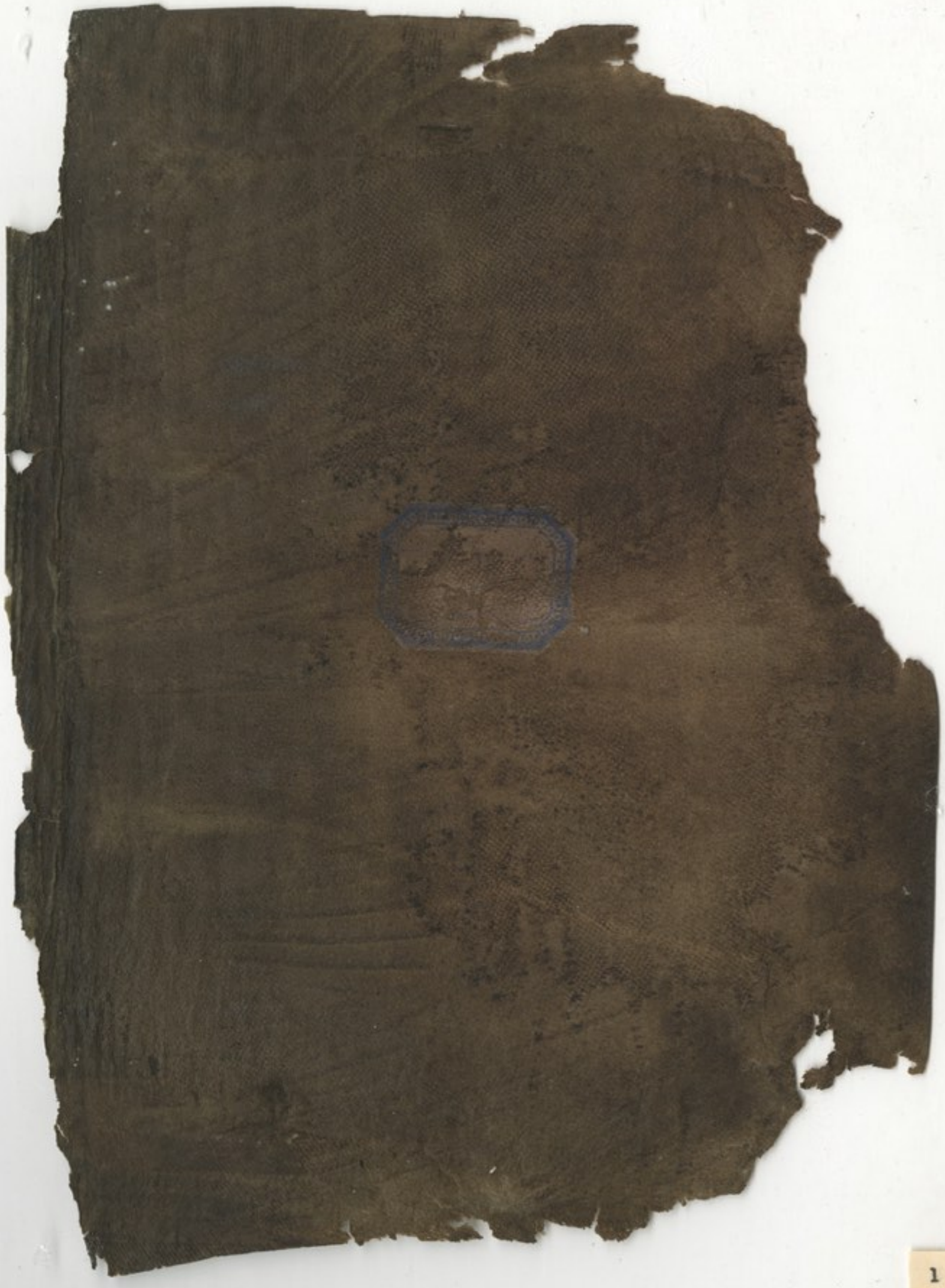
ΙΝΒΙ
ΑΝΑΤΑΒΗ 1817 ΤΩΑΝΗ ΜΗΤΡΕ
ΓΕ
ΔΙ ΜΗΤΡΙΟ



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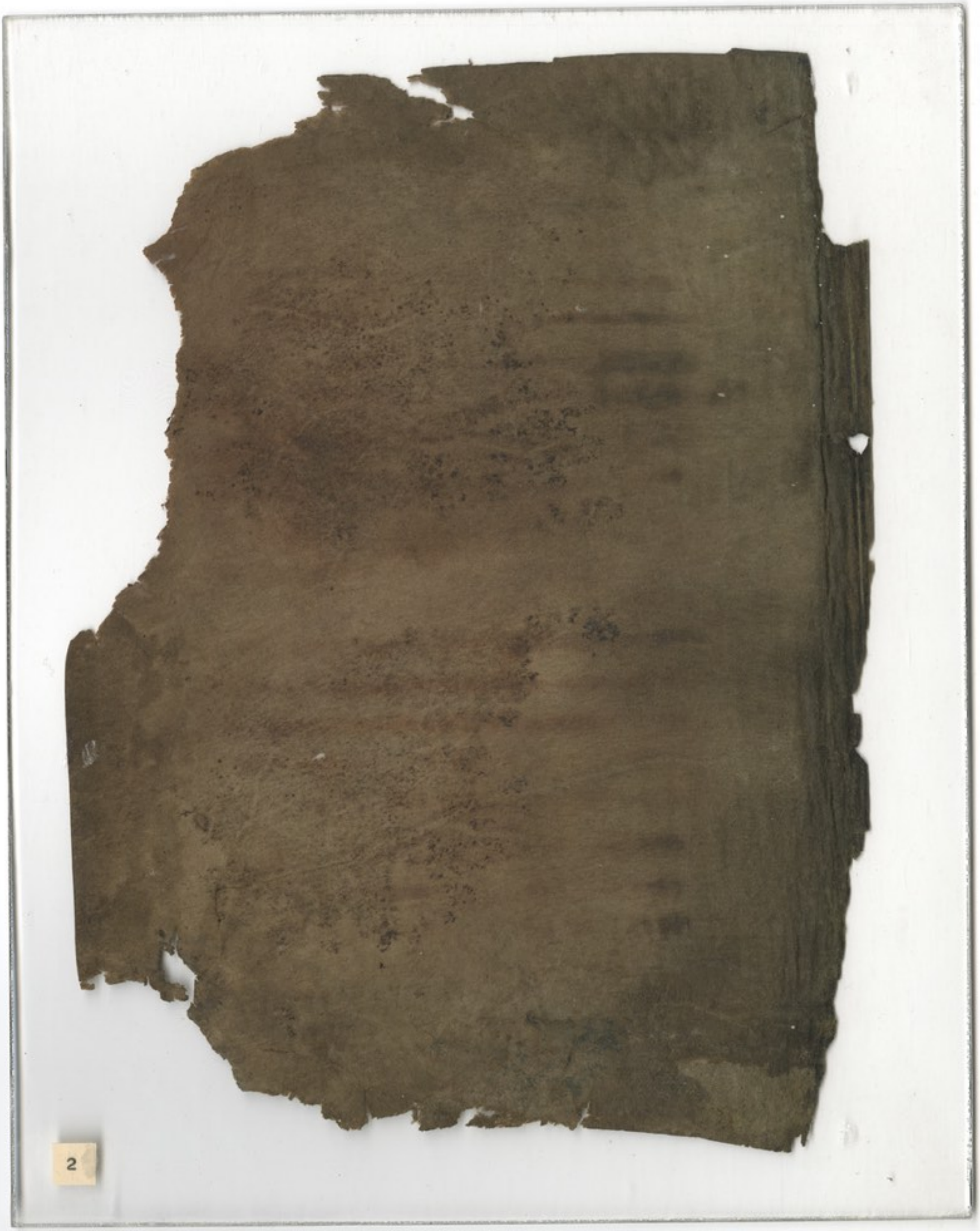

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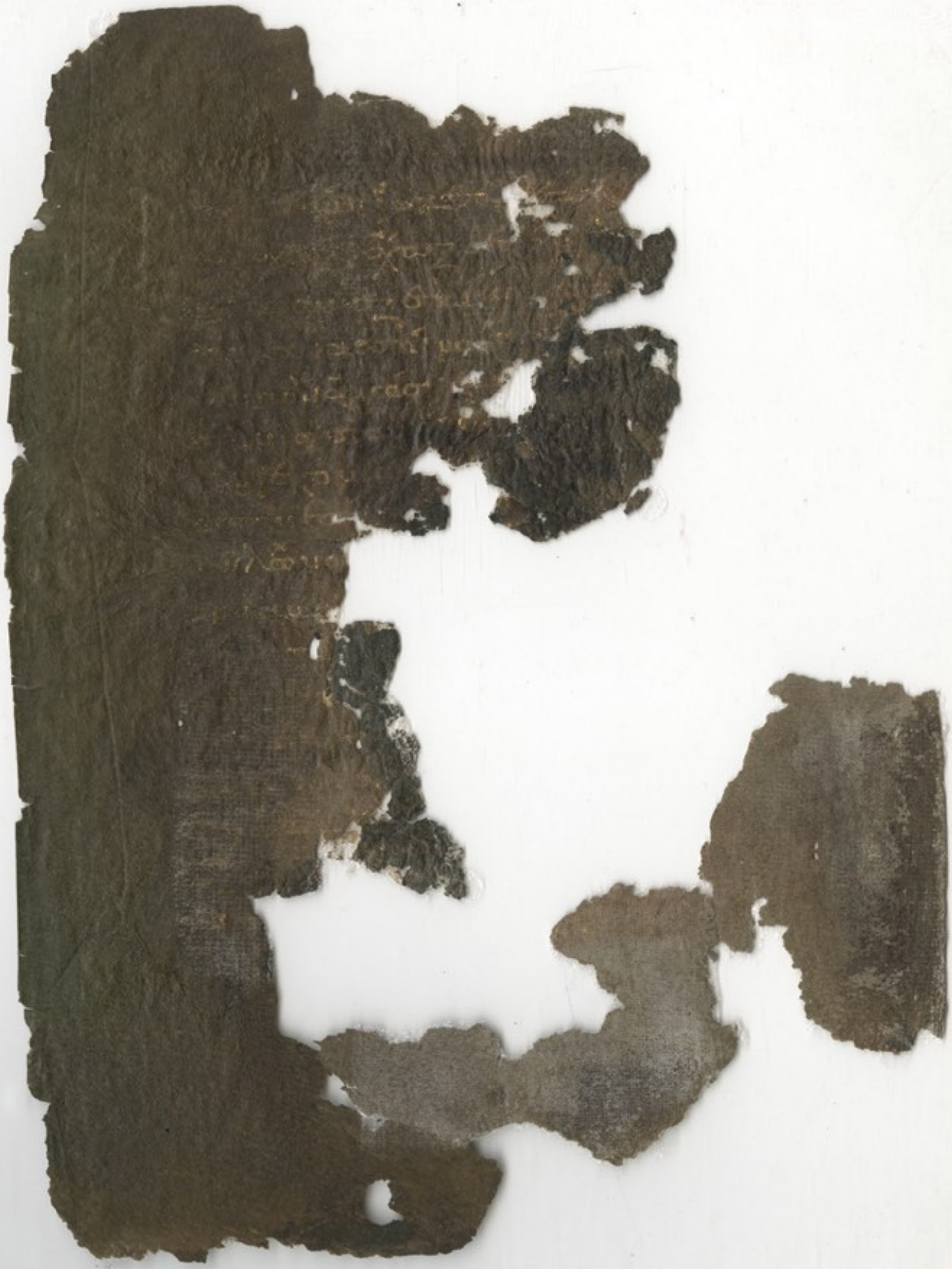

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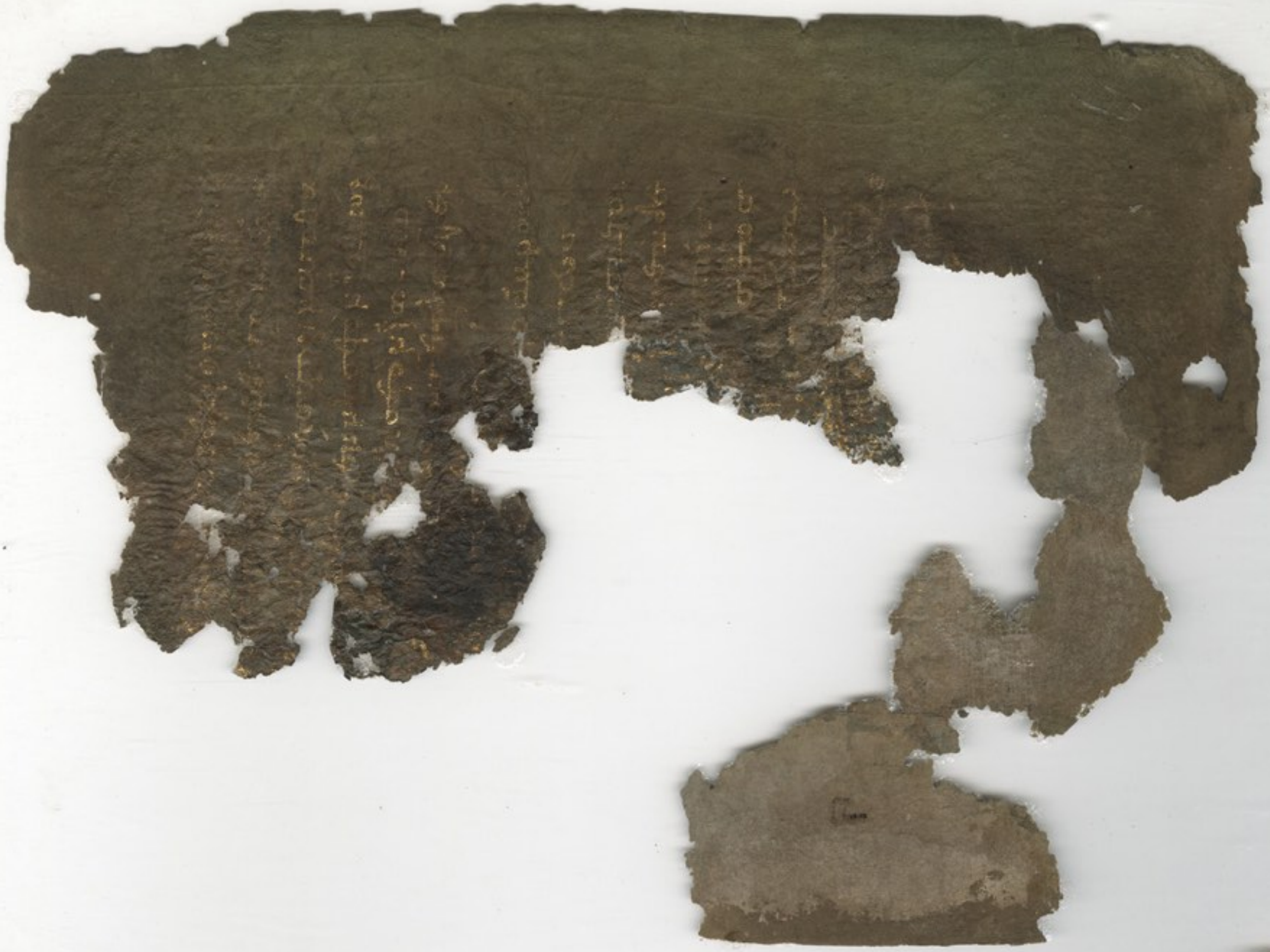

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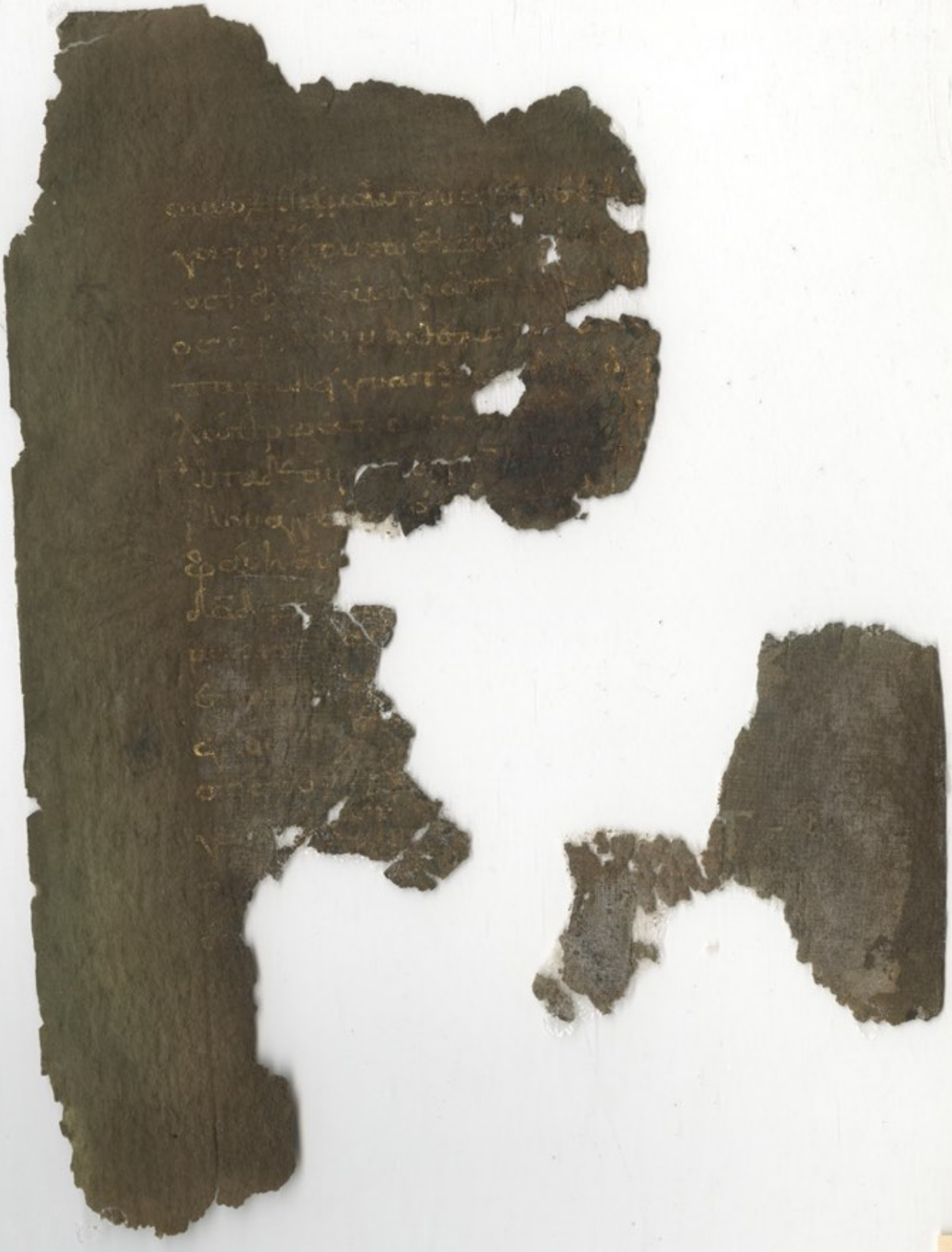

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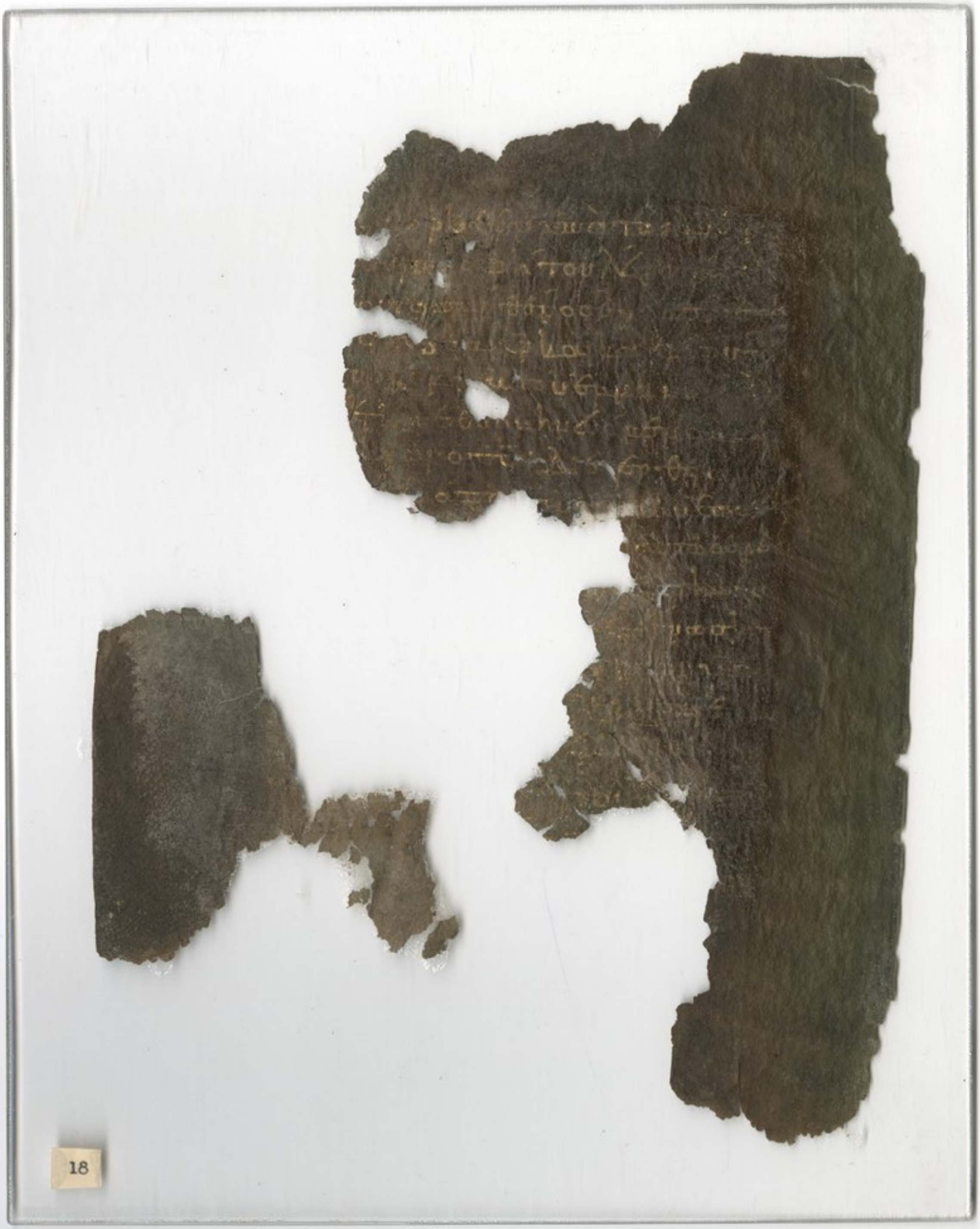

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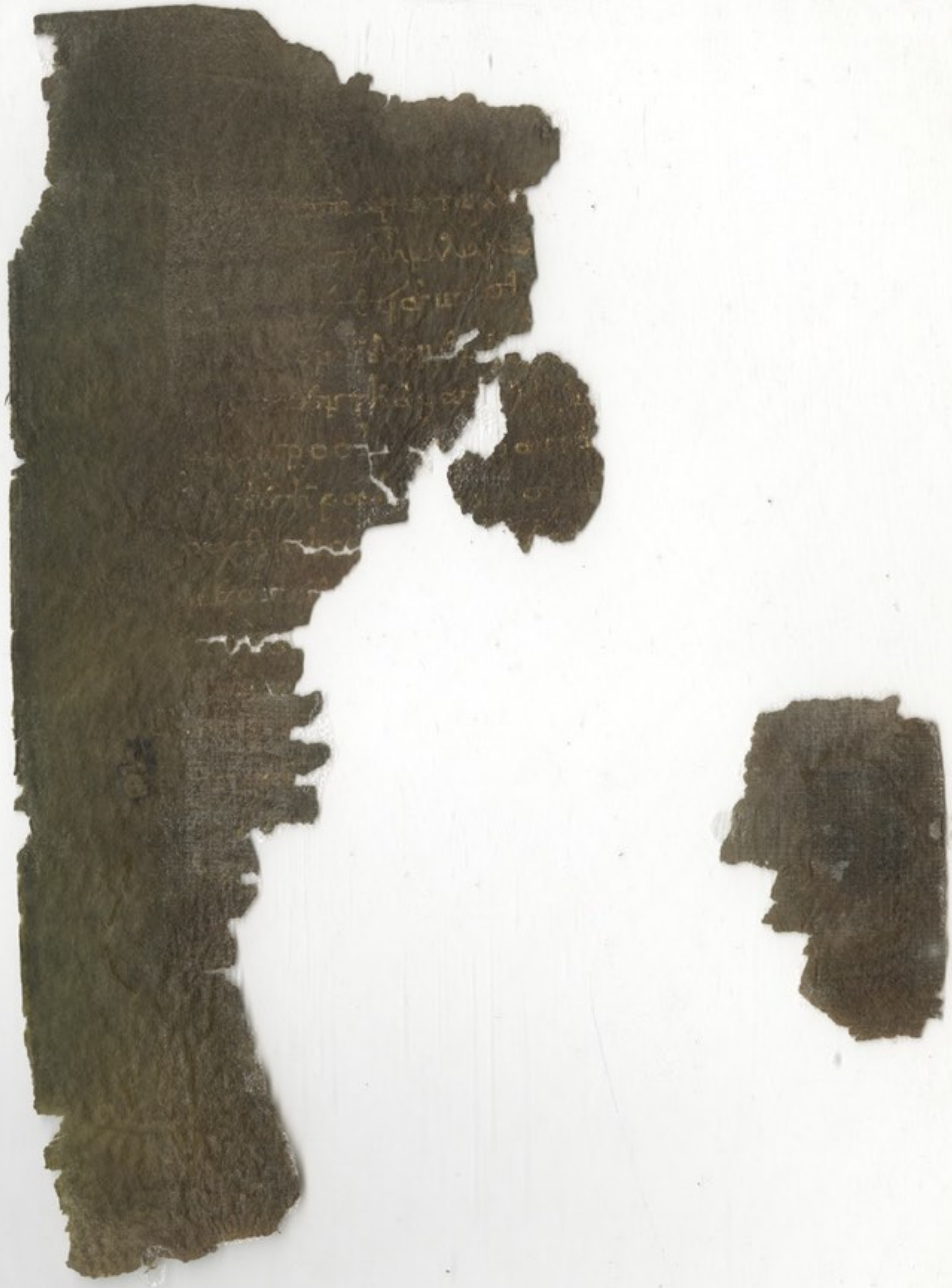

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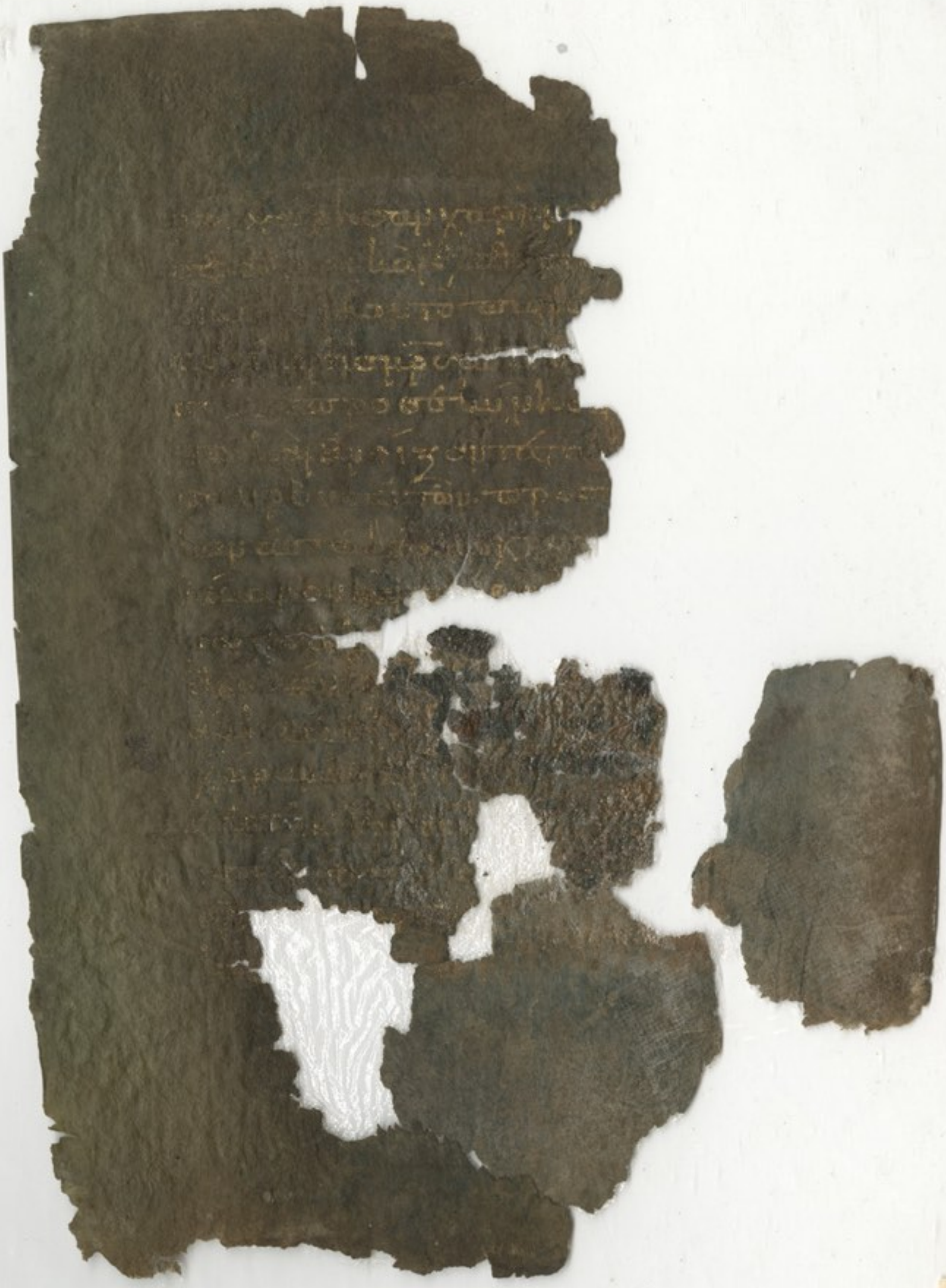

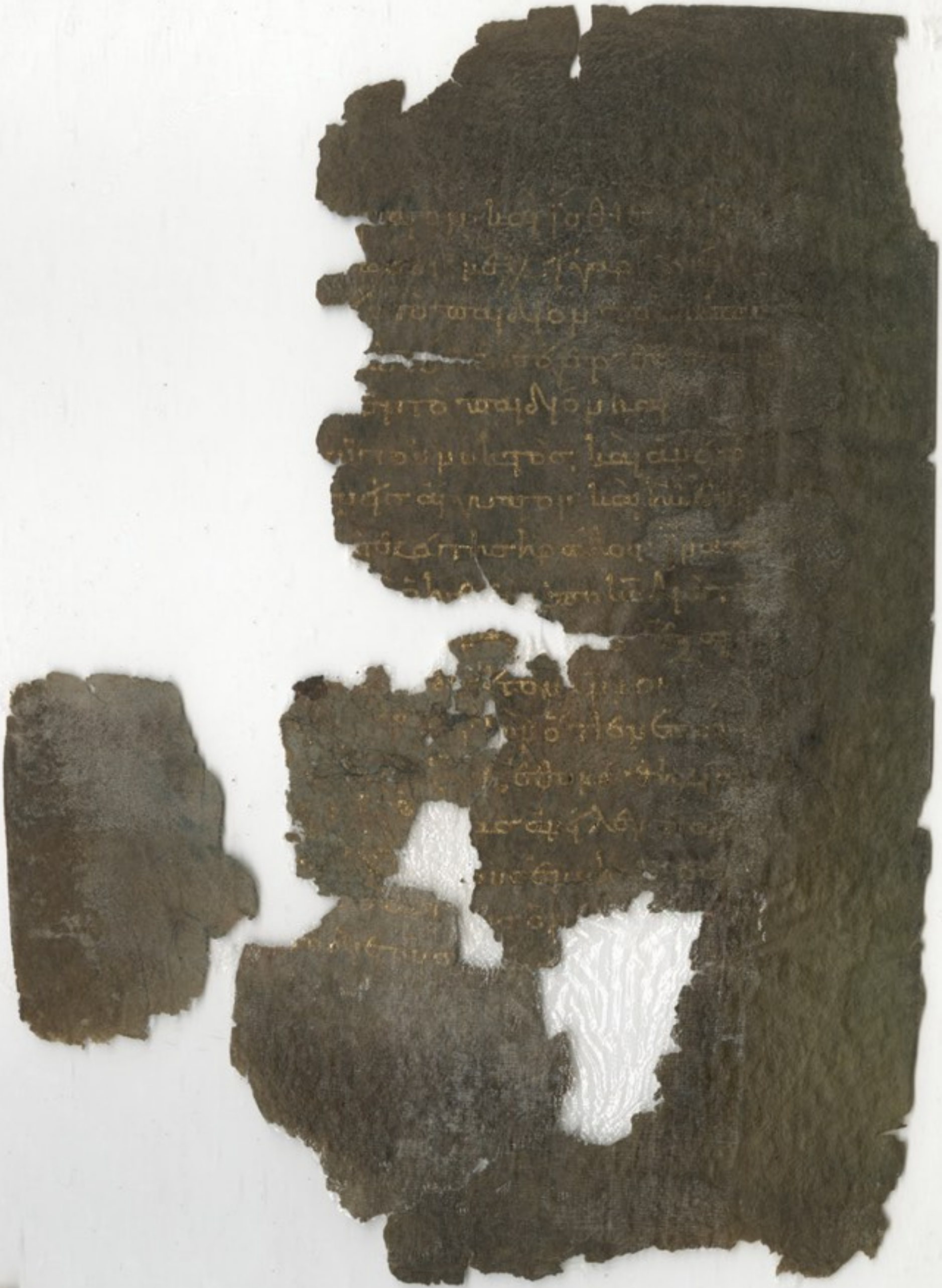

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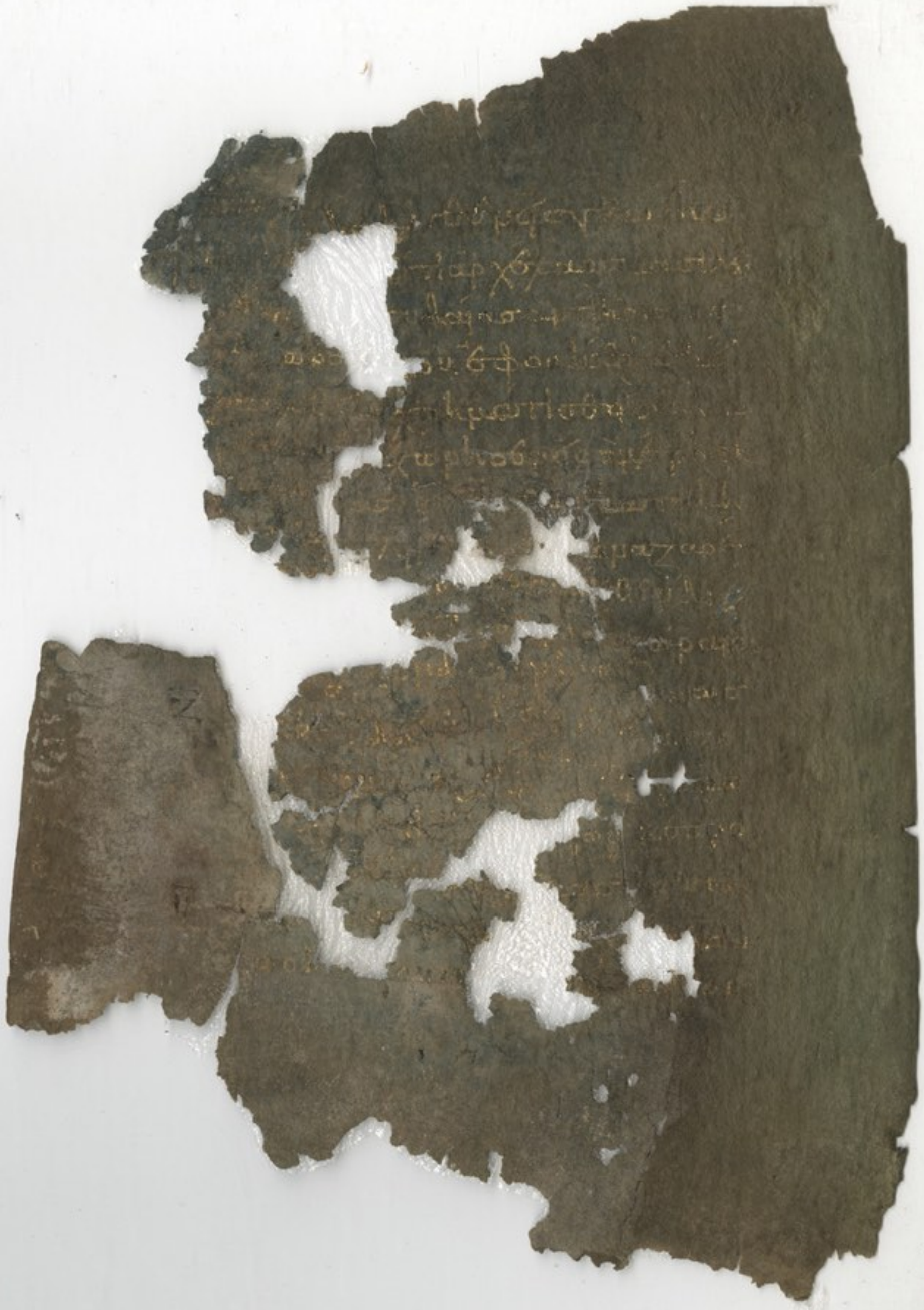

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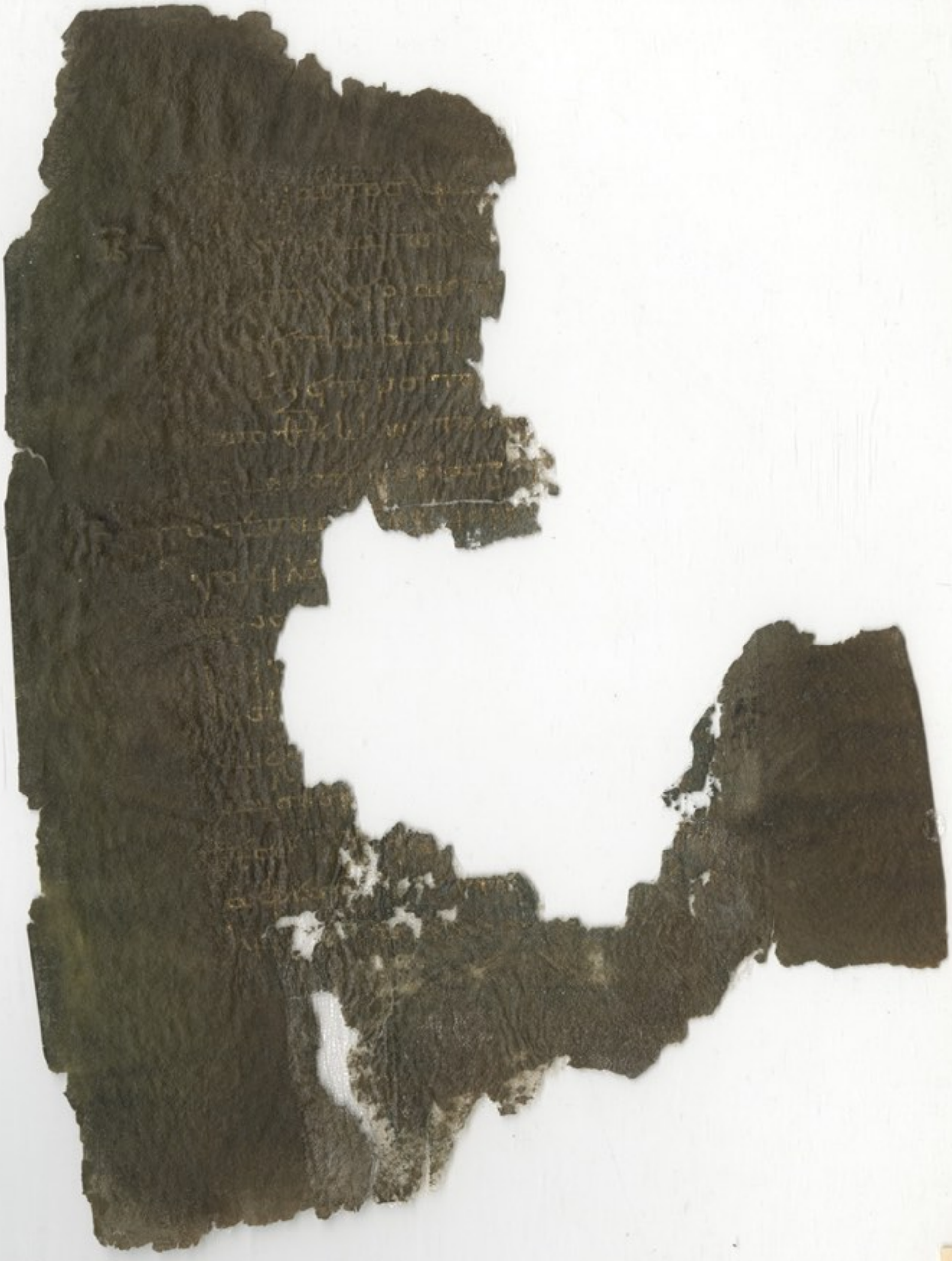

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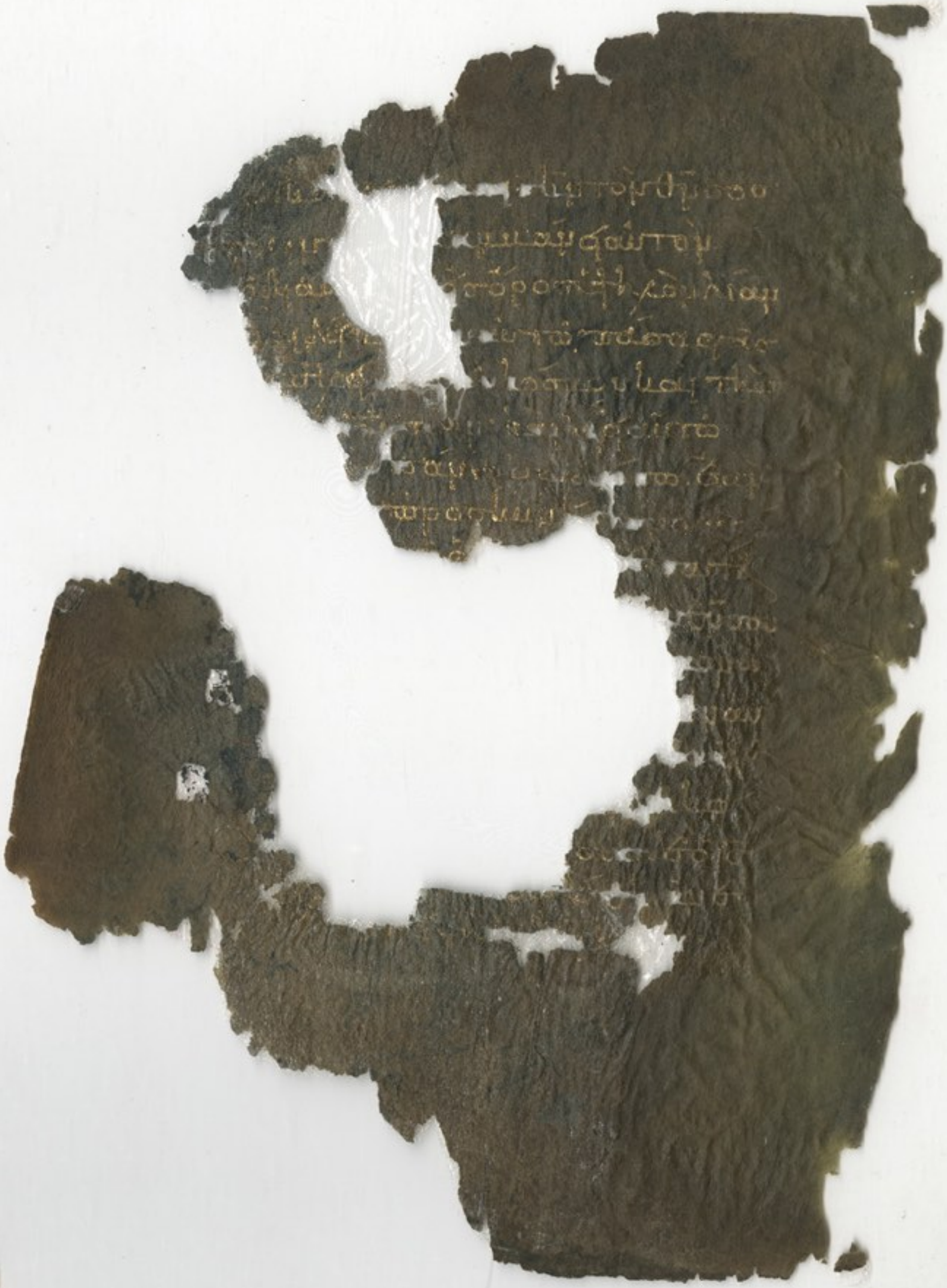

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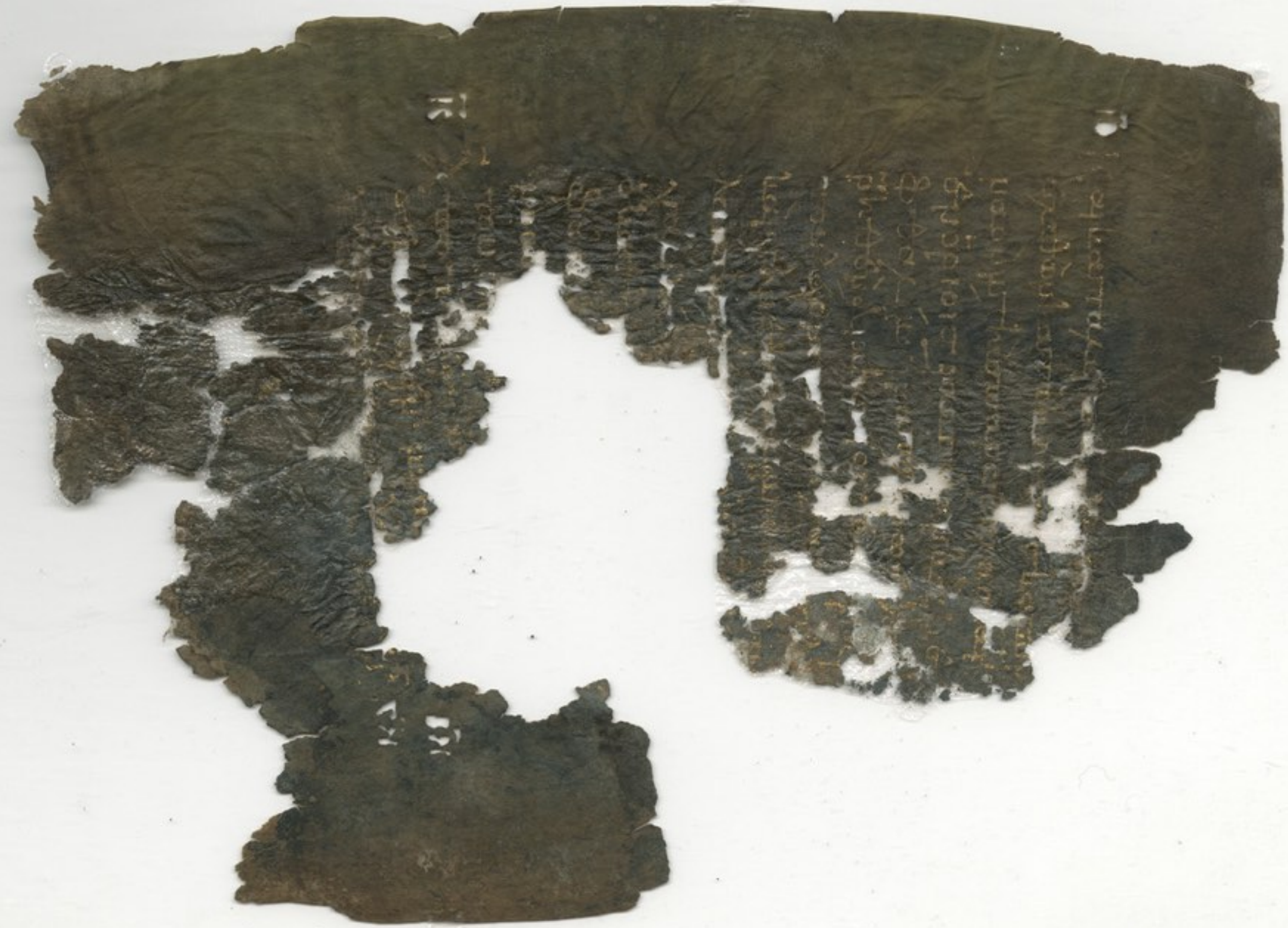

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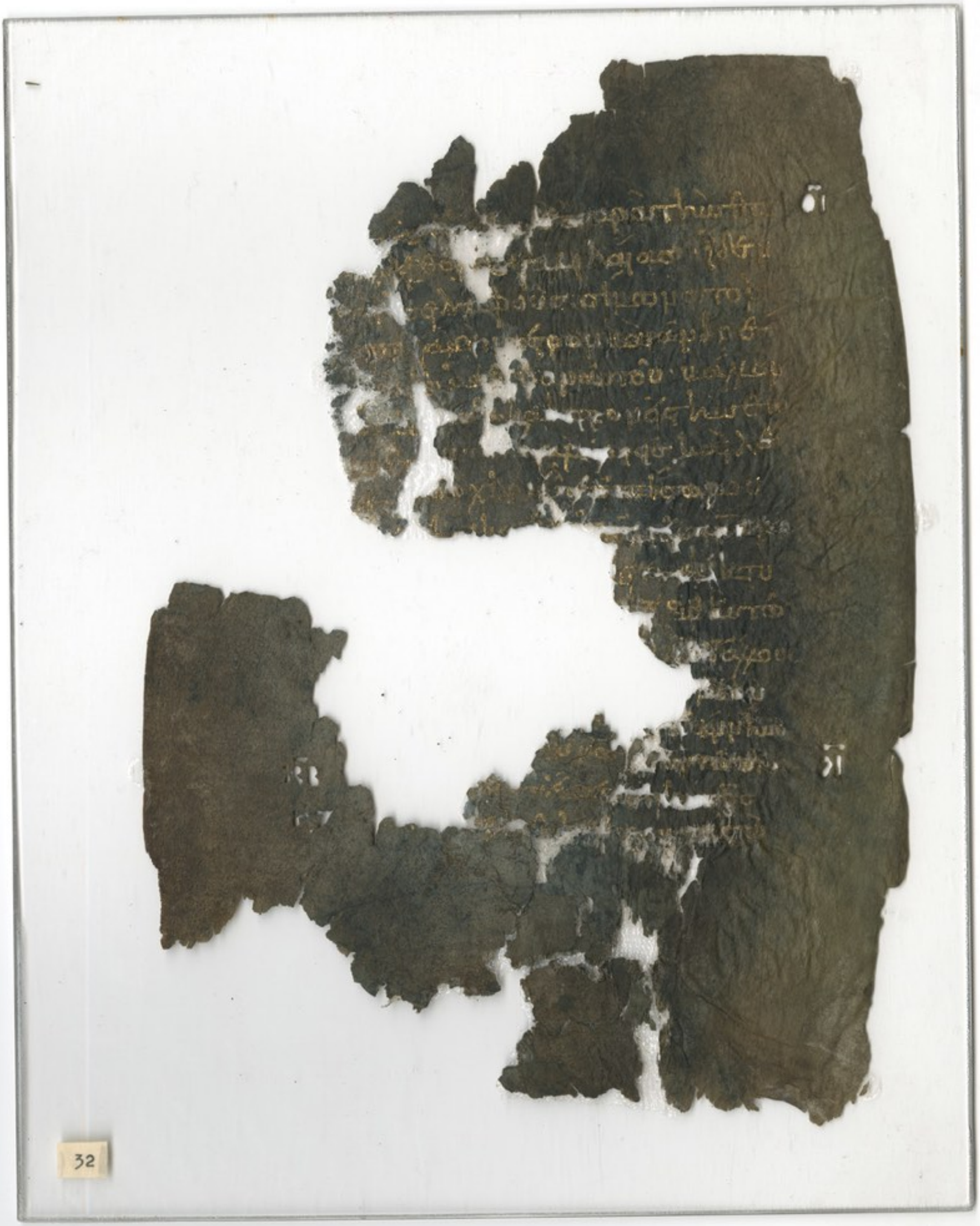

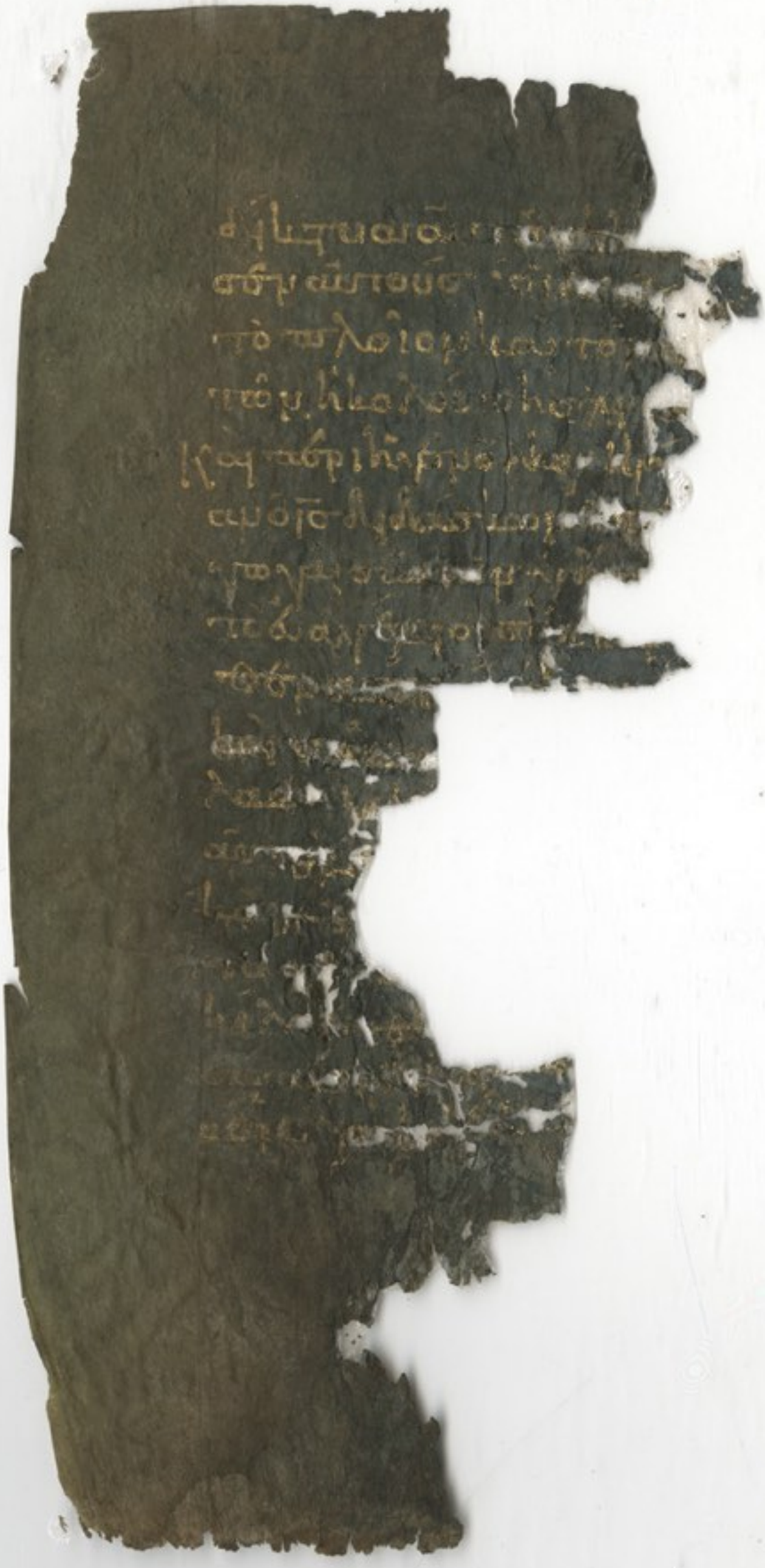

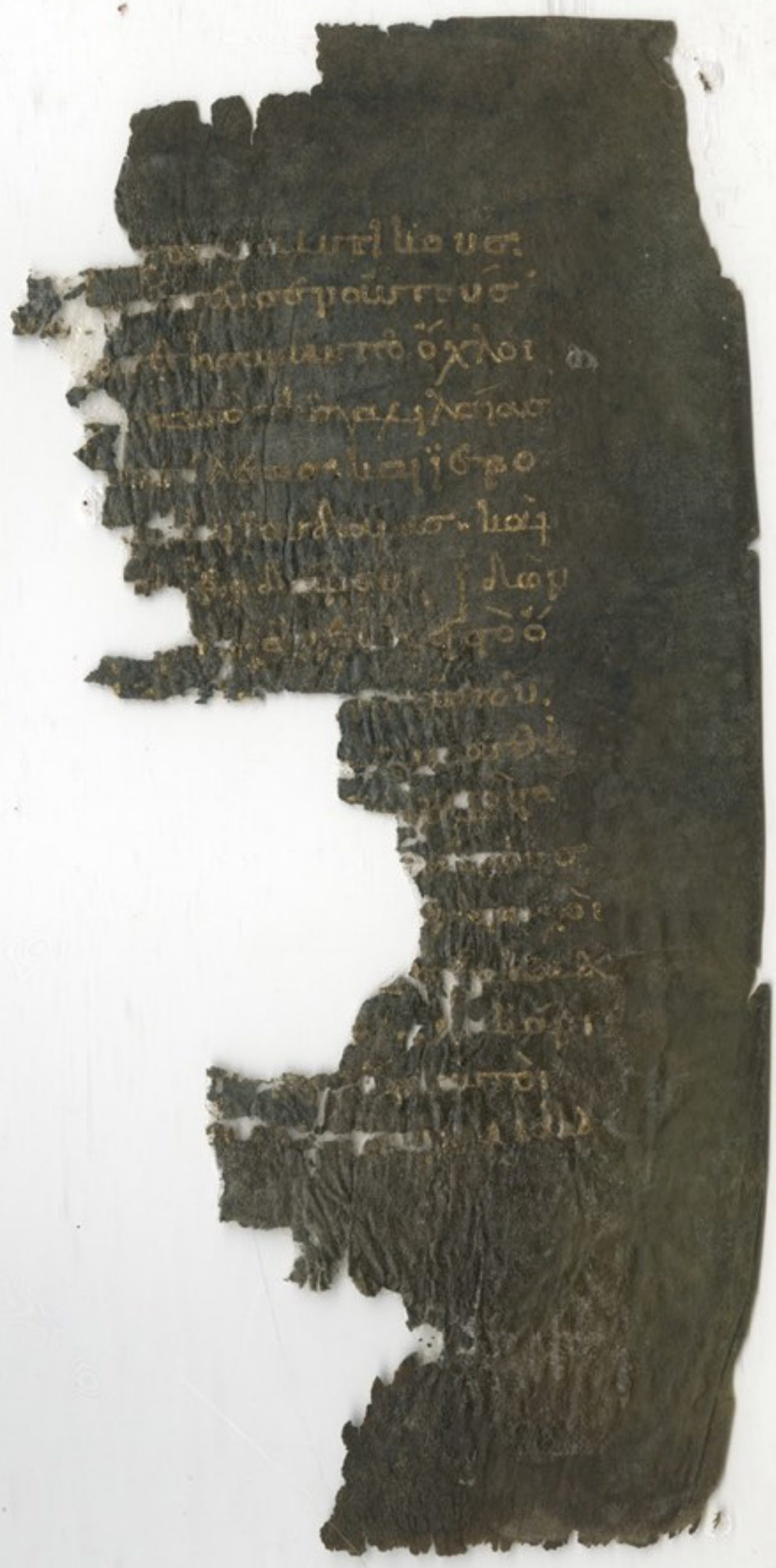

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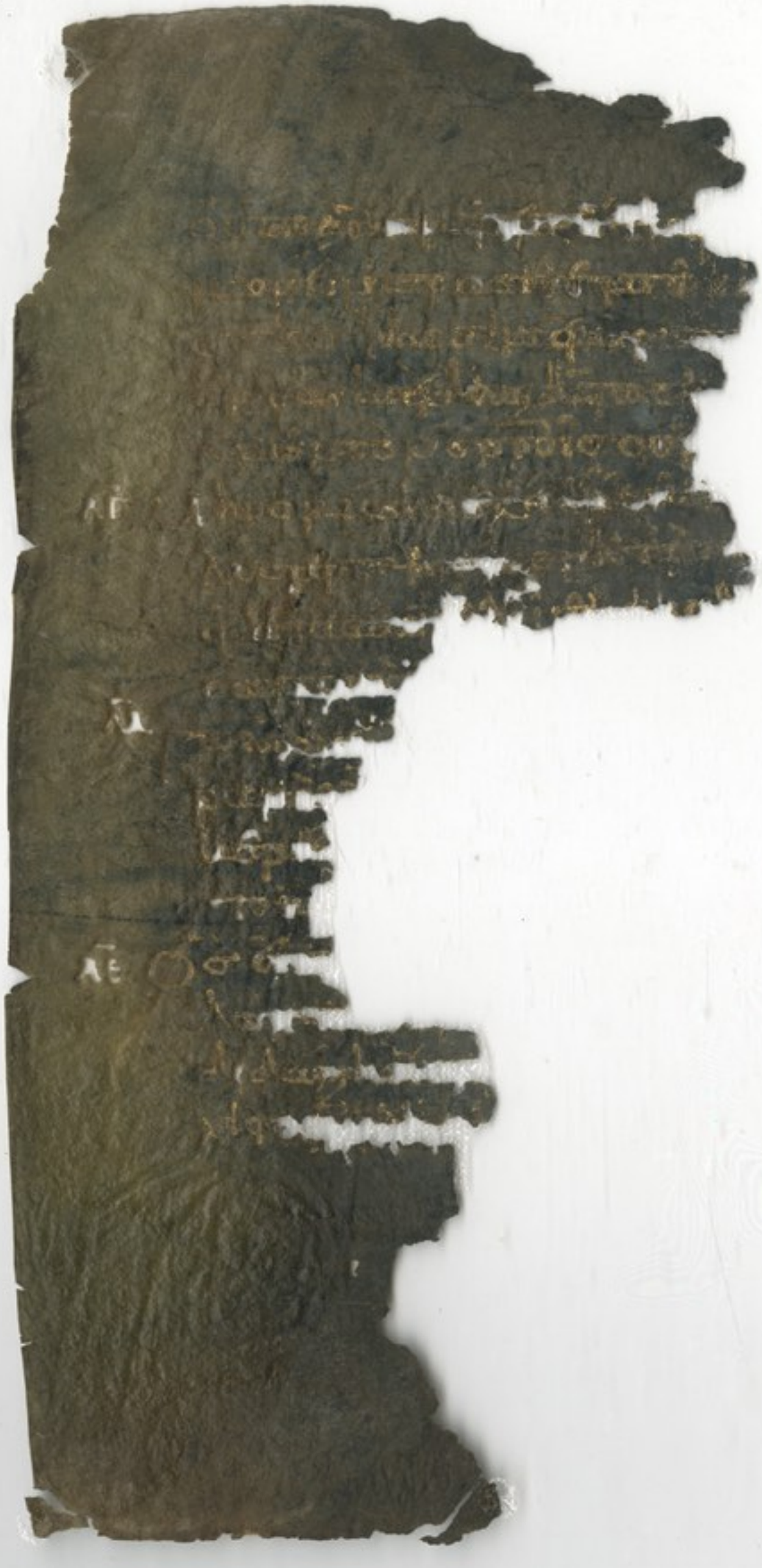

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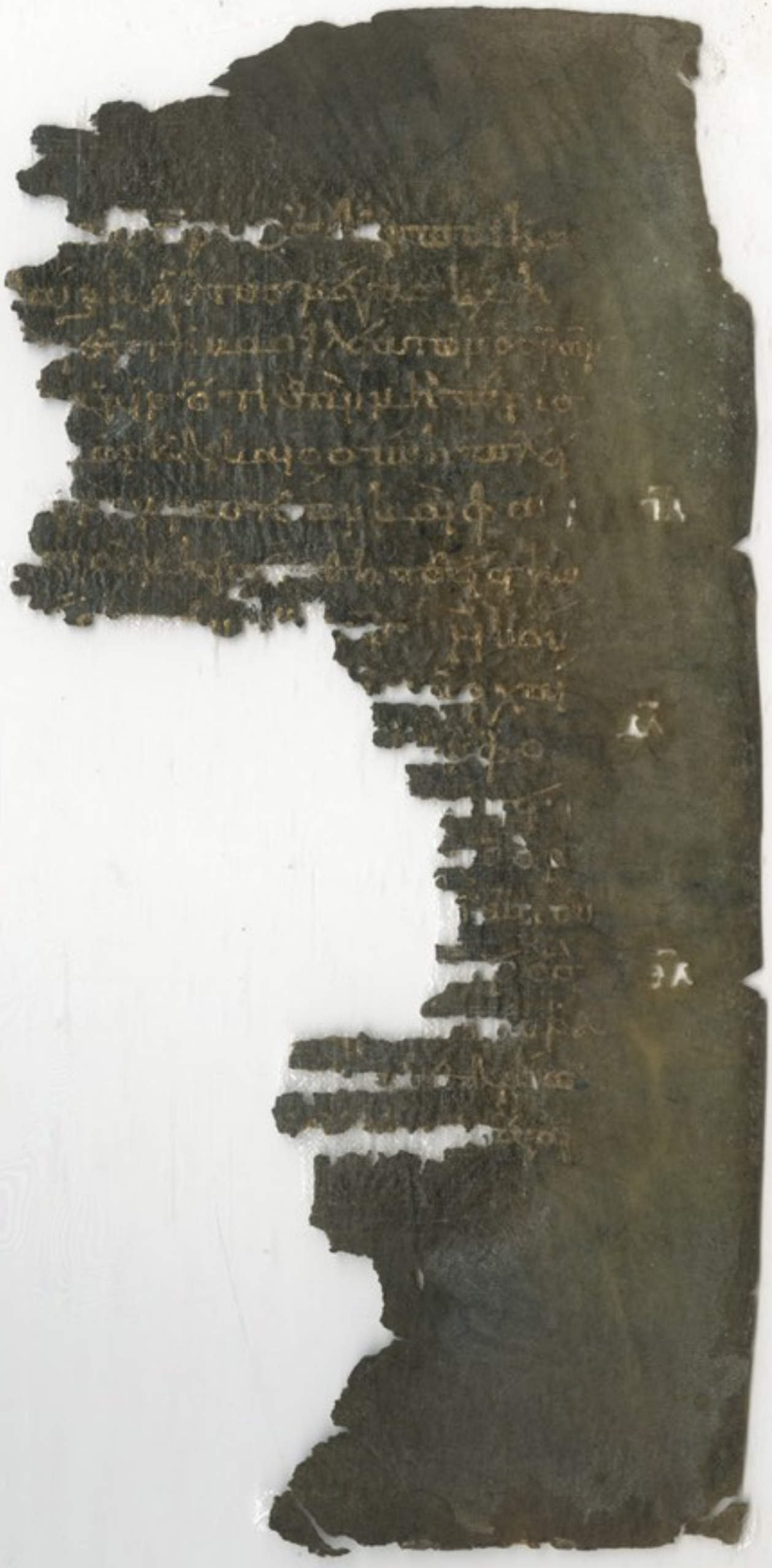

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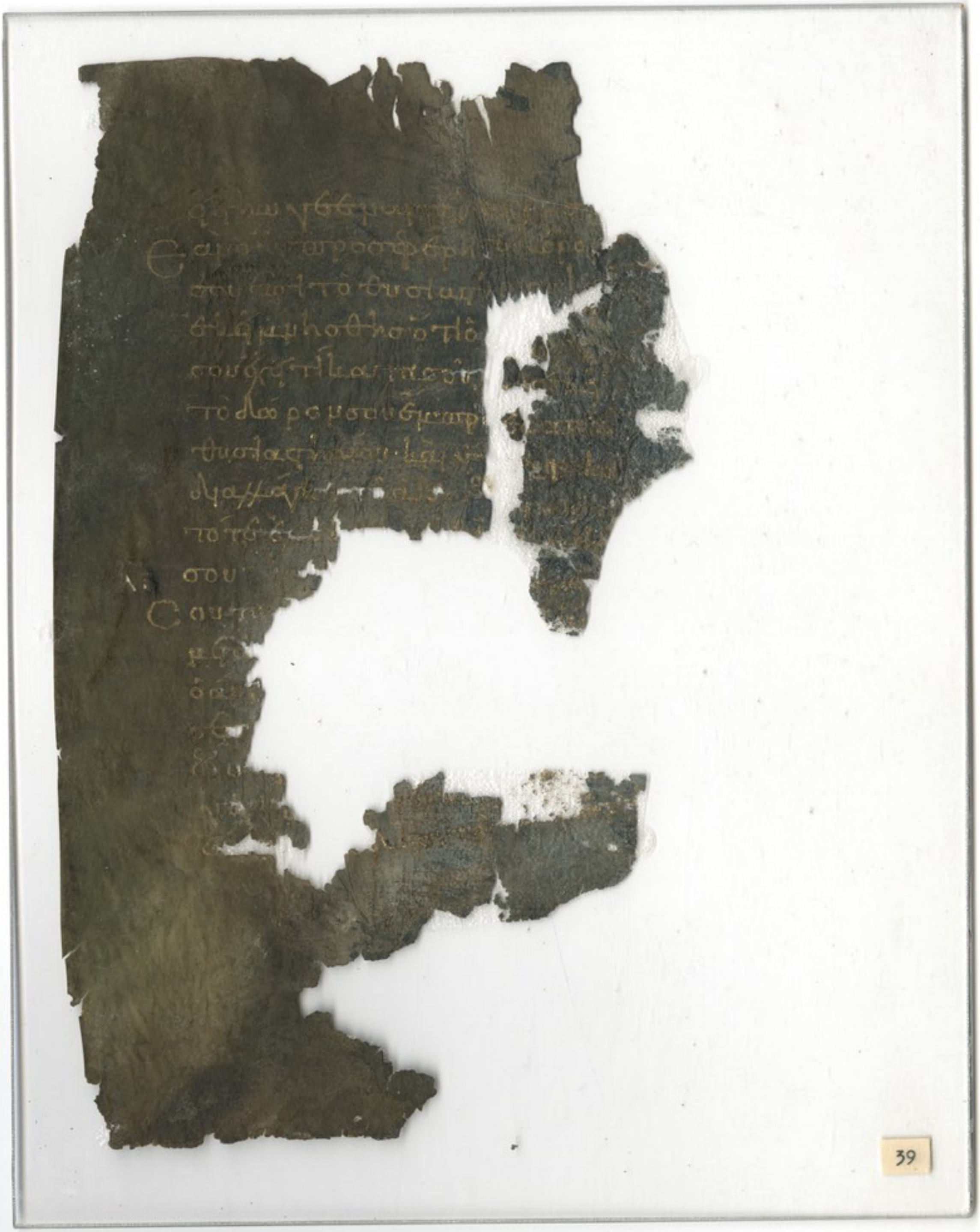

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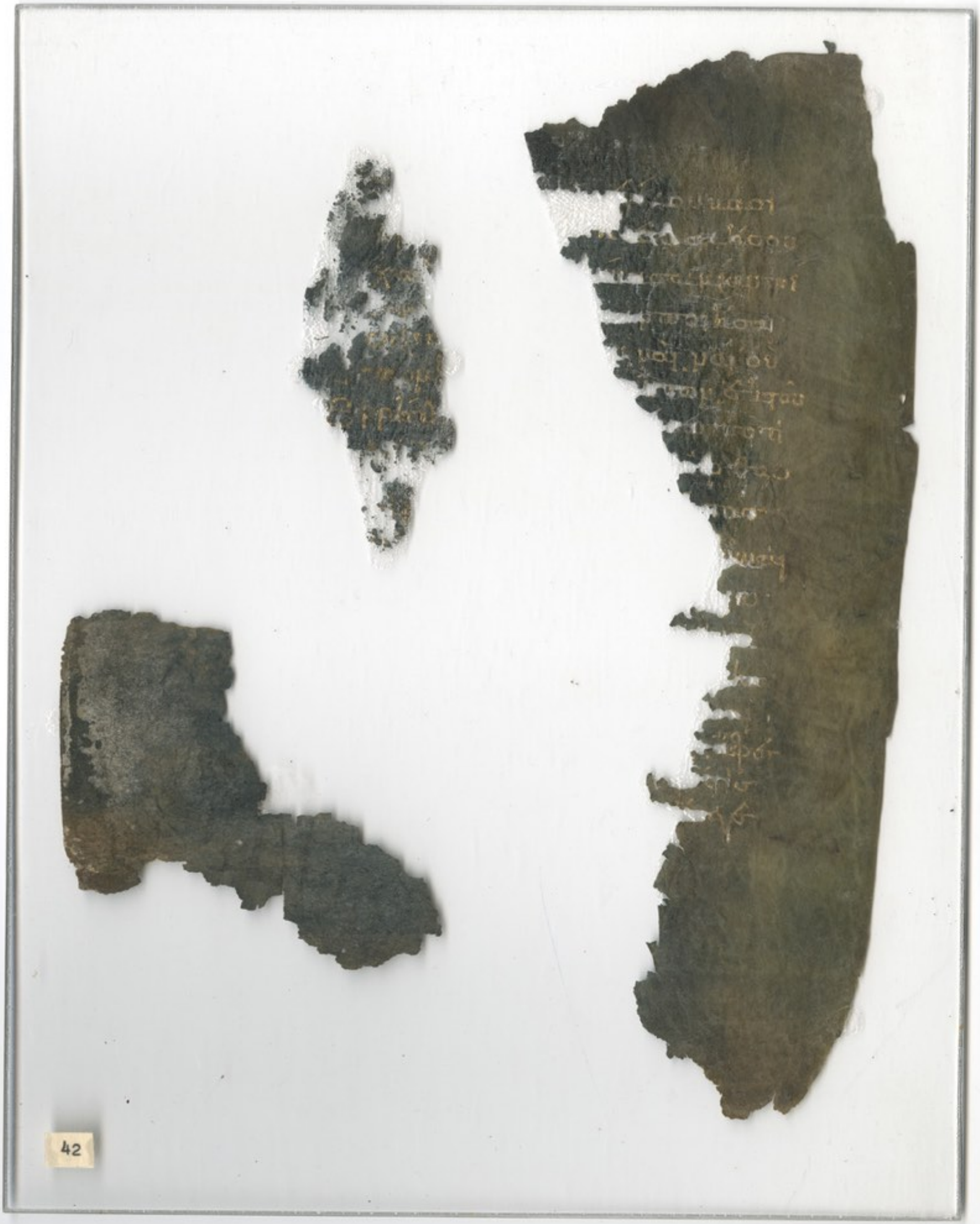

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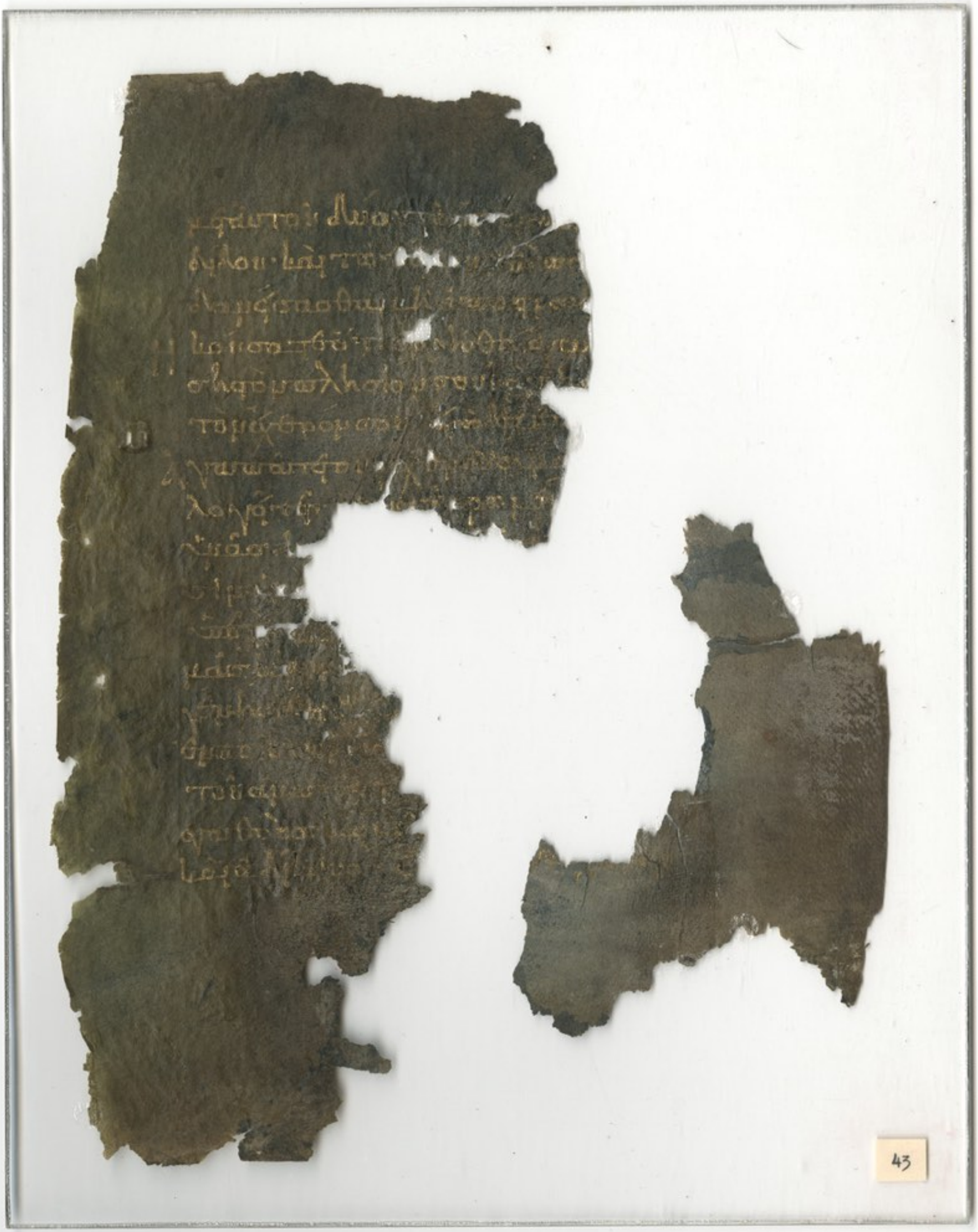

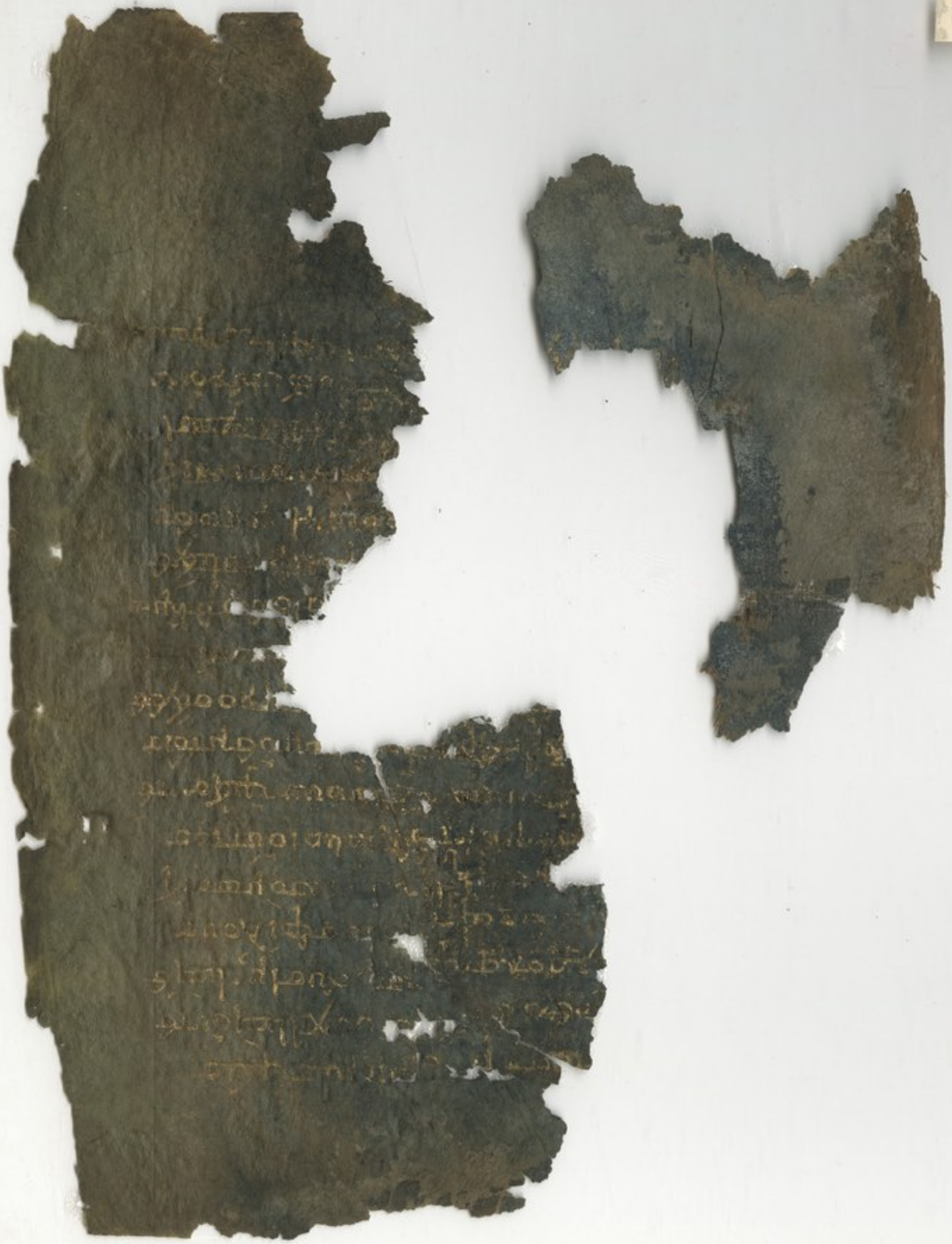

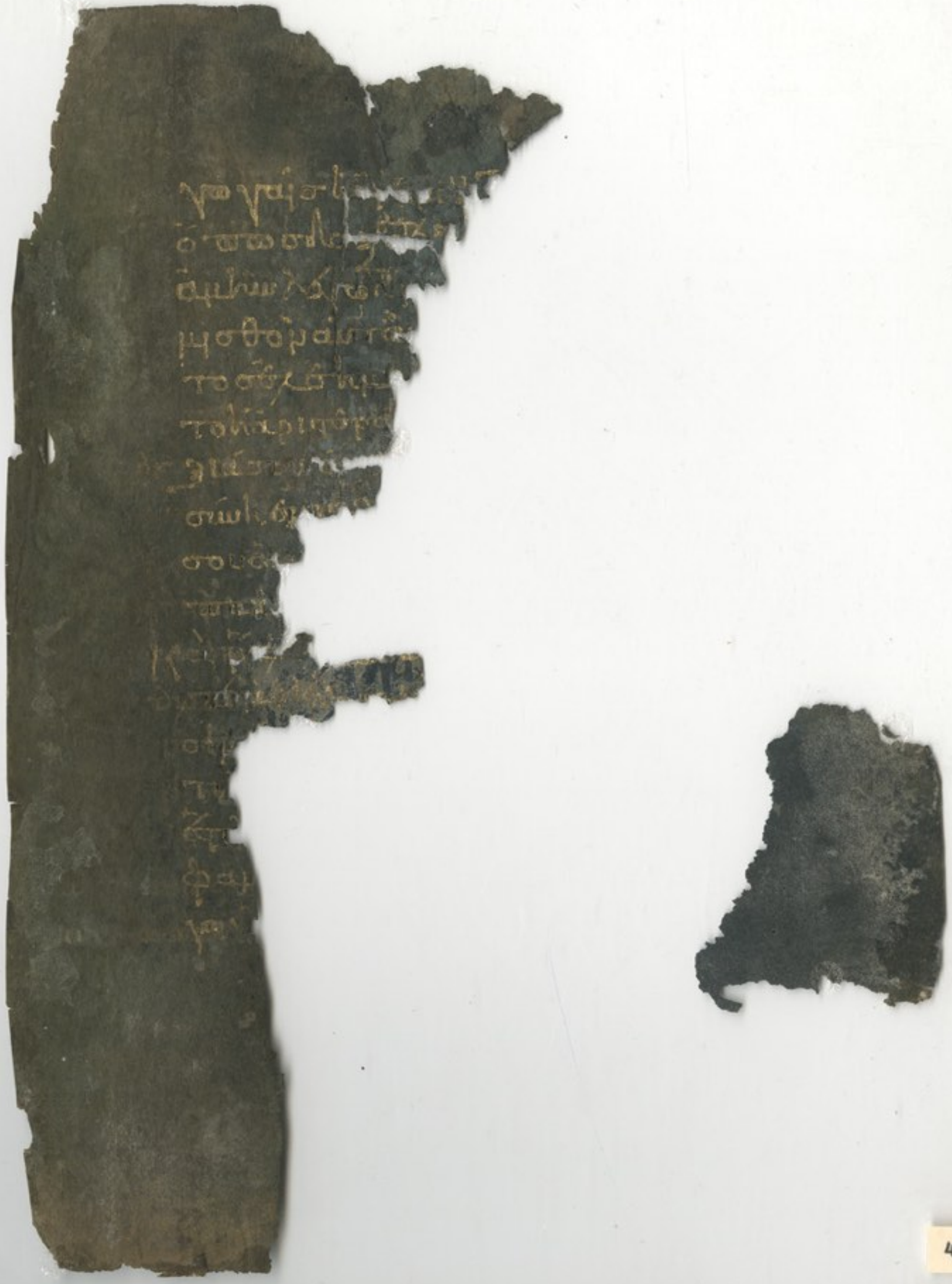

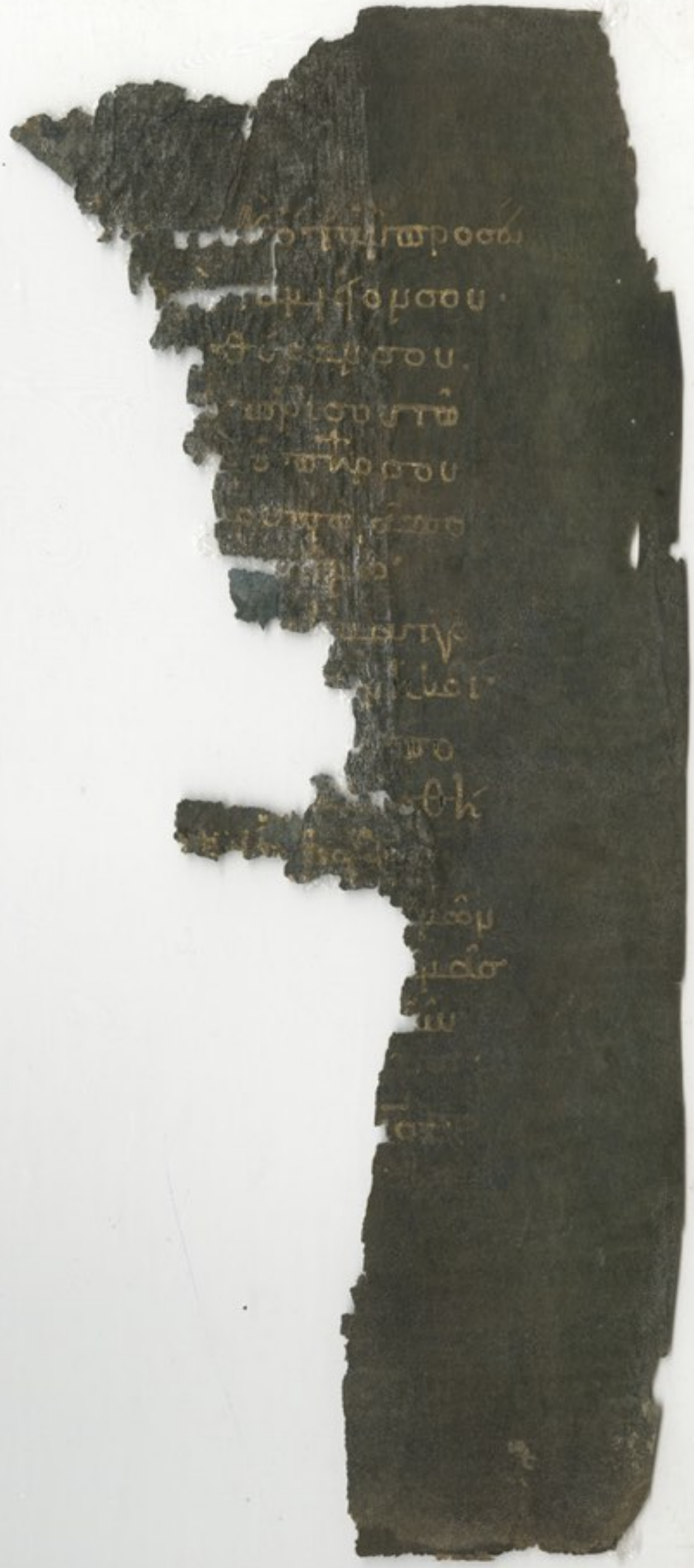

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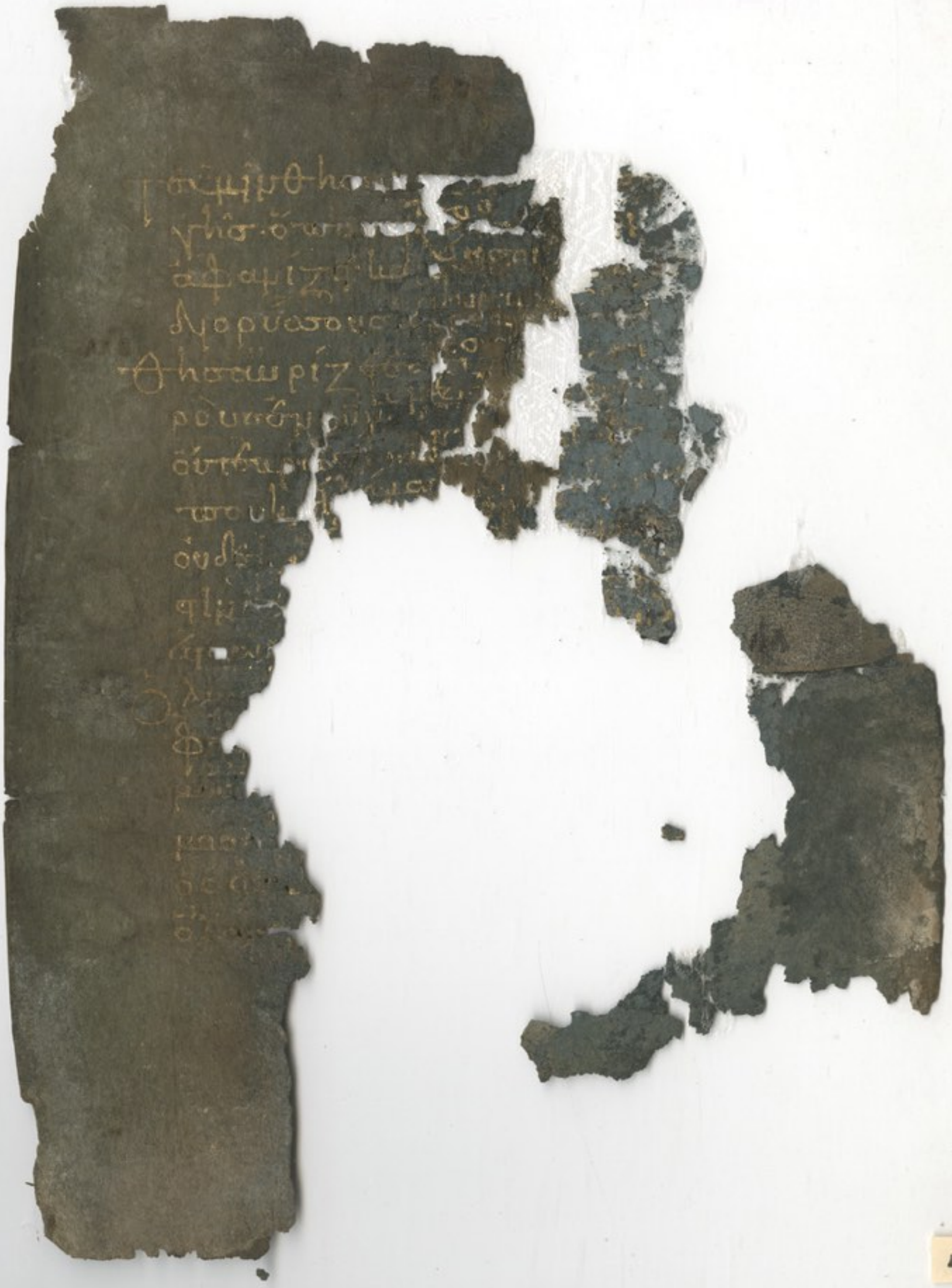

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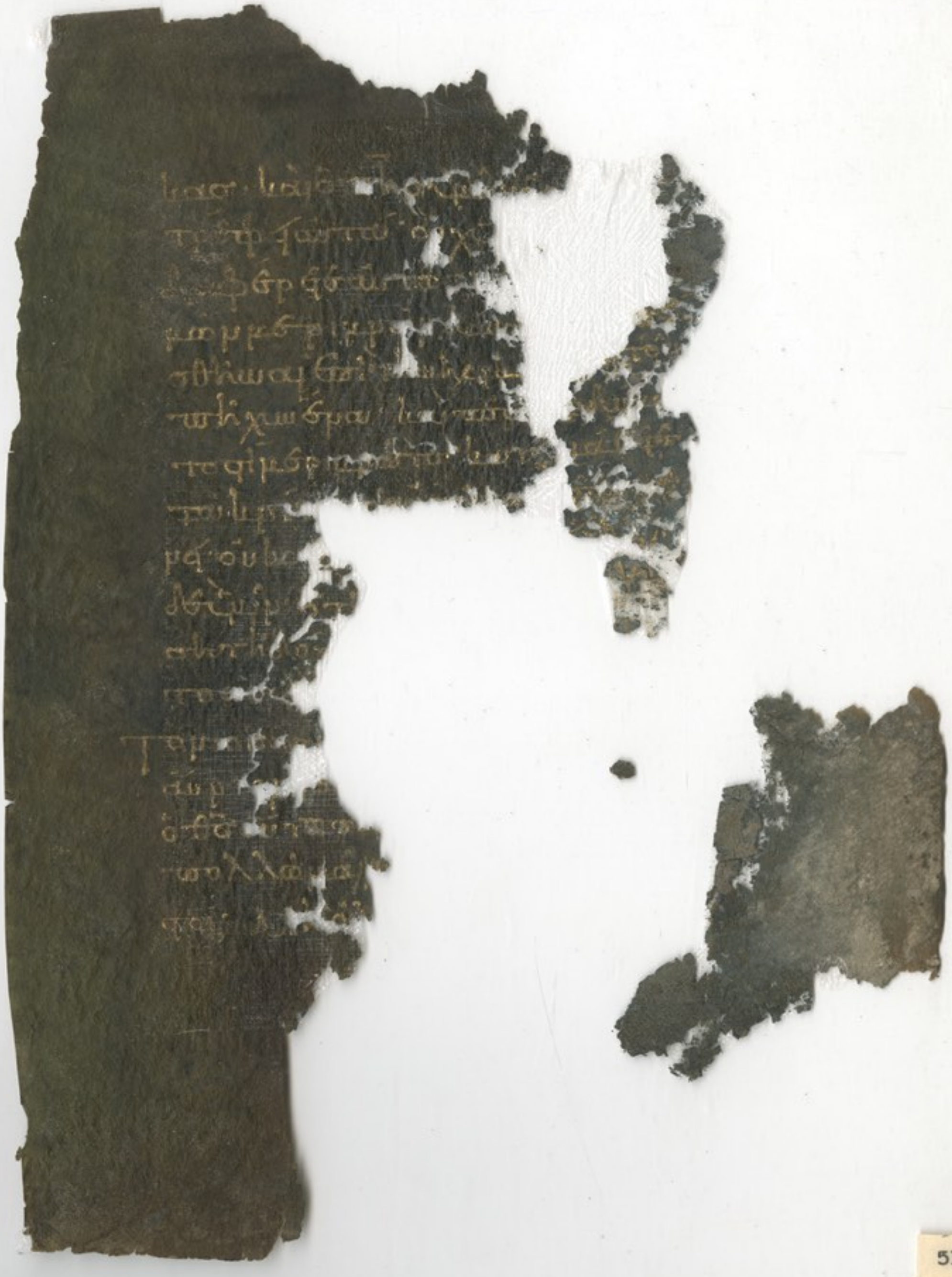

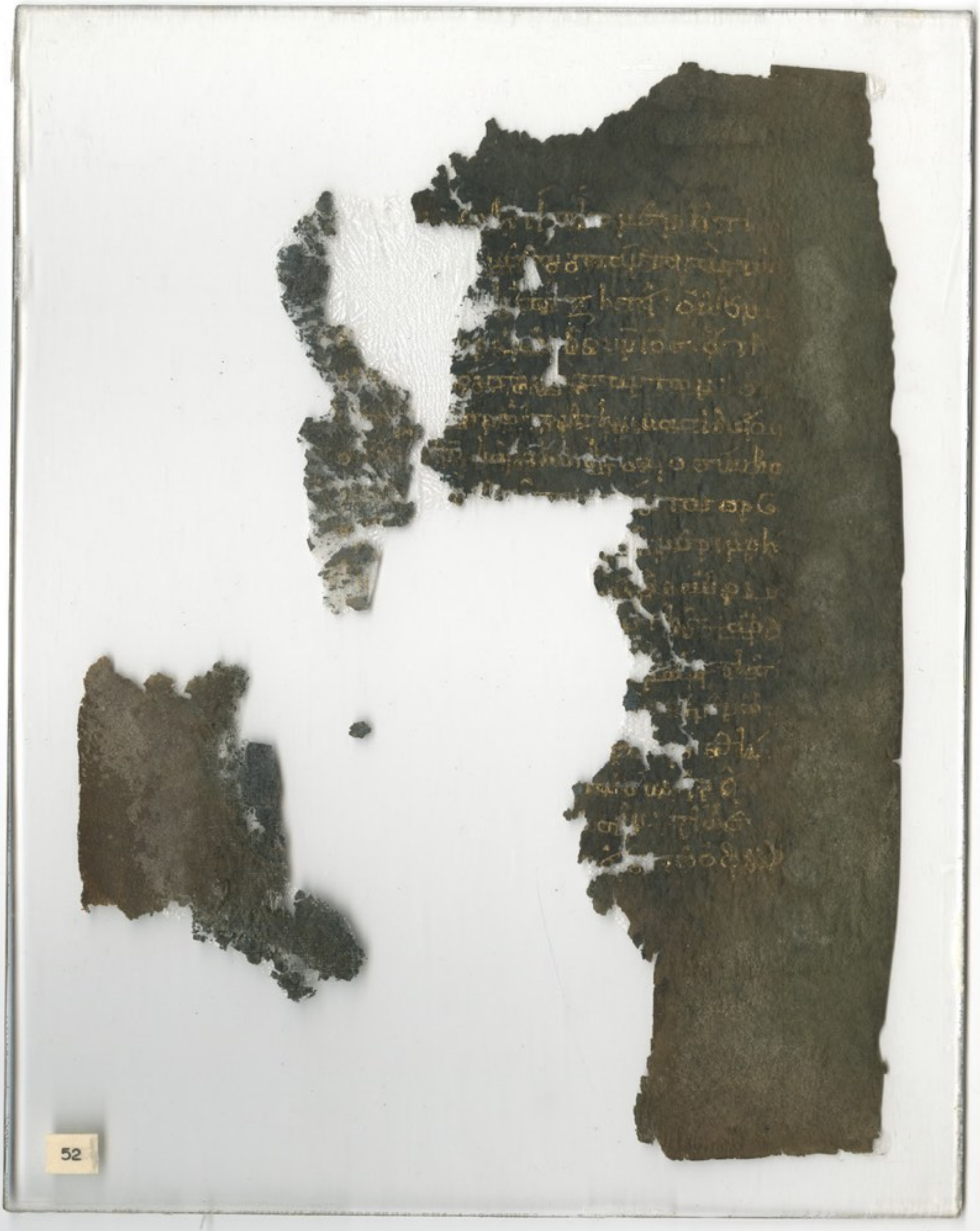

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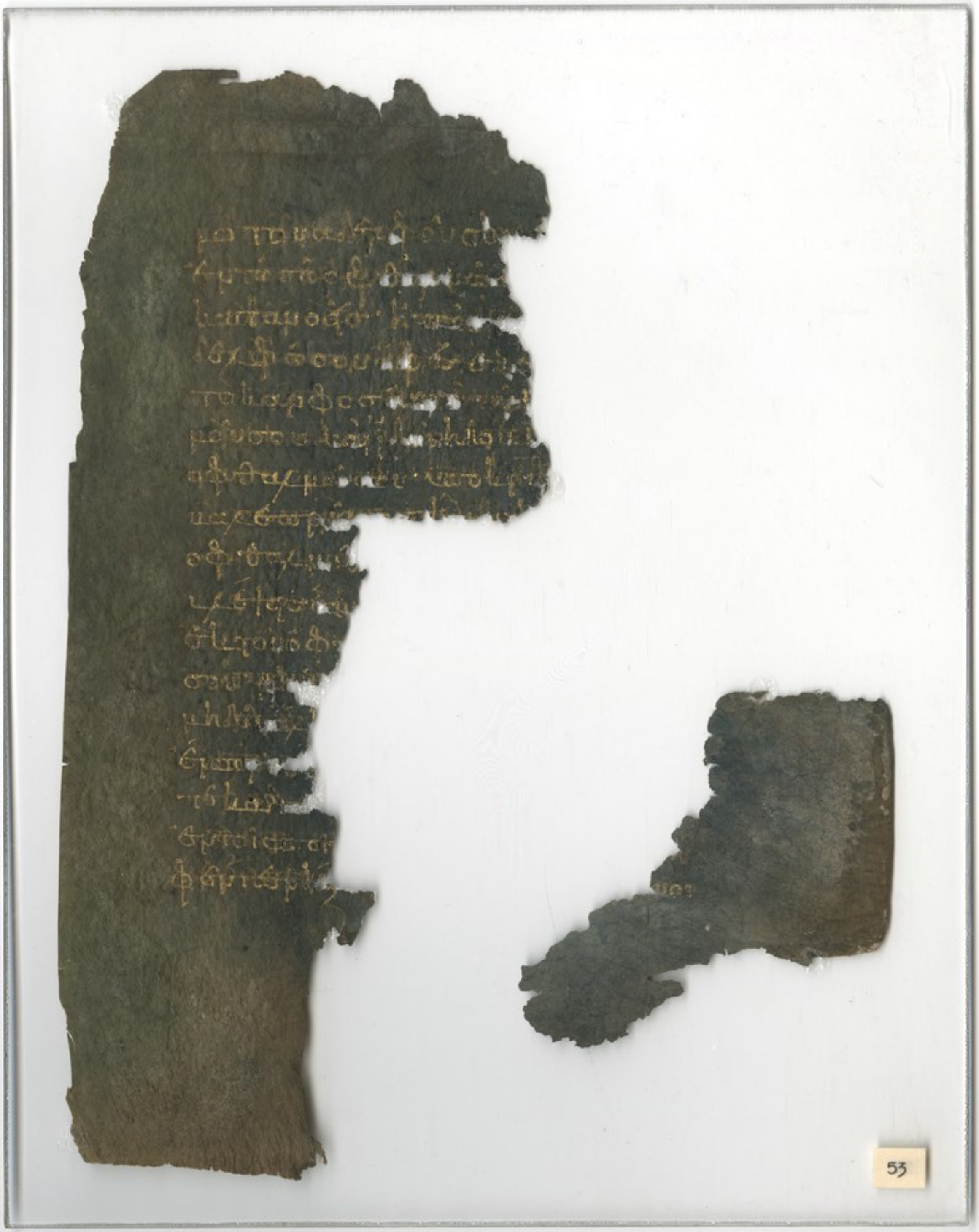

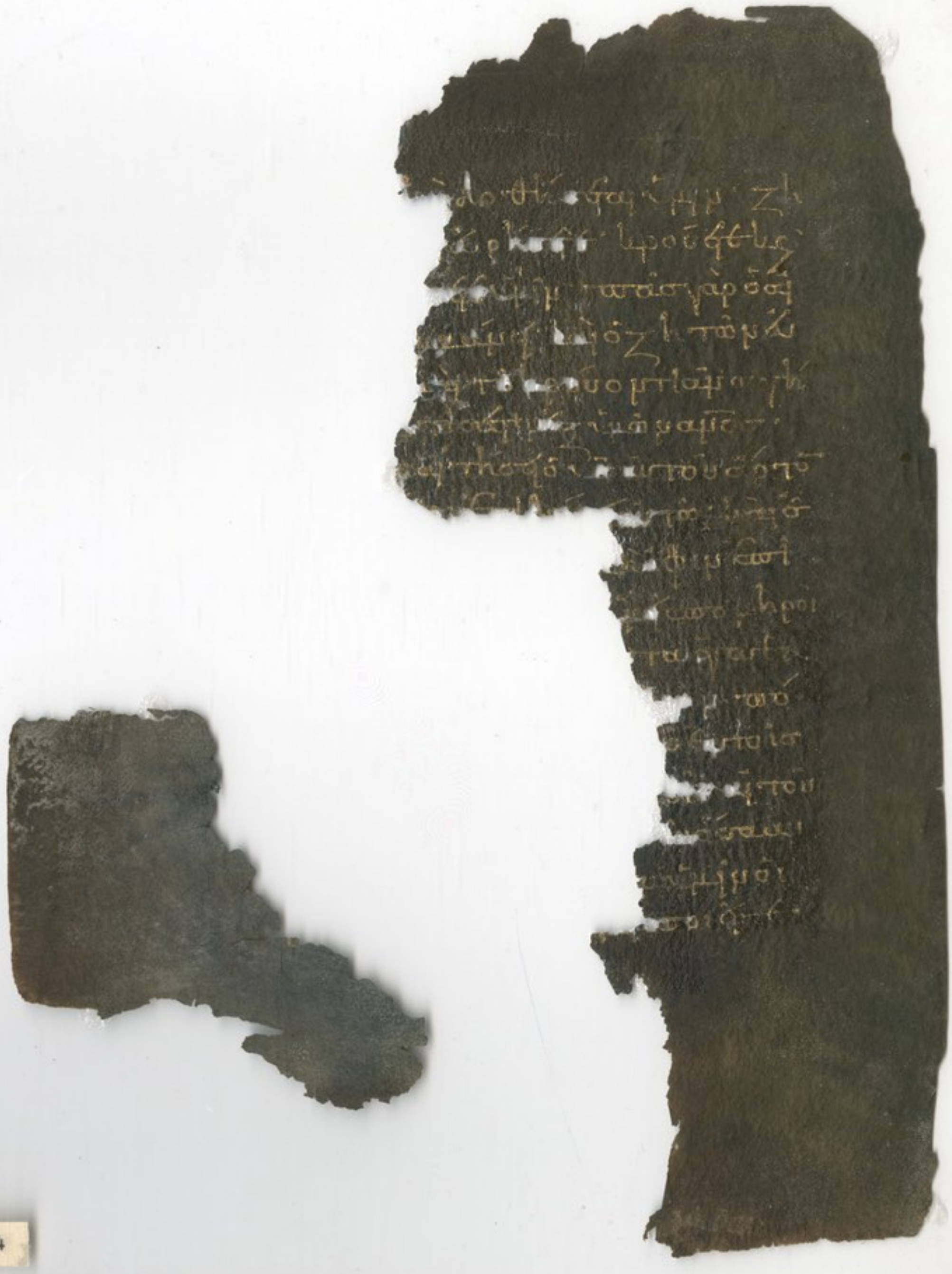

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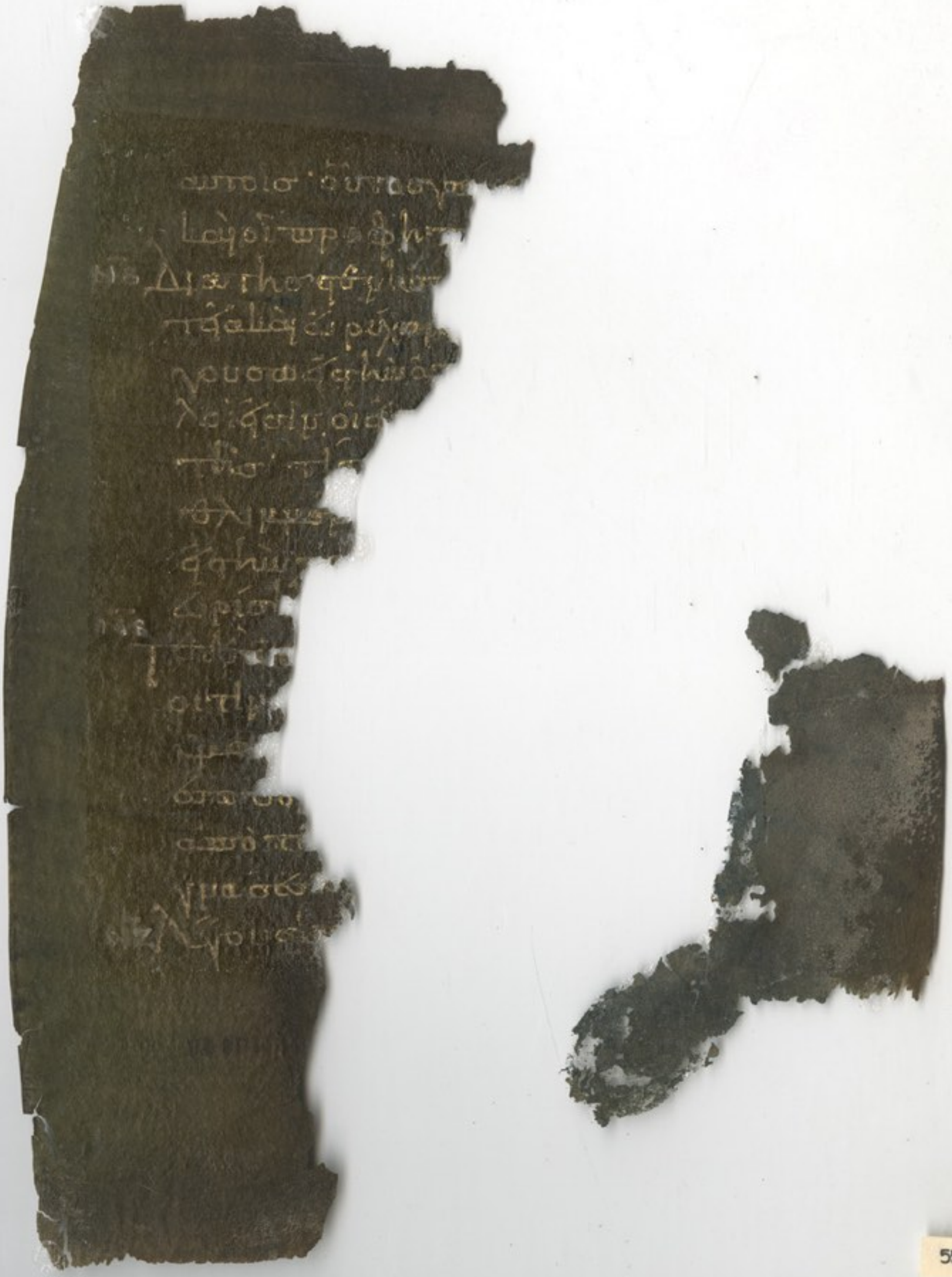

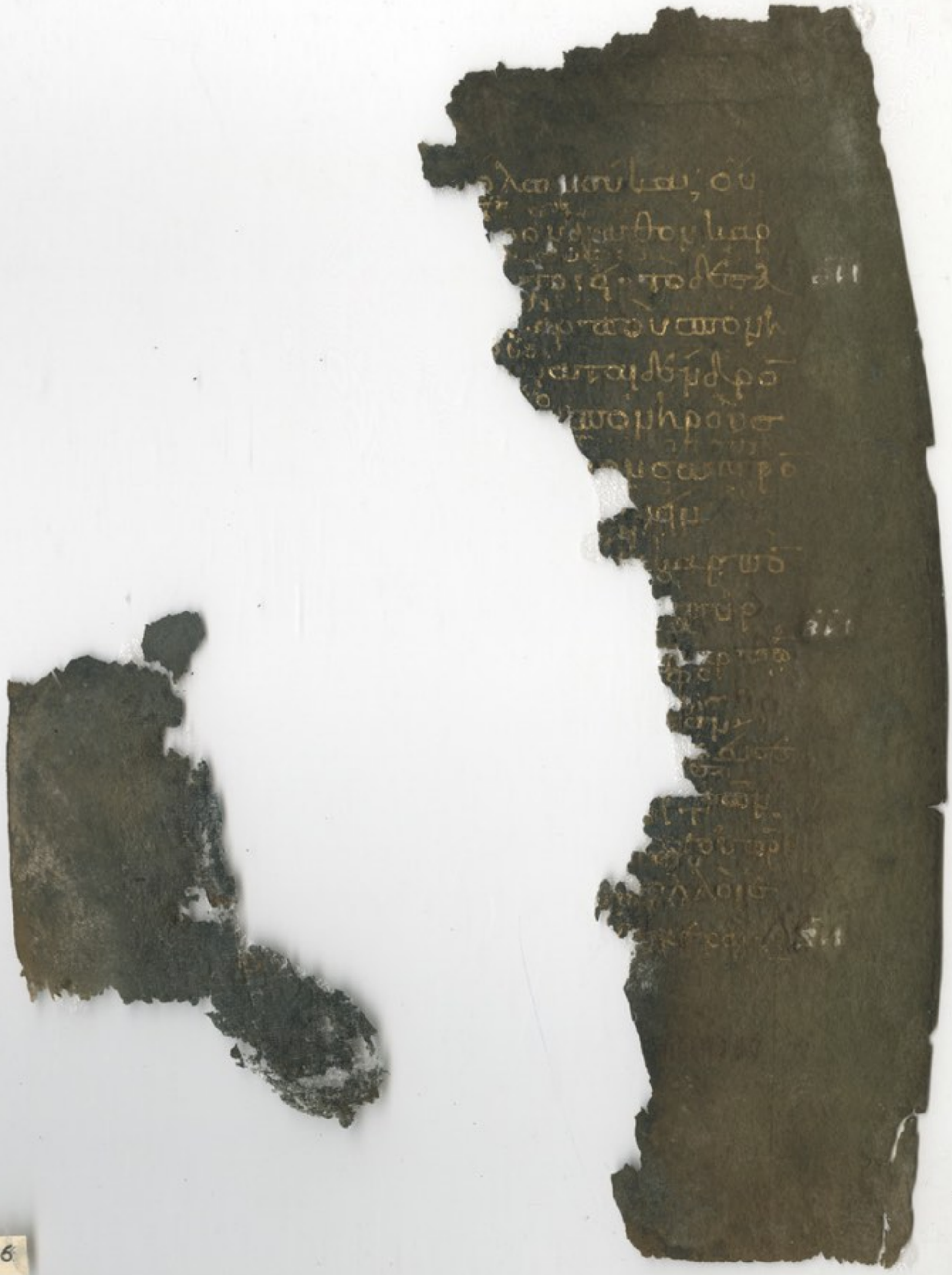

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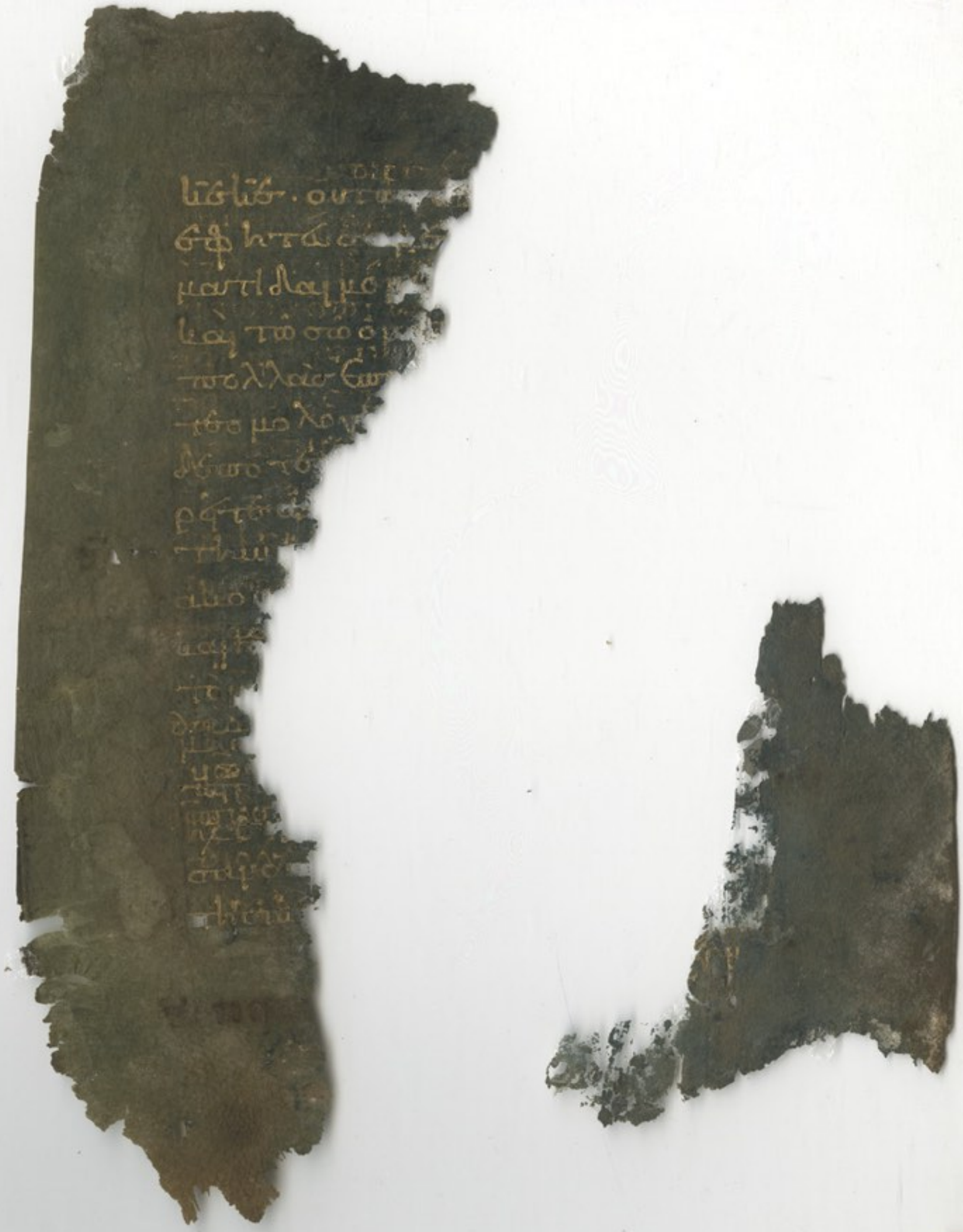

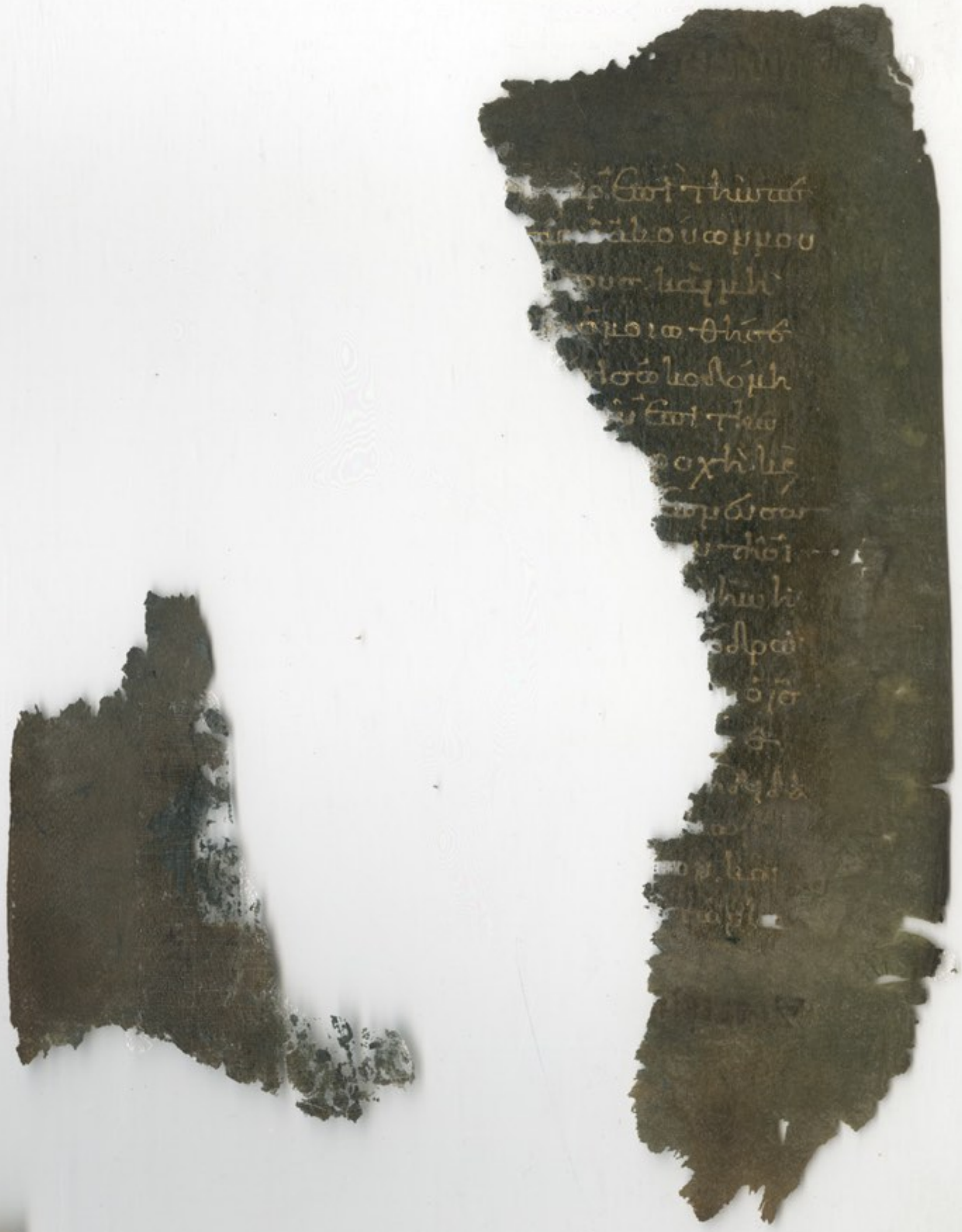

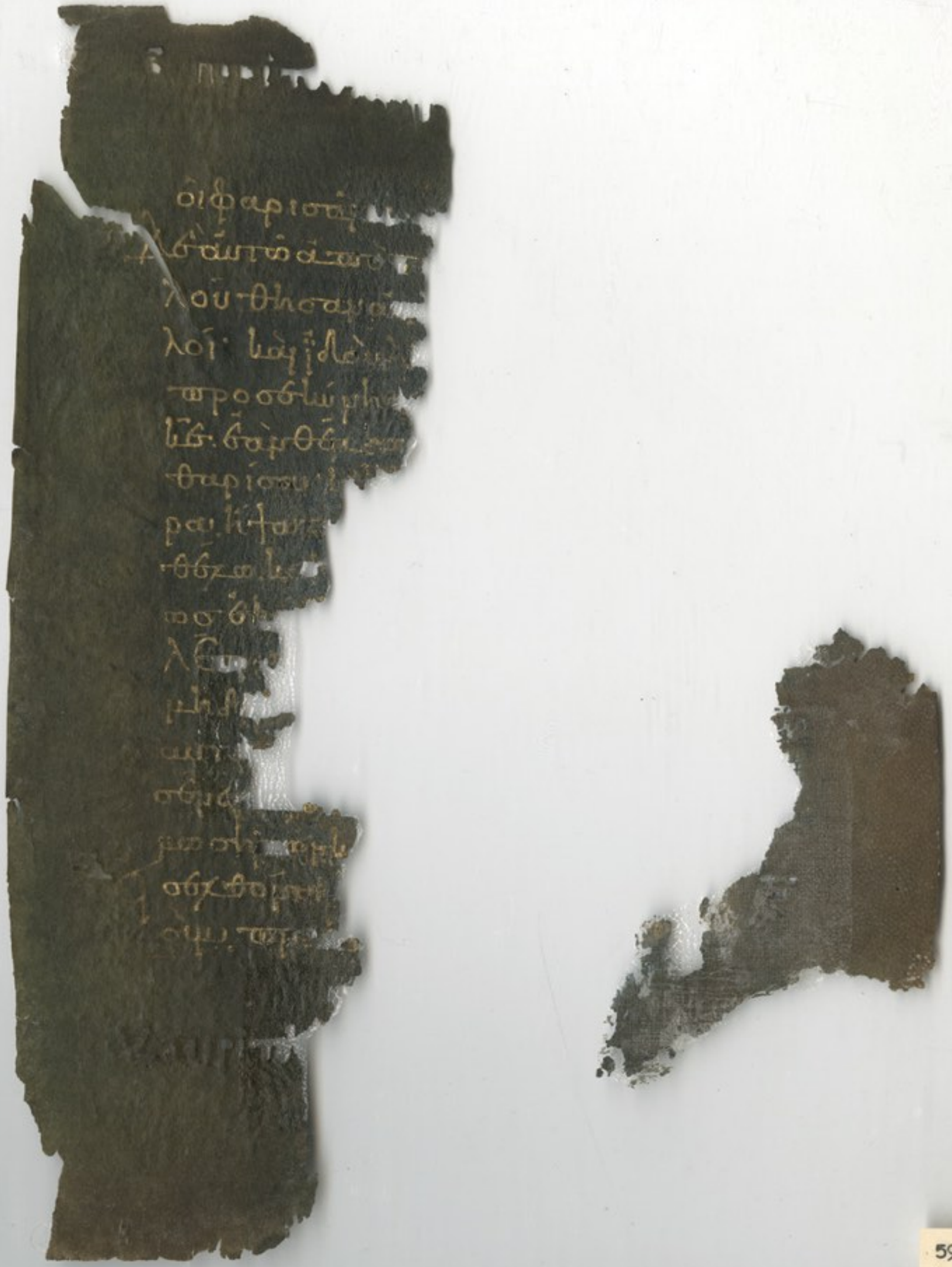

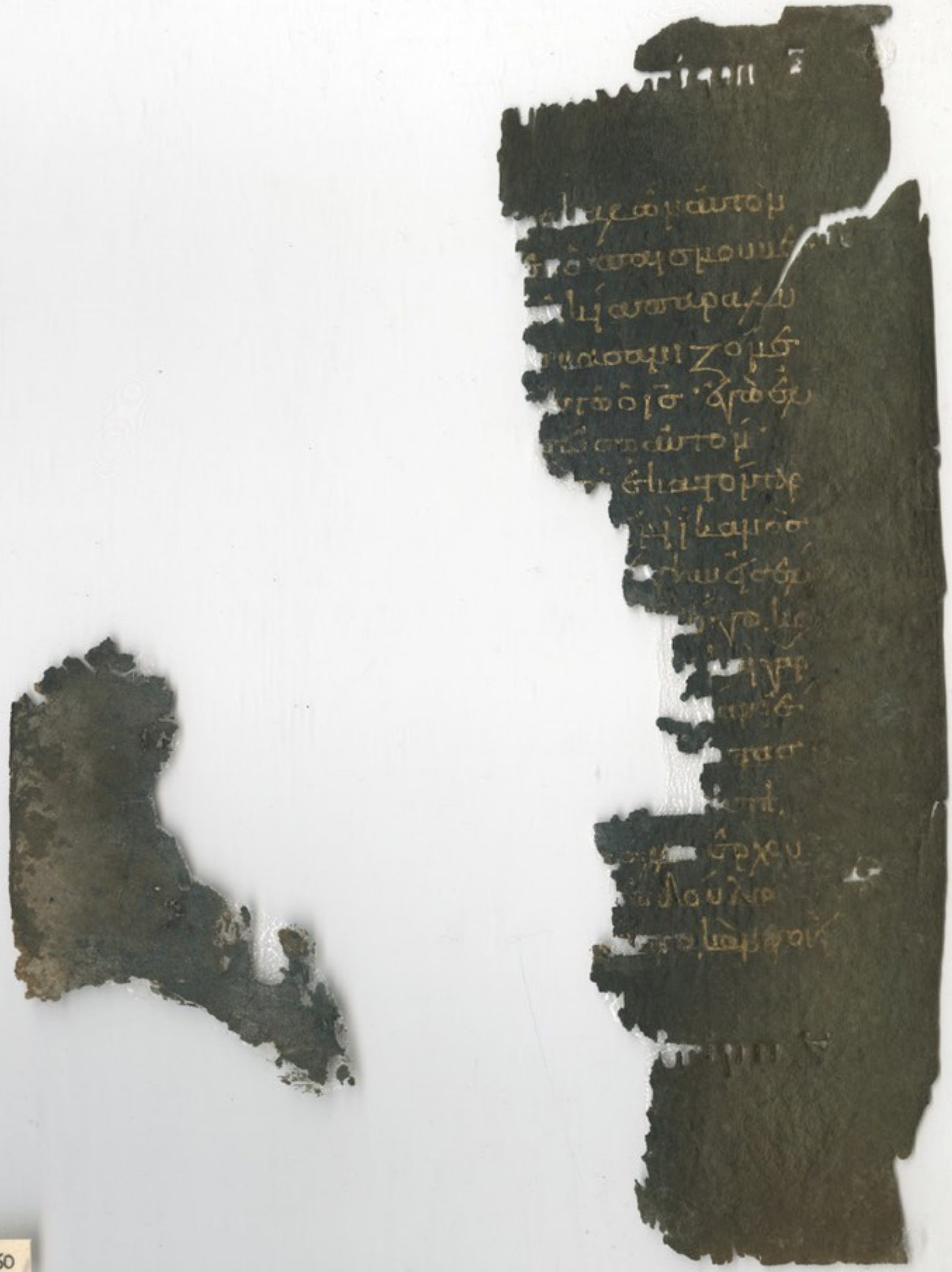

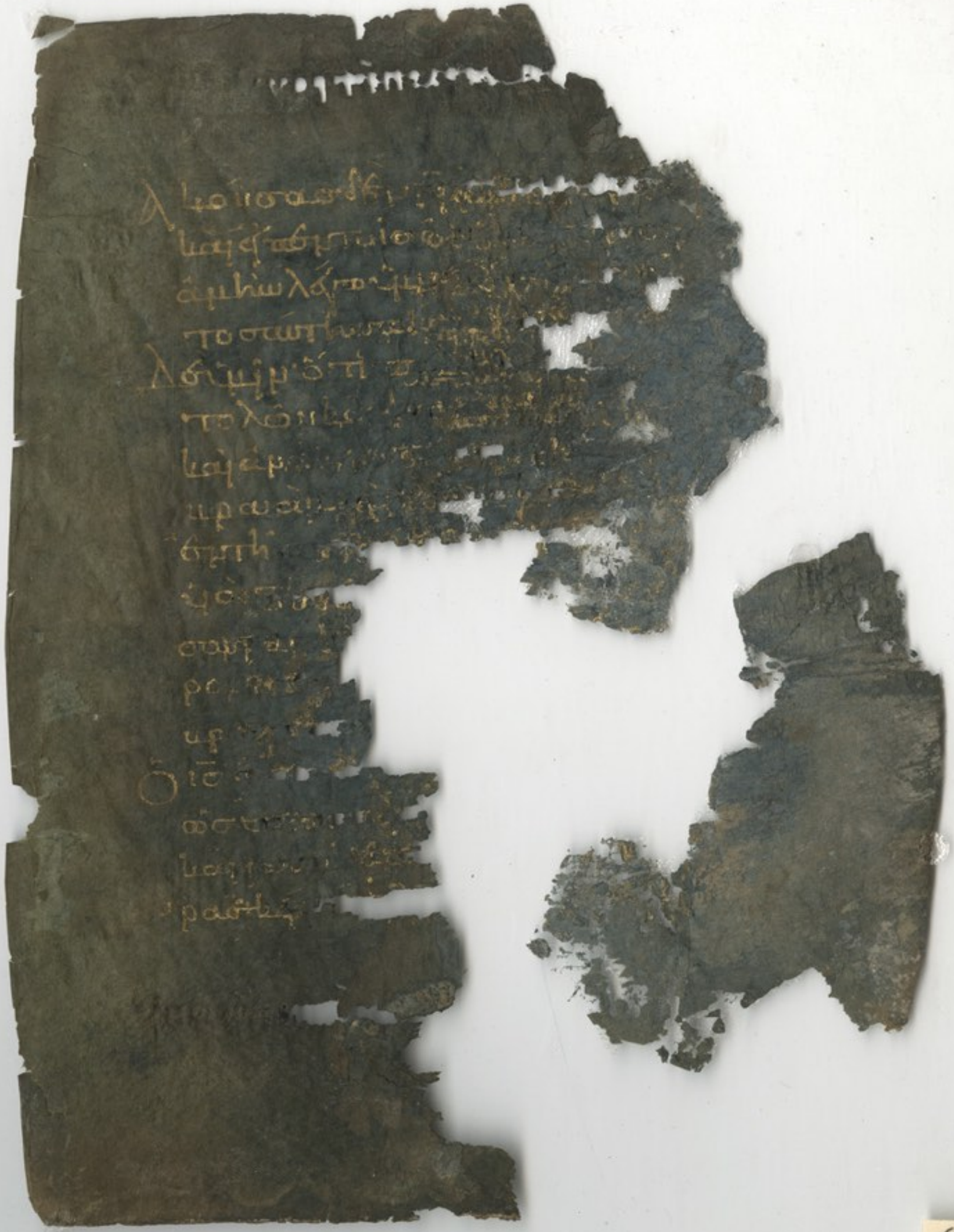

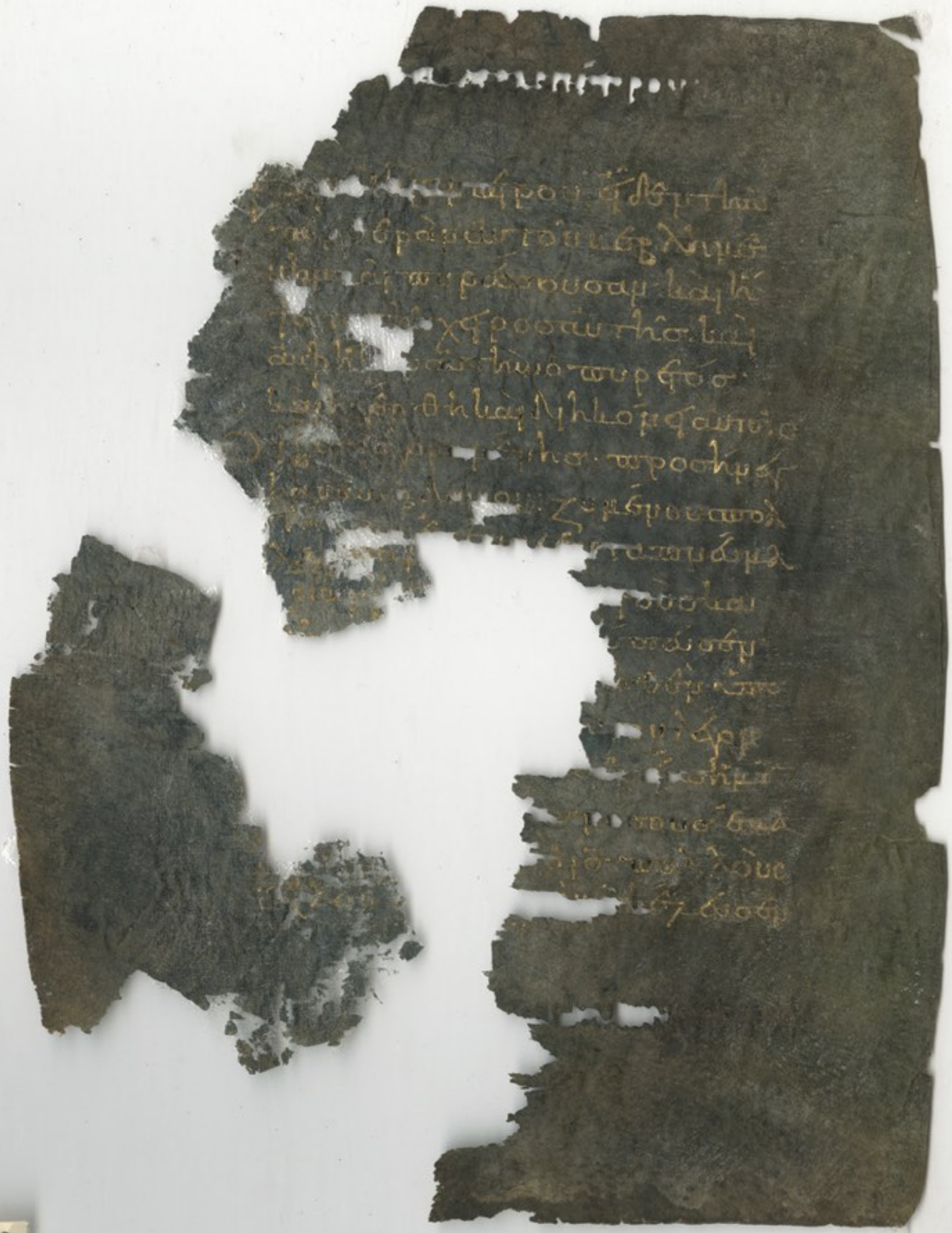

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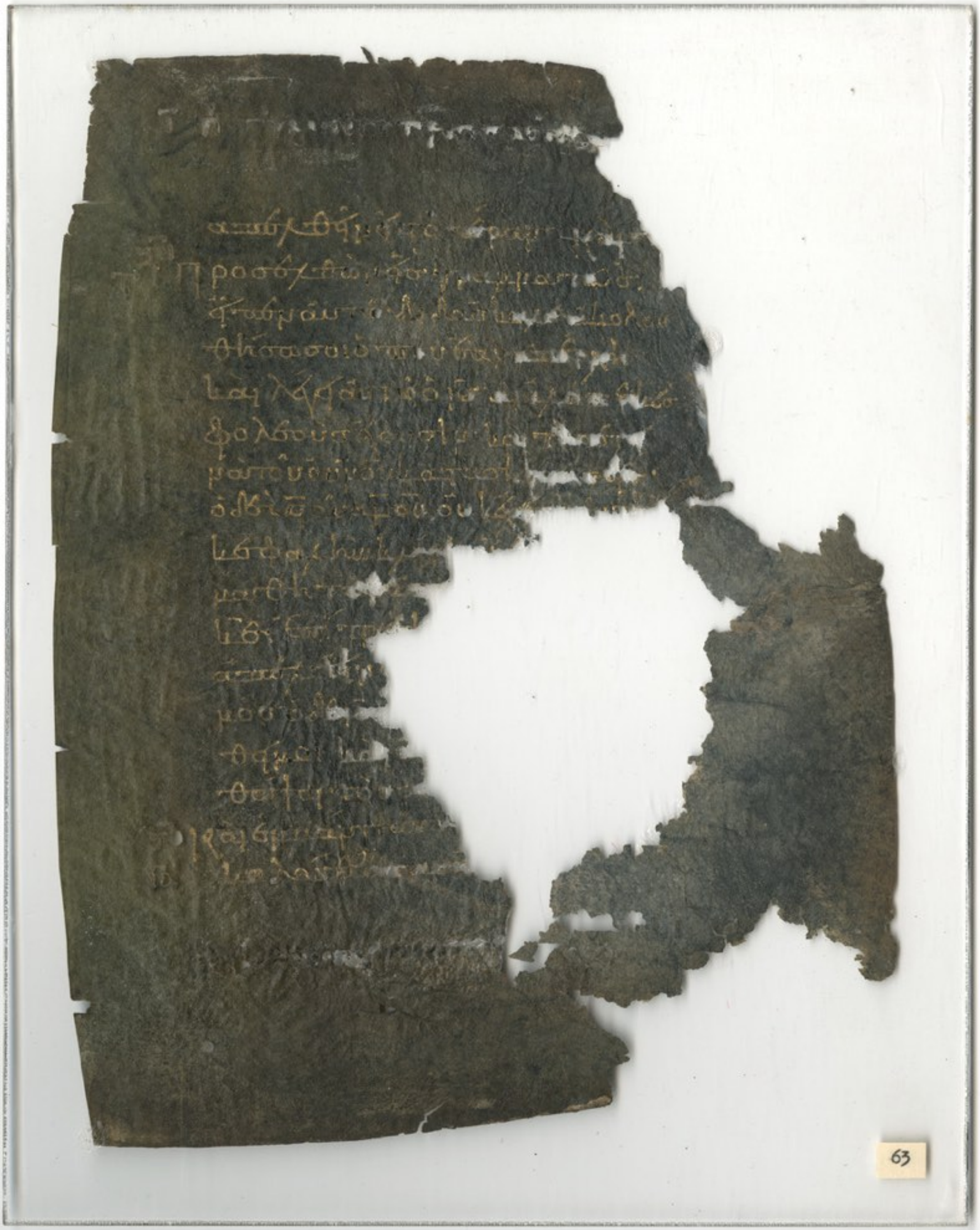

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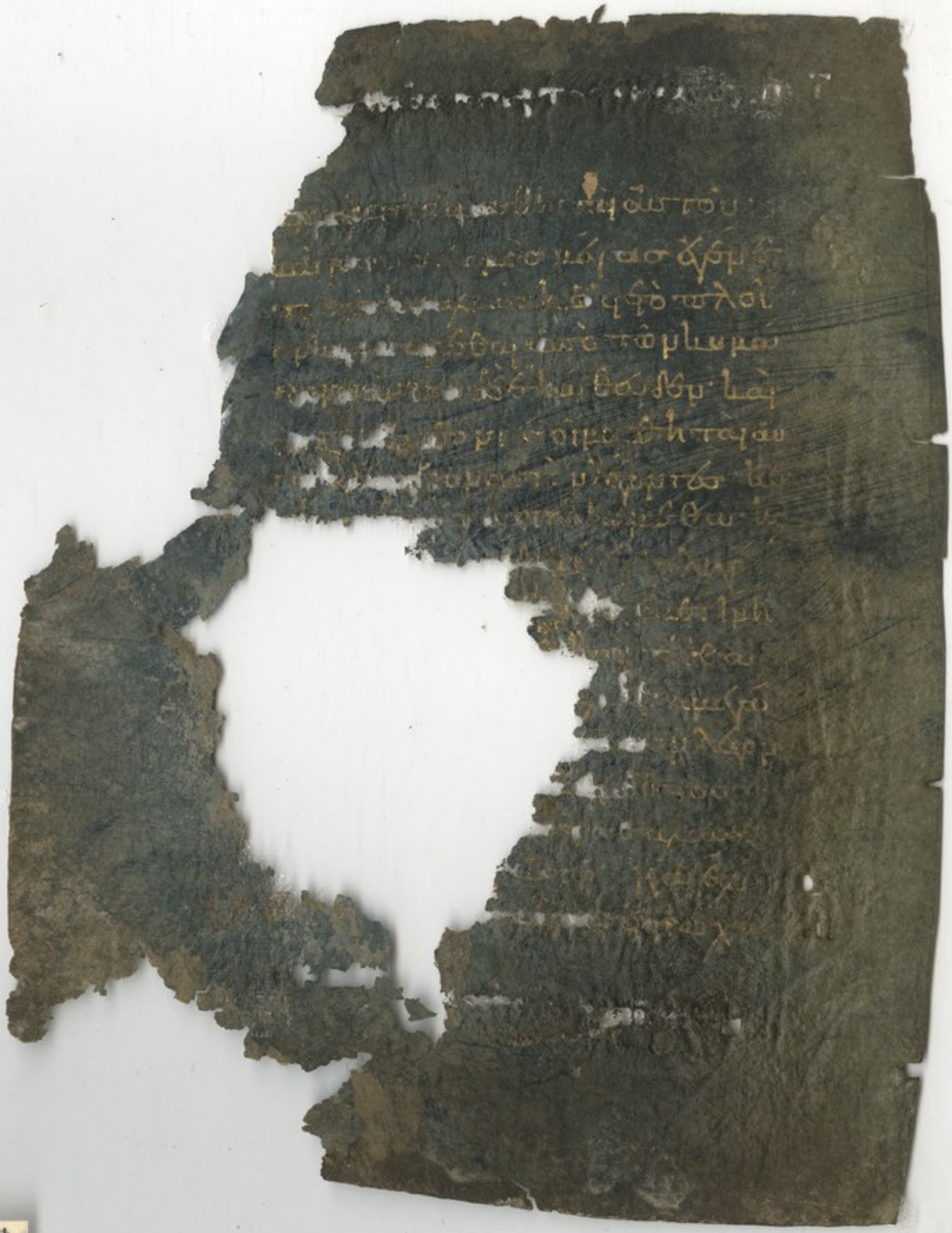

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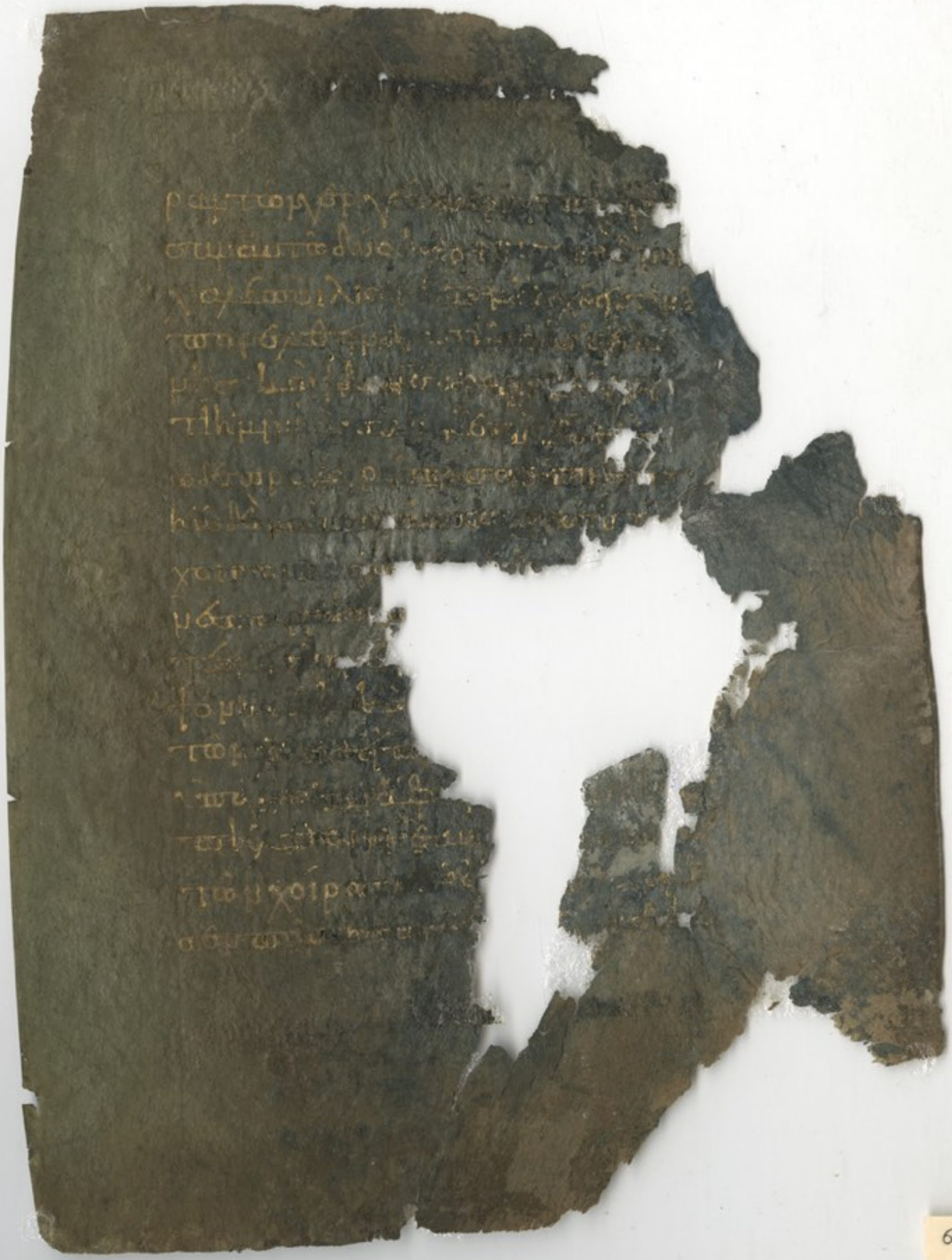

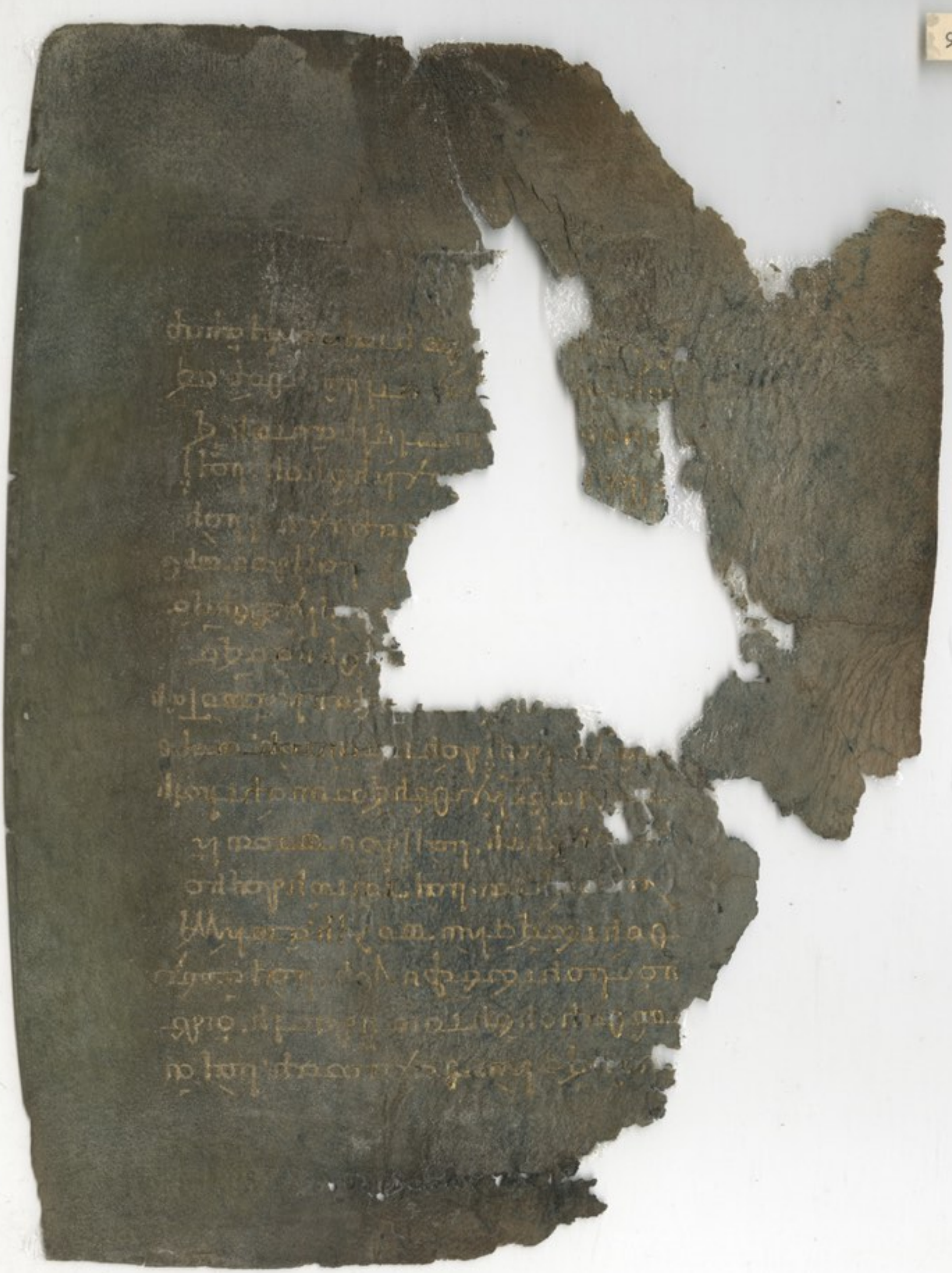

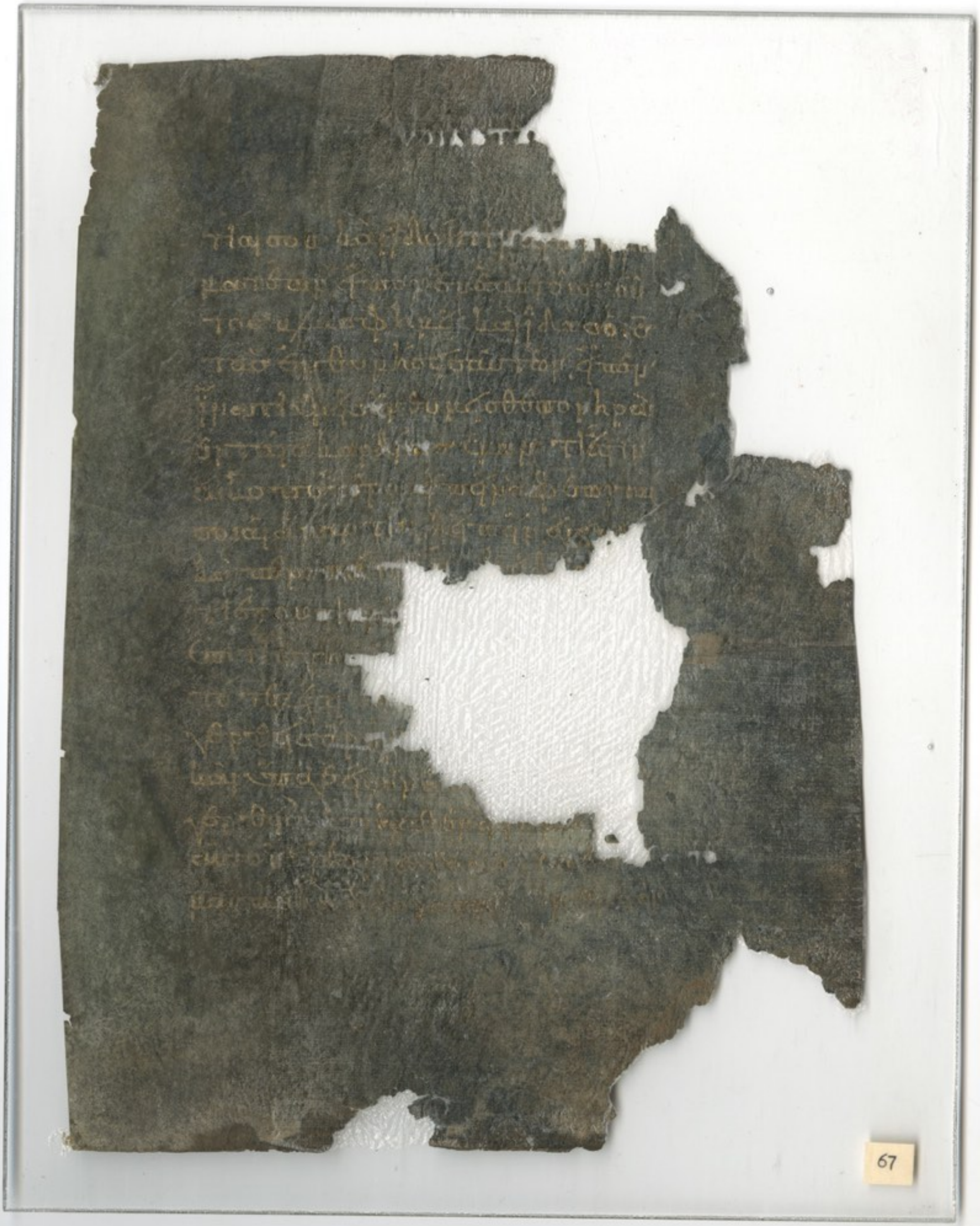

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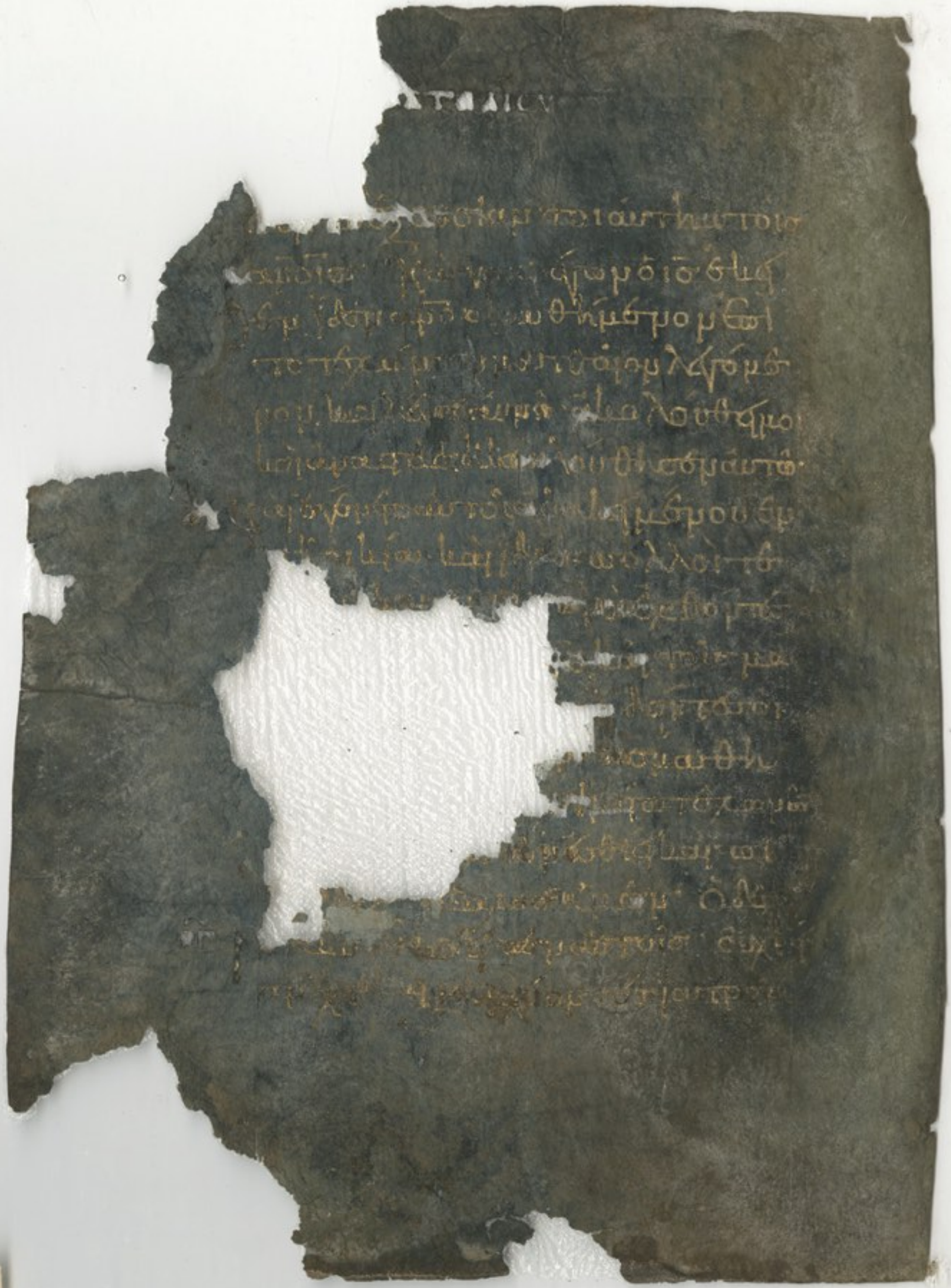

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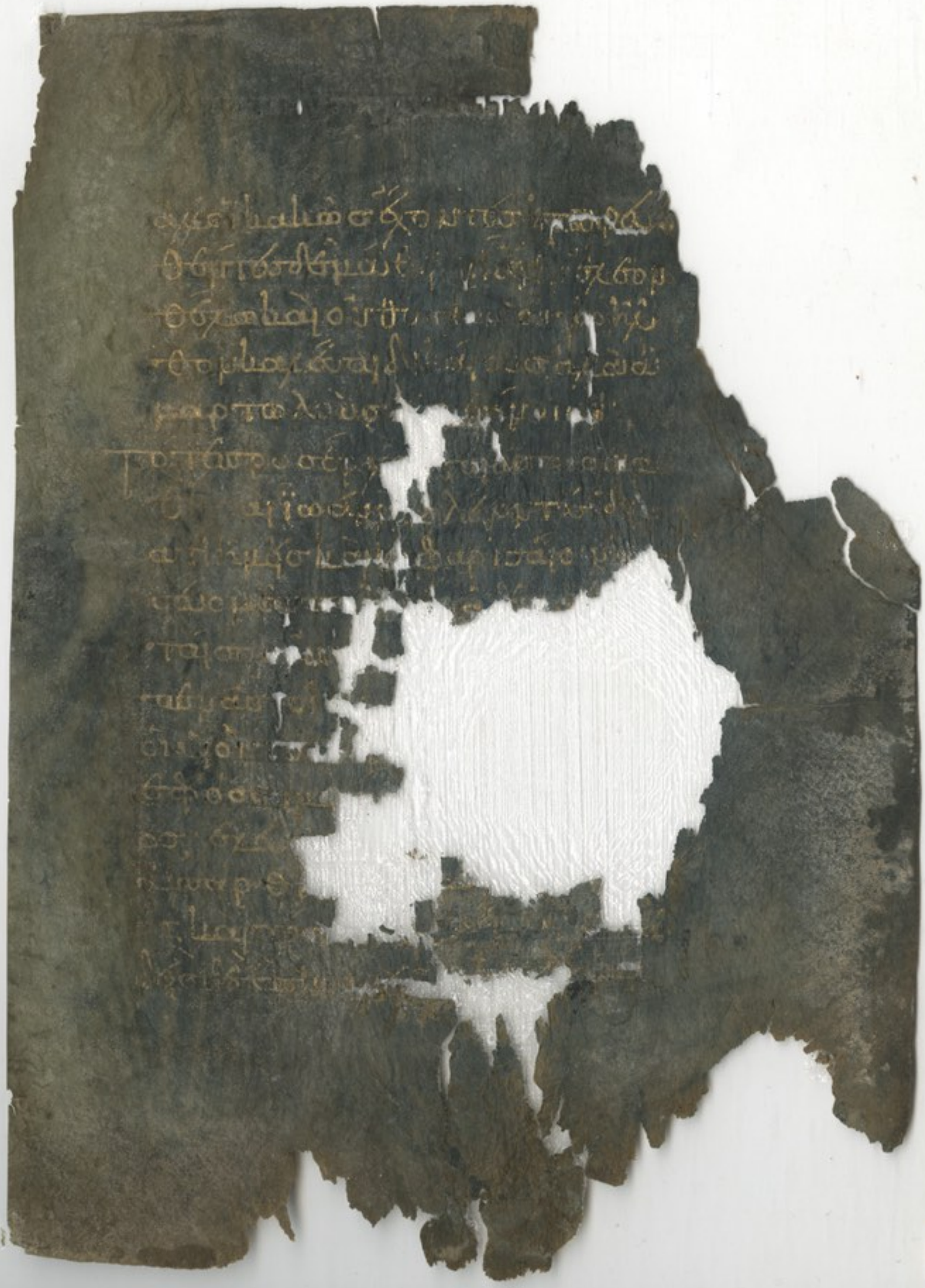

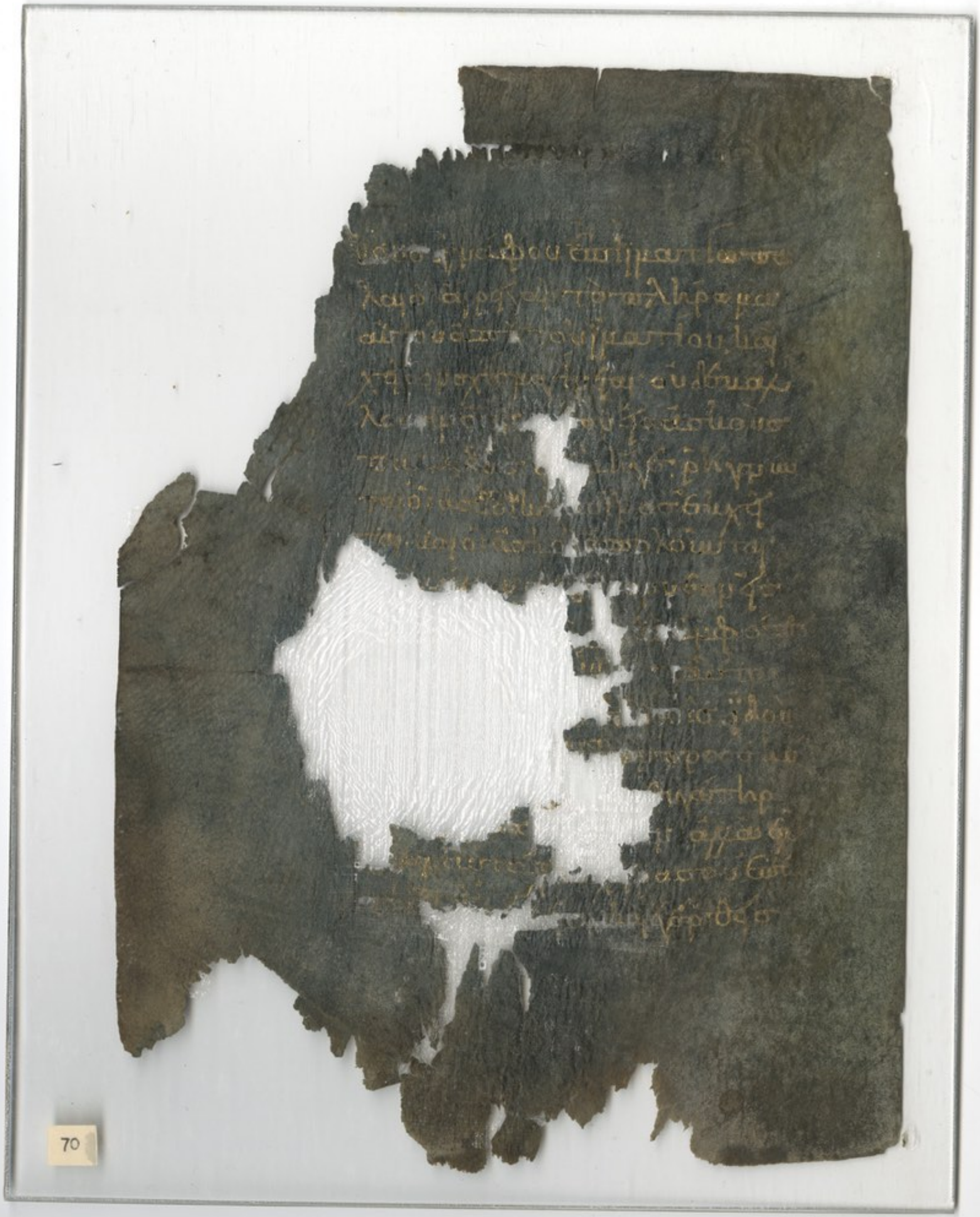

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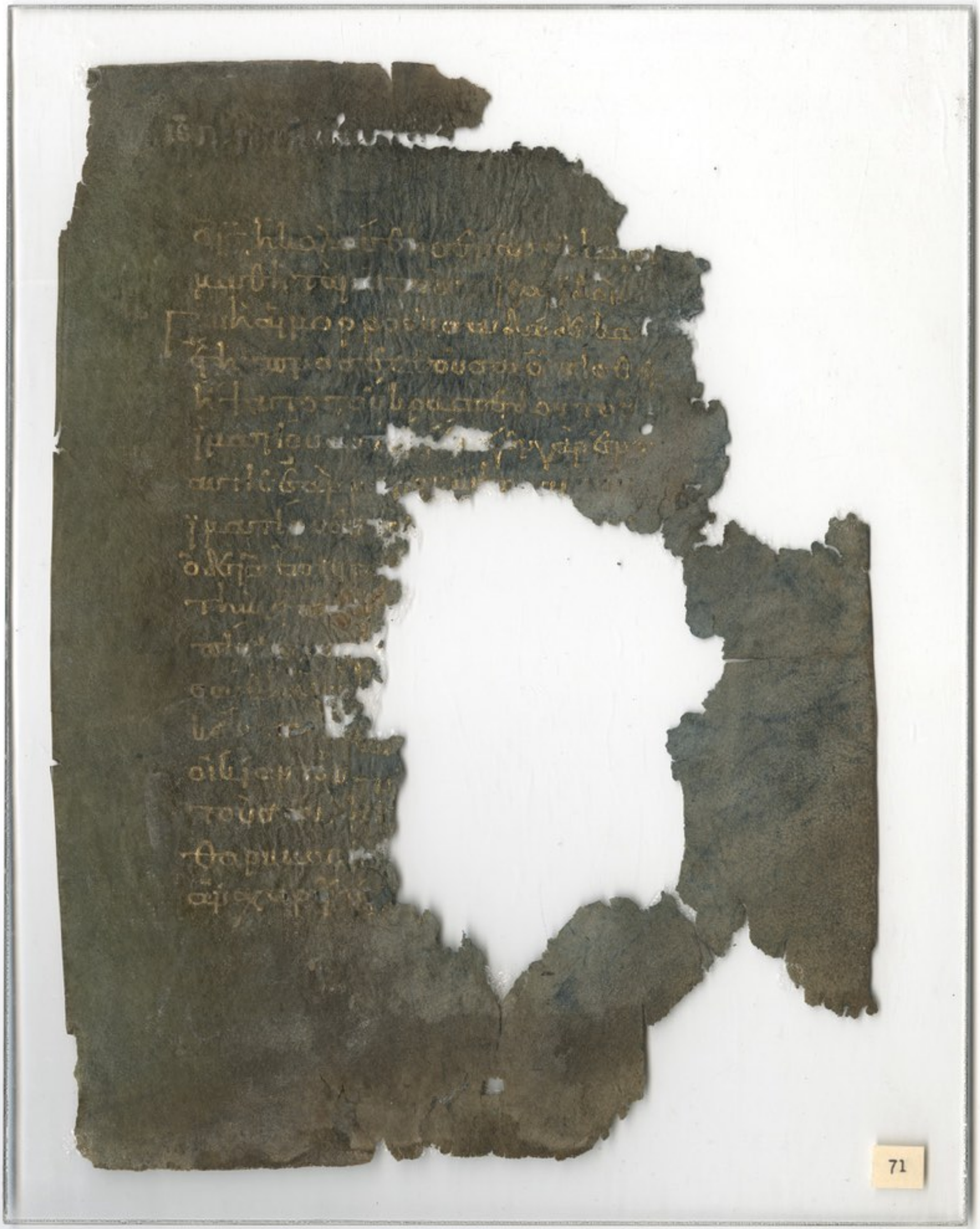

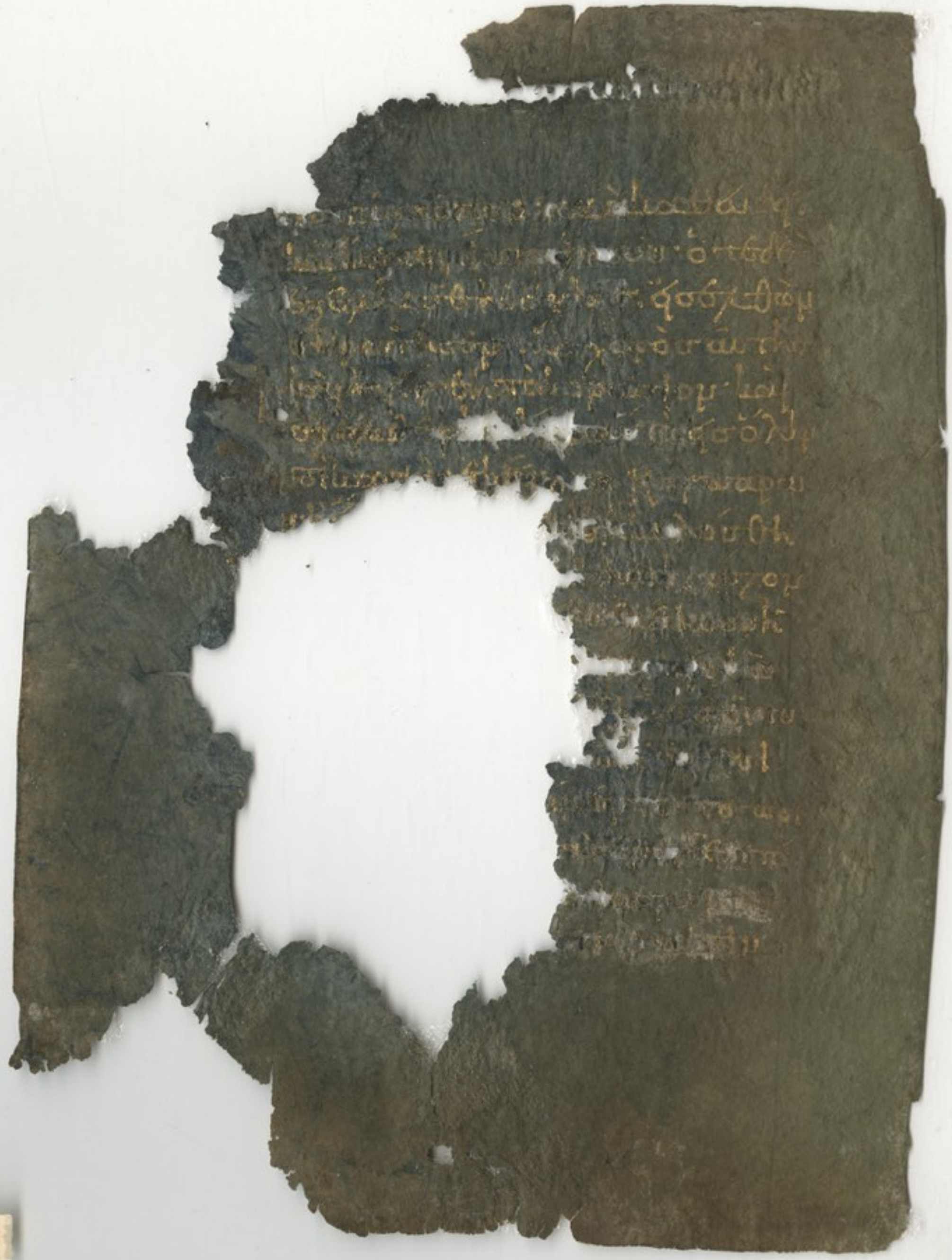

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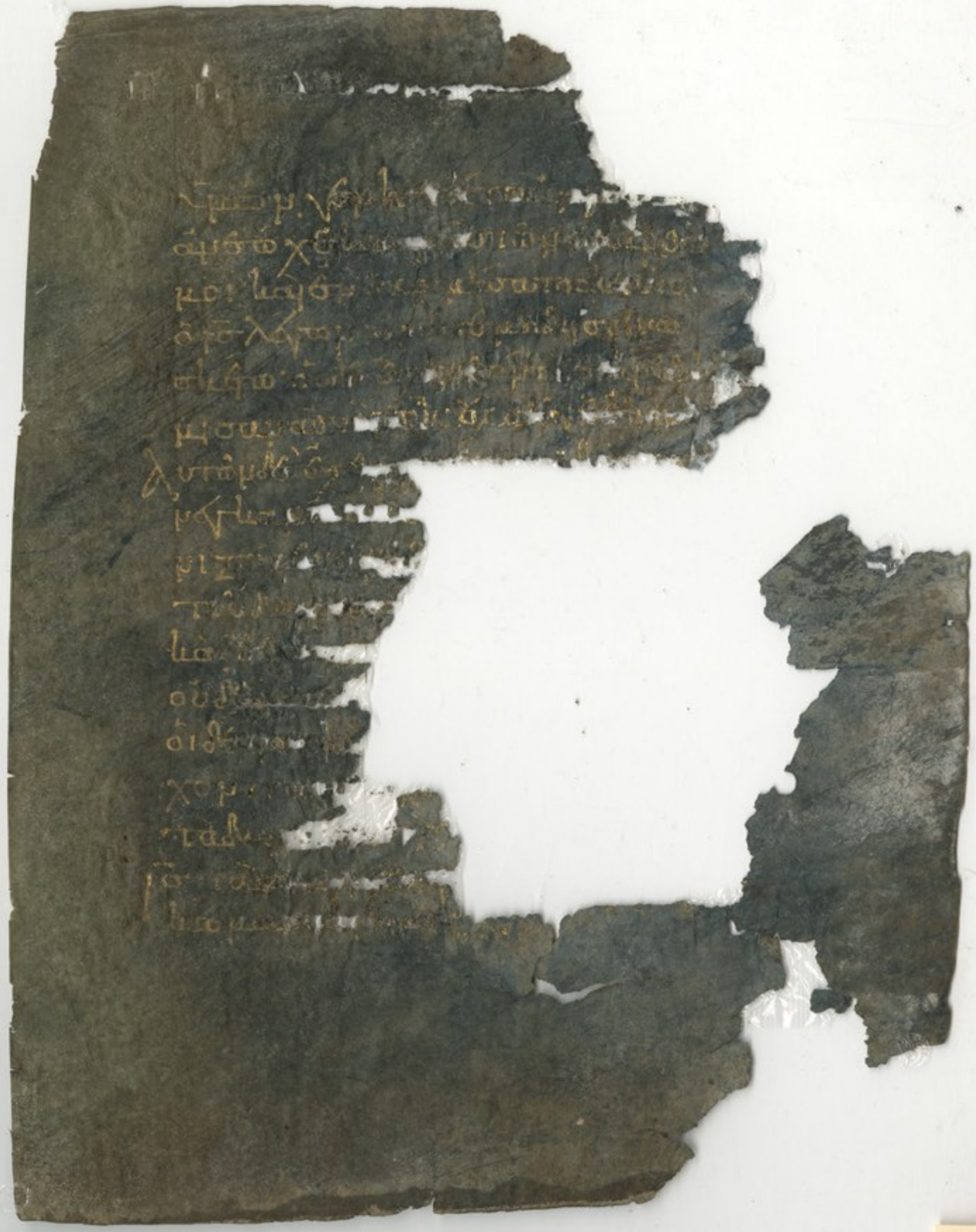

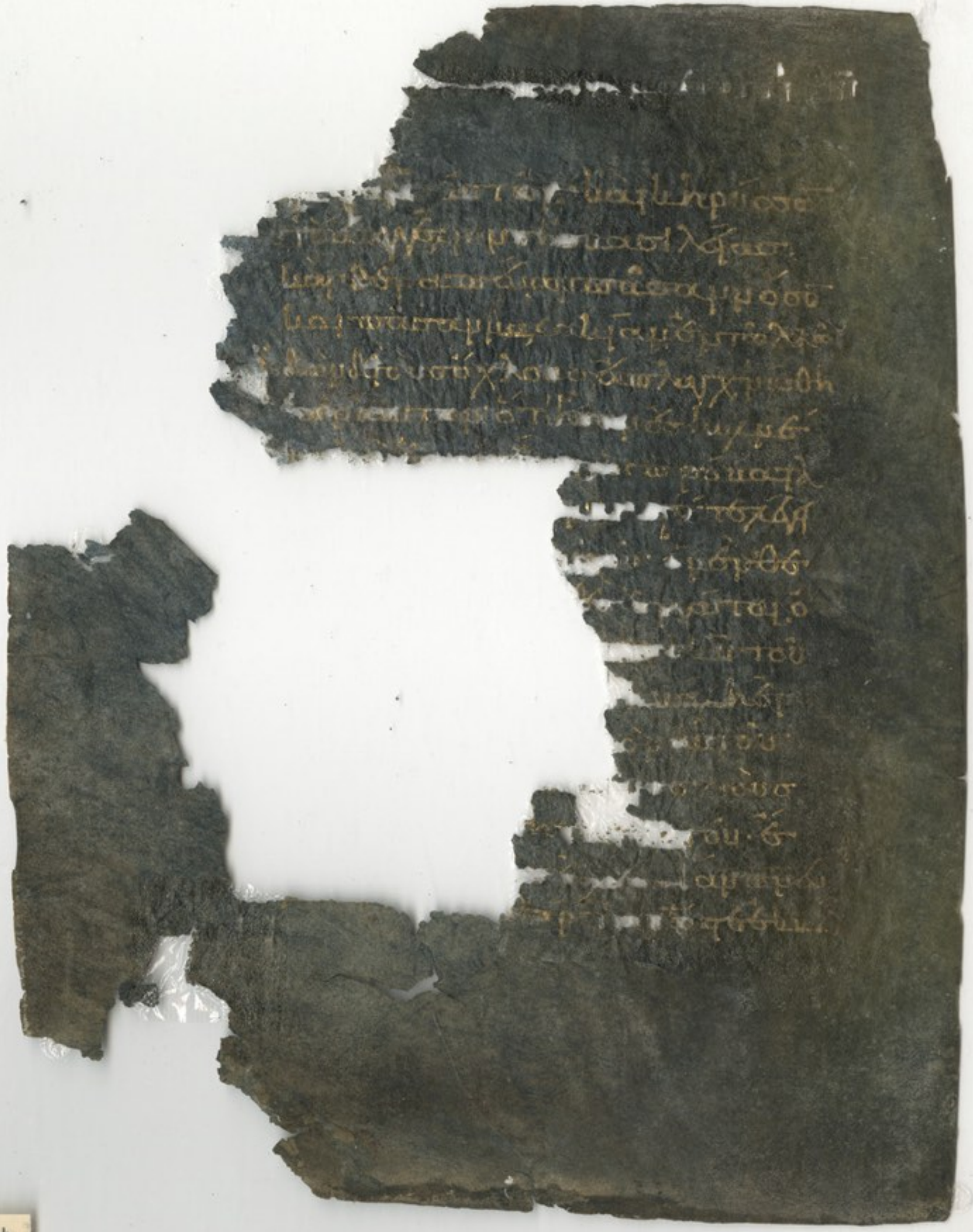

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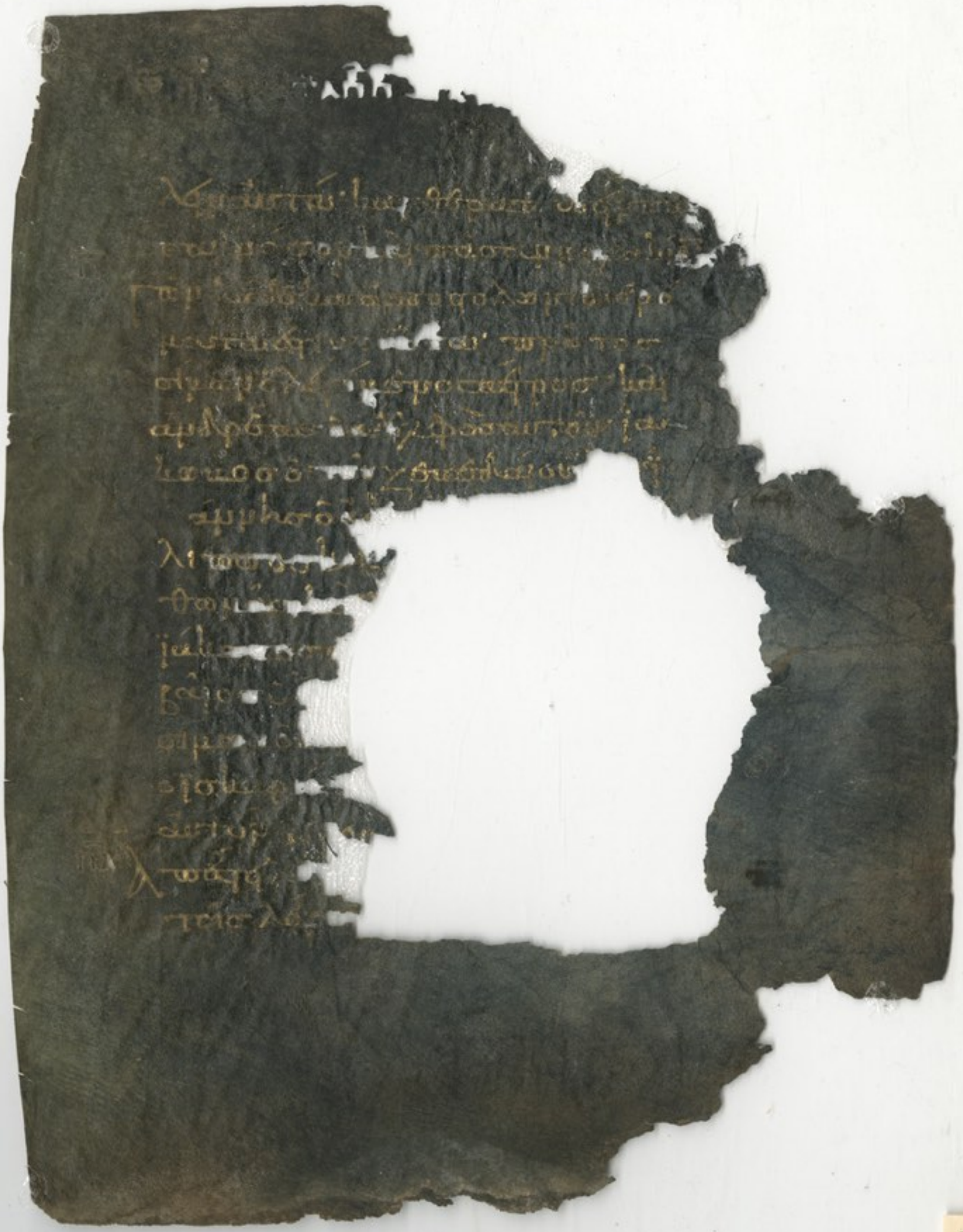

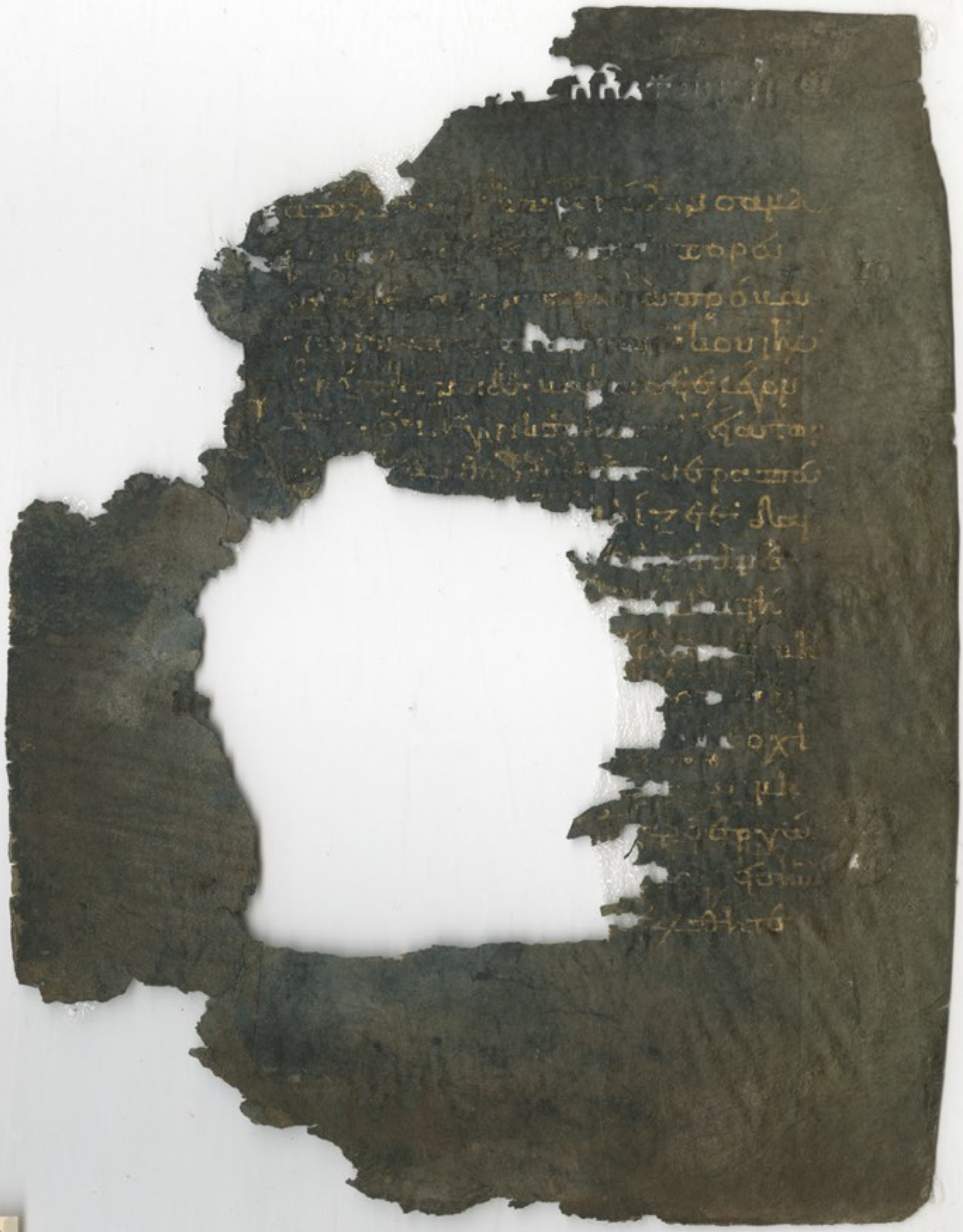

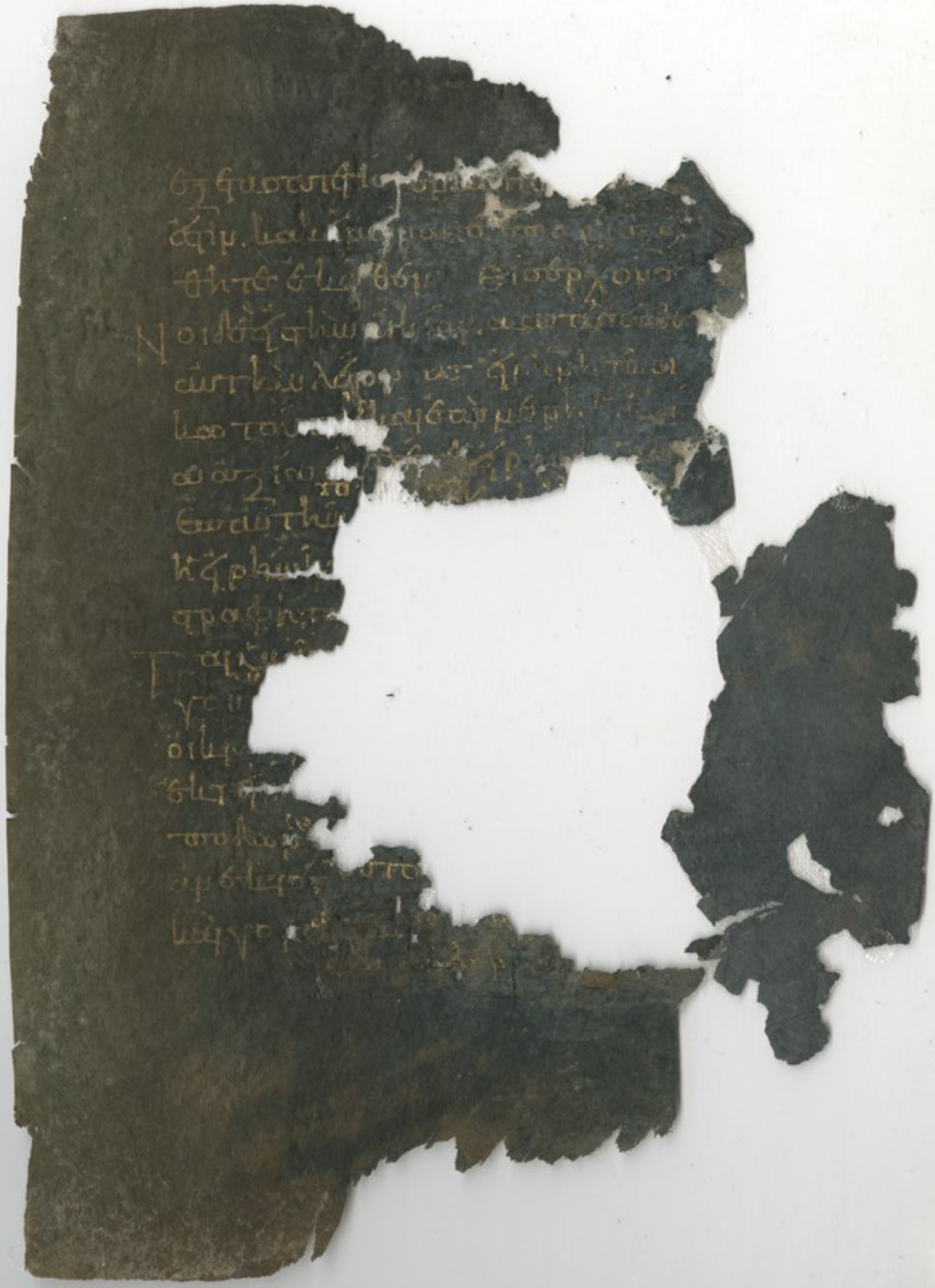

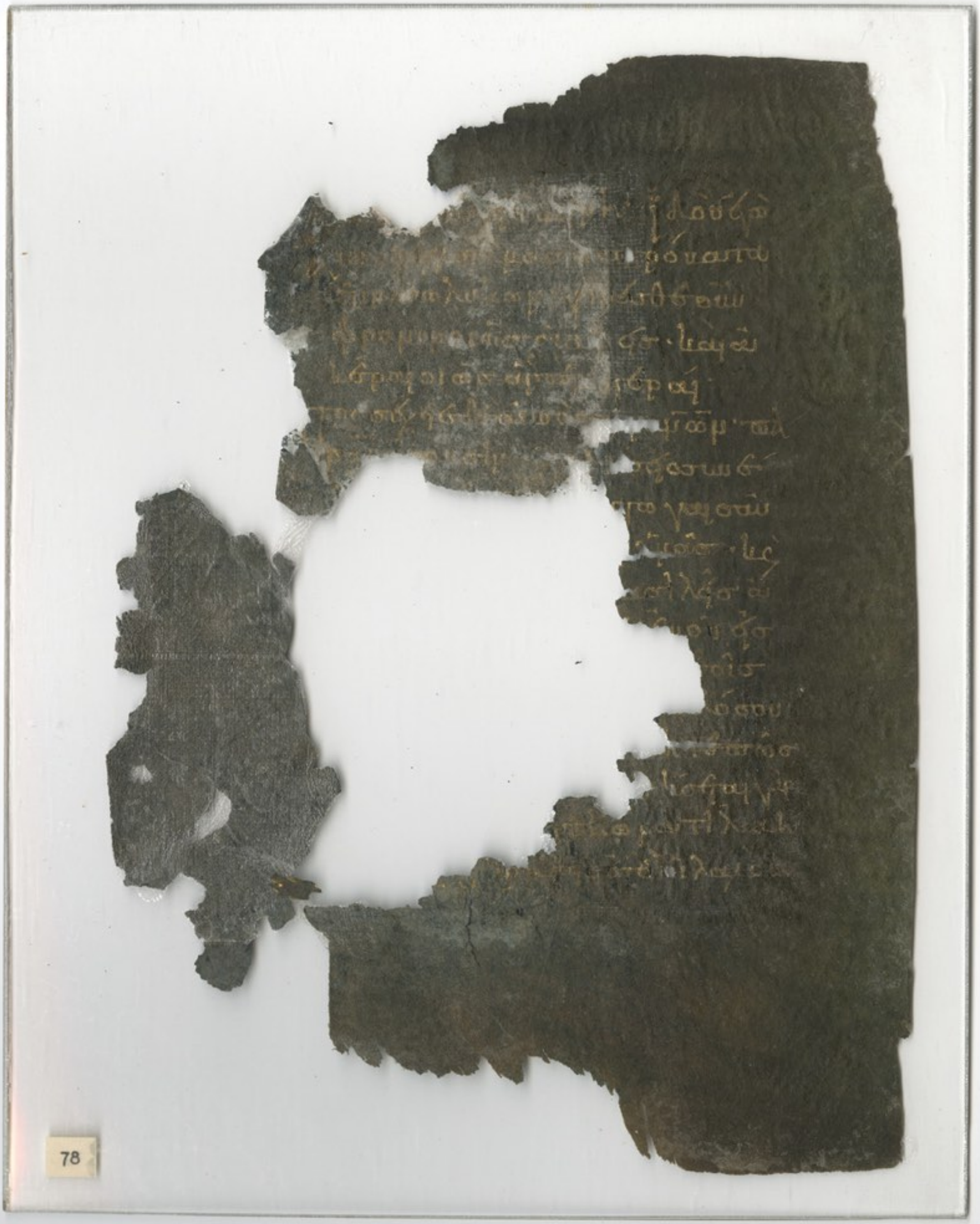

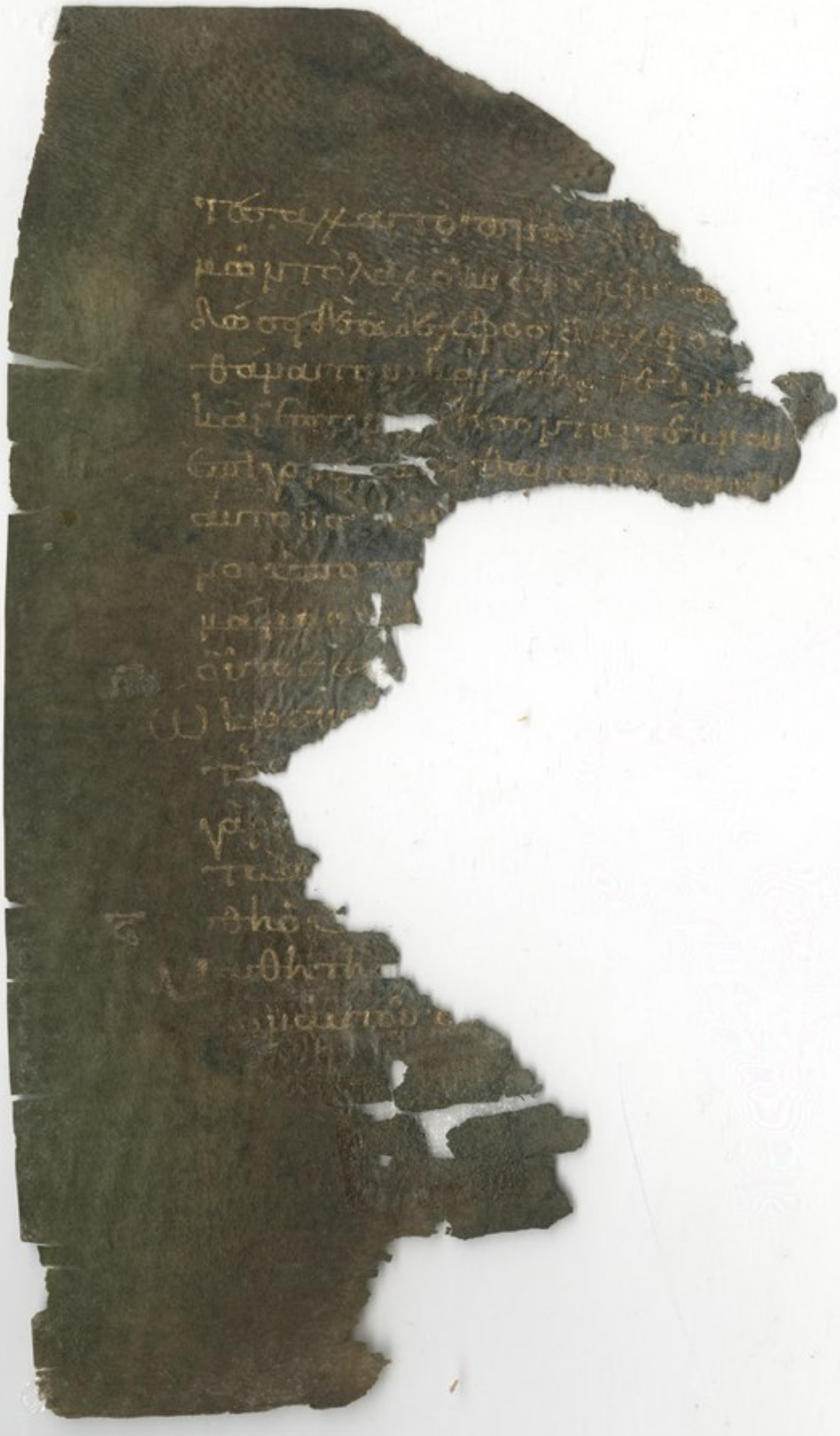

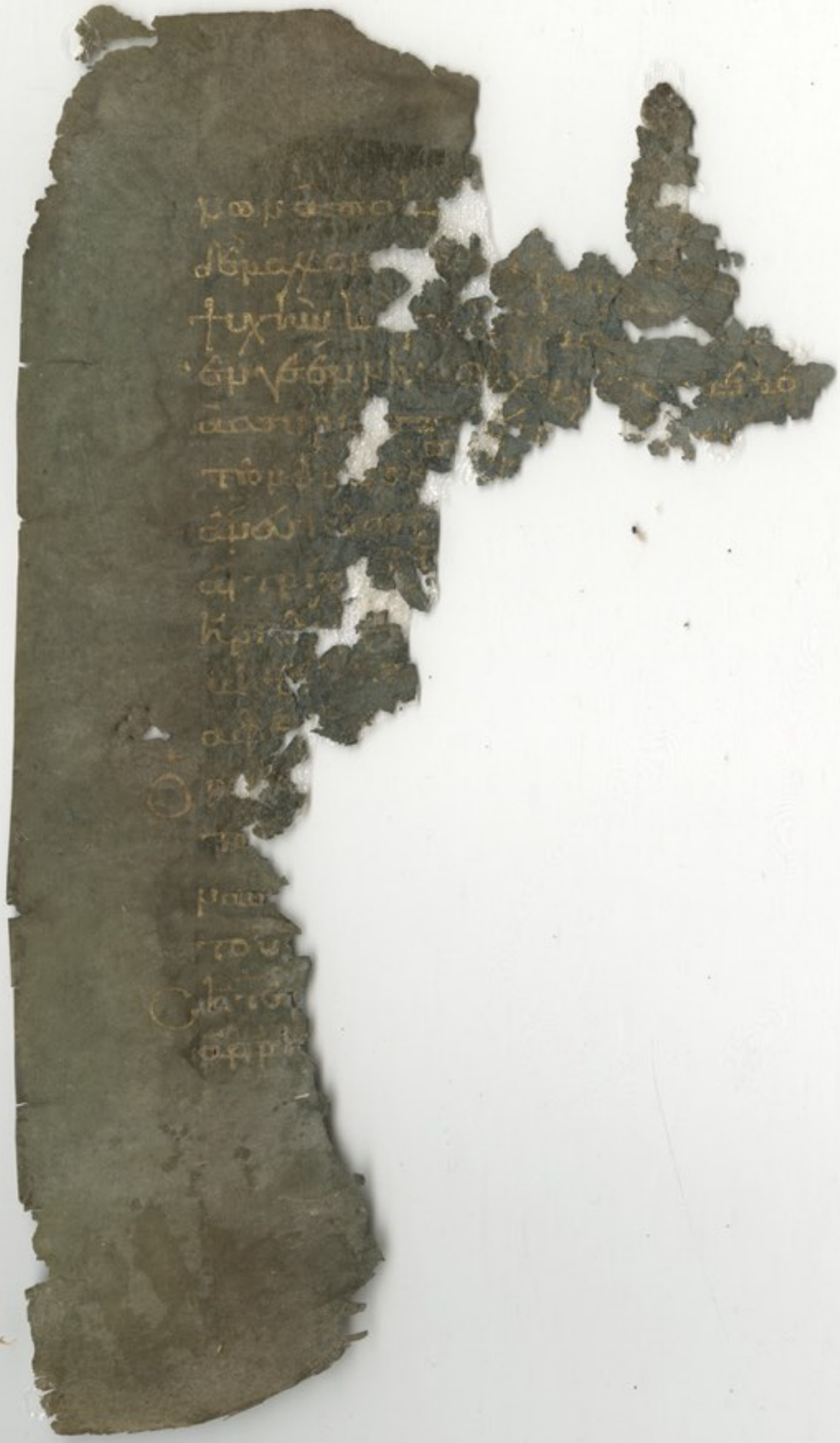

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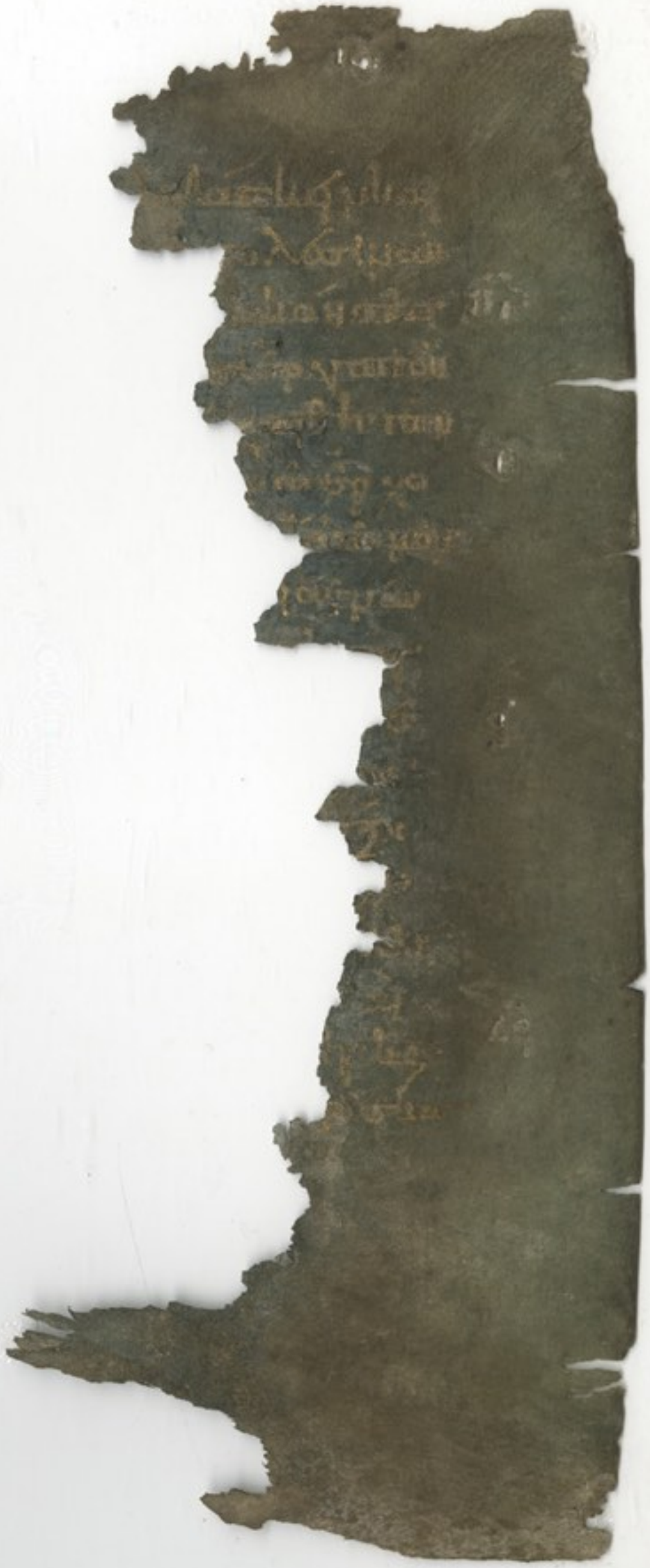

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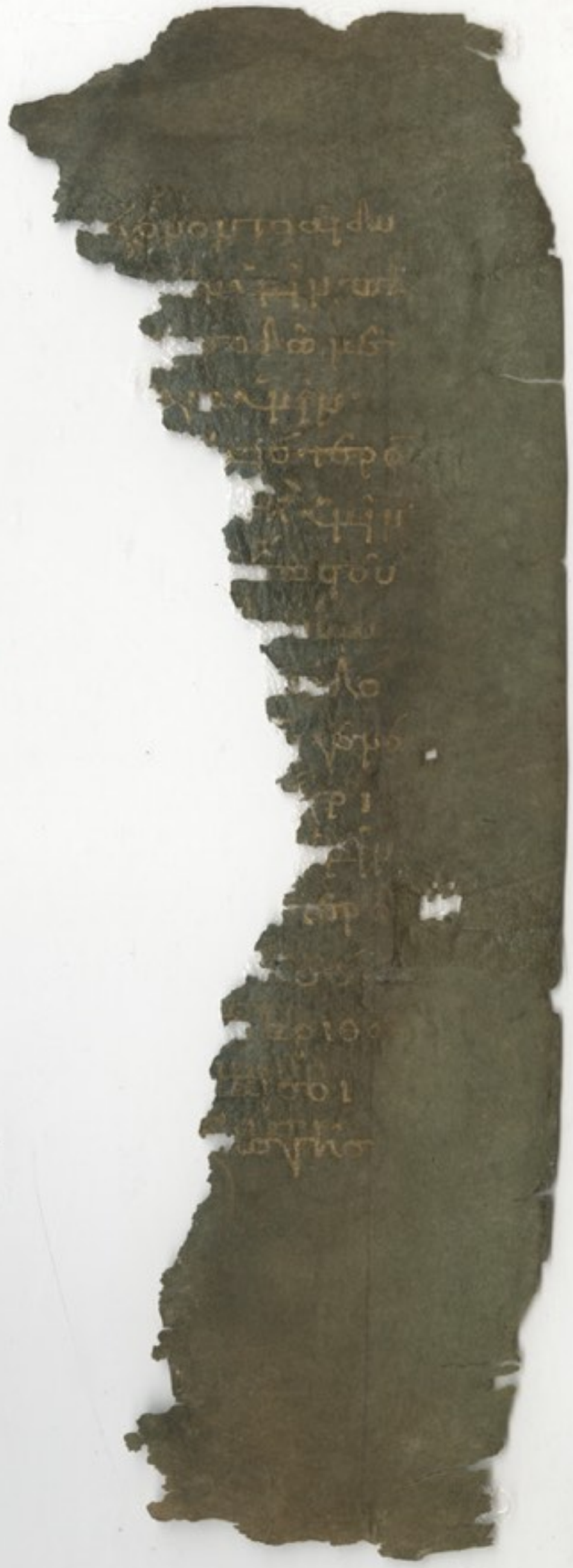

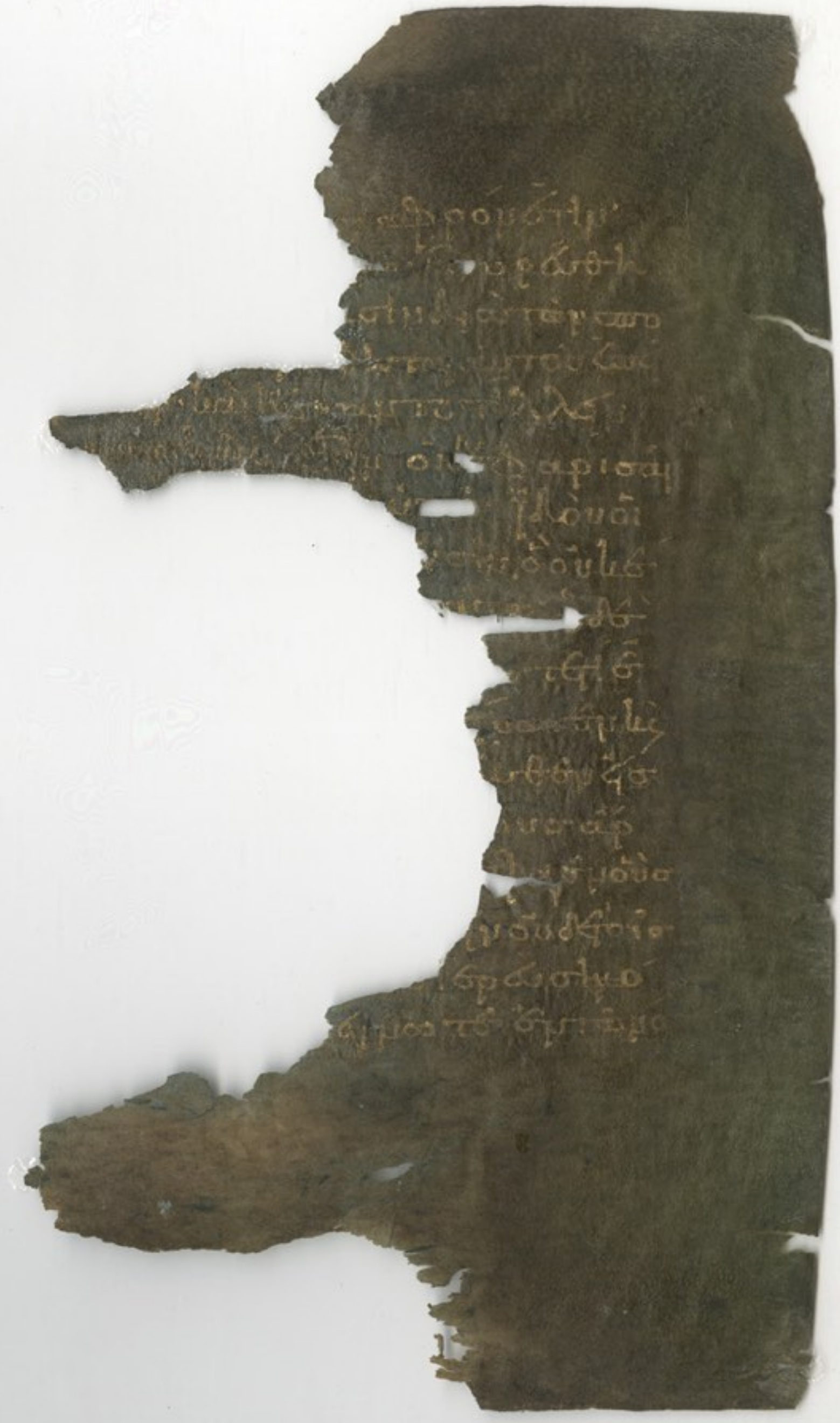

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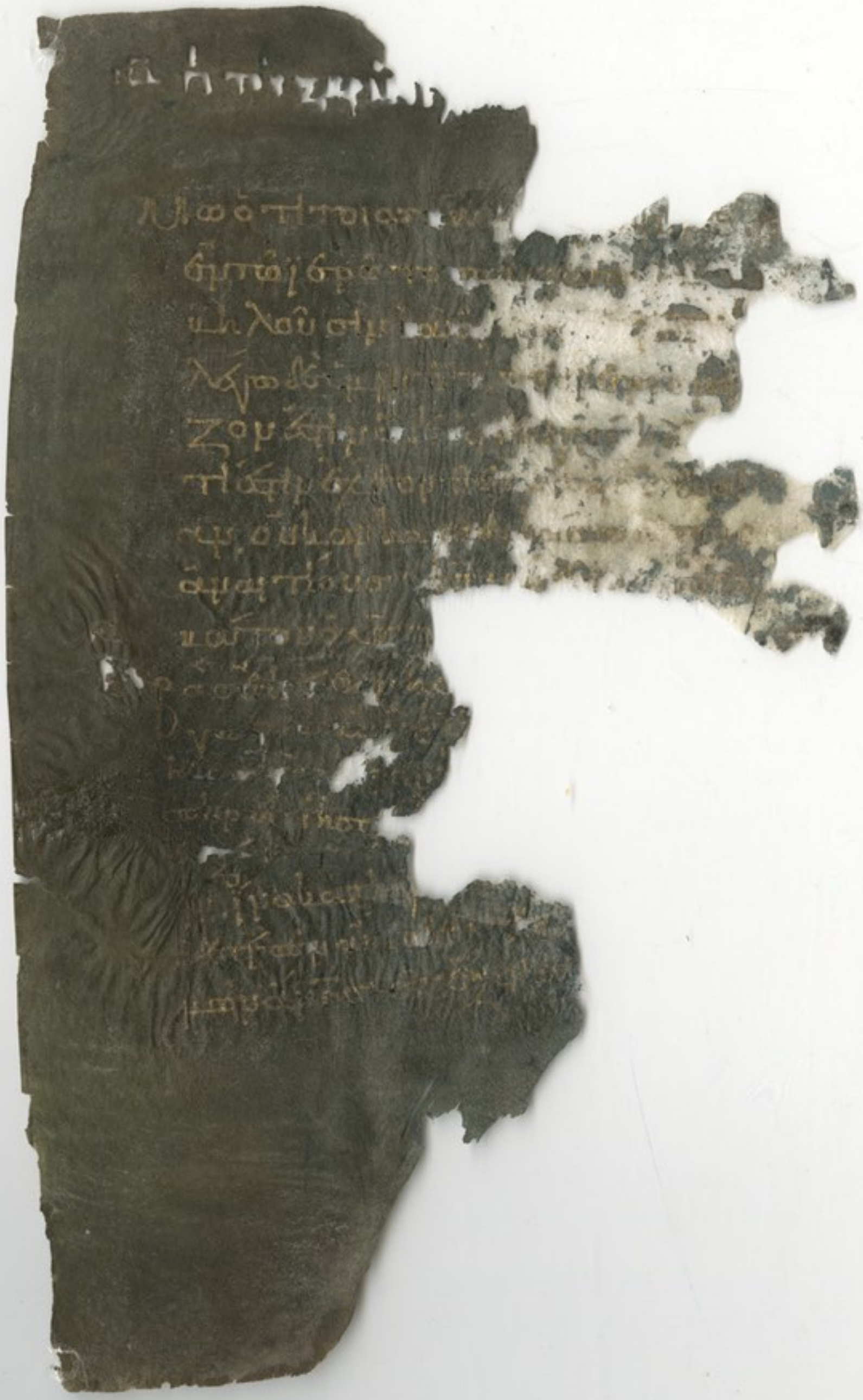

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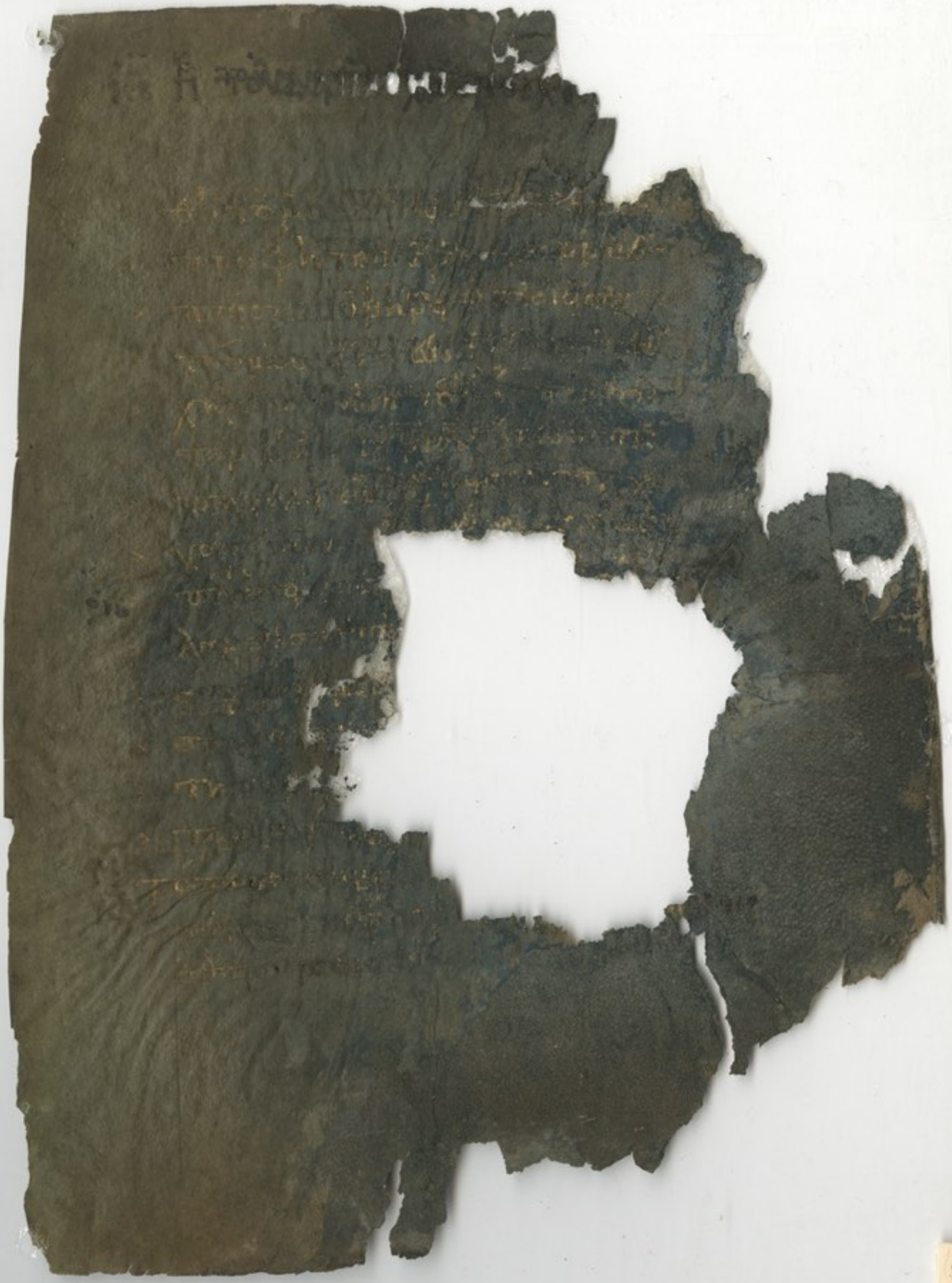

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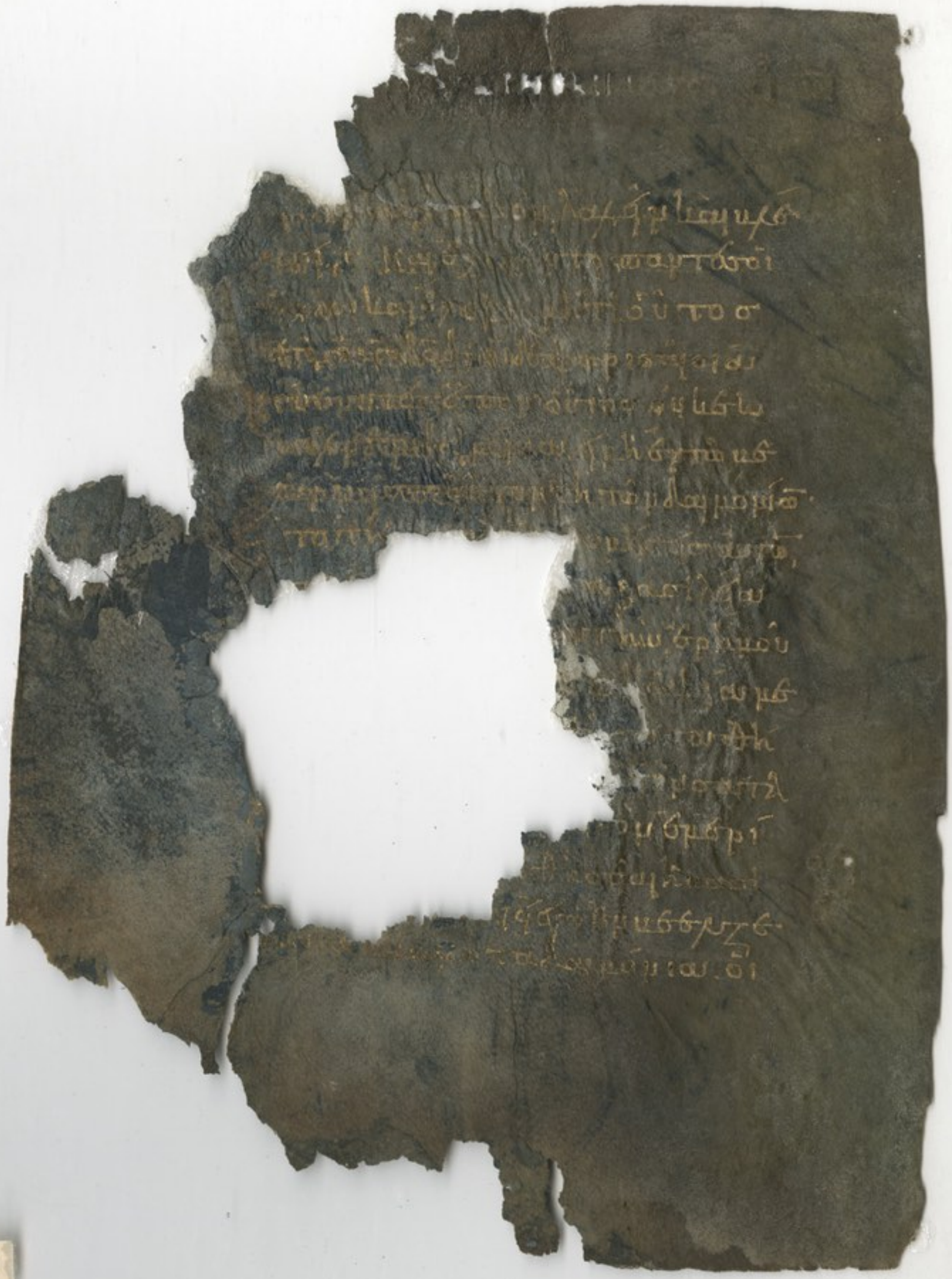

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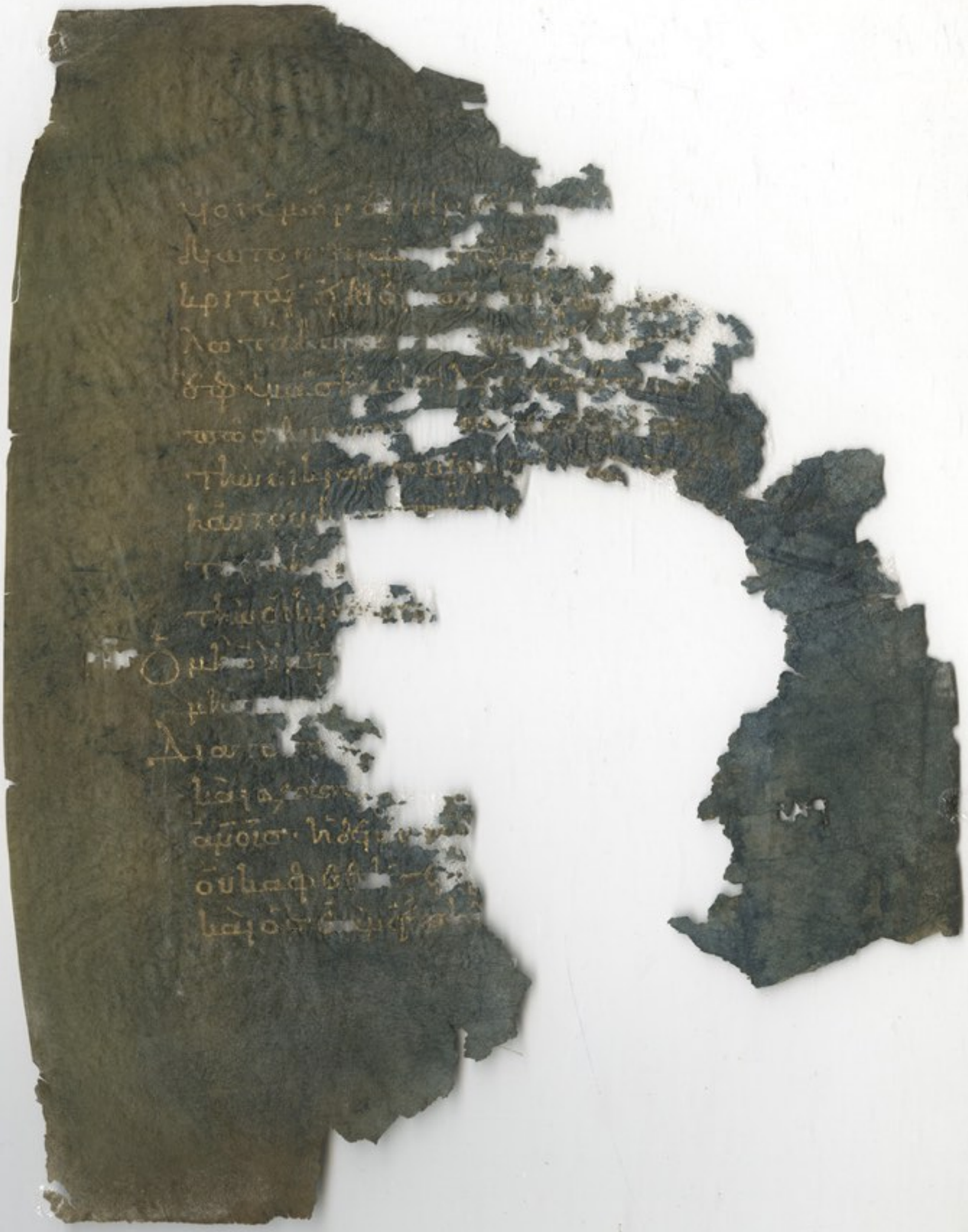

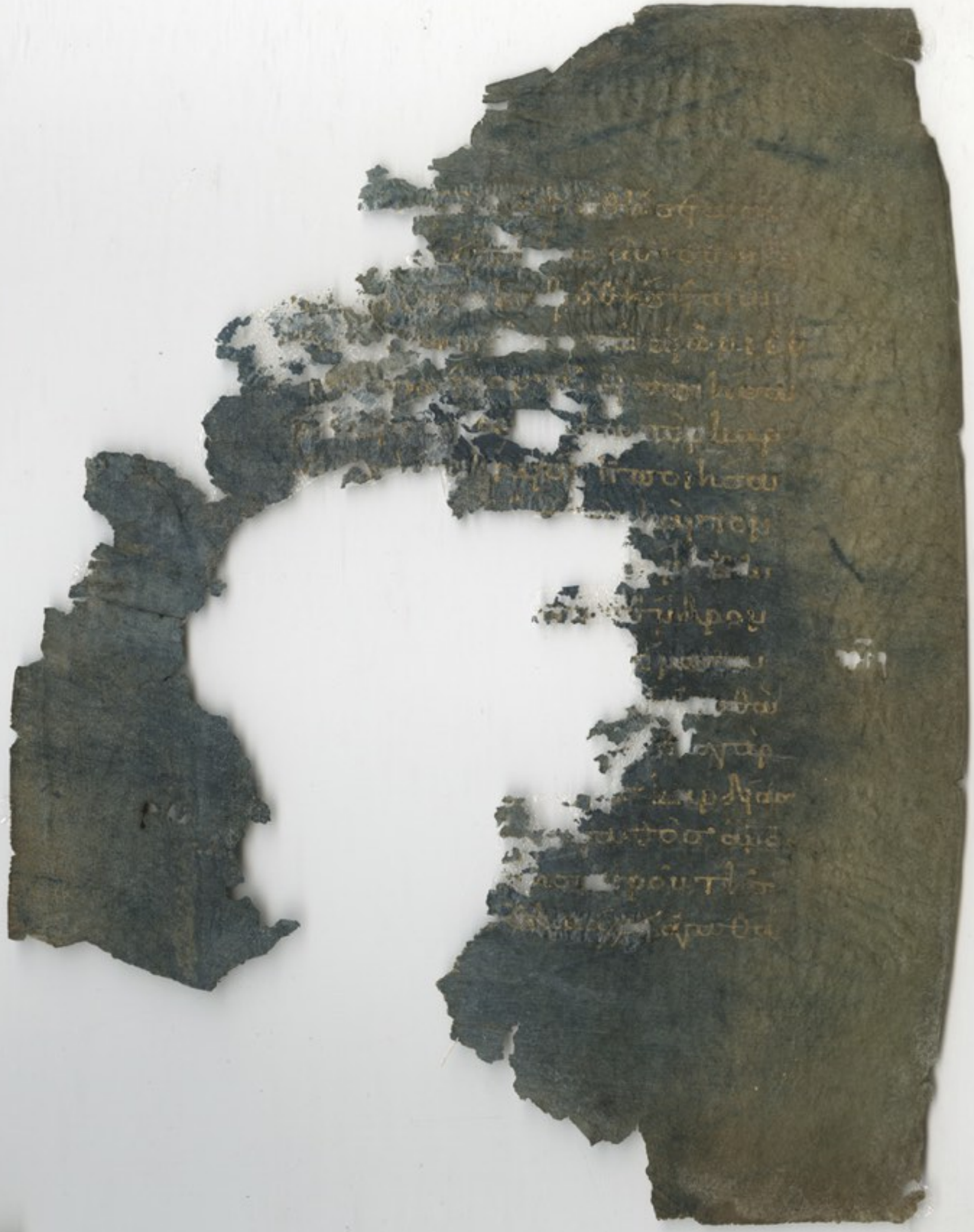

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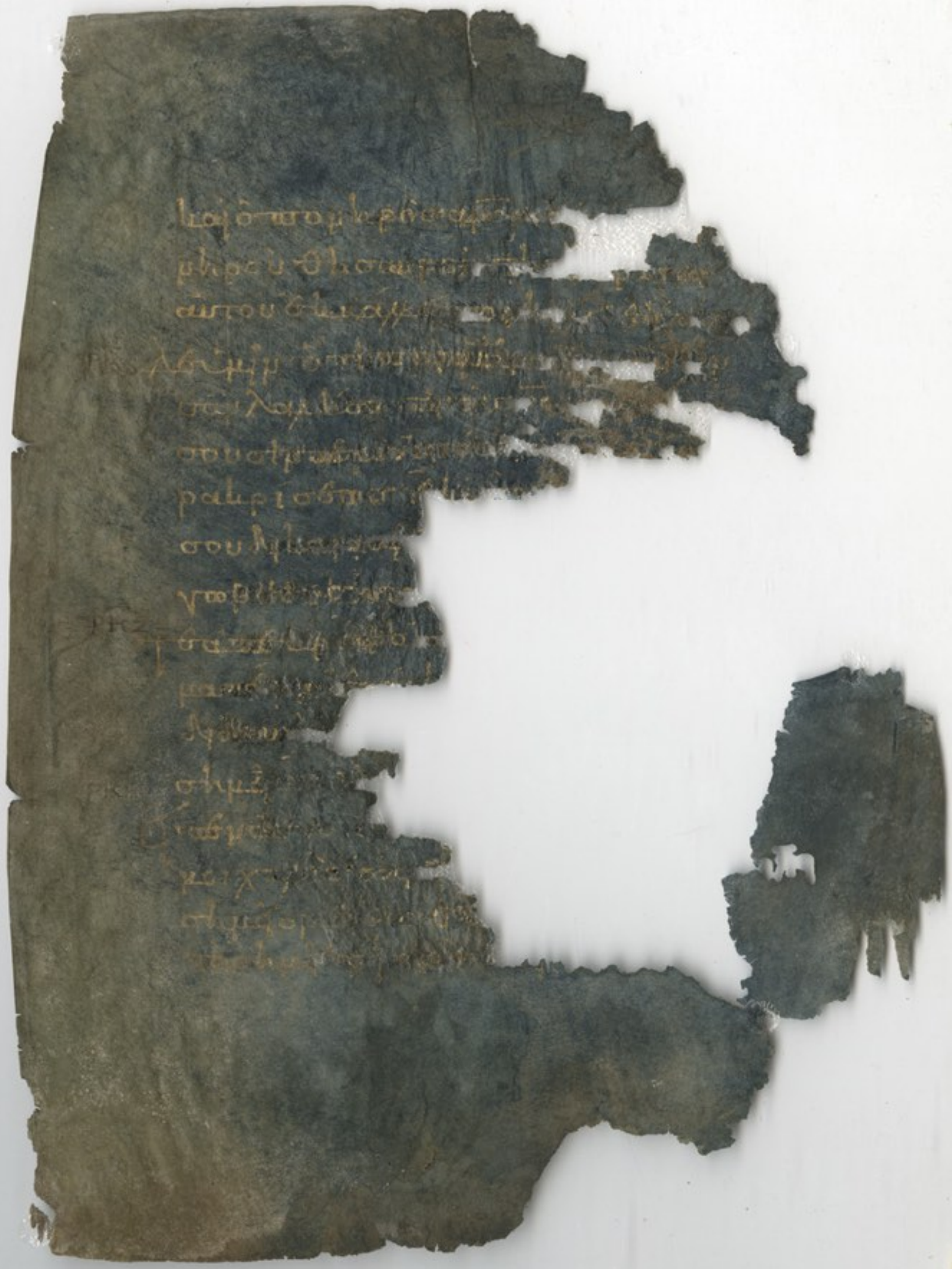

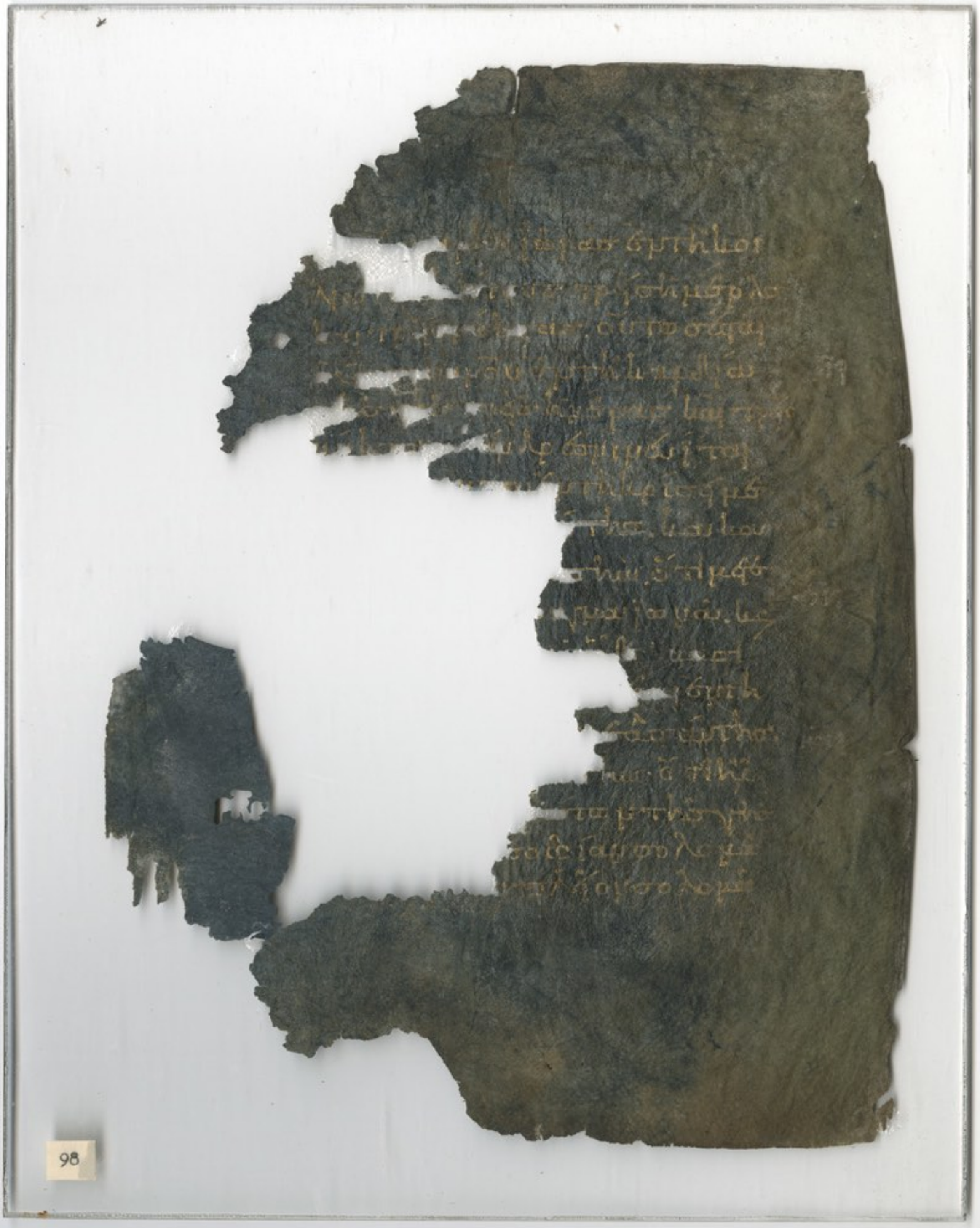

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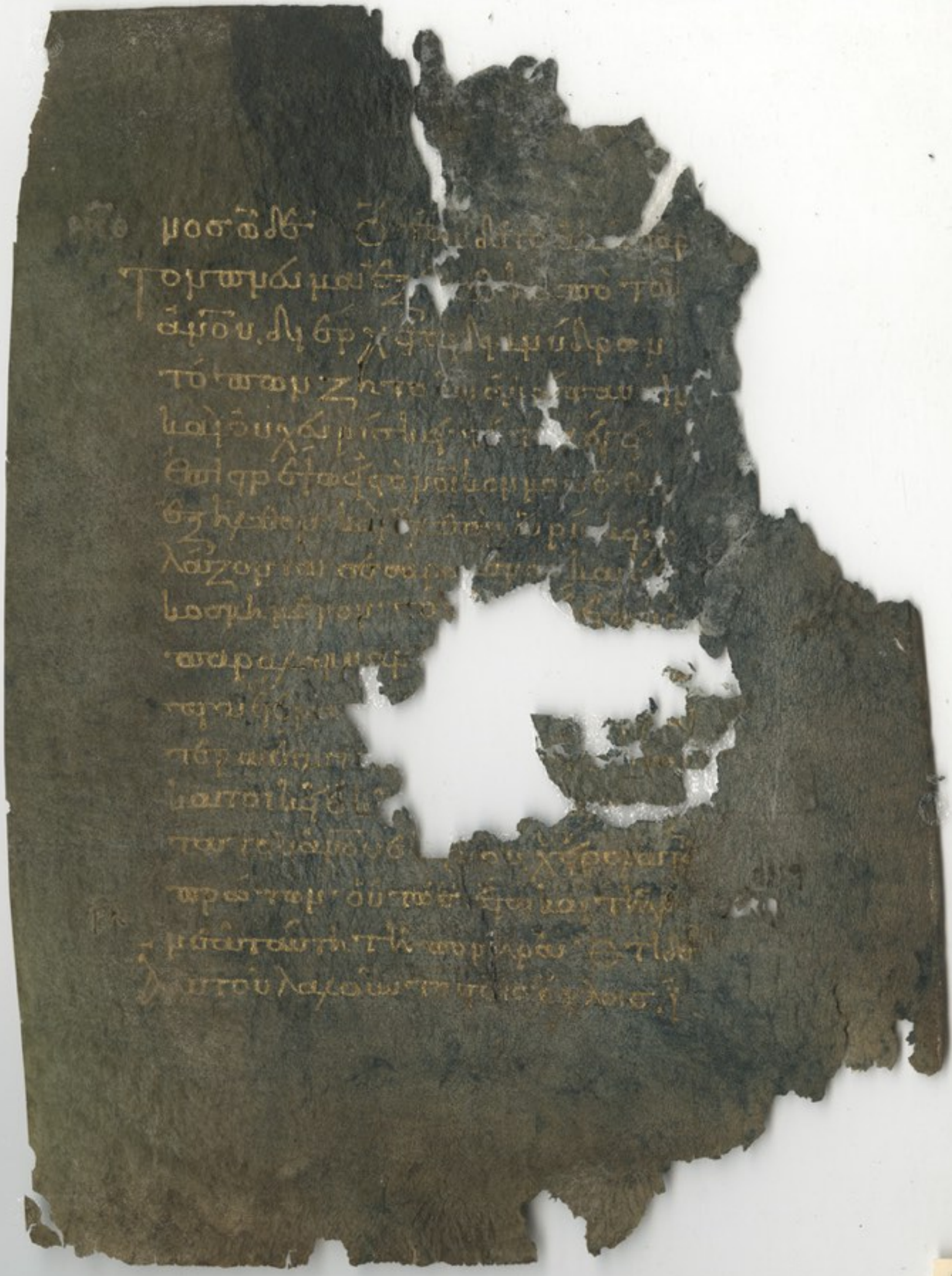

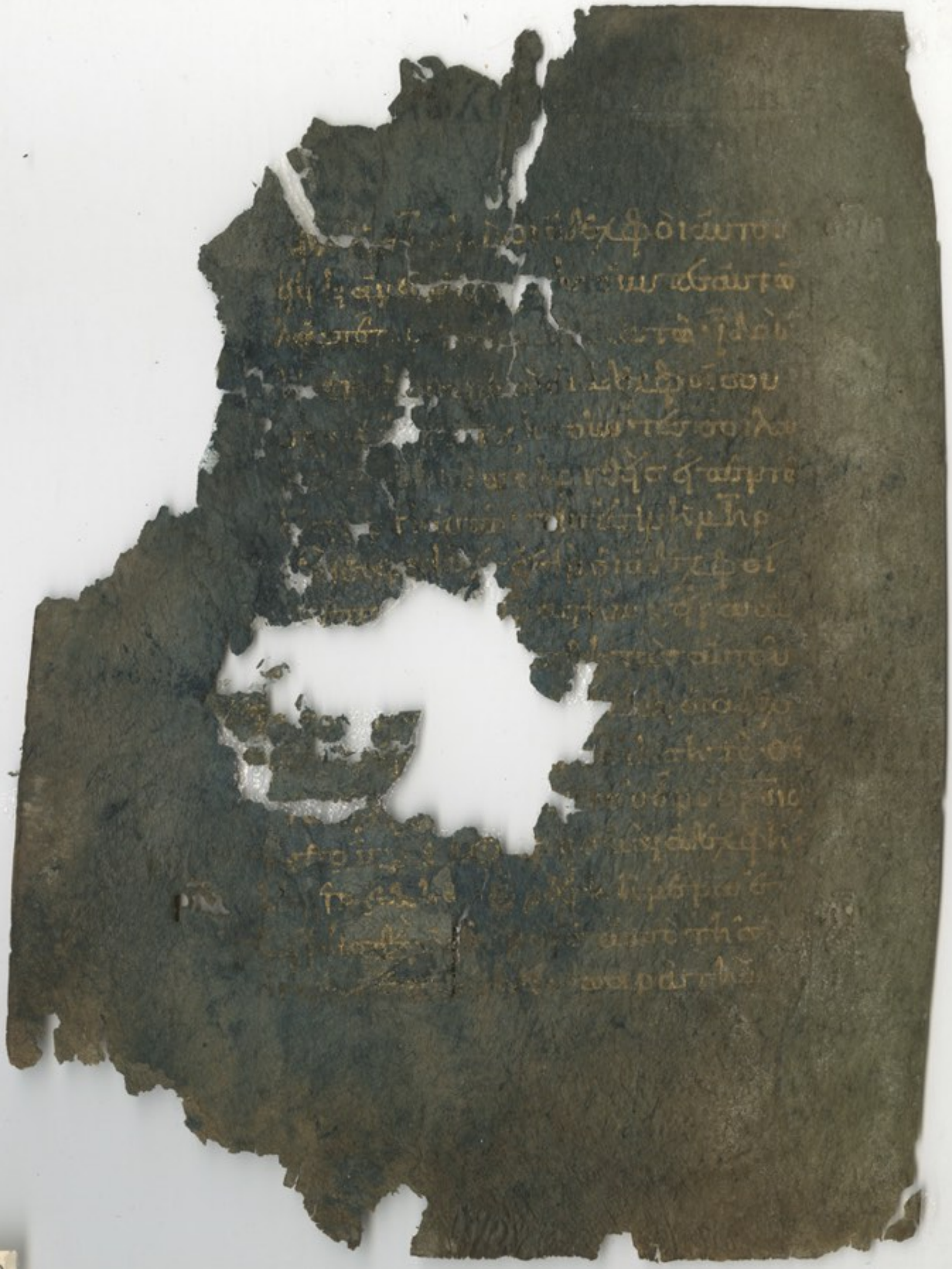

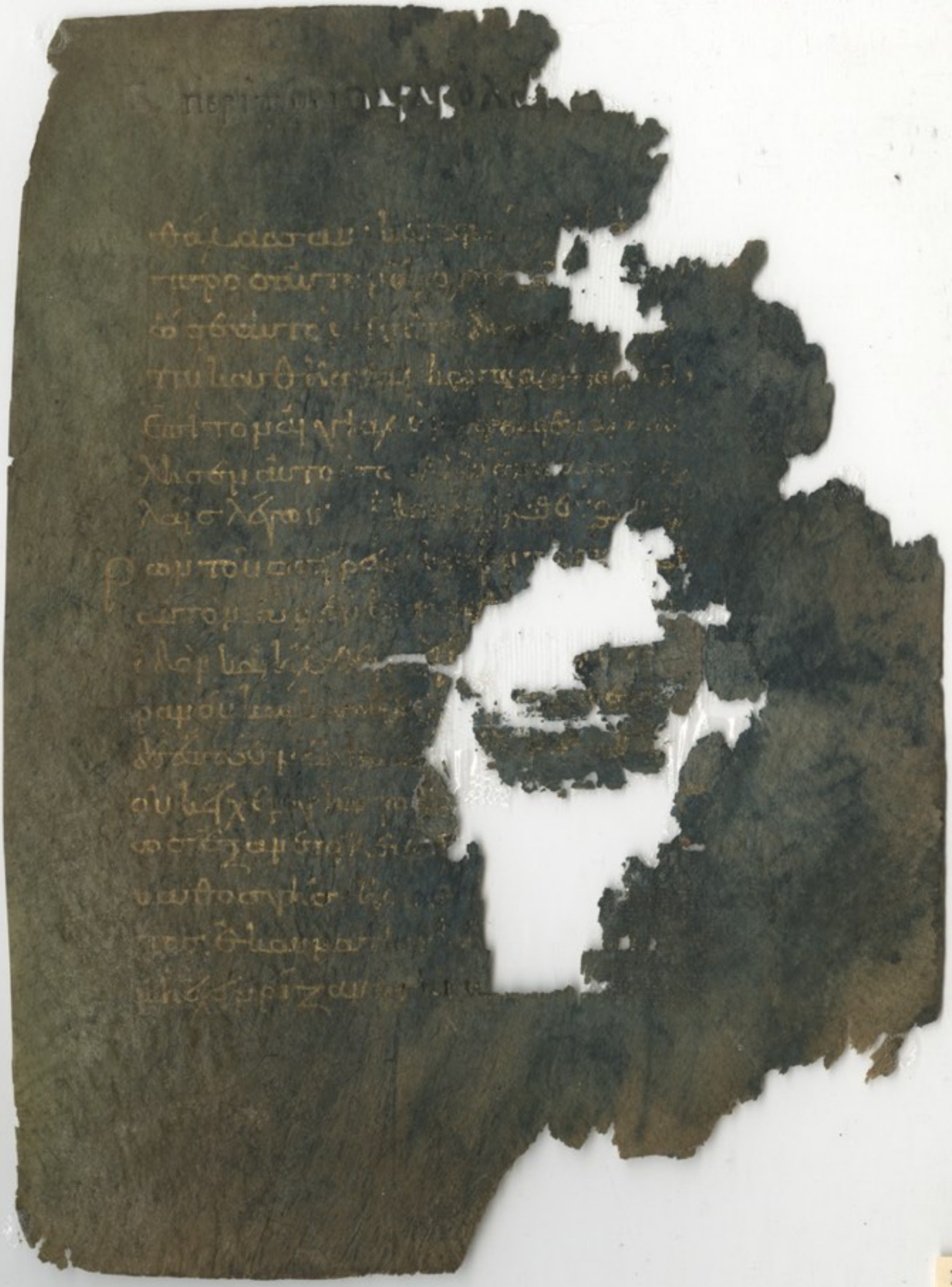

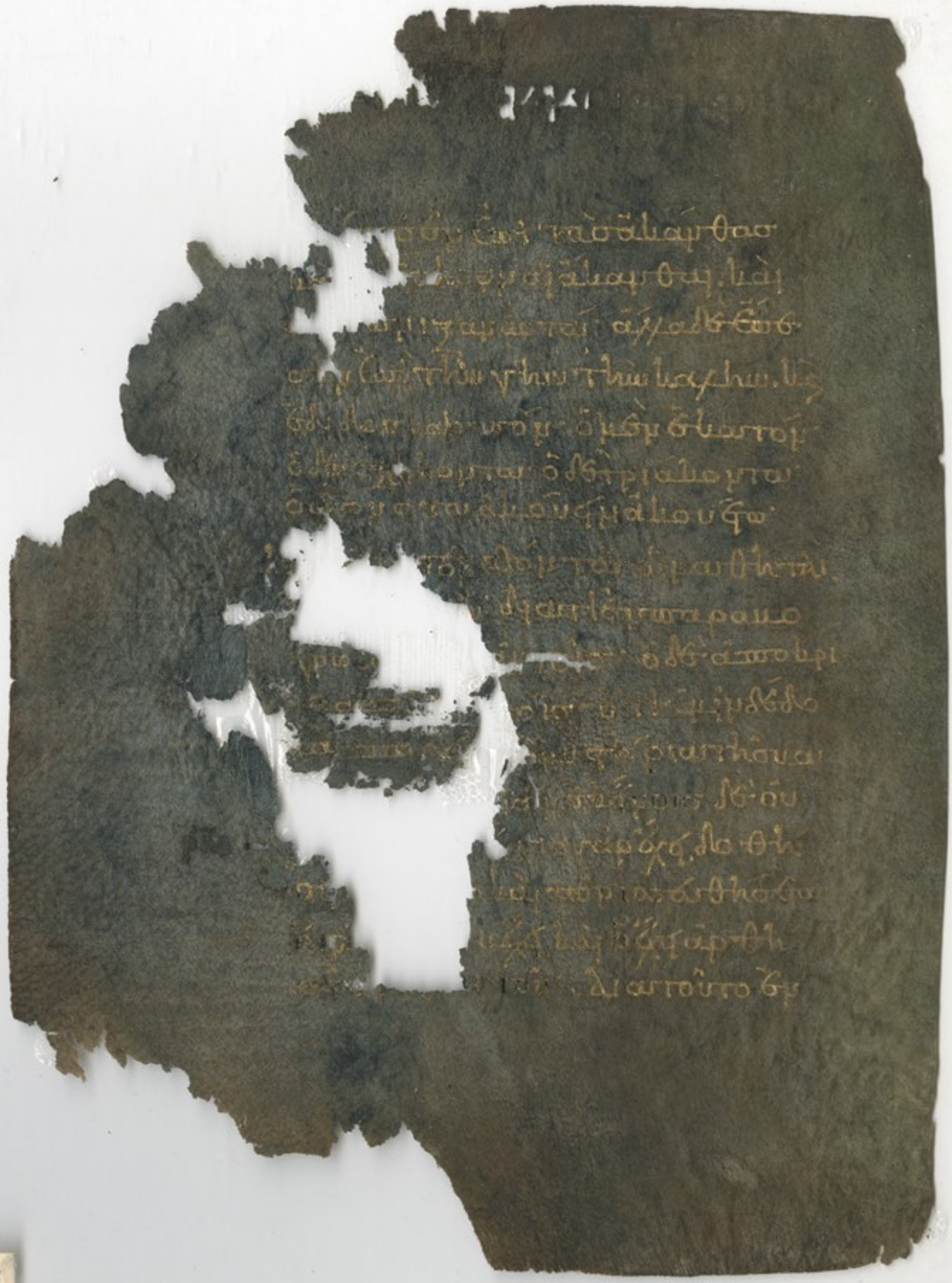

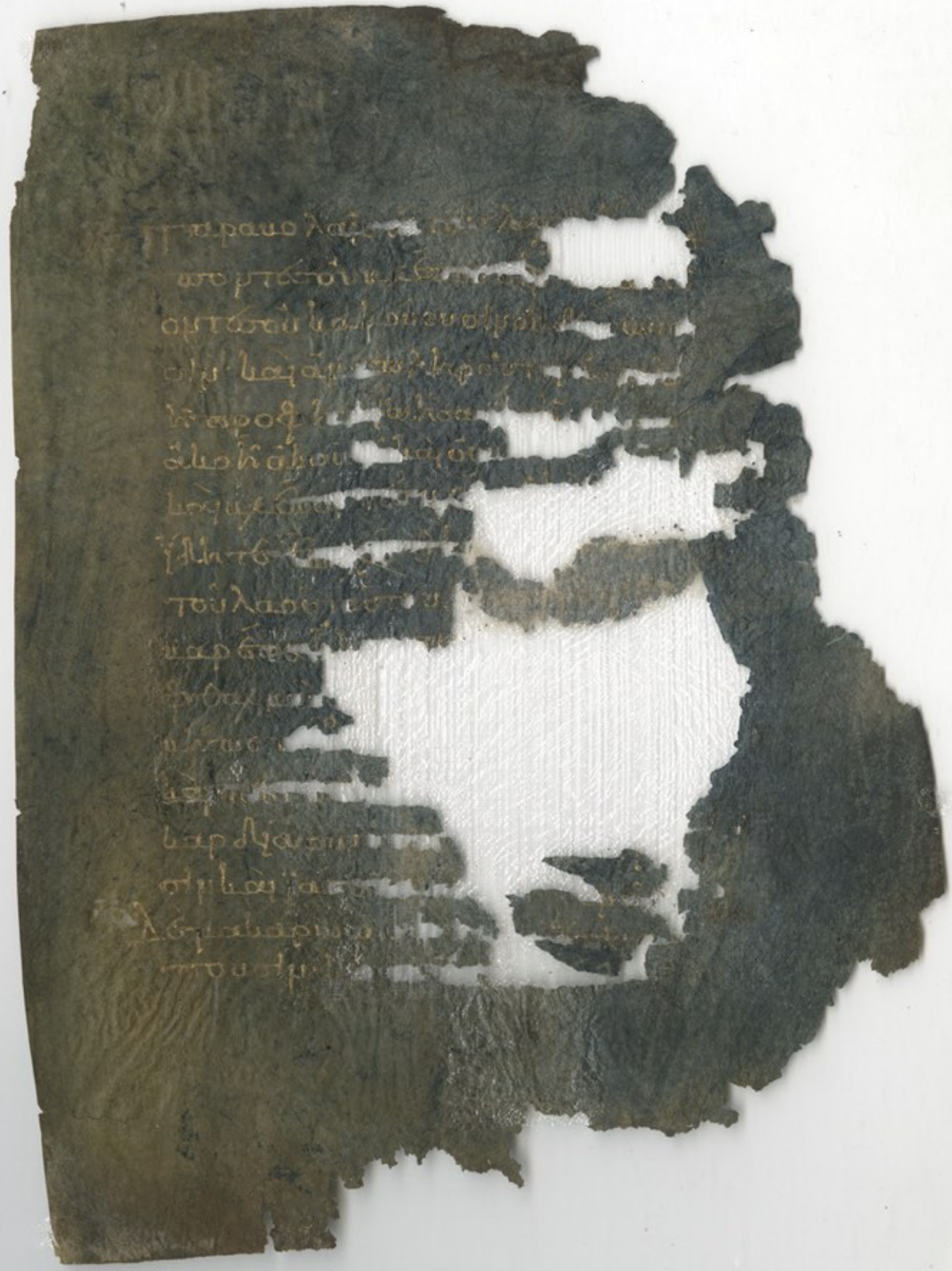

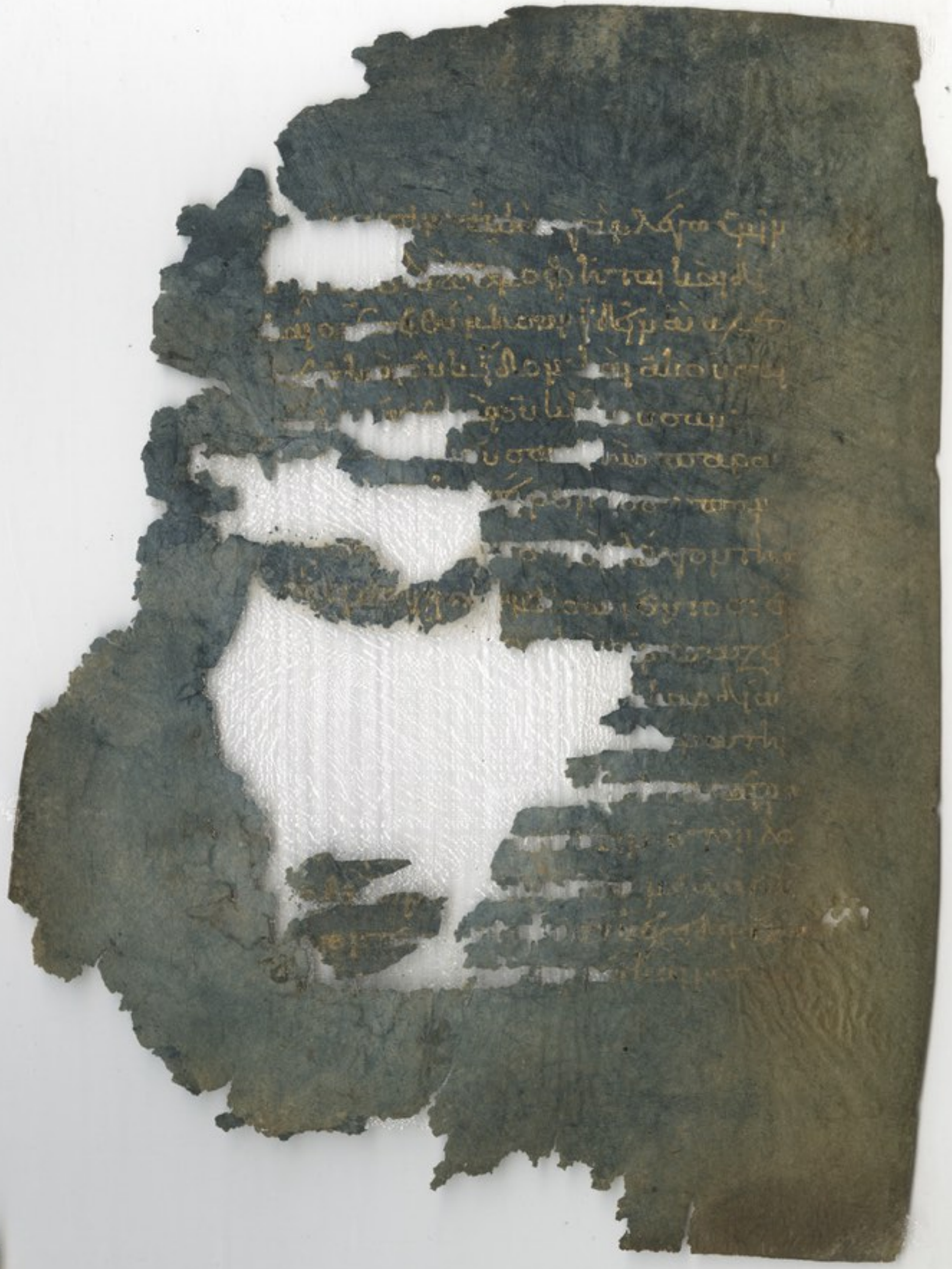

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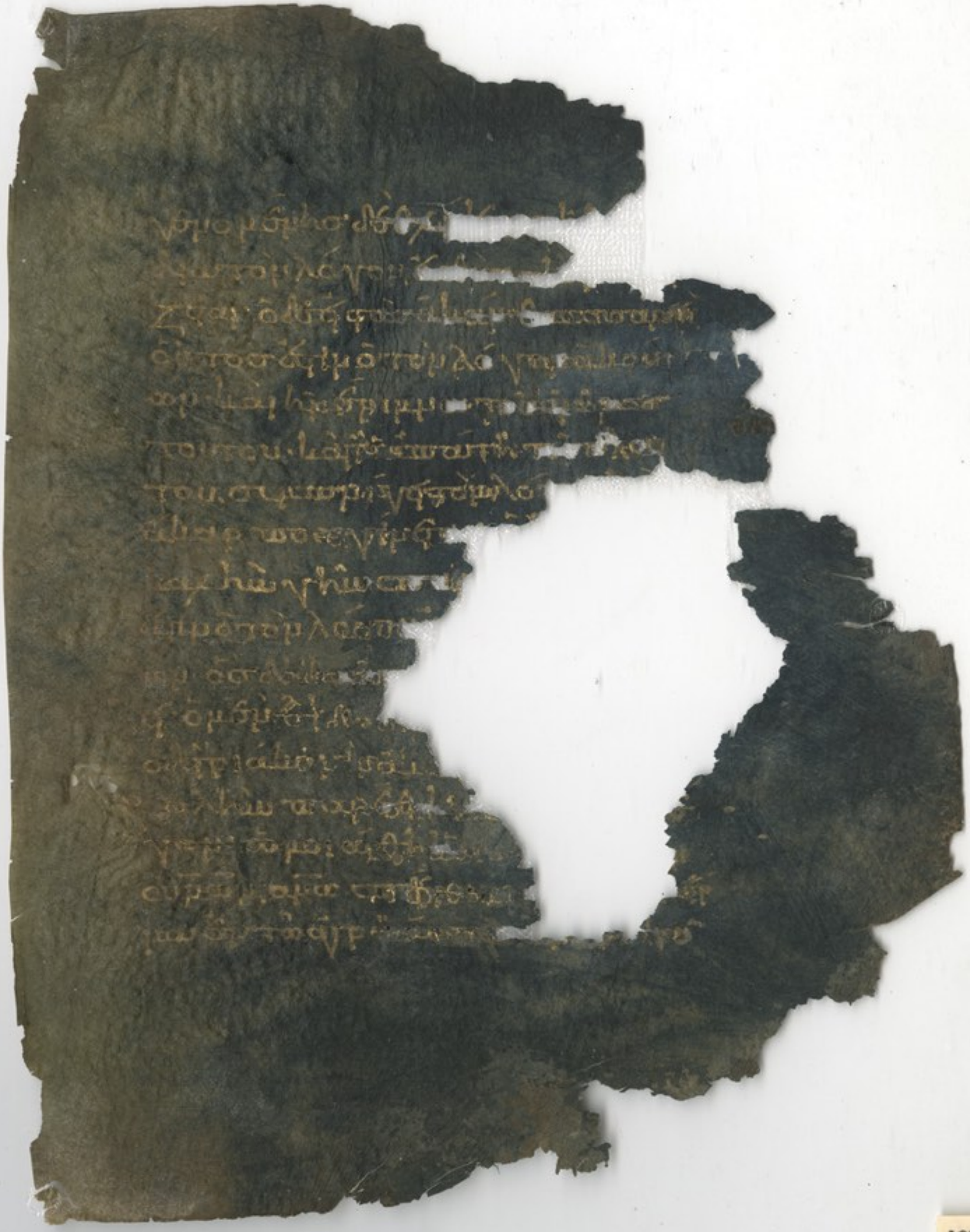

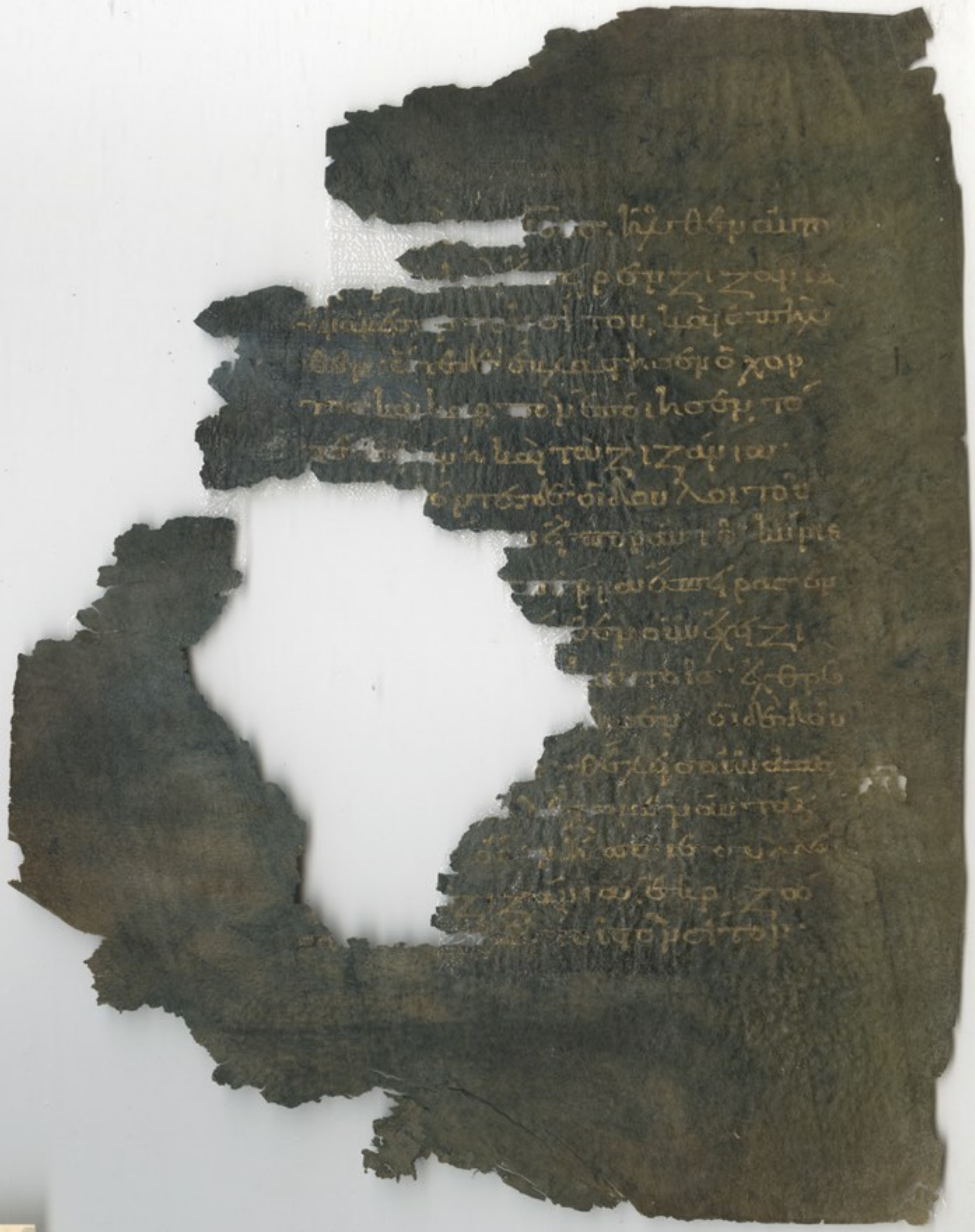

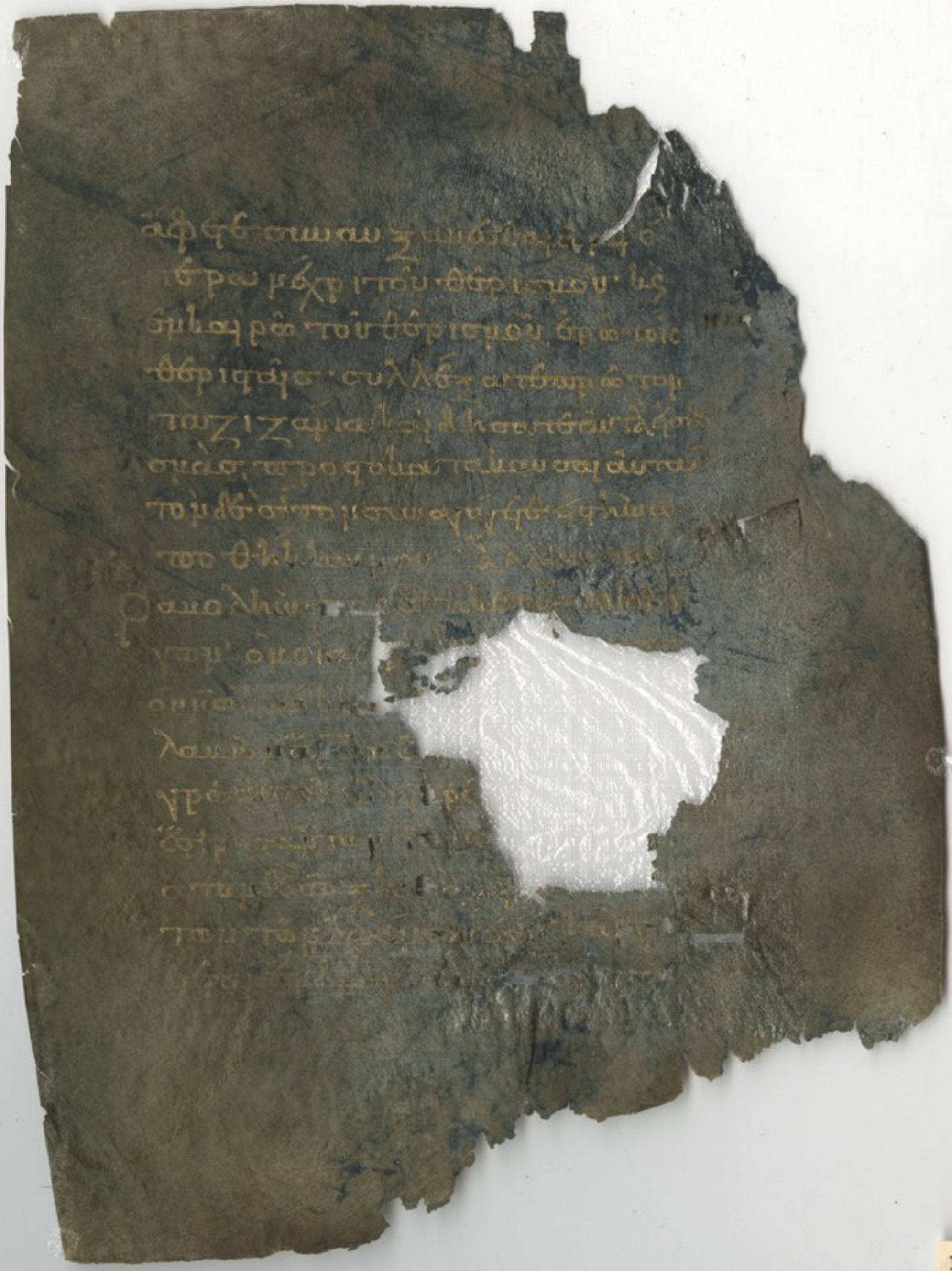

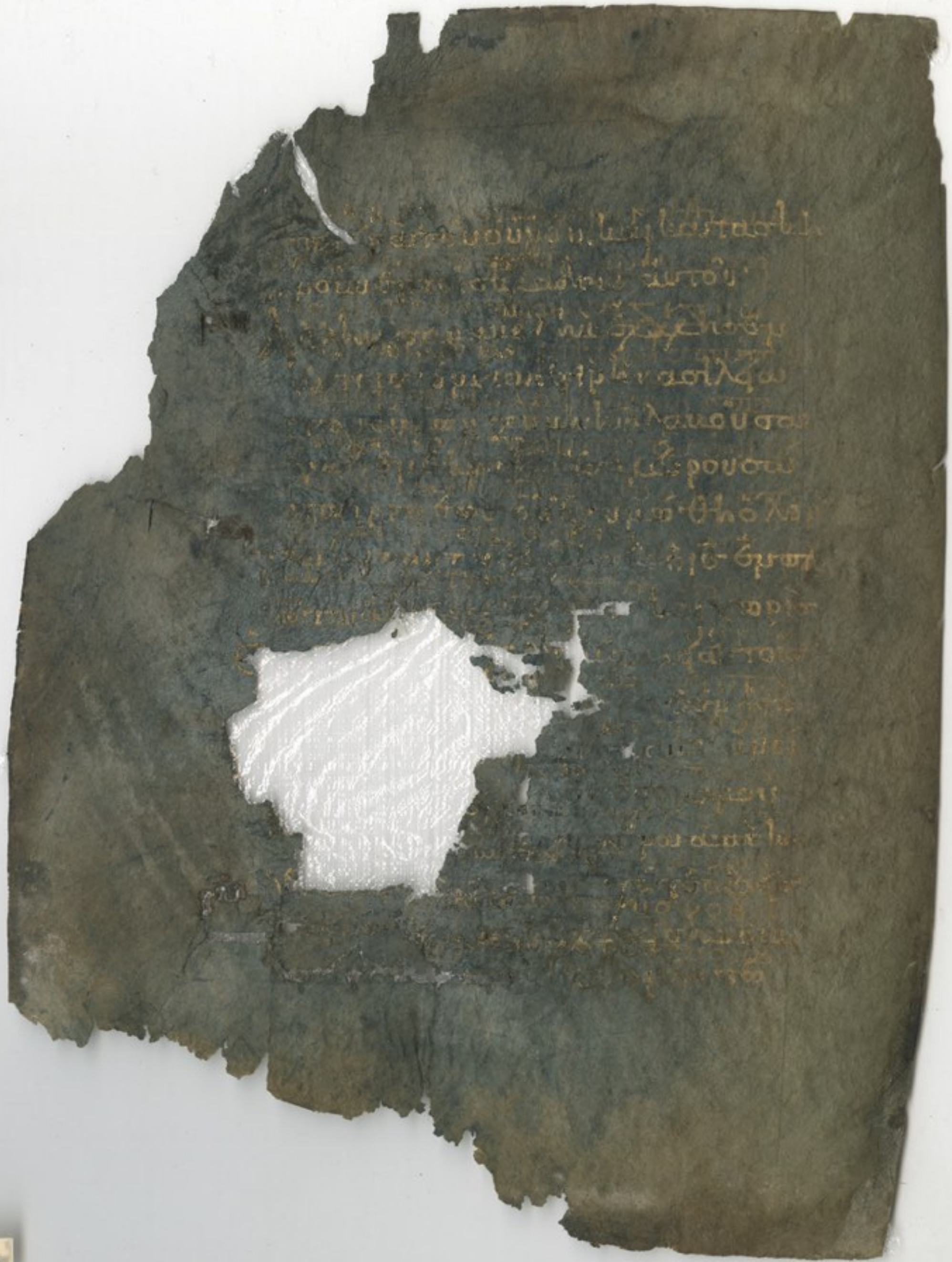

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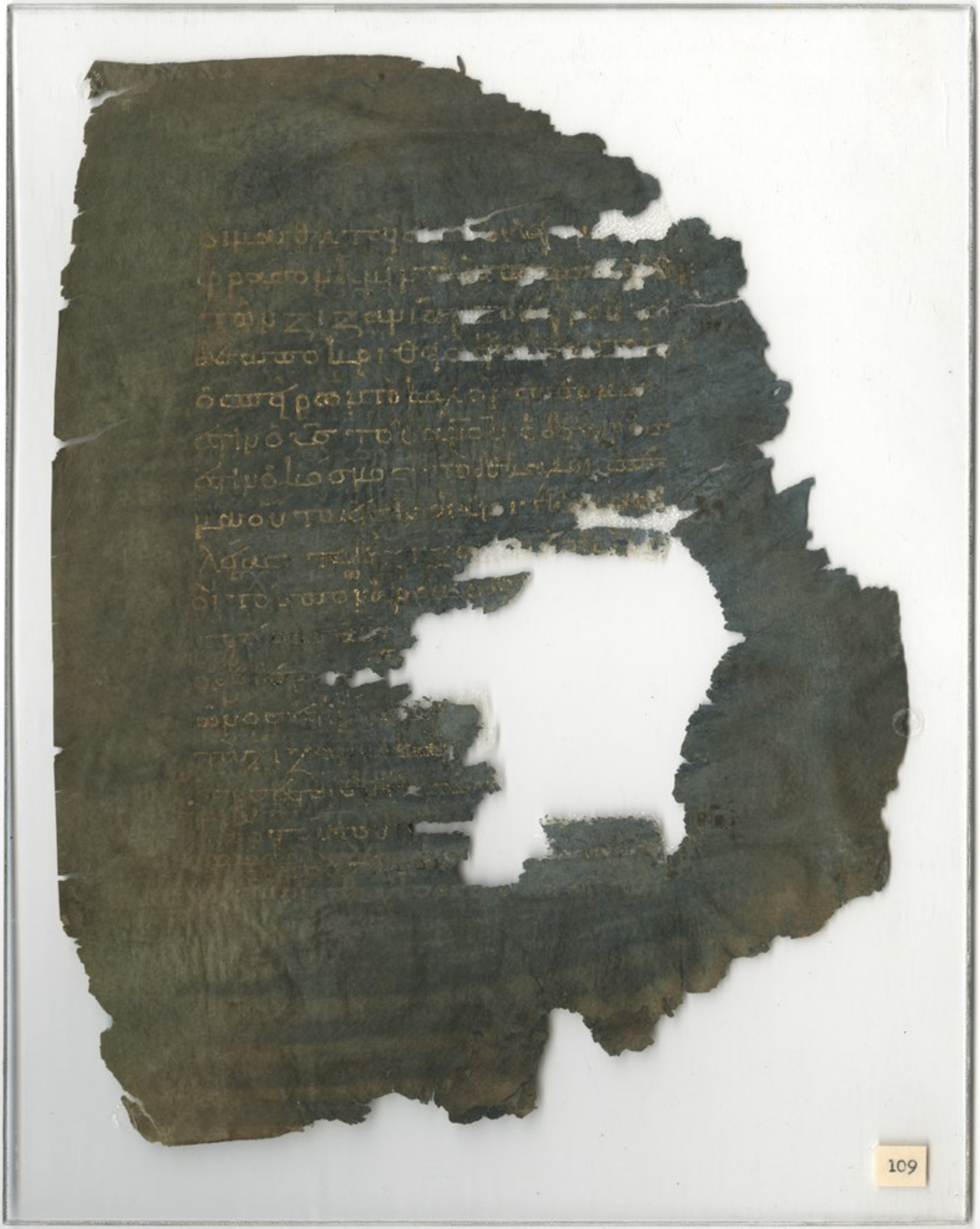

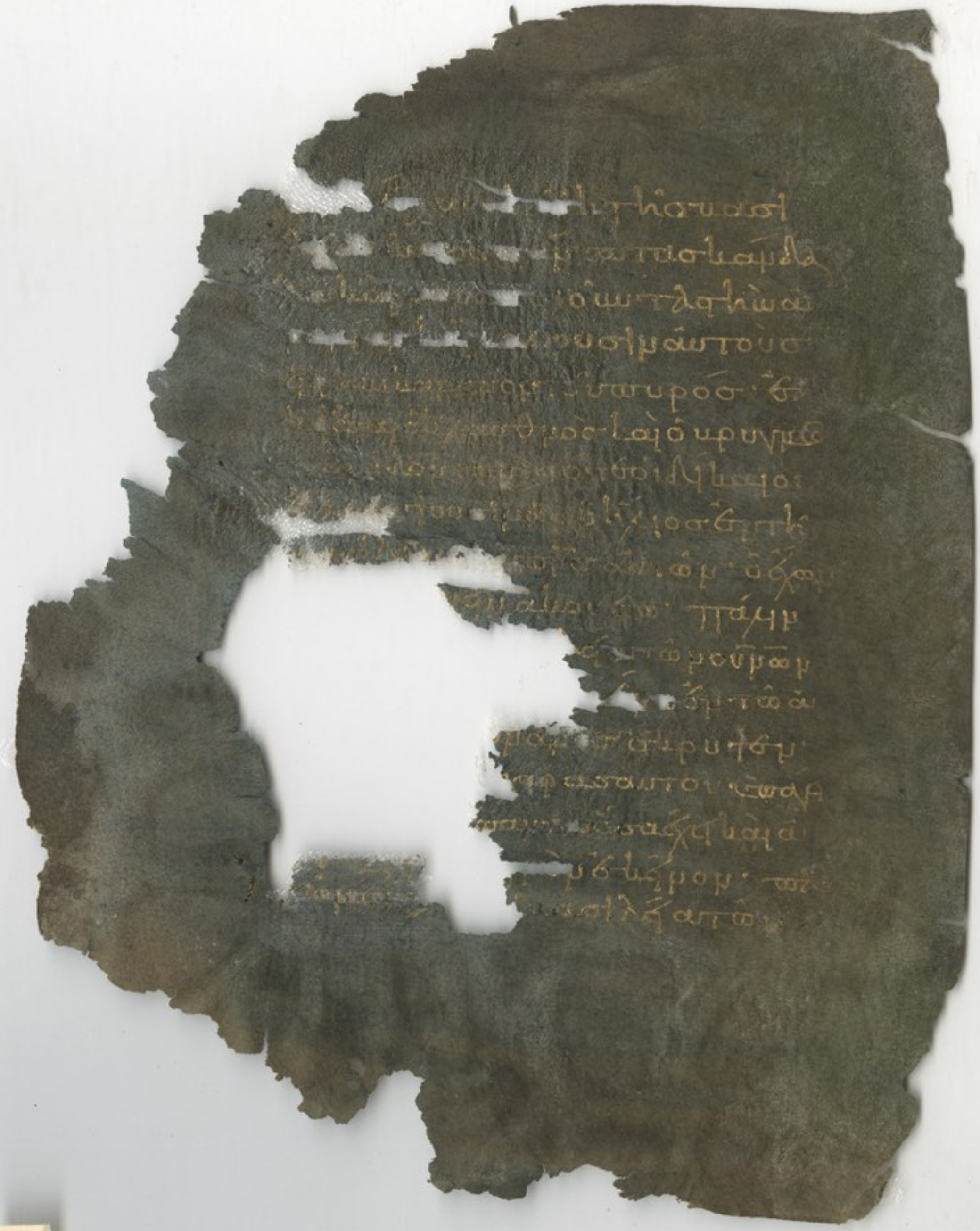

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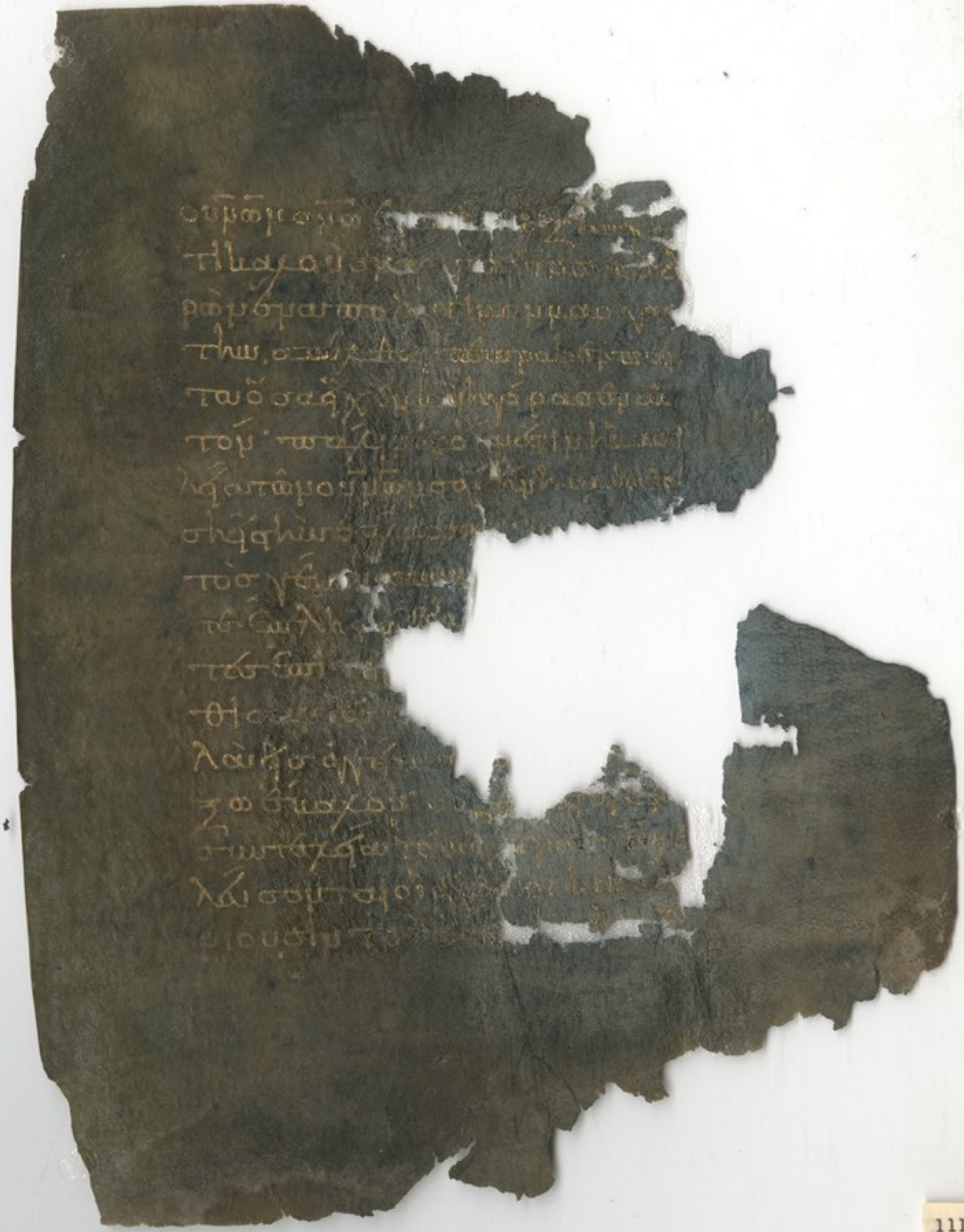

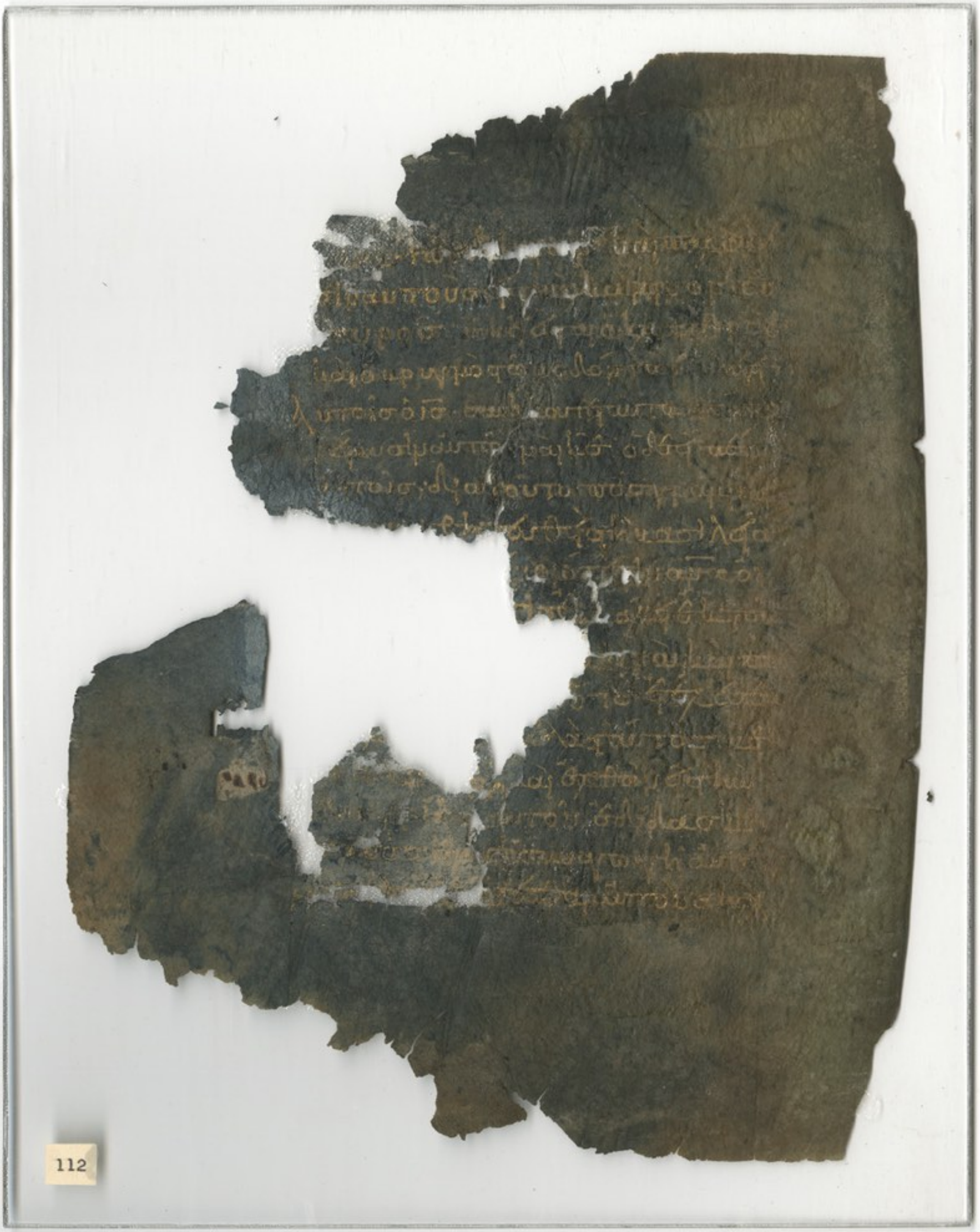

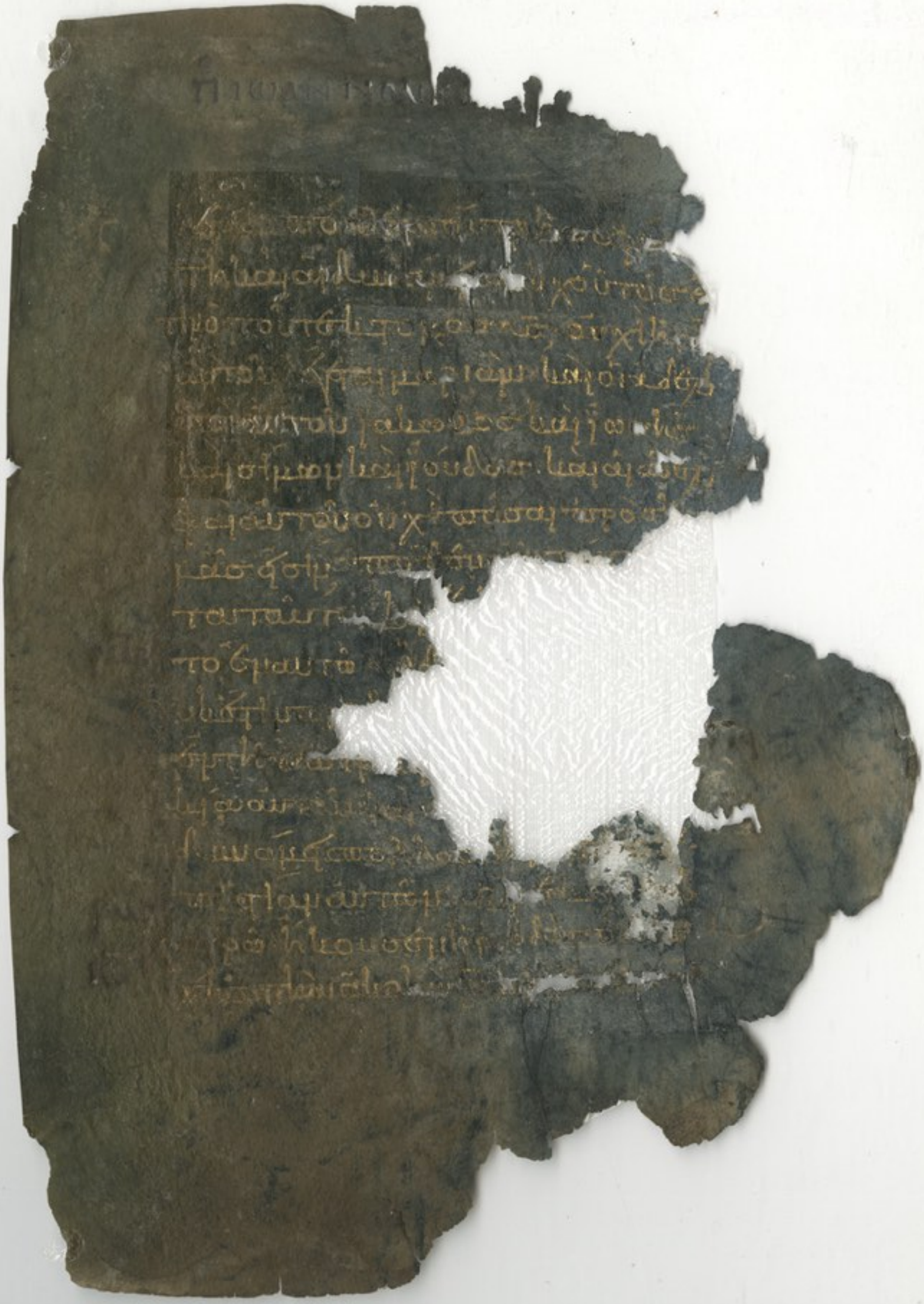

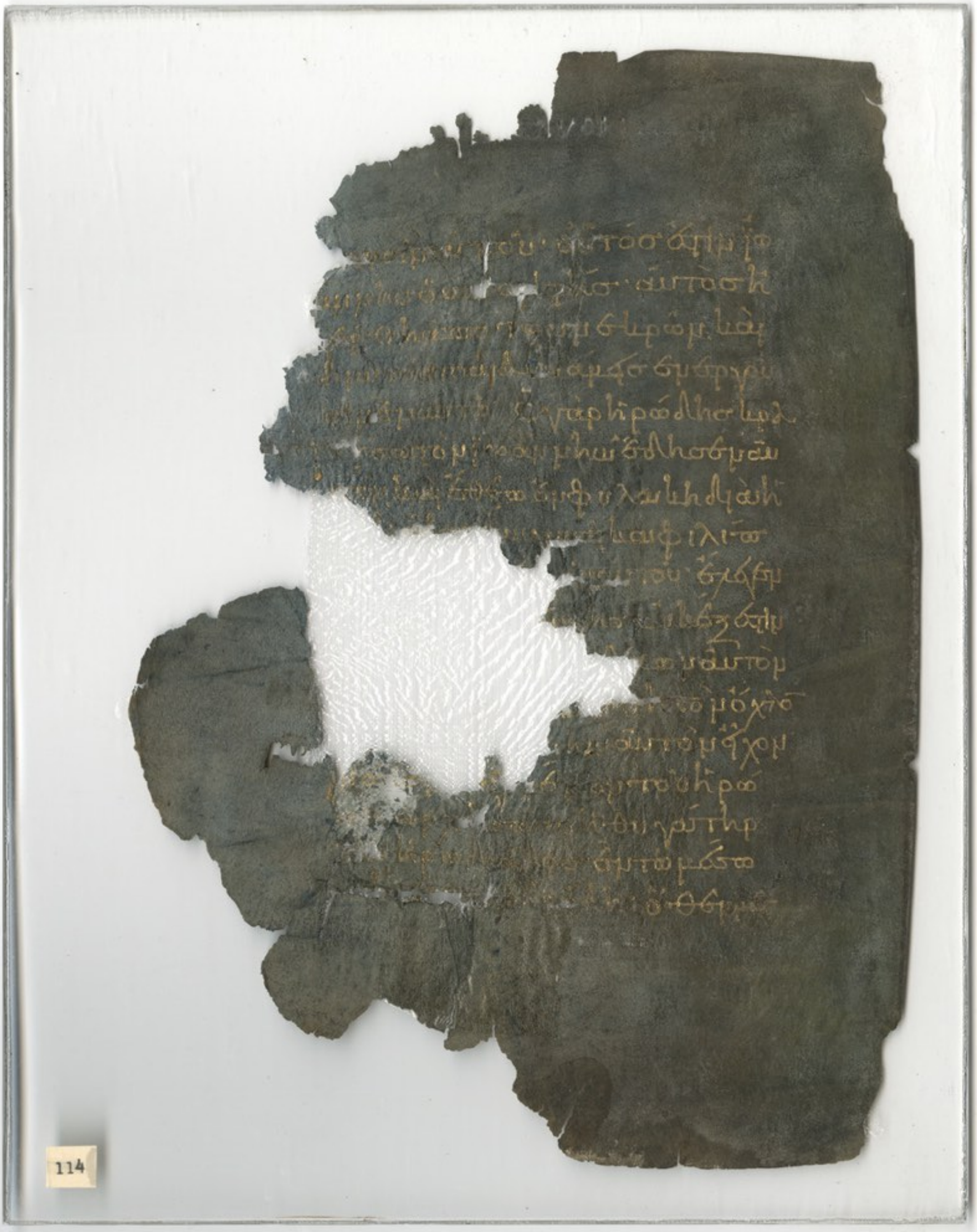

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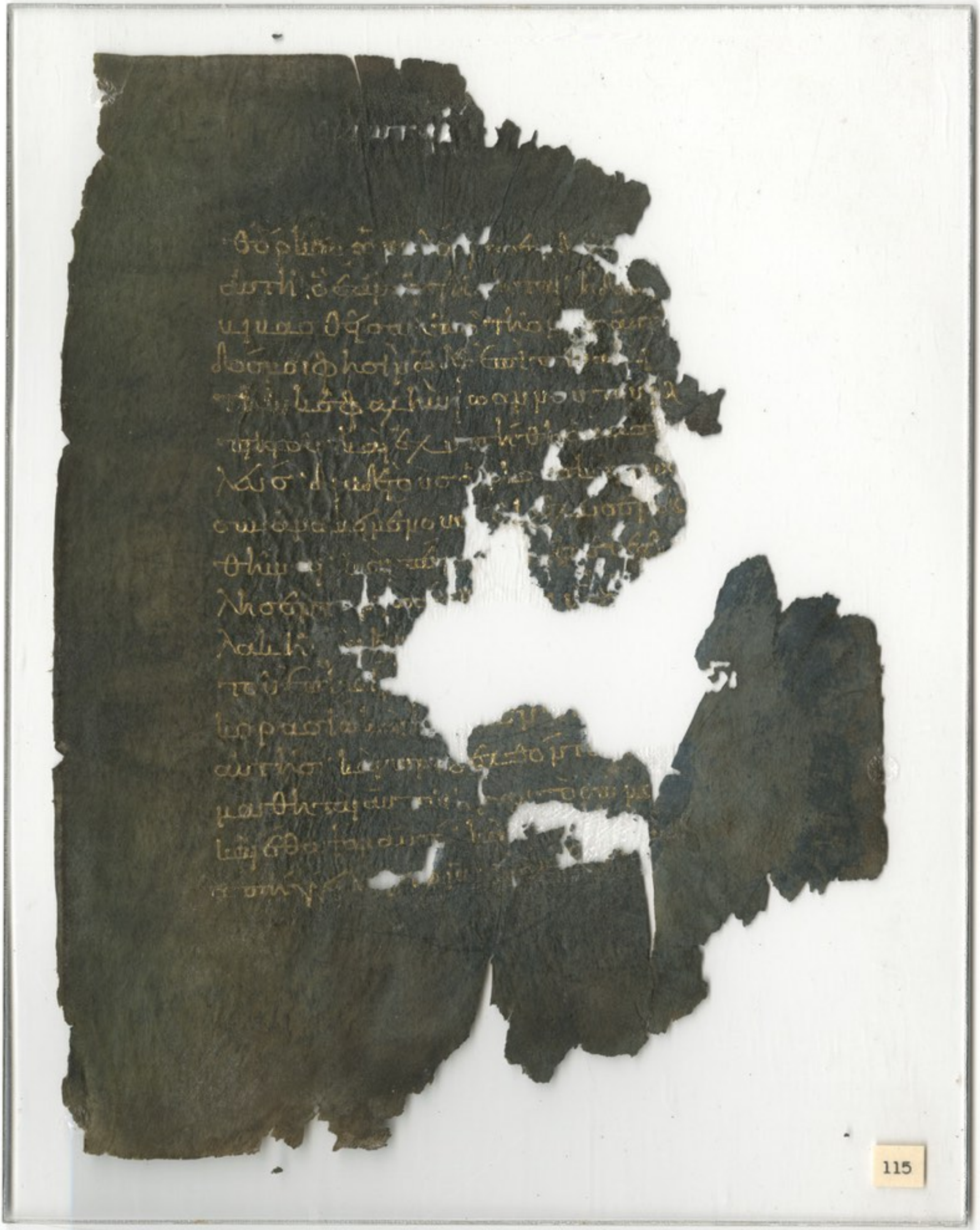

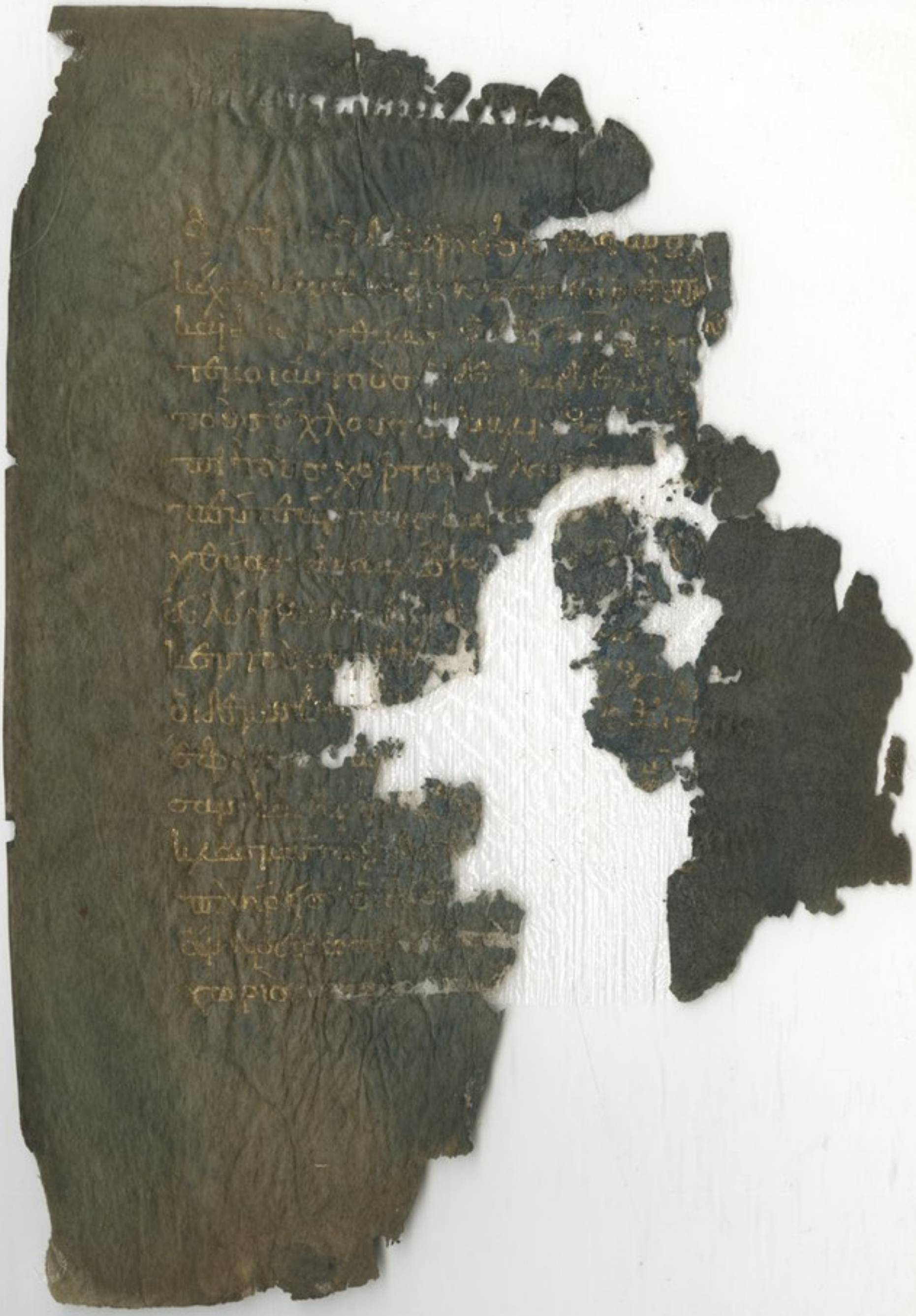

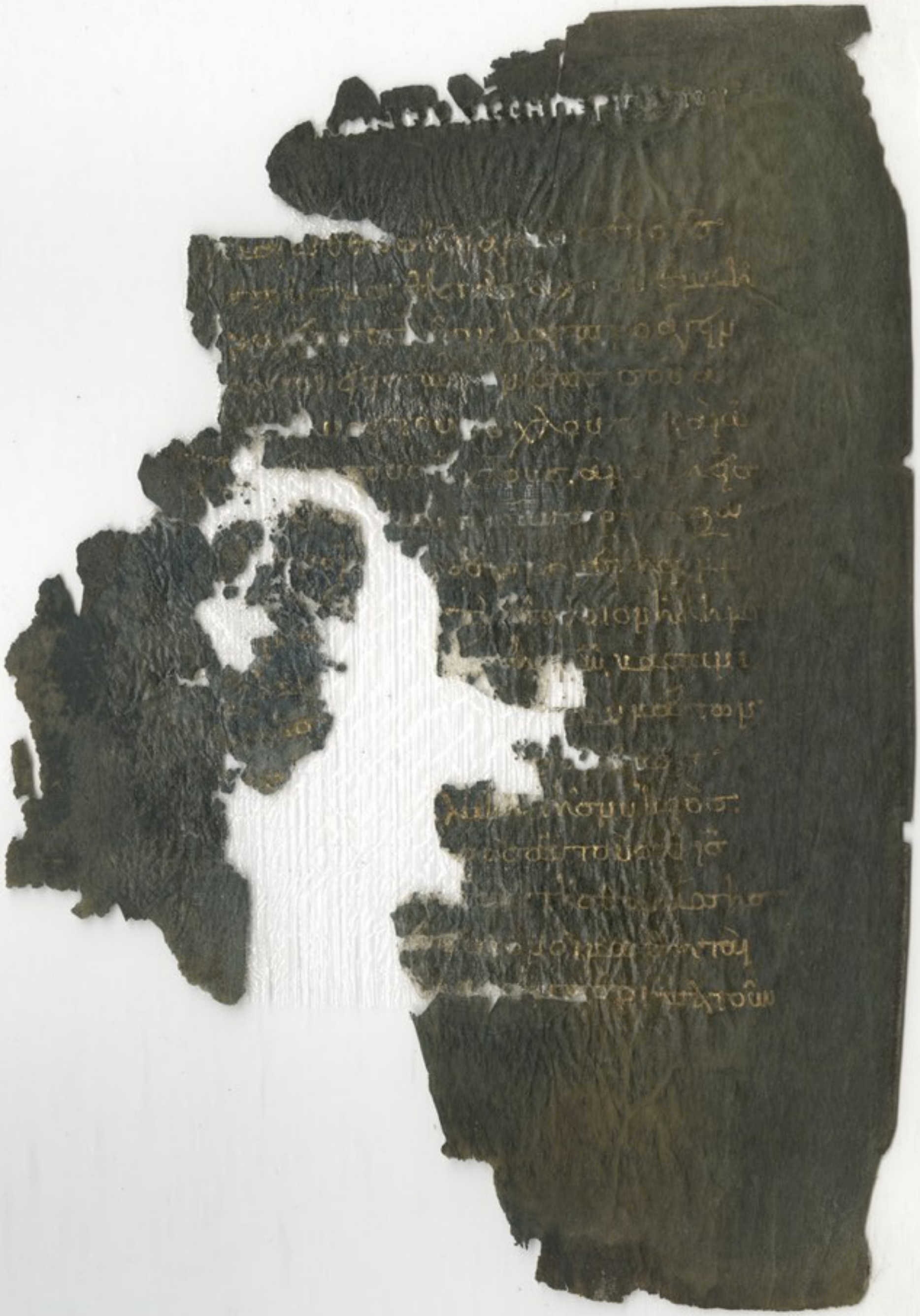

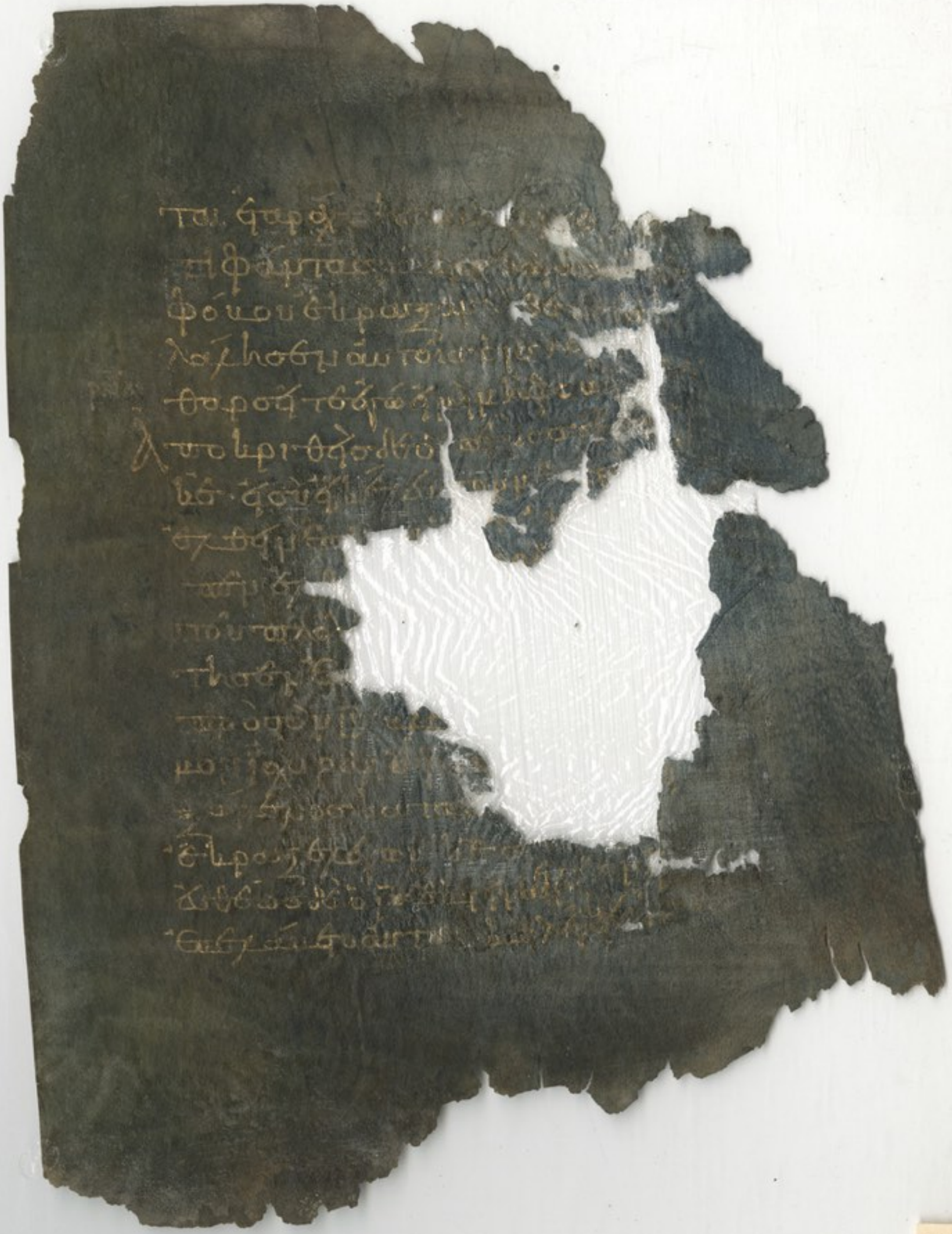

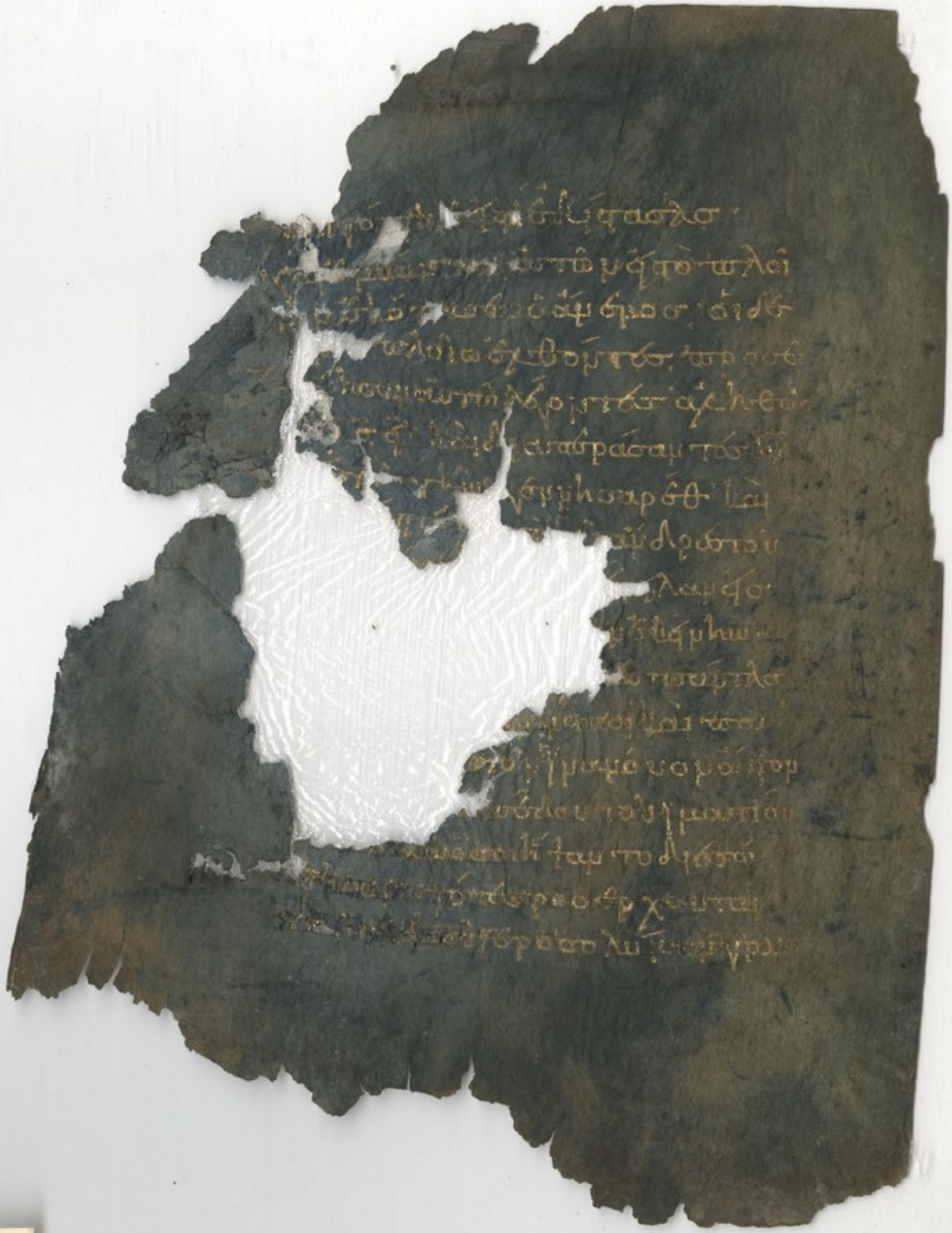

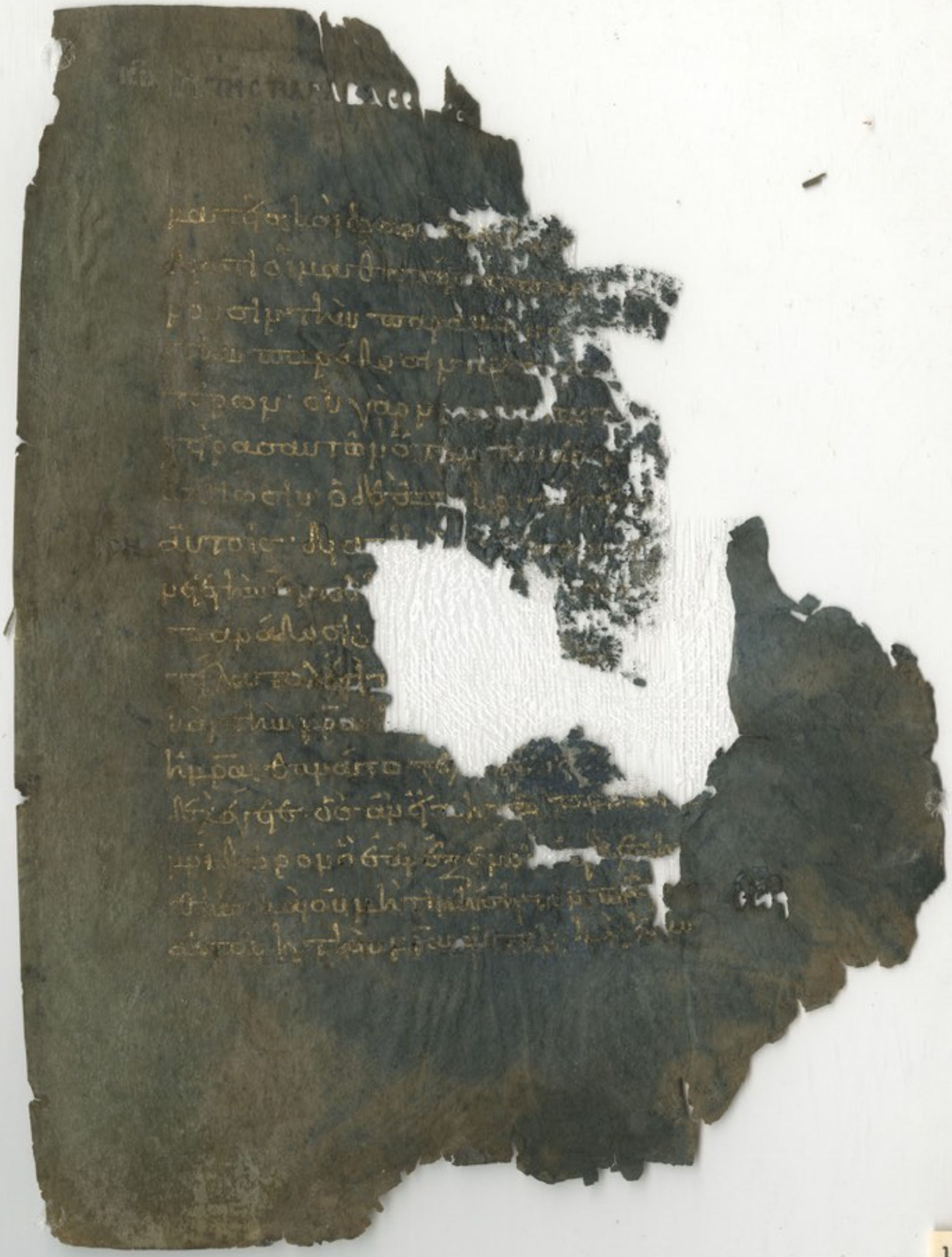

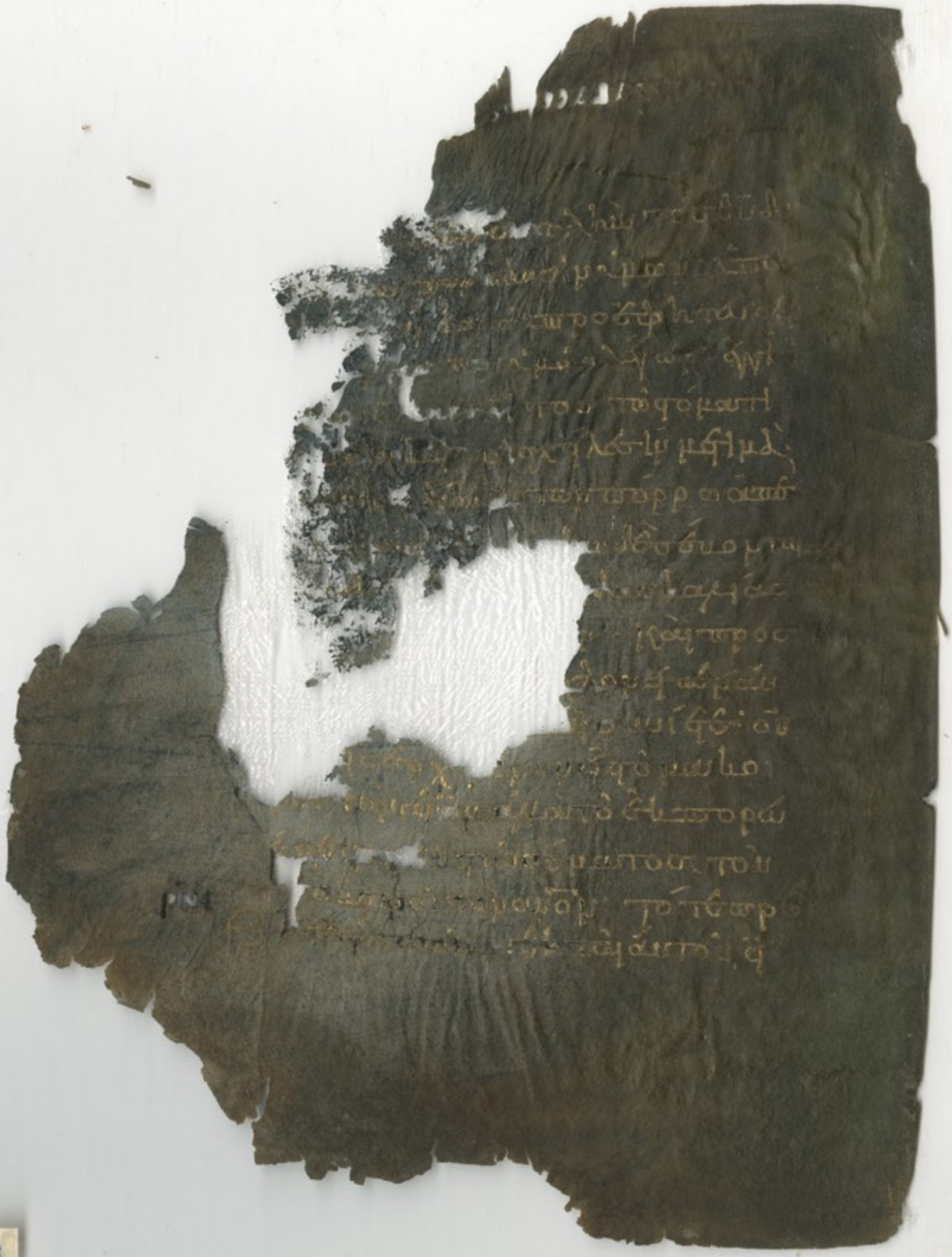

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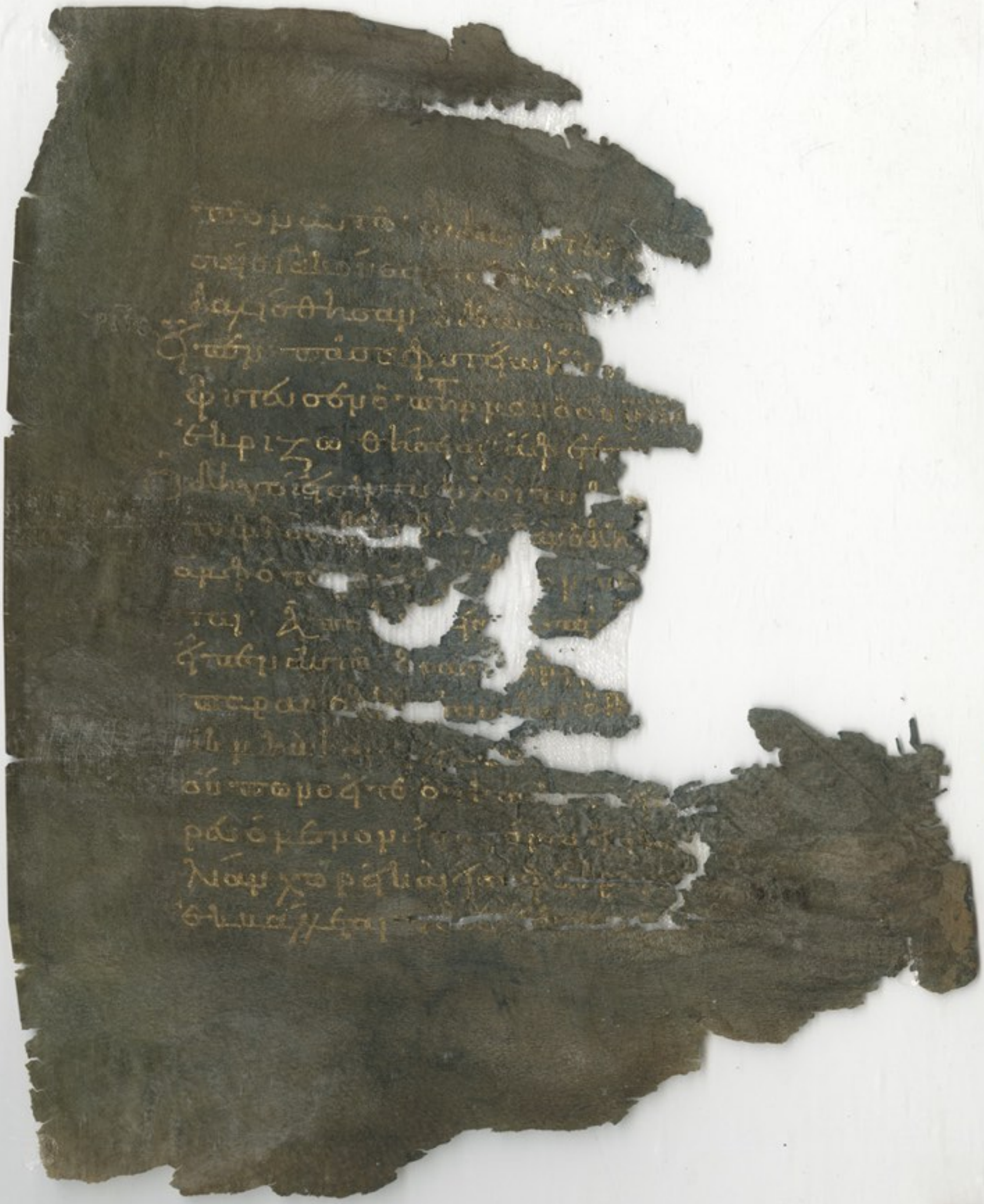

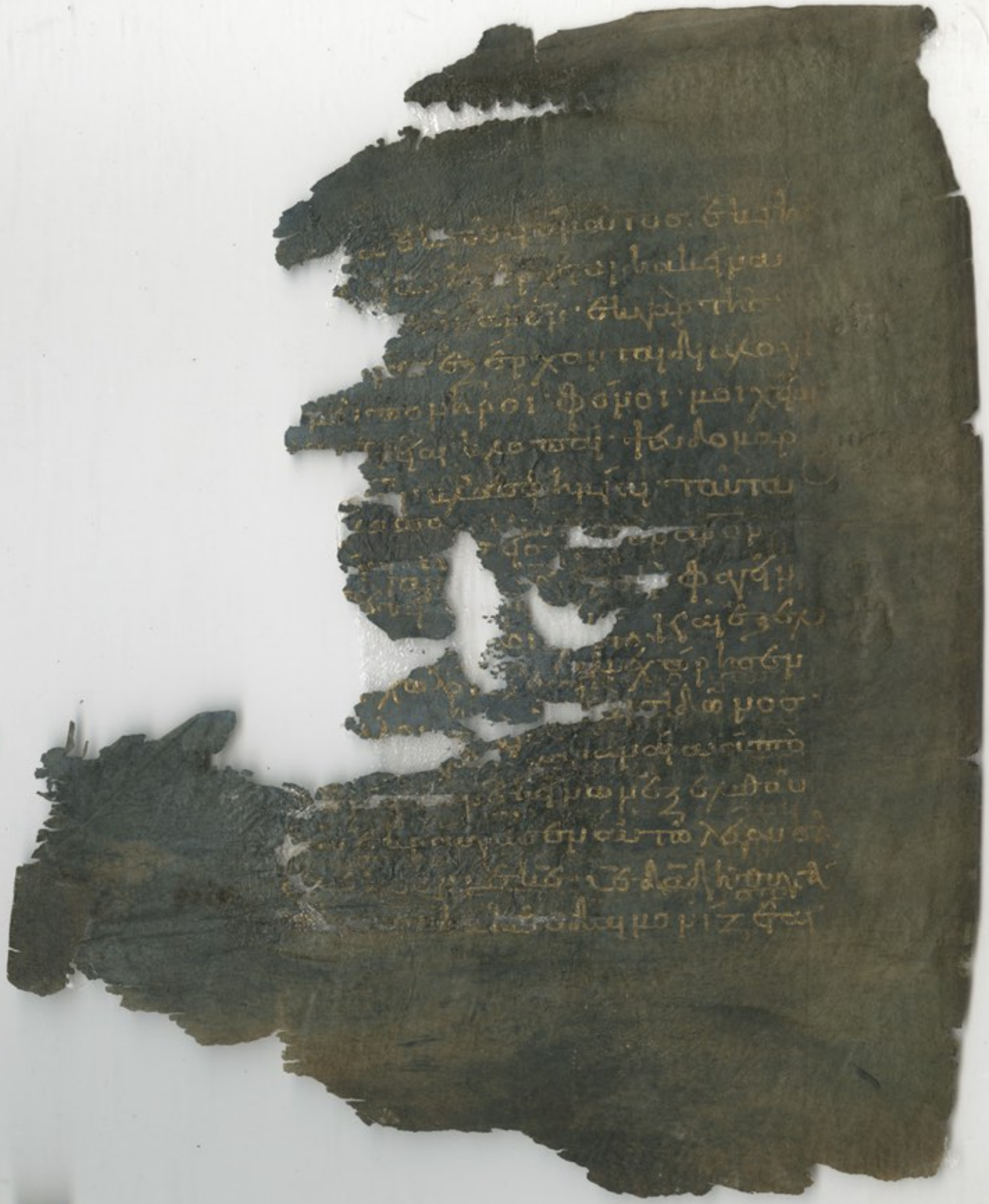

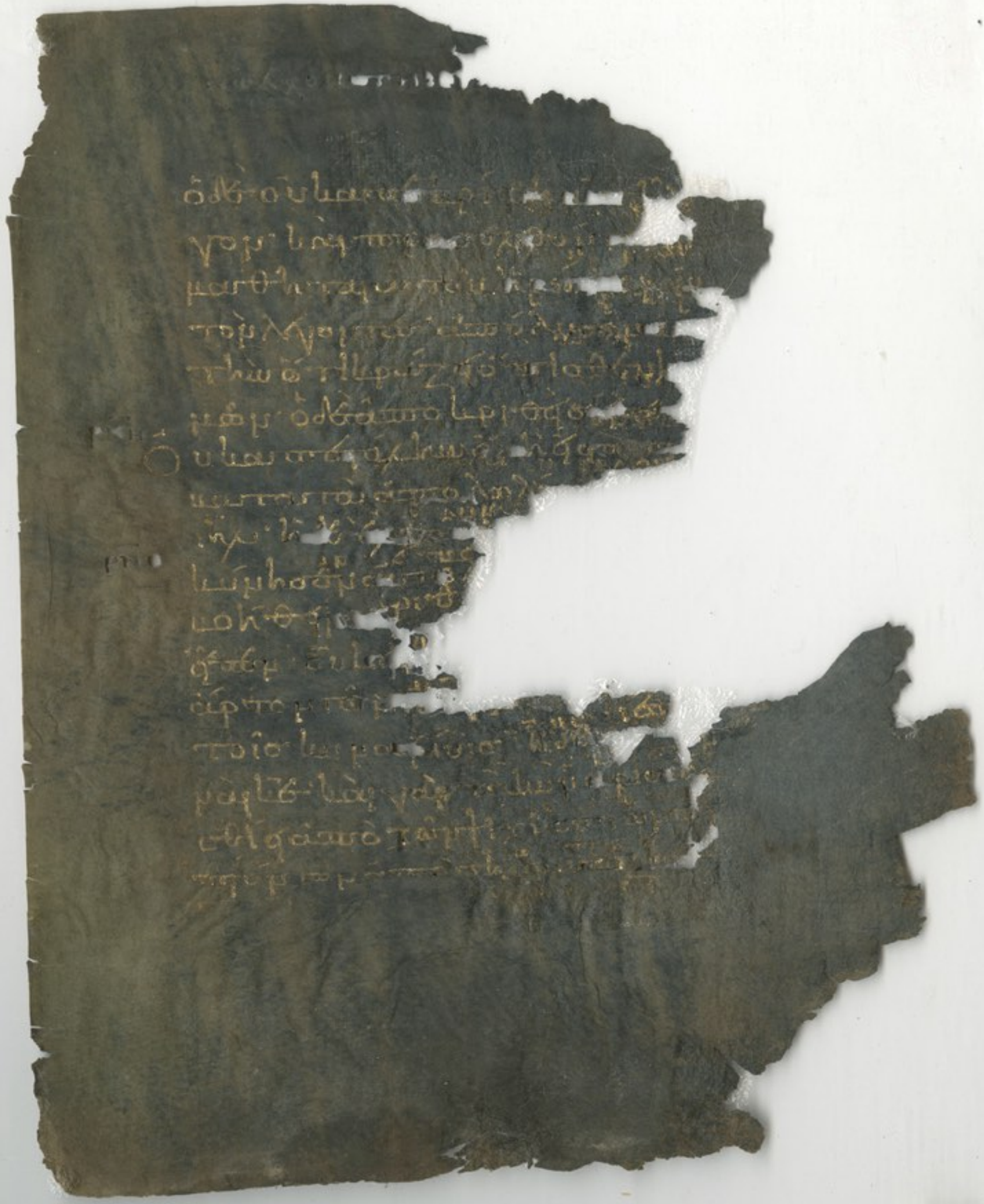

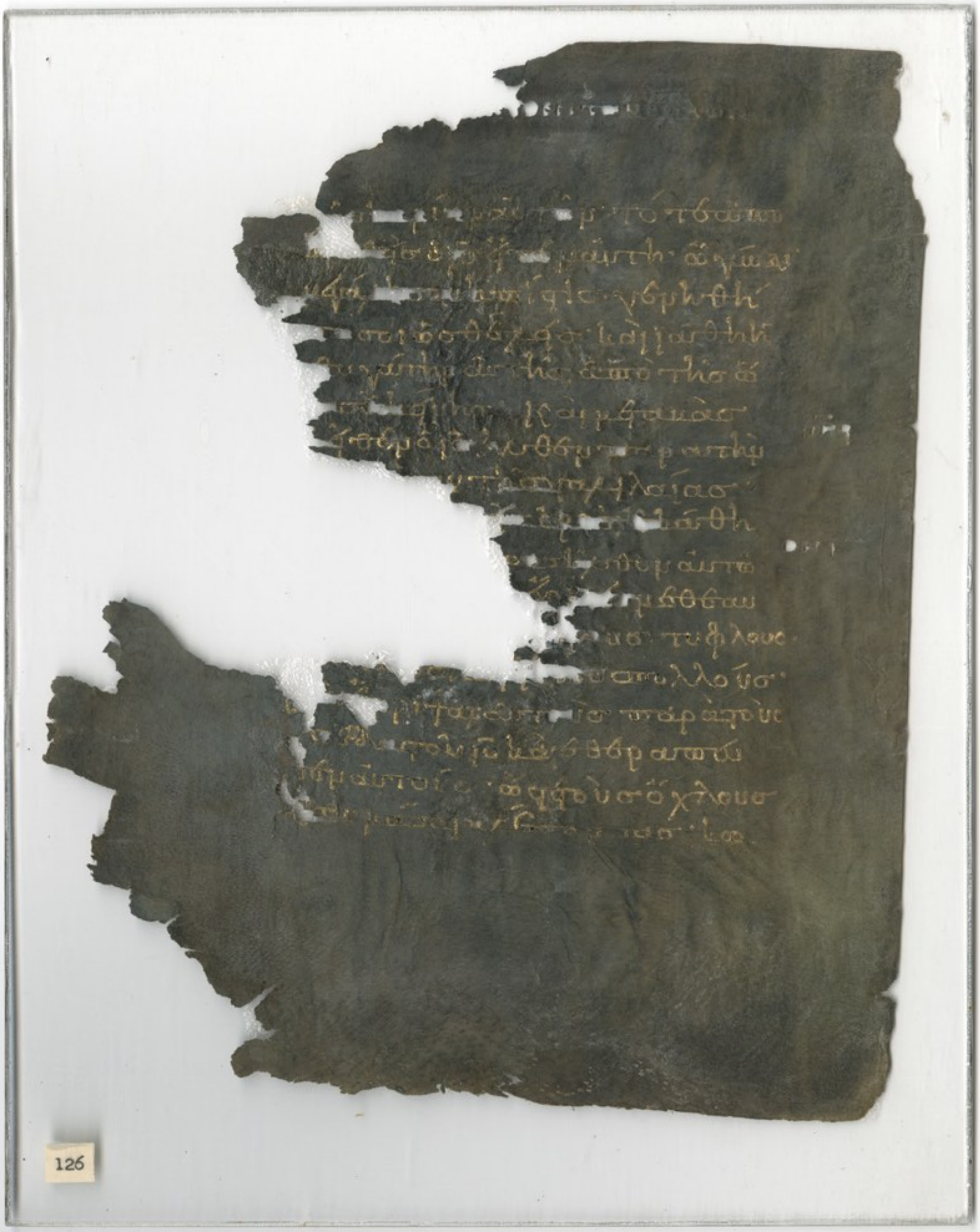

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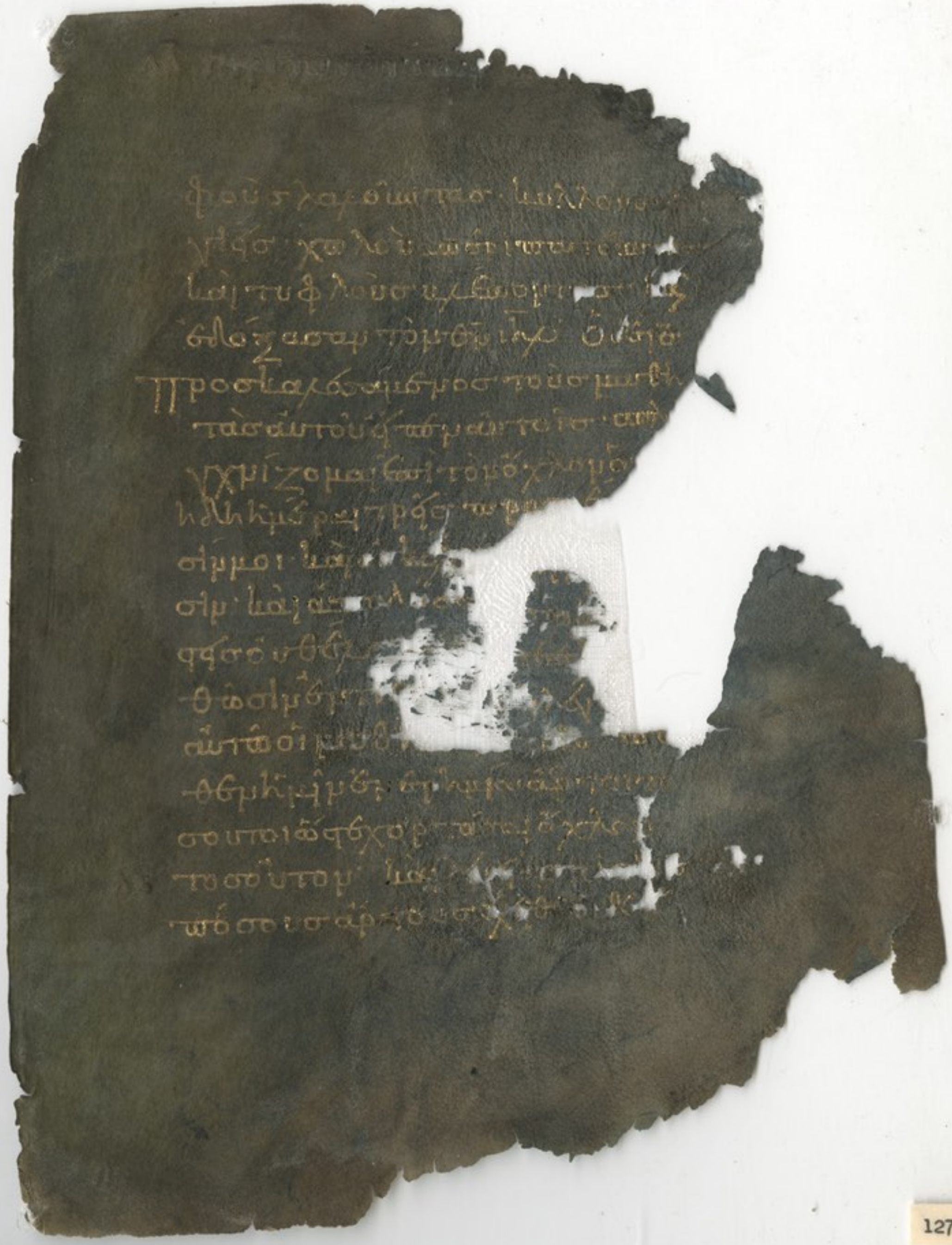

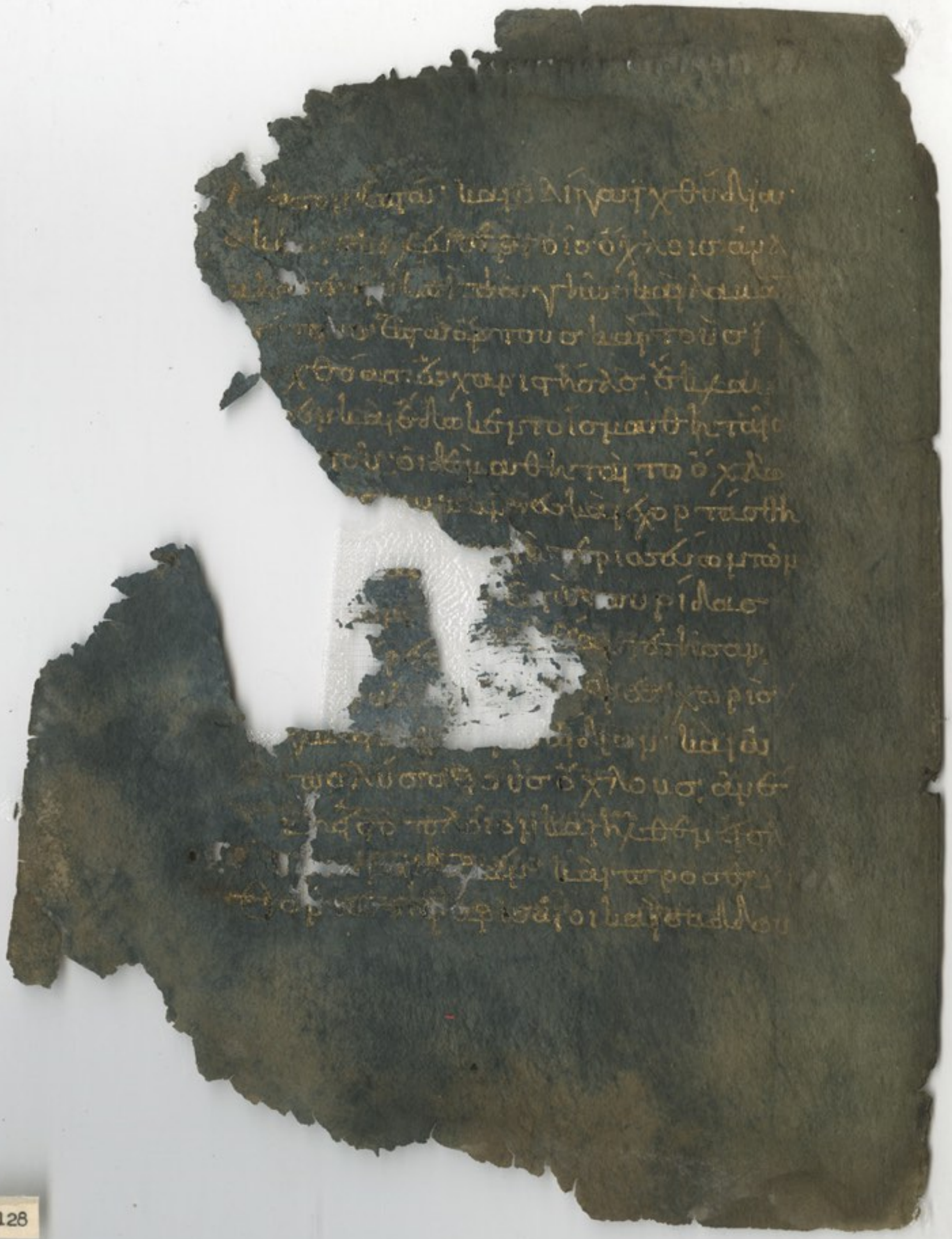

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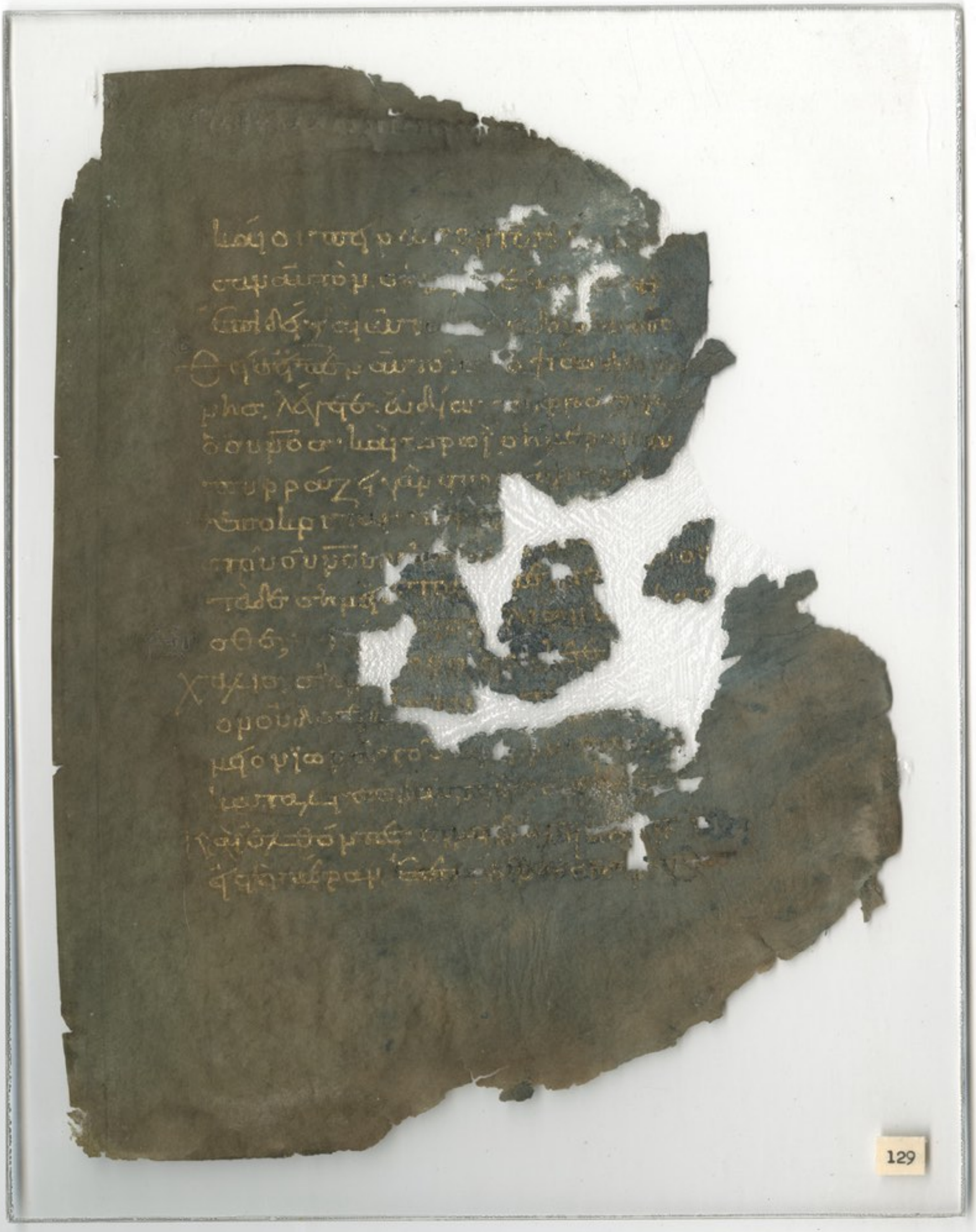

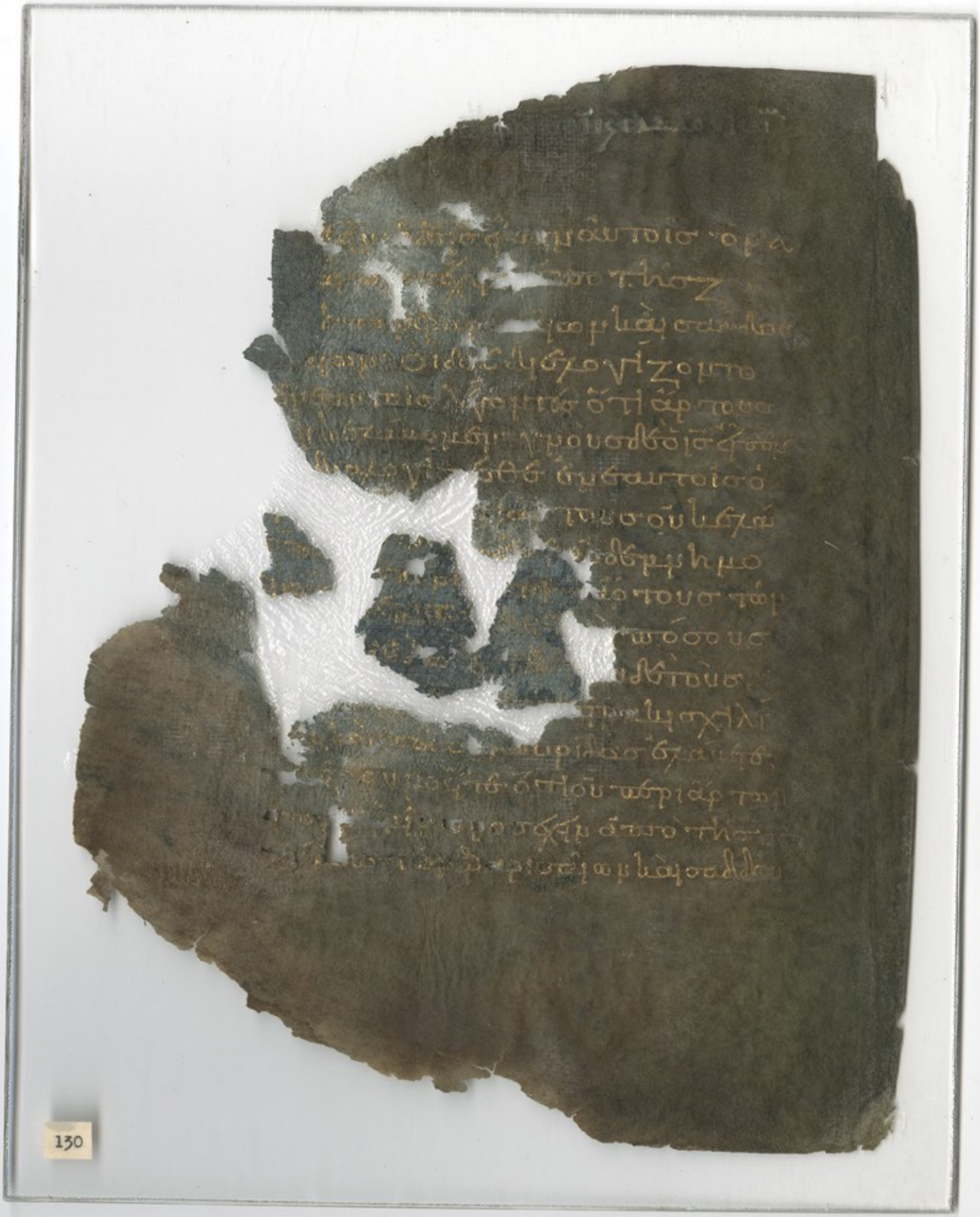

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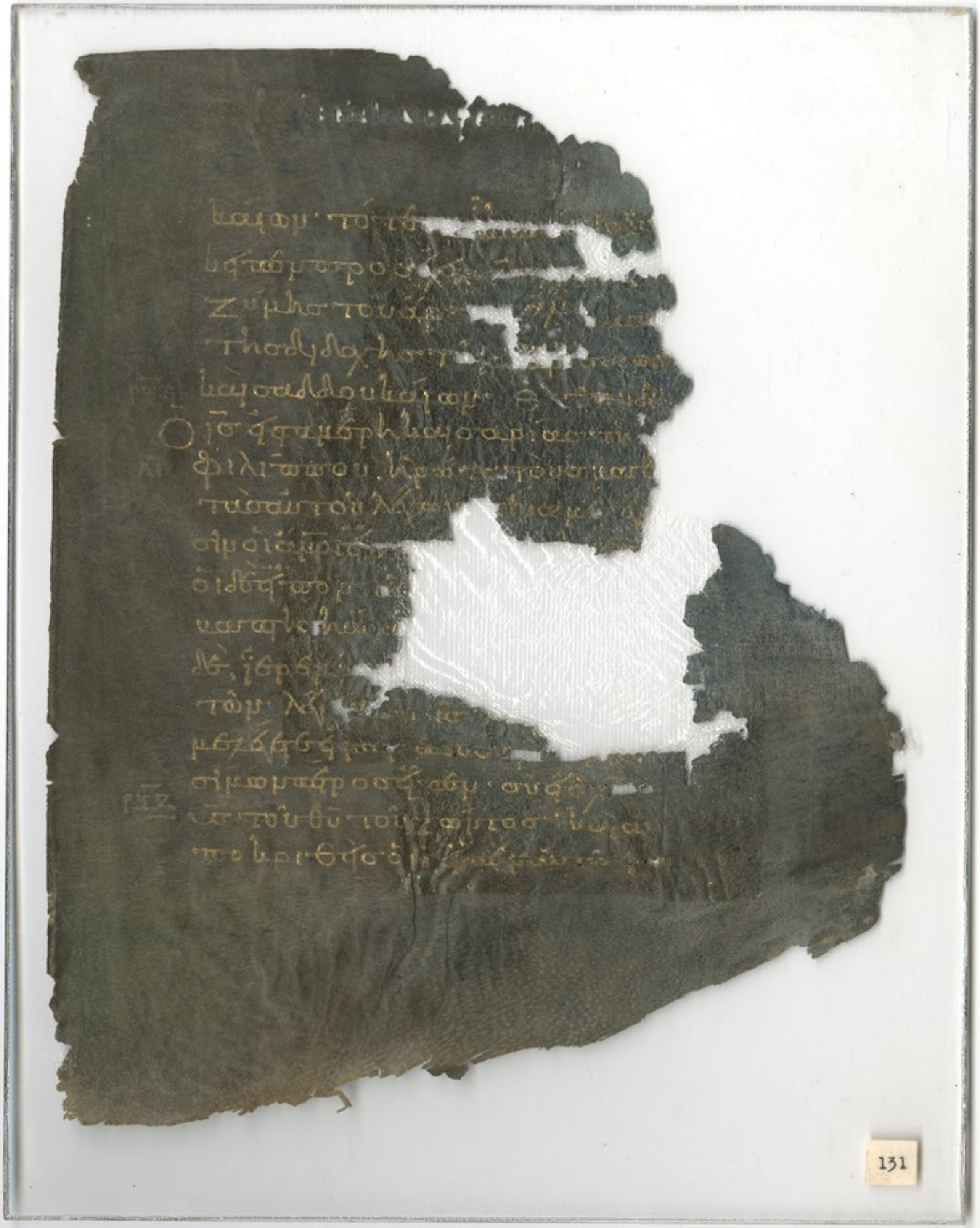

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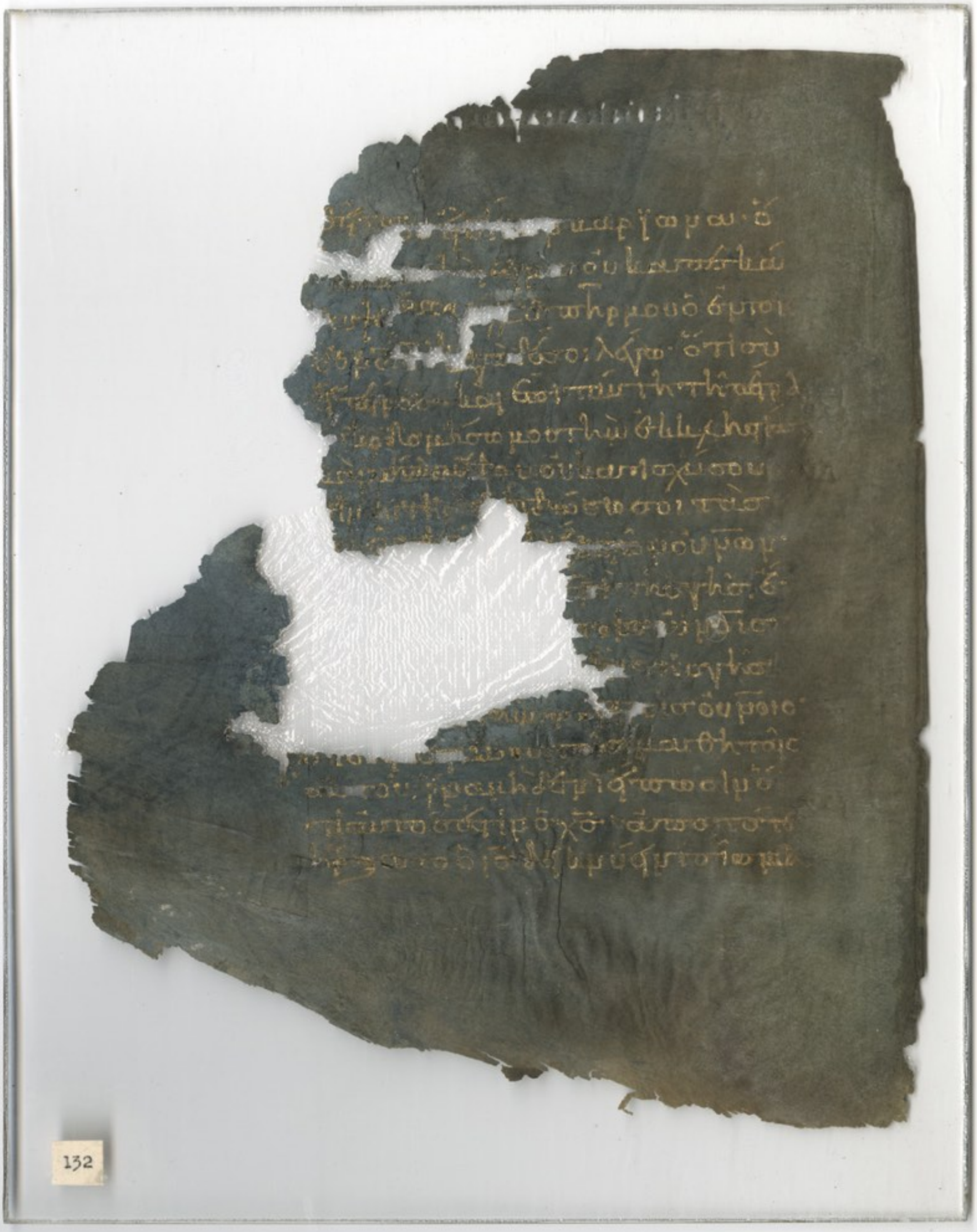

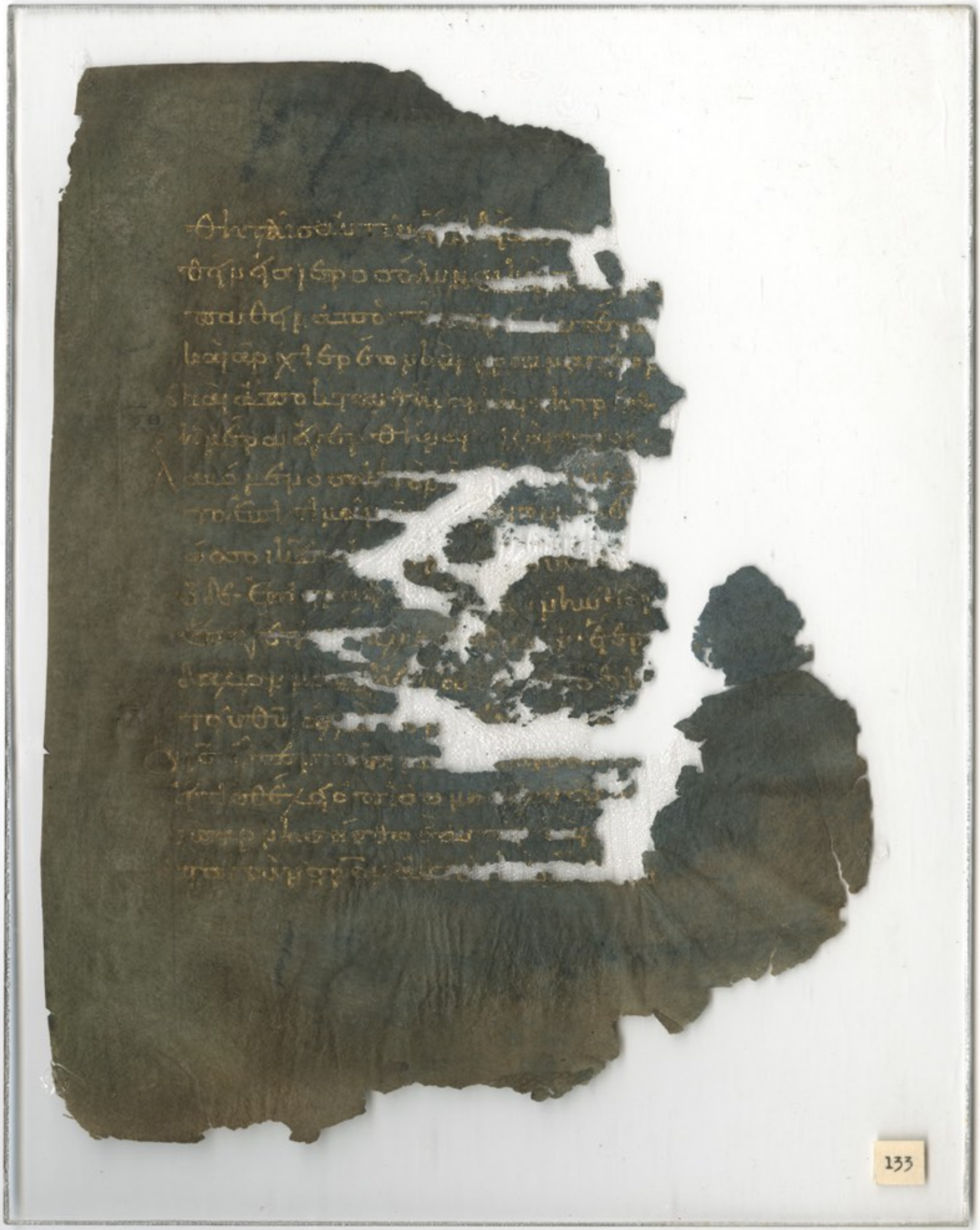

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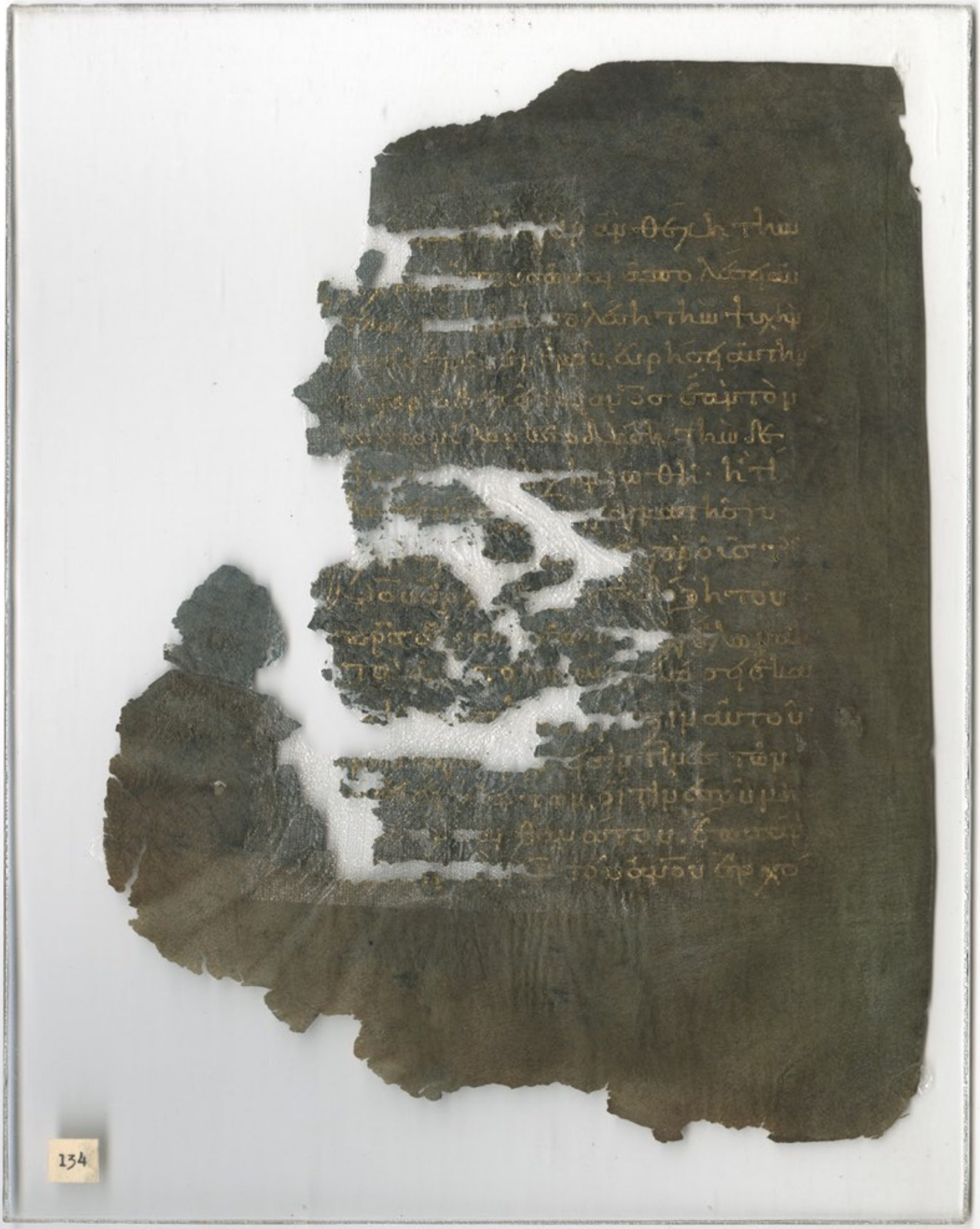

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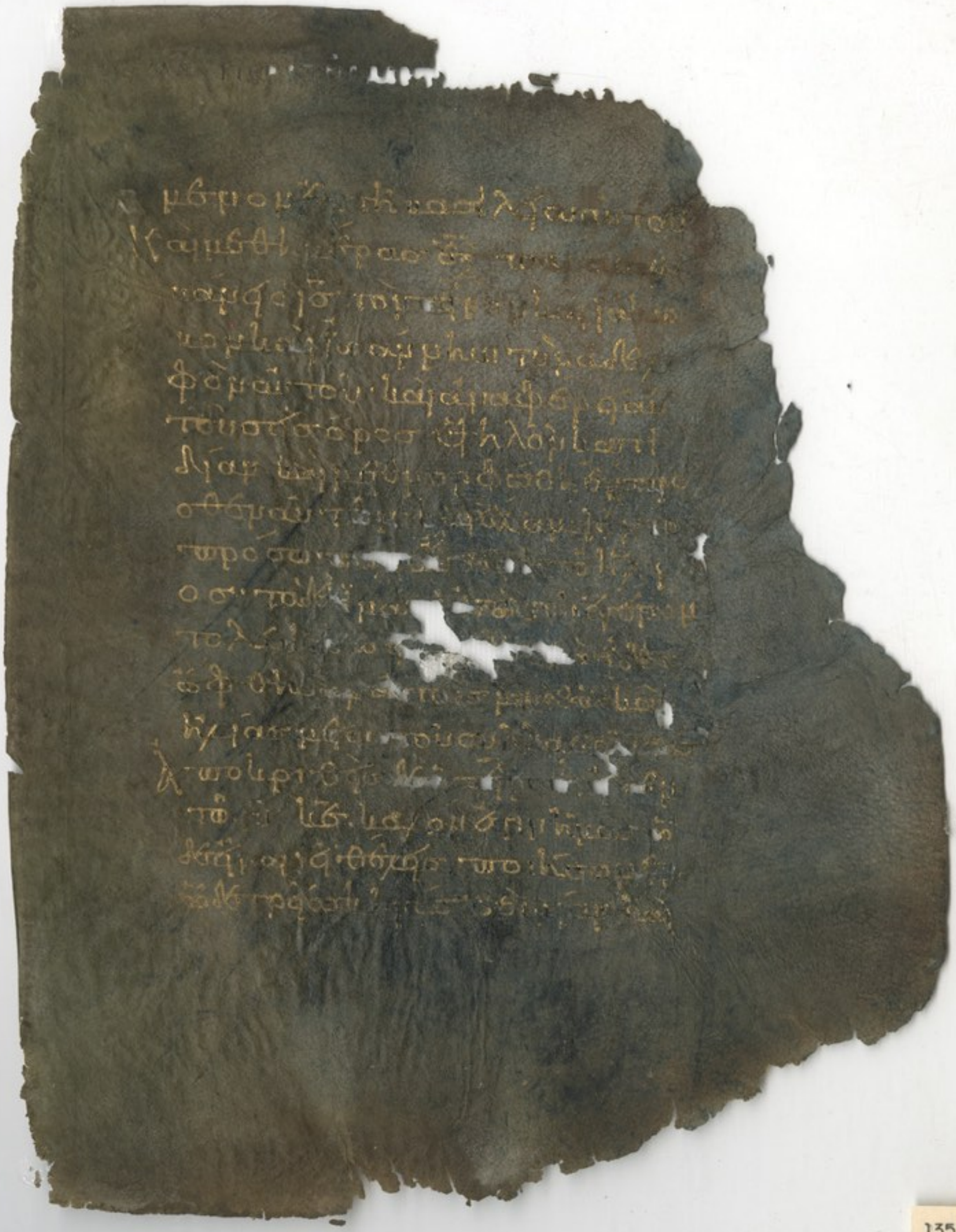

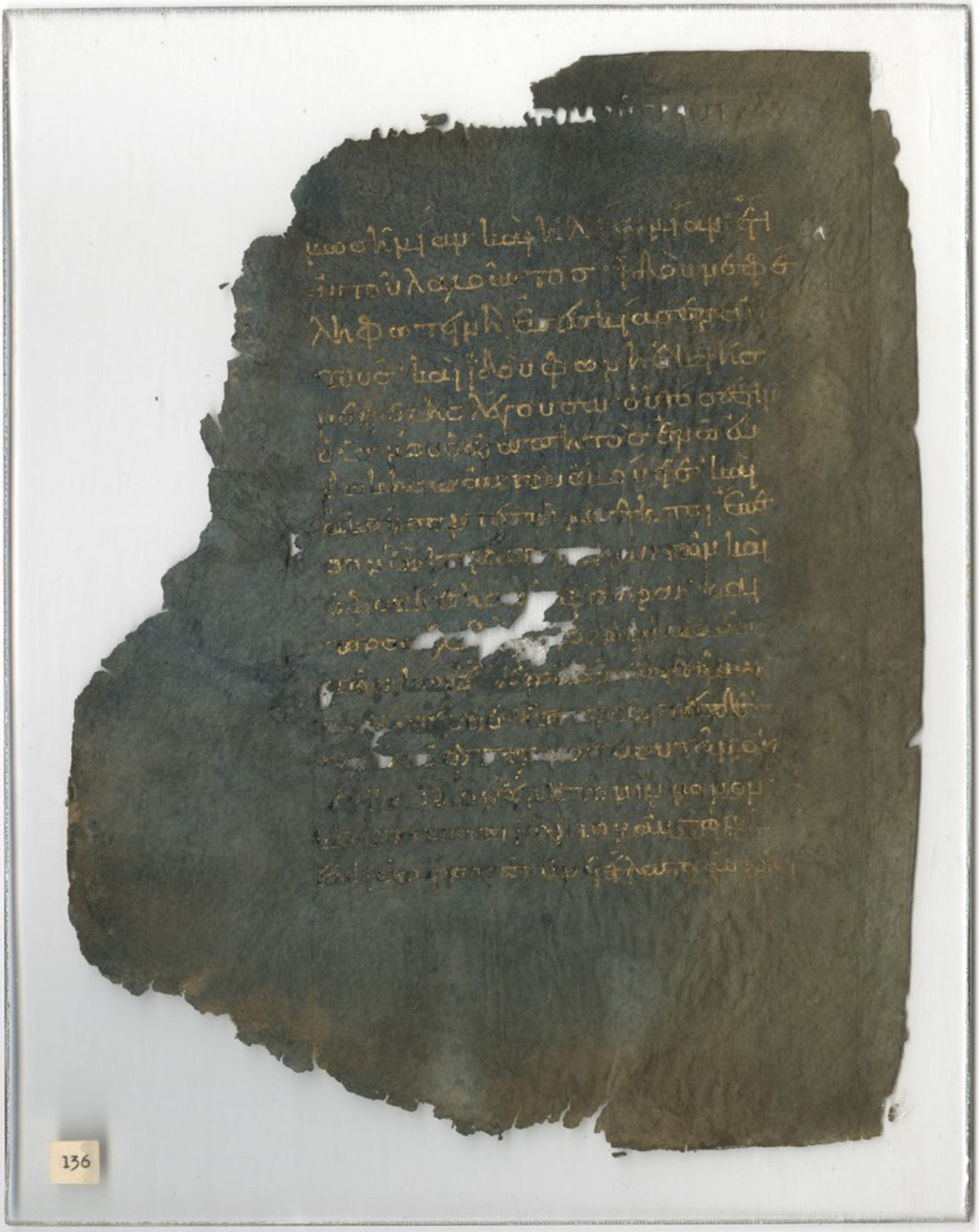

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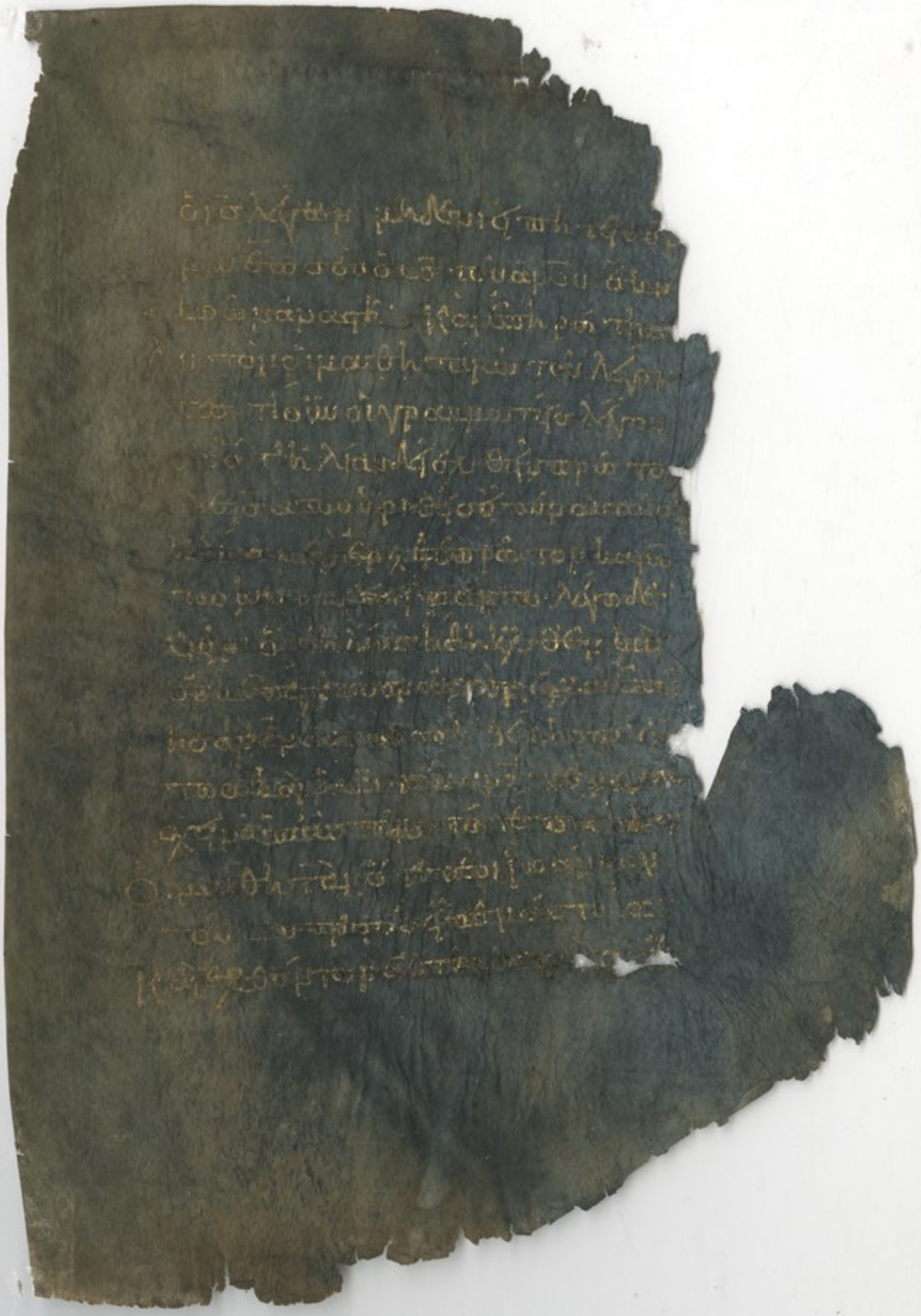

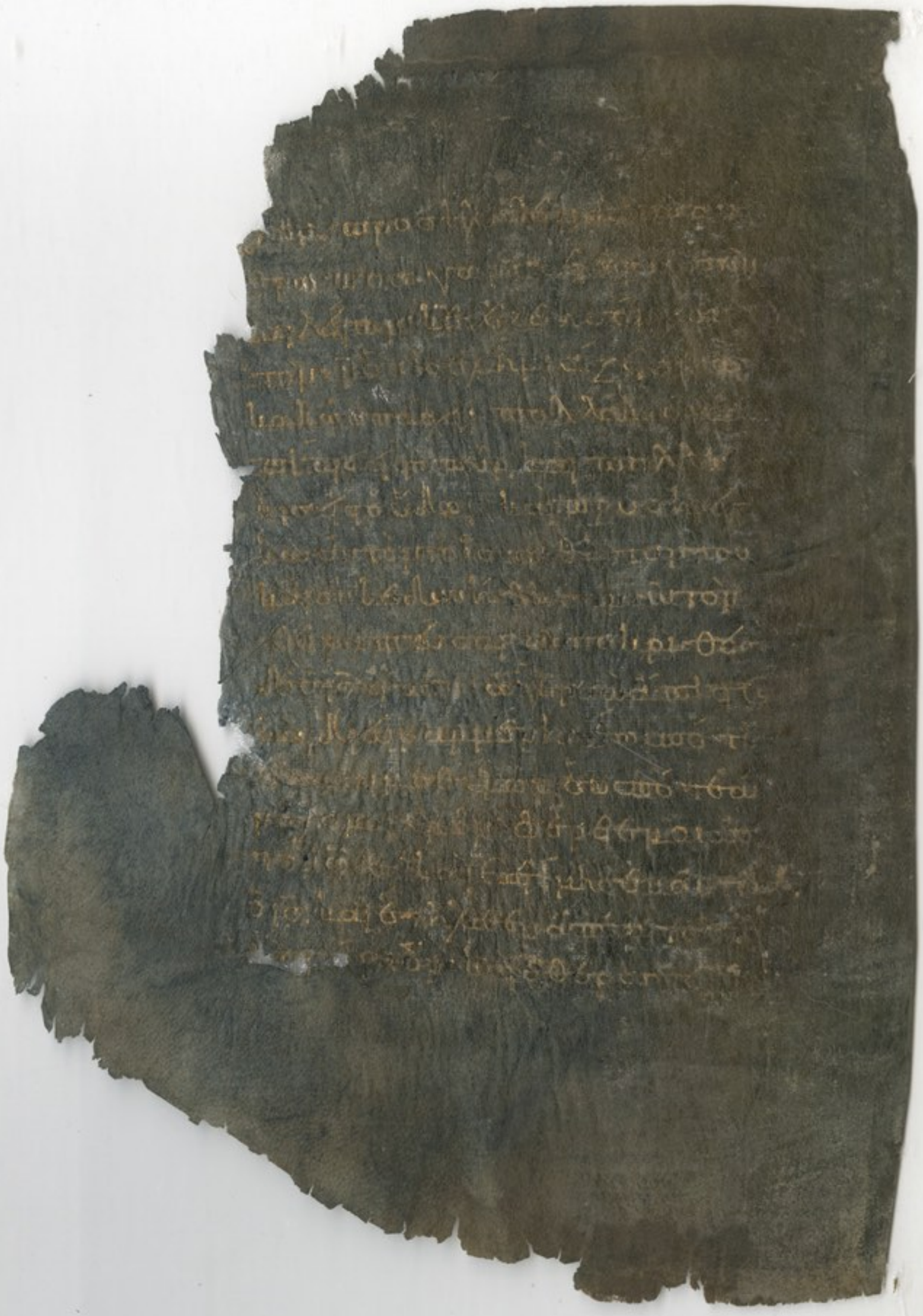

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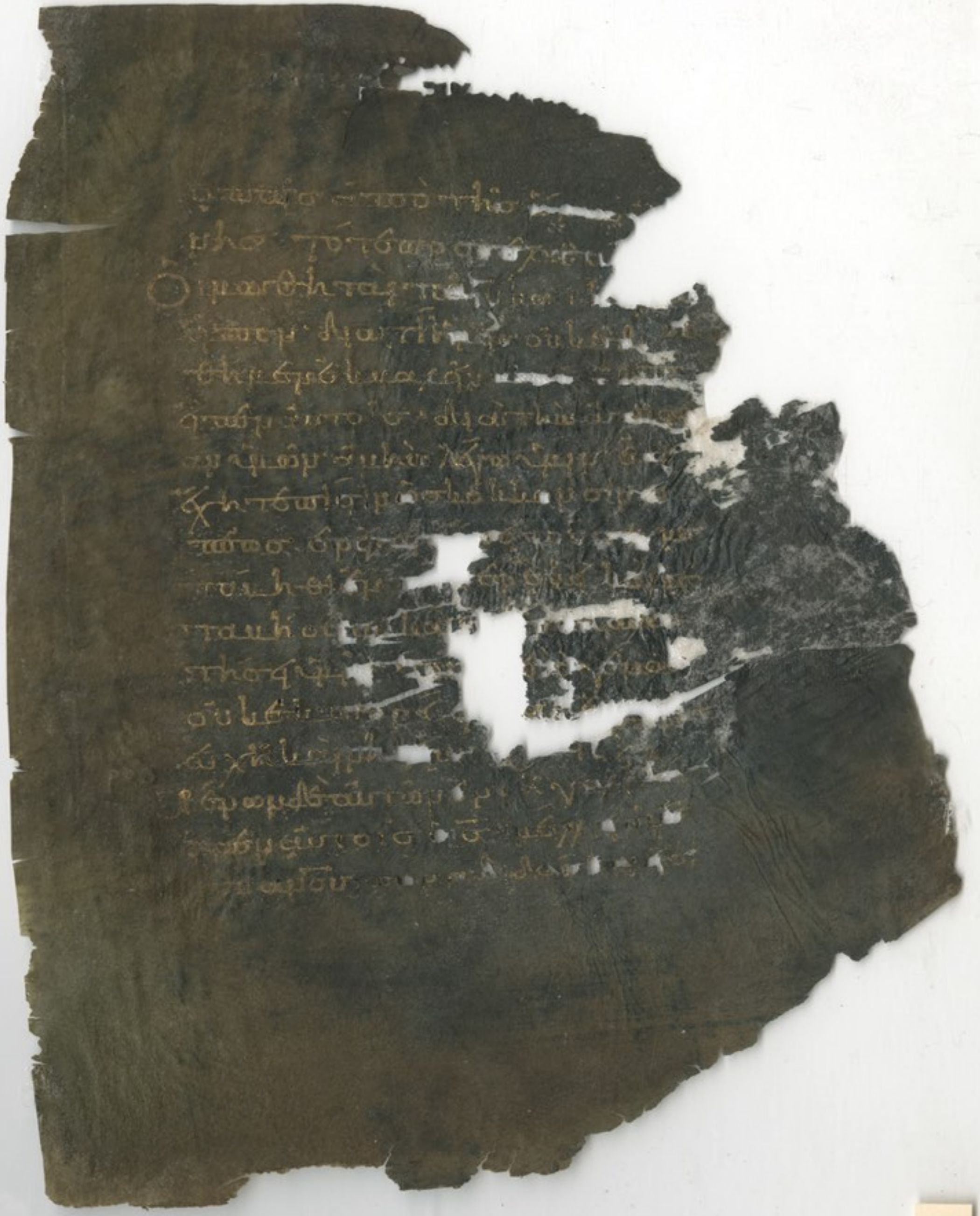

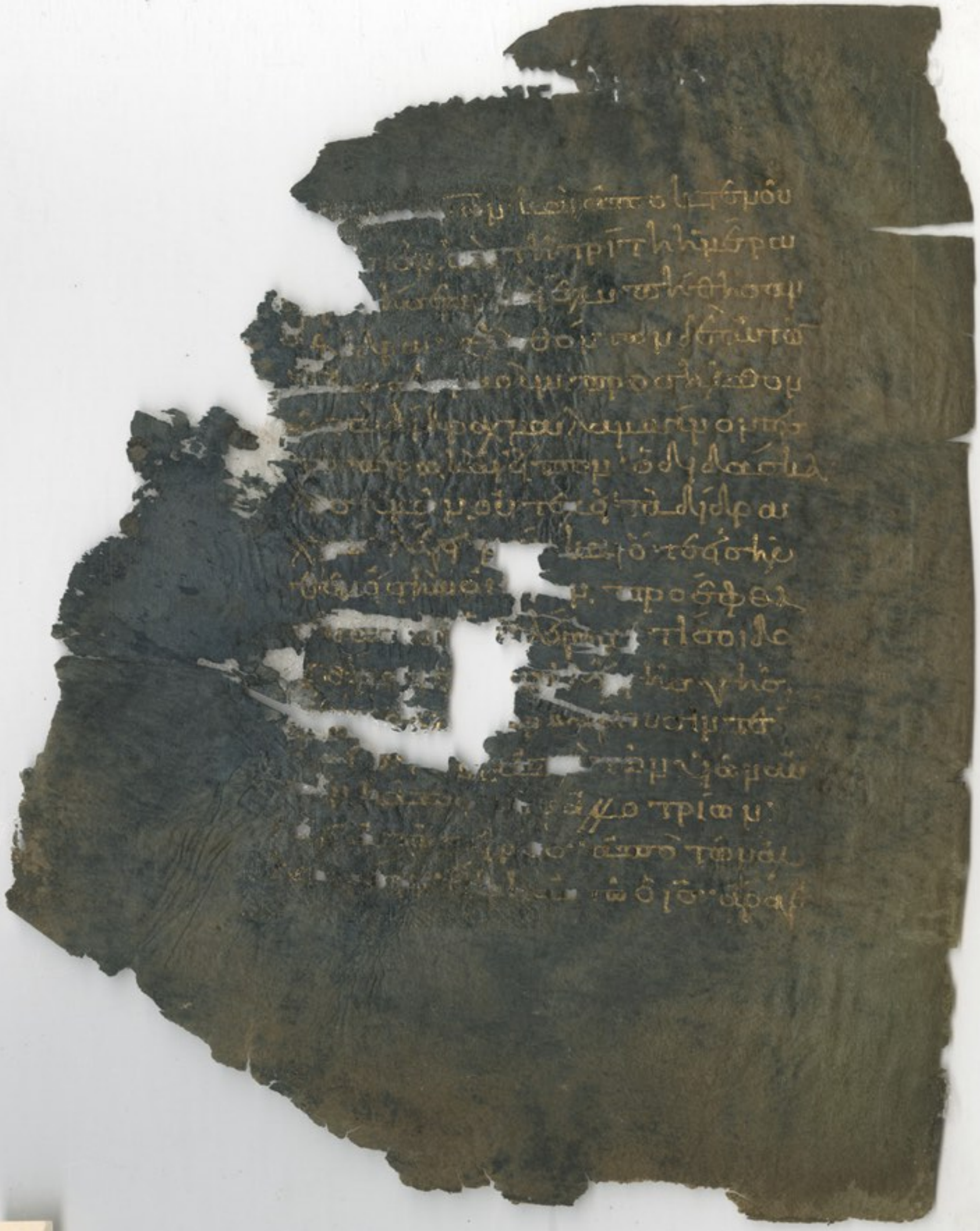

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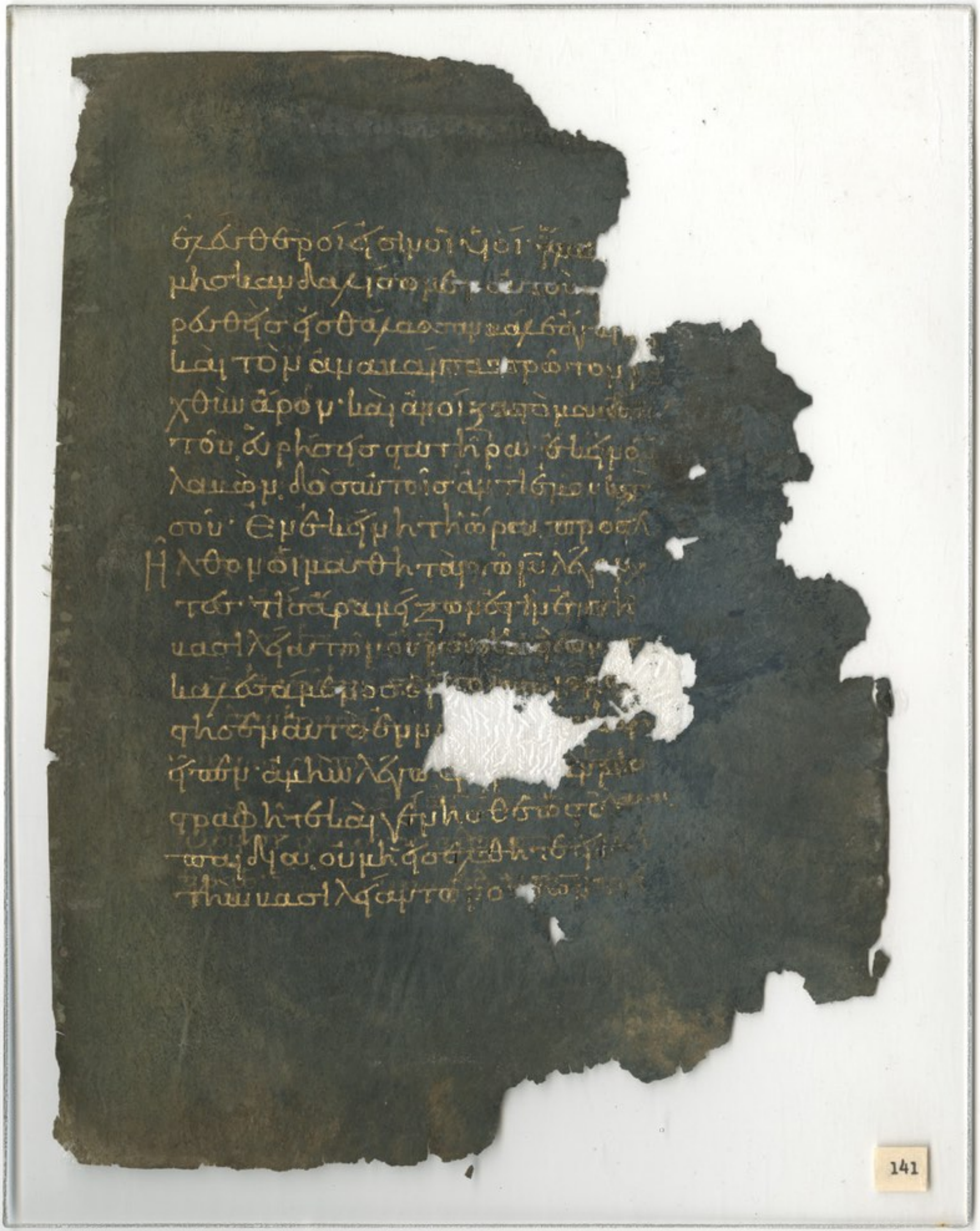

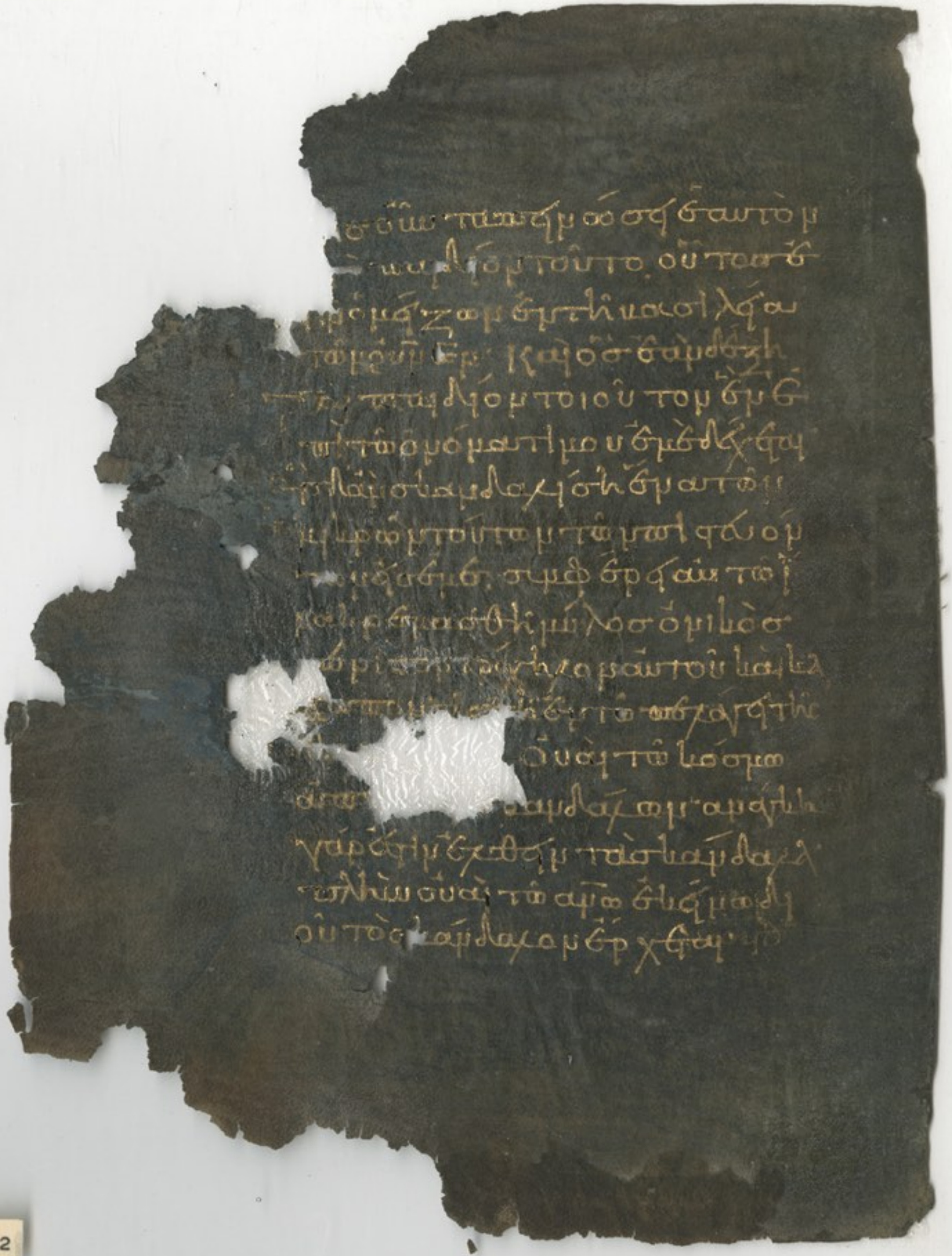

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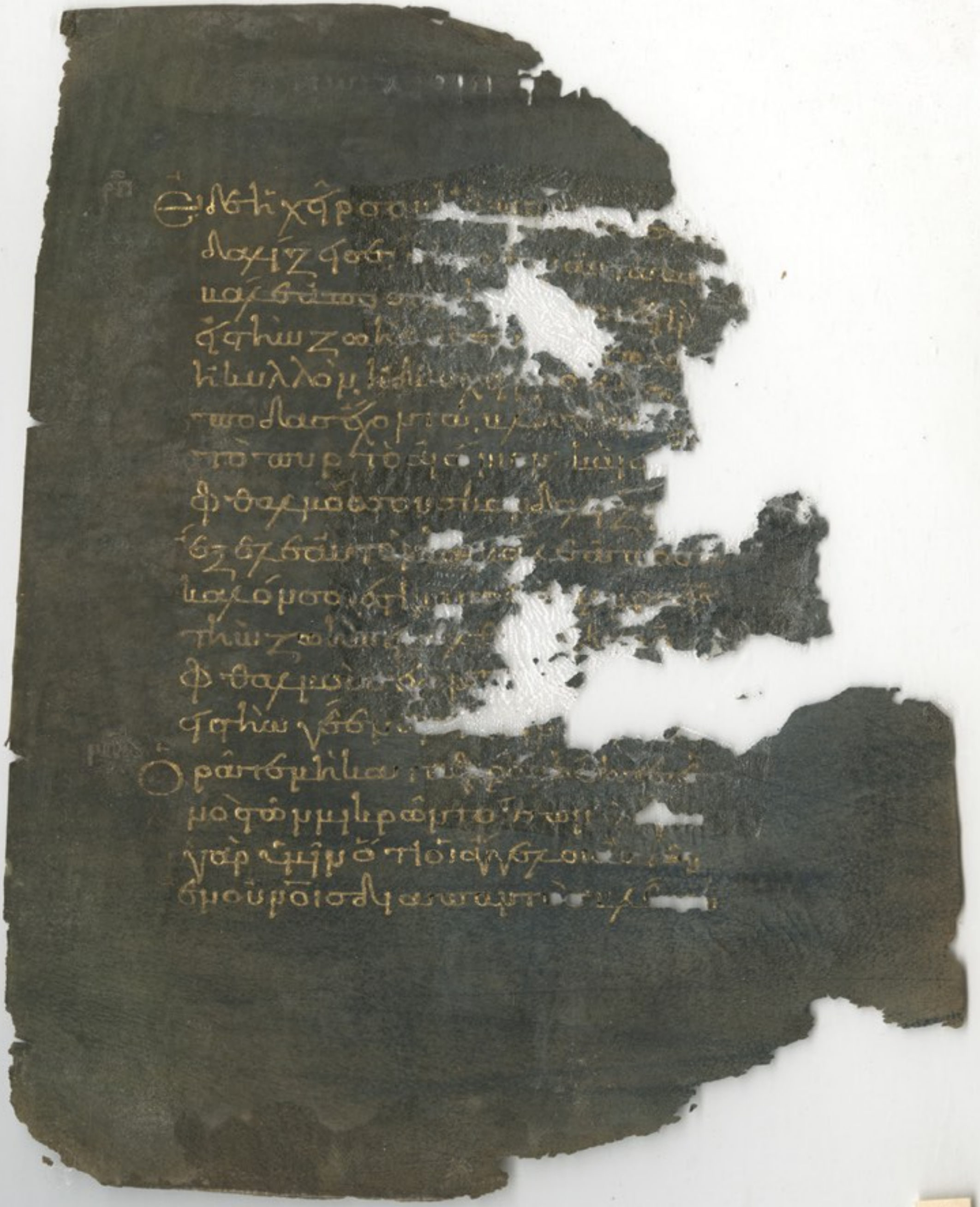

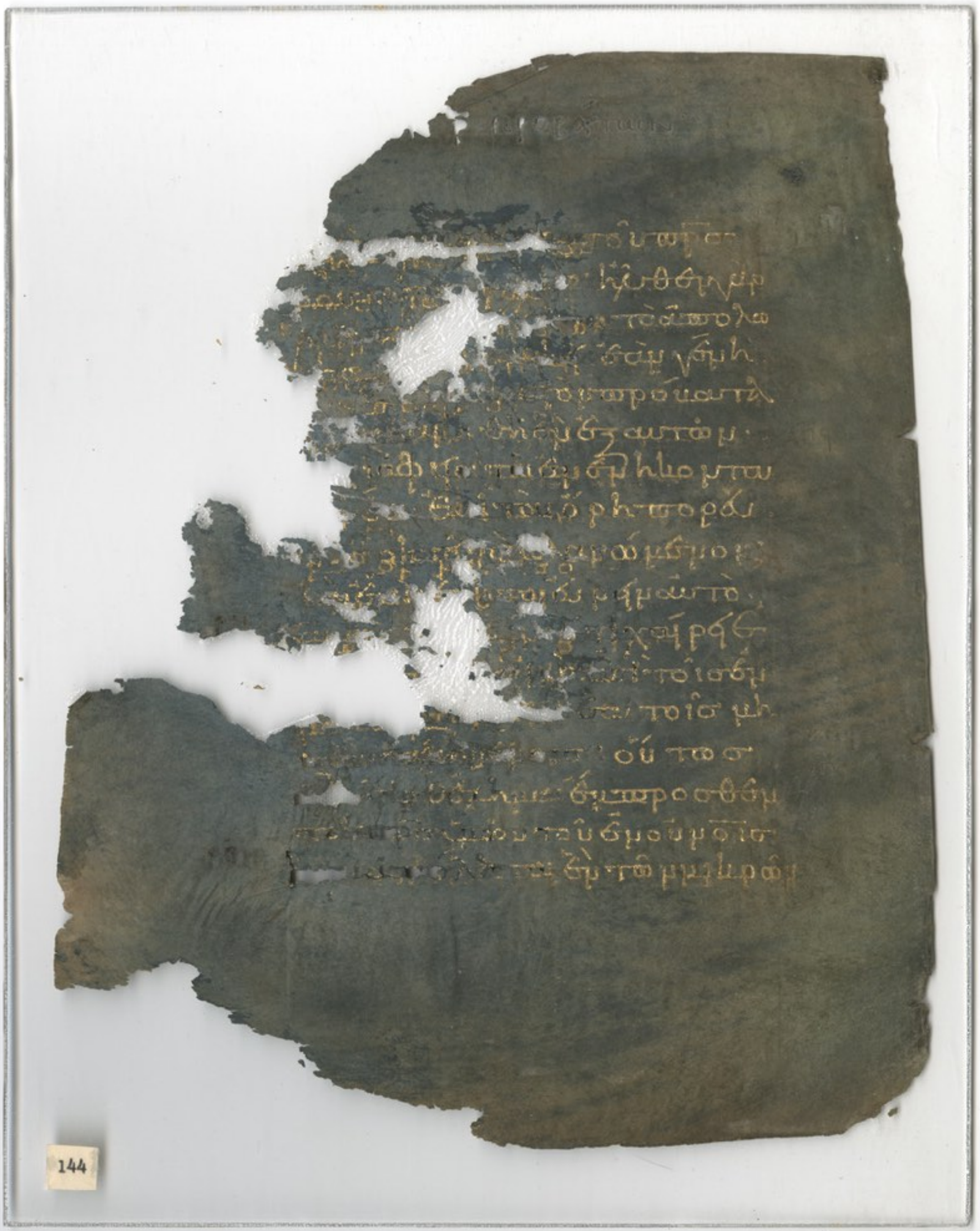

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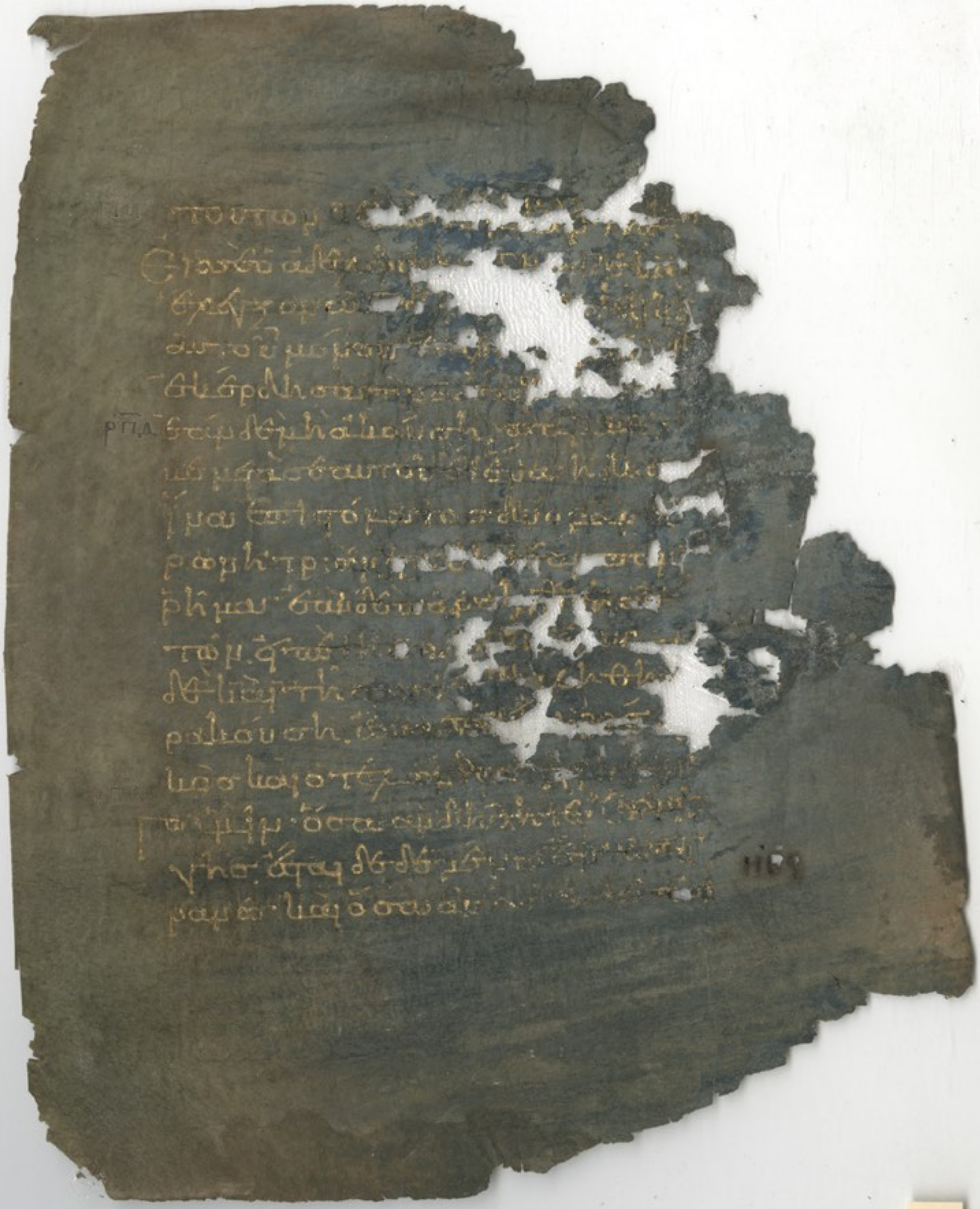

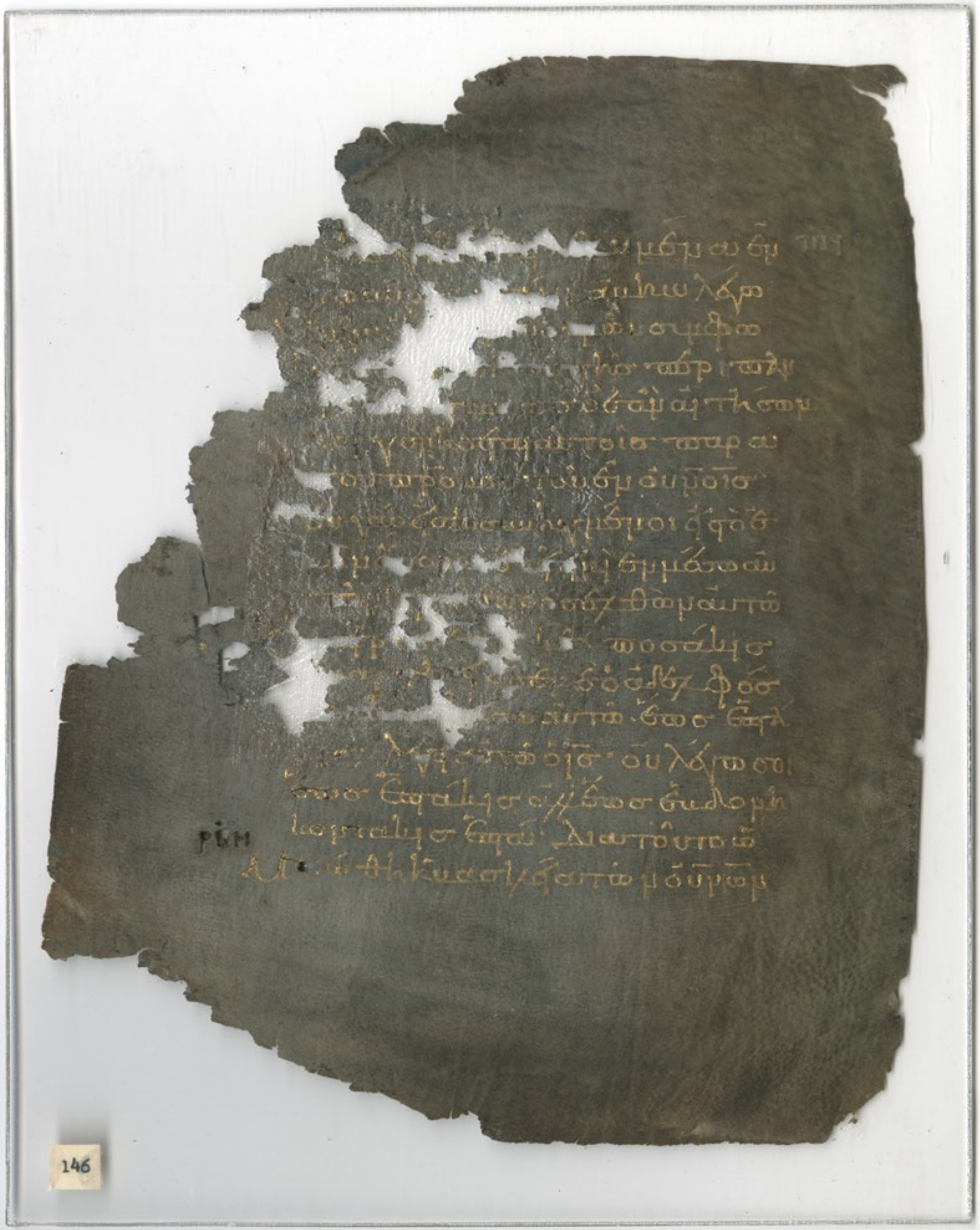

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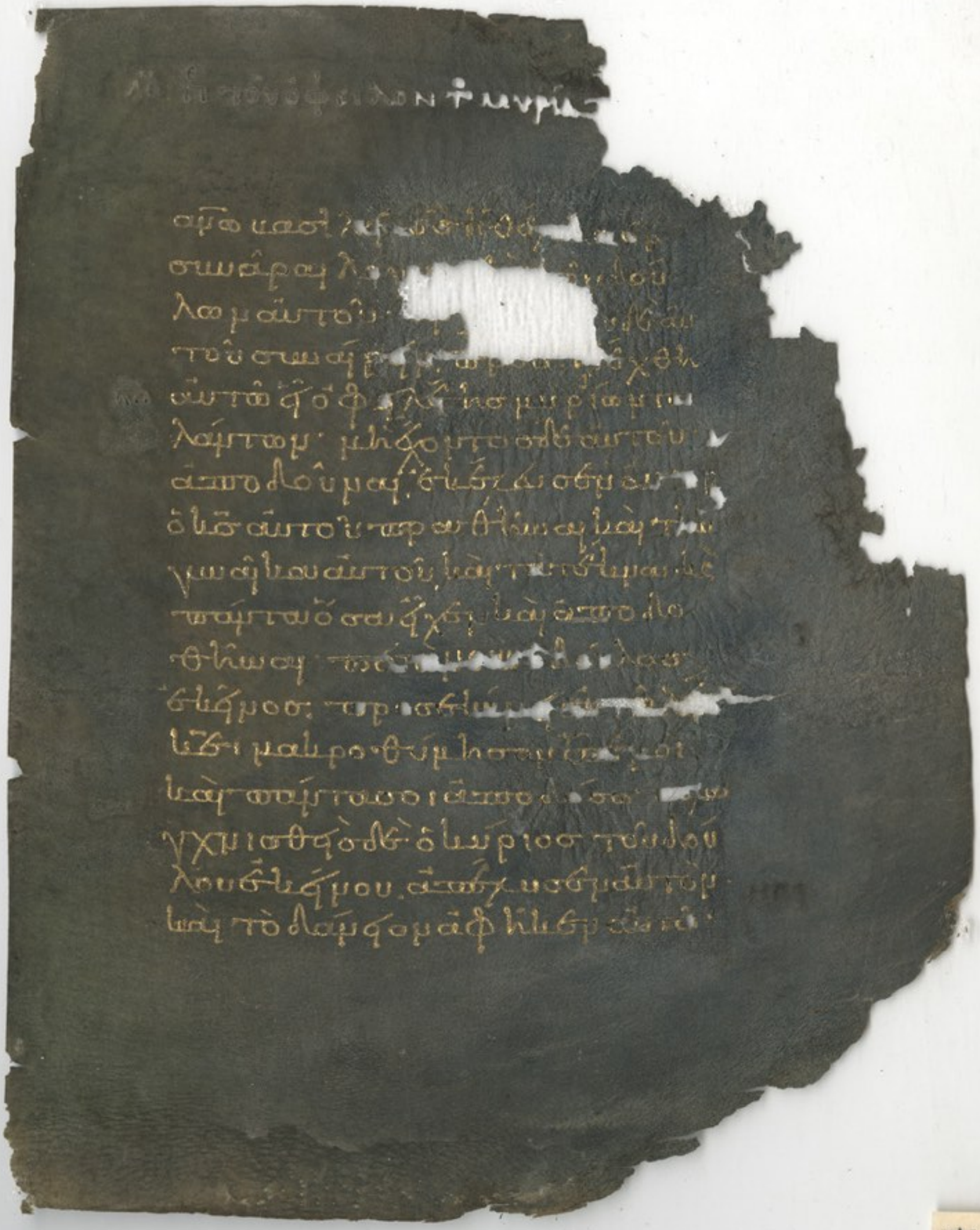

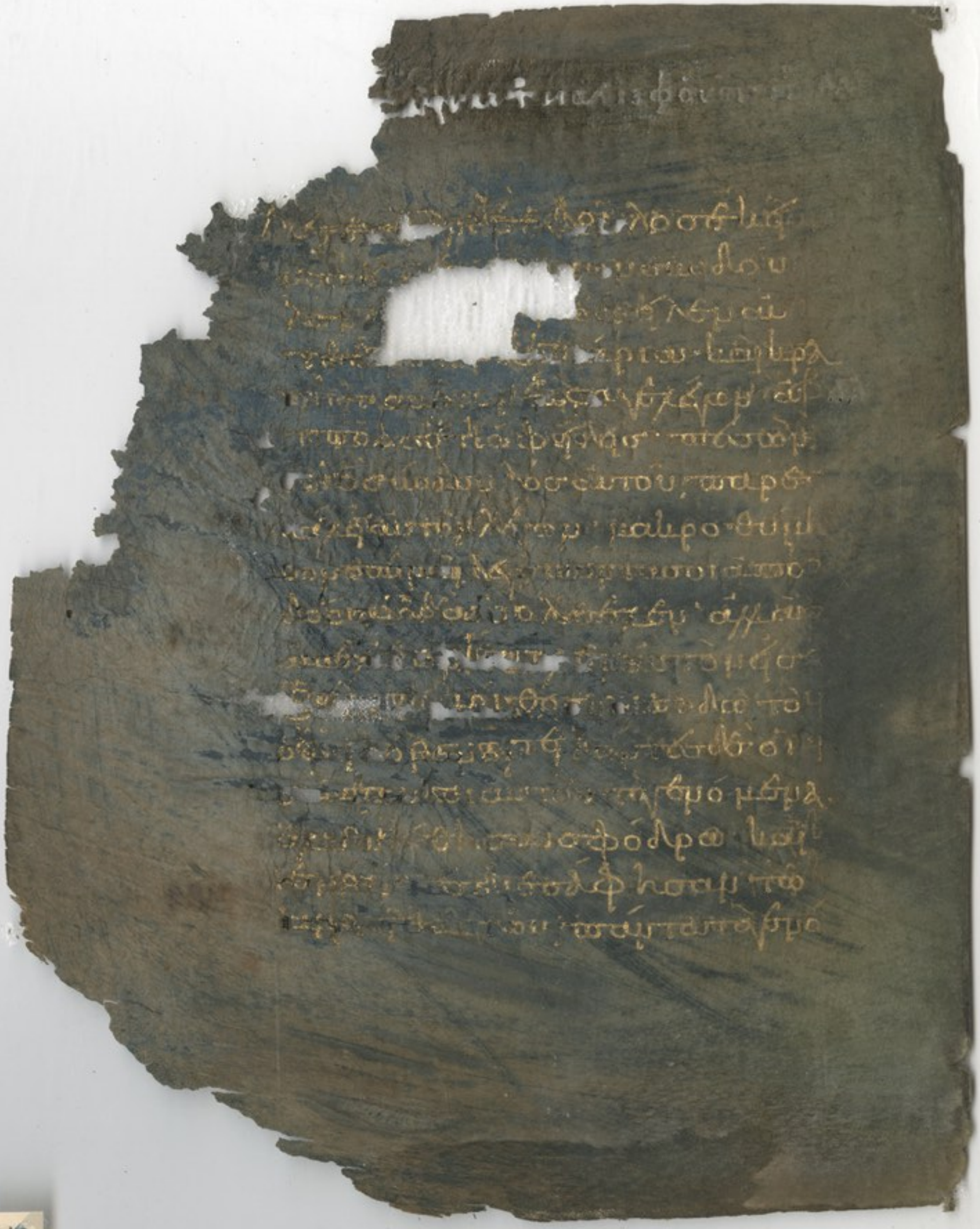

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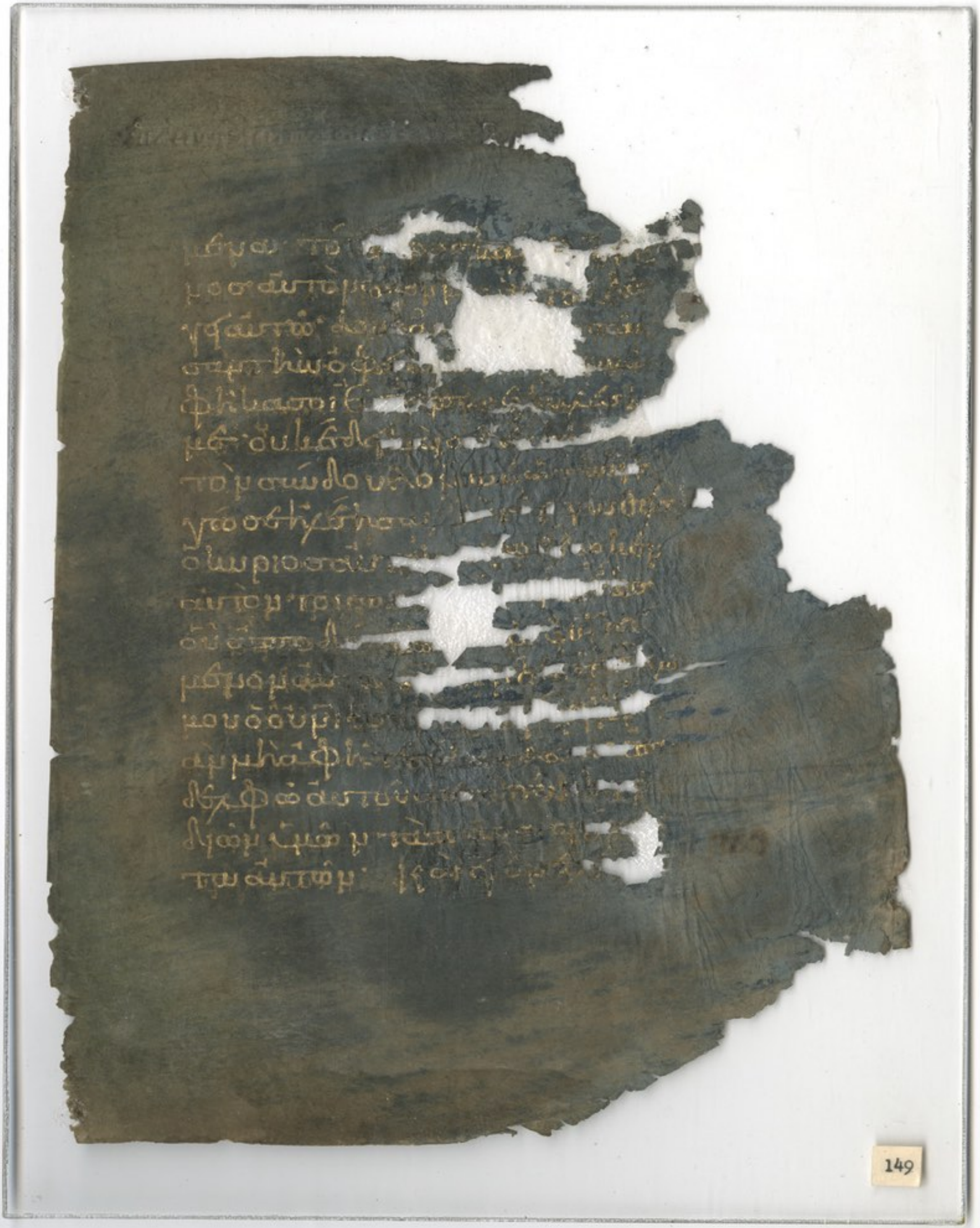

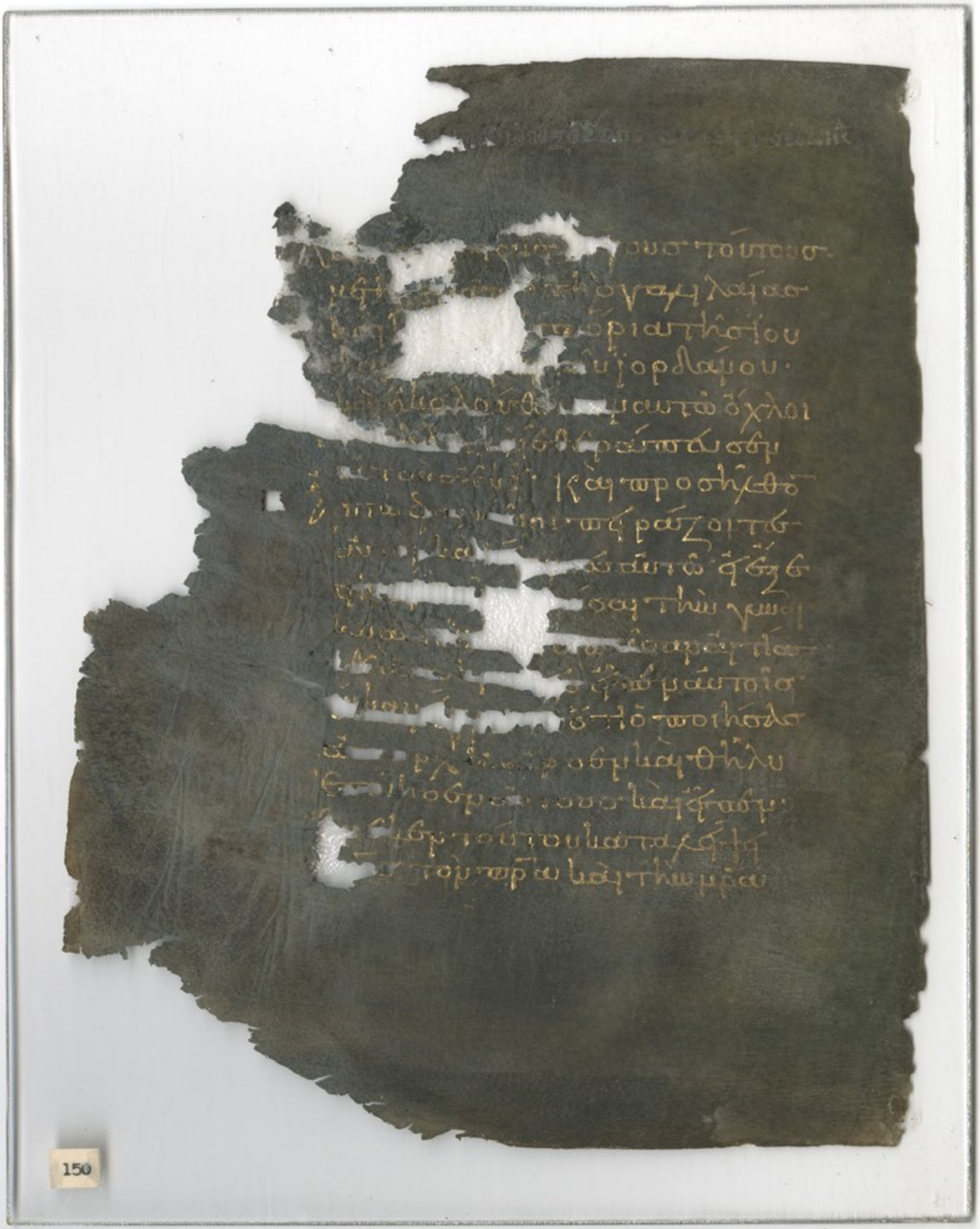

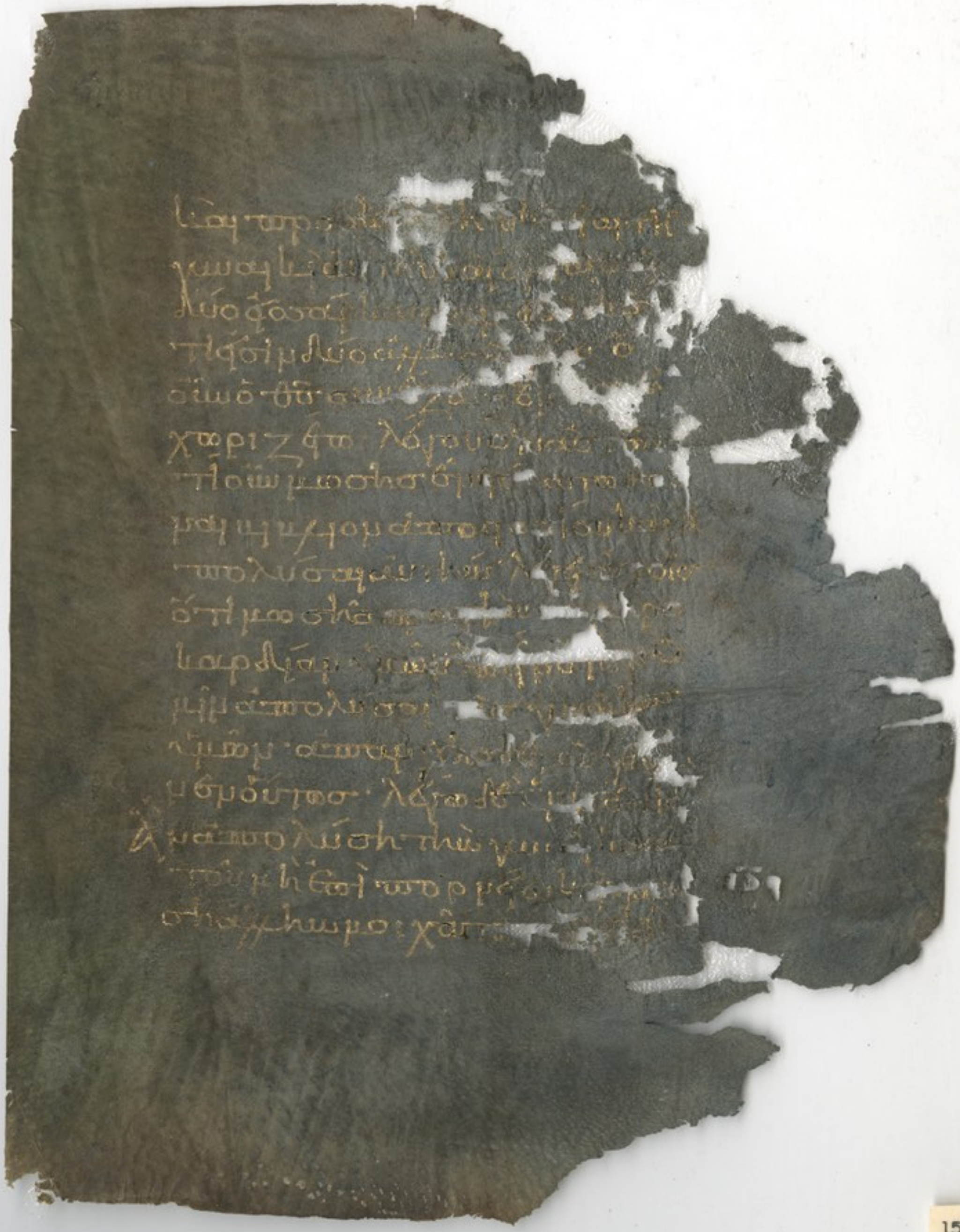

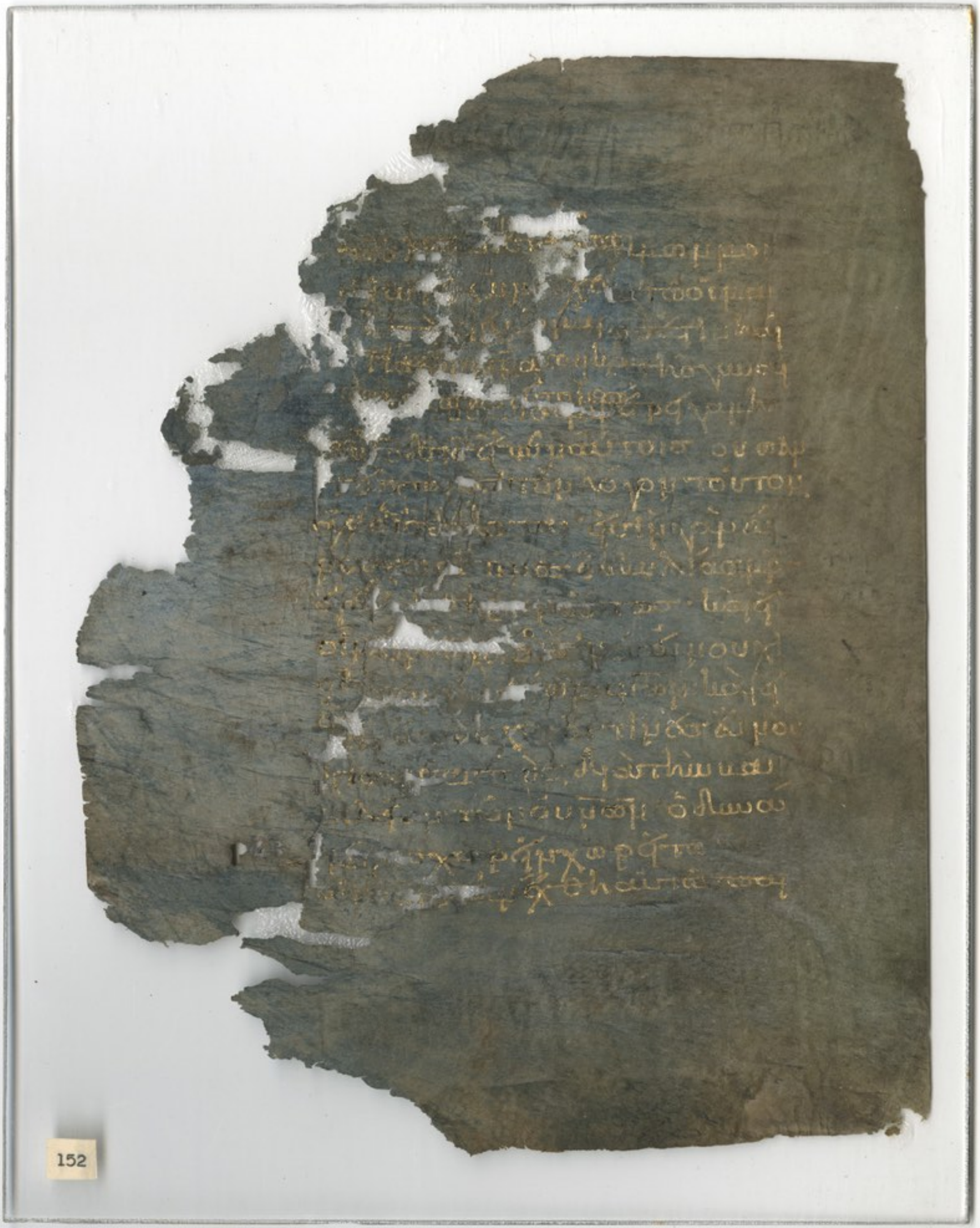

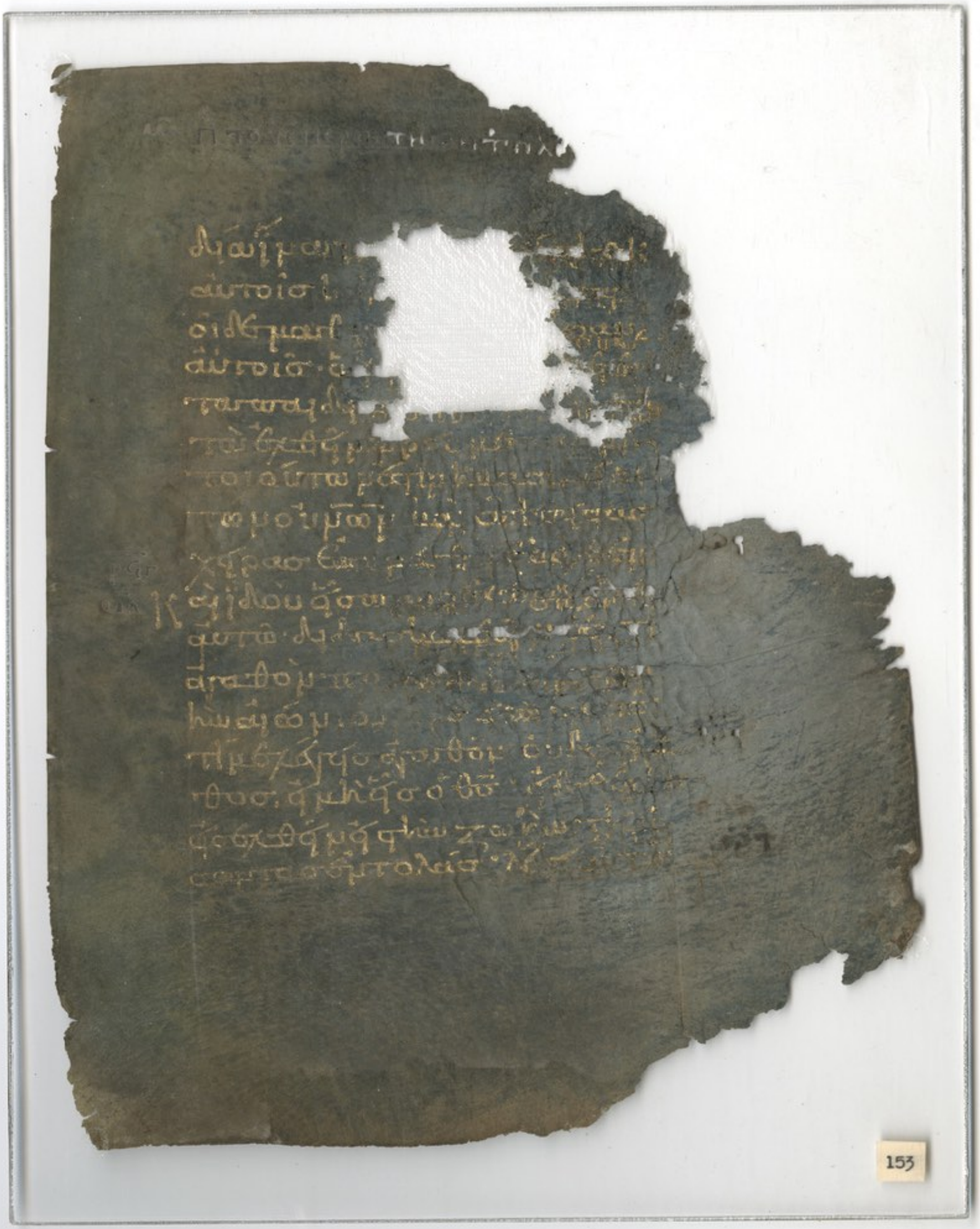

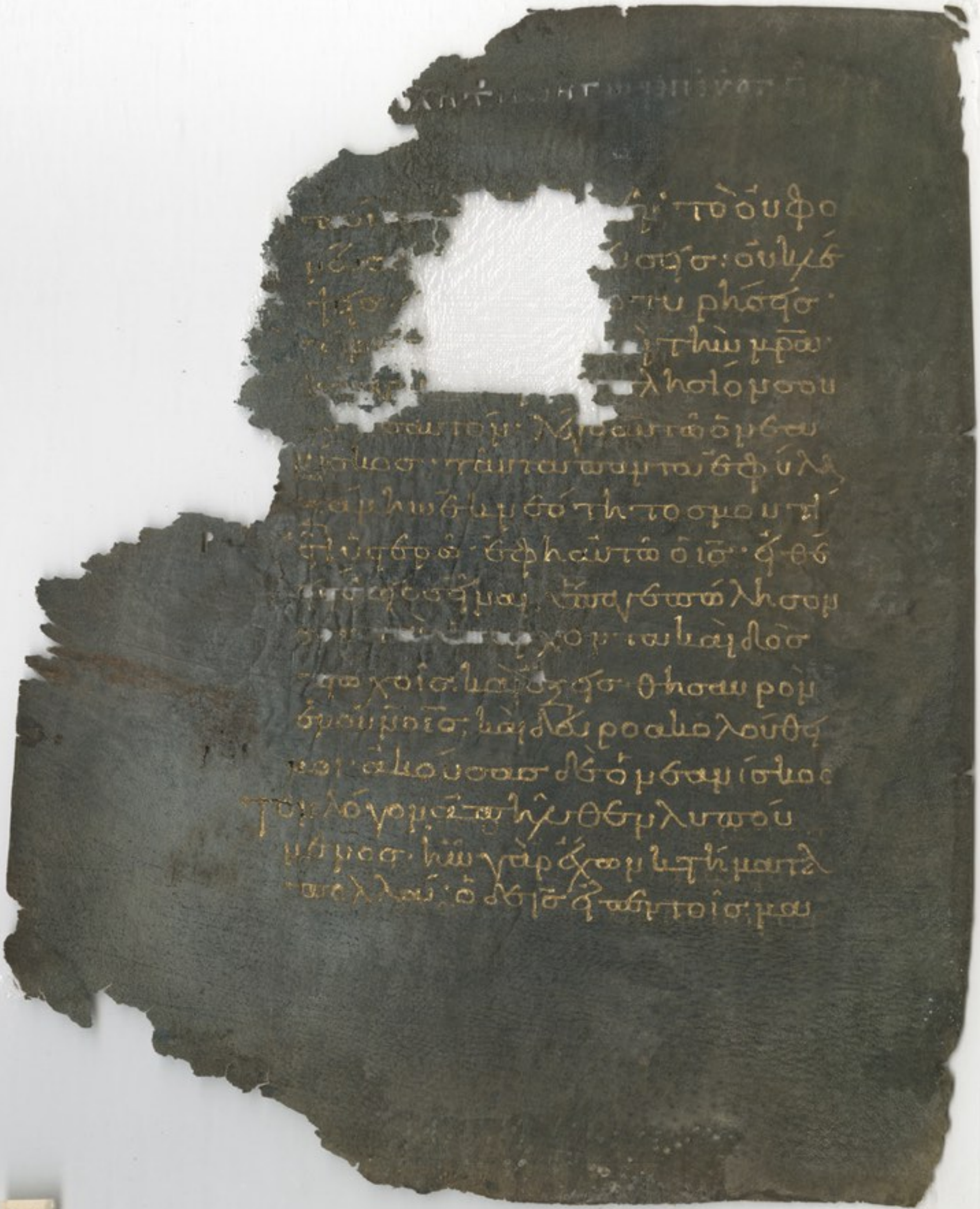

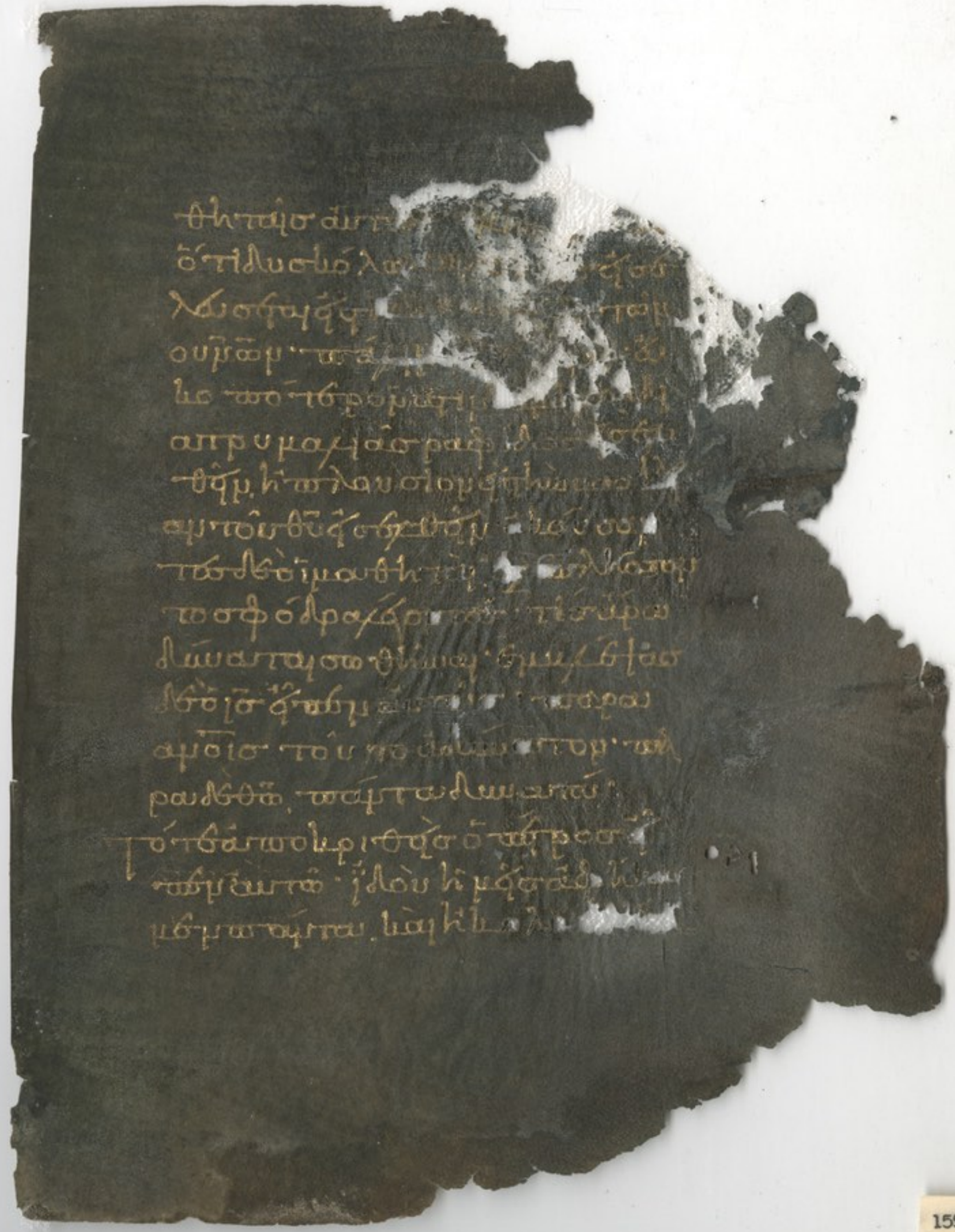

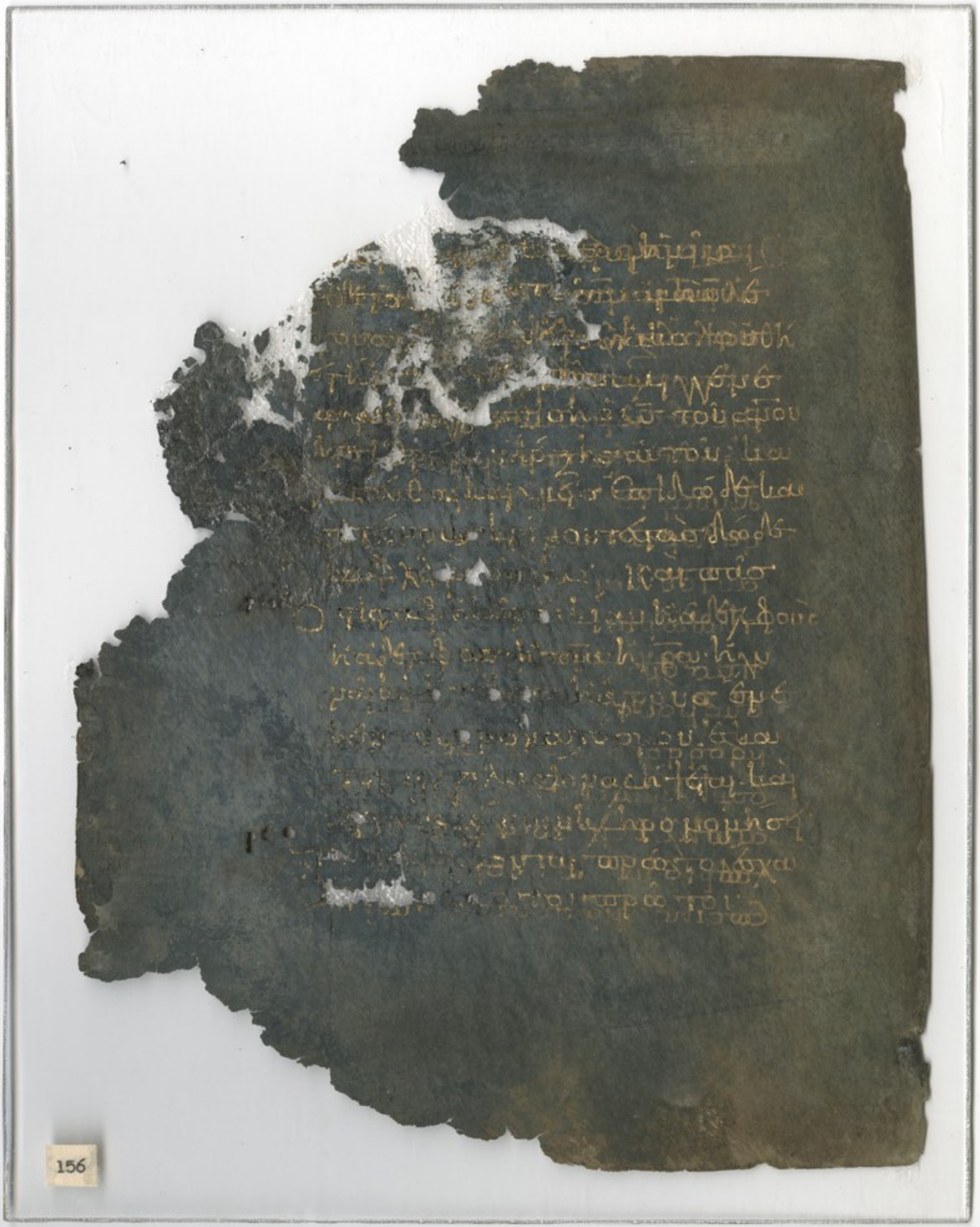

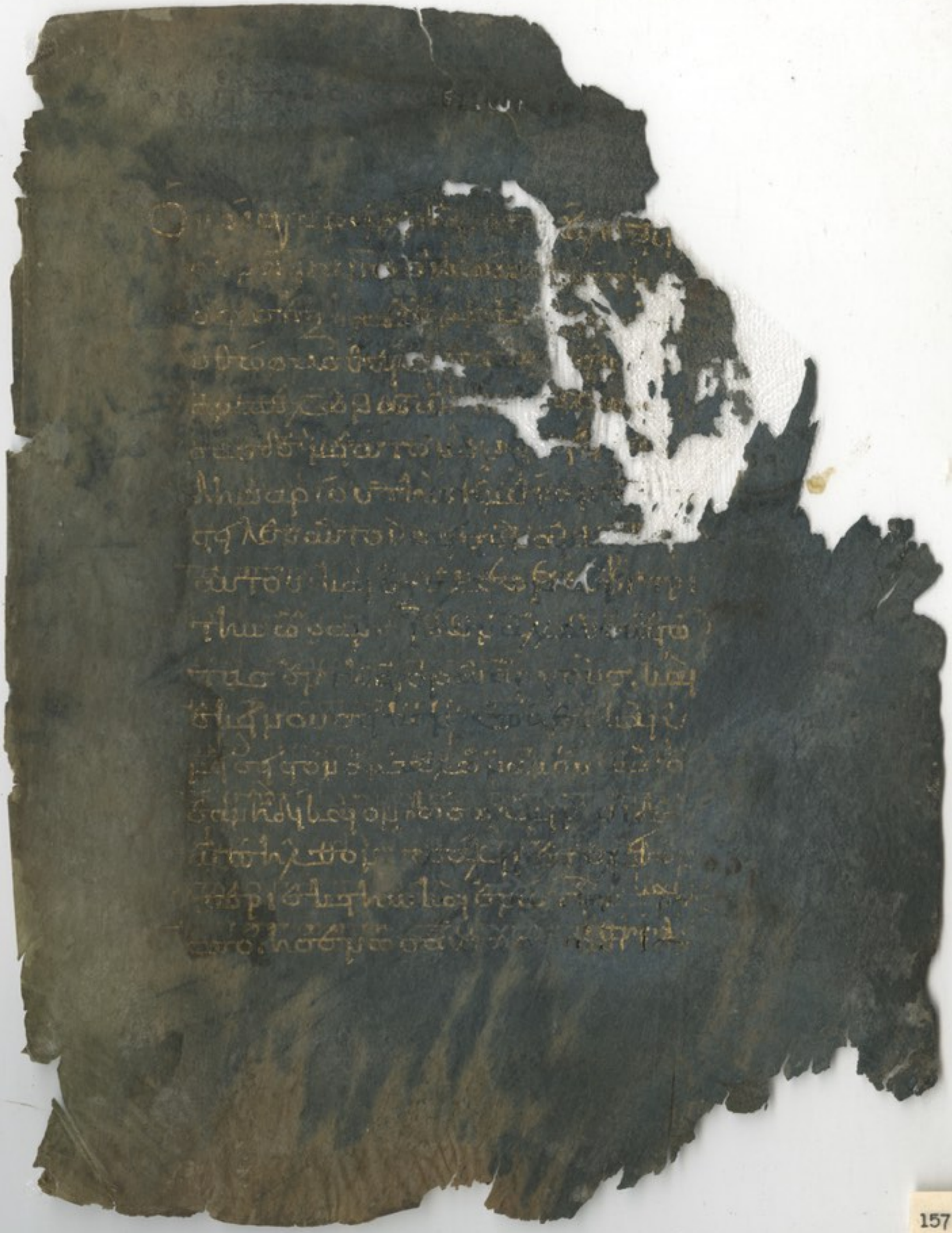

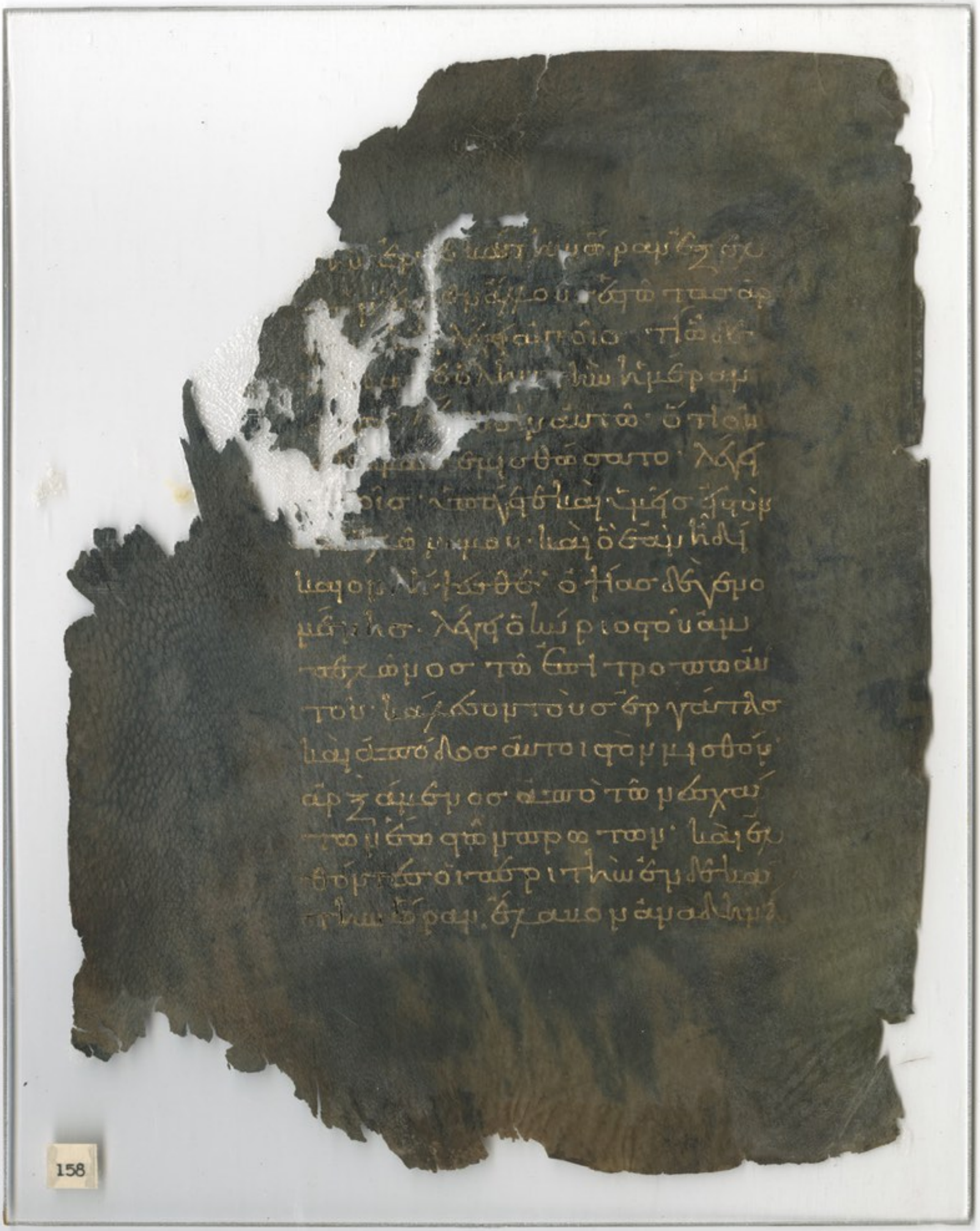

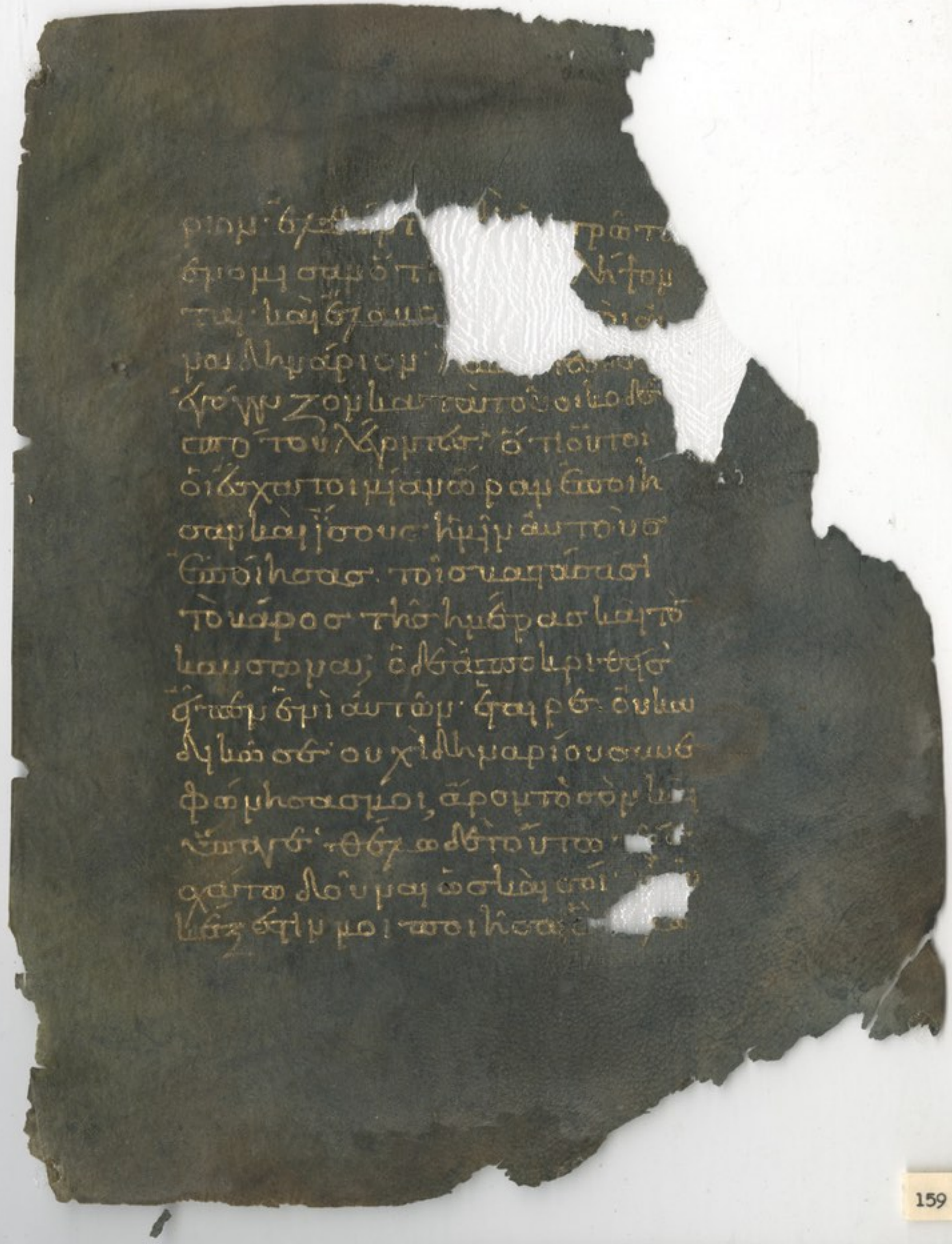

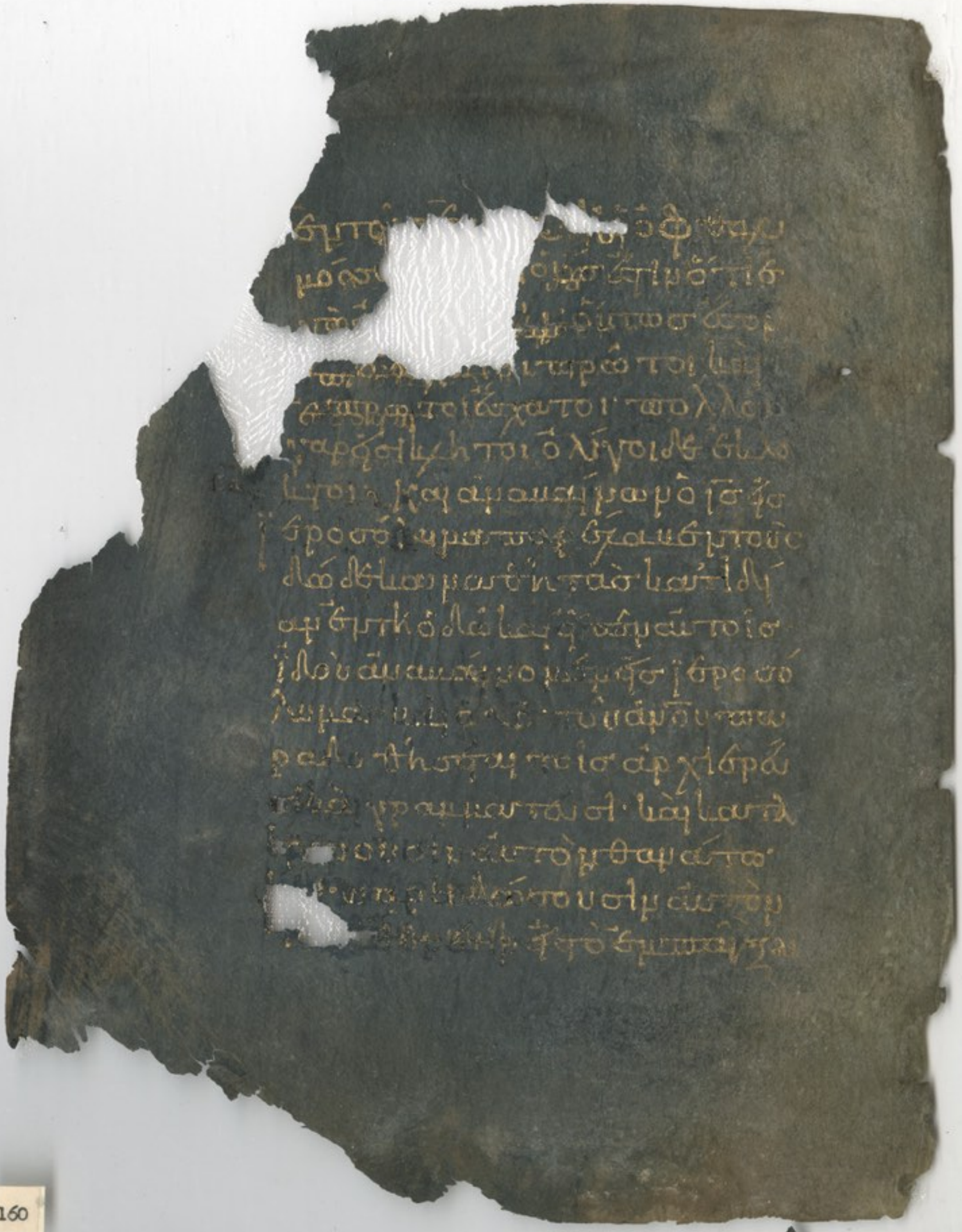

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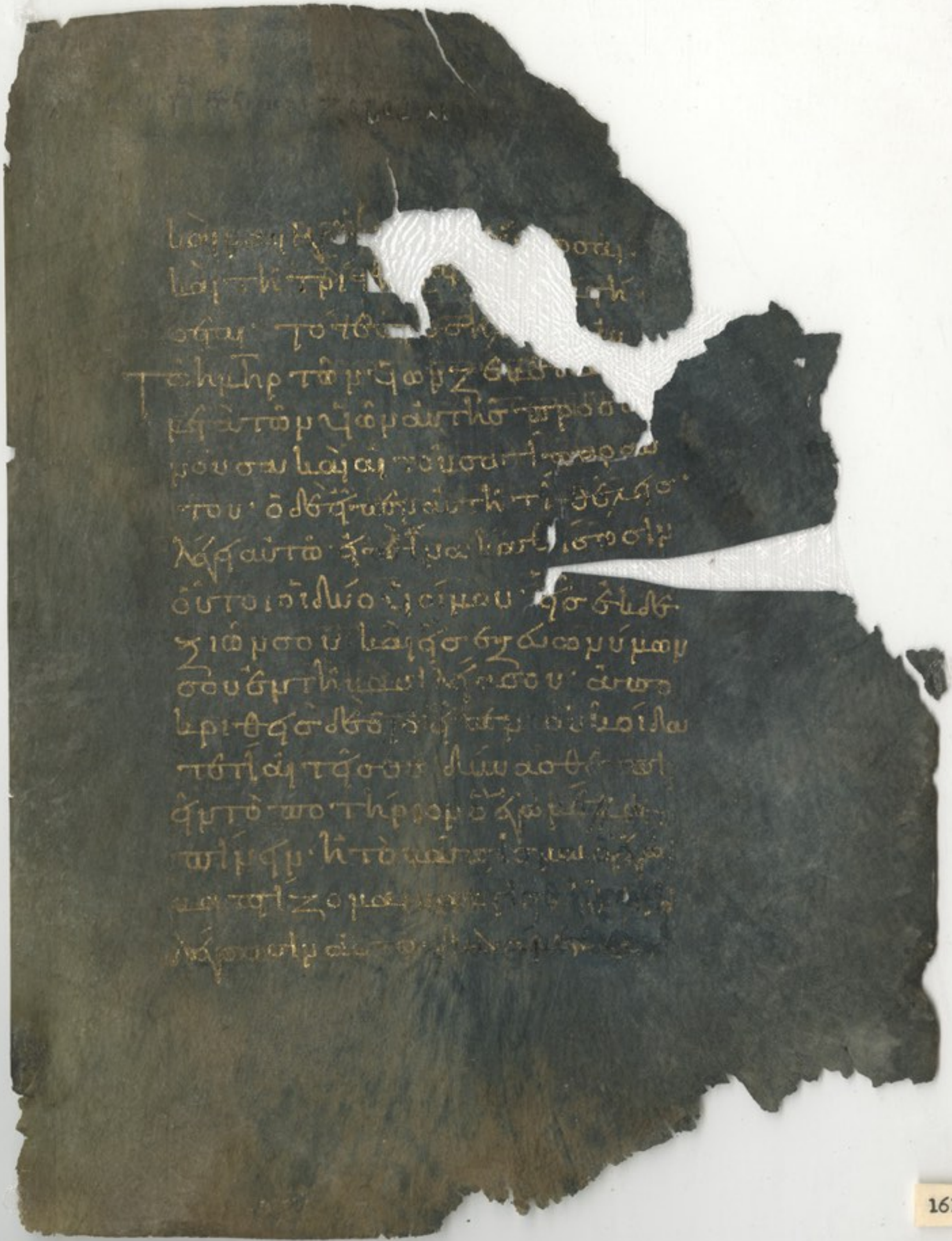

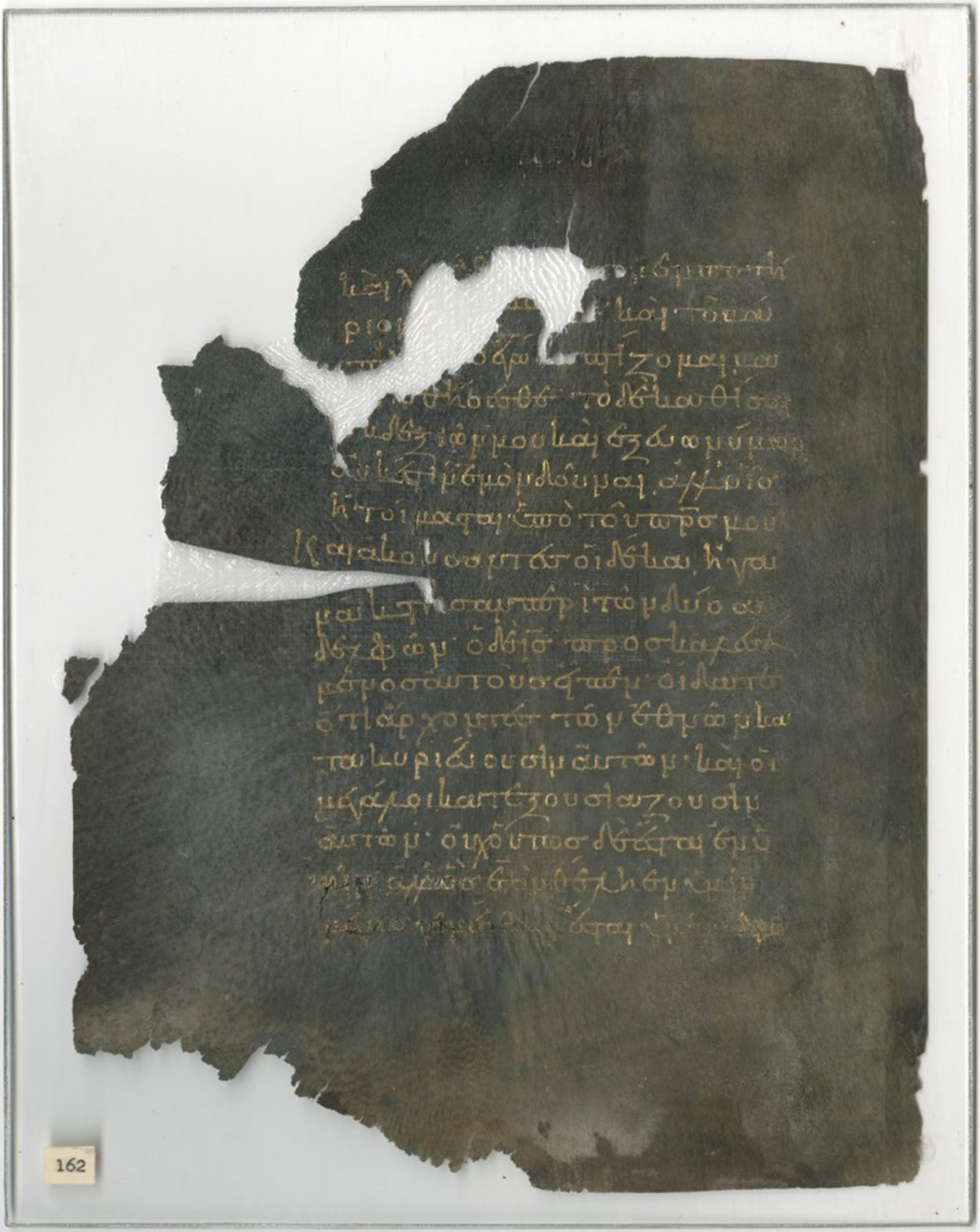

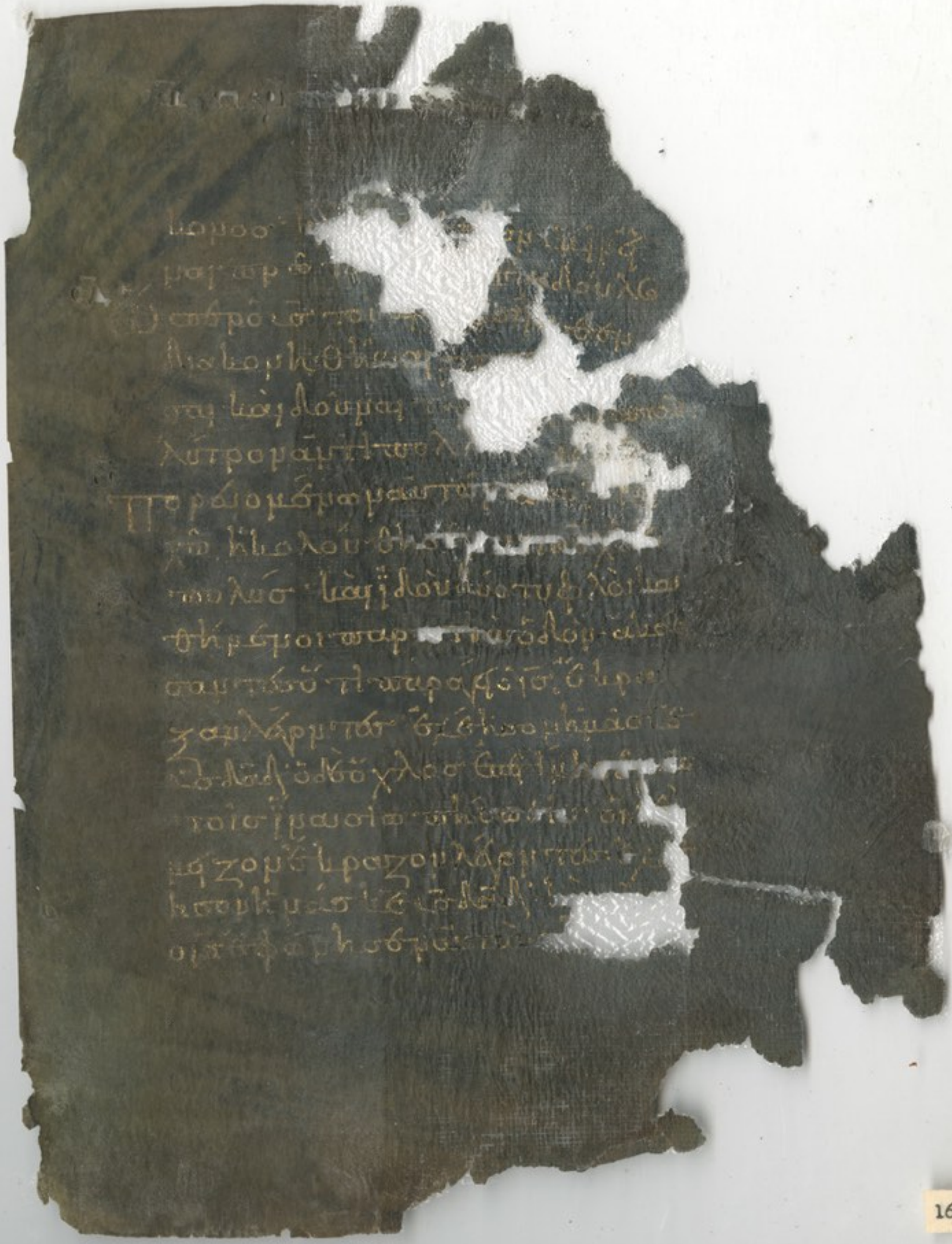

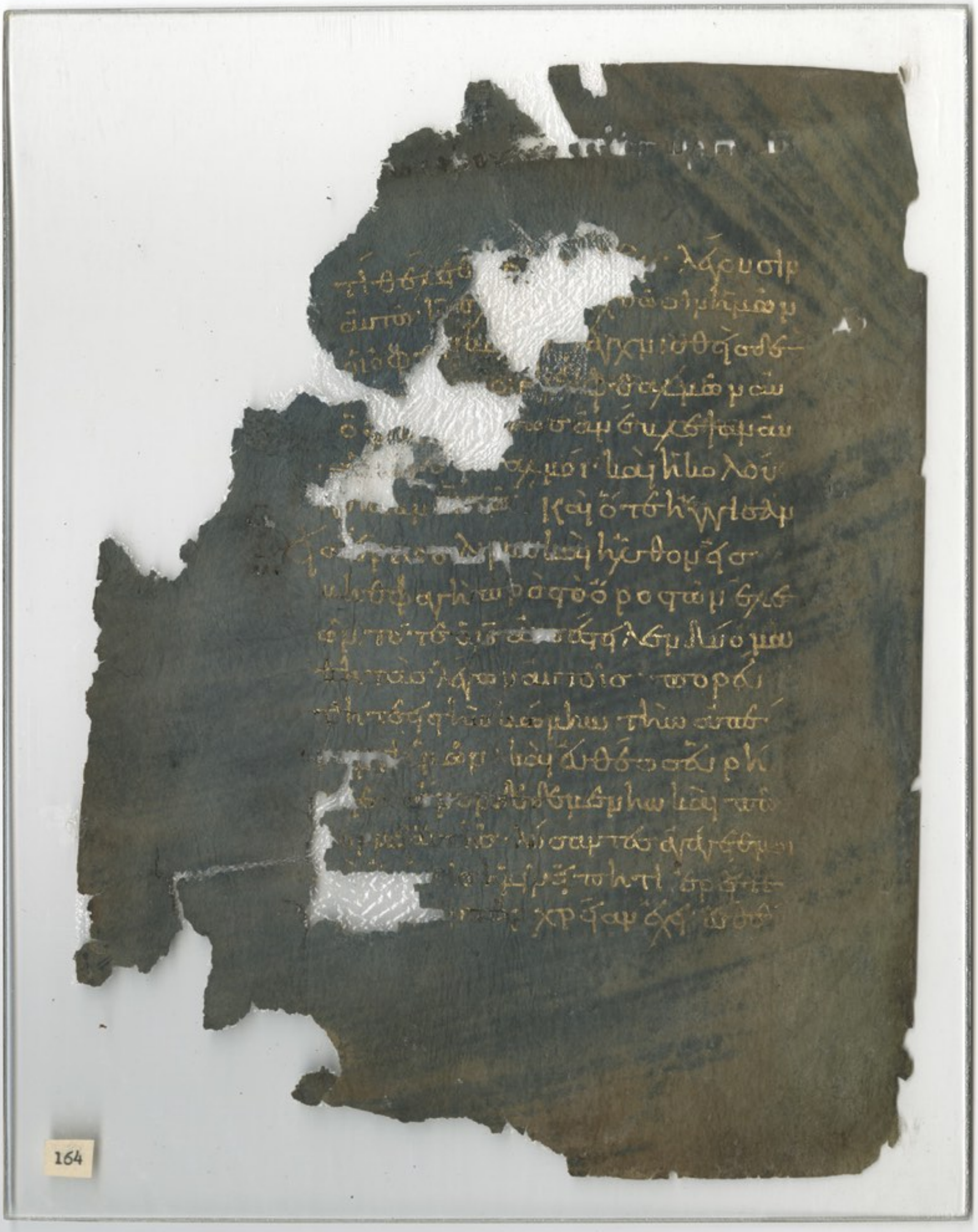

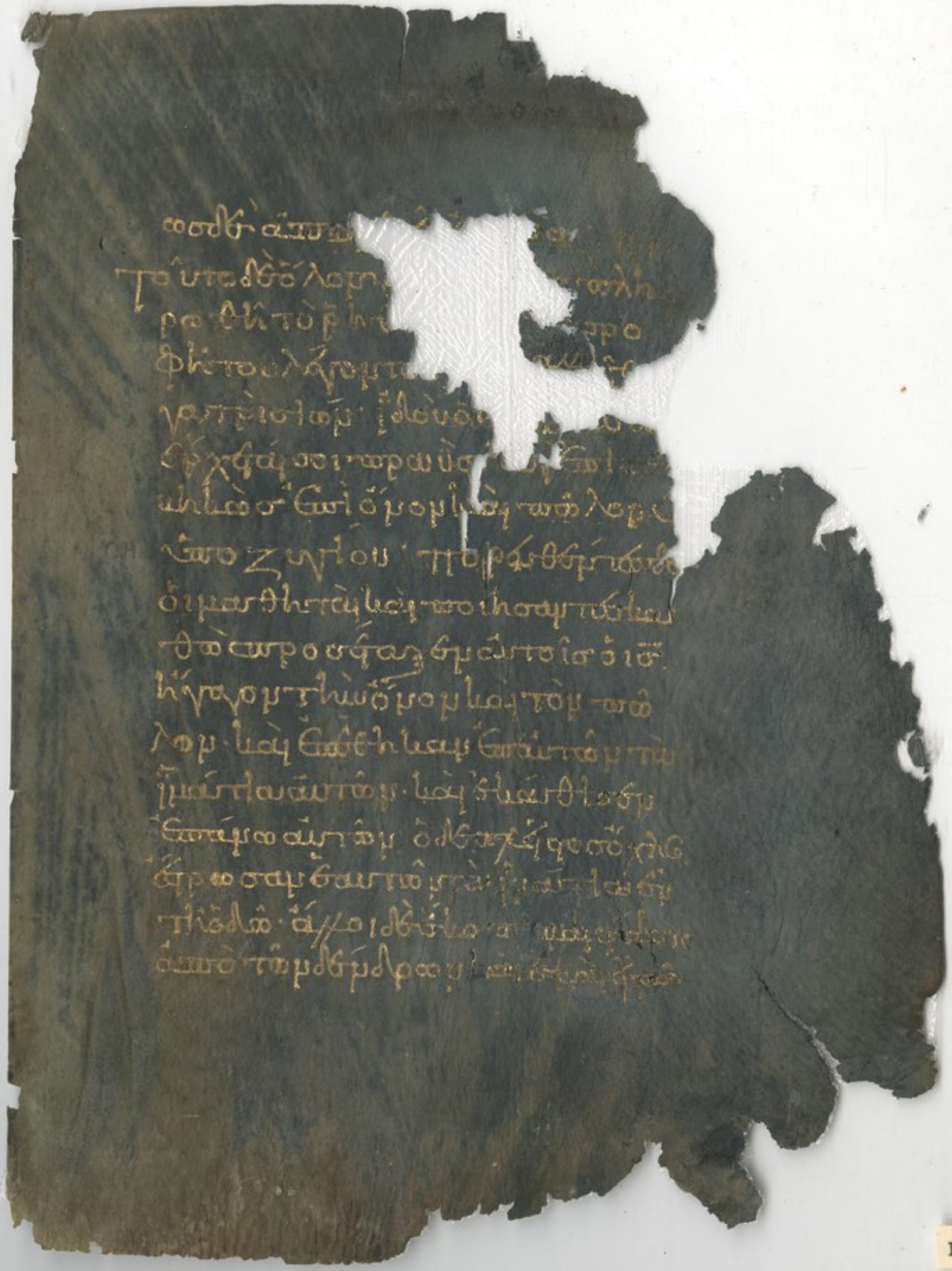

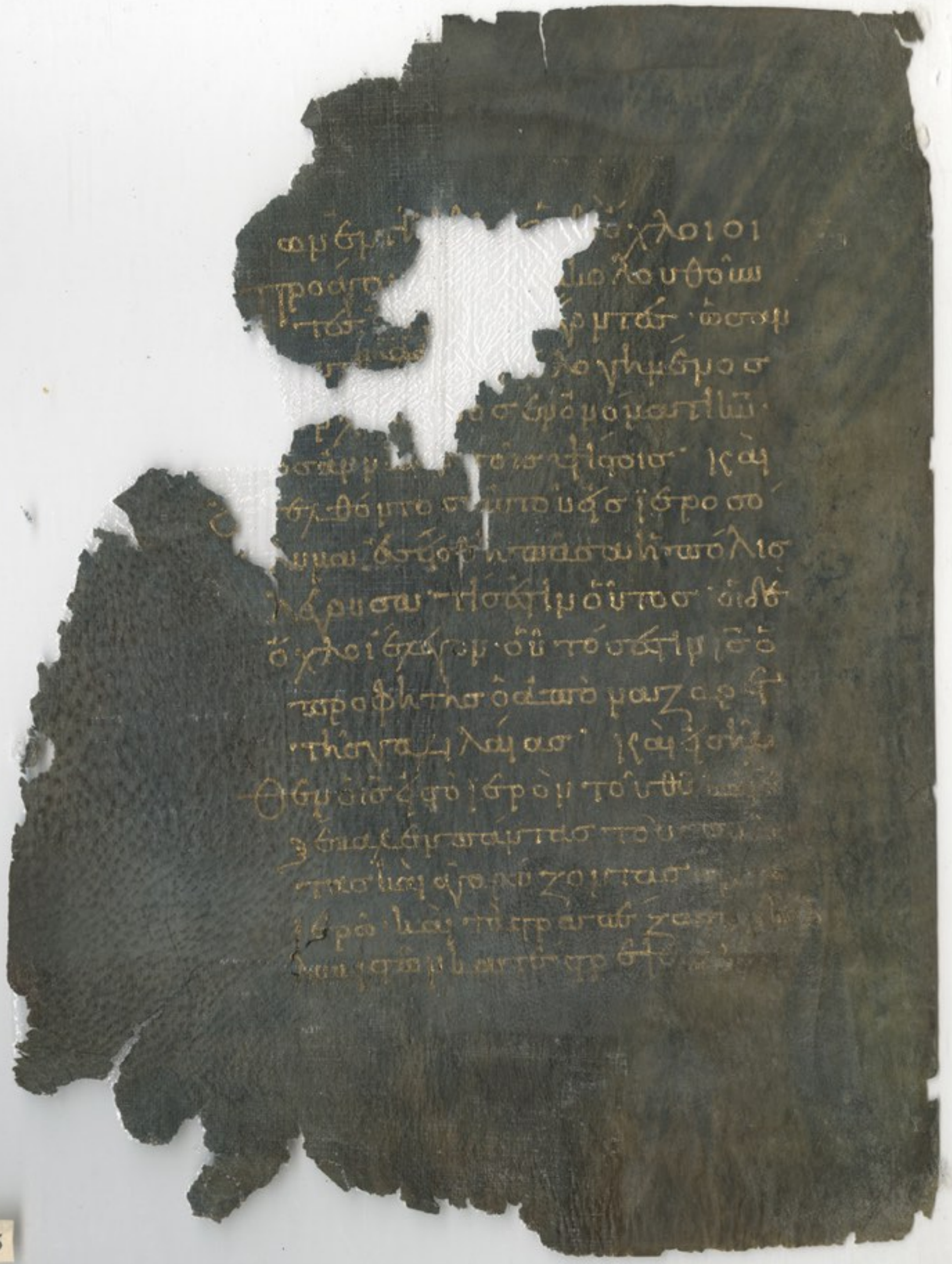

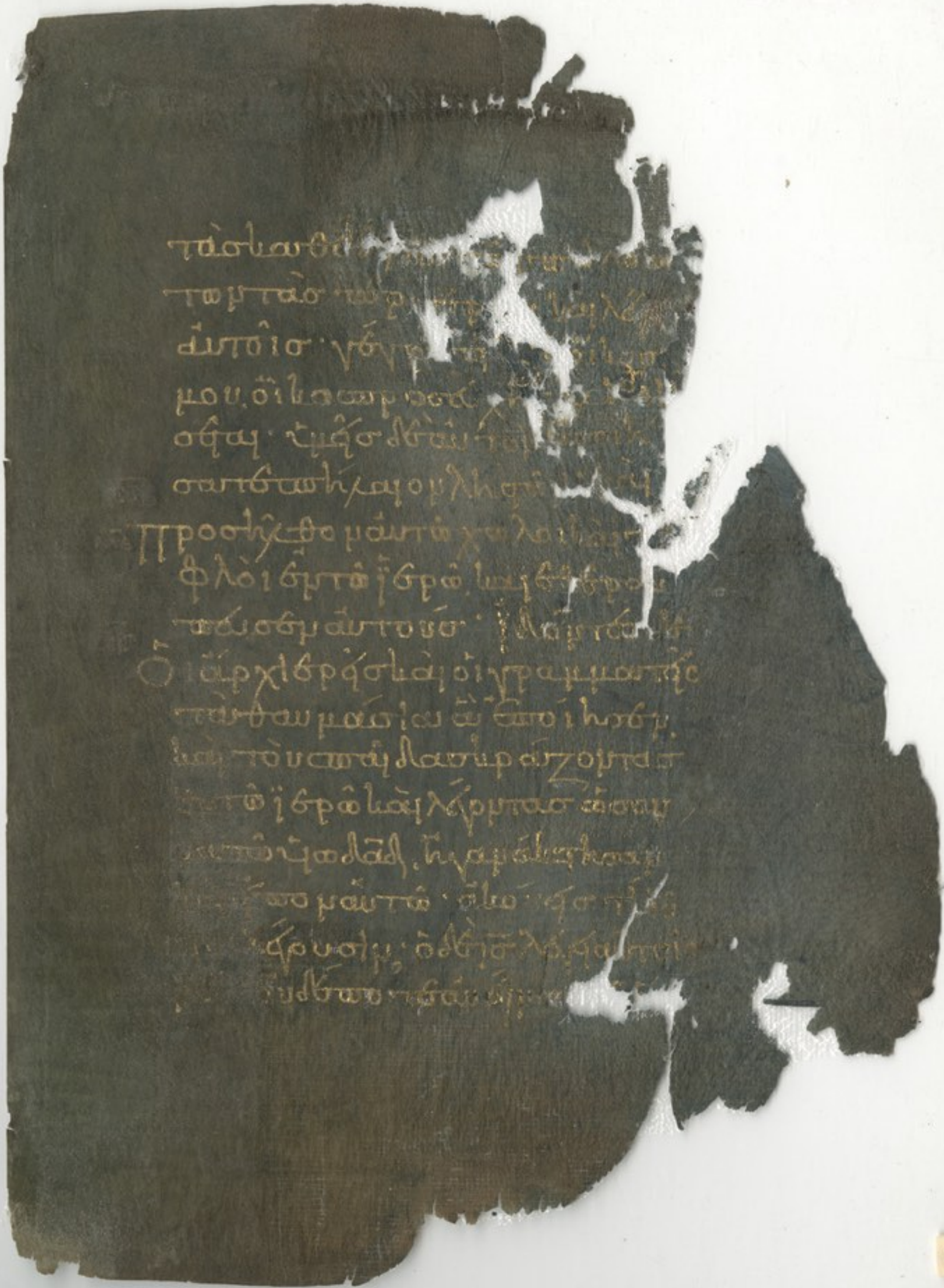

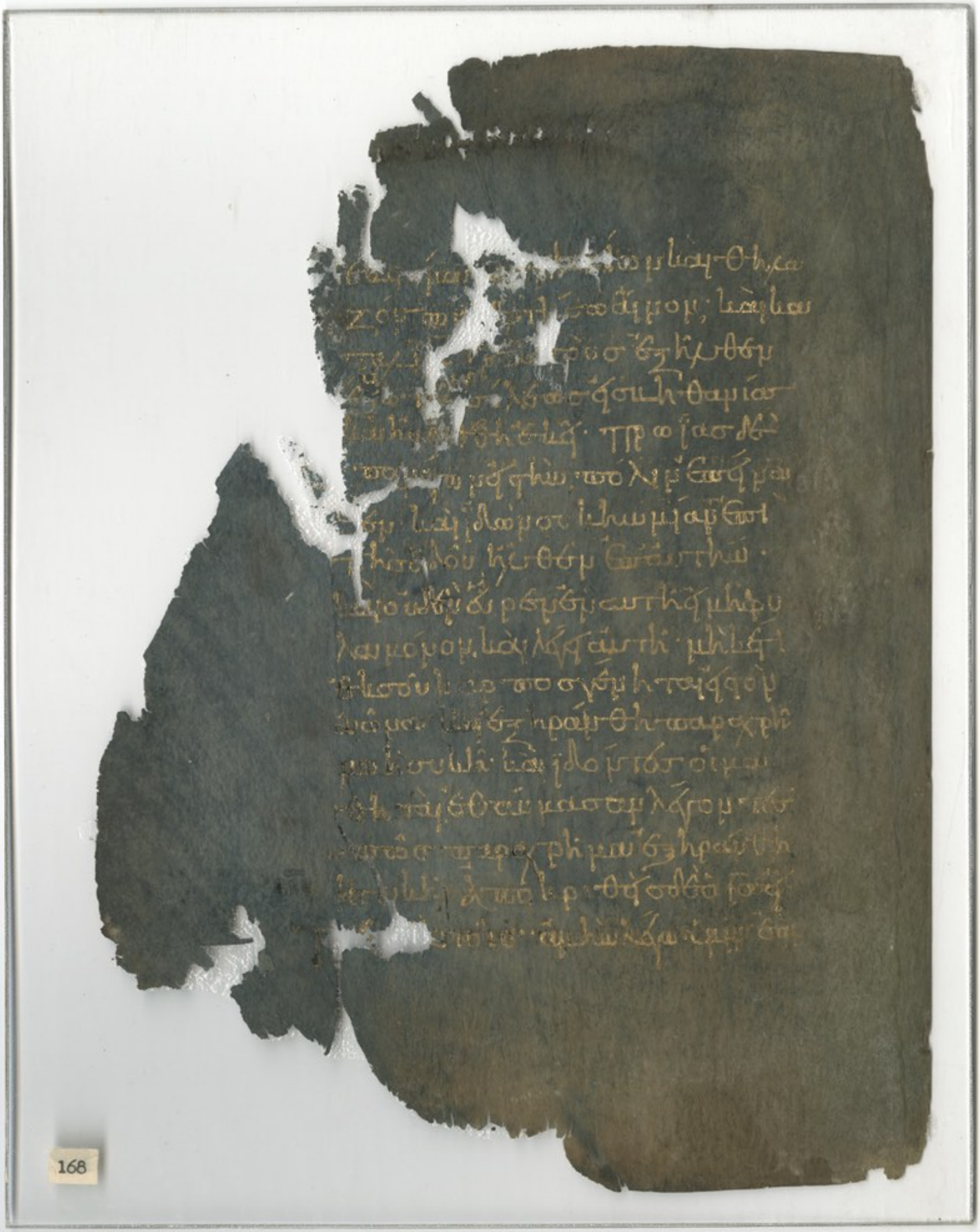

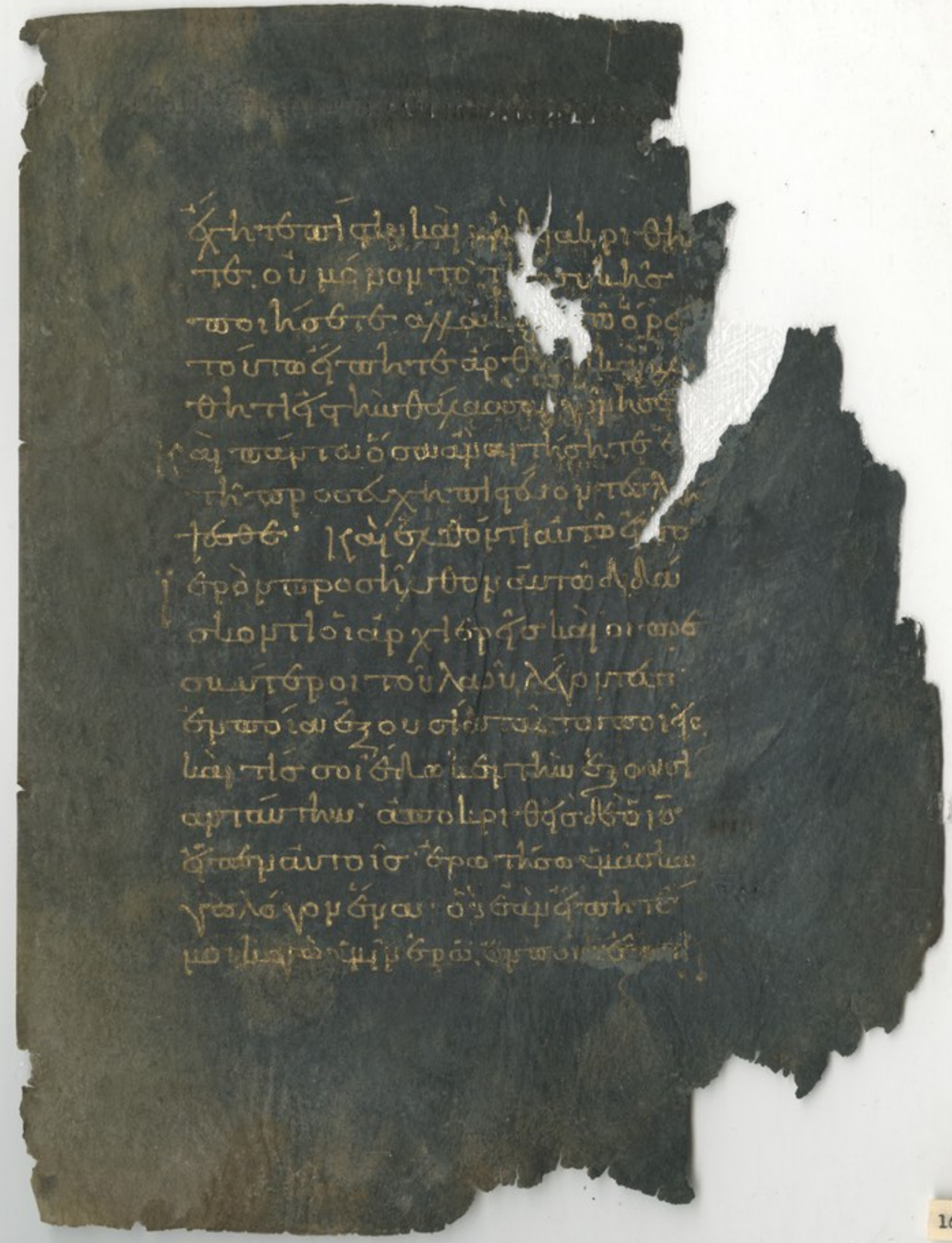

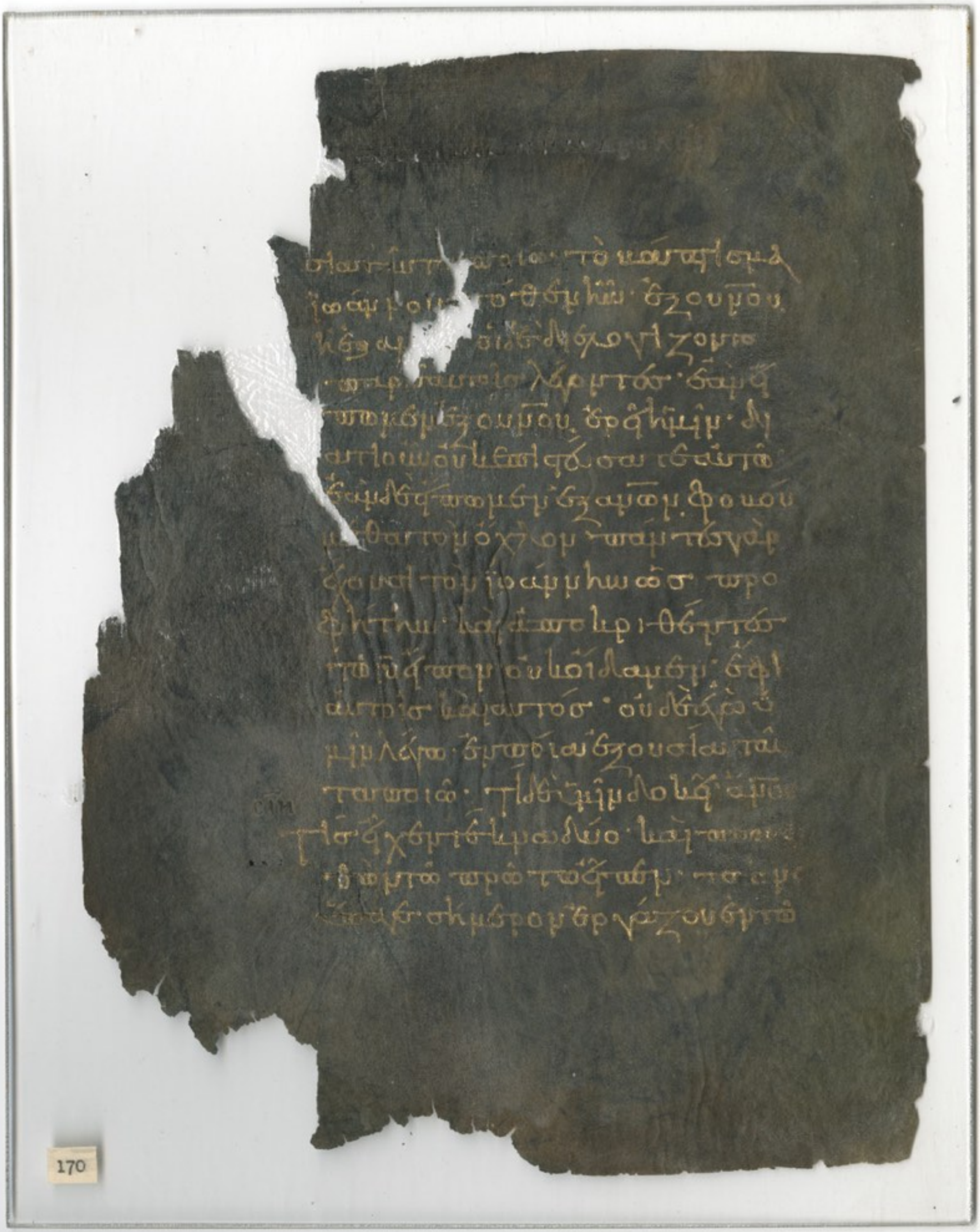

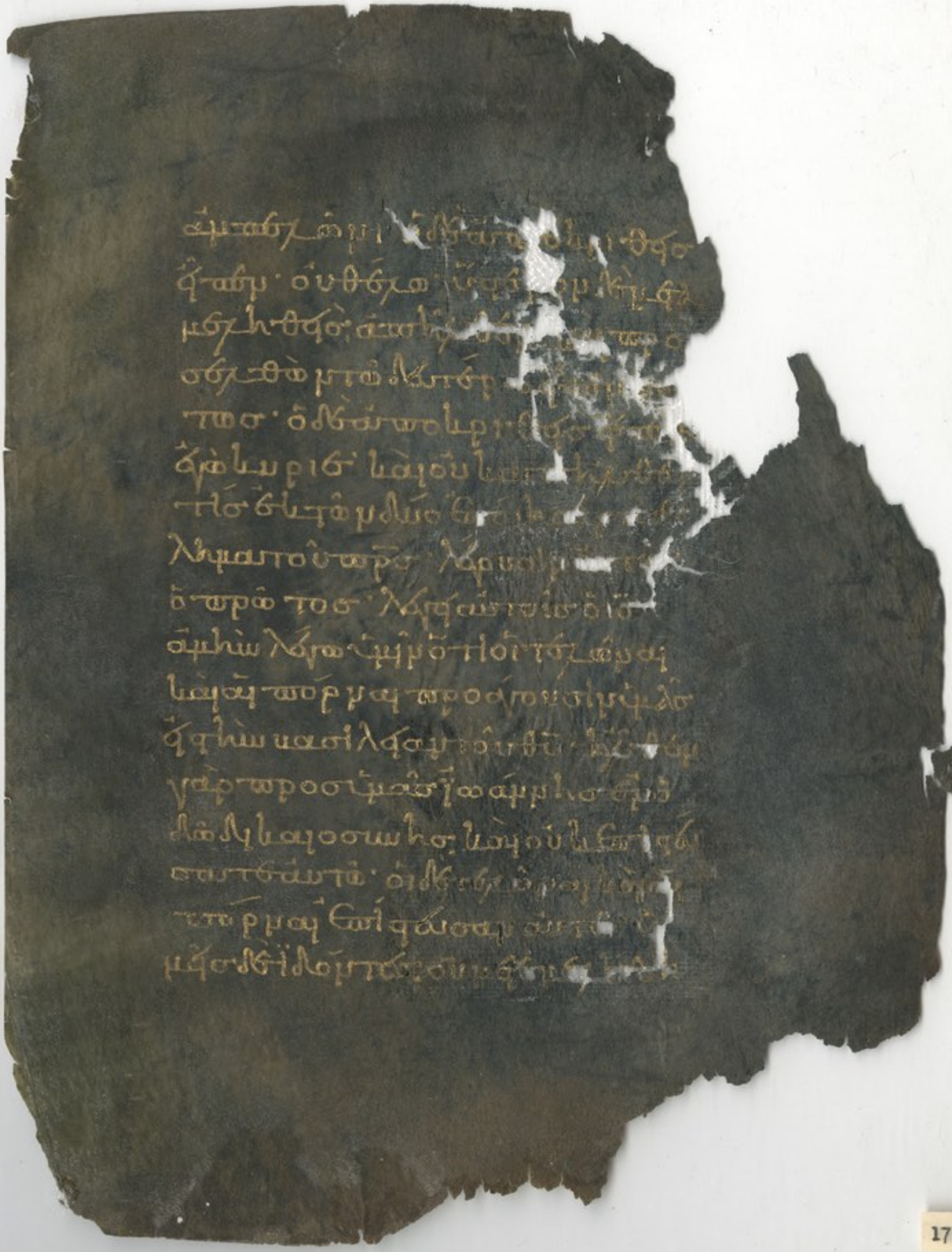

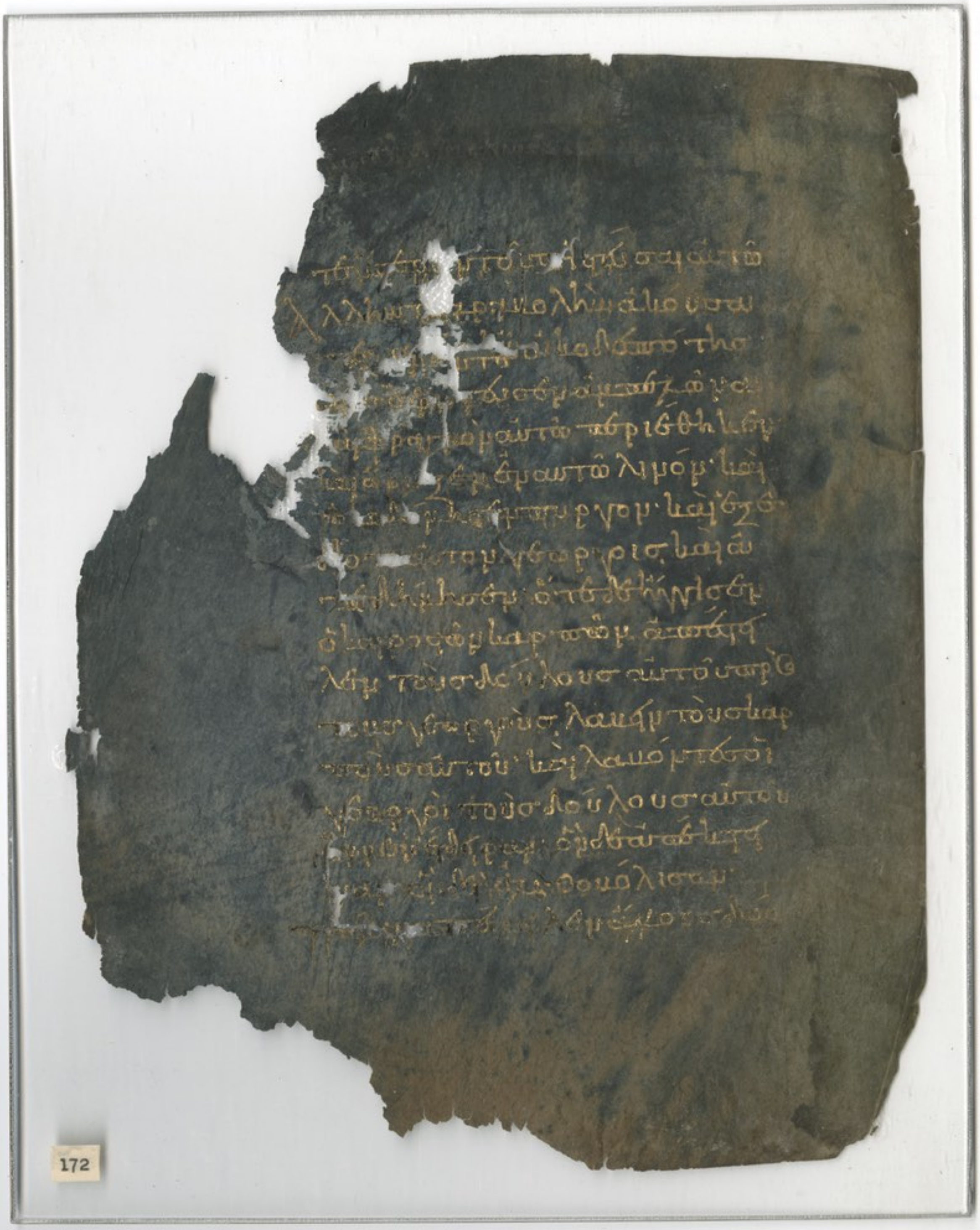

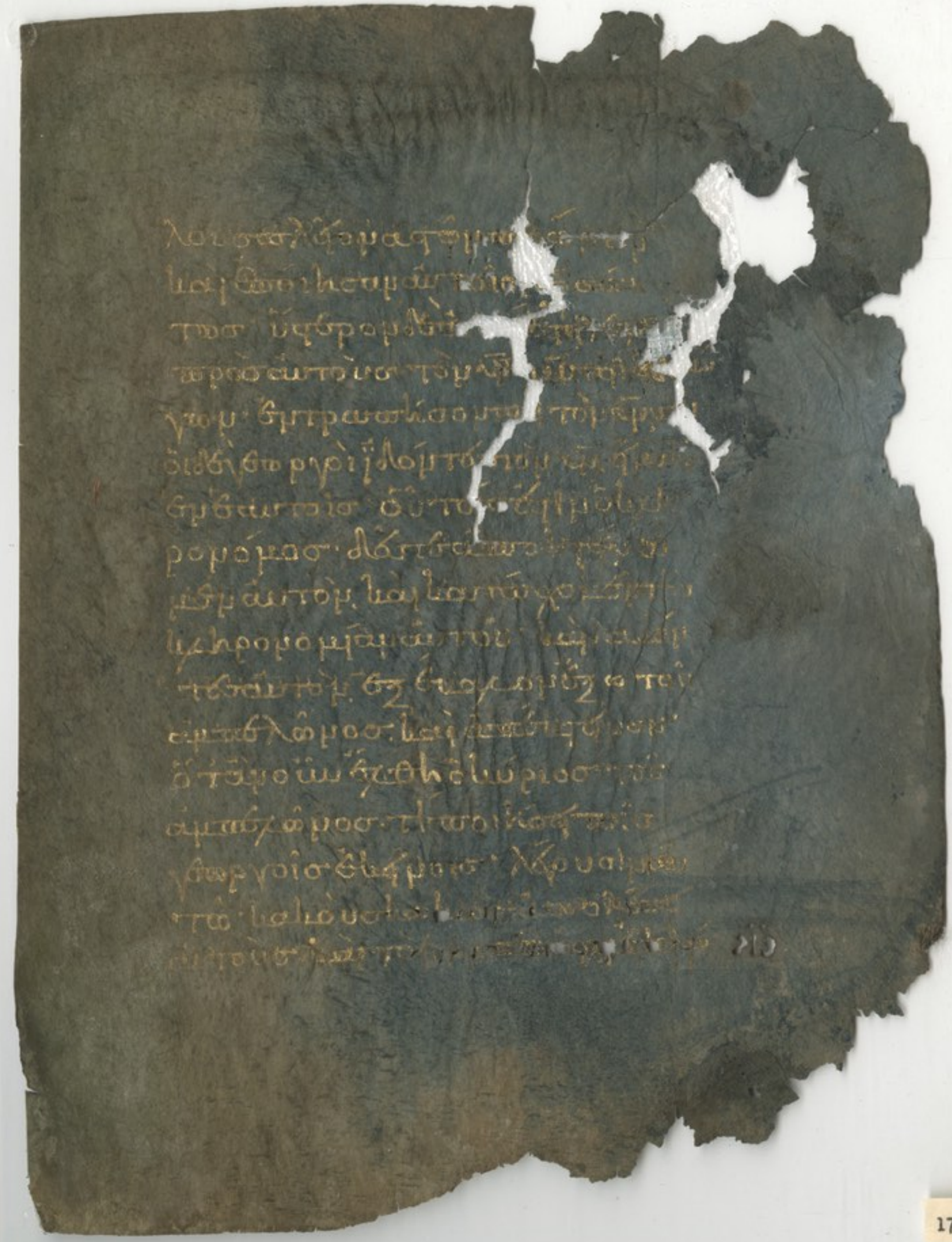

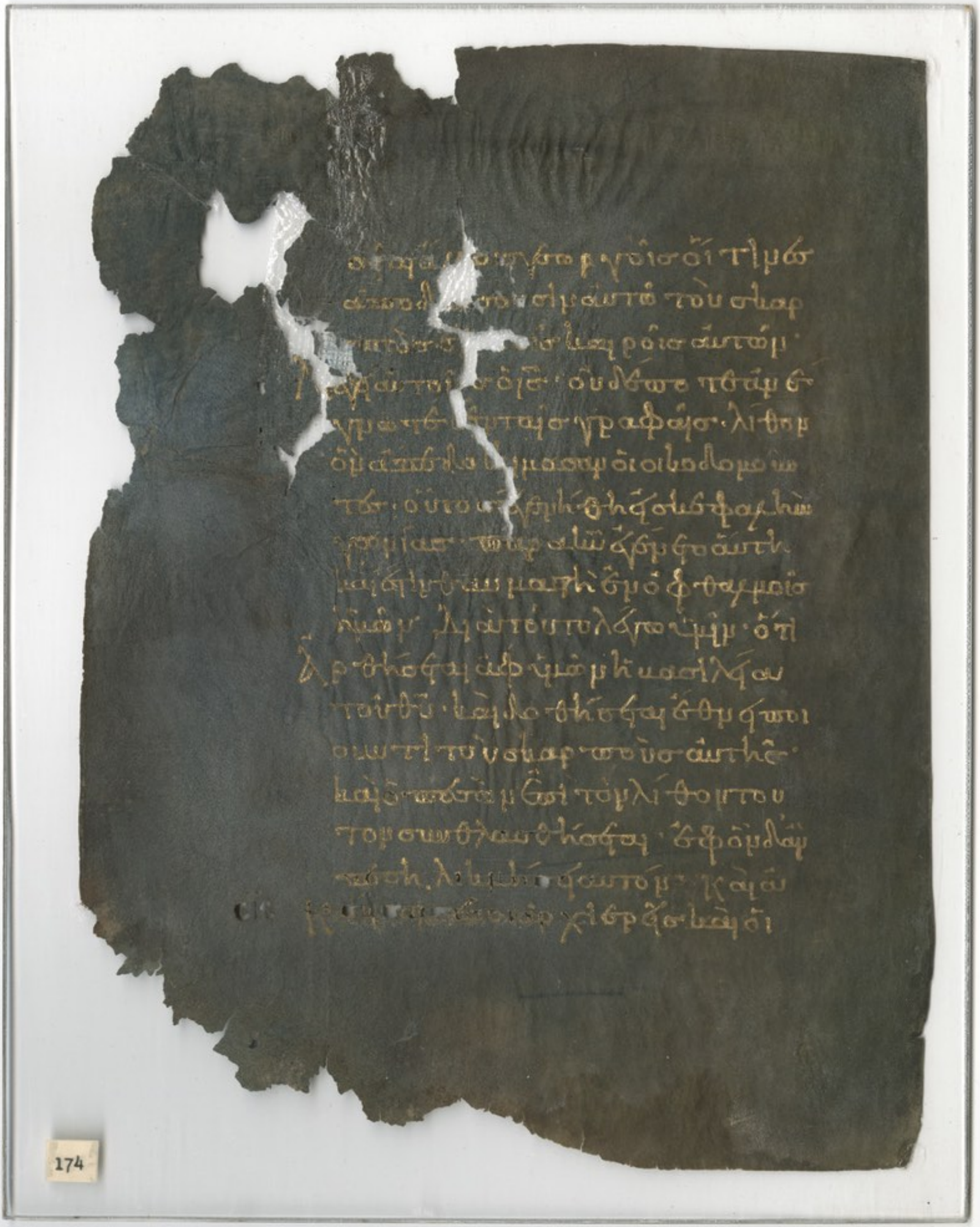

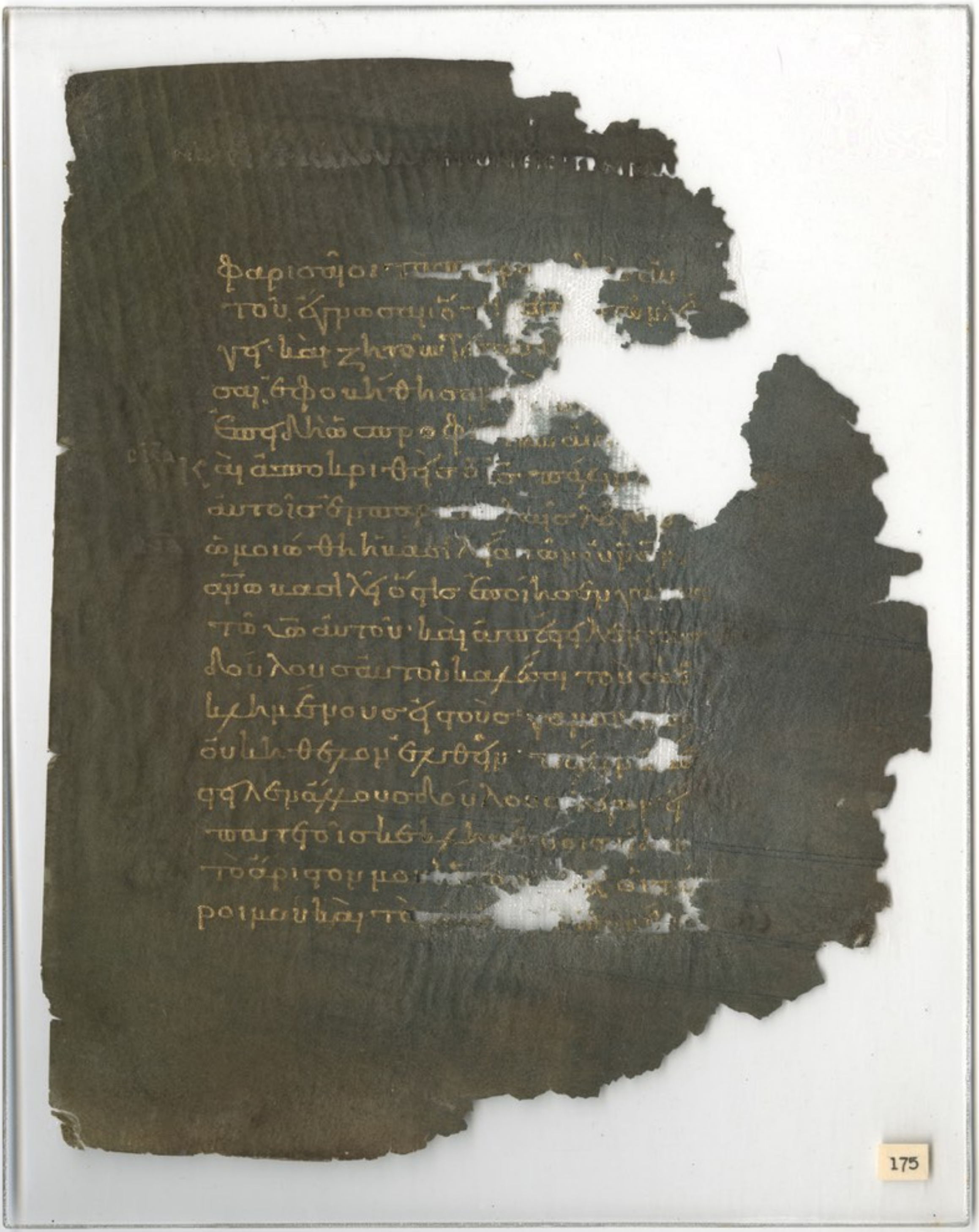

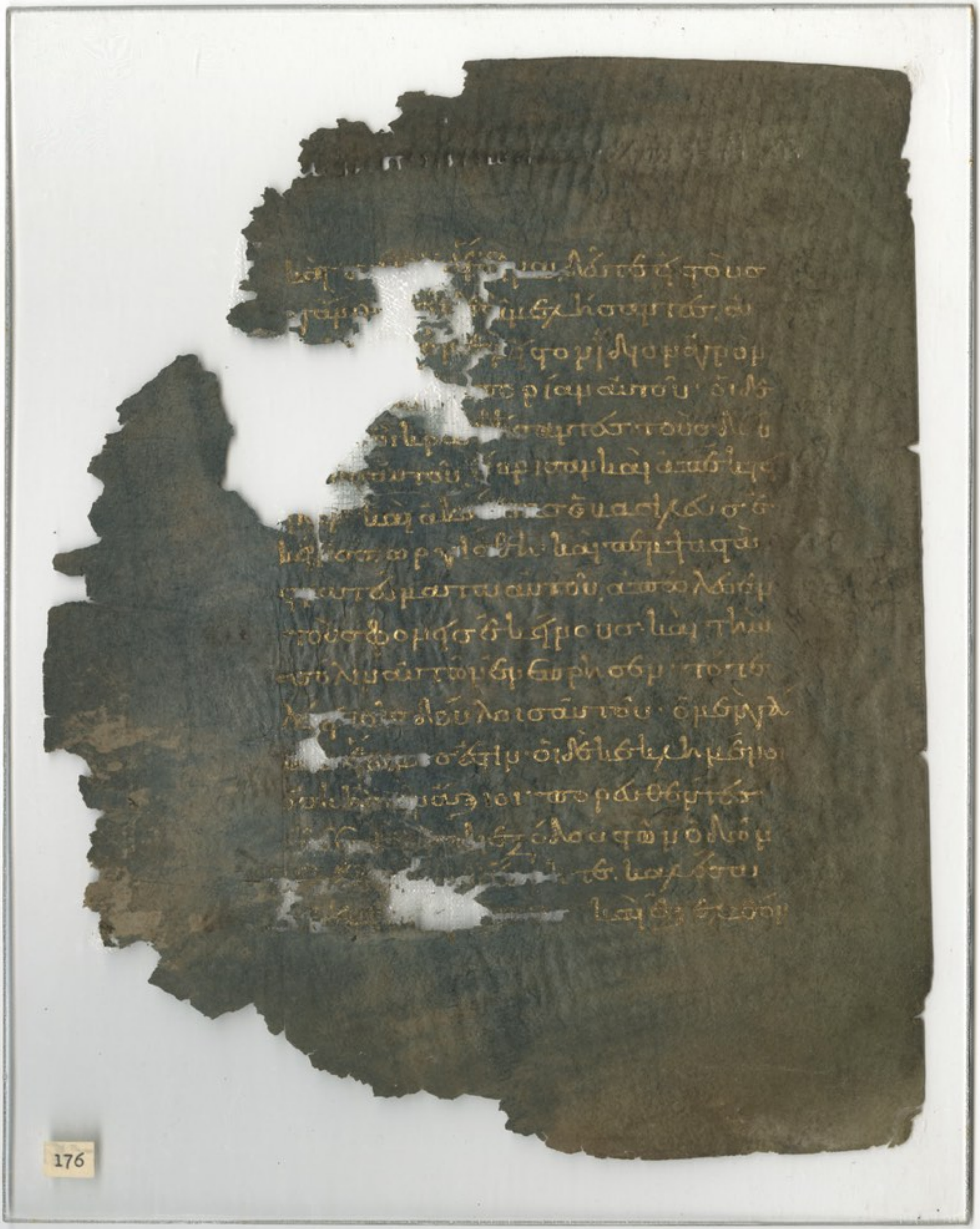

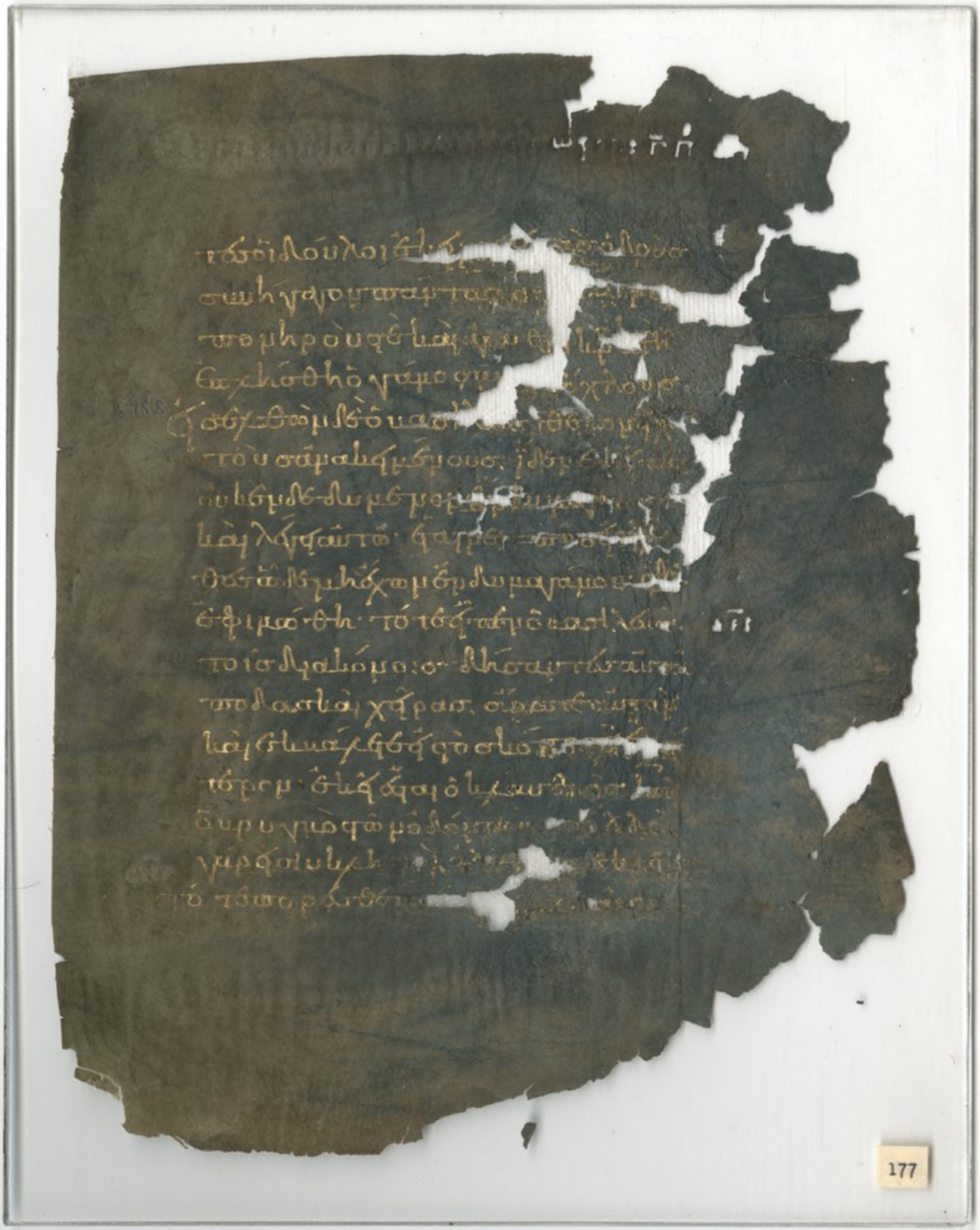

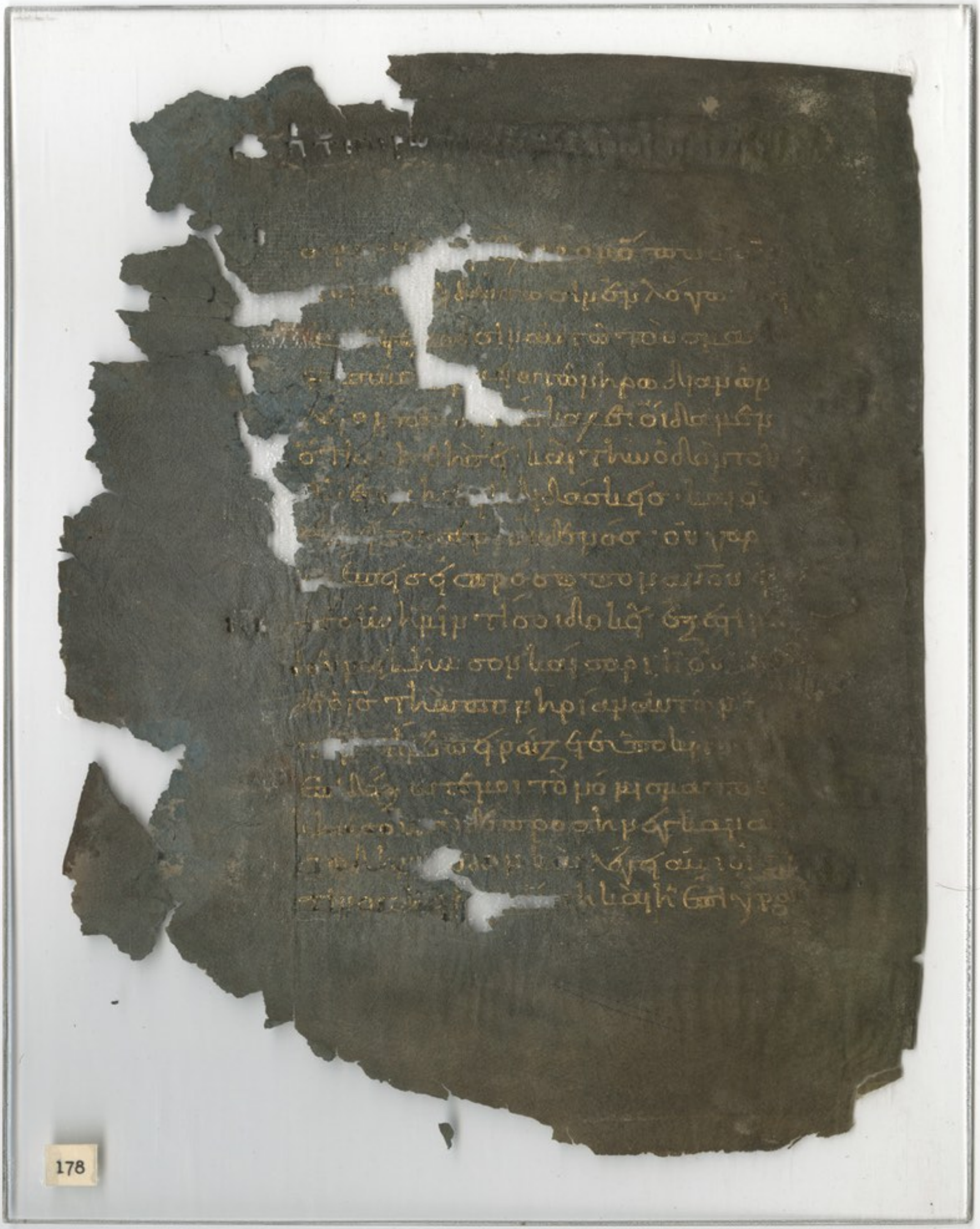

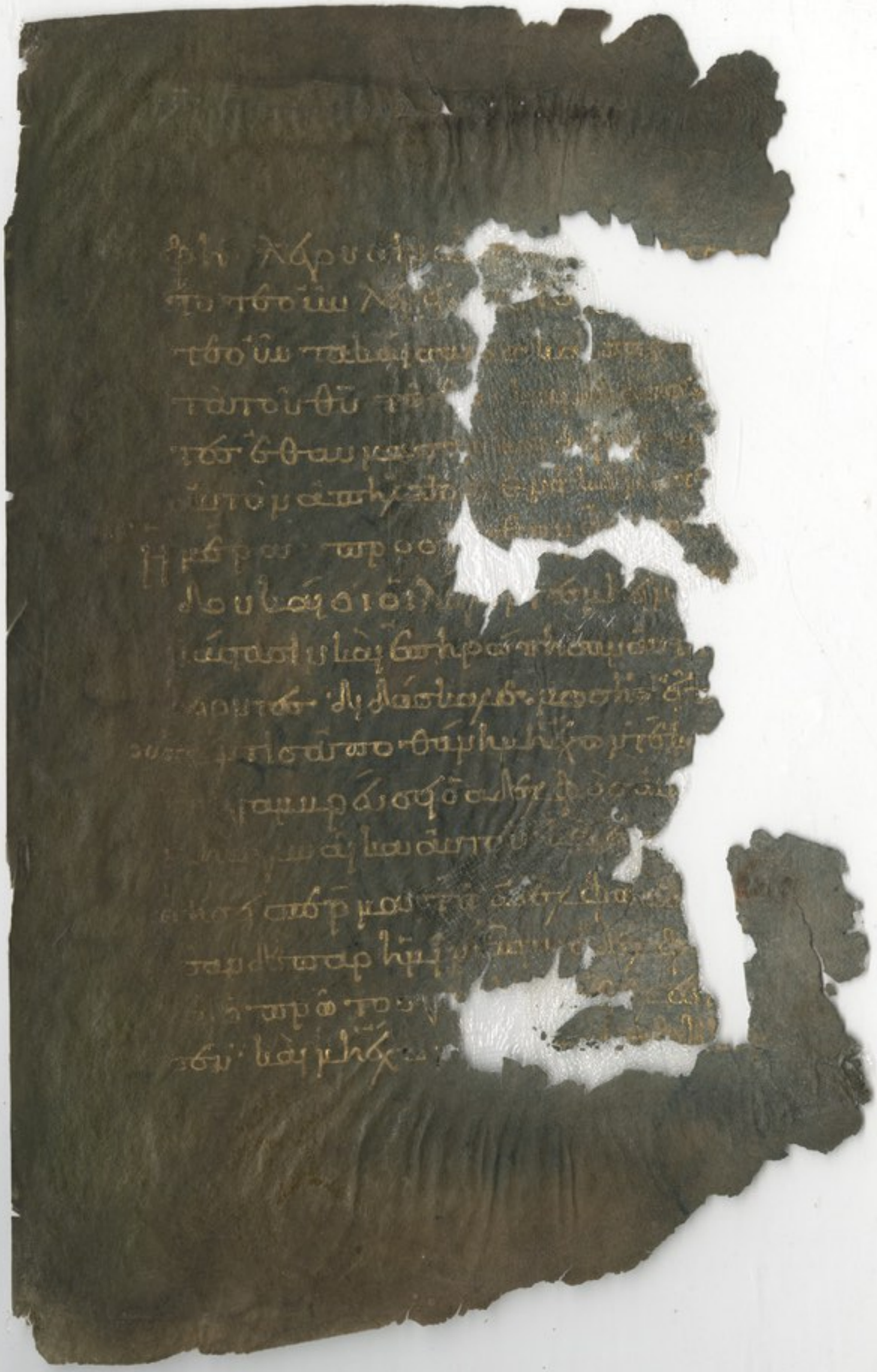

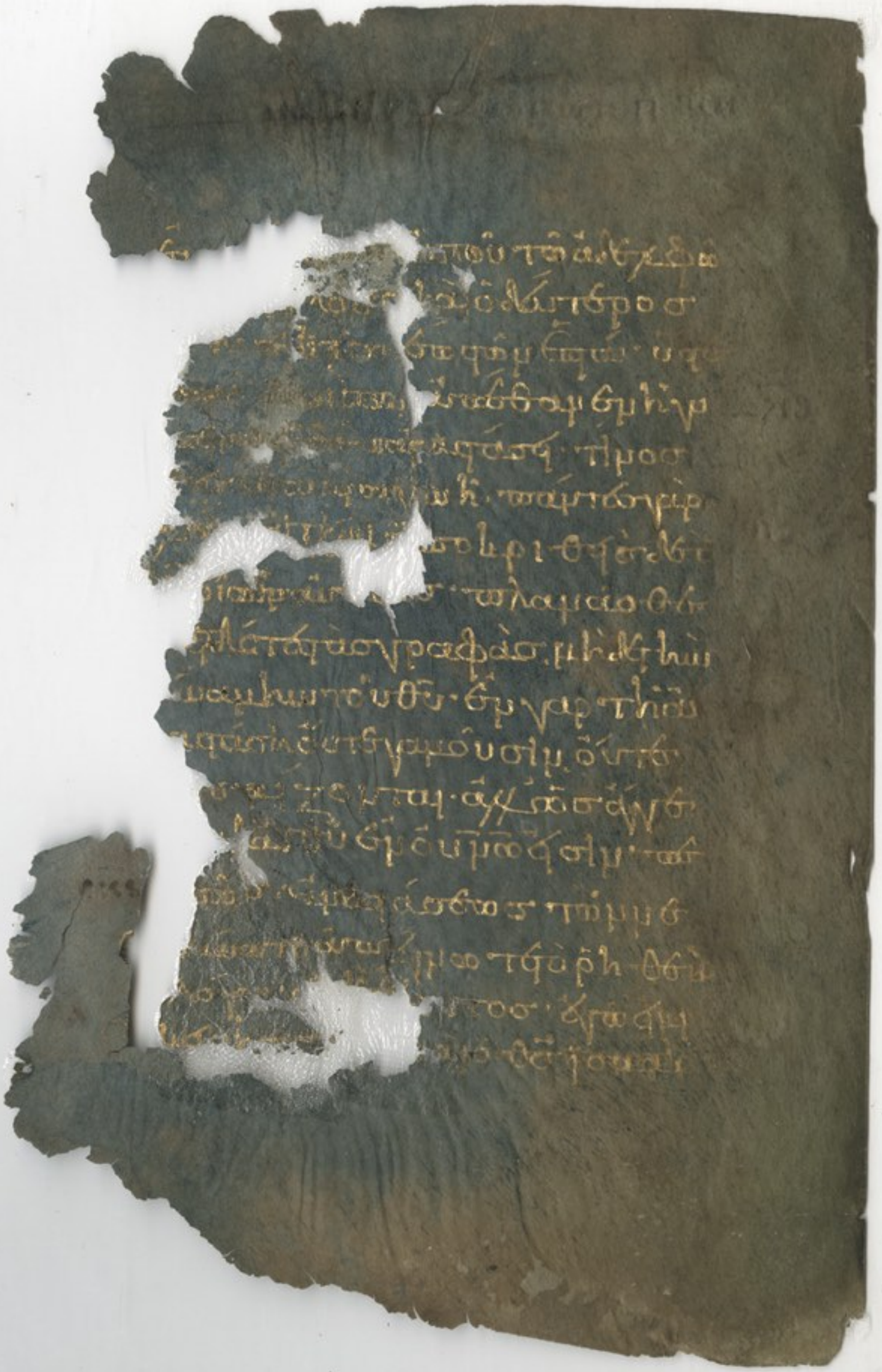

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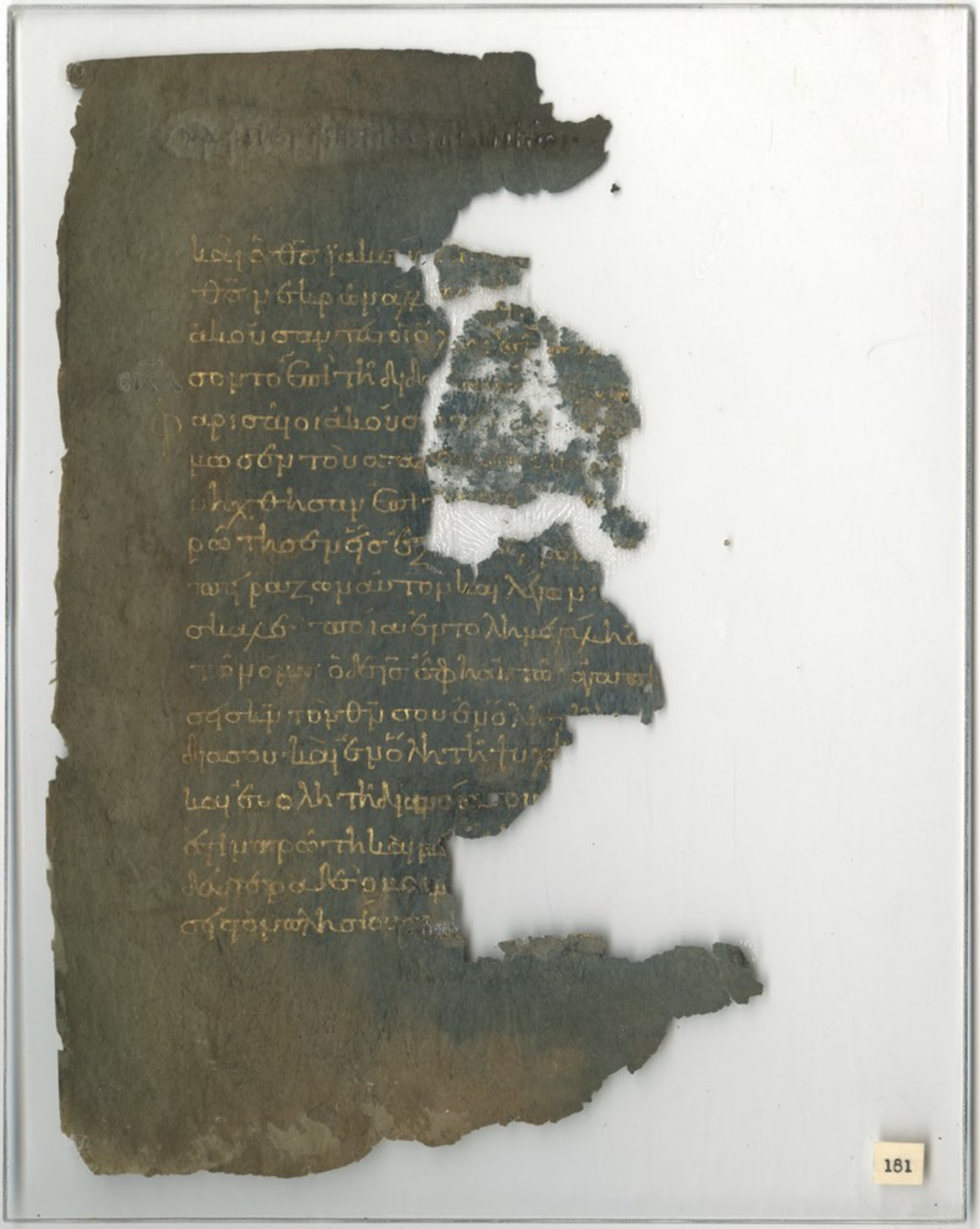

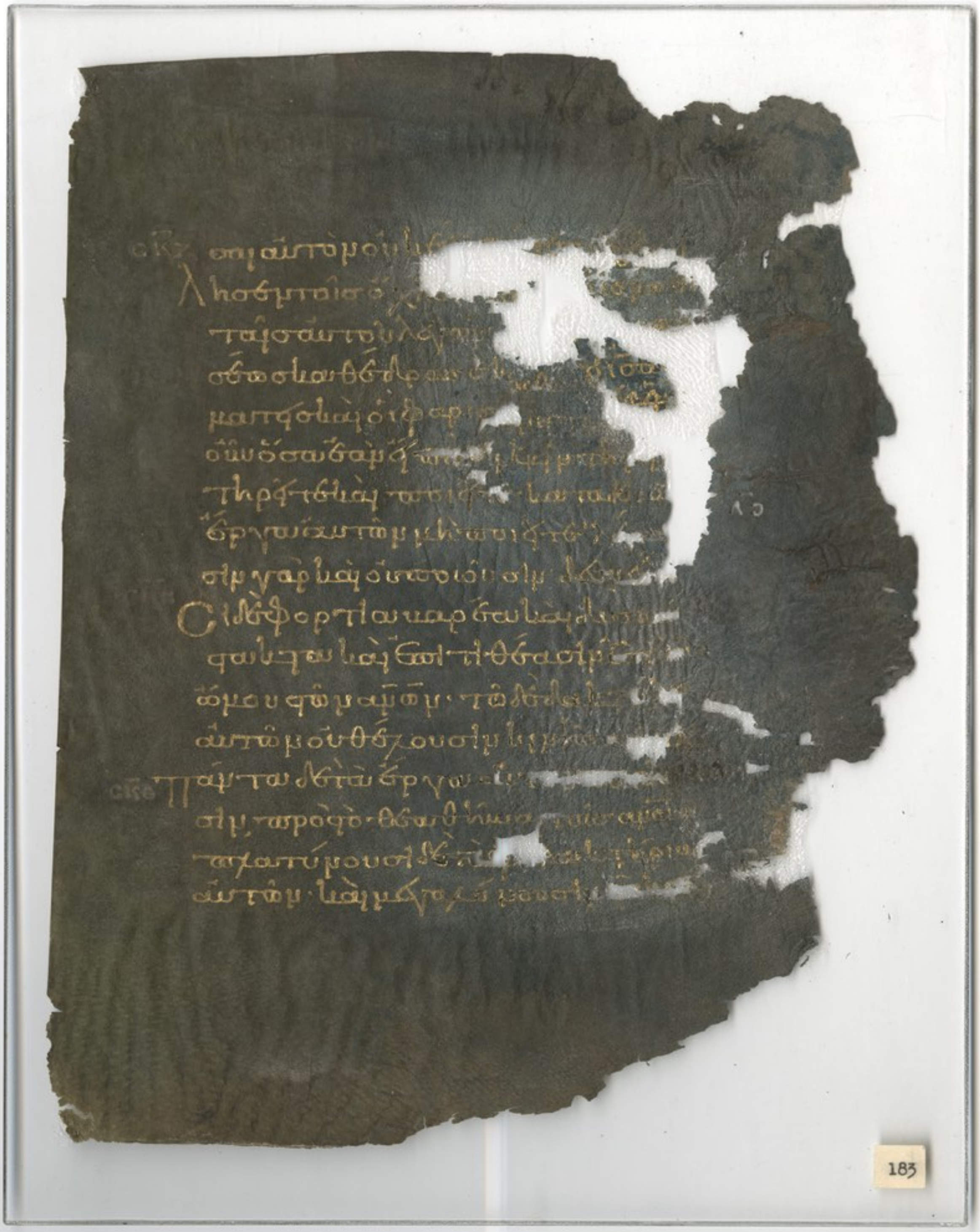

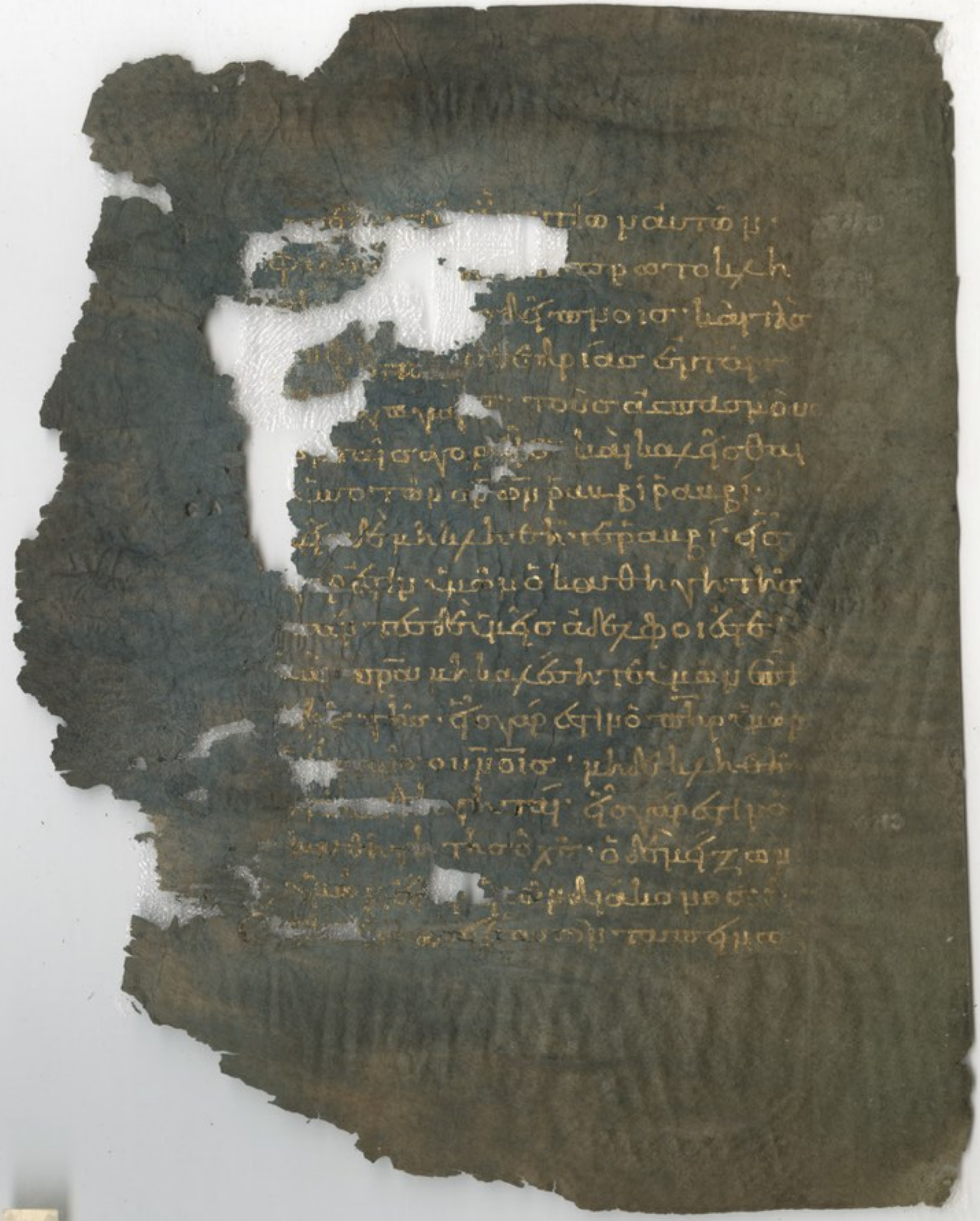

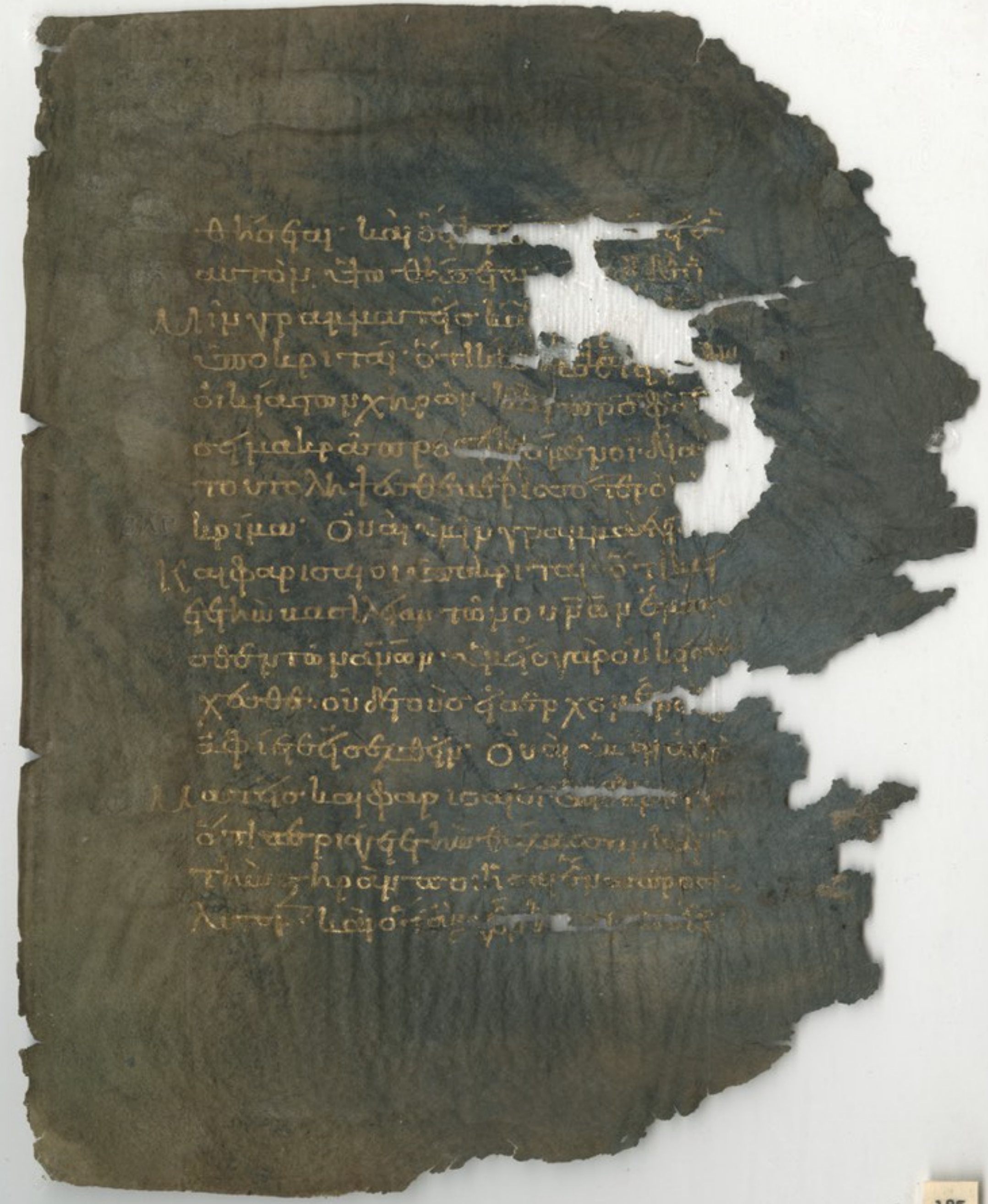

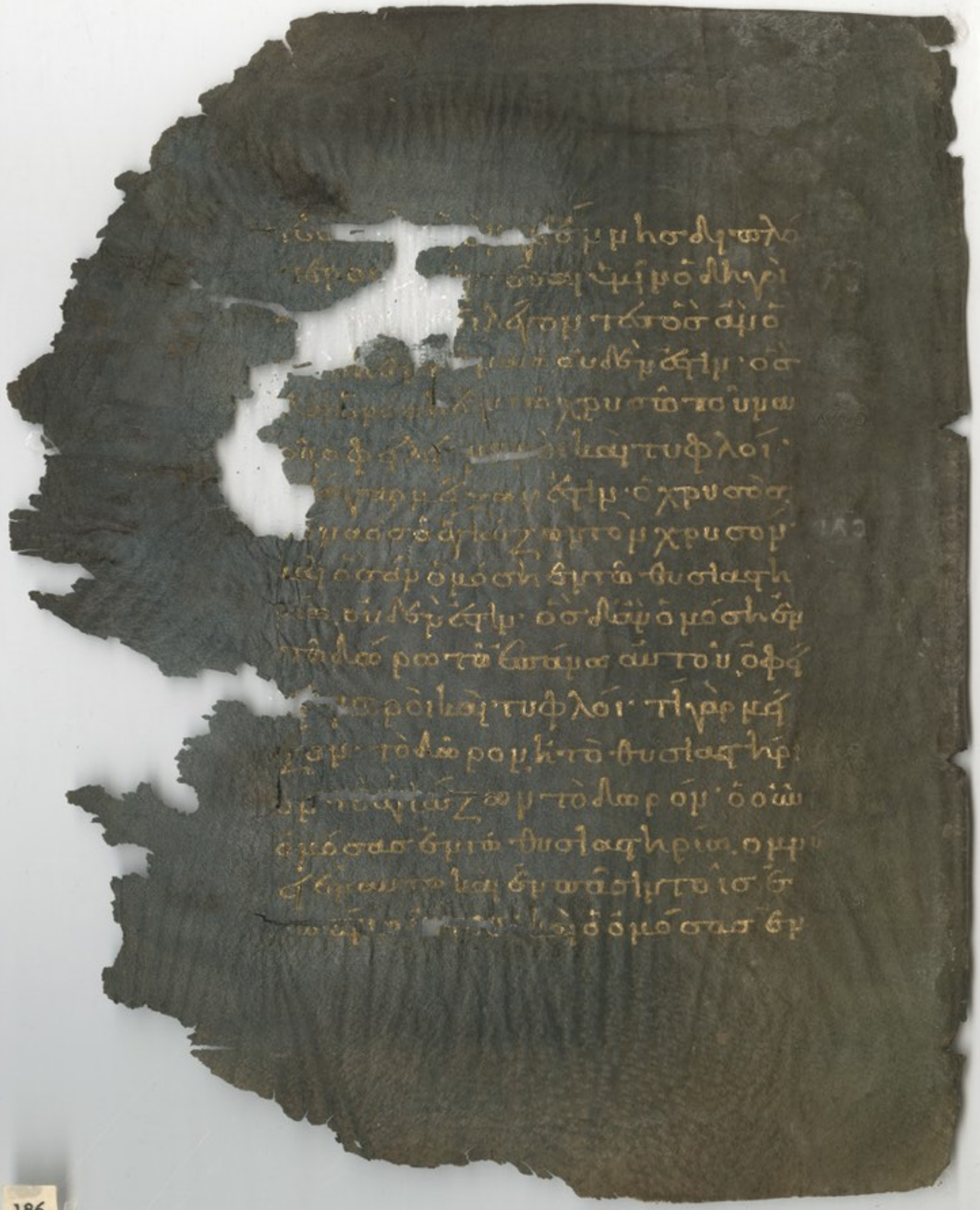

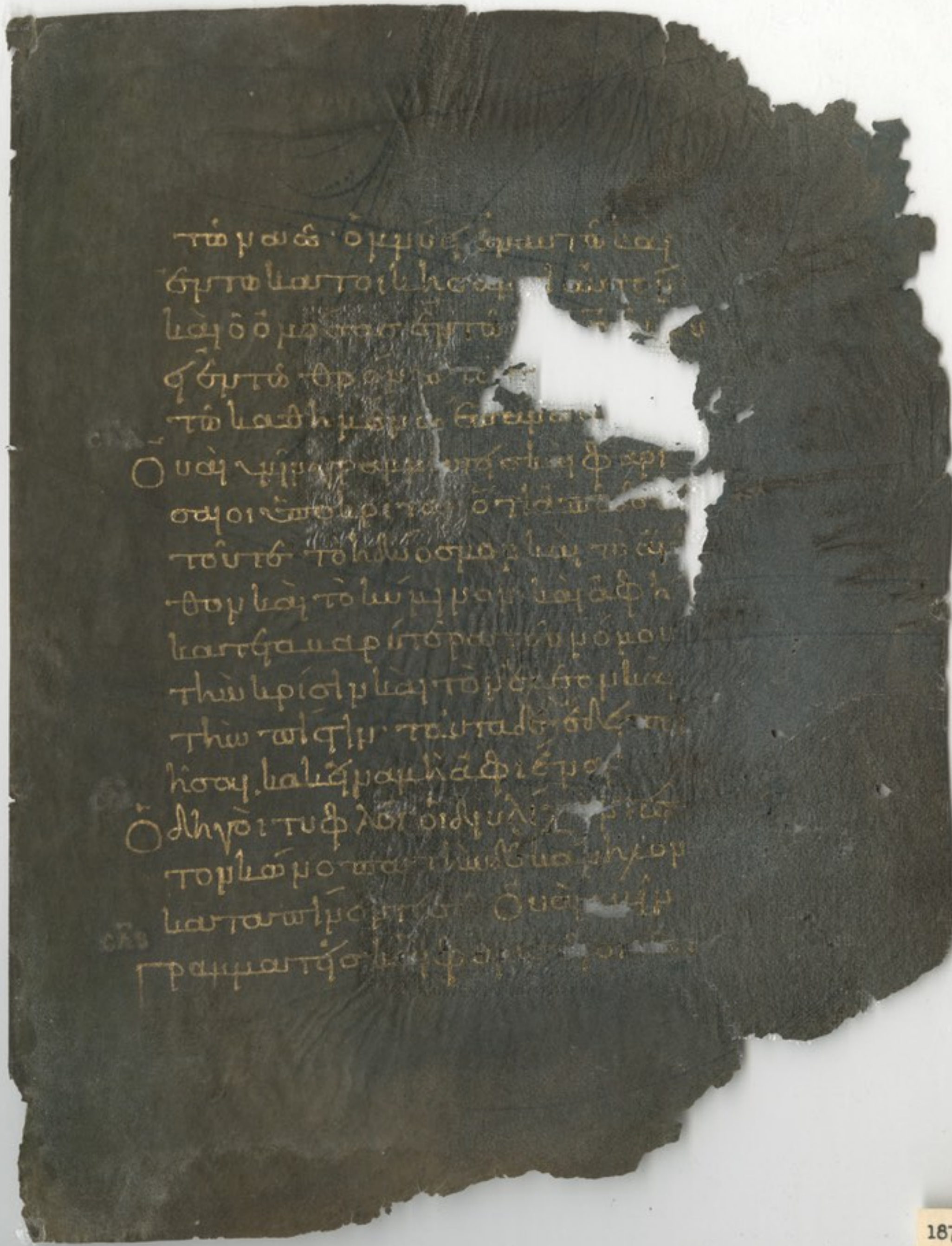

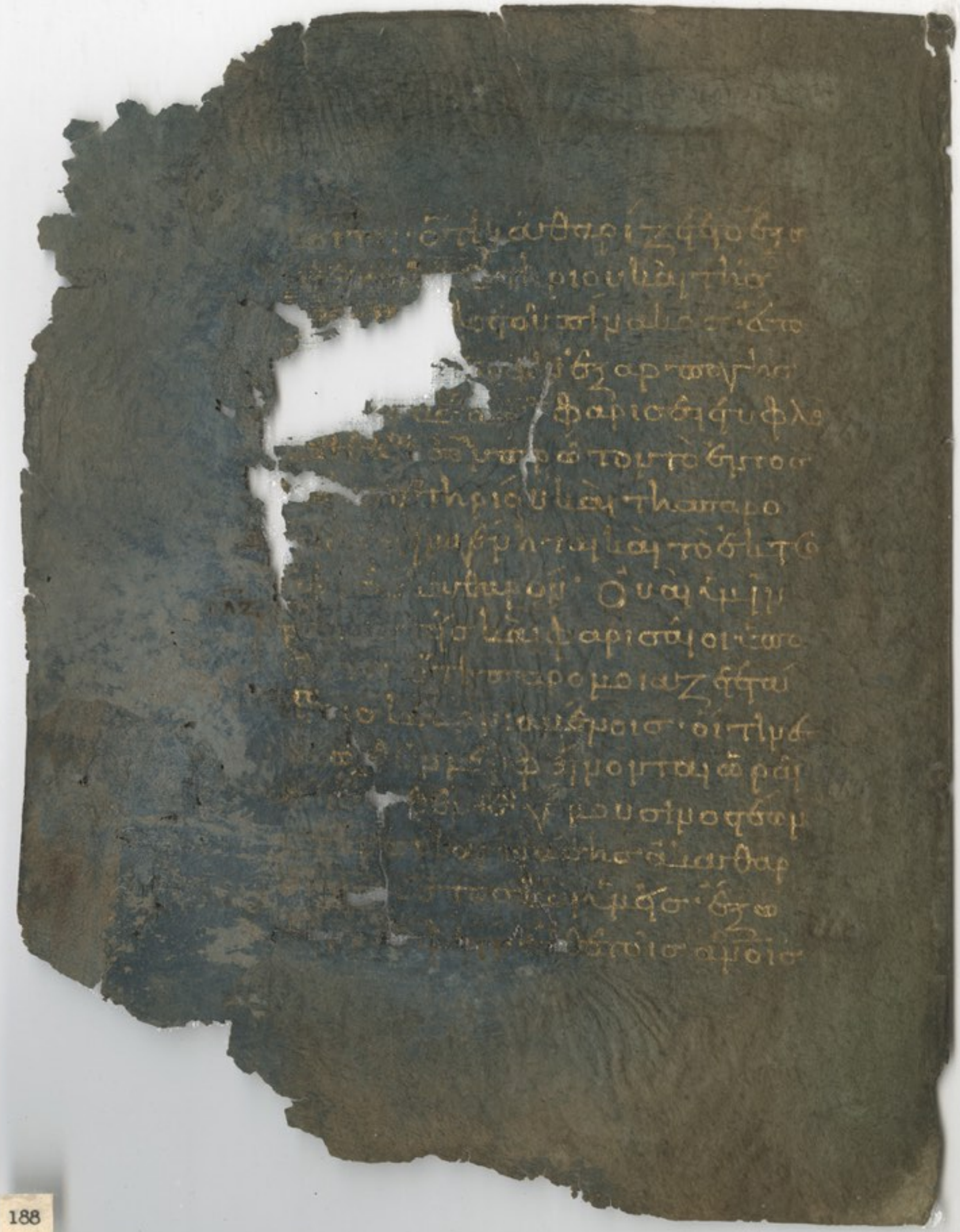

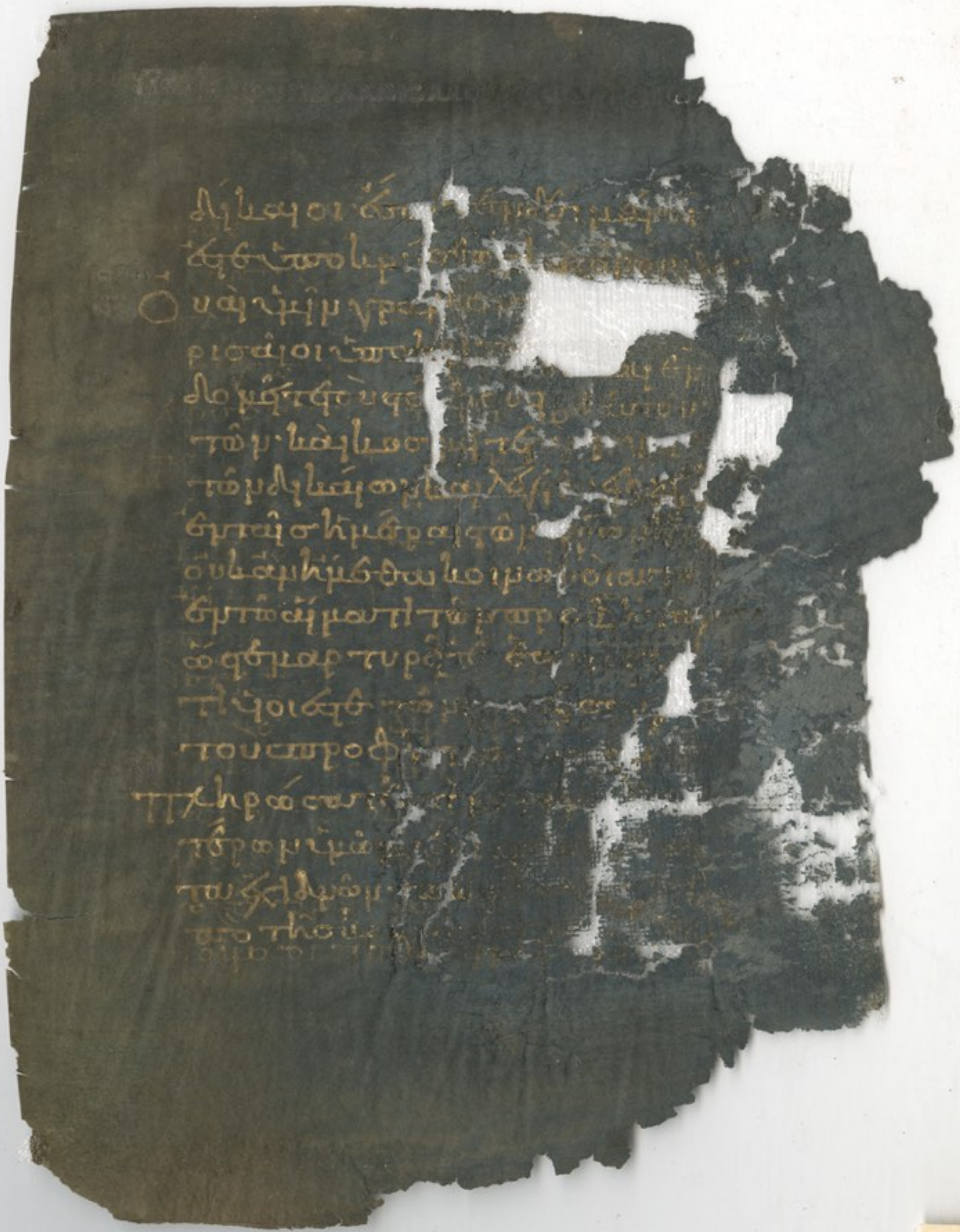

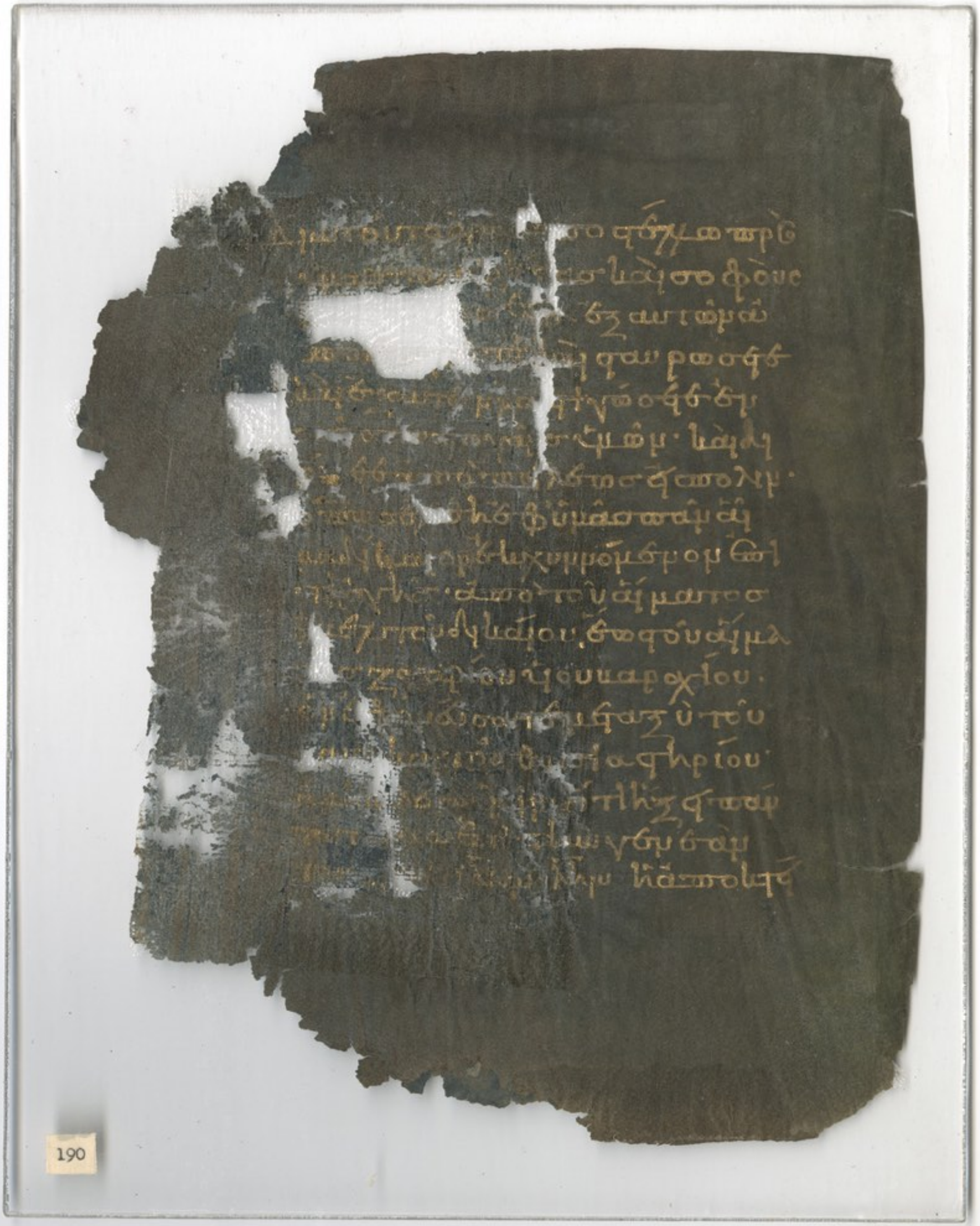

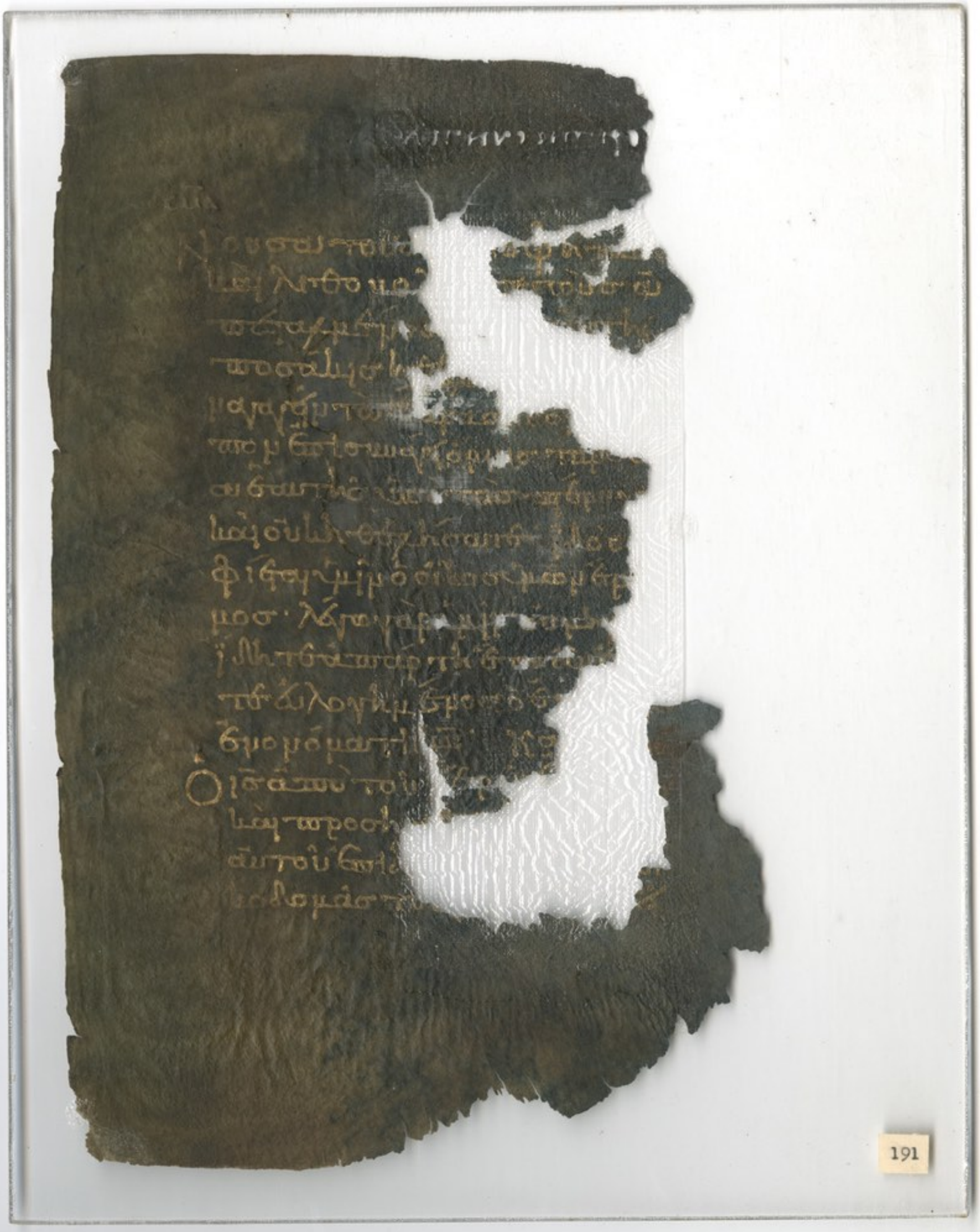

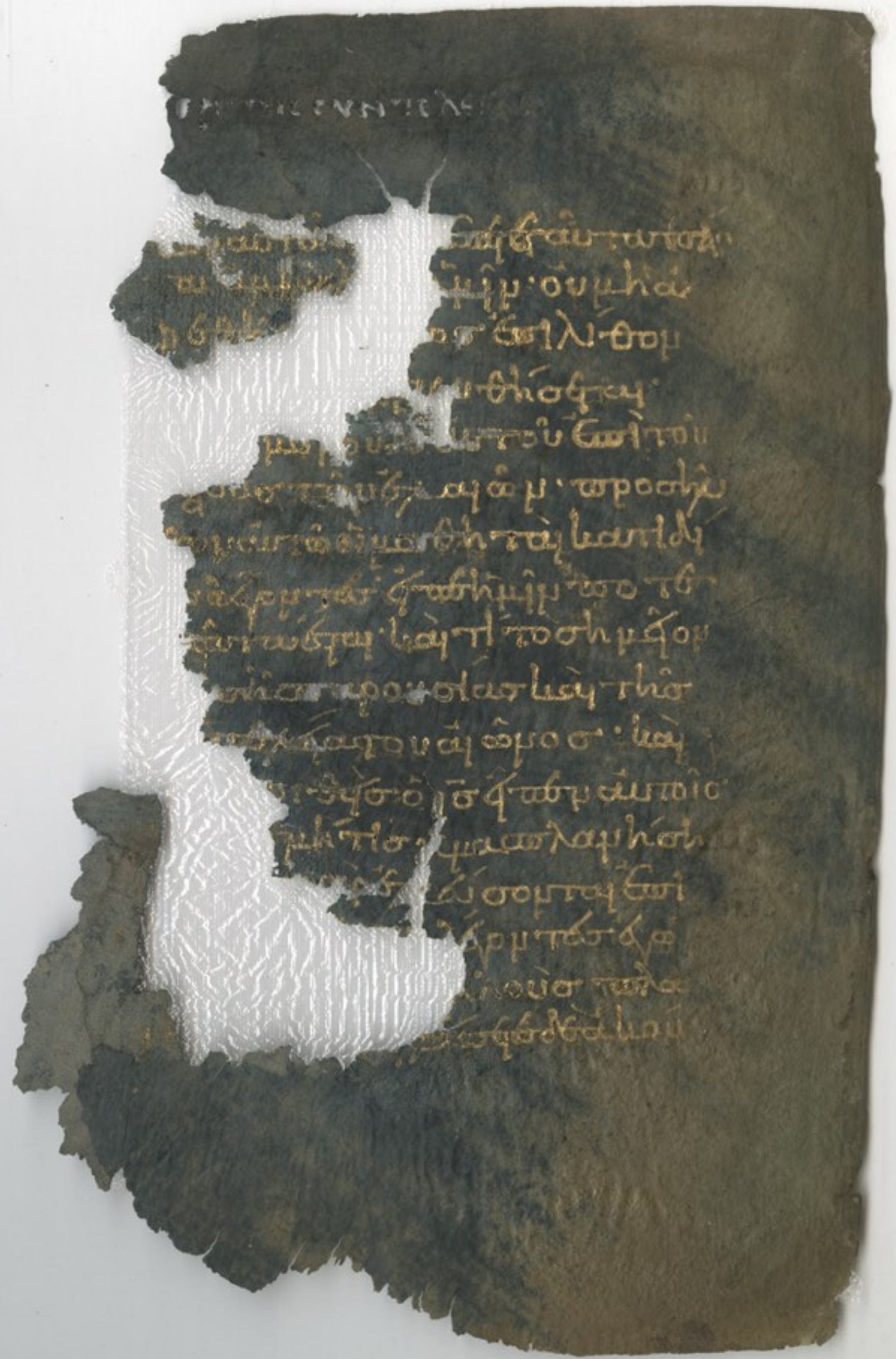

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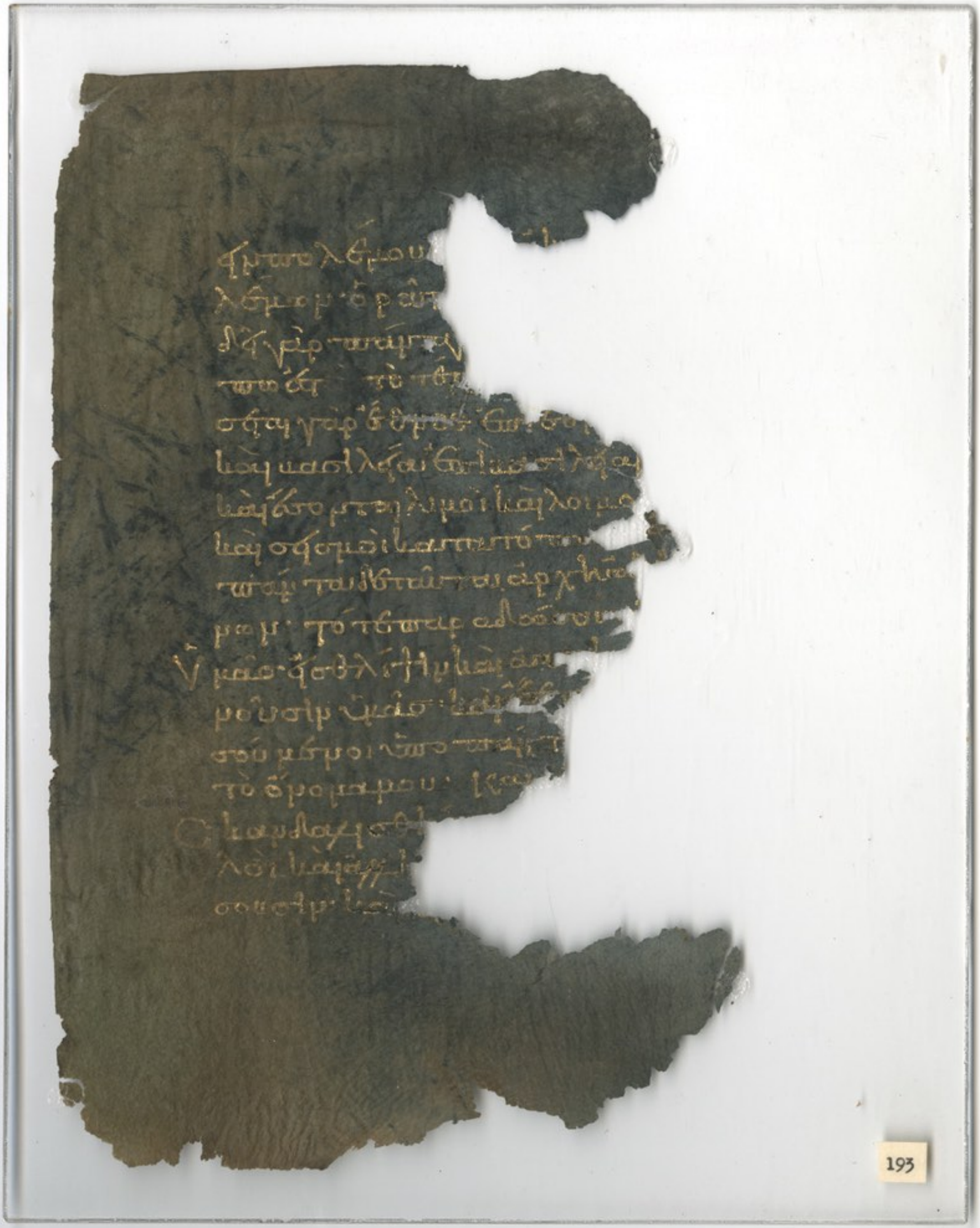

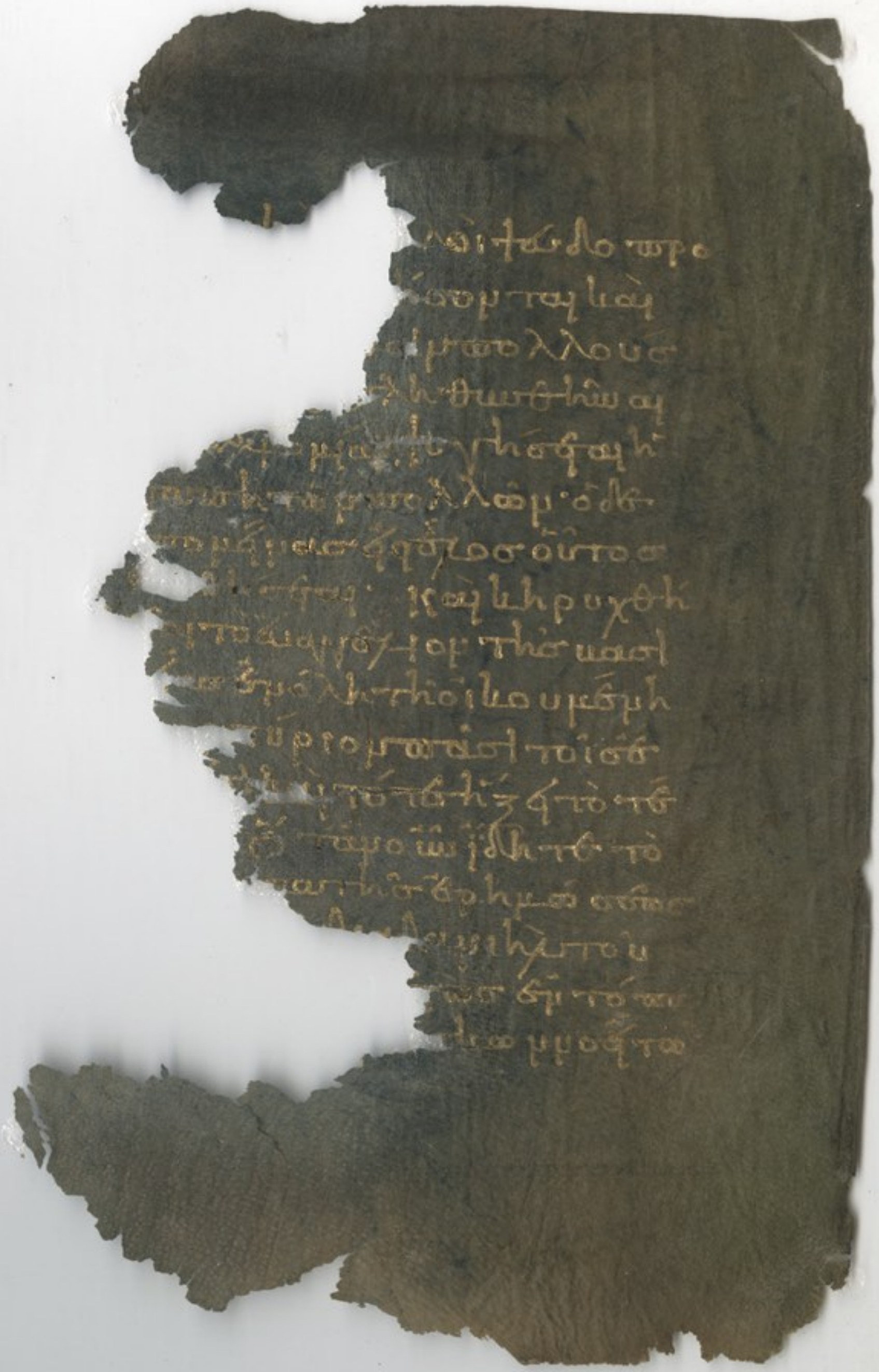

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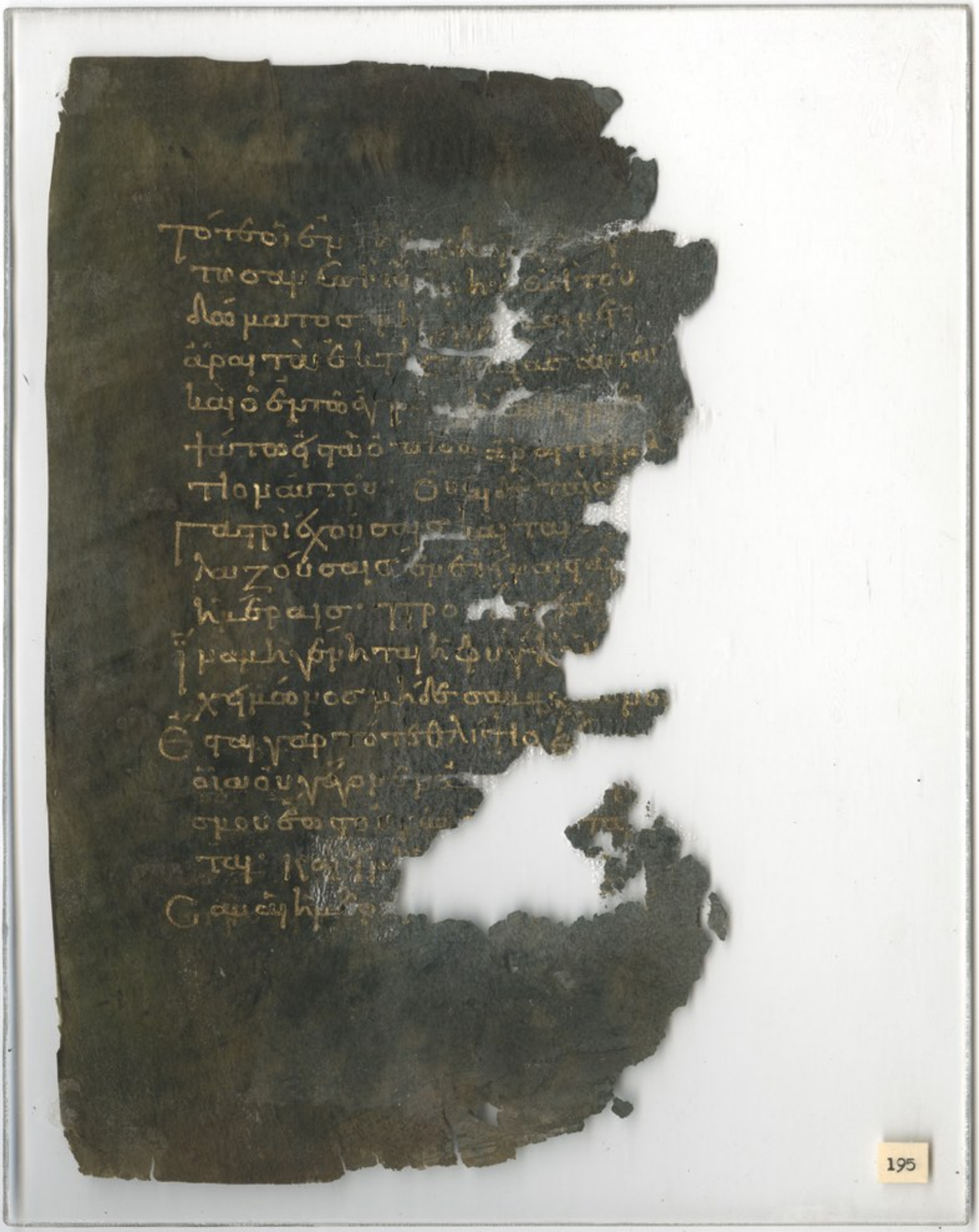

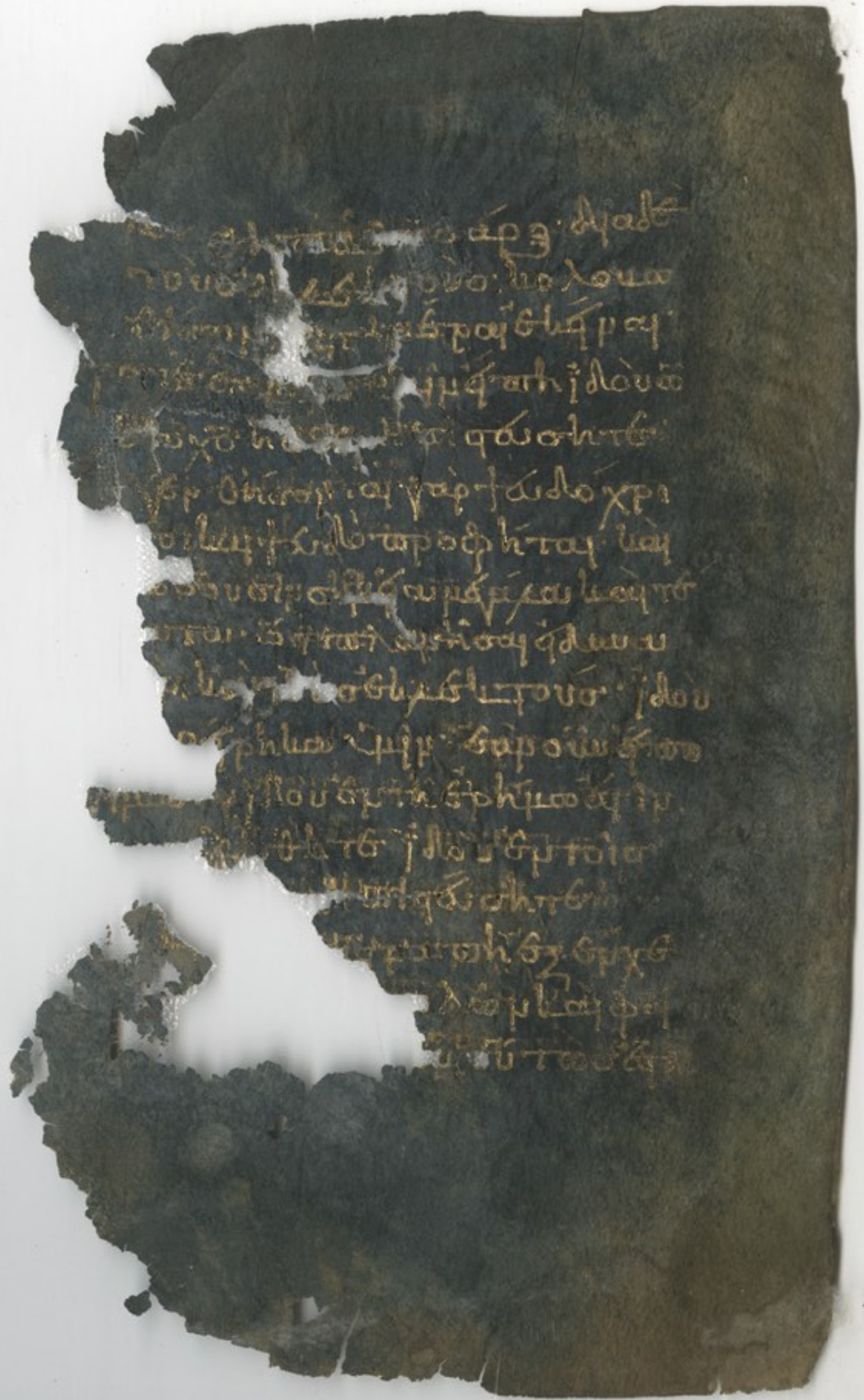

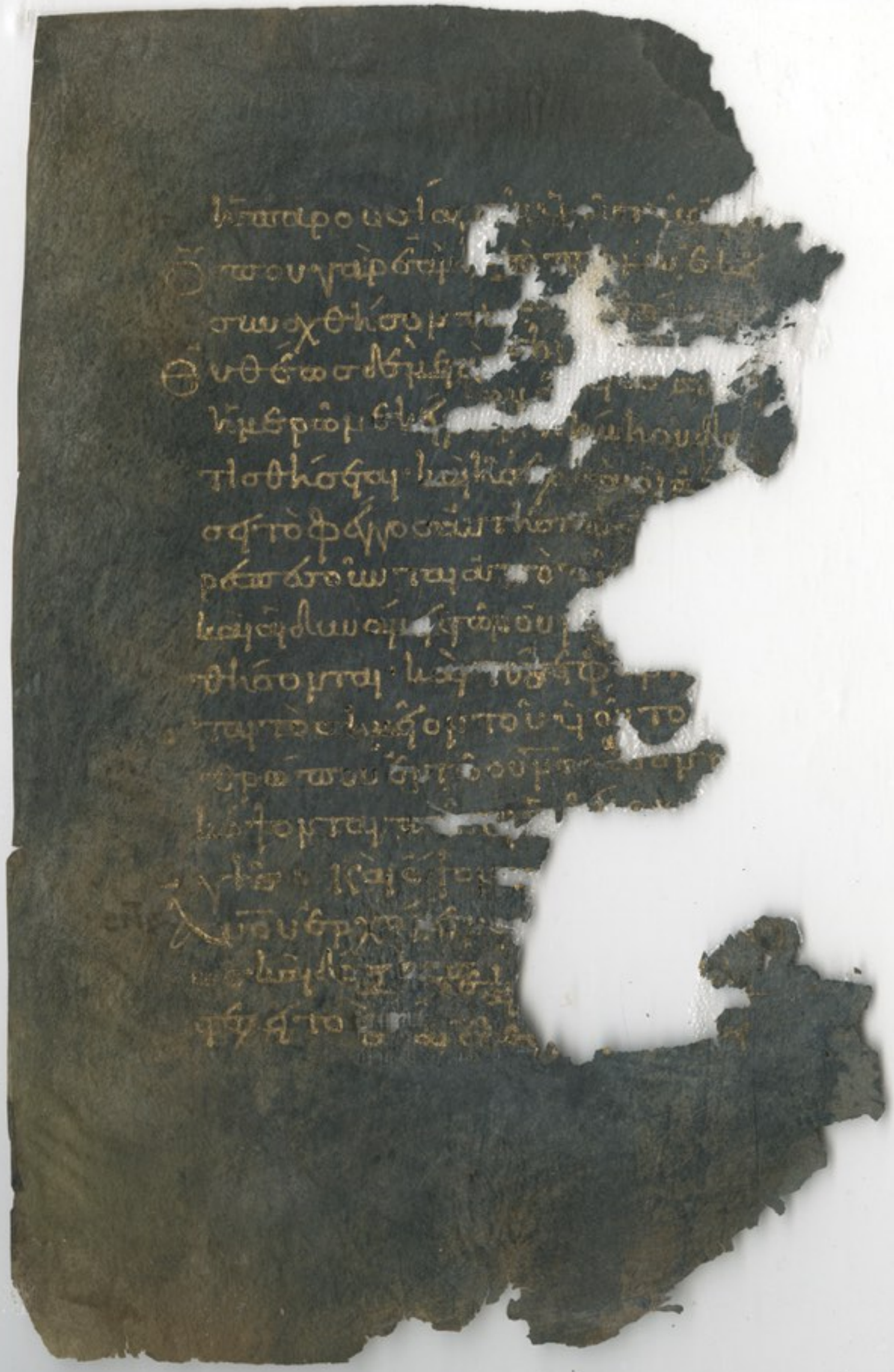

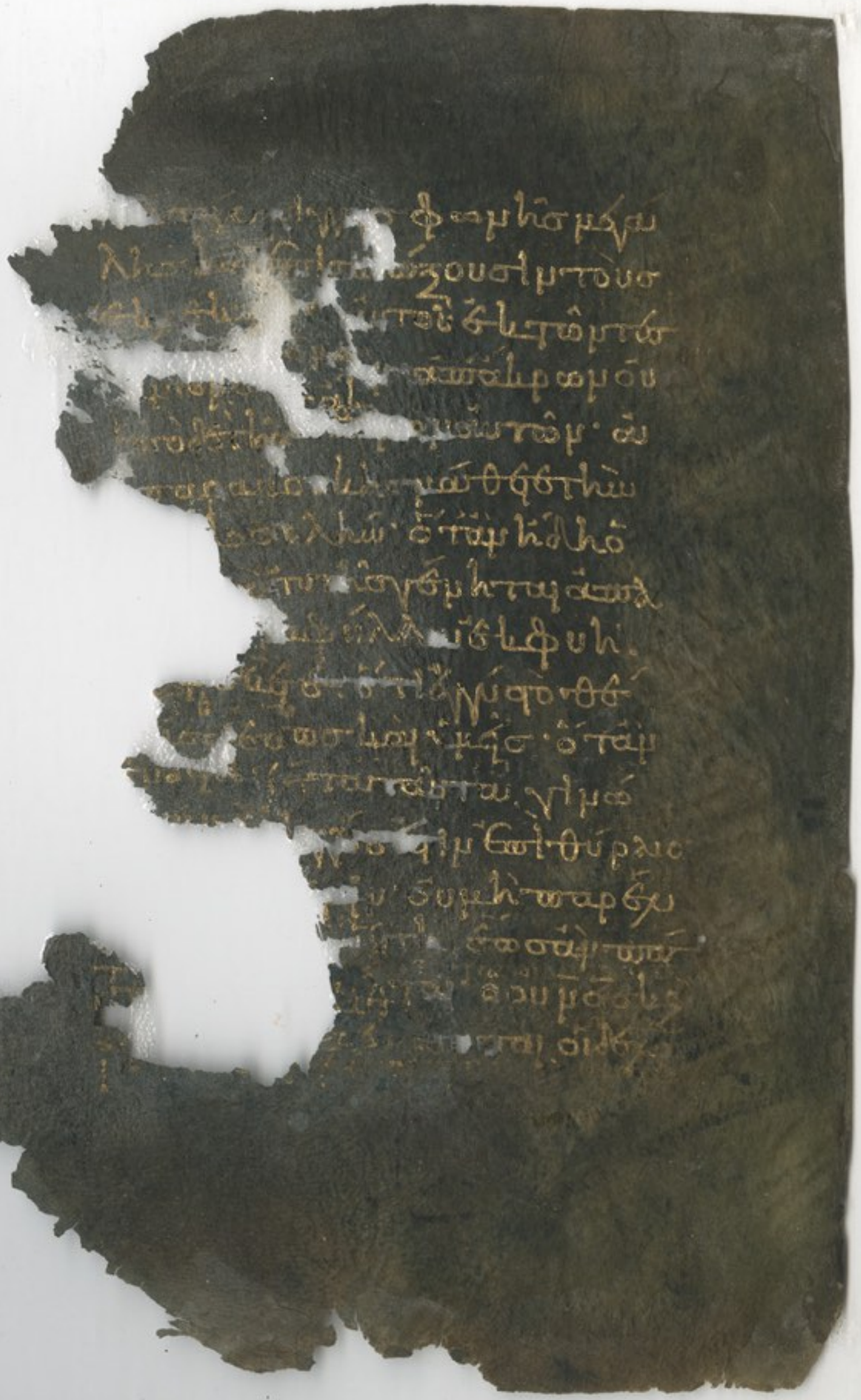

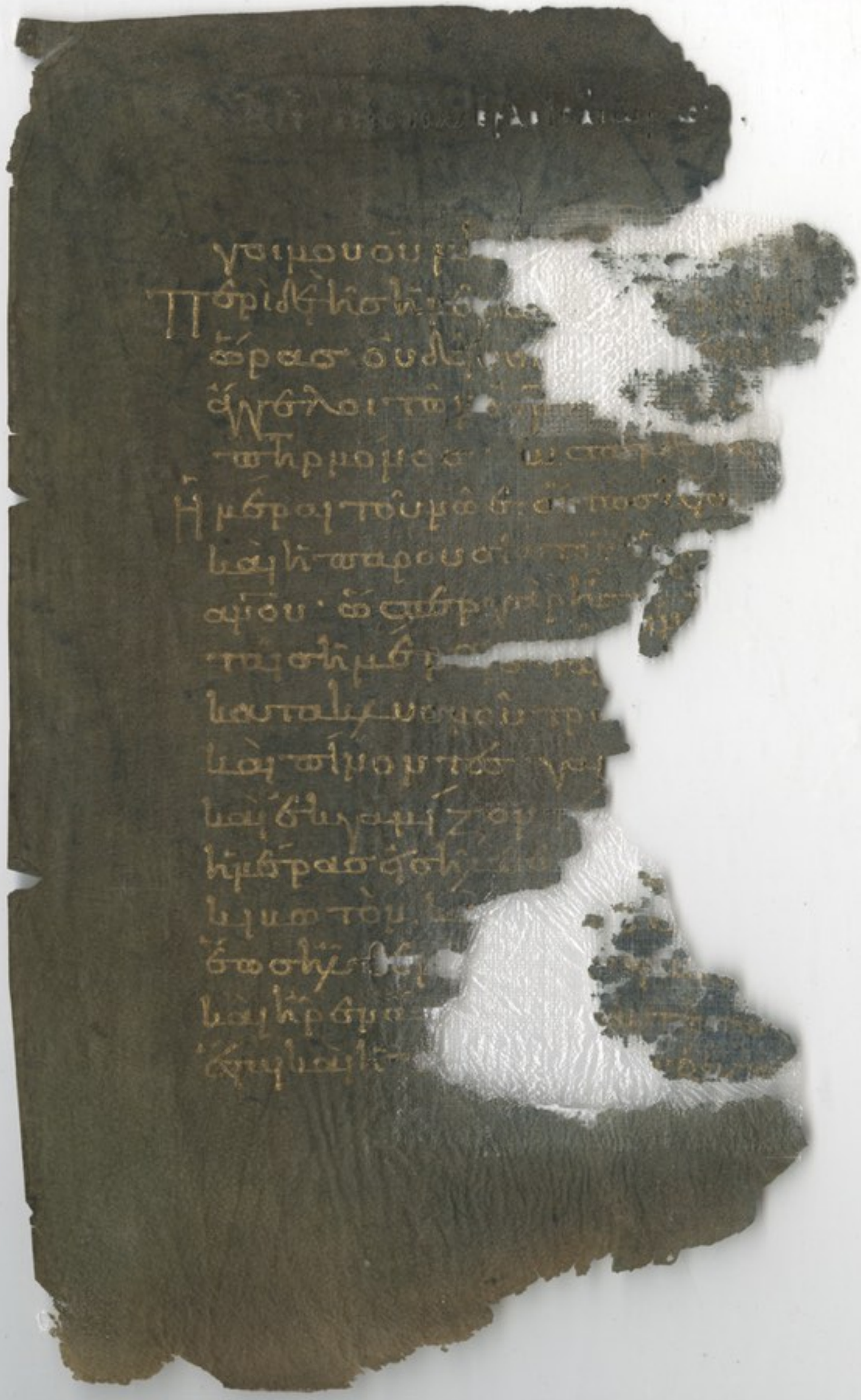

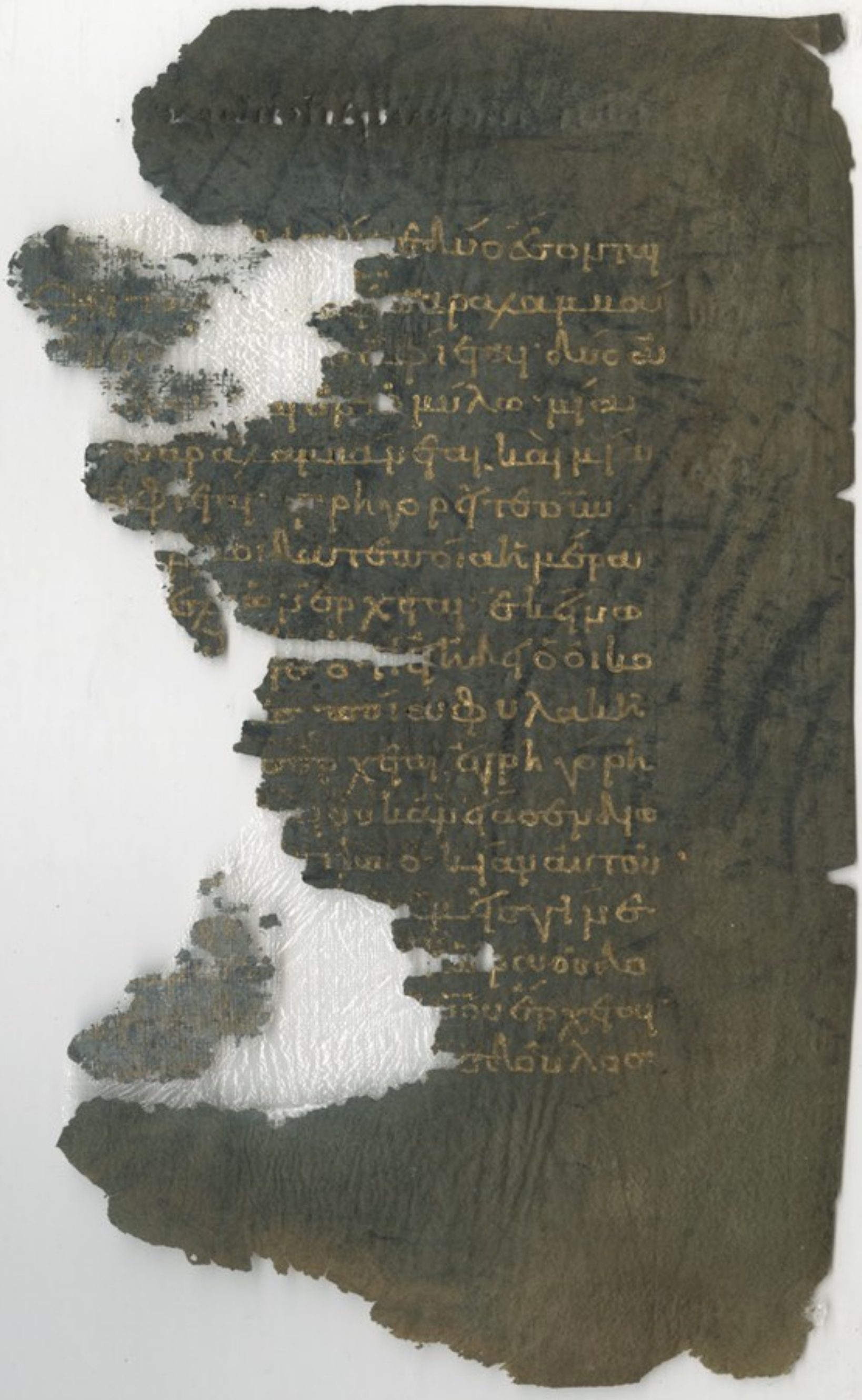

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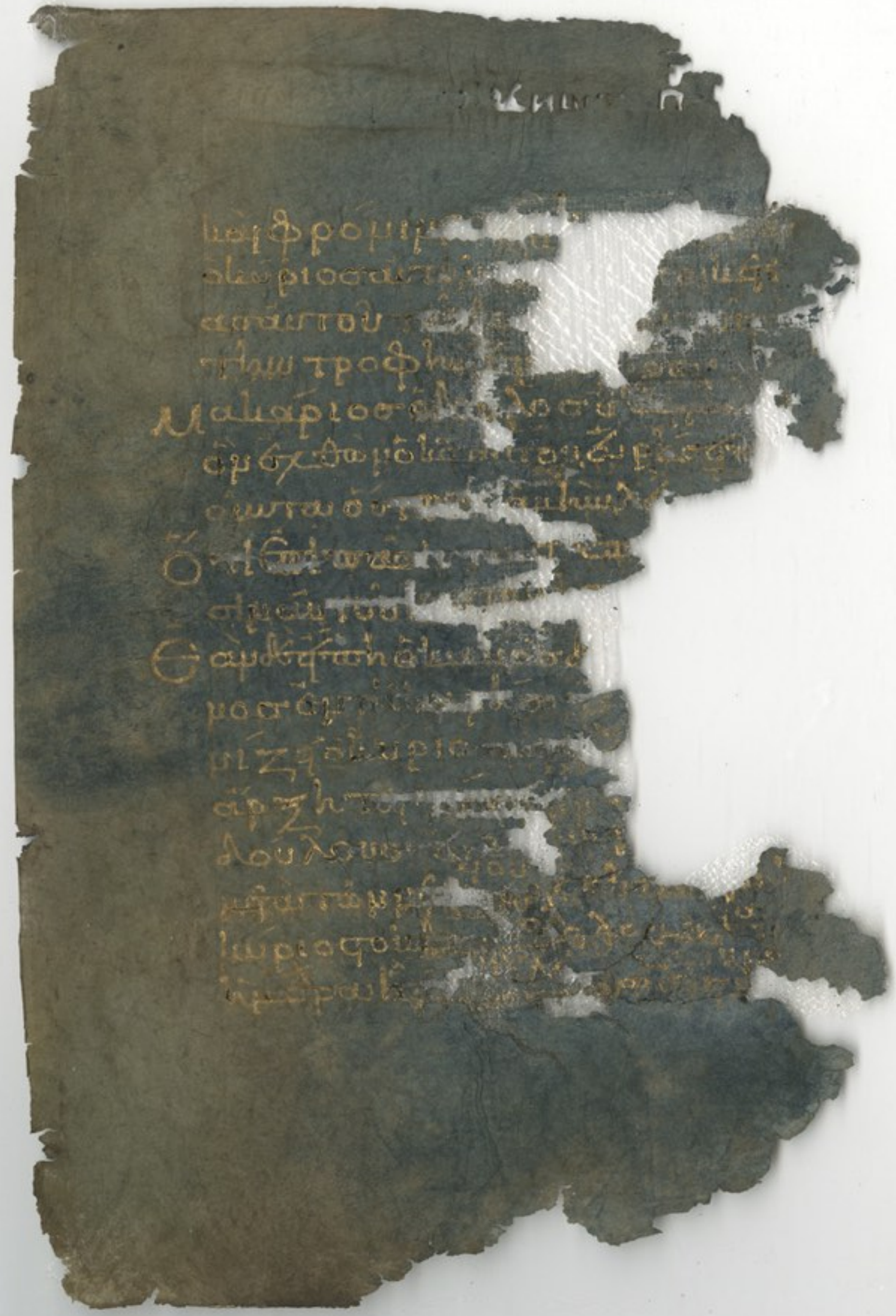

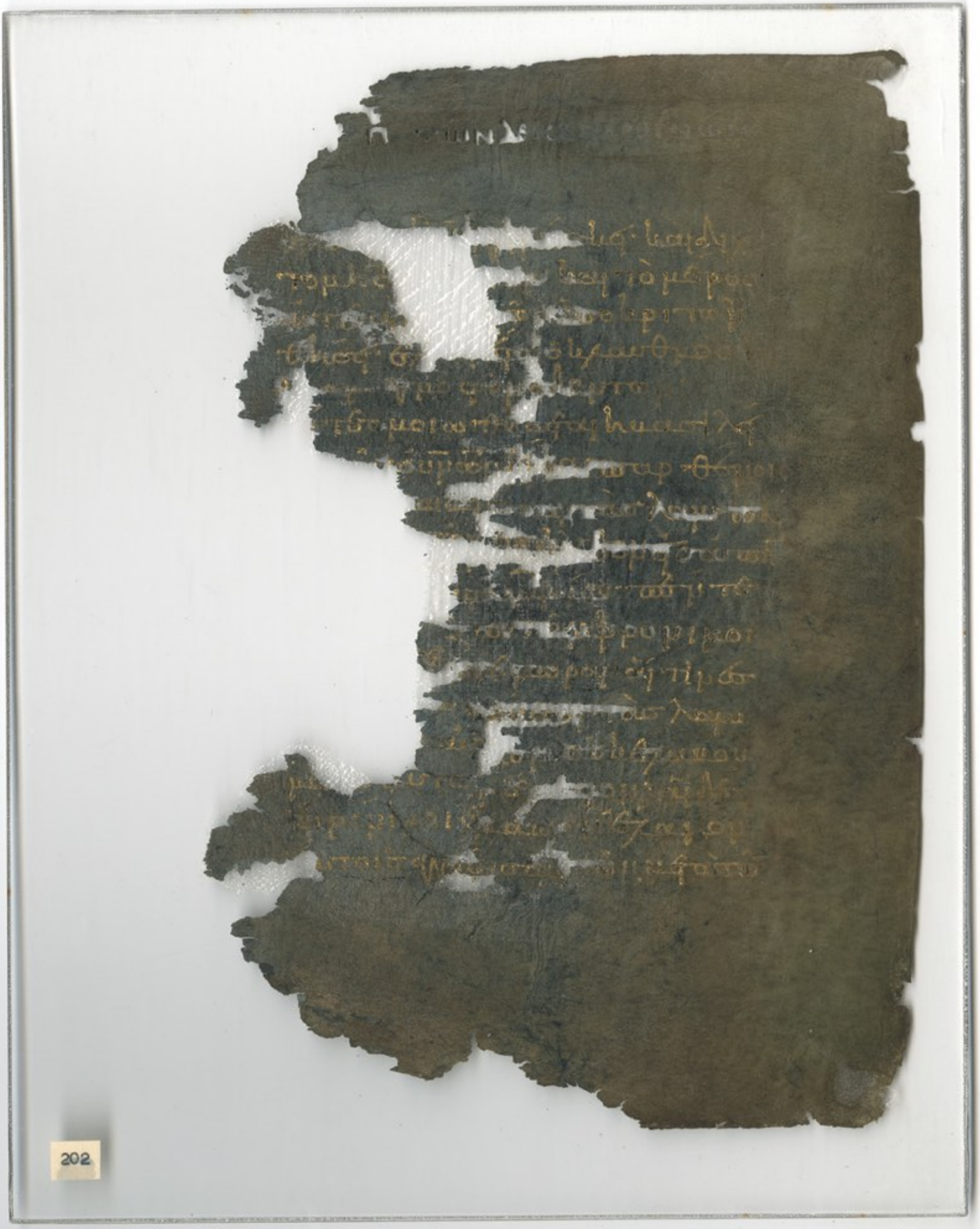

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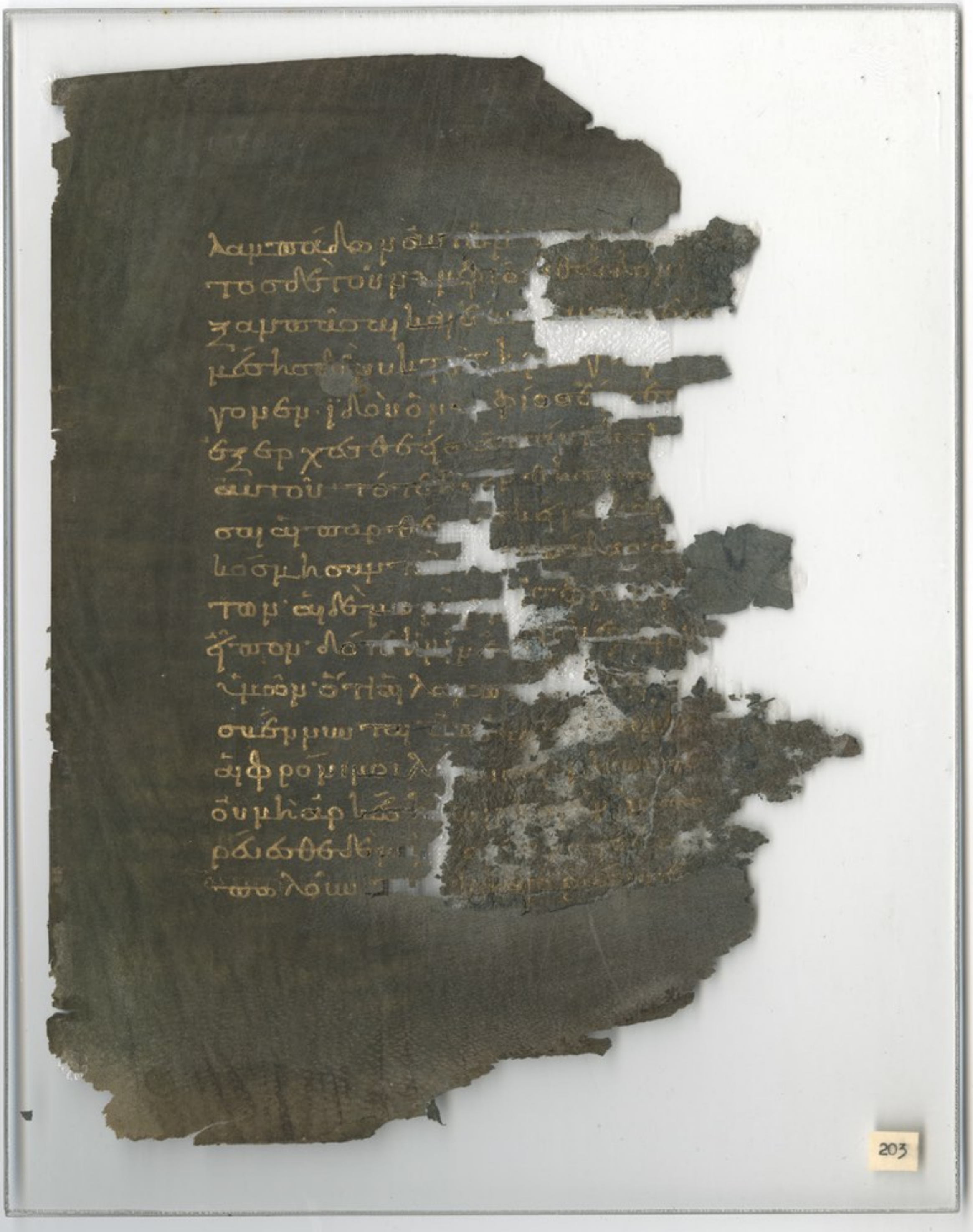

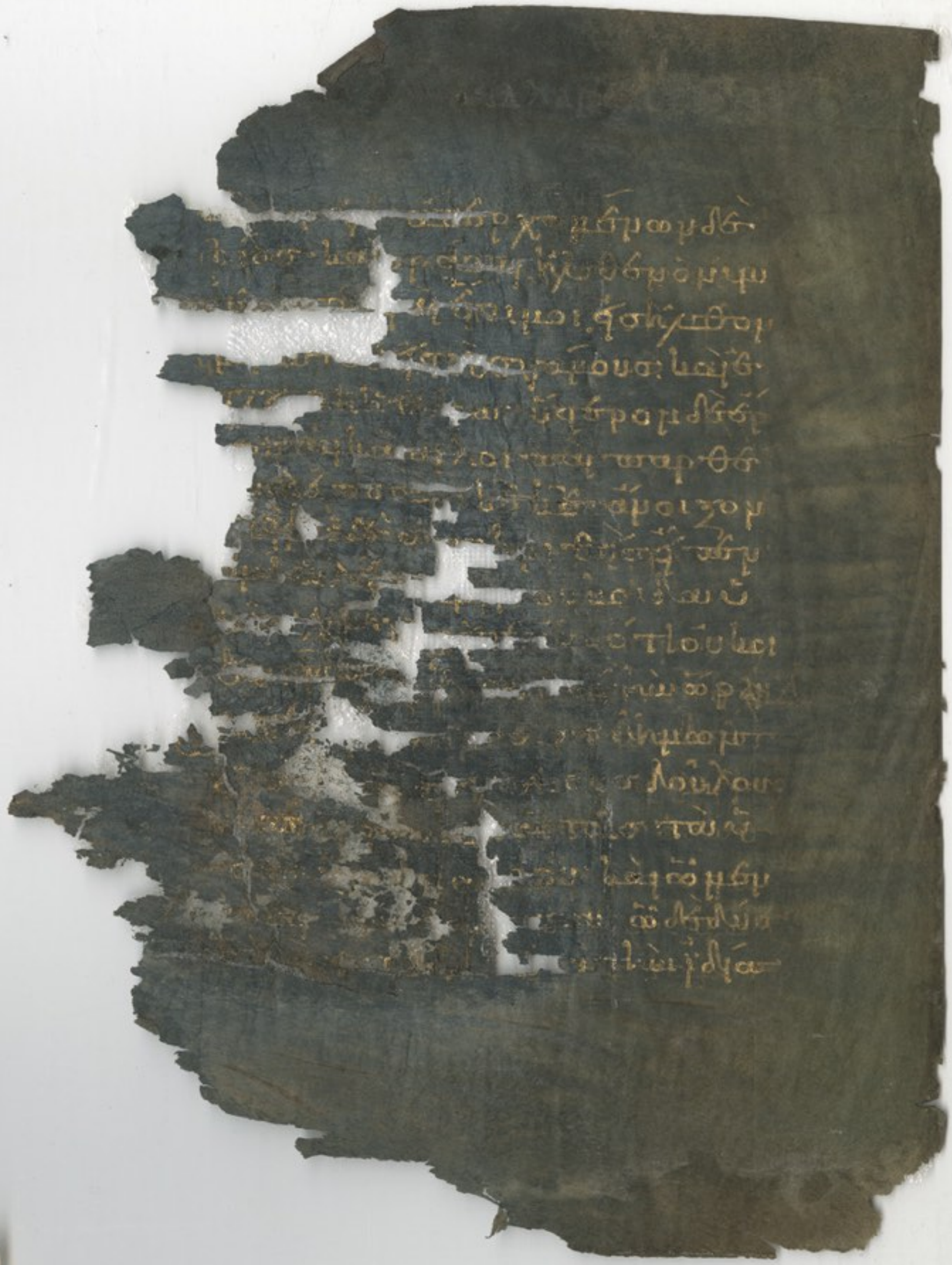

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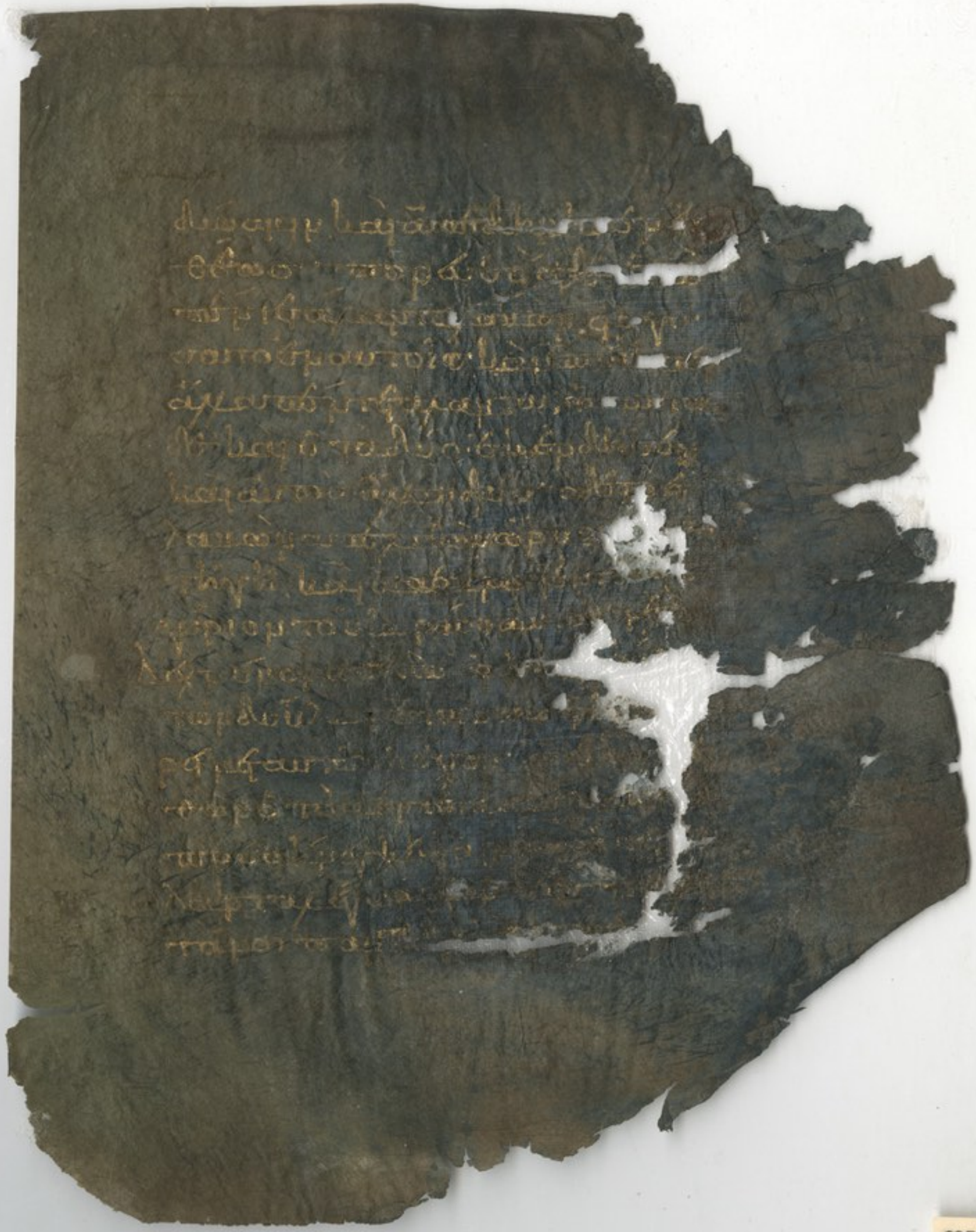

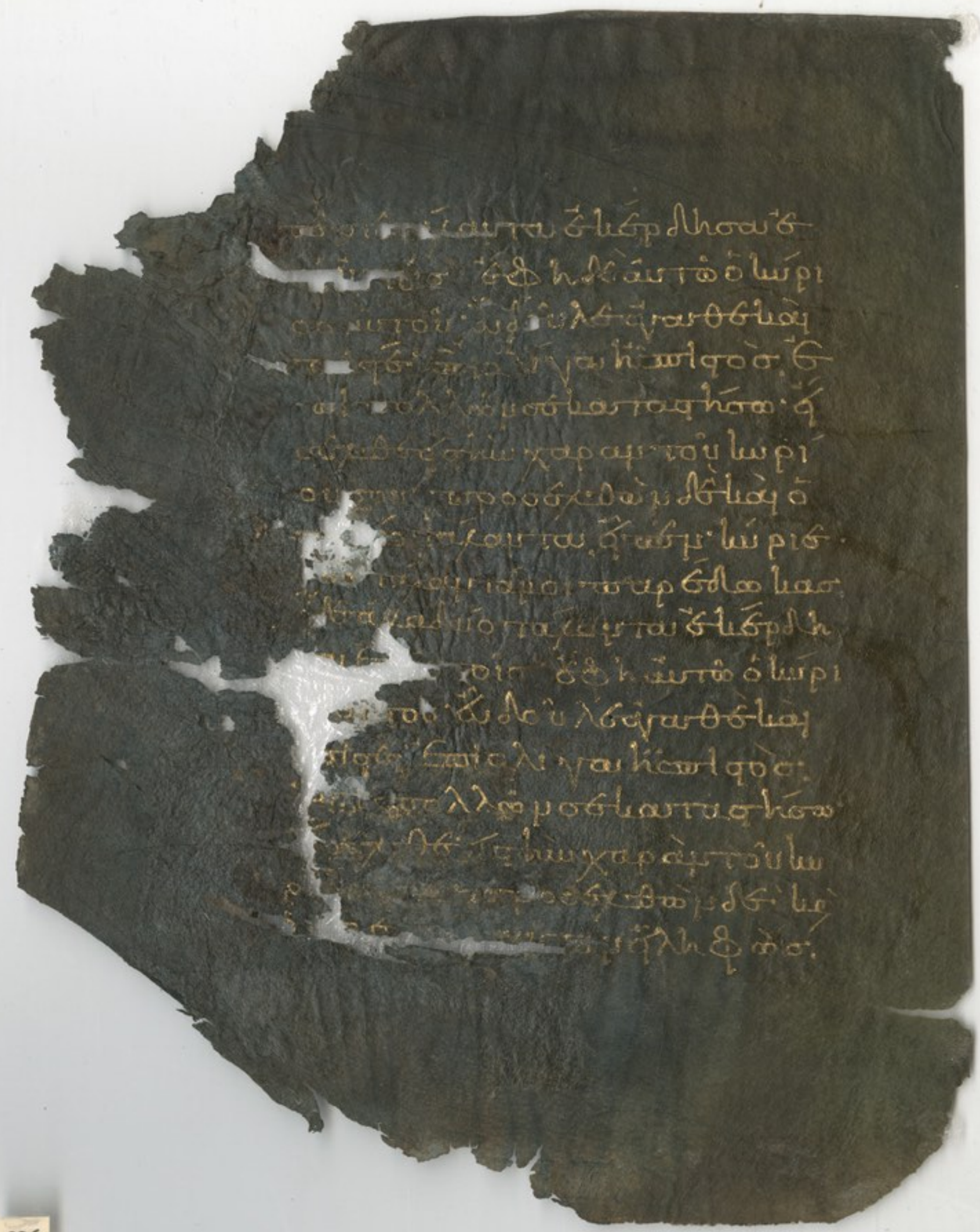

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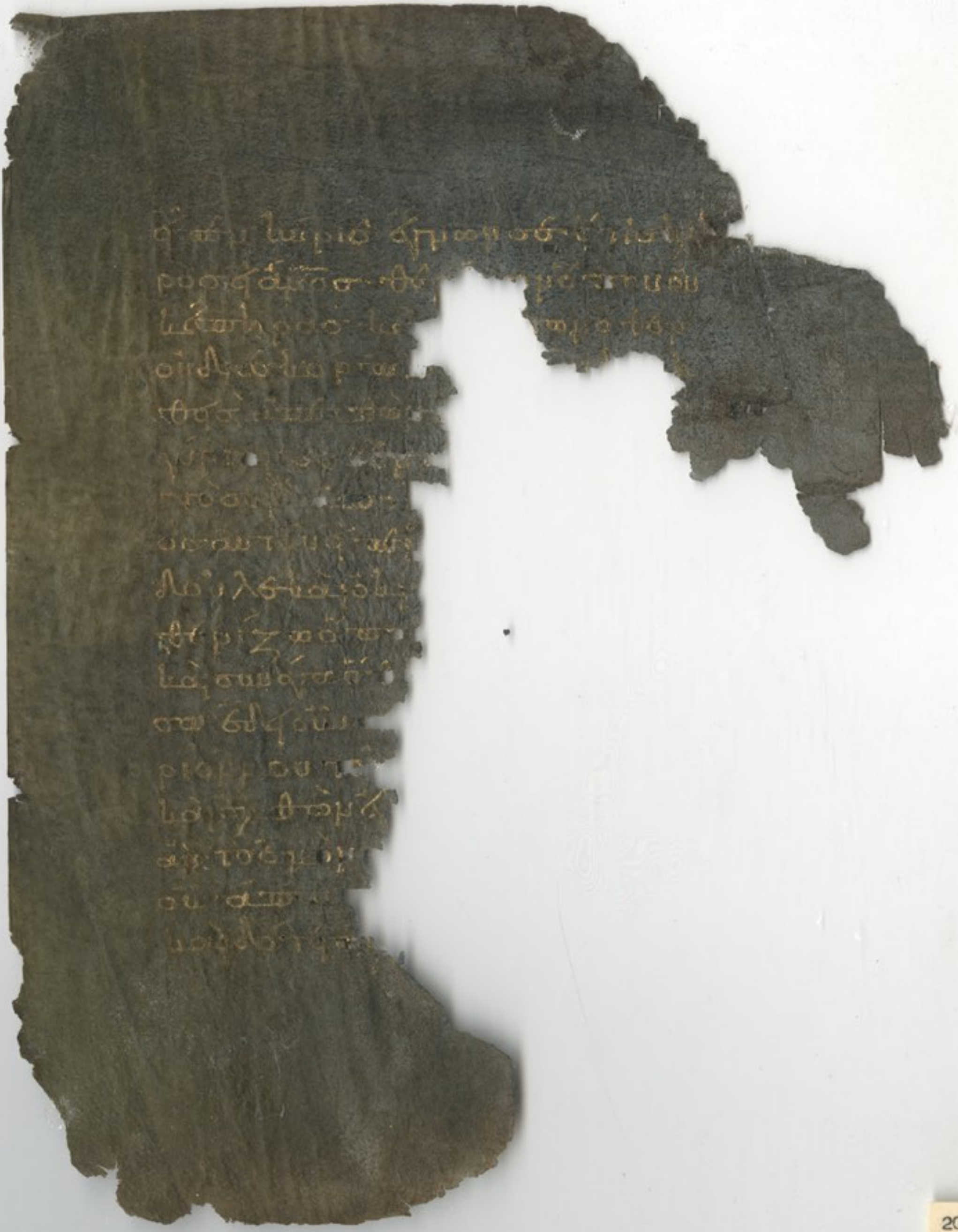

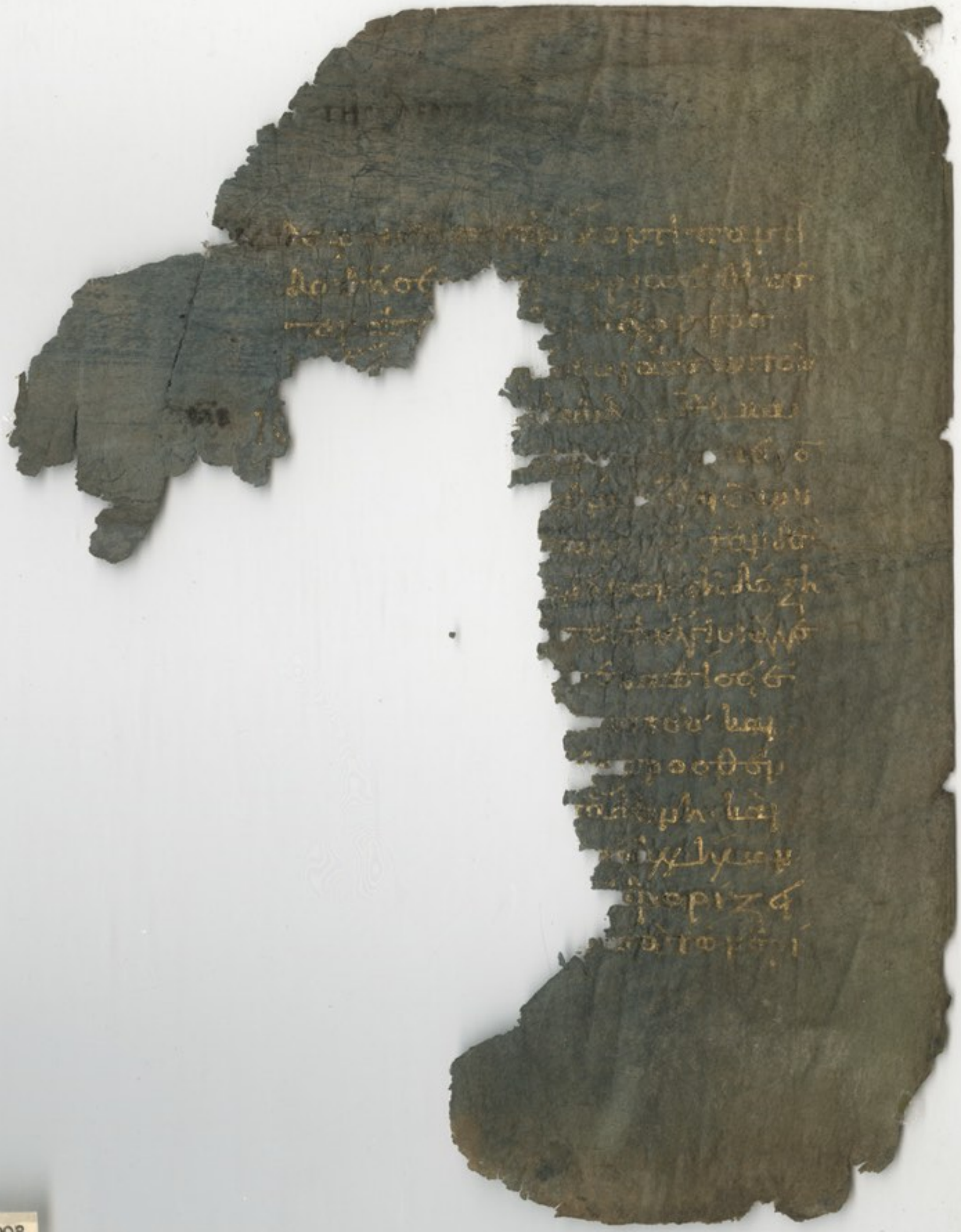

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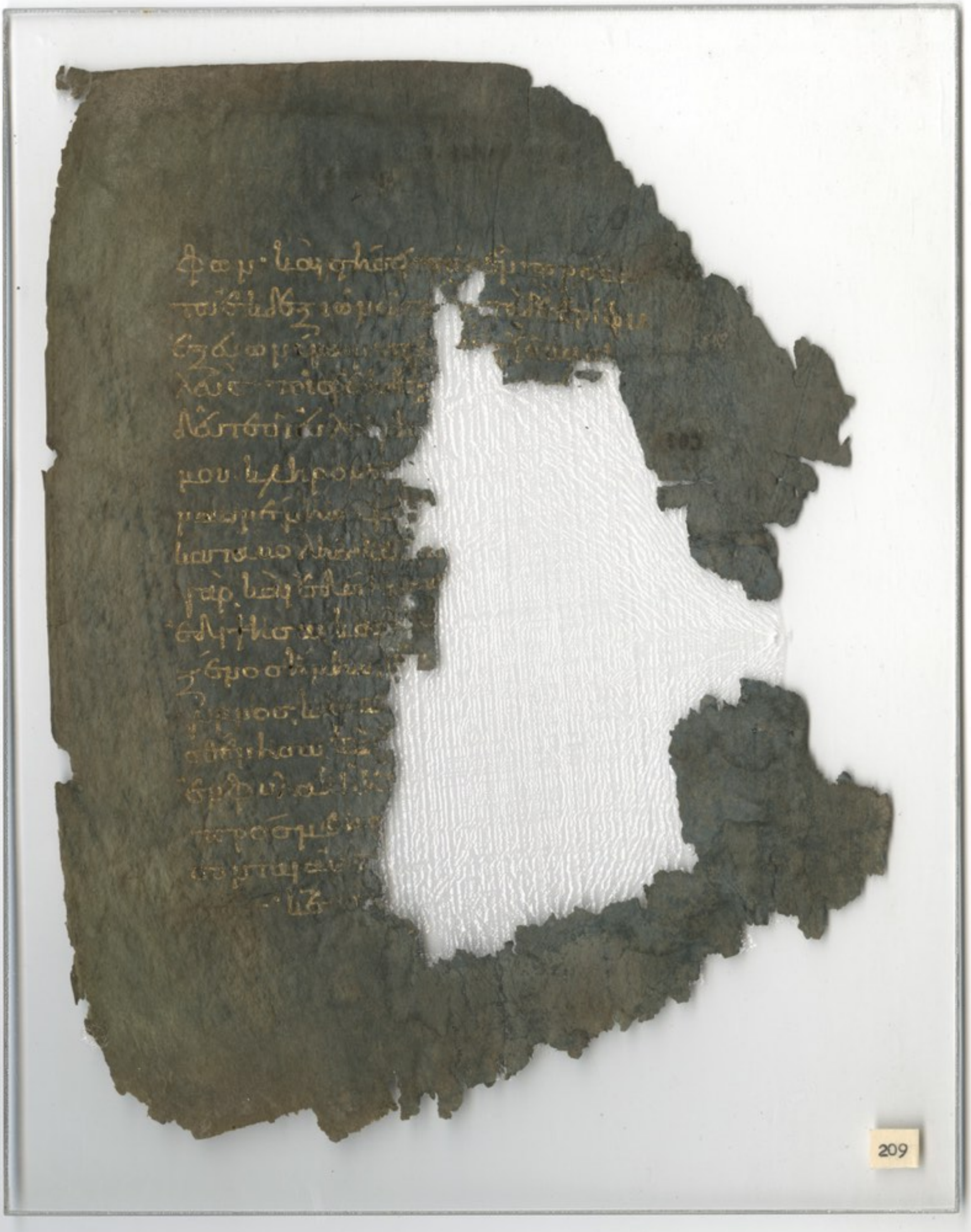

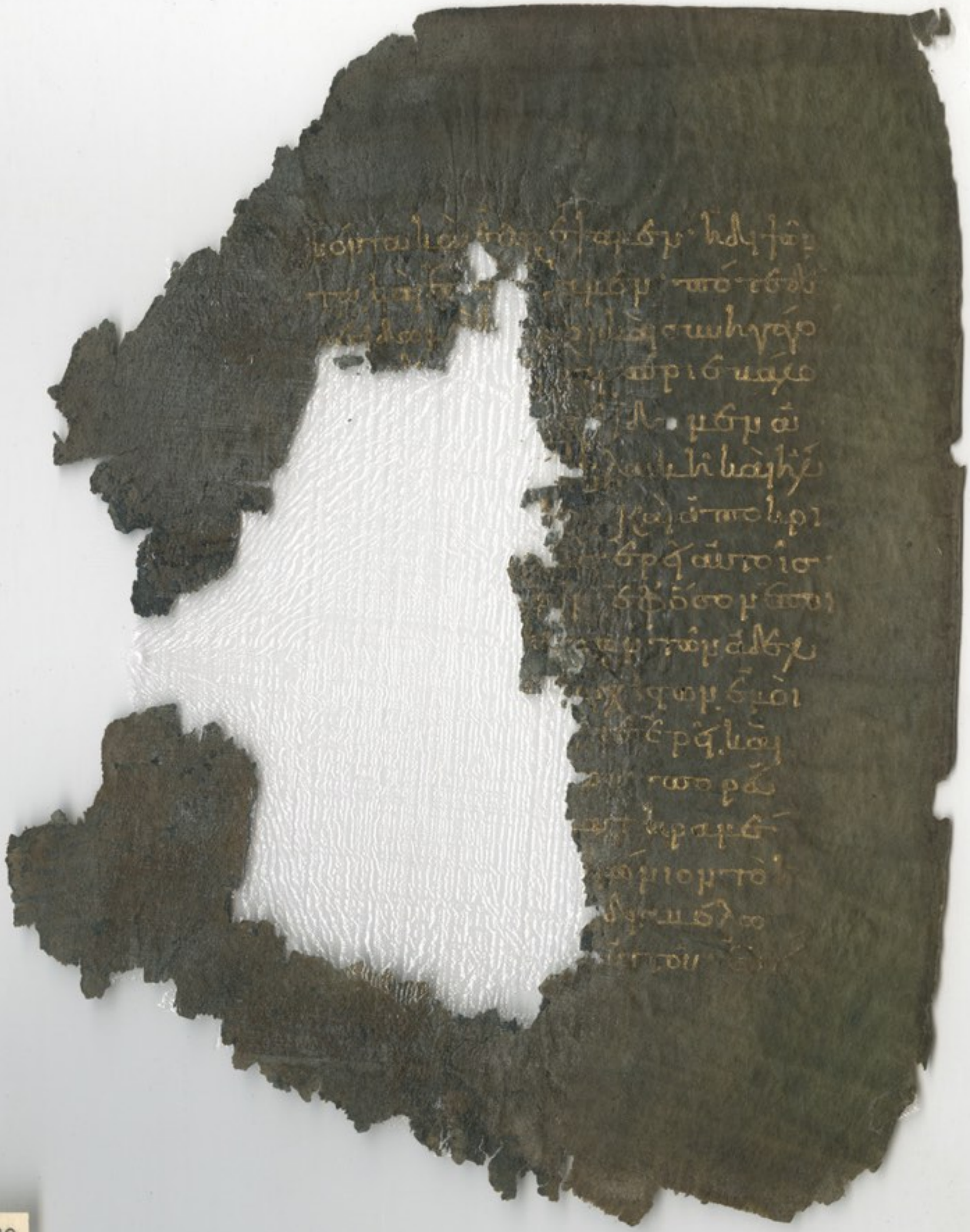

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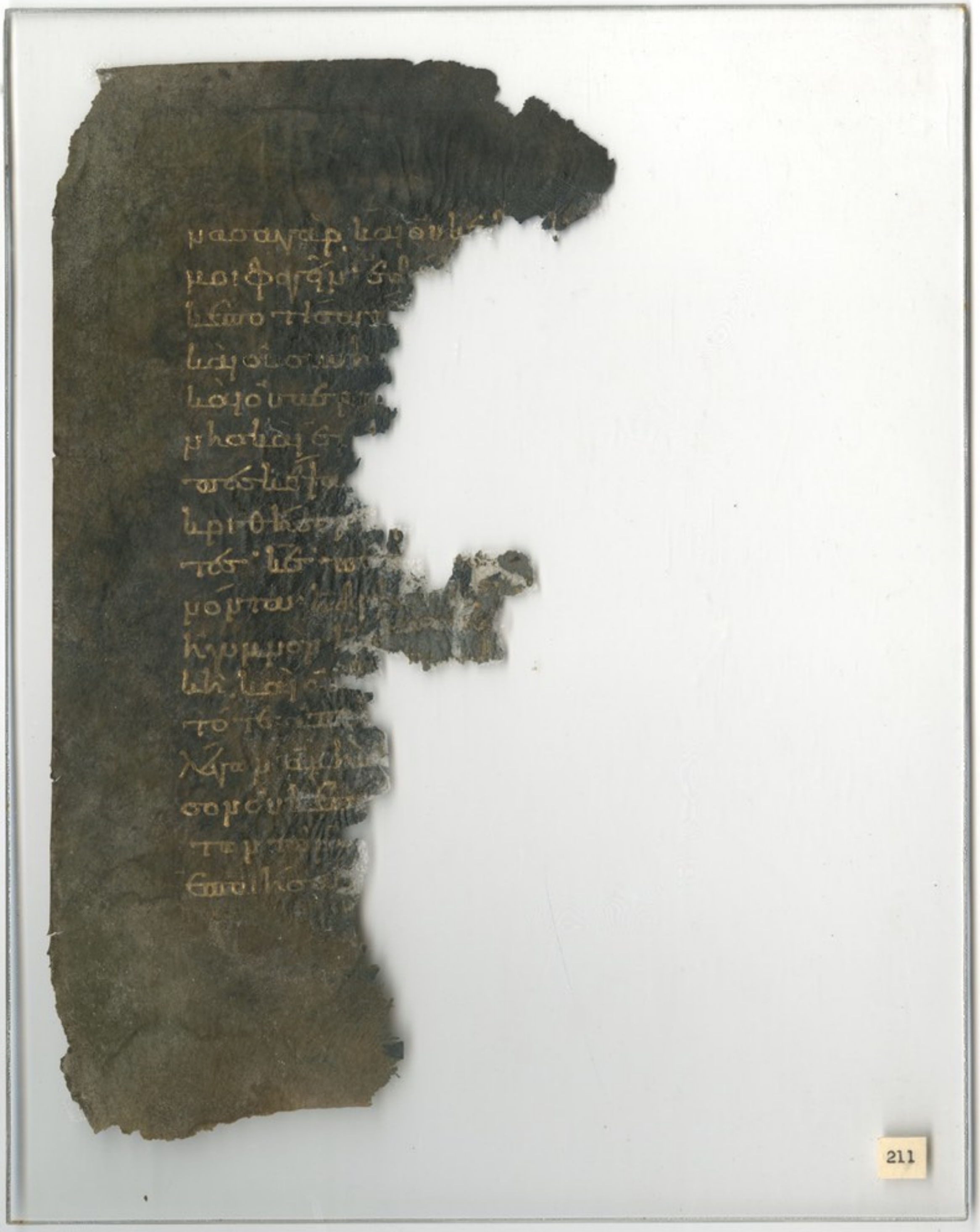

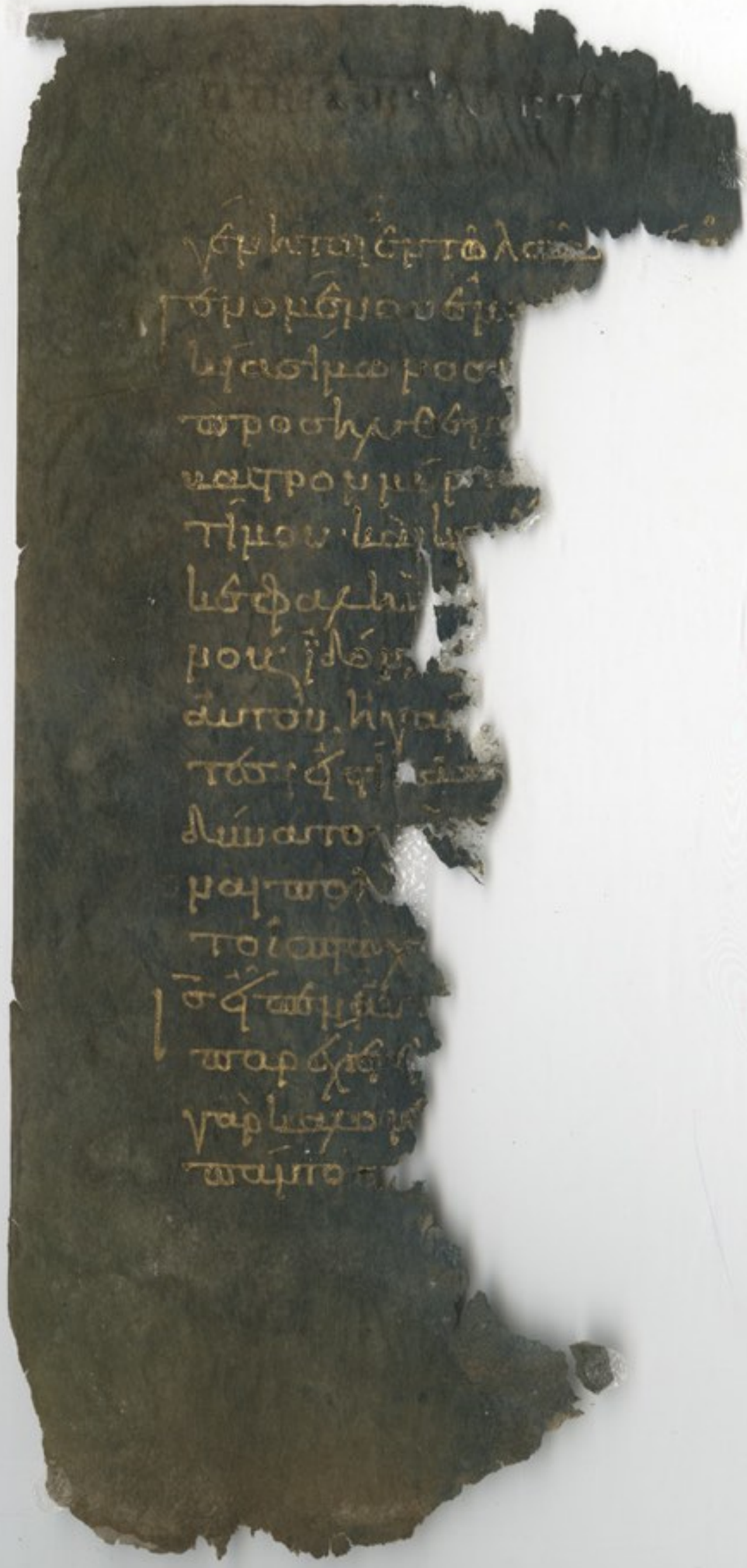

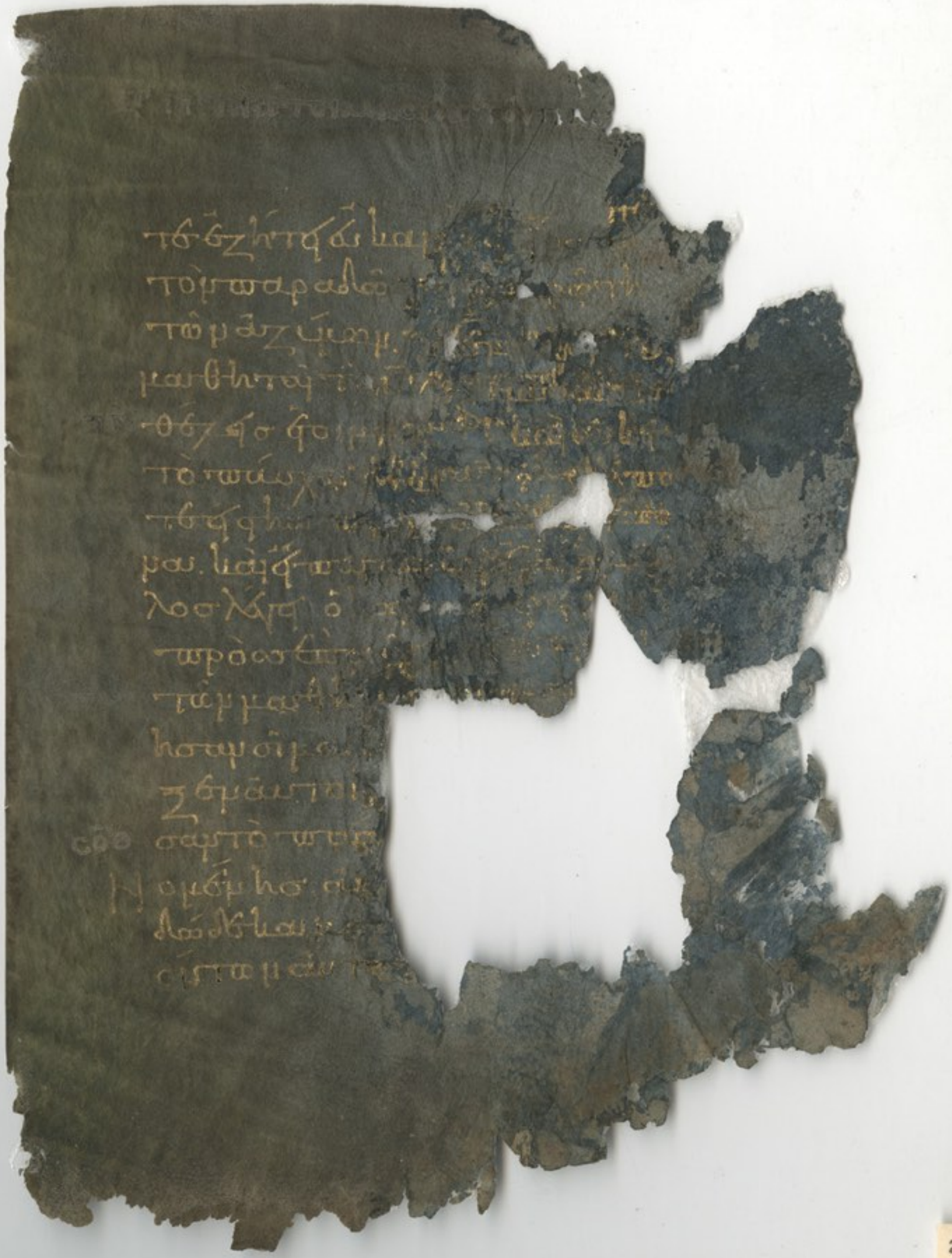

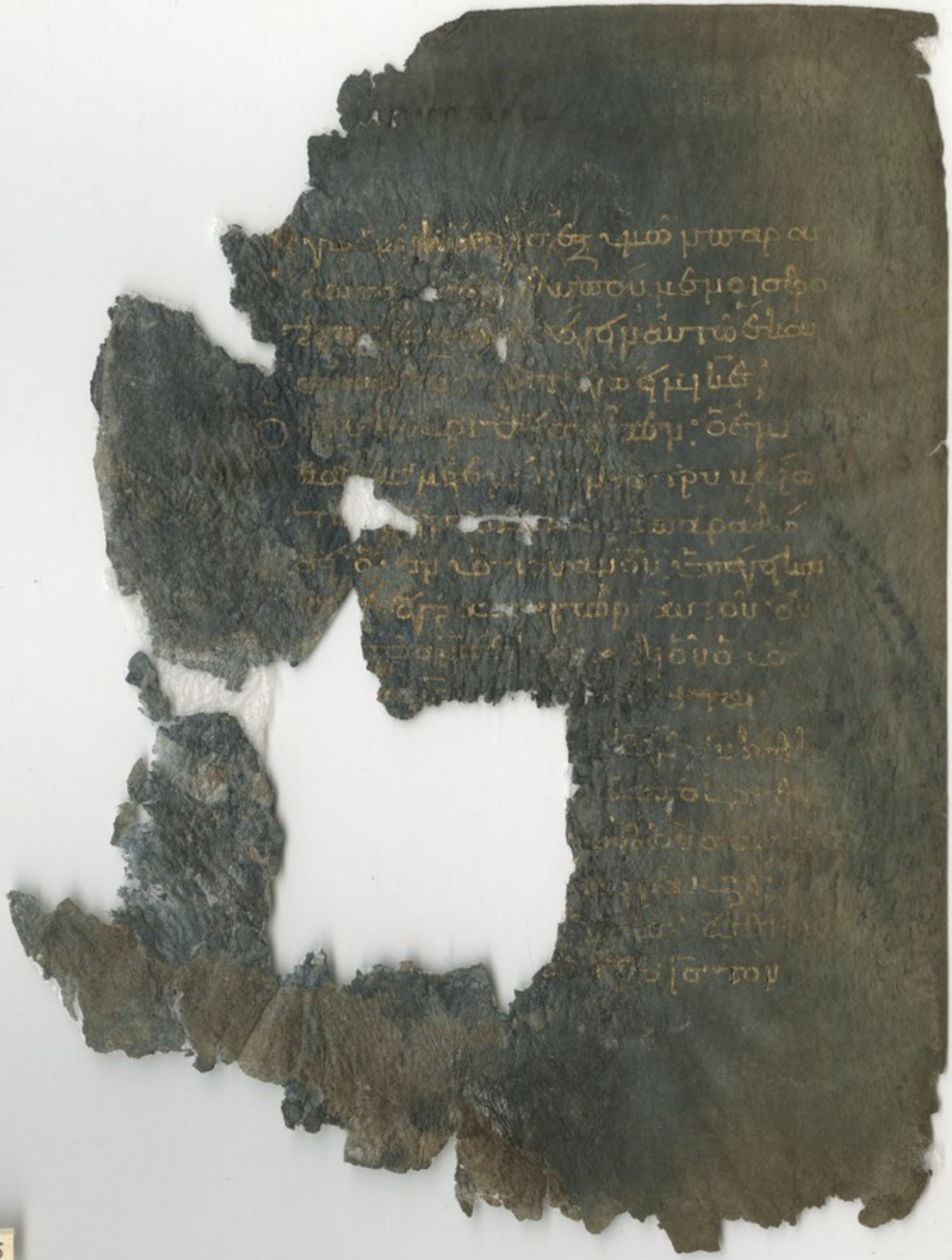

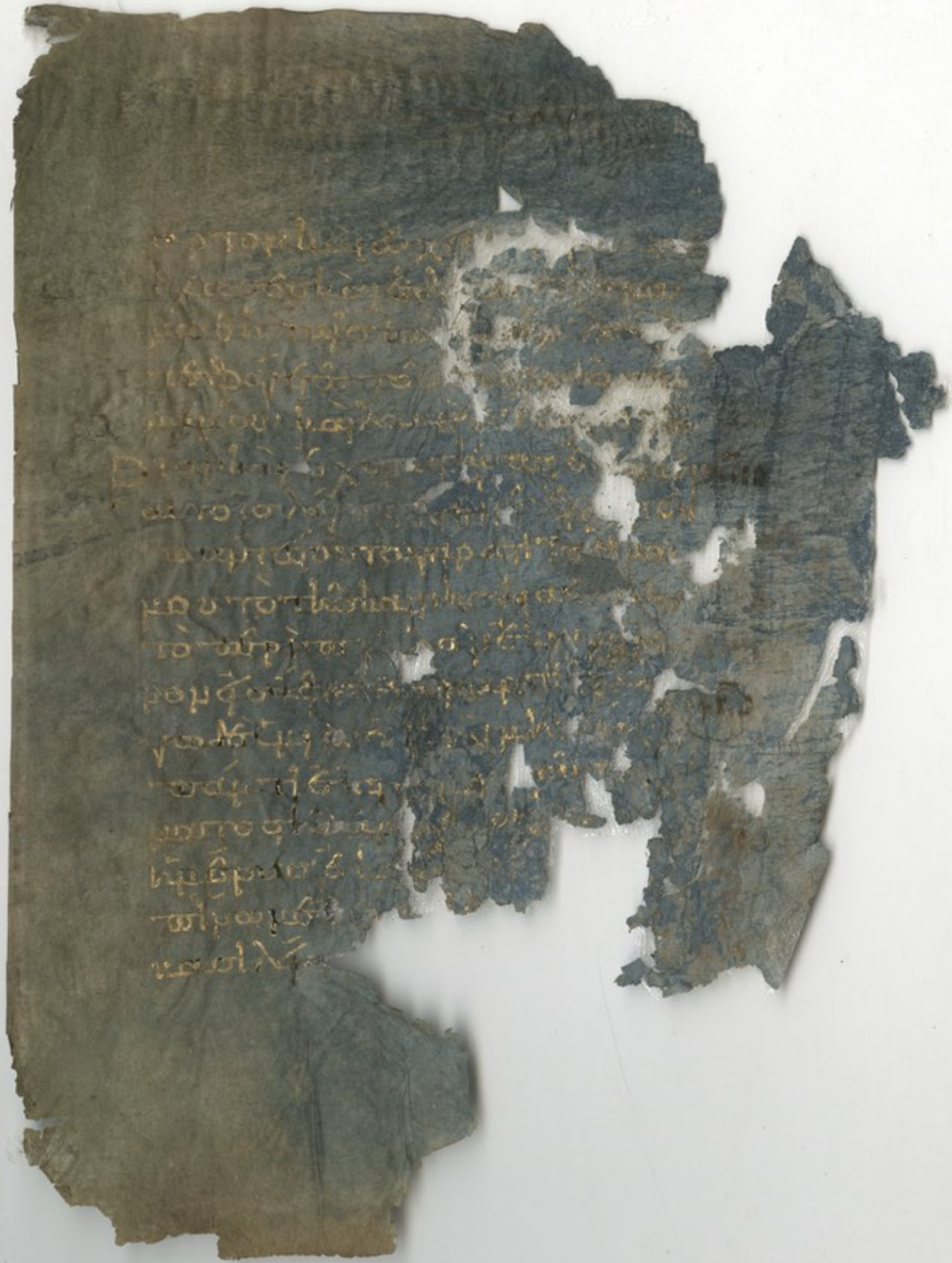

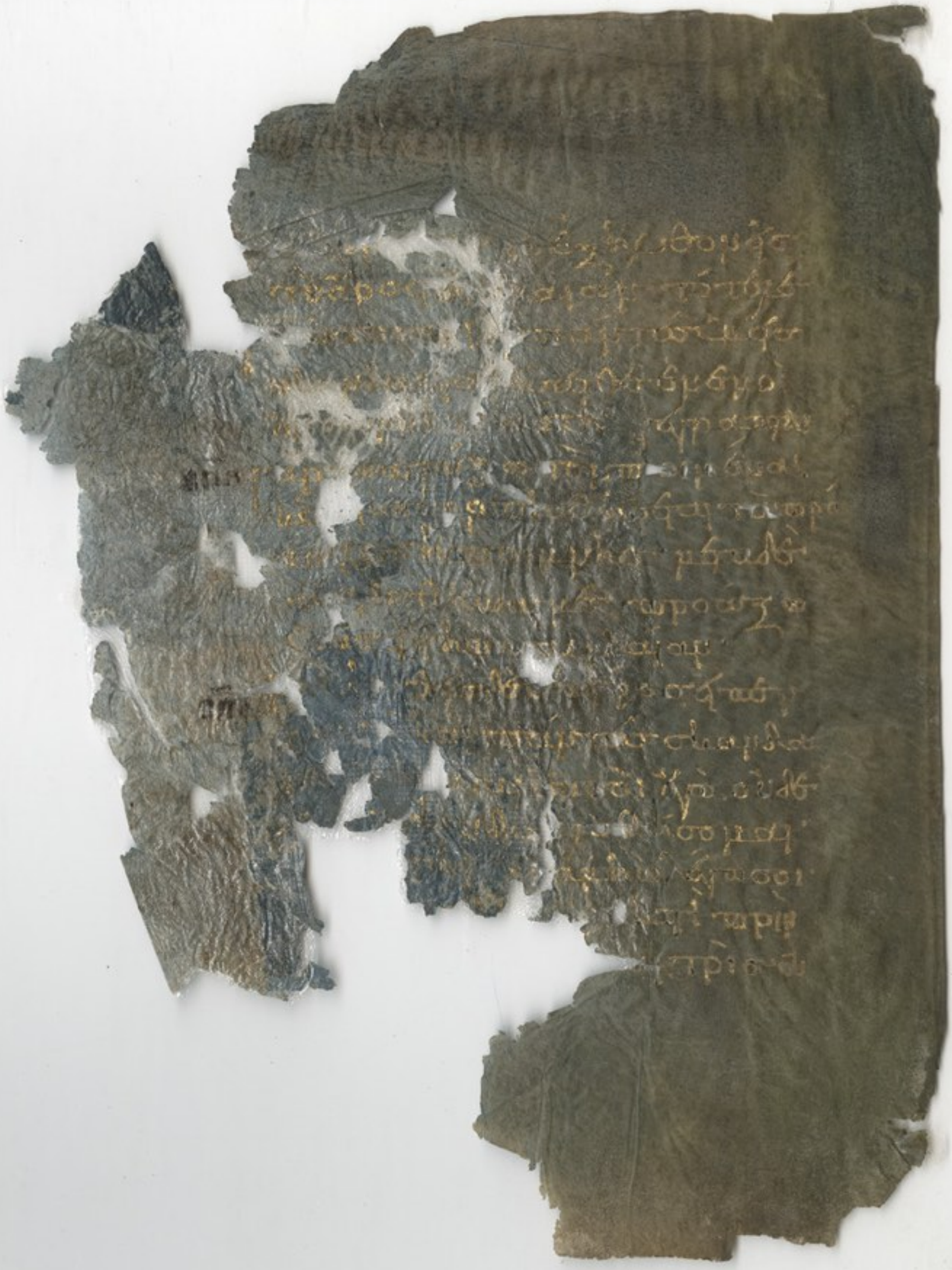

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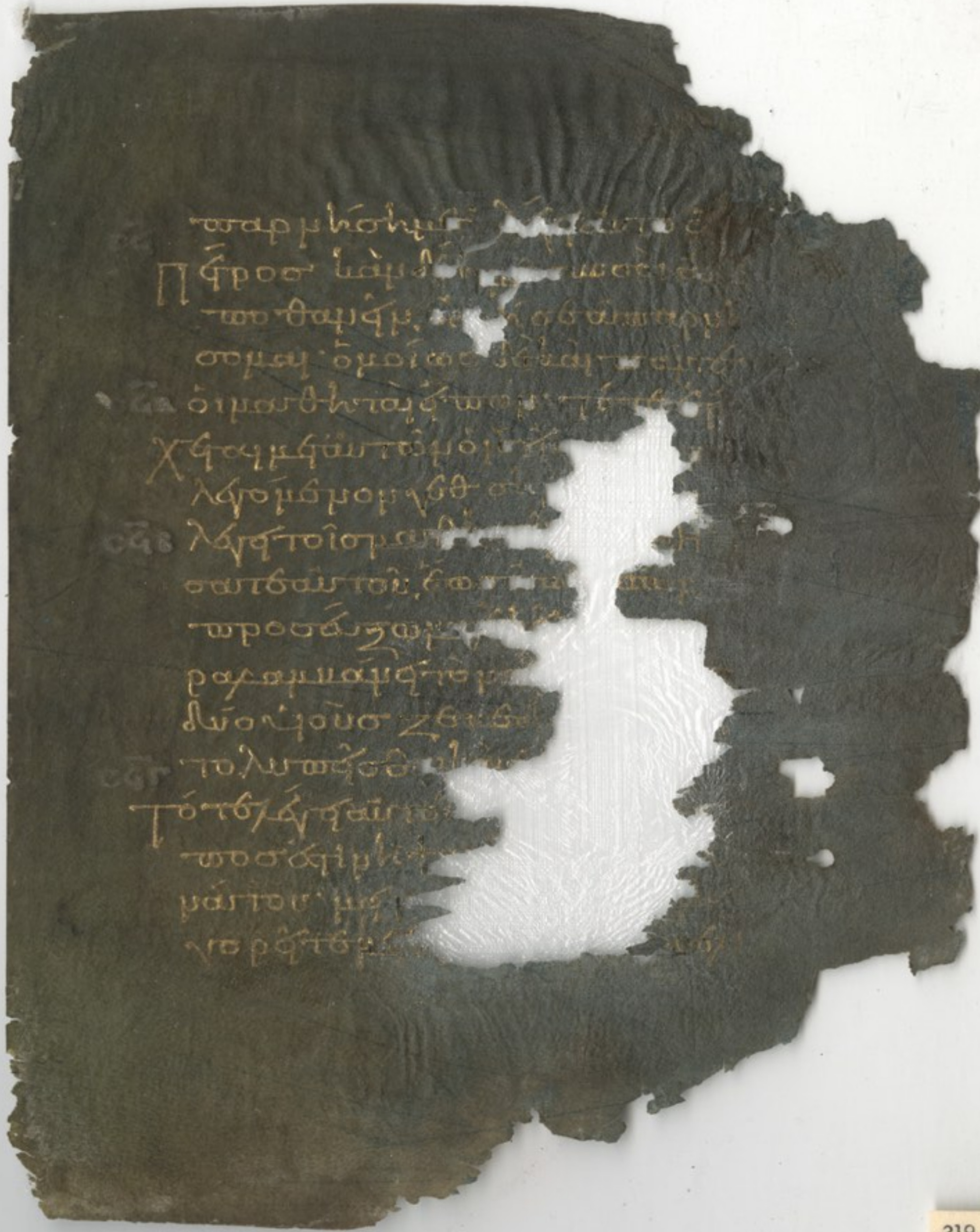

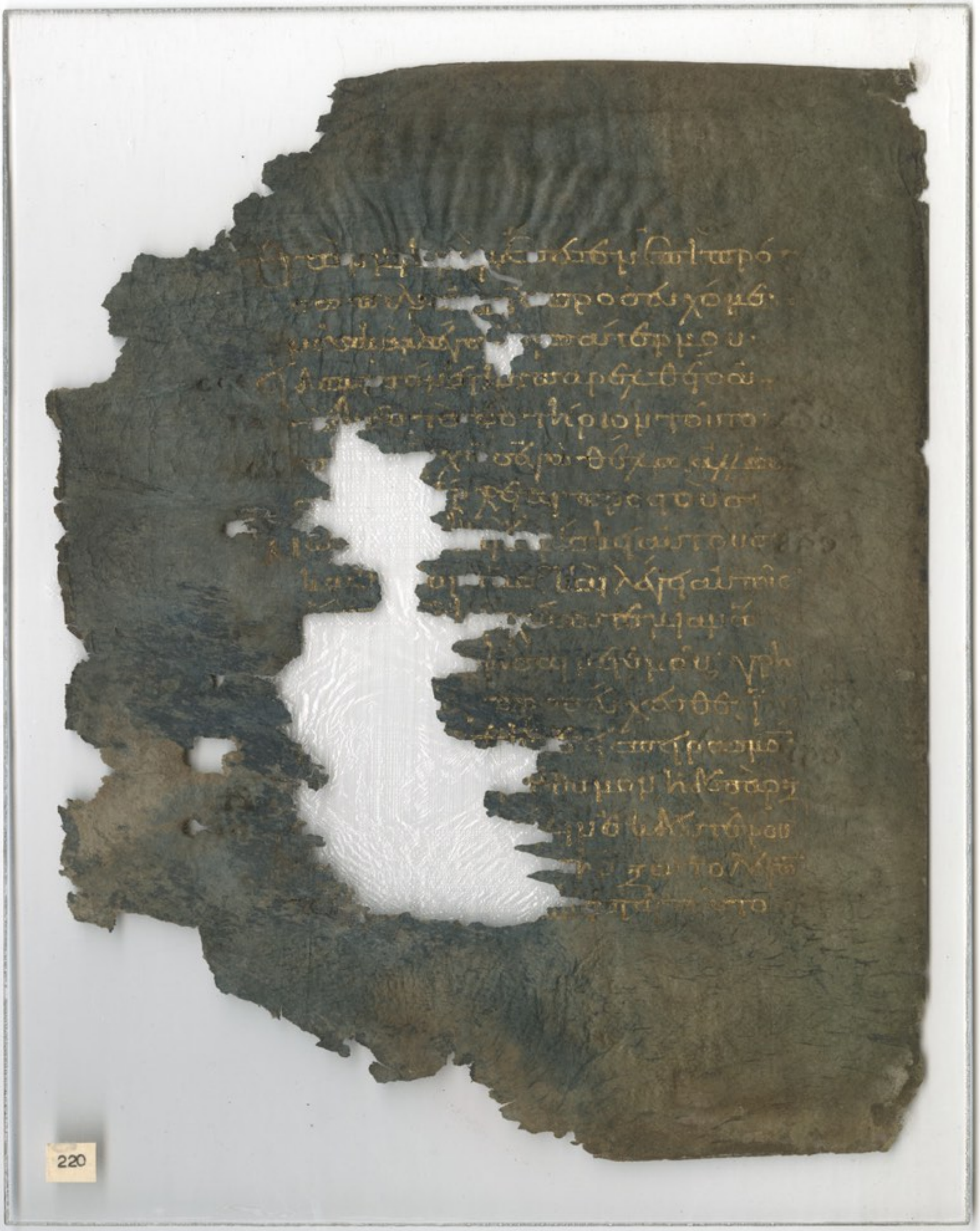

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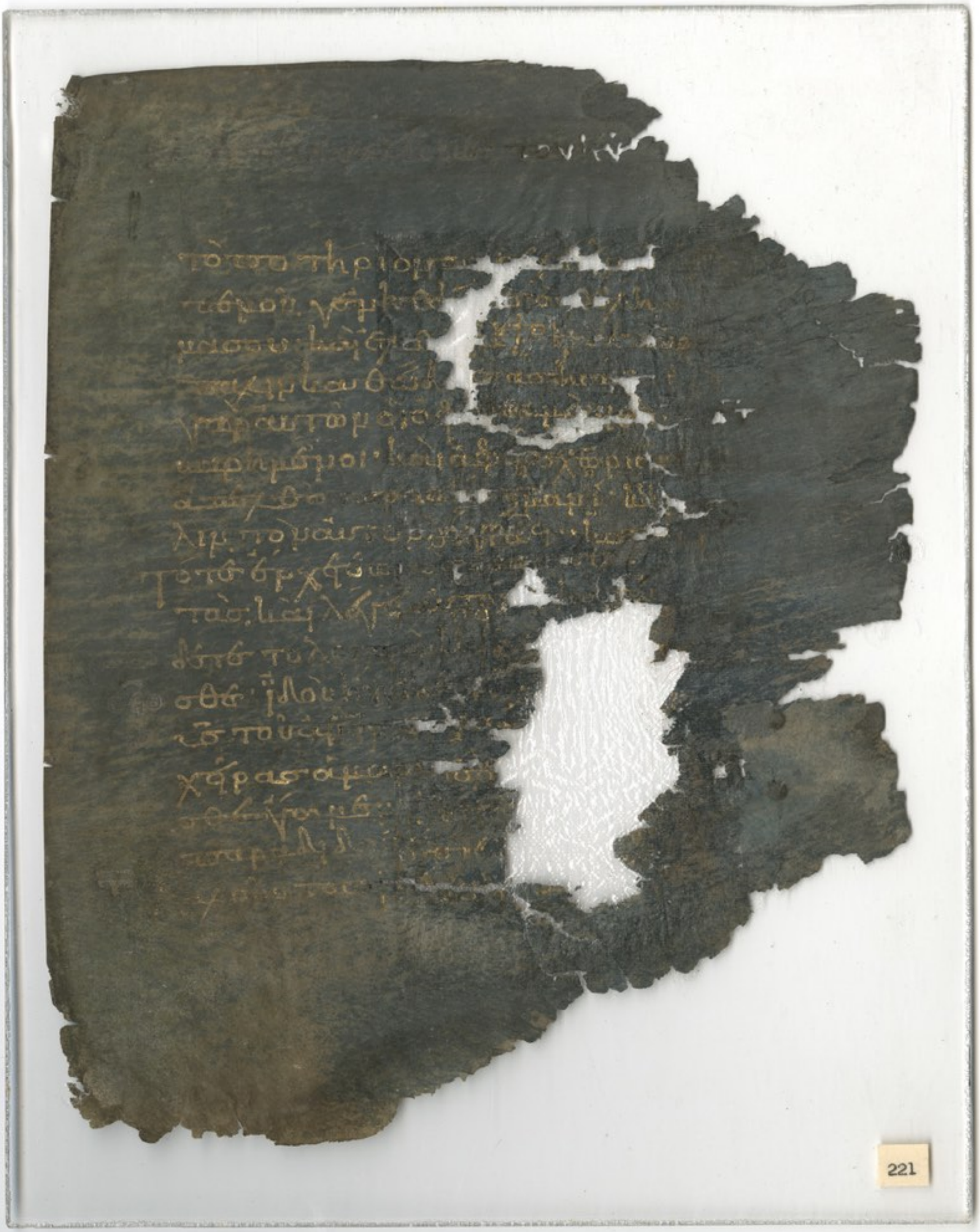

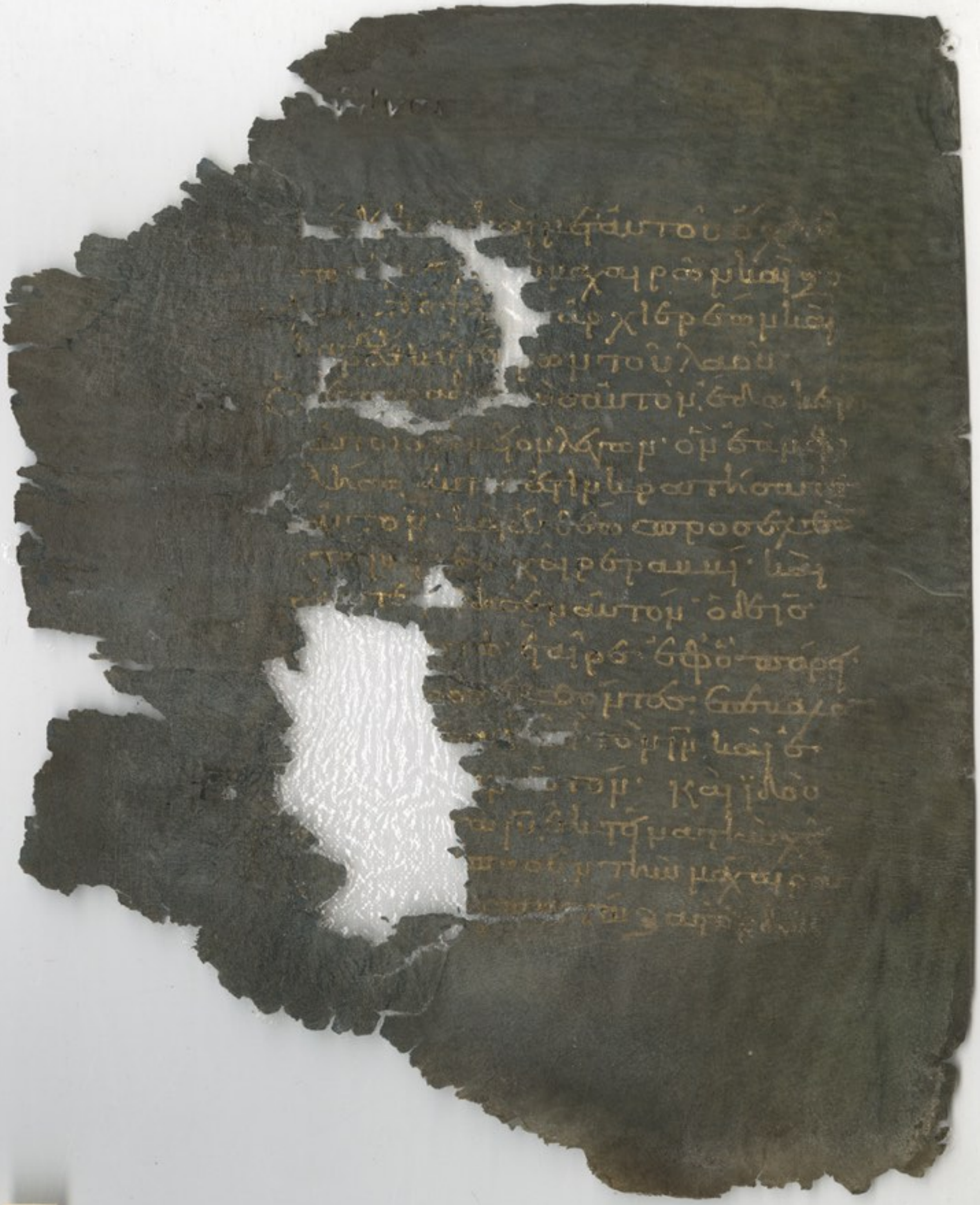

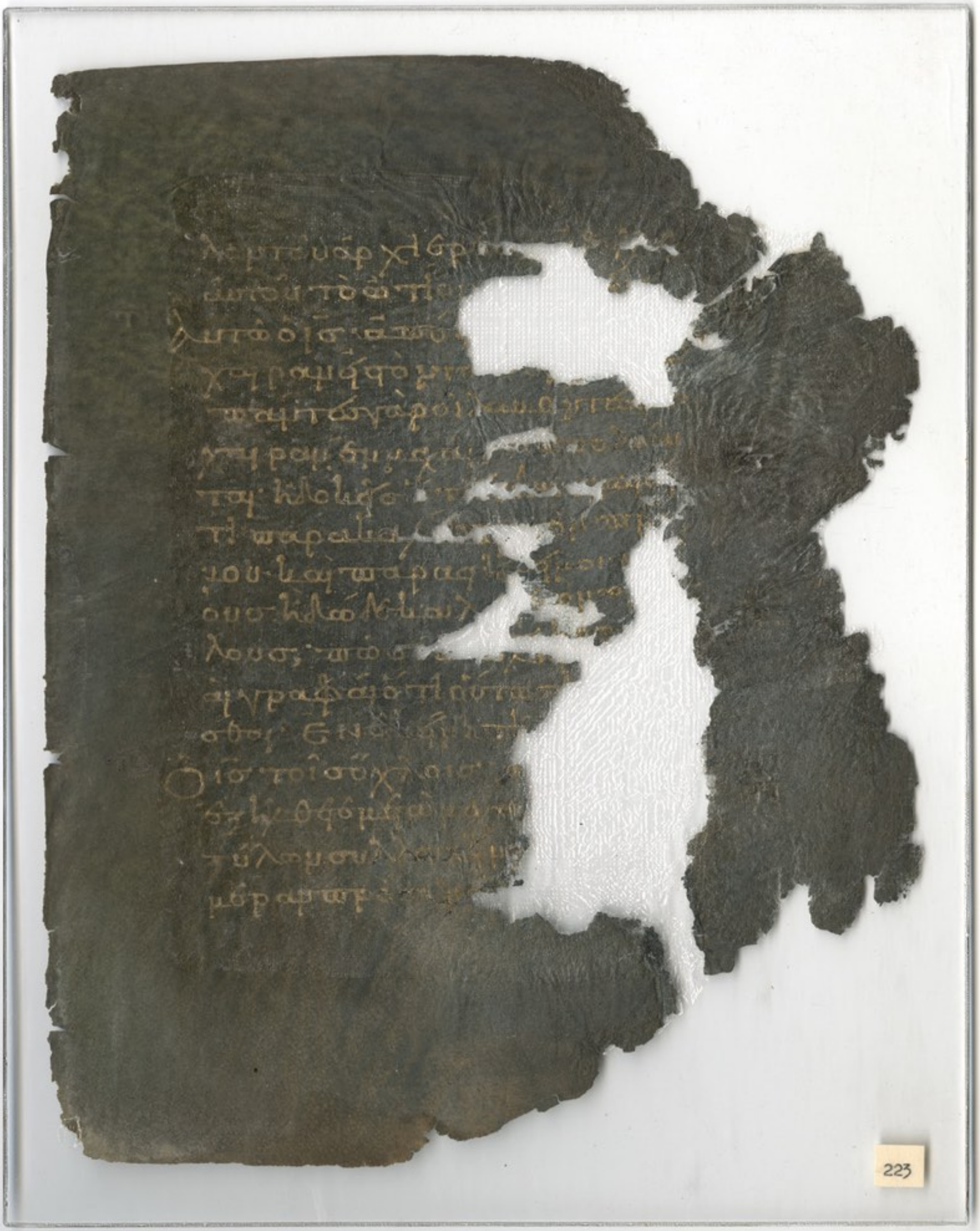

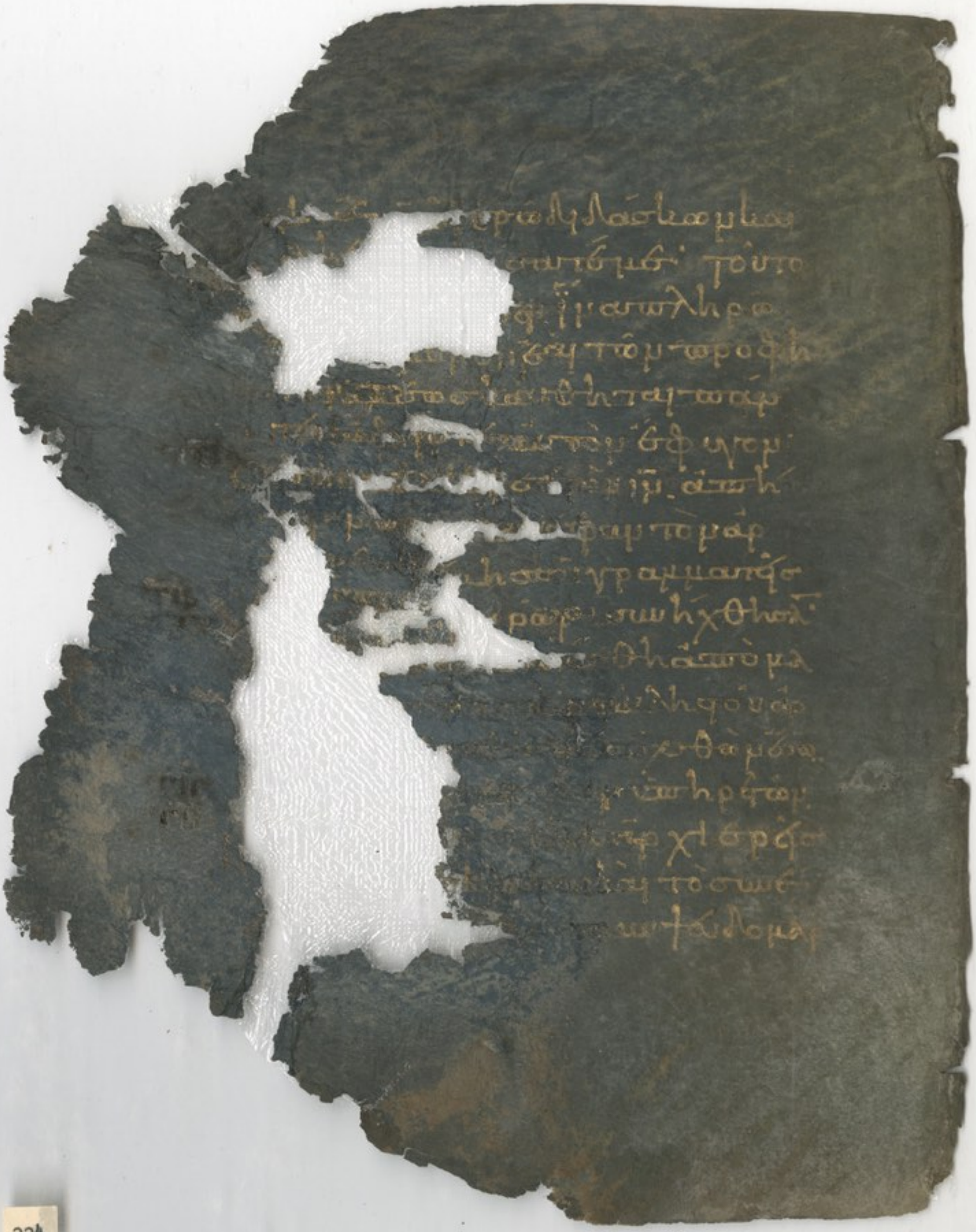

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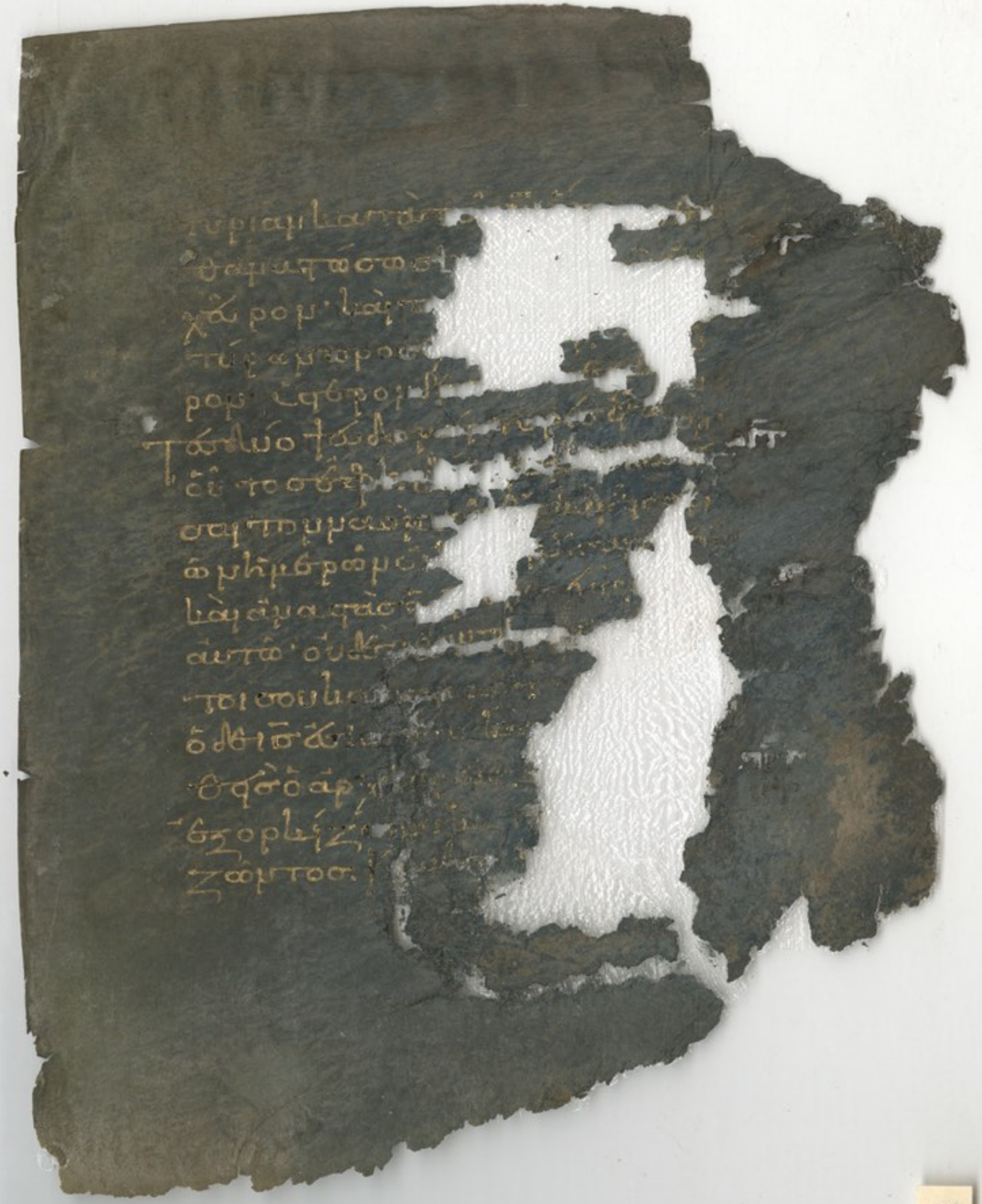

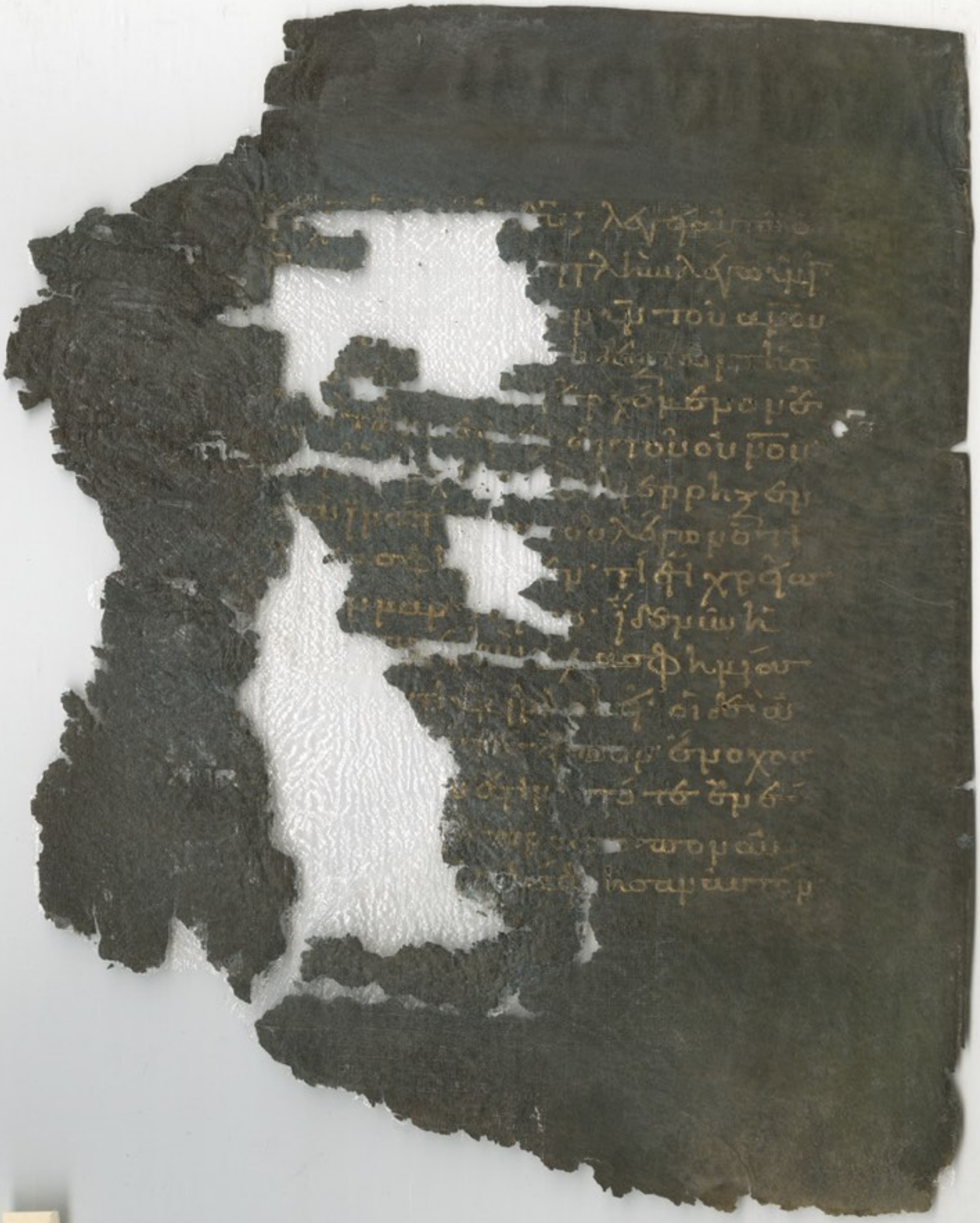

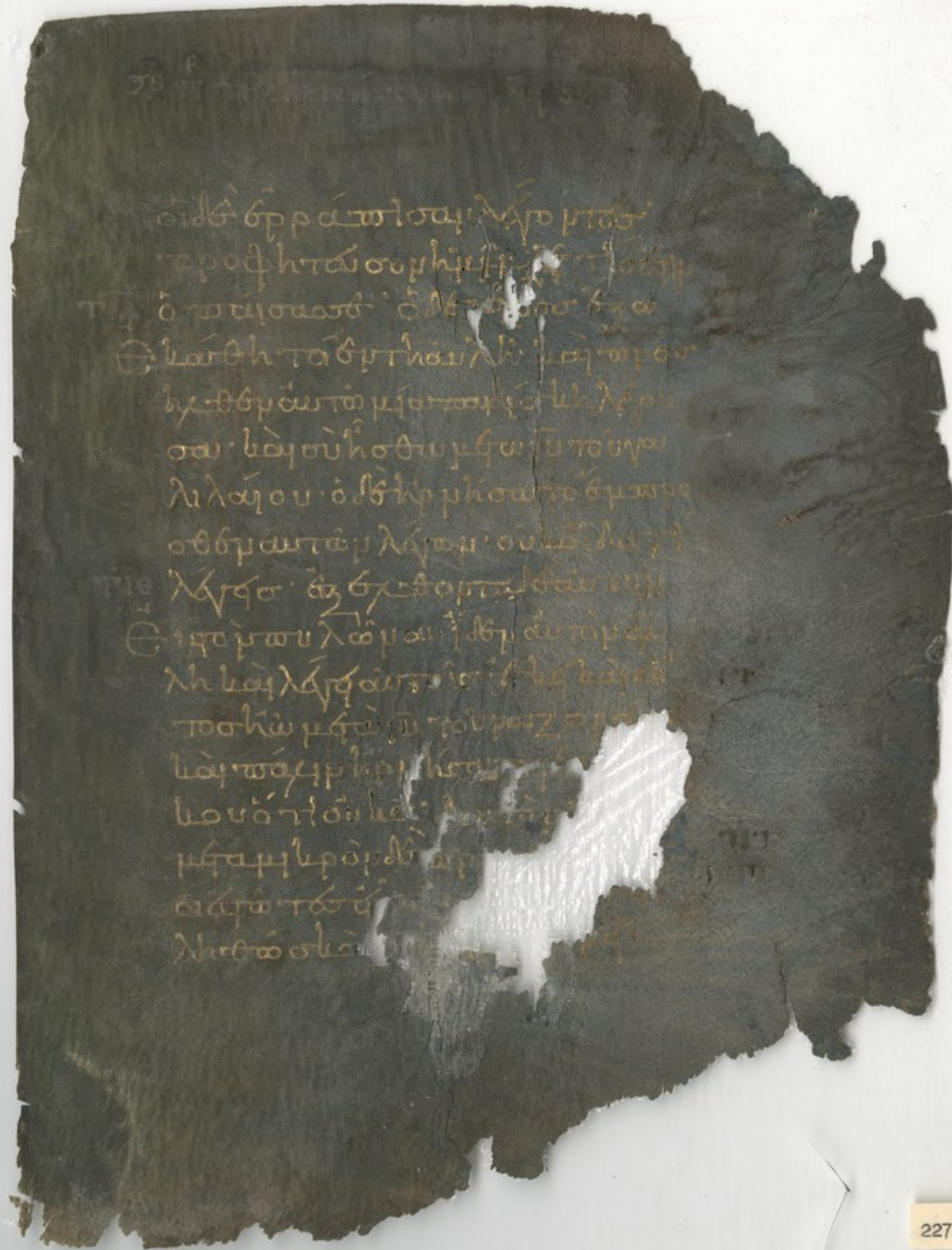

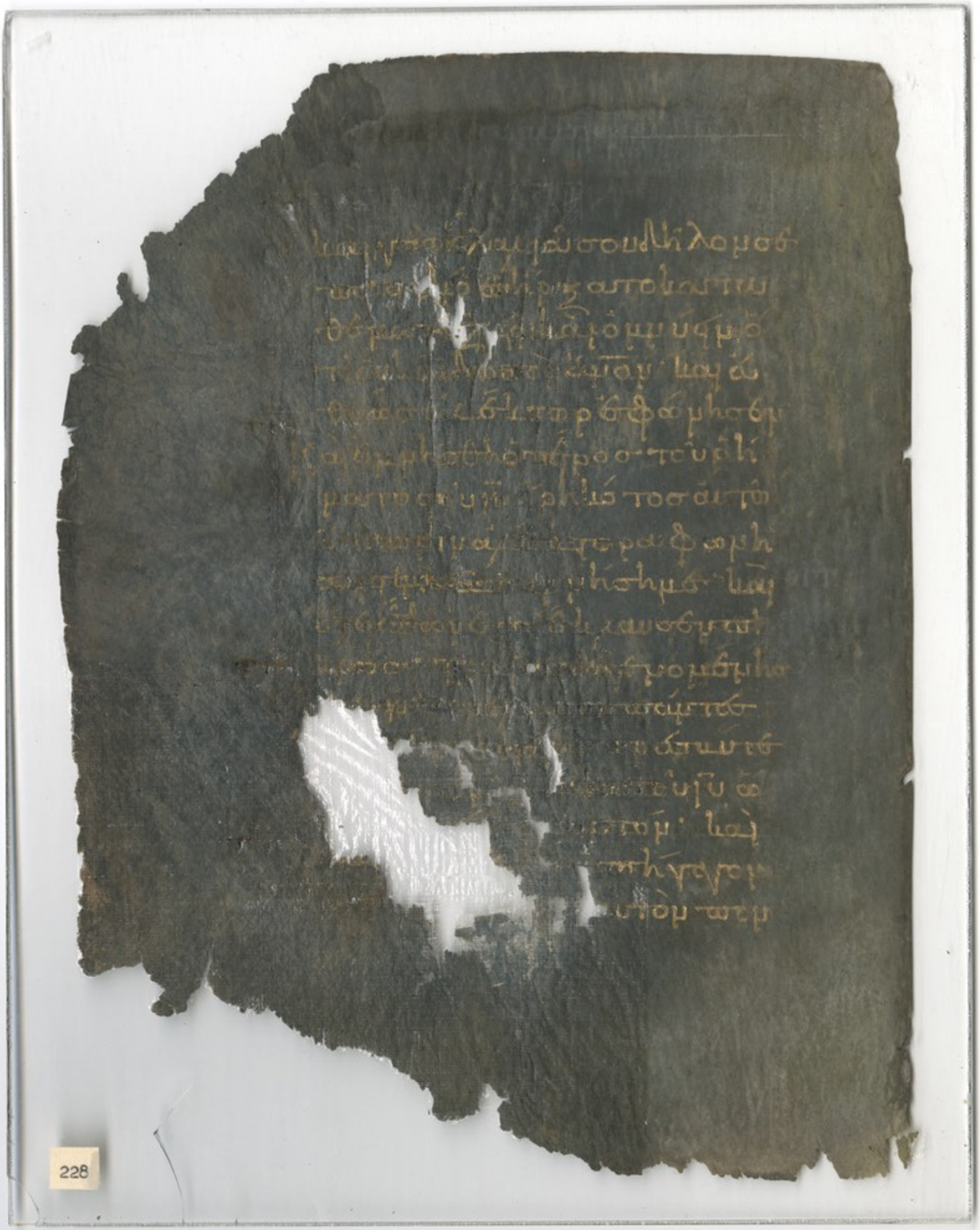

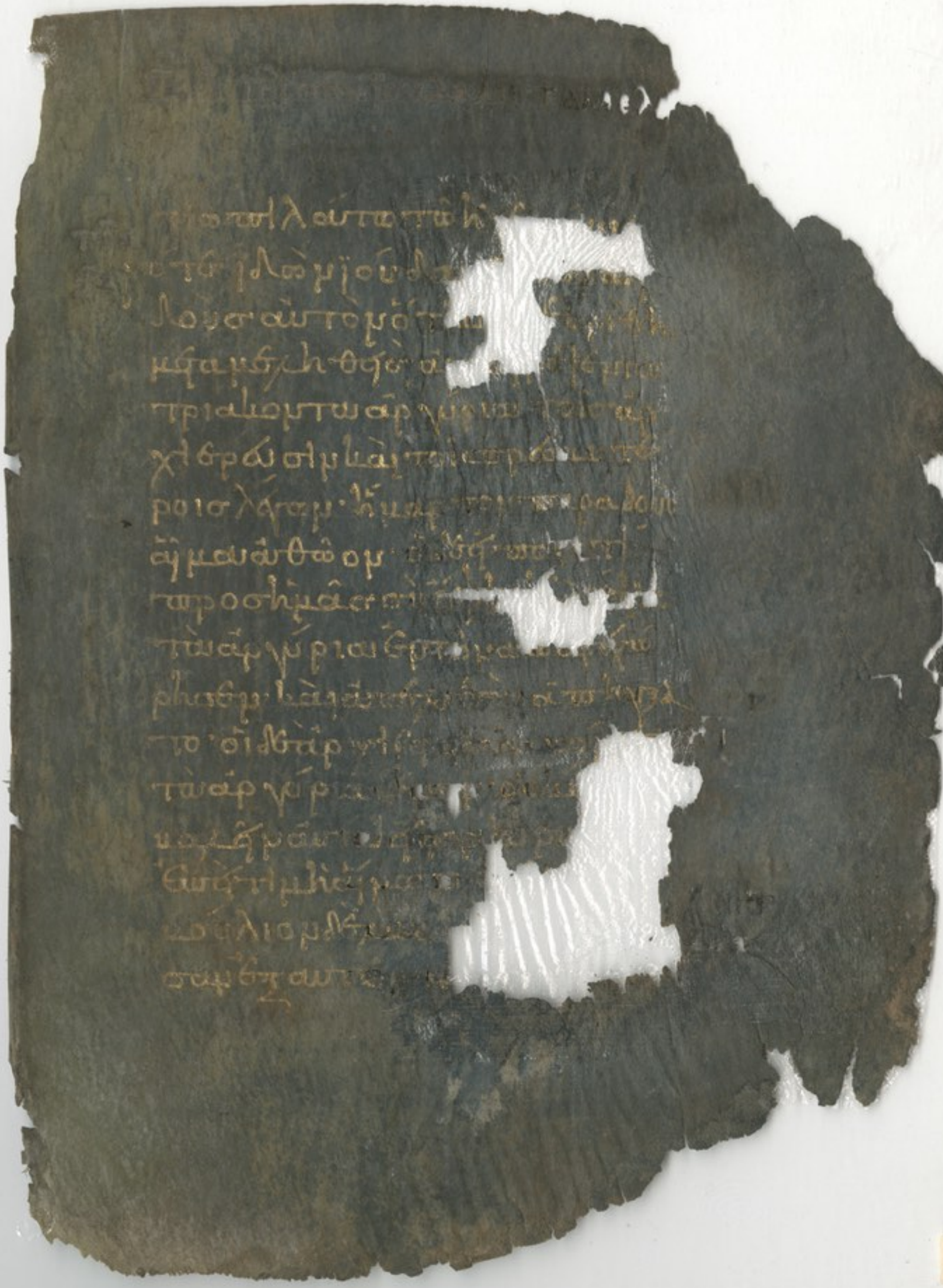

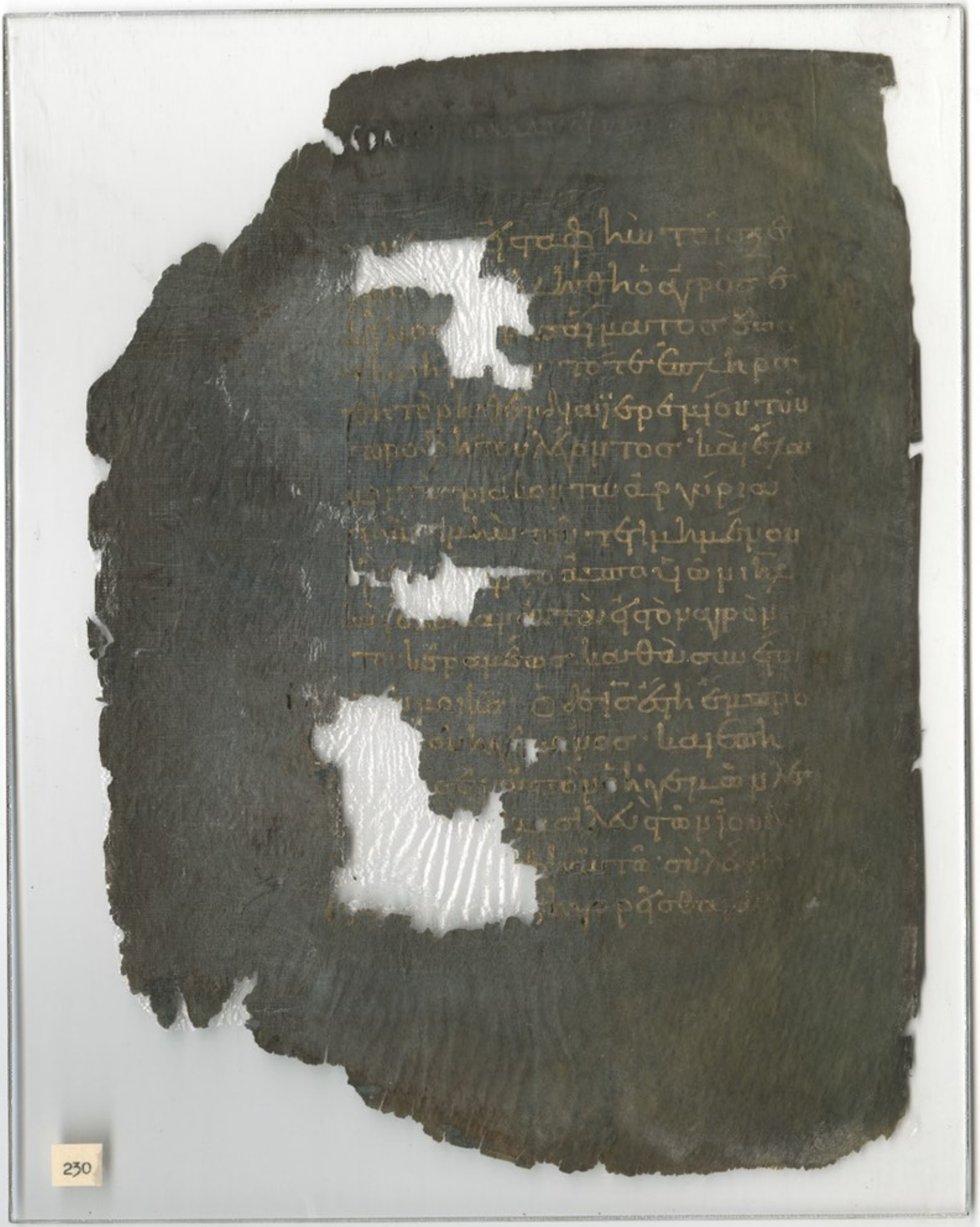

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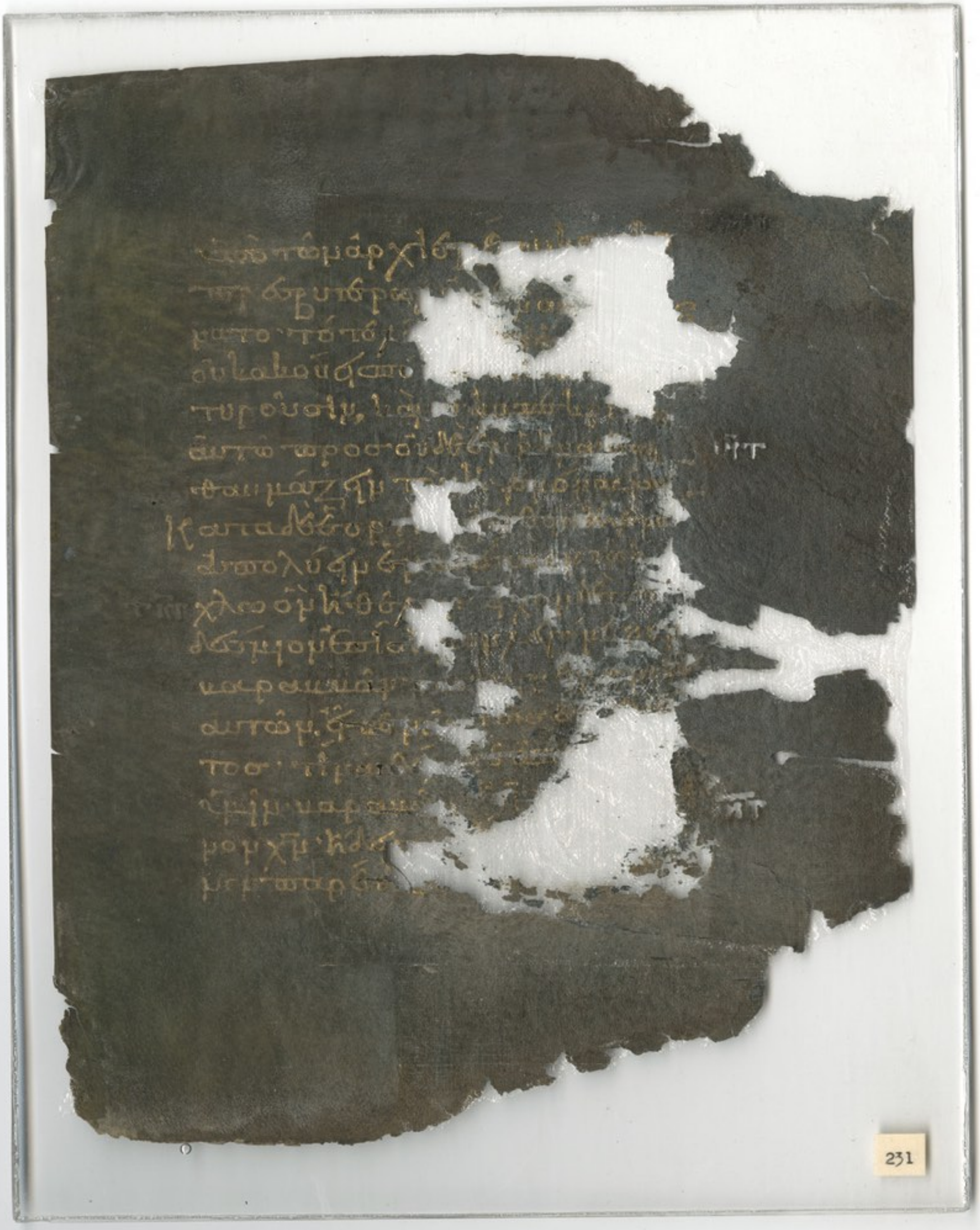

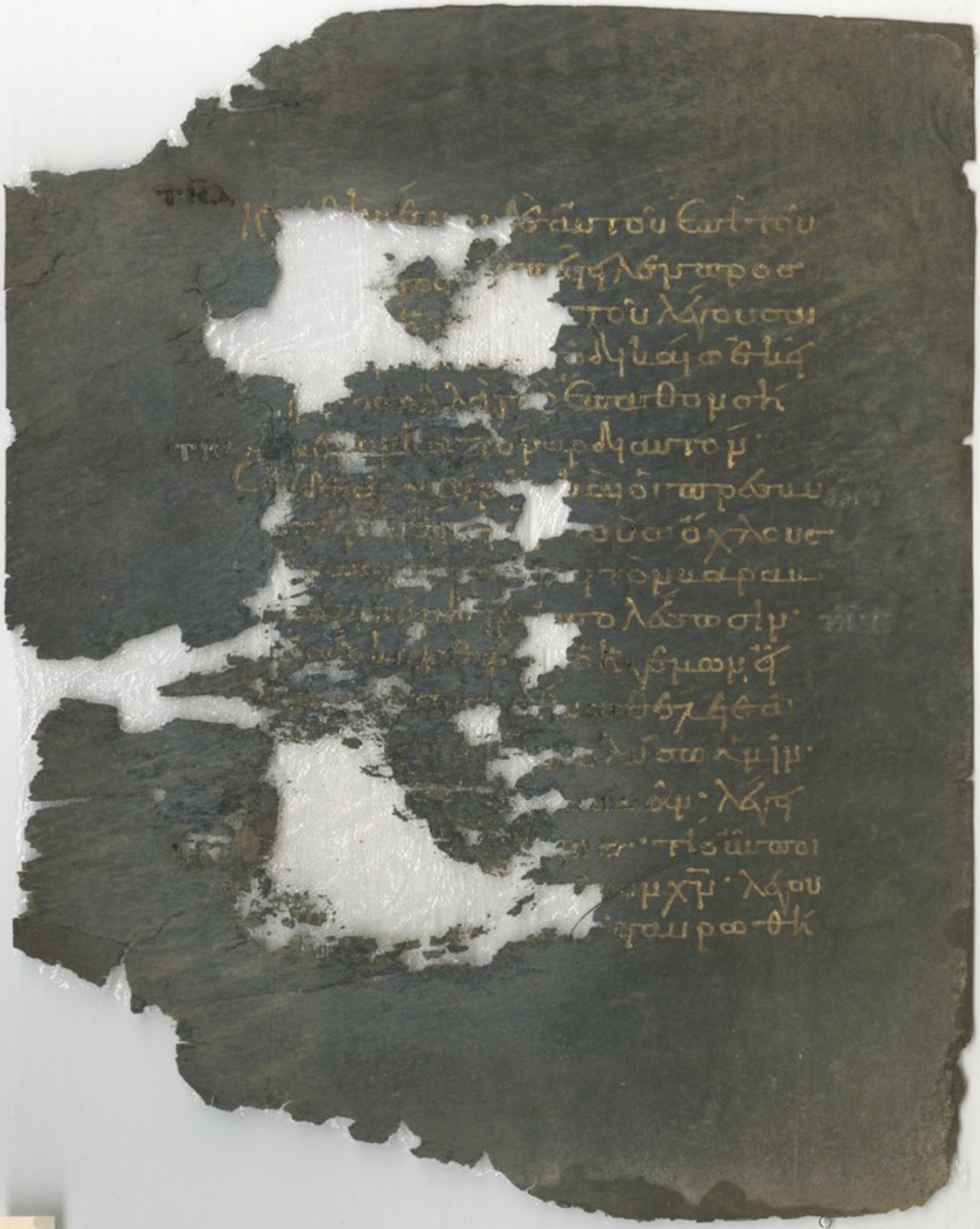

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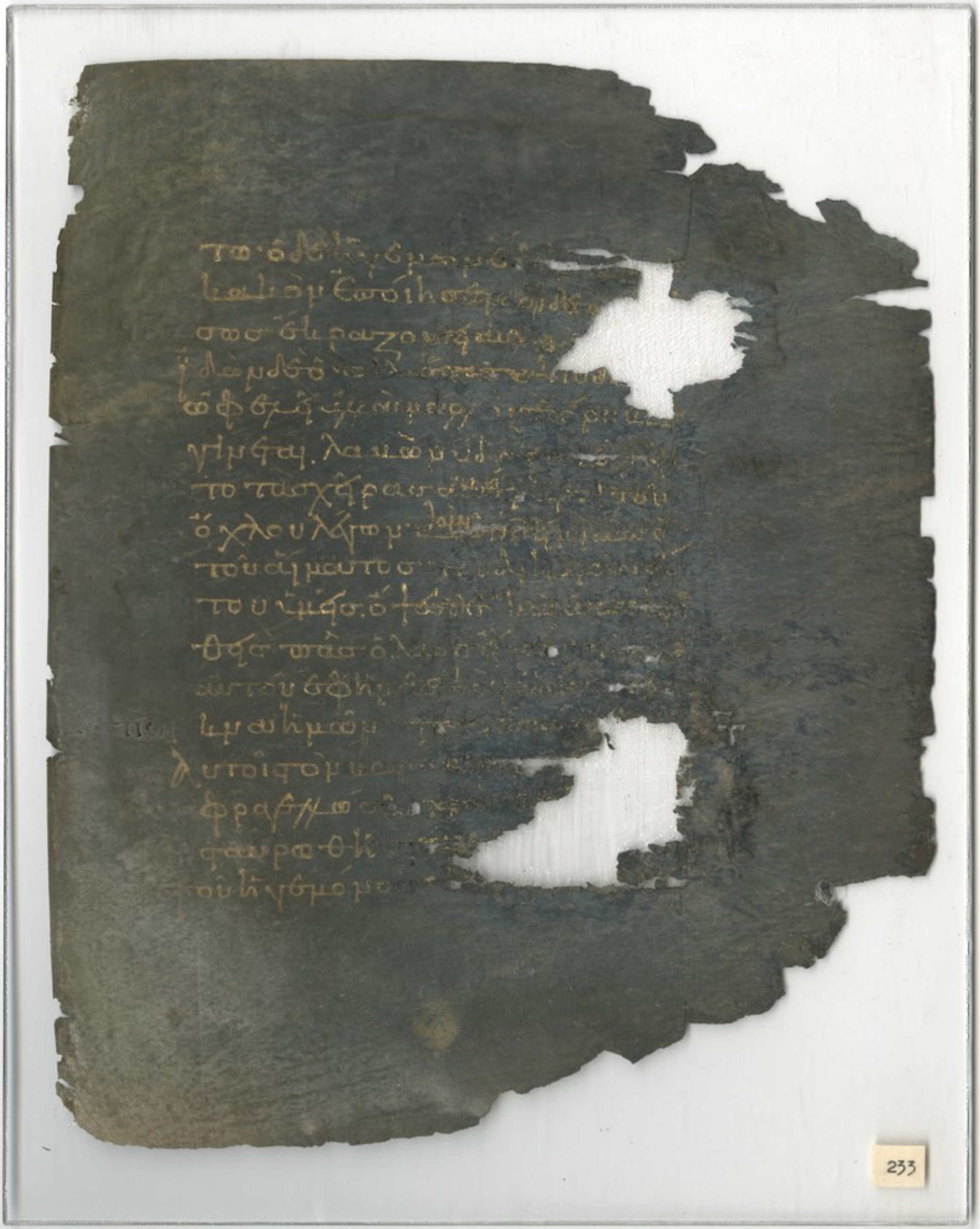

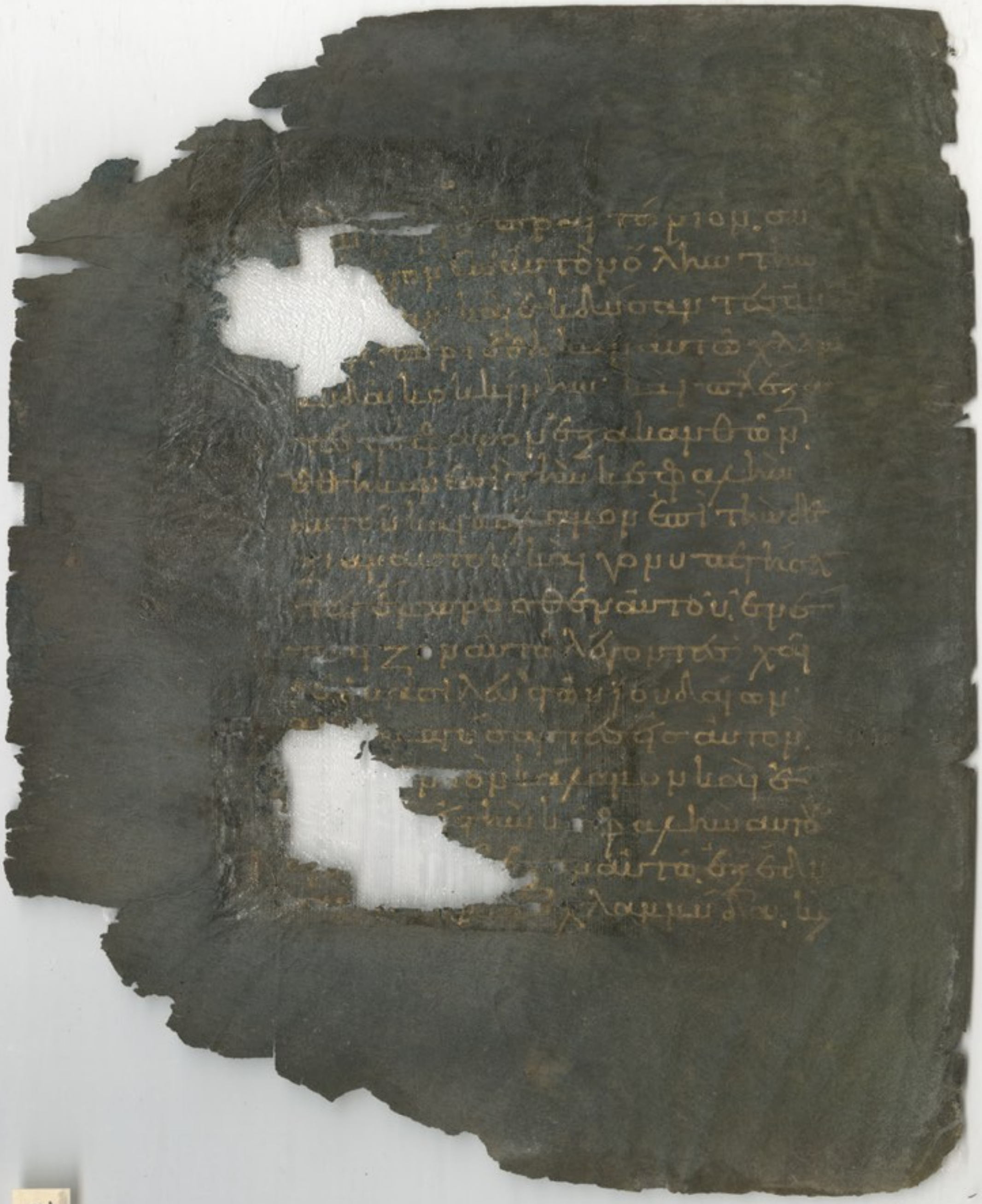

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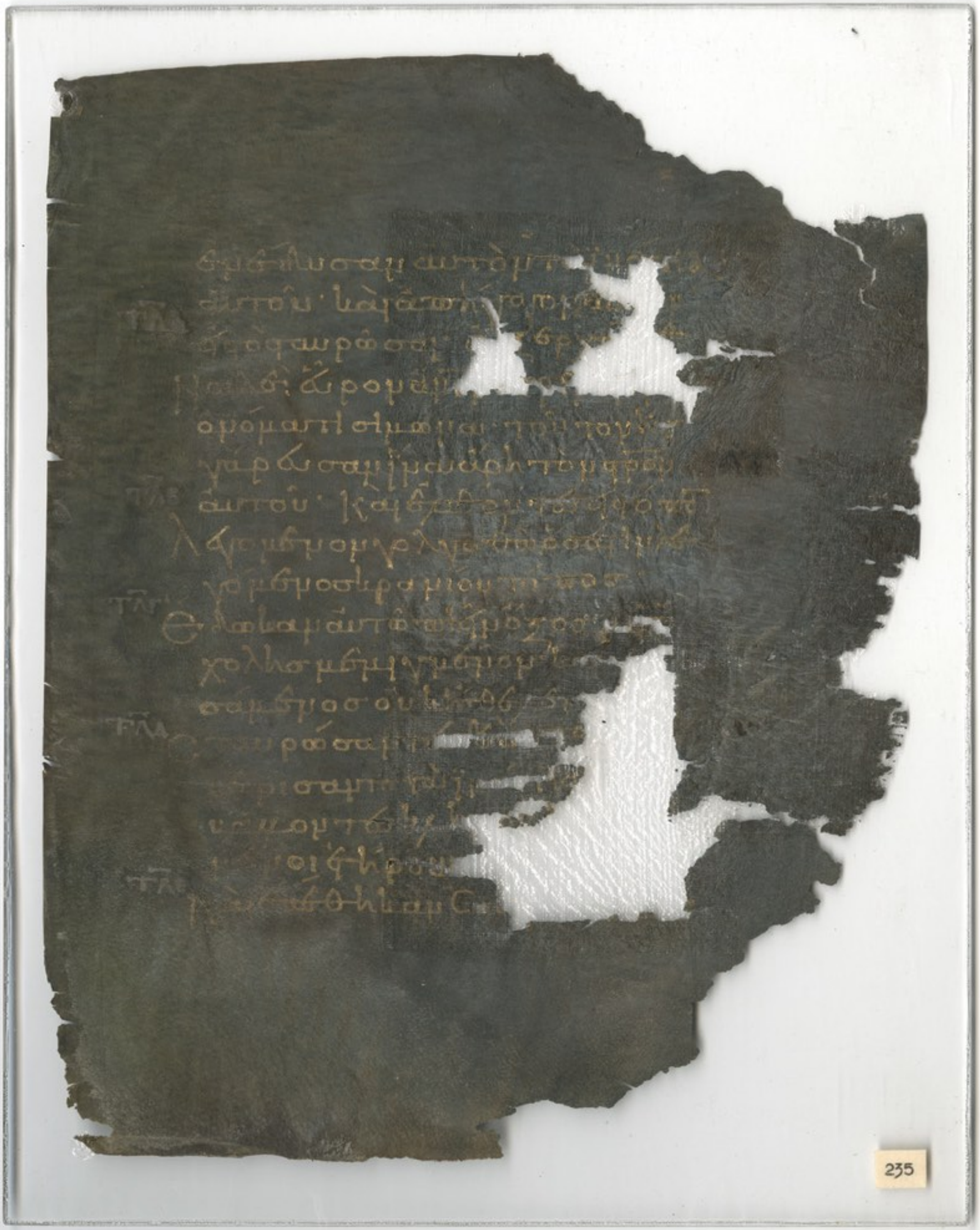

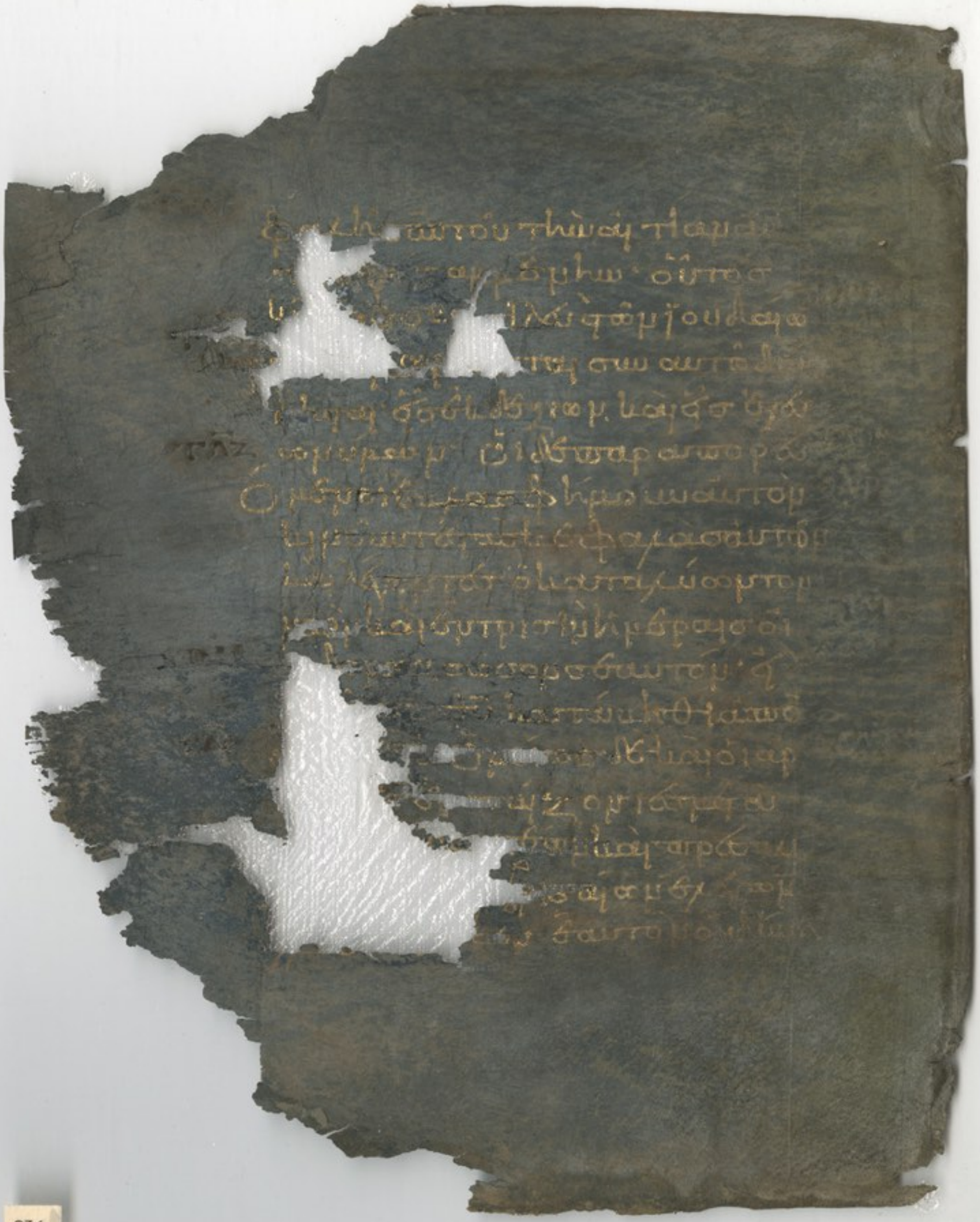

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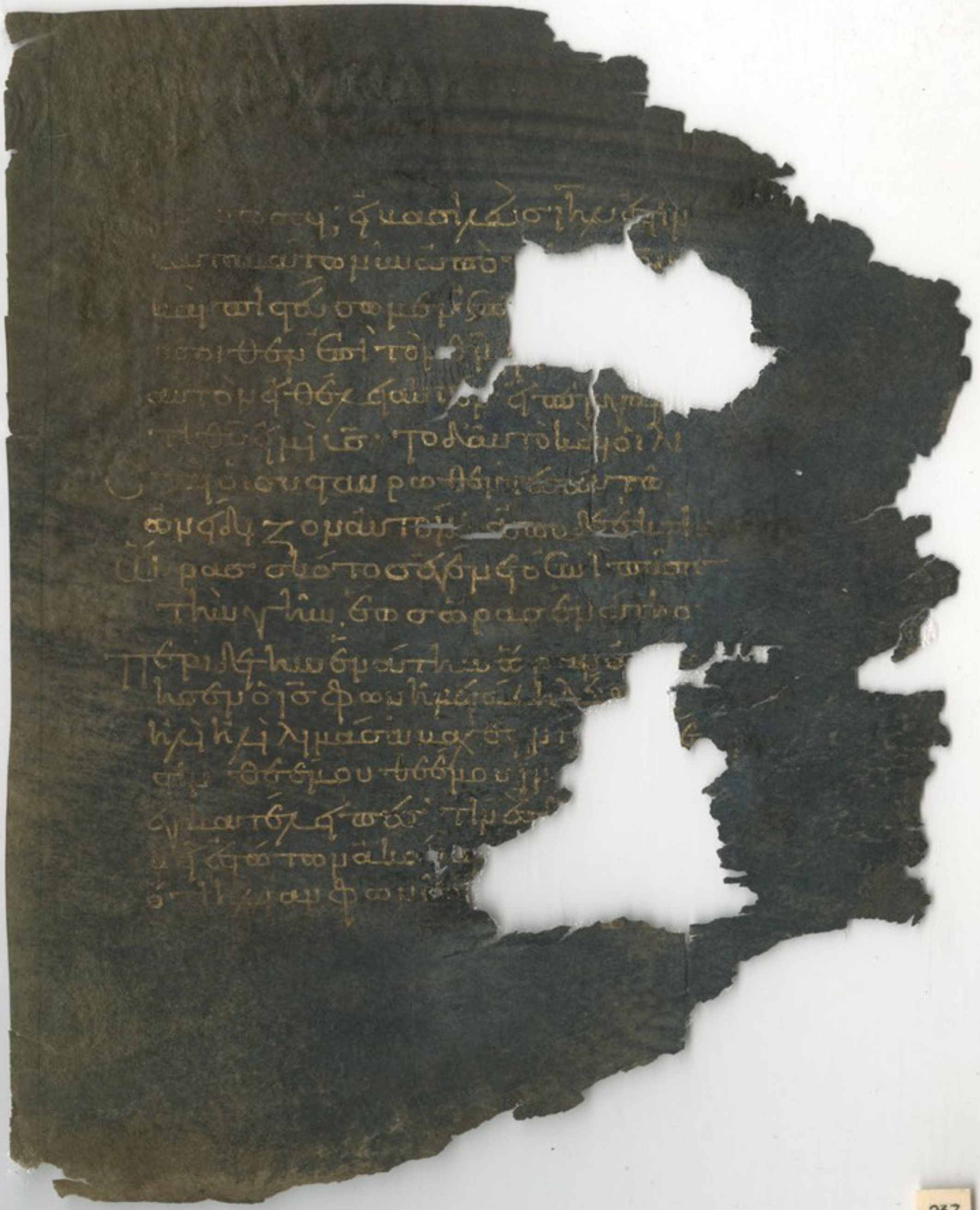

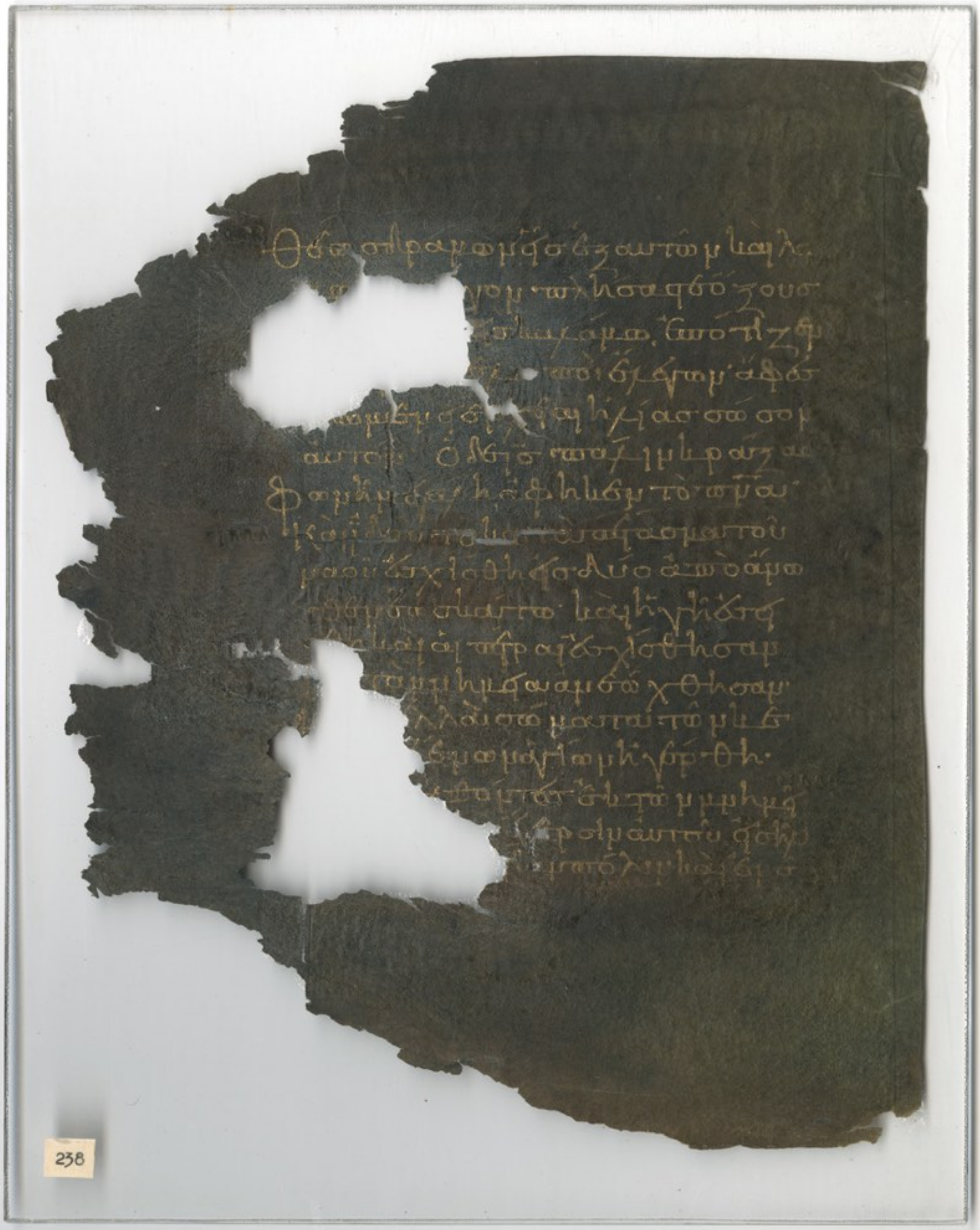

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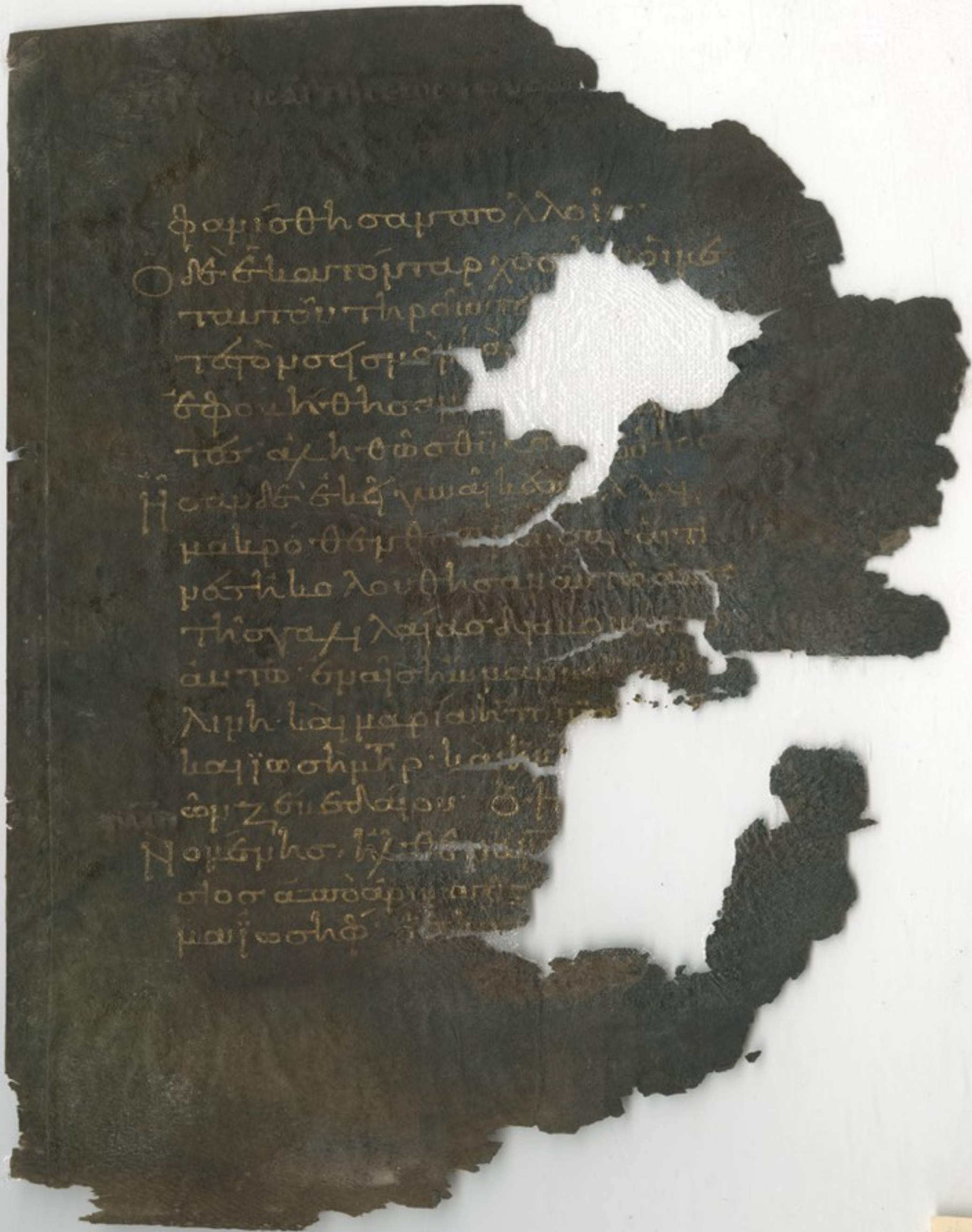

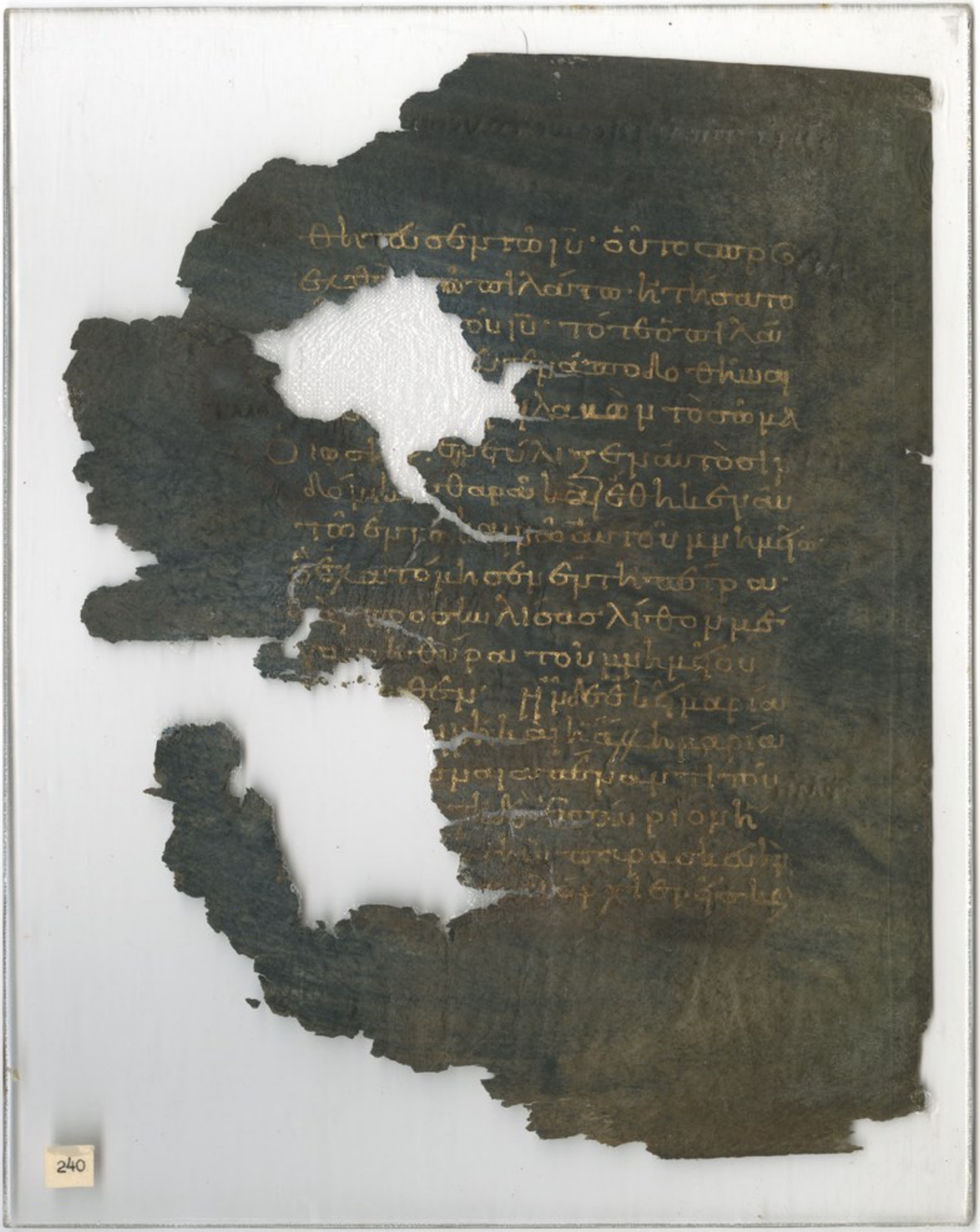

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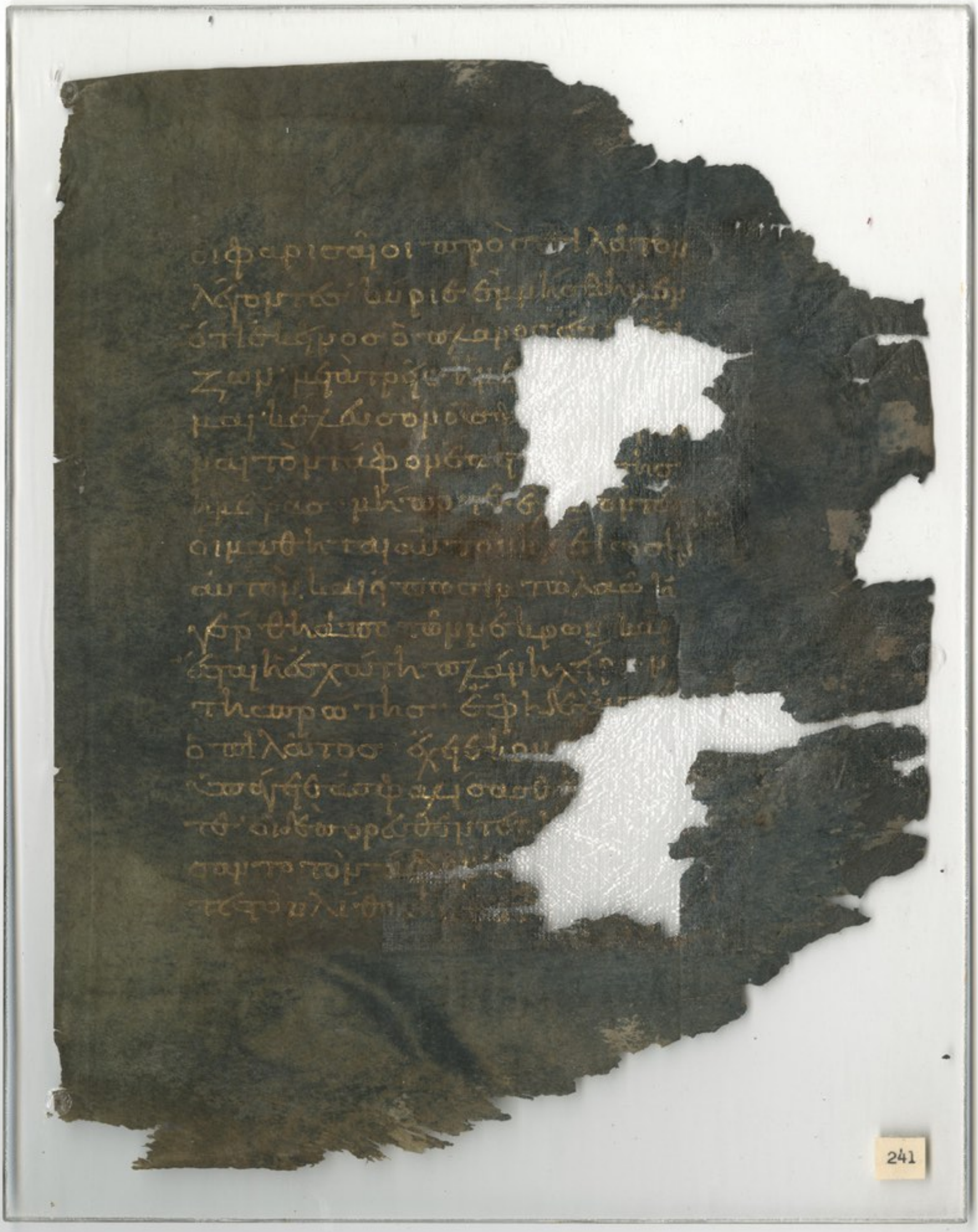

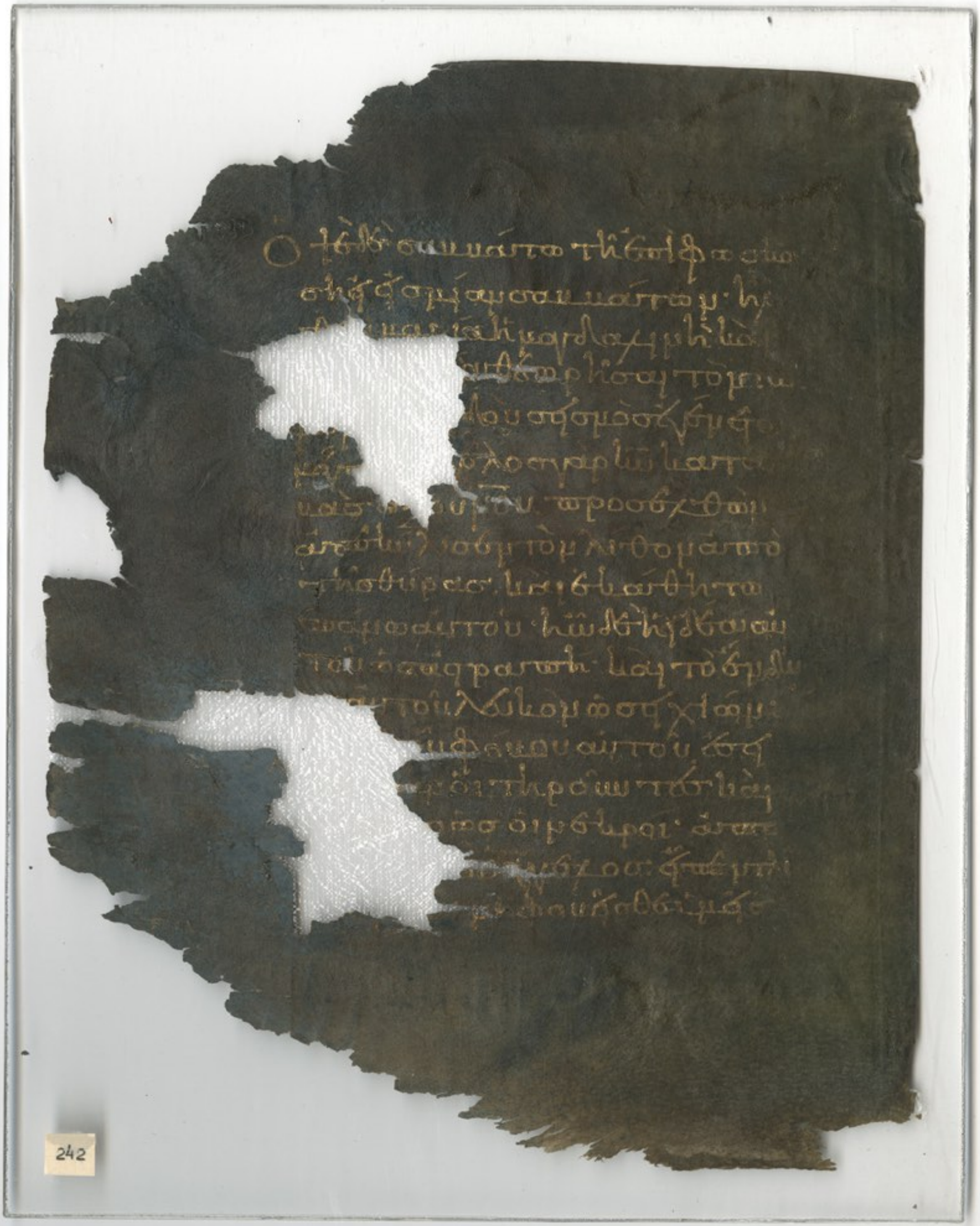

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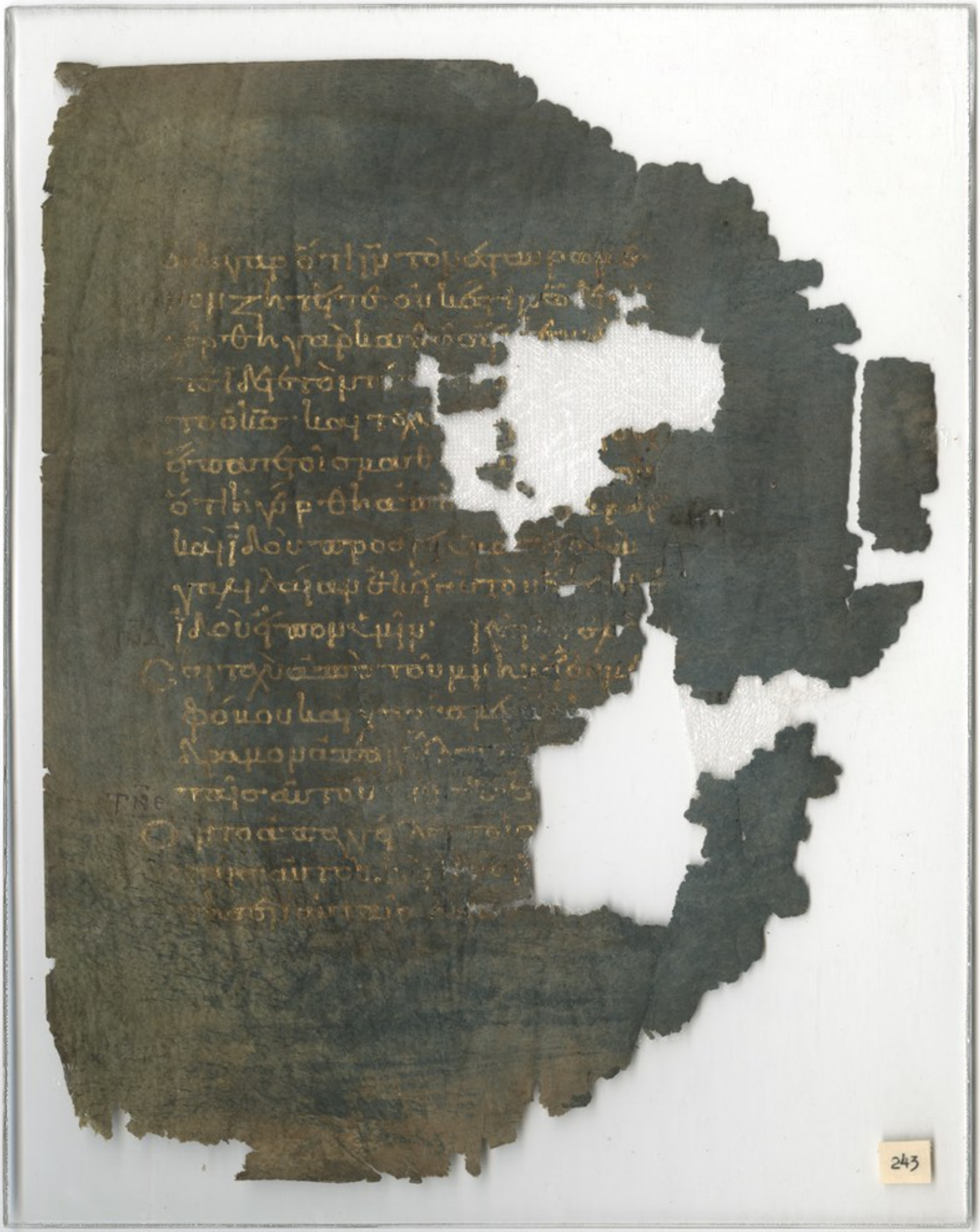

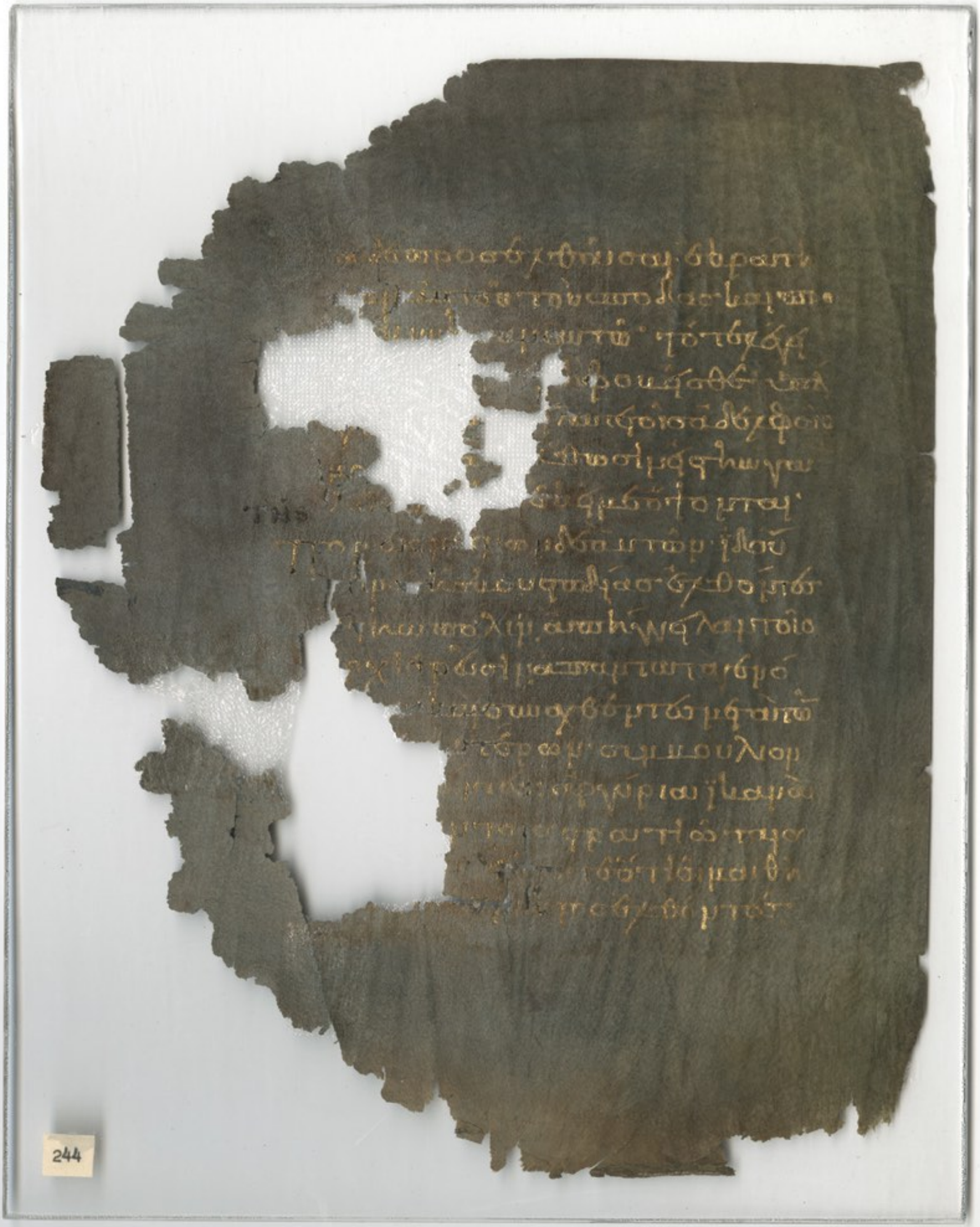

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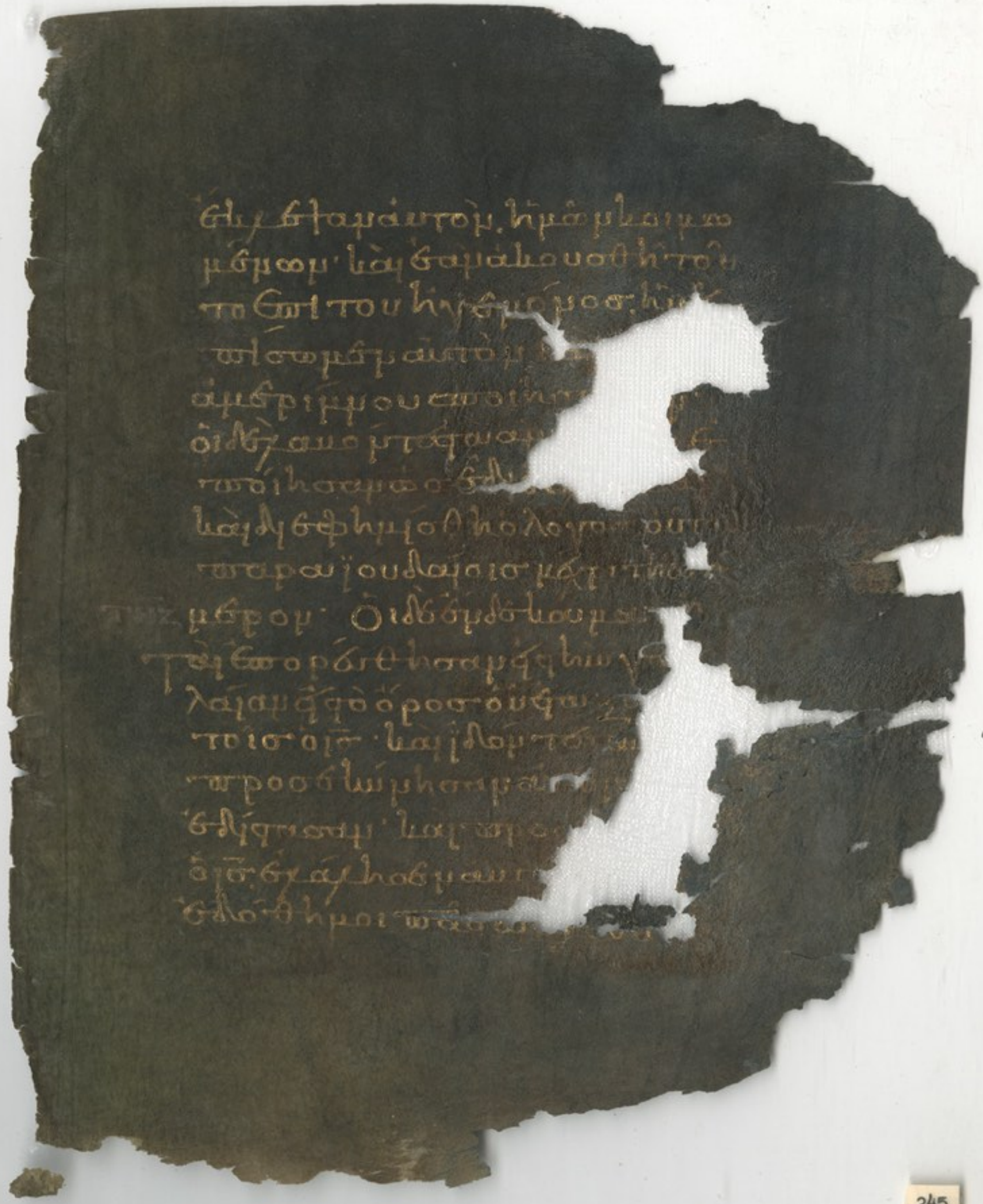

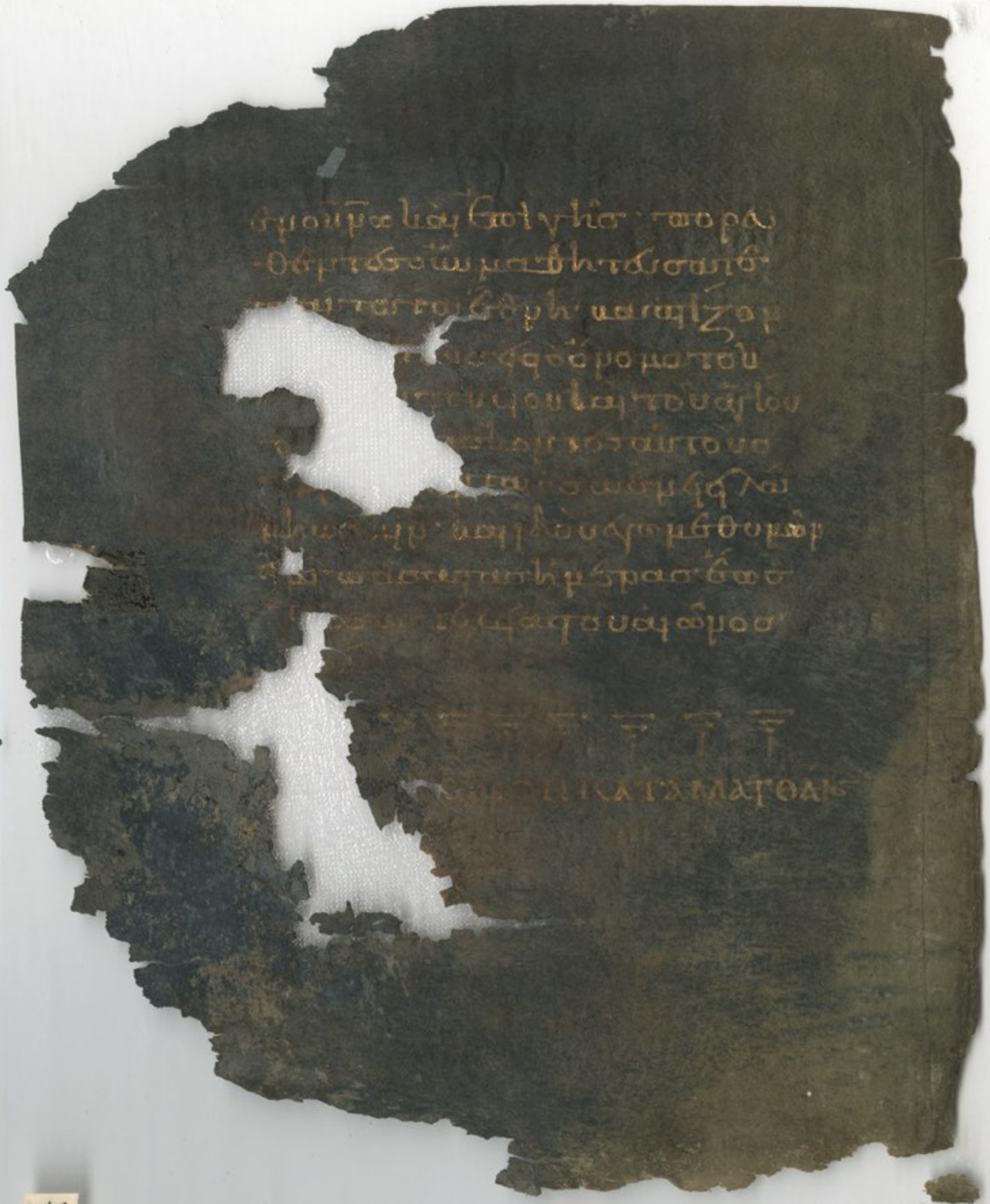

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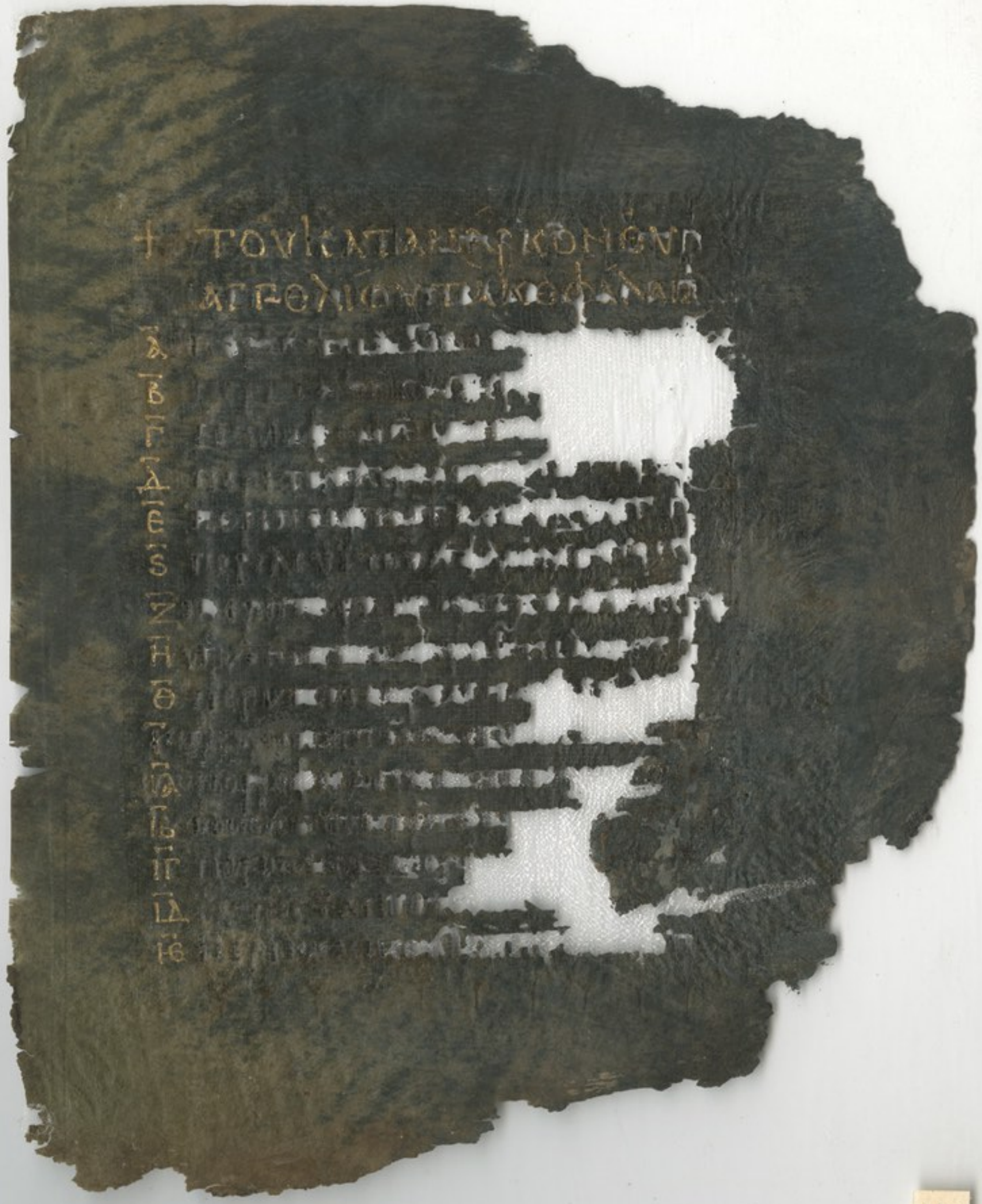

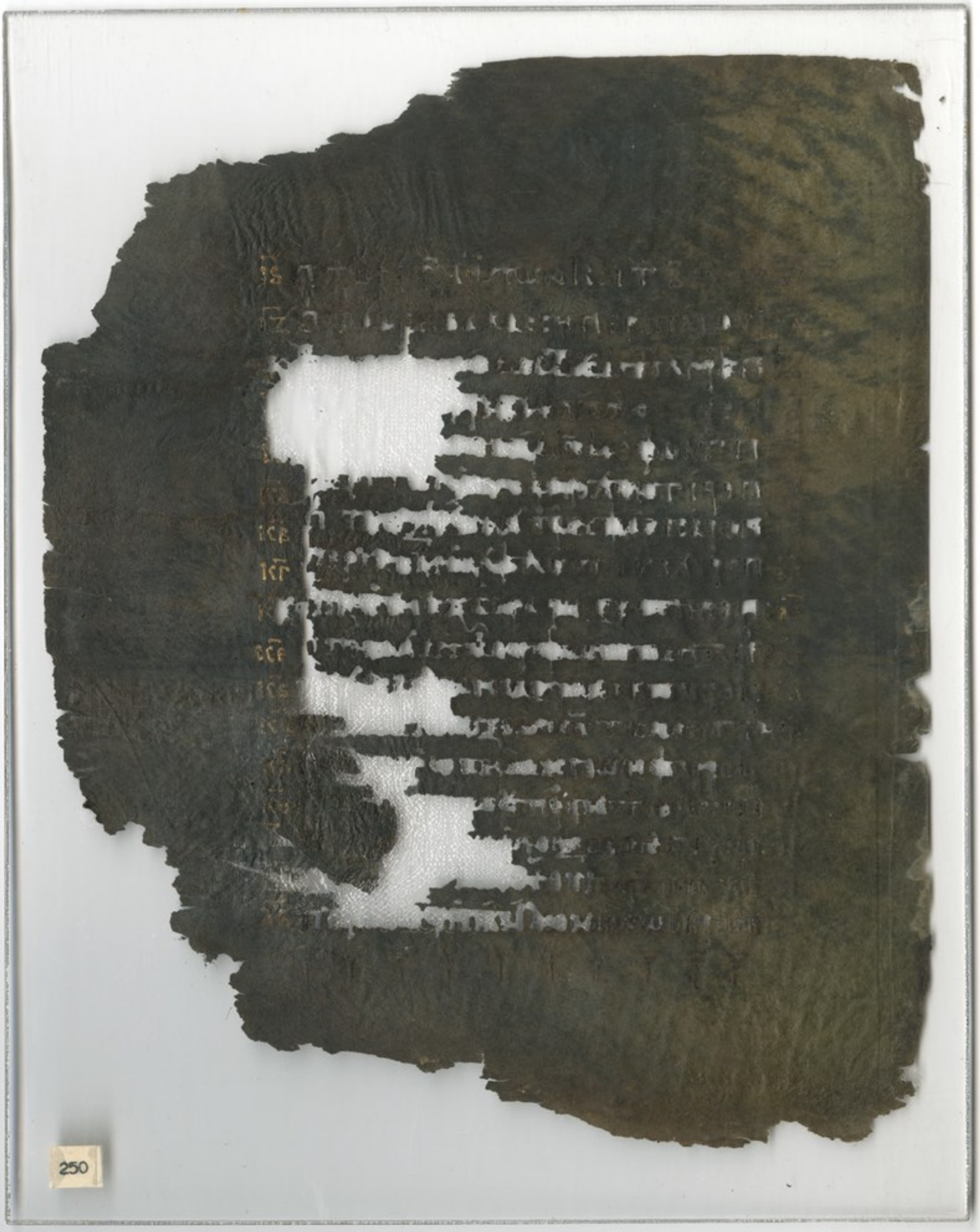

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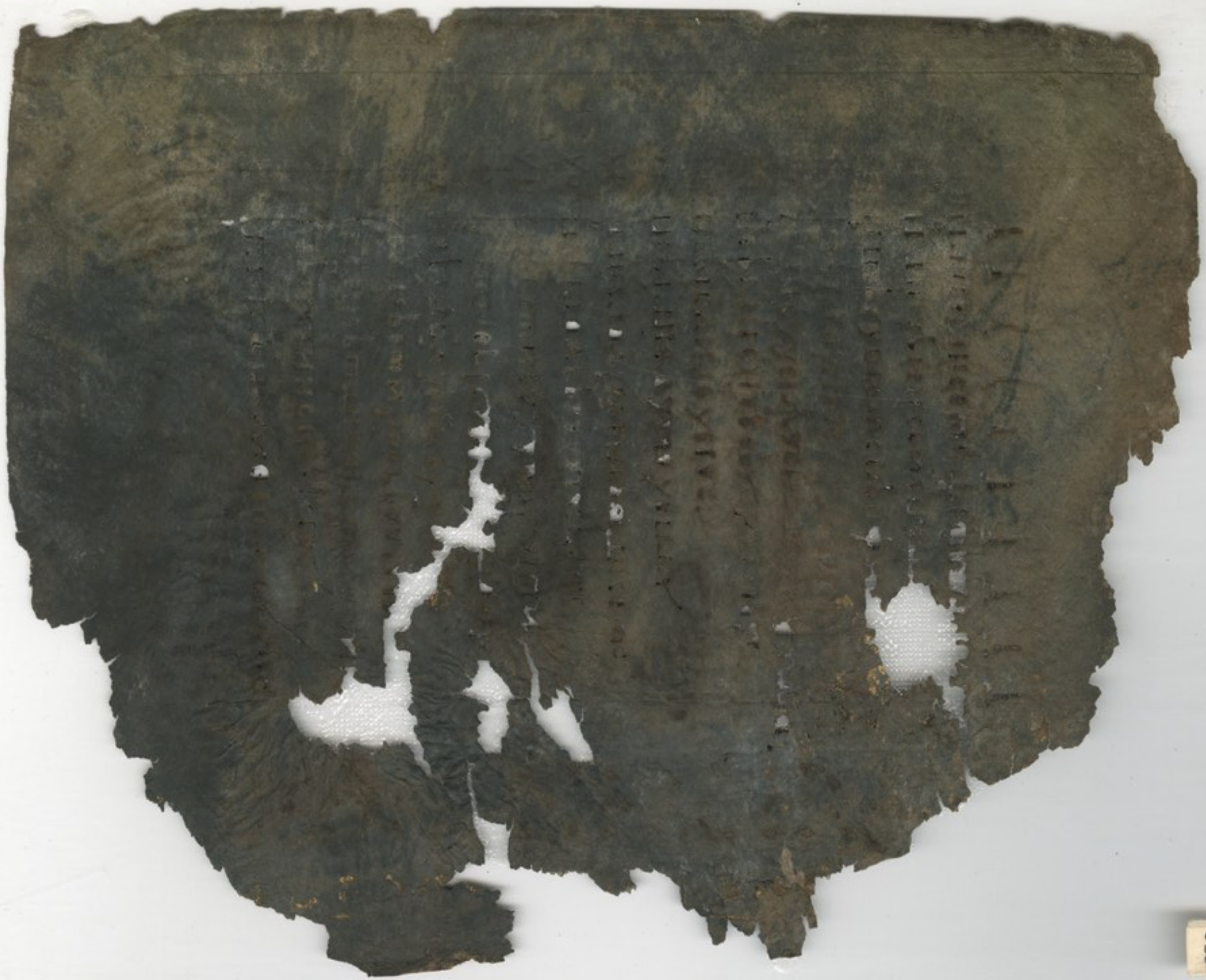

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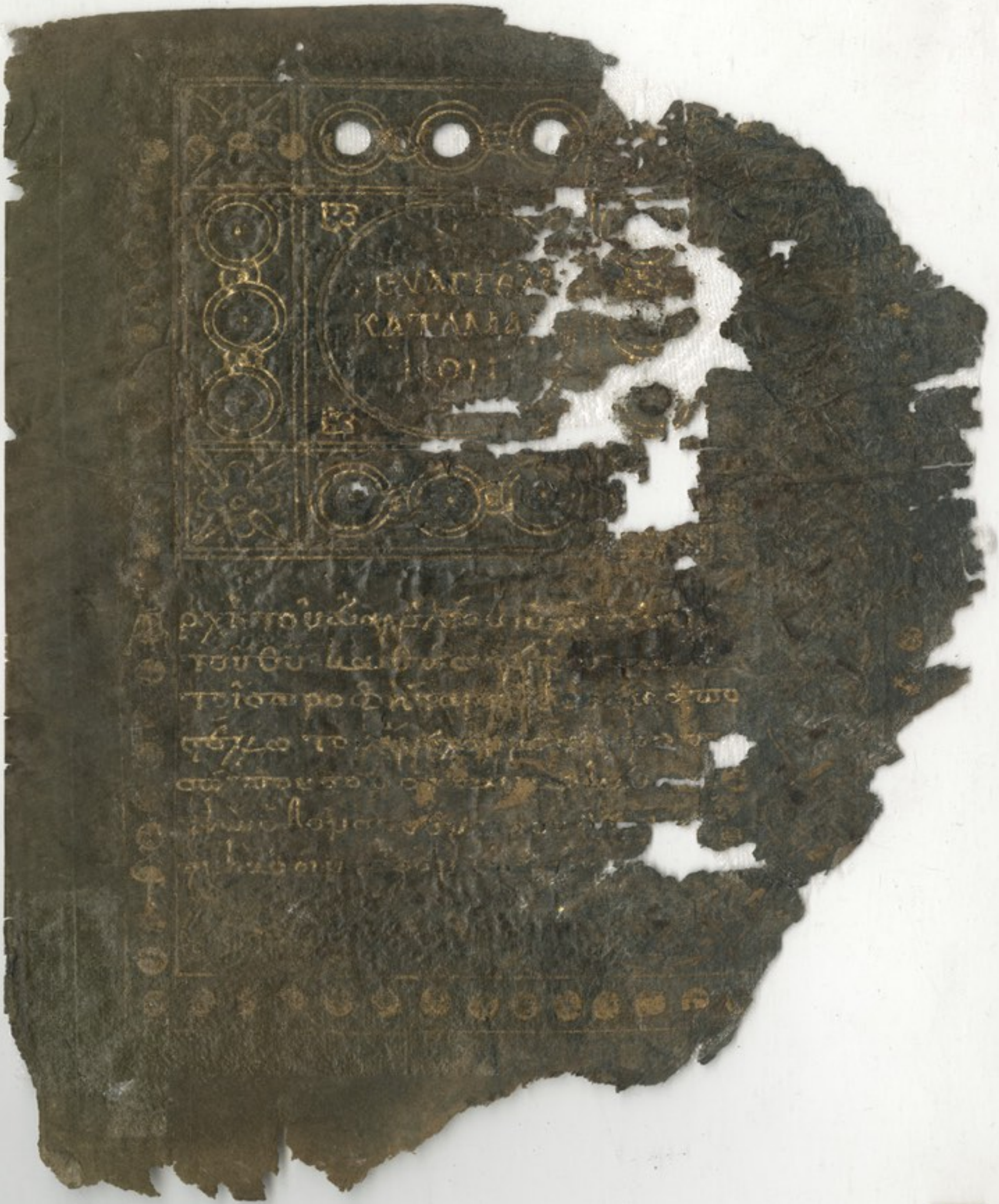

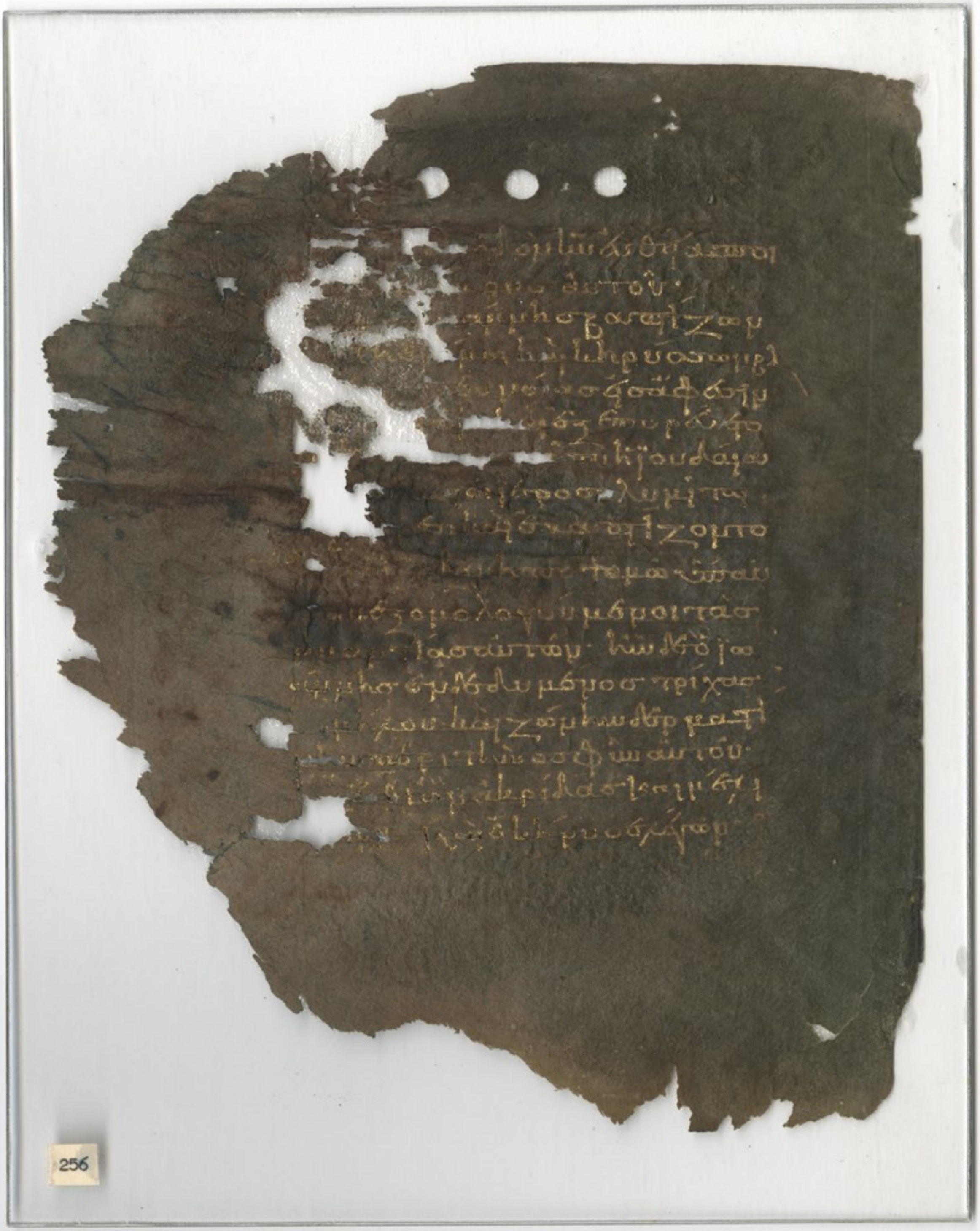

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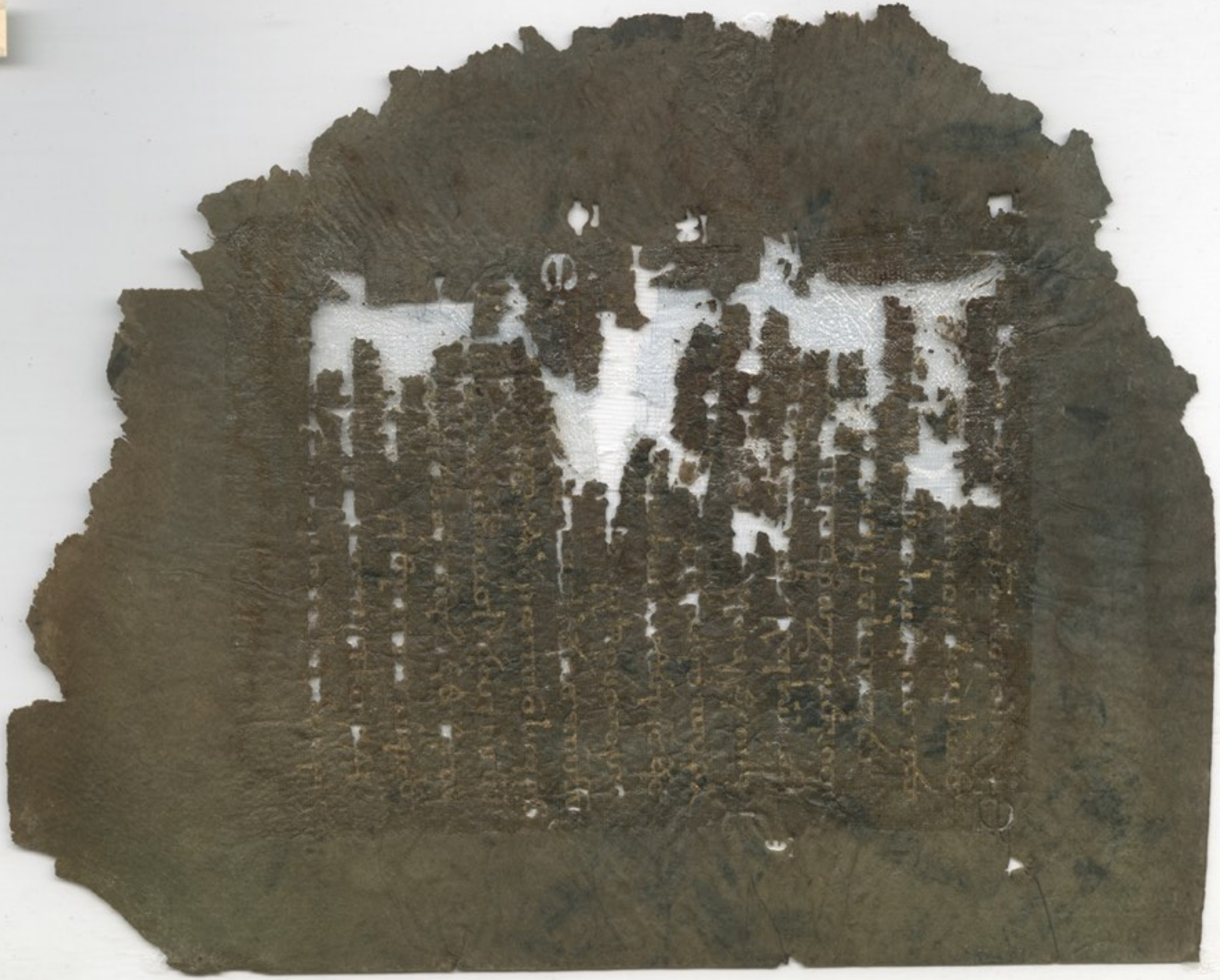

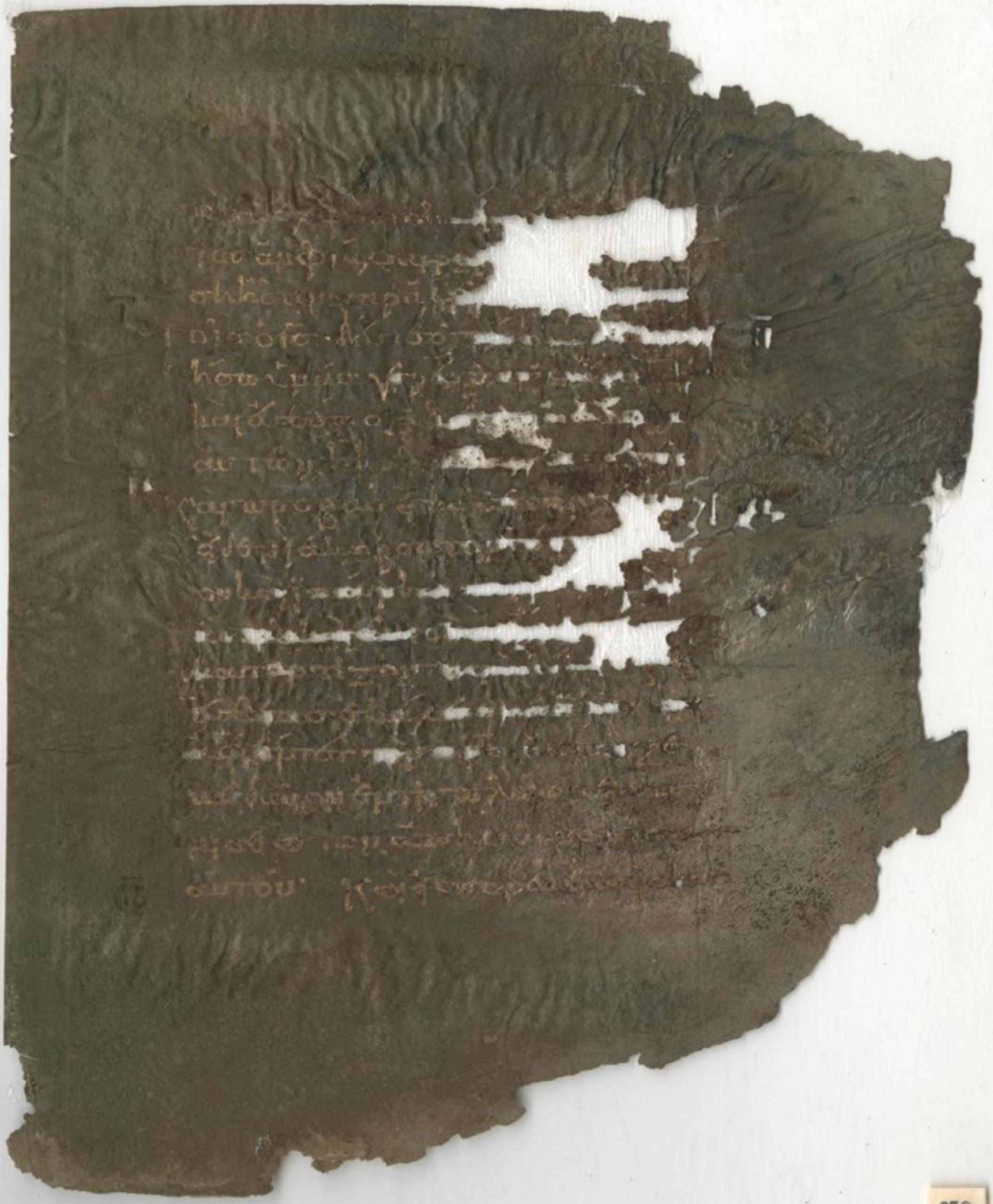

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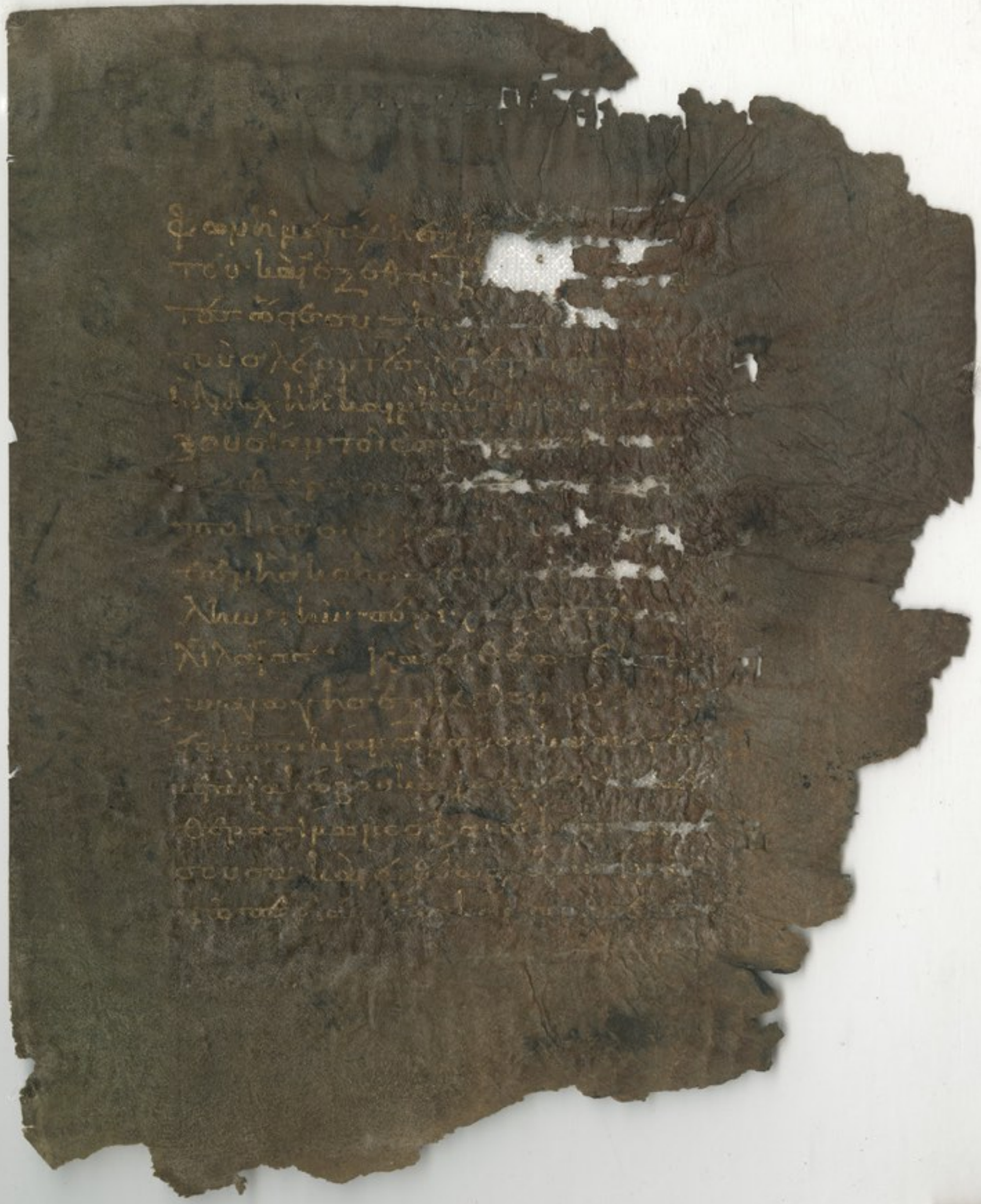

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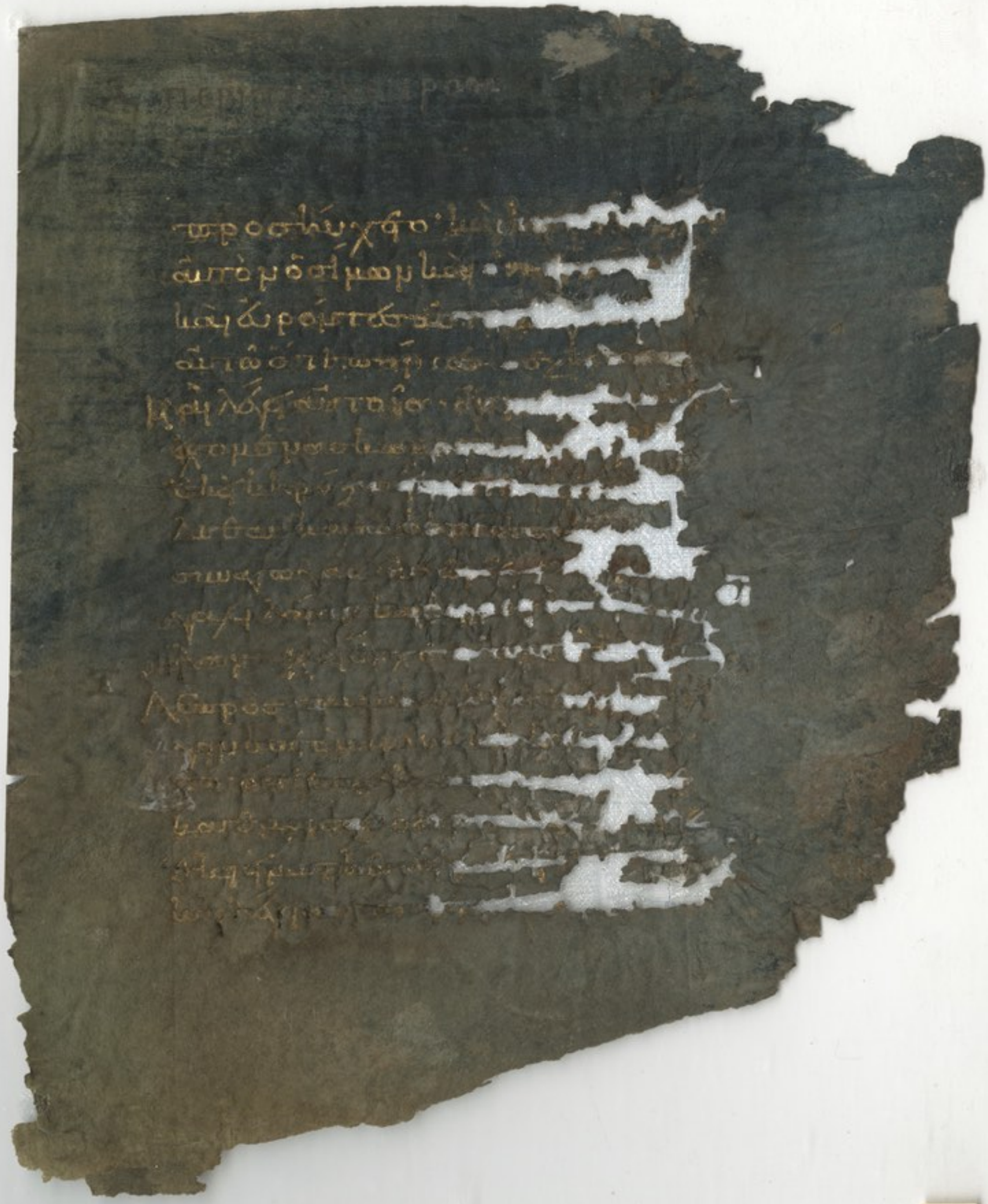

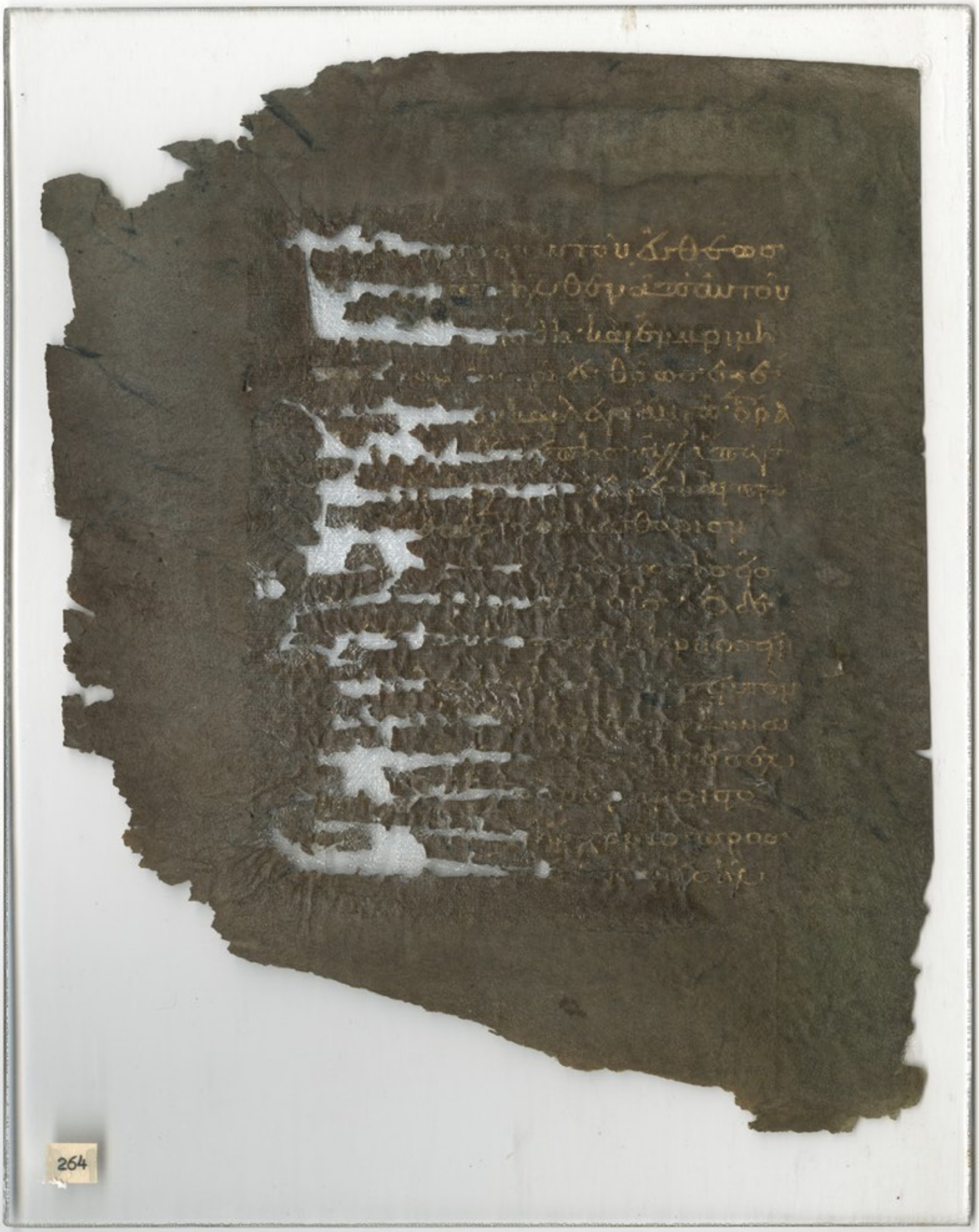

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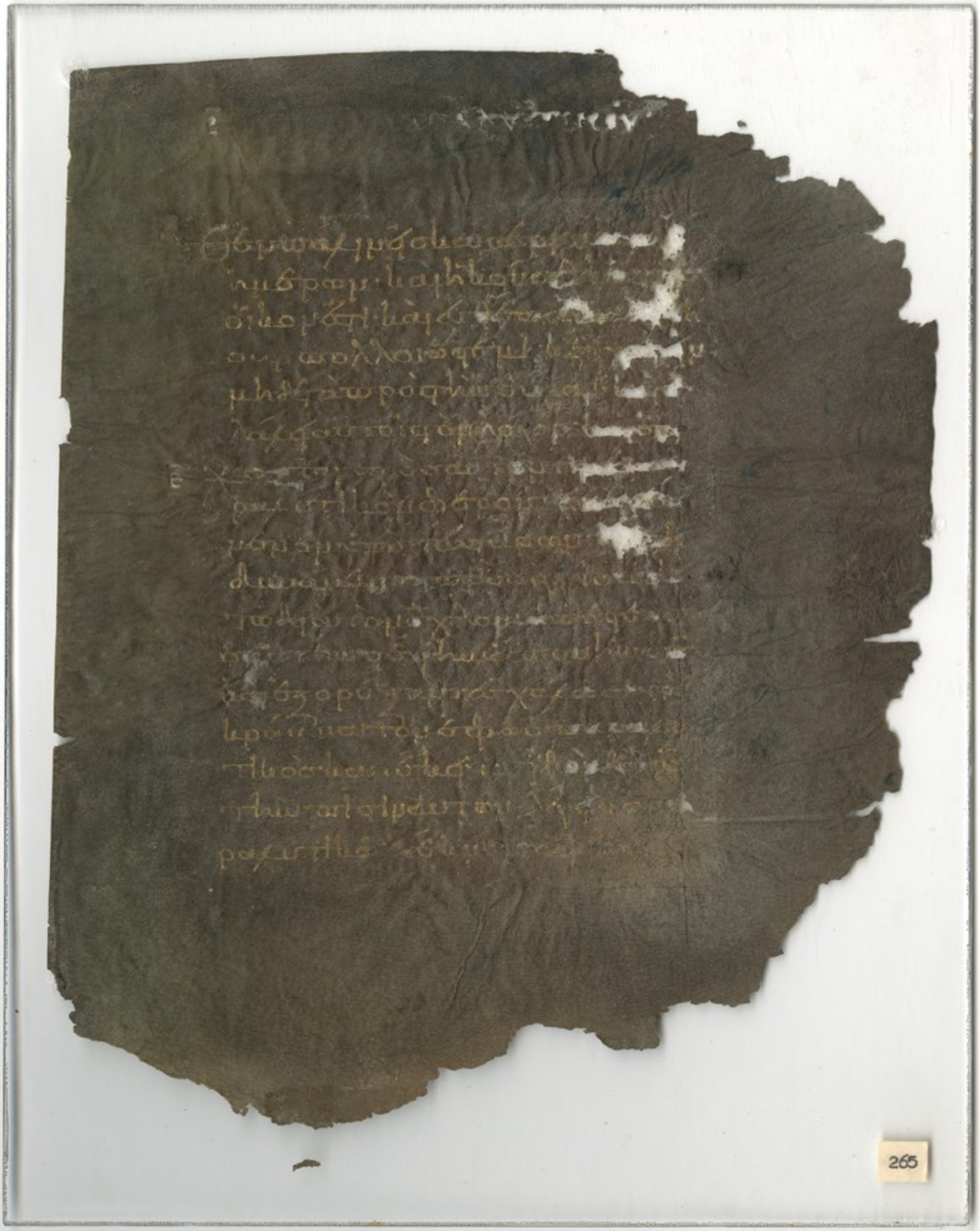

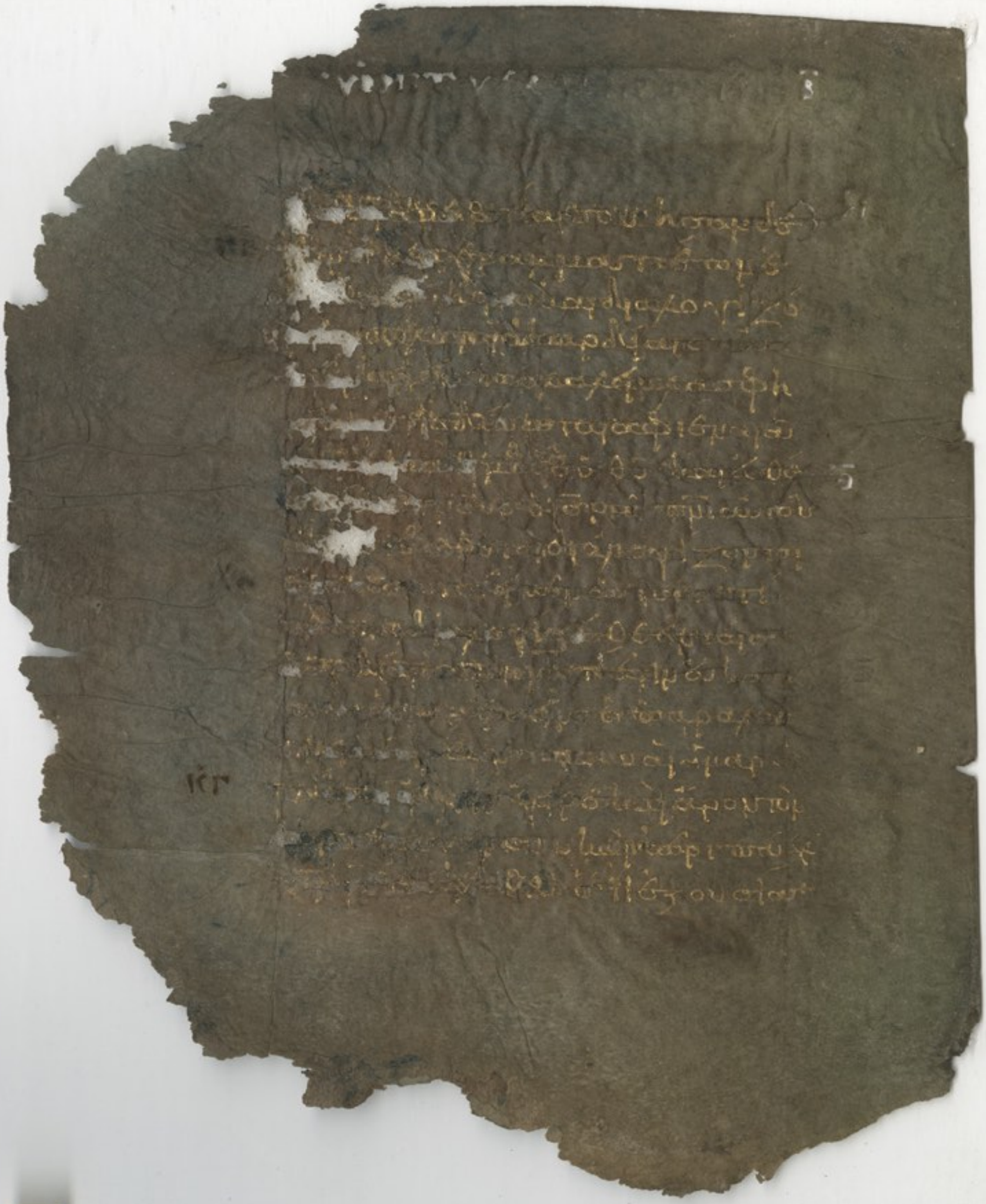

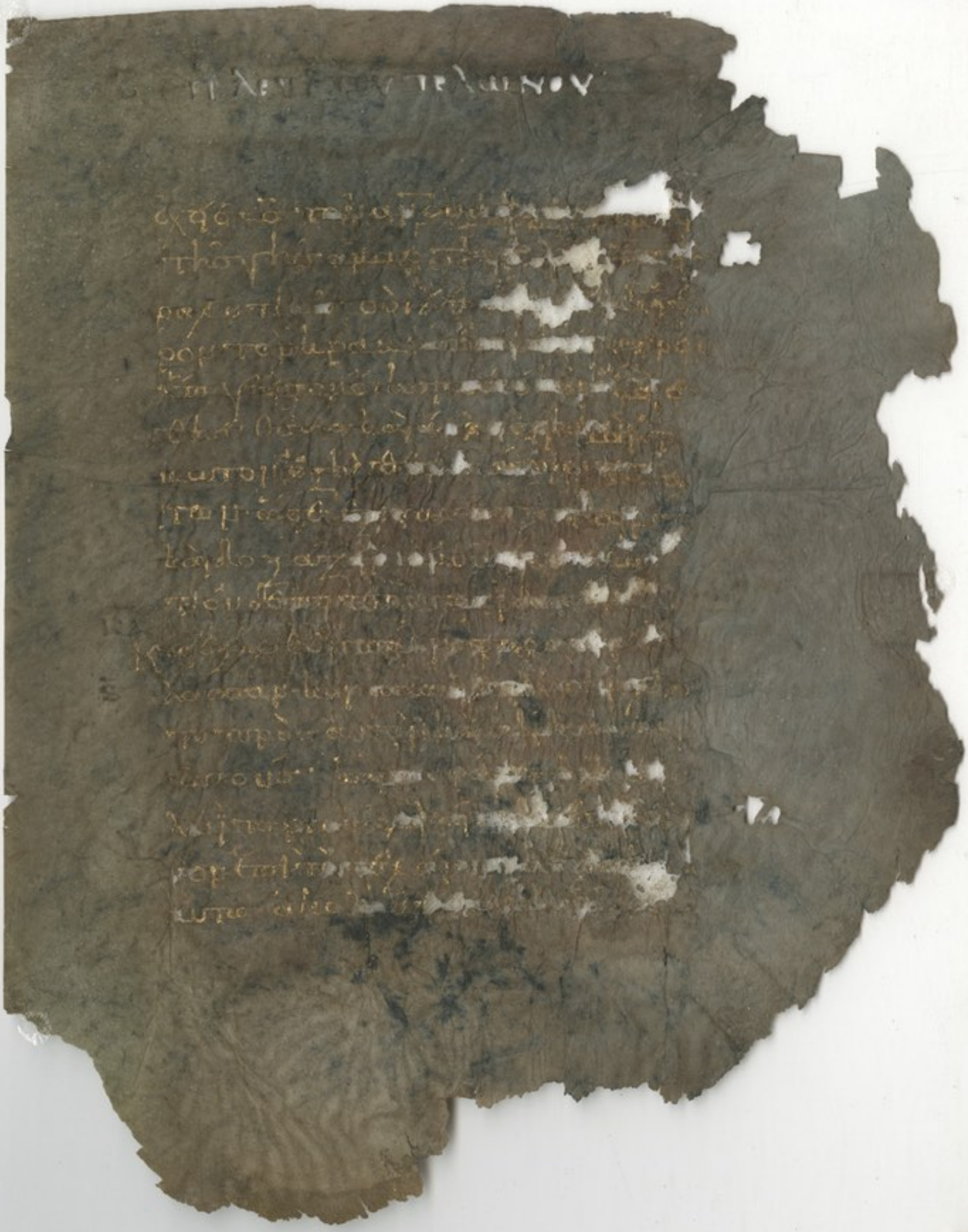

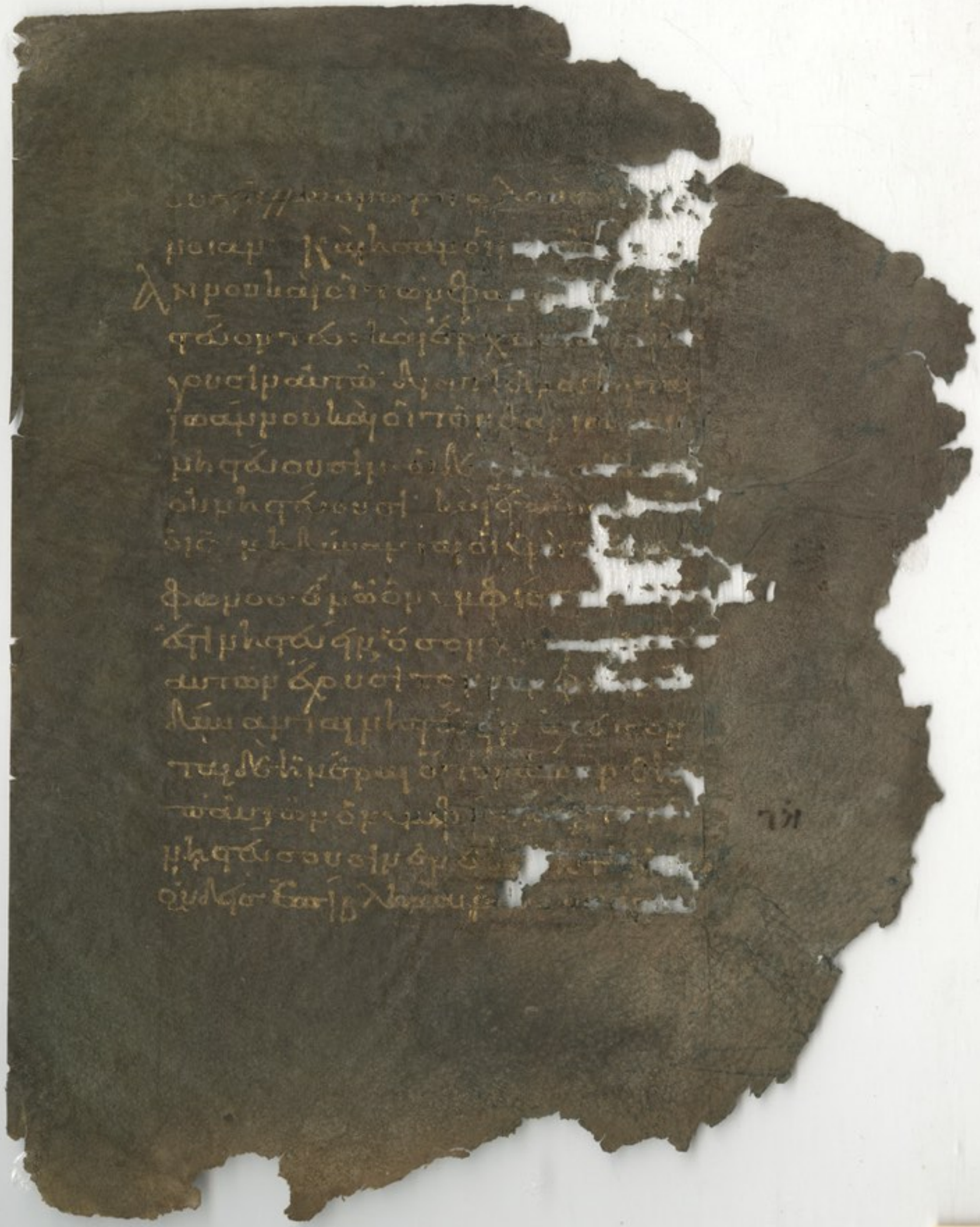

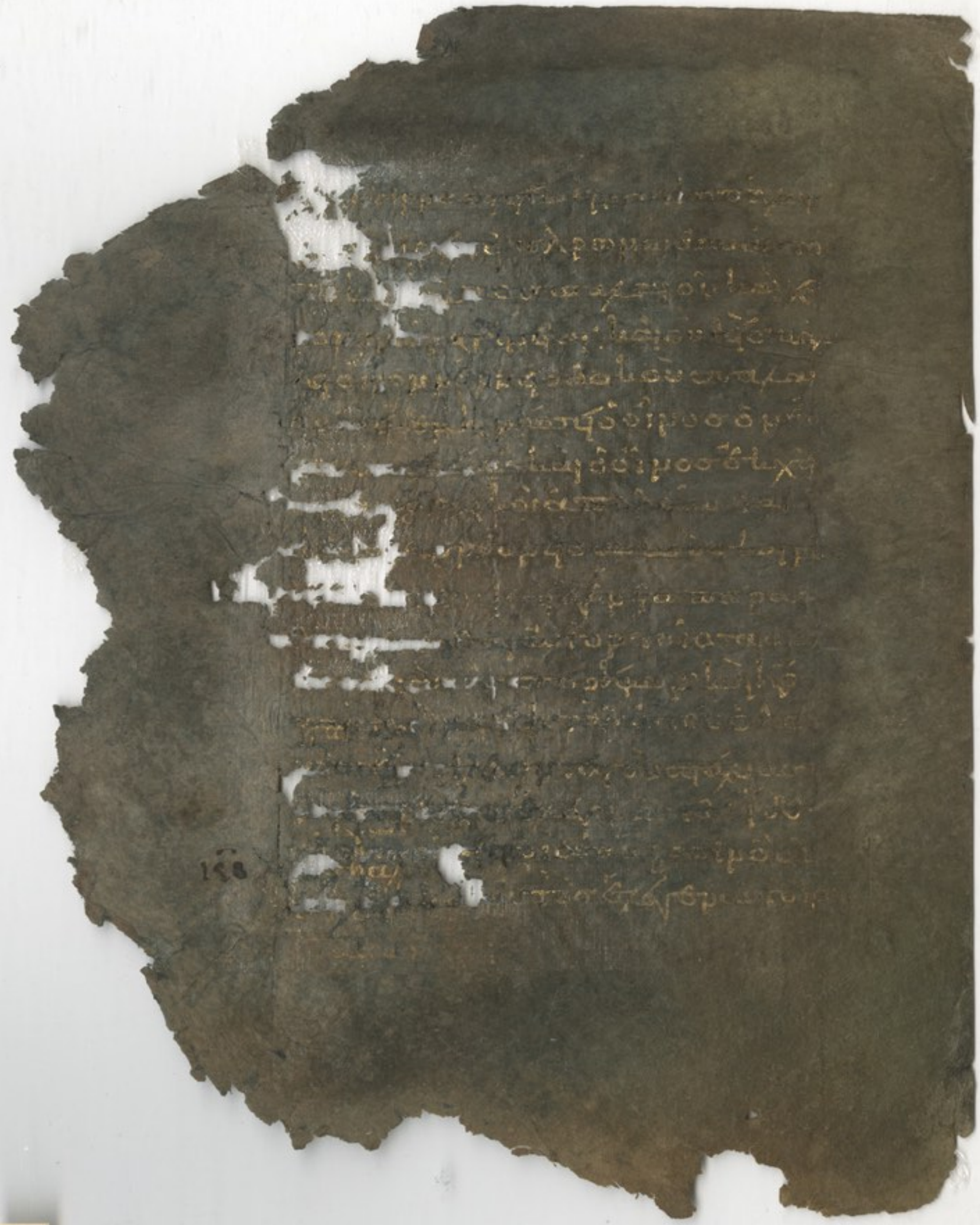

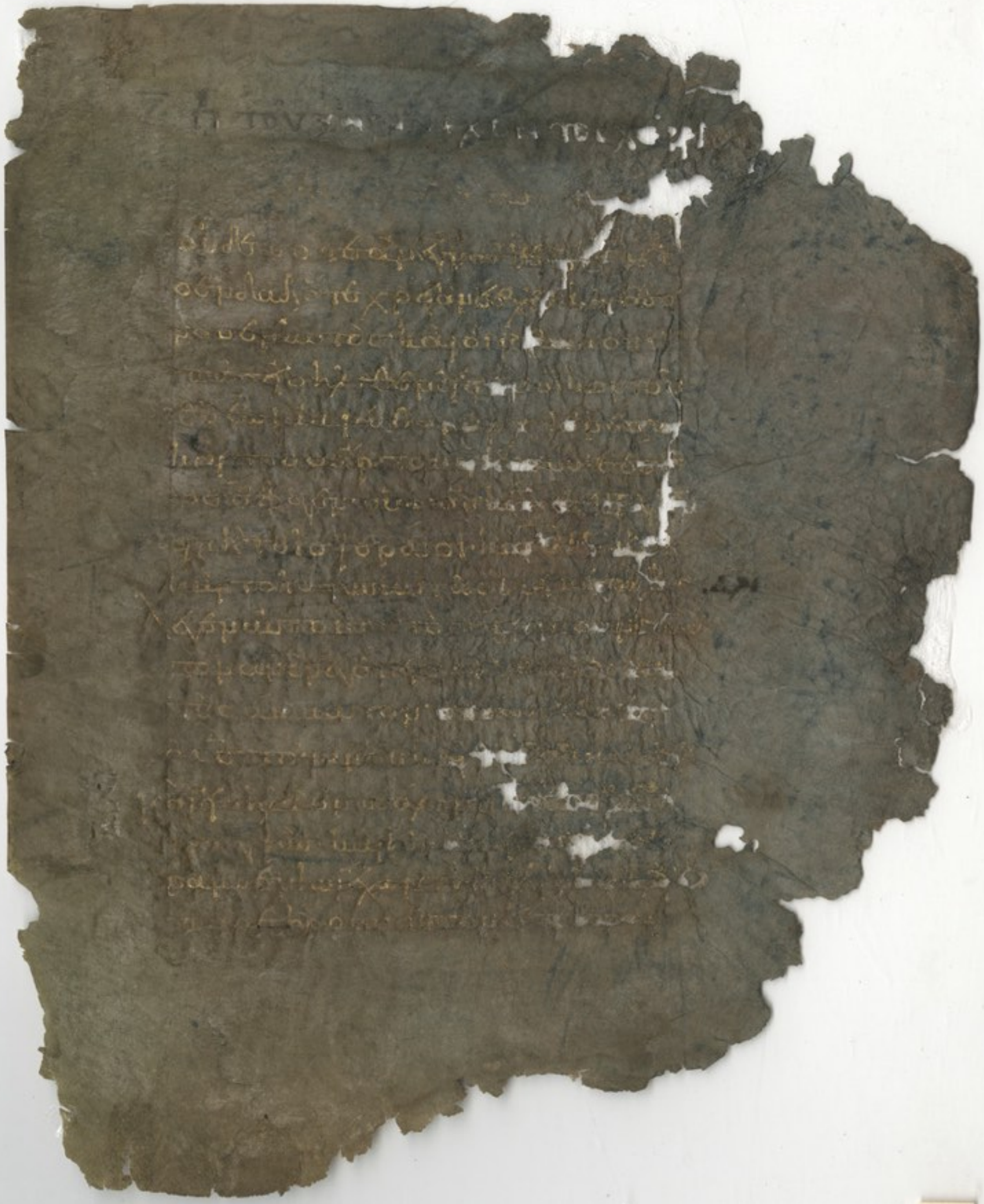

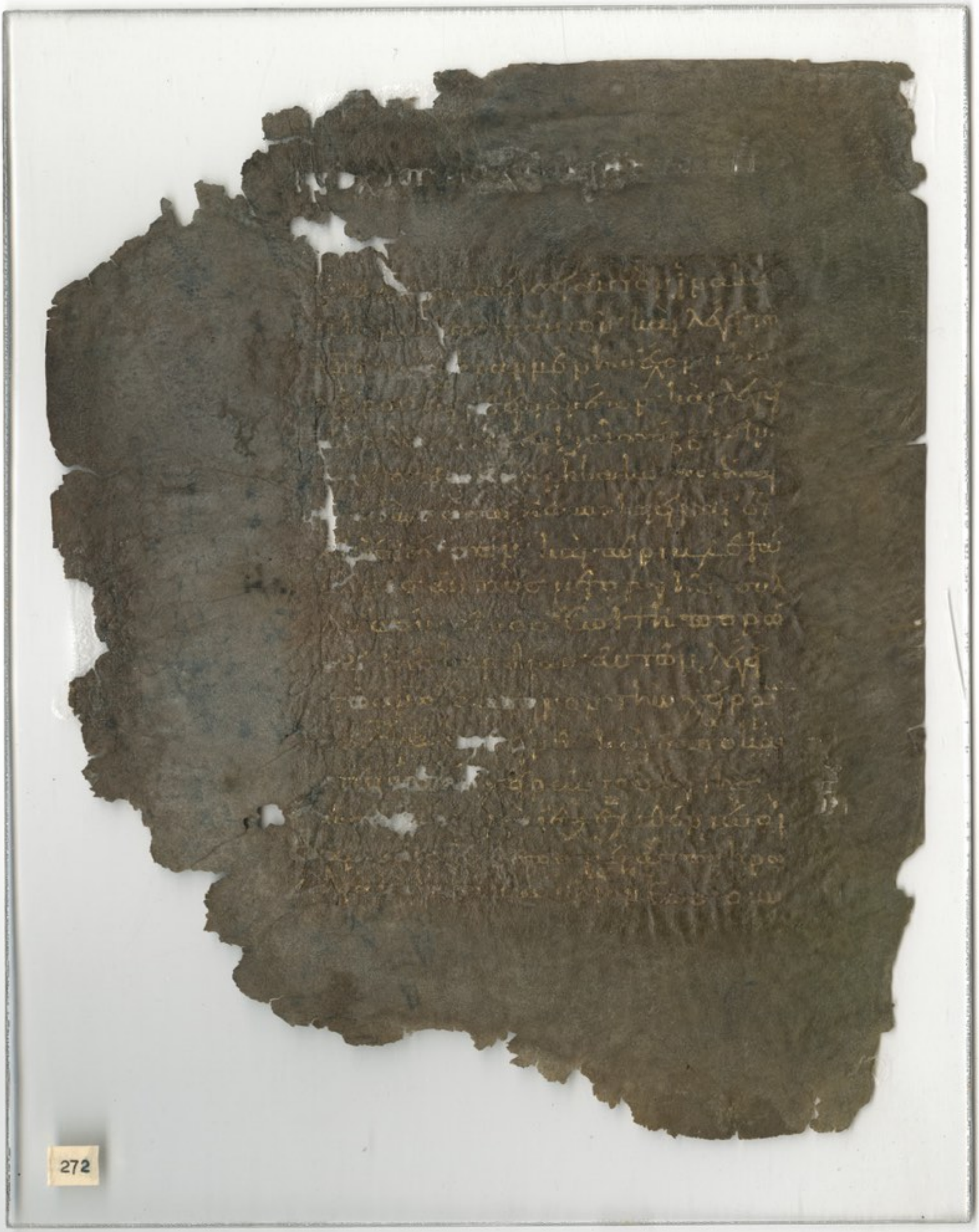

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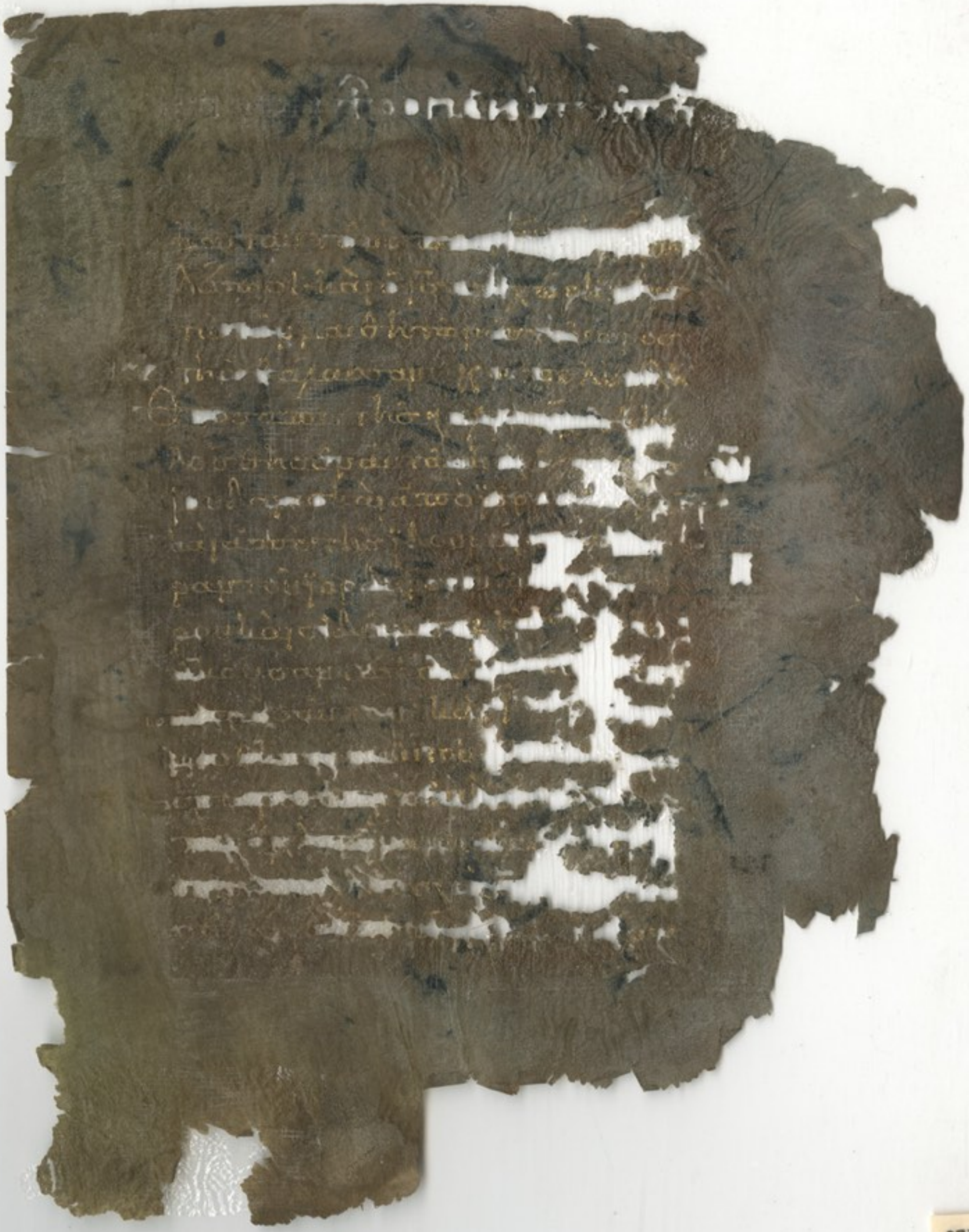

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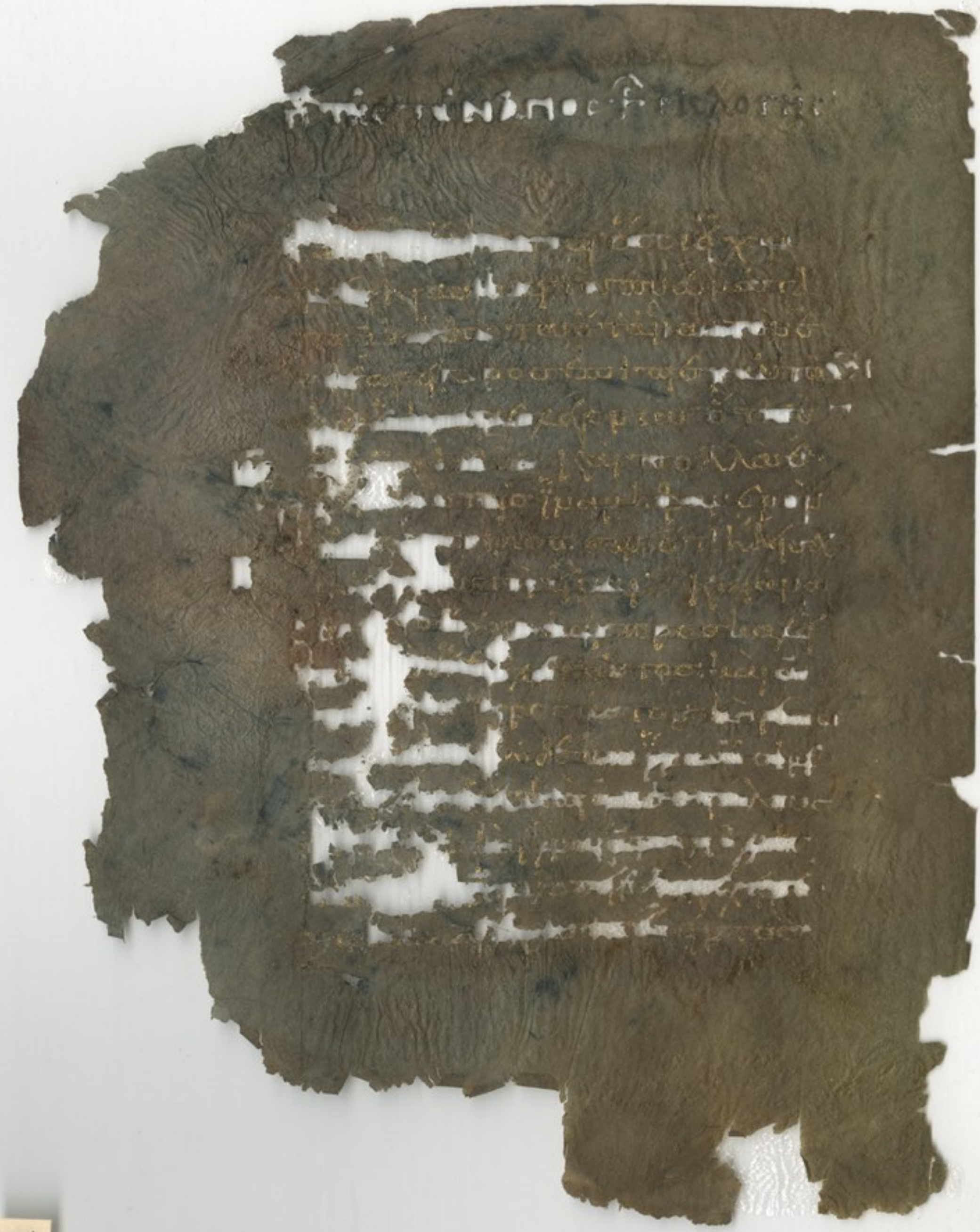

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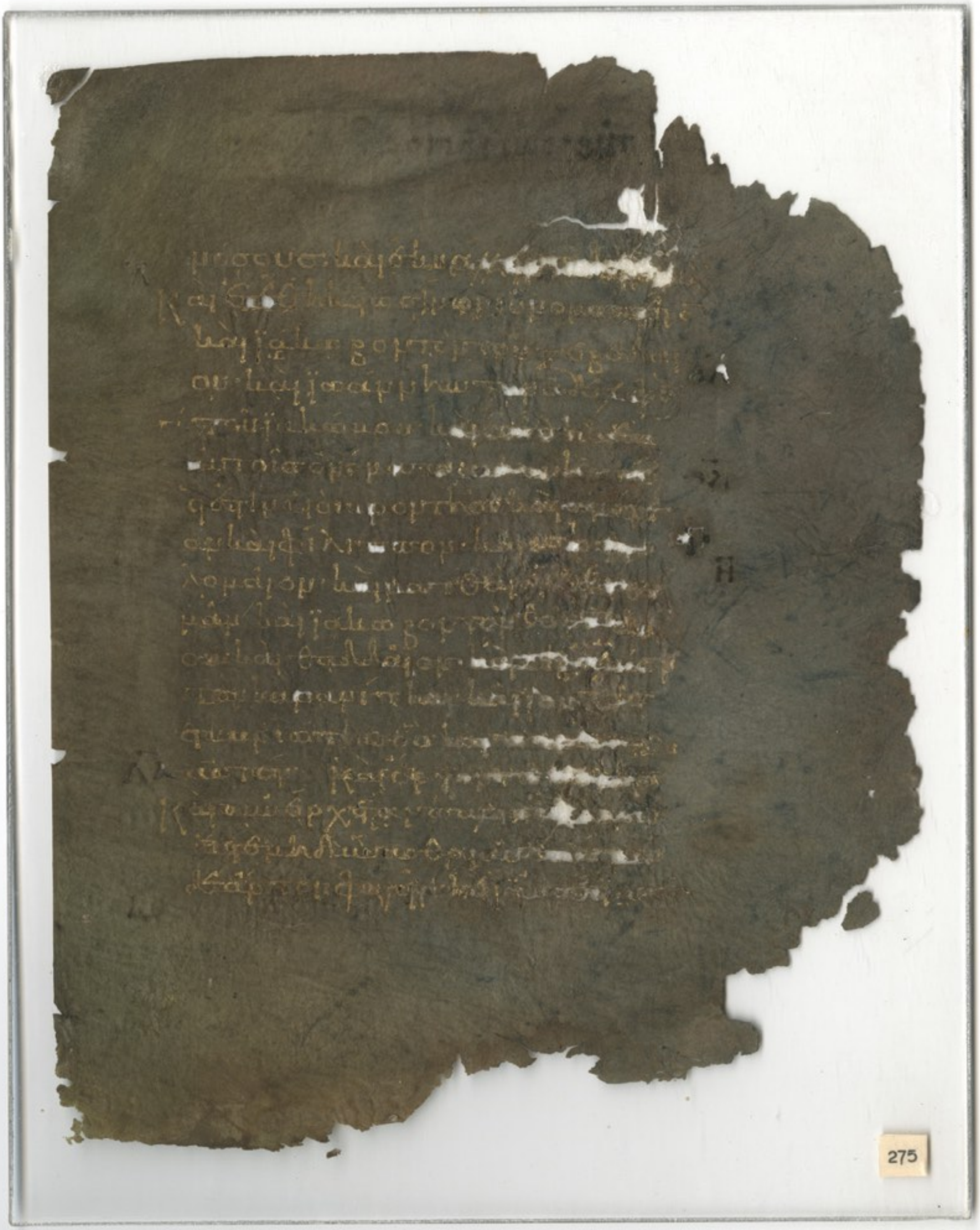

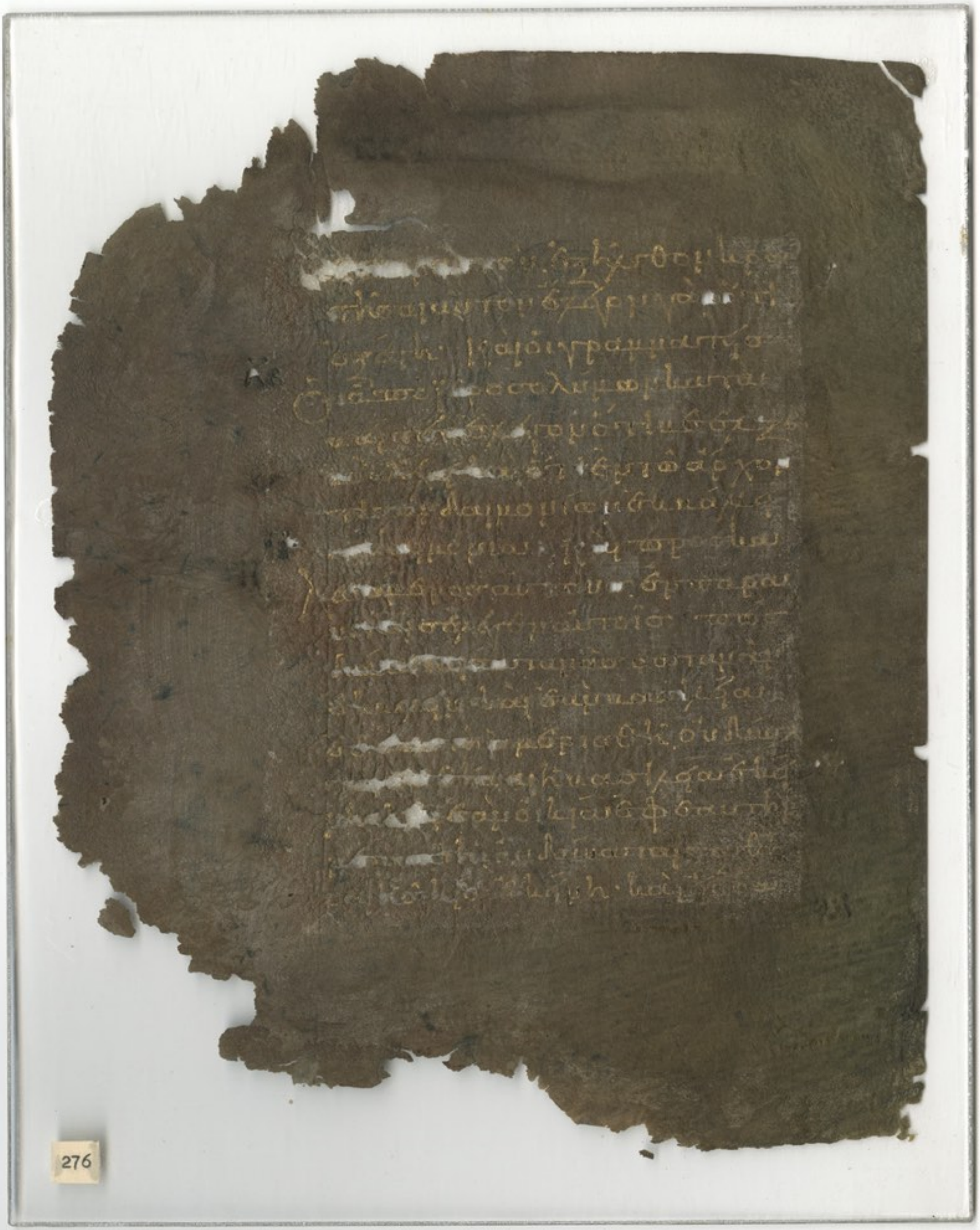

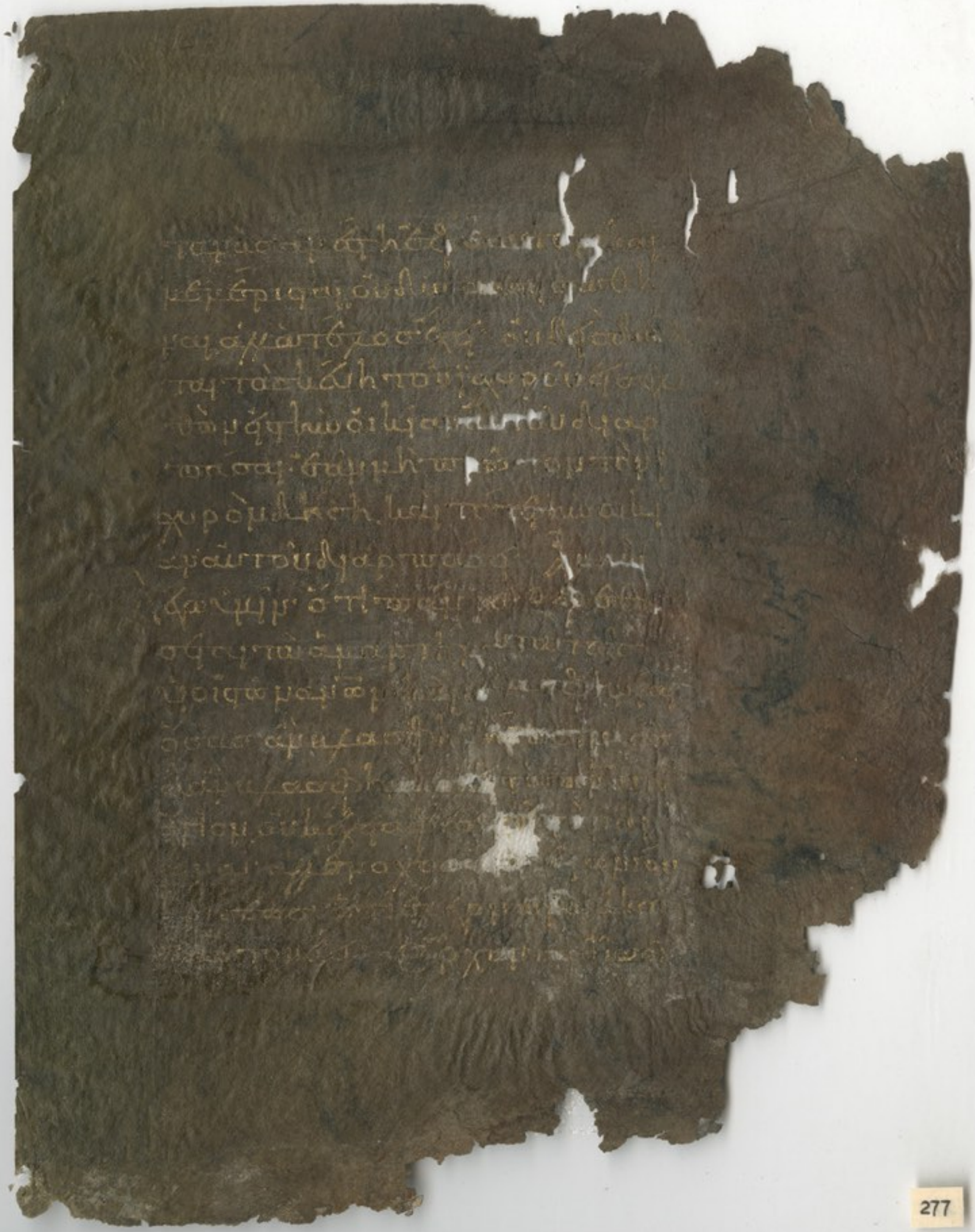

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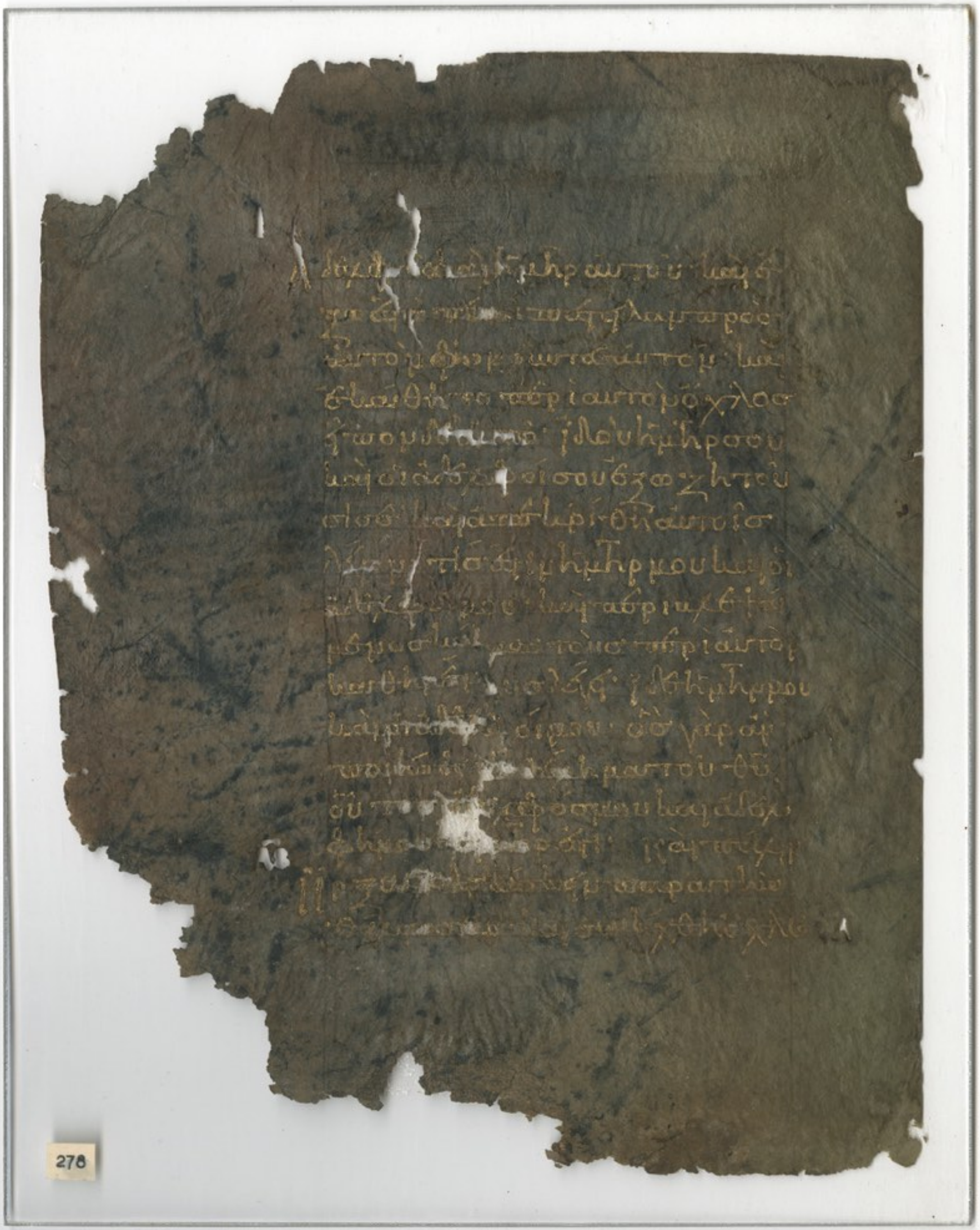

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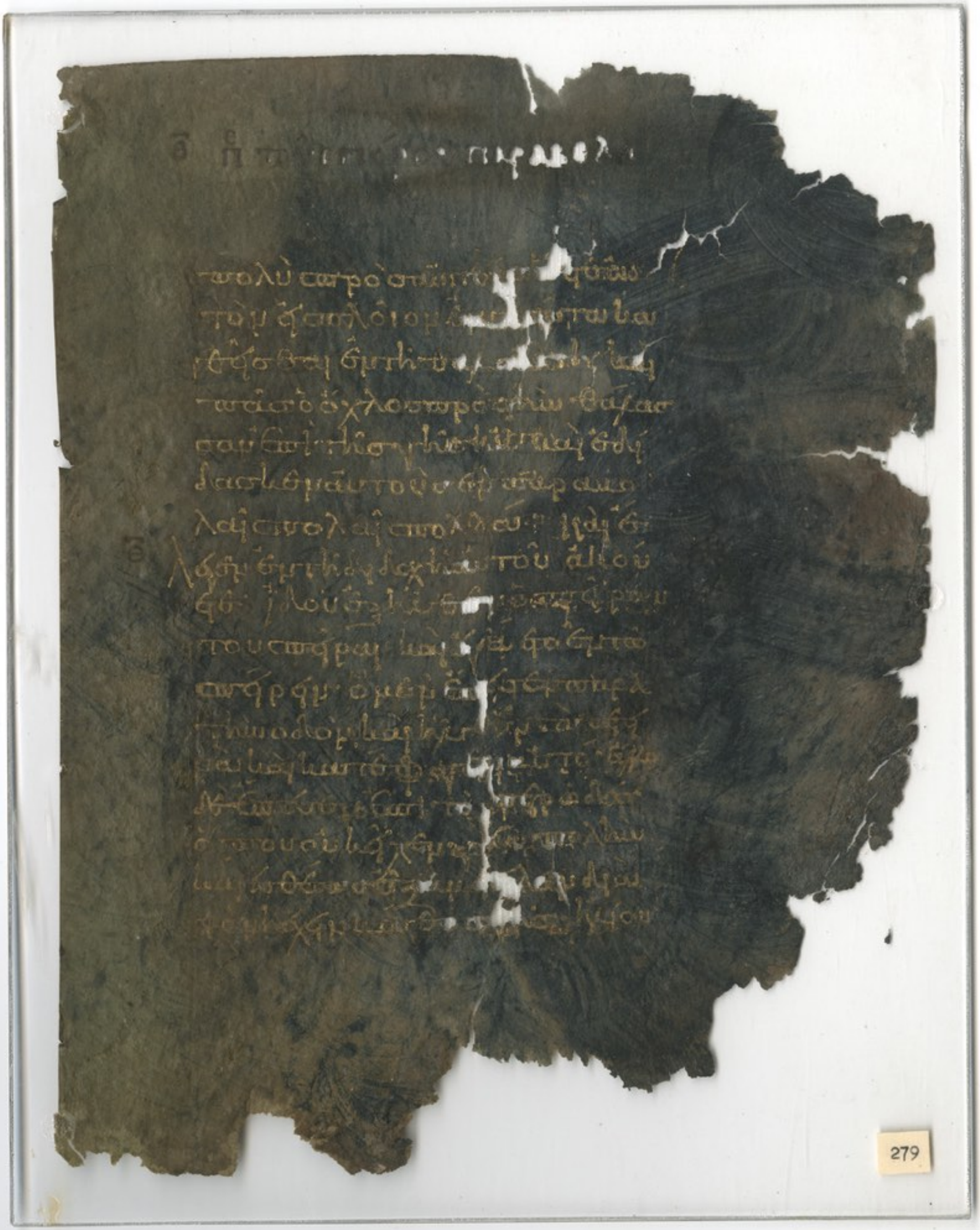

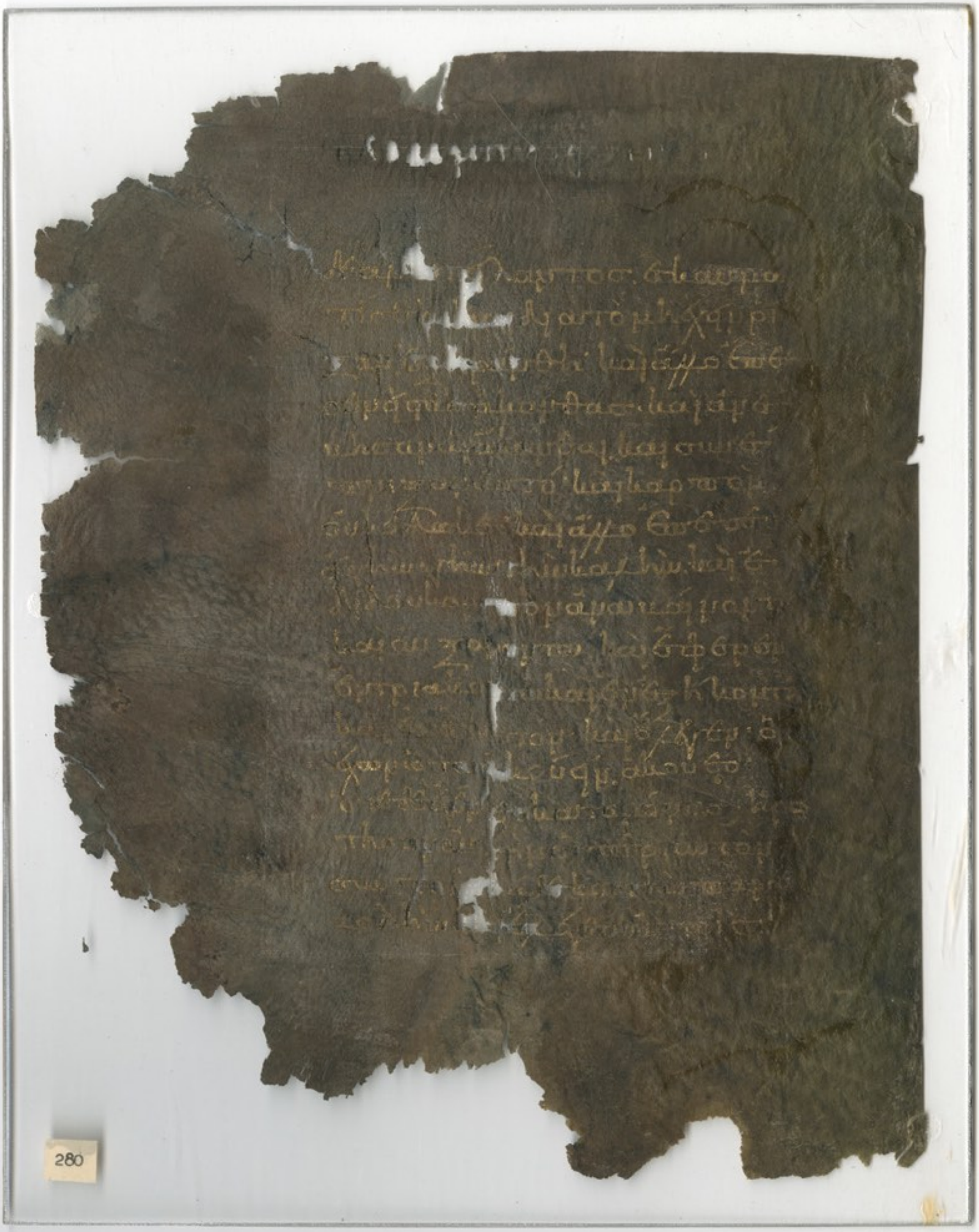

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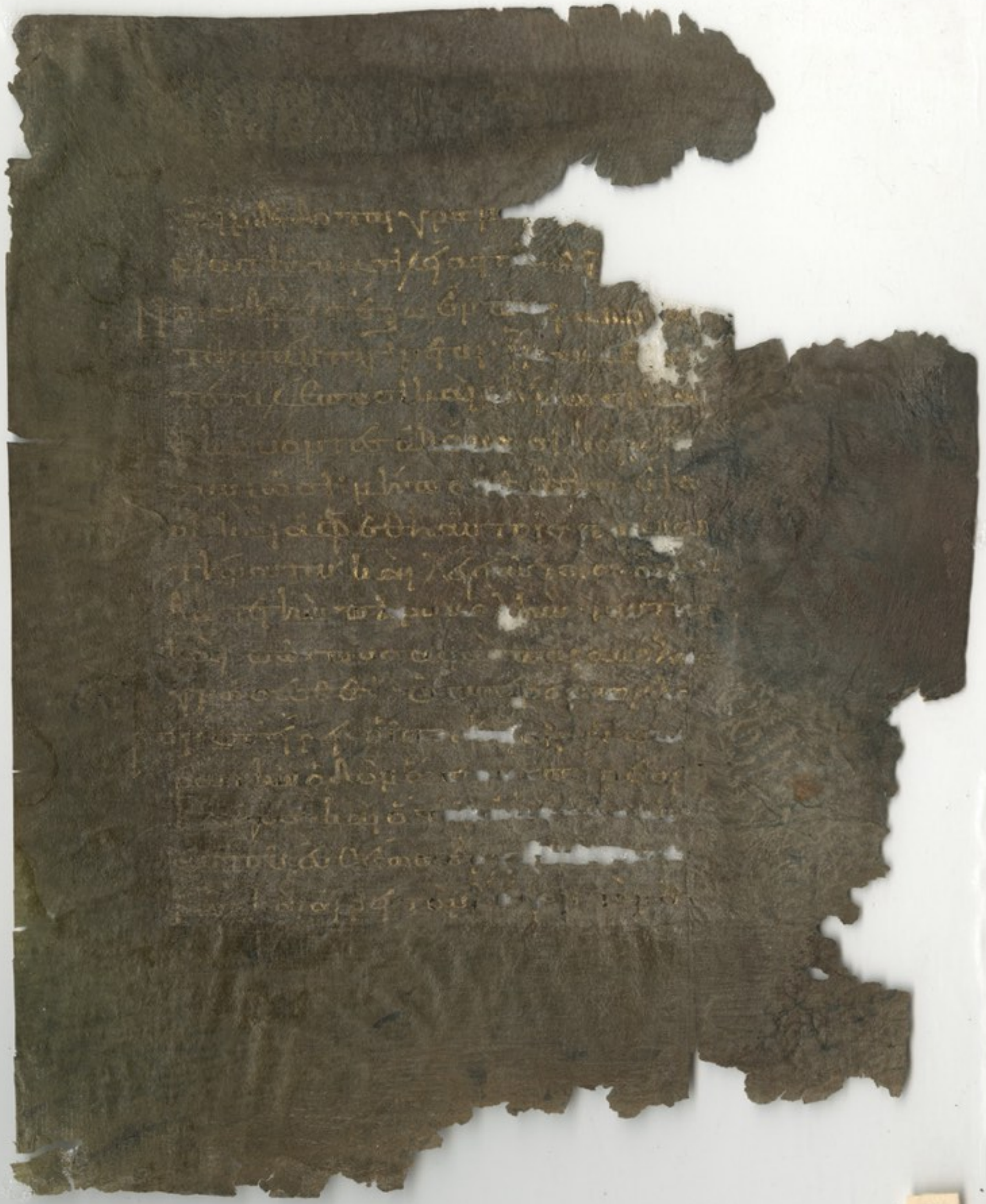

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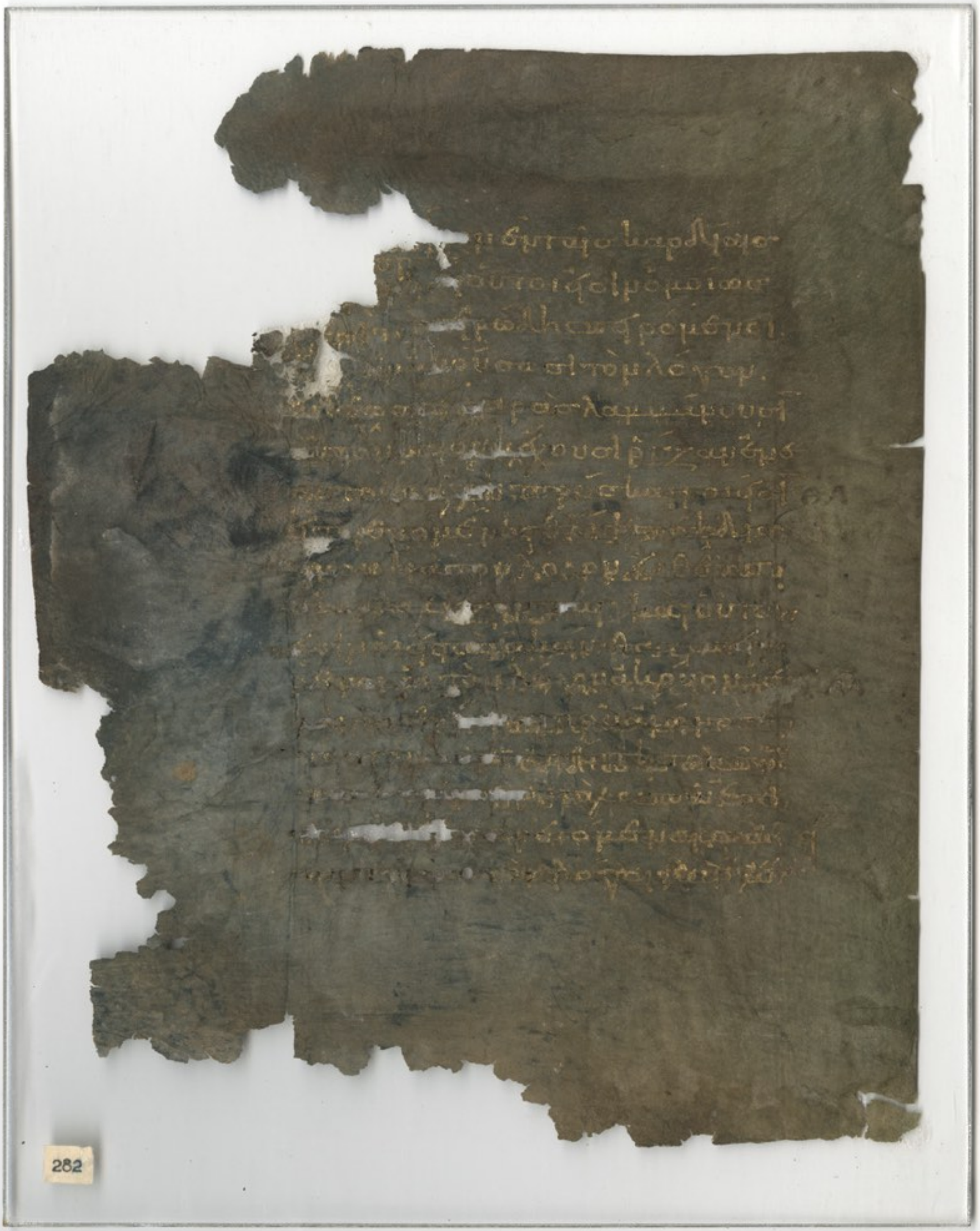

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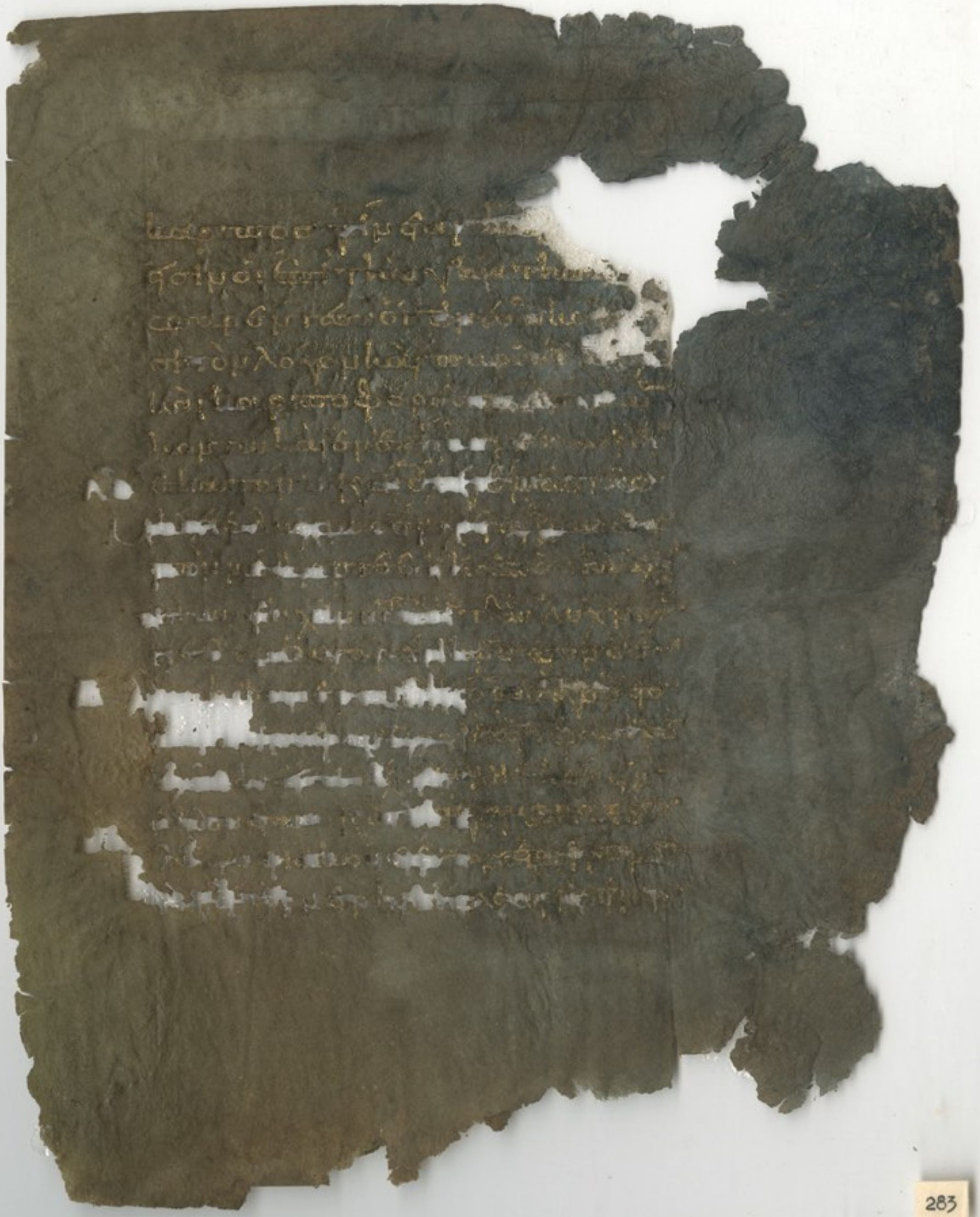

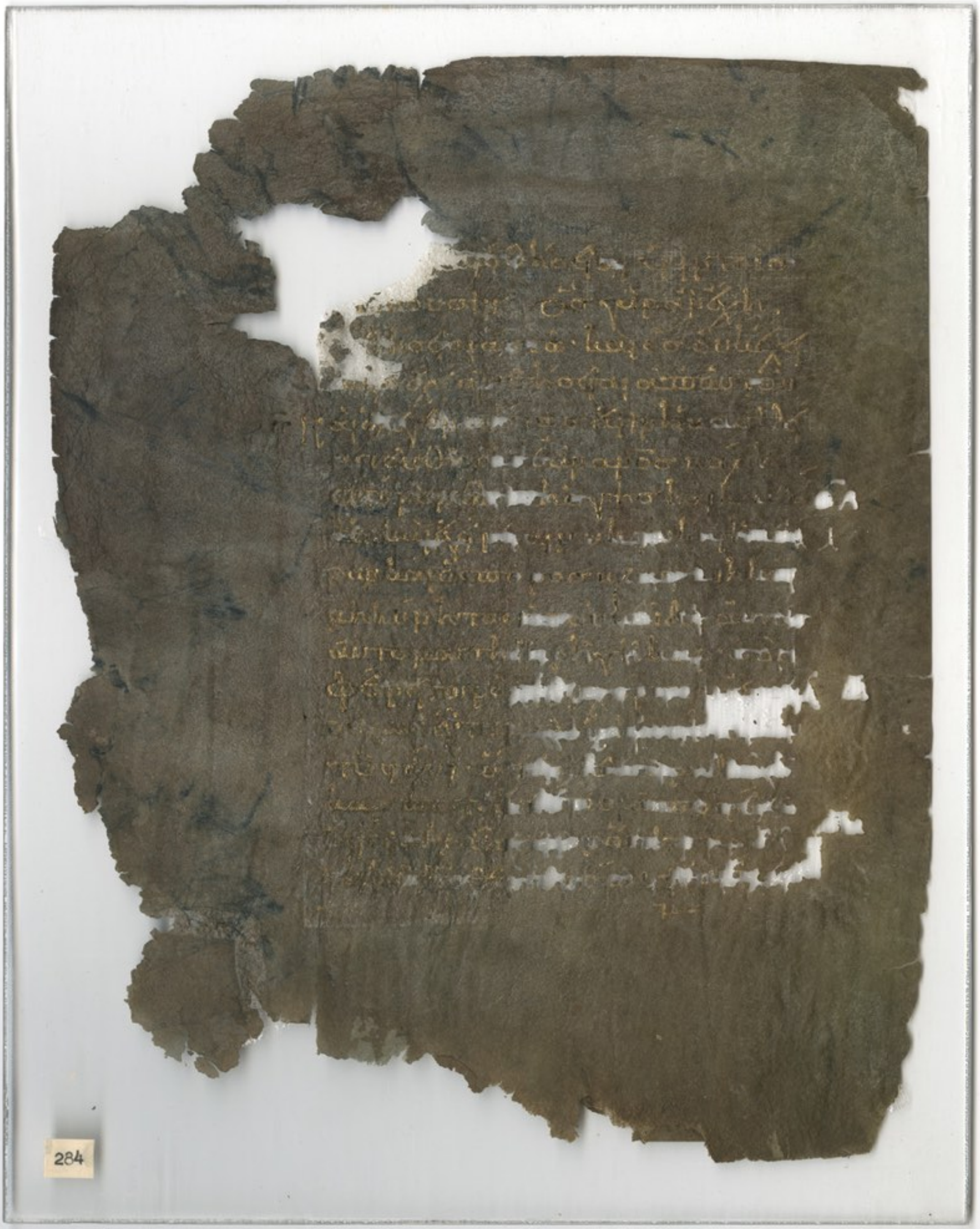

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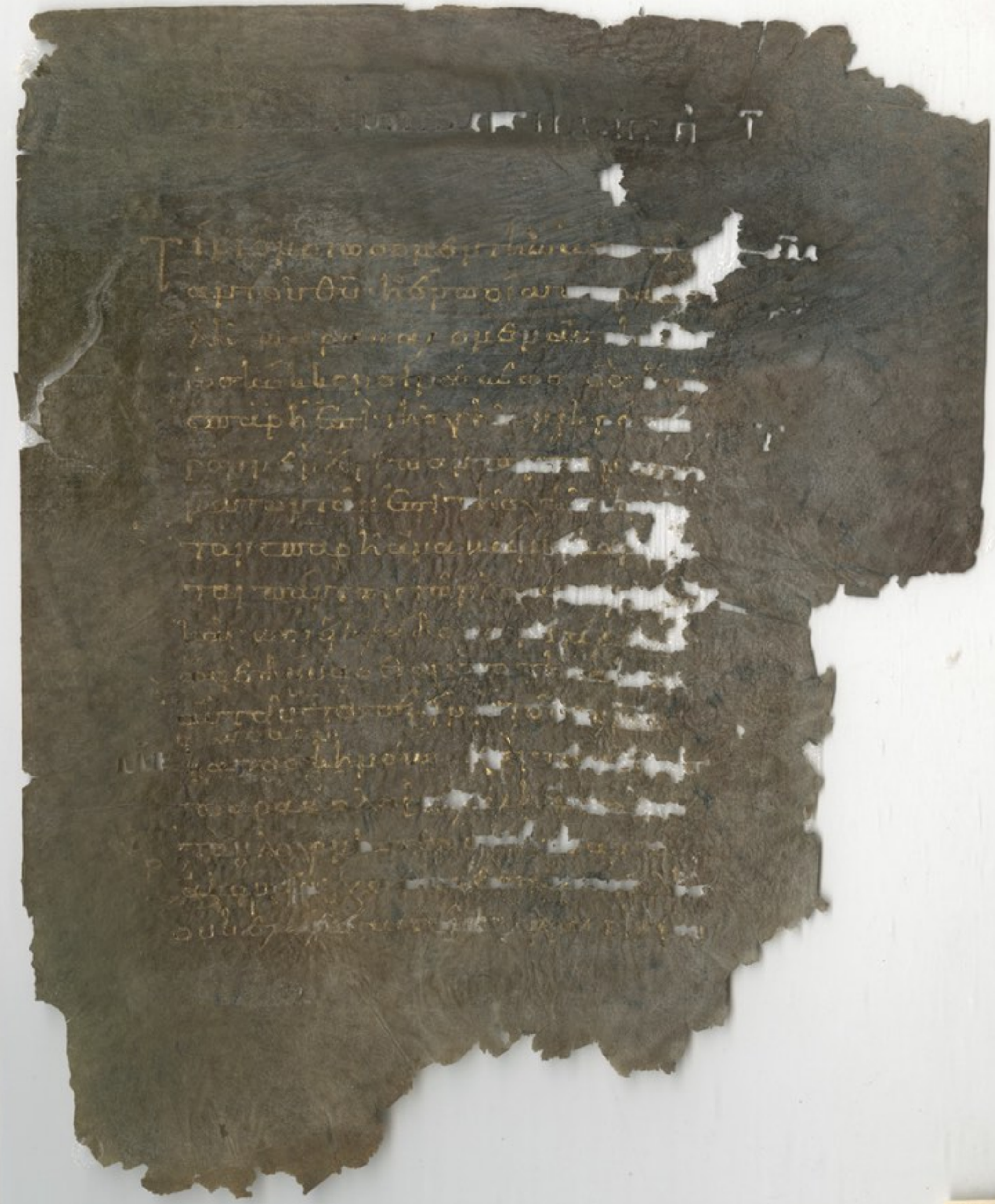

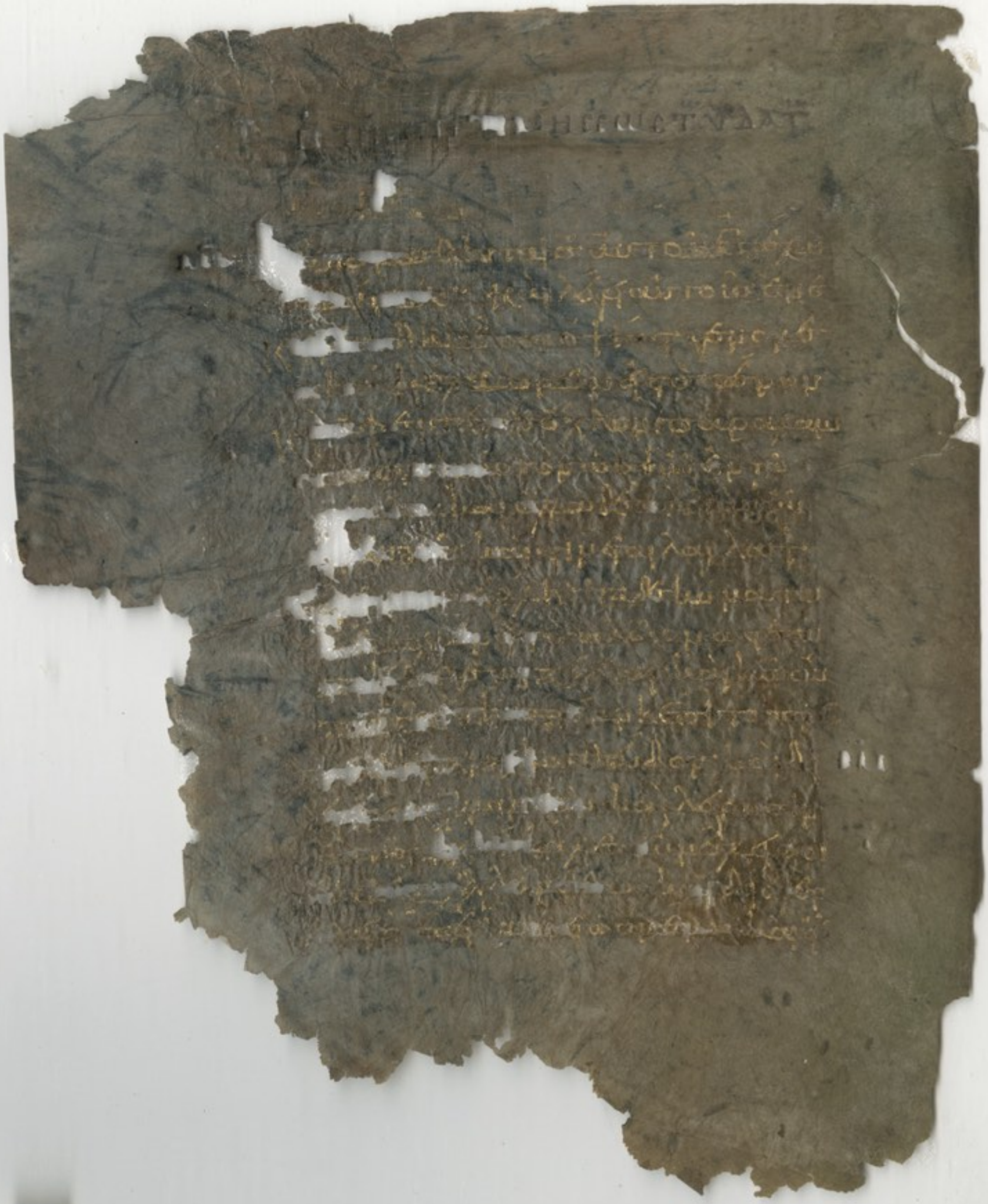

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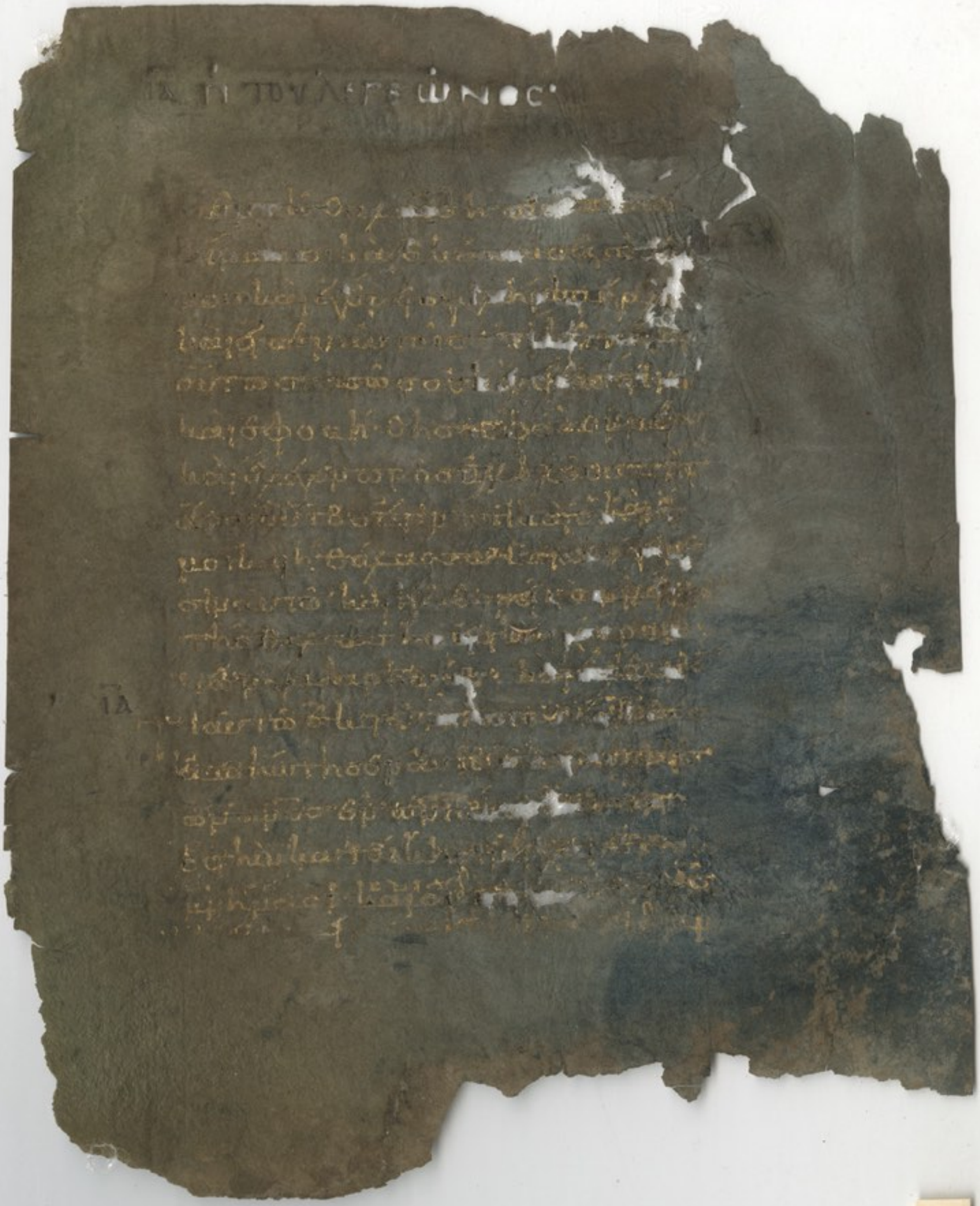

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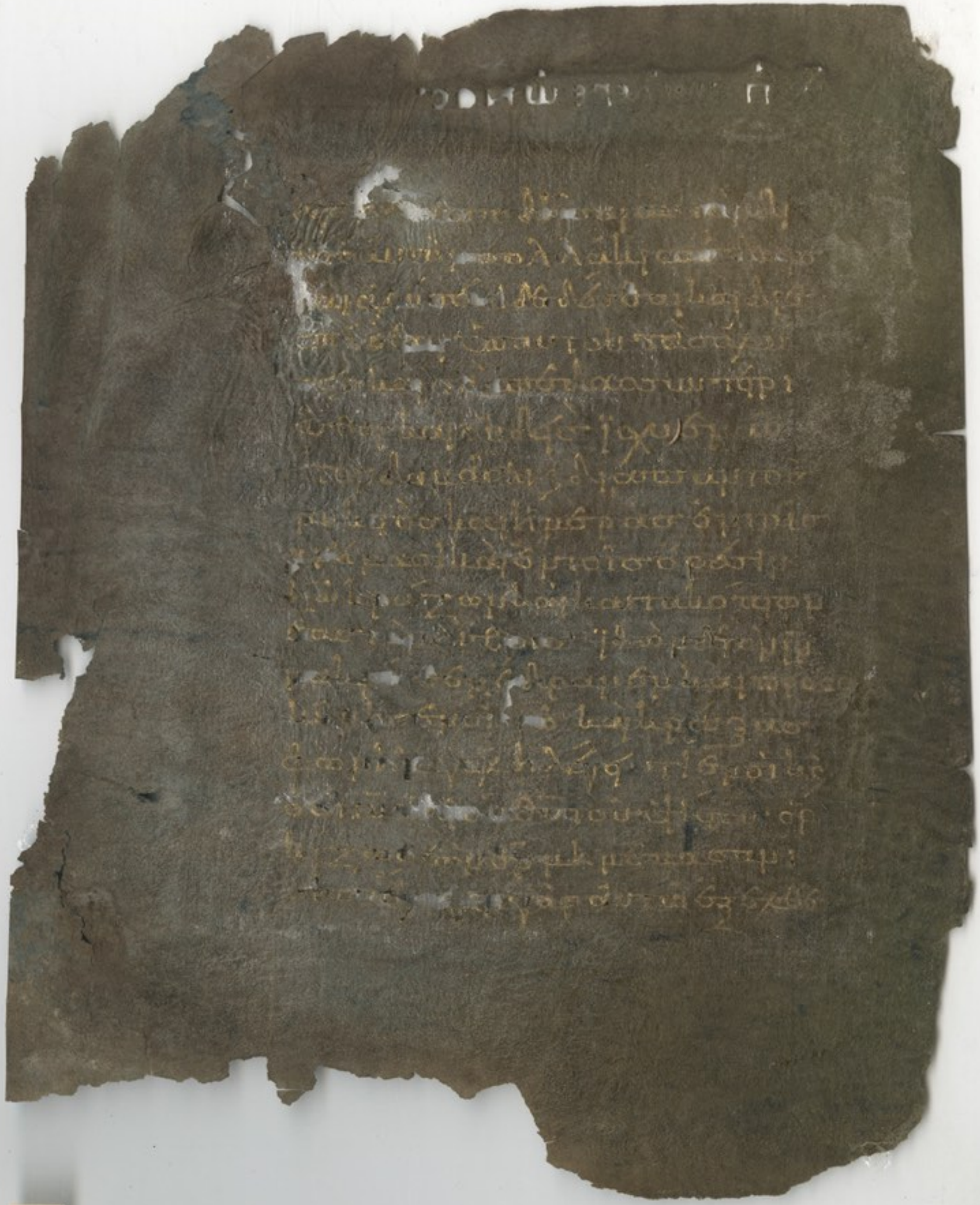

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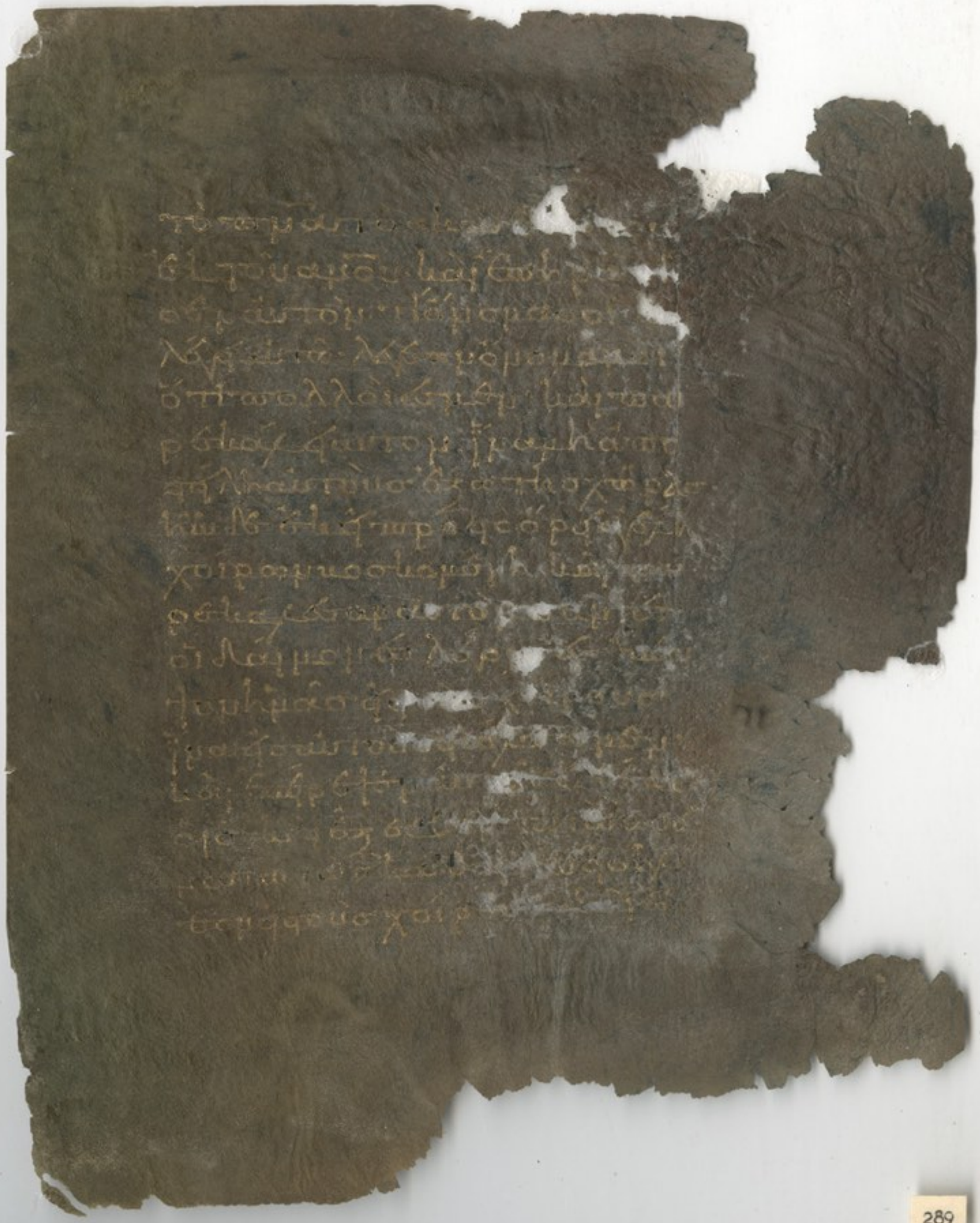

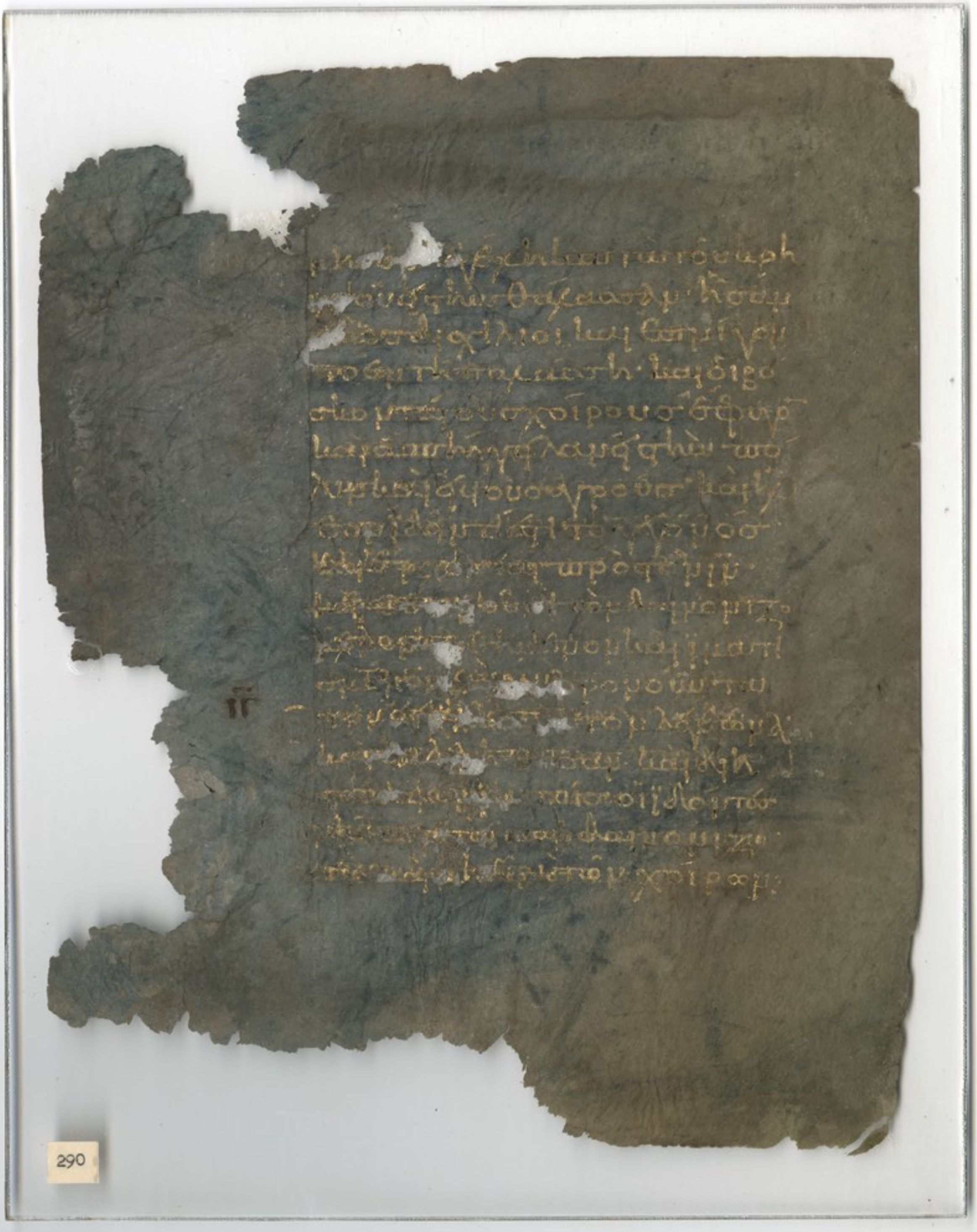

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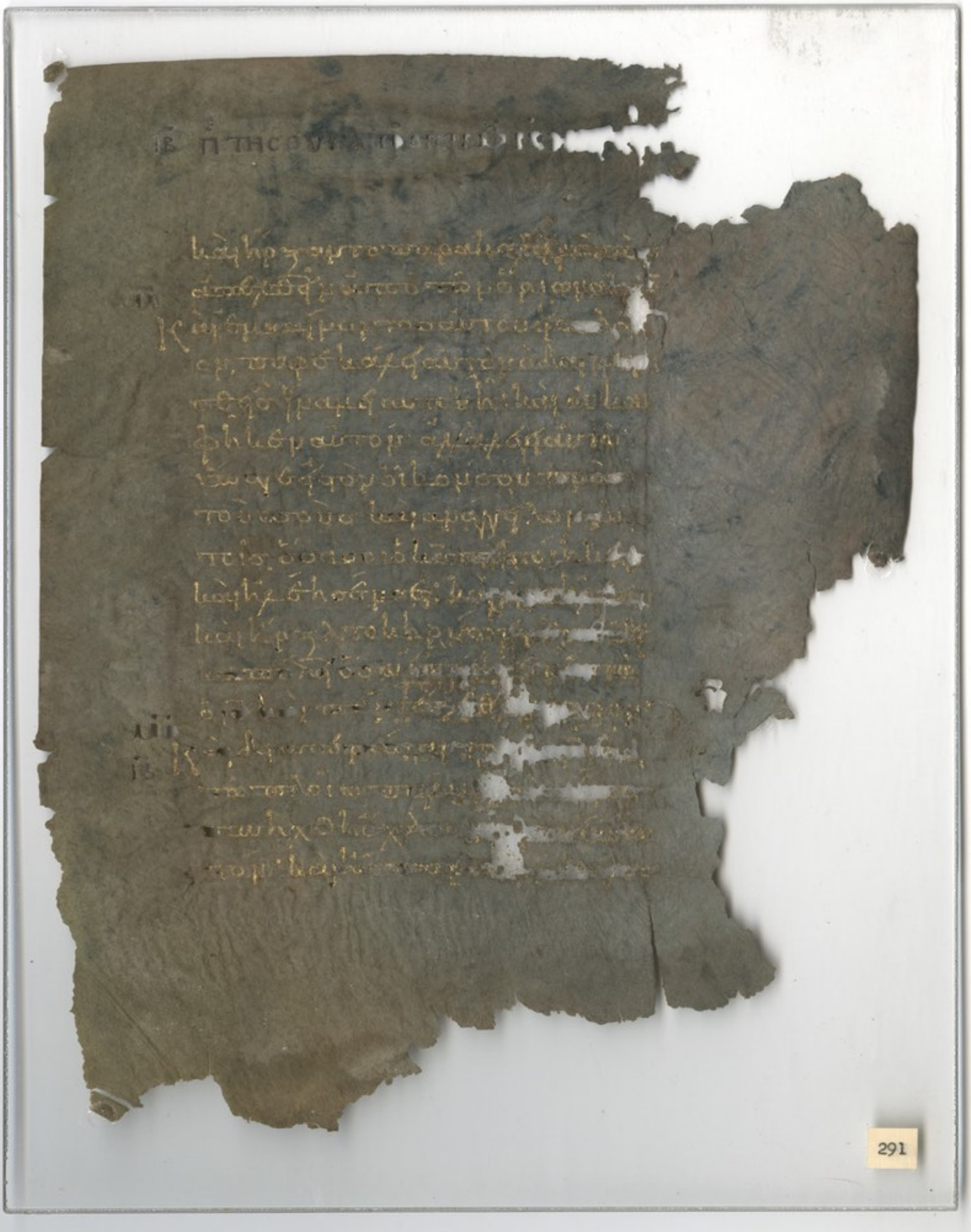

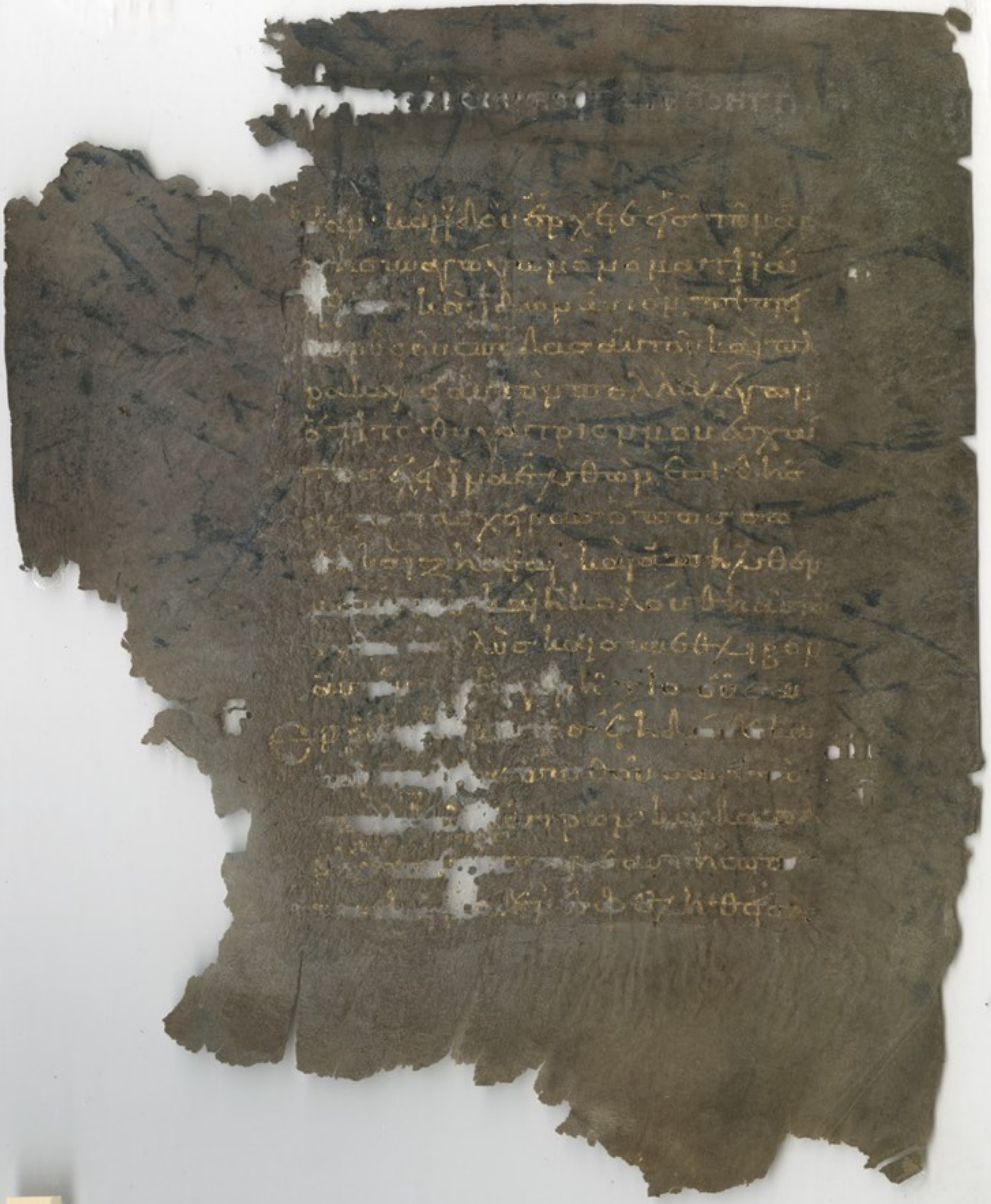

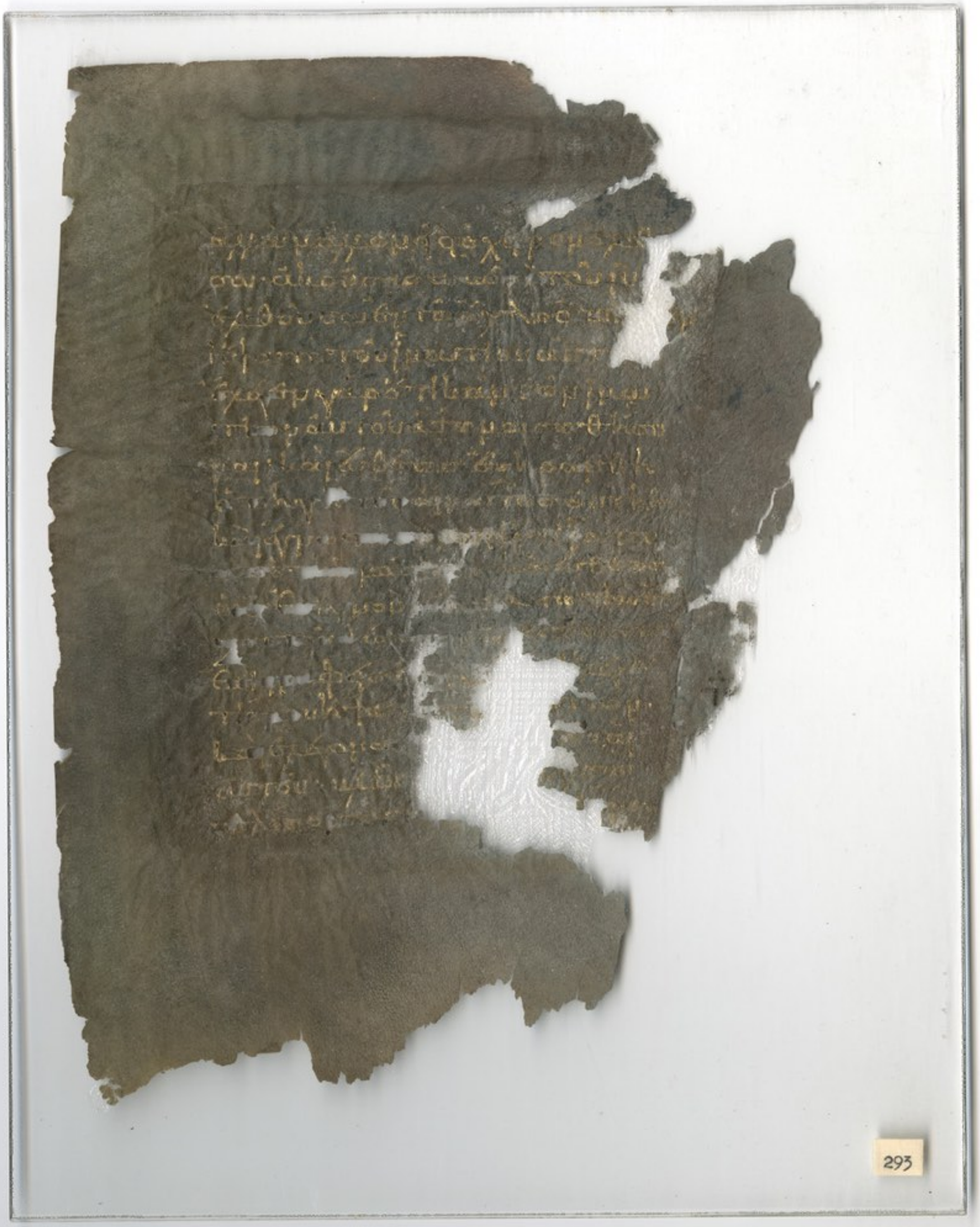

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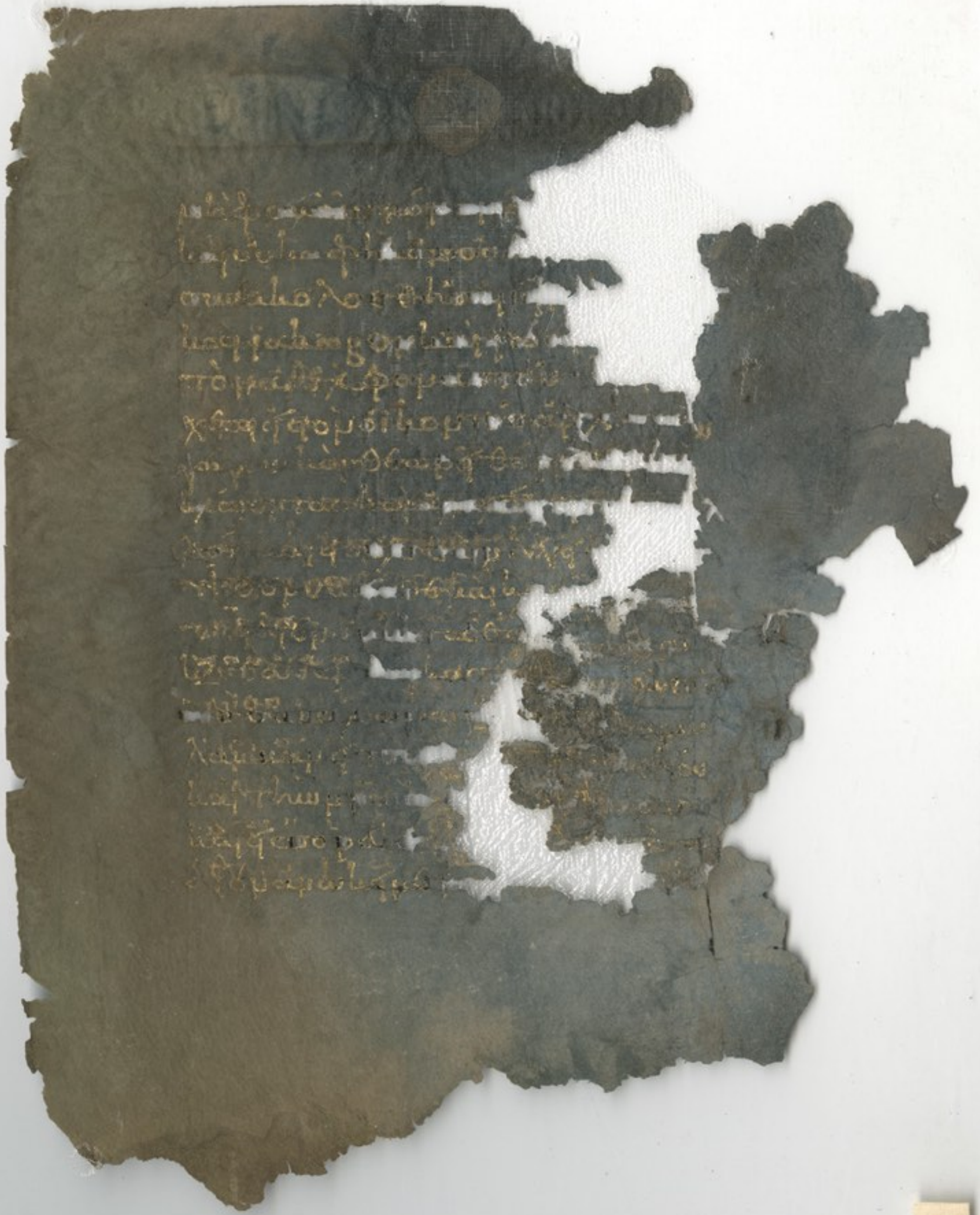

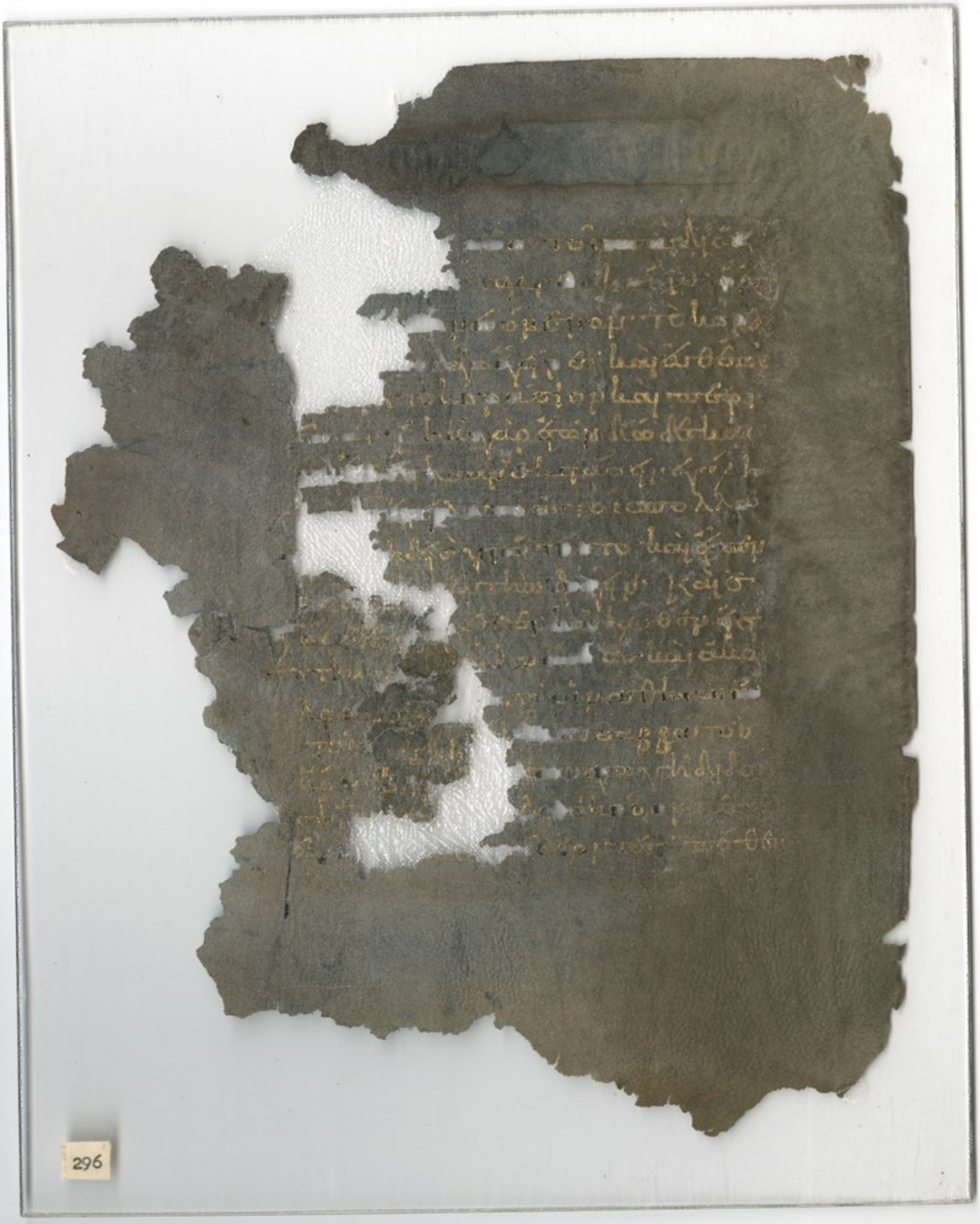

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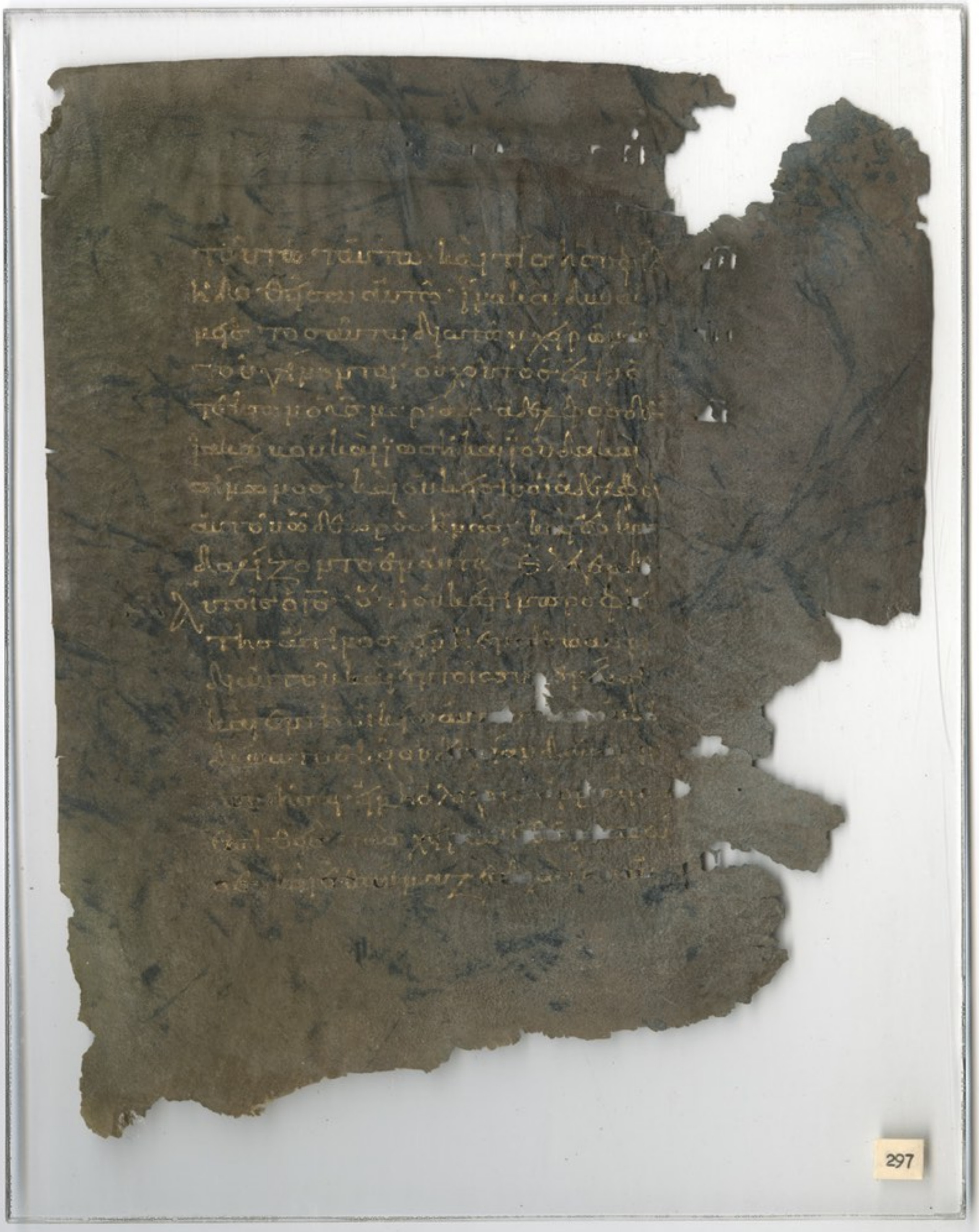

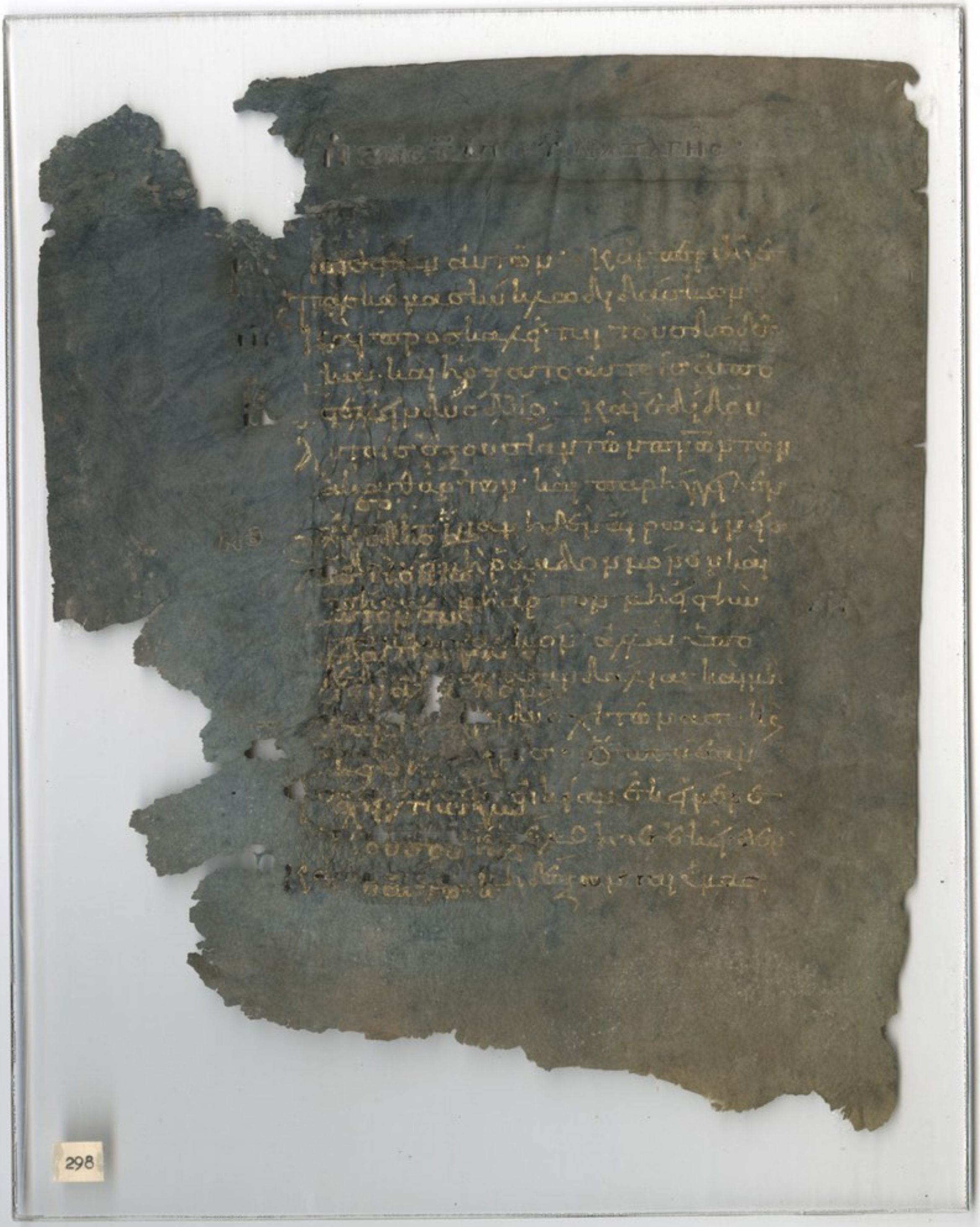

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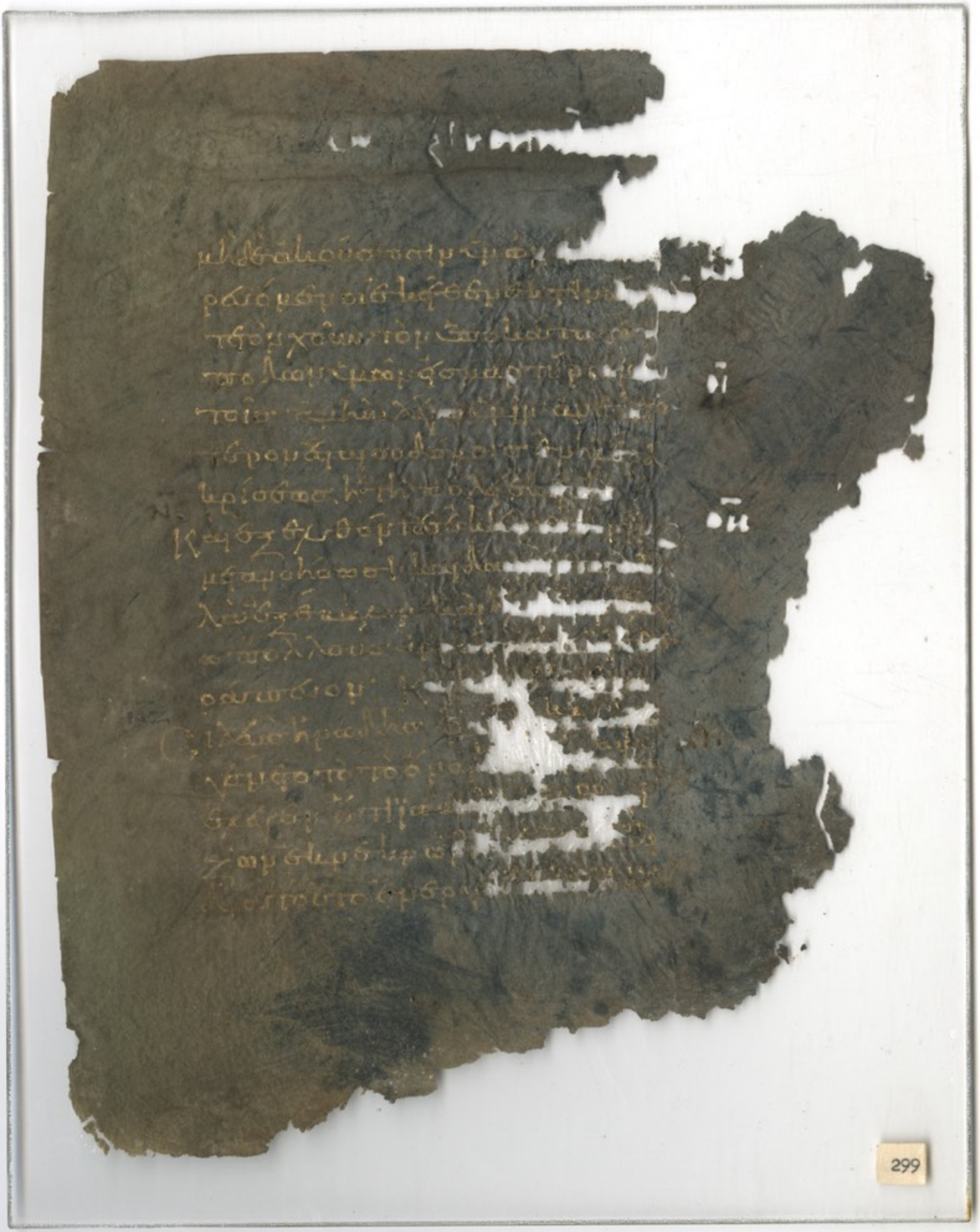

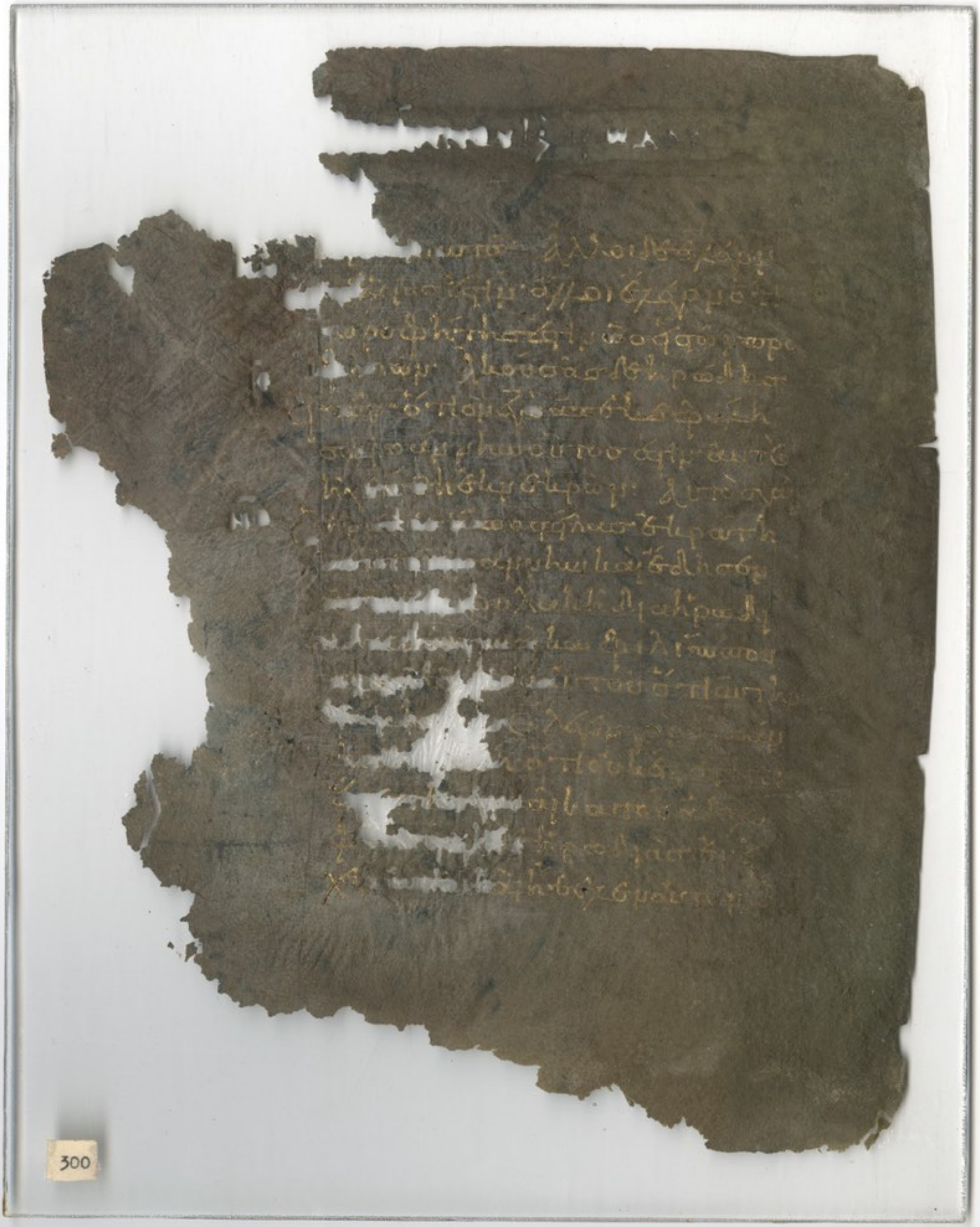

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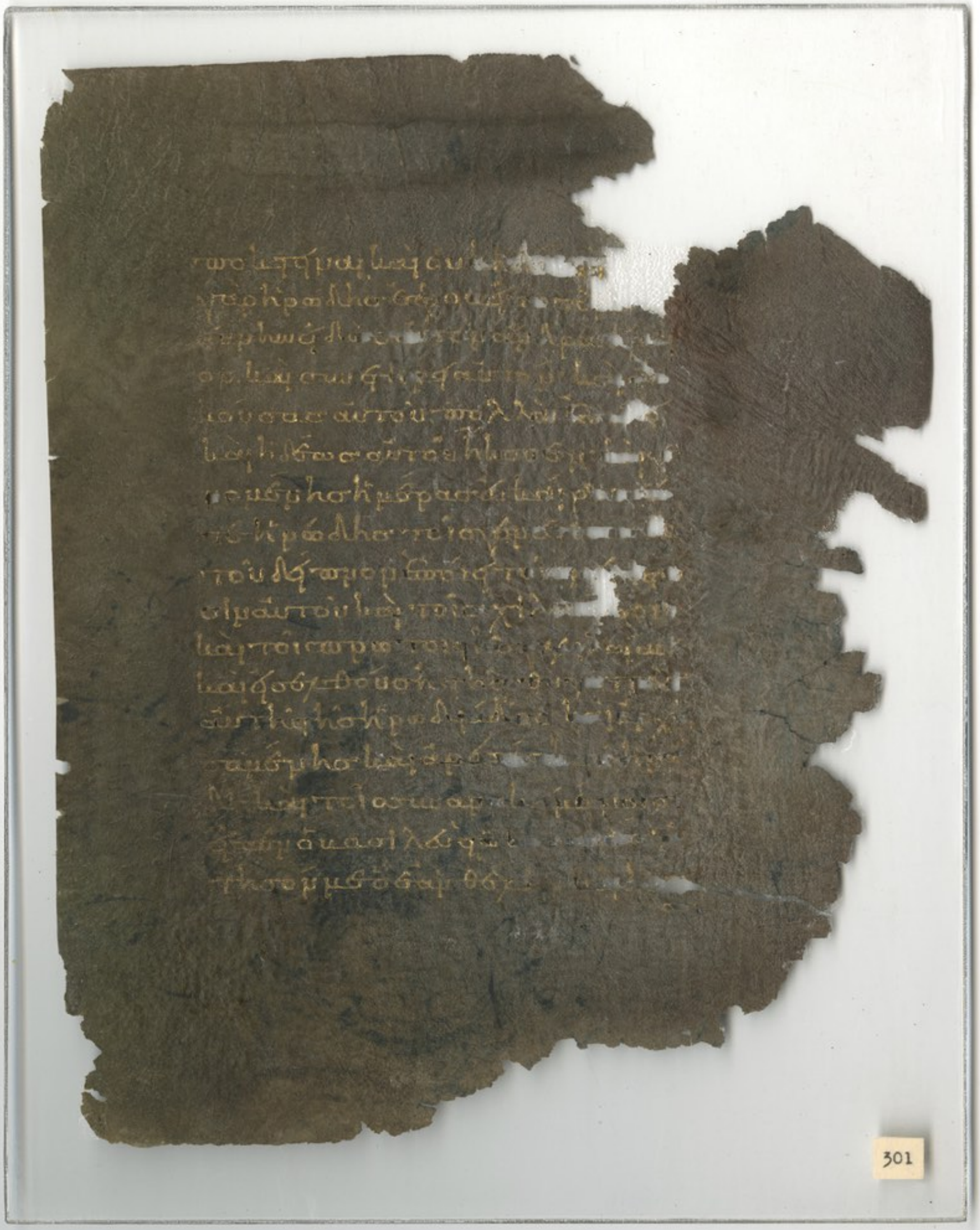

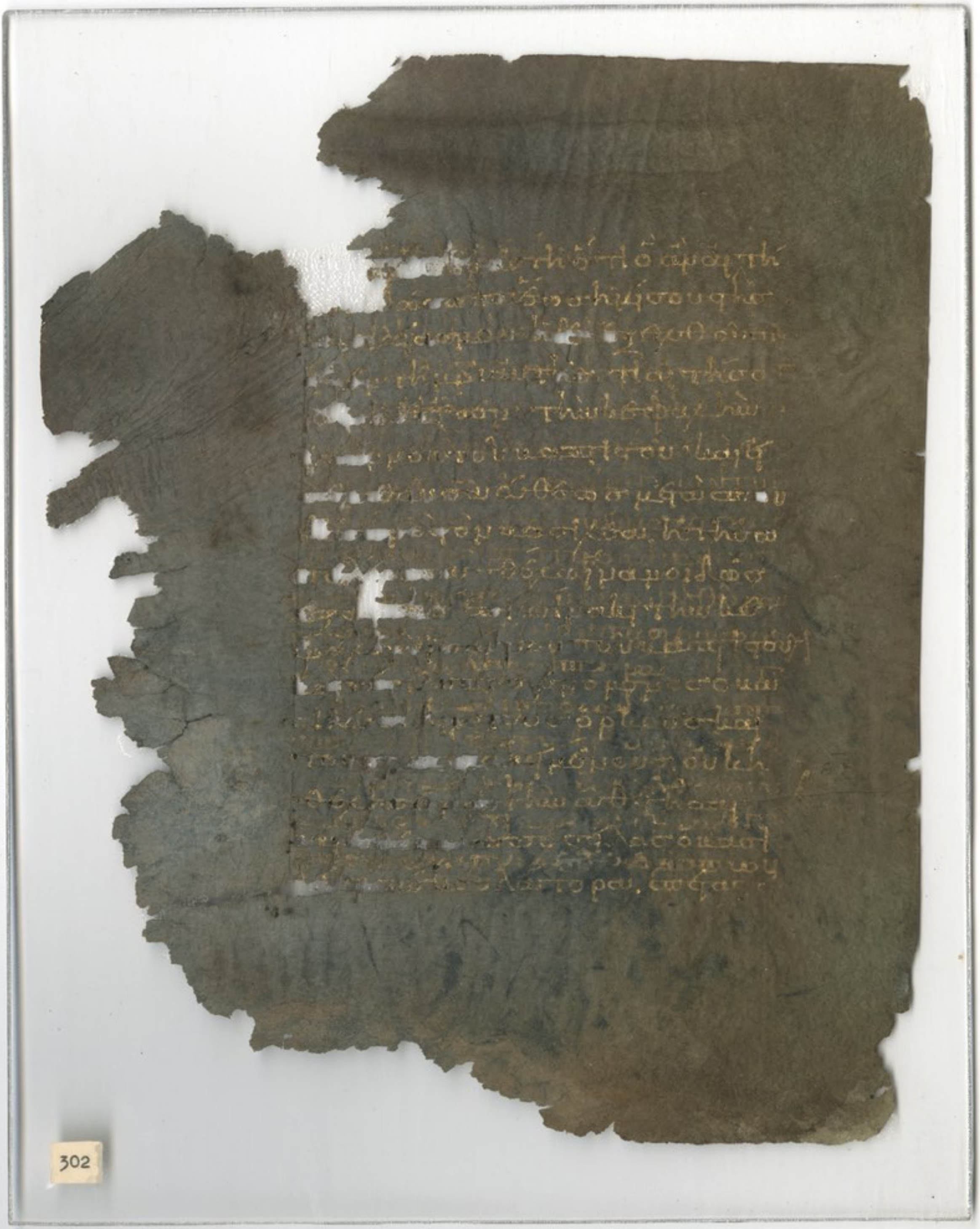

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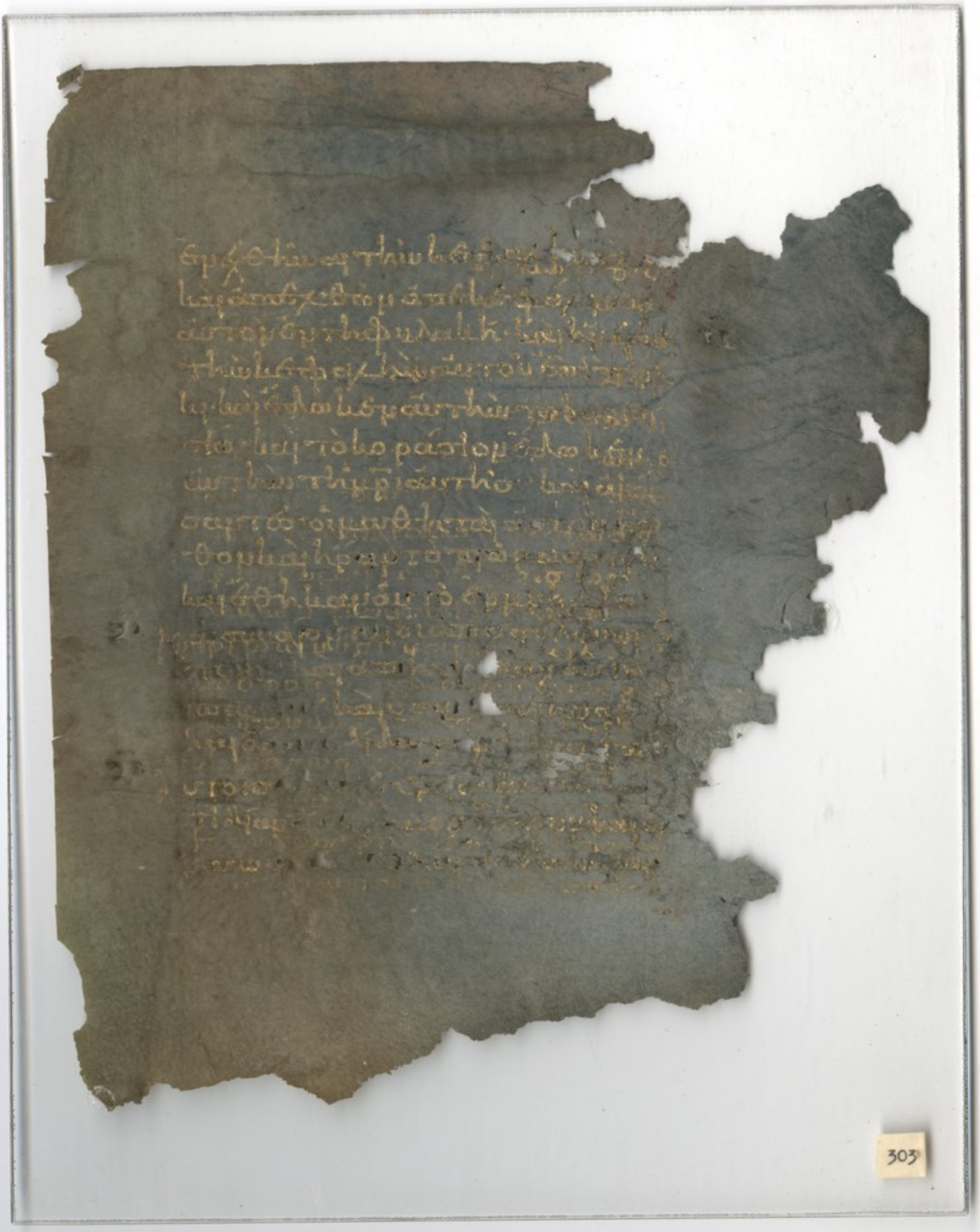

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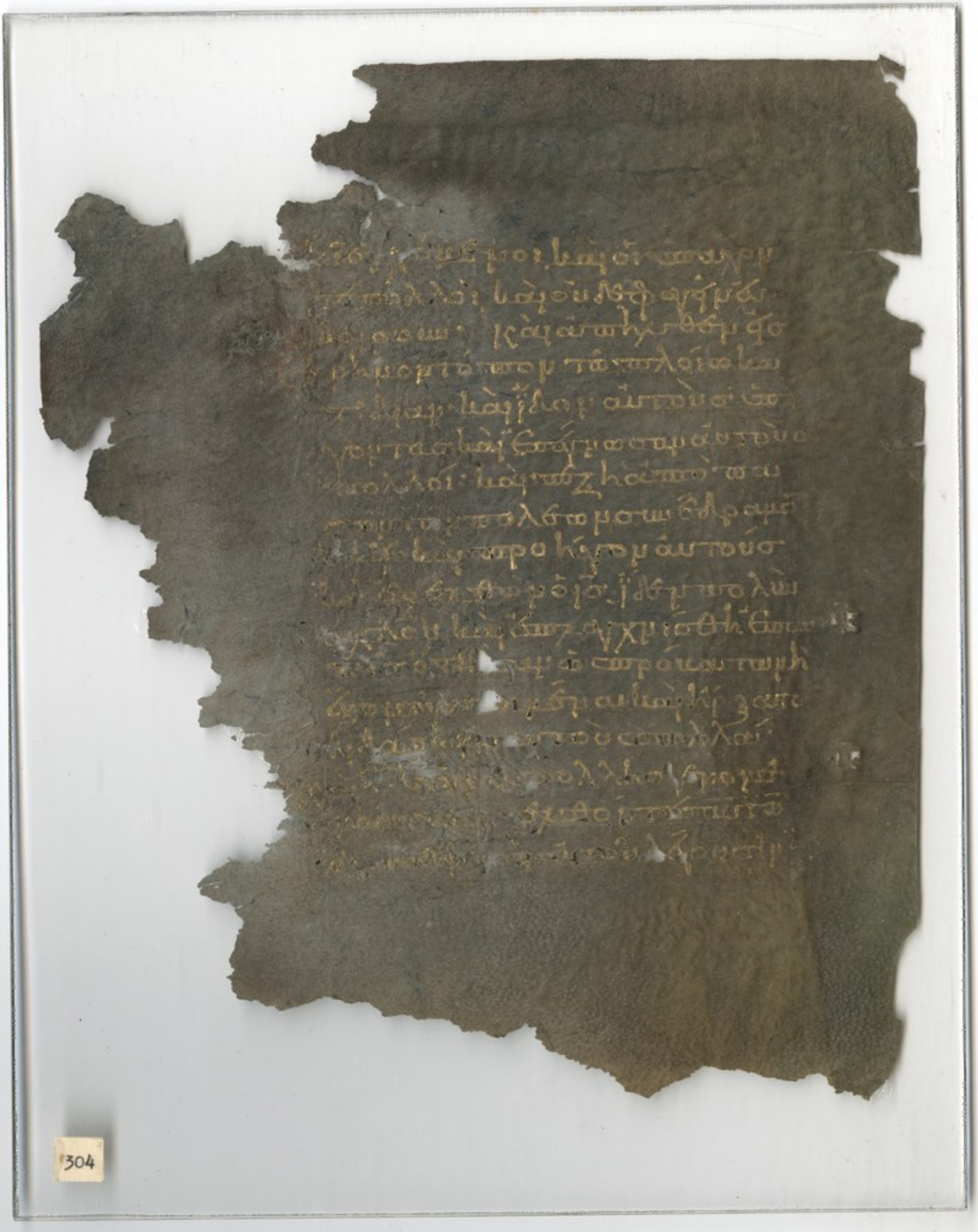

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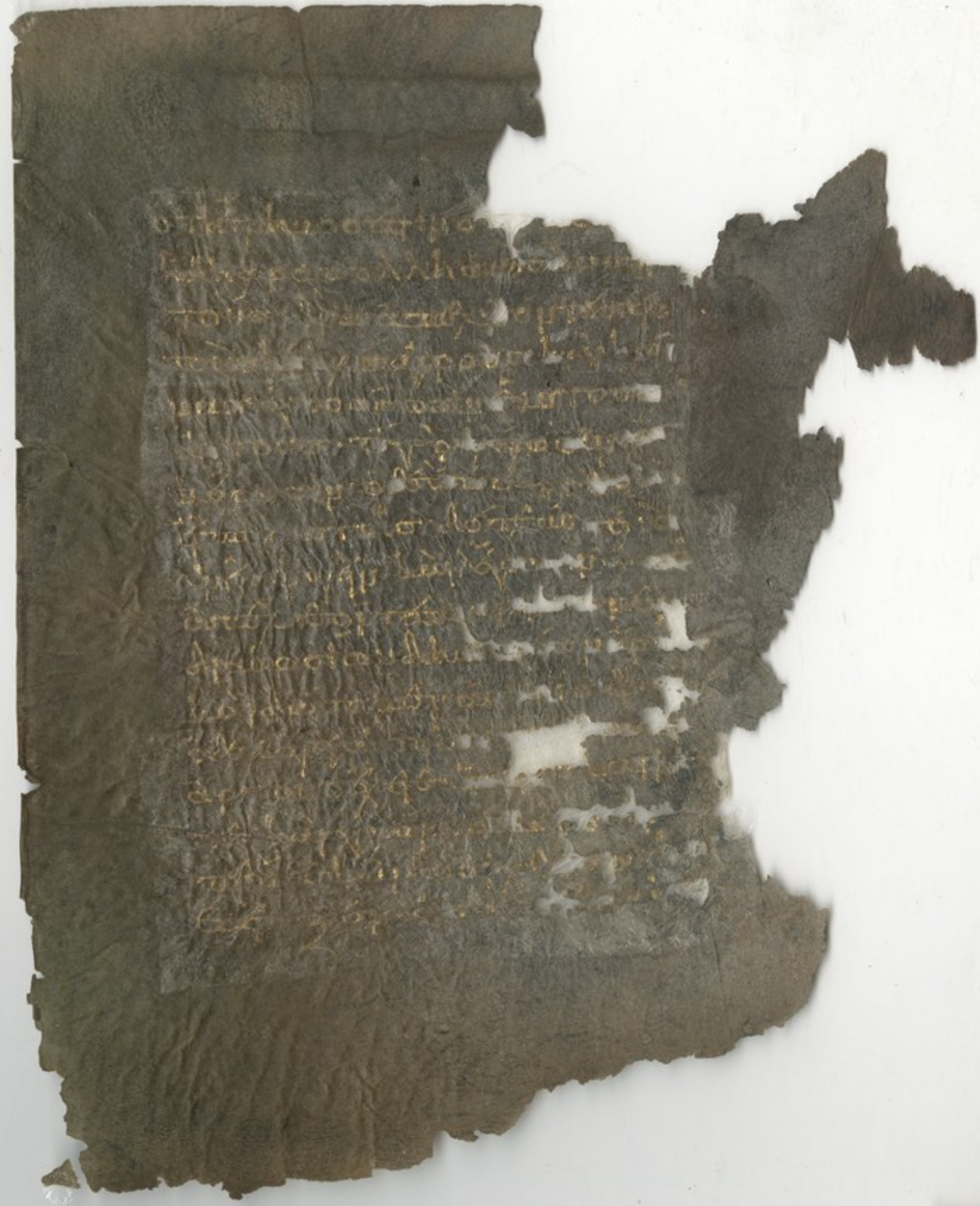

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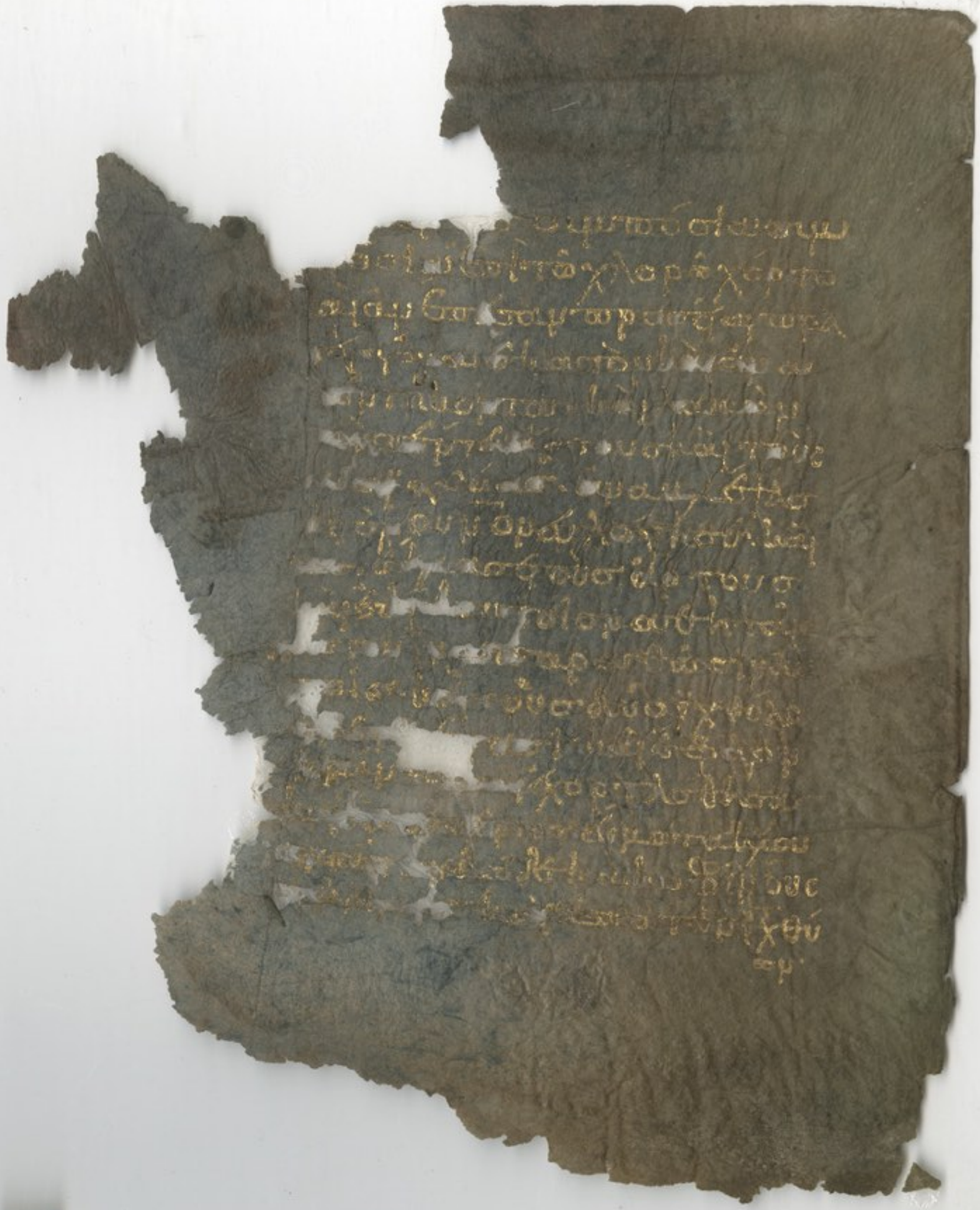

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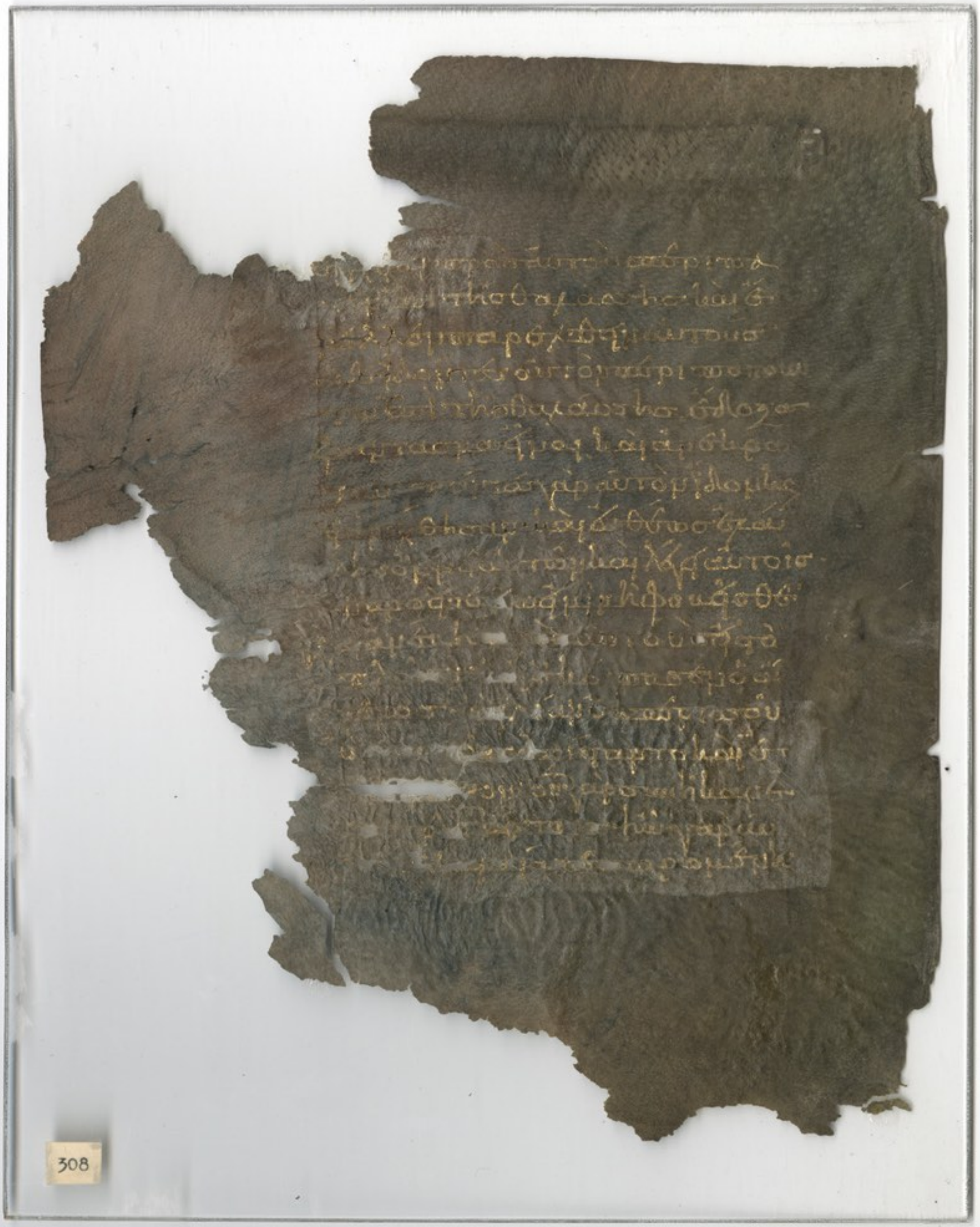

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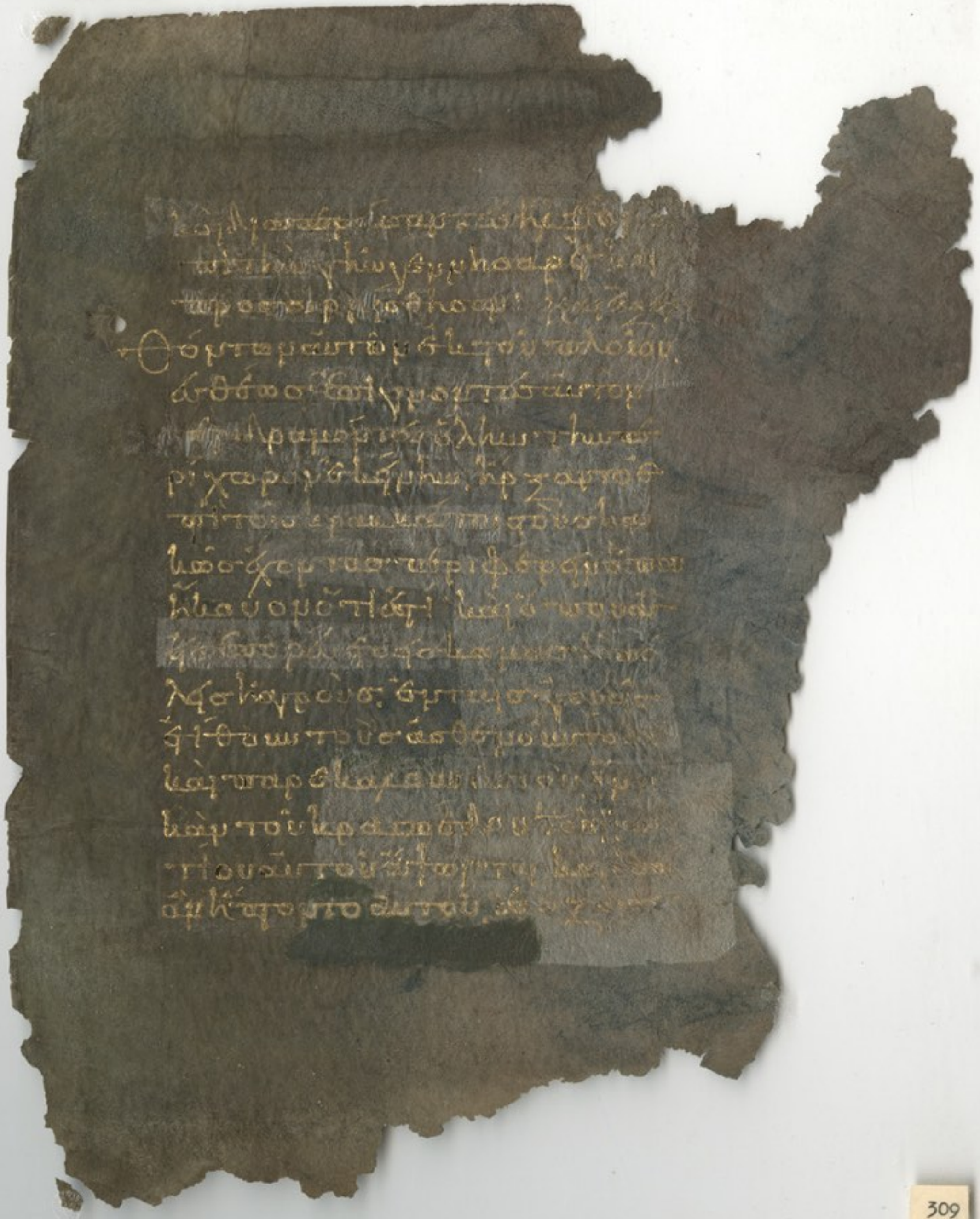

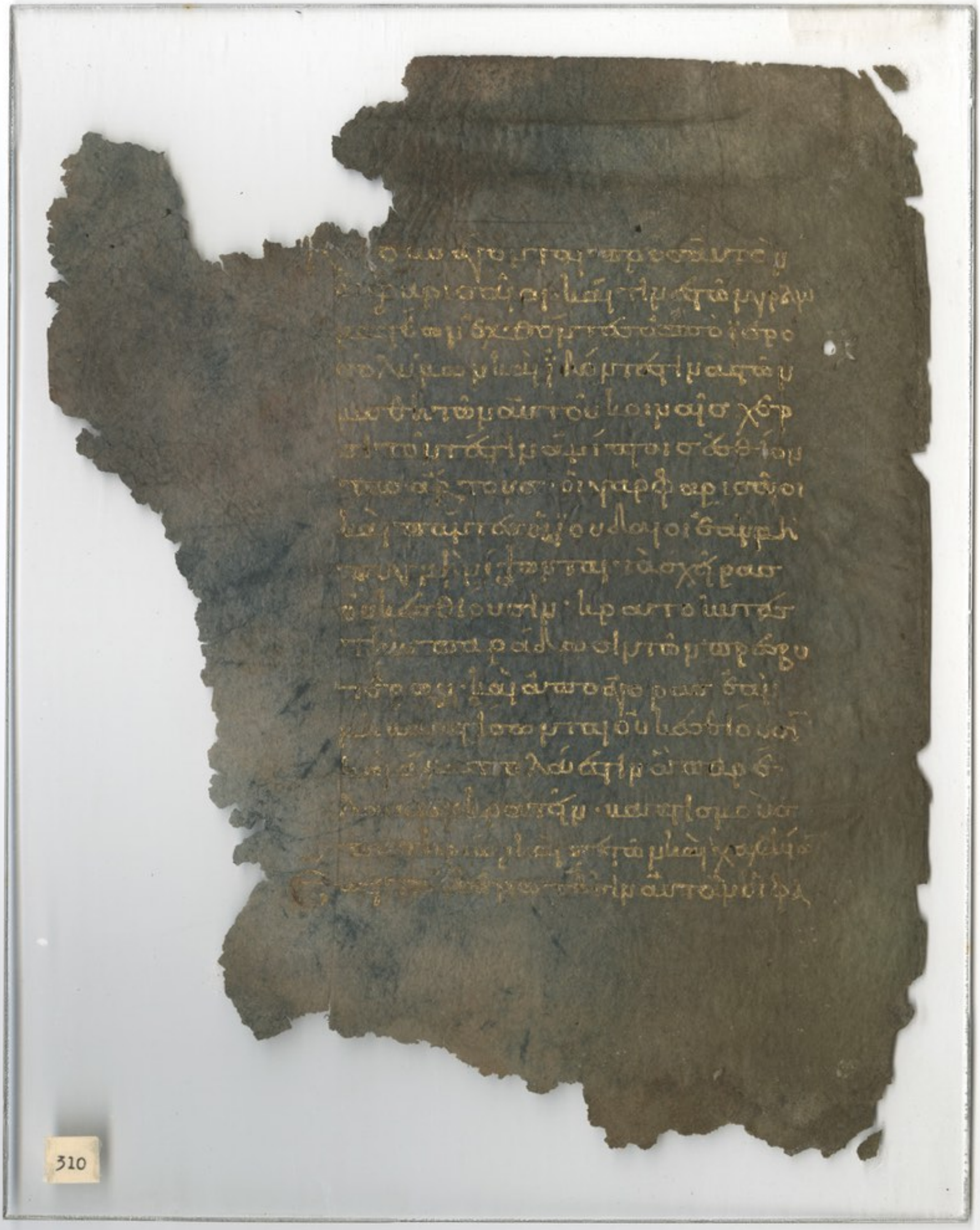

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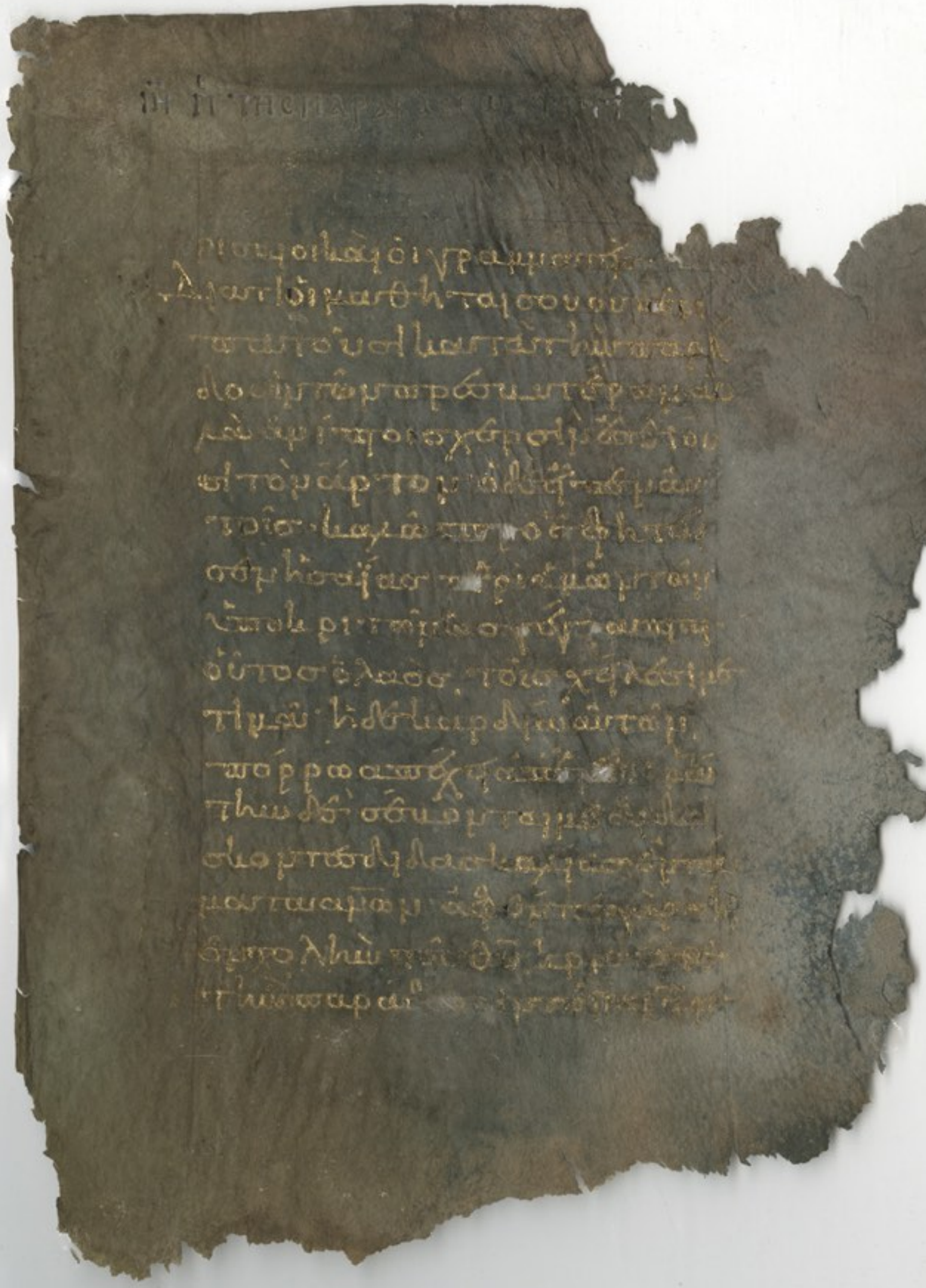

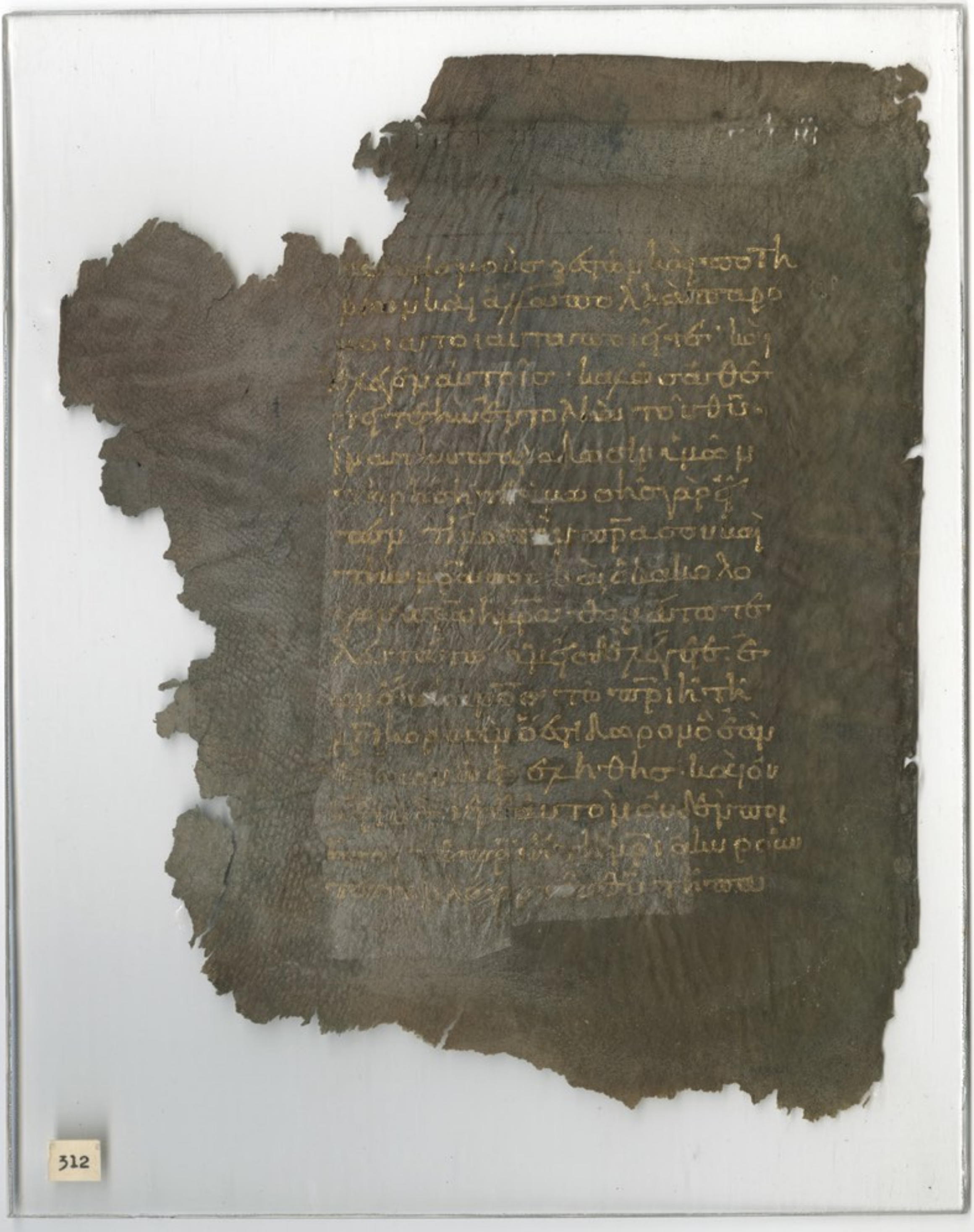

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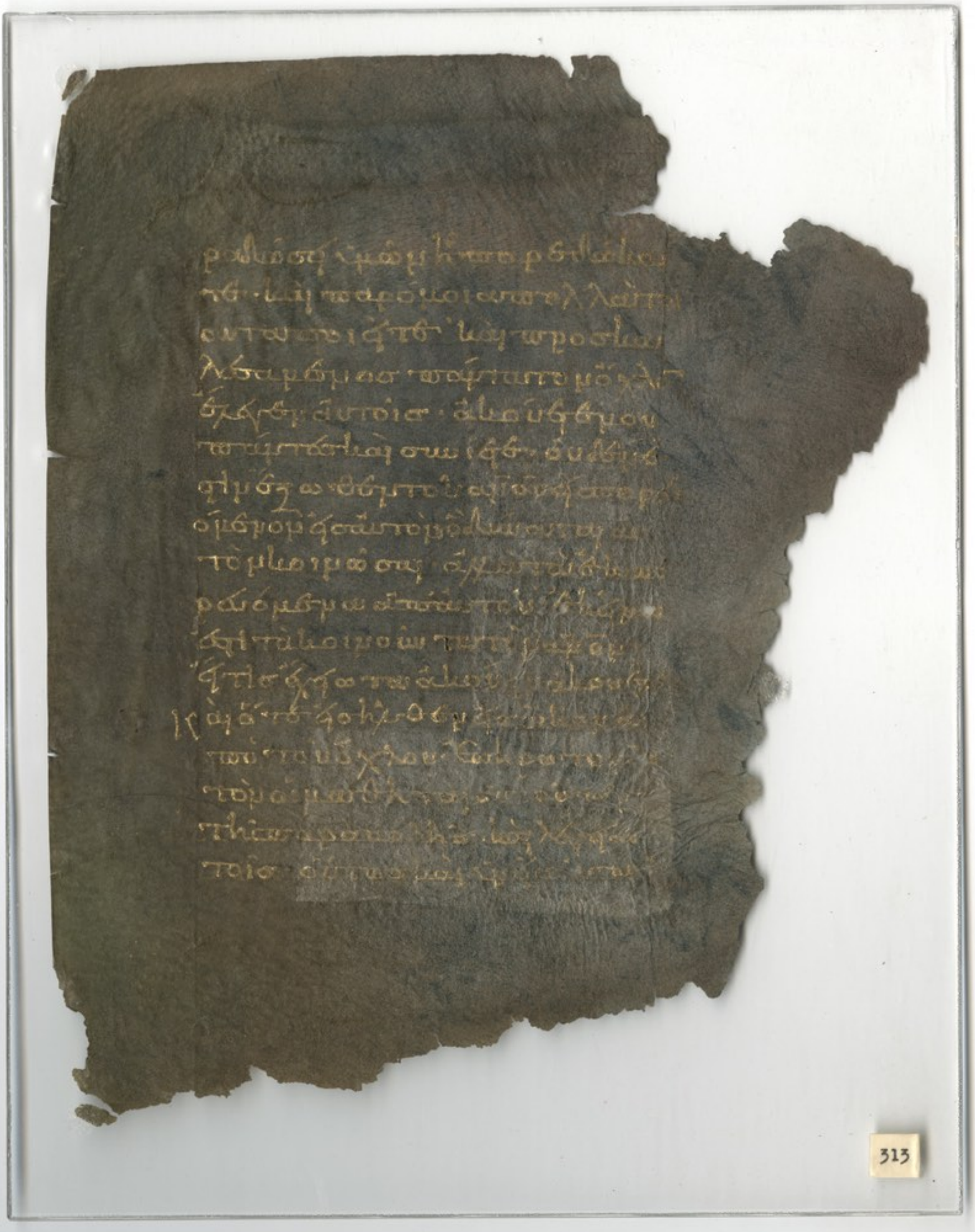

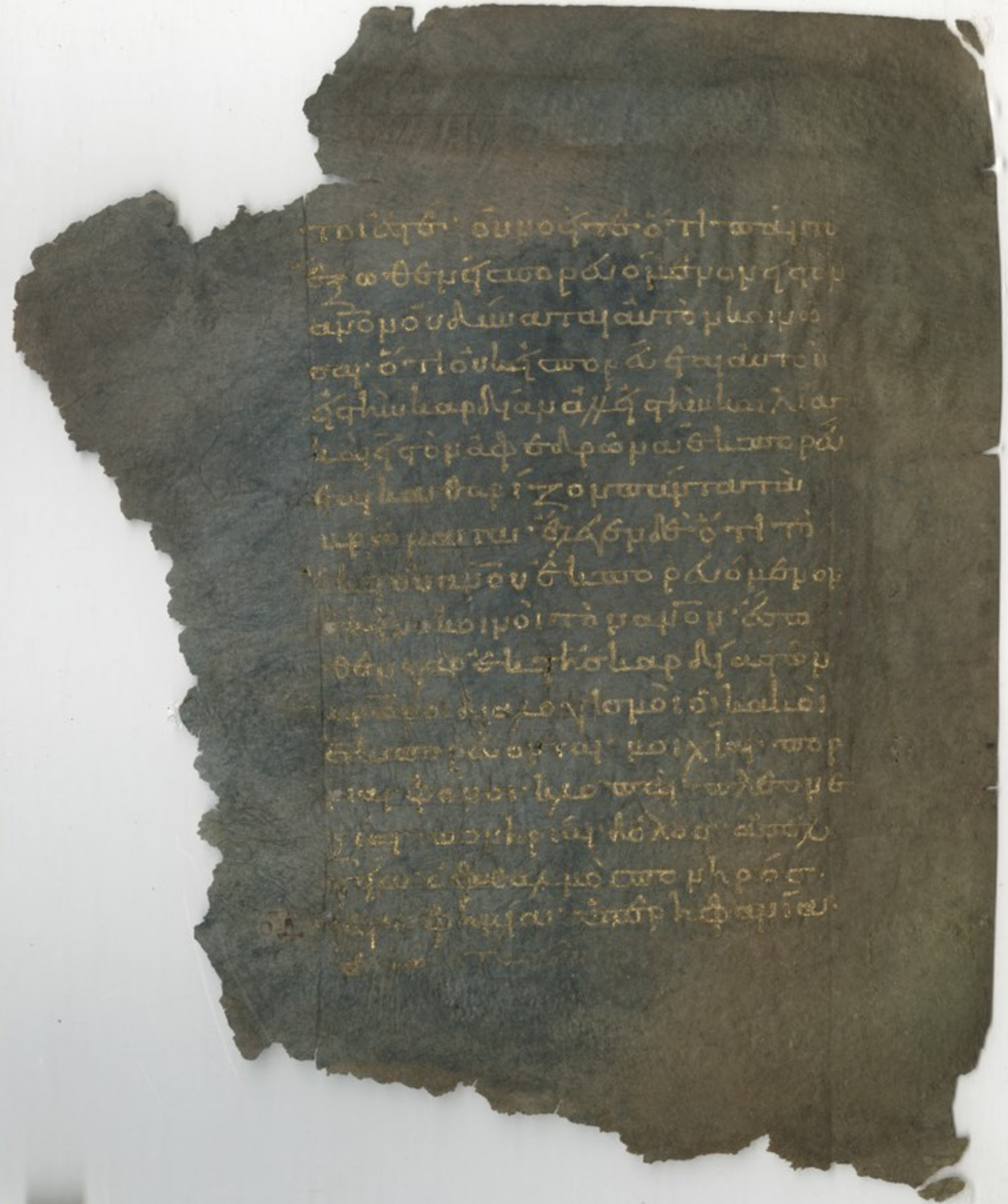

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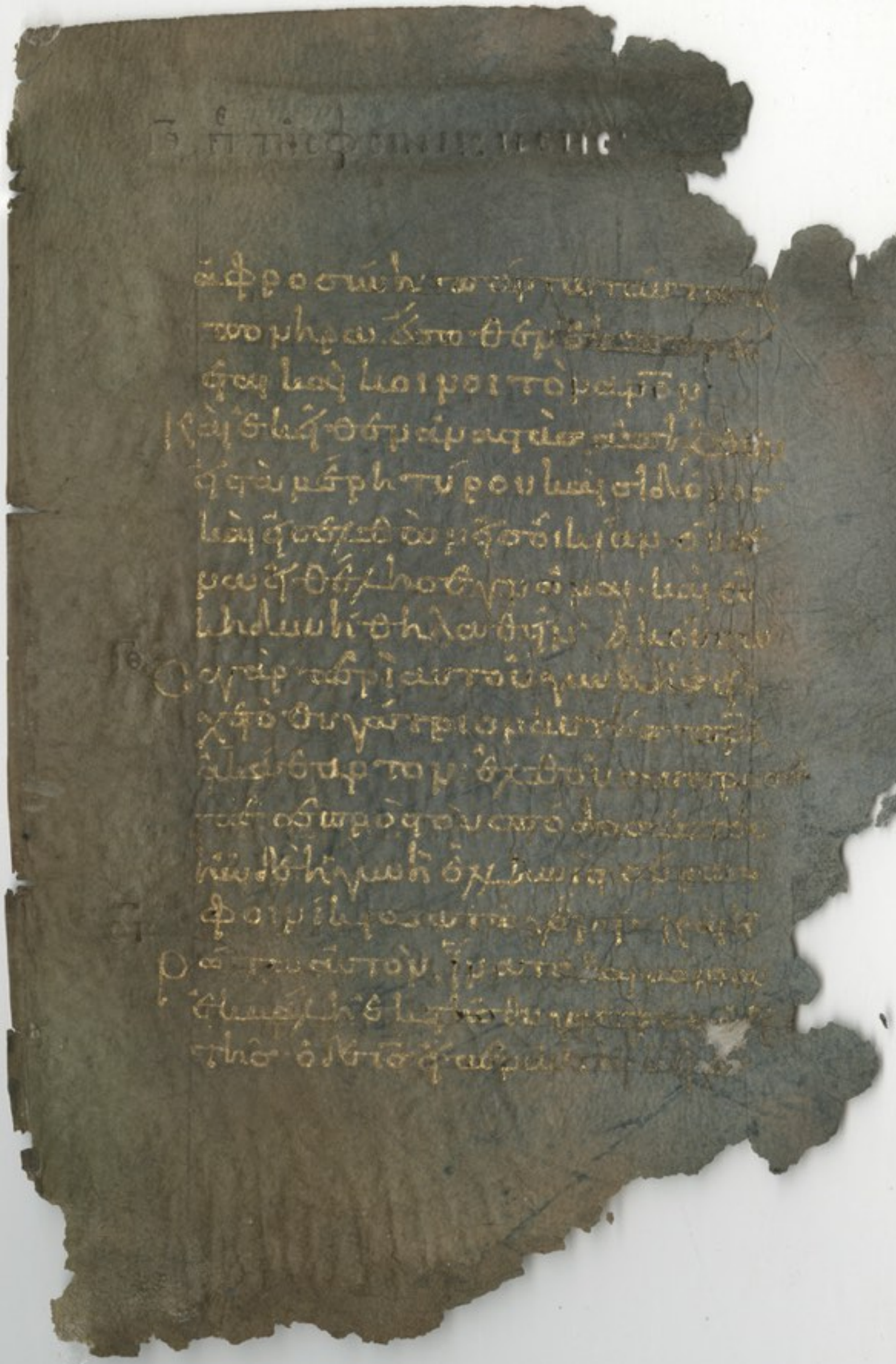

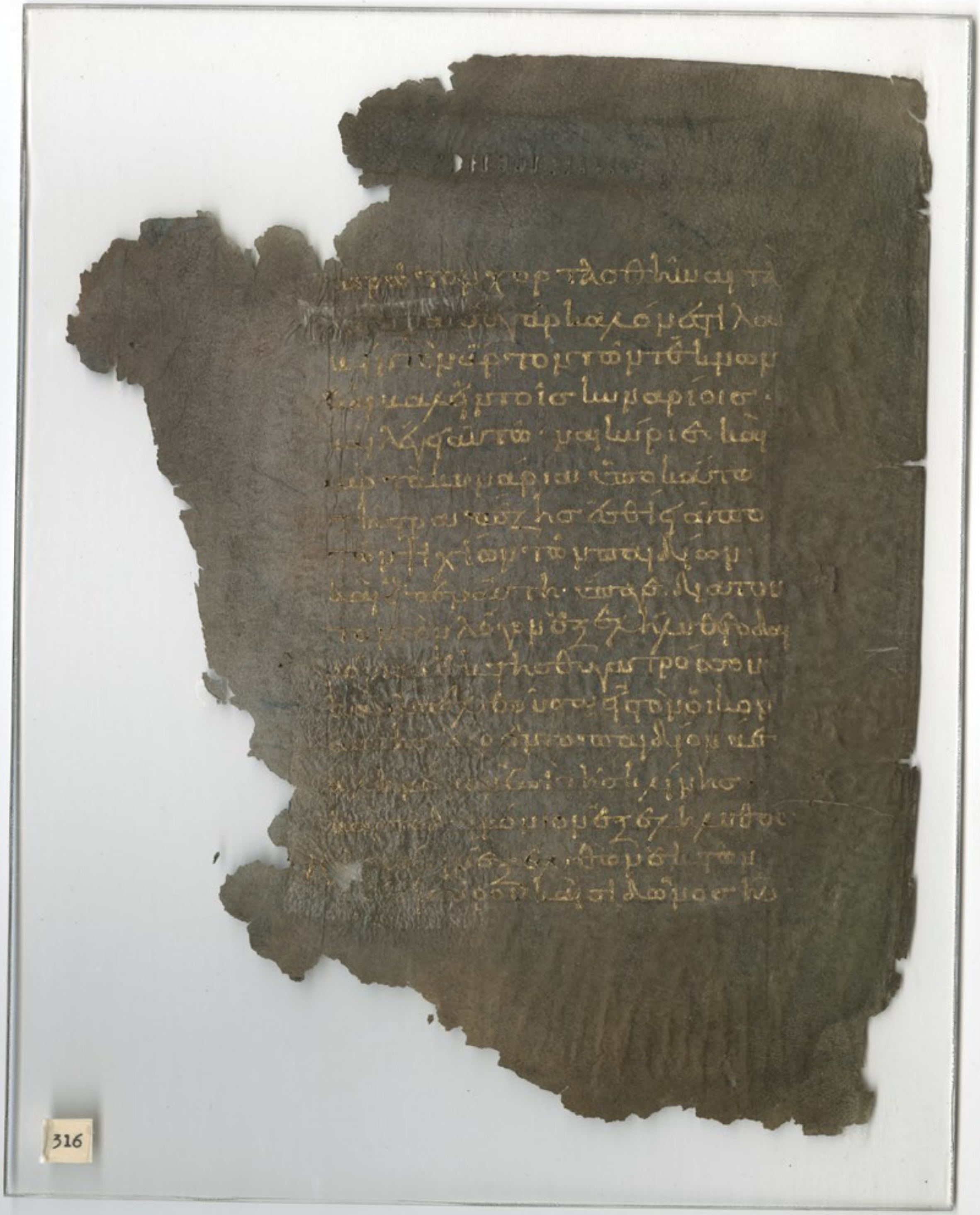

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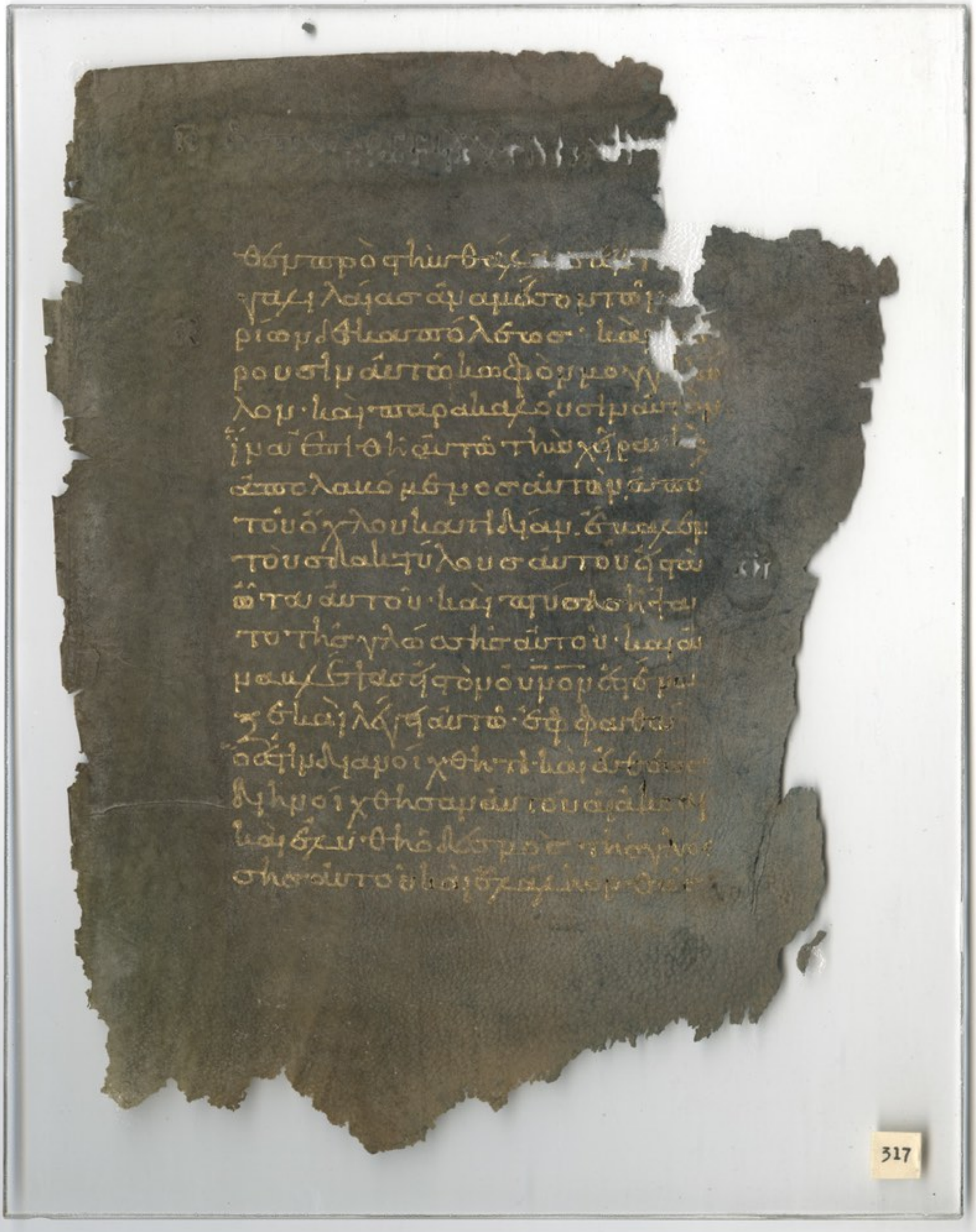

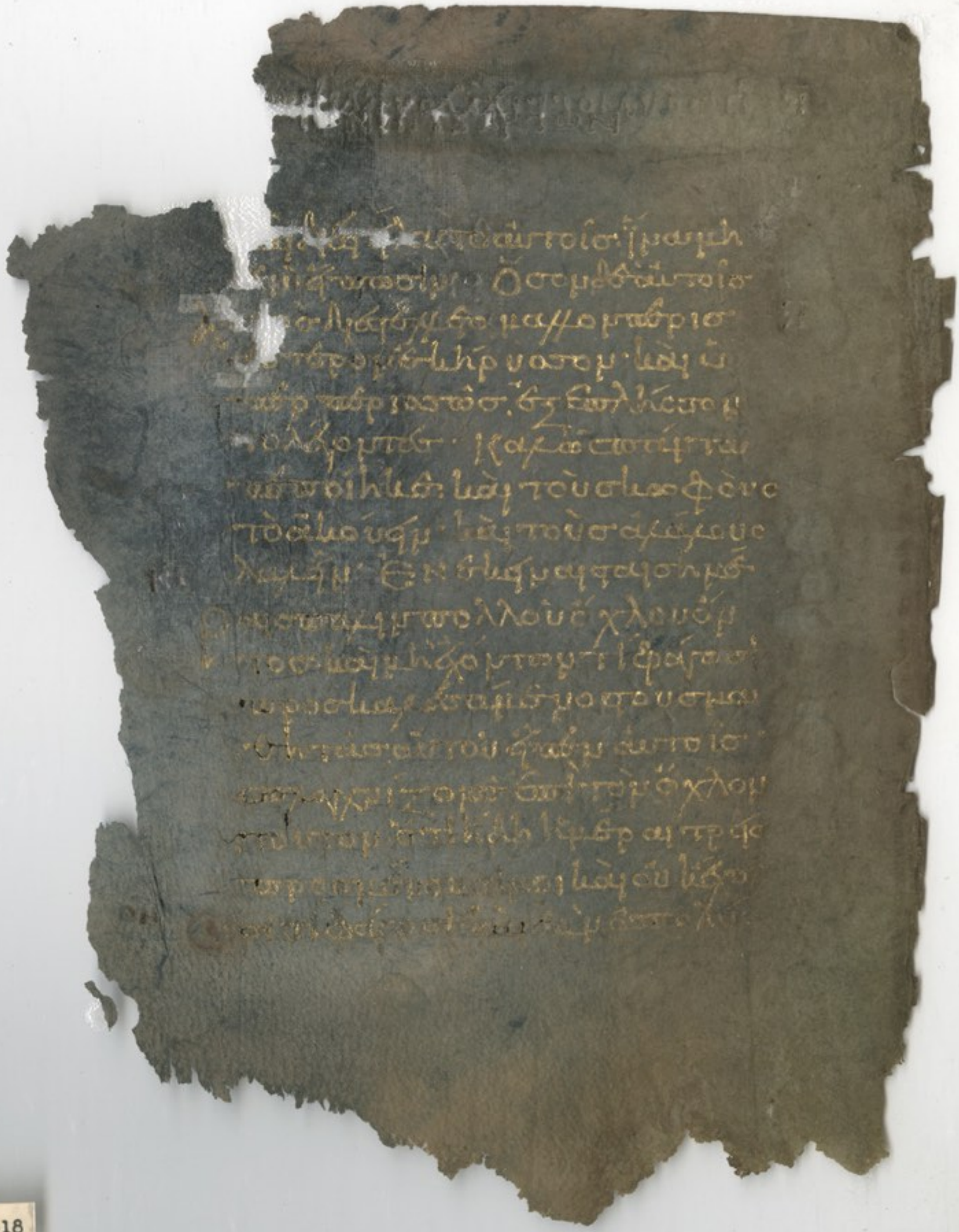

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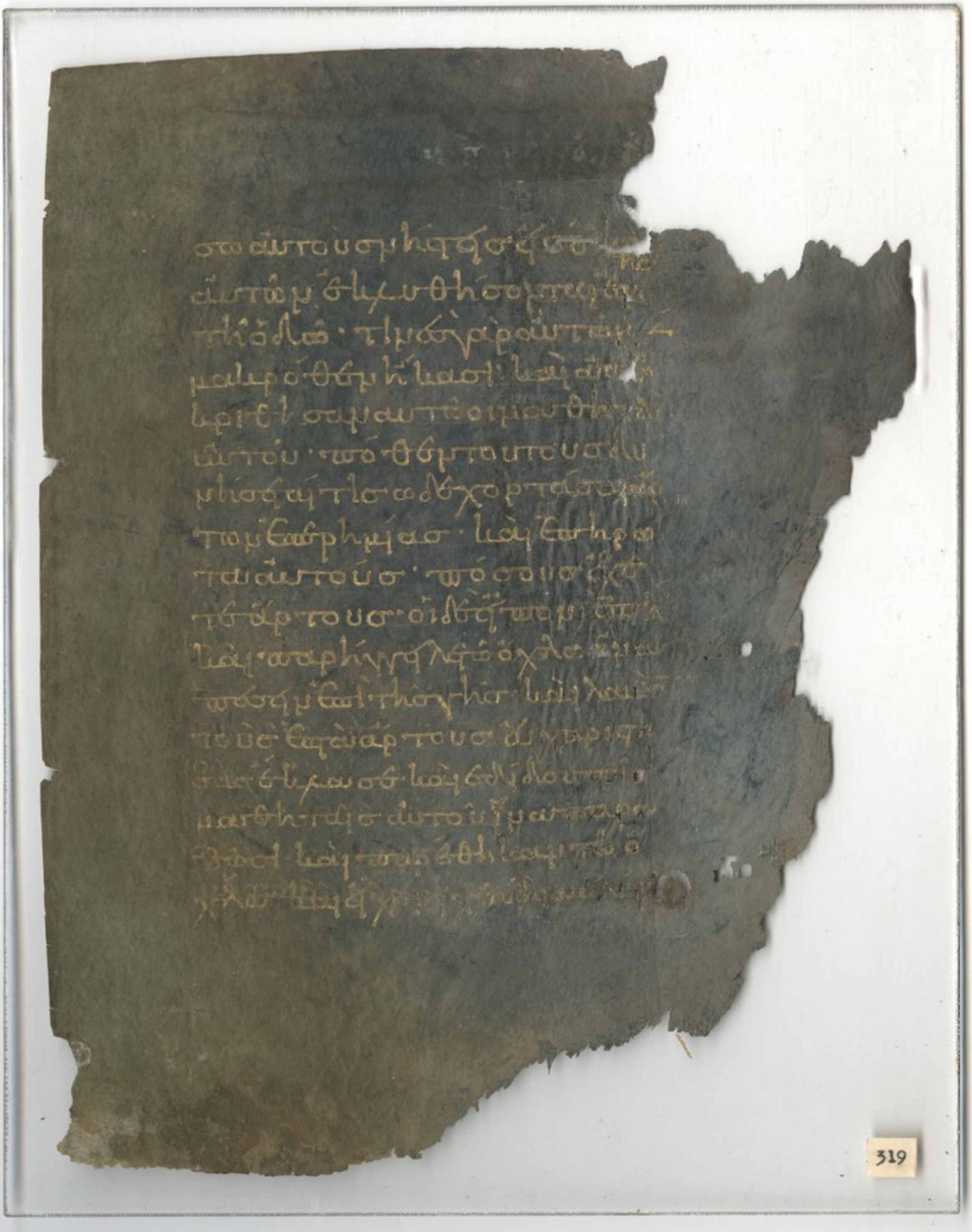
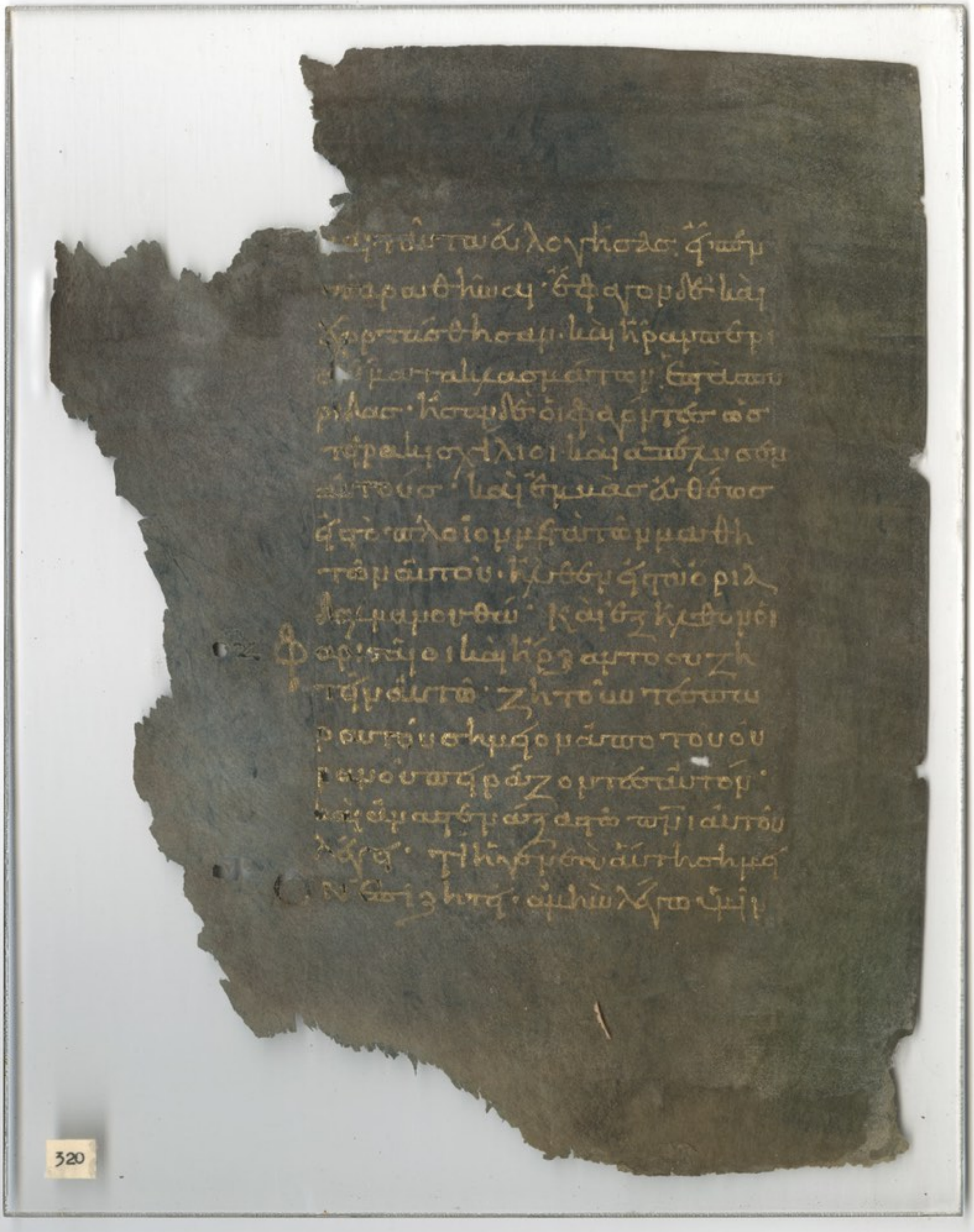
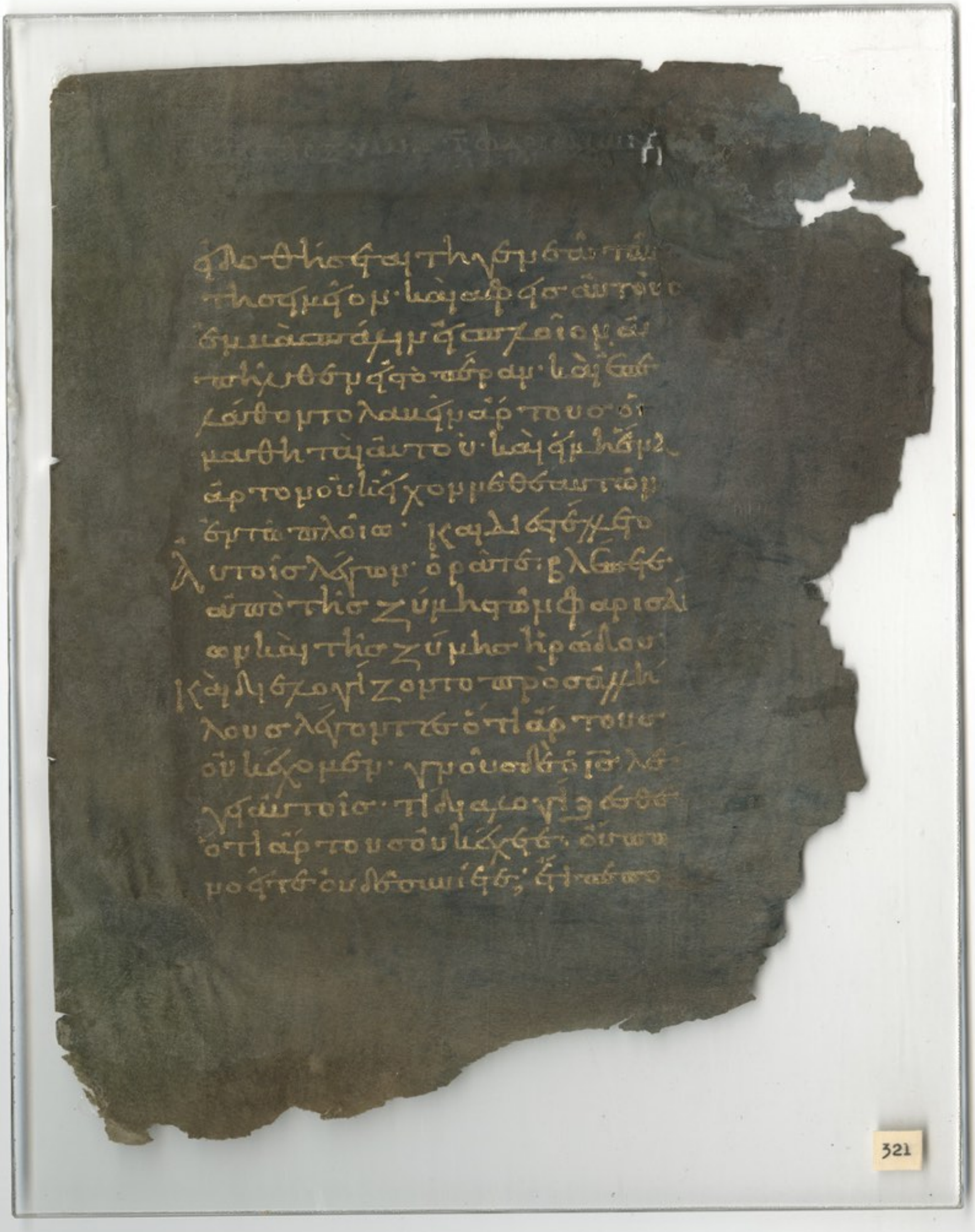
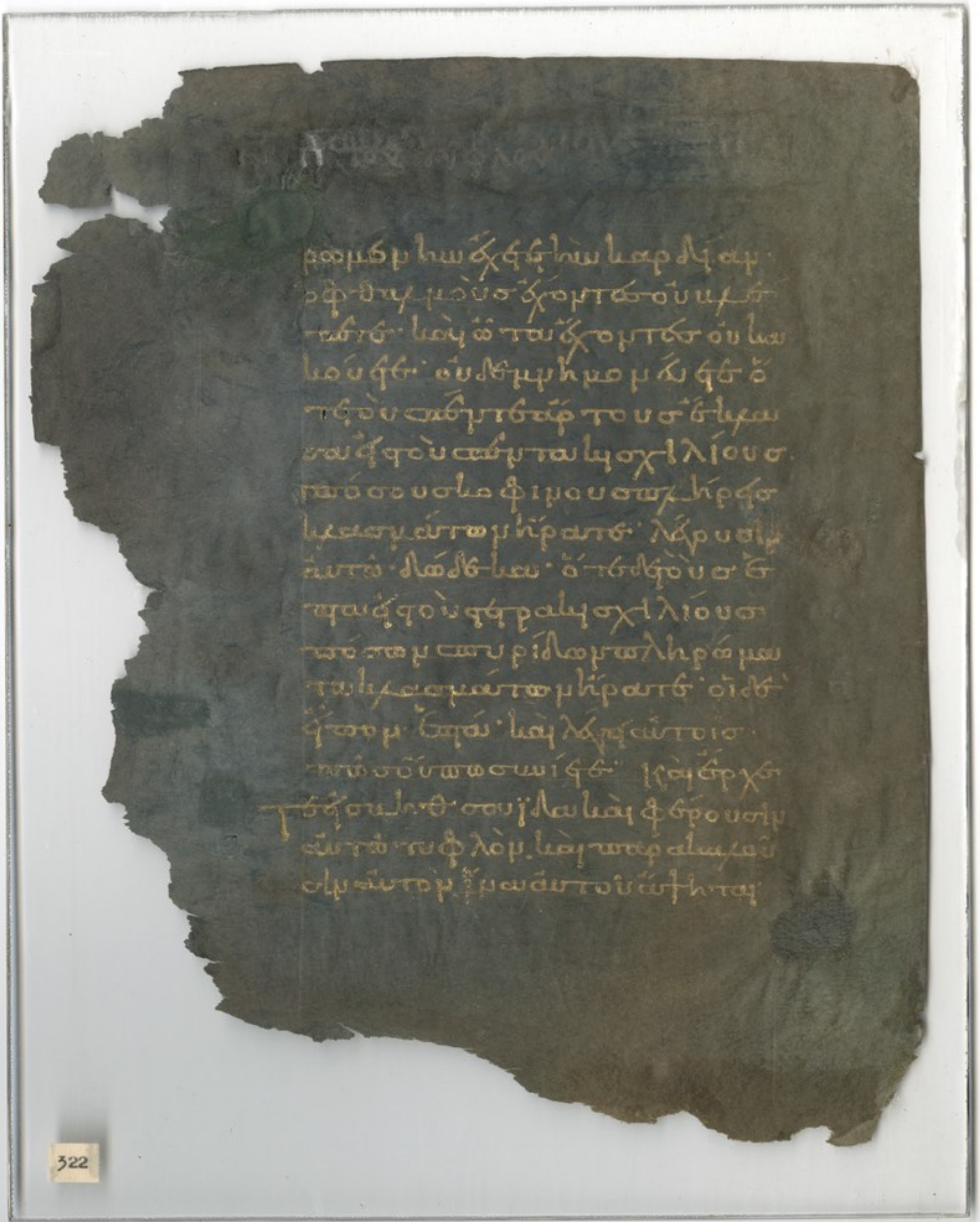
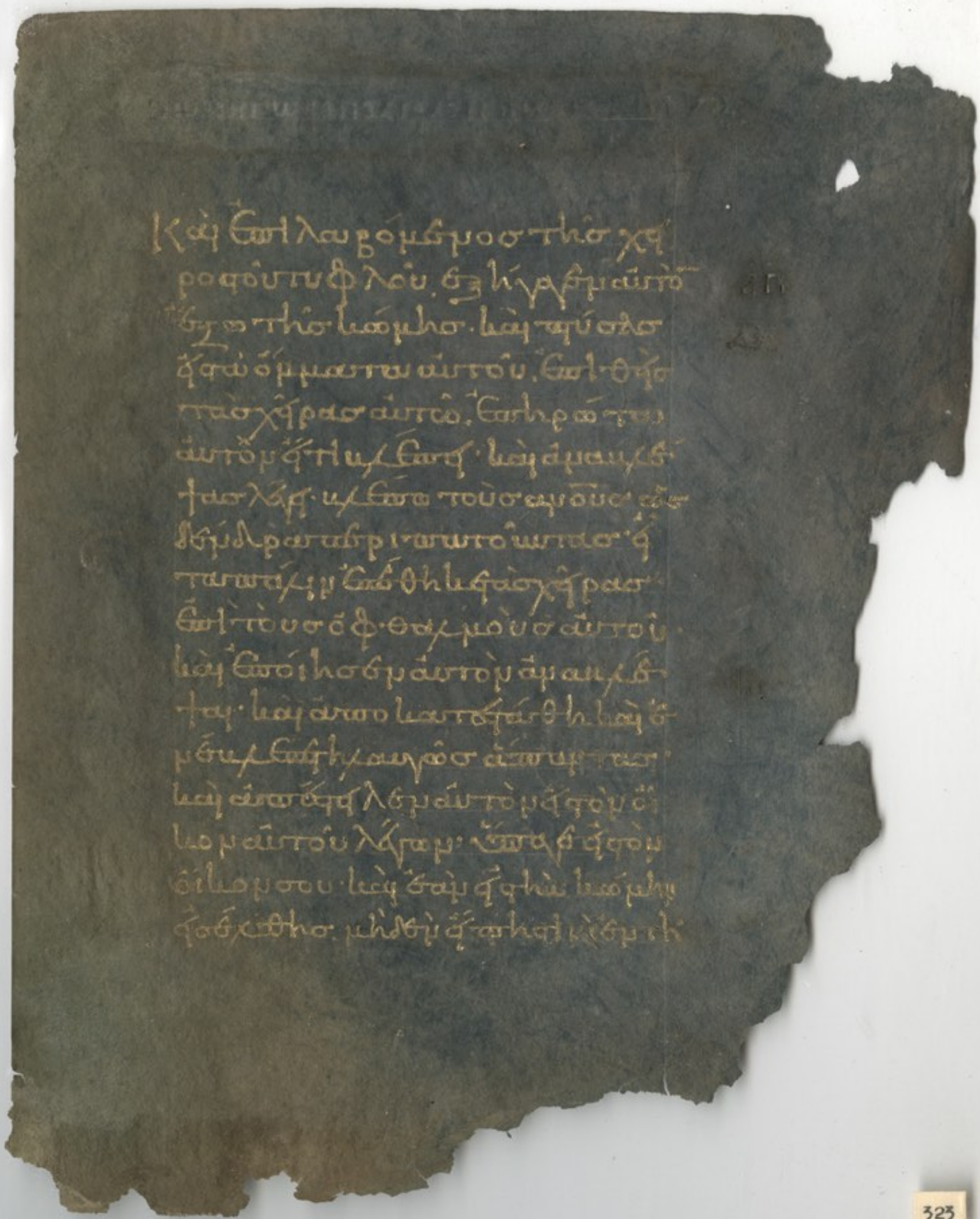
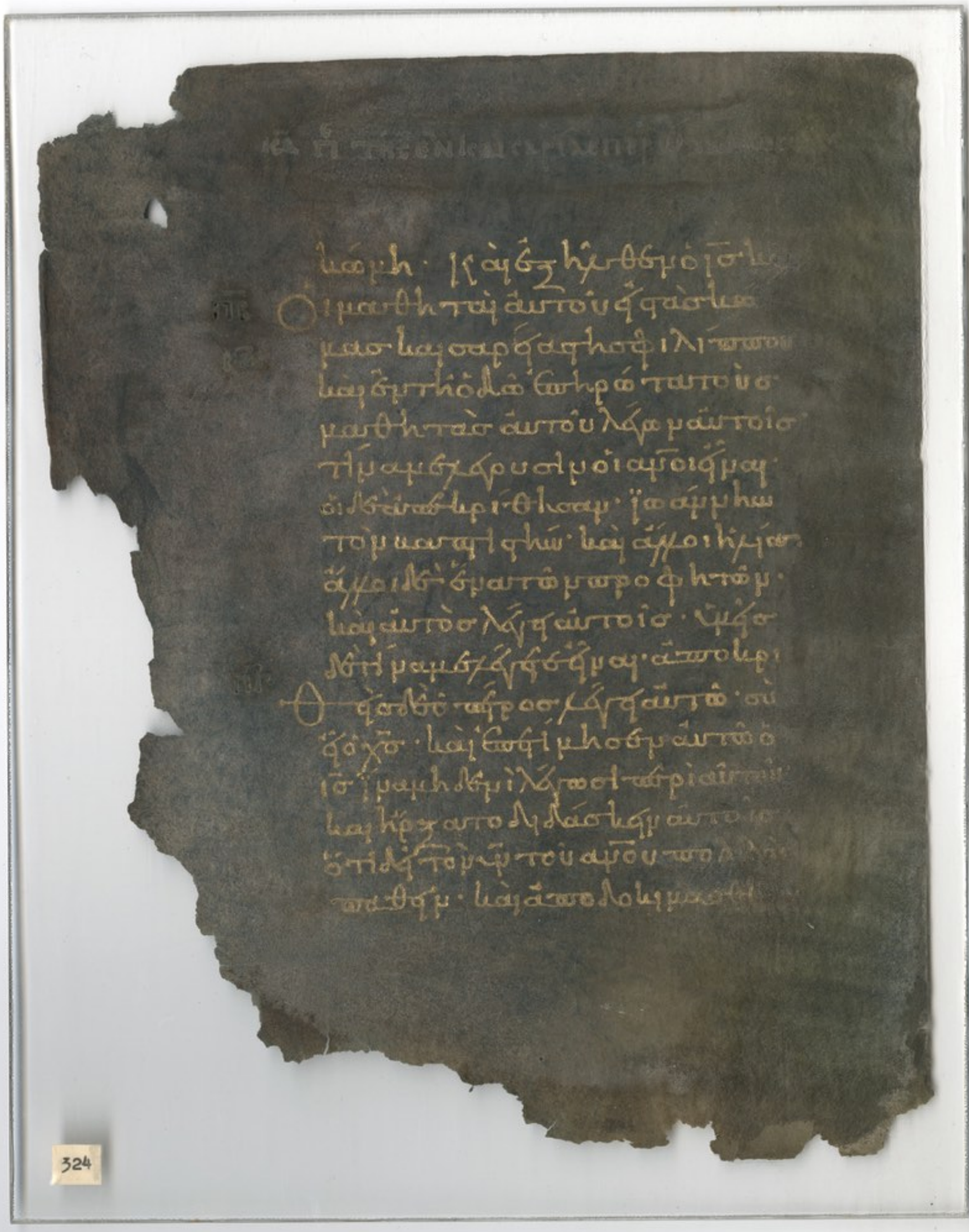


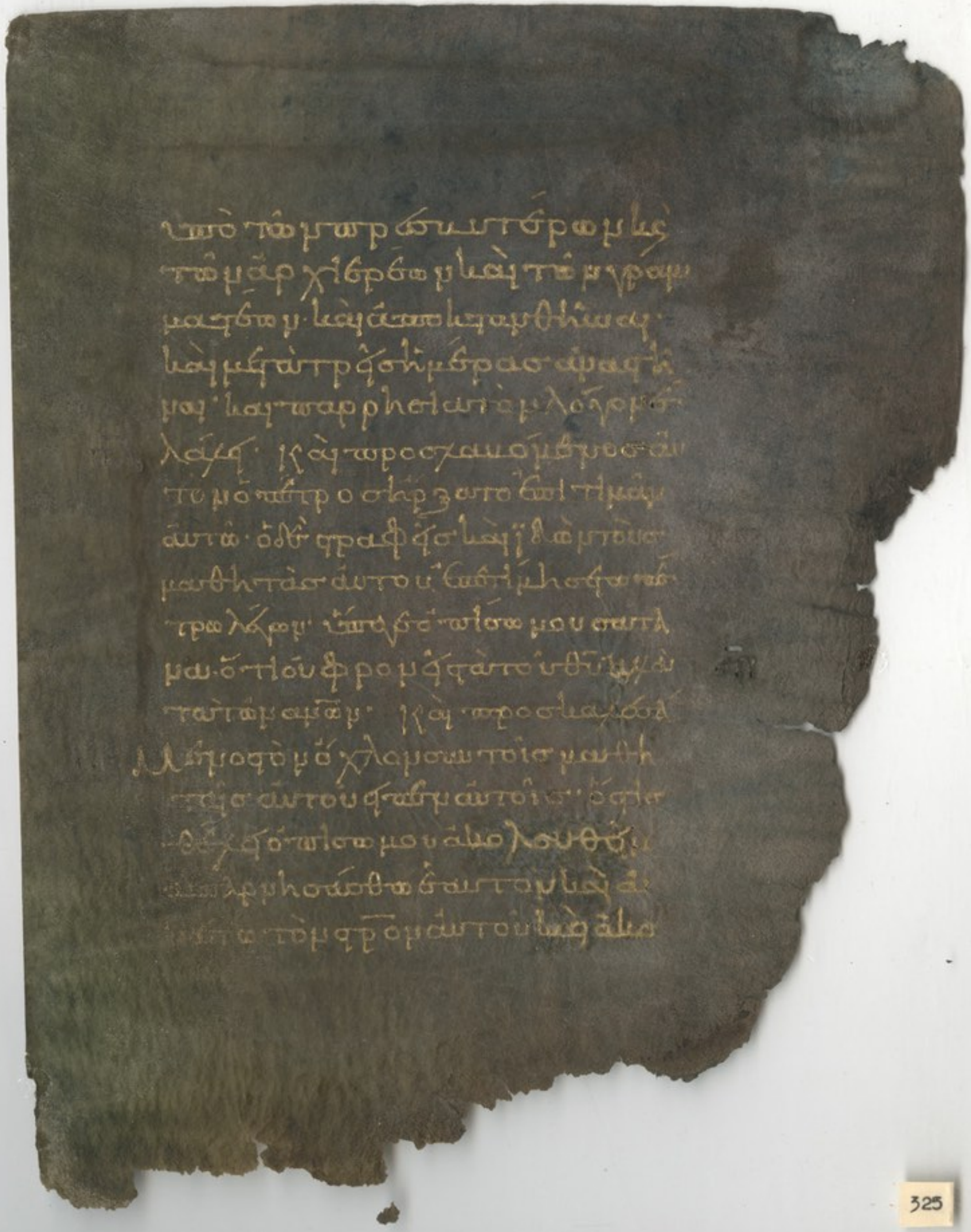




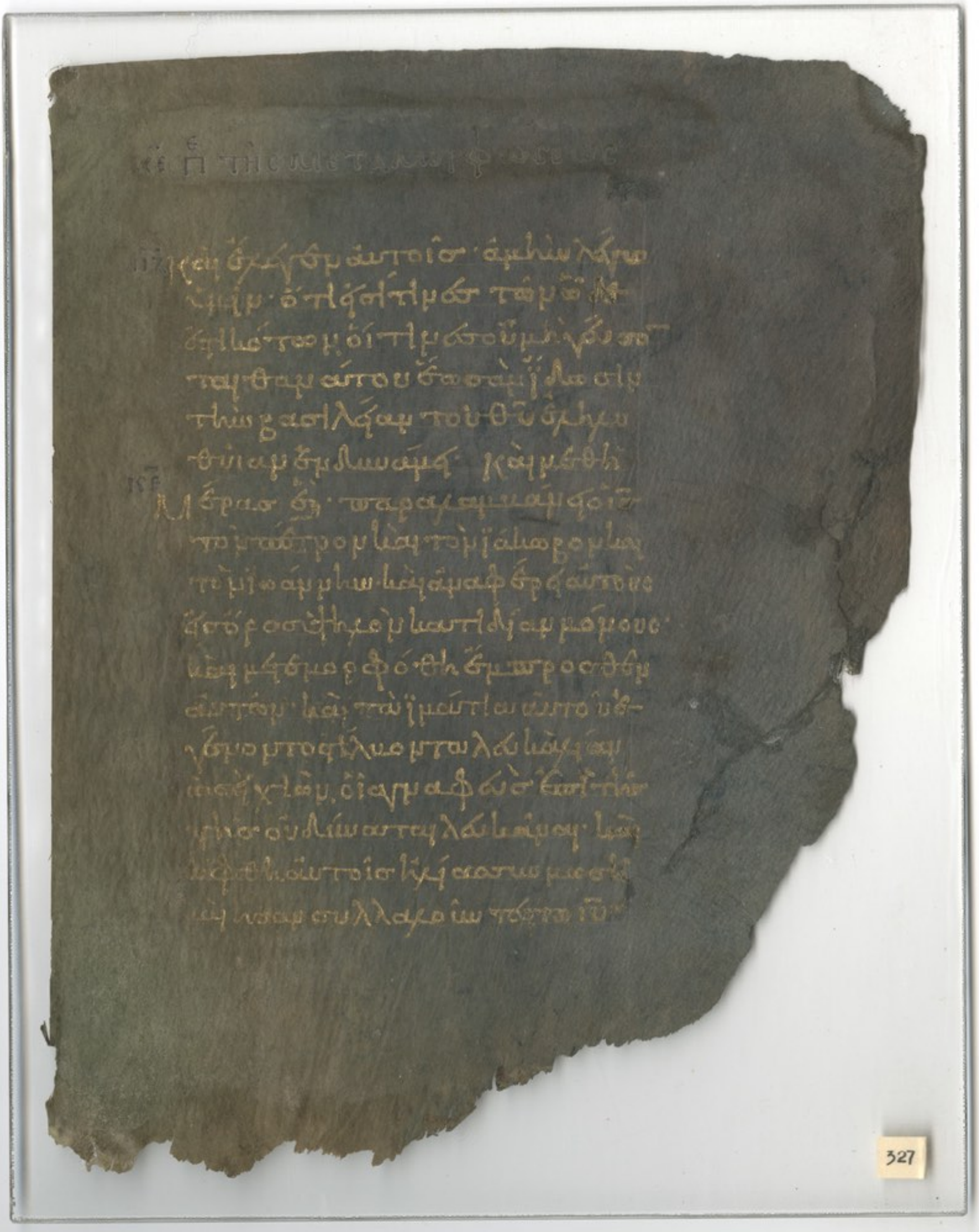


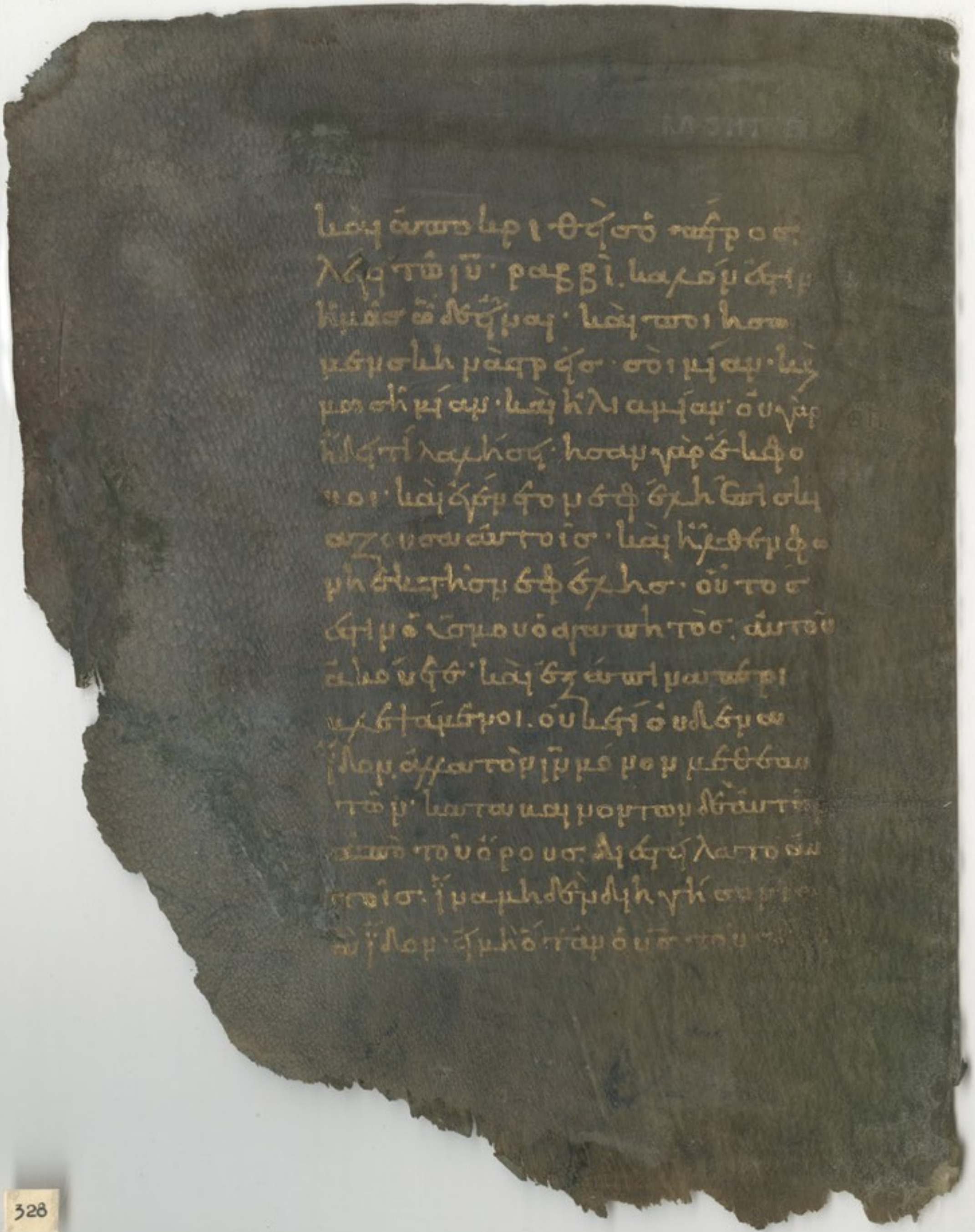




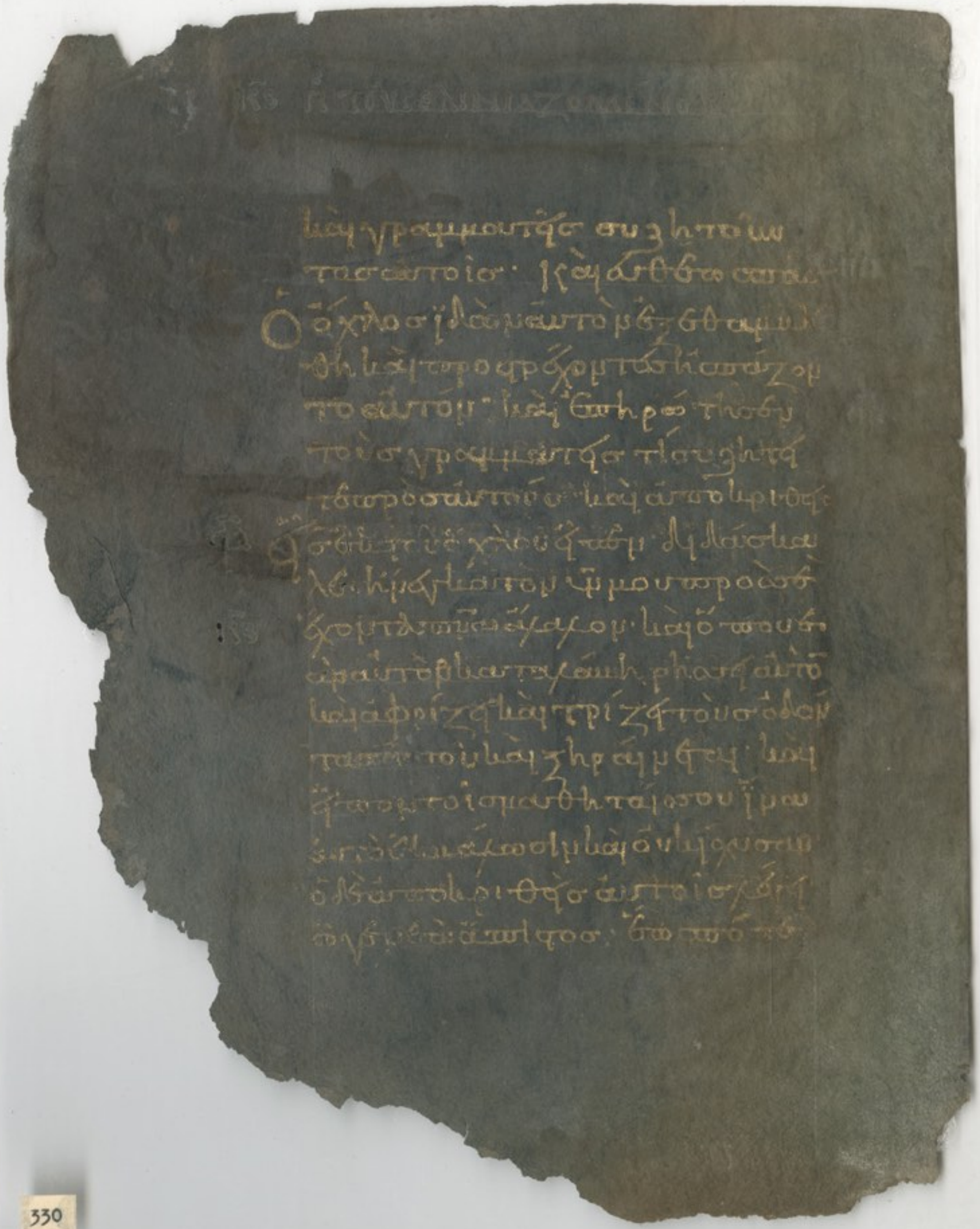


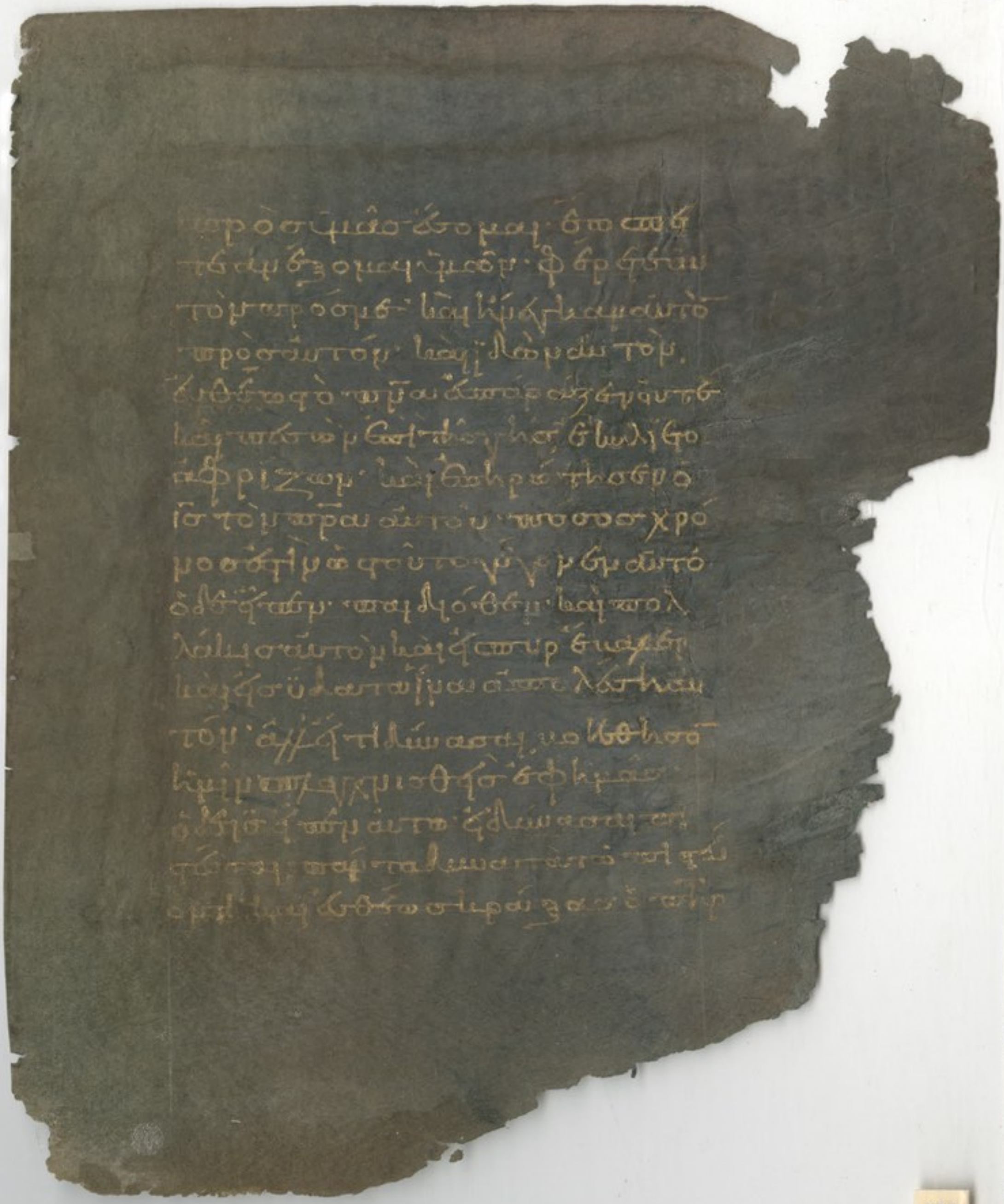
λουθήσομεν· ὃς γὰρ ἐὰν θέλῃ
λιτὴν τυχεῖν παρ' αὐτοῦ σώσας, ὡ
σαύτως λάβοι παρ' αὐτοῦ· ὃς δὲ ἂν ἀπο λέ
σῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἡμῶν
ἡμῶν καὶ τοῦ εὐαγγελίου, σώσει
αὐτήν· τί γὰρ ὠφελήσει τὸν
ἄνθρωπον ἐὰν κερδήσῃ τὸν
κόσμον ὅλον καὶ ζημιωθῇ τὴν
ψυχὴν αὐτοῦ· ἢ τί δώσει ἄνθρω
πος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ·
118 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς
ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύ
τῃ τῇ μοιχαλίδι καὶ ἁμαρτω
λῷ· καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυν
θήσεται αὐτὸν ὅταν ἔλθῃ ἐν
τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ
τῶν ἁγίων ἀγγέλων.

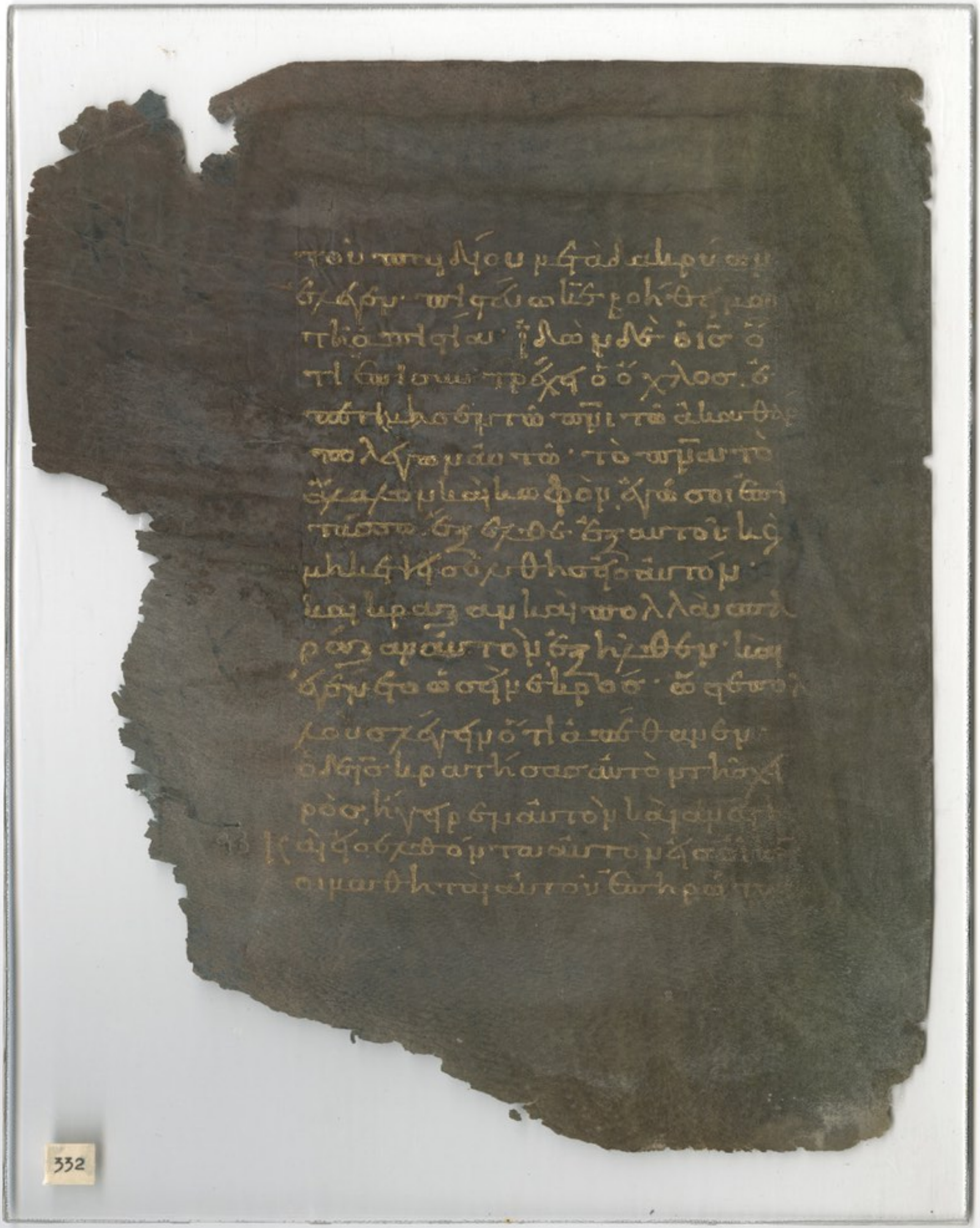




ἐκεῖνοι γὰρ οὐ ἁμαρτή· καὶ τὸν
λόγον οὗτοι ἐποιήσαν περὶ αὐτῶν
τοὺς συζητοῦντας τὰ ἐκείνου τὸ
ἐκείνου οὐ ἁμαρτήσεται· καὶ ἔστη
ρ ὁ πρεσβύτερος τὸν λαὸν πρὸς· ὅτι λαὸς
εἰμὶ γραμματεύς· ὅτι ἐκεῖνος λέγει
τὰ περὶ τοῦ· ὁ δὲ αὐτὸς ἐπιθεὶς τὰς
χεῖρας αὐτοῖς· ἐξιλασμὸν ἐξ ἐμοῦ
πρὸς τοῦ· ἀπὸ λαοῦ θεοῦ ἐστιν
λαοῦ ὁ γὰρ ἀναφανεὶς τὸν ἐν τοῦ
ἀπόν· ἵνα μὴ πολλὰ πάθῃ καὶ ἐ-
ξολεθρευθῇ· ἀμὲν λέγω ὑμῖν· ὅτι
καὶ ἐξεστὶν ἐξελθεῖν· καὶ ἐπὶ
σαν αὐτὸ· ὅσα ἐὰν θέλῃσαν· καὶ
θὲς γὰρ ἀναφανεὶς ἐπὶ τὸν·
σ ἐκεῖθεν πρὸς τὸ εἰσελθεῖν εἰς
ἐξιλασμὸν χλόμενος λεὼ περὶ αὐτοῦς







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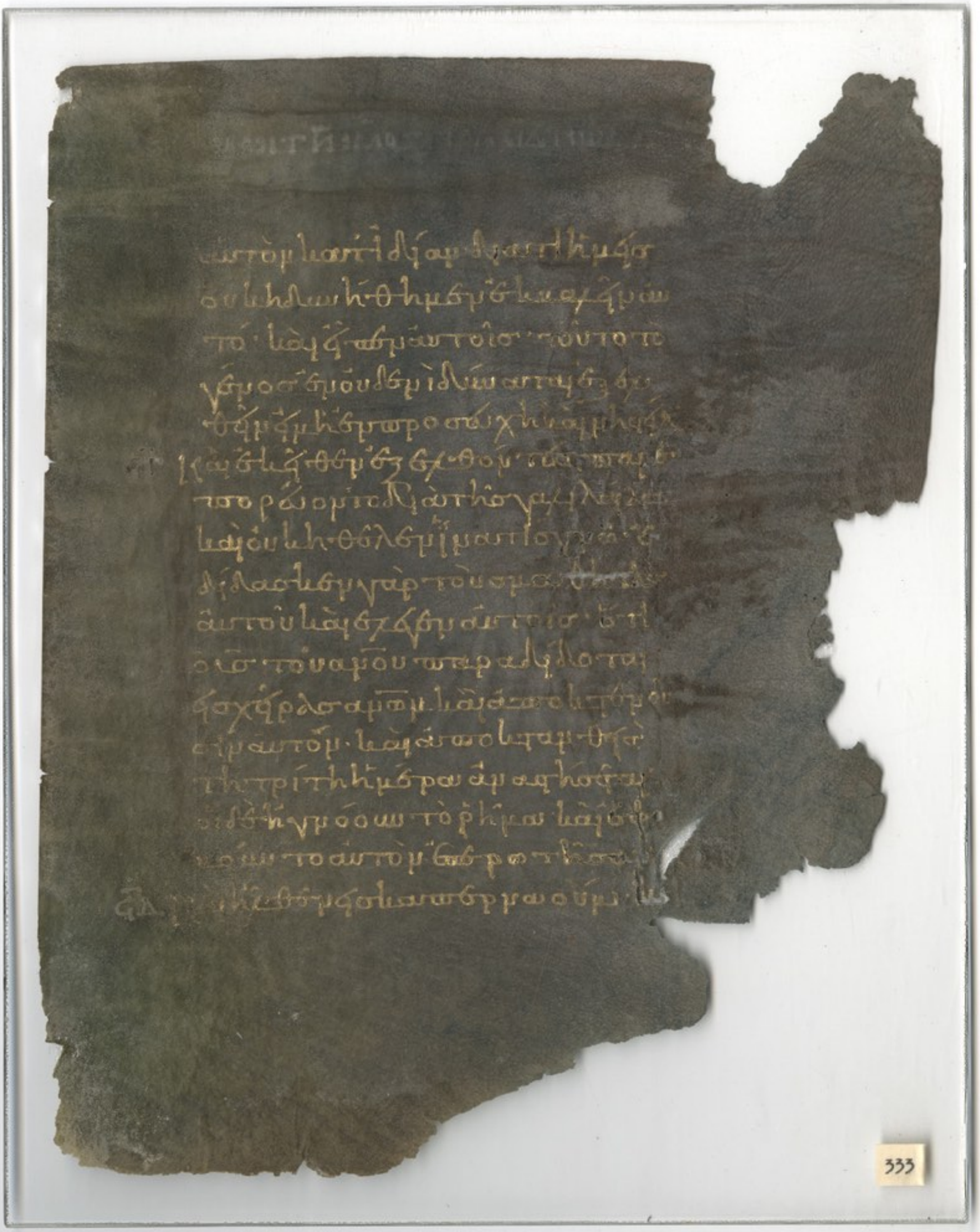

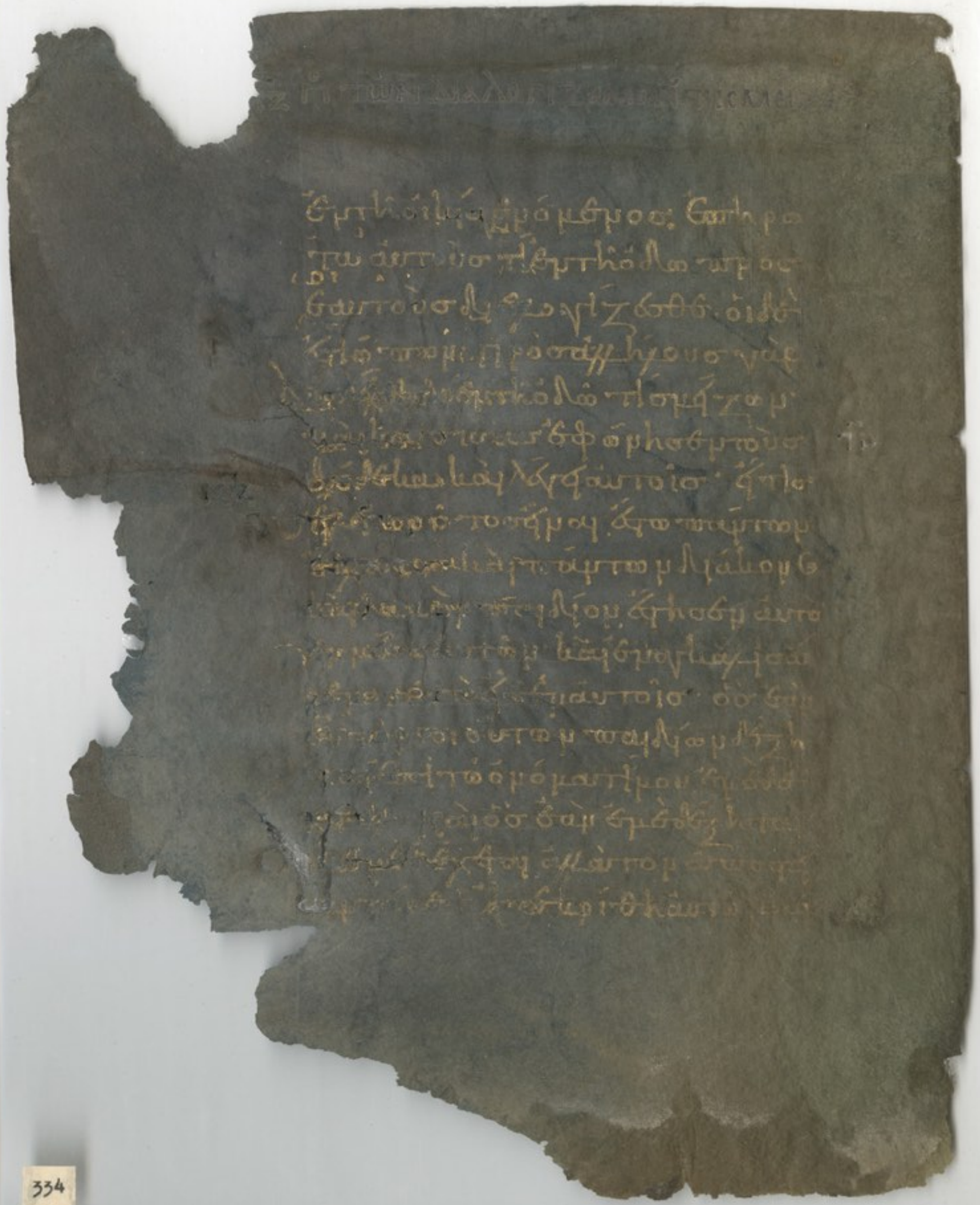

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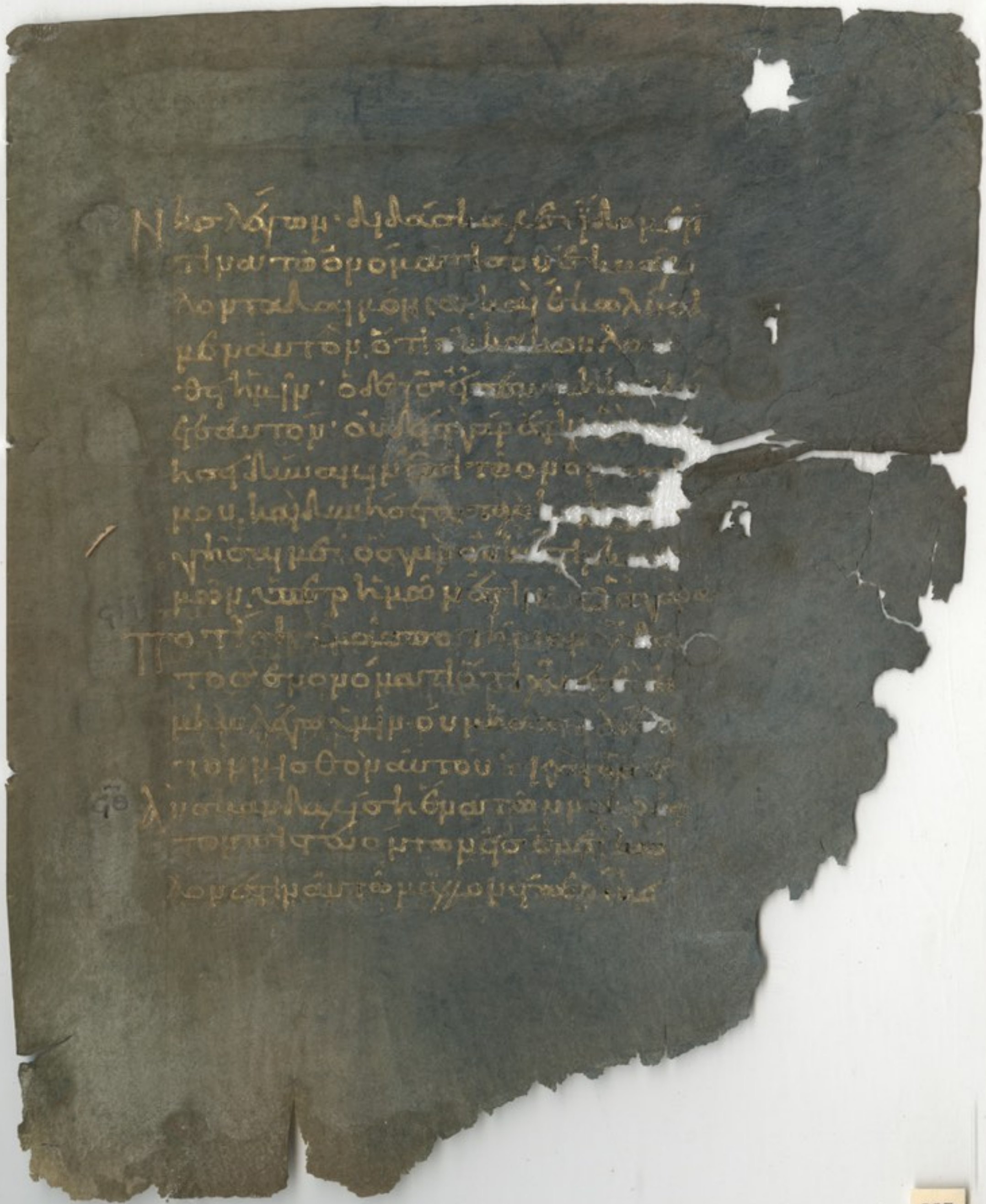

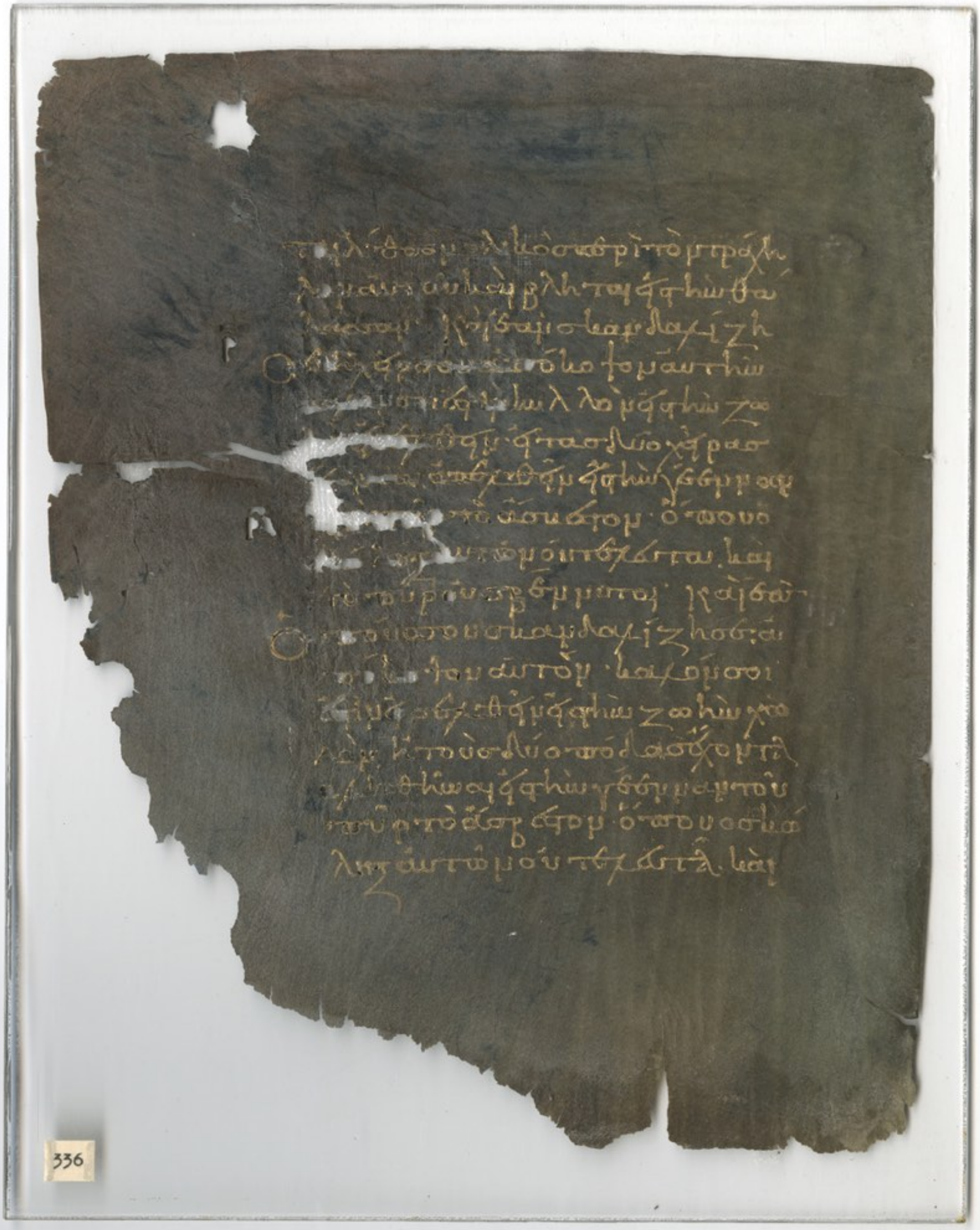

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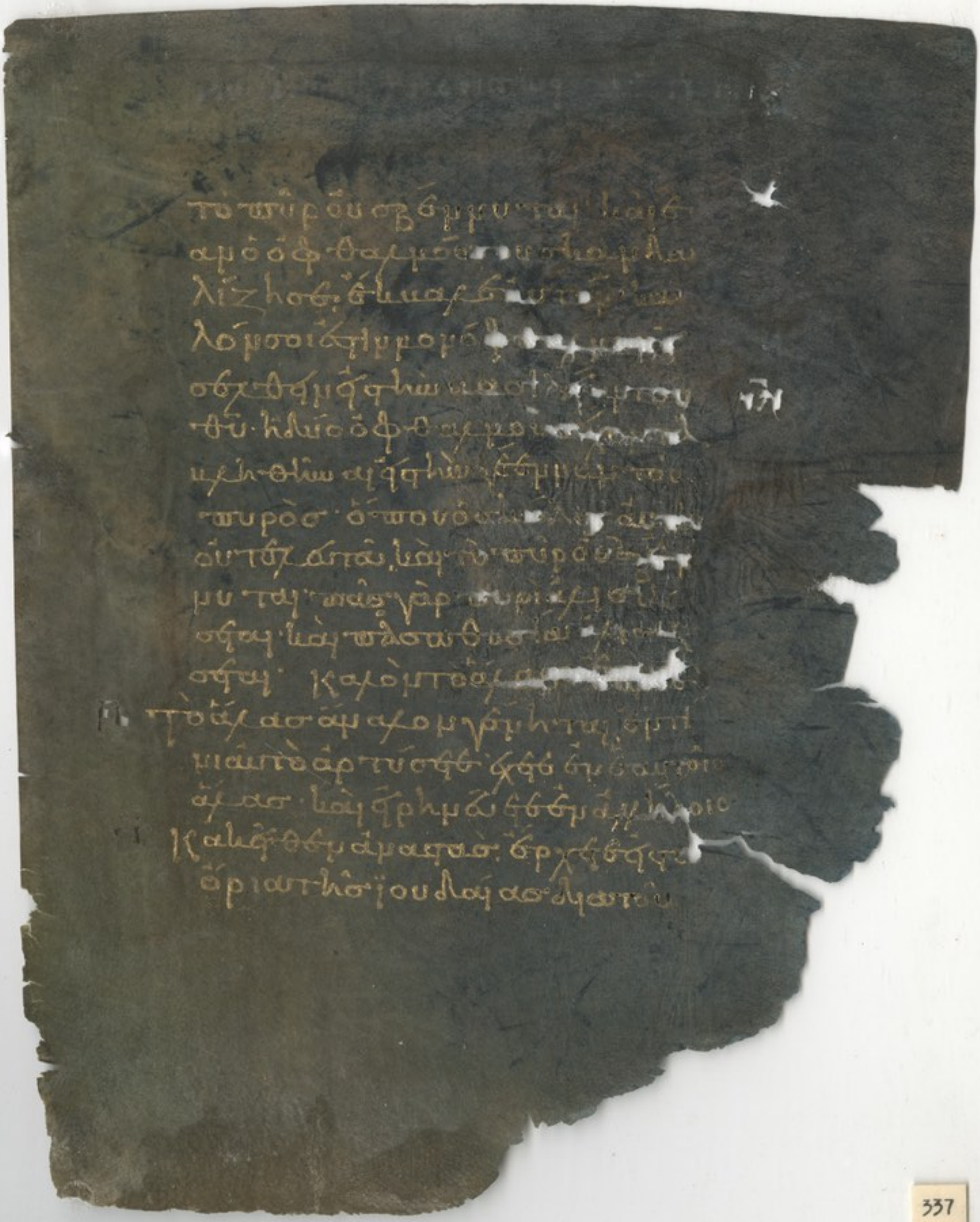

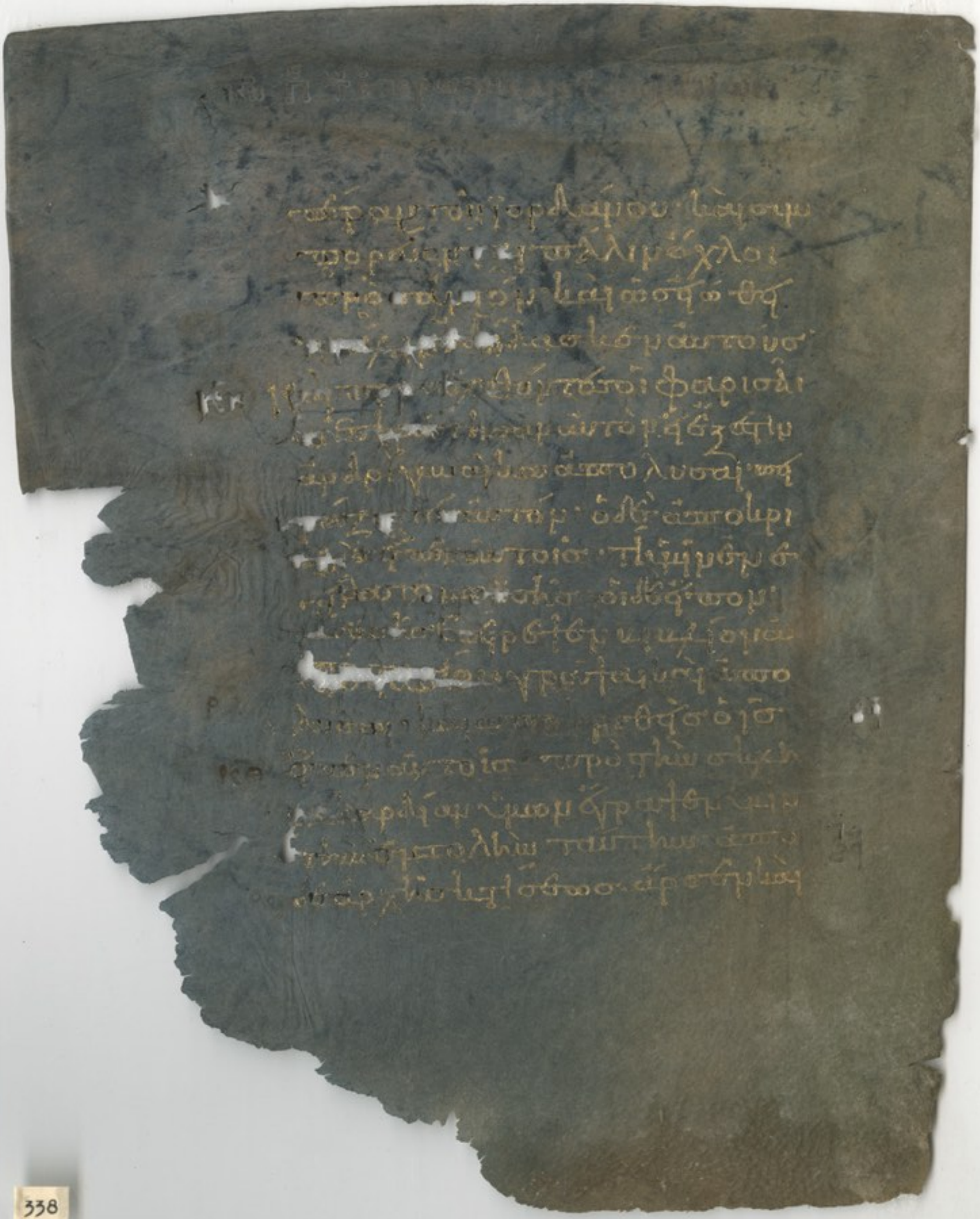

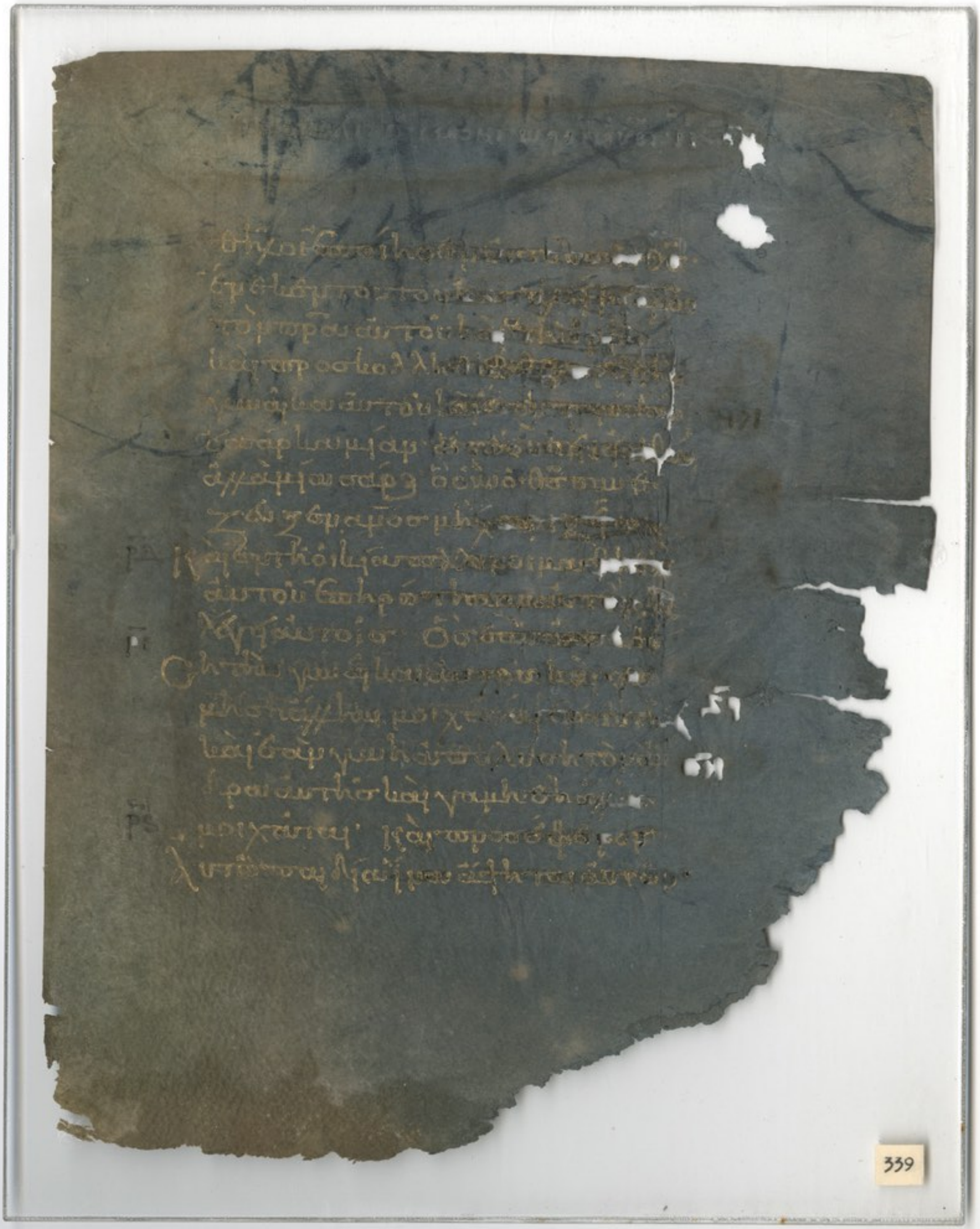

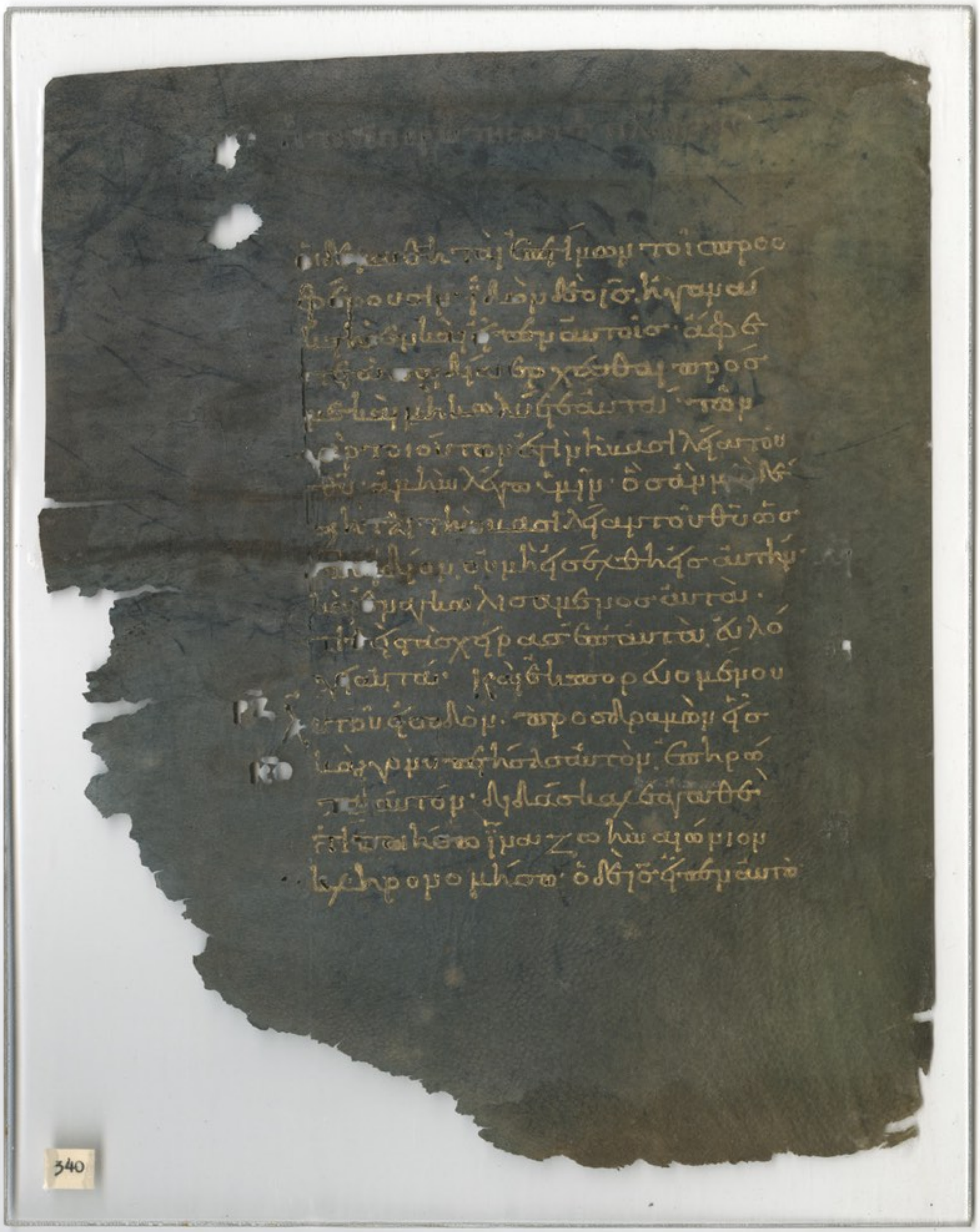

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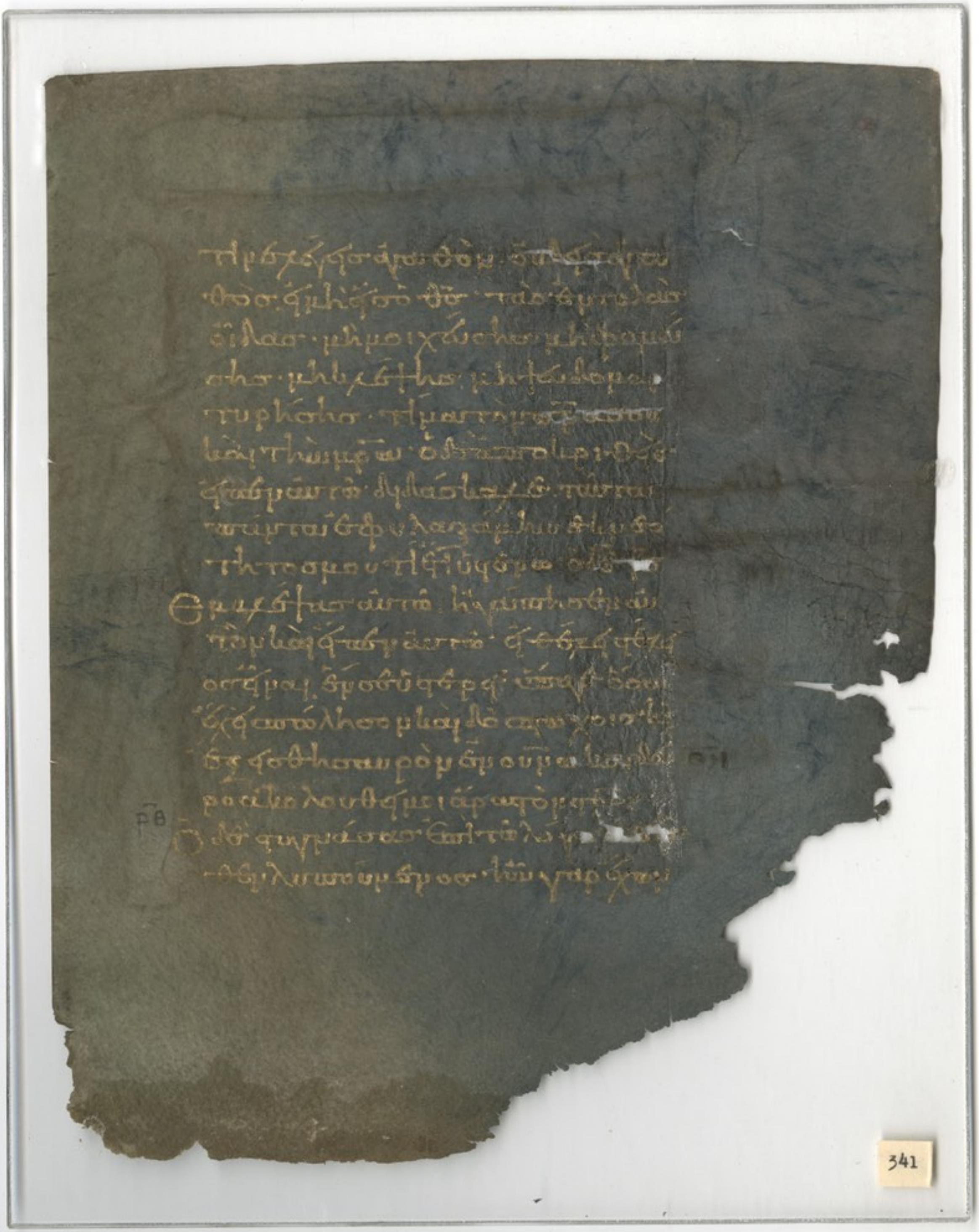

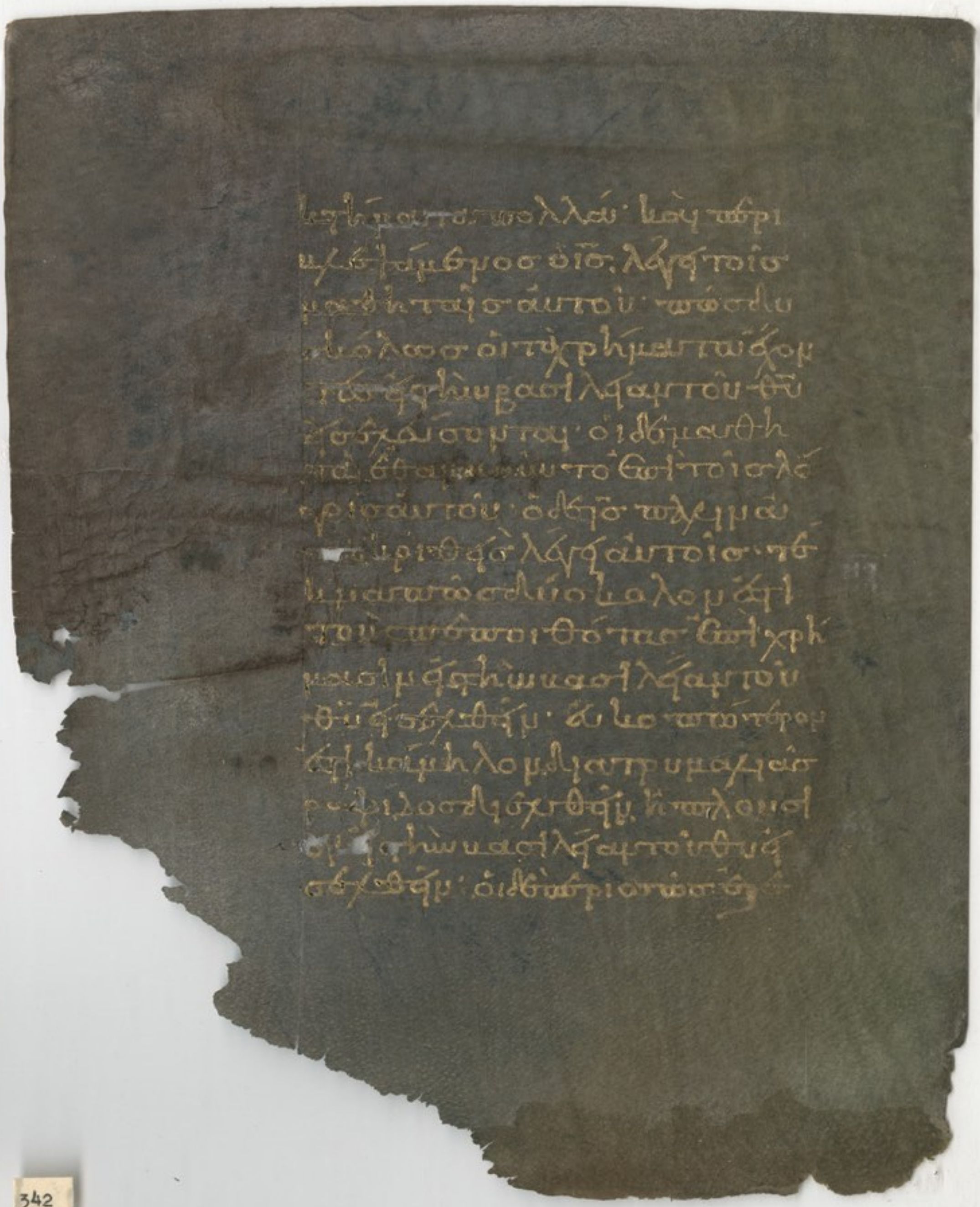

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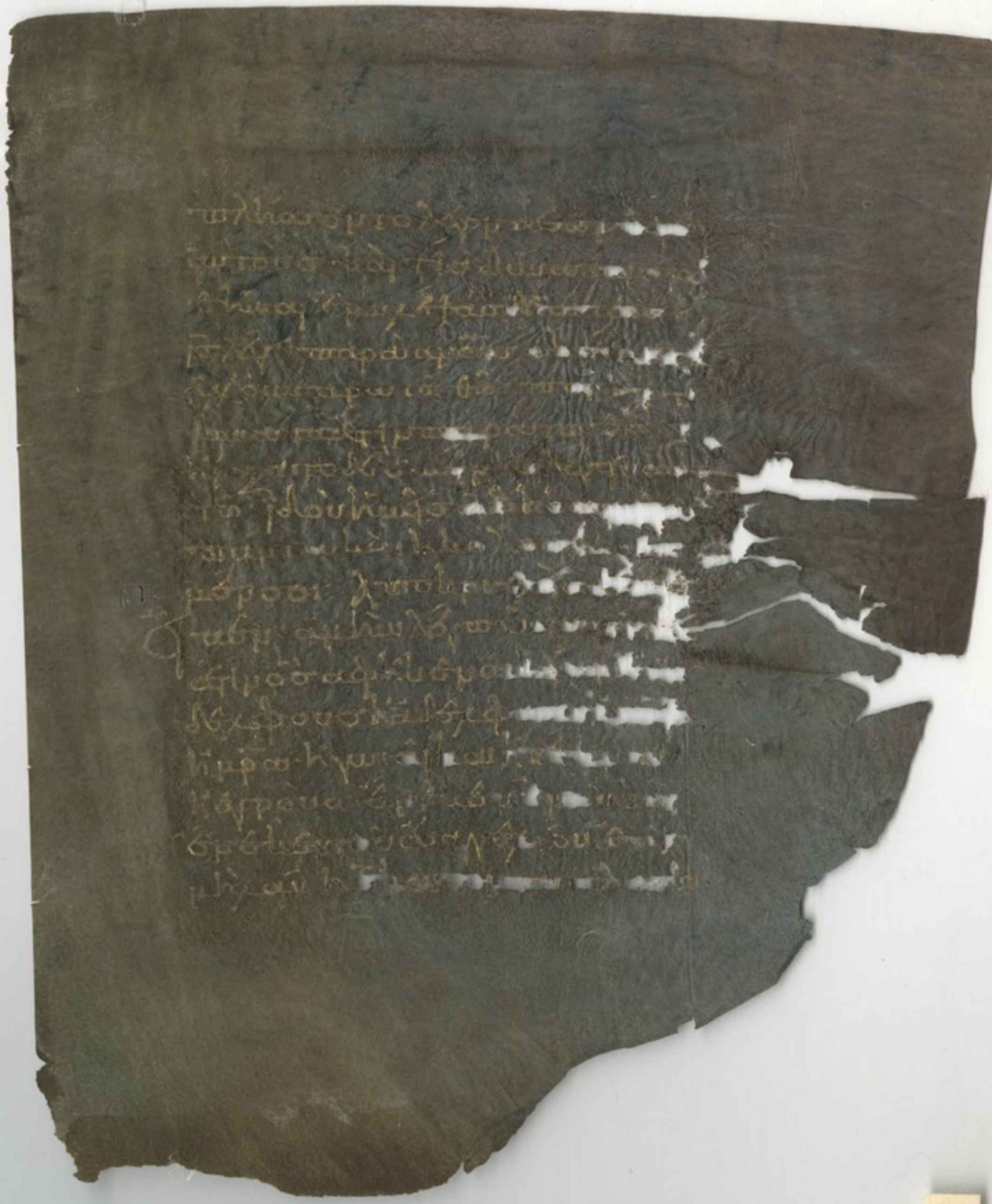

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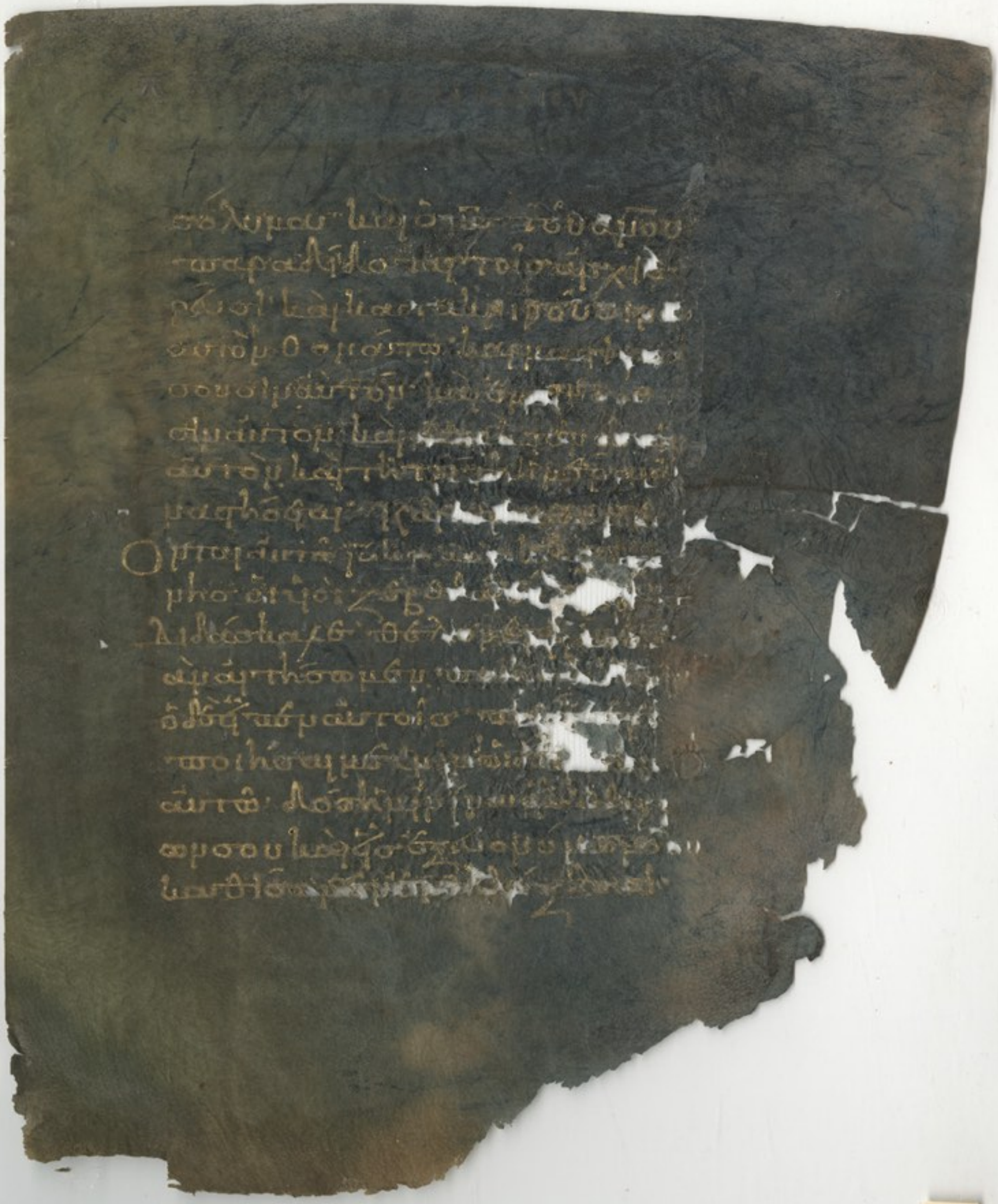

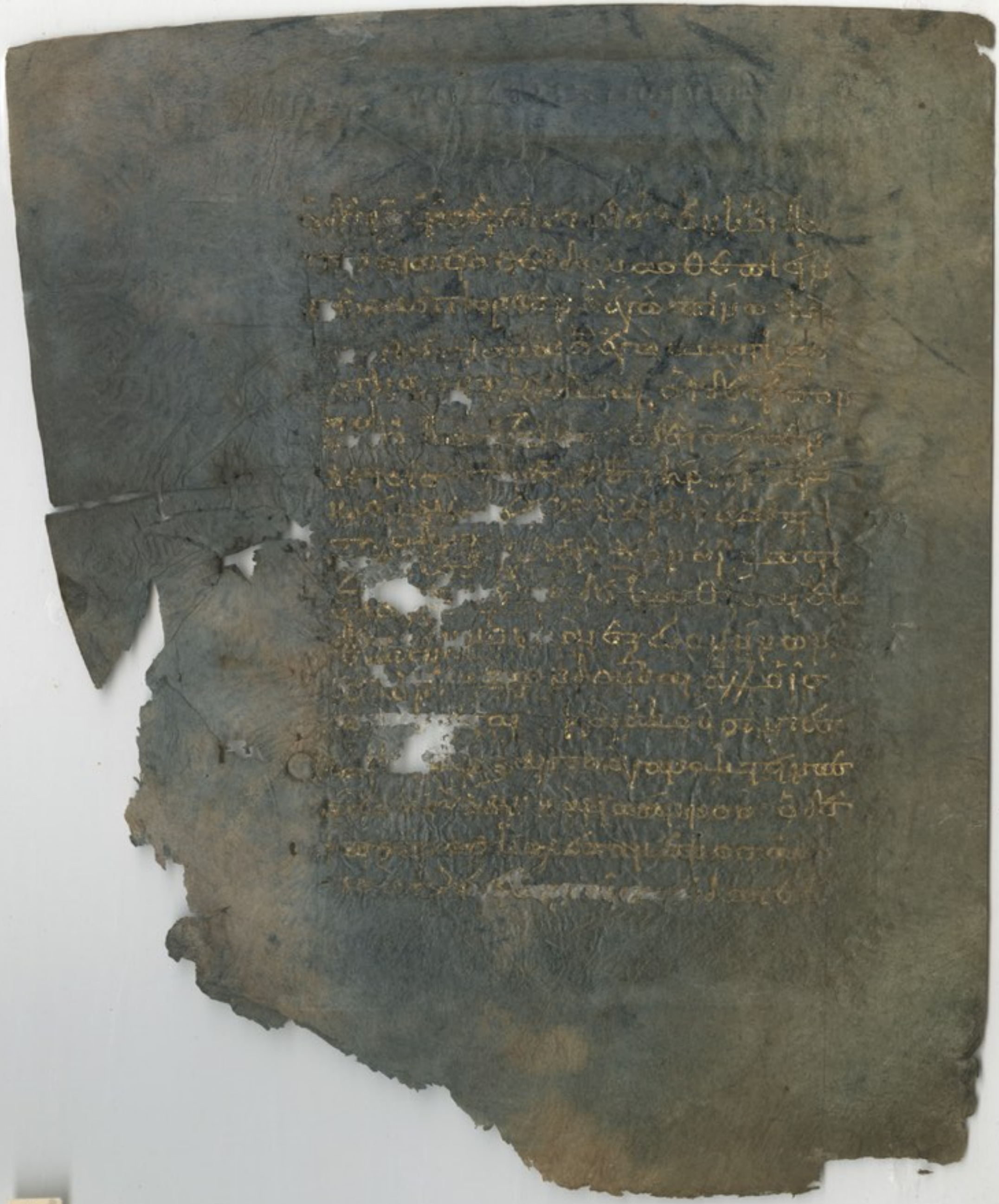

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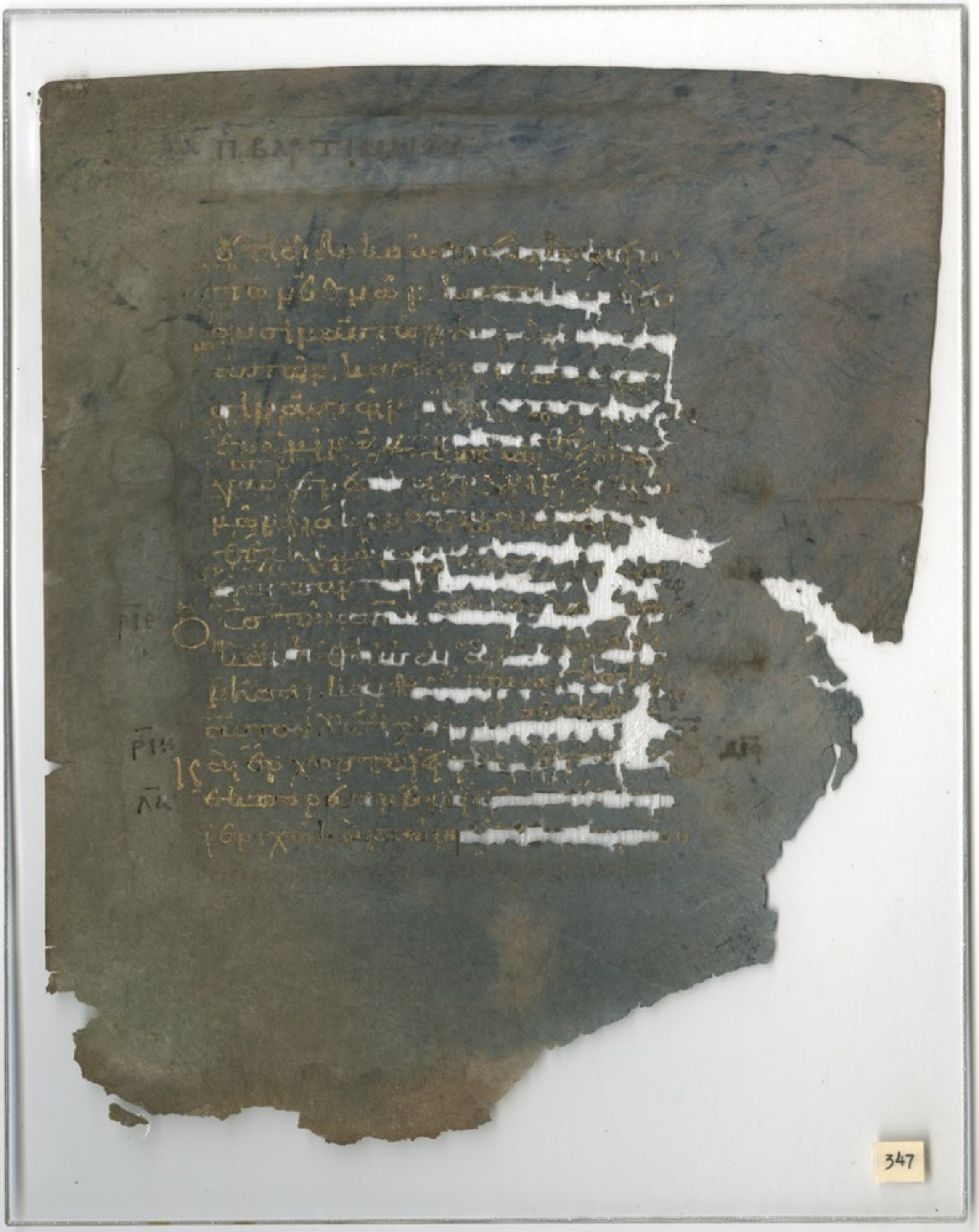

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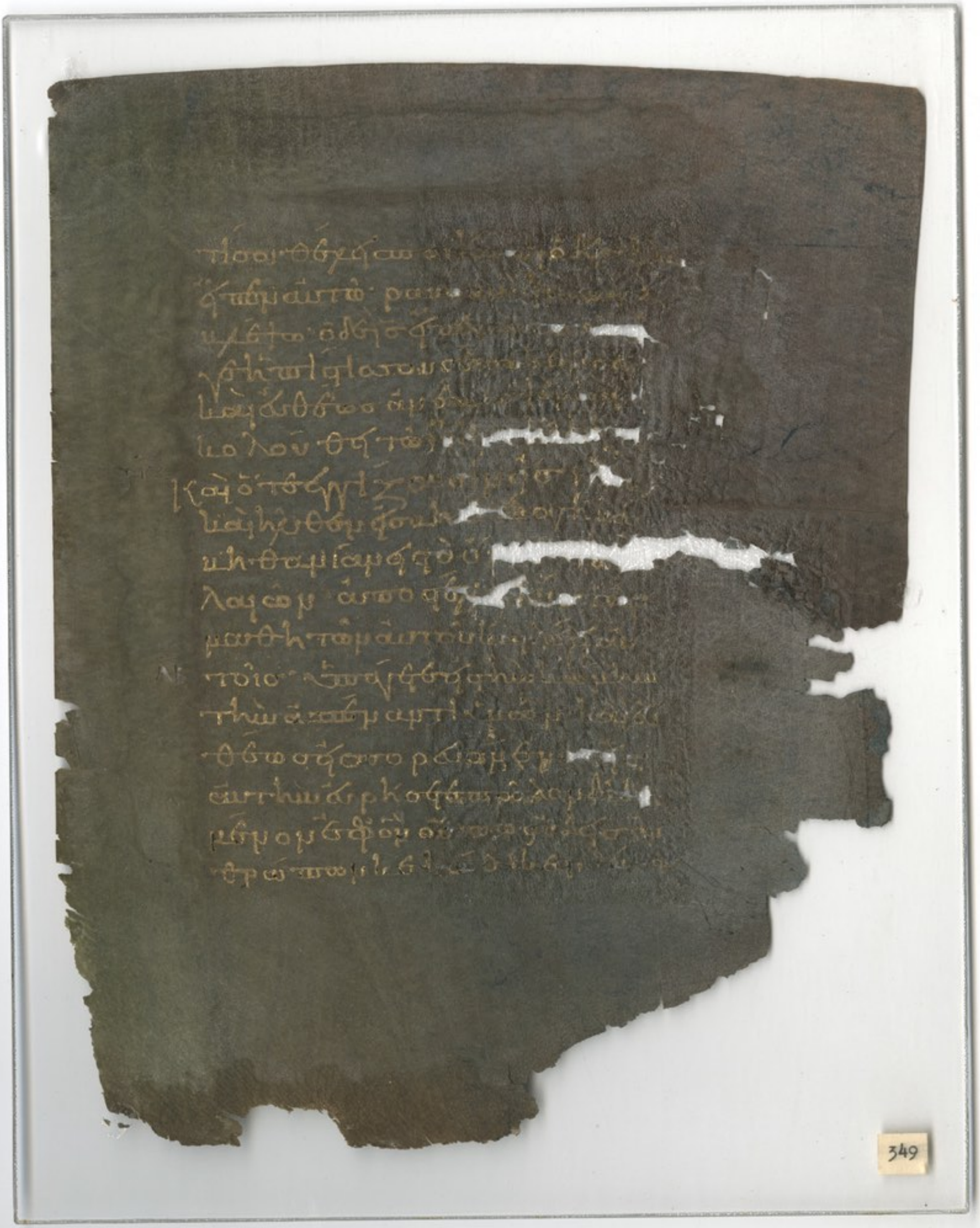

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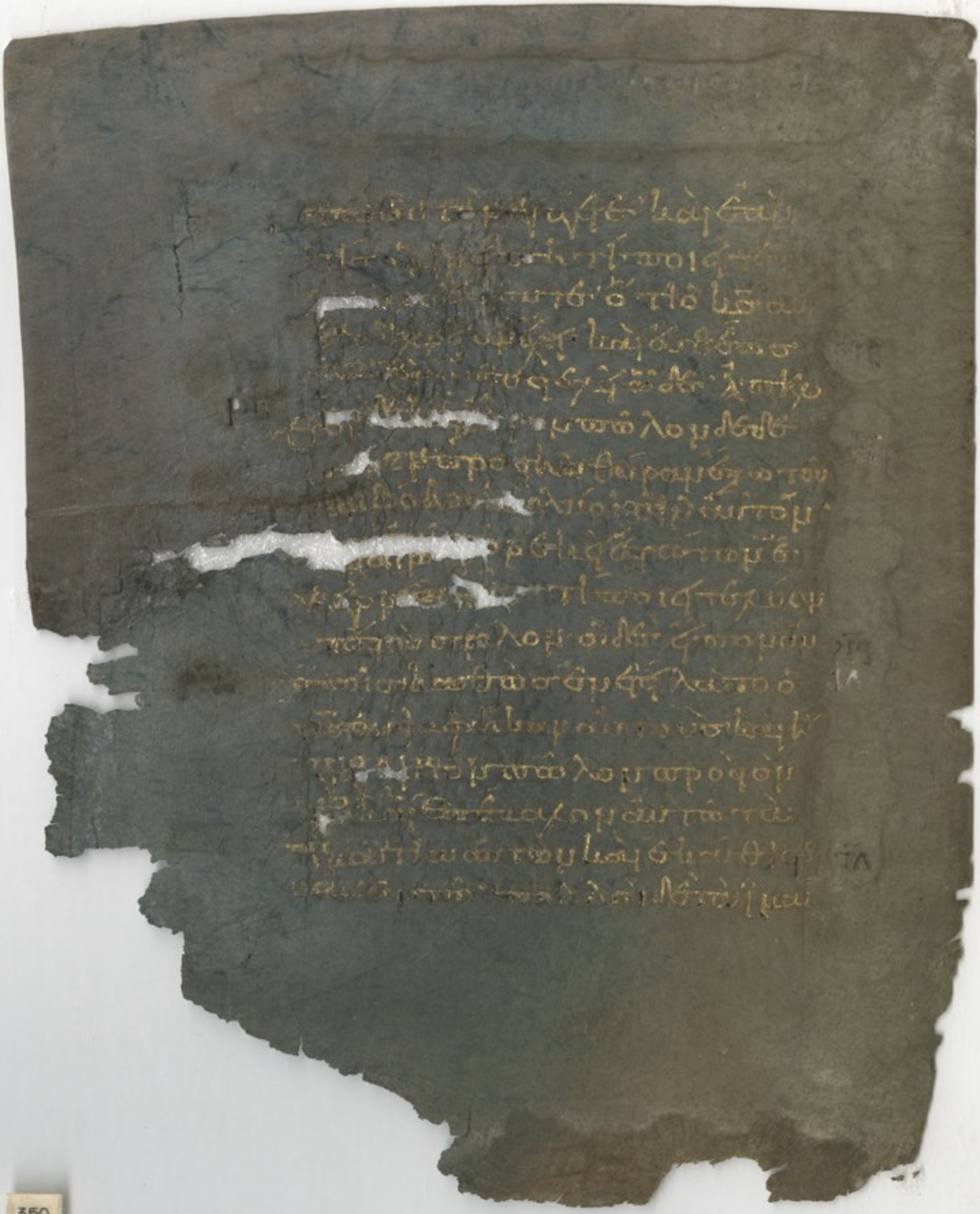

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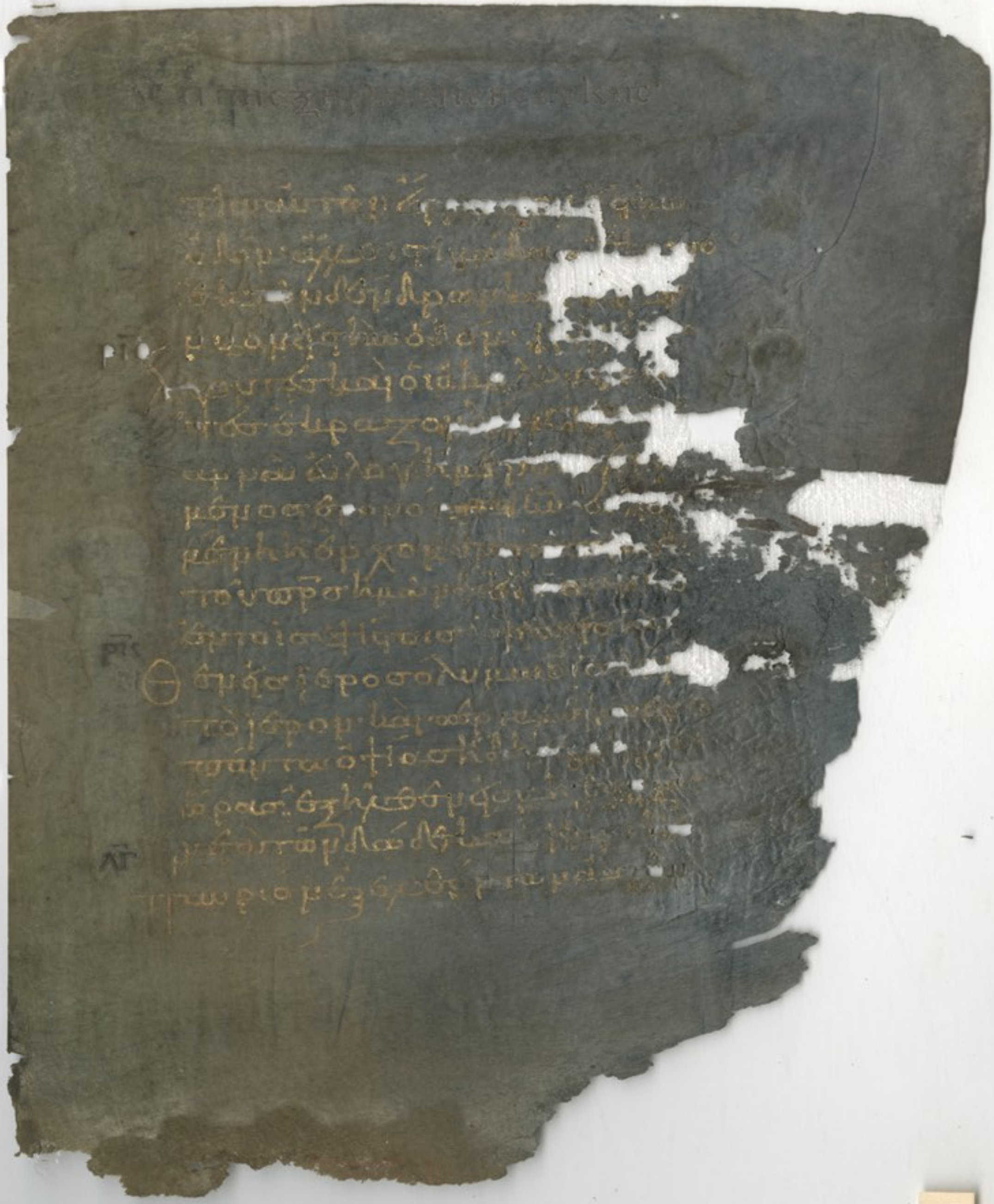

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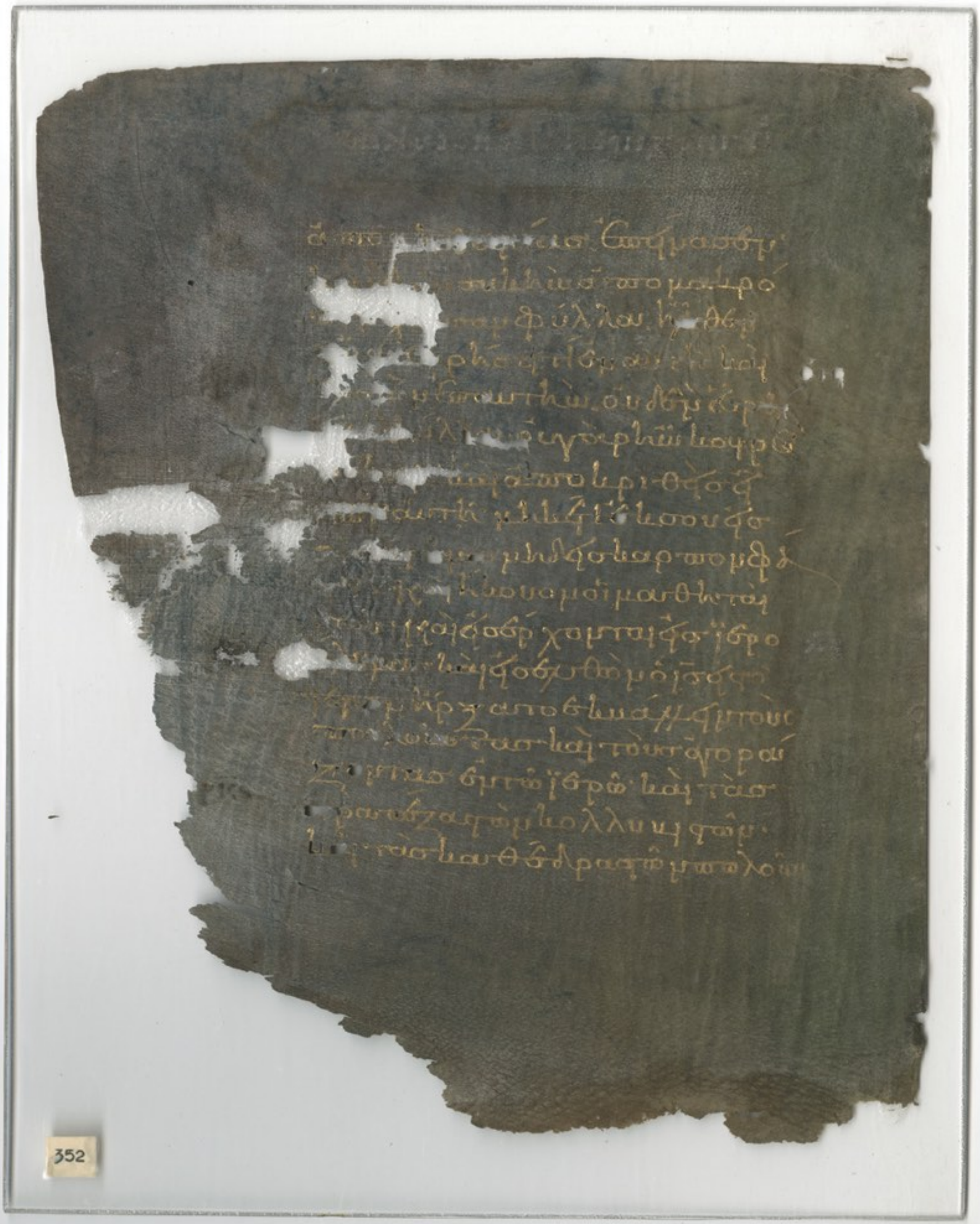

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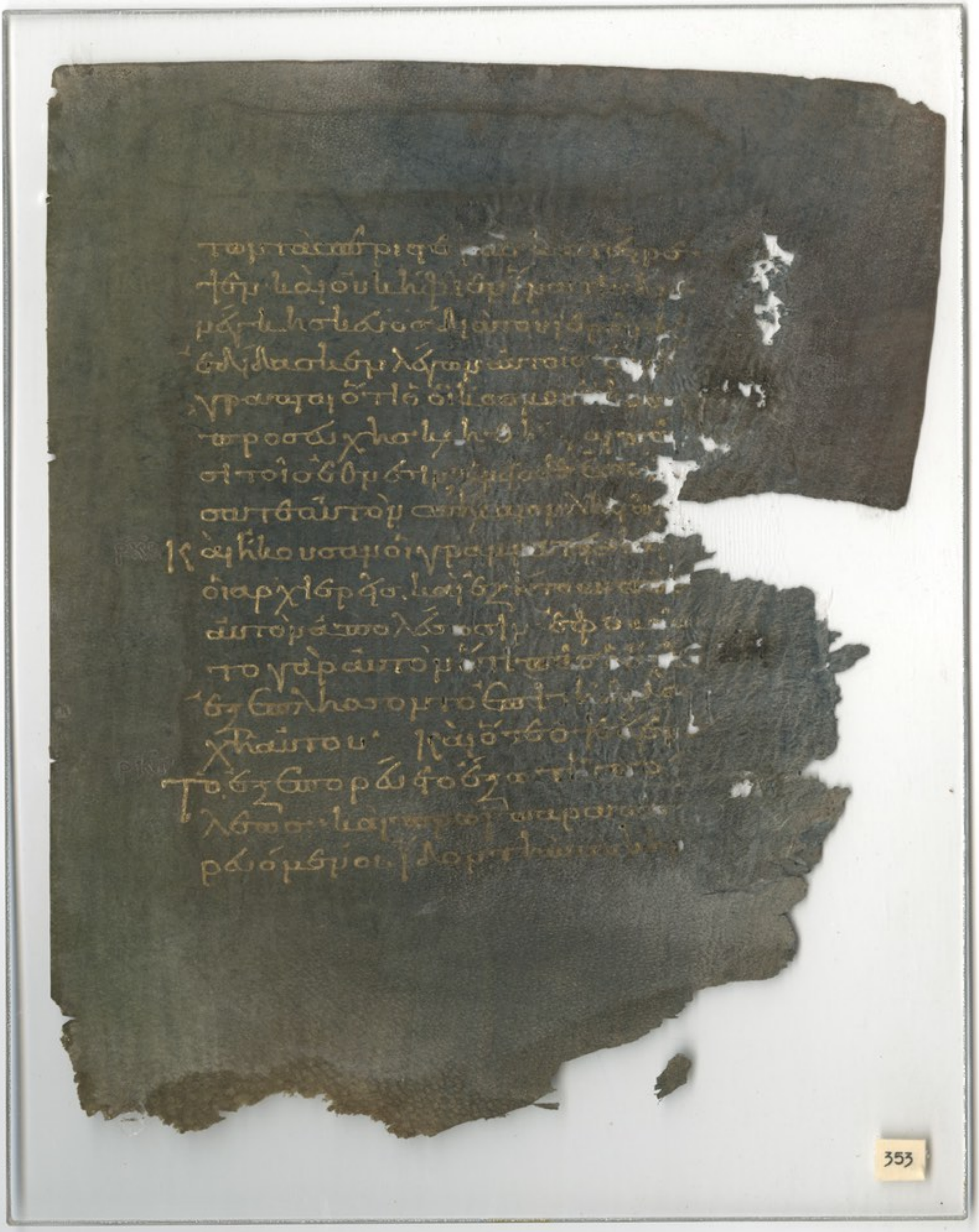

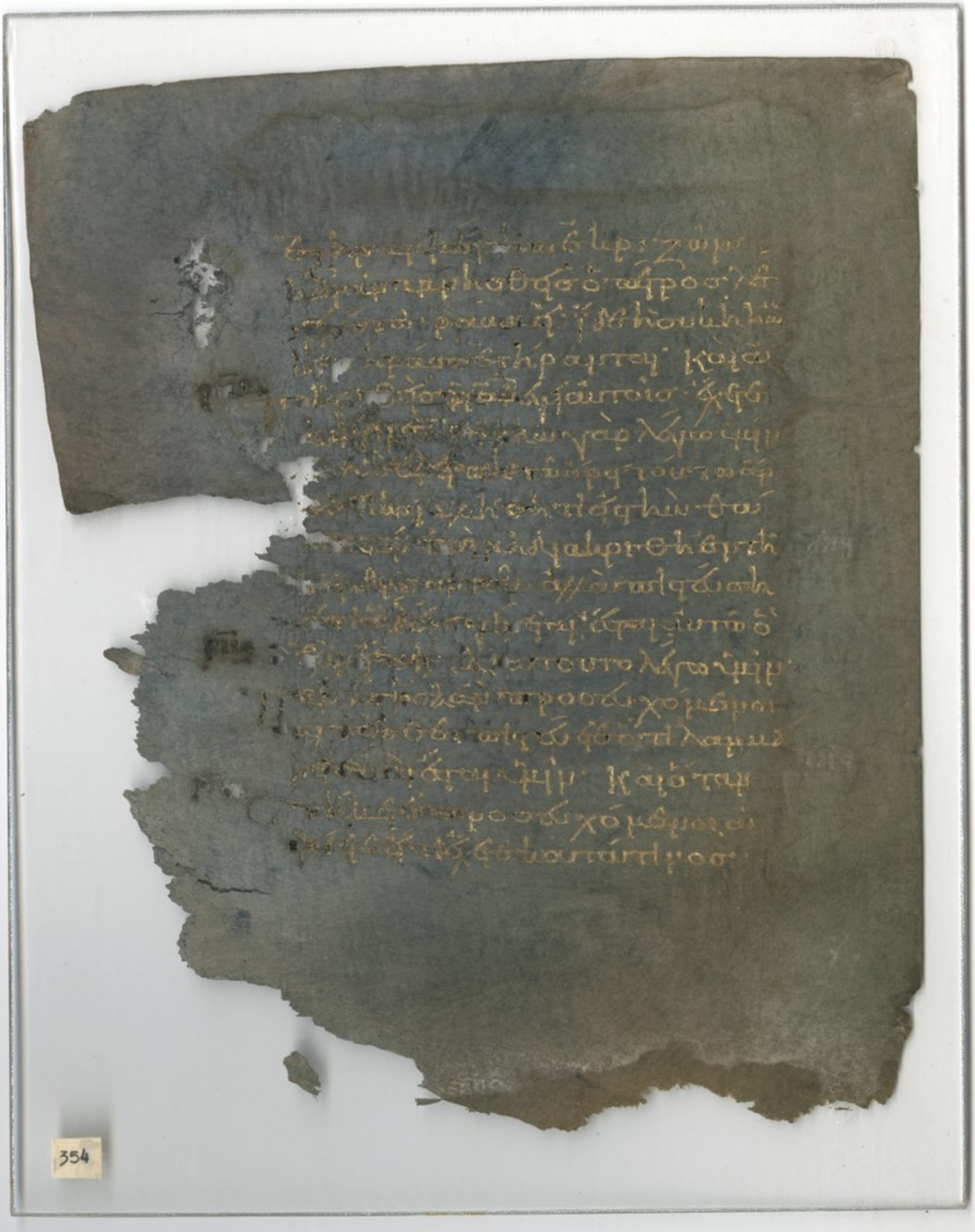

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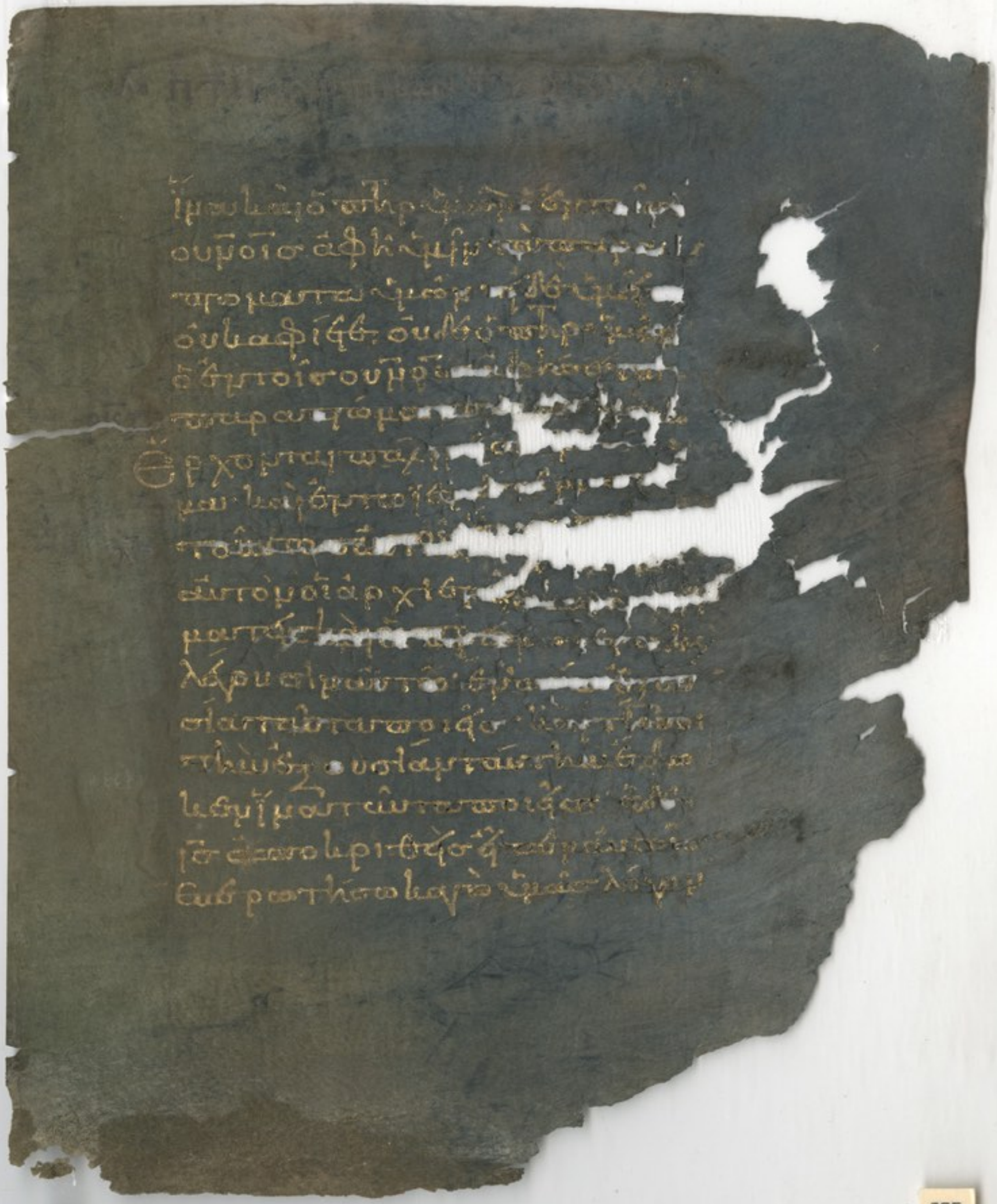

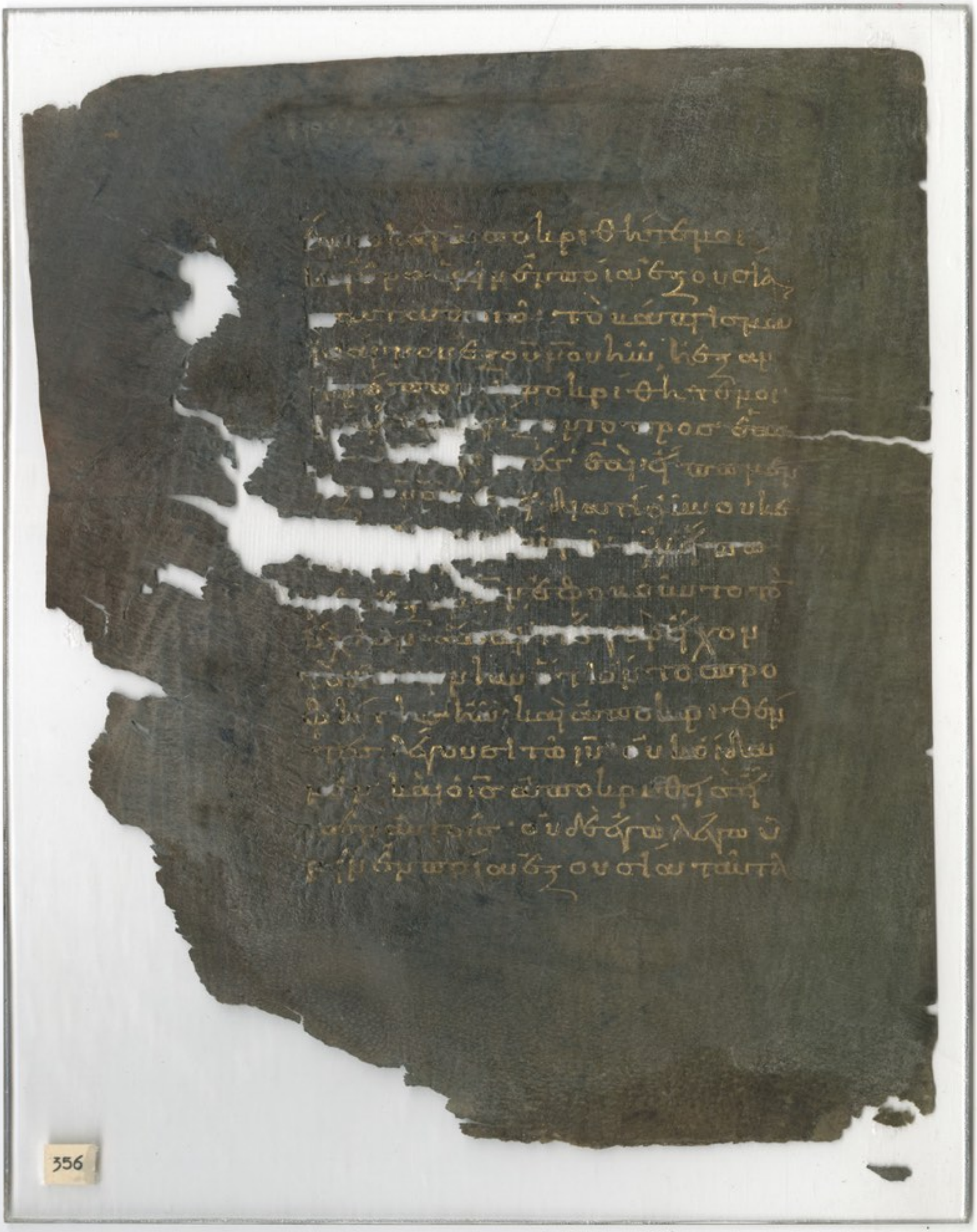

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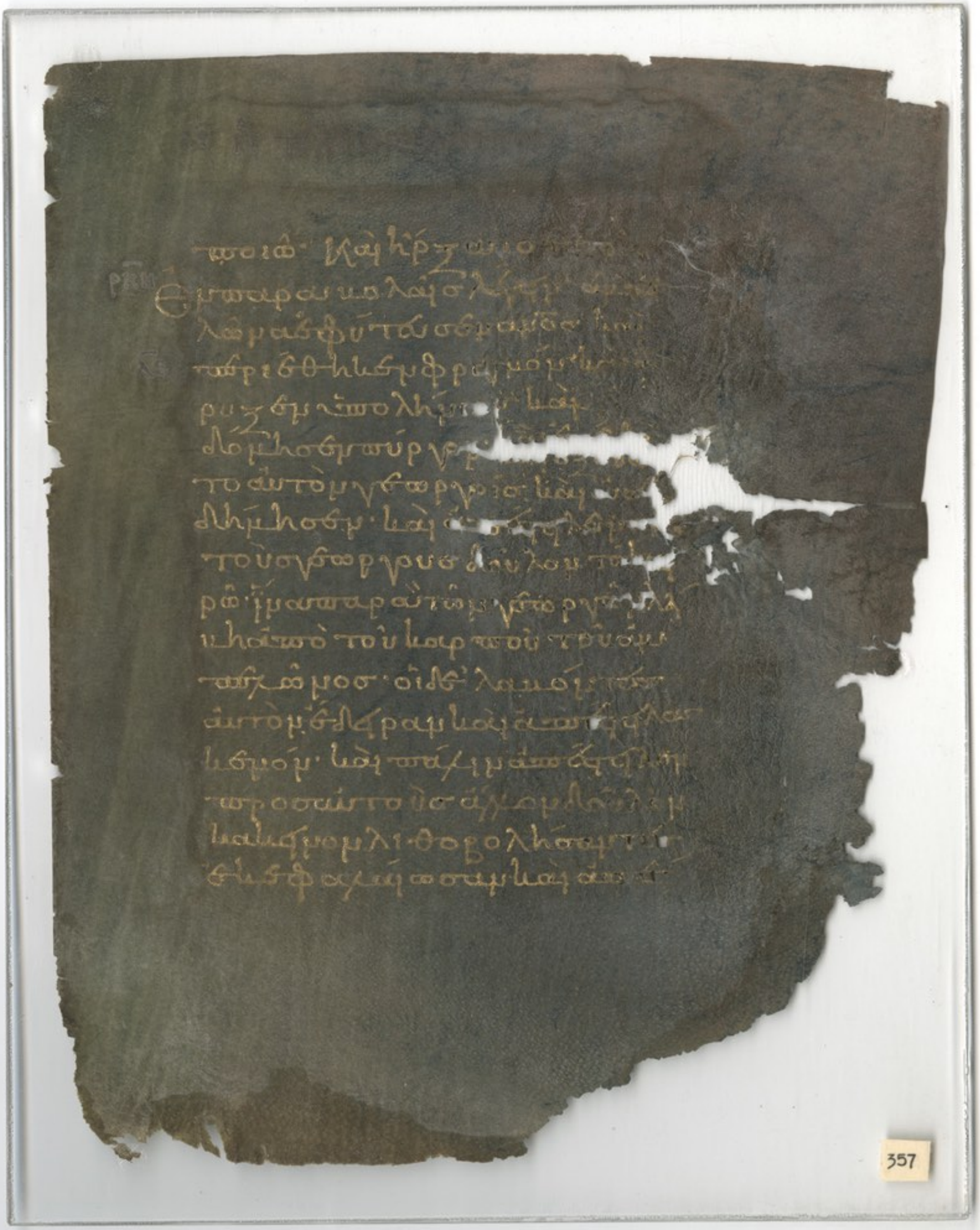

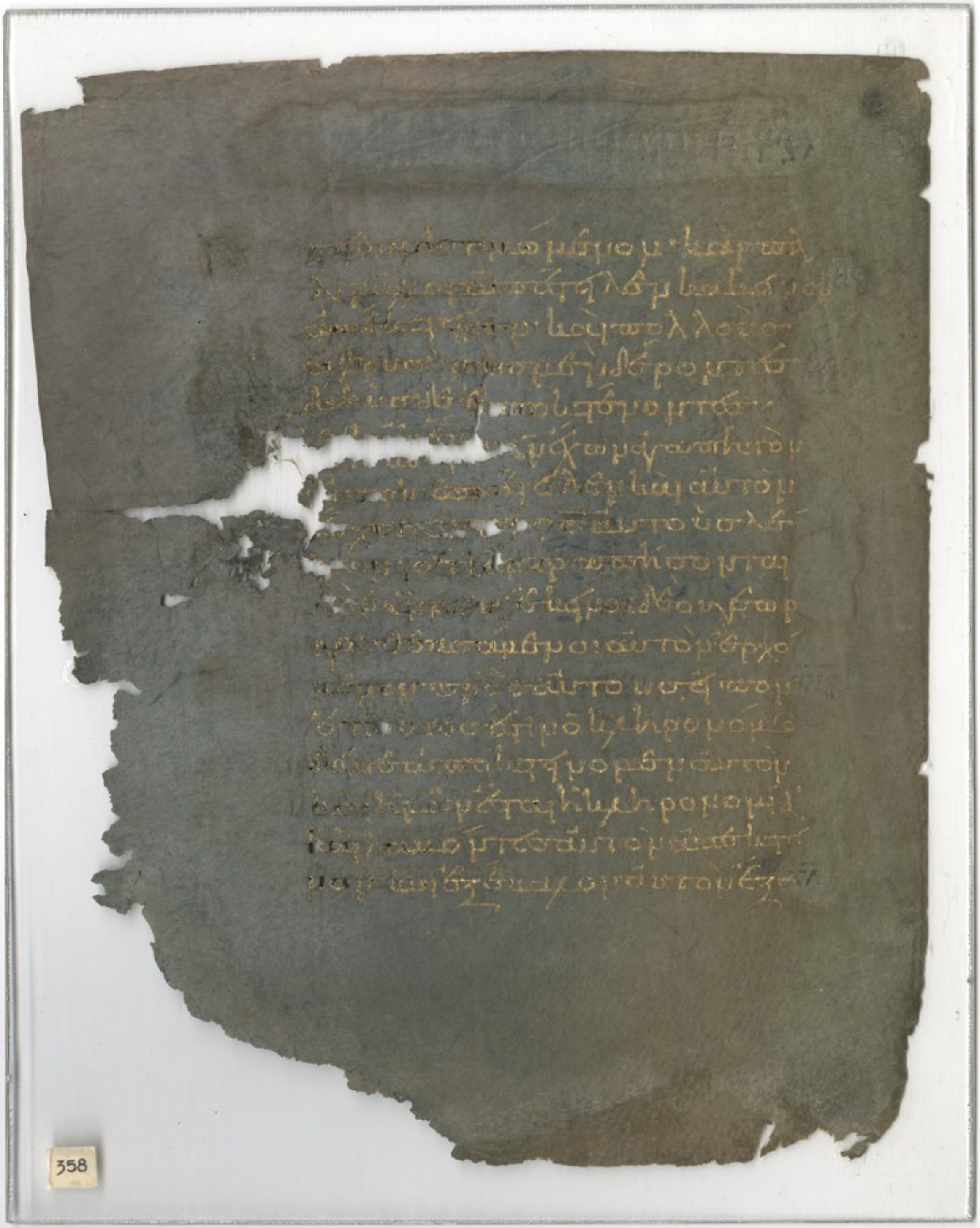

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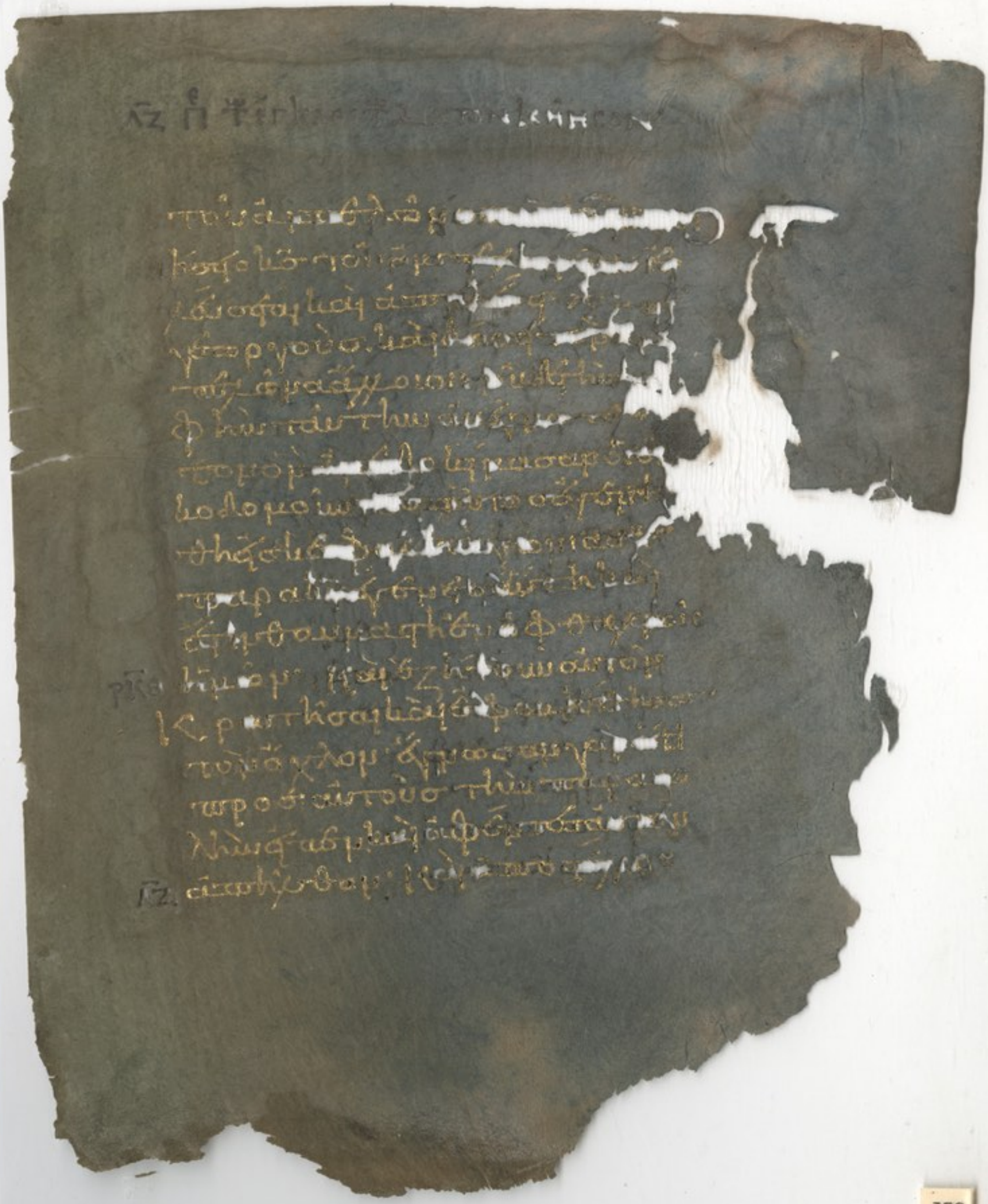

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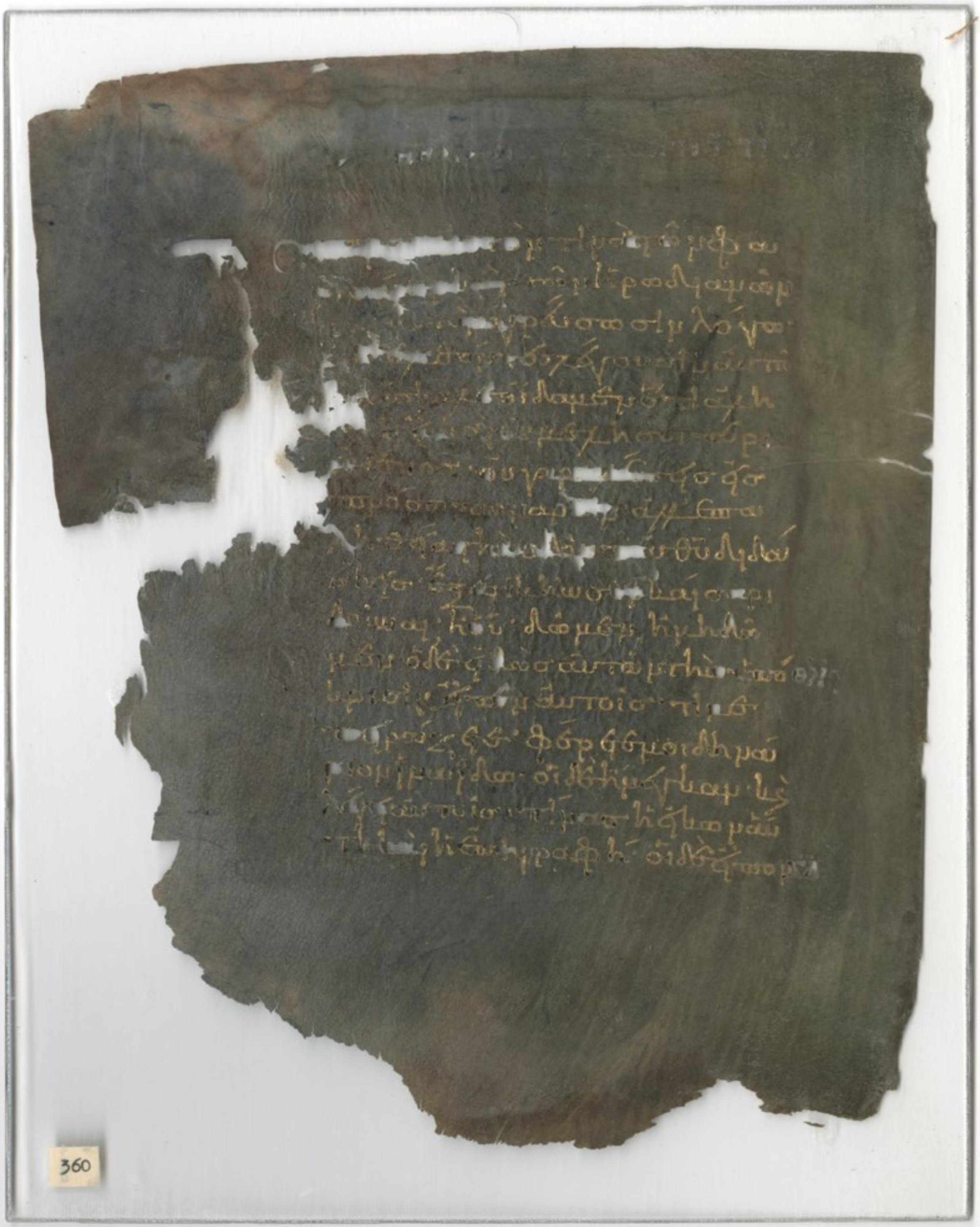

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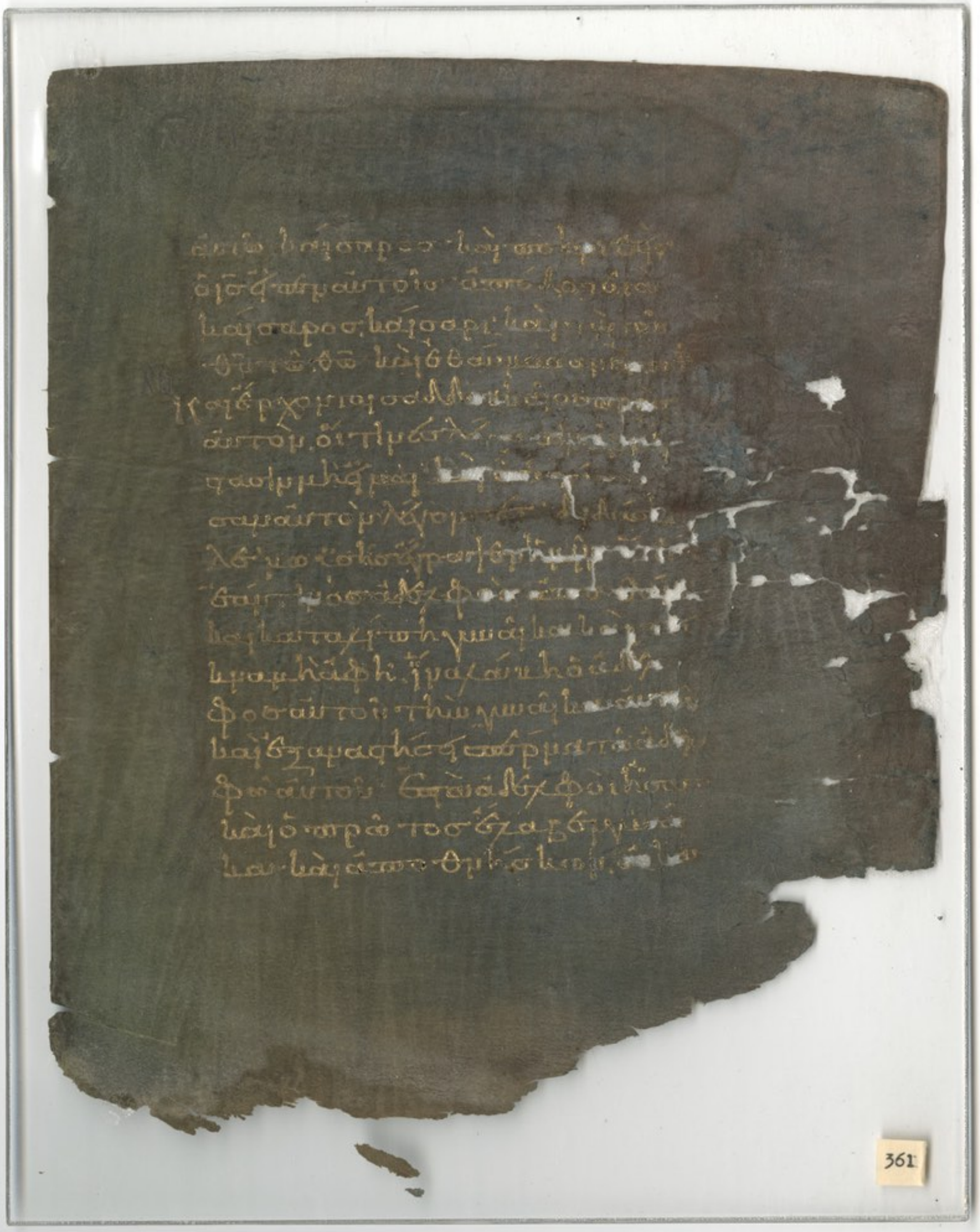

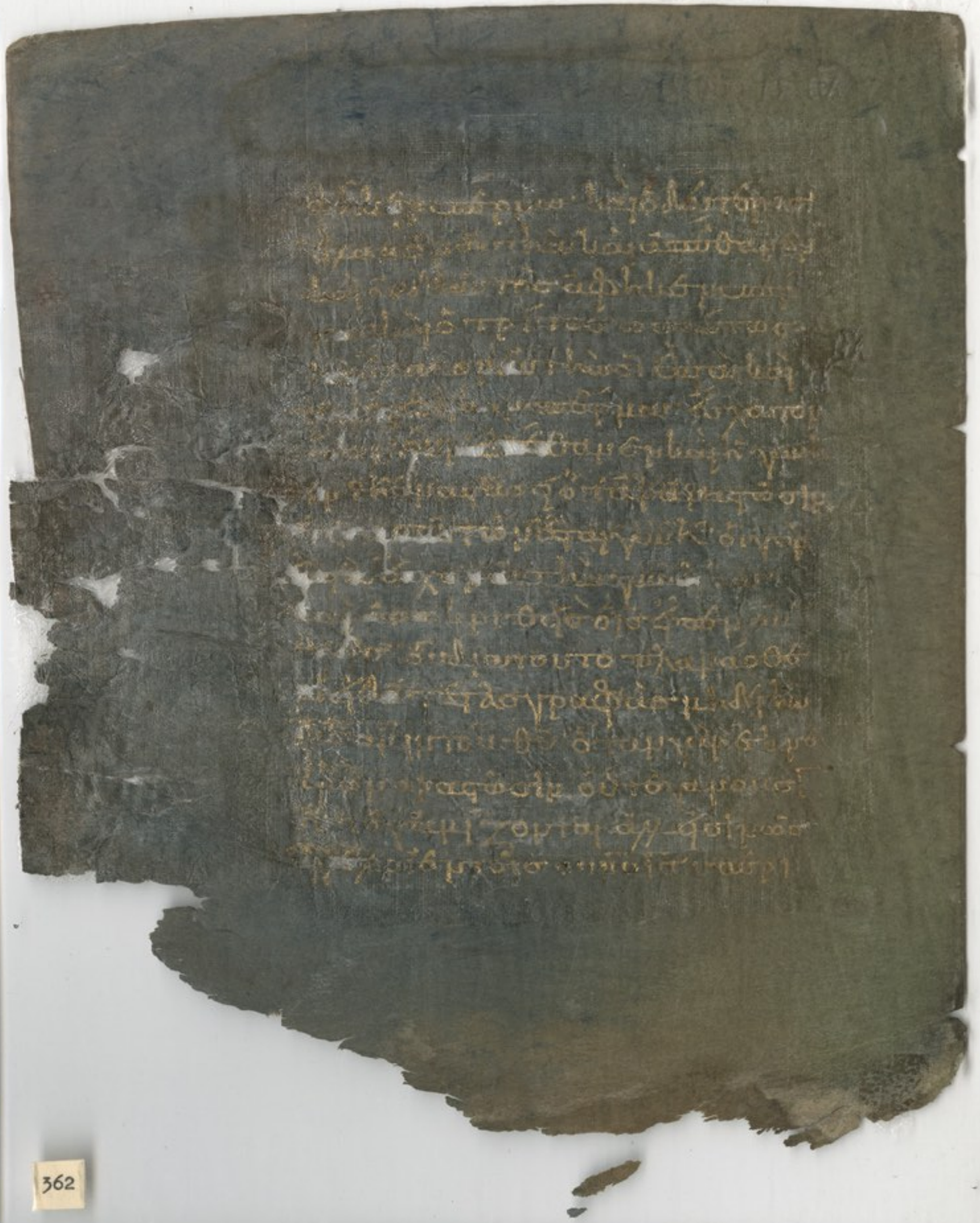

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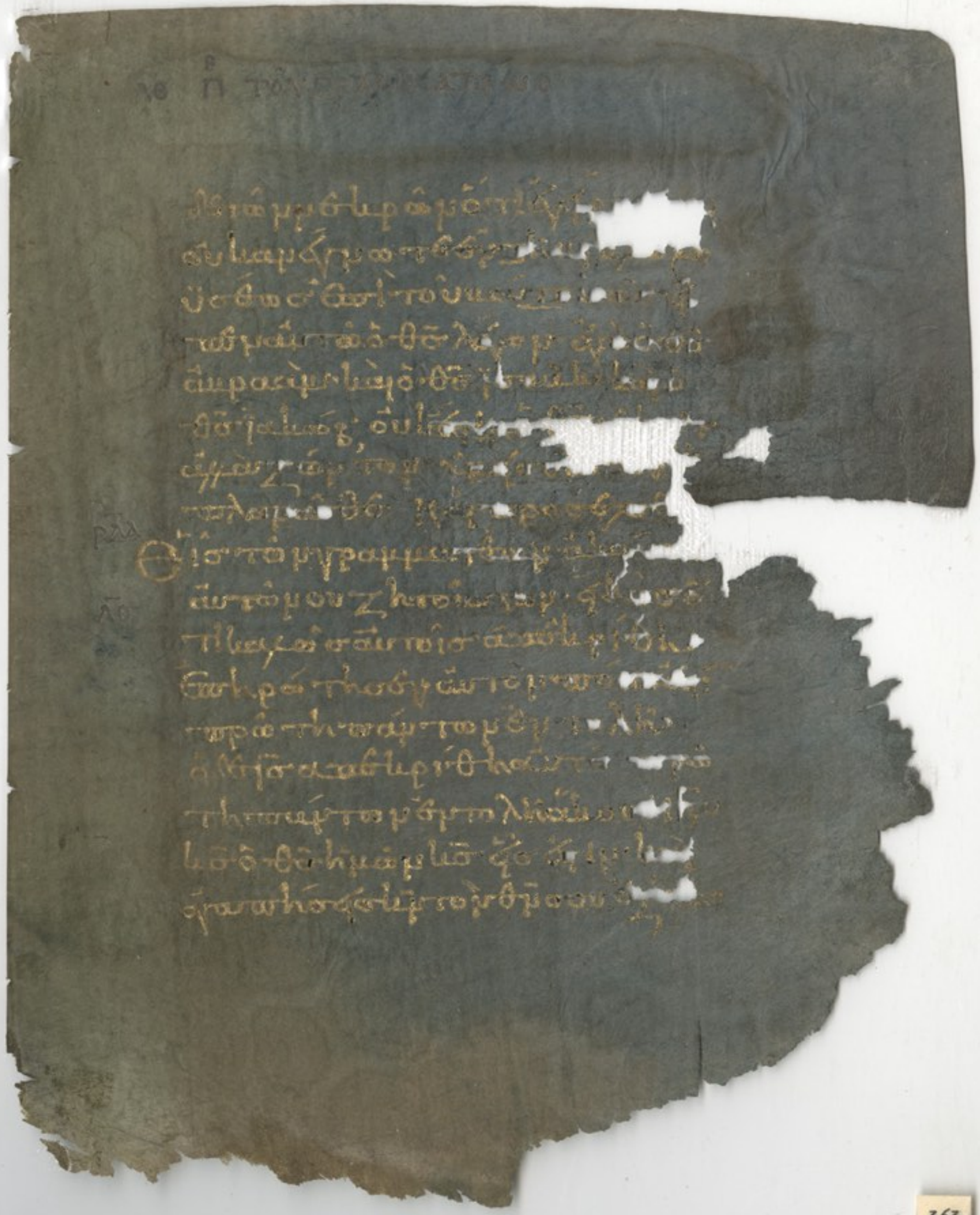

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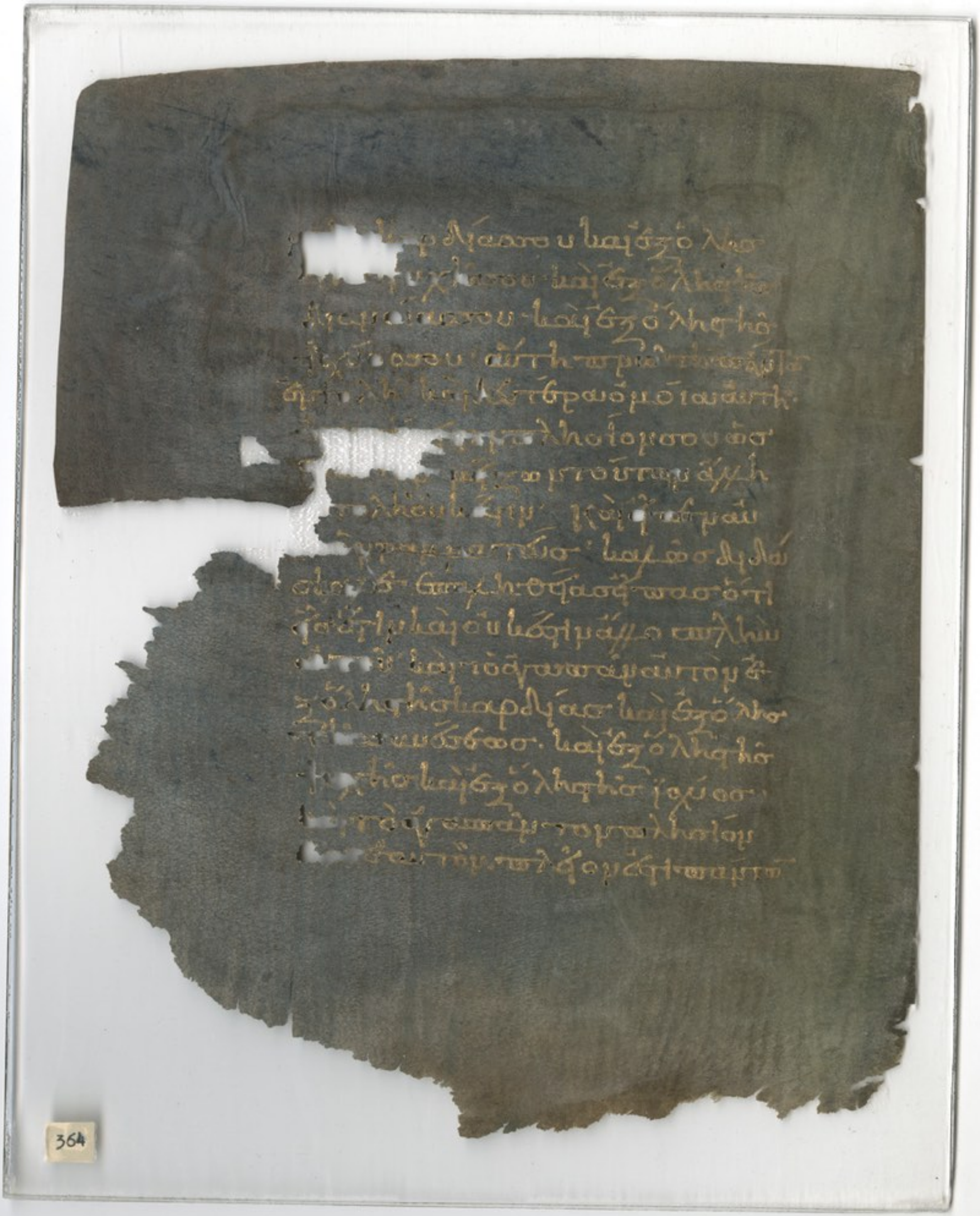

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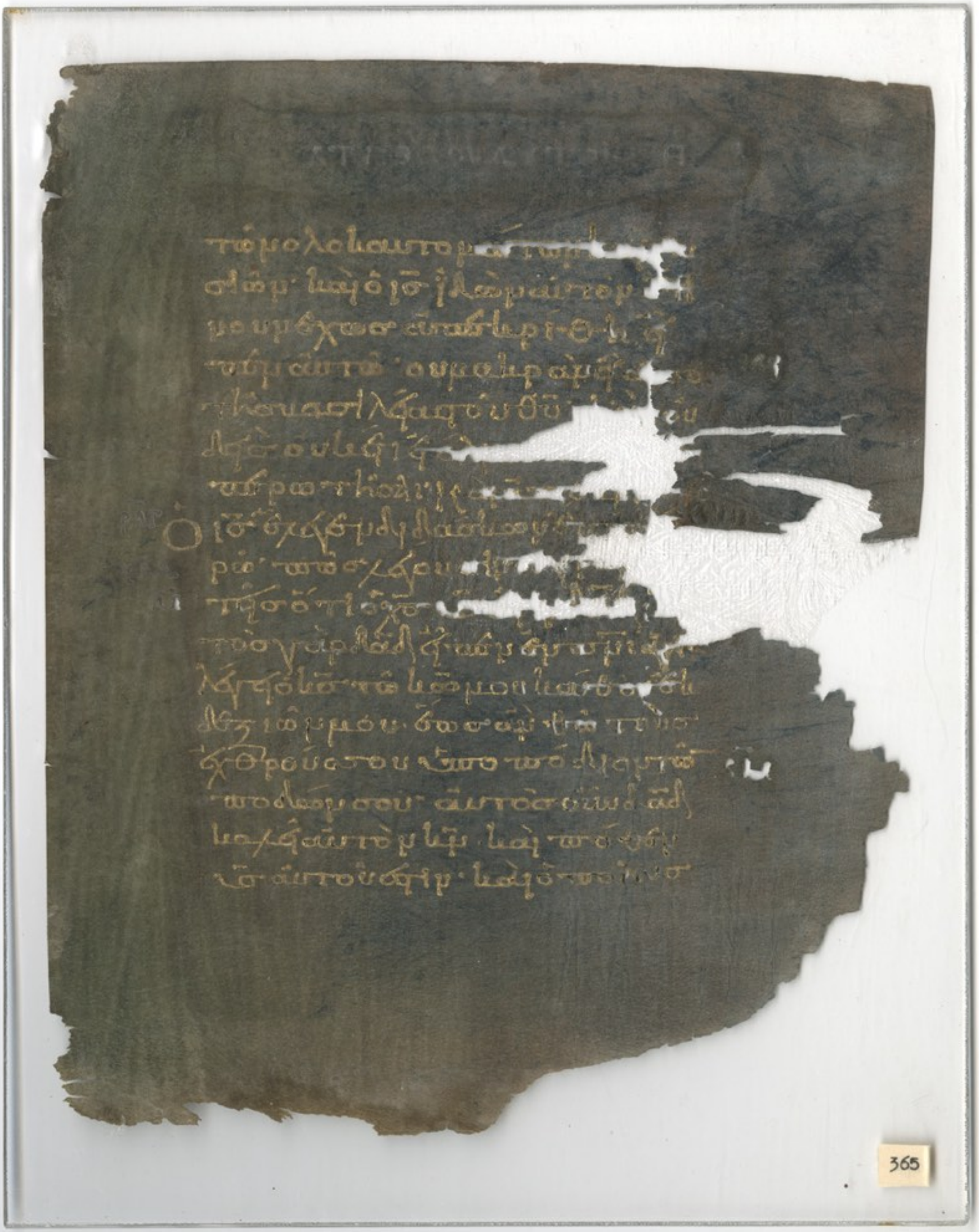

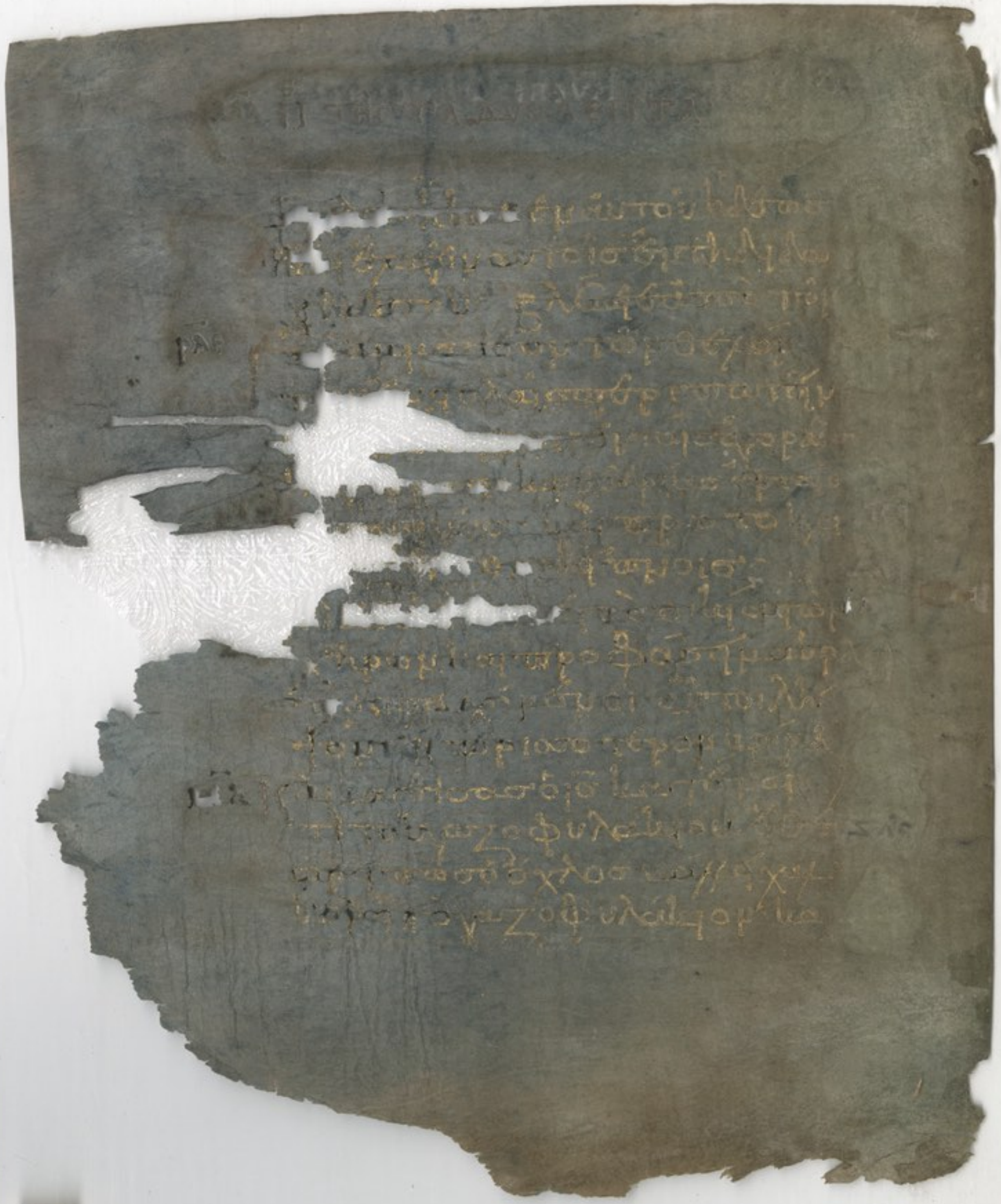

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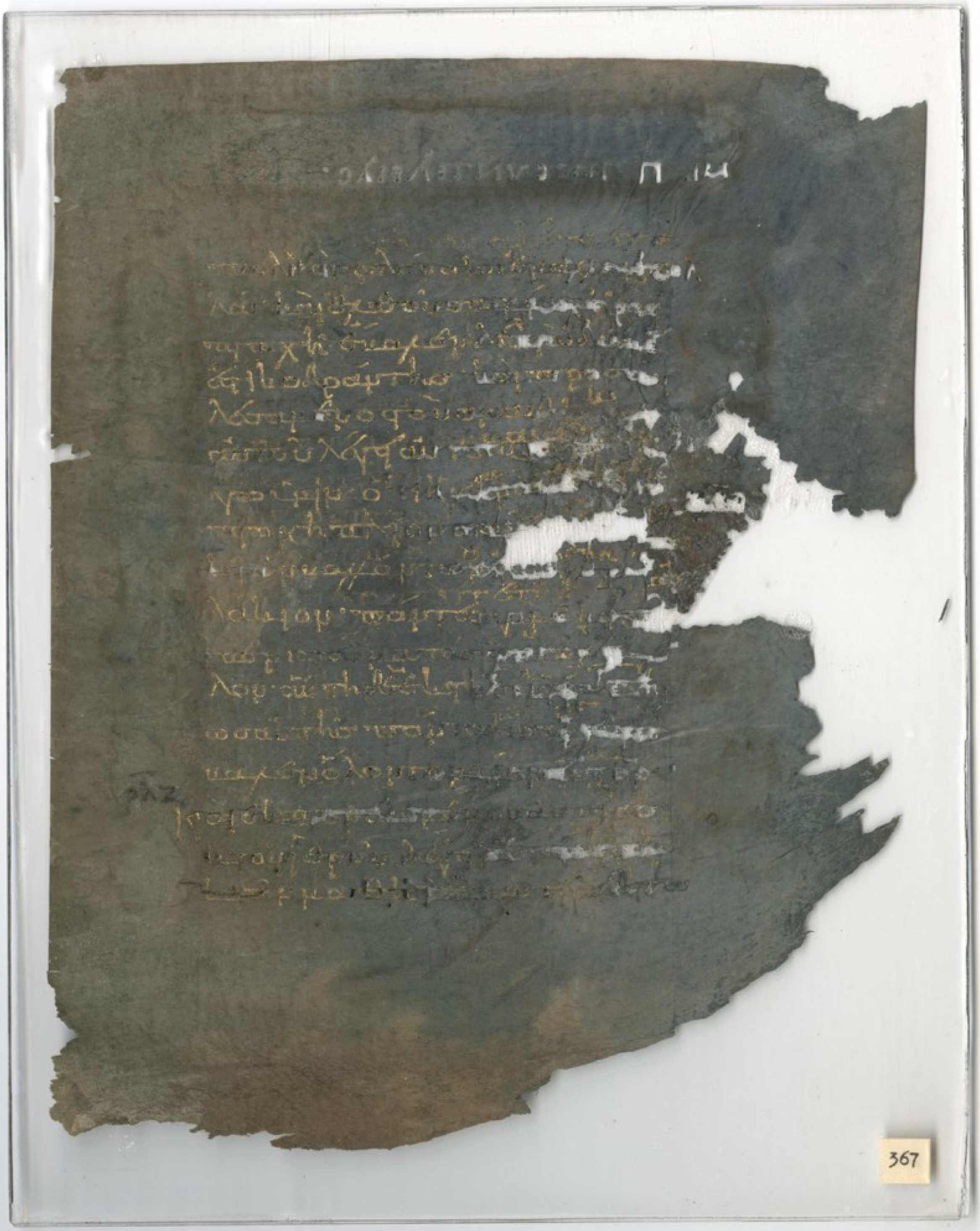

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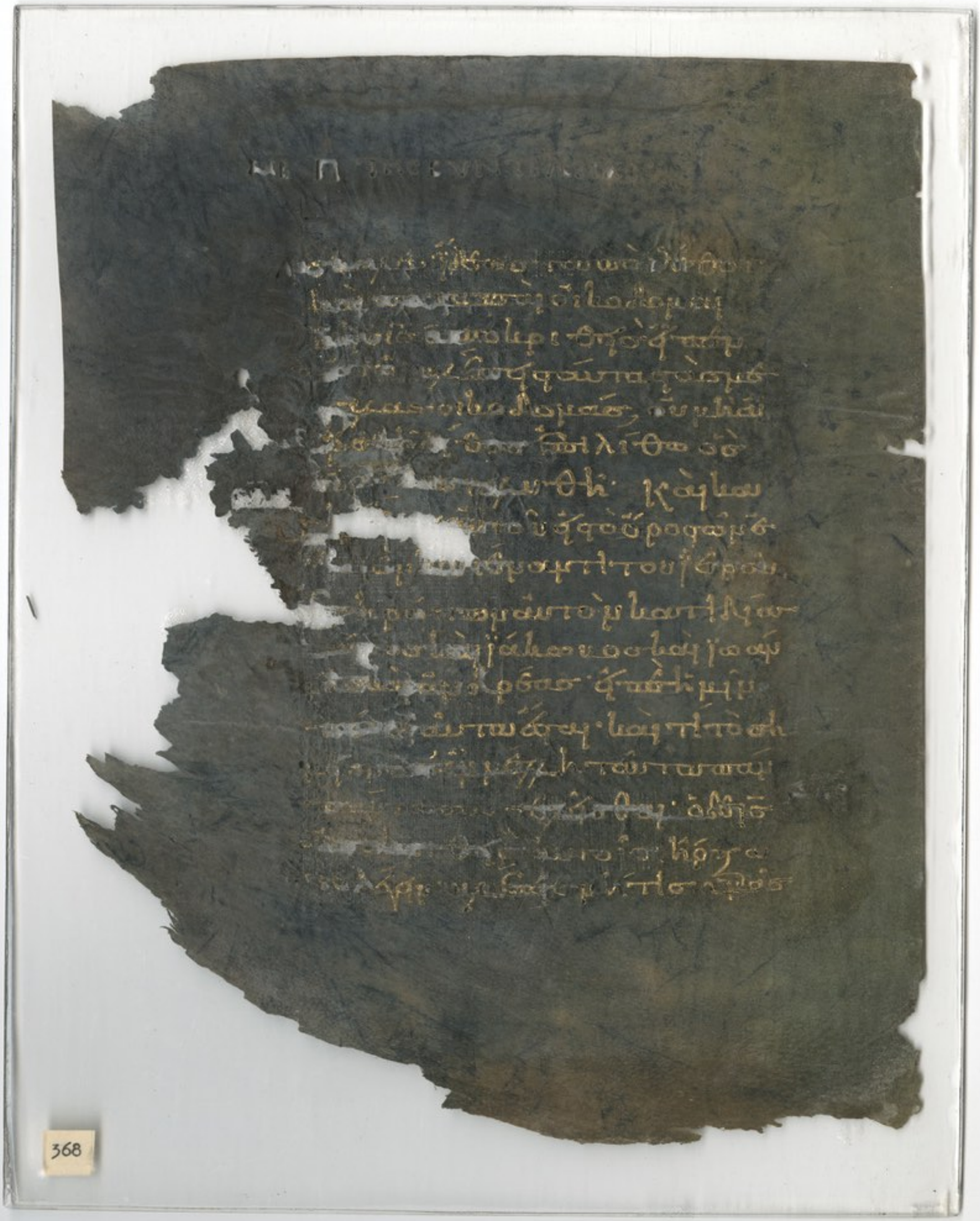

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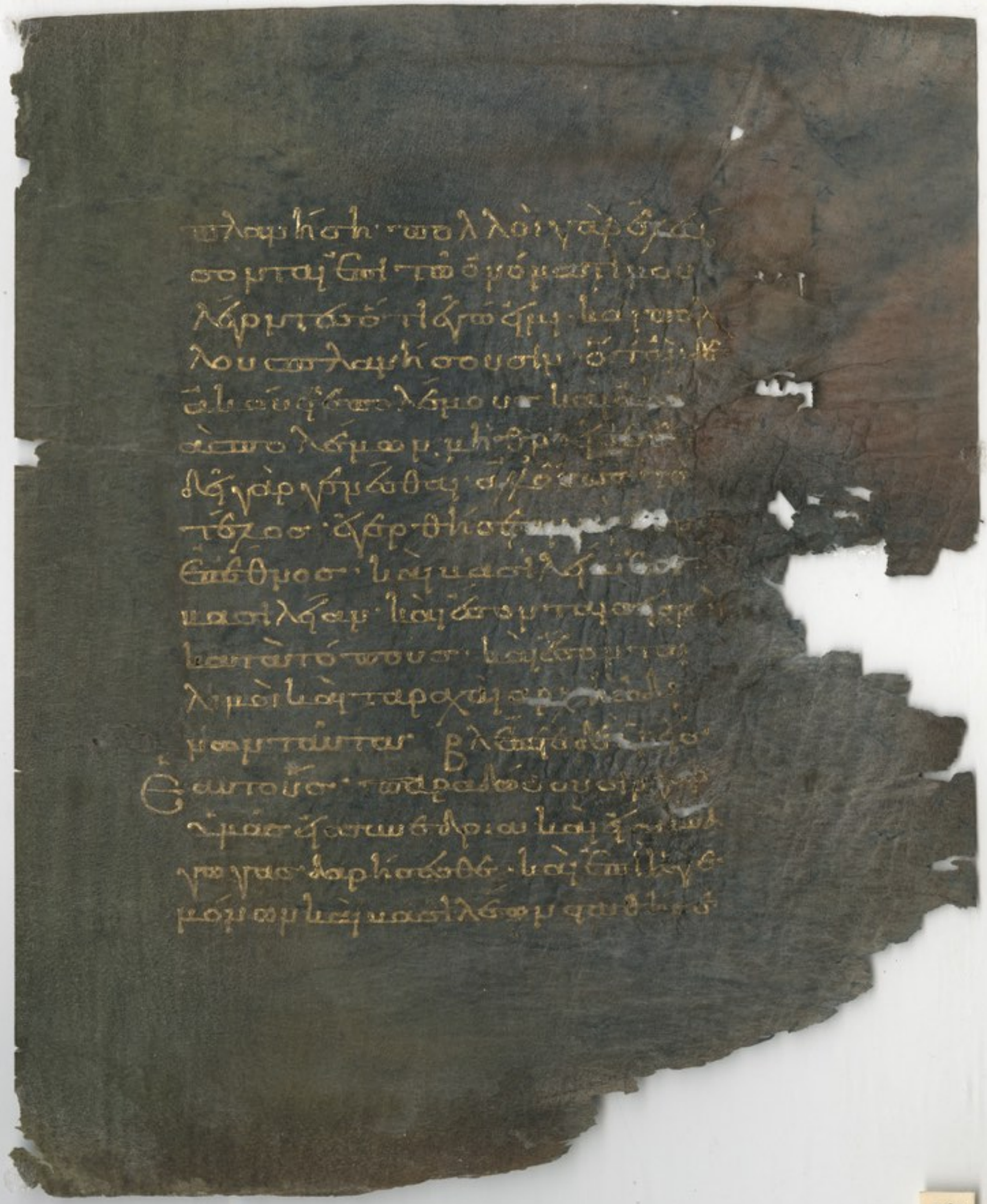

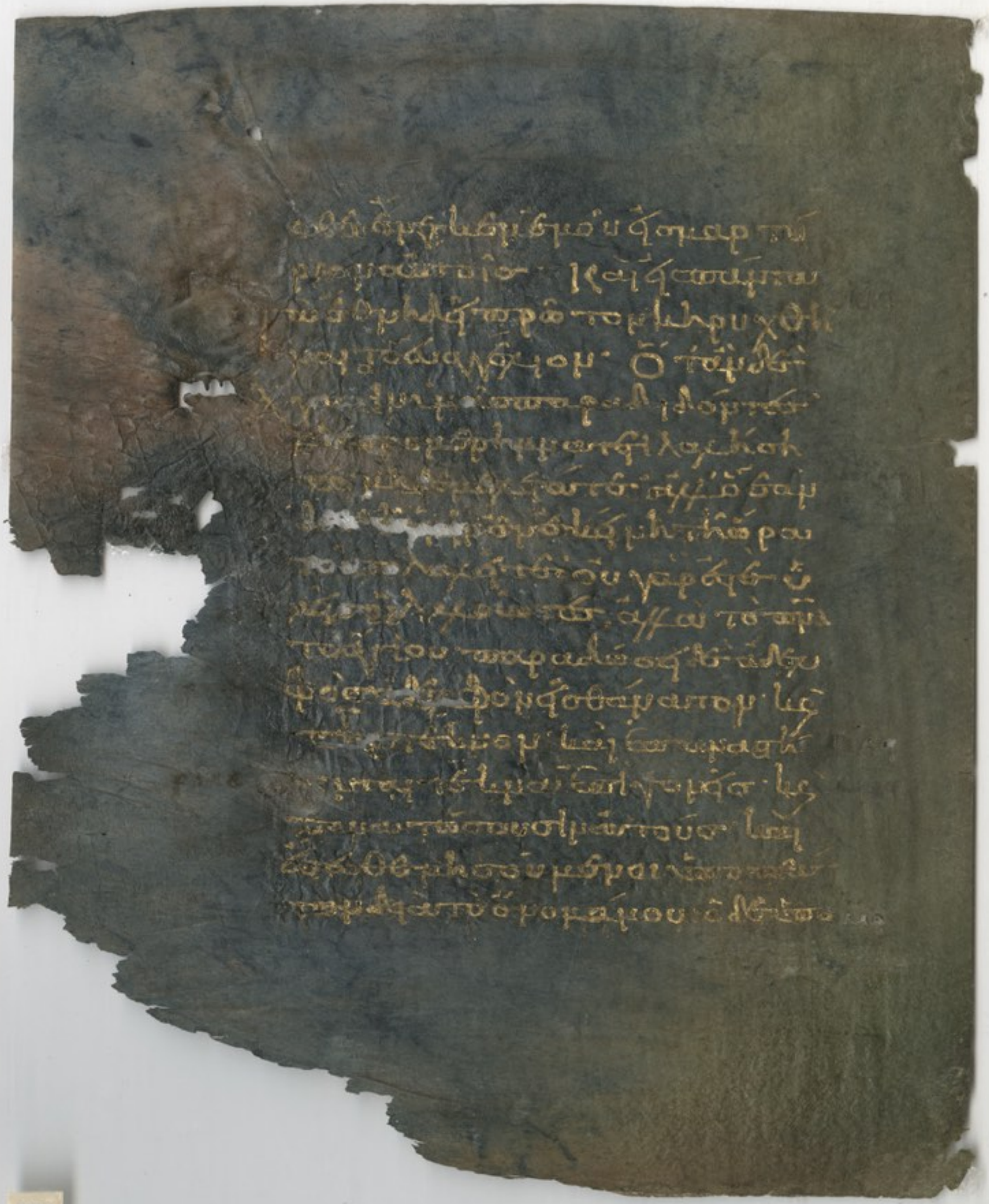

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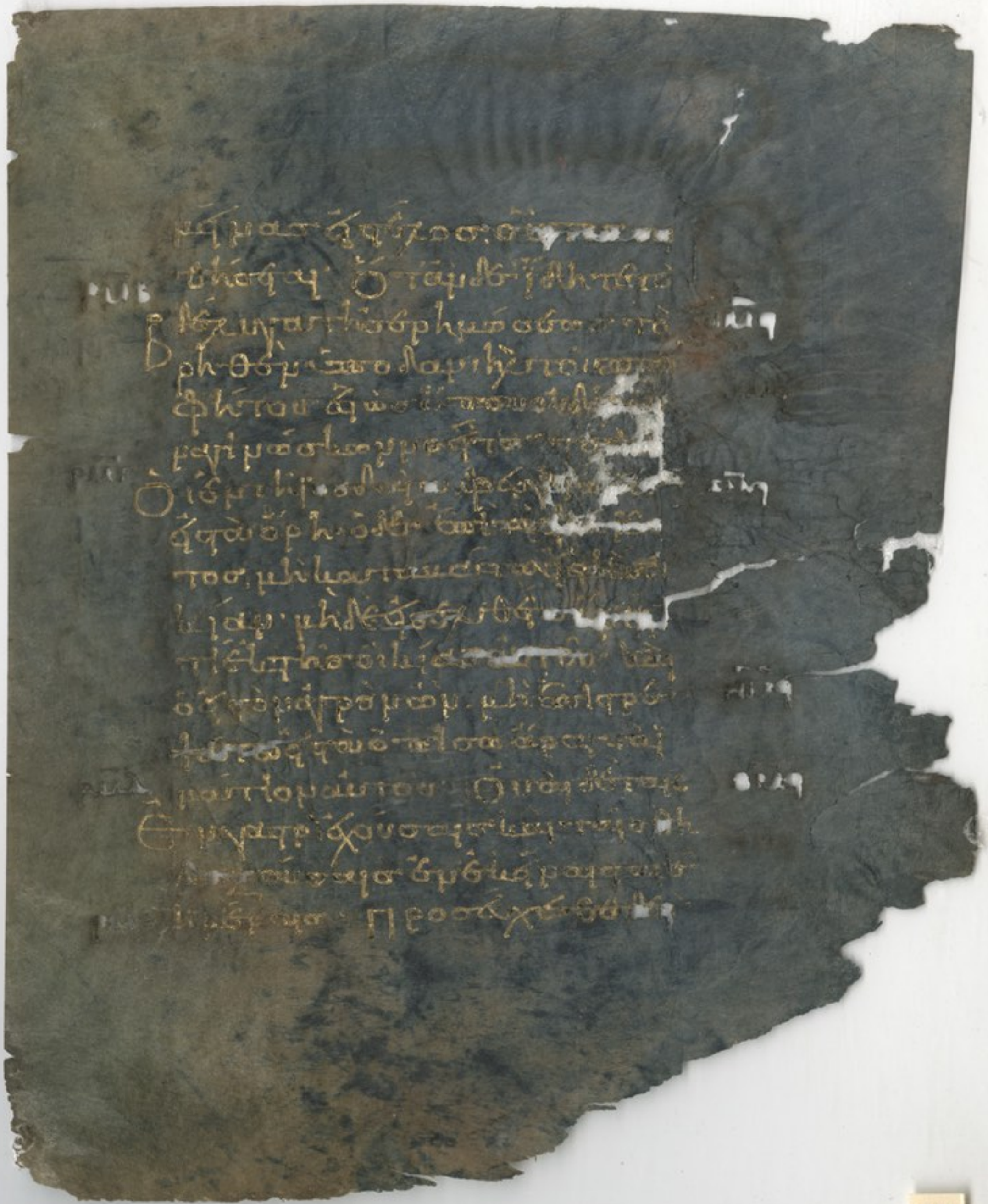

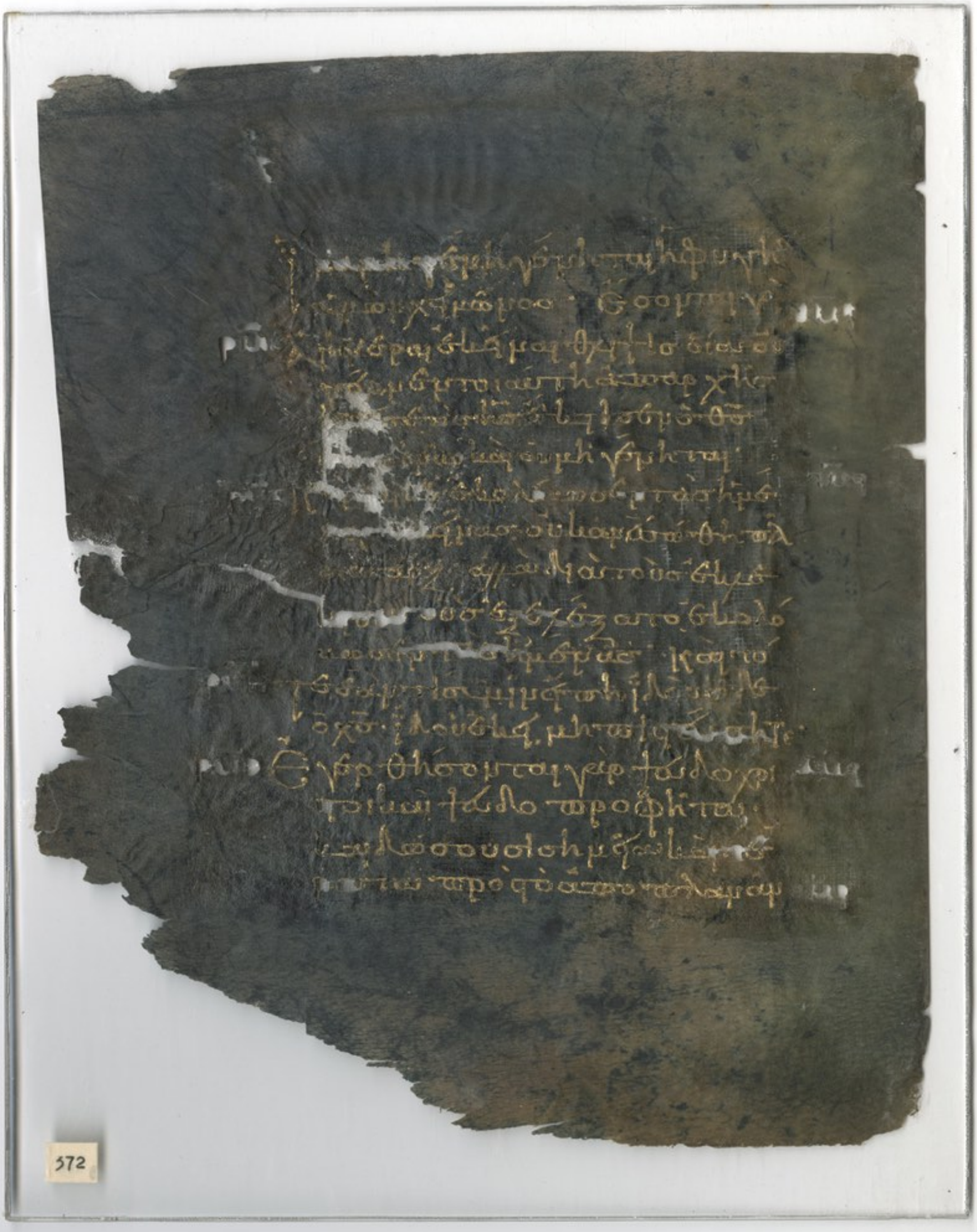

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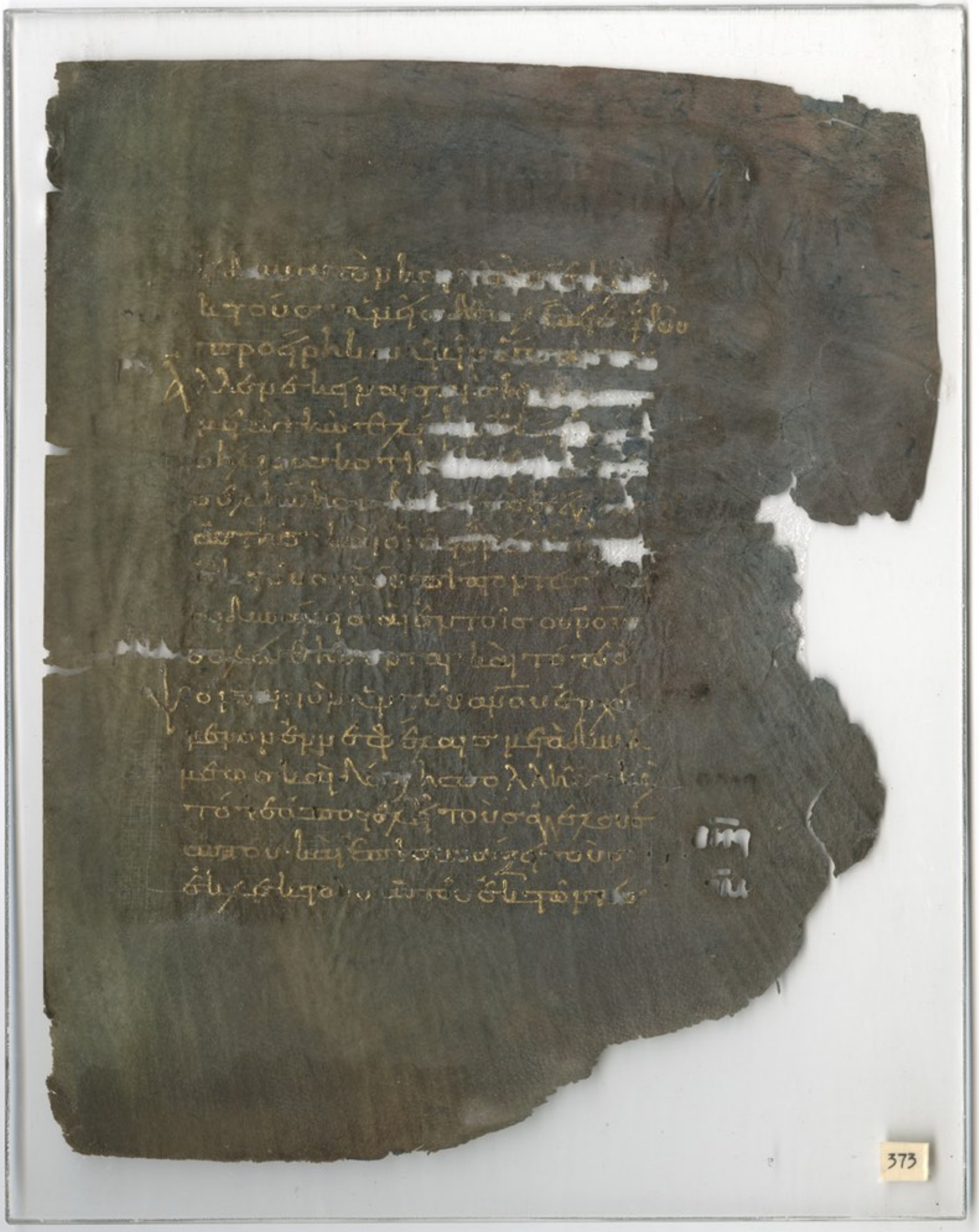

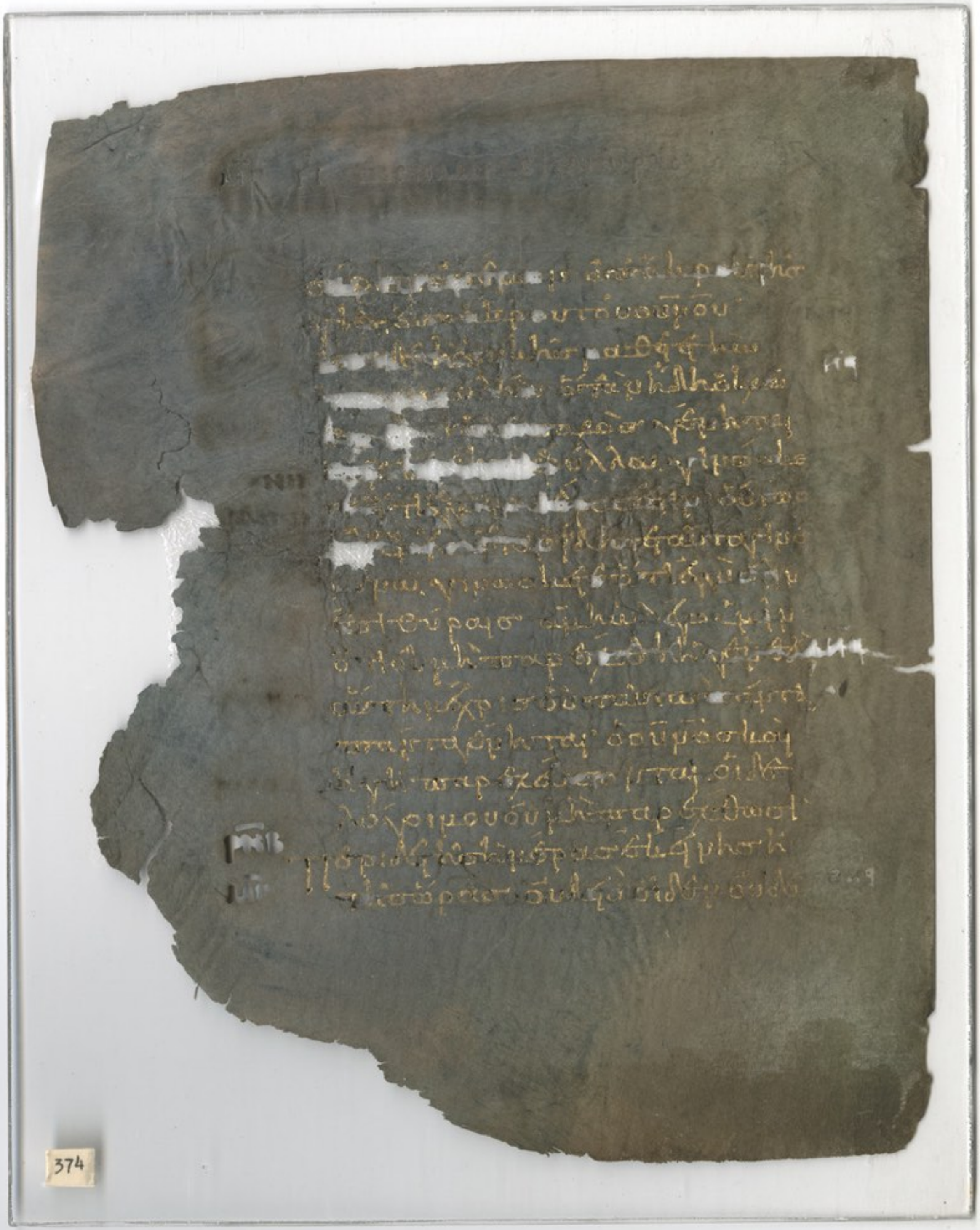

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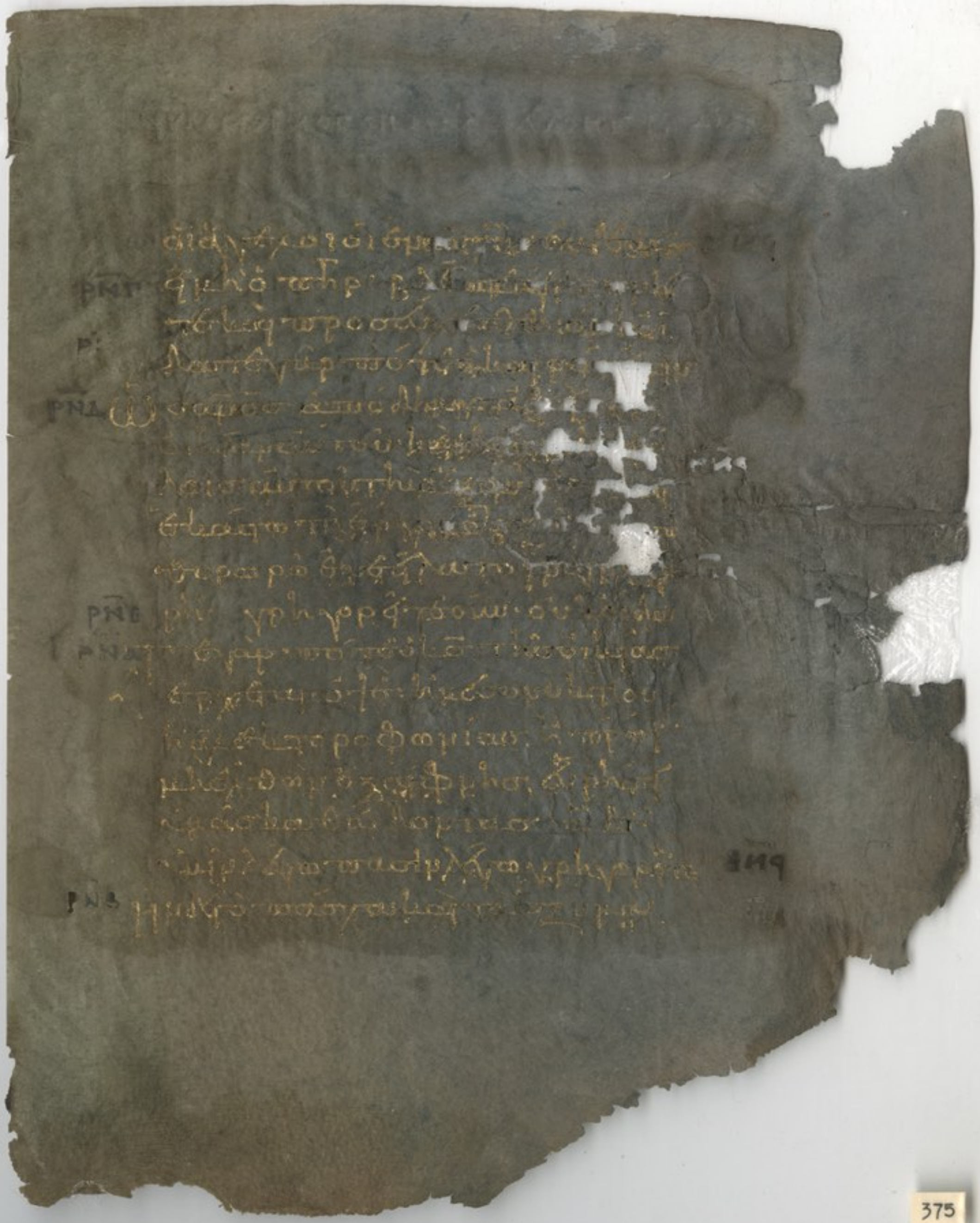

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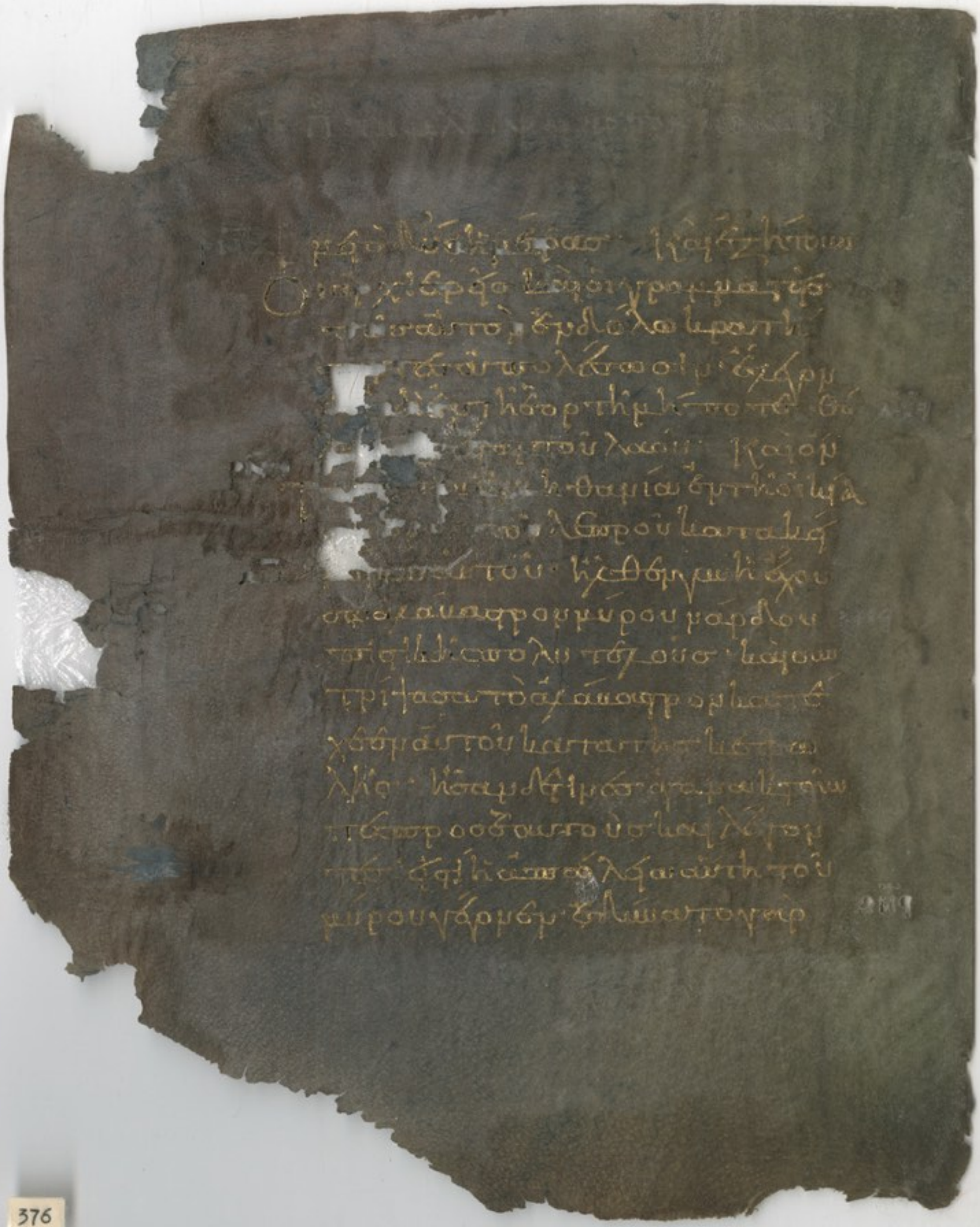

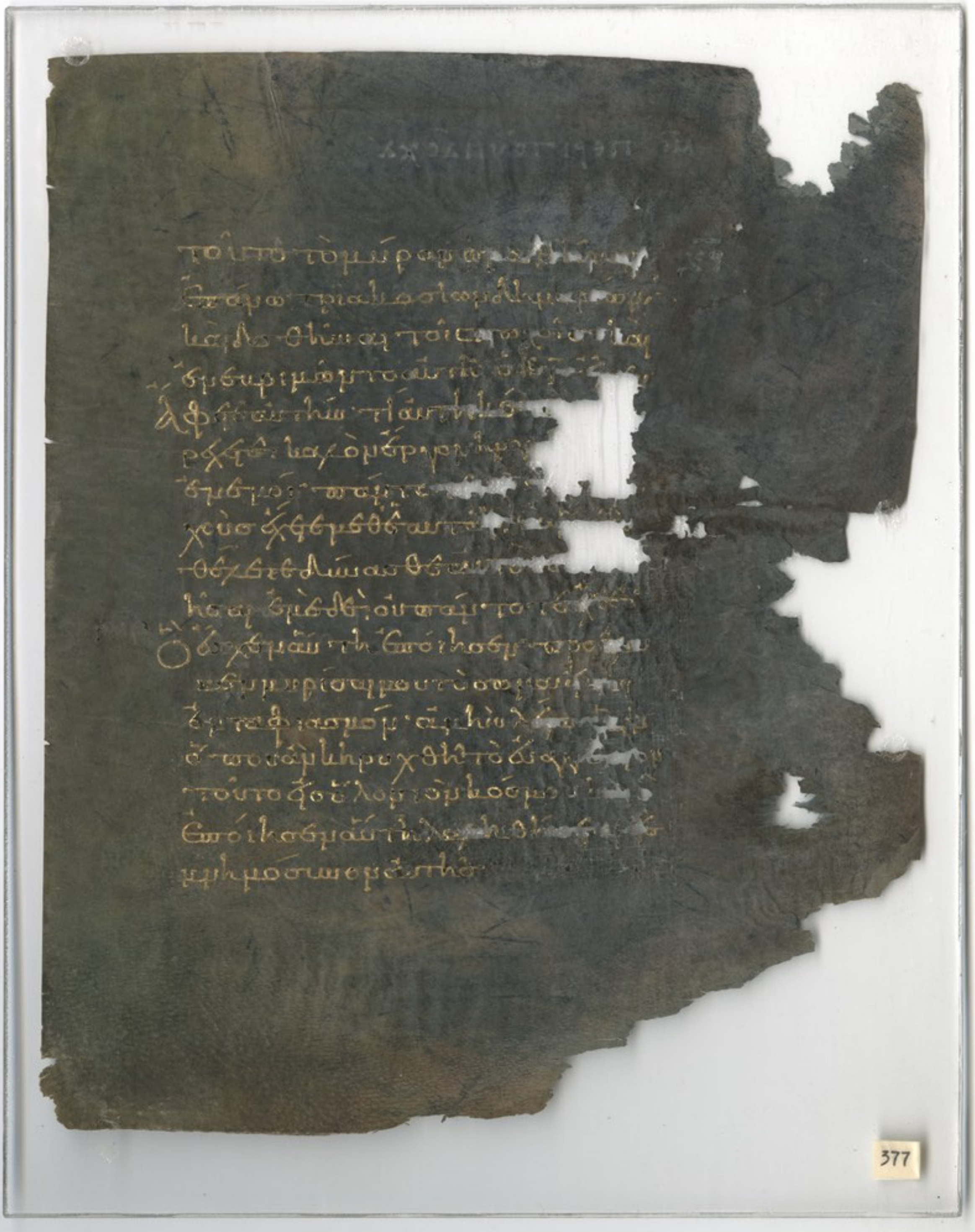

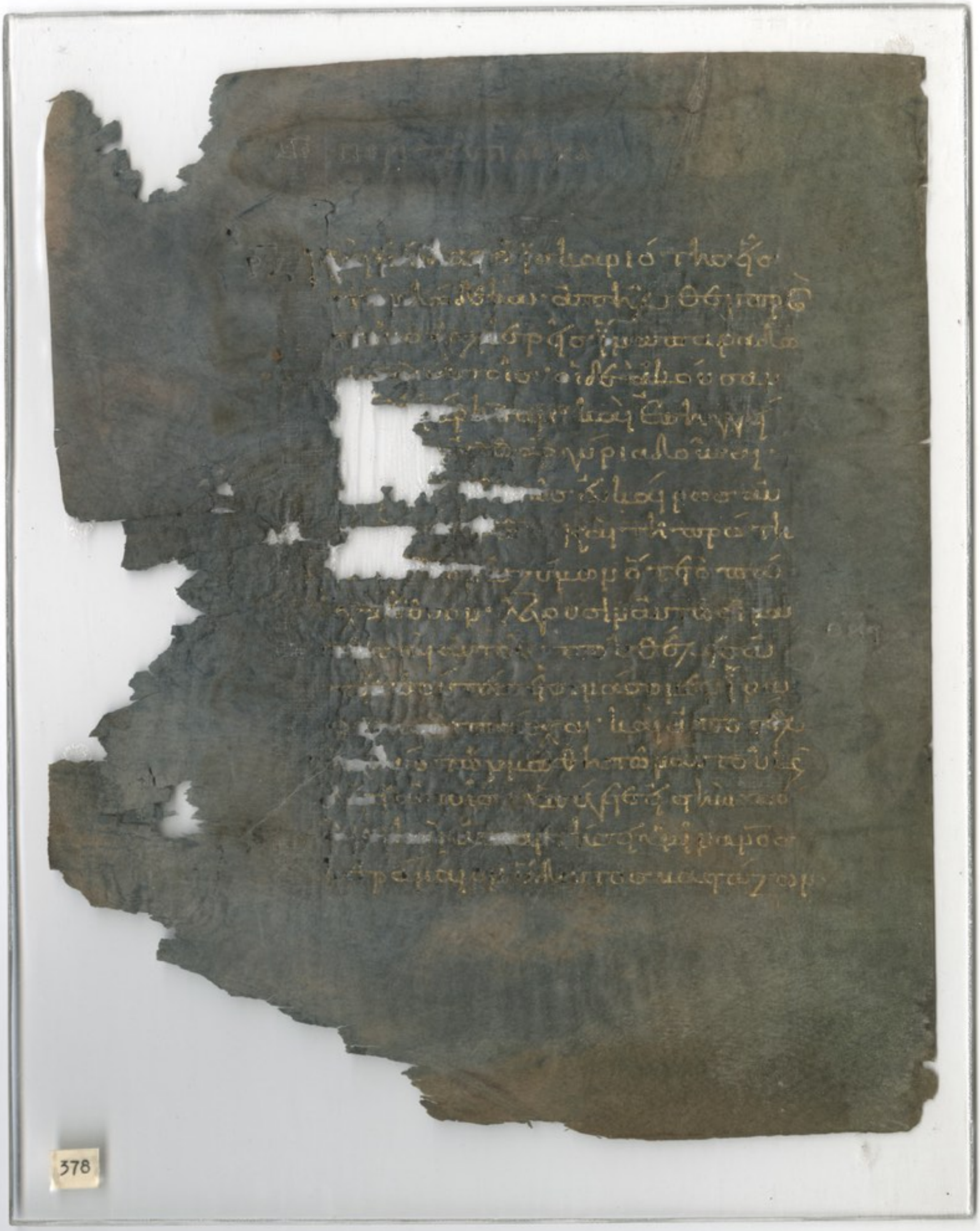

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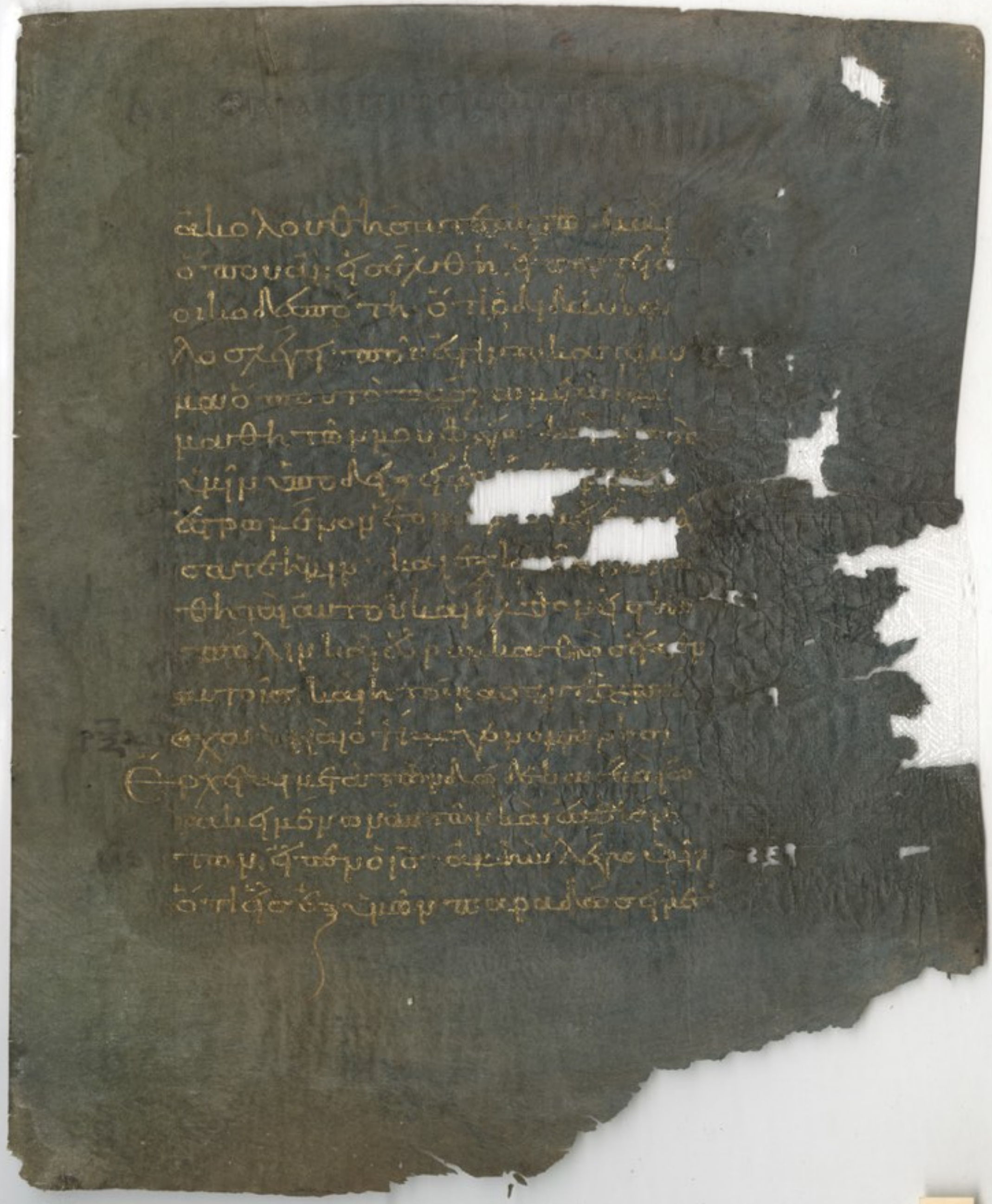

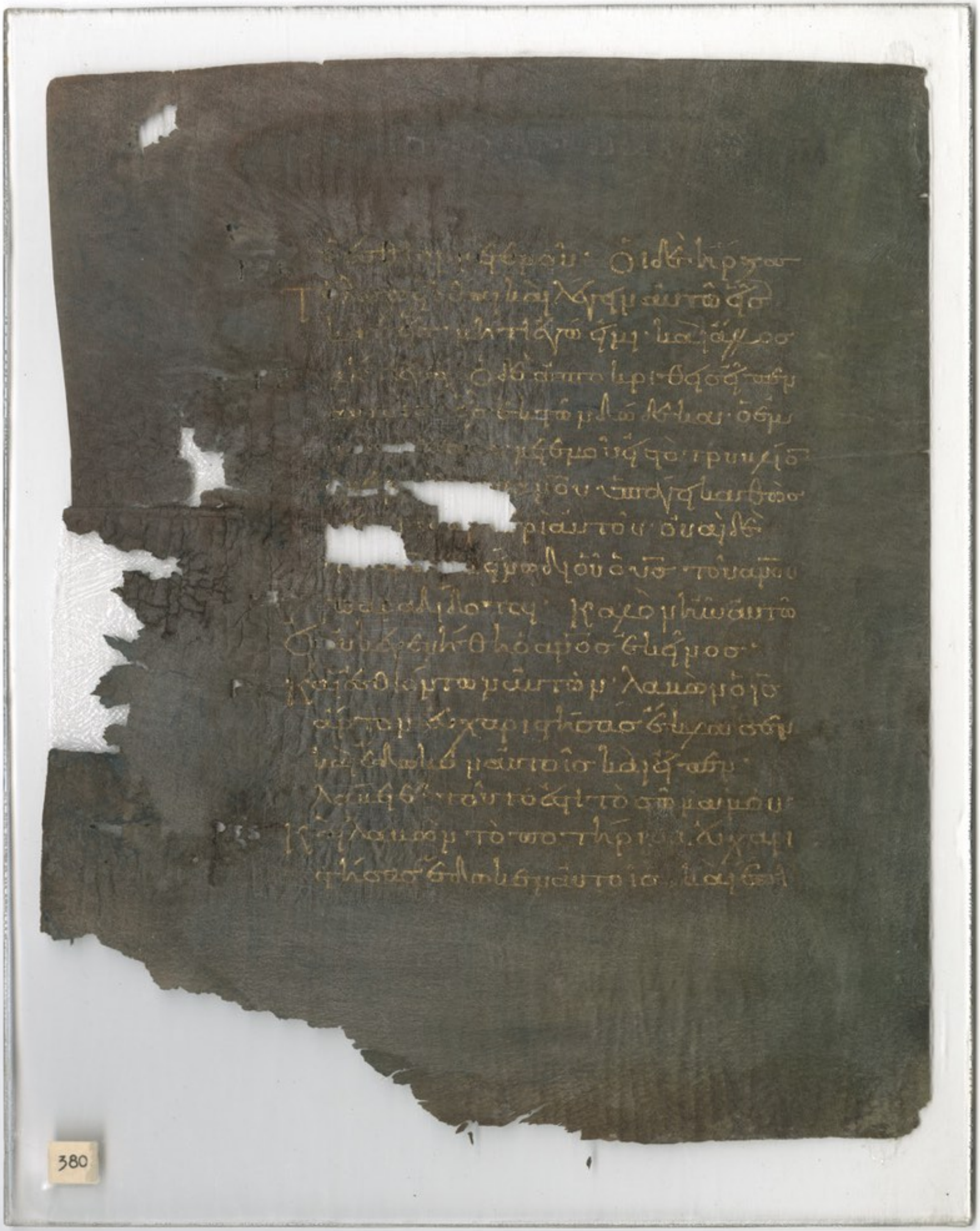

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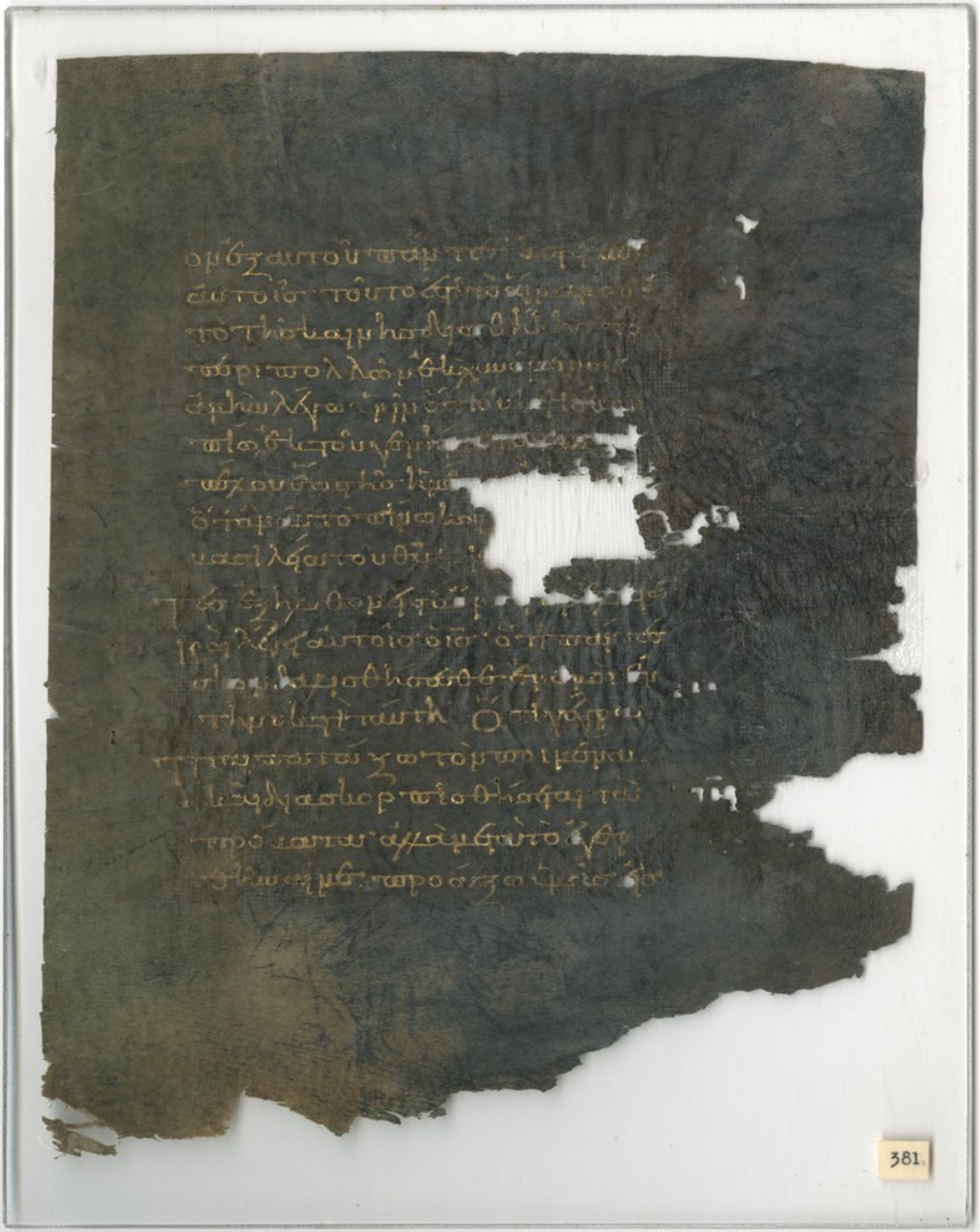

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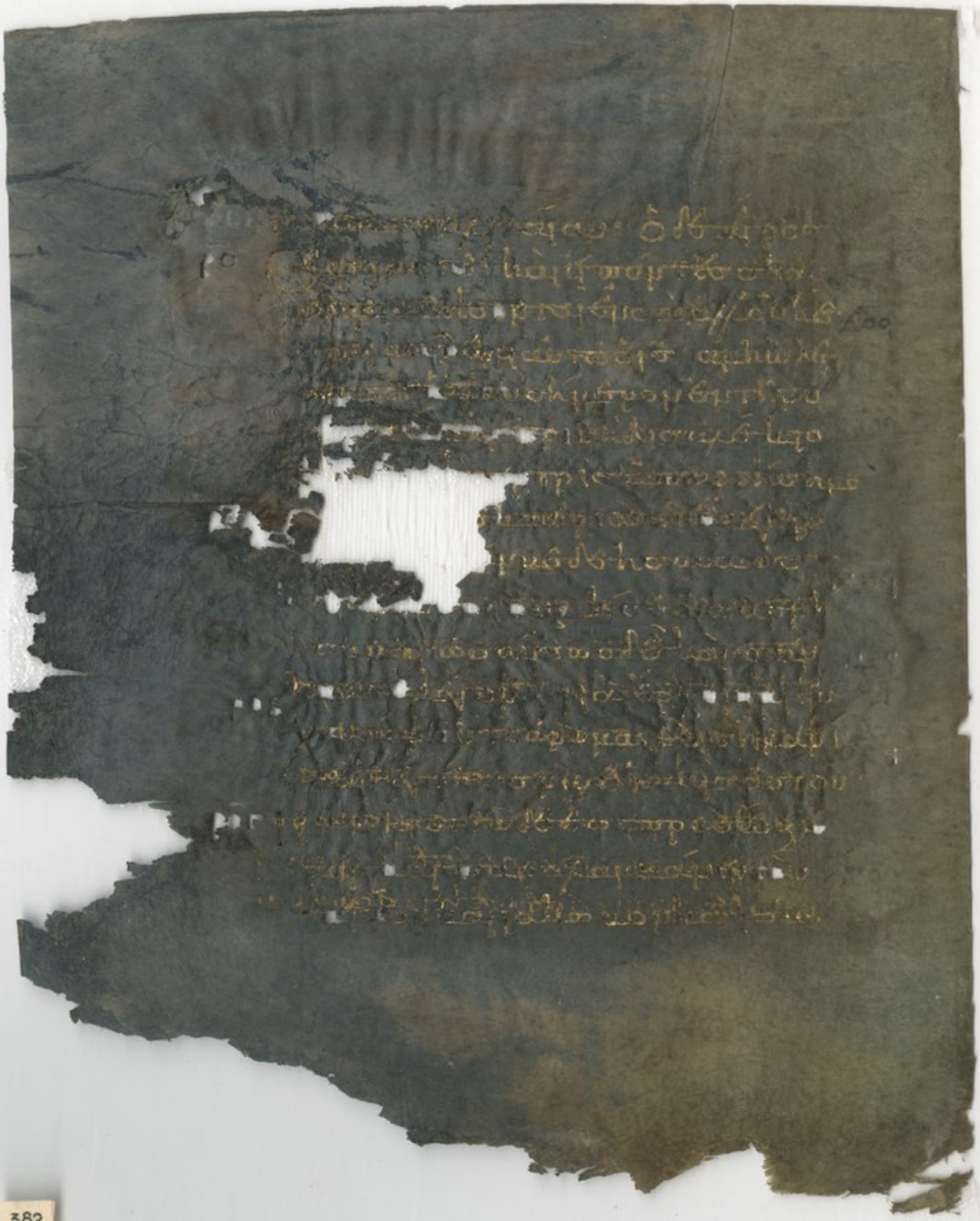

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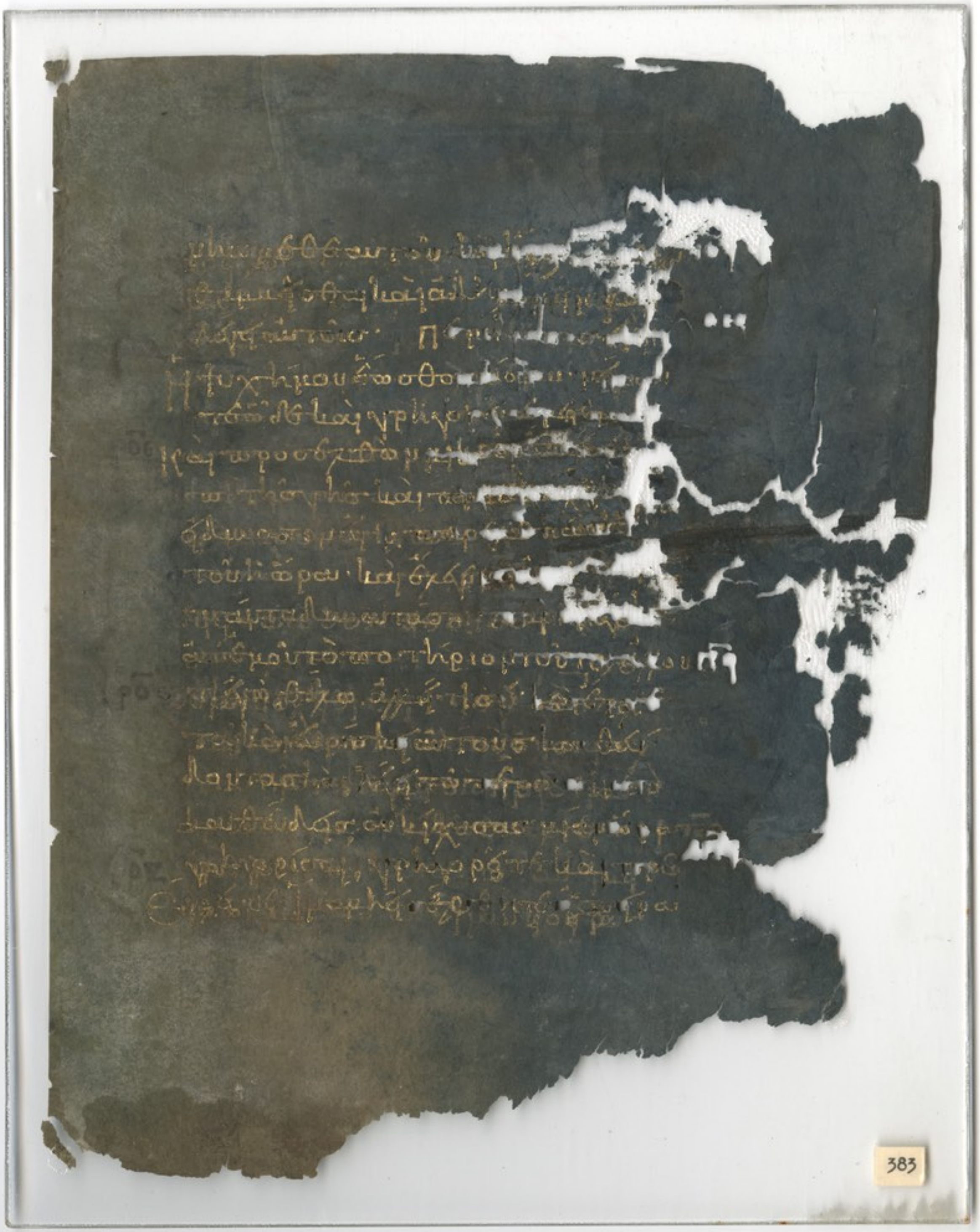

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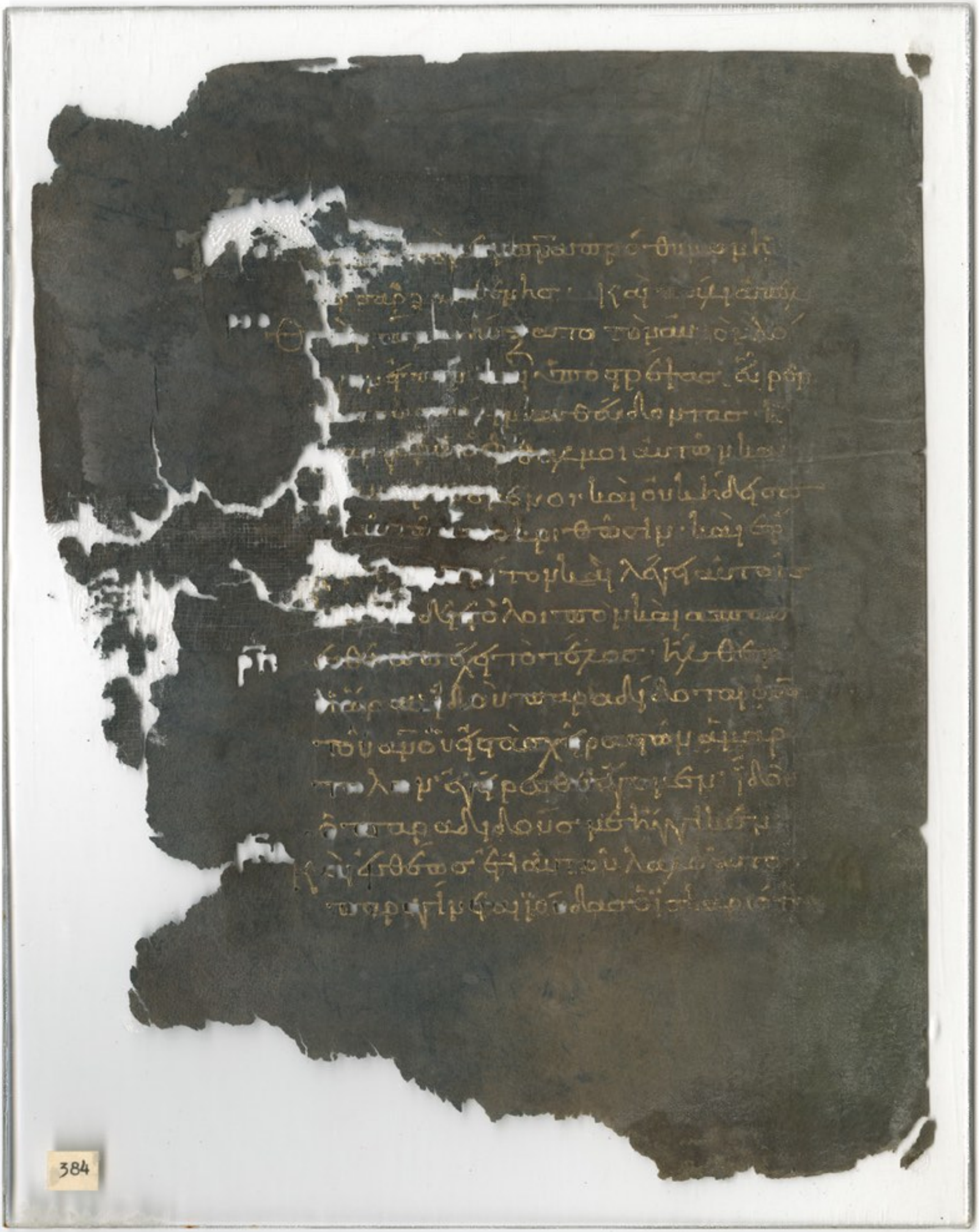

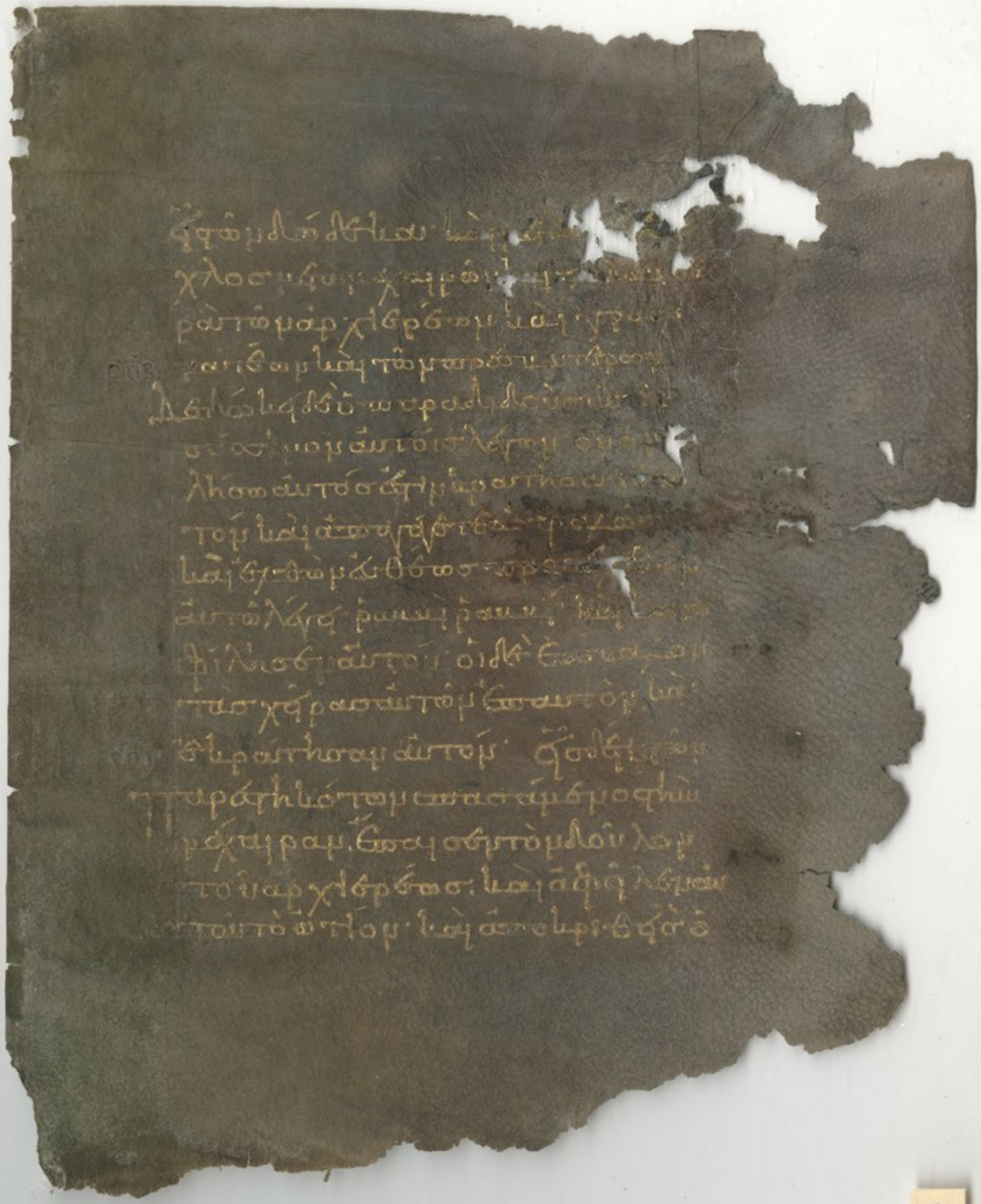

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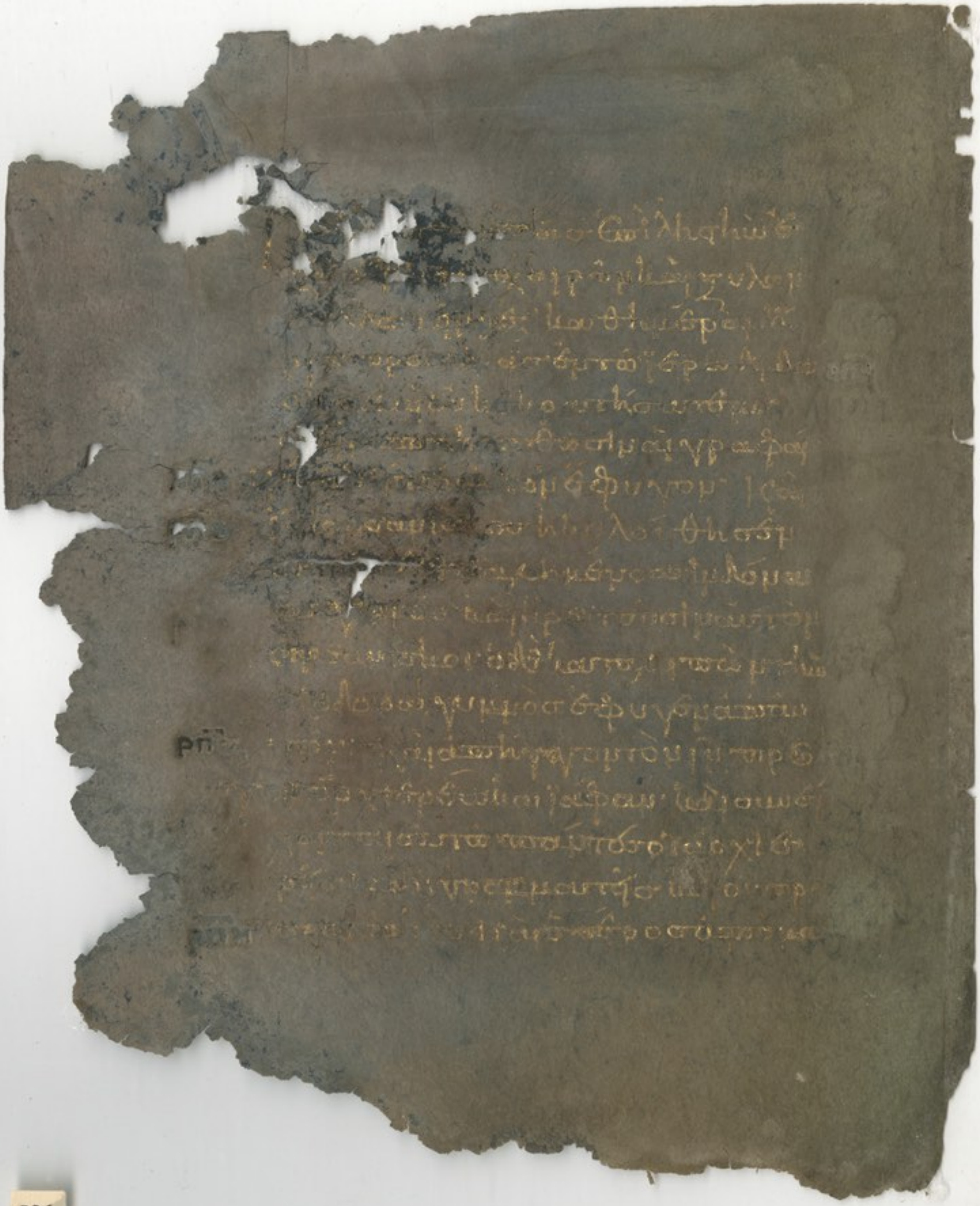

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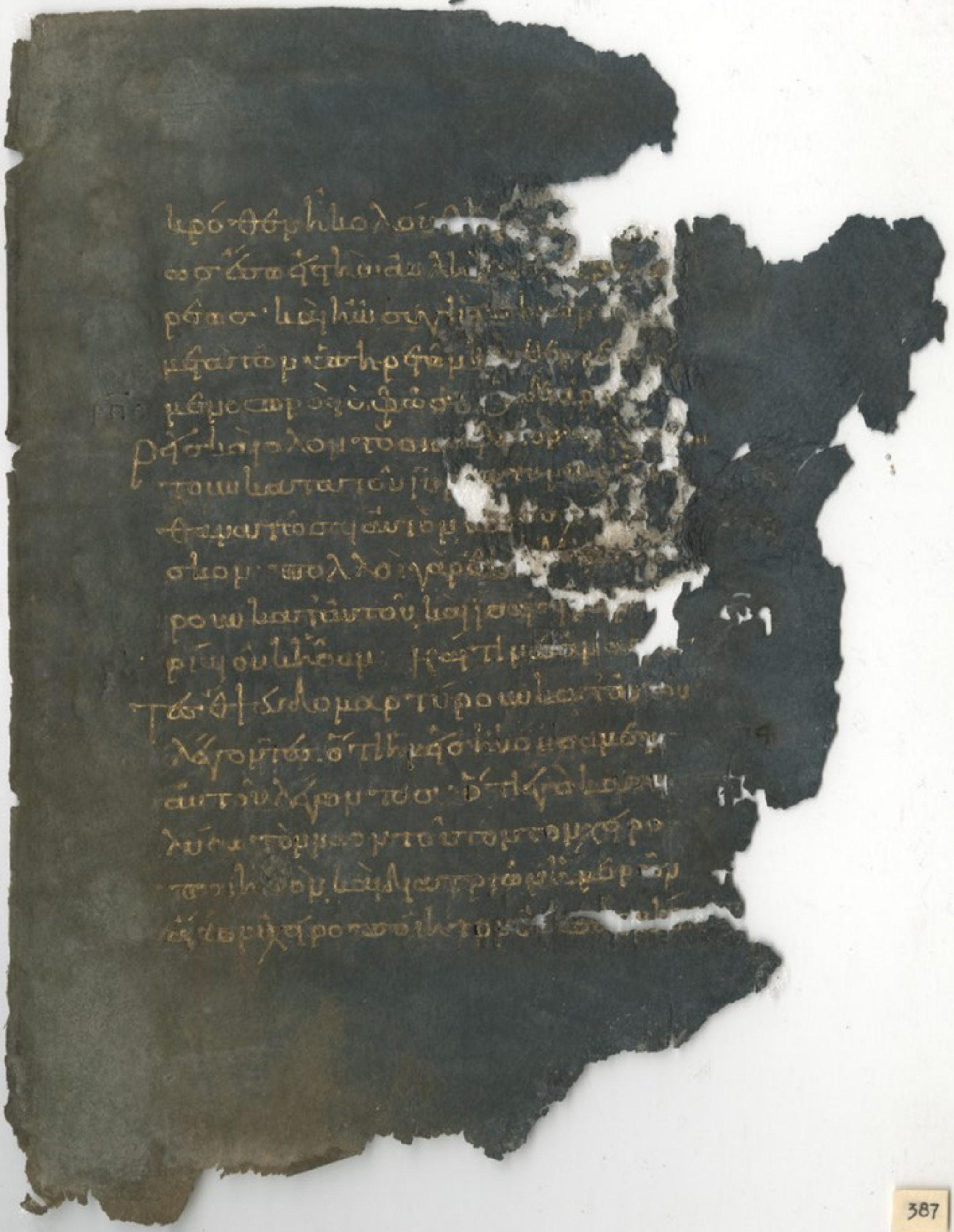

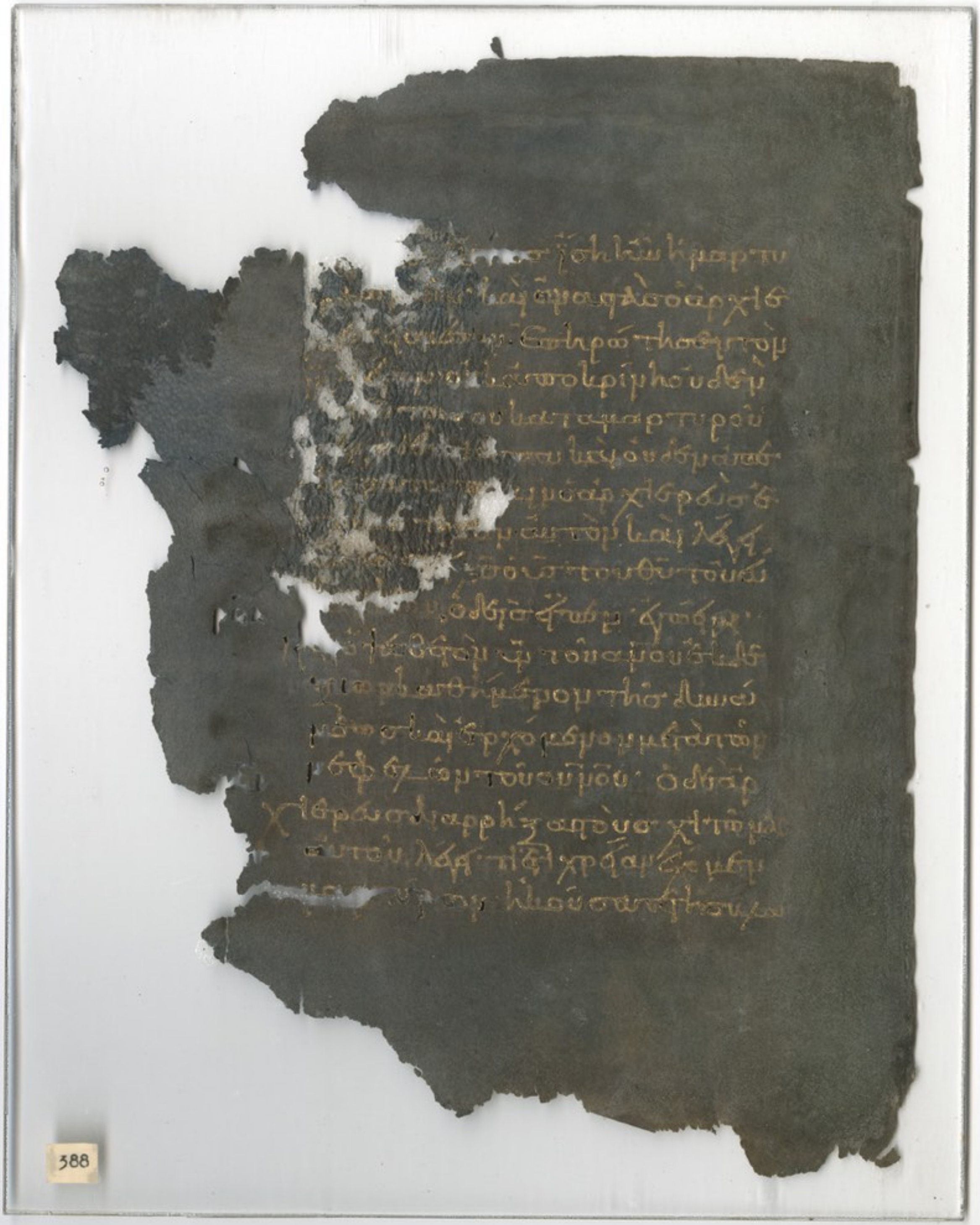

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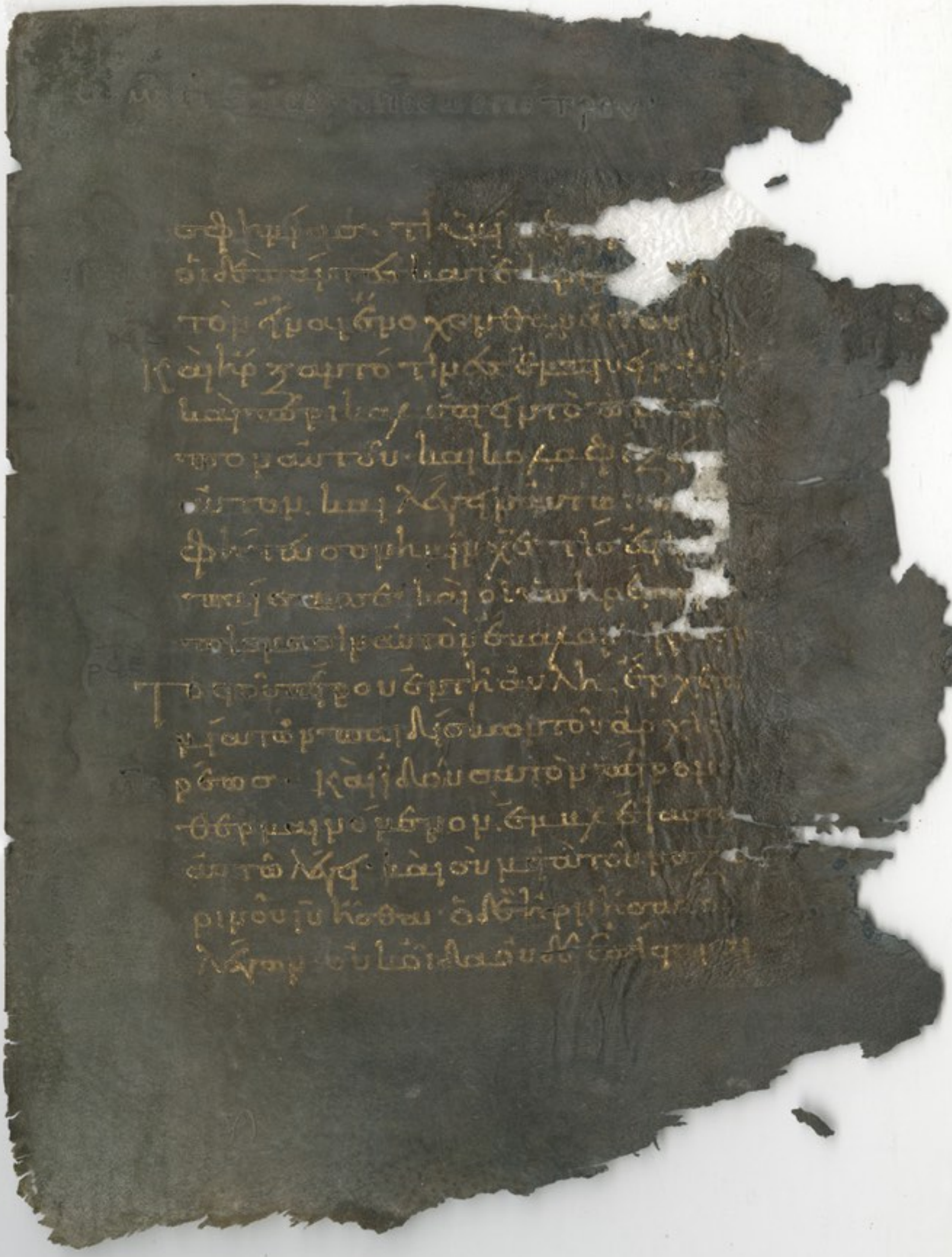

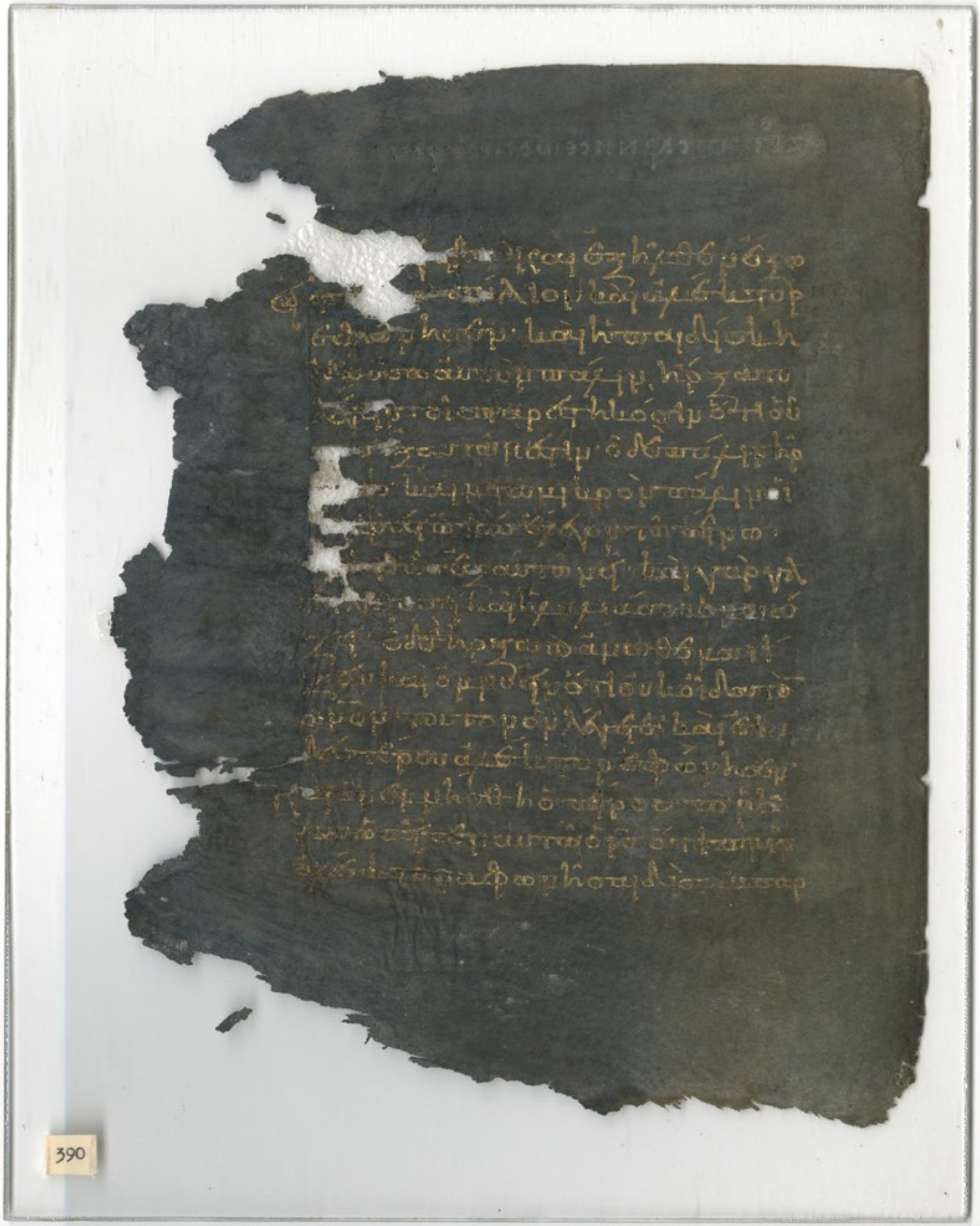

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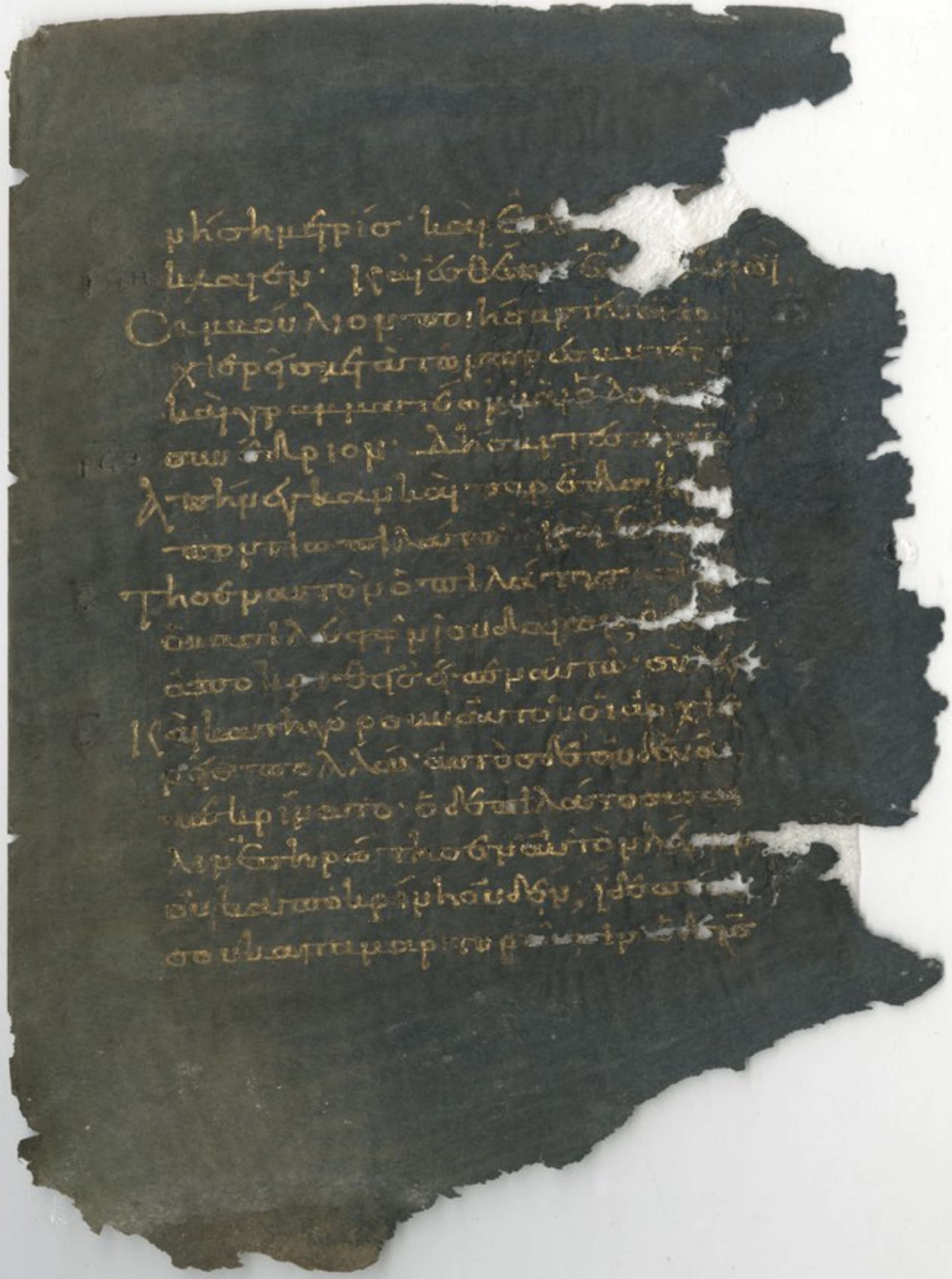

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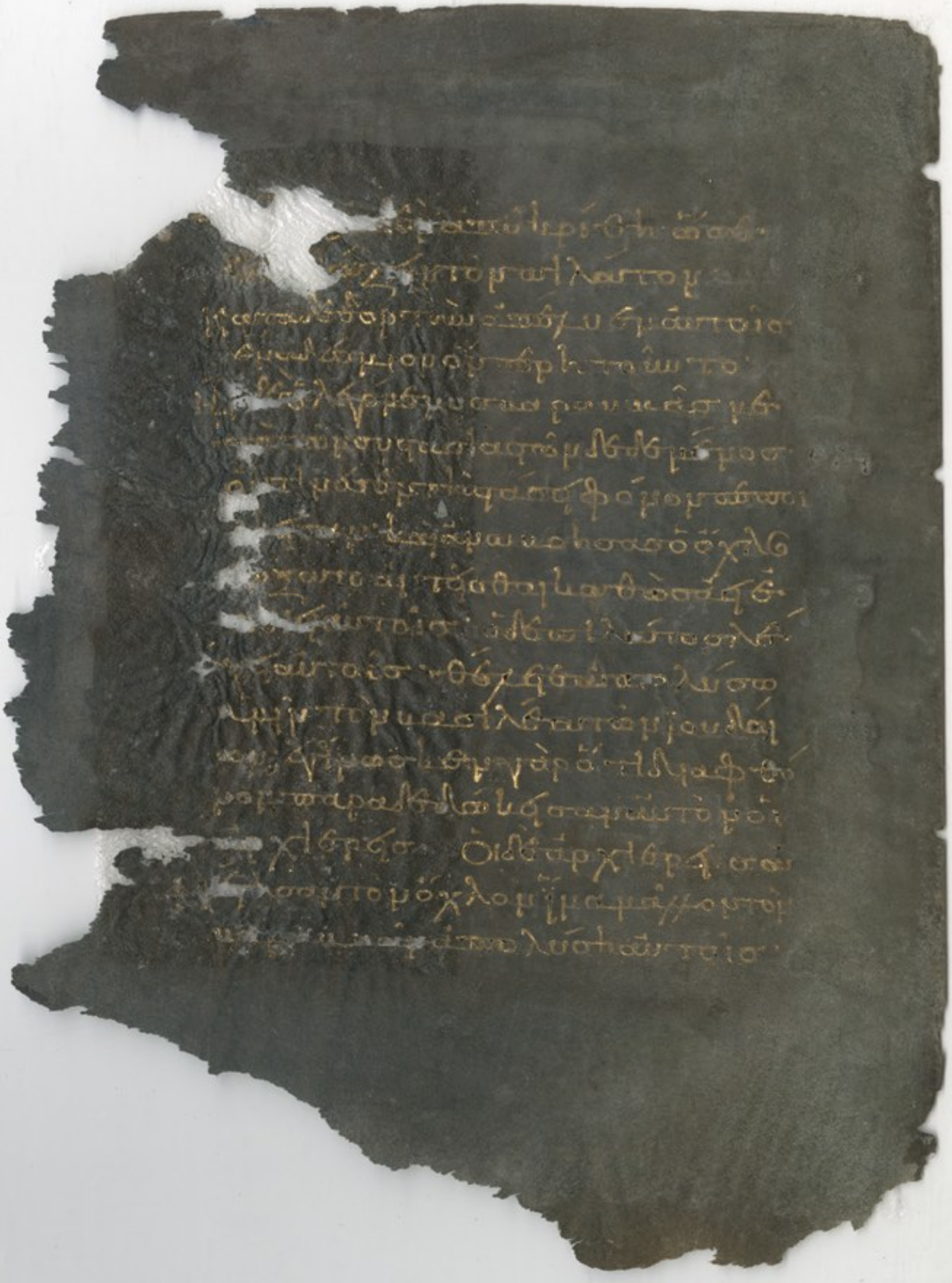

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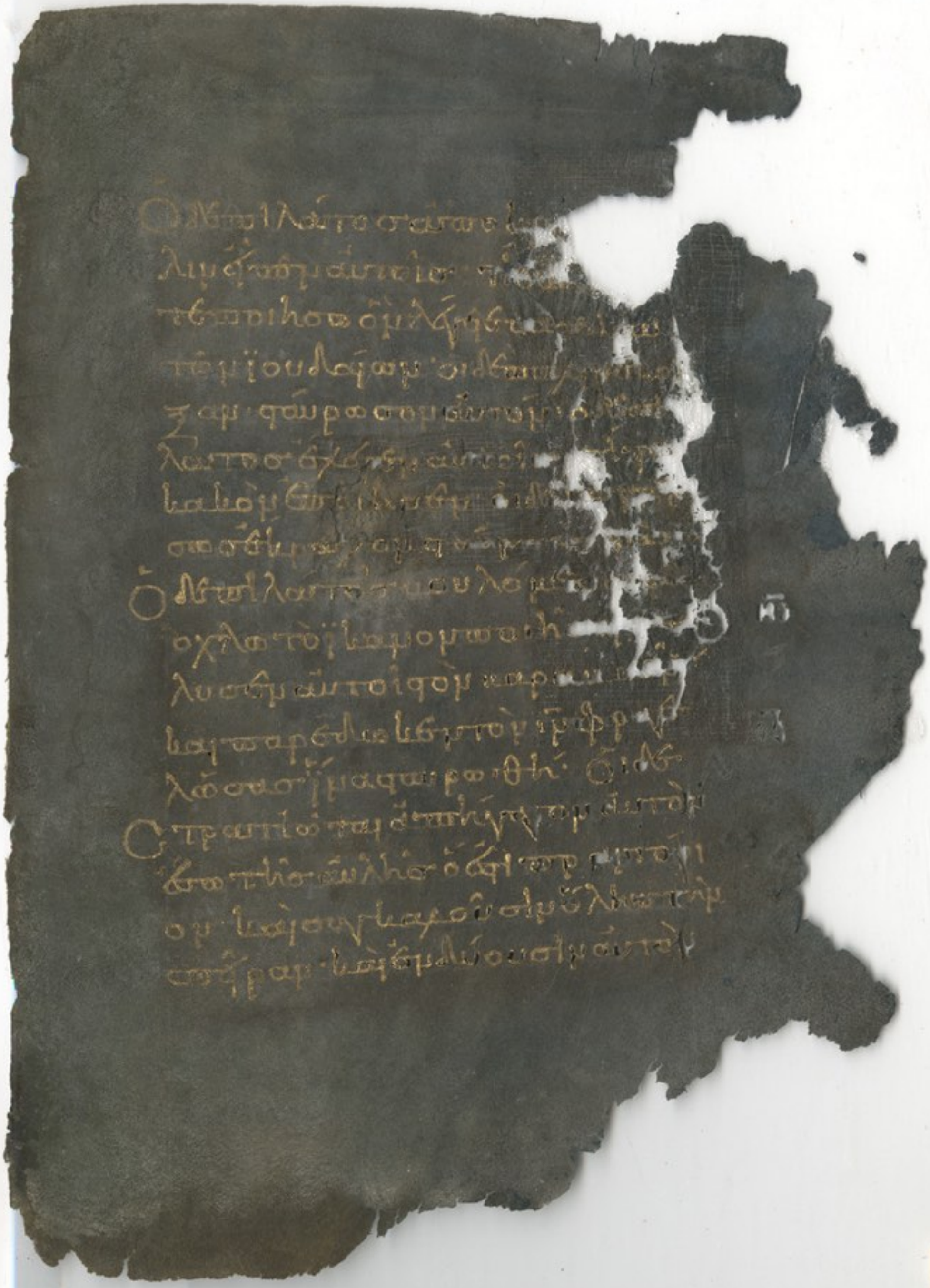

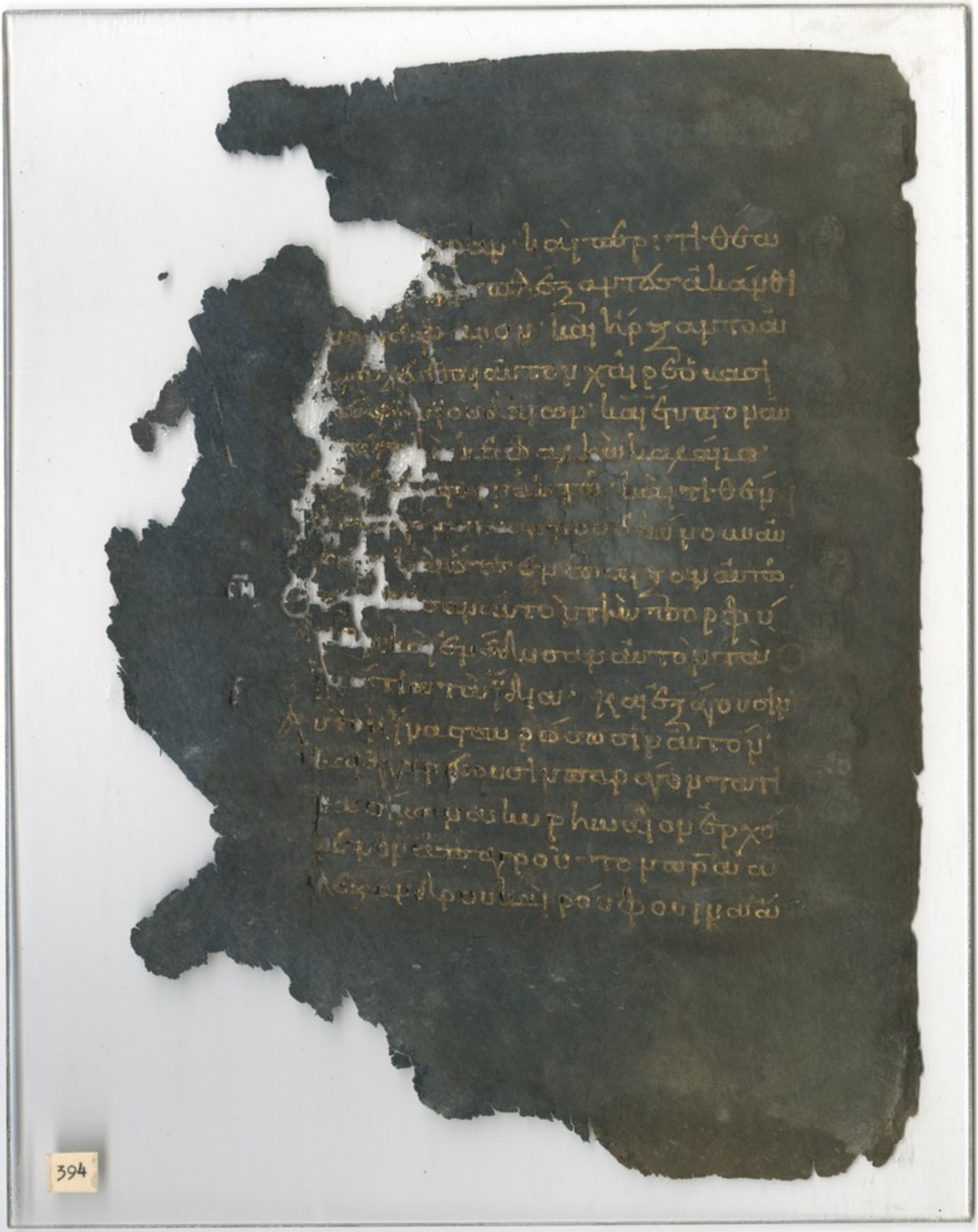

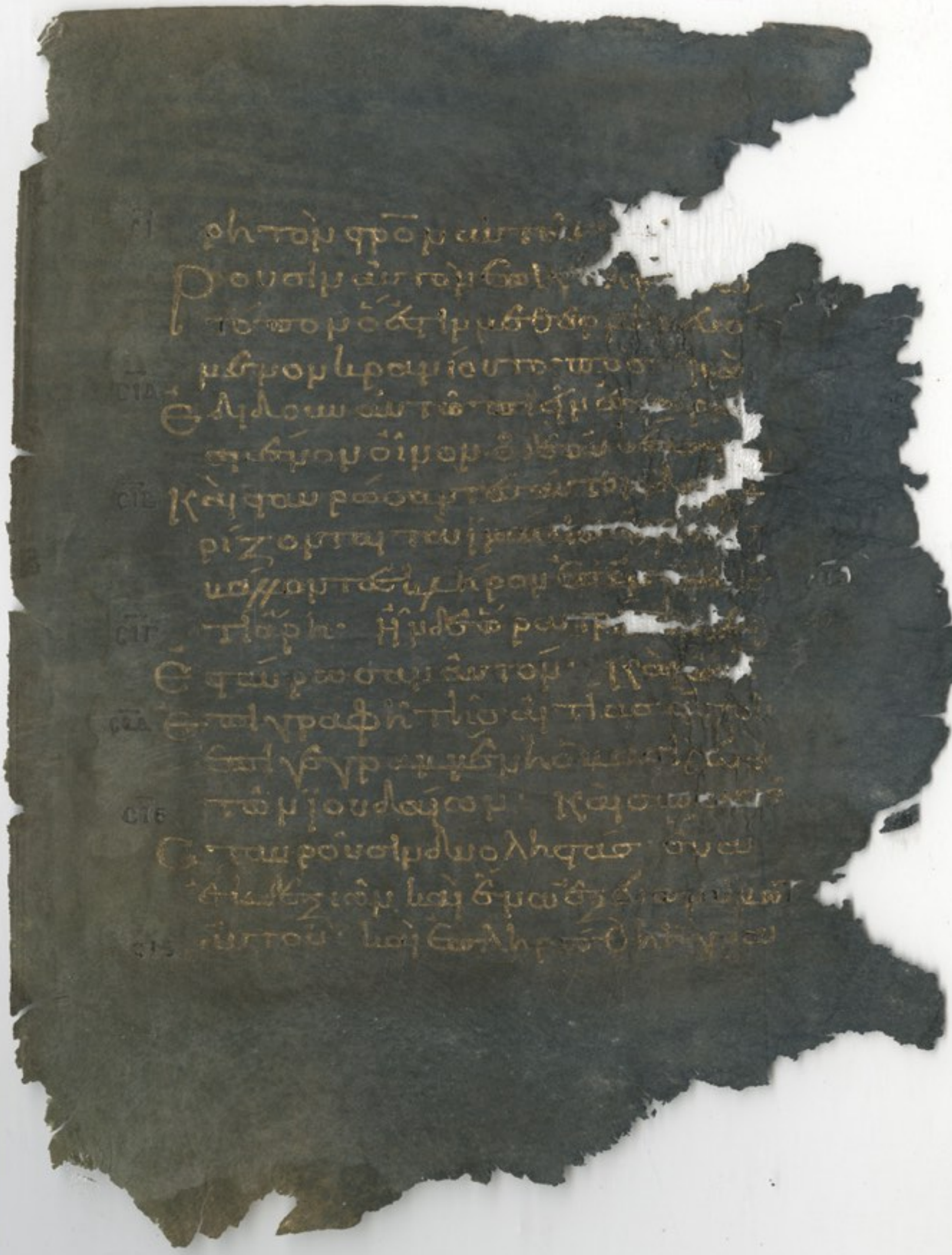

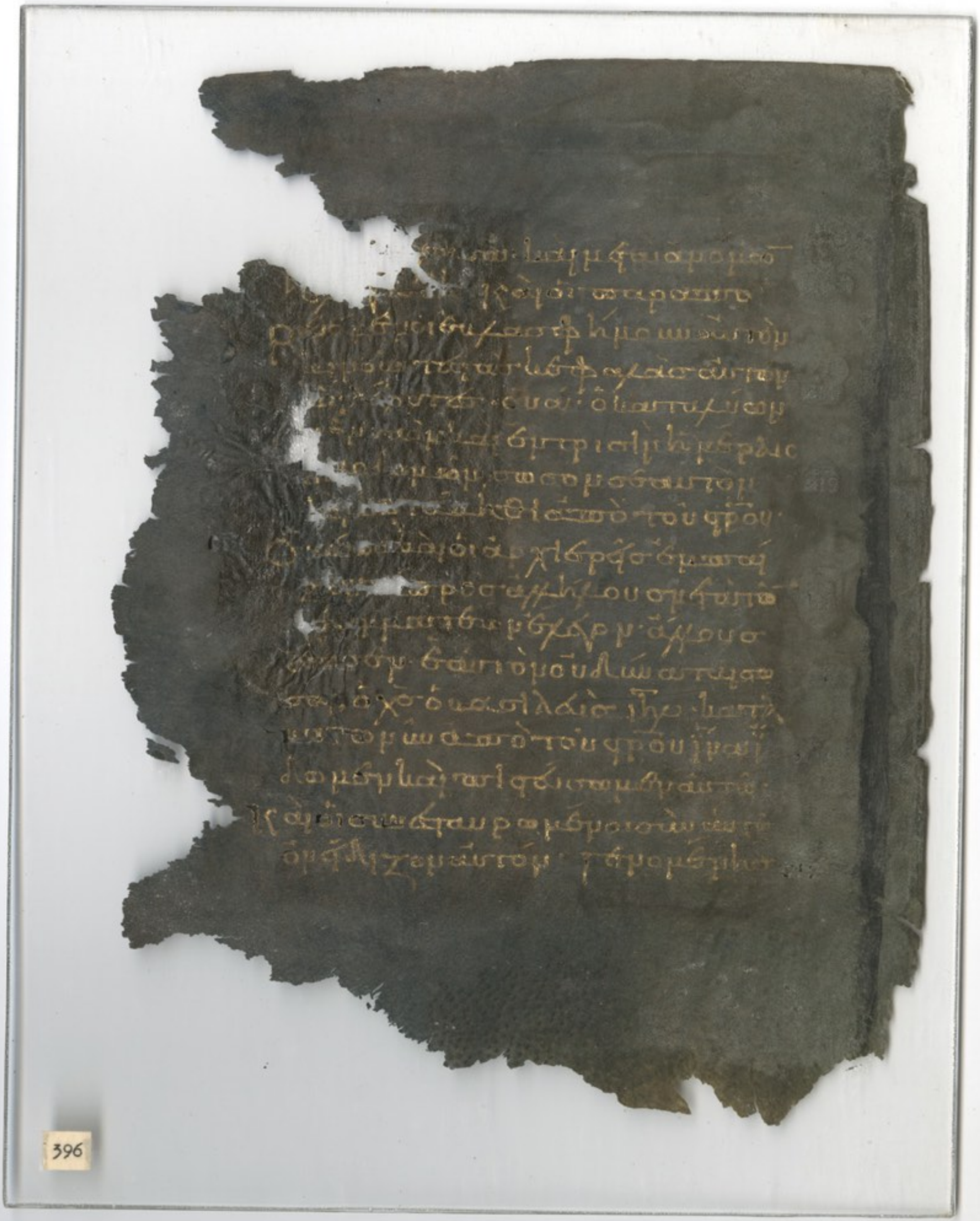

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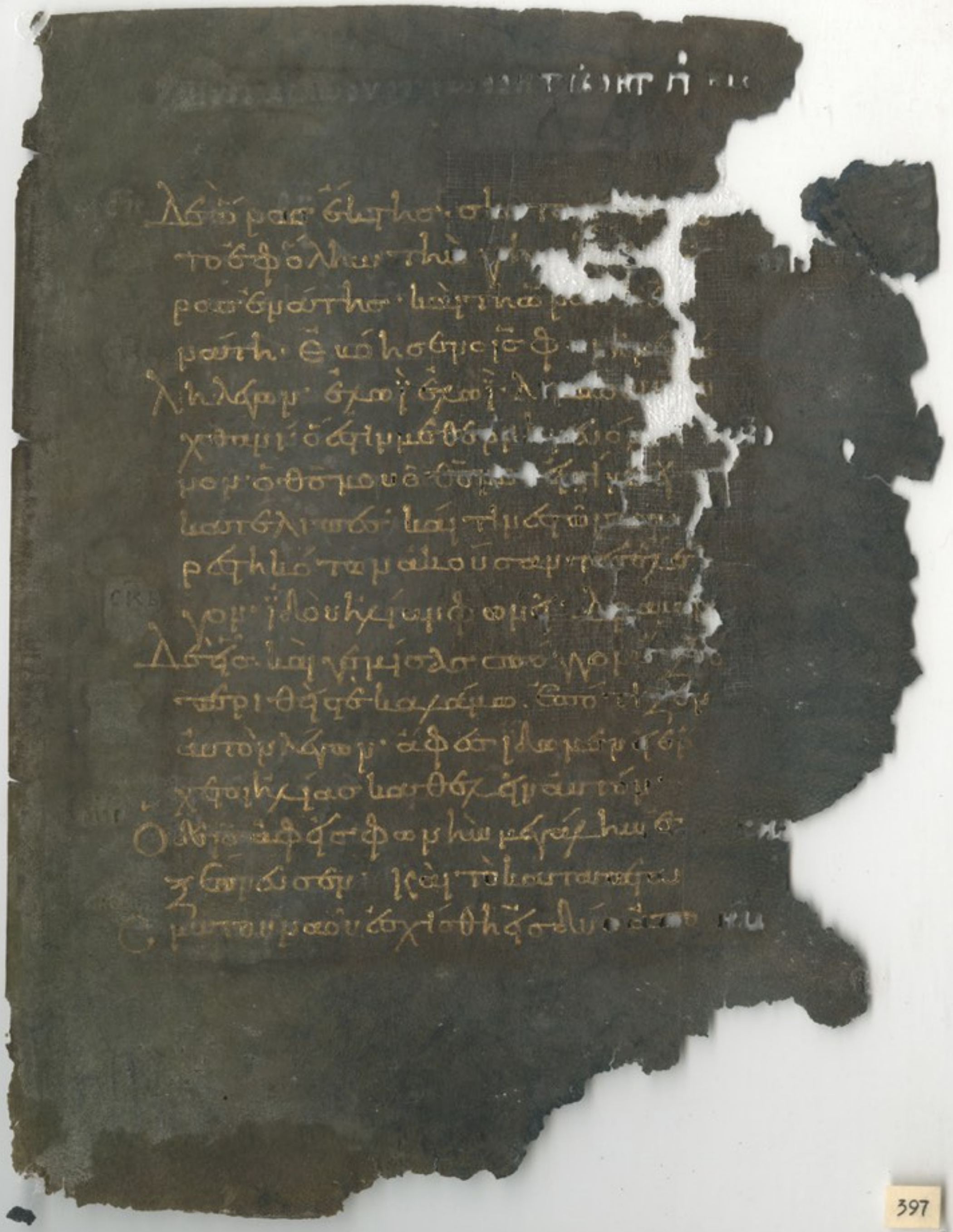

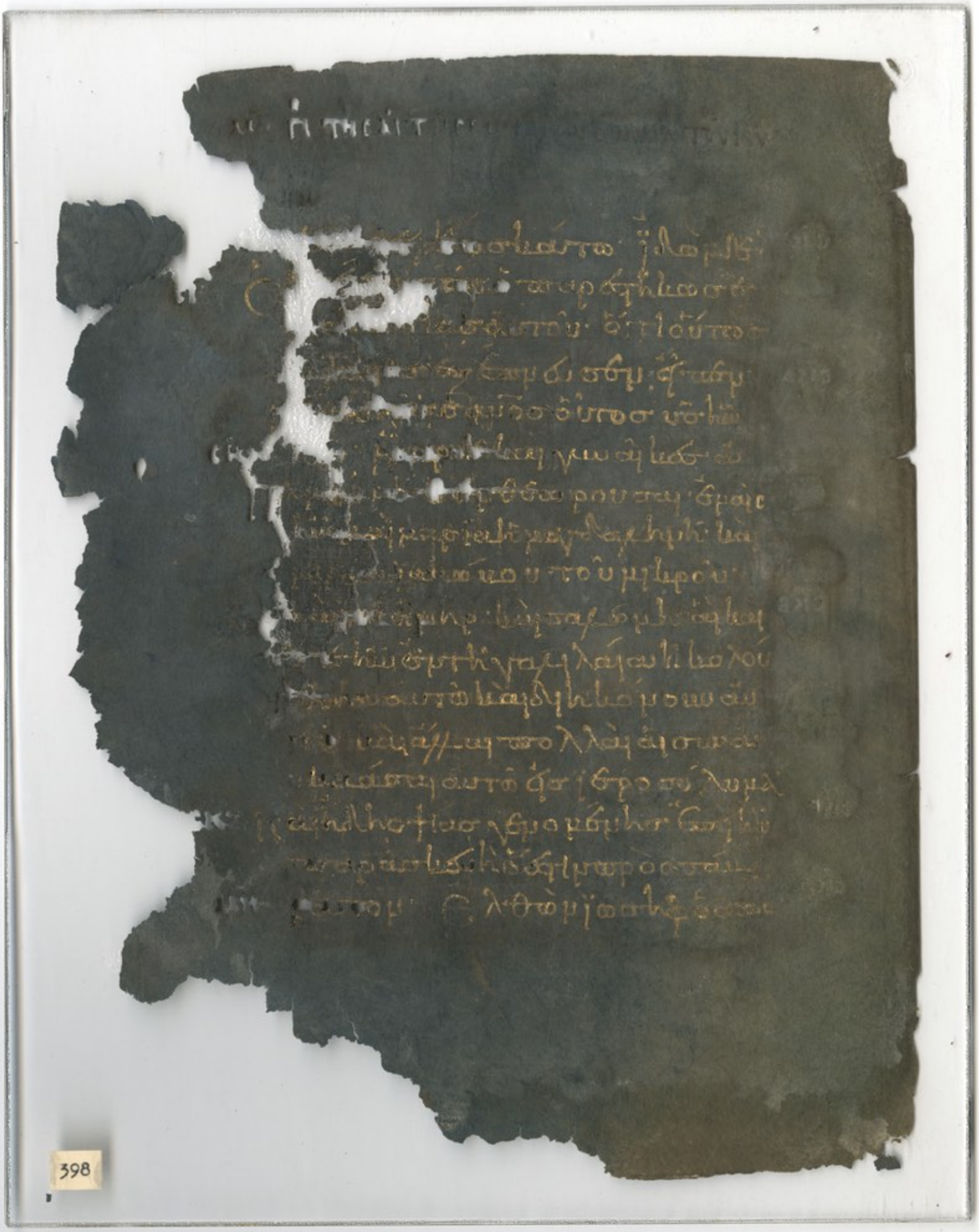

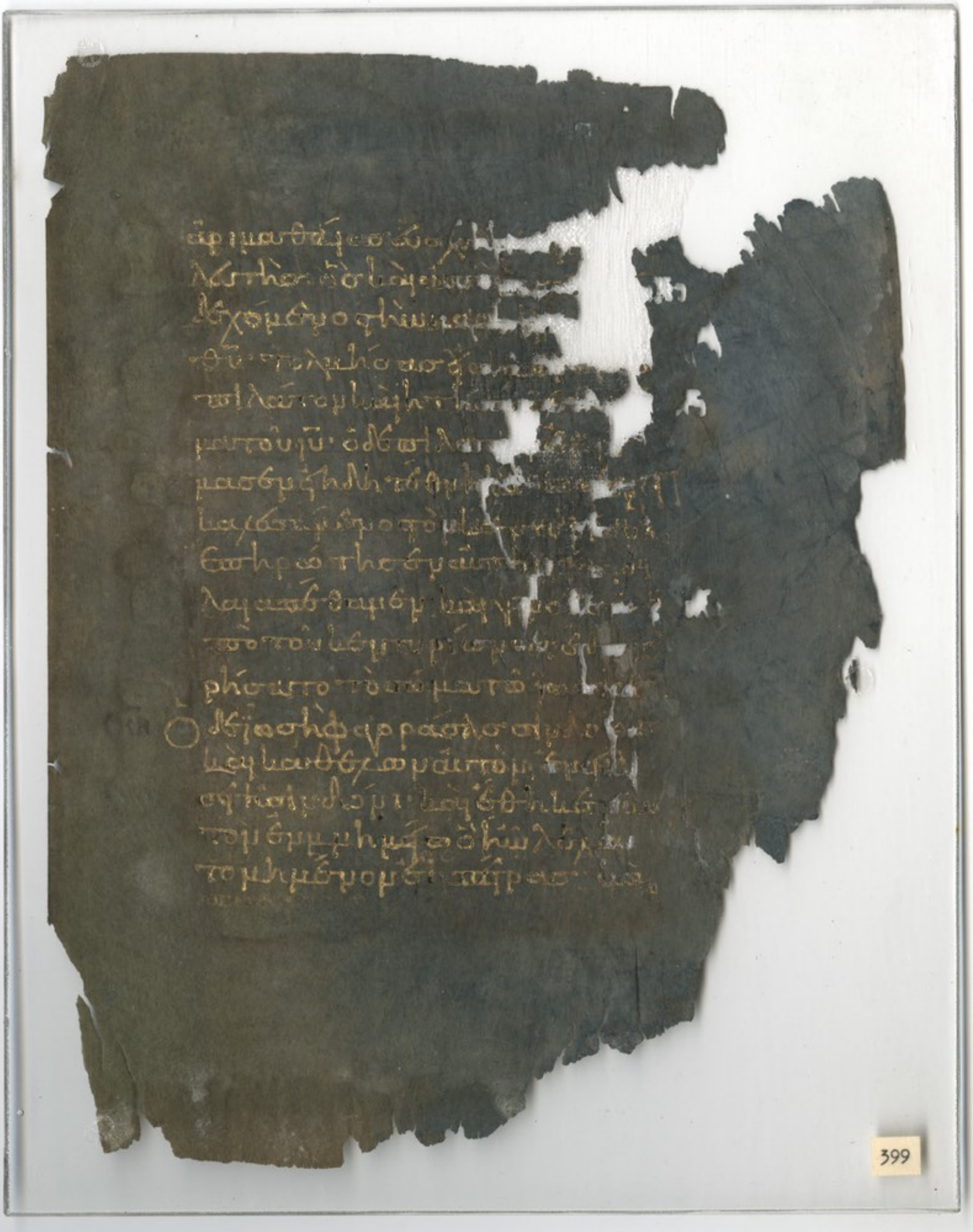

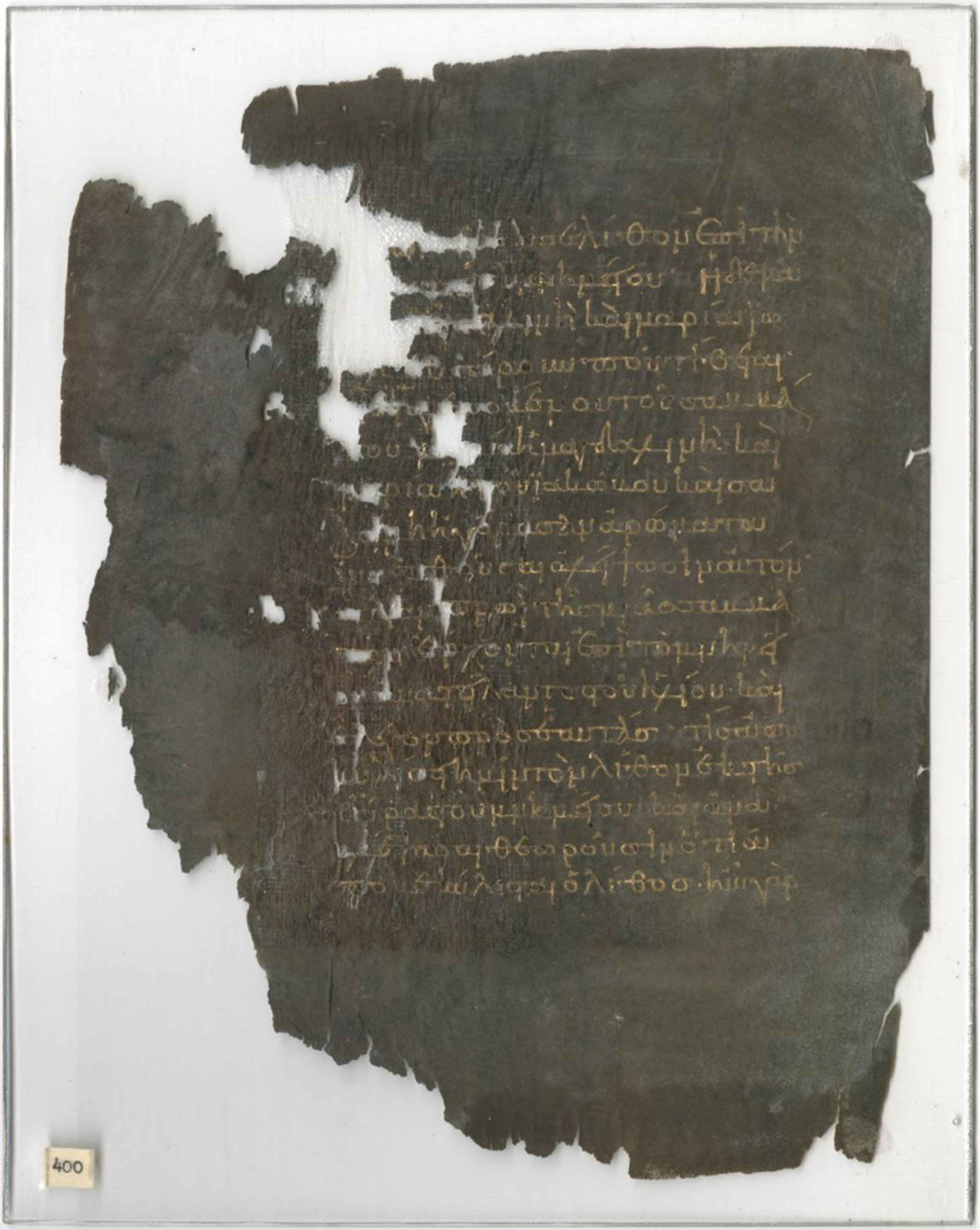

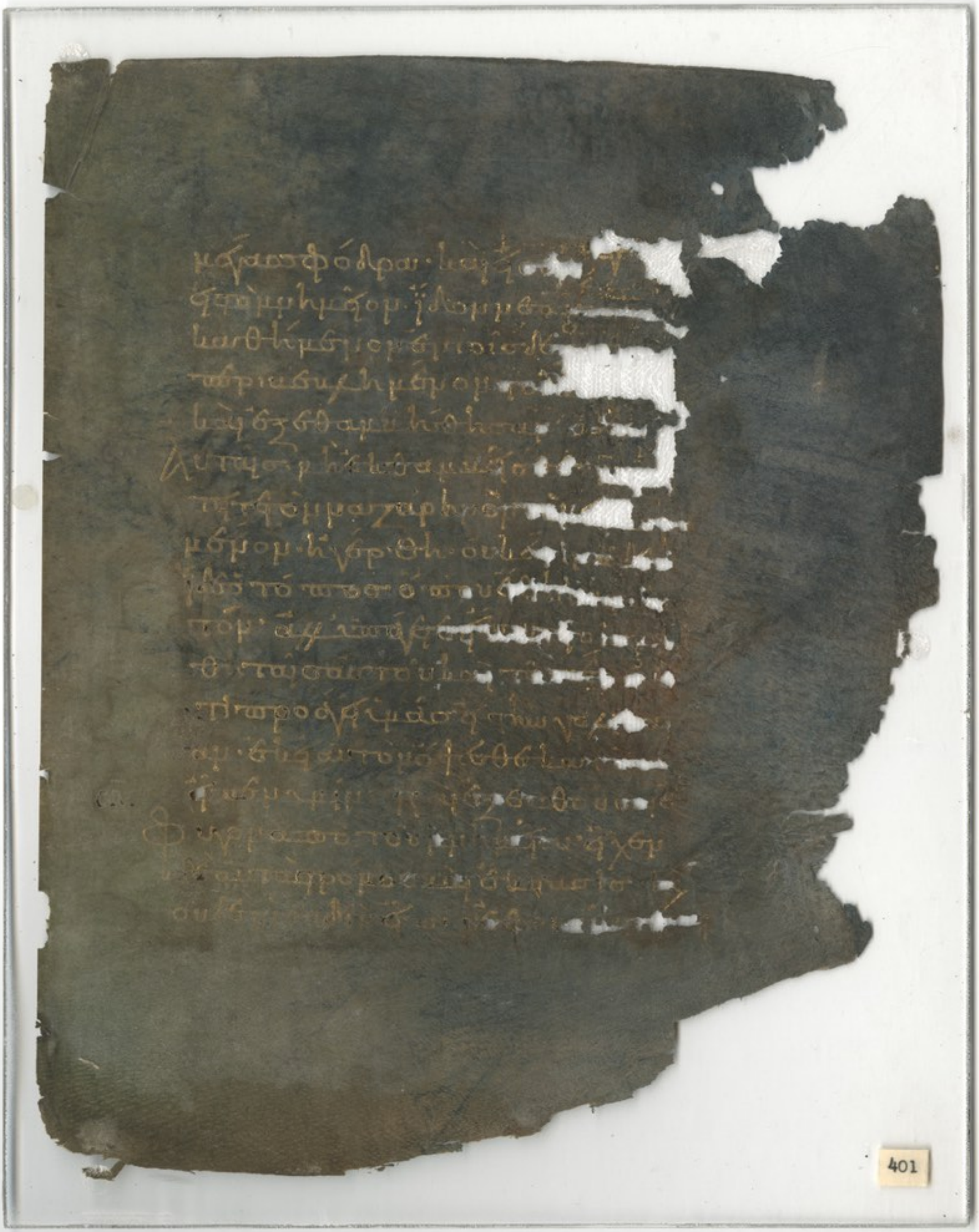

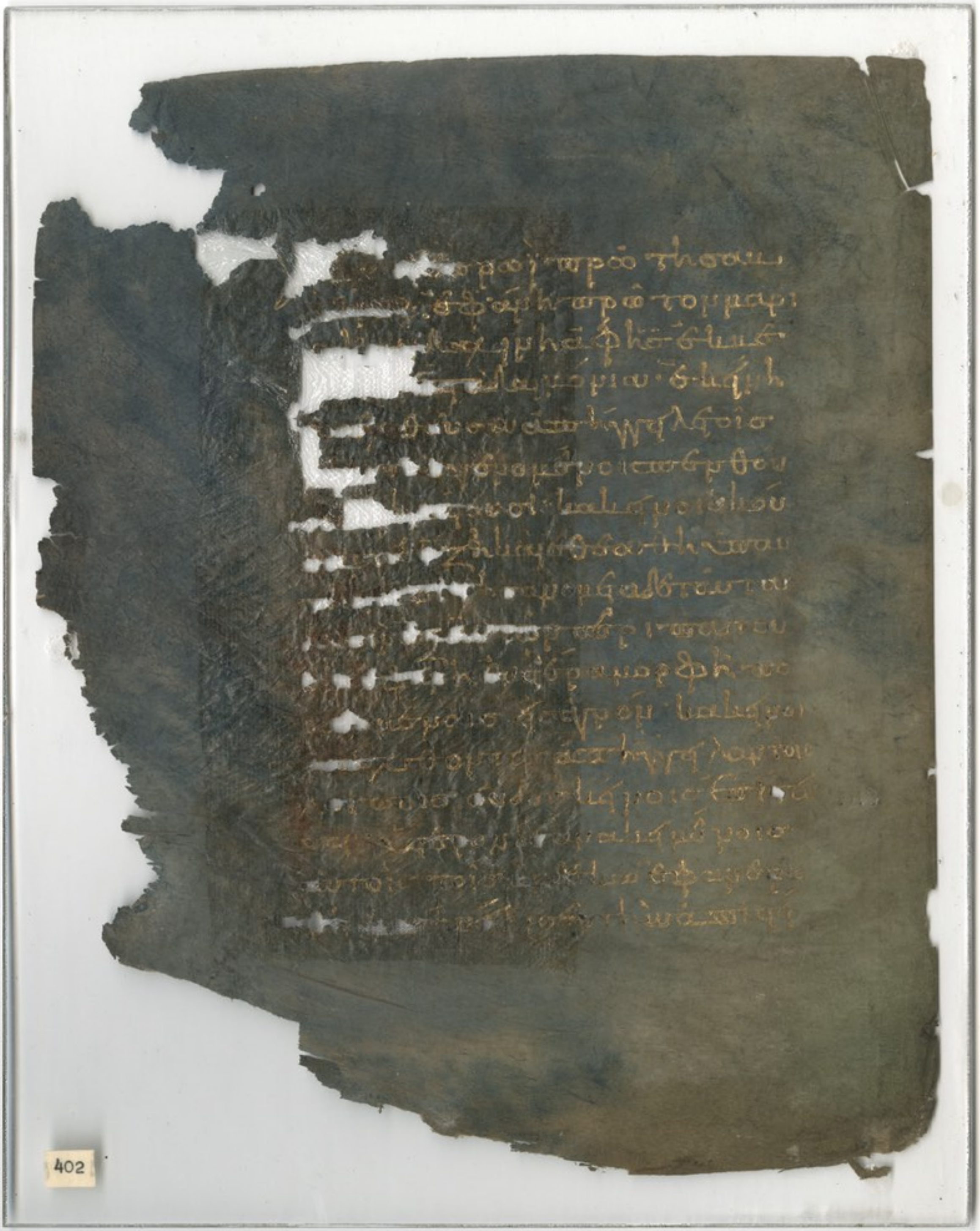

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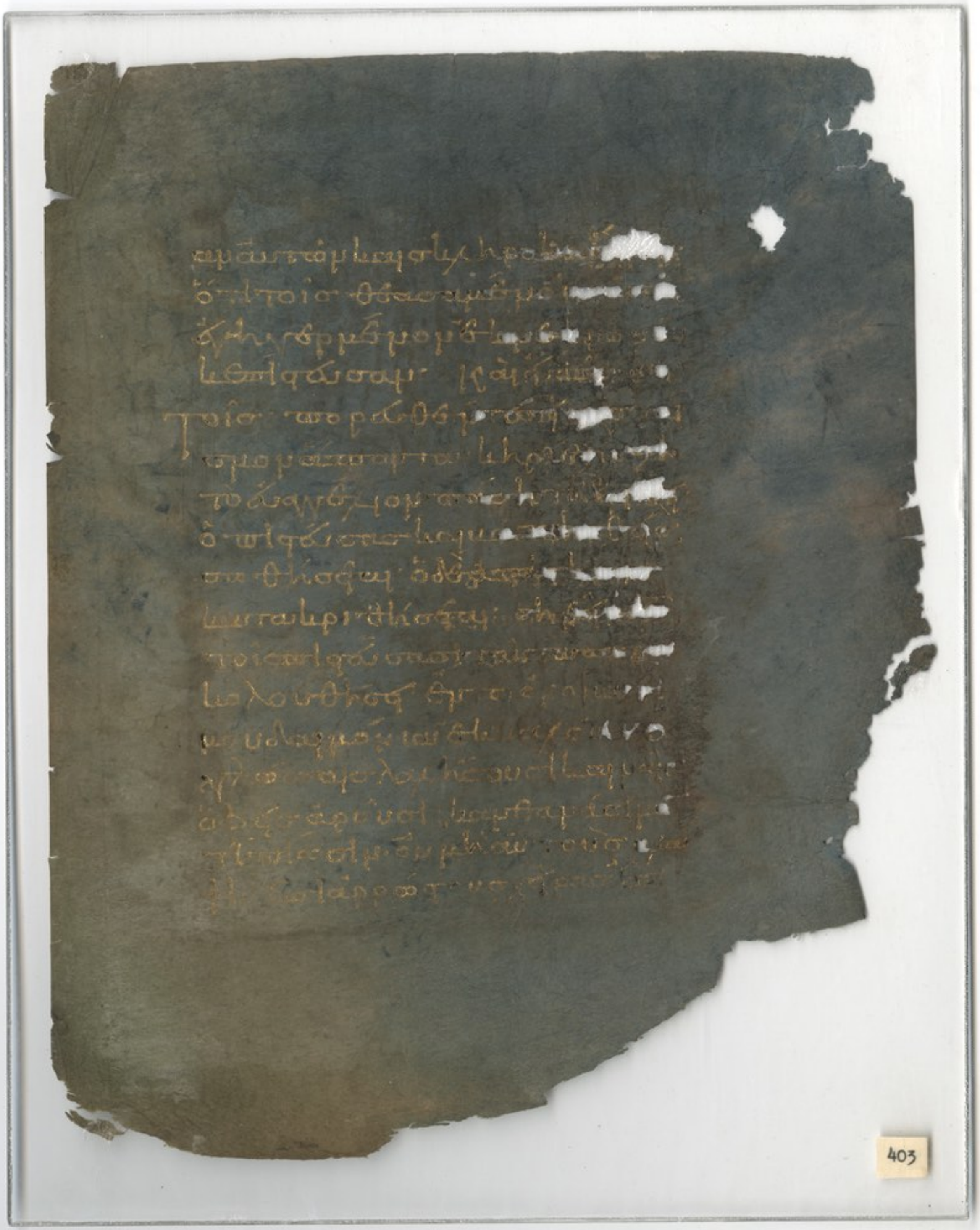

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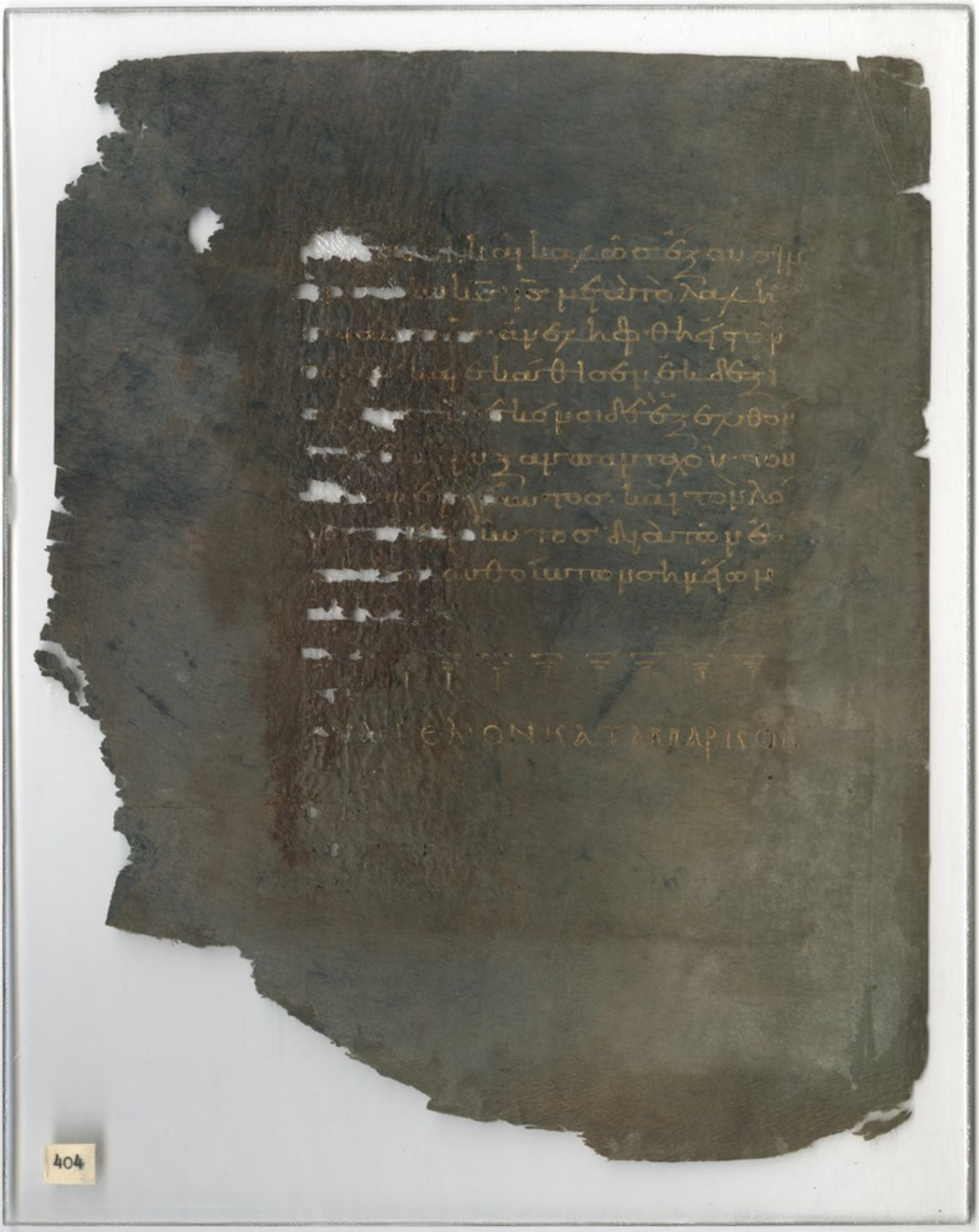

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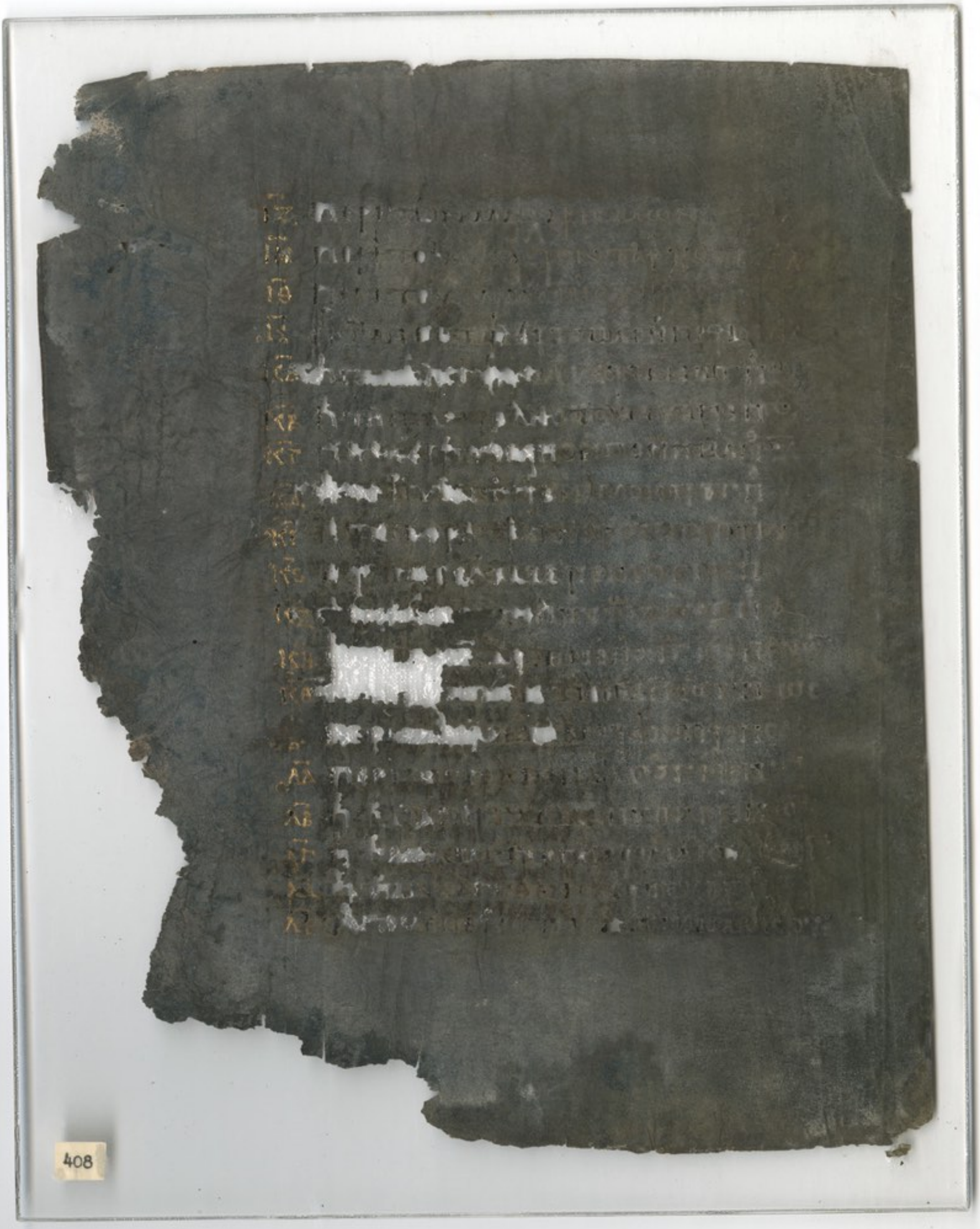

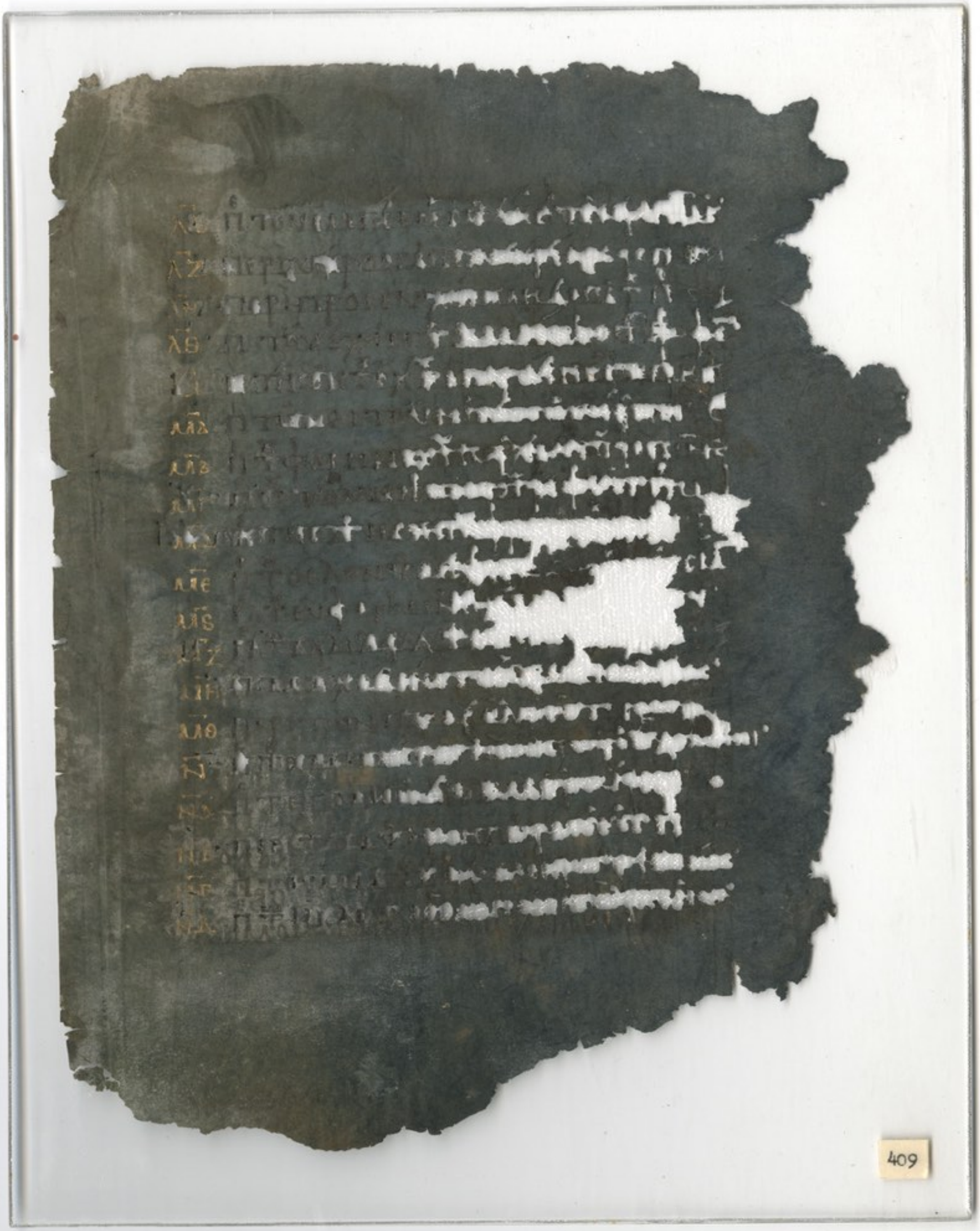

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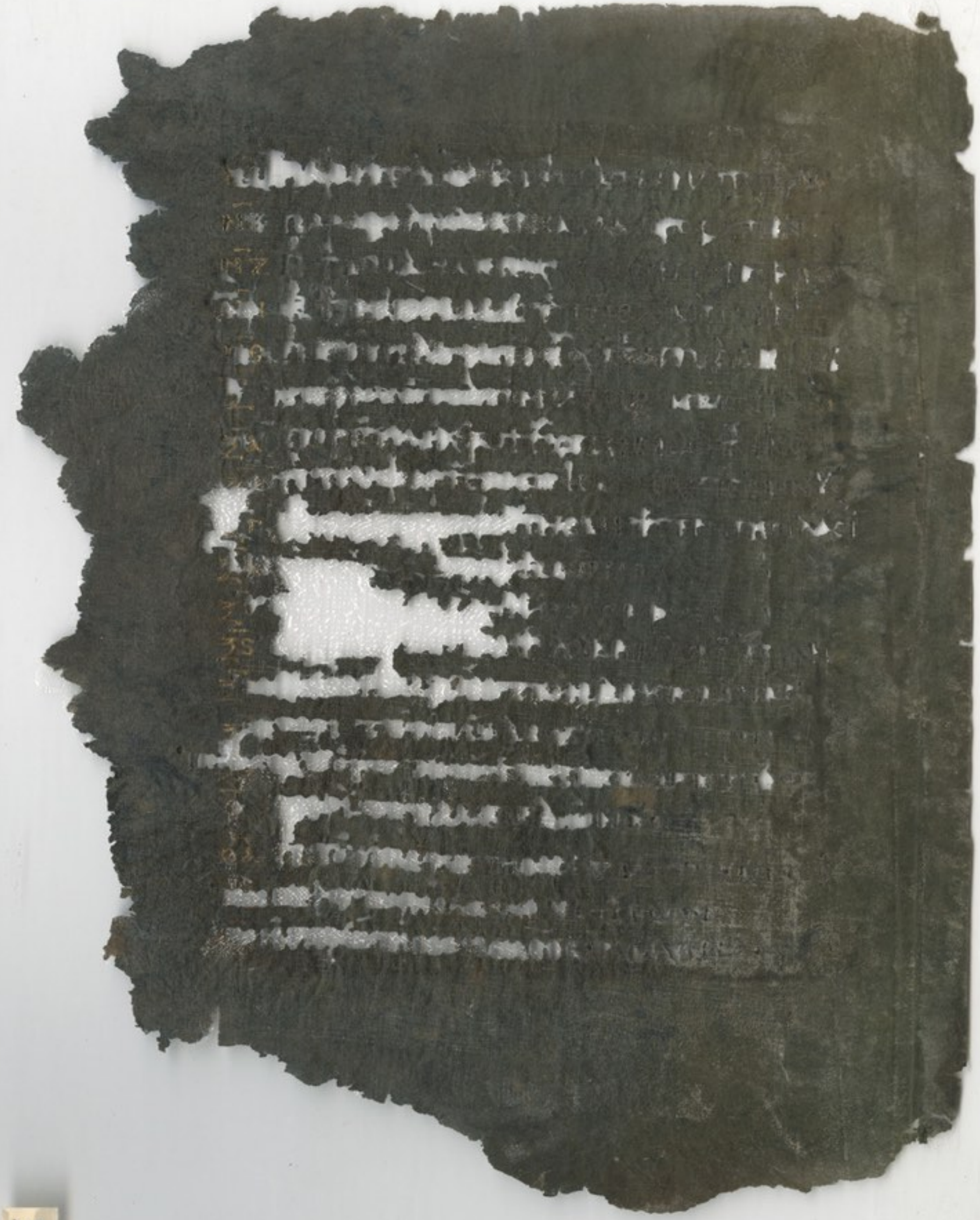

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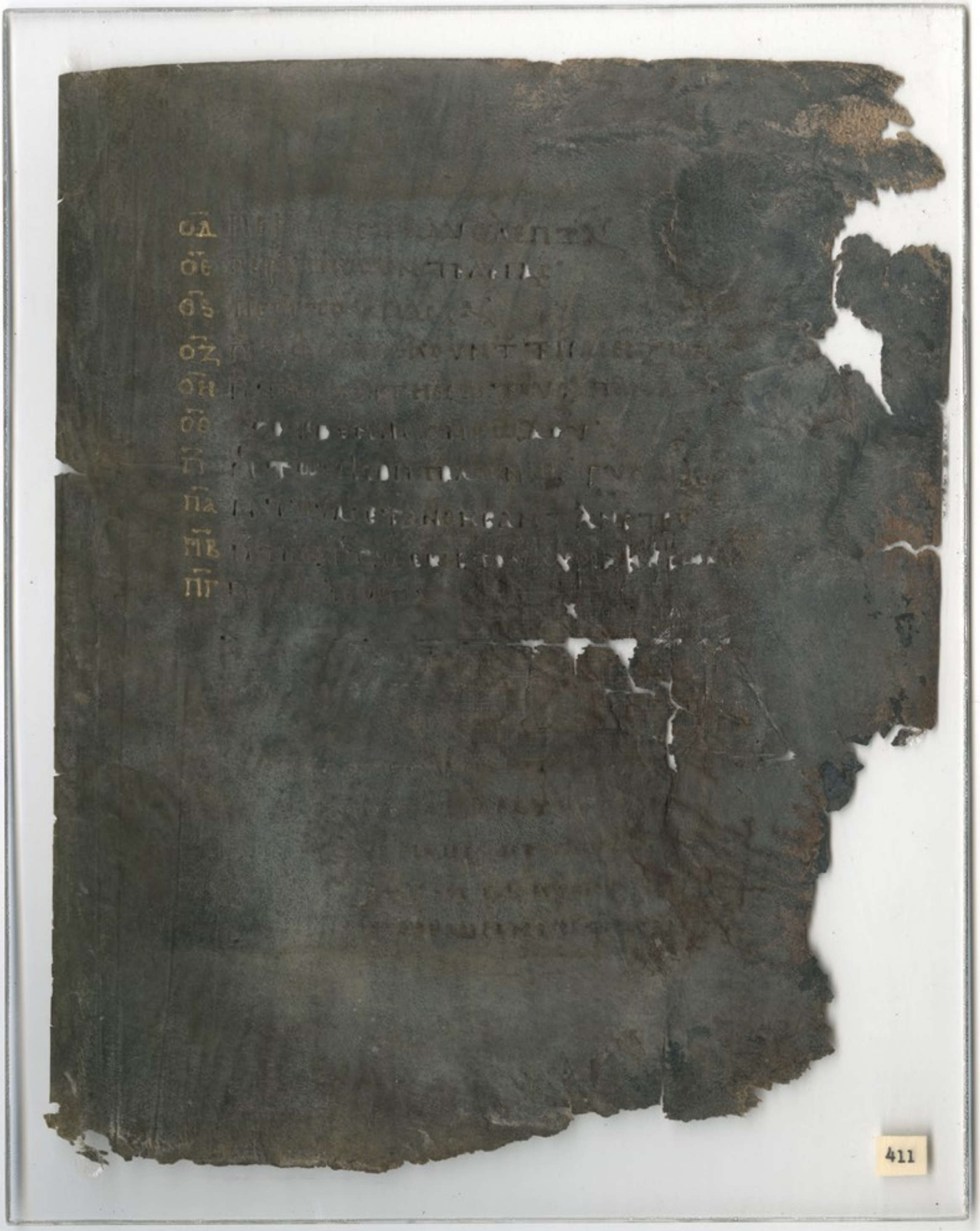

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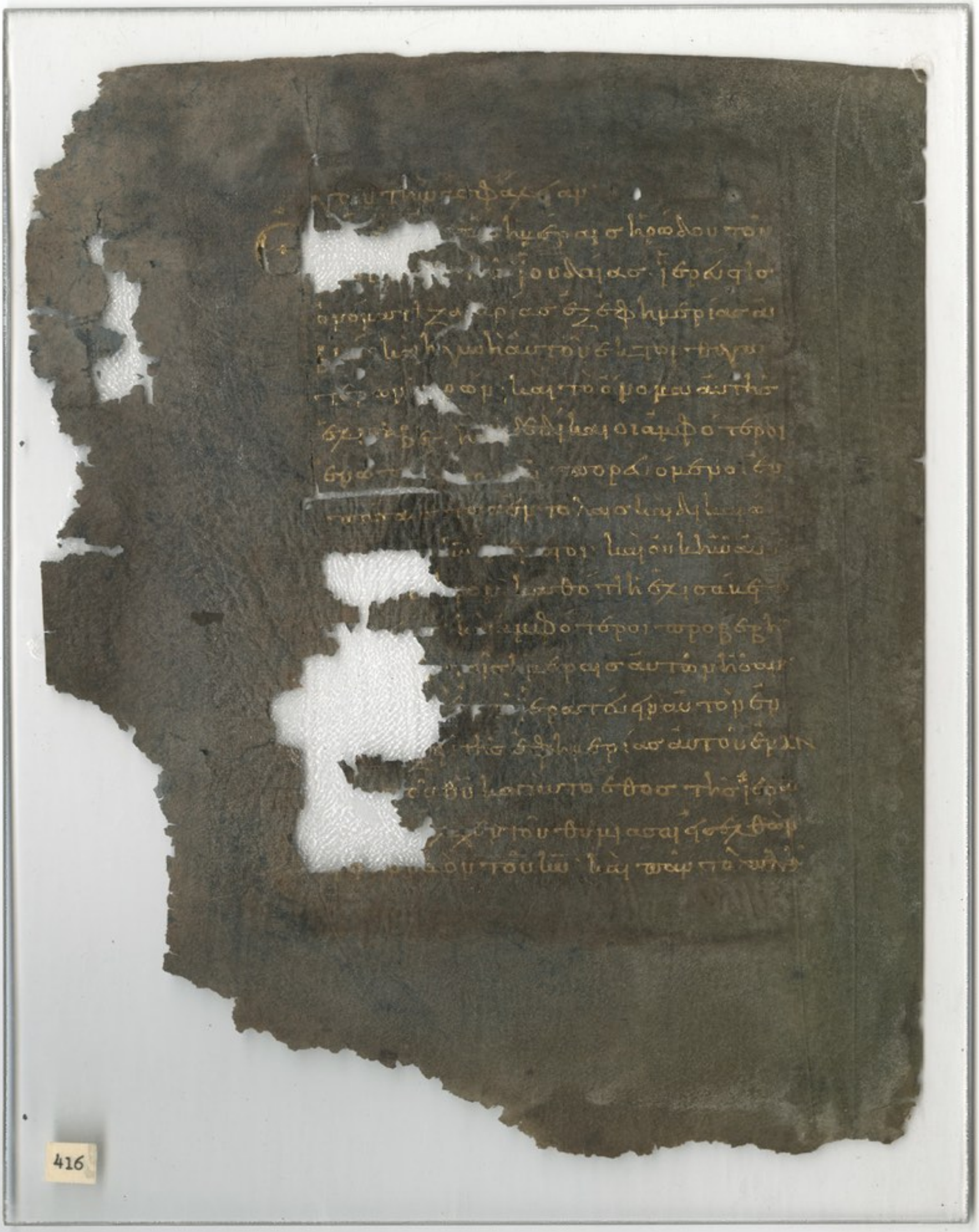

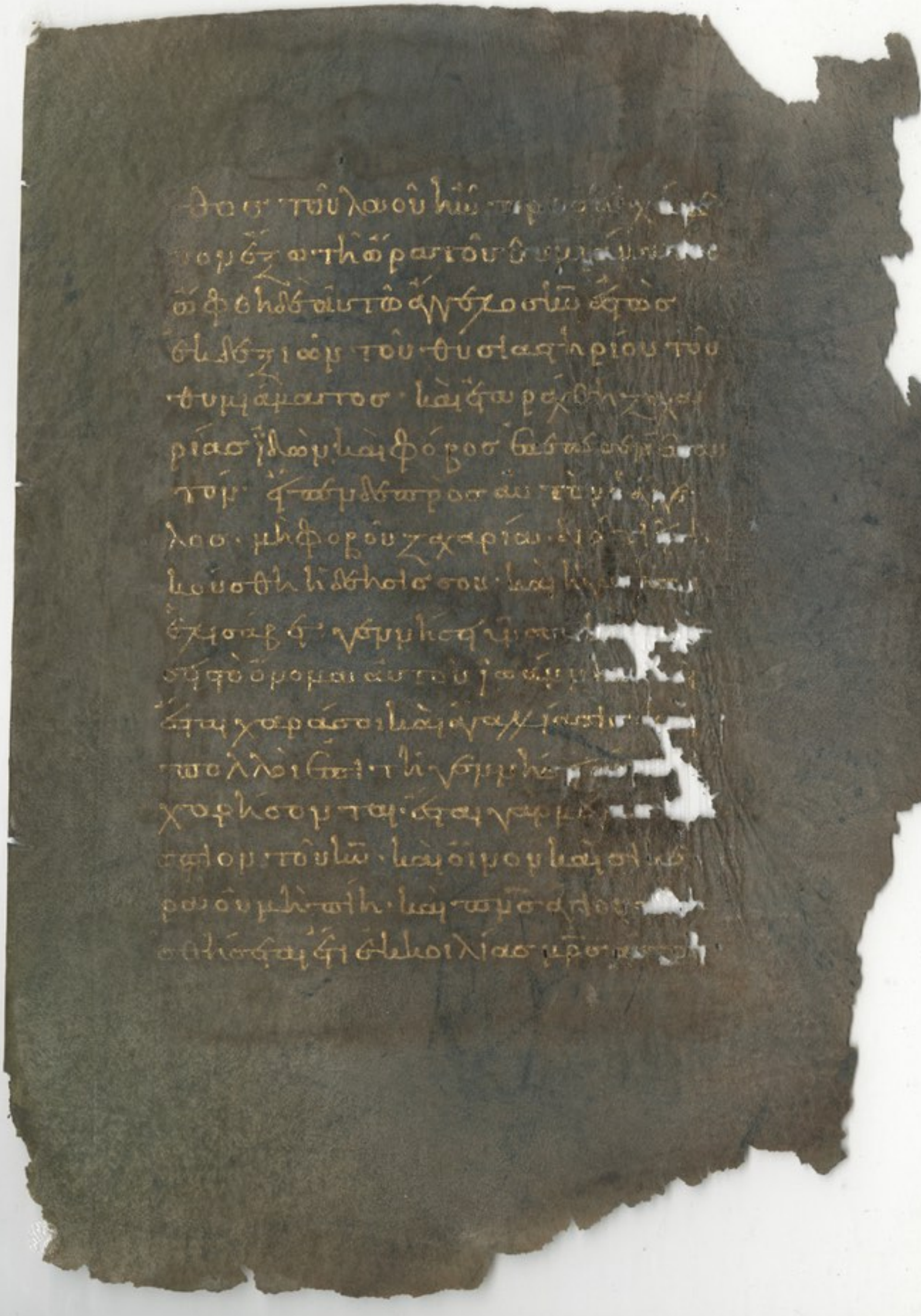

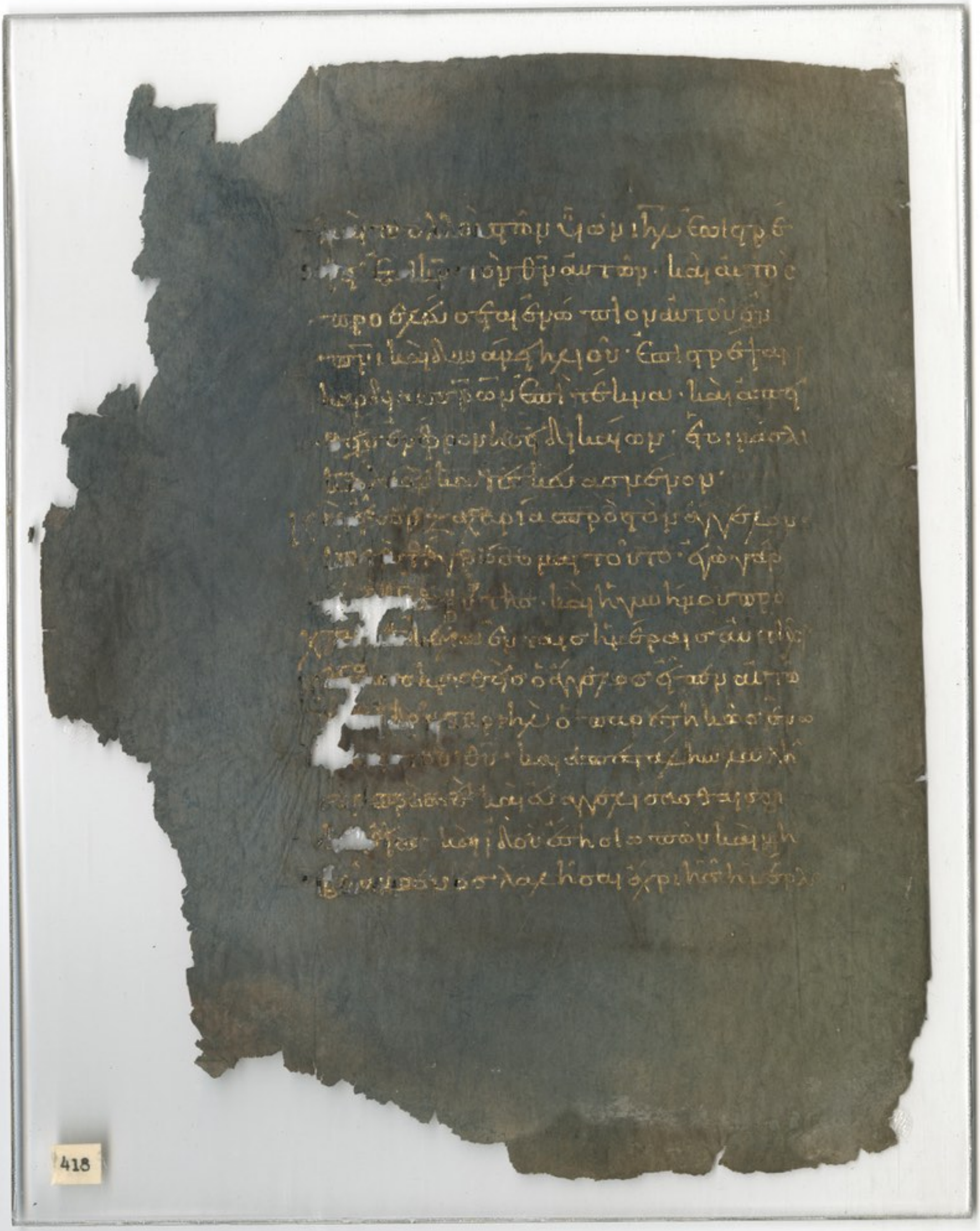

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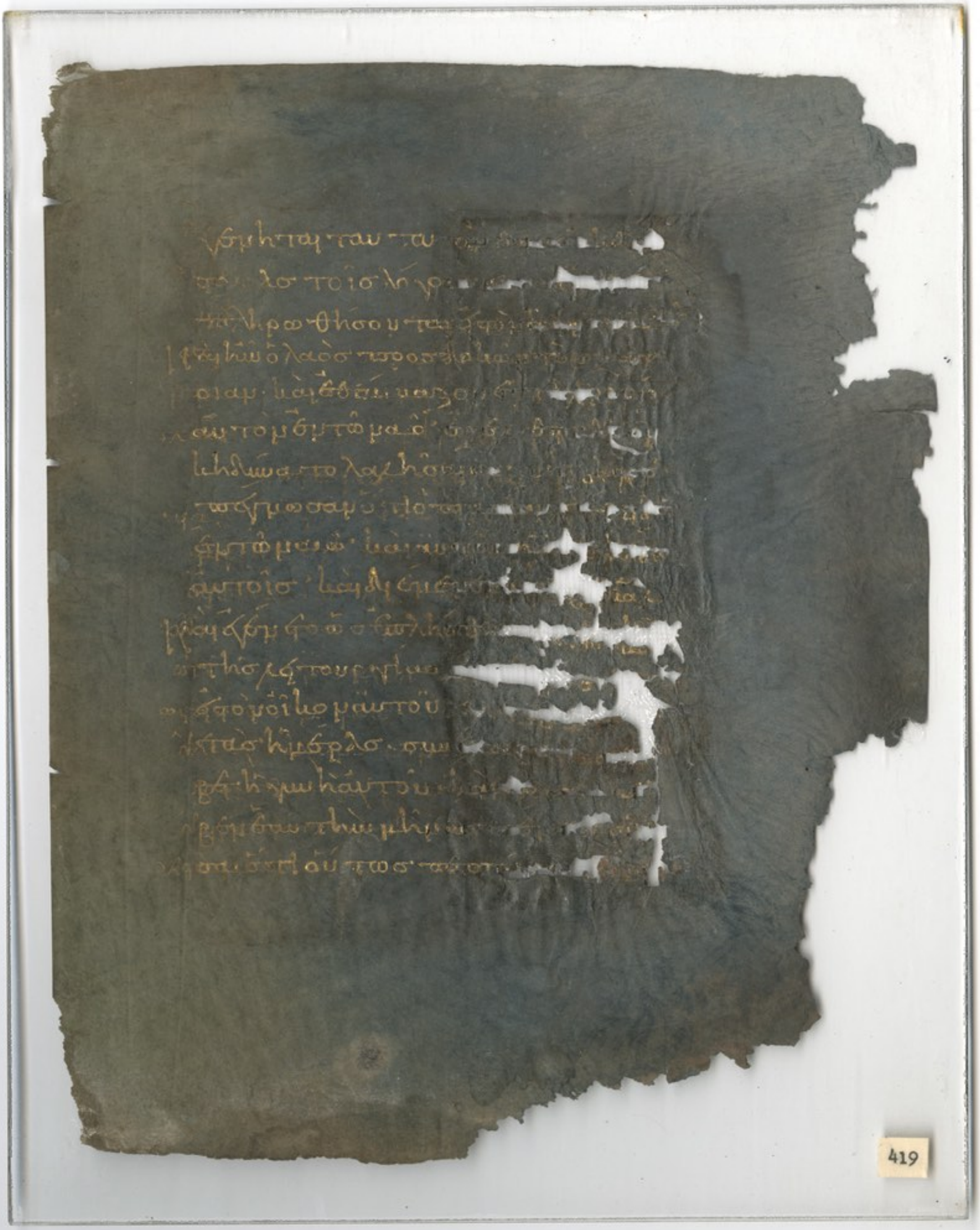

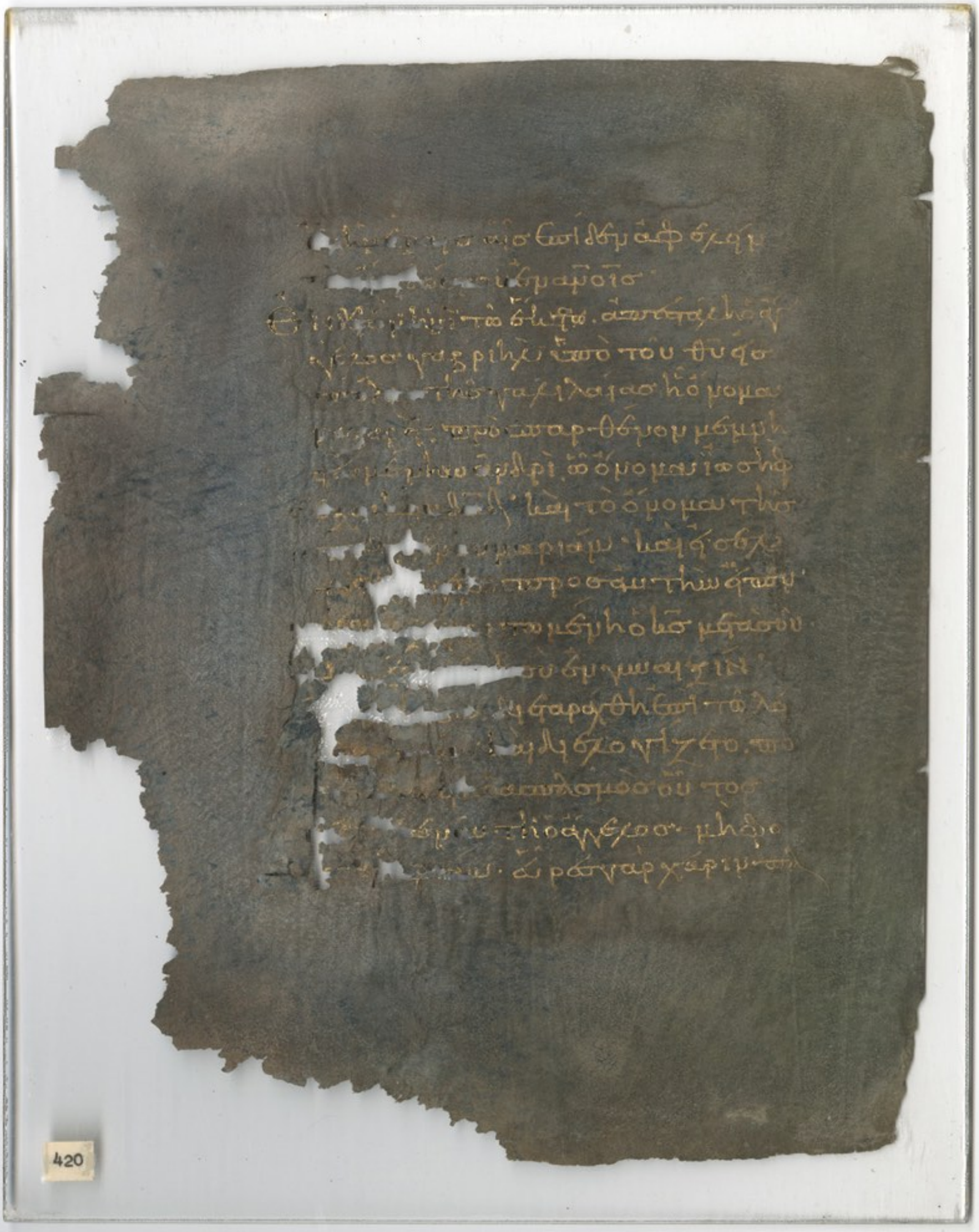

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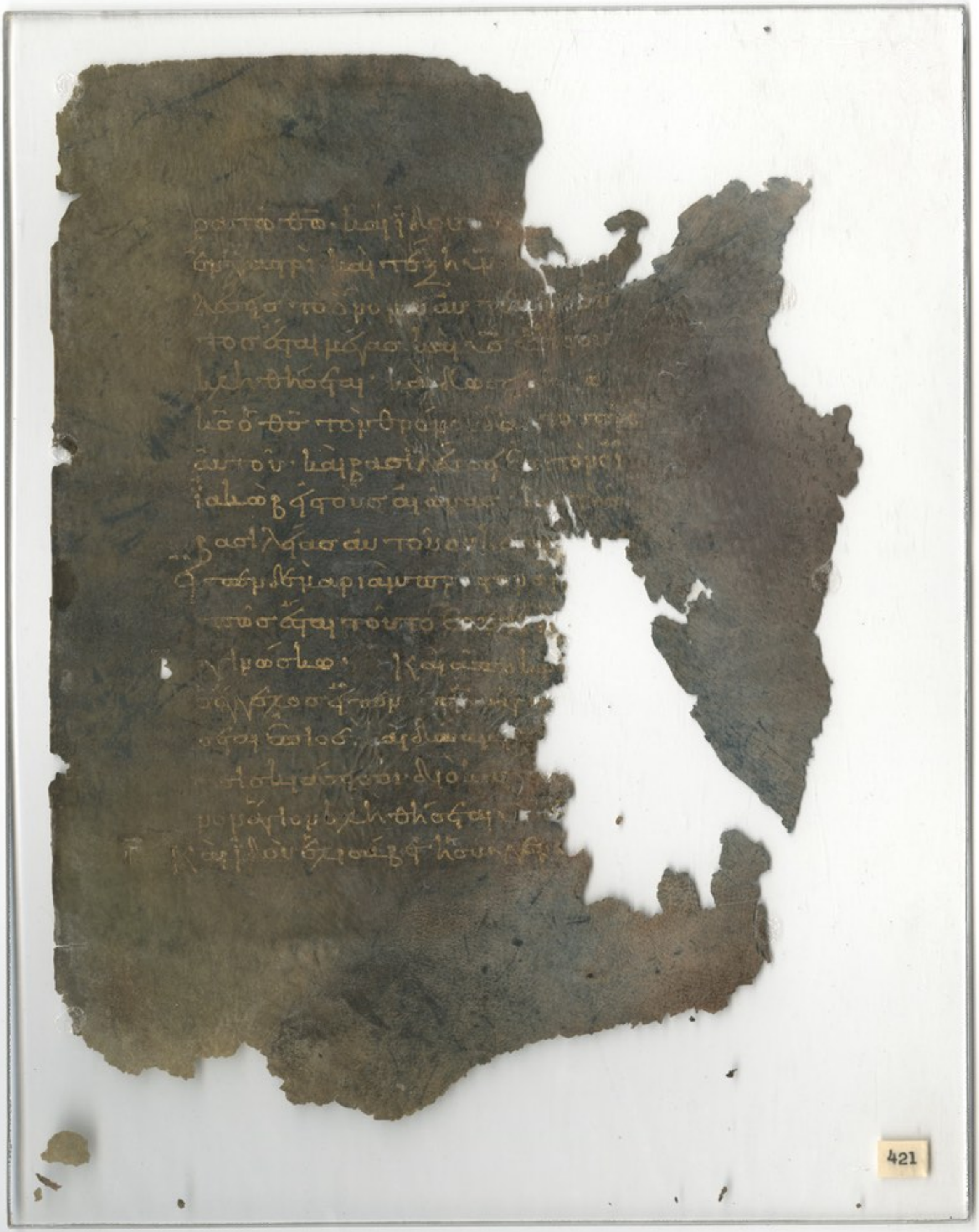

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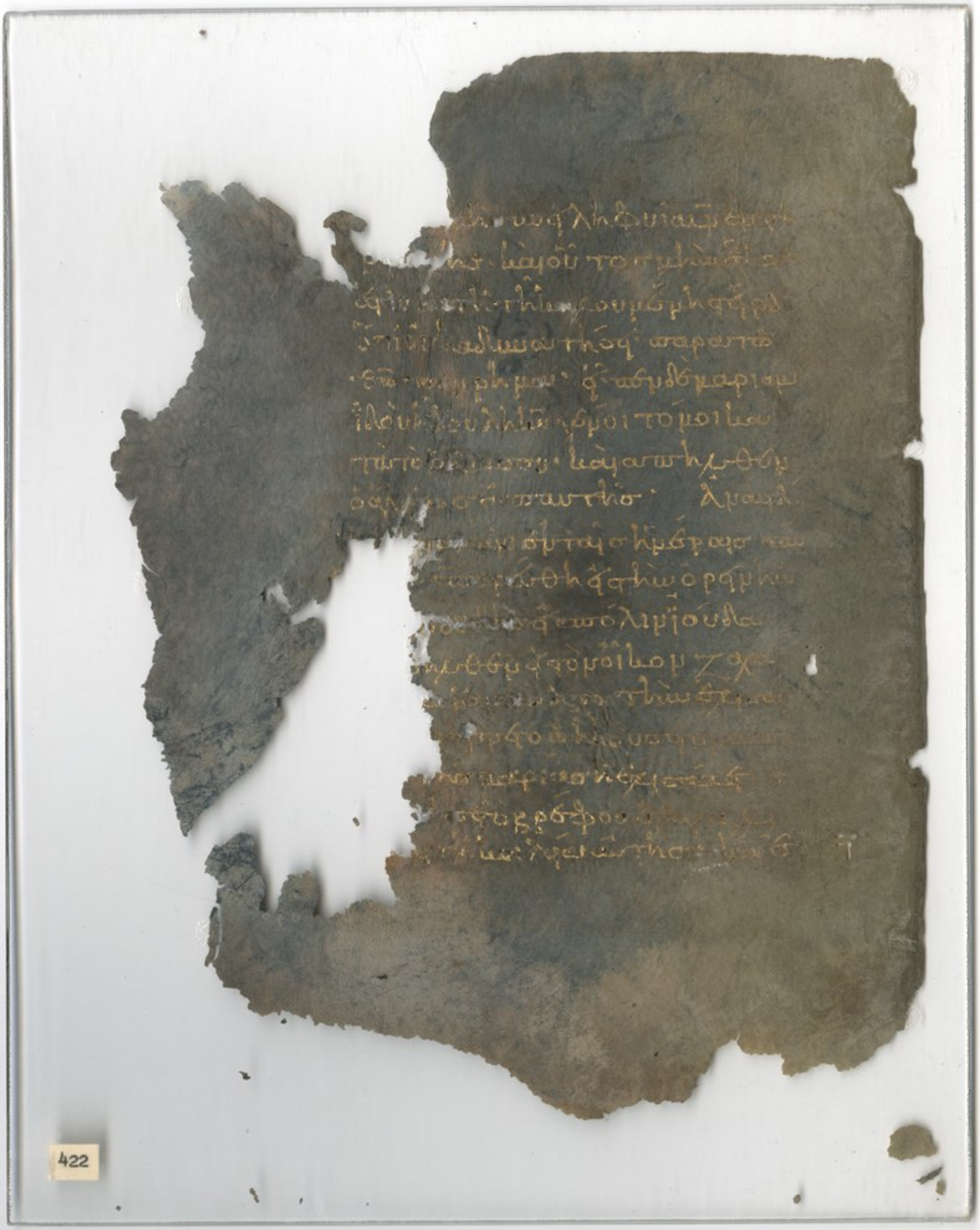

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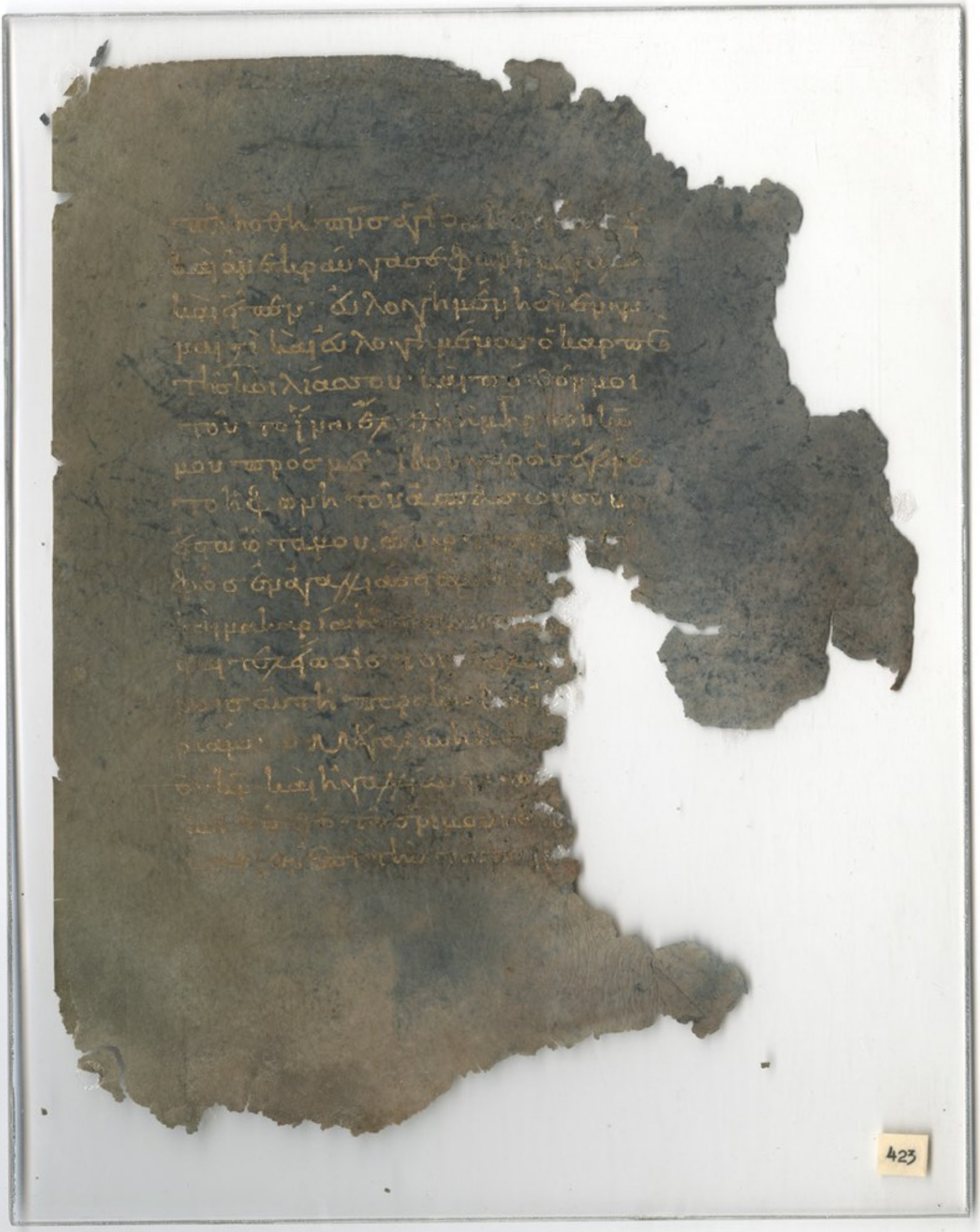

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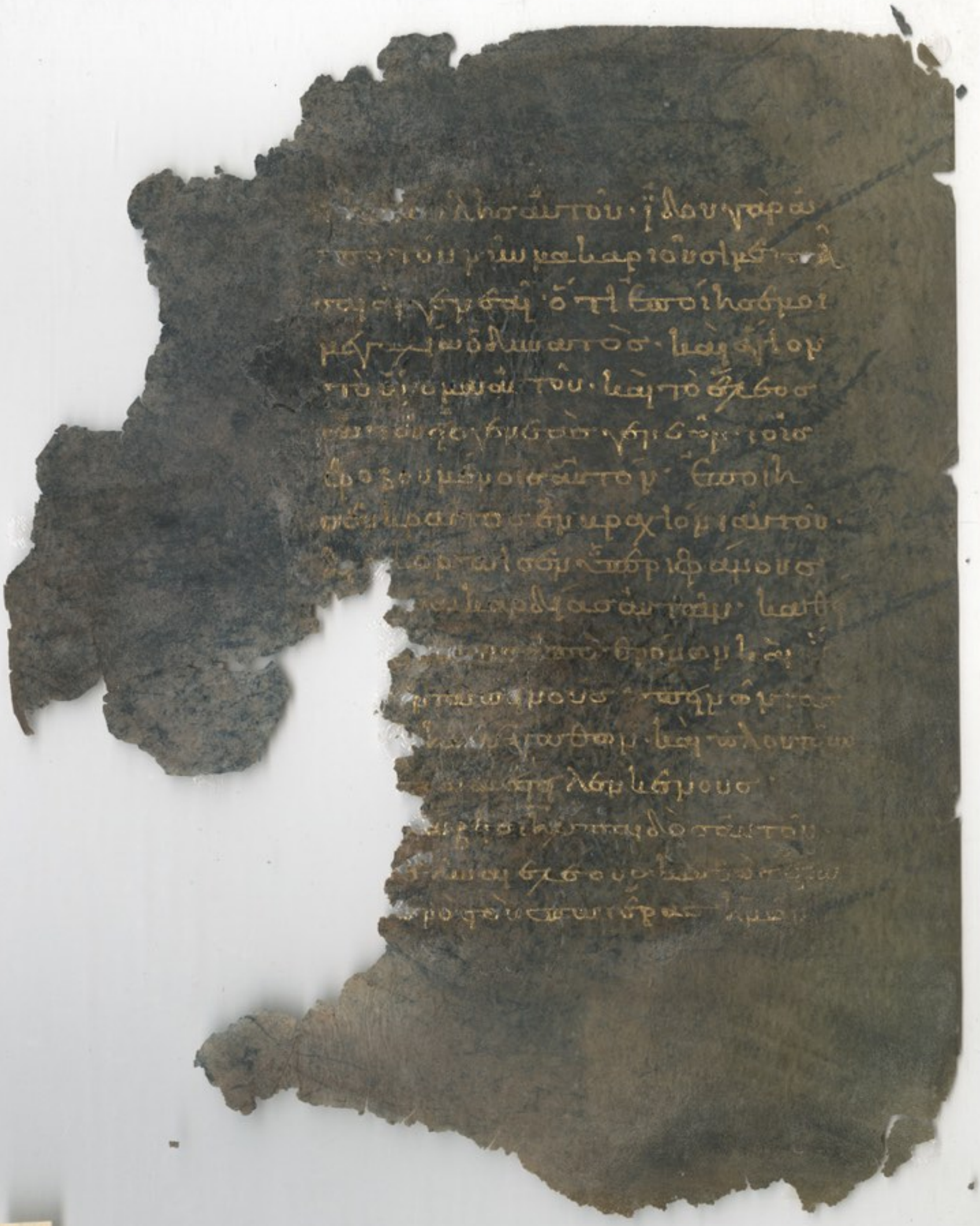

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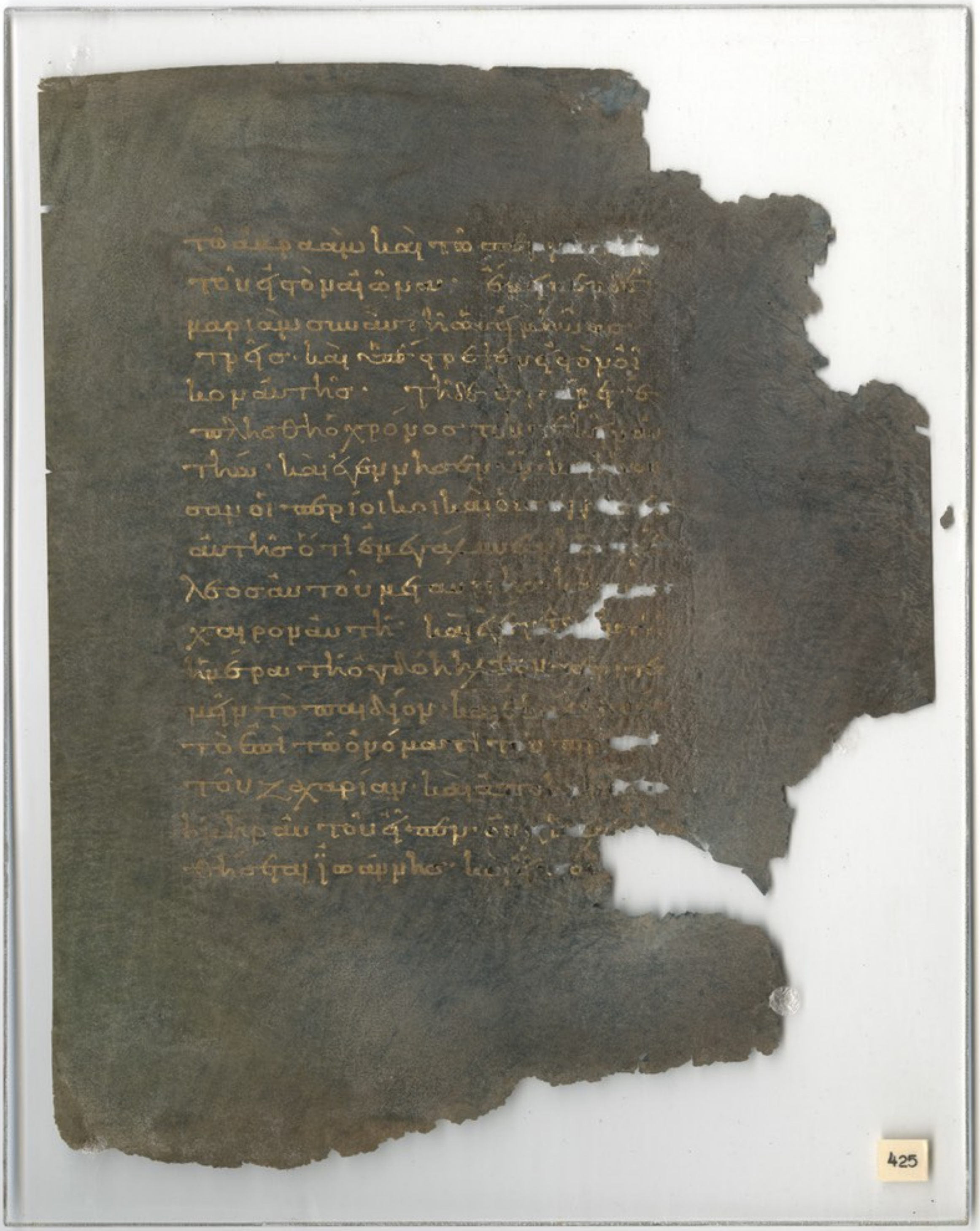

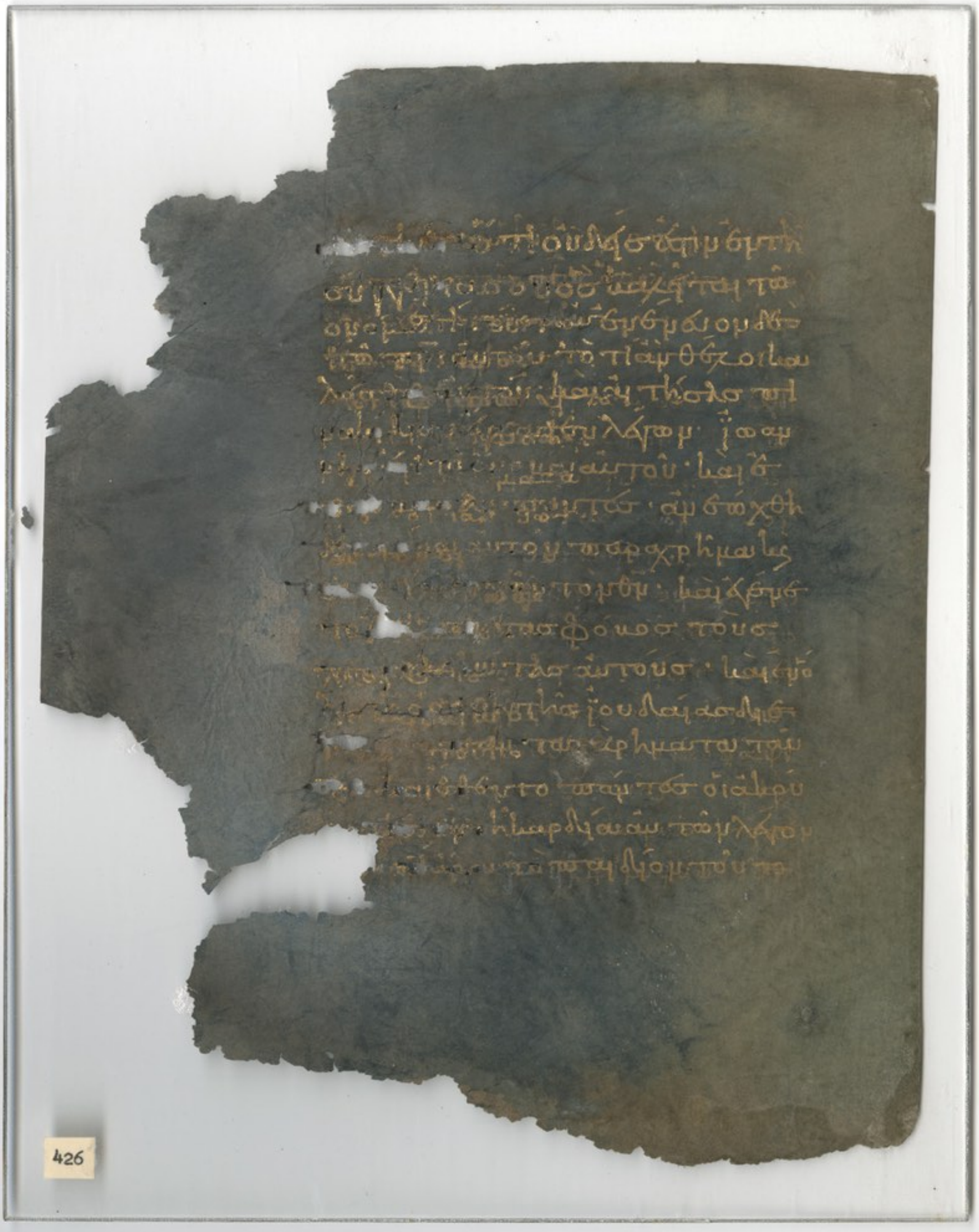

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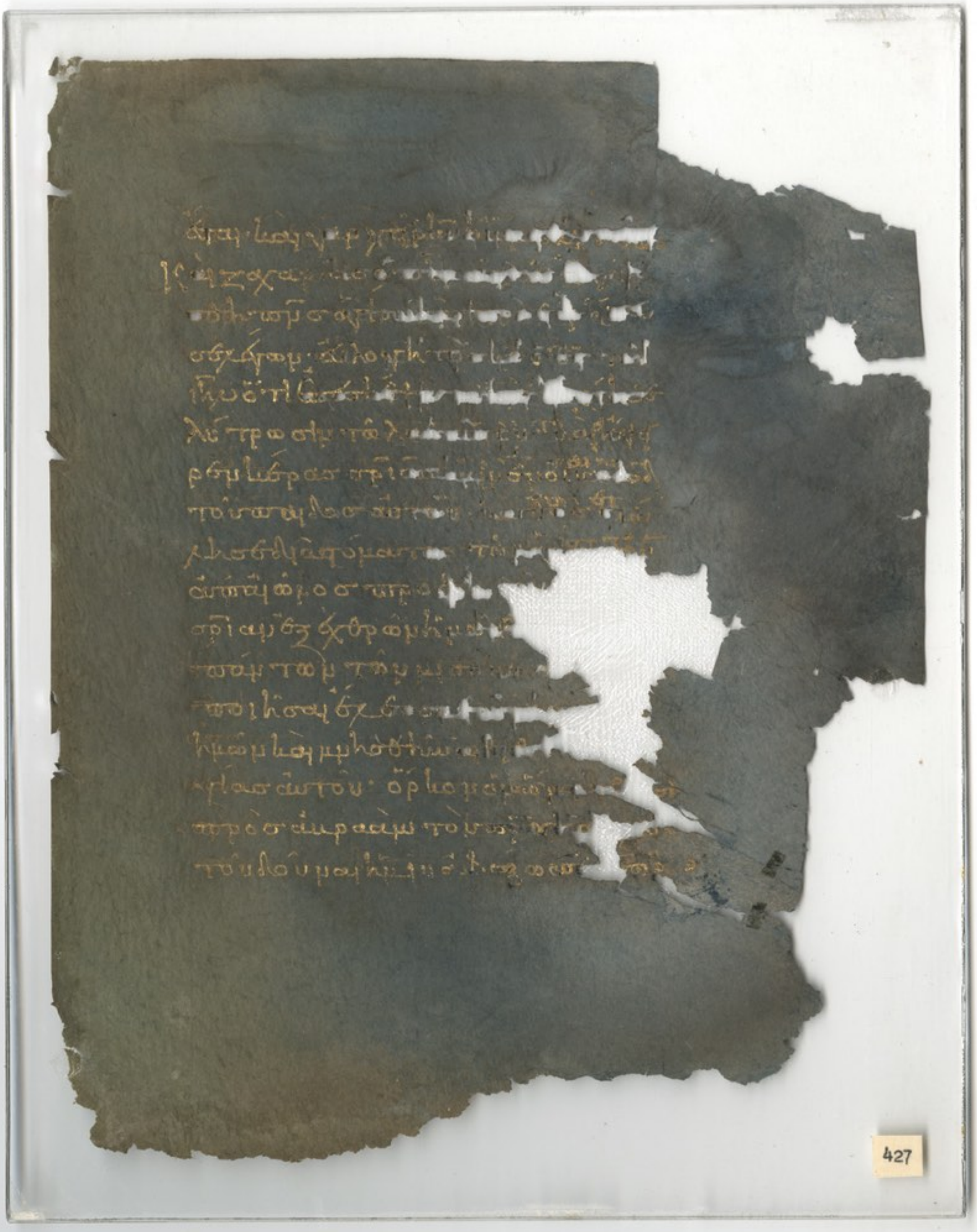

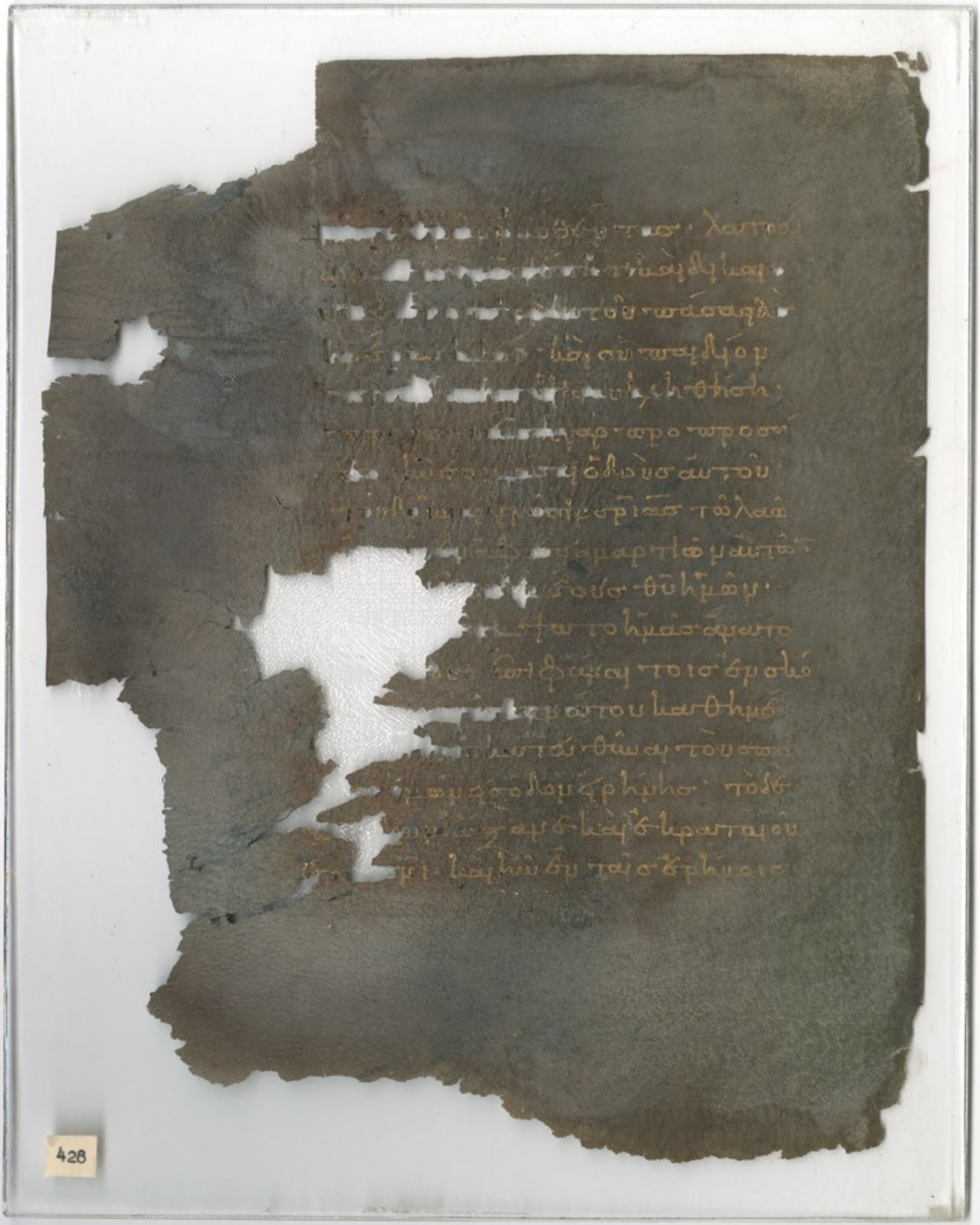

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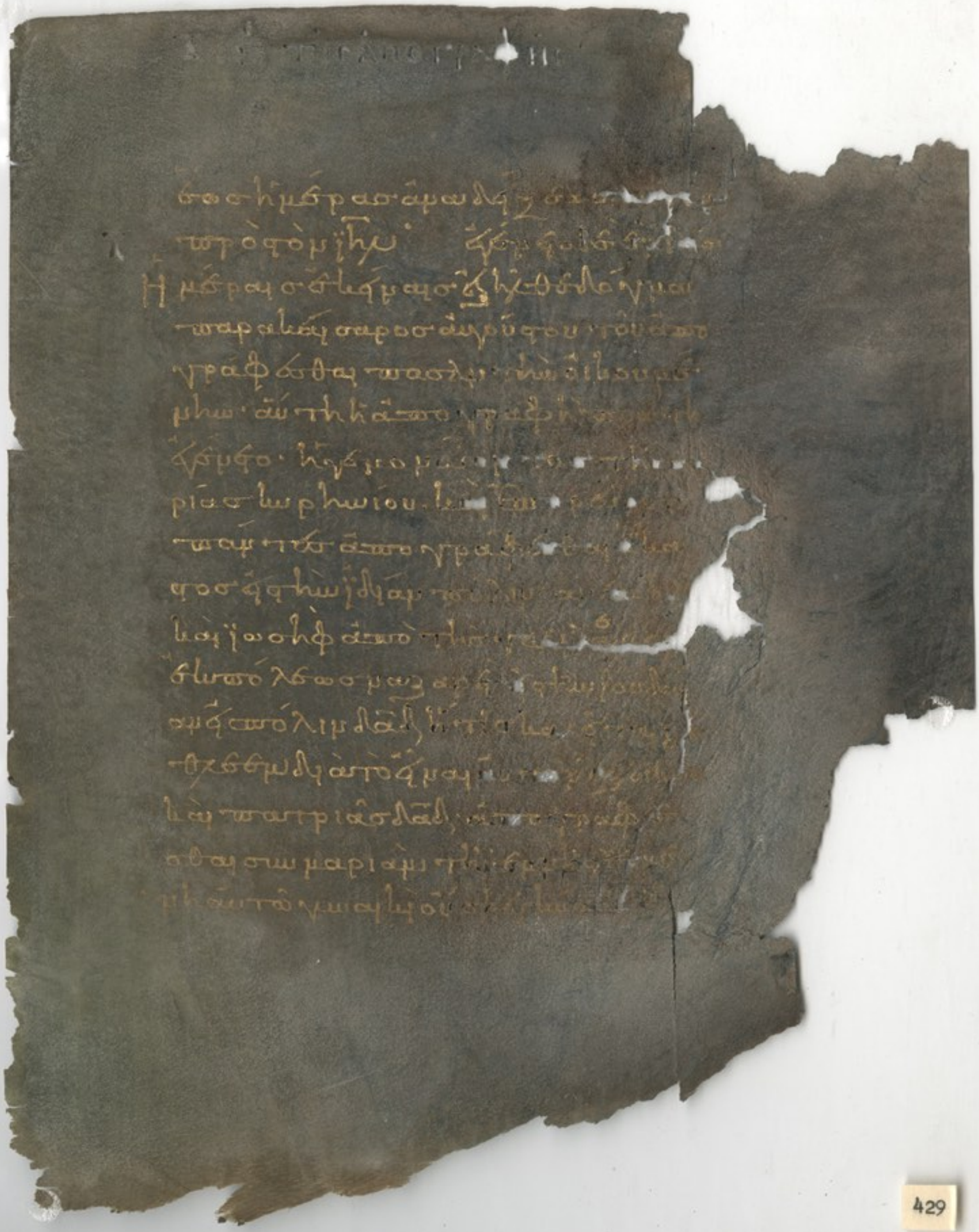

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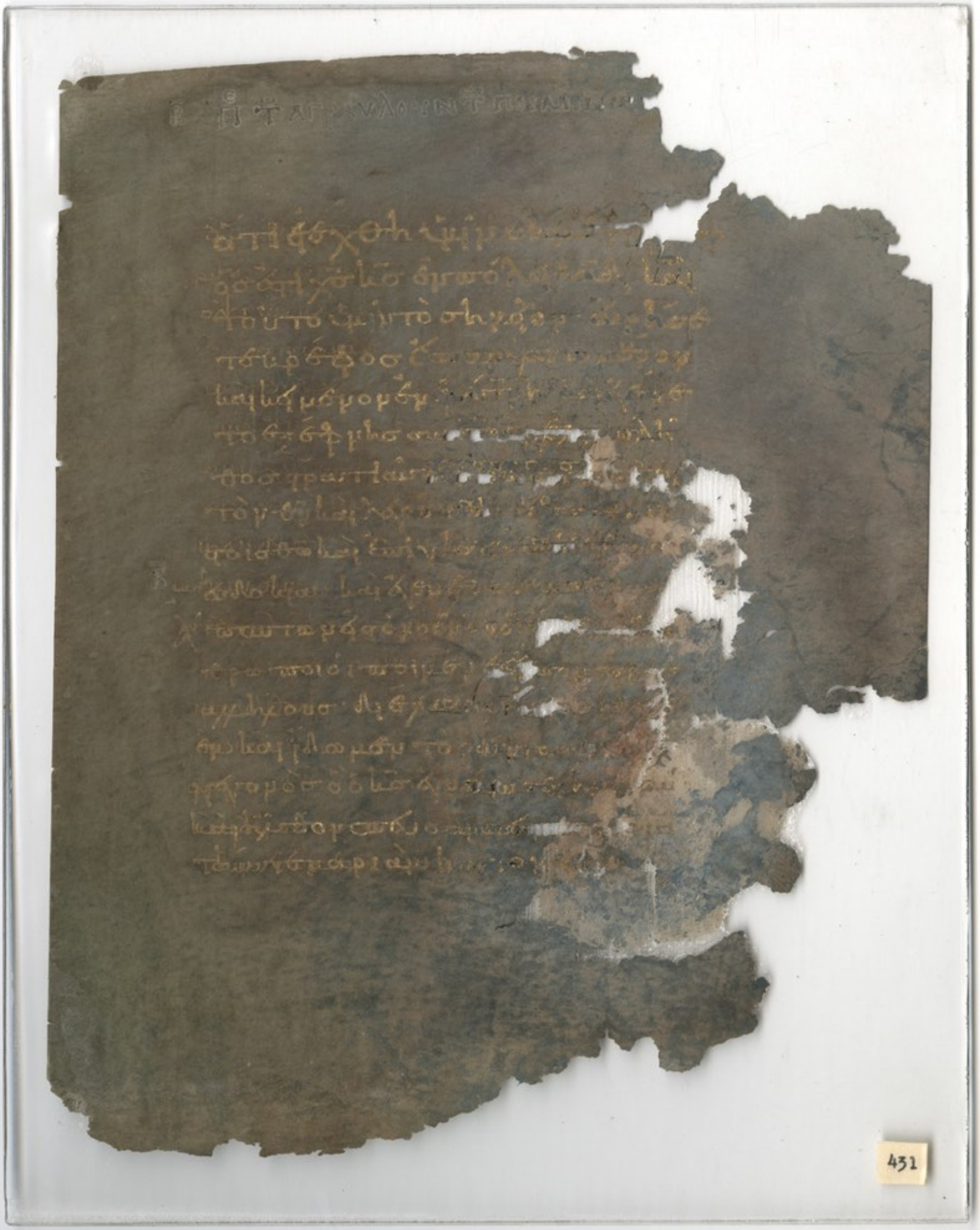

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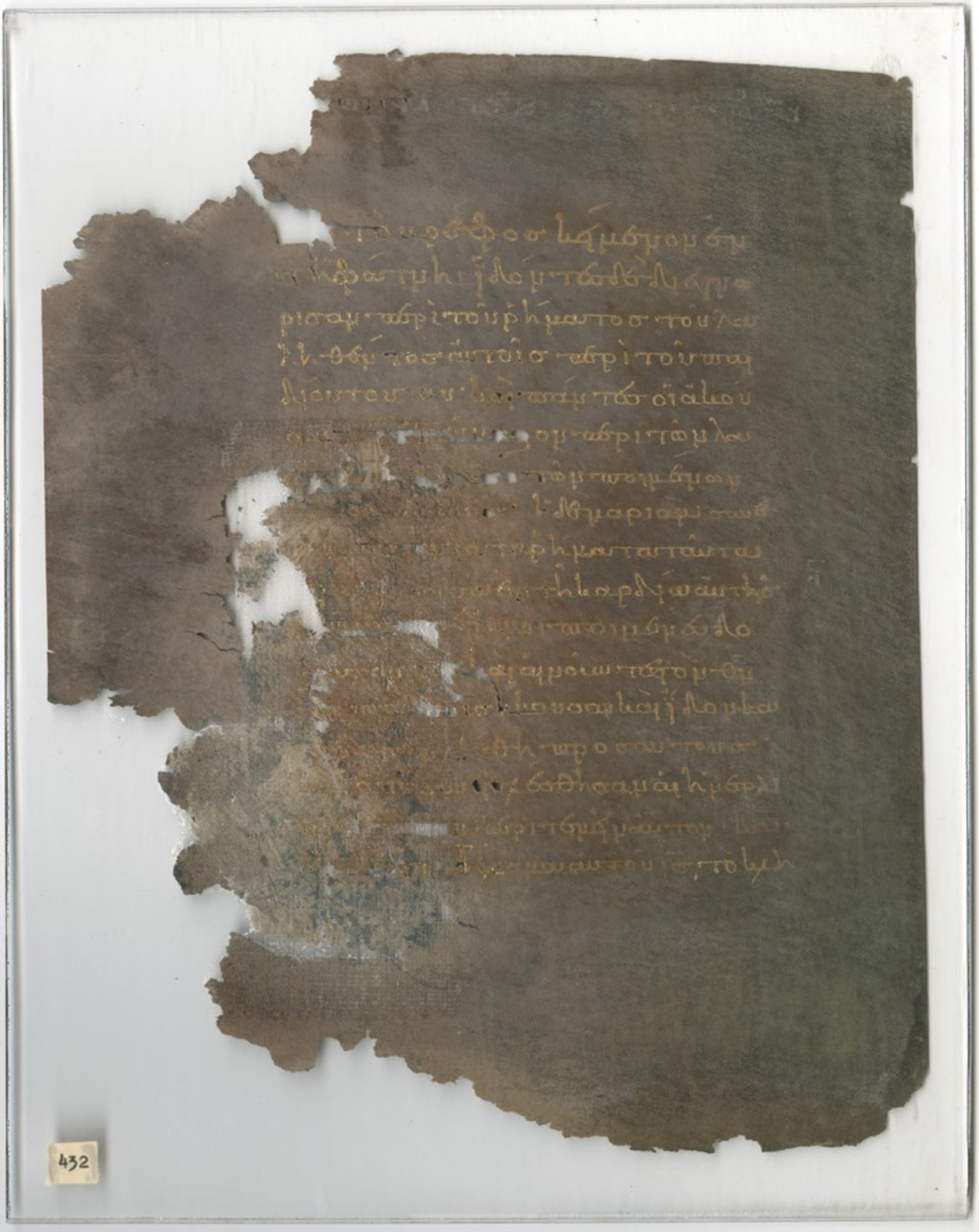

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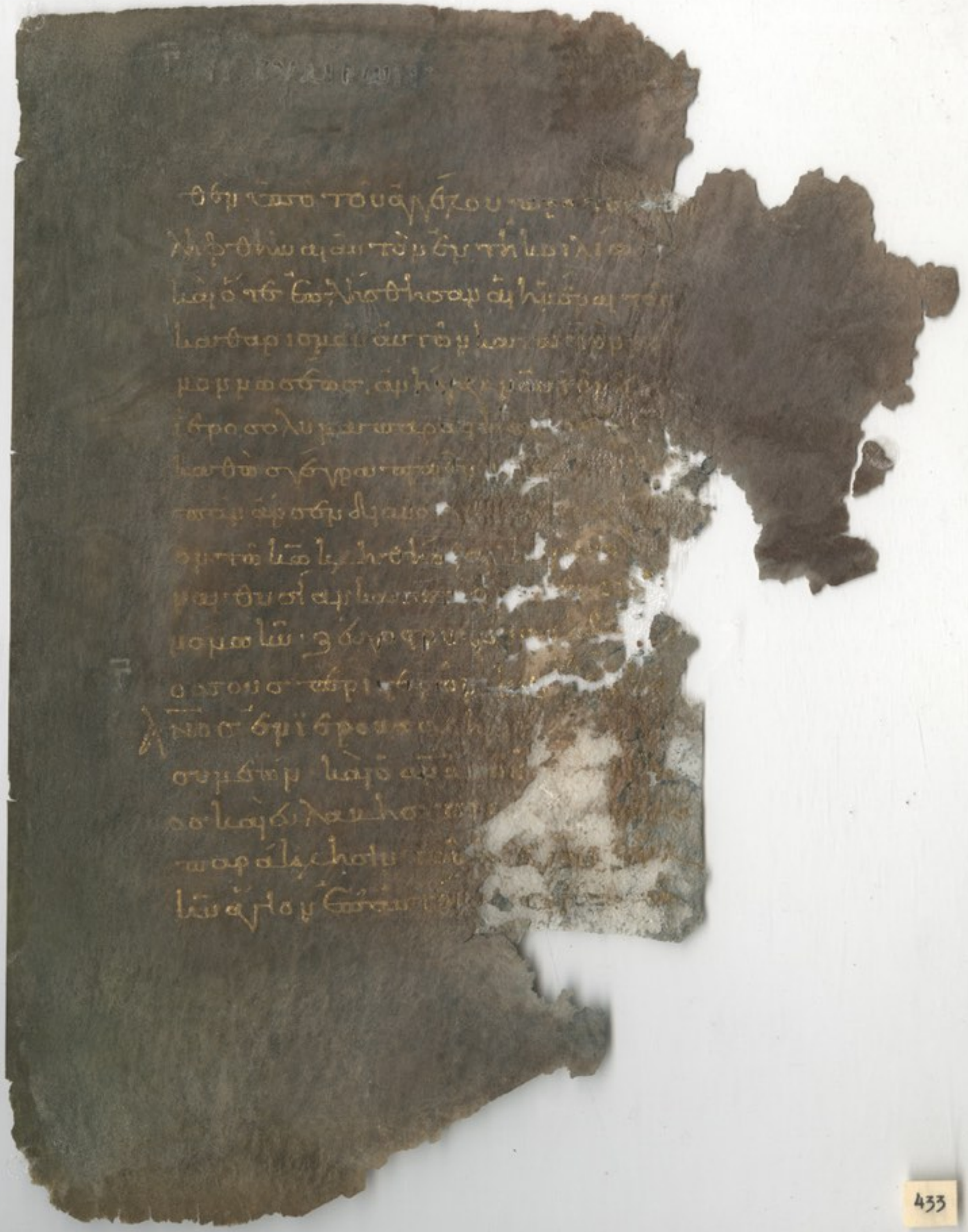

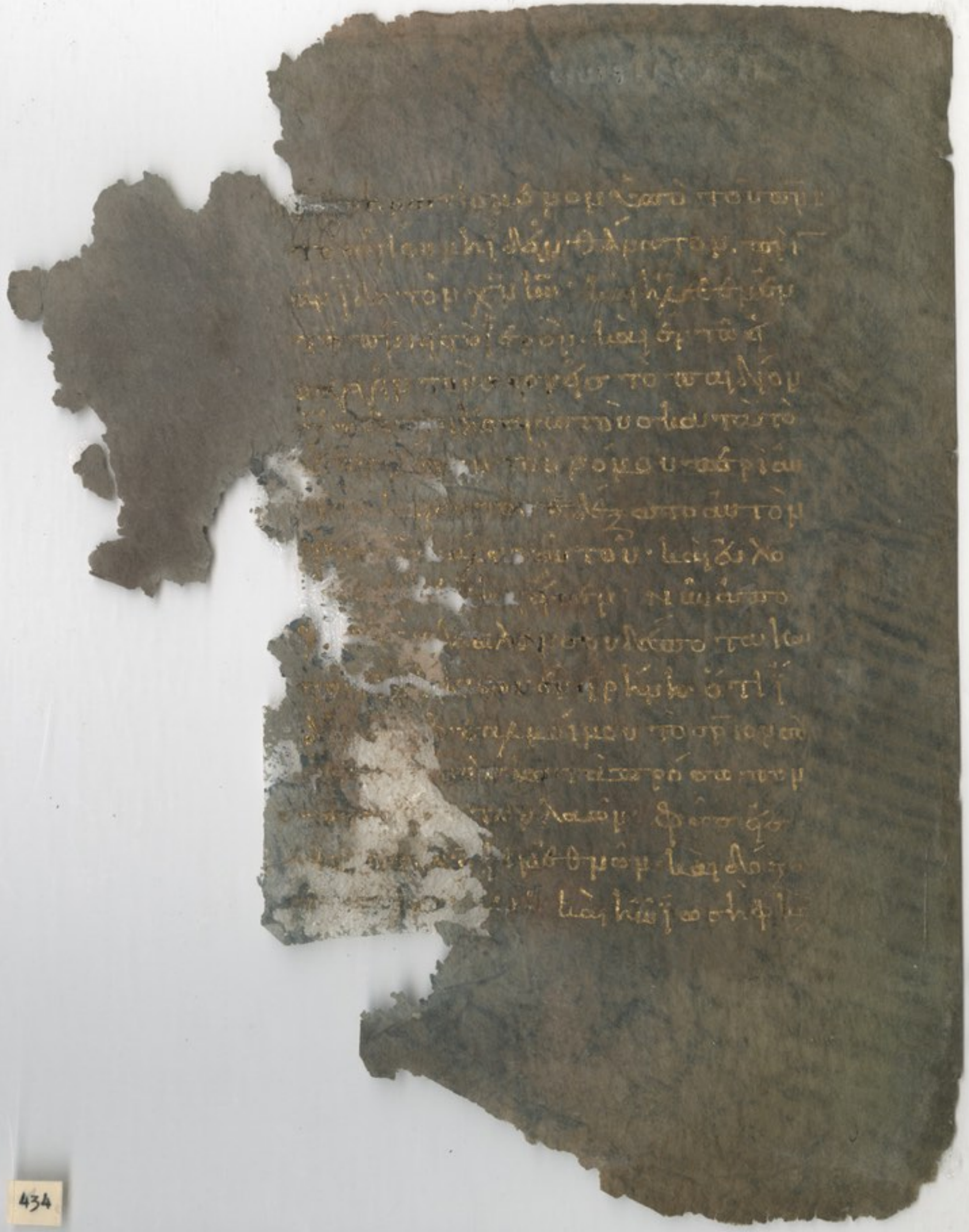

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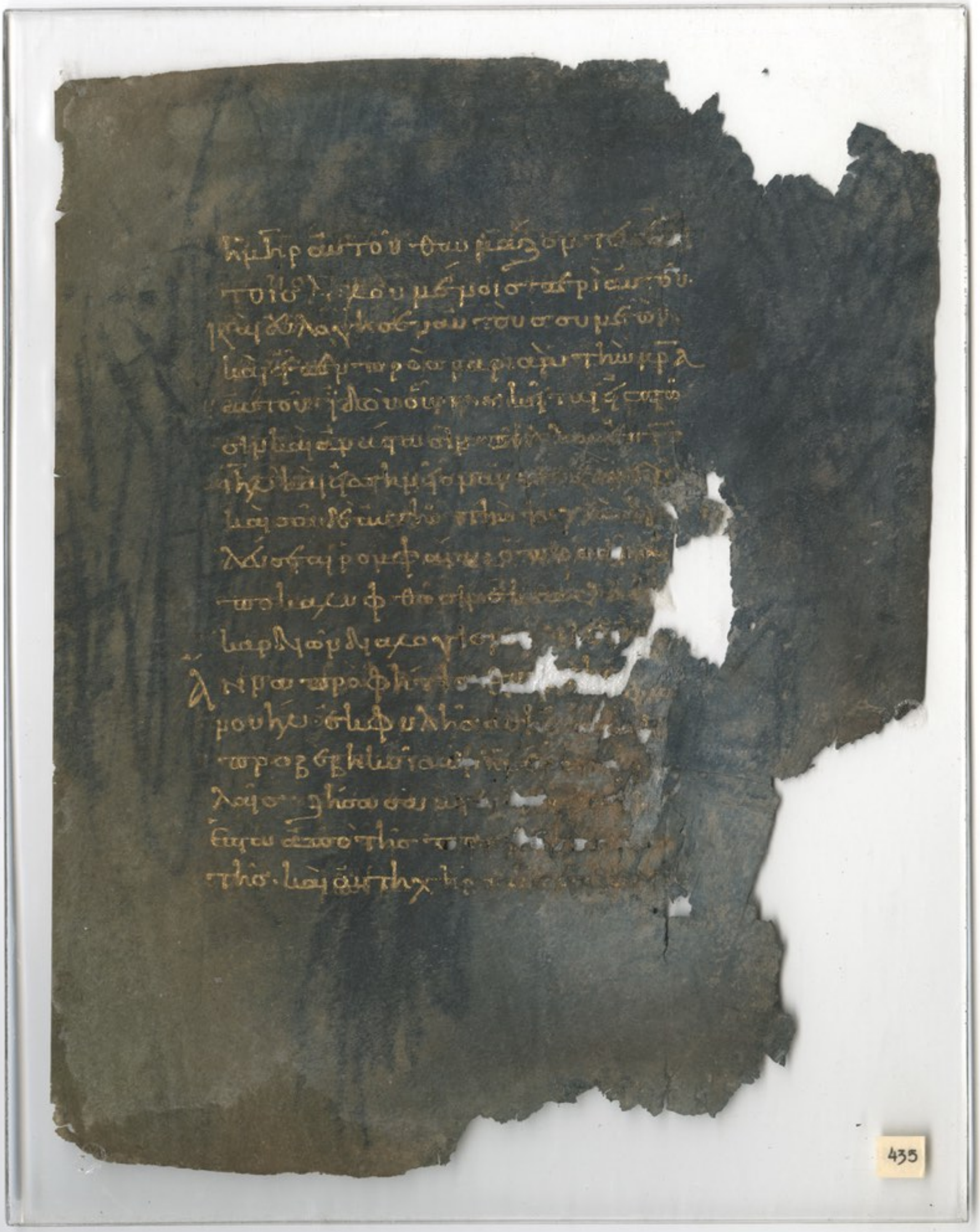

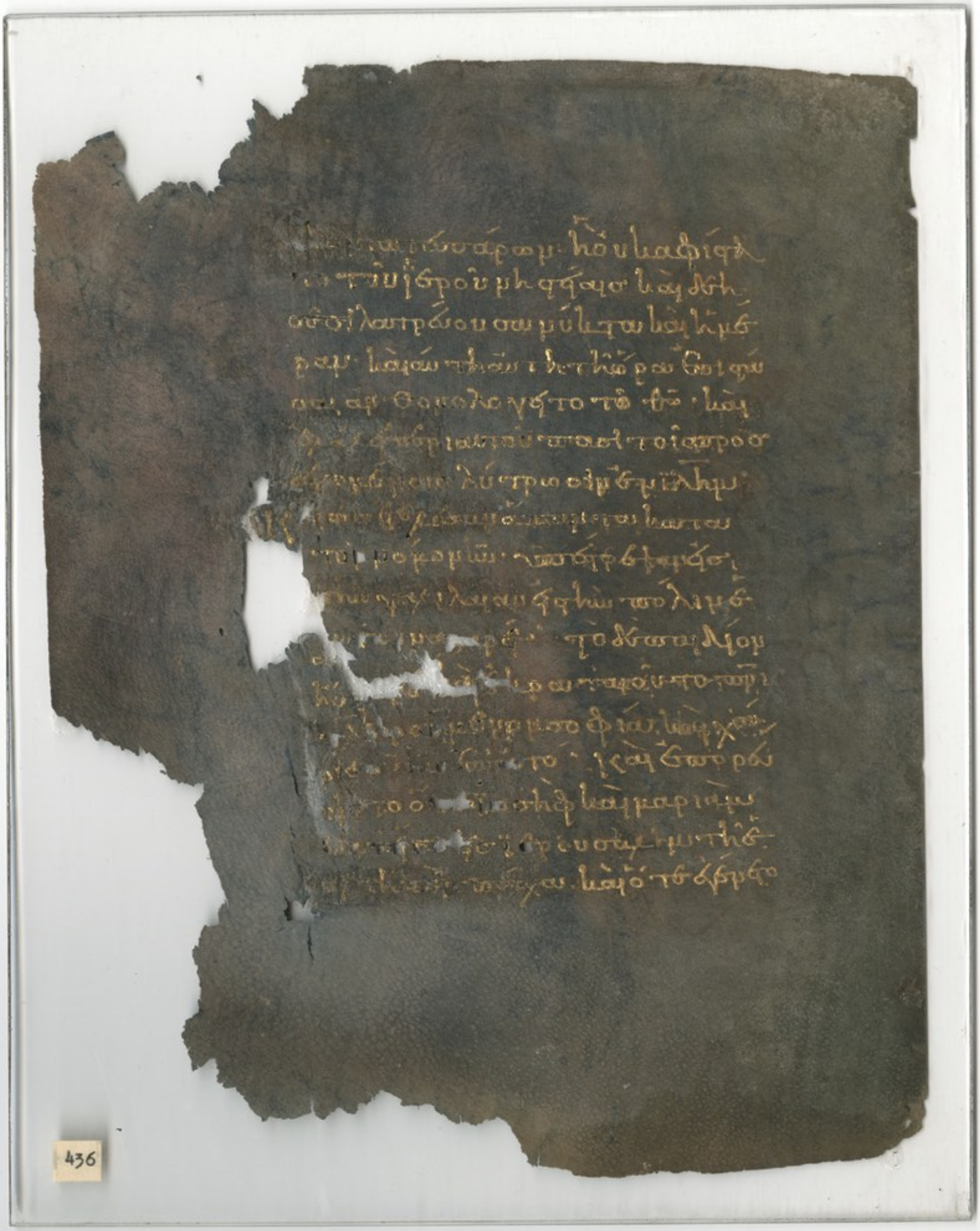

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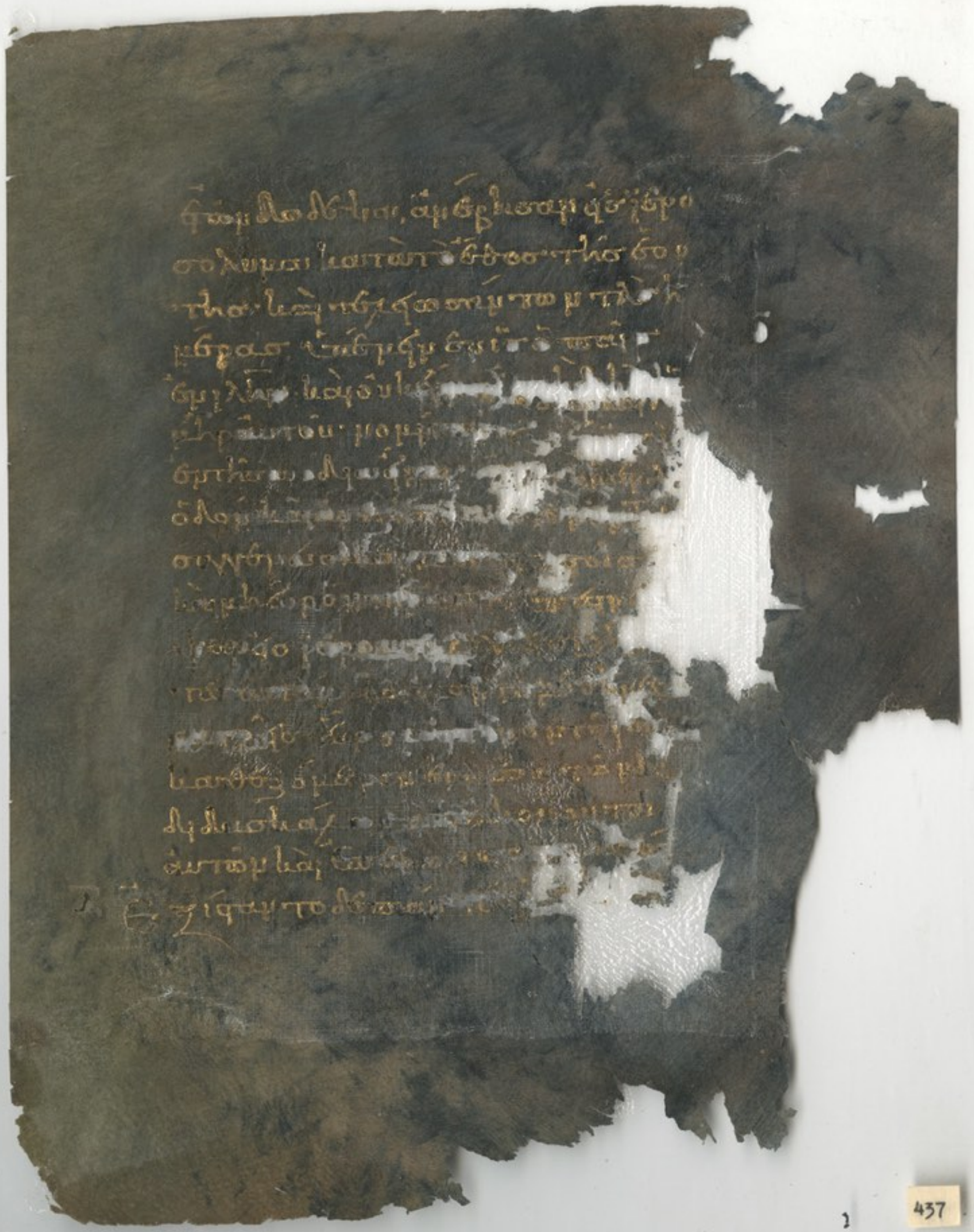

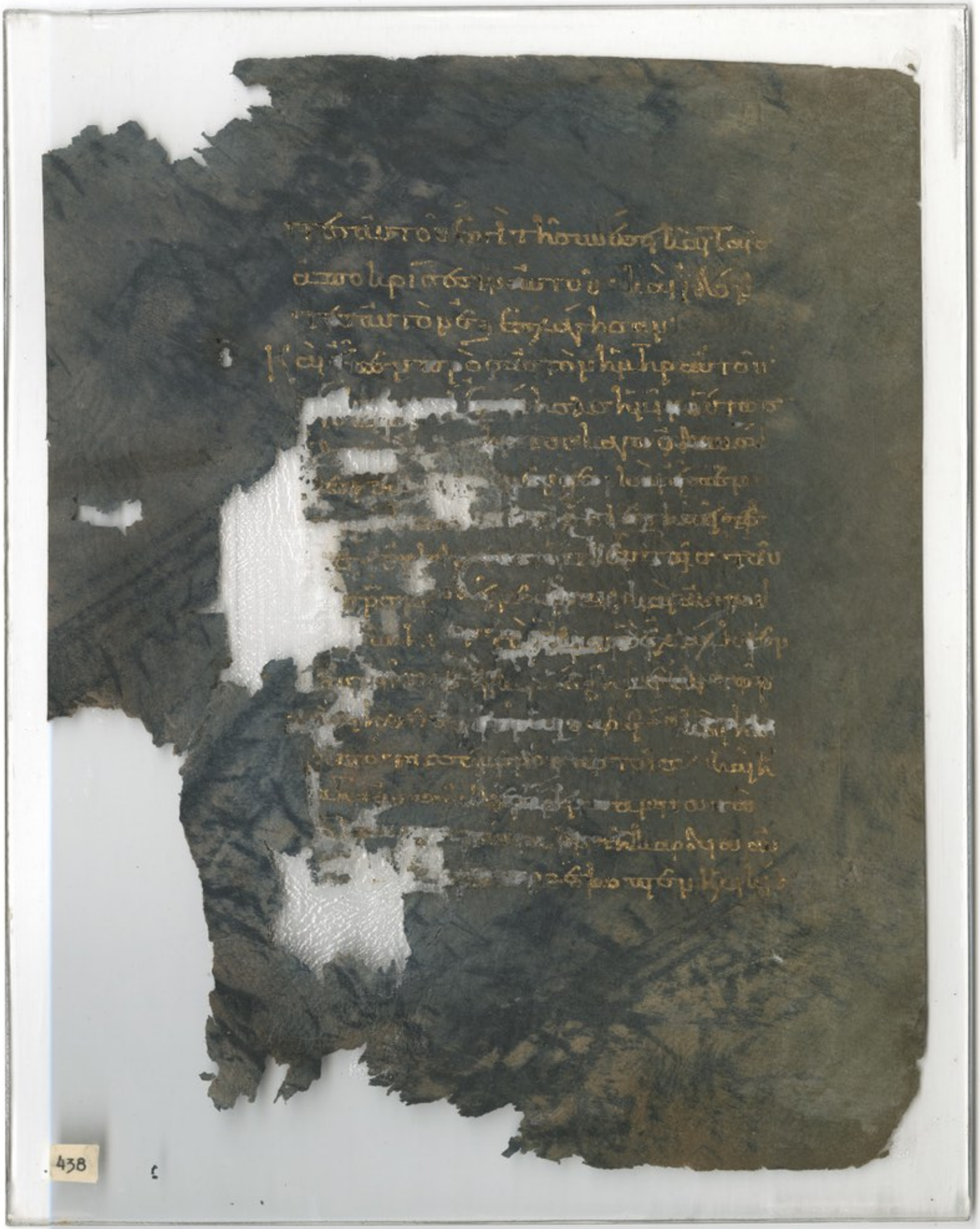

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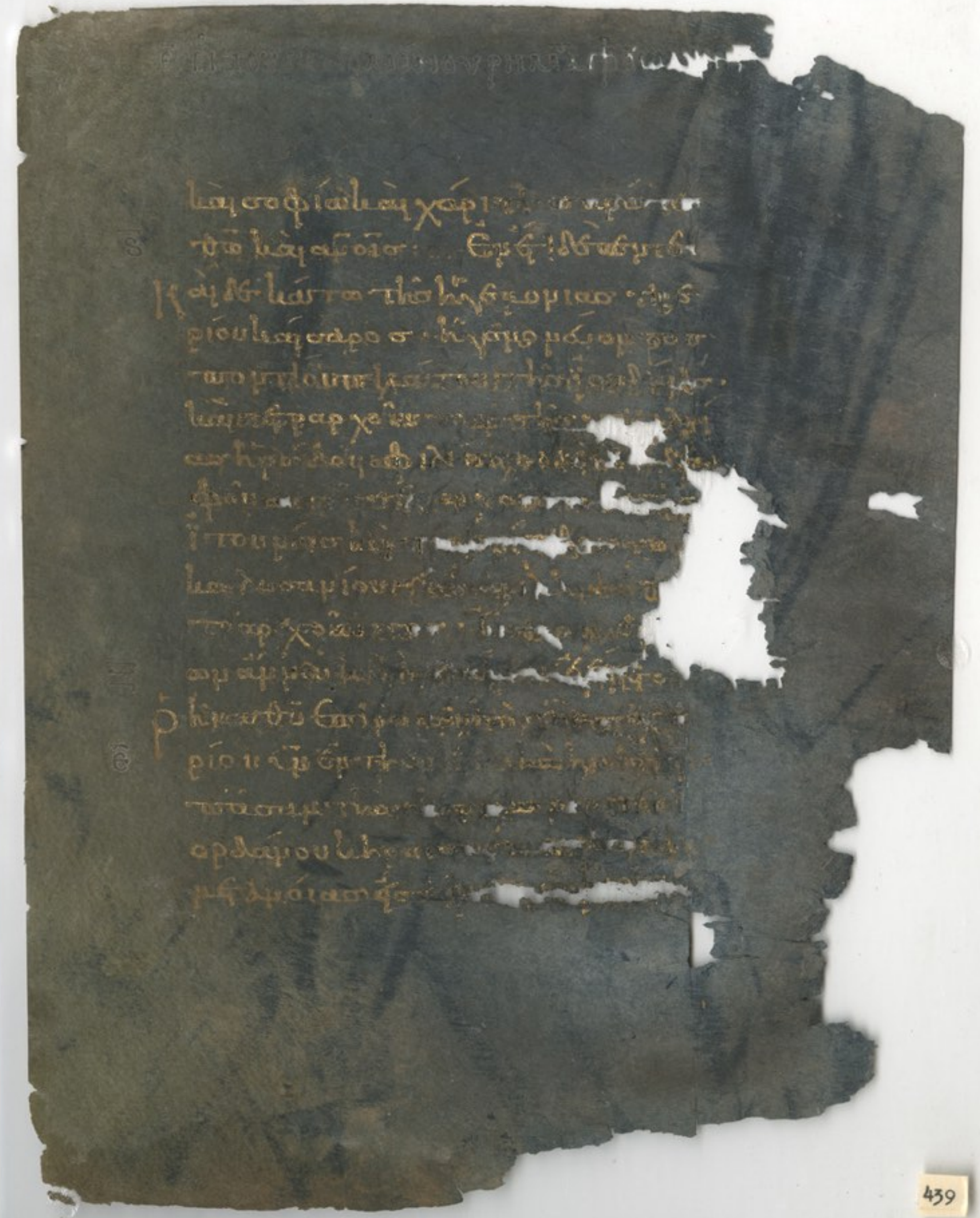

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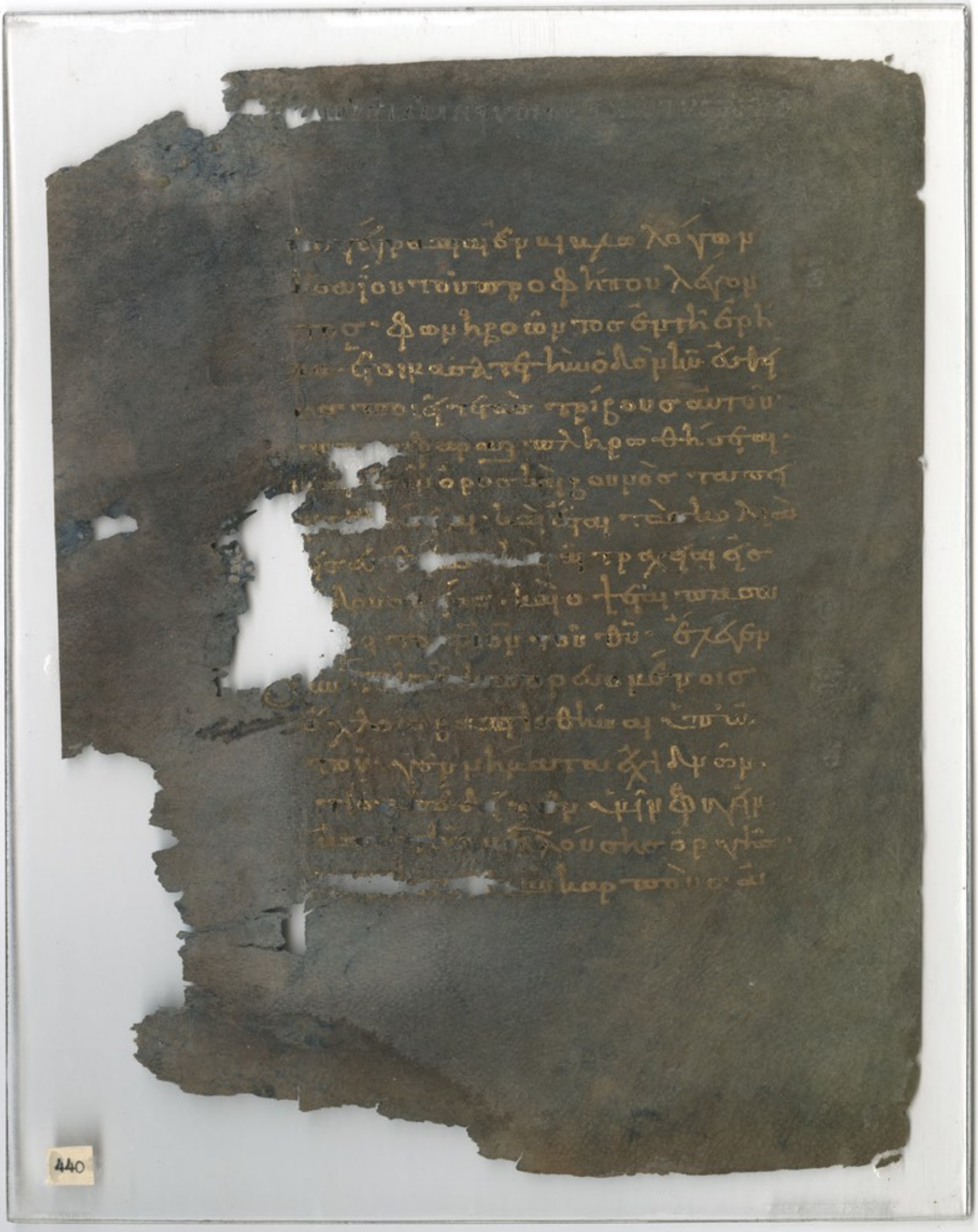

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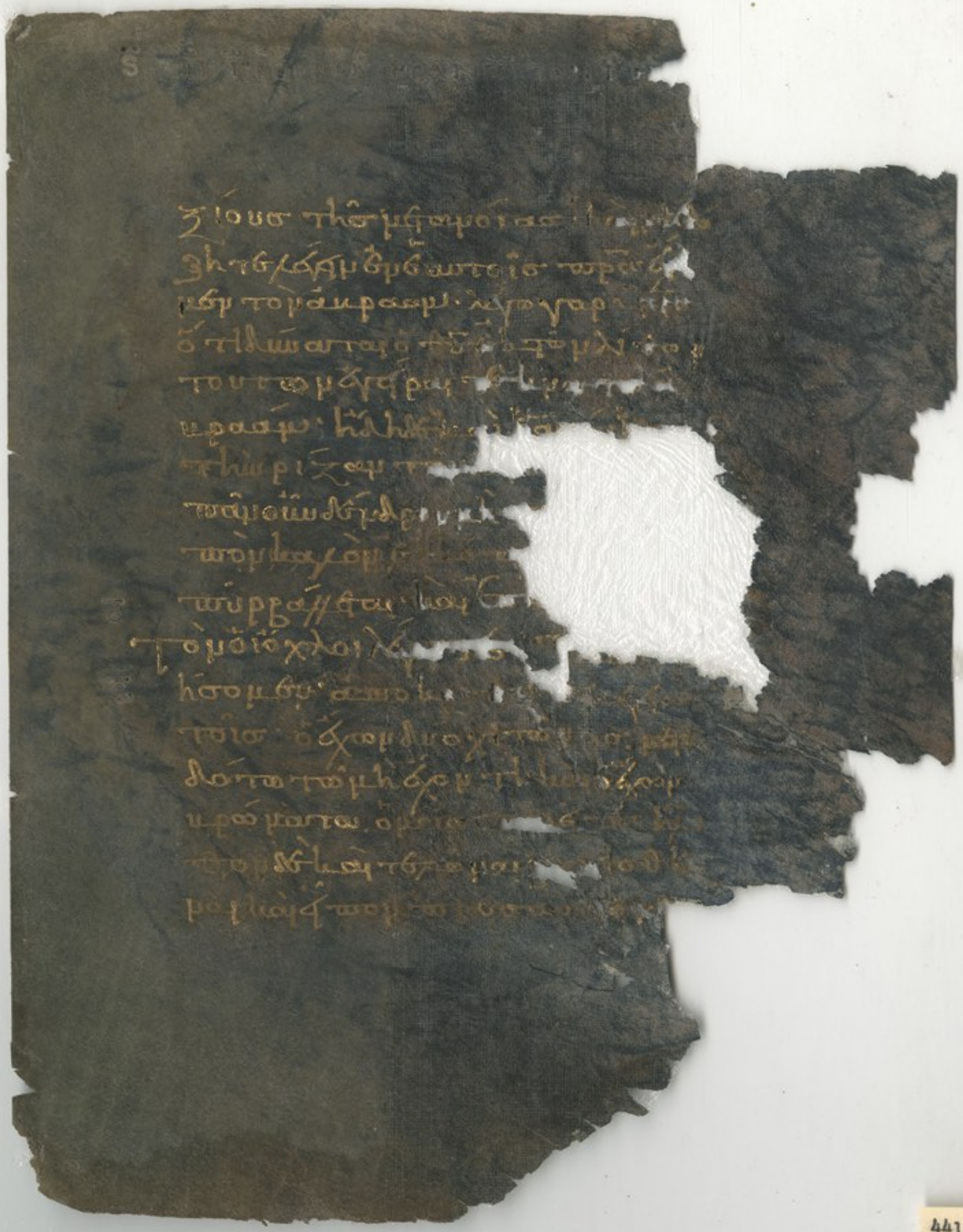

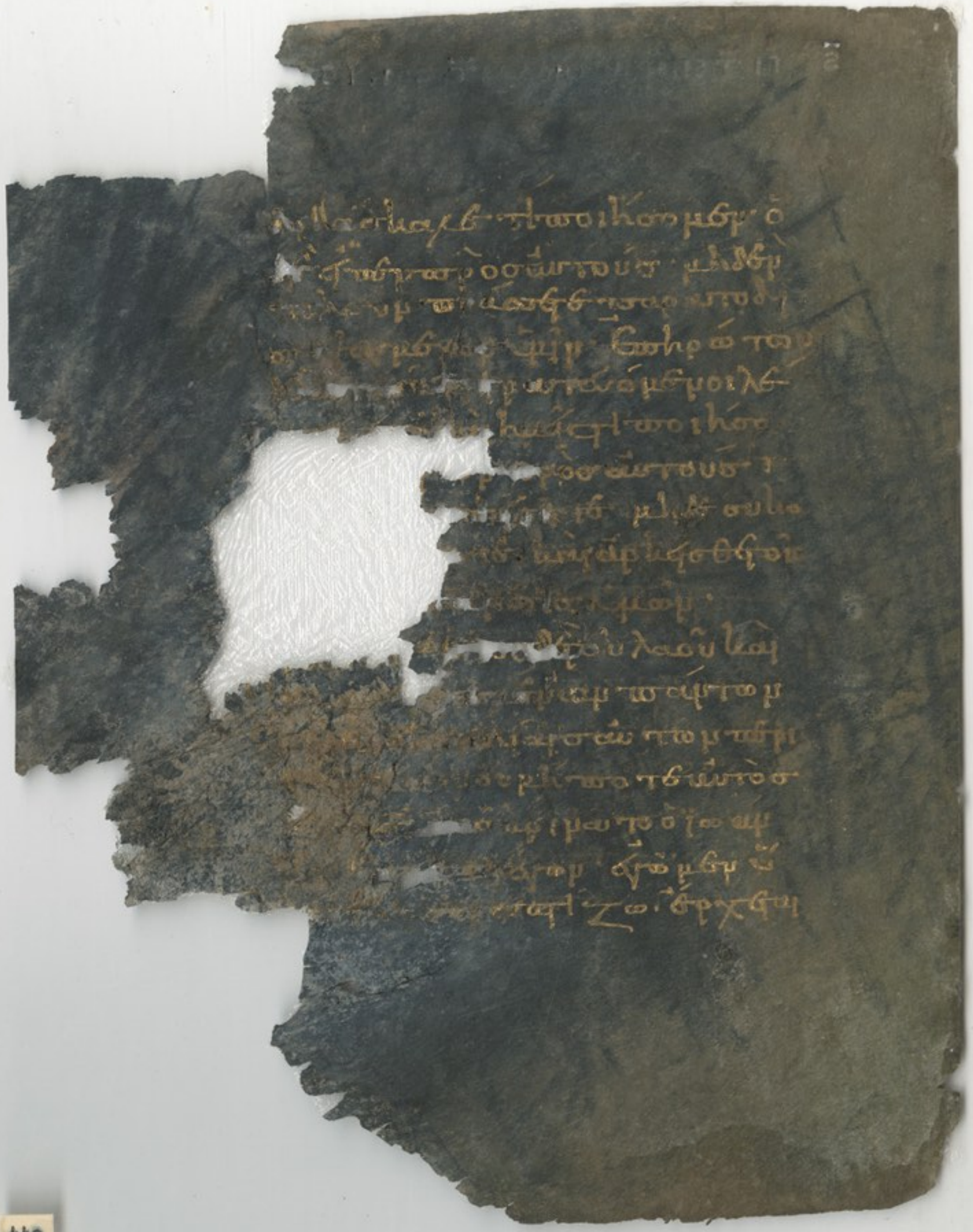

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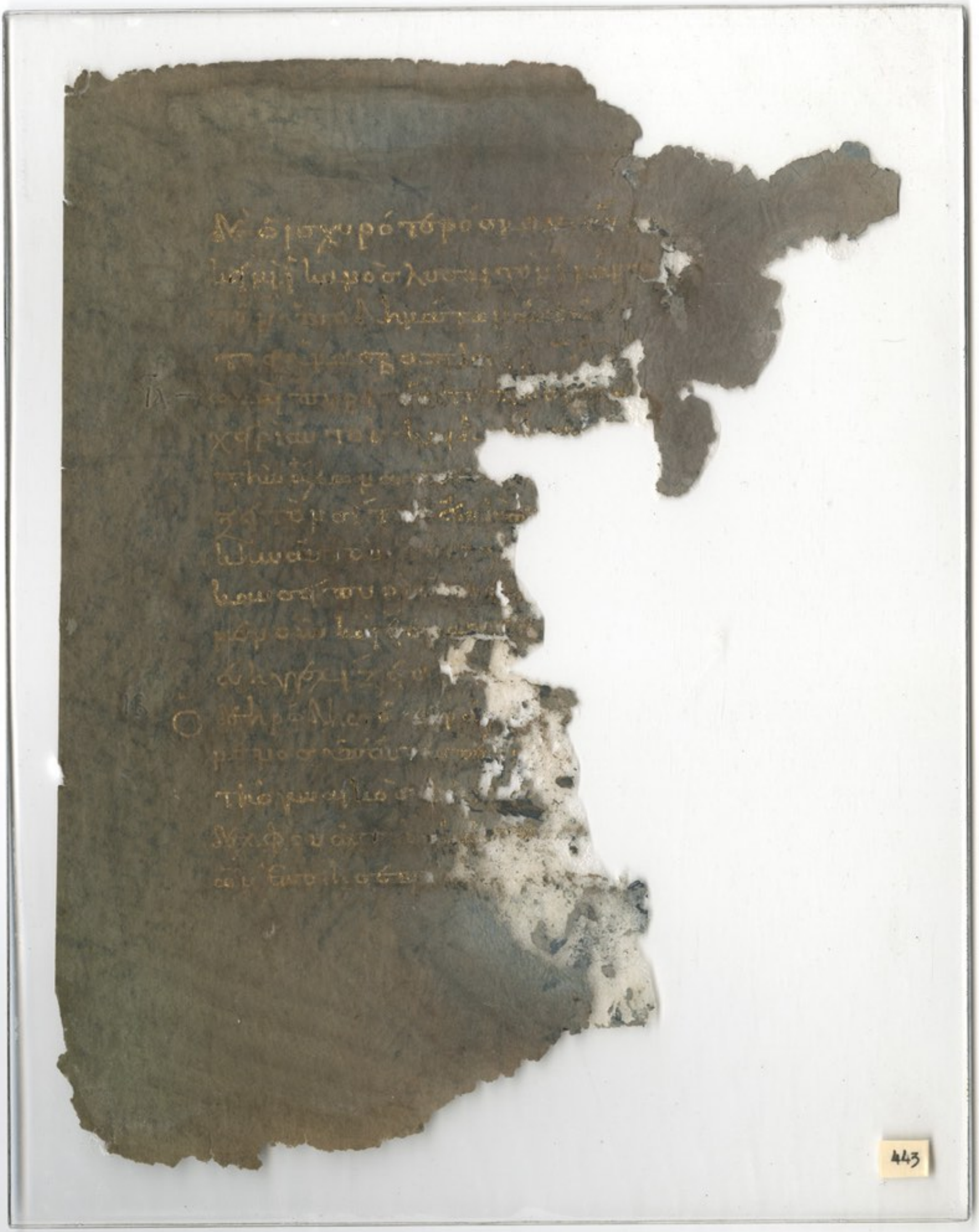

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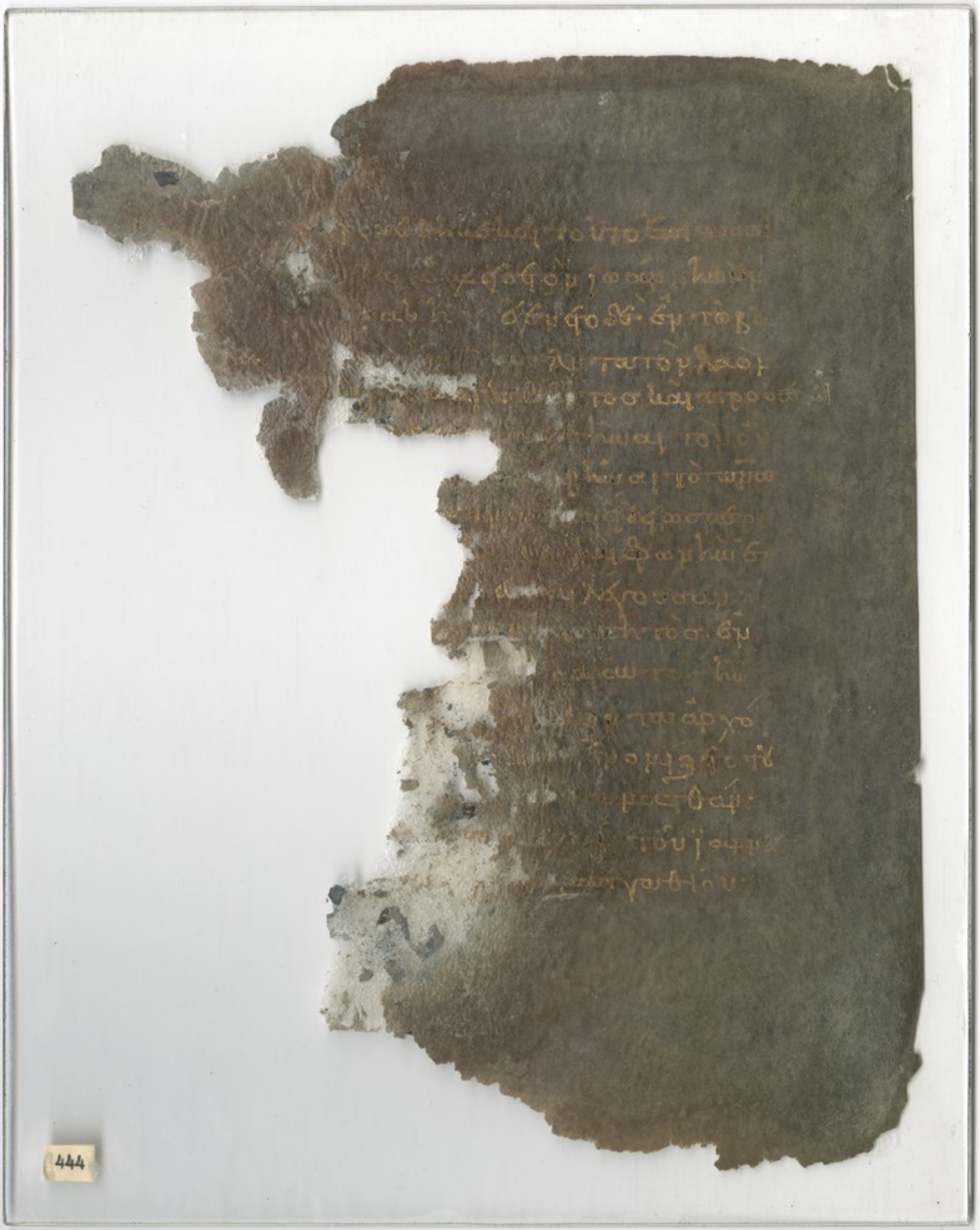

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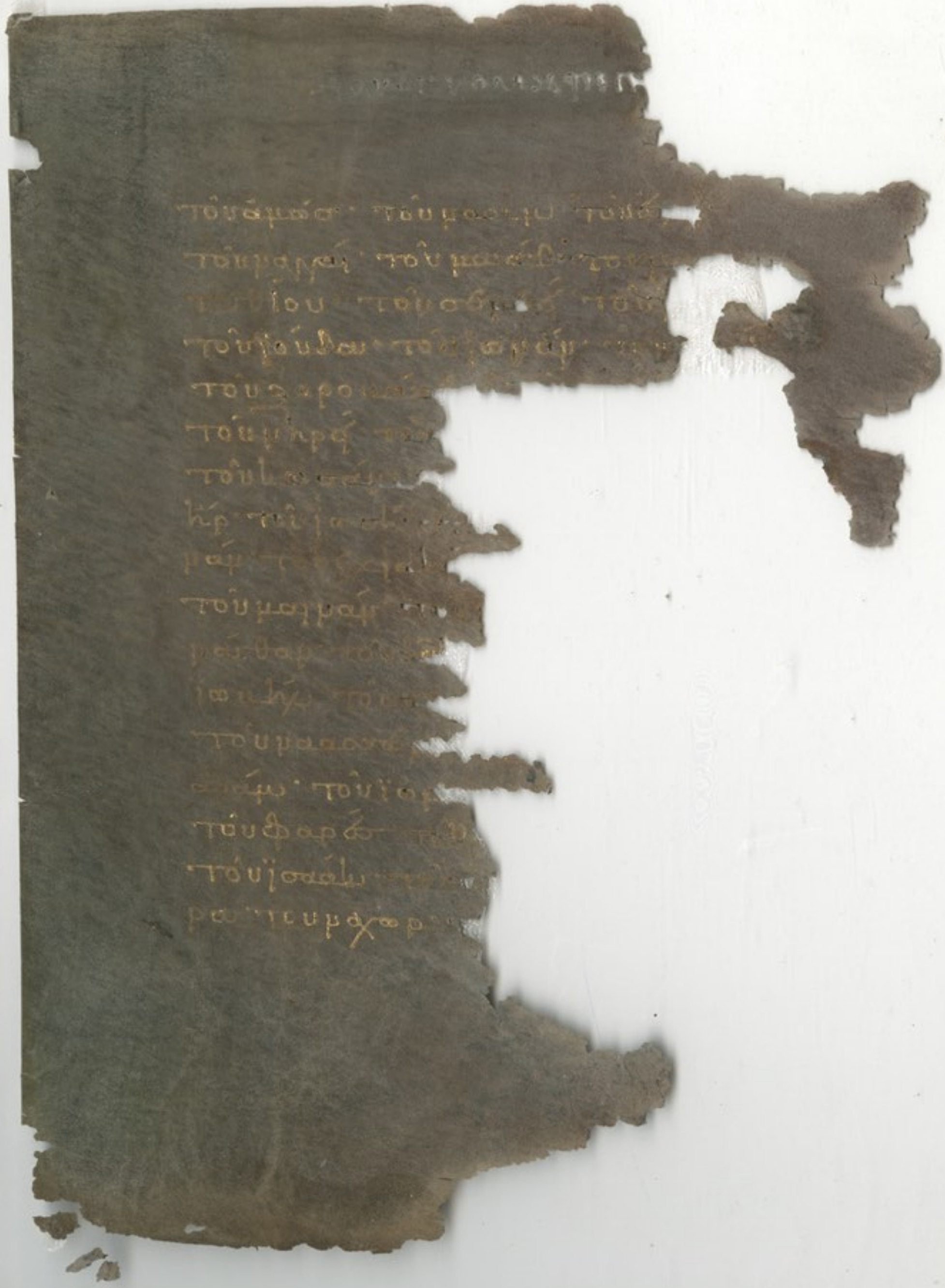

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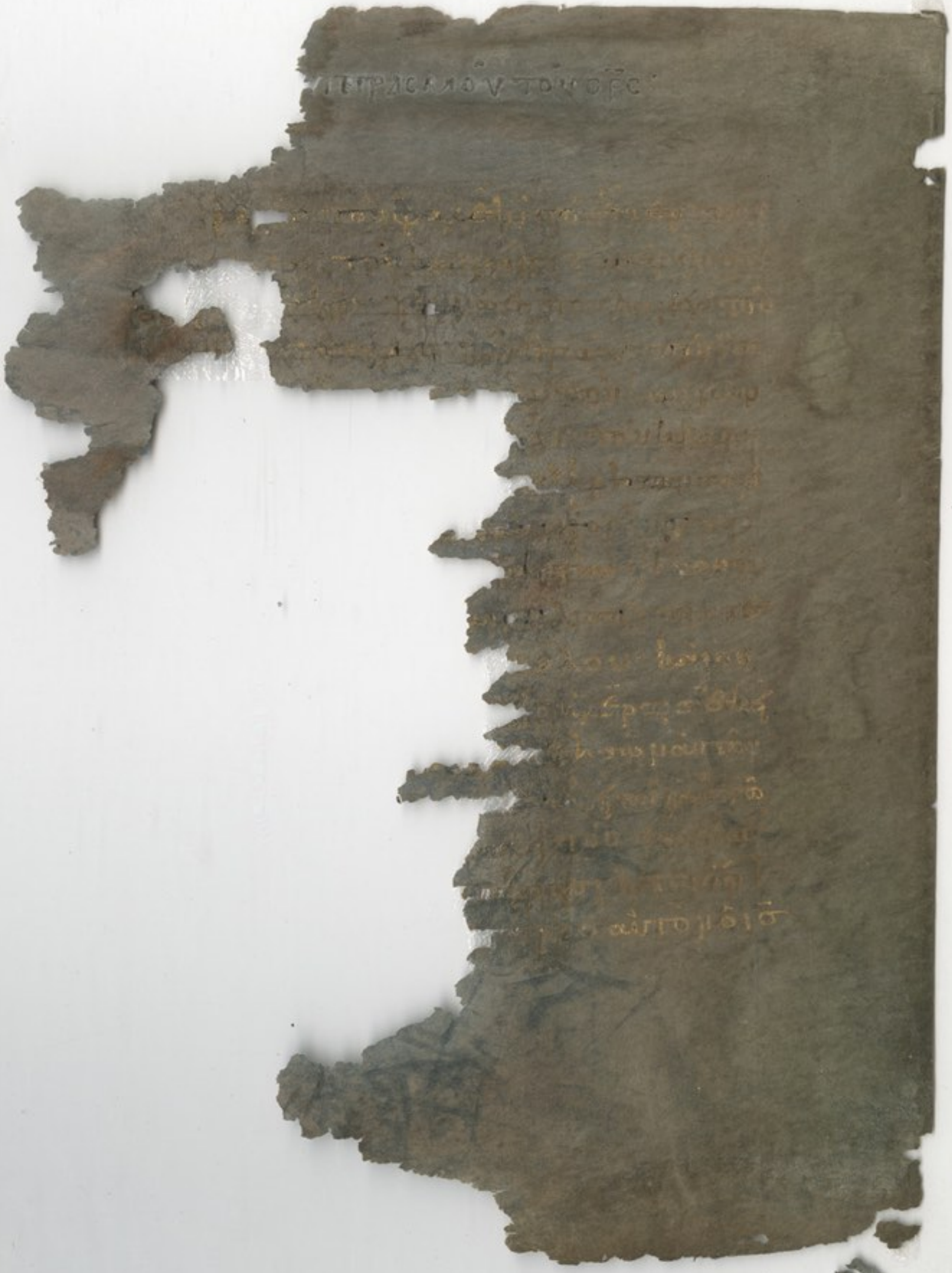

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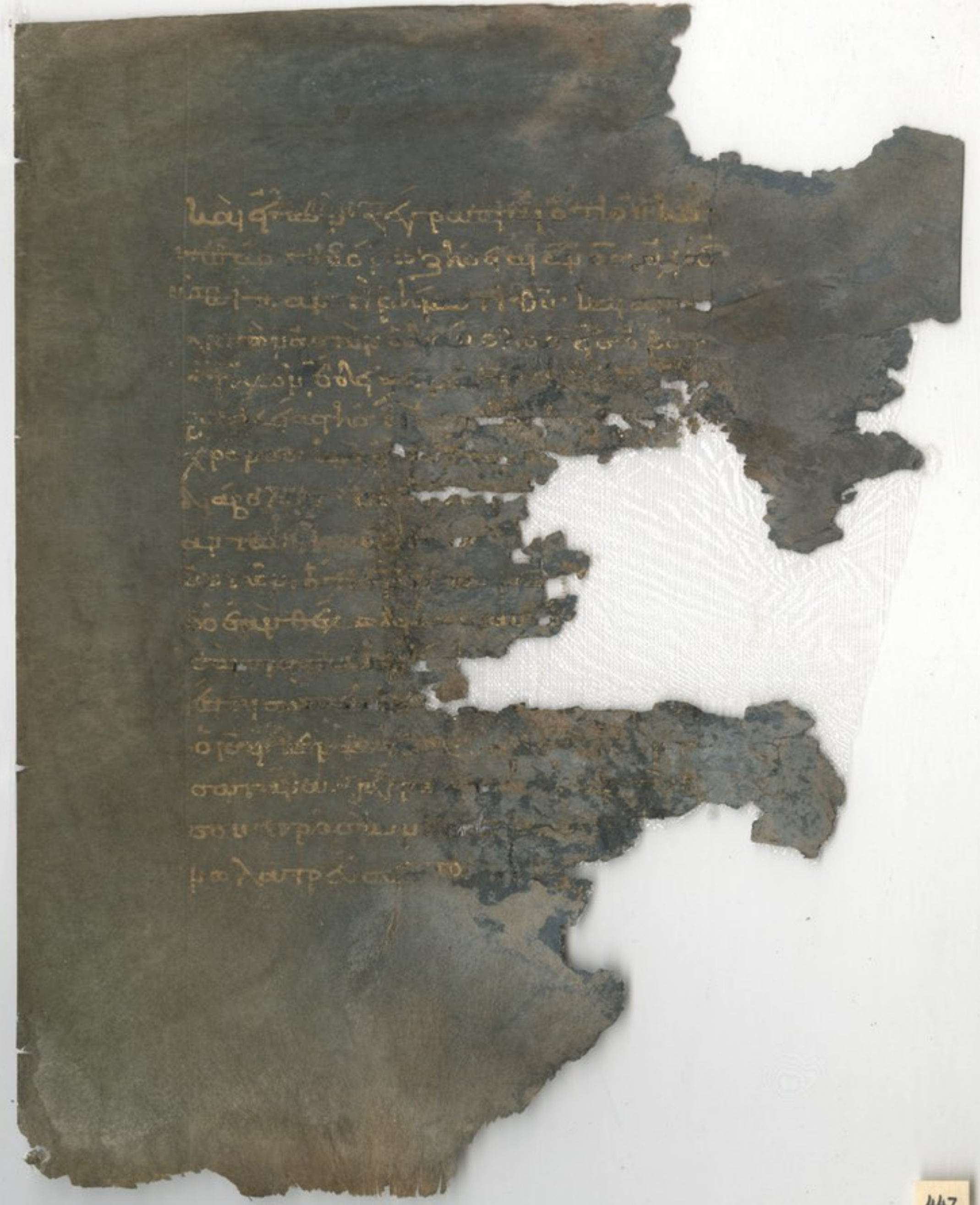

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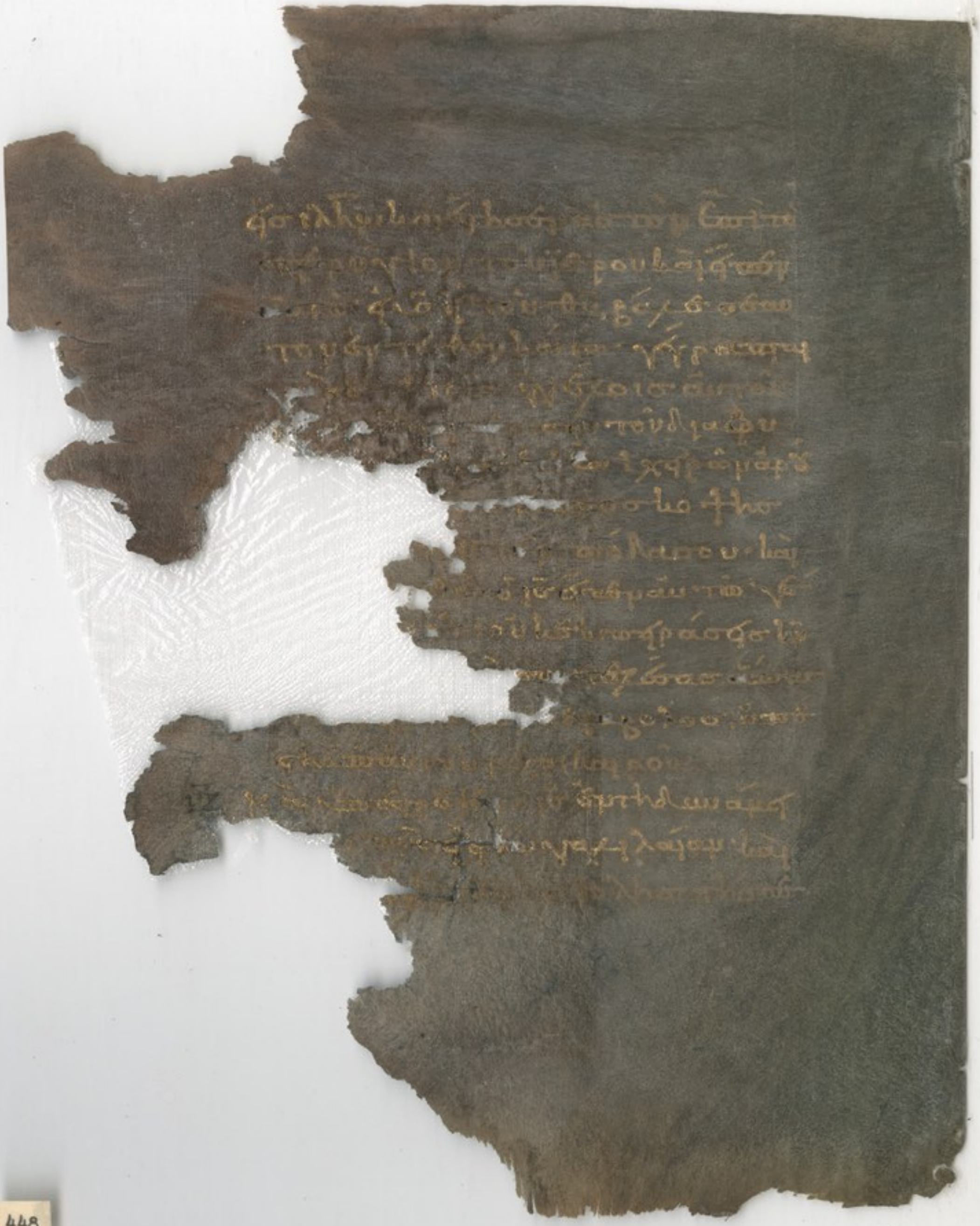

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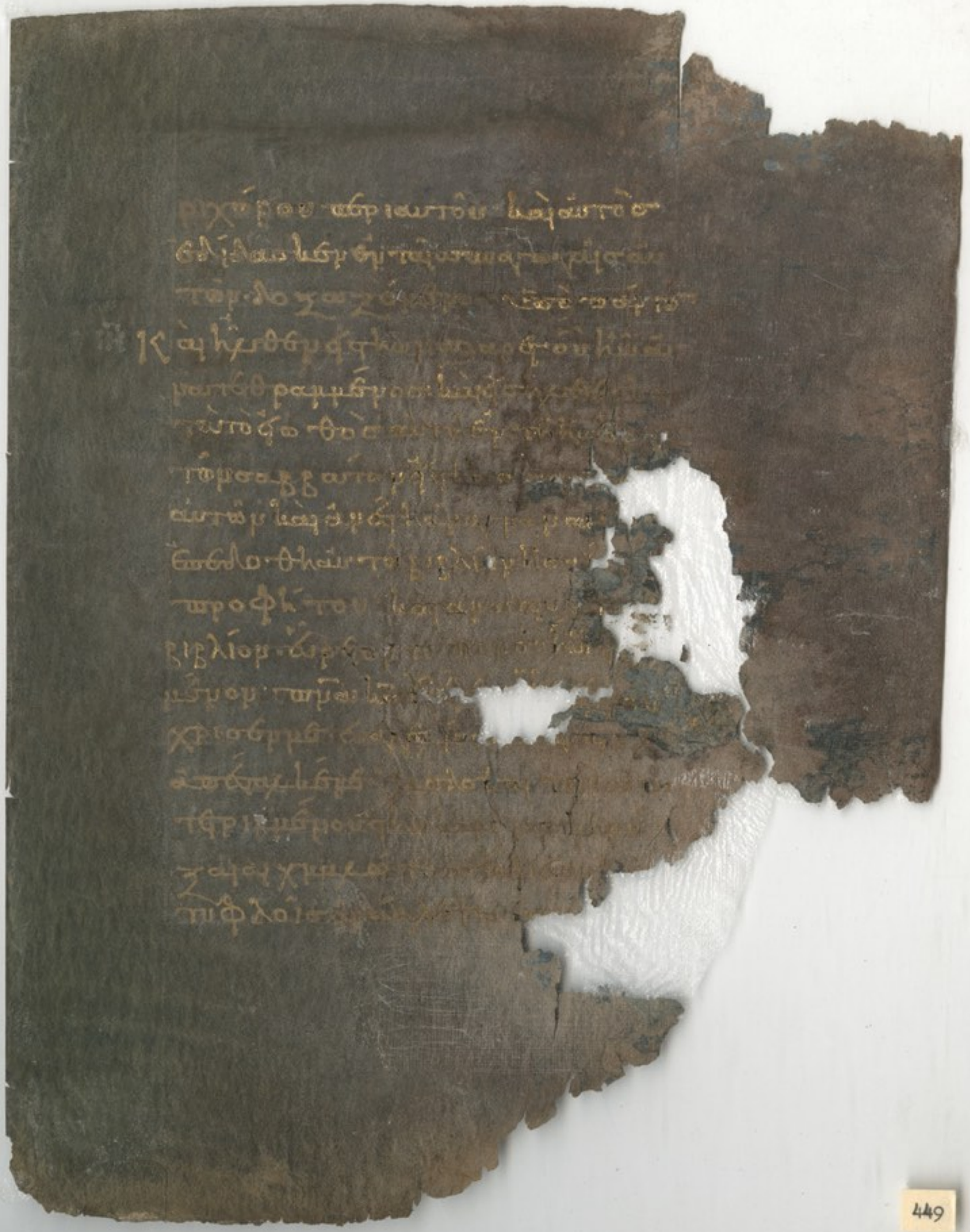

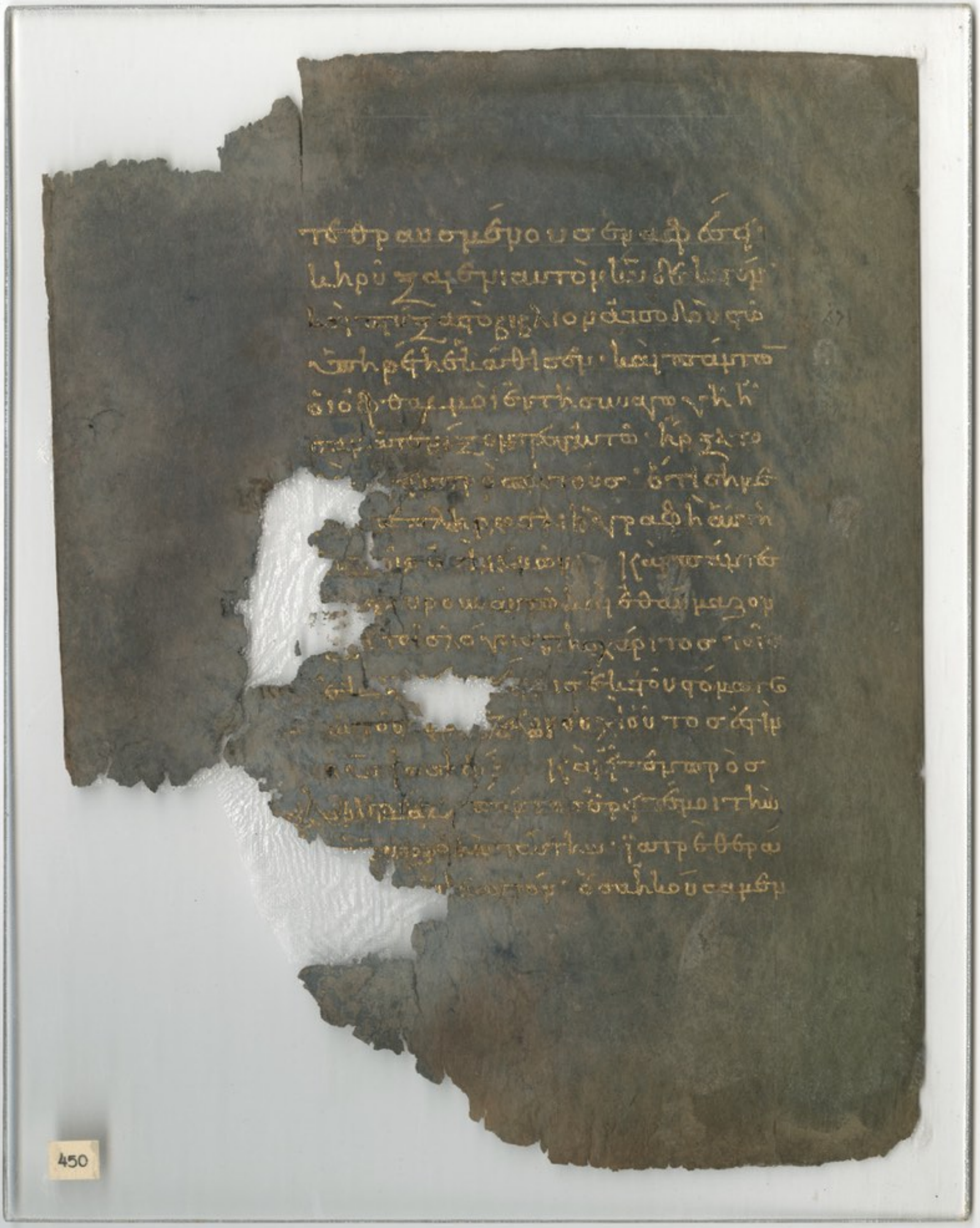

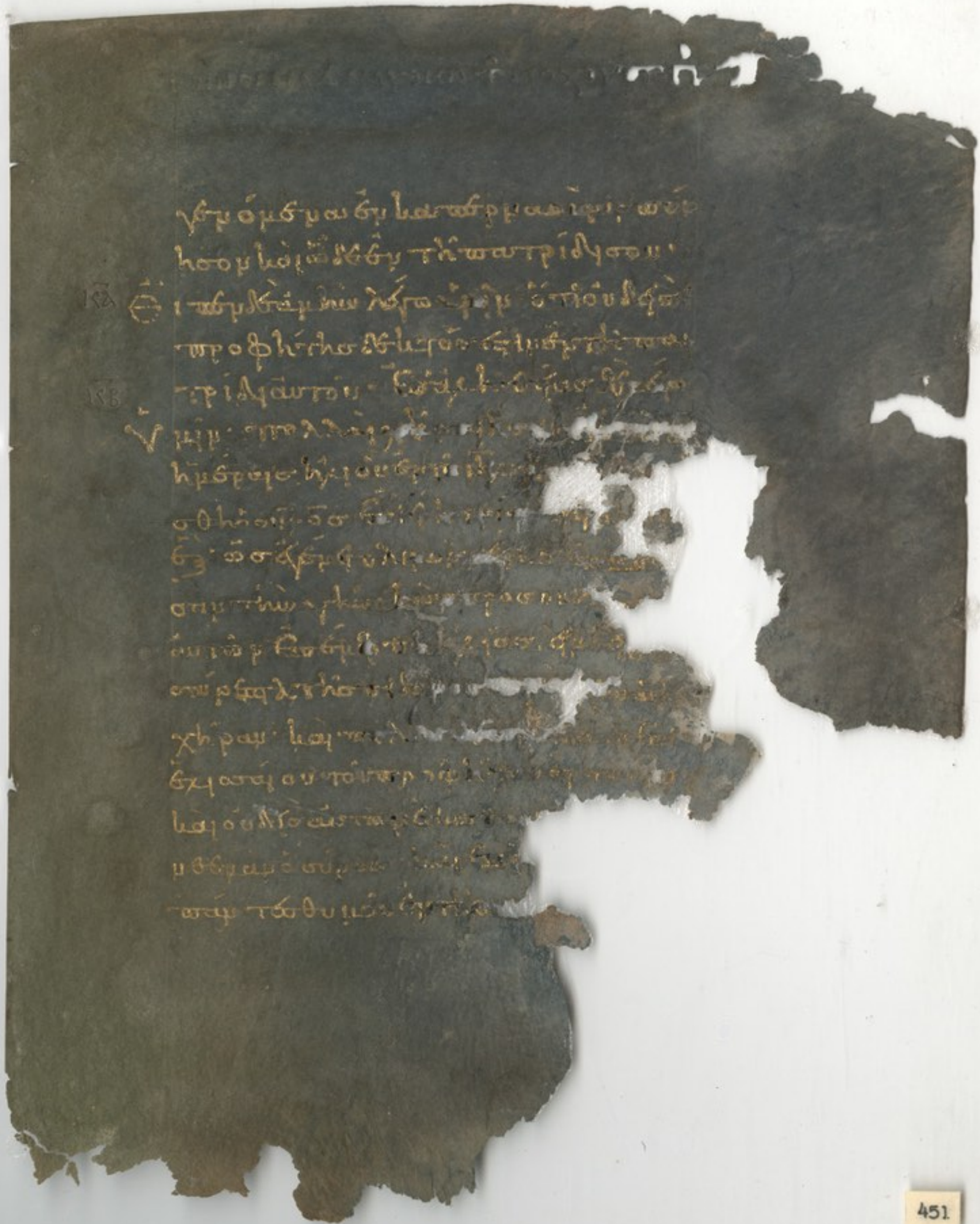

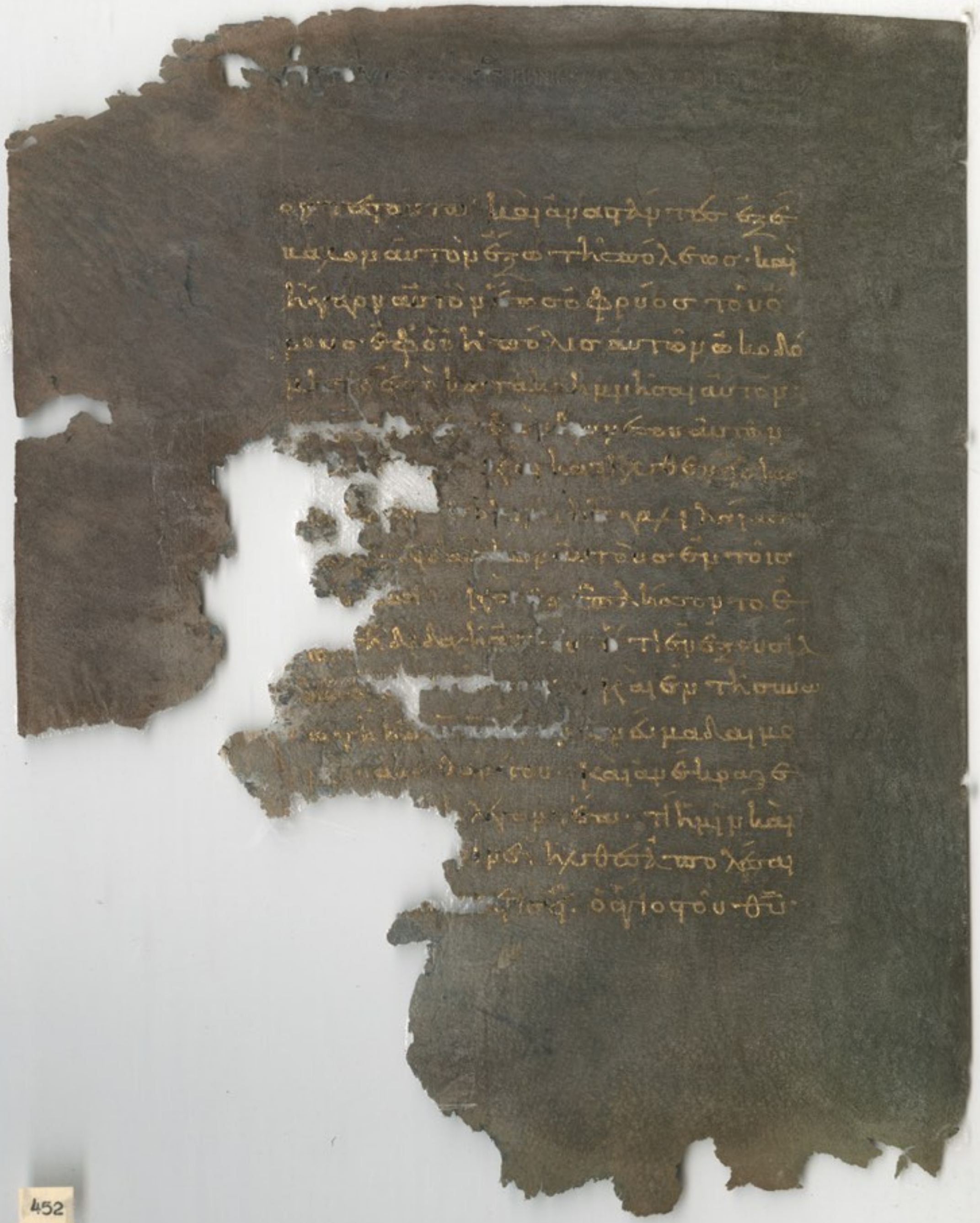

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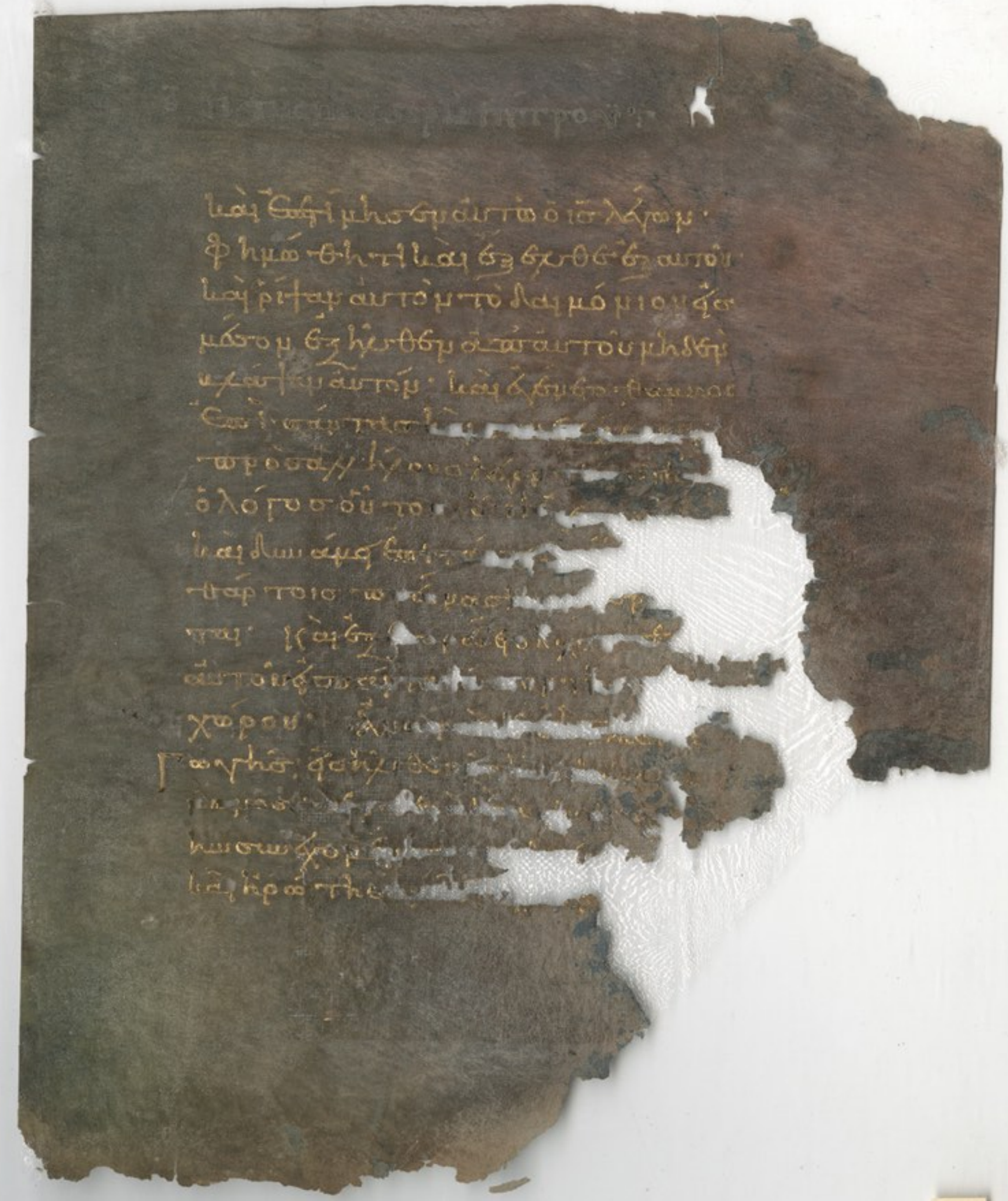

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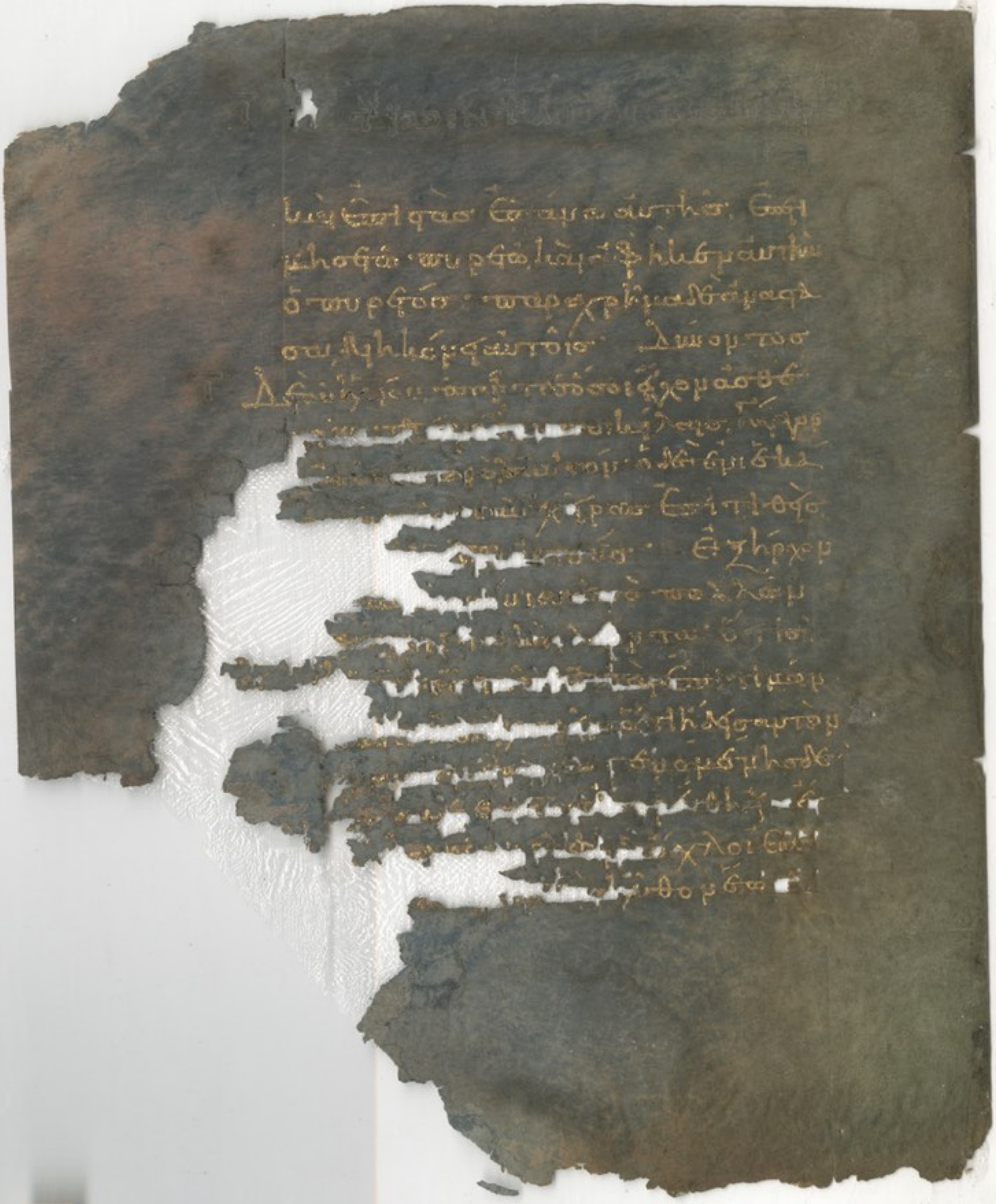

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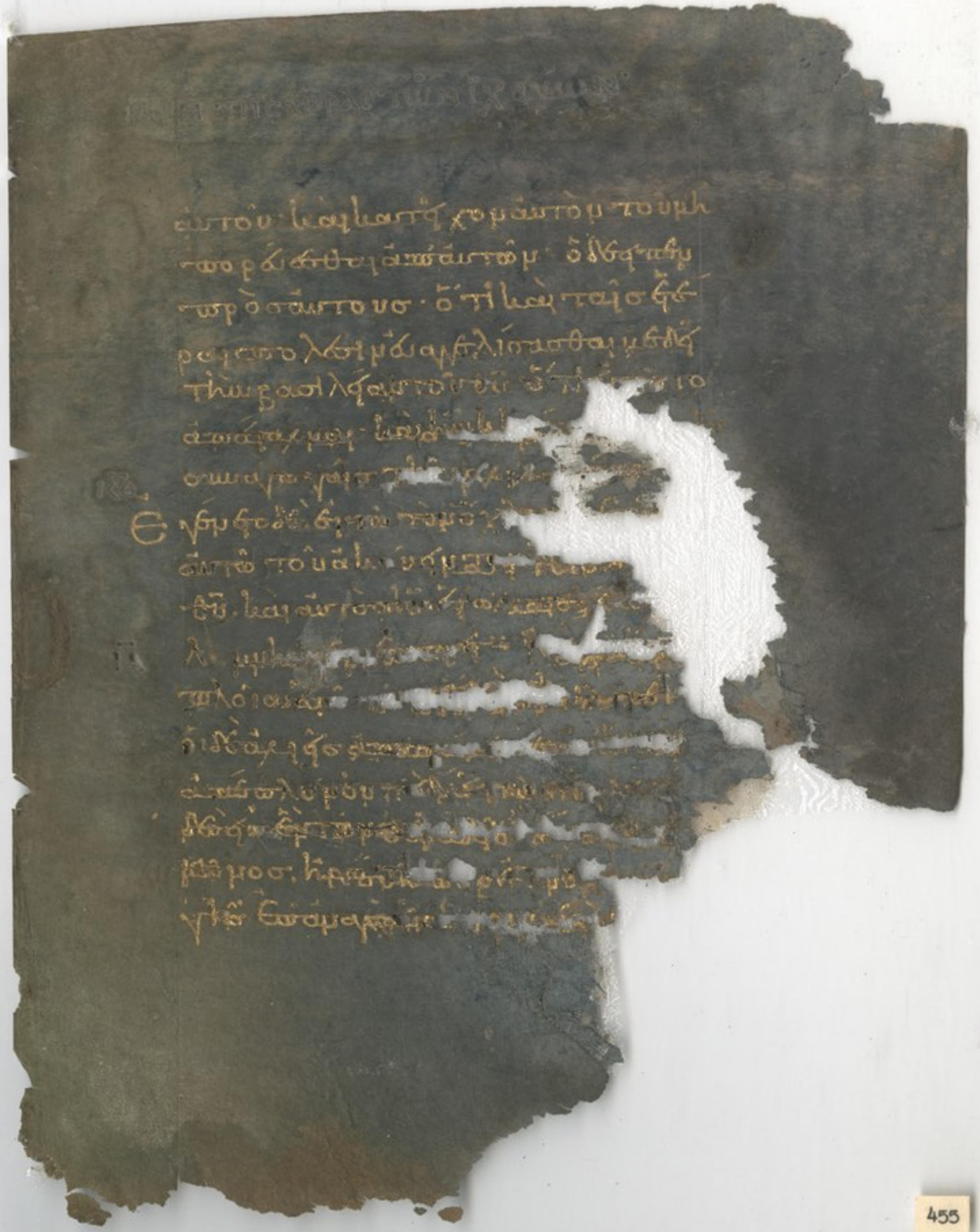

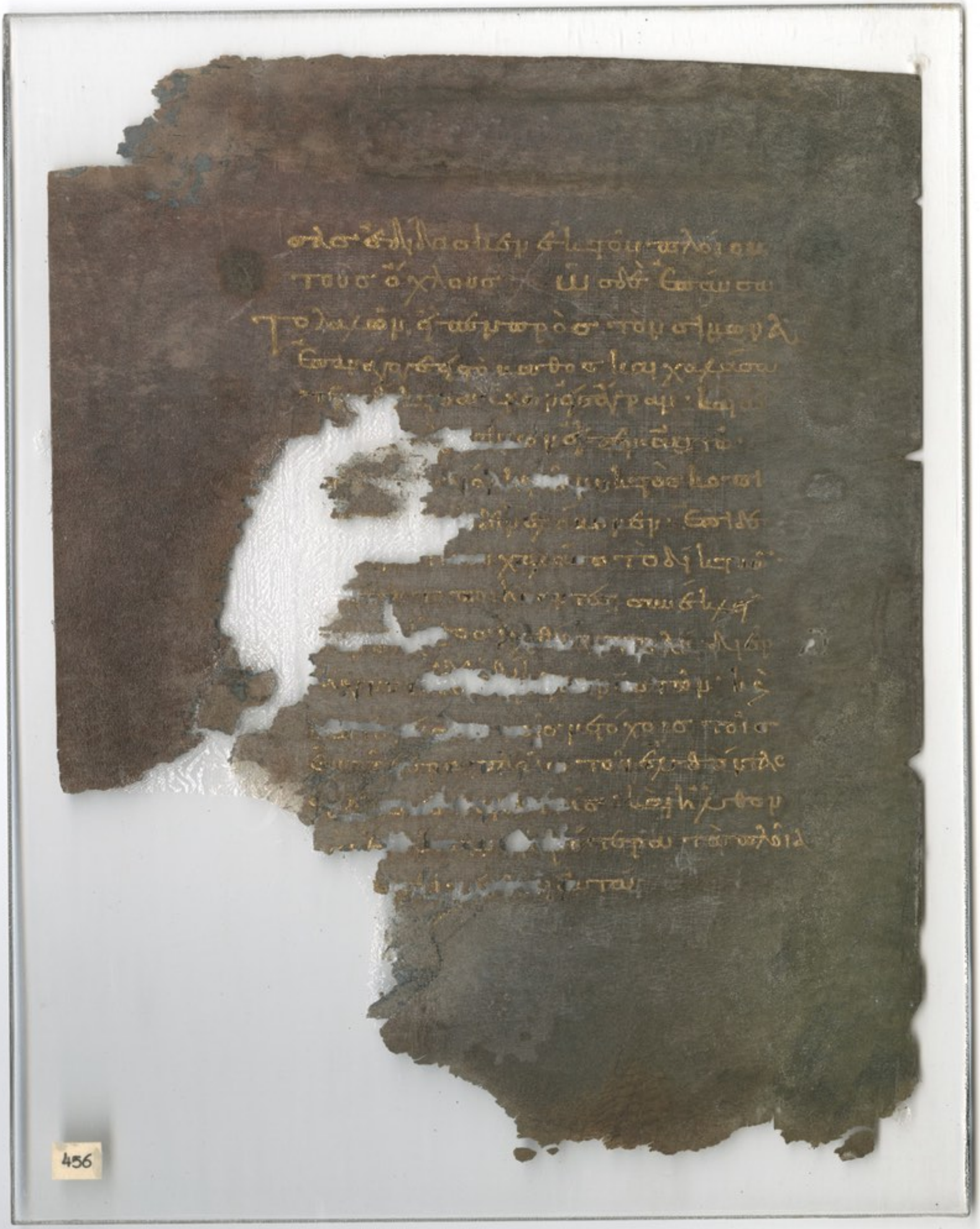

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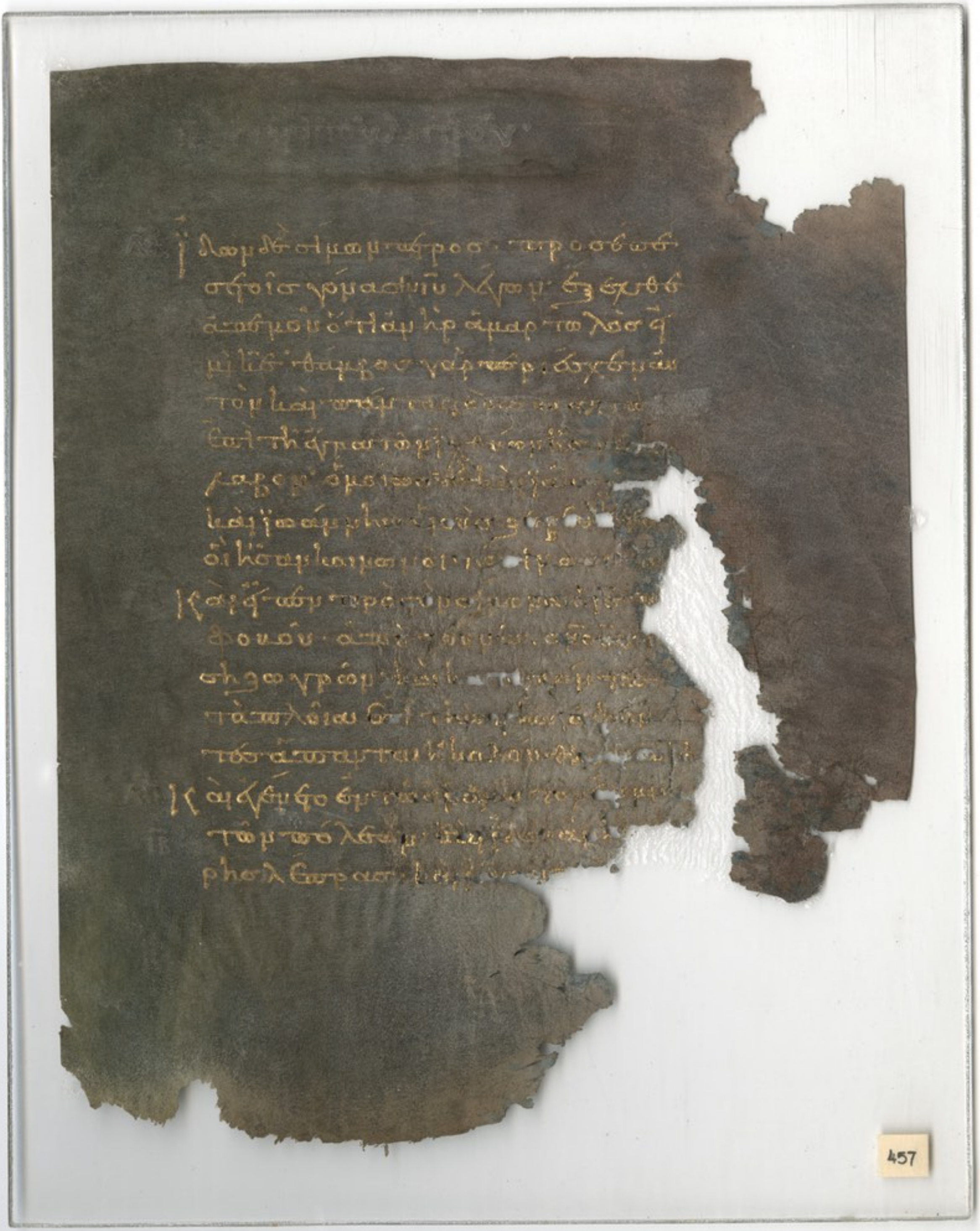

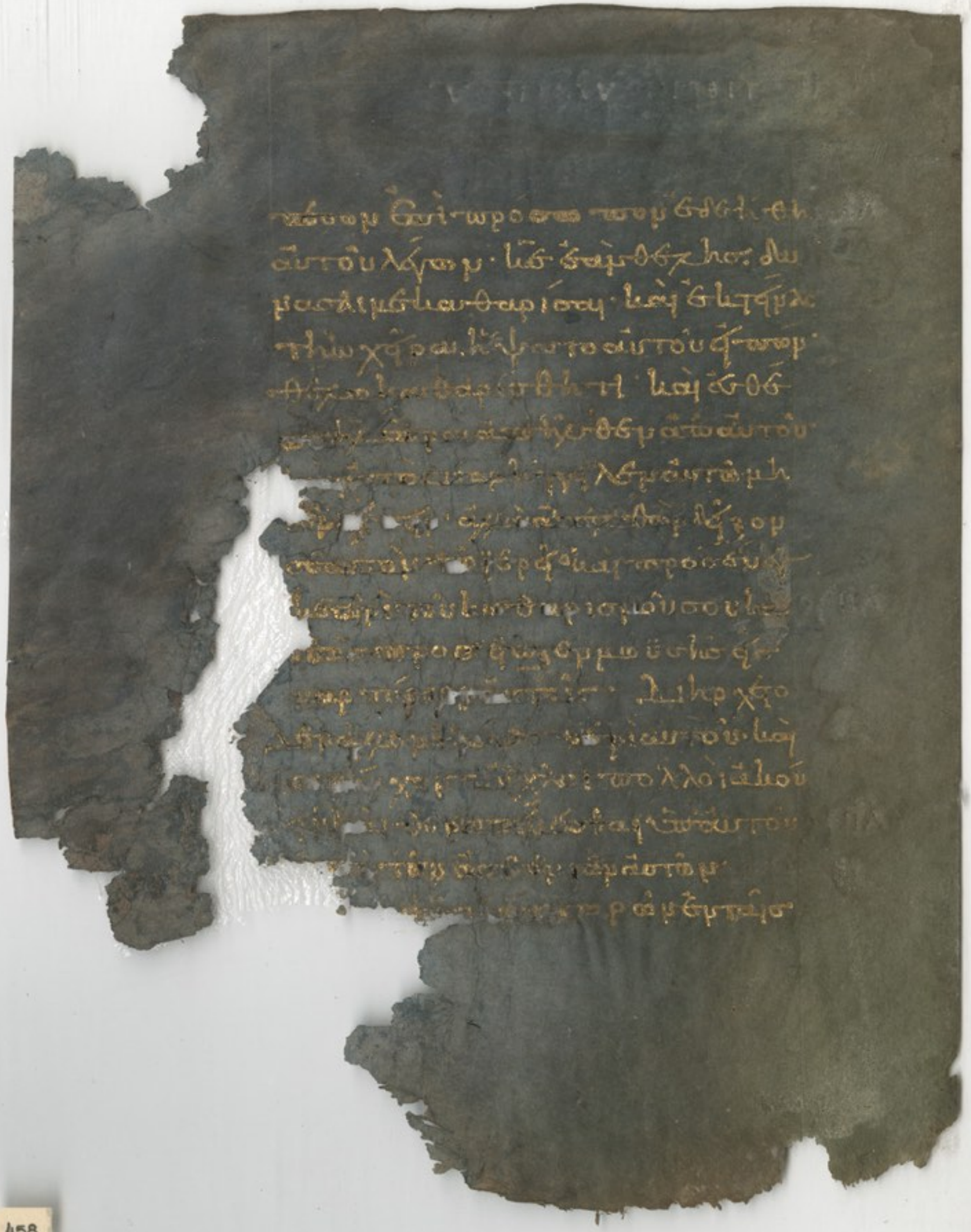

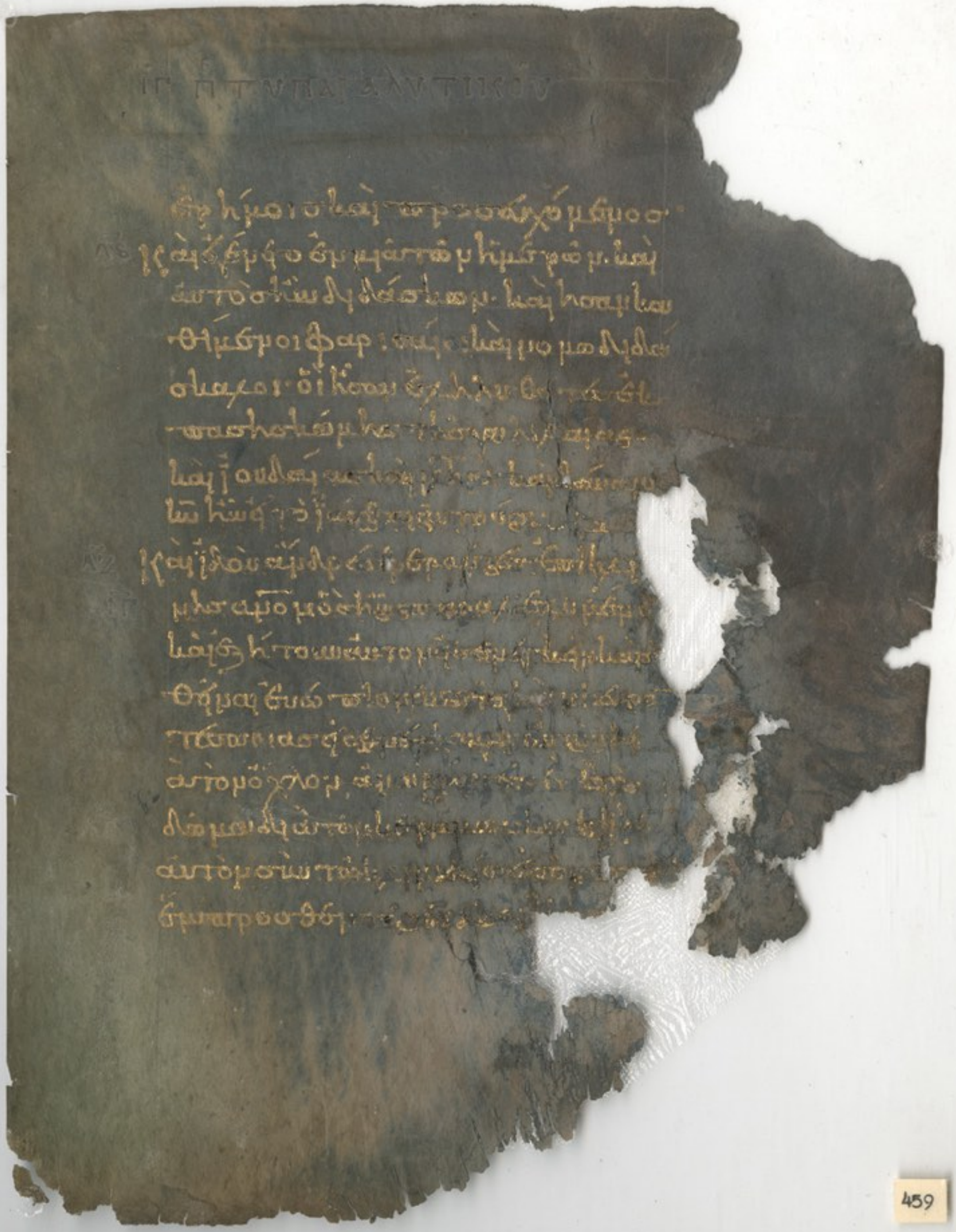

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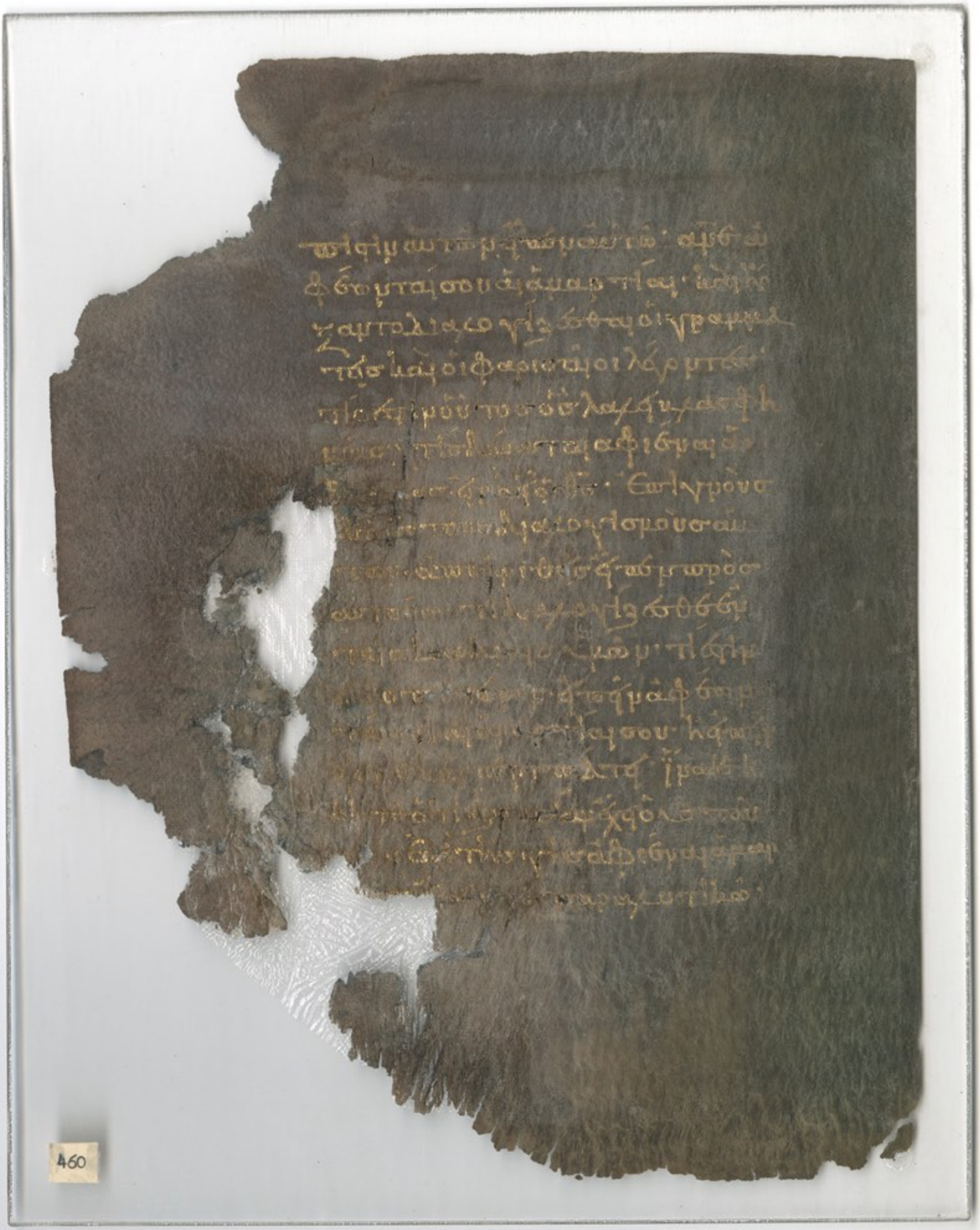

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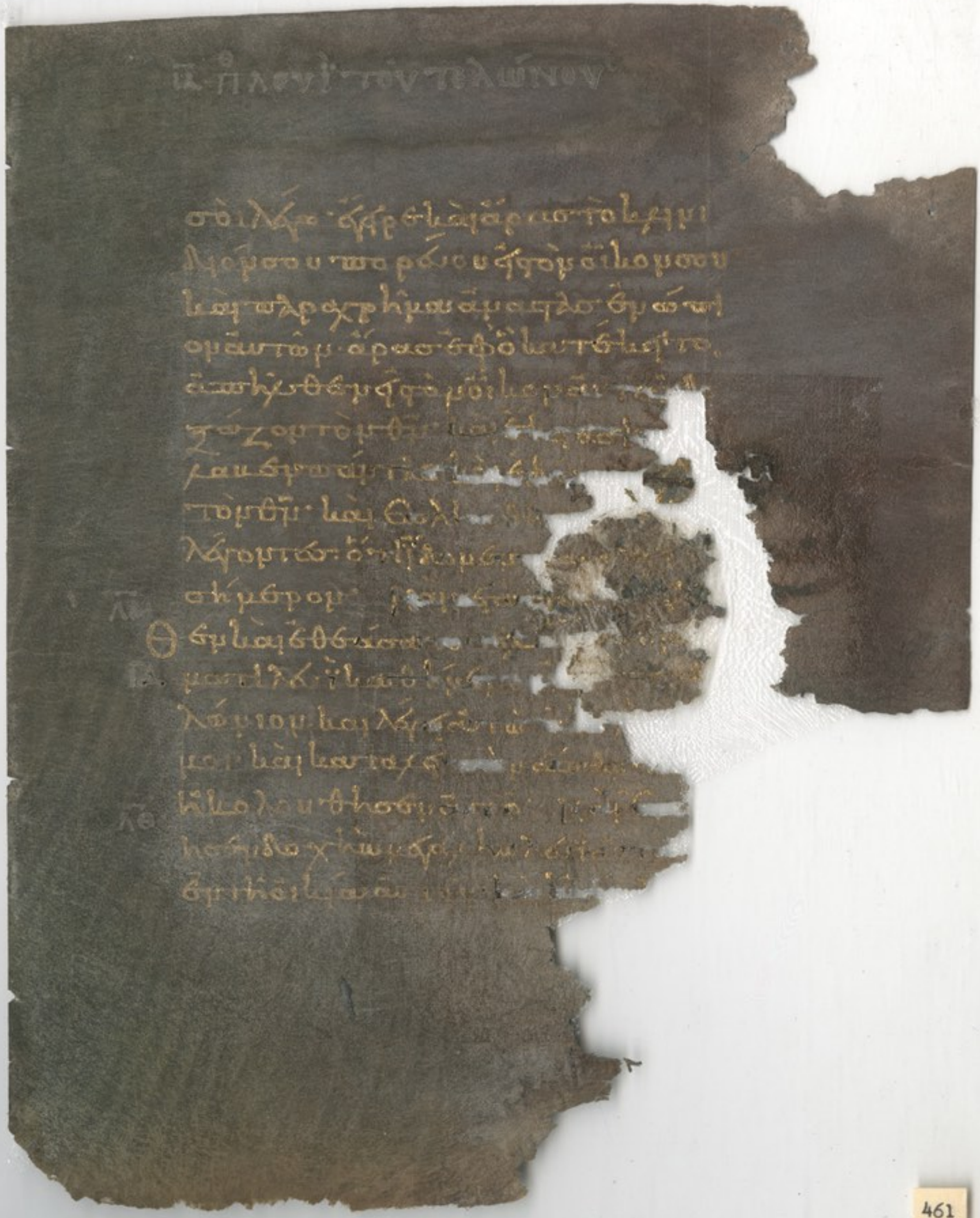

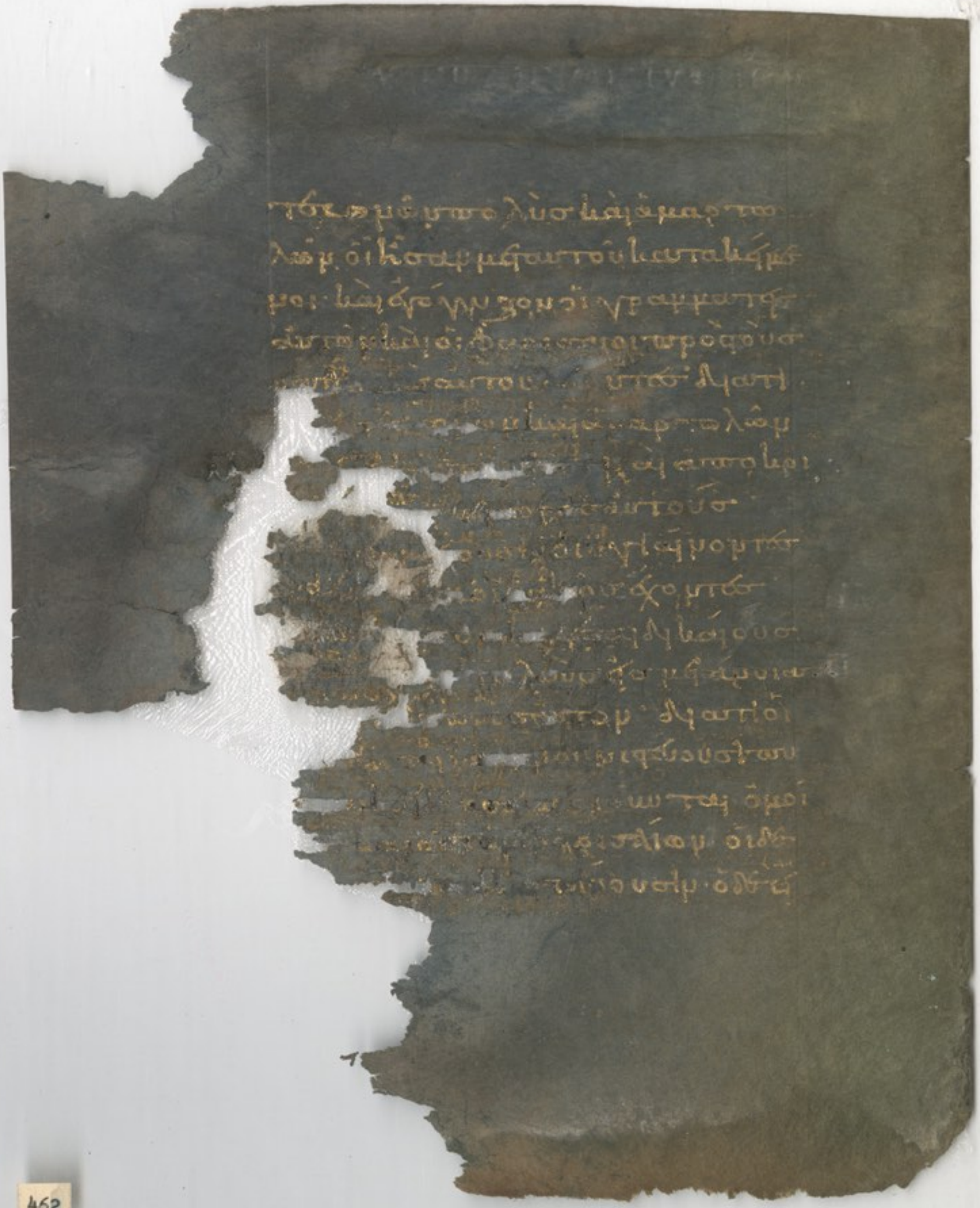

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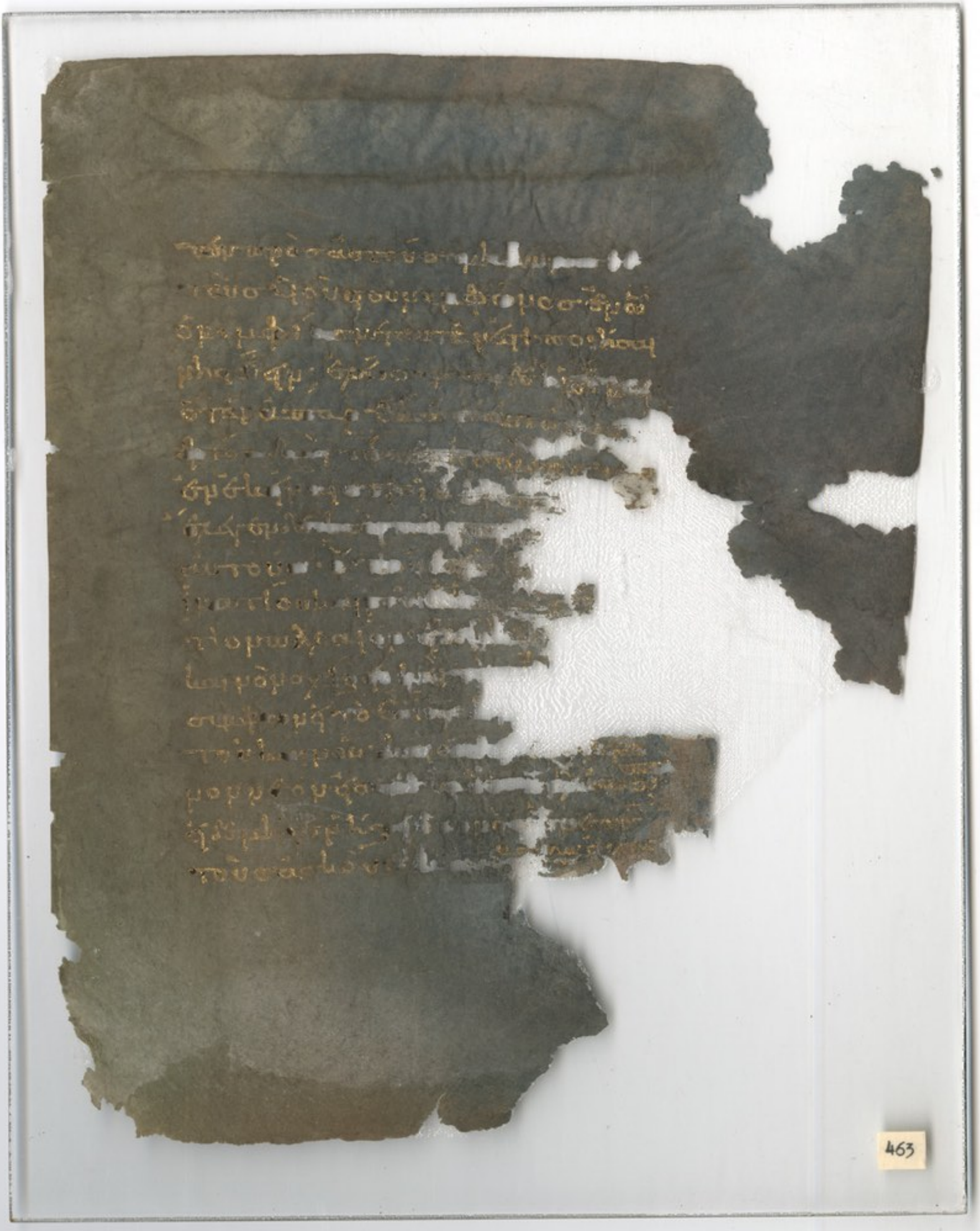

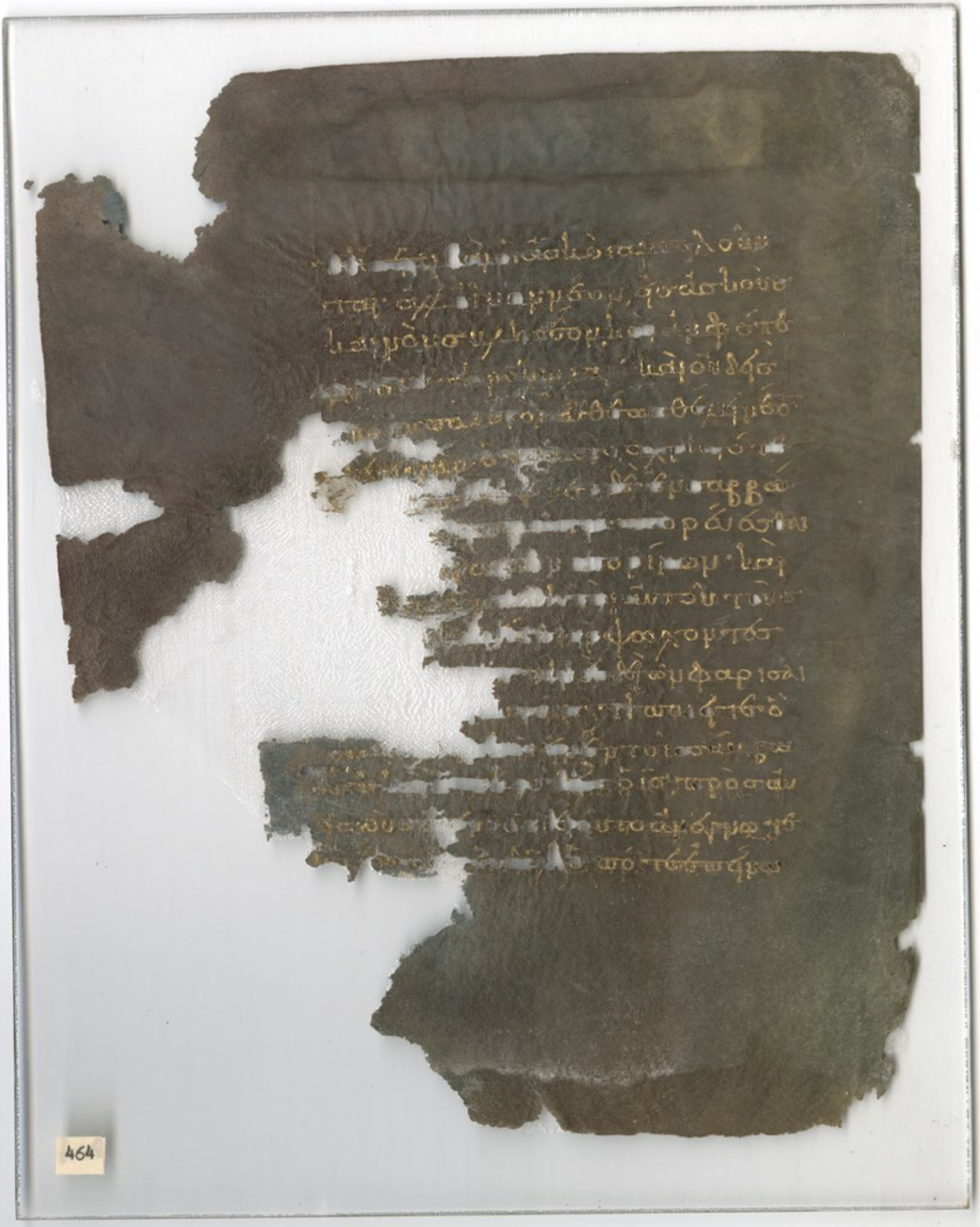

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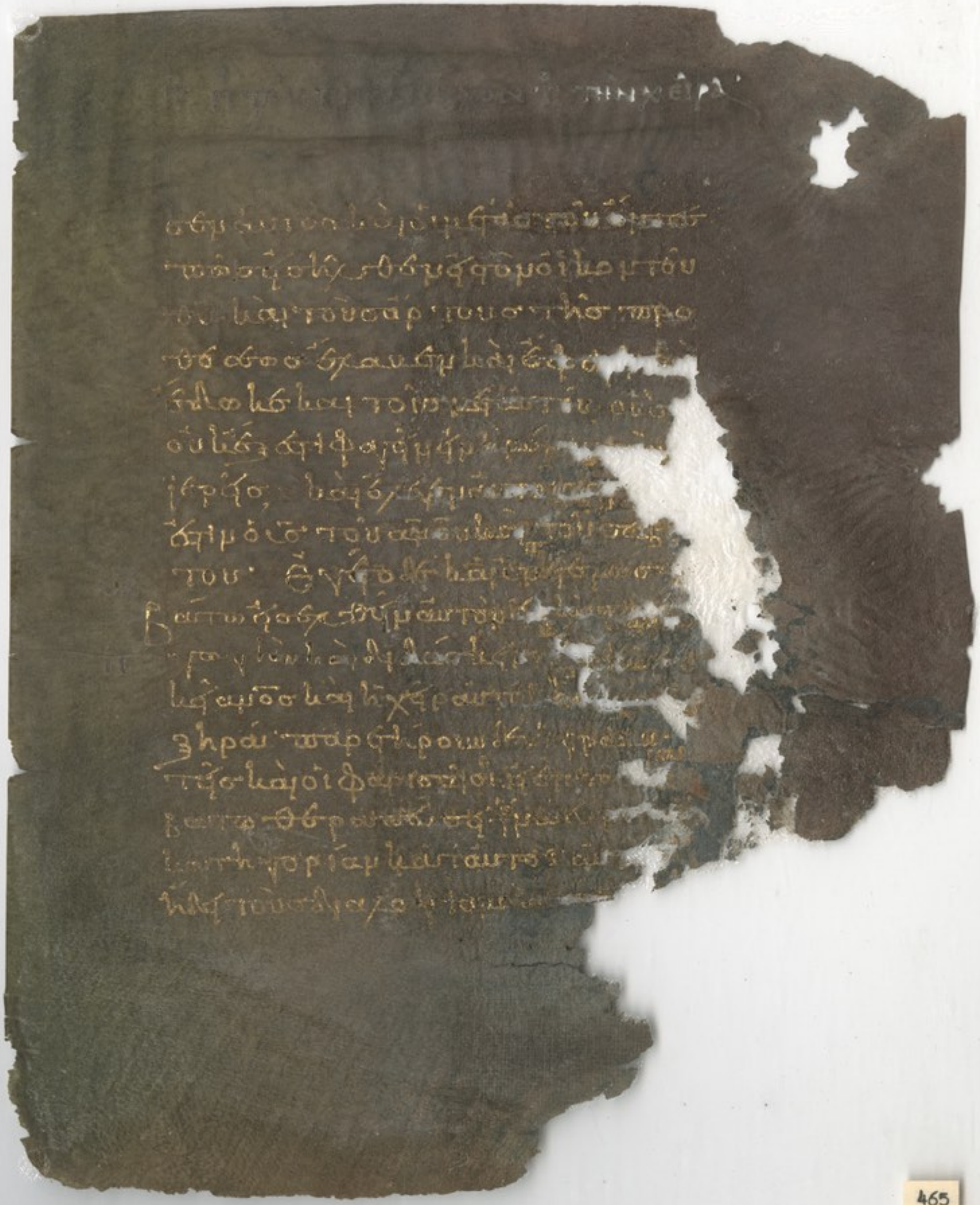

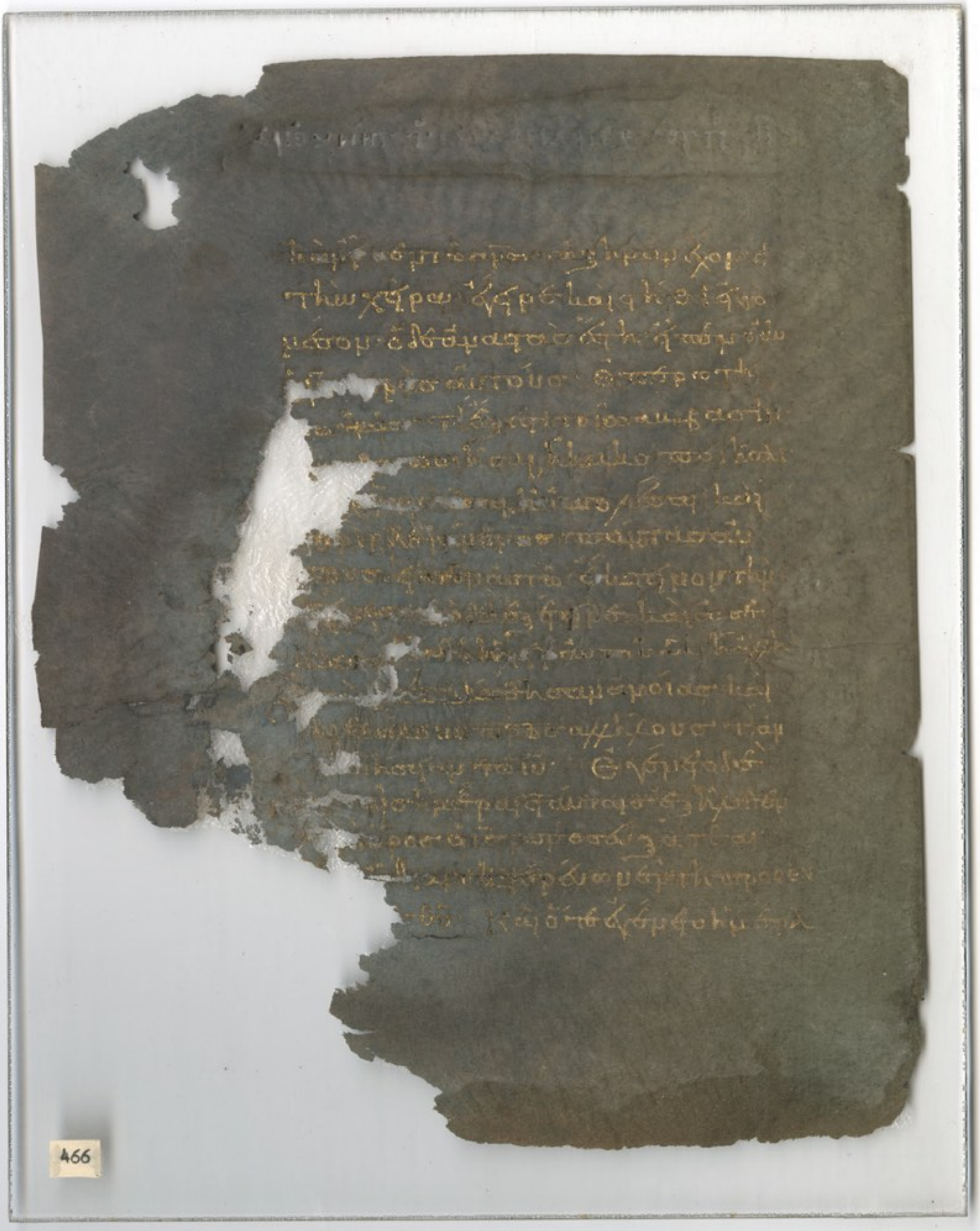

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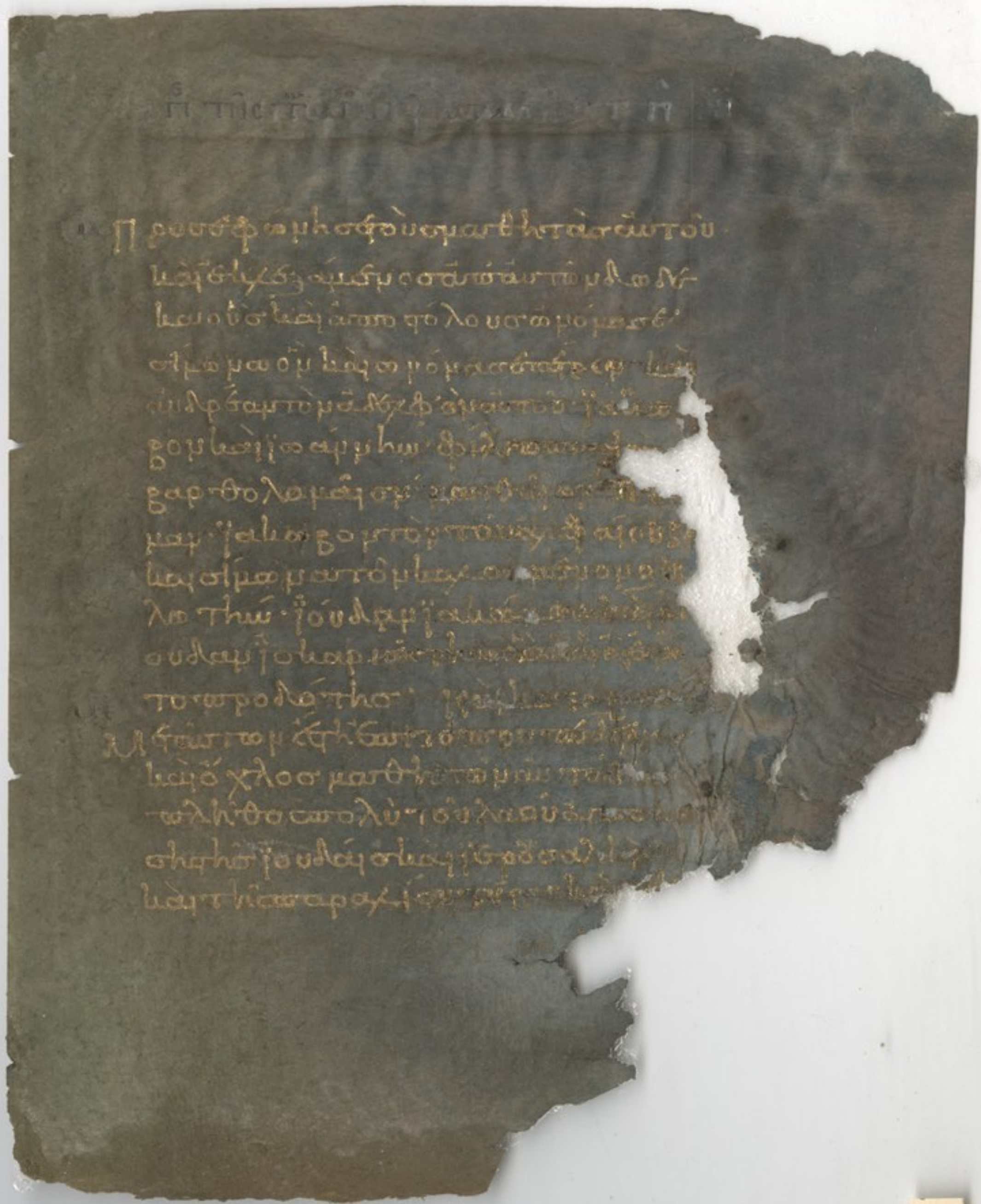

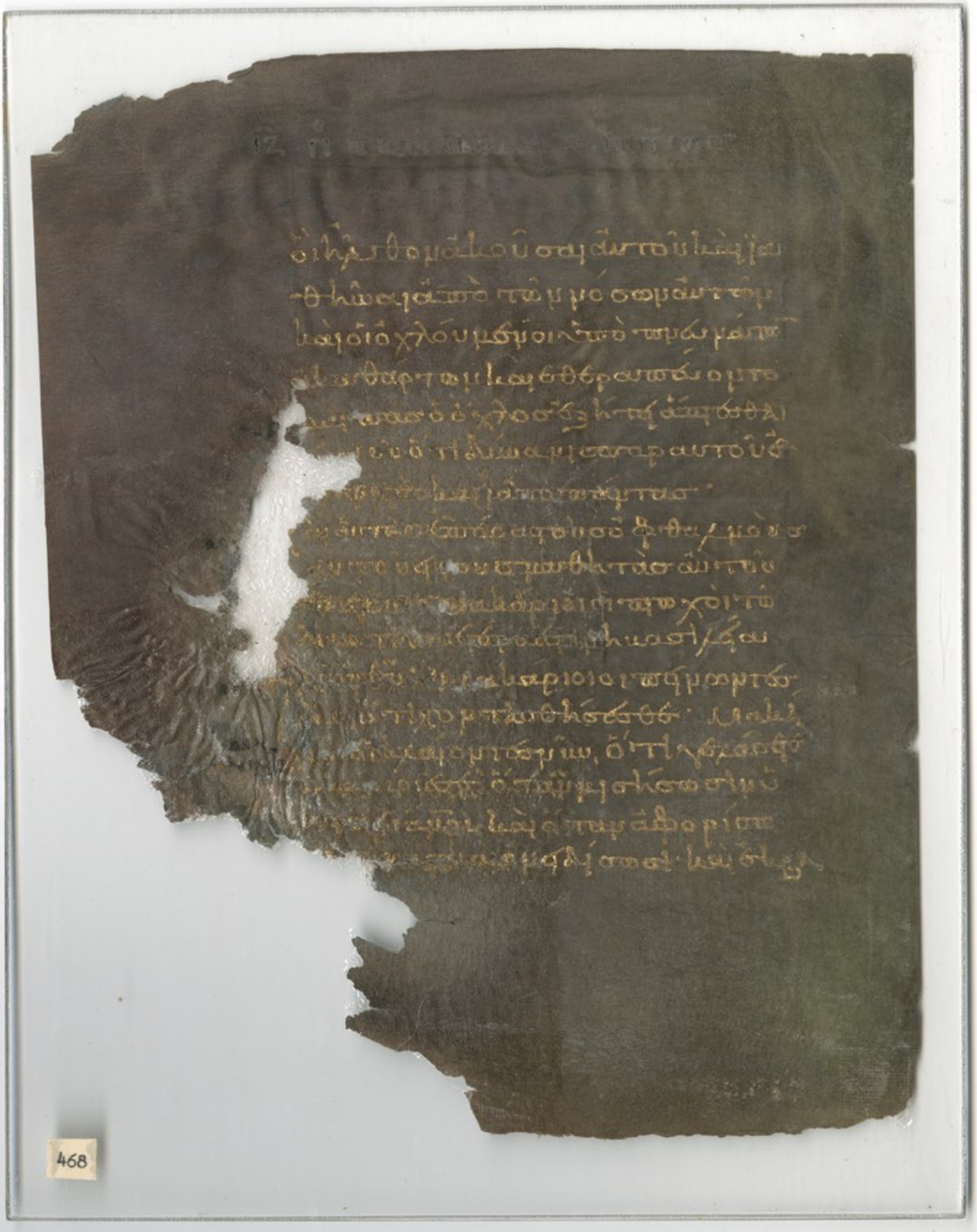

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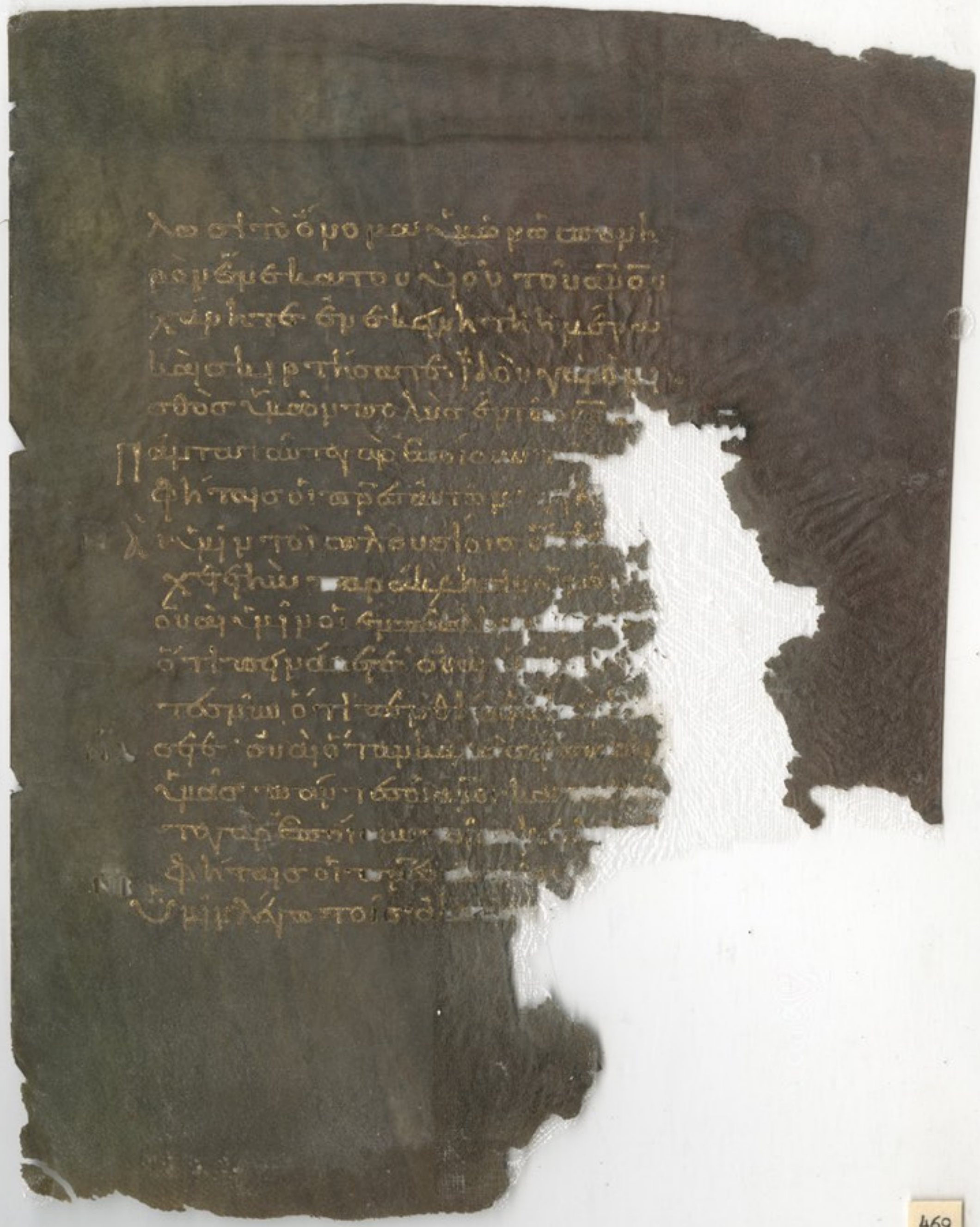

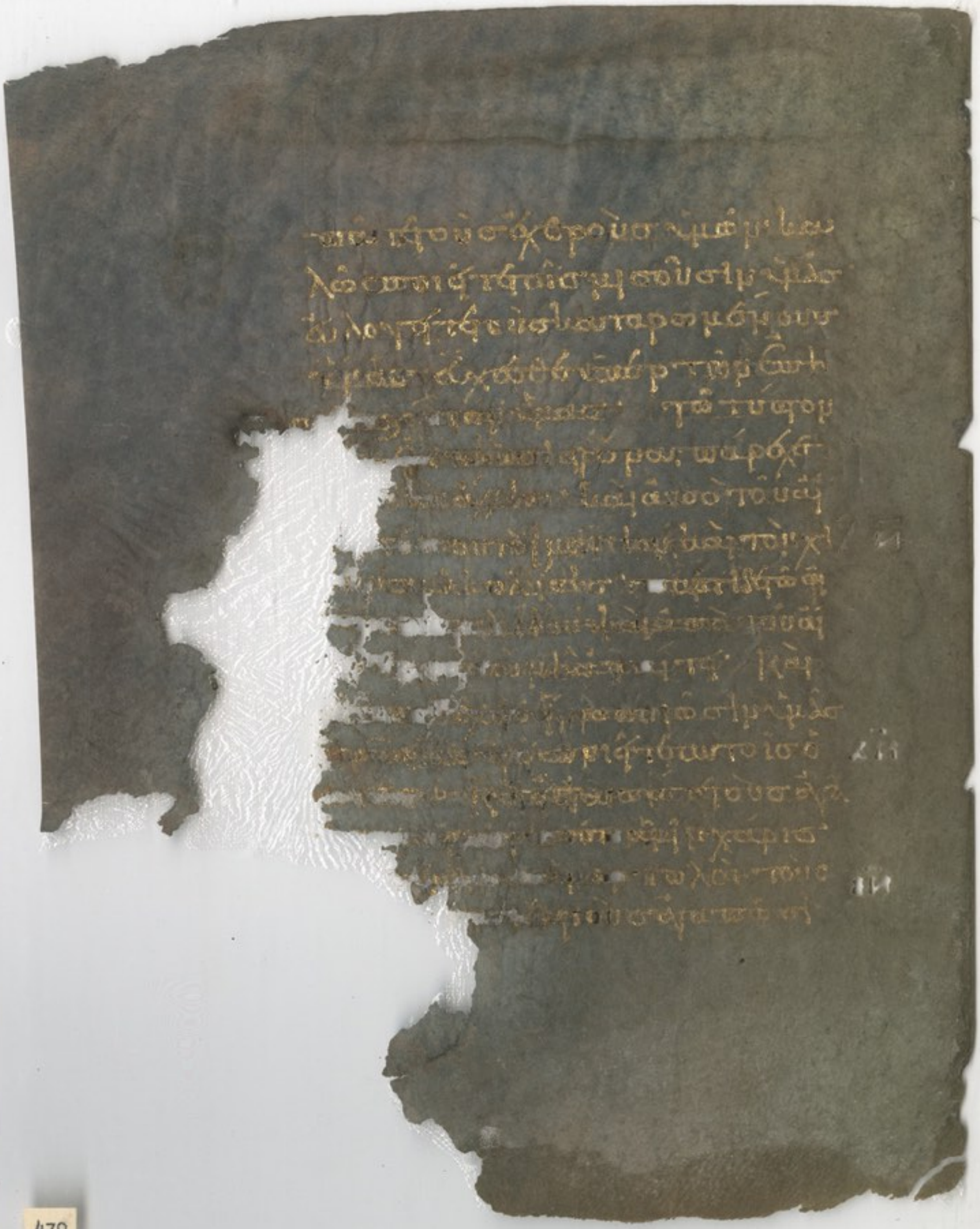

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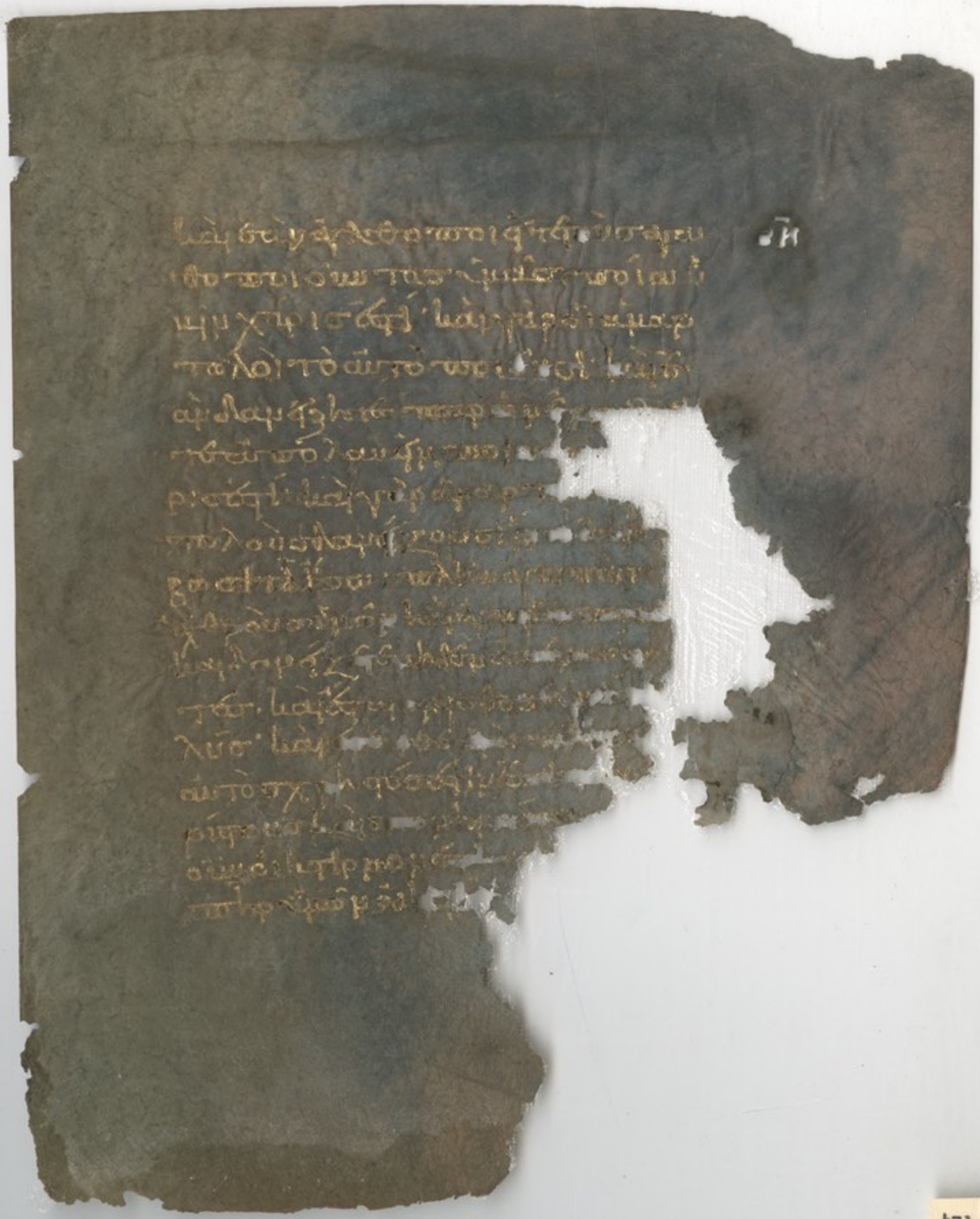

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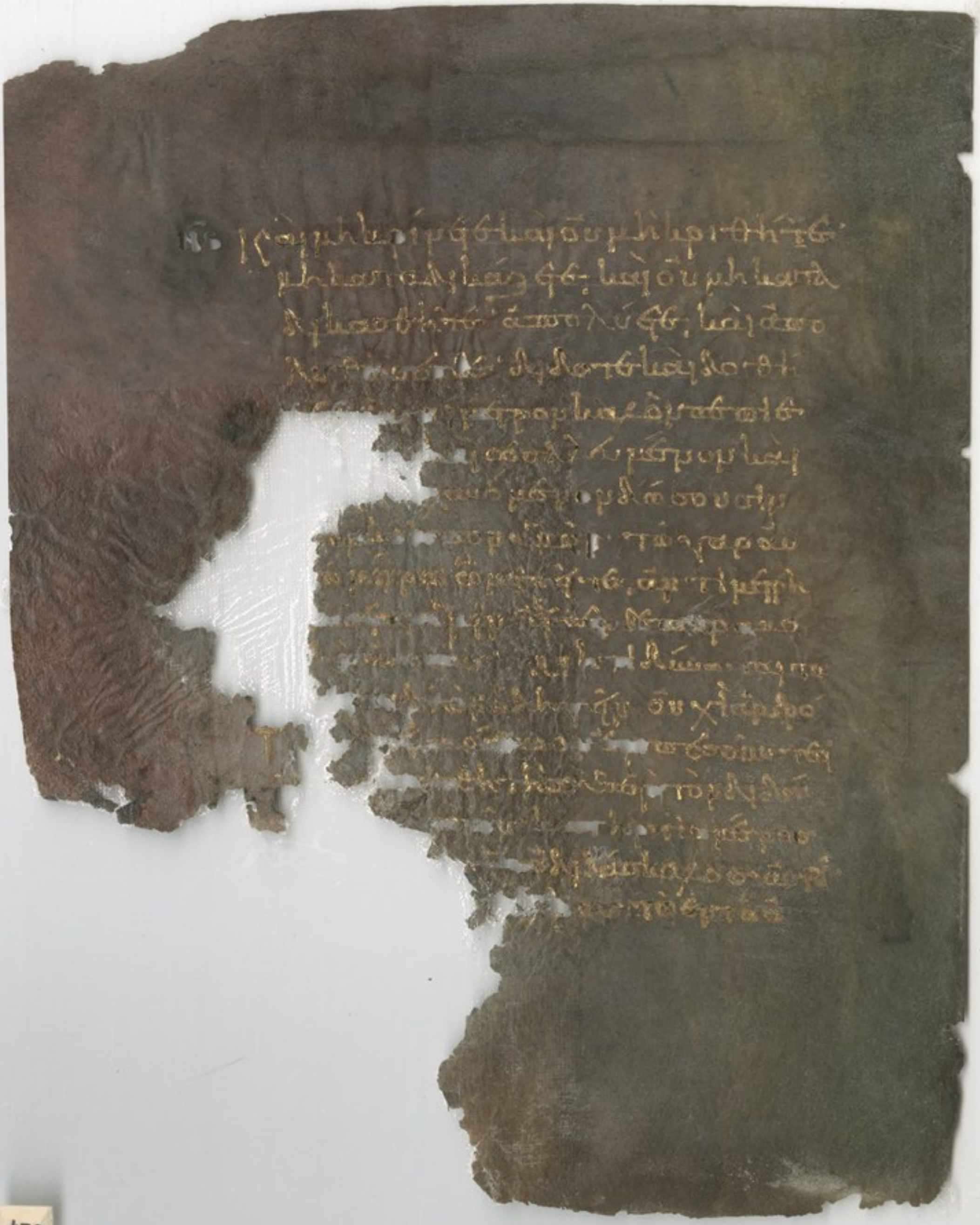

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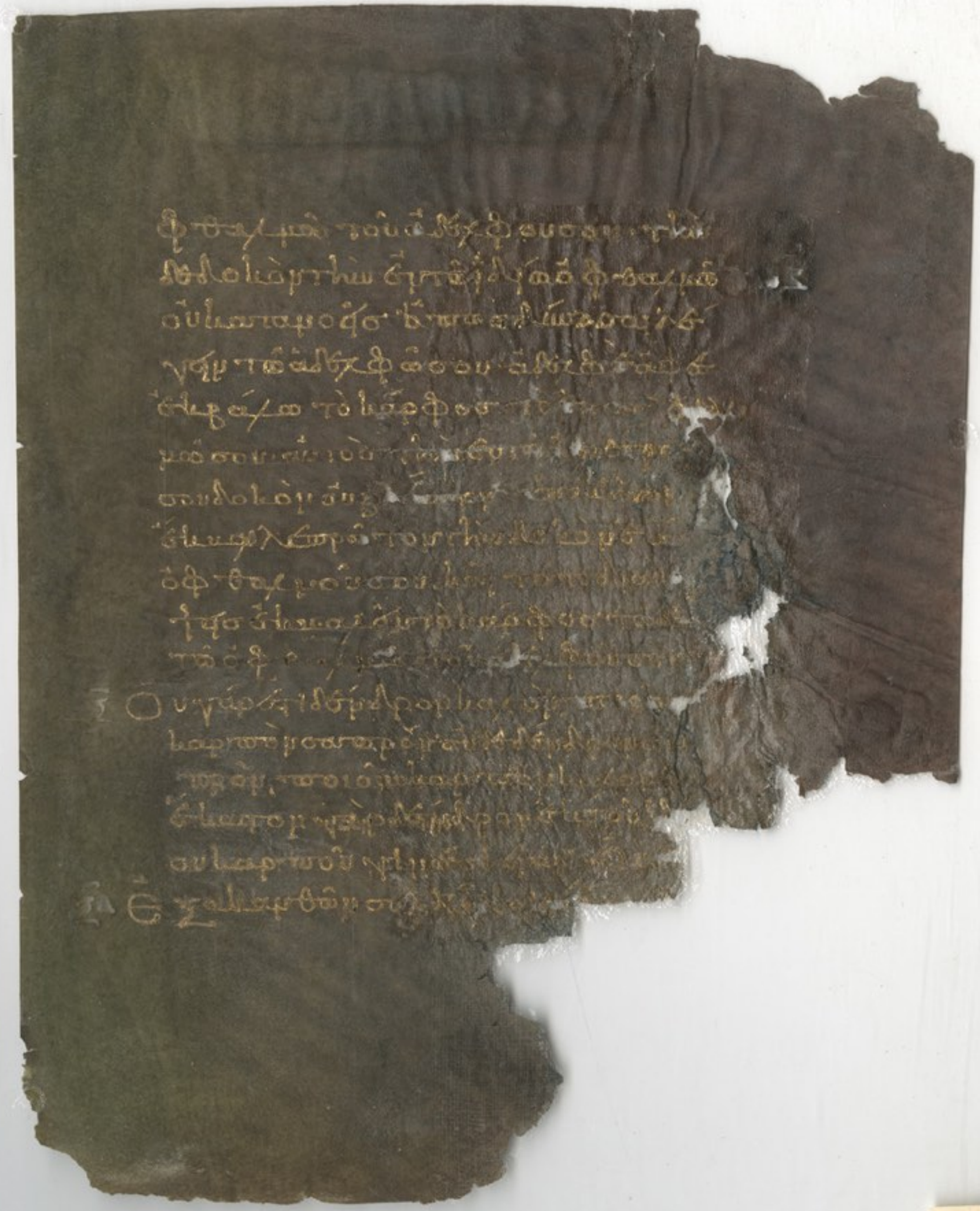

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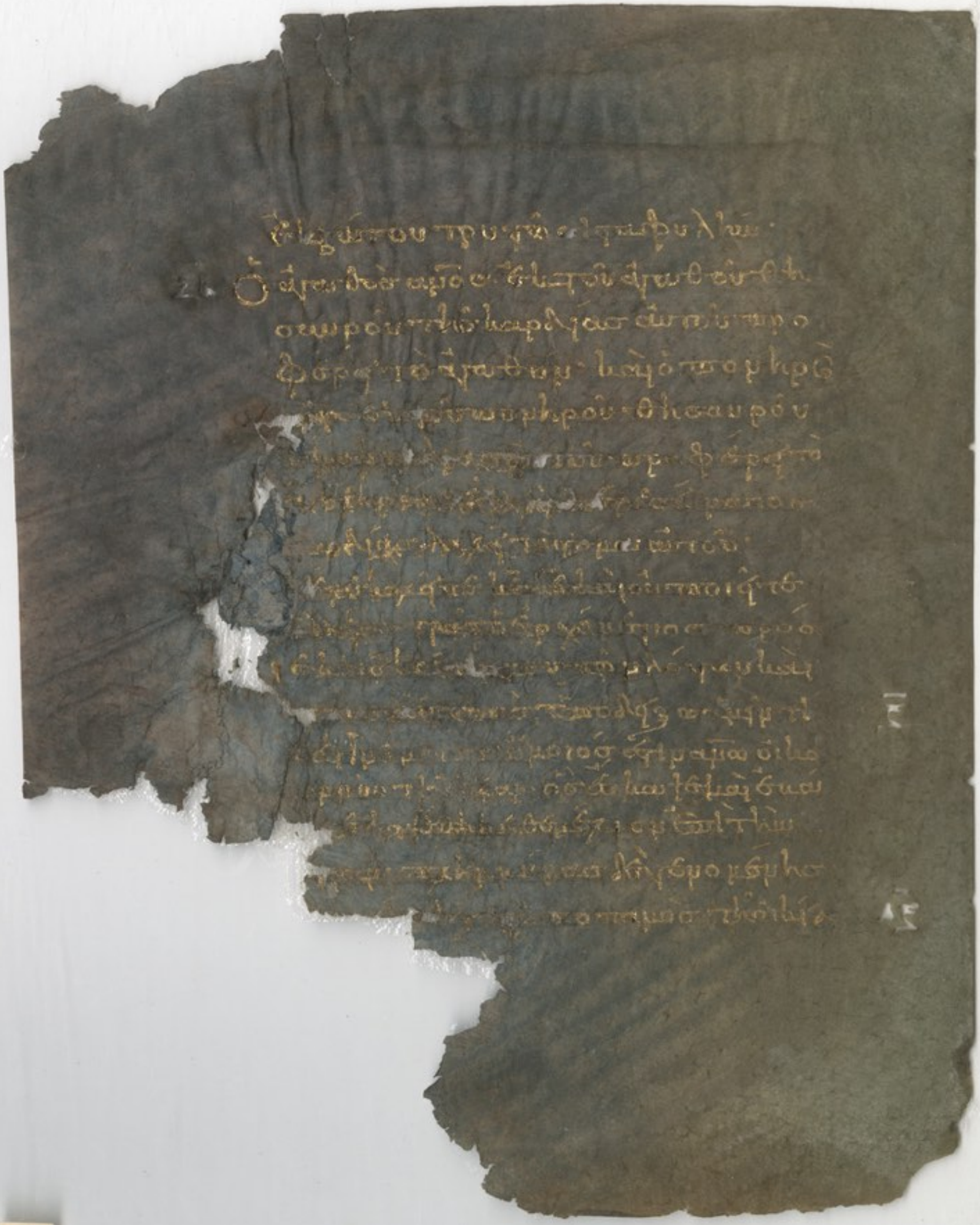

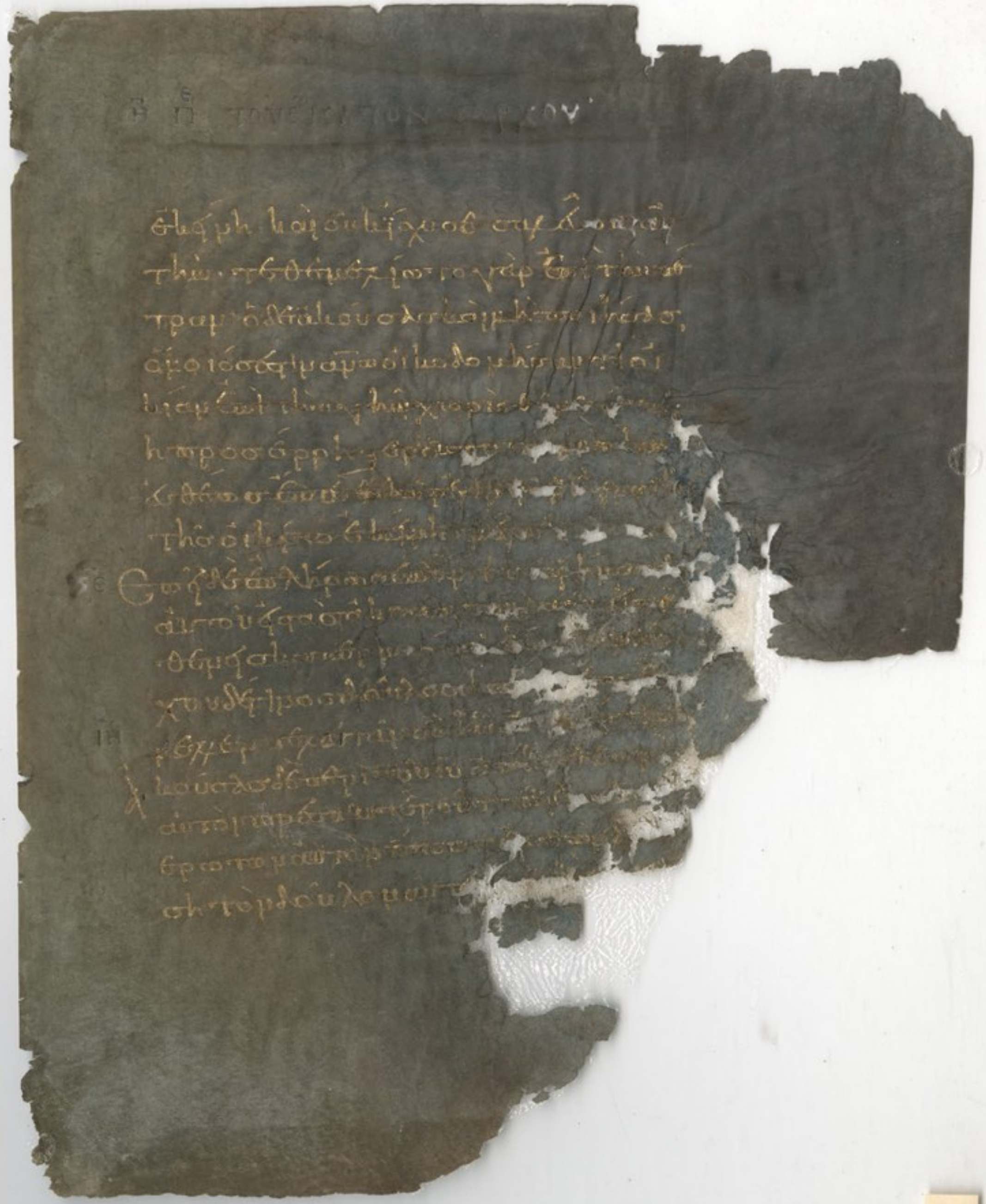

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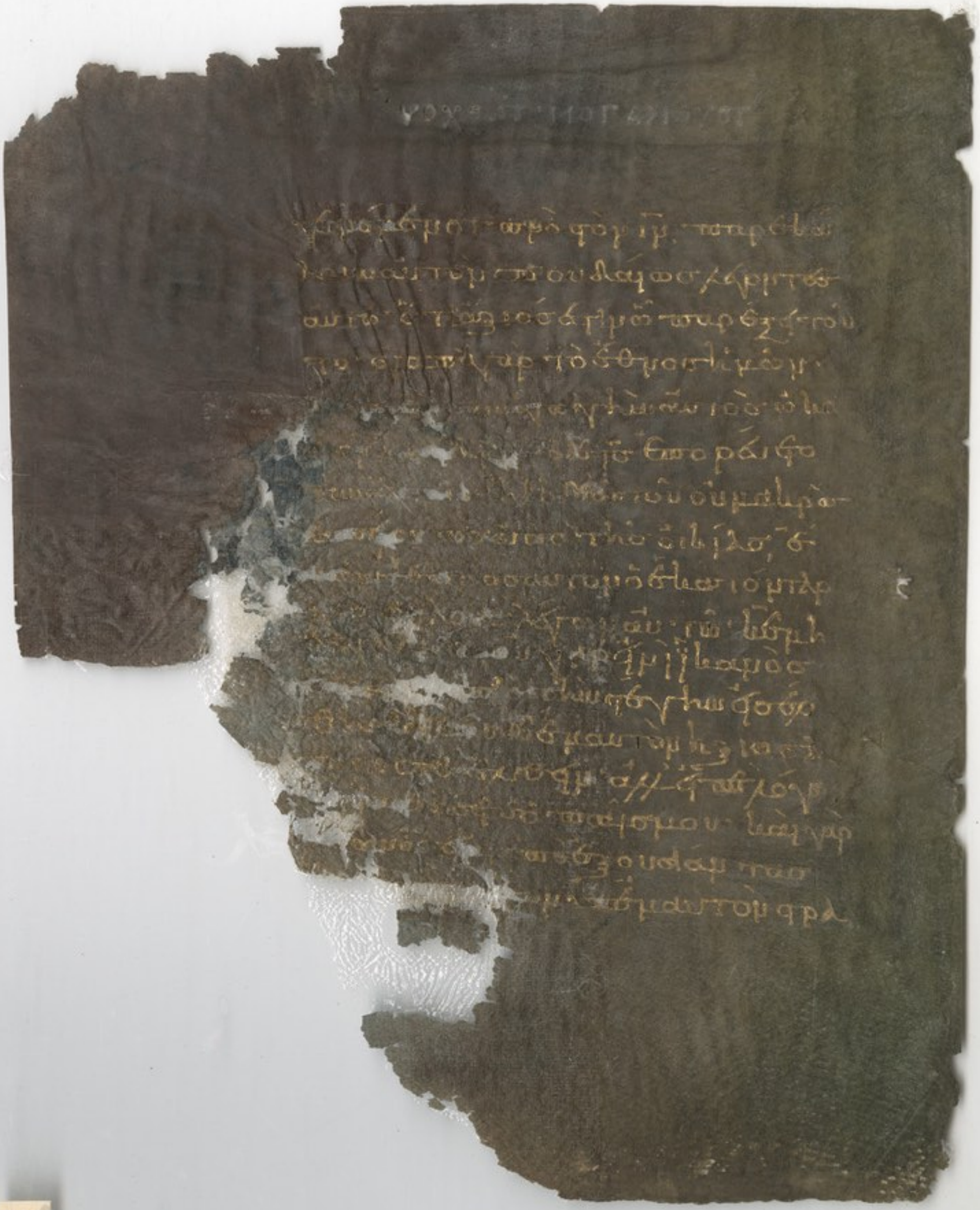

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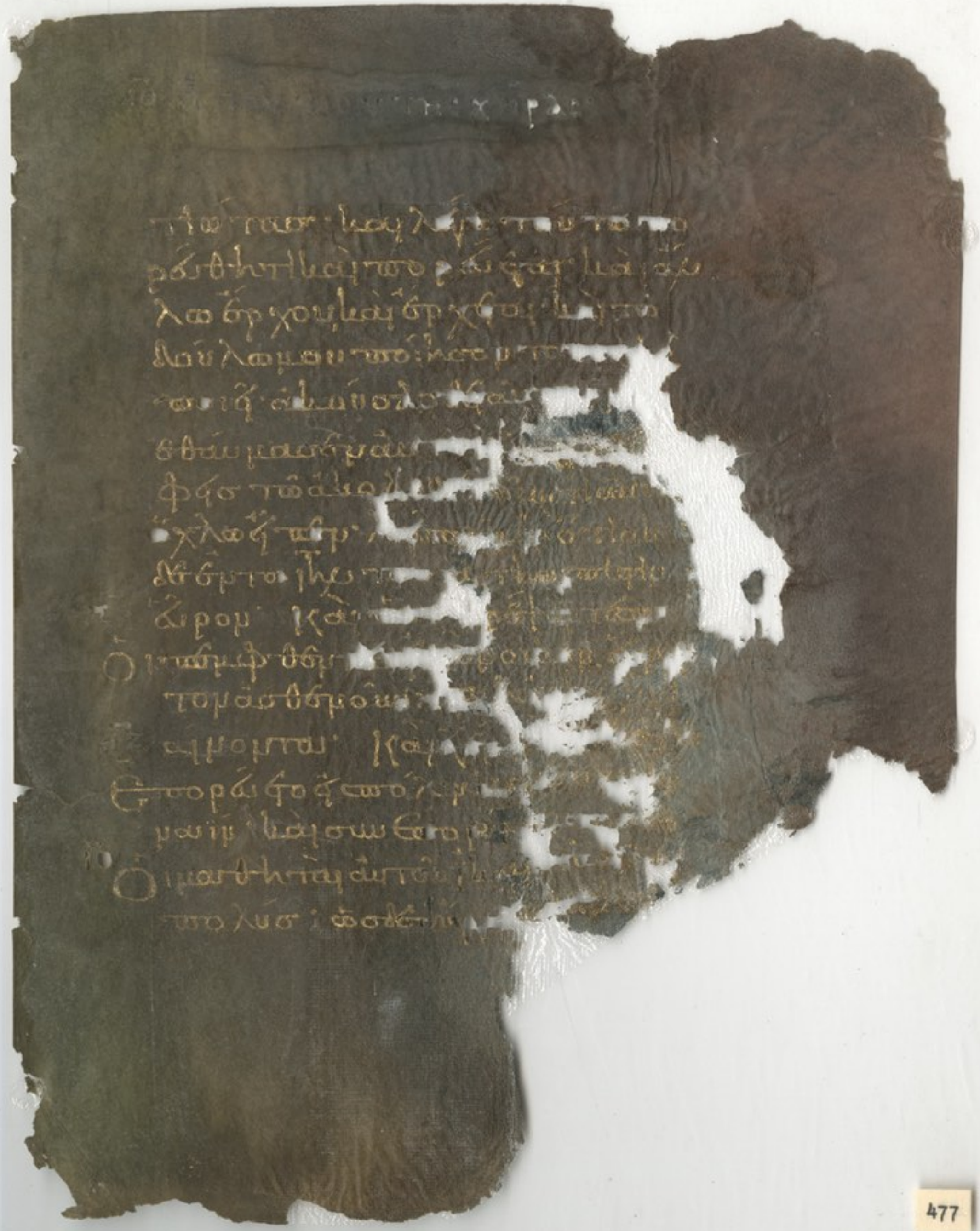

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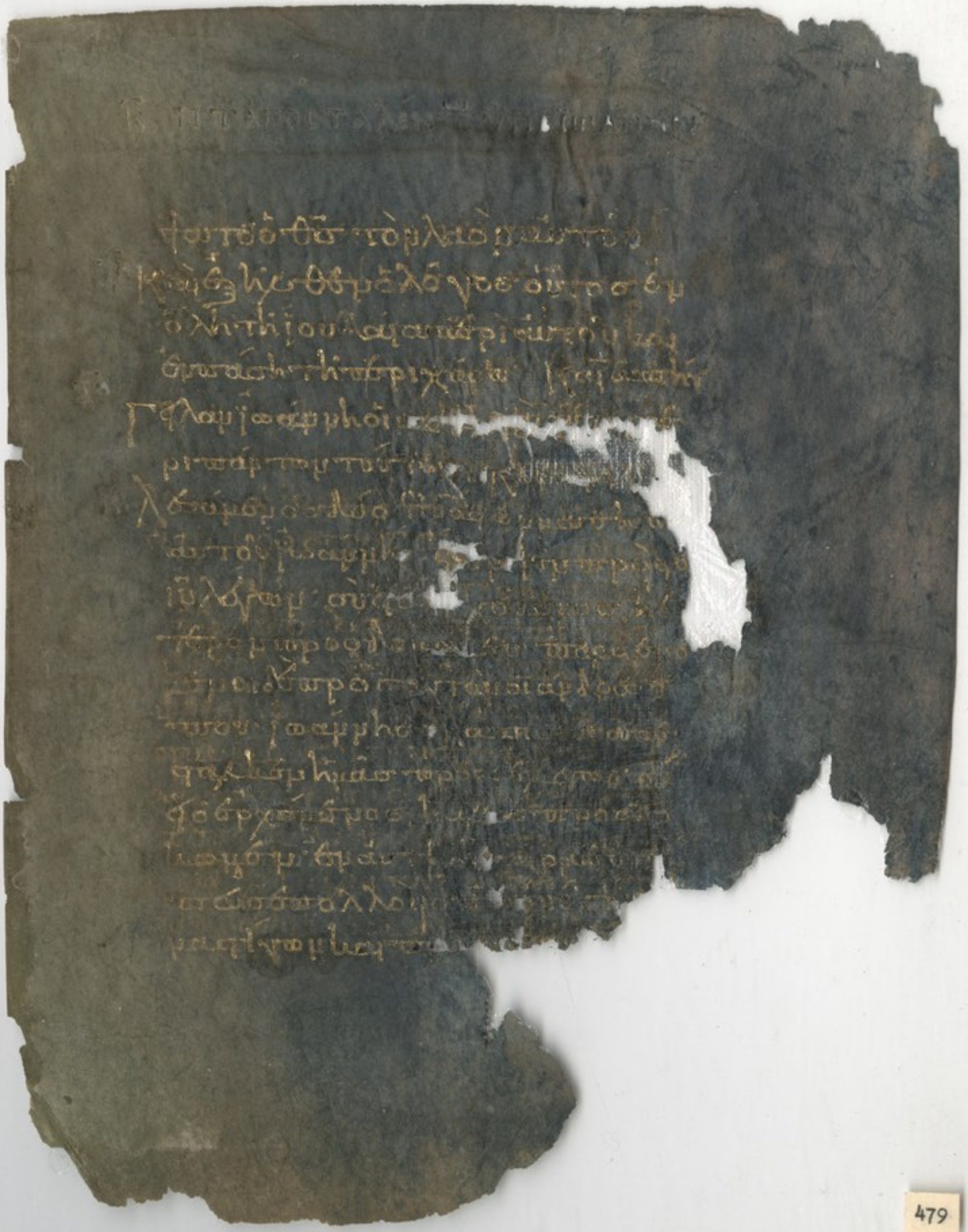

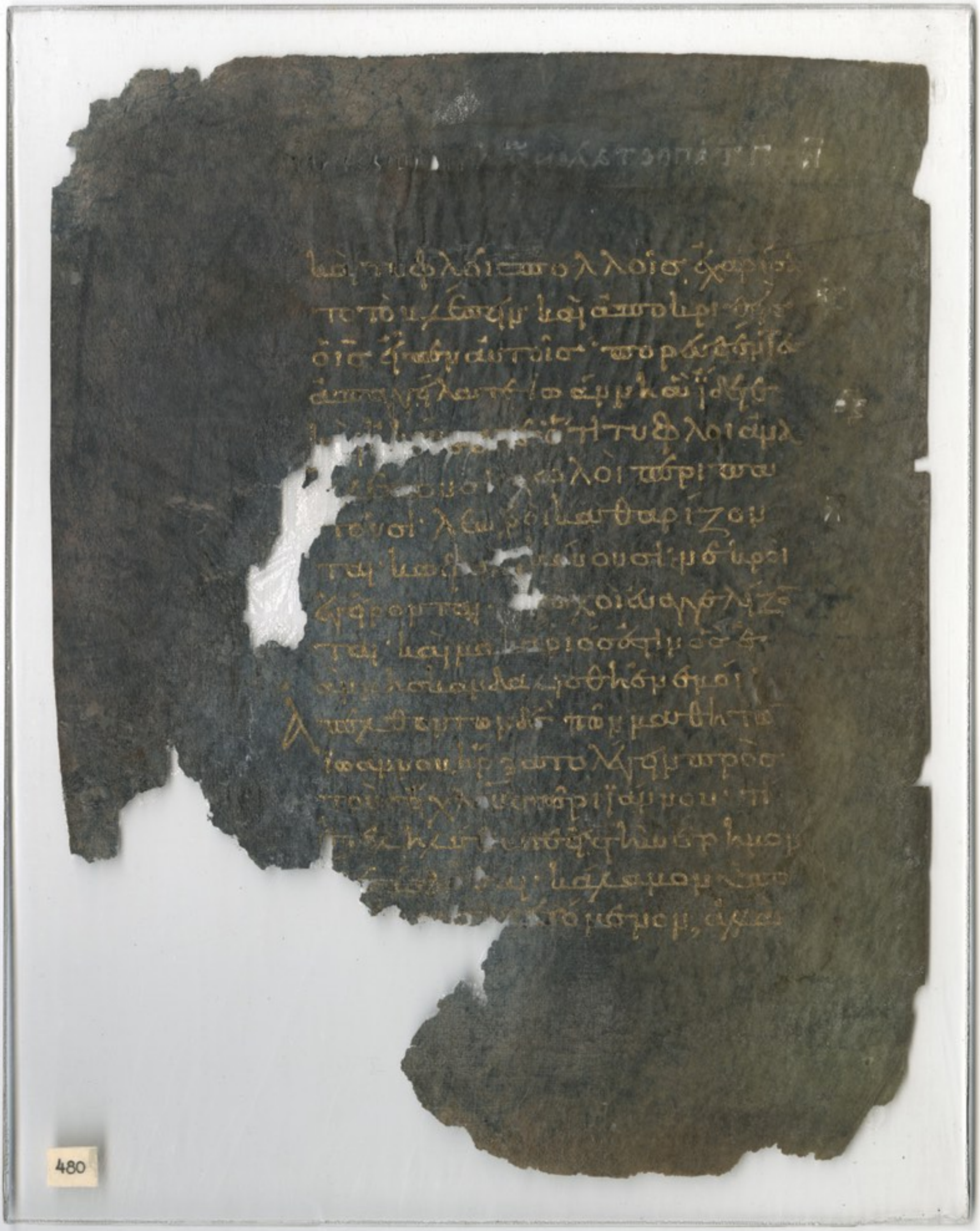

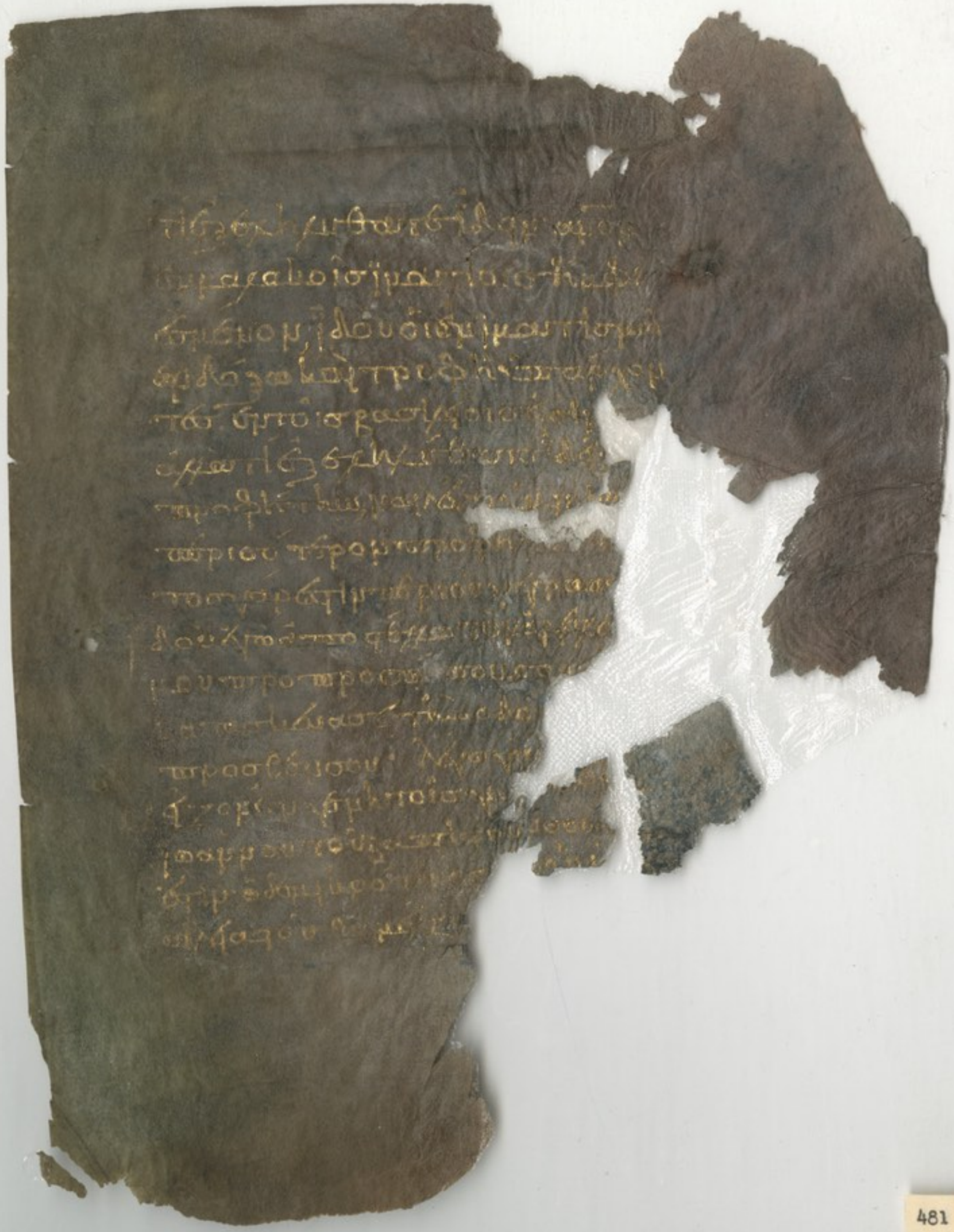

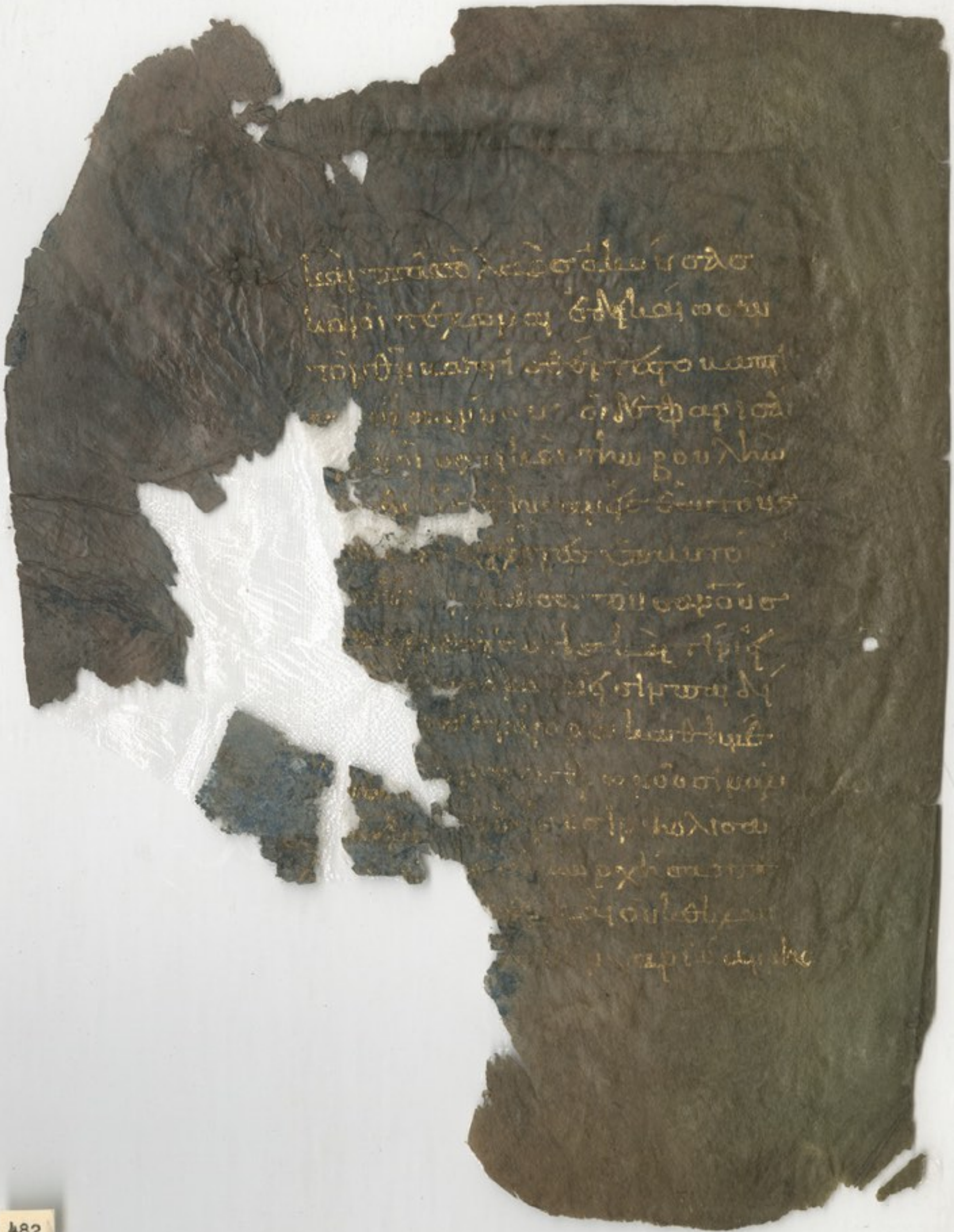

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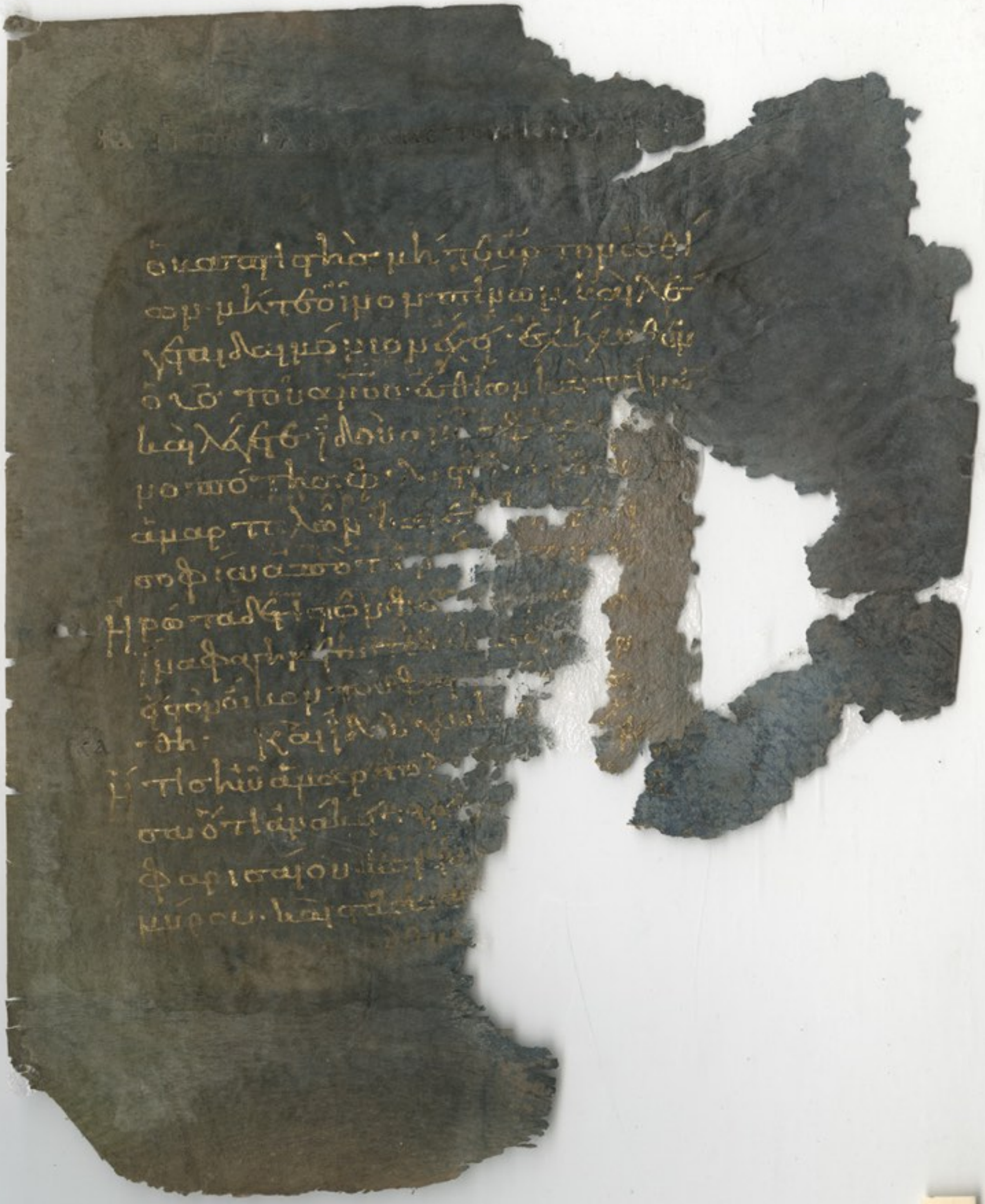

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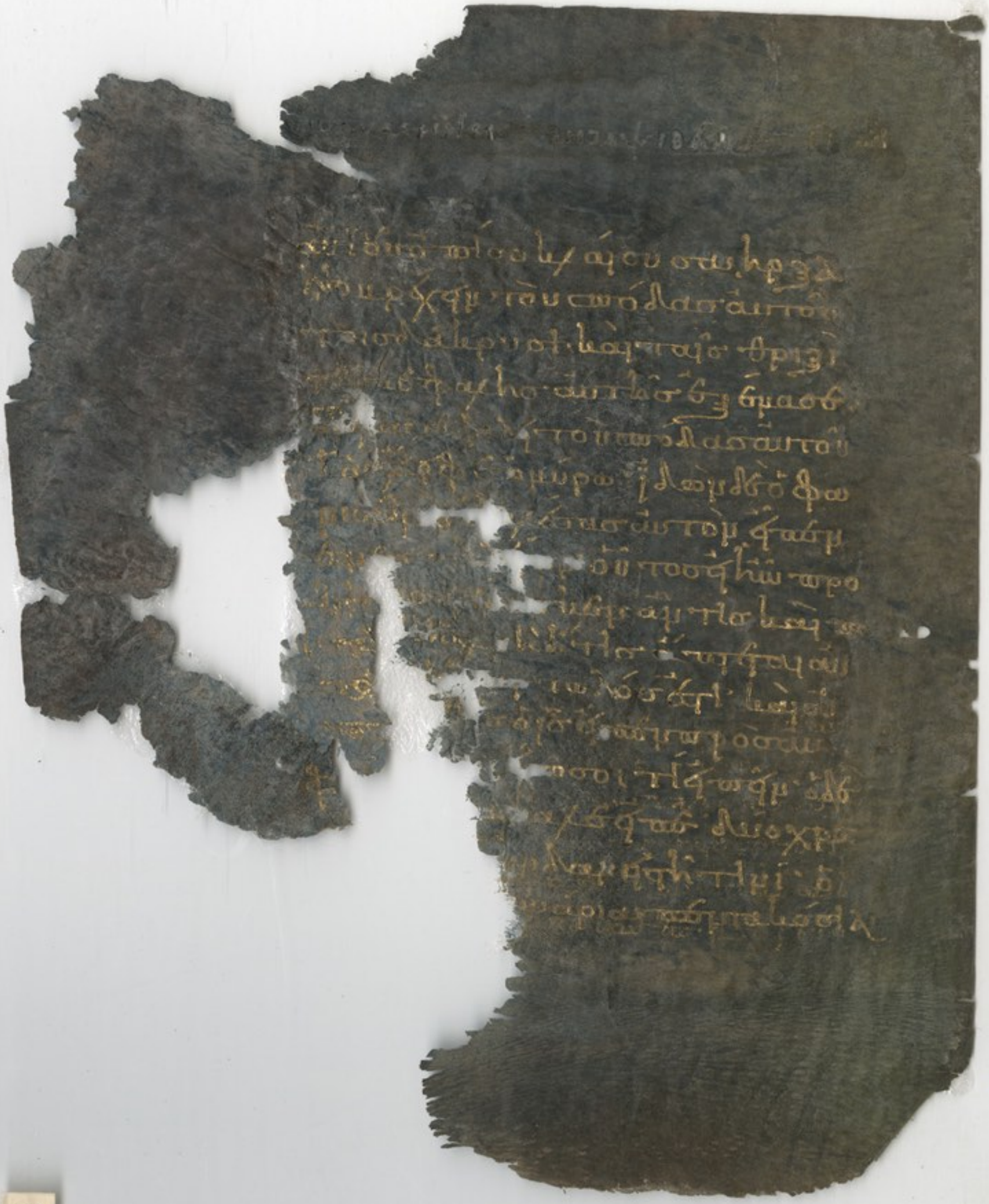

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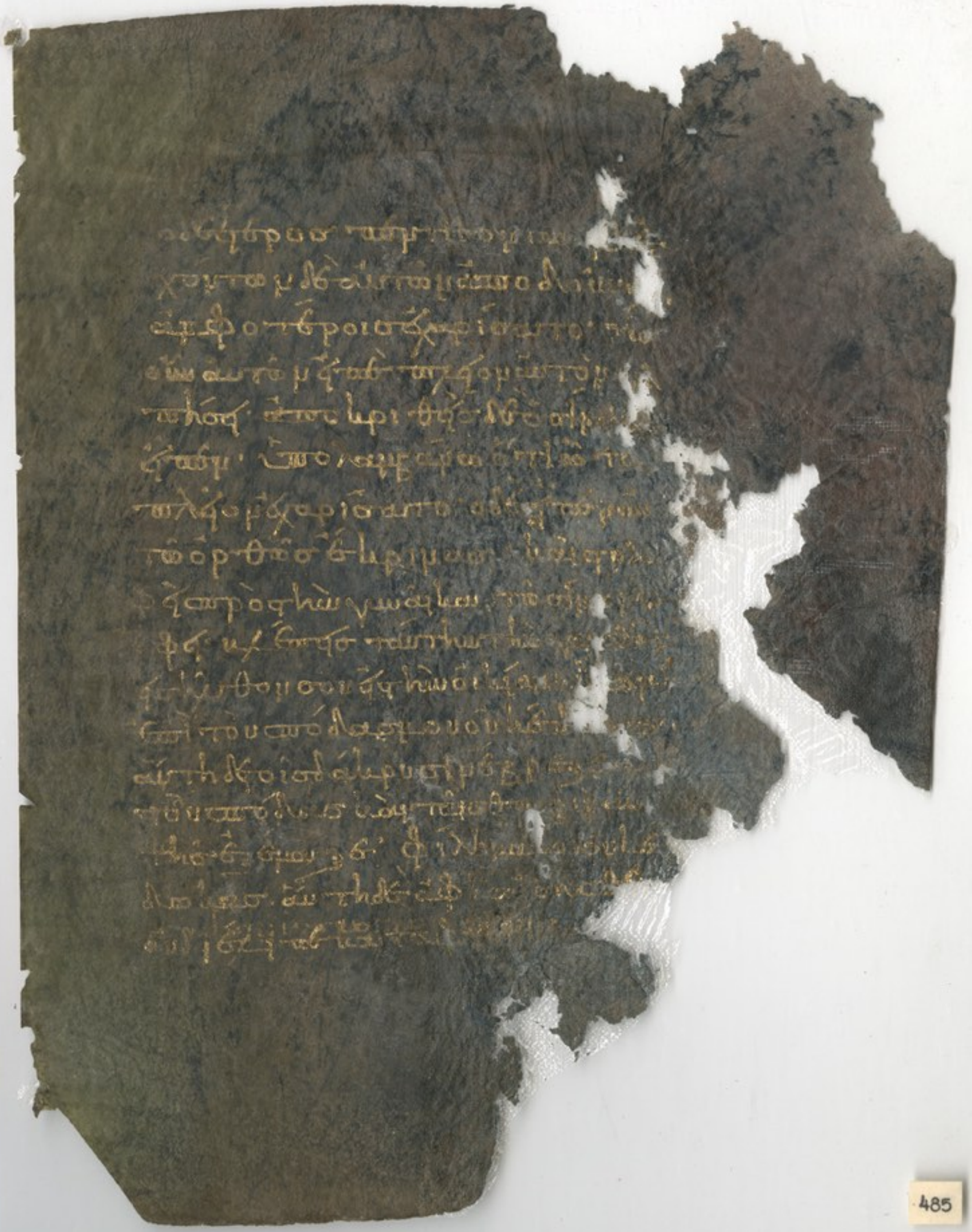

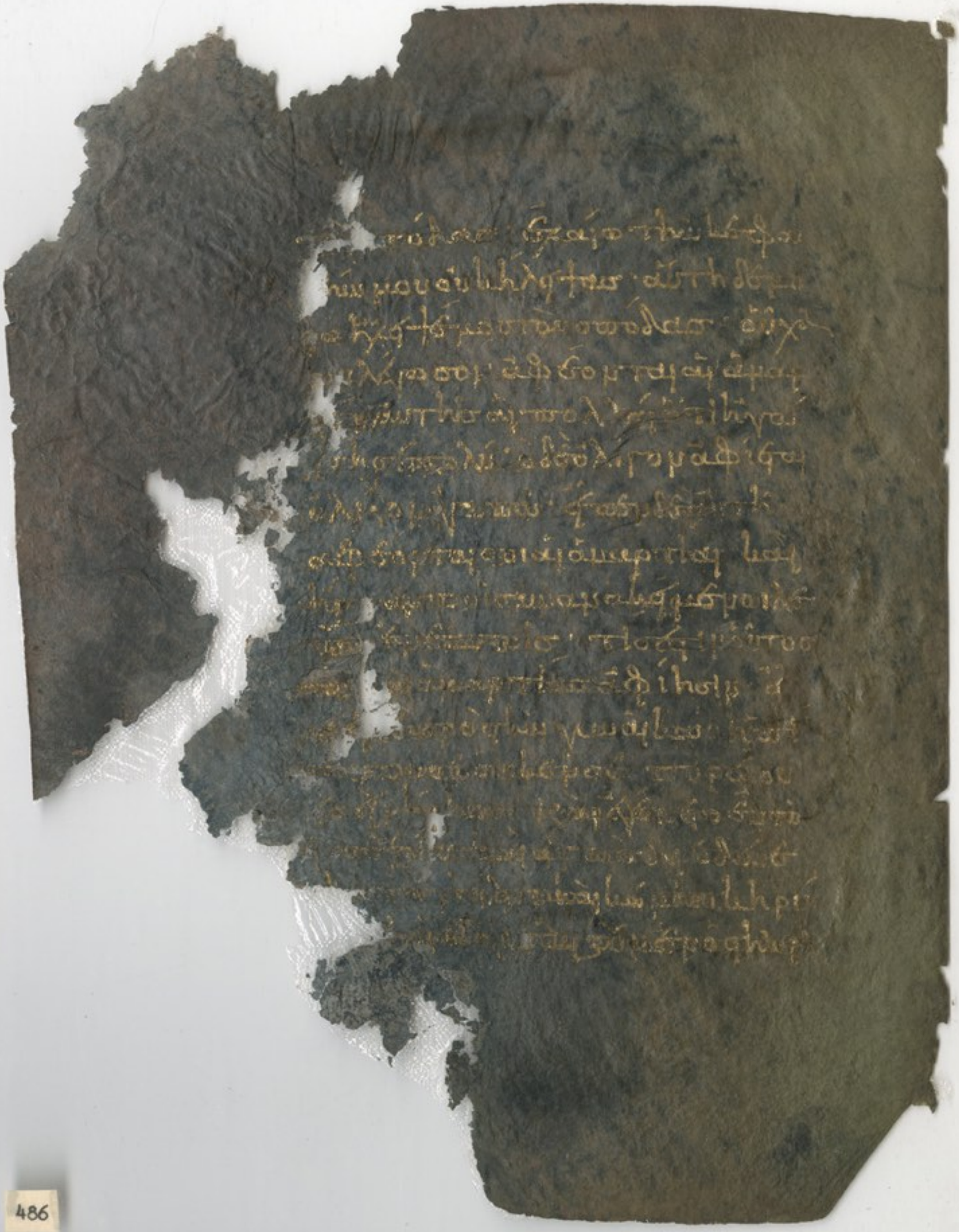

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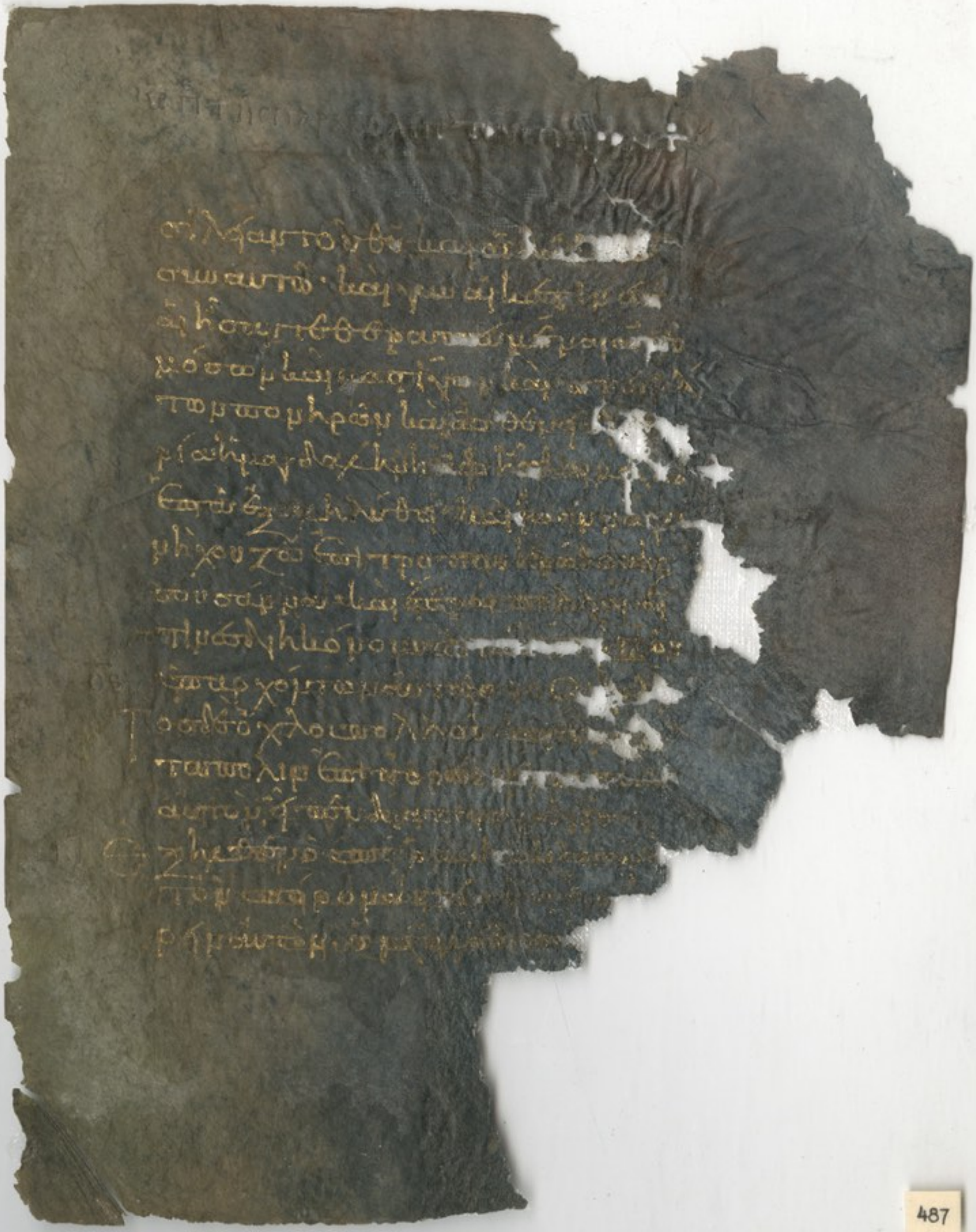

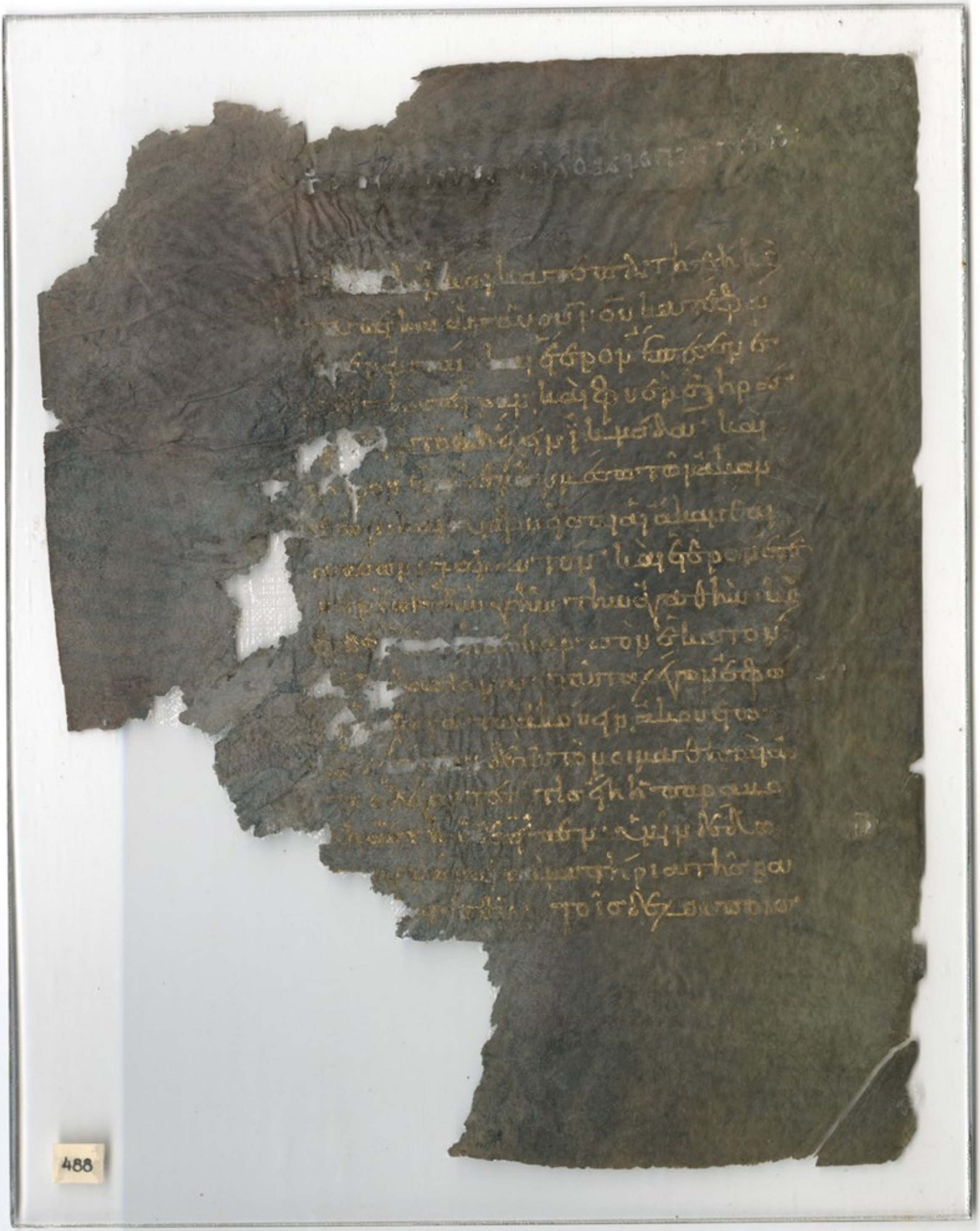

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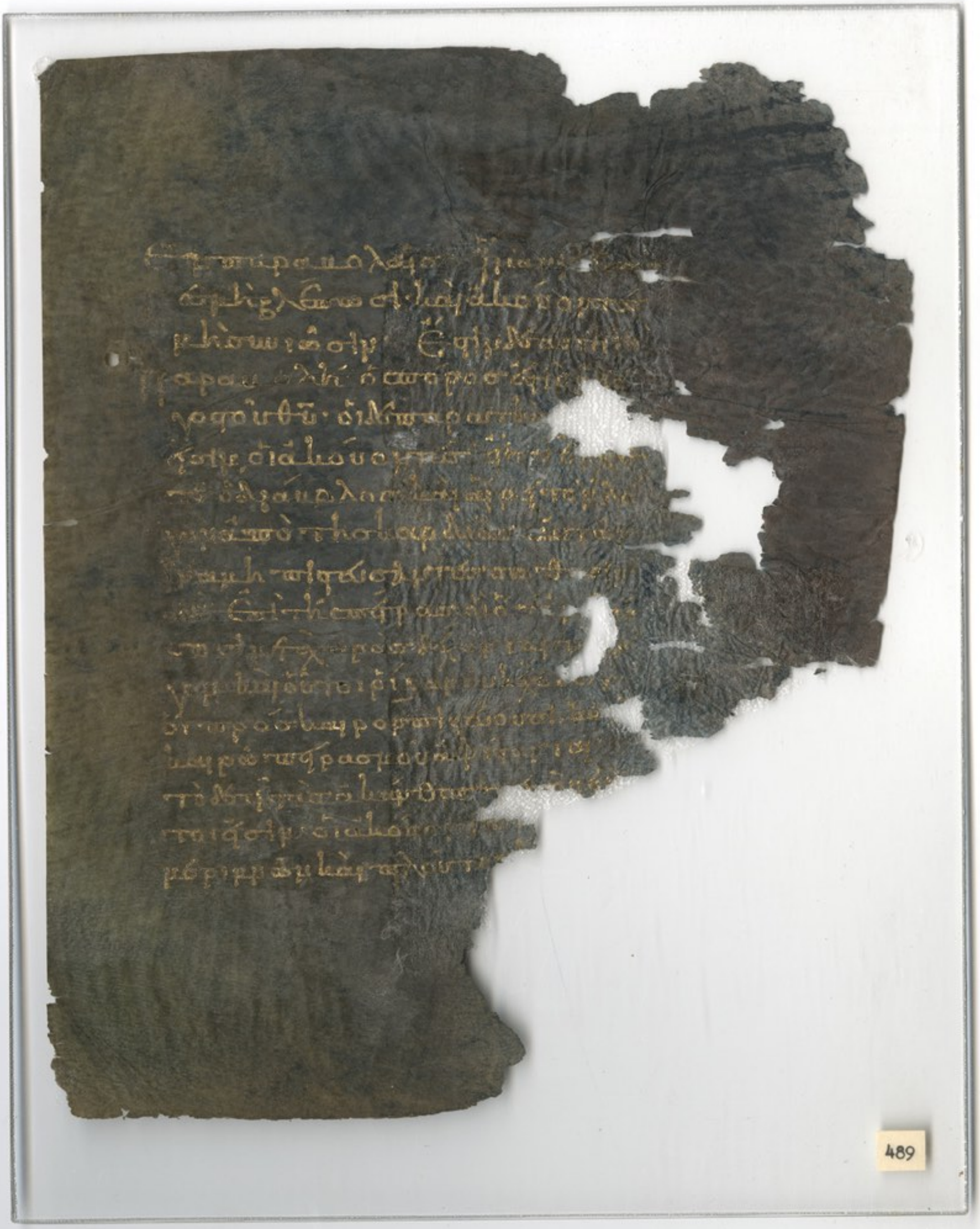

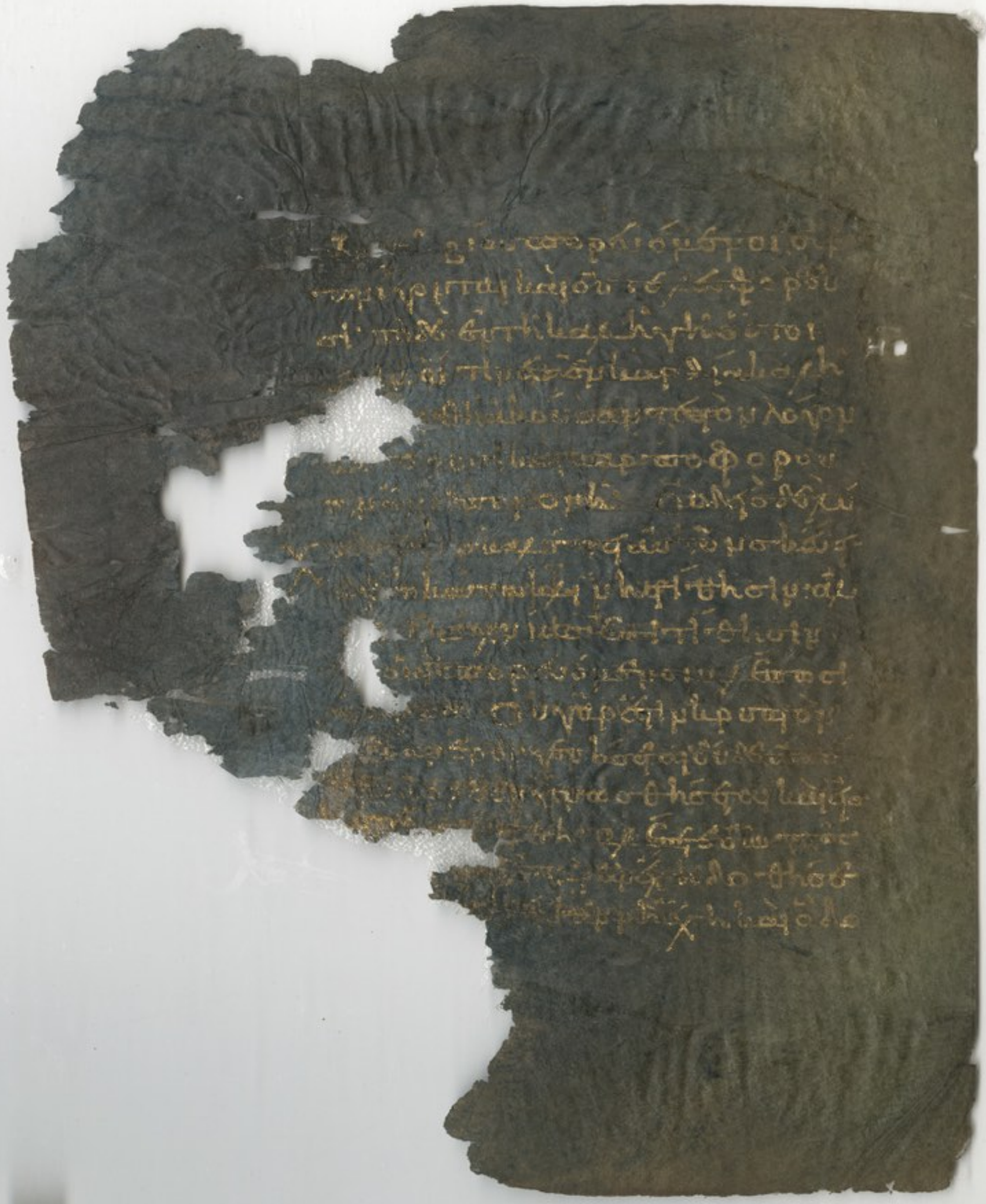

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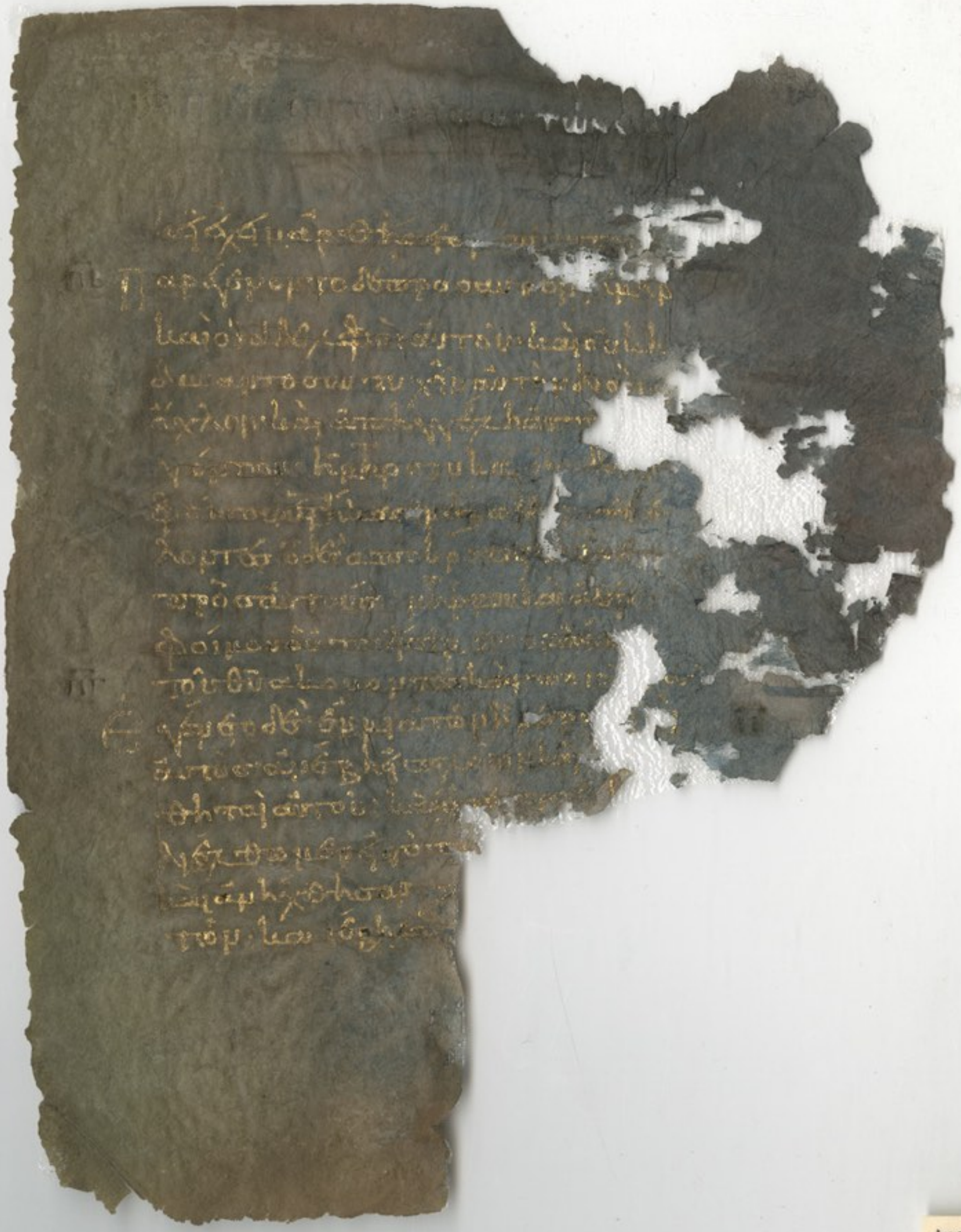

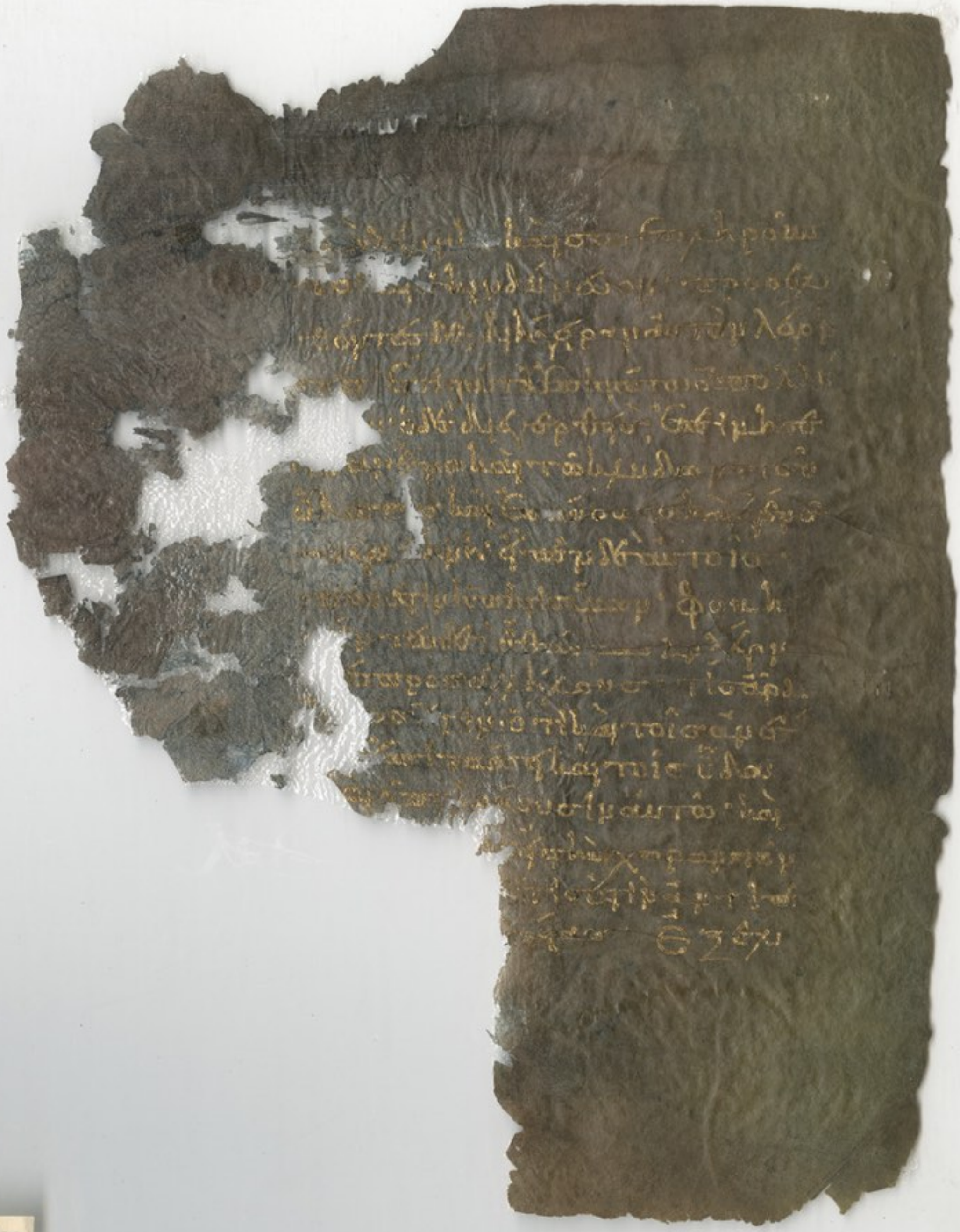

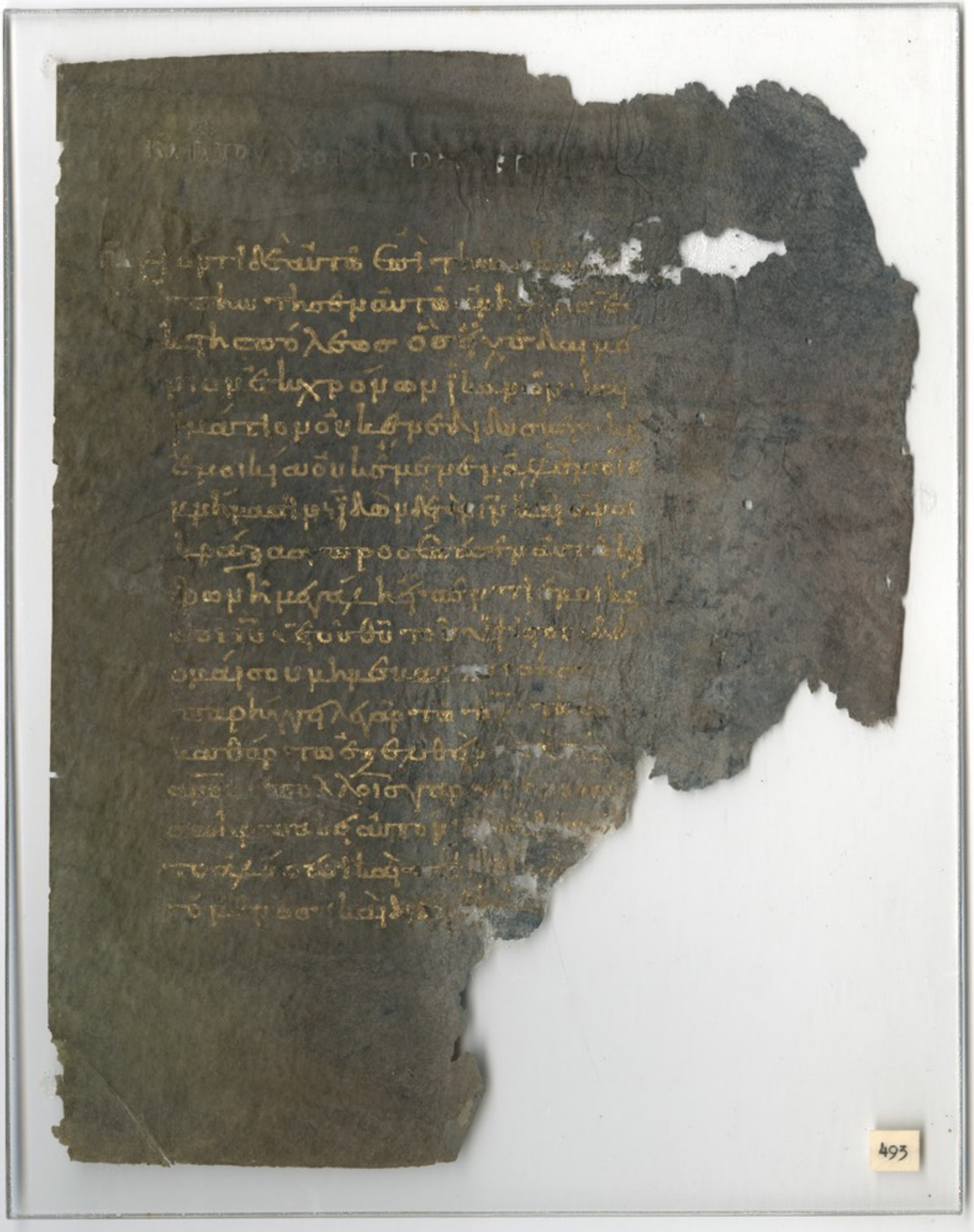

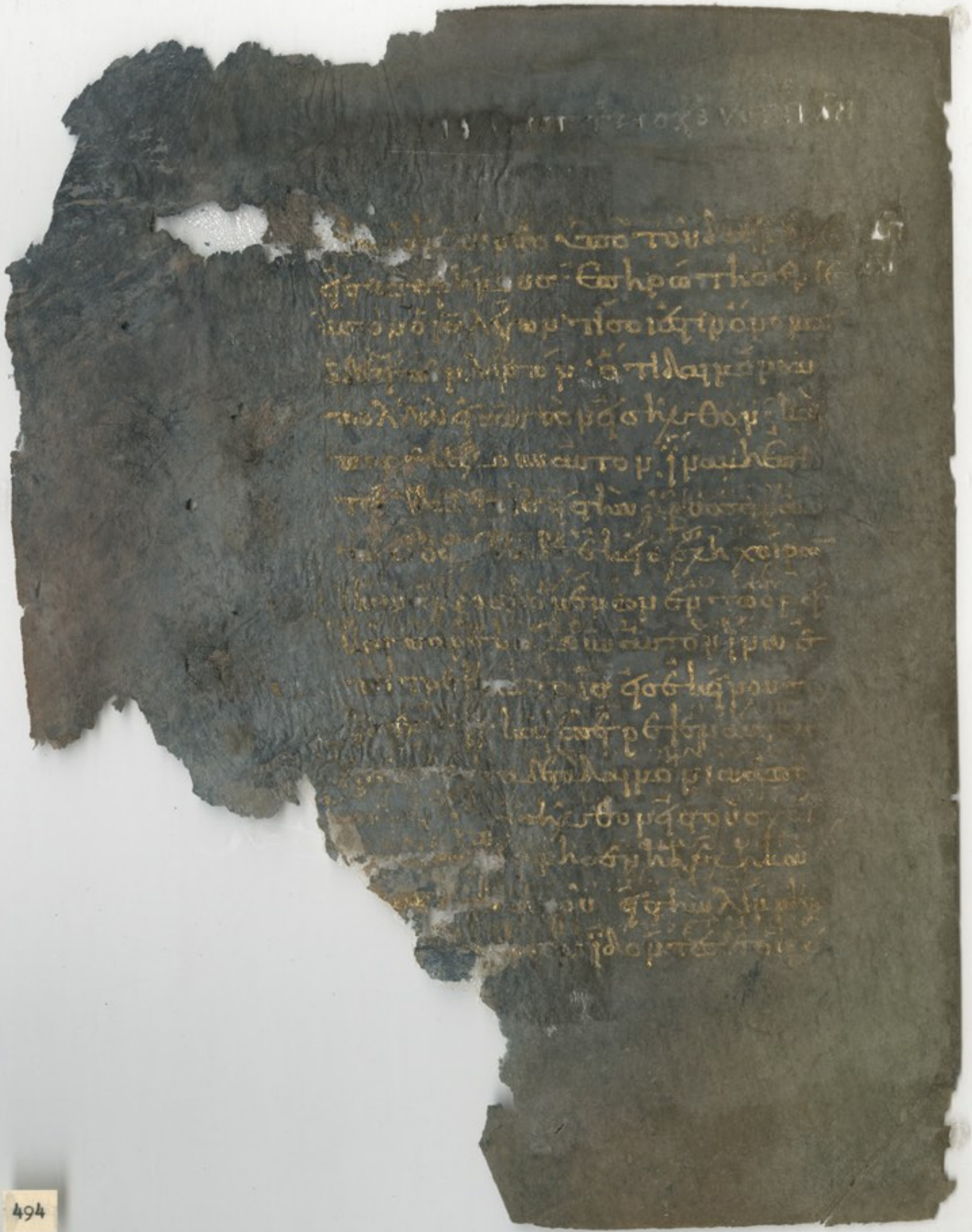

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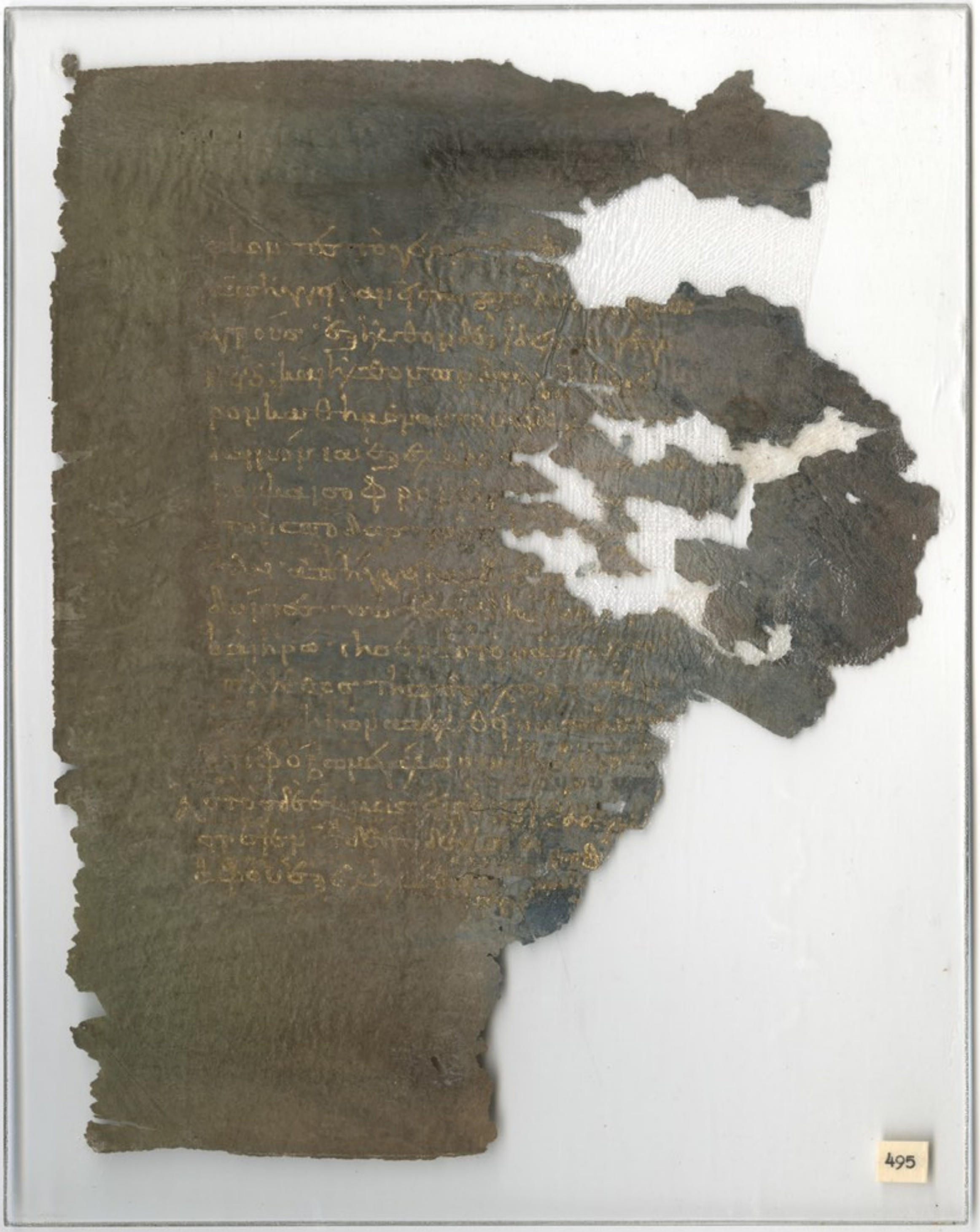

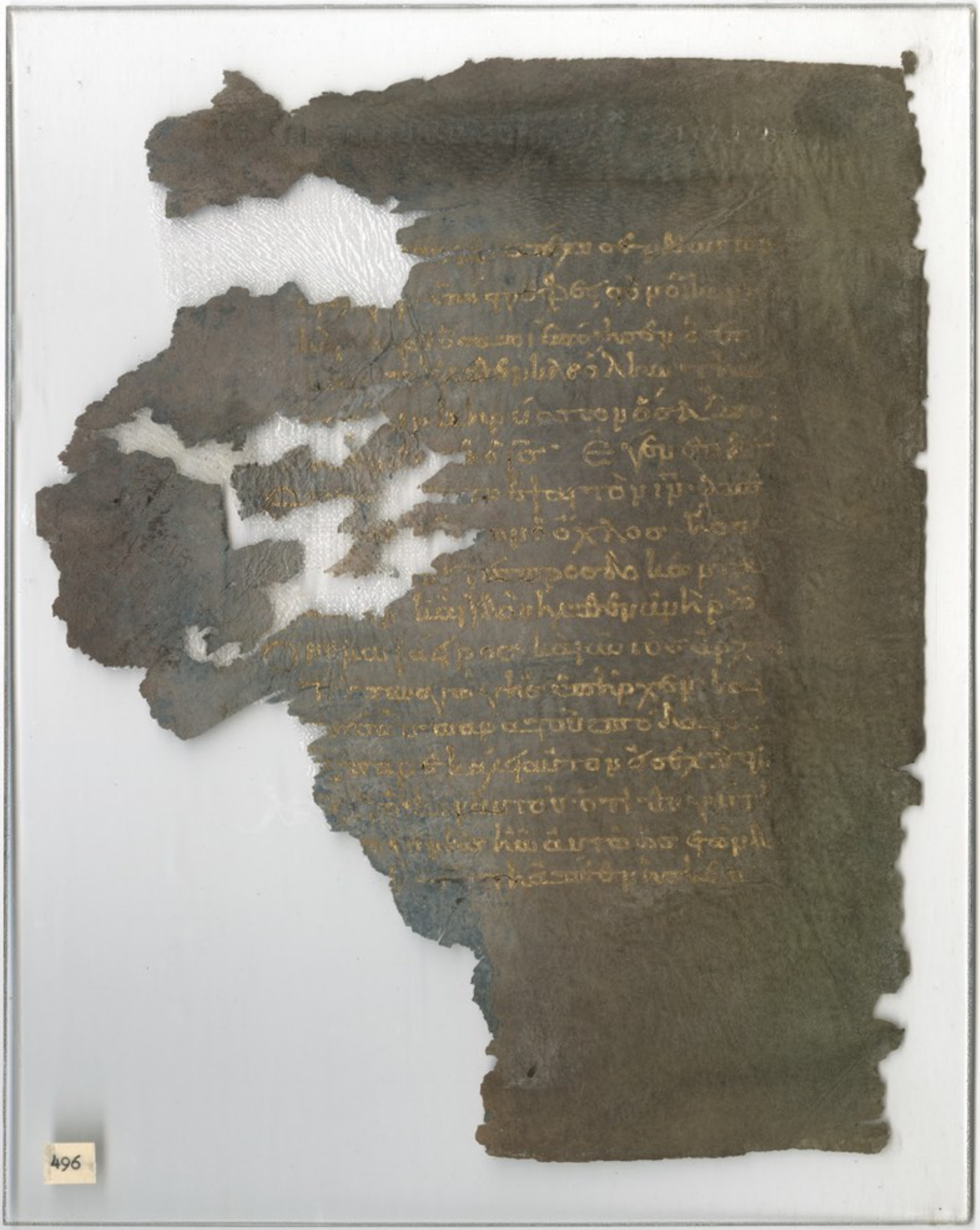

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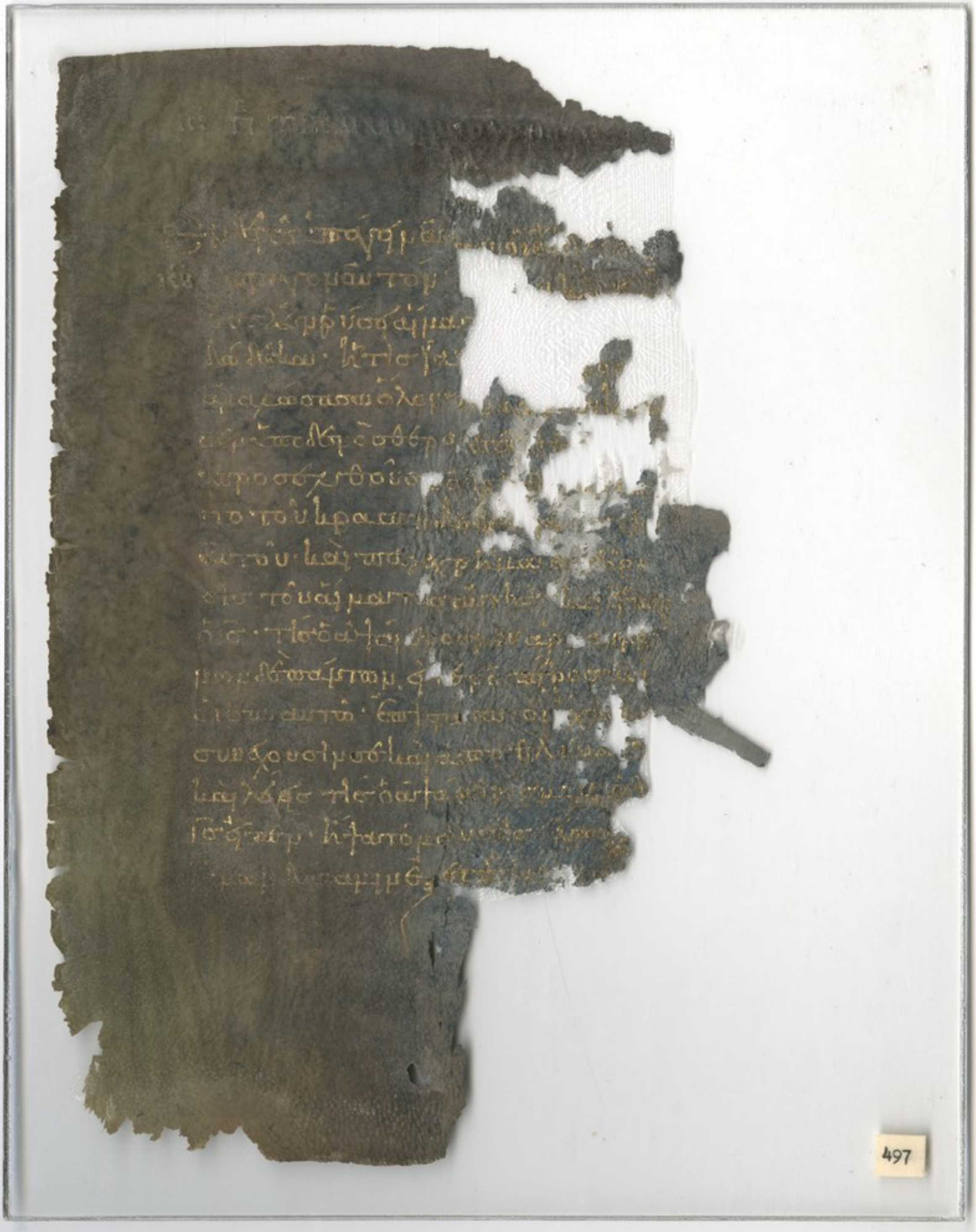

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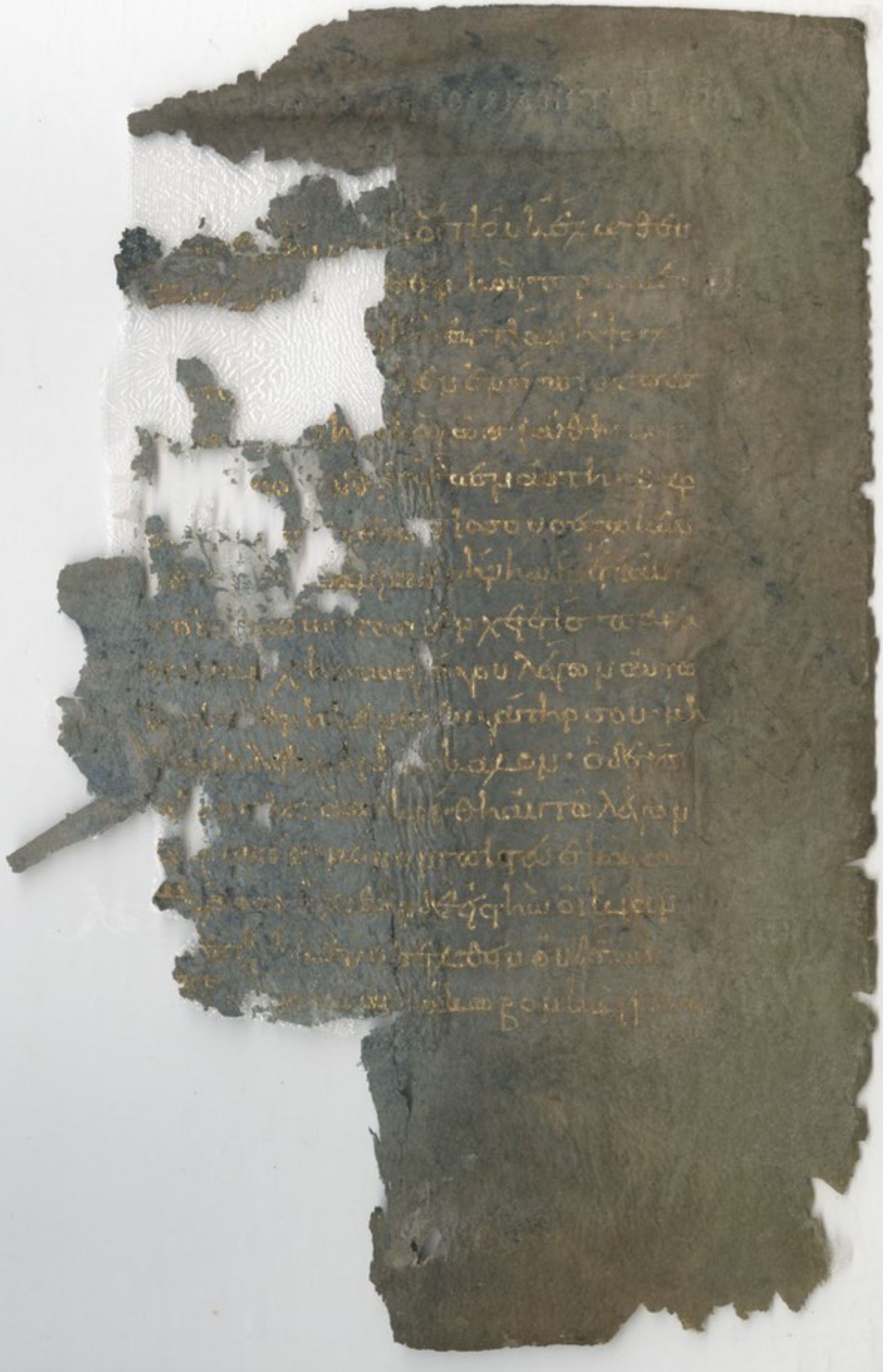

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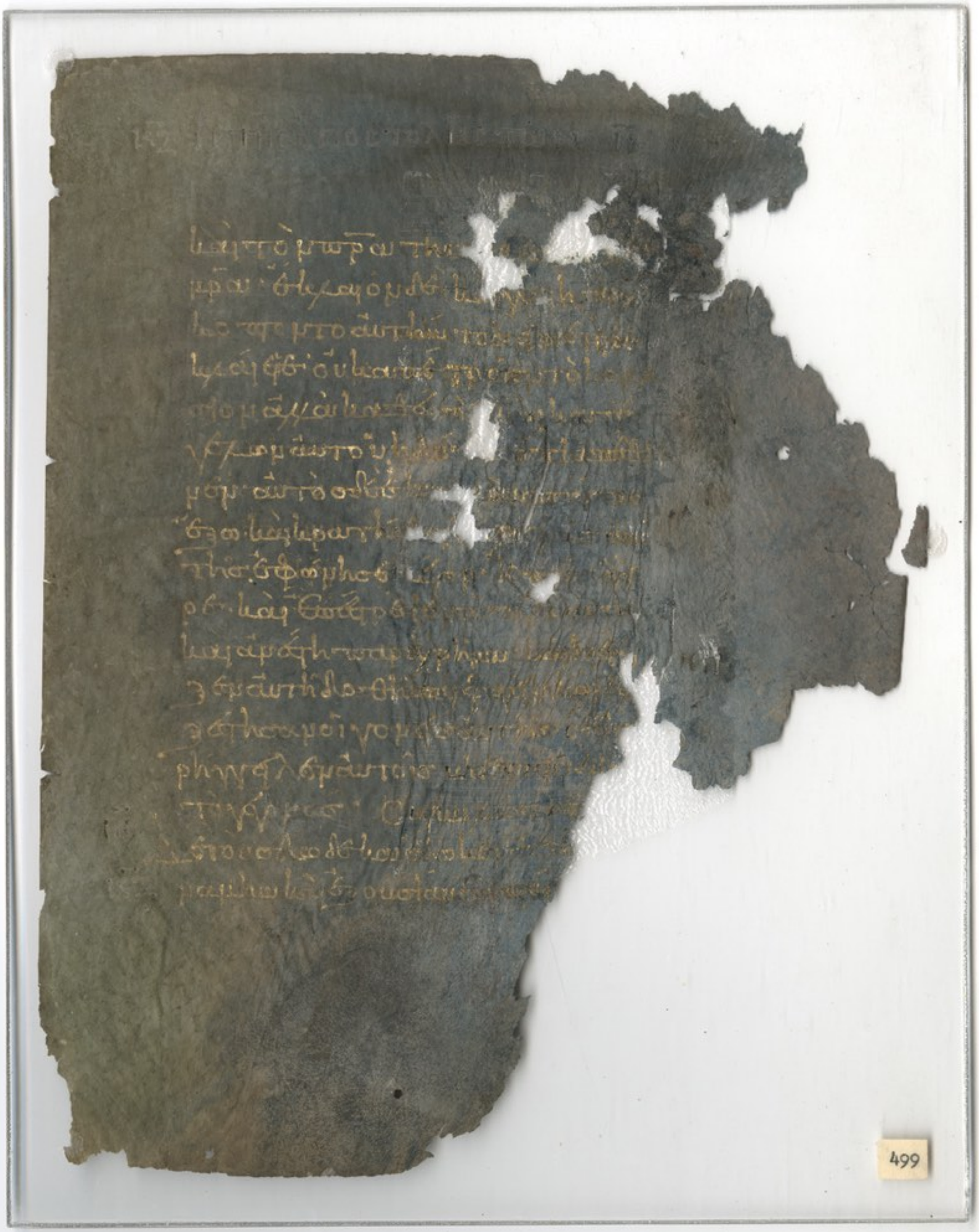

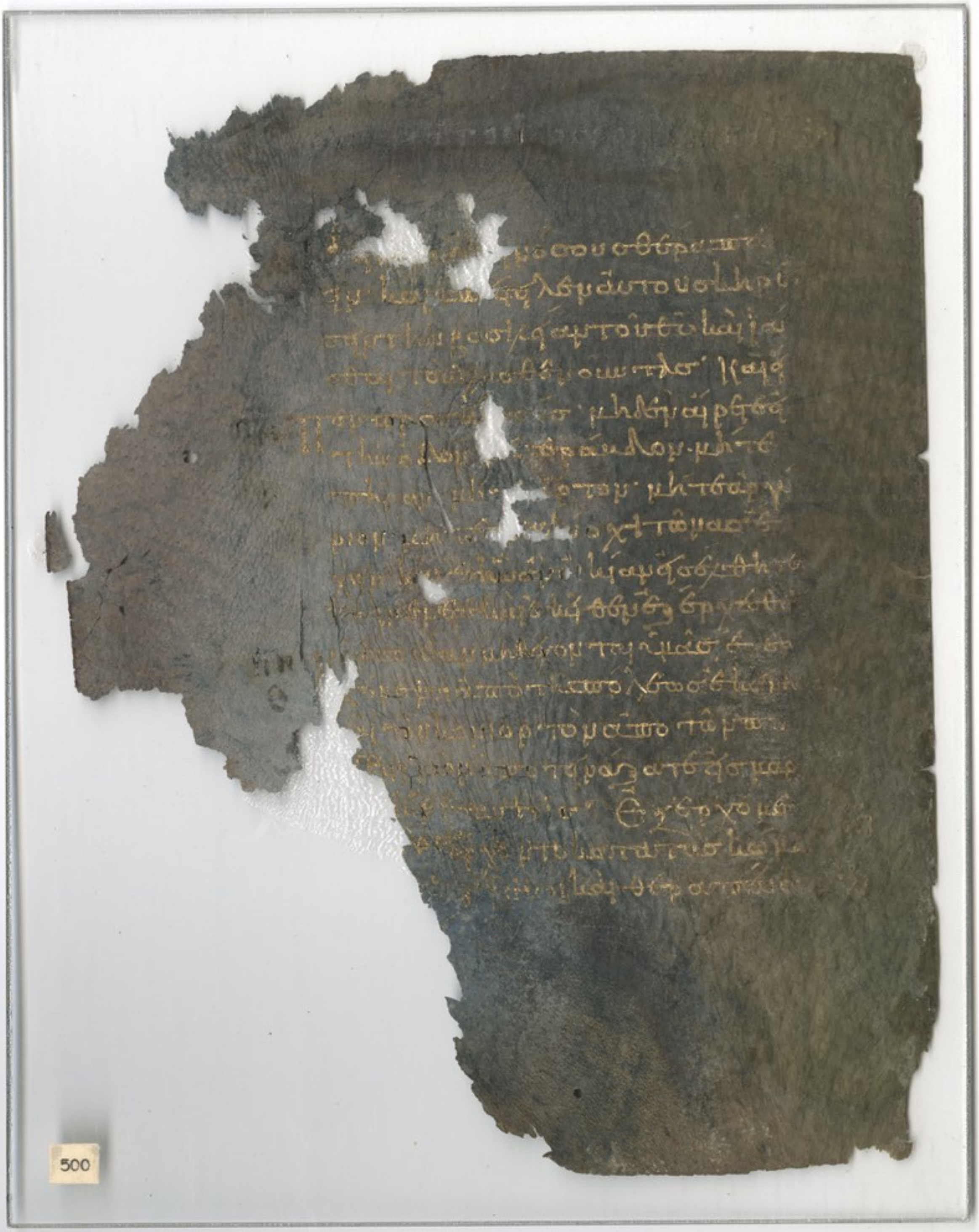

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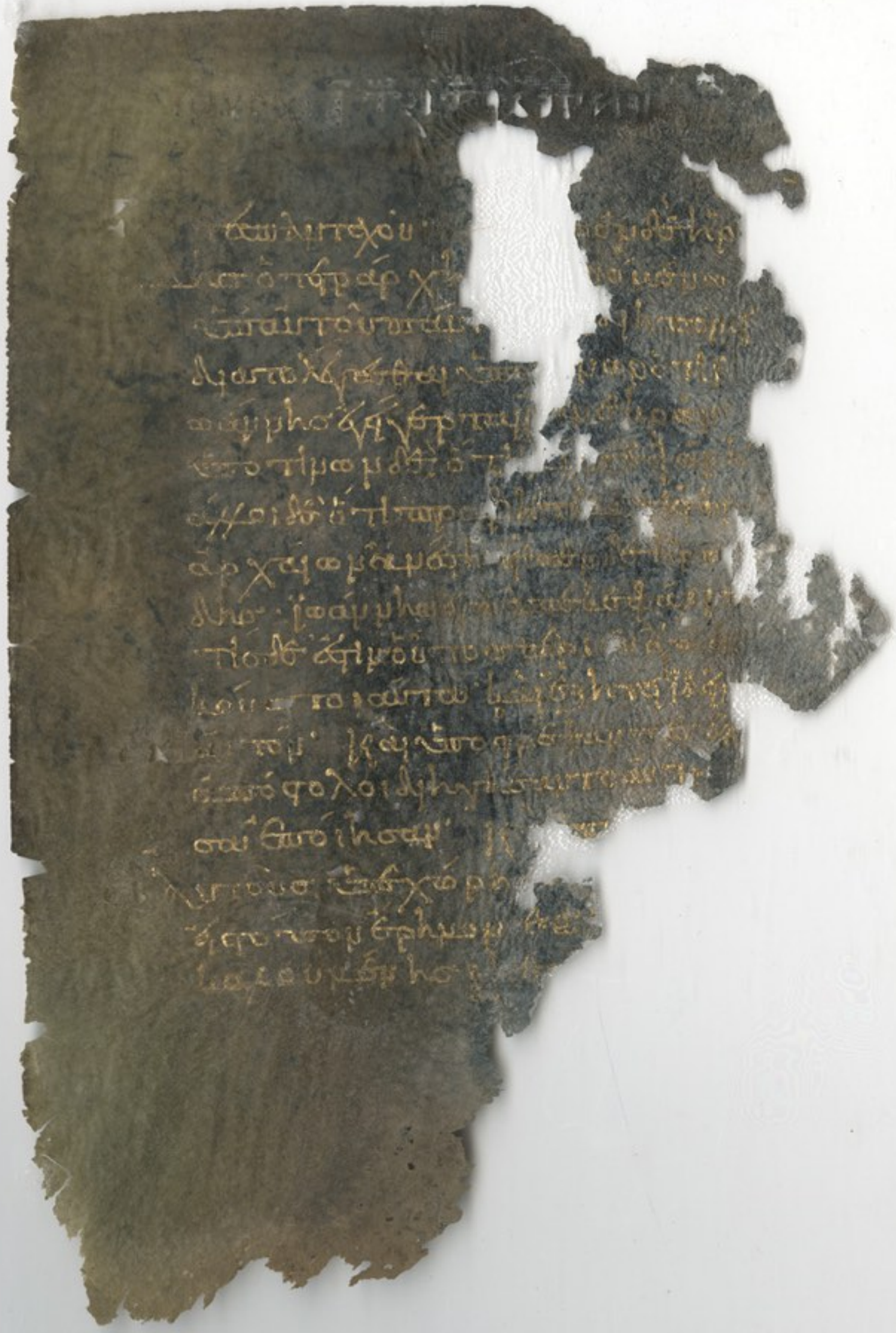

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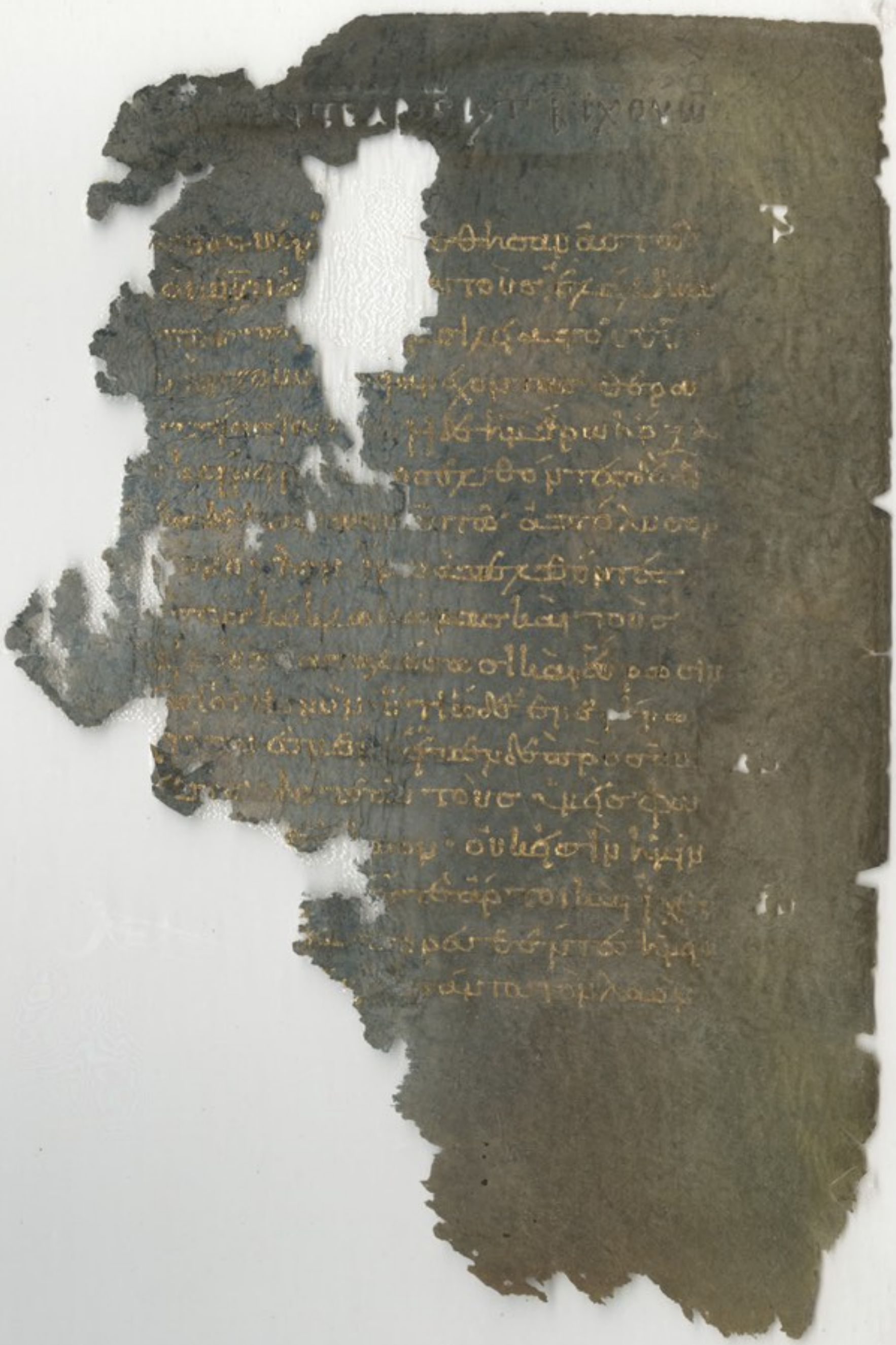

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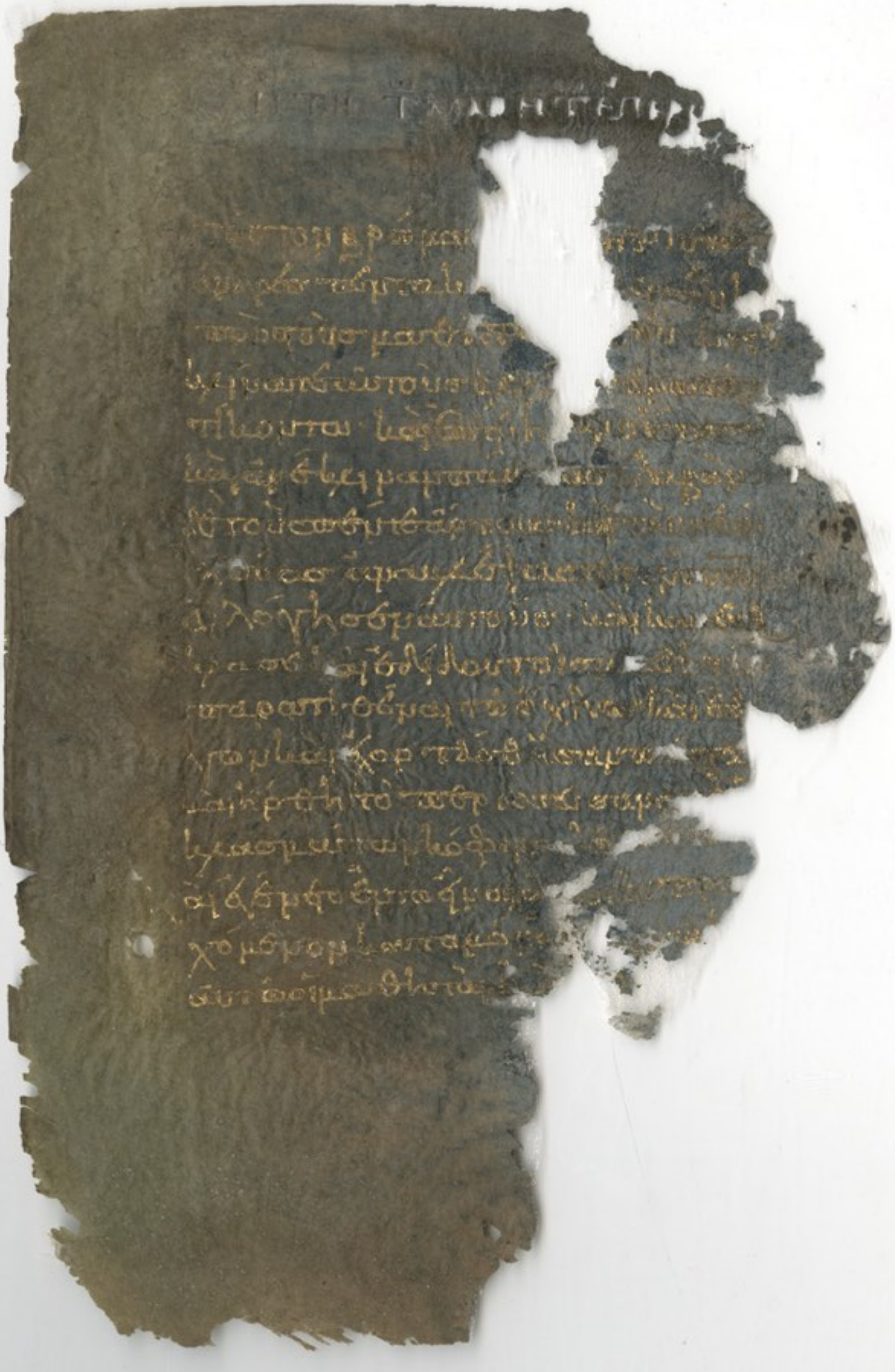

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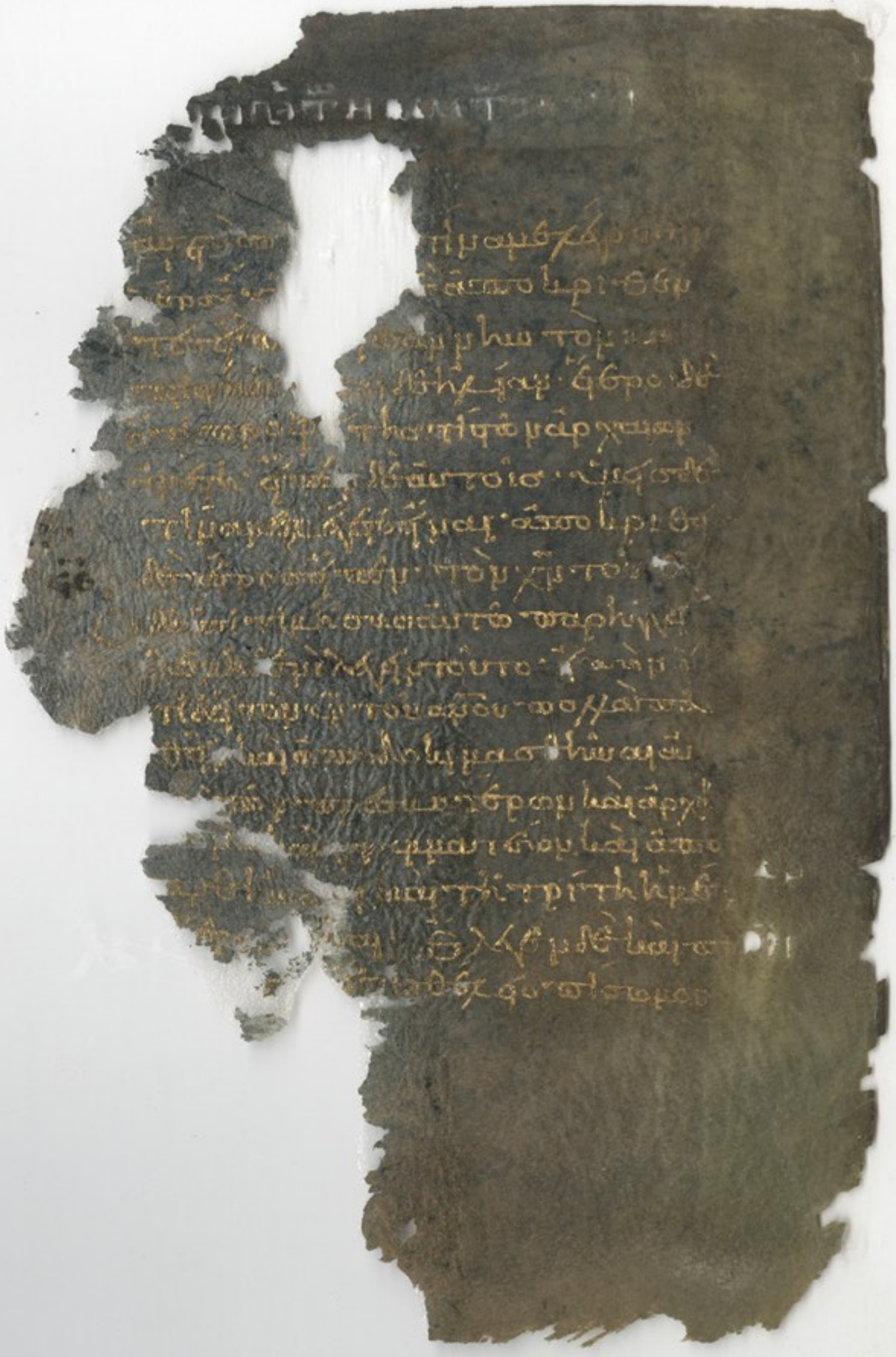

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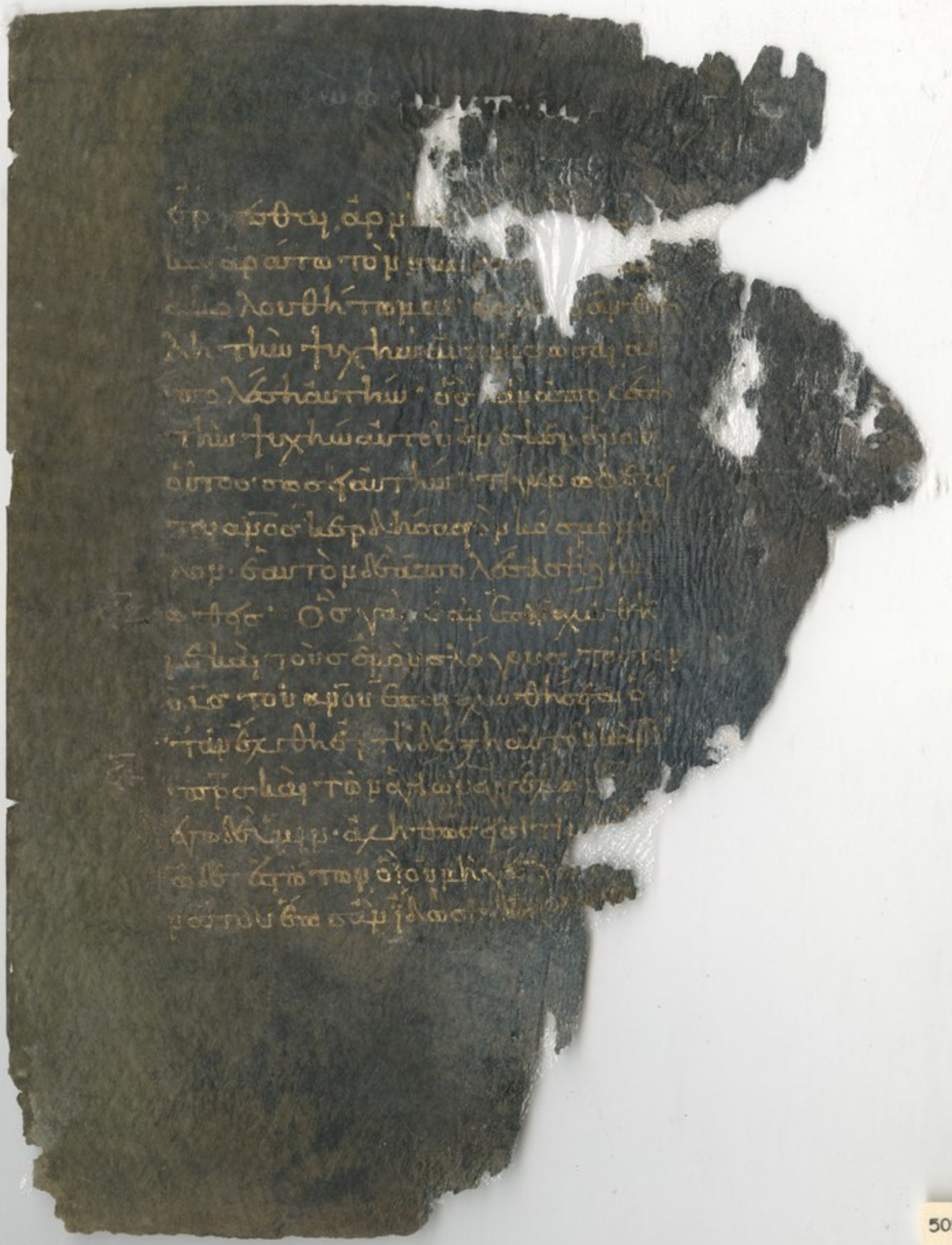

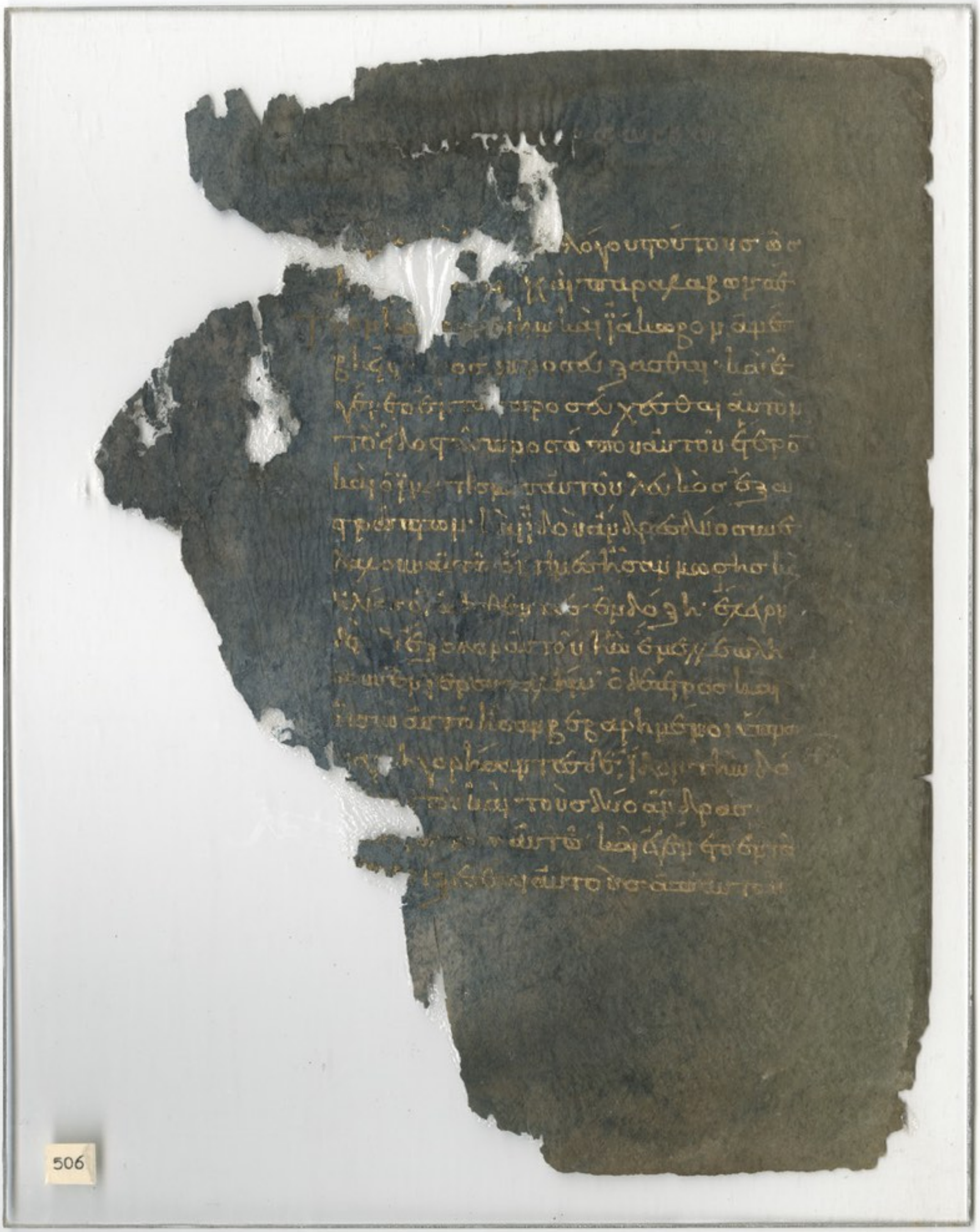

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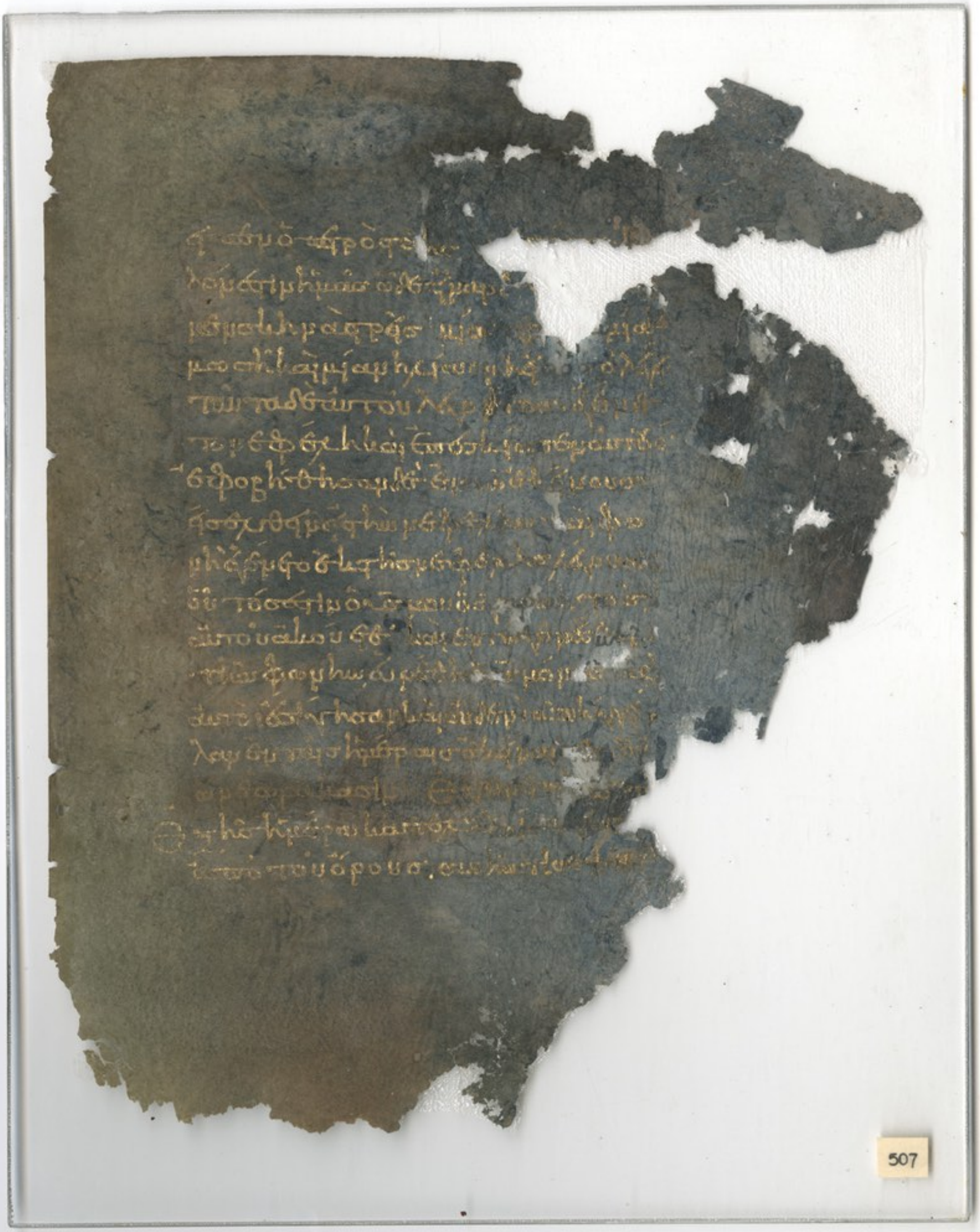

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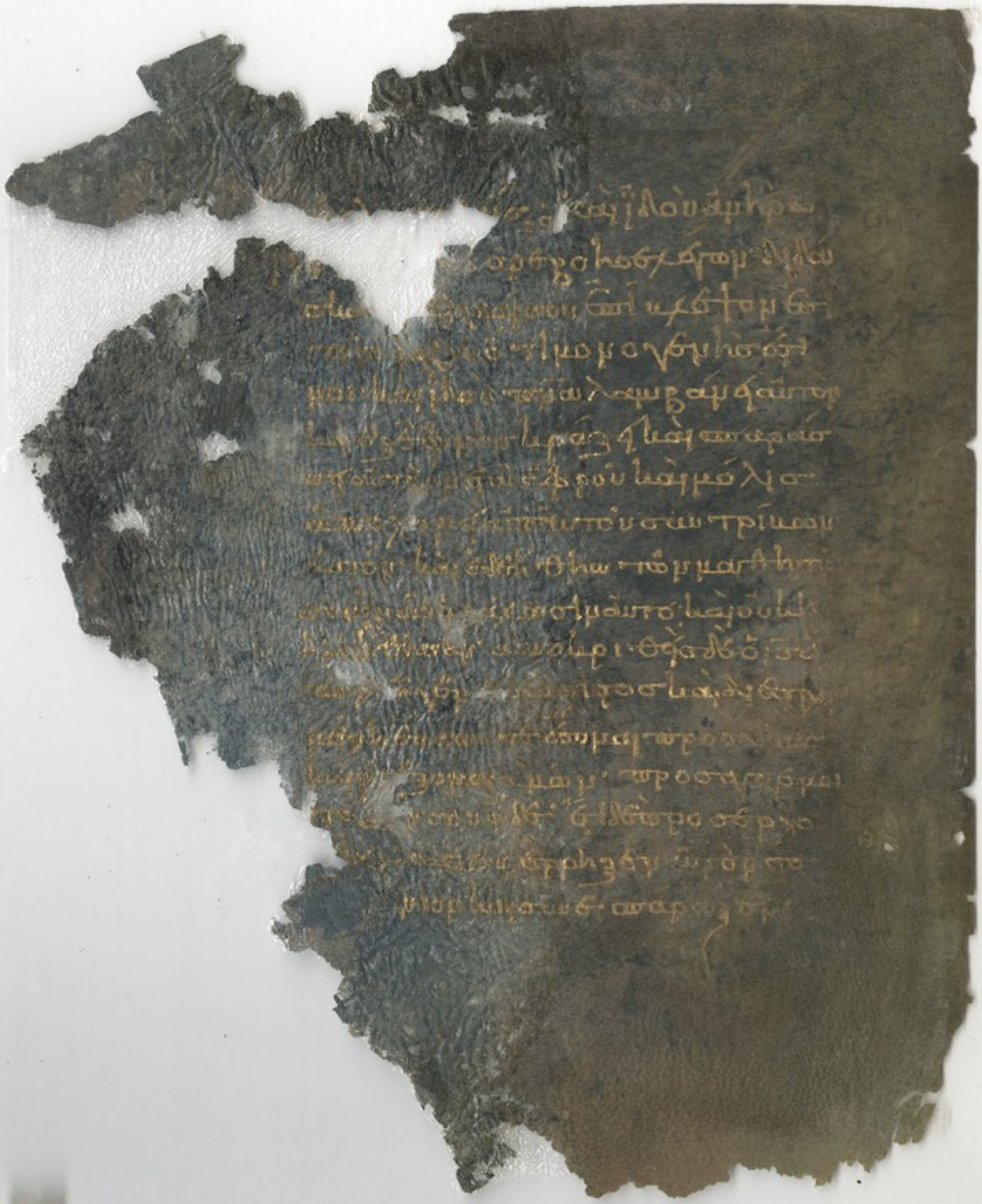

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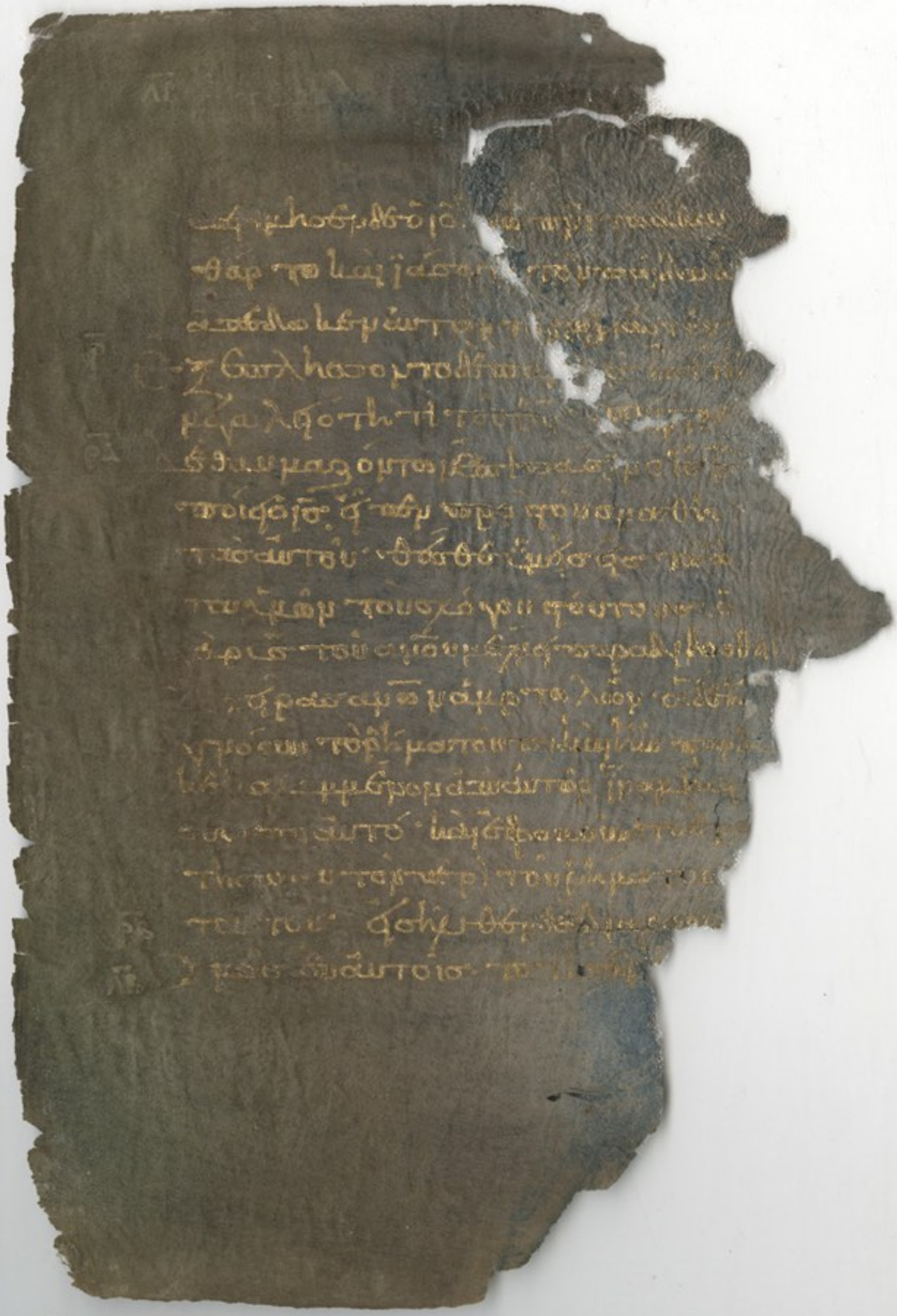

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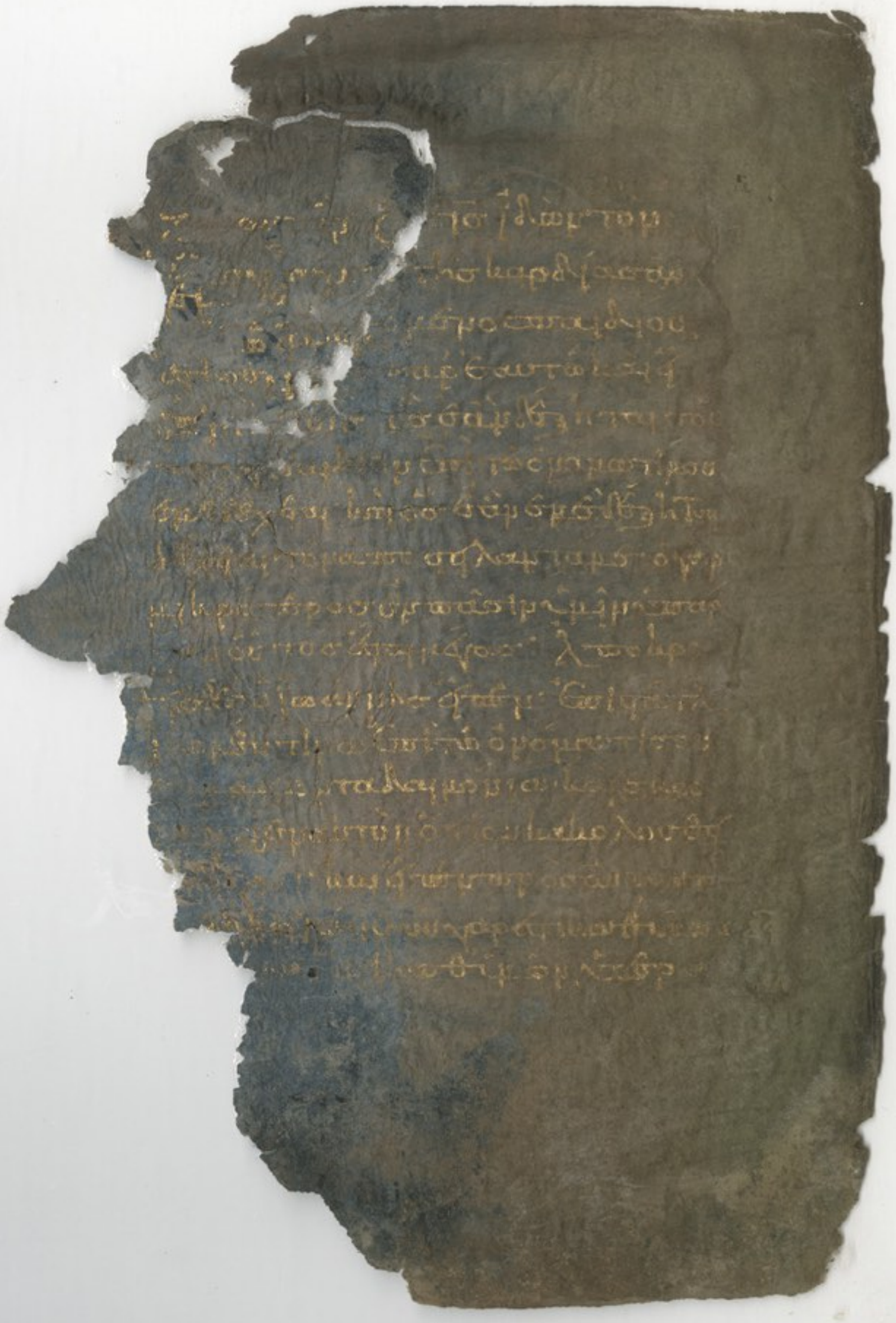

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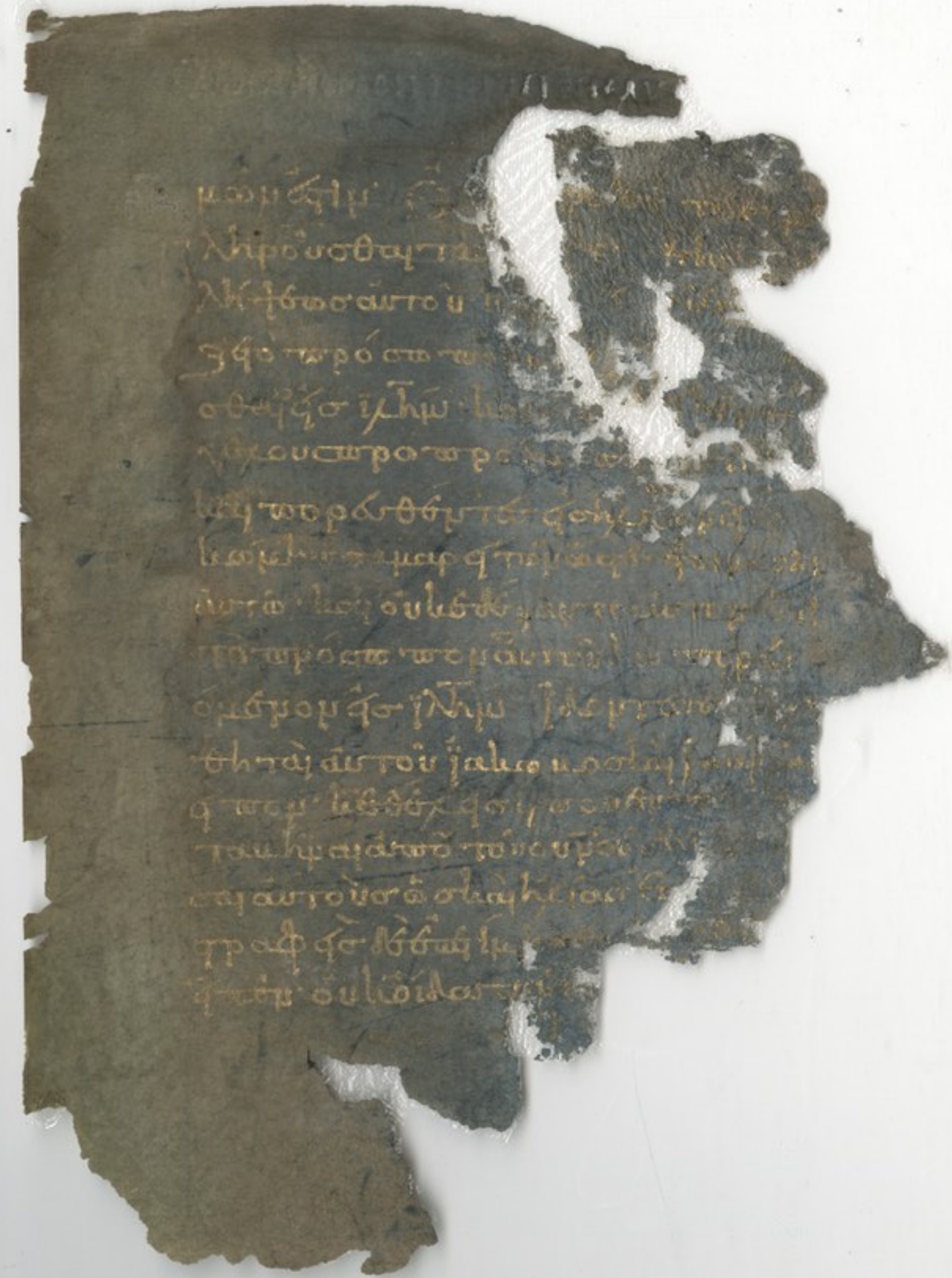

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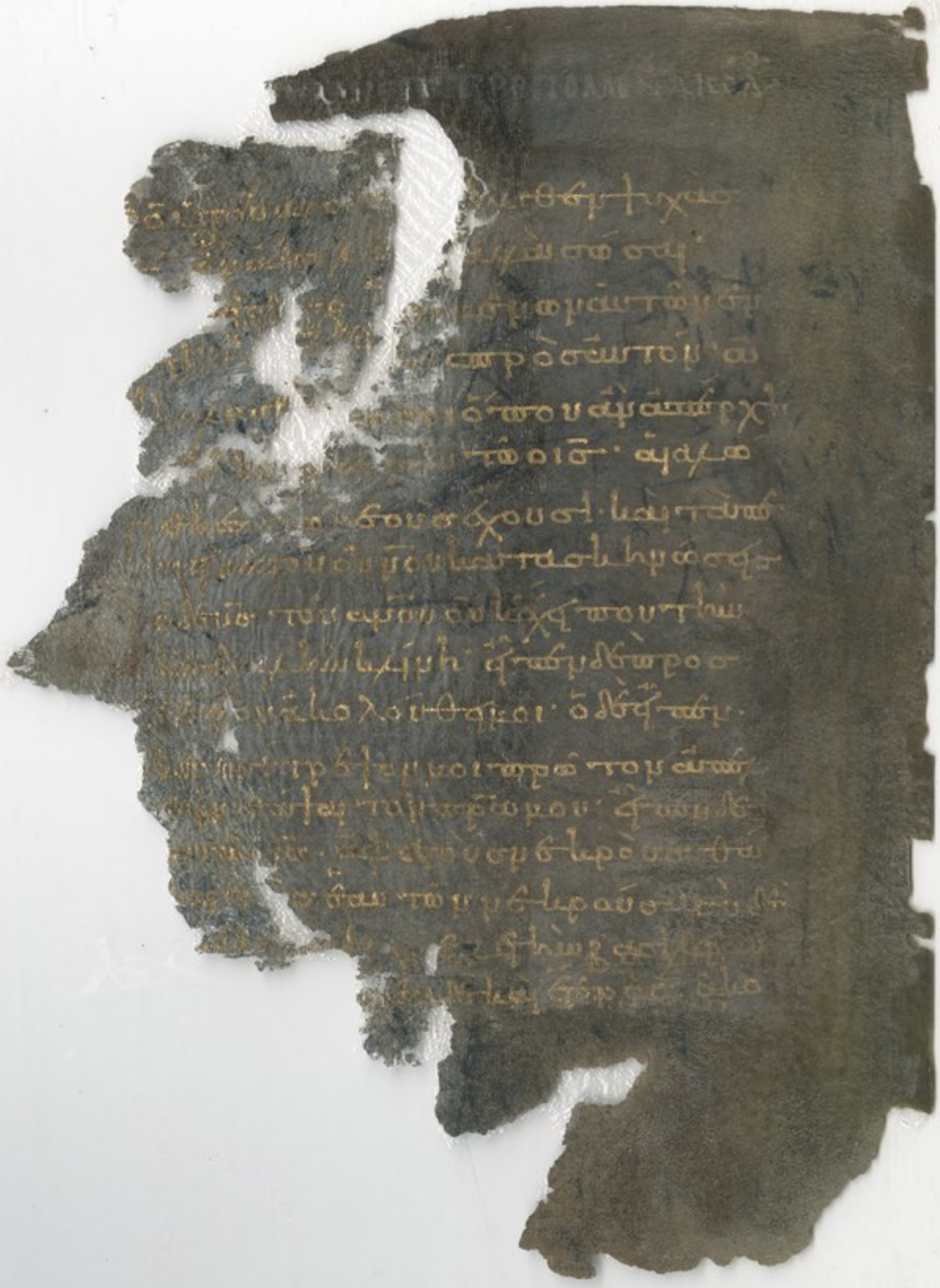

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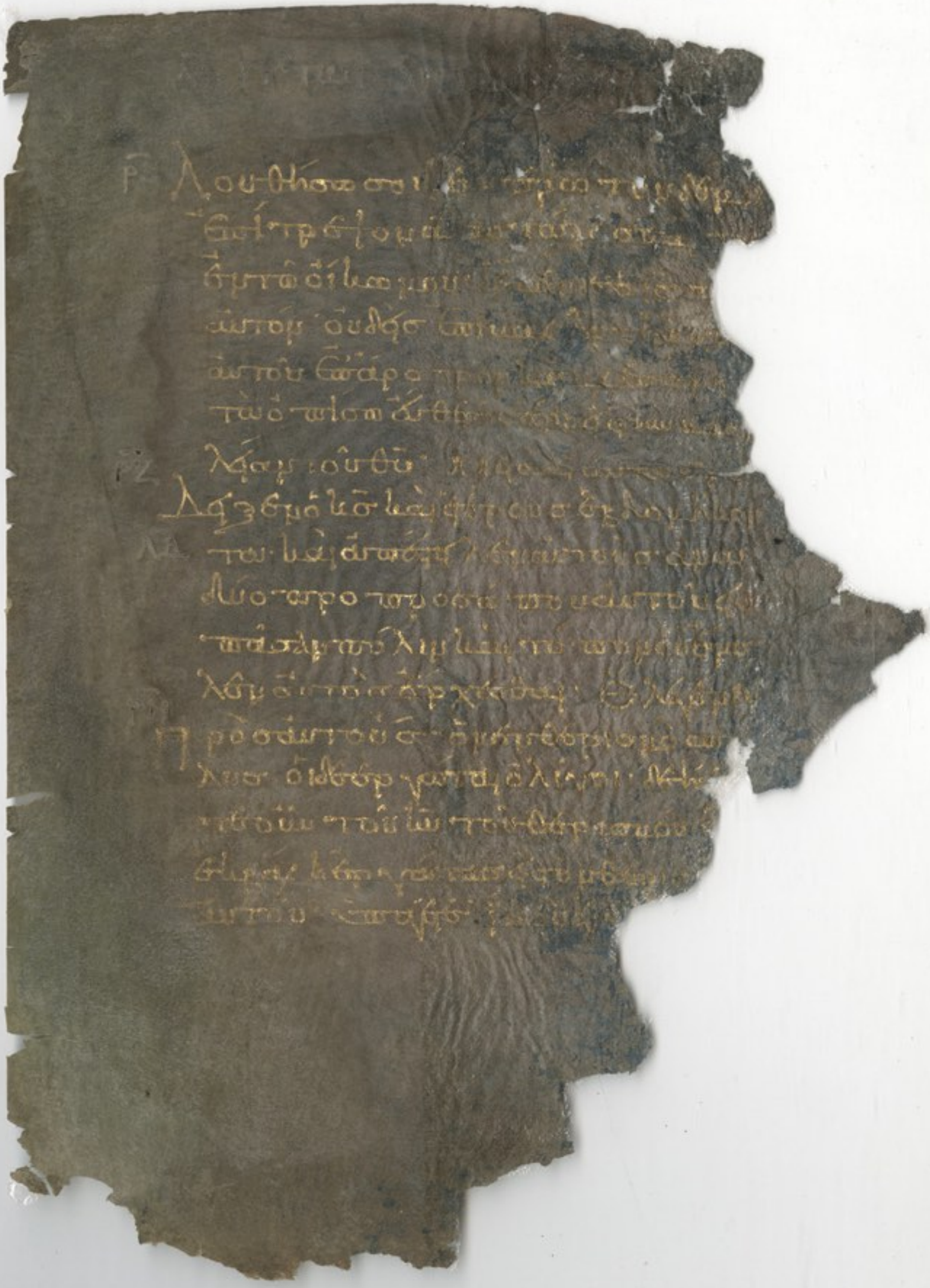

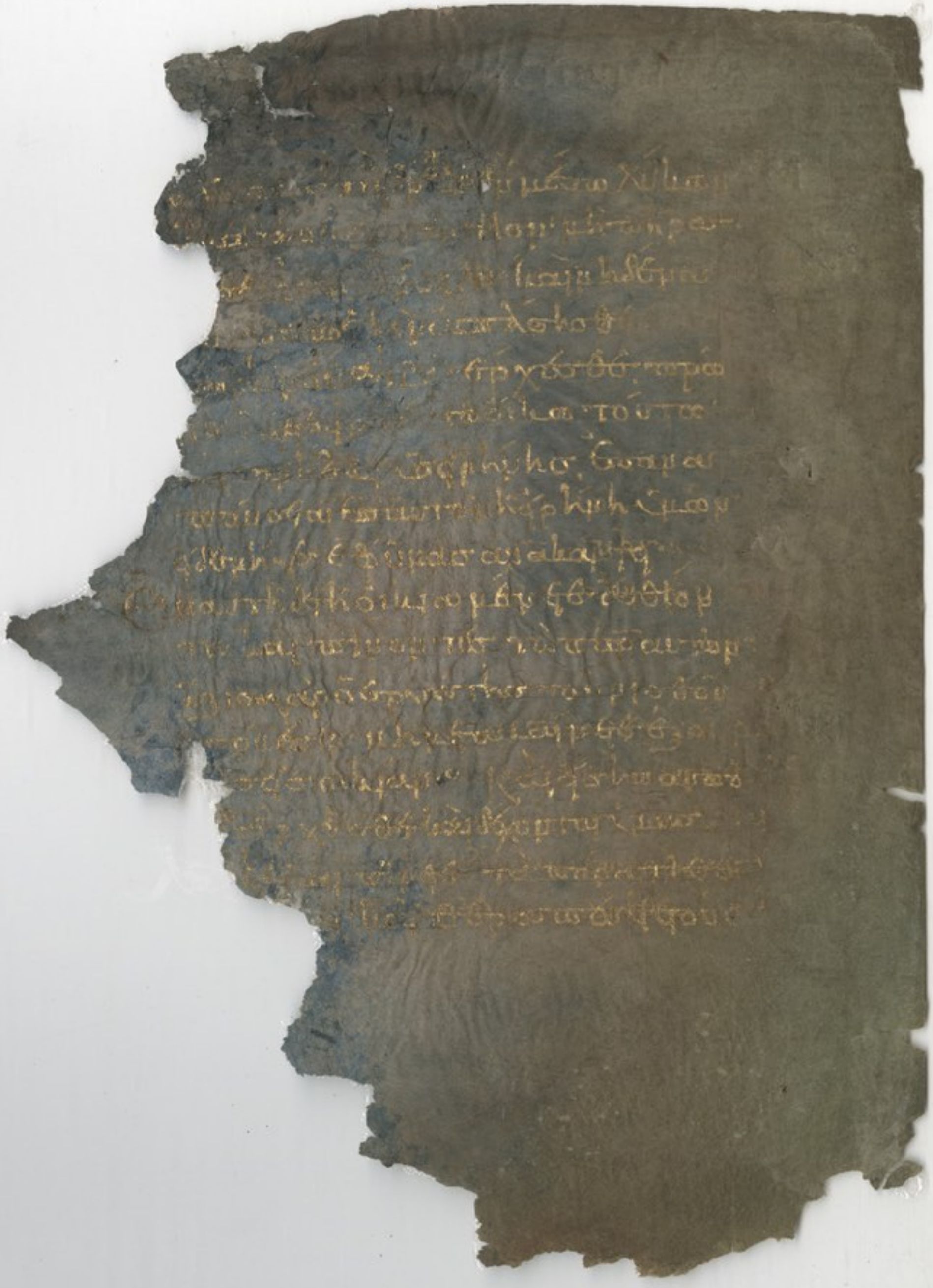

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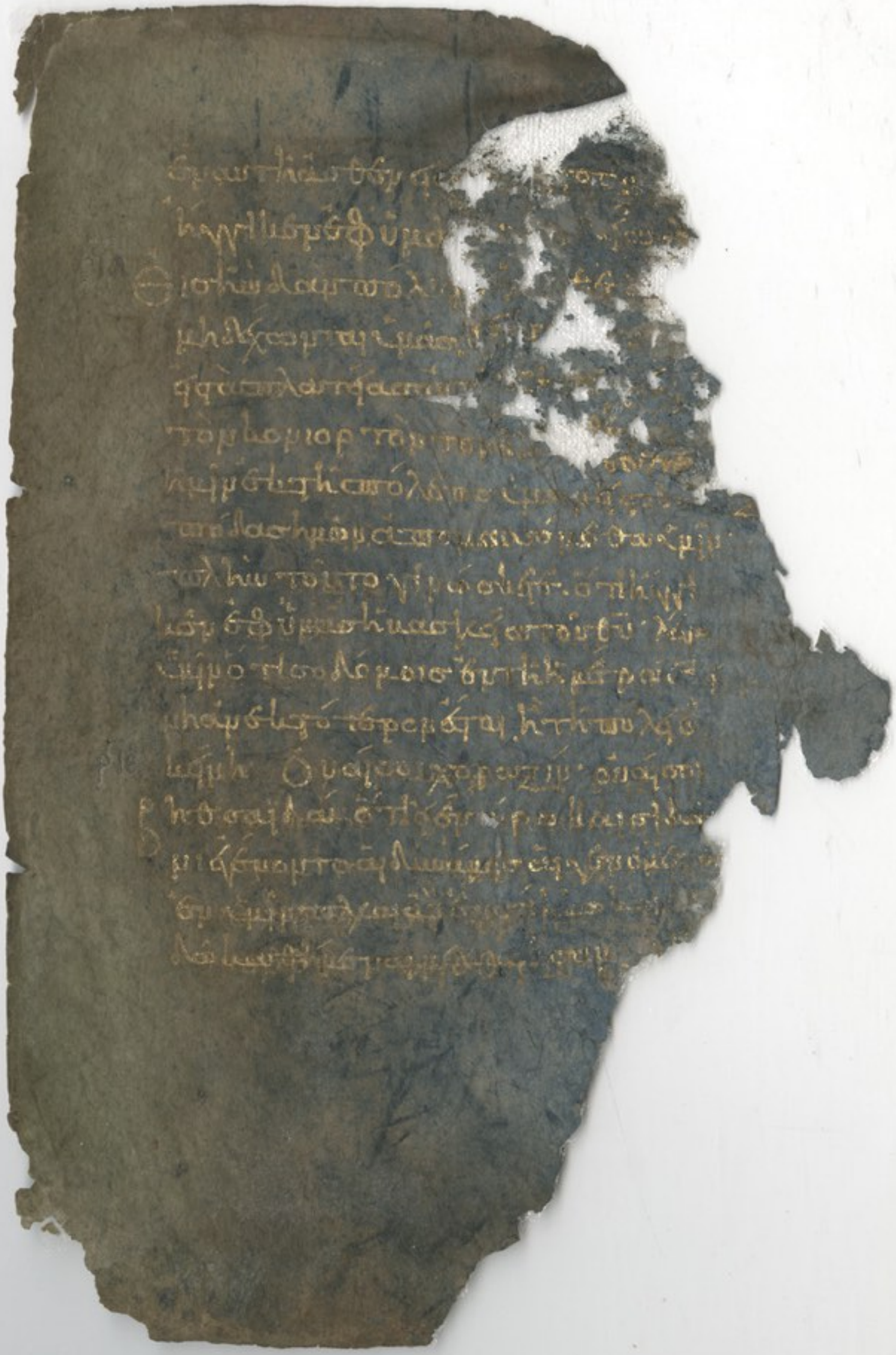

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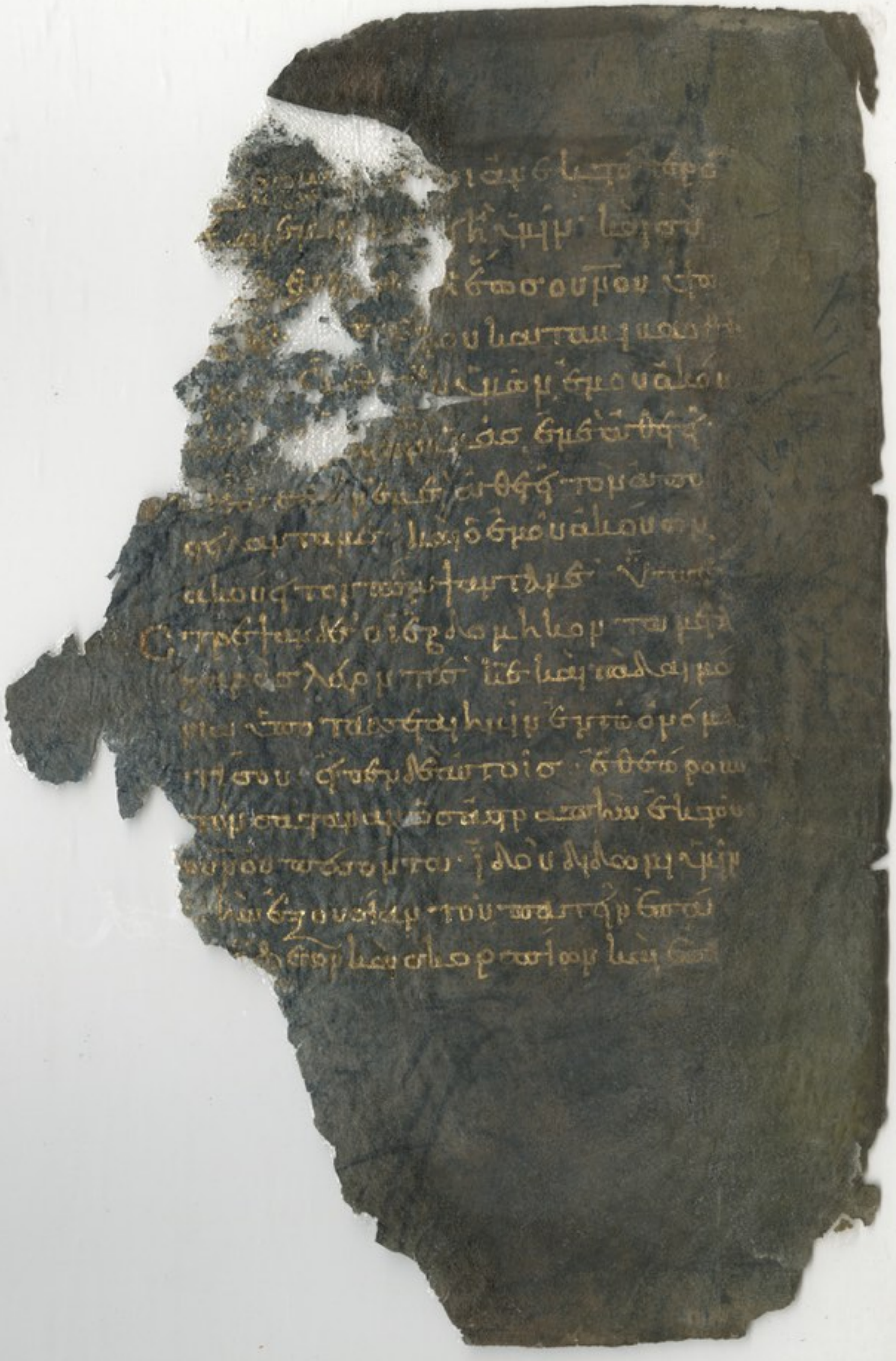

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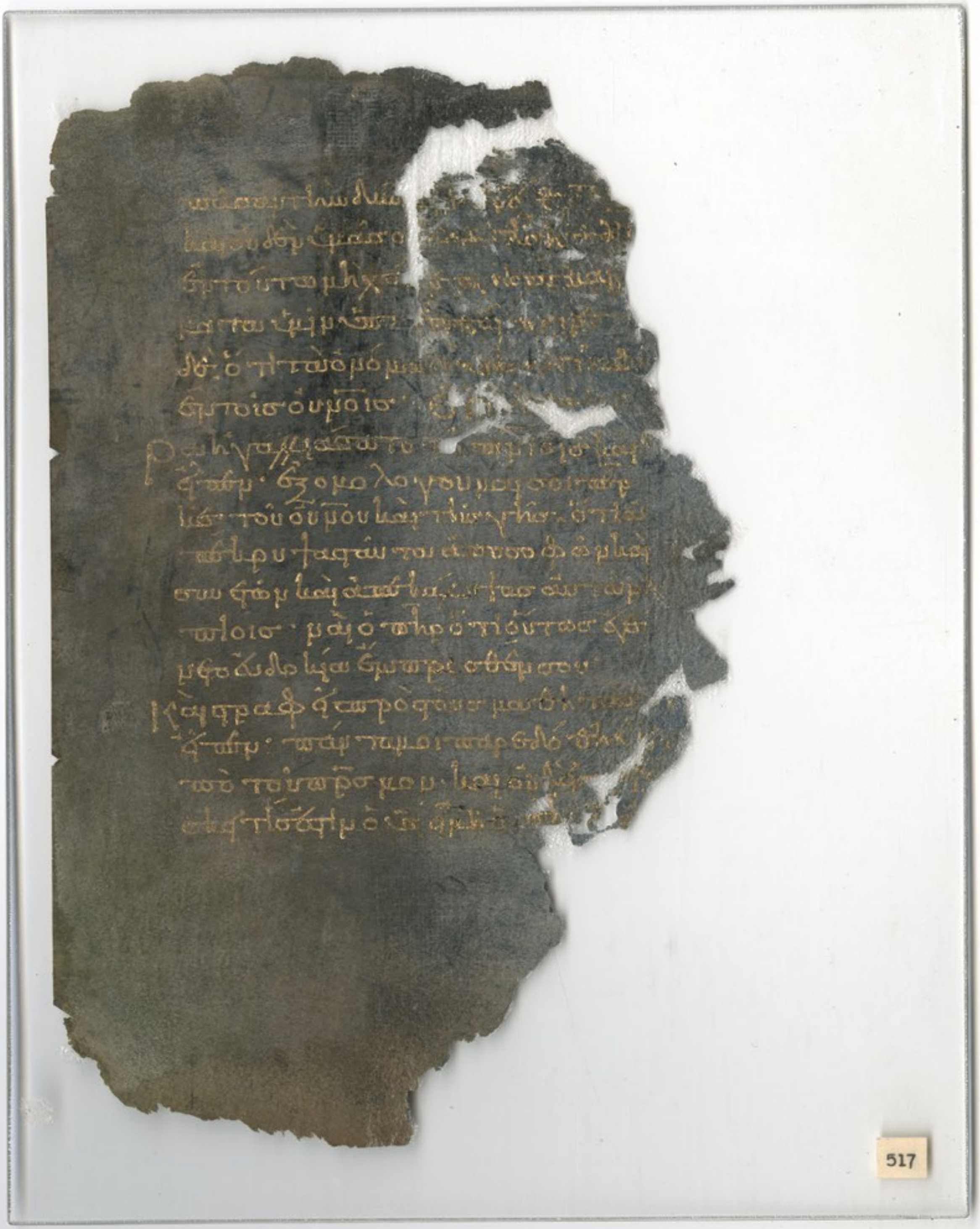

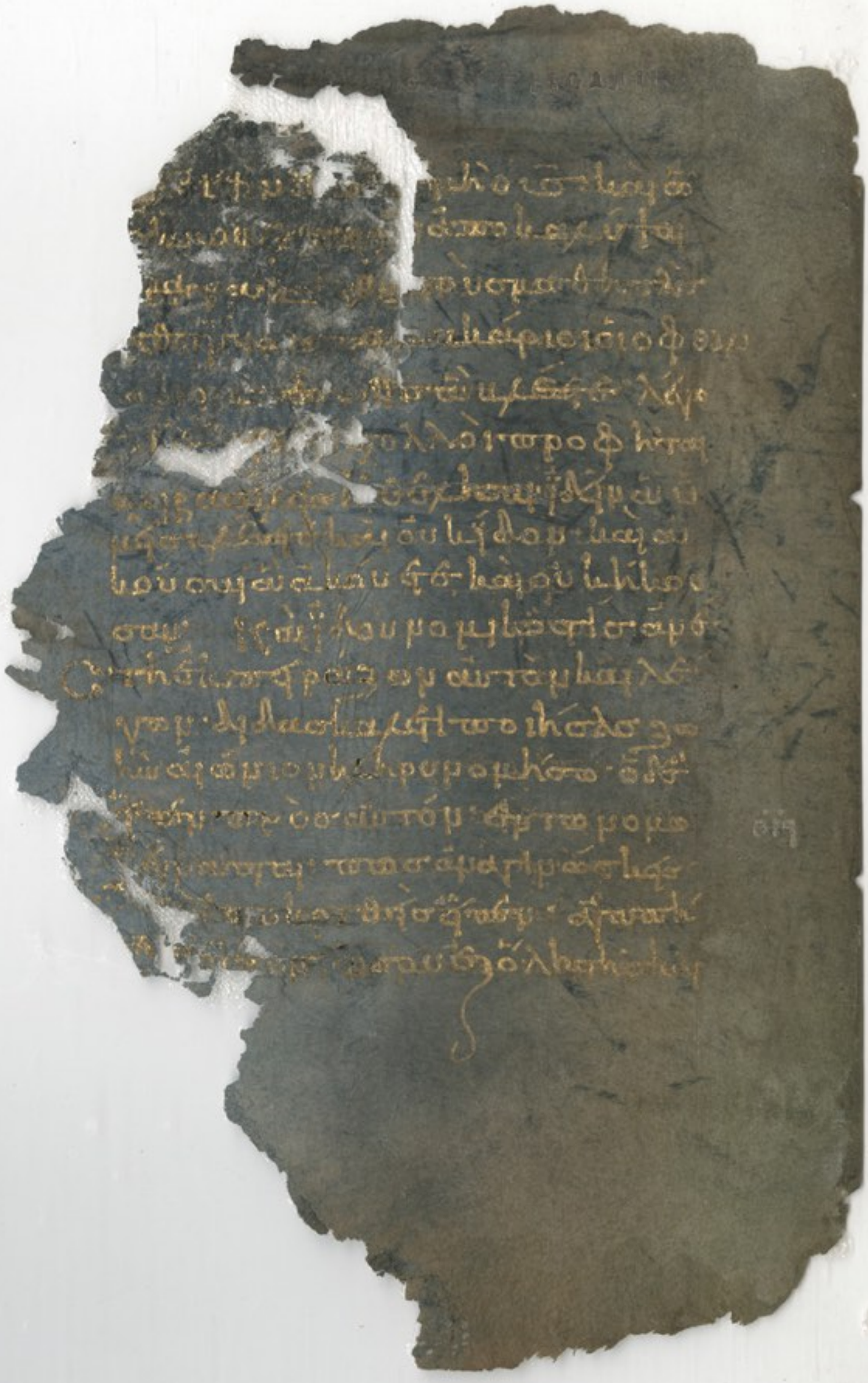

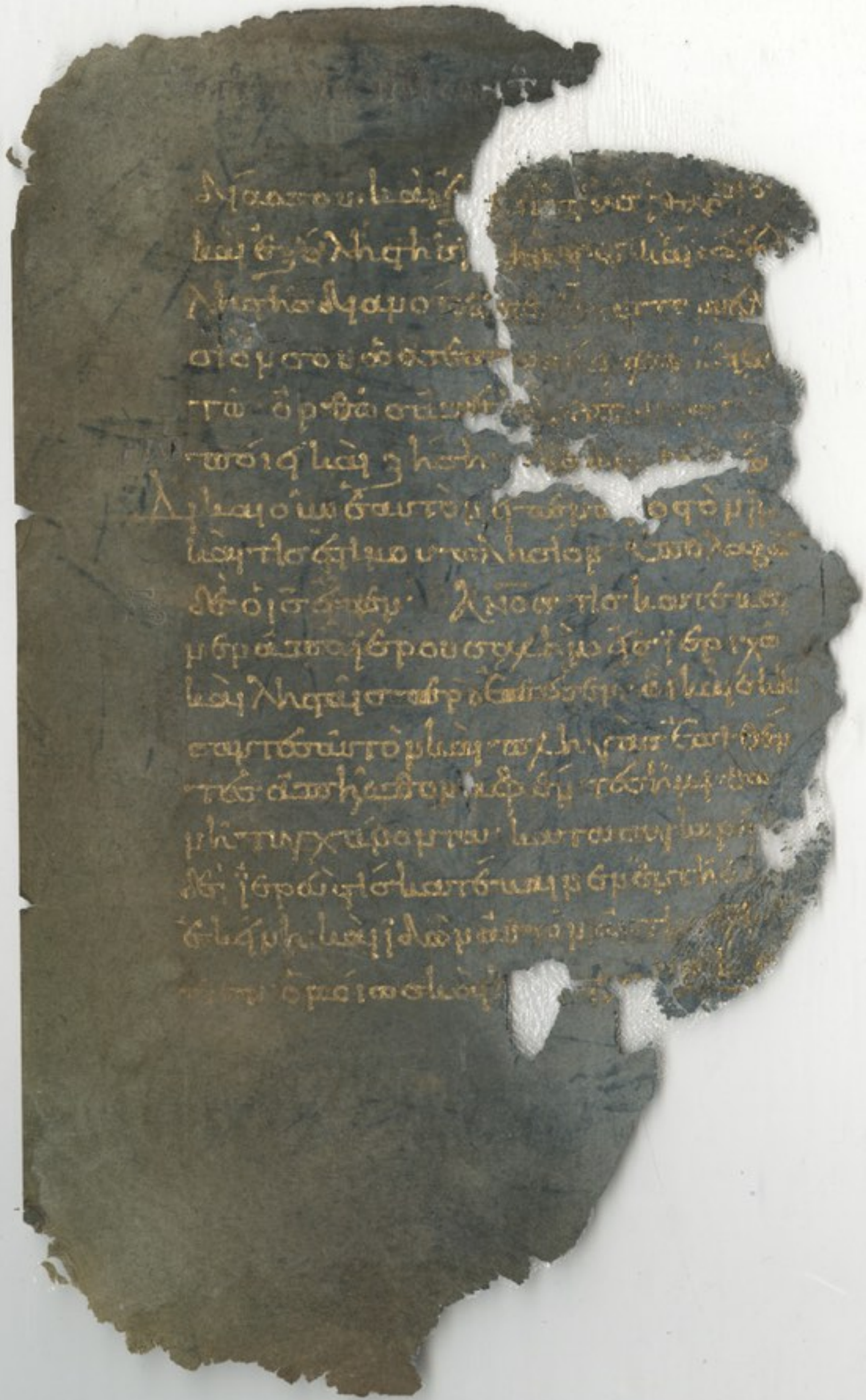

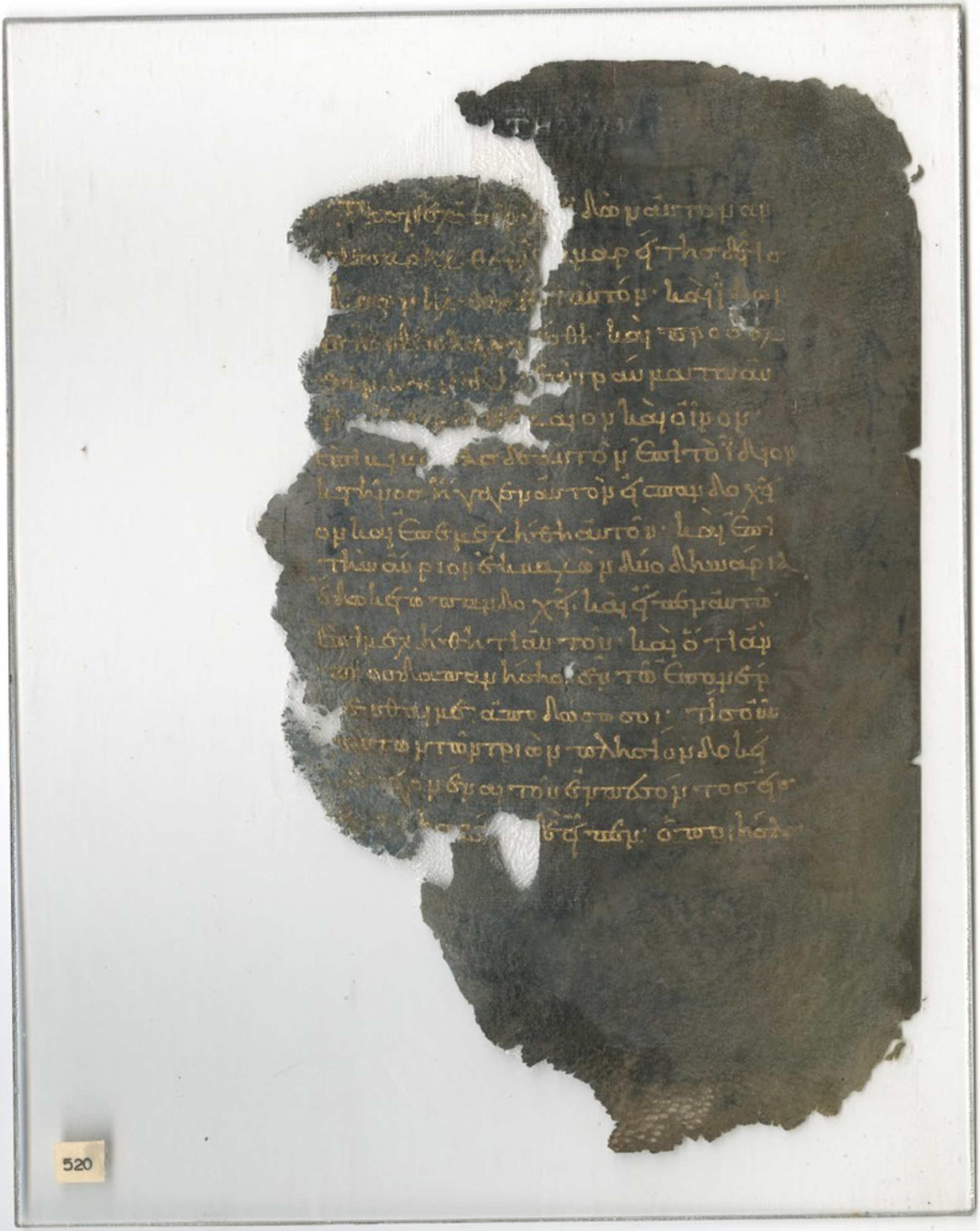

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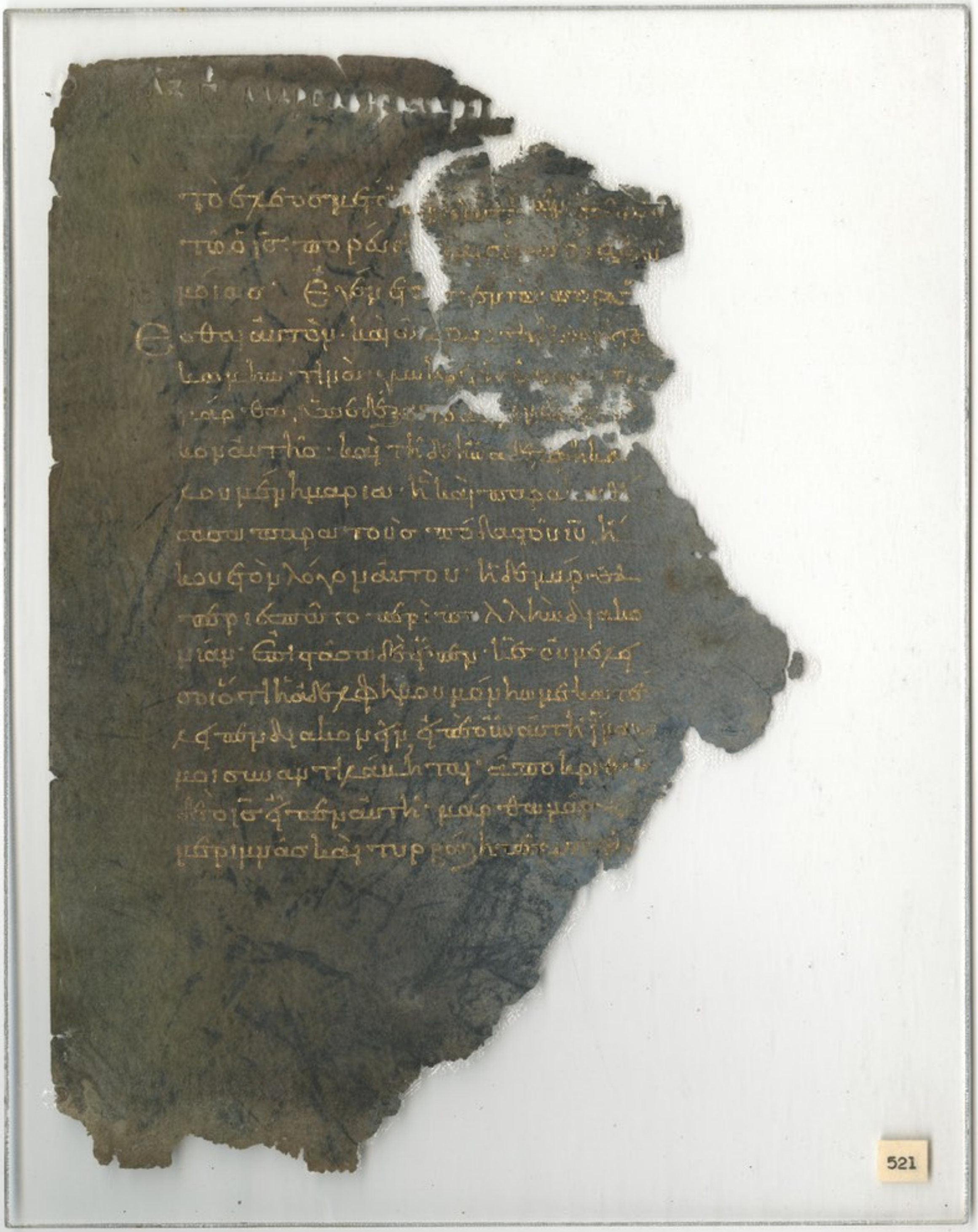

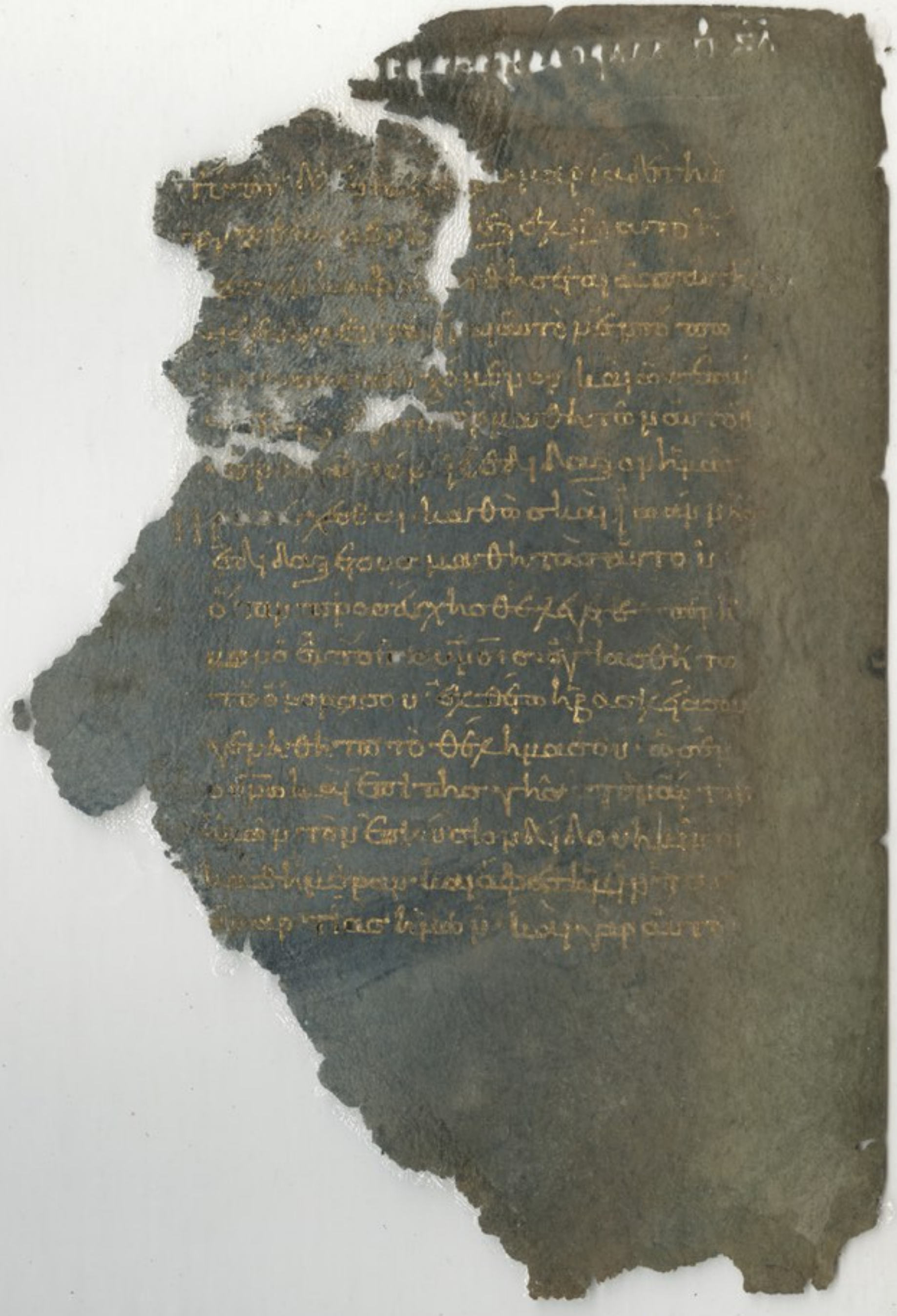

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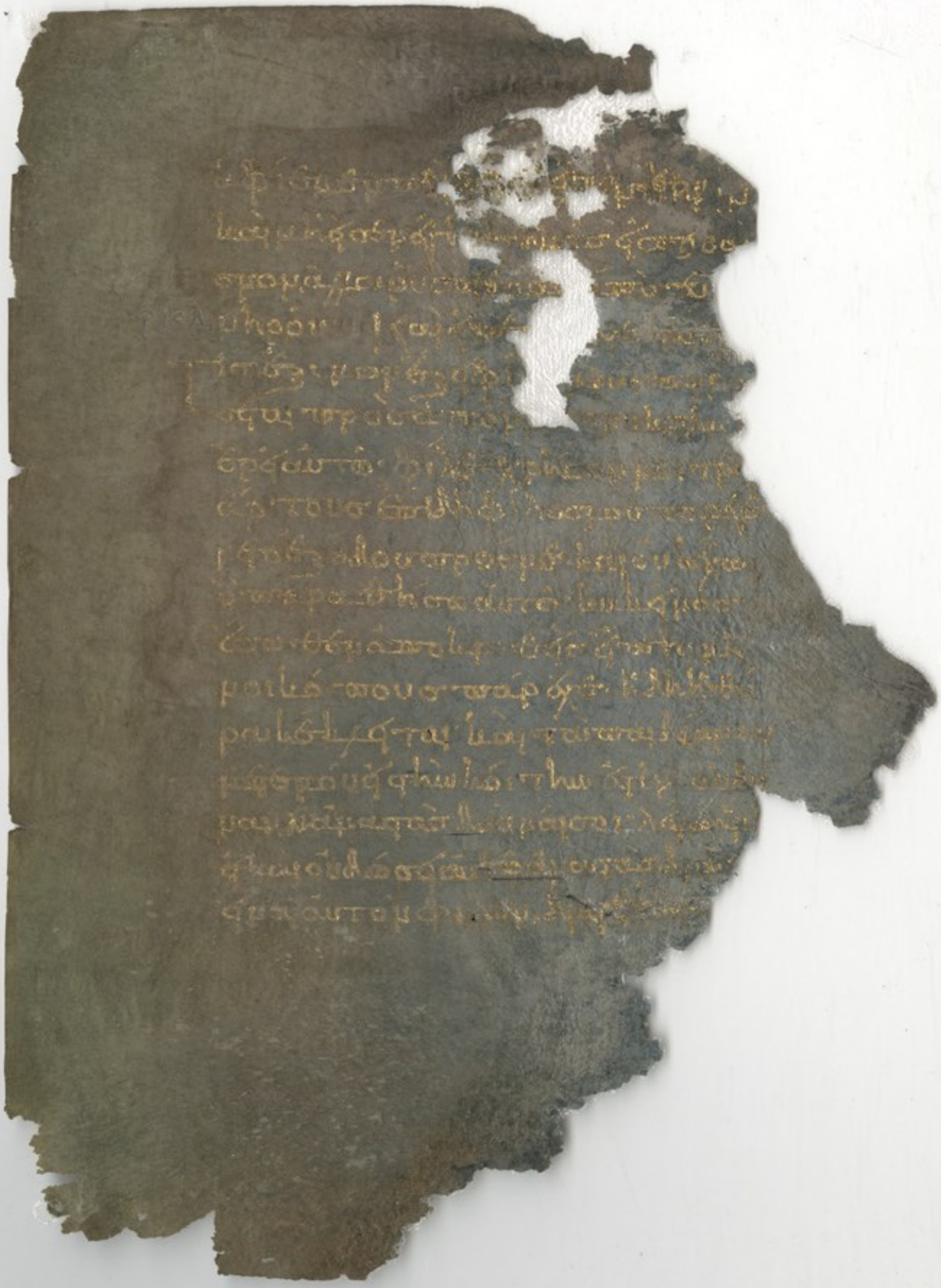

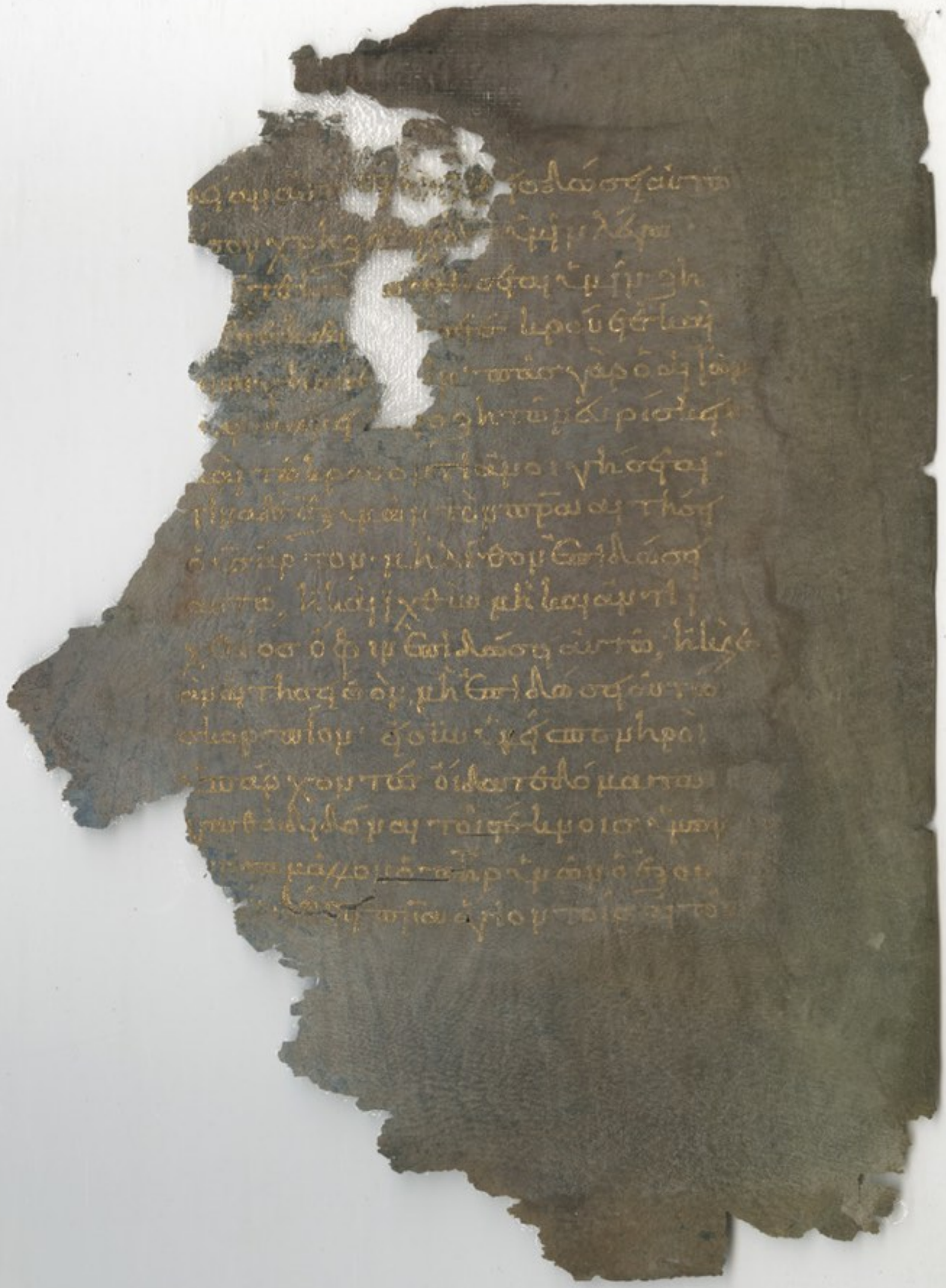

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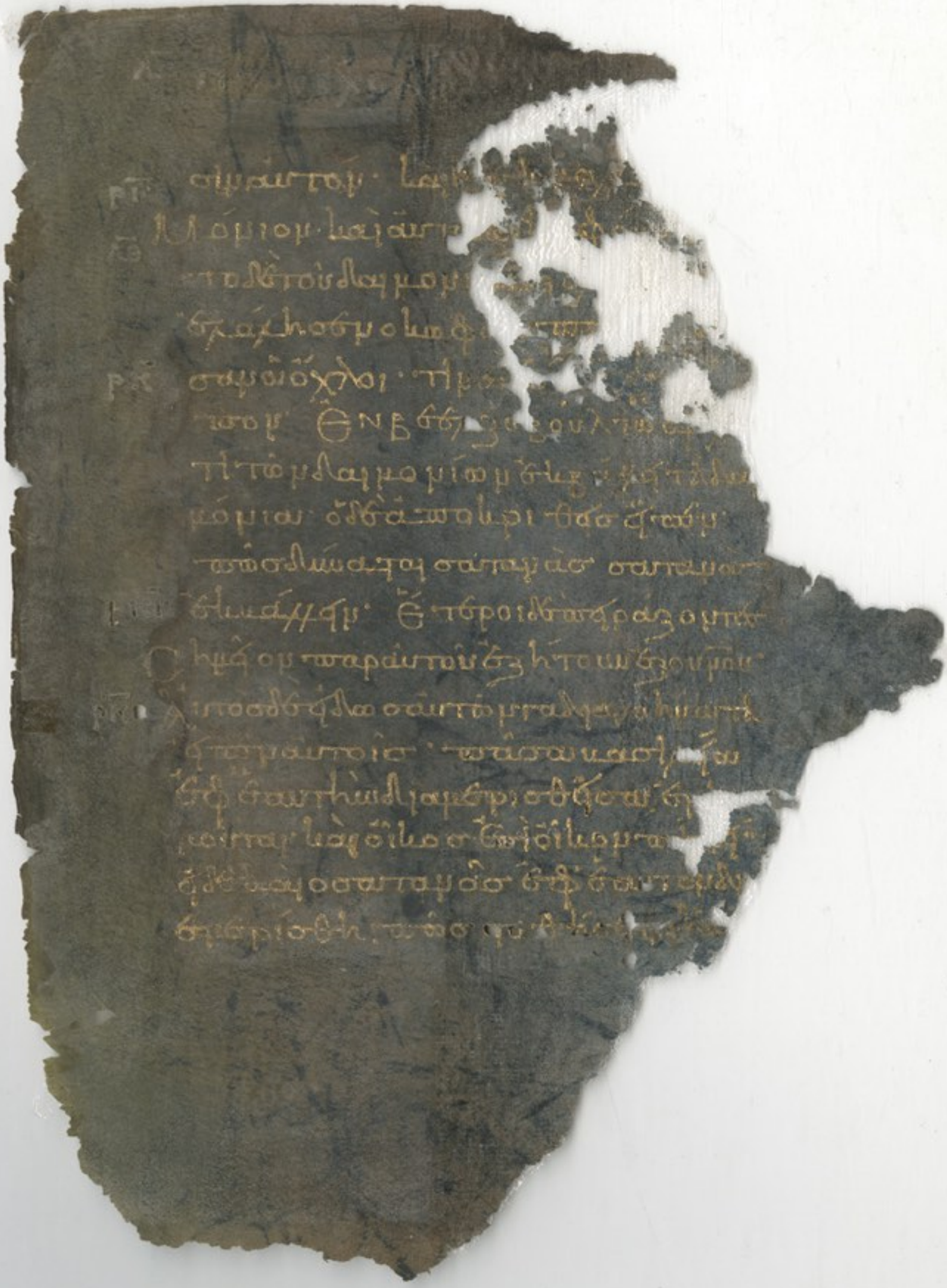

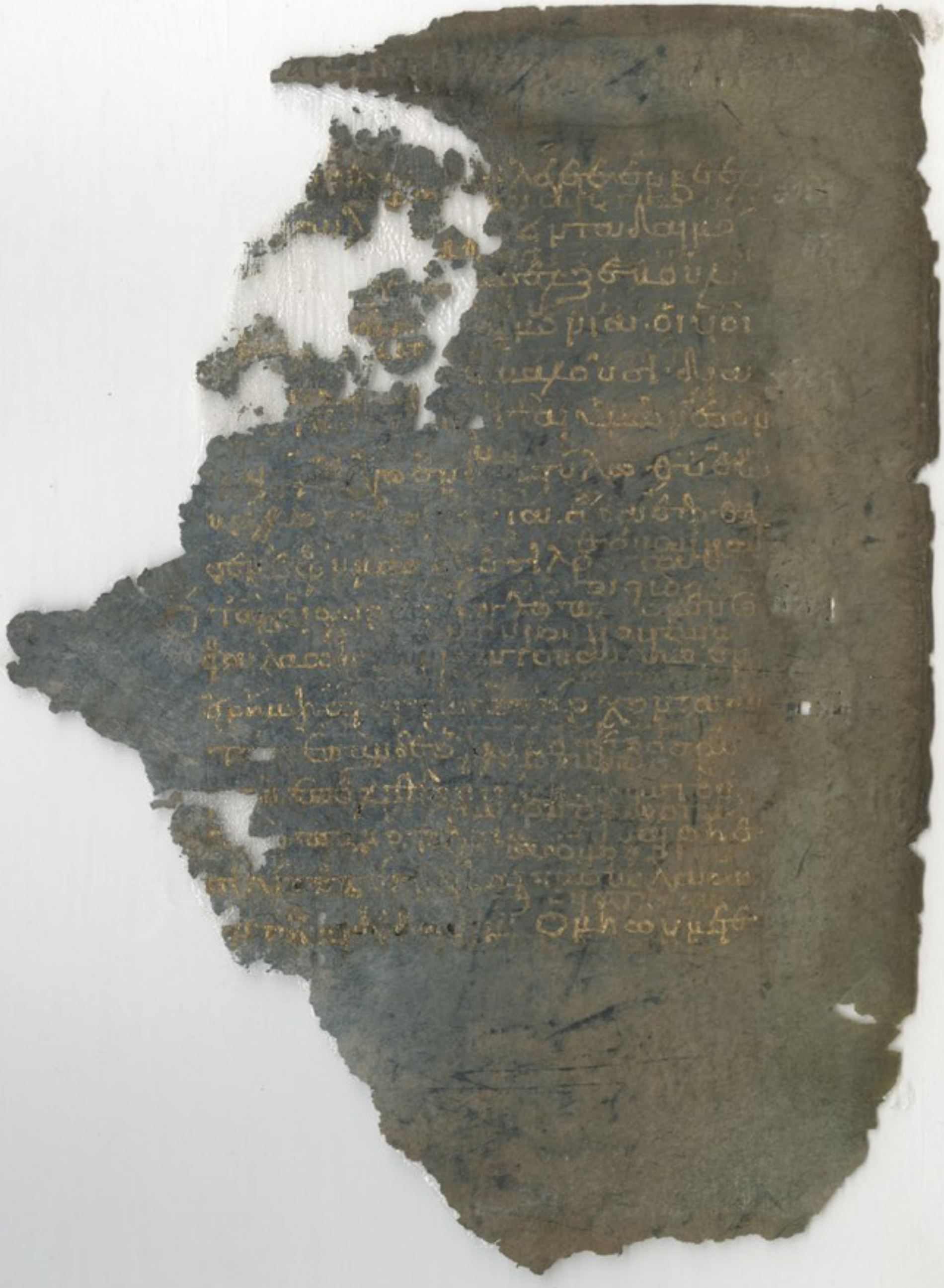

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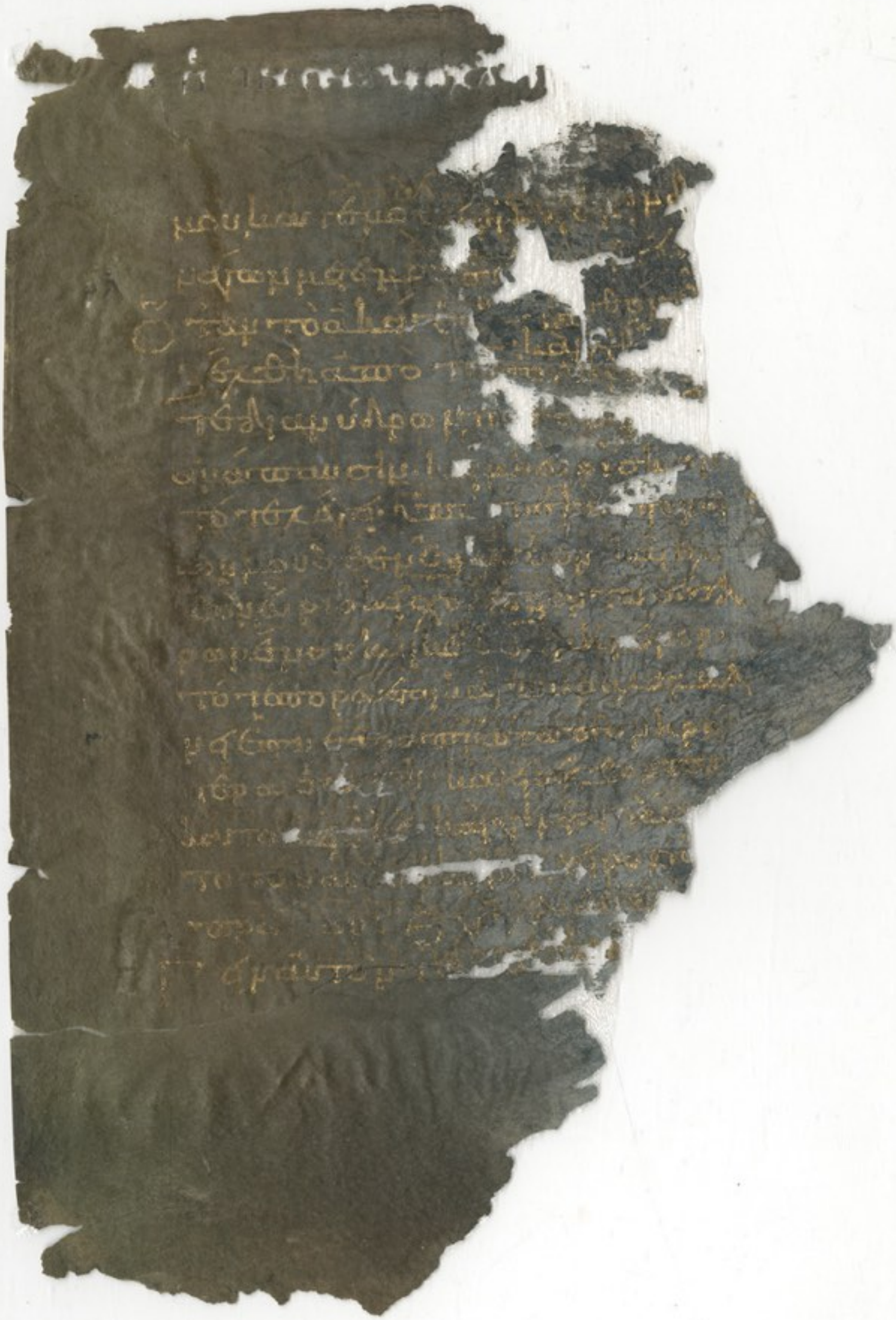

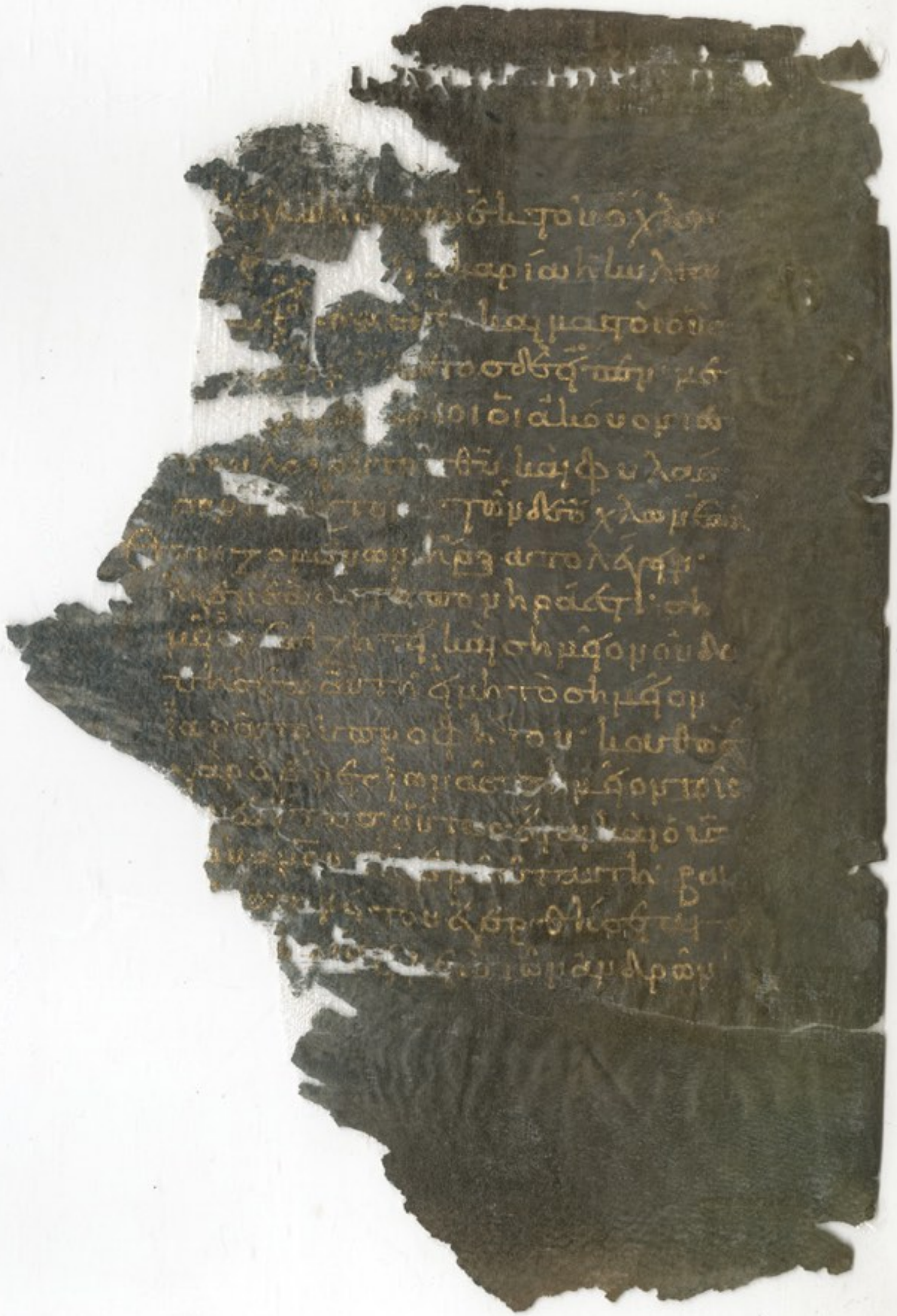

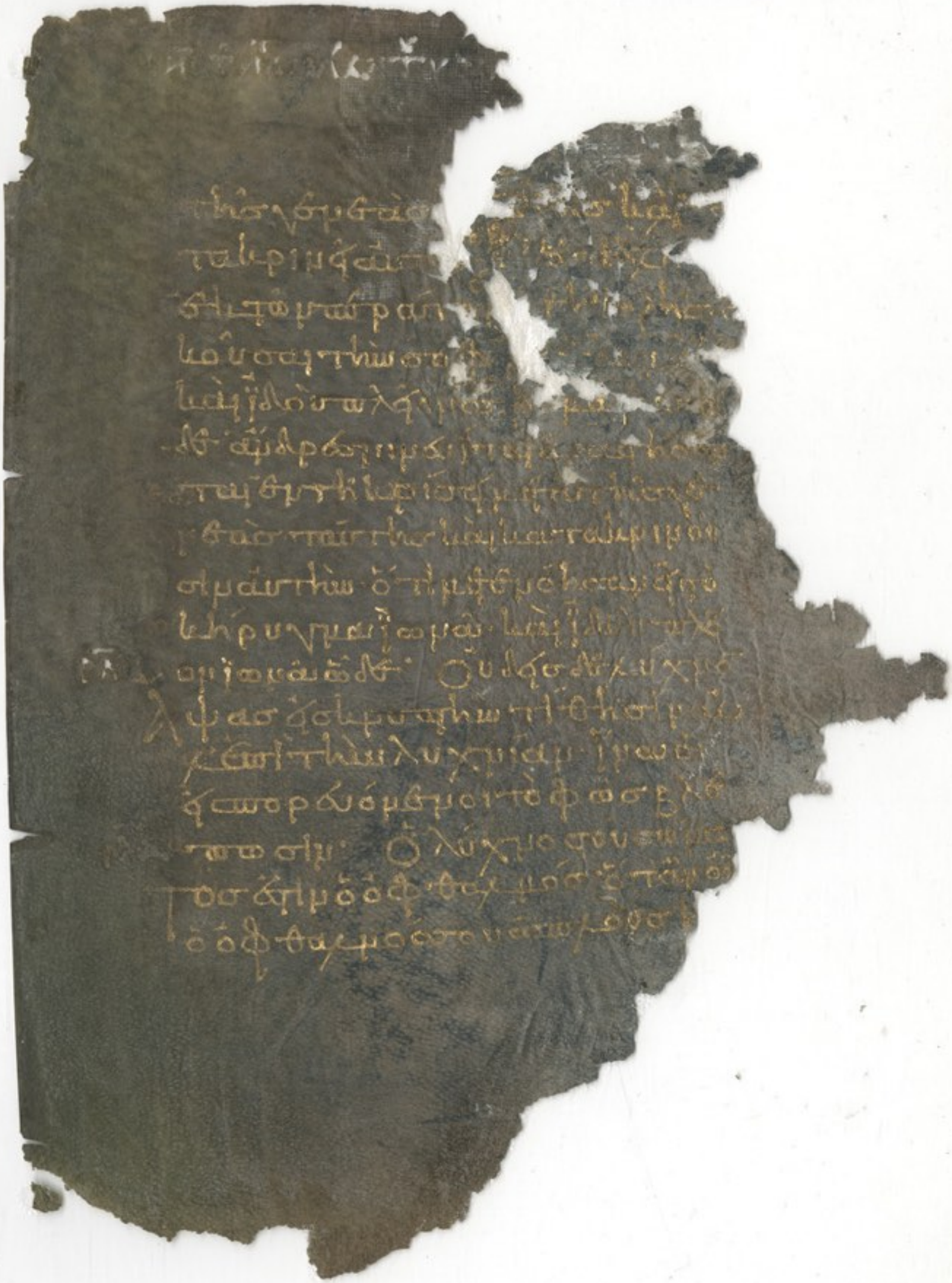

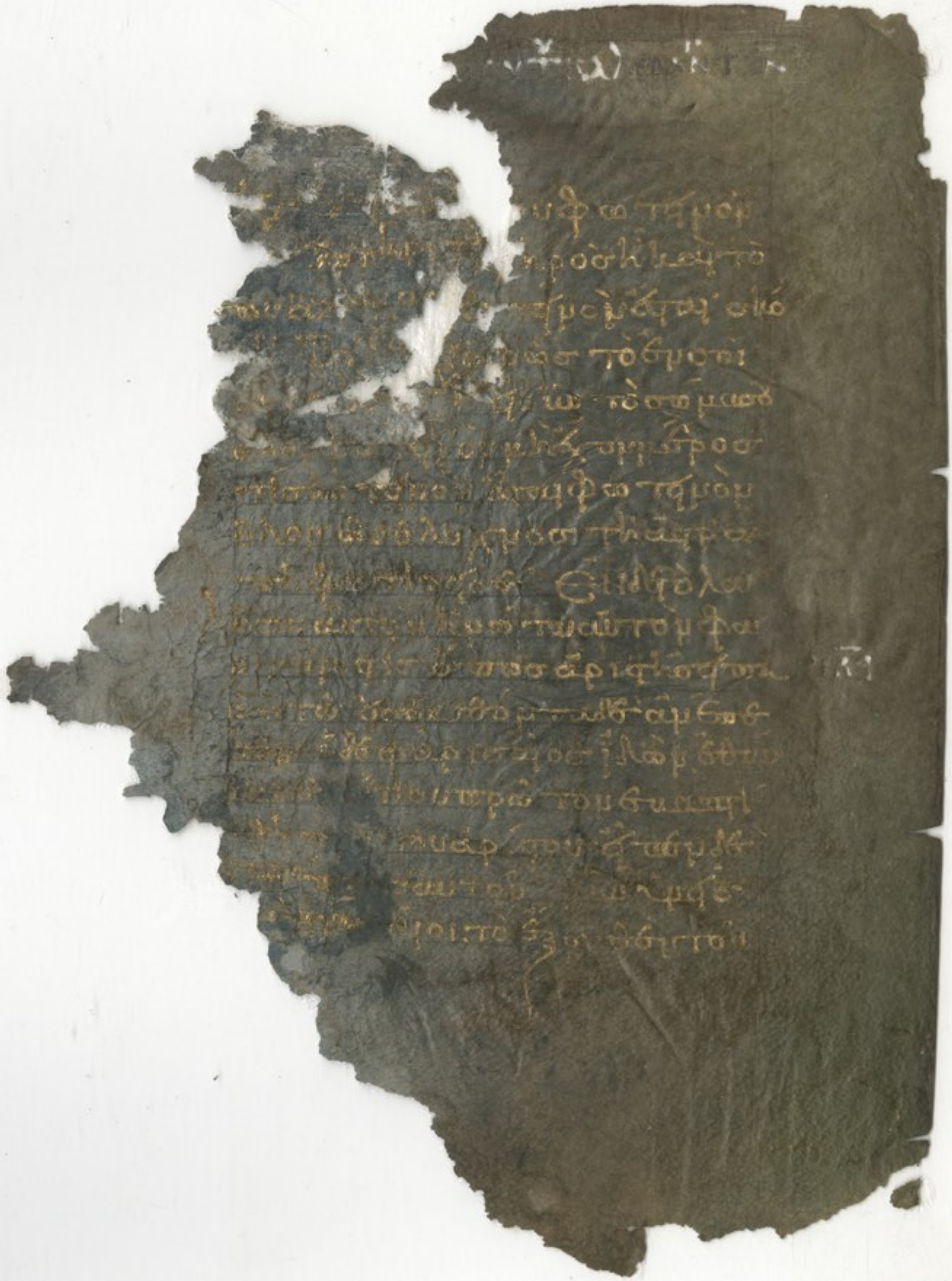

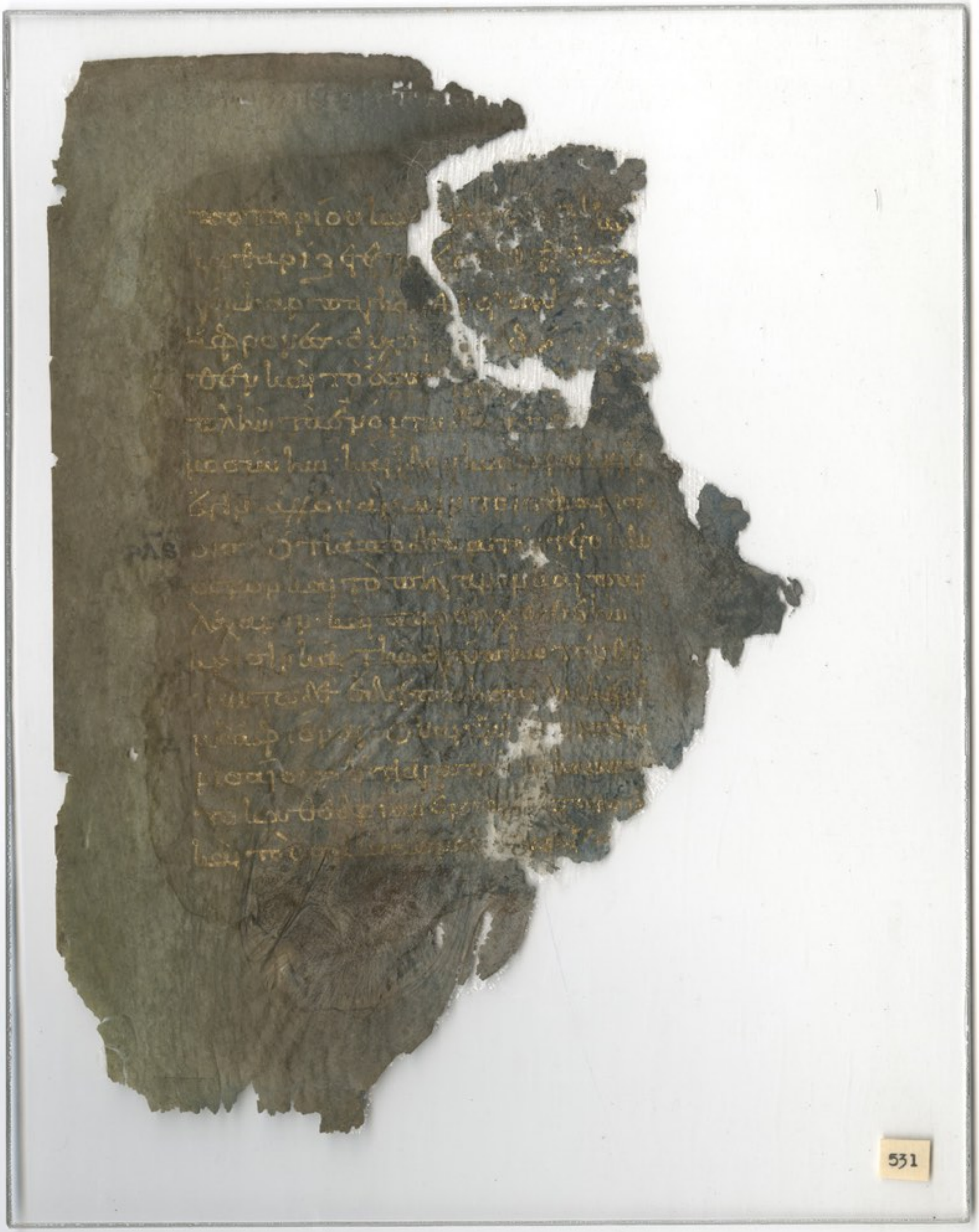

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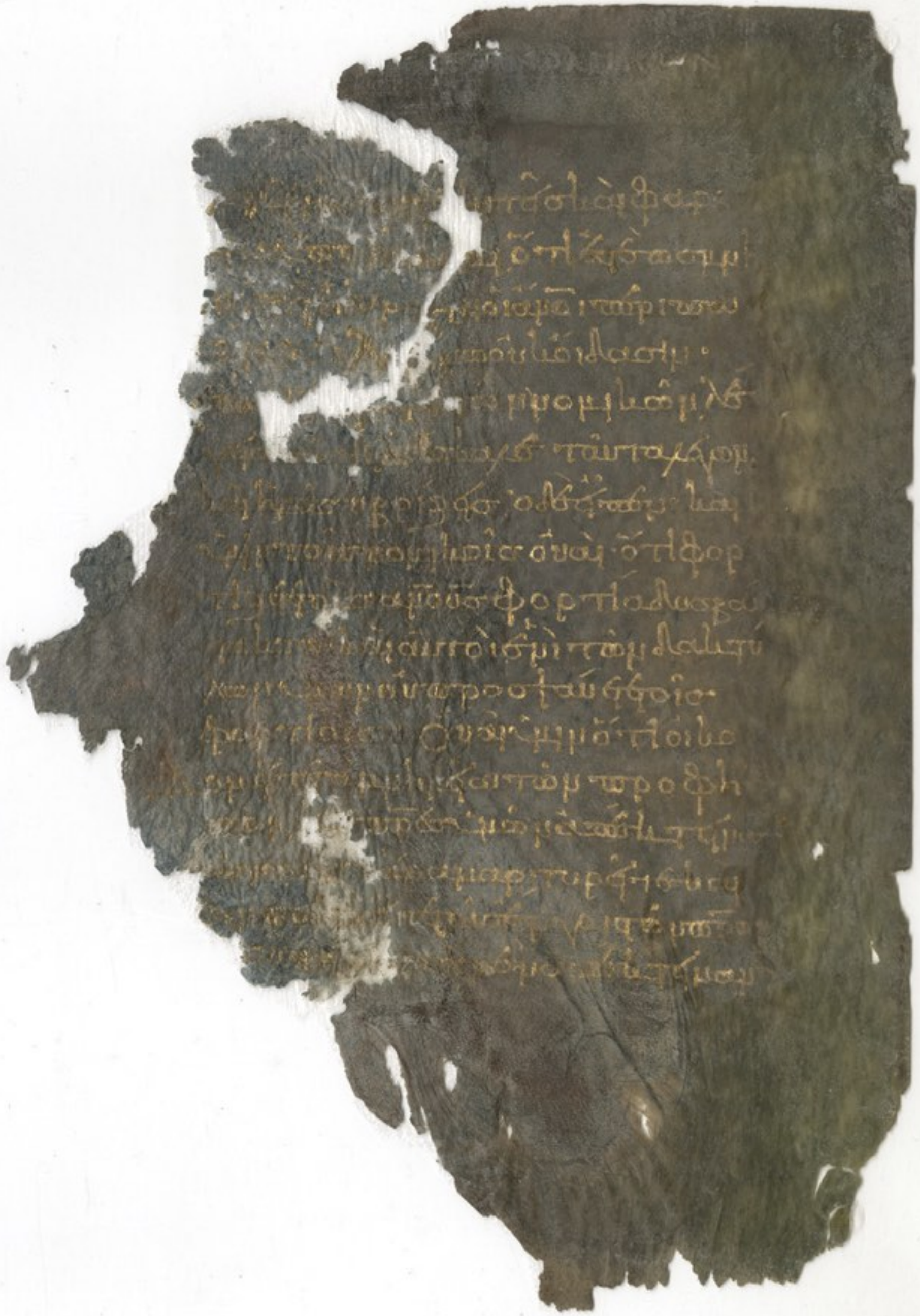

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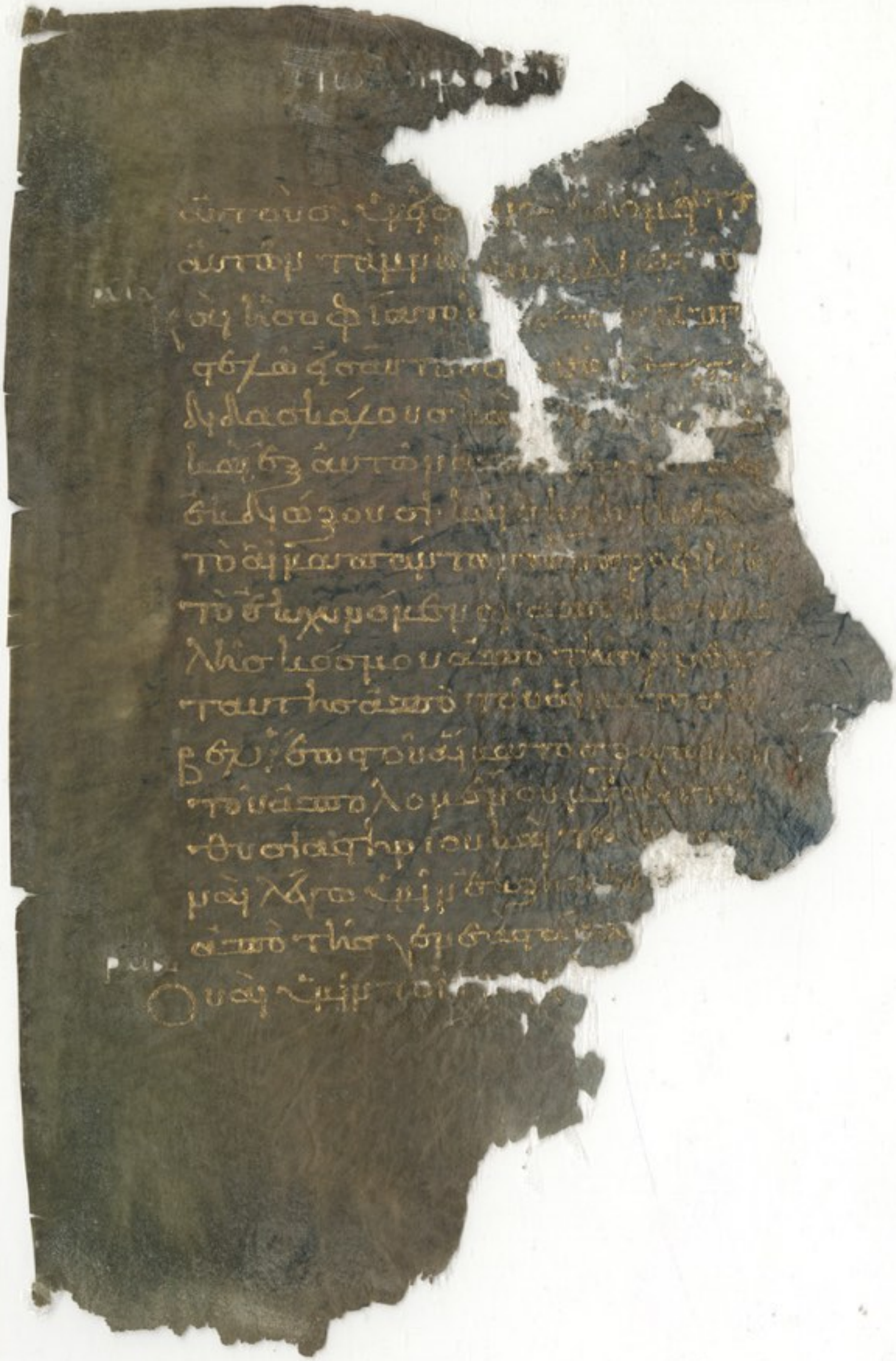

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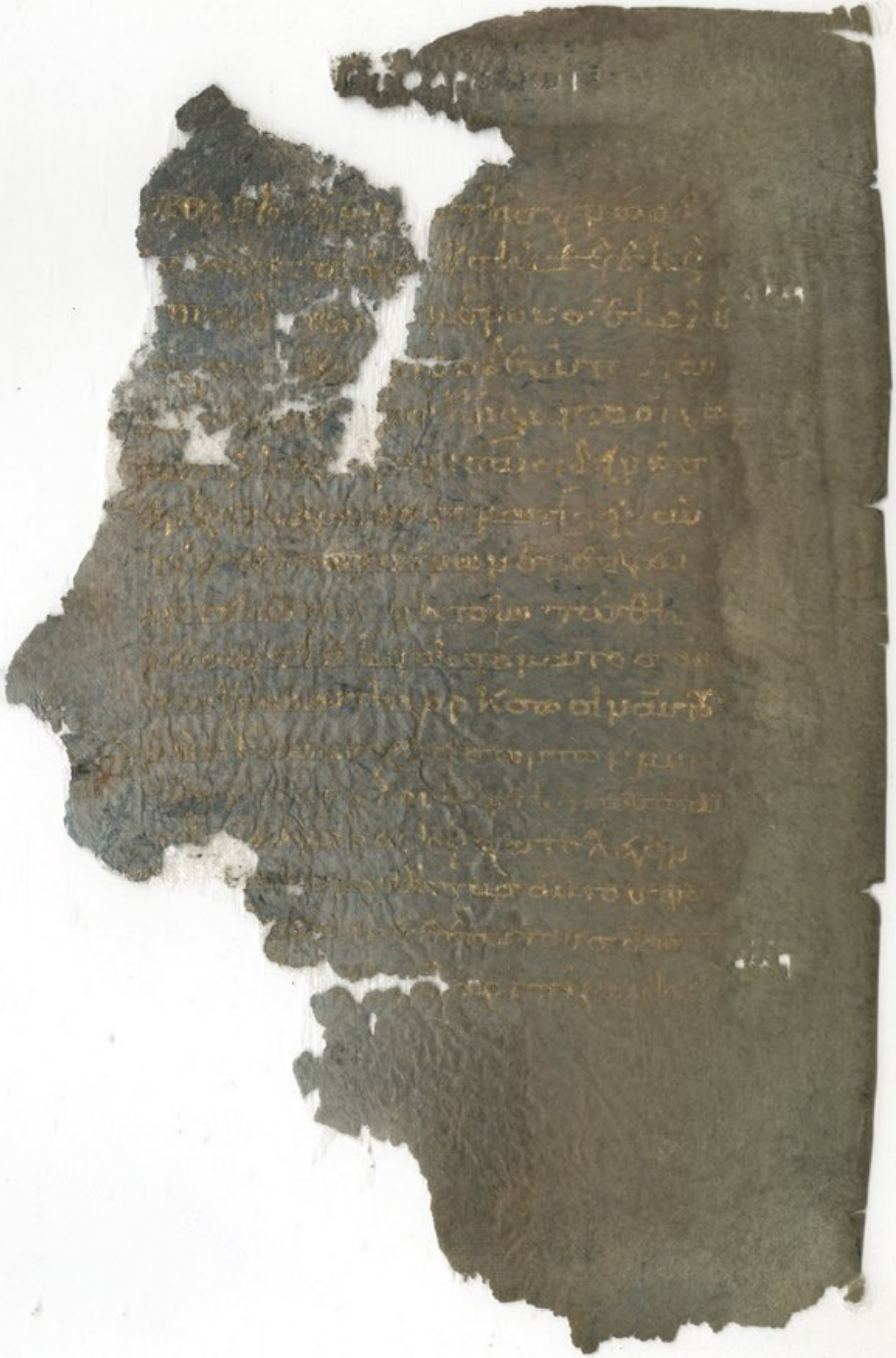

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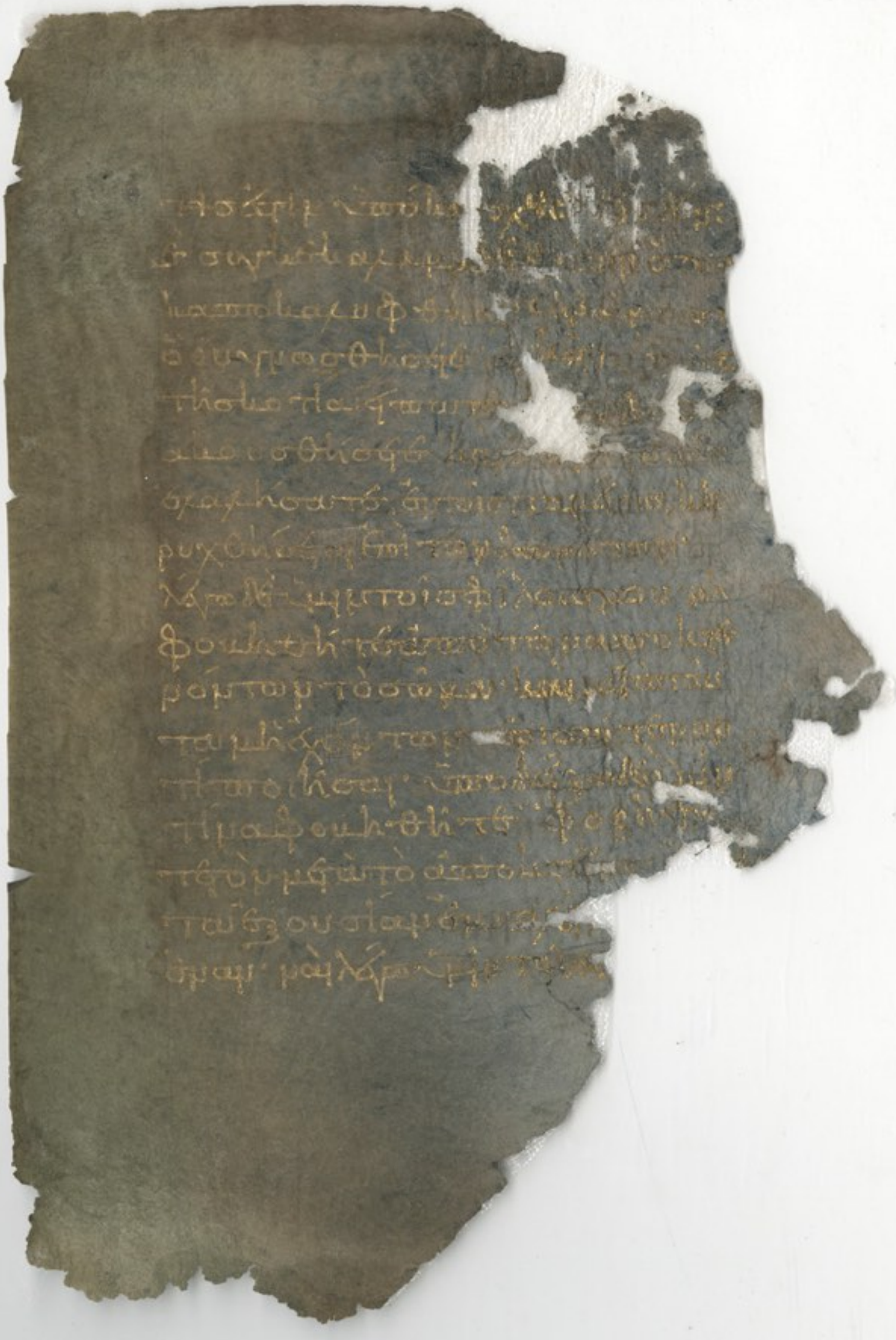

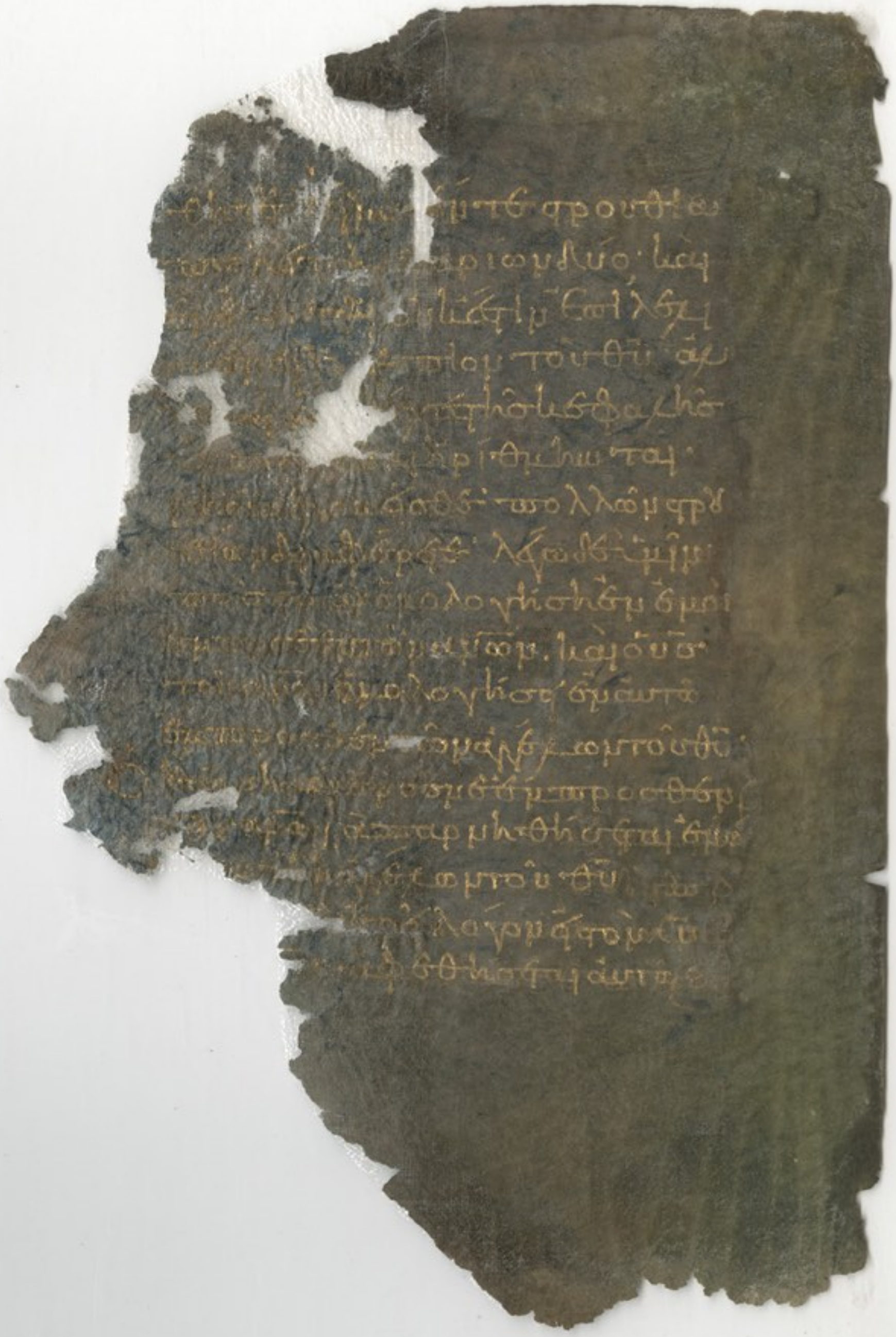

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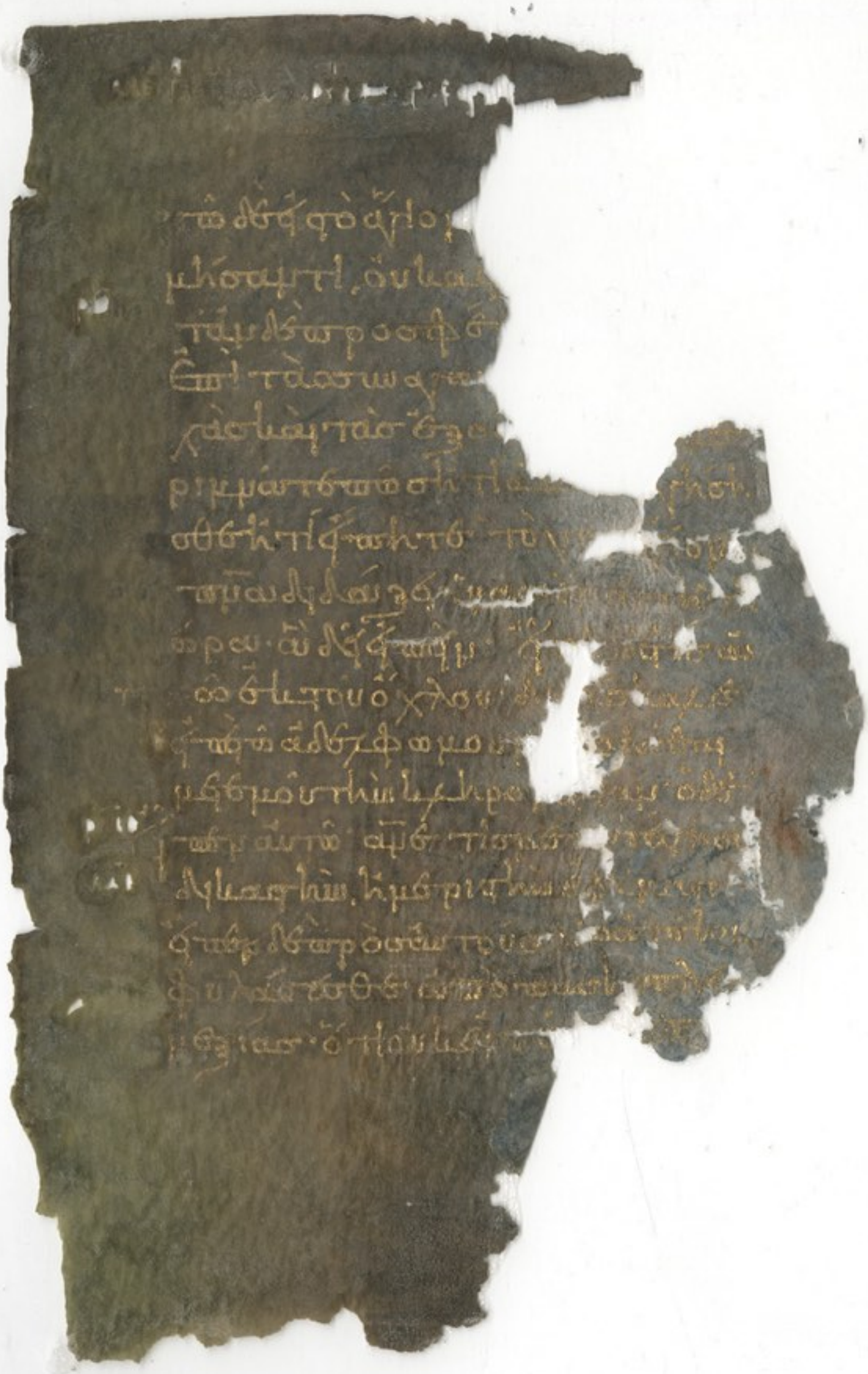

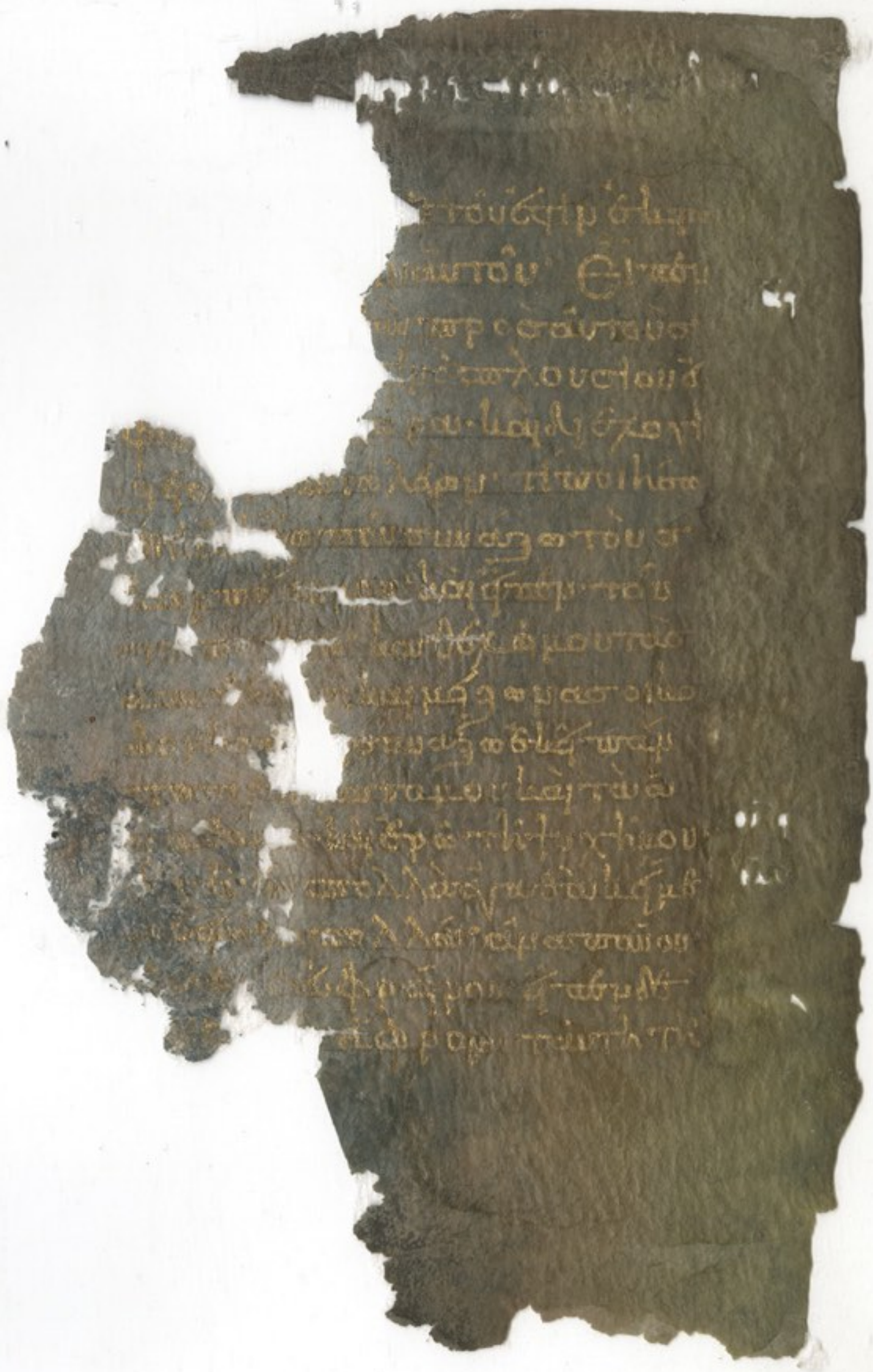

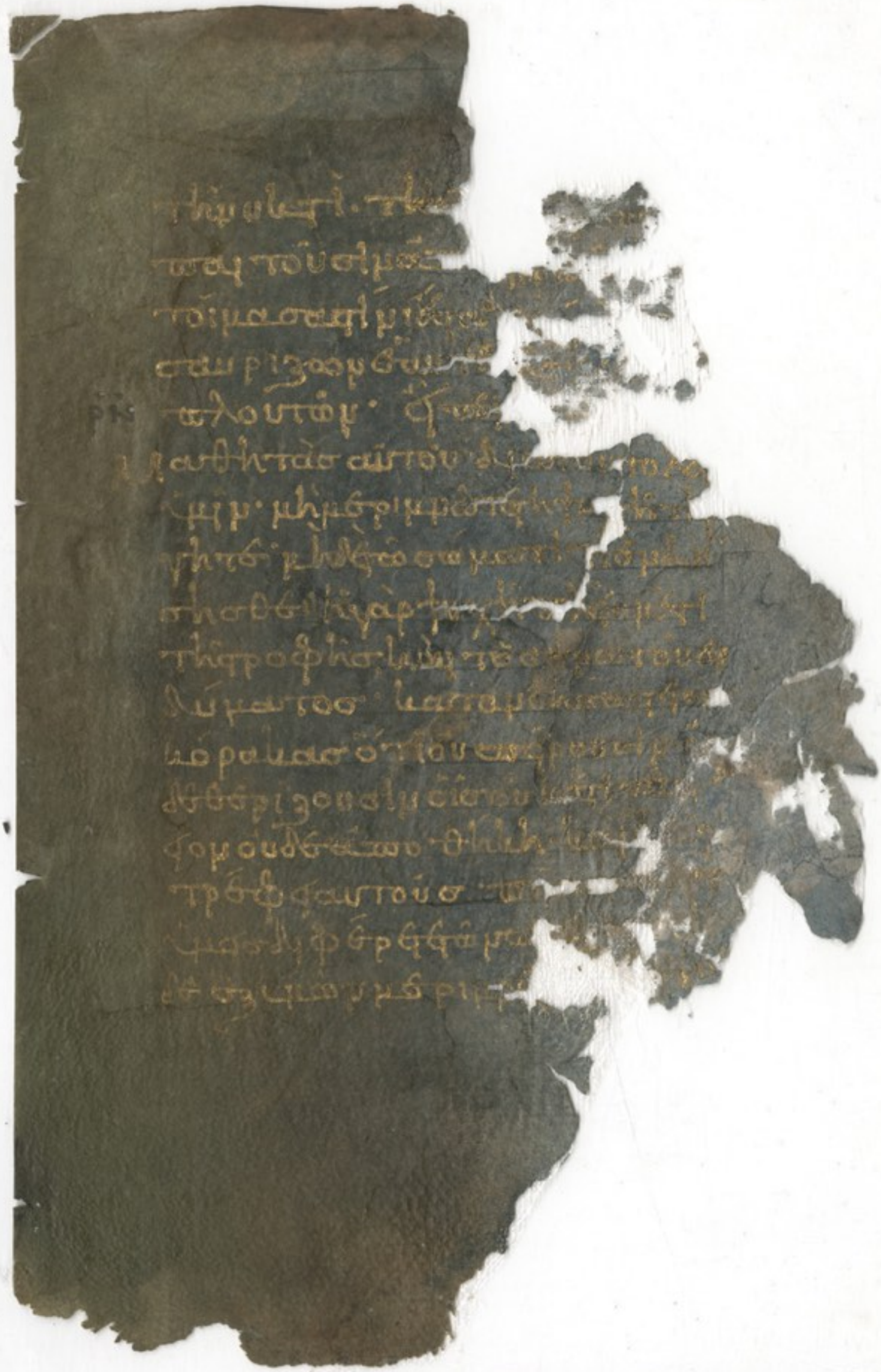

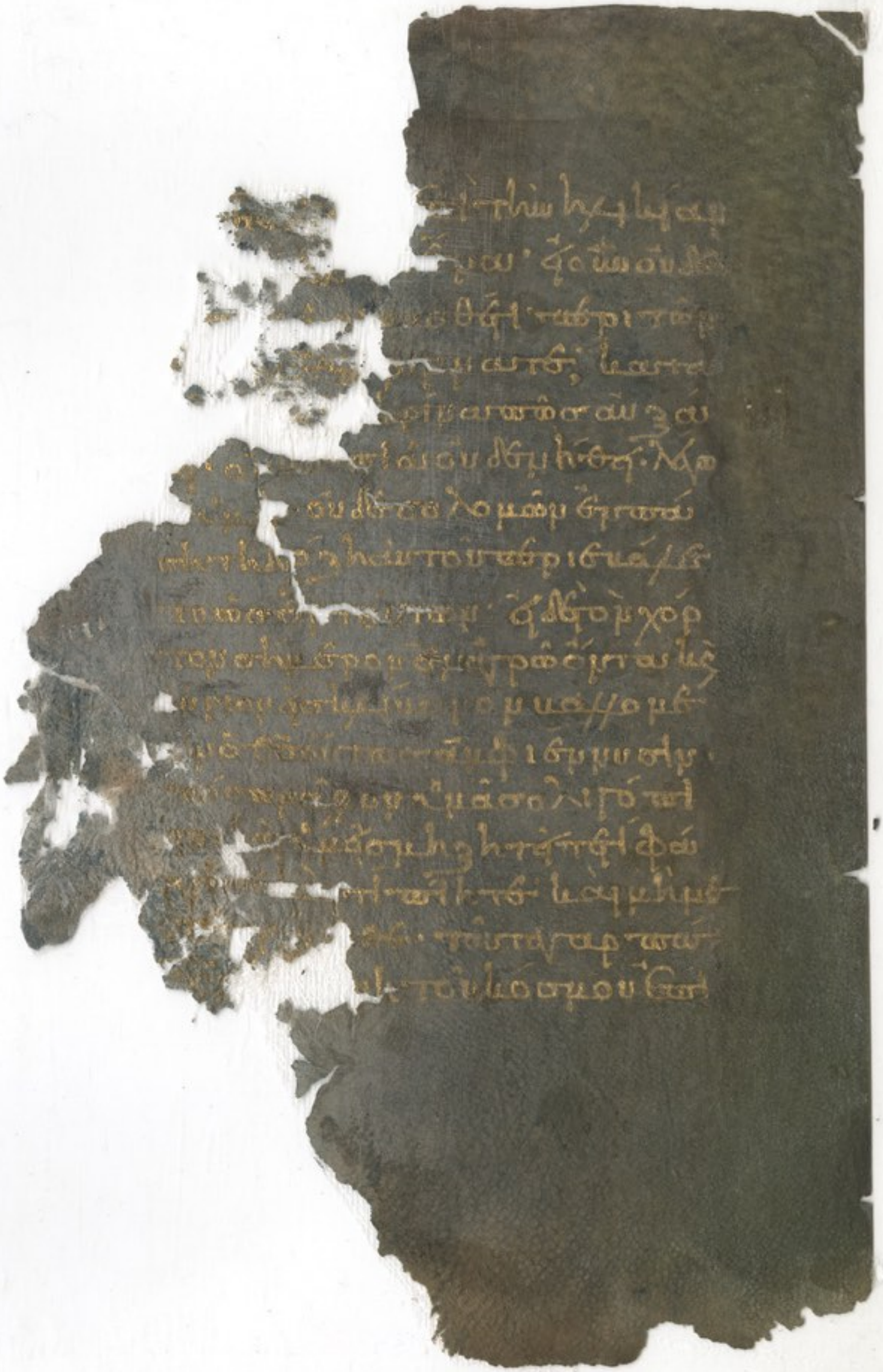

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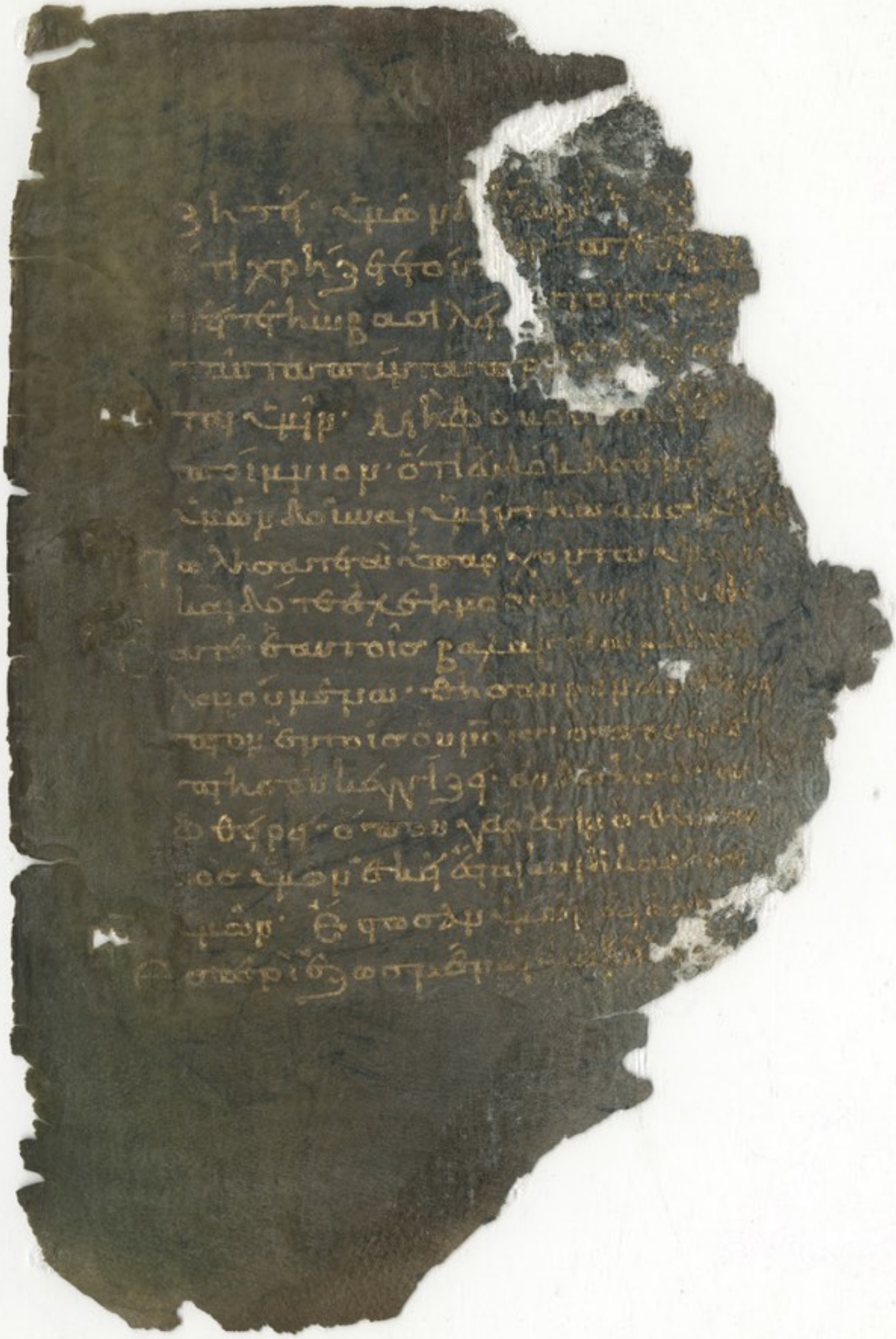

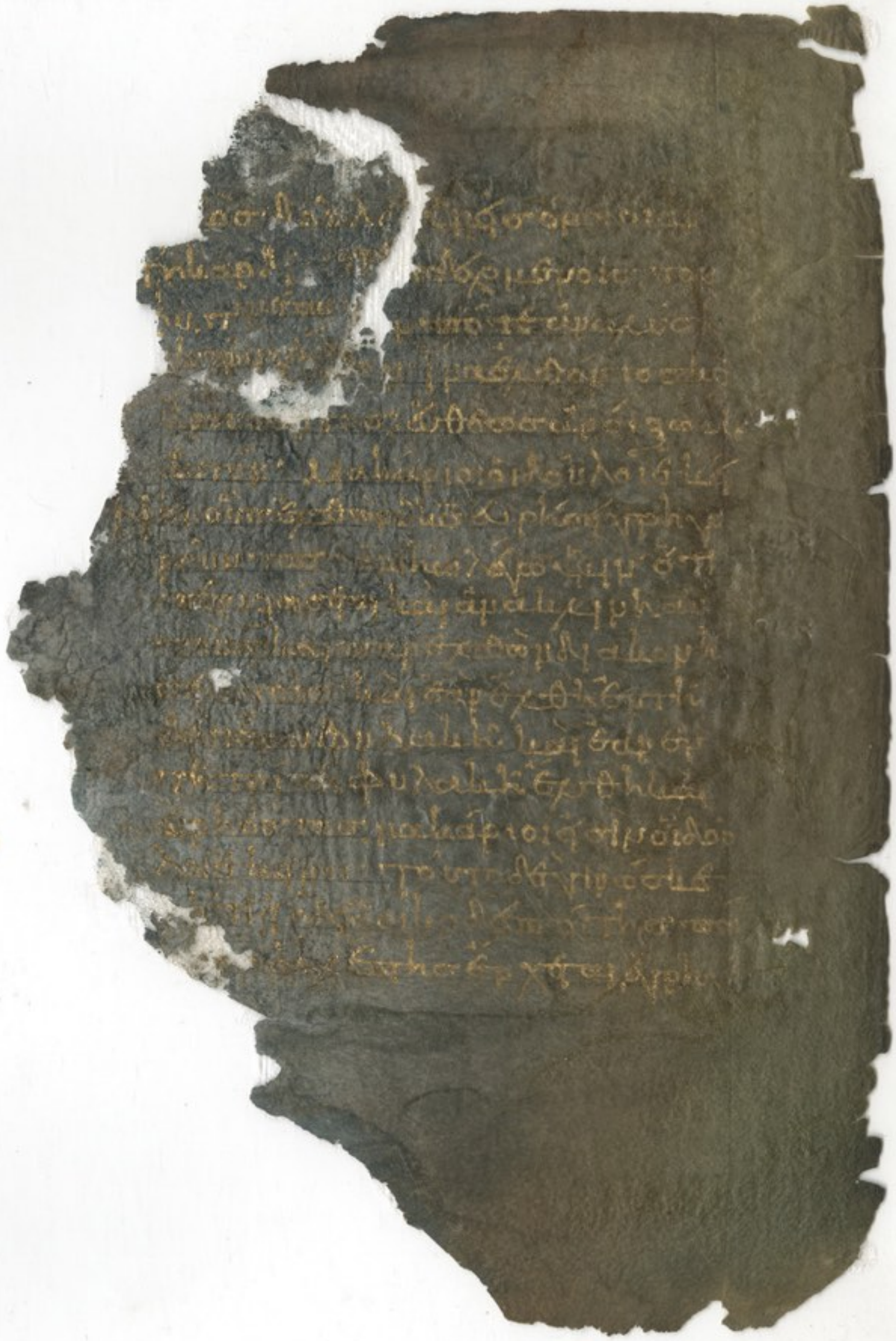

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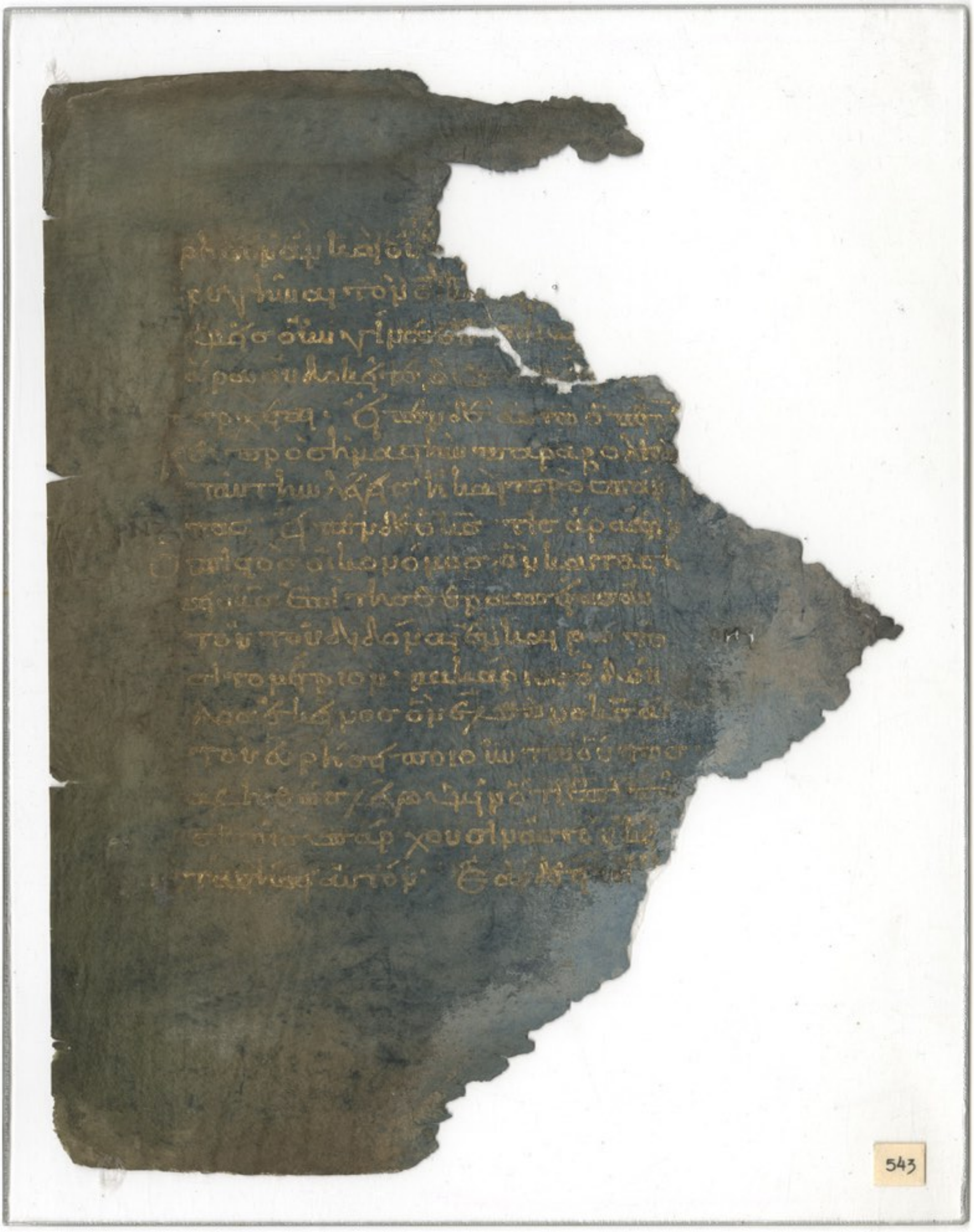
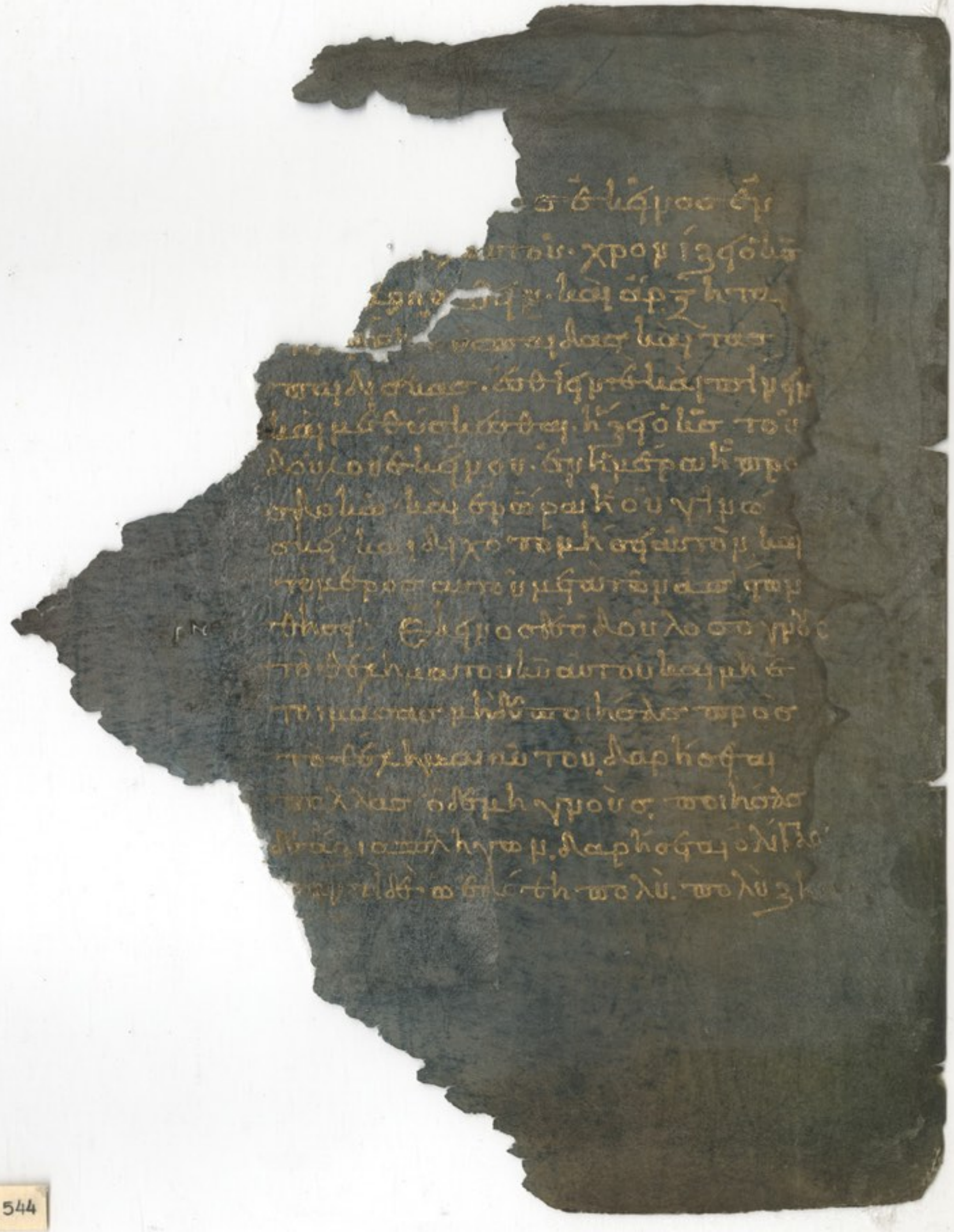
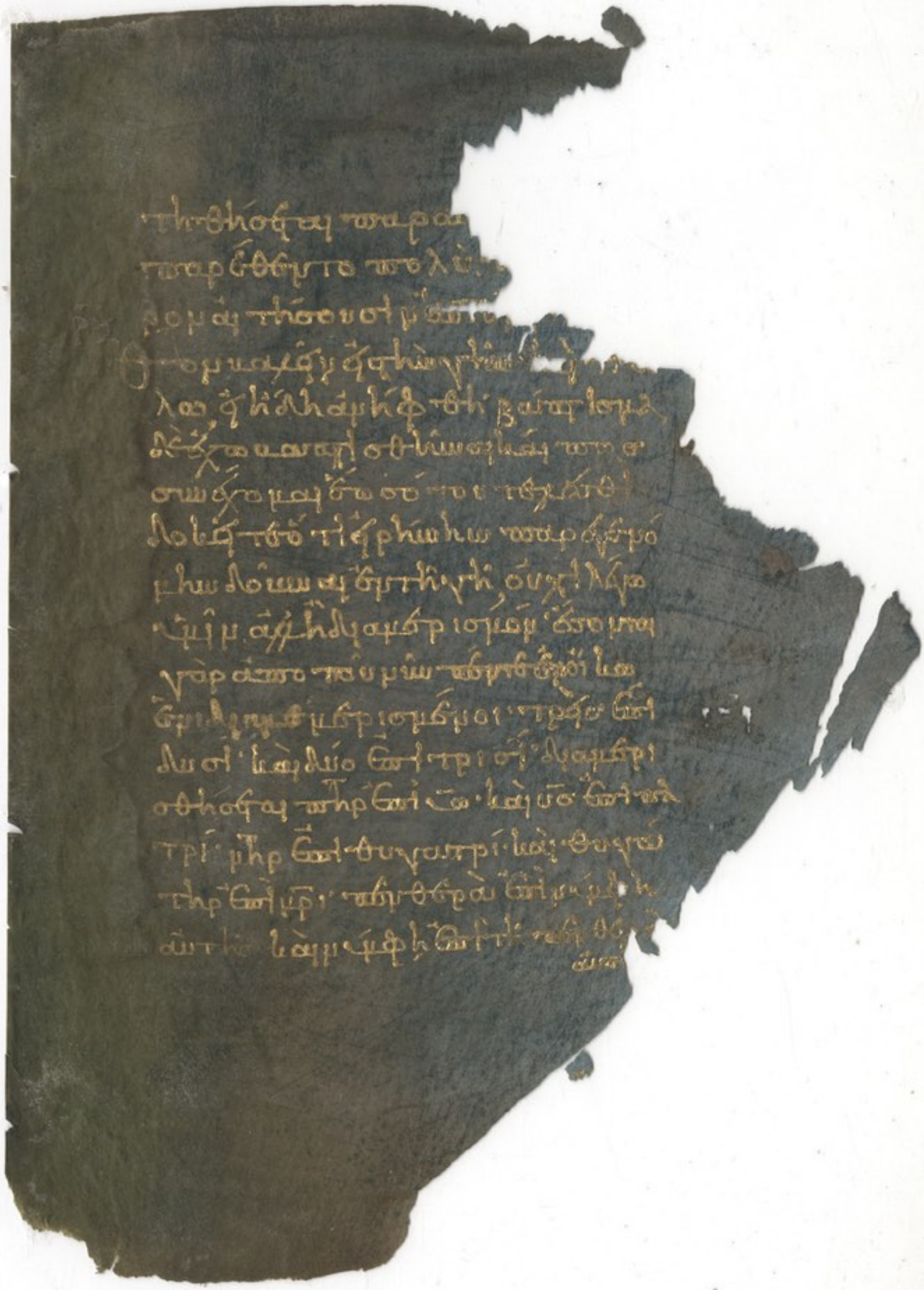
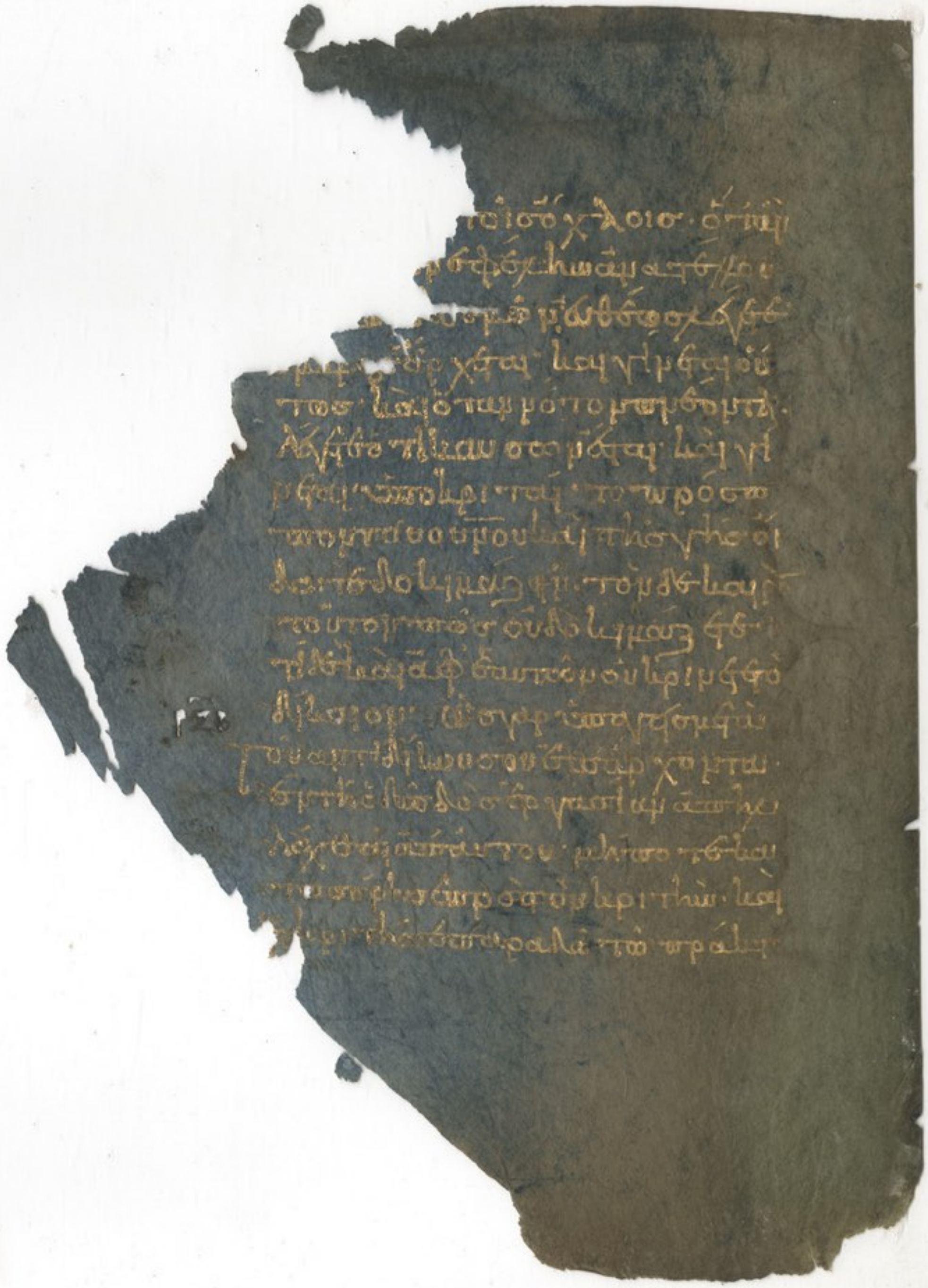
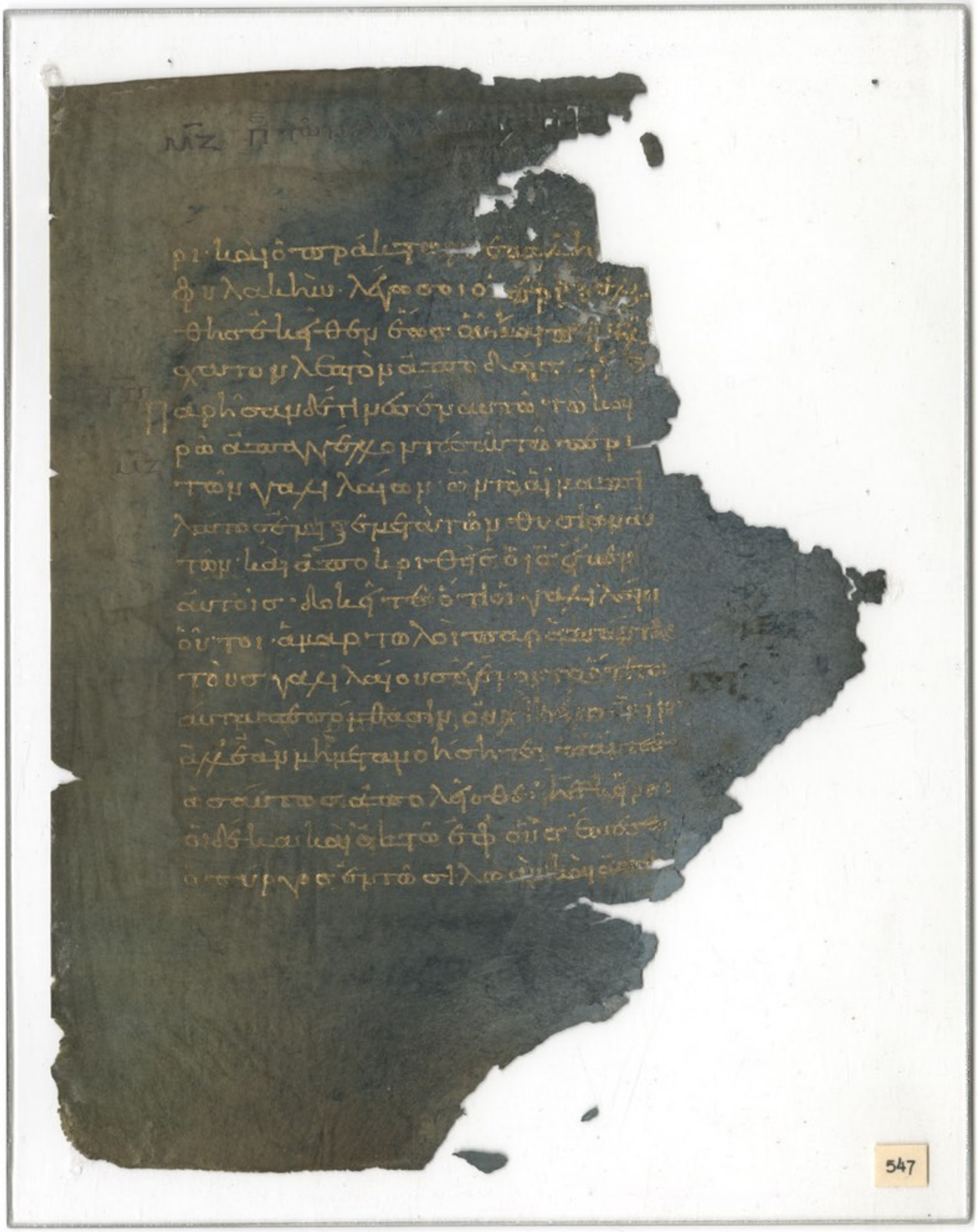
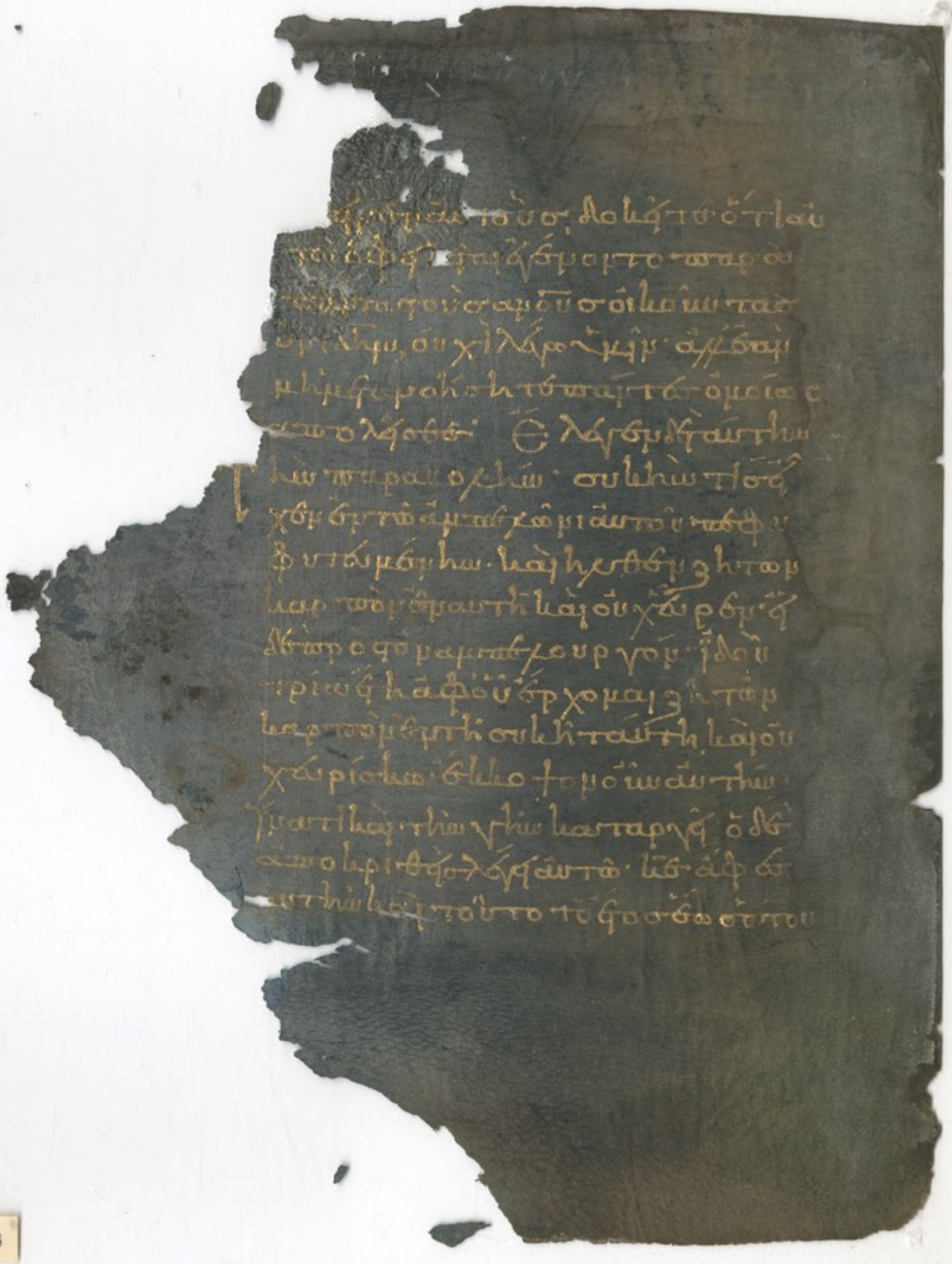


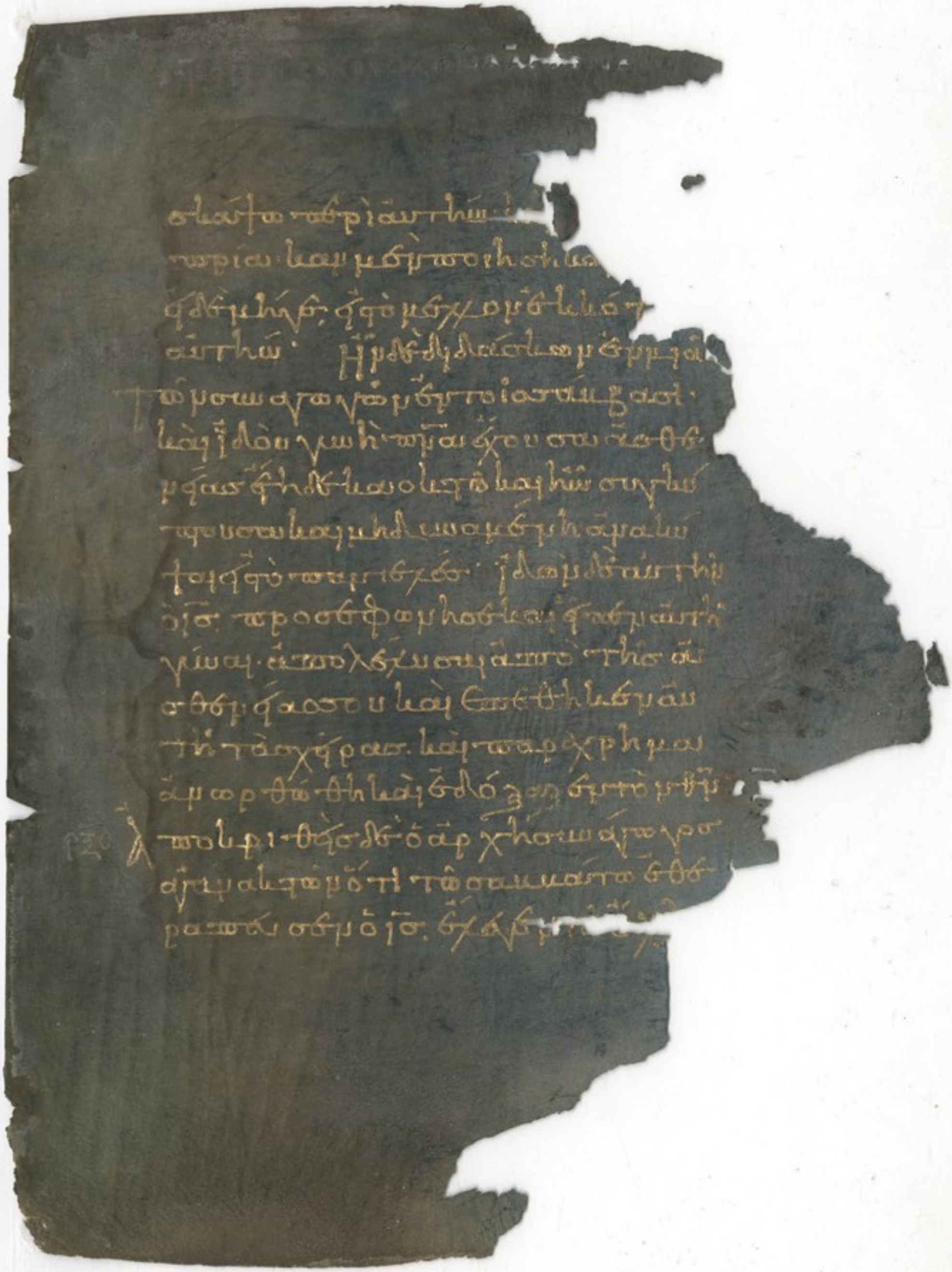


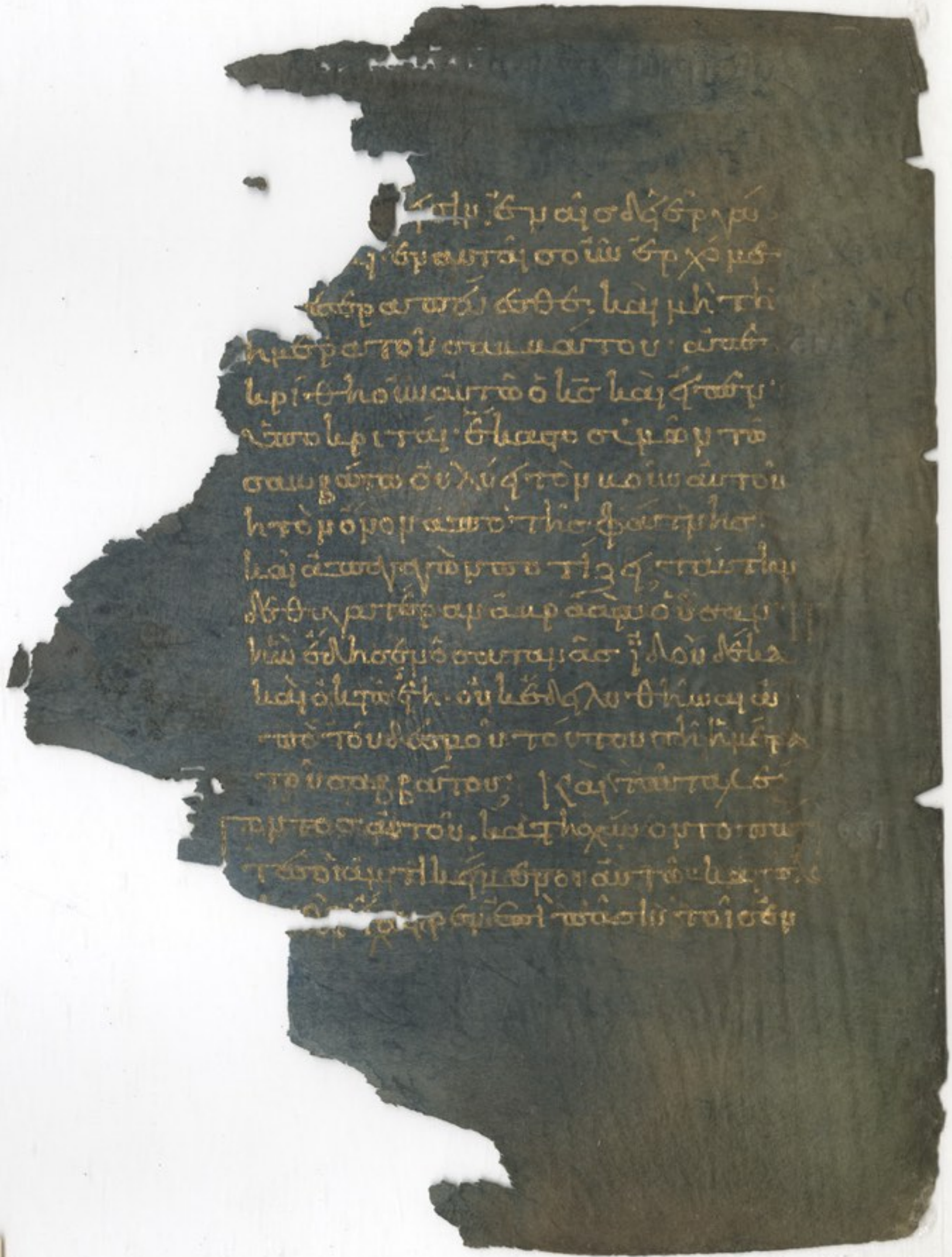






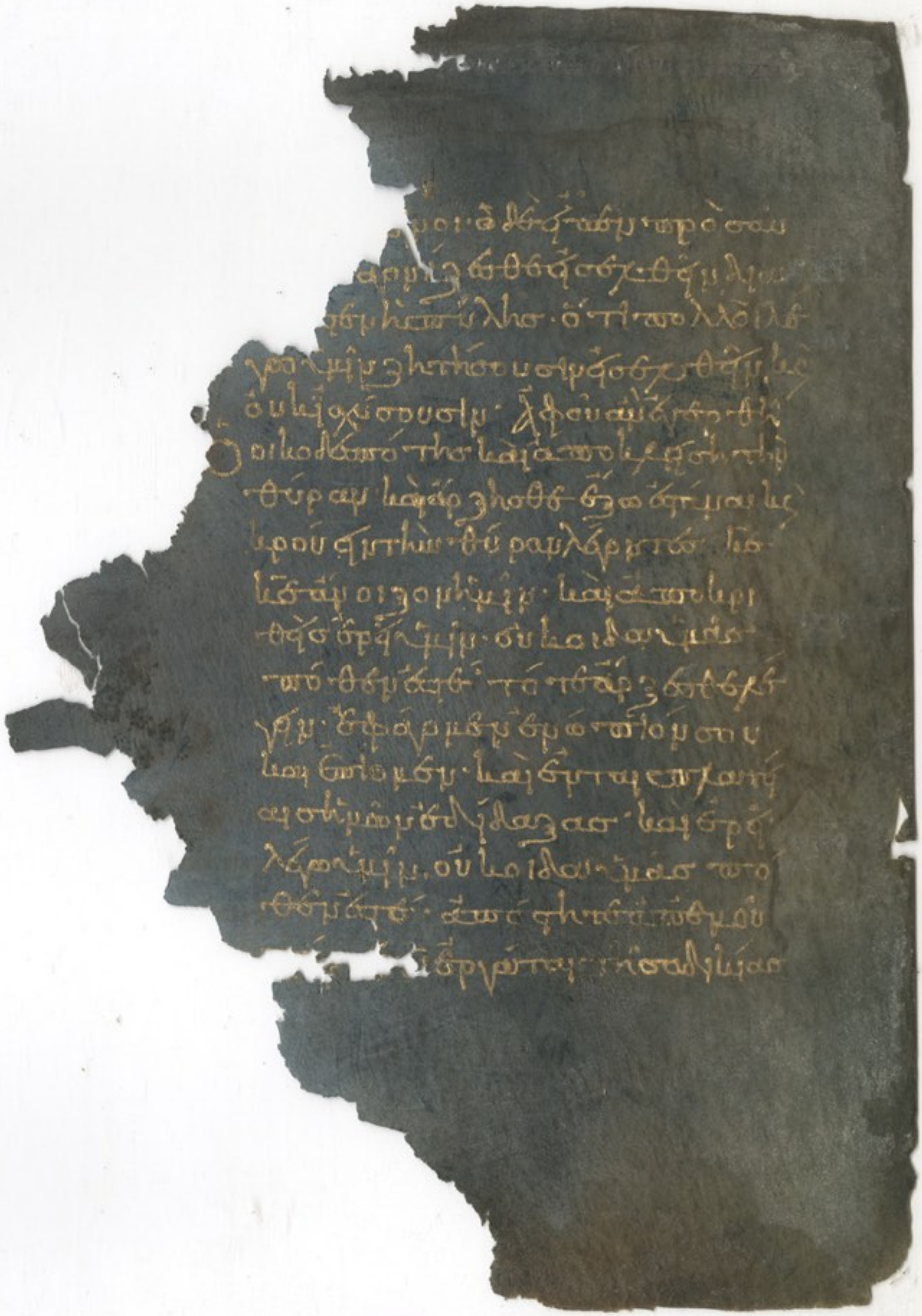






550

λογοις τοις γιμομε-
νοις ἐλαφρὰ καὶ ἡγιασμε-
η καὶ ἀφ' ἑαυτοῦ καὶ τὴν τῶν
σωζομένων· ὁμοίαν δὲ ἡμῖν καὶ ἐκείνοις
μέλλοντας· ὃν λαβόμενος ὁ δρακὼν
ἀφείλετο αὐτοῦ καὶ ἐξηράνθη ὁ κλάδος
καὶ ἀπεξηράνθη καὶ ἐκαυθη· καὶ
τὸν αὐτὸν τρόπον καὶ ἡμεῖς ἐὰν μὴ
σὺν ὑπομονῇ ἀκολουθήσωμεν τῷ
Χριστῷ· τὴν ὁμοίωσιν τῶν ἐν
σταυροῦ· ὁ γὰρ ἐν ὑπομονῇ
καὶ λογισμῷ ὑπομένων τὴν ἀρετὴν
ἀκάθαρτος ἐστιν· τρία δὲ ἐστιν ὧν ἕ-
νεκα θλῶ λόγῳ· καὶ ἡ ἱστορία φέρει
καὶ τὰ πάλαι καὶ νῦν μὴ γεγενῆσθαι
καὶ τὸν ὁρᾶν τὸν ἐν ἡμῖν [illegible]
ἀλλὰ [illegible]



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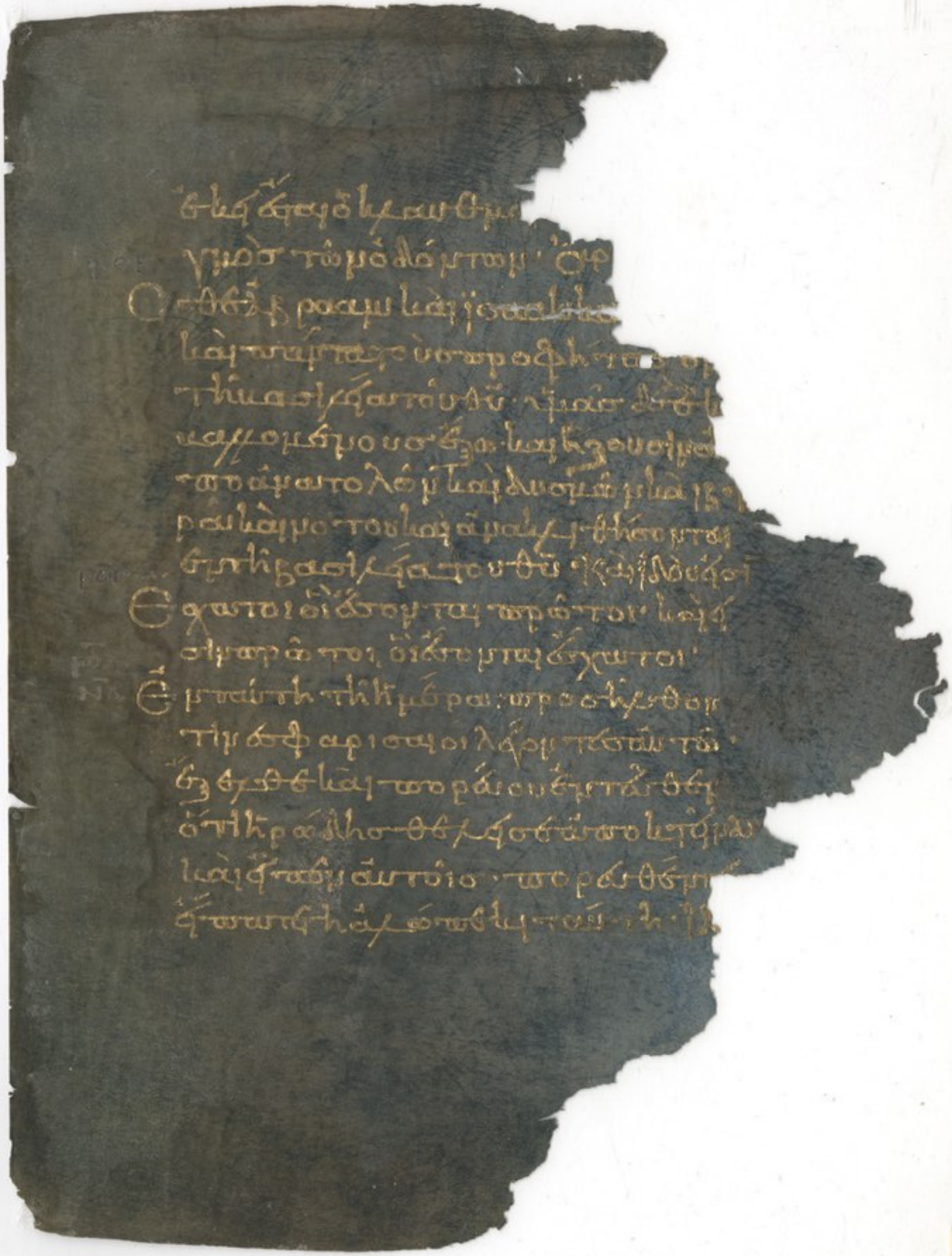

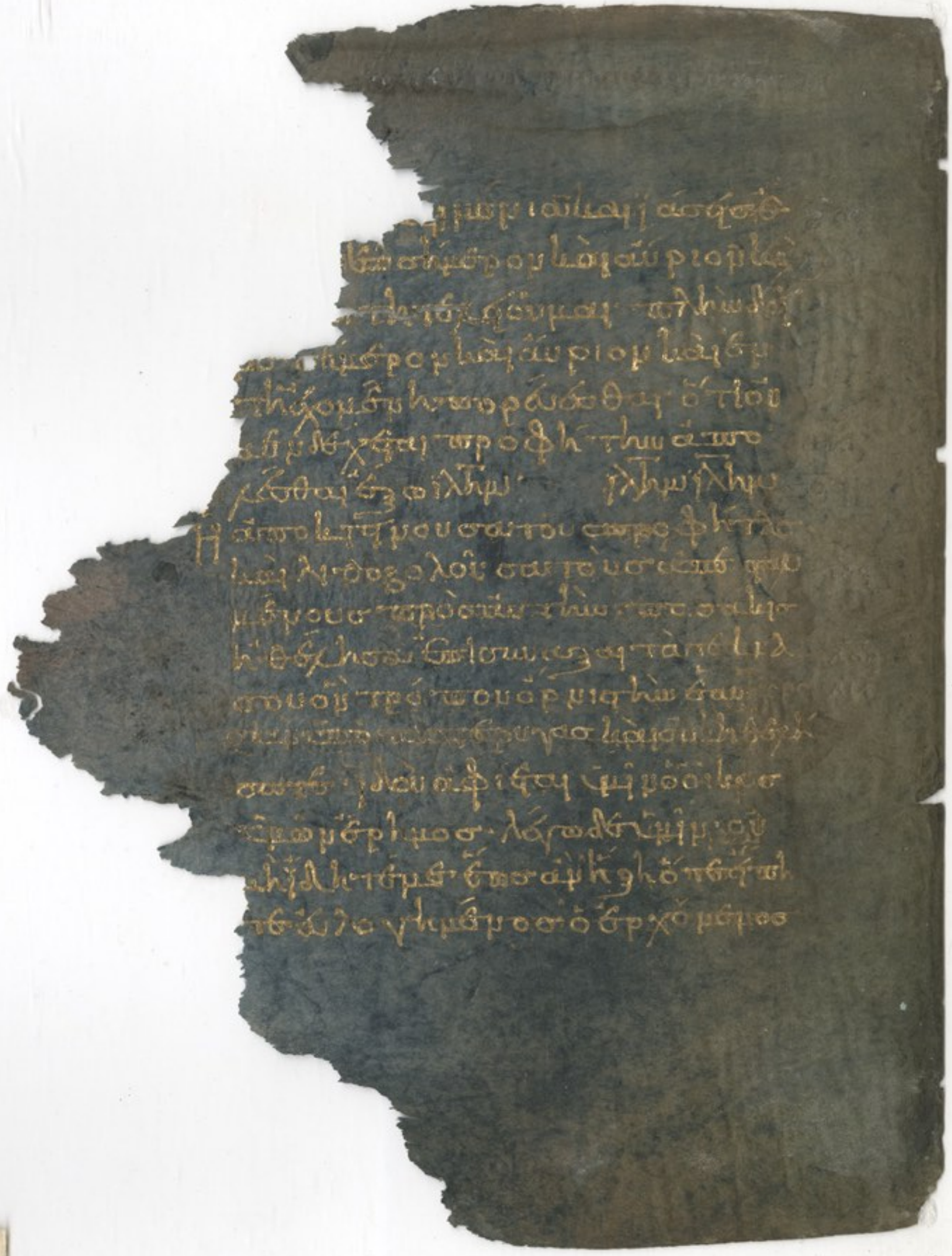

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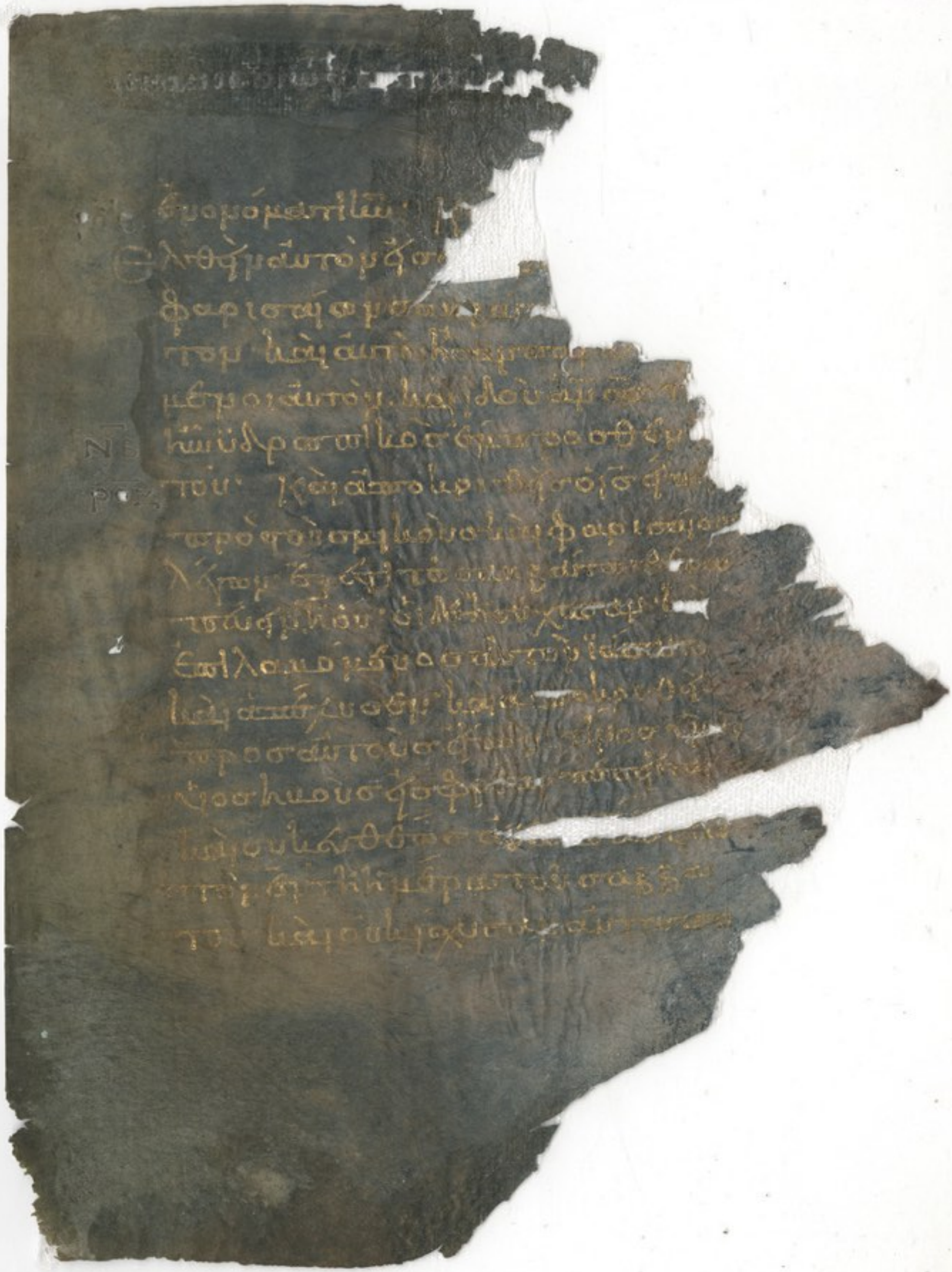

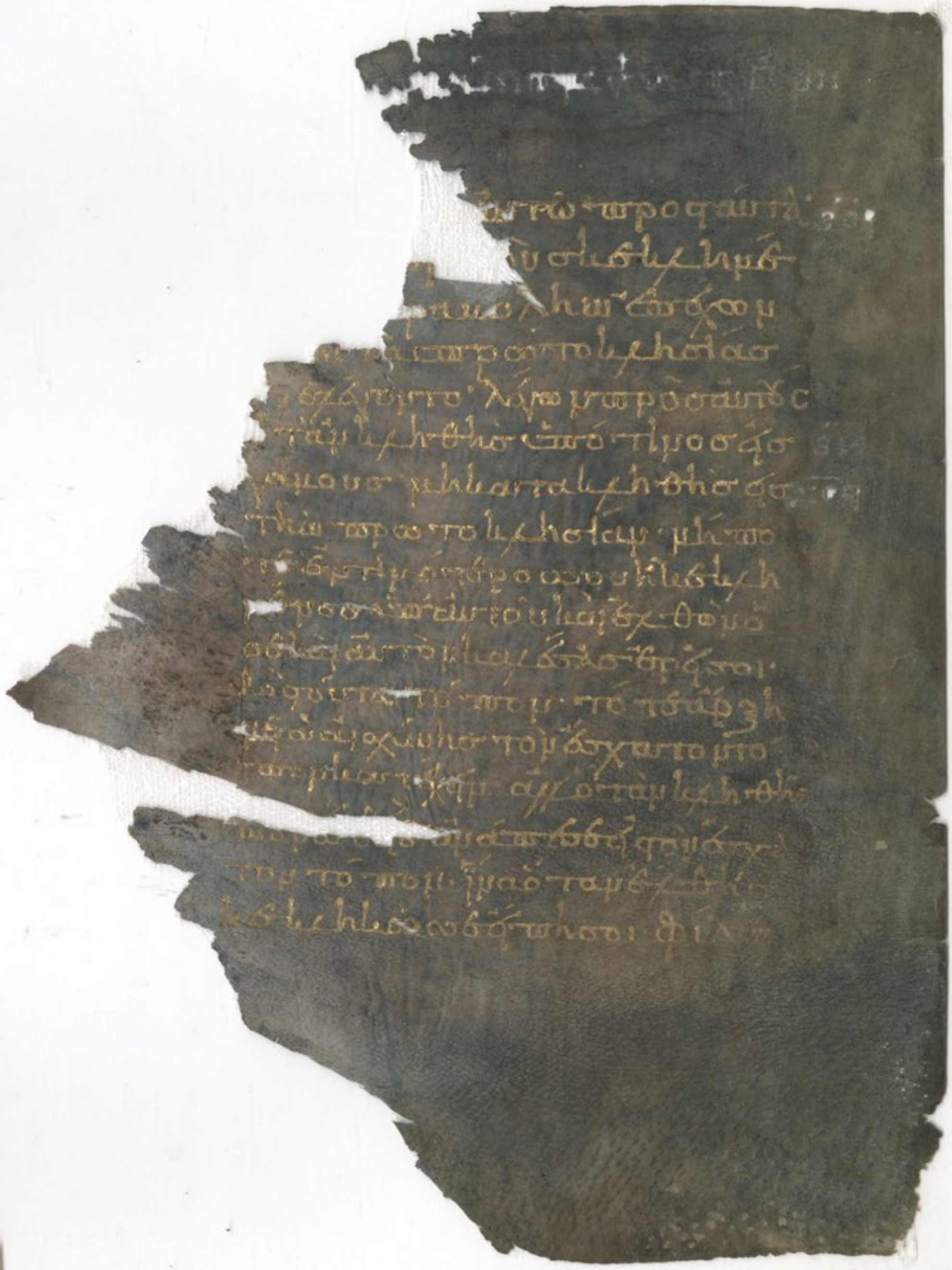

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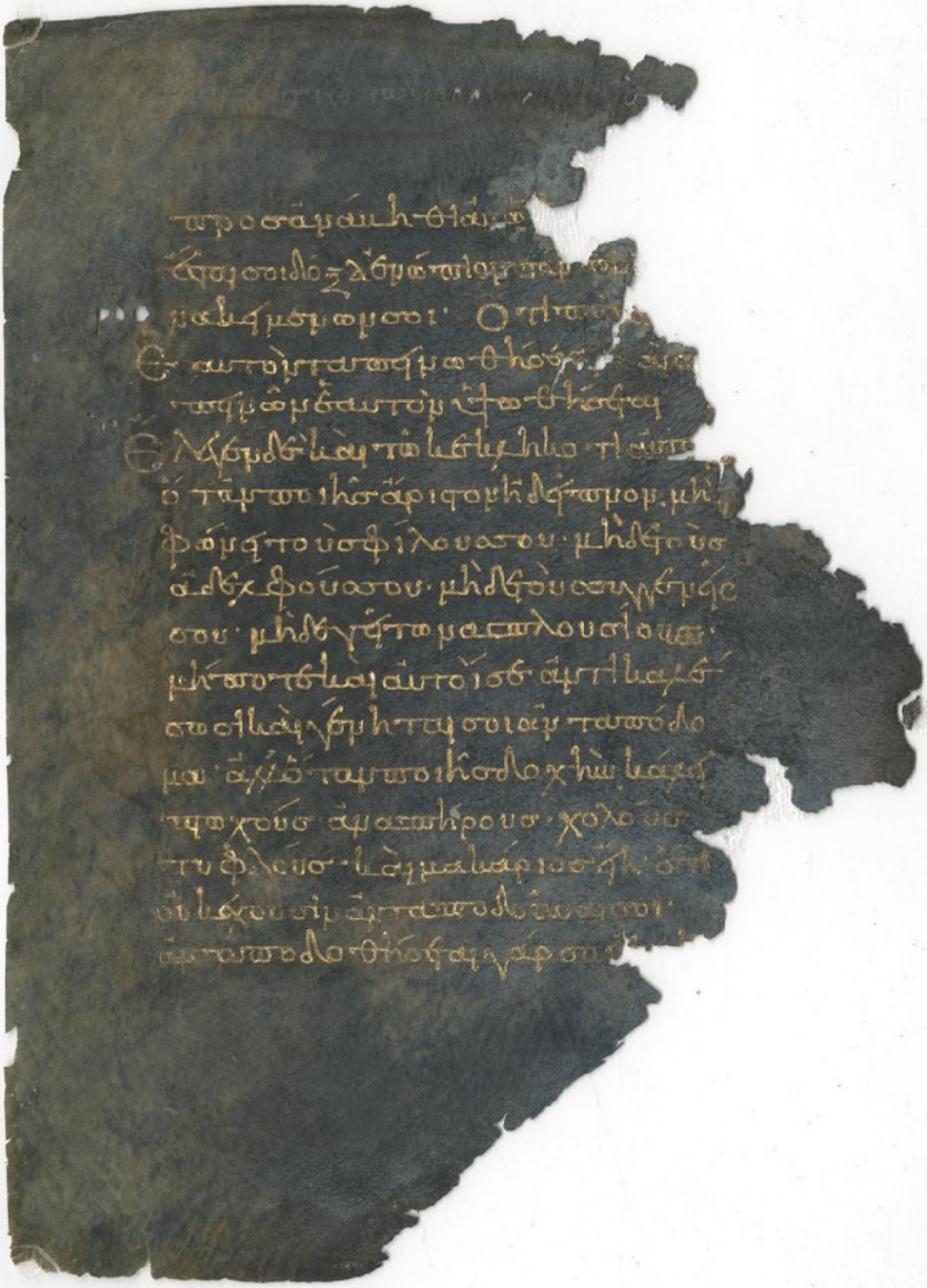

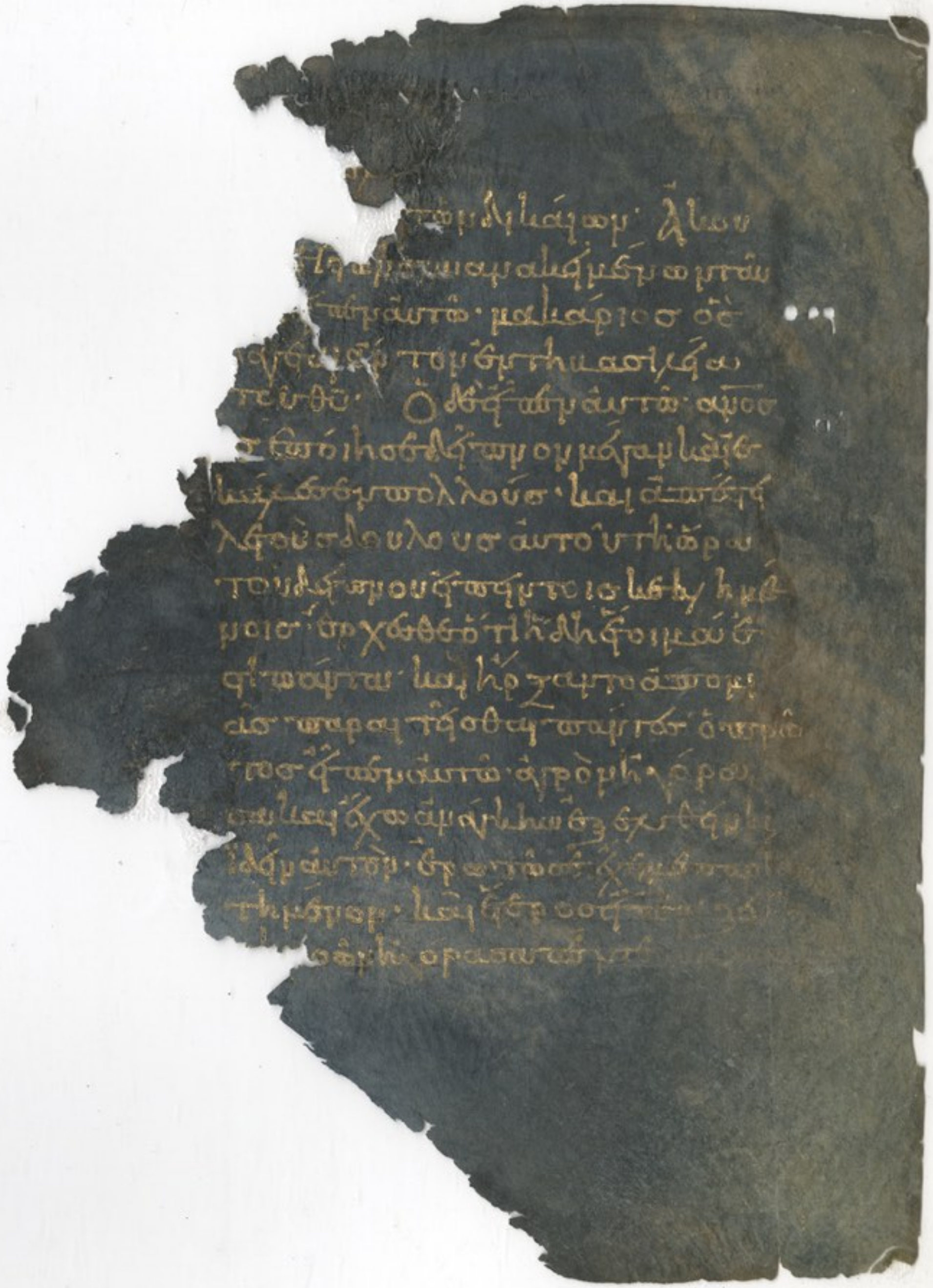

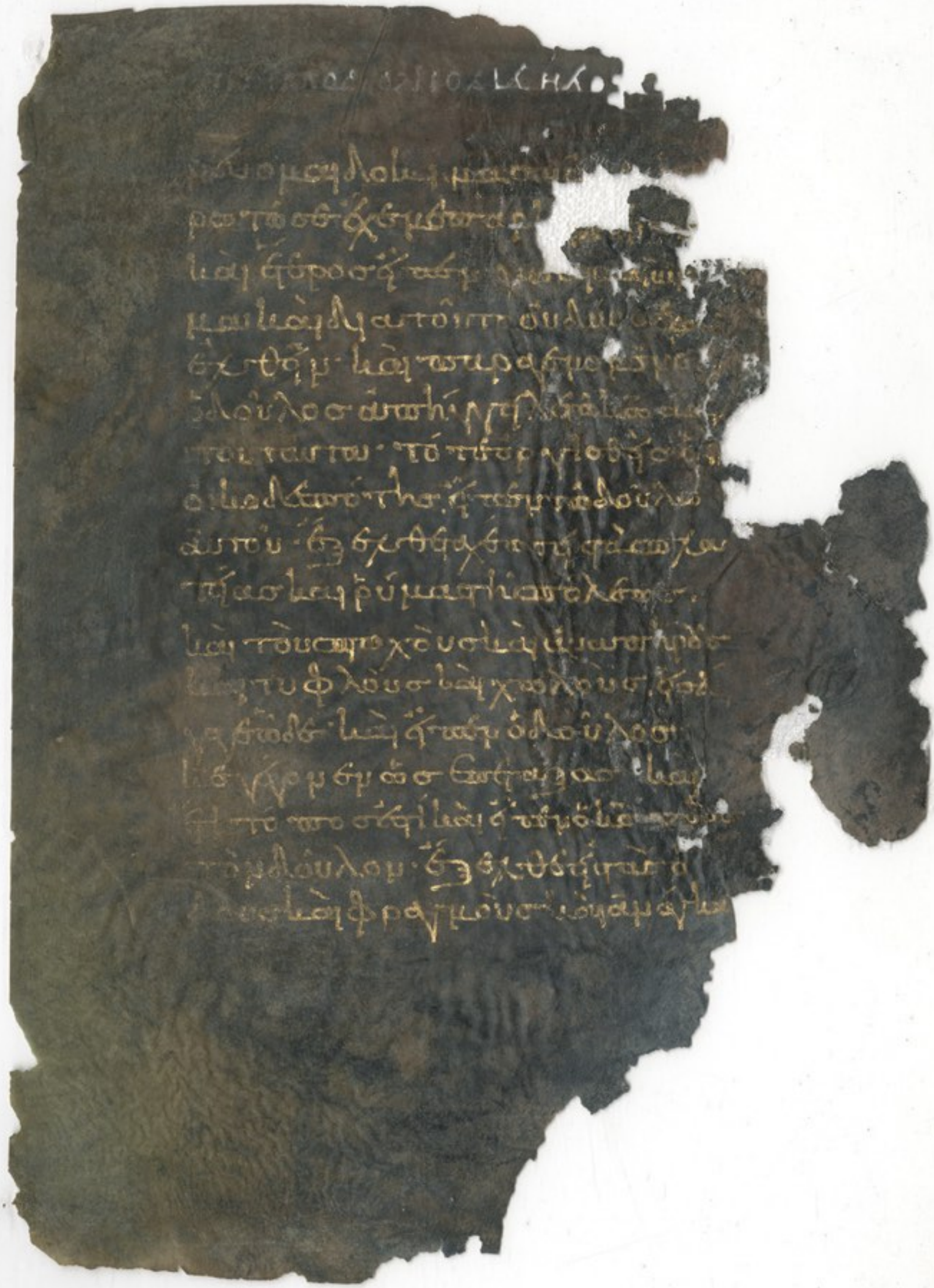

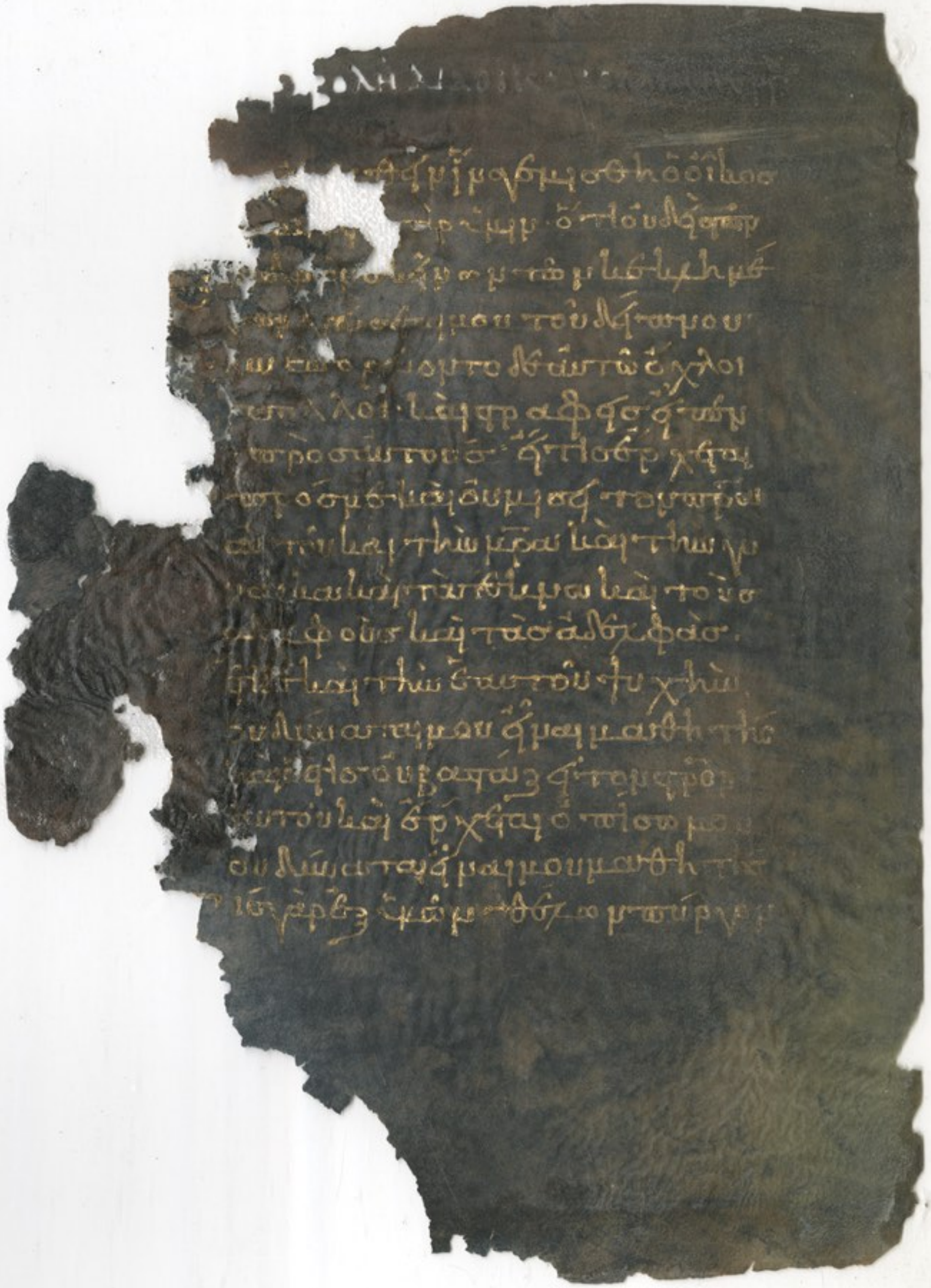

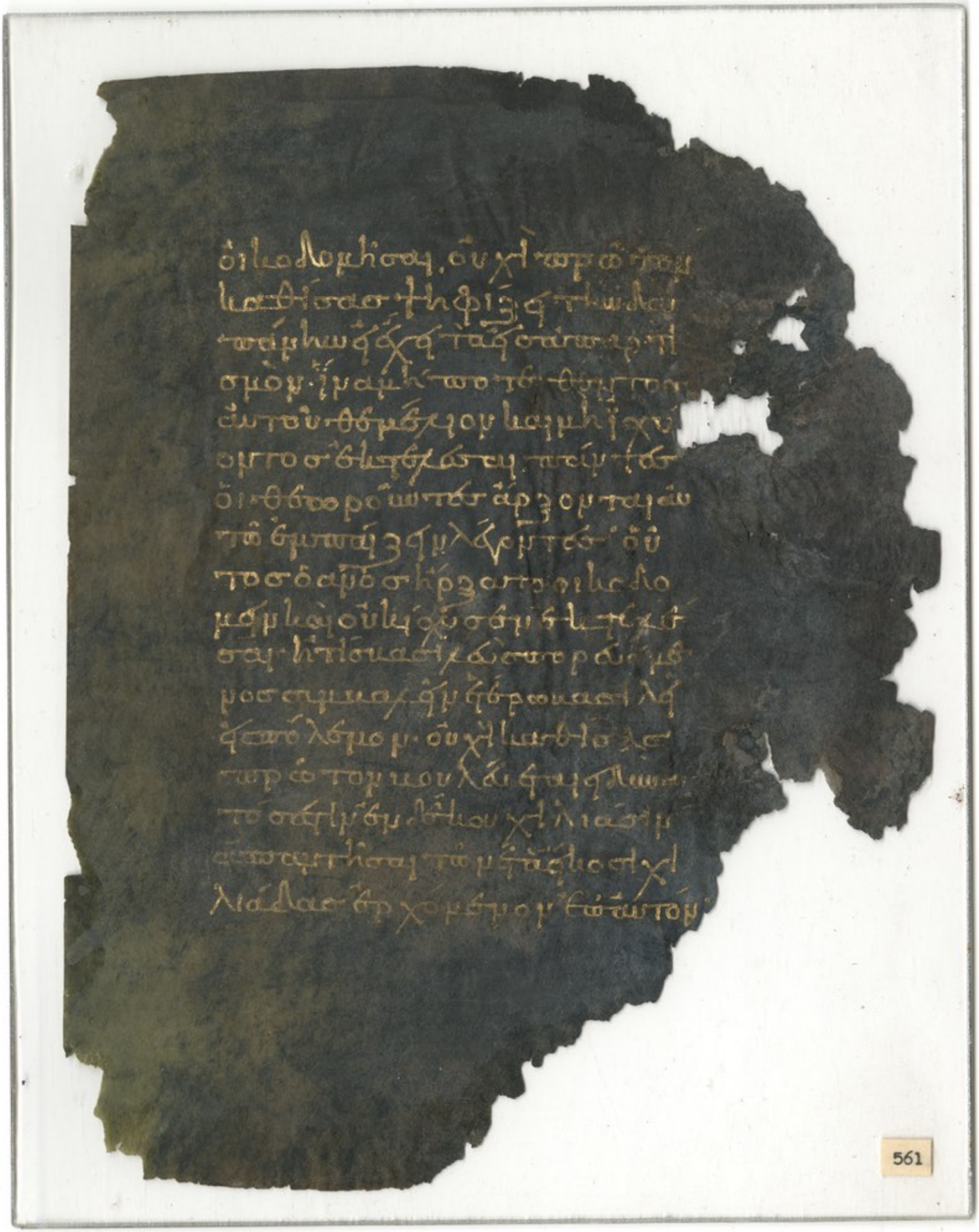

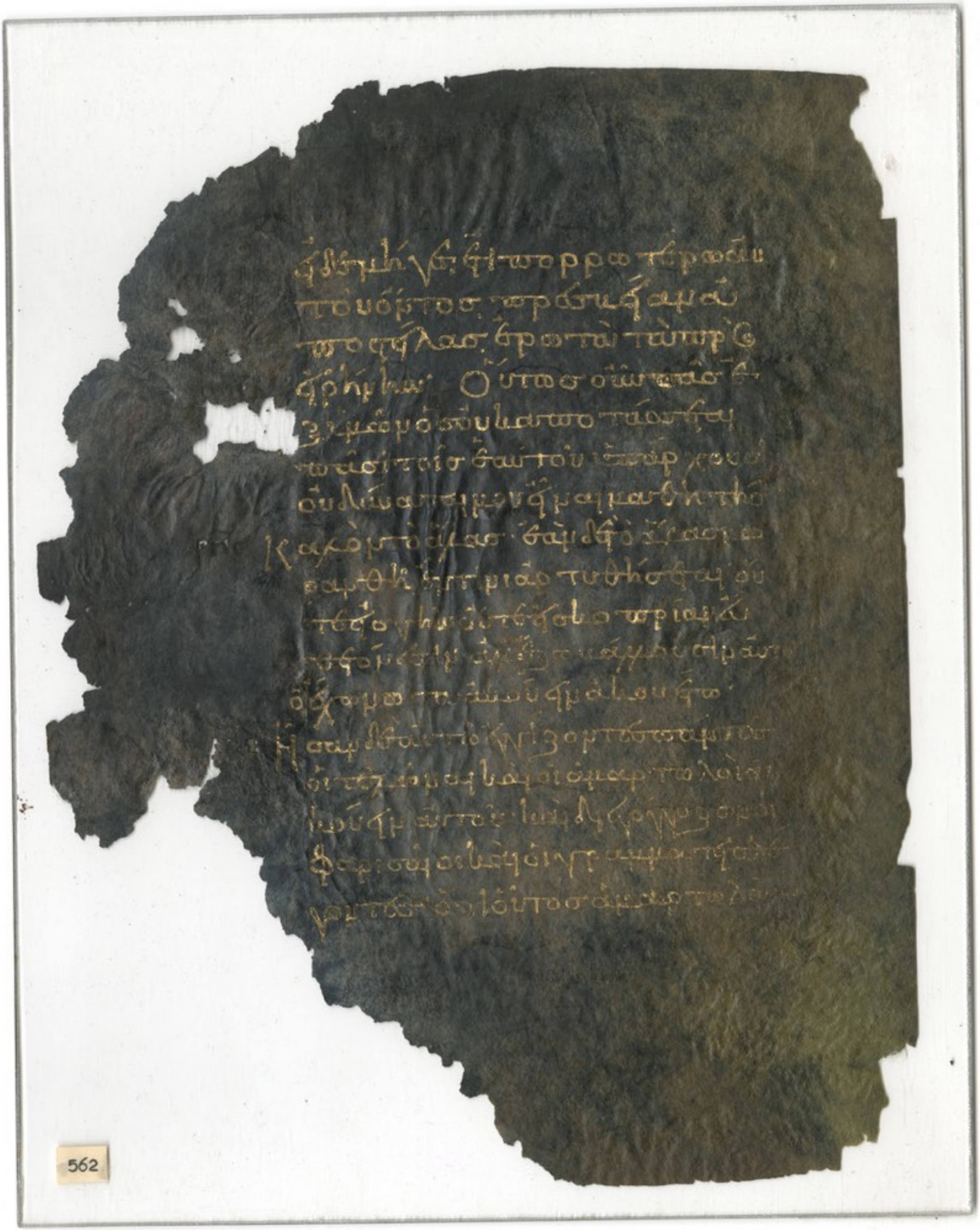

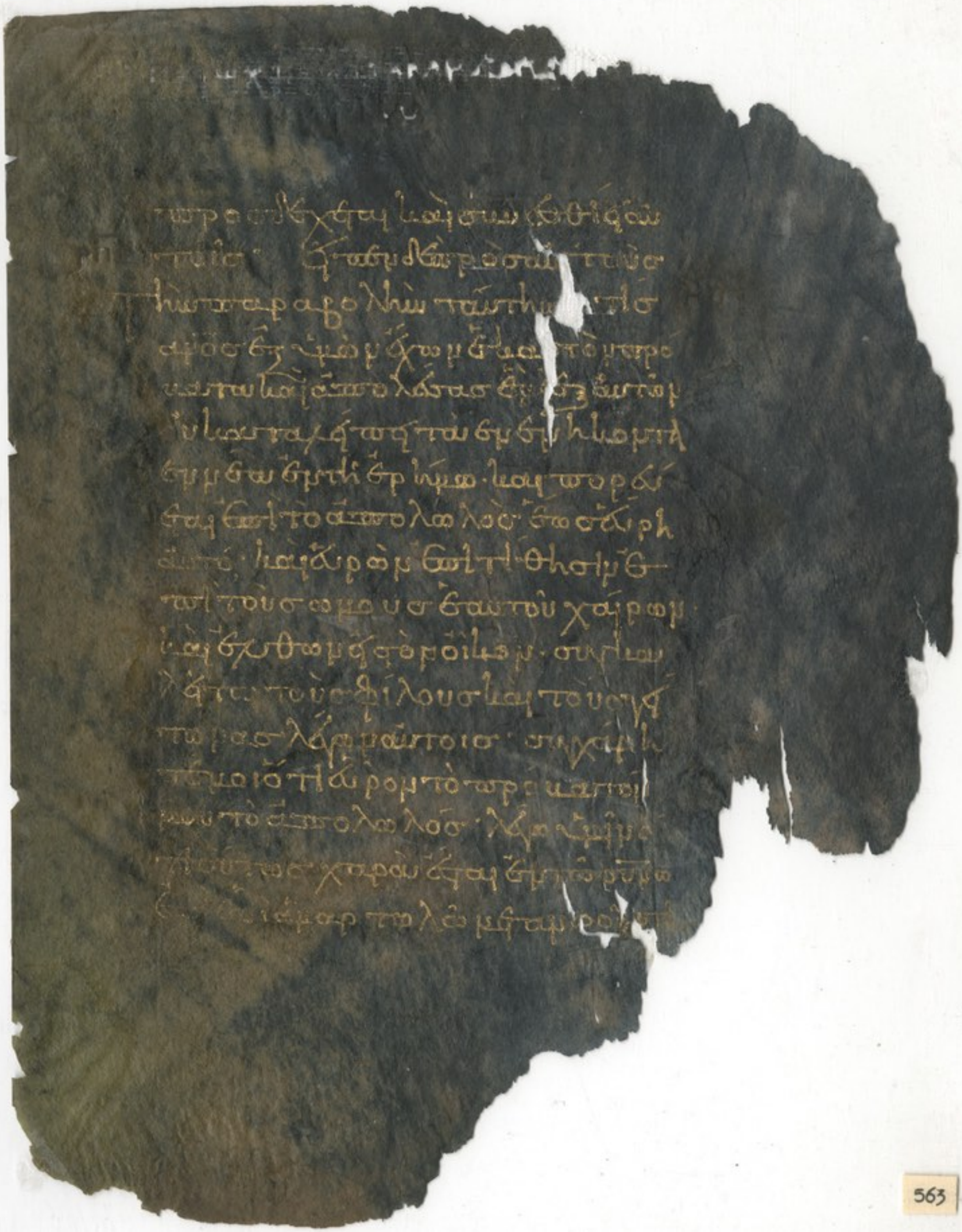

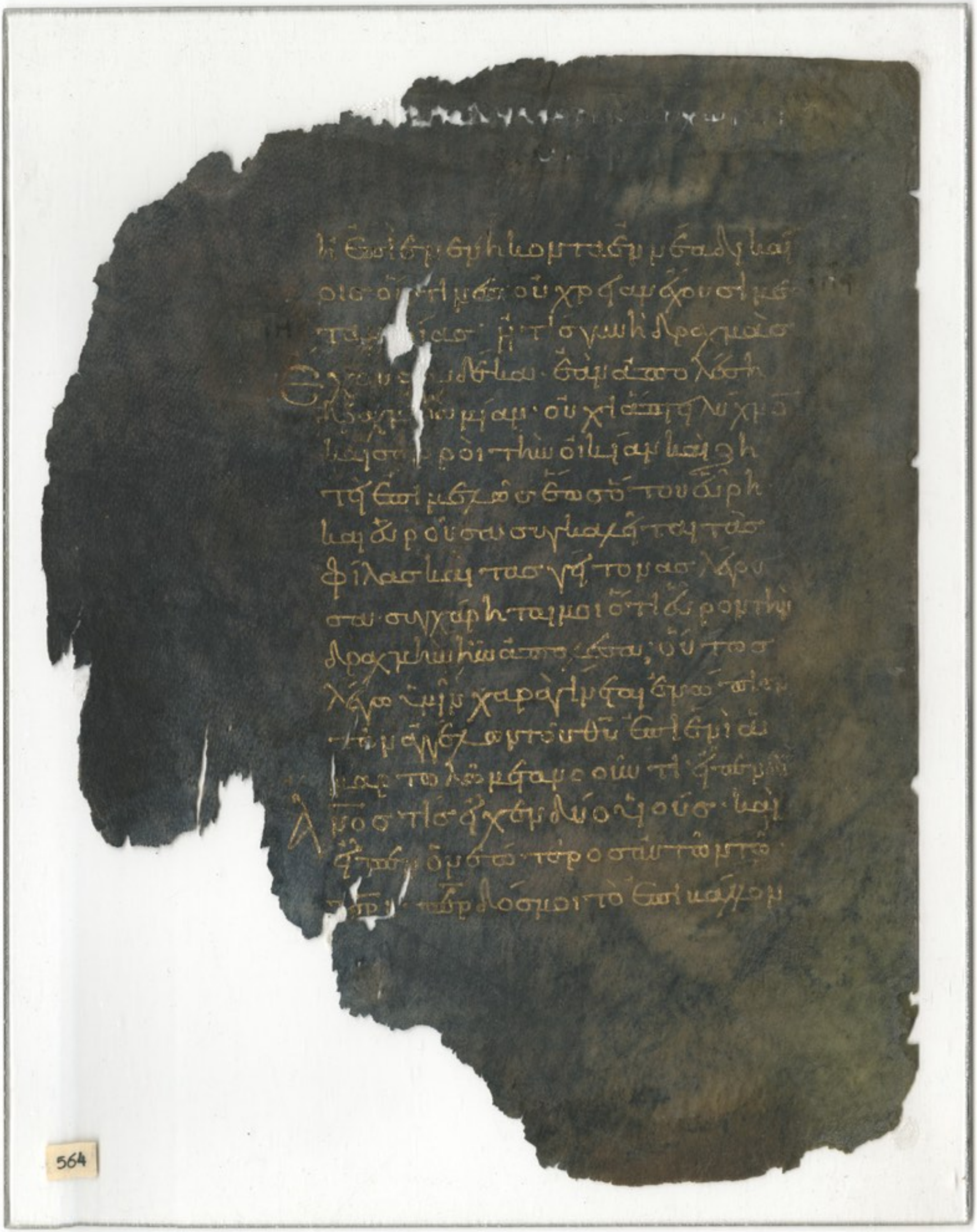

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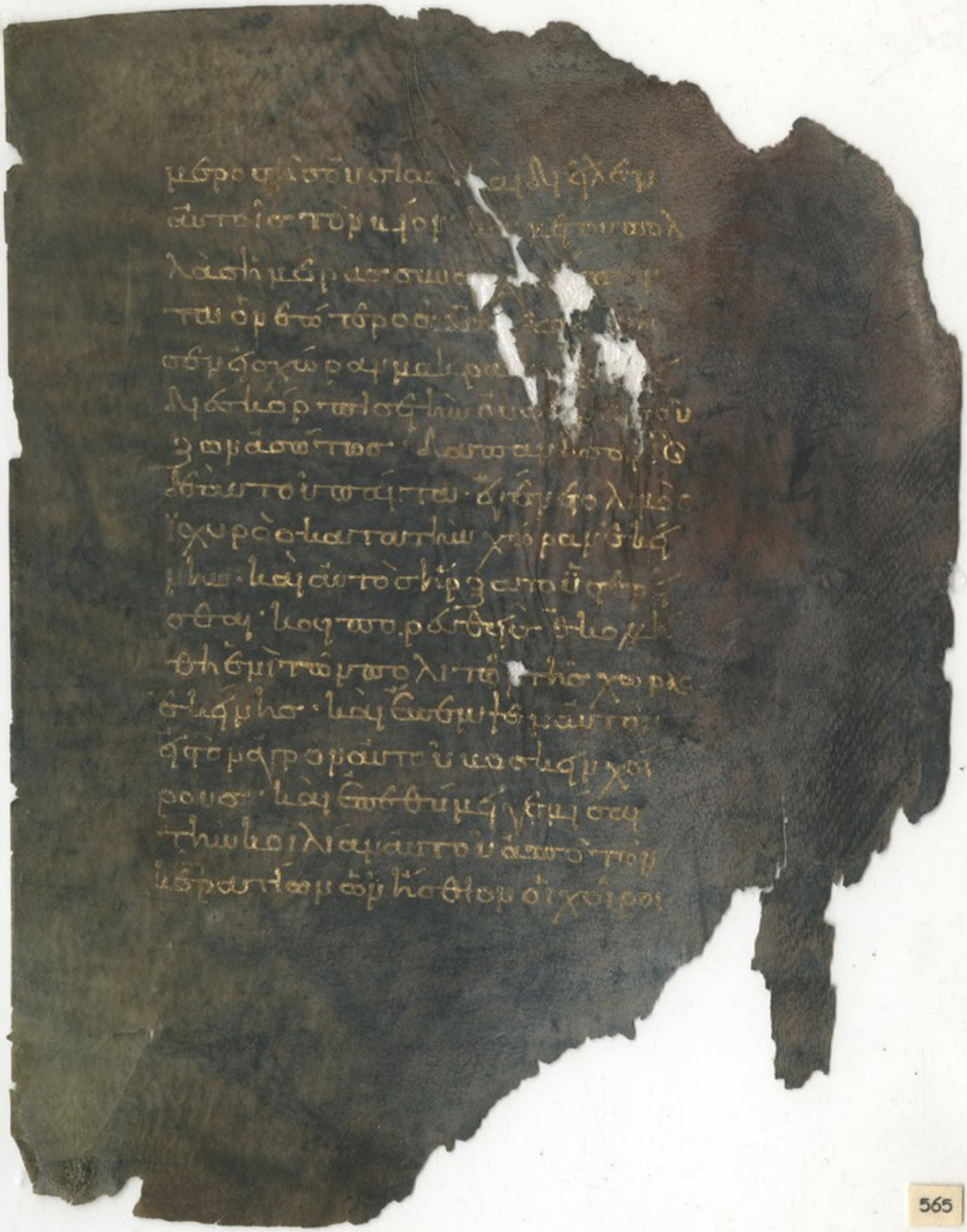

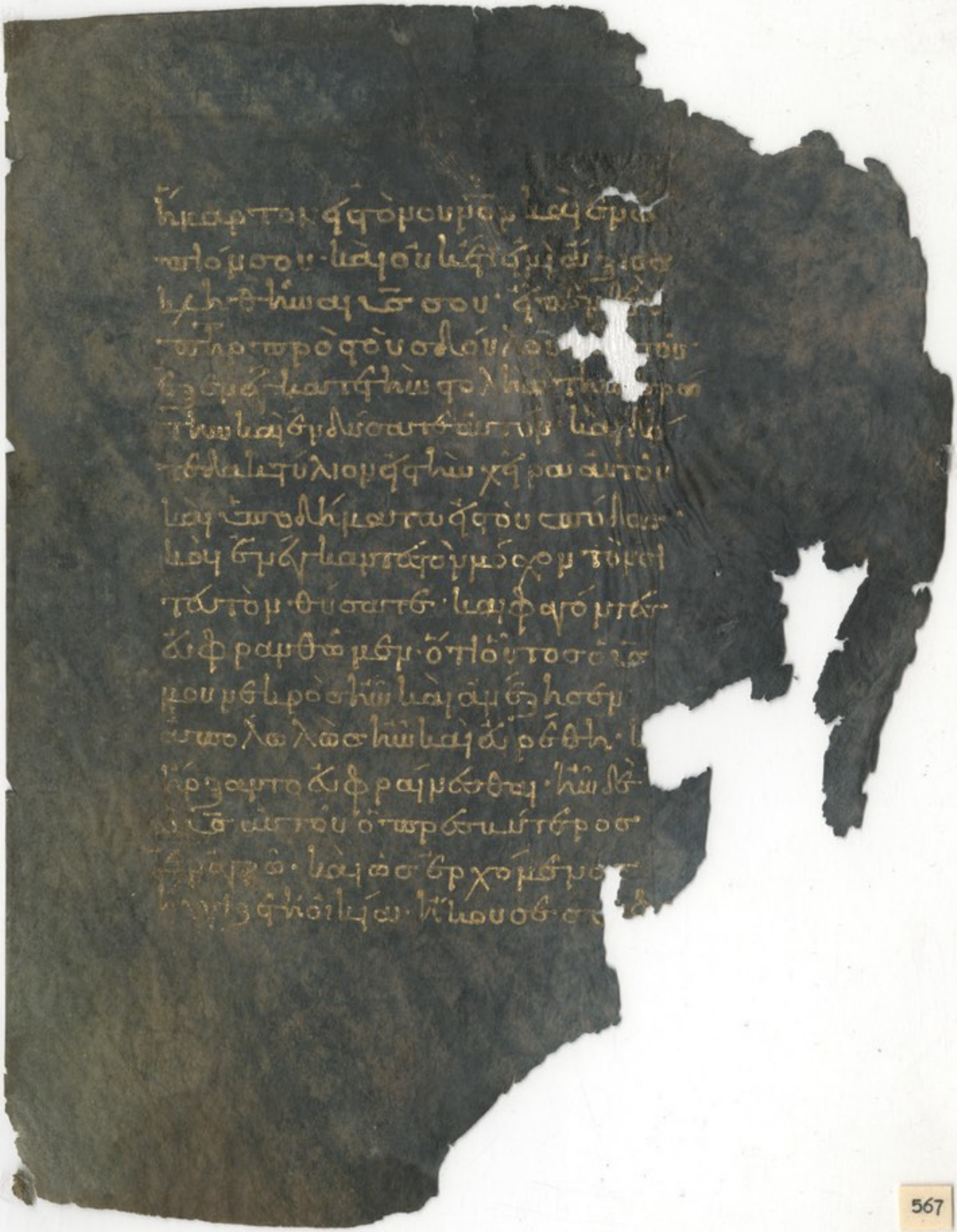

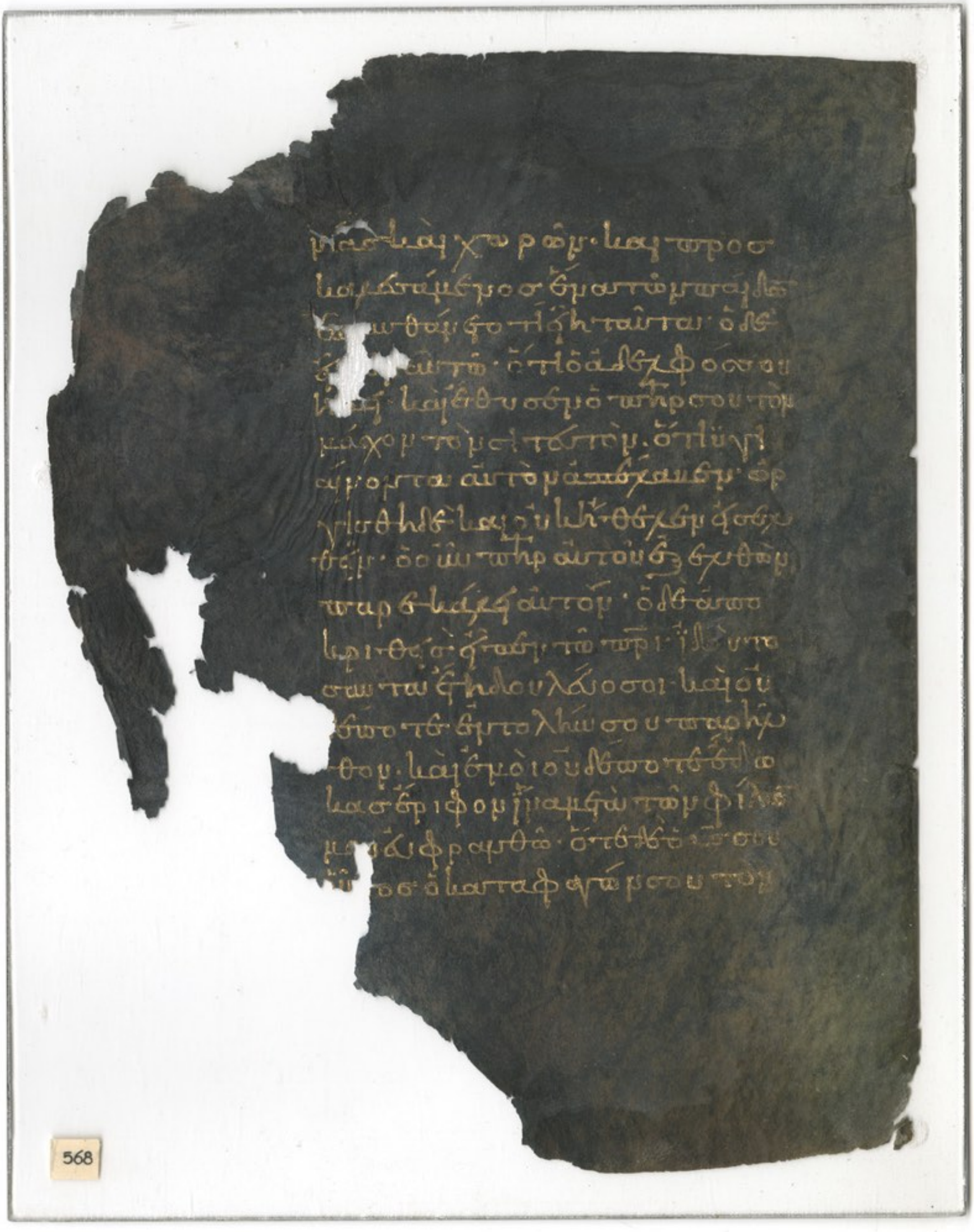

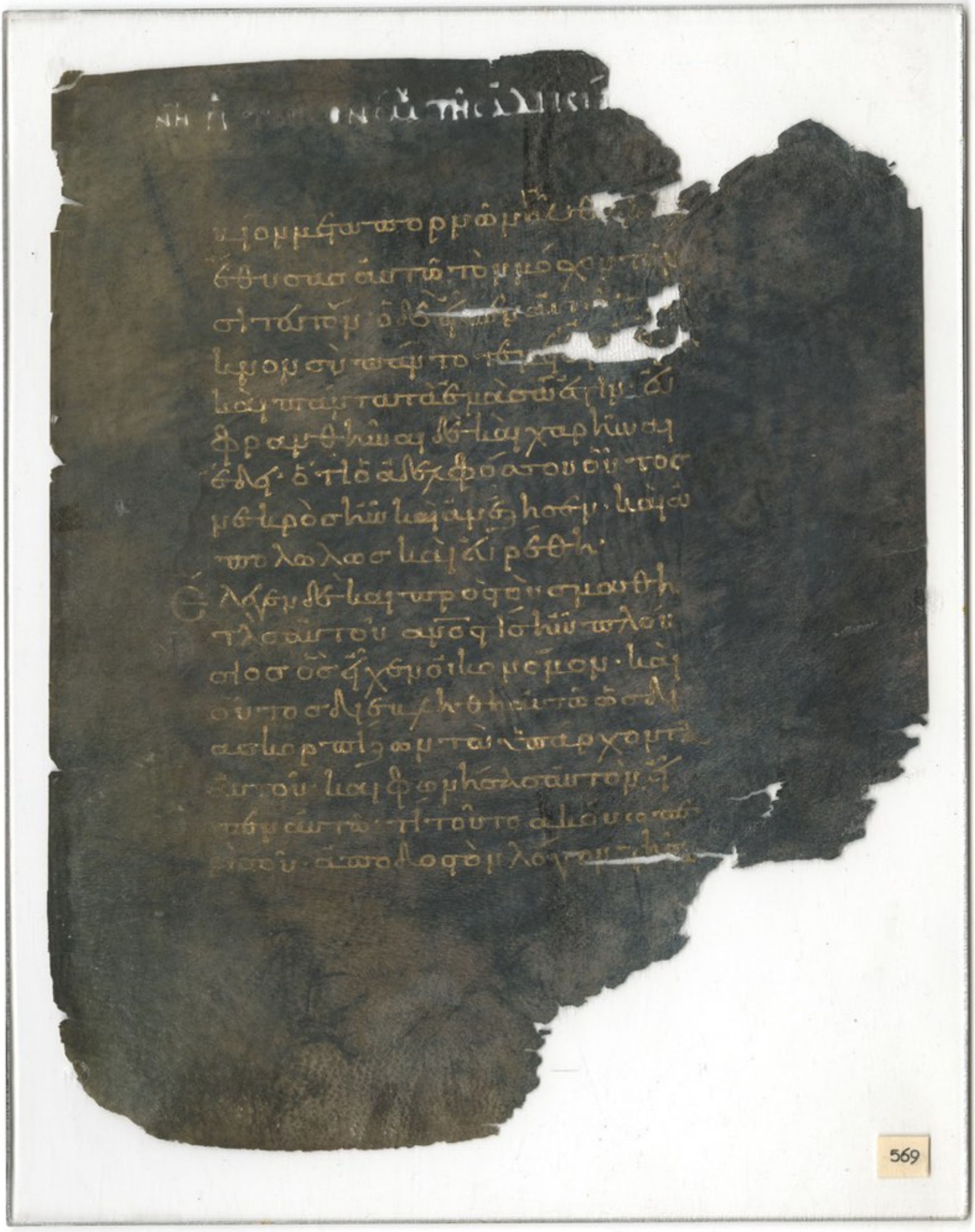

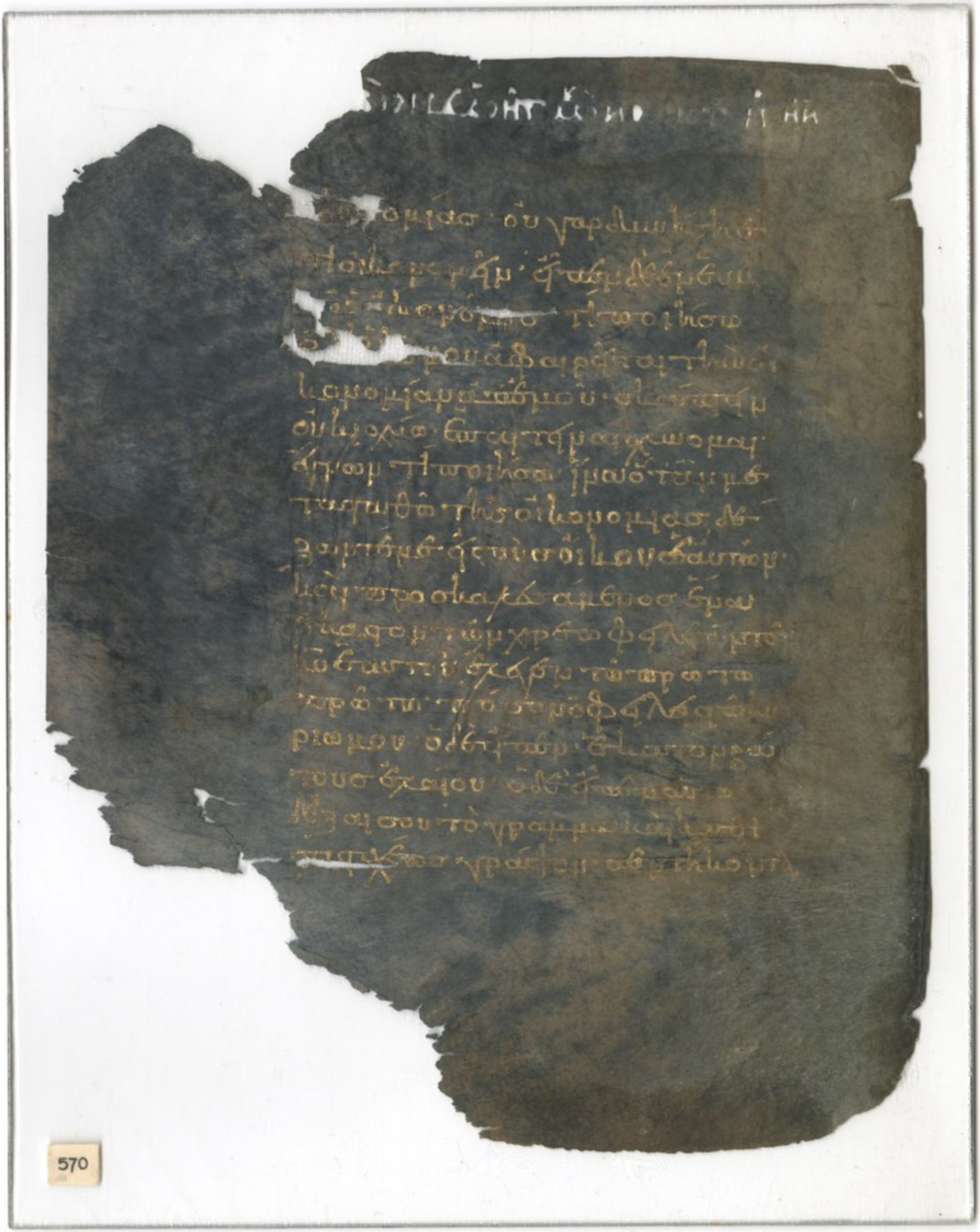

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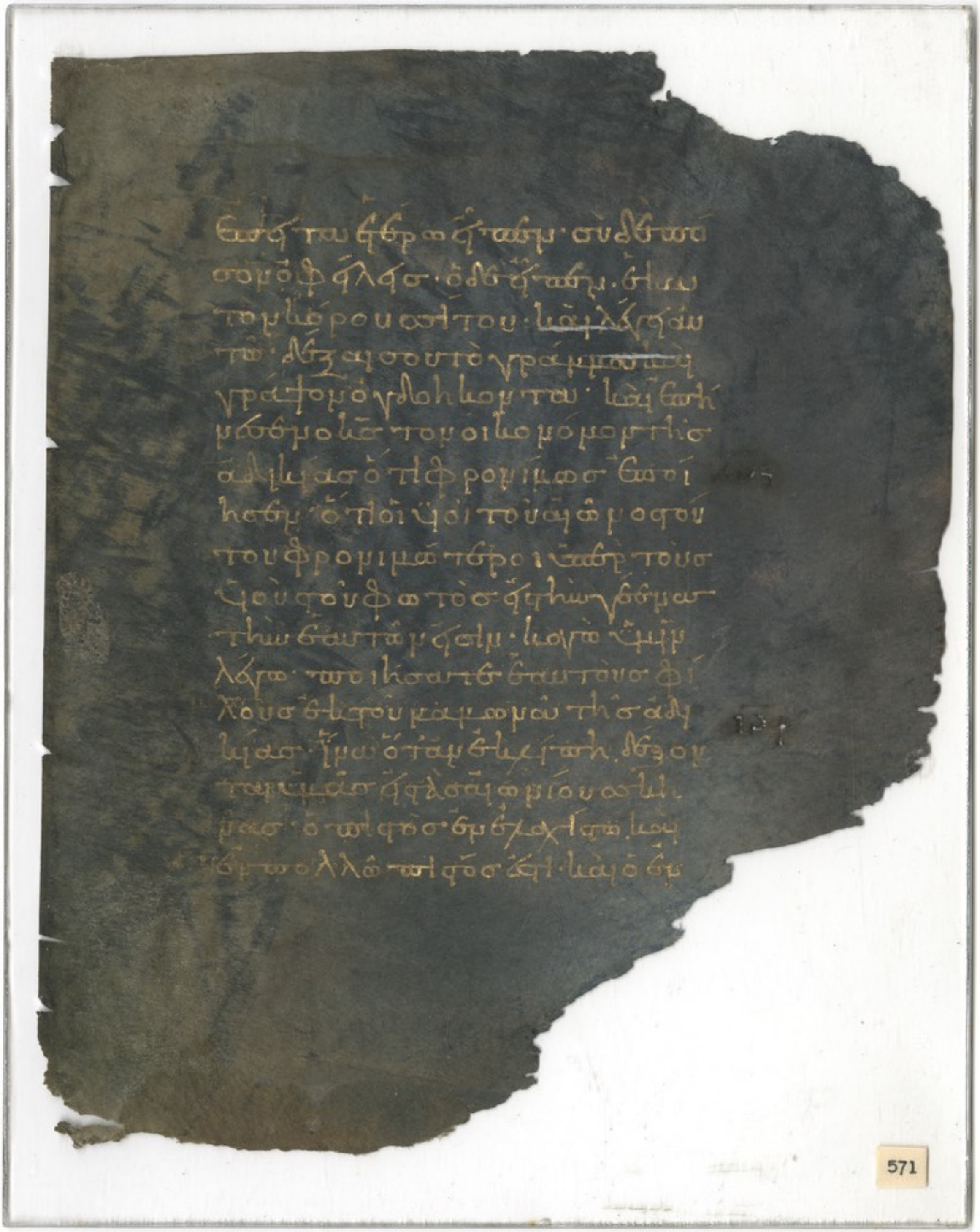
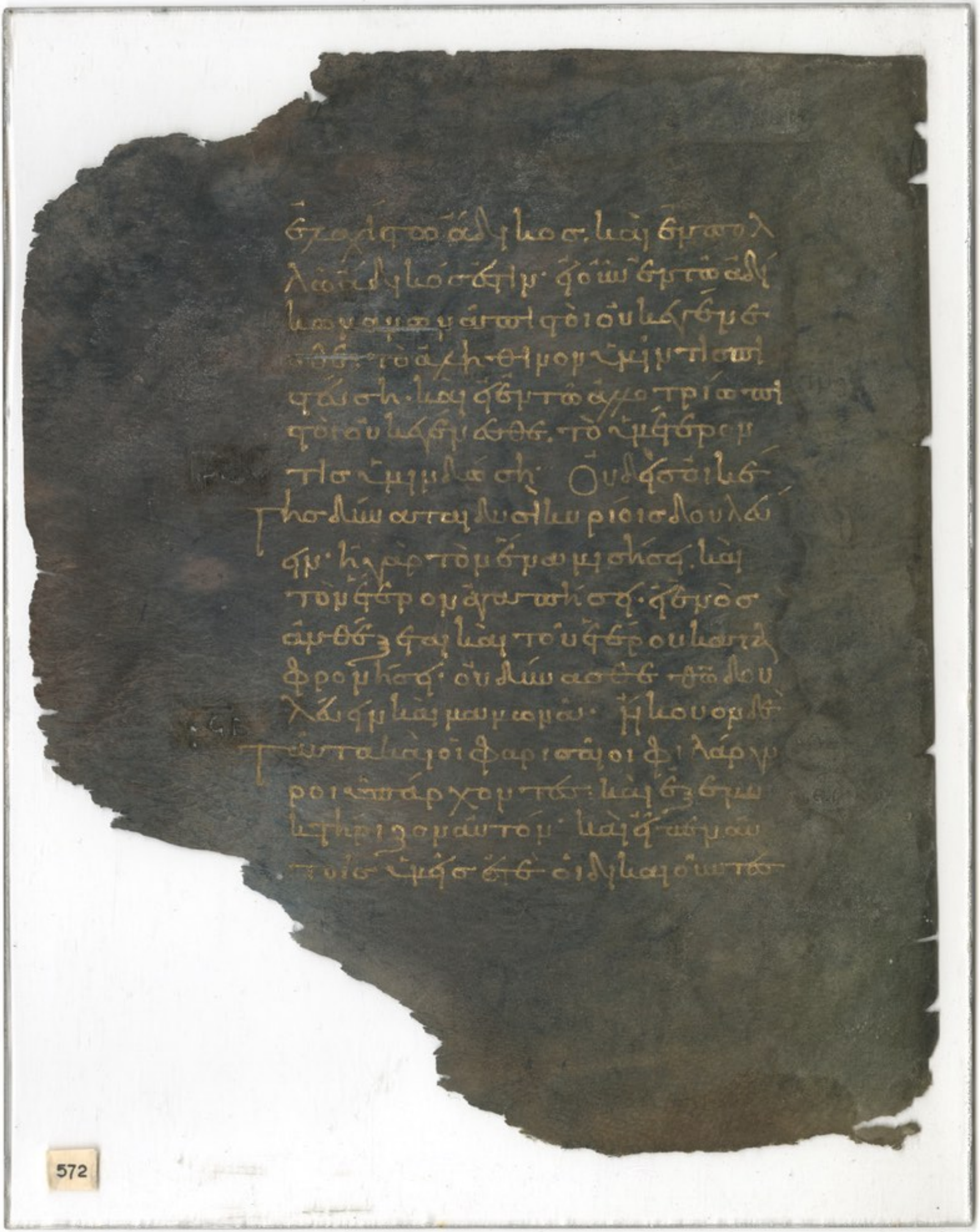
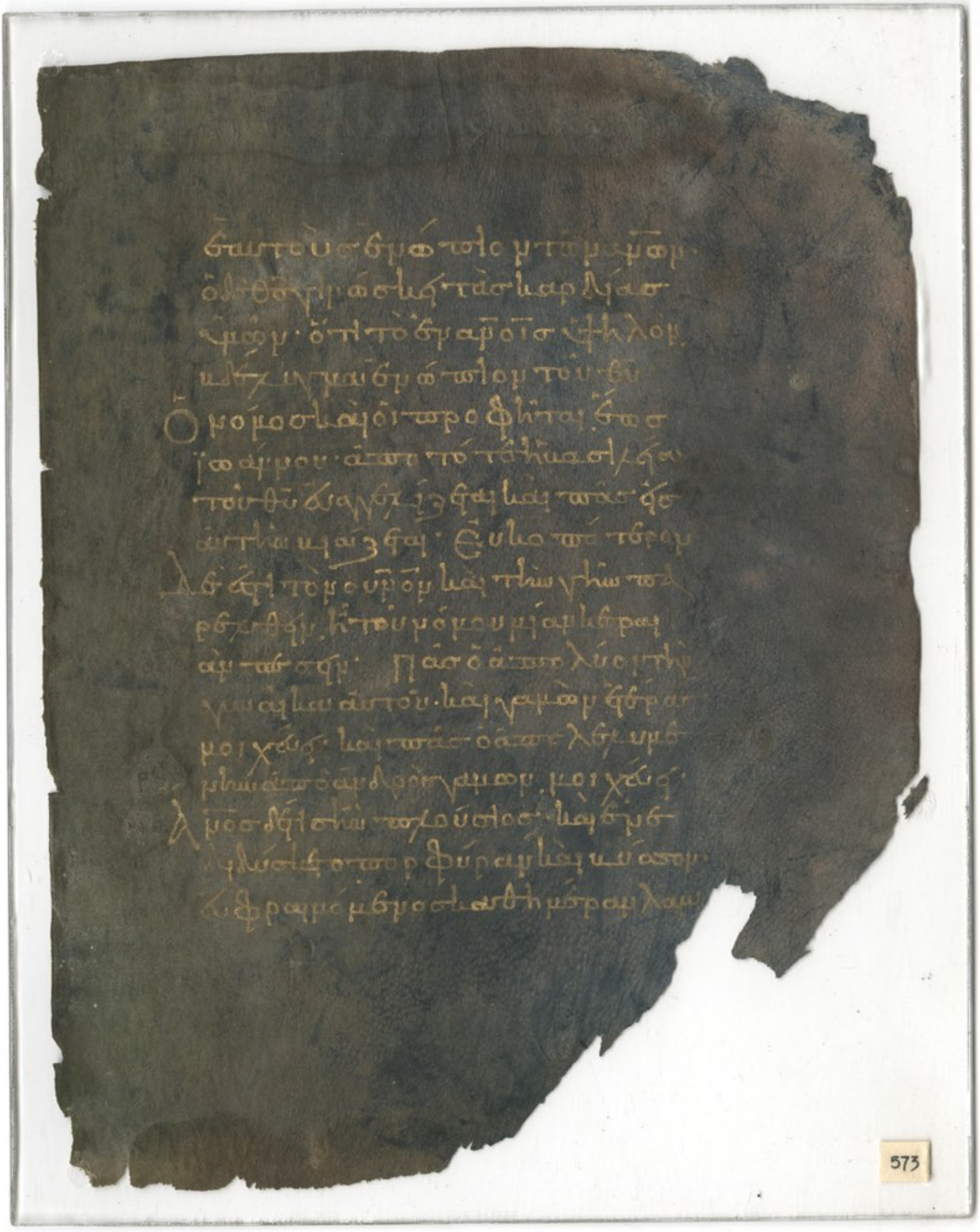
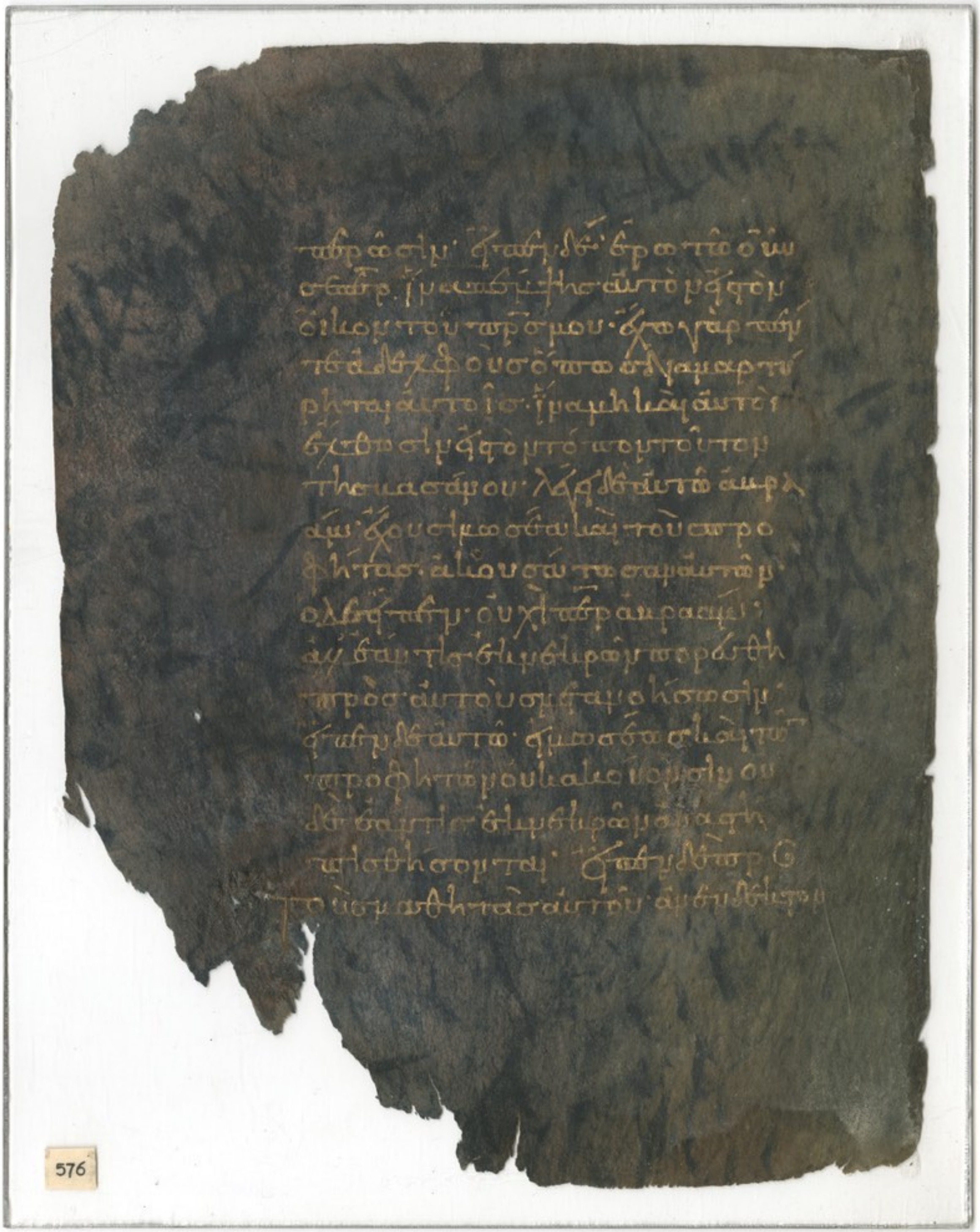






ωρ. ὡσ· ωπο χὸ σὺ ἐ ἡ ὑ ὁ μό
μαυ τὶ λάβ αρ ωσ· ὁ σ ἐ ω ἐ ἡ ι μ ἡ τ ο
ἐ φ ὁ μ ω ν λεύ μ ω αὐ τ ο ῦ ἡ λ ι ο μ ἐ ν
μ ο σ ὶ λὰ ἐ ω ὶ θ υ μ ὸ ὁ μ χ ο ρ τ α σ θ ἡ
μ α ὶ ἀ π ὸ τ ὸ μ ἡ χ ὶ ω μ τ ὸ ὁ μ ω ὶ
τ ω ὁ μ τ ω μ ἀ π ὸ τ ὴ ἐ ρ α υ ἀ β η σ
τ ὸ ὑ ω λ ο υ σ ὶ ο υ· ἀ μ ὰ ὶ λὰ ὶ ὁ ὶ λὶ
μ ἀ ὁ ρ χ ὸ μ ἐ ν μ ο ὶ ἀ π ὸ ἐ ρ χ ἡ χ ο μ τὸ
ἐ χ λὶ ἡ αὐ τ ο υ· ἀ ἐ ν ὁ μ ἐ ρ ὸ ὶ ἡ τ ὰ υ τ ω ν θ ὰ
μ ἐ ἡ μ τὸ ὁ μ τ ω χὸ μ ὶ λὰ ἀ π ὸ ὁ μ ἐ χ θ ἡ
μ α ὶ ἀ π ὸ τ ὸ μ ἀ ὴ τ ὸ ὁ μ ἀ ἐ ρ ὸ μ ὶ ὁ λ
τ ω ὁ μ ἀ μ ρ α ὰ ὶ μ· ἀ π ὸ θ ὰ μ ὁ ὴ ὶ
λὰ ὶ ὁ ὑ ω λ ὸ ὑ σ ὶ ο σ ὶ λὰ ἐ ρ α φ ἡ· λὰ ὶ
ἐ ὴ τὸ ἀ ὶ λ ἡ ἐ ω ὰ ρ α υ τ ο ὺ σ ὸ φ θ ὰ λ
μ ο ὺ ἐ ὶ τ ὸ ὺ ἐ ὰ ρ χ ω μ ἐ ὴ μ ὶ ω ν
σ ὰ ὶ ω ὶ σ. ὁ ρ ὰ τὸ μ ὰ ὶ μ φ α ὰ ὶ μ ὰ ἐ ω
μ ὰ ὶ μ φ ὸ θ ὴ μ ὶ λὰ ὶ λὸ ὺ ζ α ρ ο μ ὴ ὴ τ ὶ ὶ

λόγων σεαυτοῦ· καὶ αὐτὸ σφόδρα
μικρὸν ἐστιν· πάντα ἀκριβῶς ἐξε-
τάσωμεν· καὶ αὐτὸ μλάζομεν ἵνα
καὶ τὴν τοῦ ἀλφοῦ τοῦ δικαίου
αὐτοῦ ὕδατος σὺν καὶ ταύτῃ ἐξ
τῆς γλώσσης μου· ὅτι ὅλως ὦ
μακάριε φιλόγιε αὕτη· ἐφάνη δὲ
ἀκριβῶς· τὸν μόρον μὴ σθῆτι
ὅτι οὐ κατὰ μικρὰ ἀρετάσου
σι τῆς ζωῆς σου· καὶ λάζαρος ὁ μό-
νος ἐκαλεῖτο· μόνος δὲ ὁ πλούσιος
τοῦτο ἐστι· μέγας οὖν ἡμῖν καὶ ἡμῶν
χρόνος ἐστὶν ἐκεῖνος· ὅ πνευσ
τὸν θλόμ τοῦ δικαίου ἐν ἑνὶ θύ
ρᾳ προσεμένει δὲ μὴ λύπου μετὰ· μὴ
δὲ ἐν ἑκάστῃ πρὸς τὴν μέσον δύνα

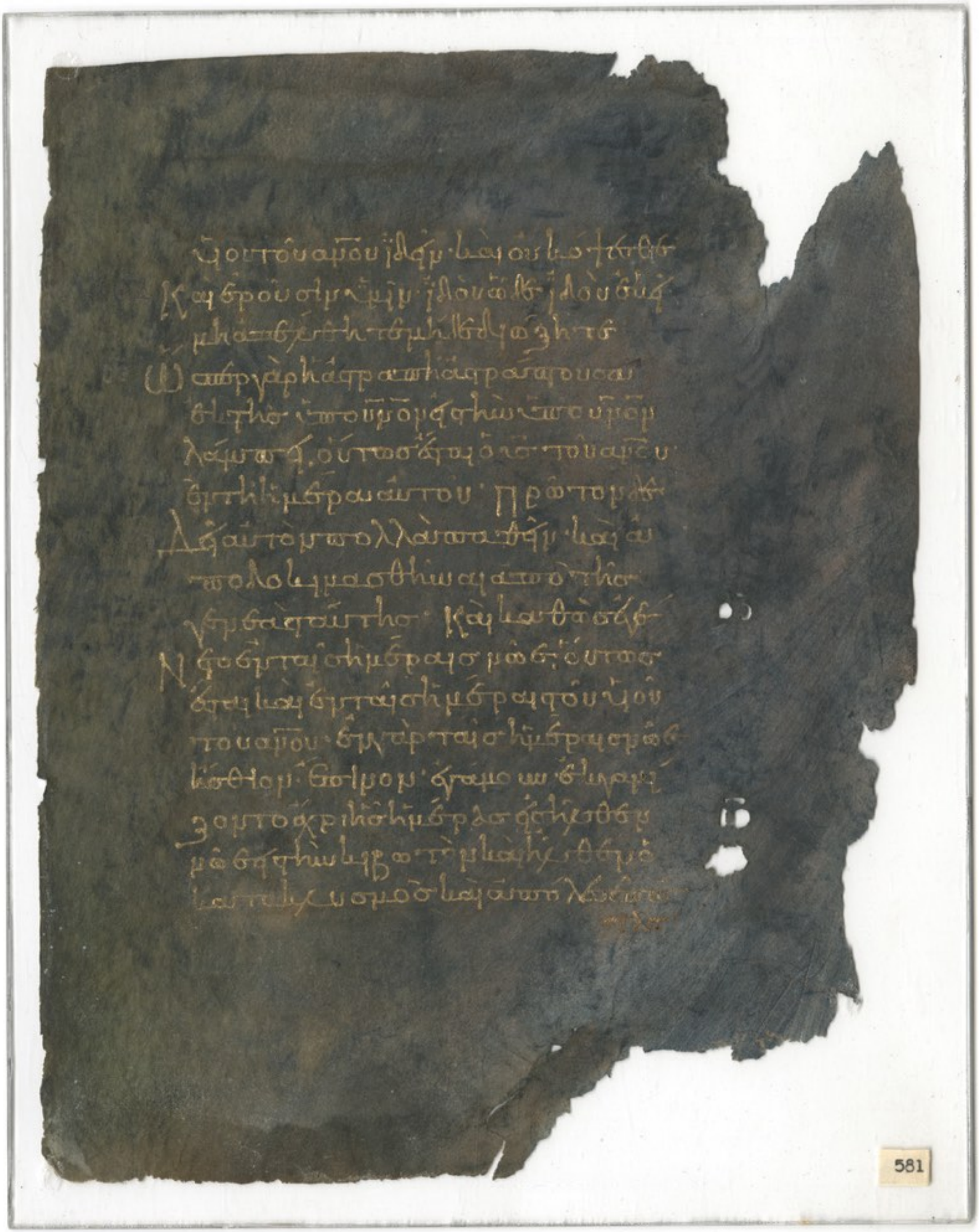


ἐφ' ὅτι τοῦ μὴ ἐκ πίστεως δικαιοῦσθαι
οὐαὶ δὲ λέγουσι τὴν λυσιτελοῦσαν
αὐτῷ φημὶ λόγον ἢ λόγον πάρειναι
πάρεστι τὸν πρᾶγμα λογιζόμενον τοῦ δικαί
ου κρίματος ἐν θαύματι κ̅ γ̅ μ̅ λ̅
σκαμμαλεγοῖν ἐν ἑαυτῷ μὴ μιμεῖσθαι τοῦ
τῶν· Προσέχετε ἑαυτοῖς· ἐὰν
λ ἁμαρτήσῃ ὁ ἀδελφός σου. ἔστι τι
μήσον μαυτῷ· καὶ ἐὰν μετανοήσῃ
λ φίσειν τῷ· καὶ ἐὰν ἑπτάκις τῆς ἡ
μέρας ἔστι πρὸς σὲ ἐπιστρέφων μετανοῶν
ἀφήσεις αὐτῷ· καὶ εἰ τῶν μοι ἀπο
στόλοι τῷ κυ· προσθεῖναι ἡμῖν
πίστιν· εἶπεν δὲ ὁ κυ· εἰ ἔχετε πί
στιν ὡς κόκκον σινάπεως· ἐλέγετε ἂν
τῇ συκαμίνῳ ταύτῃ· ἐκριζώθη
τι καὶ φυτεύθη τι ἐν τῇ θαλάσσῃ·

λαοσh· καὶ τοῦτο καὶ ὑμῶν
Τίος δὲ ὑμεῖς δούλομ ἵνα μαρτυρη
σῆτε καὶ πιστεύσητε· καὶ γινώσκητε
θεὸν τί ἐστιν οὐ γὰρ οὐ κρίνεται πρὸ
τερον ἐγὼ θεὸς καὶ ἔσται· καὶ ὀπίσω
κρίνεται· ἐγὼ εἰμι ἐγὼ εἰμι κύριος
καὶ πλὴν ἐμοῦ οὐκ ἔστι σωτήρ· ἐγὼ
ἀνεκήρυξα καὶ ἔσωσα καὶ ἀνήγγειλα
καὶ οὐκ ἦν ἐν ὑμῖν ἀλλότριος· καὶ ὑμεῖς
μάρτυρες μου ἐστε· καὶ ἐγὼ εἰμι ὁ θεός·
καὶ ἀπὸ τῆς ἡμέρας ἐγὼ εἰμι· καὶ οὐδεὶς
ἐξαιρούμενος ἐκ τῶν χειρῶν μου· ἐὰν
ποιήσω καὶ τίς ἀναστρέψει αὐτό·
κύριος παντοκράτωρ· τάδε λέγει
κύριος ὁ ῥυσάμενος ὑμᾶς ὁ ἅγιος
Ἰσραήλ· ἕνεκεν ὑμῶν ἀπέστειλα εἰς
Βαβυλῶνα· καὶ καταβιβάσω πάντας
φυγάδας καὶ τοὺς Χαλδαίους ἐν τοῖς
πλοίοις αὐτῶν· ἐγὼ κύριος ὁ ἅγιος ὑμῶν
ὁ ποιήσας Ἰσραήλ· ἐγὼ κύριος ὁ ποιῶν
ὑμῖν ἀρχὴν καινήν· τάδε λέγει κύριος
ὁ διδοὺς ὁδὸν ἐν θαλάσσῃ καὶ τρίβον
ὕδατι πολυτίμῳ· καὶ ἐξάγων ἅρμα καὶ
ἵππον καὶ δύναμιν μετὰ ἰσχύος· ἅμα
κοιμηθήσονται καὶ οὐ μὴ ἀναστήσονται
ἐξέλιπον ὡσεὶ λίνον· καὶ ἐν τῷ σβεσθῆναι
ἐλογίσθησαν· ταῦτα λέγει κύριος
ὁ ἐξαιρούμενος ὑμᾶς· μὴ μνημονεύετε
τὰ ἔμπροσθεν· καὶ τὰ ἀρχαῖα μὴ
λογίζεσθε· καὶ ἰδοὺ ἐγὼ ποιῶ καινὰ
ἄρτι ἐκφανεῖ· καὶ οὐ γνώσεσθε αὐτὰ
ἔτι λοιπόν· καὶ ἀνοίξω ἐν τῇ ἐρήμῳ ὁδὸν

αμάρτου σαμαρείας καὶ γαλιλαίας
ας· καὶ εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε
καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε·
πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ
ἀπολωλότα οἴκου Ἰσραήλ· πορευόμενοι δὲ
κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασι
λεία τῶν οὐρανῶν· ἀσθενοῦντας θεραπεύετε
νεκροὺς ἐγείρετε λεπροὺς καθαρίζετε δαι
μόνια ἐκβάλλετε· δωρεὰν ἐλάβετε δωρεὰν δότε·
μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν
εἰς τὰς ζώνας ὑμῶν· μὴ πήρας εἰς ὁδὸν μηδὲ δύο
χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ
ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν· καὶ εἰς ἣν
δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς
ἐν αὐτῇ ἄξιός ἐστιν, καὶ ἐκεῖ μένετε ἕως ἂν
ἐξέλθητε· εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπά
σασθε αὐτήν· καὶ ἐὰν μὲν ἡ οἰκία ἀξία ἔλθετω
ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· καὶ ἐὰν μὴ ἀξία ἔλθετω
ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς· καὶ ὃς ἂν μὴ δέξη
ται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν,

οὐχὶ οἶδα ὅτι οἱ σταυρί
σθησαν· οἶδε δὲ μμεμνῆσθαι· οὐ
χαρεσθήσεται νῦν προσέτι τοῦ
λοιπὸν ἀλλ' αὐτῷ θεῷ φιλεῖ ὅ ἀγα
πῶν· ὅ τοσοῦτος καὶ ἡμᾶς αὐτῷ·
ἀμαρτεῖν οὐ τολμῶ· εἰ καὶ ἀπέλαβον
σῶν καὶ ἀσφαλῆ· Εἰ πάντα τὴν θέσ
λεσιν ὑπὸ τὰ μιφφαρισαίων τε
ὅρχεται εἰκὼ ἀπὸ λαὸν τοῦ θεοῦ· ἀπὸ
κρίνθη αὐτοῖς οἱ καὶ ἡμᾶς· οὐ κατ
χεται εἰκὼ ἀπὸ λαὸν τοῦ θεοῦ μεταὶ
ρεῖν τὴν φόβον· οὐδὲ ὅρ οὖν σοι μ
ἰδοὺ τὸ δὲ ἰδοὺ σταυρός· ἰδοὺ γὰρ εἰ
κὼ ἀπὸ λαὸν τοῦ θεοῦ σταυρὸς ἡμῶν
ἐστιν· ἐστὶν δὲ πρὸς τοὺς σημαθη
τὰς· ἐκ δίσσομεν ἡμῶν ἐστὶ τὸ σω
θῆναι ἡμᾶς αὐτὸ μὴ μὲν ἐμοῦ



Ο μοίως καὶ οἱ ὄχλοι ἐμπαίζουσι
ἡμέραις λοιπὸν κοθίζομεν ἡμῶν·
ἡ δὲ ἡμέρα ἐκείνη ἐφ' ὑπόνοιν
πολεμόμενον· ἡδὲ ἡμέρα ἐξ ἧς
θέμελιοῦται ἐπὶ πολέμων· ὅμοιος
ἐξεθέθη καὶ τὸν ὑγρὸν καὶ
ἀπὸ λόγου θέμ αὐτὸν πάντας· καὶ τὰ
ταῦτα ἔχει ἡ ἡμέρα ὁ τοῦ
αἰῶνος ἀπὸ καὶ πάντας·

ι Ἐμ δὲ καὶ μὴ τὴν ἡμέραν ὅσ ἔχει μετὰ τοῦ
λοιμοῦ· καὶ τὰς κλίνας ἑαυτοῦ
ἐπιθείναι· μὴ καὶ ταῦτα ὑπὲρ αὐ
αὐτοῦ· καὶ ὁ ἐπὶ τῶν ἔργων, ὁμοίως
μὴ ἐπὶ γὰρ θεωρεῖ τὸν ἔχει ὁ πολίτης·

ια Μνήμονεύω ἐφ' ἡμῶν καὶ κλαίω λαὸν
ὃν ἐπαιδεύθη ἐν τῇ τυχῇ αὐτοῦ
σωσαι ἀπὸ λόγου ἑαυτῆς· ὁδεύει

αὐτῶν λόγοι αὐτῶν. ζ΄ οὐ γογγύσετε
αὐτοῖς· λόγος ὑμῶν· ταῦτα τοῖς
Μωυσῆς καὶ Ἀαρών· ἐν τῷ ἐπιφανῆναι κυ-
ριον ὑμῖν· τὸν ἀκούειν κυρίου τῶν γογγυσμῶν
ὑμῶν· ἃ γογγύζετε ἐπ' αὐτόν· καὶ ἡμεῖς τί ἐσμεν·
οὐκ ἐπὶ ἡμᾶς τὰ γογγύσματα ὑμῶν· ἀλλὰ ἐπὶ κυριον·
καὶ εἶπεν Μωυσῆς πρὸς Ἀαρών· εἰπὸν πάσῃ συναγωγῇ
υἱῶν Ισραηλ· ἐγγίσατε ἐνώπιον κυριου· ἐπακουσθη-
σεται γὰρ τὰ γογγύσματα ὑμῶν· καὶ ἐγένετο ἐν τῷ λαλῆσαι
Ἀαρὼν πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ· καὶ ἐπέβλεψαν
εἰς τὴν ἔρημον· καὶ ἰδοὺ δόξα κυριου ὤφθη ἐν νεφέλῃ·
καὶ ἐλάλησεν κυριος πρὸς Μωυσῆν λέγων· ἐγὼ ἤκουσα τῶν
γογγυσμῶν υἱῶν Ισραηλ· λάλησον αὐτοῖς λέγων· ἀνὰ μέσον
τῶν δυεῖν ἑσπερινῶν φάγεσθε κρέας· καὶ πρωὶ πλησθήσεσθε
ἄρτων· καὶ γνώσεσθε ὅτι ἐγὼ κυριος ὁ θεὸς ὑμῶν· καὶ
ἐγένετο ἐν τῷ ἀναβῆναι ὄρτυγας· καὶ ἐκάλυψεν τὴν παρεμβολὴν·
καὶ πρωὶ ἦν δρόσος κύκλῳ τῆς παρεμβολῆς·

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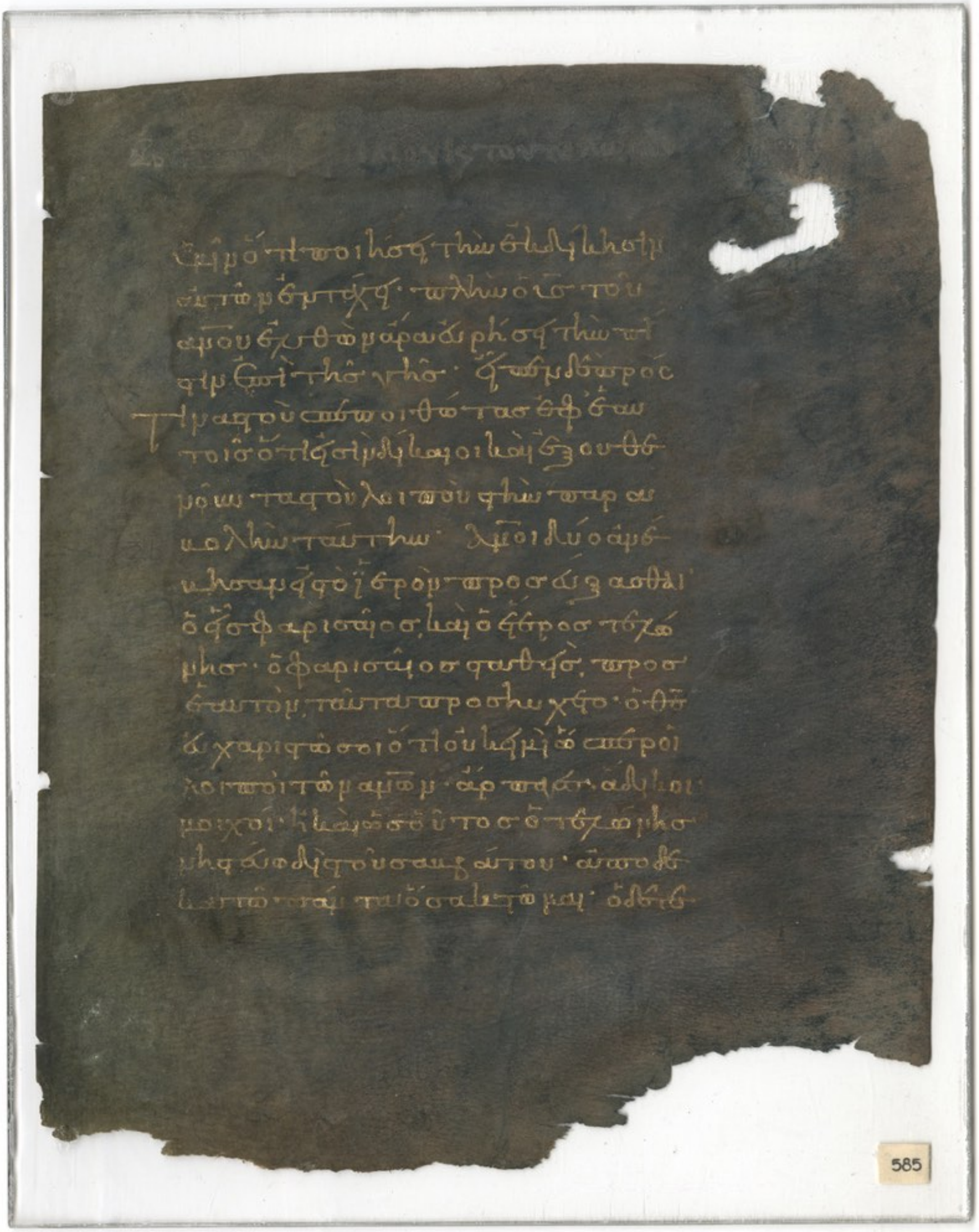
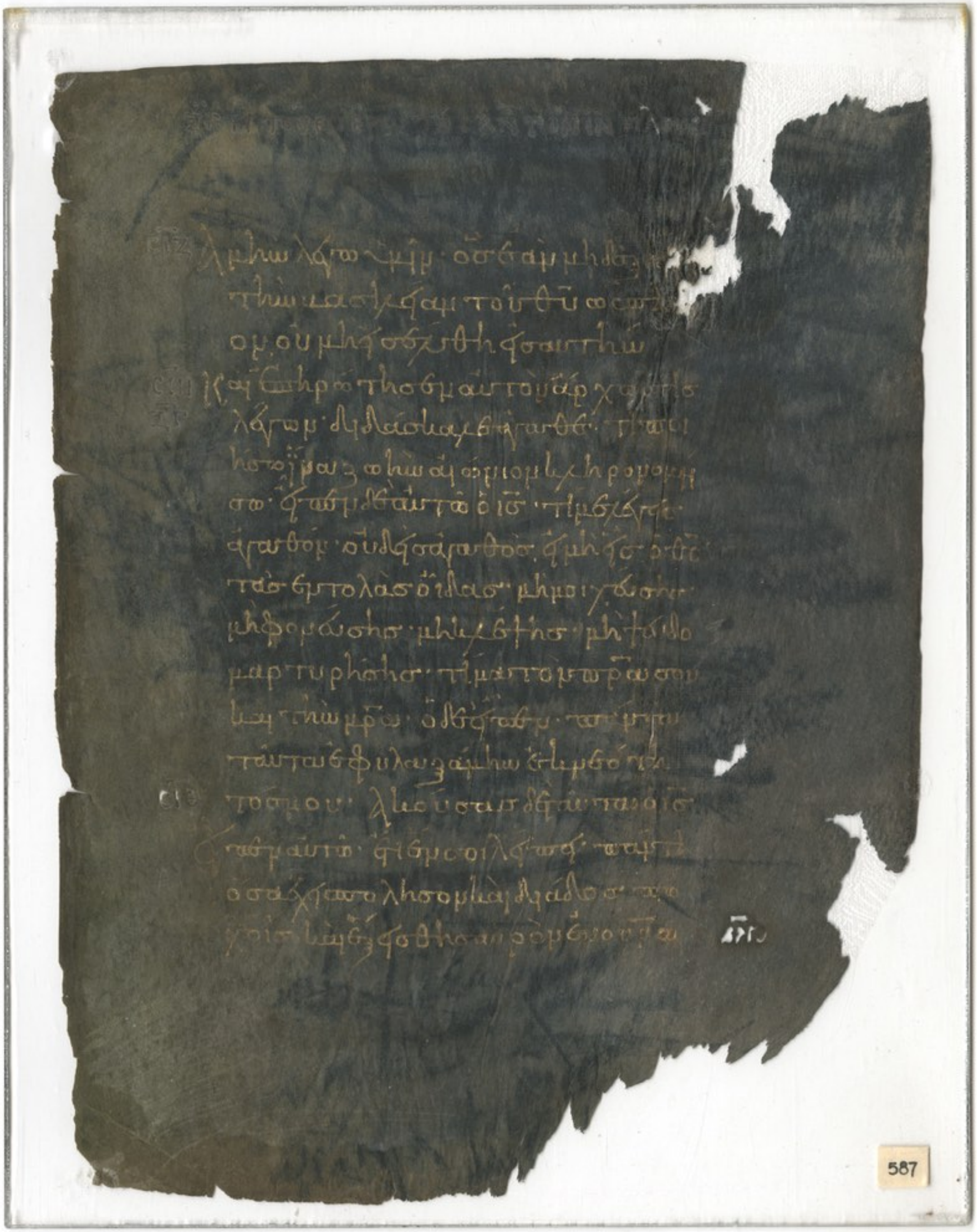
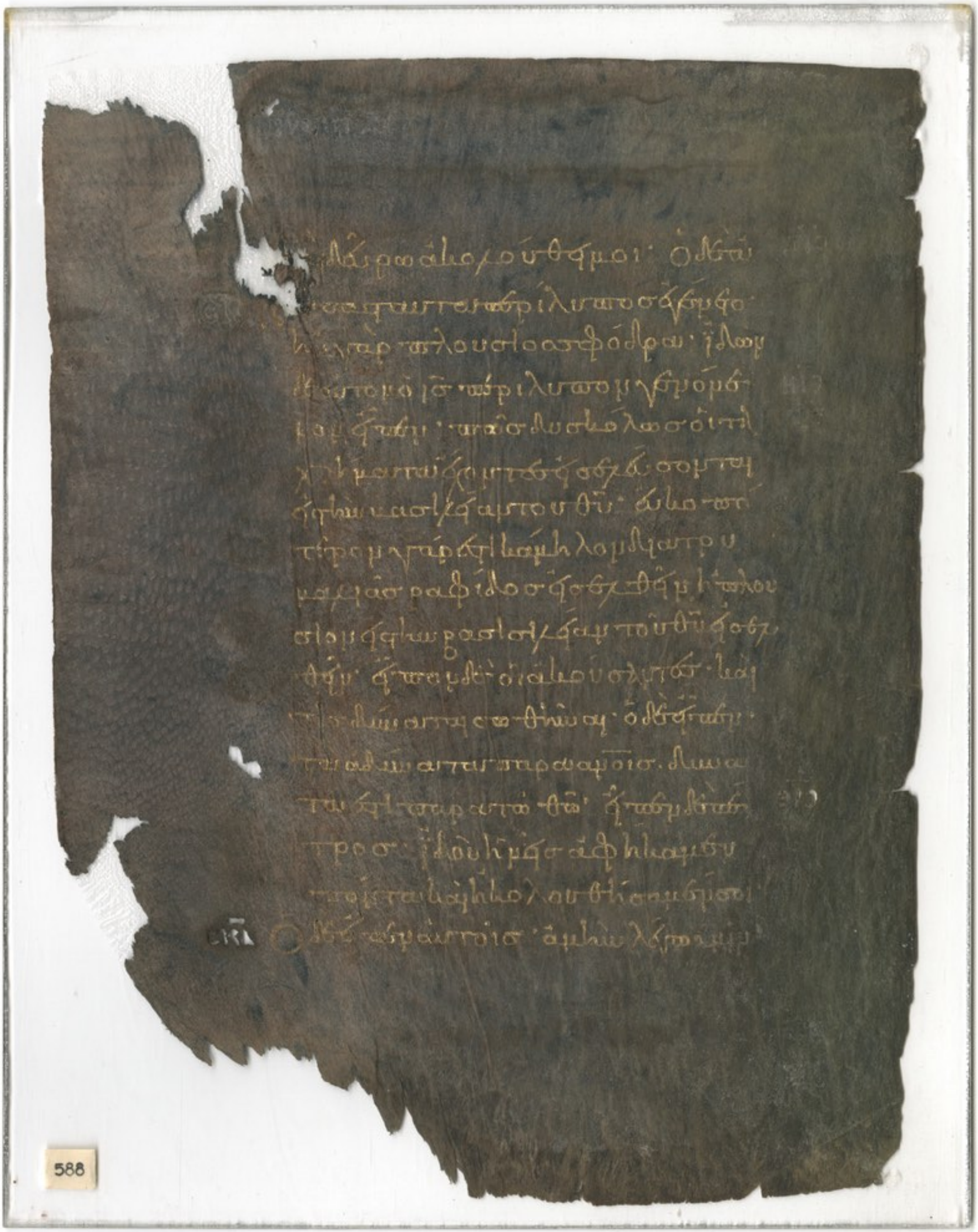
λόγον· καὶ τὴν τοῖς τιμῶντας τὸν
θεὸν μὴ φοβουμένοις· καὶ αὐτὸν μὴ δυνάμενον
τὸν μόνον· χήρευσον τὴν τοῦ λόγ
ου δόξαν· καὶ ἡ χάρις τοσοῦτον λόγ
ου· δόξαν κεκτήσεται τοῦ αὐτοῦ λόγ
ου καὶ οὐκ ἐν δόξῃ ἐν χρόνῳ·
μεταλάβετε τὴν δόξαν ταύτην· ἵνα καὶ τὸν
θεὸν φοβούμενοι καὶ αὐτὸν μόνον καὶ τρέ
τοντες· λαμπρὸν τὸν ἀρχέγονον καὶ τὴν
τοῦ χήρου τοῦ δόξαν κεκτήσεται τὴν
βασιλείαν μὴ ἀφίστασθαι· ἀλλὰ ἐν τοῖς
ἀγίοις· ἵνα καὶ δόξῃ· ἀλλὰ ἐν αὐτοῖς
πολιτεύεσθαι· ἀλλὰ καὶ ἀσχάλα· ὁ δὲ θεὸς
οὐ μὴ ποιήσῃ τὴν δόξαν κεκτῆσθαι τὸν
θελήσαντα μὲν αὐτοῦ τὸν τόπον τοῦ
τοῦ τοσοῦτον μὴ κρατεῖν καὶ μυστὸς
καὶ μακρὸν θυμὸν ἐν αὐτοῖς· λόγ

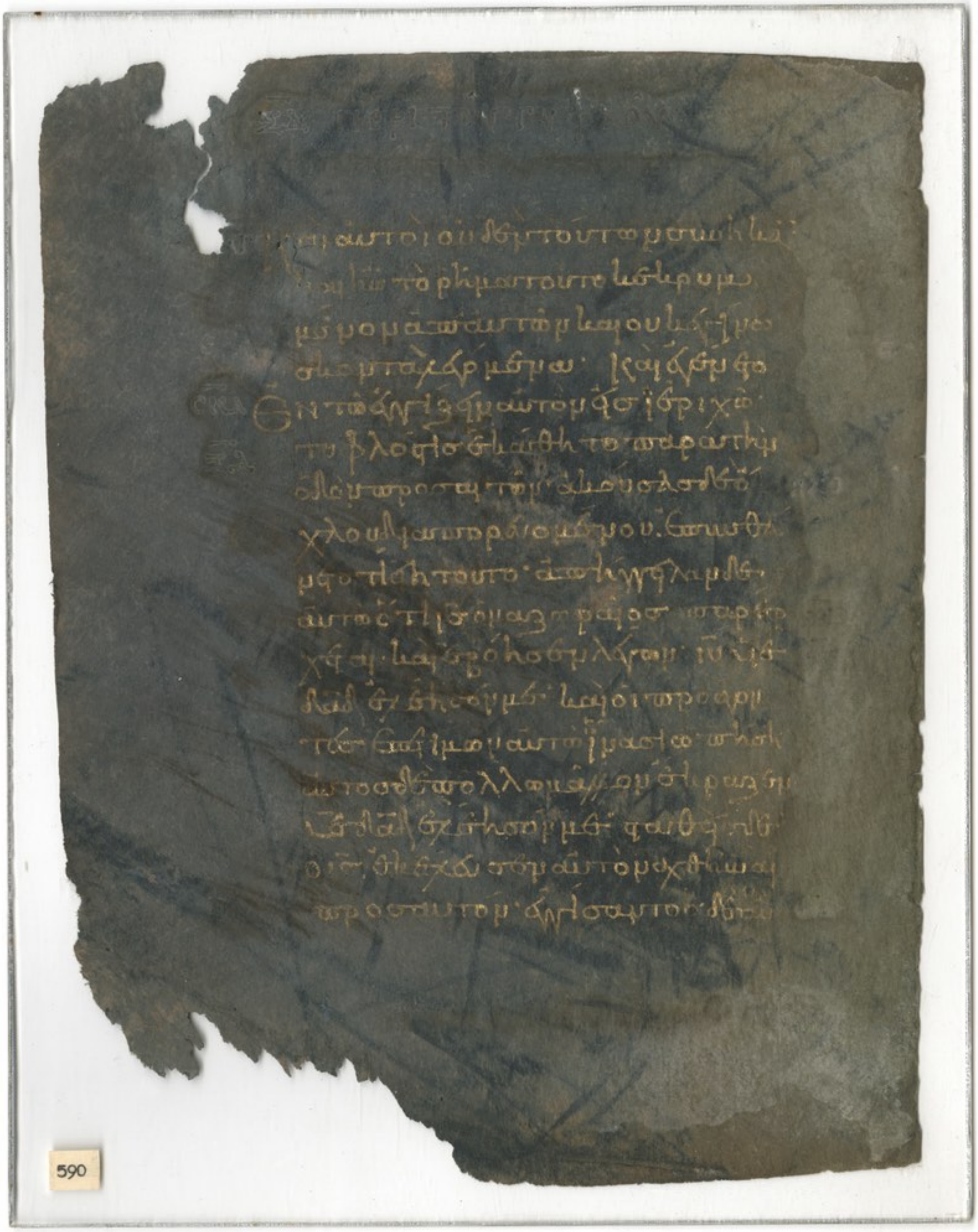


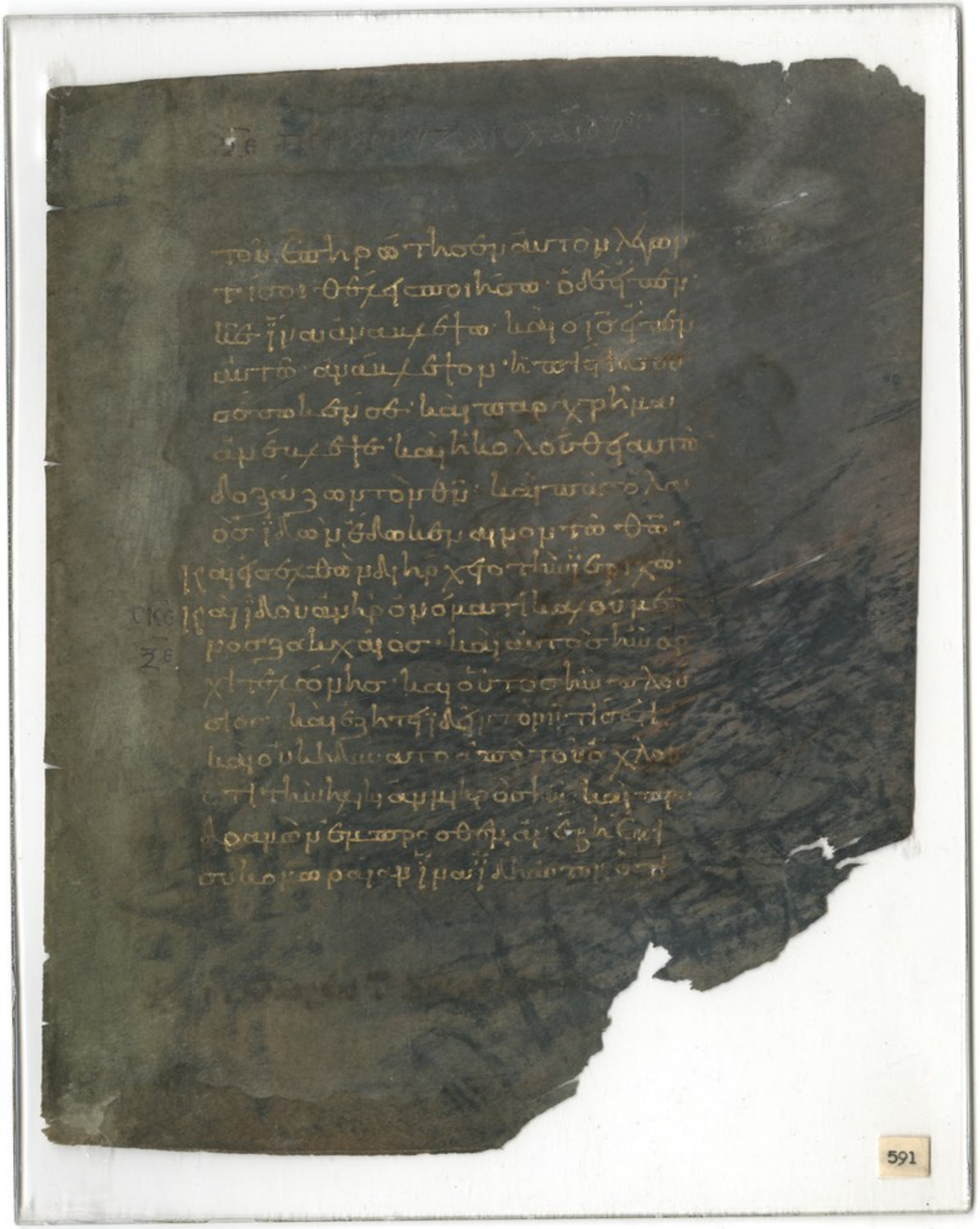
λαμβανομεν μακροθυμιας ου λη
θυμου δουσου οφθαλμους σ
ου τους μου μου βασανους· αμ[illegible]
το δηλουν εαυτου λογον· ο θυ
ιλασθητι μοι τω αμαρτωλω·
λογον μη μη καταισχυνου τους δουλους
σου μου σε τον μοι καταφυγη
ανθρωπος· Ο τι ωδε ο ικετευων
τον τα σα μου θεωρειν· ο δε τα σα
μου βασανον· τον θεωρειν·
Προσεφερον δε αυτω και τα βρε
φη ινα αυτων αψηται· ιδοντες
δε οι μαθηται· επιπλησσον αυτοις
ο δε ιησους προσκαλεσαμενος αυτα
ειπεν· εαφετε παιδια ερχεσθαι
προς με· και μη κωλυετε αυτα
των γαρ τοιουτων εστιν η βασιλεια
του

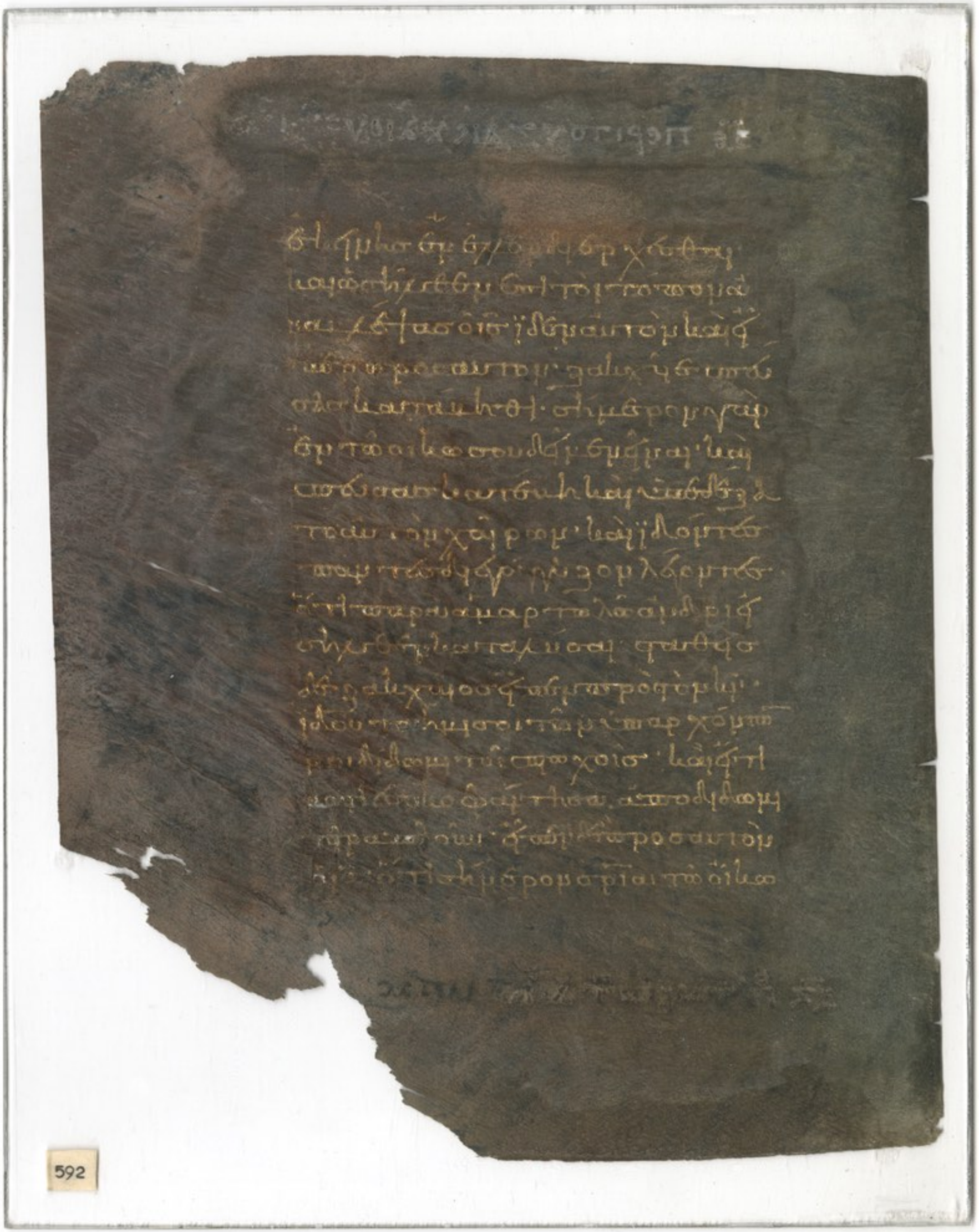


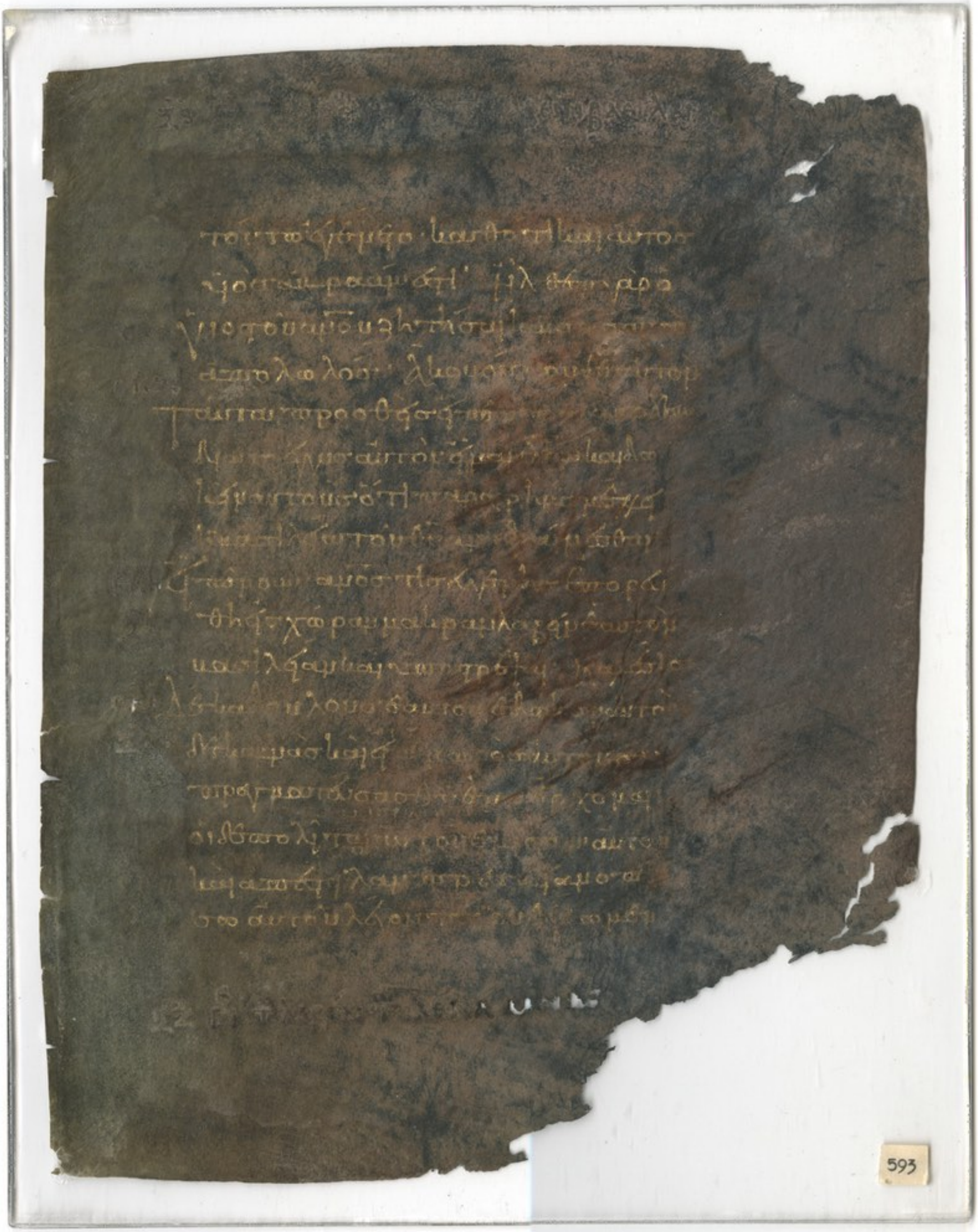


ὅτι οὐδὲ σὺν ἡμῖν ἐστιν ὁ ἐκβαλὼν
ἡμᾶς ἐν τῷ ὀνόματί σου καὶ δυνάμεις
πολλὰς ἐποιήσαμεν· καὶ ἐν τῷ ὀνόματί σου
καὶ δαιμόνια ἐκβάλλομεν· καὶ ἐν τῷ ὀνόματί σου
δυνάμεις πολλὰς ἐποιήσαμεν· καὶ ἐν τῷ ὀνόματί σου
καὶ δαιμόνια ἐκβάλλομεν· καὶ ἐν τῷ ὀνόματί σου
δυνάμεις πολλὰς ἐποιήσαμεν· Παραγγείλας δὲ αὐτοῖς·
λέγων· μὴ κωλύετε αὐτούς· ἴδου
γὰρ οὐκ ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ
ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με·
ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν ὑπὲρ ἡμῶν ἐστιν·
καὶ ὃς ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι
ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ
χάσῃ τὸν μισθὸν αὐτοῦ· καὶ ἐὰν σκανδαλίσῃ
τοὺς μικροὺς τοὺς πιστεύοντας εἰς ἐμέ, καλὸν ἐστιν
αὐτῷ μᾶλλον εἰ περίκειται λίθος μυλικὸς περὶ τὸν
τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν·









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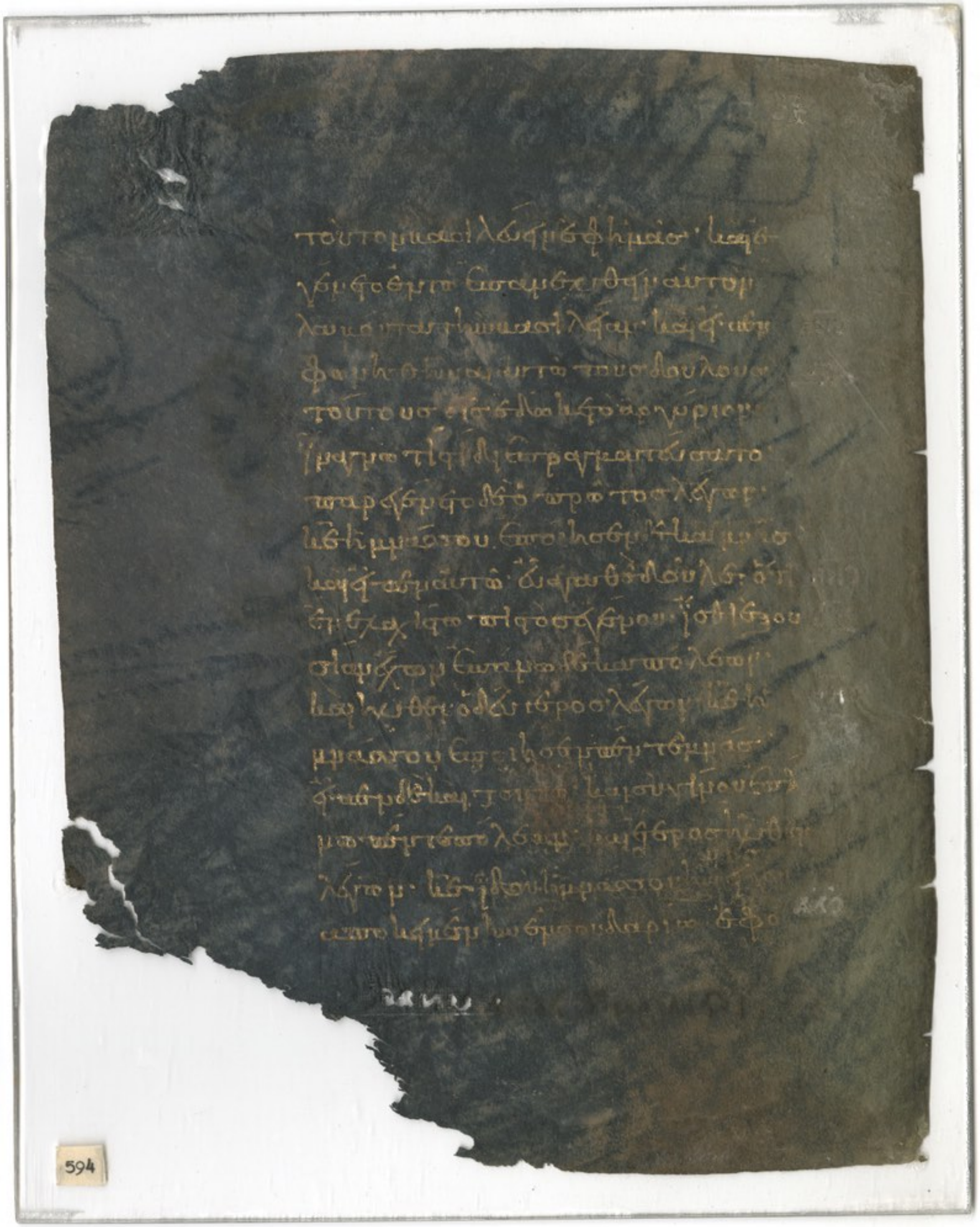

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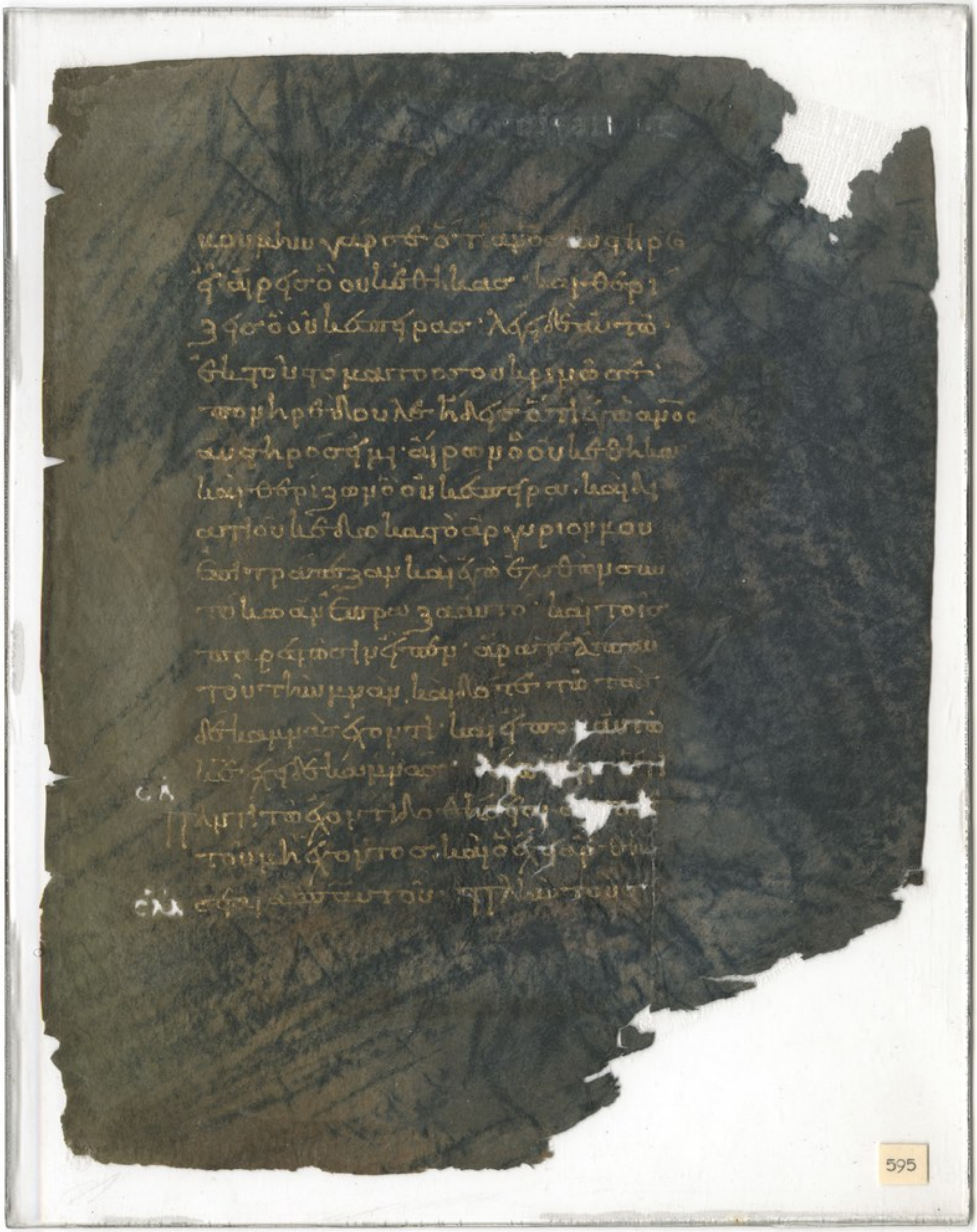

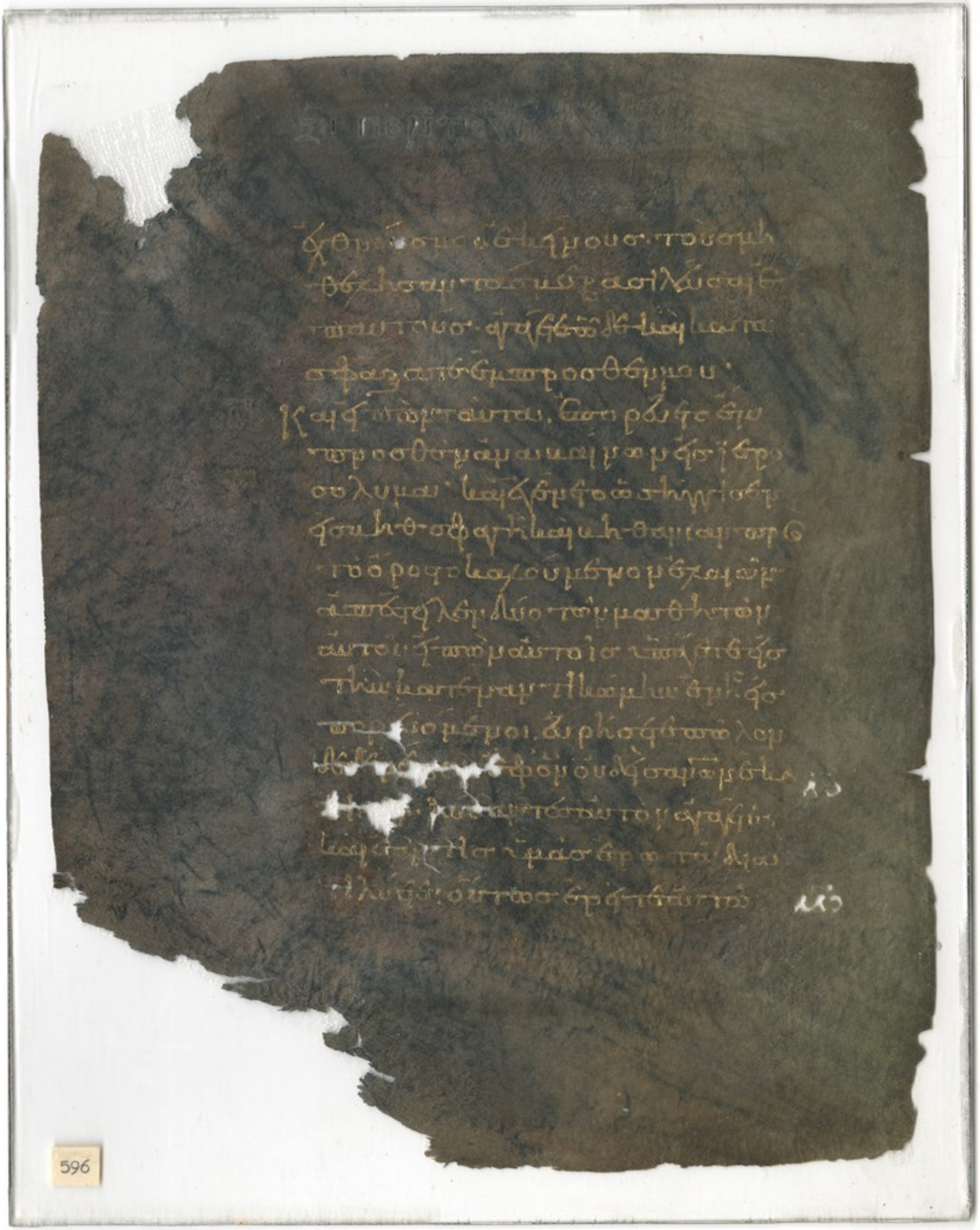

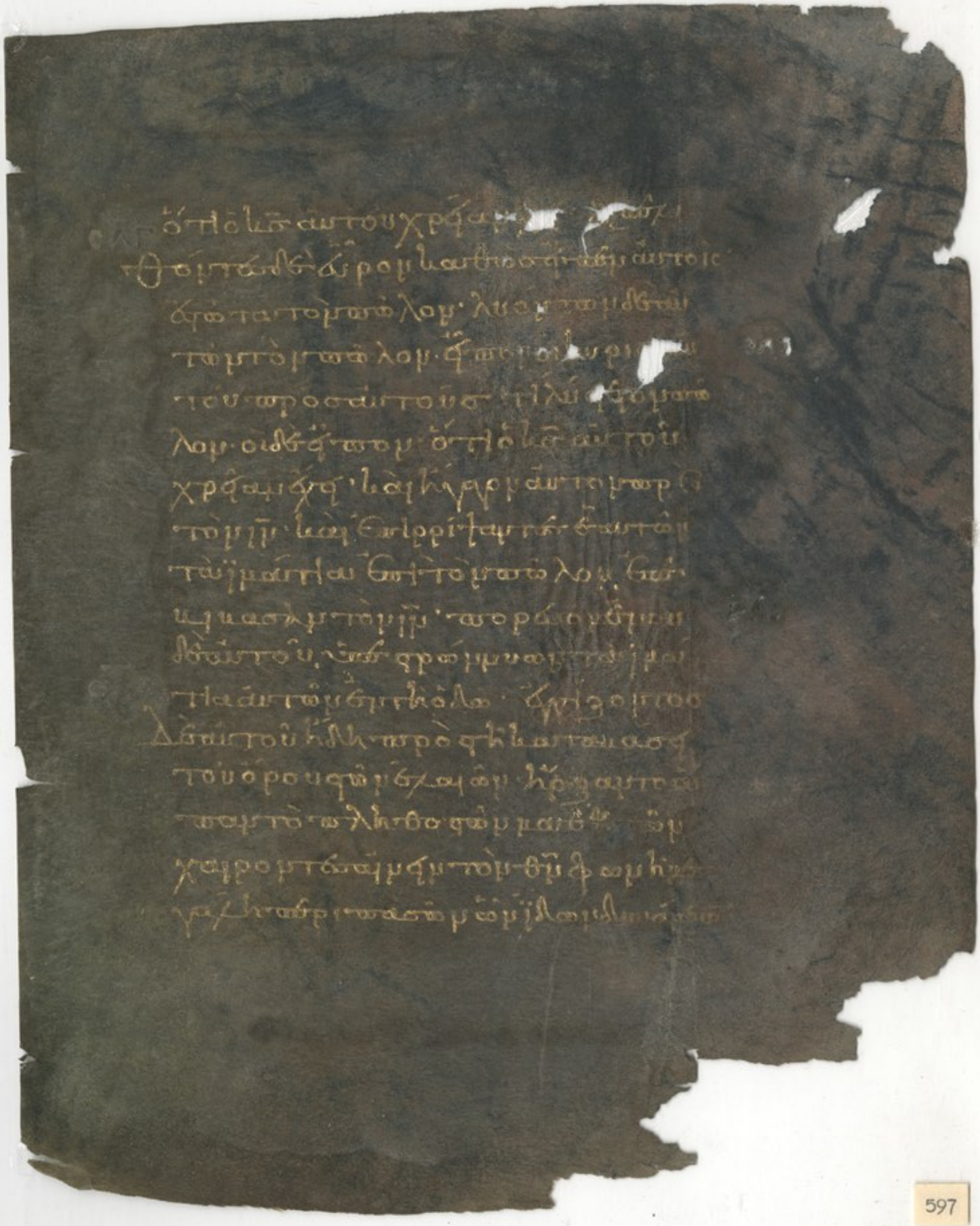

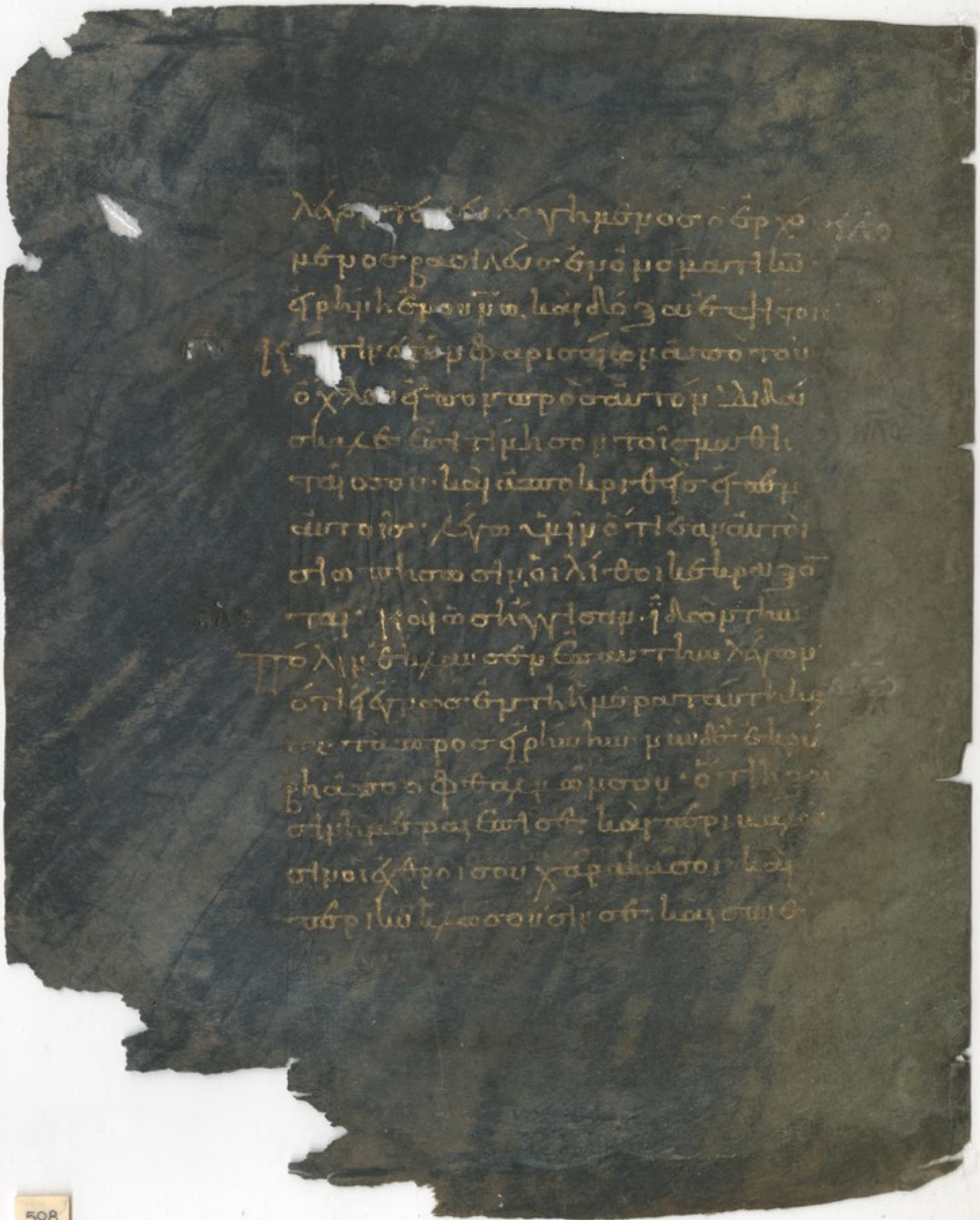

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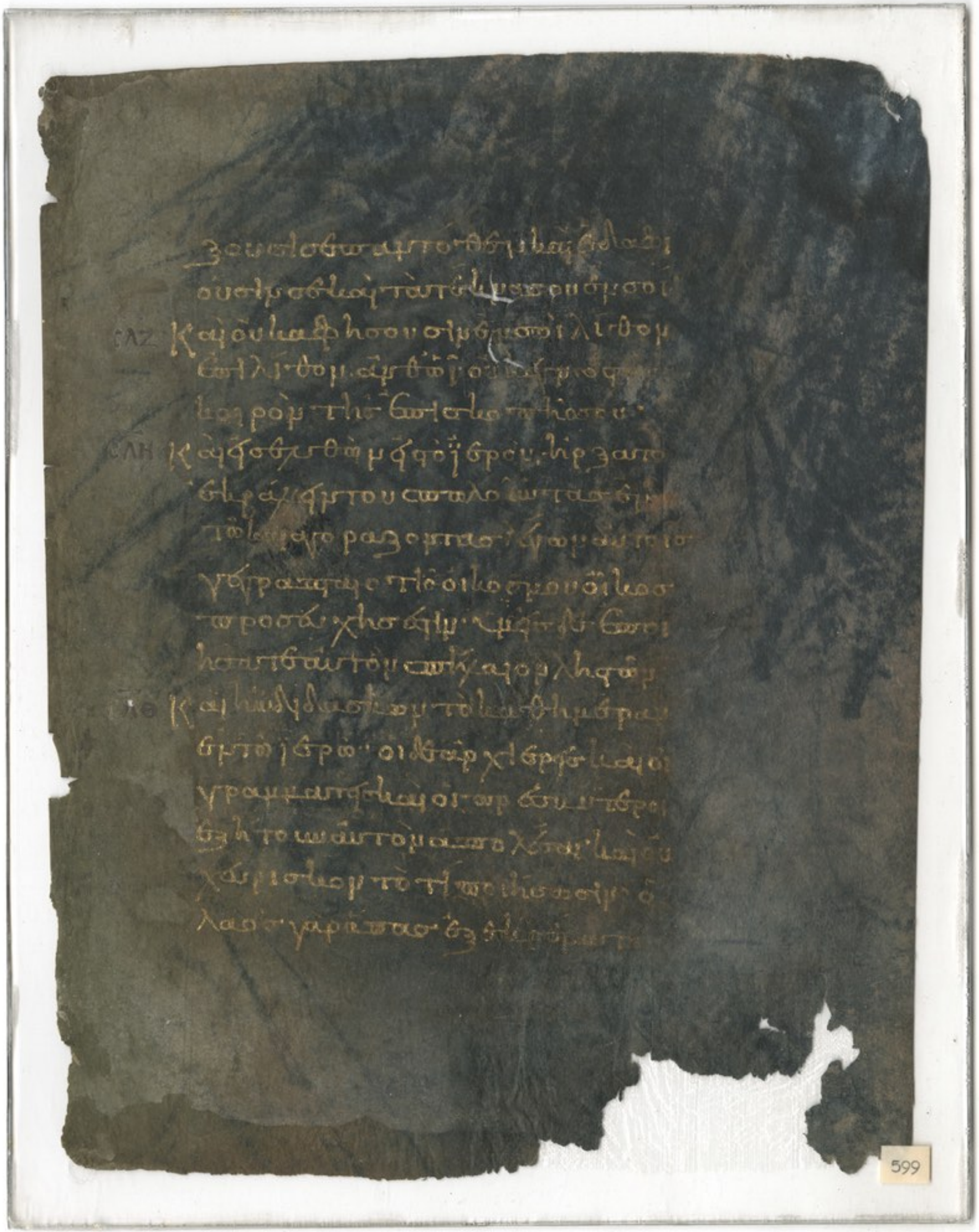

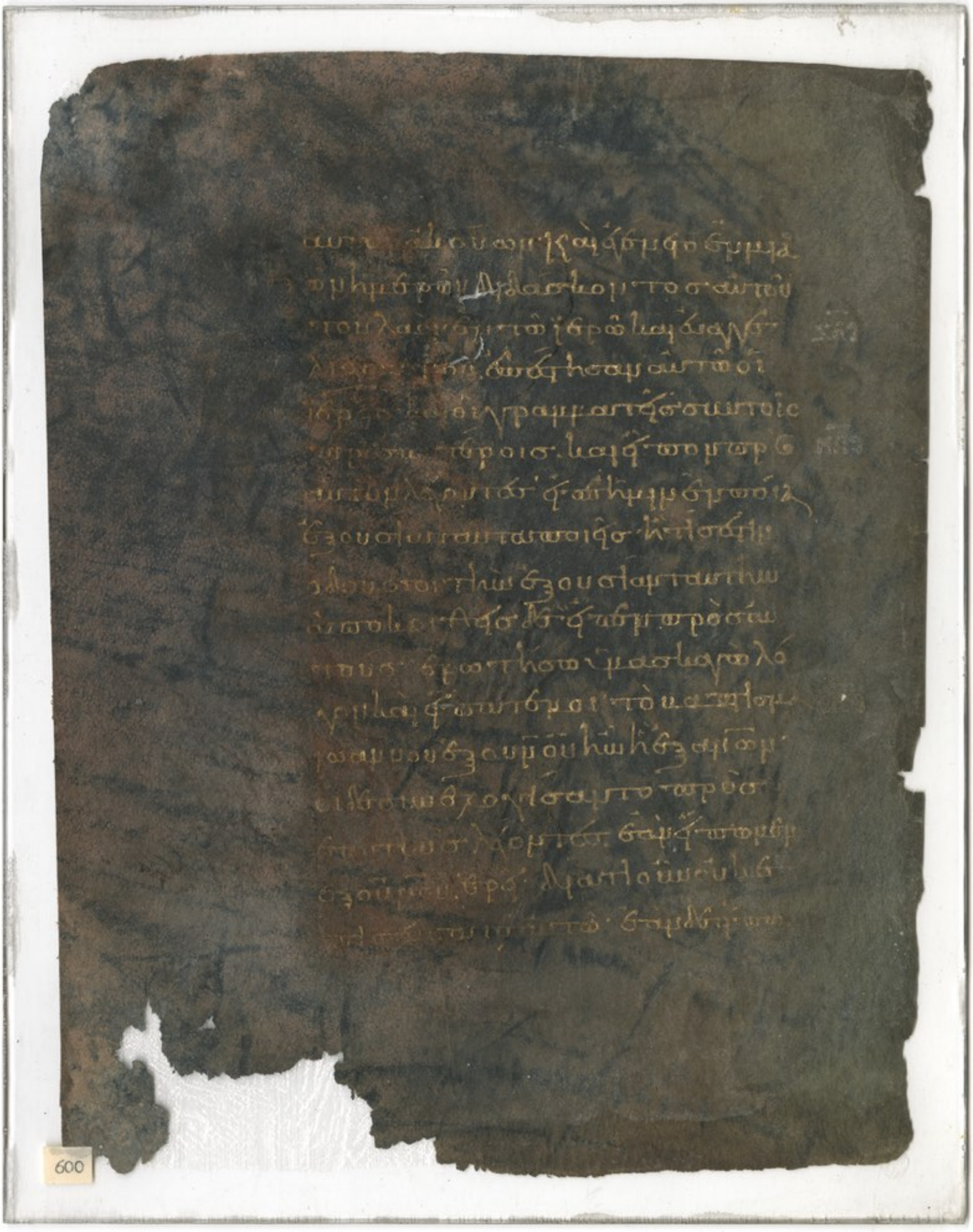

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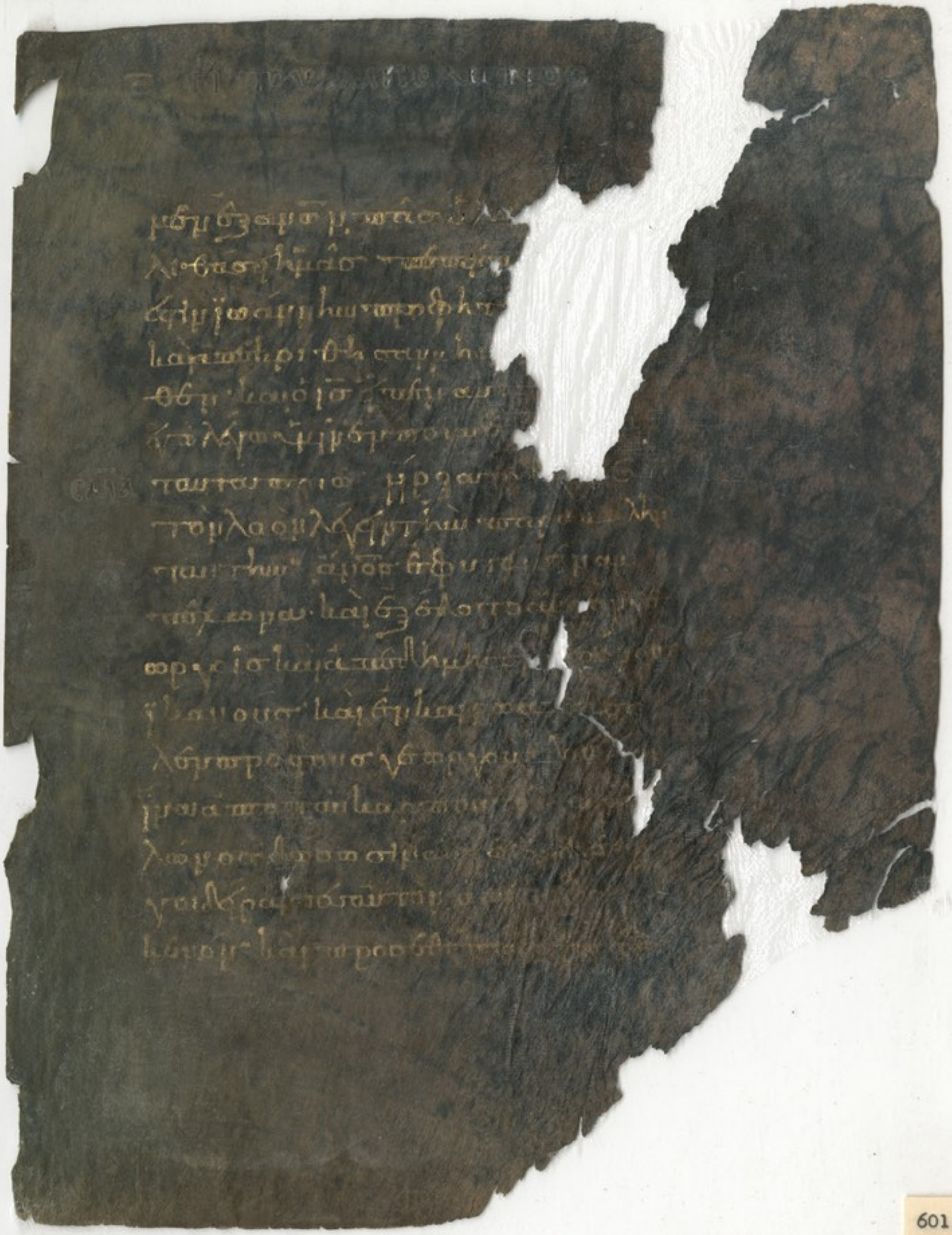

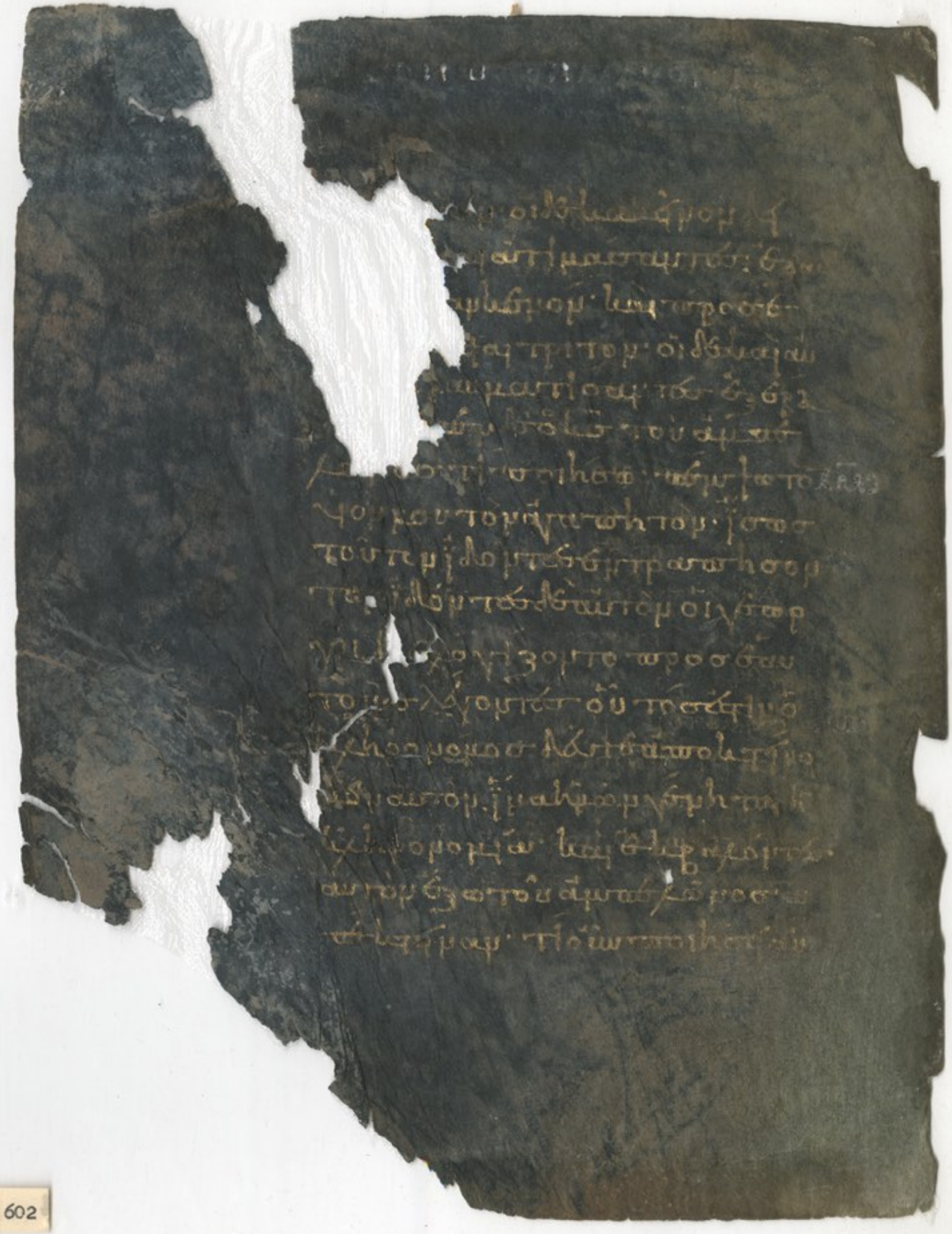

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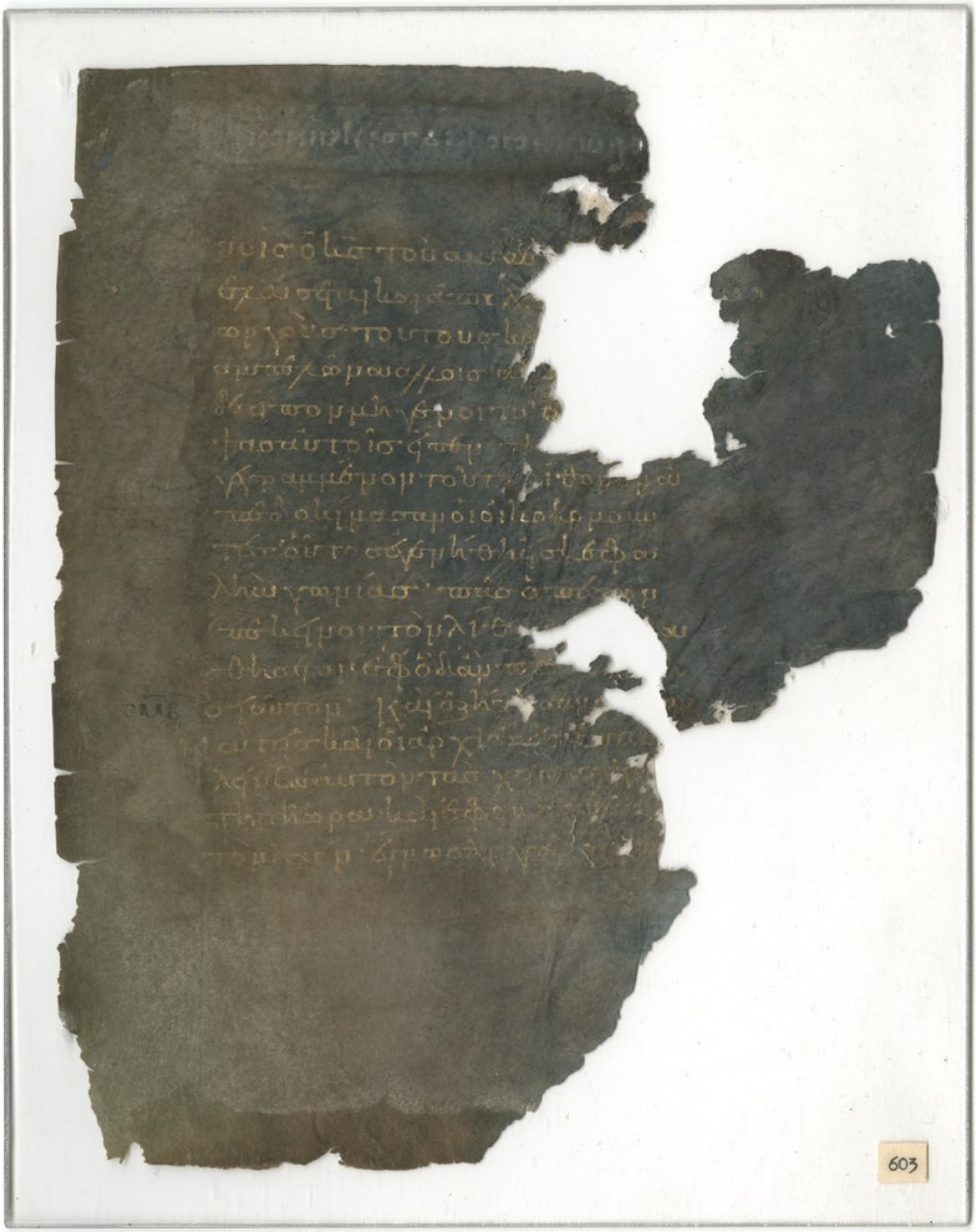

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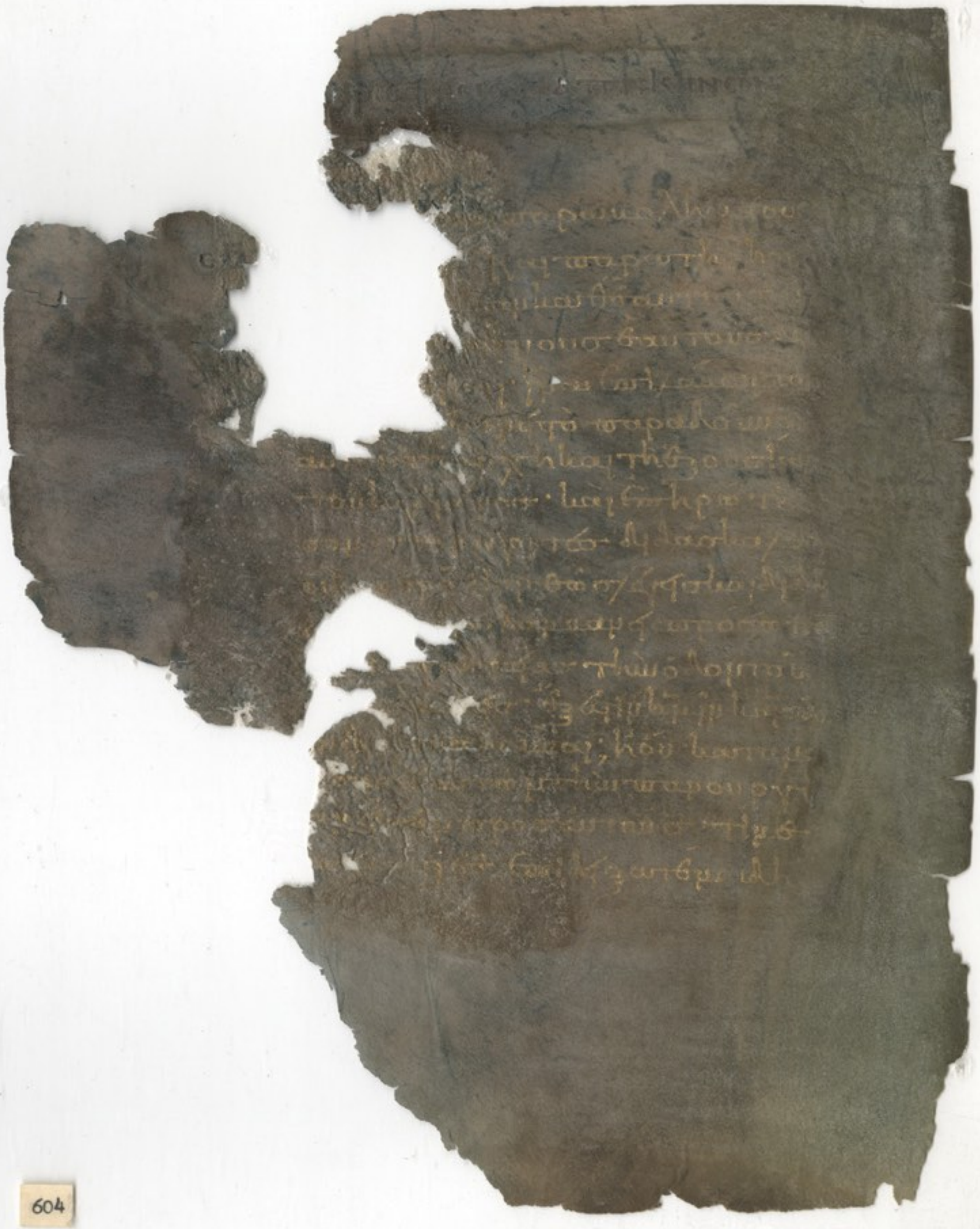

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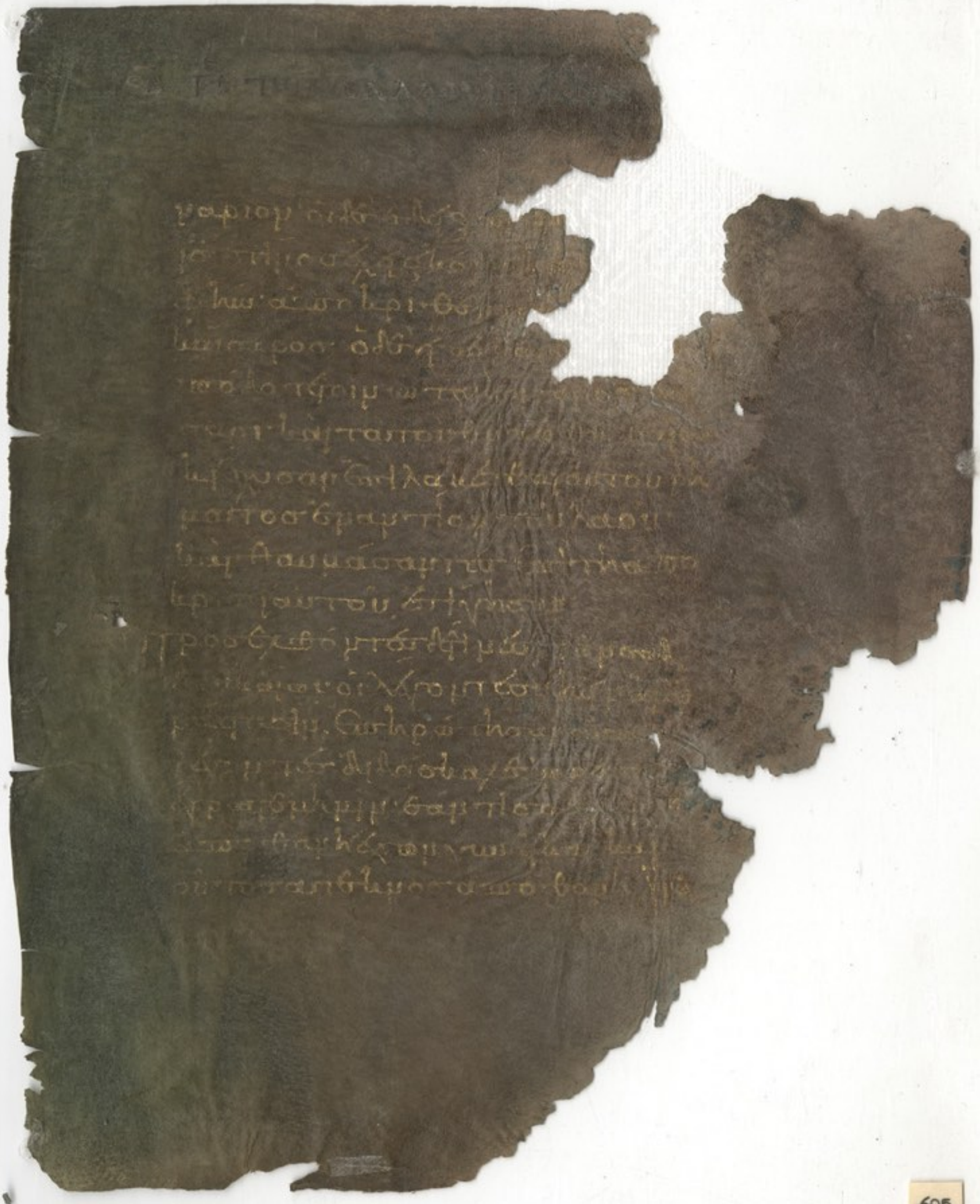

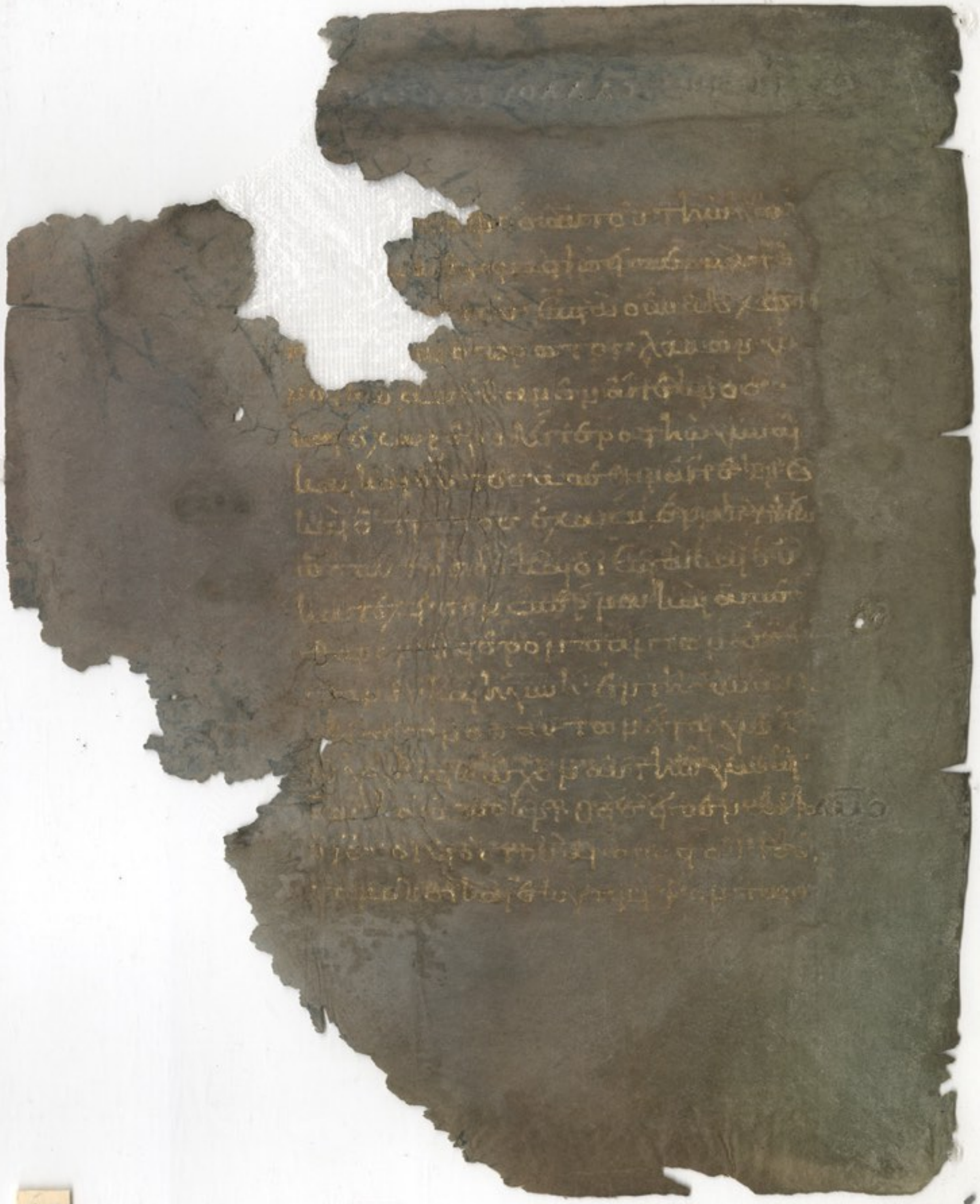

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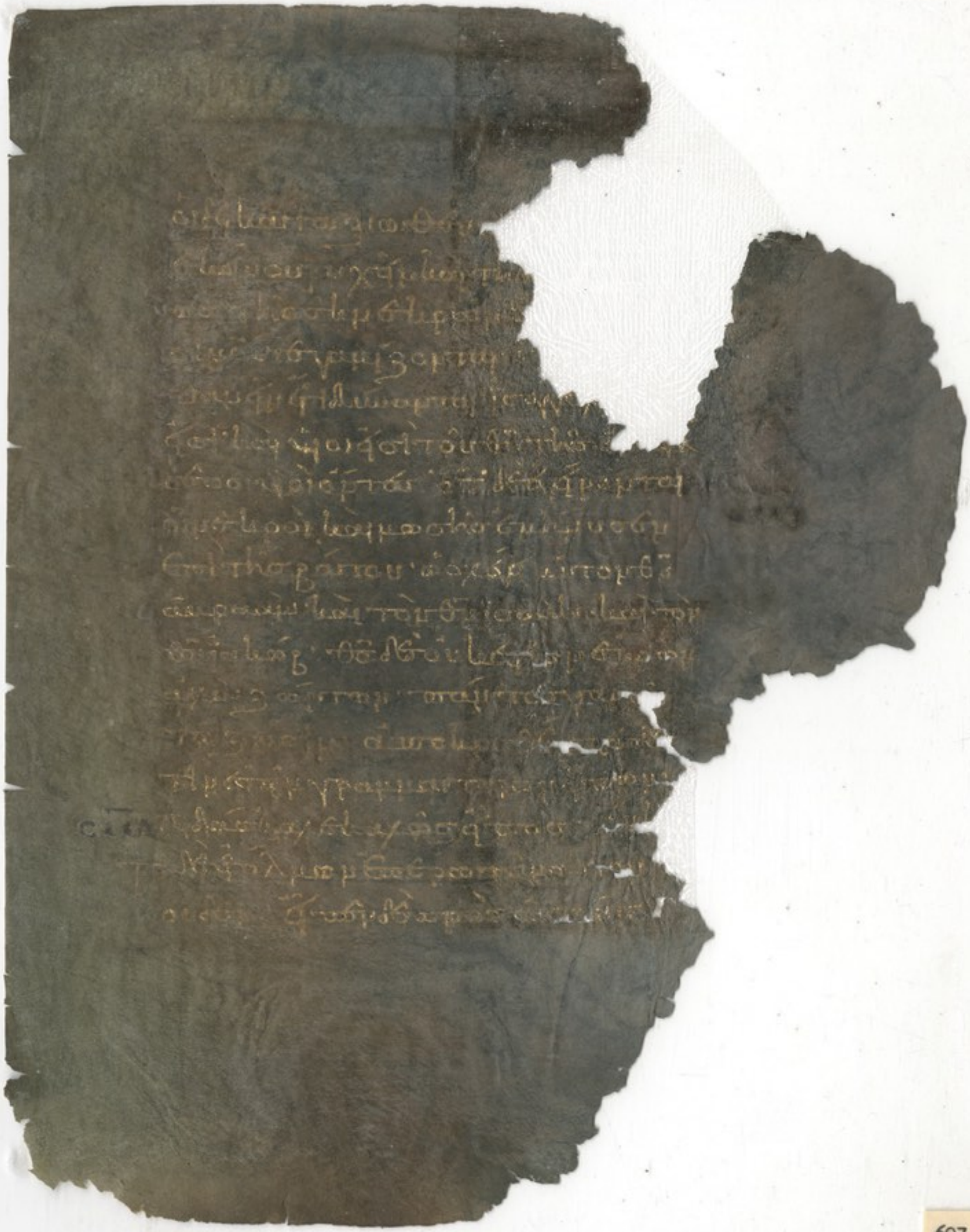

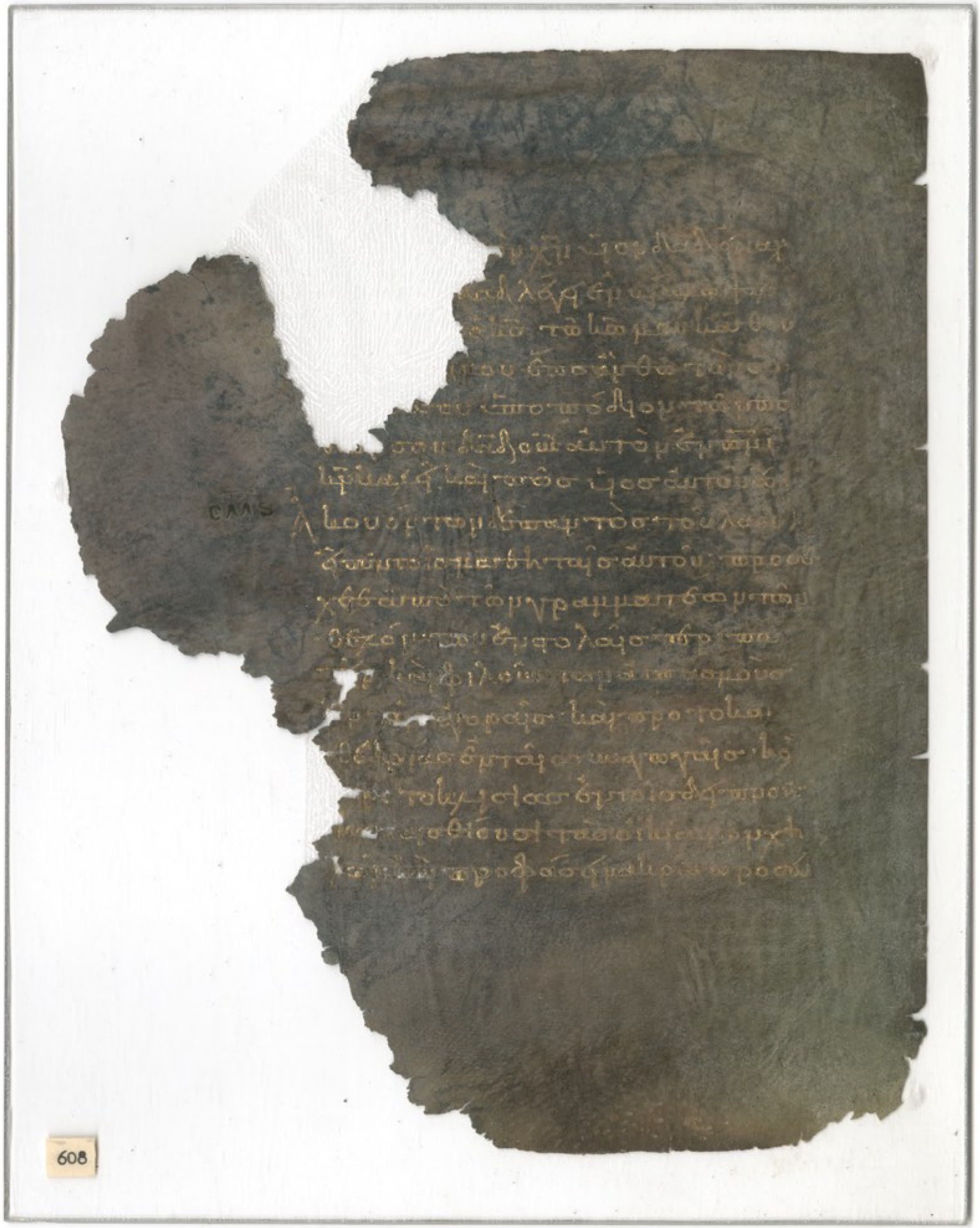

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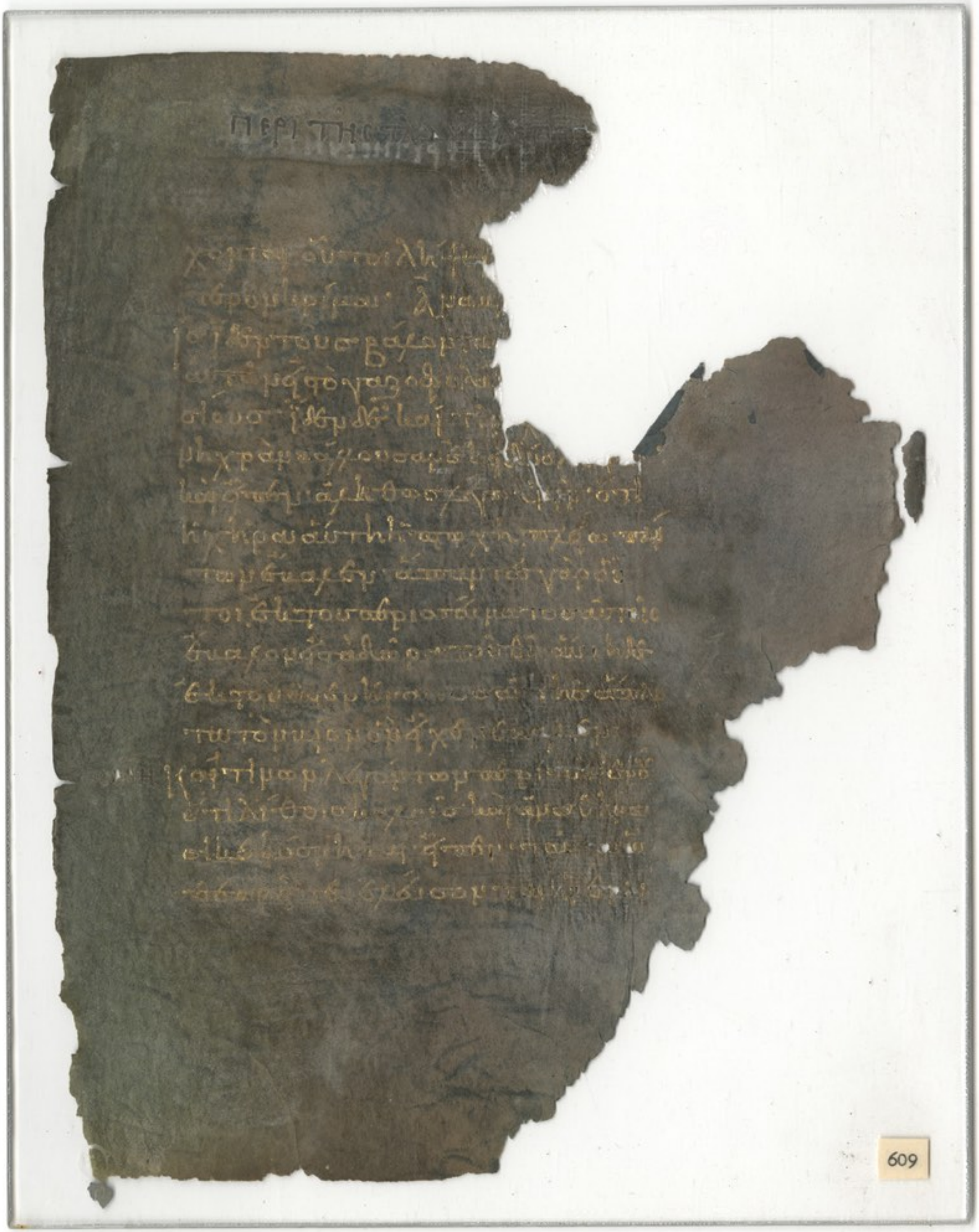

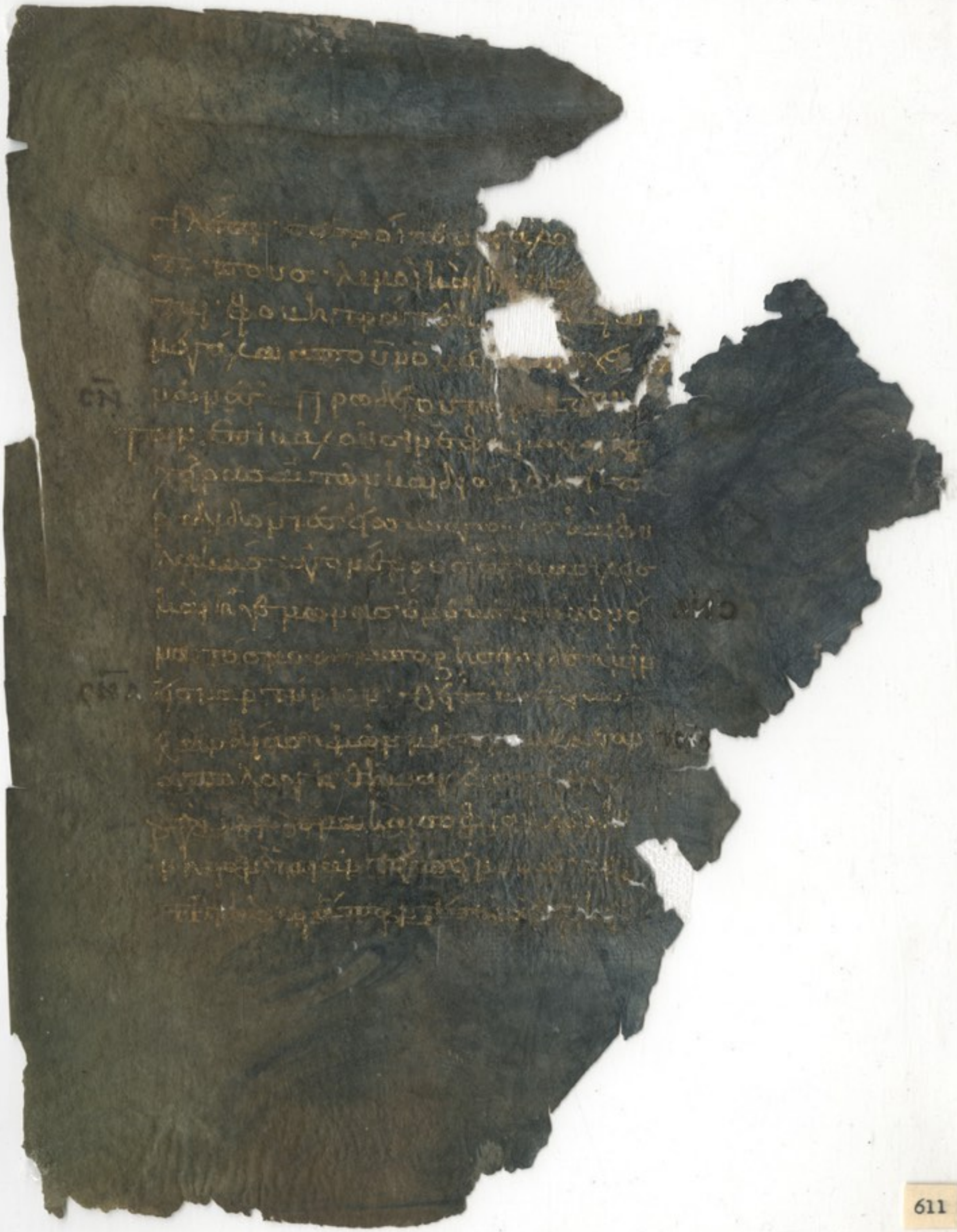

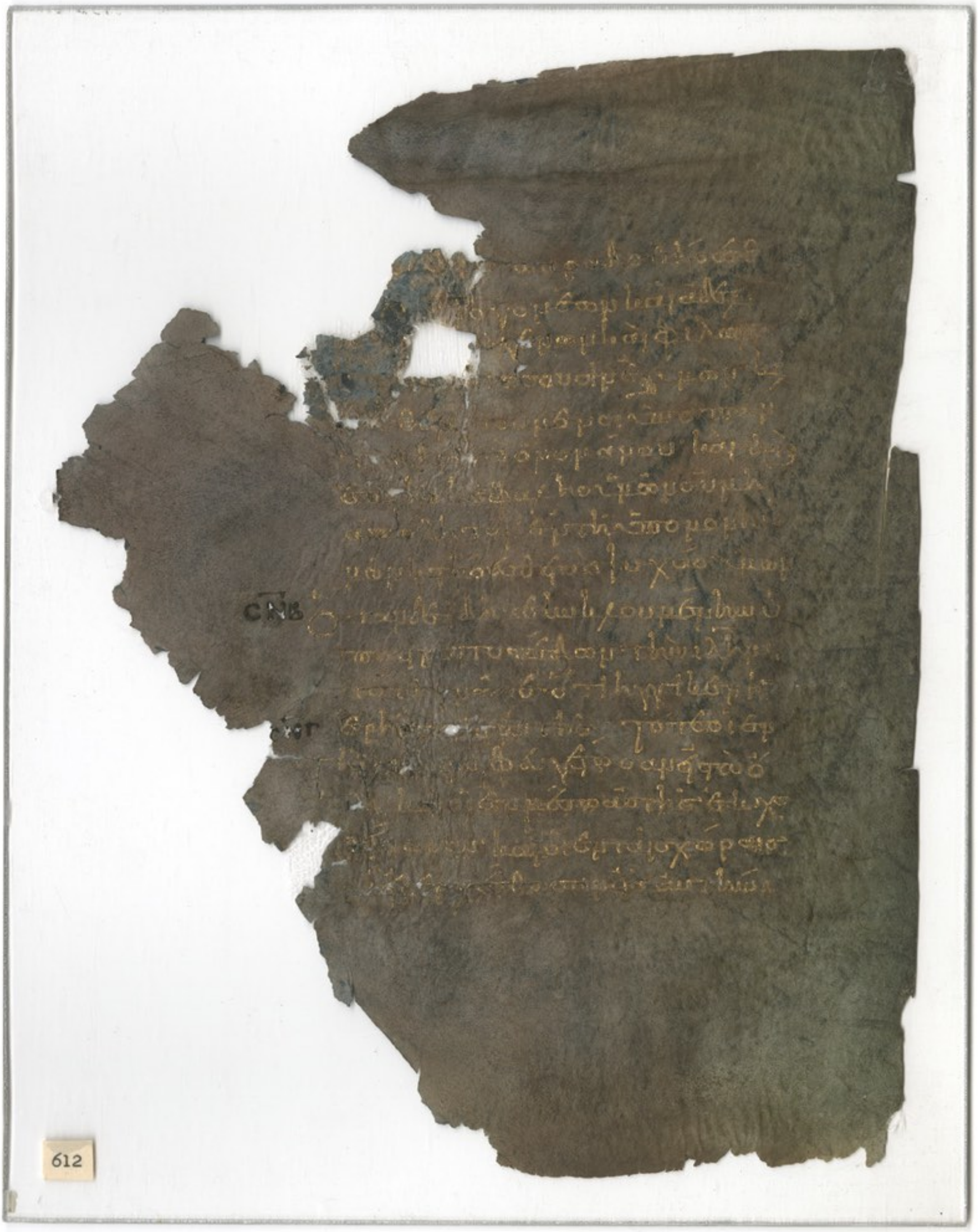

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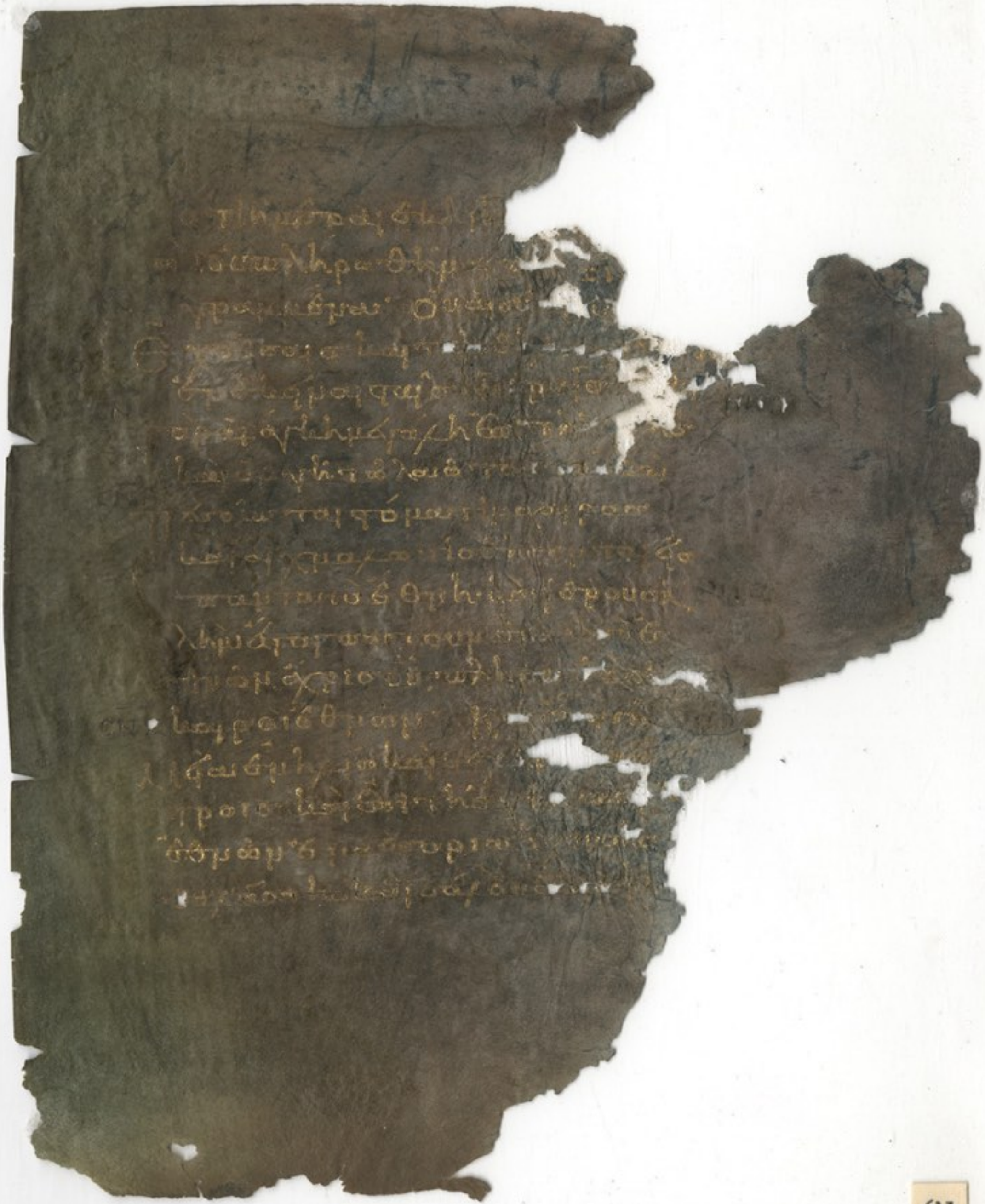

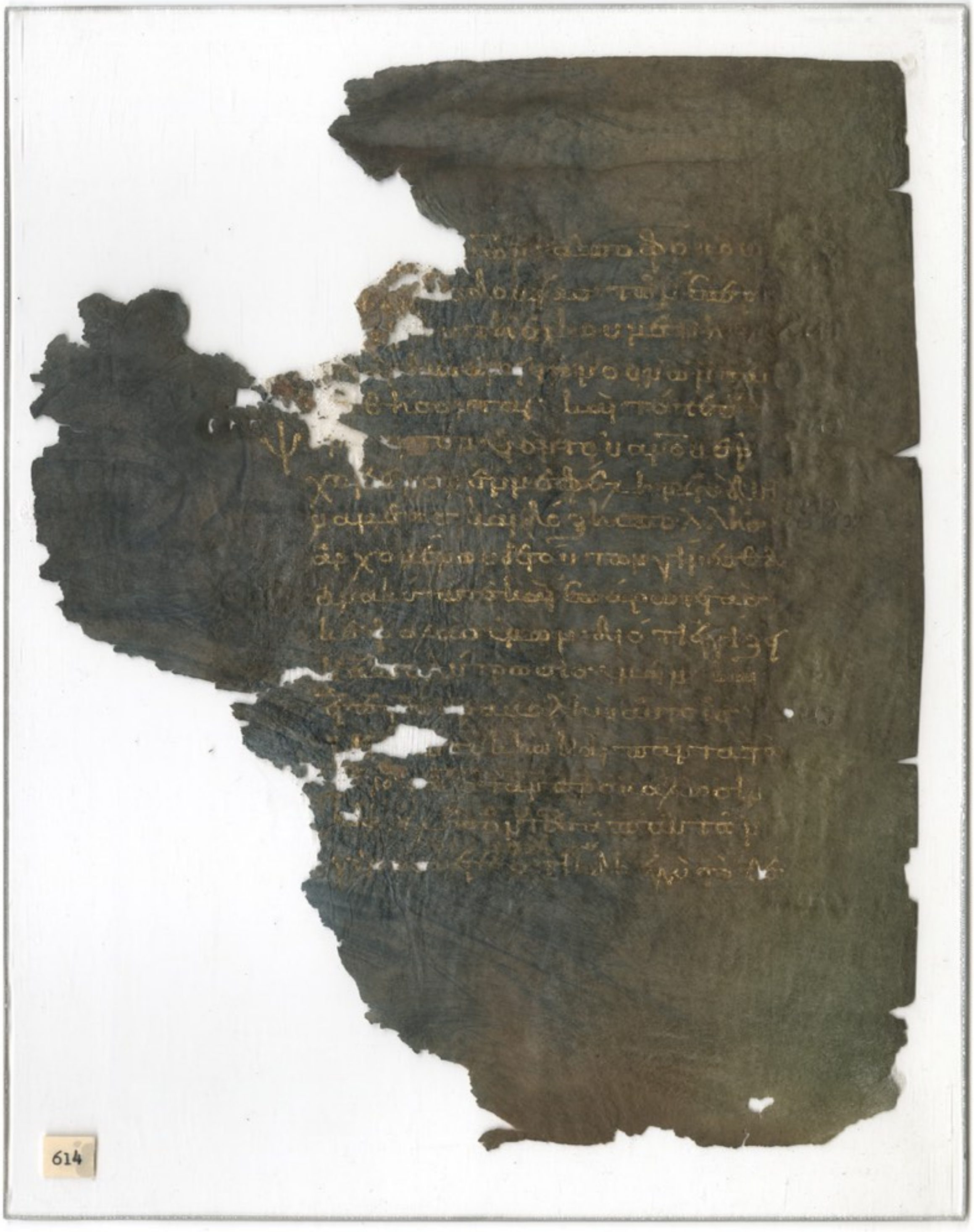

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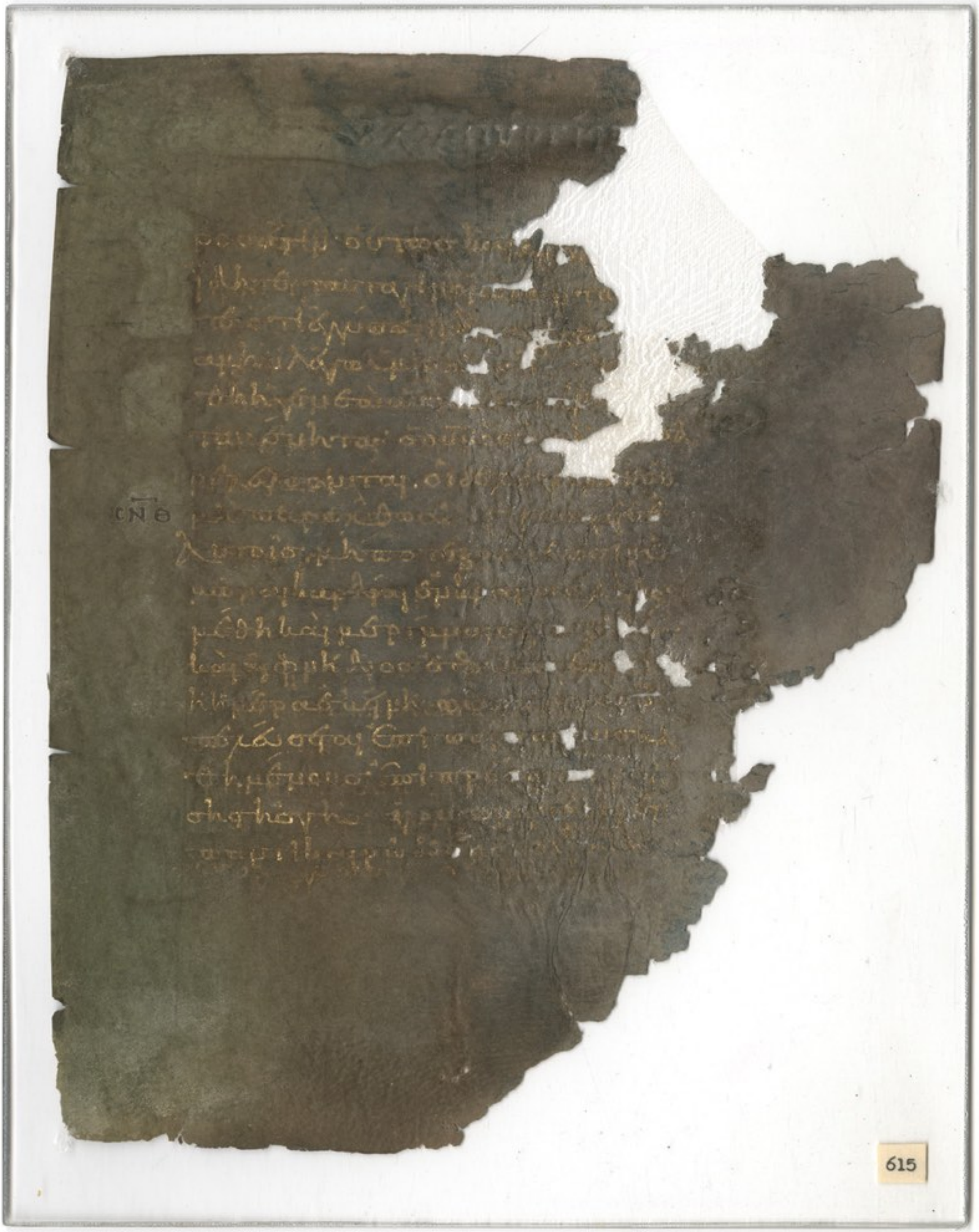

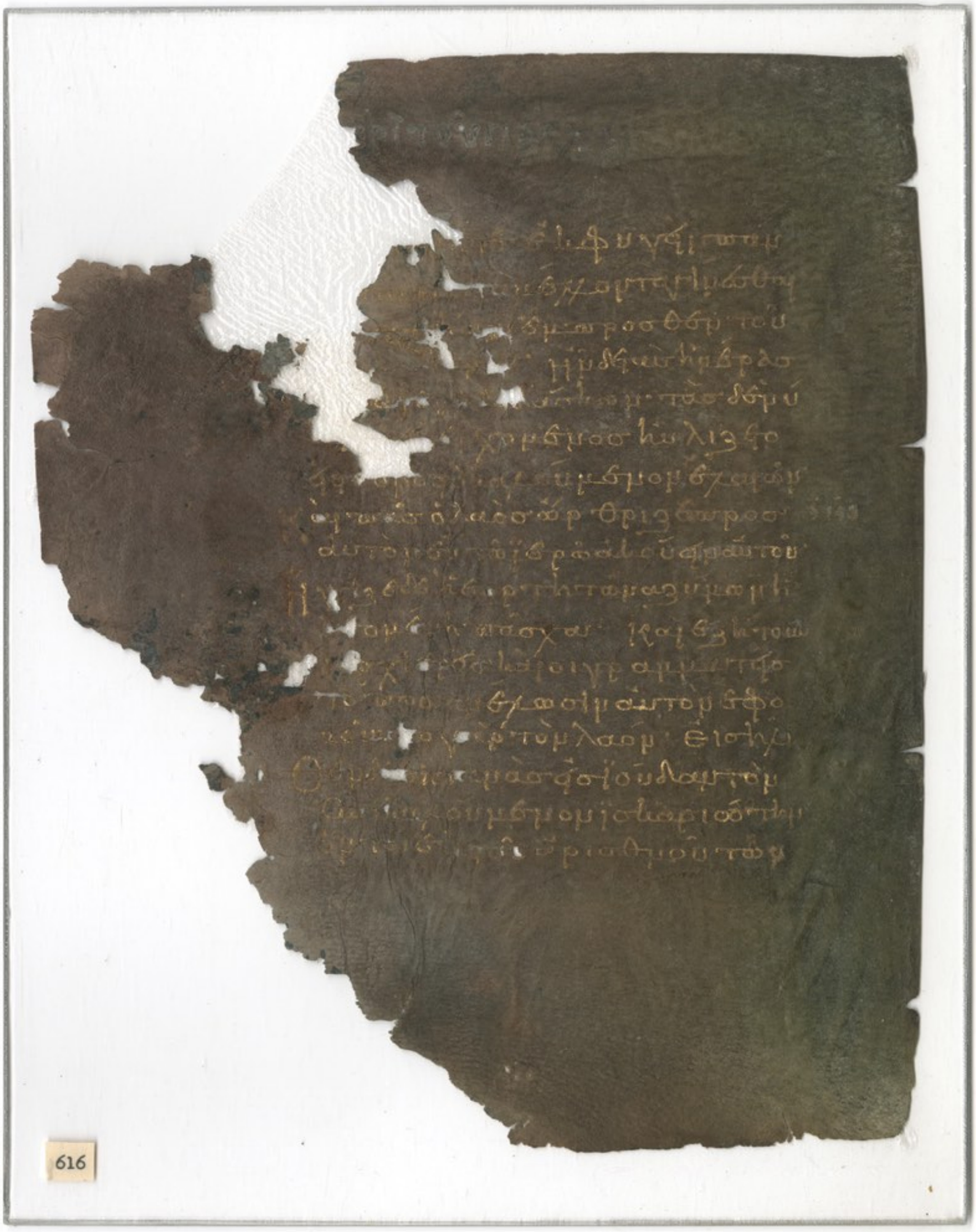

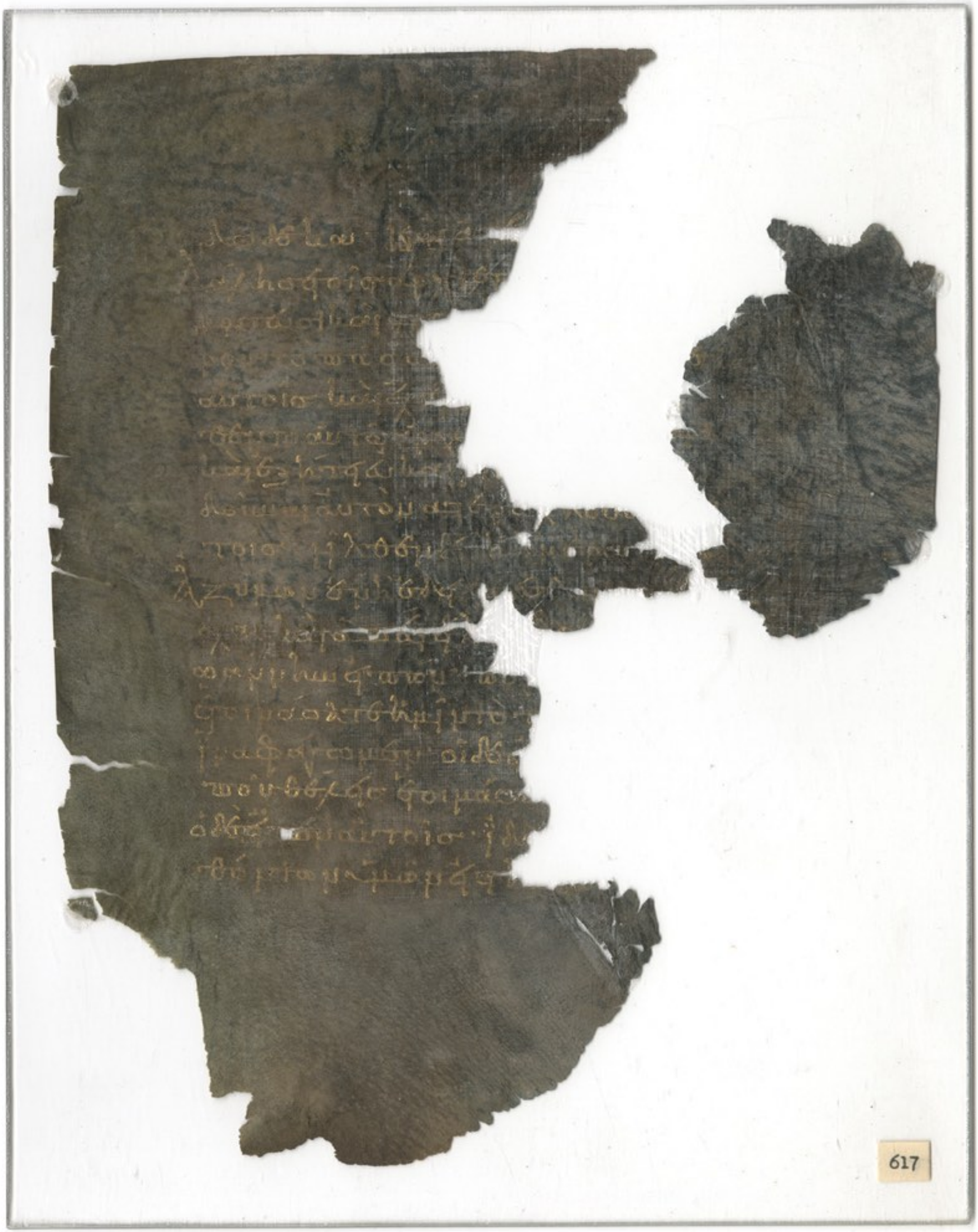

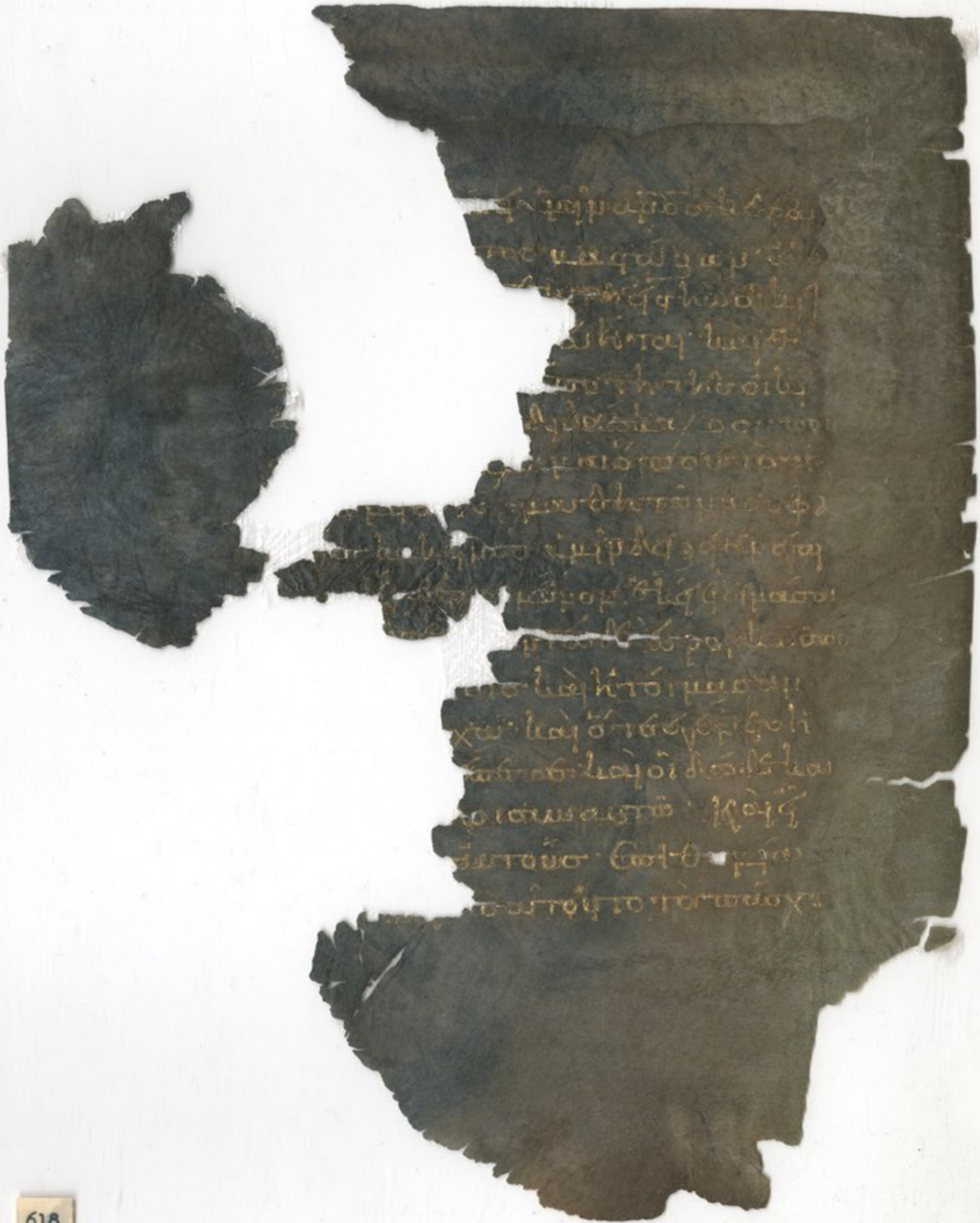

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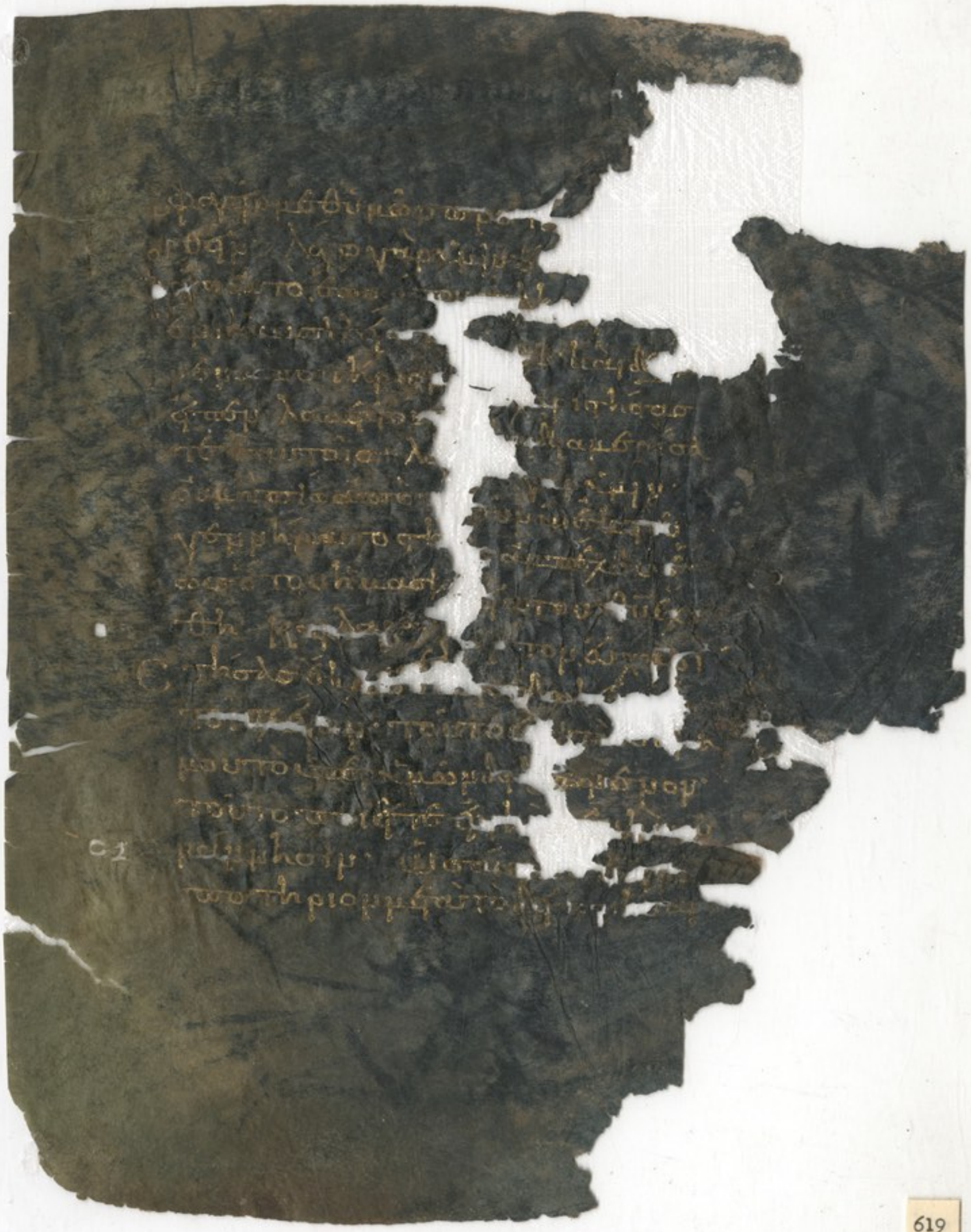

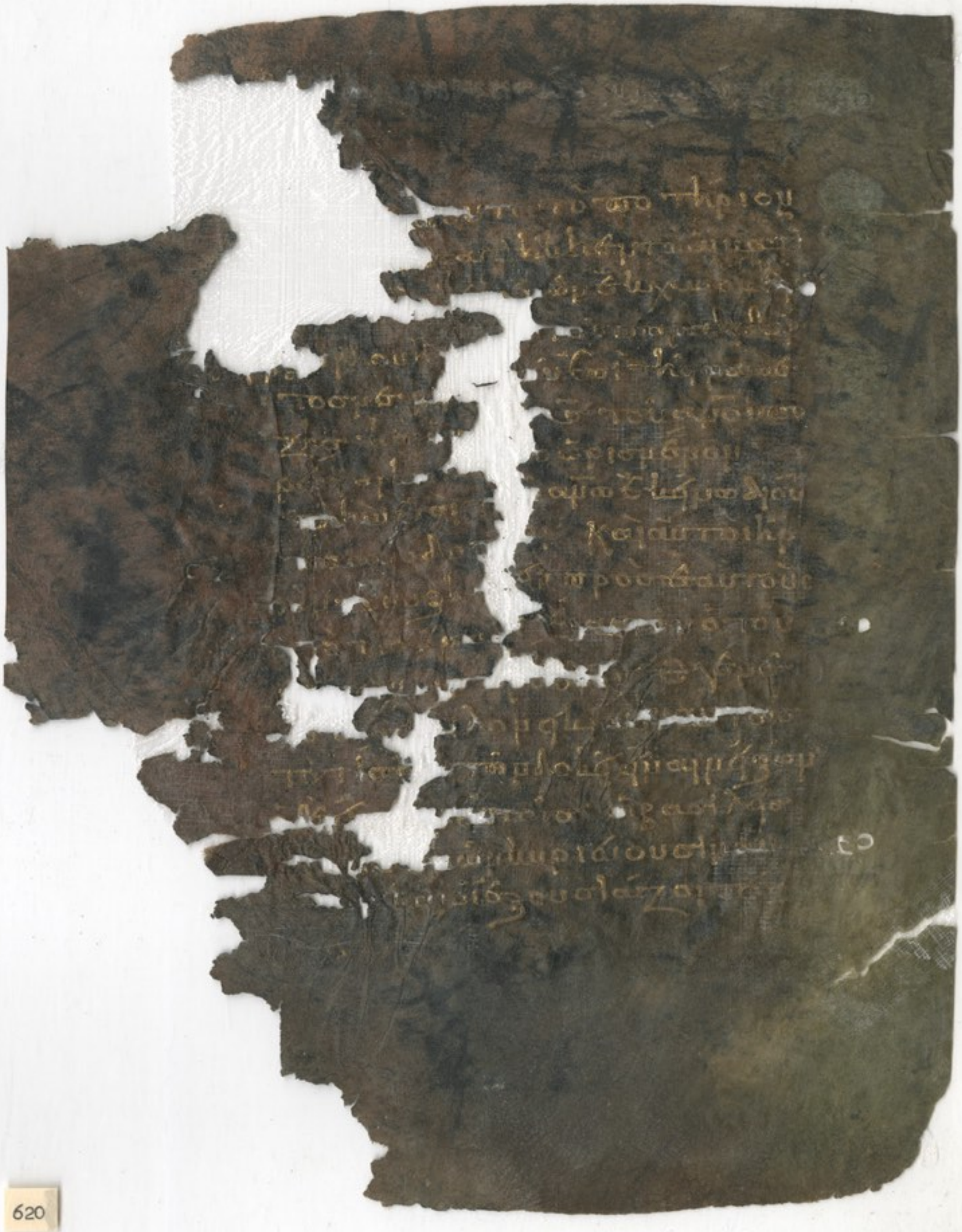

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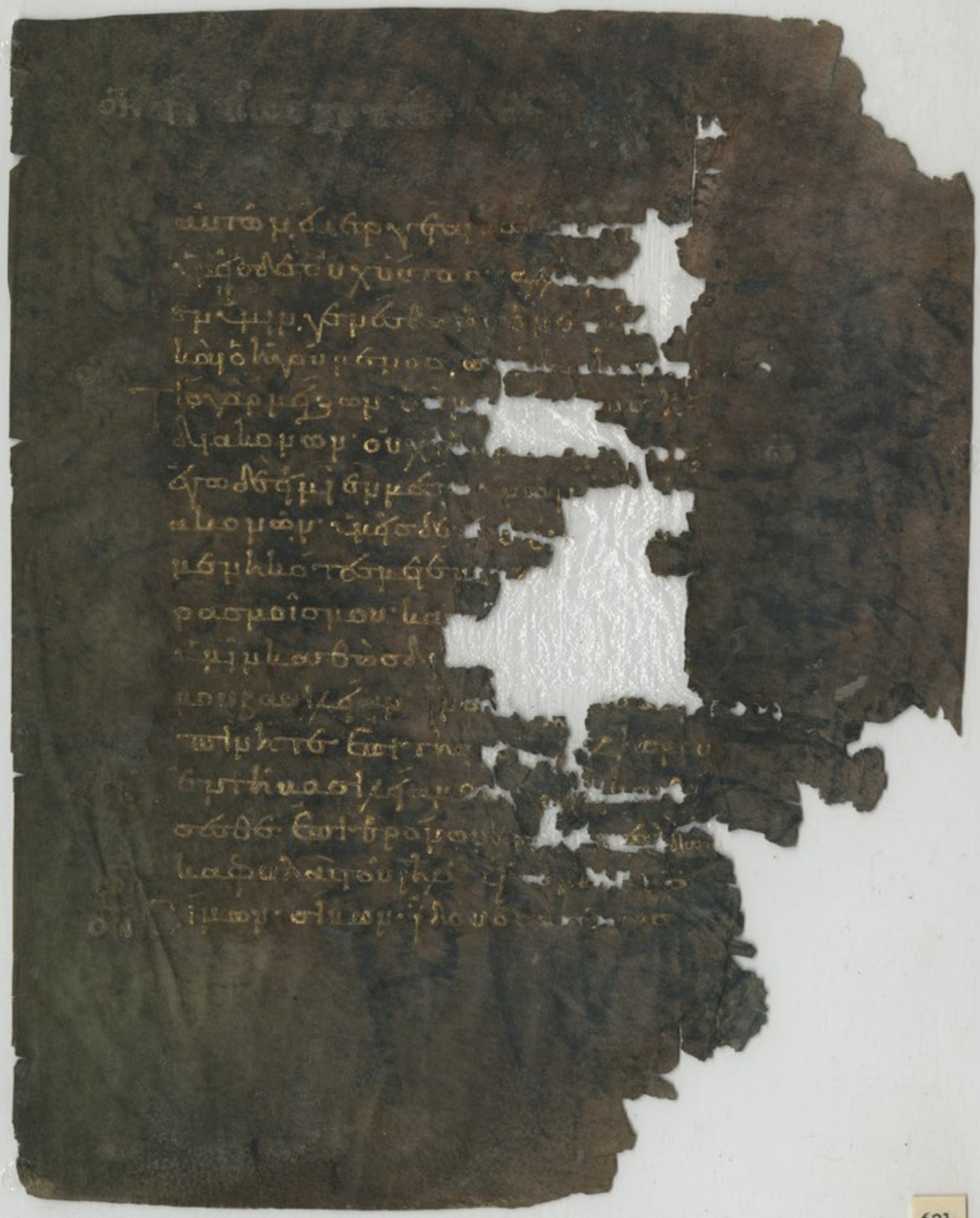

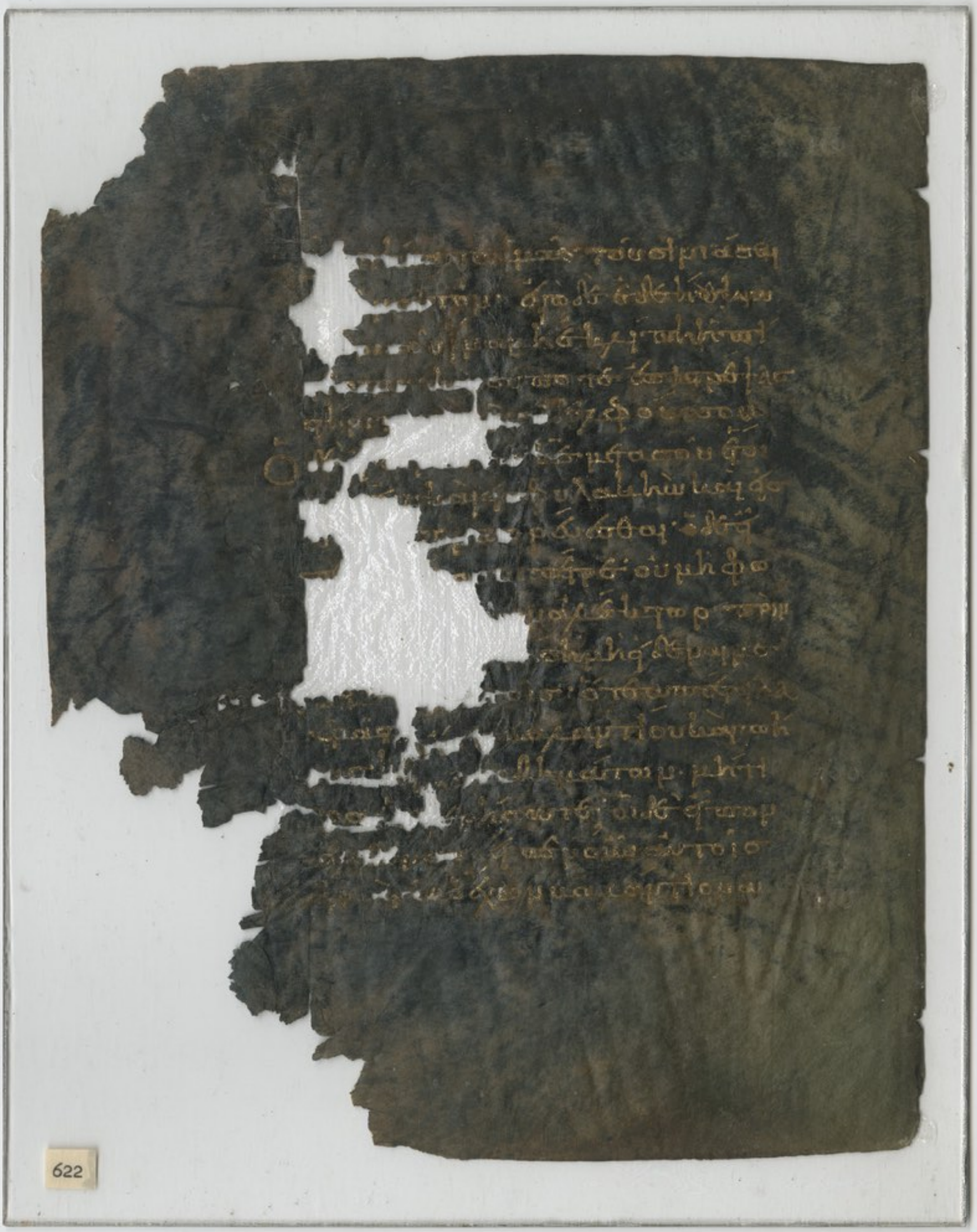

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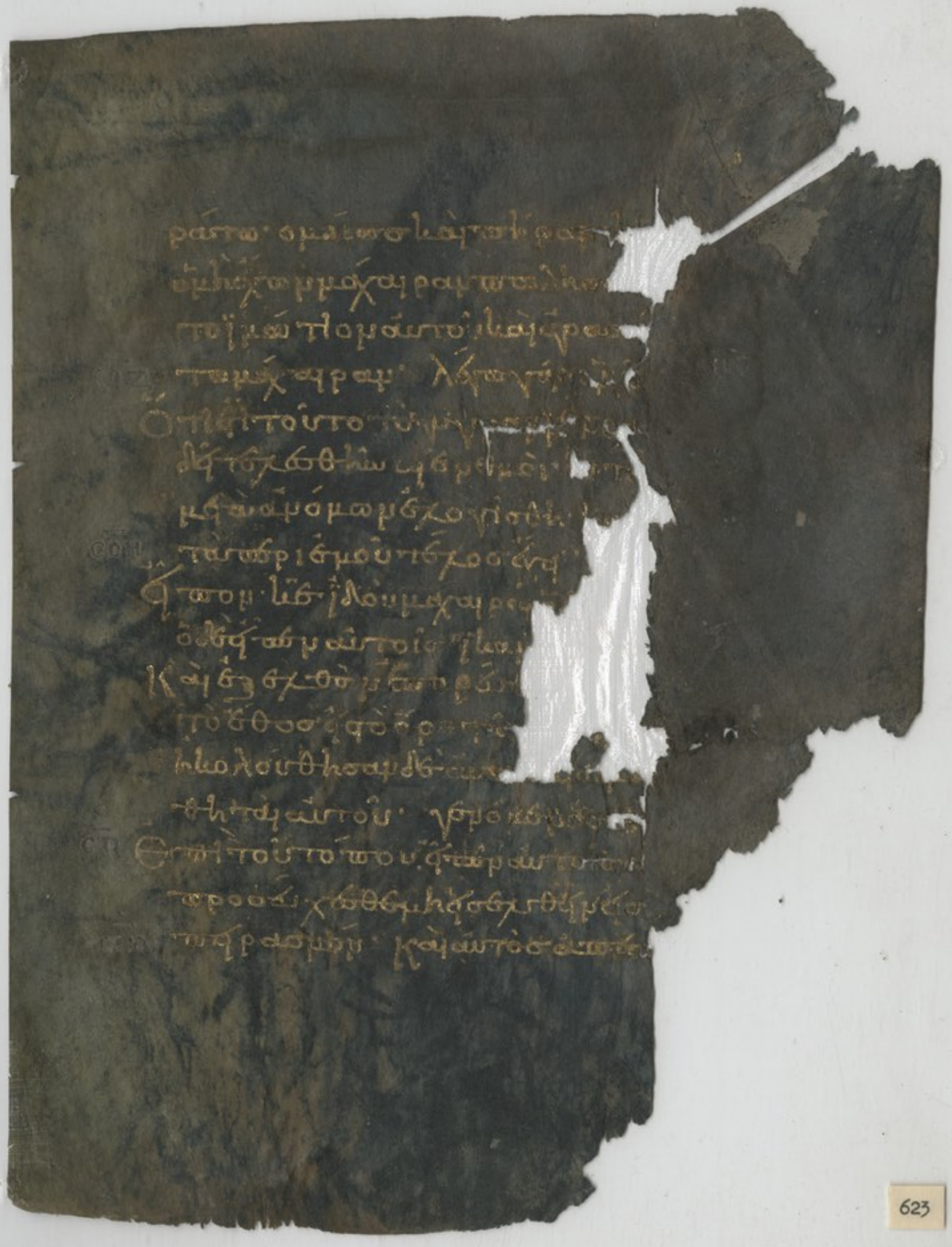

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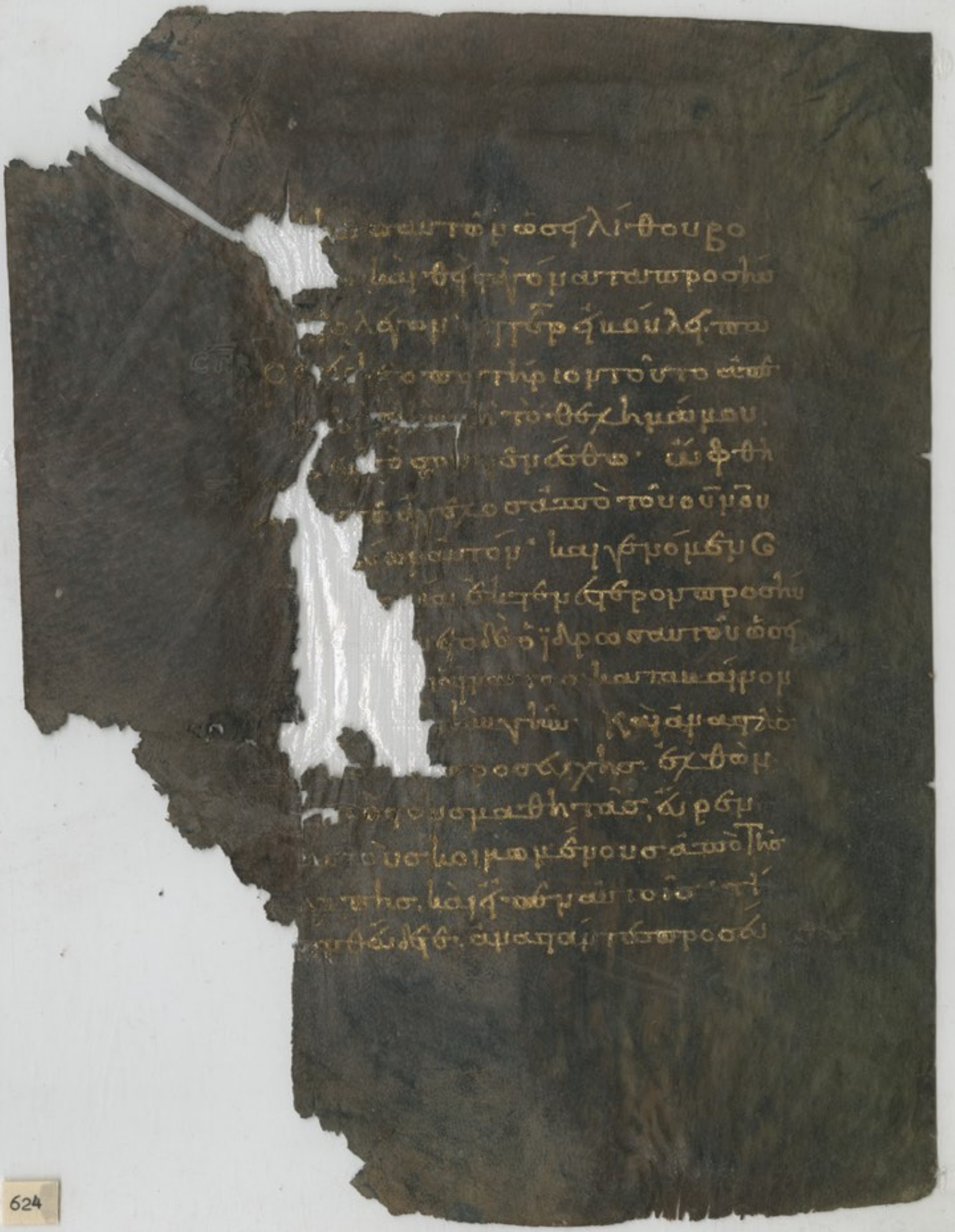

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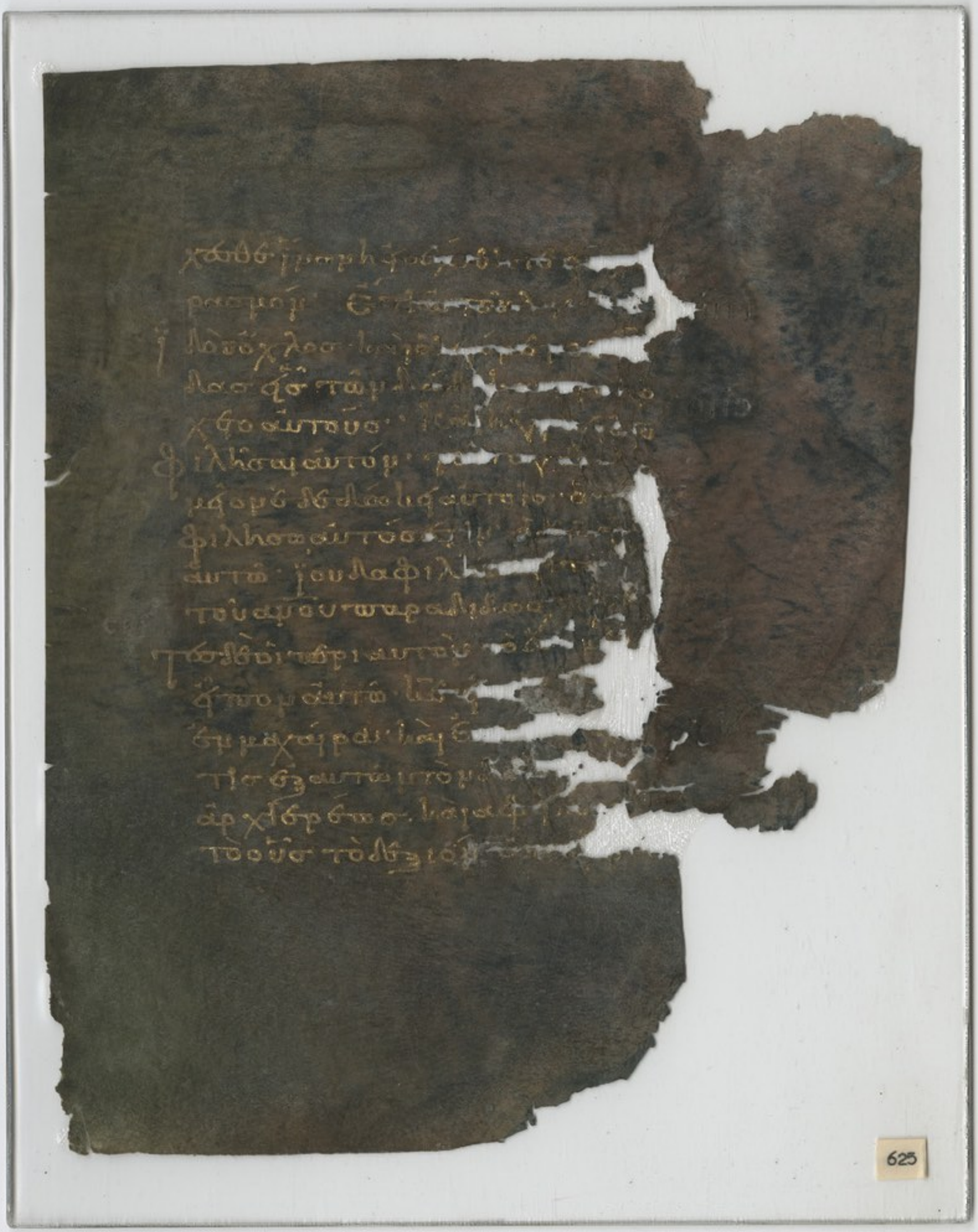

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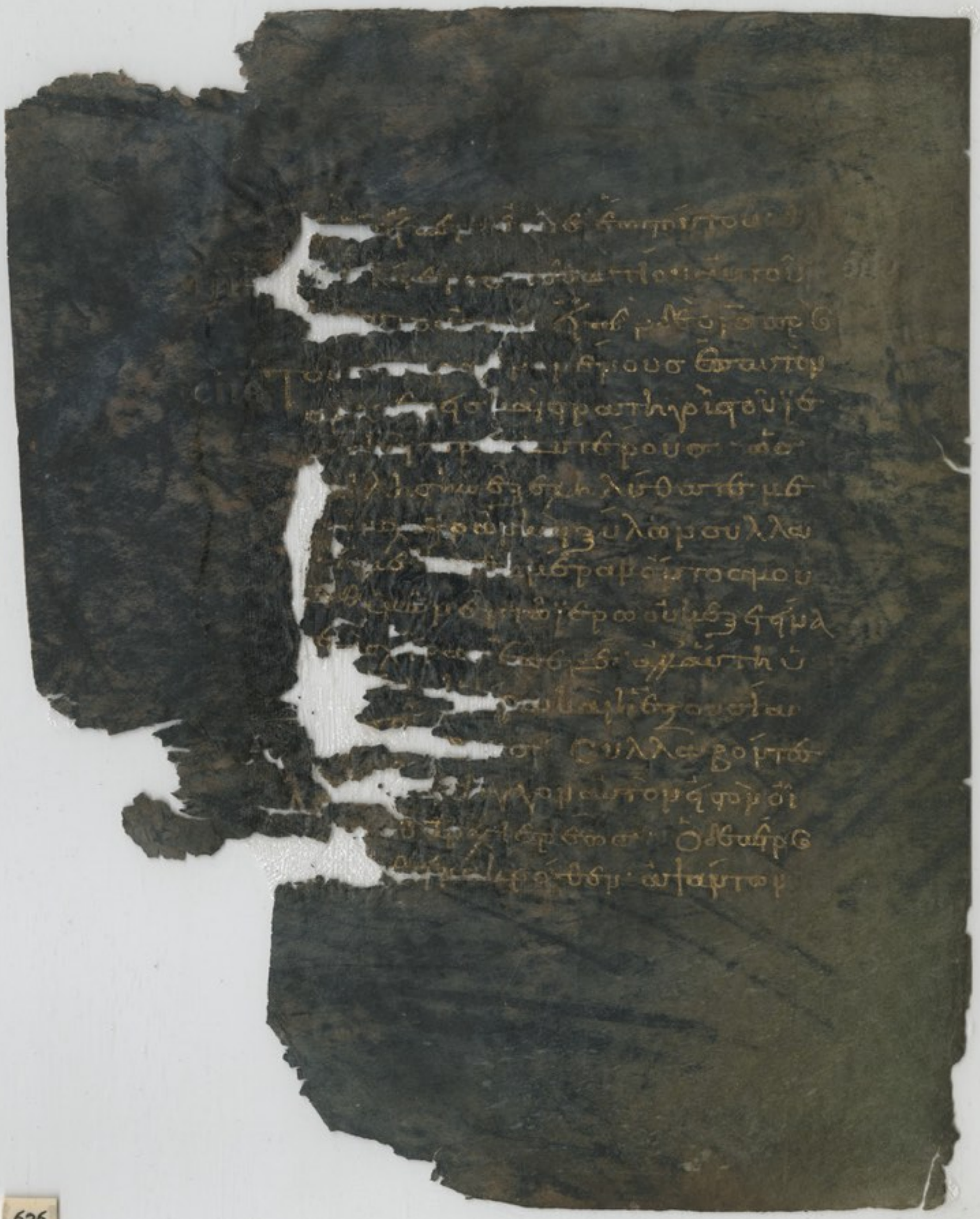

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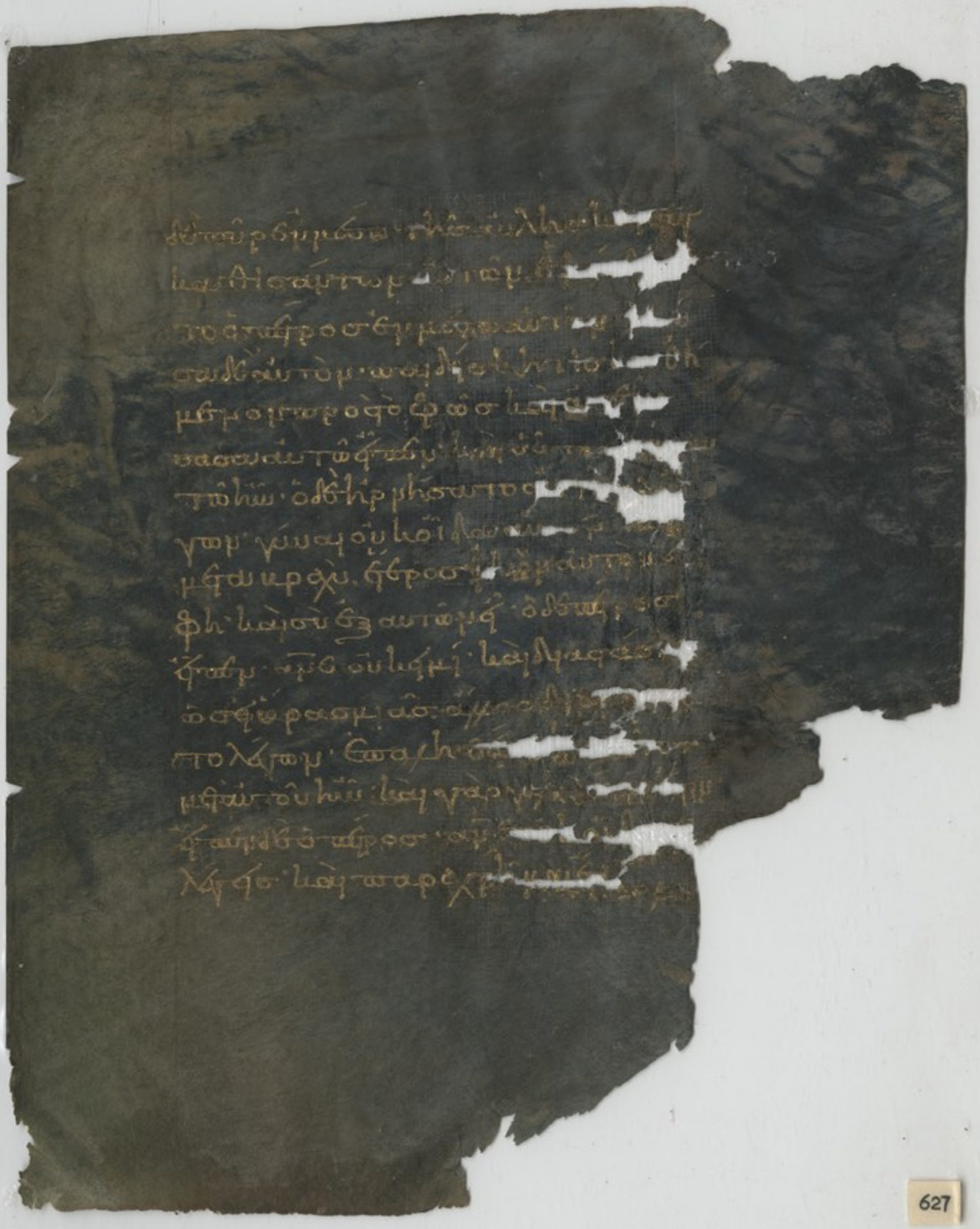

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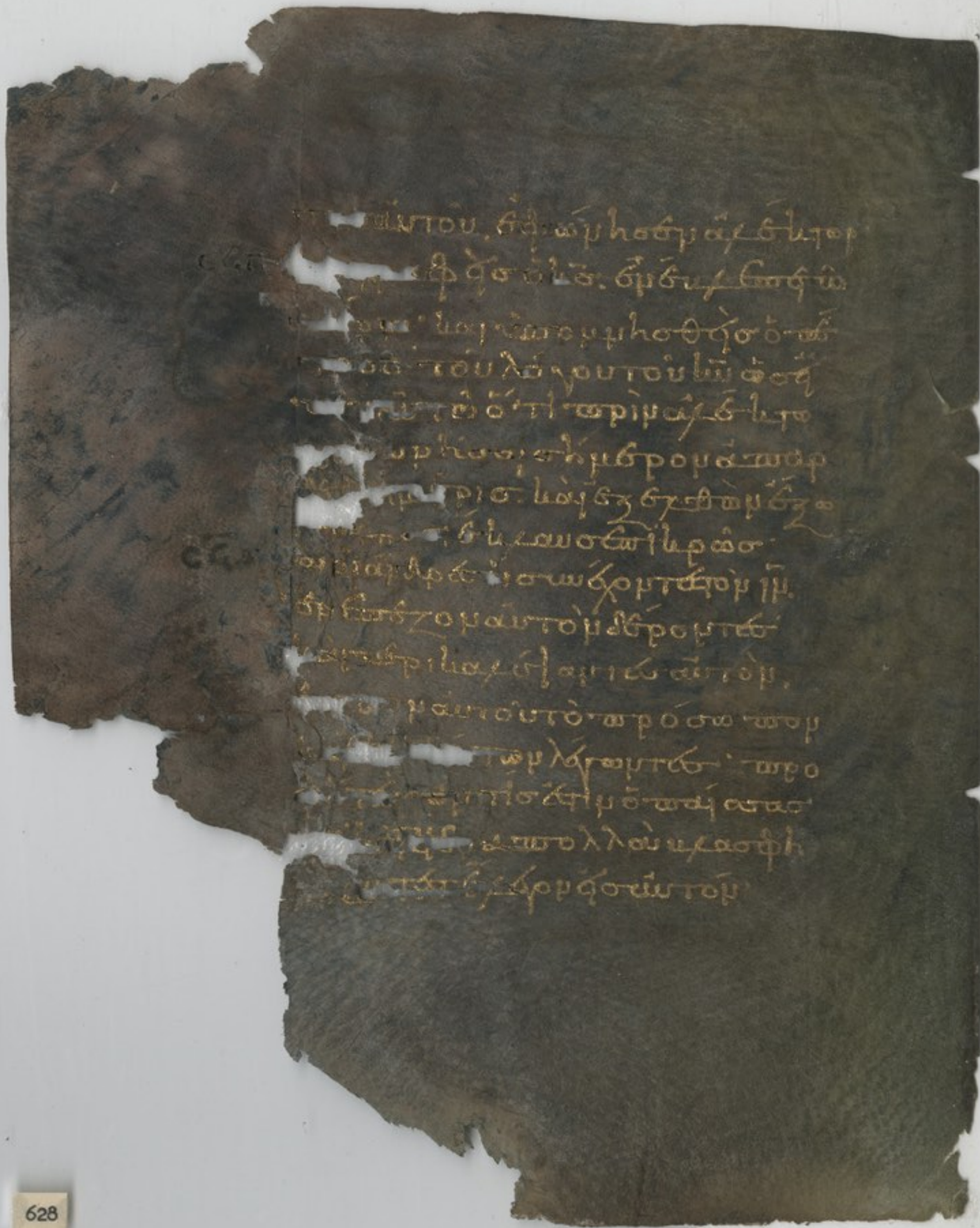

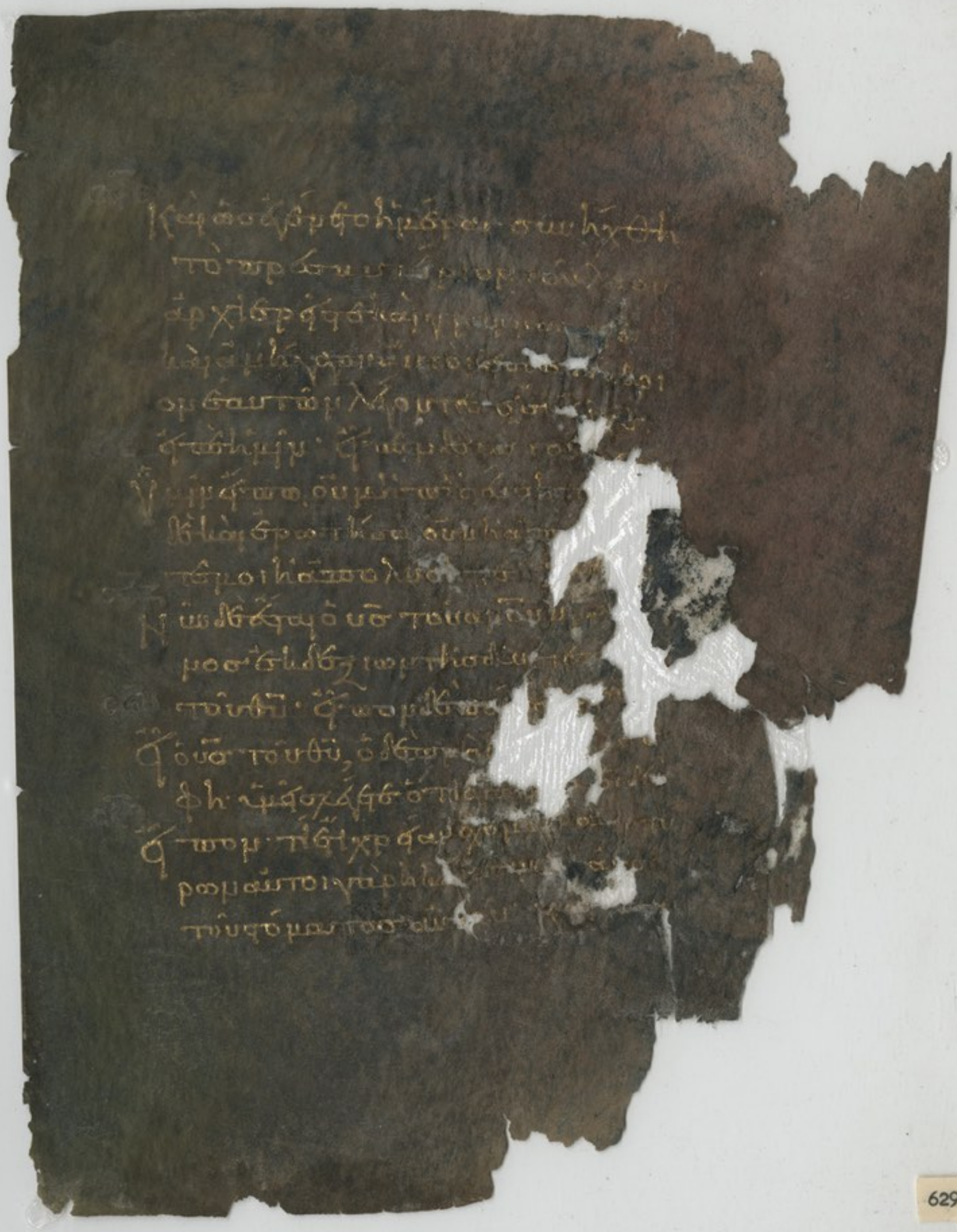

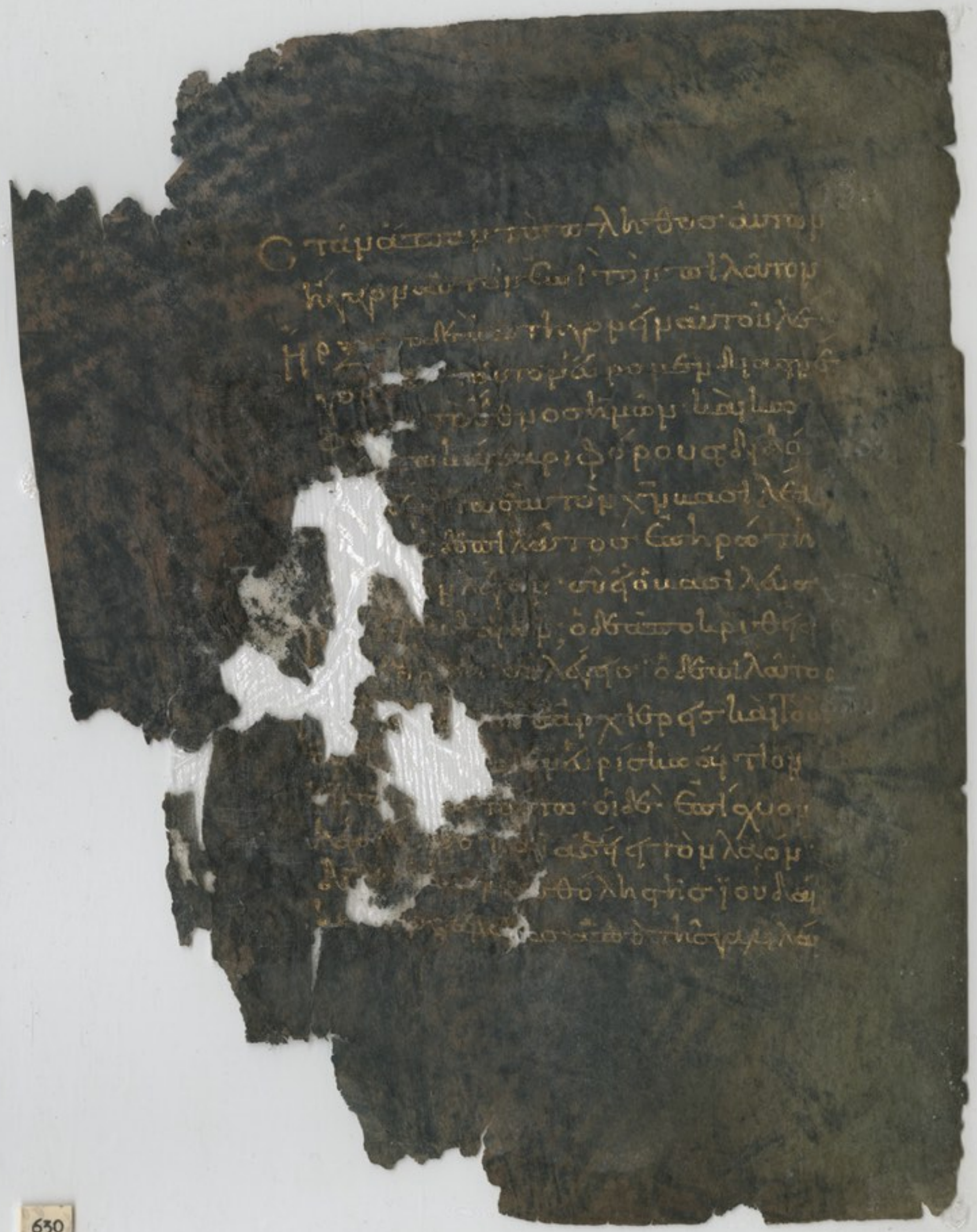

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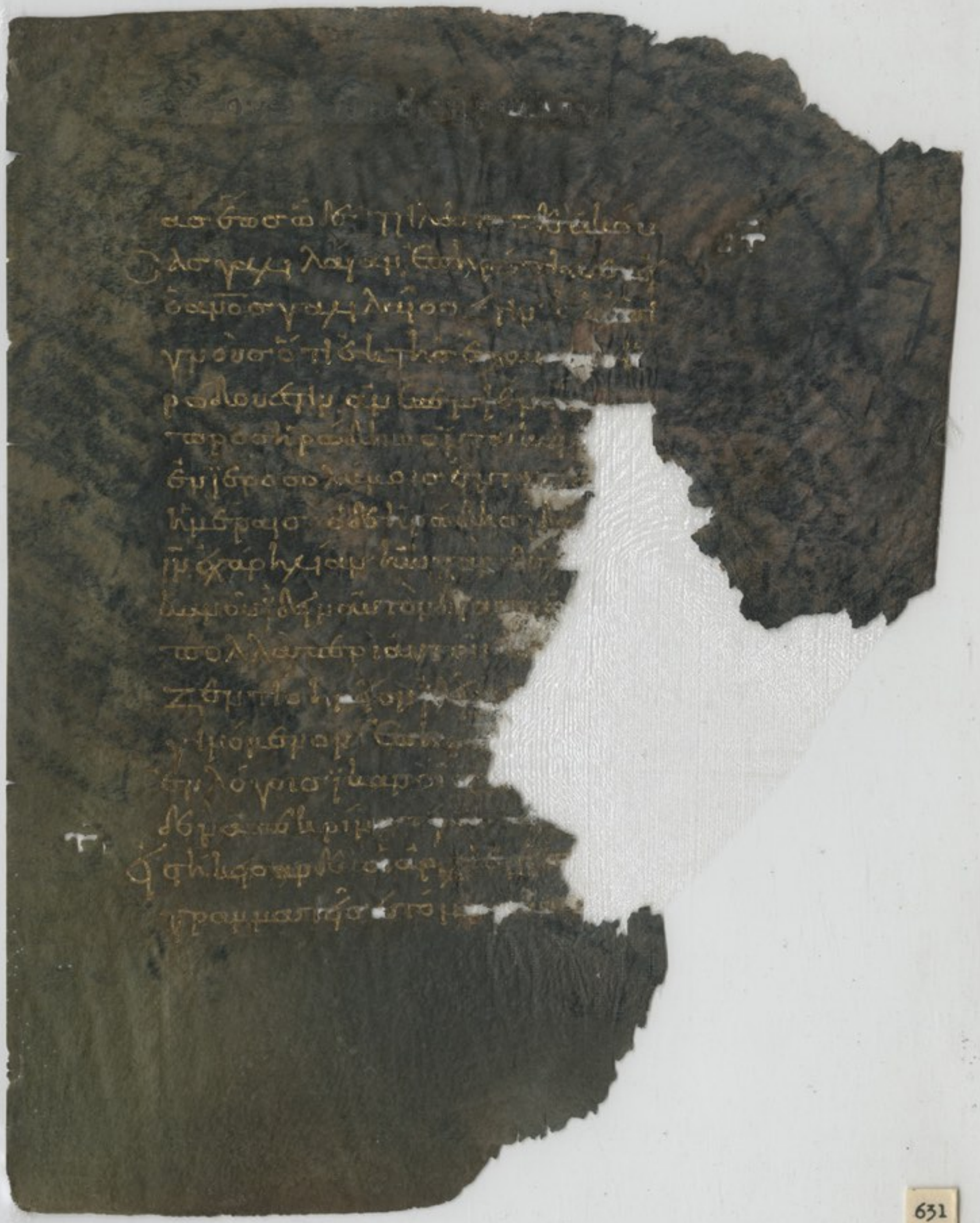

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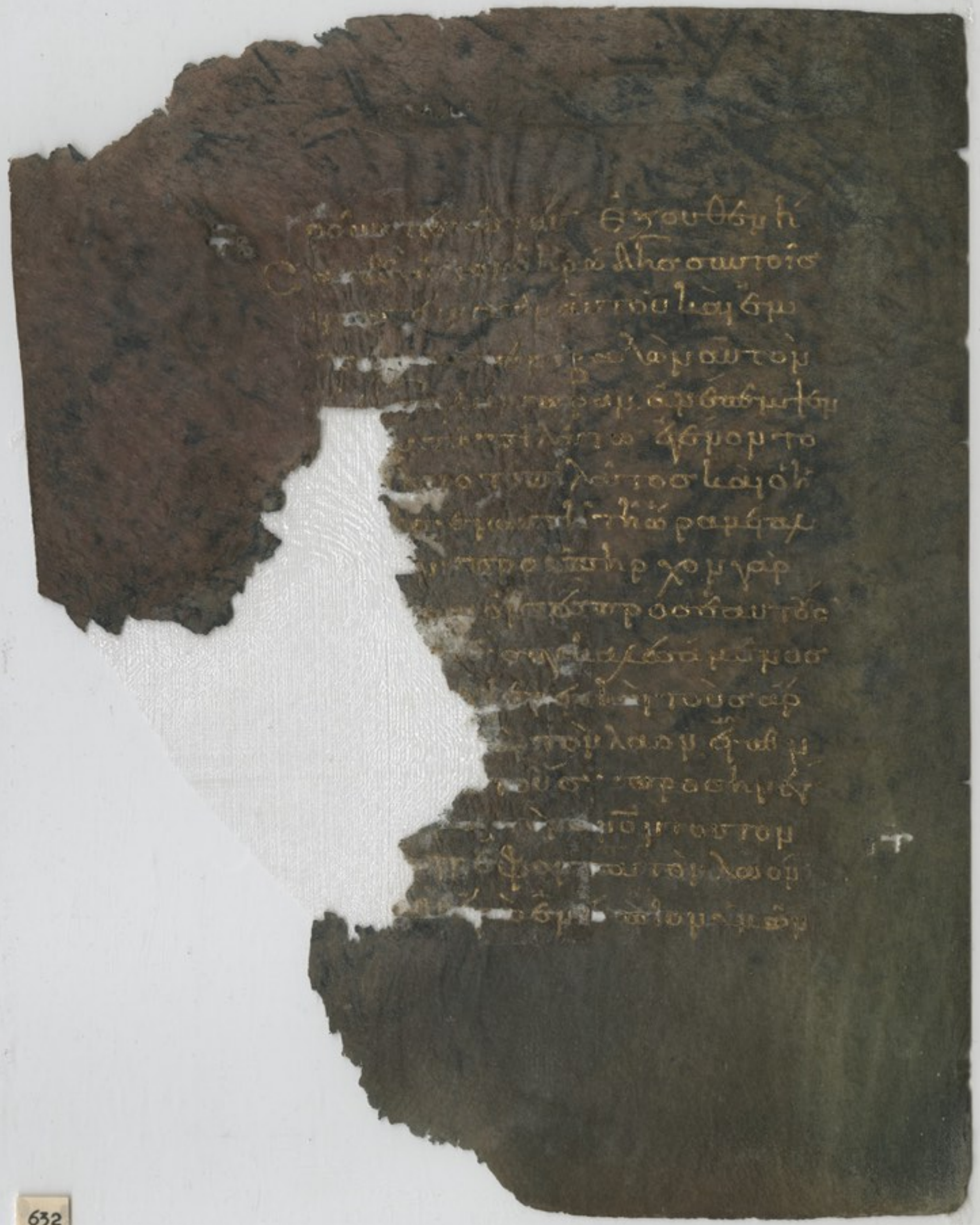

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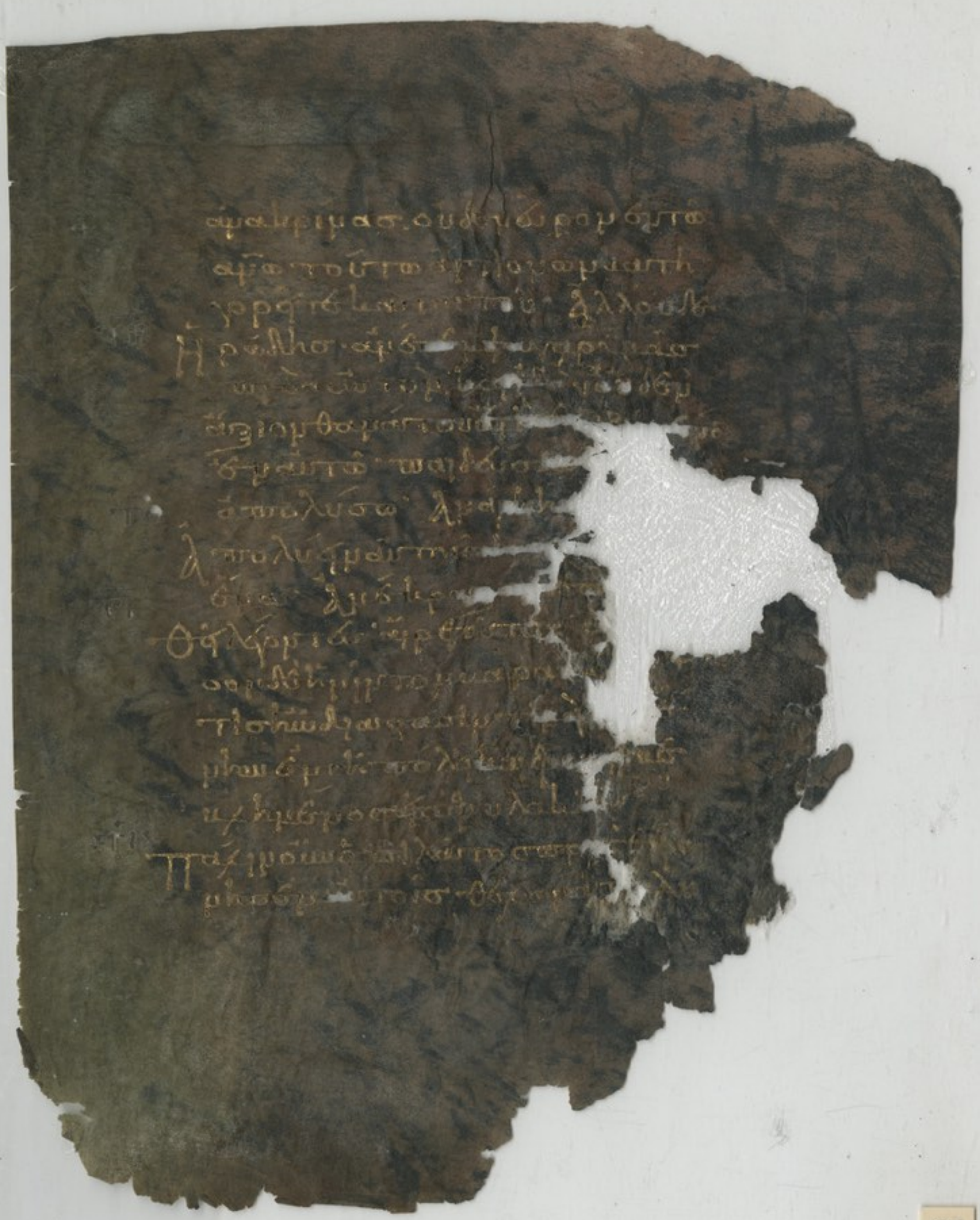

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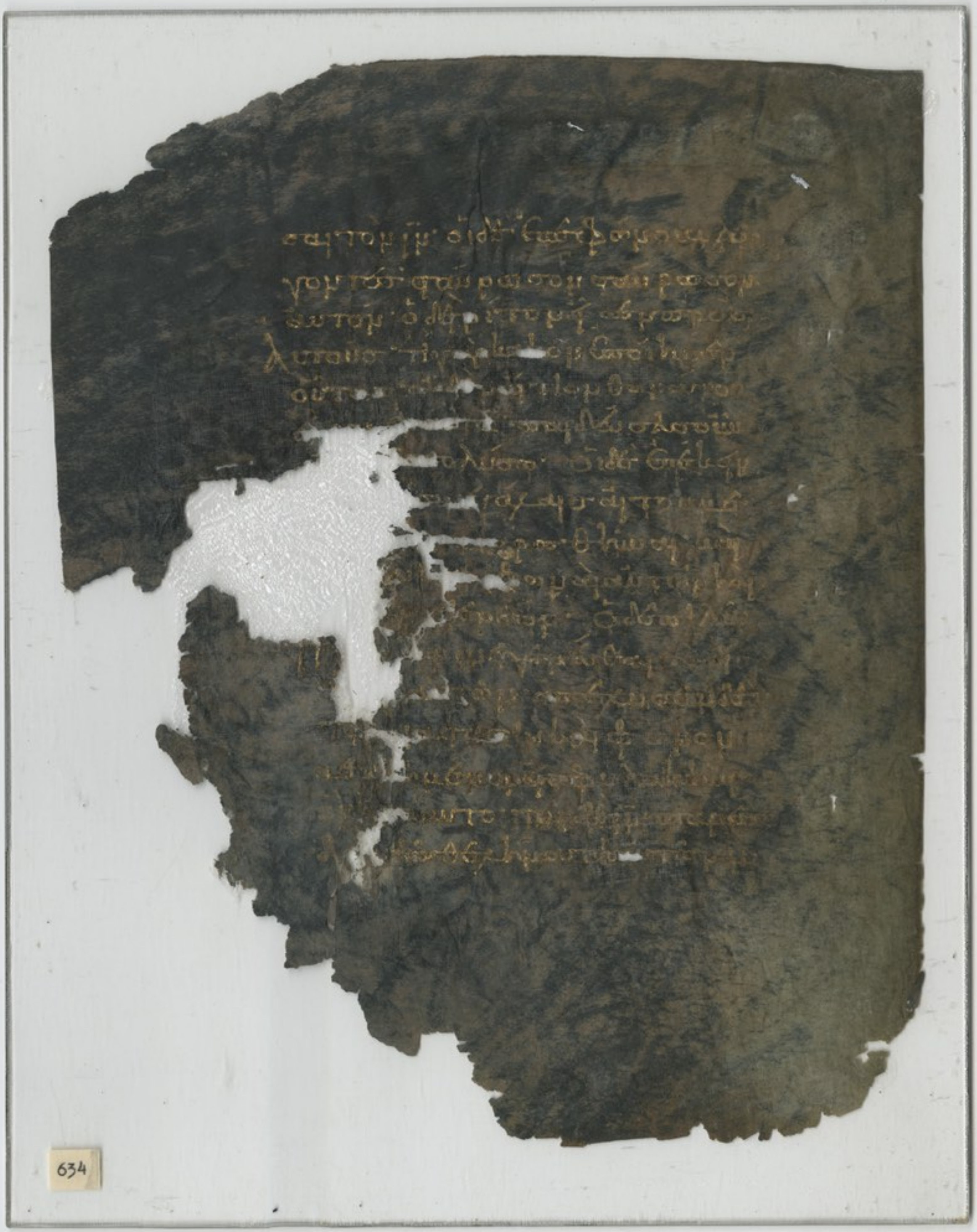

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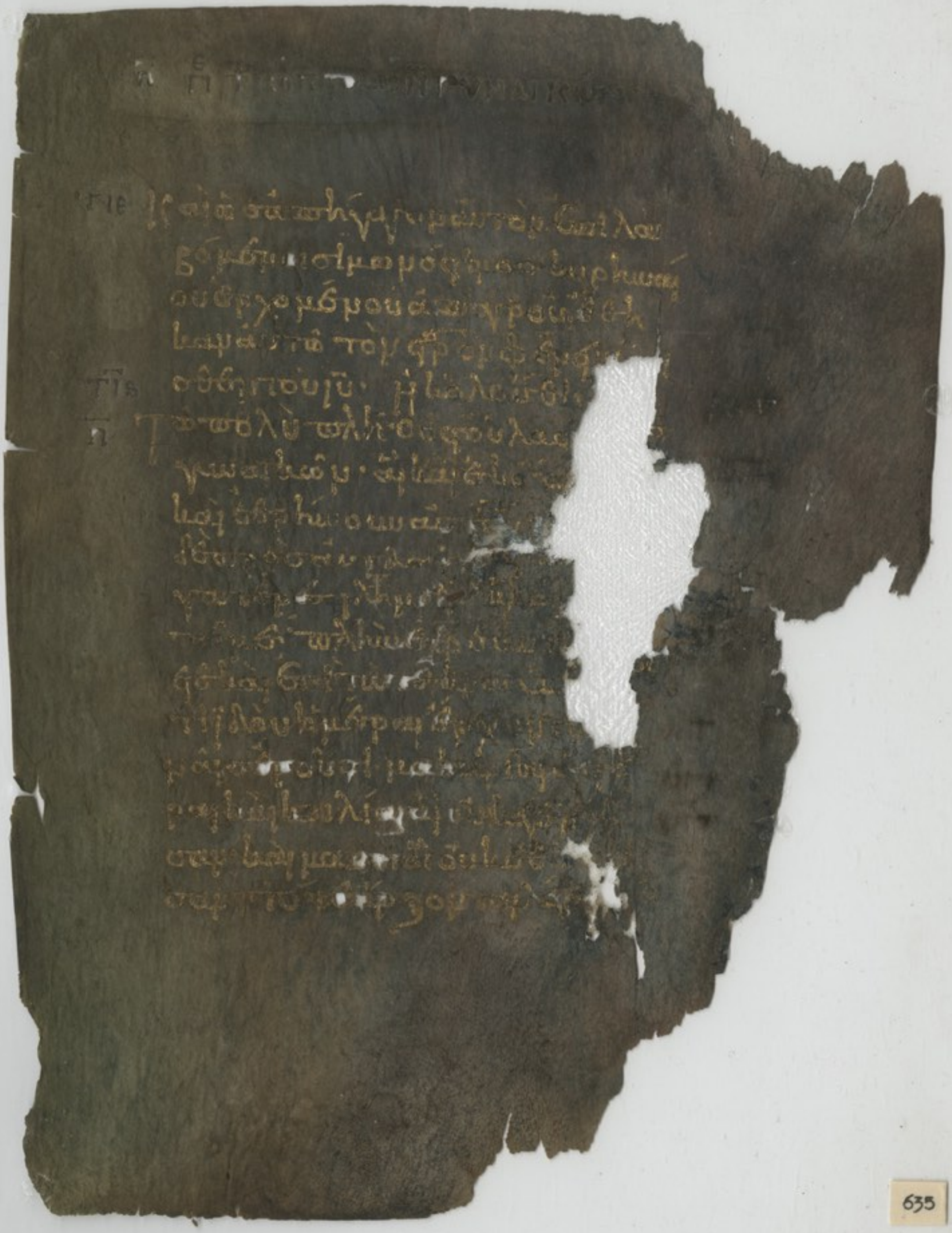

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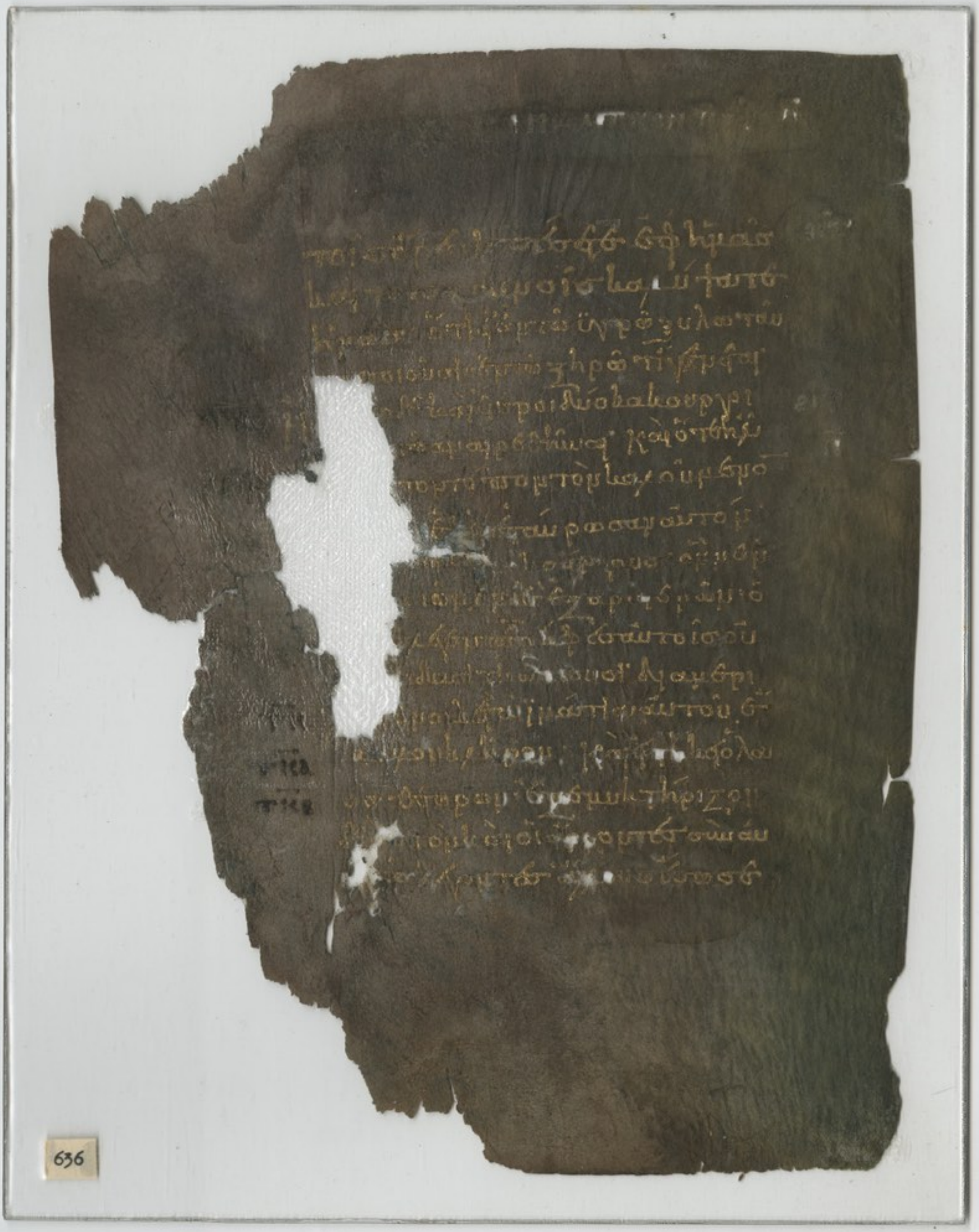

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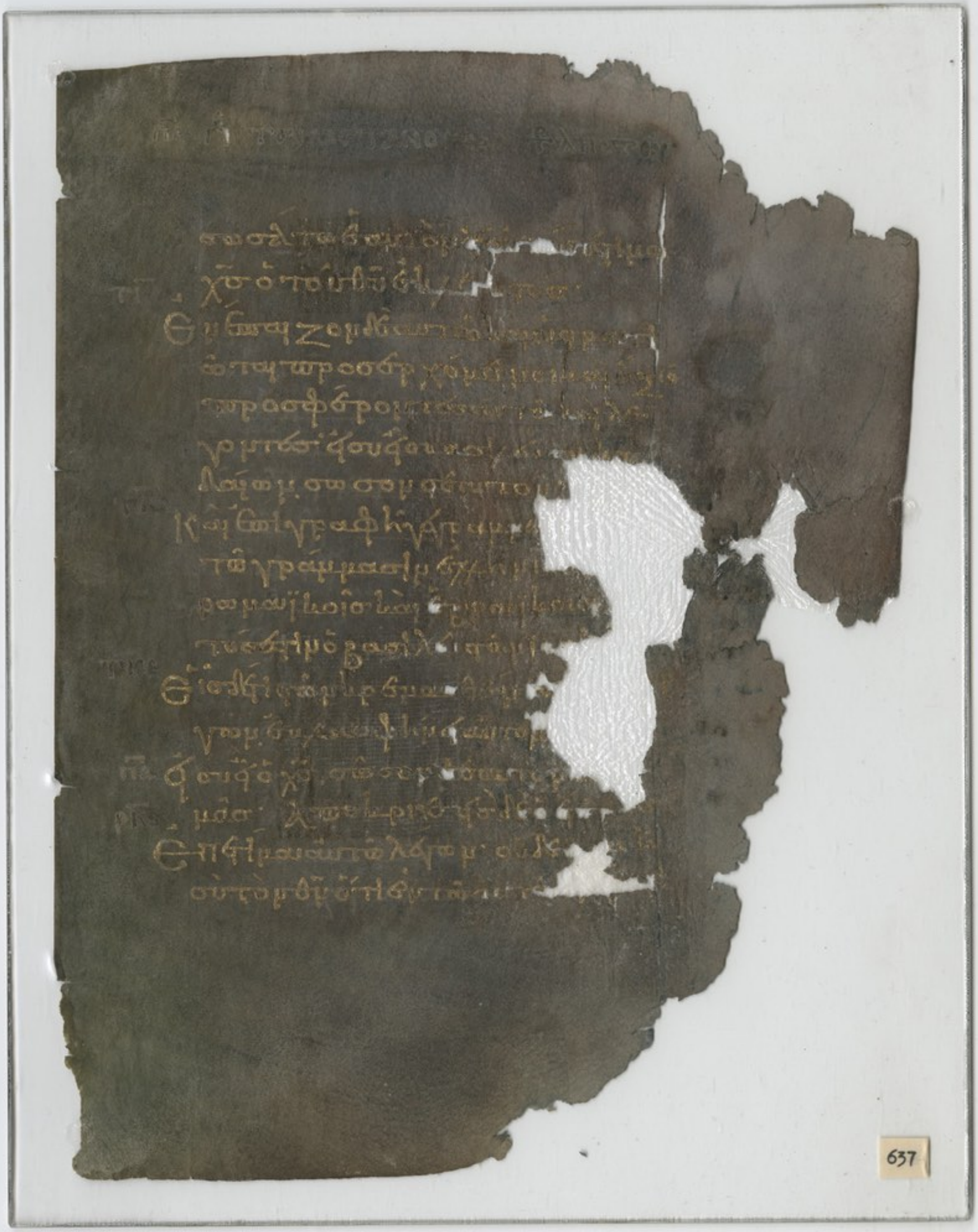

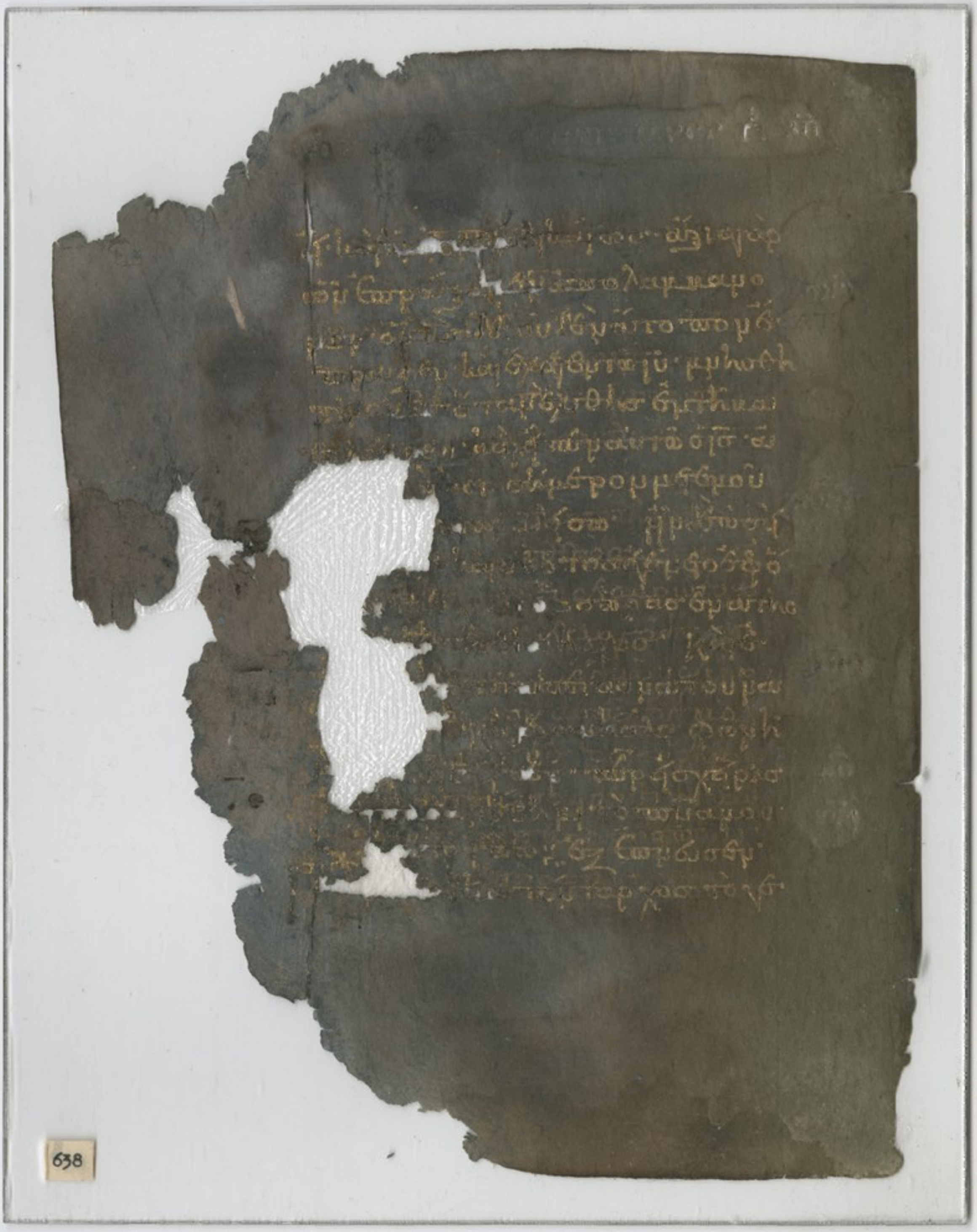

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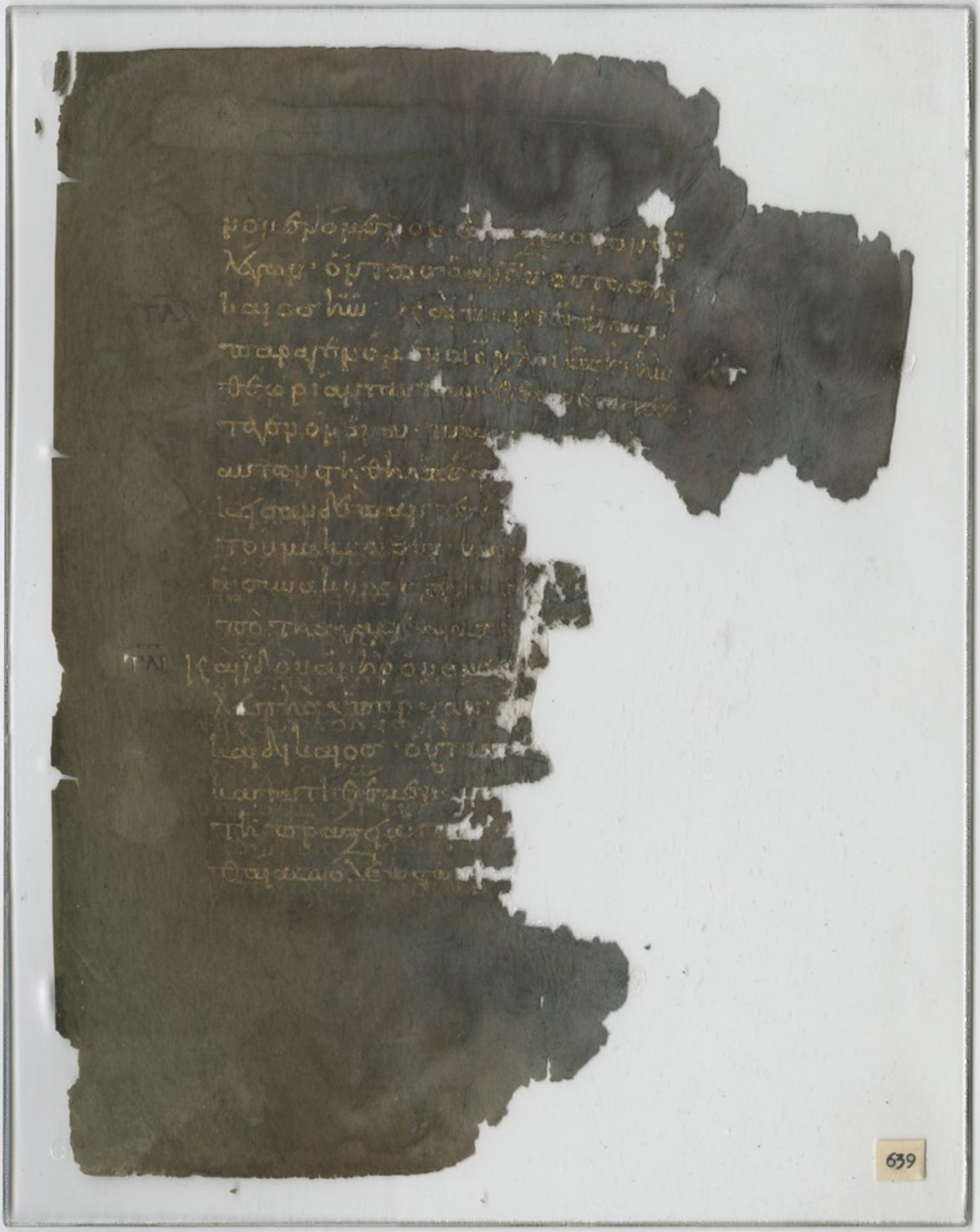

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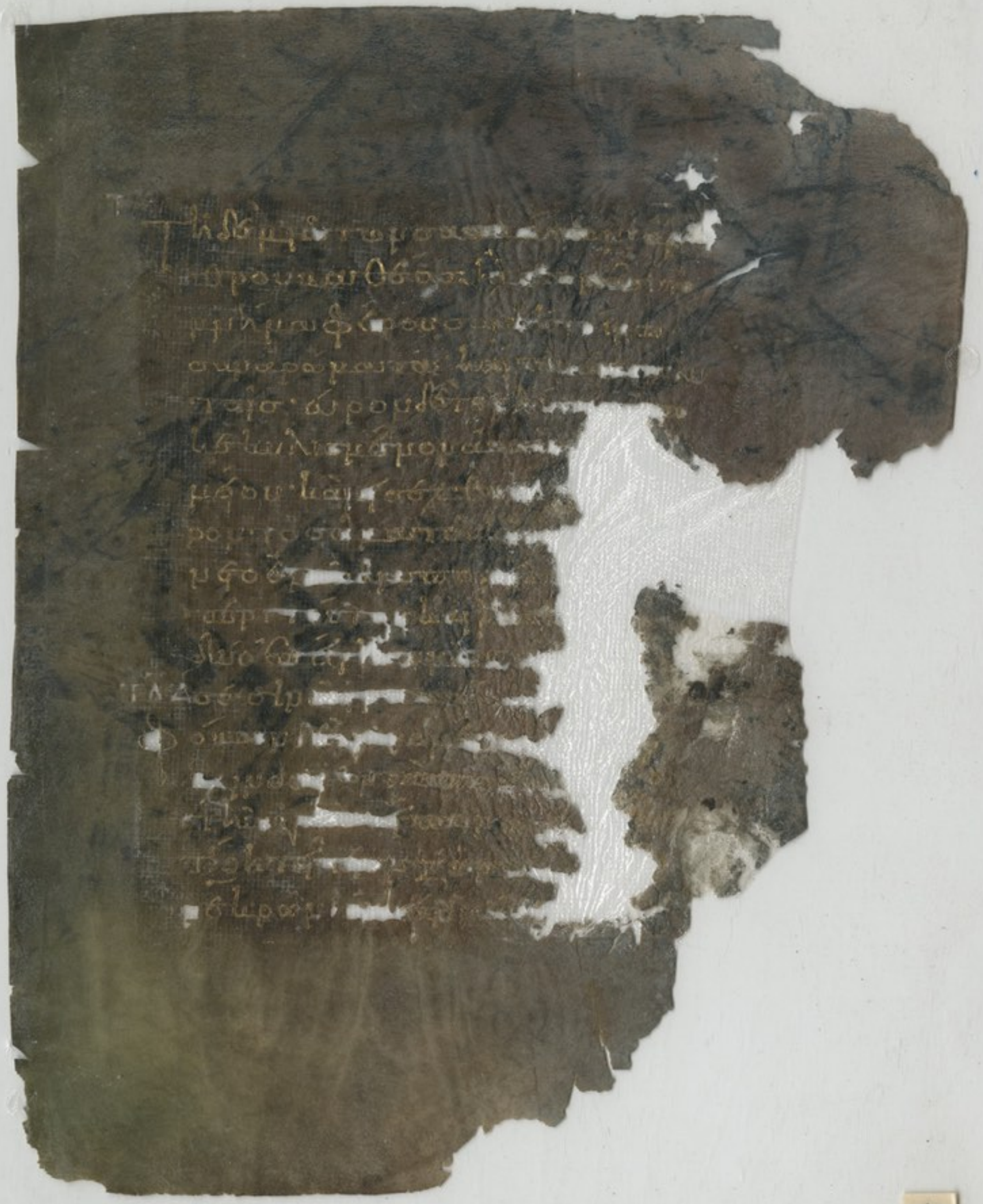

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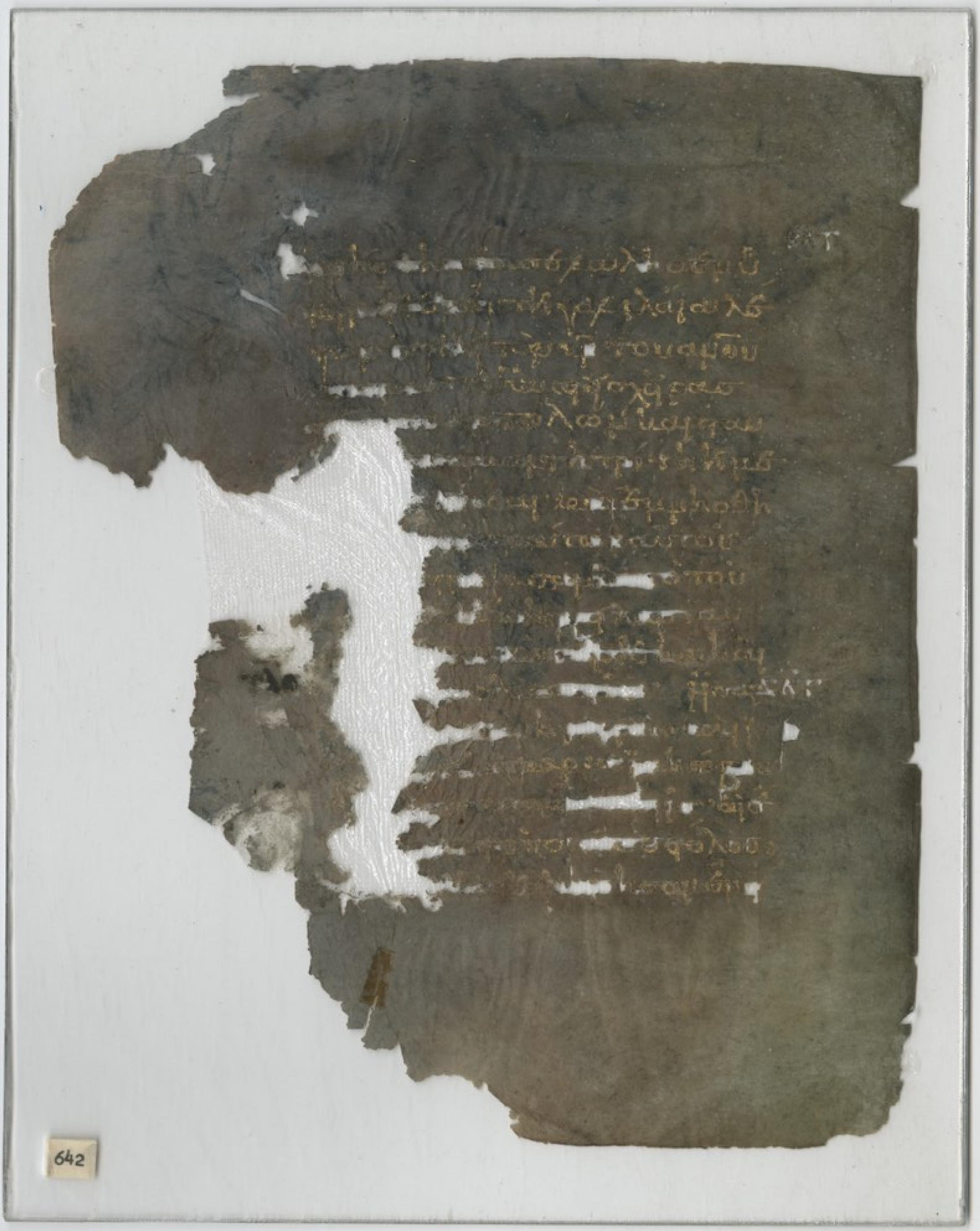

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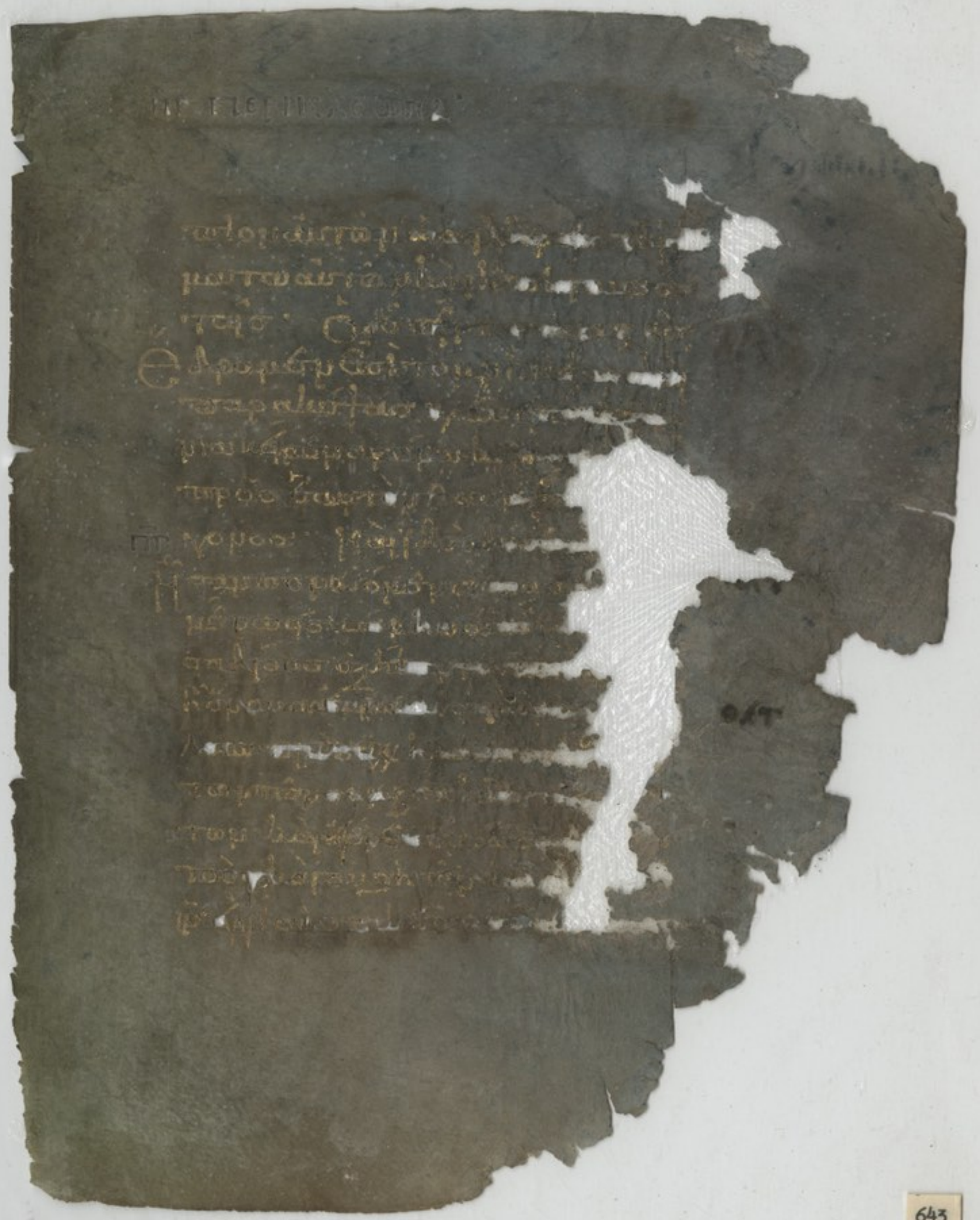

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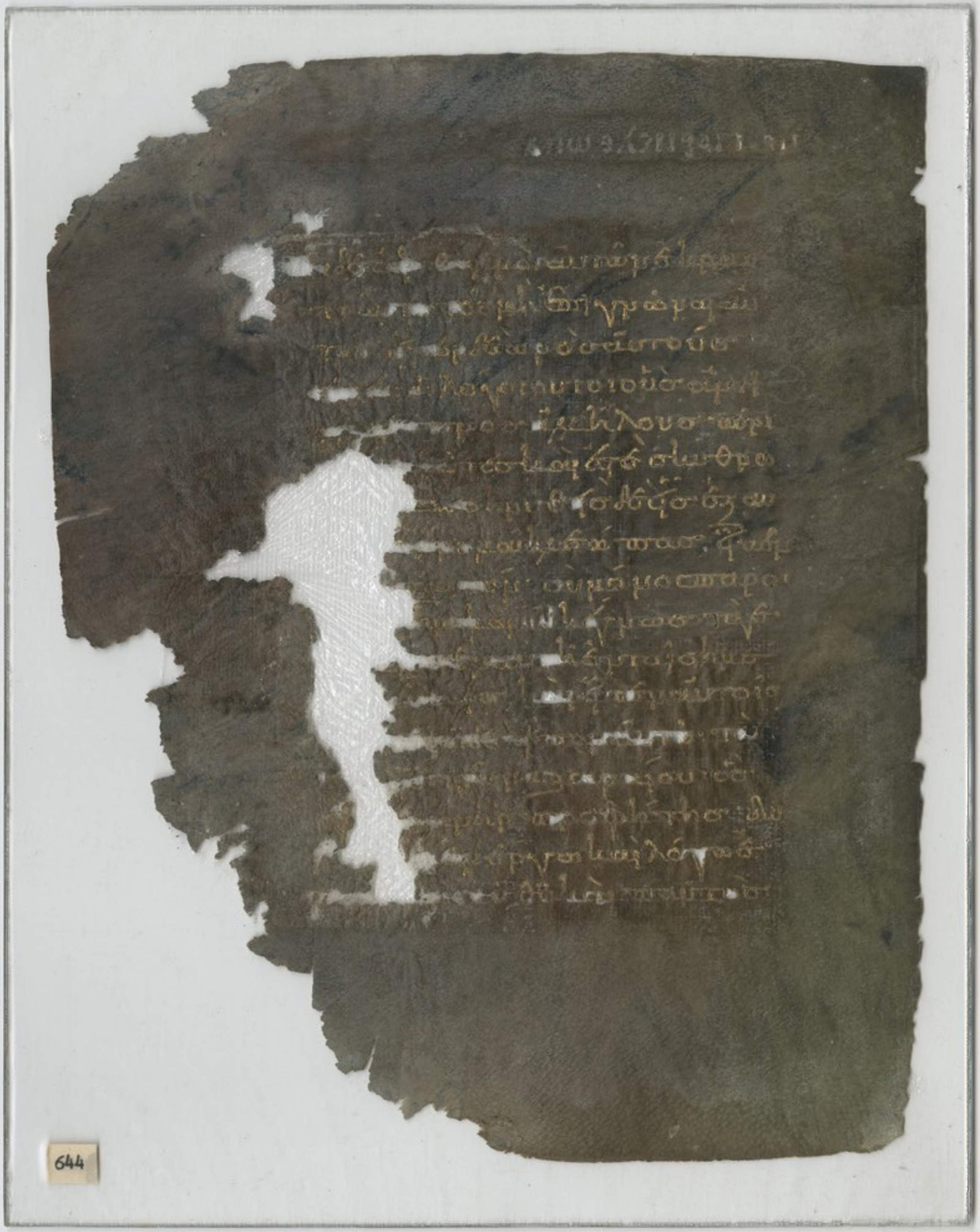

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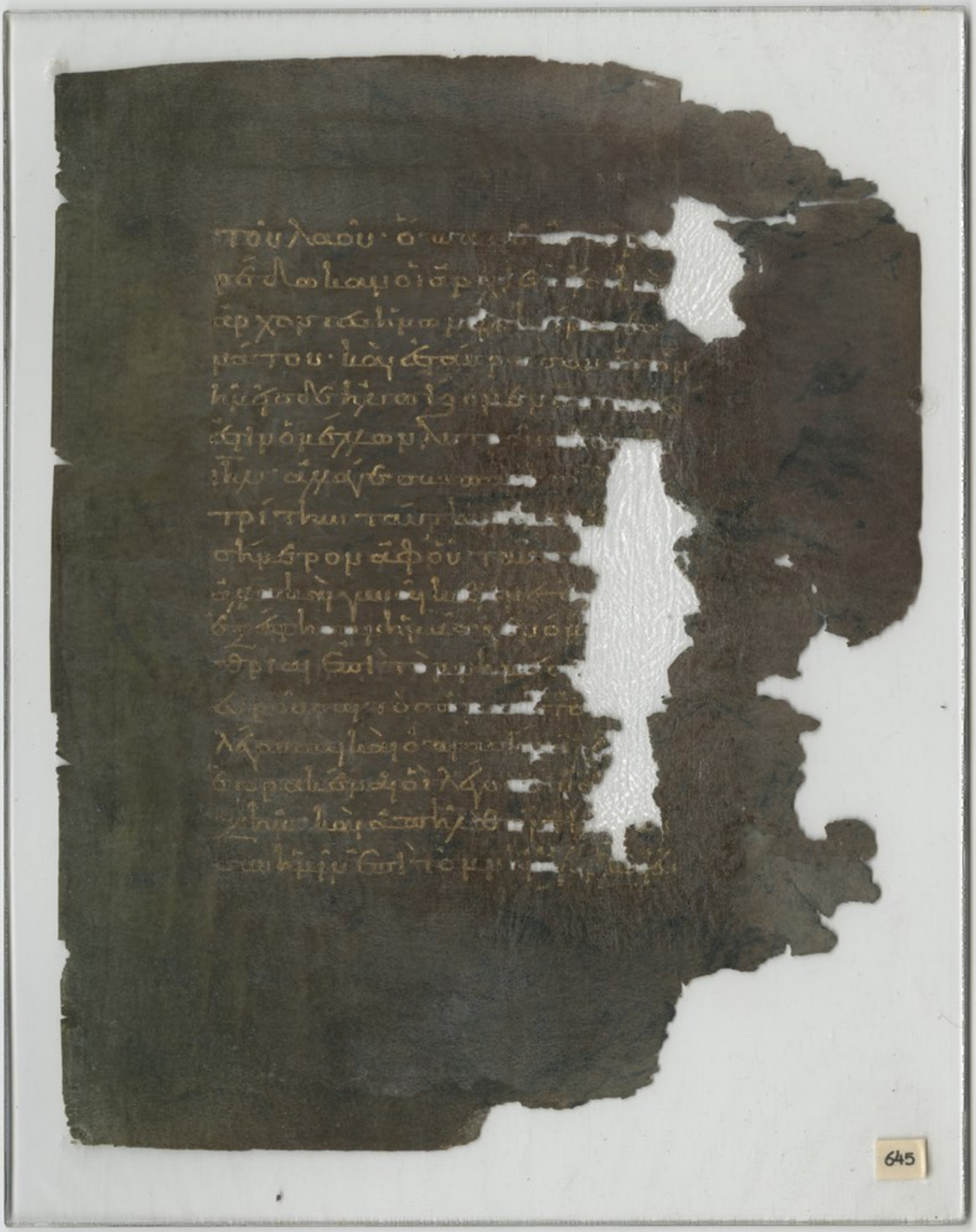

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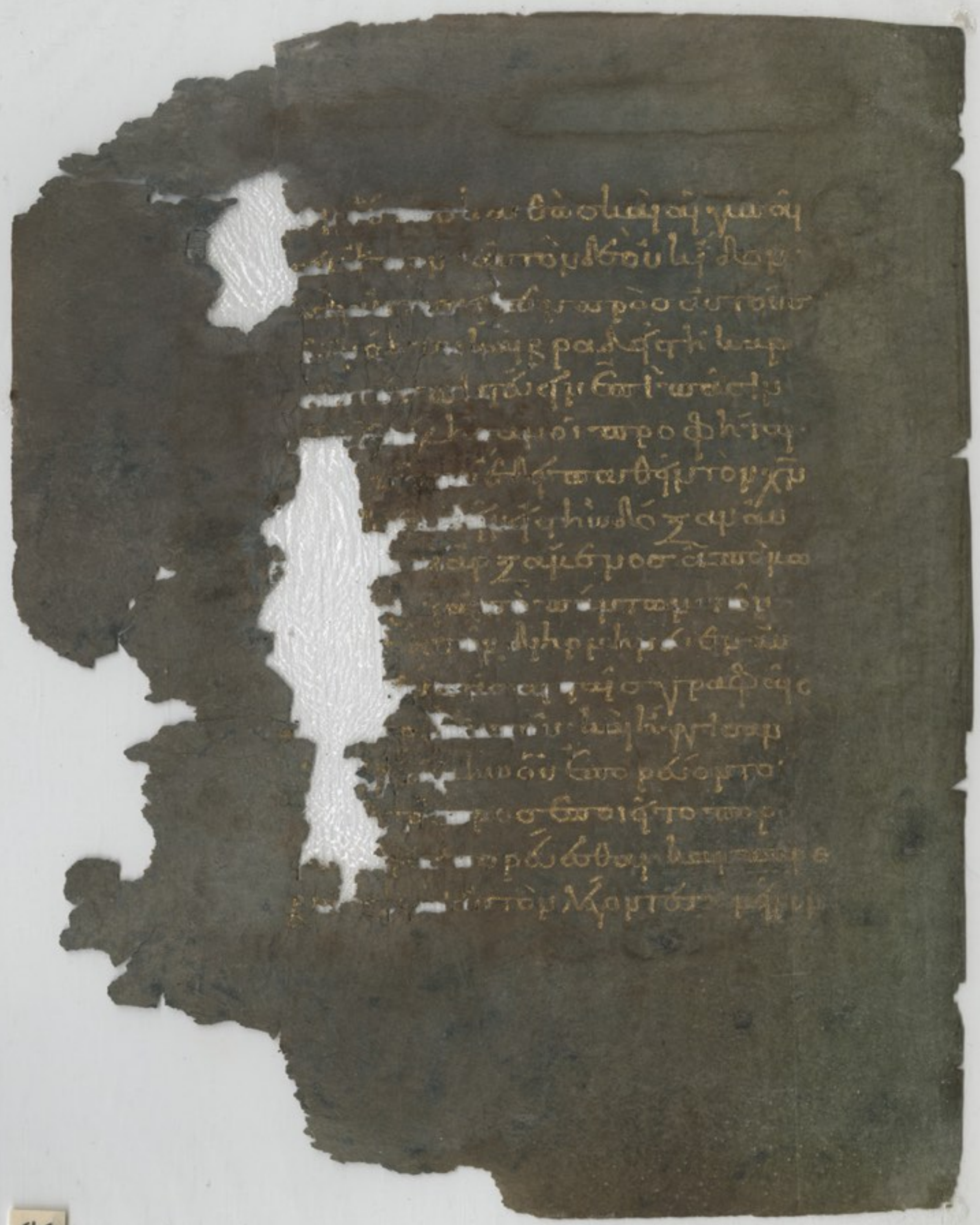

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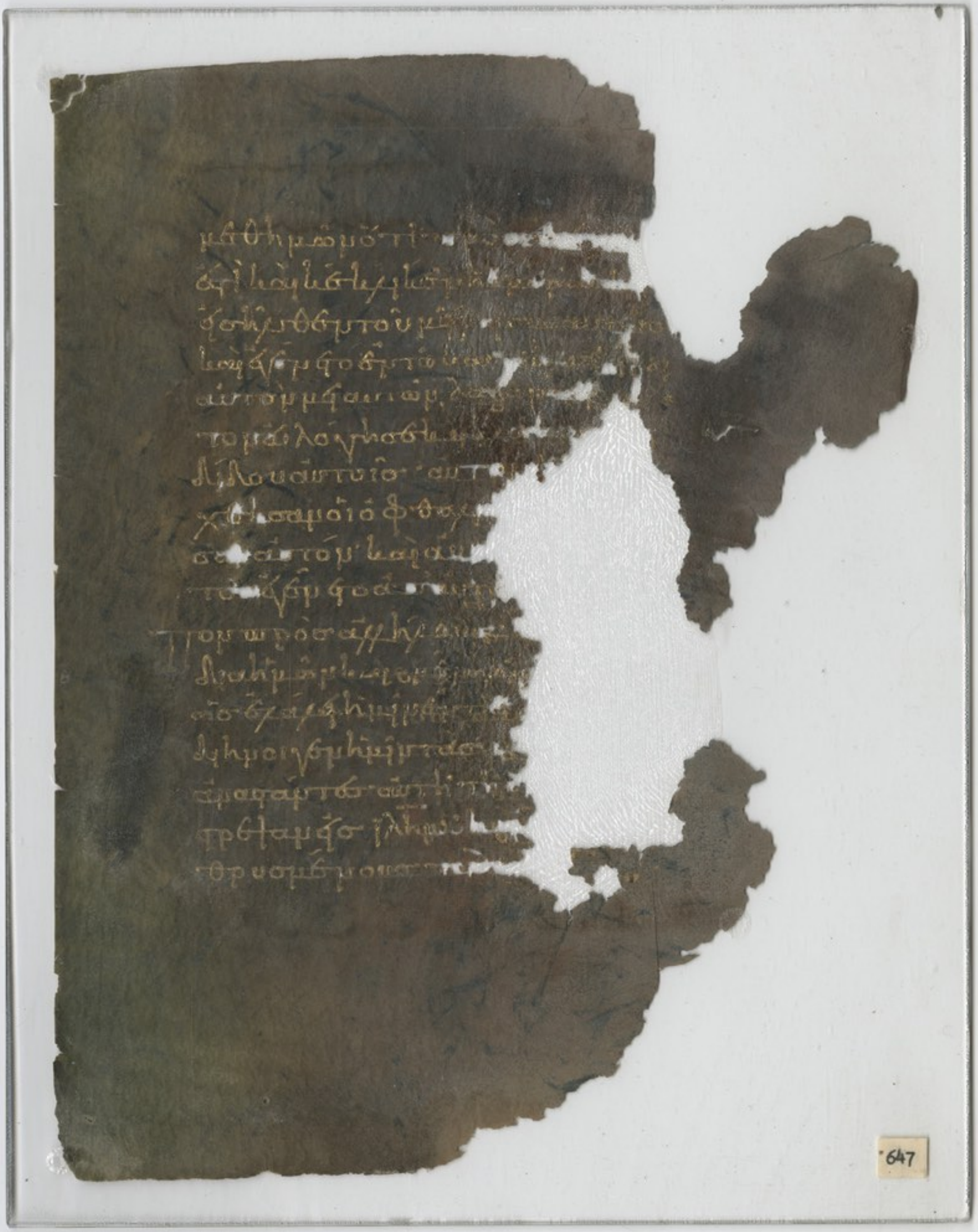

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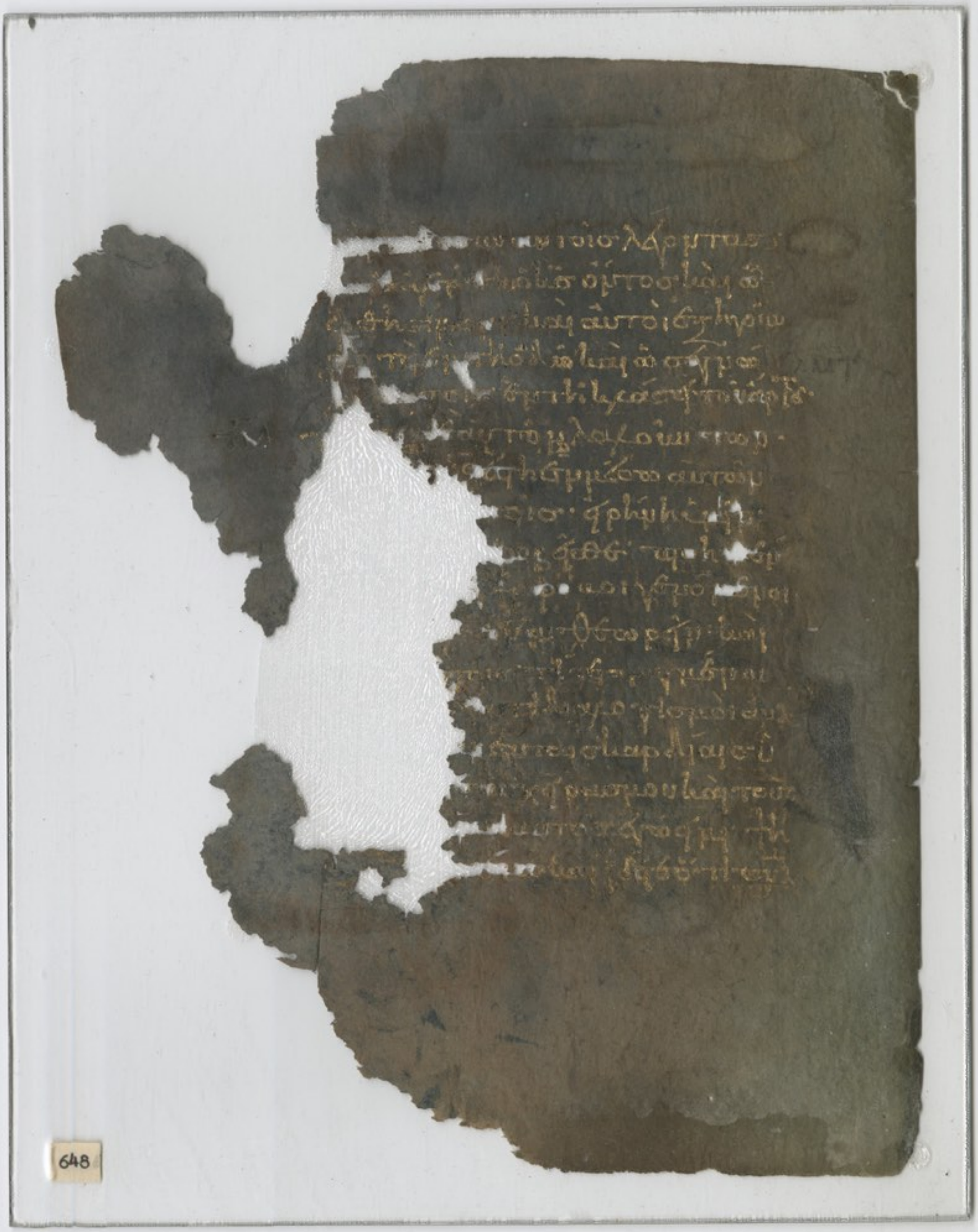

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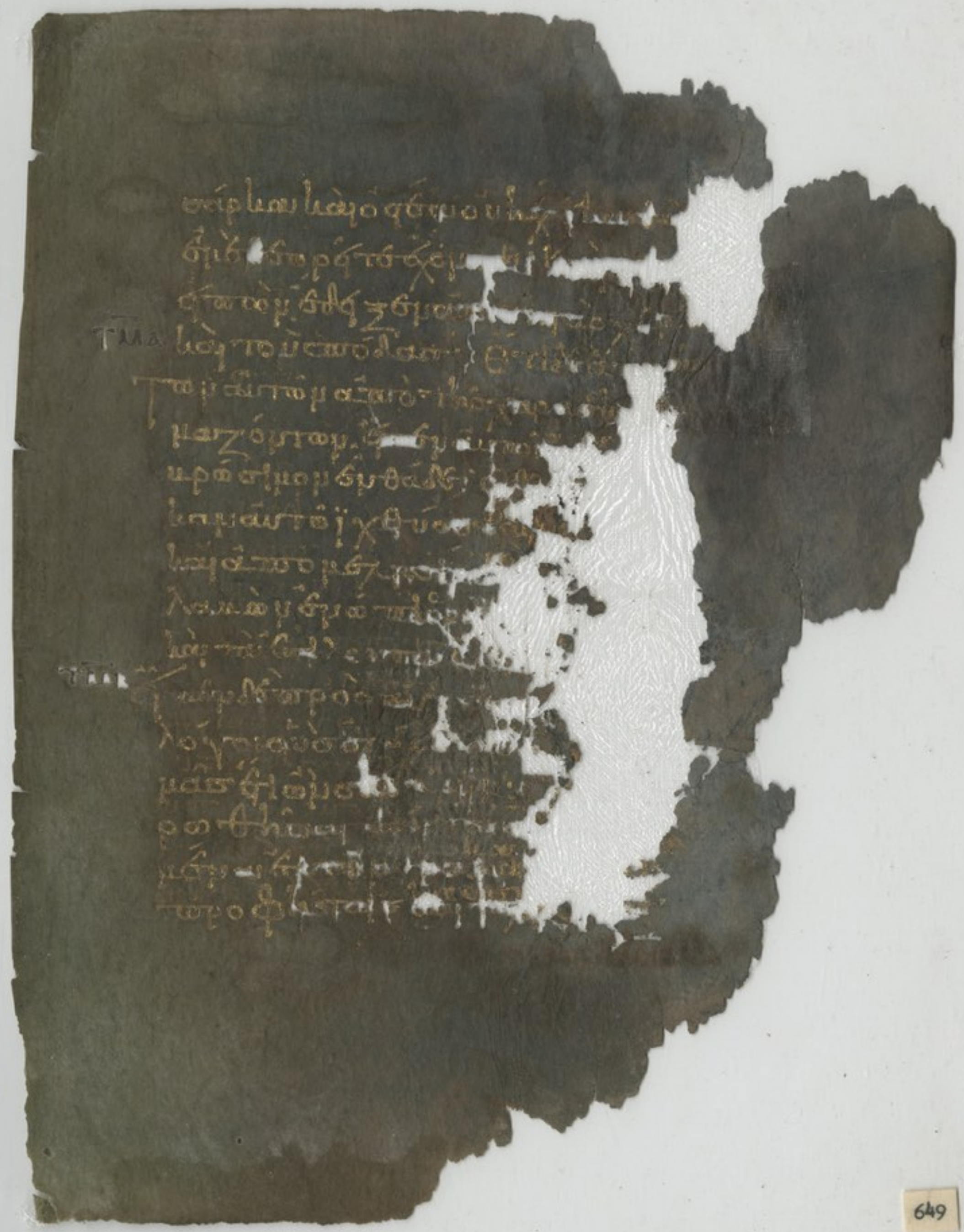

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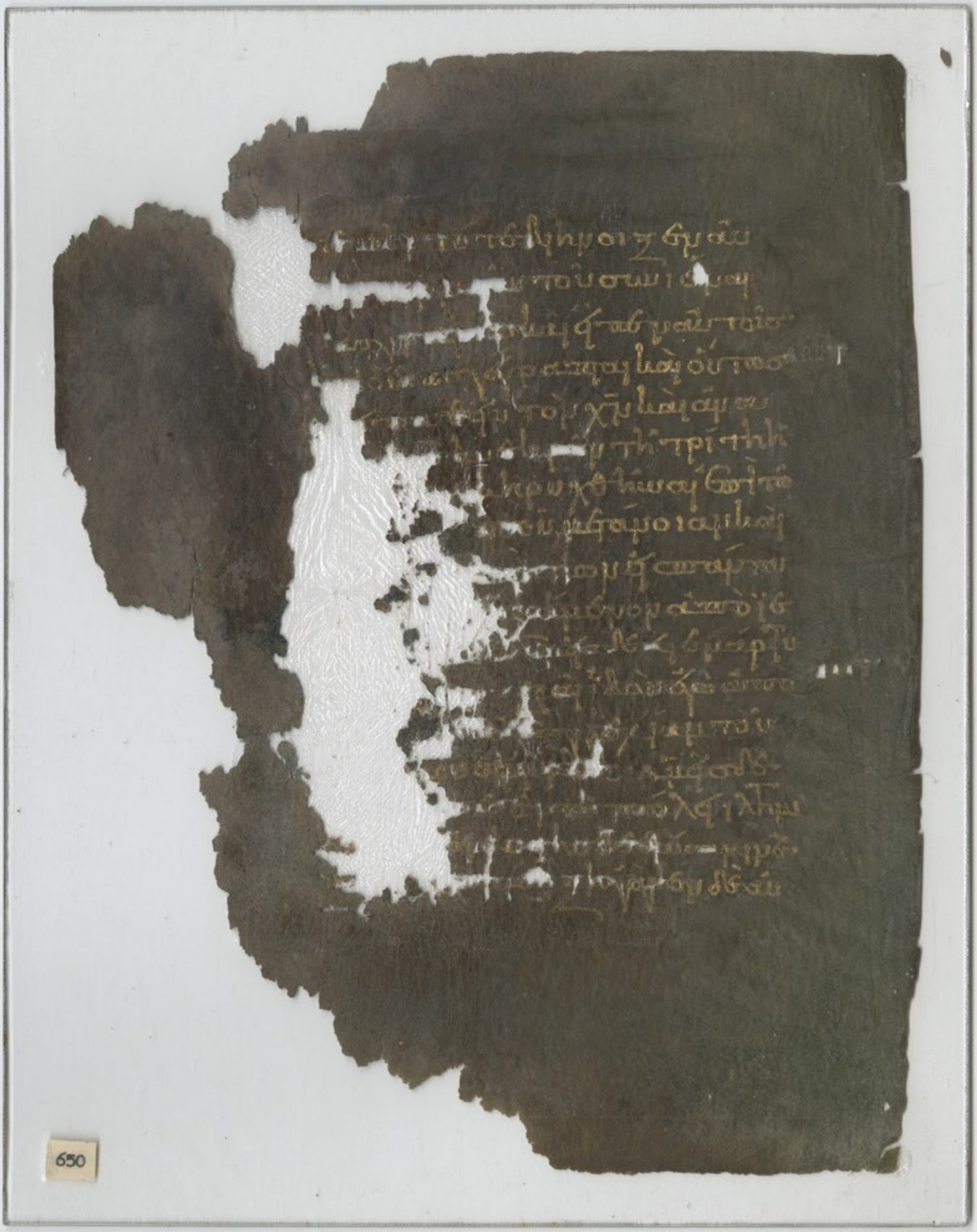

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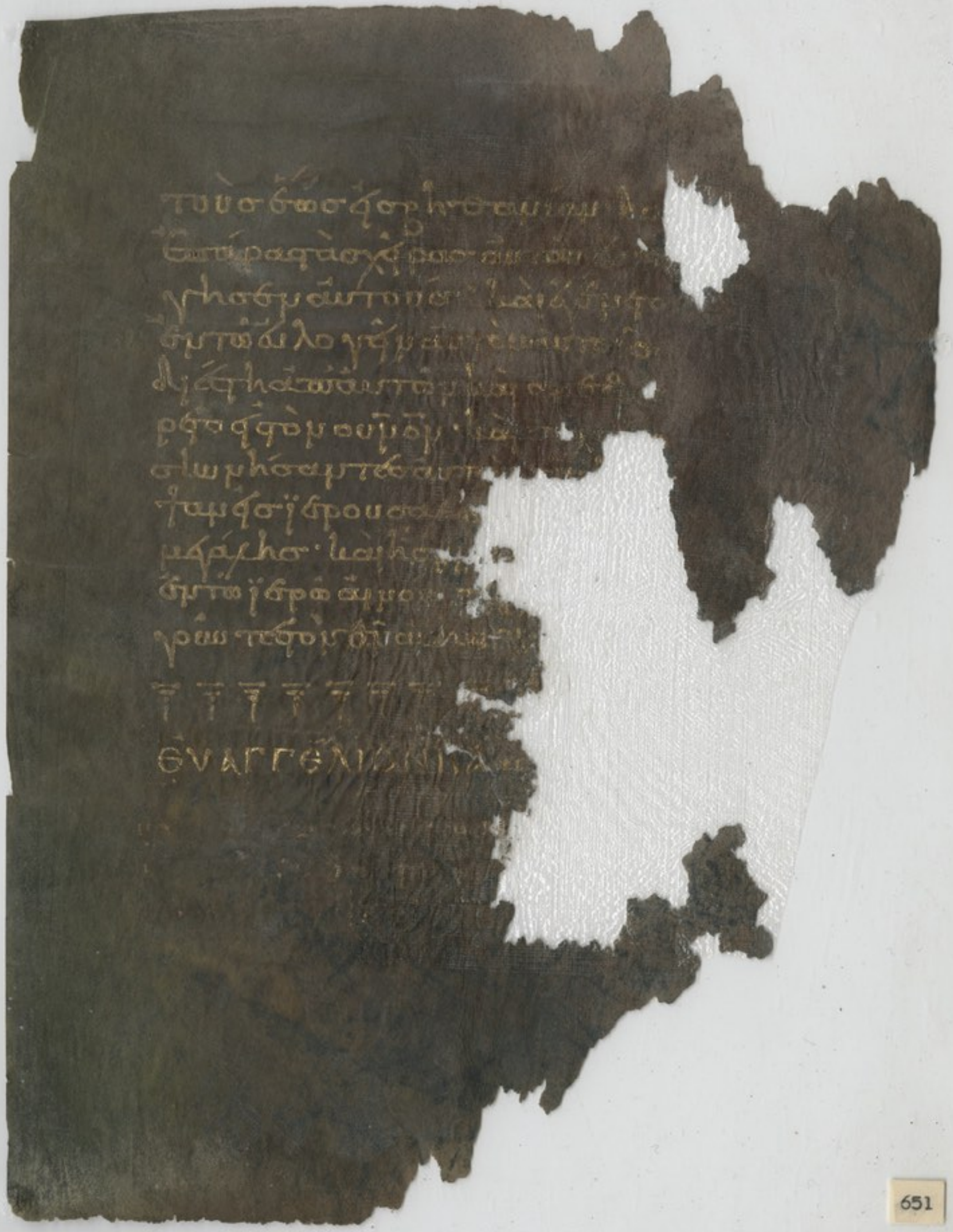

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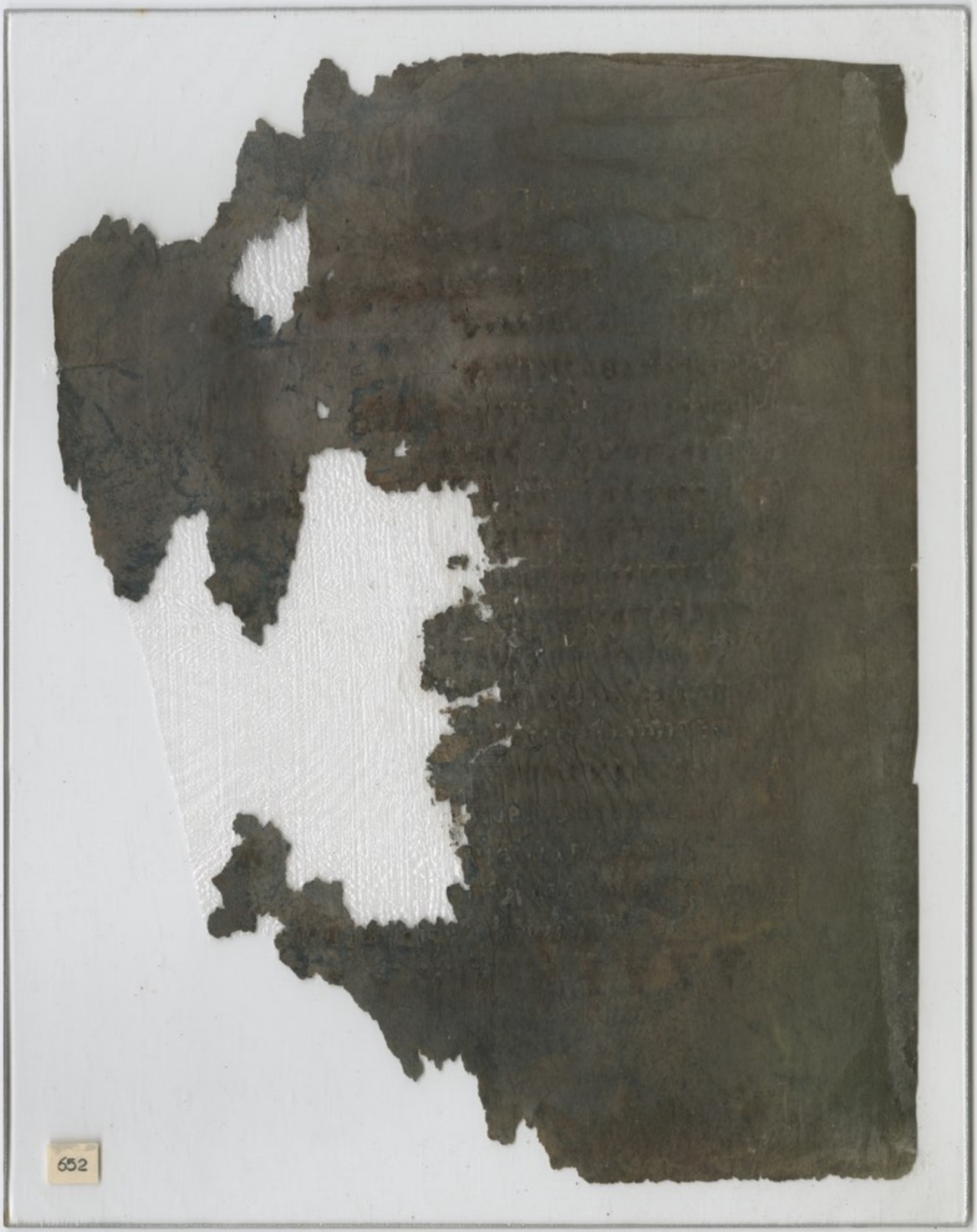

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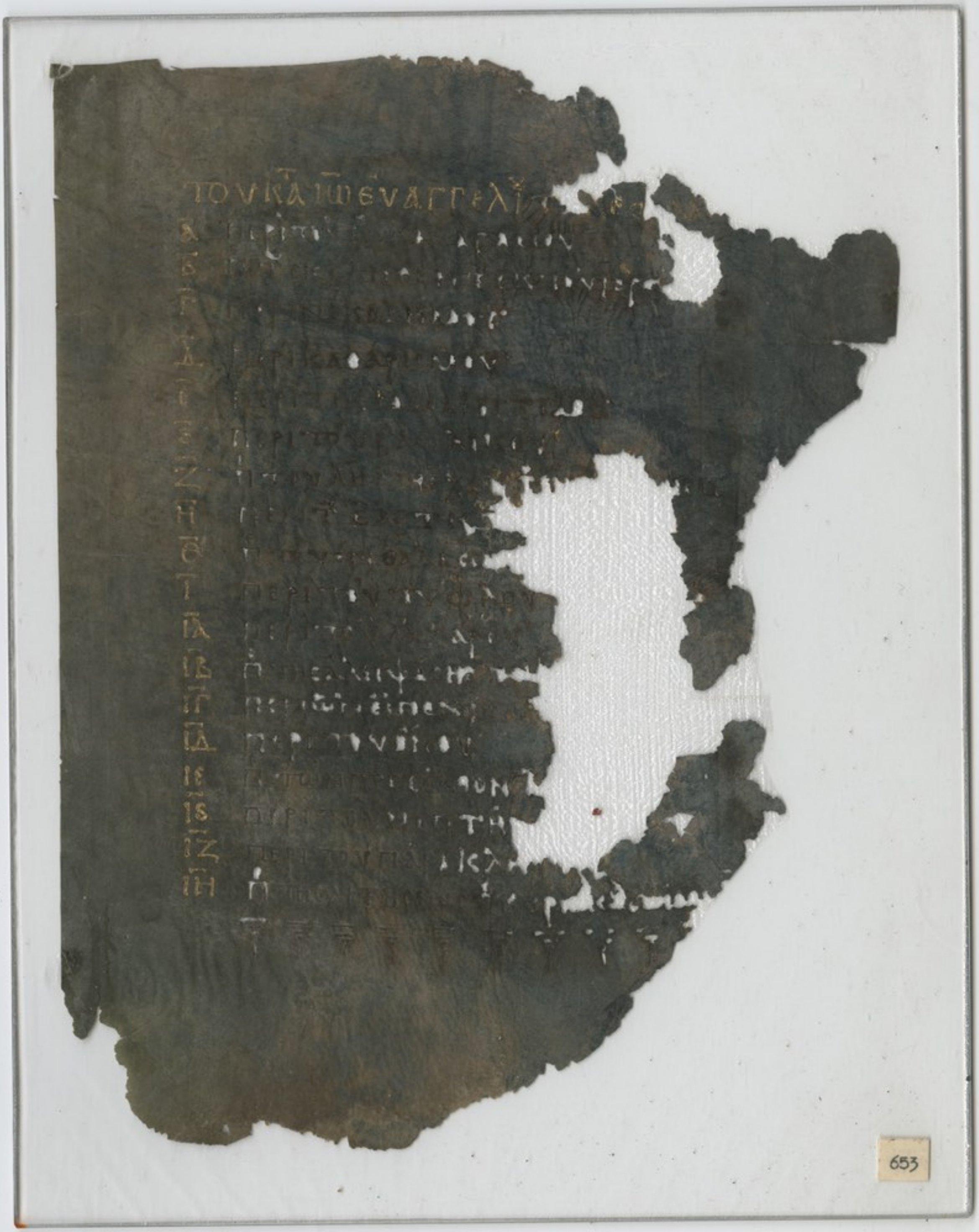

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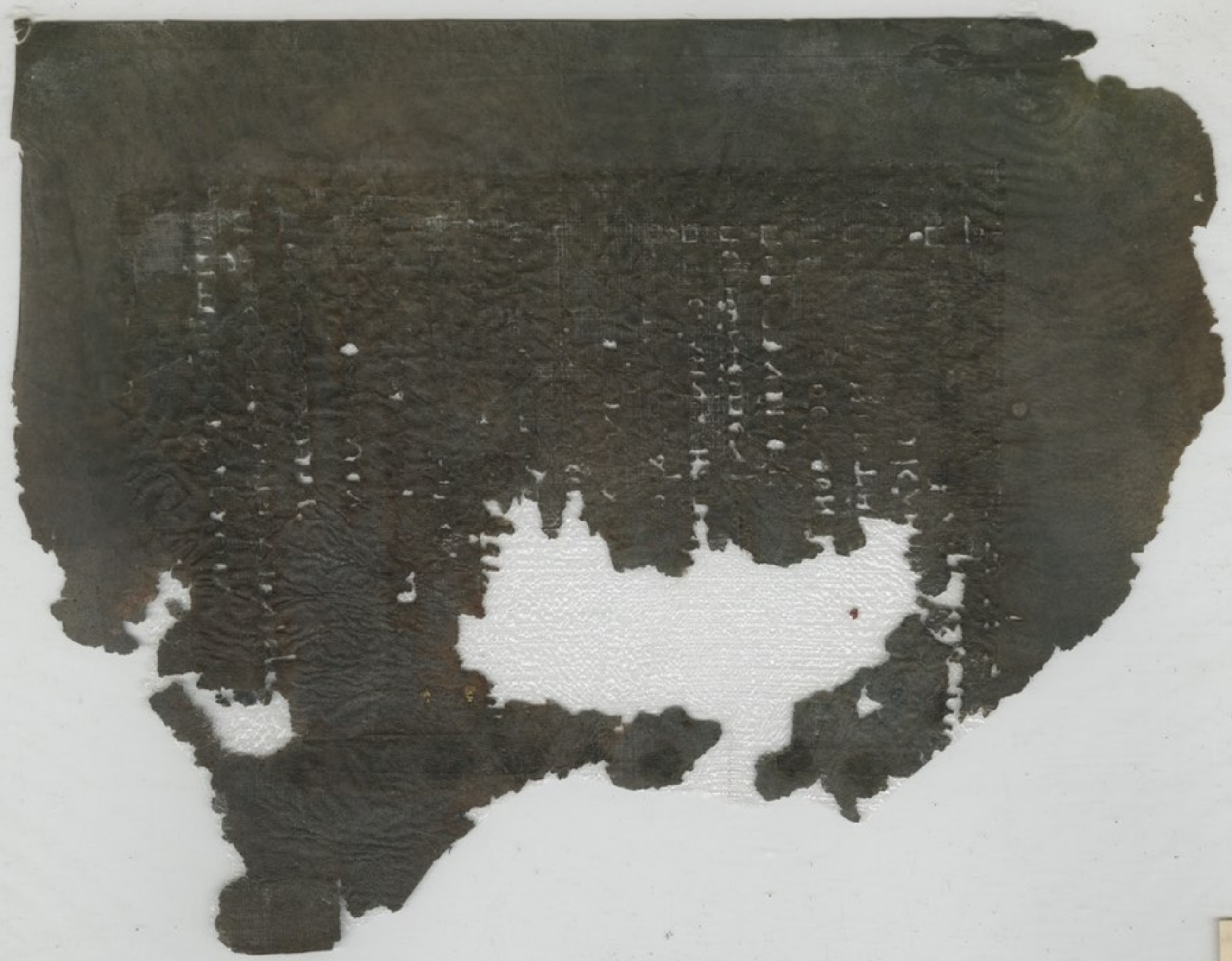

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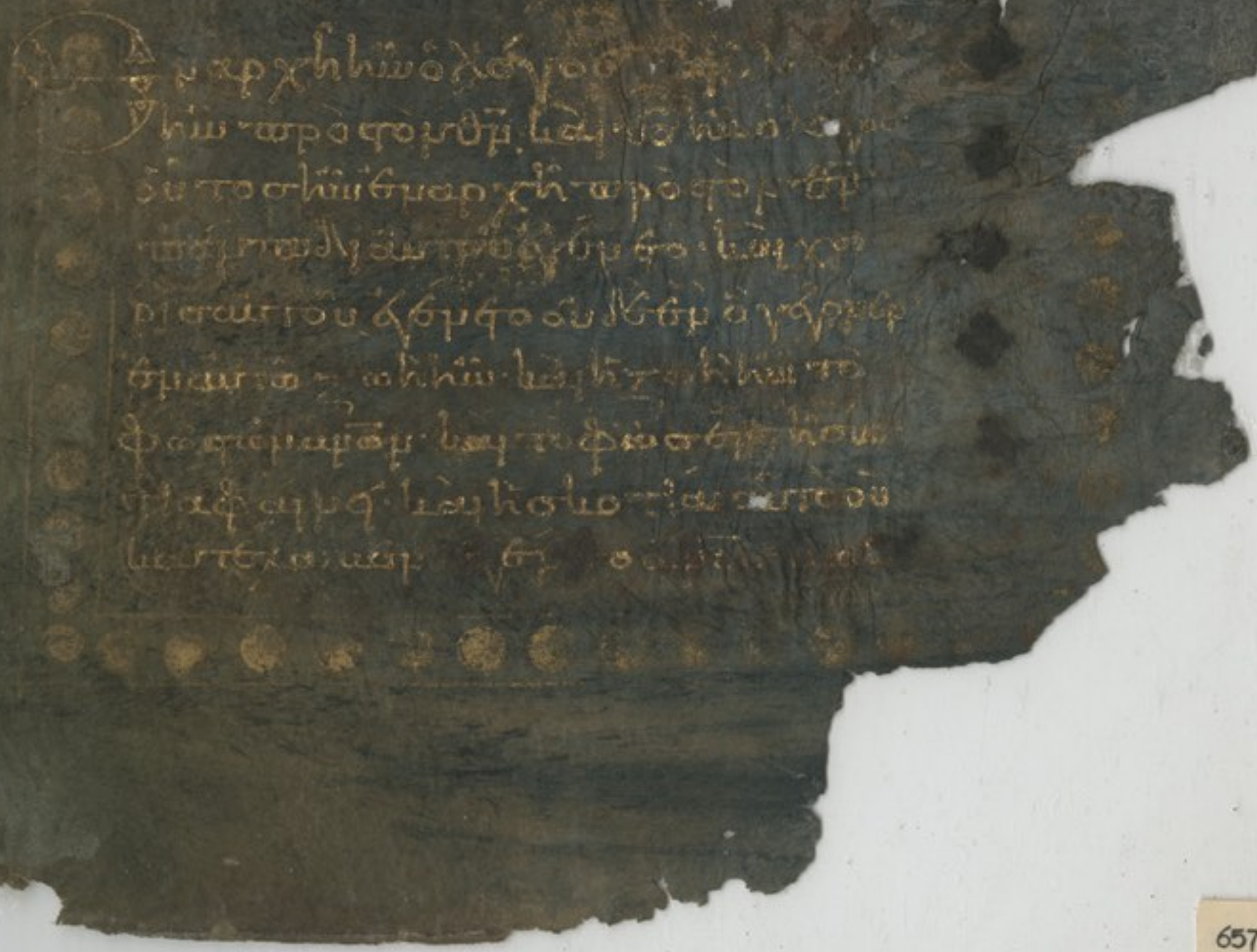

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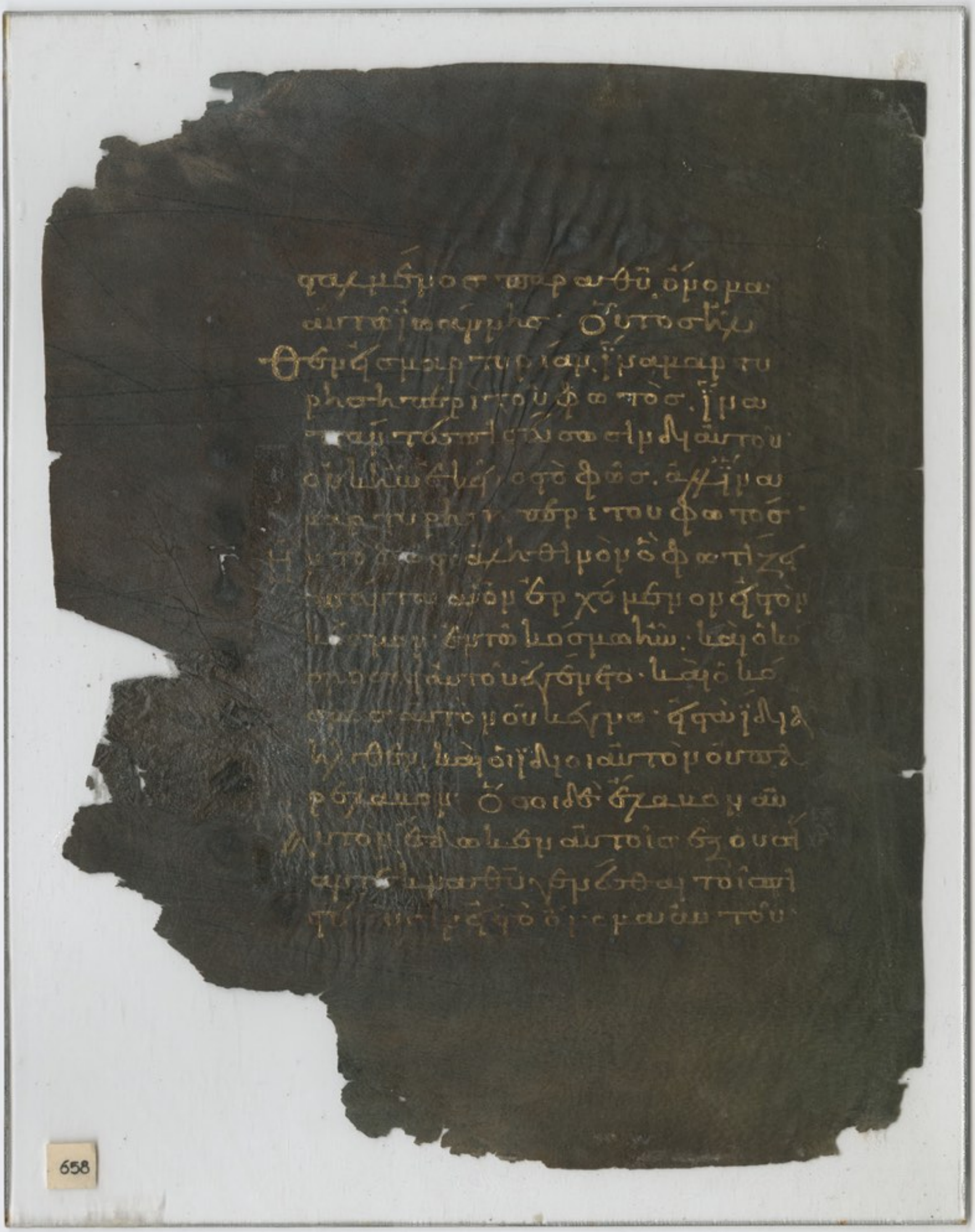

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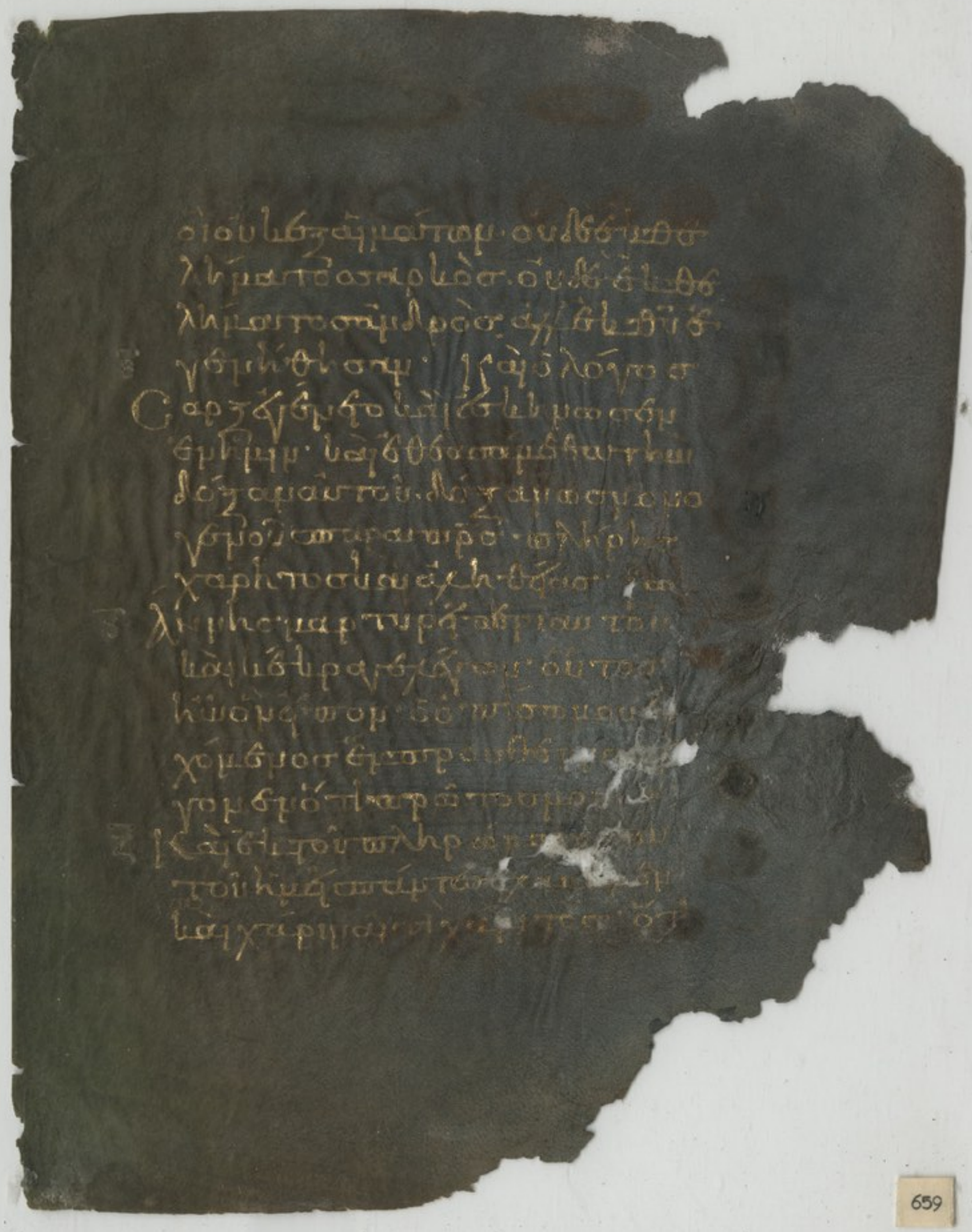

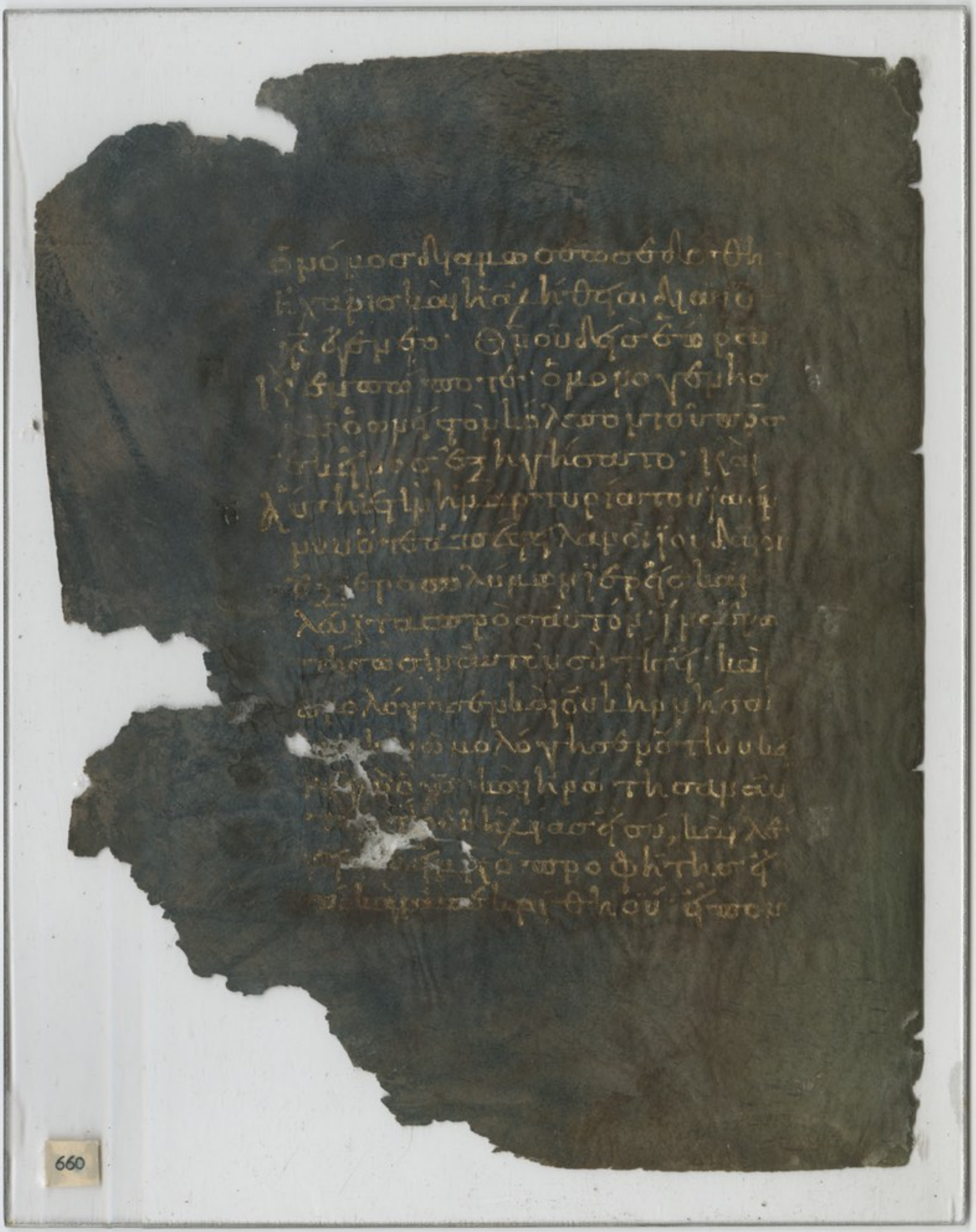

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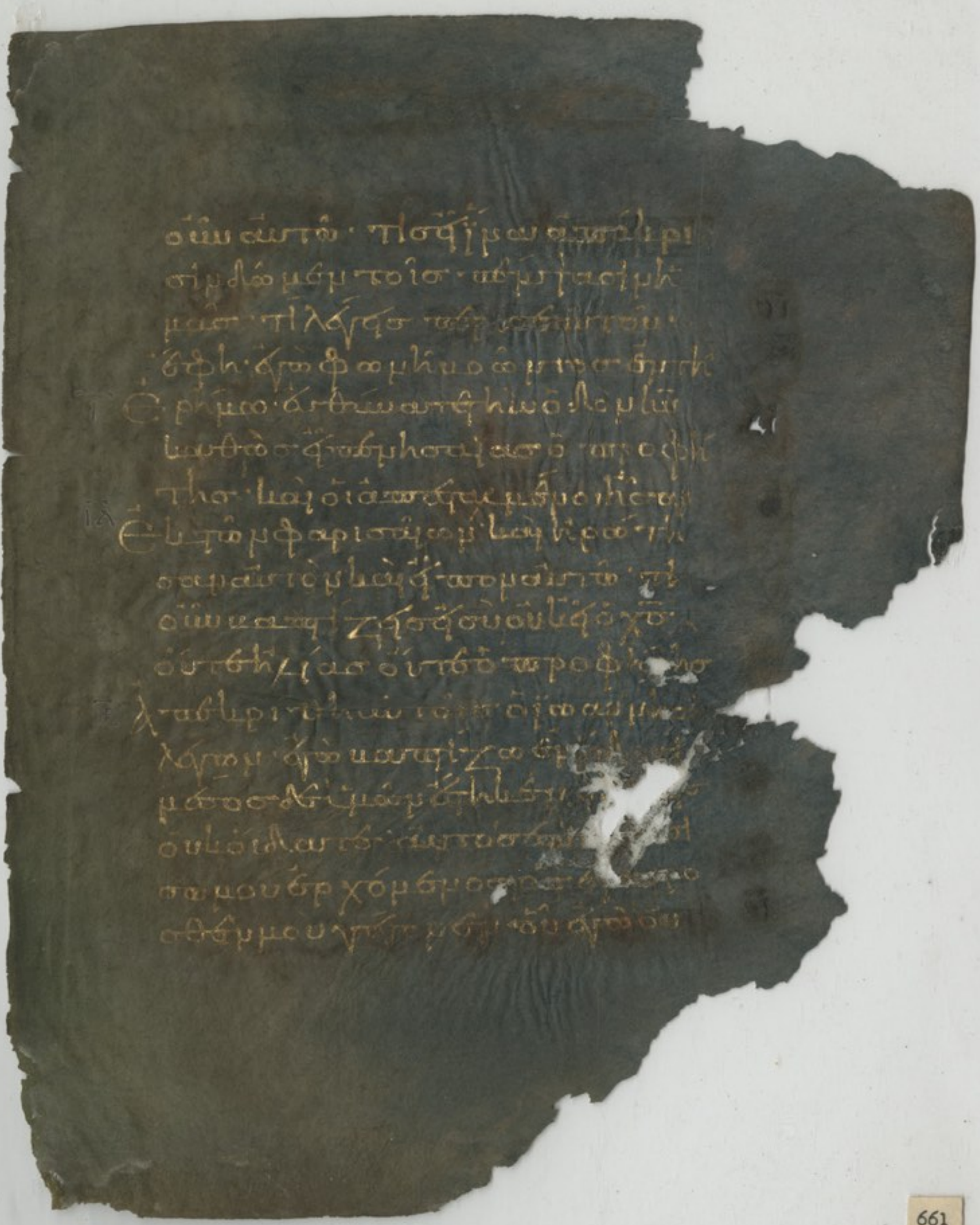

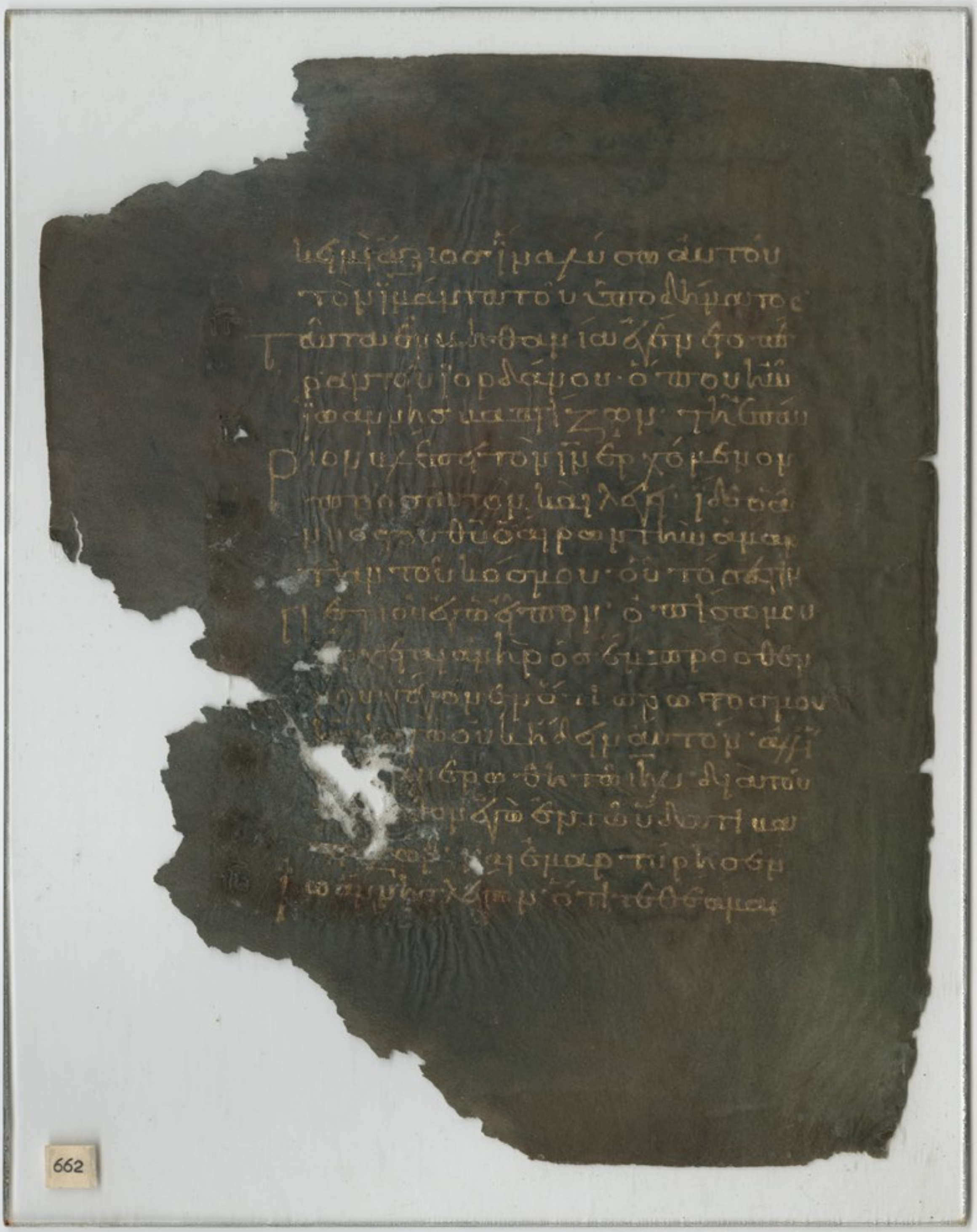

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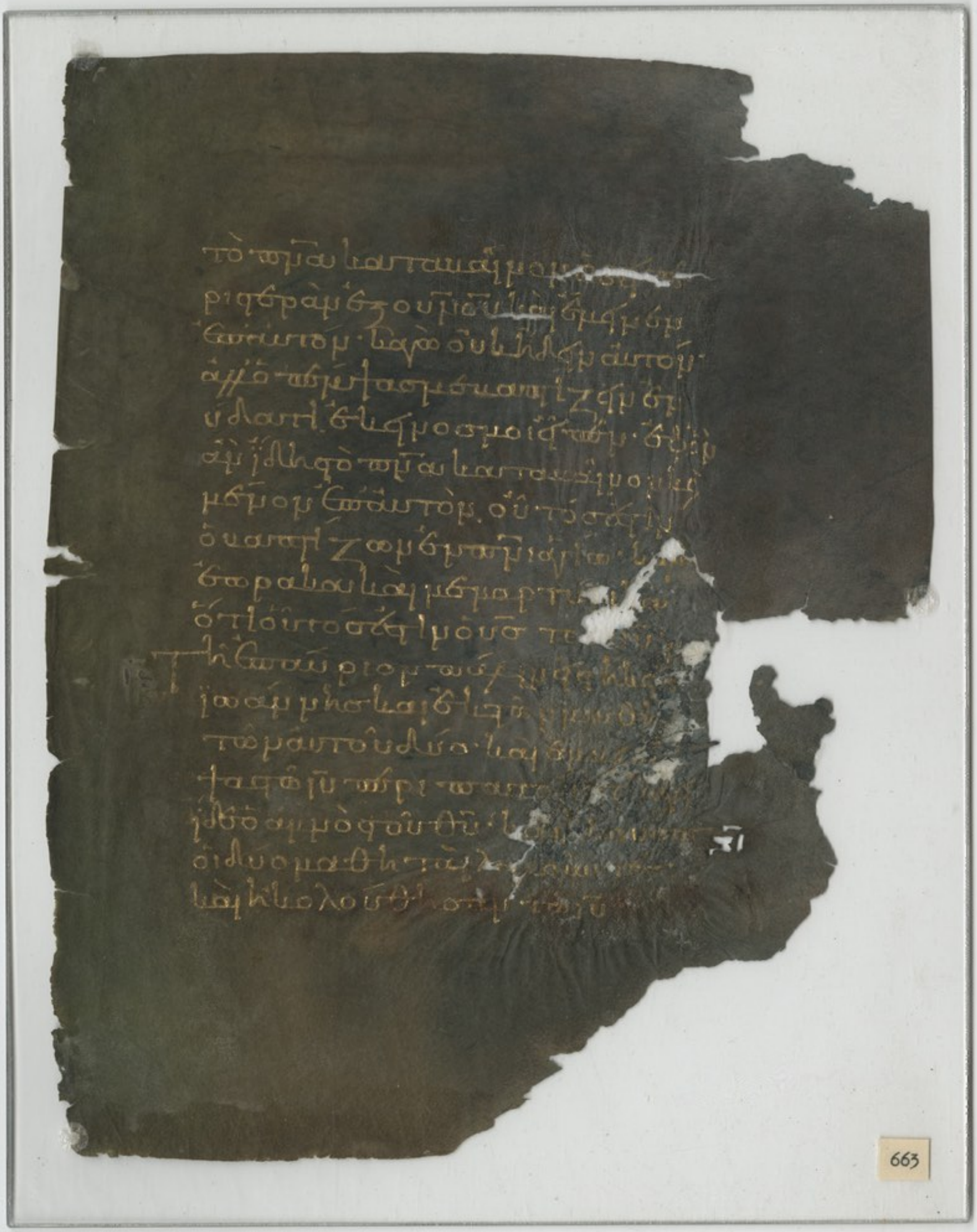

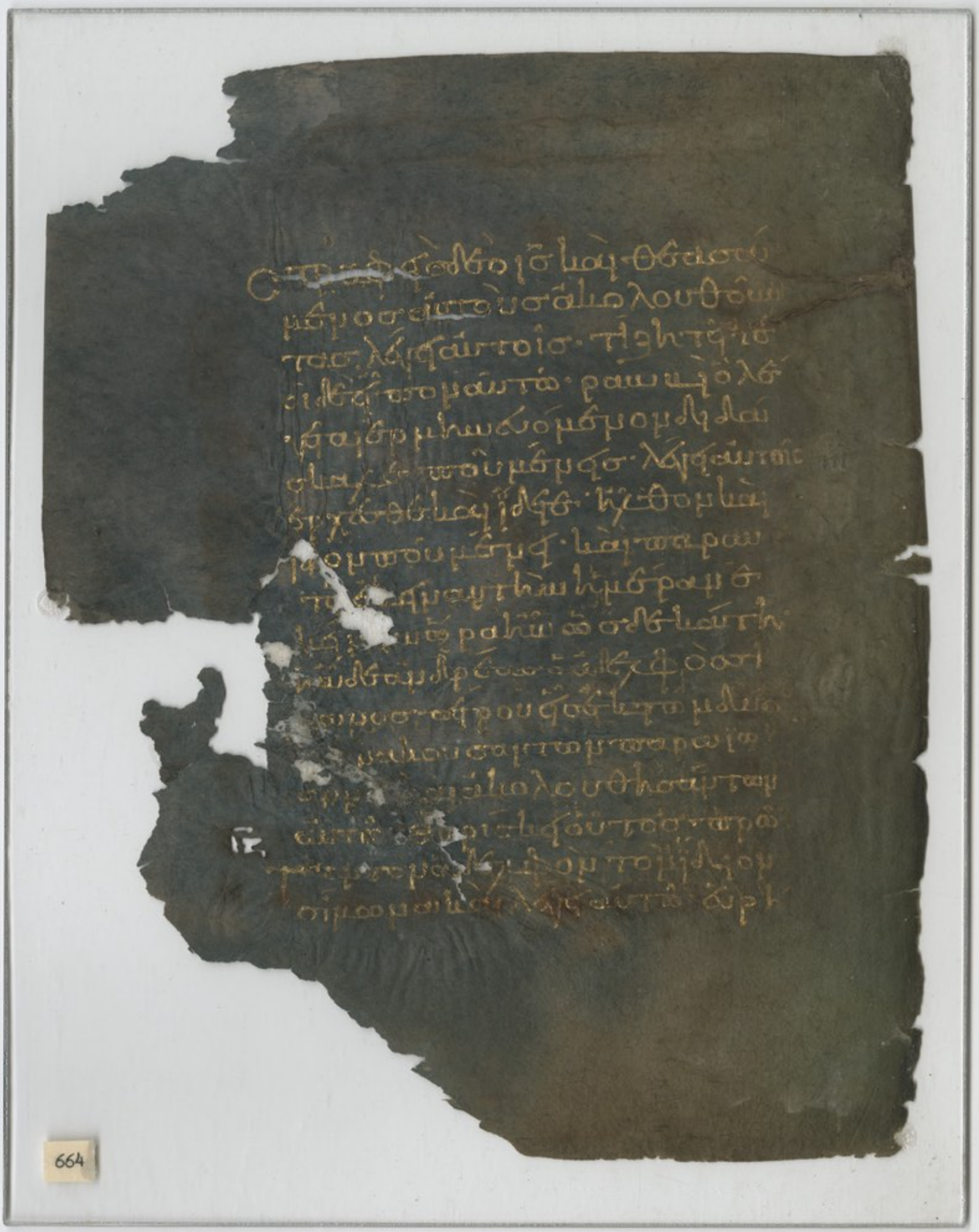

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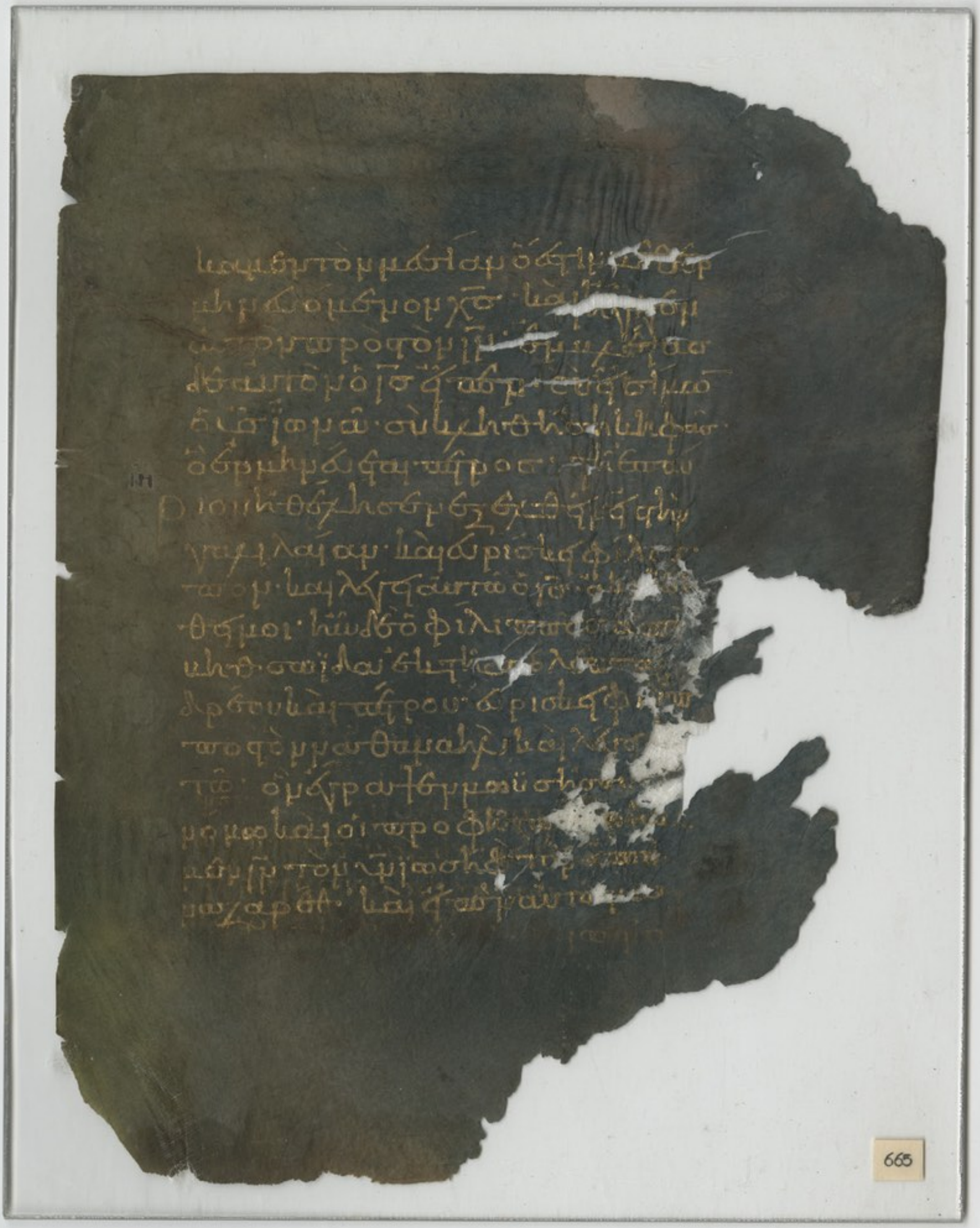

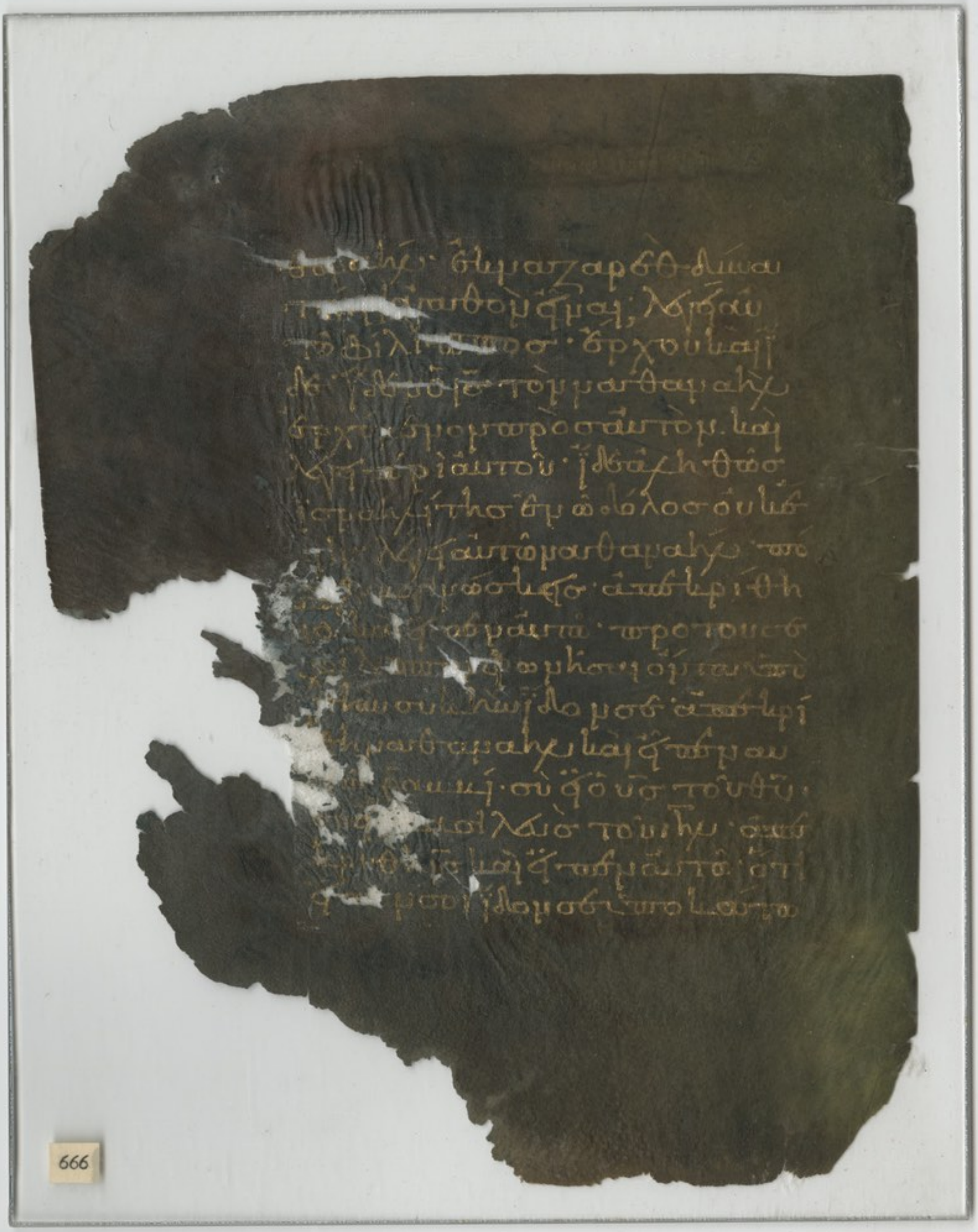

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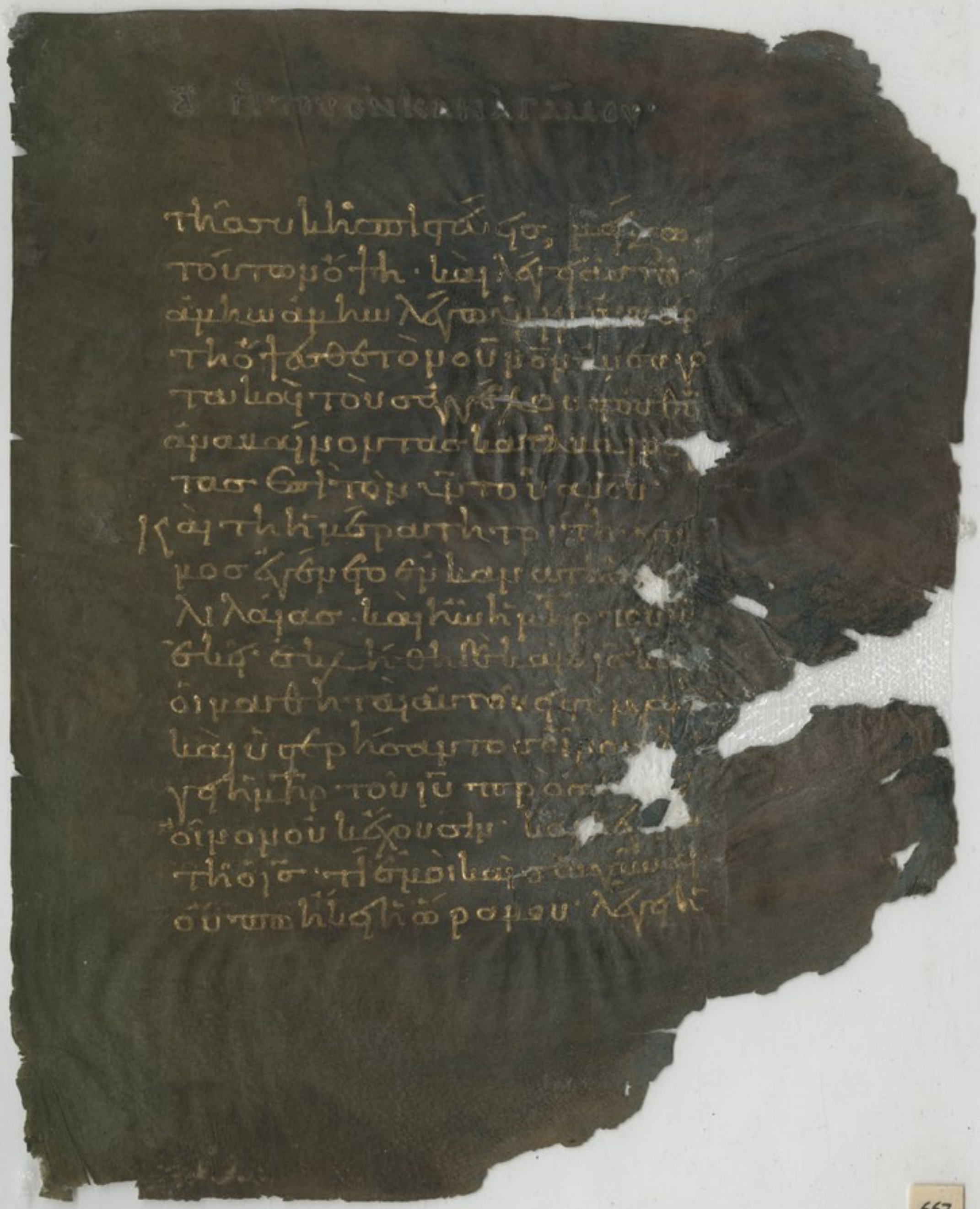

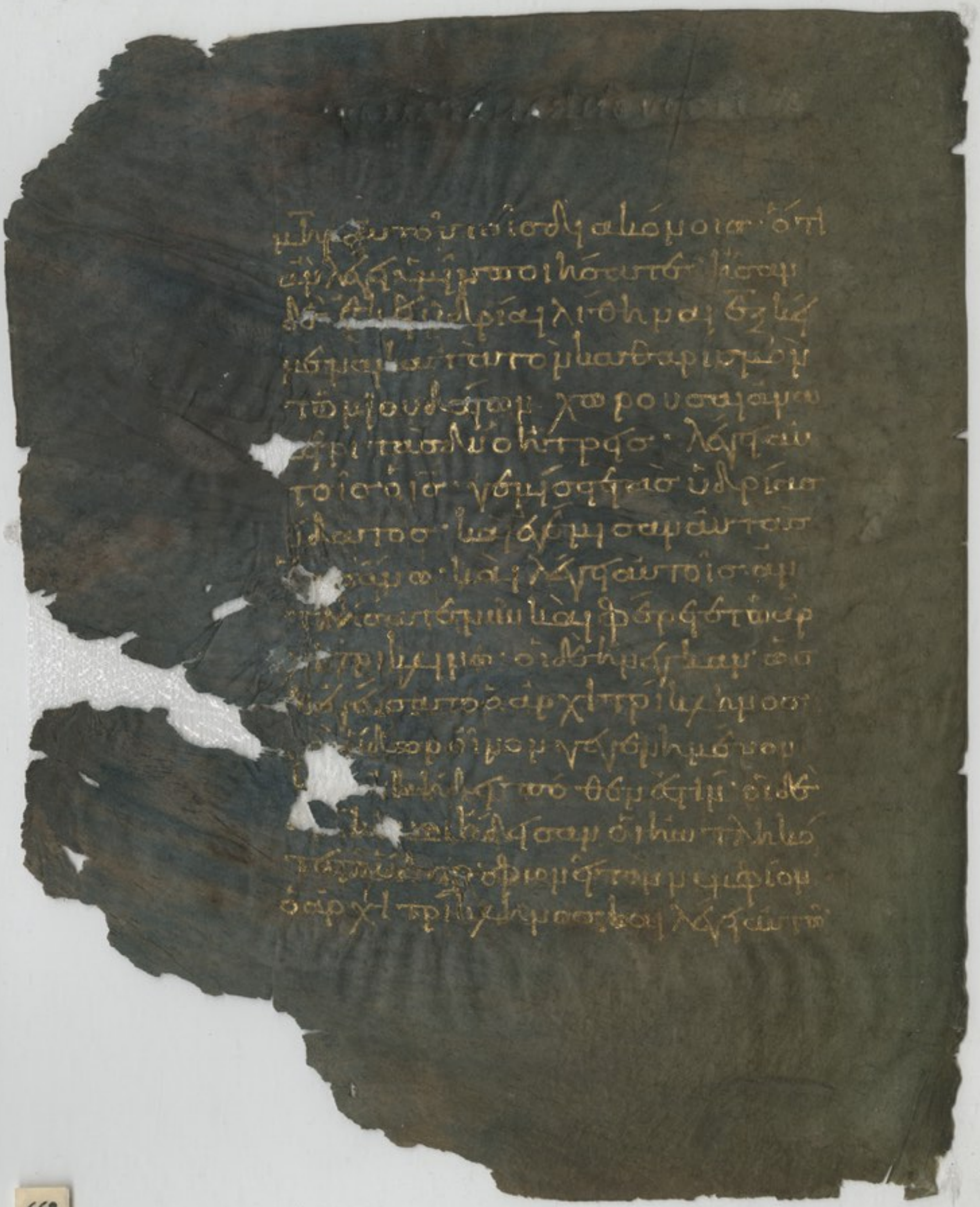

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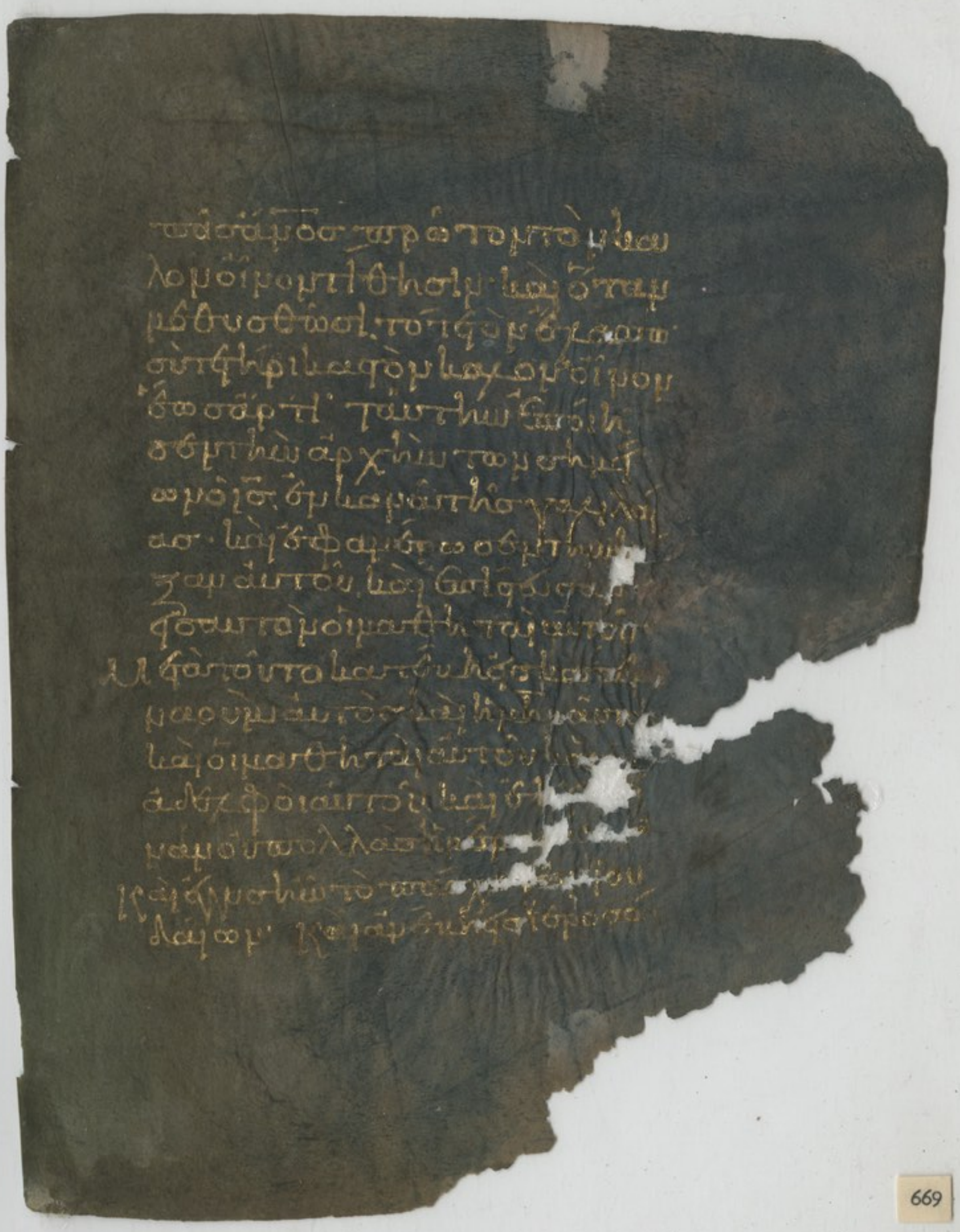
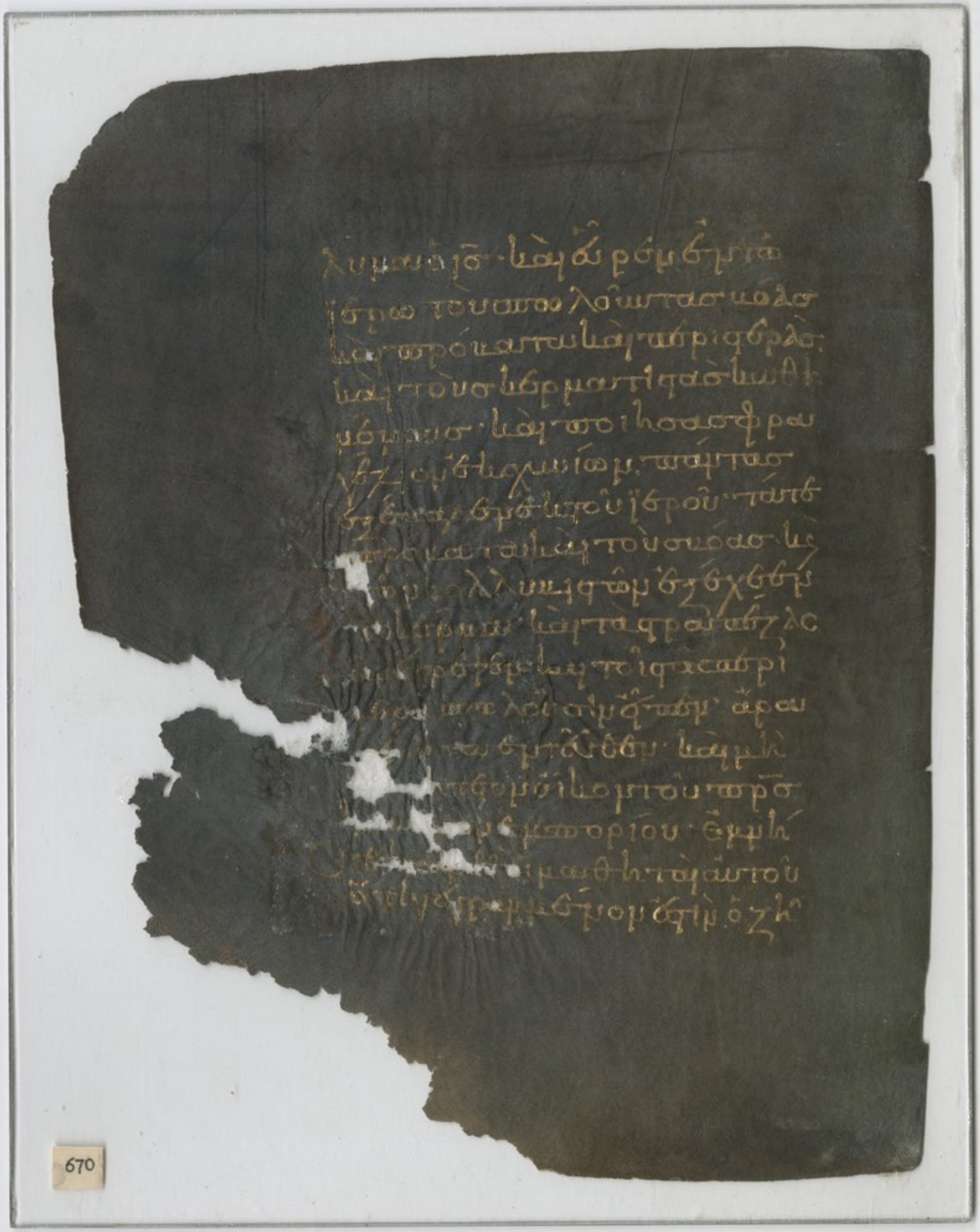
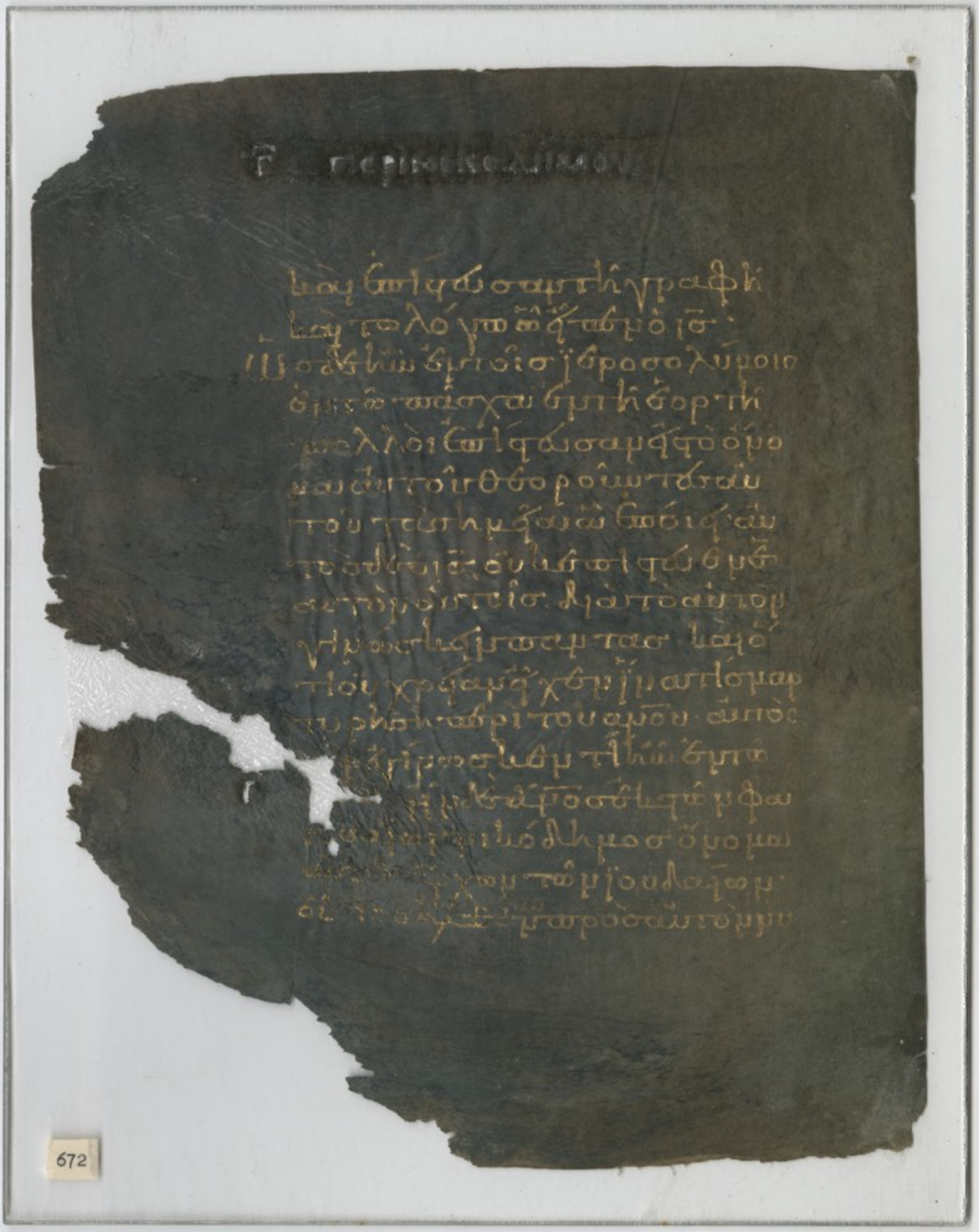




670

λογοῦ υἱοῦ κου σουλιαν φάρ
ταγμα· λαβὼν ἐπὶ θησαυρὸν
ὁ ἰουδαῖος καὶ ἅπαν τὸ σύν
τεγμα αὐτοῦ· λαβὼν ἐπὶ θη
σαυρὸν καὶ ἅπαν αὐτοῖς· λύσαντό
τὸ μνῆμα τοῦτο μὴ δύνατι
σὶ μὴ μὲ βραγσάρ βρῶ αὐτὸ·
ἅπαν μόνῳ ἰουδαῖοι πάσαν
ραλιο μπαλιαὶ ϛ̄ ϛ φάσ ἰμὲ ἐπὶ
μὴ θὴ ὁμαὶ σὸ οὐ τοσ καὶ μὴ τὶ
δύνατι σὶ μὴ μὲ βραγσάρ βρῶ αὐτὸ·
φὶ ἅπαν μόνῳ ἰουδαῖοι πάσαν
οὐ τοῦ σαμμαγοσάν τὸ
σὺν μὴ σθησαν ἐν μνήματι
τοῦ ὅτι τοῦτο βραμάντοῖς·



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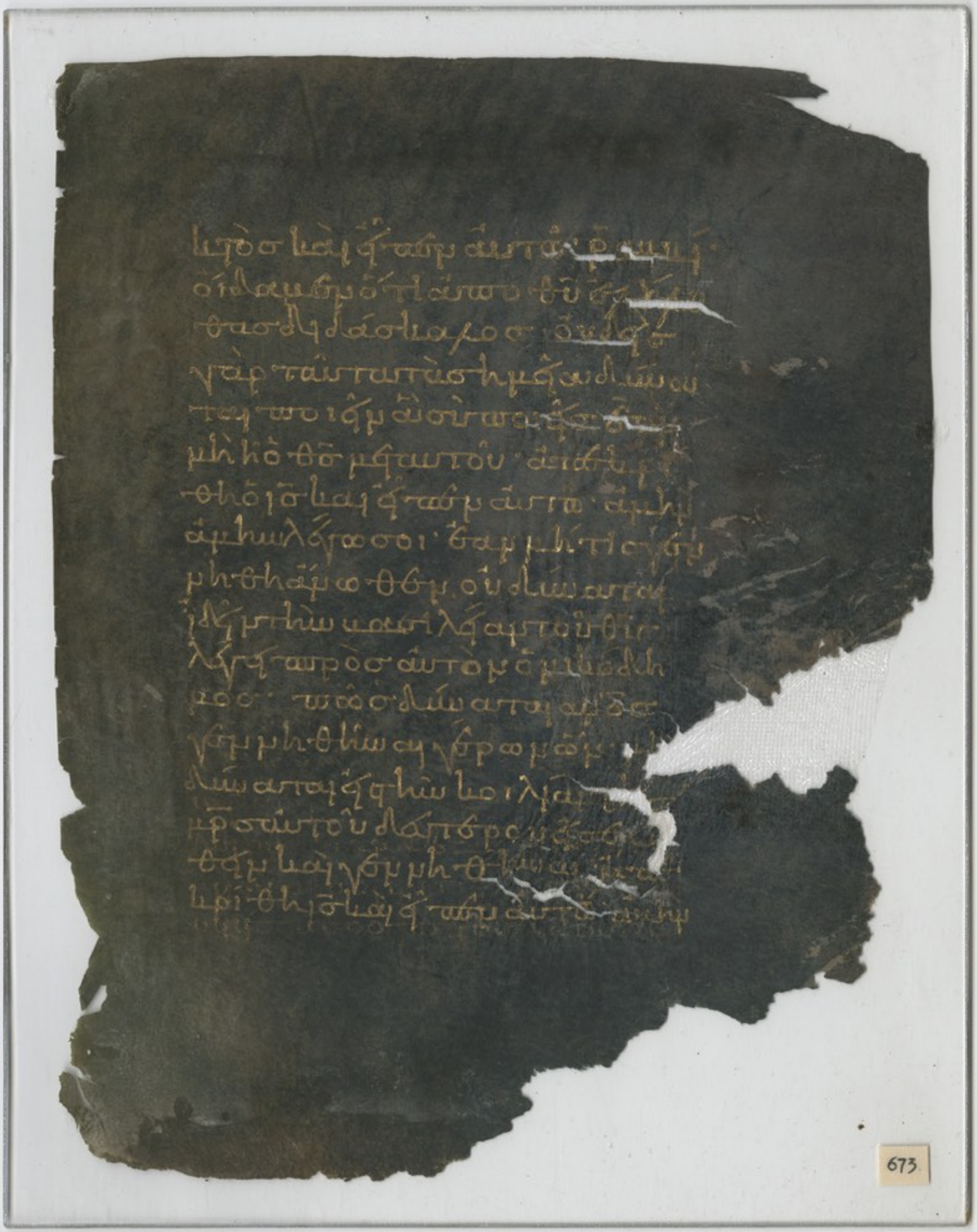

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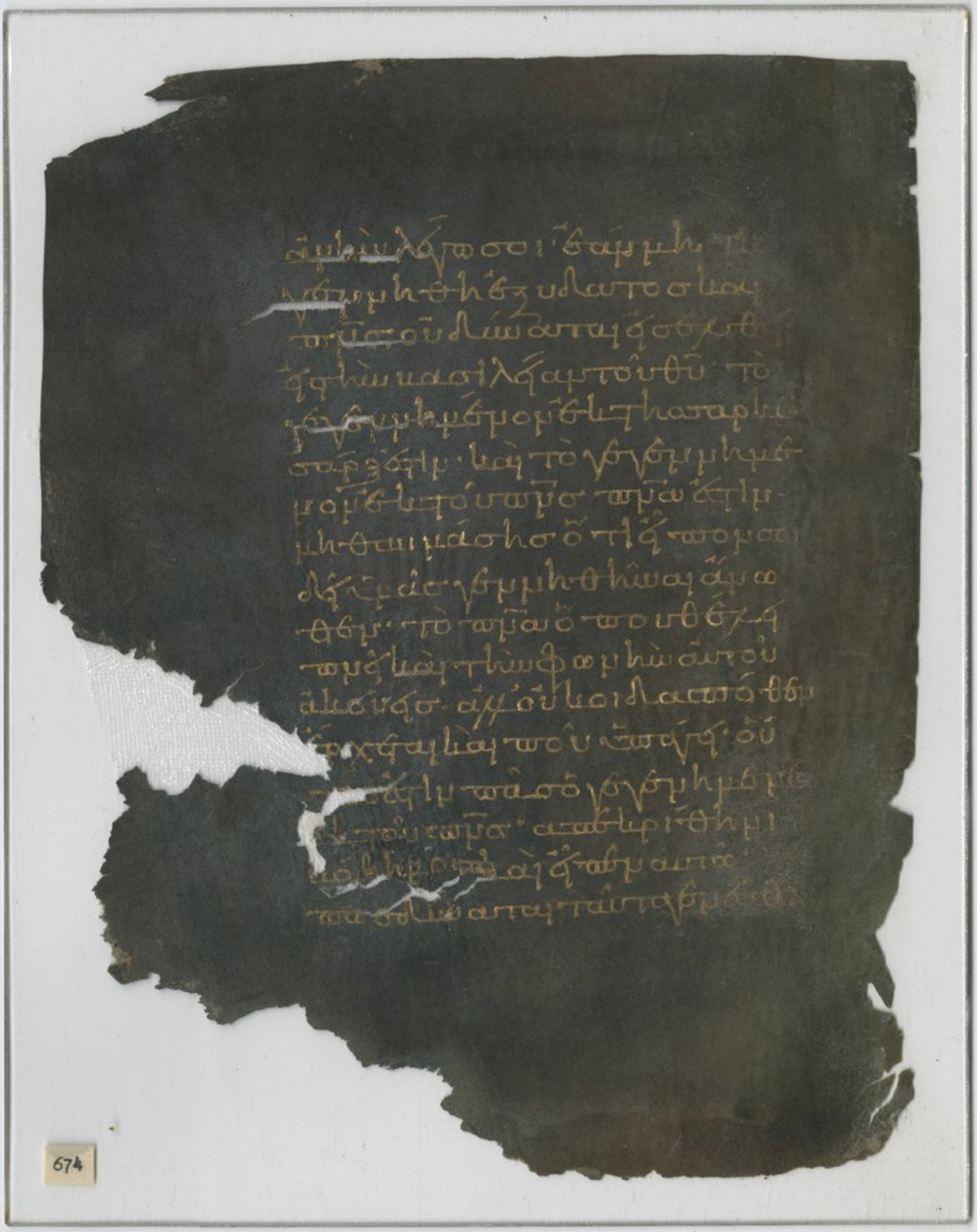

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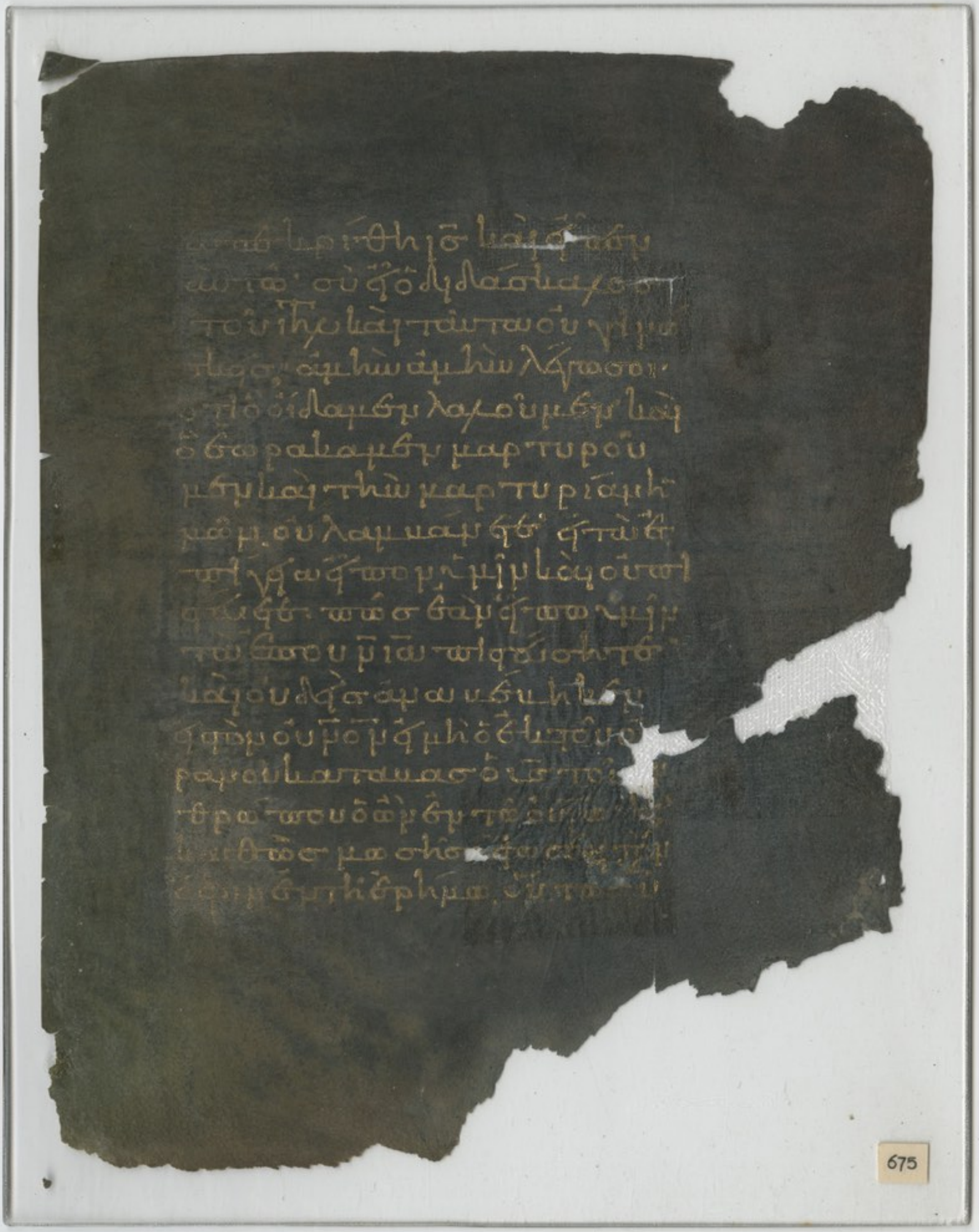

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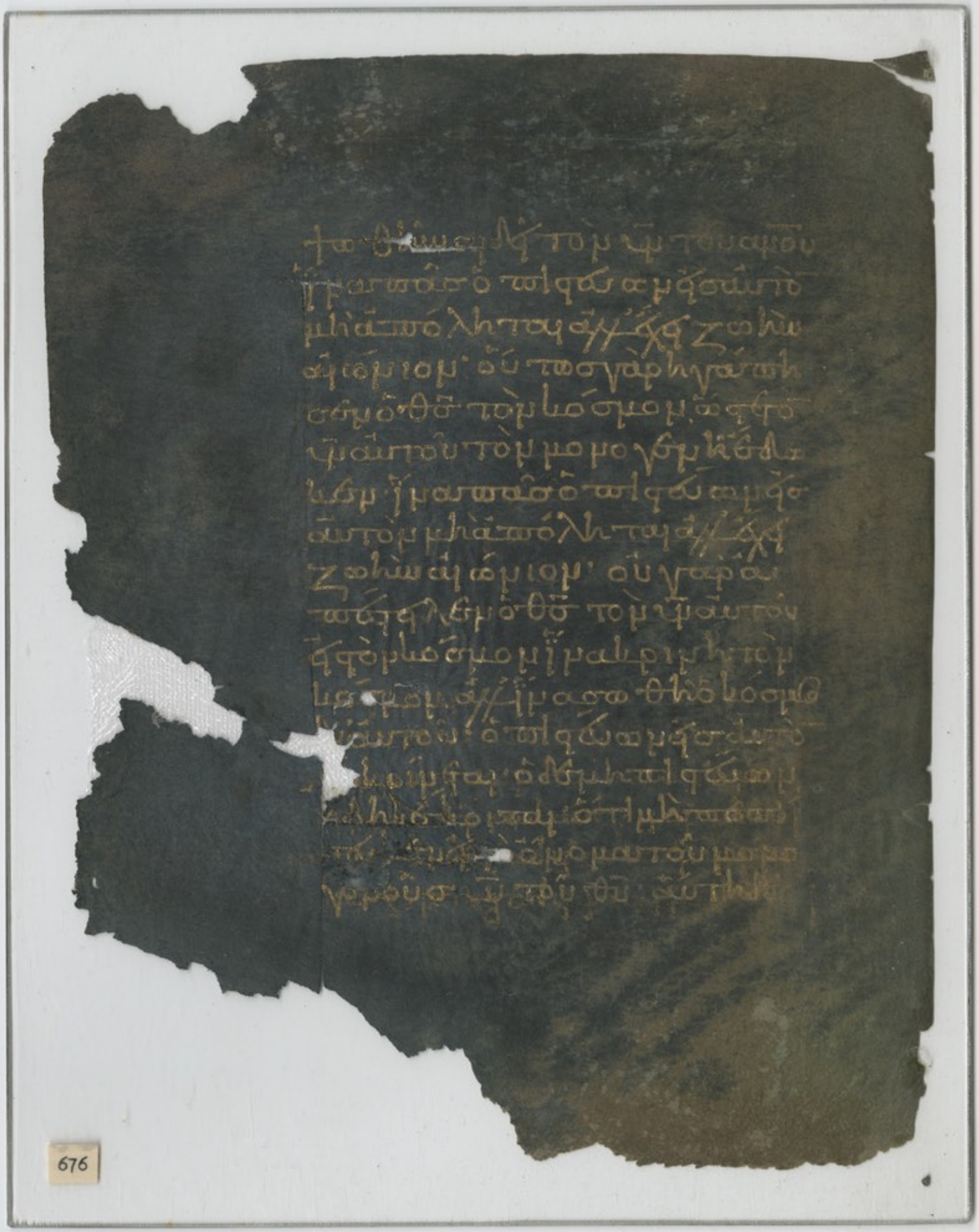

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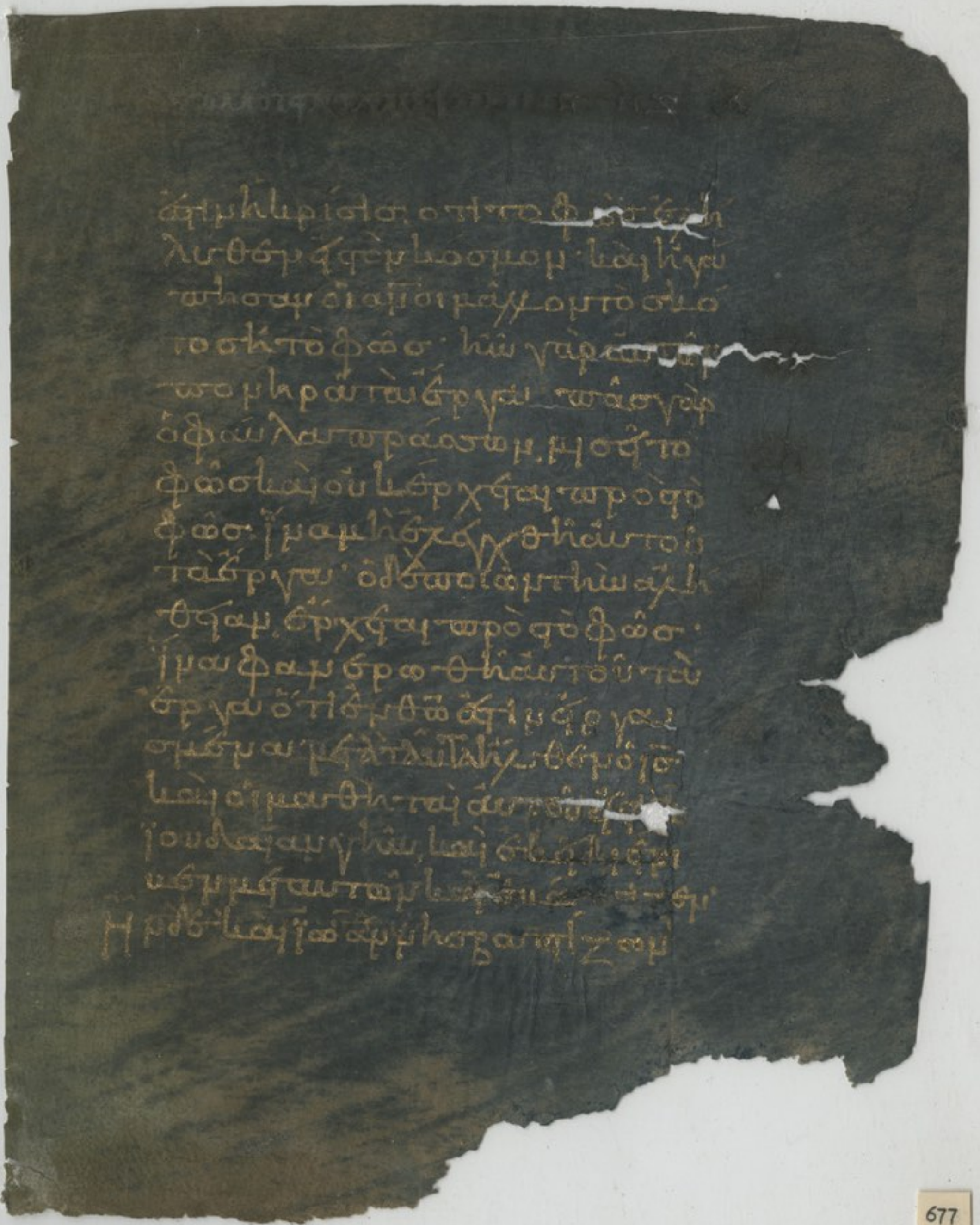

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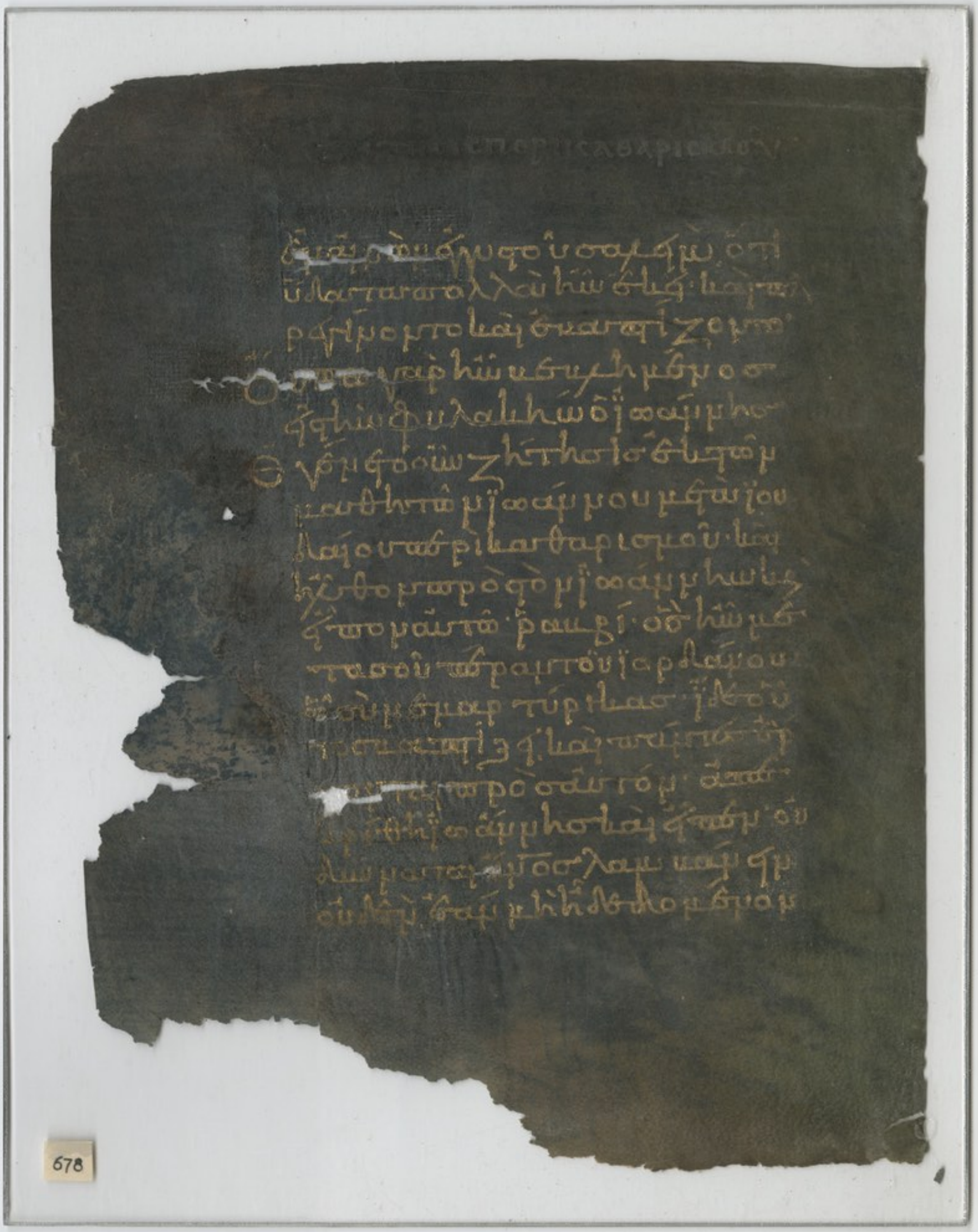

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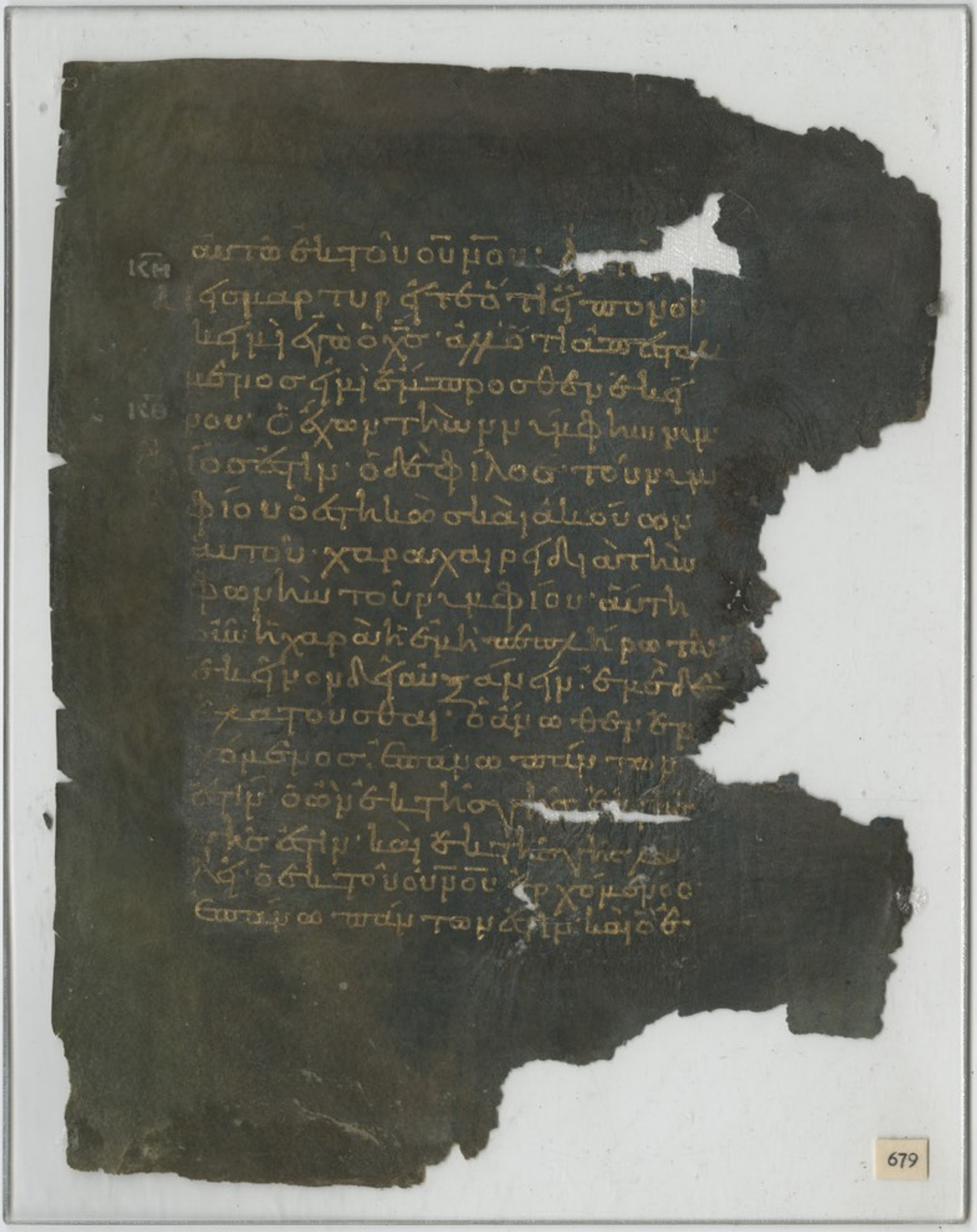

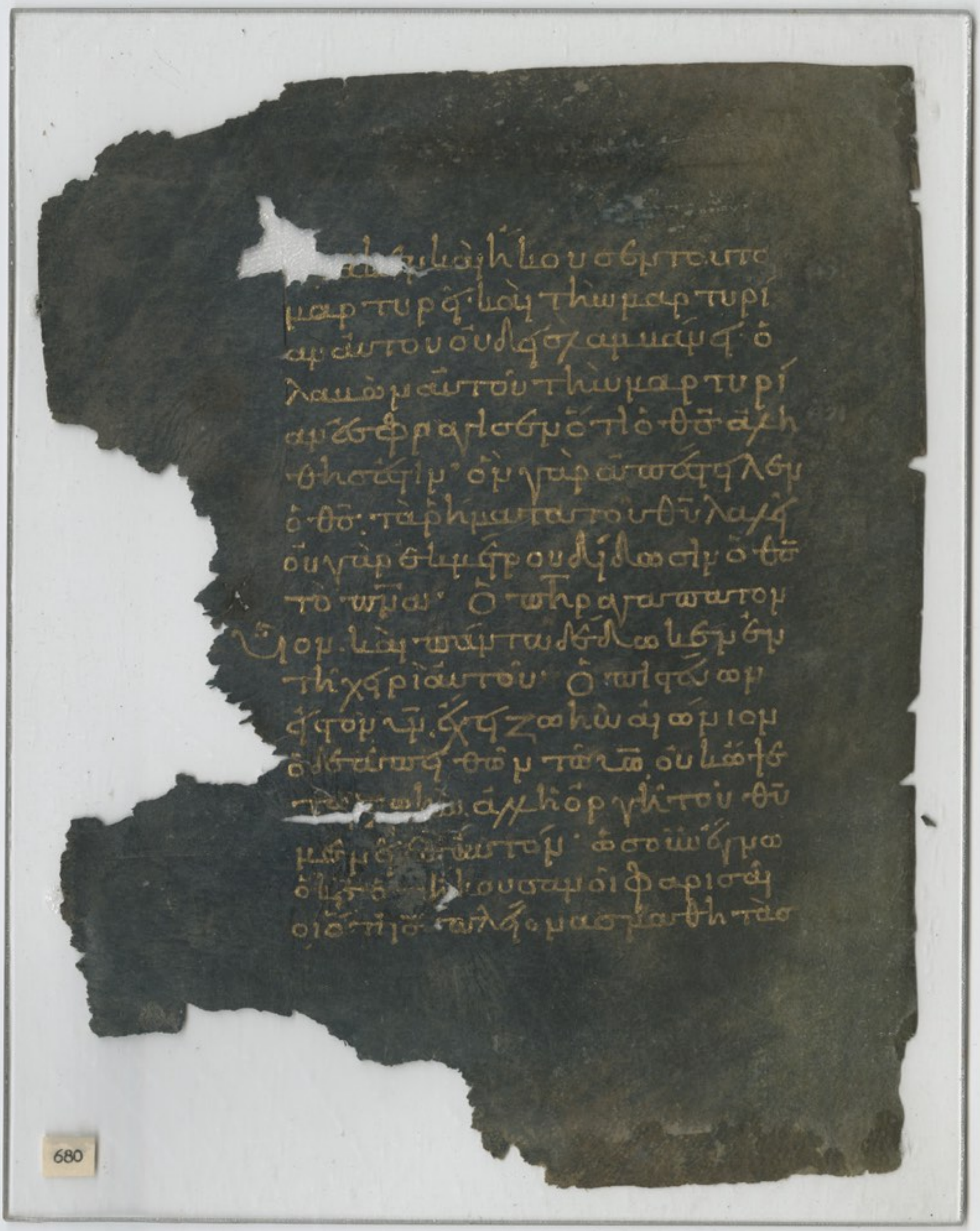

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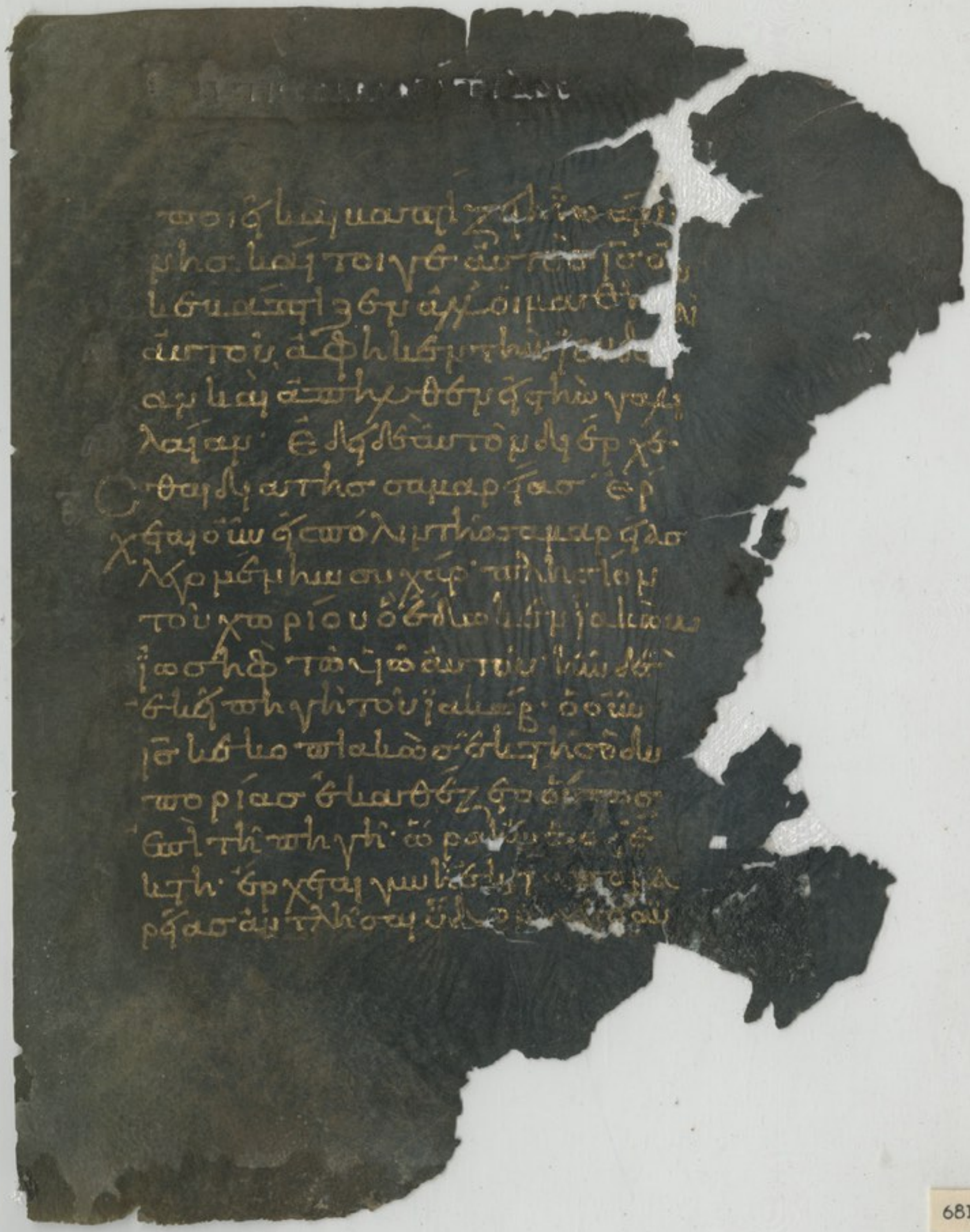

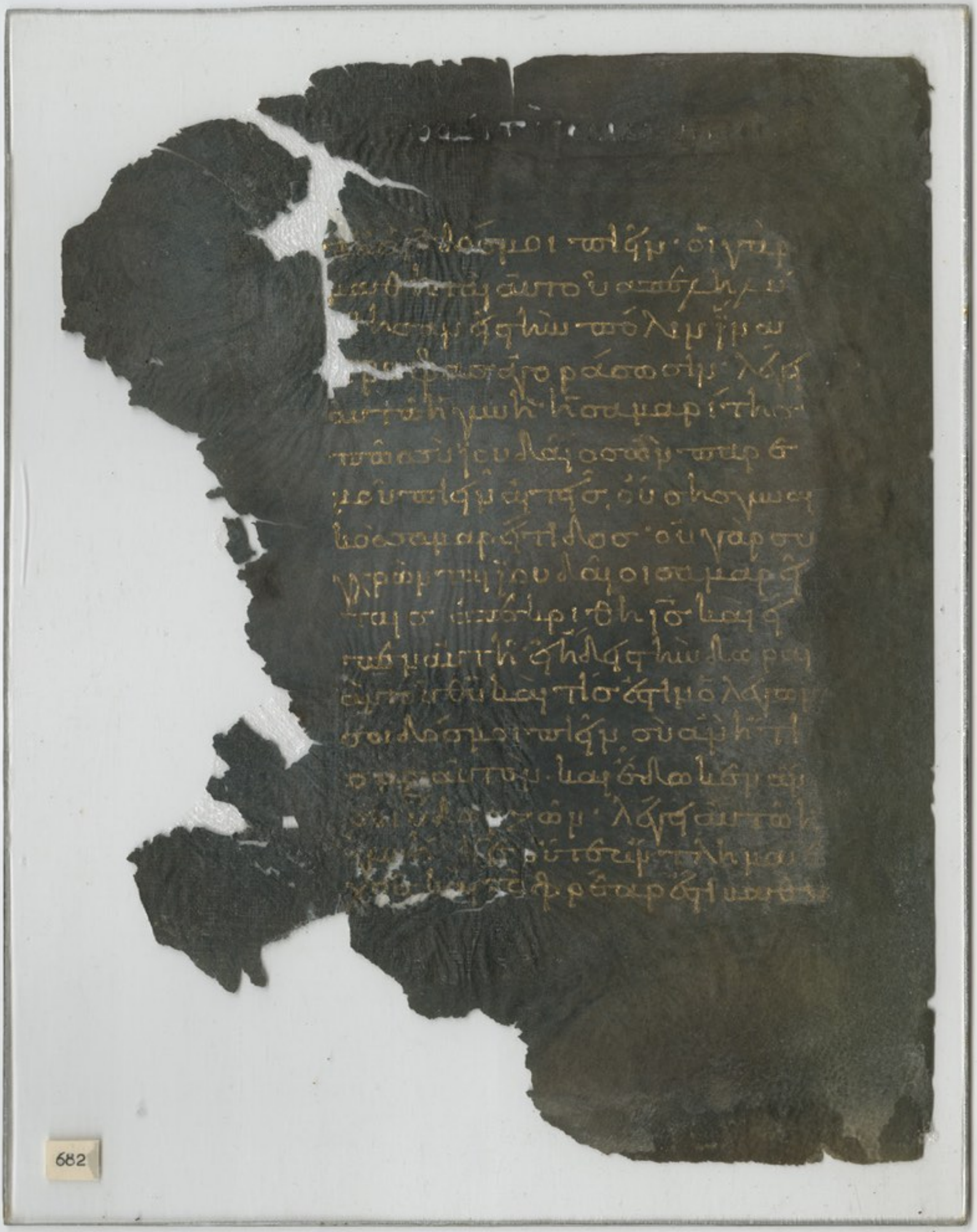

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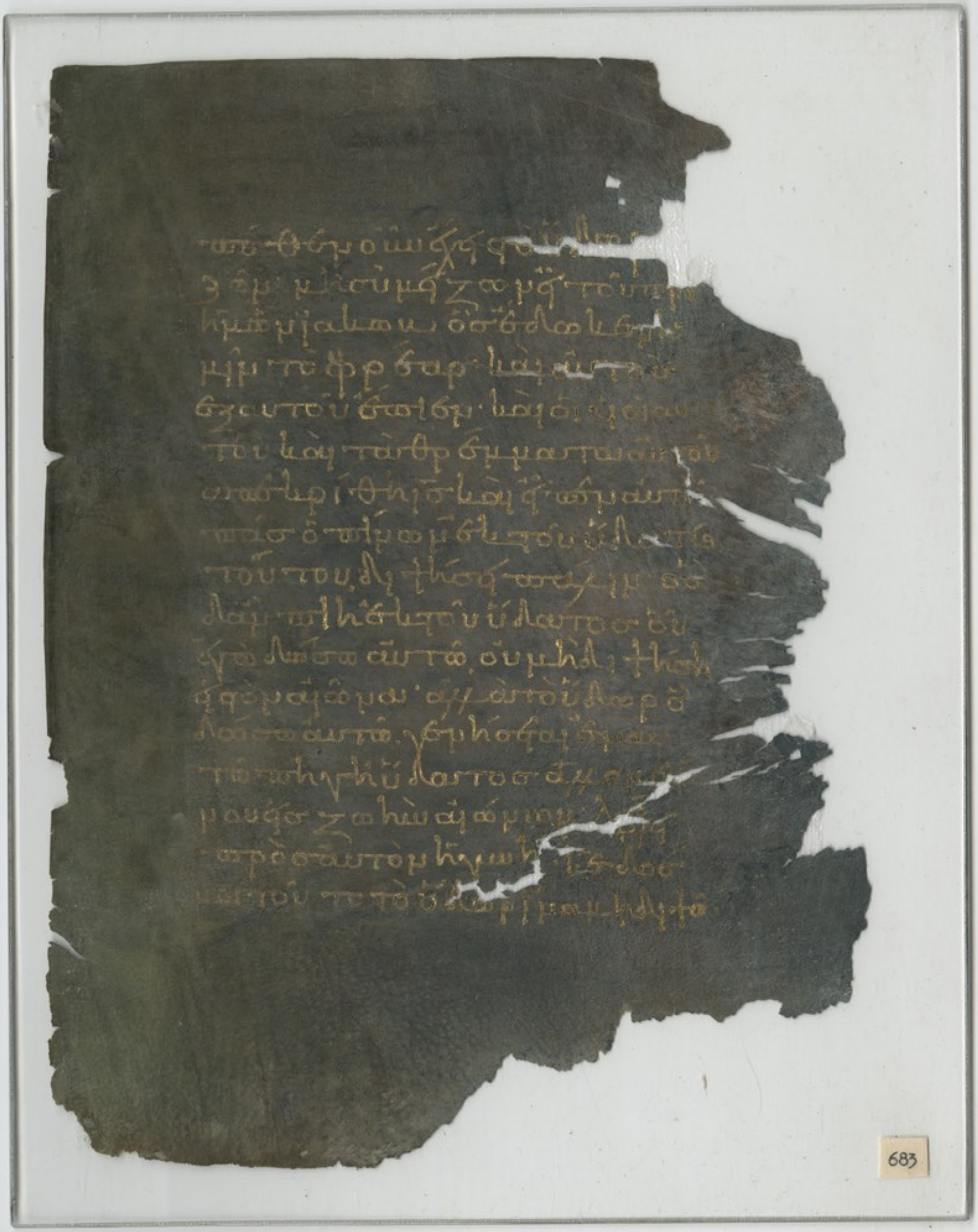

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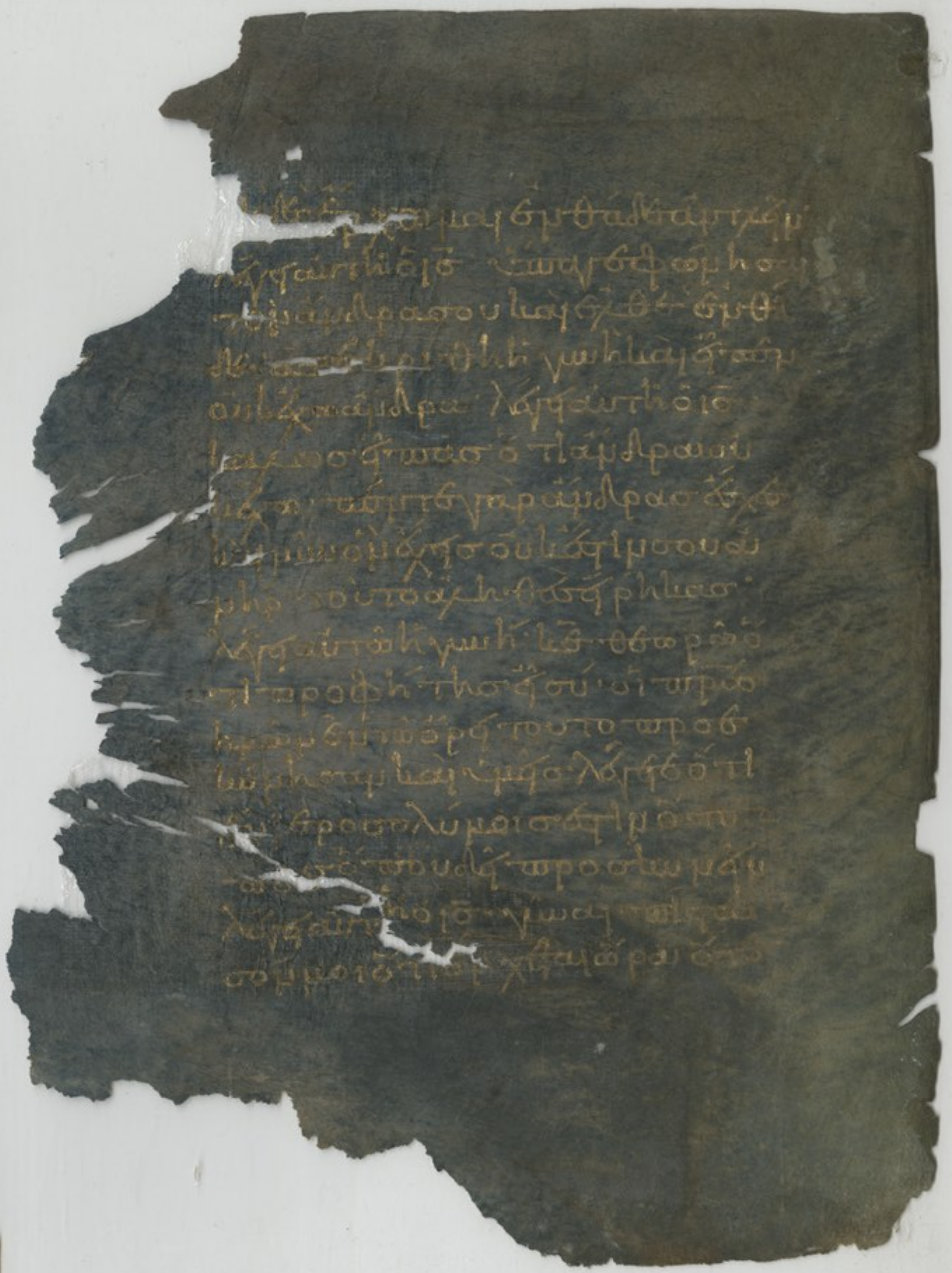

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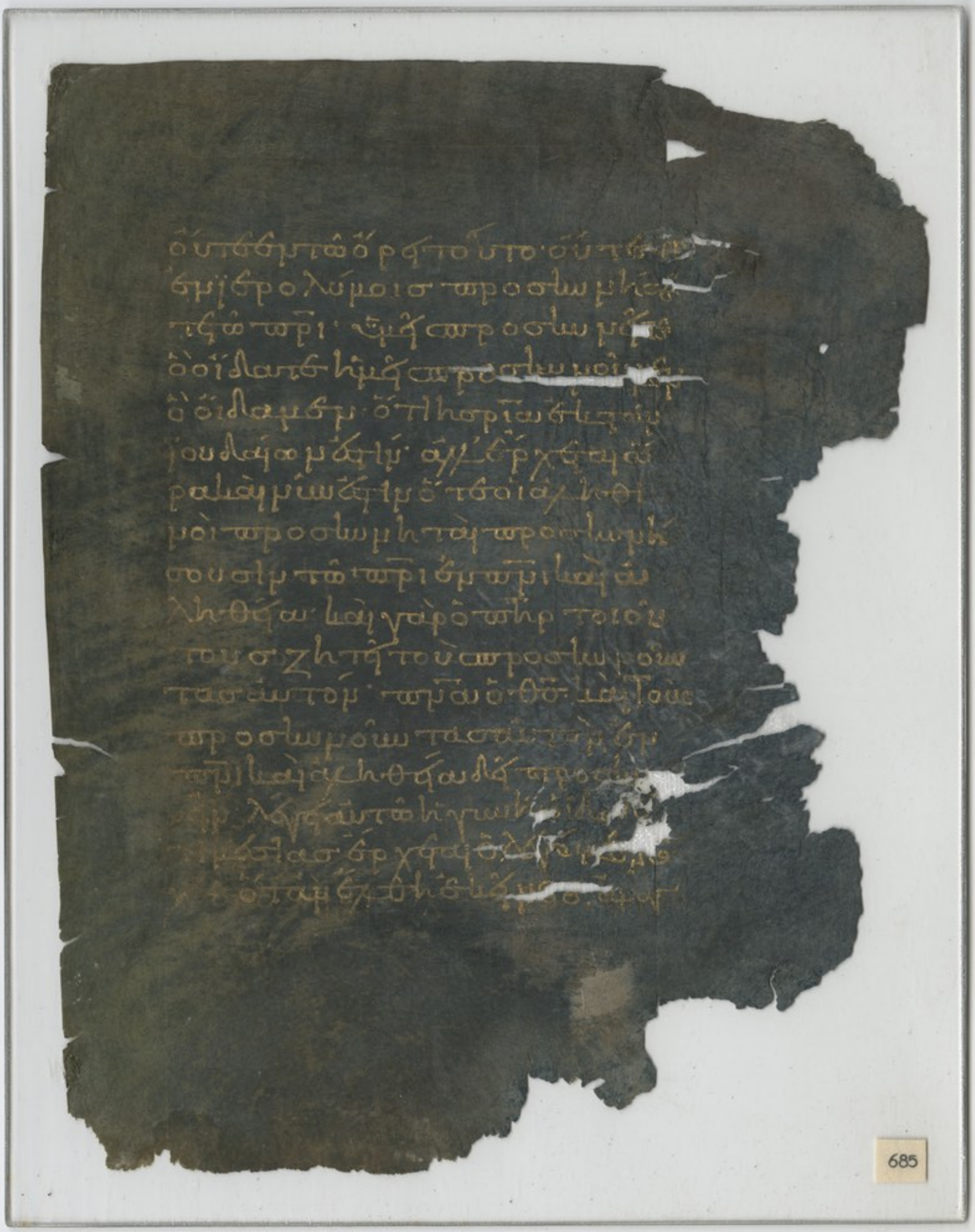

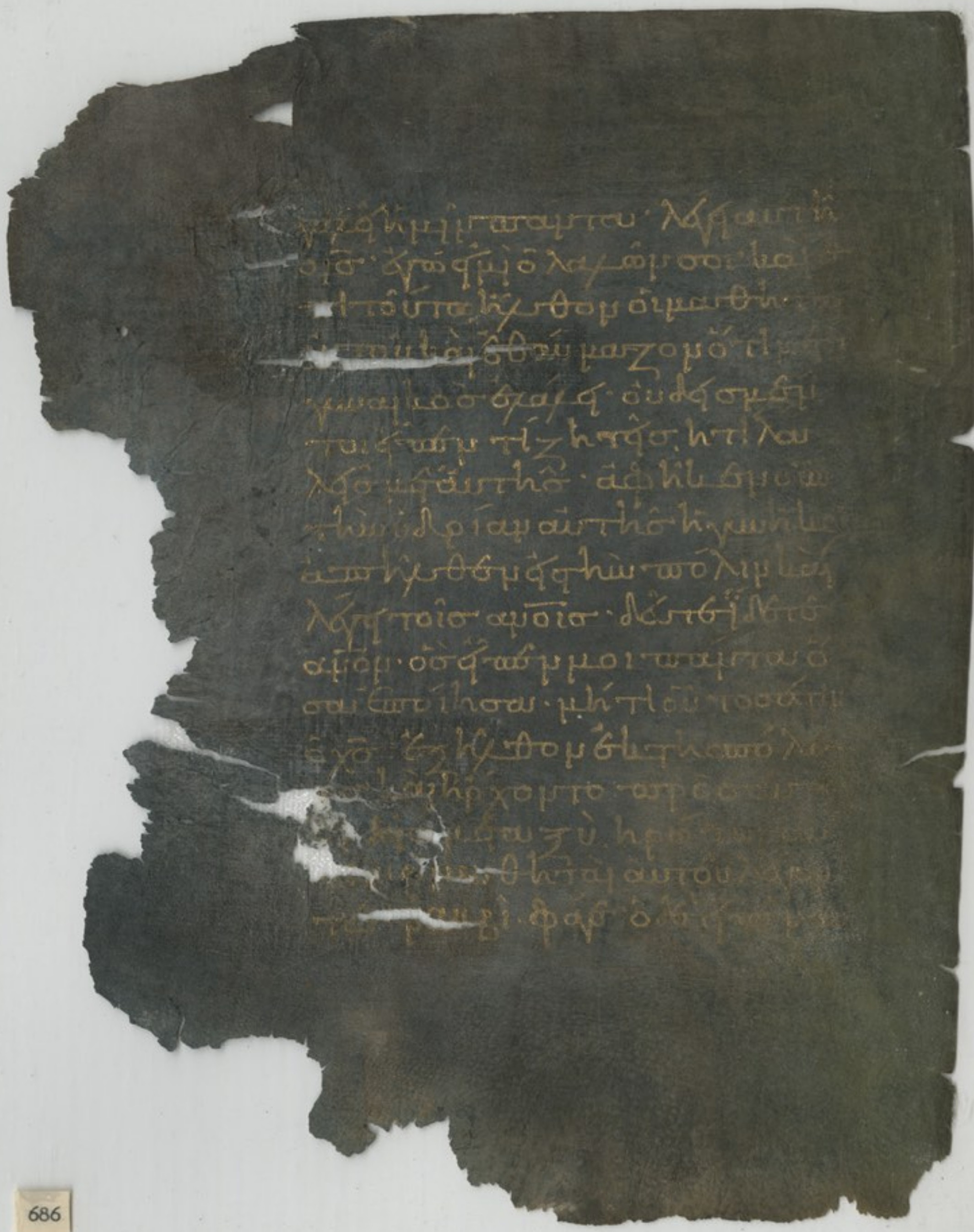

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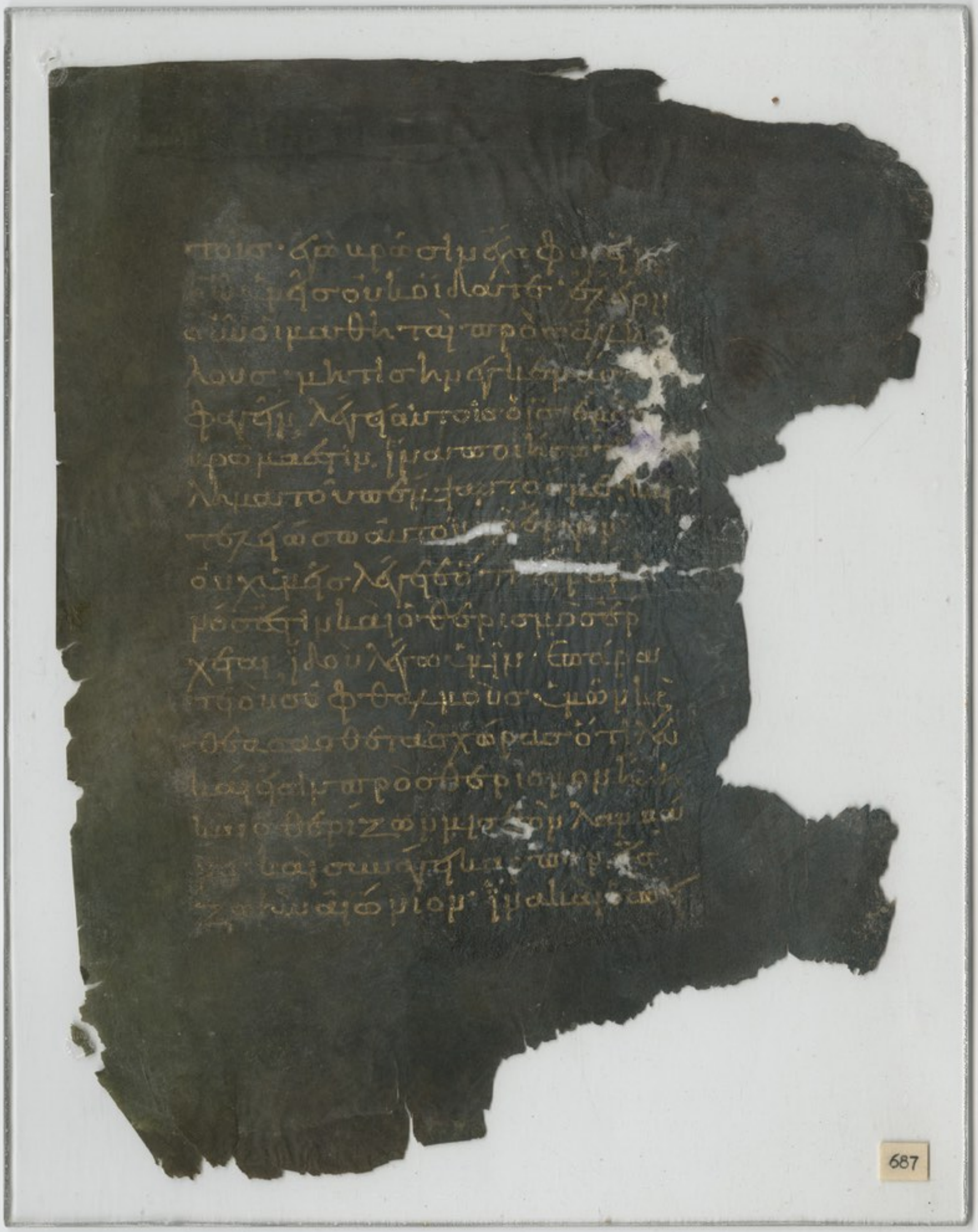

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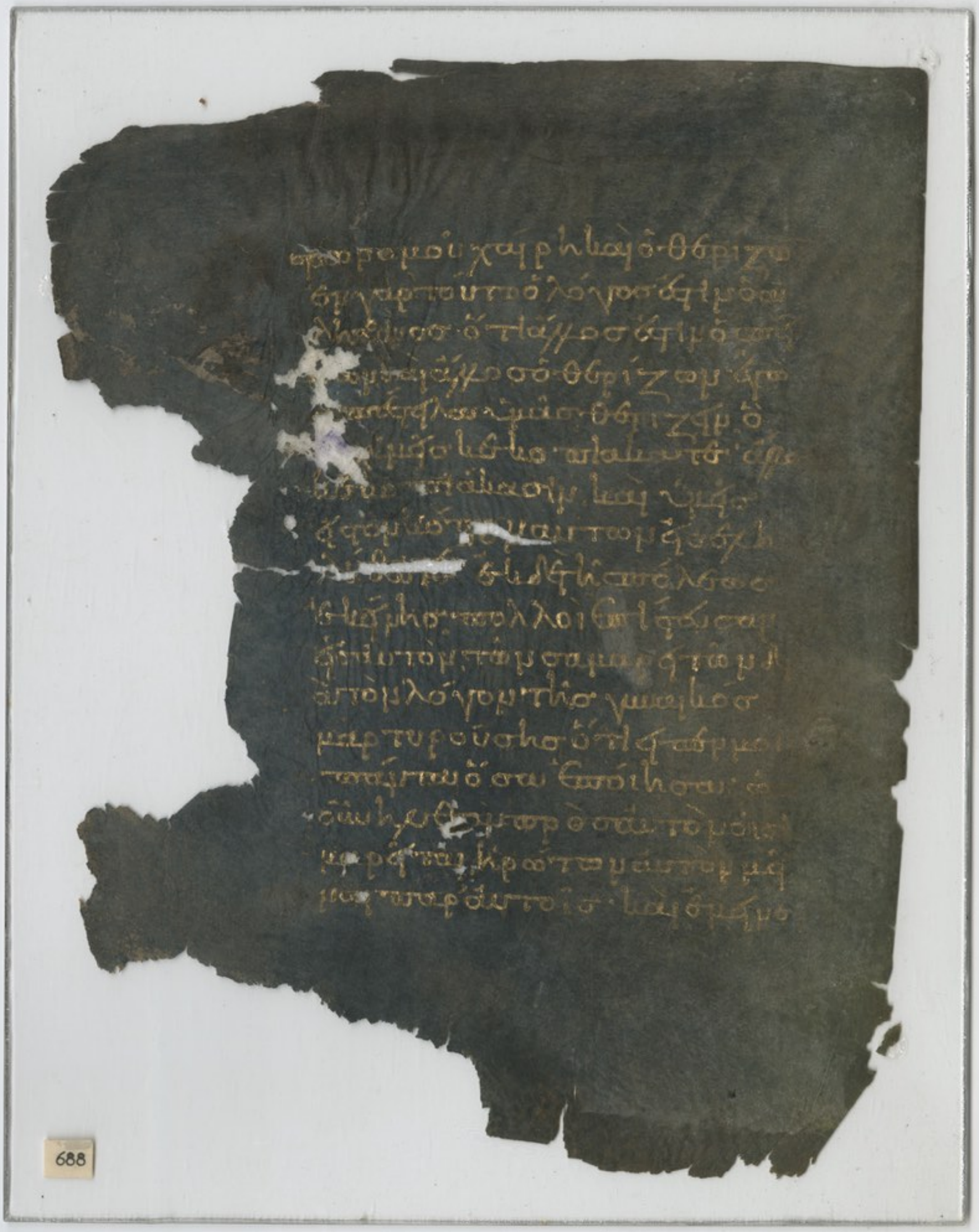

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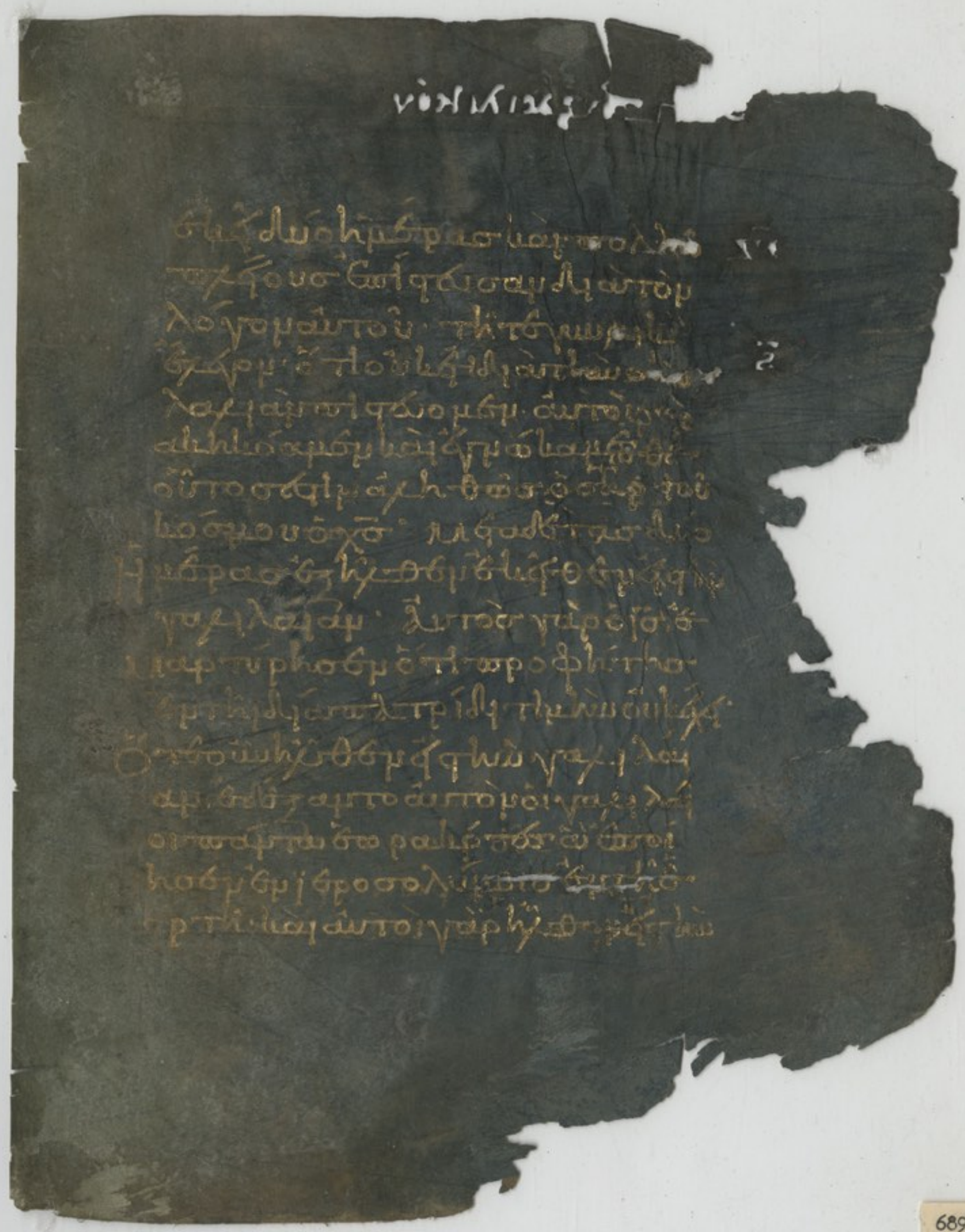

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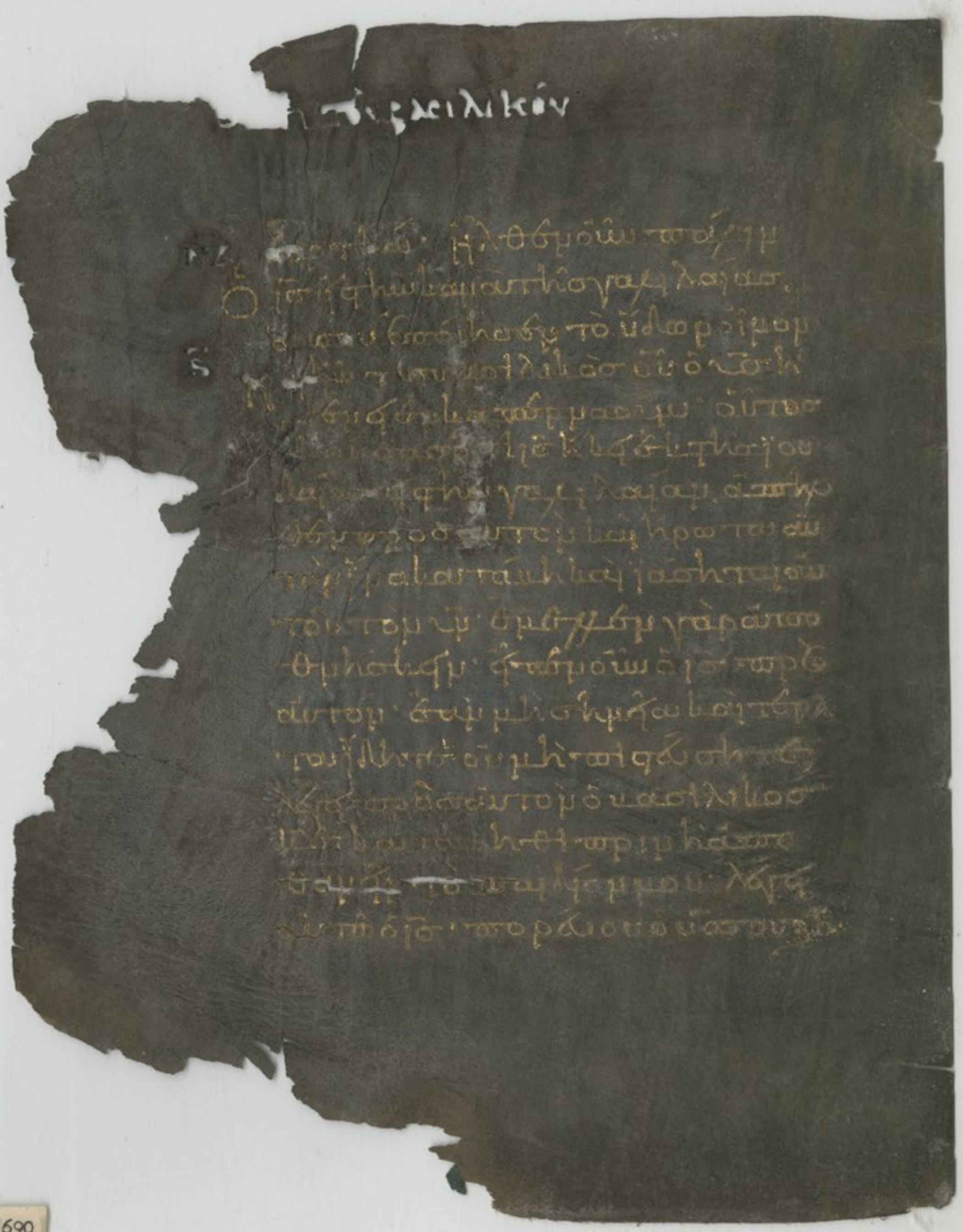

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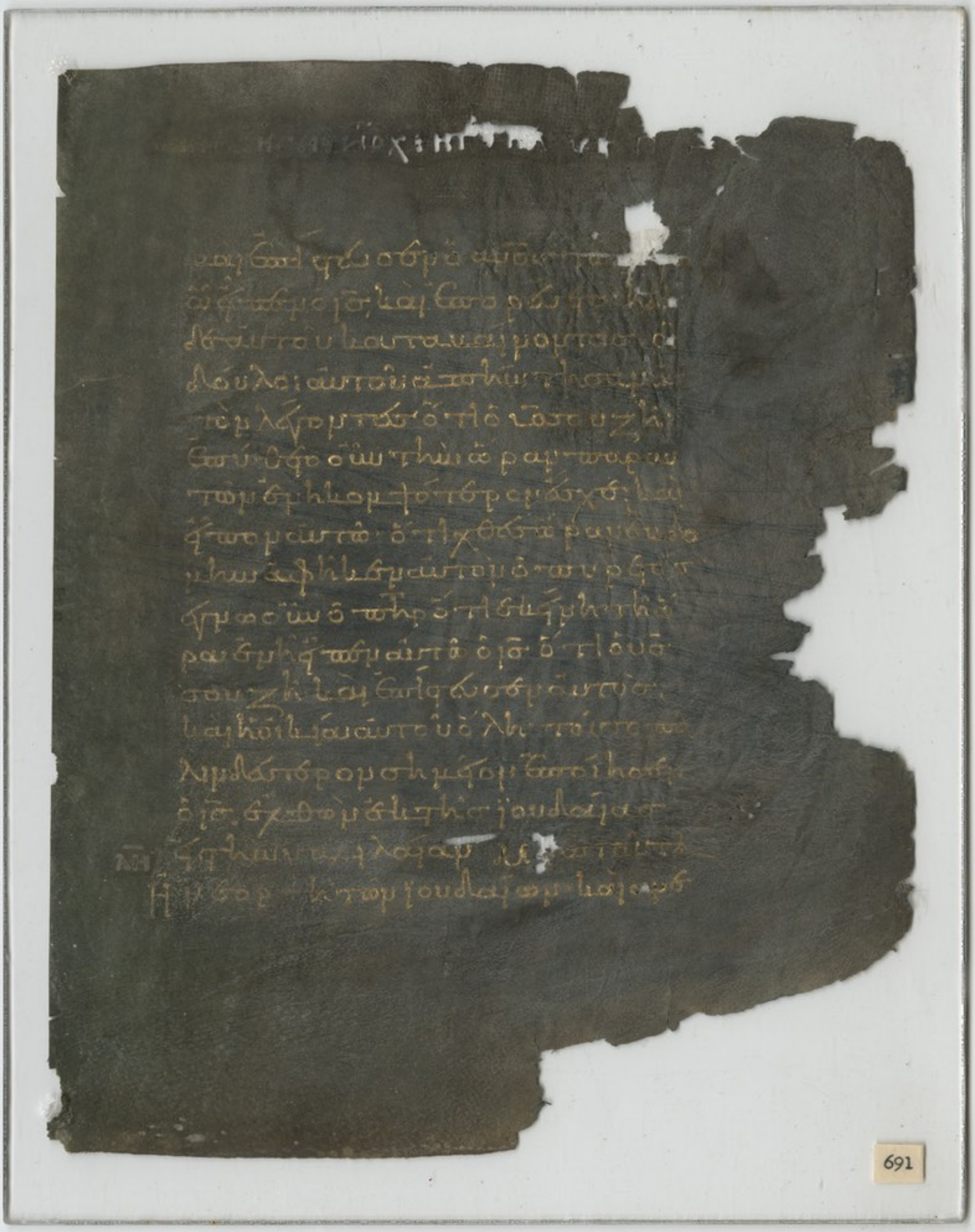

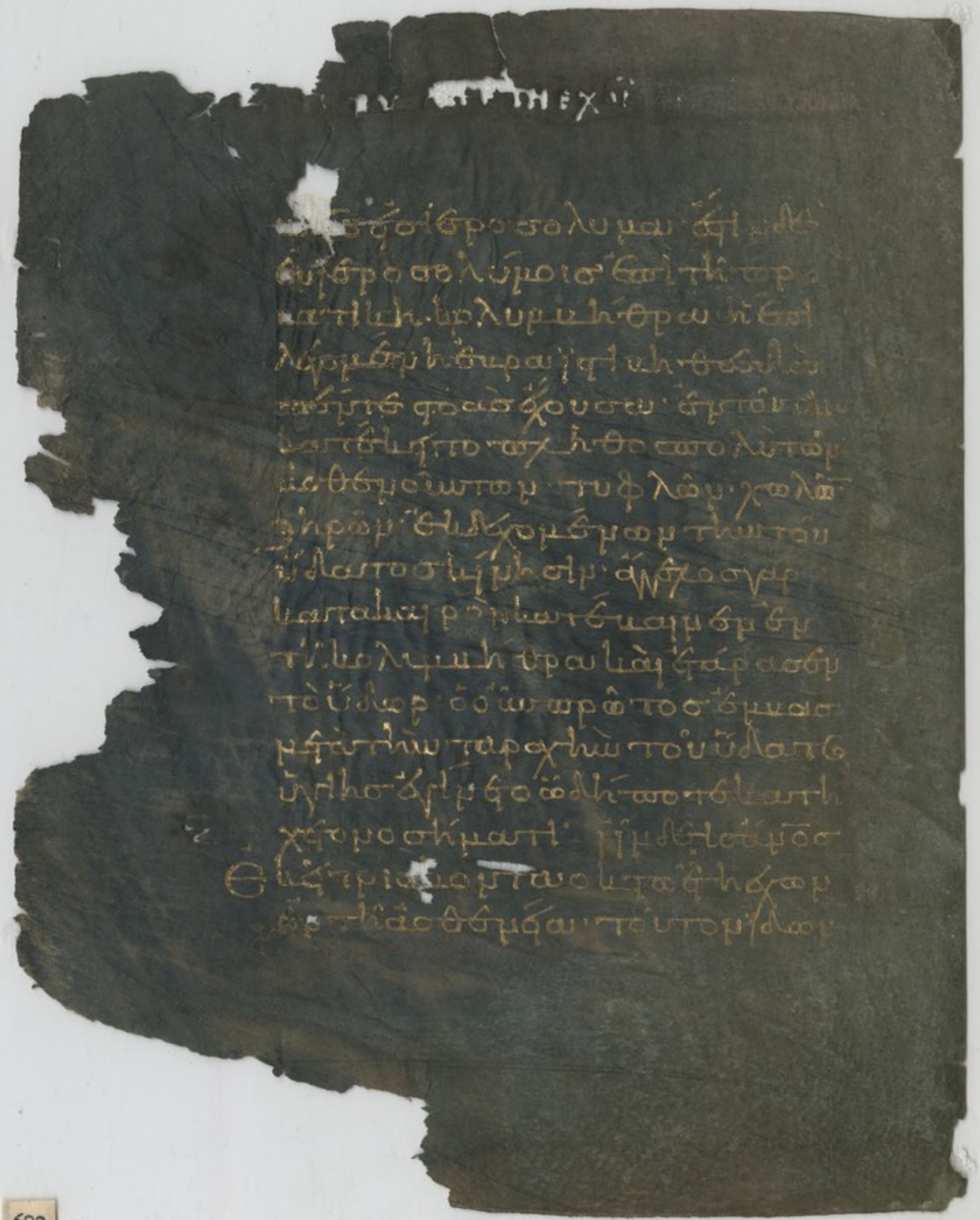

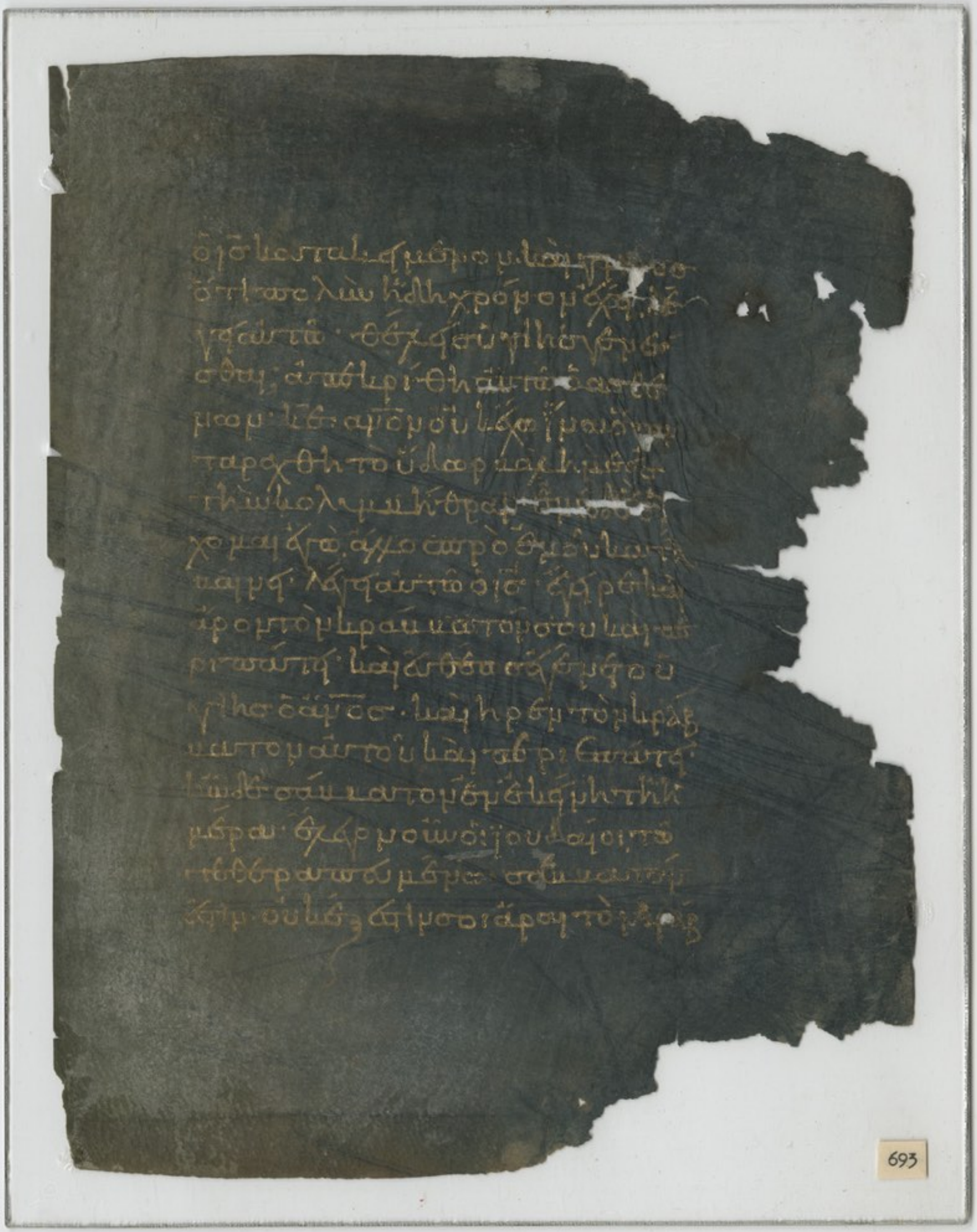

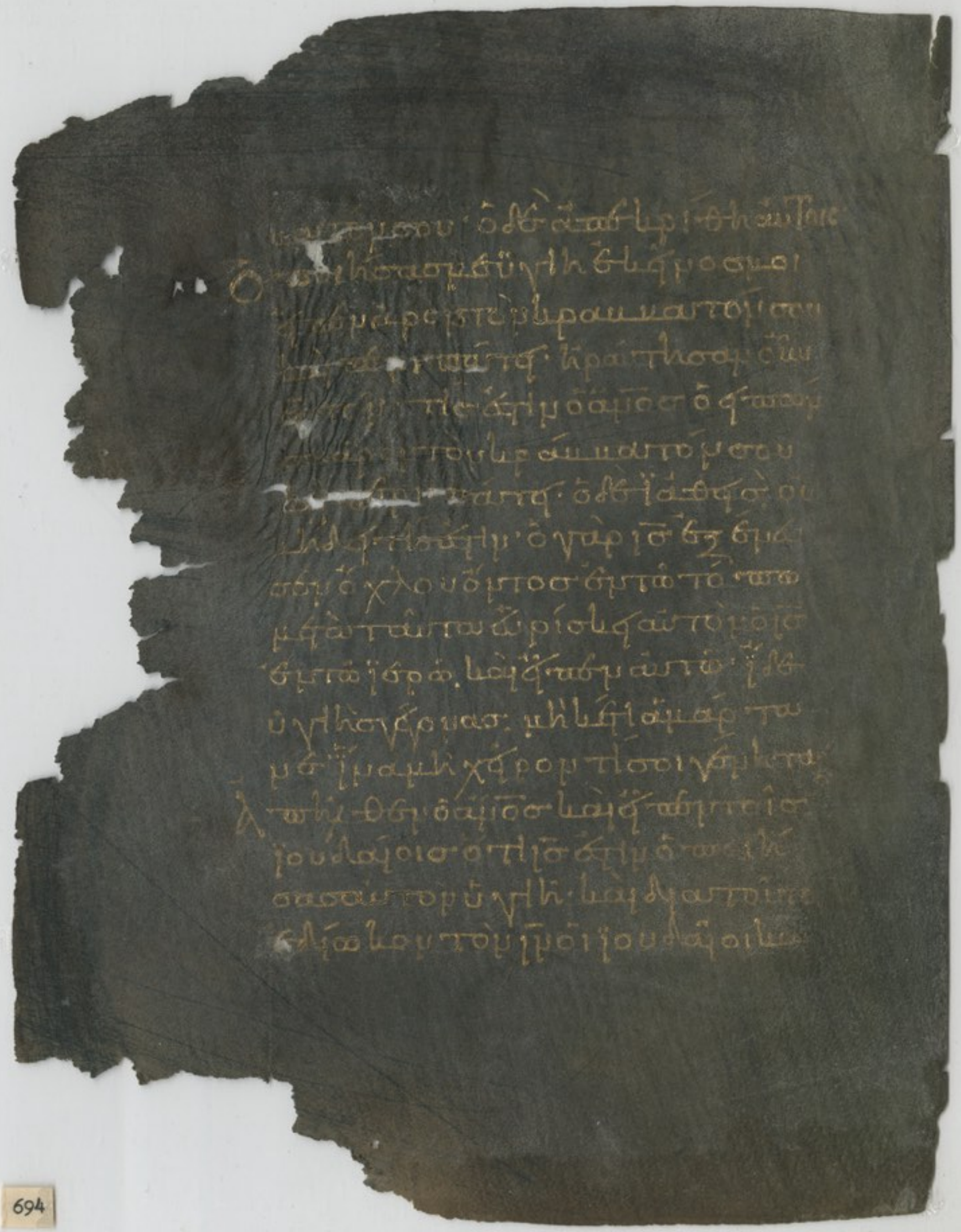

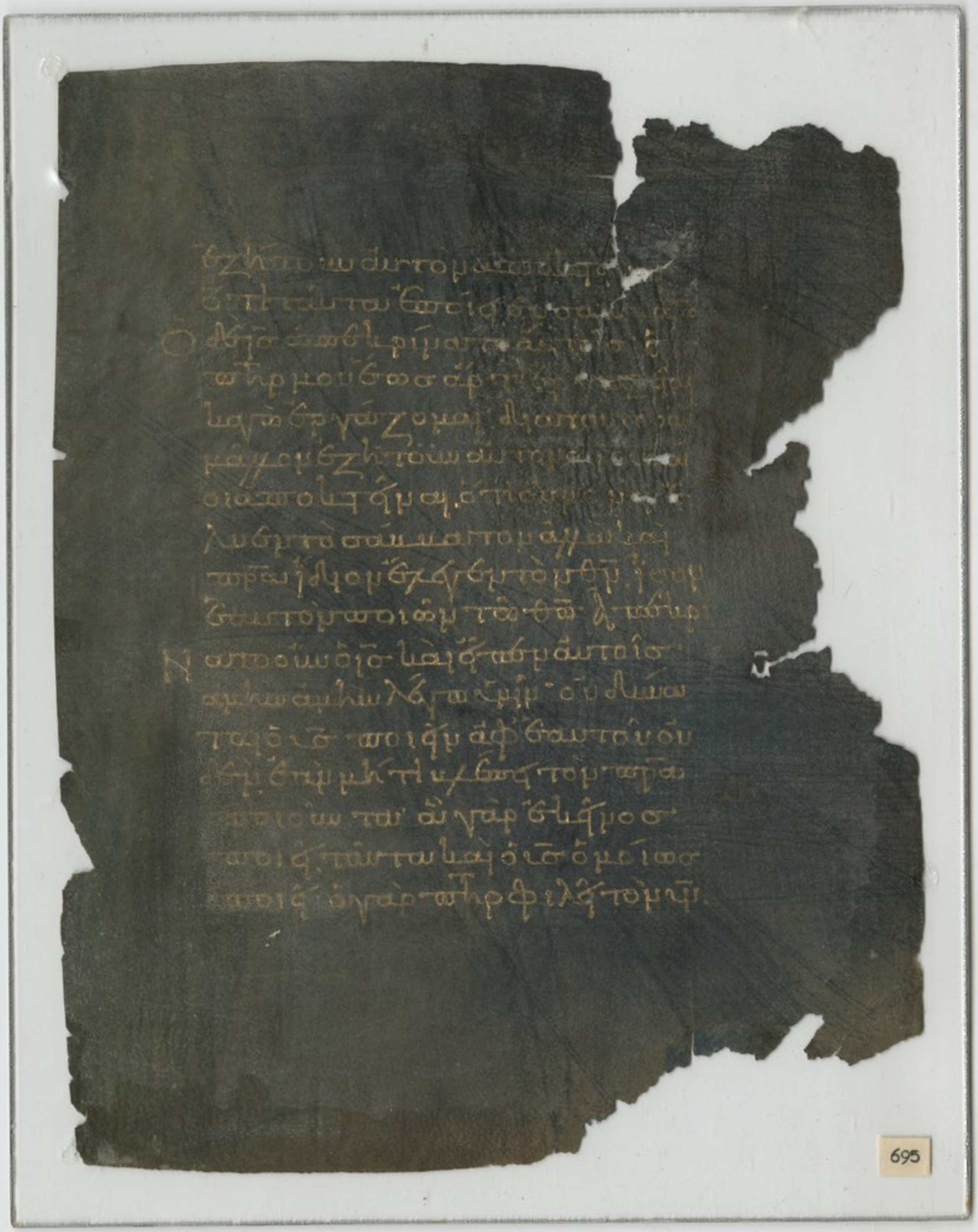

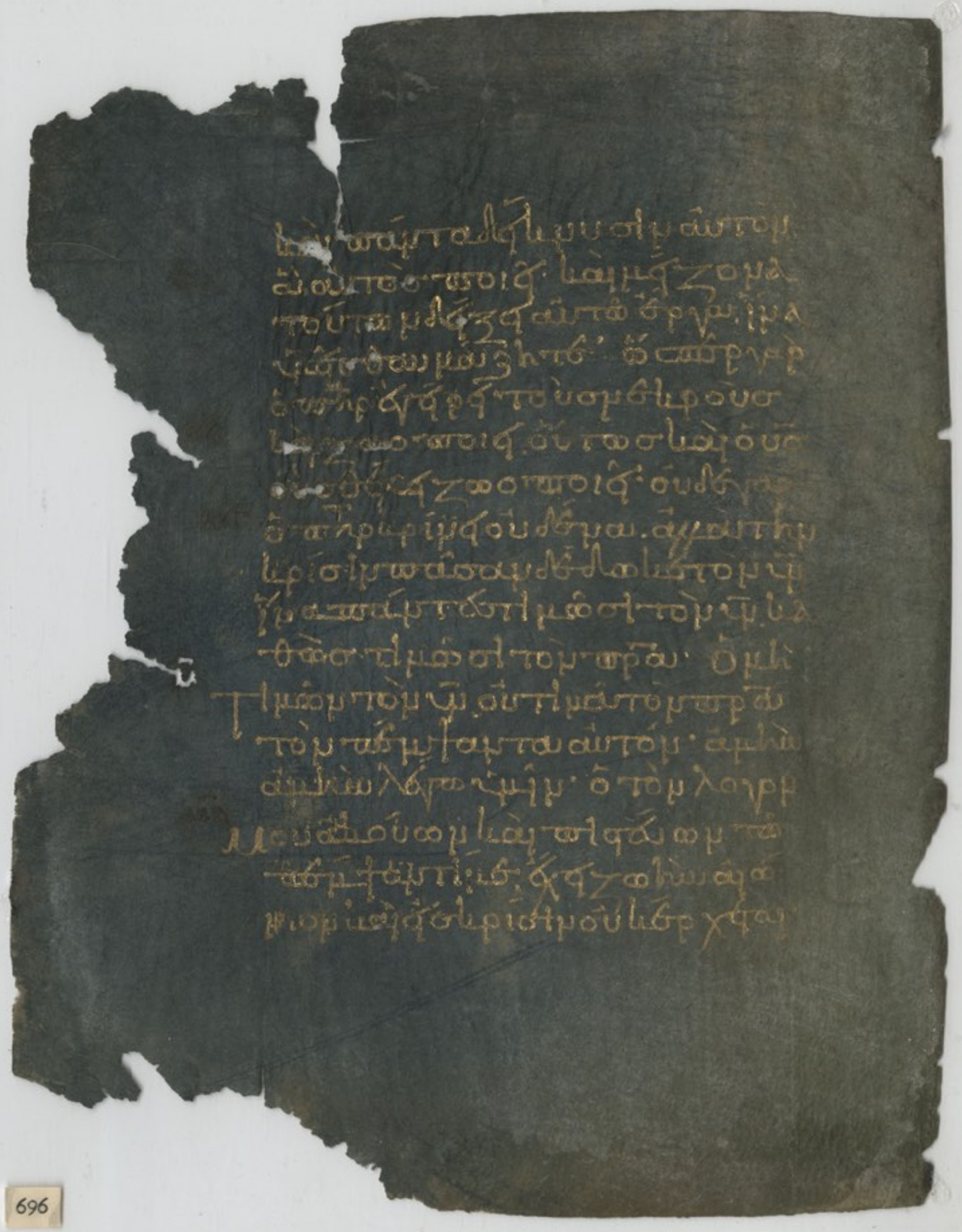

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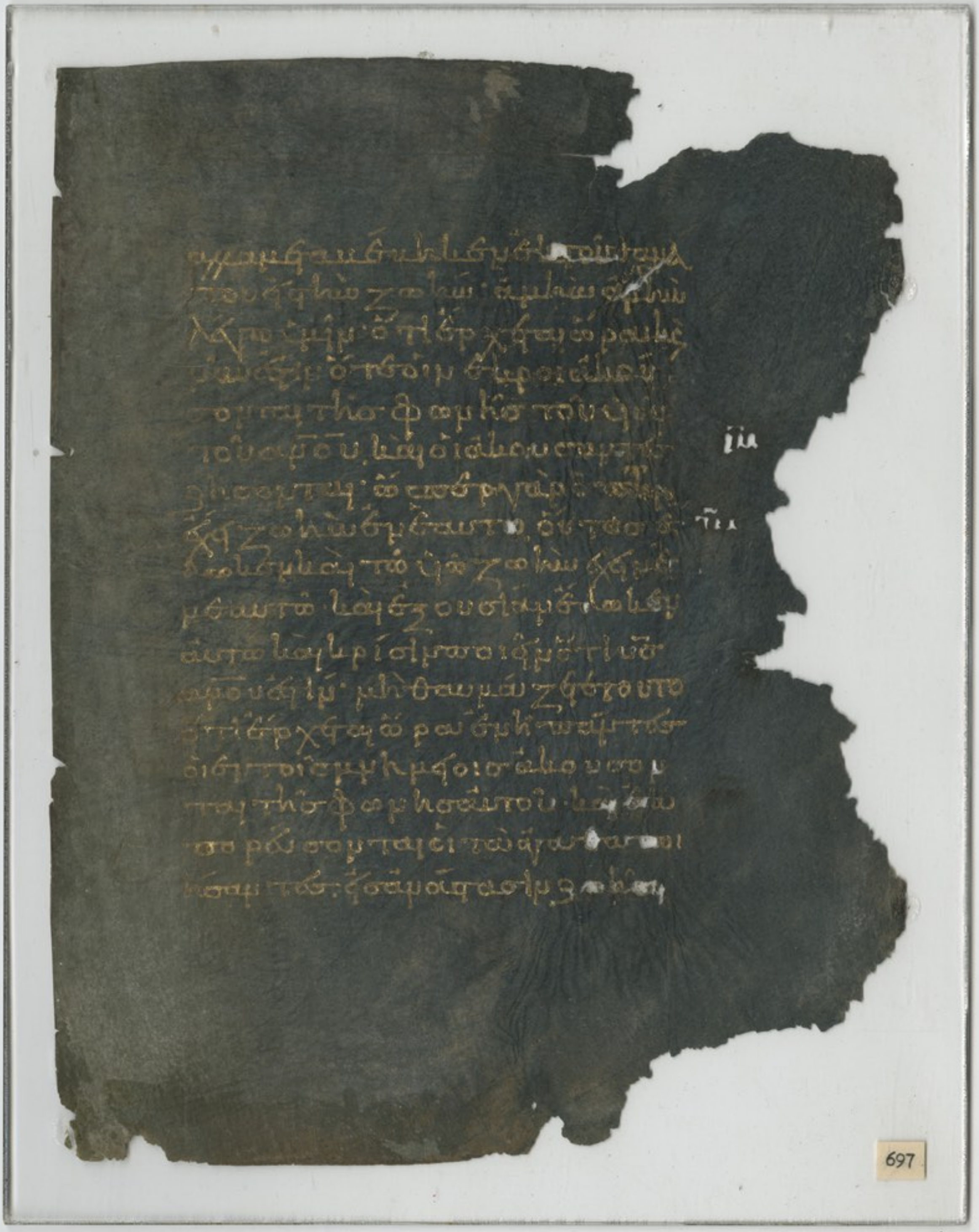

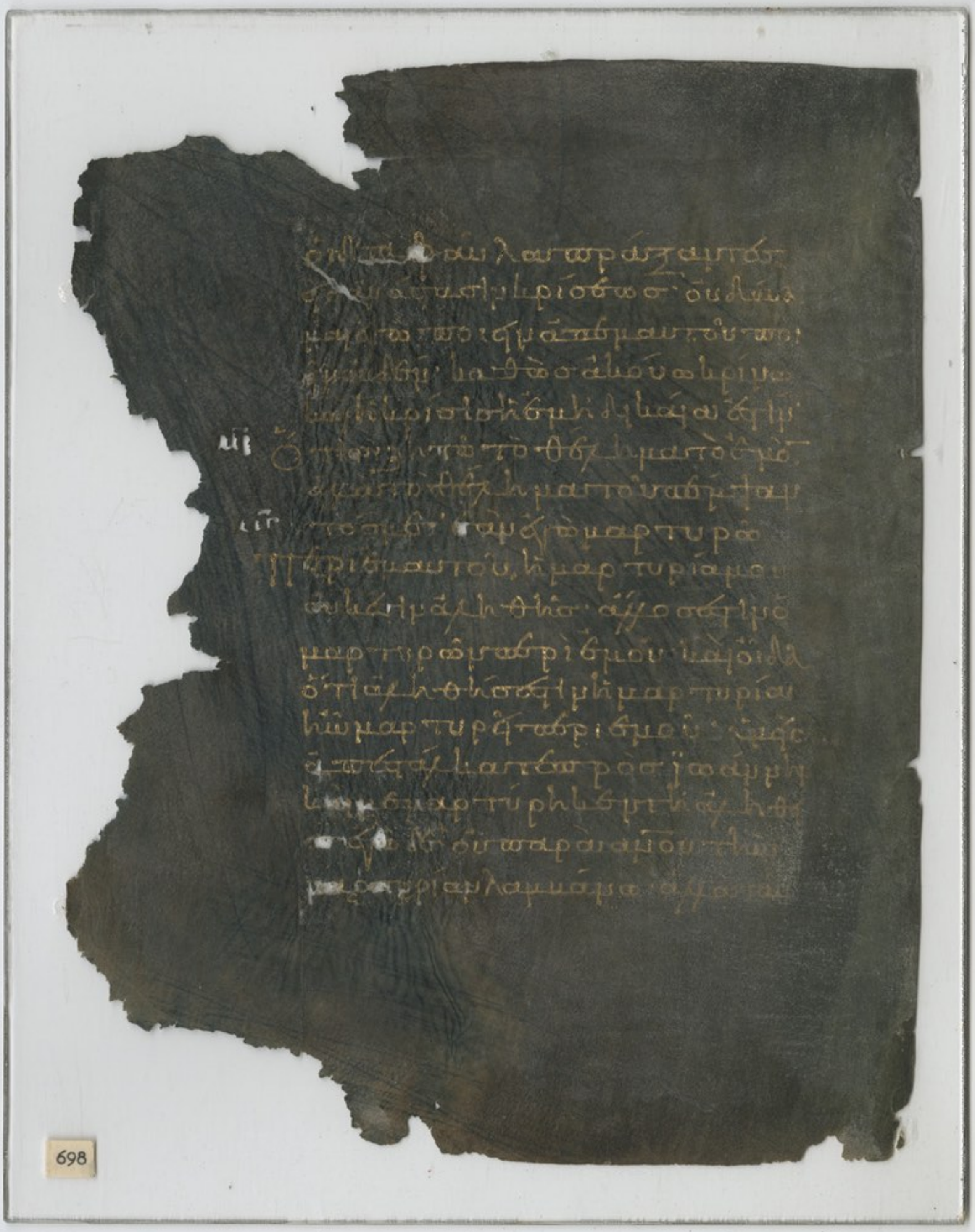

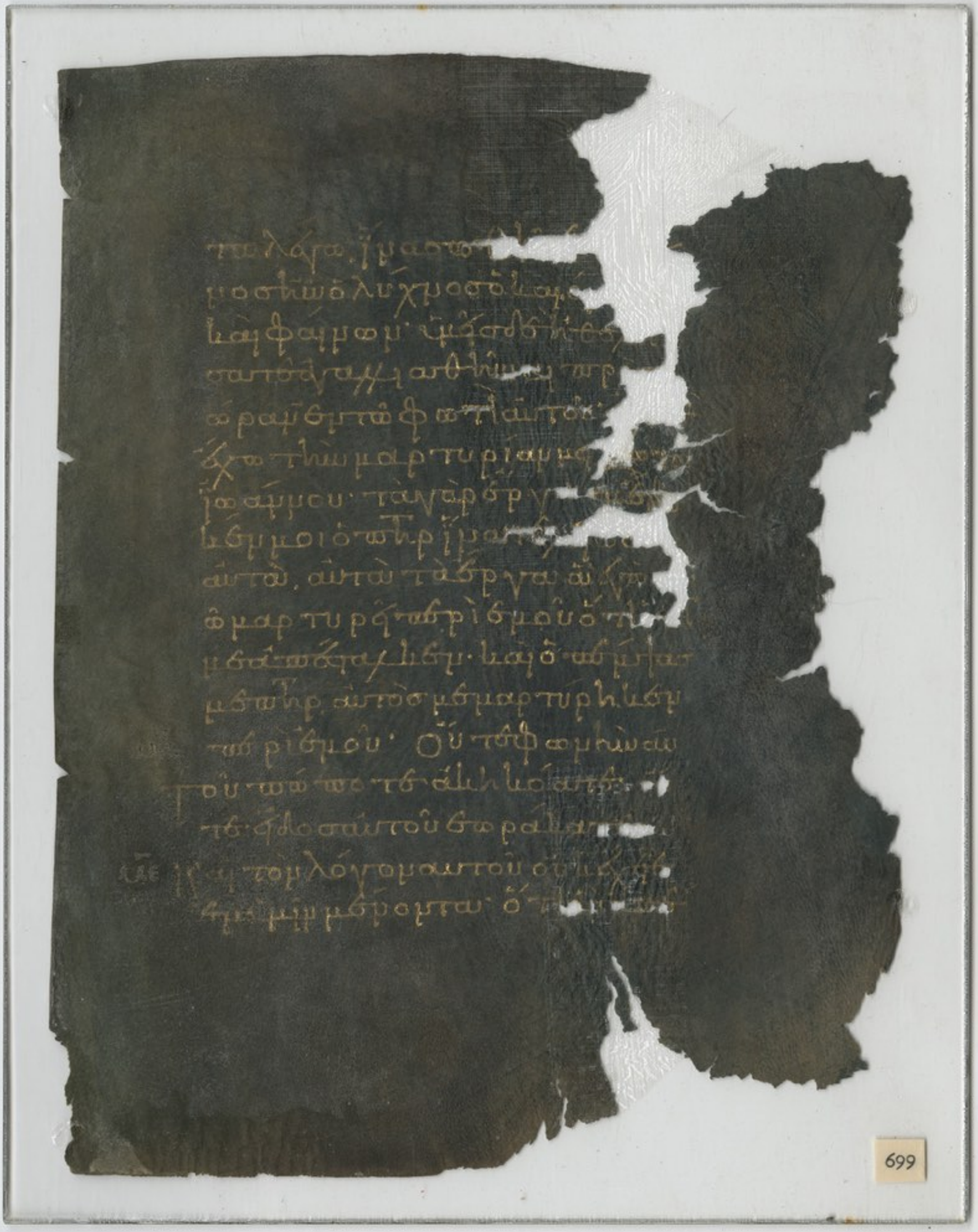

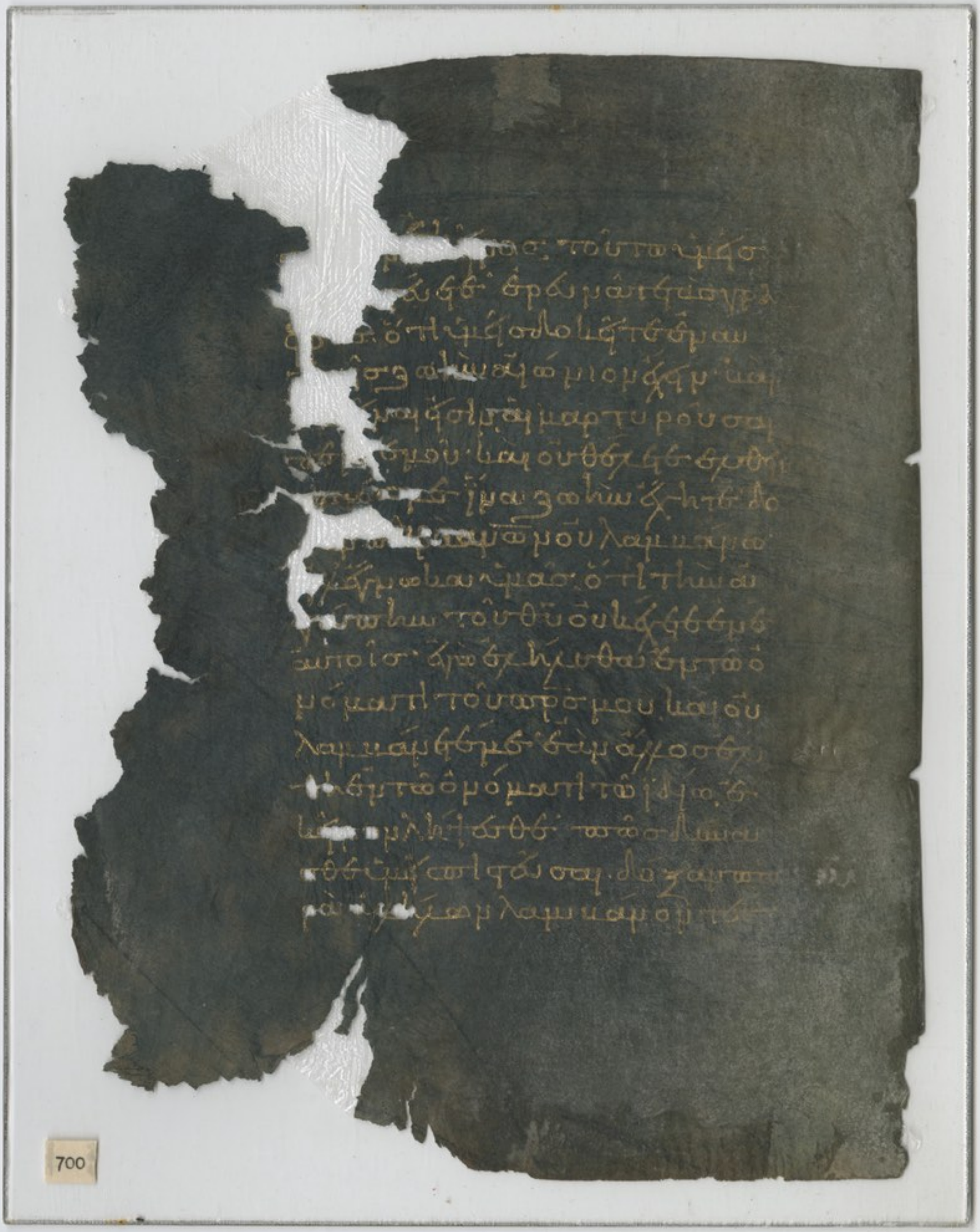

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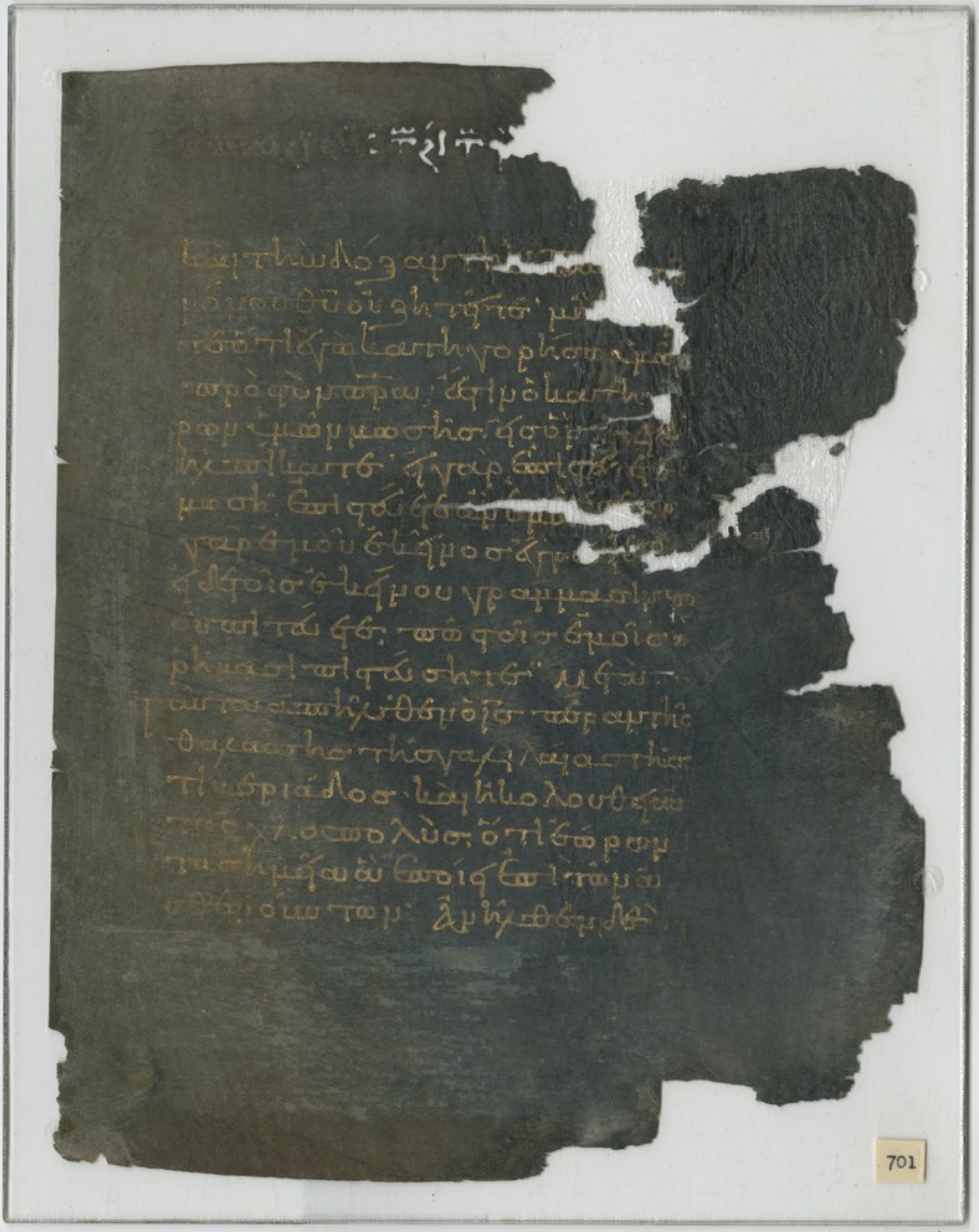

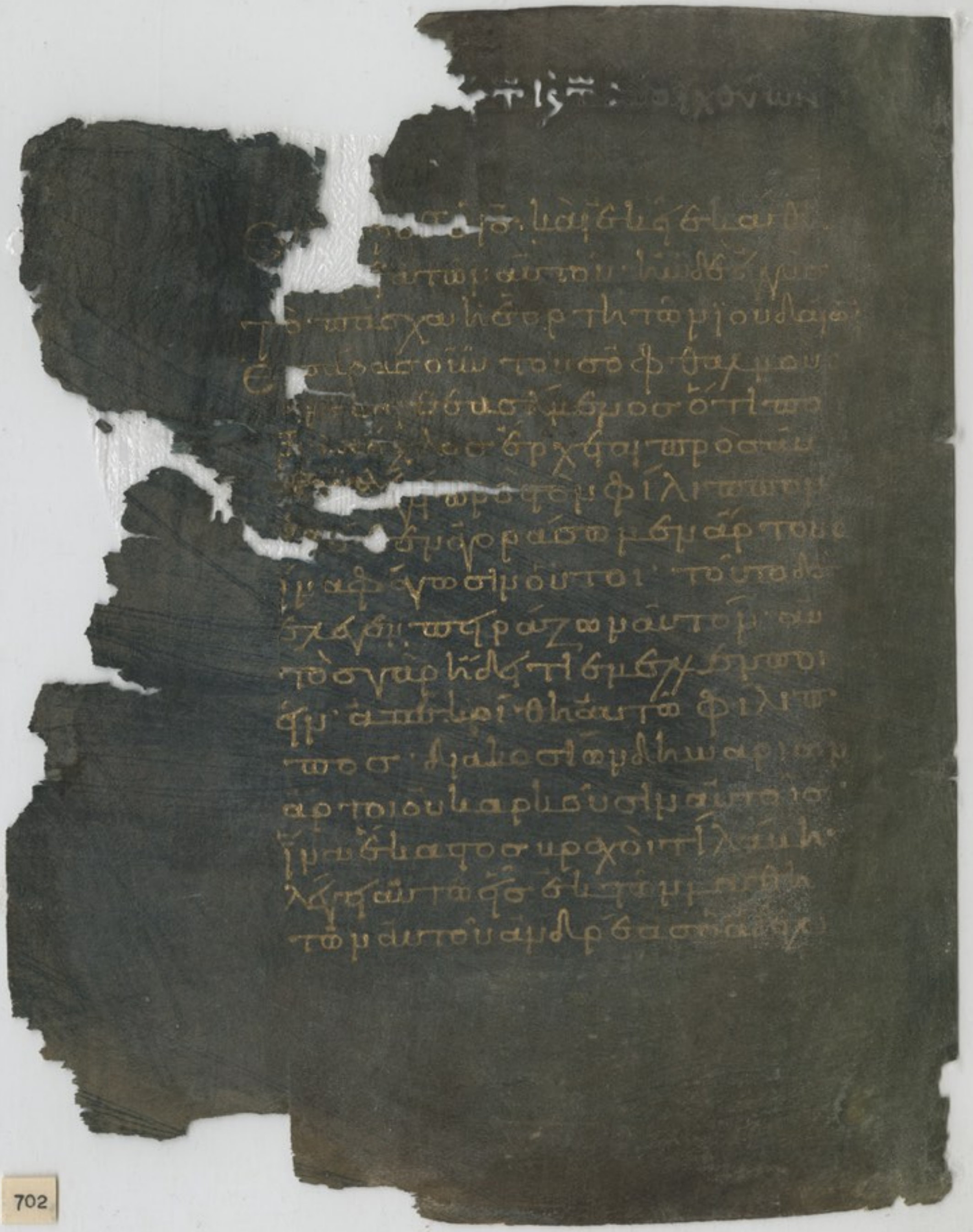

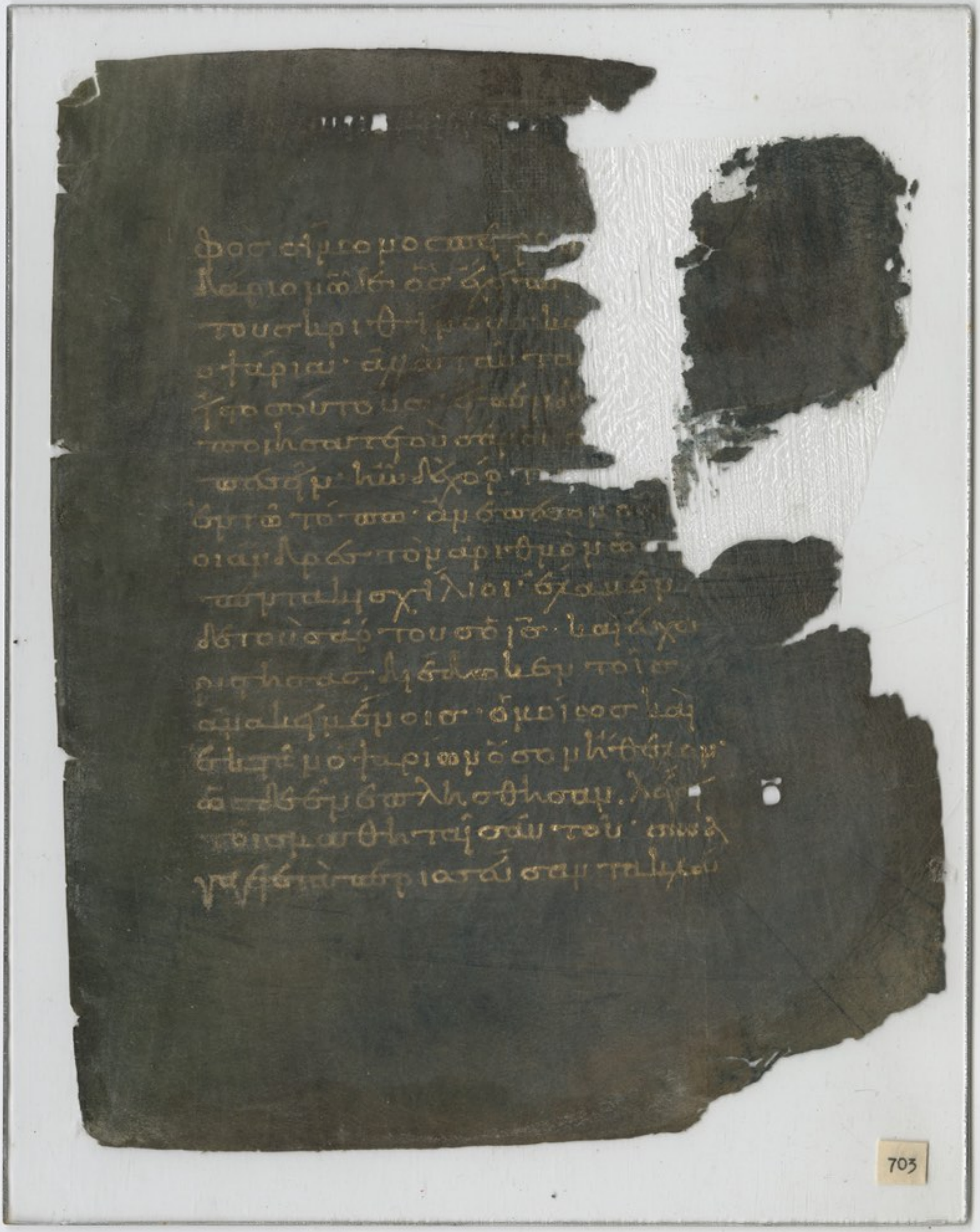

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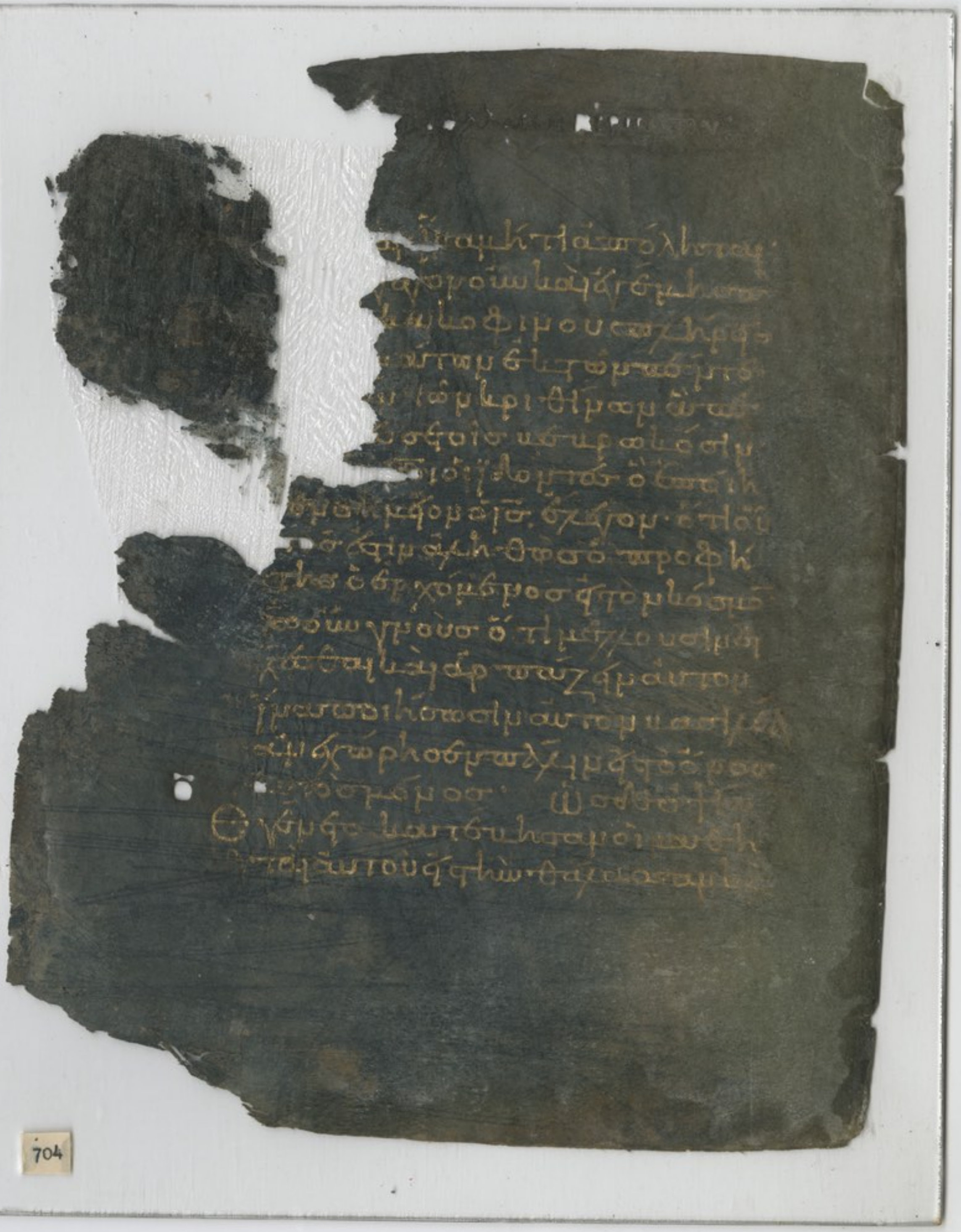

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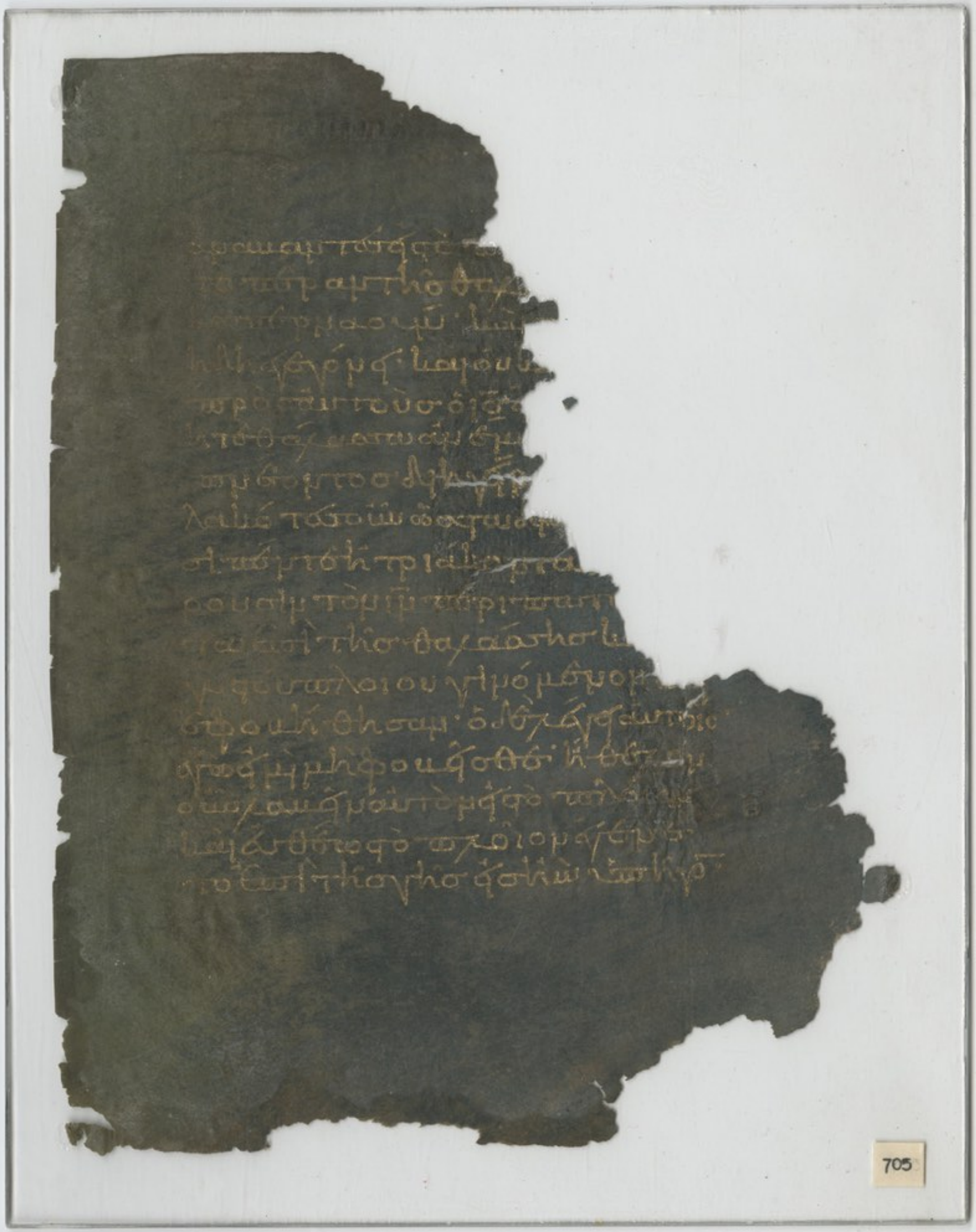

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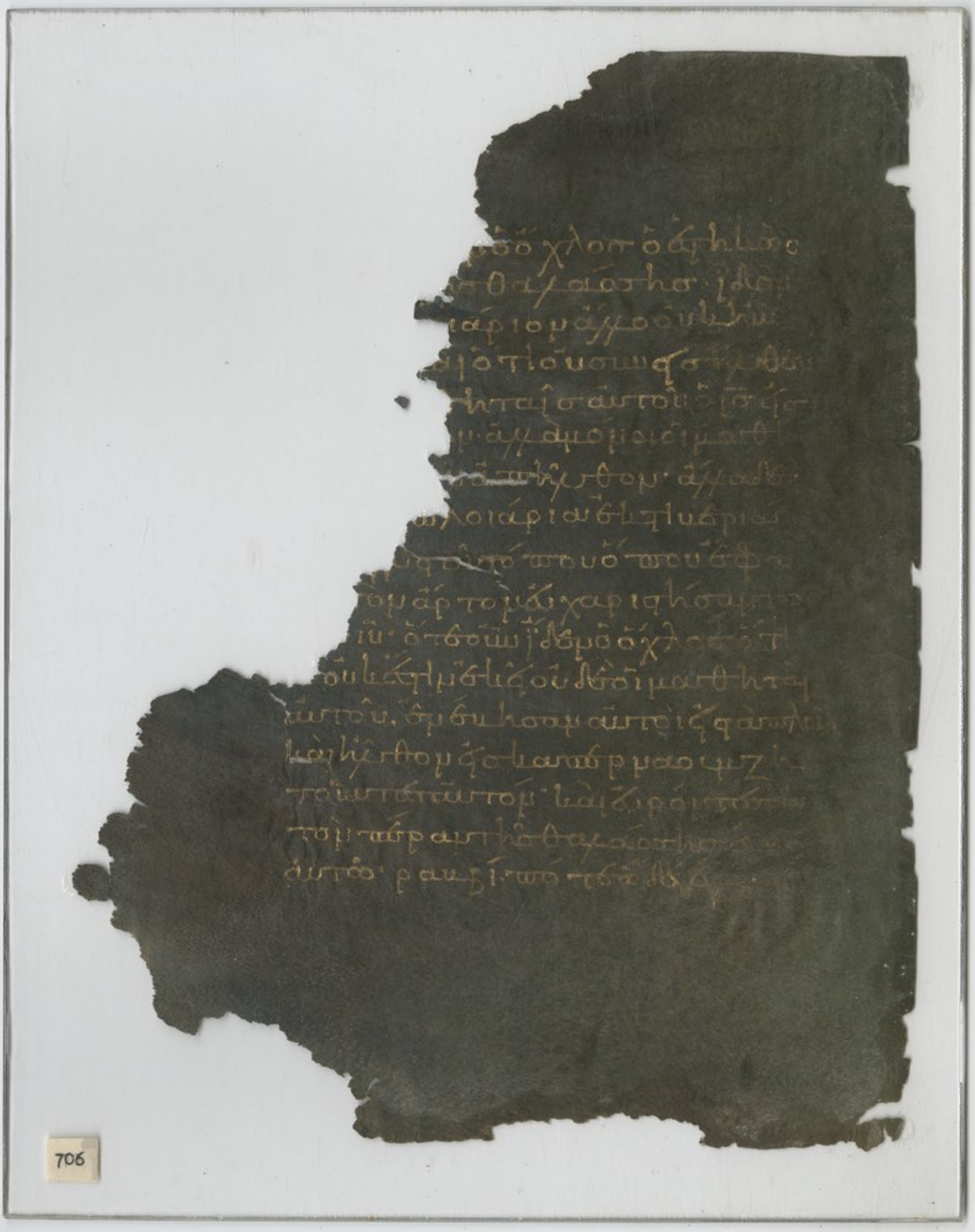

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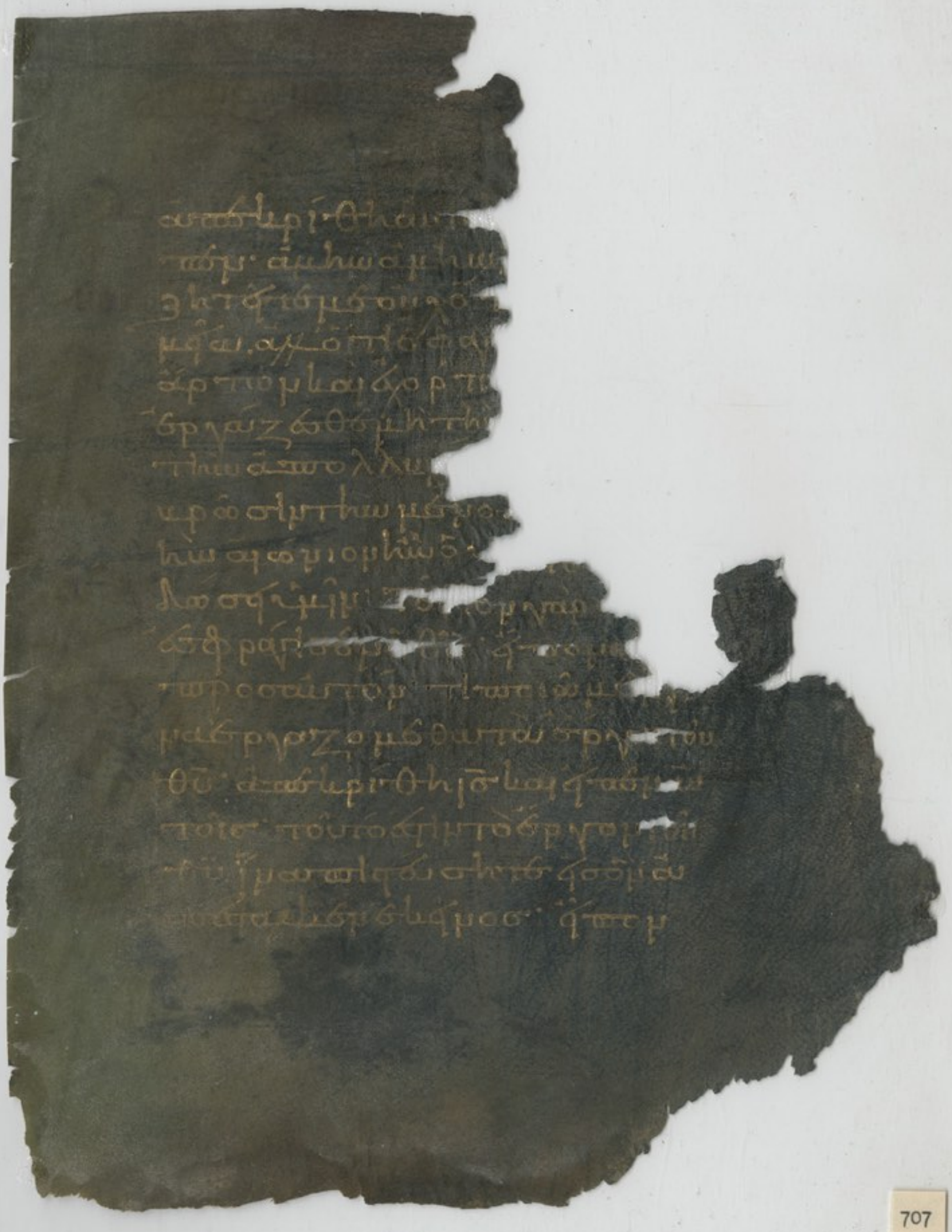

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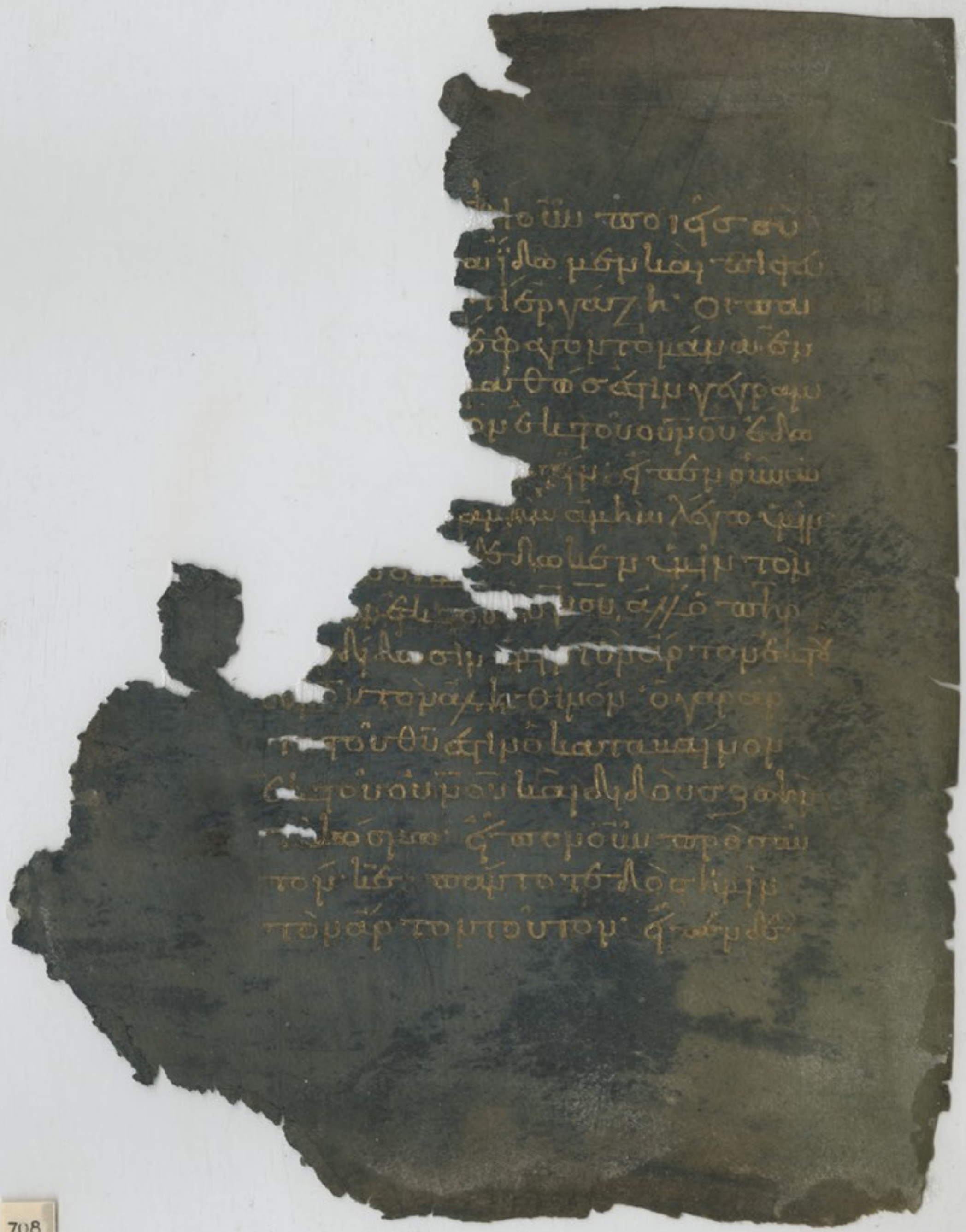

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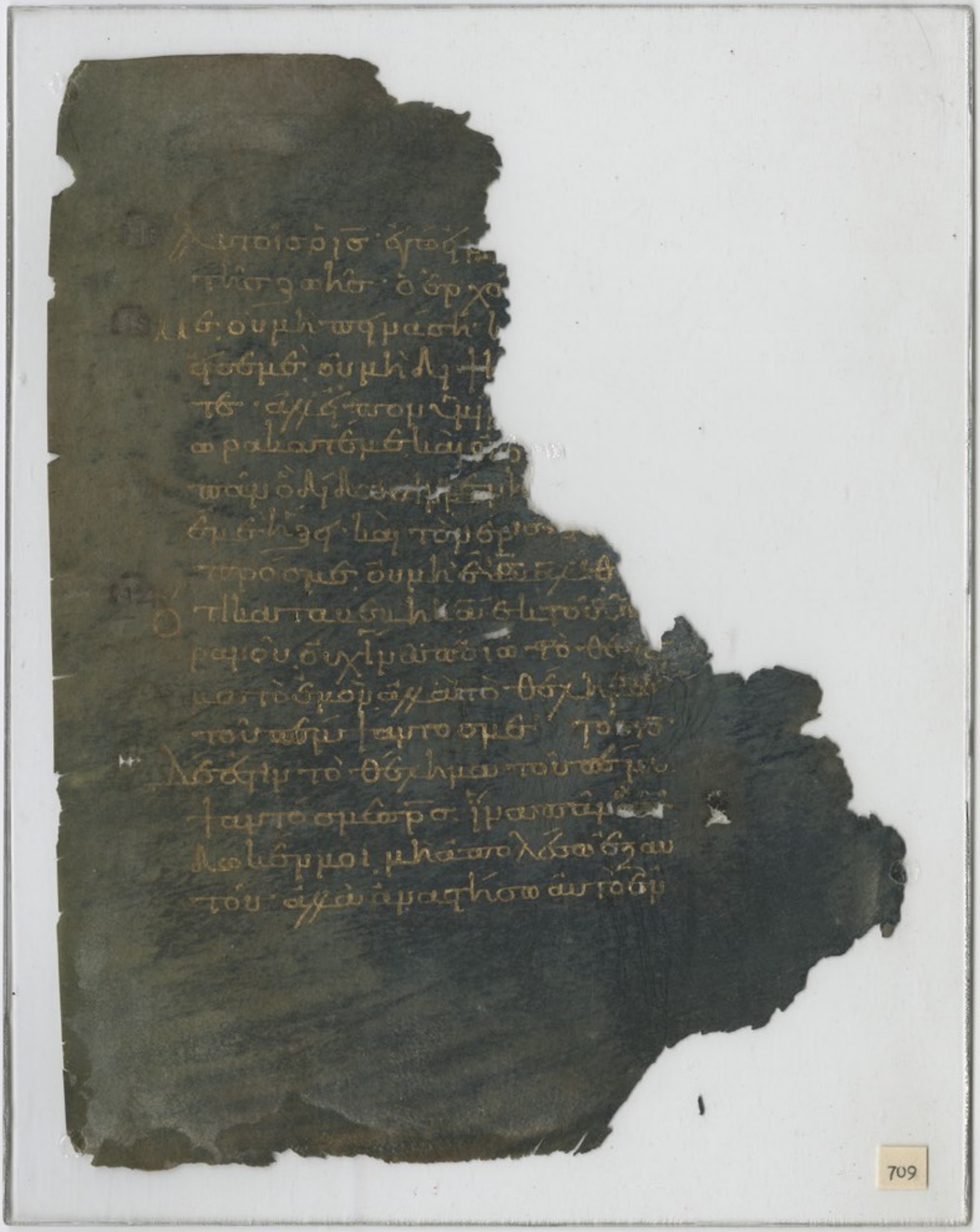

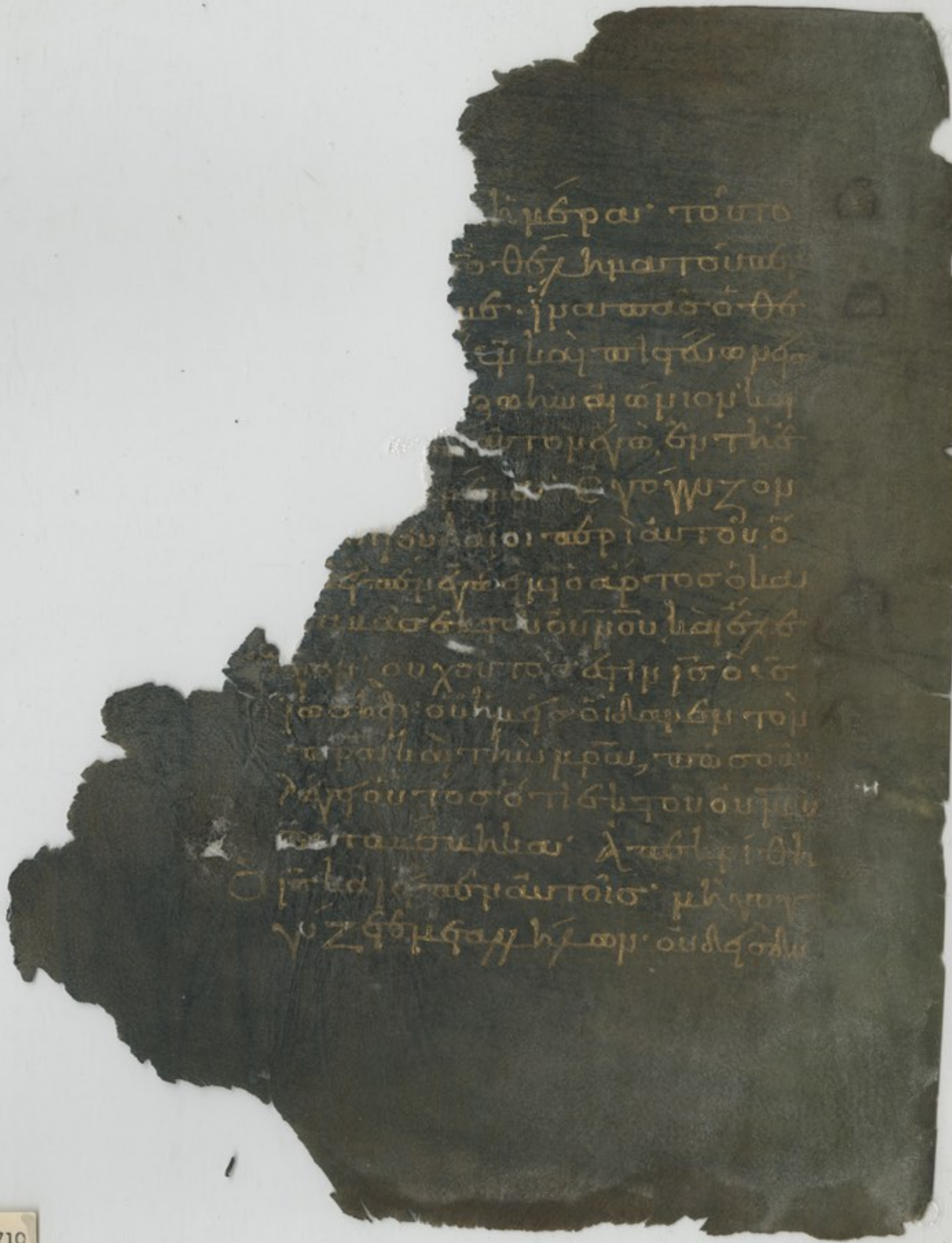

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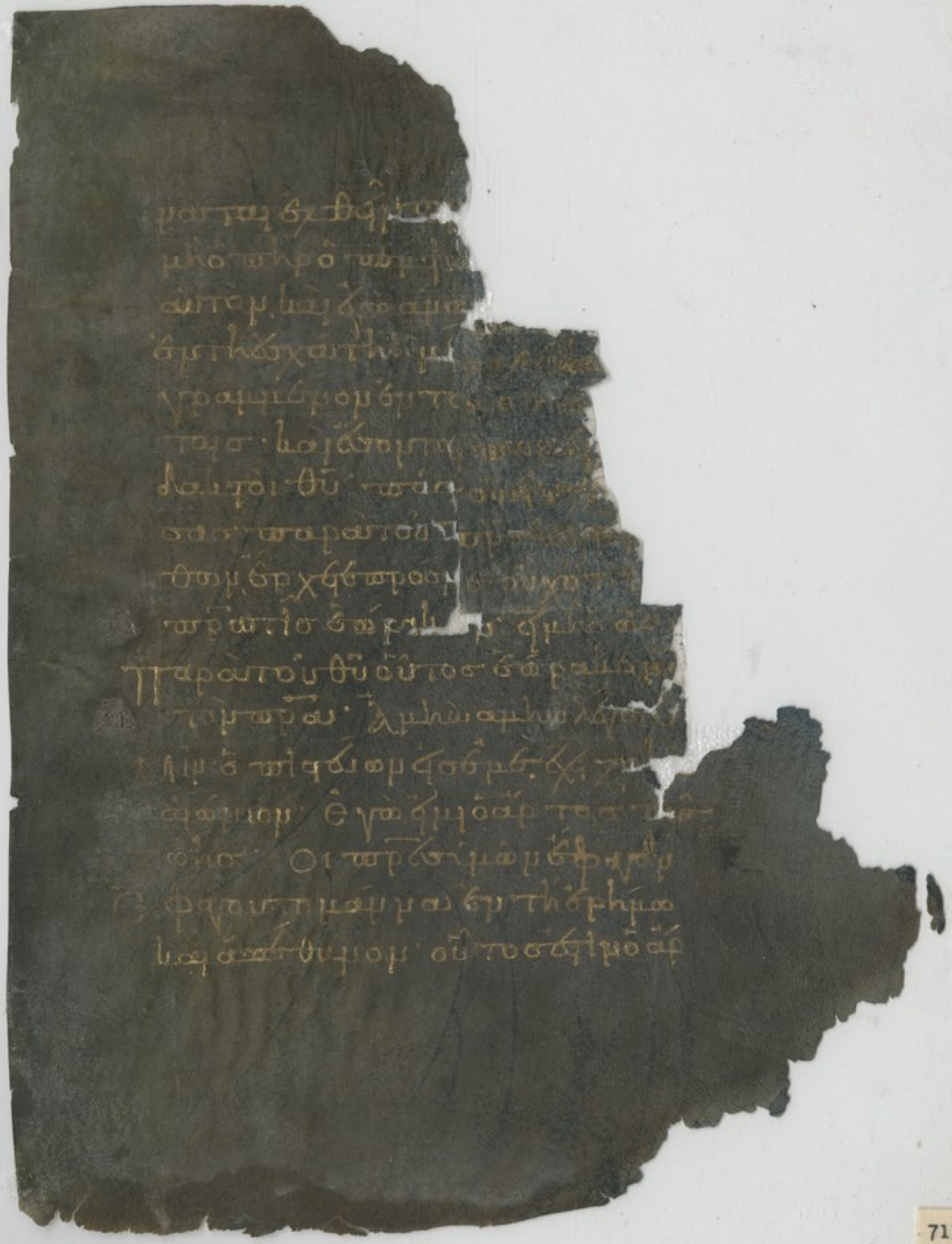

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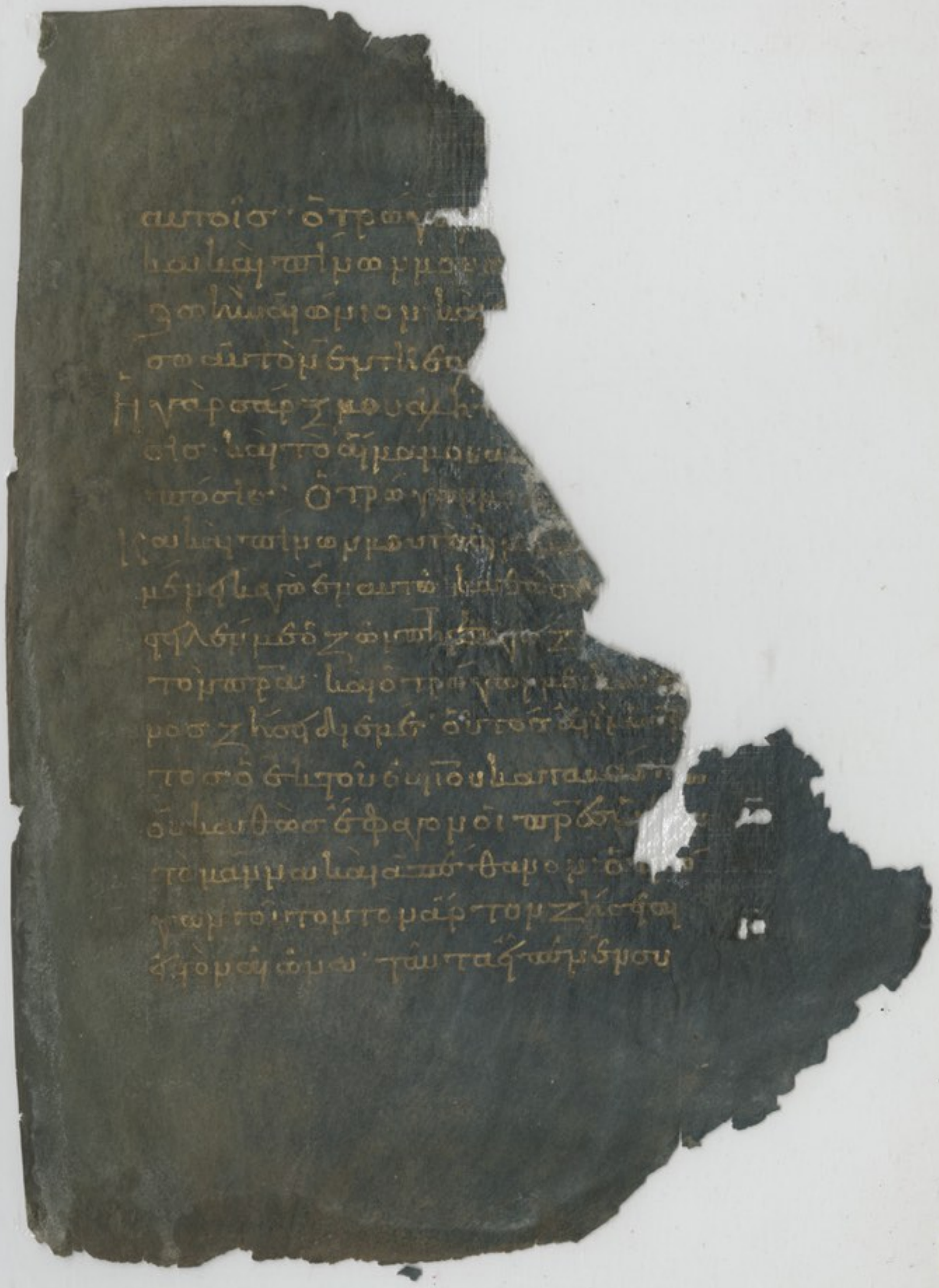

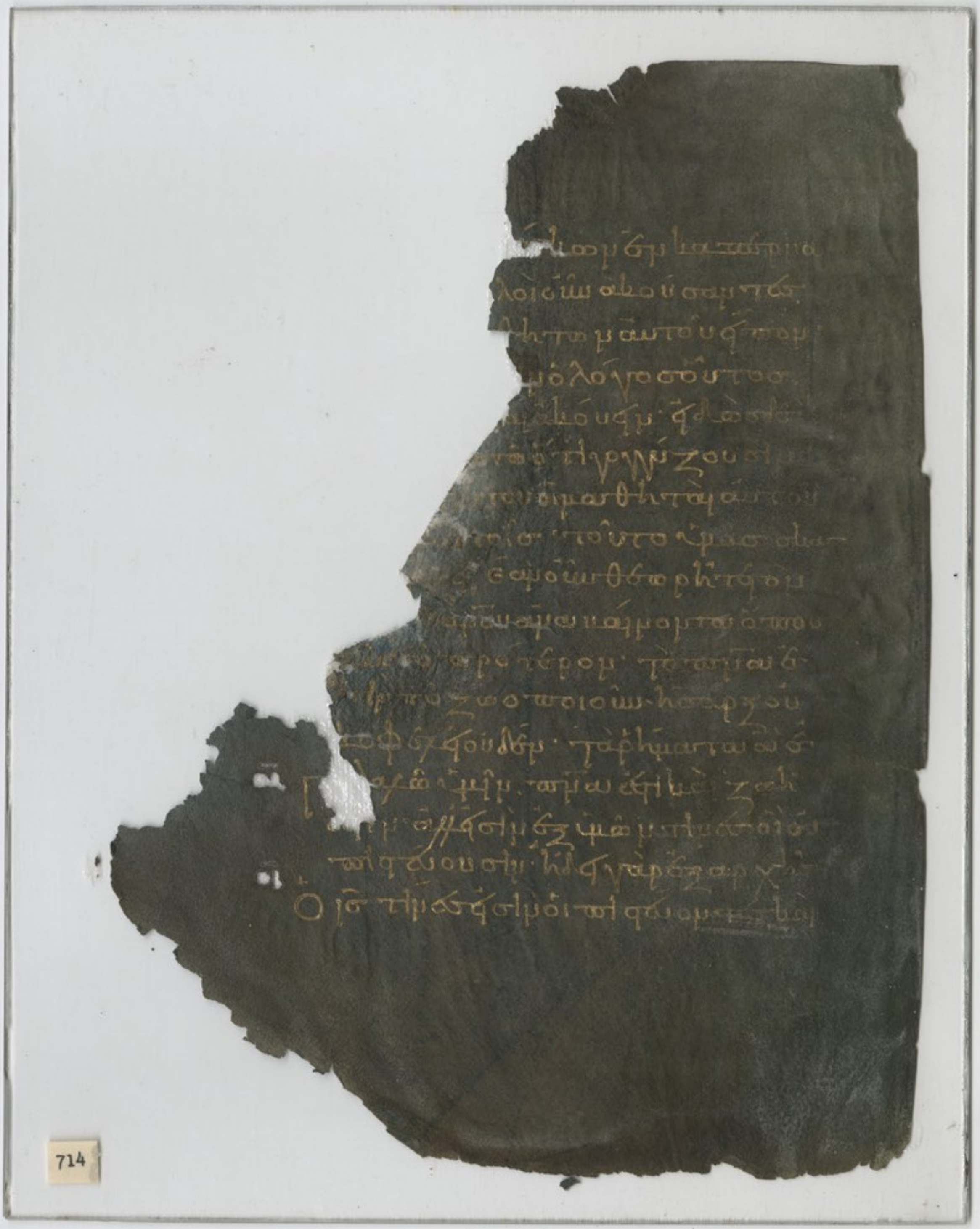

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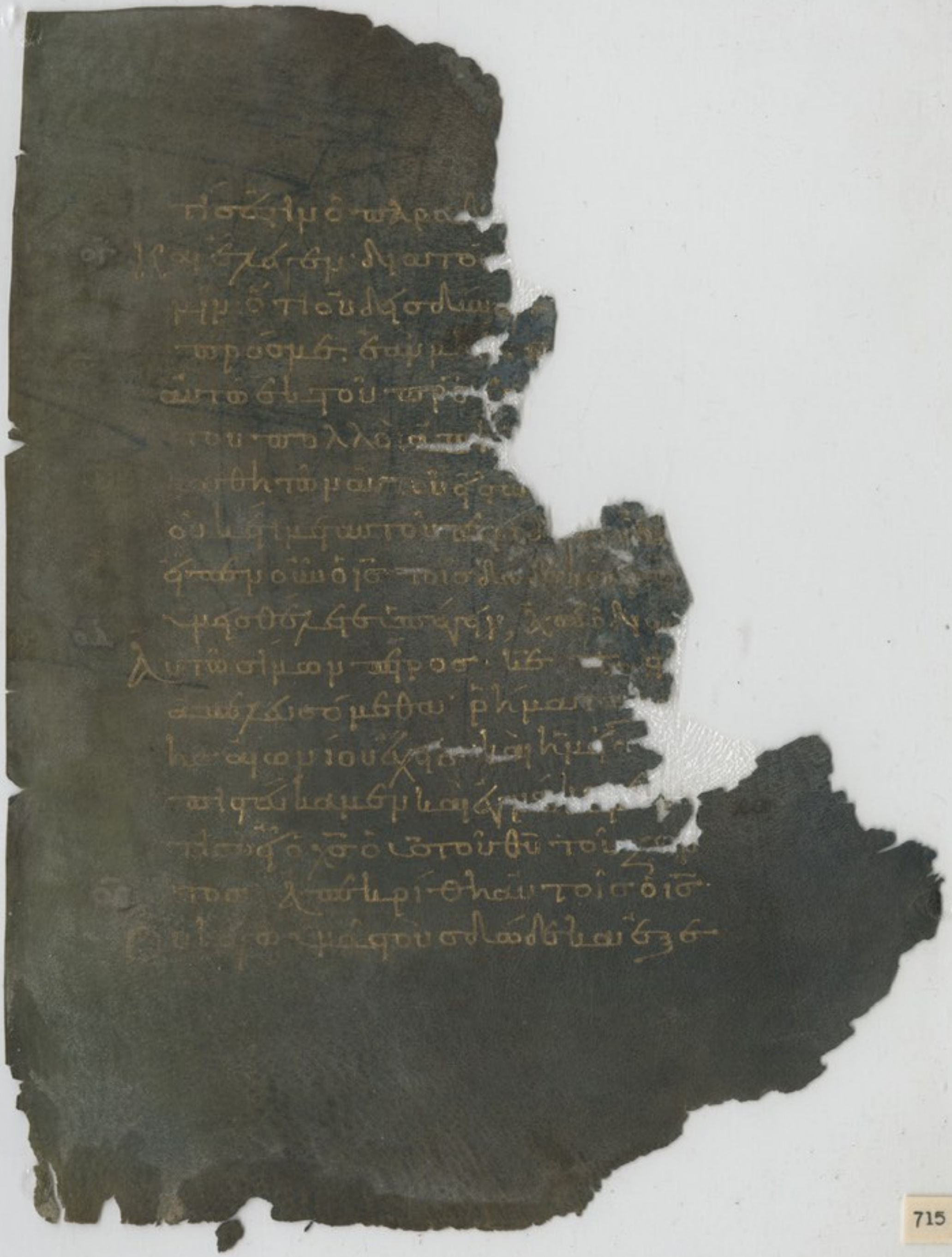

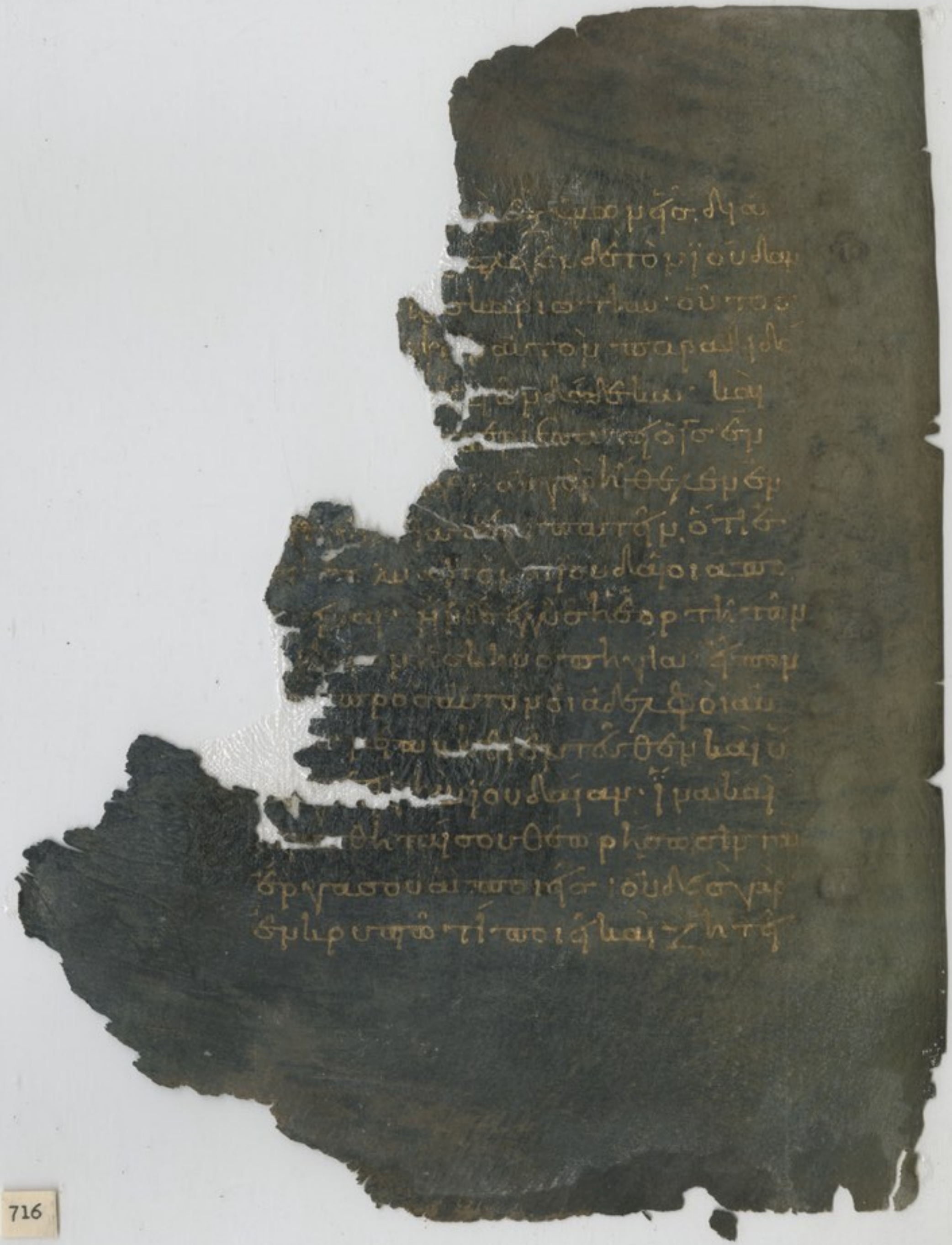

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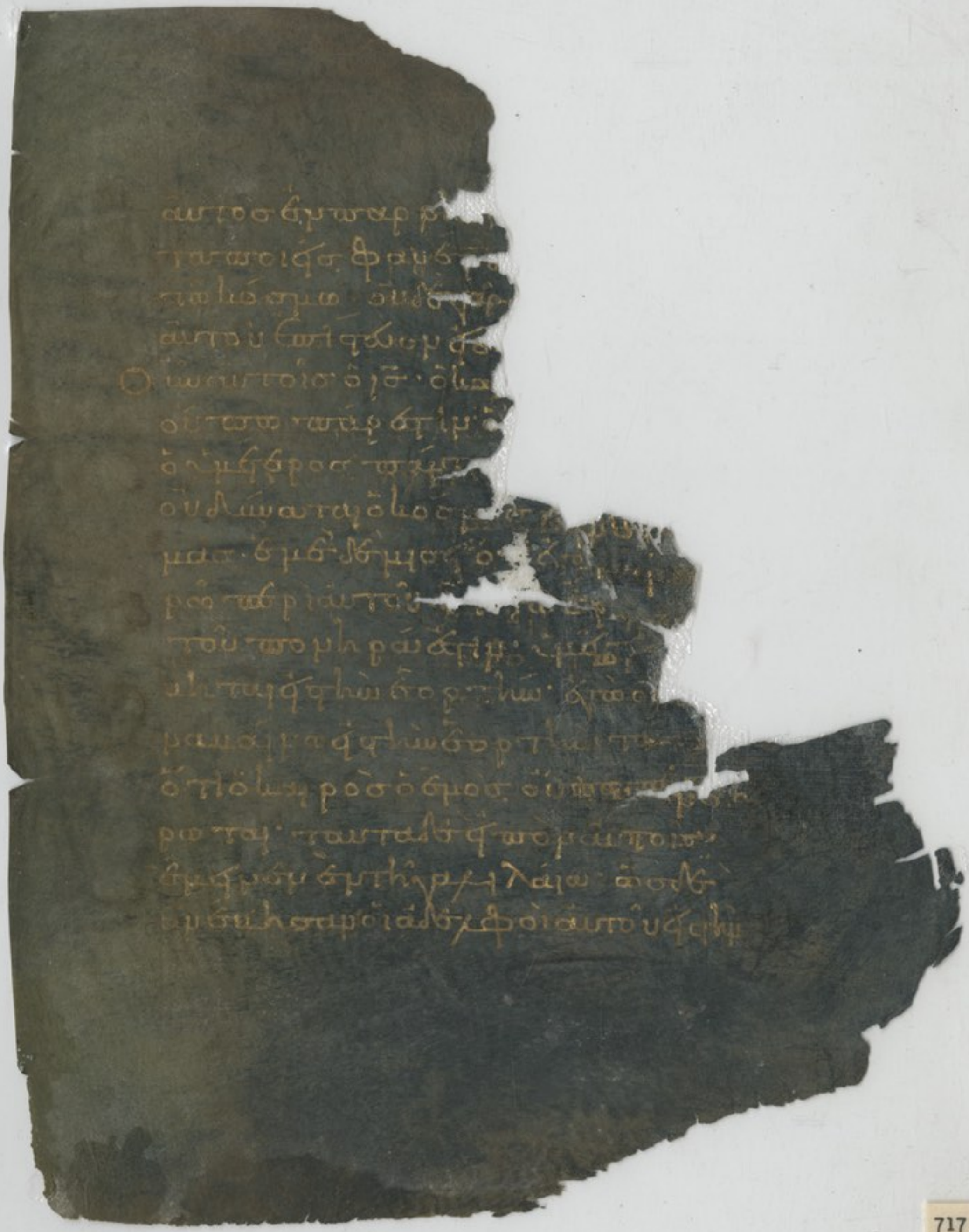

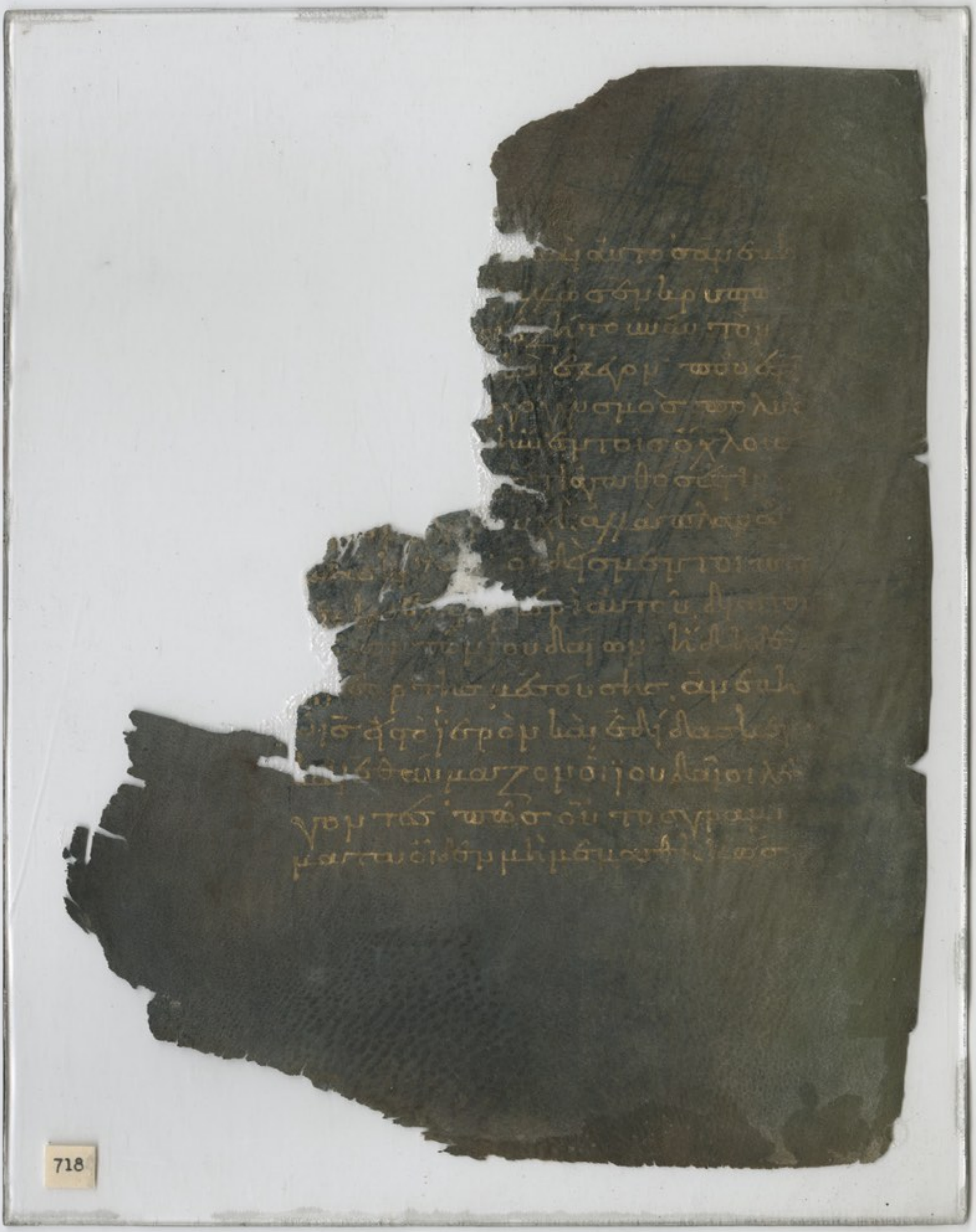

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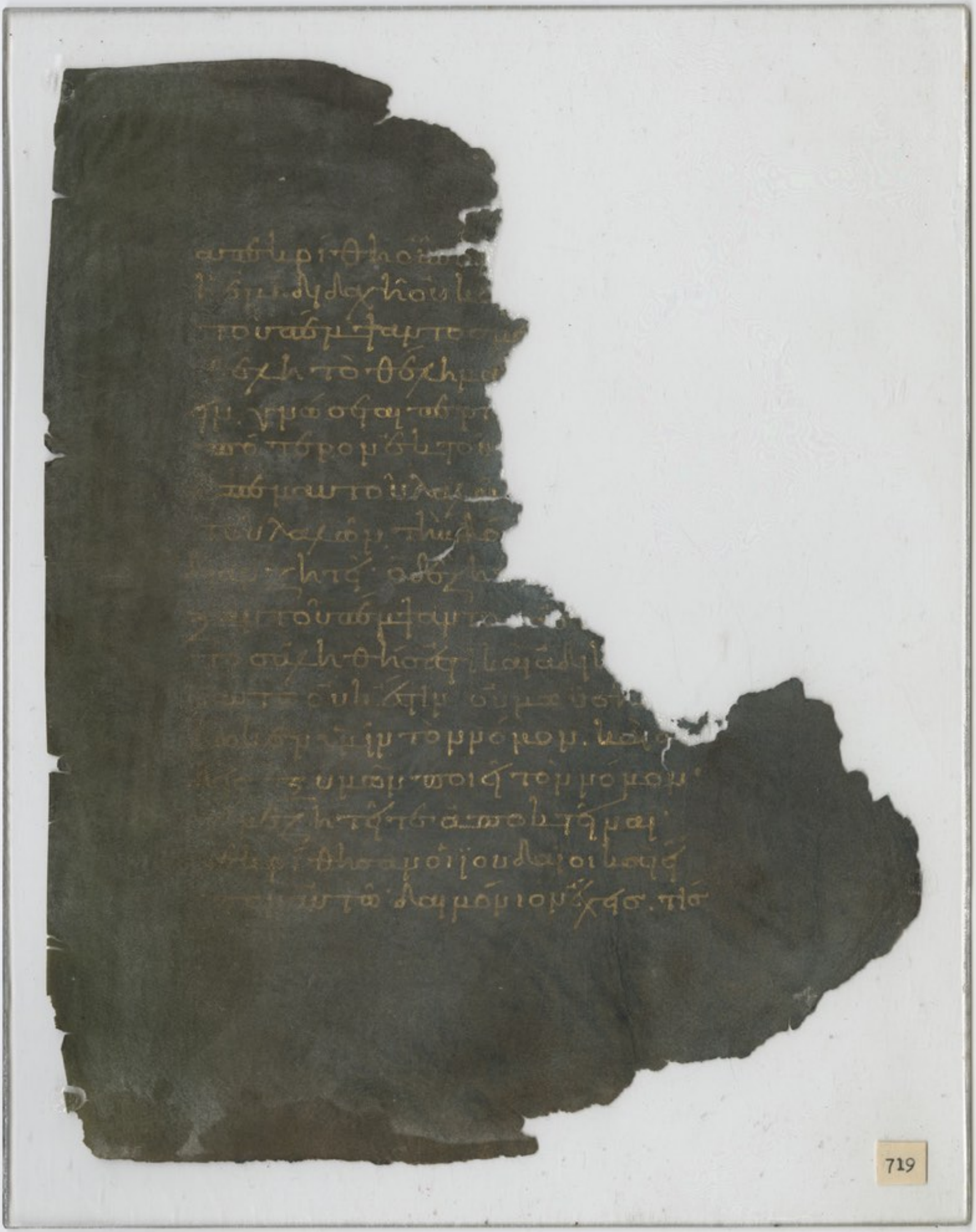

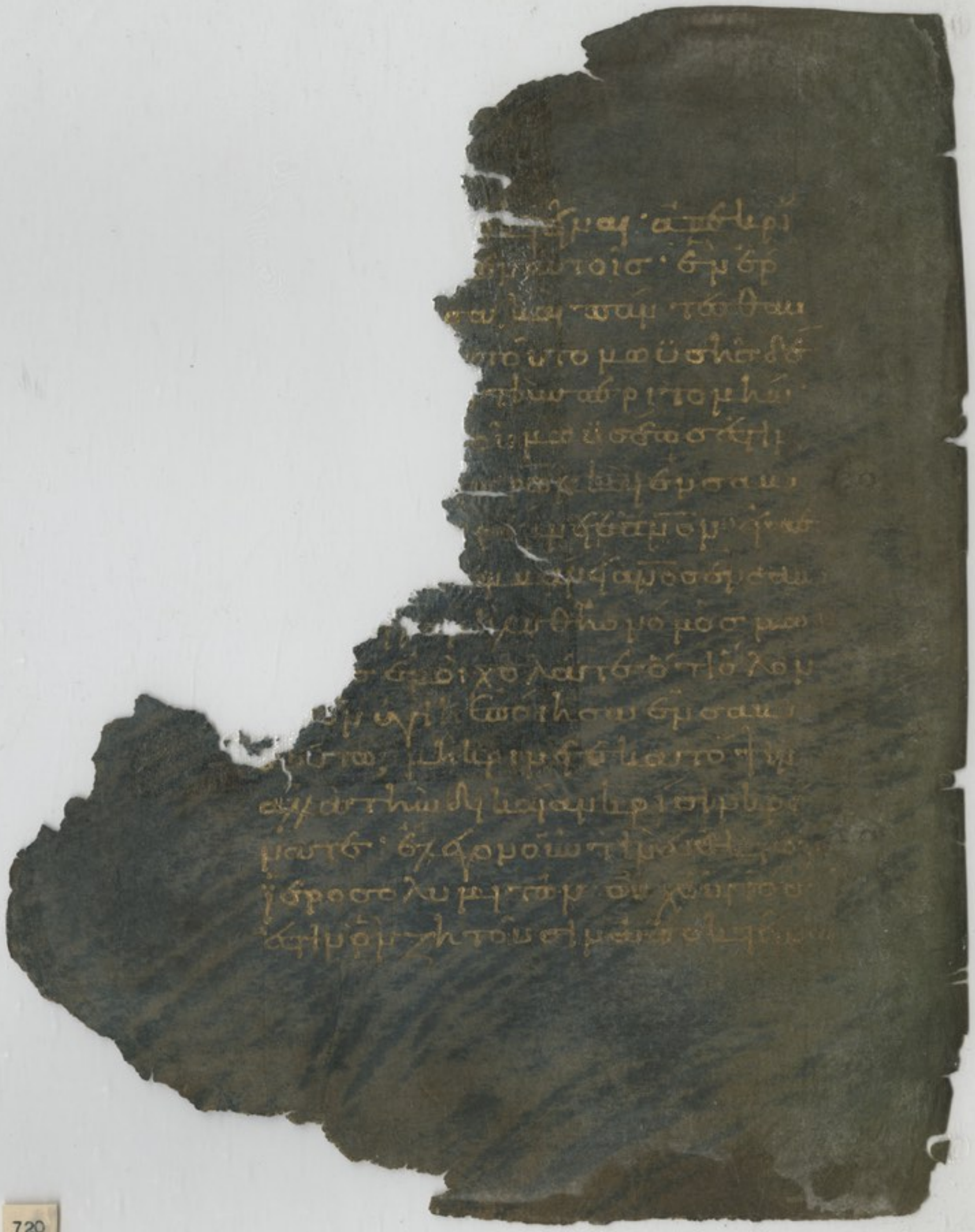

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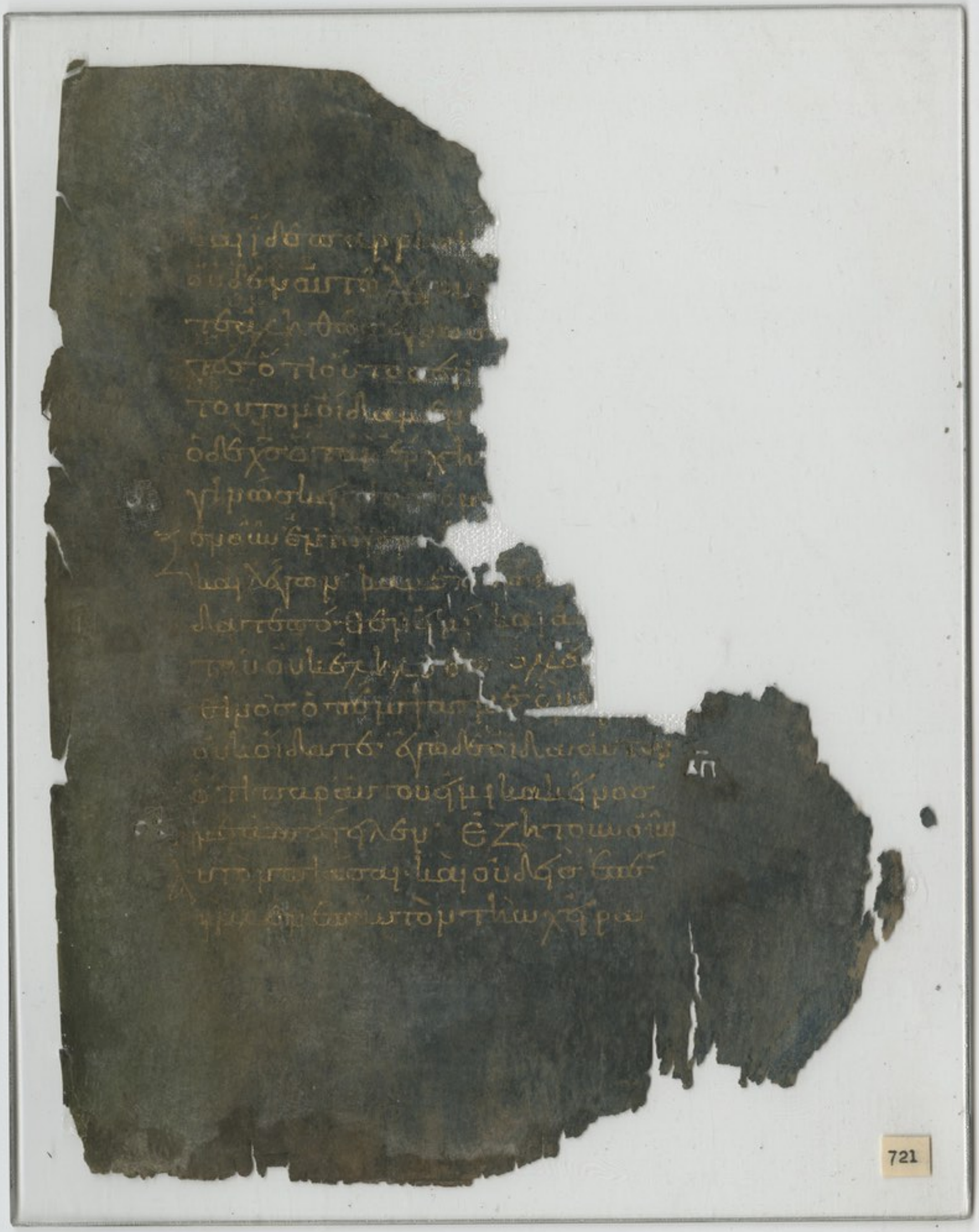

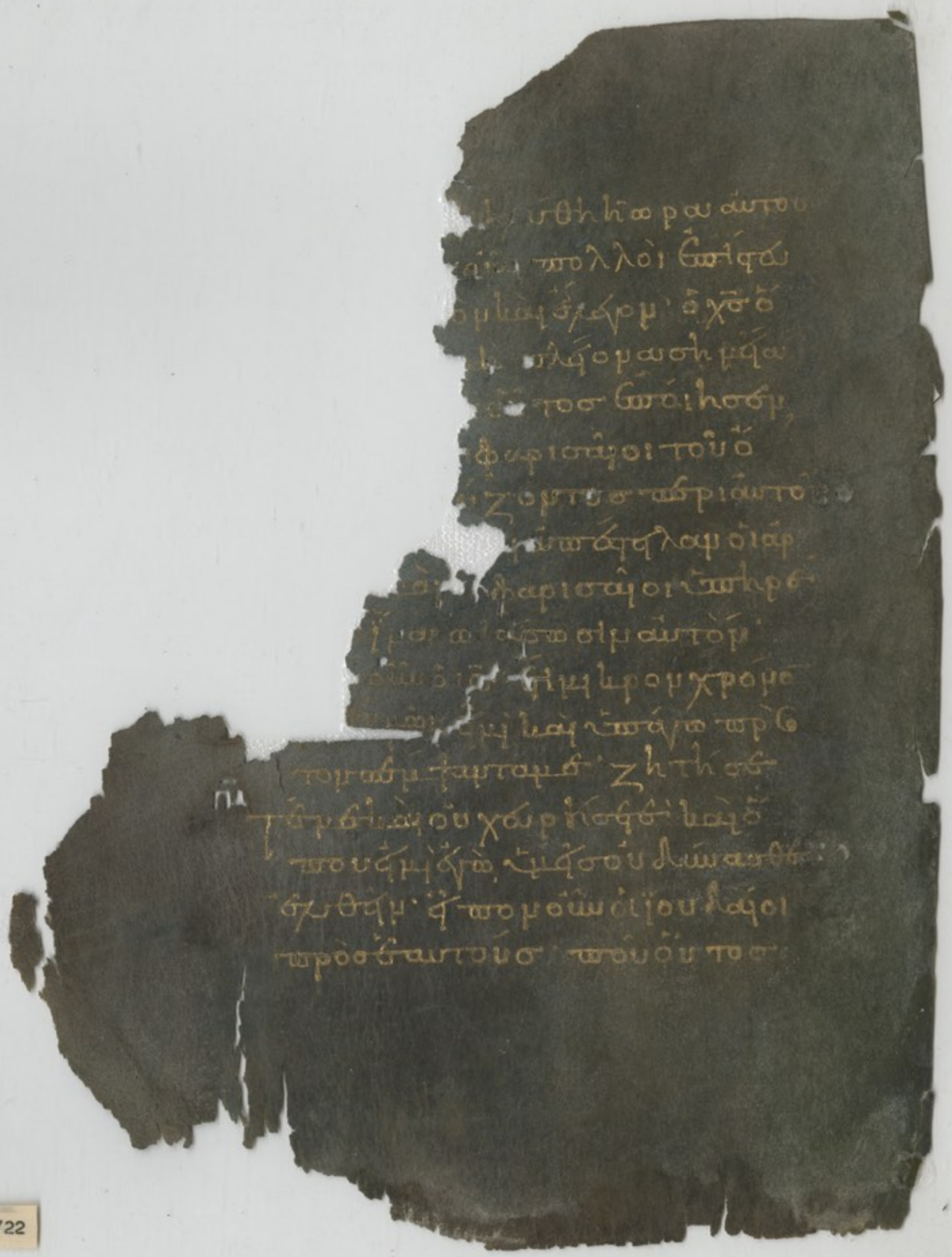

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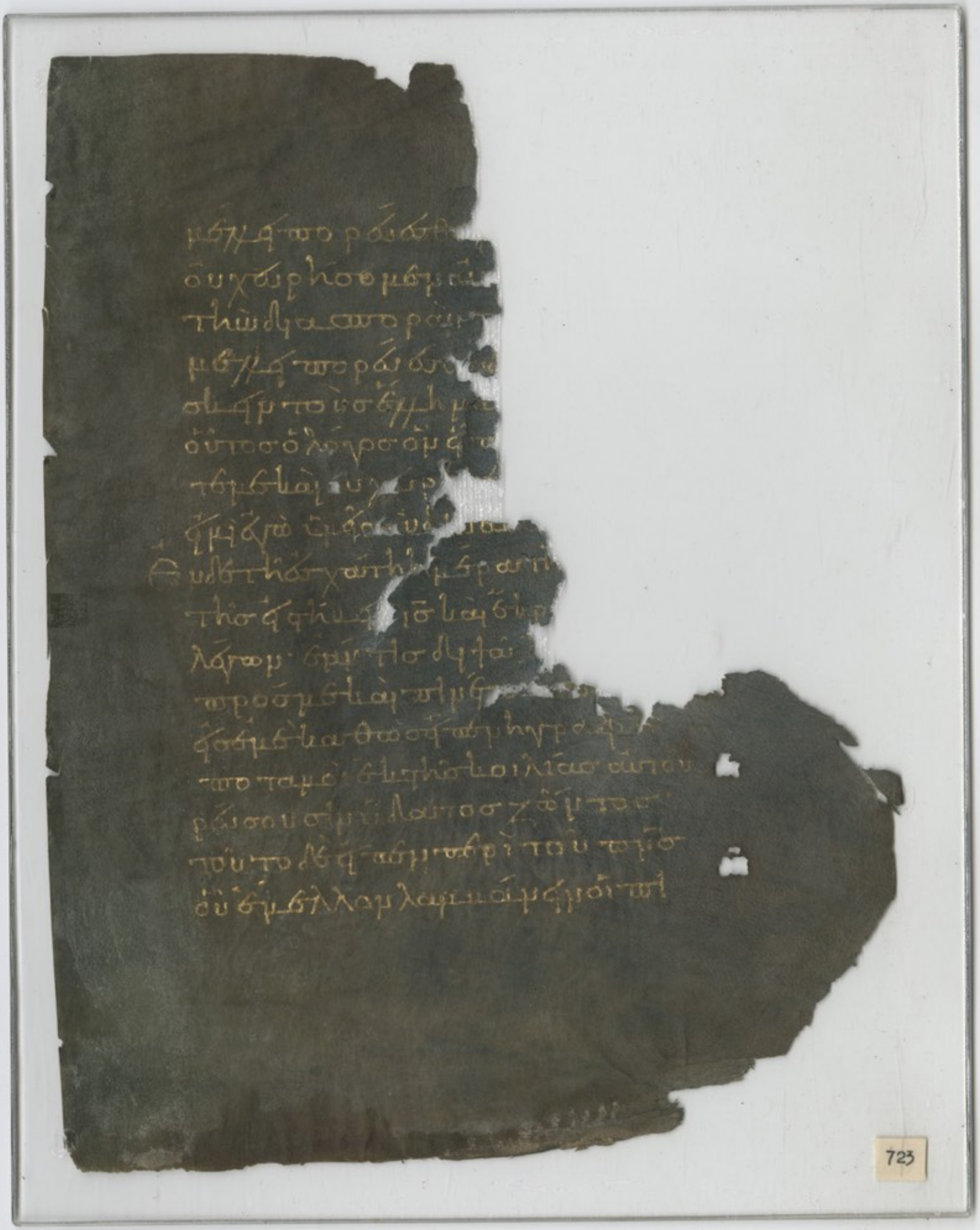

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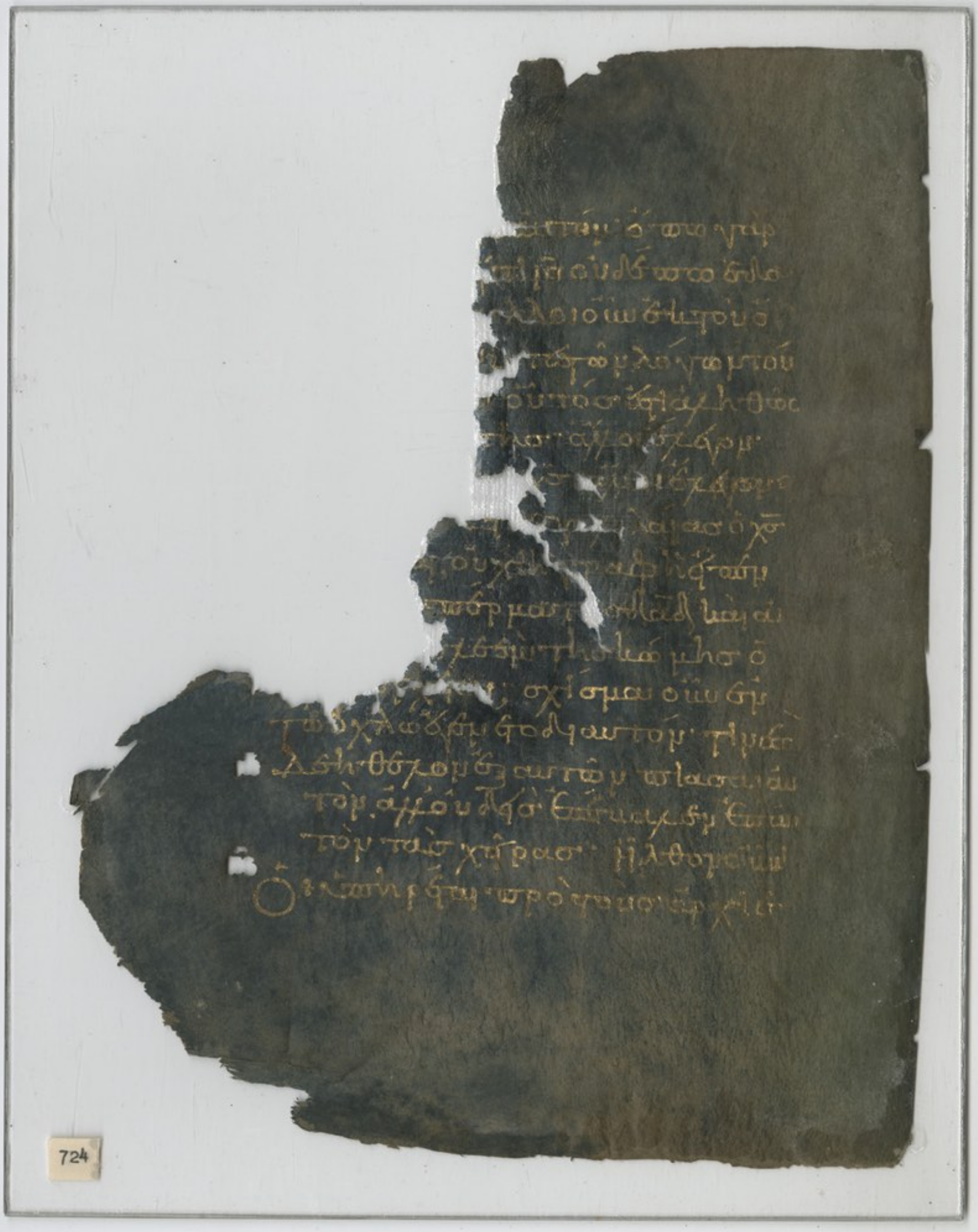

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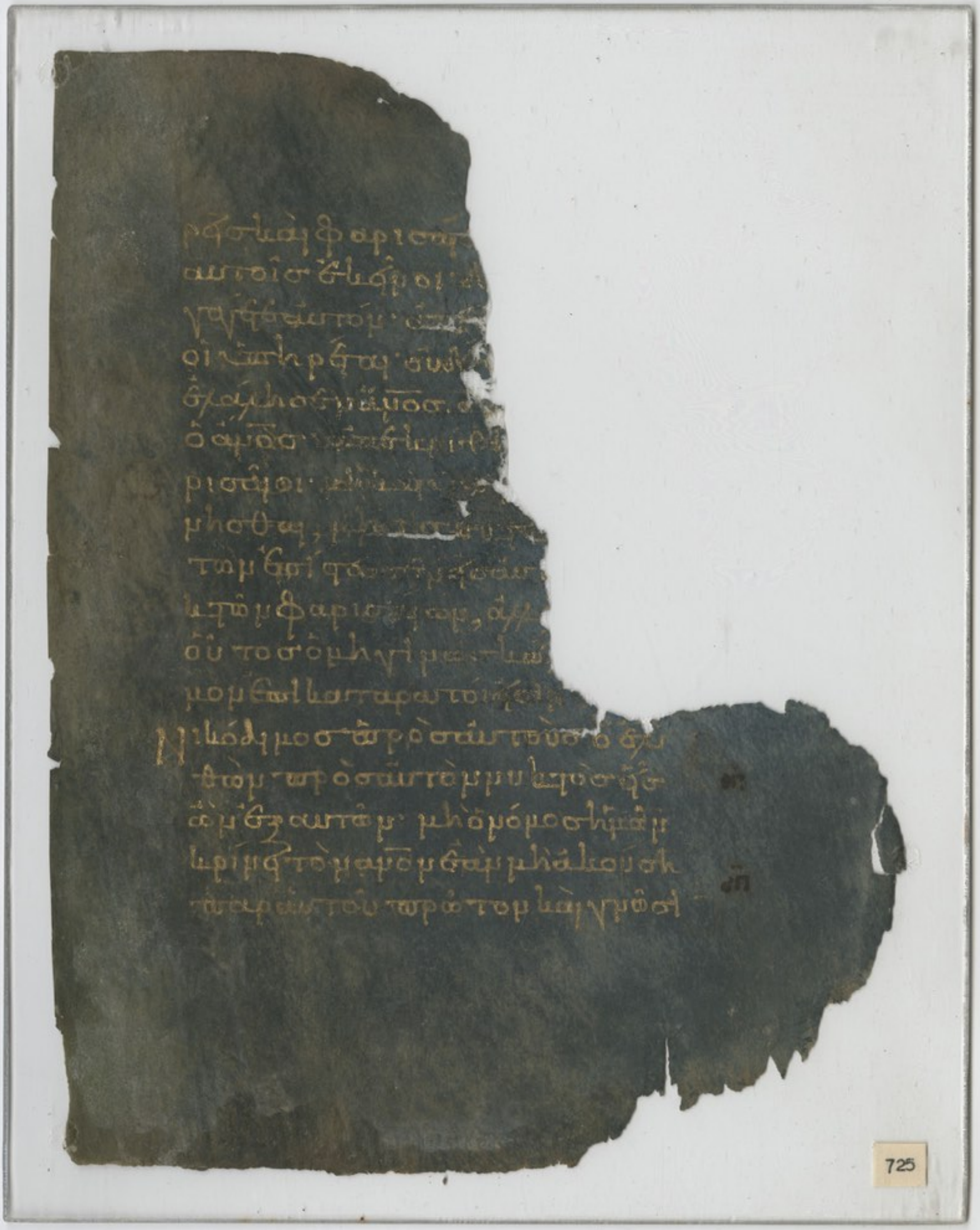

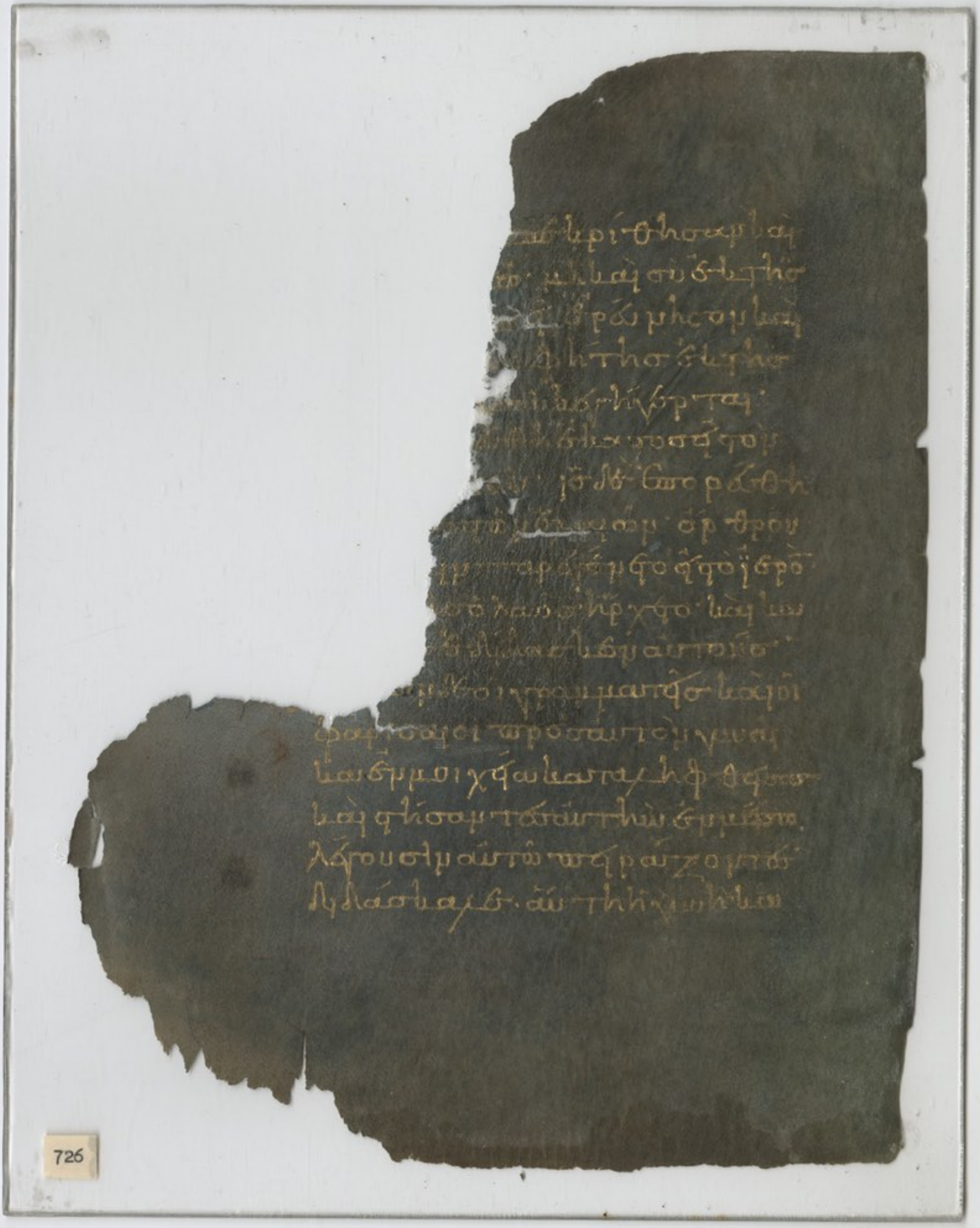

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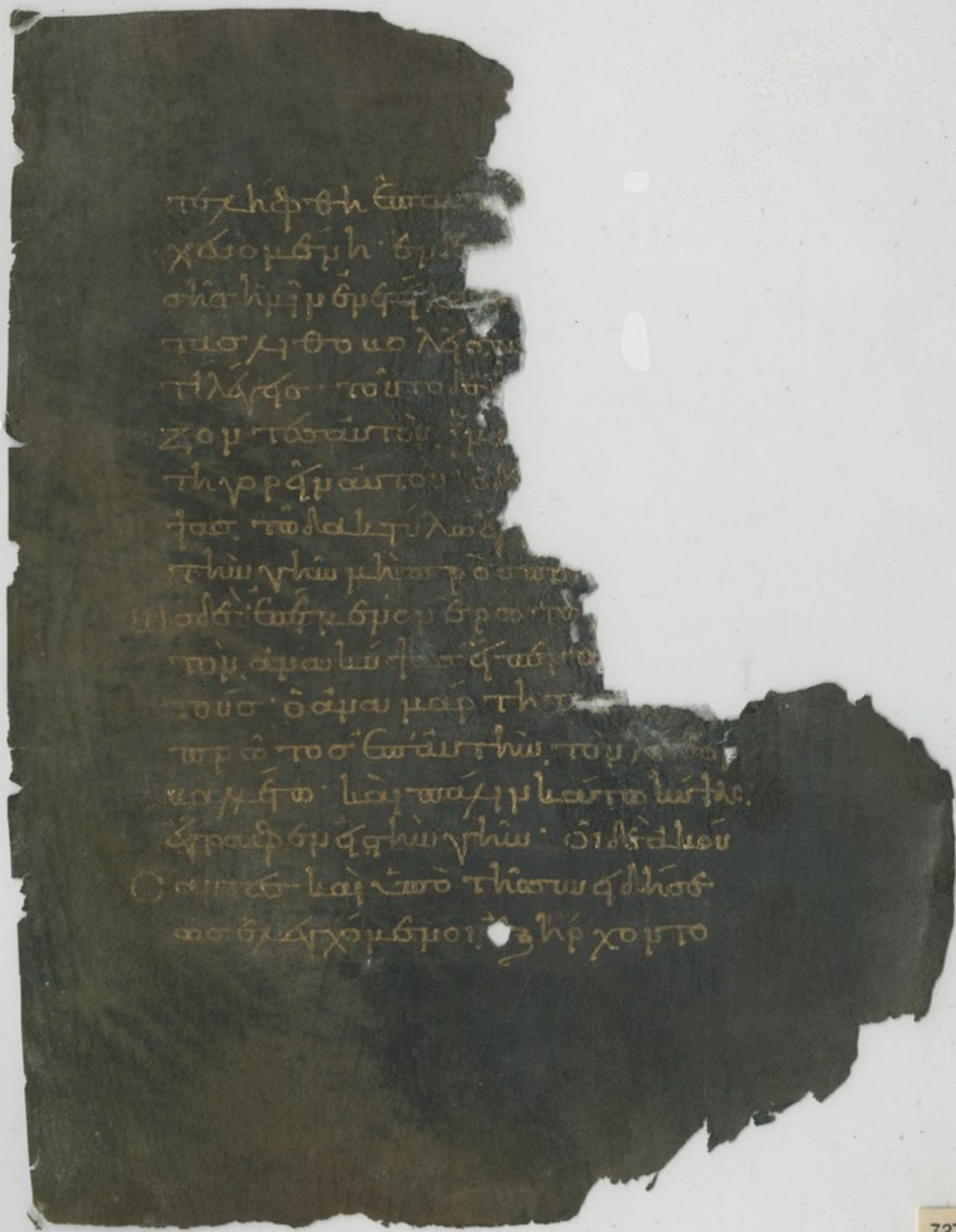

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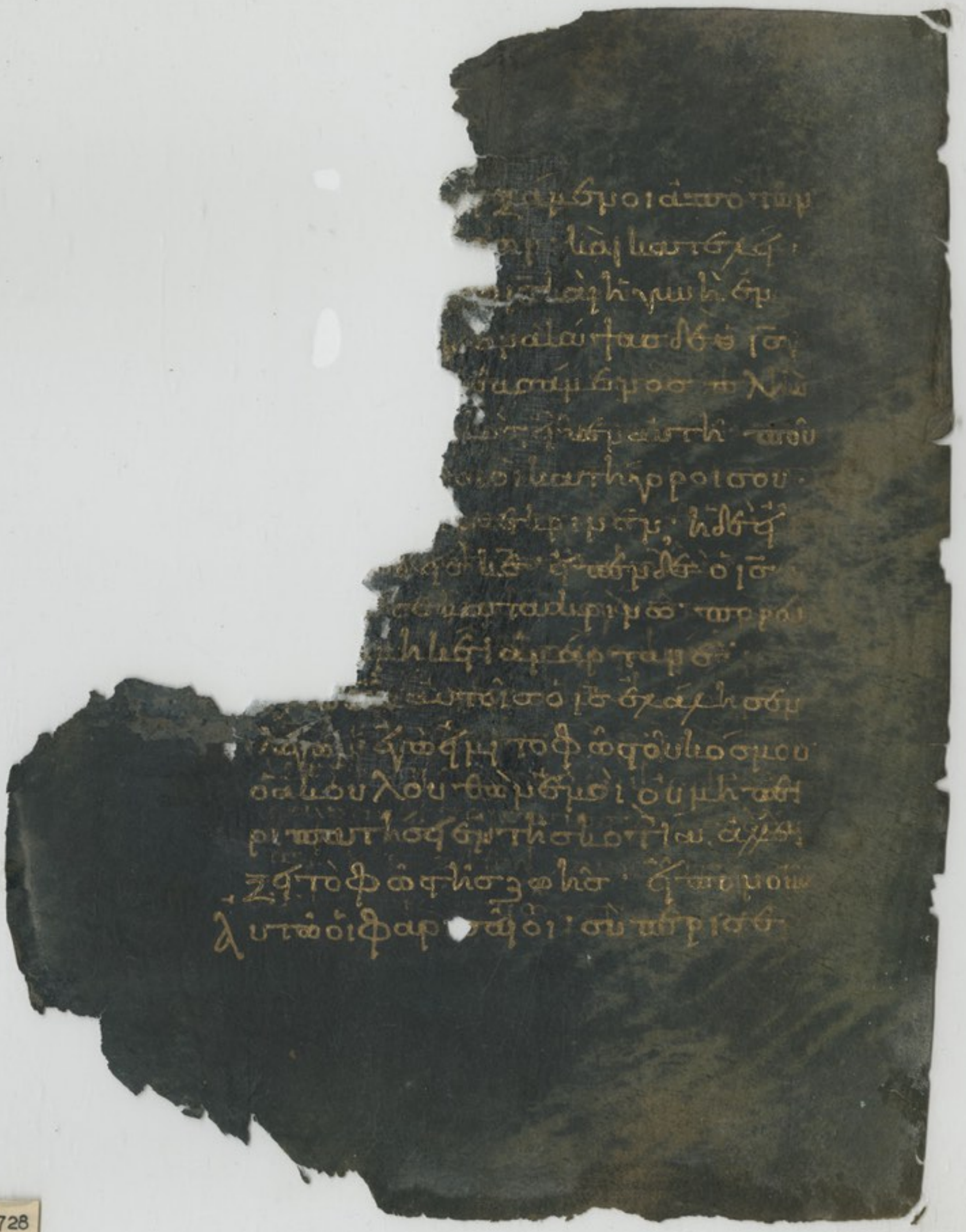

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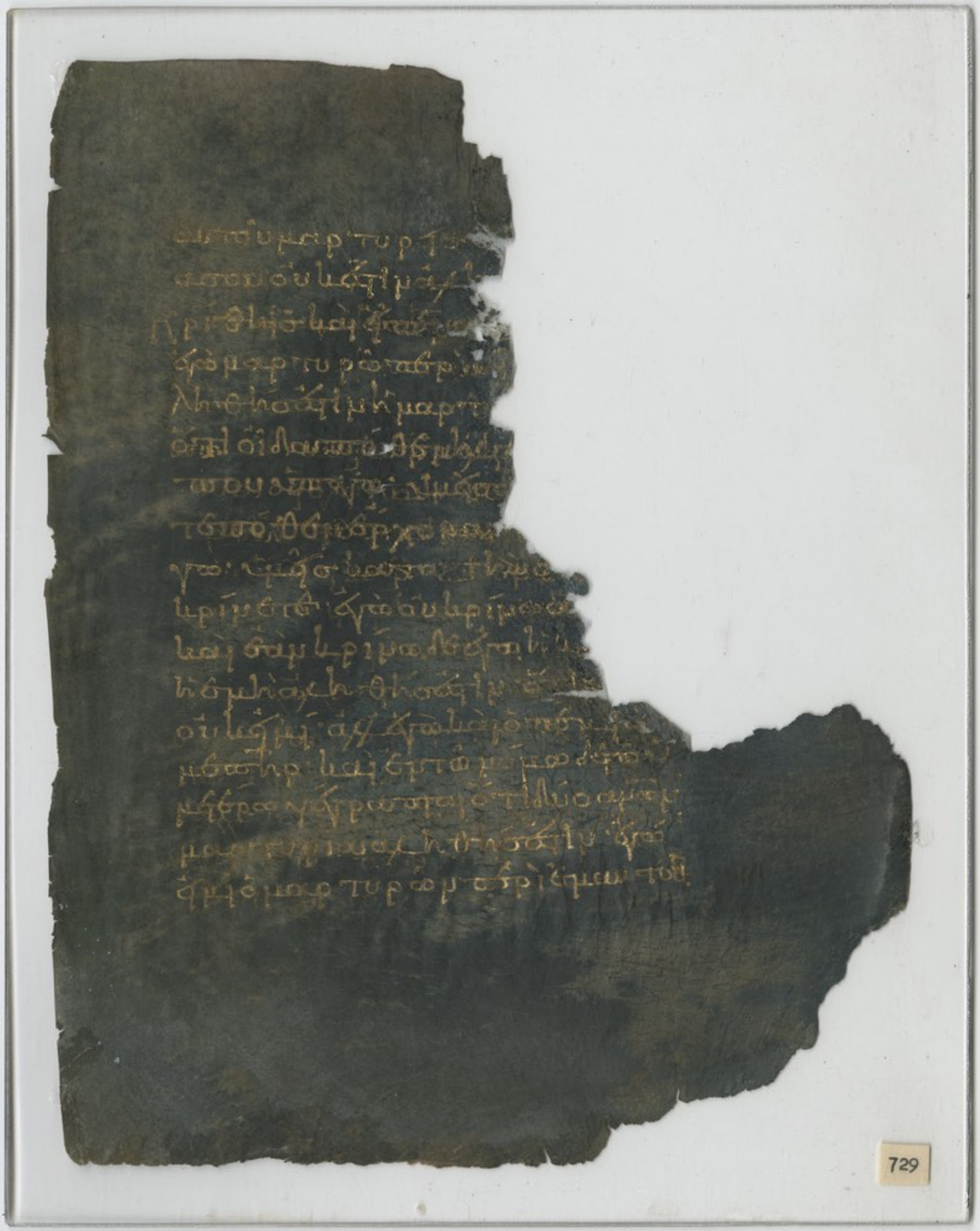

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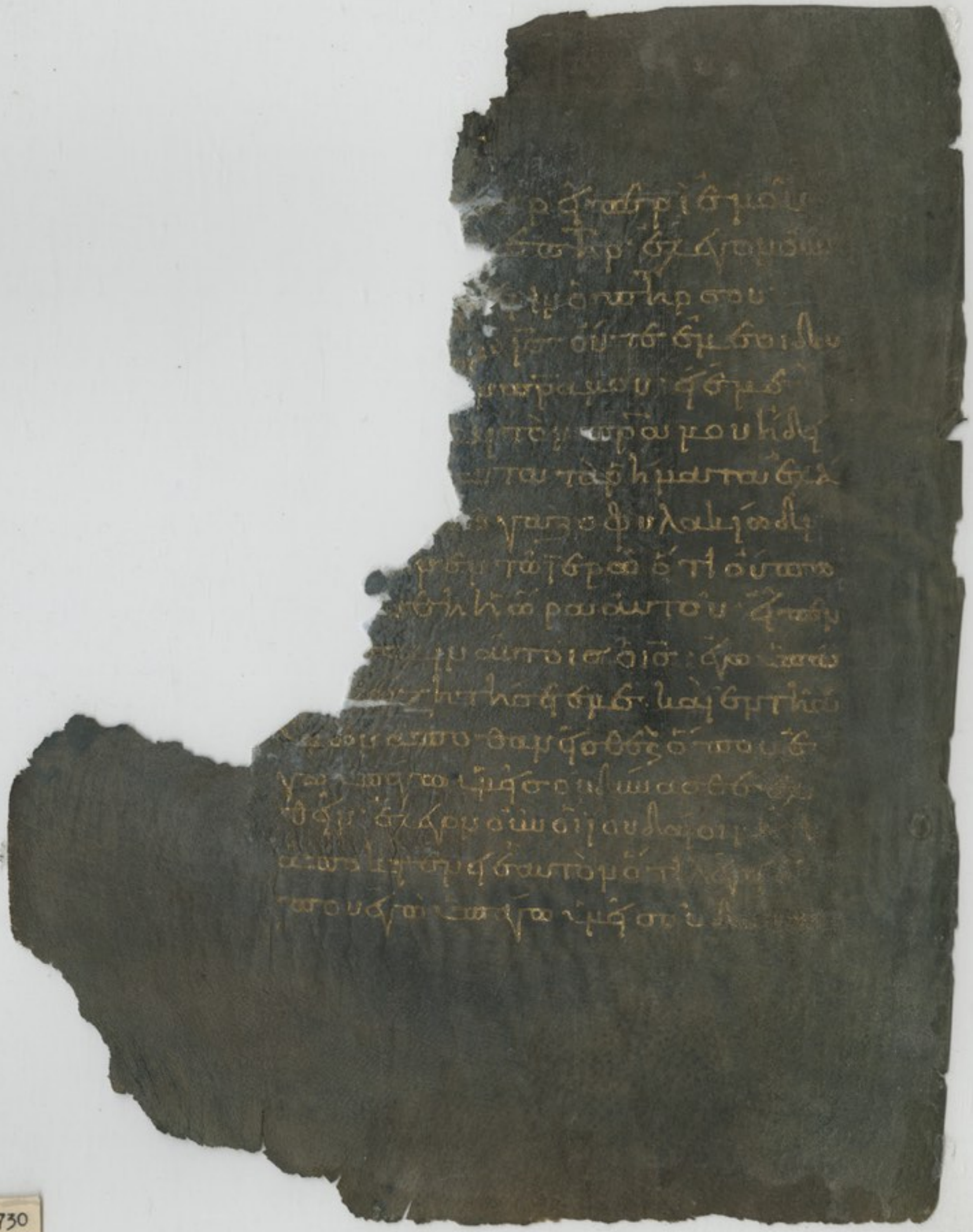

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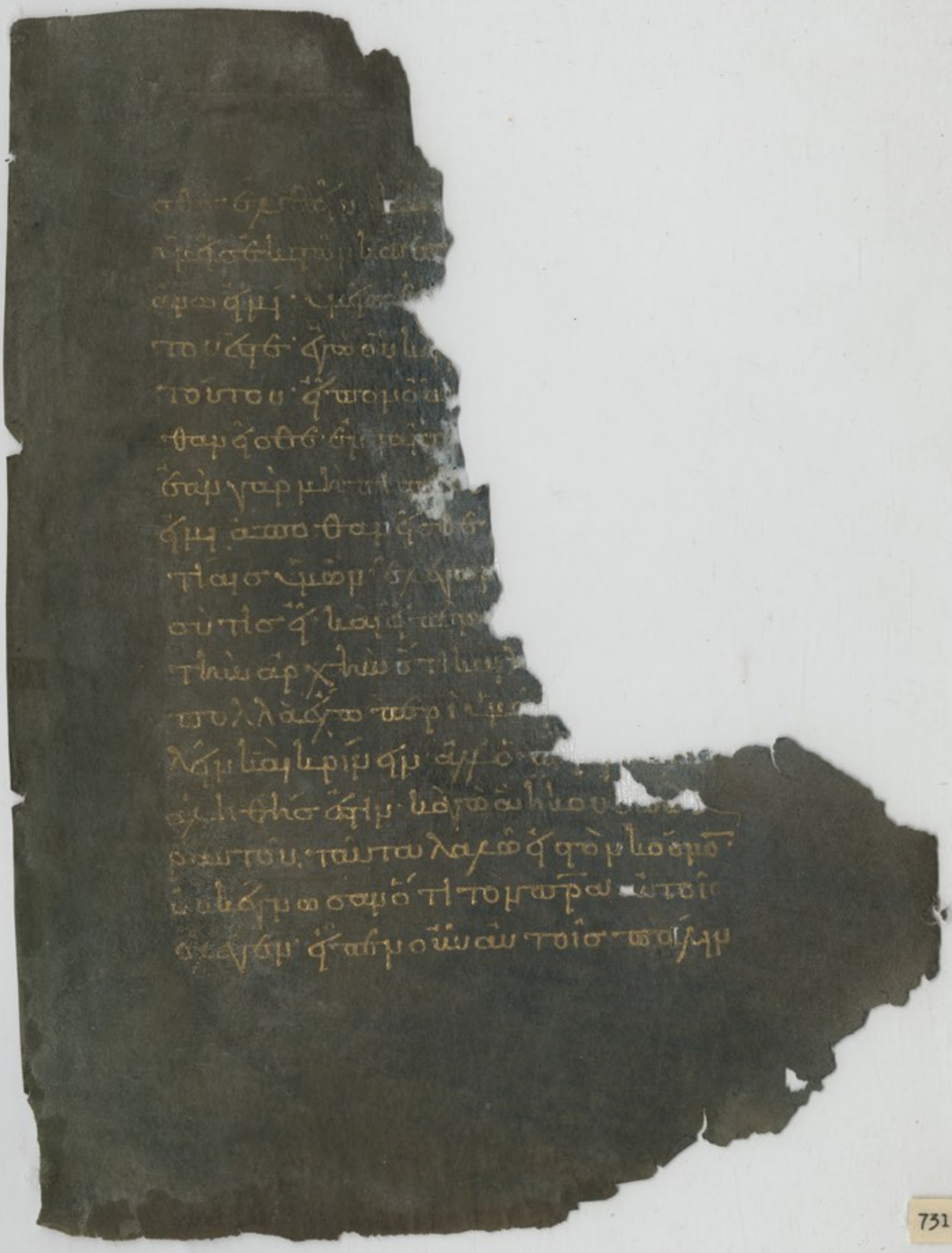

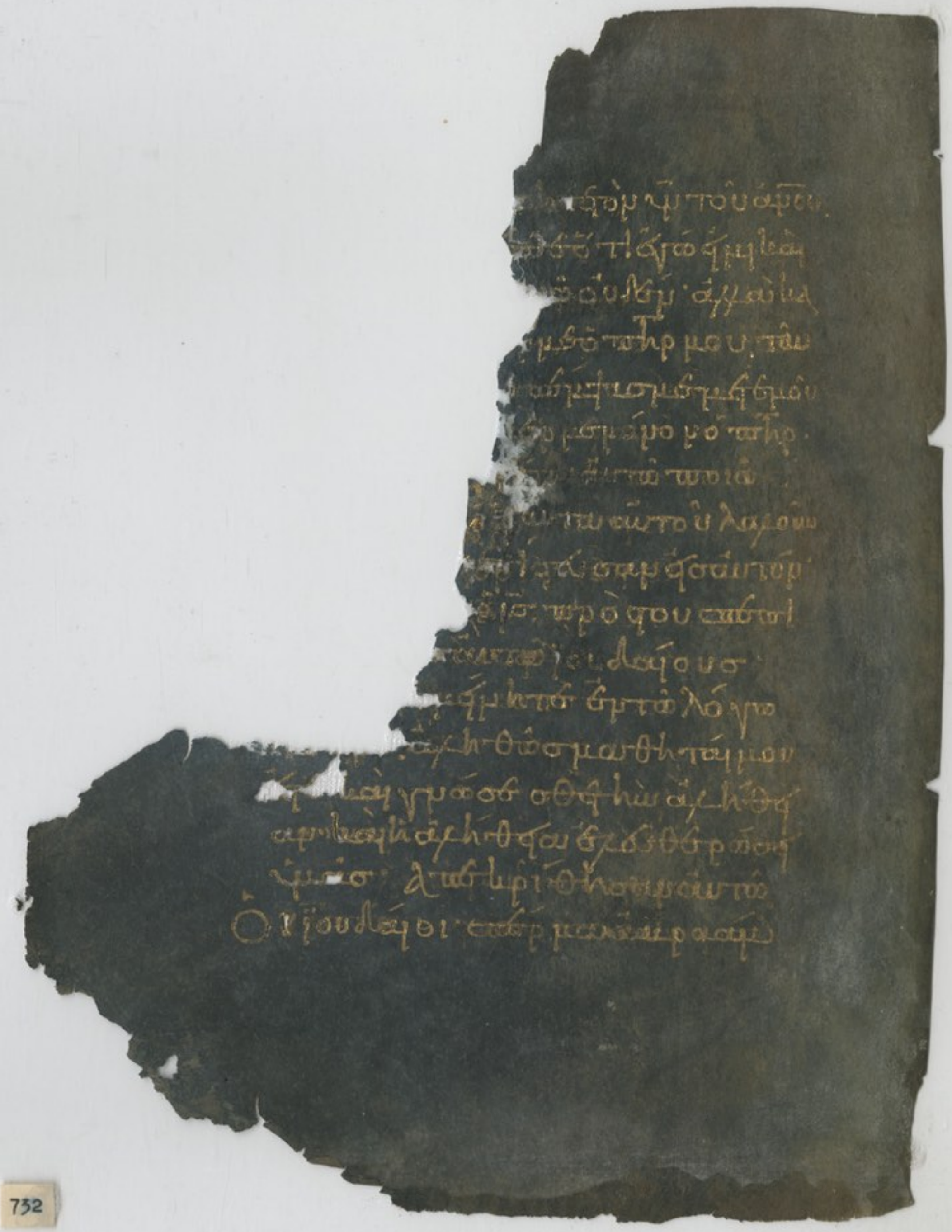

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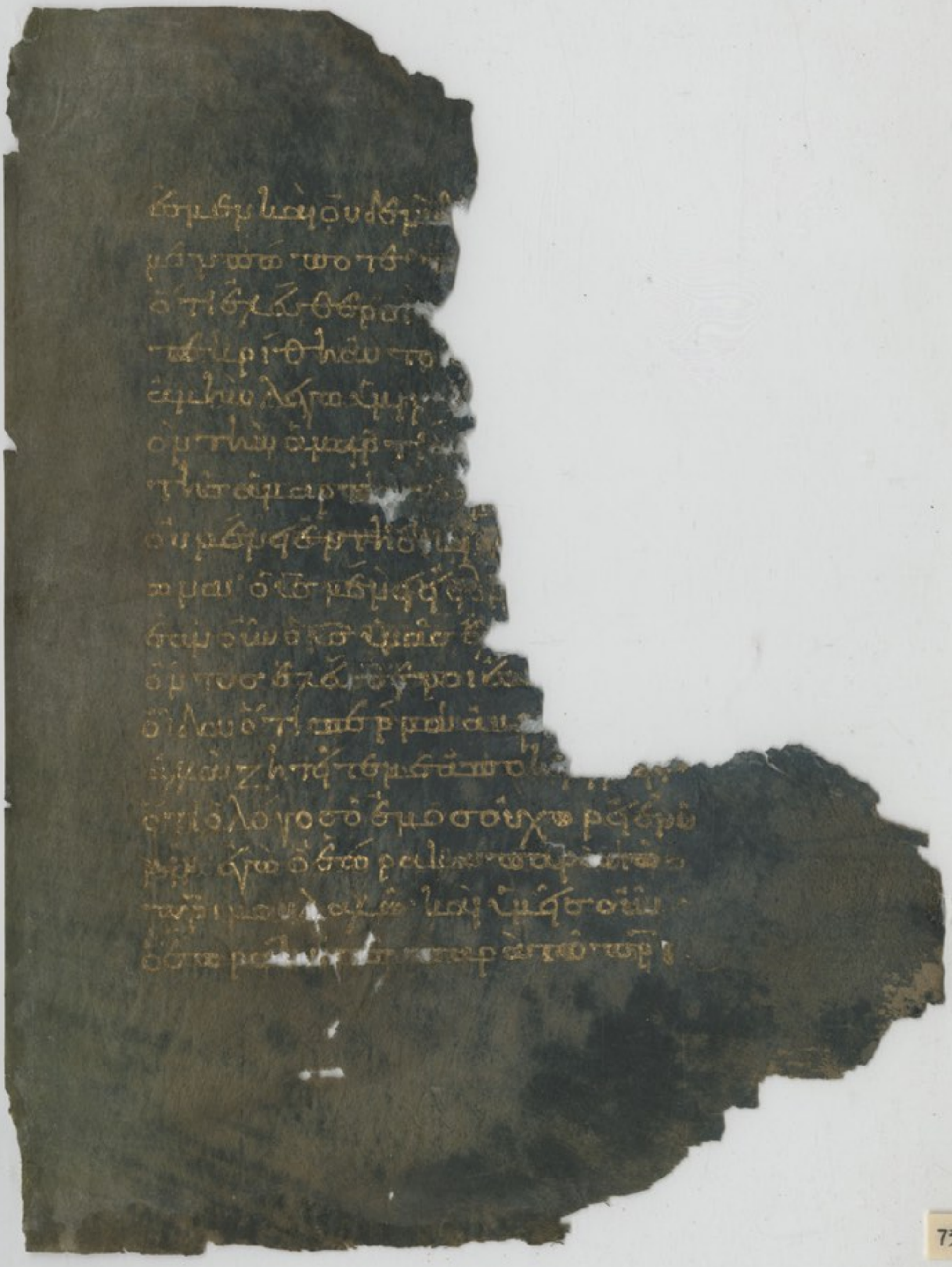

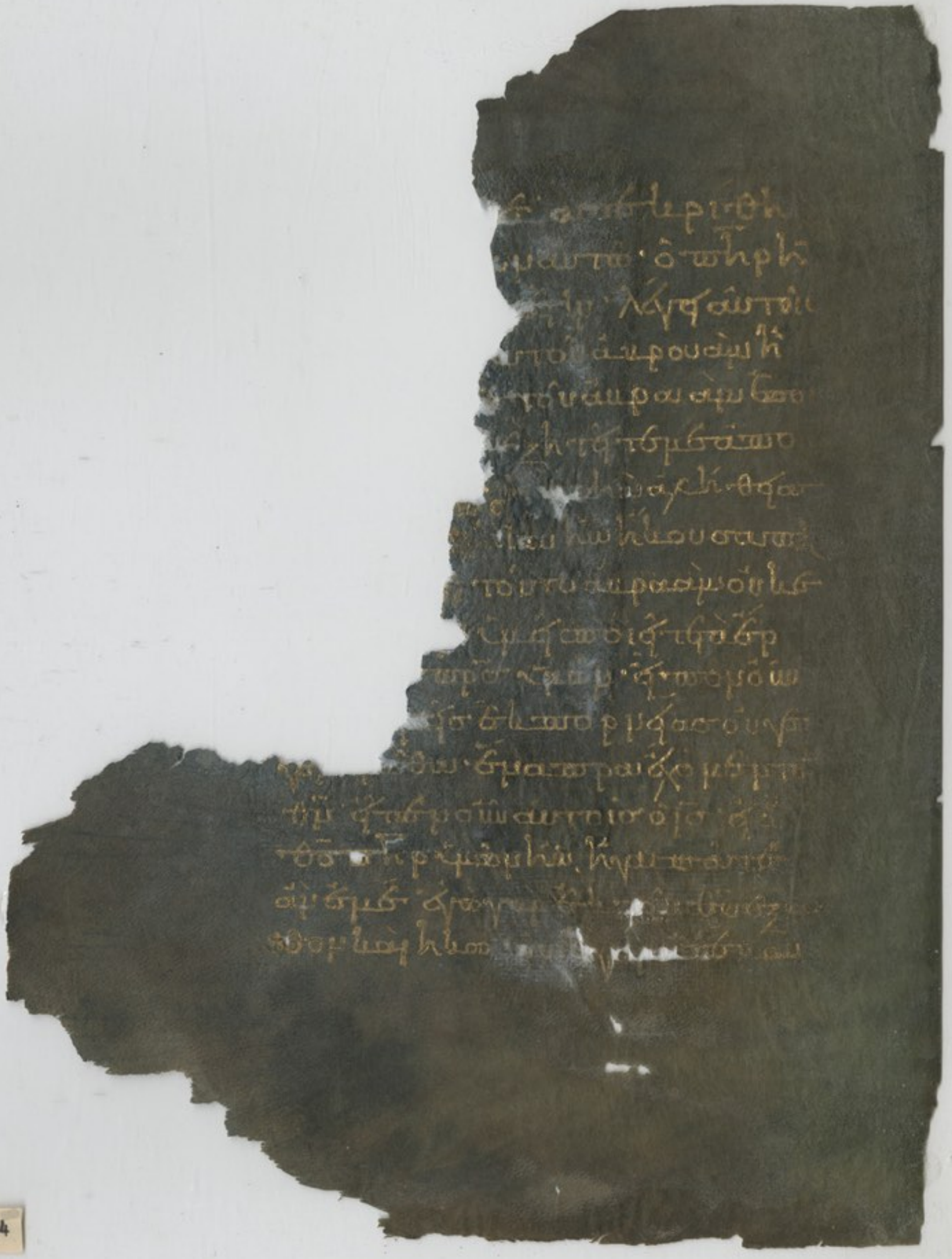

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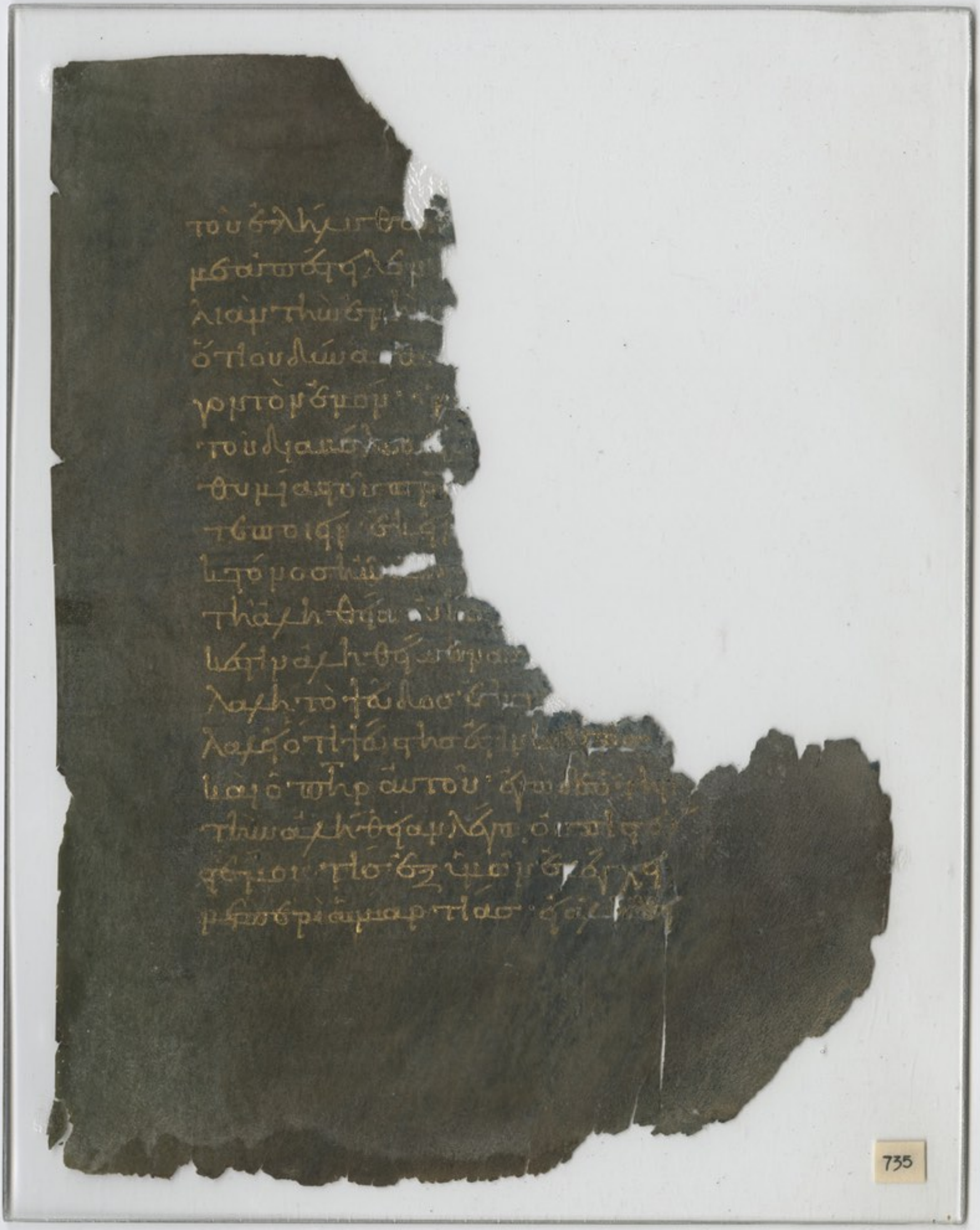

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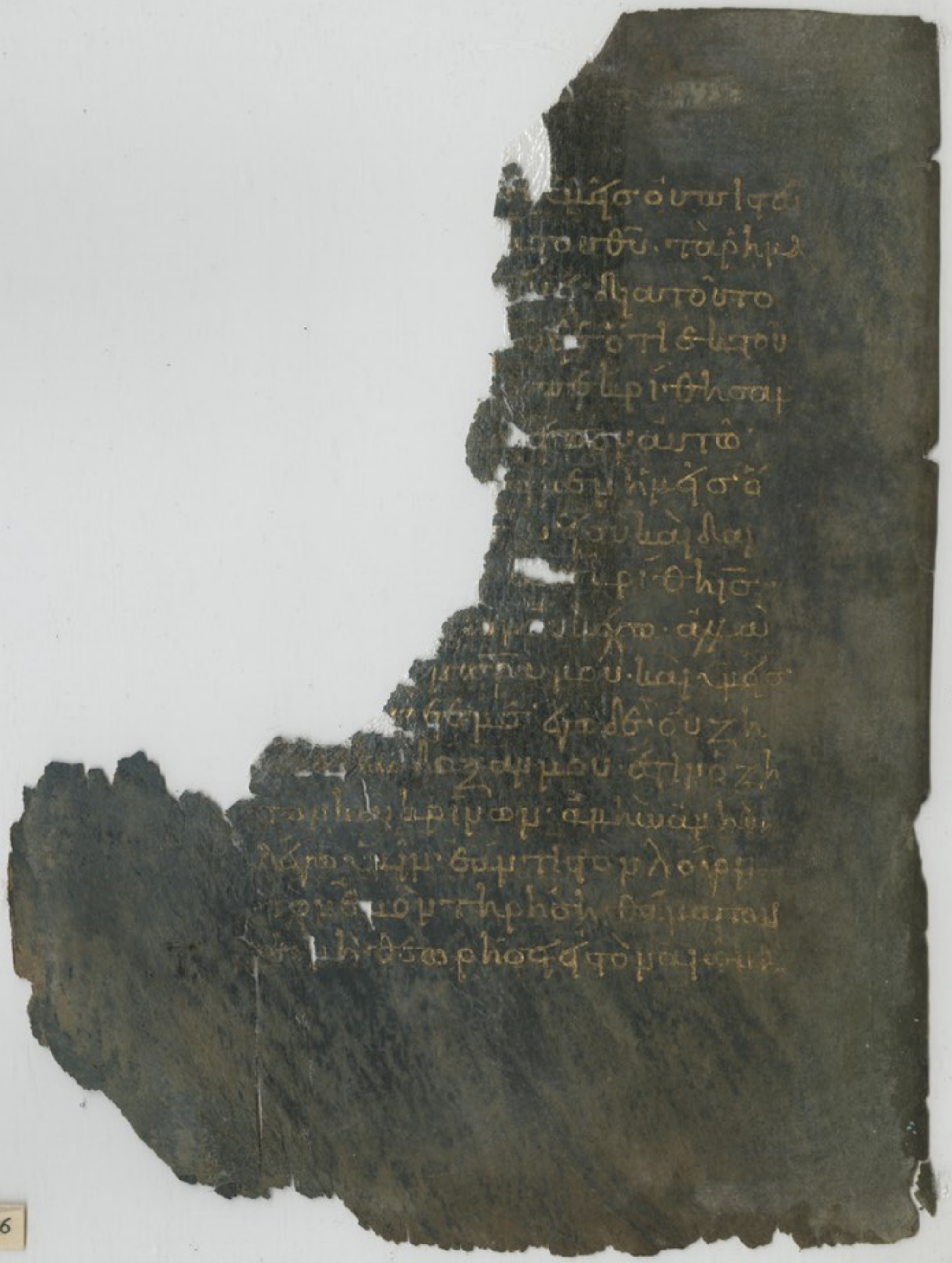

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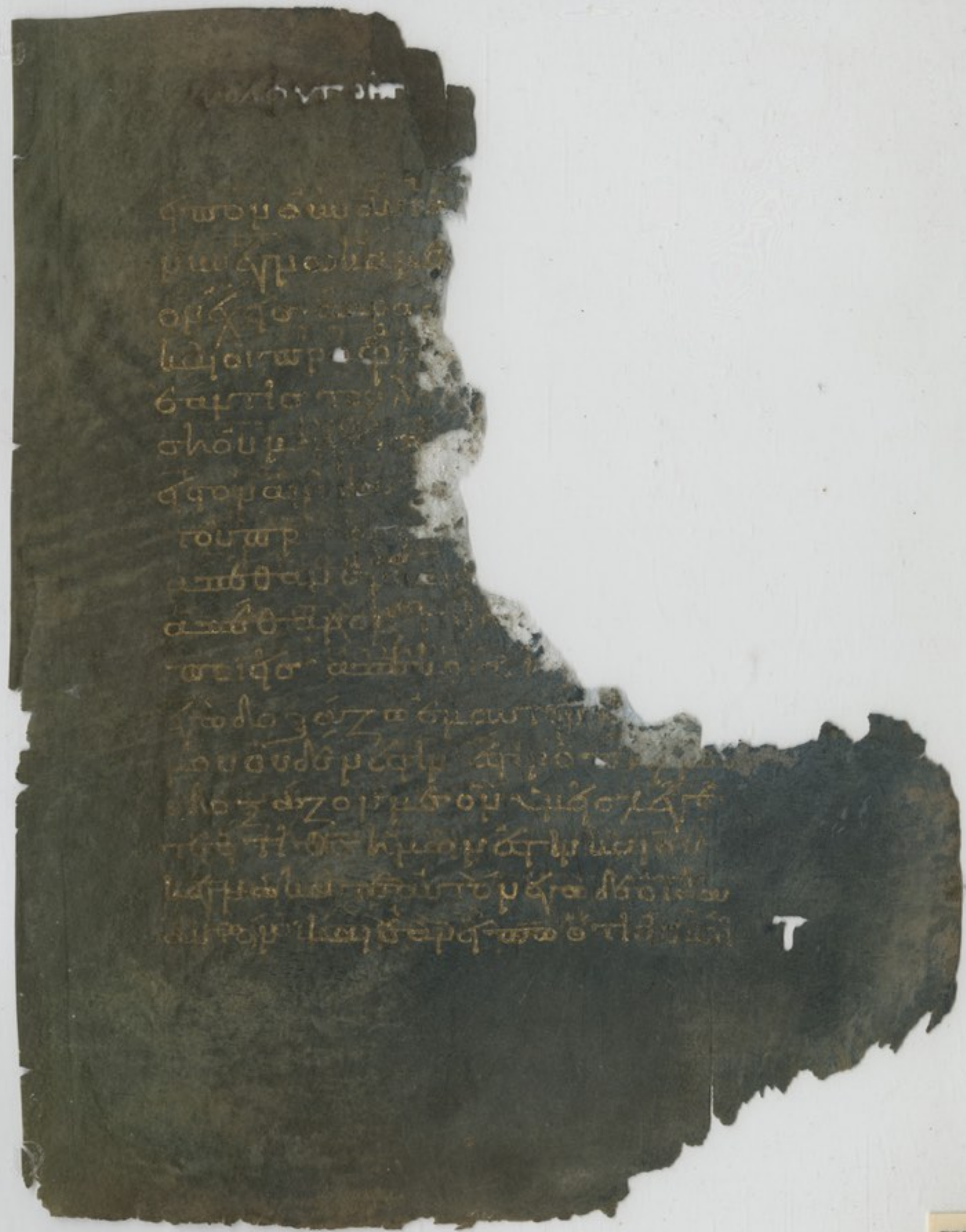

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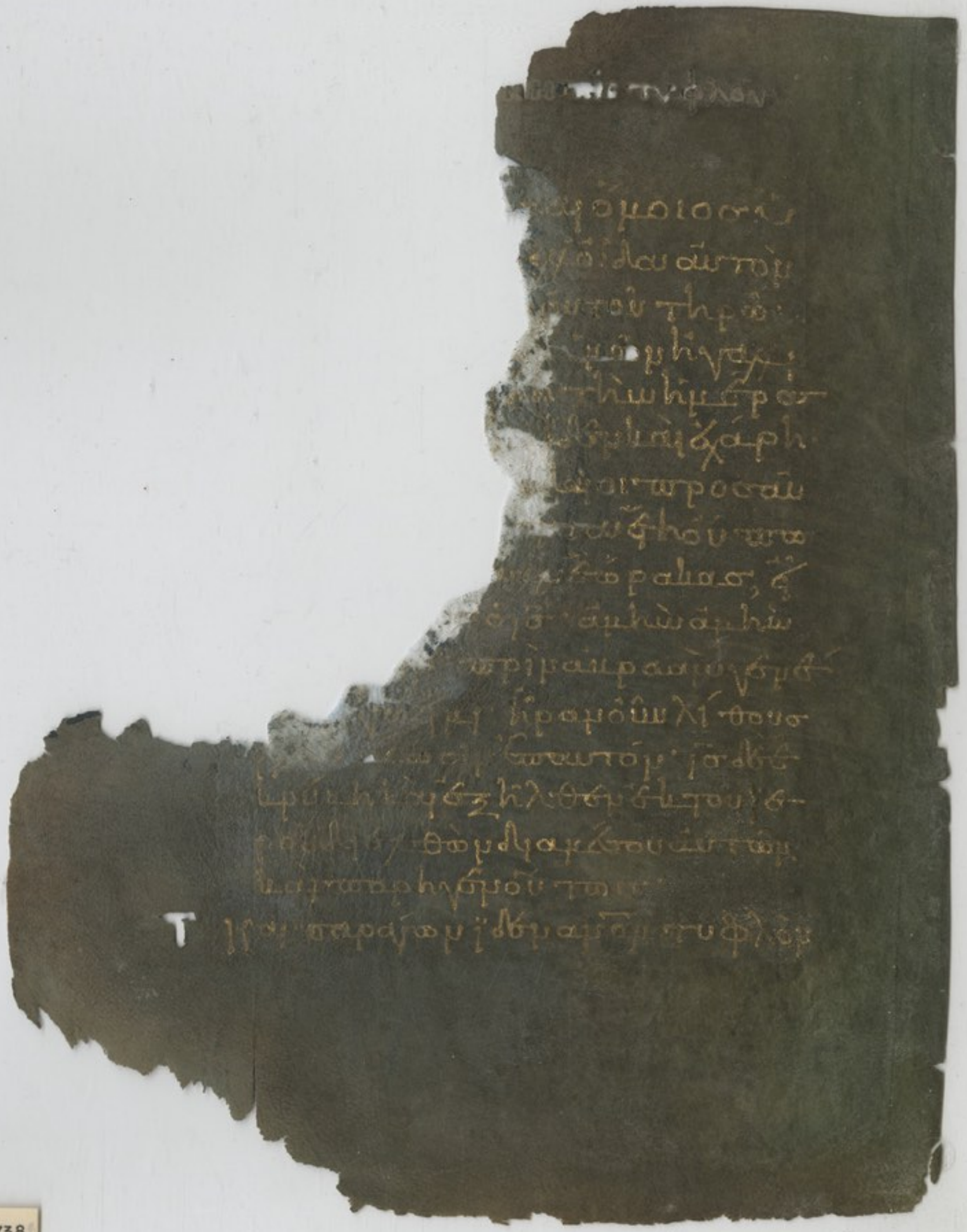

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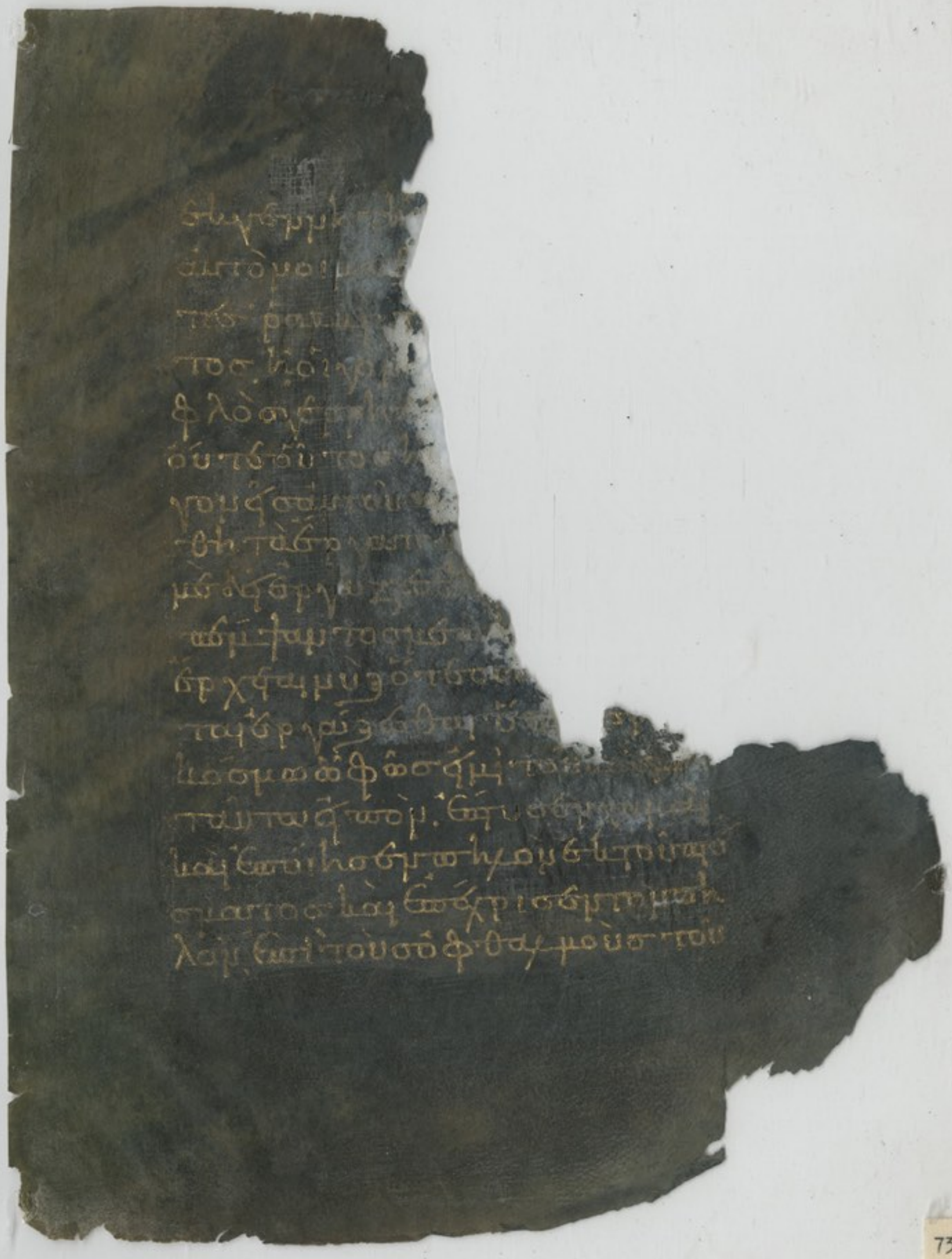

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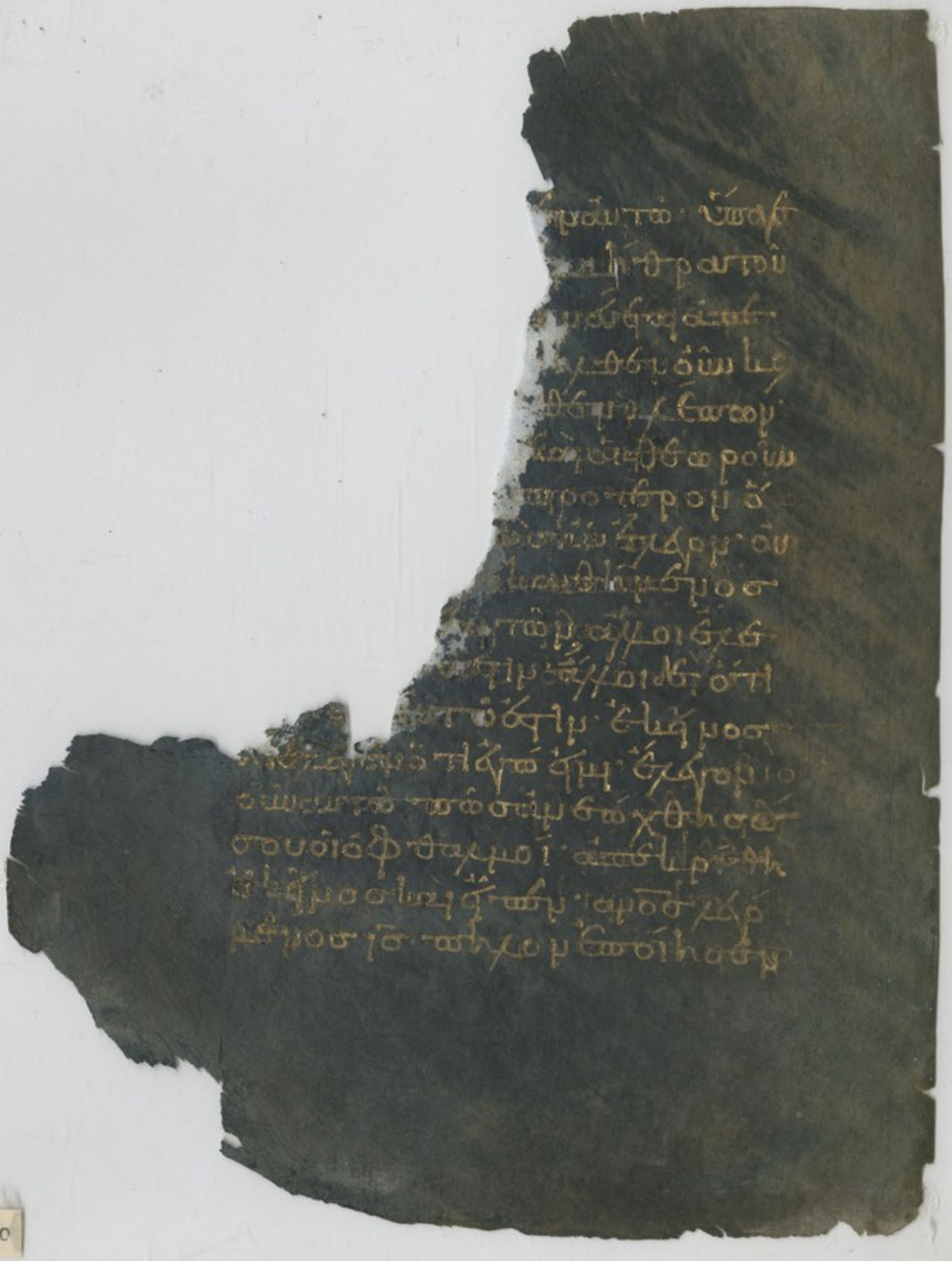

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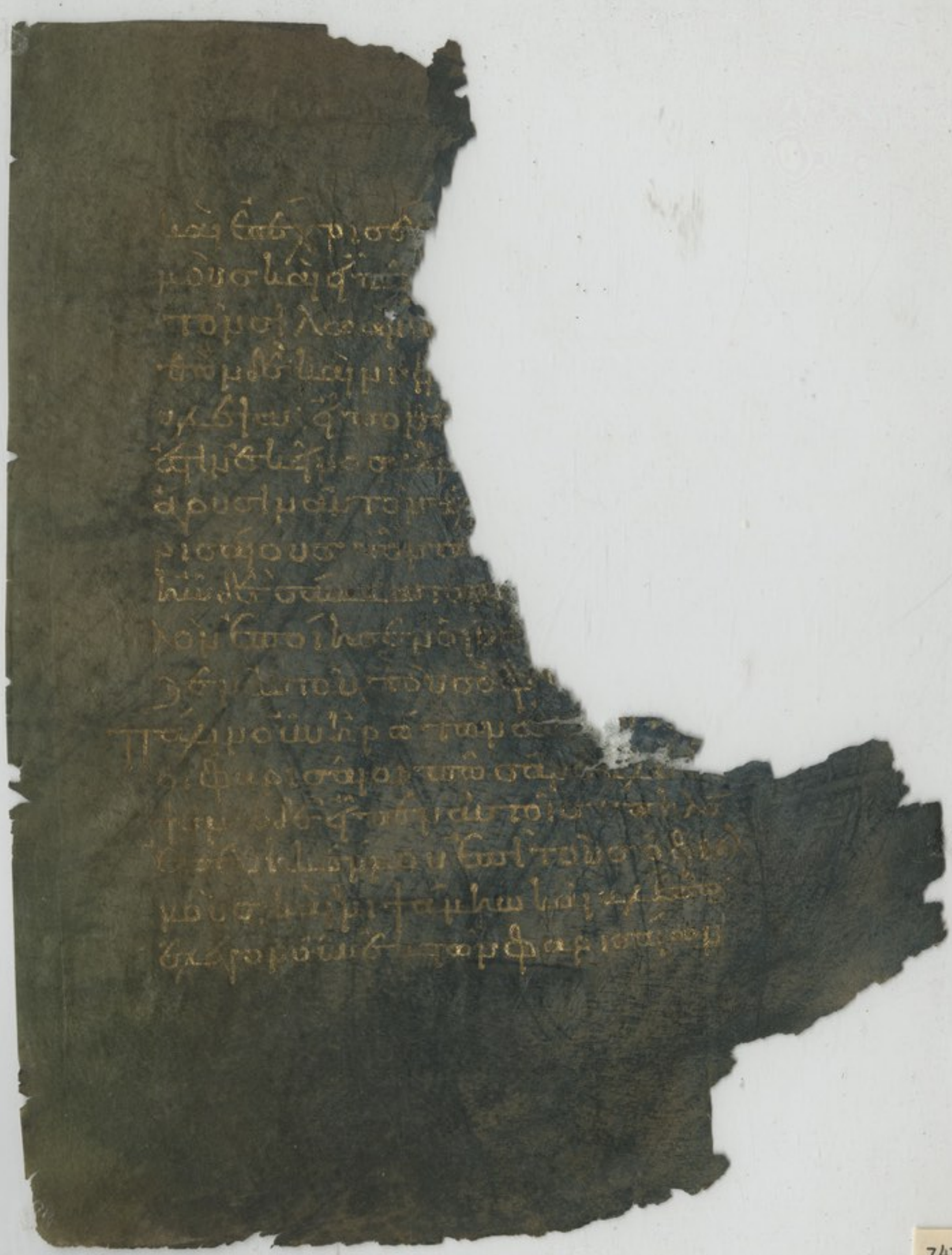

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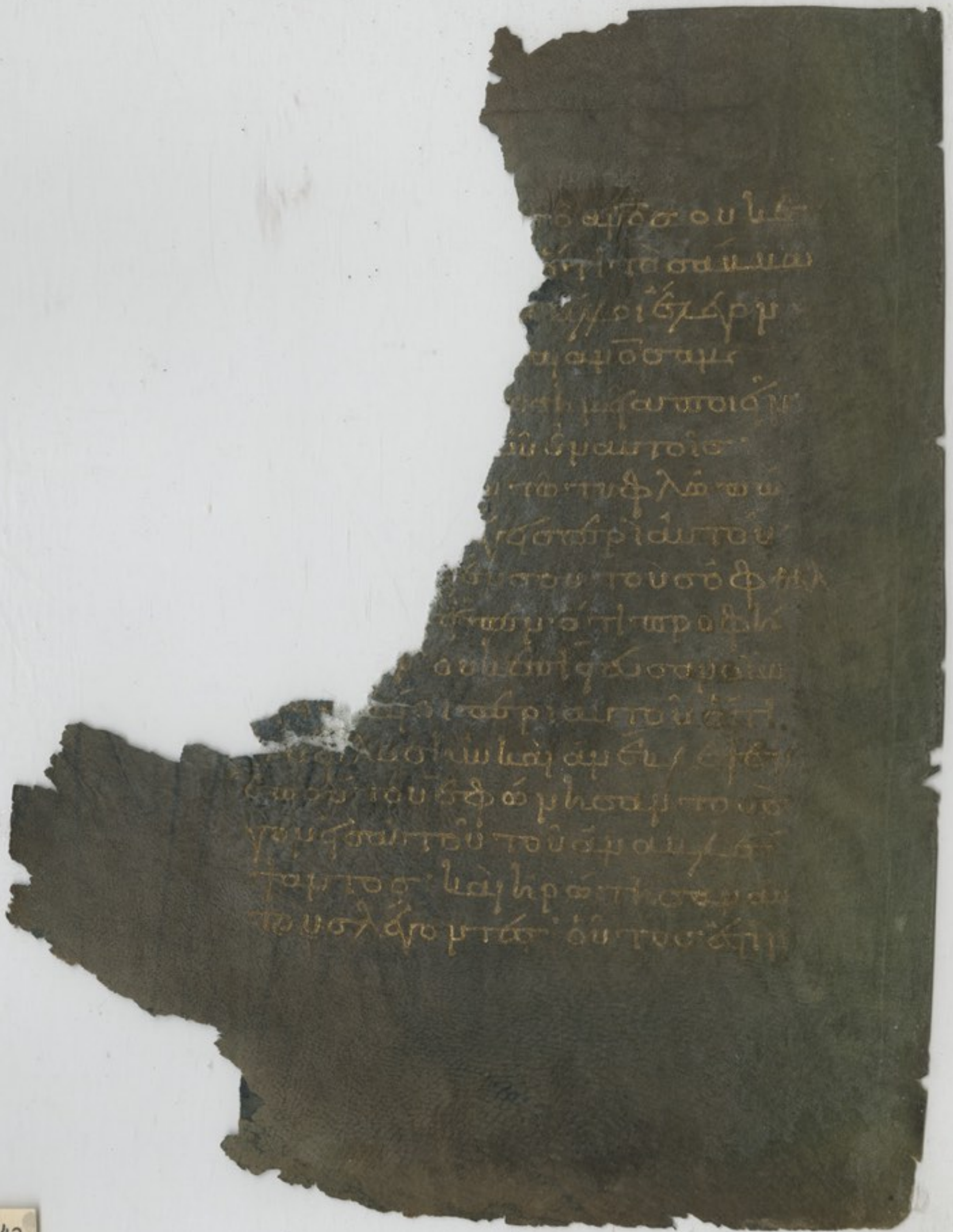

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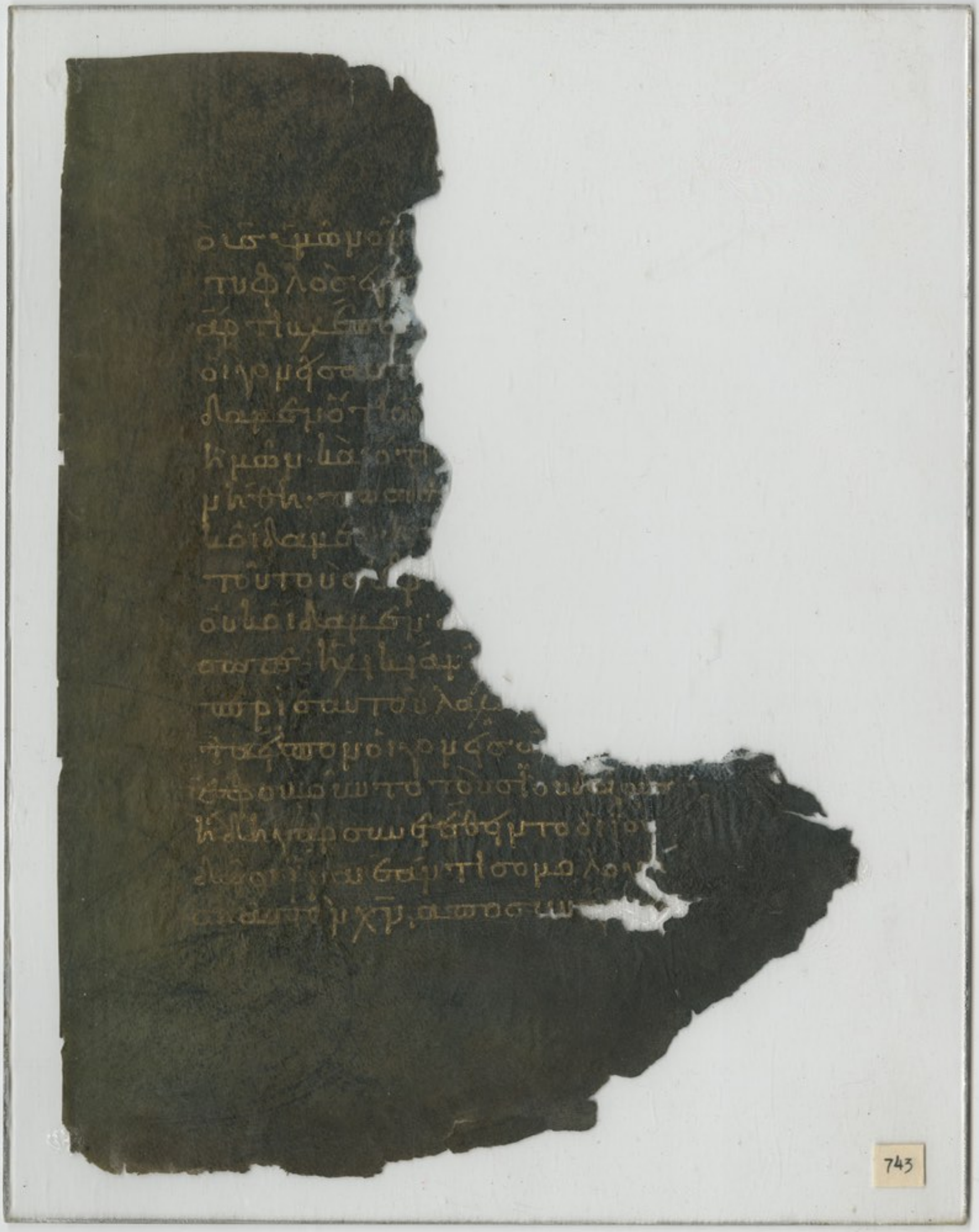

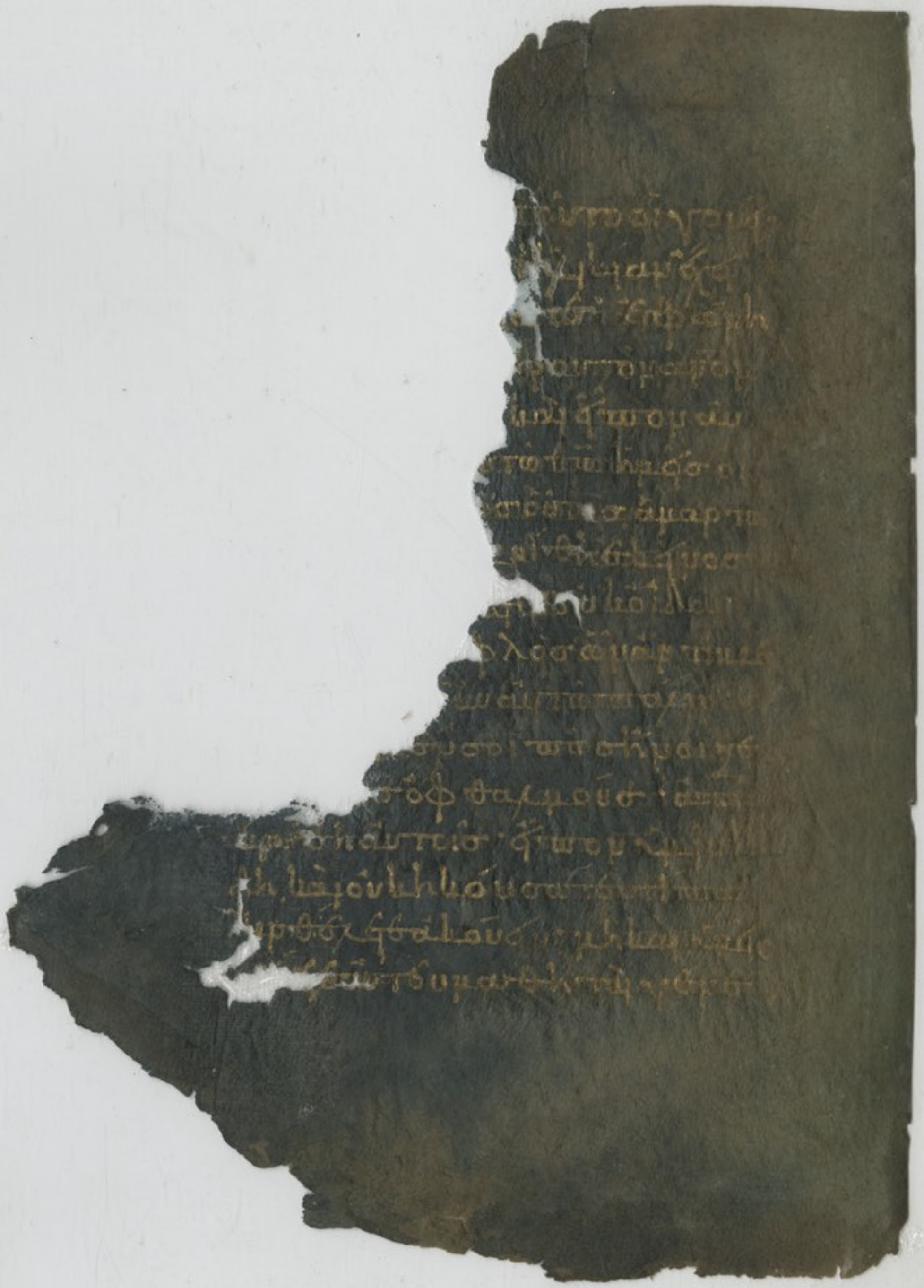

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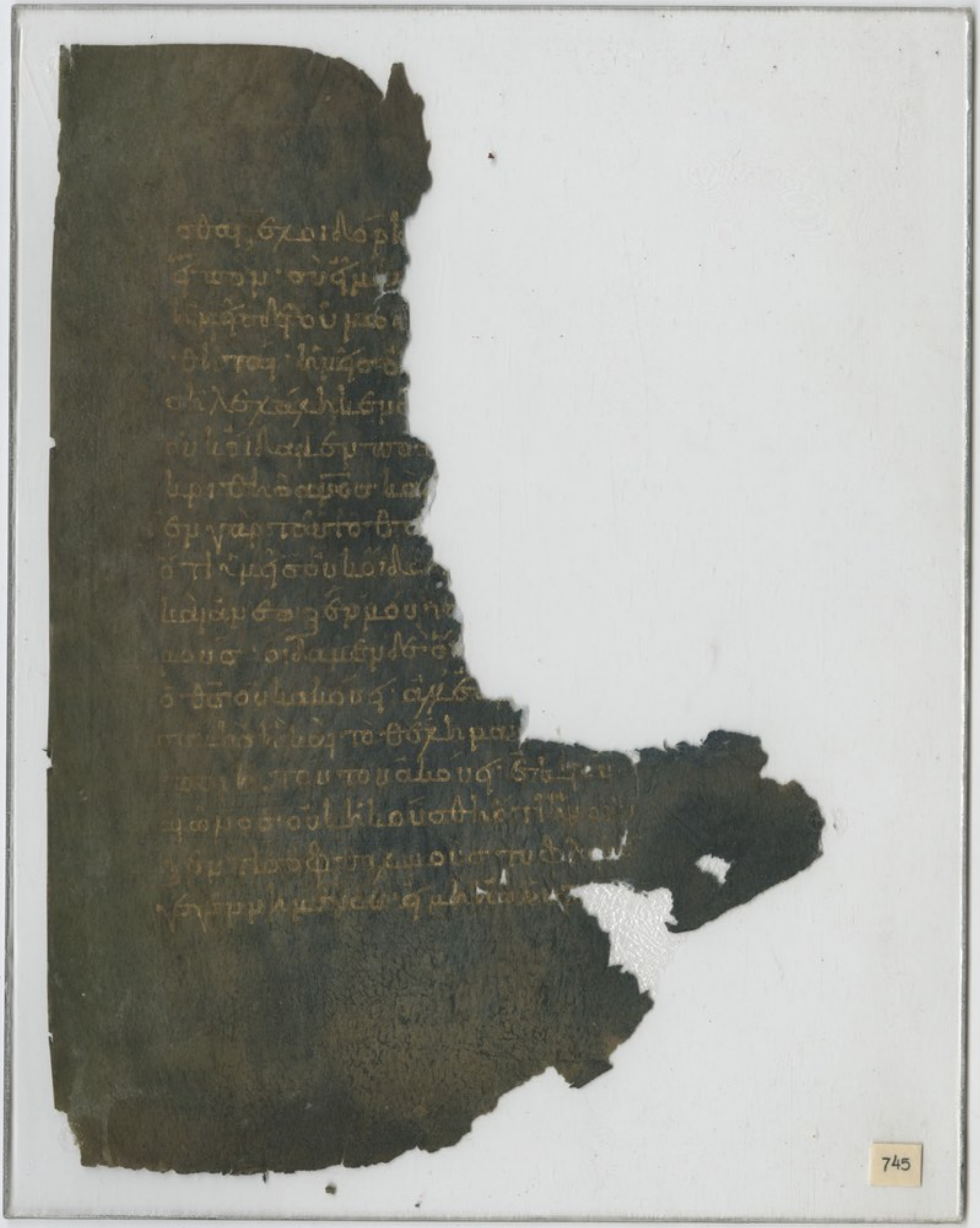

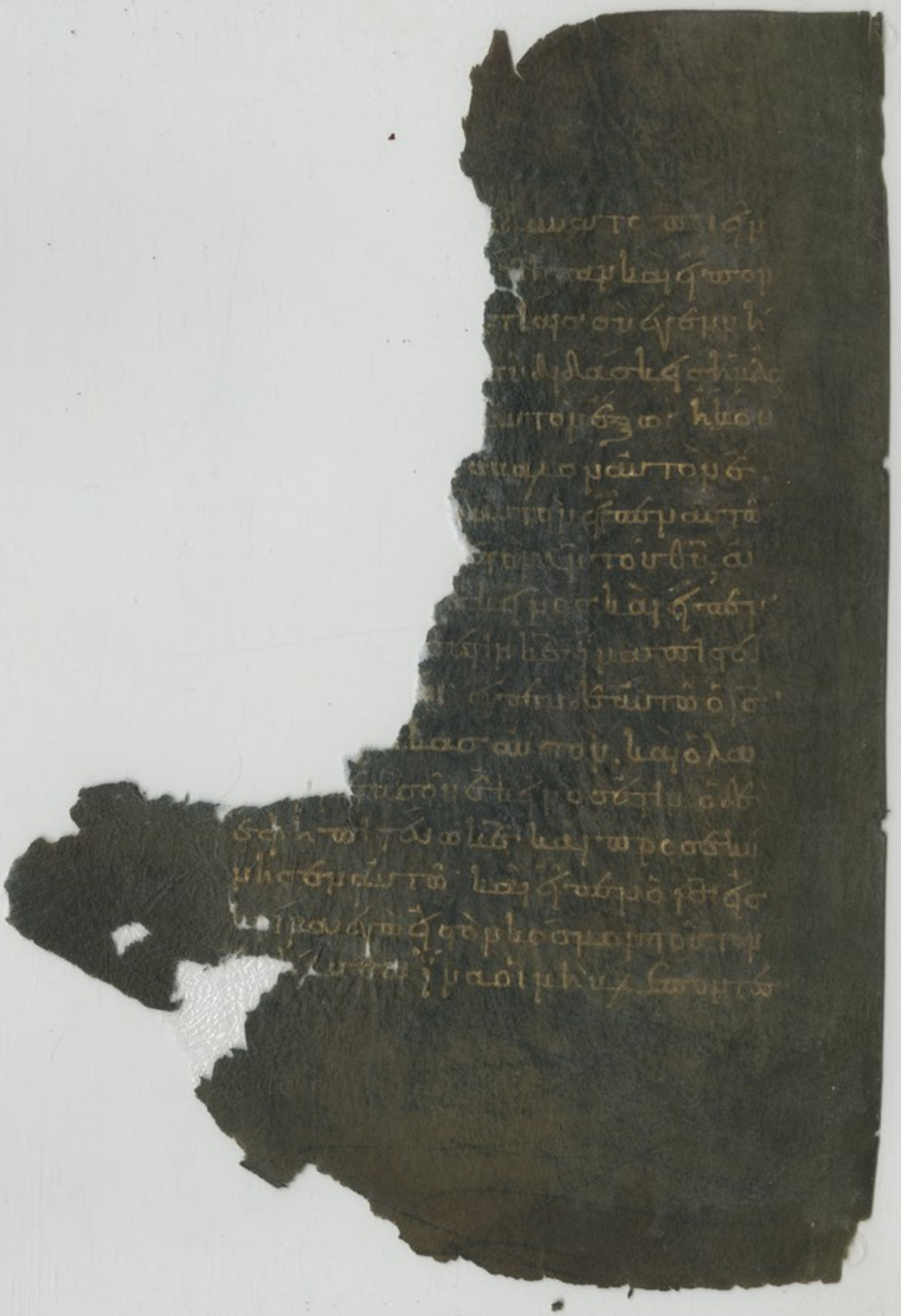

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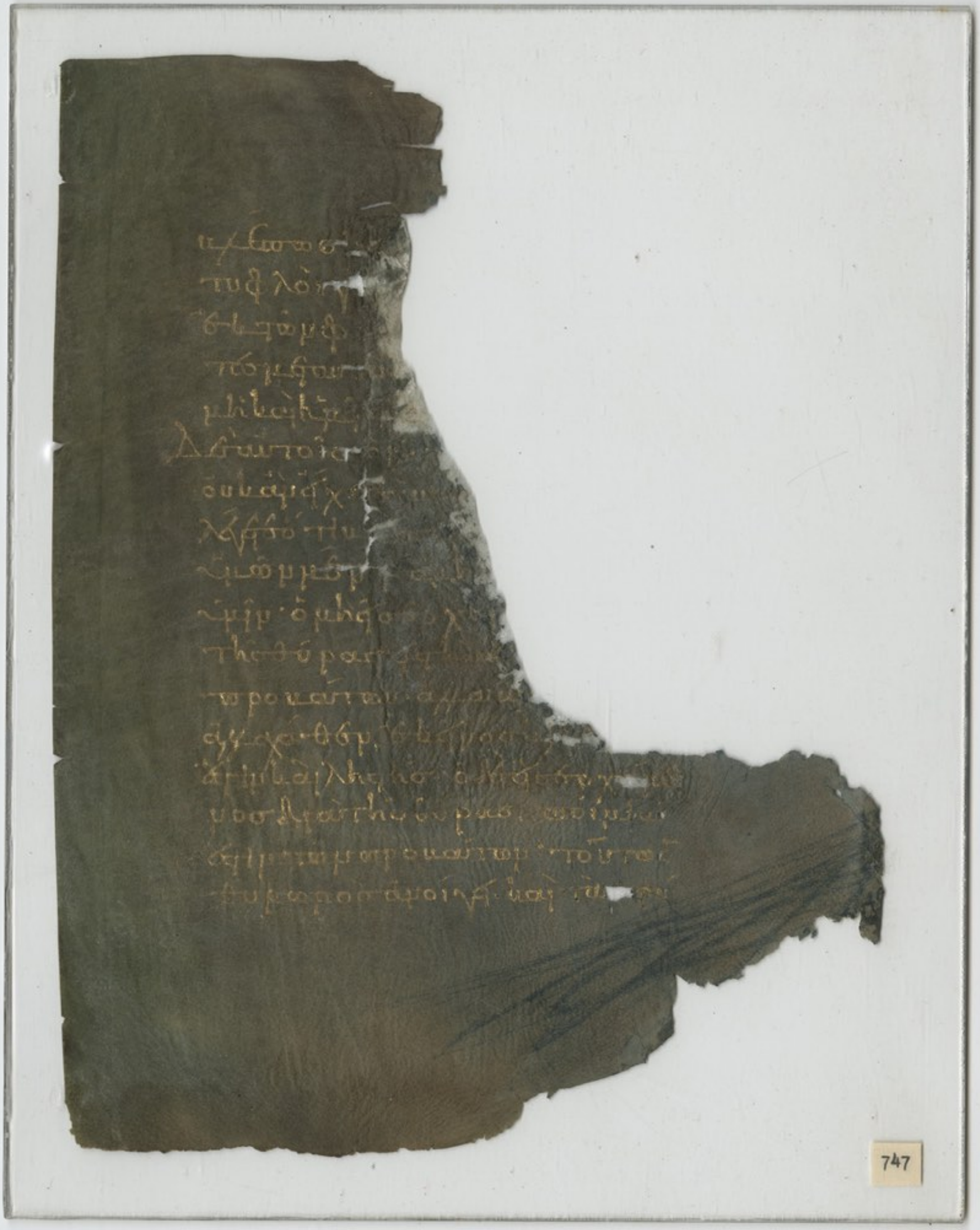

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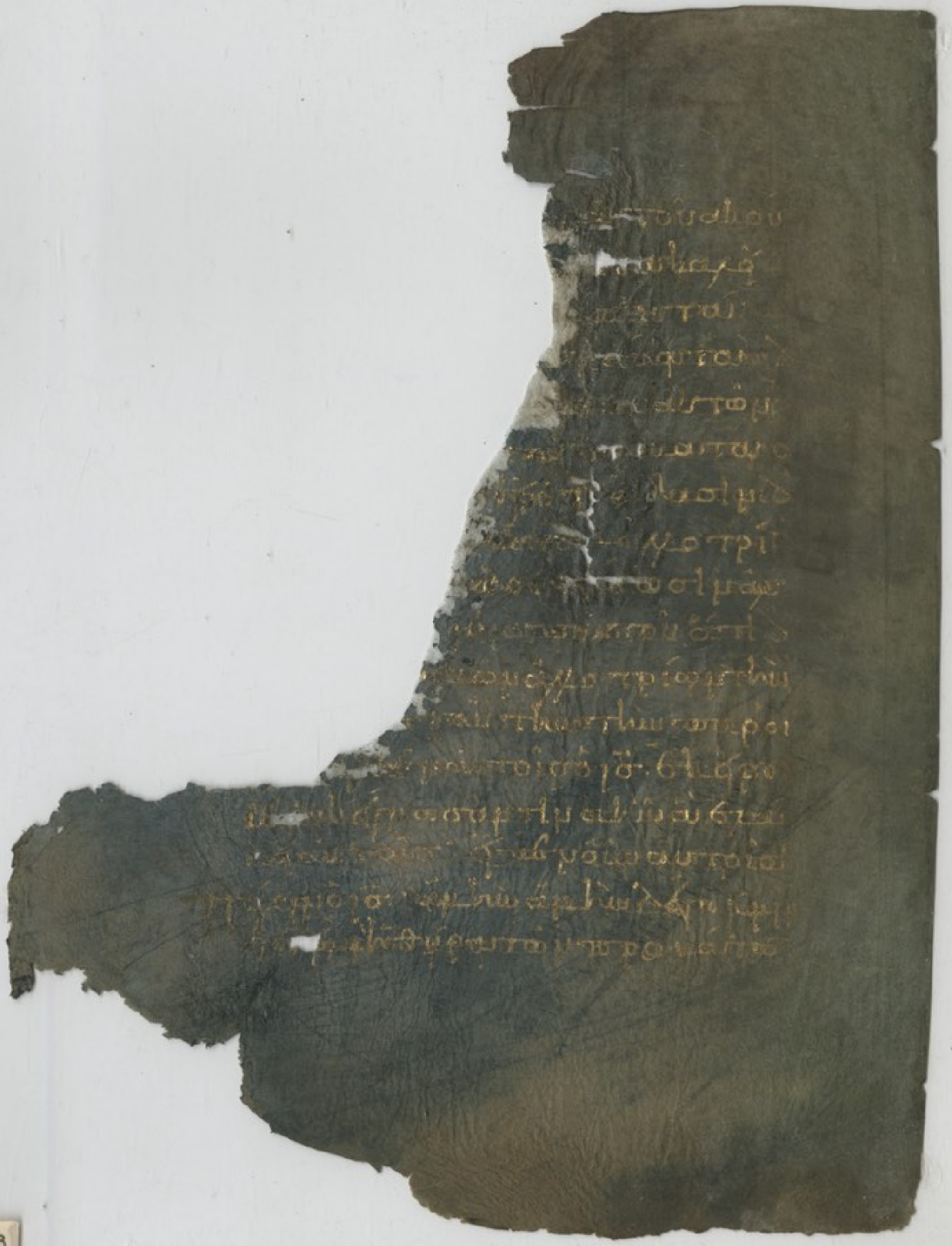

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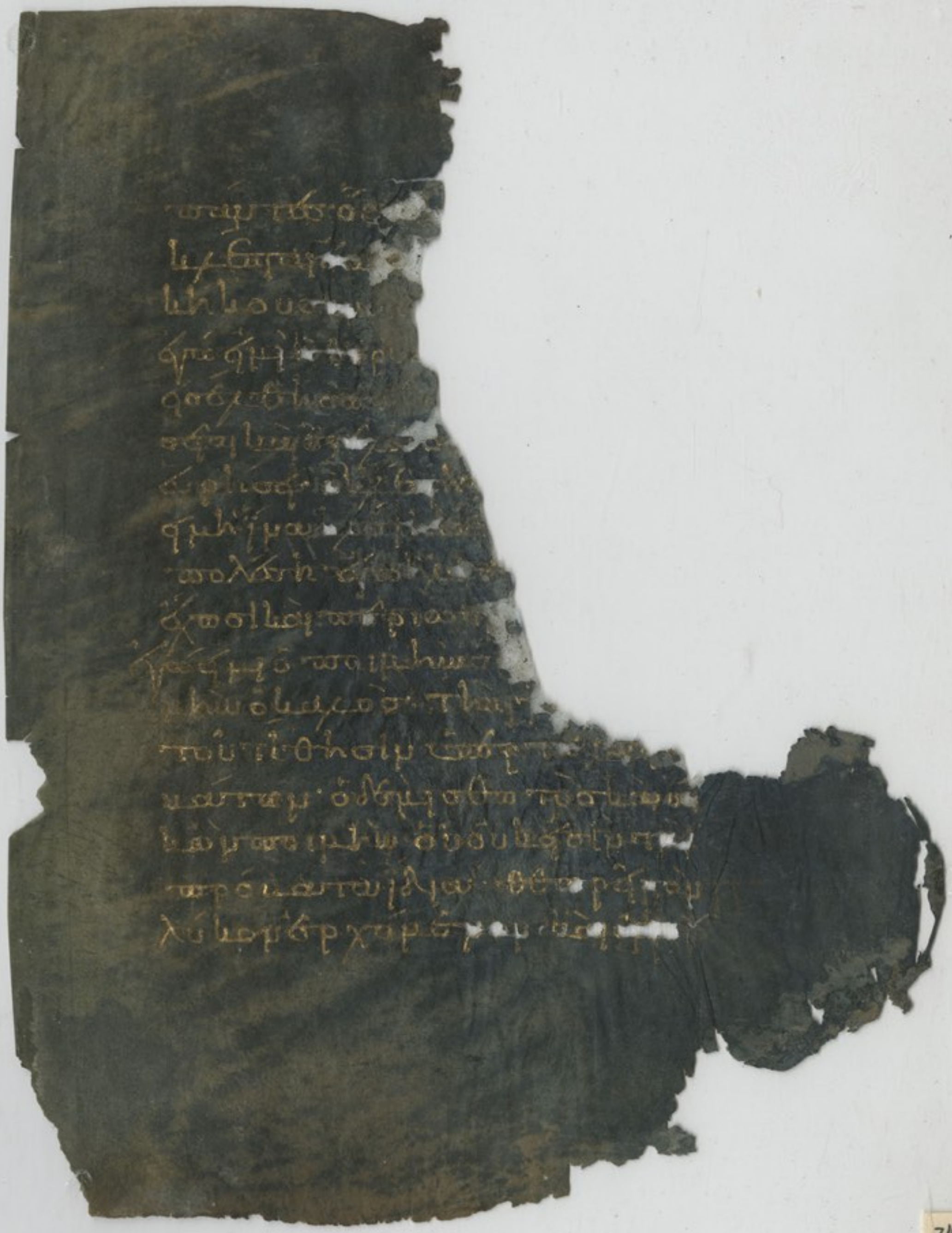

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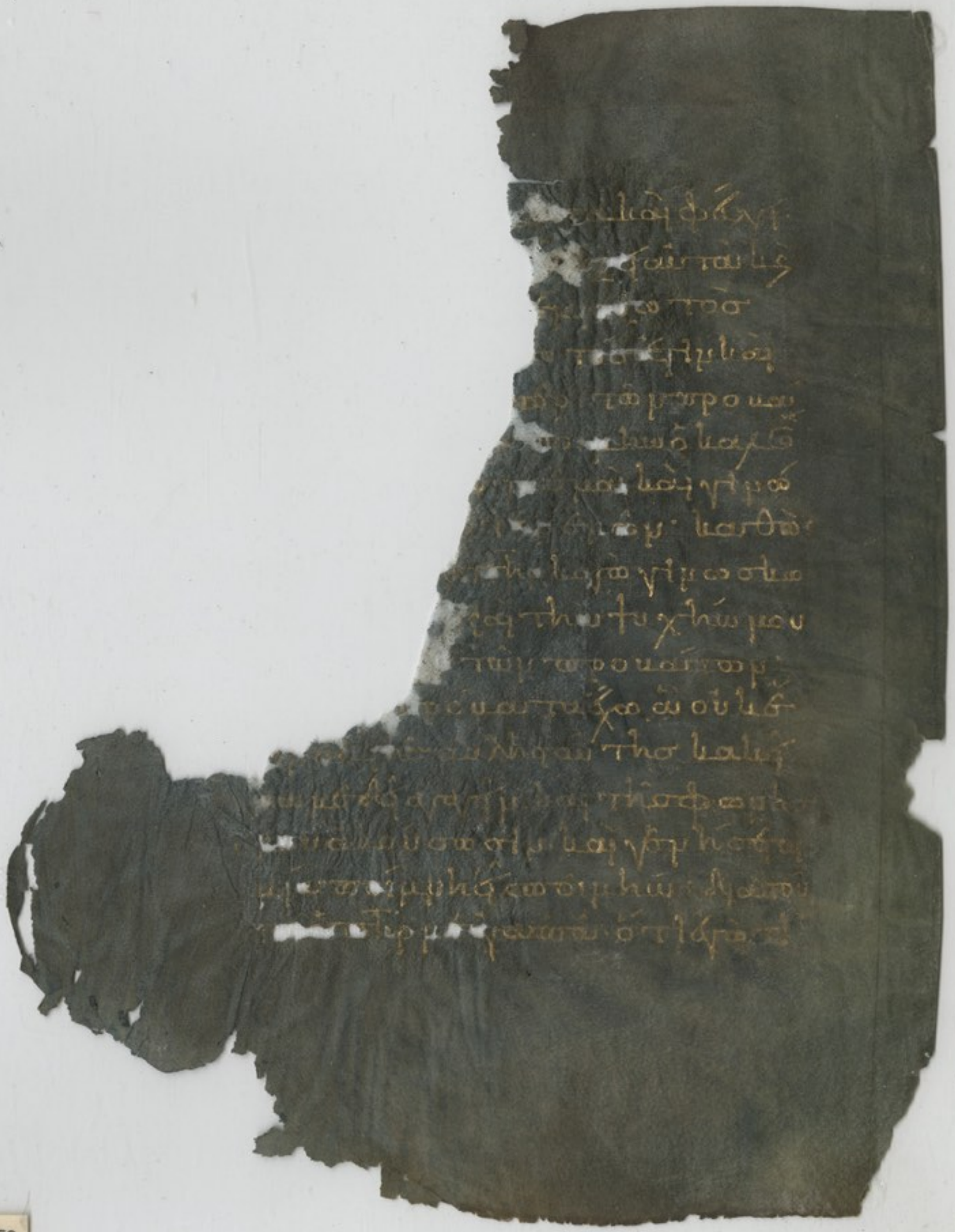

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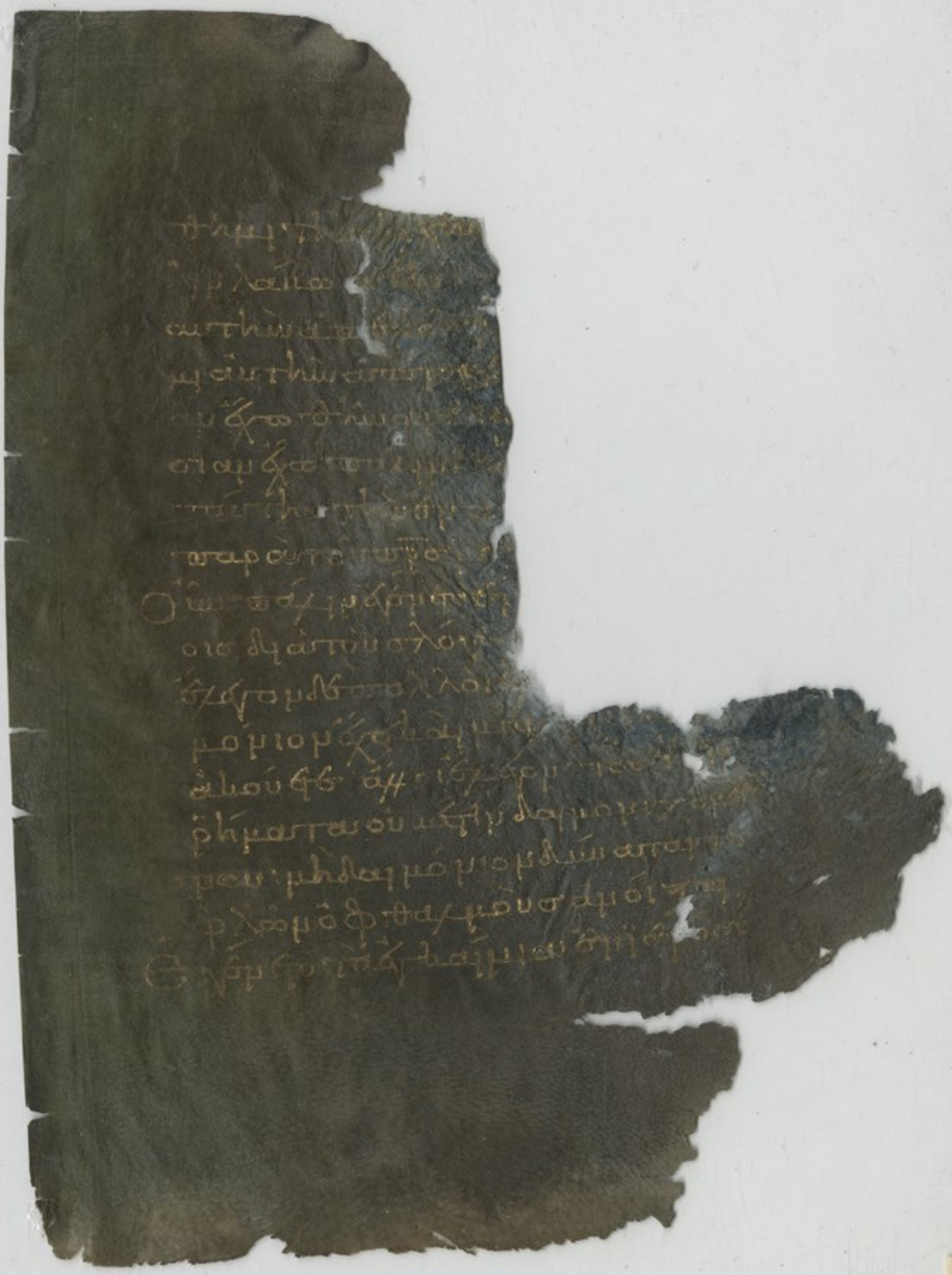

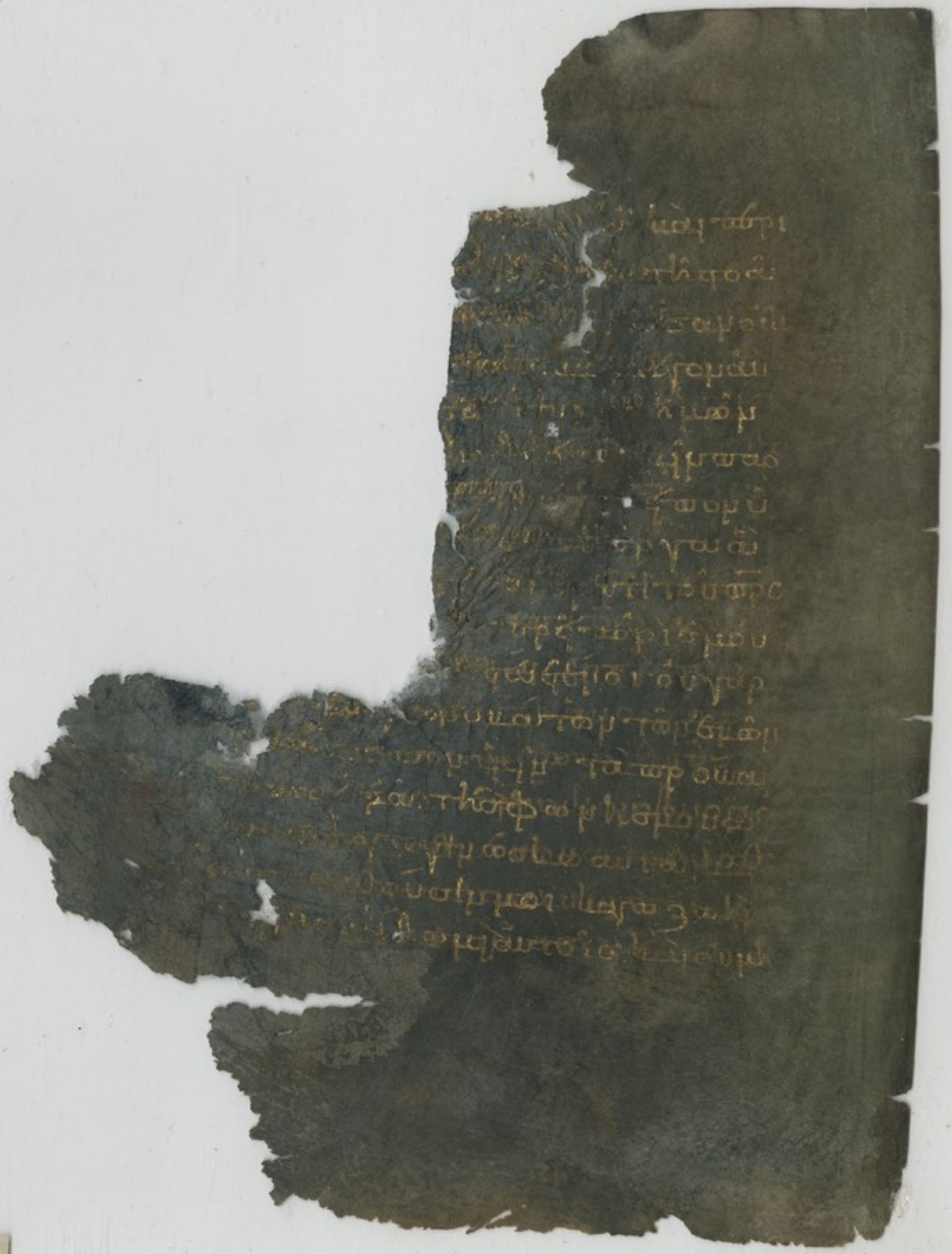

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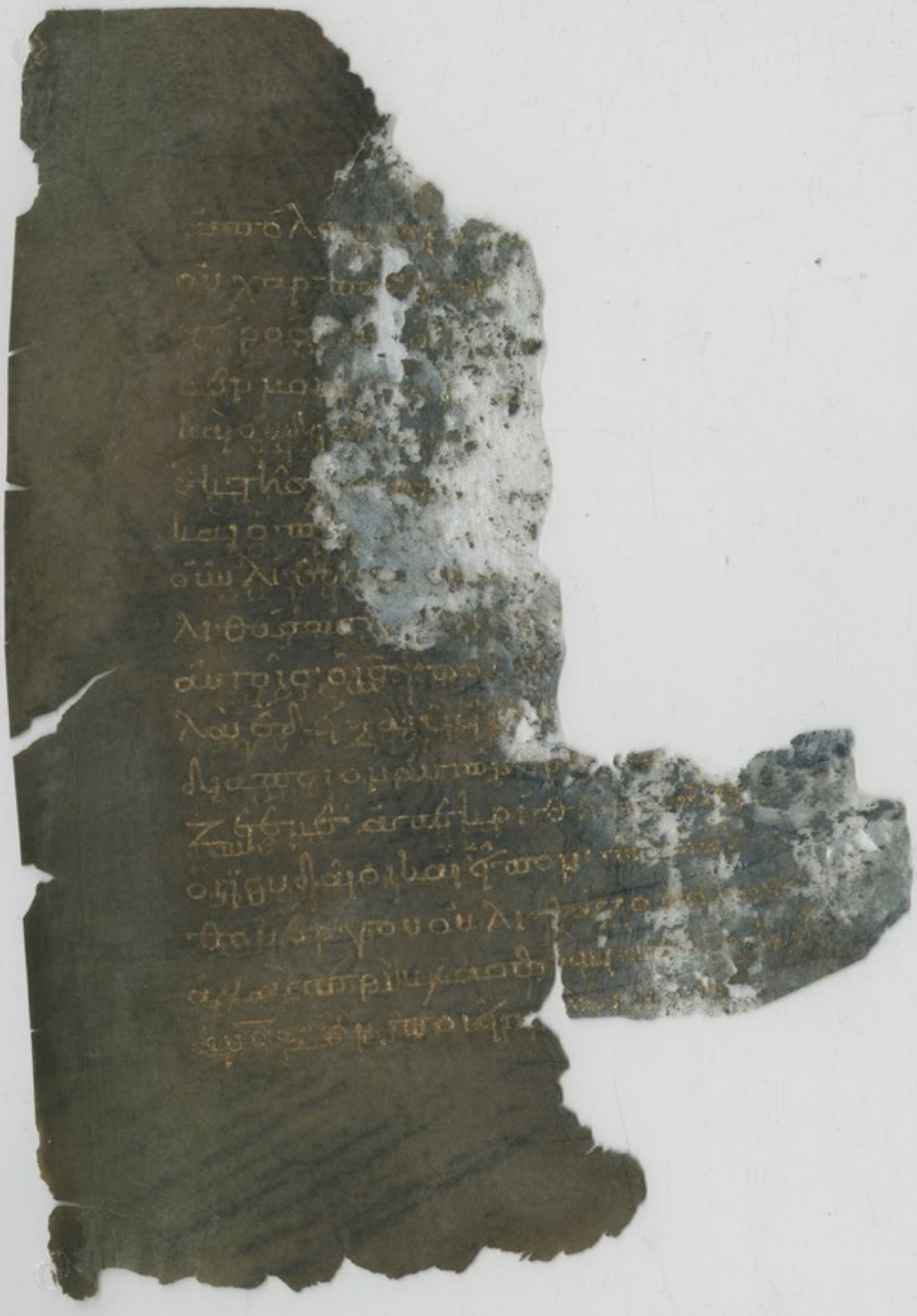

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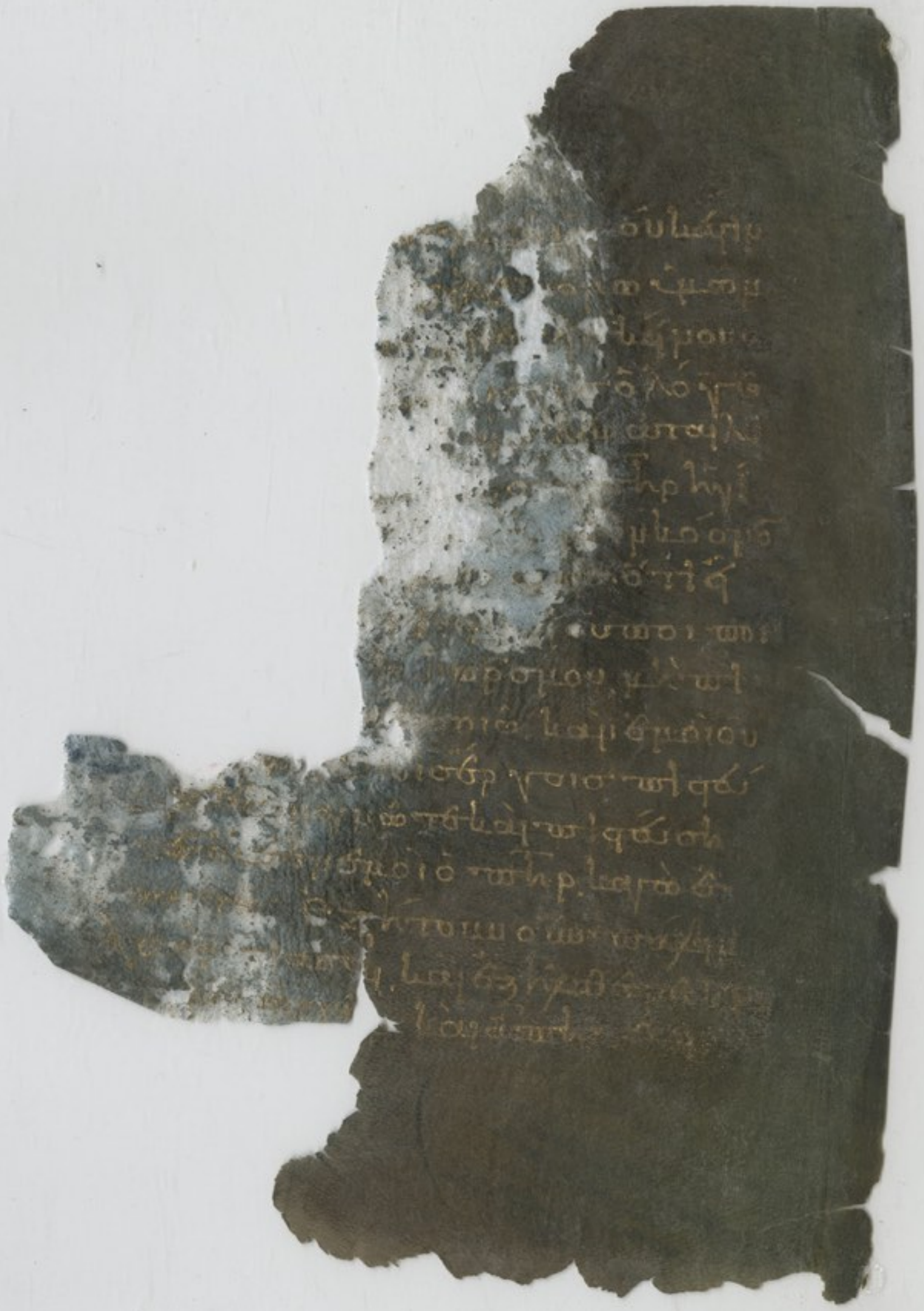

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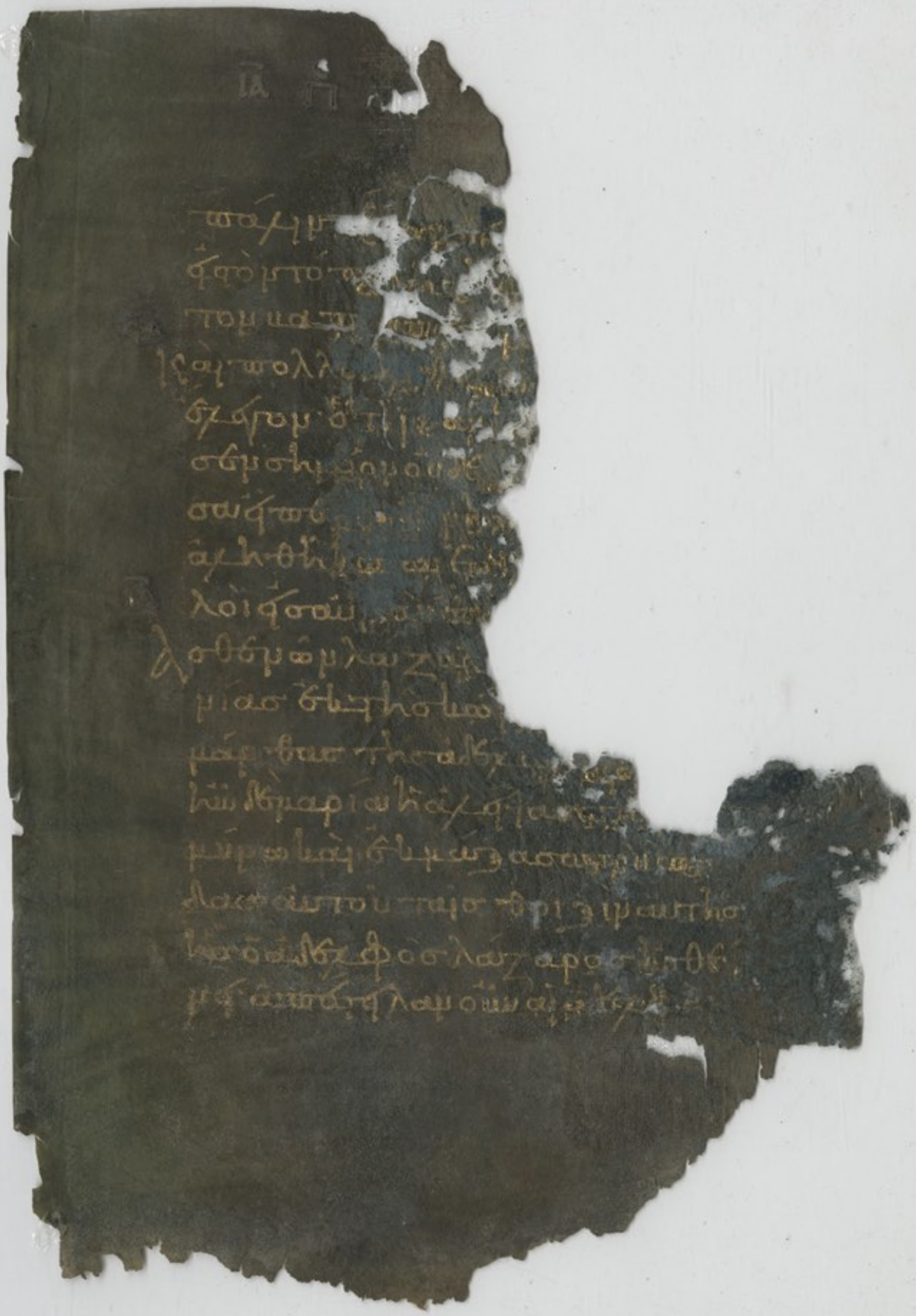

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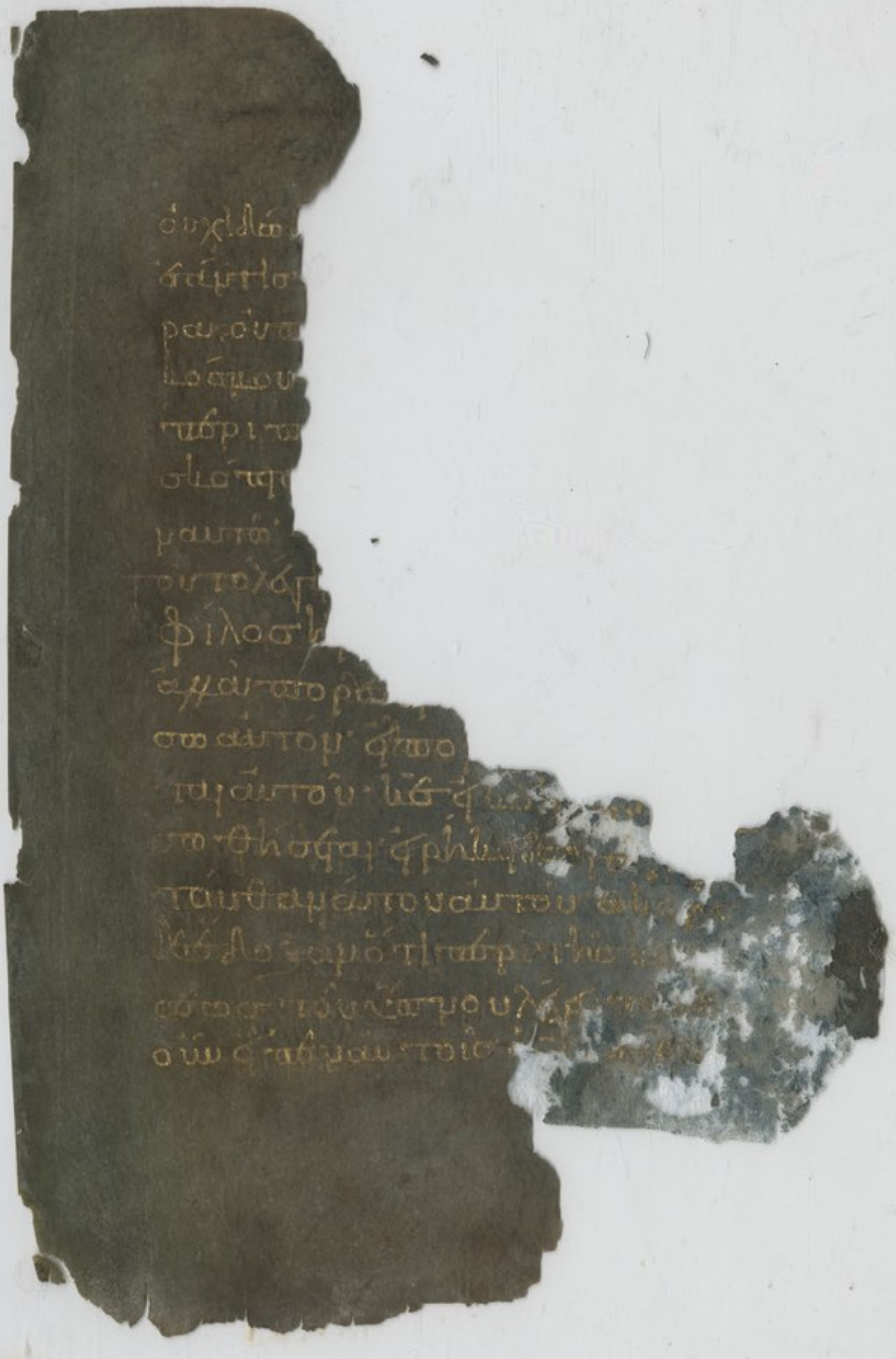

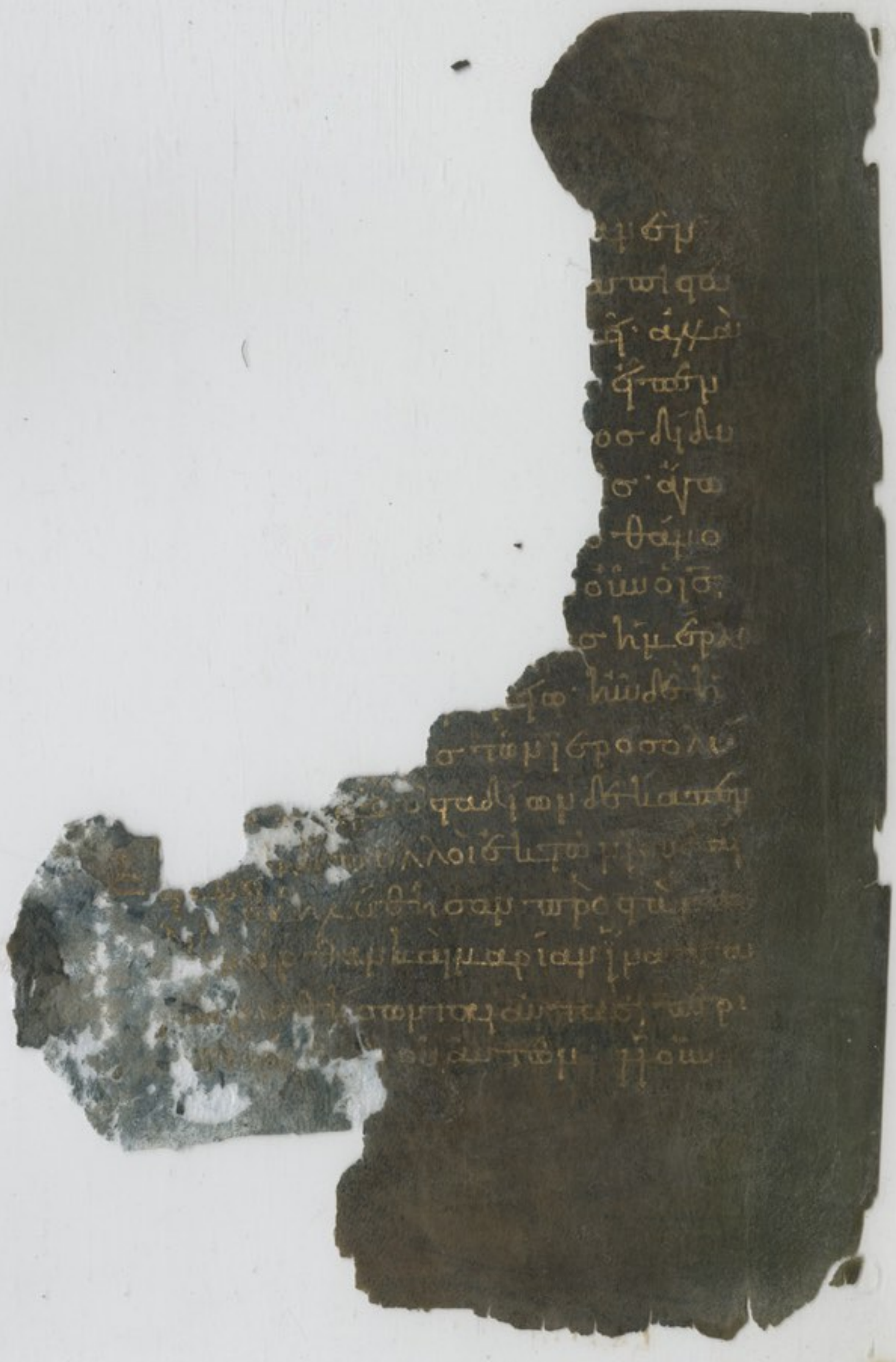

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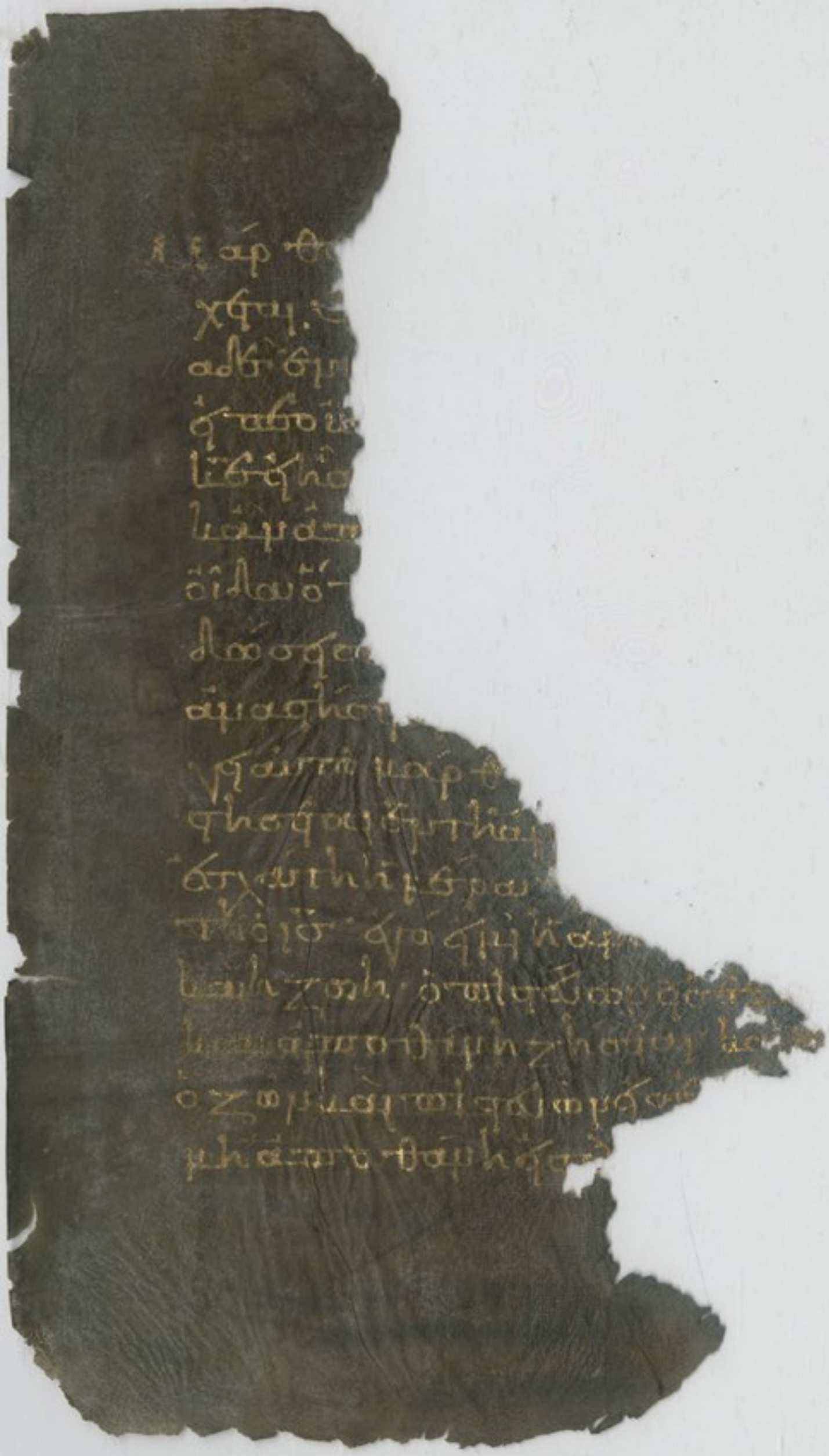

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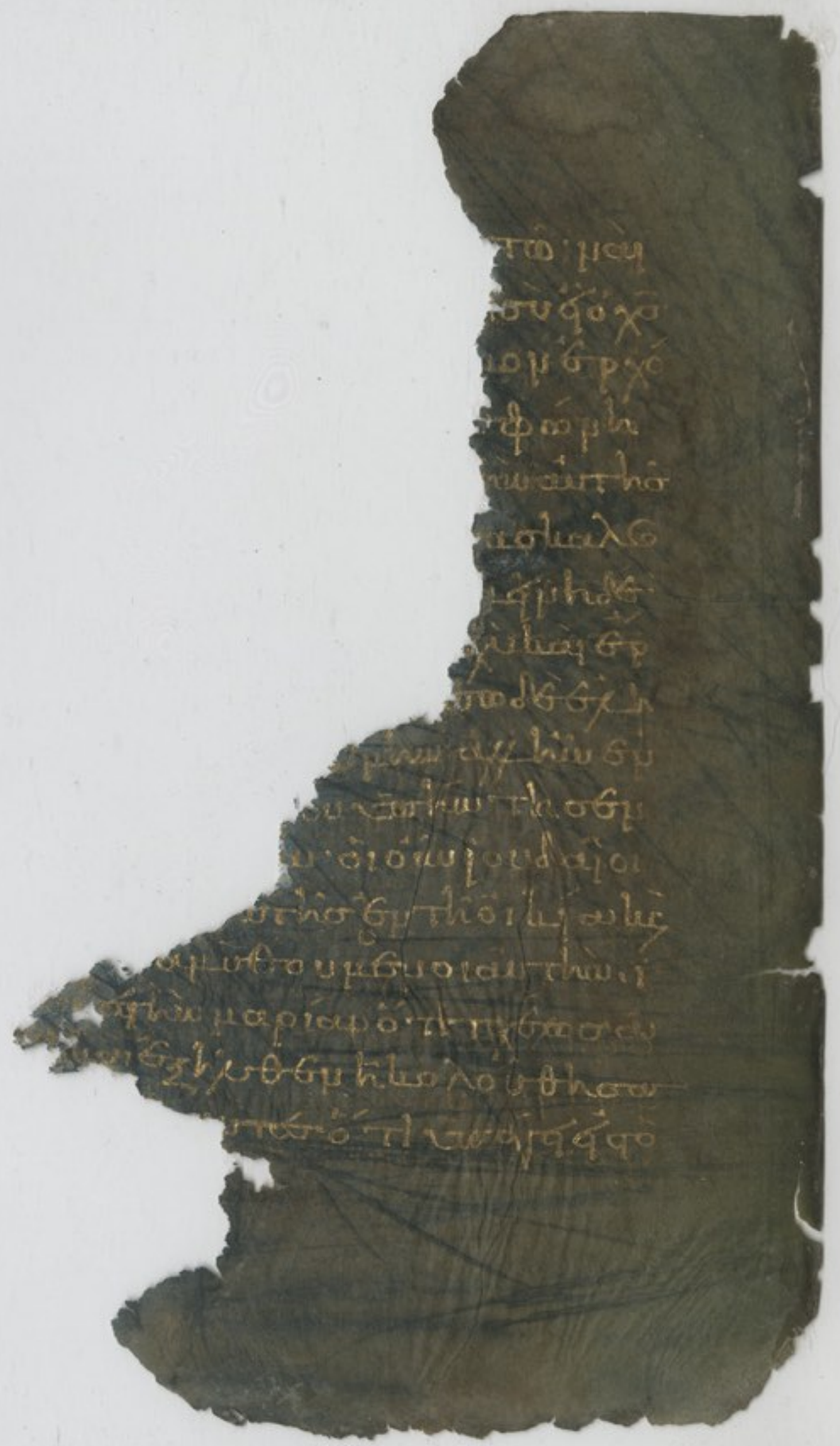

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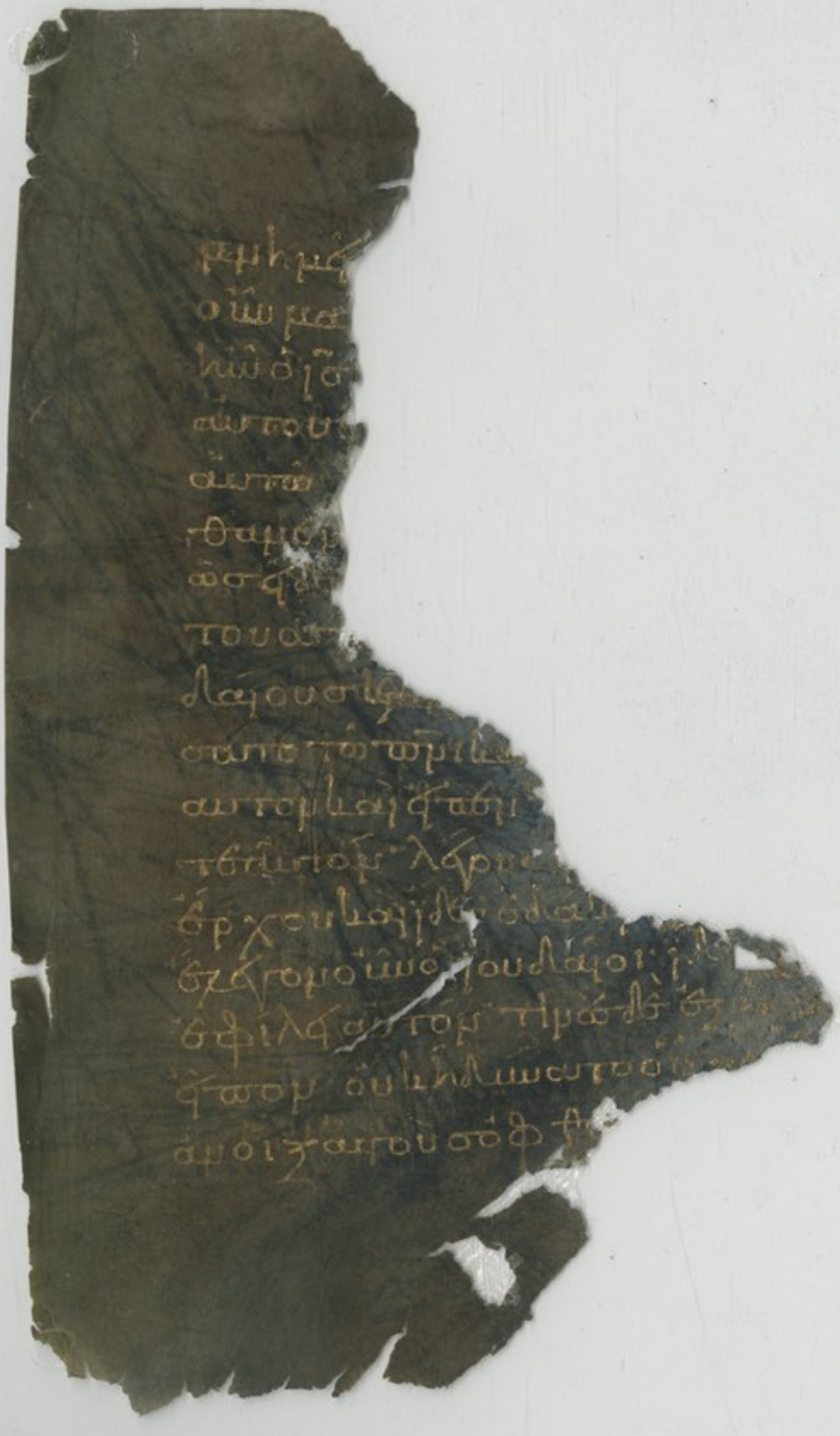

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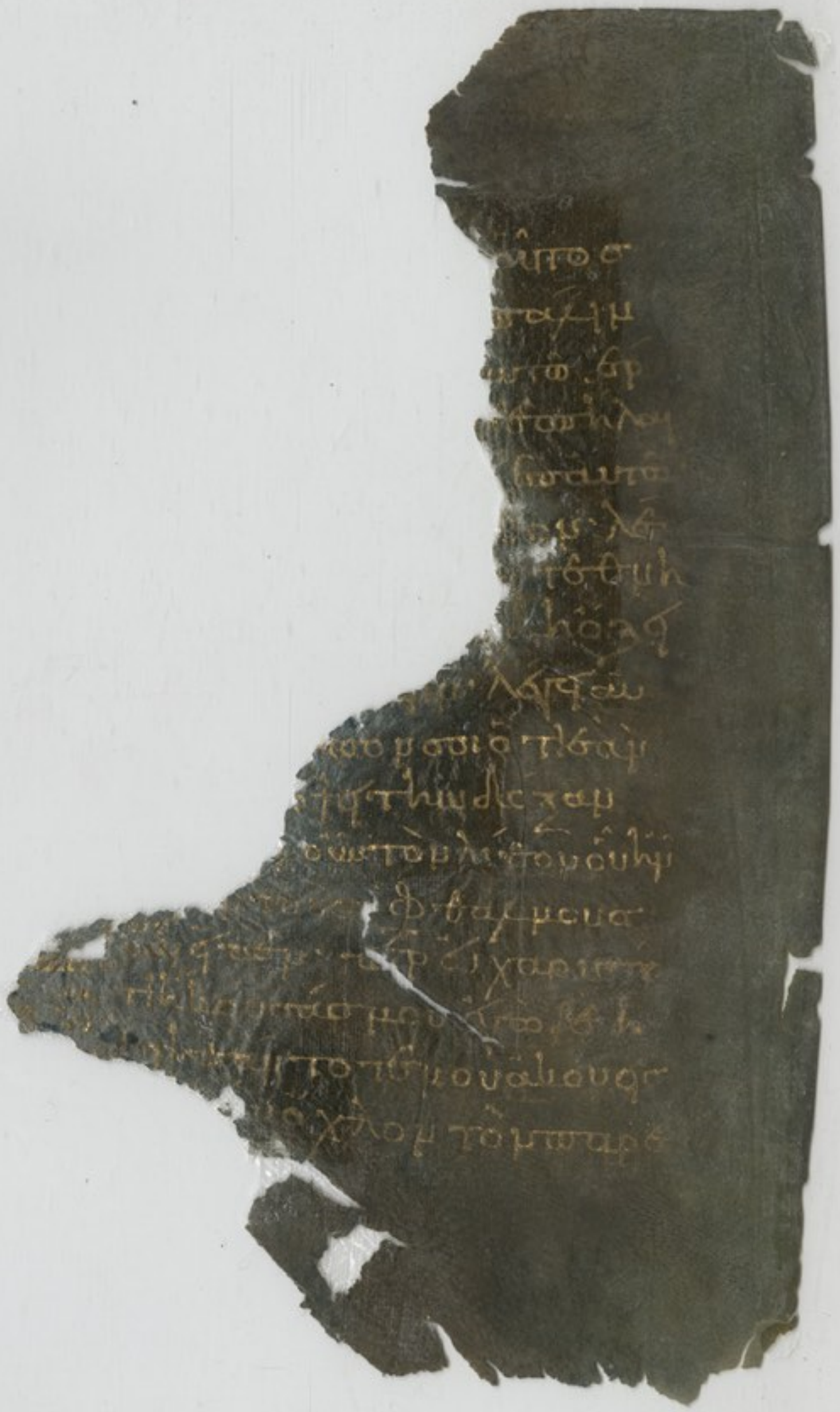

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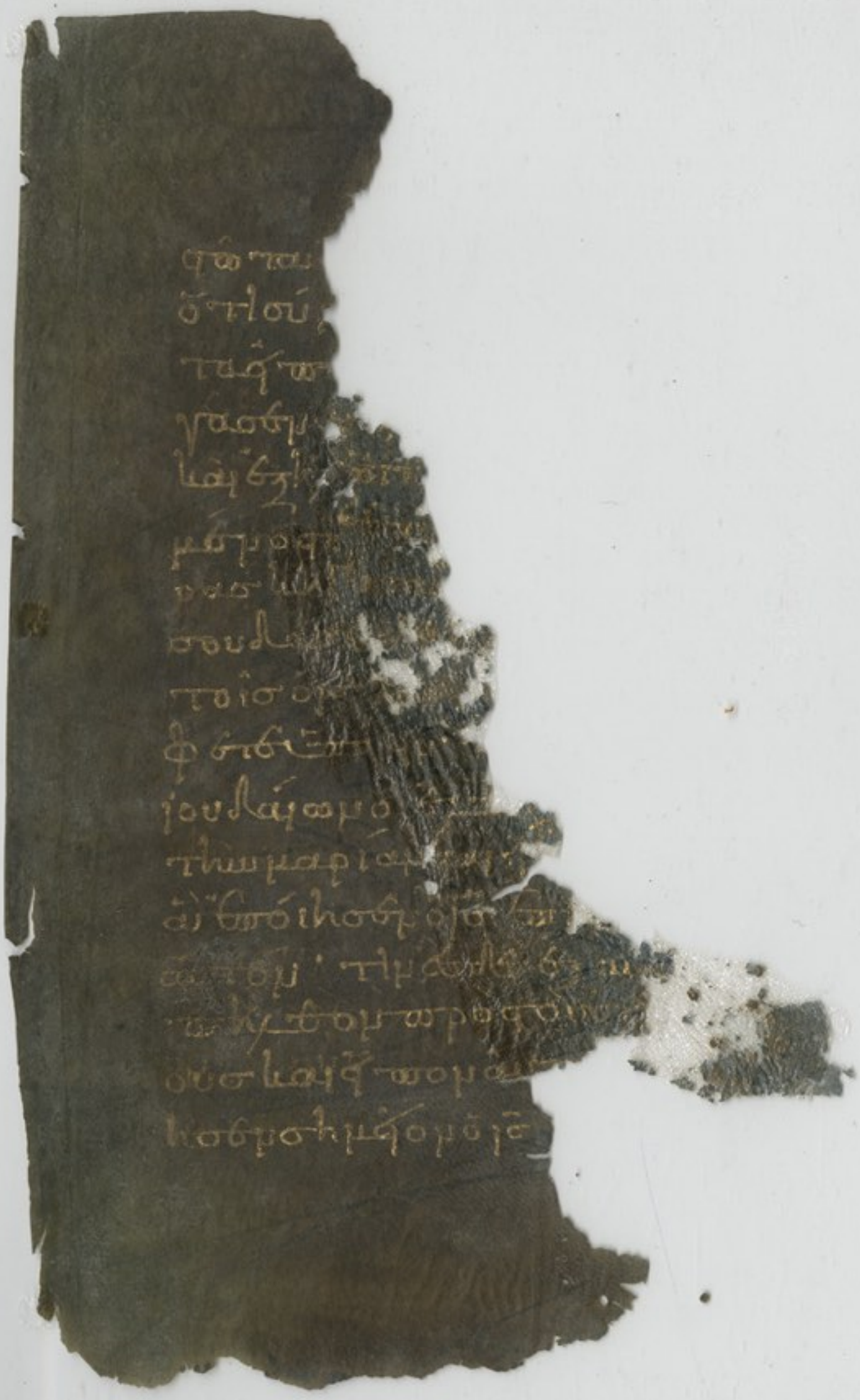

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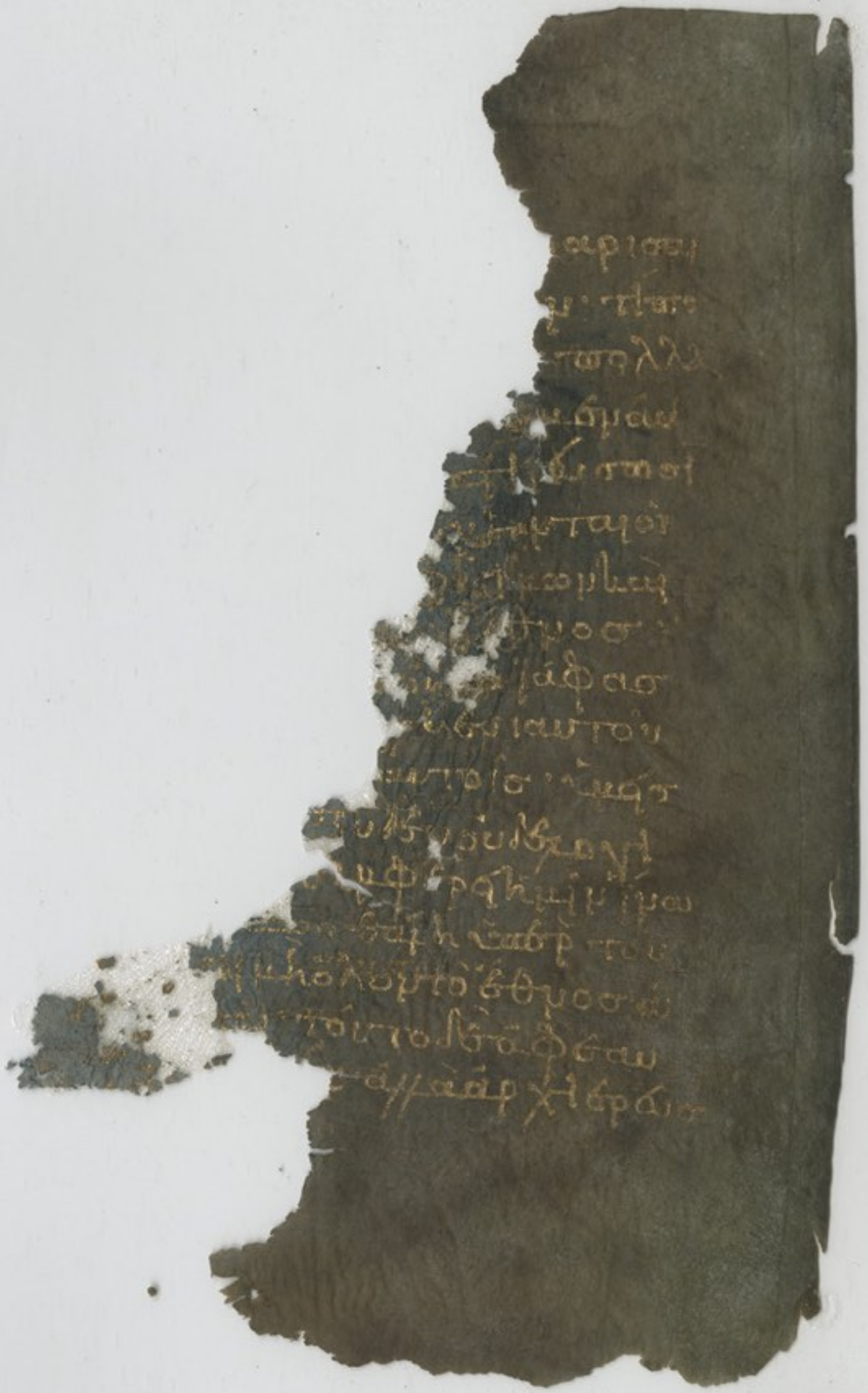

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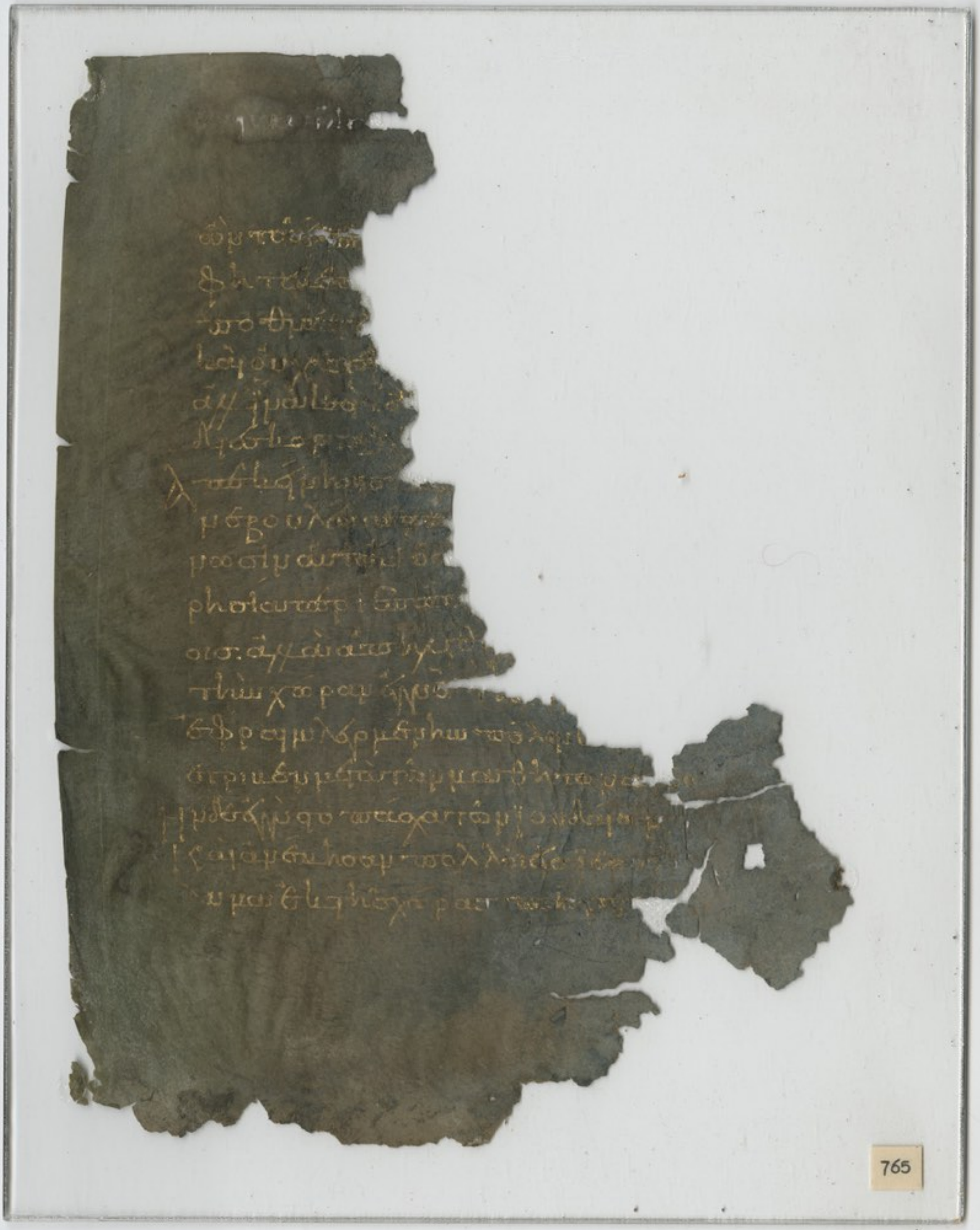

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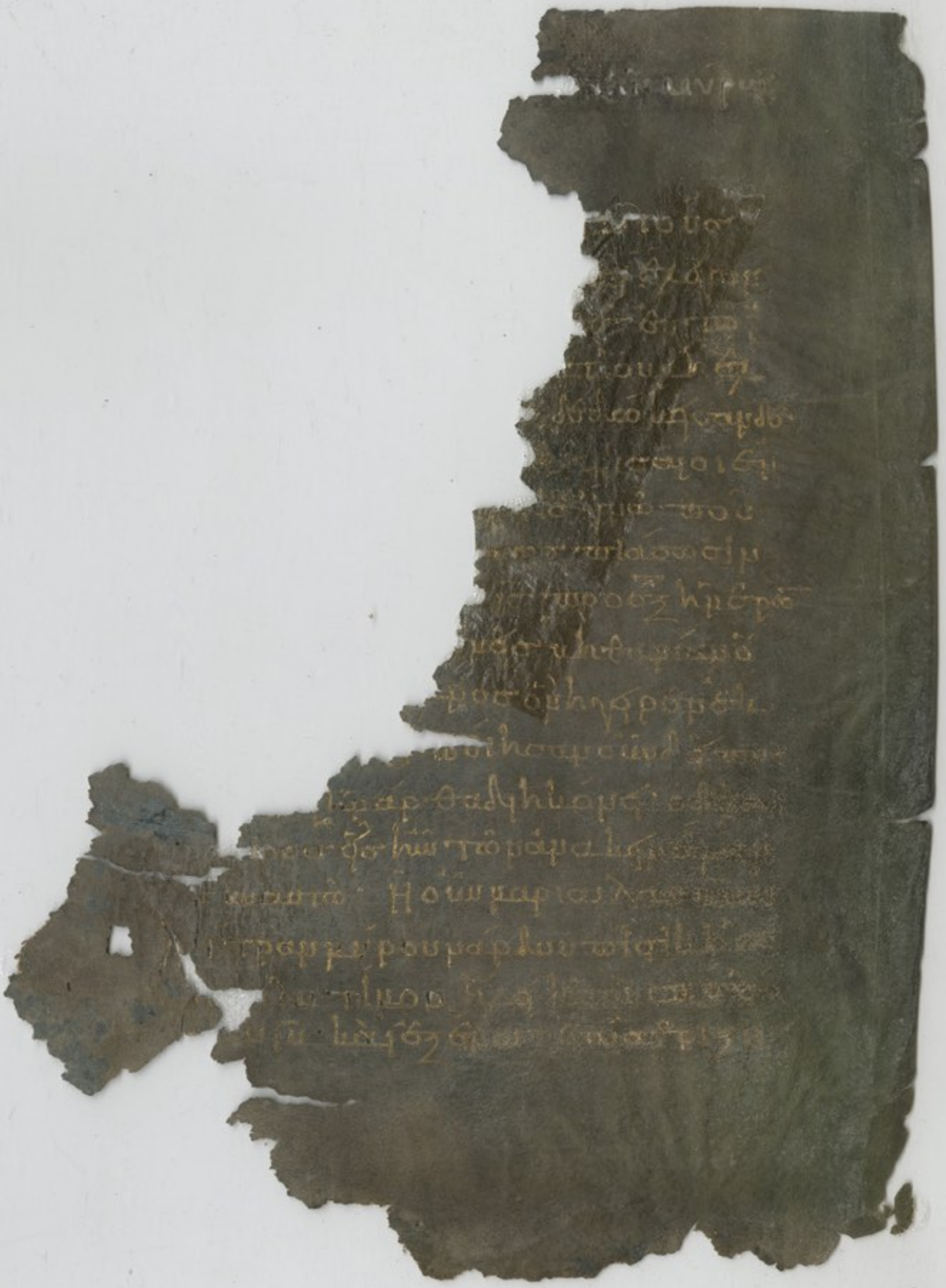

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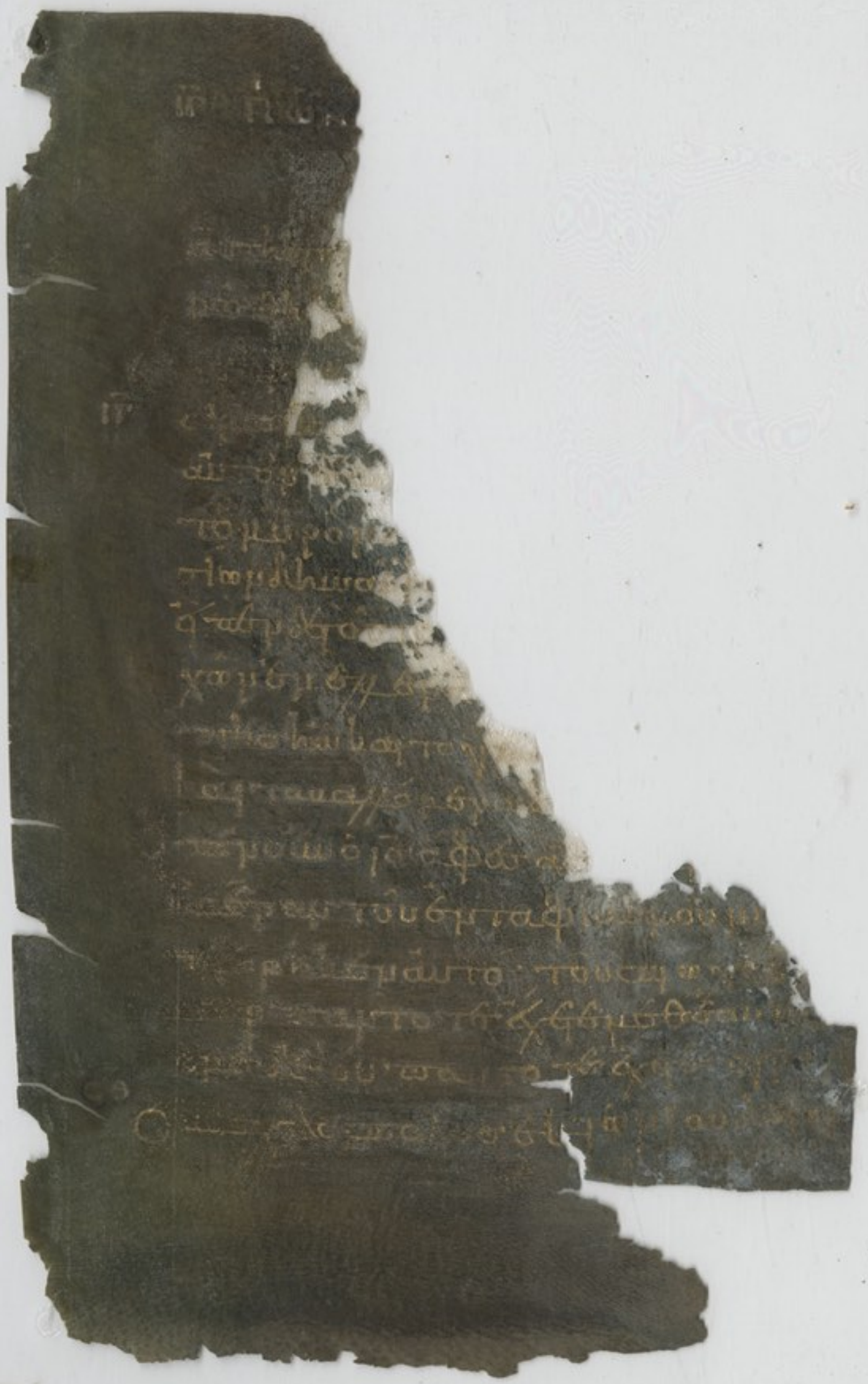

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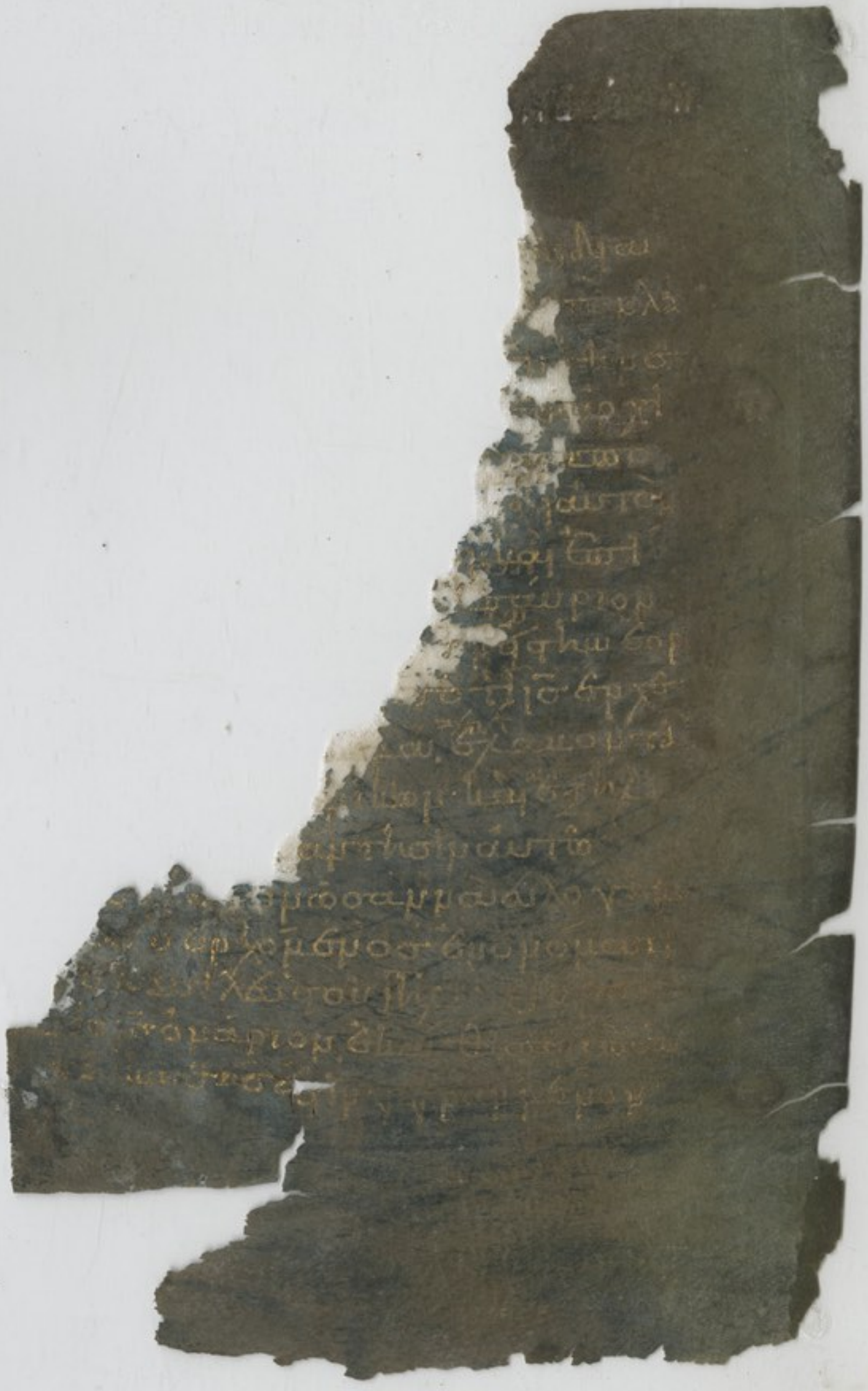

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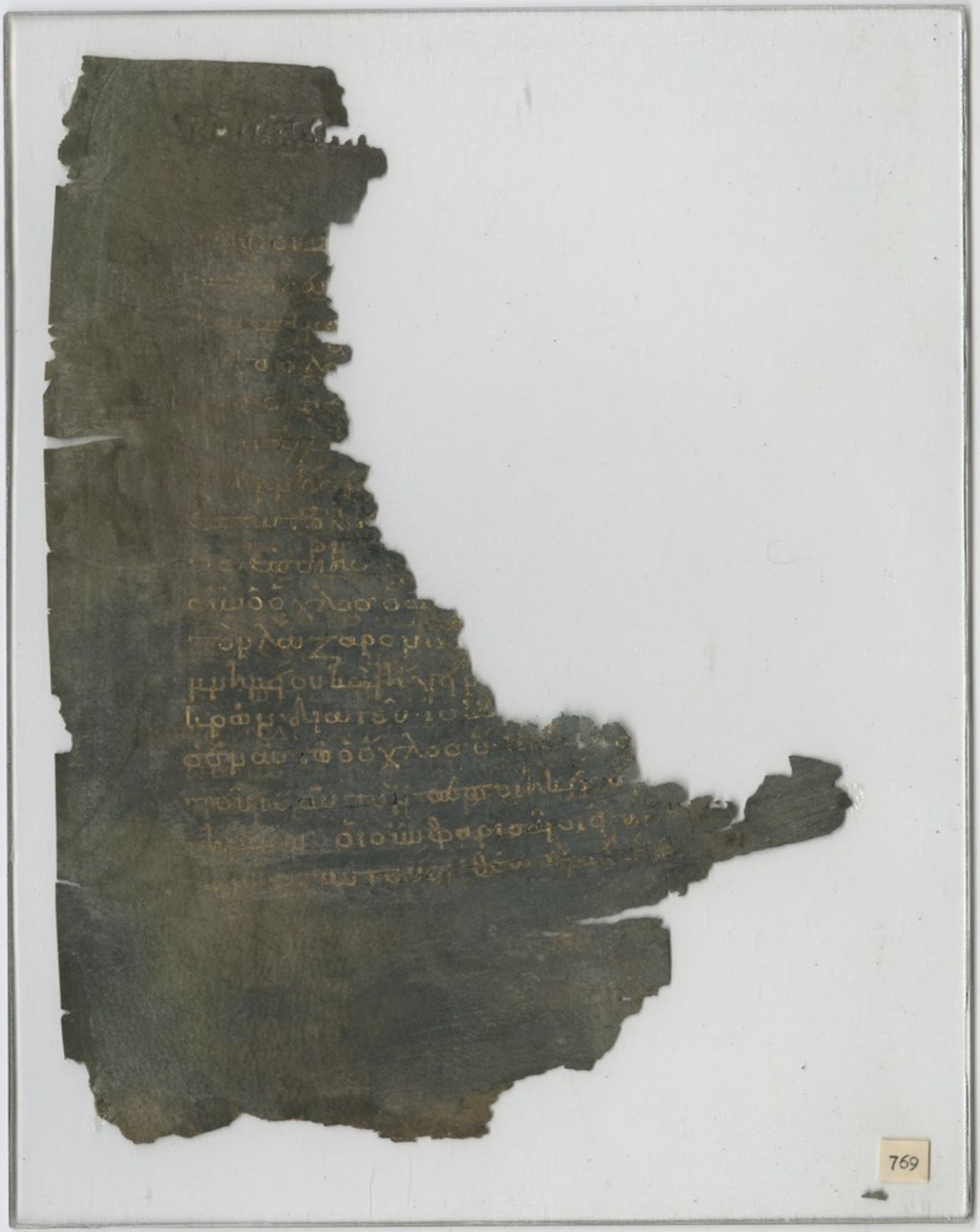

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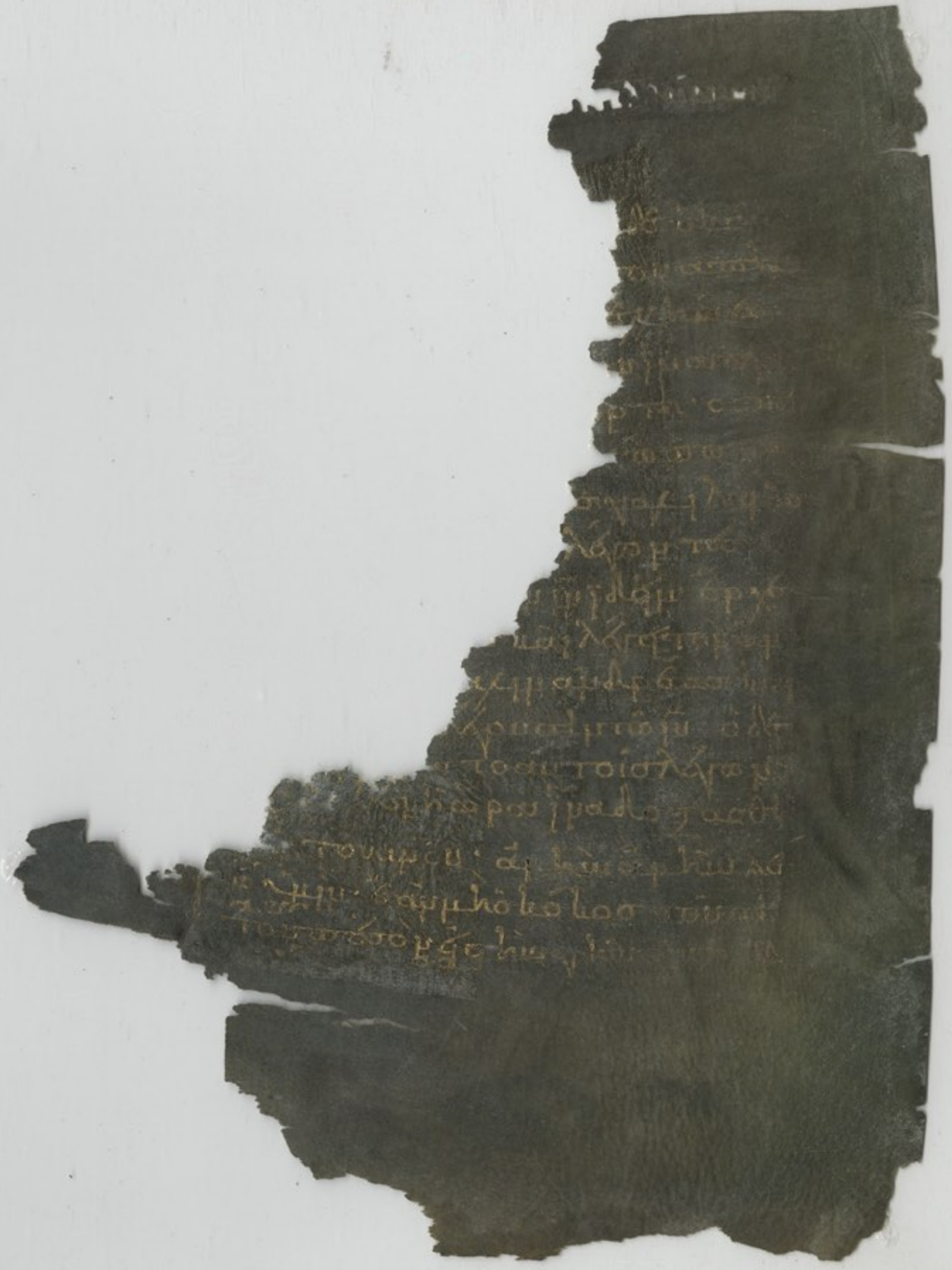

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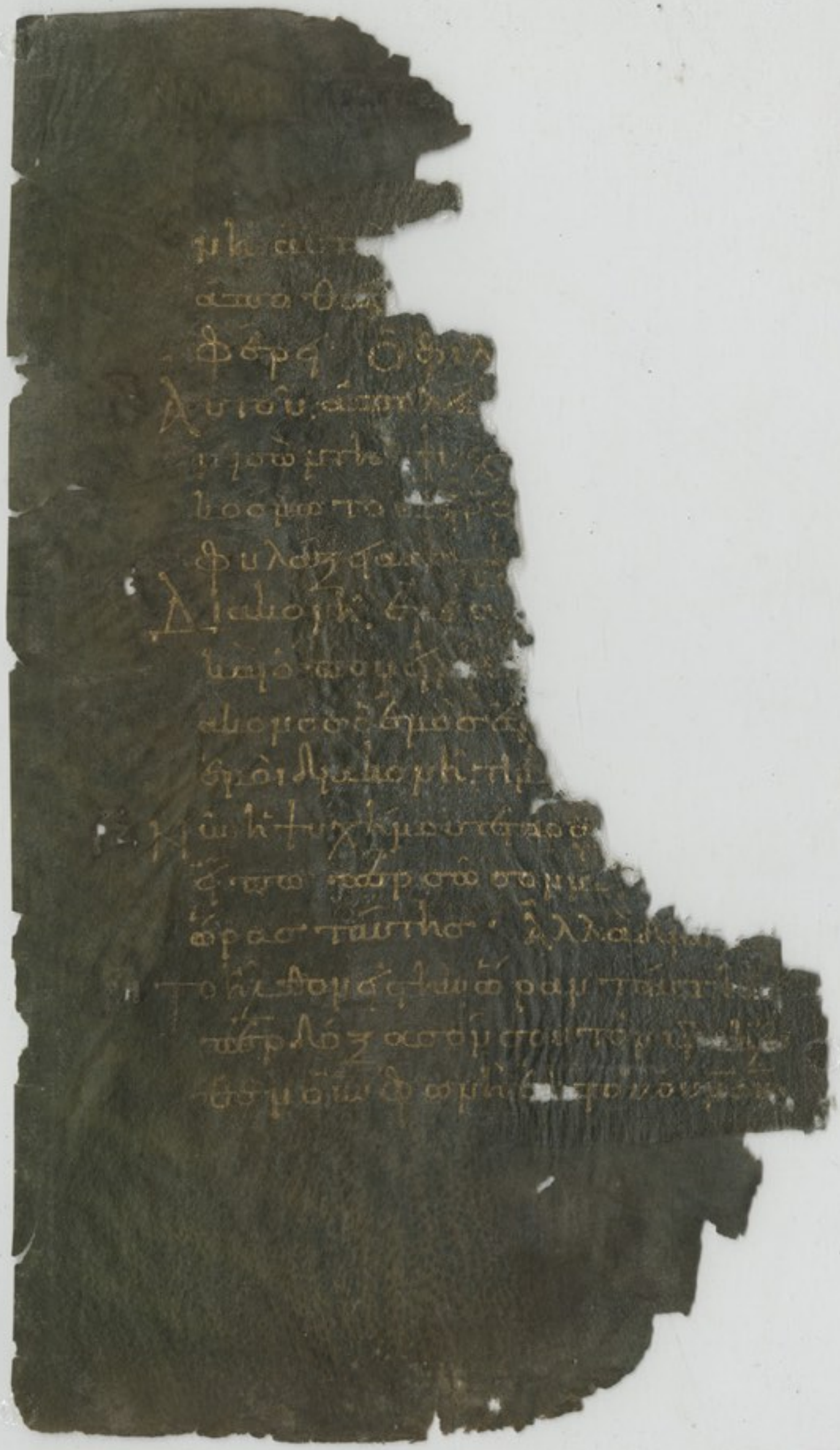

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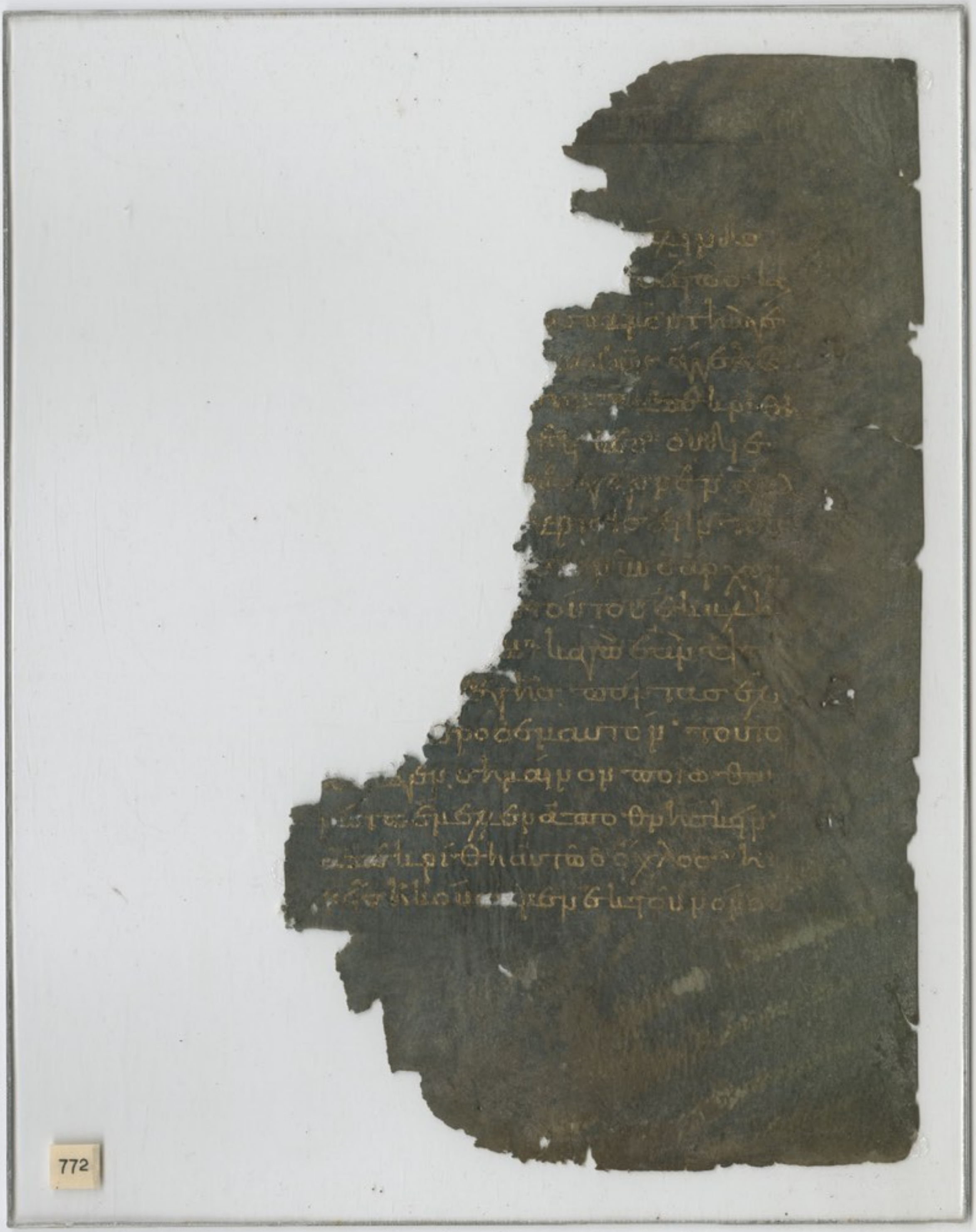

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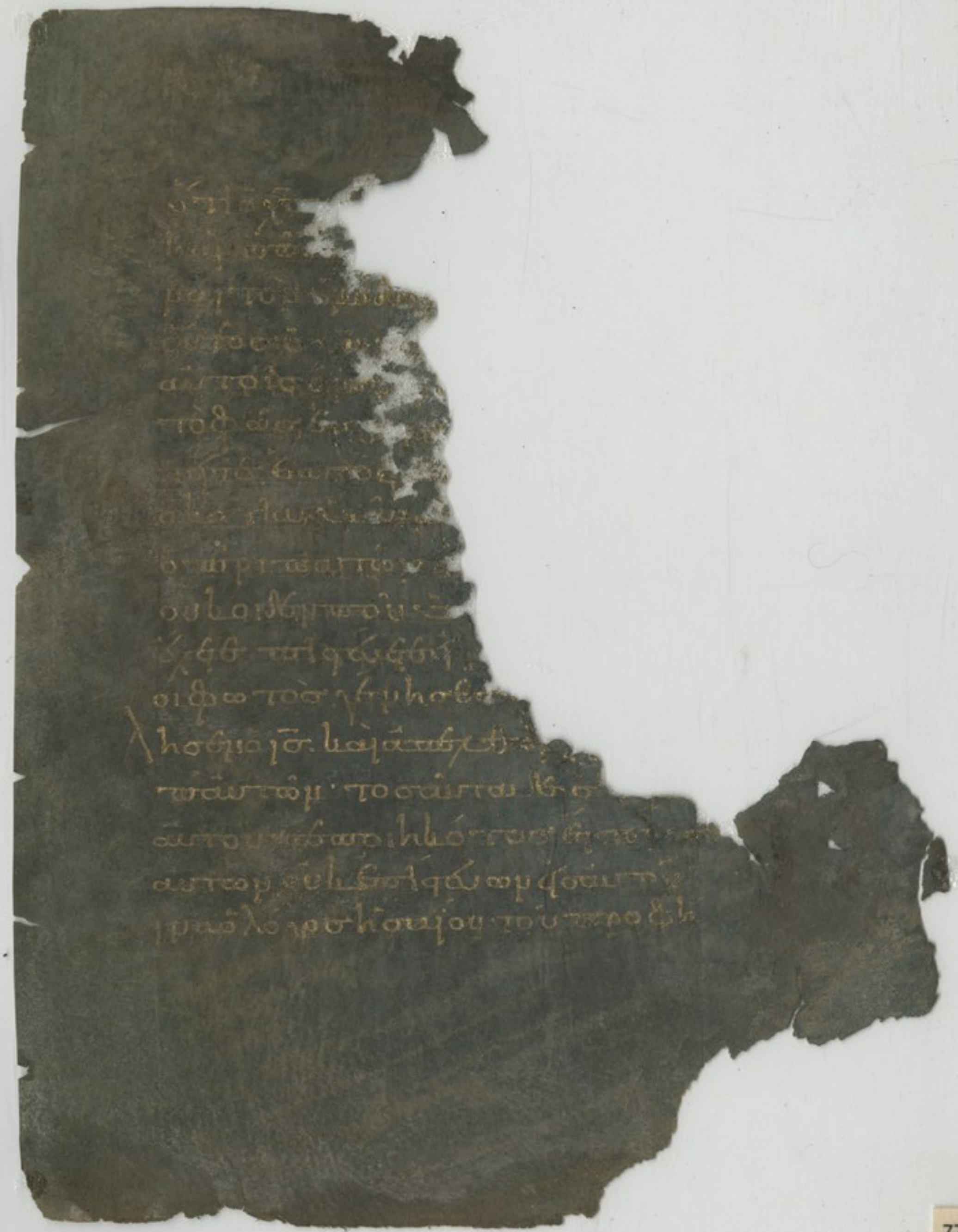

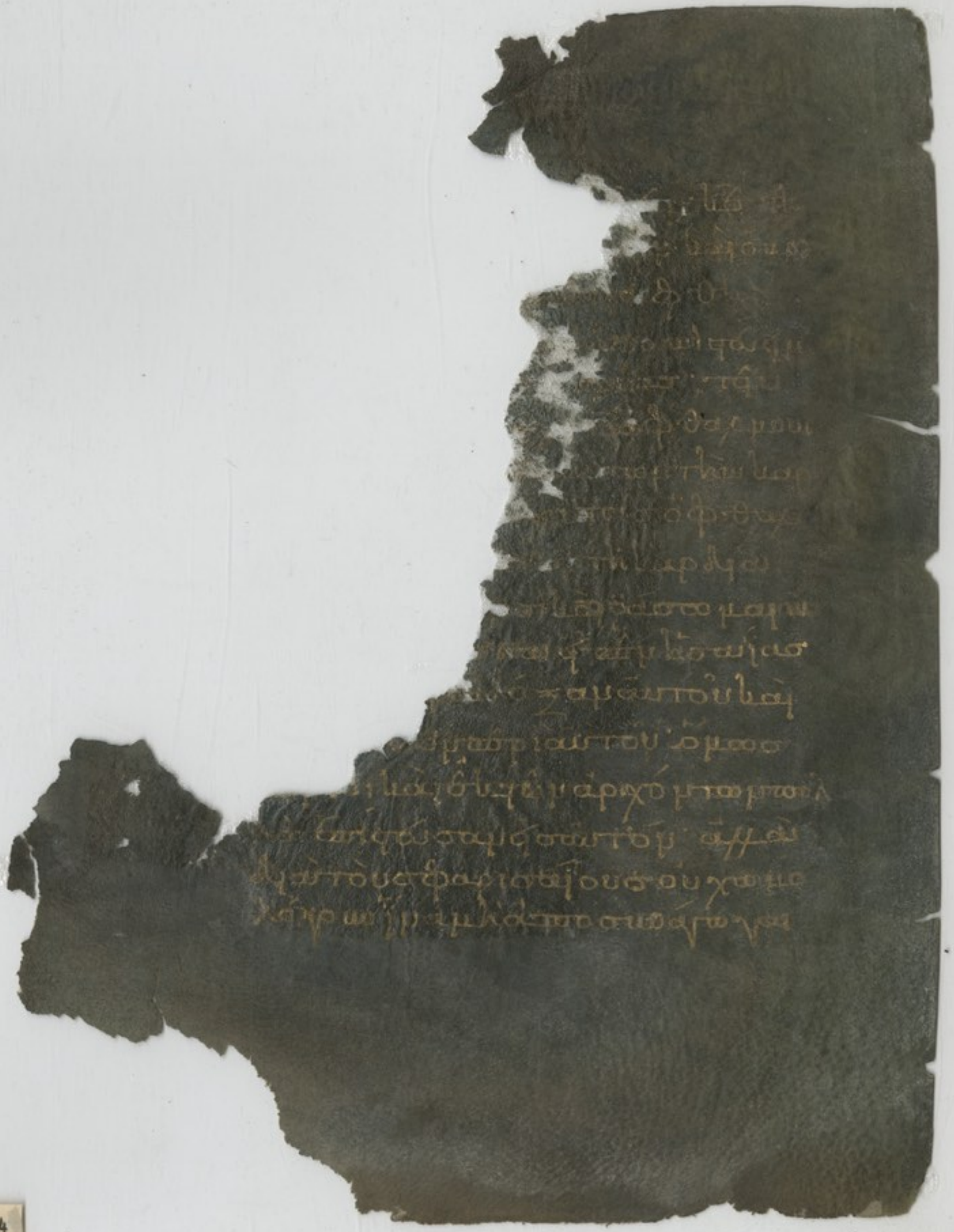

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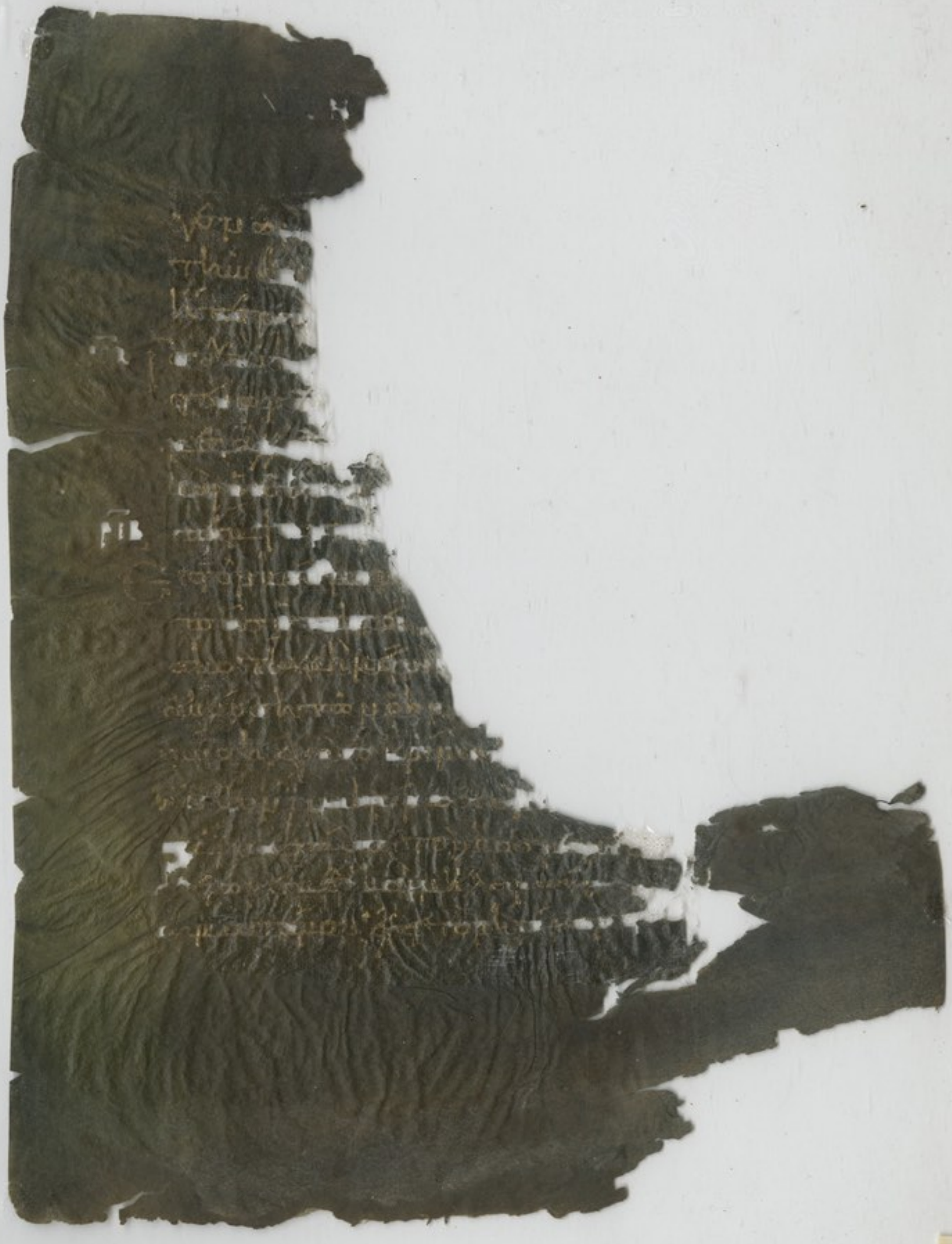

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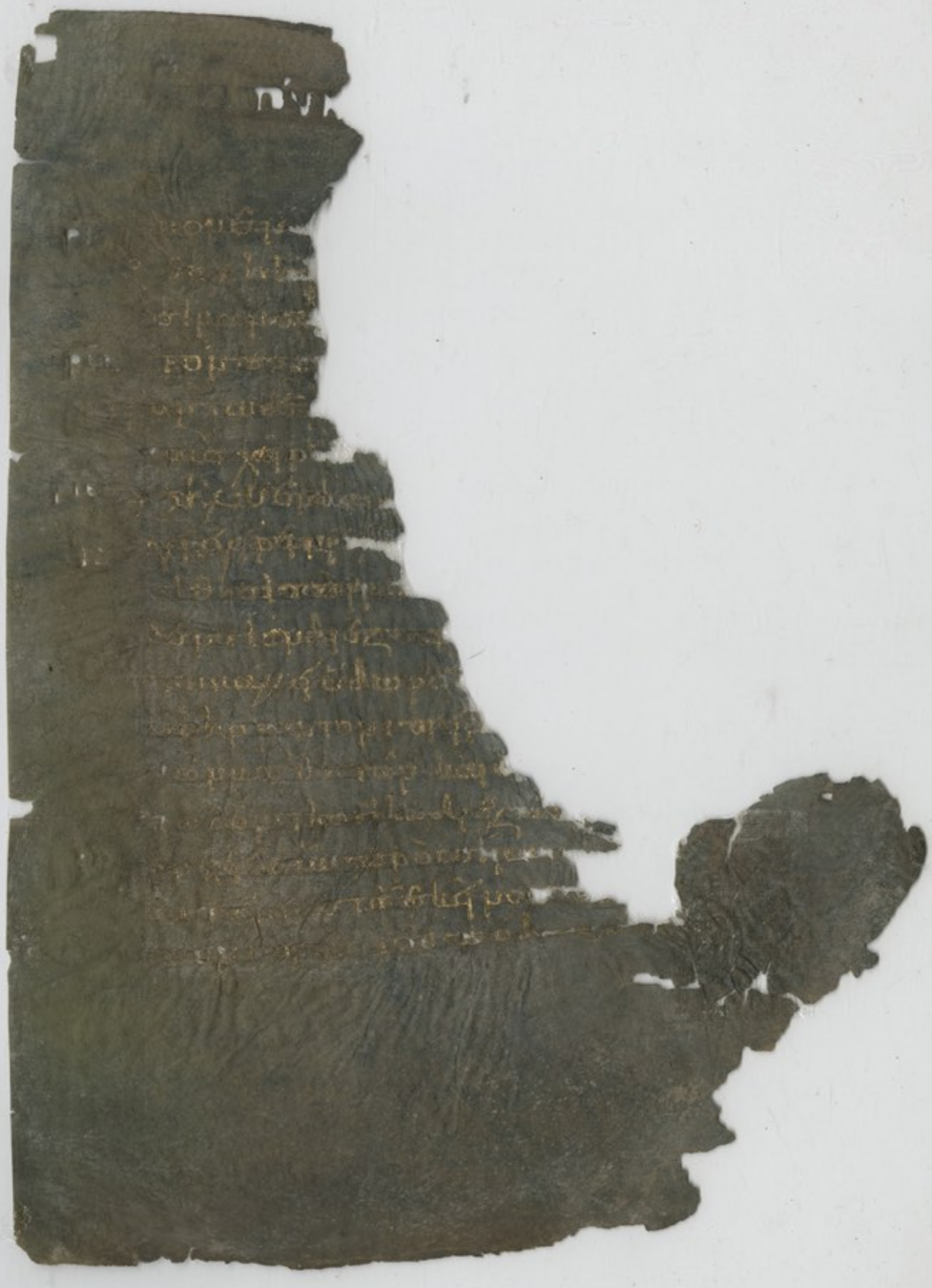

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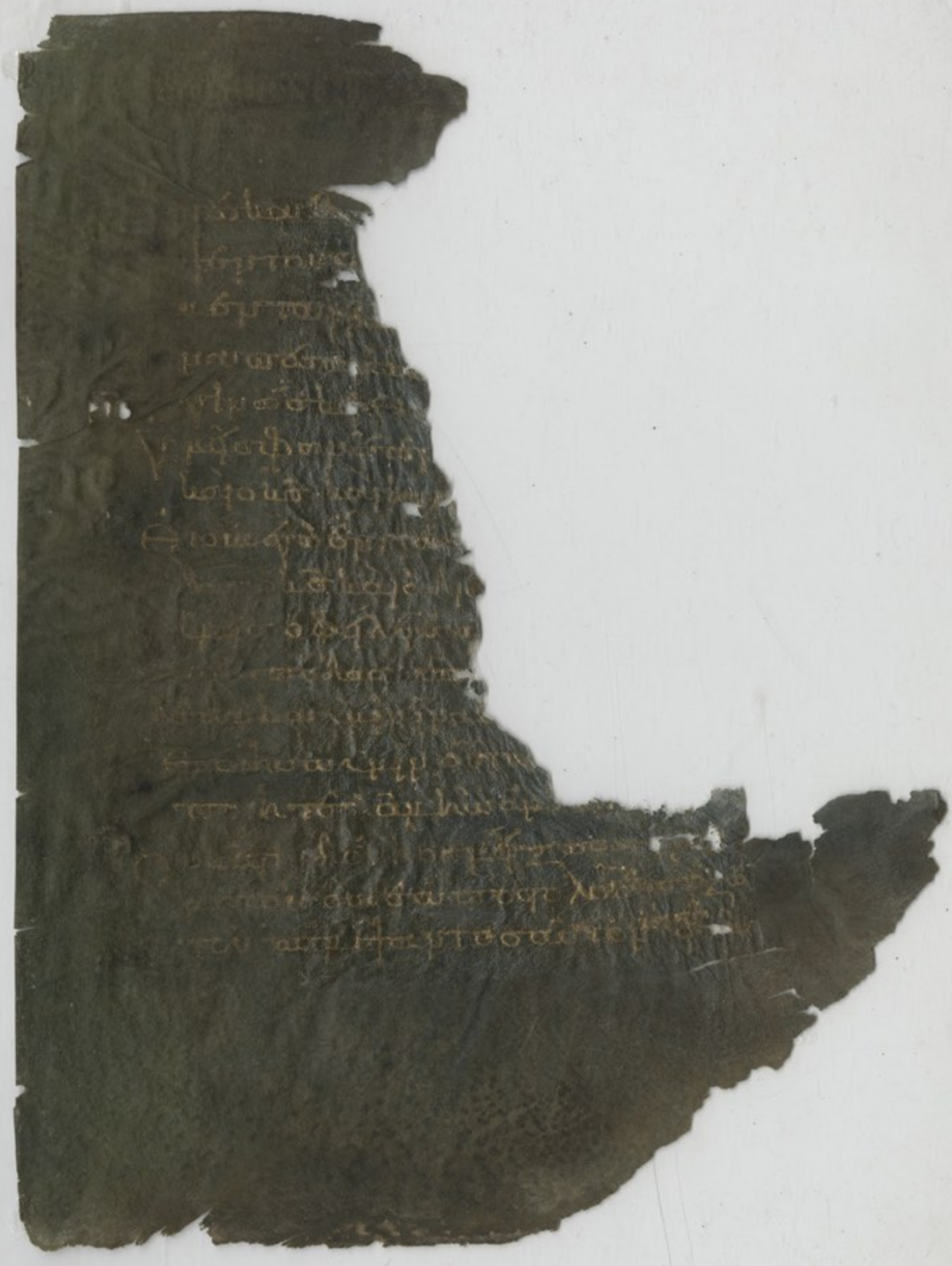

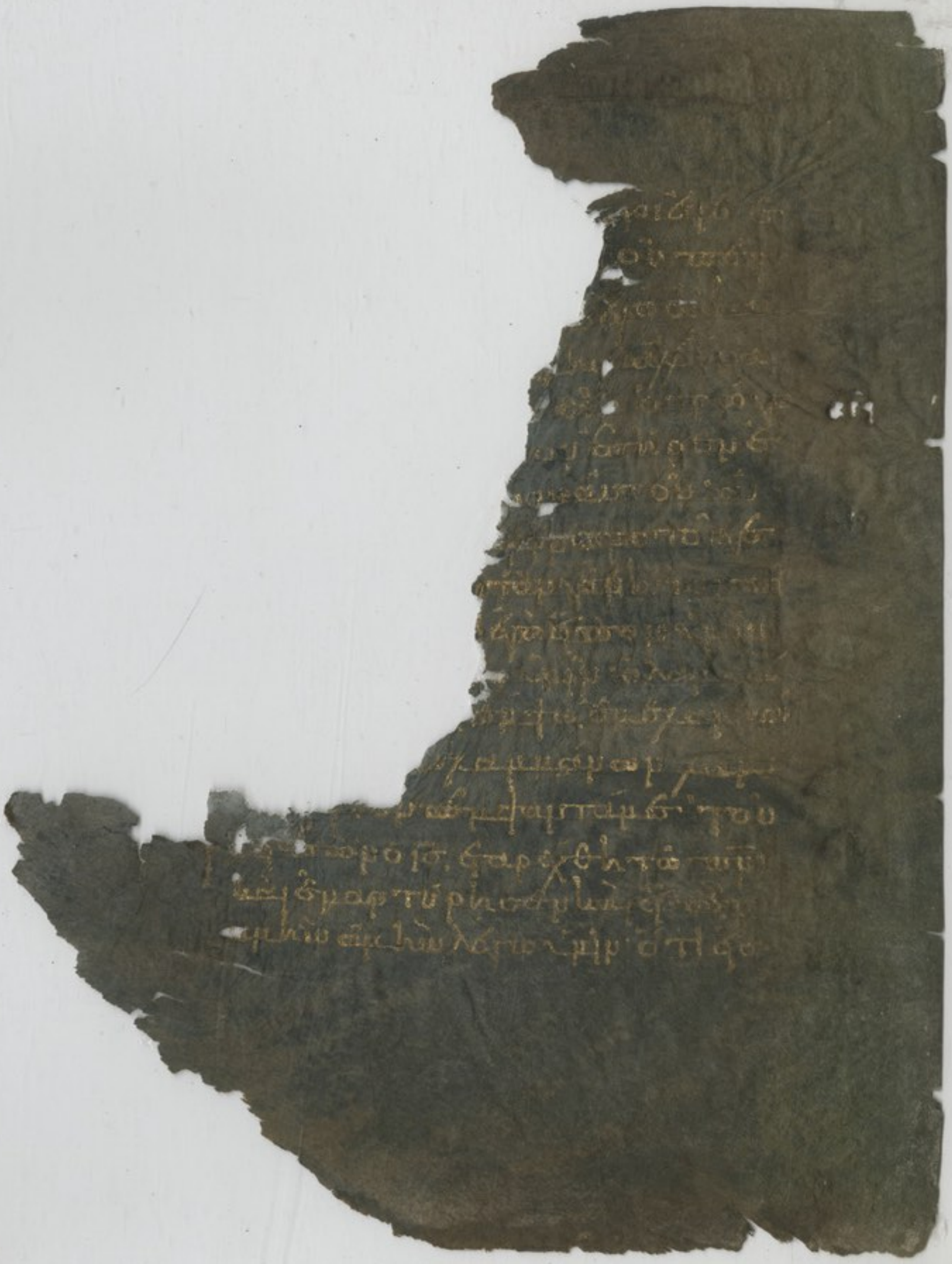

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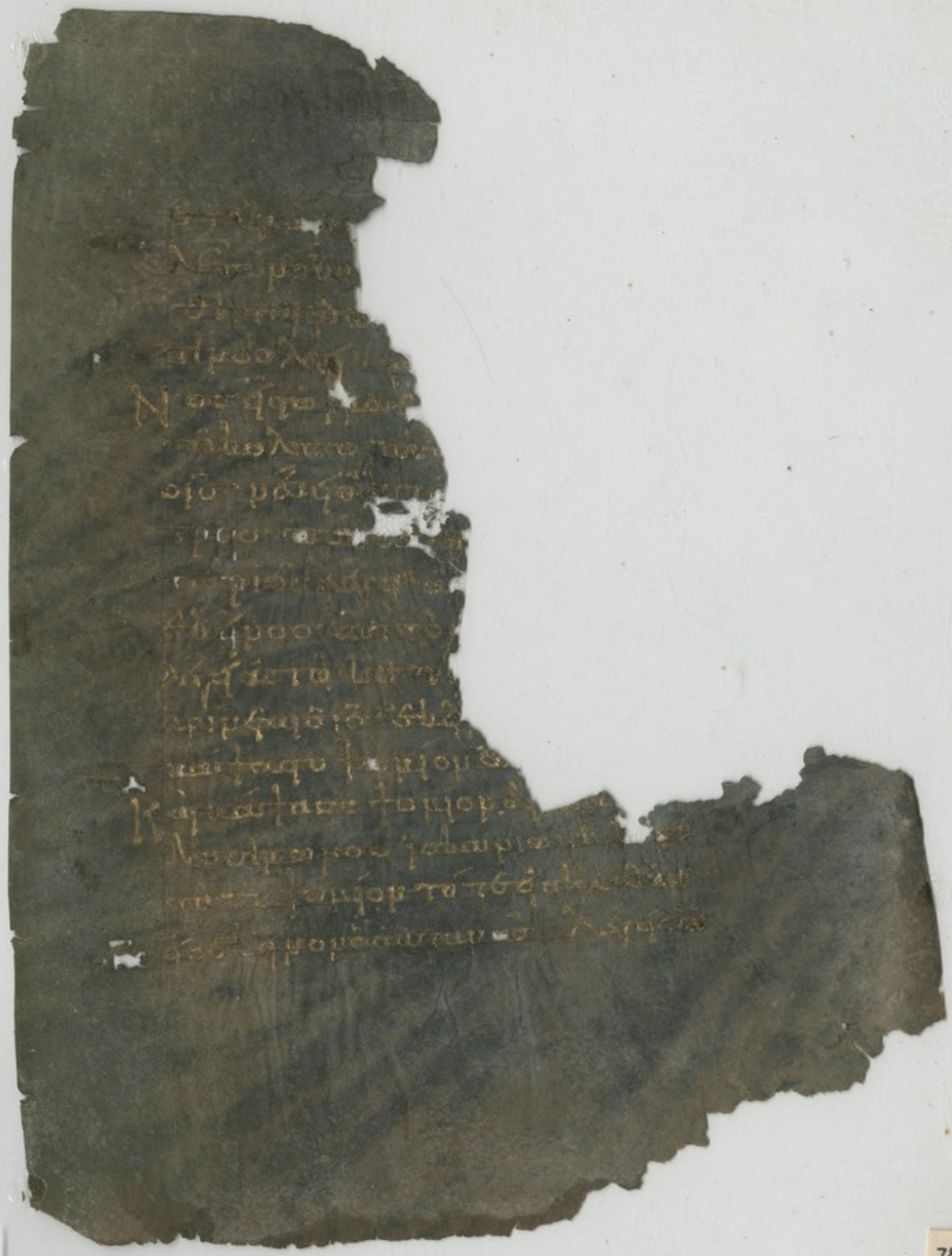

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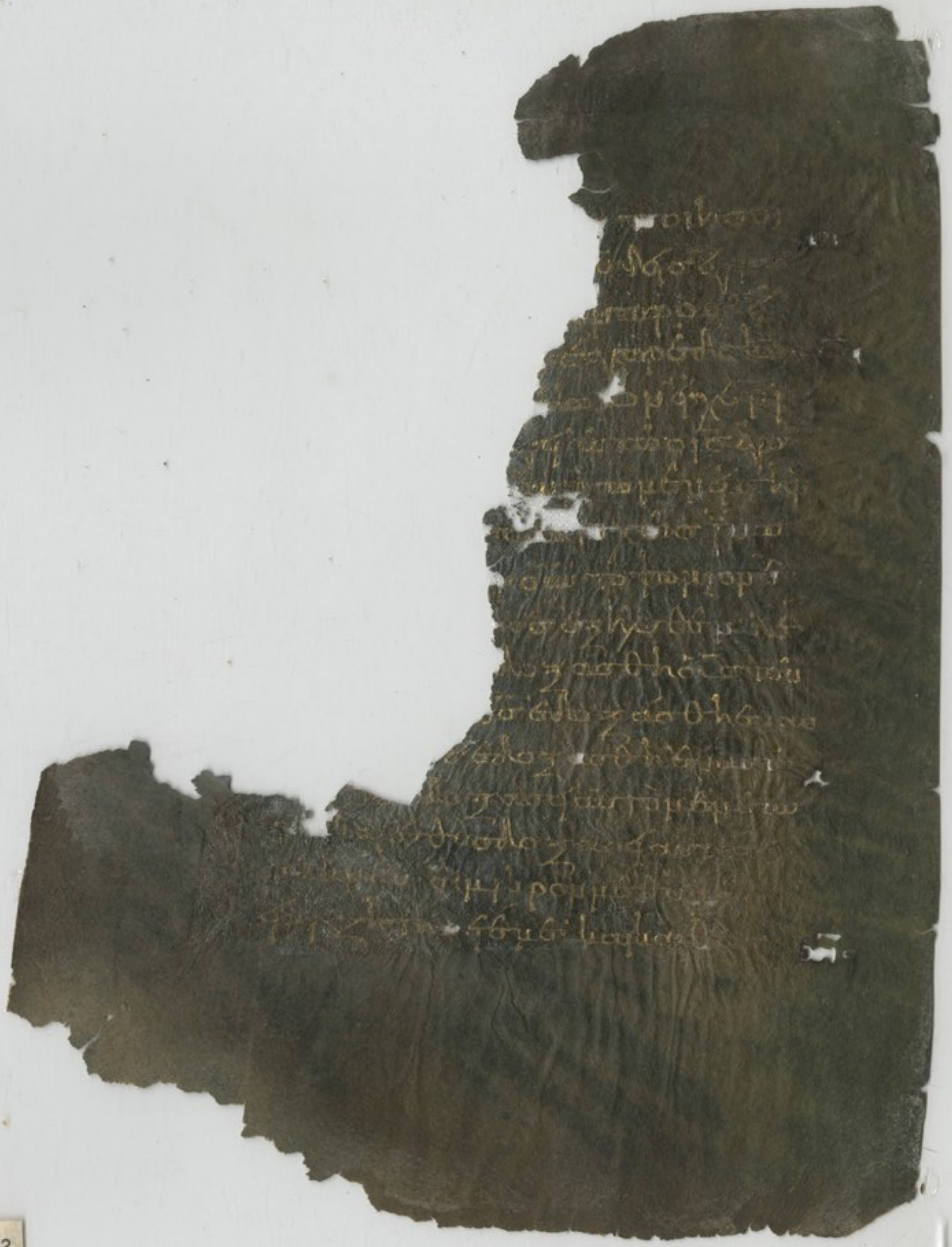

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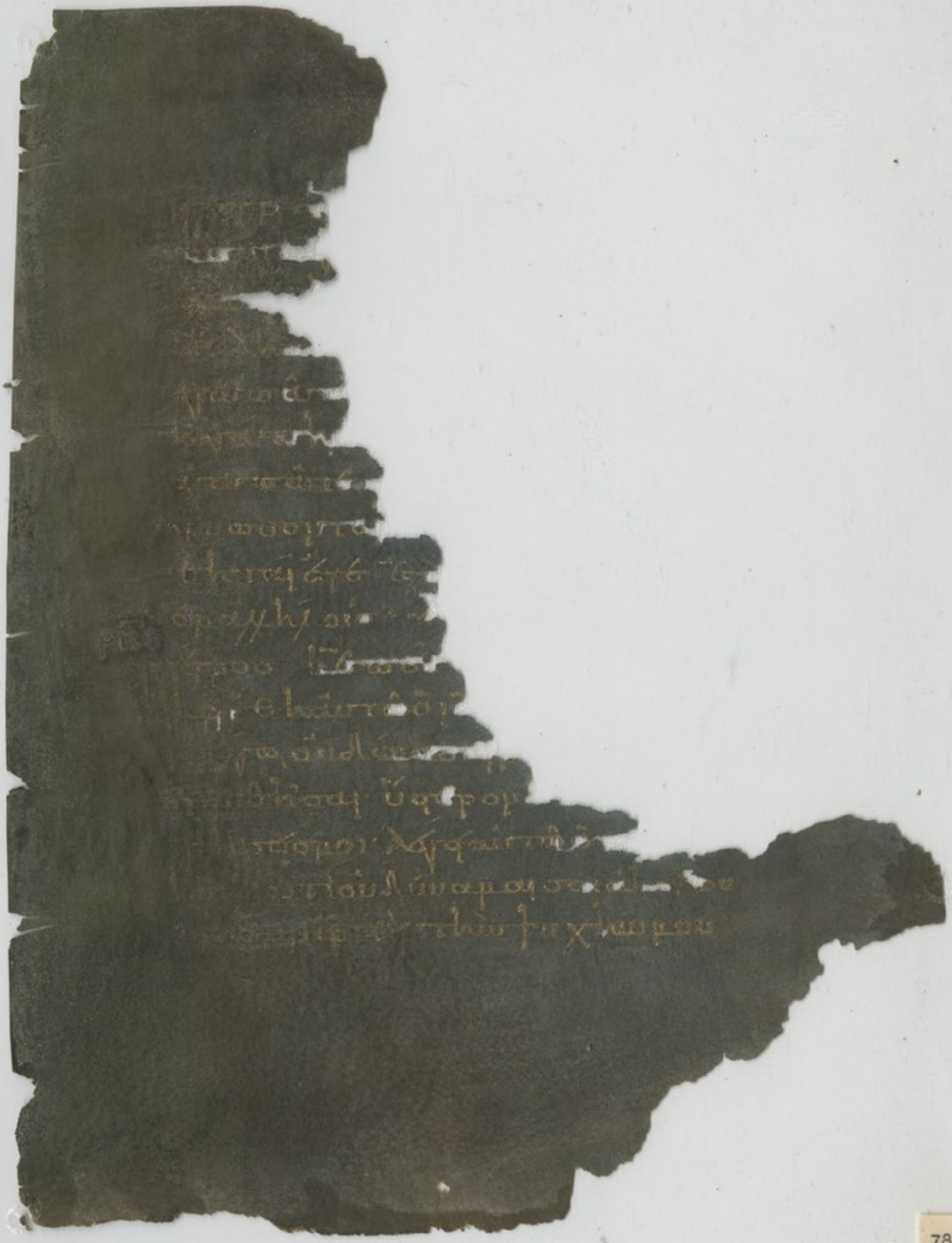

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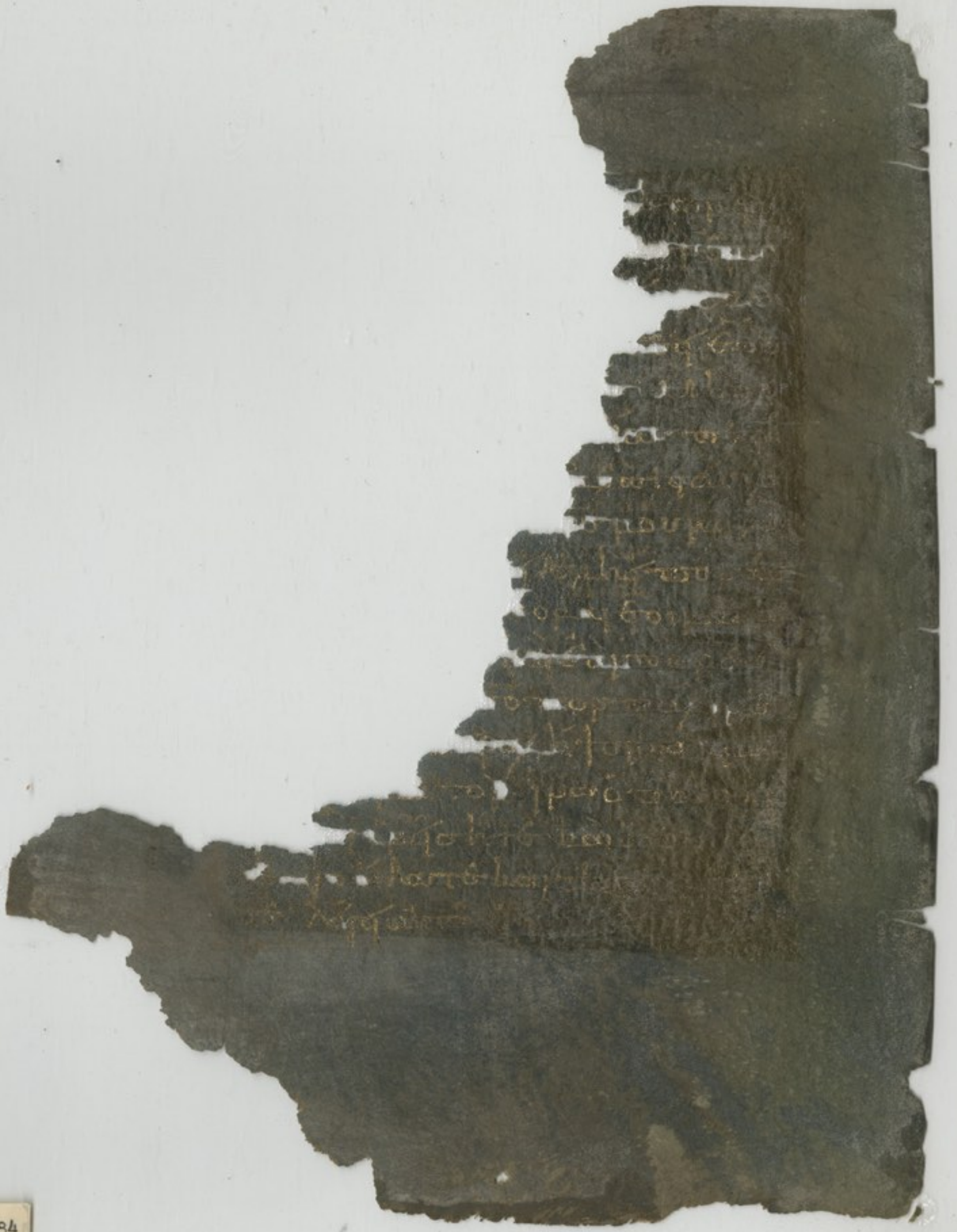

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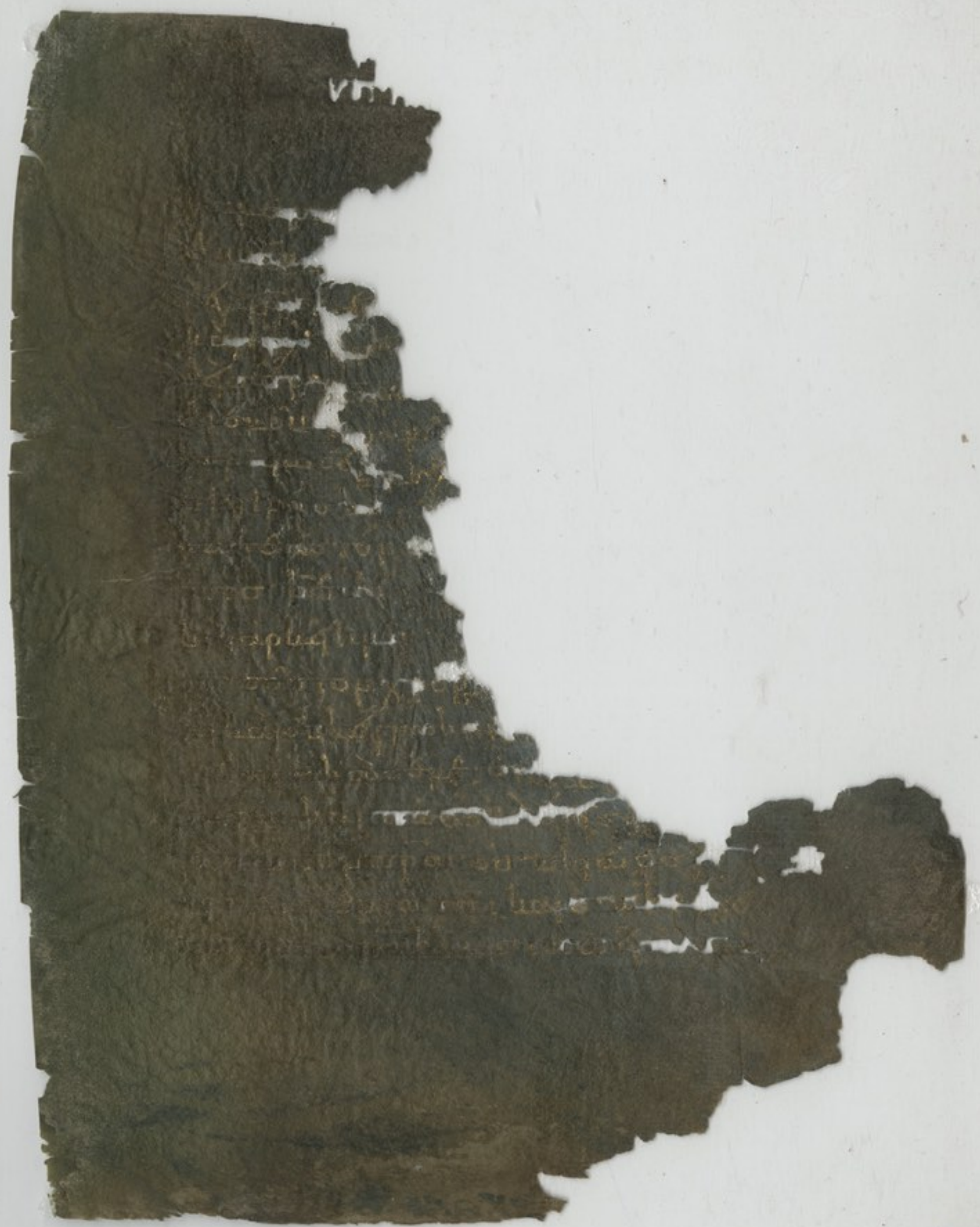

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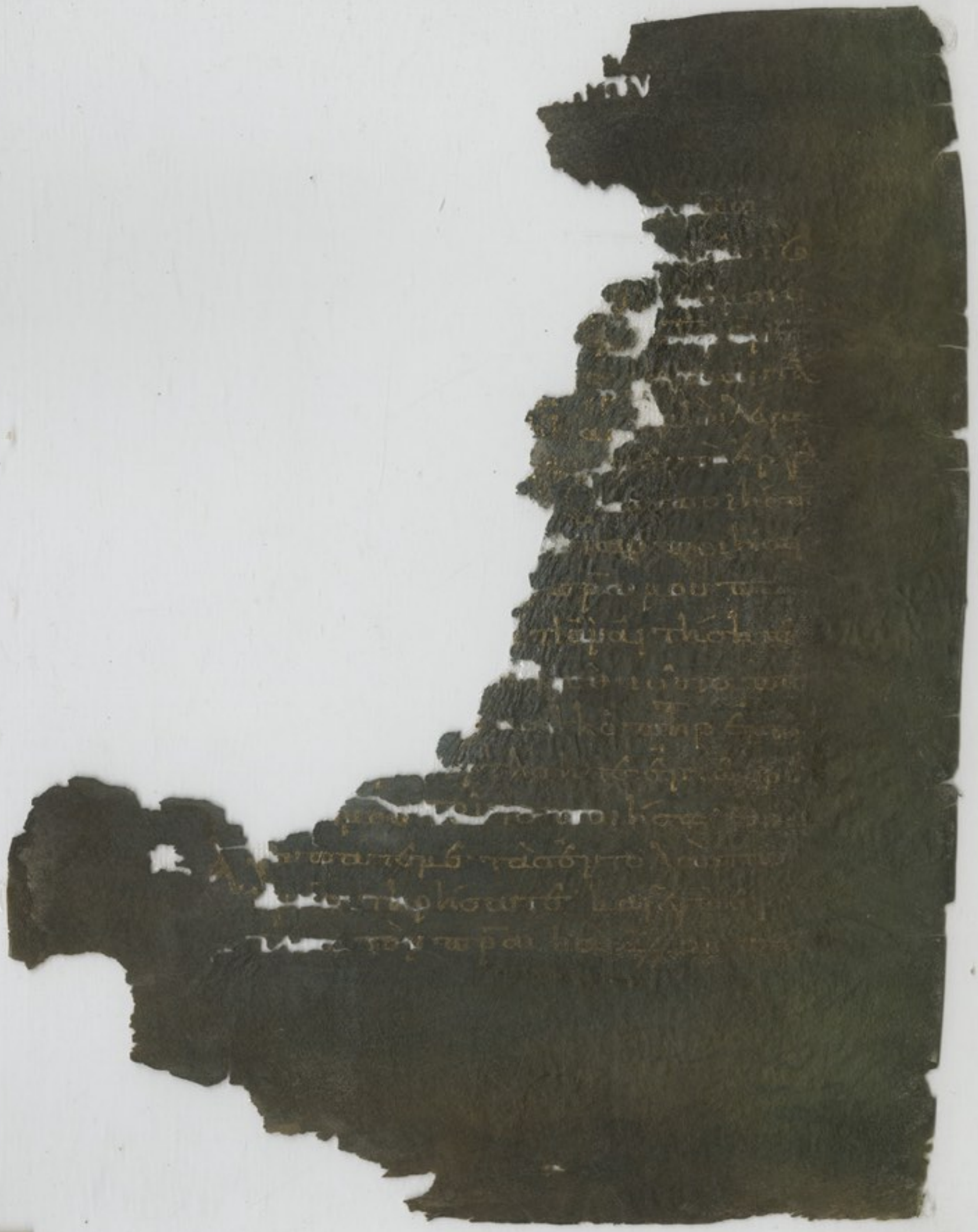

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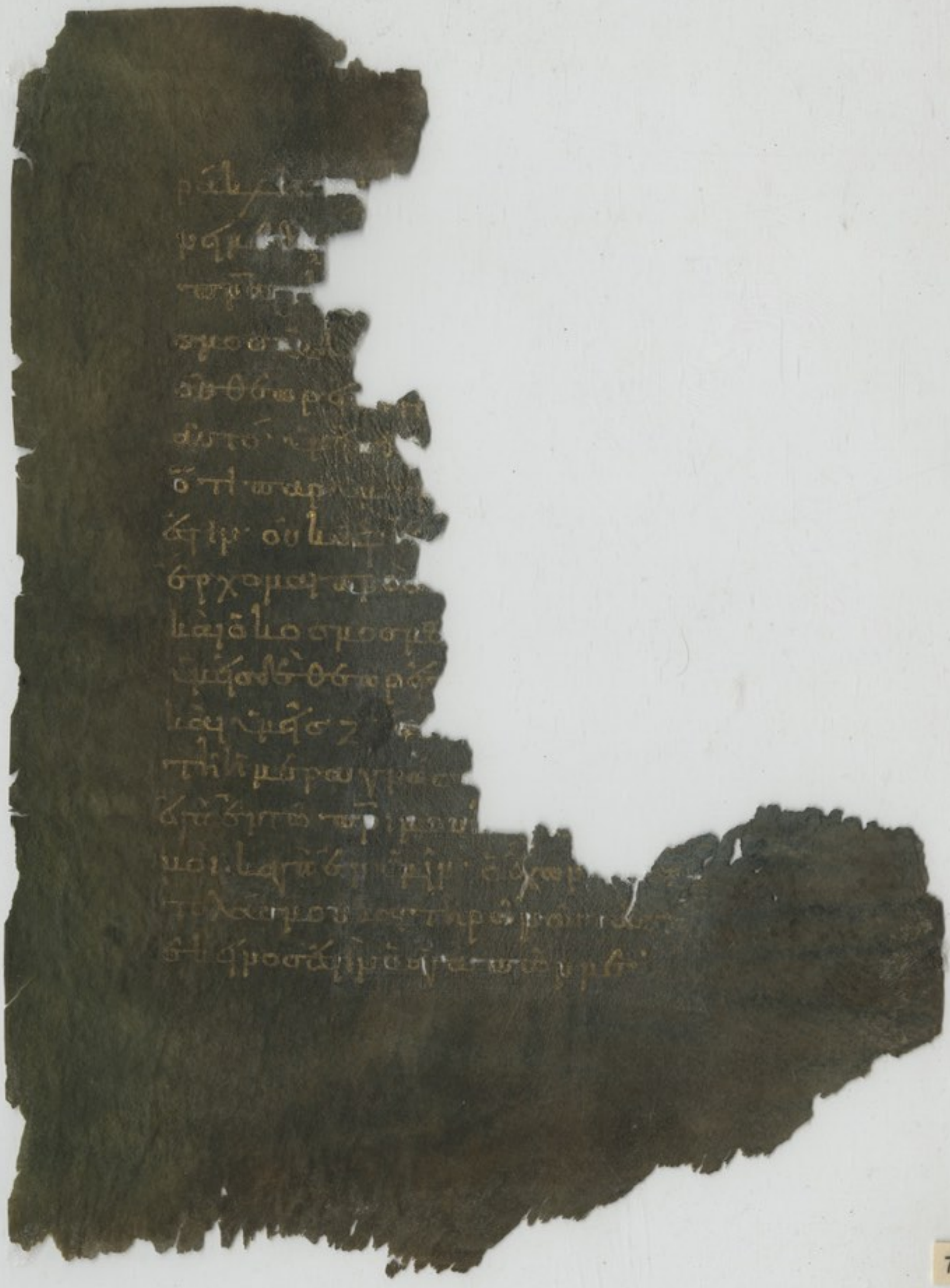

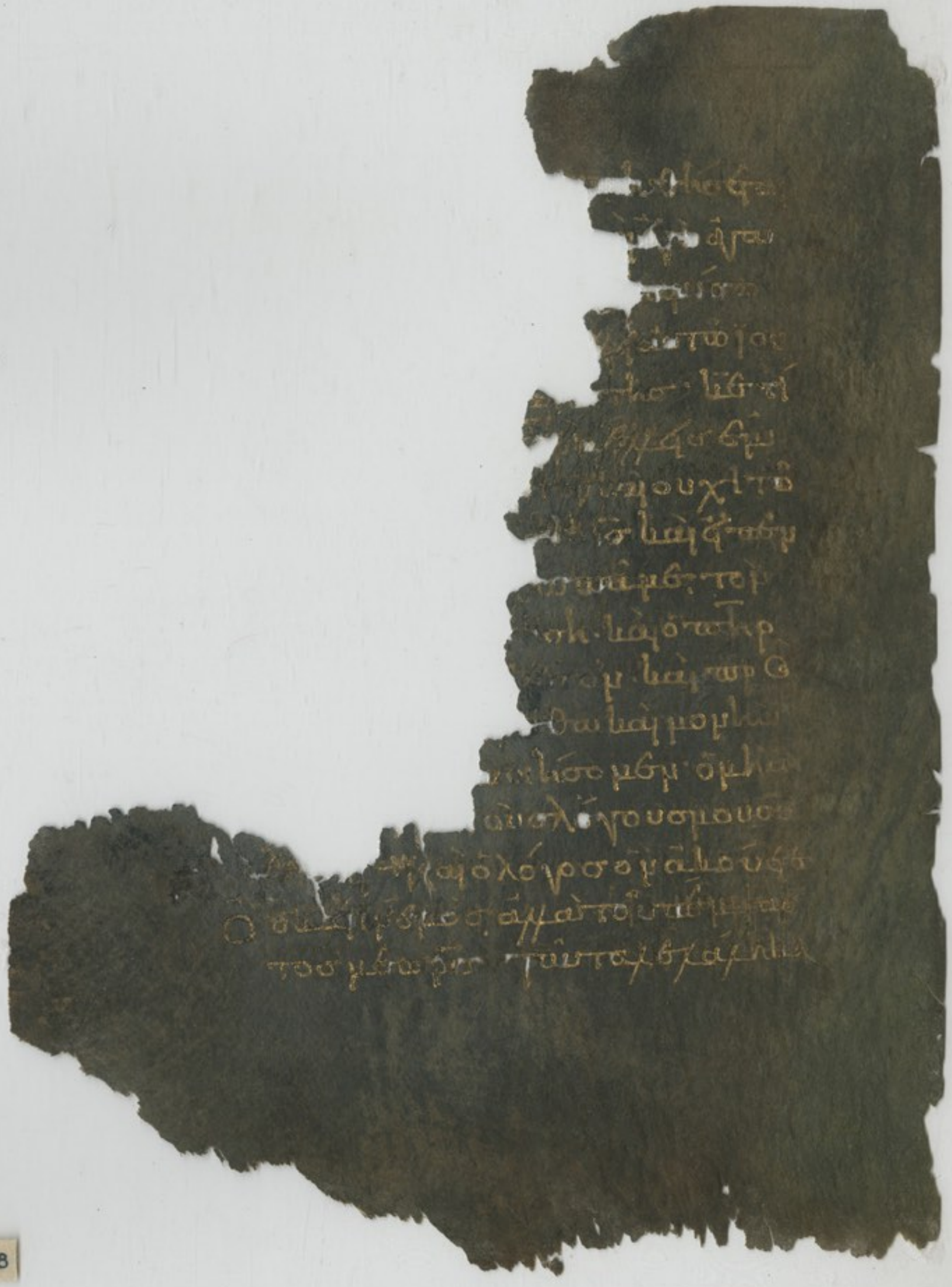

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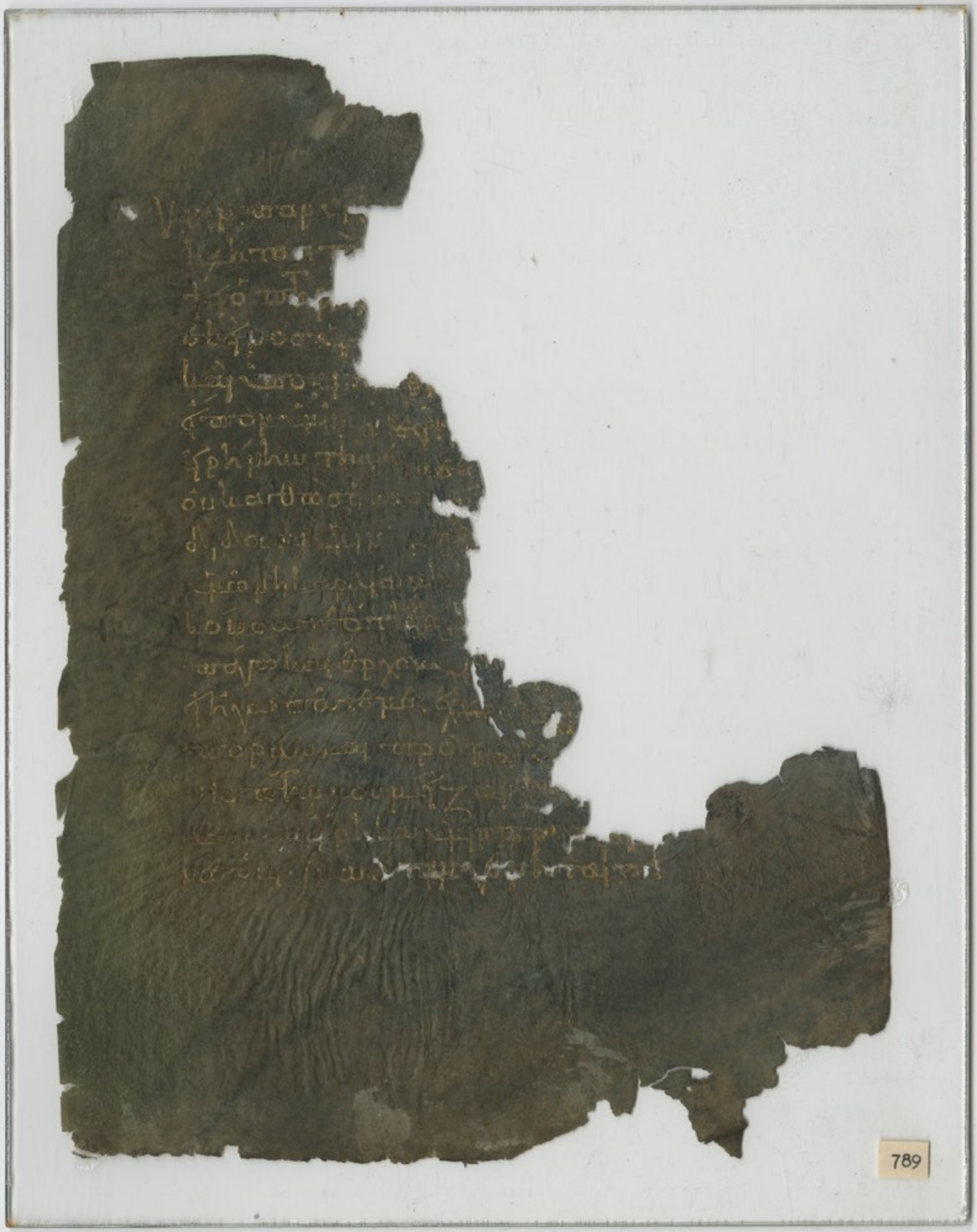

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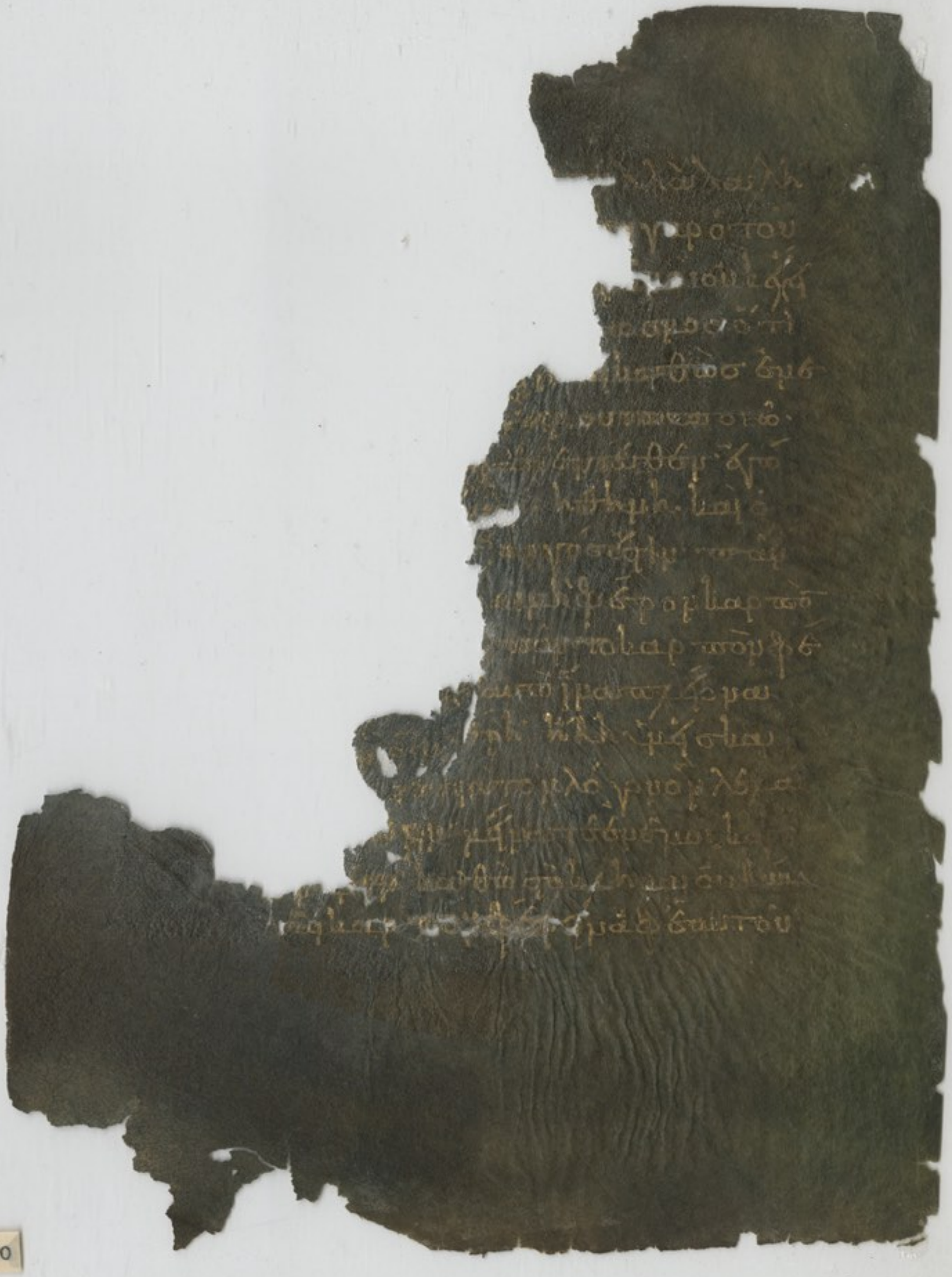

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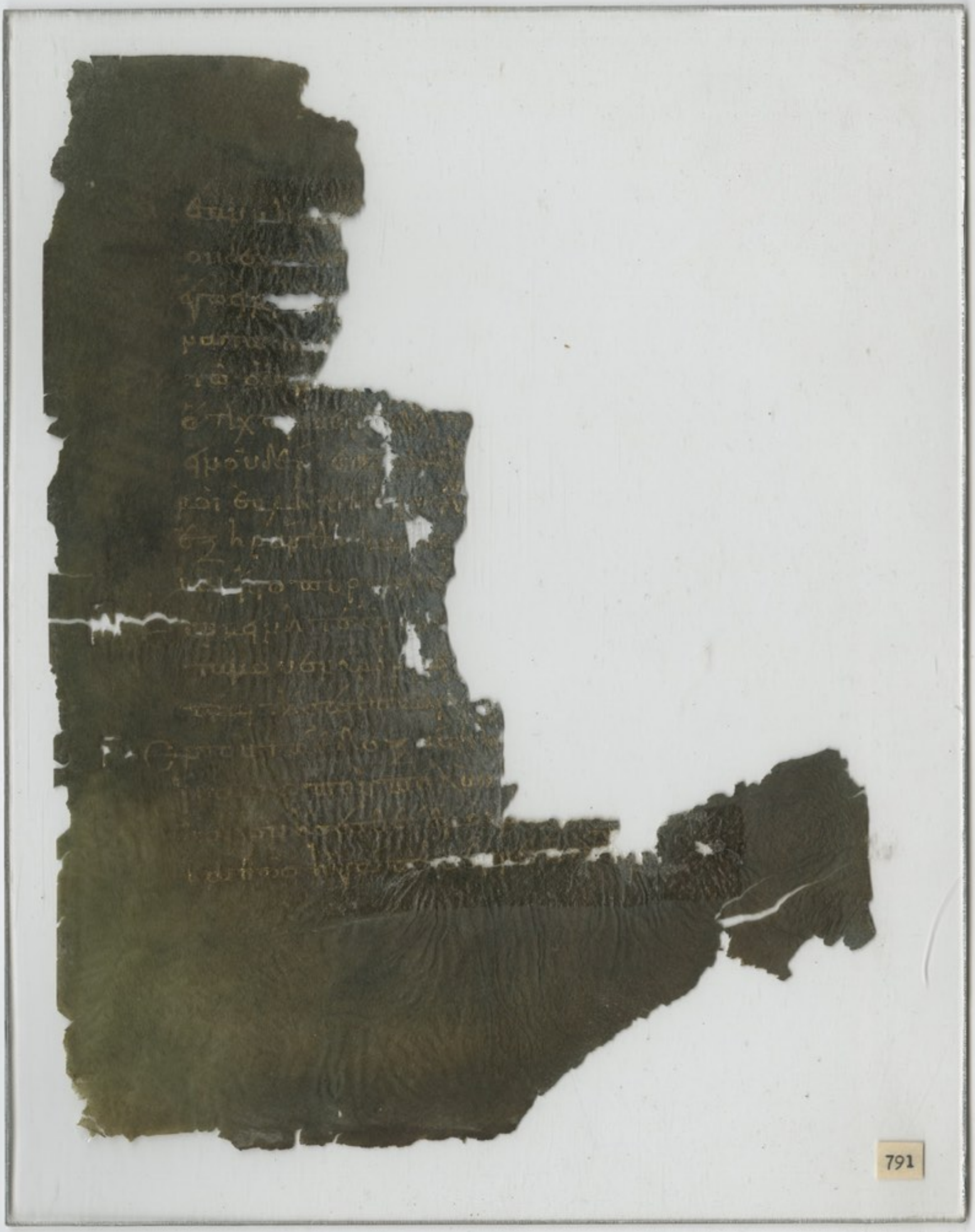

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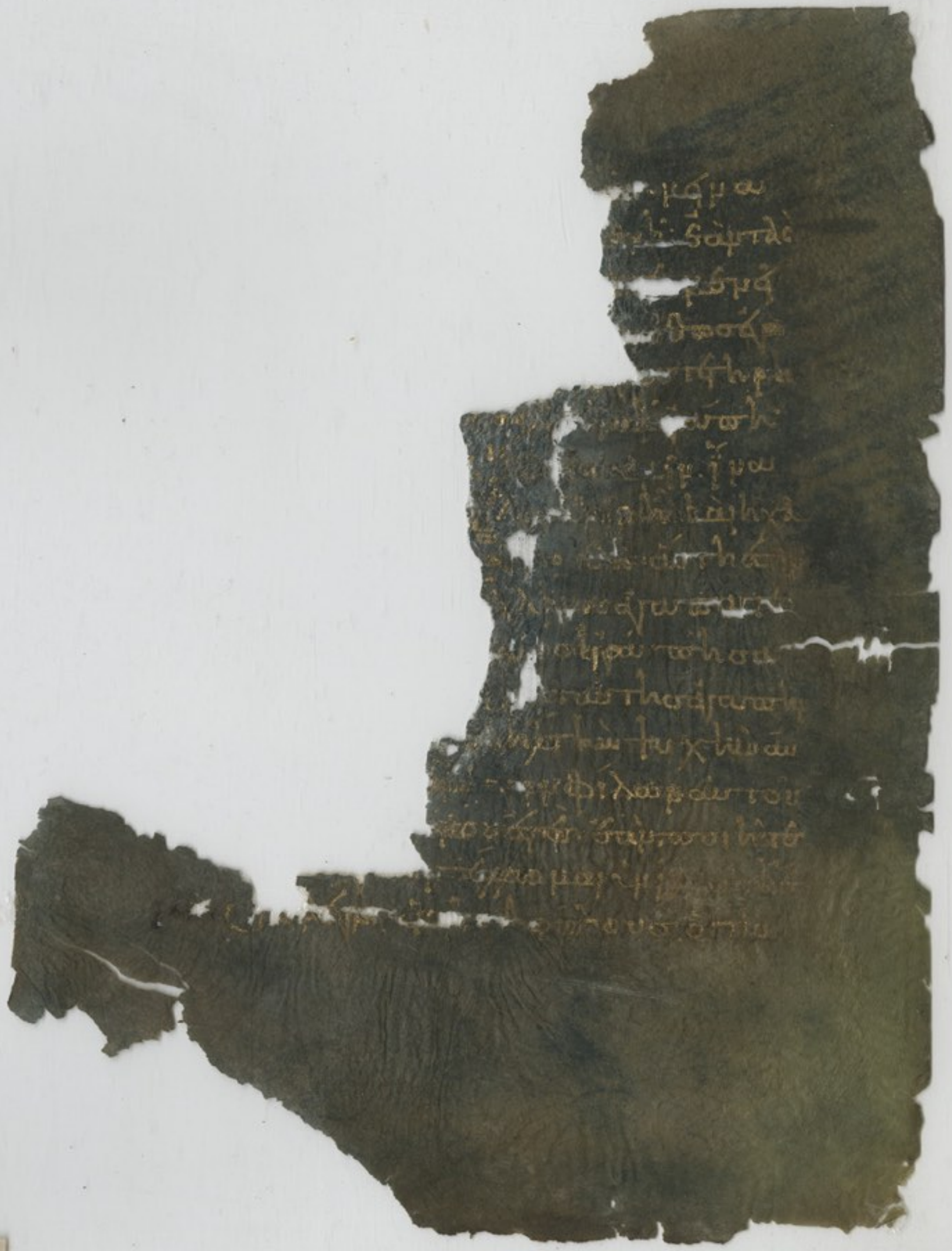

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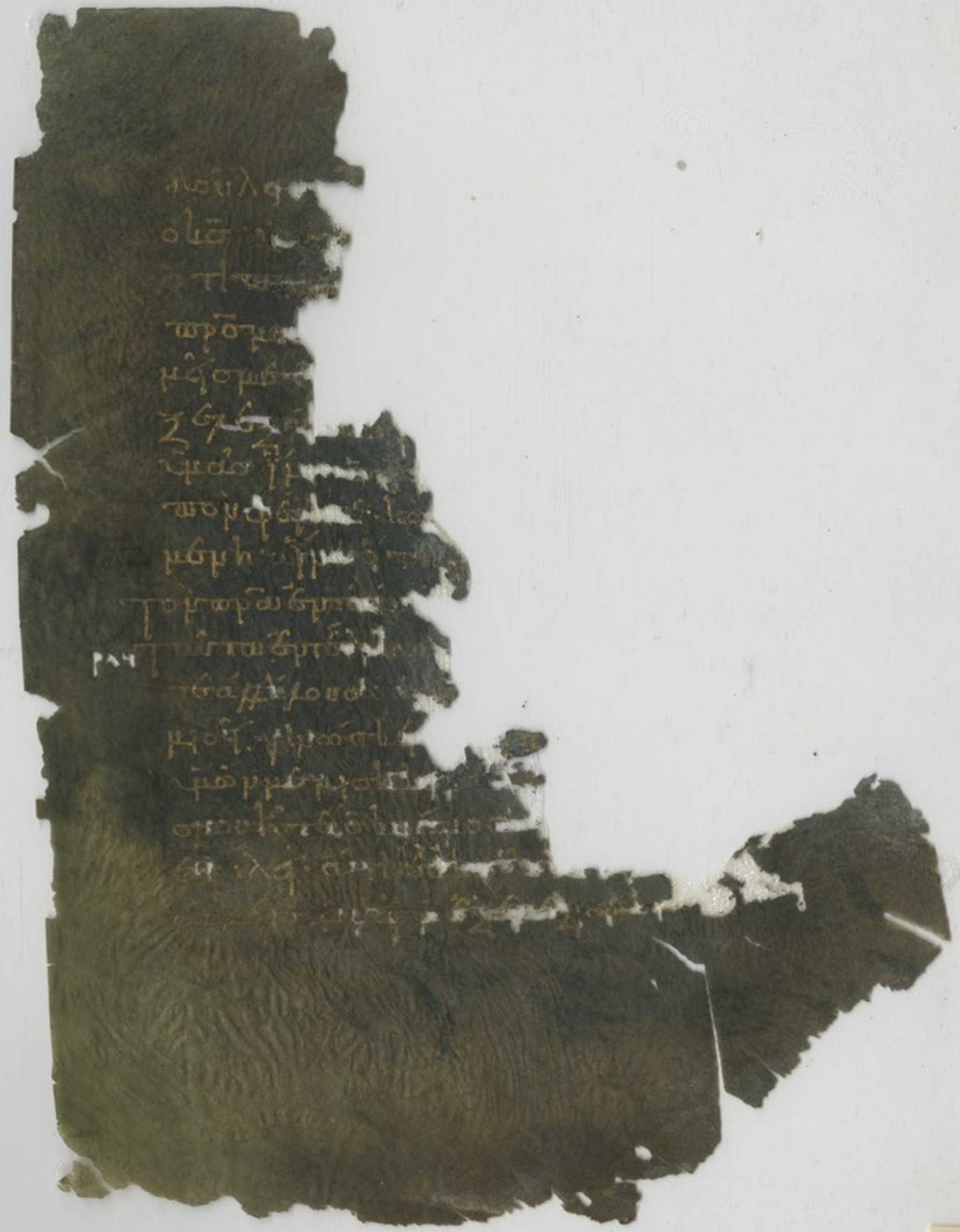

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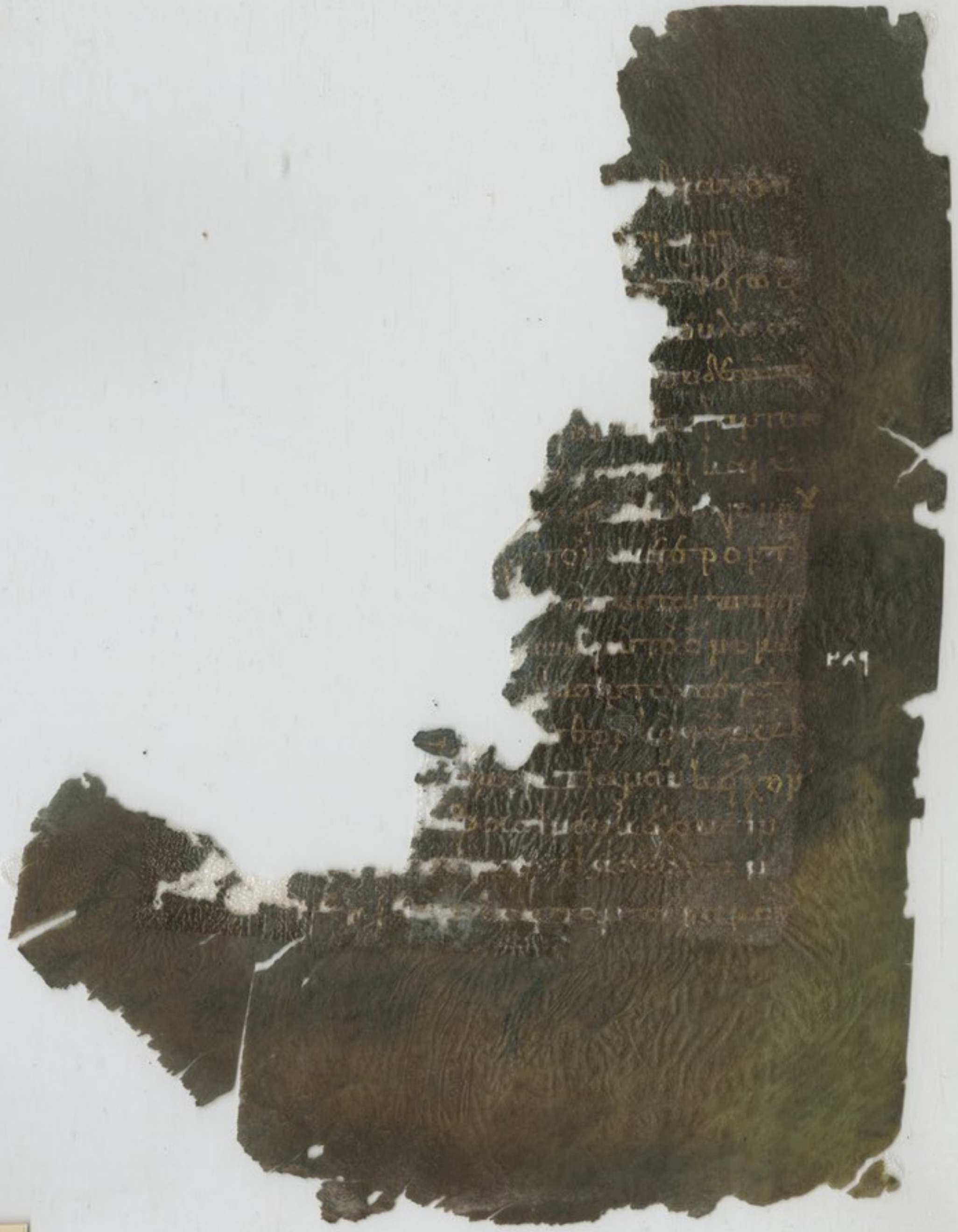

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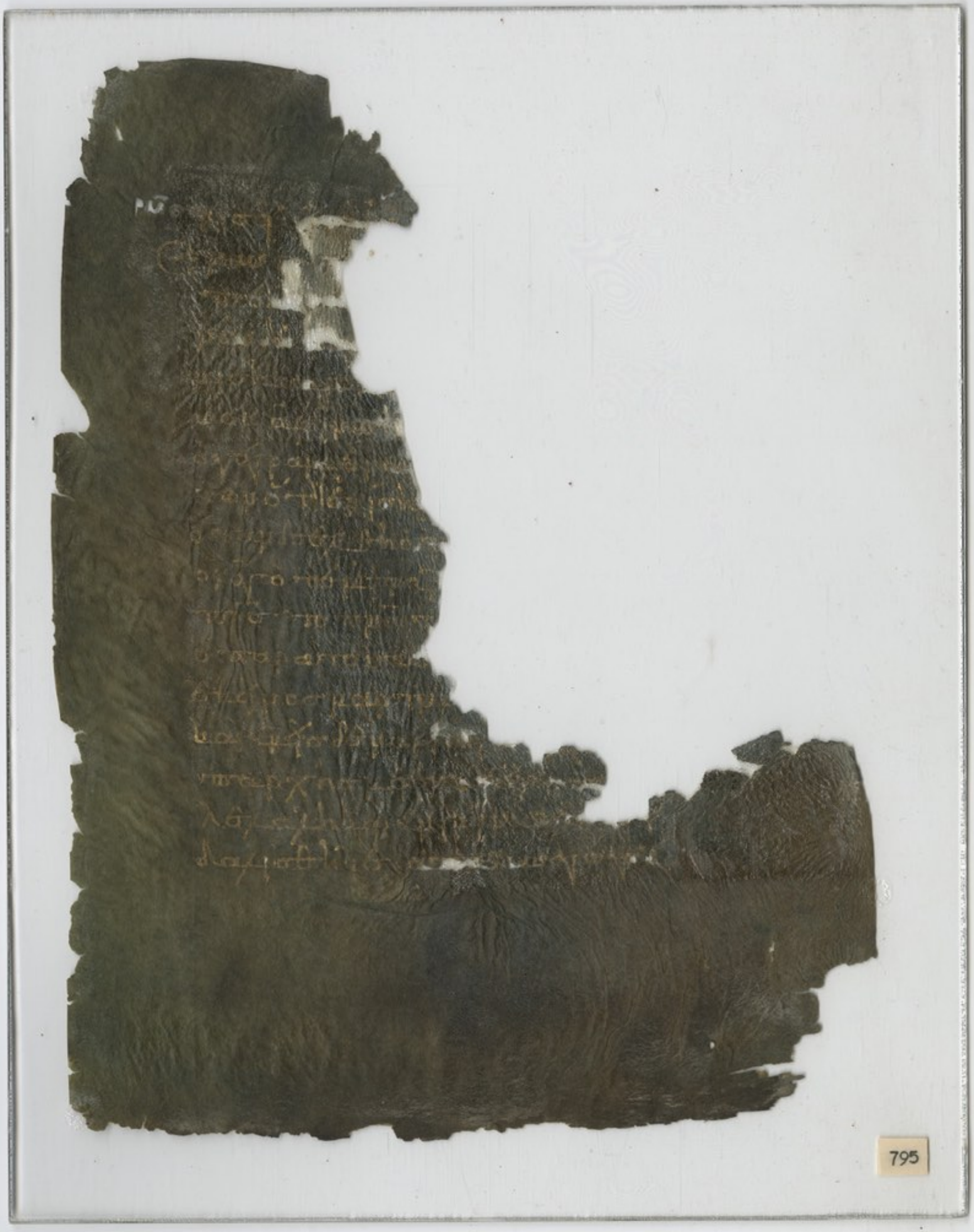

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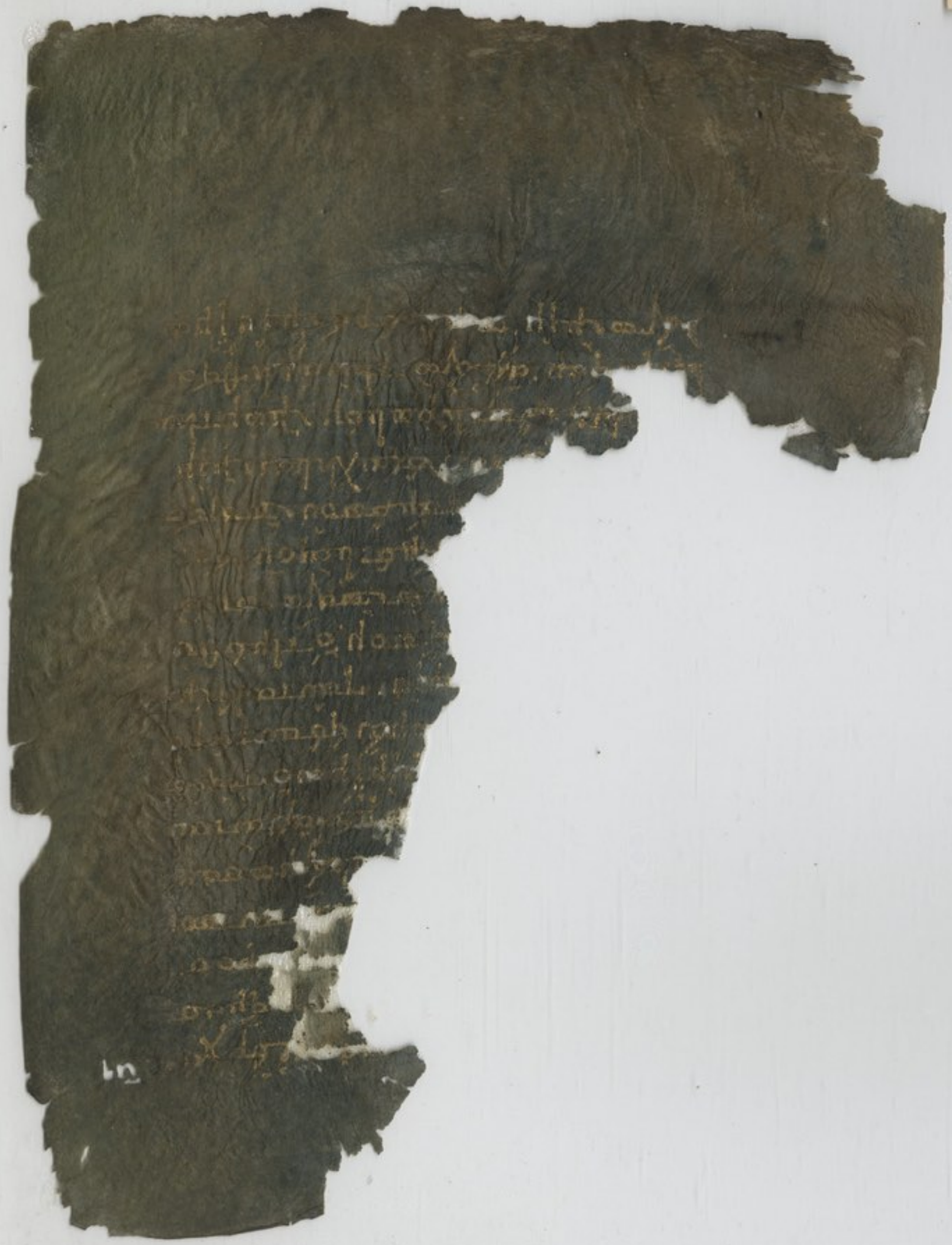

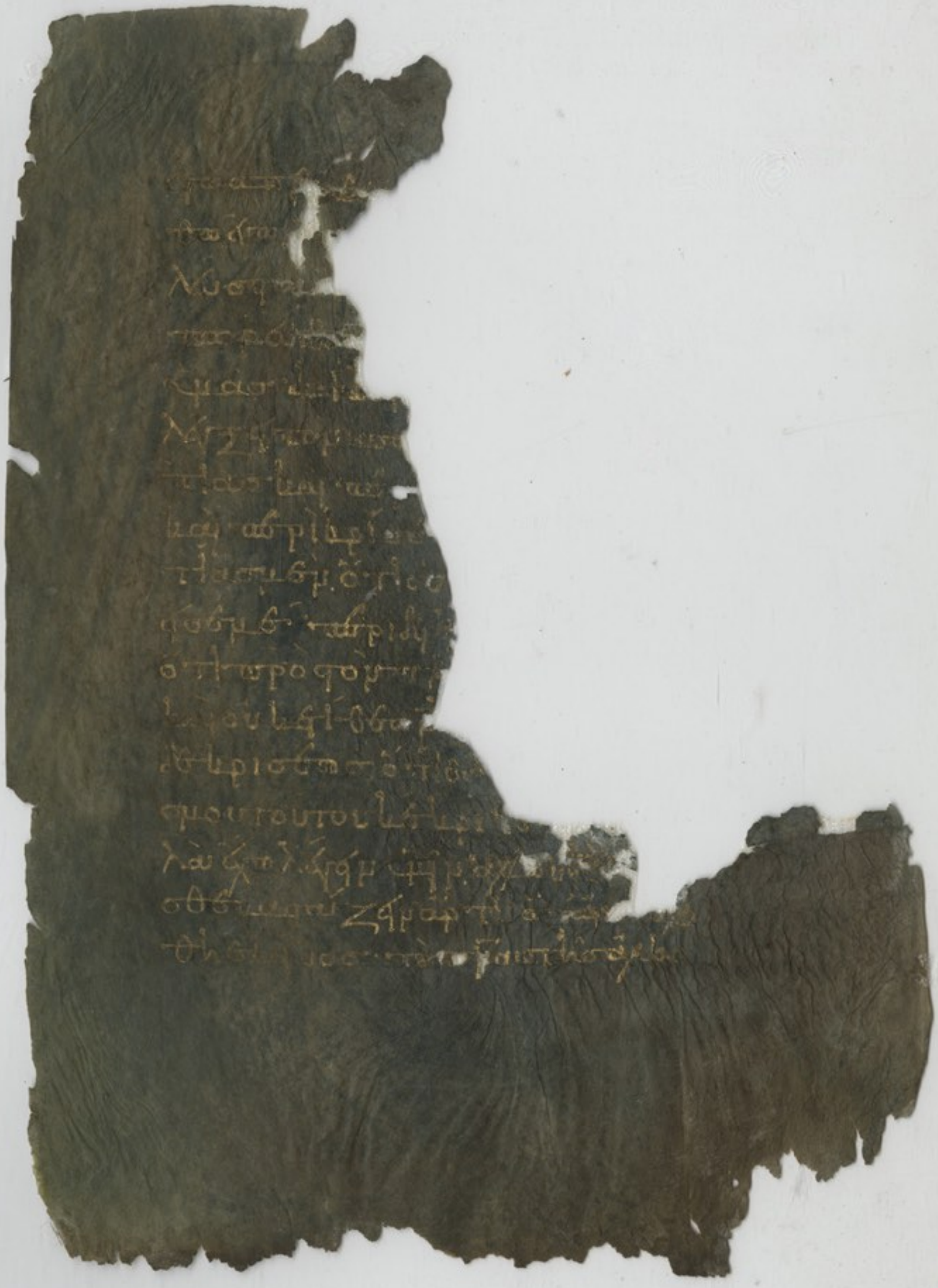

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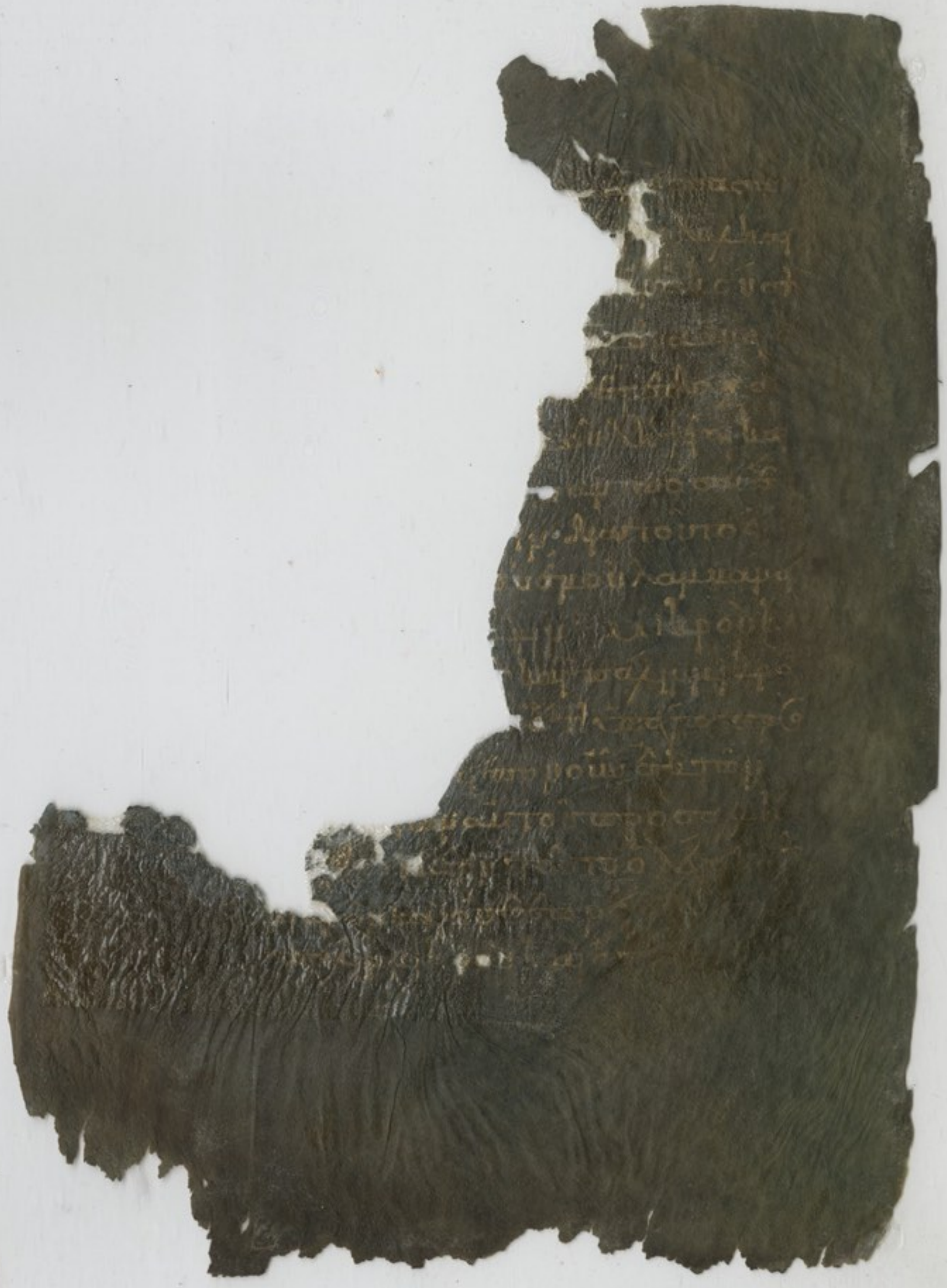

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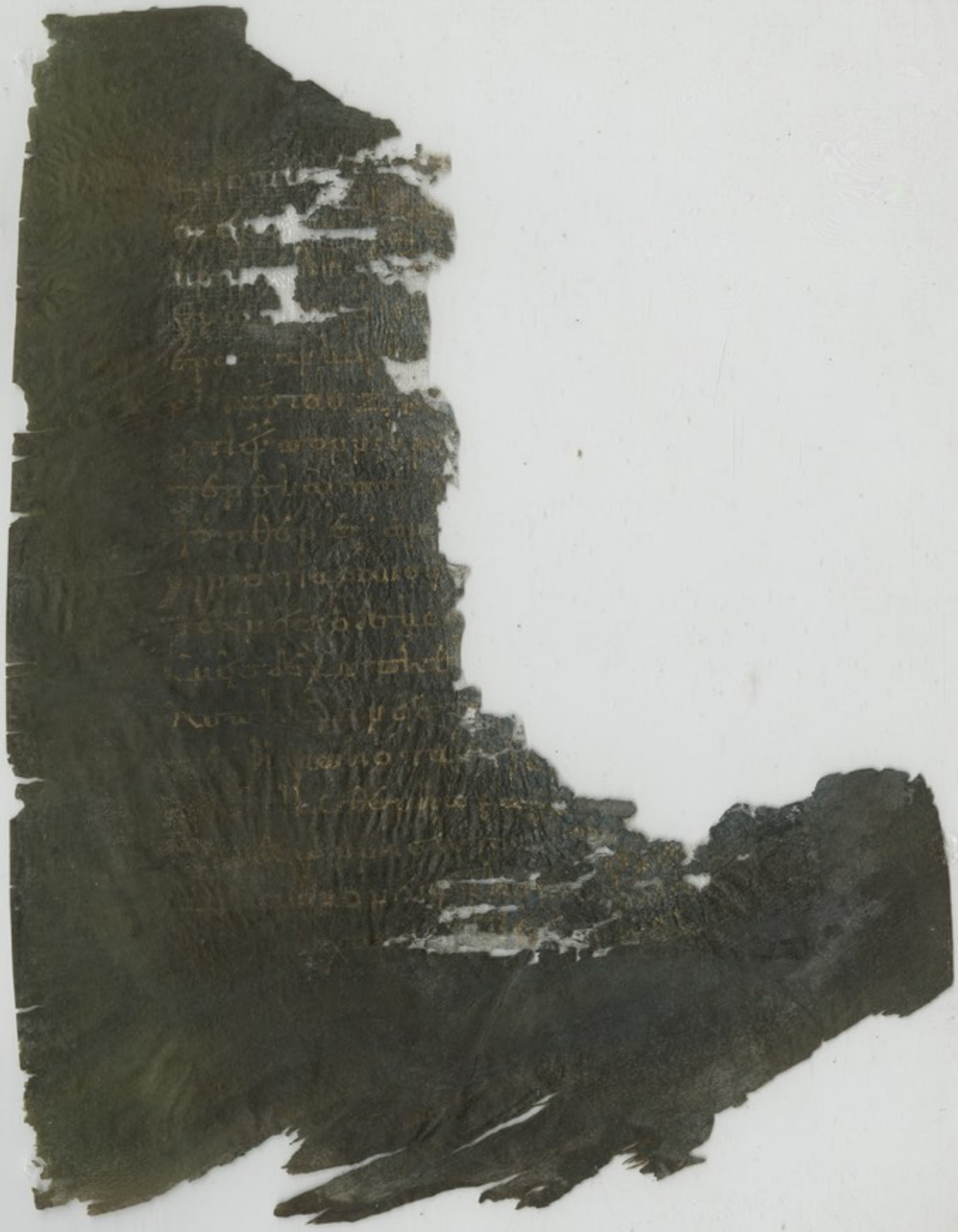

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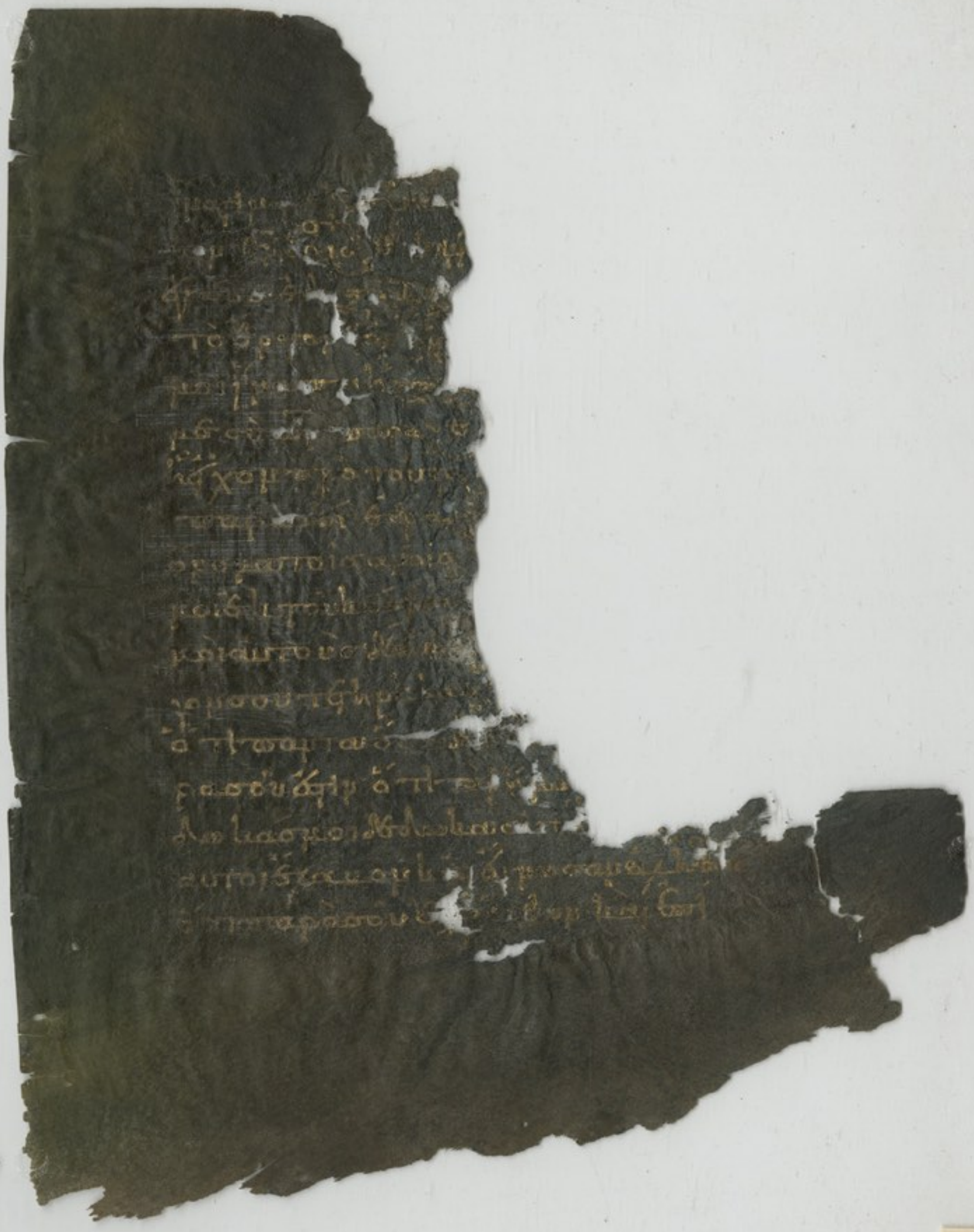

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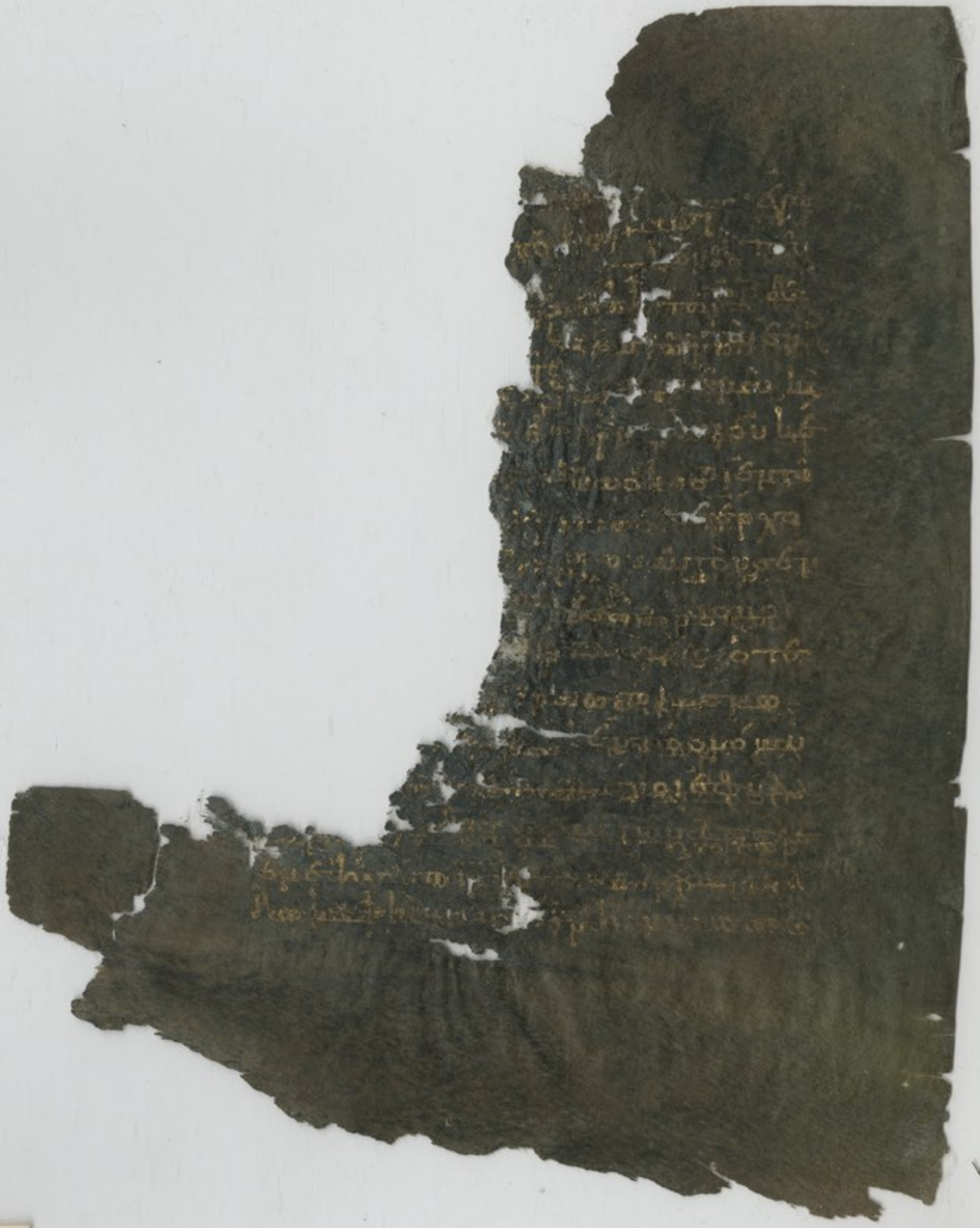

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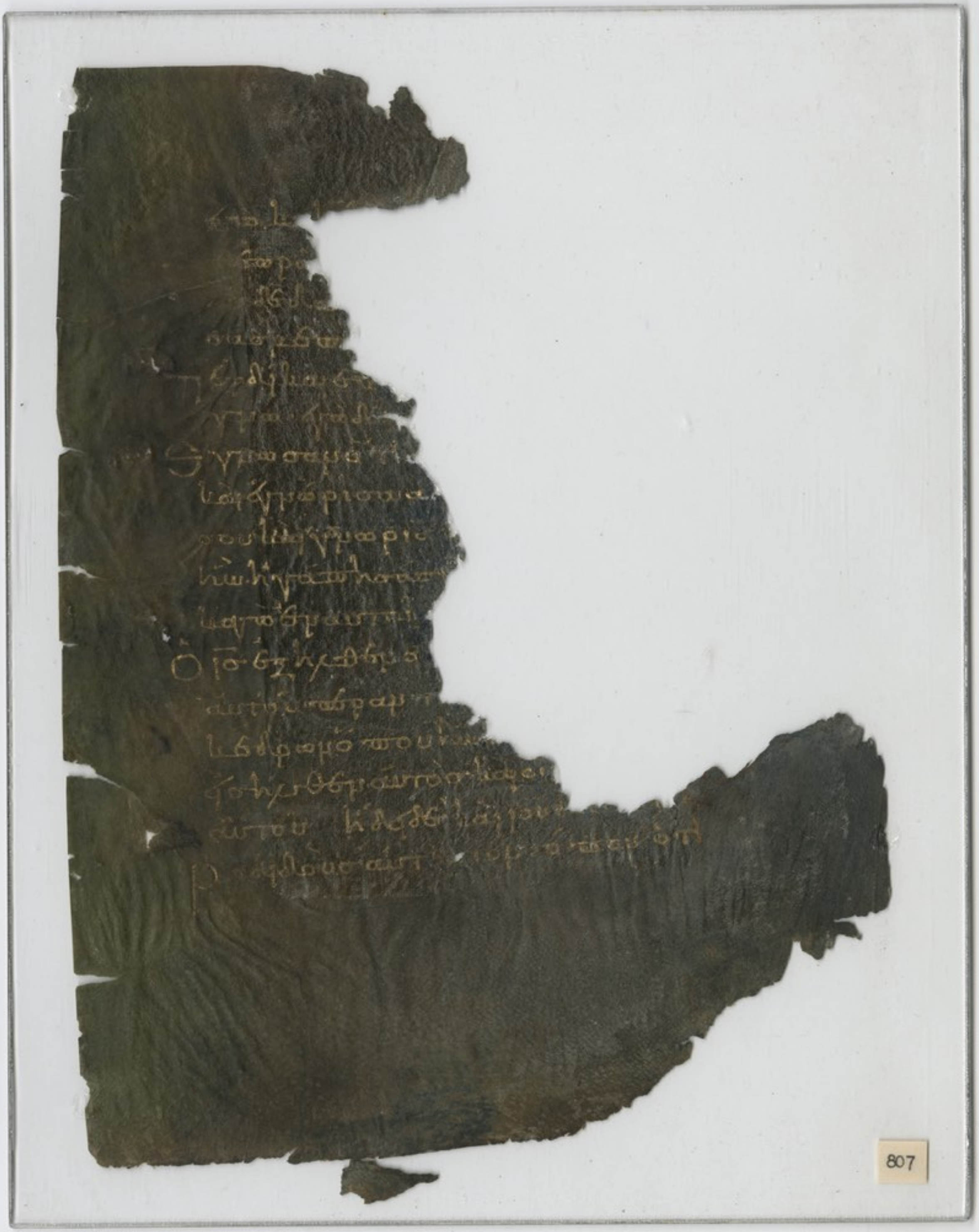

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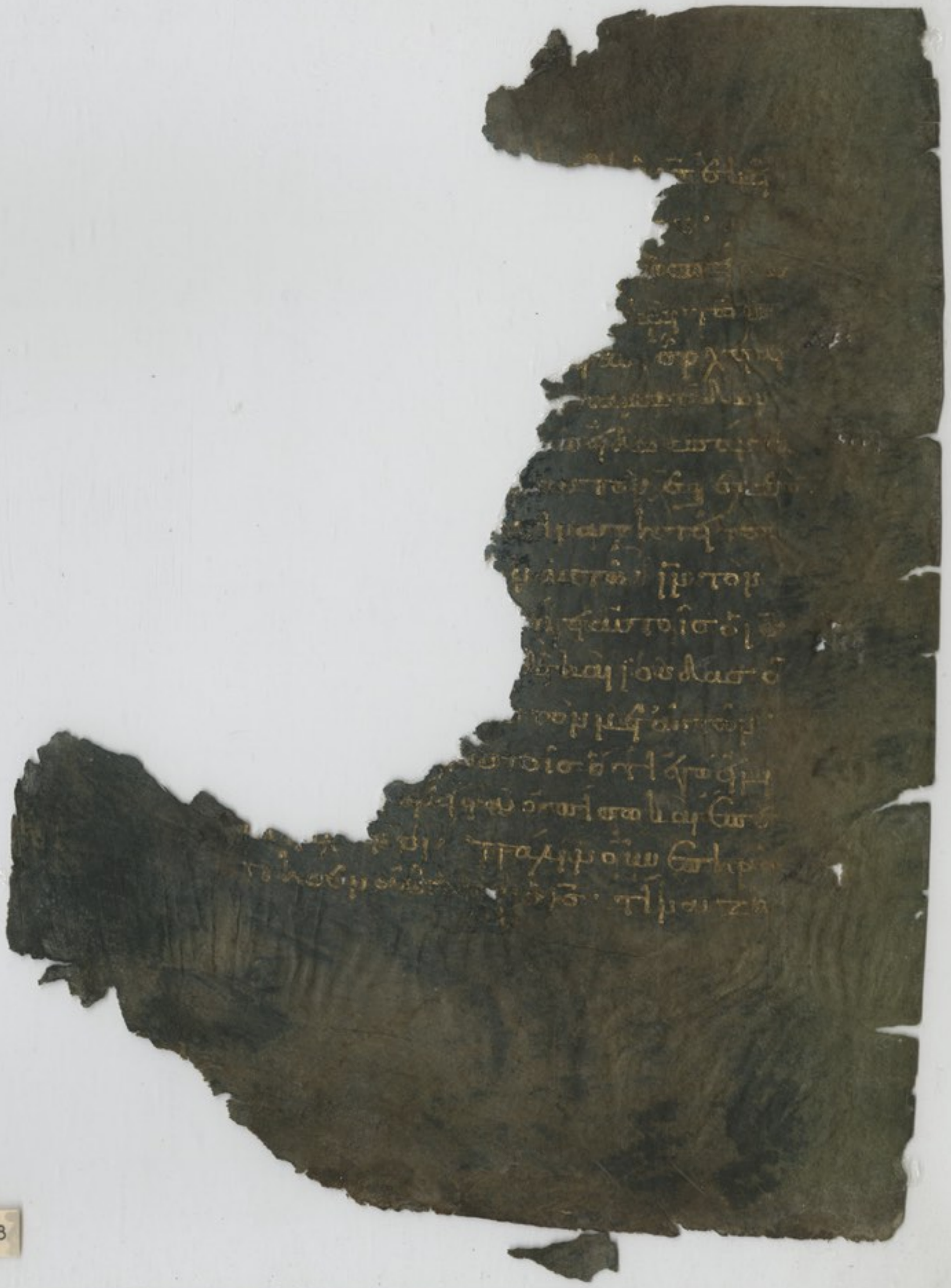

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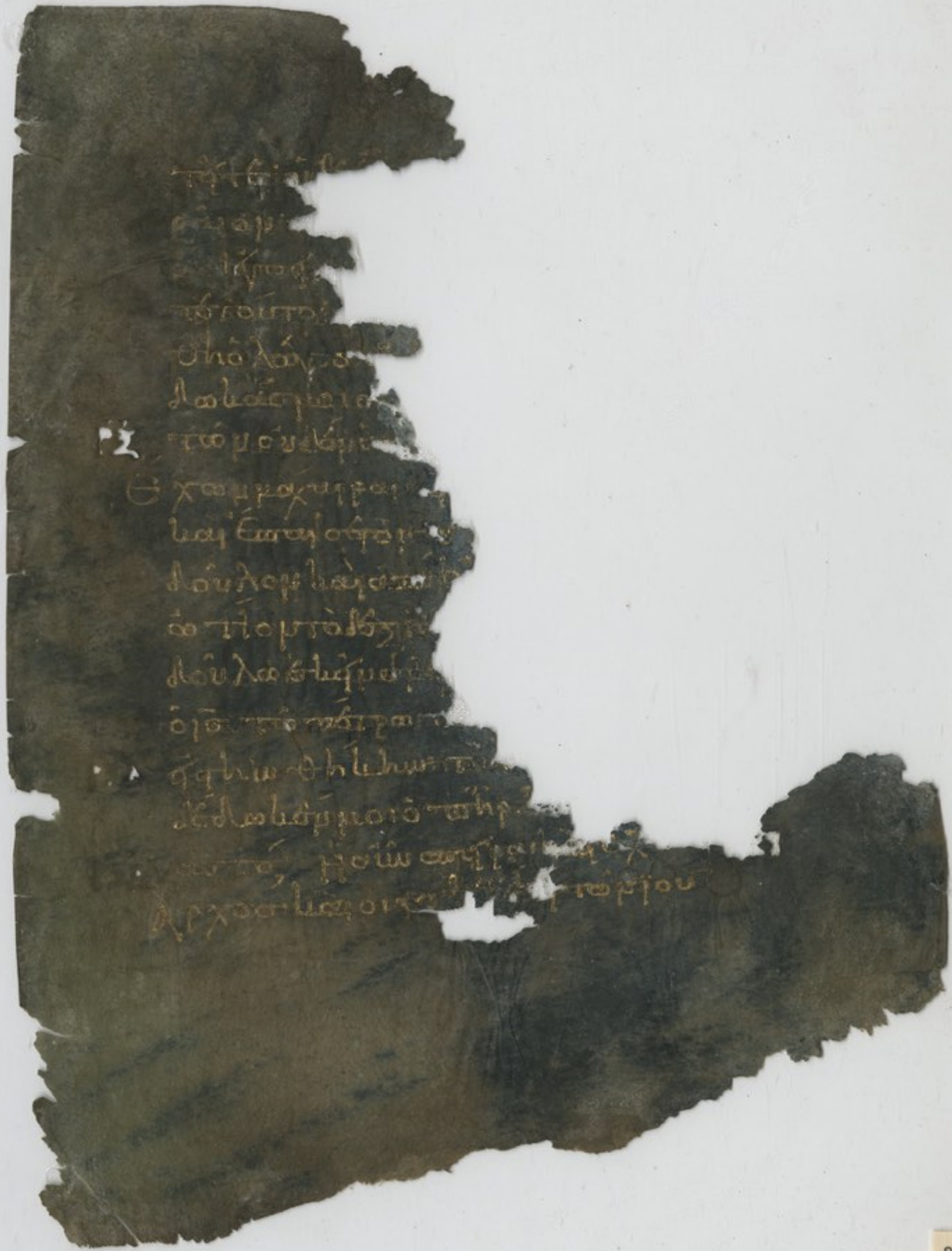

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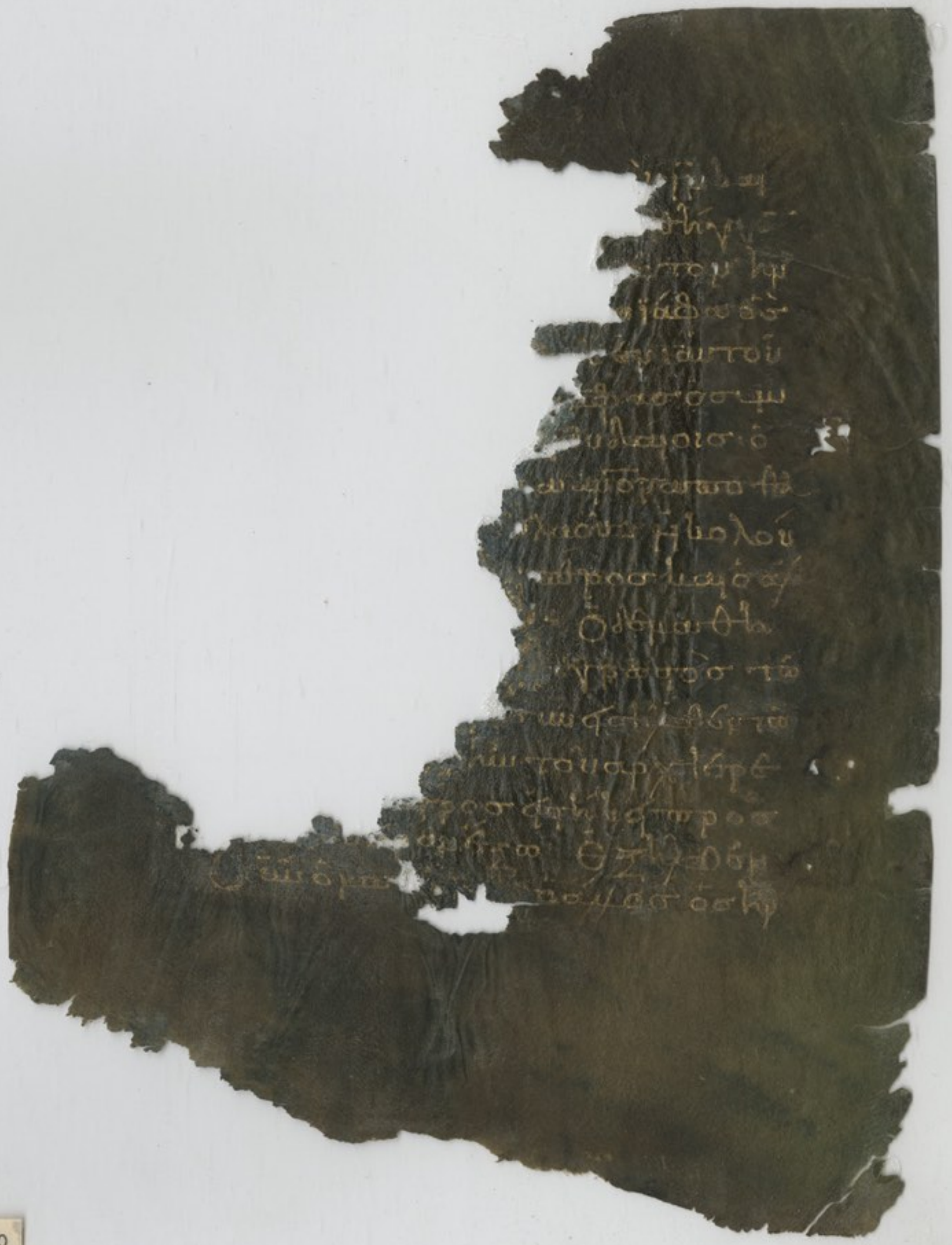

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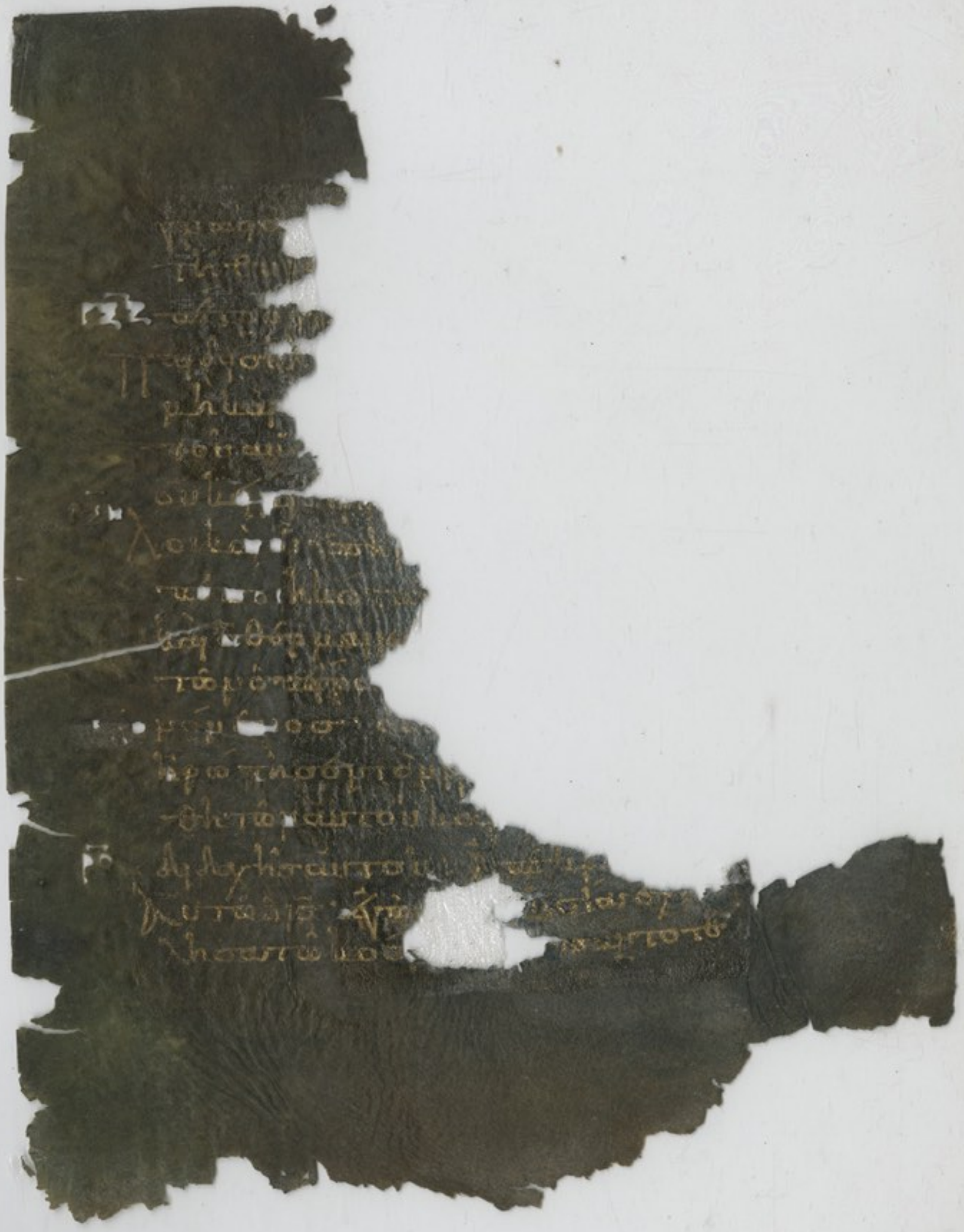

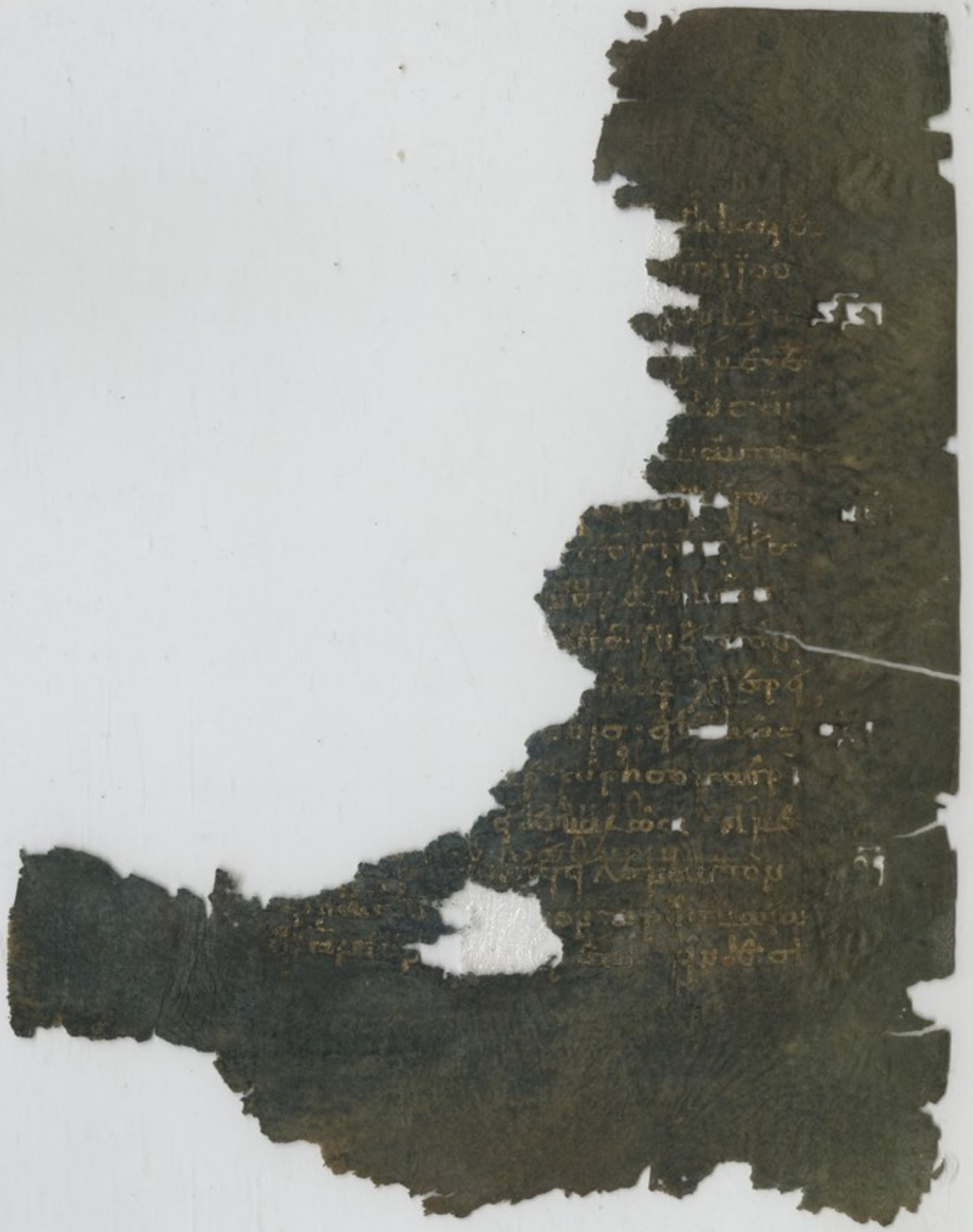

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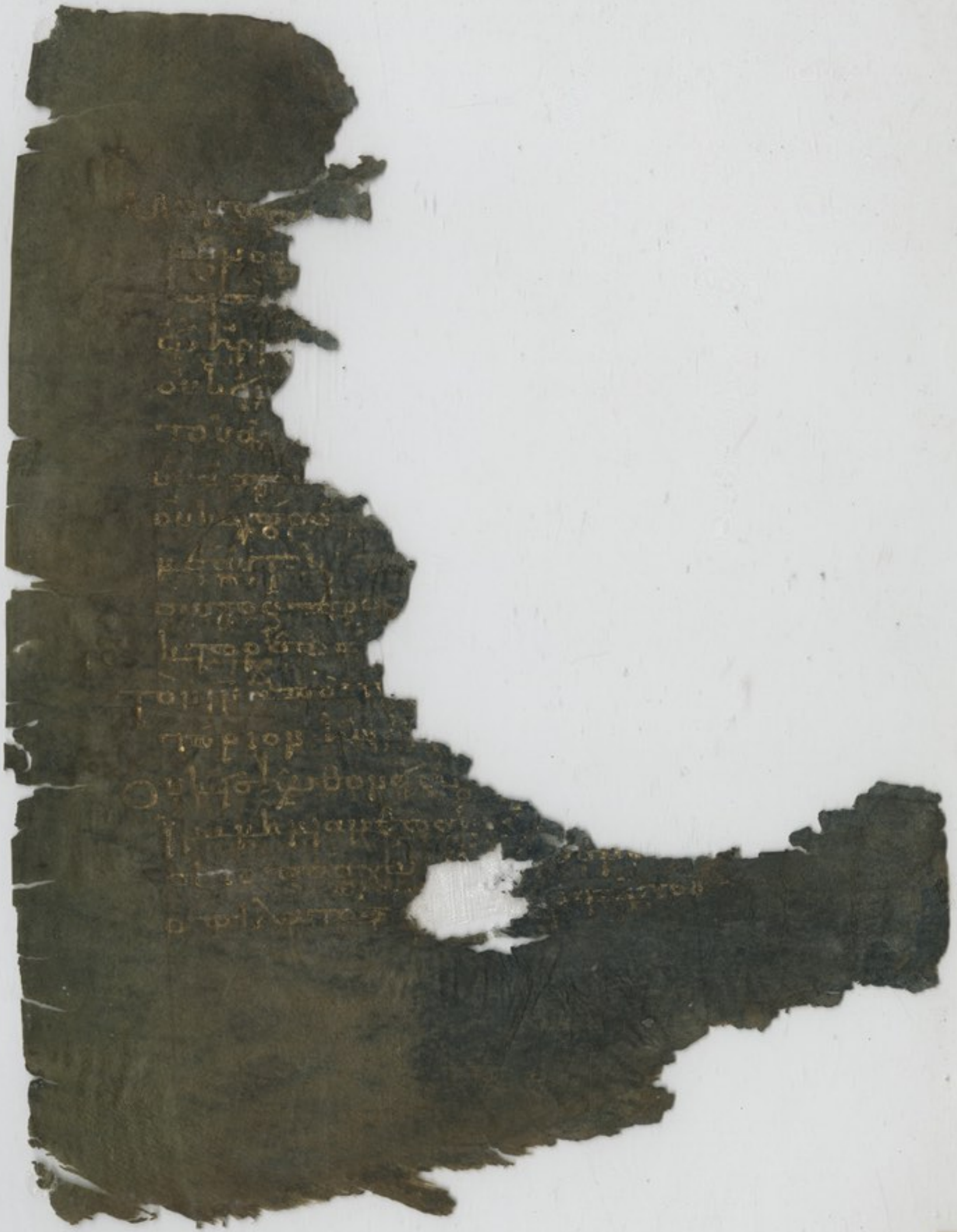

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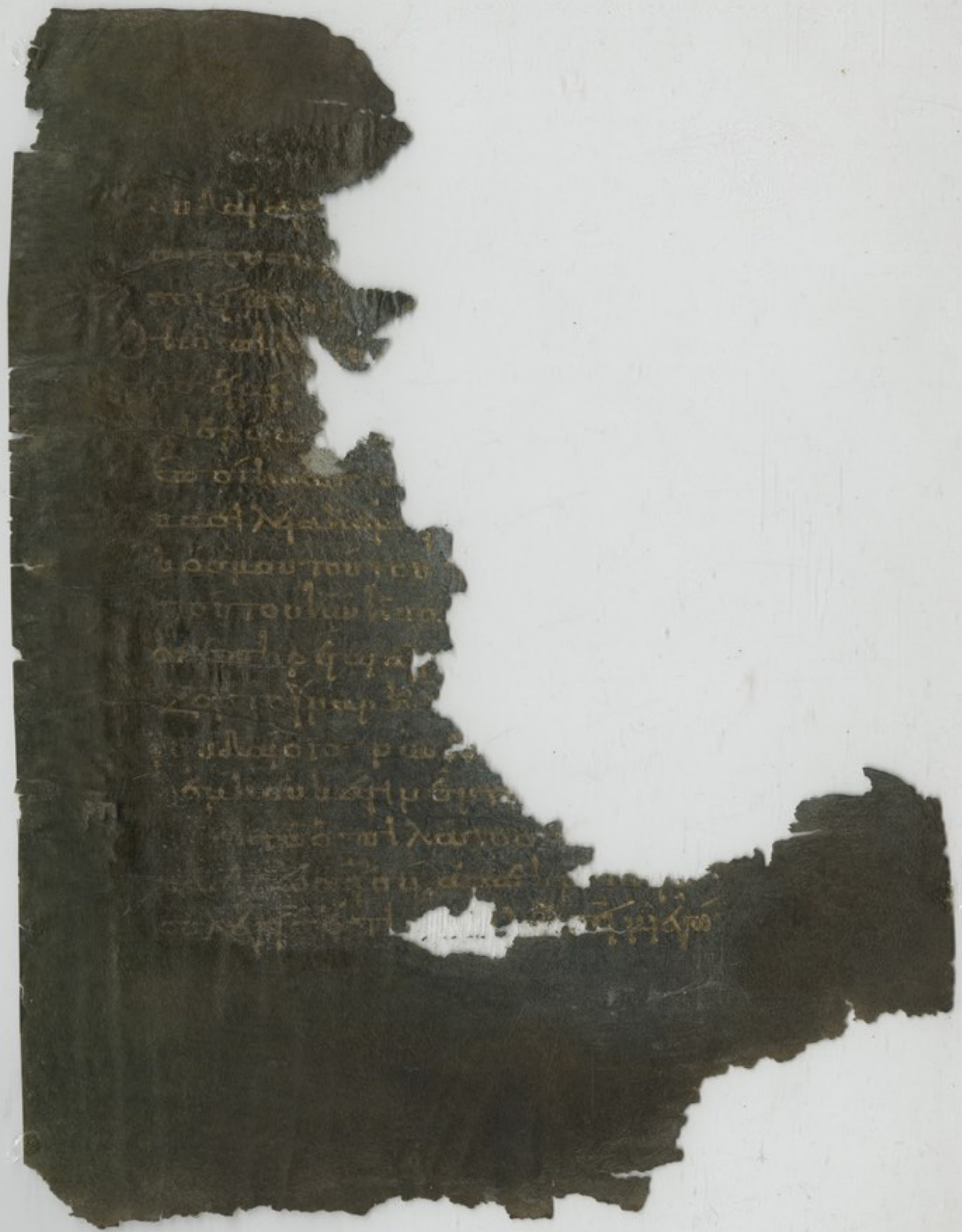

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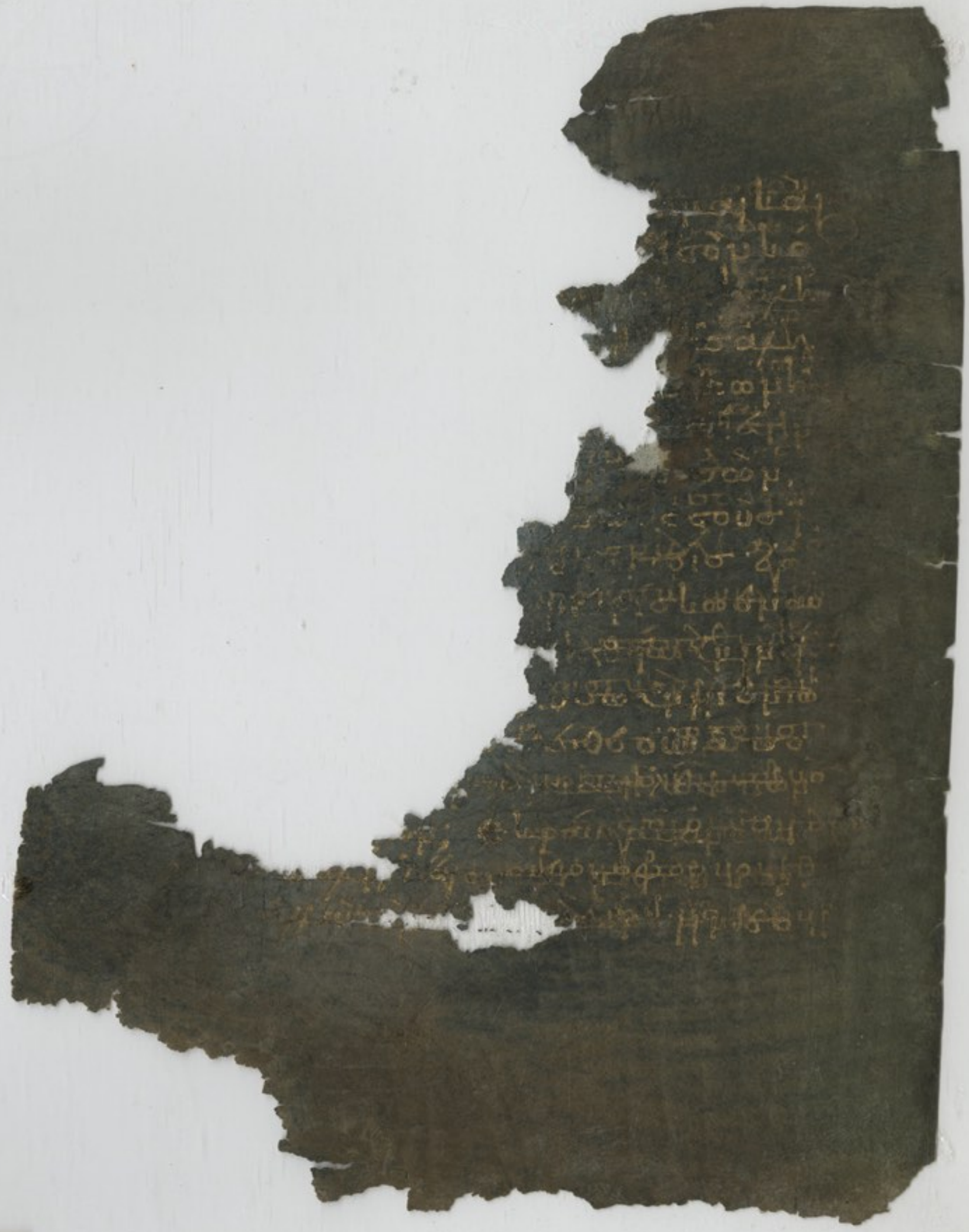

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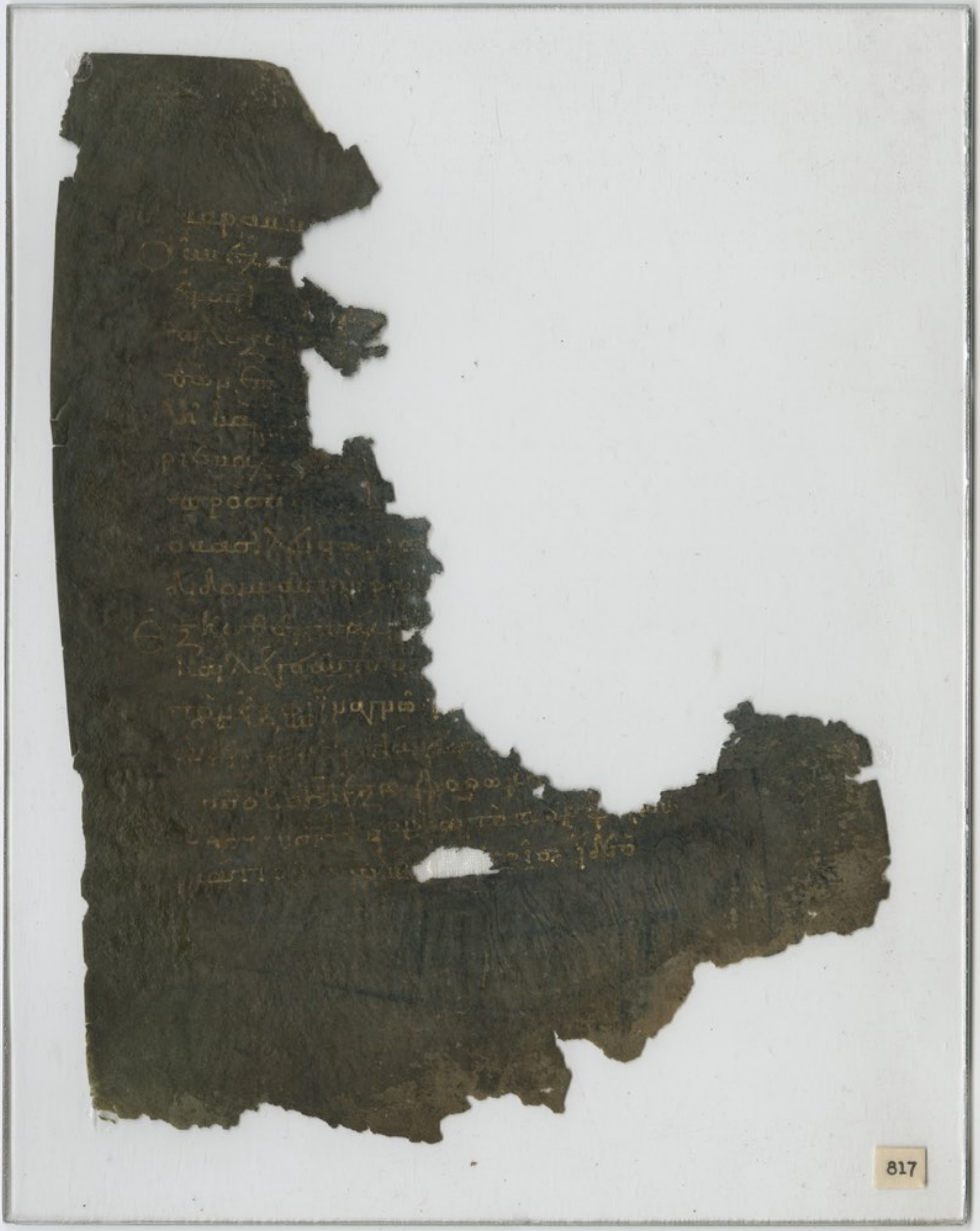

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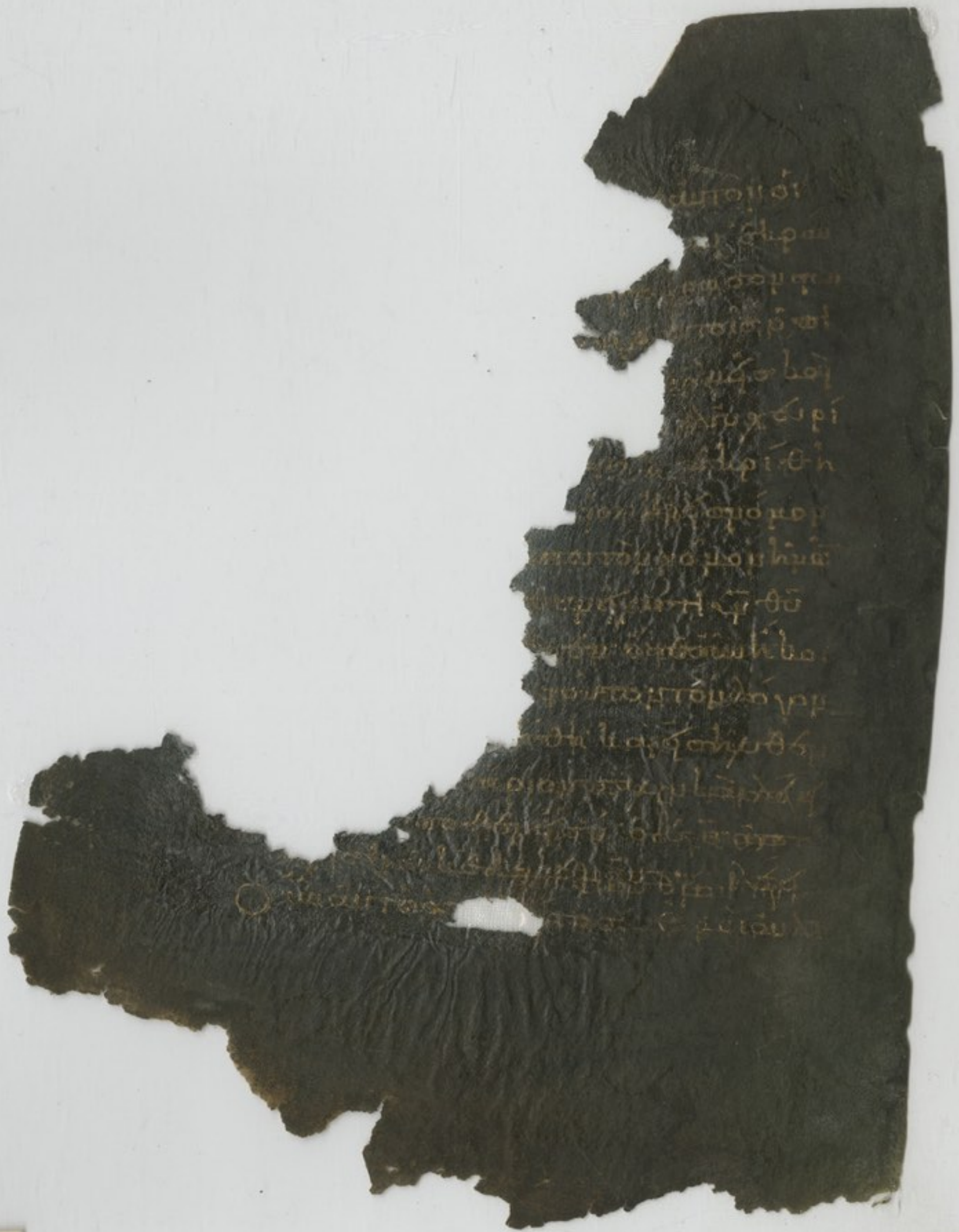

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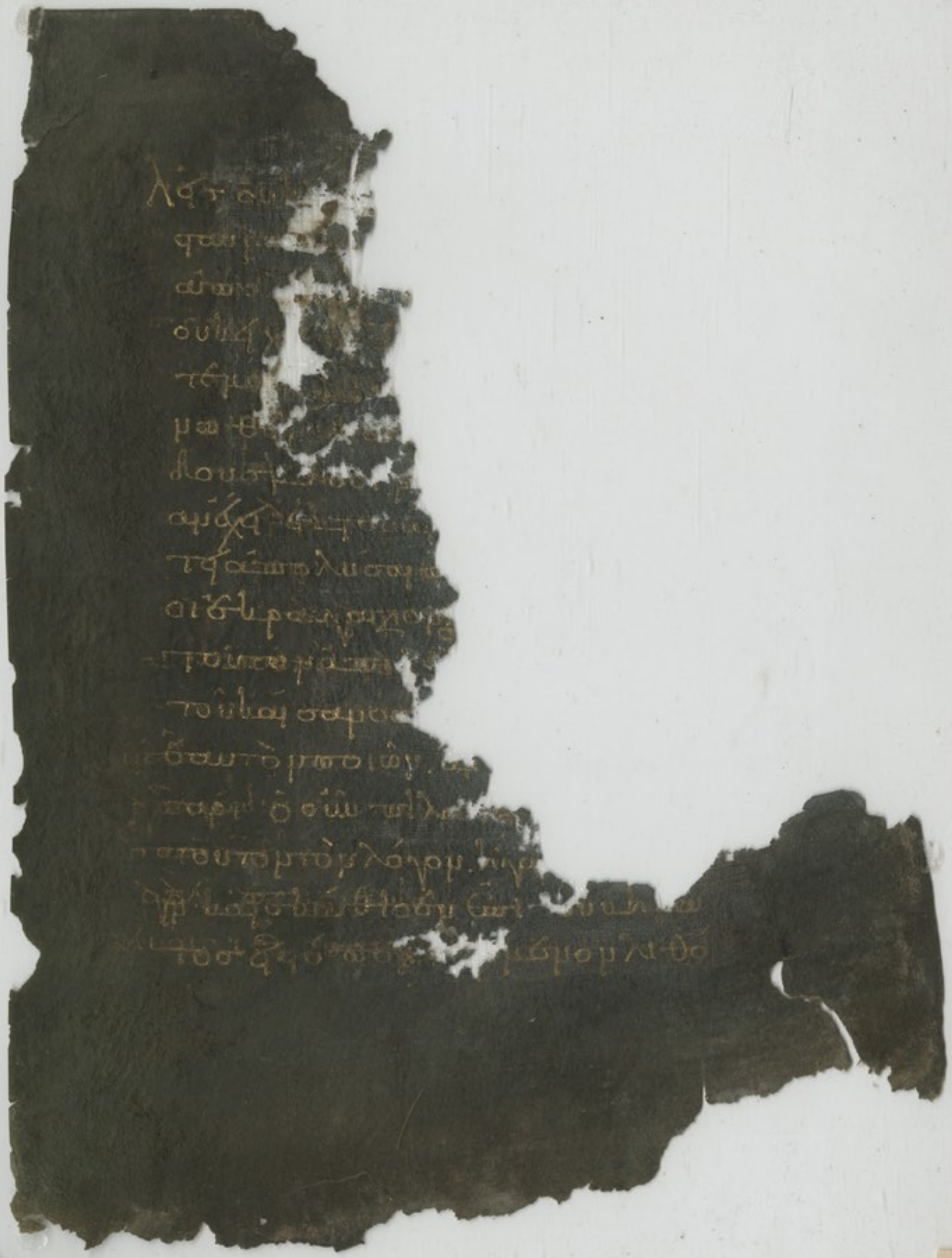

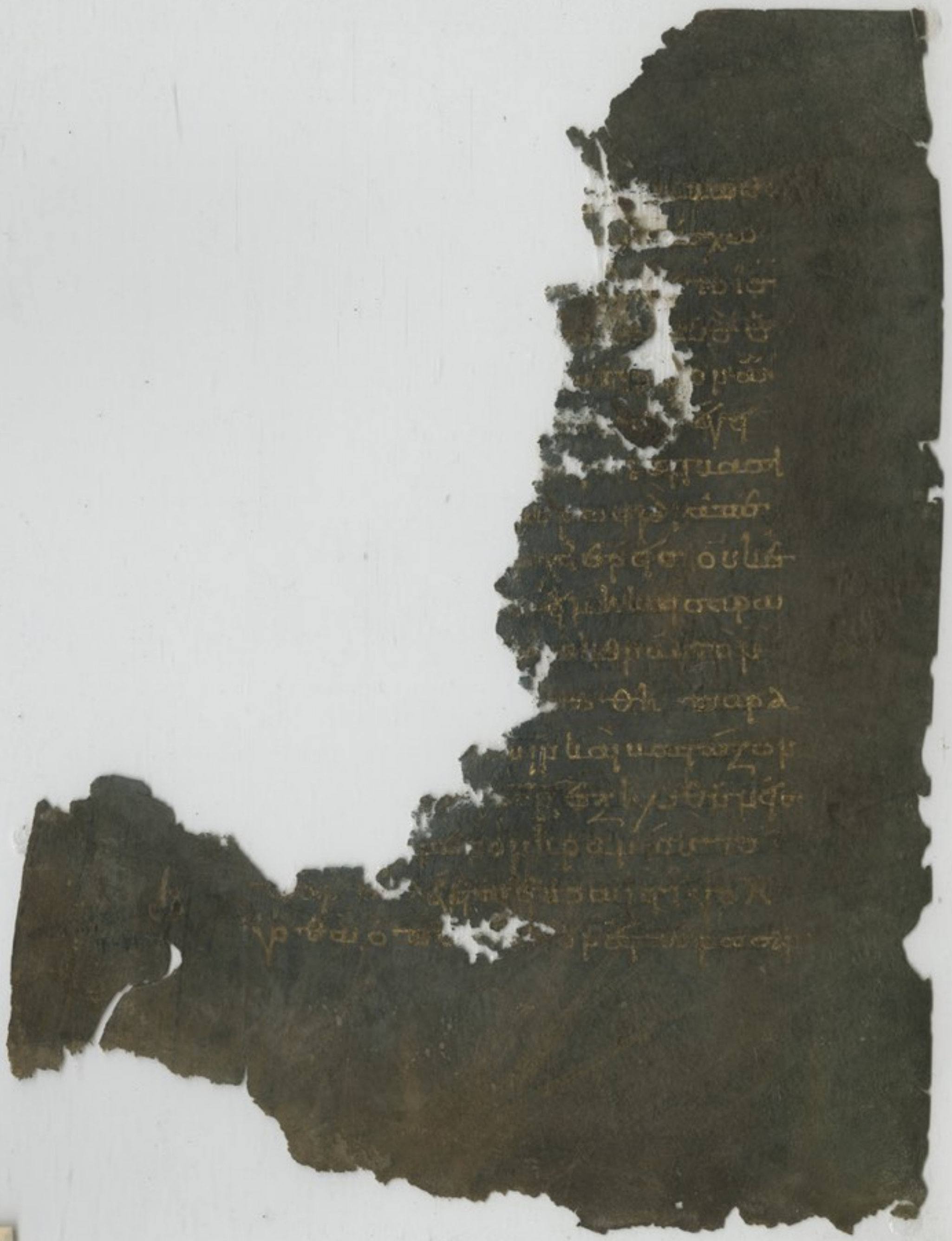

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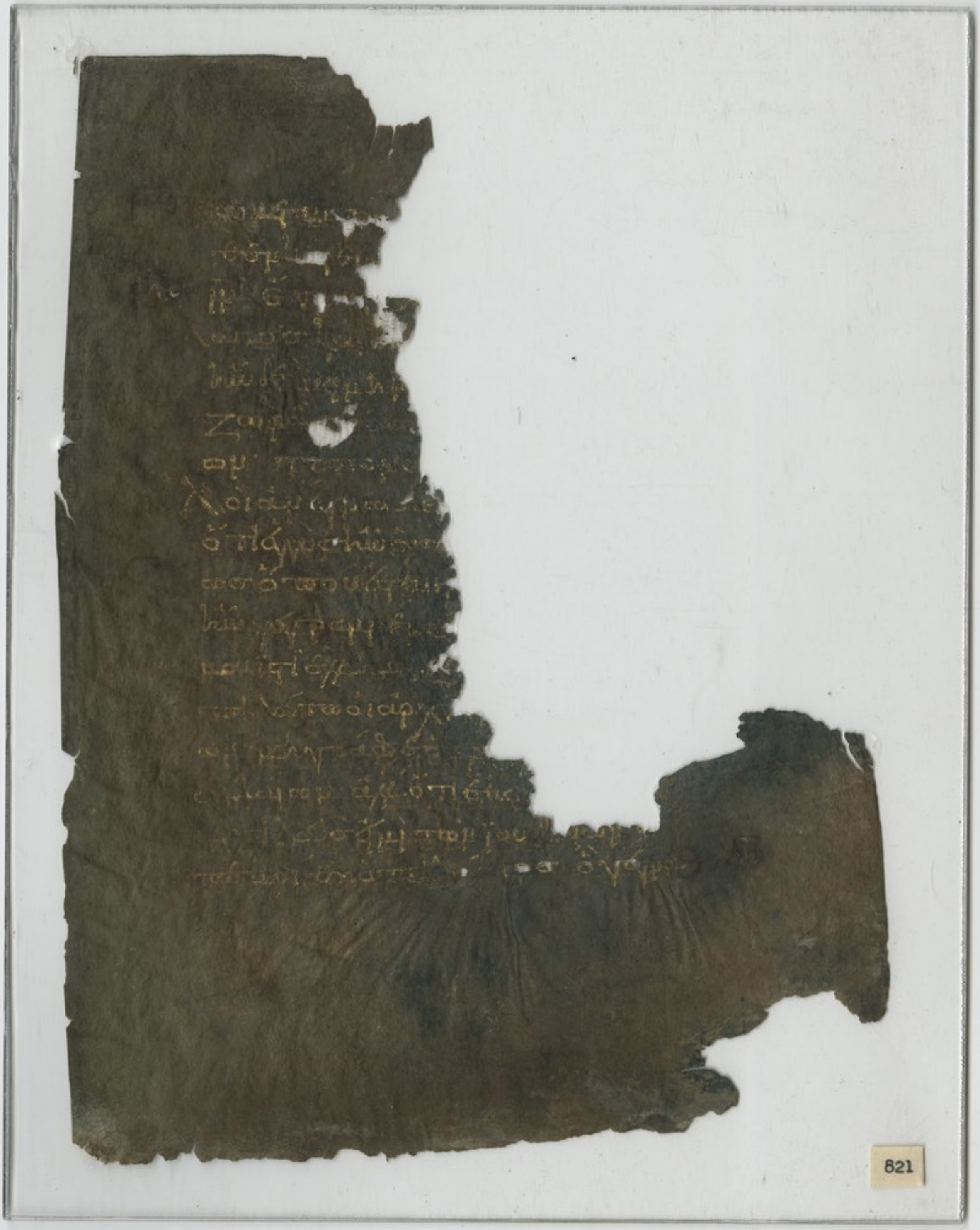

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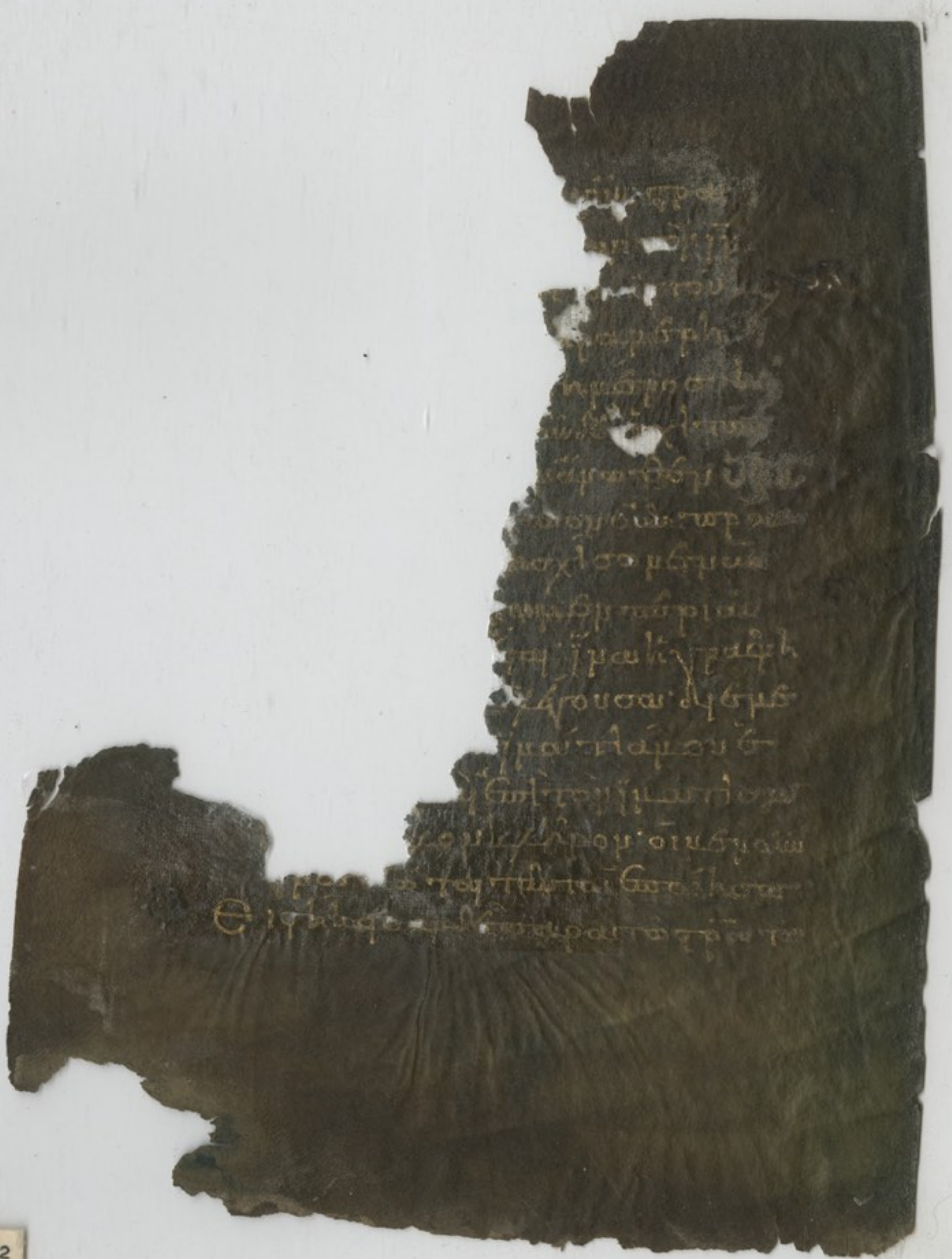

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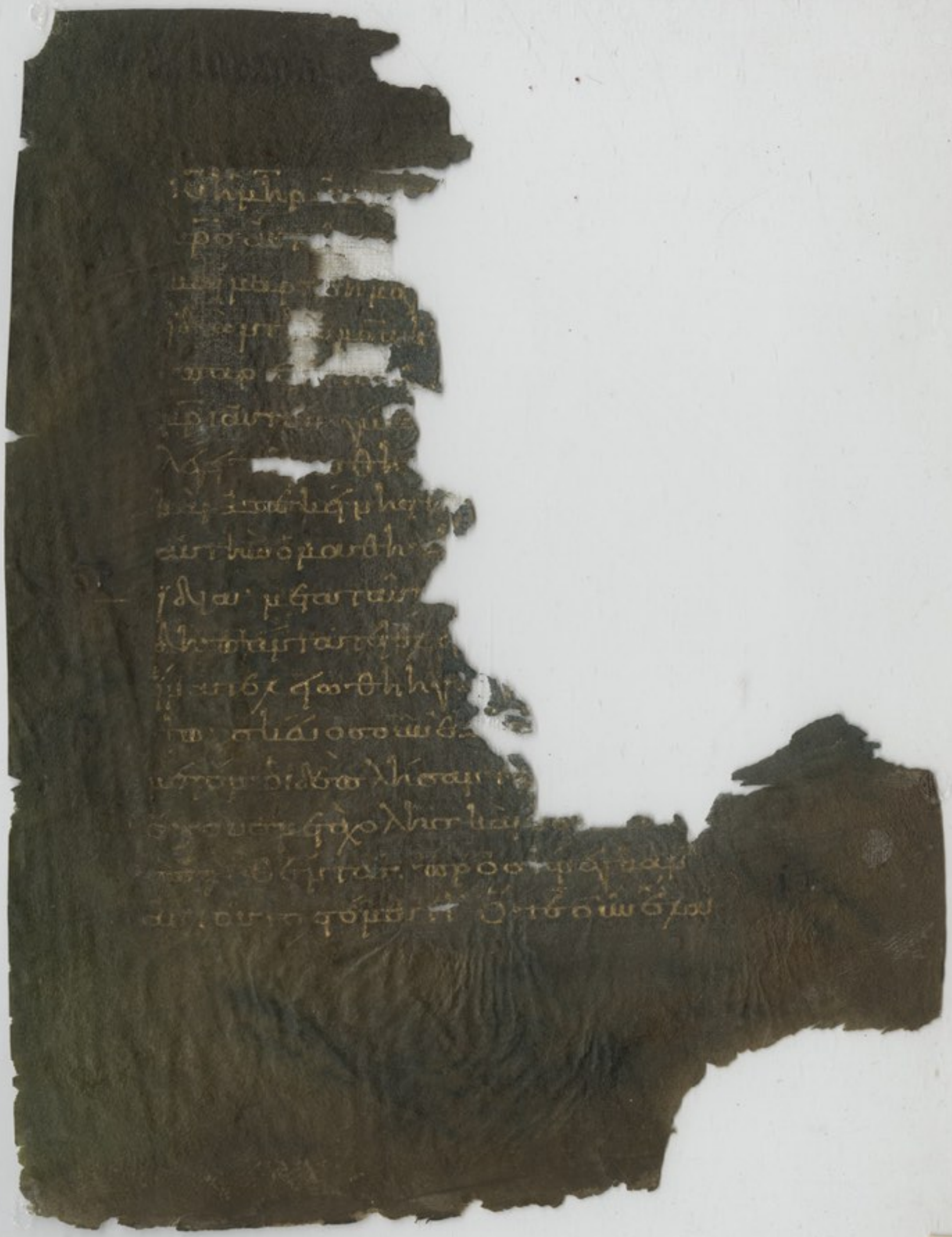

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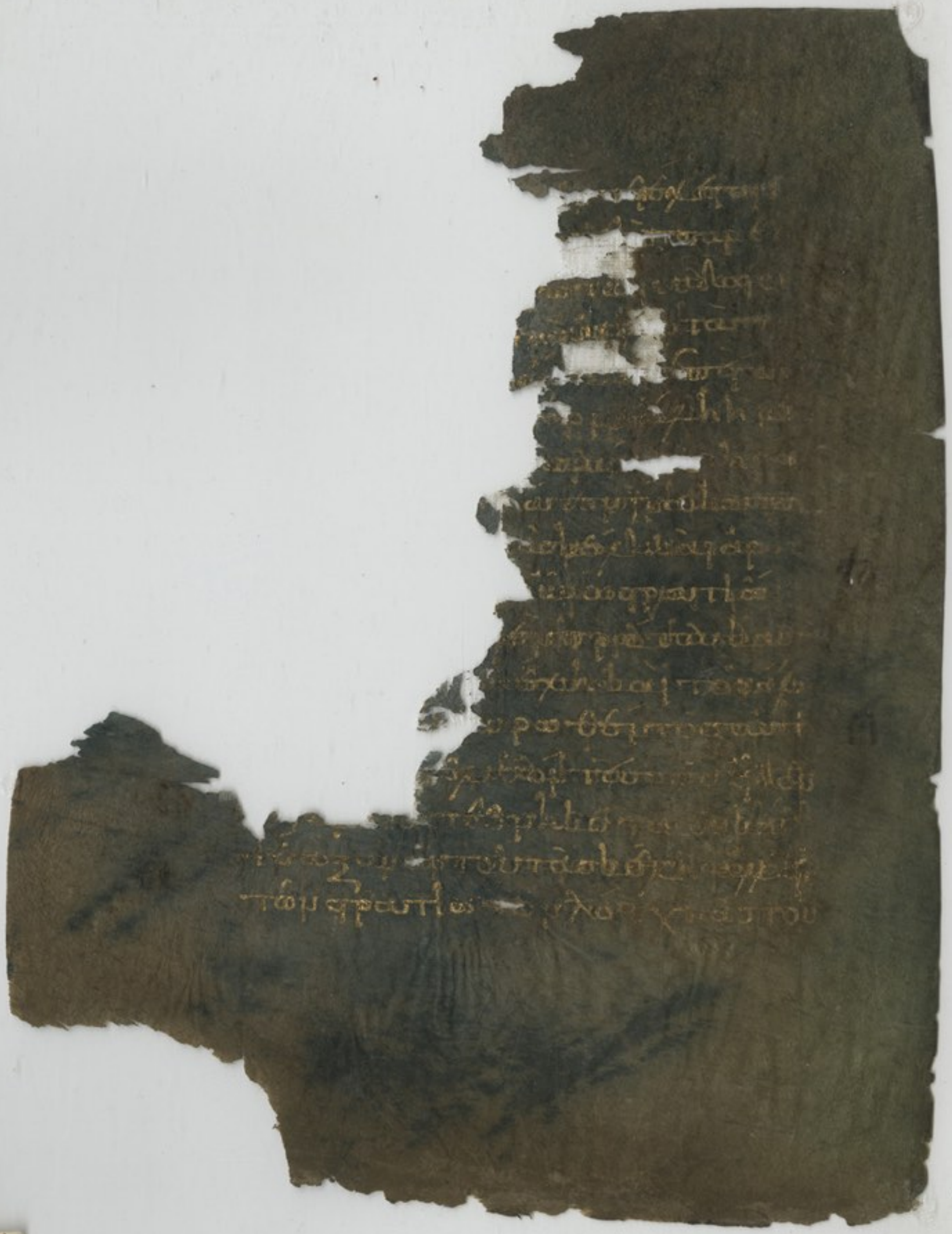

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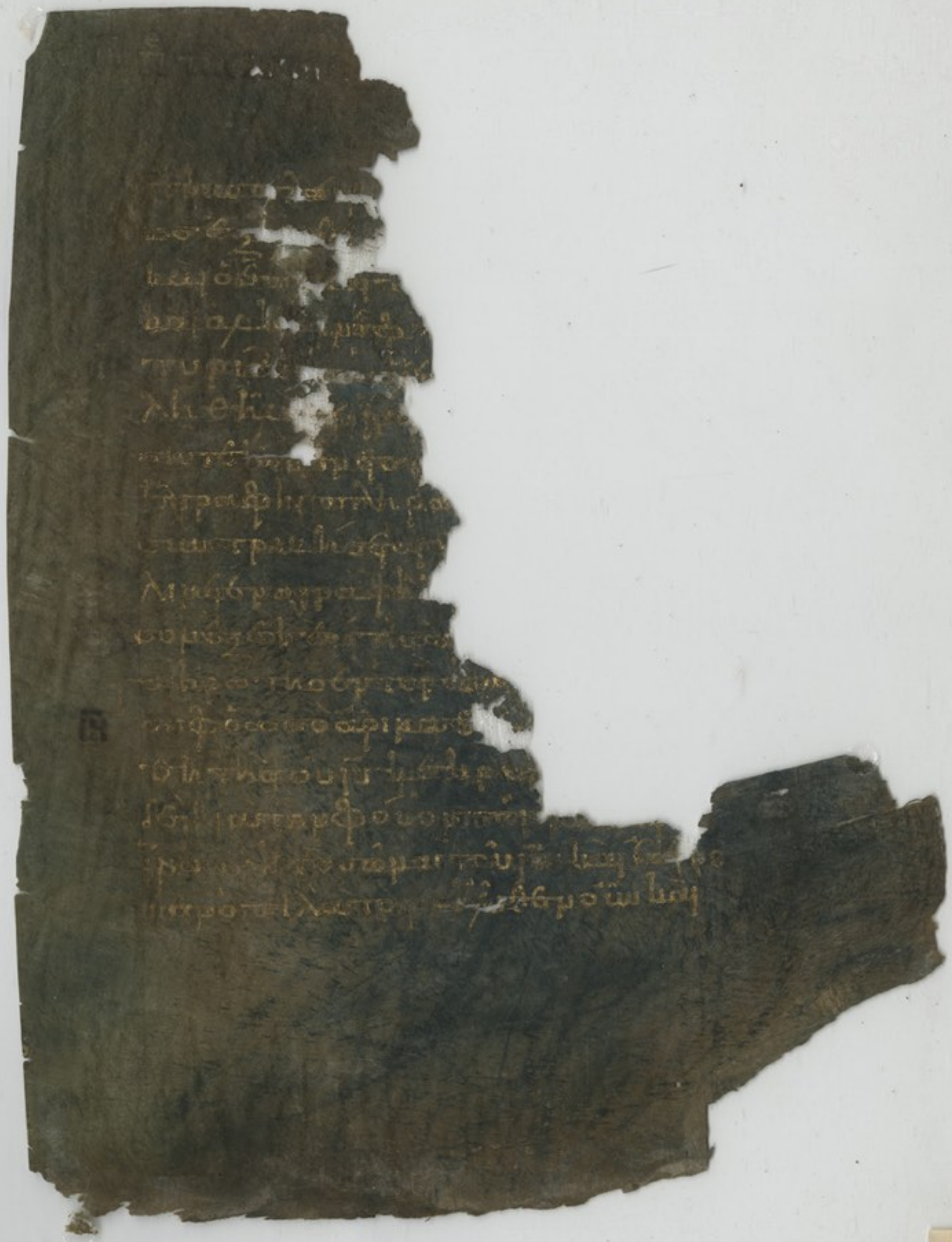

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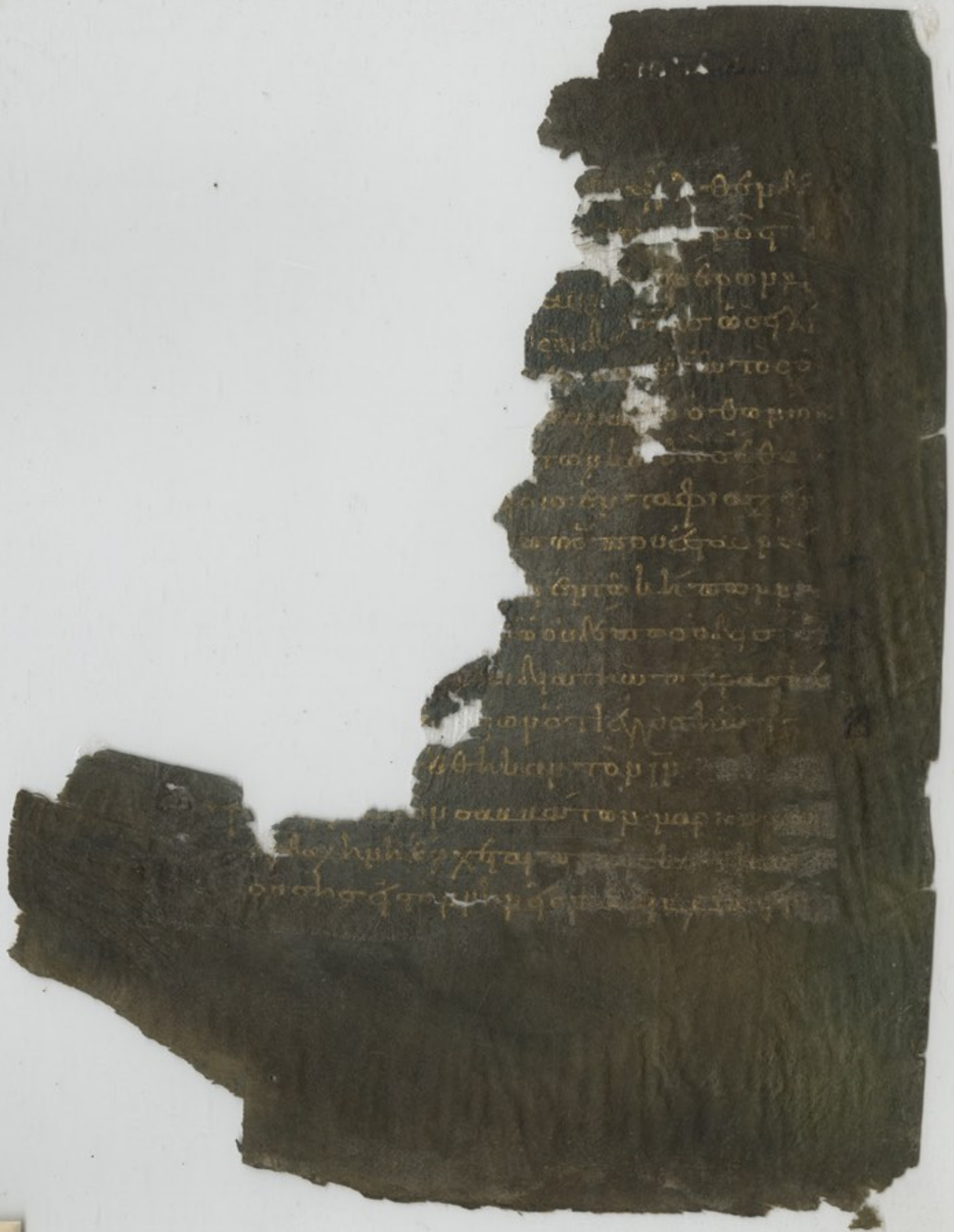

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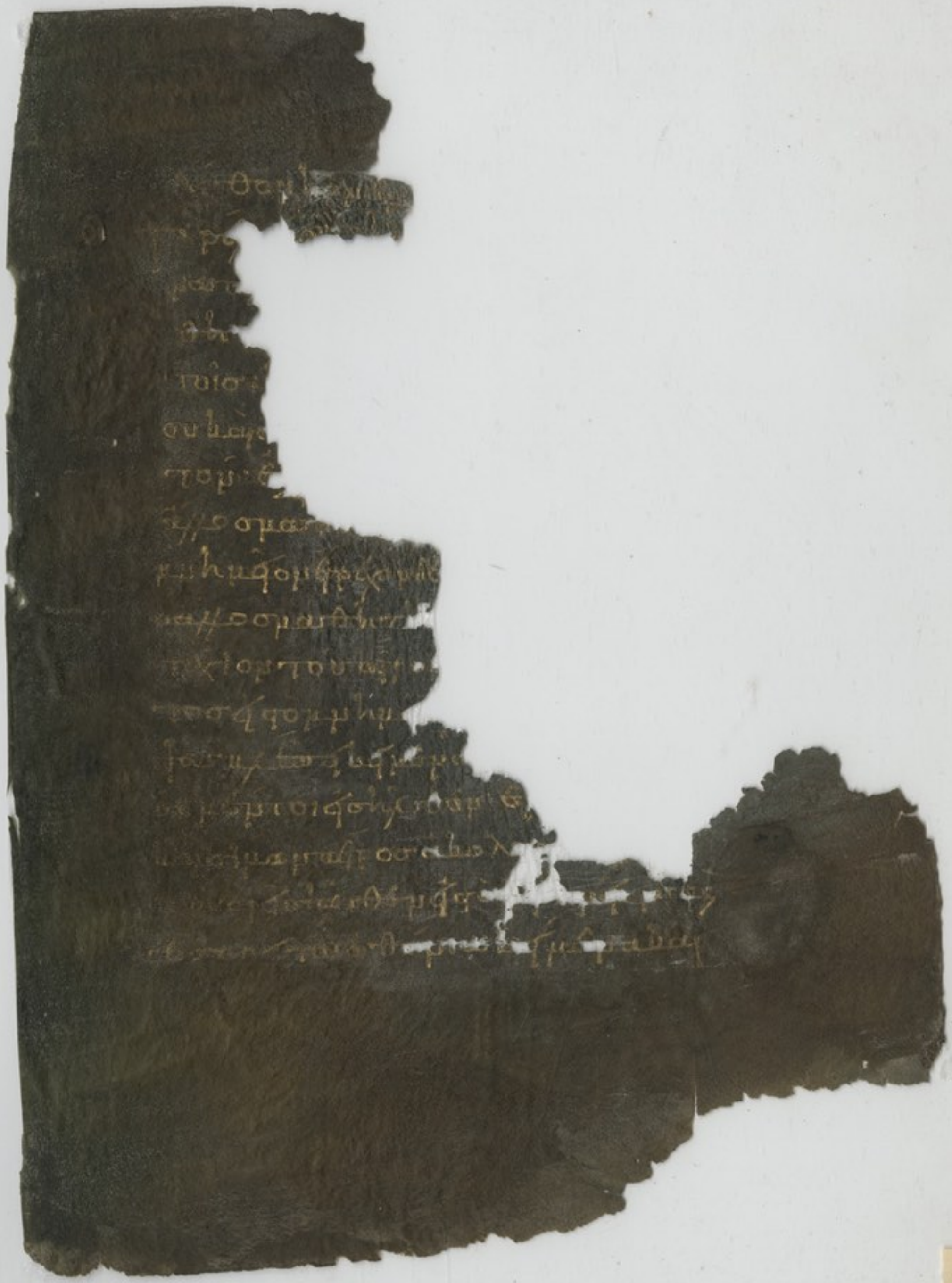

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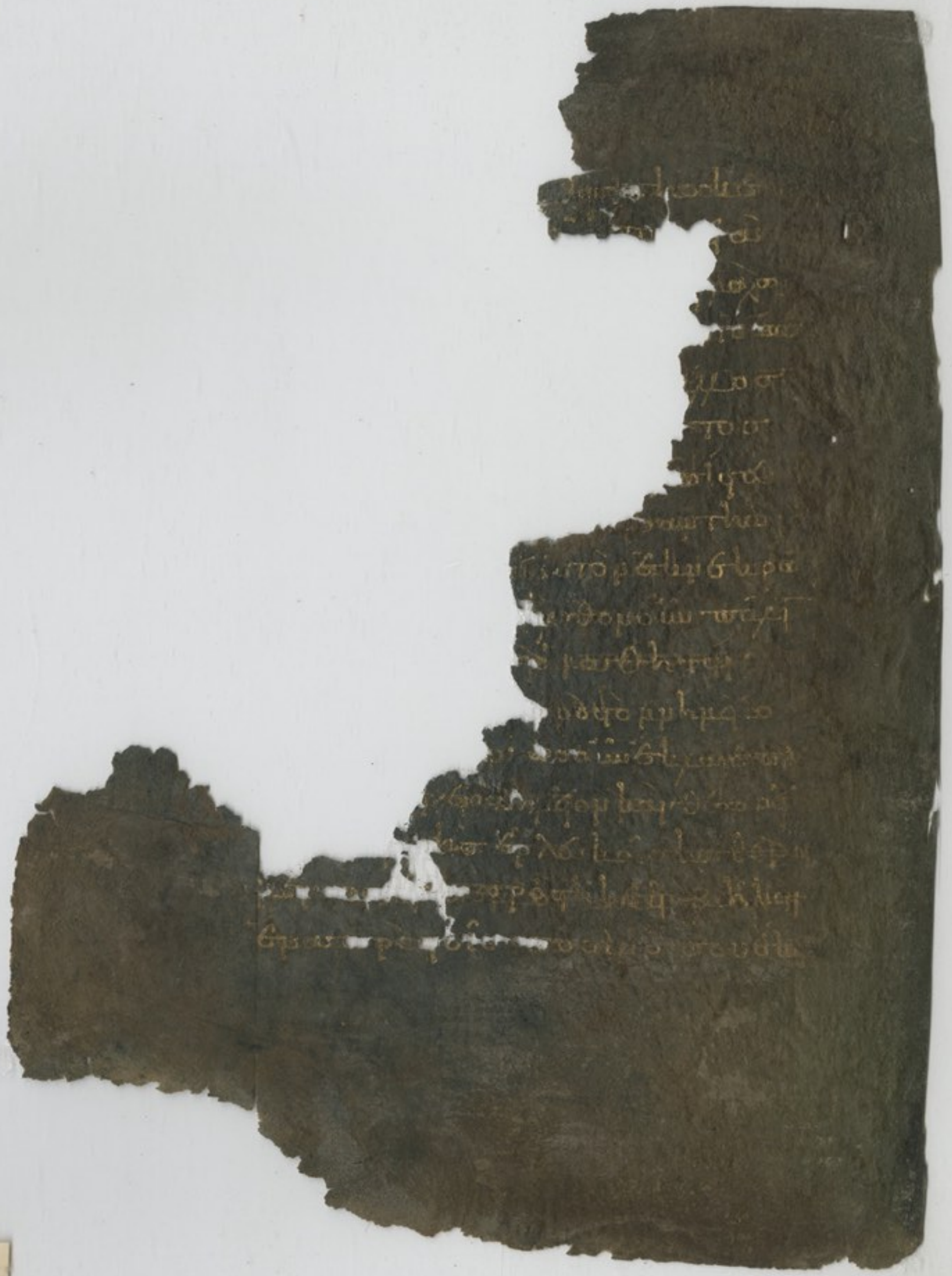

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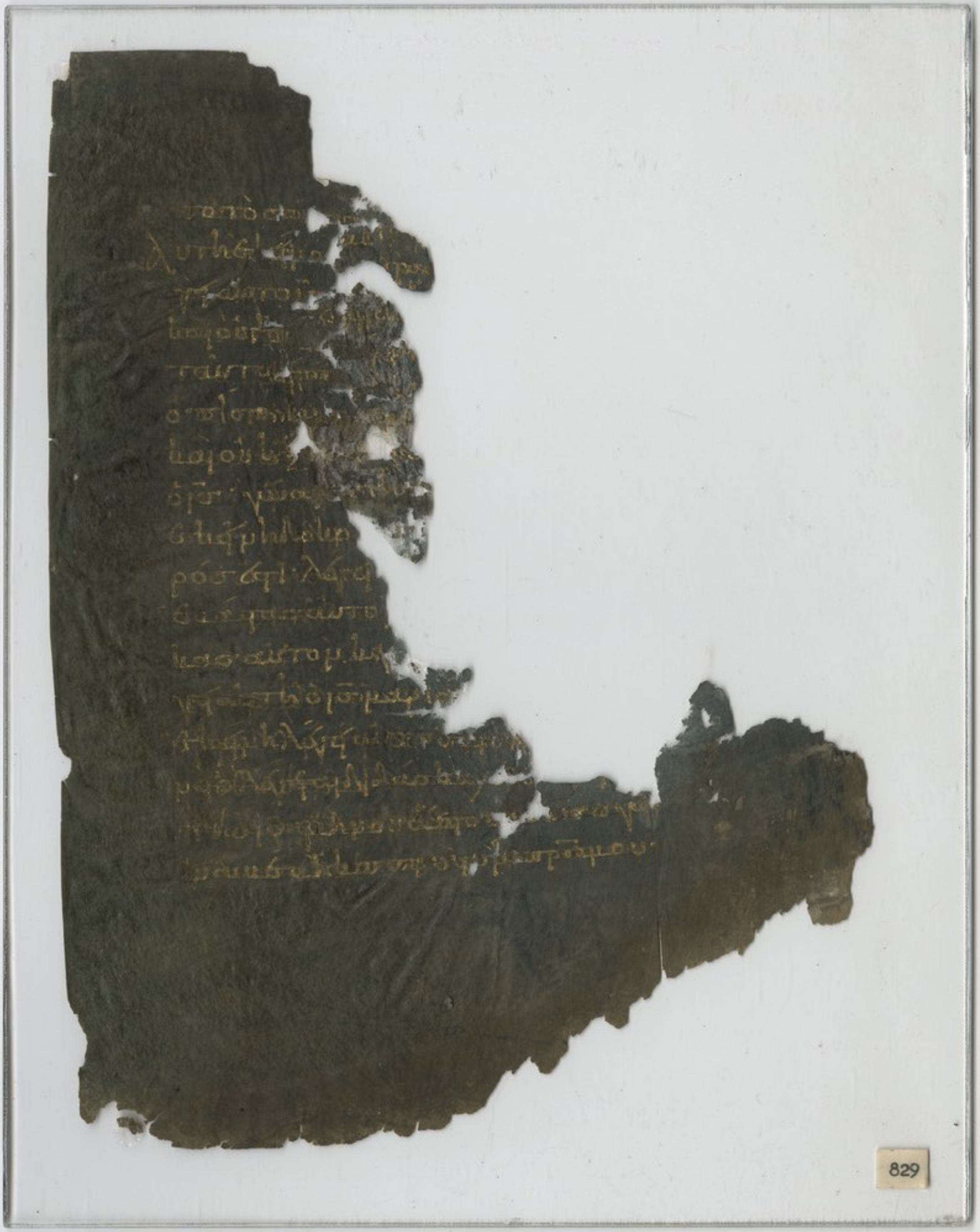

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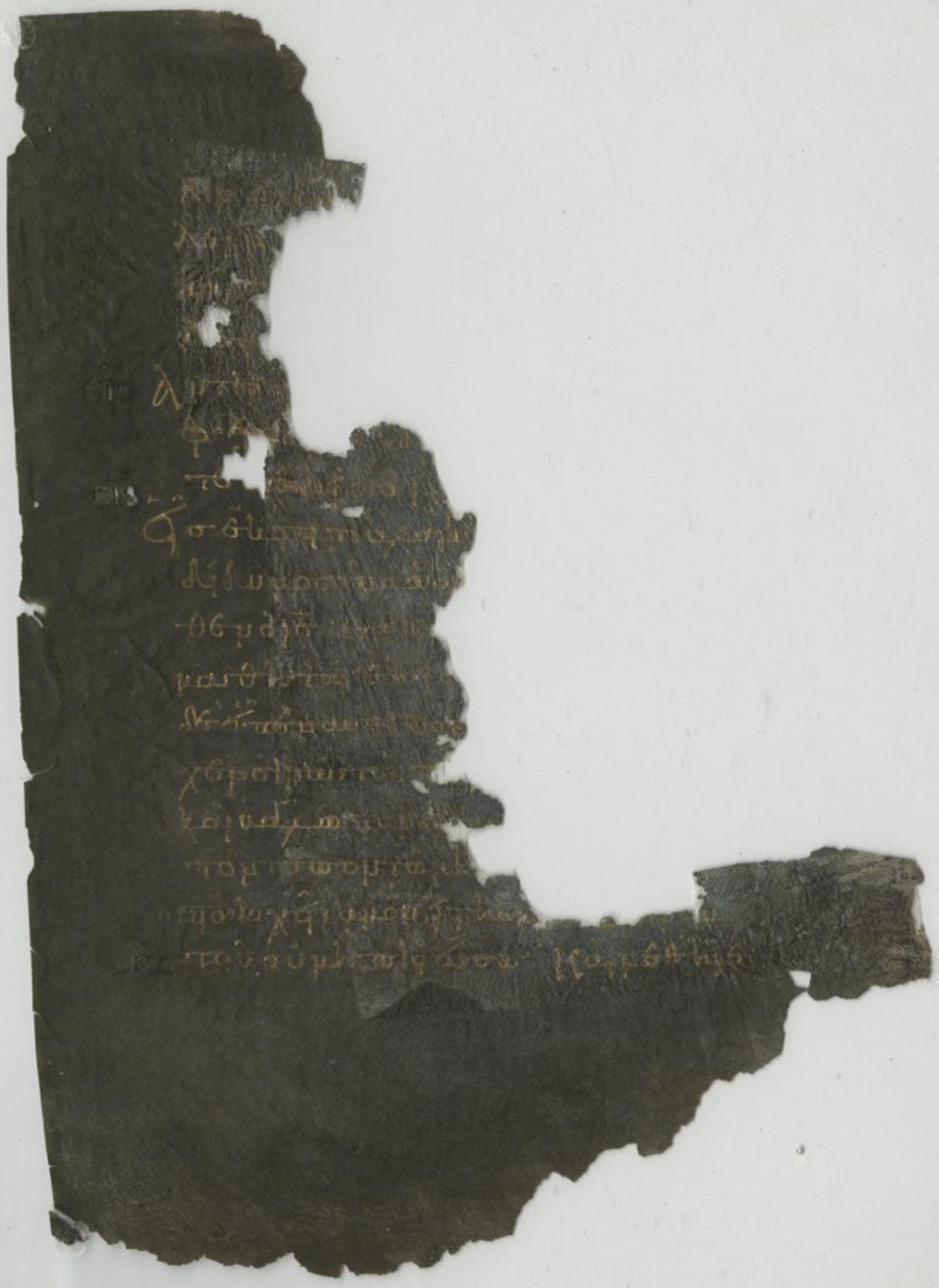

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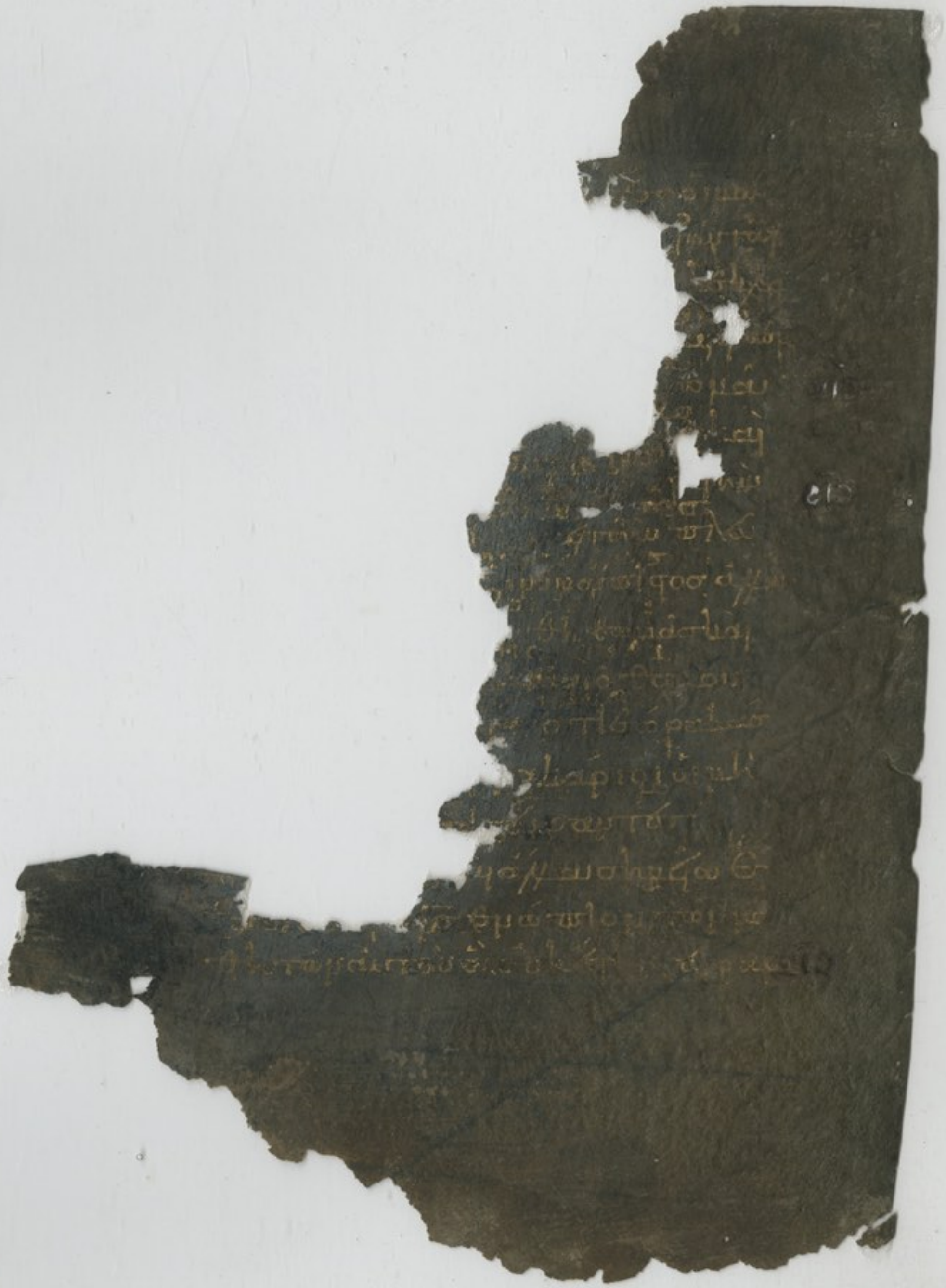

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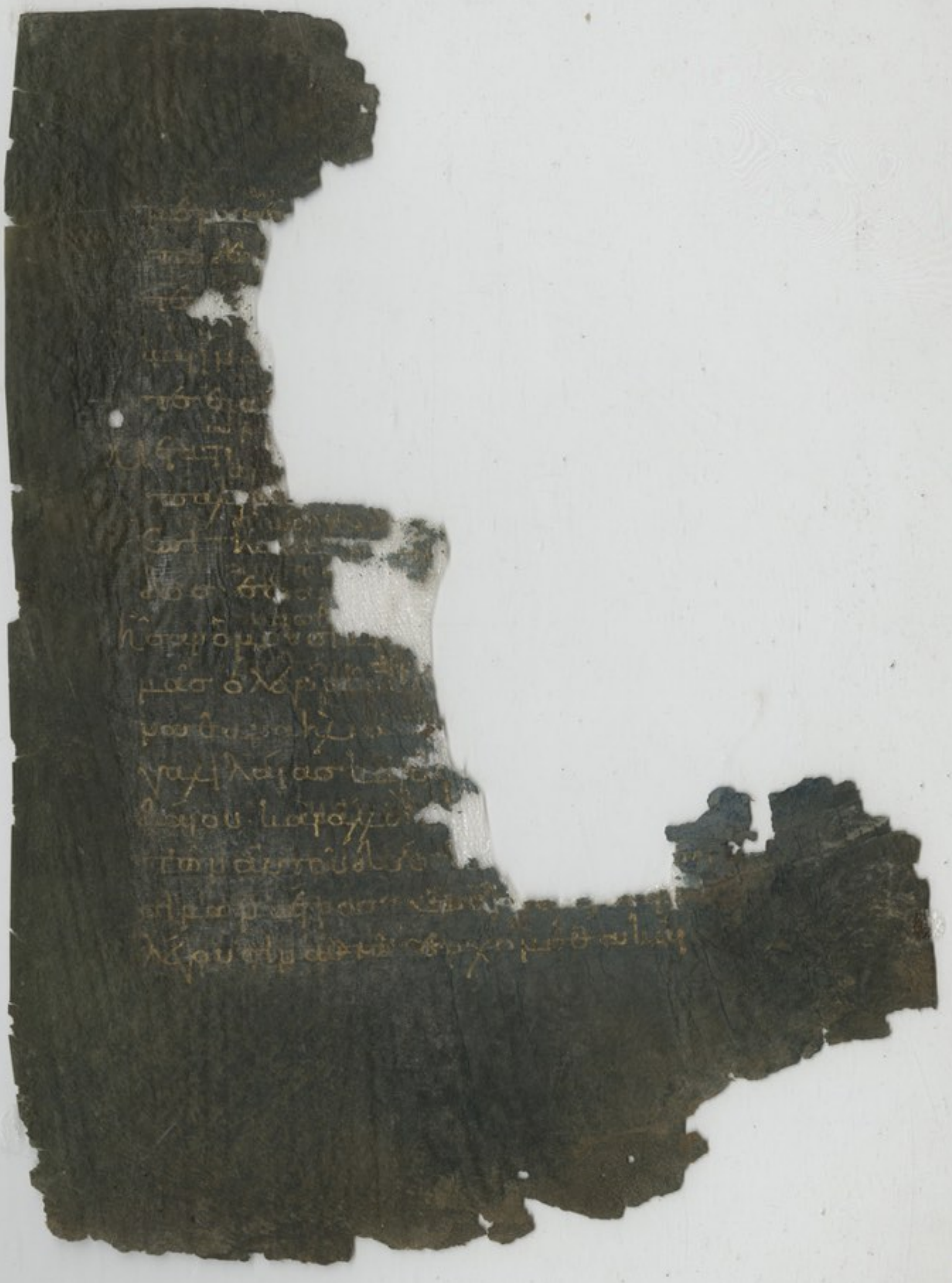

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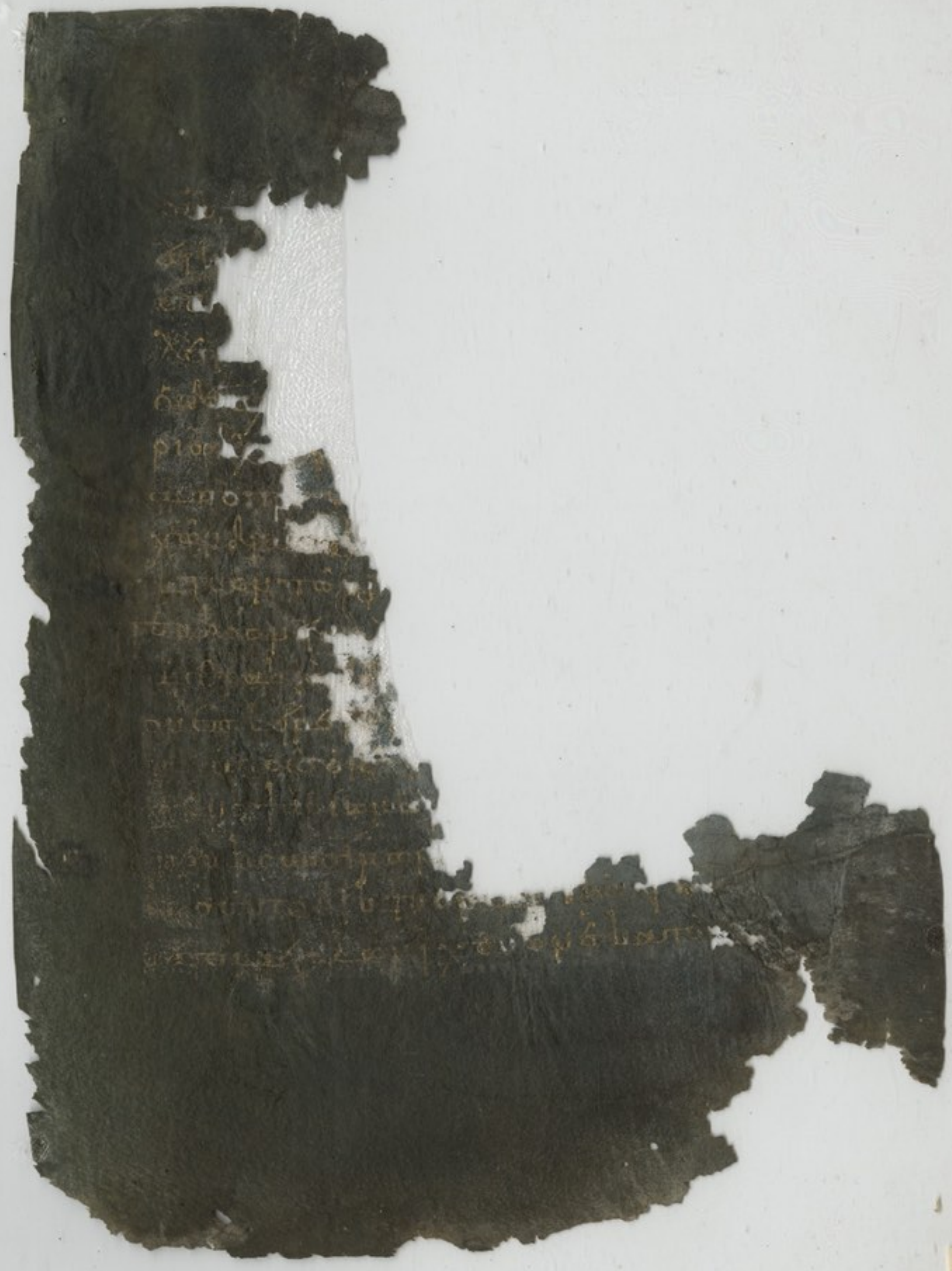

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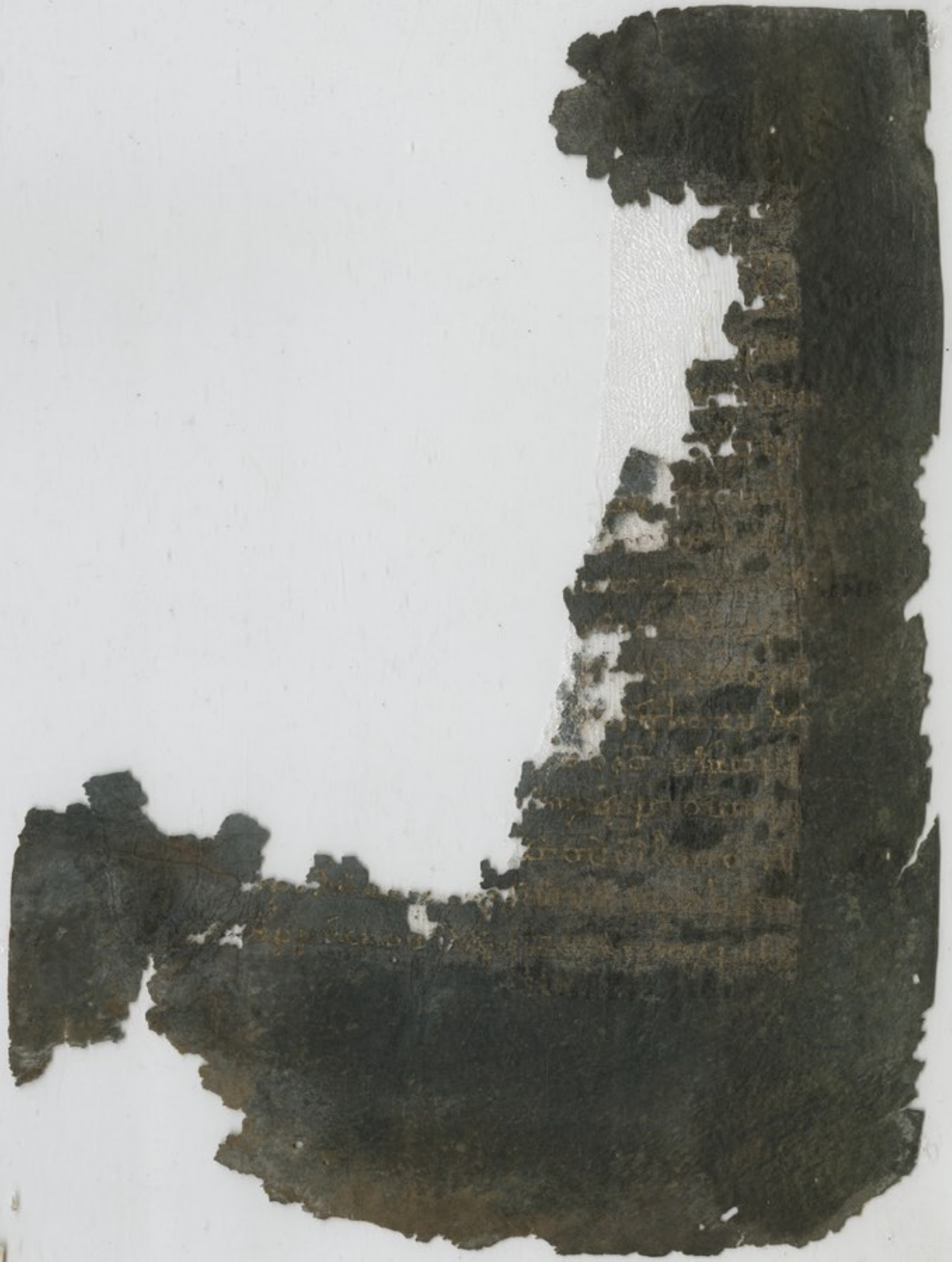

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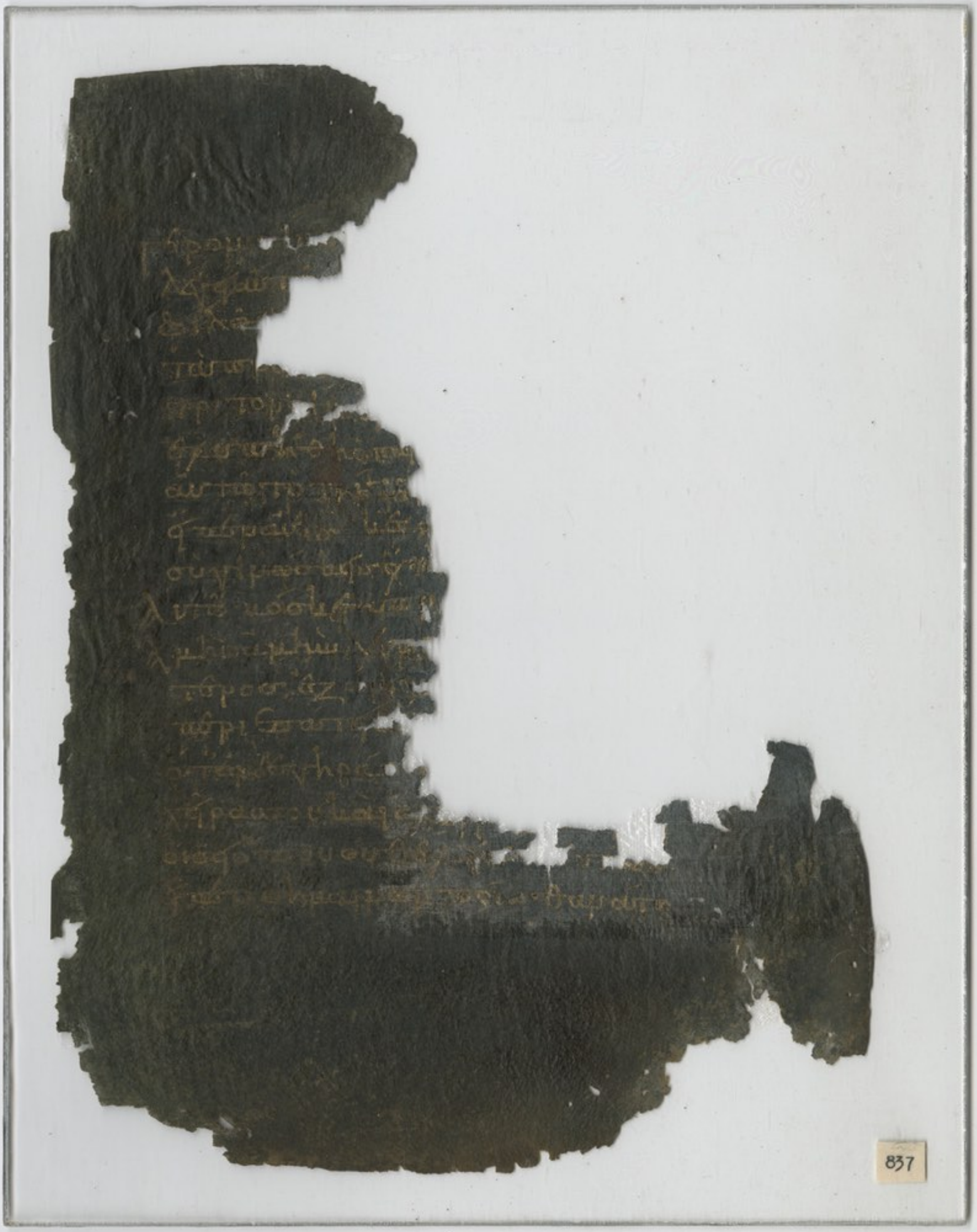

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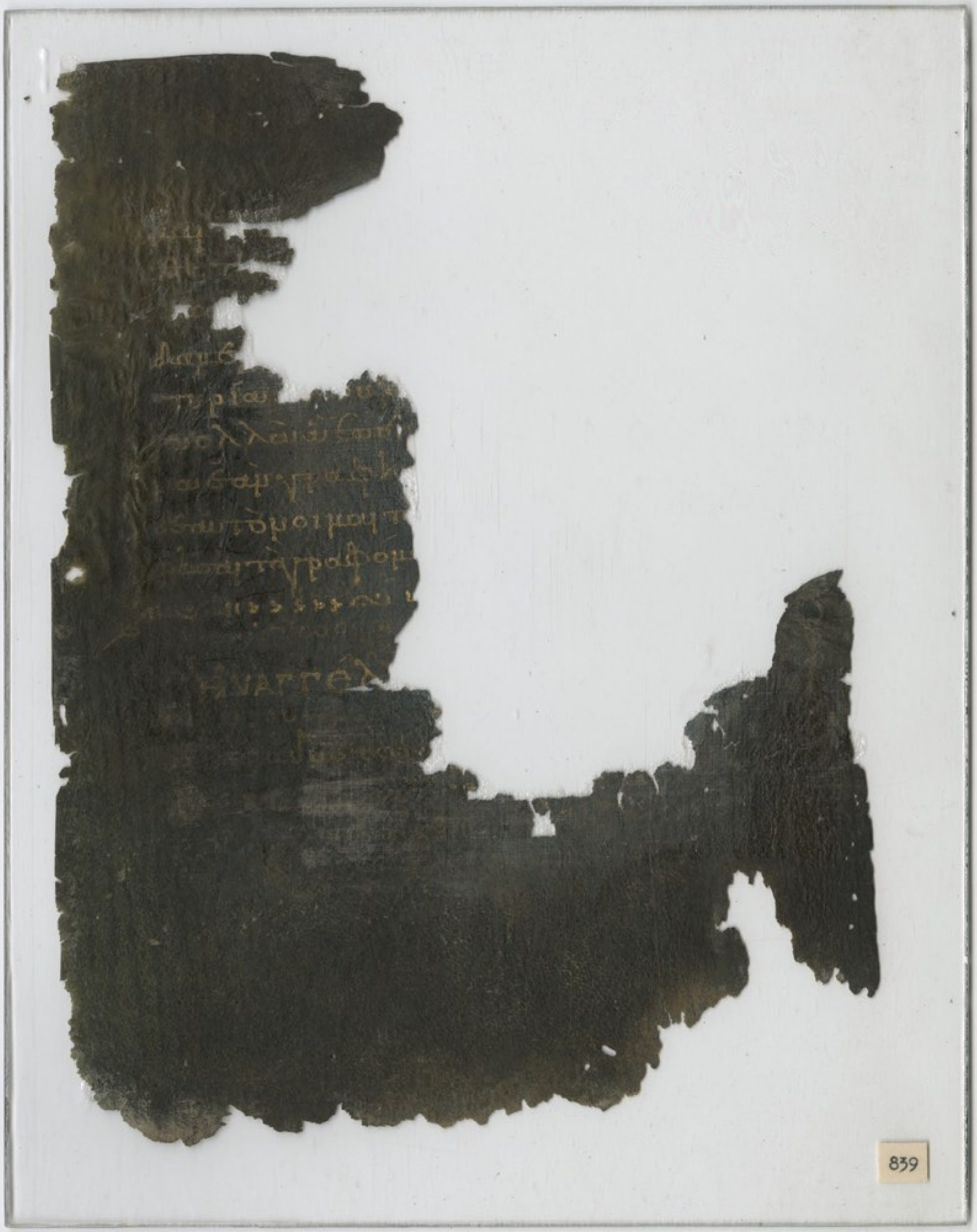

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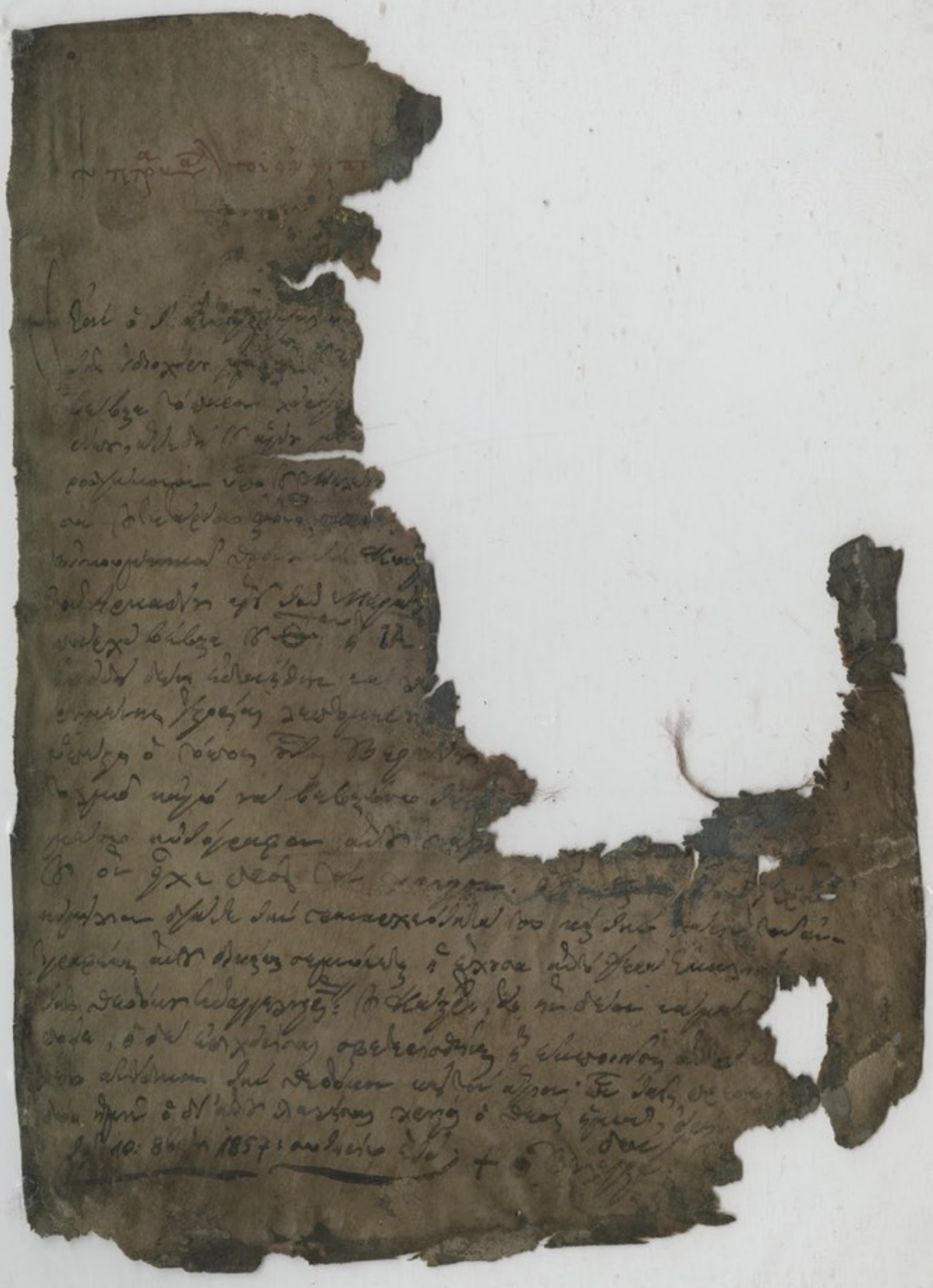

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