
መጽሐፈ ፡ አብቴሊስ ፡ ✱ THE BOOK OF ABTILIS

The work presented herein is provisional – we are currently working on a new translation, and the verse and paragraph divisions of the Ge'ez text are subject to change.

INTRODUCTION

The *Book of Abtilis*, is the last of the 4 Books of the Sinodos (*vide infra*); together with the *Book of Gitsew*, it provides two versions of one body of law, governing the conduct of the clergy – *Abtilis* is the fuller of the two, and covers the same ground at greater length.

The [Ge'ez text](#) presented here is that of Allesandro Bausi, from the TEI collection[§]. He provides two versions of the work: one of 81 canons (presented herein as the main) and one of 80 canons (given in the footnotes); strictly speaking, only the 81-canon work should be called *Abtilisāt*, with the name of the 80-canon version being *Batelsāt*. We also provide a (Bohairic) [Coptic text](#), as transcribed by Henry Tattam[¶].

The current (provisional) English text is based on the translation provided by the [Modern Testament Digital Library](#) (MTDL).

AUTHORSHIP AND DATES

Church tradition attributes the text of the *Book of Gitsew* to the Twelve Apostles. Within the Ethiopian tradition, the sections of the Sinodos (including Te'ezaz, Gitsew, and Abtilis) are sometimes colloquially referred to as the *Books of Clement* (specifically 1st, 2nd, and 3rd Clement). This implies they were pseudo-historically communicated by St Peter to his disciple, Clement of Rome.

However, modern textual scholarship establishes that the Sinodos is a compilation of pseudepigraphal church orders, local council decrees (such as Nicaea, Antioch, and Laodicea), and liturgical statutes. The text was written by anonymous Christian redactors in Egypt and the Levant, who compiled various traditional early Christian pseudo-apostolic rulings into singular volumes.

—| XXIII-X-MMXXVI |—

[§] Allesandro Bausi & Pietro Maria Liuzzo, “Apostolic Canons after Ascension,” <https://betamasaheft.eu/works/LIT2673CanonsAscension>.

[¶] Henry Tattam in, “*The Apostolic Constitutions (Canons of the Apostles) in Coptic*,” W.H. Allen & Co., London: 1848.

PROLOGUE

¹ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አሐዱ፡ አምላክ።

¹ In the name of the Father, and of the Son, and of the Holy Spirit, One God.

² ዛቲ፡ ይእቲ፡ ሴኖዶስ፡ ዘሐዋርያት፡ ቅዱሳን፡ ወይእቲ፡ ዜነወ፡ ቀሌምንጦስ፡ በእንተ፡ ጴጥሮስ፡ መምህሩ፡ ወይእቲ፡ ትሰመይ፡ አብጥሊሳተ፡ ዘተጋብኡ፡ ላዕሌሃ፡ ሐዋርያቲሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወኅሉልቆሙ፡ ፹ወ፩፡ አብጥሊስ።

² This is the Synod of the Holy Apostles, and this is that which Clement wrote concerning his teacher Peter, and this is named the Canons of Abtilis, which were gathered above by his apostles for our Lord Jesus Christ, and their number is 81 canons.

PROLOGUE

¹ The *Batelsāt* has a shorter prologue: ዝንቱ፡ ሴኖዶስ፡ ዘሐዋርያት፡ ቅዱሳን፡ ዘነገረ፡ ቀሌምንጦስ፡ ወይእቲ፡ በጥልሳት፡ ዘጎበሩ፡ ባቲ፡ አርዳኢሁ፡ ለእግዚእነ፡ ክርስቶስ፡ ወኅሉልቆሙ፡ ፹ወ፩። (*This is the Synod of the Holy Apostles, which Clement narrated, and it is that which the disciples of our Lord Christ wrote with their hands; and its number is 81.*)

² The *MTDL* text has ‘81’ spelled out as a word; here, we follow the Ge’ez (፹ወ፩).

ቀዳሚ፡ አብጥሊስ፡ ፩።

¹ ይነግረን፡ በእንተ፡ ዘይደሉ፡ ስፍን፡ የሀልዉ፡ ኤጲስ፡ ቆጶሳት፡ ለሢመተ፡ ሊቀ፡ ጳጳሳት። እስመ፡ ኢይትፈጸም፡ ዝንቱ፡ ዘእንበለ፡ በህላዌ፡ ጉባኤሆሙ፡ ለኤጲስ፡ ቆጶሳት፡ ወህላዌ፡ መጥረብሊጥ፡ ዘውእቱ፡ ጳጳስ። ወይነግር፡ ካዕበ፡ ለዘ፡ ሀለዉ፡ ውስተ፡ ውእቱ፡ መካን፡ ወየአዝዞሙ፡ ለሕዝብ፡ በምክረ፡ መላህቅቲሆሙ።

CANON OF ABTILIS 1

¹ Let it be declared that bishops are not to be consecrated without the presence of a council of bishops, and the presence of the presbytery which is within that place. And let the chief one speak to those who are within that place, and let him command the people according to the counsel of his presbyters.

CANON OF ABTILIS 1

¹ The Batelsāt reads: Concerning the ordination of a bishop, an archbishop, and princes: bishops must be present for the ordination of an archbishop, because this cannot be accomplished without the presence of the assembly of bishops and the presence of the metropolitan, who is the bishop. Furthermore, it is announced to those who are in that place, and he commands the other people upon the advice of their elders. (በእንተ፡ ሢመተ፡ ኤጲስ፡ ቆጶስ፡ ወሊቀ፡ ጳጳሳት፡ ወስፍን፡ ይደሉ፡ የሀልዉ፡ ኤጲስ፡ ቆጶሳት፡ ለሢመተ፡ ሊቀ፡ ጳጳሳት። እስመ፡ ኢይትፈጸም፡ ዝንቱ፡ ዘእንበለ፡ በህላዌ፡ ጉባኤሆሙ፡ ለኤጲስ፡ ቆጶሳት፡ ወህላዌ፡ መጥረብሊጥ፡ ዘውእቱ፡ ጳጳስ። ወይነግር፡ ካዕበ፡ ለዘ፡ ሀለዉ፡ ውስተ፡ ውእቱ፡ መካን፡ ወየአዝዞሙ፡ ለካልእ፡ ሕዝብ፡ በምክረ፡ መላህቅቲሆሙ።)

For the other canons in this work, the Ge'ez text has just the word አብጥሊስ፡ ('Abtilis') in the title, followed by the relevant number; here, the word ቀዳሚ፡ ('Canon') is added before that.

አብጥሊስ፡ ፪።

¹ እመቦ፡ ብእሲ፡ ዘአምጽእዎ፡ ከመ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ወይኩን፡ ዝንቱ፡ በሥምረተ፡ ሰብአ፡ ብሔሩ፡ ኩሎሙ፡ ወይኩኑ፡ ጳጳስ፡ አው፡ ሊቀ፡ ጳጳሳት፡ ዘይሠይሞ። ወየሀልዉ፡ ለሢመቱ፡ ኤጲስ፡ ቆጶሳት፡ ክልኤቱ፡ አው፡ ሠለስቱ፡ እስመ፡ ዝንቱ፡ ውእቱ፡ ዘይዌስኮ፡ ሞገሰ፡ ወሢመተ፡ ቀሲስ፡ ወዲያቆን፡ ወዘይቴሐት፡ እምውእቱ፡ ኤጲስ፡ ቆጶስ፡ ባሕቲቱ፡ ወይሢሞሙ፡ ውስተ፡ መዓርጊሆሙ፡ በሥርዐተ፡ ክህነቶሙ፡ ወውእቱ፡ ይኩን፡ በሥምረተ፡ እለ፡ ይሳተፍዎሙ።

ABTILIS 2

¹ If a man is brought forward to be made a bishop, let this be done with the consent of all his people, and let a bishop or a chief of bishops consecrate him. And let two or three bishops be present for his consecration; for, this is the one who will ordain the grace and the consecration of the priest and the deacon, and he who is inferior to that bishop alone shall not consecrate them. And let them be consecrated within their rank according to the order of their priesthood, and let this be done with the consent of those who participate with them.

ABTILIS 2

¹ The *Batelsāt* reads: *And, if a man is brought to be appointed as a bishop, and this takes place with the approval of all the people of his region; and let him be a bishop or an archbishop, whom they appoint, and let there be present for his consecration two or three bishops; for, this is what adds dignity to him. And the appointment of a priest and a deacon, which is inferior to that of a bishop, he alone may ordain them into their ranks according to their clerical order; and let him do so with the approval of those who share with them.* (እመቦ፡ ብእሲ፡ ዘአምጽእዎ፡ ከመ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ወይኩን፡ ዝንቱ፡ በሥምረተ፡ ሰብአ፡ ብሔሩ፡ ኩሎሙ። ወይኩን፡ ጳጳስ፡ አው፡ ሊቀ፡ ጳጳሳት፡ ዘይሠይሞ፡ ወየሀልዉ፡ ለሢመቱ፡ ኤጲስ፡ ቆጶሳት፡ ክልኤቱ፡ አው፡ ሠለስቱ፡ እስመ፡ ዝንቱ፡ ውእቱ፡ ዘይዌስኮ፡ ሞገሰ፡ ወሢመተ፡ ቀሲስ፡ ወዲያቆን፡ ወዘይቴሐት፡ እምውእቱ፡ ኤጲስ፡ ቆጶስ፡ ባሕቲቱ፡ ይሢሞሙ፡ ውስተ፡ መዓርጊሆሙ፡ በሥርዐተ፡ ክህነቶሙ፡ ወውእቱ፡ ይኩን፡ በሥምረተ፡ እለ፡ ይሳተፍዎሙ።)

In the *Batelsāt*, the ‘title’ is given as ፪፡ ቀኖና።, in place of አብጥሊስ፡ ፪። – and, similarly, throughout the book.

አብጥሊስ፡ ፫።

ABTILIS 3

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡
ዘተዐደወ፡ ሕገ፡ ክርስቶስ፡ በውስተ፡ ቊርባን፡ ወአቅረበ፡
ላዕለ፡ ምሥዋዕ፡ መዓረ፡ አው፡ ሐሊበ፡ ወእመሂ፡ አዕረገ፡
ህየንተ ሥራበ፡ ወይን፡ ሥራበ፡ ሶከር። ወኢምንተኒ፡
ሜስ፡ ወይን፡ ዘግቡር፡ በእሳት፡ አው፡ ወይን፡ ዘግቡር፡
በፀሐይ፡ ወኢምንተሂ፡ እምአዕዋፍ፡ ወእምእንስሳ፡
ወኢባዕደ፡ ዘይሠውዑ፡ ዘእንበለ፡ ቊርባን፡ ዘአዘዘ፡
እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እምኅብስት፡ ንጹሕ፡
ስንዳሌ፡ ወወይን፡ ዘንጡፍ፡ እምአስካል፡ ዘይነሥኡ፡

¹ If a bishop, priest, or deacon offers anything other than the law of Christ within the offering, and places on the sacrifice a measure of honey or milk, or if he offers a garment of wool or a garment of silk, or if he offers wine that is not pure, or wine that is mixed with fire, or wine that is mixed with the sun, or if he offers birds or animals, or anything else that is not commanded, except the offering which our Lord Jesus Christ commanded: pure unleavened bread and pure wine from the grape pressed from the vine. And he who does not do this shall be removed from his office

ABTILIS 3

¹ The Batelsāt reads: If either a bishop, a priest, or a deacon transgresses the law of Christ during the offering and presents upon the altar honey or milk, or if instead of drinking wine he offers a drink of sugar, or of something brewed with fire, or anything else – and nothing whatsoever of birds, or of beasts, or anything else is to be sacrificed, save the offering which our Lord Jesus Christ commanded, of pure wheat bread, fine and fresh, and pure wine from clusters which are gathered from the vine – whosoever among them does any of these things other than this shall be deposed from his priesthood and they shall not receive him. And they shall offer again the first fruits of grain in its season, and the first fruits of the harvest, and clusters of grapes in their season when water fills them and they ripen and there is a set time for it, on the feast which is named the Feast of John, and they shall bring them up to the altar and offer them upon it. And the grain-offering shall be in its season, and other than this it is not fitting to offer, nor is it proper to bring into the altar anything at all of oil, save the oil of chrism which is prepared for it as God commanded, and the oil of olive which they pour into the lamps, and sweet-smelling incense of sweet fragrance, which is cinnamon and stacte at the time of the liturgy and prayer, and when they light them. (እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘተዐደወ፡ ሕገ፡ ክርስቶስ፡ በውስተ፡ ቊርባን፡ ወአቅረበ፡ ዲበ፡ ምሥዋዕ፡ መዐረ፡ አው፡ ሐሊበ፡ ወእመሂ፡ አቅረበ፡ ህየንተ፡ ስቴ፡ ወይን፡ ስቴ፡ ሶከር፡ አው፡ እምአምያስ፡ ዘግቡር፡ በእሳት፡ አው፡ ባዕደ። ወኢምንተሂ፡ እምአዕዋፍ፡ አው፡ እንስሳ፡ ወኢባዕደ፡ ዘይሠውዑ፡ ዘእንበለ፡ ቊርባን፡ ዘአዘዘ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እምኅብስት፡ ንጹሕ፡ ስንዳሌ፡ ሠናየ፡ ሐዲስ፡ ወወይነ፡ ዘንጡፍ፡ እምአስካል፡ ዘይነሥኡ፡ እምሐረጉ። ወዘገብረ፡ ዘንተ፡ ዘእንበለ፡ ዝንቱ፡ እምኔሆሙ፡ ይስዐር፡ እምክህነቱ፡ ወኢይትወከፍዎ። ወያቅርቡ፡ ካዕበ፡ ሠዊተ፡ ሰብለ፡ በጊዜሁ፡ ወእክለ፡ ቀዳሜ፡ ፍሬ፡ ወአስካለ፡ ወይን፡ ካዕበ፡ በጊዜሁ፡ አመ፡ ይመልኦ፡ ማይ፡ ወይጥዕም፡ ወቦቱ፡ እምርተ፡ ጊዜ፡ በበዓል፡ ዘስሙይ፡ ውእቱ፡ በዓለ፡ ዮሐንስ፡ ወያዕርጉ፡ ውስተ፡ ምሥዋዕ፡ ወያቅርቡ፡ ቦቱ፡ ወሰብልሰ፡ በጊዜሁ፡ ወዘእንበሌሁሰ፡ ኢመፍትው፡ ያቅርቡ፡ ወኢይደሉ፡ ያብኡ፡ ኅበ፡ ምሥዋዕ፡ ምንተኒ፡ ቅብኦ፡ ዘእንበለ፡ ቅብኦ፡ ሜሮን፡ ዘግቡር፡ ሎቱ፡ ዘአዘዘ፡ እግዚአብሔር፡ ወቅብኦ፡ ዘይት፡ ዘያኅትዉ፡ ቦቱ፡ መኃትዉ፡ ወዕጣነ፡ ጽንሐሓት፡ ዘመወዛሁ፡ ሠናይ፡ ዘውእቱ፡ ቅንኦት፡ ወሰሊኖት፡ በጊዜ፡ ቅዳሌ፡ ወጸሎት፡ ወሶበ፡ ያርኅዉ።)

እምሐረጉ። ወዘይገብር፡ ዘእንበለ፡ ዝንቱ፡ ይሰደድ፡
እምሢመቱ፡ ወይስዐር፡ ወኢይትወከፍዎ። አስካለ፡ ወይን፡
ካዕበ፡ በጊዜሁ፡ ይበጽሕ፡ ጣዕሙ፡ ወውእቱ፡ በእምርት፡
በዓል፡ ዘስሙይ፡ ውእቱ፡ በዓለ፡ ዮሐንስ፡ አዌት፡
ወያዕርጉ፡ ውስተ፡ ምሥዋዕ፡ አስካለ፡ ወያቅርቡ፡ ቦቱ፡
ሠዊተ፡ በጊዜሁ። ቀዳሜ፡ ፍሬ፡ ወሠዊትሰ፡ ይትኖለቀኑ።
ወዘእንበሌሁሰ፡ ኢመፍትው፡ ያብኡ፡ ኀበ፡ ምሥዋዕ፡
ወኢምንተኒ፡ ቅብአ፡ ዘእንበለ፡ መኃትው፡ ዘያኃትው፡
ወቅብአ፡ ሜሮን፡ ዘግቡር፡ ዘአዘዘ፡ እግዚአብሔር፡
ወቅብአ፡ ዘይት፡ አውልዕ፡ ወዕጣነ፡ ጽንሓሕ፡ ዘመዐዛ፡
ሠናይ፡ ዘውእቱ፡ ቅንኣት፡ ወሰሊኖት፡ በጊዜ፡ ቅዳሴ፡
ወጸሎት፡ ወሶበ፡ ያርኅዉ።

and deposited, and he shall not be served. Let the grape and the wine be brought in their season, when their taste is ripe, and this is in the month of the famous feast, which is the feast of John the Baptist. And let them be brought into the sacrifice, and let them be offered in their place at their proper time. The first fruits and the tithes shall be brought. And he who does not bring them shall not be admitted to the sacrifice. And let not the oil of myrrh, which is commanded by God, be mixed with anything that is not commanded. And let the oil of myrrh, which is not mixed, and the incense of frankincense, which is sweet and good, which is pure and clean, be brought at the time of the Eucharist and prayer, and let them be mixed.

አብጥሊስ፡ ፬።

¹ ኩሉ፡ ዘበፅዑ፡ መሀይምናን፡ በእንተ፡ ነፍሶሙ፡ ቀዳሜ፡ ፍሬያቲሆሙ፡ ወበኩረ፡ እንስሳሆሙ፡ እምአባግዕ፡ ወአጣሊ፡ ወአልህምት፡ ከመ፡ ያምጽእዎሙ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ በከመ፡ አዘዘ፡ እግዚአብሔር። እምፍሬያተ፡ ዕፀው፡ ካዕበ፡ ዘይመስሎ፡ ለዝንቱ፡ ወያምጽእዎሙ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ አው፡ ኀበ፡ ማኅደረ፡ ኤጲስ፡ ቆጶስ፡ እስመ፡ ውእቱ፡ መክፈልቱ፡ ወለሊሁ፡ ሥሉጥ፡ ባቲ፡ በእንተ፡ መልእክተ፡ ቤተ፡ ክርስቲያን፡ ወኢያዕርግ፡ እምኔሁ፡ ወኢምንተኒ፡ ዲበ፡ ምሥዋዕ፡ ወይኩን፡ ኤጲስ፡ ቆጶስ፡ ዘይከፍሎሙ፡ ለቀሳውስት፡ በከመ፡ መዓርጊሆሙ፡ ወመልእክቶሙ፡ ለቀሳውስት፡ ይክፍሎሙ፡ ለዲያቆናት፡ ወለኩሉ፡ ላእካነ፡ ቤተ፡ ክርስቲያን።

ABTILIS 4

¹ All who bring their first fruits and the first of their livestock, from sheep and goats and cattle, let them bring them to the house of the church, as God commanded. And let them bring the fruits of the trees, which are like this, to the house of the church, or to the residence of the bishop, for he is the one who will distribute them, and he will be careful for the message of the church. And let no one offer from it, except for the sacrifice. And let the bishop distribute them to the priests according to their rank and their message, and let the priests distribute them to the deacons and to all the workers of the church.

ABTILIS 4

¹ The Batelsāt reads: *All the faithful who bring [offerings] for their souls bring the first fruits and the firstborn of their livestock to the church, as God commanded. And, likewise, from the fruits of the trees and what resembles this, they bring them to the church or to the residence of the bishop, because it is his portion and he has authority over it for the service of the church. And they shall not offer anything of it upon the altar; and let the bishop be the one who distributes them to the priests according to their ranks and their duties, and the priests likewise shall distribute them to the deacons and to all the lay ministers of the church.* (ኩሉ፡ ዘበፅዑ፡ መሀይምናን፡ በእንተ፡ ነፍሶሙ፡ ቀዳሜ፡ ፍሬያት፡ ወበኩረ፡ እንስሳሆሙ፡ ያምጽእዎሙ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ በከመ፡ አዘዘ፡ እግዚአብሔር። ወእምፍረያተ፡ ዕፀው፡ ካዕበ፡ ወዘይመስሎ፡ ለዝንቱ፡ ወያምጽእዎሙ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ አው፡ ኀበ፡ ማኅደረ፡ ኤጲስ፡ ቆጶስ፡ እስመ፡ ውእቱ፡ መክፈልቱ፡ ወለሊሁ፡ ሥሉጥ፡ ባቲ፡ በእንተ፡ መልእክተ፡ ቤተ፡ ክርስቲያን። ወኢያቅርቡ፡ ዲበ፡ ምሥዋዕ፡ እምኔሁ፡ ወኢምንተኒ፡ ወይኩን፡ ኤጲስ፡ ቆጶስ፡ ዘይከፍሎሙ፡ ለቀሳውስት፡ በመዓርጊሆሙ፡ ወመልእክቶሙ፡ ወቀሳውስት፡ ይክፍልዎሙ፡ ለዲያቆናት፡ ወለኩሉ፡ ላእካነ፡ ቤተ፡ ክርስቲያን።)

አብጥሊስ፡ ፩።

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘያወፅእ፡ ብእሲቶ፡ እማኅደሩ፡ በምክንያተ፡ ጽሙና፡ ወይኄሊ፡ ከመ፡ ቀሪቦታ፡ ሥእበት፡ ውእቱ፡ በሥምረታ፡ ወሥምረቱ፡ ለእለ፡ ኅብሩ፡ ከመ፡ ይፃኡ፡ ኅበ፡ ምንኩስና፡ ወእመሂ፡ ዘረስዑ፡ ወያመከንዩ፡ ኢኮነ፡ ብዉሕ፡ ሎሙ፡ እስመ፡ ውእቱ፡ እንጋ፡ ከመ፡ ዘይጸልኡ፡ በበይናቲሆሙ፡ ወዘገብረ፡ ከመዝ፡ ምግባር፡ ይስዐርዎ፡ ሕዝብ፡ ወይክልእዎ፡ እምነገሩ። ወለእመ፡ ተቃሐወ፡ በዝንቱ፡ ለይፃእ፡ እምሂመቱ፡ ወይትመተር።

ABTILIS 5

¹ If a bishop, or a priest, or a deacon leaves his residence on the pretext of piety, and goes as if to be near the desert, let this be done with the consent of his bishop and the consent of those who are with him, so that they may go to the monastery. And if he leaves and deceives, let him not be with them, for he is like one who prays in private. And whoever does this shall be deposed by the people, and he shall be removed from his office. And if he is found guilty of this, let him be removed from his office and deposed.

ABTILIS 5

¹ The Batelsāt reads: It is not permitted for a man to dismiss his wife under the pretext of asceticism. It is not lawful for a bishop, a priest, or a deacon to put his wife out of his dwelling under the pretext of asceticism and going toward monasticism, and to separate himself from her. And whoever does such a deed, the people shall depose him and forbid him from his office. And if he resists in this matter, let him be removed from his office and cut off. (በእንተ፡ ዘፈቀደ፡ ይኅድግ፡ ብእሲቶ፡ በእንተ፡ ፅሙና፡ ኢይከውኖ፡ ለኤጲስ፡ ቆጶስ፡ ወለቀሲስ፡ ወለዲያቆን፡ ያውፅእ፡ ብእሲቶ፡ እማኅደሩ፡ በምክንያተ፡ ጽሙና፡ ወሐዊረ፡ ኅበ፡ ምንኩስና፡ ወይትፈለጥ፡ እምኔሃ። ወዘገብረ፡ ከመዝ፡ ምግባር፡ ወይስዐርዎ፡ ሕዝብ፡ ወይክልእዎ፡ እምነገሩ። ወለእመ፡ ተቃሐወ፡ በዝንቱ፡ ለይፃእ፡ እምሂመቱ፡ ወይትመተር።)

አብጥሊስ፡ ፩።

¹ እስመ፡ ኢይደልዎሙ፡ ለኤጲስ፡ ቆጶሳት፡ ወለቀሳውስት፡
ወለዲያቆናት፡ እለ፡ ትኩላን፡ ለመልእክተ፡ ቤተ፡ ክርስቲያን፡
ግብር፡ እምተግባረ፡ ዓለም፡ ወለእመ፡ ገብሩ፡ ከመዝ፡
ኢይትገደፉ፡ አላ፡ ይሴሰዩ፡ እምንዋየ፡ ቤተ፡ ክርስቲያን።

ABTILIS 6

¹ Let it not be desired by bishops, or priests, or deacons, who
are entrusted with the message of the church, to engage in
secular business. And if they do so, let them not be left, but
let them be removed from the property of the church.

ABTILIS 6

¹ The Batelsāt reads: Concerning the priests. They shall not be sent on secular service, except for the altar. Let no one among the bishops, priests, and deacons, who are appointed for the service of the Church, seek any worldly business or labour. And if anyone does thus, he shall be deposed again and fall from his office. (በእንተ፡ ካህናት። ኢይትለአኩ፡ ዘእንበለ፡ ለምሥዋዕ። ኢይኅሥሥ፡ መኑሂ፡ እምኤጲስ፡ ቆጶሳት፡ ወቀሳውስት፡ ወዲያቆናት፡ እለ፡ ትኩላን፡ ለመልእክተ፡ ቤተ፡ ክርስቲያን፡ ግብር፡ እምግብረ፡ ዓለም። ወለእመ፡ ገብረ፡ ከመዝ፡ ይትመተር፡ ካዕበ፡ ወይደቅ፡ እምሢመቱ።)

አብጥሊስ፡ ፯።

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘገብረ፡ ፋሲካ፡ ቅድመ፡ የዐሪ፡ ፵፡ መዐልተ፡ ወ፵፡ ሌሊተ፡ ወየጎሥሥ፡ በዝንቱ፡ ይትመስሎም፡ ለአይሁድ፡ ወይገብር፡ ፋሲካ፡ ምስሌሆም፡ ይስዐር፡ ወይትመተር። ዘእንበለ፡ እምድጎረ፡ ዐረየ፡ ፵፡ መዐልተ፡ ወ፵፡ ሌሊተ፡ ዘይገብር፡ ፋሲካ፡ ይስዐር፡ ለይትመተር፡ እምሂመቱ፡ ወይትገደፍ።

ABTILIS 7

¹ If a bishop, or a priest, or a deacon celebrates Pascha before the forty days and forty nights have passed, and seeks to imitate the Jews and celebrate Pascha with them, let him be deposed and removed. Unless he celebrates Pascha after forty days and forty nights, let him be deposed and removed from his office, and let him be dismissed.

ABTILIS 7

- ¹ The Batelsāt reads: Concerning the Passover. If a bishop, or a priest, or a deacon, or any one of the clergy of the church celebrates the Passover before the night and day have passed, and enquires into this, let him be likened unto the Jews and celebrate the Passover with them on the same day, rather than on the Sunday which occurs after the Passover of the Jews, let him be deposed from his office and cast out from it. (በእንተ፡ ፋሲካ፡ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ አሐዱ፡ እምላእካነ፡ ቤተ፡ ክርስቲያን፡ ዘገብረ፡ ፋሲካ፡ እምቅድመ፡ የዐሪ፡ ሌሊተ፡ ወመዓልተ፡ ወየጎሥሥ፡ በዝንቱ፡ ይትመስሎም፡ ለአይሁድ፡ ወይገብር፡ ምስሌሆም፡ ፋሲካ፡ በአሐቲ፡ ዕለት፡ ዘእንበለ፡ በዕለተ፡ እሑድ፡ ዘይከውን፡ እምድጎረ፡ ፋሲካ፡ አይሁድ፡ ለይትመተር፡ እምሂመቱ፡ ወይትገደፍ፡ እምኔሃ።)

አብጥሊስ፡ ፰።

ABTILIS 8

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ አሐዱ፡ እምላእካነ፡ ቤተ፡ ክርስቲያን፡ ዘኢቀርቦ፡ ወኢተመጠው፡ ቍርባነ፡ ምስለ፡ ሕዝብ፡ በጊዜ፡ ይፈጽሙ፡ ቅዳሴ፡ ለይንግር፡ ምክንያቶ፡ ወሕማሞ፡ ወለእመቦ፡ ምክንያተ፡ በዘ፡ ይደሉ፡ ተድኅሮቱ፡ ይእተ፡ ጊዜ፡ ወአኮ፡ በካልእ፡ ይስረዩ፡ ሎቱ። ወእመሰ፡ ገብረ፡ ከመዝ፡ ወኮኖ፡ ልማደ፡ ይትገሐሥዎ፡ ወይስድድዎ፡ እምሕዝብ፡ እስመ፡ ኮነ፡ አርአያ፡ ወዕቅፍተ፡ ለብዙኃን፡ ወያስተማስል፡ ላዕለ፡ ካህን፡ ዘይቈድስ፡ ቍርባነ፡ ከመ፡ ዘኢቀደስ፡ በኅሊና፡ ንጹሕ፡ ወበሃይማኖት፡ ርትዕት፡ ወከመ፡ ዘሀሎ፡ ውስተ፡ ትሕዝብት።

¹ If a bishop, presbyter, deacon, or any member of the church does not offer and partake of the Eucharist with the people at the time when the liturgy is being celebrated, let there be a reason of illness or necessity; but, if there is no such reason, let him be removed from their office. If he does otherwise, let him be punished and expelled from the people; for, he has become a stumbling block and a cause of offense to many, and he causes the priests who do not sanctify the Eucharist to be regarded as those who do not sanctify with a pure conscience and right faith, as it is written in the tradition.

ABTILIS 8

¹ The Batelsāt reads: Concerning the one who rejected the offering. If a bishop, or a priest, or a deacon, or one of the laymen of the church, who has neither offered nor received the offering with the people at the time they finish the liturgy, shall be questioned concerning the reason, [let them examine] his reason and his illness. And, if he finds a reason on account of which he leaves at that time, and not for another cause, let them forgive him. But, if he makes excuses for himself and it becomes a custom for him, let them remove him and let him be cast out, because he has become a stumbling block to the people; and let them consider concerning the priest who offered the offering as though he did not offer it in a pure mind and with a right faith. (በእንተ፡ ዘአበየ፡ ቍርባነ፡ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ አሐዱ፡ እምላእካነ፡ ቤተ፡ ክርስቲያን፡ ዘኢቀርቦ፡ ወኢተመጠው፡ ቍርባነ፡ ምስለ፡ ሕዝብ፡ በጊዜ፡ ይፈጽሙ፡ ቅዳሴ፡ በምክንያት፡ ለይጠየቁ፡ ምክንያቱ፡ ወሕማሙ፡ ወለእመ፡ ረከበ፡ ምክንያተ፡ በዘየኅድግ፡ ይእተ፡ ጊዜ፡ ወአኮ፡ ባዕድ፡ ይስረዩ፡ ሎቱ። ወለእመ፡ አመክነየ፡ በእንቲአሁ፡ ወኮኖ፡ ልማደ፡ ይትገሐሥዎ፡ ወይስደድ፡ እስመ፡ ኮነ፡ ዕቅፍተ፡ ለሕዝብ፡ ወያስተማስል፡ ላዕለ፡ ካህን፡ ዘቀደስ፡ ቍርባነ፡ ከመዘ፡ ኢቀደስ፡ በኅሊና፡ ንጹሕ፡ ወበሀይማኖት፡ ርትዕት።)

አብጥሊስ፡ ፱።

¹ እመቦ፡ ብእሲ፡ እመእመናን፡ ዘቦኣ፡ ቤተ፡ ክርስቲያን፡ በጊዜ፡ ቅዳሴ፡ ወሰምዐ፡ መጻሕፍተ፡ ቅዱሳተ፡ ወኢተዐገሠ፡ እስከ፡ ይፌጽሙ፡ ጸሎተ፡ ወቅዳሴ፡ ወኢተመጠወ፡ ቊርባነ፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን፡ እስመ፡ አማሰነ፡ ሕገ፡ ወአስተሐቀረ፡ ቁመቱ፡ ቅድመ፡ ንጉሥ፡ ሰማያዊ፡ ንጉሠ፡ ሥጋ፡ ወመንፈስ።

ABTILIS 9

¹ If a man, being among the faithful, enters the church during the time of the liturgy, hears the Holy Scriptures, and does not depart until the prayers and the liturgy are completed, yet does not partake of the Eucharist, let him be expelled from the church, for he has broken the law and dishonored his standing before the heavenly King, the King of flesh and spirit.

ABTILIS 9

¹ The Batelsāt reads: Concerning those who do not remain until the completion of the Liturgy. If there is a man among the faithful who enters into the church at the time of the Liturgy, and hears the Holy Scriptures, and does not have patience until they complete the Liturgy, and does not receive the Holy Communion, let him be cast out of the church, because he has broken the law and despised his standing before the heavenly King. (በእንተ፡ ዘኢይቀውም፡ እስከ፡ ተፍጻሜተ፡ ቅዳሴ። እመቦ፡ ብእሲ፡ እመሀይምናን፡ ዘቦኣ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በጊዜ፡ ቅዳሴ፡ ወሰምዐ፡ መጻሕፍተ፡ ቅዱሳት፡ ወኢተዐገሠ፡ እስከ፡ ይፌጽሙ፡ ቅዳሴ፡ ወኢተመጠወ፡ ቊርባነ፡ ይሰደድ፡ እምቤተ፡ ክርስቲያን፡ እስመ፡ አማሰነ፡ ሕገ፡ ወአስተሐቀረ፡ ቁመቱ፡ ቅድመ፡ ንጉሥ፡ ሰማያዊ።)

አብጥሊስ፡ ፲፱።

¹ እመቦ፡ ብእሲ፡ ዘተናገረ፡ ምስለ፡ ካህን፡ ዘተወግዘ፡ አው፡ ዲያቆን፡ ዘተሰደ፡ በእንተ፡ ፅርፈት፡ ዘነበበ፡ አው፡ ባዕደ፡ አበሳ፡ ወለእመ፡ ኢከልኦ፡ ከመ፡ ይጸሊ፡ ምስለ፡ ካህናት፡ በጎቡእ፡ ለይሰደድ፡ እምክህነት፡ ወይክልእዎ፡ ቅርባን፡ ወእምትድምርተ፡ ሕዝብ።

ABTILIS 10

¹ If a man speaks with a priest or a deacon who has been deposed or excommunicated on account of a known sin or other fault, and does not separate from them as one who prays with the priests in secret, let him be expelled from the priesthood, end excluded from the Eucharist and the assembly of the people.

ABTILIS 10

¹ The Batelsāt reads: Concerning association with the excommunicated. If any man has spoken with one whose Eucharist has been forbidden on account of excommunication, and has associated with him, and has partaken with him in prayer, or has called him into his house for a meal, let him be expelled, cast out, and forbidden. (በእንተ፡ ተደምሮ፡ ምስለ፡ ውጉዛን። እመቦ፡ ብእሲ፡ ዘተናገረ፡ ምስለ፡ ዘከልእዎ፡ ቅርባን፡ በእንተ፡ ውግዘት፡ ወተሰደ፡ ወዘተሳተፎ፡ በጸሎት፡ አው፡ ጸውዖ፡ ውስተ፡ ቤቱ፡ ለምሳሕ፡ ለይሰደድ፡ ወይትገደፍ፡ ወይትከላእ።)

አብጥሊስ፡ ፲፩።

¹ እመቦ፡ ብእሲ፡ ዘተናገረ፡ ምስለ፡ ዘኢይቀርብ፡ ቅርባን፡
በእንተ፡ አበሳ፡ ዘተረክበ፡ በላዕሌሁ፡ አው፡ ተሰደ፡
ወለእመ፡ ተሳተፎ፡ በጸሎት፡ አው፡ ጸውዖ፡ ውስተ፡ ቤቱ፡
ለምሳሕ፡ ይሰደድ፡ ወይትገደፍ፡ ወይትከላእ።

ABTILIS 11

¹ If a man who does not offer the Eucharist on account of a known sin on him has been deposed, and does not participate in prayer, or if he is summoned into his house for a meal, let him be expelled and abandoned.

ABTILIS 11

¹ The canon numbered 11 in the *Batelsāt* reads differently: Concerning the excommunicated. If there is a man who has spoken with an excommunicated priest, or a deacon who has been expelled for blasphemy, or who has spoken another offense, and who has prayed with him as one prays with priests in secret, let him be expelled from the church and let them forbid him the reception of the Eucharist. (በእንተ፡ ዘተወግዘ። እመቦ፡ ብእሲ፡ ዘተናገረ፡ ምስለ፡ ካህን፡ ዘተወግዘ፡ አው፡ ዲያቆን፡ ዘተሰደ፡ በእንተ፡ ፅርፈት፡ ዘነበበ፡ አው፡ ካልኦ፡ አበሳ፡ ወዘጸለየ፡ ምስሌሁ፡ በከመ፡ ይጸሊ፡ ምስለ፡ ካህናት፡ በጎቡእ፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ወይክልእዎ፡ ተመጥዎ፡ ቅርባን።)

አብጥሊስ፡ ፲፪።

¹ እመቦ፡ ካህን፡ ዘሐረ፡ እምብሔሩ፡ ኀበ፡ ካልእ፡ ብሔር፡ ዘእንበለ፡ በመባሕተ፡ ኤጲስ፡ ቆጶስ፡ ዘሜሞ፡ ካህነ፡ ኢይትወከፍዎ፡ ውስተ፡ ጉልቄ፡ ካህናት፡ ወለእመ፡ ተወክፍዎ፡ ይሰደድ፡ ውእቱኒ፡ ወዘተወክፎ። ወለእመ፡ ኮነ፡ ስዱደ፡ አው፡ ውጉዘ፡ ወወፅአ፡ በውእቱ፡ ግብር፡ ዘተሰደ፡ ባቲ፡ እምአናቅጾ፡ ጸባሕት፡ ወብዕል፡ ለይናኅ፡ ተሰዶቱ፡ እምሕዝብ፡ እስመ፡ ሐሳዊ፡ ውእቱ፡ ወአምዕዖ፡ ለእግዚአብሔር፡ ወለቤተ፡ ክርስቲያን፡ ወሕጹጽ፡ ሃይማኖት።

ABTILIS 12

¹ If a priest leaves his Lord and goes to another nation, except by the command of the bishop who ordained him, he shall not be received into the clergy of priests. If he is received, let both he and the one who received him be expelled. If he was already deposed or excommunicated and left under that status, let him be expelled from the people; for, he is a liar and has deceived God, the church, and the narrow path of faith.

ABTILIS 12

¹ The Batelsāt reads: Concerning the migration of priests. If there is a priest who has gone from his region to another region without the permission of the bishop who ordained him as a priest, they shall not receive him into the number of priests. And, if they receive him, both he who was received and he who received him shall be expelled. And, if he was exiled or excommunicated, and went forth in that very state for which he was exiled in the path of his error, let his exile continue; for, he is a liar and a deceiver of the Church of God and of little faith. (በእንተ፡ ፍልሰተ፡ ካህናት። እመቦ፡ ካህን፡ ዘሐረ፡ እምብሔሩ፡ ኀበ፡ ካልእ፡ ብሔር፡ ዘእንበለ፡ መባሕተ፡ ኤጲስ፡ ቆጶስ፡ ዘሜሞ፡ ካህነ፡ ኢይትወከፍዎ፡ ውስተ፡ ጉልቄ፡ ካህናት። ወለእመ፡ ተወክፍዎ፡ ይሰደድ፡ ውእቱኒ፡ ወዘተወክፎ። ወለእመ፡ ኮነ፡ ስዱደ፡ አው፡ ውጉዘ፡ ወወፅአ፡ በውእቱ፡ ግብር፡ ዘተሰደ፡ ባቲ፡ በፍኖተ፡ ስሕተቱ፡ ለይናኅ፡ ተሰዶቱ፡ እስመ፡ ሐሳዊ፡ ውእቱ፡ ወመስሐቲ፡ ለቤተ፡ ክርስቲያን፡ እግዚአብሔር፡ ወውጉደ፡ ሃይማኖት።)

አብጥሊስ: ፲፫።

¹ እመቦ: ኤጲስ: ቆጶስ: ዘየጎድግ: መንበሮ: ወግብሮ: ወትእዛዞ: ዘይደልዎ: ሠናየ: ሠሪዐ: ሕዝቡ: ወየሐውር: ጎበ: ካልእ: ብሔር: ወእመሂ: በምንዳቤ: ወበዕፁብ: ወበእከይ: ለይሰደድ: ወይትገደፍ: እምሢመቱ። አላ: ለእመ: ሰአልዎ: ኤጲስ: ቆጶሳት: ከመ: ይንበር: ጎቤሆሙ: ለመፍቅዱ: አው: ለዘይከውኖሙ: በቅዱሳተ: ለሰብአ: ሀገሩ: እንተ: ተተክለ: ባቲ: ወእመንቱ: ያስተበቅዕዎ: እስከ: ይትፈጸም: መፍቅዱ።

ABTILIS 13

¹ If a bishop does not leave his see, his people, and his command, but seeks another nation, unless he is summoned by other bishops to resolve a dispute or to ordain someone in his own country, let him be expelled and abandoned from his name. If he is summoned by bishops to resolve a dispute or to ordain someone in his own country, let him be received and confirmed until the dispute is resolved.

ABTILIS 13

¹ The Batelsāt reads: Concerning a bishop abandoning his place. If there is a bishop who abandons his see, his office, and his mandate, and what is fitting for him to do – having set in order his people – and goes to another region, even if it is in affliction, hardship, or evil, let him be deposed and cast out from his office. But, if the bishops petition him to dwell with them for his pleasure, or for what will be of benefit to them for the people of the country for whom he was appointed, they can petition for his residence there until he fulfils his pleasure. (በእንተ: ጎዲገ: ኤጲስ: ቆጶስ: መካኖ። እመቦ: እጲስ: ቆጶስ: ዘየጎድግ: መንበሮ: ወግብሮ: ወትእዛዞ: ወዘይደልዎ: ሠናየ: ሠሪዐ: ሕዝቡ: ወየሐውር: ጎበ: ካልእ: ብሔር: ወእመሂ: በምንዳቤ: ወበዕፁብ: ወበእከይ: ለይሰደድ: ወይትገደፍ: እምሢመቱ። አላ: ለእመ: አስተበቅዕዎ: ኤጲስ: ቆጶሳት: ከመ: ይንበር: ጎቤሆሙ: ለመፍቅዱ: አው: ለዘይከውኖሙ: በቅዱሳተ: ለሰብአ: ሀገር: እንተ: ተተክለ: ሎሙ: ወያስተበቅዕዎ: በንብረቱ: ህየ: እስከ: ይፈጸም: መፍቅዱ።)

The Coptic text merges this with the previous canon, including both numbers.

አብጥሊስ፡ ፲፬።

¹ እመቦ፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ ባዕዳን፡ እምካህናት፡ ዘኅደገ፡ መካኖ፡ ወቤተ፡ ክርስቲያኖ፡ መካነ፡ ኀበ፡ ሢሞ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ሊቀ፡ ጳጳሳት፡ አው፡ ጳጳስ፡ አላ፡ በትእዛዘ፡ ርእሱ፡ ከመ፡ ይኅሥሥ፡ በቍዔተ፡ ወያጥሪ፡ ክብረ፡ እምሰብአ፡ ውእቱ፡ ብሔር፡ ይሰወር፡ ሢመቱ፡ እምክልኤሆን፡ መካናት፡ ኀቡረ፡ ወኢይትኹለቑ፡ ውስተ፡ ጉልቄ፡ ካህናት፡ አላ፡ ይኩን፡ ምቅዋሙ፡ በቤተ፡ ክርስቲያን፡ ምስለ፡ መእመናን። ወፈድፋደስ፡ ለእመ፡ ጸውዖ፡ ኤጲስ፡ ቆጶስ፡ ከመ፡ ይግባእ፡ ኀበ፡ መካነ፡ ወኢገብረ፡ ዘንተ፡ ወኢተሰጥዎ፡ ከመ፡ ይትመየጥ፡ ኀበ፡ መካነ፡ ለይስወር፡ እምካህነቱ፡ ወእምነ፡ ማኅበሮሙ፡ ወይኩን፡ ንብረቱ፡ ምስለ፡ ማእመናን፡ እስመ፡ ኀረየ፡ ይምትር፡ ሥርዐተ፡ ክህነት፡ ወይኩን፡ ከመ፡ ሕዝብ፡ መእመናን።

ABTILIS 14

¹ If there is a priest, a deacon, or any other cleric from the clergy who abandons his place and his church, where he has been appointed by a bishop, archbishop, or patriarch and goes to another place – by his own authority, so that he may ordain by force and seek honour from the people of that land – his ordination shall be invalid from both places, and he shall not be counted among the number of priests. Instead, he shall remain only as a layperson among the faithful. Moreover, if the bishop summons him to return to his place and he does not do so, nor does he submit to being brought back to his place, he shall be stripped of his priesthood and of their fellowship, and his inheritance shall be with the faithful; for, he has chosen to violate the ordinance of priesthood, and he shall be like the faithful people.

ABTILIS 14

- ¹ The Batelsāt reads: Concerning that it is right that priests should not be removed from their places. If there is a priest or other clerics who have abandoned their place and their church, the place where the bishop, archbishop, or patriarch appointed them, without his permission – rather, of their own accord, in order to seek material gain or to acquire glory from the people of that region – he shall be removed from his office in both places together, and he shall not be counted in the number of priests, but his standing in the church shall be with the lay faithful. And all the more so if the bishop called him to return to his place, and he did not do this and disobeyed the command to return to his place, let him be separated from the priests and from their assembly, and let his standing be with the faithful in the church, because he loved to sever the bond of the priesthood; let him be like the believing people. (በእንተ፡ ከመ፡ መፍትው፡ ኢይትዋለጡ፡ ካህናት፡ እመካኖሙ። እመቦ፡ ቀሲስ፡ አው፡ ባዕዳን፡ ካህናት፡ ዘኅደገ፡ መካኖ፡ ወቤተ፡ ክርስቲያኖ፡ መካነ፡ ኀበ፡ ሢሞ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ጳጳስ፡ አው፡ ሊቀ፡ ጳጳሳት፡ ዘእንበለ፡ ያብሕዎ፡ አላ፡ በትእዛዘ፡ ርእሱ፡ ከመ፡ ይኅሥሥ፡ በቍዔተ፡ አው፡ ያጥሪ፡ ክብረ፡ እምሰብአ፡ ውእቱ፡ ብሔር፡ ይሰወር፡ እምሢመቱ፡ እምክልኤሆን፡ መካናት፡ ኀቡረ፡ ወኢይትኹለቑ፡ ውስተ፡ ጉልቄ፡ ካህናት፡ አላ፡ ይኩን፡ ምቅዋሙ፡ በቤተ፡ ክርስቲያን፡ ምስለ፡ መእመናን። ወፈድፋደስ፡ ለእመ፡ ጸውዖ፡ ኤጲስ፡ ቆጶስ፡ ከመ፡ ይግባእ፡ ኀበ፡ መካነ፡ ወኢገብረ፡ ዘንተ፡ ወኢተሰጥዎ፡ ከመ፡ ይትመየጥ፡ ኀበ፡ መካነ፡ ለይትፈለጥ፡ እምካህናት፡ ወእምነ፡ ማኅበሮሙ፡ ወይኩን፡ ምቅዋሙ፡ ምስለ፡ መእመናን፡ በቤተ፡ ክርስቲያን፡ እስመ፡ አፍቀረ፡ ይምትር፡ ማእሰረ፡ ክህነት፡ ለይኩን፡ ከመ፡ ሕዝብ፡ መእመናን።)

አብጥሊስ፡ ፲፭።

¹ ወለእመ፡ ተወክፈ፡ አሐዱ፡ እምኤጲስ፡ ቆጶሳት፡ ብእሴ፡
ዘከመዝ፡ አርአያሁ፡ ወግዕዙ፡ ወያሰትት፡ ዘንተ፡ ወኮነ፡
ለውእቱ፡ ብእሴ፡ ኅቤሁ፡ ክብር፡ ወኮነ፡ ዘይጉልቆ፡ በአምሳለ፡
እለ፡ ሀለዉ፡ ኅቤሁ፡ እምካህናት፡ ለይትገሐሥዎ፡ ለውእቱ፡
ኤጲስ፡ ቆጶስ፡ ወይኩን፡ በኅቤሆሙ፡ በአምሳለ፡ ዘይገብር፡
በዕልወተ፡ ሕግ፡ ወይመትር፡ ሕገጊሃ፡ ለቤተ፡ ክርስቲያን፡
ወሥርዐታ።

ABTILIS 15

¹ And, should anyone among the bishops be a man of such character, and wicked, and who steals these things, and that man had honour before him, and was like those who were with him among the priests, let them not accuse that bishop, and let him be among them in the manner of one who acts with the authority of law; for, he has violated the law of the church and its ordinance.

ABTILIS 15

¹ The *Batelsāt* reads: Concerning a bishop who receives an excommunicated person. And, if one of the bishops receives a man of such conduct and transgression, and leads astray from this deed, and there is for that man honour with him, and treats him like those who are with him among the priests, that bishop shall be removed, and he shall be among them like one who acts in lawlessness and cuts off the laws and order of the Church. (በእንተ፡ ኤጲስ፡ ቆጶስ፡ ዘይትወከፍ፡ ውጉዘ። ወለእመ፡ ተወክፈ፡ አሐዱ፡ እምኤጲስ፡ ቆጶሳት፡ ብእሴ፡ ዘከመዝ፡ ምግባሩ፡ ወግእዙ፡ ወያሰትት፡ ዘንተ፡ ግብረ፡ ወኮነ፡ ለውእቱ፡ ብእሴ፡ ኅቤሁ፡ ክብረ፡ ወይሬስዮ፡ በአምሳለ፡ እለ፡ ሀለዉ፡ ኅቤሁ፡ እምካህናት፡ ለይትገሐሥዎ፡ ለውእቱ፡ ኤጲስ፡ ቆጶስ፡ ወይኩን፡ በኅቤሆሙ፡ በአምሳለ፡ ዘይገብር፡ በዕልወተ፡ ሕግ፡ ወይመትር፡ ሕገጊሃ፡ ለቤተ፡ ክርስቲያን፡ ወሥርዐታ።)

አብጥሊስ፡ ፲፮።

¹ እመቦ፡ ብእሲ፡ እመሀይምናን፡ ወካህናት፡ ዘአውሰበ፡ ክልኤተ፡ ብእሲተ፡ ወአስተጋብአ፡ ማእከሌሆን፡ ርስሐተ፡ አው፡ ዕቅብተ፡ ላዕለ፡ ብእሲቱ፡ አው፡ ደሐረ፡ ብእሲቶ፡ ወአውሰበ፡ ካልእታ፡ ወለእመ፡ ኮነ፡ ዘአውሰበ፡ ካልእተ፡ ብእሲተ፡ ድንግለ፡ እስመ፡ ኢይደልዎ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ወኢቀሲስ፡ ወኢዲያቆን፡ ወኢምንተኒ፡ እመዓርገ፡ ክህነት።

ABTILIS 16

¹ If a man, a faithful or a priest, has taken a wife and has brought her into the midst of the congregation, and she has defiled herself or has been unfaithful to her husband, or he has divorced his wife and taken another, and if the one he has taken is a virgin, since she is not despised, let him not be appointed bishop, nor presbyter, nor deacon, nor to any of the priestly orders.

ABTILIS 16

¹ The Batelsāt reads: Concerning him who has married two. If there be a man among the priests who has married two women and brought them both together, or [kept] a concubine in addition to his wife, whether together or one after the other; and if his wife died and he married another, or married one who was not a virgin, it is not fitting that he be appointed bishop, nor priest, nor deacon, nor in any degree of the priesthood. (በእንተ፡ ዘአውሰበ፡ ክልኤተ። እመቦ፡ ብእሲ፡ እምካህናት፡ ዘአውሰበ፡ ክልኤተ፡ ብእሲተ፡ ወአስተጋብአን፡ ለክልኤሆን፡ አው፡ ዕቅብተ፡ ላዕለ፡ ብእሲቱ፡ እመሂ፡ ኅቡረ፡ ወእመሂ፡ አሐቲ፡ ድኅረ፡ አሐቲ፡ ወለእመ፡ ሞተት፡ ብእሲቱ፡ ወአውሰበ፡ ካልእተ፡ አው፡ አውሰበ፡ ዘኢኮነት፡ ድንግለ፡ ኢመፍትው፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ወኢቀሲስ፡ ወኢዲያቆን፡ ወኢምንተኒ፡ እመዓርገ፡ ክህነት።)

አብጥሊስ፡ ፲፯።

¹ እመቦ፡ ብእሲ፡ ዘአውሰበ፡ ብእሲተ፡ ማዕሰበ፡ እንተ፡ ደሐርዋ፡ በዝሙት፡ ወበምርዓት፡ በዘ፡ ነገርነ፡ አው፡ አረማዊት፡ አው፡ ዘሀለወት፡ በትሕዝብት፡ እስመ፡ ኢይደልዎ፡ ከመ፡ ይኩን፡ ኤጲስ፡ ቆጶስ፡ ወኢቀሲስ፡ ወኢዲያቆን፡ ወዘይቴሐት፡ እምእሉ፡ እምነ፡ መዓርገ፡ ክህነት።

ABTILIS 17

¹ If a man has taken a wife who was defiled by fornication and by adultery, as we have said, or a Gentile woman, or one who is under subjection, he is not worthy to be made a bishop, nor a priest, nor a deacon; and whoever departs from these is removed from the rank of priesthood.

ABTILIS 17

¹ The Batelsāt reads: Concerning a priest who marries those whom it is not fitting for him to marry. If a man marries a divorced woman, or a repudiated one, or an adulteress, or a maidservant, or a widow, or a relative, it is not fitting for him to be a bishop, nor a priest, nor a deacon, nor any inferior clerical order. (በእንተ፡ ዘአውሰበ፡ ዘኢይደልዎሙ፡ ለካህናት። እመቦ፡ ብእሲ፡ ዘአውሰበ፡ ብእሲተ፡ ማእሰበ፡ አው፡ እንተ፡ ደሐርዋ፡ አው፡ ዘማዊተ፡ አው፡ አመተ፡ አው፡ ምርዕተ፡ አው፡ እሕዝተ፡ ኢይከውኖ፡ ይኩን፡ ኤጲስ፡ ቆጶስ፡ ወኢቀሲስ፡ ወኢዲያቆን፡ ወኢዘይቴሐት፡ እምኔሁ፡ እመዓርገ፡ ክህነ።)

አብጥሊስ፡ ፲፰።

¹ እመቦ፡ ብእሲ፡ ዘአውሰበ፡ ክልኤተ፡ አጋተ፡ አው፡
አውሰበ፡ ወለተ፡ እኅቱ፡ አው፡ ወለተ፡ እኅቱ፡ እስመ፡
ኢይደልዎ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ወኢቀሲስ፡
ወኢዲያቆን፡ ወኢምንተኒ፡ እመዓርገ፡ ክህነት፡ ወይሰደድ፡
እምሕዝብ፡ ወአልቦ፡ መክፈልተ፡ ምስለ፡ መእመናን።

ABTILIS 18

¹ If a man marries two sisters, or marries a woman who is the
sister of his wife, or if a woman has married two brothers, let him
not be made a bishop, a presbyter, a deacon, or a reader, nor be
raised to the rank of the priesthood. He shall be expelled from the
church and shall have no fellowship with the faithful.

ABTILIS 18

¹ The Batelsāt reads: Concerning him who contracts an unlawful marriage. If there be a man who has married two sisters, or has married the daughter of his
sister, or the daughter of his brother, it shall not be allowed to him; he shall be deposed from any rank of priesthood, and he shall be expelled from the church,
and he shall have no portion with the faithful. (በእንተ፡ ዘአውሰበ፡ ዘኢመፍትው። እመቦ፡ ብእሲ፡ ዘአውሰበ፡ ክልኤተ፡ አጋተ፡ አው፡ አውሰበ፡ ወለተ፡
እኅቱ፡ አው፡ ወለተ፡ እኅቱ፡ ኢይከውኖ፡ ይሠየም፡ ወኢምንተኒ፡ እመዓርገ፡ ክህነት፡ ወይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ወአልቦ፡ መክፈልተ፡ ምስለ፡
መእመናን።)

አብጥሊስ፡ ፲፱።

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ ዘወሀበ፡ ምግብ፡ ዚአሁ፡ በእንተ፡ ገጸ፡ ነፍሱ፡ ወወሀቦሙ፡ ነፍሱ፡ ሐቤ፡ በእንተ፡ ካልእ፡ አው፡ አስተአጎዘ፡ ብእሴ፡ ካልአ፡ በከመ፡ ይገብሩ፡ አረሚ፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን።

ABTILIS 19

¹ If a priest gives his body to another for the sake of his own face, or gives his body to another for the sake of another, or if he has associated with another woman in the manner of the pagans, let him be expelled from the house of the church.

ABTILIS 19

¹ The Batelsāt reads: Concerning that the priests may not be disgraced. If there is a man among the priests who gave his own food for the sake of his soul, and gave his soul to another, or handed over another man [to sin] as the pagans do, let him be expelled from the church. (በእንተ፡ ከመ፡ ኢይትሐበዩ፡ ካህናት፡ እመቦ፡ ብእሲ፡ እምካህናት፡ ዘወሀበ፡ ምግብ፡ ዚአሁ፡ በእንተ፡ ገጸ፡ ነፍሱ፡ ወወሀቦሙ፡ ነፍሱ፡ ሐቤ፡ በእንተ፡ ካልእ፡ አው፡ አስተአጎዘ፡ ብእሴ፡ ካልአ፡ በከመ፡ ይገብሩ፡ አረሚ፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን።)

አብጥሊስ፡ ፳።

¹ እመቦ፡ ብእሲ፡ ኅጽወ፡ ዘኅጸውዎ፡ ወእመሂ፡ ዘተኅየልዎ፡
አው፡ ዘተኅጽወ፡ ከማሁ፡ እምከርሠ፡ እሙ፡ አው፡ በደዌ፡
ዘረከቦ፡ ዘይከልኦ፡ አውስቦ፡ ወይከውን፡ ሠናየ፡ ሃይማኖቱ፡
ዘይደልዎ፡ ከመ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ወርቱዕ፡ ሎቱ፡
ለይሠየም።

ABTILIS 20

¹ If a man has been castrated by others, or if he has castrated himself, or if he was found to be castrated from birth, or by disease, let him not be ordained. But, if his faith is good, let him be made a reader, but let him not be made a bishop, a presbyter, or a deacon.

ABTILIS 20

¹ The Batelsāt reads: Concerning eunuchs. If there is a man who was made a eunuch by violence, or was born thus, or [made so] by human agency which prevents him from marrying, and he is worthy of the episcopate and upright for this, let him be ordained. (በእንተ፡ ኅጽው። እመቦ፡ ብእሲ፡ ዘተኅጽወ፡ በትዕግልት፡ አው፡ ተፈጥረ፡ ከማሁ፡ አው፡ በግብር፡ ዘይከልኦ፡ አውስቦ፡ ወኮነ፡ ዘይደሉ፡ ለጵጵስና፡ ወርቱዕ፡ ለዝንቱ፡ ለይሠየም።)

አብጥሊስ፡ ፳፩።

¹ እመቦ፡ ብእሲ፡ ዘኅጸወ፡ ርእሶ፡ በፈቃዱ፡ ዘእንበለ፡ ይትኅዩልዎ፡ ኢይደልዎ፡ ይሠየም፡ ኤጲስ፡ ቆጵስ፡ ወኢቀሲስ፡ ወኢዲያቆን፡ ወኢምንተኒ፡ እመዓርገ፡ ክህነት፡ እስመ፡ ኮነ፡ ጸላኤ፡ ለርእሱ፡ በቀቲሎቱ፡ ወኮነ፡ ጸላኤ፡ ለፍጥረተ፡ እግዚአብሔር።

ABTILIS 21

¹ If a man castrates himself of his own free will, without others compelling him, it is not fitting that he be ordained a bishop, nor a priest, nor a deacon, nor to any other rank of the priesthood; for, he has become an enemy to himself by his act of self-destruction, and he has become an enemy to God's Creation.

ABTILIS 21

¹ The Batelsāt reads: Concerning one who castrates himself. If there is a man who has castrated himself of his own free will in arrogance, it shall not be permitted for him to be appointed to the order of the priesthood, because he has slain his soul and has become an adversary to the creation of God. (በእንተ፡ ዘኅጸወ፡ ርእሱ፡ እመቦ፡ ብእሲ፡ ዘኅጸወ፡ ርእሶ፡ በፈቃዱ፡ በድፍረት፡ ኢይከውኖ፡ ይሠየም፡ ውስተ፡ መዓርገ፡ ክህነት፡ እስመ፡ ቀተለ፡ ነፍሱ፡ ወኮነ፡ ፀረ፡ ለፍጥረተ፡ እግዚአብሔር።)

አብጥሊስ፡ ፳፪።

ABTILIS 22

¹ እመቦ፡ ብእሲ፡ ዘኅጸወ፡ ርእሶ፡ ሐዲሰ፡ እምድኅረ፡ ክህነት፡ ለይስዐር፡ እምሢመቱ፡ ወይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ሠለስተ፡ ዓመተ፡ እስመ፡ ኮነ፡ ጸላኤ፡ ለሕይወቱ፡ ወአፍቀረ፡ ቀቲለ፡ ርእሱ።

¹ If a priest castrates himself after ordination, let him be expelled from the name of the priesthood, and let him be expelled from the house of the church for three years. For, he is an enemy to his own life, and he has killed his own head.

ABTILIS 22

¹ The Batelsāt reads: Concerning one who has defiled himself after the priesthood. If there is a man among the priests who has recently defiled himself after the priesthood, let him be cut off from his office and driven out of the church for three years, because he has become an enemy to his own life and has loved the death of his soul. (በእንተ፡ ዘኅጸወ፡ ርእሶ፡ እምድኅረ፡ ክህነት። እመቦ፡ ብእሲ፡ እምካህናት፡ ዘኅጸወ፡ ርእሶ፡ ሐዲሰ፡ እምድኅረ፡ ክህነት፡ ለይትመተር፡ እምሢመቱ፡ ወይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ሠለስተ፡ ዓመተ፡ እስመ፡ ኮነ፡ ፀረ፡ ለሕይወቱ፡ ወአፍቀረ፡ ሞተ፡ ነፍሱ።)

አብጥሊስ፡ ፳፫።

¹ እመቦ፡ መእመነ፡ ዘኅጸወ፡ ርእሶ፡ ይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ሠለስተ፡ ዐመተ፡ እስመ፡ ኮነ፡ ጸላኤ፡ ለፍጥረተ፡ እግዚአብሔር፡ ወቀታሌ፡ ለነፍሱ።

ABTILIS 23

¹ If a believer castrates himself, let him be expelled from the house of the church for three years. For, he is an enemy to the creation of God, and he has killed his own soul.

ABTILIS 23

¹ The Batelsāt reads: *About a believer who has mutilated himself. If there is a believer who has mutilated himself, let him be cast out of the church for three years, because he has become an enemy to the creation of God and a murderer of his own soul.* (በእንተ፡ መሀይምን፡ ዘኅጸወ፡ ርእሶ፡ እመቦ፡ መእመነ፡ ዘኅጸወ፡ ርእሶ፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ሠለስተ፡ ዓመተ፡ እስመ፡ ኮነ፡ ፀረ፡ ለፍጥረተ፡ እግዚአብሔር፡ ወቀታሌ፡ ነፍሱ።)

አብጥሊስ፡ ፳፬።

ABTILIS 24

- ¹ እመሂ፡ ኤጲስ፡ ቆጵስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ ዘይቴሐቶሙ፡ እመዓርገ፡ ክህነት፡ ዘተረክበ፡ በዝሙት፡ አው፡ በመሕላ፡ በሐሰት፡ አው፡ ሰረቀ፡ ለይትመተር፡ እምክህነት፡ ወኢይሰደድ፡ እምቤተ፡ ክርስቲያን፡ እስመ፡ ይቤ፡ እግዚአብሔር፡ በመጽሐፍ፡ እግዚአብሔር፡ ኢይትቤቀል፡ ካዕበ፡ በአሐቲ፡ አበሳ።
- ¹ If a bishop, a priest, or a deacon obtains the priesthood through bribery, or through a false oath, or through theft, let him be removed from the priesthood and expelled from the church. For, the Lord says in the Scriptures: The Lord does not accept a great sin in a single instance.

ABTILIS 24

- ¹ The Batelsāt reads: Concerning a priest who is found in evil. If a bishop, or a priest, or a deacon, or anyone of lower clerical rank is found in fornication, or has sworn falsely, or has stolen, let him be cut off from his priesthood, but let him not be driven out of the church, nor let him remain among the priests, but within the church; for, God says in the Scripture, “God will not forgive the same sin a second time.” (በእንተ፡ ካህን፡ ዘይትረክብ፡ በእኪት። እመቦ፡ ኤጲስ፡ ቆጵስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ ዘይቴሐቶሙ፡ እመዓርገ፡ ክህነት፡ ዘተረክበ፡ በዝሙት፡ መመሐለ፡ በሐሰት፡ አው፡ ሰረቀ፡ ለይትመተር፡ እምክህነቱ፡ ወኢይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ወኢይሀሉ፡ ውስተ፡ ካህናት፡ አላ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ እስመ፡ እግዚአብሔር፡ ይቤ፡ በመጽሐፍ፡ እግዚአብሔር፡ ኢይትቤቀል፡ ካዕበ፡ በአሐቲ፡ አበሳ።)

አብጥሊስ፡ ፳፭።

ABTILIS 25

¹ እመቦ፡ ብእሲ፡ ዘቦአ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡
ወተወክፈ፡ ክህነተ፡ እምጽድቅ፡ ንሕነ፡ ንኤዝዝ፡ ከመ፡
ያውስብ፡ ለእመ፡ ፈተወ፡ ዘንተ፡ ወባዕድስ፡ አልቦ።

¹ If a man is found whose father was inside the church but was
found to be unrighteous, we command that he be cast out, just as
he wishes; for, there is no alternative.

ABTILIS 25

- ¹ The *Batelsāt* has a rather different (and, in some ways, more coherent) text for this canon: *Concerning the ordination of a priest. If there is a man who has entered the church and has received the priesthood for the laity, we command that he ordain if he wishes this, and beyond this there is nothing.* (በእንተ፡ አውስቦ፡ ካህን። እመቦ፡ ብእሲ፡ ዘቦአ፡ ውስተ፡ መልእክተ፡ ቤተ፡ ክርስቲያን፡ ወተወክፈ፡ ክህነተ፡ ለበሐውርት፡ ንሕነ፡ ንኤዝዝ፡ ከመ፡
ያውስብ፡ ለእመ፡ ፈተወ፡ ዘንተ፡ ወባዕድስ፡ አልቦ።)

አብጥሊስ፡ ፳፮።

ABTILIS 26

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ለእመ፡ ዘበጠ፡ መሀይምነ፡ ሶበ፡ ይኤብስ፡ አበሳ፡ ዘሥጋ፡ አው፡ ይጌጊ፡ ጌጋየ፡ በሕቁ፡ አው፡ ዘበጠ፡ ዘኢየአምን፡ ሶበ፡ ይኤብስ፡ አው፡ ያሐሥም፡ ለይትመተር፡ እምሢመቱ፡ ከመ፡ ይፍርሁ፡ ቦቱ፡ ካልአን። እስመ፡ ርኢናሁ፡ ለእግዚእነ፡ ወአምላክነ፡ ሶበ፡ ይዘብጥዎ፡ ኢዘበጠ፡ ወከማሁ፡ ሶበ፡ ይፀርፉ፡ ላዕሌሁ፡ ኢፀረፈ።

¹ If a bishop, a priest, or a deacon, when he has sinned through the flesh, or errs in truth, or has done something that is not of faith, when he sins or does harm, he should be removed from his office, so that others may fear. For, we have seen our Lord and God, when they slandered him, he did not sin, and likewise, when they insulted him, he did not retaliate.

ABTILIS 26

¹ The Batelsāt reads: Concerning a priest, that he should not strike. If a bishop, or a priest, or a deacon strikes a believer when he sins or makes a mistake, or if he strikes an unbeliever when he makes a mistake or does evil, let him be deposed from his rank, so that others may fear thereby. For, we have seen Jesus Christ, our Lord and our God, when they struck him, he did not repay with a blow, and likewise when they insulted him, he did not insult in return. (በእንተ፡ ካህን፡ ከመ፡ ኢይዝብጥ። እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ለእመ፡ ዘበጠ፡ መሀይምነ፡ ሶበ፡ ይኤብስ፡ አው፡ ይጌጊ፡ ጌጋየ፡ አው፡ ዘበጠ፡ ዘኢይአምን፡ ሶበ፡ ይጌጊ፡ አው፡ ያሐሥም፡ ለይትመተር፡ እመዓርጊሁ፡ ከመ፡ ይፍርሁ፡ ቦቱ፡ ካልአን። እስመ፡ ርኢናሁ፡ ለኢየሱስ፡ ክርስቶስ፡ እግዚእነ፡ ወአምላክነ፡ ሶበ፡ ዘበጥዎ፡ ኢፈደየ፡ በዘቢጥ፡ ወከማሁ፡ ሶበ፡ ይፀርፉ፡ ላዕሌሁ፡ ኢፀረፈ።)

አብጥሊስ፡ ፳፯።

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡
ዘአውፅእዎ፡ እምቤተ፡ ክርስቲያን፡ በእንተ፡ አበሳ፡ ዘገብረ፡
አው፡ ኮነ፡ ላዕሌሁ፡ መአስረ፡ ዘየዐቢ፡ እምኔሁ፡
ወኢያሐዝኖ፡ ውእቱ፡ አበሳ፡ ወነሥኦ፡ መልእክተ፡
እመልእክተ፡ ቤተ፡ ክርስቲያን፡ ተጎድሎ፡ ዘእንበለ፡
ፍርሀት፡ ወኢገረሞ፡ ውእቱ፡ አበሳ፡ ዘይደልዎ፡ ይፍራህ፡
ባቲ፡ ለይትመተር፡ እምቤተ፡ ክርስቲያን፡ ለዝሉፉ።

ABTILIS 27

¹ If a bishop, or a presbyter, or a deacon, who has been expelled from the church for a sin he committed, or upon whom a heavier sentence has been imposed, and he does not repent of that sin, and takes up a message from the church's statutes, being emboldened without fear, and he does not grieve over the sin that weighs on him, let him fear that he will be cut off from the church for his stubbornness.

ABTILIS 27

- ¹ The Batelsāt reads: Concerning the mitigation of excommunication. If a bishop, priest, or deacon who has been expelled from the church for a sin he committed, or on whom a binding censure has been placed by a righteous superior which that censure and excommunication made greater and yet did not grieve him, and he presumptuously took his letter without fear and was not struck with awe, and was sent with it in contempt of this, let him be cut off from the church forever. (በእንተ፡ ዘያቀልል፡ ውግዘተ። እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘተሰደ፡ እምቤተ፡ ክርስቲያን፡ በእንተ፡ አበሳ፡ ዘገብረ፡ አው፡ ኮነ፡ ላዕሌሁ፡ መአስር፡ እምሊቅ፡ ራትዕ፡ ዘየዐቢዮ፡ ወኢያሕዝኖ፡ ውእቱ፡ መአስር፡ ወግዘት፡ ወነሥኦ፡ መልእክቶ፡ በትዕግልት፡ ዘእንበለ፡ ፍርሀት፡ ወኢገረሞ፡ ወተልእከ፡ ባቲ፡ አስተሐቂር፡ ዘንተ፡ ለይትመተር፡ እምቤተ፡ ክርስቲያን፡ ለዝሉፉ።)

አብጥሊስ፡ ፳፰።

ABTILIS 28

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘአጥረየ፡ ወኢምንተኒ፡ እመዓርገ፡ ክህነት፡ ዘሀሎ፡ ባቲ፡ በዐስብ፡ በእንቲአሁ፡ ወወሀበ፡ ሕልያነ፡ አው፡ አሰፈዎ፡ ከመ፡ የሀብ፡ ሕልያነ፡ ከመ፡ ይሠየም፡ በተቃሕዎ፡ ወበትምይንት፡ ኢይትወከፍዎ፡ ሢመቶ፡ በእንቲአሁ። ወለእመ፡ ሞአ፡ በእንቲአሃ፡ በተኅይሎ፡ ኢይኩን፡ በኅቤሆሙ፡ ዘእንበለ፡ ከመ፡ መምለኬ፡ ጣዖት፡ ወውእቱ፡ ስዑር፡ ወውጉዝ፡ ወርጉም፡ ወይስዐር፡ ወይስደድ፡ እምቤተ፡ ክርስቲያን፡ ወይመንኑ፡ ነገሮ፡ ወተደምሮቶ፡ በከመ፡ መነንኩ፡ አነ፡ ጴጥሮስ፡ ተደምሮተ፡ ሲሞን፡ መሠርይ፡ ወሰደድክዎ፡ እምቤተ፡ ክርስቲያን፡ ለእግዚአብሔር፡ በትእዛዘ፡ መንፈስ፡ ቅዱስ።

¹ If a bishop, priest, or deacon who has been ordained for any rank of priesthood is found in sin concerning it, and has given gifts or offered them to give alms in order to be appointed through bribery and fraud, his ordination shall not be confirmed for him. And, if he dies in that sin, he shall not be among them, unless like a worshiper of idols, and he is corrupt and condemned and cursed; and he shall be expelled and driven out from the church, and his ordination shall be rejected, and his participation, as I, Peter, have rejected the participation of Simon the sorcerer, and drove him out from the church of God by the command of the Holy Spirit.

ABTILIS 28

- ¹ The Batelsāt reads: Concerning obtaining the priesthood through bribery. If any bishop, presbyter, or deacon has acquired a priesthood and rank residing therein through bribery and the reward of money or has hoped to give money that he might be appointed thereby through counsel and wickedness, let them not accept his ordination. And, if he prevailed through deceit, let him not be among you: he is like an idolater and a murderer, and he is anathema and accursed; and let him be driven out from the church of God, and let him be removed from his matter and his association, just as I, Peter, removed myself from the association of Simon the Sorcerer and drove him out from the church of God by the command of the Holy Spirit. (በእንተ፡ ከመ፡ ኢይንሥኡ፡ ክህነተ፡ በሕልያን። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘአጥረየ፡ ክህነተ፡ ወመዓርገ፡ ዘይሄሉ፡ ውስቴታ፡ በሕልያን፡ ወዐስበ፡ ንዋይ፡ አው፡ አሰፈወ፡ ከመ፡ የሀብ፡ ንዋየ፡ ከመ፡ ይሠየም፡ ባቲ፡ በምክር፡ ወበጽልሑት፡ ኢይትወከፍዎ፡ ሢመቶ። ወለእመ፡ ሞአ፡ በጉሕሉት፡ ኢይኩን፡ በኅቤክሙ፡ ዘእንበለ፡ ከመ፡ መምለኬ፡ ጣዖት፡ ወምቱር፡ ወውእቱ፡ ወውጉዝ፡ ወርጉም፡ ወይስደድ፡ እምቤተ፡ ክርስቲያን፡ እግዚአብሔር፡ ወይትገሐሡ፡ እምነገሩ፡ ወትደምሮቱ፡ በከመ፡ ተገሐሥኩ፡ አነ፡ ጴጥሮስ፡ ትድምርተ፡ ሲሞን፡ መሠርይ፡ ወሰደድክዎ፡ እምቤተ፡ ክርስቲያን፡ ለእግዚአብሔር፡ በትእዛዘ፡ መንፈስ፡ ቅዱስ።)

አብጥሊስ፡ ፳፱።

ABTILIS 29

¹ እመቦ፡ ኤጲስ፡ ቆጶስ፡ ዘተማሕፀነ፡ በእንተ፡ ሢመቱ፡ በሰብአ፡ አፍኣ፡ ወበመኳንንት፡ ወበሥዩማነ፡ ዝንቱ፡ ዓለም፡ ከመ፡ ይርድእዎ፡ ላዕለ፡ ሢመተ፡ ቤተ፡ ክርስቲያን፡ ወይፈቅድ፡ ያድክም፡ ሕዝበ፡ እግዚአብሔር፡ ንጹሐ፡ ወቅዱስ፡ እንተ፡ ወለደቶ፡ ንዋየ፡ ንጽሕተ፡ እንተ፡ ይእቲ፡ ጥምቀት፡ ቅድስት፡ ወይትሌዐል፡ ላዕሌሆሙ፡ በዘኢይደሉ፡ ወይሬሲ፡ ለርእሱ፡ ቤተ፡ ክርስቲያን፡ ዘኢኮነት፡ ዘኣሁ፡ ወኢውእቱ፡ ሥዩም፡ ላዕሌሃ። ወከማሁ፡ ቤተ፡ ክርስቲያን፡ እንተ፡ ባቲ፡ ሊቀ፡ ካህናት፡ ወካህናት፡ እምታሕተ፡ እዴሁ፡ ለውእቱ፡ ሊቀ፡ ካህናት፡ ወሰፍሐ፡ እዴሁ፡ ውእቱ፡ ኤጲስ፡ ቆጶስ፡ ለትእዛዘ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ወለትእዛዘ፡ ካህናቲሃ፡ አው፡ መነኮሳት፡ ዘውእቱ፡ ምኒት፡ ዘእንበለ፡ መባሕተ፡ ውእቱ፡ ሊቀ፡ ካህናት፡ ዘዘኣሆሙ። ውእቱ፡ ርጉም፡ ወውጉዝ፡ ወይትመተር፡ እምቤተ፡ ክርስቲያኑ፡

¹ If a bishop seeks honor for his name through noble people, through flattery, and through the vanity of this world, so that he is elevated above the name of the church, and he permits and oppresses the people of God, the pure and the holy, if he takes their pure possessions, if he enters the holy baptism, and if he is elevated above them by those who do not desire it, and if he rules over the church which is not his, and he is not a servant over it. In the same way, the church, if that one, the chief priest, and the priests under his hand, for that chief priest, and he extends his hand, that is the bishop, for the command of that church, and for the command of its priests, or of the monks, for that one is the mind, except for the chief priest who is over them. He is cursed, accursed, and let him be cast out of the church of God. He is

ABTILIS 29

- ¹ The Batelsāt reads: Concerning the acquisition of priesthood through the agency of power. If there is a bishop who has secured his appointment through outsiders, or rulers, or worldly authorities, in order that they might assist him against the order of the Church, and he desires by this means to weaken the people of God – the pure and holy whom the pure vessel has borne, which is holy Baptism – and exalts himself over them improperly, or establishes for himself a church that is not his own and over which he is not appointed, and in that church there is another high priest and priests beneath that leader, that bishop shall fall from the order of that church and from the authority of its priests, or the monks who are there without the order of that leader who is theirs: he is condemned and accursed, and he shall be cut off from the Church of God, both he and all those who assisted him in this and sustained him in it. (በእንተ፡ ዘይመሥጥ፡ ክህነተ፡ በእደ፡ ጎይል። እመቦ፡ ኤጲስ፡ ቆጶስ፡ ዘተማሕፀነ፡ በእንተ፡ ሢመቱ፡ በሰብአ፡ አፍኣ፡ አው፡ በመኳንንት፡ አው፡ በሥዩማነ፡ ዓለም፡ ከመ፡ ይርድእዎ፡ ላዕለ፡ ትእዛዘ፡ ቤተ፡ ክርስቲያን፡ ወይፈቅድ፡ በዝንቱ፡ አድክም፡ ሕዝበ፡ እግዚአብሔር፡ ንጹሐ፡ ወቅዱስ፡ እንተ፡ ወለደቶ፡ ንዋይ፡ ንጽሕት፡ እንተ፡ ይእቲ፡ ጥምቀት፡ ቅድስት፡ ወይትሌዐል፡ ላዕሌሆሙ፡ በዘኢይደሉ፡ አው፡ ይሬሲ፡ ለርእሱ፡ ቤተ፡ ክርስቲያን፡ ዘኢኮነ፡ ዘኣሁ፡ ወኢሥዩም፡ ውእቱ፡ ላዕሌሃ፡ ወባቲ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ሊቀ፡ ካህናት፡ ካልኣ፡ ወካህናተ፡ እምታሕተ፡ ውእቱ፡ ሊቅ፡ ለይደቅ፡ ውእቱ፡ ኤጲስ፡ ቆጶስ፡ እምትእዛዘ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ወእምትእዛዘ፡ ካህናቲሃ፡ አው፡ መነኮሳተ፡ ዘህየ፡ ዘእንበለ፡ ትእዛዘ፡ ውእቱ፡ ሊቅ፡ ዘዘኣሆሙ፡ ውጉዝ፡ ውእቱ፡ ወርጉም፡ ወይትመተር፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ውእቱኒ፡ ወኸሎሙ፡ እለ፡ ረድእዎ፡ ላዕለ፡ ዝንቱ፡ ወባልሕዎ፡ ቦቱ።)

ለእግዚአብሔር፡ ውእቱሂ፡ ወኵሎሙ፡ እለ፡ ረድእዎ፡ ላዕለ፡
ዝንቱ፡ ወባልሕዎ፡ ቦቱ።

the one, and all who seek him above that one, and who follow
him, let them be cast out.

አብጥሊስ፡ ፴።

ABTILIS 30

¹ እመቦ፡ ቀሲስ፡ ዘመተሮ፡ ኤጲስ፡ ቆጶስ፡ በእንተ፡ ክሕደት፡ ዘይቤ፡ አው፡ አበሳ፡ ዘተዐውቀ፡ አው፡ ትእዛዝ፡ በእመን፡ ዘይደልዎ፡ አው፡ ተጋሕሦ፡ ለኤጲስ፡ ቆጶስ፡ ዘይእቲ፡ እምርት፡ ዕለት፡ በጽሙና፡ ወንጽሕ፡ ወሃይማኖት፡ አስተሐቂሮ፡ ኤጲስ፡ ቆጶስ፡ ወገብረ፡ ለርእሱ፡ ምሥዋዕ፡ ወአምጽአ፡ ሕዝበ፡ ወከፈለ፡ ቤተ፡ ክርስቲያን፡ ክልኤተ፡ ክፍለ፡ ለይትመተር፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ እስመ፡ አፍቀረ፡ ሢመተ፡ ለርእሱ፡ ወኅደገ፡ ትእዛዝ፡ ለኤጲስ፡ ቆጶስ፡ ወኮነ፡ ዕቅፍት። ወያውግዝዎ፡ ወይግበሩ፡ ዘንተ፡ ቦቱ፡ ወበኩሎሙ፡ እለ፡ ይትመየጡ፡ ኀቤሁ፡ እምቀሳውስት፡ ወዲያቆናት፡ ወኩሎሙ፡ ካህናት፡ እለ፡ ተለውዎ። ወመሀይምናንስ፡ ያስተጋፍርዎሙ፡ ዘእንበለ፡

¹ If there is a priest who opposes a bishop because of a false accusation, or a known sin, or a commandment that he does not desire, or if he rebels against the bishop, let him be cast out from the day of his birth; for he is pure and faithful, and the bishop has been proven. If he makes a schism for himself, and brings people, and divides the church into two parts, let him be excommunicated from the church of God; for, he has loved his own name and abandoned the command of the bishop, and he has become a schismatic. Let them judge him and do this to him, and to all who are gathered with him from the presbyters and from the deacons, and from all the priests who follow him. Let the heretics be ashamed of them, except for the error. Let this

ABTILIS 30

- ¹ The Batelsāt reads: Concerning a priest who treats a canonical sentence lightly. If there is a priest whom a bishop has deposed on account of blasphemy that he spoke, or known sin, or whom he found guilty by judgment, or the withdrawal of that bishop who is pure from blemish and defilement, in righteousness and goodness according to the law; and [if] he makes light of it and acts as his own master, and takes from the people, and divides the church of God into two parts, let him be cut off from the house of God, because he loved office for himself and abandoned the commandment to the bishop when it was fitting for him [to obey]. And they shall anathematize him, and they shall do thus to him and to all who turned to him among the priests and deacons, and all the clergy who followed him. But as for the faithful, they shall restore them without condemnation. And this, too, after the bishop has spoken to these priests and people, and goes to their dwelling place once, twice, and three times, so that they may not dare to act as they have been acting; and if they do not listen to him, let him do this against them. (በእንተ፡ ካህን፡ ዘያቀልል፡ ግዛተ። እመቦ፡ ቀሲስ፡ ዘመተሮ፡ ኤጲስ፡ ቆጶስ፡ በእንተ፡ ፅርፈት፡ ዘነበበ፡ አው፡ ኀጢአት፡ ዘተዐውቀ፡ አው፡ በፍትሕ፡ ዘረከቦ፡ አው፡ ተጋሕሦ፡ ለውእቱ፡ ኤጲስ፡ ቆጶስ፡ ዘንጽሕ፡ እምነውር፡ ወእመር፡ በርትዕ፡ ወበኀሩት፡ ዘበሕግ፡ ወያቀልሎ፡ ወይገብር፡ ለርእሱ፡ ምሥዋዕ፡ ወይነሥእ፡ እምሕዝብ፡ ወይከፍል፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ክልኤተ፡ ክፍለ፡ ለይትመተር፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ እስመ፡ አፍቀረ፡ ሢመተ፡ ለርእሱ፡ ወኅደገ፡ ትእዛዝ፡ ለኤጲስ፡ ቆጶስ፡ እንዘ፡ ይደልዎ። ወያውግዝዎ፡ ወዘንተ፡ ይግበሩ፡ ቦቱ፡ ወበኩሎ፡ ዘተመይጠ፡ ኀቤሁ፡ እምቀሳውስት፡ ወዲያቆናት፡ ወኩሎ፡ ካህናት፡ እለ፡ ተለውዎ። ወለመሀይምናንስ፡ ያግብእዎሙ፡ ዘእንበለ፡ ኩነኔ። ወዝኒ፡ እምድኅረ፡ ነገሮሙ፡ ኤጲስ፡ ቆጶስ፡ ለእሉ፡ ካህናት፡ ወሕዝብ፡ ወየሐውር፡ ኀበ፡ ማኅደሮሙ፡ ምዕረ፡ ወካዕበ፡ ወሥልስ፡ ከመ፡ ኢይድፍሩ፡ ገቢረ፡ ከመ፡ ምግባሮሙ፡ ወለእመ፡ ኢስምዕዎ፡ ይግበር፡ ላዕሌሆሙ፡ ዘንተ።)

ጌጋይ። ወዝንቱ፡ እምድኅረ፡ አስተብቀዎሙ፡ ኤጲስ፡ ቆጶስ፡
ለእሙንቱ፡ ካህናት፡ ወለሕዝብ፡ ወይትጋባእ፡ ኀበ፡
መኃድሪሆሙ፡ ምዕረ፡ ወካዕበ፡ ወሥልስ፡ ከመ፡ ኢይግበሩ፡
ወኢይረስዩ፡ በከመ፡ ምግባሮሙ፡ ወለእመ፡ ኢሰምዕዎ፡
ሶቤሃ፡ ኀደረ፡ ውእቱ፡ ኀቤሆሙ።

one, from the rest of the bishops, be confirmed for his faithful
priests and people, and let them gather before their rulers, for a
year, and two, and three, so that they may not do and not inherit
according to their actions. And if they do not hear him, let him
be among them.

አብጥሊስ፡ ፴፩።

¹ እመቦ፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘሰዐሮ፡ ኤጲስ፡ ቆጶስ፡ በእንተ፡ ቃለ፡ ክሕደት፡ ዘይብል፡ አው፡ ፅርፈት፡ ላዕለ፡ እግዚአብሔር፡ በአመክንዮ፡ ምክንያተ፡ ሢመት፡ ወኢመኑሂ፡ እምኤጲስ፡ ቆጶሳት፡ ኢይትወከፎ። አላ፡ ለእመ፡ ኮነ፡ ውእቱ፡ ዘሰዐሮ፡ ዘኅደገ፡ አው፡ ዘጐየ፡ አው፡ ዘሞተ፡ እስመ፡ ውእቱ፡ ብዉሕ፡ ለዘ፡ ተሠይመ፡ ህየንቴሁ፡ ውብዉሕ፡ ካዕበ፡ ለካልእ፡ ነጽሮ፡ ውስተ፡ ግብሩ፡ ወይከውን፡ ውእቱ፡ ዘይኔጽር፡ ውስተ፡ ግብሩ፡ በአሠረ፡ ሕጉ።

ABTILIS 31

¹ If a priest or deacon opposes a bishop because of a false accusation which he does not say, or slander against God, on the pretext of a name, and he is not faithful to the bishops, let him not be received. Unless it is that he who opposes has abandoned, or has fled, or has died. For he is the one who was appointed, and his life is in the one who was appointed, and in the one who is appointed, let him be cast out from his work, and he shall be the one who is cast out from his work, by the hand of the law.

ABTILIS 31

- ¹ The Batelsāt reads: *That a bishop may not receive one whom another has excommunicated. If there is a priest or deacon who has been deposed by a bishop on account of a word of denial or blasphemy against God, it shall not be lawful for other bishops to receive him, unless the one who deposed him has moved away, or been deposed, or died. And, if he died, it is permitted for the one who was appointed in his place, and it is also permitted for another who is appointed.* (ከመ፡ ኢይትወከፍ፡ ኤጲስ፡ ቆጶስ፡ ዘአውገዘ፡ ካልኡ። እመቦ፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘሰዐሮ፡ ኤጲስ፡ ቆጶስ፡ በእንተ፡ ቃለ፡ ክሕደት፡ አው፡ ፅርፈት፡ ላዕለ፡ እግዚአብሔር፡ ኢይከውኖሙ፡ ለባዕዳን፡ ኤጲስ፡ ቆጶሳት፡ ይትወከፍዎ፡ ዘእንበለ፡ ዳእሙ፡ ለእመ፡ ፈለሰ፡ ውእቱ፡ ዘሰዐሮ፡ አው፡ ተስዕረ፡ አው፡ ሞተ፡ ወእመስ፡ ሞተ፡ ኮነ፡ ብዉሕ፡ ለዘ፡ ተሠይመ፡ ህየንቴሁ፡ ወዓዲ፡ ብዉሕ፡ ለባዕድኒ፡ ዘይሠየም።)

አብጥሊስ፡ ፴፪።

ABTILIS 32

¹ ኢይትወከፍ፡ ኤጲስ፡ ቆጶስ፡ መነሂ፡ እምቀሳውስት፡ ወእምዲያቆናት፡ እንግዳ፡ እለ፡ መጽሐ፡ እምበሓውርት፡ ርሑቅ፡ ወኢይሥርዑ፡ ሥርዐተ፡ ክህነት፡ አላ፡ ለእመ፡ ቦሙ፡ መጽሐፈ፡ መባሕት፡ በዘ፡ ይደልዎሙ። ወእመስ፡ ቦሙ፡ መጽሐፈ፡ ይጠይቁ፡ ግብሮሙ፡ ወለእመ፡ ስምዐ፡ ኮንዎሙ፡ ሰብእ፡ መእመናን፡ ወጻድቃን፡ በአማን፡ ከመ፡ ውእቱ፡ ግብር፡ በከመ፡ ይቤሉ፡ ይትወከፍዎሙ፡ በሠናይ፡ ተወክፎ። ወለእመ፡ ስምዐ፡ ኢኮንዎሙ፡ በከመ፡ ውእቱ፡ የሀብዎሙ፡ ዘይፈቅዱ፡ ወኢይደመሩ፡ ምስለ፡ ውሉደ፡ ቤተ፡ ክርስቲያን፡ እስመ፡ ይከውን፡ ዘከመዝ፡ ብዙኅ፡ በአእብዱ፡ ይጽሕፉ፡ ሎሙ፡ መጽሐፈ፡ እንዘ፡ ኢያአምሩ፡ ግዕዞሙ፡ ጥዩቀ፡ አእምሮ።

¹ A bishop, or a presbyter, or a deacon who comes as a stranger from distant countries shall not be received unless they present letters of recommendation from those who are acceptable to them. And, if they present such letters, then their conduct shall be examined. And, if they are found to be faithful and righteous men, then they shall be received with good hospitality. And, if they are not found to be of good reputation, then they shall be given only what is necessary for their journey and shall not be admitted to communion with the children of the Church, lest many who do not know their conduct write letters for them, deceiving the mind.

ABTILIS 32

- ¹ The Batelsāt reads for this canon: Concerning bishops. A priest from another place shall not be received except by a letter of recommendation from his region. A bishop, priests, and deacons shall not receive another bishop, priests, and deacons who come from distant regions, nor shall they treat them as clergy, unless they possess a letter of recommendation as is fitting for them. And, if they possess a letter, they shall examine their conduct; and, if trustworthy and good people testify to them as they say, they shall receive them with a good welcome. However, if people do not testify to them in this manner, they shall give them what they wish, but they shall not be counted among the children of the Holy Church, because many are like these, who write books for them without knowing them with true knowledge. (በእንተ፡ ኤጲስ፡ ቆጶሳት። ኢይትወከፍ፡ ካህነ፡ ባዕደ፡ ዘእንበለ፡ በመባሕት፡ እምብሔሩ። ኢይትወከፍ፡ ኤጲስ፡ ቆጶስ፡ ካልአ፡ ኤጲስ፡ ቆጶስ፡ ወቀሳውስት፡ ወዲያቆናት፡ ባዕደ፡ እለ፡ መጽሐ፡ እምበሓውርት፡ ርሑቅ፡ ወኢይረስይዎሙ፡ ከመ፡ ካህናት፡ ዘእንበለ፡ ዳእመ፡ ለእመ፡ ቦሙ፡ መጽሐፈ፡ መባሕት፡ በዘ፡ ይደልዎሙ። ወእመስ፡ ቦሙ፡ መጽሐፈ፡ ይጠይቁ፡ ግብሮሙ፡ ወእመ፡ ኮንዎሙ፡ ሰማዕተ፡ ሰብእ፡ መእመናን፡ ወኄራን፡ በከመ፡ ይብሉ፡ ይትወከፍዎሙ፡ በሠናይ፡ ተወክፎ። ወእመስ፡ ኢኮንዎሙ፡ ሰማዕተ፡ በዘከመዝ፡ የሀብዎሙ፡ ዘይፈቅዱ፡ ወኢይደመሩ፡ ምስለ፡ ውሉደ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ እስመ፡ ይከውን፡ ዘከመ፡ እሉ፡ ብዙኅ፡ ዘይጽሕፉ፡ ሎሙ፡ መጻሕፍተ፡ እንዘ፡ ኢያአምርዎሙ፡ ጥዩቀ፡ አእምሮ።)

አብጥሊስ፡ ፴፫።

ABTILIS 33

¹ ወይደልዎ፡ ለኤጲስ፡ ቆጶስ፡ ከመ፡ ያእምር፡ ዘይደልዎ። እስመ፡ ኮነ፡ እዙዝ፡ ሎቱ፡ ይሥራዕ፡ ርእሶ፡ ካዕበ፡ ወይግበራ፡ ላዕለ፡ ኩሉ፡ ሕዝብ፡ ከመ፡ ያእምር፡ እግዚአብሔር፡ ዘንተ፡ በኅቤሁ። ወለእመ፡ ኮነ፡ ከማሁ፡ ይግበር፡ ኩሎ፡ በፈቃዱ፡ ወይኩን፡ ዘያእምር፡ ክብሮሙ፡ ለሊቃውንት፡ ዘላዕሌሁ፡ እመኒ፡ ሊቀ፡ ጳጳሳት፡ አው፡ ጳጳስ፡ ወኢይግበር፡ ወኢምንተኒ፡ ዘእንበለ፡ በምክሮሙ፡ አላ፡ ባሕቱ፡ ዘይፈቅዱ፡ ኩሎሙ፡ ሰብአ፡ ብሔሩ፡ ወሢመቱ፡ እስመ፡ ውእቱ፡ ዘያሢኒ፡ ምግባሮ፡ ወህላዌሁ፡ ለመንበር፡ ወካዕበ፡ ይደሉ፡ ለሊቀ፡ ጳጳሳት፡ ወጳጳስ፡ አክብሮቶሙ፡ ለኤጲስ፡ ቆጶሳት፡ ወለእመ፡ ፈቀደ፡ ሊቀ፡ ጳጳሳት፡ ከመ፡ ይሢም፡ ጳጳስ፡ ያምጽእ፡ እምኤጲስ፡ ቆጶሳት፡ ዘውስተ፡ ሢመቱ፡ ወውእቱኒ፡ ዐቢይ፡ ግብር።

¹ And it is fitting for the bishop to know what is due to him. For if he is zealous, he may work on himself again and place himself over all the people, so that God may know this through him. And if he does similarly, doing everything according to his will, he would be one who acknowledges the honor of the dignitaries above him, whether patriarch or bishop, and does nothing without their counsel, but only what all the people of his land desire, and they appointed him; for, he is one who improves his conduct and his behavior for the throne. And again, it is fitting for the patriarch and archbishop to honour the bishops and, if the patriarch wishes to appoint a bishop, he brings one from among the bishops within his appointment, and that too is a great duty.

ABTILIS 33

- ¹ The Batelsāt reads for this canon: Concerning the humility of a bishop and the observance of what is fitting for him. It is fitting for a bishop to know what is proper for him, if he desires what we have commanded, and to regulate himself accordingly, and to set himself right before the people so that God may be with him. And if it is thus, let him do nothing of his own will, but let him know the honour of the superior who is over him, whether he be a bishop or an archbishop, and let him do nothing of his own will except for minor matters that are permitted for the men of his office, in which his seat is secure. And let neither the archbishop nor a bishop act except by the counsel of the bishops and with their consent, and this too concerning matters of great importance. (በእንተ፡ ትሕትናሁ፡ ለኤጲስ፡ ቆጶስ፡ ወዐቂበ፡ ዘይደልዎ። ይደልዎ፡ ለኤጲስ፡ ቆጶስ፡ ከመ፡ ያእምር፡ ዘይደልዎ፡ ለእመ፡ ይፈቅድ፡ ዘአዘዝነ፡ ወይሥራዕ፡ ርእሶ፡ ከማሁ፡ ወያርትዕ፡ ለሊሁ፡ እምቅድመ፡ ሕዝብ፡ ከመ፡ ያእምር፡ እግዚአብሔር፡ በላዕሌሁ። ወለእመ፡ ኮነ፡ ከማሁ፡ ኢይግበር፡ ወኢምንተኒ፡ በፈቃዱ፡ አላ፡ ያእምር፡ ክብረ፡ ሊቁ፡ ዘላዕሌሁ፡ እመኒ፡ ጳጳስ፡ አው፡ ሊቀ፡ ጳጳሳት፡ ወኢይግበር፡ በፈቃዱ፡ ዘእንበለ፡ ቀሊላተ፡ ዘይትፈቀድ፡ ለሰብአ፡ ሢመቱ፡ ዘቦቱ፡ ይረትዕ፡ መንበሩ፡ ወኢይግበር፡ ሊቀ፡ ጳጳሳት፡ ወጳጳስ፡ ዘእንበለ፡ በምክረ፡ ኤጲስ፡ ቆጶሳት፡ ወበፈቃድሙ፡ ወዝንቱኒ፡ በእንተ፡ ዐቢይ፡ ግብር።)

አብጥሊስ፡ ፴፬።

¹ ኢመፍትው፡ ለኤጲስ፡ ቆጶስ፡ ይሂም፡ በሕሊያን፡ እመሂ፡ ቀሲስ፡ አው፡ ዲያቆን፡ በዘኢምግባሩ። ወእመስ፡ ተዐደወ፡ ወገብረ፡ ከማሁ፡ አው፡ ሰማዕተ፡ ኮኑ፡ ላዕሌሁ፡ ከመ፡ ገብረ፡ ዘንተ፡ ዘእንበለ፡ መባሕተ፡ ሰብአ፡ ውእቱ፡ መካን፡ ለይትመተር፡ ውእቱኒ፡ ወእለ፡ ሢሞሙኒ።

ABTILIS 34

¹ A bishop shall not ordain a presbyter or a deacon without inquiry. If he becomes arrogant and acts thus, or if it is heard above him that he has done this, except for the ordination of the people, he shall be deposed. And those who ordained him shall be subject to judgement.

ABTILIS 34

¹ The Batelsāt reads: Concerning a bishop, that he shall not ordain for another region. It is not permissible for a bishop to ordain priests and deacons in a place that is not his jurisdiction. And, if he transgresses and does so, or if it is testified against him that he did so without the consent of the people of that region, he shall be deposed, along with those whom he ordained. (በእንተ፡ ጳጳስ፡ ከመ፡ ኢይሂም፡ ለካልእ፡ ብሔር። ኢይከውኖ፡ ለጳጳስ፡ ይሂም፡ በኅበ፡ ዘኢሂመቱ፡ ቀሳውስተ፡ ወዲያቆናተ። ወለእመ፡ ተዐደወ፡ ወገብረ፡ ከማሁ፡ አው፡ ስምዐ፡ ኮኑ፡ ላዕሌሁ፡ ከመ፡ ገብረ፡ ከማሁ፡ ዘእንበለ፡ መባሕተ፡ ሰብአ፡ ውእቱ፡ ብሔር፡ ይስዐር፡ ወእለኒ፡ ሢሞሙ።)

አብጥሊስ፡ ፴፭።

ABTILIS 35

¹ እመቦ፡ ብእሲ፡ ዘተሠይመ፡ ኤጲስ፡ ቆጶስ፡ ወኢቆመ፡ በርትዕ፡ ለኤጲስ፡ ቆጶስና፡ ወኢቆመ፡ በመዓርጊሁ፡ በአንትጎ፡ እምኔሁ፡ ወተድጎሮ፡ ወውጎደተ፡ አእምሮ፡ በመልእክታ፡ በከመ፡ ይደሉ፡ ይትለአክ፡ ለቤተ፡ ክርስቲያን፡ ዘእግዚአብሔር፡ እንተ፡ ተተክለ፡ ላቲ፡ ወኢክህለ፡ ሠሪዖቶሙ፡ በከመ፡ ይደሉ፡ ይስዐር፡ እምኔሆሙ፡ እስከ፡ የጎድግ፡ ዘንተ። ወእመቦ፡ ብእሲ፡ ዘነሥእዎ፡ በተጎይሎ፡ ወኢኮነ፡ ውእቱ፡ እምኔሁ፡ አድልዎ፡ ወተሠይመ፡ ኤጲስ፡ ቆጶስ፡ በሥምረተ፡ መንፈቆሙ፡ ለሰብአ፡ ይእቲ፡ ሀገር፡ ወሐረ፡ ጎበ፡ ይእቲ፡ ሀገር፡ ወኢተወክፍዎ፡ ሰብእ፡ ወኢመጽኡ፡ እስመ፡ ኢኮነ፡ ኤጲስ፡ ቆጶስናሁ፡ በፈቃዱ፡ አላ፡ ጎረዮ፡ እግዚአብሔር፡ ወሄሞ፡ ወመንፈቀ፡ ሰብአ፡ ብሔሩ፡ ወባሕቱ፡ ካህናት፡ እለ፡ መነንዎ፡ ተፃሪሮሙ፡ ኪያሁ፡ ወጸሊአሙ፡ በጎቤሆሙ፡ ሎቱ፡ ከመ፡ ኢይኩን፡

¹ If there is a man who was appointed as a bishop and did not stand firm for the episcopate, nor did he stand in his rank, but departed from it, and through his negligence and lack of understanding, as is proper, he is entrusted to the church of God, which was planted for him, and he could not fulfill its duties, as is proper, he should be removed from them until he abandons these things. And, if there is a man who was seized by force, and he was not one of them, and they rejected him, and he was appointed as a bishop by the consent of the people of that city, and he went to that city, and the people did not receive him, nor did they come, because his episcopate was not by his own will, but God chose him and appointed him, and the people of his country, and only the priests who rejected him, opposed him and conspired against him, saying to him that he should

ABTILIS 35

- ¹ The Batelsāt reads: Concerning what is fitting for a bishop to do. If there is a man who was appointed as a bishop and did not stand in the office of a bishop, nor does he remain in his rank, nor did he rightfully receive [it], nor was he sent to the church of God which his soul was planted for, nor did he take hold of the commandment as is proper, he shall be removed from among them until he receives the office. And if he was appointed to a church of God and the people did not receive him, and his appointment was not of his own will, but [rather] whom God chose and appointed, and half of the people of the city – yet, however, the priests hate him out of stubbornness and hatred – that he may not be appointed over them, while half of them are like that, let him be the bishop whether they loved or hated [him]. And if there is any who separated himself from the priests of that place, let these priests be cut off, because they did not agree nor were they submissive in love. (በእንተ፡ ዘይደሉ፡ ለኤጲስ፡ ቆጶስ፡ ይግበር። እመቦ፡ ብእሲ፡ ዘተሠይመ፡ ኤጲስ፡ ቆጶስ፡ ወኢቆመ፡ በግብረ፡ ኤጲስ፡ ቆጶስና፡ ወኢይቀውም፡ በመዓርጊሁ፡ ወኢተወክፈ፡ በርትዕ፡ ወኢተልእክ፡ ለቤተ፡ ክርስቲያን፡ ለእግዚአብሔር፡ ዘተክለ፡ ላቲ፡ ነፍሶ፡ ወኢአጎዘ፡ ትእዛዘ፡ በከመ፡ ይደሉ፡ ይስዐር፡ እምኔሆሙ፡ እስከ፡ ይትወክፍ፡ ግብራ። ወለእመ፡ ተሠይመ፡ ጎበ፡ ቤተ፡ ክርስቲያን፡ ዘእግዚአብሔር፡ ወኢተወክፍዎ፡ ሰብእ፡ ወኢኮነ፡ ሢመቱ፡ በፈቃዱ፡ አላ፡ ዘጎረዮ፡ እግዚአብሔር፡ ወሄሞ፡ ወመንፈቀ፡ ሰብአ፡ ሀገሩ፡ ወባሕቱ፡ ይጸልእዎ፡ ካህናት፡ በተቃሕዎ፡ ወጽልእ፡ ከመ፡ ኢይኩን፡ ሥዩመ፡ ላዕሌሆሙ፡ ወመንፈቆሙ፡ ከማሁ፡ ለይኩን፡ ኤጲስ፡ ቆጶስ፡ እመሂ፡ አፍቀሩ፡ አው፡ ጸልኡ። ወለእመቦ፡ ዘተፈልጠ፡ እምካህናተ፡ ውእቱ፡ መካን፡ ለይትመተሩ፡ እሉ፡ ካህናት፡ እስመ፡ ኢተሰናአዉ፡ ወኢተአዘዙ፡ በፍቅር።)

ላዕሌሆሙ፡ ሥዩመ፡ ወአእመረ፡ ጳጳስ፡ በኅቤሆሙ፡ ዘንተ፡
ወይኩን፡ ውእቱ፡ ኤጲስ፡ ቆጶስ፡ በከመ፡ አፍቀርዎ፡
እልክቱ፡ አው፡ ጸልእዎ። ወለእመ፡ ተፈልጡ፡ እምኔሁ፡
ካህናት፡ ዘውእቱ፡ መካን፡ ወገብሩ፡ ሎሙ፡ ቤተ፡
ክርስቲያን፡ በባሕቲቶሙ፡ ይትመተሩ፡ ካህናት፡ ዘውእቱ፡
መካን፡ ወይትአሰሩ፡ ሰብአ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡
እስመ፡ ኢኅብሩ፡ ምስሌሁ፡ ወኢያእመሩ፡ ግዕዙ፡
ወኢተአዘዙ፡ ሎቱ፡ ወኣሆ፡ ኢይቤሉ።

not be appointed over them. And, if the patriarch has learned of this from them, then he shall be that bishop as they loved him or hated him. And, if the priests of that place are separated from him and build for themselves a church, those priests of that place shall be cut off, and the people of that church shall be bound, because they did not unite with him, nor did they acknowledge his authority, nor were they obedient to him, and they did not say, “Woe.”

አብጥሊስ፡ ፴፮።

¹ አዘዝነ፡ ከመ፡ ይኩን፡ ጉባኤ። ይትጋብኡ፡ በበዓመት፡ ክልኤተ፡ ጊዜ፡ ወይትሐተቱ፡ በበይናቲሆሙ፡ ለሐድሶ፡ ፈሪህ፡ እግዚአብሔር፡ ወከመ፡ ኢይኩን፡ ውስተ፡ ሃይማኖት፡ ዕቅፍተ፡ ወያእምሩ፡ ኩሎ፡ ዘይትሐደስ፡ በኅቤሆሙ፡ በተኅሥዎ፡ በእንተ፡ ሕግ፡ ወበእንተ፡ ሠሪዐ፡ አብያተ፡ ክርስቲያኖሙ፡ ወበእንተ፡ ኩነኔሆሙ፡ ወኩሉ፡ ዘተኅየለ፡ ሰብእ፡ እምፍትሕ፡ ወኢምንተኒ፡ በዘ፡ ርእየ፡ ጳጳሶሙ፡ አው፡ ሊቀ፡ ጳጳሶሙ። ወለእመ፡ ኮነ፡ ተስናነ፡ ማእከለ፡ ሕዝብ፡ ፍልጥዎ፡ ወዕርቅዎሙ፡ ወይኩን፡ ጉባኤ፡ ዘቀዳሚ፡ በራብዕ፡ ሰንበት፡ እምጳንጦቄስጤ፡ ወቅድመ፡ ማዮስ፡ ወውእቱ፡ ወርኅ፡ አያር፡ ወበሐሳብ፡ ግብጽ፡ በሣንስ፡ ዘውእቱ፡ ግንቦት፡ በጳንጦቄስጤ፡ ወካልእታ፡ ጉባኤ፡ አመ፡ ፲ወ፪፡ ለትስሪን፡ ቀዳሚ፡ ወበሐሳብ፡ ግብጽ፡ መንፈቀ፡ ወርኅ፡ በአባ፡ ዘውእቱ፡ ጥቅምት፡ እምድኅረ፡ በዓለ፡ መስቀል።

ABTILIS 36

¹ We have decreed that a Synod be held. They shall gather twice a year, and they shall consult among themselves for the renewal of the fear of God, and that there be no corruption in the faith, and that they may know all that is renewed among them with diligence concerning the law and concerning the canon of their churches, and concerning their discipline, and all that a person has deviated from the rule, and nothing that their bishop or archbishop has seen. And if there is a dispute among the people, they shall resolve it and reconcile them, and the first council shall be on the fourth Sunday from Pentecost and before May, which is the month of Ayar, and in the Egyptian calendar it is Sanse, which is Genbot, at Pentecost. And the second council shall be on the 12th of the first Tisrin, and in the Egyptian calendar it is the middle of the month of Abba, which is Tikimt, after the Feast of the Cross..

ABTILIS 36

¹ The Batelsāt reads: Concerning the assembly of the bishops, again, annually. We have commanded that the assembly take place twice a year, and that they examine one another with the knowledge of the fear of God, concerning matters that are renewed among them concerning the law, the administration of their churches, and whatever is hidden among them, they shall discuss it and make it manifest. And if there is any judgment among people, they have the authority to settle it and make peace among the people. And let the first assembly be on the fourth Sunday of Pentecost, which month is Sone in the reckoning of the Egyptians, which is Ginbot [May]; and the second assembly on the 12th of the month of Pakhons, which is Teqemt [October]. (በእንተ፡ ጉባኤ፡ ኤጲስ፡ ቆጶሳት፡ ካዕበ፡ በበዓመት። አዘዝነ፡ ከመ፡ ይኩን፡ ጉባኤ፡ በዓመት፡ ክልኤ፡ ጊዜ፡ ወይትሐተቱ፡ በበይናቲሆሙ፡ በአእምሮ፡ ፈሪህ፡ እግዚአብሔር፡ ወበእንተ፡ ዘይትሐደስ፡ በኅቤሆሙ፡ ነገራት፡ በእንተ፡ ሕግ፡ ወበግብረ፡ አብያተ፡ ክርስቲያናቲሆሙ፡ ወዘተሰወረ፡ እመንፈቆሙ፡ ይፈክሩ፡ ሎቱ፡ ወያርእዩ። ወለእመሶ፡ ፍትሕ፡ ማእከለ፡ ሰብእ፡ ይሥልጥዎ፡ ወይዕርቁ፡ ማእከለ፡ ሕዝብ። ወይኩን፡ ቀዳሚት፡ ጉባኤ፡ በራብዕ፡ ሰንበት፡ ዘጳንጦቄስቱ፡ ወውእቱ፡ ወርኅ፡ በሶንስ፡ በሐሳብ፡ ግብጻዊያን፡ ዘውእቱ፡ ግንቦት፡ ወካልእታ፡ ጉባኤ፡ አመ፡ ፲ወ፪፡ ለወርኅ፡ በአባ፡ ዘውእቱ፡ ጥቅምት።)

አብጥሊስ፡ ፴፯።

¹ ኩሉ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ወኩሉ፡ ዘዚአሃ፡ ይኩን፡ ውስተ፡ እዴሁ፡ ለኤጲስ፡ ቆጶስ፡ ይምለክ፡ ዐቂቦቶ፡ ወእኒዞቶ፡ እስመ፡ ይደልዎ፡ ወኮነ፡ እሙነ፡ ባቲ፡ ወውእቱ፡ ዓዲ፡ ይኩን፡ ዘይመልክ፡ ከፊሎቶ፡ ማእከሎሙ፡ ለካህናት፡ በከመ፡ ይደሉ፡ ወበከመ፡ አዘዘ፡ እግዚአብሔር፡ በዝንቱ፡ ከመ፡ ይኩኑ፡ ካህናት፡ በበማኅደሮሙ፡ ወበበመዓርጊሆሙ፡ በፍትሕ፡ ቦ፡ እምኔሆሙ፡ ዘይነሥእ፡ ክልኤ፡ ክፍለ፡ ወቦ፡ ዘይነሥእ፡ ሠለስተ፡ ክፍለ፡ ወቦ፡ ዘይነሥእ፡ አሐደ፡ ክፍለ፡ በከመ፡ ሠራዕነ፡ በመጽሐፈ፡ ክፍለት፡ ወኢይደልዎ፡ ይግበር፡ ዘንተ፡ በፈቃዱ፡ ወበሥምረቱ፡ አው፡ ከፊሎቱ፡ በህላዌሆሙ፡ ለእለ፡ ፈቀደ፡ እምፍቁራኒሁ፡ አው፡ አዝማዲሁ፡ አላ፡ ይክፍል፡ ውእቱ፡ በርትዕ፡ በከመ፡ ይደሉ፡ በበማኅበሮሙ፡ ለካህናት፡ ወለመላህቅትኒ፡ በከመ፡ ዕብዮሙ፡ ወለንኡሳንሂ፡ በዐቅምሙ፡ ወለእመ፡ መጽኡ፡ ነዳያን፡ የሀብዎሙ፡ ሲሳየ፡ በዐቅም፡ ወአኮ፡ በአብዝኖ፡ እስመ፡ ውእቱ፡ ዘዚአሆሙ፡ ለካህናት፡ ወኢያብዝኅ፡ ሲሳየ፡ ለርእሱኒ።

ABTILIS 37

¹ All the property of the church and all that is in it shall be in the hand of the bishop. Let him guard it and keep it; for, he is faithful and worthy, and he shall distribute it among the priests according to their need and as God commanded, that the priests may be in their dwelling and in their rank with justice. Some of them shall take two parts, some three parts, and some one part, as we have ordered in the Book of Division. Let this not be done by his will or his consent, nor shall he give it to his friends or servants who consent, but he shall distribute it with justice according to their need, to the priests and to the deacons according to their increase, and to the widows according to their strength. But if the needy come, let them give to them a share according to their strength, and not increase the share for himself, for he who is in it is for the priests, and he shall not increase the share for himself.

ABTILIS 37

¹ The Batelsāt reads: Concerning the ordinance of church property. All church property and its vestments shall be in the hand of the bishop. He shall oversee their safekeeping, if he is worthy of it and has proven trustworthy; and he shall be the one who commands and distributes as is fitting and acts righteously as God commanded for the priests also, according to their offices and ranks. There is that which elevates and there is that which humbles, and it is not fitting for him to do this according to his own pleasure. He shall not distribute out of favouritism to his beloved and his relatives; and if the poor come, he shall give them their sustenance according to ability and not in excess, for it is proper for the priests, and he shall not multiply sustenance for himself, nor wear precious vestments, lest he waste the property of the church and God demand an accounting for it. (በእንተ፡ ትእዛዘ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ኩሉ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ወአልባሲሃ፡ ይኩን፡ ውስተ፡ እዴሁ፡ ለኤጲስ፡ ቆጶስ፡ ይምልክ፡ ዐቂቦቶ፡ ለእመ፡ ይደልዎ፡ ወኮነ፡ ማእመነ፡ ወውእቱ፡ ይኩን፡ ዘይኤዝዝ፡ ወይክፍል፡ በከመ፡ ይደሉ፡ ወይረትዕ፡ በከመ፡ አዘዘ፡ እግዚአብሔር፡ ለካህናትኒ፡ በከመ፡ መናብርቲሆሙ፡ ወመዓርጊሆሙ፡ ቦ፡ ለዘያልህቅ፡ ወቦ፡ ለዘያንእስ፡ ወኢይደልዎ፡ ይግበር፡ ዘንተ፡ በሥምረቱ፡ ወኢይክፍል፡ አዕቢዮ፡ ለፍቁራኒሁ፡ ወመቅርቡ፡ ወለእመ፡ መጽኡ፡ ነዳያን፡ የሀብሙ፡ ሲሳዩሙ፡ በዐቅም፡ ወአኮ፡ በአብዝኖ፡ እስመ፡ ውእቱ፡ ይደልዎሙ፡ ለካህናት፡ ወኢያብዝኅ፡ ሲሳየ፡ ለርእሱ፡ ወኢይልበስ፡ አልባስ፡ ክቡረ፡ ከመ፡ ኢያህጉል፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ወይትኅሠሦ፡ እግዚአብሔር፡ በእንቲአሃ።)

አብጥሊስ፡ ፴፰።

ABTILIS 38

¹ ወኢይግበር፡ ወኢመኑሂ፡ እምቀሳውስት፡ ወእምዲያቆናት፡
ወኢምንተኒ፡ በቤተ፡ ክርስቲያን፡ ዘእንበለ፡ በፈቃደ፡ ኤጲስ፡
ቆጶስ፡ እስመ፡ ውእቱ፡ ዘተአመነ፡ ላዕለ፡ ቤተ፡ ክርስቲያን፡
እግዚአብሔር፡ ወውእቱ፡ ዘይትሐተት፡ በእንተ፡ ነፍስ፡ ሕዝብ።

¹ Let no presbyter or deacon move or act in the church except
by the will of the bishop; for, he is the one who is entrusted
with the church of God, and he is the one who inquires for
the soul of the people.

ABTILIS 38

¹ The Batelsāt reads: Concerning the commandment of the Church for a bishop. Let no one among the priests and deacons do anything whatsoever in the church except by the will of the bishop, for he is the one entrusted with the house of God, and he is the one who will be held accountable for the souls of the people. (በእንተ፡ ትእዛዘ፡ ቤተ፡ ክርስቲያን፡ ለኤጲስ፡ ቆጶስ፡ ኢይግበር፡ መኑሂ፡ እምቀሳውስት፡ ወዲያቆናት፡ ወኢምንተኒ፡ በቤተ፡ ክርስቲያን፡ ዘእንበለ፡ በፈቃደ፡ ኤጲስ፡ ቆጶስ፡ እስመ፡ ውእቱ፡ ዘተአመነ፡ ላዕለ፡ ቤተ፡ ክርስቲያን፡ ለእግዚአብሔር፡ ወውእቱ፡ ዘይትሐተት፡ በእንተ፡ ነፍስ፡ ሕዝብ።)

አብጥሊስ፡ ፴፱።

ABTILIS 39

¹ ለይኩን፡ ንዋየ፡ ኤጲስ፡ ቆጶስ፡ በባሕቲቱ፡ እምንዋየ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ይኩን፡ ኤጲስ፡ ቆጶስ፡ ሥሉጥ፡ ላዕለ፡ ንዋየ፡ ርእሱ፡ ከመ፡ ይግበር፡ ዘፈቀደ፡ ወዘአብደረ፡ ወያውርሶ፡ ለዘፈቀደ፡ ወአፍቀረ፡ እምስብኡ፡ አው፡ ያውርሳ፡ ለቤተ፡ ክርስቲያን። ከማሁ፡ ብወሕ፡ ሎቱ፡ ወይደልዎ፡ ወኢያህጉል፡ ንዋየ፡ በምክንያተ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ወኢንዋየ፡ ቤተ፡ ክርስቲያን፡ በምክንያተ፡ ንዋየ፡ እስመ፡ ቦ፡ እንጋ፡ ኤጲስ፡ ቆጶስ፡ ዘመደ፡ አው፡ ብእሲተ፡ አው፡ ውሉደ፡ አው፡ አዝማደ፡ አው፡ ካልአ፡ አው፡ ገብረ፡

¹ Let the property of the bishop be separate from the property of the church, so that the bishop may be able to manage his own property as he wishes, and to give it to whom he wishes, and to bequeath it to whom he wishes and loves from his people, or to bequeath it to the church. Let him do likewise with his own property, and let him not mix his property with the property of the church, nor the property of the church with his property. For, if a bishop has a wife, or has a son, or has children, or has servants, or has another, and he does not

ABTILIS 39

¹ The Batelsāt reads: Concerning the protection of the property of a bishop and the property of the church. Let the property of the bishop be distinct from the property of the church, so that the bishop may have authority over his own property to do as he wishes, to give it in advance, and to bequeath it to whomever he wishes and loves among his people, or to bequeath it to the church, because it is permitted to him; and let him not ruin his property on account of the church's property, nor the church's property on account of his property. For indeed there is a bishop who has relatives, or children, or a wife, or another, or who has made a place as he wishes, and he bequeaths it to them as he wills, and this is righteous before God. And if it is thus, let not the property of the church be destroyed, nor let the bishop seek, nor the heirs, that which is not theirs, and let them not encroach upon the property of the church, nor the people of the church upon the property of the bishop, except for that which he himself has permitted, so that the people of his household and his relatives may not encroach upon account of his property and the property of the church, and so that it may not become a disgrace, a reproach, and an evil report after his death, and so that he may not become a stumbling block for the people of God. (በእንተ፡ ዐቂበ፡ ንዋየ፡ ኤጲስ፡ ቆጶስ፡ ወንዋየ፡ ቤተ፡ ክርስቲያን። ለይኩን፡ ንዋየ፡ ኤጲስ፡ ቆጶስ፡ ፍሉጠ፡ እምንዋየ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ይኩን፡ ኤጲስ፡ ቆጶስ፡ ሥሉጠ፡ ላዕለ፡ ንዋየ፡ ርእሱ፡ ከመ፡ ይግበር፡ ዘፈቀደ፡ ወአብደረ፡ ወያውርሶ፡ ለዘ፡ ይፈቅድ፡ ወያፈቅር፡ እምስብኡ፡ አው፡ ያውርስ፡ ለቤተ፡ ክርስቲያን፡ እስመ፡ ብወሕ፡ ሎቱ፡ ወኢያህጉል፡ ንዋየ፡ በምክንያተ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ወኢንዋየ፡ ቤተ፡ ክርስቲያን፡ በምክንያተ፡ ንዋየ። እስመቦ፡ እንጋ፡ ኤጲስ፡ ቆጶስ፡ ዘመደ፡ አው፡ ውሉደ፡ አው፡ ብእሲተ፡ አው፡ ካልአ፡ አው፡ ገብረ፡ ዘይፈቅድ፡ መካኖ፡ ወያውርሶሙ፡ በከመ፡ ፈቀደ፡ ወዝንቱ፡ ውእቱ፡ ርትዕ፡ በቅድመ፡ እግዚአብሔር። ወለእመ፡ ኮነ፡ ከመዝ፡ ኢይትሀጉል፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ወኢየጎሥሥ፡ ኤጲስ፡ ቆጶስ፡ ወኢወራስያን፡ ዘኢኮነ፡ ዘኢሆሙ፡ ወኢይትጋአዙ፡ በላዕለ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ወኢሰብአ፡ ቤተ፡ ክርስቲያን፡ በላዕለ፡ ንዋየ፡ ኤጲስ፡ ቆጶስ፡ ዘእንበለ፡ ዘአብሔ፡ ለሊሁ፡ ከመ፡ ኢይትጋአዙ፡ ሰብአ፡ ቤቱ፡ ወአዝማዲሁ፡ በእንተ፡ ንዋየ፡ ወንዋየ፡ ቤተ፡ ክርስቲያን፡ ወይከውኖ፡ ጎሳረ፡ ወሐሜተ፡ ወሕሡመ፡ ዜና፡ እምድጎረ፡ ሞቱ፡ ወይከውን፡ ውእቱ፡ ዕቅፍተ፡ ለሕዝበ፡ እግዚአብሔር።)

ዘይፈቅድ፡ መካኖ፡ አው፡ ረድአ፡ ዘአልሀቀ፡ ወያወርሶ፡
በከመ፡ ያፈቅር። ወዝንቱ፡ አኅዊነ፡ ርቱዕ፡ በኅበ፡
እግዚአብሔር። ለእመ፡ ኮነ፡ ትእዛዝ፡ ከመዝ፡ ኢይትሀጐል፡
እምንዋየ፡ ቤተ፡ ክርስቲያን፡ ወኢእምንዋየ፡ ኤጲስ፡ ቆጶስ፡
ወኢምንተኒ፡ ወኢይኅሥሡ፡ ወራስያኑ፡ ለኤጲስ፡ ቆጶስ፡
ወኢምንተኒ፡ ዘእንበለ፡ ዘዚአሆሙ፡ ወኢይትጋአዙ፡ ሰብአ፡
ቤተ፡ ክርስቲያን፡ በላዕለ፡ ንዋየ፡ ኤጲስ፡ ቆጶስ፡ ወኢሰብአ፡
ኤጲስ፡ ቆጶስ፡ በላዕለ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ዘእንበለ፡
ዘአፍቀረ፡ ዘእምነፍሱ፡ ኢይትጋአዙ፡ ሰብአ፡ ቤቱ፡ ለኤጲስ፡
ቆጶስ፡ ወአዝማዲሁ፡ በላዕለ፡ ንዋየ፡ ወንዋየ፡ ቤተ፡
ክርስቲያን፡ ወይከውኖ፡ ውእቱ፡ ነውረ፡ ወሐሜት፡ ወእኩየ፡
ዜና፡ ለኤጲስ፡ ቆጶስ፡ እምድኅረ፡ ሞተ፡ ወይከውን፡ ውእቱ፡
ዕቅፍተ፡ ለሕዝበ፡ እግዚአብሔር።

permit them to take or help him to give it, and he bequeaths it
as he loves. This is right before God. For, if there is a command
that the property of the church and the property of the bishop
are not to be mixed, and they are not to be counted, and the
heads of the bishop are not to be mixed, except for what is in
it, and the people of the church are not to be mixed with the
property of the bishop, nor the people of the bishop with the
property of the church, except for what he loves and believes.
Let the people of his house and his servants not be mixed with
the property of the bishop and the property of the church, and
let it be a reproach and a slander and a bad report for the
bishop after his death, and let it be an error for the people of
God.

አብጥሊስ፡ ፵።

¹ ሕገ፡ ንኤዝዝ፡ ይኩን፡ ሥሉጠ፡ ኤጲስ፡ ቆጶስ፡ ላዕለ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ እንዘ፡ ይከውን፡ ግሩመ፡ ወመስተዐግሠ፡ እምዘ፡ አምንዎ፡ ላዕለ፡ ነፍሰ፡ ሰብእ፡ ክብርት፡ ወዐባይ፡ ወይደልዎ፡ ካዕበ፡ ከመ፡ ይትአመን፡ ላዕለ፡ ኩሉ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ይክፍሎሙ፡ ለቀሳውስት፡ ወለዲያቆናት፡ ወይኩን፡ ውእቱ፡ በፈሪህ፡ እግዚአብሔር፡ በንጽሕ፡ ወበፍርሃት፡ ወይኩን፡ ኤጲስ፡ ቆጶስ፡ ዘይነሥእ፡ እምኔሁ፡ አምጣነ፡ ዘይፈቅድ፡ ለርእሱ፡ ወለአጋዊሁ፡ ካህናት፡ ከመ፡ ኢያሕጽጽ፡ ምንተኒ፡ እመፍቅዶሙ፡ እስመ፡ ሕገ፡ እግዚአብሔር፡ አዘዘ፡ ከመዝ፡ ኩሉ፡ ዘኮነ፡ ፅሙደ፡ ለመልእክተ፡ ምሥዋዕ፡ ለይኩን፡ ሲሳዩ፡ እምንዋየ፡ ምሥዋዕ፡ ወከማሁ፡ ሐራዊ፡ ዘየዐቅብ፡ አናቅጸ፡ ንጉሥ፡ ከመ፡ ይሴሰይ፡ እምንዋየ፡ ንጉሥ፡ ወውእቱ፡ የኅሥሥ፡ ሲሳዩ፡ ተፀምዶቱ፡ ለነፍሱ፡

ABTILIS 40

¹ Let the law command that the bishop have authority over the property of the church, while being awe-inspiring and patient, beyond those who entrusted him with the precious and great soul of man. Furthermore, it is fitting for him to be trusted with all the property of the church, so that he may distribute it to the priests and deacons, and that he may be in the fear of God, in purity and in fear. And let the bishop be one who takes from it as much as he desires for himself and for his brother priests, so that he may not lack anything of their desires; for the law of God commanded thus: everything that is bound to the service of the altar, let his sustenance be from the property of the altar; and likewise the soldier who guards the gates of the king, let him be sustained from the property of the king. And he seeks his sustenance for the service of his soul, he who was appointed for

ABTILIS 40

- ¹ The Batelsāt reads: Concerning the bishop, that he may have authority by command over the property of the church. We command that he have authority over all the property of the church, if he is of understanding. For, since we have entrusted him with the precious and great soul of man, it is fitting that he be trusted with the property of the church, to distribute it to the priests and deacons, and that he be in the fear of God, with fear and purity. And let the bishop also take from it the measure of his allowance – he himself and his brother priests – so that he may not deprive them of any part of their allowance, for the law of God has commanded thus. Everything that is dedicated to the service of the altar, let its sustenance be from the property of the altar; and similarly, the soldier who is appointed to the service of the king, they do not withhold his own sustenance, and the one who rides, and the equipment of his field which he has, fights in the war of the enemy of the king. (በእንተ፡ ኤጲስ፡ ቆጶስ፡ ከመ፡ ይኩን፡ ሥሉጠ፡ በትእዛዝ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ንሕነ፡ ንኤዝዝ፡ ከመ፡ ይኩን፡ ሥሉጠ፡ ላዕለ፡ ኩሉ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ለእመ፡ ኮነ፡ ልብወ፡ እስመ፡ ሶበ፡ አመናሁ፡ ላዕለ፡ ነፍሰ፡ ሰብእ፡ ክብር፡ ወዐባይ፡ ይደልዎ፡ ይትአመን፡ ላዕለ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ይክፍሎ፡ ላዕለ፡ ቀሳውስት፡ ወዲያቆናት፡ ወይኩን፡ በፈሪህ፡ እግዚአብሔር፡ በፍርሃት፡ ወበንጽሕ፡ ወይንሣእ፡ ኤጲስ፡ ቆጶስኒ፡ እምኔሁ፡ መጠነ፡ መፍቅዱ፡ ውእቱኒ፡ ወአጋዊሁ፡ ካህናት፡ ከመ፡ ኢያሕጽጽ፡ ወኢምንተኒ፡ እመፍቅዶሙ፡ እስመ፡ ሕገ፡ እግዚአብሔር፡ አዘዘ፡ ከመዝ፡ ኩሉ፡ ዘኮነ፡ ፅሙደ፡ ለመልእክተ፡ ምሥዋዕ፡ ይኩን፡ ሲሳዩ፡ እምንዋየ፡ ምሥዋዕ፡ ወከማሁ፡ ሐራዊ፡ ዘተአዘዘ፡ ውስተ፡ ግብረ፡ ንጉሥ፡ ኢይክልእዎ፡ ሲሳዩ፡ ዘለርእሱ፡ ወዘይጼዐን፡ ወንዋየ፡ ሐቅሉ፡ ዘቦቱ፡ ይትቃተል፡ ውስተ፡ ፀብእ፡ ፀሩ፡ ለንጉሥ፡)

ዘተሠይመ፡ ለመልእክት፡ ዘተተክለ፡ ላቲ፡ ውእቱ፡ the service that was planted for him, and by that which he rides,
ወበዘይጸዐን፡ ወንዋየ፡ ሐቕል፡ በዘይትቃተል፡ ውስተ፡ and the equipment of the field by which he fights in the warfare
ጸብኦ፡ ፀሩ፡ ለንጉሥ። of the enemy of the king.

አብጥሊስ፡ ፵፩።

ABTILIS 41

¹ እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡
ዘተጠምቀ፡ ጥምቀተ፡ ዕልዋን፡ አው፡ ዘይትቄረብ፡
እምቀኅርባኖሙ፡ ይስዐሩ፡ እምሢመቶሙ፡ እስመ፡ አልቦሙ፡
ማእከለ፡ ክርስቶስ፡ ወሰይጣን፡ ኅብረተ፡ ወኢመክፈልተ፡
ለመሀይምናን፡ ምስለ፡ አረማዊ፡ ወኢለርቱዕ፡ ምስለ፡ ሐንካስ።

¹ If there is a bishop, or a priest, or a deacon who has been
baptized by heretics, or who partakes of communion with
them, let him be removed from his office; for, there is no
fellowship between Christ and Belial, nor any portion for a
believer with an infidel, nor for the orthodox with the heretic.

ABTILIS 41

¹ The Batelsāt reads: Concerning the commandment regarding priests from evil. If there be a bishop, or a priest, or a deacon who is accustomed to anger and drunkenness, and dwells in wickedness, doing evil and abandoning the doing of good, let him be turned away from it; and if not, let him be deposed from his office. And every man among the faithful whose conduct is thus shall be driven from the house of God of the faithful; and every one of the priests who does thus or dares what is not fitting shall be rebuked for it, and if not, let him be cut off from his priesthood. (በእንተ፡ ትእዛዘ፡ ካህናት፡ እምእኩይ። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘይለምድ፡ ቀኅጥ፡ ወስካረ፡ ወይነብር፡ በእከይ፡ ዘይገብር፡ ወኅደገ፡ ገቢረ፡ ሠናይ፡ ለይትመየጥ፡ እምኔሁ፡ ወእመአኮ፡ ይስዐር፡ እምሢመቱ። ወኲሉ፡ ብእሲ፡ እመሀይምናን፡ ዘከመዝ፡ ግብሩ፡ ይሰደድ፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ወኲሉ፡ ዘእምካህናት፡ ዘገብረ፡ ከመዝ፡ አው፡ ደፈረ፡ ለዘ፡ ኢይደሉ፡ ይትገሠጽ፡ እምኔሁ፡ ወእመአኮ፡ ይትመተር፡ እምክህነቱ።)

‘Belial’ is a name derived from the Hebrew word for ‘worthless’, which came to be associated with Satan.

አብጥሊስ፡ ፵፪።

ABTILIS 42

¹ እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡
ዘጎሠሠ፡ እምነበ፡ ዘለቀሐ፡ ረድኤተ፡ አው፡ ርዴ፡
ይስዐር፡ እመዓርጊሁ፡ አላ፡ ዳእሙ፡ ለእመ፡ ጎደገ፡
ውእተ፡ ግብረ፡ ወተመይጠ፡ እምኔሁ።

¹ If there is a bishop, priest, or deacon who desires from the one who ordained him (financial) help or support, let him be removed from his rank, unless he repents and abandons that behaviour and is cleansed from it.

ABTILIS 42

- ¹ The Batelsāt reads: Concerning interest. If a bishop, or a priest, or a deacon, seeks to lend assistance with interest, he shall be deposed from his office, unless indeed he turns back and abandons that deed. (በእንተ፡ ርዴ። እመሂ፡ እጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘጎሠሠ፡ እምነበ፡ ዘለቀሐ፡ ረድኤተ፡ አው፡ ርዴ፡ ይትመተር፡ እመዓርጊሁ፡ ዘእንበለ፡ ዳእሙ፡ ለእመ፡ ተመይጠ፡ ወጎደገ፡ ውእተ፡ ግብረ።)

አብጥሊስ፡ ፵፫።

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘጸለየ፡ ምስለ፡ ዕልዋን፡ ለኤጲስ፡ ቆጶስ፡ ይስዐሮ፡ ጳጳስ፡ አው፡ ሊቀ፡ ጳጳሳት፡ ወለቀሲስ፡ ወለዲያቆንስ፡ ትእዛዞሙ፡ ብወሕ፡ ለኤጲስ፡ ቆጶስ፡ ይግበር፡ ላዕሌሆሙ፡ ዘፈቀደ። ወይደሉ፡ ይኅድጉ፡ እምይእዜ፡ ወለእመ፡ ተመይጡ፡ እምውእቱ፡ ወእመአኮ፡ ይስዐሮሙ፡ ኤጲስ፡ ቆጶስ፡ ወእመስ፡ አብሐሙ፡ ይባኡ፡ ምስሌሁ፡ ውስተ፡ ምሥዋዕ፡ ወይንበሩ፡ ውስተ፡ ጉልቄ፡ ካህናት፡ ይስዐር፡ ውእቱኒ፡ እምሂመቱ።

ABTILIS 43

¹ If a bishop, or a priest, or a deacon prays with heretics, let the bishop, or the archbishop, or the priest, or the deacon be removed from his office; for, the command of the bishop must be obeyed by all. And, if they do not obey, let them be removed from their office. And, if they are found to have disobeyed, let the bishop remove them. And, if they are found to have disobeyed, let them be removed from the sacrifice and placed among the laity, and let them be removed from their office.

ABTILIS 43

¹ The Batelsāt reads: Concerning joining with the schismatics. If there is a bishop, or a priest, or a deacon who has prayed with the schismatics, who are called Arsids in the Greek tongue, let the superior who is over him depose him. As for a bishop, let a patriarch or an archbishop depose him; and as for a priest and those below him, let a bishop depose them. But if he has permitted them to enter with him into the sanctuary and has established them in the number of the clergy, let him also be deposed from his rank. (በእንተ፡ ተደምሮ፡ ምስለ፡ ዕልዋን። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘጸለየ፡ ምስለ፡ ዕልዋን፡ እለ፡ ይሰመዩ፡ አርሲስ፡ በነገረ፡ ጽርእ፡ ለይስዐሮ፡ ሊቁ፡ ዘላዕሌሁ። ለኤጲስ፡ ቆጶስ፡ ይስዐሮ፡ ጳጳስ፡ አው፡ ሊቀ፡ ጳጳሳት፡ ወለቀሲስ፡ ወለዘይቱሐቶ፡ ይስዐሮሙ፡ ኤጲስ፡ ቆጶስ፡ ወለእመስ፡ አብሐሙ፡ ይባኡ፡ ምስሌሁ፡ ውስተ፡ ምሥዋዕ፡ ወአቀሞሙ፡ ውስተ፡ ጉልቄ፡ ካህናት፡ ይስዐር፡ ውእቱኒ፡ እመዓርጊሁ።)

The translation here presented (from the MTDL text) is suspect.

አብጥሊስ፡ ፵፬።

ABTILIS 44

¹ እመቦ፡ ብእሲ፡ እምሕዝባዊያን፡ ዘአውፅአ፡ ብእሲቶ፡ እምቤቱ፡ ዘእንበለ፡ ምክንያት፡ ዘይደሉ፡ ለዝንቱ፡ በዘ፡ ሠራዕነ፡ አው፡ አውሰበ፡ ብእሲተ፡ ካልእተ፡ ምስሌሃ፡ ወአስተጋብኦን፡ ለክልኤሆን፡ አው፡ ዘነሥኦ፡ ብእሲተ፡ እንተ፡ ደሐርዋ፡ አው፡ ዘመወ፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን።

¹ If a layman takes a woman from another man's house, except for a valid reason, let him be removed from his office. And, if he takes another woman in her place, and marries her, or if he takes a woman who has been abandoned, or who has been sent away from the church, let him be removed from his office.

ABTILIS 44

¹ The Batelsāt has, for this canon, a shorter version of our Canon 43: *Concerning the baptism of heretics. If a bishop, or a priest, or a deacon has received for baptism any heretics, or has offered them Eucharist, let him be deposed from his rank; for, there is no peace for Satan with Christ, nor is there any portion for the believer with the heretic, nor for the righteous with the crooked.* (በእንተ፡ ጥምቀተ፡ ዕልዋን። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘተወክፈ፡ ጥምቀተ፡ ዕልዋን፡ አው፡ ቀርበ፡ ቍርባኖሙ፡ ይትመተር፡ እመዓርጊሁ፡ እስመ፡ አልቦ፡ ለሰይጣን፡ ሰላመ፡ ምስለ፡ ክርስቶስ፡ ወአልቦ፡ መክፈልተ፡ ለመሀይምን፡ ምስለ፡ ዕልው፡ ወኢለራትዕ፡ ምስለ፡ ጠዋይ።)

አብጥሊስ፡ ፵፭።

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ ዘይቴሐት፡ እምእሉ፡ እምሕዝብ፡ አው፡ እምካህናት፡ ንኡሳን፡ ዘአበየ፡ አውስቦ፡ ወበሊዐ፡ ሥጋ፡ ወሰቲየ፡ ወይን፡ አስተራኩሶ፡ ወይሬሲ፡ ርእሶ፡ ዘይጌይስ፡ እምካልኣን፡ በዝንቱ፡ ወከመ፡ ዘኢይደሉ፡ ይብልዕዎ፡ በዝንቱ፡ ምክንያት፡ ከመ፡ ርኩስ፡ ወገብረ፡ ዘንተ፡ በእበዱ፡ ለእመ፡ ኮነ፡ በእንቲአሁ፡ እስመ፡ ንጹሕ፡ ውእቱ፡ ለይትመተር፡ ዘይገብር፡ ከመዝ።

ABTILIS 45

¹ If a bishop, or a priest, or a deacon, or one of any rank among the laity or the lesser clergy, refuses marriage, and the eating of flesh, and the drinking of wine, not for the sake of ascetic discipline, but out of abhorrence, forgetting that all things are very good, and that God made man male and female, and blaspheming the creation, either lets grow his hair or refuses wine as if it were defiled, and does this out of folly – if it is on his own account, since he is impure, let him be deposed..

ABTILIS 45

- ¹ The *Batelsāt* has, for this canon, a shorter version of our Canon 44: *Concerning salvation. If there is a layman who puts his wife out of his house without cause or a deed for which she deserves it, or if he marries another woman while with her, or afterwards in adultery, let him be cast out of the church.* (በእንተ፡ ድሕረት። እመቦ፡ ብእሲ፡ ሕዝባዊ፡ ዘአውፅኦ፡ ለብእሲቱ፡ እምቤቱ፡ ዘእንበለ፡ ምክንያት፡ አው፡ ግብር፡ በዘ፡ ይደልዎ፡ አው፡ አውስቦ፡ ካልእተ፡ ምስሌሃ፡ አው፡ ድሕርተ፡ በዝመት፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን።)

አብጥሊስ፡ ፵፮።

ABTILIS 46

¹ ወከማሁ፡ መሀይምን፡ ካዕበ፡ ዘኅደገ፡ ዘንተ፡ ኩሉ፡ በእንተ፡ አምልኮ፡ ፅሙና፡ ወኅዲገ፡ ፍትወት፡ ለፈረሀ፡ እግዚአብሔር፡ ወለሥምረቱ፡ ውእቱስ፡ ብዉሕ፡ ሎቱ።

¹ And likewise, the faithful one who again abandoned all this for the sake of the worship of purity and the abandonment of desire, out of fear of the Lord and for his favour – great is his reward.

ABTILIS 46

¹ The Batelsāt text for this canon corresponds to our Canon 45: Concerning those who forbid what is pure. If any bishop, presbyter, or deacon, or anyone numbered among the clergy, refuses marriage, the eating of meat, or the drinking of wine, not for the sake of ascetic discipline, but as if they were defiled, and considers himself better than others, and refuses to partake of them for this reason, doing this out of arrogance – because everything God created is very good, and both male and female are the creation of God, good and fair – instead, he blasphemes against the creation of God and denies that His creation is good, let him be cut off from the house of God, and likewise any believer. But, if someone renounces these things in the path of devotion, dedication, and the abandonment of lust for the fear of God and his pleasure, then he is permitted. (በእንተ፡ ዘየሐርም፡ ንጹሐ። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ ዘይቴሐቶሙ፡ እምካህናት፡ ዘአበየ፡ አውስቦ፡ ወበሊዐ፡ ሥጋ፡ ወስቲየ፡ ወይን፡ ከመዘ፡ ርኩስ፡ ወይሬሲ፡ ርእሶ፡ ከመ፡ ዘይጌይስ፡ እምባዕድ፡ ወከመ፡ ዘኢይደልዎ፡ ወኢበልዎ፡ በዝንቱ፡ ምክንያት፡ ወይገብር፡ ዘንተ፡ በእበዱ፡ እስመ፡ ኩሉ፡ ዘፈጠረ፡ እግዚአብሔር፡ ሠናይ፡ ውእቱ፡ ፈድፋድ፡ ወተባዕትኒ፡ ወአንስትኒ፡ እሙንቱ፡ ፍጥረተ፡ እግዚአብሔር፡ ሠናይ፡ ወአዳም። አላ፡ ውእቱ፡ ዘይፀርፍ፡ ላዕለ፡ ፍጥረተ፡ እግዚአብሔር፡ ወይክሕድ፡ ከመ፡ ኢኮነ፡ ሠናየ፡ ፍጥረቱ፡ ለይትመተር፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ወከማሁ፡ መሀይምናንሂ። ወዘስ፡ ኅደገ፡ በፍኖተ፡ አምልኮ፡ ወተፀምዶ፡ ወኅዲገ፡ ፍትወት፡ ለፈረሀ፡ እግዚአብሔር፡ ወለሥምረቱ፡ ውእቱስ፡ ብዉሕ፡ ሎቱ።)

አብጥሊስ፡ ፵፯።

ABTILIS 47

¹ እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡
ዘኢተወክፎ፡ ንስሓሁ፡ ለኃጥእ፡ ለእመ፡ አበሰ፡ ወነስሐ፡
ወተመይጦ፡ ኀቤሁ፡ ለይትመተር፡ እምቤተ፡ ክርስቲያን፡ እስመ፡
ዐለወ፡ ቃለ፡ እግዚአብሔር፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
ዘይቤ፡ እስመ፡ ይከውን፡ ፍሥሓ፡ ዐቢይ፡ በሰማያት፡ በእንተ፡
አሐዱ፡ ኃጥእ፡ ዘይኔስሐ፡ ወይትመየጥ፡ ኀበ፡ እግዚአብሔር።

¹ If there is a bishop, or a priest, or a deacon who does not accept the repentance of a sinner – if he has sinned and repented and turned back to him – let him be removed from the Church, because he has transgressed the word of God, our Lord Jesus Christ, who said that there will be great joy in heaven over one sinner who repents and returns to God.

ABTILIS 47

- ¹ The correspondence with the *Batelsāt* canons is here restored: *Concerning a sinner who repents. If there is a bishop or a priest who does not accept the repentance of a sinner when he repents before him and turns from his sin, let him be cut off from the church of God, because he has transgressed the word of our Lord Christ, who said: “There shall be great joy in heaven over one sinner who repents and returns to God, because when he returns, He receives him.”* (በእንተ፡ ኃጥእ፡ ዘይኔስሐ። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ ዘኢይትወክፍ፡ ንስሓሁ፡ ለኃጥእ፡ ሶበ፡ ይኔስሐ፡ ኀቤሁ፡ ወይትመየጥ፡ እምኀጢአቱ፡ ለይትመተር፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ እስመ፡ ዐለወ፡ ቃለ፡ እግዚእነ፡ ክርስቶስ፡ ዘይቤ፡ ይከውን፡ በሰማይ፡ ፍሥሓ፡ ዐቢየ፡ በእንተ፡ አሐዱ፡ ኃጥእ፡ ዘይኔስሐ፡ ወይገብእ፡ ኀበ፡ እግዚአብሔር፡ እስመ፡ ሶበ፡ ይገብእ፡ ይትወክፎ።)

አብጥሊስ፡ ሣፍ።

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡
ዘኢበልዐ፡ ሥጋ፡ ወኢስትየ፡ ወይነ፡ በመዋዕለ፡ በዓላት፡
ወበዕለተ፡ ሰንበታት፡ ለይትመተር፡ እምቤተ፡ ክርስቲያን፡
እስመ፡ ኮነ፡ መርሐ፡ ለሙስና፡ ሰብእ፡ ወተላዊሆሙ፡
ለጸላእተ፡ ክርስቶስ።

ABTILIS 48

¹ If a bishop, presbyter, or deacon abstains from eating meat and drinking wine during the days of feasts and on the days of the Sabbath, let him be removed from the church; for, he has become a cause of corruption for the people and has allied himself with the enemies of Christ.

ABTILIS 48

¹ The Batelsāt reads: Concerning the eating of flesh on feast days. If there be a bishop, or a priest, or a deacon, who has not eaten flesh and has not drunk wine during the days of the feasts of Easter, let him be cut off from the church of God, for he has become a leader for the destruction of men, and has followed the Manichee, the enemy of Christ. (በእንተ፡ በሊዐ፡ ሥጋ፡ በበዓላት። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘኢበልዐ፡ ሥጋ፡ ወኢስትየ፡ ወይነ፡ በመዋዕለ፡ በዓላተ፡ ፋሲካ፡ ለይትመተር፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ እስመ፡ ኮነ፡ መርሓ፡ ለሙስና፡ ሰብእ፡ ወተለዎ፡ ለማኒ፡ ፀረ፡ ክርስቶስ።)

አብጥሊስ፡ ፵፱።

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ ዘበልዐ፡ መባልዕተ፡ በውስተ፡ ምዝፋናት፡ ዘውእቱ፡ ማኅደረ፡ እኩያን፡ ወለእመ፡ ሰትየ፡ ስቴ፡ ስካር፡ በኅበ፡ ማኅደረ፡ ዘማዊያን፡ ወይደመር፡ ምስለ፡ እለ፡ አልቦሙ፡ ሠናየ፡ አላ፡ ባሕቱ፡ ለእመ፡ ኮነ፡ ነግደ፡ ወይበልዕ፡ በውስተ፡ ማኅደረ፡ ነግድ፡ አው፡ ይሣየጥ፡ እምሥያጥ፡ ዘይበልዕ፡ ወአልቦ፡ ቅሥተ፡ ይሰድ፡ ኅበ፡ ማኅደሩ፡ ዘይነብር፡ ውስቴቱ። ወዘሰ፡ ገብረ፡ ዘአቅደምነ፡ ነጊረ፡ ለይደቅ፡ እምሢመቱ።

ABTILIS 49

¹ And if a man of the priests eats offerings inside a tavern, which is the dwelling of the wicked, or if he drinks to drunkenness in the dwelling of fornicators, and is joined with those who have no goodness; but, if he was a merchant and eats inside the dwelling of merchants, or buys from a market what he eats, and there is no offense, let him return to his dwelling in which he resides. And whoever commits that which we have foretold, let him fall from his office.

ABTILIS 49

¹ The Batelsāt reads: Concerning eating and drinking for priests, in another manner: If any man among the priests eats food within taverns, which is the dwelling place of the wicked, or if he drinks intoxicating drink at the dwelling place of harlots and associates with those who have no goodness – except, however, if he was a traveller and eats within a traveller’s inn, or buys food and takes it to his dwelling, because men suffer hardship on a journey. Otherwise, he is to be stripped of his rank. (በእንተ፡ በሊዕ፡ ወሰቲይ፡ ለካህናት፡ በካልእ፡ ፍኖት። እመቦ፡ ብእሲ፡ እምካህናት፡ ዘበልዐ፡ መባልዕተ፡ በውስተ፡ ምዝፋናት፡ ዘውእቱ፡ ማኅደረ፡ እኩያን፡ ወለእመ፡ ሰትየ፡ ስቴ፡ ስካር፡ በኅበ፡ ማኅደረ፡ ዘማዊያን፡ ወይደመር፡ ምስለ፡ እለ፡ አልቦሙ፡ ሠናየ፡ አላ፡ ባሕቱ፡ ለእመ፡ ኮነ፡ ነግደ፡ ወይበልዕ፡ በውስተ፡ ማኅደረ፡ ነግድ፡ አው፡ ይሣየጥ፡ መብልዕ፡ ወይወስድ፡ ኅበ፡ ማኅደሩ፡ እስመ፡ ሰብእ፡ ይትመነደቡ፡ በመንግድ። ወእመአኮ፡ ይሰዐር፡ እመዓርጊሁ።)

አብጥሊስ፡ ፶፮

¹ እመቦ፡ ካህነ፡ ዘረገመ፡ ኤጲስ፡ ቆጵስ፡ አመ፡ መነኖ፡
ወጸዐሎ፡ በከመ፡ ነገረ፡ ሰብአ፡ አፍኣ፡ ወኮነ፡ ዘአልቦ፡ ጌጋየ፡
ለይትመተር፡ እምሢመቱ። ወከማሁ፡ ካዕበ፡ ይደልዎ፡
ለኤጲስ፡ ቆጵስ፡ ለእመ፡ ሐሰዎ፡ አሐዱ፡ እምካህናት፡
ወይብል፡ ላዕሌሁ፡ በከመ፡ ዝንቱ፡ ነገር፡ ለይትመተር፡
እምሢመቱ። እስመ፡ ተብህለ፡ በውስተ፡ ሕግ፡ ኢታሕስም፡
ቃለ፡ ላዕለ፡ መኰንነ፡ ሕዝብከ።

ABTILIS 50

¹ If there is a priest who cursed a bishop when he was reproved and was corrected by him, according to what the people said, it is without doubt that he should be deposed from his priesthood. Likewise also, the bishop should be deposed if he falsely accused one of the priests and says against him this matter; for, it is said in the law, “You shall not utter a word against the ruler of your people.”

ABTILIS 50

¹ The Batelsāt reads: Concerning the revilement of a bishop and others. If any man has reviled a bishop or cursed him, and has said, “I do not know [him],” and has made him out to be like a fool, let him be deposed from his office. And likewise, if a bishop has cursed a priest or reviled him in this manner, let him be deposed. For, it is said in the law: “You shall not speak evil of the ruler of your people, nor shall you curse him.” (በእንተ፡ ዘጸዐለ፡ ኤጲስ፡ ቆጵስ፡ ወባዕደ። እመቦ፡ ብእሲ፡ ዘጸዐለ፡ ኤጲስ፡ ቆጵስ፡ አው፡ ረገሞ፡ ወይቤ፡ ኢያኦምር፡ ወረሰዮ፡ ከመ፡ አብድ፡ ለይትመተር፡ እመዓርጊሁ። ወከማሁ፡ ኤጲስ፡ ቆጵስኒ፡ ለእመ፡ ረገመ፡ ካህነ፡ አው፡ ጸዐለ፡ ከመዝ፡ ለይትመተር። እስመ፡ ተብህለ፡ በሕግ፡ ለርእሰ፡ ሕዝብከ፡ ኢትንብብ፡ እኩየ፡ ወኢትርግም።)

አብጥሊስ፡ ፶፩።

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ መሀይምናን፡ ዘጸዐለ፡ ቀሲሰ፡
አው፡ ዲያቆን፡ አው፡ ዘይቴሐት፡ እምእሉ፡ አው፡
ዘይትሌዐል፡ ወለእመ፡ ረገሞሙ፡ በከመ፡ አቅደምን፡ ነጊረ፡
ለይሰደድ።

ABTILIS 51

¹ If a man from among the priests or a layman curses a
presbyter or a deacon, or one who is lower, or one who is
higher, and he curses them as we have previously spoken, let
him be excluded.

ABTILIS 51

¹ The Batelsāt reads: Concerning one who curses the priests from among the people. If there is a man from the priests or from the faithful who reviles a priest or a deacon, or curses them, as we stated beforehand, let him be excommunicated. (በእንተ፡ ዘይረገም፡ ካህናተ፡ እምሕዝብ። እመቦ፡ ብእሲ፡ እምካህናት፡ አው፡ እመሀይምናን፡ ዘጸዐለ፡ ቀሲሰ፡ አው፡ ዲያቆን፡ አው፡ ረገሞሙ፡ በከመ፡ አቅደምን፡ ነጊረ፡ ለይትፈለጥ።)

አብጥሊስ፡ ፶፪።

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ አው፡ ሕዝባዊያን፡ ዘተሳለቀ፡ አው፡ ሠሐቀ፡ ብእሴ፡ ጽሙመ፡ አው፡ ዕውረ፡ አው፡ በሃመ፡ አው፡ ሐንካሰ፡ አው፡ ድውየ፡ አው፡ መፃጉዐ፡ አው፡ ዝልጉሰ፡ ለይስዐር፡ እስመ፡ ከመዝ፡ ይቤ፡ እግዚአብሔር፡ በውስተ፡ ሕግ፡ ኢትግበር፡ ዕቅፍተ፡ ለዕውር፡ ወኢትሳለቆ፡ ለበሃም፡ ወኢትጽአል፡ መነሂ፡ እምነ፡ ዘረከቦ፡ ምንዳቤ፡ እስመ፡ ውእቱ፡ እምነብ፡ እግዚአብሔር፡ ያዕጽብ፡ ወያቀልል፡ ያነዲ፡ ወያብዕል፡ ይቀትል፡ ወያሐዩ፡ ያደዊ፡ ወይፌውስ፡ ወዘገብረ፡ ከመዝ፡ እመሂ፡ ካህን፡ ይስዐር፡ እምክህነቱ፡ ወእመሂ፡ ሕዝባዊ፡ ይክልእዎ፡ ቊርባነ፡ ወስዱድ፡ ውእቱ፡ እምሕገ፡ እግዚአብሔር፡ ዘትካት፡ ወዘሐዲስ።

ABTILIS 52

¹ If a man from among the priests or a layman mocks or reviles a blind man, or a lame man, or a sick man, or a hunchback, or a dwarf, or a cripple, or one who is lame, let him be excluded. For, thus says the Lord in the law: “You shall not put a stumbling block before the blind, nor shall you revile the deaf, nor shall you curse the dumb, for he has received his portion from the Lord. He makes blind and makes lame, he makes deaf and makes mute, he kills and he makes alive, he strikes and he heals.” And whoever does this, if he is a priest, let him be removed from his priesthood, and if he is a layman, let him be excluded from communion. This is the law of the Lord, the old and the new.

ABTILIS 52

¹ The Batelsāt reads: Concerning those who mock the sick. If there be any man, whether among the priests or the laity, who mocks or laughs at a man who is deaf, or blind, or dumb, or lame, or sick, or paralytic, or infirm, let him be deposed; for thus says the Lord in the Law: “You shall not put a stumbling block before the blind, nor shall you cause the deaf to be angry.” And let no one despise a faithful person who has been visited with affliction from God, for it is from God. He makes poor and makes rich, He humbles and exalts, He kills and makes alive, He causes sickness and He heals. And whoever does thus, if he is a priest, let him be deposed from his priesthood; and if he is a layman, let them withhold him from the offering. This is his punishment, and he is cast out from the law of God, of both the Old and of the New [Testament]. (በእንተ፡ ዘይሳለቅ፡ ላዕለ፡ ድውያን፡ እመቦ፡ ብእሲ፡ እምካህናት፡ ወሕዝባዊያን፡ ዘተሳለቀ፡ አው፡ ሠሐቀ፡ ብእሴ፡ ጽሙመ፡ አው፡ ዕውረ፡ አው፡ በሃመ፡ አው፡ ሐንካሰ፡ አው፡ ድውየ፡ አው፡ መፃጉዐ፡ አው፡ ዝልጉሰ፡ ለይስዐር፡ እስመ፡ ከመዝ፡ ይቤ፡ እግዚአብሔር፡ በውስተ፡ ሕግ፡ ኢትግበር፡ ቅድመ፡ ዕዉር፡ ዕቅፍተ፡ ወኢታምዕያ፡ ለበሃም፡ ወኢይጽዐል፡ መነሂ፡ መሀይምነ፡ ዘረከቦ፡ መንሱት፡ እምነብ፡ እግዚአብሔር፡ እስመ፡ ውእቱ፡ እምነብ፡ እግዚአብሔር፡ ያዕጽብ፡ ወያቀልል፡ ያነዲ፡ ወያብዕል፡ ይቀትል፡ ወያሐዩ፡ ያደዊ፡ ወይፌውስ፡ ወዘገብረ፡ ከመዝ፡ እመሂ፡ ካህን፡ ይስዐር፡ እምክህነቱ፡ ወእመሂ፡ ሕዝባዊ፡ ይክልእዎ፡ ቊርባነ፡ ወዝንቱ፡ ፍዳሁ፡ ወስዱድ፡ ውእቱ፡ እምሕገ፡ እግዚአብሔር፡ ዘብሉይ፡ ወዘሐዲስ።)

አብጥሊስ፡ ፶፫።

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ አው፡ መሀይምናን፡ ዘጸዐለ፡
ቀሲስ፡ አው፡ ዲያቆን፡ ወረገሞሙ፡ ለይስደድ።

ABTILIS 53

¹ If a man from among the priests or a layman revile a presbyter
or a deacon, and curses them, let him be excluded.

ABTILIS 53

¹ At this point, the *Batelsāt* deviates from the text herein; it lacks the content of this canon and, instead, has a version of the following canon (see the footnote thereto). Subsequent canons therein run one number behind those here.

አብጥሊስ፡ ፶፬።

¹ እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ ዘይኳንን፡ ሀገረ፡
ወዘአቅለለ፡ ክህነተ፡ ወሕዝበ፡ ወኢዐቀቦሙ፡ በትእዛዝ፡
ወኢመሀሮሙ፡ ፈሪሀ፡ እግዚአብሔር፡ ለይስዐር፡
እምኔሆሙ፡ ወለእመ፡ ነበረ፡ በዝንቱ፡ ይስዐር፡
እምሢመቱ።

ABTILIS 54

¹ If a bishop or one who is a bishop of a diocese neglects his
diocese and his priesthood and his people, and does not care for
them by command, and does not teach them the fear of God, let
him be removed from them. And if he remains in this, let him be
removed from his name.

ABTILIS 54

¹ The Batelsāt (wherein this is Canon 53) reads: *Concerning the correction of people: If there is a bishop or a priest who has been appointed over a region and has abandoned the priests and the people, and has not visited them with instruction, nor taught them the fear of God, he shall be removed from them; and, if he persists in that error, he shall be cut off from his office.* (በእንተ፡ ገሥጾ፡ ሰብእ። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ ዘተሠይመ፡ ለብሔር፡ ወገደፎሙ፡ ለካህናት፡ ወለሕዝብ፡ ወኢኅወጾሙ፡ በትእዛዝ፡ ወኢመሀሮሙ፡ ፈሪሀ፡ እግዚአብሔር፡ ለይስዐር፡ እምኔሆሙ፡ ወለእመ፡ ነበረ፡ በውእቱ፡ አስትቶ፡ ለይትመተር፡ እመዓርጊሁ።)

አብጥሊስ፡ ፶፭።

¹ እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ዘይኳንን፡ ሀገረ፡ ወርእዮ፡ ብእሴ፡ እምካህናት፡ ኅጡአ፡ ወጽኑስ፡ ወኢወሀቦ፡ መፍቅዶ፡ ለንዴቱ፡ ወኢከልአ፡ ተፅናሶ፡ ወኢረድኦ፡ ይስዐር፡ ወይርከቦ፡ ኩነኔ።

ABTILIS 55

¹ If a bishop or a priest of a city sees a man among the clergy who is deficient and afflicted, and neither grants him an allowance for his poverty, nor prevents his oppression, nor helps him, let him be deposed and let him receive condemnation.

ABTILIS 55

¹ The *Batelsāt* (wherein this is Canon 54) reads: *Concerning the visitation of priests. If there is a bishop or a priest who has been appointed over a city, and he sees a man among the priests who is afflicted or needy, and he neither gave him visitation, nor prevented his distress, nor helped him in his poverty in whatever affliction he found him, let him be deposed from his office and let him incur judgment.* (በእንተ፡ መፍቅዶሙ፡ ለካህናት። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ ዘተሠይመ፡ ላዕለ፡ ሀገር፡ ወይሬኢ፡ ብእሴ፡ እምካህናት፡ ጽኑስ፡ አው፡ ምንዱብ፡ ወኢወሀቦ፡ መፍቅዶ፡ ወኢከልአ፡ ተጽናሶ፡ ወኢረድኦ፡ በንዴቱ፡ በዘረከቦ፡ ምንዳቤ፡ ለይስዐር፡ ተስዒረ፡ ወይርከቦ፡ ኩነኔ።)

አብጥሊስ፡ ፶፮።

ABTILIS 56

¹ እመቦ፡ ብእሲ፡ ዘነሥኦ፡ መጻሕፍተ፡ ሐሰት፡ ዘኣንበሩ፡
ዕልዋን፡ ጸላእተ፡ ክርስቶስ፡ ወኣብኦ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡
ወኅለቋ፡ ምስለ፡ መጻሕፍት፡ ቅዱሳት፡ ወውእቱ፡ ዘምርዓት፡
ወለሙስና፡ ሕዝብ፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ወይስዐር።

¹ If a man brings books of falsehood, which are read by
heretics and enemies of Christ, into the church and places
them among the holy books, let him be expelled from the
church; for, he has corrupted the faith of the people.

ABTILIS 56

¹ The Batelsāt (wherein this is Canon 55) reads: Concerning the books that are not fitting for the Church. If there is a man who took false books – which rebels, who are the enemies of Christ, have established – and brought them into the church, and reckoned them together with the holy books, to deceive and to corrupt the people, let him be cast out of the church and let him be anathematized. (በእንተ፡ መጻሕፍት፡ ዘኢይደሉ፡ ለቤተ፡ ክርስቲያን፡ እመቦ፡ ብእሲ፡ ዘነሥኦ፡ መጻሕፍተ፡ ሐሰት፡ ዘሜሙ፡ ዕልዋን፡ እለ፡ እሙንቱ፡ ጸላእተ፡ ክርስቶስ፡ ወኣብኦ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወኅለቋ፡ ምስለ፡ መጻሕፍት፡ ቅዱሳት፡ ለምርዓት፡ ወለኣማስኖ፡ ሕዝብ፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ወይስዐር።)

አብጥሊስ፡ ፶፯።

¹ እመቦ፡ ብእሲ፡ እመሀይምናን፡ ዘወድቀ፡ በአብዝኖ፡ ዝሙት፡ ወኮኖ፡ ውእቱ፡ ልማድ፡ ዘወትር፡ አው፡ ሰኪቦተ፡ ተባዕት፡ እስመ፡ ዝንቱ፡ ፍትወት፡ እሱር፡ በዝንቱ፡ ወከማሁ፡ እምአንስት፡ ዘይከውን፡ ከመዝ፡ ግዕዞን፡ ወባዕዳንሂ፡ ዘይከውን፡ ከመዝ፡ ግዕዞሙ፡ እምርዓት፡ ወዘምዎ፡ ወጣዖት፡ ዘተብህለ፡ በመጽሐፈ፡ ሕግ፡ ያንኅ፡ ላሕዎ፡ ላዕለ፡ ነፍሱ፡ ወንስሓሁ፡ ወኢይሠየም፡ ውስተ፡ ወኢምንተኒ፡ እመዓርገ፡ ክህነት። ወለእመ፡ አነኅ፡ ዘንተ፡ ወበሠናይ፡ ተነስሐ፡ ይትወከፍዎ።

ABTILIS 57

¹ If a man among the faithful falls into excessive fornication, and it becomes his habitual practice, or [commits] sodomy – for, this desire is bound up with this – and likewise if it happens among women, such is their perversion, and others whose perversion is thus, [such as] unchastity, adultery, and idolatry as stated in the Book of the Law: let him lay his burden upon his soul and his repentance, and he shall not be appointed whatsoever to any order of the priesthood. But if he bears this and repents well, they shall receive him.

ABTILIS 57

- ¹ The Batelsāt (wherein this is Canon 56) reads: *Concerning fornication and other things that are not fitting. If there is a believing man who has fallen into great fornication openly, so that he even becomes like the sons of fornicators by harlots, and [commits] other evil things like sorcery and idolatry that they give him, let him weep over his soul and repent. And let him not be appointed to any degree of priesthood if he desires that. But, if he has remained in good repentance, let them receive him.* (በእንተ፡ ዝሙት፡ ወባዕድኒ፡ ዘኢይደሉ። እመቦ፡ ብእሲ፡ መሀይምን፡ ዘወድቀ፡ በአብዝኖ፡ ዝሙት፡ ገሃደ፡ እስከ፡ ይከውኖ፡ እምዘማዊያት፡ ውሉደ፡ ወባዕድኒ፡ እኩይ፡ ዘአምሳለ፡ ሥራይ፡ ወዝሙት፡ በጣዖት፡ የሀብዎ፡ ይላሉ፡ ላዕለ፡ ነፍሱ፡ ወይንስሕ። ወኢይሠየም፡ በምንትኒ፡ እምክህነት፡ ለእመ፡ ፈቀደ፡ ውእተ። ወለእመ፡ አነኅ፡ በሠናይ፡ ተነስሐ፡ ይትወከፍዎ።)

አብጥሊስ፡ ፶፰።

ABTILIS 58

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ አው፡ እምሕዝባዊያን፡ ዘክሕደ፡ ሃይማኖቶ፡ እምፍርሀተ፡ አይሁድ፡ ወአረሚ፡ ወዕልዋን፡ ወኢያግሀደ፡ ሃይማኖቶ፡ ውእቱ፡ ጽዋ፤ ኀበ፡ ዕልወት፡ ወክሕደተ፡ ክርስቶስ። ለይሰደድ፡ እምቤተ፡ ክርስቲያን፡ ወለእመ፡ ክሕደ፡ ክህነተ፡ ይስዐር፡ እመዓርጊሁ፡ ወለእመሰ፡ ነስሐ፡ ይትወከፍዎ፡ ምስለ፡ መሀይምናን።

¹ If a man, whether a priest or a layperson, denies his faith out of fear of Jews, pagans, or heretics, and does not confess his faith, he is a cup of heresy and a denial of Christ. Let him be expelled from the church. But if he is a priest, let him be deposed from his rank. But if he repents, let him be forgiven along with the penitents.

ABTILIS 58

- ¹ The *Batelsāt* (wherein this is Canon 57) reads: *Concerning the one who denies his law. If there is a man among priests and laypeople who denies his law out of fear of Jews, pagans, and heretics, and does not reveal the work of his law, and becomes a leader for denial and exalts himself in the name of Christ, he shall be expelled from the church. And, if he denies his priesthood, he shall be stripped of his rank; and if he repents, they shall receive him among the faithful.* (በእንተ፡ ዘክሕደ፡ ሕጎ፡ እመቦ፡ ብእሲ፡ እምካህናት፡ ወሕዝባዊያን፡ ዘክሕደ፡ ሕጎ፡ እምፍርሀተ፡ አይሁድ፡ ወአረሚ፡ ወዕልዋን፡ ወኢያግሀደ፡ ግብረ፡ ሕጉ፡ ወኮኖ፡ መርሐ፡ ለክሒድ፡ ወዐሊው፡ በስመ፡ ክርስቶስ፡ ይሰደድ፡ እምቤተ፡ ክርስቲያን። ወለእመ፡ ክሕደ፡ ክህነቶ፡ ይስዐር፡ እመዓርጊሁ፡ ወለእመ፡ ነስሐ፡ ይትወከፍዎ፡ ምስለ፡ መሀይምናን።)

አብጥሊስ፡ ፶፱።

ABTILIS 59

¹ እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡
ዘይቴሐት፡ እምእሉ፡ እምካህናት፡ ዘበልዐ፡ ሥጋ፡
ዘኢተጠብሐ፡ አው፡ ዘቀተሎ፡ አርፎ፡ አው፡ ማውታ፡
ወዘይመስሎ፡ ለዝንቱ፡ እምርኩሳን፡ ለይስዐር፡ እመዓርጊሁ።

¹ If a bishop, priest, deacon, or any of the lower ranks of the
clergy eats meat that has not been properly slaughtered, or
meat killed by a predator, or an animal that has died naturally,
and does not stop doing this, let him be deposed from his rank.

ABTILIS 59

¹ The *Batelsāt* (wherein this is Canon 58) reads: *Concerning eating unclean meat. If a bishop, or a priest, or a deacon, or a layperson among the clergy eats meat that has not been bled, or was torn by a wolf, or died naturally, or was foreign to the dead (i.e., unclean), let him be removed from his rank. For, this too is forbidden by the law, and if he is a layperson, he shall be excommunicated.* (በእንተ፡ በሊዐ፡ ሕሩም። እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ ባዕድ፡ እምካህናት፡ ዘበልዐ፡ ሥጋ፡ ዘኢተሐርደ፡ አው፡ ዘነሰኮ፡ ተኩላ፡ አው፡ ማውታ፡ አው፡ ባዕደ፡ እምውታን፡ ለይስዐር፡ እምሢመቱ። እስመ፡ ዘንተኒ፡ ከልአ፡ ሕግ፡ ወለእመኒ፡ ሕዝባዊ፡ ይሰደድ።)

ብጥሊስ፡ ፳፱።

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ ወእምሕዝባዊያን፡ ዘአግበረ፡
ጾመ፡ በዕለተ፡ ሰንበት፡ ወእሑድ፡ ዐቢይ፡ ዘውእቱ፡
ፋሲካ፡ ለይስዐር፡ ካህን፡ እምሢመቱ፡ ወለሕዝባዊ፡
ይክልእዎ፡ ቀርባን።

ABTILIS 60

¹ If a man, whether a priest or a layperson, fasts on the Sabbath
and the Lord's Day, which is the Great Fast, that is, the Passover,
let the priest be deposed from his rank, and let the layperson be
excluded from the Eucharist.

ABTILIS 60

¹ The Batelsāt (wherein this is Canon 59) reads: *Concerning the fast of the Sabbath and Sunday. If any person, whether from the priests or the laity, has performed a fast on the day of the Sabbath and the day of Sunday, except for the one and only Sabbath, which is the Sabbath of Passover, let the priest be deposed from his office, and the layman be excluded from the communion.* (በእንተ፡ ጾመ፡ ሰንበት፡ ወእሑድ፡ እመቦ፡ ብእሲ፡ እምካህናት፡ ወሕዝባዊያን፡ ዘተገበረ፡ ጾመ፡ በዕለተ፡ ሰንበት፡ ወዕለተ፡ እሑድ፡ ዘእንበለ፡ አሐቲ፡ ሰንበት፡ እንተ፡ ይእቲ፡ ሰንበተ፡ ፋሲካ፡ ለይትመተር፡ ካህን፡ እምሢመቱ፡ ወሕዝባዊ፡ እምቀርባን።)

አብጥሊስ፡ ፳፩።

¹ እመቦ፡ ካህን፡ አው፡ ሕዝባዊ፡ መሀይምን፡ ዘቦኣ፡ ምክራብ፡ አይሁድ፡ ለጸሎት፡ ወቤተ፡ ክርስቲያን፡ ዕልዋን፡ ከመ፡ ይጸሊ፡ በውስቴታ፡ አው፡ ይትፈወስ፡ በበረከታ፡ ይስዐር፡ እምሢመቱ፡ ወይስደድ፡ እምቤተ፡ ክርስቲያን።

ABTILIS 61

¹ If a priest or a layperson enters the synagogue of the Jews for prayer, or the church of the heretics, so that he may pray within it or be healed by its blessing, let him be deposed from his rank and expelled from the church.

ABTILIS 61

¹ The *Batelsāt* (wherein this is Canon 60) reads: *Concerning one who enters a synagogue: If there is a man, a priest or a faithful layperson, who enters a synagogue for prayer or a church of the pagans for healing among them, he shall be cut off from his rank and expelled from the church.* (በእንተ፡ ዘቦኣ፡ ምክራብ፡ አይሁድ፡ እመቦ፡ ብእሲ፡ ካህን፡ አው፡ ሕዝባዊ፡ መሀይምን፡ ዘቦኣ፡ ምክራብ፡ አይሁድ፡ ለጸሎት፡ አው፡ ቤተ፡ ክርስቲያን፡ ዕልዋን፡ ለተፈውሶ፡ በኅቤሆሙ፡ ወጸሎት፡ ለይትመተር፡ እመዓርጊሁ፡ ወይስደድ፡ እምቤተ፡ ክርስቲያን።)

አብጥሊስ፡ ፳፪።

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ ዘተቃረኖ፡ ምስለ፡ ካልእ፡ ብእሲ፡ ወዘበጦ፡ ወሞተ፡ ቦቱ፡ ለይስዐር፡ እምሢመቱ። ለእመ፡ ሰሐቦ፡ ውእቱ፡ ዘአፍለሶ፡ ባቲ፡ ለቀቲል፡ ወለእመ፡ ኮነ፡ ሕዝባዊ፡ ይሰደድ፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ቅድስት።

ABTILIS 62

¹ If there is a priest who quarrels with another man and strikes him, and he dies, let him be cast out from his priesthood. But if he who caused the death fled, and if he is a layman, he shall be expelled from the holy church of God.

ABTILIS 62

¹ The *Batelsāt* (wherein this is Canon 61) reads: *Concerning one who kills without permission. If a man among the priests has quarrelled with another man and struck him, and he died from it, he shall be removed from his office; and, if he is a layperson, he shall be banished from the holy church of God.* (በእንተ፡ ዘቀተለ፡ ዘእንበለ፡ ፈቃዱ፡ እመቦ፡ ብእሲ፡ እምካህናት፡ ዘተቃረኖ፡ ምስለ፡ ካልእ፡ ብእሲ፡ ወዘበጦ፡ ወሞተ፡ ባቲ፡ ለይስዐር፡ እምሢመቱ፡ ወለእመ፡ ኮነ፡ ሕዝባዊ፡ ይሰደድ፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ቅድስት።)

አብጥሊስ፡ ፳፫።

¹ እመቦ፡ ብእሲ፡ ዘተኅየለ፡ ወለተ፡ ድንግለ፡ አው፡
ዘኢያውሰብዋ፡ አው፡ ፍኅርተ፡ ለካልእ፡ ወኢኮነት፡
ዘዚአሁ፡ ወተኅየለ፡ ላዕለ፡ ነፍሳ፡ ወእመሂ፡ ኮነ፡ ውእቱ፡
በፈቃዳ፡ ወአማሰነ፡ ድንግልናሃ፡ ለይሰደድ፡ እምቤተ፡
ክርስቲያን። ለእመ፡ ተመጠወ፡ ወኢይከውኖ፡ ያውሰብ፡
ዘእንበሌሃ፡ በከመ፡ አፍቀራ፡ ለርእሱ፡ ወለእመሂ፡ ነዳይት።
ወኅብሩ፡ በዝንቱ፡ በቀዳሚ፡ ሕግ፡ ወበሐዲስሂ፡
ክልኤሆሙ።

ABTILIS 63

¹ If a man deceives a virgin, whether he does not marry her,
or he promises her to another, and she is not his, and he deceives
her for his own soul, and if he is the one who did this by her
consent and she has lost her virginity, let him be expelled from
the church. But if she was deceived and he did not marry her,
except that he loved her for himself, and if he is a widower, let
them be bound by this, by the first law and by the new law, both
of them.

ABTILIS 63

- ¹ The Batelsāt (wherein this is Canon 62) reads: Concerning him who corrupted a virgin: If there be a man who has seduced a virgin daughter who was betrothed to another, and she was not his, and he has overpowered her soul and destroyed her virginity, let him pay a penalty that he may be disciplined. And it shall not be permitted for him to marry another, but they shall command him to marry her as he loved her for himself, even if she is poor. (በእንተ፡ ዘአማሰነ፡ ድንግለ፡ እመቦ፡ ብእሲ፡ ዘተዐገለ፡ ወለተ፡ ድንግለ፡ እንተ፡ ተፍኅረት፡ ለካልእ፡ ወኢኮነት፡ ሎቱ፡ ውኅየላ፡ ላዕለ፡ ነፍሳ፡ ወኢኅሰራ፡ ድንግልናሃ፡ ለይሰዐር፡ ከመ፡ ይትገሠጽ፡ ወኢይከውኖ፡ ያውሰብ፡ ካልእተ፡ አላ፡ የአዝዝዎ፡ ከመ፡ ያውሰብ፡ በከመ፡ አፍቀራ፡ ለነፍሱ፡ ወእመሂ፡ ኮነት፡ ነዳይት።)

አብጥሊስ፡ ፳፬።

¹ እመቦ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡
ዘአውሰበ፡ ክልኤተ፡ ብእሲተ፡ እምቅድመ፡ ይሠየም፡
ውስተ፡ መዓርጊሁ፡ ለይትመተር፡ ውእቱኒ፡ ወዘሜሞ፡
ዘእንበለ፡ ለእመ፡ ነገሩ፡ ከመ፡ ዘሜሞ፡ ኢያእመረ፡ ግብሮ፡
ወይደልዎ፡ ለውእቱ፡ ይትመተር፡ ባሕቲቱ፡ እስመ፡
ኅብአ፡ ኅጢአቶ፡ በአፍቅሮ፡ ክህነት። ወተጽሕፈ፡ ዝንቱ፡
ውስተ፡ ካልእ፡ መጽሐፍ። ወእመቦ፡ ካህን፡ ዘተሠይመ፡
ዳግመ፡ ወዘኮነ፡ ከማሁ፡ ለይስዐር፡ እምሢመቱ፡ ውእቱኒ፡
ወዘሜሞኒ። አላ፡ ለእመ፡ ነገረ፡ ከመ፡ ዘሜሞ፡ ቀዳሚ፡
ኮነ፡ ዕልው፡ እስመ፡ ዘተወክፈ፡ ጥምቀቶሙ፡ ለዕልዋን፡
ወክህነቶሙ፡ ኢኮነ፡ ክህነተ፡ ወኢኮነ፡ ዘይትዌከፍ፡
እምኔሁ፡ ዘንተ፡ መሀይምን፡ በአማን።

ABTILIS 64

¹ If a bishop, priest, or deacon has married two women before being appointed to his office, he shall be deposed, and also the one who appointed him, unless they state that the one who appointed him did not know his deed; and it is fitting that he alone be deposed, because he hid his sin out of a desire for the priesthood. And this is written in the second book. And, if there is a priest who was appointed a second time and did likewise, he shall be removed from his office, and also the one who appointed him. But if it is stated that the one who originally appointed him was a rebel – since whoever accepts the baptism of rebels, their priesthood is not a priesthood, nor is it something to be received from them – truly, this is the faithful word.

ABTILIS 64

¹ The Batelsāt (wherein this is Canon 63) reads: Concerning marrying two. And if a bishop, or a priest, or a deacon has married two before being ordained, let him be deposed, both he and the one who ordained him. But, if the one who ordained him pleads that he did not know his deed, and it is fitting for him [the offender] alone to be deposed, because he hid his sin out of love for the priesthood. And there are among these those who are ordained a second time. And he who was ordained a second time, let him be removed from his office, as also the one who ordained him. But, if he declares that the one who previously ordained him was a heretic before true baptism, because the priesthood of the heretics was not a priesthood, nor was there a man who would receive their baptism as that of the faithful and of a priest. (በእንተ፡ ዘአውሰበ፡ ክልኤተ። እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘአውሰበ፡ ክልኤተ፡ እምቅድመ፡ ይሠየም፡ ለይትመተር፡ ውእቱሂ፡ ወዘሜሞ። አላ፡ ለእመ፡ ነገረ፡ ዘሜሞ፡ ከመ፡ ኢያእመረ፡ ግብሮ፡ ወይደልዎ፡ ለውእቱ፡ ይትመተር፡ ባሕቲቱ፡ እስመ፡ ኅብአ፡ ኅጢአቶ፡ በአፍቅሮ፡ ክህነት። ወቦ፡ እምእሉ፡ እለ፡ ይሠየሙ፡ ዳግመ። ወዘተሠይመ፡ ዳግመ፡ ለይስዐር፡ እምሢመቱ፡ ወዘሜሞሂ። አላ፡ ለእመ፡ ነገረ፡ ከመ፡ ዘሜሞ፡ ቀዳሚ፡ ካህን፡ አረሳዊ፡ ውእቱ፡ እምቅድመ፡ ጥምቀት፡ ዘበአማን፡ እስመ፡ ክህነቶሙ፡ ለዕልዋን፡ ኢኮነት፡ ክህነተ፡ ወኢኮነ፡ ብእሲ፡ ዘይትወከፍ፡ ጥምቀቶሙ፡ መሀይመን፡ ወካህነ።)

አብጥሊስ፡ ፳፭።

ABTILIS 65

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ ዘኢይጸውም፡ ዐቢየ፡ ጾመ፡ አርብዓ፡ መዓልተ፡ ንጽሕት፡ ወዕለተ፡ ረቡዕ፡ ወዕለተ፡ ዐርብ፡ በከመ፡ ሕገ፡ ቤተ፡ ክርስቲያን፡ ለይስዐር፡ እምሢመቱ፡ አላ፡ ለእመ፡ ከልኦ፡ ደዌ፡ ዘሥጋ፡ አው፡ ሕማም፡ ዘተዐውቀ፡ ዘያመከኒ፡ ባቲ። ወለእመ፡ ገብረ፡ ከማሁ፡ ሕዝባዊ፡ ለይስደድ።

¹ If a priest does not observe the great fast of forty days, nor Wednesday, nor Friday, as the law of the church commands, he is to be removed from his office, unless he is prevented by a bodily disease or a known illness that makes it impossible. And, if a layman does likewise, he shall be excommunicated.

ABTILIS 65

- ¹ The Batelsāt (wherein this is Canon 64) reads: Concerning the commandment of fasting. If any man does not fast the great fast of 40 days, and Wednesdays and Fridays continually, according to the law of the Church which we have ordained, let him be deposed from his office, unless bodily illness prevents him from it, or a known reason that excuses him. And, if a layman does likewise, let him be excommunicated. (በእንተ፡ ትእዛዘ፡ ጾም። እመቦ፡ ብእሲ፡ ዘኢይጸውም፡ ዐቢየ፡ ጾመ፡ ፵፡ ዕለተ፡ ወረቡዕ፡ ወዐርብ፡ ዘወትር፡ ከመ፡ ሕገ፡ ቤተ፡ ክርስቲያን፡ ዘአዘዘነ፡ ለይስዐር፡ እምሢመቱ፡ ለእመ፡ ኢከልኦ፡ እምኔሃ፡ ሕማም፡ ዘሥጋ፡ አው፡ ምክንያተ፡ ዕውቅ፡ ዘያመከኒ፡ ባቲ። ወለእመ፡ ገብረ፡ ከማሁ፡ ሕዝባዊ፡ ለይስደድ።)

አብጥሊስ፡ ፳፮።

ABTILIS 66

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ ወእምሕዝባዊያን፡ ዘይጸውም፡ ምስለ፡ አይሁድ፡ በጾሞሙ፡ ወይገብር፡ ፋሲካ፡ ምስሌሆሙ፡ አው፡ ይትወከፍ፡ እምኔሆሙ፡ እመባእ፡ በዓሎሙ፡ ወናእቶሙ፡ ወዘይመስሎ፡ ወዘይትአመኖሙ፡ ወዘይተልዎሙ፡ ለእመ፡ ኮነ፡ ካህን፡ ይስዐር፡ ወለእመ፡ ኮነ፡ ሕዝባዊ፡ ይሰደድ፡ እምቤተ፡ ክርስቲያን።

¹ If any man, whether from the priests or from the laity, fasts with the Jews in their fast, or keeps Passover with them, or receives from them the offerings of their feasts and their unleavened bread, or anything similar, or trusts in them, or follows them – if he is a priest, let him be deposed; and, if he is a layman, let him be cast out of the Church.

ABTILIS 66

- ¹ The Batelsāt (wherein this is Canon 65) reads: Concerning the acceptance of gifts from the Jews. If any man among the clergy or the laity fasts with the Jews, or keeps festival with them, or accepts their gifts during their festivals, such as unleavened bread or things of that sort, while honouring them and their feasts and making light of the law and dishonouring it: if he is a cleric, let him be deposed from his office; and if he is a layman, let him be excommunicated from the people. (በእንተ፡ አምኃሆሙ፡ ለአይሁድ። እመቦ፡ ብእሲ፡ እምካህናት፡ ወሕዝባዊያን፡ ዘጾሙ፡ ምስለ፡ አይሁድ፡ አው፡ ገብር፡ በዓለ፡ ምስሌሆሙ፡ ወተወክፈ፡ አምኃሆሙ፡ በበዓሎሙ፡ ናእተ፡ ወዘይመስሎ፡ እንዘ፡ ያከብሮሙ፡ ወለበዓላቲሆሙ፡ ወያቀልል፡ ሕጎ፡ ወኢያክብሮ፡ ለእመ፡ ኮነ፡ ካህን፡ ይስዐር፡ እምሢሙቱ፡ ወለእመ፡ ኮነ፡ ሕዝባዊ፡ ይሰደድ፡ እምሕዝብ።)

አብጥሊስ፡ ፳፯።

¹ እመቦ፡ ብእሲ፡ እምካህናት፡ አው፡ እምሕዝባዊያን፡ ዘይፌኑ፡
ለምኲራብ፡ አይሁድ፡ አው፡ ለመጣዓዊያን፡ አው፡ ለምስጋደ፡
አማልክት፡ አው፡ ለመካነ፡ አረሚ፡ ወዕልዋን፡ መባእ፡ ቅብእ፡
አው፡ ሠምዑ፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን።

ABTILIS 67

¹ If any man, whether of the priests or of the laymen, shall
send an offering of oil or testimony to the synagogue of the
Jews, or to heretics, or to the shrine of idols, or to the place of
pagans and rebels, let him be cast out of the Church.

ABTILIS 67

¹ The Batelsāt (wherein this is Canon 66) reads: *Concerning that which pertains to an outside place: If any man among the faithful and the priests sends to the synagogue of the Jews, or to the worship of idols and false gods, or to the churches of heretics, oil with which they illuminate or a lamp with which they kindle, let him be cast out of the church.* (በእንተ፡ ዘይበፅዕ፡ ለመካነ፡ አፍኣ። እመቦ፡ ብእሲ፡ እምህይምናን፡ ወካህናት፡ ዘፈነወ፡ ለምኲራብ፡ አይሁድ፡ አው፡ ለምስጋደ፡ አማልክት፡ ወተንበላት፡ አው፡ አብያተ፡ ክርስቲያን፡ ዕልዋን፡ ቅብእ፡ በዘያበርሁ፡ አው፡ ማኅቶተ፡ በዘ፡ ያኅትው፡ ለይሰደድ፡ እምቤተ፡ ክርስቲያን።)

አብጥሊስ፡ ፳፰።

ABTILIS 68

¹ እመቦ፡ ካህን፡ አው፡ ሕዝባዊ፡ ዘይሰርቅ፡ እምቤተ፡ ክርስቲያን፡ ቅብአ፡ አው፡ ሠምዐ፡ ወኢኮነ፡ እምላእካሂ፡ ለይስዐር፡ ወያግብእ፡ ዘነሥአ፡ ምስለ፡ ትኅምስት።

¹ If a priest or a layperson steals oil or wax from a church, and it was not from its possessions, let him be deposed and return what he took with a fifth part.

ABTILIS 68

¹ The *Batelsāt* (wherein this is Canon 67) reads: *Concerning one who steals church property: If a priest or a layperson takes oil or wax from the church by theft, he shall be deposed and shall return what he took fivefold, and they shall chastise him on account of it.* (በእንተ፡ ዘይሰርቅ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ እመሂ፡ ካህን፡ አው፡ ሕዝባዊ፡ ዘይነሥእ፡ እምቤተ፡ ክርስቲያን፡ ቅብአ፡ አው፡ ሠምዐ፡ በሰሪቅ፡ ለይስዐር፡ ወያግብእ፡ ዘነሥአ፡ ኃምስተ፡ መክዕቢቶ፡ ወይገሥጽዎ፡ በእንቲአሃ።)

አብጥሊስ፡ ፳፱።

¹ ኩሉ፡ ዘኮነ፡ ዘቤተ፡ ክርስቲያን፡ እምንዋይ፡ ቅዱስ፡ አው፡ ንዋየ፡ ብሩር፡ ኢመፍትው፡ ለመኑሂ፡ ይግበር፡ ባቲ፡ ውስተ፡ ማኅደሩ፡ እስመ፡ ዝንቱ፡ ውእቱ፡ ተዐድዎ፡ ሕግ፡ ዘአዘዘ፡ እግዚአብሔር፡ ለፍቁራኒሁ፡ ለሊክሙ፡ መሀይምናን። ታኣምሩ፡ ዘገብሮ፡ እግዚአብሔር፡ ለናቡክድነጾር፡ ንጉሠ፡ ባቢሎን። ወለእመ፡ አግበረ፡ ንዋየ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ወዘገብረ፡ ከመዝ፡ ይትበቀልዎ፡ ወይስድድዎ፡ እምቤተ፡ ክርስቲያን።

ABTILIS 69

¹ Everything that belongs to the church – whether holy vessels or silver articles – is not permitted for anyone to use for themselves in their dwelling; for, this is a transgression of the law that God commanded to his beloved ones, to you, O faithful. You know what God did to Nebuchadnezzar, the king of Babylon; and, if anyone takes the vessels of the house of God and does likewise, let them be punished and driven out from the church.

ABTILIS 69

- ¹ The Batelsāt (wherein this is Canon 68) reads: *Concerning the vessels of the sanctuary: they are for the sanctuary and not for a stranger. All vessels of the church – whether holy vestments, or vessels of gold and silver – shall not belong to a person for him to use them in his house, for that is a transgression of the law which God commanded. And, if there is anyone who does so, they shall condemn him and expel him from the church.* (በእንተ፡ ንዋየ፡ መቅደስ፡ ለመቅደስ፡ ወአኮ፡ ለባዕድ። ኩሉ፡ ንዋየ፡ ቤተ፡ ክርስቲያን፡ እምአልባስ፡ ቅዱስ፡ አው፡ ንዋየ፡ ዘወርቅ፡ ውብሩር፡ ኢይከውን፡ ለሰብእ፡ ይትገበሮሙ፡ በቤቱ፡ እስመ፡ ውእቱ፡ ዕልወተ፡ ሕግ፡ ዘአዘዘ፡ እግዚአብሔር፡ ወለእመቦ፡ ዘገብረ፡ ከማሁ፡ ይኩንንዎ፡ ወይስድድዎ፡ እምቤተ፡ ክርስቲያን።)

አብጥሊስ፡ ፸፱።

ABTILIS 70

¹ ለኤጲስ፡ ቆጶስ፡ ለእመ፡ ሰከይዎ፡ ካህናት፡ ሥዩማን፡ ወመሀይምናን፡ ወለእመ፡ አልቦሙ፡ በውእቱ፡ ብሔር፡ መኩንን፡ ዘከመ፡ ሊቀ፡ ጳጳሳት፡ አው፡ ጳጳስ፡ በኃበ፡ ይትዋቀሡ፡ እስመ፡ ተዐደወ፡ ሕገ፡ ወወለጠ፡ ሥርዐተ፡ ሃይማኖቶሙ፡ ወኢኅብረ፡ በዘሠራዕነ፡ ይትዋቀሡ፡ በኃበ፡ ኤጲስ፡ ቆጶሳት፡ እለ፡ ሀለዉ፡ ቅሩቦሙ፡ ወይጸውዕዎ፡ ኤጲስ፡ ቆጶሳት፡ ኃቤሆሙ፡ ወይሕትቱ፡ ግብሮ፡ ወይርአዩ፡ በእንተ፡ ዘአስተዋደይዎ። ወለእመ፡ መጽአ፡ ኃቤሆሙ፡ ወተአምነ፡ ኃጢአቱ፡ ወይዛለፍዎ፡ በእንተ፡ ዘኮነ፡ እምኔሁ፡ ወይኬንንዎ፡ በእንተዝ፡ ወይዕቀብ፡ ዘሠራዕነ፡ በእንተ፡ ዘወለጠ፡ ሕገ፡ ሀገሮሙ። ወለእመስ፡ አበዩ፡ መጽአ፡ ኃቤሆሙ፡ ይልአኩ፡ ኃቤሁ፡ ዳግመ፡ ወለእመ፡ ኢመጽአ፡ ኃቤሆሙ፡ ይልአኩ፡ ኃቤሁ፡ ሕዝብ፡ ክልኤተ፡ ኤጲስ፡ ቆጶሳት፡ ዳግመ፡ ወሥልስ፡ ወለእመስ፡ አስተተ፡

¹ If a bishop has sinned, the priests are to judge him, and if there are no priests in that region, he is to be judged by the metropolitan or by a bishop in the presence of others; for, the law has been established, and the order of their faith has been set. He is not to be judged by those who are not in the order of bishops. If there are bishops nearby, they are to be summoned, and they are to come to him, examine his case, and see what he has done. If he comes to them and his sin is proven, he is to be condemned for what he has done, and he is to be corrected for what he has violated, according to the law of his country. But, if he refuses to come to them, they are to send for him again. If he still does not come, they are to send for him a second time, and a third time. If he still refuses and does not listen to them, he is to be expelled from the people, and he is

ABTILIS 70

¹ The Batelsāt (wherein this is Canon 69) reads: Concerning the transfer of a bishop to a place where he ought not to be: If faithful believers, approved persons, and priests depose a bishop, and there is no chief in that place to whom they may appeal because of the transgression of the law and the violation of what we have commanded, they shall appeal to the bishops who are near them, and they shall summon him to them to rebuke him and examine the matter of which he is accused. And, if he comes and confesses his sin, they shall reprove him for what he has done, and they shall condemn him, and they shall order him according to what we have decreed for such a one, and they shall condemn him with a severe condemnation. But, if he refuses to come, they shall repeat the summons a second time. And, if he refuses, they shall send to him two bishops a second and a third time. And, if he refuses them and does not obey them, they shall command the people to depose him; and let him not think that fleeing from the people will profit him anything. (በእንተ፡ ተዐድዎ፡ ኤጲስ፡ ቆጶስ፡ ኃበ፡ ዘኢይደሉ። ኤጲስ፡ ቆጶስ፡ ለእመ፡ ሰከይዎ፡ መሀይምናን፡ ሥሙራን፡ ወካህናት፡ ወአልቦሙ፡ በውእቱ፡ መካን፡ ሊቀ፡ ዘይሰኪዩ፡ ኃቤሁ፡ በእንተ፡ ዕልወተ፡ ሕግ፡ ወወልጦቱ፡ ዘአዘዝነ፡ ይስክይዎ፡ ኃበ፡ ኤጲስ፡ ቆጶሳት፡ እለ፡ ቅሩብ፡ ኃቤሆሙ፡ ወይጸውዕዎ፡ ኃቤሆሙ፡ ከመ፡ ይገሥጽዎ፡ ወይርአዩ፡ በዘ፡ አስተዋደይዎ። ወለእመ፡ መጽአ፡ ወአምነ፡ ኃጢአቶ፡ ይዛለፍዎ፡ በእንተ፡ ዘገብረ፡ ወይኩንንዎ፡ ወየአዝዝዎ፡ በከመ፡ ሠራዕነ፡ ለዘ፡ ከማሁ፡ ወይኩንንዎ፡ ዐቢዩ፡ ኩነኔ፡ ወለእመ፡ አበዩ፡ መጽአ፡ ይድግሙ፡ ልኢከ፡ ካዕበ፡ ወለእመ፡ አበዩ፡ ይልአኩ፡ ኃቤሁ፡ ክልኤተ፡ ኤጲስ፡ ቆጶሳት፡ ካዕበ፡ ወሥልስ፡ ወለእመ፡ አበዮሙ፡ ወኢተለዎሙ፡ ይኤዝዙ፡ ሕዝብ፡ ከመ፡ ይስዐርዎ፡ ወኢይምሰሉ፡ ሶበ፡ ይጐይይ፡ እምሕዝብ፡ ዘይኔይሶ።)

ወኢተለዎሙ፡ ለይሰደድ፡ እምሕዝብ፡
ወኢይምሰሎ፡ አቢዮቱ፡ ለሕዝብ፡ ዘይበቅዶ።

ወይስፀር፡ to be removed, and he is not to be like his fathers to the people,
for he is not worthy.

አብጥሊስ፡ ፸፩።

¹ ኢይትወከፉ፡ ስምዐ፡ ክልኤቱ፡ ዕደው፡ ዕልዋን፡ ላዕለ፡ ኤጲስ፡ ቆጵስ፡ ወኢስምዐ፡ አሐዱ፡ መሀይምን፡ እስመ፡ ከመዝ፡ ጽሑፍ፡ ውስተ፡ ሕግ፡ በአፈ፡ ክልኤቱ፡ ወሠለስቱ፡ ይቁም፡ ኩሉ፡ ነገር።

ABTILIS 71

¹ The testimony of two rebellious men against a bishop shall not be accepted, nor the testimony of a single believer, because it is written in the law: “By the mouth of two or three witnesses shall every matter be established.”

ABTILIS 71

¹ The Batelsāt (wherein this is Canon 70) reads: *Concerning the testimony against a bishop. They shall not receive the testimony of a heretic against a bishop, nor shall they receive the testimony of a single believer against him; for, thus it is written in the law, “By the mouth of two or three shall every word establish itself, and by them also every testimony shall be fulfilled.”* (በእንተ፡ ስምዕ፡ ላዕለ፡ ኤጲስ፡ ቆጵስ፡ ኢይትወከፉ፡ ስምዐ፡ አረሳዊ፡ ላዕለ፡ ኤጲስ፡ ቆጵስ፡ ወኢይትወከፉ፡ ስምዐ፡ አሐዱ፡ መሀይምን፡ ላዕሌሁ፡ እስመ፡ ከመዝ፡ ጽሑፍ፡ ውስተ፡ ሕግ፡ በአፈ፡ ክልኤቱ፡ አው፡ ሠለስቱ፡ ይቁም፡ ኩሉ፡ ቃል፡ ወቦሙ፡ ዓዲ፡ ይትፈጸም፡ ኩሉ፡ ስምዕ።)

አብጥሊስ፡ ፸፪።

¹ እስመ፡ ኢይከውኖ፡ ለኤጲስ፡ ቆጶስ፡ ያውርስ፡ ሢመቶ፡
ወኢለመኑሂ፡ እምሰብአ፡ ቤቱ፡ ወኢለእኅሁ፡ ወኢለእኅወ፡
እሙ፡ ወኢለወልዱ፡ ወኢለመኑሂ፡ እምዘመዱ፡ አው፡
እምፍቁራኒሁ። ወኢይደሉ፡ ያስተዋርስ፡ ክህነተ፡
ወይኅድግ፡ ትእዛዘ፡ እግዚአብሔር። ወኢይኩን፡ ትእዛዘ፡
ኤጲስ፡ ቆጶስ፡ በከመ፡ ይፈቅድ፡ ወይፈቱ፡ ከመ፡ ያውርስ፡
ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር።

ABTILIS 72

¹ It is not fitting for a bishop to pass on his office as an inheritance, neither to any of his household, nor to his brother, nor to the brothers of his mother, nor to his son, nor to any of his relatives, nor to his friends. And it is not right to make the priesthood an inheritance and abandon the commandment of God. And the commandment of a bishop shall not be as he wills and desires, so that he may pass on the house of God as an inheritance.

ABTILIS 72

¹ The *Batelsāt* (wherein this is Canon 71) reads: *Concerning the priesthood. It shall not be inherited. It is not permitted for a bishop to pass on his office as an inheritance, neither to any of his household, nor to his brother, nor to the brothers of his mother, nor to his son, nor to his relative, nor to anyone whom he loves. And it is not permitted for him to pass on the priesthood as an inheritance, nor shall it be diverted from what God has commanded to one who is unworthy. And let there be no command by a bishop, according to what he loves, that is unfitting, to pass on the Church of God as an inheritance. And, if he does thus, the priesthood shall be taken away, and whoever does thus, they shall condemn him with the condemnation of the deposed.* (በእንተ፡ ክህነት፡ ወኢይትዋርስ። ኢይከውኖ፡ ለኤጲስ፡ ቆጶስ፡ ያውርስ፡ ሢመቶ፡ ወኢለመኑሂ፡ እምሰብአ፡ ቤቱ፡ ወኢለእኅሁ፡ ወኢለእኅወ፡ እሙ፡ ወኢለወልዱ፡ ወኢለዘመዱ፡ ወኢለመኑሂ፡ ለዘያፈቅር። ወኢይከውኖ፡ ያውርስ፡ ክህነተ፡ ወኢይትገሐሥ፡ እምዘ፡ አዘዘ፡ እግዚአብሔር፡ ኀበ፡ ዘኢይደሉ፡ ወኢይኩን፡ ትእዛዝ፡ ለኤጲስ፡ ቆጶስ፡ በከመ፡ ያፈቅር፡ ወኢይደሉ፡ ያውርሱ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር። ወለእመ፡ ገብረ፡ ከመዝ፡ ይትገደፍ፡ ክህነት፡ ወዘገብረ፡ ከመዝ፡ ይኩንንዎ፡ ኩነኔ፡ ስዑራን።)

For Canons 72 thru 79, the *MTDL* text has the (internal) numbers, 82–89; however, there is no support for such a discrepancy in any of the source language texts we have available to us.

አብጥሊስ፡ ፸፫።

ABTILIS 73

¹ ኢይክልኦ፡ ለዘ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ እመሂ፡ ሐንካስ፡ አው፡ ነቋር፡ ወኢባዕድኒ፡ ለእመ፡ ስምዐ፡ ኮኑ፡ ሎቱ፡ በኒሩት፡ ወበሠናይ፡ ወትሕትና፡ ወጥበብ፡ ወሃይማኖት፡ ወግብረ፡ ቤተ፡ ክርስቲያን፡ እስመ፡ ውእቱ፡ ኢያነት፡ እስመ፡ ነውረ፡ ሥጋ፡ ኢኮነ፡ ነውረ፡ አላ፡ ነውር፡ ነውረ፡ ነፍስ፡ ዘውእቱ፡ ሐሜት፡ ወጽዕለት፡ ወጽልሑት፡ ወተሳልቆት፡ ወአሕሥሞ፡ ለሰብእ፡ ወነቢብ፡ ላዕሌሆሙ፡ በዘ፡ ኢሀሎ፡ ኀቤሆሙ፡ እንዘ፡ የኀሥሥ፡ አግዝፎ፡ ሠናየ፡ ዜና። ወዝንቱ፡ ኩሉ፡ አርአያ፡ ፅርፈት፡ ላዕለ፡ እግዚአብሔር፡ ዘይቤ፡ በወንጌል፡ ቅዱስ፡ ኩሉ፡ ኀጢአት፡ ይትኀደግ፡ ለሰብእ፡ ዘእንበለ፡ ፅርፈት፡ ላዕለ፡ እግዚአብሔር፡ ወላዕለ፡ መንፈስ፡ ቅዱስ፡ ወካዕበ፡ ይብል፡ አኮ፡ ኩሉ፡ ዘይበውእ፡ ውስተ፡ አፍ፡ ዘያረኩሶ፡ ለሰብእ፡ አላ፡ ዘይወፅእ፡ እምአፍ።

¹ It is not right that one who is to be appointed as a bishop be rejected if he is lame or blind, nor for any other bodily defect, if he has a good reputation for virtue, goodness, humility, wisdom, faith, and churchly conduct. For, he does not defile; bodily blemish is not a blemish, but the true blemish is the blemish of the soul, which is calumny, contempt, shamelessness, mockery, offending people, and speaking against them falsely while seeking to diminish their good name. And all this is an example of blasphemy against God, who said in the holy Gospel: “Every sin shall be forgiven to men, except blasphemy against God and against the Holy Spirit.” And again he says: “Not that which enters into the mouth defiles a man, but that which proceeds out of the mouth.”

ABTILIS 73

- ¹ The Batelsāt (wherein this is Canon 72) reads: Concerning bodily blemish: A bishop-elect is not forbidden [from being consecrated] if he is lame or blind, provided he is worthy and known for goodness, the fear of God, good and pure character, wisdom in faith, and church practice; for, this does not diminish his ministry. For, a bodily blemish is not a true blemish; rather, the [real] blemish is the blemish of the soul, which is calumny, contempt, mockery, derision, offending people, speaking against them what is not in them while seeking to diminish their good report. All this is an example of blasphemy against God, who said in the Holy Gospel: “Every sin shall be forgiven, except blasphemy against God and against the Holy Spirit.” And again, he says: “Not what enters into the mouth defiles a man, but what proceeds out of the mouth.” (በእንተ፡ ነውረ፡ ሥጋ። ኢይክልኦ፡ ተሠይሞ፡ ኤጲስ፡ ቆጶስ፡ ሐንካስ፡ አው፡ ነቋር፡ ለእመ፡ ኮነ፡ ዘይደልዎ፡ ወተዐውቀ፡ በኒሩት፡ ወፈሪህ፡ እግዚአብሔር፡ በሠናይ፡ ወንጽሕ፡ ወጥበብ፡ በሃይማኖት፡ ወግብረ፡ ቤተ፡ ክርስቲያን፡ እስመ፡ ውእቱ፡ ኢያሐጽ፡ እመልእክቱ። እስመ፡ ነውረ፡ ሥጋ፡ ኢኮነ፡ ነውረ፡ አላ፡ ነውር፡ ነውረ፡ ነፍስ፡ ዘውእቱ፡ ሐሜት፡ ወጽዕለት፡ ወጽልሑት፡ ወተሳልቆት፡ ወአሕሥሞ፡ ለሰብእ፡ ወነቢብ፡ ላዕሌሆሙ፡ በዘኢሀሎ፡ ኀቤሆሙ፡ እንዘ፡ የኀሥሥ፡ አግዝፎ፡ ሠናየ፡ ዜና፡ ወዝንቱ፡ ኩሉ፡ አርአያ፡ ፅርፈት፡ ላዕለ፡ እግዚአብሔር፡ ዘይቤ፡ በወንጌል፡ ቅዱስ፡ ኩሉ፡ ኀጢአት፡ ይትኀደግ፡ ዘእንበለ፡ ፅርፈት፡ ላዕለ፡ እግዚአብሔር፡ ወላዕለ፡ መንፈስ፡ ቅዱስ፡ ወካዕበ፡ ይብል፡ አኮ፡ ኩሉ፡ ዘይበውእ፡ ውስተ፡ አፍ፡ ዘያረኩሶ፡ ለሰብእ፡ አላ፡ ዘይወፅእ፡ እምአፍ።)

አብጥሊስ፡ ፸፬።

¹ ኢይደልዎ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ዕዉር፡ አው፡ ጽሙም፡ አው፡ በሃም፡ አው፡ አብድ፡ አው፡ ዘነገርጋር፡ አው፡ ዘመንፈስ፡ ርኩስ፡ አኮ፡ ውእቱ፡ ነውረ፡ ከዊኖ፡ አላ፡ እስመ፡ ኢይክል፡ አሥልጦ፡ ዘይትፈቀድ፡ እምአናቅጸ፡ መላእክት፡ ወቀዊም፡ በትእዛዘ፡ ቤተ፡ ክርስቲያን፡ ወትእዛዘ፡ ከህነቱ።

ABTILIS 74

¹ It is not fitting that a blind man, or a deaf one, or a mute one, or a madman, or one who stammers, or one possessed by an unclean spirit be appointed as a bishop – not because it is a blemish of sin, but because he is unable to accomplish what is required at the gates of the angels and to stand in the order of the church and the command of his priesthood.

ABTILIS 74

- ¹ The *Batelsāt* (wherein this is Canon 73) reads: *Concerning a bishop. It is not fitting that he should have any blemish. It is not proper that a blind man be appointed bishop, nor a deaf one, nor one who is dumb, nor a madman, nor one who is stuttering, nor one possessed by an unclean spirit – not because being blemished is a sin in itself, but because he would be unable to properly accomplish what is required from the threshold of the angels and to stand in the service of the church and his priesthood.* (በእንተ፡ ኤጲስ፡ ቆጶስ፡ ኢይከውኖ፡ ዘቦ፡ ነውረ። ኢይደሉ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ዕውር፡ ወኢጽሙም፡ አው፡ በሃም፡ አው፡ አብድ፡ አው፡ ዘነገርጋር፡ አው፡ ዘመንፈስ፡ ርኩስ፡ አኮ፡ ነውረ፡ ከዊኖ፡ አላ፡ ኢይክል፡ አስልጦ፡ ዘይትፈቀድ፡ እምአንቀጸ፡ መላእክት፡ ወቀዊም፡ በግብረ፡ ቤተ፡ ክርስቲያን፡ ወከህነቱ።)

አብጥሊስ፡ ፸፭።

¹ እመቦ፡ ብእሲ፡ ዘጋኔን፡ አው፡ ዘነገርጋር፡ ኢይሠየም፡ ካህን፡ ወኢይደመር፡ ዓዲ፡ ምስለ፡ መሀይምናን። ወለእመ፡ ነጽሐ፡ ወሐይወ፡ ይደመር፡ ምስለ፡ መሀይምናን፡ ወለእመ፡ ኮነ፡ ዘይደሉ፡ ለክህነት፡ በጥበብ፡ ወበአእምሮቱ፡ ሥርዐተ፡ ቤተ፡ ክርስቲያን፡ ይሠየም

ABTILIS 75

¹ If a man is possessed by a demon or is epileptic, he shall not be appointed as a priest, nor shall he be numbered with the faithful. But, if he is purified and heals, he shall be numbered with the faithful; and, if he is worthy of priesthood through wisdom and his knowledge of the order of the Church, he shall be appointed.

ABTILIS 75

¹ The Batelsāt (wherein this is Canon 74) reads: *Concerning those possessed by demons. A priest is not worthy. If there is a man who is possessed by a demon, or a diviner, let him not be ordained a priest, nor let him be numbered with the faithful. And, if he is healed and recovers, let him be numbered with the faithful; and, if he is worthy of the priesthood, let him be ordained.* (በእንተ፡ ዘጋኔን፡ ኢይደሉ፡ ካህን፡ እመቦ፡ ብእሲ፡ ዘጋኔን፡ አው፡ ዘነገርጋር፡ ኢይሠየም፡ ካህን፡ ወኢይደመር፡ ምስለ፡ መሀይምናን። ወለእመ፡ ተፈወሰ፡ ወሐይወ፡ ይደመር፡ ምስለ፡ መሀይምናን፡ ወለእመ፡ ይደልዎ፡ ክህነት፡ ይሠየም።)

አብጥሊስ፡ ፸፮።

ABTILIS 76

¹ እመቦ፡ ብእሲ፡ አረማዊ፡ ዘተጠምቀ፡ ወኮነ፡ ብእሴ፡ እኩዮ፡ ወተዐውቀ፡ እኩዮ፡ ምግባሩ፡ ቅድመ፡ ውእቱ፡ ወእምዝ፡ ነስሐ፡ እምድኅረ፡ ተወክፈ፡ ጥምቀተ፡ ንጹሐ፡ በማእከለ፡ ሰብእ፡ ለአርአያ፡ ወኢያእመሩ፡ ኅቡኣቲሁ፡ ዘትካት፡ ኢይደልዎ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ወኢቀሲስ፡ ወኢዲያቆን፡ ወኢዘይመስሎ፡ በቀዳሚ፡ ግብር። እስመ፡ ኢመፍትው፡ ይኩን፡ መምህረ፡ እስመ፡ ኢተምህረ። አላ፡ ለእመ፡ ኮነ፡ ምሁረ፡ በለብዎ፡ እምኅበ፡ እግዚአብሔር፡ ወተዐውቀ፡ ምግባሩ፡ በሠናይ፡ ወበኂሩት፡ ወለእመ፡ ቆመ፡ በዝንቱ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ወካህን።

¹ If a pagan man is baptized who was an evil man, and the wickedness of his deeds is known before that, and afterwards he repents after receiving pure baptism among the people for the sake of an example, and his hidden deeds of the past were not known, it is not fitting for him to be appointed a bishop, nor a priest, nor a deacon, nor anything similar to his former conduct. For, it is not proper that he be a teacher, since he has not learned. But, if he has been educated with knowledge from God, and his conduct has been known as good and kind, and if he stands firm in this, he may be appointed a bishop and a priest.

ABTILIS 76

¹ The *Batelsāt* (wherein this is Canon 75) reads: Concerning the appointment of a bishop: If a man from among the pagans is baptized, and formerly he was an evil man whose wicked deeds were known, and afterwards he repented with a pure repentance in the midst of people who did not know his wickedness, it is not fitting that he be appointed a bishop or a priest for his former deeds, because sin – when he is appointed a teacher – is [like] one who has not been learned, and whose goodness has not been known to them. Moreover, except it be by the will of God, and there has been manifested from him a good heart and goodness. (በእንተ፡ ዘይሠየም፡ ኤጲስ፡ ቆጶስ። እመቦ፡ ብእሲ፡ ዘእምአረሚ፡ ወተጠምቀ፡ ወትካት፡ ብእሴ፡ እኩይ፡ ዘተዐውቀ፡ እኩዮ፡ ምግባሩ፡ ወእምዝ፡ ነስሐ፡ ንስሐ፡ ንጹሐ፡ በማእከለ፡ ሰብእ፡ ዘኢያአምሩ፡ እኩዮ፡ ኢይደሉ፡ ይሠየም፡ ኤጲስ፡ ቆጶስ፡ ወኢካህን፡ በቀዳሚ፡ ግብሩ፡ እስመ፡ ኅጢአት፡ ሶበ፡ ይሠየም፡ መምህረ፡ ዘኢተምህረ፡ ወኢያእመርዎ፡ ኂሩቶ፡ ወዓዲሁ፡ ዘእንበለ፡ ለእመ፡ ኮነ፡ በአለብዎ፡ እግዚአብሔር፡ ወአስተርአየ፡ እምኔሁ፡ ሠናየ፡ ልቡና፡ ወኂሩት።)

አብጥሊስ፡ ፸፯።

ABTILIS 77

¹ ከመ፡ ኢመፍትው፡ ለኤጲስ፡ ቆጶስ፡ ያውድቅ፡ ርእሶ፡ እምሐራ፡ ክርስቶስ፡ ወያርኩስ፡ ሢመቶ፡ መንፈሳዊተ። ወኢይሠየም፡ ወኢምንተኒ፡ እምግብረ፡ መኳንንት፡ አላ፡ በአቱ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወሢመታ፡ ዘይኤድም፡ ወዘይሄኒ። ወለእመ፡ አጥብዐ፡ ውስተ፡ ግብረ፡ መኳንንት፡ ወበአቱ፡ ውስተ፡ ሐራ፡ ዘበ፡ ምድር፡ ወየኅድግ፡ ሐራ፡ ንጉሥ፡ ሰማያዊ፡ ወይስዐር፡ እምሢመቱ፡ እስመ፡ ከመዝ፡ ይቤ፡ እግዚእን፡ አልቦ፡ ዘይክል፡ ለክልኤ፡ አጋእስት፡ ተቀንዮ፡ ወእመ፡ አኮ፡ ለአሐዱ፡ ይትኤዘዝ፡ ወለአሐዱ፡ የአቢ።

¹ Just as it is not fitting for a bishop to lower himself to worldly affairs and defile his spiritual office, nor shall he be appointed to any worldly governance whatsoever, but rather remain within the church and the office that is proper and good. And, if he persists in worldly governance and engages in earthly affairs, forsaking the army of the Heavenly King, let him be deposed from his office; for thus spoke our Lord: “No one can serve two masters; for, either he will obey the one and despise the other.”

ABTILIS 77

- ¹ The *Batelsāt* (wherein this is Canon 76) reads: *Concerning a bishop. It is not fitting for him to be subject to rulers; for, it is neither fitting nor proper for a bishop to lower himself from the host of Christ and destroy his rank and be appointed to any of the work of a ruler. Rather, let him enter the work of the Church, which is better, fairer, and fitting. And if he persists in the work of rulers and enters the service of earthly hosts, abandoning the host of the heavenly King, let him renounce his office. For, God said: “No one can serve two masters; for either he will hate the one and love the other.”* (በእንተ፡ ኤጲስ፡ ቆጶስ፡ ኢይደሉ፡ ይትቀነይ፡ ለመኳንንት፡ እስመ፡ ኢይደልዎ፡ ወኢይከውኖ፡ ለኤጲስ፡ ቆጶስ፡ ያውድቅ፡ ርእሶ፡ እምሐራ፡ ክርስቶስ፡ ወያህጉል፡ መዓርጊሁ፡ ወይሠየም፡ ወኢበምንተኒ፡ እምግብረ፡ መኩንን፡ አላ፡ በአቱ፡ ውስተ፡ ግብረ፡ ቤተ፡ ክርስቲያን፡ ዘይኒይስ፡ ወይሄኒ፡ ወይደሉ። ወለእመ፡ አጥብዐ፡ ውስተ፡ ግብረ፡ መኳንንት፡ ወበአቱ፡ ውስተ፡ ሐራ፡ ምድራዊያን፡ ወየኅድግ፡ ሐራ፡ ንጉሥ፡ ሰማያዊ፡ ለይኅድጋ፡ ለሢመቱ፡ እስመ፡ እግዚአብሔር፡ ይቤ፡ አልቦ፡ ዘይክል፡ ለክልኤ፡ አጋእስት፡ ተቀንዮ፡ ወእመአኮ፡ ለአሐዱ፡ ያምዕዕ፡ ወካልአ፡ ያሠምር።)

The translation of the end of this canon is uncertain.

አብጥሊስ፡ ፸፰።

¹ ኢይሠየሙ፡ አግብርት፡ ወኢምንተኒ፡ እምክህነት፡
ዘእንበለ፡ በመባሕተ፡ አጋእስቲሆሙ፡ እስመ፡ በዝንቱ፡
ይከውን፡ ጋእዘ፡ ወጻልእ፡ ማእከሎሙ። ወለእመ፡ ኮነ፡
ገብር፡ ዘይደሉ፡ ለክህነት፡ በከመ፡ አብሲሪስ፡ ወአብሕዎ፡
አጋእስቲሆ፡ ወአግዐዝዎ፡ ወአውፅእዎ፡ እማእከሎሙ፡
ወኮነ፡ ዘይደሉ፡ ለዝንቱ፡ ለይሠየም፡ ካህነ።

ABTILIS 78

¹ Slaves shall not be appointed to any priesthood unless by the consent of their masters; for, by this, discord and enmity arise among them. But, if there be a slave who is worthy of the priesthood, like Absiris, and his masters give him consent, and free him, and send him forth from among them, and he is worthy of this, let him be appointed a priest.

ABTILIS 78

- ¹ The Batelsāt (wherein this is Canon 77) reads: Concerning the ordination of slaves as priests. Slaves shall not be ordained to any priestly office without the consent of their masters, because thereby their masters are grieved, or their houses are despoiled. But, if that slave is worthy of the priesthood, like Onesimus, and his masters have released him, and set him free, and sent him out from their houses, having openly emancipated him, and he is worthy to be ordained, he may be ordained. (በእንተ፡ ሠዩመ፡ አግብርት፡ ካህናት። ኢይሠየሙ፡ አግብርት፡ ካህናት፡ ወኢምንተኒ፡ እምክህነት፡ ዘእንበለ፡ ሥምረተ፡ አጋእዝቲሆሙ፡ እስመ፡ በውእቱ፡ የሐዝኑ፡ አግእስቲሆሙ፡ አው፡ ይመዘብር፡ አብያቲሆሙ፡ ወለእመ፡ ኮነ፡ ውእቱ፡ ገብር፡ ዘይደሉ፡ ለክህነት፡ በከመ፡ አኒሲዮስ፡ ወአብሕዎ፡ አግእስቲሆ፡ ወአግዐዝዎ፡ ወአውፅእዎ፡ እምአብያቲሆሙ፡ አግሲዞሙ፡ ገሃደ፡ ወኮነ፡ ዘይደለዎ፡ ለይሠየም።)

አብጥሊስ፡ ፸፱።

ABTILIS 79

¹ እመሂ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡
ዘይከውን፡ ሐራ፡ ወይፈቱ፡ መልእክተ፡ ምሥዋዕ፡
ወሂመተ፡ ቤተ፡ ክርስቲያን፡ ወይኩን፡ ሐራ፡ ለመኳንንት፡
ወይስዐር፡ እስመ፡ እግዚአብሔር፡ ቡሩክ፡ ስሙ፡ ይቤ፡
ሀቡ፡ ዘቄሳር፡ ለቄሳር፡ ወዘእግዚአብሔር፡ ለእግዚአብሔር።

¹ If a bishop, or a presbyter, or a deacon is a slave and frees himself from his master and serves the sacrifice and the office of the church, and he is a slave to the nobles, he is removed. For God, blessed be His name, says: “Render to Caesar what is Caesar’s, and to God what is God’s.”

ABTILIS 79

¹ The Batelsāt (wherein this is Canon 78) reads: Concerning priests. They shall not serve as secular officials. If there is a man, whether bishop, priest, or deacon, who becomes a soldier and loves worldly authority and church office, and becomes a soldier to acquire wealth, let him be deposed and expelled; for God, blessed be his name, said: “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” (በእንተ፡ ካህናት፡ ኢይትቀነዩ፡ ለመኩንን፡ እመቦ፡ ብእሲ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ ዘኮነ፡ ሐራ፡ ወአፍቀረ፡ መልእክተ፡ ምሥዋዕ፡ ወሂመተ፡ ቤተ፡ ክርስቲያን፡ ወይከውን፡ ሐራዌ፡ ለይስዐር፡ ወይሰደድ፡ እስመ፡ እግዚአብሔር፡ ቡሩክ፡ ስሙ፡ ይቤ፡ ሀቡ፡ ዘቄሳር፡ ለቄሳር፡ ወዘእግዚአብሔር፡ ለእግዚአብሔር።)

አብጥሊስ፡ ፹፮፡

¹ ኩሉ፡ ዘጸዐለ፡ ንጉሠ፡ ዘእንበለ፡ ኃይል፡ ዘተኅየለ፡
ላዕሌሁ፡ አው፡ ረገመ፡ አሐደ፡ እመኳንንት፡ ዘእንበለ፡
ፍትሕ፡ ወኢግፍዐ፡ ዘገፍዕዎ፡ ይትኩነን፡ ኩንኖ፡
ዘያሐምሞ፡ ወለእመ፡ ኮነ፡ ካህነ፡ ይስዐር፡ ወለእመ፡ ኮነ፡
ሕዝባዊ፡ ይሰደድ።

ABTILIS 80

¹ Anyone who insults a king when no act of force has been committed against him, or who unjustly curses one of the judges when they have done him no wrong, shall receive a painful sentence. If he is a priest, he shall be deposed; if he is a layman, he shall be expelled.

ABTILIS 80

- ¹ The *Batelsāt* (wherein this is Canon 79) reads: *Concerning he who curses or reviles the king unjustly without having been wronged, or curses one of the judges without cause. He shall be condemned with a severe judgment that afflicts him. And, if he is a priest, he shall be deposed; and, if he is a layman, he shall be exiled.* (በእንተ፡ ዘረገመ፡ ንጉሠ፡ አው፡ ጸዐሎ፡ ዘእንበለ፡ ፍትሕ፡ ዘኢግፍዖ፡ አው፡ ረገመ፡ አሐደ፡ እመሳፍንት፡ ዘእንበለ፡ ፍትሕ፡ ይትኩነን፡ ዐቢየ፡ ኩነኔ፡ ዘያሐምሞ፡ ወለእመ፡ ኮነ፡ ካህነ፡ ይስዐር፡ ወለእመ፡ ኮነ፡ ሕዝባዊ፡ ይሰደድ።)

አብጥሊስ፡ ፹፩።

ABTILIS 81

¹ ወይትዐቀቡ፡ መሀይምናን፡ ዘንተ፡ መጻሕፍተ። ወዝንቱ፡ አስማቲሆሙ፡ ዘአዘዝነ፡ ለመሃይምናን፡ በክርስቶስ፡ እምዘ፡ ትካት፡ ወእምሐዲስ። ወውእቱ፡ መጽሐፈ፡ ዜና፡ ዘወረደ፡ እምኅበ፡ እግዚአብሔር፡ ኣብ፡ ወመንፈስ፡ ቅዱስ፡ እንተ፡ ይእቲ፡ ሥርዐተ፡ ጉልቀ፡ ፹ወ፩፡ መጻሕፍት፡ ምስለ፡ መጽሐፈ፡ ሴኖዶስ፡ ዘዜነውነ፡ ለቀሌምንጦስ።

² ዘትካትኒ፡ ይነግር፡ በእንተ፡ ደኃሪ፡ ወደኃሪ፡ ተፍጻሜቱ፡ ለቀዳሚት። ስምዐ፡ ኮነት፡ ላቲ፡ በእንቲአሃ፡ አሐዱ፡ ነገር፡ እምአሐዱ፡ ቃል፡ እምአሐዱ፡ ንባብ፡ አምላክ፡ ለሐኩ፡ ወፈጣሪሁ፡ በቃሉ፡ ወበመንፈሱ።

³ ቀዳሚ፡ ኦሪት፡ ወይእቲ፡ ዘትካት። ባቲ፡ ኅምስቱ፡ ብሔር። ቀዳሚ፡ ብሔር፡ ዘፍጥረት። ወካልእት፡ ብሔር፡ ዘፀአተ፡ ደቂቀ፡ እስራኤል፡ እምግብጽ። ወሣልስ፡ ብሔር፡ ዘካህናት። ወራብዕ፡ ብሔር፡ ዘጉልቄ፡ ደቂቀ፡ እስራኤል። ወኃምስ፡ ብሔር፡ ዘዳግም፡ ሕግ። ⁴ ዘኢያሱ፡ ወልደ፡ ኔዌ። ዘመሳፍንት። ብሔር፡ ዘሩት። አርባዕቱ፡ ብሔር፡ ዘነገሥት፡

¹ Let the faithful guard these books. These are the names of those that we have prescribed for the faithful in Christ, from the Old and from the New. This is the book of the account that came down from God the Father and the Holy Spirit, namely the order numbered 81 concerning the books, together with the Book of the Sinodos that we recounted to Clement.

² The Old also speaks about the latter, and the latter is the fulfilment of the former. The former witnessed the latter. One matter comes from one word, from one utterance: God is its *Mystery* and its Creator through his Word and his Spirit.

³ First is the Octateuch, which is the ancient one. In it are five books. The first book is Genesis. And the second book is Exodus of the children of Israel from Egypt. And the third book is Leviticus. And the fourth book is Numbers of the children of Israel. And the fifth book is Deuteronomy. ⁴ Of Joshua, the son of Nun. Of the Judges. The Book of Ruth. The Four Books of

ABTILIS 81

¹ The *Batelsāt* (wherein this is Canon 80) opens: *Concerning the names of the books of the Old and New Testaments. These are the names of the books of the Church which we commanded to the faithful in Christ from ancient times and from the new, which is the book of the great commandments that came down from God, and by the knowledge of the count of 81 books, together with the book of canons which we related to ancient and new Clement. (በእንተ፡ አስማተ፡ መጻሕፍት፡ ዘብሉይ፡ ወዘሐዲስ። ዝንቱ፡ አስማቲሆሙ፡ ለመጻሕፍተ፡ ቤተ፡ ክርስቲያን፡ ዘአዘዝነ፡ ለመሀይምናን፡ በክርስቶስ፡ እምዘ፡ ትካት፡ ወእምሐዲስ፡ ወውእቱ፡ መጽሐፈ፡ ትእዛዛት፡ ዐበይት፡ ዘወረደ፡ እምኅበ፡ እግዚአብሔር፡ ወበፍልጠተ፡ ጉልቀ፡ ፹ወ፩፡ መጽሐፍ፡ ምስለ፡ መጽሐፈ፡ ቀኖና፡ ዘዜነውነ፡ ለቀሌምንጦስ፡ ዘትካት፡ ወዘሐዲስ።)*

² The word here translated ‘*Mystery*’ is uncertain and follows the reading of the *Batelsāt*.

³ The Ethiopic Orthodox Church groups the books of Joshua, Judges, and Ruth with the Pentateuch, forming their ‘*Octateuch*’.

⁴ It is unclear why ‘*Habakkuk*’, ‘*Hosea*’, and ‘*Zechariah*’ are listed separately, after including ‘*The 12 Minor Prophets*’.

ወትራፋተ፡ ነገሥት። መጽሐፍ፡ ዘዕዝራ፡ ክልኤቱ፡ ብሔር።
 ዘሰፎንያስ። ዘምልክያስ። ዘሚኪያስ። ዘኢዩኤል። ዘመክብብ።
 ወልደ፡ ዶፎንያስ። ዘኢዮብ፡ ጳድቅ። መዝሙር፡ ዘዳዊት።
 ፻ወ፶። ምሳልያተ፡ ሰሎሞን። ዘቤተ፡ ክርስቲያን። መሓልየ፡
 መሓልይ። ደቂቀ፡ ነቢያት፡ ፲ወ፪። ዘእንባቆም። ዘኢሳይያስ።
 ዘኤርምያስ። ዘሕዝቅኤል። ዘዳንኤል። ዘሆሴዕ። ዘዘካርያስ።
 ወልደ፡ ብራክዩ። ⁵ ዘትሜህሩ፡ ደቂቀክሙ፡ ዝውእቱ፡
 ጥበበ፡ ሰሎሞን። ወዮዲት። ወመጽሐፈ፡ ኩፋሌ፡ ሠለስቱ።
 ዘኢያሱ፡ ወልደ፡ ሲራክ፡ ጸሓፊሁ፡ ለሰሎሞን፡ ወልደ፡
 ዳዊት። ዐሠርቱ፡ ወክልኤቱ፡ ደቂቀ፡ ነቢያት። ዐሠርቱ፡
 ወክልኤቱ፡ ዐቢያን፡ ነቢያት። ተፈጸመ፡ እምቀዳሚት፡ ሕግ፡
 ኅልቄ፡ መጻሕፍቲሆሙ።

⁶ ወመጻሕፍቲነሂ፡ ዘዚኣነ፡ ዘሐዋርያት፡ እምሐዲስ፡ ሕግ፡
 ኦርባዕቱ፡ ወንጌላት። ዘዜነወ፡ ማቴዎስ። ዘዜነወ፡ ማርቆስ።
 ዘዜነወ፡ ሉቃስ። ዘዜነወ፡ ዮሐንስ። ወካዕበ፡ ግብረ፡ ዘዚኣነ፡
 ዘሐዋርያት። ክልኤቱ፡ ዘጴጥሮስ። ሠለስቱ፡ ዘዮሐንስ።
 ኦሐዱ፡ ዘያዕቆብ። ኦሐዱ፡ ዘይሁዳ። ዘጳውሎስ፡ መልእክት፡
 ዐሠርቱ፡ ወኦርባዕቱ። ኦቡ፡ ቀለምሲስ፡ ዝውእቱ፡ ኦርኦያ፡
 ዮሐንስ። ኀምሳ፡ ወስድስቱ፡ ምቅዋም። ዘቀሌምንጦስ፡
 እምሐዋርያት፡ ሰመንቱ፡ መጻሕፍት። ወባቲ፡ መዳልወ።
 ኢይወፅእ፡ ዘኀደጉ።

⁷ ኣበው፡ ኣእምሩ፡ መልእክተ፡ ቀሌምንጦስ፡ ወኵሉ፡
 ዘኣዘዝኩክሙ፡ ባቲ፡ ኦኣበው፡ ኤጲስ፡ ቆጶሳት፡ ወጳጳሳት፡

Kings and the Chronicles of the Kings. The Second Book of
 Esdras. Of Zephaniah. Of Malachi. Of Micah. Of Joel. Of
 Ecclesiastes, the son of Dofonias. Of Job the Righteous. The 150
 Psalms of David. The Proverbs of Solomon. The Book of the
 Church. The Song of Songs. The 12 Minor Prophets. Of
 Habakkuk. Of Isaiah. Of Jeremiah. Of Ezekiel. Of Daniel. Of
 Hosea. Of Zechariah, son of Berekiah. ⁵ That which you teach
 your children is this: The wisdom of Solomon, Judith, and the
 Book of Jubilees, these three. [Also], that of Jesus, son of Sirach,
 the scribe of Solomon, son of David. The Twelve Minor
 prophets. The Twelve Major prophets. The numbering of their
 books is completed from the first law.

⁶ And our books, which are ours, of the Apostles, from the New
 Testament: the four Gospels – that which Matthew declared,
 that which Mark declared, that which Luke declared, that which
 John declared. And further, the Acts, which are ours, of the
 Apostles; two [epistles] of Peter; three of John; one of James; one
 of Jude. The epistles of Paul: fourteen. The Apocalypse, that is
 the vision of John; fifty-six homilies. Of Clement, from the
 Apostles, seven books; and in it is the balance – that which they
 left shall not depart.

⁷ Fathers, know the message of Clement and everything I
 commanded you in it, O fathers – bishops, pappas, chiefs of the

⁵ It is not clear what the ‘Twelve Major Prophets’ are.

⁶ The *Letter to the Hebrews* is here counted as one of Paul’s epistles.

⁷ For this ‘verse’, the *Batelsāt* reads: *And all that we commanded you, O fathers, bishops, archbishops, and chief priests, is by the hand of Clement, and that is the 8 books of the canons.* (ወኵሉ፡ ዘኣዘዝናክሙ፡ ኦኣበው፡ ኤጲስ፡ ቆጶሳት፡ ወሊቃነ፡ ጳጳሳት፡ ወሊቃነ፡ ካህናት፡ በእደ፡ ቀሌምንጦስ፡ ወይእቲ፡ ፰፡ መጻሕፍተ፡ ቀኖና።)

ወሊቃነ፡ ጳጳሳት፡ ወሊቃነ፡ ካህናት፡ በእደ፡ ቀሌምንጦስ፡
ረድኡ፡ ለጴጥሮስ፡ ሐዋርያ። ወይእቲ፡ ሰመንቱ፡
መጻሕፍት፡ ዘኢይደሉ፡ ያርእዩ፡ ለኩሎሙ፡ መሀይምናን፡
በእንተ፡ ዘባቲ፡ ሕገ፡ ወሥርዐተ፡ ዘኢይደሉ፡ ከመ፡ ያኣዝዝ፡
ባቲ፡ ዘእንበለ፡ ለሊቃውንት፡ እምካህናት፡ ሥዩማን።

pappas, and chief priests – through the hand of Clement, the
disciple of Peter the apostle. These eight books are not to be
shown to all the faithful, because of the law and order contained
in them. No one is to give commands by means of them except
leaders appointed from among the priests.

CONCLUSION

- ¹ ተፍጻሜተ፡ አእምሮ፡ መጻሕፍት፡ ወአስማቲሆሙ።
- ² አማኅበረ፡ መሀይምናን፡ ስምዑ፡ ቃለን፡ ወትእዛዘን፡ እስመ፡ ውእቱ፡ እመንፈስ፡ ቅዱስ፡ እግዚእ፡ ማሕየዊ፡ ወንሕነ፡ አዘዝናክሙ። ወለእመ፡ አንትሙ፡ ዐቀብክምዎ፡ ይከውን፡ ቦቱ፡ መድኅኒተክሙ፡ ወይከውን፡ ኅብረተ፡ ሰላም፡ ማእከሌክሙ፡ ወሱላሜ። ወለእመ፡ ኢዐቀብክምዎ፡ ትትኳነኑ፡ በእንቲአሁ፡ ወይእኅዘክሙ፡ ቅሥት፡ ወትትኅተቱ፡ በእንተ፡ ዘገበርክሙ፡ በኅዲገ፡ ትእዛዞ፡ ወተዐድዎ፡ ትእዛዝ፡ ወገቢረ፡ ኅጢአት።
- ³ ወንስአሎ፡ ለእግዚአብሔር፡ አብ፡ ባሕቲቱ፡ ወክርስቶስ፡ ዘተሠገወ፡ እመንፈስ፡ ቅዱስ፡ ወእማርያም፡ ድንግል፡ ከመ፡ ያጽንዕክሙ፡ ለተአዝዞቱ፡ በመንፈስ፡ ቅዱስ፡

- ¹ The conclusion of the knowledge of the books and their names.
- ² O congregation of the faithful, hear our word and our commandment; for, it is from the Holy Spirit, the Lord and Life-Giver, and we have commanded it to you. And, if you keep it, your salvation shall be through it, and there shall be communion of peace among you, and wholeness. And, if you do not keep it, you shall be judged for it, and wrath shall seize you, and you shall be humiliated for what you have done in forsaking his commandment, transgressing the order, and committing sin.
- ³ And may God the Father himself, and Christ, who became incarnate from the Holy Spirit and the Virgin Mary, receive you so that He may strengthen you in obedience to him through the

CONCLUSION

- ¹ The MSS do not have any break before this conclusion; including it here as a separate chapter follows the division of the MTDL text.
- ² For this ‘verse’, the *Batelsāt* reads: *O faithful people, receive our word and our commandment, for it is from the Holy Spirit. God is the life-giver who has enlightened us, and we command you: if you keep it, your life will be through it, and there will be peace among you. But if you do not keep it, you shall be judged, and retribution shall afflict you, and that which is with you shall be taken away to another, and there shall descend among you discord, division, and evil, and you shall be humiliated because of what you have done; for whoever abandons the commandment and commits iniquity shall be humiliated.* (እሕዝብ፡ መሀይምናን፡ ተወከፉ፡ ነገረን፡ ወትእዛዘን፡ እስመ፡ እመንፈስ፡ ቅዱስ፡ ውእቱ። እግዚአብሔር፡ ማሕየዊ፡ ዘአለበወን፡ ወንሕነ፡ ንኤዝዘክሙ፡ ወለእመ፡ ዐቀብክምዎ፡ ይከውን፡ ቦቱ፡ ሕይወትክሙ፡ ወይከውን፡ ለክሙ፡ ሰላም፡ ማእከሌክሙ። ወለእመ፡ ኢዐቀብክምዎ፡ ትትኳነኑ፡ ወይኅዘክሙ፡ ቅሥት፡ ወያኣትት፡ ዘሀሎ፡ ኅቤክሙ፡ ኅበ፡ ካልእ፡ ወይወርድ፡ ማእከሌክሙ፡ ተስናን፡ ወጋእዝ፡ ወእከይ፡ ወትትሐተቱ፡ በእንተ፡ ዘገበርክሙ፡ እስመ፡ ዘኅዲገ፡ ትእዛዝ፡ ወይገብር፡ አበሳ፡ ይትሐተት፡)
- ³ The *Batelsāt* ends part-way through this ‘verse’: *And may God the Father bring you to the fear of Him through the living and pure Holy Spirit, the Paraclete; and may He save you and help you to do good, and make you pure, and grant you eternal life through the intercession of Jesus Christ, together with His Father and the Holy Spirit, unto the ages of ages. Amen. For ever and ever Amen.* (ወእግዚአብሔር፡ አብ፡ ያቅርብክሙ፡ ኅበ፡ ፈሪሆቱ፡ በመንፈስ፡ ቅዱስ፡ ሕያው፡ ወንጹሕ፡ ጳራቅሊጦስ፡ ወያድኅንክሙ፡ ወይርዳእክሙ፡ ለገቢረ፡ ሠናይ፡ ወይረሲክሙ፡ ንጹሓን፡ ወየሀብክሙ፡ ሕይወተ፡ ዘለዓለም፡ በትንብልናሁ፡ ለኢየሱስ፡ ክርስቶስ፡ ምስለ፡ አቡሁ፡ ወመንፈስ፡ ቅዱስ። ለዓለመ፡ ዓለም፡ አሜን። ለዓለመ፡ ዓለም፡ አሜን።)

እግዚእ፡ ማሕየዊ፡ ዘውእቱ፡ መንፈስ፡ ቅዱስ፡
ጳራቅሊጦስ፡ ዘወረደ፡ ላዕለ፡ ኦርዳኢሁ፡ በመልዕልተ፡
ጽዮን፡ ከመ፡ ያለብውክሙ፡ ይእተ፡ መንፈሳዊተ፡ ወከመ፡
ይርዳእክሙ፡ ለገቢረ፡ ሠናያተ፡ በኦእምሮ፡ እግዚእነ፡
ኢየሱስ፡ ክርስቶስ፡ ወልዱ፡ ወፍቄሩ፡ አምላክ፡ መድኅን፡
ፈራቂነ፡ ዘተሠገወ፡ እመንፈስ፡ ቅዱስ፡ ወተሰብአ፡
ወተሰቅለ፡ ወተንሥኦ፡ በማልስት፡ ዕለት፡ በከመ፡ ተነበዩ፡
በእንቲአሁ፡ ነቢያት።

⁴ ሎቱ፡ ስብሐት፡ ወክብር፡ ምስለ፡ አቡሁ፡ ጠቢብ፡
ወዐቢይ፡ ወወልድ፡ ነባቢ፡ ወፈጣሪ፡ ወመንፈስ፡ ቅዱስ፡
እግዚእ፡ ማሕየዊ። ይእዜኒ፡ ወዘልፈኒ፡ ለዓለመ፡ ዓለም፡
አሜን።

⁵ ተፈጸመ፡ አብጥሊሳት፡ በረድኤተ፡ እግዚአብሔር።

Holy Spirit, the Lord and Life-giver. He is the Holy Spirit, the Paraclete, who descended upon his disciples on the height of Zion, so that he may clothe you with that which is spiritual and help you to do good things in the knowledge of our Lord Jesus Christ, his Son and Beloved, God, Savior, and our Judge, who became incarnate from the Holy Spirit, became human, was crucified, and rose on the third day, as the prophets prophesied concerning him.

⁴ To him be praise and glory, together with his Father, wise and great, and the Son who speaks and creates, and the Holy Spirit, the Lord and Life-giver, now and always and forever and ever. Amen.

⁵ Abtelisat is completed with the help of God.

⁴ The *Batelsāt* lacks this doxology.

⁵ The *Batelsāt* lacks this colophon.