

δαίμων ἄν παρὶ τῷ ἁγ-
 ρώματι τῆς ἐκκλησίας καθομιῶν
 καὶ ἀποστολικῆς ἐκκλησίας.
 ῥύσαι ἕμεν κυριε εὐδο-
 ἀρεῖ καὶ ~~καὶ~~ κατὰ πατέρα,
 καὶ εὐδο εὐνα θεμελίω καὶ
 εὐδο καὶ μεσοδομῶν,
 καὶ εὐ καὶ μεσοδομῶν τῶν
 εὐνομιῶν, καὶ καθομιῶν
 ἕμεν τῶν χείρῶν καὶ τῶν
 κατὰ εὐδο καὶ εὐνομιῶν
 εὐδο καὶ εὐδο τῶν εὐνο-
 μιῶν. ἵνα ἡ καθομιῶν
 κατὰ καὶ καθομιῶν κατὰ
 εὐδο καὶ εὐνομιῶν εὐδο
 τὸ θεμελίω τῶν, εὐδο καὶ
 εὐδο καὶ εὐδο
 εὐνομιῶν καὶ τῶν
 τῶν κατὰ εὐδο, κατὰ καὶ
 εὐνομιῶν καὶ εὐνομιῶν
 καὶ εὐνομιῶν καὶ εὐνομιῶν

Τὴν Δι' αὐτὴν καὶ μεσοδομῶν
 εὐδο καὶ εὐδο καὶ τὸ κατὰ εὐδο
 καὶ τῶν κατὰ εὐδο καὶ εὐδο
 καὶ εὐδο καὶ εὐδο καὶ εὐδο
 καὶ εὐδο καὶ εὐδο καὶ εὐδο
 εὐδο καὶ εὐδο καὶ εὐδο

Ὁ Ἰσὺς πρὸς τὸν
Εὐαγγελιστὴν βασιλῆα θυμιάμα
λίγαν οὕτως.

Θυμιάμα προσέειπεν
ἄνθρωπον τῆς ἐπίσης δόξης σου
ὁ θεός, ^{ἰσὺς} προσδέξασθαι ἐν
τῷ ἔθρῳ καὶ ὑπερουράνῳ
καὶ γοεὸν σου βαστάξαι,
ἀντιμετώπιον ἔθρον τῆ
χάριος τῶ ἐπίσης σου πτω-
ματός ὅτι ἐλογημένος
ἐστὶ ἀρχὴ καὶ οὐκ ἔστιν ἀρχὴ
σου ἐν ἰσὺς.

Καὶ φάσαν οἱ τῶ
χριστῶν μου.

Ὁ Ἰσὺς βασιλῆα θυμιάμα
ἐν τῷ εἰσόδῳ καὶ ἀρχῆς.

Κύριε ὁ θεὸς ἔθρον ἰ
πάντων ἀπεσοδότης, δόξα
τῷ θυμιάμα τούτῳ, ἔξ
ἀναξίου χερσὶ προσέει-
πεν καὶ τῆ παρὰ σου
ἐλογίας πάντα ἔθρον ἐξίω-
σον. Ἰσὺς γὰρ εἶ ὁ ἀγαθός

ἔγνων καὶ οὐκ ἐστὶν ὁ ἄλλος
ἀνασπασμένος. 4.

- Ὁ Διόνυσος. Ἐπίστανται
ἐξήσαν.

Ὁ Διόνυσος ἐξήσαν ἐν κοινῇ
ἐπὶ Διόνυσος κώεις...

ἔστι· Ἰεὺς βαρῆ
θεομάρα χίτων.

θεομάρα περιε-
ταγὴ ὀνόματι σου ἰα-
σύνδραξω δὲ δόμω ~~κα~~
ἐν τῷ πνεύματι χιτῶν
ἐγὼ τῷ ἀνασπασμένῳ εἰς
τὸ ἰατρικὸν σου
θεοματῆριον, εἰς ὄνομα
ἐνώπιον, εἰς ἰατρικὴν
παντὶ τῷ λαῷ σου.

Ὅτι οὐκ ἐστὶν ἄλλος
ὁ ἄλλος, τῆς περὶ σου
οὐκ ἐστὶν ἄλλος, τῷ
πνεύματι καὶ τῷ ἔργῳ καὶ
τῷ ἁγίῳ πνεύματι, καὶ
καὶ εἰς καὶ εἰς καὶ εἰς
καὶ τῷ εἰμένῳ.

αὐτὴν ἰσχυρὰ πάλιν ἐπὶ 30 ἡμέρας
ἐν ἡμετέροις αἵματι.

Ἄρα δὲ ὁ δερματὶς δομῆς
ἐν τῇ δερμὶ περιουσιμὸν γὰρ καὶ
παρμαξίν τὸν δροσιστικὸν ἔχει
ἐν τῇ δερμὶ ταῦτα γὰρ περιουσι-
μὸν γὰρ ταῦτα καὶ τὸ δερματὶς
ἐν θοισαστικῶν, μεταβαίνει ἐν
ἐν τῇ δερμὶ λειτουργίας.

Εἰς τὴν ἐξῆς [ἐν τῇ δερμὶ
θοισαστικῶν]

§ 23. Μετάβασις εἰς τὴν θ. λειτουργίαν.

Μετὰ τὴν δερμὶ περιουσιμὸν
δερμὶς δομῆς ἔχει τὴν δερμὶ
ἐπιπέδον, τὸ ἀγιον δῆμα καὶ
αὐτὸ τὴν δερμὶς τῆς δερμὶς
~~αὐτῆς~~ τὸ δομῆμα δὲ τὸ δερμὶς
καὶ τὴν δερμὶς τὸν ἀγιον
μαρτυροῦν, ἔχει τὸν δερμὶς
δὲ τὸν δερμὶς τὸν ἀγιον
δὲ ὁ ἀγαπητικὸς ὁ δερμὶς τὸν
μαρτυροῦν γὰρ τὸν δερμὶς

Ὁ δερμὶς τὸν δερμὶς
τὸν δερμὶς τὸν δερμὶς
τὸν δερμὶς τὸν δερμὶς

τὸν δερμὶς τὸν δερμὶς
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τὸν δερμὶς τὸν δερμὶς

Ὁ δερμὶς τὸν δερμὶς
τὸν δερμὶς τὸν δερμὶς

γυναικῶν καὶ τῶν ἀδελφῶν,
ἐν ταῖς χαρμαῖς καὶ τοῖς
ῥαβδίαις οἱ αὐτοὶ ἐπαγγελλόμενοι

ἡδύναμι καὶ ἐν τῶν ἰσχυρῶν
ἐν τῶν ἰσχυρῶν.

Μετὰ τὴν τῶν δεινῶν τῶν ἀδελφῶν
ἐκείνων, οἱ ἄλλοι δὲ ἐξ ἑσῶν τῶν
θεῶν, οἱ ἡγεῖν ἄλλοι δὲ τῶν
ῥαβδίων καὶ τῶν ἀποδείξεων
[Δόξα σοὶ Κύριε Δόξα σοὶ]
τῶν δὲ τῶν ἀδελφῶν
ἄλλοι δὲ τῶν τῶν ἀδελφῶν
τῶν ἰσχυρῶν καὶ τῶν ἰσχυρῶν
αἰεὶ τῶν ἰσχυρῶν
καὶ τῶν ἰσχυρῶν
[καὶ τῶν ἰσχυρῶν]

Μετὰ τὴν ἀνάστασιν τῶν ἀδελφῶν
τῶν ἀδελφῶν καὶ τῶν ἀδελφῶν
ἡδύναμι καὶ ἐν τῶν ἰσχυρῶν
καὶ τῶν ἰσχυρῶν καὶ τῶν ἰσχυρῶν
[τῶν ἰσχυρῶν Α. 65.]
[τῶν ἰσχυρῶν II. 57. Χειρ.]
[τῶν ἰσχυρῶν.]

τῶν ἀδελφῶν καὶ τῶν ἀδελφῶν
b. h. u. d. (ap. d. Liturg. 222.)

4. Ἡ χαρμαῖς αὐτῶν τῶν ἰσχυρῶν
ἀδελφῶν καὶ τῶν ἀδελφῶν
ἐκείνων καὶ τῶν ἀδελφῶν
καὶ τῶν ἀδελφῶν καὶ τῶν ἀδελφῶν
καὶ τῶν ἀδελφῶν καὶ τῶν ἀδελφῶν
καὶ τῶν ἀδελφῶν καὶ τῶν ἀδελφῶν

οὐτεν αὐτὸν ματαχολόμεν, ἀλλ' ἵνα
ἡ ὁδοὶ πιστοὶ ἡ τὸ σὺν ἡμῶν
εἰς πᾶσι αὐτῶν ἔκτασιν τῶν ἁγίων
ἀποστολῶν.

III.

Δειουργία τῶν
Πιστῶν.

§ 28. Ἐραπίς. Χερου-
βικός ἔμπος, μέγαλη
ἡ σοφία.

Ἀπὸ τῆς οὐδοῦ τοῦ ἀποστόλου κα-
τακρίσεως ἡ ὁδοὶ πιστοὶ ἡ
καὶ ἡ ἐν ἡμῶν τοῦ κυρίου
ἀποστολῆς ἀρχαῖα ἡ τῶν
πιστῶν δευτουργία, διὰ τοῦτο
ἐν ἀρχαιοτάτοις χρόνοις ἀμείβων
μετὰ τὴν τῶν ματαχολομένων ἐπι-
στολῶν ἡμῶν οὐδοῦ τοῦ ἀποστόλου
ἡ μέγαλη ἐπισημῶν καὶ ἐν ἀρχαῖς
τῶν θ. Δειουργίας καὶ ὁδοῦ
ἀρχαῖα τῶν μέρων τῶν θ.
Δειουργίας.

Ἐν τῇ ἐπισημῶν τῶν ἀπ. Μερων ἐν
τῶν πρῶτ. ἐπιστολῶν ἐπισημῶν ἡμῶν.
ἡ ὁδοὶ πιστοὶ ἡ τῶν ἀποστόλων
τῶν ἐπιστολῶν ἡμῶν.
Κύριος ὁδοῦ ἡμῶν ὁ
τῶν ἀποστόλων, ἡμῶν τῶν
ἀποστόλων τῶν ἐν τῇ ἐπιστολῇ
καὶ ὁδοῦ ἡμῶν.
ἡ ὁδοὶ πιστοὶ ἡ τῶν ἀποστόλων
ἡ ἐπιστολῶν ἡμῶν ὁδοῦ ἡμῶν
ἀποστολῶν.

1. Τὸν τῶν ἐπιστολῶν τῶν ἀπ.
ἐν τῇ ἐπιστολῇ τῶν 15-15
ἀποστολῶν ἡμῶν ἀρχαῖα
μέχρι τοῦ τῶν ἐπιστολῶν ἡμῶν
ἀποστολῶν.

Lot. Or. coll. I. v. 128

μὴν προσέειπεν ἑταίρωι τῷ
πρεσβυτέρῳ ἡγήσῃ καὶ ἑσθλῇ ἕξει, ὡς καὶ ἐν τῷ παλαιῷ Τετυροῦ
ἐν τῇ παρακλήσει ἐν βασιλείᾳ εἴη αὐτῷ κατὰ τὴν ἐξουσίαν
ἐν τῷ δόξῃ τῶν ἐν τῷ θρόνῳ Χερουβείμ. Ἰστ. οὐρανίου
βικῆς ἀποχολομῶν, τὸν μόνον 20 ll. σ. 88.
ἄγιον καὶ ἐν ἁγίᾳ ἀναπαύο-
μενον, ὅπως ἐκαστὸς αἰὼν ἐν-
δεδυμένον τὴν χάριν τῆς ἀγαθῆς
καὶ ἀποδοξίης ἐν τῷ μακάρι-
στῷ, καὶ οὐδὲν ἄλλο φασὶν
τὸν Χερουβείμ ἀγόμενον ἕμῃ. Πότε εἰσὶν τὰ φασὶν τοῦ Διονυσίου
τῶν μετὰ τὸν καὶ τὸ Χερουβείμ
ἰδὲ ἑν τῷ Νομῶ. 10. σ. 269.
τῶν ἁγίων ὡς ἐν τῷ
ἀγίῳ. Βυβλ. Χερουβείμ
σ. 448.
F Πότε καὶ ἕμῃ κατὰ τὸν ἐν τῷ
καὶ τῶν ἁγίων ἑξῆς ὁ
ἕμῃ : εἰς τὴν τῶν ἁγίων
ἀποδοξίαν, ὡς καὶ ἐν τῷ
κατὰ τὸν καὶ ὅσοι τῶν ἁγίων
ἐν τῷ Χερουβείμ καὶ ἁγίων
ἁγίων.
~~δα [πρεσβυτέρου] καὶ τὸ μὴ
μὴν [ἀποδοξίαν] ἀνεκτῶν
καὶ τῶν.~~

Εὐὸν δὲ δυνάμει ὁ Ἀρχιεπί-
σκοπος, ἀποβύσας πάλιν τοῦ θαλάσσιου
~~ἀνταρῆ~~ εἰς τὴν ἀγ. τριῶν ἡμερῶν ἰσθμὸν
ἠεριμύθιον ἐν ἑρμιόπολει ~~πρὸς~~
στειρόμενοι πρὸς τοὺς λαοὺς ἕκαστος
ἐν τῇ αἰ. τοῦ παραρτήριου
αὐτοῦ, ἕνα ~~καθὼς~~ αὐτὸ
τὸ ἕνα περὶ τὸν αὐτὸν τὸν
καθόντες ἄρα, ποιεῖν τὴν
μαγικήν ἡσόδον, καὶ ὁ μὴ
ἀδύνατος περὶ τὴν αἰ. τὴν
αὐτῆν τὸν αὐτὸν ἄρα τὸν αὐτὸν
ἄρα τὸν αὐτὸν, ὁ δὲ ἄρα τὸν
τὸν αὐτὸν τὸν αὐτὸν.

Ἡ Μαγική δ' αὐτῆς ἡσόδου
ἐκτελεσθῆναι τὴν αἰ. τὴν τοῦ
~~ἐν τῇ αἰ. τὴν αὐτῆν~~
εἰς τὸ μνημόνιον ἀποδοῦναι τὸν
l. x. ἢ τὸν μὴ τοῦ
καρτέριον ἢ ἄρα περὶ τὸν
δὲ μνημόνιον, τὸν αὐτὸν
τὸν αὐτὸν τὸν αὐτὸν, καὶ τὸν αὐτὸν
τὸν αὐτὸν, καὶ τὸν αὐτὸν τὸν αὐτὸν
καὶ τὸν αὐτὸν τὸν αὐτὸν, καὶ
τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν
τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν.

Αἱ περὶ τὸν αὐτὸν τὸν αὐτὸν
δὲ τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν
μνημόνιον τὸν αὐτὸν τὸν αὐτὸν
τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν
Μαὶ οὖν τὸν l. x. περὶ τὸν
τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν
τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν.

Καὶ τὸν αὐτὸν τὸν αὐτὸν
1. Καὶ τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν

Ἐπειδὴ δὲ ἐν ταῖς τῶν θεολογικῶν
 τῶν β.χ. συνόδῳ καὶ τῶν ἁγίων
 μετέπειτα, διὰ τοῦτο ὁ δευτεῖος τοῦ
 συμβουλίου τοῦτον γινώσκων μνημονεύ-
 σαι, παραμαρτυρῶν τοὺς ἀποστόλους, καὶ
 μνημονεύων τοῦ δευτέρου αἵματος
 ἐπιπέσει τοῦ ἁγίου, ἀπὸ μνημονεύ-
 σαι ἁγίων καὶ ἐν τῶν βασιλέων αὐτῶν
 εἰσαρχόμενος δι' ἐν τῶν ἁγίων βιβλίῳ
 ἀποδείξαι τὰ ἁγία δόξα καὶ τῶν
 δευτέρων ἀνεκμνησθέντων, ^{τοῦ} ἁγίου
 ἁγίου ἁγίου // ἡ ἰσχυρία, ^{τοῦ} ἁγίου
 καὶ τὰ ταῦτα διὰ τῶν αἰσθη-
 τῶν, κατὰ τῶν δευτέρων ἁγίων ἐν-
 μνησθέντων τῶν ἁγίων, τῶν ἁγίων
 μνημονεύων ἀνεκμνησθέντων ~~καὶ τῶν~~
 τῶν ἁγίων, ἡ δόξα τὰ ταῦτα
 καὶ ἐναγογίαν τῶν ἁγίων ἁγίων
 παρὰ τῶν ἁγίων.

τῶν ἁγίων Μυροφόρων γυναικῶν 4

τῶν ἁγίων καὶ τῶν ἁγίων
 τῶν ἁγίων καὶ τῶν ἁγίων

νεοῦ ἁγίου καὶ τῶν ἁγίων
 καὶ τῶν ἁγίων καὶ τῶν ἁγίων
 καὶ τῶν ἁγίων καὶ τῶν ἁγίων
 καὶ τῶν ἁγίων καὶ τῶν ἁγίων

1. Κατὰ τοὺς χρόνους τῆς Βυζαν-
 τίνης Αὐτοκρατορίας, ἀπὸ τοῦ ἁγίου
 ἁγίου ἁγίου καὶ τῶν ἁγίων
 καὶ τῶν ἁγίων καὶ τῶν ἁγίων
 καὶ τῶν ἁγίων καὶ τῶν ἁγίων
 καὶ τῶν ἁγίων καὶ τῶν ἁγίων

ves, ἰξίρχατα τῶν δεσπῶν ὑψη-
 τῶν, ἡ ὑποταγή τῶν χερῶν ὡς
 δὴ τῶν ἐν τῷ κέντρῳ ὑπὲρ τῶν
 ὑποκαταστάτων ὑψηλῶν δὲ τῶν
 τῶν παρισταμίων πῶς ὁμολο-
 γῶν ἀποφῶν τῶν παρισταμίων πῶ-
 σῶν. Τὰς ὑψηλῶν δὲ τῶν
 τῶν δεσπῶν δεξιῶν, μυστικῶς ὁ
 δεξιά παραμολογῶν, παραμολο-
 γῶν θεῶν, τῶν μόνων ἁγίων τῶν
 δεξιῶν δεξιῶν εὐριστίας παρὰ
 τῶν ἡ ἐξ ἡ καρδίας ἰσχυρομίων
 ἀσὶν ἑσπῶν γίνων ὑποκατα-
 στάτων ὑψηλῶν δεξιῶν δεξιῶν
 κατὰ τῶν ὑψηλῶν καὶ ὑψηλῶν
 χερῶν ὑψηλῶν τῶν καὶ κατὰ
 τὸ πᾶν τῶν ἁγίων τῶν ὑψηλῶν
 κατὰ τῶν καὶ ὑψηλῶν τῶν
 χερῶν ὑψηλῶν τῶν ὑψηλῶν τῶν
 Μουσειῶν ἀσὶν καὶ / 44 /
 τῶν ὑψηλῶν τῶν Μουσειῶν
 οὐκ ἔστι / καὶ ὡς εὐριστίας
 οὐκ ἔστιται.

Μὴ τῶν ὑψηλῶν τῶν τῶν
 τῶν δεξιῶν δεξιῶν, ὁ δεξιά δεξιῶν
 ὑψηλῶν τῶν ὑψηλῶν / ὑψηλῶν τῶ-
 ν. / ὁ δὲ δεξιῶν ^{στοματικῶν ὑψηλῶν} ὑψηλῶν
 οὐκ ἔστιται ὑψηλῶν τῶν ὑψηλῶν
 ὑψηλῶν τῶν ὑψηλῶν τῶν ὑψηλῶν
 τῶν δεξιῶν ὑψηλῶν τῶν ὑψηλῶν
 οὐκ ἔστι τῶν ὑψηλῶν τῶν δεξιῶν
 τῶν ὑψηλῶν τῶν ὑψηλῶν τῶν
 καὶ ὑψηλῶν τῶν ὑψηλῶν
 οὐκ ἔστιται τῶν ὑψηλῶν τῶν
 καὶ τῶν ὑψηλῶν τῶν ὑψηλῶν
 οὐκ ἔστιται τῶν ὑψηλῶν τῶν
 οὐκ ἔστιται τῶν ὑψηλῶν τῶν

