΕΥΟΙ ἦ-  
 ΡΕΨΨ ἔΠΑΨΕΥ ΕΥΟΙ ἔΜΑΙ ΣΟΨ ἦΣΕΨΨ ΖΟ ἦΡΨΜΙ  
 ΔΨ ΕΥΟΙ ἦΚΟΨΝΩΠΗΨ ἔΜΕΨΣΤΗΡΨΟΨ ΠΕΜ ΠΨ-  
 ΠΨΚΟΠΟΣ ΕΥΨΤΟΨΨ ΘΕΨ ΖΨΒΨΠΨΒΕΨ ΕΥἘΨ-  
 ΟΥΨ ἔΠΨΜΗΨ ἔΘΟΥΨ ΕΘΡΟΥΜΕΨΡΕ ΠΟΥΜΑΨ-  
 ἔΣΨΟΥ ΠΨΨΕΨΥΤΕΡΟΣ ΔΕ ΕΤΣΑΟΥΨΨΑΜ ΕΥΨΨ  
 ἔΨΡΨΟΥΨ ἦΠΗΕΤΘΟΣΨ ΘΕΨ ΠΨΘΨΣΙΑΨΤΗ-  
 ΡΨΟΨ ΖΨΝΑ ἦΤΟΥΨΤΑΨ ἦΠΗἔΤΕΜΨΨΑ ἦΤΑΨ ἔ-  
 ΠΨΒΕΨ ΟΥΘΟ ἦΤΟΥἔΡἔΠΨΤΨΜΑΨ ἦΠΗΕΤΕΜΨΨΑ  
 ἦΠΨΤΨΜΨ ἔΨΨΟΥ ΠΨΨΕΨΥΤΕΡΟΣ ΕΤΣΑΧΑΘΨ  
 ΕΥΨΑΨΨΨΨΨ ἔΠΨΜΗΨ ΧΕΚΑΣ ἦΤΟΥΨΨΩΠΨ  
 ΘΕΨ ΟΥΨΨΟΥΨΤΕΨ ἦΤΕΨΨΤΕΜ ἔΖΨ ἦΨἘΘΟΡΤΕΡ  
 ΨΩΠΨ ΟΥΘΟ ΕΥἔΨΣΑΨΨΨ ΕΘΡΟΥΨΨΩΠΨ ΘΕΨ  
 ΟΥΨΨΨΨΨΑΚΨ ΠΨΒΕΨ ἔΨΩΠ ΔΕ ΔΥΨΑΨΨΨΨΨ  
 ἦΟΥΨΑΨ ΕΨἔΡΟΥΨ ΘΕΨ ΟΥΜΕΤΑΨΥἘΑΤΨΗΣ ἔΡΕ  
 ΠΗΕΤ ΣΑΘΟΥΨ ἔΠΨΘΨΣΙΑΨΤΗΡΨΟΨ ΠΑΕΡ ΟΥ-  
 ΖΨΤ ἦΟΥΨΤ ΠΕΜ ΟΥἔΠΨΜΗΨ ἦΟΥΨΤ ἦΣΕΨΨ



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**, αἰθάδης, are rendered in Arabic by **باب**, *with modesty, respect*.

κ̄α      ΝΙΚΑΝΩΝ ΗΤΕ ΝΙΑΠΟΣΤΟΛΟΣ.

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

Γ̄θ. πεχαεῖ ἰχε ἰακωβος χε πιδιὰκωνω-  
της ευπαταροεῖ ἔρατεε φεν πετρεφερλο-  
κιμαζῖν ἔμμοε φεν οὔνιψῖ ἰδοκιμασιὰ  
εσχαλινοῦ ἔπεφλας ἰουρεφθῖθι ἀπ πε  
ἰουρεφωβι ἀπ πε φεν πεφσαχι ἀλλὰ  
ἔνεσε πεφῆμοτ εφοῖ ἰσώτεμ πε εφοῖ ἰψορη  
ἰθωονῖ ἔθονη φεν νικυριὰκην ἰρεφδιὰ-  
κωνῖν εσσωονη χε ου πετῆψε ἔροε εθρεφ-  
χωκ ἔπρωβ ἔπιζιωῖψ πετχωκ γαρ ἔβολ-  
θεν πενμαψχ ἰζανκεχωονη φεν πεφῆ-  
βωοῖ πετῆψε γαρ ἔροε πε ἰροῦδὸ εθρεφ-  
ψωπῖ ἰουεργατης εσενροτ παρρεν φῖ.

κ̄. πεχαεῖ ἰχε ματθεος χε πιδιὰκωνος  
μαρογκαθῖστα ἔμμου ἔπ̄ε ερμεθερε φᾶ  
ποῦβιος ἔσαθ γαρ χε ζῖτεν ρωε ἔμμεθερε  
β̄ ιε ῖ ἔρε σαχι νῖβει ὄζι ἔρατεε μαρο-  
ψωπῖ ἔαυδοκιμαζῖν ἔμμου φεν διὰ-  
κωνῖὰ νῖβεν ευερμεθερε φᾶρων ζῖτεν

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\* Sahidic ἰσερικε.

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 ΕΣΕΕΡ ΟΥΑΙ ΞΕΛΩΟΥ ΨΟΒΙ ΞΕΦΡΗΤ  
 ΗΟΥΓΑΓΡΑΙΝΑ, and one of them should become a hypocrite like one wasting away, *ψίλο*, with a gangrene.

† ΘΕΝ ΠΕΤΡΕΦΕΡΔΟΚΙΜΑΖΙΝ ΞΕΛΟΦ ΘΕΝ  
 ΟΥΜΙΨΤ ΗΔΟΚΙΜΑΣΙΑ, after he has been proved by a great trial.

ΠΙΔΑΟC ΤΗΡC ΕΔΥΖΕΜCΙ ΝΕΜ ΟΥCΖΙΜΙ ΠΟΥ-  
 ΩΤ ΕΔΥΩΑΠΩ ΗΠΟΥΩΗΡΙ ΚΑΔΩC ΕΥΤΟΥ-  
 ΒΗΟΥΤ ΕΥΟΙ ΗΡΕΜΗΖΗΤ ΕΥΟΙ ΗΡΕΜΡΑΥΩ  
 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 ΕΥCΜΟΤΕΠ ΗΒΙCΙ ΦΕΠ  
 ΔΙΑΚΩΝΙΑ ΝΙΒΕΝ ΕΠΑΠΕΥ ΕΥΖΗΠ ΕΥΡΟΟΥΤ  
 ΕΠΤΟΠΟC ΕΥΔΑΝΑΓΚΗΖΙΗ ΗΠΙCΠΗΟΥ ΕΤΕ ΟΥΟΠ-  
 ΤΩΟΥ ΕΘΡΟΥΟΥΩΗ ΗΤΟΥΧΙΧ ΕΤ ΟΥΟΖ ΗΘΩΟΥ  
 ΖΩΟΥ ΟΗ ΕΥΟΙ ΗΡΕCΤ ΕΠΑΠΕΥ ΕΥΟΙ ΗΚΟΙΠΩ-  
 ΝΙΚΟΗ ΧΕΚΑC ΕΡΕ ΗΔΑΟC ΠΑΨΩΠΙ ΗCΕΤΑΙΟ  
 ΜΜΩΟΥ ΦΕΠ ΤΑΙΟ ΝΙΒΕΝ ΝΕΜ ΖΟΤ ΝΙΒΕΝ  
 ΕΥΠΡΟCΥΧΕ ΦΕΠ 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 ΝΙΒΕΝ  
 ΗΡΕCΟΥΩΖΕΜ ΙΕ ΗΡΕCCΑΖΟΥΙ ΕΥΤ ΟΥΒΕ ΠΧC.

κδ. ΠΕΧΑC ΗΧΕ ΚΗΦΑC ΧΕ ΜΑΡΟΥΚΑΘΙCΤΑ  
 ΗΓ ΗΧΗΡΑ ΒΤ ΕΘΡΟΥΠΡΟCΚΑΡΤΗΡΙΑ ΖΙ ΟΥ-  
 CΟΠ ΕΠΙΨΔΗΔ ΕΘΒΕ ΟΥΟΗΝΙΒΕΝ ΕΤΦΕΠ ΠΠΙ-  
 ΡΑCΜΟC ΟΥΟΖ ΕΘΡΟΥΑΙΤΟΥ ΗΖΑΠΖΜΟΤ ΕΘΒΕ  
 ΠΕΤΟΥΔΖΟΥ ΗCΩC ΤΚΕΟΥΙ ΔΕ ΟΗ ΕΘΡΟΥΧΑC  
 CΥΗ ΦΑΤΕΠ ΠΙΖΙΟΜΙ ΕΤΟΥΠΙΡΑΖΙΗ ΜΜΩΟΥ  
 ΦΕΠ 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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\* ἡσυχαστικός is rendered by the Arabic هاديين, *guides*.

ΠΥΜΦΗΝ ΕCΧΩ ΗΝΙΠΡΕCΒΥΤΕΡΟC ΗΝΗΕΤΨΟΠ  
 ΗΟΥΜΑΙ ΖΗΟΥ ΗΨΩΛΩ ΔΗ ΤΕ ΕCΟΙ ΔΗ ΗΡΕC-  
 ΘΙΘΙ ΧΕΚΑC ΕCΕΧΕΜΧΟΜ ΕΠΥΜΦΗΝ ΕΘΡΕCΔΙ-  
 ΔΚΩΝΗΝ ΗΕΧΩΡΖ ΟΥΟΖ ΕΨΩΠ ΕΟΥΟΠ ΚΕΟΥΙ  
 ΟΥΩΨ ΕΟΥΩΖ ΕΤΟΤC ΕΕΡ ΖΑΝΡΒΗΟΥΙ ΕΠΑΠΕΥ  
 ΜΑΡΕCΙΡΙ ΚΑΤΑ ΠΙΕΡΟΥΟΤ ΜΠΕCΖΗΤ ΠΑΙ ΓΑΡ  
 ΠΕ ΠΙΔΓΑΘΟΝ ΕΤ Δ ΠΟC ΨΟΡΠ ΗΖΟΠΟΥ.

ΚΒ. ΠΕΧΑC ΗΧΕ ΔΗΔΡΕΑC ΧΕ ΠΙΔΙΑΚΩΠΟC  
 ΜΑΡΟΥΨΩΠΙ ΗΕΡΓΑΤΗC ΕΖΑΝΡΒΗΟΥΙ ΕΠΑ-  
 ΠΕΥ ΕΥΨΟΥΟΙ ΜΠΙΕΡΟΟΥ ΠΕΜ ΠΙΕΧΩΡΖ ΘΕΠ  
 ΜΑΙ ΠΙΒΕΠ ΗCΕΒΙCΙ ΜΜΩΟΥ ΔΗ ΕΧΕΠ ΠΙΖΗΚΙ  
 ΟΥΔΕ ΗCΕΒΙ ΔΗ ΜΠΕΡΟ ΜΠΙΡΑΜΑΔΟ ΕΥΠΑCΟΥΕΠ  
 ΠΕΤΜΟΚΖ ΗCΕΨ ΠΑC ΕΒΟΛΘΕΠ ΠΟΥΨΩC ΕΥ-  
 ΔΗΑΓΚΗΖΙΠ ΗΠΗΕΤΕ ΟΥΟΠΨΧΟΜ ΜΜΩΟΥ Η-  
 ΖΑΝΡΒΗΟΥΙ ΕΠΑΠΕΥ ΕCΟΟΥΖΟΥ ΠΨΟΥ ΕΘΟΥΠ  
 ΕΥΨΗΡΘΗΟΥ ΕΠΙCΑΧΙ ΜΠΕΠCΑΘ ΧΕ ΠΑΙΡΚΟ  
 ΔΤΕΤΕΠΤΕΜΜΟΙ ΠΗΕΤ ΔΥΔΙΑΚΩΠΗΠ ΓΑΡ ΔΒ-  
 ΠΕ ΠΟΒΙ ΨΑΥΧΨΟ ΠΨΟΥ ΗΟΥΠΑΡΡΗCΙΑ ΕΠΑ-  
 ΨΩC.

ΚΓ. ΠΕΧΑC ΗΧΕ ΦΙΔΙΠΠΟC ΧΕ ΠΙΔΑΙΚΟC  
 ΜΑΡΕCΨΩΤΕΜ ΗCΑ ΠΙΠΡΟCΔΟΓΜΑ ΗΤΟΥΤΗΠ-  
 ΤΟΥ ΕΤΟΤΟΥ ΗΠΙΔΑΙΚΟC ΕΥΘΠΕΧΩΟΥ ΗΠΗΕΤΟ-  
 ΡΟCΨ ΕΠΙΘΥCΙΑCΤΗΡΙΟΠ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΑ-  
 ΡΕCΕΡΑΠΑC ΜΨΨ ΘΕΠ ΠΙΜΑ ΕΤΑΥΘΩΨ ΠΑC  
 ΗCΕΟΙ ΔΗ ΜΜΑΙ ΧΑΧΙ ΕΠΟΥΕΡΗΟΥ ΗCΕΧΟΖ  
 ΔΗ ΕΘΒΕ ΠΜΑ ΕΤΘΗΨ ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΔΛΔΑ  
 ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΑΡΕCΨΩ ΘΕΠ ΠΙΘΩΖΕΜ  
 ΕΤΑΥΘΑΖΜΕC ΗΘΗΠΤC ΕΒΟΛΖΙΤΕΠ ΨΨ Μ-  
 ΠΕΡΘΕΡΕ ΟΥΑΙ ΨΙΠΙ ΗCΑ ΨΘΡΟΠ ΜΠΕCΨΨΦΗΡ

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 ἀπερὶ φίρ, *his friend*, ἀπερὶ γειτοῦσιν, *his neighbour*, according to the Sahidic.

Θεν περδρομος ἔτασφητ ἠθῆτησ οὐδε γαρ νιαττελος ἔπουερ ἦβολ ἔπουατσα- ρνη ἔποσ.

κλ. πεχασ ἦχε ἀνδρεας χε οὐρως ἐπα- πεσ πε ἔθῆσ ἔραηριόμι ἔαιτοσ ἠδιακόμος.

κε. πεχασ ἦχε πετροσ χε ἀνωρη ἔθῆσ φαι εῖβε νιπροςφορα δε ἔπισωμα νει πιόνοσ ἠτε ποσ τεηναουωησ ἔπρωσ ἔ- βολ θεν οὐθουθετ.

κα. πεχασ ἦχε ἰωαννης χε ἀτετεπερ- πωσ ὠ νισῆνοσ ἔπιέρουσ ἠτε πενσαθ σι ἔπιωικ νει πιποτηριον ασέμου ἔρωσ εσχωέμοσ χε φαι πε πάσωμα νει παό- νοσ ἀτετεπνασ χε ἔπεσφ μα ἠνιριόμι εθρουφτοτοσ νειωου ασέρου ἠχε μα- ρθα χε εῖβε μαρια χε ασῆασ ἔροσ εσσωβι πεχε μαρια χε αισωβι ἀη ασχος γαρ ναν εσφσβω χε σῆαουχαι ἠχε πιετχωσ ριτεν φηετχορ.

κς. πεχασ ἦχε κηφασ χε ρανοουον χοσ χε πετσέσε πε ἠνιριόμι ἐϋλῆλ εϋόρι ἔρα- τοσ οϋορ ἐϋτεμεθρουραθτοσ ἔθρη ἔχεπ ἠκαρι.

κη. πεχασ ἦχε ἰακωβος χε ἀηναέϋχεμ- χομ\* ἔθῆσ ἠνιριόμι εϋδιακόμια ἔβῆλ ἔ- ται διακόμια ἔπαιρηφ ἔμαγαστ χεкас εϋέφτοτοσ ἔπετσατ.

κθ. πεχασ ἦχε φιλιπποσ χε νισῆνοσ εῖβε ἠφ φῆετ ερρωσ εσθωουφ νασ 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 ἸΤΕ ΝΙΔΠΟCΤΟΔΟC.

ΝΟΥΔΟ ΕΝΔΝΕC ΠΕΤΘΩΟΥΤ ΔΕ ΝΑC ΕΘΟΥΝ  
ΝΟΥΔΟ ΕΝΔΝΕC ΕCΘΩΟΥΤ ΝΑC ΕΘΟΥΝ Ἰ-  
ΤΜΕΤΟΥΡΟ ἸΤΕ ΝΙΦΗΟΥΙ CΕΝΔΟΠC ΝΟΥΕΡ-  
ΓΑΤΗC ἸΦΤ ΕCΜΗΝ ΕΒΟΔ ΨΔ ΕΝΕΖ.

Δ. ΝΕΧΔC ἸΧΕ ΠΕΤΡΟC ΧΕ ΝΙCΝΗΟΥ ΝΟΥ-  
ΕΞΟΥCΙΑ ΝΟΥΔΙ ΔΝ ΝΕ ΚΑΤΑ ΟΥΔΑΝΑΓΚΗ ΔΔ-  
ΔΑ ἸΦΡΗΤ ΕΤΑΥΟΥΔΖCΑΖΝΙ ΝΑΝ ΕΒΟΔΖΙ-  
ΤΕΝ ΠΟC.

ΤΤΖΟ ΕΡΩΤΕΝ ΕΘΡΕΤΕΤΕΝΔΡΕΖ ΕΝΙΕΝ-  
ΤΟΔΗ ἸΤΕ ΦΤ ΝΟΥΕΨ ἸCΙ ΖΔΙ ἸΘΗΝΤΟΥ  
ΟΥΔΕ ΕΟΥΩΖ ΕΡΩΟΥ ΘΕΝ ΦΡΑΝ ἸΠΕΝΟC ἸΝC  
ΠΧC ΦΔΙ ΕΤΕΦΩC ΠΕ ΠΙΩΟΥ ΨΔ ΕΝΕΖ ΔΜΗΝ.

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ΔCΧΩΚ ΕΒΟΔ ἸΧΕ ΠΧΩΜ ἸΖΟΥΙΤ ΕΒΟΔ-  
ΘΕΝ ΝΙΚΑΝΩΝ ἸΤΕ ΝΕΝΙΟΥΤ ἸΔΠΟCΤΟΔΟC ΕΤ-  
ΘΕΝ ΝΕΝΧΙΧ ἸΔΚΔΗΜΗC ΟΥΟΖ ἸΘΟC ΠΕ ΠΧΩΜ  
ἸΜΑΖ Β ΘΕΝ ΟΥΖΙΡΗΝΗ ἸΦΤ ΔΜΗΝ.

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. اكليمس, *Acklymes*.

ΘΕΝ ΦΡΑΝ ἢ ΤΘΡΙΑΣ ΕΘ.

ΠΙΧΩΜ ἢ ΜΑΖ Ἦ ΕΒΟΛΘΕΝ ΝΙΚΑΝΩΝ ἢ ΤΕ  
 ΝΕΝΙΟΤ ἢ ΔΙΠΟΣΤΟΛΟΣ ΕΤΘΕΝ ΝΕΝΧΙΧ ἢ  
 ΑΚΔΗΜΗΣ ἢ ΘΟΥ ΠΕ ΠΙΧΩΜ ἢ ΜΑΖ Ἦ.

ΕΘΒΕ ΝΙΕΠΙΣΚΟΠΟΣ.

ἮΑ. ΕΥΕΧΙΡΟΔΟΝΙΝ ἢ ΠΙΕΠΙΣΚΟΠΟΣ ΚΑΤΑ  
 ΠΙΣΑΧΙ ΕΤΑΝΧΟΥ ἢ ΨΟΡΠ ΕΑΥΣΟΤΠΙ ΕΒΟΛ-  
 ΘΕΝ ΠΙΜΗΨ ΤΗΡΨ ΕΦΟΙ ΔΕ ἢ ΑΤΝΟΒΙ ΠΑΙ  
 ΑΥΨΑΝΤΡΕΝ ΠΕΨΡΑΝ ΟΥΟΖ ΠΑΥΕΡΑΝΑΥ ΕΡΕ  
 ΠΙΔΑΟΣ ΤΗΡΨ ΘΟΥΗΤ ΝΕΜ ΝΟΥΕΡΗΟΥ ΖΙ ΟΥ-  
 ΣΟΠ ΟΥΟΖ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΝΕΜ ΝΙΔΙΔΚΩΝΟΣ  
 ΘΕΝ ΠΙΕΖΟΥ ἢ ΤΚΥΡΙΑΚΗ ΕΡΕ ΝΙΕΠΙΣΚΟΠΟΣ  
 ΤΗΡΟΥ ΕΥΤΜΑΤ ΟΥΟΖ ἢ ΤΟΥΧΑ ΝΟΥΧΙΧ ΕΞ-  
 ΡΗΝΙ ΕΧΩΨ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΖΩΟΥ ΕΥΘΖΙ ΕΡΑ-  
 ΤΟΥ ΘΕΝ ΟΥΣΕΜΝΙ ΟΥΟΖ ἢ ΘΩΟΥ ΤΗΡΟΥ ΕΥ-  
 ΧΑΡΩΟΥ ΖΙ ΟΥΣΟΠ ΟΥΟΖ ἢ ΣΕΨΩΔΗΛ ΘΕΝ  
 ΠΟΥΖΗΤ ΕΘΡΕ ΠΙΠΠΔ ΕΘΟΥΑΒ ἢ ΕΞΡΗΝΙ ΕΧΩΨ  
 ΟΥΟΖ ΦΗΕΤΕΜΠΨΑ ΕΒΟΛΘΕΝ ΝΙΕΠΙΣΚΟΠΟΣ  
 ΕΥΘΖΙ ΕΡΑΤΟΥ ἢ ΧΕ ΟΥΟΠ ΝΙΒΕΝ ΕΨΧΑ ΠΕΨ-  
 ΧΙΧ ΕΧΕΝ ΠΙΕΤΟΥΝΔΑΙΨ ἢ ΕΠΙΣΚΟΠΟΣ ΕΨΩΔΗΛ  
 ΕΞΡΗΝΙ ΕΧΩΨ ΕΨΩΠ ΧΕ ΔΨΨΑΝΕΡ ΟΥΕΠΙΣΚΟ-  
 ΠΟΣ ΜΑΡΕ ΟΥΟΠ ΝΙΒΕΝ Τ ἢ ΟΥΖΙΡΗΝΗ ΠΑΨ  
 ΘΕΝ ΡΩΟΥ ΕΥΑΣΠΑΣΕΣΘΕ ἢ ΜΟΥ ΜΑΡΕ ΝΙΔΙ-  
 ΔΚΩΝΟΣ ΔΕ ΑΠ Τ ΠΡΟΣΦΟΡΑ ΕΘΟΥΗ ΕΡΟΨ  
 ΦΑΙ ΔΕ ΔΨΨΕΜΨΩ 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.

27 ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΠΟΣΤΟΛΟΣ.

ΧΑΡΙΣΤΙΑ ΧΕ Ὁ ΚΣ ΜΑΤΑ ΠΑΝΤΩΝ ἡμῶν\*  
ΜΑΡΕ ΝΙΔΑΟΣ ΤΗΡΕ ΧΟΣ ΧΕ ΜΕΤΑ ΤΟ ΠΝΑ-  
ΤΟΣ ΣΟΥ ΕΣΕΧΟΣ ΧΕ ἄνω ἡμῶν ΤΑΣ ΚΑΡ-  
ΔΙΑΣ ἢ ΤΕ ἰδΑΟΣ ΧΟΣ ΧΕ ΕΥΧΩΜΕΝ ΠΡΟΣ  
ΤΟΝ ΚΝ ΕΣΕΧΟΣ ΟΗ ΧΕ ΕΥΧΑΡΙΣΤΗΣΩΜΕΝ  
ΤΟΝ ΚΥΡΙΟΝ ΕΣΕΧΟΣ ἢ ΧΕ ἰδΑΟΣ ΤΗΡΕ ΧΕ  
ἄζιον ΚΕ ΔΙΚΕΟΝ ΟΥΟΖ ΜΑΡΕΨΩΔΗΖ ἠΠΑΙ-  
ΡΗΤ ΕΣΧΩ ἠΠΗΘΗΝΟΥ ΜΕΝΕΝΣΑ ΠΑΙ ΚΑΤΑ  
ἰΣΜΟΤ ἢ Τ ΠΡΟΣΦΟΡΑ ἔΘΟΥΑΒ.

ΕΘΒΕ ΝΙΠΡΕΣΒΥΤΕΡΟΣ.

28. ἔΡΕ ΝΙΕΠΙΣΚΟΠΟΣ ΔΕ ΠΑΧΙΡΟΔΟΜΗΝ ἠ-  
ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΕΣΠΑΧΑ ΝΕΨΧΙΧ ἔΧΕΝ ΤΕΨ-  
ἄΦΕ ἔΡΕ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΤΗΡΟΥ ΒΟΖ ἔΡΟΨ  
ΟΥΟΖ ΜΑΡΕΨΩΔΗΖ ἔΧΩΨ ΚΑΤΑ ἰΣΜΟΤ ἔ-  
ΤΑΠΧΟΨ ΕΘΒΕ ΝΙΕΠΙΣΚΟΠΟΣ.

ΕΘΒΕ ΝΙΔΙΑΚΩΝΟΣ.

29. ἔΡΕ ΝΙΕΠΙΣΚΟΠΟΣ ΔΕ ΠΑΚΑΘΙΣΤΑ ἠΟΥ-  
ΔΙΑΚΩΝΟΣ ἔΑΥΣΟΤΠΕ ΚΑΤΑ ΠΗΕΤ ἈΠΩΟΡΠ  
ΧΩΟΥ ἔΡΕ ΝΙΕΠΙΣΚΟΠΟΣ ΠΑΧΑ ΝΕΨΧΙΧ ἔΖΡΗΝΙ  
ἔΧΩΨ.

ΕΘΒΕ ΟΥ ΔΕ ἈΠΧΟΣ ΧΕ ΝΙΕΠΙΣΚΟΠΟΣ ἠΜΑΥ-  
ΑΤΕ ΠΕΤΝΑΤΑΔΕ ΝΕΨΧΙΧ ἔΧΕΝ ΝΙΔΙΑΚΩΝΟΣ  
ΘΑΙ ΤΕ ΤἄΤΙΑ ἠΠΖΩΒ ΧΕ ΕΥΠΑΧΙΡΟΔΟΜΗΝ

\* Sahidic ἡμῶν.

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 ΠΙΩΝΤ, *the custom.*

ἔμοσ ἀν ἐοϋμετοϋνβ ἀλλὰ εϋζιπερετης  
 ἐπιέπισκοπος εθρεσίρι ἠνῆτ εϋναουαζ-  
 σαζνι ἔμωου πας οϋδε εϋνακαθιστα ἔ-  
 μοσ ἀν εθρεσϋωπι ἠςϋμβοζων ἐπικῆ-  
 ρος τηρς ἀλλὰ εθρεσσί ἐφρωϋϋ ἠνῆτ-  
 ϋωπι οϋοζ εϋέταμε πιέπισκοπος ἐρωϋ  
 οϋδε εϋνακαθιστα ἔμοσ ἀν εθρεσβί ἐ-  
 πιπῆα ἠτμετνιϋτ φαι ἐτ ερε πιῆρεσβυ-  
 τερος βίτς ἀλλὰ εθρεσϋωπι ἠάζιος εθρε  
 πιέπισκοπος πιστεϋέ πας ἐνῆετῶε εθβε  
 φαι πιέπισκοπος ἔμαγατς πετναχιροδο-  
 νιν ἐπιδιακωνος.

πιῆρεσβυτερος δε ἐρε πιέπισκοπος παχι-  
 ροδονιν ἔμοσ ἠσεχα χιχ ἐχως κε πα  
 πῆα ἠοϋωτ πεθῆνοϋ ἐζῆρῆι ἐχως πιῆρεσ-  
 βυτερος γαρ ϋαϋβί ἔμαγατς ἔμοοντας  
 ἐζοϋσιὰ ἔμαγ ἐτ κῆρρος εθβε φαι πας  
 παεϋ καθιστα ἀν ἠκῆρρος ἐϋαϋςφραγιζιν  
 ἐπιῆρεσβυτερος ἔμαγατς ἐρε πιέπισκο-  
 ποσ παχιροδονιν ἔμοσ.

εθβε πιόμοζογιτης.

27. πιόμοζογιτης δε ιςχε ἐταϋωπι  
 φεν ζανμορ εθβε φραν ἐπῶς ἠνοϋχα  
 χιχ ἐχως εθβε οϋδιακονιὰ ιε οϋμετῆρεσ-  
 βυτερος οϋοντας γαρ ἔμαγ ἠττιμεν ἔ-  
 μετῆρεσβυτερος ζιτεν τεϋόμοζογιὰ ἐ-  
 ϋωπ δε εϋνακαθιστα ἔμοσ ἠοϋέπισκοπος  
 εϋναχα χιχ ἐχως ιςχε οϋόμοζογιτης 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 *ἑπηρεσία*, *service*.

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

πε ἔπουνβίττῃ ἐθούνη παρρεν πιέζουσιὰ οὐ-  
 δε ἔπουνκοζασίς ἔμοος θεν ρανμορ οὐδε  
 ἔπουνριττῃ ἐθούνη ἐπιώτεκο οὐδε ἔπουνκα-  
 τὰκρίνιν ἔμοος θεν ἔλι ἢ τὰδικιὰ ἀλλὰ  
 κατὰ οὐχω ἔαυωωωτῃ ἔμαγαττῃ ἔχεν  
 φραν ἔπενσ̄ οὐορ ἀγκοζασίς ἔμοος θεν  
 οὐκοζασίς ἢνι οὐορ ἀφερὸμοζοφιν κλῆρος  
 νίβεν ἔμπτῳα ἔμμοου εὐναχα χίχ ἔχωτ.

ἔρε πιέπισκοπος δε παεγχαριστοῦ κατὰ  
 πῆτ ἀνωρπ χωου οὐπαντωσ τὰναγκη  
 ἔροτ ἐθρετταουὸ ἢναι σαχι ἢουωτ ἔταν-  
 ωρπ ἢχωου ρωσ εφερμελεταν θεν οὐ-  
 ποδη εφεγχαριστοῦ ἔφτ ἀλλὰ κατὰ τ-  
 χοε ἔπιουαί πίουαί ἔναώληλ ἔωωπ δε  
 ἔουοπώχοε ἔμοος ἔώληλ θεν οὐμετρί-  
 κανος πεε οὐπρσεγγῃ ἐσταίνουτ οὐάγα-  
 θον πε ἔωωπ δε οἱ ἀφωαπώληλ παφτα-  
 ουὸ ἢουπρσεγγῃ θεν οὐωι ἔμοον ἔλι  
 κωλιν ἔμοος μονον μαρεφώληλ εφουοχ  
 θεν οὐμετορθοζος.

εθβε πιὰναῖνωστῆς.

2ε. πιὰναῖνωστῆς εὐνακαθίςτα ἔμοος  
 ἔρε πιέπισκοπος πατ ἔπῃχωε ἔπιὰποστο-  
 λος παφ παφώληλ ἔρῆνι ἔχωτ ἢνεφχα  
 χίχ ἔχωτ.

εθβε πιρῳποδιὰκων.

2ε. ἢπουχα χίχ ἔχεν ρῳποδιὰκων 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.

27 ΔΑ ΕΥΠΛΟΠΟΜΑΣΕ ἔμοσ εθρεφοναρχη ἦσα  
ΠΙΔΙΑΚΩΝΟΣ.

ΕΘΒΕ ΠΙΧΗΡΑ.

28 ΔΖ. ΟΥΧΗΡΑ ΔΕ ΑΥΨΑΝΚΑΘΙΣΤΑ ἔμοσ ἦ-  
ΠΟΥΧΙΡΟΔΟΝΙΝ ἔμοσ ΑΔΔΑ ΕΥΠΛΟΤΠΣ ἔβοδ  
ΦΕΝ ΦΡΑΝ ἔψωπ ΔΕ ἄ ΠΕΣΖΑΙ ΜΟΥ ΦΑΧΕΝ  
ΟΥΠΙΩΤ ἦΣΝΟΥ ΜΑΡΟΥΚΑΘΙΣΤΑ ἔμοσ ἔψωπ  
ΔΕ ἔΠΕΣΩΚ ΙΣΧΕΝ ΠΕΣΖΑΙ ΜΟΥ ἔΠΕΡΠΙΣ-  
ΤΕΥΕ ΠΑΣ ΑΔΔΑ ἔψωπ ΔΣΕΡΦΕΛΛΩ ΜΑ-  
ΡΟΥΔΟΚΙΜΑΖΙΝ ἔμοσ ΖΙΤΕΝ ΠΙΧΡΟΠΟΣ ΠΟΛ-  
ΔΑΚΙΣ ΓΑΡ ΨΑΡΕ ΠΙΠΑΘΟΣ ΖΩ ΟΥΕΡΦΕΛΛΟ  
ΠΕΜ ΠΕΤΝΑΧΑ ΜΑ ΠΩΟΥ ἦΦΗΤΕΥ.

ΜΑΡΟΥΚΑΘΙΣΤΑ ἦΤΧΗΡΑ ΦΕΝ ἦΣΑΧΙ ἔ-  
ΜΑΥΑΤΕΥ ἦΣΕΜΟΡΣ ἔΦΟΥΝ ΠΕΜ ΠΚΕΣΕΠΙ ἦ-  
ΠΟΥΧΑ ΧΙΧ ἔΧΩΣ ἔβοδ ΧΕ ἦΠΕΣΤΑΔΕ ΠΡΟΣ-  
ΦΟΡΑ ΔΠ ἔΖΗΝΙ ΟΥΔΕ ἦΠΕΣΖΙΤΟΥΡΓΙΑ ΔΠΤ-  
ΧΙΡΟΔΟΝΙΑ ΔΕ ΨΑΣΨΩΠΙ ΠΕΜ ΠΙΚΔΗΡΟΣ  
ΕΘΒΕ ΠΙΤΟΥΡΓΙΑ ΤΧΗΡΑ ΔΕ ΖΩΣ ἔΨΑΥΚΑ-  
ΘΙΣΤΑ ἔμοσ ΕΘΒΕ ΠΙΨΔΗΛ ΦΑΙ ΔΕ ΦΑ ΟΥ-  
ΟΠΠΙΒΕΝ ΠΕ.

ΕΘΒΕ ΠΙΠΑΡΘΕΝΟΣ.

29 ΔΗ. ἦΠΟΥΧΑ ΧΙΧ ἔΧΕΝ ΠΑΡΘΕΝΟΣ ΑΔΔΑ  
ΤΕΣΠΡΟΖΑΙΡΕΣΙΣΙ ἔΜΑΥΑΤΕ 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 ΤΕΧΝΑΙΡΕΤΙC, *her choice, will*; but the Arabic is سریرهها, *her secret, mystery*.

μα - ΝΙΚΑΝΩΝ ΗΤΕ ΝΙΑΠΟΣΤΟΛΟΣ.

ΕΘΒΕ ΝΙΖΜΟΤ ΗΤΑΔΒΟ.

ΔΘ. ΕΡΩΑΝ ΟΥΑΙ ΔΕ ΧΟΣ ΧΕ ΑΙΒΙ ΗΖΑΝΘ-  
ΜΟΤ ΗΤΑΔΒΟ ΖΙΤΕΝ ΟΥΒΩΛΠ ΕΒΟΛ ΗΠΟΥΧΑ  
ΧΙΧ ΕΧΩΨ ΗΘΟΥ ΓΑΡ ΗΖΩΒ ΠΑΟΥΟΠΖΨ ΕΒΟΛ  
ΕΨΩΠ ΕΨΧΕ ΜΕΘΜΗΝΙ.

ΕΘΒΕ ΝΙΡΩΜΙ ΜΒΕΡΙ ΠΑΙ ΕΤΝΑΨ ΜΠΟΥΟΥΟΙ  
ΕΨΟΥΗ ΕΤΠΙΣΤΙΣ.

Μ. ΠΗΕΤ ΟΥΝΑΕΝΤΟΥ ΔΕ ΕΨΟΥΗ ΕΤΠΙΣΤΙΣ  
ΜΒΕΡΙ ΕΣΩΤΕΜ ΕΠΣΑΧΙ ΜΑΡΟΥΕΝΤΟΥ ΕΨΟΥΗ  
ΗΨΟΡΠ ΕΡΑΤΟΥ ΗΠΙΡΕΨΨΕΒΩ ΜΠΑΤΕ ΗΔΑΟΣ  
Ι ΕΨΟΥΗ ΟΥΟΖ ΗΨΕΨΙΜΙ ΗΣΑ ΤΑΤΙΑ ΜΠΖΩΒ  
ΧΕ ΕΘΒΕ ΟΥ ΗΖΩΒ ΑΥΨ ΜΠΟΥΟΥΟΙ ΕΨΟΥΗ  
ΕΤΠΙΣΤΙΣ ΟΥΟΖ ΜΑΡΟΥΕΡΜΕΘΡΕ ΘΑΡΩΟΥ Η-  
ΧΕ ΠΗΕΤ ΑΥΕΝΤΟΥ ΕΨΟΥΗ ΧΕ ΕΠΕ ΟΥΟΠΨΧΟΜ  
ΜΜΩΟΥ ΕΣΩΤΕΜ ΕΠΣΑΧΙ ΜΑΡΟΥΨΙΜΙ ΔΕ  
ΗΣΑ ΠΟΥΒΙΟΣ ΧΕ ΟΥΑΨ ΜΜΗΜΙ ΠΕ ΙΕ ΧΕ ΟΥ-  
ΟΝΤΑΨ ΕΖΙΜΙ ΜΜΑΥ ΙΕ ΧΕ ΟΥΒΩΚ ΠΕ ΗΤΕ  
ΟΥΠΙΣΤΟΣ ΟΥΟΖ ΗΤΕ ΠΕΨΨΕ Α ΦΑΙ ΕΨΡΑΝΑΨ  
ΜΑΡΕΨΩΤΕΜ ΑΡΕΨΑΝΨΤΕΜ ΠΕΨΨΕ ΕΡΜΕΘ-  
ΡΕ ΘΑΡΟΥ ΧΕ ΠΑΝΕΨ ΜΑΡΟΥΠΟΧΨ ΕΒΟΛ Ε-  
ΨΩΠ ΟΥΕΘΗΚΟΣ ΠΕ ΠΕΨΨΕ ΕΥΕΨΕΒΩ ΠΑΨ  
ΕΘΡΕΨΕΡΑΝΑΨ ΜΠΕΨΨΕ ΧΕΚΑΣ ΗΠΕ ΖΔΙ ΠΕ  
ΦΔΑΣΦΥΜΙΑ ΨΩΠΙ ΕΨΩΠ ΔΕ ΑΨΨΑΝ ΟΥΑΙ  
ΠΕ ΕΟΥΟΝΤΑΨ ΕΖΙΜΙ ΜΜΑΥ ΙΕ ΗΘΟΣ ΟΥΕΖΙΜΙ  
ΕΟΥΟΝΤΑΣ ΖΑΙ ΜΜΑΥ ΜΑΡΟΥΨΕΒΩ ΠΩΟΥ  
ΕΘΡΕ ΠΙΖΟΥΟΥΤ ΧΩ\* ΕΡΟΥ ΕΤΕΨΕΖΙΜΙ ΟΥΟΖ ΗΤΕ  
ΨΕΖΙΜΙ ΖΩ ΕΡΟΣ ΕΠΕΨΖΑΙ ΕΨΩΠ ΔΕ ΑΡΕΨΑΝ  
ΟΥΑΙ ΠΕ ΜΠΕΨΖΕΜΣΙ ΠΕΜ ΕΖΙΜΙ 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.

ⲙⲉⲧ̅      ⲛⲒⲘⲀⲚⲰⲚ ⲛ̅ⲧⲈ ⲛⲒⲁⲔⲠⲞⲤⲞⲗⲞⲤ.

ⲛⲀⲘ ⲉ̅ϣ̅ⲧⲉⲙⲠⲟⲣⲛⲉϥⲓⲛ ⲓⲈ\* ⲛ̅ⲧⲉϥⲃⲓⲥⲓⲙⲓ ⲘⲀⲧⲀ  
ϥⲛⲟⲙⲟⲤ ⲓⲈ ⲉϥϣⲚ ⲘⲀⲧⲀ ϥⲛⲟⲙⲟⲤ ⲉ̅ϣ̅ⲱⲡ ⲗⲈ  
ⲁϥϣⲱⲚ ⲟϤⲀⲓ ⲟϤⲗⲉⲙⲱⲛ ⲛⲉⲙⲁϥ ⲛ̅ⲛⲉϥϥⲱⲧⲉⲙ  
ⲉ̅ⲛ̅ⲥⲀϣⲒ ⲛ̅ⲧ̅ⲥ̅ⲃⲱ ϣⲀⲛⲧⲉϥⲧⲟϥⲃⲟ.

ⲈⲐⲃⲈ ⲛⲒⲒⲞⲡⲚ ⲛⲉⲙ ⲛⲒⲠⲒⲤⲧⲓⲙⲚ.

ⲉϥⲛⲁⲩⲱⲛⲓ ⲗⲈ ⲛ̅ⲥⲀ ⲛⲒⲒⲞⲡⲈ ⲛⲉⲙ ⲛⲒϩ̅ⲃⲚⲟϥ̅  
ⲛ̅ⲛ̅Ⲛⲉ̅ⲧⲟϥⲛⲁⲉⲛⲧⲟϥ̅ ⲉ̅ϫⲟϥⲛ ⲉ̅ⲘⲀⲐⲒⲤⲀ ⲙⲉⲙⲱ  
ⲟϥ ϣⲈ ϩⲀⲛⲟϥ ⲛⲈ.

ⲉ̅ϣ̅ⲱⲡ ⲁ̅ⲣⲉϣⲱⲚ ⲟϤⲀⲓ ⲟϥⲠⲟⲣⲛⲟⲃⲟⲥⲕⲟⲤ ⲉ̅ⲧⲈ  
ⲟϥⲣⲉϥϥⲁⲗⲛϣ ⲛⲈ ⲛ̅ϩⲀⲛⲠⲟⲣⲛⲚ ⲙⲁⲣⲉϥⲗⲟ ⲓⲈ  
ⲙⲁⲣⲟϥϩⲓⲧϥ̅ ⲉ̅ⲃⲟⲗ ⲉ̅ϣ̅ⲱⲡ ⲗⲈ ⲟϥⲣⲉϥϥϥⲁⲙⲓⲉ̅  
ⲧⲟϥϣⲱⲧ ⲛⲈ ⲓⲈ ⲟϥϩⲱⲑⲣⲁϫⲟⲤ ⲛⲈ ⲙⲁⲣⲟϥⲧ̅ⲥ̅ⲃⲱ  
ⲛⲱⲟϥ ⲉ̅ϣ̅ⲧⲉⲙⲉ̅ⲑⲟϥϥⲁⲙⲓⲉ̅ ⲓ̅ⲗⲱⲗⲟⲛ ⲙⲁⲣⲟϥ  
ⲗⲟ ⲓⲈ ⲙⲁⲣⲟϥϩⲓⲧⲟϥ̅ ⲉ̅ⲃⲟⲗ.

ⲉ̅ϣ̅ⲱⲡ ⲉ̅ⲟϤⲀⲓ ⲟϥϥⲉⲁⲧⲣⲓⲕⲟⲤ ⲓⲈ ⲛ̅ϥⲟϥ̅ ⲉ̅ϣ̅ⲁϥⲉⲣ  
ⲟϥⲛϥⲗⲚⲚⲓϥ̅ ϫⲉⲛ ⲛⲓϥⲱⲁⲗⲣⲟⲛ ⲙⲁⲣⲉϥⲗⲟ ⲓⲈ  
ⲙⲁⲣⲟϥϩⲓⲧϥ̅ ⲉ̅ⲃⲟⲗ ⲓϥϣⲈ ⲉϥⲧ̅ⲥ̅ⲃⲱ ⲛ̅ⲛⲓⲕⲟϥϣⲒ  
ⲛⲀⲛⲉϥ ⲙⲉⲛ ⲉ̅ϥⲣⲉϥⲗⲟ ⲉ̅ϣ̅ⲱⲡ ⲙⲉⲛⲧⲁϥ̅ ⲧⲈϣⲚⲚ  
ⲙⲉⲙⲁϥ̅ ⲙⲁⲣⲟϥϣⲱ ⲛⲀϥ̅ ⲉ̅ⲃⲟⲗ.

ⲟϥⲉ̅ⲛⲟϥϣⲟⲤ ⲱⲙⲁⲓⲟⲤ ⲉϥⲁ̅ⲑⲱⲛⲓⲑⲓⲛ ⲟϥⲟϩ ⲉϥ  
ϣⲉⲛⲁϥ̅ ⲉ̅ⲛⲓⲁ̅ⲑⲱⲛ ⲙⲁⲣⲉϥⲗⲟ ⲓⲈ ⲙⲁⲣⲟϥϩⲓⲧϥ̅

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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. *الاعمال و الأفعال* *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 الشهر 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 ἐμιοπομαχοc ιε ἦθοϑ εϑτ-  
cαβο ἦρλμιοπομαχοc ἐμιοϑ ιε κῦνηκοc  
εϑ ϑεν ἦκῦνηκιον ιε οὐδιμωcιοc εϑ ϑεν  
ἦμιοπομαχοιον μαροῦλο ιε μαροῦριτοῦ  
ἐβoλ.

οὐαί εϑοί ἦοῦοῦηβ ἦπιῖδωλοη ιε ἦθοϑ  
οῦρεϑὰρεϑ ἐπιῖδωλοη μαροῦλο ιε μαροῦ-  
ριτοῦ ἐβoλ.

οὐματοί εϑ ϑεν οὐέζοῦcιὰ ἐπερῆρεϑ-  
ϑωτεβ ἦρωμει εῦωλοποῦαϑcαϑηι παϑ ἐ-  
περῆρεϑηηc ἐπιϑωβ οὐδε ἐπερῆρεϑωρκ  
εϑῶτεμοῦωϑ δε μαροῦριτεϑ ἐβoλ.

οὐαί εϑοί ἦέζοῦcιὰ ἐτcηϑι ιε οὐαρχωη  
ἦοῦποδιc εϑτῖριωτεϑ ἦοῦδᾶχη μαρεϑλο ιε  
μαροῦριτεϑ ἐβoλ.

οὐκατηχοῦμενοc ιε οὐπιcτοc αῦωλο-  
οῦωϑ ἐερεματοί μαροῦριτοῦ ἐβoλ χε αῦ-  
ερκαταῖφροηη ἐφτ.

οὐπορηη ιε οὐρωμει ἦῶηα ιε οὐαί ἐαϑ-  
ωατεϑ ἐβoλ ιε ἦθοϑ κε οὐαί ἐαϑερ κεϑωβ  
ετcῶε αη ἐχοϑ μαροῦριτοῦ ἐβoλ ceδᾶϑεμ  
ῦαρ οὐδε ἦcεηαεν μαϑοc αη ἐτῖκρηcιc.

ῖφρεϑμοῦτ ιε ἦαcτρολογοc ιε ἦρεϑωηηι

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

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

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

μαζ      ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΠΟΣΤΟΛΟΣ.

ΙΕ ΠΕΤΒΩΛ ἢ ΖΑΠΡΑΘΟΥΪ 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 ΟΥΔΙ 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 ΜΑΡΕΨΘΙΨΙΜΙ ΚΑΤΑ ΦΠΟ-  
ΜΟΣ ἘΨΩΠ ΔΕ ΕΨΨΤΕΜΟΟΥΨ ΜΑΡΟΥΖΙΤΨ  
ἘΒΟΔ.

ἌΝΟΝ ΔΕ ΙΣΧΕ ΔΗΧΑ ΚΕ ΖΔΙ ἢ ΖΩΒ ἘΦΑ-  
ΖΟΥ ΝΙΖΒΗΟΥΪ ΝΑΤΣΑΒΕ ΘΗΠΟΥ ἘΒΟΔ ἌΝΟΝ  
ΓΑΡ ΤΗΡΕΝ ΟΥΟΝἢΤΑΝ ἘΜΑΥ ἘΠΙΠἢ ἢ ΤΕ  
Φ†.

ΕΘΒΕ ΠΙΧΡΟΠΟΣ ἢ ΝΗΕΤΨΩΤΕΜ ἘΠΣΑΧΙ  
ΜΕΝΕΝΣΑ ΝΙΠΟΠΕ ΝΕΜ ΝΙΕΠΙΣΤΙΜΗ.

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

ΕΘΒΕ ΠΧΙΝΨΔΗΔ ἢ ΝΗΕΤΨΩΤΕΜ ἘΠΣΑΧΙ.

μαγ. ΖΟΤΑΝ ἈΡΕΨΑΝ 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. *يقصهم*, *cut themselves*. † Arab. *سيرة*, *qualities*.

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

ᾠθ      ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΠΟΣΤΟΛΟΣ.

ΚΑΘΗΚΙΝ ΜΑΡΕ ΝΙΚΑΘΗΧΟΥΜΕΝΟΣ ὤλῃλ θά-  
ρι θάρωου εὐφωρχ ἐβόλ πεμ πιστος ου-  
ορ μαρε νιζιόμι ὄρι ἐράτου εὐὲλῃλ θεν  
οὔμα θεν τεκκλῃσιὰ θάρι θάρωου ἔ-  
μιν ἔμωου ἴτε νιζιόμι ἔπιστος ἴτε νι-  
ζιόμι ἠκατηχουμένος εὐψαπὼ δὲ εὐὲ-  
λῃλ ἔπερῆρουτ ζιρηπῃ ἔπατοῦψωπι  
εσοῦαβ.

ΜΑΡΕ ΝΙΠΙΣΤΟΣ ΔΕ ΑΣΠΑΖΕΣΘΕ ἠΠΟΥῆΡΗΟΥ  
ἔμαγὰτου νιζοοῦτ πεμ νιζοοῦτ ουορ  
νιζιόμι πεμ νιζιόμι ἔπερῆρε ζοοῦτ ΔΕ  
ΑΣΠΑΖΕΣΘΕ ἠὲζιμι νιζιόμι ΔΕ ΤΗΡΟΥ ΜΑ-  
ΡΟΥΖΕΒΣ ἠΧΩΟΥ ΘΕΝ ΟΥΠΑΛΛΙΝ ΑΛΛΑ ΘΕΝ  
ΟΥΕΙΔΟΣ ἠΙΑΥ ἔμαγὰτεϋ ΠΟΥΚΛΥΜΜΑ ΓΑΡ  
ΠΕ ΦΑΙ.

ΕΘΒΕ ἠΧΑ ΧΙΧ ἔΧΕΝ ΝΙΚΑΤΗΧΟΥΜΕΝΟΣ.

ΔΔ. ἔρεψαν πεττὲβω μενεπσα πιὲλῃλ  
χε χιχ ἔΧΕΝ ΝΙΚΑΤΗΧΟΥΜΕΝΟΣ ΜΑΡΕϋὲ-  
λῃλ εϋχαῦ ἐβόλ ἴτε ουεκκλῃσιὰστῃς πεττ  
ἴτε ουδαῖκος πε μαρεϋῖρι ἔπαιρητ.

ἔψωπ ἀψαπὰμαρτε ἠΟΥΚΑΤΗΧΟΥΜΕ-  
ΝΟΣ ΕΘΒΕ ἠΡΑΝ ἔΠΟΤ ἔπερῆρεϋερζῃτ Β  
ΕΘΒΕ ἠΜΕΤΜΕΘΡΕ ΑΣΨΑΠΨΩΠΙ ΓΑΡ ἠΣΕΒΙΤϋ

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 ποστοδος.

ἡχοις ἡσεθοθεσεῖ ἀπὸ χω ἐβὼλ ἡπερνοβι  
σεναθῆμαιοῖ ἀσβὶ βαπτισμα γαρ θεν περ-  
ςνοῖ ἀμιν ἀμοῖ.

εθε νητηαδὶ βαπτισμα.

αε. ἐσωπ δε ἀγυανσοτπ ἡνητηθῆω ἐβὶ  
βαπτισμα ἐαυθὸτθετ ἐπουβιος χε ἐνε  
αυωνθ θεν ουμετσεμνος εγοι ἡκατη-  
χουμενος χε ἐνε αυταιὸ ἡμικηρα χε ἐνε  
αυχεμῖωι ἡνητησωπ χε ἐνε αυχηκ  
ζωβ νιβεν ἐβὼλ ἐναπερ ουοζ ἀρεσαν νηῆτ  
αυεντοῦ ἐθουη ερμεθερ θαρωου χε αυῖρι  
ἐπαρητ μαρουσωτεμ ἐπιεγαγγελιον  
θεν φηαυ δε ἐτογναφορχου ἐβὼλ μα-  
ρουχα χιχ ἐχωου θεν πιεζουου ἐτεμμεαυ  
εγῆζορτζιζιν ἀμωου.

ἐρεσαν πιεζουου δε θωντ ἐθουη ἐτ  
ουναβαπτισμα ἀμωου ἡθῆτη μαρε πιε-  
πισκοπος ἐζορτζιζιν ἀπιουαι πιουαι ἀμω-  
ου χεκας ερεῖμι χε σεουαβ.

ἐσωπ δε ουον ουαι ἐουκαδως αν πε ιε  
ουκαθαρος αν πε μαρουχαῖ ἡσα ουσα χε  
ἀπερσωτεμ ἐῖσαχι θεν ουπιστικ ἐβὼλ χε  
ἀμωουχου εθερ πιωεμμο ζωπ ἐπερ μα-  
ρουτῆβω δε ἡνητηθῆω ἐβαπτισμα εθ-  
ρουχωκεμ ουοζ ἡσεαιτοῦ ἡρεμζε ἡσεια-  
τοῦ ἀπῆ ἀῖσαββατον ἐσωπ δε ουῆριμ  
τε εσωπ θεν ἡσωντ ἡμικιὸμ μαρουχας  
ἡσα ουσα ουοζ μαρεσβὶ βαπτισμα ἡκεῆ-  
ζουου.



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.

μαροϋερνηστεϋιν ἦχε πνεθναβί βαπτισ-  
μα ἢ τ' παρασκευὴ ἔπι σαββατον πιασβα-  
τον δε ἀρεϋαῖ πνεθναβί βαπτισμα θω-  
ουτ' ευμα ἠουωτ' ριτεπ τ' ἔγνωμη ἔπι ἐ-  
πισκοπος μαροϋουαρχαρηι πωου τηρου  
ἐϋλῆλ οϋορ ἐκωλχ ἠπουφατ οϋορ αϋ-  
ϋενχα τεϋχιχ ἔχωου μαρεϋέζορτζιν ἔ-  
πῆα πιβεν ἠϋεεμο εθρουφωτ σαβολ ἔ-  
μωου οϋορ ἠσεϋτεμκοτου ἐθουη ἔρωου  
ισχεν παι παϋ οϋορ αϋϋαπουὼ εϋέζορτζ-  
ζιν μαρεϋμικι ἐθουη ἐρραϋ οϋορ αϋϋαπ-  
σφρατζιν ἠτουτρηι πεε πουμαϋχ πεε  
πουϋαι μαρεϋτοποσου ἐρρηι οϋορ μα-  
ροϋερϋρωις ἔπι ἐχωρη τηρη ευωϋ ἔρωου  
οϋορ ευερκαθνηκιν ἔμωου πνετναβί βαπ-  
τισμα δε ἔπερθρουβί ἠρῆλι θεν πνετσα-  
θουη ἐβηλ ἐφαι ἔμαγατϋ φηέτ ἔρε πι-  
ουαι πιοϋαι παενϋ ἐθουη εθεε τ' ευχαρι-  
τιὰ πετῶε γαρ πε ἔφηέτ αϋεμῆϋα  
εθρεϋεν τεϋῖροςφορὰ ἐθουη ἠτουπου.

εθεε τ' παραλοσις ἔβαπτισμα ἐθουαβ.

μα. ἔφηναν δε εθρε πιδλεκτωρ παμ-  
ουτ' μαρουϋῆλῆλ ἠϋορπ ἔχεν φμωου μα-  
ρεϋϋωπι ἠχε πμωου εϋσωκ ἐθουη ἐτ-

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 **ΝΟΥΡΥΑΙ** was preceded by some such word as **ΘΑ**, *beneath their nose*, which has been omitted by copyists.

‡ Arab. **وصية**, *precept*.

κοδυνεβηθρα ιε εσθατ ἐβωλ ριχωσ μα-  
 ρεσψωπι δε ἠπαρητ ισχε ἠμον ῥλι  
 ἠἀπαγκη ἠμαγ ἔσωπ δε οὐἀπαγκη πε  
 μαρουχωσ φεν τκοδυνεβηθρα ἠπιμωσ  
 ἔτογπαχεμσ ογοσ μαρουβωσ ογοσ ἠ-  
 τετεπερσωρη ἠβαπτισμα ἠνικουχι ογοσ  
 δε πιβεν ἔτε ογοσψωσ ἠμωσ ἔσαχι  
 φαρωσ μαρουσαχι πη δε ἔτε ἠμονψ-  
 χωσ ἠμωσ ἔσαχι μαρε πογιοτ σαχι φαρ-  
 ωσ ιε κε οὐαι εσηπ φεν πογτενοσ με-  
 πενσα ἔρετενβαπτισμα ἠπιρωμι ἠπιωτ  
 ἔπθαῖ δε πιζιόμι ἔαυβελ πογσωι ἐβωλ  
 τηροσ ογοσ ευχω ἔθρη ἠπικοσμενσις ἠ-  
 πουβ ρι ρατ ετχη ριχωσ ἠπερέρε ῥλι  
 βι ειδοσ ἠψεμμο πεμασ ἔθρη ἔφμωσ  
 ἠφπαγ δε ἔτογθηνσ ἔβαπτισμα μαρε πι-  
 ἐπισκοποσ ευχαριστια ἔθρη ἔχεν ἠπερ  
 εσχασ φεν οὐσκενοσ εσέμωτ ἔροσ χε  
 ἠπερ ἠτεευχαριστια ἠτεσβι οη ἠκε περ  
 εσἔζορτζιπ ἔθρη εχωσ εσέμωτ ἔροσ χε  
 ἠπερ ἠπιζορτζιμοσ.

ογοσ ἔρε οὐδιὰκωποσ σαι φα ἠπερ ἠ-  
 πιζορτζιμοσ ἠτεσβι ἔρατσ ἠσα τχαβη  
 ἠπιπρεσβυτεροσ ἠτε κεδιὰκωποσ βι ἠπ-  
 περ ἠτεευχαριστια ἠτεσβι ἔρατσ σαου-  
 ναι ἠπιπρεσβυτεροσ ογοσ ἀρεσων πιπ-  
 ρεσβυτεροσ ἠμοσι ἠπιουαι πιουαι ἠπνεθ-  
 παβι βαπτισμα μαρεσοναρσαρμη πασ  
 ἔρεσχωλ ἐβωλ εσχωἠμοσ 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

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\* Arab. *ضرورة*, *want, scarcity*.

† Arab. *ثوب*, *vest, garment*.

ἔμοκ ἰσατανασ νεμ πεκωεμωι τηρε νεμ  
 πεκῶβνοῖ τηροῦ ογορ αφωαηχωλ ἡπαι  
 τηροῦ ἐβολ μαρεφθαρσφ ἔπνερ ἔπιζορ-  
 ρισμοc εφχωἔμοc κε μαρε πῆα ἡβεν ουει  
 σαβολ ἔμοκ ογορ παρη† μαρε πῆεπισκο-  
 ποc βῆτφ εφβηω ιε πῆρεσβυτεροc ἔταροφ  
 ἐρατφ ριχεν φεωου ἐῖβαλτιcμα ὠμαιοc  
 δε μαρε πιδιὰκωποc ωε νεμαφ ἐθρηι ἐπι-  
 μωου ογορ μαρεφχοc παφ εφ†τοτφ εθ-  
 ρεφχοc κε †παρ† ἐφ† ἔμμηι ἔμαγατφ  
 φιωτ πῆπαντοκρατωρ νεμ πεφμοπογεηηc  
 ἡωηρι ἡηc πῆc πεηοc ογορ πεηωτηρ νεμ  
 πῆπῆα ἔθογαβ ἡρεφτανθο †θῆριαc ἡουμο-  
 ουcιοc ουμετοc ἡουωτ ουμετοουρο ἡουωτ  
 ουπαρ† ἡουωτ ουωμc ἡουωτ θεν ἡκα-  
 θοληκη ἡἀποστολικη ἡεκκῶληcιὰ ἔθογαβ  
 εγωηθ ωα ἐνερ ἄμμη.

πετβῆ δε ρωφ μαρεφχοc κατα παι τη-  
 ρου κε †παρ† ἔπαρη† ογορ ἐρε φηε††  
 παχα τοτφ ἐθρη ιέχεν ἡἀφε ἔφηε†† εφ-  
 ομcφ ἡῆ ἡκοη εφερομολογιη ἡπαι κατα  
 ουκοη ογορ μεηεηωc οη μαρεφχοc κε  
 κῆαρ† ἐπεηοc ἡηc πῆc ἡωηρι ἡουωτ ἡτε  
 φ† φιωτ κε αφερ ρωμῆ θεν ουῶφηρι  
 εθβηητεη θεν ουμετογαῖ ἡατῶταροc  
 θεν πεφπῆα ἔθογαβ νεμ ἐβολθεν μαρια  
 †παρθεηοc ἔθογαβ ἀβῆε cπερμα ἡρωμῆ

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 ΑΥCΤΑΥΡΟΝΗΝ ΜΕΜΟZ ΘΑΡΟΝ ΠΑΖ-  
 ΡΕΝ ΠΟΝΤΙΟC ΠΙΔΑΤΟC ΔΕΜΟZ ΘΕΝ ΠΕΤΕΖ-  
 ΠΑΖ ΘΑ ΠΕΝΟΥΧΑΙ ΖΙ ΟΥCΟΠ ΔΕΥΤΩΝΕZ ΘΕΝ  
 ΠΙΜΑΖ Ε̄ ΗΞΟΥΝ ΔΕΒΩΔ ΕΒΟΔ ΗΝΗΕΤΜΗΡ  
 ΔΕΥΜΕΝΑΖ ΕΠΩΩΙ ΕΠΙΦΗΟΥΙ ΔΕΥΖΕΜCΙ CΑΟΥΙ-  
 ΠΑΜ ΜΠΕCΙΩΤ ΗΔΑΘΟC ΘΕΝ ΠΗΕΤΒΟCΙ ΟΥ-  
 ΟZ ΕΠΗΝΟΥ ΟΠ ΕΤΖΑΠ ΕΠΗΕΤΟΠΘ ΠΕΜ ΠΗΕΘ-  
 ΜΩΟΥΤ ΚΑΤΑ ΠΕCΟΥΩΝΖ ΕΒΟΔ ΠΕΜ ΤΕCΜΕ-  
 ΤΟΥΡΟ.

ΟΥΟZ ΚΠΑΖΤ ΕΠΙΠΝΑ ΕΘΟΥΑΒ ΗΔΑΘΟC  
 ΟΥΟZ ΗΡΕCΤΑΠΘΟ ΕΤΤΟΥΒΟ ΜΠΤΗΡΕZ ΘΕΝ  
 ΤΕΚΚΔΗCΙΑ ΕΘΟΥΑΒ.

ΠΑΔΗΝ ΟΠ ΜΑΡΕCΧΟC ΧΕ ΤΠΑΖΤ ΟΥΟZ  
 ΜΑΡΟΥΜΕΝΑΖ ΕΞΗΝΙ ΕΒΟΔΘΕΝ ΦΜΩΟΥ ΟΥΟZ  
 ΗΤΕCΘΑΖCΕZ ΗΧΕ ΠΙΠΡΕCΒΥΤΕΡΟC ΘΕΝ ΟΥΜΕΖ  
 ΗΤΕ ΤΕΥΧΑΡΙCΤΙΑ ΕCΧΟC ΧΕ ΤΘΩΖC ΜΜΟΚ  
 ΗΟΥΘΩΖC ΘΕΝ ΟΥΜΕΖ ΕCΟΥΑΒ ΘΕΝ ΦΡΑΠ  
 ΗΙΗC ΠΧC ΠΑΙΡΗΤ ΗΚΕCΕΠΙ ΠΙΟΥΑΙ ΠΙΟΥΑΙ  
 ΔΕΘΑΖCΟΥ ΟΥΟZ ΕCΤΖΙΩΤΟΥ ΠΑΙΡΗΤ ΗΚΕ-  
 CΕΠΙ ΟΥΟZ ΜΑΡΟΥΜΕ ΕΘΟΥΗ ΕΤΕΚΚΔΗCΙΑ.

ΜΑΡΕ ΠΙΕΠΙCΚΟΠΟC ΧΑ ΤΕCΧΙΧ ΕΧΩΟΥ ΘΕΝ  
 ΟΥΔΙΩΩΩΟΥ ΕCΧΑΜΕΜΟC ΧΕ ΠΟC ΦΤ ΚΑΤΑ-  
 ΦΡΗΤ ΕΤΑΚΘΕΡΕ ΠΑΙ ΕΡΠΕΜΠΩΑ ΗΤΟΥΒΙ Μ-  
 ΠΧΩ ΕΒΟΔ ΗΤΕ ΠΟΥΠΟΒΙ ΕΠΙΕΜΕΖ ΕΘΗΝΟΥ  
 ΔΡΙΤΟΥ ΗΜΠΩΑ ΕΜΑΖΟΥ ΕΒΟΔΘΕΝ ΠΕΚΠΝΑ  
 ΕΘΟΥΑΒ ΟΥΟZ ΟΥΩΡΠ ΕΞΗΝΙ ΕΧΩΟΥ ΜΠΕΚΖ-  
 ΜΟΤ ΖΙΝΑ ΗΤΟΥΜΕΜΩΗΤΚ ΚΑΤΑ ΠΕΚΟΥΩΩ  
 ΧΕ ΦΩΚ ΠΕ ΠΙΩΟΥ.

ΦΙΩΤ ΠΕΜ ΠΩΗΡΙ ΠΕΜ ΠΙΠΝΑ 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*.

ζα

ΜΙΚΑΝΩΝ ΗΤΕ ΝΙΔΠΟCΤΟΛΟC.

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 ΠΠΝΑ ΕΘΟΥΑΒ ΟΥΟΖ ΕCΕ-  
CΦΡΑΓΙΖΙΝ ΕΧΕΝ ΤΕCΤΕΖΠΕ 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 ΨΔΗΔ ΖΙ ΟΥCΟΠ ΟΥΟΖ ΕΥΕΨΩΠΙ ΗΧΕ  
ΠΑΙ ΕΤΟΥΘΙ ΒΑΠΤΙCΜΑ ΤΗΡΟΥ ΕΥΨΔΗΔ  
ΜΑΡΟΥΧΩ ΗΟΥΖΙΡΗΝΗ ΘΕΝ ΡΩΟΥ.

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

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

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\* Arab. *جسد*, *the body*. † Arab. *جسد*, *the body*.

ζωονὶ ἵχε πηετπαρτ̄ ἐροϋ ὀπαθ̄ρε ἡψαψι  
 ἡρητ βωλ ἐβοδριτεν ἡδ̄λοχ ἐπιδοτος  
 παι δε τηρου ἐρε πιέπισκοπος † ζωτος  
 ἐμωου ἐφνεθπαδ̄ι βαπτισμα.

ἐψωπ ἀρεψαν πιέπισκοπος δε † που  
 φεψ ἡωικ μαρεϋτ̄ ἡουδακειν ἐπιουαι  
 πιογαι ἐμωου εϋχωἐμος χε παι πε πι  
 ωικ ἡτε τ̄φε ἡσωμα ἐπ̄χ̄ς ἡ̄ς μαρε πετδ̄ι  
 ρωϋ ἐϋουὼ χε ἀμην.

ἐψωπ δε ἐμον ρουὸ ἐπ̄ρεβυτερος ἐ  
 μαϋ μαρε νιδιακωνος μαρτε ἐπιποτη  
 ριον ἡσεὸρι ἐρατον θεν ουενταζια ἡσετ̄  
 πωου ἐπ̄ςνοϋ ἐπ̄χ̄ς ἡ̄ς πενσ̄ς ουορ πιε  
 ρωτ̄ πεμ πιέβιὼ μαρεϋχος ἡχε φηετ̄  
 ἐπιποτηριον χε φαι πε ἡςνοϋ ἐπ̄χ̄ς ἡ̄ς  
 πενσ̄ς ἡτε πετδ̄ι ρωϋ οη ερουὼ χε ἀμην.

παι δε αυψανψωπι μαρε πιογαι πιογαι  
 ὀποδη ἐρ πεθμανεϋ νιβεν ουορ ἐεραναϋ  
 ἐφτ̄ ουορ ἐποδιτενιν θεν ουσωουτεν  
 εϋδ̄ροϋτ̄ ἐτεκκ̄λησιὰ εϋ̄ρι ἡ̄νηετ̄ αϋτ̄σαβο  
 ἐρωου εϋ̄προκοπτ̄ιν θεν ἡμετρεϋμεμε  
 πουτ̄.

παι δε αυτηιτου ἐρωτεν θεν ουψωτ  
 ἐβοδ εθεβ̄ε πιβαπτισμα ἐθουαβ̄ πεμ † π̄  
 ροσφορα ἐθουαβ̄.

ἐπιδη αυουὼ εϋκαθ̄ηκ̄ιν ἐμωτεν εθεβ̄ε  
 ἡτωουη ἡτ̄σαρ̄ζ̄ πεμ νικεχωουηι τηρου  
 καταφρητ̄ ετ̄ςθ̄ηουτ̄.

ἐψωπ δε ουοη κε ρωβ̄ ετ̄ςμε ἐταουοϋ

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

ΝΙΚΑΝΩΝ ΗΤΕ ΝΙΑΠΟΣΤΟΛΟΣ.

μαρε πιεπισκοπος χοϋ εννεθναβι βαπτισ-  
μα θεν ουϋρωις μεπερε ηλιπτοσ δε  
εμι εβηλ ετναβι βαπτισμα ηϋορπ θαι τε  
ψυφος ηουωβϋ ετα ιωαννης χοσ κε ου-  
ον ουραν μεβερι σηϋ ερος μεμον ελι σω-  
ουη μεμοσ εβηλ εφνεθναβι ηψυφος.

εθβε ττηστια.

μεζ. πιχηρα πεμ πιπαρθενος μαροϋερ-  
νηστεϋην ηουμηνϋ ησοη ουοϋ μαροϋϋληλ  
θεν τεκκλησια πιπρεσβυτερος ωμαιοσ  
πεμ πιδαικος μεφναϋ ετοϋουωϋ μαροϋ-  
ερνηστεϋην μεμονϋχομ δε μεπιεπισκοπος  
ερνητεϋην εβηλ επιεροϋ ετε πιδαοσ  
τηρϋ παερνηστεϋην εναϋωπι γαρ ουον  
ουαι ουωϋ εβι ηελι ετεκκλησια ουοϋ με-  
μονϋχομ μεμοϋ εθρεϋαρνα αϋϋαηφωϋ  
δε μεπιωικ παντωσ εηαχεμετπι μεπιωικ  
εϋουωμ δε μεμοϋ πεμ ρανκεϋωουηι με-  
πιστοσ πεμαϋ μαροϋβι εβολθεν τχιχ  
μεπιεπισκοπος ηουκλασμεα ηωικ ηουωτ με-  
πατε πιουαι πιουαι φεϋ ηωικ ετϋαρϋ  
ουεμοϋ γαρ πε παι ουοϋ ηουεϋχαριστηα  
αν τε μεφρητ μεπωμα μεποσ.

εθβε πιπαϋ ηουωμ.

μεη. ουον δε πιβεν μεπατοϋσω πετϋε  
ερωϋ πε εθροϋβι ηουαφοτ ησεεϋχαρις-  
τοϋ ερηνι εϋωϋ ησεσω ουοϋ ησεουωμ εϋ-

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 ΞΠΑΙΡΗ† ΝΙΚΑΘΗΧΟΥΜΕΝΟC ΔΕ  
 ΜΑΡΟΥ† ΝΩΟΥ ΗΟΥΩΙΚ ΗΞΟΡΓΙCΜΟC ΝΕΜ  
 ΟΥΔΑΦΟΤ.

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

ΜΘ. ΞΠΕΡΘΡΕ ΝΙΚΑΤΗΧΟΥΜΕΝΟC Ι ΕΞΟΥΗ  
 ΘΕΗ ΠΔΙΠΠΟΗ ΞΠΟC ΝΕΜ ΟΥΠΙCΤΟC ΜΑΡΕ  
 ΦΝΕΘΟΥΩΜ ΔΕ ΕΡΦΜΕΥΙ ΞΦΝΗΤΑCΦΘΑΖΜΕC  
 ΚΑΤΑ CΟΠ ΝΙΒΕΗ ΕΥΟΥΩΜ ΕΘΒΕ ΦΑΙ ΓΑΡ  
 ΗΤΑCΨΕΠCΩΠΟΥ ΧΕ ΕΥΕΙ ΕΞΟΥΗ ΘΑ ΤΕCΟΥ-  
 ΕΡCΩΙ.

ΕΘΒΕ ΧΕ CΨΕ ΕΥΟΥΩΜ ΘΕΗ ΟΥΕΠΙCΤΙΜΗ  
 ΝΕΜ ΟΥΕΡΩΨΙ.

Π. ΕΤΕΤΕΠΟΥΩΜ ΔΕ ΟΥΟΖ ΕΤΕΤΕΠCΩ ΘΕΗ  
 ΟΥCΕΜΠ ΞΠΕΡCΩ ΕΘΡΕΤΕΤΕΠΘΙΘΙ ΧΕΚΑC  
 ΗΠΕ ΡΩΜΙ CΩΒΙ ΗCΩΤΕΠ ΟΥΟΖ ΕCΓΥΠΗ ΗΧΕ  
 ΦΝΗΤΑCΦΘΑΖΕΜ ΘΗΠΟΥ ΕΧΕΠ ΠΕΤΕΠΒΩΔ Ε-  
 ΒΟΔ ΑΔΔΑ ΧΕΚΑC ΗΘΟC ΕCΕΨΩΔΗΔ ΕΘΡΕ ΠΗΕ-  
 ΘΟΥΑΒ ΨΕΠΑC ΕΞΟΥΗ ΨΑΡΟC ΠΕΧΑC ΓΑΡ  
 ΧΕ ΗΘΩΤΕΠ ΠΕ ΗΓΜΟΥ ΞΠΙΚΑΖΙ.

ΕΨΩΠ ΔΥΨΑΗ† ΝΩΤΕΠ ΗΓΔΗΜΕΡΟC ΤΗ-  
 ΡΟΥ ΖΙ ΟΥCΟΠ ΕΚΝΑΙ ΚCΑΙ ΗΤΕΚΤΟΙ ΞΜΑΥ-  
 ΑΤC ΕΨΩΠ ΔΕ ΟΗ ΔΥΨΑΠΘΑΖΕΜ ΘΗΠΟΥ  
 ΕΟΥΩΜ ΕΤΕΤΕΠΕΟΥΩΜ ΕΠΕΤΕΠΡΩΨΙ ΞΜΑΥ-  
 ΑΤC ΧΕΚΑC ΠΝΕΘΠΑCΕΠΙ ΕΡΩΤΕΠ ΕΡΕ ΦΝΗΤ  
 ΑCΦΘΑΖΜΕΚ ΠΑΙΡΙ ΗΠΗΕΤΕCΟΥΑΨΟΥ 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*.

σωχπ ἐπὴ ἠέθουαβ ογορ εφραωι θεν πετε-  
τεπωε ἐθουη ψαροφ.

εγουωμ δε ἦχε πηέταυθαζμου μαρου-  
οωμ χε θεν ουσεμνι ογορ θεν ουττωπ  
αν ἀλλα ἀρεωαν πιέπισκοπος ουαζσαζνι  
ἵουαι εθρεφωινι ἦσα ουσαχι μαρεφεροῦ  
πασ ογορ ἀρεωαν πιέπισκοπος σαχι μαρε  
ογοννιβεν χάρωον θεν ουτθῆθηφ ψα-  
τεφωεντοφ οη ἐωωπ δε ἔμμοη ἐπισκοπος  
ἔμμαν ἀλλα ζανπιστος ἔμμανάτοφ ἦ-  
πνητ θεν πιδιπνον μαρουβί ευλογια ἦ-  
τοτφ ἐπιπρεσβυτερος ἐωωπ εφ ἔμμαν  
ἐωωπ δε ἔμμοη οη μαρουβί ἦτοτφ ἵουδι-  
ἀκωπος ὠμαιοσ ἦτε πικατηχοῦμενος θί  
ἐπιωικ ἐπιέζορφισμοσ πιλαϊκοσ ευ ζι που-  
έρηοφ ἵουεω ἦκλῆρικοσ μαροτοῦωμ θεν  
ουέπιστιμη πιλαϊκοσ δε ἔμμοηψχομ ἔ-  
μοφ ἐφ ευλογια.

εθβε χε πετῶε πε ἐοῦωμ θεν ουωεπ-  
ζμοτ.

πᾶ. πιοαι δε πιοαι μαροτοῦωμ θεν  
ουωεπζμοτ θεν φραν ἐφφ φαι γαρ πε  
πετερπρεπι ἦτμετρεφωεμωε πουτ χεκασ  
ἐπέωωπι τηρεη ἦπυμφιν ογορ ἐρε πιεθνοσ  
χορ ἐροη.

εθβε πδιπνον ἦπιχηρια.

πβ. ἐωωπ ἀρεωαν ουαι οωωπ ἵουεοφ

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

οἶα νικάνων ἢ τε μιὰ ποστοδος.

ἐθαρεμ νιχηρα ογοννιβεν ἔα σερθελλω  
μαρεϋτεμωου παρχαυ ἐβολ ἀπατε  
ρουζι ψωπι ογοζ ἐψωπ ἀμοπωχομ ἀ-  
μωου εθεβη πικληρος ἐταγκληρου ἐροϋ ἐι  
μαρεϋτ πωου ἡουηρη πεμ ουενχαυ ἐου-  
ωμ ογοζ σεπαουωμ θεν πουνη ἀφρητ  
ἐτογογος.

εθεβη νικαρπος ετςωε ἐπρος ἀναγκη  
ἀπιἐπισκοπος.

πγ. μαρε ογοννιβεν ἔπολη ἐβι ἐθουη  
ἀπιἐπισκοπος ἡσνοϋ νιβεν μιὰ παρχη ἢ τε  
νικαρπος ἡωορη ἡγενημα.

πιἐπισκοπος δε ζωϋ μαρεϋβίτου θεν ου-  
ψεπζμοτ εϋέμοϋ ἐρωου εϋοπωμασε ἀ-  
φραν ἀφρητ αϋβίτου παϋ ἐθουη εϋχωμ-  
μος χε.

τενψεπζμοτ ἡτοτκ πῶς φτ ογοζ τενι-  
μι πακ ἐθουη ἡτὰ παρχη ἡνικαρπος ἐτακ-  
τηιτου παν εθρενβι ἐβολῆθητου ἐακχο-  
κου ἐβολζιτεν πεκσαχι ογοζ ακουαζσαζμη  
ἀλκαζι εθρεϋταουε καρπος νιβεν ἐζρη  
εϋνοϋρι ογοζ εϋοϋνοϋ πεμ οϋτρωφη ἀπ-  
γενος ἡπρωμ πεμ νισωντ τηρου τενε-  
μου ἐροκ φτ ἐζρη ἐχεν παυ πεμ νικεχω-  
οϋμη τηρου ἐτακεϋεργετιν ἀμοπ ἡθητου  
ἐακκομιν ἀπςωντ 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

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

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

οϚ̄      νικανων ἴτε νιὰποστολος.

ευψεβιωου ριτεν πεκψηρι ἐθογαβ ἰησ̄  
π̄χ̄ς πενσ̄ς.

φαι ἔτε ἐβολριτοτϚ̄ πιωου πακ νεμαϚ̄  
νεμ πιπ̄ᾱ ἐθογαβ ψᾱ ἐνεϚ̄ ἴτε πῑνεϚ̄  
ἀμην.

ἴεϚ̄λοϚ̄ιὰ ἴνικαρπος.

ἴδ̄. παι νε νικαρπος ἐτοϚ̄νασ̄μοϚ̄ ἐρωου  
πιαλοδι πικεντε πιερμαν πιχωιτ̄ πιπαπι-  
διον πιχεμφαϚ̄ πιπερσικον πικερασιον πι-  
ἀμηνκλαδιον.

ἴνοϚ̄σ̄μοϚ̄ δε ἐπιζωωσ̄ ουδε ἐπιεμχωλ  
ουδε ἐπιεψχηνη ουδε ἐπιπεπων ουδε ἐπι-  
μεζωπεπων ουδε ἐπιψωώβε ουδε ἴκεϚ̄λι  
Ϛ̄εν νιδαχμον.

ἐπαψωπι δε εθροϚ̄ερ̄π̄ροσφερ̄ιν ἴζαν-  
αποσ̄ μαροϚ̄β̄ ἴνοϚ̄ηρ̄τ̄ ἐϚ̄οϚ̄η νεμ πικ̄ρι-  
πον νικεχωϚ̄ηνι δε ἴπερ̄θ̄ροϚ̄β̄ιτοϚ̄ ἐϚ̄οϚ̄η  
επ̄χ̄αι δε νιβεν ετοϚ̄ναοϚ̄ομοϚ̄ εῡεψ̄επ̄Ϛ̄-  
μοτ̄ ἴτοτ̄Ϛ̄ ἴμφ̄τ̄ οϚ̄οϚ̄ ἴσεχεμ̄τ̄πι ἴ-  
μωου εῡετ̄ωου παϚ̄.

εθβε χε ἴπετ̄σ̄Ϛ̄ε αν πε εθρε Ϛ̄λι ἴρ̄ωμ̄  
β̄ι Ϛ̄λι Ϛ̄εν πιπασ̄χα Ϛ̄αχεν τ̄οϚ̄νοϚ̄  
ετ̄σ̄Ϛ̄ε εοϚ̄ωμ̄ ἴϚ̄ητ̄ς.

ἴε. ἴσεναεπ̄ τ̄ηνητ̄ιὰ αν ἐπαι ἴπαιρητ̄  
αϚ̄ψ̄απερ̄λαβ̄ρη Ϛ̄αχεν ἴπαϚ̄ ἐτεπ̄χωκ πε  
ἴτ̄ηνητ̄ιὰ ἀλλα ἐψωπ̄ αϚ̄ψ̄αν οϚ̄αι εϚ̄-  
ψωπι πε ἴμ̄ομ̄ψ̄ομ̄ ἴμ̄οϚ̄ ἐερ̄νηστην̄  
ἴπ̄εϚ̄οϚ̄ β̄ μαρεϚ̄ερ̄νηστην̄ ἴπ̄εϚ̄οϚ̄ ἴ-

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.*

ἡσάββατον εἶθε τὰματκή παρῆω\* δε  
 ἐροϋ ἐοϋωικ μεμ οὐρῆμου μεμ οὐμωου  
 οϋορ ισχε οϋαι πε θεν πιϋβῆρ ιε ἡθοϋ  
 ἡπερσωουη ἐπέροου ἡπιπασχα φαι αϋ  
 ψανέμι ἐπαι μαρεϋτ ἡτεϋνηστιὰ μενεπ-  
 σα τπεντηκοστη οϋπασχα γαρ αν πετεπ-  
 ἀρερ ἐροϋ ἀπετοι γαρ ἡτυπος σεῖ με εἶθε  
 φαι ἡπενχος χε θεν φμαρ β ἡάβοτ αλ-  
 λα χε αϋψανέμι χε ἱμνι εϋέτ ἡπεροου  
 ἡτῆνηστιὰ.

εἶθε χε πετῶϋε πε ἡνιδιάκωνος ἐταμε  
 πιέπισκοπος.

πδ. πιοϋαι δε πιοϋαι ἡνιδιάκωνος μεμ  
 νιρῆποδιάκωνος μαροϋταχρο οϋορ ἡσε-  
 ταμε πιέπισκοπος χε μεμ πετῶωνι χεκαϋ  
 εϋψανδωκιν ἡπιέπισκοπος ἡναχεμποϋ-  
 ωνι ψαρε πηετῶωνι γαρ σολσελ αϋψαν-  
 παϋ ἐποϋαρχῆρεϋε εϋχεμποϋωνι οϋορ  
 ἡσεερποϋμεϋι.

εἶθε ἡπαϋ ετῶϋε ἐϋλῆλ.

πζ. πιστος δε νιβεν ἡφπαϋ ἐτοϋηαπερ-  
 ϋι ἡπατοϋρι τοτοϋ ἐρῆλι ἡρῶβ μαροϋϋ-  
 λῆλ ἐποϋ οϋορ παρητ μαροϋτ ἡποϋοϋοι  
 ἐποϋρῆβνοϋι.

ἐϋωπ δε ἀρεψαν ἡσαχι ἡτκαθηκῆϋιϋ  
 ψωπι μαροϋσοτπϋ πωου ἡροϋοῦ εϋροϋϋε-  
 πωου ἡσεσωτεμ ἐἡσαχι ἡφτ εϋταχρο

\* The margin has παρῆωου.



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. *مكتفياً*, *contenting*.

ὄζ            νικάνων ἦτε μιὰ ποστολός.

ἦτοῦ ψυχῆ μαροῦσποδάζιν δε εθροῦσπε-  
νωου ἐτεκκῆσιὰ πιμα ἐτερε πιπῆα τούω  
ἦθῆτς.

εθεβε χε πετῶπε πε ἐστὶ ἐβόλθεν τευχά-  
ρηστιὰ ἦωορπ ἠπῆαυ ετοῦσπαταλός  
ἐρῆνι ἠπατοῦσχεμτπι ἦρῆλι θεν ραν-  
ρῆλι.

πῆ. πιπιστός δε πιβεν μαροῦσποδάζιν  
ἐστὶ ἐβόλθεν τευχάρηστιὰ ἠπατεσχεμ-  
τπι ἦρῆλι θεν ρανρῆλι ἐσωπ γαρ οὔον  
ρῆπιστός ἦθῆτς εσῆτὶ ἠμοσ ἀρεωαν  
οὔαι τ πασ ἠουφῆθρι ἠμοῦ ἠεῆαῶσχεμ-  
χομ ἐροσ ἀπ.

εθεβε χε πετῶπε πε ἐρωίς θεν οὔθουθῆτ  
ἐτευχάρηστιὰ.

πθ. μαρε οὔονπιβεν σιρωουῶ θεν οὔ-  
θουθῆτ ἐῶτεμῆρε ἀπιστός οὔωμ ἐβόλ-  
θεν τευχάρηστιὰ ιε οὔπιν ιε κεσωντ ιε  
ἦτε κερῆλι ρωλός ρει ἐβόλ ἦθῆτς ἐαεσ-  
ρεμ ἠσωμα πε ἠπῆς φαί ἐτερε νιπιστός  
τηροῦ στ ἐβόλ ἦθῆτς οὔορ ἠῶπε ἀπ ἐκα-  
ταφροῖν ἠμοσ.

εθεβε χε ἠπετῶπε ἀπ πε ἐφωπ ρῆλι ἐβόλ  
θεν πιποτηρίον.

ξ εκωανῆμοῦ γαρ ἐπιποτηρίον 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. يقظة, *excites, awakes, quickens.*

† Arab. دبابه, *fly.*

ο̅θ̅            ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΙΟΣΤΟΛΟΣ.

φραν ἔφ† ακβί ἐβολ ἠϋητηϋ ϋωσ ἐπ̅ς̅νοϋ  
ἔπ̅χ̅ς̅ πε ἄρεϋ ἐροκ ἐμαϋω ἔπερφωπ  
ἐβολ ἠϋητηϋ χε ἠνε π̅π̅ᾶ ἠϋεμμο λοχϋϋ  
χε ἠνε φ† χωντ ἐροκ ϋωσ ἠθοκ πετ ακ-  
καταφρονιν οϋοϋ εκέϋωπι ἠαιτιος ἔπ̅ς̅-  
νοϋ ἔπ̅χ̅ς̅ ϋεν πεκϋεϋϋ ἠοϋταιὸ ἐταϋ-  
ϋοπκ ἐβολ ἠϋητηϋ.

ΝΙΔΙΑΚΩΝΟΣ ΔΕ ΝΕΜ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΜΑ-  
ΡΟΥΘΩΟΥ† ἔμηνι ἐπιμα ἔτε πιέπισκοπος  
πΑΟΥΔΡΣΑΖΝΙ ἔμοϋ πωου οϋοϋ ΝΙΔΙΑΚΩ-  
ΝΟΣ ΜΕΝ ἔποϋἀμελ̅η̅ς̅ ἐπ̅χ̅ι̅θ̅ωου† ἠπ̅αϋ  
ΝΙΒΕΝ ἔβ̅η̅λ̅ χε οϋϋωπ̅ι̅ ἐρκωλ̅ι̅π̅ ἔμωου  
αϋϋαπ̅θ̅ωου† ἐϋοϋπ̅ι̅ τ̅η̅ροϋ μαροϋταμε  
π̅η̅ετ ϋεν τ̅ε̅κ̅κ̅λ̅η̅ς̅ι̅ᾶ̅ οϋοϋ παρη† αϋ-  
ϋαπ̅θ̅ωου† μαρε π̅ι̅οϋ̅αι̅ π̅ι̅οϋ̅αι̅ †ἔπεϋ-  
οϋοι ἐπ̅ι̅ϋ̅β̅η̅οϋ̅ι̅ ἐτ̅θ̅η̅ϋ π̅α̅ϋ.

ε̅θ̅βε ἔμαῖθωμς.

ζ̅α̅. ἔπερ̅θ̅ροϋβ̅α̅ρει ἠρωμ̅ι̅ ἐθεμς ϋωμ̅ι̅  
ϋεν π̅ι̅κοι̅μ̅η̅τη̅ρι̅ο̅π̅ ἠϋωβ̅ γαρ φα ϋηκι  
ΝΙΒΕΝ ΠΕ ἠ̅λ̅η̅π̅ι̅ μαροϋ† ἔπ̅β̅ε̅χ̅ε ἔπ̅ι̅ε̅ρ̅γ̅α̅-  
τη̅ς̅ ἐτ̅ϋ̅ικ̅ ΝΕΜ τ̅αι̅ὸ ἠ̅π̅ικ̅ε̅ρα̅μ̅ο̅ς̅ π̅η̅ετ  
ϋεν π̅ι̅μα ΔΕ ἔτεμ̅μα̅ϋ ἐτ̅ϋ̅ει ἔφ̅ρωουϋ  
μαρε π̅ι̅έ̅π̅ι̅ς̅κο̅πο̅ς̅ ϋα̅ποϋϋου χεκα̅ς̅ ἠ̅πεϋ-  
ϋ̅ροϋ ἐ̅ρ̅λ̅ι̅ ϋεν π̅η̅ετ̅ϋ̅ε̅π̅ωου ἐπ̅ι̅το̅πο̅ς̅  
ἔτεμ̅μα̅ϋ.

ε̅θ̅βε φ̅η̅αϋ ἐτ̅ς̅ϋε ἐϋ̅λ̅η̅λ̅.

ζ̅β̅. π̅ι̅ς̅το̅ς̅ ΔΕ ΝΙΒΕΝ ϋ̅ι̅ π̅ι̅ς̅τη̅ς̅ αϋϋαπ̅-

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 ἠρβ μαρονα πογχιχ ἠσεῶ-  
 ληλ ἐρρη ἐφτ ογορ παρητ μαροτ ἠ-  
 πογογοι ἐπογρβνογι.

εCῶανῶωπι δε ἠτε οὐκαθηκηCιC ῶωπι  
 ἠτε ἠCαχι ἠφτ ῶωπι μαρε ογοημιβεν  
 CοτπC παC ἠῶεναC ἠπιμα ἠτεμμαγ εCῶπ  
 ἠφαι θεν πεCρητ χε φτ πεταCωτεμ  
 ἐροC εCαCαχι θεν πετκαθηκην εCῶληλ γαρ  
 θεν τεκκληCιᾶ εCηαεῶχημμοε γαρ ἠπα-  
 ρελθε ἠτκακιᾶ ἠπιερσοογ μαρε πιρεCερ-  
 ροτ οπC χε οῦηCῶτ ἠηοβι πε εCῶανῶ-  
 τεμῶεναC ἠπιμα ἠτοῦερκαθηκην ἠθητC  
 μαλιCτα δε ογοηῶχοε ἠμοC ἠῶω ιε ἐρε-  
 ῶαν φρεCτCβω εCι ἠπεCθρε ρλι ἠμωτεμ  
 ερθᾶε ἠτεκκληCιᾶ πιμα ἠτοῦτCβω ἠ-  
 θητC τοτε Cεπατ ἠφηετ Cαχι εθρεCτα-  
 οῦο ηετ ερηοCρη ἐογοημιβεν ογορ κηαCω-  
 τεμ ἠηητεκμμεγὶ ἐρωογ αν εκωφελει θεν  
 ηηετ ερε πιπᾶ ἐθογαν πατηητοῦ ηακ ἐ-  
 βολθθεν πετκαθηκην παρητ δε τεκπικηCιC  
 ηᾶῶωπι εCταχρηοῦτ ἠχεν ηηηταCκοθμμογ  
 CεπαCω δε ηακ οη θεν πιμα ἠτεμμαγ  
 ἠηηετCῶε ἐροκ ἠαιτοῦ θεν πεκηι εθβε  
 φαι δε μαρε πιογαι πιογαι Cποδαζην ἠῶε-  
 ηαC ἠτεκκληCιᾶ πιμα ἠτερε πιπᾶ ἐθογαν  
 τοῦῶ ἠθητC.

ἠῶωπ αCῶαν οῦερσοογ ἠμμοη καθηκηCιC

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.

ἠθῆται ἐρε πιογαι πιογαι θεν περῆνι μα-  
 ρερεβί ἠουγωμε εφογὰβ ερωωυ ἐφρωωυ ἠ-  
 θῆται ετὸδλοκῆν παρ χε ρερωαυ.

ογορ ἐωωπ μεν εκχα θεν πεκῆνι ὤδῆλ  
 ἀφῆται ἠαχπ γτ εκέμογ ἐφτ ἐωωπ μεν  
 ακωδνεκ θεν κεμα κέρορτ ἐπκαῖροσ ε-  
 τεμεμαυ ὤδῆλ θεν πεκρῆτ ἐρῆνι ἐφτ  
 ἠρῆνι γαρ θεν τούνογ ἐτεμεμαυ ἐταυ-  
 παυ ἐπχς ερωρτ ἀμορ ἐθουγῆ ἐπιωε εθε  
 φαι οἱ θεν τπαδαε ἀ ἠνομοσ ογαρσαρῆνι  
 εθρουταδε ἠωικ ἠτῆροθεσῆσ ἐρῆνι ἠπαυ  
 ἠιβεν ἠτγποσ ἀπσωμα ἠεμε ἠένορ ἀπχς  
 ἠεμε ἠθολθελ ἀπιέσωογ ἠἀλογοῆ πα  
 ετοι ἠτγποσ ἀπιέσωογ ἠτελιον ἠιμανέ-  
 σωογ γαρ πε πχς ἠθορ οἱ πε πωικ ἐταρῆ  
 ἐβολθεῆ τφε.

ὤδῆλ οἱ ρωμαιοσ ἀφῆται ἠαχπ ε ἐτ-  
 ογρωτ πχς γαρ ἐπωε ἀπιετς ἀ πιέροογ  
 ἐτεμεμαυ φωω ογορ αρωωπι ἠχε ογῆωτ  
 ἠχακι ρωσδε μαρογὤδῆλ ἀφῆται ἐτεμε-  
 μαυ θεν ογὤδῆλ ερωεμομο εγτοτεῆ ἀ-  
 μωογ ἐτςμεῆ ἀφῆτ αρωὤδῆλ αρωε τκ-  
 τῆσῆσ τῆρσ ερωακι εῆατῆαρτ ἠῆῆογδαῆ.

μαρογερὤδῆλ δε οἱ ἠῆωτ ἠεμε ογ-  
 ῆωτ ἠέμογ ἀφῆται ἠαχπ θτ χεκασ εκέ-  
 ἐει ἀφῆτ ετερε ἠῆωγῆ ἠῆῆῆκεοσ ὄμογ



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 ΟΥΝΟΣ ἠ-ΨΑΗΛ, *a great prayer*.

πῆ            πικανων ἢ τε νιάποστολος.

ἐπ̄σ̄ φ† ἔμνι φαι ἔτασφρ̄φμενὶ ἠπνὲ-  
θουαβ αςφωρη ἔπεσφρη πωου ἔτε πεσφ-  
λοσος πε ἔτασφρωωμι ἔρωου.

ἄεν †ογνοῦ γαρ ἔτεμματ̄ αῦθοζς ἔ-  
π̄σ̄φ̄ρ ἔπ̄χ̄ς ἠουλοσχη αςὶ ἔβωλ ἠχε οὐς-  
ποσ πεμ ουμωου ογοσ μενεπσως αςφρω-  
ωμι ἔπικεσωχπ ἔπιέροου ψα ρουζι εθε  
φαι ἠθοκ ρωκ ακψανρυνμη κ̄παερχισθαι  
ἔκεέροου ογοσ εκίρι ἔπ̄τυπος ἠ† ἀπασ-  
ταςις.

ὤδ̄ηλ̄ οπ ἔπατεκ̄ἀναπευσις ἔμοκ ρι-  
χεν π̄β̄λοχ ἔπεκμα ἠεμτοπ ογοσ ακψαν-  
τωουη ἠ†φ̄αωι ἔπιέχωρρ ριχεν πεκβ̄λοχ  
ια τοτκ ἔβωλ εκὤδ̄ηλ̄ εκ̄παια τοτκ δε ἄεν  
ουμωου εςτοϋβ̄νοϋτ̄.

ἔωωπ δε οπ οϋοντακ ὀρ̄μ̄ι ἔμματ̄ ὤ-  
δ̄ηλ̄ πεμ πετεπ̄έρνοϋ ρι οϋσοπ ἔωωπ δε  
ἔπατεσερπ̄ιστις εκ̄ᾱχωρ̄ιν\* πακ ἔθουη  
εὔμα εκὤδ̄ηλ̄ ἔμματ̄ατ̄κ ογοσ εκκοτκ οπ  
ἔπεκμα ἠκεσοπ ἠθοκ δε φ̄νετ̄ μηρ ἔπ̄γα-  
μοσ ἔπερταρ̄μο ἔὤδ̄ηλ̄ τετεπ̄δ̄ᾱθεμ γαρ  
ἀπ π̄ν̄ἔταϋχωκεμ γαρ ἠσεερ̄χ̄ρῑα ἀπ ἠχω-  
κεμ ἠκεσοπ ἔβωλ χε σετοϋβ̄νοϋτ̄ ογοσ σεοι  
ἠκαθαρος.

εκψαν̄π̄ιςι δε ἔτεκχ̄ιχ̄ εκσφραγ̄ιζ̄ιν ἔ-  
μοκ ἄεν ἠπαδ̄σε ἔτεκ̄π̄αεν̄ τ̄σαβ̄ωλ̄ ἄεν  
ρωκ ψακ̄ωωπι εκτοϋβ̄νοϋτ̄ τηρκ̄ ψα πε-

\* Sahidic εἰεἀπαχωρει πακ εροϋη εὔμα  
π̄ὤδ̄ηλ̄ ἔμματ̄ακ̄.

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.

κρᾶτ ἡδωρον γαρ πε φαι ἠπιπῆα ἔθουαβ  
 ογορ νιτελτιλι ἠπῆωου νε ἠπιβαπτισμα  
 εὔνηου ἔρηνι φεν οὔπυγη ἔτε παι πε ἡρητ  
 ἠπιστος εἴτουβο ἠφνεθῆαζτ.

οὔἀναγκη δε οη πε εῦρε νιῶληλ ἡτῶυ-  
 που ἔτεμμαγ κε γαρ νιπρεσβυτερος ἡθω-  
 ου ρωου οη νηῆτ αὔτ ἠπαι ρωβ ἔτοτεν  
 ογορ αὔτσαβε εἶατεν ἔβολ ἠπαιρητ κε  
 ἡρηνι φεν τῶυπου ἔτεμμαγ ἡσωντ τηρεϋ  
 χαρωϋ εὔδμου ἔφτ.

νισιου νεμ νιῶωνη νεμ νιμωου σεοι  
 ἠφρητ ἡνηετ ὀρι ἔρατου τστρατιὰ τηρε  
 ἡαγγελοσ λυτοργος νεμ νιψυχη ἡνιδι-  
 κεοσ σεεργυμενοσ ἔφτ πιπαντοκρατωρ  
 ἠφῆαγ ἔτεμμαγ εῦβε φαι ὅψε ἡνιπιστοσ  
 ῶληλ φεν τῶυπου δε ἔτεμμαγ.

πσ̄ δε οη αϋχοσ ἠπαιρητ εἴερμεερε  
 ἠφαι εἴχωἠμοσ κε φεν τῆφᾶωι ἡτε πι-  
 χωρρ ισ οὔδμη αϋωπι κε ισ πιπατωελητ  
 αϋι ἠμωινη ἔβολ ἔρραϋ ογορ αϋουῶρμε  
 ἡσαχι οη εἴχωἠμοσ κε εῦβε φαι δε ρωισ  
 κε τετενσωουη αν ἠπιέρουου ουδε τῶυ-  
 που ἔτε ἡωηρι ἠφρωι νηου ρομαιωσ  
 ακωαντωουη ἠφῆαγ ετ ερε ἡλεκτωρ πα-  
 μουτ ῶληλ κε ἔτ α νηωηρι ἠπιστλ αρνα  
 ἠπ̄χ̄σ ἠφῆαγ ἔτεμμαγ φαι ετανσωουη  
 ἠμοϋ ἠνον νηεθῆαζτ ἔροϋ φεν τπιστισ  
 εηχοϋωτ ἔβολ φᾶτρη ἡουρελπισ ἡσα πι-  
 ρουου ἠπιουωινη ψα ἔνερ φαι εῦθεροϋ-

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. الأمر, *command*.

ωινι έρον ψα ένεζ θεν τ'άναστασις ήνηθε-  
 μωουτ παι δε ήθωτεν τηρου άπιστος  
 έτετενψαηχοκου έβολ ουοζ ήτετεπερφ-  
 μεγί έτετεν†σβω ήνετεπερνού ουοζ ήτε-  
 τεν†σαβε νικατηχουμενος εθρουαιτου  
 άμον ζλι παερπιραζιν άμωτεν ουοζ  
 ήτετεπερζηβι αν ένεζ έτετενίρι άφμεγί  
 άπχσ ήσνου νιβεν στ άπαι ραν δε ήπαυ  
 νιβεν έσφραγιζιν ήτεκτεζνε θεν ουζο†  
 φαι γαρ πε πιμηνι έτογέμι έροϋ ουοζ  
 έτογονζ έβολ παι έψαρε πιδιαβολος τα-  
 κο έβολζιτοτϋ ακψαηαιϋ θεν ουπιστις  
 κουωνζ άμοκ έβολ παζρεν νιρωμι ά-  
 μαγατου αν αλδα θεν ήσωουη έτακ-  
 οητηζηητ έζρηι έχωϋ άφρη† ήουθηρων  
 έπιδη πιαντικιμενος πιδιαβολος θεωριν  
 ήτχομ άπηηητ άμαγατϋ ουοζ αϋψαν-  
 παυ έπιρωμι ετσαθουη γε ουλοζικος πε  
 ερσφραγιζιν σαθον μεμ σαβολ θεν τσφ-  
 ραγιζ άπιλοζος ήτε φ† ψαϋφωτ ή†ου-  
 νου ευφηητ ήσωϋ ζιτεν πιππᾶ έθουαβ  
 φαι ετθεν νιρωμι έταϋχα μα παϋ ή-  
 θηητϋ.

παι οη πετ α μωύσης πιπροφηηης ψορη  
 ήτσαβον έροϋ ζιτεν πιπασχα μεμ πιέ-  
 σωου έταυθελθολϋ αϋουαζσαζηι εθρου-  
 νοχθ άπσνοϋ έπετογα μεμ τοϋεχρω σεν†  
 σνοϋ† εϋταμο άμον έτπιστις ετεήθη-  
 τεη †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.

ϸᾶ ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙἈΠΟCΤΟΛΟC.

CΩΟΥ ἢ ΤΕΛΙΟΝ ΘΑΙ ΔΗΨΑΝCΦΡΑΓΙΖΙΝ ἢ ΤΕ  
ΤΕΖΝΕ ἢ ΘΗΤC ΘΕΝ ΝΕΝΧΙΧ ΤΕΝΝΑΠΟΖΕΜ  
ἘΠΝΕΘΟΥΩΨ ἘΘΟΘΒΕΝ.

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

ΝΑΙ ΝΕ ΔΝCΘΑΙ ἔΜΕΩΟΥ ΝΩΤΕΝ ἘἈΡΕΖ  
ἘΡΩΟΥ ἢ ΘΩΤΕΝ ΝΗΕΤΕ ΟΥΟΝ ΖΗΤ ἔΜΕΩΟΥ  
ἘΡΕΨΑΝ ΟΥΟΝ ΓΑΡ ΝΙΒΕΝ ΟΥἈΖΟΥ ἢ CΑ ΝΙΠΑ-  
ΡΑΔΟCΙC ἢ ΝΙἈΠΟCΤΟΛΟC ΝΑΙ ἘΤΑΥCΩΤΕΜ  
ἘΡΩΟΥ ΟΥΟΖ ἢ CἘἈΡΕΖ ἘΡΩΟΥ ἔΜΕΟΝ ῥᾶΙ ἢ-  
ΖΕΡΕΤΙΚΟC ΝΑΨΧΕΜΧΟΜ ἘΠᾶΔΗΝ ἔΜΕΩΟΥ  
ΟΥΔΕ ῥᾶΙ ἢ ΡΩΜΙ ἘΠΤΗΡCΨ ΠΑΙΡΗ† ΓΑΡ ἢ-  
ΤΟΥΑΥΖΑΝΕ ἢ ΧΕ ΝΙΖΑΡΕCΙC ΕΤΟΥ Ψ ΕΘΒΕ ΧΕ  
ἔΠΕ ΠΝΕΤ ἢ ΡΟΖΙCΤΑ ΟΥΩΨ ἘΒῪCΒΩ ΕΤΕ ἢ-  
ΡΟCΖΑΡΕCΙC ἢ ΝΙἈΠΟCΤΟΛΟC ΑἸἸΔΑ ΚΑΤΑ ΝΟΥ-  
ΖΥΔΟΝΗ ἔΜΕΙΝ ἔΜΕΩΟΥ CΕΙΡΙ ἢ ΝΗΕΤ ΔΟΥ-  
ἸΨΟΥ ἢ ΝΗΕΤ ἢ ΡΕΠΙ ΔΝ.

ΙCΧΕ ΔΗΧΑ ῥᾶΙ ΔΕ ἘΒΟἸ ὠ ΝΕΝΜΕΝΡΑ†  
ἢ ΝΑΙ Φ† ΝΑΕΡῤΕΜΟΤ ἢ ΝΗΕΤΕΜᾶΨΑ ΕC ΚΕ-  
ΒΕΡΝΙΤΗC ἢ ΤΕΚῬᾶCΙἈ ΕΤΕΜᾶΨΑ ἔΜΕΟΝΙ ἘΠ-  
ἸΨΕΗΝ ἢ ΧΑΜΗ.

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ΔCΨΧΩΚ ἘΒΟἸ ἢ ΧΕ ΠΙΧΩΜ ἔΜΕΑΖ Β ἘΒΟἸ-  
ΘΕΝ ΝΙΚΑΝΩΝ ἢ ΝΕΝΙΟ† ἢ ἈΠΟCΤΟΛΟC ἢ ΧΩΜ  
ἔΜΕΑΖ ῥ ΠΕ ΘΕΝ ΟΥΖΙΡΗΝΗ ἢ ΤΕ Φ† ΕΤῪCΙ  
ἸΜΗΝ.



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 Bunsen

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. مدبراً, *a governor, director*.

‡ Arab. مينا, *haven, port*.

ϥϚ η̄ ω̄ ΙCΧΥΡΟC.

ΠΙΧΩΜ ΜΕΛΑΖ Ϛ̄ ΕΒΟΔΘΕΝ ΝΙΚΑΝΩΝ ΗΉΤΕ  
 ΝΕΠΙΟΨ̄ ΕΘΟΥΑΒ ΗΔΠΟCΤΟΔΟC ΕΤ ΘΕΝ  
 ΝΕΠΧΙΧ ΗΑΚΔΗΜΗC ΕΤΕ ΗΘΟϥ ΠΕ ΠΙΧΩΜ  
 ΜΕΛΑΖ Δ̄.

ΕΘΒΕ ΝΙΧΑΡΙCΜΑ ΝΕΜ ΝΙΧΙΡΟΔΟΝΙΑ ΔΨ-  
 ΤΕΜΘΡΕ Ϛ̄ΔΙ ΨΟΥΨΟΥ ΜΕΜΟϥ ΕΧΩΟΥ.

Ϛ̄Ϛ. ΠΕΠΠΟΥΨ̄ ΟΥΟϚ ΠΕΠCΩΤΗΡ Η̄C Π̄ΧC  
 ΕϥΨ̄ ΕΤΟΤΕΝ ΜΠΠΠΨ̄ ΜΜΥCΤΗΡΙΟΝ ΗΨ̄-  
 ΜΕΤΡΕϥΨΕΜΨΕ ΠΟΥΨ̄ ΟΥΟϚ ΕϥΘΩϚΕΜ ΗΠΙ-  
 ΙΟΥΔΑΙ ΝΕΜ ΠΙΟΥΕΙΝΗ ΤΗΡΟΥ ΕΘΡΟΥCΟΥΕΝ  
 ΦΨ̄ ΜΜΗΝΙ ΦΙΩΤ ΜΜΕΛΑΥΑΨ̄ ΚΑΤΑΨ̄ΡΗΨ̄ Ε-  
 ΤΑϥΨΩΜΕΜΟC ΗΨ̄Ε Π̄C ΘΕΝ ΟΥΜΑ ΕϥΨΕΠ̄-  
 ΜΟΤ ΕΧΕΝ ΠΟΥΧΑΙ ΗΠΗΕΤΑΥΝΑϚΨ̄ ΕΡΟϥ ΧΕ  
 ΔΙΟΥΩΝϚ ΜΠΕΚΡΑΝ ΕΒΟΔ ΗΠΙΡΩΜ ΕΤΑΚΤΗ-  
 ΤΟΥ ΠΠ ΔΙΧΕΚ Π̄ϚΩΒ ΕΒΟΔ ΕΤΑΚΤΗΨ̄ ΠΠ  
 ΕΘΡΙΑΙϥ ΟΥΟϚ ΕϥϥΑΧΙ ΟΠ Ε̄ϚΡΗΙ Ϛ̄Δ ΠΕϥΨΩΤ  
 ΕΘΒΗΤΕΝ ΨΑϥΨΟC ΧΕ ΠΑΨΩΤ ΦΗΕΘΟΥΑΒ Μ-  
 ΠΕ ΠΙΚΟCΜΟC CΟΥΩΠΚ ΔΠΟΚ ΔΕ ΔΙCΟΥΩΠΚ ΟΥ-  
 ΟϚ ΠΑΙ Ϛ̄ΩΟΥ ΟΠ ΔΥCΟΥΩΠΚ.

ΠΙ ΕΤΕΡ̄ΠΡΕΠΙ ΠΑΠ Ψ̄ΠΟΥ ΠΕ ΕΘΡΕϥΨΟC ΠΑΠ  
 ΤΗΡΕΠ ΔΠΟΠ ΠΗΕΤ ΔΠΕΡΤΕΔΙΟC ΕΘΒΕ ΝΙΧΑ-  
 ΡΙCΜΑ ΕΤΑϥΨΤΗΨ̄ ΠΑΠ Ϛ̄ΠΤΕΠ ΠΕϥΠΠ̄  
 ΕΘΟΥΑΒ ΧΕ ΠΑΙ ΜΗΠΠ ΠΑΟΥΩΠϚ ΕΠΗΕΘΑϚΨ̄  
 CΕΠΑϚΙΟΥΨ̄ ΗΠΠΔΕΜΩΠ ΕΒΟΔ ΘΕΝ ΠΑΡΑΠ CΕ-  
 ΠΑCΑΧΙ ΘΕΝ ΠΙΔCΠΙ CΕΠΑϥΑΙ ΗΠΠΙϚΟϥ 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 ΖΑΝΟΥΟΝ ΕΥΨΩΝΙ ἢ ΣΕΕΜΤΟΝ.

ΝΙΧΑΡΙΣΜΑ ΔΕ ἔΤΕ ΝΑΙ ΝΕ ΑΥΤΗΙΤΟΥ ΠΑΝ  
 ἢ ΨΟΡΠ ἄΝΟΝ ΝΙΑΠΟΣΤΟΛΟΣ ΜΕΦΝΑΥ ἔΤΕΝ-  
 ΘΗΨ ἔΠΖΙΩΨ ΜΠΙΕΥΑΓΓΕΛΙΟΝ ἢ Τ' ΚΤΗΣΙΣ  
 ΤΗΡΣ ΕΘΡΕΠΑΙΤΟΥ ἢ ἢ ΝΕΘΑΖΤ ἔΒΟΛΖΙΤΟ-  
 ΤΕΝ ΕΥΝΟΨΡΙ ΠΑΝ ΑΝ ἄΝΟΝ ΕΤΙΡΙ ΜΕΜΩΟΥ  
 ΑΛΛΑ ΝΩΤΕΝ ἢ ΘΩΤΕΝ ἄΝΟΝ ΝΑ ΦΤ ἄΝΟΝ  
 ἢ ΘΩΤΕΝ ΔΕ ΝΝΕΘΑΖΤ 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 ΝΠΟΥΔΑΙ  
 ΝΕΜ ΝΠΟΥΕΙΝΙΝ ΟΥΔΕ ΓΑΡ ΟΥΖΗΟΥ ΠΑΝ ΑΝ  
 ΠΕ ΑΝΨΑΝΖΙ ΔΕΜΩΝ ἔΒΟΛ ΑΛΛΑ ἢ ΖΗΟΥ ΦΑ  
 ΝΗΕΤΑΥΤΟΥΒΟ ΠΕ ΖΙΤΕΝ ΤΕΝΕΡΓΙΑ ΜΠΧΣ  
 ἢ ΝΣ ΠΕΝΟΣ.

ΚΑΤΑΦΡΗΤ ἢ ΘΟΨ ΠΕΝΠΟΥΤ ΕΨΤΨΒΩ ΠΑΝ  
 ΘΕΝ ΟΥΜΑ ΕΨΟΥΩΝΖ ΜΠΖΩΒ ΠΑΝ ἔΒΟΛ  
 ΕΨΧΩΜΕΜΟΣ ΧΕ ΜΠΕΡΡΑΨΙ ΘΕΝ ΦΑΙ ΧΕ ΝΙ-  
 ΠΝΑ ΝΑΘΠΟΝ ἢ ΧΩΟΥ ΝΩΤΕΝ ΑΛΛΑ ΡΑΨΙ ΔΕ  
 ἢ ΘΟΨ ΧΕ ΝΕΤΕΝΡΑΝ ΨΨΘΗΟΥΤ ΘΕΝ ΝΙΦΗΟΥΙ  
 ἔΠΙΔΗ ἢ ΖΙΟΥΓΙ ἢ ΝΠΙΔΑΜΩΝ ἔΒΟΛ ΦΑ Τ' ΧΟΜ  
 ΑΝ ΠΕ ΕΘΡΟΥΣΗΘ ΝΕΝΡΑΝ ΔΕ ΘΕΝ ΝΙΦΗΟΥΙ  
 ΝΕΠΟΥΨΨ ΝΕΜ ΝΕΝΨΠΟΥΔΗ ΟΥΒΟΗΘΙΑ ἔΒΟΛ-  
 ΖΙΤΟΤΨ ΚΑΤΑ ΠΕΤΟΥΟΝΖ ἔΒΟΛ.

ΟΥΑΝΑΓΚΗ ΟΝ ΔΕ ΑΝ Τ' ΠΟΥ ΠΕ ΕΘΡΕ ΠΙΣΤΟΣ  
 ΝΙΒΕΝ ΖΙΟΥΓΙ ἢ ΝΠΙΔΑΜΩΝ 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  
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

ΜΙΡΕΣΜΩΟΥΤ ΙΕ ΕΣΑΧΙ ΘΕΝ ΖΑΝΑΣΠΙ ΑΛΛΑ ΠΕΘΝΑΕΡΕΜΠΩΑ ΗΠΑΙ ΖΜΟΤ ΕΠΑΕΡΕΜΠΩΑ ΜΜΟQ ΠΑΝΤΩC ΑΒΠΕ ΟΥΑΙΤΙΑ ΗΧΡΥCΙΜΩΝ ΕΘΒΕ ΠΟΥΧΑΙ ΗΠΗΑΘΝΑΖΤ ΕΥΧΦΩΟΥ ΕΒΟΛΖΙΤΟΤQ ΧΕ ΕΠΙΔΗ ΜΠΟΥΩΩ ΕΩΩΠ ΕΡΩΟΥ ΜΦΟΥΩΠΖ ΕΒΟΛ ΜΠCΑΧΙ ΕΘΒΕ ΦΑΙ ΑΥΘΡΕΠΕΡΧΡΙΑ ΗΤΕΠΕΡΓΙΑ ΗΠΙΜΗΝΙ ΑΡΗΟΥ CΕΝΑΟΥΧΑΙ ΟΥΔΕ ΓΑΡ ΜΙΑCΕΒΗC ΨΠΙ ΕΥΧΠΙΩΟΥ ΕΒΟΛΖΙΤΕΝ ΜΙΩΦΗΡΙ ΟΥΟΖ ΗΘΟQ ΟΠ ΦΤ ΕQ ΕΡΜΕΘΡΕ ΜΦΑΙ ΜΦΡΗΤ ΕΤΑCΧΟC ΘΕΝ ΠΙΠΟΜΟC ΧΕ ΗΘΡΗΙ ΘΕΝ ΖΑΝΚΕΑCΠΙ ΝΕΜ ΖΑΝΚΕCΦΟΤΟΥ ΤΗCΑCΑΧΙ ΝΕΜ ΠΑΙ ΖΑΟC ΟΥΟΖ ΗCΕΝΑCΩΤΕΜ ΕΡΟΙ ΔΗ ΗΤΚΕΖΕ ΠΕΧΕ ΠΩC ΟΥΔΕ ΓΑΡ ΜΠΕ ΜΙΡΕΜΠΗΧΗΜΙ ΠΑΖΤ ΕΦΤ ΕΤΕΡΕ ΜΩΨCΗC ΠΙΠΡΟΦΗΤΗC ΕΡ ΠΑΙ ΜΗΝΙ ΗΠΙΩΤ ΝΕΜ ΠΑΙ ΨΦΗΡΙ ΗΘΗΤΟΥ.

ΟΥΔΕ ΟΠ ΜΠΕ ΠΜΗΩ ΗΠΠΙΟΥΔΑΙ ΠΑΖΤ ΕΦΗΝΕΤΟΙ ΗΠΙΩΤ ΕΜΩΨCΗC ΕΤΕ ΠΧC ΠΕ ΕΤΑCΤΑΔΩC ΗΨΩΠΙ ΝΙΒΕΝ ΖΙ ΖΟΧΔΕΧ ΝΙΒΕΝ ΕΤΕ ΗΘΗΤΟΥ.

ΟΥΔΕ ΟΠ ΜΠΕ ΠΩΒΩΤ ΧΠΙΕ ΗΠΗΕΤΕΜΜΑΥΦΑΙ ΗΤΑCΠΩΩΠΕ ΕΥΖΟΒ ΑCΕΡ ΟΥΨΥΧΗ ΕCΩΠΘ ΘΕΝ ΤΧΙΧ ΜΠΕCΒΩΚ ΜΩΨCΗC ΙΕ ΤΧΙΧ ΗΤΑCΟΥΒΑΩ ΝΕΜ ΠΜΩΟΥ ΗΤΑCΕΡ CΠΟQ.

ΟΥΔΕ ΠΑΙ ΖΩΟΥ ΟΠ ΜΠΕ ΝΙΒΕΖΔΕ ΕΤΑΥΠΑΥ ΜΒΟΛ ΕΧΦΟ ΔΕ ΜΜΩΟΥ ΟΥΔΕ ΝΙΒΑΔΕΥ ΕΤΑΥΜΩΨΙ ΟΥΔΕ ΠΗΘΜΩΟΥΤ ΕΤΑΥΤΩΟΥΠΟΥ.

ΟΥΟΖ ΦΑΙ ΜΕΝ ΑΥΤΟΥΒΗC ΗΧΕ ΔΠΗC 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 π̄οC δε ζωC ἀήναν μεε καιαφα.

θαι τε δε ἐφρη† ἐρε μιμηνι χ̄πιε ου-  
 ονηβεν αν αλλα πογ̄ηωμεη ἐμαγ̄ατογ  
 ογοC εθβητογ οη ψαC†μα† η̄χε φ† ἐφ-  
 ρη† η̄ογCαβε η̄οικοπομοC ε̄θρε ζανχοε  
 ψωπι θεη ἑμετχωρι αν η̄πρωμε αλλα  
 θεη πεCογωψ η̄θοC ἐμειη ἐμοC.

η̄αι δε ανχωἐμωογ χεκαC η̄πογ̄β̄ιCι η̄-  
 ρη† η̄χε η̄η̄ετ αυβ̄ι η̄η̄αι χαριCμα μεε  
 η̄αι ρ̄μοτ θεη ταιμαη̄η̄ ἐρ̄ρηι ε̄χεν η̄η̄ετε  
 ἐπογ̄β̄ι ενCαχι ἐπιχαριCμα ἐφ† η̄αι ε̄τε  
 ψαψωπι ε̄βολ̄ριτεη μιμηνι ἐπιδη ἐμοη  
 ρ̄λι η̄ρωμε ε̄αCηαζ† ε̄φ† ε̄βολ̄ριτεη πεC-  
 ψηρι ε̄θογ̄αβ η̄αι ἐπεCβ̄ι η̄ογχαριCμα ἐ-  
 π̄η̄ατικον ιε ουχαριCμα ε̄βολ̄η̄θη†ηC.

η̄θοC γαρ ἐμοη τ̄μετρεμ̄ε ε̄βολ̄θεη  
 †ψ̄ιβ† η̄ἑμετρεCψεμ̄ε ἐμηνψ η̄πογ̄†.

ογοC φαι εCε̄ι ε̄θογ̄η̄ ε̄φ̄ηαζ† ἐφ̄ιωτ  
 μεε πεCψηρι μεε π̄η̄η̄α ε̄θογ̄αβ ουχαριC-  
 μα η̄τε φ† τε μαδ̄ιCτα χε αν̄ριοῡι Cα-  
 βολ̄ ἐμοη ἐπ̄θη̄βC η̄η̄πογ̄δαι ογοC αν-  
 η̄αζ† δε θεη φογωψ ἐφ̄ιωτ μεε πιμο-  
 πογεη̄η̄C η̄ψηρι ετ̄ωοη μεε πεCιωτ η̄ᾱγα-  
 θεC θαχωογ η̄η̄ῑεω η̄τηρογ μεε π̄η̄η̄α  
 ε̄θογ̄αβ η̄ρεCταη̄θο.

θεη τ̄θᾱε η̄η̄αι ε̄ροογ αῡχ̄φοC ε̄βολ̄θεη  
 μαρῑα †παρθεη̄C η̄ατ̄ωαδ̄εβ χωριC Cπερ-  
 μα η̄ρωμε\* ογοC χε αCποδ̄ιτεγ̄η̄η̄ θεη ἑ-  
 μη† η̄πρωμε αβ̄η̄ε ποβ̄ι ε̄αCη̄η̄η̄κ δ̄ικε̄ο-

\* The margin has η̄ρωογ†.



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:  
 ἴστος γὰρ τῶν τρεῶν θεῶν ἐβόλην τὰ σεβία ἡ-  
 τῶν τρεῶν ὡσεὶ ἡ γὰρ ἰσούτε.

94 ΝΙΚΑΙΩΝ ἢ ΤΕ ΠΙΔΠΟΤΟΛΟΣ.

συνη τηρε ἀπνομος ἐβολ ογορ χε θεν  
τςυνηχωρησις ἀφιωτ ἂ φτ πιδοτος ρυ-  
πομομη ἐπισταυρος ἐακαταφρονιη ἀπ-  
ωπι ογορ χε ασημου ογορ χε αϑουμοσϑ  
ογορ χε ασηωπη ἐβολθεν πνεθωωωτ  
θεν φμαρ ἔ ἡἐροον ογορ χε μενεσα ἔ-  
ρεσηωπη ασηρ ἔ ἡἐροον πεμ πιδποστο-  
λος ογορ μενεσα ἔρεσηωαρησρη πιωω  
θεν οαρησρη πιβεν ασηωπαση ἐπρωι ρα  
πορηω σα φηετεφωση ἡιωτ φτ.

πιετπιστος δε ἐφαι ἡτεσηαρητ αν ἀ-  
παιρητ χε ἂ επλωσ πε ουδε θεν ουμετὰ-  
λοτος αν ἀλλα θεν ουθωρημ πεμ ου-  
θωτηρητ ἐασητ ἀπιχαρισμα πε ἐβολρη-  
την φτ φιωτ παιρητ οη πε ἐτασηρηρη  
ἐβολθεν ραρησις πιβεν ασητ ἀπιχαρισμα  
ἡωωωτ.

ἀφωρ δε τπου ἀπερῆρε ουαι ἐβολῆ-  
θητην κρηνη ἡουαι θεν πηῆταυερπιστος  
χε ἀπεσηρηπημωα ἐρι ἡρημηνη πιμ  
ρημωφρηι σεωιβτ γαρ ἡχε μρημοτ ἡτε  
φτ παι ἐτοωτ ἡμωω ἡπρωμ ἐβολ ρι-  
τοτση.

ογορ ἡθοκ μεν ακοτ ἀφαι κετ δε ἡκε-  
ουαι ογορ ουαι ἐασητ ἡουσαχι ἡσοφια ἡ  
ουσωωη ἡ ουδιακρησις ἀπῆα ἡ ασηωρη  
ἐἔμ ἐπνεθωωωπη ἡ ουσαχι ἡὲβω ἡ ου-  
ρησηαι θα θισι ἡ ουεγκρατια.

κε γαρ ἡθοση οη μωῆσησ φρωμ ἀφτ αση-

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. نسيك, *virtuous*.

ρι η̄νιμνιμι θεν χημι ἔπεσβίσῑνη̄ντ ἔχεν  
 πεσβίσῑνη̄ντ οὐδε ἔταυμοῦτ ἔροσ χε οὐνοῦτ  
 ἔπεσβίσῑνη̄ντ ἔχεν πεσβίσῑνη̄ντ ἀδρων  
 ἀλλὰ οὐδε οἱ ἰησοῦ ἠπάυη̄ φη̄ετασβί-  
 μωιτ ἠ̄νη̄ντ ἔπιδαοc μενεπσωσ ἔπεσ-  
 βίσῑ μωοc ἔχεν φινεαc οὐδε ἔχεν χαλεβ  
 ἔτασφταρε φρη ἔρατc ἔχεν γαβαων ογορ  
 πιορ ἔχεν πια ἠ̄ειλων θεν πιποδεμοc  
 ἠ̄ιβεουcσαιοc ε̄θε χε ἔπε π̄εζοοῦ ἔμαυ-  
 ατc ρωσῑ ἔροc ε̄θερεβρο οὐδε οἱ ἠ̄τε σα-  
 μοῦη̄λ ερ παι μνιμι τηροῦ ἔπεσβῑ δ̄αδ̄  
 φμαῑ νοῦτ ἔζλῑ χε οὔ πε κετοίχε θαν̄π̄-  
 ροφητηc ἔπ̄β̄ φαῑ μεν οὐαρχη̄νερεῦc πε  
 πιχετ δε ογοῦρο πε ογορ οἱ θεν ἠ̄ζ̄ ἠ̄ωο  
 ἠ̄ρωμῑ ἔθογαβ ἔταυσωχπ θεν π̄ισ̄λ̄ παι  
 ἔταυᾱρεζ ἔρωοῦ ἔψτεμποῦκωλχ φατ  
 ἠ̄τ̄βααδ̄ οὐδε ερ ζ̄λῑ ἠ̄λιαc γαρ ἔμαυ-  
 ατc μεμ ἔλιcεοc πεσβῑαθη̄τηc π̄η̄εταυ-  
 ψωπῑ ἠ̄νη̄ντοῦ ε̄ν̄ῑρῑ ἠ̄ζαμνιμῑ μεμ θαν̄-  
 ψ̄φ̄η̄ρῑ ἀλλὰ οὐδε ἔπε ἠ̄λιαc κωμω ἠ̄σα  
 αβδίοῡ π̄ῑο̄ικονομοc ε̄σ̄ερζοτ̄ θ̄ατ̄ζη̄ ἔ-  
 φ̄τ̄ ε̄σ̄ῑρῑ ἠ̄ζαμνιμῑ μεμ θαν̄ψ̄φ̄η̄ρῑ οὐδε  
 ἔπε ἔλιcεοc πεσβῑαθη̄τηc ε̄ροῦῶ ἔπεσβῑκοῦχι  
 ε̄σ̄ε̄θερτερ̄ θ̄ατ̄ζη̄ ἠ̄νῑχαχῑ ε̄τκωτ̄ ἔρωοῦ  
 οὐδε γαρ ἔπε π̄σοφοc δ̄αμ̄η̄λ̄ β̄ίσῑνη̄ντ  
 ἔασβῑορμεμ ἠ̄σοπ̄ β̄ ἔβοδ̄θεν̄ ρωοῦ ἠ̄νῑμοῦῑ  
 οὐδε οἱ πε π̄ῑ ἠ̄αδ̄οῦ ἠ̄ᾱγιοc ψωψ̄η̄ ἠ̄νοῦ-  
 ψ̄φ̄η̄ρ ἔταυνορμεμ ἔβοδ̄θεν̄ τ̄ζ̄ρω ἠ̄σαρ̄τ̄  
 ε̄θομοζ̄ σεσωοῦη̄ γαρ χε ἔταυνορμεμ ἔπαῑ πε-

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

viii.

ΤΖΩΟΥ ΤΗΡΟΥ ἢ ἤρῃ θεν τοῦχομ ἀν ἀλ-  
 λα ἢ ἤρῃ θεν ἰχομ ἔφτ εὔρι ἢ ἢ μῆνῃ  
 μεμ ζανῶφῃρι ἀυφῆτ ἢ τοτοῦ ἢ παῖ θῖσι.

ἔπερῶρε οὐαῖ ἐβόλθῃεν ἠννοῦ βῖσι ἔ-  
 μοσ ἐχεν περσον καμ οὐπρόφῆτης πε ἰε  
 εῖρι ἢ ζανῆνῃ μεμ ζανῶφῃρι ἐνε ἀυ-  
 τῆς γαρ πε ἐῶτεμῶρε ἔλι ἢ ῥωμῖ ῥωπι  
 ἢ ἀπιστος θεν ἀῶ ἔμα ἰσχε ἀ τεπερῖα  
 ἢ ἢ μῆνῃ ῥωπι ἐἔλι εῶρε φῥωμῖ μεμ ῥω-  
 πι ἢ περῥωμῶρε ποῦτ ἀ περῥῆτ πε εῶνα-  
 περ εῶρεῖρι δε ἢ ζανῆνῃ μεμ ζανῶ-  
 φῃρι ἀ ἰχομ ἔφτ ετεπερῖα πε οῦοζ παῖ  
 ἢ ῥωορῖ φων πε φῆμαζ β δε φα φτ πε  
 ἐτεπερῖῃν εῶβε νιαῖτῖα δε ἐτανῥωορῖ χω-  
 οῦ οὐκ οὐῆ ἔπερῶρε πῖοῦρο ῥεῥῃ νῖστ-  
 ρατῖα ἐτῥατῃ οὐδε ἔπερῶρε νιαρῥων  
 ῥεῥῃ πῆτ οὐαρχῆ ἐχωοῦ ζανἔλι γαρ  
 πε νιαρῥων εῶεμῆαῦ ἀν ἢ χε πῆτ οὐ-  
 αρχῆ ἐῥῆνῖ ἐχωοῦ οῦοζ τ μετοῦρο παῶ-  
 ὀζῖ ἐρατῃ ἀν εῦῥωοπ ἀν ἢ χε νῖστρατῆτος.

ἀλλὰ οὐδε ἔπερῶρε πῖ ἐπίσκοπος βῖσι ἔ-  
 μοσ ἐχεν διὰ κωνος ἰε ἢ πῖ ρεβῦτερος οὐδε  
 ἔπερῶρε πῖ πῖ ρεβῦτερος βῖσι ἔμοσ ἐχεν  
 ἢ λαος ἐρε ἢ ταζο γαρ ἐρατῃ ἔπεμῶοῦτ  
 ἐθῶοῆ ῥωοπ ἐβόλθῃεν πεπῆρῆοῦ ἐνε ἔμον  
 λαῖκος γαρ ῥωοπ παερέ πῖ ἐπίσκοπος ἐχεν  
 με ἰε πῖ πῖ ρεβῦτερος ἀυ φων μεμ πε εῶ-  
 ρεπερ ἔρῆστῖανος τῆρεν εῶρεπερ ἀποστο-  
 λος δε ἰε ἐπίσκοπος ἰε κε ἔλι ἔφων ἀν 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*

ΙΣΧΕΝ ΠΑΙ ΠΑΥ ΑΛΛΑ ΦΑ ΦΨ ΠΕΤ Ψ ἢ ΠΑΙ Ἰ-  
 ΜΟΤ ΕΙΣ ΠΑΙ ΜΕΝ ΑΠΧΩΟΥ ΨΑ ΠΑΙ ΜΑ ΕΘ-  
 ΒΕ ΠΗΕΤΑΥΕΡΠΕΜΠΨΑ ἢ ΖΑΠἸΜΟΤ ΙΕ ΖΑΠἸ-  
 ΖΙΩΜΑ ΠΑΙ ΧΕΤ ΔΕ ΤΕΠΠΑΟΥΑΖΨ ἔΧΕΝ Π-  
 ΣΑΧΙ ΧΕ ΟΥΔΕ ἢ ΟΥΡΕΨΕΡΨΕΨΕΨΕ ΠΟΥΨ ΑΠ  
 ΠΕ ΟΥΟΠΠΙΒΕΝ ΕΤΕΡΠΡΟΦΗΤΕΨΙΝ ΟΥΔΕ ἢ ΟΥ-  
 ΠΕΘΟΥΑΒ ΑΠ ΠΕ ΟΥΟΠΠΙΒΕΝ ΕΘΝΑΖΙΟΥἸ ἢ-  
 ΠΙΔΕΨΩΝ ἔΒΟΛ ΚΕ ΓΑΡ ΒΑΔΑΑΨ ΠΨΗΡΙ  
 ΜΒΑΩΡ ΦΨΕΨΨΙΝΙ ΟΥΑΤΠΟΥΨ ΠΕΨΕΨΕΡΠΡΟ-  
 ΦΗΤΕΨΙΝ ΟΥΟΖ ΟΠ ΚΑΙΑΦΑΣ ΣΕΜΟΥΨ ἔΡΟΨ  
 ΧΕ ΑΡΧΗΕΡΕΨΣ ἔΟΥΡΑΠ ἢ ΠΟΥΧ ΠΕΤΧΗ ΖΙ-  
 ΧΩΨ ΠΙΔΙΑΒΟΛΟΣ ΔΕ ΟΠ ΠΕΨ ΠΙΔΕΨΩΝ ΕΤ-  
 ΨΟΠ ΦΑΡΑΤΨ ΣΕΨΟΡΠ ἢ ΤΑΟΥἸ ἢ ΖΑΠΠΕΨ  
 ἢ ΖΩΒ ΟΥ ΠΑΡΑ ΤΟΥΤΟΥ ἔΡΕ ΠΙΜΗΝΙ ΖΟΔΩΣ  
 ΜΕΨΤΡΕΨΨΕΨΕΨΕ ΠΟΥΨ ΨΟΠ ἢ ΦΗΤΟΥ ΕΨΙΡΙ  
 ΓΑΡ ΜΕΨΩΟΥ ΜΕΨΑΥΑΤΟΥ ΦΕΠ ΟΥΜΕΤΑΤ-  
 ΣΩΟΥΠ ΕΘΒΕ ΠΙΠΕΤΖΩΟΥ ΕΘΟΥΨΨ ἔΑΙΨ.

ἢ ΖΩΒ ΟΥΩΠΖ ἔΒΟΛ ΧΕ ἔΡΕΨΑΠ ΝΙΑΣΕΒΗΣ  
 ΕΡΠΡΟΦΗΤΕΨΙΝ ἢ ΣΕΠΑΨΨΩΠ ἢ ΤΟΥΠΡΟΦΗΤΙΑ  
 ΑΠ ΖΙΤΕΠ ΤΟΥΜΕΤΑΣΕΒΗΣ ΟΥΔΕ ἔΡΕΨΑΠ  
 ΔΕΨΩΠ ΠΑΖΙΟΥἸ ἢ ΟΥΔΕΨΩΠ ἔΒΟΛ ΣΕΠΑΨΨ-  
 ἸΡΙ ΑΠ ΕΟΥΑΒ ΦΕΠ ΠΕΤΙΡΙ ἢ ΠΑΙ ΖΥΠΟΧΩ-  
 ΡΙΠ ἢ ΠΑΙ ΕΥἔΨΠΕΧΩΟΥ ἢ ΠΟΥἔΡΗΟΥ ΜΦΡΗΨ  
 ἢ ΖΑΠΡΩΠ ΕΨΙΡΙ ἢ ΖΑΠΒΙΨΡΑΨ ΕΘΒΕ ΟΥΣΩΒΙ  
 ΕΥΣΟΡΜΟΥ ΕΥΣΩΡΕΨ ἢ ΖΑΠΚΕΧΩΟΥΠΙ ΦΕΠ  
 ΠΝΕΘΠΑΨΑΙ ΦΑΡΩΟΥ ΠΙΟΥΡΟ ΔΕ ΑΨΨΑΠΕΡ-  
 ΔΣΕΒΗΣ ἢ ΟΥΟΥΡΟ ΑΠ ΠΕ ΙΣΧΕΝ ΠΑΙ ΠΑΥ ΑΛΛΑ  
 ΟΥΔΥΡΑΠΠΟΣ ΠΕ ΟΥΔΕ ΠΙΕΠΙΣΚΟΠΟΣ ΕΨΘΗΤἢ-  
 ΖΗΤ ἔΧΕΝ ΟΥΜΕΤΑΤΣΩΟΥΠ 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 ΔΗ ΠΕ ΑΛΛΑ ΟΥΡΑΝ ΗΠΟΥΧ ΠΕΤ  
 ΖΙΧΩΨ ΟΥΟΖ ΞΠΟΥΘΟΥΨ ΕΒΟΛΖΙΤΕΝ Φ†  
 ΑΛΛΑ ΕΒΟΛΖΙΤΟΤΟΥ ΗΠΙΡΩΜΙ ΞΦΡΗ† ΗΔ-  
 ΠΑΝΙΑΣ ΠΕΜ ΣΑΜΑΙΑΣ ΘΕΝ ΠΙΣΔ ΟΥΟΖ ΟΝ  
 ΞΦΡΗ† ΗΖΕΔΕΚΙΑΣ ΠΕΜ ΑΧΙΑ ΠΑΙ ΕΤΑΥ-  
 ΨΩΠΙ ΗΖΑΠΠΡΟΦΗΤΗΣ 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  
 ΟΥΨΠΙ ΕΑΥΠΔΥΓΗ ΞΜΩΟΥ ΖΙΤΕΝ ΠΗΕΤΕΜ-  
 ΜΑΥ ΟΥΟΖ ΞΦΡΗ† ΗΠΙΟΥΡΩΟΥ ΤΗΡΟΥ Ξ-  
 ΠΙΣΔ ΠΕΜ ΙΟΥΔΑ Ε ΑΥΔΙΜΩΡΙΝ ΞΜΩΟΥ  
 ΘΕΝ ΔΙΜΩΡΙΑ ΝΙΒΕΝ ΠΖΩΒ ΔΕ ΟΥΩΝΖ ΕΒΟΛ  
 ΧΕ ΗΘΩΟΥ ΖΩΟΥ ΝΙΕΠΙΣΚΟΠΟΣ ΠΕΜ ΝΙΠΡΕ-  
 ΒΥΤΕΡΟΣ ΕΤΕ ΟΥΡΑΝ ΗΠΟΥΧ ΠΕΤΨΟΠ ΞΜΩ-  
 ΟΥ ΣΕΝΑΨΨΩΤ ΔΗ ΗΤΟΤΨ ΞΠΖΑΠ ΞΜΕΝΙ  
 ΗΤΕ Φ† ΣΕΝΑΧΟΣ ΓΑΡ ΟΝ ΕΡΩΟΥ ΧΕ ΗΘΩΤΕΝ  
 ΜΙΟΥΗΒ ΖΩΤΕΝ ΕΤΨΩΨΨ ΞΠΑΡΑΝ ΕΘΟΥΑΒ  
 †ΠΑ† ΠΩΤΕΝ ΗΟΥΘΟΔΘΕΔ ΞΦΡΗ† ΗΖΕΔΕ-  
 ΚΙΑΣ ΠΕΜ ΑΧΙΑΣ ΠΑΙ ΕΤΕ ΠΟΥΡΟ ΗΘΒΑΒΥΖ-  
 ΩΝ ΘΟΘΒΟΥ ΞΦΡΗ† ΕΤΑΨΧΩΞΕΜΟΣ ΗΧΕ  
 ΙΕΡΕΜΙΑΣ ΠΙΠΡΟΦΗΤΗΣ ΕΠΨΩΨΨ ΓΑΡ ΔΗ Η-  
 ΝΙΠΡΟΦΗΤΙΑ ΗΤΕ ΝΙΠΡΟΦΗΤΗΣ ΞΜΕΝΙ ΤΕΠ-  
 ΣΩΟΥΗ ΓΑΡ ΧΕ ΕΥΕΠΕΡΓΙΗ ΞΜΩΟΥ ΘΕΝ ΠΙ-  
 ΡΩΜΙ ΕΘΟΥΑΒ ΗΧΕ Φ† ΖΙΤΕΝ ΠΙΠΝΔ ΕΘΥ  
 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. المفخرين, *boasters*.

ῤΑ ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΠΟCΤΟΛΟC.

ρε φτ ὠλι ἐπιζῆμοτ ἢ τοτοῦ ἢ παι ετρη  
φτ γαρ τ ουβε ἢ νιδάσιζητ ετ δε ἢ ουζ-  
μοτ ἢ ηηετ θεβινοῦτ σιδασ μεν δε ουοζ  
ἢ γαβος αῦωωπι ἐπρροφητησ ἐβολ ἐμοπ  
ουοζ ἐποῦδτι ἐμωου ἔχεν νιδποστολοσ  
ουδε ἐποῦερῖβολ ἢ ποῦωι κετοι ζανμεν-  
ριτ ἢ τε φτ με.

αῦερῖροφητεῦιν δε οπ ἢ χε ζανκεζιόμι  
ζεν τπαλαε μεε μαριαε τῶωπι ἐμωῶ-  
σησ μεε ἀρῶωπ μενεσωσ δε δεββωρα  
ουοζ μενεσωσ ζανκεμηνῶ μεε ιουδιθ  
τοῦι μεν ζι ιωσιδσ τκεοῦι τε ζι ταριος.

ζεν τκαινη δε ζωσ ἀθεμαῦ ἐπῶσ ερῖ-  
ροφητεῦιν μεε ἀλισabet τεσσυγγενησ  
μεε ἀηνα τῶωρι ἐφανοῦηλ ουοζ ἐβολ  
ἐμοπ νιῶωρι ἢ τε φιλιπποσ ουοζ ἐπε παι  
δτι ἐμωου ἔχεν νιζοῦοτ ἀλλα αῦἀρεζ  
ἐποῦωι.

ουοζ οπ καν ουζῖμι τε ιε ουζοῦοτ πε  
πετασδῖ ἐπαι ζῆμοτ ἢ ταιμαῖη μαρεσ-  
ωωπι εσθεβινοῦτ χεкас ἐρε φτ ερηι πασ  
ἢ ζητησ.

πεχασ γαρ χε εἰπαχοῦωτ ἔχεν νιμ ἔ-  
χεν φηετ θεβινοῦτ μεε πιρεμραῦω ουοζ  
ετςῶερτερ ἢ σα πασαχι.

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ασχωκ ἐβολ ἢ χε πιχωε ἐμαζ ῤ ἐβολ-  
ζεν νικανῶν ἢ τε νενιοτ ἢ ἀποστολοσ ἢ  
θοσ πε ἢ χωε ἐμαζ Δ ζεν ουζιρηνη ἢ τε  
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.

ῥιγ̄      νικάνων ἢ τε πιάποστολος.

σὺν ᾠω ἰσχύρος.

πικῶμε ἰμεαζ Δ̄ ἐβολῶθεν νικάνων ἢ τε  
πενιοτ̄ ἢ ἀποστολος ετῶθεν πενχιχ ἢ  
ἀκλήμενς ἐτε ἢ ἄοσφ πε πικῶμε ἰμεαζ ε̄.

ἢ ἡγορπ μεν ἰπαι σαχι ἀπταοῦδ ἰμεοσφ  
εῶβε πιχαρισμα ετὲ φτ̄ τῆιτοῦ ἢ πικῶμε  
κατὰ πεφονωσφ ἐθοῦαβ οῦοζ ἰφρητ̄ ἐ-  
ψασηπιδ ἰπιδέμοτ ἢ πηετ ζιτοτοῦ ἐχω  
ἢ ζανμεθονοχ ενκίε ἐρωον ζιτεν πικῶμα  
ἢ ἡμεμο οῦοζ χε ἰ φτ̄ τ̄ματ̄ εῶρε ζαν-  
πονηροσ ἐρ̄ροφνητεῦιν οῦοζ ἢ σείρι ἢ ζαν-  
μῆιμι μεμ ζανῶφηρι.

† ποῦ Δε ἰ πικῶμα σωκ ἰμεοσφ εῶρεμ̄  
ἐχεπ ἢ κεφαλεοσ ἰπ̄θωσφ ἢ τεκκλήσιἰ χε-  
κασ ἢ ἄωτεπ πηετ ἀγθοῦοσ ἢ ἐπισκοποσ ἐ-  
βολζιτοτεπ ῶθεν ποῦαζσαζμι ἰπ̄χς ἰ τε-  
τεπωανέμι ἐταἰ ταζις ἐβολζιτοτεπ ἐτε-  
τεπερζωβ πιβεν κατὰ φεντολῆ ἐταῦτησις  
ἐτοτεπ ἐτετεπσωοῦη χε φηετσωτεμ̄ ἐροπ  
εφ̄εσωτεμ̄ ἐπ̄χς οῦοζ φηετσωτεμ̄ ἐπ̄χς  
εφ̄εσωτεμ̄ ἐφτ̄ φιωτ̄ φαι ἐτε πικῶμα πασφ  
ψα ἐπεζ ἀμην.

εῶβε πικῶμα.

ζε. σῶε Δε ἐπικῶμα εῶροῦχοροδομῆ  
ἰμεοσφ ἰφρητ̄ ἐταῦγορπ ἐοῦαζσαζμι ἰ-  
μοσ τῆρεπ ζι οῦσοπ ἢ ἡγορπ εφ̄εσωτ̄ ἐφ̄εσωβ

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 reproveth the appearance of those who attempted to speak falsehoods, being moved by strange spirits; and that God has been pleased 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 delivered 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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Constitution

ΕΥCΩΤΠ ΠΕ ΘΕΝ ΖΩΒΝΙΒΕΝ Ἀ ΠῚΔΑΟC ΤΗΡC  
 CΟΤΠC ΕΥCΥΑΝΟΠΟΜΑCΕ ΔΕ ἔΜΟC ΟΥΟΖ ΕΥ-  
 ΕΡΑΝΑΥ ΜΑΡΕ ΠῚΔΑΟC ΤΗΡC ΠΕΜ ΝΙΠῚΕCΒΥ-  
 ΤΕΡΟC ΟΥΟΖ ΝΙΕΠΙCΚΟΠΟC ΕΤΤΑΙΝΟΥΤ ΘΩΟΥΤ  
 ἔΘΟΥΝ ἔΠΕΖΟΥ ἢ ΤΚΥΡΙΑΚΗ ΟΥΟΖ ΜΑΡΕ ΠΙ-  
 ΝΙΩΤ ἔΤΕ ἢ ΘΗΤΟΥ ΨΙΝΙ ΕΝΙΠῚΕCΒΥΤΕΡΟC  
 ΠΕΜ ΠῚΔΑΟC ΤΗΡC ΧΕ ἔΝΕ ΠΑΙ ΠΕ ΠΙΡΩΜΙ  
 ἔΤΕΤΕΝΑΙC ΠΩΤΕΝ ἢ ΟΥΑΡΧΩΝ ΟΥΟΖ ἔΝΕ  
 ΑΥCΥΑΝΧΟC Ἀ ΖΑ ΦΑΙ ΠΕ ΘΕΝ ΟΥΜΕΘΜΝΙ.

ΜΑΡΕCΨΕΝ ΟΥΟΝ ΧΕ ΤΕΤΕΝΕΡΜΕΘΡΕ ΘΑΡΟC  
 ΤΗΡΟΥ ΧΕ ἔΜΕΠΨΑ ἢ ΤΑΙ ΠΙΩΤ ἔΜΕΤΖΗ-  
 ΓΕΜΩΝ ΕΤΤΑΙΝΟΥΤ ΟΥΟΖ ἔΘΟΥΑΒ ΟΥΟΖ ΧΕ  
 ἔΝΕ ΑCΚΑΘΑΡΟC ΘΕΝ ΤΜΕΤΕΥCΕΒΗC ἔΤΕ ΟΥ-  
 ΟΠΤΑC CΑΘΟΥΝ ἔΦΤ ΟΥΟΖ ΧΕ ἔΝΕ ΕCἈΡΕΖ  
 ἔΠΔΙΚΕΟCΥΝΗ ἔΘΟΥΝ ἔΡΩΜΙ ΝΙΒΕΝ ΟΥΟΖ ΧΕ  
 ἔΝΕ ΑCΟΙΚΟΠΟΜΙΝ ἔΠΕCΗΝΙ ΚΑΔΩC ΟΥΟΖ ΧΕ  
 ἔΝΕ Ἀ ΠΕCΒΙΟC ΤΗΡC ΨΩΠΙ ΕCΟΥΟΧ ἔΠΟΥ-  
 ΤΑΖΟC ΘΕΝ ἔΖΙ ἢ ΖΩΒ ΟΥΔΕ ΝΑ ΠΕCΗΝΙ.

ΟΥΟΖ ἢ ΘΩΟΥ ΤΗΡΟΥ ΖΙ ΟΥCΟΠ ΑΥCΥΑΝΕΡ-  
 ΜΕΘΡΕ ΧΕ ΟΥΤΜΗΝΙ ΠΕ ΚΑΤΑ ΤΜΕΘΜΝΙ ΚΑ-  
 ΤΑ ΟΥΔΙΖΟ ΑΝ ἔΡΕ ΦΤ ΦΙΩΤ ΠΕΜ ΠΕCΜΟΠΟ-  
 ΓΕΝΗC ἢ ΨΗΡΙ ἢ ΗC ΠΧC ΠΕΠΟC ΠΕΜ ΠΙΠῚΑ  
 ἔΘΟΥΑΒ ΟΙ ἢ ΚΡΙΤΗC ἔΝΑΙ ἔΠΑΙΡΗΤ ΜΑΡΟΥ-  
 ΨΕΠΟΥ ΟΠ ἔΦΜΑΖ ἔ ἢ CΟΠ ΧΕ ἔΝΕCΕΜΠΨΑ  
 ἢ ΤΑΙ ΠΙΩΤ ἢ ΖΙΤΟΡΓΙΑ ἢ ΤΑΙ ΨΩΤ 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

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

‡ Sahidic οὐτ μινε πε.

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

ΕΒΟΛΖΙΤΕΝ ΡΩC ΜΕΘΕΡΕ Β ΙΕ Γ ΕΡΕ CΑΧΙ ΜΙ-  
ΒΕΝ ΟΖΙ ΕΡΑΤC.

ΟΥΟZ ΑΥΨΑΝΧΟC ΜΕΦΕΑΖ Γ ΗCΟΠ ΧΕ CΕΜ-  
ΠΨΑ ΜΑΡΟΥΒΙ ΗΤΟΤΟΥ ΤΗΡΟΥ ΗΠΟΥCΥΝΘΥ-  
ΜΑ ΟΥΟZ ΑΥΨΑΝΤΗCΙC ΘΕΝ ΟΥΕΡΩΟΥΤ ΜΑ-  
ΡΕ ΟΥΧΑΡΩC ΨΩΠΙ ΝΕΜ ΟΥΕCΥΧΙΑ ΗΓΕ ΟΥ-  
ΑΙ ΘΕΝ ΝΙΝΙΨΤ ΗΕΠΙCΚΟΠΟC ΟΙ ΝΕΜΑC ΗΚΕ Β  
ΗΕΠΙCΚΟΠΟC ΕΡΕ ΜΙΕΠΙCΚΟΠΟC ΤΗΡΟΥ ΟΖΙ ΕΡΑ-  
ΤΟΥ ΘΑΤΕΝ ΠΙΘΥCΙΑCΤΗΡΙΟΝ ΕΥΨΩΛΗΖ ΘΕΝ  
ΟΥΧΑΡΩC ΝΕΜ ΜΠΡΕCΒΥΤΕΡΟC ΕΡΕ ΜΙΔΙΑΚΩ-  
ΝΟC ΤΗΡΟΥ ΖΩΟΥ ΑΜΑΖΤΕ ΗΠΙΕΥΑΓΓΕΛΙΟΝ  
ΕΘΟΥΑΒ ΕΥΦΩΡΨ ΕΒΟΛΖΙΧΕΝ ΤΑΦΕ ΜΕΦΗΕΤ-  
ΟΥΝΑΧΙΡΟΔΟΝΙΗ ΜΕΜΟC ΕΡΕ ΜΙΕΠΙCΚΟΠΟC Ψ-  
ΩΛΗΖ ΕΦΤ ΕΖΡΗΙ ΕΧΩC ΟΥΟZ ΑCΨΑΝΟΥΩ  
ΕCΨΩΛΗΖ ΕΧΩC ΜΑΡΕ ΟΥΑΙ ΘΕΝ ΜΙΕΠΙCΚΟΠΟC  
ΤΑΔΕ ΤΘΥCΙΑ ΕΖΡΗΙ ΕΧΕΝ ΜΙΧΙΧ ΜΕΦΗΕΤΟΥ-  
ΝΑΧΙΡΟΔΟΝΙΗ ΜΕΜΟC ΟΥΟZ ΜΑΡΕ ΜΙΚΕΕΠΙCΚΟ-  
ΠΟC ΤΖΕΜΟC ΕΧΕΝ ΜΙΘΡΟΝΟC ΕΤΕΡΠΡΕΠΙ ΝΑC  
ΟΥΟZ ΑΥΨΑΝΑCΠΑΖΕCΘΕ ΜΕΜΟC ΘΕΝ ΜΙΑC-  
ΠΑCΜΟC ΕΤΘΕΝ ΠΟC ΜΑΡΟΥΨΩ ΘΕΝ ΜΙΕΥ-  
ΑΓΓΕΛΙΟΝ ΕΘΟΥΑΒ ΟΥΟZ ΑΥΨΑΝΟΥΩ ΕΥΟΥ-  
ΨΩ ΜΠΙΕΥΑΓΓΕΛΙΟΝ ΜΑΡΕ ΜΙΕΠΙCΚΟΠΟC Ε-  
ΤΑΥΧΙΡΟΔΟΝΙΗ ΜΕΜΟC ΑCΠΑΖΕCΘΕ ΗΤΕΚΚΛΗ-  
CΙΑ ΤΗΡC ΕCΧΩΜΕΜΟC ΧΕ ΤΧΑΡΙCΜΑ ΜΠΕΝΟC  
ΙΗC ΠΧC ΟΥΟZ ΤΑΓΑΠΗ ΗΓΕ ΦΤ ΦΙΩΤ ΝΕΜ  
ΤΚΟΙΝΩΜΙΑ ΜΠΙΠΗΑ ΕΘΟΥΑΒ ΝΕΜΩΤΕΝ ΤΗ-  
ΡΟΥ ΟΥΟZ ΜΑΡΟΥΕΡΟΥΩ ΤΗΡΟΥ ΧΕ ΝΕΜ ΠΕΚ-  
ΠΗΑ ΖΩΚ ΟΥΟZ ΑCΨΑΝΟΥΩ ΕCΧΩ ΜΕΦΑΙ  
ΜΑΡΕCΧΩ ΟΗ ΕΠΔΑΟC ΗΖΑΝCΑΧΙ ΗCΟΛCΕΖ

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

ἀφωσπύω δε εφτὸβω μαρε πιδιάκωπος  
 ἀλνι ἐρηνι ἔχεν ογμα εφδοσι εφκρυζ χε  
 ἠπερῆρε ογαι ἠἀπιστος χω ἠπαίμα ογορ  
 παρητ ἀρεψαν πἠπισκοπος χεκ πιεγχι  
 τηρου ἔβοβ ετῶε εθερεαιτου ἴτε φ  
 ηνετψωπι νεμ ἠκεσει μαρε πιδιάκωπος  
 χος πωου τηρου χε ἀσπασεθε ἠνετεπῆ  
 ρου φεν ογχι εσογὰβ ογορ μαρε πικλῆ  
 ρος ἀσπασεθε ἠπἠπισκοπος ογορ πιδάικος  
 ἠροουτ ἀσπασεθε ἠποῦῆρνον ογορ πιζιὸ  
 μι οη ἀσπασεθε ἠπιζιὸμι μαρε πιδάωγι  
 ὀζι ἔρατου φατεν πιβημα ογορ μαρε κε  
 διὰκωπος ὀζι ἔρατῃ ζιτου ωου χε ἠποῦ  
 παταλα νεμ ποῦῆρνον ἔρε ζανκεδιὰκωπος  
 μωυι ζωου εγπατηρε ιε ἠπιροουτ νεμ πι  
 ζιὸμι χεκας ἠνε ζλι ἠῶθορτερ ερωπι  
 ἠφητου ογορ χεκας ἠτε ογαι βῶρεμ εου  
 αι ιε εφκασκεσ ιε εφζυπμ μαρε ογζυπο  
 διὰκωπος ὀζι ἔρατῃ φατεν φρο ἠπιροουτ  
 ογορ ἔρε ζανκεδιὰκωπος ὀζι ἔρατου φ  
 ατεν πιρωου ἠτε πιζιὸμι χεκας ἠνε ζλι  
 ψεπαῃ ἔβοβ ογδε ἠποῦογωπι ἠπιρωου ἠ  
 φηαυ ἠτἠροσφορα ἔθογὰβ καν ογπιστος  
 πετζιρεν φρο μαρε πιζυποδιὰκωπος δε  
 ἠπι ἠογμωου ἠπιουηβ εἶα πογχιχ ἐπμῆπι  
 ἠογτογβο ἠποῦψγχι εγφαι ἠμωου ἐρηνι  
 ψα φτ πιπαντοκρατωρ ογορ μαρε κεδιὰ  
 κωπος ωψ ἔβοβ χε ἠπερῆρε ζλι ἠκατη  
 χουμωπος χω ἠπαίμα ἠπερῆρε ογον φεν

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. القربان, *the Christian communion*.

ρκά      νικανων ήτε νιάποστολος.

νηετσωτεμ έπσαχι έμμάγατς έώτεμοι-  
κονώμην δε έμμευστηριον έθουαβ όζι έρα-  
του έπαιμα έπερθρε ογον θεν νιάπιστος  
χω έπερθρε ογον θεν νιζερατικός όζι  
ερατου έπαιμα νεμαν έπωου νιμαυ ά-  
μαρτε ήνετεμψηρι έπερθρε ουαι χω ήου-  
άρικι θεν πεφρητ έθουη έουαι έπερθρε  
ουαι όζι έρατς έπαιμα θεν ουζυποκρίνε  
ιε θεν ουζυποκρήσις ψωπι έτετεμςουτων  
τηρου έθουη έπσς φτ μαρε νετεμόζι έρα-  
τεν θεν ουζοτ νεμ ουςθερτερ.

ήροςφεριν.

ζα. ναι δε αυψανψωπι μαρε νιάδικοπος  
ήνι ήνιδωρον έθουη έπιέπισκοπος έπιθυσ-  
αστηριον έθουαβ ουοζ ψαρε νιπρεσβυτε-  
ρος όζι έρατου σαουίναμ νεμ σαχαβή έ-  
πιέπισκοπος θεν ουέσυχιά έπςμοτ ήζαν-  
μαθητης ευόζι έρατου έπουσαθ μαρε  
κεβ ήδίακοπος όζι έρατου ήσα παισα νεμ  
παι έπιθυσιαστηριον έρε ζανσατω ήτο-  
του ευψοομε έαυθαμώου έβολθεν ζαν-  
χα ευψοομε ιε ζανμηζε ήταυρος ιε ήθος  
θεν φα κιαριον ευψοομε ήσεθλο έβολ  
ήνικουχι ήσωητ ετζηλ έώτεμθρουψε-  
νωου έζρηνι έπιποτηριον.

ουοζ παρητ μαρε νιαρχήνερευς τωβζ  
έζρηνι έχεν τήροςφορα εθρε νιπνα έθουαβ  
ι έζρηνι έχως νιωικ μεν εφαις 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 ΗΤΕ ΠΙΔΑΠΟCΤΟΛΟC.

π̄χ̄c πιποτηριον δε π̄c̄νοc̄ ἀπ̄χ̄c̄ ογοc̄ αc̄-  
ψανκωκ ἐβoλ̄ η̄πῑπροceγγ̄χη ετ̄c̄ωc̄ ἐροc̄  
εθρεc̄χοου μαρε πῑε̄πιc̄κοποc̄ β̄ῑ η̄ωορπ με-  
νεnc̄ωc̄ η̄πῑρεc̄β̄υτεροc̄ μενεnc̄ωου η̄ιδι-  
ἀκοποc̄ ογοc̄ πᾱιρη† η̄κεκ̄ληροc̄ τηροy κα-  
τα ταc̄ηc̄ μενεnc̄ωου η̄δαοc̄ τηρεy β̄ῑ ἐρε  
πῑε̄πιc̄κοποc̄ δε ετ̄† μαρεc̄χοc̄ χε πᾱι πε  
η̄c̄ωμα ἀπ̄χ̄c̄ μαρε φ̄ηετ̄β̄ῑ ρωc̄ ἐροȳω̄ χε  
ἀμ̄νη ρομαιωc̄ δε οη̄ η̄ιδῑἀκοποc̄ ετ̄† ἀ-  
πιποτηριον μαρεc̄χοc̄ χε πᾱι πε π̄c̄νοc̄  
ἀπ̄χ̄c̄ φᾱι πε πιποτηριον ἀπ̄ωη̄θ̄ φ̄ηετ̄β̄ῑ  
ρωc̄ οη̄ μαρεc̄χοc̄ χε ἀμ̄νη.

ογοc̄ μαροyερψαλιν ετ̄† ψαντοyοȳω̄  
εȳc̄ȳηαγωγη τηροy.

ροταν δε αȳψανβ̄ῑ τηροy μαρε η̄ικε̄ρῑο-  
μι τηροy β̄ῑ ογοc̄ θ̄εν η̄χ̄ῑη̄ε̄ρεc̄λο ἀπι-  
ψαλ̄λιτ̄ηc̄ εc̄ερψαλιν μαρε η̄ιδῑἀκοποc̄  
ωȳ ἐβoλ̄ εc̄χω̄μ̄μοc̄ χε ᾱνβ̄ῑ τηρεη̄ ἐβoλ̄-  
θ̄εν η̄ιc̄ωμα η̄εη̄ π̄c̄νοc̄ ετ̄ταῑηοȳτ̄ η̄τε  
π̄χ̄c̄ μαρε̄νεȳχαριc̄τοȳ η̄αc̄ χε αc̄αιτεη̄  
η̄εη̄η̄ωᾱ ε̄ανβ̄ῑ ἐβoλ̄θ̄εν η̄εc̄μ̄ȳc̄τηριον ε̄-  
θoγ̄αβ̄ ογοc̄ η̄ατ̄μoῡ ετ̄η̄πῑ θ̄εν η̄ιφ̄ηοȳῑ  
ογοc̄ μενεnc̄ωc̄ μαρε πῑε̄πιc̄κοποc̄ ȳω̄λη̄η̄  
εc̄ω̄ε̄π̄ρ̄μοτ̄ ε̄χεν φoγ̄ω̄η̄ ἀπιc̄ωμα η̄εη̄  
η̄c̄ω̄ ἀπιc̄νοc̄ ἀπ̄χ̄c̄ εc̄ψᾱηοȳω̄ δε εc̄ȳω̄λη̄η̄  
μαρε η̄ιδῑἀκοποc̄ χοc̄ χε κε̄λχ̄ τετε̄η̄ᾱφε  
ε̄πεc̄η̄τ̄ ἀπ̄ōc̄ η̄τεc̄ε̄μoῡ ε̄ρωτεη̄ ογοc̄ αȳ-  
ψανβ̄ῑ ε̄μoῡ μαρε η̄ιδῑἀκοποc̄ χοc̄ η̄ωoῡ  
χε μᾱω̄ε̄η̄ωτεη̄ θ̄εν οȳρῑη̄η̄η̄ η̄ικoῡχῑ 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      μικανων ἢ τε μιὰ ποστολος.

εθναςεπι μαρε μιπρεσβυτερος νεμ μιδια-  
κοπος συστελει μεμωου εθρουδῖτου εῷ-  
τεμεθρε εῷ ερζουο χε ἢνε ουκρινιμ ωωπι  
ριχωου ἢπιωτ μεφρητ ἢπιωηρι ἢτε ἀ-  
ρων νεμ πιωηρι ἢτε εῷ και εῷτε πιπῆα  
εῷουαβ τακωου χε μεπουαρεε εῷου εῷ-  
τεμωεωε ἢτ θουα ἢτε πῶσ πως ὡ μαλ-  
λον πνεθνακαταφρονιμ μεπσωμα νεμ πῶ-  
ποε μεπῶσ ευμεγι χε ουττροφη ἢσωματικον  
τε εῷουδῖ μεμοε μεμαγατε ἢουπῆατικη  
αν τε.

και δε νε πνετεπουαεραερι μεμωου  
πωτεμ ὡ μεπισκοπος νεμ μιπρεσβυτερος  
νεμ μιδιακοπος εθε πιωεμωι εῷουαβ νεμ  
μιμυστηριον.

εθε τῃχιροδονια ἢμιπρεσβυτερος νεμ  
μιδιακοπος.

εῷ. ἢθου δε ὡ μεπισκοπος εκχιροδονιμ  
μεπιπρεσβυτερος εῷα τεκχιε εῷρη εῷεν  
τεεαφε εῷε μιπρεσβυτερος τηρου οῷε εῷα-  
του νεμ μιδιακοπος εκῷδηε ευχιροδονιμ  
μεμοε μιδιακοπος οῷ εκμαχιροδονιμ με-  
μοε κατα παι θωε ἢουωτ.

εθε μιεγυποδιακοπος δε νεμ μιαναῖ-  
νωστηε νεμ μιδιακοπος ἢεῷιμ ανωρη  
χοε χε ἢουπετῶε αν πε εῷχιροδονιμ 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  
1647-1648

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  
 ϣϣϣϣϣϣ ϣϣϣϣ ϣϣϣϣϣϣ ϣϣϣϣ ϣϣϣϣ  
 ϣϣϣϣ ϣϣϣϣ ϣϣϣϣ.

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

ρκζ      ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΙΠΟCΤΟΔΟC.

ΕΘΒΕ ΝΙΔΙΠΟΔΟΛΟΓΙΤΗC.

ξη. ΝΙΔΙΠΟΔΟΛΟΓΙΤΗC ἔΠΕΡΧΙΡΟΔΟΝΗΝ ἔ-  
ΜΟC ΠΑΙ ΖΩΒ ΓΑΡ ΠΕ ΤΕCῖΝΩΜΗ ΠΕ ΠΕΜ  
ΤΕCῖΖΥΠΟΜΟΝΗ CΕΜΠῶΑ ΓΑΡ ἢΟΥΝΙΩΤ ἢ-  
ΤΑΙΟ ΖΩC ἘΑCῖΔΟΛΟΓΙΝ ἔΦΡΑΝ ἔΦΤ ΠΕC-  
ΨΗΡΙ ἔΠΕἔΘΟ ἘΒΟΔ ἢΠΙΟΥΡΩΟΥ ΠΕΜ ΠΙΕΘ-  
ΝΟC ἘΡΕΨΑΝΤῖἘΧΡΙΑ ΔΕ ΨΩΠΙ ΕΘΡΟΥΑΙC ἢ-  
ἘΠΙCΚΟΠΟC ΙΕ ἢΠΡΕCΒΥΤΕΡΟC ΙΕ ἢΔΙΑΚΟΝΟC  
ΜΑΡΟΥΧΙΡΟΔΟΝΗΝ ἔΜΟC.

ἘΡΕΨΑΝ ΟΥΔΟΜΟΔΟΛΟΓΙΤΗC ἔΠΟΥΧΙΡΟΔΟΝΗΝ  
ἔΜΟC ΑCῖΖΩΔΕΕ ΠΑC ἔΜΕΛΑΥΑΤC ἔΠΙΔΖΙΩ-  
ΜΑ ΕΘΒΕ ΤῖΔΟΜΟΔΟΛΟΓΙΑ ΦΑΙ ΜΑΡΟΥΔΑΠΘΗΜΑ  
ἔΜΟC ἢΟΥΑΙ ΓΑΡ ΑΠ ΠΕ ἘΠΙΔΗ ΑCῖΑΡΝΑ ἔ-  
ΠΟΥΑΖCΑΖΗΝ ἔΠΧC ΟΥΟΖ ΑCῖΨΩΠΙ ΕCῖΖΩΟΥ  
ΕΥΔΑΠΙCΤΟC.

ΕΘΒΕ ΝΙΠΑΡΘΕΝΟC.

ξθ. ἔΠΕΡΘΟΥΧΙΡΟΔΟΝΗΝ ἔΠΑΡΘΕΝΟC ἔ-  
ΜΟΝΤΑΝ ΟΥΑΖCΑΖΗΝ ἔΜΕΛΑΥ ἢΤΕΠ ΠῖC ΦΑΙ  
ΔῖΩΝ ΓΑΡ ΠΕ ΤΕCῖΠΡΟΖΑΡΕCΙC ΠΕ ΟΥΟΖ ΕC  
ἔΜΕΛΑΥ ΑΠ ΕΘΒΕ ἢΨΕΨC ἔΠῖΓΑΜΟC ΑΔΔΑ  
ΕΘΒΕ CῖΡΟCΤ ἔΜΕΤΨΕΜΨΕ ΠΟΥΤ.

ΕΘΒΕ ΝΙΧΗΡΑ.

ο. ἢΠΟΥΧΙΡΟΔΟΝΗΝ ἢΧΗΡΑ ΑΔΔΑ ἔΨΩΠ  
ΑCῖΑΝ ΟΥῖ ΤΕ ἔ ΠΕCῖΖΑΙ ΜΟΥ ΙC ΟΥΝΙΩΤ ἢ-  
CΗΟΥ ΟΥΟΖ ΑCῖΩΝΘ ΘῖΕΝ 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 *ἀλλὰ ἐψωπε εἶπαι τε εἰς πειρασμοῦ εἰς οὐνοῦ ποιοῦσιν ἄνω δαῶν ἐπὶ οὐρανῶν.*

ρκθ̄      νικανων ἴτε νιάποστολος.

χει ἔλι ἡαίτια ἔθουη ἔρος ογορ ἔασφει  
ἔφρωουγ ἡπα πεσνι καλως ἔφρητ ἡιου-  
λιθ νεμ ἀηνα ἡσεμνε μαρουτασσε ἔμοσ  
ἐπιχρηκον ἔψωπ μεν ἔπεσωςκ ισxen τα  
περζαι μου ἔπερπιστη πας ἀλλα μαρου-  
δοκιμαζιν ἔμοσ ζιτεν πιχρονος ψαρε  
πιπαθος ζωου ερθελδο νεμ πιρωμι εθνα-  
χα μα παυ ἡθρητq εγψανώτεμχαλινο  
ἔμωου φεν ουχαλιнос εφναψτ.

εθβε νιζοργισμος.

οα. ἡνουχιροδομιν ἡνιζοργισμος παθ-  
λον γαρ πα πογωψ ἡτε ἡροζερεσις πε ογορ  
πα τχαρις ἔφτ πε νεμ πχ̄ς ιη̄ς ἔρεψαν  
πιπ̄να ἔθουαβ ουωζ φεν πιρωμι εθναβι  
ἡουζ̄μοτ ἡταλδο ψαφ̄ερεφουωηζ ἔβολζι-  
τεν ἡβωλπ ἔβολ ἔφτ φεν τχαρις ἡτε  
φτ ἔτενθρητq ερογωμιν ἔρωμι νιβεν ἔρε-  
ψαντ̄χρια δε ψωπι εθρεφερ ἐπισκοπος ιε  
ἡρεσβυτερος ιε διακονος μαρουχιροδομιν  
ἔμοσq.

εθβε χε πετ̄σ̄ψε πε εθρουχιροδομιν ἔπι-  
επισκοπος ζιτεν ουηρ ἡἐπισκοπος.

οβ. πετ̄σ̄ψε πε εθρουχιροδομιν ἔπιεπισ-  
κοπος ζιτεν ε̄ ἡἐπισκοπος ιε β̄ ἔψωπ δε  
ουἐπισκοπος ἡουωτ πετασχιροδομιν ἔ-  
μοσq μαρουεραἡαθημα ἔμοσq.

ἔψωπ δε εταἡατκη ταζε ουαι 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.

ῤῶᾶ      ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΠΟCΤΟΛΟC.

χιροδονηι ἔμοϋ ἔβοδζιτεν ουαι ἔμαγ-  
ατϋ ἔβηδ χε ἔπογῶχεμχοι ἔθωοντ ἔ-  
θονη εθβε ἢδιωγμοC ἔτενβοδ ιε εθβε κε  
ῤῶι ἢαιτιὰ παρητ μαρονβι τψυχοC ἢ-  
τοτογ ἢζανκεἔπισκοποC εγουαβ εγουϋ εγ-  
ερ φαι ετερῆρεπι παϋ.

αϋχωκ ἔβοδ ἢχε πιχωι ἔμαζ ῤ ἔβοδ-  
θεν ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΕΠΙΟτ ἔθουαβ ἢἀποC-  
τολοC ετθεν τῆχιχ ἢἀκλῆμῆC ἢθοϋ πε πι-  
χωι ἔμαζ ἔθεν ουζιρηνη ἢτε φτ ἄμην.  
ᾶωο φκ ἔῤῶιοκλῆ.

αϋερμενεγῆι ἔμοϋ ἔβοδθεν τασπι ἢ-  
ρεμμεριC ῥα τασπι ἢρεμπεμζιτ πιῆρεC-  
βγτεροC γεωργιοC φα κοCμα θεν ἢχιμῶ-  
οντ ἔπενιωτ ετταινογτ ουοζ ετοι ἢ-  
πιωτ θεν ΝΙἔπισκοποC τηρογ πιᾶγιοC  
ἀθανασιοC πιἔπισκοποC ἢτε τῆποδιC ταπο-  
θηκη ποC εϋἔᾶρεζ ἔτεϋμετεἔπισκοποC ῥα  
τϋνητεῤῶιᾶ. ἄμην.



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 ἔμαθ ἔ βολθθεν ΝΙΚΑΝΩΝ ΗΤΕ  
 ΝΕΝΙΟΥΤ ἠὰποστολος ἔτθεν ἰχιχ ἠακ-  
 λημης ἠθοσ πι ΠΙΧΩΜ ἔμαθ ε̄.

ογ. ΠΙΕΠΙΣΚΟΠΟΣ ψαϑςμοῦ ἔμοον εὔςμοῦ  
 ἔροσ ψαϑχιροδοπον ψαϑχα χιχ ἔχεν πι-  
 ρωμι ψαϑταδε ἠροσφορα ἔῆρνη ψαϑβι  
 εὔλογια ἠτοτοῦ ἠπιέπισκοπος ἀλλὰ ἠτο-  
 τοῦ ἠπιἠρεσβυτερος ἀν ΠΙΕΠΙΣΚΟΠΟΣ ψα-  
 ϑἀπαθημα ἠκλῆρος μιβεν ετεμῆψα ἠου-  
 ἀπαθημα κε ἔπισκοπος δε οὔατχομ πε  
 εθρεϑερ φαι ἔμαγατϑ.

ΠΙἠρεσβυτέρος ϑωσ ψαϑςμοῦ ψαϑβι εὔ-  
 λογια ἠτοτϑ ἔπεϑψῆρ ἔἠρεσβυτερος  
 οὔορ ἠτοτϑ ἔπιέπισκοπος οὔορ ἠθοσ ϑωσ  
 οἷ ψαϑτ ἔπεϑψῆρ ἔἠρεσβυτερος ψαϑ-  
 χα χιχ ἔχεν πιρωμι ἀλλὰ ἔπεϑχιροδο-  
 πη οὔδε ἔπεϑἀπαθημα ψαϑχα πηετβχι  
 ἠσωσ ϑιβολ.

ἔωωπ δε οὔοἷ ϑανοὔοἷ ἔμαγ εὔεμῆψα  
 ἠδιμωρη ἔμωοῦ μαρεϑτ ἔπερ διὰκο-  
 νος ἔμοῦ οὔδε ἔπεϑτ εὔλογια ψαϑβι δε  
 ἠτοτϑ ἔπιἠρεσβυτερος νεμ ΠΙΕΠΙΣΚΟΠΟΣ  
 ἔπεϑβαπτισμα οὔδε ἔπεϑταδε ἠροσφορα  
 ἔῆρνη.

ἔρεψαν ΠΙΕΠΙΣΚΟΠΟΣ δε ἰε ΠΙἠρεσβυτερος  
 ταλο ἔῆρνη ΠΙΔΙΑΚΟΝΟΣ πε ψαϑτ ἔπιποτη-

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.

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 ἢ ΤΕ ΠΙΔΑΠΟCΤΟ2ΟC.

ΡΙΟΝ 2ΩC ΟΥΗΒ ΑΠ Α22Α 2ΩC ΕΨΔΙΑΚΩ-  
ΜΙΝ ΕΠΙΟΥΗΒ ΟΥΚΕΖΟΥCΙΑ ἢ 22Ι ΦΕΠ ΠΙΚ2ΗΡΙ-  
ΚΟC ΤΗΡΟΥ ΕΡΕ ἢ 2ΩΒ ἔΠΙΔΙΑΚΟΝΟC.

Τ2ΔΙΑΚΟΝΟC ΔΕ ἢ 22ΙΜΙ ἔΠΕC2ΜΟΥ ΟΥΔΕ  
ἔΠΕCΕΡ 22Ι ἢ 2ΩΒ ΦΕΠ ΠΗΕΤΕΡΕ ΠΙΠΡΕCΒΥ-  
ΤΕΡΟC ΠΕΜ ΠΙΔΙΑΚΟΝΟC ἢ ΠΙ ἔΜΜΟΥ Α22Α  
ΨΑCΑΡΕ2 ΕΠΙΡΩΟΥ ἔΜΜΑΝ2ΤΟΥ ΟΥΟ2 ἢ ΤΕC-  
ΨΕΜΨΙ ἢ ΠΙΠΡΕCΒΥΤΕΡΟC ἔΦΝΑΥ ΠΑ ΒΑΠ-  
ΤΙCΜΑ ἢ ΠΙ2Ι2ΟΜΙ ΧΕ ΠΕΤΕΡἢ ΡΕΠΙ ΠΕ ΦΑΙ.

ΠΙΔΙΑΚΟΝΟC ΠΑΧΑ ἢ 2ΥΠΟΔΙΑΚΟΝΟC 2ΙΒΟ2  
ΠΕΜ ΠΙΔΑΝ2ΝΩCΤΗC ΠΕΜ ΠΙΨΑ2ΤΗC ΠΕΜ  
ΠΙΔΙΑΚΟΝΟC ἢ 22ΙΜΙ ἔΨΩΠ ΕΠΙ2ΩΒ 2Ι ΕΨΟΥΠ  
ΕΡΩΟΥ ΜΕΝΤΟΙΓΕ ἔΜΜΟΠ ἢ ΡΕCΒΥΤΕΡΟC ἔ-  
ΜΑΥ ΟΥΚΕΖΟΥCΙΑ ἔΠΙ2ΥΠΟΔΙΑΚΟΝΟC ΕΧΑ  
ΑΝΑ2ΝΩCΤΗC 2ΙΒΟ2 2Ι ΨΑ2ΤΗC 2Ι ΔΙΑΚΟ-  
ΝΟC ἢ 22ΙΜΙ ΙΕ 2ΑΙΚΟC 2ΑΠΨΕΜΨΗΤ ΓΑΡ ἢ  
ΠΙΔΙΑΚΟΝΟC ΠΕ.

ΕΘΒΕ ΠΙΔΑΡΧΗ ΠΕΜ ΠΙΡΕΜΗΤ.

Ο2. ΑΠΑΡΧΗ ΠΙΒΕΠ ΕΥ2Ι ἔΜΜΟΥ ΕΨΟΥΠ  
ΕΠΙΕΠΙCΚΟΠΟC ΠΕΜ ΠΙΠΡΕCΒΥΤΕΡΟC ΠΕΜ ΠΙ-  
ΔΙΑΚΟΝΟC ΕΘΡΟΥΟ2ΟΜΟΥ ΡΕΜΗΤ ΔΕ ΠΙΒΕΠ  
2ΩΟΥ ΕΥΕ2ΙΤΟΥ ΕΘΡΕ ἢ ΚΕ2ΗΡΙΚΟC ΟΥ2ΟΜΟΥ  
ΠΕΜ ΠΙΠΑΡΘΕΝΟC ΠΕΜ ΠΙΧΗΡΑ ΠΕΜ ΟΥΟΠΠΙ-  
ΒΕΠ ΕΤΨΟΠ ΦΕΠ ΟΥΜΕΤ2ΗΚΙ ΠΙΔΑΡΧΗ ΓΑΡ  
ΠΑ ΠΙΟΥΗΒ ἔΜΜΑΝ2ΤΟΥ ΠΕ ΠΕΜ ΠΗΕΤ2ΥΠΕ-  
ΡΕΤΗC ἔΜΜΟΥ.

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 ἸΦΝΑΥ 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 ΝΙΔΑΝΑΓΝΩCΤΗC ΝΕΜ ΝΙΨΑΔ-  
ΤΗC ΝΕΜ ΝΙΔΙΑΚΟΝΟC ἸCΖΙΜΙ ἸCΕΤ ΝΟΥΟΥ  
ἸΟΥΑΙ ΦΑΙ ΓΑΡ ΠΕΘΝΑΠΕC ΟΥΟΖ ΕΤΩΝΗ Ἰ-  
ΠΕΜΕΘΟ ΕΒΟΔ ἸΦΤ ΕΘΡΟΥΤΑΙΘ ἸΠΙΟΥΑΙ Π-  
ΟΥΑΙ ΚΑΤΑ ΠΕCΑΖΙΩΜΑ.

ΤΕΚΚΛΗCΙΑ ἸΟΥΜΑ ἸΤCΒΩ ΔΗ ΤΕ ΔΕΝ ΟΥ-  
ΨΘΟΡΤΕΡ ΔΔΔΑ ΔΕΝ ΟΥΤΑΖΙC ΕΠΑΠΕC.

ΠΙCΤΟC ΔΕ ΝΙΒΕΝ ΙΕ ΠΙCΤΗC ΔΥΨΑΝΤΩ-  
ΟΥΝΟΥ ἸΨΩΡΠ ΖΑ ΠΙΖΥΝΙΜ ἸΠΑΤΟΥΕΡ ΕΖΙ  
ἸΖΩΒ ΜΑΡΟΥΙΑ ΤΟΤΟΥ ἸCΕΨΛΗΔ ΕΡΕΨΑΝ  
ΤΚΑΘΗΚΕCΙC ΔΕ ἸΠCΑΧΙ ΨΩΠΙ ΜΑΡΟΥCΩΤΠ  
ἸΠCΑΧΙ ἸΤΜΕΤΕΥCΕΒΗC ΝΟΥΟΥ ἸΖΟΥΘ ΕΖΩΒ-  
ΝΙΒΕΝ.

ΠΙCΤΟC ΔΕ ΝΙΒΕΝ ΙΕ ΠΙCΤΗ ΜΑΡΟΥΕΡΠΡΟCΕΥ-  
ΧΗ ἸΧΕ ΠΟΥΕΒΙΑΙΚ ΔΕΝ ΟΥΜΕΤΡΕΜΡΑΥΨ  
ΚΑΤΑΦΡΗΤ ΕΤΑΠΟΥΑΖCΑΖΜΙ ἸΜΟC ΝΩΤΕΝ  
ΖΙ ΦΑΖΟΥ ΟΥΟΖ ΔΗΤCΒΩ ΝΟΥΟΥ 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 ἢ ΤΕ ΝΙΔΠΟΣΤΟΛΟΣ.

μαρε ΝΙΒΙΑΙΚ ΕΡ Ε̅ ΝΕΖΟΥΥ ΕΥΕΡΖΩΒ ΠΙ-  
ΣΑΒΒΑΤΟΝ ΔΕ ΝΕΜ †ΚΥΡΙΑΚΗ ΜΑΡΟΥΣΡΟΥΤ  
Ε†ΕΚΚΛΗΣΙΑ ΕΘΡΟΥΣΤΕΒΩ ΕΘΜΕΤΕΥΣΕΒΗΣ Ν†-  
ΜΕΤΡΕΣΨΕΜΨΕ ΝΟΥ†.

ΠΣΑΒΒΑΤΟΝ ΔΕ ΜΕΝ ΧΕ Α̅ ΠΟΣ̅ ΕΜΤΟΝ Μ-  
ΜΟΥ ΝΨΗΤΨ ΕΒΟΛΨΕΝ ΠΣΩΝΤ ΤΗΡΨ ΕΤΑΨ-  
ΧΩΚΨ ΕΒΟΛ †ΚΥΡΙΑΚΗ ΔΕ ΧΕ ΠΕΖΟΥΥ Ν†Α-  
ΝΑΣΤΑΣΙΣ ἢ ΤΕ ΠΟΣ̅ ΠΕ ΜΠΕΡΘΟΥΕΡΖΩΒ ΔΕ  
ΟΝ Ν†ΕΒΔΩΜΑΣ ἢ ΤΕ ΠΙΝΙΨ† ΠΙΠΑΣΧΑ ΝΕΜ  
ΘΝΕΘΗΝΟΥ ΜΕΝΕΝΣΩΣ ΕΤΕ ΠΨΔΙ ΠΕ †ΟΥΙ  
ΜΕΝ ΧΕ ΕΤΑΨΤΑΨΡΩΝΙΝ ΜΠΟΣ̅ ΝΨΗΤΨ †-  
ΚΕΟΥΙ ΔΕ ΧΕ ΕΤΑΨΤΩΝΨ ΕΒΟΛΨΕΝ ΠΝΕΘΜΩ-  
ΟΥΤ ΝΨΗΤΨ †ΕΧΡΙΑ ΓΑΡ ΤΕ ΕΘΡΟΥΕΜΙ ΖΙ-  
ΤΕΝ †ΤΕΒΩ ΧΕ ΝΙΜ ΠΕΤΑΨΜΟΥ ΟΥΟΖ ΑΨ-  
ΤΩΝΨ ΜΠΕΡΘΟΥΕΡΖΩΒ ΔΕ ΟΝ Ν†ΑΝΑΛΥΜ-  
ΨΙΣ ΧΕ ΕΤΑ†ΟΙΚΟΝΟΜΙΑ ΜΠΟΣ̅ ΧΩΚ ΕΒΟΛ Μ-  
ΠΙΕΖΟΥΥ ΕΤΕΜΜΑΥ ΟΥΔΕ ΜΠΕΡΘΟΥΕΡΖΩΒ  
Ν†ΠΕΝΤΗΚΟΣΤΗ ΕΘΒΕ †ΠΑΡΟΥΣΙΑ ΜΠΙΠΝΑ  
ΕΘΟΥΑΒ ΦΑΙ ΕΤΑΨΙ ΕΖΡΗΝΙ ΕΧΩΝ ΑΝΟΝ ΨΑ  
ΝΙΔΠΟΣΤΟΛΟΣ ΝΕΜ ΟΥΟΝΝΙΒΕΝ ΕΘΝΑΖ† ΕΠΧ̅.

ΜΠΕΡΘΟΥΕΡΖΩΒ ΟΝ ΨΕΝ ΠΕΖΟΥΥ ΜΜΙΣΙ  
ΜΠΧ̅ ΕΘΒΕ †ΧΑΡΙΣ ΕΤΑΨΤΗΝΙΣ ἢ ΠΙΡΩΜΙ Μ-  
ΠΙΕΖΟΥΥ ΕΤΕΜΜΑΥ ΨΕΝ ΟΥΜΕΤΡΑΜΑΔΟ ΨΕΝ  
ΠΙΧ̅ΦΟ ΝΑΝ ΜΦ† ΠΙΔΟΥΟΣ ἢ ΤΕ ΦΙΩΤ ΕΒΟΛ-  
ΖΙΤΕΝ †ΘΕΟΔΟΚΟΣ ΕΘΟΥΑΒ ΜΑΡΙΑ †ΠΑΡΘΕ-  
ΝΟΣ ΕΠΟΥΧΑΙ ΜΠΓΕΝΟΣ ΤΗΡΨ ἢ ΠΙΡΩΜΙ Μ-  
ΠΕΡΘΟΥΕΡΖΩΒ ΔΕ ΟΝ ΨΕΝ ΠΨΔΙ ΜΠΙΧΩΚΕΜ  
ΠΙΕΖΟΥΥ ΓΑΡ ΕΤΕΜΜΑΥ ΕΤ Α †ΜΕΘΝΟΥ†  
ἢ ΤΕ ΠΧ̅ ΟΥΩΝΖ ΕΒΟΛ Α̅ 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 ἴτε νιάποστολος.

Θαροϋ ριχεν πιβαπτισμα ογοϋ ἀ πιπῆα  
ἐθοῦαβ ἰ ἐζῆρη ἐχωϋ θεν οὔιμι ἠδῶμπι  
ογοϋ αϋουωνϋ ἠχε φηῆταγερμεθερε θαροϋ  
ἠηνητοῖζι ἐρατοῦ κε φαι πε φτ ἠμνι οὔ-  
οϋ ἠῶηρη ἠφτ θεν οὔμεθμνι ἠπερῆρου-  
ερζωβ ἠπιέροοῦ ἠτε νιάποστολος ἠθωοῦ  
γαρ πεμ ηνηταγῶπι ηωτεν ἠρεϋτῶβω  
ἐθουη ἐπῶς ογοϋ αὔερῆηνοῦ ἠεμῶα εθ-  
ρετετενοῖ ἐτῶρα ἐμπιπῆα ἐθοῦαβ ἠ-  
περῆρουερζωβ ἠπέροοῦ ἠῆταφανοϋ πι-  
μαρτυροϋ ογοϋ ἠαρχη διακοποϋ πεμ πι-  
κεμαρτυροϋ ἐθοῦαβ ηαι ἐταγμενρε ἠπῶς  
ἠροῦο ἐποῦωνθ ἠμνι ἠμωοῦ.

ἐτετενηαντωοῦη δε ἠφῆαῦ ἠζανέτο-  
οῦ ἠῶηηλ ῶηηλ οη ἠφῆαῦ ἠαχπ ῆ πεμ  
αχπ ῆ πεμ αχπ ῆτ πεμ ροῦζι πεμ φῆαῦ  
ετρε ἠλεκτωρ ηαμοῦτ φῆαῦ μεν ἠπιου-  
ωηη κε ἀ πῶε εροῦωηηη ἐρον αϋῆρε πιέ-  
χωρϋ ϋηη ογοϋ αϋῆηη ηαν ρωϋ ἠφωοῦηη  
ἠπιέροοῦ αχπ ῆ δε κε ἐτ α ηιατοϋ  
τῶποφαση ἐπῶ ἠφῆαῦ ἐτεμμεαῦ αχπ ῆ  
δε κε ἐταῦῆταῦροηηη ἠπῶς ἠτῶηηοῦ ἐ-  
τεμμεαῦ ογοϋ ἐαῦθοϋϋ ἐπεϋῆφιρ αϋῆ ἐβοῶ  
ἠχε οὔῆνοϋ πεμ οὔμωοῦ αχπ ῆτ δε οη  
κε ετ ἐρεῆταῦροηηη ἠπῶε ἀ ἠκαζι τηρϋ  
κηη ογοϋ αϋῆῆερτερ ἠθῆηηε ἠτῶηηηηηηη  
ἠηιατῆοῦτ ηηηοῦαη ἠποῦεϋϋηη ἠρωοῦ  
εῦηαῦ ἐποῦῶε εῦῆωβη ἠμμοϋ ροῦζι δε ἐτε-  
τεηηαῦεῦῆηοτ κε αϋτ ηωτεν ἠπιέχωρϋ

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      νικάνων ἢ τε νιάποστολος.

ἤμετον θεν νιθίσι ἢ τε πιέροου ἠφναυ  
δε ετ ἔρε νιάλεκτωρ νάμουτ ἔτετενέω-  
λνλ χε εγταζιωιω νωτεν θεν τούνου ἔ-  
τεμμάυ ἢ τπαρουσιά ἠπιέροου ἔτετενέτ-  
ἠπετενογοι ἔθουη ἐπιζβνογι ἠπιουωινι  
ἔτετεναιτογ.

ἔωωπ ἠμονώχομ εθρετετενωενωτεν  
ἔθουη ἔτεκκλνσιἠ εθβε νηαθναζτ ἢθοκ  
δε ὠ πιέπισκοπος εκναίρι ἢ τσυναζις θεν  
πεκνι χεκάς ἢνε νιρεσψεμμε νουτ θωουτ  
ἔθουη νεμ νιάσεβνς.

ἦτοπος γαρ αν πεττογβο ἠπιρωμι αλ-  
λα φρωμι πεττογβο ἠἦτοπος ἔωωπ ἠ-  
ρεωαν νιάσεβνς ἠμαζτε ἔχεν ἦτοπος φωτ  
ἔβολ ἠμοσ εθβε χε αυβάθμεσ ἠφρητ  
γαρ ἔτεωαρε νιρωμι ἔθουαβ τουβο ἠ-  
ἦτοπος θαι οη τε ἠφρητ ἔτε νηέτε ἢσεου-  
αβ αν βἠθμεσ.

ἔωωπ ασψαν ογἠτχομ πε ἔθωουτ νεμ  
νογέρνου ἢτε θεν νινι ἢτε θεν τεκκλνσιἠ  
μαρε πιουαι πιουαι ερψαλιν θαρι θαροσ  
μαρεσψω μαρεσψῶλνλ ιε ἠμον εγ ἠμἠν  
νεμ νογέρνου ἢχε Β ιε Γ πεχασ γαρ χε  
φμα ετ ἔρε Β ιε Γ θωουτ ἢθνητς θεν  
παρἠν τωωπ νεμωου θεν τουμητ.

ἠπερἔρε πιστος ὠλνλ θεν νινι ἢνι-  
κατηχουμενος ογἠικεον 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

ρμϵ      νικανων η̄τε νιᾱποστολος.

πετκοινωνιη̄ν με̄γυστηριον δο̄ξμεν η̄νετε  
η̄σεκοινωνιᾱ αν̄ οῡδε με̄περ̄θρεσμεμε̄ πο-  
υτ̄ ω̄ληη̄ θε̄ν η̄νι η̄ζερετικος̄ αῡ γαρ̄ τε  
τ̄κοινωνιᾱ με̄πιοῡωινῑ μεν̄ πιχακῑ ιε̄ αῡ  
πε̄ η̄μερος̄ με̄π̄χς̄ μεν̄ η̄σατανας̄ οῡπιστος̄  
ιε̄ οῡπιστης̄ αῡψανζε̄μεσῑ μεν̄ ζᾱνεβιᾱικ  
μᾱρουφωρχ̄ ε̄βολ̄ ιε̄ μᾱρουζιτοῡ ε̄βολ̄-  
θε̄ν τ̄εκ̄κησιᾱ.

ε̄θε̄ γε̄ αῡ πε̄ η̄ε̄ροοῡ ε̄τ̄ς̄με̄ ε̄αιτοῡ  
ε̄θε̄ η̄νε̄τᾱγενκοτ̄.

ο̄ᾱ. μᾱρουερ̄ η̄τ̄ η̄η̄νε̄τ̄ αῡγενκοτ̄ θε̄ν ζᾱν-  
ψαλμος̄ μεν̄ ζᾱνω̄ληη̄ ε̄θε̄ φ̄νε̄τᾱστω̄η̄  
ε̄βολ̄θε̄ν η̄νε̄θε̄ωοῡτ̄ με̄νε̄νσᾱ τ̄ η̄ε̄ροοῡ.

οῡο̄ζ̄ μᾱρουερ̄ πο̄υτ̄ ε̄υερ̄φ̄με̄νῑ η̄η̄νε̄-  
το̄η̄θε̄ μεν̄ η̄νε̄τᾱγενκοτ̄.

μᾱροῡῑρῑ δε̄ ο̄η̄ με̄πο̄ῡᾱβοτ̄ με̄π̄τῡπος̄ η̄-  
η̄ιαρχ̄εος̄ θᾱι γαρ̄ τε̄ με̄φ̄ρη̄τ̄ ε̄τ̄ ᾱ πῑδαος̄  
ερ̄ζη̄νβῑ ε̄με̄ω̄ς̄η̄ς̄.

οῡο̄ζ̄ μᾱροῡῑρῑ η̄το̄ῡρο̄μη̄πῑ ε̄π̄με̄νη̄νῑ με̄-  
πο̄υερ̄φ̄με̄νῑ ε̄υτ̄ η̄η̄ῑζη̄νκῑ ε̄βολ̄θε̄ν η̄η̄παρ-  
χο̄η̄τᾱ με̄φ̄νε̄τᾱσμοῡ ε̄υερ̄φ̄με̄νῑ η̄ᾱς̄.

η̄αῑ δε̄ επ̄χω̄με̄ωοῡ ε̄θε̄ νῑρεσμε̄με̄  
πο̄υτ̄ με̄μᾱγᾱτοῡ ε̄θε̄ νιᾱσεβ̄η̄ς̄ δε̄ κᾱν  
ᾱκω̄αντ̄ η̄εν̄χᾱῑνῑβεν̄ ε̄τ̄ θε̄ν η̄ικος̄μος̄  
θᾱρωοῡ η̄η̄ῑζη̄νκῑ η̄ᾱκ̄η̄ᾱω̄φ̄ε̄λιᾱ με̄ωοῡ  
αν̄ η̄ε̄λῑ η̄η̄ε̄τε̄ρε̄ φ̄τ̄ γαρ̄ ο̄ῑ η̄χᾱχῑ ε̄ρωοῡ  
θε̄ν η̄αῑ κο̄σμος̄ ε̄η̄νᾱχω̄ ο̄η̄ ε̄φο̄ῑ η̄χᾱχῑ ε̄-  
ρωοῡ με̄νε̄νσᾱ ε̄ρο̄ῡῑ ε̄βολ̄θε̄ν η̄αῑ κο̄σμος̄

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. يلاعنس, *should touch.*

ρμζ     νικανων ἴτε μιὰποστολος.

ἔμοι βίηχουε γαρ ἠθῆτη οὐδικεοε πε  
ποε ασημερε ἰδικεοεσῆη ογοε οη γε ιε  
πιρωμι νεμ πεσηωβ.

εὐψαπθαρεμ θηπου δε θεμ ποεεροου  
οωμ θεμ ουσεμι νεμ ουροτ ἴτε φτ  
ζωε εοουοῦχομ ἔμωτεμ ἔερπρεσβετιν  
ζα ηηεταγὶ ἐβωλθεμ παι κοεμοε ετετενοι  
ἔπρεσβυτεροε ζι διακοποε ἔπχσ.

τετενεμῶα ογη ἐπιεφην ἠσνογνιβεμ  
θαρωτεμ ἔμαγὰτεμ θηπου νεμ ζακε  
χωουηι γεκαε ετετεμῶχεμχομ ετςβω ἠ  
παι ατςβω εχω γαρ ἔμοε ἠχε τῆραφη  
γε ζαπρεσηωητ νε παι ηιωτ ἔπερθερου  
σε ηρη μηποτε ἠσεεω ἠσεερπωβω ἠτσοφια  
ογοε ἠσεῶτεμῶχεμχομ ἐκριηη ἔπσωου  
τεμ ουκ ογη δε μενεεσα φτ πιπαητοκρα  
τωρ νεμ πεσημερητ ἠωηρη ἠηε πχσ νεμ  
πιπηα εθογαβ ηιεπισκοποε νεμ ηιπρεσβυ  
τεροε ἠθωου νε ηηηιωτ ἠτεκκῆηια.

εηχω δε ἠπαι επερκωδιη ἔμωου αη εῶ  
τεμθερουεω ἔμοιῶχομ γαρ εθρεηψεωε ἔ  
φηετ α φτ θαμιοε εγφροεσῆη ἠπιρωμι αλ  
λα εποαζσαζη ηῶτεμθερουεω ἠσεθιθι.

ἔπεσχοε γαρ ἠχε τῆραφη εῶτεμσε  
ηρη ἐπτηρηε αλλα ου πετεσχωἔμοε ἔ  
περσε ηρη πεκαε εγθιθι ογοε οη γε ψα  
ρε ηιωητ ρωτ θεμ ηεηχιε ἔπιρεσηθ  
θι φαι δε εηχωἔμοε εθε ηικῆηροε ἔ  
μαγὰτοη αη αλλα εθε ηιδαῖκοε οη ἠ



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

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ρμθ      νικανων ήτε νιαποστολος.

χρηστιανος ναι εταυμουτ ερνη εχωου  
εφραν ελχς ιης πενσ ναι γαρ ον νηετ  
αυχος εθβητου χε ερε πιοιο ναωωπι ήνιη  
ογορ πιωθορτερ ήνιη νειη νιβιζαπ ήνιη  
νειη νιδεσχε ετρωου ήνιη νειη εμειωι ή-  
χινη ήνιη ιε νιη πεετερε νειβαλ οι ήδε-  
λεχνηι μη ήνηετωσκ αν νε φεν ήνηρπ ογορ  
ετωιηι χε ερε εμειανσω ναωωπι ήθων.

εθε νηεταυδοχι εμωου εθε πιναρτ  
νειη νηεταυφωτ ρι ουσον εβολφεν πο-  
λις επολις εθε πιναρτ ρωσδε εθρου-  
βονθιν ερωου ρι ουσον.

οζ. ωωπ ερωτεν ήνηετ αυδοχι ήσωου  
εθε πιναρτ ογορ ευφητ ήσωου εβολφεν  
πολις επολις εθε περφμεγι ήνιςαχι ήτε  
ποσ ευσωουη νειη χε πιπνα νειρωουτ τ-  
σαρξ δε ουασθενης τε εθε φαι ωαυφωτ  
ογορ ωαυωοπ ερωου ελρωδεη ήπουρρ-  
παρχοντα χεκασ ευεαρερ νωου εφραν  
ελχς εποναρνα εμμορ βονθιν ερωου ή-  
τετεντ νωου ήνηετ ουερχρια εμωου ή-  
τετενχωκ εβολ ήτεντολη ήτε ποσ.

φαι δε τενοαρσαρμη εμμορ νωτεν τη-  
ρου ρι ουσον εθε πιοαι πιοαι χω φεν  
τταζις εταυτηνις ετοτq ογορ εωτεμθρε  
τετενεριβολ επιωι νειη πιθωω εταυθο-  
ωου νωτεν νουη γαρ αν νε αλλα να  
φτ νε.

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.

ῤῥᾶ      ΠΙΚΑΝΩΝ ἢ ΤΕ ΠΙΔΠΟΣΤΟΛΟΣ.

Πῶς γὰρ ἐχῶμενος κε φηέτσωτεμ ἐρω-  
τεν ἐφέσωτεμ ἐροι ογορ φηέτχωλ ἔμω-  
τεν ἐχῶλ ἔμοι ογορ φηέτχωλ ἔμοι  
ἐχῶλ ἔφηέτ ἀφταογοι.

Ἰσχε ἀψυχοῦν γὰρ ἐτασθεαμιωῦν σεἄρεθ  
ἐτοῦταξίς ἐσχηκ ἐβὼλ ἐτε πιέχωρθ πεμ  
πιέροῦν πιρὴ πεμ πιιορ πεμ πισιοῦν πιέτοι-  
χιοῦν πιέτερεῶμα ἐτε πιψιβ† ἢ πιςχοῦν πιἄ-  
βοτ πιεβλωμας πιοῦνοῦ σεοι ἔβωκ ἐτεῦχ-  
ριἄ ἐτασθεοῦον ἐρος κατὰ φηέτ ἀφχοῦ  
κε ἀφχω πωοῦ ἢ οὔθωῦ ἢ οὔῶσενεῦ.

ἐχῶμενος οἱ εἴθε φιομ κε ἀίχω παφ  
ἢ οὔθωῦ ἀι† ἢ ῥἄνκεῖλδε ἐρωῦ πεμ ῥἄν-  
πῦλὴ ἀίχος δε παφ κε ἐρε φορ ψᾶ παι μα  
ἢ τεῶτεμσενεῦ.

Ἰσχε πιέτοιχιοῦν οὔν ἐρῖβὼλ ἀν ἢ οὔθωῦ  
ἐτα φ† πιδιμιορφοῦ ἔπιτηρεῦ θαῦοῦ πω-  
οῦ\* ἰε εὔηρ μαδλοῦ ἢ ὠπτεν πετῶε ἐρω-  
τεν πε ἐῶτεμμερτολμαῦν ἐκίμ ἢ ῥἄνι φεν  
πῆέτ ἀ φ† σεμνητοῦ πωπτεν κατὰ πεφ-  
οῦῶῦ ἐθοῦαβ.

ἐπιδὴ οὔμηνεῦ ἐπ φᾶι κε οὔῥἄνι πε ἐροῦ-  
θοῦ ἢ ταξίς ογορ ἐροῦερτολμαῦν ἐψιβ†  
ἢ† χιροδοῖἄ ἐτ ἀνχιροδοῖν ἔπιοναῖ  
πιοναῖ ἢ φῆτς εὔῥἄνδεμ πωοῦ ἔμαγᾶτοῦ  
ἢ ῥἄνᾶξίῶμα ἔποῦτηῖτοῦ πωοῦ ογορ εὔ-  
ἔῖρι πωοῦ ἔμιν ἔμωοῦ ἢ οὔμετδῦραῦ-  
ποῦ ἐροῦερχᾶριζεσθε ἢ ῥἄνκεχωῦνῖ ἢ

\* The margin has ῥοριζε ἔμοος παῦ.

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      νικάνων ήτε νιάποστολος.

πνήτε έμμοnton έξουσία έμμάυ έρωου εθ-  
βε φαι σετχωντ έφτ έφρητ ήμισηρι  
ήκορε μεε όσιας πογρο παι έταυρωδεε  
πωου έμμάυάτοϋ ήτμεταρχήερεϋς χω-  
ρις ά φτ εθβε φαι παι μεν αυροκροϋ θεν  
ουχρωε παι δε ρωϋ αϋϋωϋ έτεϋτερενε  
σετχωντ οη έπχς ής φαι έταϋουαϋσαϋ-  
νι εθρε παι ψωπι έπαιρητ ουοϋ σετλϋπη  
έπιππά έθουαβ ευέχωλ ήτεϋμετμεθρε  
έβολ ενσωουη δε τπου θεν ουμεθμνι έ-  
ήκϋηδινος ετχη έθρη ήπνητίρι ήπαι ϋ-  
βνοϋι έπαιρητ μεε τάμεδης ετϋοη έ-  
θουη έπιθϋσία μεε μεϋχαρηστία ροταν  
αϋϋανταδωου έρρη έβολριτοτοϋ ήπνητ  
όϋε αν ευμεϋι έπταιό ήτμεταρχήερεϋς  
φαι έτεπθωντ έπιμϋτ ήαρχήερεϋς έ-  
μνι ής πχς πεποϋρο χε ουρωβ ήσωβι πε.

εθβε φαι τάναγκη ταρον εθρεπϋμβου-  
λων πωτεπ έφαι ισχεν τπου γαρ ρανου-  
ον ϋοχς ρι φαρου ήτοϋμετπετϋοϋιτ.

τεπχω δε έμμος χε μωϋςης\* φβωκ έφτ  
φνήτ α φτ σαχι μεεαϋ ήρο ρι ρο έφρητ  
ήουαι εϋσαχι μεε πεϋϋφρηρ φνήτ αϋχοϋ  
παϋ χε τσωουη έμμοκ παρα ουοηνιβεν  
φνήτ αϋσαχι μεεαϋ ρο ουβε ρο ριτεπ πε-  
ϋίηι ουοϋ ριτεπ ουθωντεπ αν θεν ραν-  
μνιηι αν μεε ρανρασοϋι ιε ραναρτεδος  
ιε ρανρηη.

παι μεν θεν πισου έταϋουαϋσαϋνι έ-

\* Read μωϋςης.

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*.

ῤῥῆ

ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΑΠΟΣΤΟΛΟΣ.

ἡνομος ἀποσ ἀφωω χε αω μεν πηετ ὅωε  
εθροωωωπι ἐβολζιτοτοω ἡπιογνβ αω δε  
οη πε νιζβνογι ἡπιδενιτῆς ἐαφουωηζ ἐβολ  
ἀπετερπῆρεπι ἀπιογαι πιογαι οωοζ πεττω-  
μι ἐτεσζιτοωργια οωοζ πε πῆετ ἀφωαζ-  
σαζηι ἀμωου ἡπιαρχῆερευς εθροωαιτοω  
παι ἀπνομος ἀη πε εθρε πιογνβ τῆπογ-  
ογοι ἐθουη ἐρωου πῆετ ἀφωωου ἡπιογνβ  
μαρε νιδενιτῆς θωητ ἐθουη ἐρωου ἀλ-  
λα πιογαι πιογαι πωεμωι ἐτασβιτῆ παγ-  
ἀρεζ ἐρωου πε ἐώτεμερπεσβολ ἐωωπ  
ἐρεωαη ογαι ερῆβολ ἡτπαραδωοις ἐταγ-  
τῆις ἐτοτῆ φμωου πετ εσῆπιτιμῆ παι δε  
φῆετ ἀφωωπι ἡσαουλ οωοηζῆ ἐβολ ἡζουὸ  
φαι γαρ ἐτασμεγι ἐταδε οωθωοια ἐζρηι  
ῆβολ ἀπιπρωφητῆς οωοζ πιαρχῆερευς σα-  
μωηηδ ἀσιηι ἐζρηι ἐχωσῆ ἡουηιωτ ἡπovi  
ἀμην ἀμωοσ πεμ οωσαζουὸ ἡῆερεζ ἀλλα  
ουδε ἀπεσφῆαο ἐφαι ἡχε πιπρωφητῆς εθ-  
βε πιθωζο ἐτασθαζοσῆ ἀμωοσ ἀ φτ οη  
τάμωη ζιτεη οωηιωτ ἡζωβ εφουωηζ ἐ-  
βολ ἡπῆετ ἀφωωπι ἡὸζιας ἀπεσφωσκ ἐβι  
ἀπεσφῆπωιω εχεη τπαρανομια ἐτασγαις  
ἐασγαιῆ ἡωεμωο ἐτκεμετοωρο εθβε τῆε-  
ταρχῆερευς ἐτασφερεπιθωμην ἐροσ ὀναωω-  
πι δε οη ἡτετενοι ἀη ἡατσωουη ἡπῆεταγ-  
θωωου τετεπσωουη γαρ χε ζαποωουη μεν  
ἀημωοτ ἐρωου χε ἐπισκοπος ζαηκεχωουηι  
δε χε ῆρεσβυτεροσ οωοζ ζαποωουη ἡδιακο-



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 ἘΑΝΤ-  
 ΣΑΒΕ ἘΑΙΤΟΥ ἘΒΟΛ ἘΠΩΙΒ† ἢ ΝΙΒΗΝΟΥΙ ΖΙ-  
 ΤΕΝ ἢ ΠΩΙΒ† ἢ ΠΙΡΑΝ.

ΟΥΟΝ ΟΥΜΗΝΥ ΓΑΡ ΜΕΝΡΕ ΠΕΤΟΥΩΥ ἘΜΕΖ  
 ΤΕΝΧΙΧ ἘΨΟΒΙ ἢ ΤΟΤΕΝ ἢ ΠΗΝΕΤ ΔΑΦΟΥΔΥϷ ἢ-  
 ΠΣΜΟΤ ἢ ΠΙΟΥΝΗΒ ἢ ΠΙΒΑΖΣΙ ΝΑΙ ἘΤΑ ΙΕΡΟΒΟ-  
 ΔΑΜ ΘΑΜΙΩΟΥ ΝΑΙ ΕΤΨΕΥϷ ΟΥΟΖ ΕΤΣΤΗΟΥ  
 ἘΒΟΛ ΝΑΖΡΕΝ Φ† ΝΕΜ ΠΙΡΩΜΙ ἘΠΕ ἢ ΜΟΝ  
 ΝΟΜΟΣ ΓΑΡ ἢ ΜΑΥ ΖΙ ΨΙΒ† ἢ ΤΑΖΙΣ ΝΑΦΡΩ-  
 ΨΙ ΠΕ ΕΘΡΕ ἢ ΤΗΡϷ ΧΩΚ ἘΒΟΛΖΙΤΕΝ ΟΥΡΑΝ  
 ἢ ΟΥΩΤ ΑΛΛΑ ἢ ΤΟΥΤΣΑΒΕ ἘΑΙΤΟΥ ἘΒΟΛΖΙ-  
 ΤΕΝ ΠΟΣ ἘΤΔΚΟΥΔΟΥΘΙΑ ἢ ΝΙΒΗΝΟΥΙ.

ΝΙΕΠΙΣΚΟΠΟΣ ΜΕΝ ΔΑΝΣΕΜΝΙ ΝΩΟΥ ἢ ΘΕΜΕΤΑΡ-  
 ΧΗΝΕΡΕΥΣ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΖΩΟΥ ἢ ΘΕΜΕΤΟΥΗΒ  
 ΝΙΔΙΑΚΟΝΟΣ ΔΕ ΟΝ ἘΤΔΙΑΚΟΝΙΑ ἘΤΨΟΠ Ἐ-  
 ΘΟΥΝ ἘΡΩΟΥ ἢ ΠΒ ΧΕΚΑΣ ἘΡΕ ΝΙΒΗΝΟΥΙ ἢ-  
 ΠΨΕΜΨΙ ΝΑΧΩΚ ἘΒΟΛ ΘΕΝ ΟΥΒΨΨΩΟΥ ΟΥ-  
 ΔΕ ΓΑΡ ἢ ΠΕΤΣΨΕ ΔΑΝ ΠΕ ἢ ΔΙΑΚΟΝΟΣ ἘΤΑΔΕ  
 ΘΥΣΙΑ ἘΖΡΗΝΙ ΙΕ ἘΒΑΠΤΙΣΜΑ ΙΕ ΤΕΥΔΟΓΙΑ  
 ἢ ΟΥΚΟΥΧΙ ΙΕ ΟΥΜΨ† ΟΥΔΕ ἢ ΠΕ ΠΡΕΣΒΥΤΕΡΟΣ  
 ΧΙΡΟΔΟΝΗΝ ἢ ΟΥΔΙΚΕΟΝ ΓΑΡ ΔΑΝ ΠΕ ἘΦΩΝ ἢ-  
 ΤΑΖΙΣ ἘΒΟΛ Φ† ΓΑΡ ἢ ΦΑ ΠΨΨΘΟΡΤΕΡ ΔΑΝ  
 ΠΕ ΧΕΚΑΣ ἢ ΠΕ ΝΗΕΤΧΩΧΕΒ ΖΩΔΕΜ ΝΩΟΥ ἢ-  
 ΜΑΥΔΤΟΥ ΘΕΝ ΟΥΜΕΤΔΥΡΑΝΝΟΣ ἢ ΝΑ ΝΗΕΤ-  
 ΣΩΤΠ ἘΡΩΟΥ ΕΥΧΩ ΝΩΟΥ ἢ ΟΥΝΟΜΟΣ ἢ ΒΕ-  
 ΡΙ ἘΠΟΥΤΑΚΟ ἢ ΜΗΝ ἢ ΜΩΟΥ ΕΥΟΙ ἢ ΑΤΣΩΟΥΝ  
 ΧΕ ΣΜΟΚΖ ΝΩΟΥ Ἐ† ΤΒΗΡ ἘΘΟΥΝ ΘΕΝ ΖΑΝ-  
 ΣΟΥΡΙ ἢ ΖΟΥΔ ἘΦΑΙ ΝΑΙ ΓΑΡ ἢ ΠΑΙΡΗ† Ἐ† ΟΥ-  
 ΒΗ ΝΑΝ ἢ ΝΟΝ ΝΙΕΠΙΣΚΟΠΟΣ 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

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\* Arab. جميع, *universal*.

ρπθ      νικανων ἴτε νιάποστολος.

πινιωτ̄ ἡ ἐπίσκοπος ἡ πτήρησ ογορ πινιωτ̄  
ἡ ἀρχιηρέεσ πεποσ̄ ἡ Ἰησ̄ π̄χ̄σ̄ ἡ ψηρι ἡ φτ̄  
ογορ φτ̄ θεν ουμεθμνι.

ἀγκάθιστα γαρ ἐβούριτεν μωύσῃσ πι-  
πρόφητῃσ ογορ πετμαι ἡ φτ̄ ἡ ἀναρχιηρέ-  
ερεσ μεν ἀνουηβ̄ μεν ἀνδευίτῃσ.

ἀγκάθιστα ζωσ̄ ον ἐβούριτεν φτ̄ πεν-  
σωτηρ ἡ ἴσ̄ ἡ ἀποστολος ἐβούρ δε ρι-  
τεν νιάποστολος ἀγκάθιστα ἡ μον ἀνοκ  
κ̄λῃμῃσ μεν ἰακωβος μεν ἀνκεχωουμι  
μεν ἀν ἐπαψωου χε ἡ πενχωου τῆρου ἡ-  
φογαί φογαί ἀγκάθιστα ρων ἀνον τῆρεν  
ρι ογσολ ἡ ἀνπ̄ρεσβυτεροσ μεν ἀνδιδάκο-  
ποσ μεν ἀνρ̄υποδιδάκοποσ μεν ἀνἀναγ-  
νωστῃσ.

ἡ ψωρπ δε τ̄νοϋ πιαρχιηρέεσ ἡ μνι πι-  
πομοθετῃσ π̄χ̄σ̄ φαί ἐτασ̄ ρωλεμ πασ̄ ἀν  
ἡ π̄ταιὸ ἀλλὰ φιωτ̄ πετασ̄ κάθιστα ἡ-  
μοσ̄ παί ἐταρεσ̄ ψωπι ἡ ἀρχιηρέεσ εθβῃ-  
τεν ογορ ασ̄ταλο ἐρ̄ρηι ἡ τ̄θ̄νσιὰ ἡ π̄π̄-  
τικῃ ἡ φτ̄ πεσ̄ιωτ̄ ἡ πατογ̄σ̄ ταυρωμιν  
ἡ μοσ̄ ασ̄γογ̄σ̄ ραρ̄νι παν ἡ μαγ̄ ἀτεν ἐερ-  
φαι κε αἰτοϋ γε οϋν ἀνκεχωουμι ἡ μαγ̄  
μεν ἀν ἐαῡναρ̄τ̄ ἐροσ̄ ἀλλὰ παντωσ̄ φα  
ογονμιβεν ἀν ἐταῡναρ̄τ̄ ἐροσ̄ ἐερ̄ οϋηβ̄  
οϋδε εθροϋεμ̄ ψα ἡ π̄ ἀζιὼμα ἡ ἡ μεταρ-  
χιηρέεσ.

μενεπσα ἡ ρογ̄ ἀναδαμψισ ἡ μοσ̄ ἀνον  
κατα π̄ρ̄μοτ̄ ἐτασ̄ τῃσ̄ παν μεν 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.

ρζα      ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΑΠΟCΤΟΛΟC.

πεφοραρσαρμι ἀπταλο ἐρρηι ἰογθυσια̅ εC-  
ονθ̅ εCογαβ̅ ἰογεω ἰCηποC ε̅ ἀνηθεω ραν̅ ἐπιC-  
κοποC νεμ ραν̅ ἰρεCβυτεροC νεμ ραν̅ διὰ-  
κοποC ἐτογῆπι π̅ιζ̅ πα̅ι ἐτογ̅ ἐβολ̅ ἠθ̅ητογ  
πε CτεφανοC πιμακαριοC ἠμαρτυροC παC-  
χωχεβ̅ ἀη̅ ἐρον̅ θ̅εν̅ ογμεθ̅ημι̅ ἐτε̅ ογον-  
ταC ἐθ̅ογῆ̅ ἐφ̅τ̅ ἀλ̅λα̅ αCογωνρ̅ ἠτεC-  
μετρεCωεμ̅ωε̅ πογ̅τ̅ ἐβολ̅θ̅εν̅ πιναρ̅τ̅ νεμ  
τ̅ ἀγαπ̅η̅ ἐτε̅ ογονταC Cαθ̅ογῆ̅ ἐπ̅χ̅C̅ ἰηC  
πεποC ἠπαιρη̅τ̅ τηρC ρωCδε̅ εθρεC̅τ̅ ἠτεC-  
ψυχη̅ θ̅αροC̅ ἐὰ̅ πιιογ̅λαι̅ ἠρεC̅θ̅ωτεβ̅ ἠ-  
ποC̅ ριῶ̅η̅ι̅ ἐχωC̅ ἀγθ̅οθ̅βεC̅ ἀλ̅λα̅ ρωμ̅οC  
πα̅ι̅ πιω̅τ̅ ἠρω̅μ̅ι̅ θ̅εν̅ τ̅αι̅ μ̅η̅ ετ̅βε̅ρβε̅ρ  
θ̅εν̅ πιπ̅η̅ ἀ̅θογ̅αβ̅ πα̅ι̅ πιω̅τ̅ ἠαρχ̅η̅ διὰ-  
κοποC.

φ̅η̅ε̅τ̅ αCη̅αγ̅ ἐπιπ̅υλ̅η̅ ἠτε̅ πιφ̅η̅νογ̅ι̅ ἐαγ-  
ογ̅ω̅η̅ ογορ̅ ἰηC̅ ποC̅ εCρ̅η̅ιογ̅ι̅η̅αμ̅ φ̅τ̅ πεC̅ιωτ̅  
ἠπεC̅ογ̅ογ̅ορ̅C̅ ἐβολ̅θ̅εν̅ ρ̅λι̅ ἠμα̅ ρωC̅ εC-  
χω̅ρ̅ω̅ ἠπετερ̅ἠρεπι̅ ἠτ̅ μετ̅ διὰκοποC̅ νεμ  
π̅η̅ε̅τε̅ ἠθ̅η̅η̅η̅C̅ ἐταδε̅ θ̅υC̅ια̅ ἐρρηι̅ ιε̅ ἐταδε̅  
χιχ̅ ἐχε̅η̅ ρ̅λι̅ ἀλ̅λα̅ αC̅ἀρερ̅ ἐτ̅ταζ̅η̅C̅ ἠθ̅-  
μετ̅ διὰκοποC̅ ω̅α̅ ἐβολ̅ πετερ̅ἠρεπι̅ γαρ̅ πε  
φ̅αι̅ ἠφ̅μαρτυροC̅ ἐθογ̅αβ̅ ἠπ̅χ̅C̅ εθρεC̅-  
χωκ̅ ἐβολ̅ ἠπεC̅ἀ̅ρομ̅οC̅ εC̅ἀρερ̅ ἐτογ̅ταζ̅η̅α̅.

ιC̅χε̅ ογον̅ ρ̅α̅πογ̅ογ̅ο̅η̅ δε̅ ἠμ̅ω̅τε̅η̅ πα̅ρι̅κι̅  
ἐφ̅η̅λ̅ι̅π̅ποC̅ πι̅δι̅α̅κοποC̅ νεμ̅ ἀ̅η̅α̅η̅ια̅C̅ πι̅πιC̅-  
τοC̅ ἠC̅ο̅η̅ χ̅ε̅ πι̅ογ̅αι̅ μ̅ε̅η̅ β̅α̅π̅η̅C̅η̅α̅ ἠπιC̅η̅-  
ογ̅ρ̅ πι̅κεογ̅αι̅ δε̅ αC̅β̅α̅π̅η̅C̅η̅α̅ ἠμ̅ο̅ι̅ ἀ̅η̅οκ̅  
ἠαγ̅λ̅οC̅ C̅εο̅ι̅ ἠ̅α̅τ̅C̅ω̅ογ̅η̅ ἐφ̅η̅ε̅τ̅ ἐη̅χω̅ἠ̅μ̅οC̅

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-

ΡΖΖ ΠΙΚΑΝΩΝ ἢ ΤΕ ΠΙΔΠΟΣΤΟΛΟΣ.

ΑΠΧΟΣ ΓΑΡ ΧΕ ἔΜΟΝ ἔΔΙ ΖΩΔΕΜ ΠΑΤ ἔ-  
ΜΑΥΑΤΤ ἔΠΔΖΙΩΜΑ ἢ Τ ΜΕΤΟΥΗΒ ΑΛΔΑ  
ἔΨΑΤΒΙΤΤ ἔΒΟΔΖΙΤΕΝ ΦΤ ἔΦΡΗΤ ἔΜΕΔ-  
ΧΙΣΕΔΕΚ ΝΕΜ ΙΑΚΩΒ ΠΙΠΑΤΡΙΑΡΧΗΣ ΙΕ ἔ-  
ΨΑΤΒΙΤΤ ἔΒΟΔΖΙΤΕΝ ΠΙΑΡΧΗΝΕΡΕΥΣ ἔΦΡΗΤ  
ἢ Δ ἌΡΩΝ ἔΤΑΤΒΙΤΤ ἔΒΟΔΖΙΤΕΝ ΜΩΥΣΗΣ ΟΥΚ  
ΟΥΝ ΦΙΔΙΠΠΟΣ ΝΕΜ ἌΝΑΜΙΑΣ ἢ ΘΩΟΥ ΑΠ ΝΕ  
ἔΤΑΥΣΟΤΠΣ ΝΩΟΥ ἔΕΡΦΑΙ ΦΑΡΩΟΥ ἔΜΗΝ  
ἔΜΩΟΥ ΑΛΔΑ ΠΧΣ ΠΕΤΑΤΘΟΥΟΥ ΠΙΑΡΧΗΝΕ-  
ΡΕΥΣ ἔΜΗΝ ΦΤ ἔΤΕ ἔΜΟΝ ΚΕ ΠΟΥΤ ΕΥΤΕΝ-  
ΘΩΝ ἔΡΟΤ.

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ΑΤΧΩΚ ἔΒΟΔ ἔΠΙΧΩΜ ἔΜΕΔ ἔ ΦΕΠ ΟΥ-  
ΙΡΗΝΗ ἢ ΤΕ ΦΤ ἔΜΗΝ.



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.*

ρ̄ζε

ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΔΑΠΟΣΤΟΛΟΣ.

σὺν θῶ ἰσχυρός.

ΠΙΧΩΜ ἔμαρ ἔ̄ ἐβόλθην ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΕ-  
ΠΙΟΥ ἔθουαβ ἢ ἀποστολός ἐτθην ΝΕΠ-  
ΧΙΧ ἢ ἀκλῆμης ἢ θος πε ΠΙΧΩΜ ἔμαρ ζ̄.

εἴθε πῆτ ἀγτ̄ ἀπογογοί ἐβί ἔμυστη-  
ριον ἔθγ.

ὄη. πῆθῆατ̄ ἀπογογοί ΔΕ ἐβί ἢ ῥαμυσ-  
τηριον ἢ ἔμετρεσμεμε πούτ μαρογεν-  
του ΔΕ ἢ ῥορπ ἔπι ἐπισκοπος ἰε πῆπρεσβυ-  
τερος ζῖτεν ΝΙΔΙΑΚΟΝΟΣ ΟΥΟΖ ΜΑΡΟΥΣΕΝΟΥ  
ΧΕ Ζῖτεν ΔΩ ἢ αἰτία ΟΥΟΖ Εἴθε ΔΩ ἢ ῥαβ  
ἄτετεντ̄ ἔπετενογοί ἐπισαχι ἢ τε π̄σ μα-  
ρογερμεθρε θάρωου ἢ χε πῆθῆαεντου ἔ-  
θουπ ἔαγθῆετθῆετ πούτβνογὶ θῆεν οὐαρχ.

εἴθε ΝΙΤΕΧΝΙ ΝΕΜ ΝΙΠΟΠΕ.

ὄθ. μαρογῶμιν ἢ σα πούβιος θῆεν οὐθῶτ-  
θῆετ χε ἐνε ῥαπὲβιαῖκ πε οὐοζ χε ἐνε ῥαπ-  
ἐλεγθερος πε οὐοζ ἔωαπ ἐοὐβωκ πε μα-  
ρογῶμιν ἔπεσ̄σ χε ἐσηαερμεθρε θάρου  
ἐσῶαπ ἔτεμερμεθρε ΔΕ θάρου μαρου-  
ζῖτῆ ἐβόλ ῥαπτεσμεπῶα εἴθε πεσ̄σ ἐρ-  
μεθρε θάρου ἔωαπ ΔΕ ἀσῶαπ ἔτεμερ-  
μεθρε θάρου ἔπερθῆρογδῖτῆ οὐοζ ἔωαπ  
ἀσῶαπερμεθρε θάρου μαρουδῖτῆ ἔωαπ  
ΔΕ φβωκ πε ἢ οὐεθῆικός πε μαρουτ̄ ἐβω

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*.

ΠΑC ΕΘΡΕCΕΡΑΝΑC ΔΕ ΠΕCΕCΤΟC ΧΕΚΑC ΗΠΟΥΧΕ-  
 ΟΥΔΑ ΕΠCΑΧΙ ΕΨΩΠ ΔΕ ΟΥΖΟΥCΤ ΠΕ ΕΟΥΟΝ-  
 ΤΑC ΔΕ ΔΕΙΜΙ ΔΕΙΜΑ ΙΕ ΟΥΔΕΙΜΙ ΕΟΥΟΝΤΑC ΔΑΙ  
 ΔΕΙΜΑ ΔΑΡΟΥΤΕΒΩ ΠΩΟΥ ΕΘΡΟΥΡΩΨΙ ΕΡΩ-  
 ΟΥ ΕΨΩΠ ΔΕ ΔΠΟΥΘΩΘ ΠΕΜ ΓΑΜΟC ΔΑΡΟΥ-  
 ΤCΑΒΩΟΥ ΕΨΤΕΜΠΟΡΝΕΥΙΝ ΑΛΛΑ ΕΒΙ ΓΑΜΟC  
 ΚΑΤΑ ΦΠΟΜΟC ΟΥΟΖ ΕΨΩΠ ΟΥΠΙCΤΟC ΠΕ  
 ΠΕCΕCΤΟC ΕCΨΩΟΥΝ ΧΕ ΕCΕΡΠΟΡΝΕΥΙΝ ΕCΨΤΕΜ-  
 Τ ΔΕΙΜΙ ΠΑC ΙΕ ΗΘΟC ΕCΨΤΕΜΤ ΔΑΙ ΗΤΕC-  
 ΒΩΚΙ ΔΑΡΟΥΧΑ ΠΟC ΕΤΕΜΔΑΥ ΖΙ ΒΟΔ ΕΨΩΠ  
 ΔΕ ΟΥΔΑΙ ΠΕ ΕΟΥΟΝ ΟΥΔΕΜΩΝ ΠΕΜΑC ΔΑΡΟΥ-  
 ΤΕΒΩ ΜΕΝ ΠΑC ΕΘΜΕΤΕΥCΕΒΗC ΔΠΕΡΘΟΥ-  
 ΒΙΤC ΔΕ ΕΘΟΥΝ ΕΚΟΙΝΩΝΙΝ ΔΜΕΥCΤΗΡΙΟΝ Ε-  
 ΒΗΔ ΕΑCΤΟΥΒΟ ΗΨΟΡΠ ΕΡΕΨΑΝ ΦΜΟΥ ΔΕ  
 ΦΟΖ ΕΡΟC ΔΑΡΟΥΒΙΤC ΕΘΟΥΝ.

ΕΨΩΠ ΔCΨΑΝ ΟΥΔΑΙ ΠΕ ΟΥΠΟΡΝΟΒΟCΚΟC ΠΕ  
 ΔΑΡΕCΤΟ ΘΕΝ ΠΕCΕCΤΟC ΕΤΖΩΟΥ ΙΕ ΔΑΡΟΥ-  
 ΖΙΤC ΕΒΟΔ.

ΟΥΠΟΡΝΗ ΕCΨΑΝΤ ΔΠΕCΟΥΟΙ ΕΘΟΥΝ ΔΑ-  
 ΡΕCΤΟ ΙΕ ΔΑΡΟΥΖΙΤC ΕΒΟΔ ΕΡΕΨΑΝ ΟΥΔΑΙ  
 ΕCΘΑΜΙΕ ΙΔΩΔΟΝ Τ ΔΠΕCΟΥΟΙ ΕΘΟΥΝ ΔΑ-  
 ΡΕCΤΟ ΙΕ ΔΑΡΟΥΖΙΤC ΕΒΟΔ ΕΡΕΨΑΝ ΟΥΡΩΜΙ  
 ΙΕ ΟΥΔΕΙΜΙ ΕC ΘΕΝ ΠΙΘΕΑΔΡΟΝ ΕΙ ΕΘΟΥΝ ΙΕ  
 ΟΥΠΕΠΙΟΥΧΟC ΙΕ ΟΜΟΠΟΜΑΧΟC ΙΕ ΟΥΔΑΙ ΕCΦΗΤ  
 ΘΕΝ ΠΙCΤΑΔΙΟΝ ΙΕ ΟΥΔΙΜΕΩCΙΟC ΕC ΘΕΝ ΠΜΟ-  
 ΠΟΜΑΧΙΟΝ ΙΕ ΟΥΔΥΜΠΙΑΚΟC ΙΕ ΟΥΧΩΔΑΥΡΗC  
 ΙΕ ΟΥΚΙΘΑΡΩΤΟC ΙΕ ΠΕΤΧΩ ΗΤΔΥΡΑ ΙΕ ΟΥΟΡ-  
 ΧΙCΤΗC ΙΕ ΟΥΚΑΠΗΔΟC ΔΑΡΟΥΔΟ ΙΕ ΔΑΡΟΥ-  
 ΖΙΤΟΥ ΕΒΟΔ ΟΥΜΑΤΟΙ ΔCΨΑΝΤ ΔΠΕCΟΥΟΙ  
 ΕΘΟΥΝ ΔΑΡΟΥΤΕΒΩ ΠΑC ΕΨΤΕΜΕΘΡΕCΕΡΒΙ

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.

ῤῥῥῥ ἠΙΚΑΝΩΝ ἠΤΕ ἠΙΔΠΟCΤΟΛΟC.

ἠΧΟΠC ΟΥΔΕ ΕῶΤΕΜΘΕΡΕCΖΙΔΑ ΕῶΖΙ ΜΑΡΟΥ-  
†CῆΩ ΔΕ ΠΑCΥΧΩ ΕΡΟC\* ΕΠΕCΘΨΩΠΙΟΝ Ε-  
ΤΟΥ† ΜΕΜΩΟΥ ΠΑCΥ ΔΕCΥΔΑΠΠΕΙΘΕ ΔΕ ΜΑ-  
ΡΟΥCΙΤC ΕῶΟΥΝ ΔΕCΥΔΑΠΑΝ†ΛΟCΙΝ ΔΕ ΜΑ-  
ΡΟΥCΙΤC ΟΥΔΙ ΕCΐΡΙ ἠΤΒΟΤΕ ΕΤΕΟΥΡΕCΕΝΚΟΤ  
ΠΕ ΠΕΜ ΠΙΖΟΥΟΥ ΙΕ ΟΥCΥΟΥCΥΟΥ ΙΕ ΟΥΜΑCΟC  
ΙΕ ΟΥCΤΑCΙΑCΤΗC ΙΕ ΟΥΡΕCΜΟΥ† ΙΕ ΟΥΑC-  
ΤΡΟΛΟCΟC ΕΤΕ ΟΥΡΕΡΧΑ ΟΥΠΟΥ ΠΕ ΙΕ ΟΥΡΕC-  
CΥΠΙ ΙΕ ΟΥΡΕCΜΟΥ† ΕΠΙΖΟΥ ΙΕ ΟΥΡΕCΘΑΜΙΕ  
ΦΥΔΑΚΤΗΡΙΟΝ ΙΕ ΟΥΡΕCΜΟΥ† ΕΤΕΙΕΡΒΟΟΠΕ  
ΙΕ ΟΥΡΕCΘΙΜΗΠΙ ΘΕΠ ΠΙΖΑΔΑ† ΙΕ ΠΕΤΘΙΜΗ-  
ΠΙ ΘΕΠ ΕῶΖΙ ἠΖΑΠΕῶΖΙ ΙΕ ΟΥΡΕCΒΩΔ ΜΠΚΙΜ  
ΠΕΜ ΜΕΛΟC ΔΥCΥΑΠΒΩCΕ ΙΕ ΠΕΤΑΡΕΖ ΕΡΟC  
ΕΤΟΜΙ ΕΒΕΛΔΕ ΖΙ ΘΑΔΕ ΙΕ ΠΕΤΠΑΡΑΤΗΡΕΙ  
ΕῶΑΠΕῶΔΑ† ΕΥΜΟΥ† ΙΕ ΖΑΠΚΑΔΗ ΙΕ ΠΕΤ†-  
ἠΕῶΗC ΕΠΙCΑΧΙ ΕCΥΑΡΕ ΠΙΡΩΠΙ ΧΟΤΟΥ ΕΘ-  
ΡΟΥCΥΑΠΙ ΠΩΟΥ ΜΜΗΠΙ ΠΑΙ ΜΑΡΟΥΔΟΚΙ-  
ΜΑΖΙΝ ΜΜΕΩΟΥ ΘΕΠ ΠΙΧΡΟΠΟC †ΚΑΚΙΑ ΓΑΡ  
ΜΟΚΖ ΕΟΥΕΙ ΕΒΟΔ ΜΜΟC ΕCΥΑΠ ΜΕΠ ΔΥCΥΑΠ-  
ΔΟ ΕΥΐΡΙ ἠΠΑΙ ΜΑΡΟΥCΙΤΟΥ ΕῶΟΥΝ ΕΥῶΤΕΜ-  
ΘΩΤἠΖΗΤ ΜΑΡΟΥCΙΤΟΥ ΕΒΟΔ.

ΟΥΠΑΔΔΑΚΗ ἠΤΕ ΟΥΔΑΠΙCΤΟC ΕCΥΑΠ ΜΕΠ  
ΤΕCΒΩΚΙ ΤΕ ΕCΧΟΔΑΖΕ ΕΡΟC ΜΑΡΟΥCΙΤC Ε-  
ῶΟΥΝ ΕCΥΑΠ ΔΕ CῆΩΘΕΜ ΜΜΟC ΠΕΜ ΖΑΠΚΕ-  
CΥΩΟΥΠΙ ΜΑΡΟΥCΙΤC ΕΒΟΔ.

\* The margin has ΕΘΕΡΕCΖΩ ΕΡΟC.

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. *مجدف*, 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      νικανων ἢ τε νιαποστολος.

ουπιστος δε ουονητασ η ουπαλλακη μα-  
μαρ εωωπ μεν ουβωκι τε μαρεσζιτς ε-  
βολ εσβι εζιμι κατα φνομος εωωπ ου-  
ρεμζε τε μαρεσζεμσι πεμας εσζυτεμογ-  
ωω δε μαρουζιτς εβολ.

ουαι εσουαζ ησα νιςμοτ η τε νιεθνος ιε  
νιςβω η τε νιονδαι μαρεσζο ιε μαρου-  
ζιτς εβολ ουαι εσζοβι εσθεωριν ζεν πι-  
θεαδρον ιε ηκνηκιον ιε ζανζυπικος ιε  
ζαννατων\* μαρουζο ιε μαρουζιτογ εβολ.

πετθηω εερκατηχομενος μαρουκατη-  
κην μεμοσ ητ ηρομπι εωωπ δε ασωαν ουαι  
πε ενσποδεος πε εσρωοντ εθονη επιζωβ  
μαρουβιτς αβιε ωσκ μεπερχρονος γαρ αν  
πετογκρινην μεμοσ αλλα πιτρωπος πε.

φνηττςβω δε εωωπ ασωαν ουδαϊκος πε  
εσπαιδεγε ζεν ησαχι ουοζ ουσεμνος πε  
ζεν πεστρωπος μαρεστςβω σεναωωπι  
γαρ τηρου ηρεσβιςβω η τε φτ πεχασ ηχε  
πιπροφητης.

ασχωκ εβολ ηχε πιχωμ μεμαρ ε εβολ-  
ζεν νικανων η τε νενιοτ η αποστολος ζεν  
ουζιρηνη η τε ποσ αμην.

\* Read ζαννατων.



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.

ροῦ      νικάνων ἢ τε μιὰ ποστολός.

σὺν ᾧ ἰσχυρός.

πιχῶμ ἡμαρ ζ̄ ἐβόλθεν νικάνων ἢ τε πε-  
νιο† ἐθοῦαβ ἡ ἀποστολός ἐτ̄ φεν πεν-  
χιχ ἡ ἀκλῆμης ἔτε φαι πε ἡχῶκ ἡ ἡ  
ἡχῶμ ἂ φ† πε πιβὸ ἡθος.

ἄ. ἐγέχιροδωνῆν ἡπιέπισκοπος ζιτεν β̄  
ἡἐπισκοπος ἡε γ̄.

β̄. πῆρεσβύτερος ἡε πιδιάκοπος μεμ π̄-  
κεσεπὶ ἡκλῆρικος ἐγέχιροδωνῆν ἡμῶου ζι-  
τεν οὐἐπισκοπος ἡουωτ̄.

γ̄. ἐρεσῶν οὐἐπισκοπος ἡε οὐπρεσβύτερος  
ἡε οὐδιάκοπος β̄ ἡζ̄λι ἐθῶν ἐπιθυσιαστη-  
ριον παρὰ πετοῦαρσαρῆν ἡμοσ̄ ἐθροῦτα-  
λός ἐζ̄ρη ἡθυσία ἡε ἐθροῦβ̄ ἐθῶν ἡμαρ  
ἡουεβιῶ ἡε οὐσικερῶν ἐαυθαμιοσ̄ ἐπ̄μα ἡ-  
οῦηρπ ἡε οὐέρω† ἡε ζανζαλα† ἡε κεζ̄λι  
ἡζῶουη ἡτ̄ωεβιῶ παρὰ π̄ουαρσαρῆν ἡποσ̄  
μαρεσερὰ ἡαθῆμα\* ἡπετ̄σ̄ε ἀν πε ἐβ̄  
ζ̄λι ἐθῶν ἐπιθυσιαστηριον ἐβ̄ηλ ἐζανγε-  
πῆμα ἡβερὶ μεμ οὐἀλοζι φεν περ̄σνοῦ  
μεμ π̄περζ ἡτ̄λγῆνιὰ ἐθοῦαβ μεμ οὐσ̄θ̄οι  
ποῦσι† ἡφ̄μαρ ἡτ̄π̄ροσφορα ἐθοῦαβ.

δ̄. ἡπικεζῆπορα δε τηροῦ μαροῦταοῦδ̄  
ἡτοῦἀπαρχῆν ἐθῶν ἐπ̄νι ἡπιέπισκοπος

\* The margin has μαροῦεπεθῆμα ἡμοσ̄. Arabic  
سحة اخرى.

† The margin has μεμ οὐσοῦχεν.

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. But let all other autumnal fruits of their first-fruits be sent to the house of the Bishop and the *- 5.*

ροε      νικανων ἴτε νιάποστολος.

νεμ πιπρεσβυτερος αλλα ἠπουβίτς ἐθουνη  
ἐπιθυσιαστηριον ἐρε πιέπισκοπος ζωσφ φο-  
υου ἐχωσφ νεμ πιπρεσβυτερος νεμ ἴκεσεπι  
νκληρικος.

εθε νε ἠνε πιέπισκοπος ιε πιπρεσβυτε-  
ρος ιε πιδιακονος ρι\* τεφςζιμι ἐβολ.

ε̄. ἀπερῆρε πιέπισκοπος ιε πιπρεσβυτερος  
ιε πιδιακονος ρι τεφςζιμι ἐβολ εθε ου-  
λωιχι ἀμετρεφμεμε νεουτ ἐσωπ δε  
αφωαν ριτς ἐβολ μαρουχαφζει ἐβολ εφ-  
ώτεμουωω δε ἐβίτς ἐθουνη μαρουκαθαι-  
ρου ἀμοφ.

ε̄. ἐρεωαν ουέπισκοπος ιε ουπρεσβυτερος  
ιε ουδιακονος ερ πέρουον ἀπιπασχα νεμ  
ππουδαι ἀπατεερ ἴσνου ετῆρε νεγωοουε  
ωνω νεμ πιέρουον μαρουκαθαιρου ἀμοφ.

ζ. ἀπερῆρε πιέπισκοπος ιε πιπρεσβυτε-  
ρος ιε ἴδιακονος θαθφ νεμ πιρωουω ἀ-  
πικοςμος ἐσωπ δε αφωανθαθφ μαρου-  
καθαιρου ἀμοφ.

η. ἐρεωαν ουπρεσβυτερος ιε ουδιακονος  
ιε κεουαι ἠθοφ ρολωσ θεν πικληρος ὡ-  
τεμβί ἐβολθεν φενχαριστια ἀφναυ ἠτ-  
συναζις ιε εφχω ἠαιτια ἐσωπ μεν εφεμπ-  
ωα μαρουχω παφ ἐβολ ἐσωπ εφώτεμωω  
ἠτῆαιτια μαρουχαφ ρει ἐβολ ρωσ ἐαφερ  
αιτος ἠουοσε ἀπιδαος ουοζ αφτ πωου

\* 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 القُداس, *holy*.

ρὸς νικάνων ἢ τε πιάποστολος.

ἡοῦρῦποψιά εθροῦρῦποπτεῦιν ἐφνητ τα-  
λε ἡροσφορα ἐρῆνι ρωσ εσῦταλο αν ἐρῆνι  
θεν ογοχ.

θ. πιστος δε νιβεν ετῦενωου ἐτεκκλή-  
σιὰ ογορ ετσωτεμ ἐπιγραφή ἐθοῦαβ εῦ-  
ῶανῶτεμῶω ῶα ἡτοῦερ νιῶῶηλ ογορ ἡ-  
σεβτ ἐβολθεν ἡροσφορα ἐθοῦαβ ογορ ἡ-  
σεερ νιῶῶηλ ἐπιῦεπῶμοτ ἐχως μαροῦ-  
χαρχει ἐβολ ρωσ εῦῖρι ἡρῶανῶταζιά ἐτε  
ρῶανῶθορτερ νε θεν ἡτεκκλήσιὰ.

ἱ. ερεῶαν οῦαι ῶῶηλ νεμ πετ κοινωπιν  
αν ἐμῦστηριον καν εσεν θοῦν ἡποῦνι  
μαροῦχα φηέτε ἐμαρ ρει ἐβολ.

ἱα. ἐρεῶαν οῦκλήρος ῶῶηλ νεμ οῦκλή-  
ρος ἐαῦκαθαίρου ἐμορ ρωσ κλήρος φαι  
ρωσ οπ μαροῦκαθαίρου ἐμορ.

ἱβ. ἱγ. ἐρεῶαν οῦκλήρος εσρει ἐβολ ιε ἡ-  
θορ οῦλαϊκος ῶεπαρ οῦπολιρ ρωσ εσ ρι  
θοῦν ἡσεβτῦ ἐθοῦν θεν ἡπολιρ ῶωριρ  
ἐθαι εῦρῦνρῖστα ἐμορ μαροῦχαρχει ἐ-  
βολ ἡχε πηέταῦβτ νεμ φηέταῦβτῦ ἐῦωπ  
δε εσρει ἐβολ μαρερῶω ἡοῦρῦνοῦ ρε ἀρῶε  
μεθνοῦχ ογορ ἀρῶπατη ἡτεκκλήσιὰ ἐ-  
θοῦαβ ἐφἡ.

ἱδ. ἡῶε αν ἐρῶι ἡἐπισκοπος εθρερῶα  
περῶω ἡῶω ερῶω ριχεν κεοῦαι καν εῦ-

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 μιὰ ποστολός.

ῥα ἀνάγκη ἔμοσ ζιτεν οὐ μὴ ἰμντι ἢ τε οὐ αἰτιὰ ῥωπι εσερνοσφι ἢ σεβίτεσ δὲ πετεζνάσ εθρεσφερ φαί ζωσ οὐ οὐ ῥωμο ἔμοσ ἔροϋζνοϋ ἢ πηετ φεν πιμα ἔτεμ μαϋ ζιτεν ἢ σαχι ἢ τ μετεϋσεβησ οὐ οὐ φαί οη ἔπερ ἔρεσφαισ ἔμαϋατσ ἀλλὰ ζιτεν τ κρησισ ἔμηνϋ ἢ ἐπισκοπος πεμ οὐ τωβρ εσχεμχομ ἔμαϋω.

ἰε. ἔρεϋαν οὐ πρεσβυτερος ἰε οὐ διὰ κοπος ἰε οὐ αἰ ζολωσ ζιτεν πηετ ἢ πι ἢ τ ταζισ ἢ τ μετ κληρικος ῥω ἢ σωσ ἔπεσφωϋ εσέϋεπασ ἔκεθωϋ εσϋω φεν πιμα ἔτεμ μαϋ ἢ οὐ μὴ τ ἢ σνοϋ φεν πεσφωϋ παρα τ τ ηωμ ἔπεσφ ἐπισκοπος τενοϋαζσαζμ ἔϋτεμ περ παί διτοργιά ἔπερ μαδιστὰ ἔϋωπ ἀσϋαν πεσφ ἐπισκοπος μοϋ τ ἔροσ ἔθρεσφκοτσ ἔπεσμα ἔπεσφωτεμ ἢ σωσ εθρεσφλο φεν τεσά ταζιά μεντοιγε εσμασϋμαστωγε φεν πιμα ἔτεμ μαϋ ἔφρητ ἢ οὐ λαϊκος.

ἰϋ. ἔϋωπ δε ἔρεϋαν πἔπισκοπος ετ φεν πεσφωϋ επ τ ἐπιτιμιά ἔζλι θαι ἔτανϋω ἔμοσ φαρωοϋ εσβίτοϋ ζωσ κληρικος μαροϋϋασζει ἔβολ ζωσ ἔασϋωπι ἢ διτασκάλωσ ἢ οὐ ἀταζιά.

ἰζ. φηέτασφ βλομλεμ φεν γαμοσ β μεπεσκα βαπτισμα ἰε φηέτασφω πασ ἢ οὐ



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 *ἐαυτοῦ παροικίαν*, *his own parish*. *ἑωυ* signifies a defined sphere, either great or small, as a *province*, or *prefecture*, and a *parish*; and *עד* appears to convey the same idea.

† Arab. *القانون*, *the regulation*.

ρπα     πικανων ήτε μιἀποστολος.

παλλακη μεμονωχοι μεμοϋ έερ έπισκοπος  
ιε ήρεσβυτερος ιε διακομος ιε εθροϋοπη  
ζωλος έπάριθμος ήτμετοϋηβ.

ιν. ιθ. φνεθναβι ήουχηρα ιε ουι έαυσα-  
ως ιε ουπορη ιε ουβωκι ιε ουι θεη ηηετ-  
θεη ηικϋνη ήτε ηθεαδρον πε ιε φηέτ  
αϋρεμοσι ηεη σωηι βτ ιε τϋερι μεπεϋσον  
ιε τϋερι ήτεϋςωηι μεμονωχοι μεμοϋ έερ  
έπισκοπος ιε ήρεσβυτερος ιε διακομος ιε  
εθροϋοπη ζωλος έπικληρος ήτμετοϋηβ.

κ. πικληρος εθναβι ρωηι έϋεπτωρι μα-  
ροϋκαθαιροϋ μεμοϋ.

κα. κβ. ηισιοϋρ έϋωη ηην έταυαιϋ ήσι-  
οϋρ ζιτεη τπερεα ήηιρωηι ιε ήθοϋ έταυ-  
ϋετ ηεϋςμοτ ήζοοϋτ έβολ θεη ουδιωϋ-  
μος ιε εταυχφοϋ μεπαρητ έϋωη εϋωη  
ςεηηϋα ήθεμετέπισκοπος μαροϋαιϋ έϋωη  
δε έταυϋατϋ έβολ μεηη μεμοϋ μεπερθε-  
ϋερ κληρος χε αϋϋωηη ηρεϋθεωτεβ έροϋ  
μεμαϋατϋ ουοζ αϋερχαχι έπθαηιό μεφτ.

κγ. έρεϋωη ηετοι ήκληρος ϋατϋ έβολ  
μαροϋκαθαιροϋ μεμοϋ αϋθεωτεβ έροϋ με-  
μαϋατϋ.

κδ. ηιλαϊκος εθναϋατϋ έβολ μαροϋ-  
χαϋζει έβολ ήτ ήροηη αϋέπειβολεϋε έ-  
πεϋωηηθ μεηη μεμοϋ.

κε. ηιέπισκοπος ιε ηιήρεσβυτερος ιε ηι-  
διακομος έτοϋηαταζοϋ θεη ουπορηα 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 μαρογκα-  
θαιρον ἔμοσ ἀλλὰ ἔπερῆροῦνοχῆ ἐβόλ  
ἢ τκοινωνιὰ τῆραφῆ γαρ χωἔμοσ χε  
ἔπε πῶσ βί κβα ἢ σοπ β̄ εθεε οὐζωβ ἢ-  
οῦωτ.

κβ. ζομαῖος οπ ἢ κεσεπὶ ἢ κλήρικος ἔτε  
νιάνασπωσπης πε πεμ νιψαλπης αῦψανὶ  
ἐθούη ἐπὶ κλήρικος ἔπατοῦβι ἐζιμι ἢ σε-  
οῦωψ ἐβί τενοῦαζσαζνι πωου ἔμαγὰτοῦ  
ἐθαῖ εῦοι ἢ ἀνασπωσπης οὔοζ εῦοι ἢ ρεσ-  
ψαλπης εθροῦβι ἀλλὰ ἢ κε ζῆλι αν ἢ κλή-  
ρικος.

κζ. πῖ ἐπισκοπος ἰε πῖ ἢ ρεσβῦτερος ἰε πῖ  
διὰ κοπος εῦναζιοῦνι ἐπιστος εῦερνοβι ἰε  
ἢ θοσ φεν ἀπιστος ἢ ρεσβῖ ἢ χονσ οὔοζ εῦοῦ-  
ωψ ζιτεπ ζανζβνοῦνι ἔπαιρητ εθρε πῖ-  
ρωμι ερζοτ ἢ φῆτοῦ τενοῦαζσαζνι εθ-  
ροῦκαθαιρον ἔμωου ἔπε πῶσ γαρ τῆβω  
παν ἐφαῖ φεν ζῆλι ἔμα ἀλλὰ παῦζιοῦνι  
ἐροσ ἢ θοσ δε παρσεμπος παῦσαζοῦνι ἔμοσ  
ἔπερσαζοῦνι εσψεπθῖσι ἢ ἔχωντ αν πε.

κη. ἐρεψαν οὔ ἐπισκοπος ἰε οὔ ἢ ρεσβῦτε-  
ρος ἰε οὔ διὰ κοπος ἐαυκαθαιρον ἔμοσ ἐ-  
χεν ζανεκλήμα εῦοῦονζ ἐβόλ εσερτολ-  
μαν εἰ ἐθούη ἰε ἐβῶζ ζωλος ἐπτηρσ ἔπι-  
ψεμψι ἔτε ἢ τοτσ ἢ σνοῦ νιβεν εῦναψατ  
φαῖ ἐβόλ ἢ τ εκκλήσιὰ ἐπτηρσ.

κθ. ἐψωπ ἀρεψαν οὔ ἐπισκοπος ἰε οὔ διὰ-  
κοπος ερῶσ 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 ουπρεσβυτερος μαρουκαθαιρου έμοσ  
ουοζ ήσα καθαιρου έφνητασφωω πασ  
ήσεύτεμκοινωνιν πεμασ έπτηρησ έφρητ  
έτασψωπι ήσιων πιμασος έβολζιτοτ  
άνοκ πετροσ.

λ. έρεψαν ουέπισκοπος ερχρια ήζαναρ-  
χωιν ήτε παι κομοσ εφεροσ έτεκκλήσιά  
έβολζιτοτσ μαρουζιτσ έβολ ήσεκαθαιρου  
έμοσ πεμ πνητκοινωνιν πεμασ τηρου.

λα. έρεψαν ουπρεσβυτερος καταφρονιν  
έπεσεπίσκοπος πασσυνασως ζιβολ ουοζ  
εσθαμιό πασ ήκεουσιάστηριον έπεσχα ζλι  
ήταίο έπεσεπίσκοπος ήτε θεν ουμετρεσ-  
ψεμεψε πουτ ήτε θεν ουδικεόσνη μαρου-  
καθαιρου έμοσ ζωσ μαί αρχη ήθοσ πεμ  
κλήροσ πιβεν εθναουάροσ ήσασ ουδυραν-  
ποσ γαρ πε νιάδαίκοσ οη εθναουάροσ ήσασ  
μαρουζιτοσ έβολ φαί δε μαρεσψωπι με-  
πενσα έρε πιέπισκοπος ερκωλιν έμοσ ήου-  
σοπ πεμ β ιε γ.

λβ. έρεψαν ουέπισκοπος χα ουπρεσβυ-  
τερος ζει έβολ ιε ουδιακόποσ ήμε ζλι ήε-  
πισκοπος έψχασ έθουη ήμντι κατα ου-  
σωουη ήτε πιέπισκοπος έτασψασζει έβολ  
ασμοσ.

λγ. έπερ έρε ζλι σι ζλι ήέπισκοπος ή-  
ψεμμο έθουη ιε ήρεσβυτερος ιε διακό-  
ποσ ζωσ κλήρικοσ χωρισ σνηζυστα έ-  
μωσ ευψανήνι δε οη ήζανέθαί 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 ΗΤΕ ΝΙΑΠΟCΤΟΛΟC.

ἀνακρίνιν ἄμωυ ογοζ ἔωπ αυωπ ζαν-  
ρεσζιωιϋ νε ἡτμεθμνι μαρουβίτου ἔ-  
θουπ ἔωπ δε ἄμωπ ευπαχωρηζιν ἡπα  
†χρια ἡσεῦτεμκωνιν πεμωυ ογοπ  
ουμνω γαρ ἡζωβ ωοπ ἄπαιρη† κατα ογ-  
συνζαρπακν.

λδ. ΠΙΕΠΙCΚΟΠΟC ἄΠΕΘΝΟC ΠΕΘΝΟC ΠΕΤ-  
ῆωε πε ἔρωυ εθροῦέμνι χε πμ πετοι  
ἡωορπ ἡθῆτου ἡσεχαϋ πωου ζωc ἀφε  
ογοζ ησεῦτεμερ ἔλι ἡζωβ χωριc †ῆνω-  
μν ἄφῆτεμμαγ μαρε πιογαι πιογαι ερ  
πιδβνοῖ ἄμαγαιτϋ παι ετερποϋ ἄπεϋ-  
θωϋ ογοζ πιχωρα ετωοπ θα τεϋέζουσιἄ  
ἀλλὰ ουδε ἡθοϋ ζωϋ οπ φῆετ αυκαθιστα  
ἄμοϋ ἡἀφε ἔχωυ ἡπεϋερ ἔλι ἡζωβ ἄβε-  
ρι χωριc τεῆνωμν ἡπιέπισκοποc τηροῦ  
παιρη† γαρ ἔρε ογόμενιἄ ἡοῦωτ παωωπι  
ογοζ ἡτε φ† φιωτ βίωου πμ πχc ἡnc  
πμ ππῆἄ ἔθογав.

λε. ἄπερῆρε ΠΙΕΠΙCΚΟΠΟC ΕΡΤΟΛΜΑΝ ἔχι-  
ροδονιν cαβολ ἄπεϋθωϋ ἔζανποζιc ιε  
ζανχωρα ἡσεζυποκισθαи παϋ ἔωπ δε  
αυωαπεζεγχν ἄμοϋ χε αϋερ φαι παρα  
†ῆνωμν ἄφῆετ ἄμαγτε ἔχεν †ποζιc ἔ-  
τεμμαγ ιε πιχωρα μαρουκαθαιροῦ ἄ-  
μοϋ ἡθοϋ πμ πῆεταϋχιροδονιν ἄμωυ.

λϛ. ἔωπ δε αυωανχιροδονιν ἡοῦέπι-  
κοποc παϋῶτεμωτἡζητ ἔχῆ ζεν ουλι-  
τουργιά ιε εθρεϋϋ ἄφρωοϋϋ ἄπιζαοc 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*.

ῤῗ ΠΙΚΑΝΩΝ ἢ ΤΕ ΠΙΔΑΠΟCΤΟΔΟC.

ΤΑΥΤΗC ΕΤΟΤΕ ΕΥΝΑΧΑCΖΕΙ ΕΒΟΛ ΨΑΤΕC-  
ΘΩΤῆΖΗΤ.

ΠΑΙΡΗΤ ΟΝ ΠΙΠΡΕCΒΥΤΕΡΟC ΙΕ ΠΙΔΙΑΚΟΝΟC  
ΕΨΩΠ ΔΕ ΔΕΨΑΝΨΕΝΑC ἢ CΕΨΤΕΜΧΑC Ἐ-  
ΦΟΥΝ ἘΠΑΤΕCῆΝΩΜΗ ΔΗ ΠΕ ΦΑΙ ΑΛΔΑ ΦΑ  
ΤΚΑΚΙΑ ἘΠΙΔΑΟC ΠΕ ἢ ΘΟC ΟΝ ΜΑΡΕCΧΩ  
ΕCΟΙ ἢ ΕΠΙCΚΟΠΟC ΠΙΚΔΗΡΟC ΔΕ ἢ ΤΠΟΔΙC ΜΑ-  
ΡΟΥΧΑΥΖΕΙ ΕΒΟΛ ΕΒΟΛ ΧΕ ἘΠΟΥΕΡΡΕCΤΕΒΩ  
ἘΠΑΙ ΔΑΟC ἘΠΑΙΡΗΤ ἢ ΠΟΥΧΩΔ ΕΒΟΛ.

ῤῗ. ΜΑΡΕCΨΩΠΙ ἢ ΧΕ ΠΙΧΙΝΘΩΟΥΤ ἢ ΠΙΕ-  
ΠΙCΚΟΠΟC ἢ CΟΠ ῤ ΚΑΤΑ ΡΟΜΠ ΟΥΟΖ ΜΑΡΟΥ-  
ΕΡΔΗΔΚΡΙΜΗ ἢ ΠΟΥΕΡΗΝΟΥ ΕΘΒΕ ΠΙΔΟΓΜΑ ἢ  
ΤΜΕΤΡΕCΨΕΜΨΕ ΠΟΥΤ ΟΥΟΖ ἢ CΕΒΩΔ ΕΒΟΛ  
ἢ ΠΙΑΠΤΙΔΟΓΙΑ ἘΤΕ ΨΑΥΨΩΠΙ ΦΕΝ ΤΕΚΚΔΗ-  
CΙΑ ΠΨΟΡΠ ΜΕΝ ἘΠΙΧΙΝΘΩΟΥΤ ΕCΨΑΨΩΠΙ  
ΦΕΝ ΘΜΑΖ ῤ ἢ ΒΔΩΜΑC ἢ ΤΠΑΠΤΗΚΟCΤΗ  
ΦΜΑΖ ῤ ΠΕ ΕCΨΑΨΩΠΙ ἢ CΟΥ ῤΒ ἘΠΑΔΠΗ.

ῤΗ. ΠΙΒΒΗΟΥΙ ΤΗΡΟΥ ἢ ΤΕΚΚΔΗCΙΑ ΜΑΡΕ  
ΠΙΕΠΙCΚΟΠΟC CΙ ἘΠΟΥΡΩΟΥΨ ΟΥΟΖ ΜΑΡΕC-  
ΔΙΗΚΙΗ ἘΜΩΟΥ ΖΩC ΕΦΤ ΠΕΤΧΟΥΨΤ ΕΧΩC  
ἘΠΕΤCΨΕ ΕΡΟC ΔΗ ΠΕ ΕΘΡΕCΨΙ ῤΔΙ ἢ ΦΗΤΟΥ  
ΖΩC ΕΥΖΗΝΟΥ ΠΑC ἘΜΑΥΑΤΕC ΠΕ ΙΕ ΕΘΡΕCΨΑ-  
ΡΙΖΕCΘΕ ἢ ΠΙΕΠΧΑΙ ἢ ΤΕ ΦΤ ἢ ΠΕCΨΥΤΓΕΠΗC  
ΕΨΩΠ ΔΕ ΖΑΠΖΗΚΙ ΜΑΡΕCΨΩΡΗΖΙΗ ΠΨΟΥ  
ΖΩC ΖΗΚΙ ΑΛΔΑ ἘΠΕΡΘΡΕCΕΡΕΨΩΤ ΦΕΝ  
ΠΙΖΔΙ ἢ ΠΑ ΤΕΚΚΔΗCΙΑ ἢ ΤΔΩΙΧΙ ἢ ΠΗΕΤΕΜ-  
ΜΑΥ.

ῤΘ. ἘΠΕΡΘΡΕ ΠΡΕCΒΥΤΕΡΟC ΙΕ ΔΙΑΚΟΝΟC  
ΕΡ ῤΔΙ ἢ ΖΩΒ ΧΩΡΙC ΤῆΝΩΜΗ ἘΠΟΥΕΠΙCΚΟ-

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.*

ρϭα      νικάνων ἢ τε νιάποστολος.

ποσ ἡθος γαρ πε ἔταυπιστευῖν παρ ἔπδαος  
ἔποσ ογορ ἡθος οη πετναρωτ ἔπσαχι ρα  
ποψυχη.

μ. ἔρε νιρπαρχοντα ἔπιέπισκοπος ἔ-  
τεουονταρ σου ἔμαρ παουωνρ ἔβορ ἔ-  
ωωπ ογονταρ ἔμαρ ραρορ ἔμαρατρ ου-  
ορ ἢ τε πα ποσ οωνρ ἔβορ χε ἔρεωαν πῖ-  
πισκοπος ἔηαμορ ἔηαερσ ἔηηέτενορ πε  
εθρεραῖρ ἔφηέτεροραωρ ογορ ἢ τεωτεμ-  
ἢενχαῖ ἔπιέπισκοπος σωρε ἢ τῶωιχι ἢπα  
†εκκῶησιὰ ἰε πορδακῖς ογοντε πῖέπισκοπος  
ὄριμι ρι ωηρι ἰε συγγενῖς ἰε βωκ ἢ δῖκεον  
γαρ πε παρρεν φ† νεμ νιρωμῖ ἔωτεμῆρε  
†εκκῶησιὰ †ὰσο ἢηηέτενορς πε εθβε χε  
ἢσεσωορ ἄη χε αω πε πα πῖέπισκοπος ουδε  
οη ἔωτεμῆρορ δυμεγῖ ἔπιέπισκοπος ἰε περ-  
συγγενῖς ἢ τῶωιχι ἢπα †εκκῶησιὰ ογορ ἢ-  
τε ηηητηρ ἔρορ εἰ ἔρρη ϑεν ορμηω† ἢ-  
ϑῖσι ἢσεχεορὰ ἔπερμωορ.

μα. τενοραρσαρνη δε εθρε πῖέπισκοπος  
ερσ ἔ†εκκῶησιὰ νεμ περῶβηογῖ ἰσχε αυ-  
πιστευέ γαρ παρ ἔπιψυχη ετταῖνορτ ἢη-  
ρωμῖ ογορ ὀ ορ ἔπιχρημα εθρορτητορ  
ἔτοτρ ρωσ δε εθρερδιοικῖν ἔμωορ τη-  
ρορ κατὰ περοραρσαρνη ερχωρηρῖν ἢ-  
ηηητωατ ἔβορ ἢϑητορ ρῖτεν νῖπρεσβυ-  
τερορ νεμ νῖδῖακοπορ ϑεν ογορ† ἢ τε φ†  
νεμ ορῶερτερ ερβῖ δε ρωρ ἔβορ ἢϑητορ  
ἢηηέτερερῶηρῖα ηωορ ἔωωπ ρω ρωλορ

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      νικάνων ἢ τε πιάποστολος.

ἐπερχία ὄνοζ ἔβι ἔλι ἐροϥ εῖβε τ̄χρια ἢ-  
πισπνοϥ ἢ ψεμμο εῖναχωίλι ἐροϥ ζωσ δε  
ἐϋτεμῆροϥωατ ἢ ἔλι κατα ἔλι ἢ ἔμοτ ἢ-  
πομοσ γαρ ἔφτ̄ οὐαζσαζνι εῖρε πηετ̄-  
ροϥτ̄ ἐπιϥσιασθηριον οὐωμ ἐβωλθεν πι-  
ϥσιασθηριον ἐπιδη ἔμοον ἔλι ἔμματοι  
μωϥ οὐβε νικαχι ἔπογρο θεν πεϥὸψω-  
νιον ἔμμιν ἔμοϥ.

μβ. πῆπισκοπος ἰε π̄ρεσβυτερος ἰε πιδιά-  
κονος ετ̄ροϥτ̄ ἐζανταλβα πεμ ζανχερ-  
χερ πεμ ζανθῆθι εϥλο ἢ ἔητοϥ ἰε καθαι-  
ροϥ ἔμοϥ.

μγ. πιζυποδιάκονος δε οη ἰε πιδιά-  
κωνστης ἰε πιψαλωωλος εῖναῖρι ἔπαρητ̄  
μαροϥλο ἰε μαροϥζιτοϥ ἐβωλ ζωμαιοσ  
οη ἢ ζαῖκος κατα παρητ̄.

μδ. πῆπισκοπος ἰε πῆπ̄ρεσβυτερος ἰε πι-  
διάκονος εῖναϥετ̄ πηετ̄χρεωστης παϥ  
ἔμμνσι μαροϥζιτοϥ ἐβωλ.

με. πῆπισκοπος ἰε πῆπ̄ρεσβυτερος ἰε πι-  
διάκονος εῖναϥῶληλ πεμ πιζερετικος μα-  
ροϥχαϥζει ἐβωλ ἐϥωπ δε ανϥανῆρι ἔφαι  
εῖροϥϥεμωϥ ζωσ κληρικος μαροϥκαθαι-  
ροϥ ἔμωωϥ.

μϛ. πῆπισκοπος ἰε πῆπ̄ρεσβυτερος ἰε πιδιά-  
κονος εῖναϥενωωϥ ἐῖβαπτισμα ἢ πιζερε-  
τικος μαροϥκαθαιροϥ ἔμωωϥ ἰε τοϥϥσια  
αϥ γαρ τε τ̄κοινωνία ἔπ̄χσ πεμ βελιαρ  
ἰε αϥ πε φμερος ἢ οϥπιστοσ πεμ οϥἀπιστοσ.

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      νικανων ἢ τε μιὰ ποστοδος.

πδ. ἐρεσαν οὐ ἐπίσκοπος ἰε οὐ πρεσβύτερος ἰε οὐ διάκονος ἰε κεογαι ζωλος φεν πικληρος ἢ μετογνηβ σεσωϭ ἐπιγαμος νεμ ζανασ ἰε οὐ ηρη εθε ασκησις αν αλλα ζωσ ζανὰ καθαρτον νε ἐασηρωβω ἐφνητσηφ κε ασηαυ ἢ κε φτ ἐενηαιμιβεν ἐτασηθαιωου ουοζ κε ις ζηππε ἐναπεν ἐμαωω παλιν οη κε ἀ φτ θαμιέ φρωμι ουζοουτ νεμ ουςζιαι ουοζ παρητ εσηεουὰ εσηωωϭ ἐπθαμιὸ ἐφτ μαρουδιορθου ἐμοϭ ἰε μαρουκαθαιρου ἐμοϭ ἢ σεποχη ἐβολφεν τεκκλησιὰ θαι οη τε ἐφρητ ἐπιλαϊκος.

πβ. ἐρεσαν οὐ ἐπίσκοπος ἰε οὐ πρεσβύτερος ἰε οὐ διάκονος ὡτεμοωω ἐστ ἐφνητασηκοτϭ ἐβολφεν πεσηοβι αλλα εσηοχη ἐβολ μαρουκαθαιρου ἐμοϭ κε ασζυπη ἐπχς φαι ετχωἐμοϭ κε ψαρε ουραωι ψωπι ἐπαρητ φεν τφε ἐχεν ουρεσηρηοβι εσηαημετἀνοη.

πγ. ἐρεσαν οὐ ἐπίσκοπος ἰε οὐ πρεσβύτερος ἰε οὐ διάκονος ὡτεμστ ουκουχι ἢ ασ ουοζ ἢ πεσηε κουχι ἢ ηρη φεν νιέζου ἢ ψαι μαρουκαθαιρου ἐμοϭ ζωσ ἐρε τουσυνηηησις ρωκζ ἐρωου αυωωπι ἢ αιτιος εθε ζανηηω σκανδαλιζεσθε ἐβολζιτοτου.

πδ. εσηαηωε ἐζλι ἢ κληρικος φεν καπυλος εσηωωμ ἰε εσηω μαρουχασηει 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*.

ρϥζ

ΝΙΚΑΝΩΝ ἢ ΤΕ ΝΙΑΠΟΣΤΟΛΟΣ.

ἰΜΗΤΙ ΠΕΤ ΘΕΝ ΟΥΠΑΝΤΟΥΧΙΟΝ ΙΕ ΘΕΝ ΟΥ-  
ΜΩΙΤ ΕΘΒΕ ΟΥΔΑΝΑΓΚΗ ΕΤΟΥΑΖ ΝΩΟΥ.

πϵ. ἔρεσαν ἔλι ἠκλήρικός ψεψ πιέπισκο-  
πος μαρουκαθαίρου ἔμοϥ πεχασϥ γαρ χε  
ἠνεκχε πετρωου ἔπαρχων ἔπεκλαος.

πϞ. ἔρεσαν ουδαίκος ψεψ ουπρεσβυτε-  
ρος ιε ουδιακονος μαρουχασϥρει ἔβολ.

πζ. ἔρεσαν ουπρεσβυτερος ιε ουκλήρικός  
ελκψαι ἠουαλ ιε ουδαδε ιε ουβελδε ιε ου-  
αι ἔρε περητ ψουουβε μαρουχασϥρει ἔβολ  
θαι οη τε ἔφρητ ἔπεκλαίκος εθηερ φαι.

πη. ουέπισκοπος ιε ουπρεσβυτερος εϥά-  
μελhc ἐπικλήρος ιε πιλαος ἐψτεμετσαβο  
ἔμωου θεν τμετρεψμεψε πουτ μα-  
ρουχασϥρει ἔβολ ἔψωπ δε ασψαπμοουη ἔ-  
βολ θεν τεϥάμελια μαρουκαθαίρου ἔ-  
μοϥ.

πθ. ἔρεσαν ουέπισκοπος ιε ουπρεσβυτε-  
ρος ιε ουδιακονος εβωι ἔουαι εϥωατ θεν  
πικλήρικός ουορ εϥψτεμετ παϥ ἔφνητ  
ασερχρια ἔμοϥ μαρουχασϥρει ἔβολ ασ-  
ψαπχω δε εϥερπωβψ μαρουκαθαίρου ἔ-  
μοϥ ρωc ρεϥθετεβ con.

ξ. ἔρεσαν ουαι ουοηρ ρανχωμε ἔβολ  
θεν τεκλήρεια παι ἔτα νιασεβhc ἔθητου  
θεν ουμεθουοχ ρωc εϥουαβ εϥχορχc ἔ-  
πιλαος πεμε πικλήρος μαρουκαθαίρου ἔ-  
μοϥ.

ξα. ἔρεσαν ουκατηγοριν ψωπι ἔθουη

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 ἴτε νιάποστολος.

εὐπιστος εἶθε οὐπορνιά ἰε οὐμετνωικ ἰε  
κερωβ ἔμηνω ἠθιθι ογοζ αὐψανσοζι ἔ-  
μοϥ ἔπερῆρογαιϥ ἠκλήρικος.

ξβ. ἐρεψαν οὐκλήρικος ἀρνα εἶθε οὐ-  
ροϥ ἠπρωμι ἴτε οὐιογδαῖ ἴτε οὐεινιν ἴτε  
οὐζερετικός ἐψωπ δε ἐφραν ἔπχς πε-  
ταϥἀρνα ἔμοϥ μαρογζιτϥ ἐβoλ ἐψωπ  
δε φραν ἠϥμετκλήρικος πε μαρογκαθαί-  
ρου ἔμοϥ ἀψωἀπερμετὰνοιν δε μαρογ-  
βίτϥ ἐθoγν ζωσ λαίκος.

ξγ. ἐρεψαν οὐπρεσβύτερος ἰε οὐδιακό-  
νος ἰε οὐαῖ ζωλος θεν πικλήρος ἠϥμετου-  
νβ οὐεε ἀϥ θεν ἠςνοϥ ἠτεϥψυχῆ ἰε φηῆτ  
ἀ οὐθῆριον τακοϥ ἰε φηῆταϥμοϥ μαρογ-  
καθαίρου ἔμοϥ θαῖ γαρ τε ἔφρηϥ ἐτ ἀ  
πινόμος οὐαζσαζνι ἔμοϥ ἐψωπ ἐογδαίκος  
πε μαρογχαϥζει ἐβoλ.

ξδ. ἐρεψανχεε οὐκλήρος ἐρνηστεϥιν ἔ-  
πιέροου ἠϥκυριάκῆ ἐθoγβ ἰε ἠσαββατον  
ἰμῆντι πινιϥϥ ἠσαββατον ἔμαγαιτϥ ἠτε  
ππασχα μαρογκαθαίρου ἔμοϥ.

ξε. ἐρεψαν οὐκλήρος ἰε ἠθοϥ οὐλαίκος  
ψεπαιϥ ἐθoγν ἐτςυναγωγη ἠπιογδαῖ ἰε  
ἠτοπος ἠπιοζερετικός ἐθoγψλῆλ πικλήρος  
μεν μαρογκαθαίρου ἔμοϥ πιδαίκος δε  
μαρογχαϥζει ἐβoλ.

ξς. ἐρεψαν οὐκλήρος μιϥι πεε οὐαῖ ἐϥ-  
ραθτϥ θεν ἠμιϥι ἀϥμοϥ θεν οὐϥε ἠοϥ-  
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 ἐϋωπ δε οὐλαϊκος πε μαρου-  
 χααζει ἐβολ.

ξξ. ἐρεωαν οὐλαϊκος δε δι ἡουπαρθενος  
 ἡχονς εσηκωτ πεμας ἡπατοϋϋεπτοτς  
 εϋεχααζει ἐβολ οϋκ εζεστιν παα εδὲ ἡκε  
 εριμι αλλα εϋεχω πεμ θηετ ααθεβιος  
 καν οϋρηκι τε.

ξη. ἐρεωαν οὐπρεσβυτερος ιε οὐδιακονος  
 δι ἡβ† ἡχιροδονια μαρουκαθαιρου ἡ-  
 μοα ἡθοα πεμ φηετ ααφωϋ ἡμοα ἡμητι  
 εϋονοη ἡπρωβ ἐβολ χε εταϋχιροδονην  
 ἡμοα ἐβολριτοτοϋ ἡηιζερετικος ἡμοαϋ-  
 χου γαρ επερ εθρε ηηετ αϋβαπτισμα ἡ-  
 μωου ιε αϋχιροδονην ἡμωου ἐβολριτεν  
 ηηετεμμαν ερ ρωμι ἡπιστωσ ιε ερ κλη-  
 ρικος.

ξθ. ἐρεωαν οὐεπισκοπος ιε οὐπρεσβυτε-  
 ρος ιε οὐδιακονος ιε οϋρϋποδιακονος ιε  
 οϋαπατηνωστης ιε οϋρεψαλτης ϋτεμερ-  
 ηηεστεϋην ϋεν πιμ ἡεροου εθουαβ ιε ϋεν  
 ἡδ ιε ϋεν ἡε μαρουκαθαιρου ἡμοα ἡ-  
 μητι ἡτε οϋωωνι ἡσωμα ερκωδην ἡμω-  
 ου ιε ἐϋωπ εοϋλαϊκος πετααερ φαι μα-  
 ρουχααζει ἐβολ.

ο. ἐρεωαν οὐεπισκοπος ιε οὐπρεσβυτε-  
 ρος ιε κεϋδι ἡκληρικος ερηηεστεϋην πεμ ηη-  
 ουδα ιε εσηρωαι πεμωου ιε εσηβὲ ἡτοτοϋ  
 ἡηαηταιο ἡτε ποϋωαι ετε ϋαηαθαβ ηε ιε  
 κεϋδι ἡεηααι 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*.

ἄμοϋ ἐϋωπ ἐοὔλαϊκοc πετ ἀϑερ φαϊ μα-  
ροὔχαϑρει ἐβoλ.

ο̅α̅. ἐρεϋαν οὔλαϊκοc βί περ ἐθoὔνη ἐπερ-  
φει ἠπιοθνοc ιε ἴϋνατωγη ἠπιοὔλαϊ ιε  
θῆβc μαροὔχαϑρει ἐβoλ.

ο̅β̅. ἐρεϋαν οὔκλῆροc ιε οὔλαϊκοc βίoῦνι  
ἠoὔκῤυμιλλιον ιε οὔπερ ἐβoλθην †εκκλῆ-  
ciὰ μαροὔχαϑρει ἐβoλ οὔορ ἠcεταcθο ἄ-  
φῆετ ἀϑβίoῦνι ἄμοϋ πεμ πεϑκωβ ε̅ ἠcοπ.

ο̅γ̅. οὔcκεῤοc ἠπoὔβ ιε οὔcκεῤοc ἠζατ ιε  
οὔειδοc ἠίαῤ ἐαῤτοὔβοϋ ἄπερθρε ζῆλι ἠ-  
ρωμι ϑιτϑ εθρεϑῤρω ἄμοϋ παϑ ἄμιν ἄ-  
μοϋ οὔπαρανομοc γαρ πε παϊ ζωβ ἐρεϋαν  
οὔαι δε ερ φαϊ μαροὔχαϑρει ἐβoλ οὔορ  
ἠcεἐπιτιμᾶν παϑ.

ο̅δ̅. εὔωπ κατηγοριν ἠoὔἐπιcκοποc εθβε  
οὔζωβ ζιτεν ζανρωμ ἄπιcτοc οὔορ εὔ-  
επζοτ οὔἀπαγκῆ οὔ πε εθροὔμοὔ† ἐροϑ  
ζιτεν ζανἐπιcκοποc ἐϋωπ μεν ἀϑωανι οὔ-  
ορ ἀϑερὸμολογοιν ἄπεϑνοβι θῆεν φῆετ ἀ-  
κατηγοριν ἄμοϋ μαροὔθωϋ ἐχωϑ ἠτέ-  
πιτιμιά ἐτ εϑεμῆϋα ἄμοc ἐϋωπ ἀϋωαν-  
μοὔ† ἐροϑ εϑῤτεμcωτεμ μαροὔμοὔ†  
ἐροϑ ἄφμαρ cοπ β̅ ζιτεν β̅ ἠἐπιcκοποc ἐ-  
αὔογορποὔ ζαροϑ ἐϋωπ δε οὔ εϑῤτεμcω-  
τεμ εὔεμοὔ† ἐροϑ ἄφμαρ γ̅ ἠcοπ ἐαῤ-  
ταοὔο̅ κε β̅ ἠἐπιcκοποc ἐροϑ ἐϋωπ δε εϑῤ-  
τεμcωτεμ ἄπαρη† ϑκαταφρομιν ἠθῆμιν  
μαρε ἴϋναδοc ἀποφανε ζαροϑ ἠῆετ



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 *ἐἴ τις Χριστιανὸς*, *if any Christian*.

† Arab. *أنا*, *a vase, or urn*.

‡ Arab. *ثوب*, *a robe, a garment*.

ἐράνας κεκας ἠπέρερ ἀφρητ ἀφνήτ ασητ-  
 ζηου κε ασηφωτ ἠτοτση ἀπζαπ.

ο̅ε. ἠπουβί ουζερετικος εθρεσηεμεθερε ευ-  
 πιστος ἀλλα ουδε οη ἠπουβί ουπιστος ἠ-  
 ουωτ ἐρε σαχι νιβεν παερμηι ζιτεη ρωση  
 ἀμεθερε Β ιε γ̅.

ο̅Ϟ. ὥε αν ἀπιέπισκοπος εθρεσηερχαρι-  
 ζεσθε ἀπάζιωμα ἠτμετέπισκοπος ἀπεση-  
 σον ιε πεσηηρη ιε κεζλι ἠσυγγενησ ἠταση ιε  
 εσηχιροδονηη ἠπῆῆτ εσηουάωου ουδικεον  
 γαρ αν πε εθρεσηχα ζαουουον κληρονομος  
 ἠθμετέπισκοπος εσηερχαριζεσθε ἠπηνχηαι  
 ἠτε φτ ἠουπαθος ἀμετρωμη ὥε γαρ αν  
 ἐροση εθρεσηχα τεκκλήσιὰ ἠτε φτ θα ου-  
 κληρονομιὰ ἐρεσηαν ουαι δε ερ φαη τχη-  
 ροδονιὰ μεη εσέωωπι ἐζλι ἠθος δε μα-  
 ρουῆπιτιμα παση θεη ουἀφορισμος.

ο̅ζ. ἔωωπ ἐουαι πε εσηωουουδε ἐπεσηβαζ  
 ιε ἠθος ἐρε τεσηρητ ωουουδε ἐροση εσηεμηψα  
 ἠθμετέπισκοπος μαρουαιση ἠωωω γαρ ἀ-  
 ἠσωμα παωὺβάθεμεση αν ἀλλα ἠβωθεμε  
 ἀφα τψηχη πε.

ο̅η. φηητοι ἠαζ ιε βεζλε ἀπερῆρουαιση ἠ-  
 ἐπισκοπος ουχη οτι κε εσηβάθεμε αν ἀλλα  
 κε ἠνε πηνχηαι ἠτε τεκκλήσιὰ χωρ ἐβουζ.

ο̅θ. φηητ ερε ουδεμωηη πεμαση ἀπερῆ-  
 ρεσηε κληρος ουδε ἀπερῆρεσηώληηη πεμη πι-  
 πιστος ασηωαντουβου δε μαρουβίτση ἐθουη  
 ουουζ ἔωωπ εσηεμηψα μαρεσηε 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.

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\* Arab. اعور, *one eyed*.

π. φηέτ αςί έθουη θεν ουβιοc ηεθνικοc ιε ηθοc θεν κεάναcτροφη εκζωου ουοz έαcφτ βαπτιcμα ηουδικεον αν πε εθρουαιc ηέπιcκοποc ητουνου cυε γαρ αν εθρε φηέ- τε έπουδοντc θεν ελι cυωπι ηcαθ ηζαν- κεχωουηι ιμεντι ζαρα ητε φαι cυωπι παc ζιτεη πιζμοτ ητε φτ.

πα. ανχοc κε ηcυε αν έπιcκοποc εκαc εζρνη έδιακωηι ηζανδιμωcιον αλλα εθ- ρεcεροcτ επιζβηουι ητεκκληcια έcυωπ δε ιμεον μαρεcχα θεμετεπιcκοποc εθρνη ι- μονcυχομ γαρ ηζλι ερβωκ ηcσc β κατα ηουαζαζμη ιηcσc.

πβ. ητεηουαζαζμη αν εθρε ηιβωκ ερ κληροc χωριc τεγνημην ηηουδίcεc γεκαc ηηουδγλη ηχε ηουδίcεc παι ζωβ γαρ ι- παιρητ εκίρι ηουχωρωερ ηζανηι εκυωπ άρεcωαν ουβωκ ουωηζ έβολ ηουcηου εκε- μηcα ιηπιβαθμοc ητχιροδονηι ιηφρητ ηθα άουηηcιμοc πετεφωη πε ουωηζ έβολ ουοz ητε ηεcφίcεc έουωηζέβολ ηcεαιc η- ρεμζε ουοz ηcεταουοc έβολθεν ηουηι μαρεcίρι.

πγ. ηίεπιcκοποc ιε ηιηρεcβγτεροc ιε ηιδια- κοποc εκτcροcτ εζανμετματοι ουοz εθου- ωcυ έαιτογ ιηπβ έτε φαι πε εκέμαζτε ηου- αρχη ητε ηιρωμιοc ουοz εκεμωι ηουμ- τουηβ πετcυε πε εκαθαίρου ιημοc ηεχαc κε τ ηηα ηουρο ιηηουρο ουοz ηα φτ ιηφτ.

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 μεμοσ ογοσ ε-  
ωωπ μεν ογκλνρος πε μαρουκαθαιρον  
μεμοσ εωωπ μεν ογδαϊκος πε μαρουχαφ-  
ζει εβοδ.

πε. μαρε παι χωε δε ωωπι πωτεν η-  
θωτεν τηρου ευταινοντ ογοσ εγοαβ η-  
θωτεν νικλνρος πεε νιδαϊκος ρι ογοσ  
ετε παι πε.

εβοδ μεν φεν †διαθνηκη ηαπασ πε ηχωε  
μεωυςης †γενησις πιδοζοδος πιλενιτι-  
κον παριθμος πιλεντεροπομιον ιησοϋ η-  
παυη ηχωε ηνικριτης πεε ρουθ πδ μεε-  
τογρο ηωορπ πεε φμαρ β ουχωε ηουωτ  
φμαρ γ πεε φμαρ δ εκεχωε †β† μεπα-  
ραδοιπομενον ηνιογρωου ηωορπ ηλογοσ  
ηεσδρα πεε πεφμαρ β ουχωε ηουωτ  
ιογδιθ πεε δωβιτ ουχωε ιωβ ηχωε ηνι-  
ψαδμος ευιρι ηρπα μεπαροιμια ησοδομωπ  
πιεκλνσιαστης ηχω ητε πιχω πβ ηκουχι  
μεπροφητης ηδ ηνιω† μεπροφητης ησαηας  
ιερεμιας ιεζεκιηδ δαμινδ παι ρωου μαρε  
πετεπκουχι δισβω ερωου ρι βοδ τσοφια  
ησοδομωπ πεε εσθηρ πγ ηχωε ηνιμακα-  
βευς τσοφια μεπωηρι ησιραχ ετοω ηεβω.

πενχωε δε ρων ανον πιδποστολος πε  
παι ετε πα †διαθνηκη μεβερι ηδ ηεγαγγε-  
λιον καταφρη† ετανχος ηωορπ κατα  
ματθεοσ κατα μαρκοσ κατα λουκασ 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

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\* Arab. عزرا.

ΙΩΑΝΝΗC ΝΕΝΠΡΑΖΙC ΑΝΟΝ ΝΙΔΠΟCΤΟΛΟC  
 †Β† ΝΕΠΙCΤΟΛΗ ΝΠΕΤΡΟC †Γ† ΝΙΩΑΝΝΗC  
 ΤΕΠΙCΤΟΛΗ ΝΙΔΚΩΒΟC ΝΕΜ ΘΑ ΙΟΥΔΑC ΘΕΜΑΖ  
 ΙΔ ΝΕΠΙCΤΟΛΗ ΝΠΑΥΛΟC ΤΑΠΟΚΑΛΥΨΙC  
 ΝΙΩΑΝΝΗC †Β† ΝΕΠΙCΤΟΛΗ ΝΑΚΚΗΜΗC ΕΤΕ-  
 ΤΕΝΟΥΟΥ ΖΙ ΕΒΟΛ.

ΝΑΙ ΝΕ ΤΕΝΟΥΑΖCΑΖΝΙ ΝΜΕΩΟΥ ΝΩΤΕΝ Ω  
 ΝΙΕΠΙCΚΟΠΟC ΕΘΒΕ ΝΙΚΑΝΩΝ ΝΘΩΤΕΝ ΔΕ Ε-  
 ΤΕΤΕΝΩΑΝΧΩ ΕΘΡΗΝΙ ΝΘΗΤΟΥ ΤΕΤΕΝΝΑΟΥ-  
 ΧΑΙ ΟΥΟΖ ΤΕΤΕΝΝΑΨΩΠΙ ΕΟΥΟΝΗΤΟΤΕΝ Ν-  
 ΜΑΥ ΝΟΥΖΙΡΗΝΗ ΨΑ ΕΒΟΛ ΕΤΕΤΕΝΩΑΝΕΡΑΤ-  
 CΩΤΕΜ ΔΕ ΝCΩΟΥ CΕΝΑCΩΒΙ ΝCΑ ΘΗΝΟΥ ΟΥ-  
 ΟΖ ΤΕΤΕΝΝΑΧΩ ΝΩΤΕΝ ΝΟΥΠΟΔΕΜΟC ΝΕΜ  
 ΝΕΤΕΜΕΡΗΟΥ ΨΑ ΕΒΟΛ ΝCΕΡΙΜΙ ΝCΑ ΘΗΝΟΥ  
 ΜΕΝΕΝCΩC ΗΤΕΤΕΝΒΙ ΝΟΥΔΙΜΩΡΙΑ ΕCΕΜΠΨΑ  
 ΗΤΕΤΕΝΜΕΤΑΤCΩΤΕΜ.

Φ† ΝΕΜΝΙ ΝΜΕΑΥΑΤCΨ ΝΕΜ ΠΕΨΜΟΠΟΥΕΝΗC  
 ΝΨΗΝΙ ΙΗC ΠΧC ΝΕΝΠC ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ  
 ΦΡΕΨΤΑΝΘΟ ΝΠΤΗΡCΨ ΟΥΟΖ ΦΡΕΨΘΑΜΙΟ Ψ-  
 ΝΑΕΡ ΘΗΝΟΥ ΝΟΥΑΙ ΝΟΥΩΤ ΘΕΝ ΤΕΨΖΙΡΗΝΗ  
 ΕΨCΕΒΤΕ ΘΗΝΟΥ ΕΘΟΥΝ ΕΔΓΑΘΟΝ ΝΙΒΕΝ ΗΤΕ-  
 ΤΕΝΦΩΝ ΕΒΟΛ ΑΝ Α ΤΕΤΕΝΟΙ ΝΑΤΒΙΖΑΠ Ν-  
 ΜΟΝ ΝΟΒΙ ΒΙ ΕΘΟΥΝ ΕΡΩΤΕΝ ΕΨΕΡ ΘΗΝΟΥ Ν-  
 ΕΜΠΨΑ ΝΗΝΙΤΟΠΟC ΝΠΩΝΘ ΨΑ ΕΝΕΖ ΖΙΤΕΝ  
 ΙΗC ΠΧC ΝΕΝΠC Φ† ΝΕΜΝΙ ΟΥΟΖ ΝΕΝCΩΤΗΡ.

ΦΑΙ ΕΤΕ ΕΒΟΛΖΙΤΟΤCΨ ΕΡΕ ΩΟΥ ΝΙΒΕΝ ΕΡ-  
 ΠΡΕΠΙ ΝΑΨ ΝΕΜ ΠΕΨΙΩΤ ΝΔΓΑΘΟC ΝΕΜ ΠΙΠ-  
 ΝΑ ΕΘΟΥΑΒ ΝΡΕΨΤΑΝΘΟ ΟΥΟΖ ΝΟΥΜΟΟΥCΙΟC  
 ΨΑ ΕΝΕΖ ΗΤΕ ΠΙΕΝΕΖ ΔΜΗΝ.



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>g</sup> however this caution, 'But seeing that in these Canons it hath been commanded that we sh<sup>d</sup> receive the Constitutions*

ασηωκ ἐβολ ἴχε μικανων ἴτε πενιοτ  
 ἴαποστολος ἐθογαβ παι με πζ ἴχωμ ετ-  
 θεν πενχιχ ἴακλνημης θεν ουζιρνηη ἴτε  
 φτ ἄμην.

ᾱ ωο μεμ φ̄ μεμ κ̄ φᾱ διοκλν.

ασημενευιν ἄμοσ ἐβολθεν τασπι ἴ-  
 ρεμεμαρις ψα τασπι ἴρεμπεμριτ κατα  
 τεσηομ πιηκι πικερμ πιὰλαχιςτος πι-  
 ἴρεσβυτερος γεωργιος φᾱ κοσμα.

θεν ἴχιθωουτ ἄπενιωτ ετταινουτ  
 πιαθ φᾱ πιδας ἴψεπωωπ πιηιωτ θεν  
 μεπισκοπος πιὰγιος αθανασιος θεν ἴθορο-  
 nos ἴταποθηκν.

θεν τμεταρχη ἴτε πενιωτ ἐθ̄ ἄπα-  
 τριαρχης ετταινου φρη ἄπιπαρζτ ἴθηνβς  
 ἄπιμοκμεκ πενιωτ πιηιωτ πιαρχηπισκο-  
 πος αββα μαρκος πιπατριαρχης ἴτε τπο-  
 λισ ἴπιωτ ἄλαζεν ἄρια φτ ἴτε τφε ταχ-  
 ροσ ριχεν πεσθροπος ἴζαμηνω ἴρομπι  
 μεμ ζανσνου ἴζιρνηηκοη ἴτεσθεβιο ἴνεσ-  
 χαχι τηρου σαπеснт ἴνεσβαλαγχ ἴχω-  
 λем ψα ἐνεζ ἄμην.

αριφμενῑ π̄σ̄ πεκβωκ πιρεσςθαι πιηκι  
 πικερμ πιρεσηρνοβι πιὰλαχιςτος αβραμ  
 φᾱ ἴιωτ ασηος ἴωηρι ἴσιμωη θεν τθα-  
 κη θεν τεσημετουρο ψα ἐνεζ ἄμην.

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, ΠΛΑΞ 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 ἕνα τῆς εὐσεβείας) have been interpolated, long ago, by the heterodox to the injury of the Church, thus obscuring for us the beauty of the divine ordinances, we have suitably rejected such Constitutions (διατάξεις), having regard to us what is the *ἀποστολικὴ ἐπιτομή*





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