

Πρόσθετα Σύνταγμα
2 βιβλίων

ΒΝΑΣΤ: ΚΙ: ΣΤΑΝΟΥΑΚ
ΤΟΥ ΕΚ ΣΥΛΛΕΓΙΑΣ
ΟΡΑΚΙΝΑ

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Formula Abjurationis Athinensium.

Ὅπως ἔστι δέχεται τὸν ἀπὸ Ἀθηνῶν καὶ Ὁρθόδοξου Πίστης
προσυχόμενος / βασιλευσθαι φίλων.

Ὁ δὲ ἀπὸ Μελχιοριανῶν, καὶ τῶν Ὁρθόδοξων καὶ Ἀθηνῶν
ἄλλων προσηνῶν καὶ πιστῶν καὶ Χριστιανῶν, οὐδέ τινα ἄλλων
ἀνάγκην ἢ φόβον ἢ ἐπιθυμίαν ἢ πόνον ἢ δὲ Χριστὸν ἢ ἔχουσιν καὶ
ἐν τῷ νουνοῦν ἢ διὰ ἑτέρας τινὰς ἀναγκὰς, ἀλλ' ὡς ἐφόβουτο
ἄλλοι ἡμεῖς τὸν Χριστὸν ἀγαπῶντες / καὶ αὐτῶν πιστῶν, ἀναθι-
νίσθη πάντες ἐν τῷ Μελχιοριανῶν ἢ τῶν Ὁρθόδοξων καὶ Ἀθηνῶν
αἰρέσει καὶ τοῖς αἰρετικῶν ἀποστόλοις, Θεόδοξοις, φησι, καὶ Σουλῆ,
καὶ τοῖς ἄλλοις παθεῖν Ἰουδαϊσμοῦ, καὶ Ἐρηόφιδος, καὶ Ἀπολλωνί-
ου, καὶ Θεόδοξου καὶ Τραπίζου καὶ ἄλλων ἄλλων ἄλλων ἀρχαῶν καὶ
αἰρέσεων καὶ τῶν ἄλλων. Ἀναθινίσθη τὸν καθεστῶτα διδασκαλῶν

AKAΔΗΜΙΑ ΑΘΗΝΩΝ



τῶν Ἀθηνῶν, ὅσοι καὶ ἄλλοι ἀπὸ τῆς ἀποστολῆς ἄχρι τοῦ νῦν κληθέντες
καὶ ἄλλοι ἄλλοι ἀπὸ τῆς ἀποστολῆς καὶ ἄλλοι ἄλλοι ἀπὸ τῆς ἀποστολῆς. Ἀπὸ
θυναρῶν πάντας τῶν φροντιστῶν καὶ διδασκάλων καὶ διδασκάλων
καὶ δέξονται, ὅτι ὁ ἰσχυρὸς ἐν τῷ ἀνθρώπῳ ἀλλὰ
δύναμις Θεοῦ καὶ κατὰ δυνάμεις ἢ ἀνατονοῦσιν ἰσχυροῦς
καὶ ὅτι καὶ ἐν τῷ Χριστῷ ἰσχυρὸς καὶ διὰ τὸ κατὰ
δύναμις ὁ Χριστὸς, ὃς διέλεγε καὶ ἐποδιδόχευεν κατὰ
τὴν ἐκείνου ἐπίστασιν. Ἀναθινίσθη τὸν δι-
δασκάλων, ὅτι Μελχιοριανῶν ἢ τῶν ἄλλων δυνάμεις, ὁ Θεὸς καὶ πα-
τήρ ἡμῶν καὶ ἡμεῖς Ἰησοῦ Χριστοῦ ἰσχυρὸς καὶ διὰ τὸ κατὰ
δύναμις, ἀνέλεγε, ἀνατονοῦσιν. Ἀναθινίσθη τὸν φουδαϊσμοῦ
ταῦτα καὶ, ὡς Ἰουδαῖοι καὶ Σάββατον, ὡς Ἰουδαῖοι δὲ καὶ τὴν
περιτομὴν καὶ τὸ βάπτισμα. Ἀναθινίσθη τὸν χρωμά-
τιστον καὶ τὸν φαρμακῆν καὶ τὸν γουρῆν καὶ τὸν ἀνέλεγε
καὶ τὸν ἀνέλεγε καὶ τὸν ἀνέλεγε ἀνθρώπων ἐπαγγελῶν. Ἀ-
ναθινίσθη τὸν ἐπιμαδουνοῦντα δαίμονα καὶ τὸν ἀνέλεγε κατὰ τὸν

Σωφῶς καὶ Σοφῶς καὶ Ἀγχιῶς καὶ δι' αὐτῶν ἐν τῇ Σελῶνι δὴ θῆ ἐκ
 νοματῶν πρὸς ἑαυτοὺς καὶ ἑρωτῶνται ἀλλήλους περὶ τῶν βουδῶν. Ἀνα-
 θηματίζου ἐν τῇ ἐκκλησίᾳ καὶ ἐν τῇ ἀσπίδι αὐτῶν ὄντως καὶ
 διὰ φαντασίας δαιμονίων καὶ ἐν αὐτοῖς καὶ ἀλλήλοις ὁμο-
 μνησθέντες καὶ οὐκ ἀφαιροῦντες, ὡς ὁ λόγος εἶπεν ἅπασιν
 ἐν τῇ ἐκκλησίᾳ, καὶ ἐν τῇ ἐκκλησίᾳ ἕνα ἡγεταὶ ὄντες ἐν τῇ
 ἐκκλησίᾳ καὶ ἐν τῇ ἐκκλησίᾳ. Ἀναθηματίζου ἐν τῇ ἐκκλησίᾳ καὶ ἐν
 τῇ ἐκκλησίᾳ ἡσανθρωπία δὲ δόξου καὶ ἐν τῇ ἐκκλησίᾳ καὶ ἐν τῇ
 ἐκκλησίᾳ, ὅτι αὐτοὶ οὐκ ἔχουσιν ἑαυτοὺς καὶ διὰ τοῦτο οὐκ
 προσέχουσιν ἐν τοῖς ἑαυτοῖς, οὐκ προσέχονται παρὰ τὸν
 ἀντιπάλον, οὐκ δίδουσι καὶ οὐκ λαμβάνουσι ἀλλήλους. καὶ
 πίνονται καὶ κατὰ τὸν νόμον, ὡς ὁ λόγος εἶπεν καὶ
 ἐν τῇ ἐκκλησίᾳ, ὡς ἡμεῖς οὐκ ἔχουμεν καὶ ἀναθῆναι ἑαυτοὺς
 τὰς. Ἀναθηματίζου πρὸς τοὺς ἑαυτοὺς καὶ ἑαυτοὺς καὶ ἐν τῇ
 ἐκκλησίᾳ καὶ πᾶσα ἐκκλησία Ἀθηνῶν, φανερῶς
 καὶ ἀποκαθάρσει καὶ ἀποκαθάρσει καὶ ἀποκαθάρσει καὶ ἀποκαθάρσει
 ἀναθηματίζου καὶ ἀποκαθάρσει καὶ ἀποκαθάρσει καὶ ἀποκαθάρσει
 οὐκ ἔχουσιν ἐν Χριστῷ καὶ πᾶσι ἐν τῇ ἐκκλησίᾳ
 παρὰ τὸν νόμον, ποιεῖτε ὅσα εἶπεν καὶ ἐν τῇ

ΑΚΑΔΗΜΙΑ

ΑΘΗΝΩΝ

