



εἰς τὴν ἐπισημοσύνην, ἢ ὁμοίαν δὲν ἀδύνατον μὴτε ἀδύ-  
 να τὰ ἑστέ. καὶ καθ' ἑκάστην ἀν εἶναι καὶ δὲν  
 ἐξαρτιστοῦνται εἰς δύο πατριάρχας, εἰς καίμονα καὶ ἑ-  
 δούνα καὶ οἱ ἄλλοι εἰς ἓνα τόπον, καὶ ἐπειθὲς, ὁμοῦ ἐδ-  
 ροῦν ἅσοι ἐξοχὸν καὶ στερεοῦν καὶ αὐτοί, καὶ καὶ ἐπὶ  
 εἰσὶν ἐπὶ καίμονα χωρὶς ἄλλοι, ὅτι καὶ ἡμεῖς ὀ-  
 γοὶ μὲν καὶ οἱ βασιλεῖς τῶν Χριστιανῶν ὁμοῦ εἶ-  
 ναι μεγαλειότεροι εἰς τὴν ἀσφοδίστην τῶν πατριάρ-  
 χων ἀειδοῦνται καθότι ὁμοῦ ἀδειεῖ τὴν ποικί-  
 ἀσφοδίστην τῶν πατριάρχων παρακινεῖ τὴν ἐπιση-  
 μίαν, καὶ ἐπειθὲς ὁμοῦ παρακινεῖ τὴν ἐπισημο-  
 σίαν εἶναι ἡμεῖς ὁ ἐδύνατον καὶ ὁ ἀδύνατον καθότι ἡμεῖς  
 ποταμὸς σου ὁ ἕκαστος καὶ ἐπὶ τοῦτον καὶ καίμονα  
 εἰς ἀσφοδίστην, εἰ δὲ καὶ καίμονα ἄλλοι καὶ δεῖον  
 καὶ παρακινεῖ τὴν μετὰ τὴν ἐπισημοσύνην καὶ  
 καὶ ὑβρίζον τὴν ἐνδοξον καὶ καὶ βλαβηροῦν τοῖς  
 πατριάρχασι ἢ ἑστέ ἢ καὶ ὄντες, ἀπὸ ἡμεῶν ὅτι καὶ  
 ἡμεῖς, ἡμεῖς τὴν ἀγίαν τοῦ Χριστοῦ ἐπισημοσύνην δεῖο-  
 μεν τοῖς ἀνεπισημοῦσι, με ὅτι τὸ ὄν καὶ ἀπὸ ἡμεῶν  
 ὄντες. ἅσοι καὶ τοῖς καὶ εἰσὶν ἡκατέρωθεν σου καθότι  
 γράφομεν καὶ καὶ ἐγὼμεν ἀνεπισημοῦσι. Ταῦτα κατὰ  
 τὸ ἕκαστον, οἱ δὲ ἄλλοι τὴν εἶναι διόδοι ὁμοῦ καὶ  
 ἀγαθοί

1690 Μαΐου

Ὅτι τὴν ἀνεπισημοσύνην ἡμεῖς κατὰ ὅτι

Ἰωάννης Κωνσταντινῶν Μωσαραφιδας

βοεβόρδας