ἐξ ὅλης καρδίας καὶ τῶν ἐξῆς, πρὸς τὸν πλησίον δὲ ὡς ἐαγτόν· ἀλλὰ καὶ πρὸς τοὺς ἐχθροὺς ὁ λαβὼν δῶρον τὴν ἀγάπην ἐπιφαίνει αὐτήν, οὐδένα μισῶν καὶ
 10 ὑπὲρ τῶν ἐπιηρεαζόντων εὐχόμενος.

[vi 24] ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

διηγήσαντό τινες εἶναι τὸ ἀγαπᾶν αὐτὸν ἐν ἀφθαρσίᾳ, καθαρεύοντα ἀπὸ τῶν ἔργων τῆς φθορᾶς· ἔργα δὲ τῆς φθορᾶς ἐστὶ τὰ κατὰ τὴν συνουσίαν, ὅθεν καὶ ἡ
 15 συνήθεια 'ἀφθόρους' ὀνομάζει τοὺς καθαροὺς ἀπὸ συνουσίας, καὶ 'ἐφθαρμένους' τοὺς μίξεως γευσάμενους. ὑπερτείνοντες δὲ τινες τὸ εἶ τις τὸν ναὸν τοῦ Θεοῦ φθεῖρει φθερεῖ αὐτὸν ὁ Θεὸς οὕτως ἐδέξαντο· οὐ δυνάμενοι τοῦτω ὁμοίως σῶσαι τὸ ἀλλὰ ἕκαστος ἰδίον ἔχει χάρισμα ἐκ Θεοῦ, ὁ μὲν οὔτως, ὁ δὲ οὔτως.

ὅρα δὲ εἰ δύναται πᾶσα μὲν ἀμαρτία φθορὰ εἶναι ψυχῆς, ἡ δὲ παντελὴς αὐτῆς
 20 ἀποχὴ ἀφθαρσία· ὥστε τοὺς ἀγαπῶντας τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ εἶναι τοὺς πάσης ἀμαρτίας ἀπεχομένους· μεθ' ὧν πάντων ἐστὶ τοῦ Θεοῦ χάρις.

ὡς ὄντων μέντοιγέ τινων τῶν ἀγαπώντων μὲν τὸν Κύριον, οὐ μὴν ἐν ἀφθαρσίᾳ ἀγαπώντων αὐτόν, φησὶν ὁ Παῦλος ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν
 25 Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

8. Marc. xii 30, 31; Luc. x 27 9, 10. Luc. vi 27, 28 (cf. Matt. v. 44) 16.
 1 Cor. iii 17 18. 1 Cor. vii 7.

13-25: 684 A-C.

XXXVII 17. τοῦτω: τουτω MS

J. A. F. GREGG¹.

A NEWLY DISCOVERED LEAF OF A FIFTH-CENTURY MS OF ST. CYPRIAN.

By a curious coincidence, after I had written and put into type the account of the Turin and Milan fragments (Turin F iv 27 and Ambros. D 519 inf.) of a very early Bobbio MS of St. Cyprian which is published on pp. 582-584 of the present number of the JOURNAL, I learned that an additional leaf of the MS had come to light and was now in the possession of Hartwell Grissell, Esq., of Oxford, Cameriere d'Onore di Numero to his Holiness the Pope: and as this leaf was not known to Hartel and therefore not collated for his edition, I have thought it on all accounts desirable to take advantage of Mr. Grissell's kind permission and to transcribe it for the JOURNAL.

¹ It is hoped in a future number of the JOURNAL to print an *Index Graecitatis* to the Commentary of Origen on the Epistle to the Ephesians.

I need only say that I have made no attempt to reproduce the uncial characters of the MS, that I have separated the words, which are of course written continuously, but that for the rest I have faithfully reproduced it column by column, and line by line. Below the text I have recorded all differences from Hartel's text or from the important MS L (as collated by him). For proof of the relation of the leaf to the Turin and Milan fragments—a relation at once noticed by Dr. Mercati—see p. 583 below.

Fol. 1 a.

et ceteros

XLVII Cyprianus Maximo
 pr itē et Urbano et Sido
 nio et Macario fra
 tribus salutem
 5 Lectis litteris uestris
 fratres carissimi
 quas ad me de uestra
 regressione et de
 ecclesiastica pace ac
 10 fraterna redinte
 gratione fecistis in
 tantum me laetatu
 esse confiteor in quā
 tum fueram et ante
 15 laetatus quando cō
 fessionis uestrae glo
 riam comperi et mi
 litiae uestrae cae
 lestem ac spiritalē
 20 laudem gratulabū
 dus excepi nam et
 haec fidei et laudis
 uestrae alia confes

sio est unam esse ec
 clesiam confiteri
 nec alieni erroris
 uel potius prauitatis
 participes fieri.
 Repeere eadem cas
 tra unde undē pro
 distis unde ad regē
 dum proelium et ad
 uersarium subigē
 dum fortissimis ui
 ribus prosilistis illuc
 enim erant de aciae
 tropea referenda
 unde ad aciem fue
 rant arma suscepta
 ne quos ad gloriam
 xps parasset eosdē
 gloriosos xpi eccle
 sia non haberet
 Nunc uero et uos cō
 gruentem fidaei ues
 trae tenorem adq.

9. ecclesiastica *Hartel* 17. conperi
Hartel 21. excepi *Hartel* : excepti L

5. participes L : participem *Hartel*
 8. regendum L : gerendum *Hartel*
 13. acie *Hartel* 14. tropea L : tro
 paea *Hartel*. 22. fidei *Hartel*

Fol. 1 b.

ad maximū

indiuiduae caritatis
 et concordiae legem
 dominica pace tenu
 istis et exemplum ce
 5 teris dilectionis et pa
 cis uestro itinere fe
 cistis ut ecclesiae ue
 ritas euangeli ac sa
 cramenti unitas q
 10 a nobis tenebatur
 uestro etiam con
 sensu ac uinculo
 nec teneretur nec
 confessores xpi er
 15 roris duces fierent
 qui uirtutis et hono
 ris auctores lauda
 biles extitissent
 Viderint quantum uo
 20 bis ceteri gratulen
 tur uel quantum a
 put se ipsos singuli
 glorientur ego me

et gratulari satis uo
 bis et plus ceteris glo
 riari in hac uestra
 pacifica regressione
 et caritate confite
 or simpliciter enim
 quid in meo corde fu
 erit debetis audire
 Dolebam uehemen
 ter et grauiter an
 gebat quod eis cō
 municare non pos
 sem quos semel di
 ligere coepisse pos
 tea quam uos de car
 cere prodeuntes
 schismaticus et he
 reticus error exce
 pit sic res erat quas
 uestra gloria in car
 cerem remansisset
 illic enim resedis
 se uestri nominis

7. ueritas euangeli: ueritas et euan
 geli (euangelii *Hartel*) L *Hartel* 13.
 nec teneretur with Q (nec tenerentur
 T): neceretur L *Hartel*

7. quid *Hartel*: quod L 12. The last
 two letters of this line, os, are in liga
 ture 14. coepissem L *Hartel* 17.
 haereticus *Hartel* 19. quas: quasi L
Hartel 20. in carcere L *Hartel*

C. H. TURNER.