

A New Witness to the Catena of Codex Zacynthius

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Editionen

Panagiotis Manafis*

A New Witness to the Catena of *Codex Zacynthius*

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Abstract: The so-called *Codex Zacynthius* (Cambridge, University Library, MS Add. 10062) is believed to be the earliest surviving Byzantine manuscript bearing commentaries on the New Testament; it preserves a series of commentaries on the *Gospel of Luke* consisting of quotations from writers of the early Christian period. The present article demonstrates that *Codex Zacynthius* must no longer be deemed the only witness to this collection of exegetical passages: the same collection for Luke 1:1–2:35 is found on four pages at the beginning and end of a 12th-century manuscript (Codex Vaticanus Palatinus graecus 273). This manuscript not only helps us to read parts of *Codex Zacynthius* that are now illegible, but it also provides us with the text of seven pages of the collection that are missing from *Codex Zacynthius*. These include commentaries by seven of the ten authors cited in this collection, including Greek passages from Severus of Antioch. The article includes the *editio princeps* of these previously unknown parts of the collection.

Keywords: Catena manuscripts, *Codex Zacynthius*

The undertext of the palimpsest *Codex Zacynthius* (GA 040, Ξ; Cambridge, University Library, MS Add. 10062) consists of a *catena* on the Gospel according to Luke which is believed to have been copied around the year 700.¹ It is the only

¹ On the date, see David Ch. Parker and James Neville Birdsall, “The Date of Codex Zacynthius (Ξ): A New Proposal,” *JThS NS* 55 (2004): 117–131, and David Ch. Parker, “The Undertext Writing,” in *Codex Zacynthius: Catena, Palimpsest, Lectionary* (ed. Hugh A. G. Houghton and David Ch. Parker; Texts and Studies, Third Series 21; Piscataway, 2020), 19–32.

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New Testament *catena* manuscript in which both the biblical text and the commentary are written in majuscule script, and appears to be at least a century older than the other surviving manuscripts of this type of exegetical compilation. Since the edition of the gospel text by Samuel P. Tregelles in 1861, *Codex Zacynthius* has been recognised as one of the most important early witnesses to Luke.² Scholarship on the text of its *catena*, however, has been minimal. *Codex Zacynthius* is mentioned by Max Rauer in his study of the *Commentary on Luke* by Peter of Laodicea and the Greek fragments of Origen, and is the sole representative of Typus E in the classification of Lukan *catenae* by Joseph Reuss, but it did not appear in the *Clavis Patrum Graecorum* until 2018, where it was assigned the siglum C137.3 among the *codices singuli*.³ The reason for this lack of study is the illegibility of much of the text following the palimpsesting of eighty-nine pages from the original manuscript to create a gospel lectionary (Gregory-Aland [GA] L299),⁴ copied around the end of the 12th century by the monk Neilos in the monastery of Artamiti on the island of Rhodes.⁵ For his edition of fragments from the *Commentary on Luke* by Cyril of Alexandria, Reuss made use of a typescript transcription of the portions of the manuscript visible under natural light which was produced by Jacob Harold Greenlee in 1950–1951: although Greenlee published three short articles, including a list of corrections to Tregelles' edition of the biblical text, his extensive but incomplete transcription of the *catena* never saw the light of day.⁶

In 2018, a research project at the University of Birmingham funded by the UK Arts and Humanities Research Council commissioned a set of multispectral

² Samuel P. Tregelles, ed., *Codex Zacynthius (Ξ): Greek Palimpsest Fragments of the Gospel of Saint Luke* (London, 1861); a recent evaluation of its gospel text is provided by Hugh A. G. Houghton and David Ch. Parker, "The Gospel of Luke in the Palimpsest," in idem, *Codex Zacynthius* (see above), 33–58.

³ Max Rauer, *Der dem Petrus von Laodicea zugeschriebene Lukaskommentar* (Neutestamentliche Abhandlungen 8,2; Münster, 1920); idem, introduction to idem, ed., *Origenes: Werke 9: Die Homilien zu Lukas* (GCS 49 [35]; 2d ed.; Berlin, 1959), (ix–lxii) lvi; Joseph Reuss, introduction to idem, ed., *Lukas-Kommentare aus der griechischen Kirche* (TU 130; Berlin, 1984), (ix–xvii) xv–xvi; Maurits Geerard and Jacques Noret, eds., *Clavis Patrum Graecorum 4: Concilia: Catenae: Editio aucta* (Turnhout, 2018), 369–370.

⁴ The Gregory-Aland (GA) numbers are the standard for referencing Greek New Testament manuscripts.

⁵ For this identification, see Amy C. Myshrall, "An Introduction to Lectionary 299," in Houghton and Parker, *Codex Zacynthius* (see note 2), (169–268) 200–202.

⁶ Jacob Harold Greenlee, "A Corrected Collation of Codex Zacynthius (Cod. Ξ)," *Journal of Biblical Literature* 76 (1957): 237–241; idem, "Some Examples of Scholarly 'Agreement in Error'," *Journal of Biblical Literature* 77 (1958): 363–364; idem, "The Catena of Codex Zacynthius," *Biblica* 40 (1959): 992–1001.

images of *Codex Zacynthius* as part of the preparation of a digital edition of the entire manuscript. The combination of photographs from three particular wavelengths rendered the undertext significantly more visible than to the naked eye, with the result that the project was able to make a complete transcription of the surviving pages of the *catena*.⁷ Working in collaboration with the European Research Council CATENA project, also at the University of Birmingham, the team confirmed Greenlee's observation that the *catena* of Luke in Paris, Bibliothèque Nationale de France, Supplément grec 612 (GA 747), copied in 1164, is a later reworking of the *catena* of *Codex Zacynthius*. However, based on the test passage of Luke 10:1–6 used by Georg Karo and Johannes Lietzmann,⁸ an examination of 177 of the 215 known manuscripts with a *catena* on Luke identified no further witnesses to either version of this *catena*.⁹ The manuscript which is the topic of the present article is only extant in the first two chapters of Luke, and so was not detected by this analysis.

1 *Codex Palatinus graecus 273*

The manuscript with the shelfmark *Palatinus graecus 273* in the Biblioteca Apostolica Vaticana consists of 274 pages of bombycine paper measuring 34.8 by 25.7 cm, with one leaf of parchment at the back. The main text is written in a single column, with a range of approximately twenty-two to forty lines per page. It is not clear whether it is the work of a single copyist with considerable variation in writing density or more than one hand. The majority of the manuscript consists of Cyril of Alexandria's expositions of the Minor Prophets (fol. 5–258), followed by Theodoret of Cyr's *Commentary on Hosea* (fol. 259–270). At the beginning and end of the manuscript are the two sets of four pages which transmit the opening part of a *catena* on Luke (fol. 1–4 and 271–274). Folio 275 is the parchment leaf, which appears to have been taken from a binding. It contains part of an exegetical work on Mark 6, written in two columns in a very different hand. There is no colophon or mark of ownership apart from modern library stamps. As with all the *Palatini*

⁷ The digital edition is published at Cambridge Digital Library (<https://cudl.lib.cam.ac.uk/collections/codexzacynthius/>; last access 18 October 2022); see also Hugh A. G. Houghton, Panagiotis Manafis, and Amy C. Myshrall, *The Palimpsest Catena of Codex Zacynthius: Text and Translation* (Texts and Studies, Third Series 22; Piscataway, 2020).

⁸ Georg Karo and Johannes Lietzmann, *Catenarum graecarum catalogus* (Göttingen, 1902).

⁹ See further Panagiotis Manafis, "Catenae on Luke and the Catena of Codex Zacynthius," in Houghton and Parker, *Codex Zacynthius* (see note 2), (137–168), especially 140. The *catena* in the Paris manuscript has been assigned the siglum C137.7 in the *Clavis Clavium* database.

graeci, the manuscript has been in the Vatican Library since 1623. A full colour digitisation was made available online in September 2019.¹⁰

The *catena* pages are very densely written in frame *catena* format (as in *Codex Zacynthius*), with the biblical text in a small portion of the middle of each opening and commentary in the wide outer margins of each page. They are copied on the same type of paper and in a similar hand and colour of ink to the rest of the manuscript: the decoration of the title on folio 1r (ἐρμηνεῖαι εἰς τὸν κατὰ Λουκᾶν εὐαγγέλιον) is identical to those on fol. 5r, 82v, 163v, 215v, 248r, 259r. The sequence of text runs fol. 1–2, 271–274, 3–4, indicating that these pages were bound in at a later date: folio 4v breaks off in the middle of a word. The damage to the current outer folia (1 and 274) indicates that these pages have been in this position for a long time. The leaves of the *catena* clearly have a similar origin to the rest of the document, even if they were salvaged from a different manuscript: given the multiple links between Cyril of Alexandria and the *catena* of *Codex Zacynthius*, the presence of this commentary alongside an exegetical work by Cyril may not be coincidental.¹¹ The *catena* pages have been trimmed slightly, as shown by some of the marginal source indications.

The manuscript is described in Henry M. Stevenson's catalogue of the *Palatini graeci*, where it is assigned to the 13th century.¹² Two decades later, Joseph Sickenberger noted similarities between the citations of Titus of Bostra in this manuscript and Munich, Bayerische Staatsbibliothek, Gr. 208, but characterised *Palatinus graecus* 273 as “a late attempt to make a new compilation from other catenae.”¹³ There are multiple errors in his description of the manuscript: he overlooks the item by Theodoret, omits folio 274, and gives the final verse as Luke 2:25 rather than 2:35. Sickenberger also states that there is a page missing after folio 271, where a modern hand has written *deest foliu(m)* in the manuscript, and offers a date of the 15th century. In his study of Peter of Laodicea, Rauer largely relies on Sickenberger although he does include folio 274. Rauer places this manuscript in the same overall group as *Codex Zacynthius* but he makes no other connection between them, probably because of the lack of an

¹⁰ Heidelberg historische Bestände – digital: Handschriften (Codices Palatini graeci) (https://digi.ub.uni-heidelberg.de/diglit/bav_pal_gr_273/; last access 18 October 2022).

¹¹ See further Houghton and Parker, “The Gospel of Luke” (see note 2), 53–54, and Hugh A. G. Houghton, “The Layout and Structure of the Catena,” in Houghton and Parker, *Codex Zacynthius* (see note 2), (59–95) 67–68.

¹² Henry M. Stevenson, *Codices Manuscripti Palatini Graeci Bibliothecae Vaticanae descripti praeside I. B. Cardinali Pitra episcopo Portuensi S. R. E. bibliothecario* (Bibliotheca Apostolica Vaticana; Rome, 1885), 149–150.

¹³ Joseph Sickenberger, *Titus von Bostra: Studien zu dessen Lukashomilien* (TU 21,1 = NF 6,1; Leipzig, 1901), 72.

edition of the palimpsest.¹⁴ Later on, however, in his second edition of Origen on Luke, Rauer connects *Palatinus graecus 273* with Paris, Bibliothèque Nationale de France, Supplément grec 612 (GA 747), the manuscript which has already been mentioned as a later reworking of the Zacynthian *catena*: these are the only two witnesses to an individual *catena* type.¹⁵ What is more, on this occasion Rauer dates the Vatican manuscript to the 13th rather than the 15th century and notes that the biblical lemmata are poorly copied (although the final verse is still given as Luke 2:25). He also observes an overlap between its *scholia* and a *catena* on the biblical Odes.¹⁶ The codex is not mentioned in Reuss's overview of Lukan *catenae* or the first edition of the *Clavis Patrum Graecorum*. Like *Codex Zacynthius*, *Palatinus graecus 273* was added to the second edition of the *CPG* among the *codices singuli*, with the siglum C1375.¹⁷ Although Rauer's later volume on Origen is cited in the description of the manuscript, the *CPG* reproduces the errors of Sickenberger, giving the date as 15th century and the final verse as Luke 2:25, omitting folio 274, and not making the connection with the *catena* of the Paris manuscript—which continues to be absent from the *CPG*. The description of the *catena* as “cette petite chaîne tardive”¹⁸ fails to take into account the fact that the manuscript breaks off in the middle of a *scholium* and could therefore have covered the whole gospel.

The examination of *Palatinus graecus 273* undertaken by the CATENA project in 2020 was able to benefit from the full transcription of *Codex Zacynthius* published earlier that year.¹⁹ The project preferred a date of the 12th century for the manuscript (both the *catena* pages and the main body) on palaeographical grounds.²⁰ The Vatican manuscript does not have the preface found in *Codex Zacynthius*, and only features a list of *kephalaia* for Luke rather than the table of *capitula parallela*. In both cases, this list covers the entire gospel despite the fragmentary nature of the manuscript (*Codex Zacynthius* gives out in Luke 11:33, *Palatinus graecus 273* at the end of Luke 2:35). The gospel text is also different, as

¹⁴ Rauer, *Petrus von Laodicea* (see note 3), 26 and 31.

¹⁵ Rauer, introduction to *Origenes: Werke* (see note 3), liii. *Codex Zacynthius* is discussed separately, on lvi.

¹⁶ Rauer, introduction to *Origenes: Werke* (see note 3), li; it may be noted that Heinrici had earlier identified a text on one of the Lukan canticles which matches an anonymous *scholium* in *Codex Zacynthius* as an extract from Peter of Laodicea (Carl F. G. Heinrici, *Aus der Hinterlassenschaft des Petrus von Laodicea* [Beiträge zur Geschichte und Erklärung des Neuen Testaments 3,2; Leipzig, 1905], 113–115), although this is debatable.

¹⁷ Geerard and Noret, *Clavis Patrum Graecorum 4* (see note 3), 370.

¹⁸ Geerard and Noret, *Clavis Patrum Graecorum 4* (see note 3), 370.

¹⁹ See note 7.

²⁰ I thank Georgi Parpulov for his advice here and on the article in general.

discussed below. In terms of the *catena*, however, the content is almost identical. *Codex Zacynthius* divides Luke 1:1–2:34 into eighty-six numbered *catena* sections, each comprising one or more *scholia*. Folia 3–21 transmit a total of 104 complete or partial *scholia* in this portion of the commentary, but there are seven instances where a discontinuity points to the absence of one or more pages.²¹ In the same passage, the eight pages of *Palatinus graecus* 273 contain 123 *scholia*. This comparison shows that the claim of a missing folio after 271 is erroneous, as the text in *Codex Zacynthius* is continuous. Although there are some numbered sections in *Palatinus graecus* 273, these begin afresh on each page rather than following the pattern of *Codex Zacynthius*. Some of the extracts are preceded by an indication of their source: these are often given in the margin, where some may have been lost through trimming or damage. Where the manuscripts are both extant, they agree in every case except two: there is a marginal *scholium* on folio 8r in *Codex Zacynthius* (numbered 032–3 in the edition) which is absent from *Palatinus graecus* 273; the latter manuscript has an additional short extract from Origen beginning folio 274v, between the *scholia* identified as 061–2 and 062–1 in *Codex Zacynthius*.²² There are also some differences in the division of *scholia*. In six cases, two *scholia* in *Codex Zacynthius* are presented as a single continuous extract in *Palatinus graecus* 273.²³ On one occasion, three short *scholia* in *Codex Zacynthius* are combined, all from the same source (053-1, 054-1, 055-1). Conversely, *scholium* 063-1 in *Codex Zacynthius* is split into two in *Palatinus graecus* 273, with the first part attributed to Origen (by implication) and the second to an unattributed source (ἐξ ἀνεπιγράφου). Table 1 demonstrates the correspondence between the two manuscripts, with details of the folio number and attribution.²⁴

²¹ After folia 5, 6, 7, 8, 14, 18 and 20. See Greenlee, “The Catena” (see note 6), 994–995. Greenlee wondered about a possible missing page after folio 3 of *Codex Zacynthius*, but the Vatican manuscript proves that this is not the case.

²² In *Codex Zacynthius*, the extant biblical text (that is up to Luke 11:30) is divided into 329 numbered sections in order to relate the verses to certain comments in the margins. For an explanation of the system of *scholia* numbering, see Houghton, “The Layout and Structure” (see note 11), 62–63.

²³ *Scholia* 005-3 and 006-1; 038-2 and 038-3; 039-1 and 040-1; 045-1 and 045-2; 057-1 and 058-1; 074-2 and 074-3.

²⁴ *Scholia* numbers have been assigned based on the sequence in *Codex Zacynthius*. Individual *scholia* which appear to derive from multiple sources have been subdivided in the edition (e.g. 004-1a and 004-1b), but this is not included here as it is not relevant to the comparison of the *catenae*.

Table 1: Contents of the Manuscripts in *Catena* Sections 1–86.

Scholium	Codex Zacynthius	<i>Palatinus graecus 273</i>
001-1	3r † του αγιου ιωαννου επισκο(που) κωσταντινουπολ(εως)	1r του Χ(ρυσσοστόμου)
001-2	3r	1r
001-3	3r αλλως	1r
001-4	3r αλλως	1r
002-1	3r	1r–1v
003-1	3r	1v
004-1	3v του αυτου :- ωρ(ιγενους)	1v
005-1	3v εξ ανεπιγραφου :-	1v
005-2	4r ωριγενους	1v του αυτου
005-3	4r σευηρου αρχιεπισκοπου αντιοχ(ειας) απο λογου λγ	2r Σευήρ(ου) Άντιοχ(είας)
006-1	4v ωριγενους	2r [combined with previous]
007-1	4v του αυτου	2r Όρ(ιγένους)
008-1	4v εξ ανεπιγραφου	2r
009-1	5r εξ ανεπιγραφου	2r έξ άνεπιγράφου
010-1	5r βικτορος	2r
011-1	5r εξ ανεπιγραφου	2r έξ [άνεπιγράφου]
012-1	5r ωριγενους	2r
013-1	5v ωριγενους	2r
014-1	5v εξ ανεπιγραφ(ου)	2r–2v [. . .]
015-1	[page missing]	2v [. . .]
016-1	[page missing]	2v του αυτου
017-1	[page missing]	2v του Χρ(υσοστόμου)
018-1	[page missing]	2v Όρ(ιγένους)
019-1	[page missing]	2v
020-1	[page missing]	2v
020-2	[page missing]	2v
021-1	[page missing]	2v

Table 1 (continued)

Scholium	Codex Zacynthius	Palatinus graecus 273
022-1	[page missing]	271r
023-1	6r εξ ανεπιγραφου	271r ἔξ ἀνεπι(γράφου)
024-1	6r ωριγενους	271r
024-2	6r σεσηρου αρχιεπισκ(οπου) αντιοχ(ειας) απο λο(γου) λβ:-	271r Σευ(ήρου)
024-3	6r-6v ἰσιδωρου πρεσβυτ(ερου) πηλουσιωτου :-	271r Ἰσιδ(ώρου) Πίλουσι(ώ)του
025-1	6v ωρ(ιγενους)	271r-271v
026-1	[page missing]	271v ἔξ ἀνεπιγ(ράφου)
027-1	7r [partial]	271v
028-1	[page missing]	271v Ὠριγ(ένους)
028-2	[page missing]	271v Σευήρ(ου)
029-1	7v [partial]	271v τοῦ αὐτ(οῦ)
030-1	8r ωριγενους :-	271v Ὠρ(ιγένους)
030-2	8r σεσηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο λο(γου) β	271v Σευήρ(ου) ἀπὸ (λόγου)
031-1	8r του αυτου εκ του αυτου λογου :-	271v τοῦ αὐτοῦ
032-1	8v ωριγενους :-	272r [. . .]
032-2	8v σεσηρου αρχιεπισκο(που) αντιοχ(ειας) απο λο(γου) β	272r Σευήρ(ου)
032-3	8v [right margin]	[absent]
033-1	8v του αυτου εκ του αυτου λογου :	272r τοῦ αὐτοῦ
033-2	8v ευσεβειου καισαρειας :-	272r Εὐσεβ(ίου) Καισαρ(είας)
034-1	[page missing]	272r Σευήρ(ου) ἀπὸ (λόγου).
035-1	[page missing]	272r
035-2	[page missing]	272r Τίτου ἐπισκόπου
036-1	[page missing]	272r Βίκτωρ(ος) Πρ(εσβυτέρου)
036-2	[page missing]	272v
037-1	9r [partial]	272v τοῦ αὐτ(οῦ) ἀπὸ λόγου ριε'.
038-1	9r ευσεβειου καισαρειας :-	272v Εὐσεβ(ίου) Καισαρ(είας)

Table 1 (continued)

Scholium	Codex Zacynthius	<i>Palatinus graecus</i> 273
038-2	9r σευηρου απο λογου ξγ :-	272v Σευήρ(ου) ἀπό (λόγου).
038-3	9r–9v και μετ' ολιγα :-	272v [combined with previous]
039-1	10r ευσεβιου :-	272v
040-1	10r του αυτου :-	272v [combined with previous]
041-1	10r του αυτου :-	272v τοῦ αὐτ(οῦ)
041-2	10r	272v
042-1	10v ευσεβιου :-	272v–273r Εύσεβ(ίου) Καισαρ(είας)
043-1	10v εξ ανεπιγραφου :-	273r ἐξ ἀνεπιγράφου
043-2	10v ωριγενους :-	273r Ὠρ(ιγένους)
044-1	11r εξ ανεπιγραφου :-	273r ἐξ ἀνεπ(ιγράφου)
044-2	11r ωριγενους :-	273r Ὠρ(ιγένους)
044-3	11r [title in gutter?]	273r
044-4	11r–11v του αυτου απο λογου	273r τοῦ αὐτ(οῦ)
045-1	11v εξ ανεπιγραφου :-	273r ἐξ ἀνεπ(ιγράφου)
045-2	11v ωριγενους :-	273r [combined with previous]
045-3	12r ἰσιδωρου πρεσβυτ(ερου) πηλουσιωτου επιστολ(ης) τξγ :	273r [...]
046-1	12r εξ ανεπιγραφου :-	273r–273v ἐξ ἀνεπιγράφου
046-2	12r–12v ωριγεν(ους) :-	273v [...]
047-1	12v εξ ανεπιγραφου :-	273v ἐξ ἀνεπ(ιγράφου)
048-1	12v του αυτου	273v τοῦ αὐτ(οῦ)
049-1	12v του αυτου	273v τοῦ αὐτ(οῦ)
050-1	12v του αυτου	273v
051-1	13r εξ ανεπιγραφου :-	273v τοῦ αὐτ(οῦ)
052-1	13r βικτορος πρεσβυτερ(ου) :-	273v [...]
053-1	13r εξ ανεπιγραφου :-	273v ἐξ ἀνεπ(ιγράφου)
054-1	13r του αυτου :-	273v [combined with previous]
055-1	13r του αυτου :-	273v [combined with previous]

Table 1 (continued)

Scholium	Codex Zacynthius	Palatinus graecus 273
056-1	13r του αυτ(ου) :-	273v κ(αί) ἄλλως
057-1	13v εξ ανεπιγραφου :-	273v τοῦ αὐτοῦ
058-1	13v του αυτου :-	273v [combined with previous]
059-1	13v του αυτου :-	273v τοῦ αὐτ(οῦ)
060-1	13v του αυτου :-	273v τοῦ αὐτοῦ
061-1	13v του αυτ(ου) :-	273v τοῦ αὐτ(οῦ)
061-2	13v–14r βικτορος πρεσβυτερ(ου) :-	273v [. . .]
061-3	[absent]	274r [. . .]
062-1	14r ωριγενους :-	274r τοῦ αὐτοῦ
063-1	14r εξ ανεπιγραφου :- ²⁵	274r ἐξ ἀνεπιγράφου
064-1	14v εξ ανεπιγραφου :-	274r τοῦ αὐτ(οῦ)
064-2	14v σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο λο(γου) λβ	274r Σευήρ(ου)
065-1	[missing page]	274r Βίκτωρ(ος)
066-1	[missing page]	274r
067-1	[missing page]	274r τοῦ αὐτ(οῦ)
068-1	[missing page]	274r
069-1	[missing page]	274r τοῦ αὐτ(οῦ)
070-1	15r βικτορος πρεσβυτερος :-	274r Βί[κτωρος]
071-1	15r του αυτου :	274v [. . .]
072-1	15r εξ ανεπιγραφου :-	274v [. . .]
072-2	15r–15v σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο αριθ(μων) :-	274v [. . .]
073-1	15v εξ ανεπιγραφου :-	274v [. . .]
074-1	15v ωριγενους :-	274v [. . .]
074-2	15v του αγιου τιτου επισκ(οπου) βοστρ(ων) :-	274v Τίτ(ου) ἐπισκ(όπου)
074-3	15v–16r και μετ' ολιγα :-	274v [combined with previous]

²⁵ In V, 063-1 is split into two *scholia*, the second of which is identified as ἐξ ἀνεπιγράφου.

Table 1 (continued)

Scholium	Codex Zacynthius	<i>Palatinus graecus 273</i>
075-1	16r του αγιου κυριλλου :-	274v Κυρίλλου Ἀλεξανδρ(είας)
075-2	16r και μετ' ολιγα :-	274v [...]
075-3	16r ισιδωρου πρεσβυ(τερου) επιστολ(ης) μη :-	274v Ἰσιδ(ώρου)
076-1	16v εξ ανεπιγραφου :-	274v
076-2	16v–17r σευηρου αρχ(ι)επισκο(που)	274v–3r Σευήρου
077-1	17r εξ ανεπιγραφου :-	3r ἔξ ἀνεπιγράφου
077-2	17r σευηρου αρχ(ι)επισκο(που) απο λογου λς :-	3r
078-1	17r [title in gutter?]	3r [...]
078-2	17r–17v του αγιου κυριλλου :-	3r [...]
079-1	17v του αυτου αγιου κυριλλου	3r Κυρίλλου
079-2	17v και μετ' ολιγα	3r καὶ μετ' ὀλίγα
080-1	18r του αγιου κυριλλου :-	3r
080-2	18r–18v σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο λογου λς :-	3r Σευήρου ἀπὸ (λόγου) λς
081-1	18v σευηρου εκ του αυτου λογου :-	3v Σευή(ρου)
081-2	18v του αυτου παλιν εν υπακοη :-	3v
081-3	[missing page]	3v Τίτου ἐπισκόπου Βόστρ(ας)
081-4	19r [partial]	3v Κυρίλλου ἐπισκόπου
082-1	19r–20r σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο επιστολ(ης) της προς καισαριαν πατρικιαν :-	3v–4r Σευήρου ἐπιστολ(ή) ἐκ τοῦ πρὸς Καισαρείαν
083-1	20v εξ ανεπιγραφου :-	4r [...]
083-2	20v εξ ανεπιγραφου :-	4r–4v τοῦ αὐτοῦ
083-3	[missing page]	4v τοῦ ἀγ(ίου) ἐπισκόπου Τίτου
084-1	[missing page]	4v Κυρίλλου
085-1	[missing page]	4v [Κυρί]λλου
085-2	[missing page]	4v τοῦ αὐτ(οῦ)
086-1	21r † του αγιου βασιλειου ομοιως ωριγενους :-	4v

2 The Biblical Text of *Palatinus graecus* 273

The text of Luke is written by the first hand, normally in a slightly larger script, in a separate block whose placing varies considerably (e. g. fol. 3v, 4r). On folio 271v, the first four lines have been written across the full width of the page. The gospel text is abbreviated through the omission of individual phrases and groups of verses: around one-third of Luke 1:1–2:35 is present. Its predominant affiliation is with the Majority text, as might be expected, although there are twelve places where it corresponds instead to the editorial text of Nestle-Aland 28, as shown in Table 2.

Table 2: Agreements of *Palatinus graecus* 273 with Nestle-Aland 28 against Majority Text.

Verse	Majority Text	Pal. gr. 273/NA28
1:6	ἐνώπιον	ἐναντίον
1:25	οὕτω	οὕτως
1:26	ὑπό	ἀπό
1:36	συγγενής	συγγενίς
1:41	ἤκουσε ἡ Ἐλισάβετ	ἤκουσε
1:42	φωνή	κραυγῆ
1:61	ἐν τῇ συγγενείᾳ	ἐκ τῆς συγγενείας
2:2	ἡ ἀπογραφή	ἀπογραφὴ
2:2	ἰδίαν	ἑαυτοῦ
2:5	αὐτῷ γυναικί	αὐτῷ
2:14	εὐδοκία	εὐδοκίας
2:33	Ἰωσήφ	ὁ πατὴρ αὐτοῦ

Several of the variants from both Nestle-Aland and the Majority text are copying errors.²⁶ However, there are four readings which are attested by other manuscripts elsewhere, along with seven variants which appear to be unique to this manuscript, as listed in Table 3.²⁷

²⁶ Ἰαβιά for Ἀβιά in 1:5; omission of τοῦ in 1:15; Μαρία for Μαρίαμ in 1:3; ἀπογράψασθαι for ἀπογράψασθαι in 2:5; αὐτοῦ for αὐτῶν in 2:15.

²⁷ Details of the other attestation is provided from The International Greek New Testament Project, *The New Testament in Greek: The Gospel According to St. Luke* (Oxford, 1984). Only Greek manuscripts are listed here.

Table 3: Disagreements of *Palatinus graecus* 273 from Nestle-Aland 28 and Majority Text.

Verse	Majority/NA28	Pal. gr. 273	Other attestation
1:2	παρεδοσαν	παρέδωκαν	Κ Π Ψ* 27 ^c 229 265 343* 489 544 892 1079 1219 1542b 2542 2766 1253 11016
1:4	ἐπιγνως	ἐπιγνώση	–
1:20	εἰς τὸν καιρὸν αὐτῶν	ἐν καιρῷ αὐτῶ	–
1:23	ἀπῆλθεν	κατῆλθεν	–
1:43	ἔλθη ἡ μήτηρ τοῦ κυρίου μου	ἡ μήτηρ τοῦ κυρίου μου ἔλθη	11761
1:59	τῆ ὀγδόῃ ἡμέρᾳ / τῆ ἡμέρᾳ τῆ ἡμέρᾳ ὀγδόῃ		cf. 579
1:77	αὐτῶν	ἡμῶν	A C M R ^c U Θ Ψ 0211 1 2 5 21 22 27 28 71 115 118 131 205 209 472 517 579 954 1009 1071 1192 1194 1210 1229 1342 1458 1542 1582* 1604 1675 2487 2643
2:3	ἐπορεύοντο πάντες ἀπογράφεσθαι ἕκαστος	ἐπορεύετο ἕκαστος ἀπογράφεσθαι	cf. 8*
2:21	ἐπλήσθησαν	ἐπληρώθησαν	Θ 33
2:22	αὐτῶν	αὐτοῦ	D 21 118 205 209 1247 2399 2643
2:26	κεχρηματισμένον	κεχρισμοδοτημένον	–

Despite the partial agreement with the first hand of *Codex Sinaiticus*, which has a plural verb but the same word order at 2:2, this simplification is likely to have arisen independently. There is no obvious motivation for κατῆλθεν rather than ἀπῆλθεν at 1:23. The most striking variant is κεχρισμοδοτημένον (for κεχρησιμοδοτημένον) in 2:26, a synonym for κεχρηματισμένον found in several patristic texts but not otherwise attested in direct tradition.

3 The Scholia Missing from *Codex Zacynthius*

The comparison with *Codex Zacynthius* showed that *Palatinus graecus 273* contains the full text of six *scholia* which are only partially extant in Z (027-1, 029-1, 033-2, 033-3, 081-3 and 083-2), one additional *scholium* (061-3), and twenty-seven new *scholia* from seven missing pages (cf. Table 1). Nineteen of these are also present in the reworked version of the Zacynthian *catena* found in Paris, Bibliothèque Nationale de France, Supplément grec 612.²⁸ Four of the new *scholia* appear in the best representative of the *catena* on Luke attributed to Nicetas of Heraclea, Ivron 371.²⁹ In addition, versions of seven *scholia* are found in the *catena* printed by John A. Cramer.³⁰ This assists with the identification of these extracts, as well as the edition of their text.

Full details of the attributions of the *scholia* are presented in the edition below. Seven of the ten authors named in *Codex Zacynthius* are also mentioned in these new *scholia*, along with the reference to a unattributed collection (ἐξ ἀνεπιγράφου). Fourteen of the thirty-four extracts are from Origen.³¹ While thirteen of these are found in his *Homilies on Luke*, 061-3 comes from his *Commentary on John*. The copyist mistakenly assigns 065-1, an extract from Origen, to Victor; 036-1 is a genuine passage from Victor, also found in Ivron 371 and Cramer. Four of the *scholia* are identified by the copyist as Cyril of Alexandria: 081-4, 084-1, 085-1 and 085-2 all match extracts in Reuss's collection. In *Codex Zacynthius*, 083-2 is attributed to Cyril too based on the *Patrologia Graeca* text: *Palatinus graecus 273* supplies the final line of this passage. The three *scholia* attributed to Titus of Bostra are found in Sickenberger's collection (035-2, 081-3, 083-3). One *scholium* is correctly assigned to John Chrysostom here and in the Paris *catena* (017-1). The source of 033-2 is given as Eusebius of Caesarea. The exact source for the comment from Eusebius is unclear and it is noteworthy that although a series of comments on Luke ascribed to him is published in PG 28 (col. 529–605), not all of them turn out to genuinely come from Eusebius.³² The direct tradition of Euse-

²⁸ See above and Manafis, "Catenae on Luke" (see note 9), 153–168.

²⁹ *Scholia* 029-1, 035-1, 035-2 and 036-1. The text of the Ivron manuscript is taken from Christos Krikonis, *Συναγωγή πατέρων εἰς τὸ κατὰ Λουκᾶν εὐαγγέλιον ὑπὸ Νικήτα Ἡρακλείας (κατὰ τὸν κώδικα Ἰβήρων 371)* (Thessaloniki, 1976).

³⁰ *Scholia* 015-1, 016-1, 018-1, 027-1, 028-1, 085-1 and 085-2. See further John A. Cramer, ed., *Catenae Graecorum Patrum in Novum Testamentum 2: Catenae in Evangelia S. Lucae et S. Joannis Ad fidem Codd. Mss* (Oxford, 1844). On the relationship between this *catena* (C131) and *Codex Zacynthius* see Manafis, "Catenae on Luke" (see note 9), 147–153.

³¹ *Scholia* 015-1, 016-1, 018-1, 019-1, 020-2, 021-1, 027-1, 028-1, 061-3, 065-1, 066-1, 067-1, 068-1, 069-1.

³² Alice Whealey "The Commentary on Luke Attributed to Eusebius of Caesarea," *VigChr* 67 (2013): 169–183.

bius' writings confirms that the latter part of 022-1 belongs to him. The origin of the earlier part of this *scholium* cannot be identified. Similarly, the author of the sole extract identified as ἐξ ἀνεπιγράφου (026-1) remains unknown.

The remaining seven *scholia* are connected with Severus of Antioch. Four correspond to texts identified as Severus by Angelo Mai (020-1, 029-1, 035-1, 036-2); Iviron 371 attributes 035-1 to Severus. While no parallels can be found for 028-2 and 034-1, both are identified as Severus by name in *Palatinus graecus* 273. The title of 037-1, "From Sermon 115," matches the detailed information about works of Severus often provided in *Codex Zacynthius* (cf. 080-2). In addition, the indication τοῦ αὐτοῦ ("from the same source") serves as a further indication of Severan authorship given that the preceding *scholium* (036-1) is from Severus. However, the latter part of this *scholium* (πρὸς τὴν ὑπόνοιαν τῆς παρθένου . . . ἔδει ῥημάτων) appears in Iviron 371 as part of 036-1, attributed to Victor. In the absence of any external confirmation, the exact source is unclear.

Producing an edition of passages from a *catena* poses several problems. The *scholia* must have retained some of the wording of the sources, but they may also have been edited by the compiler. Most of the original works have not been preserved, or are only available as fragments and translations. Parallels in other *catena* collections may have been adjusted in a different manner. The following edition seeks to give the text as transmitted in the manuscripts mentioned above rather than simply a corrected transcription of *Palatinus graecus* 273. Other sources are taken into consideration when the manuscripts are at variance with each other. Details of the manuscripts attesting each extract are provided in the left margin, using the following *sigla*:

- Z Codex Zacynthius: Cambridge, University Library, MS Add. 10062 (s. VIII)
- V Vatican, BAV, Palatinus gr. 273, fol. 1-4, 271-274 (s. XII)
- P Paris, BnF, suppl. gr. 612 (a. 1164)
- I Athos, Iviron 371 (s. XIII)

Each *scholium* is accompanied by a double critical apparatus. The *apparatus fontium* lists the immediate passages upon which each excerpt is based, with details of printed editions as follows:

Chrysostomos, *De incomprehensibili dei natura* = Anne-Marie Malingrey, ed., *Jean Chrysostome: Sur l'incompréhensibilité de Dieu* (SC 28bis; Paris, 1970), 92-322.

Cramer = John A. Cramer, ed., *Catena Graecorum Patrum in Novum Testamentum 2: Catena in Evangelia S. Lucae et S. Joannis, Ad fidem Codd. Mss* (Oxford, 1844).

Cyril of Alexandria, *Commentarius in Lucam* = PG 72:475-950.

Cyril of Alexandria, *Fragmenta in Lucam* = Joseph Reuss, ed., *Lukas-Kommentare aus der griechischen Kirche: Aus Katenenhandschriften* (TU 130; Berlin, 1984).

Cyril of Alexandria, *Homilia* 12 = PG 77:1040-1049.

Eusebius, *Commentaria in Lucam* = Angelo Mai, ed., *Scriptorum Veterum Nova Collectio e Vaticanis Codicibus Edita* 1 (Rome, 1825); PG 24:529–605.

Origenes, *Commentarii in Ioannem* = Cécile Blanc, ed., *Origène: Commentaire sur saint Jean* (SC 120bis; 2d ed.; Paris, 1996).

Origenes, *Fragmenta in Lucam* and *Homiliae in Lucam* = Max Rauer, ed., *Origenes Werke 9: Die Homilien zu Lukas in der Übersetzung des Hieronymus und die griechischen Reste der Homilien und des Lukas-Kommentars* (GCS 49 [35]; 2d ed.; Berlin, 1959).

Severus = Angelo Mai, *Classicorum Auctorum e Vaticanis Codicibus editorum* 10: *S. Cyrilli Alexandrini Commentarius in Lucae Evangelium. Item aliorum patrum Fragmenta* (Rome, 1838).

Titus = Joseph Sickenberger, *Titus von Bostra: Studien zu dessen Lukashomilien* (TU 21,1; Leipzig, 1901).

The *apparatus criticus* indicates differences between the manuscripts and other sources, using standard abbreviations.

015-1

Ἰριγένους. Ἴσθι, ὅτι οὐ παντὶ φαίνεται ὁ Θεὸς ἢ οἱ ἄγγελοι, ἀλλὰ τοῖς καθαρὰν VP
ἔχουσι τὴν καρδίαν, καὶ ἀξίως τοῦ βλέπειν. Εὐρίσκεται γὰρ τοῖς μὴ πειράζουσιν
αὐτόν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ.

016-1

5

Τοῦ αὐτοῦ. Ξενίζουσα γὰρ ὄψις ἀνθρώπων φαινομένη οὐκ ἔστιν ὑπομονητική, VP
ἀλλ' ὅμως ἐπιστρέφει τὸν Ζαχαρίαν ἀπὸ τῆς παραχῆς ὁ Ἄγγελος, εἰπὼν αὐτῷ, μὴ
φοβοῦ Ζαχαρία, καὶ ἀνακτᾶται αὐτόν.

017-1

Τοῦ Χρυσοστόμου. Καὶ ποία, φησί, αὕτη ἀκολουθία; Ὑπὲρ τοῦ λαοῦ παρεκάλει, VP
ὑπὲρ ἁμαρτημάτων ἐδέετο, συγγνώμην ἤτει τοῖς συνδούλοις, καὶ λέγει· μὴ
φοβοῦ· ἠκούσθη γὰρ ἡ δέησίς σου, καὶ τοῦ ἀκουσθῆναι ἀπόδειξιν ποιεῖται τὸ
τεχθῆσεσθαι αὐτῷ παῖδα τὸν Ἰωάννην. Καὶ μάλα εἰκότως. Ἐπειδὴ γὰρ ὑπὲρ τῶν
ἁμαρτημάτων τοῦ λαοῦ παρεκάλει, ἔμελλε δὲ τίκτειν υἱὸν βοῶντα. Ἴδε ὁ ἀμνὸς
τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, εἰκότως φησίν· ἠκούσθη ἡ δέησίς 15
σου καὶ τέξῃ υἱόν.

018-1

Ἰριγένους. Μέγεθος ἐμφαίνει τῆς Ἰωάννου ψυχῆς, καὶ μέγεθος βλεπόμενον ὑπὸ VP
τοῦ θεοῦ. Ἔστι γὰρ τι μέγεθος ψυχῆς κατ' ἀρετὴν, καὶ ἔστι τις σμικρότης ψυχῆς.
Ἐγὼ οὕτως ἀκούω τοῦ ἐν τῷ εὐαγγελίῳ· μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν 20
<τούτων>, τῶν ἐν τῇ ἐκκλησίᾳ. Μικρὸν γὰρ ἐκεῖ τὸν ἐναντίον τῷ μεγάλῳ λέγει.
Ἵτι δὲ ὁ μικρὸς ὁ τυχὼν ἐστι, δῆλον ἐκ τοῦ ὅς ἂν σκανδαλίση ἓνα τῶν μικρῶν

015-1: 2 Ἴσθι – 2 ἄγγελοι Origenes, *Homilia in Lucam* 3 (20,23–24 R.); 2 ἀλλὰ – 3 βλέπειν Origenes, *Homilia in Lucam* 3 (21,1–3 R.); 3 Εὐρίσκεται – 4 αὐτῷ Origenes, *Homilia in Lucam* 3 (22,7–9 R.) | PG 17:317,13–17; 2 Ἴσθι – 3 καρδίαν Cramer 8,6–70 **16-1:** Origenes, *Homilia in Lucam* 4 (23,6–11 R.) | Cramer 8,11–14; PG 17:317,7–10 **017-1:** Chrysostomos, *De incomprehensibili dei natura* 2,93–101 (150 M.) **018-1:** 18 Μέγεθος – 19 κατ' ἀρετὴν Origenes, *Homilia in Lucam* 4 (24,9–13 R.); 19 καὶ ἔστι – 21 λέγει Origenes, *Homilia in Lucam* 4 (24,14–19 R.)

2 Ἰριγένους P: om. V? | ἦ P: καὶ V; Orig. | οἱ: ἄγιοι add. P 2–3 τοῖς καθαρὰν. . .βλέπειν VP: ἕκαστος τῶν βλεπόντων τῷ καθαρὰν ἔχειν καρδίαν καὶ παρεσκευάσθαι πρὸς τὸ βλέπειν Orig. 3 ἀξίως V: ἄγιοις P | γὰρ add. VP; om. Orig. 6 Τοῦ αὐτοῦ V^{ms}: om. P | ὑπομονητική P: ὑπομονητική V; αὐτῷ ὑπομονητή Orig. 7 ἀλλ' add. VP: om. Orig. | τὸν Ζαχαρίαν ἀπὸ τῆς παραχῆς V: ἀπὸ τῆς παραχῆς τὸν Ζαχαρίαν P; αὐτόν ἀπὸ τῆς παραχῆς Orig. | αὐτῷ add. VP: om. Orig. 10 Τοῦ Χρυσοστόμου V^{ms} | φησί VP: om. Chrysost. 11 ἐδέετο VP: ἐδέετο Chrysost. 12 τὸ τεχθῆναι V: τοῦ τεχθῆσεσθαι P | τὸ τεχθῆσεσθαι corr. Chrysost. 13 αὐτῷ παῖδα VP: παῖδα αὐτῷ Chrysost. | ἁμαρτημάτων VP: ἁμαρτιῶν Chrysost. 18 Ἰριγένους V^{ms}: om. P 21 τούτων suppl. Orig. 22 Ὅτι δὲ ὁ μικρὸς ὁ τυχὼν V: Ὅτι δὲ ὁ μικρὸς ὁ τυχὼν ὁ μικρὸς P; Ὅτι δὲ ὁ μικρὸς οὐχ ὁ τυχὼν Orig. | ἔστι V: Orig.; ἔστιν P

τούτων. Μέγας γὰρ οὐ σκανδαλίζεται, ἀλλ' ὁ μέγας παντὸς σκανδάλου κρείττων ἐστίν.

019-1

VP Ὁ μὲν λαὸς οὐκ οἶδε τὸν Σωτῆρα ποιῶντα σημεῖα καὶ τέρατα· ὁ δὲ Ἰωάννης ἔτι
5 ἐν τῇ κοιλίᾳ ὧν σκιρτᾷ, ἠνίκα ἦλθεν ἡ μήτηρ Ἰησοῦ. Ἴδου γάρ, φησίν, ὡς ἐγένετο ὁ ἀσπασμός σου εἰς τὰ ὠτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. Πνεῦμα οὖν ἅγιον ἔσχεν ἔτι ἐν τῇ κοιλίᾳ τῆς μητρὸς ὧν ὁ Ἰωάννης.

VP

020-1

10 Ἐκείνω προσεκτέον πῶς εἶπεν ὁ ἄγγελος, καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν, καὶ συνῆψε καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ, ὥστε Κύριος καὶ Θεὸς Ἰσραὴλ ὑπῆρχε Χριστός, οὗ προέδραμεν Ἰωάννης ἐπιστρέφων καρδίας πατέρων ἐπὶ τέκνα, τί δὲ τοῦτο ἐστίν; οἱ Ἰουδαῖοι καὶ Ἰωάννου καὶ τῶν ἀποστόλων καὶ πάντων τῶν τὸ εὐαγγέλιον κηρυξάντων,
15 πατέρες ὑπῆρχον ἐξ αὐτῶν γὰρ κατήγοντο κατὰ τὴν τοῦ αἵματος συγγένειαν, καὶ κατὰ τὰ πάτρια διδάγματα νόμου καὶ προφητῶν, ἀλλ' ὅμως πατέρες ὄντες πρὸς τὸ εὐαγγέλιον ἐκ τύφου καὶ βασκανίας ἐτύφλωττον μὴ ἐπιγινώσκοντες τὸν προφητευθέντα Χριστόν, πρὸς οὓν αὐτοὺς καὶ Ἰωάννης καὶ οἱ ἀπόστολοι καθάπερ τέκνα φιλόστοργα, μὴ βλέποντας ἐχειραγῶγουν καὶ τὸ ἀληθές
20 ἐπεδείκνυον τὴν τῆς ἀπιστίας λύμην ἐκμάττοντες, καὶ πρὸς τὴν οἰκείαν

22 Ὅτι – 2 ἐστίν Origenes, *Homilia in Lucam* 4 (25,7–11 R.) | Cramer 8,24–31 019-1: 4 Ὁ μὲν – 7 μου Origenes, *Homilia in Lucam* 4 (25,20–26,8 R.) | PG 17:320,45–50 020-1: 10 Ἐκείνω – 1

1 παντὸς P: Orig.; πάντως V 2 ἐστίν V: Orig.; ἐστί P 4 μὲν: οὖν add. Orig. | Σωτῆρα: ἦδη add. Orig. 5 κοιλία: τῆς μητρὸς add. Orig. 6 ἐν ἀγαλλιάσει τὸ βρέφος VP: τὸ βρέφος ἐν ἀγαλλιάσει Orig. 7 ἅγιον ἔσχεν ἔτι P: ἔσχεν ἅγιον V; εἶχεν ἅγιον ἔτι Orig. | ὧν V Orig.: om. P 10 προσεκτέον P: προσέχειν δεῖ V; μὲν τοι προσεκτέον Severus | καὶ VP: ὅτι Severus 11 ἐπὶ VP: πρὸς Severus | καί: εἶτα add. Severus 12 ὑπῆρχε Χριστός VP: ὑπῆρχεν ὁ Χριστός Severus | προέδραμεν: ὁ add. Severus 13 ἐπιστρέφων VP: τί δε ἐστί τὸ ἐπιστρέφειν Severus | τί δὲ τοῦτο ἐστίν VP: κατὰ τὸν Ἠλίαν, καὶ αὐθις ἴδωμεν Severus 14 καὶ πάντων τῶν τὸ εὐαγγέλιον κηρυξάντων VP: om. Severus | κηρυξάντων P: κηλυξάντων V 15–16 ἐξ αὐτῶν...προφητῶν VP: om. Severus 16 πατέρες ὄντες VP: om. Severus 17 βασκανίας: καὶ ἀπιστίας add. Severus 17–18 μὴ ἐπιγινώσκοντες τὸν προφητευθέντα Χριστόν VP: om. Severus 18 πρὸς P: πατέρας V 18–19 πρὸς οὓν αὐτοὺς καὶ Ἰωάννης καὶ οἱ ἀπόστολοι καθάπερ τέκνα φιλόστοργα VP: καθάπερ οὖν υἱοὶ φιλόστοργοι, ὁ Ἰωάννης καὶ οἱ ἀπόστολοι μετ'αὐτὸν Severus 19 βλέποντας: τοὺς Ἰουδαίους add. Severus | ἐπεδείκνυον VP: ὑπεδείκνυον Severus 20 λύμην VP: λήμην Severus

δικαιοσύνην καὶ φρόνησιν ἔλκοντες. Διὰ τοῦτο γὰρ σαφηνίζων ὁ ἄγγελος τί τὸ ἐπιστρέψαι καρδίας πατέρων προσέθηκε, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ὅτι γὰρ τοῦτο οὕτως ἐστί, καὶ αὐτὸς ὁ κύριος πρὸς αὐτοὺς τοὺς Ἰουδαίους βλασφημοῦντας καὶ λέγοντας οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἀγορεύων τὰ διὰ τῶν ἀποστόλων ὁμοίως 5 ἐσόμενα θαύματα, καὶ τὴν ἐν πνεύματι ἀγίῳ κατὰ τῶν δαιμόνων δυναστείαν, ἐντρεπτικῶς ἔλεγεν· εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβαλοῦσι; Διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. Οὕτω καὶ Ἡλίας ἠνίκα ἂν ἔλθῃ προτρέχων τῆς δευτέρας παρουσίας Χριστοῦ τοὺς ἐναπομείναντας Ἰουδαίους τῇ πατρίῳ πλάνῃ, καὶ τὸ τῶν πατέρων πρόσωπον ἐπέχειν 10 κομπάζοντας, ἐπιστρέψει πρὸς τὴν τῶν ἀποστόλων καὶ Ἰωάννου καὶ πάντων τῶν ἐν τάξει τέκνων λελογισμένων ἀλήθειαν, ἵνα τὸ κατάλειμμα σωθῆ τοῦ Ἰσραήλ, φησὶν ὁ ἀπόστολος.

020-2

Ὠριγένους. Ἰωάννης μὲν πολλούς, ὁ δὲ Κύριός μου πάντας. Τοῦτο γὰρ τὸ ἔργον VP αὐτοῦ ἐστί, καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει πρὸς Κύριον τὸν Θεὸν αὐτῶν.

021-1

V

Οὐκ ἐν ψυχῇ Ἡλίου, ἀλλ' ἐν πνεύματι καὶ δυνάμει Ἡλίου. Ἦν γὰρ ἐπὶ τὸν Ἡλίαν πνεῦμα καὶ δύναμις, ὡσπερ καὶ ἐπὶ ἕκαστον τῶν προφητῶν. Τὸ οὖν πνεῦμα, 20 ὅπερ ἦν ἐν Ἡλίᾳ, γέγονεν ἐν Ἰωάννῃ. Ἐκεῖνος ἀνελήφθη, οὗτος δὲ γέγονε πρόδρομος τοῦ σωτῆρος. Ἀπέθανε πρὸ τοῦ σωτῆρος, ἵνα καὶ τοῖς ἐν ἄδη πρόδρομος γεγωνῶς τοῦ σωτῆρος κηρύξῃ τὴν κατάβασιν Ἰησοῦ Χριστοῦ.

1 ἔλκοντες Severus (408 M.); 8 Οὕτω – 13 ἀπόστολος Severus (409 M.) 020-2: Origenes, *Homilia in Lucam* 4 (26,15–27,4 R.) 021-1: Origenes, *Homilia in Lucam* 4 (27,7–28,5 R.)

1 ἔλκοντες: τοὺς τέως ἀπειθεῖς add. Severus 2 πατέρων: ἐπὶ τὸν κύριον add. P | ἀπειθεῖς V: ἀπειθεῖς P 8 Διὰ τοῦτο... ὑμῶν VP: om. Severus 5 ἀγορεύων V: προαγορεύων P 9 ἂν V Severus: om. P | παρουσίας Χριστοῦ VP: Χριστοῦ παρουσίας Severus 10 τῶν VP: om. Severus 11 καὶ Ἰωάννου καὶ πάντων τῶν VP: om. Severus 12 τέκνων λελογισμένων V Severus: λελογισμένων τέκνων P | σωθῆ τοῦ Ἰσραὴλ V: τοῦ Ἰσραὴλ σωθῆ Severus: σωθῆ P 15 Ὠριγένους P: om. V | Ἰωάννης μὲν VP: Ὁ μὲν Ἰωάννης Orig. | πολλούς: τῶν υἱῶν Ἰσραὴλ ἐπέστρεψε πρὸς κύριον τὸν θεὸν αὐτῶν, κατὰ τὴν τοῦ ἀγγέλου φωνὴν add. Orig. | μου VP: ἡμῶν Ἰησοῦς Χριστὸς Orig. 4.26,19 | πάντας VP: ἐφώτισεν εἰς τὴν ἐπίγνωσιν τῆς ἀληθείας add. Orig. 15–16 τὸ ἔργον αὐτοῦ VP: αὐτοῦ τὸ ἔργον Orig. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει πρὸς Κύριον τὸν Θεὸν αὐτῶν V Orig.: om. P 19 Οὐκ V: Οὐ γὰρ Orig. | Ἡλίου: φησὶν, οὐ γὰρ ἦν μετεμφύχως add. Orig. 20 δύναμις: εἶτ' οὖν πνευματικὸν χάρισμα add. Orig. 21–22 γέγονε πρόδρομος V: πρόδρομος γέγονε Orig.

V

022-1

Ἵπερβαίνει τὰ μέτρα τῆς ἀνθρώπινης δικαιοσύνης ἢ πίστις ἀλλ'εὐαγγέλιον τῆ
 δι' ἀγγέλου μὴ πιστεύσας ἐπετιμήθη. ὅπερ ἦν καὶ πάλα τῷ Μωϋσῆ συμβεβηκὸς
 τὰ μὲν ἄλλα θαυμαστῶς δικαίωθητι περὶ δὲ τὴν πίστιν ἐλαττωθέντι κατὰ τὸν
 5 τελευτῆν καιρὸν καὶ τοῦτο παθόντι διὰ μικροψυχίαν ἔνεκεν τῆς ἀντιλογίας τοῦ
 λαοῦ καὶ ὁ Ζαχαρίας δὲ διὰ τοῦ ἀγγέλου δείκνυται μὴ πιστεύσας διὰ τὸ μικρὰν
 φρονῆσαι καὶ μὴ μεγάλα μὴ δὲ ἄξια τοῦ Θεοῦ διακριθεὶς περὶ τὴν θεϊὰν
 ἐπαγγελίαν κατανοήσας τὸ ἑαυτοῦ σῶμα νεκρωμένον καὶ τὴν νέκρωσιν τῆς
 μήτρας Ἐλισάβετ, ὅπερ Ἀβραὰμ οὐκ ἔπαθεν, ἀλλ' ἐπίστευσε τῷ θεῷ τοιαύτην
 10 ἐπαγγελίαν λαβών, καὶ ἴσχυσεν ἢ πίστις δικαίωσαι τὸν πατέρα ἡμῶν Ἀβραάμ·
 ἐπίστευσε γὰρ φησι καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. οὗτος δὲ διστάξει πρὸς
 τὸν ἄγγελον καὶ λέγει· κατὰ τί γνῶσομαι τοῦτο καὶ τὰ ἐξῆς. Ἔδει δὲ μὴ πρὸς τὸ
 γῆρας ἀφορᾶν τὸ ἑαυτοῦ τε καὶ τῆς γυναικὸς αὐτοῦ, ἀλλὰ πρὸς τὴν δύναμιν τοῦ
 ἐπαγγελλομένου Θεοῦ. Ἀλλὰ τὰ μεγάλα δυσέφικτα τοῖς ἀνθρώποις, διὸ καὶ
 15 συγγινώσκει Θεοῦ· καὶ γὰρ οὐδ' αὐτὸς Ἀβραὰμ τὸ μέτρον τῆς πίστεως
 ἐπλήρωσεν ὡς ἐχρῆν, ἀλλὰ τὰ πρῶτα κατέγέλασε καὶ εἶπεν· εἰ τῷ ἑκατονταέτει
 γενήσεται, καὶ ἡ Σάρρα ἐνενήκοντα ἐτῶν οὔσα τέξεται; καὶ ἡ Σάρρα δὲ
 γελάσασα ἐμέμφθη. Ποτὲ μὲν οὖν λόγῳ μόνῳ ὁ Θεὸς μέμφεται, ποτὲ δὲ καὶ
 ἔργῳ ἐπιτιμᾷ. Τίνος οὖν ἔνεκεν τῷ Ζαχαρίᾳ καὶ δι' ἔργου ἐπετίμησεν, καὶ εἰς
 20 κωφότητα καὶ ἀφωνίαν αὐτὸν περιέστησεν· ὅτι διὰ τῶν προτέρων ἐχρῆν αὐτὸν
 παιδεύεσθαι, καὶ τὴν πρὸς τοὺς πατέρας μέμψιν παιδεύσιν ἰδίαν ποιήσασθαι. οἱ
 γὰρ πρότεροι τοῖς δευτέροις ὁδηγία.

026-1

V ἐξ ἀνεπιγράφου. Τῷ Ζαχαρίᾳ μὲν ἐπῆλθεν ἡ εἰρημένη ἐπιτίμησις, ἐπληροῦτο δὲ ὁ
 25 λόγος καὶ ἐπαύετο ἡ κόλασις. Συνέλαβεν γὰρ ἡ στεῖρα ὅταν ἀπῆλθεν εἰς τὸν οἶκον
 ὁ ἱερεὺς, καὶ αἰδεῖται μὲν ἡ γυνὴ σώφρων γὰρ ἦν αἰδεῖται ὅτι ἐπὶ γῆρας ἀνδρὶ
 συνήφθη.

022-1: 2 Ἵπερβαίνει – 12 καὶ τὰ ἐξῆς Editionem non inveni; 8 κατανοήσας – 9 μήτρας Rom 4:19; 12 Ἔδει – 21 ποιήσασθαι Eusebius, *Commentaria in Lucam* (107 M.; PG 24:529,40–532,8) | 15 οὐδ' αὐτὸς – 22 ὁδηγία Severus (409–410 M.) **026-1:** Editionem non inveni

13 τε V: om. Eus. | τῆς V: om. Eus. | αὐτοῦ V: om. Eus. **14** διὸ V: om. Eus. **15** τὸ μέτρον τῆς πίστεως ἐπλήρωσεν V: om. Eus. **16** ἐχρῆν: ἐπίστευσεν add. Eus. | κατέγέλασε V: καὶ ἐγέλασε Eus. | γενήσεται: υἱός add. Eus. **17** καὶ ἡ Σάρρα ἐνενήκοντα ἐτῶν οὔσα τέξεται V: om. Eus. **17** ἐμέμφθη: τότε add. Eus. **18** οὖν V: γὰρ Eus. | Τίνος οὖν ἔνεκεν V: Τοῦτου οὖν χάριν καὶ Eus. **20** διὰ τῶν προτέρων ἐχρῆν αὐτὸν V: ἐχρῆν γὰρ αὐτὸν διὰ τῶν Eus. **24** ἐξ ἀνεπιγράφου V^{ms}: om. P **24–26** Τῷ Ζαχαρίᾳ... ἱερεὺς V: om. P **26** καὶ V: om. P | γῆρας V: γήρωσ P **27** συνήφθη V: συνέστι P

027-1

Ὠριγένους. Τὸ δὲ ἐγένετο διὰ τὴν ἐπαγγελίαν καὶ διὰ τὴν τῆς ἐπαγγελίας VP
πλήρωσιν, ἔκρυπτεν ἑαυτὴν ἐπὶ μῆνας πέντε ἕως καὶ Μαρία συλλάβῃ. Ὅτε γὰρ
Μαρία συνέλαβε καὶ ἦλθε πρὸς αὐτήν, καὶ ἐγένετο ὁ ἀσπασμὸς αὐτῆς εἰς τὰ ὡτα
αὐτῆς, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ τῆς Ἐλισάβετ, καὶ 5
προεφήτευσεν ἡ Ἐλισάβετ, καὶ ἐκ Πνεύματος ἁγίου ἐλάλησε τὰ ἀναγεγραμμένα,
καὶ ἐλαλήθη ἐν τῇ ὀρεινῇ πάντα τὰ ῥήματα ταῦτα. Λαληθέντων οὖν αὐτῶν ὡς
περὶ θείας συλλήψεως καὶ ὡς περὶ προφήτου μέλλοντος γεννᾶσθαι ἐν τῷ λαῷ, οὐκ
ἔτι ἑαυτὴν περιέκρυβεν, ἀλλ', εἰ δεῖ οὕτως εἰπεῖν, καὶ ἐπαρρησιάσατο, ὅτι ἄρα
γέννημα εἶη αὐτῆς ὁ πρόδρομος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 10

028-1

Ὠριγένους. Ξένον αὐτῇ τινα ἀσπασμὸν εἶπεν, ὃν οὐκ εὔρεν ἐν οὐδεμιᾷ γραφῇ. VP
φέρει δὲ περὶ τούτου ἐξετάσωμεν. Τὸ χαῖρε κεχαριτωμένη εἴρηται οὐδαμοῦ· ταύτη
δὲ ἐτηρεῖτο ὁ ἀσπασμὸς οὗτος. Ἐπειδὴ γὰρ εἶπεν ὁ Θεὸς τῇ Εὐᾶ, ἐν λύπαις τέξῃ
τέκνα· λύεται ἡ λύπη τῆς Εὐᾶς, αὕτη γὰρ ἡ χαρὰ λυεῖ ἐκείνην τὴν λύπην διὰ τοῦτο 15
λέγει· χαῖρε κεχαριτωμένη ὁ Κύριος μετὰ σοῦ. ἦν γὰρ μετ' αὐτῆς ὁ μικρὸν
ὑστερον ἐξ αὐτῆς.

028-2

Σευήρου. Ταῦτα εἰπῶν ἐδήλωσε τὸν ἄναρχον καὶ προαιώνιον τοῦ θεοῦ λόγον VP
ἀρρήτως καὶ ἀτρέπτως καὶ ἀσυγχύτως, ἐν τῇ παρθενικῇ μήτρα σκηνοῦντα καὶ 20
σαρκούμενα, κατ' αὐτὴν γὰρ τὴν ἀκαριαίαν φωνήν, ἡ φωνὴ προῆλθε τοῦ ἀγγέλου,
καὶ ὁ τοῦ θεοῦ λόγος ἦν ἐν γαστρὶ, ἔργου γὰρ παραδόξου δήλωσιν καὶ ὑψηλὴν
πρόρρησιν εἶχεν ὁ ἀσπασμὸς.

027-1: 3 ἔκρυπτεν – 10 Χριστοῦ Origenes, *Homilia in Lucam* 6 (33,1–20 R.) | 2 Τὸ δὲ ἐγένετο – 10 Χριστοῦ Cramer 10,30–39 **028-1:** 12 Ξένον – 14 οὗτος Origenes, *Homilia in Lucam* 6 (37,8–16 R.); 14 Ἐπειδὴ – 16 κεχαριτωμένη Origenes, *Fragmentum in Lucam* 21a (235 R.); 16 ἦν – 17 αὐτῆς Origenes, *Fragmentum in Lucam* 21c (235 R.) | 14 Ἐπειδὴ – 16 μετὰ σοῦ Cramer 11,14–16 **028-2:** Editionem non inveni

2 Ὠριγένους P: om. V | δὲ ἐγένετο V: δ' ἐγένετο P 3 ἔκρυπτεν P: Orig. 6.33,1; ἔκρυβε δὲ V | ἕως P: Orig.; ἕω V 4 καί: ὅτε add. Orig. 5–6 καὶ προεφήτευσεν ἡ Ἐλισάβετ P: Orig.; om. V 7 ὀρεινῇ V: Orig.; ὀρινῇ P 9 εἰ δεῖ VP: Orig.; ἔδει Z 10 εἶεν Z: ἦν V; εἶ ἐν P; εἶη corr. Orig. | Χριστοῦ: ἐξ οἴκου Δαυίδ add. V 13 δὴ: καὶ add. P | οὐδαμοῦ: ἀλλ' οὐδ' ἀνδρὶ που εἴρηται τοῦτο add. Orig. 14 ἐτηρεῖτο V: Orig.; τηρεῖτο P | γὰρ VP: om. Orig., fig. 21a 14–15 λύεται... κεχαριτωμένη VP: διὰ τοῦτο λέγει ὁ ἄγγελος· χαῖρε κεχαριτωμένη· αὕτη γὰρ ἡ χαρὰ λυεῖ ἐκείνην τὴν λύπην Orig., fig. 21a 15 ἐκείνην τὴν λύπην P: τὴν λύπην ταύτην V 19 Σευήρου V^{ms}: ἄλλο P 20 σκηνοῦντα V: σκηνοῦντες P 21 φωνήν V: ῥοπήν P 22 ἦν P: om. V | γὰρ V: om. P | ὑψηλὴν V: οὐ ψηλὴν P 23 πρόρρησιν V: πρόσρησιν P

029-1

VI Τοῦ αὐτοῦ. Μὴ παραττέτω σε τὸ μὴ γινώσκειν ἄνδρα φησί, μὴ δὲ πρὸς τὴν ἐκ τῆς σωματικῆς συμπλοκῆς κύησιν ἀπαγάγης τὸν νοῦν, πνεῦμα γὰρ φησὶ ἅγιον ἐπελεύσεται ἐπὶ σέ, πνεύματος δὲ ὄνομα πάσης ἐστὶν ἕξω σωμάτων ἐμφάσεως, 5 καὶ πνεῦμα οὐ τὸ τυχὸν ἀλλὰ τὸ ἅγιον, οὐχ' ἐν τῶν ἀγιαζομένων καὶ τοῖς λειτουργικοῖς τάγμασιν ἐμπεριειλημμένων, ἀλλ' αὐτὸ τὸ ἅγιον ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται τὸ πάση κτίσει δυνάμει τὴν ἀγιότητα χορηγοῦν, ὅπου δὲ ἀγιότητος μνήμη, πάντως ἐκεῖ καθαρότης καὶ ἡδονῆς καὶ ἀμαρτίας ἴχνος οὐδέν.

033-2

ZVI Εὐσεβίου Καισαρείας. Θρόνον λέγει Δαυὶδ τὸν ἐπαγγελθέντα μὲν αὐτῷ, οὐ μὴν καὶ δοθέντα· Ἄπαξ γάρ, φησί, ὤμοσα ἐν τῷ ἁγίῳ μου, εἰ τῷ Δαυὶδ ψεύσομαι· τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μένει, καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου, καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα· καὶ πάλιν· Ὁμοσα Δαυὶδ τῷ δούλῳ μου· ἕως τοῦ αἰῶνος ἐτοιμάσω τὸ σπέρμα σου, καὶ οἰκοδομήσω εἰς γενεὰν καὶ 15 γενεὰν τὸν θρόνον σου. Ταῦτα δὲ οὐ περὶ σαρκικοῦ σπέρματός φησι, οὐδὲ περὶ αἰσθητοῦ θρόνου, ἀλλὰ περὶ οὗ φησι καὶ ὁ ἄγγελος πρὸς τὴν Παρθένον, τὸν μηδὲν θνητὸν καὶ ἐπίκαιρον ἔχοντα, τὸν καθ' ὅλης τῆς οἰκουμένης φωτὸς δίκην ἐκλάμποντα, καὶ ψυχὰς νεκρὰς καταυγάζοντα διὰ τῆς ἐνθέου διδασκαλίας. Οἶκον δὲ Ἰακώβ, μὴ τὸ Ἰουδαίων ἔθνος νόμιζε, ἀλλὰ πάντας τοὺς διὰ τῆς κλήσεως τοῦ 20 Σωτῆρος ἡμῶν ἐξ ἀπάντων τῶν ἐθνῶν εἰς τὴν τῶν ἁγίων υἰοθεσίαν εἰσποιομένους.

029-1: Severus (412 M.) 033-2: Eusebius, *Commentaria in Lucam* (PG 24:532,20–34)

2 ἐκ: τῆς add. V 3 κίνησιν V: κύησιν corr. Severus I | ἀπαγάγης V: Severus; ἀπαγάγεις I | φησὶ ἅγιον V: om. I; Severus 4 ἕξω σωμάτων I: Severus; ἕξωθεν σωματικῆς V 7 κτίσει δυνάμει V: κτίσει δυνάμενον I 10 Εὐσεβίου Καισαρείας ZV: om. P | Δαυὶδ VZP: om. Eus. | μὲν αὐτῷ ZV: αὐτῷ P; τῷ Δαυὶδ Eus. 11 μου V: Eus.; om. ZP | εἰ ZV: Eus.; om. P 11–12 τὸ σπέρμα... ἐναντίον μου ZV: Eus.; om. P 13 καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα ZV: καὶ τὰ ἐξῆς P; om. Eus. 14–15 καὶ οἰκοδομήσω... θρόνον σου ZV: Eus.; καὶ τὰ ἐξῆς P 15 περι!: τοῦ add. V | φησι V: Eus.; om. P | περι² P: Eus.; τοῦ V 16 θρόνου: φησι add. P | φησι καὶ V: Eus.; om. P | Παρθένον: Μαρίαν add. V 16–21 οὐ... εἰσποιομένους: om. Z 16–18 τὸν μηδέν... διδασκαλίας: om. P 17 θνητὸν καὶ V: om. Eus. 19 τὸ Ἰουδαίων ἔθνος VP: τὸν Ἰουδαίων λαὸν Eus. | νόμιζε: μόνον add. Eus. 19–20 τοῦ Σωτῆρος ἡμῶν P: ἡμῶν τοῦ Σωτῆρος V; τοῦ Σωτῆρος Eus. 20 ἡμῶν: Ἰησοῦ Χριστοῦ add. V

034-1

Σευήρου ἀπὸ λόγου. Οὐδενὸς ἐστὶ τὸ βασιλεύειν εἰς τοὺς αἰώνας βασιλείαν τέλος V οὐκ ἔχουσαν εἰ μὴ τοῦ μόνου δημιουργοῦ καὶ δεσπότητος τῶν ὄλων θεοῦ, ὥστε εἰ καὶ λαμβάνεται διὰ τὴν οἰκονομίαν ἀνθρωπίνως λέγει τὸν θρόνον Δαυὶδ, ἀλλ' ἔστιν αὐτὸς θεὸς καὶ βασιλεὺς αἰώνιος καὶ ἀτελεύτητος, οἶκον δὲ Ἰακώβ τὴν 5 ἐκκλησίαν καλεῖ.

035-1

Σευήρου. Τί λέγεις φησὶν ἄνδρα οὐ γινώσκω, μὴ πρὸ τὴν φύσιν ἀπίδης μὴ δὲ VI λόγον ἐπιζητήσης τοῦ θαύματος, πνεῦμα ἅγιον ἀπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι, ἤκουσας ἅγιον ἀπέλασον τῆς σῆς διανοίας πᾶσαν μίξεως 10 φαντασίαν καὶ ἡδονῆς καὶ ῥύπου παντὸς καὶ κηλίδος, καὶ καθαρὰν τὴν ἐπέλευσιν τοῦ πνεύματος πίστευε. Δημιουργικῶς γὰρ ἐνεργήσῃ τὴν κύησιν σοῦ μόνον συνεισφερούσης ἐκ τῆς σῆς οὐσίας ὅσα μητέρες πεφύκασι συνεισφέρειν τῷ τόκῳ.

035-2

VI

Τίτου ἐπισκόπου. <Τάχα δὲ> καλῶς ἡ Μαρία ζητεῖ οὐχ ὡς ἀπίστως ἀντιλέγουσα 15 ἢ ἐξετάζουσα, ἀλλ' ὡς σαφῶς τὸν τρόπον ἐπιζητοῦσα τοῦ πράγματος τοῦ λεγομένου, πῶς ἔσται τοῦτο ἐπὶ ἄνδρα οὐ γινώσκω, ὅθεν οὐκ ἐπιτιμᾶται, ἀλλὰ διδάσκεται τὸν τρόπον τοῦ παραδόξου τοκετοῦ. Ζαχαρίας ἔλεγε· κατὰ τί γινώσκωμαι, ἐζήτηε σημεῖον λαβεῖν, ἵνα πιστεύσῃ καίτοι ἔχων πολλὰ καὶ παλαιὰ παραδείγματα τὴν Σάρραν, τὴν Ῥεβέκαν καὶ τὴν Ῥαχήλ καὶ τὴν Ἄνναν τεκούσας 20 κατὰ δύναμιν θεοῦ, ἡ δὲ παρθένος λέγει· πῶς ἔσται τοῦτο, ὁ μὲν λόγος ἀξιοπίστος, ὁ δὲ ὁ τρόπος ἄπειρος· οὐκ οἶδεν ἡ φύσις, ἃ λέγεις, <ὅθεν καὶ> συγγινώσκει ὁ ἄγγελος ἐπειδὴ οὐ γέγονε πρότερον, ἀλλὰ δὴ μετὰ ταῦτα γενήσεται καὶ φησί· ἐγὼ σοὶ λέγω καὶ τὸν τρόπον μὴ ἀνάμενε ἀνδρὸς ἄνευ κοινωνίας ἀνδρὸς τικτόμενον, πνεῦμα γὰρ ἅγιον ἐπελεύσεται καὶ τὰ ἐξῆς. 25

034-1: Editionem non inveni 035-1: Severus (411 M.) 035-2: Titus 144,1–12

2 Σευήρου ἀπὸ λόγου V^{ms} 8 Σευήρου I: om. V | Τί λέγεις φησὶν ἄνδρα οὐ γινώσκω V: om. I; Severus 8 δὲ V: om. I; Severus 9 καὶ δύναμις ὑψίστου ἐπισκιάσει σοι V: om. I; Severus 11–12 τὴν ἐπέλευσιν τοῦ πνεύματος V: Severus; τοῦ πνεύματος τὴν ἐπέλευσιν I 12 τὴν κύησιν I: Severus; τῇ κλήσει V 15 Τάχα δὲ suppl. I: Titus 16 ἐξετάζουσα VI: διεξετάζουσα Titus | σαφῶς V: σοφῆ I; Titus 16–17 τοῦ λεγομένου V: om. I; Titus 17 πῶς ἔσται τοῦτο ἐπὶ ἄνδρα οὐ γινώσκω V: om. I; Titus | οὐκ V: οὐδ' I; Titus 20 καὶ¹ V: om. I; Titus | καὶ² V: om. I; Titus | τεκούσας V: Titus; τεκούσαν I 22 ἄπειρος V: ἄπορος I; Titus | λέγει V: λέγεις corr. I; Titus | ὅθεν καὶ suppl. I: Titus 23 ἐπειδὴ οὐ V: οὐδὲ γὰρ I; Titus | πρότερον: τι τοιοῦτον add. I; Titus | ἀλλὰ δὴ V: οὐδὲ μετὰ I; Titus 23–25 καὶ φησί...καὶ τὰ ἐξῆς V: λέγω δὲ τὸ παρθένον τεκεῖν Titus; λέγω δὴ τὸ παρθένον τεκεῖν I

VI

036-1

Βίκτωρος Πρεσβυτέρου. Πῶς ἐλεύσεται οὐκ ὄψει τὸ ἐπερχόμενον ἐνεργήσει δὲ
δημιουργικῶς μὴ φαινόμενον τό τε ἅγιον πνεῦμα καὶ ἡ δύναμις τοῦ πατρός,
Χριστὸς θεοῦ δύναμις ἐπειδὴ καὶ τὸ γεννώμενον ἐκ σοῦ ἅγιον, τί ἐστὶν ἐπισκιάσει
5 σοι περιβαλεῖ σε καὶ ἐνδύσει σε καὶ χαρακώσει σε καὶ κύκλω σου ἔσται, ὅρα δὲ
πῶς αὐτὴ ὄλην ἐξέφηνε τὴν τριάδα, πνεῦμα ἅγιον καὶ δύναμιν ὑψίστου.

036-2

V Κατανοῆσαι χρή πῶς ἓνα μὲν οἶδεν ὁ Γαβριήλ τὸν Ἐμμανουήλ, τεχθησόμενον μὲν
κατὰ σάρκα ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἅγιον δὲ
10 κληθησόμενον, οὐχ ὡς ἔνοικον ἔξοντα τὸν Υἱὸν τοῦ Θεοῦ, καὶ ἐκ μετοχῆς
ἁγιασθησόμενον, ἀλλ' ὡς ὄντα κατὰ φύσιν ἅγιον, τοῦτον αὐτὸν Υἱὸν ὑπάρχειν
Θεοῦ καὶ ἓνα εἶναι ἐξ ἀμφοῖν θεότητός τε καὶ ἀνθρωπότητος.

037-1

V Τοῦ αὐτοῦ ἀπὸ λόγου ριε'. Τίς ὁ κυοφορούμενος ὁ υἱὸς ὁ λόγος καὶ δύναμις τοῦ
15 ὑψίστου πατρός. Δύναμις γὰρ τοῦ ὑψίστου ἐπισκιάσει σοι, Χριστὸν Θεοῦ δύναμιν
καὶ Θεοῦ σοφίαν εἶναι Παύλου γεγραφότος ἀκούομεν, τὸ δὲ ἐπισκιάσει σοι πάλιν
πρὸς τὴν ὑπόνοιαν τῆς παρθένου λίαν εὐκαίρως εἴρηται· φησάσης τό, ἐπεὶ ἄνδρα
οὐ γινώσκω. Σωματικῆς ἐννοίας καὶ τοῦτο ἀπάγει διάνοιαν ἐπὶ τῆς γε ἀληθοῦς
καὶ ἀφαντασιάστου σαρκώσεως ἔνεκα, καὶ ἐναργεστέρων εἰς παράστασιν τοῦ
20 ἀπορρήτου μὲν, ῥητοῦ δε, ὡς ἔνεστι θαύματος ἔδει ῥημάτων.

035-3: Editionem non inveni 036-1: Cramer 12,29–35 036-2: Severus (412 M.) 037-1 Editionem non inveni

2 ἐνεργήσει V: ἐνεργήση I 4 Χριστὸς; δὲ add. I | ἐπειδὴ καὶ τὸ γεννώμενον ἐκ τοῦ ἁγίου, τί ἐστὶν V: om. I 5 σοι: τουτέστι add. I | σε¹ V: σοι I | καὶ¹ V: om. I | χαρακώσει V: περιχαρακώσει I 5–6 ὅρα.. ὑψίστου V: καὶ τοῦτο δὲ πρὸς τὴν ὑπόνοιαν τῆς σωματικῆς ἐννοίας τοῦτο ἐπάγει διάνοιαν, ἐπεὶ τῆς γε ἀληθοῦς καὶ ἀφαντασιάστου σαρκώσεως ἔνεκα, καὶ ἐναργεστέρων εἰς παράστασιν τοῦ ἀπορρήτου θαύματος ἔδει ῥημάτων I 8 Κατανοῆσαι χρή πῶς V: Ὅρα δὲ ὅτι Severus 9 θεοτόκου καὶ ἀειπαρθένου Μαρίας V: παρθένου Severus, 412 10 κληθησόμενον V: λεγόμενον Severus 11 τοῦτον V: τῷ τὸν Severus 14–17 Τίς... τῆς: om Z 17 πρὸς τὴν ὑπόνοιαν τῆς παρθένου λίαν εὐκαίρως εἴρηται· φησάσης τό, ἐπεὶ ἄνδρα οὐ γινώσκω ZV: καὶ τοῦτο δὲ πρὸς τὴν ὑπόνοιαν τῆς I 18 ἀπάγει Z: ἐπάγει VI | ἐπὶ Z: ἐπεὶ VI 20 μὲν, ῥητοῦ δε, ὡς ἔνεστι ZV: om. I

061-3

Ἰστέον δὲ ὅτι Ἰωάννης μὲν ἐρμηνεύεται θεοῦ χάρις, Ζαχαρίας δὲ μνήμη θεοῦ, ἡ V
 δὲ Ἐλισάβετ θεοῦ μου ὄρκος ἢ θεοῦ μου ἑβδομάς, ἀπὸ θεοῦ οὗν ἡ χάρις ἐκ τῆς
 περὶ θεοῦ μνήμης κατὰ θεοῦ ὄρκον τὸν πρὸς τοὺς πατέρας ἐγεννήθη ὁ Ἰωάννης,
 ἐπὶ τέλει ἑβδομάδος τῆς παλαιᾶς διαθήκης τοῦ θεοῦ τὴν μετὰ σάββατον 5
 ἀνάπαυσιν δι' ἀναστάσεως Χριστοῦ τοῖς συμόρφους τῷ θανάτῳ καὶ τῇ ἀναστάσει
 αὐτοῦ δίδοντας Ἰησοῦ.

065-1

Βίκτωρος. Ἐπισκοπήσαντος γὰρ τοῦ θεοῦ καὶ βουλομένου λυτρώσασθαι τὸν λαὸν VP
 αὐτοῦ, ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαβίδ. Τὸ δὲ κέρας ἢ ἀντί 10
 βασιλείας ἢ ἀντί δυνάμεως παρείληπτο, ἀμφότερα δὲ ὁ Χριστός, αὐτὸς γὰρ ἐστὶ
 ὁ βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων, καὶ ἡ ἀκαταμάχητος
 δύναμις τοῦ πατρός, καὶ δεξιὰ ἢ πάντας τοὺς ἐχθροὺς ἡμῶν τροπωσαμένη κατὰ
 τὴν τῶν ἁγίων αὐτοῦ προφητῶν προαγόρευσιν, καὶ ῥυσαμένη ἡμᾶς ἐκ τῶν ἐχθρῶν
 ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, ἐχθρῶν δὲ οὐκ αἰσθητῶν ἀλλὰ 15
 νοητῶν, ἤλθε γὰρ Χριστὸς Κύριος δυνατὸς ἐν τῷ πολέμῳ καταργῆσαι πάντας τοὺς
 ἐχθροὺς ἡμῶν.

061-3: 2 Ἰωάννης – 3 ὄρκος Origenes, *Fragmentum in Lucam* 48 (247 R.); 3 ἢ – 7 Ἰησοῦ Origenes, *Commentarii in Ioannem* 2,33,197–198 (346,18–26 B.) **065-1:** 9 Ἐπισκοπήσαντος – 10 Δαβίδ Origenes, *Fragmentum in Lucam* 50b (247 R.); 13 κατὰ – 17 ἡμῶν Origenes, *Homilia in Lucam* 10 (59,21–60,7 R.) | 10 ἤγειρε – 16 νοητῶν Cramer 17,11–18

2 θεοῦ V: εἶναι λέγεται Orig., *Comm. Jn.* 3 οὗν V: δὴ Orig., *Comm. Jn.* | ἢ V: om. Orig., *Comm. Jn.* 4 θεοῦ ὄρκον V: τὸν τοῦ θεοῦ ἡμῶν Orig., *Comm. Jn.* | πρὸς V: περὶ Orig., *Comm.* | ἐτοιμάζων κυρίῳ λαὸν κατεσκευασμένον add. Orig., *Comm. Jn.* 5–7 ἐπὶ τέλει... Ἰησοῦ V: ἐπὶ τέλει τῆς παλαιᾶς γενόμενος διαθήκης, ἢ ἐστὶ σαββατισμοῦ κορωνίς: διὸ οὐ δύναται γεγεννηθῆαι ἀπὸ τῆς ἑβδομάδος τοῦ θεοῦ ἡμῶν, τὴν μετὰ τὸ σάββατον ἀνάπαυσιν τοῦ σωτήρος ἡμῶν κατὰ τὴν ἀνάπαυσιν αὐτοῦ ἐμποιοῦντος τοῖς συμμόρφους τοῦ θανάτου αὐτοῦ γεγεννημένοις καὶ διὰ τοῦτο καὶ τῆς ἀναστάσεως Orig., *Comm. Jn.* 9 Βίκτωρος V^{ms}: om. P 11 παρείληπτο V: παρήλειπται P 13 δύναμις V: δυνάμις τε P 14 προαγόρευσιν: πᾶσι γὰρ τοῖς προφήταις τὸ περὶ Χριστοῦ κατήγγελλται μυστήριον add. Orig. | καὶ ῥυσαμένη V: δς ἐρρύσατο Orig. 16 τῷ V: Orig.; om. P

066-1

VP Ὡς γὰρ οἶομαι καὶ οἱ πατέρες ἡμῶν, Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ ὅλος ὁ
 χορὸς τῶν ἀγίων αὐτοῦ προφητῶν καὶ δικαίων, ἀπέλαυσαν τῆς παρουσίας τοῦ
 Χριστοῦ. Εἰ γὰρ εἰρηνοποίησε διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ τὰ τε ἐν τῇ γῆ
 5 καὶ τὰ ἐν τοῖς οὐρανοῖς, κατὰ τὸν θεῖον Ἀπόστολον, τί ὄκνεῖς παραδέξασθαι, ὅτι
 καὶ πρὸς τοὺς πατέρας ἡ ἐπισκοπὴ γέγονε, καὶ τοῦτο ἢ εἰς τὸν ἄδην αὐτοῦ ἄφιξις
 ἐπραγματεύσατο.

067-1

VP Τοῦ αὐτοῦ. Πολλάκις ῥύονται τινες ἐκ χειρὸς ἐχθρῶν, μετὰ φόβου δέ. Νυνὶ δὲ
 10 ἡμᾶς ἡ Χριστοῦ ἐπιδημία πεποίηκεν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθῆναι· οὐ γὰρ
 ἠσθάνθημεν τῶν ἐχθρῶν, ἀλλ' ὥσπερ αἰφνίδιον ἡμᾶς ἔλαβεν οὐκ αἰσθανθέντας
 τῆς ἐπιβουλῆς τῶν ἐχθρῶν· ἀλλ' εἰ δεῖ οὕτως εἰπεῖν, ἀναισθητοῦντας μετέστησεν
 ἀπ' ἐκείνων ἐπὶ τὸν κλῆρον καὶ τὴν μερίδα αὐτοῦ.

068-1

VP Περισσὸν ἐστὶ τὸ λέγειν τῷ μὴ ἀκούοντι· τί δή ποτ' οὖν ὡς πρὸς ἀκούοντα ταυτὰ
 φησιν; Μήποτε οὖν παράδοξον γένεσιν ἀναλαβὼν ὁ Ἰωάννης, ἅτε ἀρχαγγέλου
 ταύτην κηρῦξαντος αὐτοῦ τὴν γένεσιν καὶ ἅτε τῆς Μαρίας μετὰ τὸ συνειληφέναι
 τὸν κύριον παρουσίας τῇ Ἐλισάβετ καὶ αὐτῷ ἤδη γεννωμένῳ, παράδοξον ἤδη καὶ
 τὴν παρακολούθησιν ἔχειν, ὥσπερ οὖν καὶ ἐσκίρτησεν ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ,
 20 ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ.

066-1: 2 οἶομαι – 3 ἀπέλαυσαν Origenes, *Homilia in Lucam* 10 (60,10–15 R.); 4 εἰρηνοποίησε – 7 ἐπραγματεύσατο Origenes, *Homilia in Lucam* 10 (61,3–10 R.) | PG 17:324,5–13 **067-1:** Origenes, *Homilia in Lucam* 10 (61,17–62,8 R.) **068-1:**15 Περισσὸν – 19 ἔχειν Origenes, *Homilia in Lucam* 10 (63,5–64,1 R.); 19 ὥσπερ – 20 ἀσπασμοῦ Origenes, *Homilia in Lucam* 10 (64,8–10 R.)

2 Ὡς γὰρ οἶομαι VP: τοῦτο οἶμαι δηλοῦν ὡς τάχα ἐν τῇ Χριστοῦ ἐπιδημίᾳ Orig. 3 ἀπέλαυσαν V: Orig.; ἀπήλαυσαν P 3–4 τῆς παρουσίας τοῦ Χριστοῦ VP: τοῦ ἐλέους τοῦ θεοῦ Orig. 4 Εἰ γὰρ εἰρηνοποίησε VP: Ὁ ἀπόστολος γοῦν φησιν· εἰρηνοποιήσας Orig. | τὰ τε ἐν τῇ γῆ VP: εἴτε τὰ ἐπὶ γῆς Orig. 5 καὶ VP: εἴτε Orig. | κατὰ τὸν θεῖον Ἀπόστολον VP: εἰ δὲ εἰρηνοποίησεν Orig. 6 γέγονε: ἐν τῇ Χριστοῦ ἐπιδημίᾳ add. Orig. | ἄφιξις V: ἀφηξις P 9 Τοῦ αὐτοῦ V: om. P 10 χειρὸς: τῶν add. Orig. 11 ἠσθάνθημεν: τῆς ἐπιβουλῆς add. Orig. 12 ἀλλ' VP: καὶ Orig. 15 Περισσὸν: γὰρ add. Orig. | ὡς P: Orig.; om. V | πρὸς: οὐκ add. V | ταυτὰ V: Orig.; om. P 16 παράδοξον γένεσιν P: Orig.; om. V 17 ταύτην P: Orig.; om. V | αὐτοῦ τὴν γένεσιν VP: om. Orig. 19 ἔχειν P: ἔχει V; εἶχεν ἐξ ἀρχῆς Orig. | ὥσπερ οὖν VP: ὅτι Orig.

069-1

Τοῦ αὐτοῦ. Διὰ τοῦτο τάχιον αὐτῶ παρόντι ὁ πατήρ προεφήτευσεν, ἦδει γὰρ ὅτι VP
μετ' ὀλίγον οὐ μέλει ἔχειν τὸν υἱὸν παρ' ἑαυτῶ τρεφόμενον ὁ πατήρ. Τὸ γὰρ
παιδίον ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

081-3

5

Τίτου ἐπισκόπου Βόστρας. Περιτέμεται τῇ Ἰουδαίᾳ, ἵνα τὴν συγγένειαν V
βεβαιώσῃ, ἵνα μὴ ἀρνήσωνται αὐτόν· ἐκ σπέρματος γὰρ Δαβὶδ προσεδοκάτο
Χριστός, ἔδειξε τὸ τεκμήριον τῆς συγγενείας. Εἰ γὰρ καὶ περιτμηθέντος αὐτοῦ
ἔλεγον· τοῦτον οὐκ οἶδαμεν πόθεν ἐστίν· εἰ μὴ περιετμήθη κατὰ τὴν σάρκα, καὶ
τὸν νόμον ἐφύλαξεν, ἔσχεν ἂν πρόφασιν εὐλογον αὐτῶν ἢ ἄρνησις αὐτή, ἢ 10
περιτομή καὶ τὸ Σάββατον καταργεῖ· ἐὰν γὰρ ἀπαντήσῃ ἡ ὀγδόη εἰς τὸ Σάββατον,
λύεται τὸ Σάββατον καὶ βεβαιοῦται ἡ ὀγδόη, καὶ τί δήποτε οὐκ ἐν ἔκτῃ ἢ ἐνάτῃ
ἐκέλευσεν γενέσθαι τὴν περιτομὴν ἀλλ' ἐν τῇ ὀγδόῃ, ἐπειδὴ ἤμελλεν ἡ ὀγδόη
ἀνάστασις Κυριακῆ περιτομὴ εἶναι παντὸς τοῦ κόσμου, καὶ τὰ ἄλλα δὲ 15
ἀκολούθως τοῖς προειρημένοις ζητοῦσι τινὲς πῶς ὁ μὲν Ματθαῖος μετὰ τὴν
γέννησιν ἀπάγει αὐτὸν εἰς Αἴγυπτον, ὁ δὲ Λουκᾶς εἰς Ἱεροσόλυμα παραστήσαι τῶ
Κυρίῳ λέγουσι, καὶ φάναι, ὡς διετῆς ὁ χρόνος παρεληλύθει ἤδη ἀπὸ τῆς Χριστοῦ
γεννήσεως ὡς φησὶ κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων, ἠνίκα
ἀπηνέχθη εἰς Αἴγυπτον, Λουκᾶς δὲ ἄπερ ἐσιώπησεν ὁ Ματθαῖος, διηγῆσατο ἐντὸς
γενόμενα τῶν δύο ἐτῶν. 20

069-1: Origenes, *Homilia in Lucam* 10 (64,24–65,6 R.) **081-3:** 6 Περιτέμεται – 10 αὐτή Titus 149,1–7; 10 ἢ – 20 ἐτῶν Editionem non inventi

2 Τοῦ αὐτοῦ V: om. P | ἦδει γὰρ VP: ἐπειδήπερ ἦδει ὡς προφήτης Orig. 3 οὐ μέλει P: Orig.; ἤμελλεν V | τὸν υἱὸν VP: αὐτόν Orig. | ὁ πατήρ VP: ἀλλ' ἐν ταῖς ἐρήμοις διατῶμενον Orig. 6–15 Τίτου ἐπισκόπου Βόστρας. . . προειρημένοις V: om. P 6 τῇ Ἰουδαίᾳ V: μετὰ Ἰουδαίων Titus 149,1 7 προσεδοκάτο: ὁ add. Titus 149,3 10 αὐτή V: om. Titus 149,7 17 λέγουσι V: om. P | φάναι V: φησὶ P | ὁ χρόνος παρεληλύθει ἤδη V: ἤδη ὁ χρόνος παρεληλύθει P | Χριστοῦ V: Ἰησοῦ P

081-4

V Κυρίλλου ἐπισκόπου. Ἴδωμεν αὐτὸν καὶ διὰ τῶν ἀρτίως ἀνεγνωσμένων καὶ τοῖς
 διὰ Μωϋσέως εἰκοντα νόμοις· μᾶλλον δὲ τὸν νομοθέτην ὡς Θεὸν τοῖς ἑαυτοῦ
 θεσπίσμασιν ὑποκείμενον· καὶ διὰ ποίαν αἰτίαν διδάξει λέγων ὁ σοφώτατος
 5 Παῦλος· ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· ὅτε δὲ
 ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ γεννώμενον
 ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ. Οὐκοῦν τῆς
 τοῦ νόμου κατάρας ἐξεπρίατο Χριστὸς τοὺς ὄντας μὲν ὑπὸ νόμον, οὐ μὴν ἔτι καὶ
 10 τετηρηκότας αὐτούς. Ἐξεπρίατο δὲ πῶς; Πληρώσας αὐτόν. Καὶ καθ' ἕτερον δὲ
 τρόπον, ἵνα λύσῃ τῆς ἐν Ἀδὰμ παραβάσεως τὰ ἐγκλήματα, εὐπειθῆ καὶ εὐήνιον
 πρὸς πᾶν ὀτιοῦν· γέγραπται γάρ, ὅτι ὡσπερ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου
 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός, δίκαιοι
 κατασταθήσονται οἱ πολλοί. Ὑφῆκε τοίνυν τῷ νόμῳ μεθ' ἡμῶν τὸν αὐχένα,
 15 ὀικονομικῶς καὶ τοῦτο πράττων· ἔπρεπε γὰρ αὐτῷ πληρῶσαι πᾶσαν δικαιοσύνην.
 Ἐνοστάσης δὴ οὖν τῆς ὀγδόης, ἐν ἧ σύννηθες ἦν τὴν ἐν σαρκὶ τελεῖσθαι περιτομὴν
 κατὰ τὸ δοκοῦν τῷ νόμῳ, δέχεται τὸ ὄνομα τουτέστι τὸ Ἰησοῦς· ἐρμηνεύεται δὲ
 τοῦτο· σωτηρία λαοῦ· οὕτω γὰρ ἠθέλησεν ὁ Θεὸς καὶ Πατὴρ ὀνομάζεσθαι τὸν
 ἴδιον υἱὸν γεννηθέντα κατὰ σάρκα ἐκ γυναικός. Γέγονε γὰρ τότε μάλιστα σωτηρία
 20 λαοῦ, καὶ οὐχ ἐνός, μᾶλλον δὲ παντός ἔθνους καὶ ἀπάσης τῆς ὑπ' οὐρανόν· ἐν
 ταῦτῳ γὰρ τοιγαροῦν τὸ τῆς περιτομῆς ἐτελεῖτο χρῆμα, καὶ τὴν κλησιν ἐδέχετο.
 Καὶ τί τὸ αἰνίγμα πάλιν φέρε δὴ ἴδωμεν. Ὁ μακάριος ἔφησε Παῦλος· ἡ περιτομὴ
 οὐδὲν ἔστιν, ἄρα οὖν τὸ μηδὲν τηρεῖσθαι προστέταχε διὰ τοῦ πανσόφου Μωϋσέως
 ὁ τῶν ὄλων Θεὸς καὶ κόλασιν ἐπαρτήσας τοῖς παραβαίνουσιν αὐτήν; Ναί, φαίην

081-4: 1 Ἴδωμεν – 14 δικαιοσύνην Cyril of Alexandria, *Fragmentum in Lucam* 1,7 (56,1–13 R.); 15 Ἐνοστάσης – 37 αὐτοῦ Cyril of Alexandria, *Fragmentum in Lucam* 1,8 (57,1–21 R.); Cyril of Alexandria, *Homilia* 12 (PG 77:1041,16–1044,46)

2–30 Ἴδωμεν... Χριστός: om. Z **2** Ἴδωμεν V: Ἴδομεν Cyril, *Hom.*; Τέως οὖν ἴδομεν Cyril, fig. 1,7 | καὶ διὰ τῶν ἀρτίως ἀνεγνωσμένων καὶ V: Cyril, fig. 1,7; καὶ τήμερον Cyril, *Hom.* | καὶ¹ add. V: om. Cyril, fig. 1,7 | καὶ² add. V: om. Cyril, fig. 1,7 **3** Θεὸν V: Cyril, fig. 1,7; ἀνθρωπον Cyril, *Hom.* **4** διδάξει V: Cyril, fig. 1,7; διδάσκει Cyril, *Hom.* **6** γεννώμενον V: Cyril, *Hom.*; γενόμενον Cyril, fig. 1,7 **7** γενόμενον V: Cyril, fig. 1,7; γεννώμενον Cyril, *Hom.* **9** αὐτούς V: αὐτόν Cyril, fig. 1,7 **11** ὀτιοῦν: ἑαυτὸν παρέστησεν ὑπὲρ ἡμῶν τῷ Θεῷ καὶ Πατρί add. Cyril, fig. 1,7; αὐτὸν παραστήσας ὑπὲρ ἡμῶν τῷ Θεῷ καὶ Πατρί Cyril, *Hom.* **12** οὕτω V: Cyril, *Hom.*; οὕτως Cyril, fig. 1,7 **15** δὴ V: Cyril, *Hom.*; δὲ Cyril, fig. 1,8 **16** κατὰ V: κατὰ γε Cyril, fig. 1,8; Cyril, *Hom.* **18** μάλιστα V: δὴ μάλιστα Cyril, *Hom.*; om. Cyril, fig. 1,8 **19** ἀπάσης V: Cyril, *Hom.*; πάσης Cyril, fig. 1,8 **20** γὰρ V: om. Cyril, fig. 1,8; Cyril, *Hom.* **21** πάλιν φέρε δὴ V: φέρε δὴ πάλιν Cyril, fig. 1,8; Cyril, *Hom.* | ἔφησε V: ἔφη Cyril, fig. 1,8; Cyril, *Hom.* **22** ἔστιν: καὶ ἡ ἀκροβυστία οὐδὲν ἔστιν add. Cyril, *Hom.*; Cyril, fig. 1,8 | ἄρα V: ἄρα corr. **23** Ναί V: Cyril, *Hom.*; καὶ Cyril, fig. 1,8

ἄν· ὅσον μὲν γὰρ ἦκεν εἰς τὴν τοῦ πράγματος φύσιν, οὐδὲν ἔστιν παντελῶς, ὡδίνει δὲ μυστηρίου τύπον· κατὰ γὰρ τοι τὴν ὀγδόην ἡμέραν ἀνέστη Χριστὸς ἐκ νεκρῶν καὶ δέδωκεν ἡμῖν τὴν ἐν πνεύματι περιτομὴν. Προστέταχε γὰρ τοῖς ἀγίοις ἀποστόλοις· πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. Τελεῖσθαι δέ φαμεν 5 τὴν ἐν πνεύματι περιτομὴν ἐν καιρῷ μάλιστα τοῦ ἁγίου βαπτίσματος, ὅτε καὶ μετόχους ἡμᾶς ἀποφαίνει Χριστὸς τοῦ ἁγίου Πνεύματος, καὶ τούτου πάλιν εἰς τύπον ἦν ὁ ἀρχαῖος ἐκεῖνος Ἰησοῦς ὁ μετὰ Μωσέα στρατηγήσας· διεβίβασε γὰρ πρότερον τὸν Ἰορδάνην τοὺς υἱοὺς Ἰσραὴλ. Εἶτα καθίσας εὐθὺς περιέτεμε μαχαίραις πετρίναις. Οὐκοῦν ὅτε διαβῶμεν τὸν Ἰορδάνην, τότε Χριστὸς ἡμᾶς 10 περιτέμνει τῇ δυνάμει τοῦ πνεύματος· οὐ σάρκα καθαίρων, ἀποκείρων δὲ μᾶλλον τὸν ἐν ψυχαῖς μολυσμόν. Ἐν ἡμῖν τοιγαροῦν περιτέμνεται Χριστὸς καὶ τὴν κλῆσιν, ὡς ἔφην, λαμβάνει· τότε γάρ, τότε σεσώσμεθα δι' αὐτοῦ.

083-2

... καὶ φθορᾶς ἀντὶ ἀφθαρσίας ἀντὶ τῆς ἀπόνου ζωῆς καὶ τῶν ὁμοίων. V

083-3

Τοῦ ἁγίου ἐπισκόπου Τίτου. Καίτοι οὐκ ἀνάγκην εἶχεν ἡ παρθένος, ἀλλ' ὅμως οὐ νόμος ἐπληροῦτο κατὰ τὸν νόμον Μωϋσέως, οὐχ ὅτι ὁ νόμος Μωϋσέως, κυρίου οὐκ ἦν νόμος, οὐκ αὐτὸς λαλεῖ, ἀλλ' ὁ Κύριος ὑποβάλλει, ὅμως δὲ ὁ καθαρισμὸς 20 τύπον εἶχε σωματικόν.

083-2 Editionem non inveni 083-3: Titus 152

1 ἄν V: ἄν corr. 2 γὰρ τοι V: Cyril, *Hom.*; γὰρ Cyril, frg. 1,8 | ἀνέστη V: ἀνέβη Cyril, *Hom.*; Cyril, frg. 1,8 3 τοῖς V: Cyril, *Hom.*; om. Cyril, frg. 1,8 8 Μωσέα Z: Cyril, *Hom.*; Μωϋσέα V; Cyril, frg. 1,8 | στρατηγήσας ZV: Cyril, frg. 1,8: στρατηγός Cyril, *Hom.* | διεβίβασε V: Cyril, *Hom.*; Cyril, frg. 1,8: διεβίβασεν Z 10 μαχαίραις V: Cyril, *Hom.*; Cyril, frg. 1,8: μαχαίρες Z 11 τοῦ ἁγίου add. Cyril, *Hom.*; Cyril, frg. 1,8 12 Ἐν² Z: Cyril, *Hom.*; Cyril, frg. 1,8; om. V | ἡμῖν ZV: ὀγδόη om. Cyril, *Hom.*; Cyril, frg. 1,8 | περιτέμνεται: ὁ add. V 19 νόμος V: ὁ ante νόμος Titus

084-1

VP Κυρίλλου. Ἰόντος δὴ τοῦ νόμου κατὰ γυναικὸς ἀπάσης τικτούσης ἄρσεν ἢ θῆλυ, καὶ γενικωτάτην ἡμῶν ποιουμένου τὴν κατάρρησιν, ὑπεξαίρεται τῆς δυσφημίας ἢ ἀγία Παρθένος, ἧς ἐκφῶναί φαμεν τὸ κατὰ σάρκα Χριστόν. Θεά γάρ, εἴ σοι δοκεῖ, 5 τοῦ νόμου τὸ ἀκριβές. Γυνὴ γάρ, φησίν, καὶ οὐ πᾶσα τυχὸν ἀδιακρίτως, ἀλλ' ἦτις ἂν σπερματισθῆ καὶ τέκη ἄρσεν, ἀκάθαρτος ἔστω. Ἀλλ' ἐκ πνεύματος ἀγίου τὸ θεῖον συνέστη σῶμα, πλαστοουργούμενον ἀρρήτως ἐν τῇ ἀγία Παρθένῳ, καὶ τῶν τῆς φύσεως νόμων ὀλίγα πεφροντικός. Ἦκιστα γὰρ σπερματικῆς ἐδεῖτο καταβολῆς ὁ τῶν ἁγίων πρωτότοκος, ἢ ἀπαρχὴ τῶν ἐκ θεοῦ λαχόντων τὴν ἐκ θεοῦ 10 διὰ Πνεύματος ἀναγέννησιν. Περί ὧν εἴρηται σαφῶς· οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. Διέδρα δὴ οὖν τὴν ἐκ νόμου καταβολὴν ἢ ἀγία Παρθένος, σπερματισθεῖσα μὲν οὐδαμῶς, ἐνεργεῖα δὲ τῇ διὰ Πνεύματος τὸ θεῖον ἡμῖν ἀποκλήσασα βρέφος.

085-1

V Κυρίλλου. Εἰσεφέρετο ἐν τῷ ἱερῷ Χριστὸς βρέφος ὧν ἔτι βραχὺ καὶ ὑπομάζιον, ὃ δὲ γε μακάριος Συμεὼν προφητικῆ χάριτι τετιμημένος, δέχεται μὲν εἰς τὰς ἀγκάλας αὐτόν· θυμηδίας δὲ τῆς ἀνωτάτω πιμπλάμενος ηὐλόγησε τὸν Θεὸν λέγων· νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα, καὶ τὰ ἐξῆς· προητοιμαστο γὰρ τὸ τοῦ Χριστοῦ μυστήριον, καὶ πρὸ αὐτῆς τῆς τοῦ κόσμου καταβολῆς.

084-1: Cyril of Alexandria, *Fragmentum in Lucam* 3,17 (281 R.) | Cyril of Alexandria, *Commentarii in Lucam* (PG 72:500,23–41) **085-1:** Cyril of Alexandria, *Fragmentum in Lucam* 1,10 (58,1–6 R.); Cyril of Alexandria, *Homilia* 12 (PG 77:1045,37–48) | Cyril of Alexandria, *Commentarii in Lucam* (PG 72:504,21–35); Cramer 23,8–14

2 Κυρίλλου V: om. P | Ἰόντος V: Ἐόντος P | γάρ V: δὴ τοῦ P | ἀπάσης P: πάσης V | ἄρσεν P: ἄρρεν V 3 ἡμῶν ποιουμένου V: ποιουμένου ἡμῶν P | κατάρρησιν P: καθάρρησιν V | ὑπεξαίρεται V: ὑπεξήρεται P 4 τὸ P: τὸν V | σοι V: τοι P 5 τὸ P: τοῦ V | πᾶσα V πᾶσαι P | τυχὸν V: om. P 6 ἂν V: ἐὰν P | ἔστω P: ἔσται V | πνεύματος ἀγίου P: θείου Πνεύματος V 7 ἀρρήτως P: om. V 9 ἐκ θεοῦ a.r. V 11 οὐδὲ ἐκ θελήματος ἀνδρός V: om. P 12 δὴ οὖν P: γοῦν V | 13 ἡμῖν V: om. P 15 Κυρίλλου V^{ms} | ἐν τῷ ἱερῷ Χριστὸς V: μὲν Χριστὸς ἐν τῷ ἱερῷ Cyril, *Hom.* | Χριστὸς: καὶ add. Cyril, *Hom.* | βραχὺ V: βραχὺ τε Cyril, *frg.* 1,10; Cyril, *Hom.* | ὑπομάζιον V: Cyril, *frg.* 1,10; ὑπομάσθιον Cyril, *Hom.* 17 ηὐλόγησε V: εὐλόγησε Cyril, *frg.* 1,10; Cyril, *Hom.* 18 καὶ τὰ ἐξῆς V: om. Cyril, *frg.* 1,10; Cyril, *Hom.* 19 τοῦ² V: τὸ Cyril, *Hom.*

085-2

Τοῦ αὐτοῦ. Γέγονε φῶς τοῖς ἐν σκότει καὶ πεπλανημένοις, καὶ ὑπὸ χεῖρα πεσοῦσι V
 διαβολικὴν, κέκληται γὰρ παρὰ τοῦ Θεοῦ καὶ Πατρὸς πρὸς ἐπίγνωσιν τοῦ Υἱοῦ,
 ὅς ἐστι φῶς τὸ ἀληθινόν, ἀλλὰ καὶ εἰς δόξαν τοῦ Ἰσραήλ· εἰ γὰρ καὶ γεγόνασι τινες
 ἐξ αὐτῶν ὑβρισταὶ καὶ ἀπειθεῖς καὶ ἀσυνεσίας ἔμπλεω τὴν διάνοιαν ἔχοντες, ἀλλ' 5
 οὐκ οὐκ σέσωσται τὸ κατάλειμμα, καὶ δεδόξασται διὰ Χριστοῦ. Ἀπαρχὴ δὲ τούτων οἱ
 θεσπέσιοι γεγόνασι μαθηταί, ὧν ἡ τῆς εὐκλείας φαιδρότης ὄλην περιαστράπτει
 τὴν ὑπ' οὐρανόν· δόξα δὲ καὶ ἐτέρως τοῦ Ἰσραήλ ὁ Χριστός, ὅτι προῆλθεν ἐξ
 αὐτῶν κατὰ σάρκα, καίτοι Θεὸς ὧν ἐπὶ πάντας καὶ εὐλογητὸς εἰς τοὺς αἰῶνας,
 Ἀμήν. Εὐλογεῖ δὲ Συμεὼν τὴν Παρθένον, ὡς ὑπηρετήσασαν θεῖα βουλή [. . .] 10

085-2: 2 Γέγονε – 9 αἰῶνας Cyril of Alexandria, *Fragmentum in Lucam* 1,10 (58,7–14 R.); 10 ἀλλὰ – 10 βουλή Cyril of Alexandria, *Homilia* 12 (PG 77:1048,29–39) | 2 Γέγονε – 9 αἰῶνας Cyril of Alexandria, *Commentarii in Lucam* (PG 72:504,44–505,3); 2 Γέγονε – 6 Χριστοῦ Cramer 23,25–31

2 Γέγονε: δὲ add. Cyril, fig. 1,10 3 κέκληται V: κέκληνται Cyril, fig. 1,10 6 δεδόξασται V: Cyril, *Hom.*; δεδόξασθαι Cyril, fig. 1,10 8 ὁ Χριστός V: Cyril, fig. 1,10; om. Cyril, *Hom.* 9 ὧν V: Cyril, fig. 1,10; om. Cyril, *Hom.* | εὐλογητὸς εἰς τοὺς αἰῶνας V: Cyril, *Hom.*; προαιώνιος Cyril, fig. 1,10