

## Addendum 4:

### Sophronios of Kilis's Note on the Maronites and the Catholics

In his translation of *Syntagma kata azymōn* (Σύνταγμα κατά αζύμων) by Eustratios Argentis, Sophronios included a note stating that the Maronites and Catholics who debated with him in Jerusalem and Acre used arguments similar to those refuted by Argentis. In the margin, Sophronios added, in his own handwriting, an instruction to the copyists not to include his note in the main body of the text but rather in the margin, as it was his own addition. We have copied and translated the text from MS Vatican, Sbath 245, f. 97v–98r (Figure 13).

#### a) Marginal note:

<هذه الاسطر هنا  
<اضف>نها من عني لاجل  
<...>ل صارت بیننا  
<...>وله وكان ينقاخر  
<بالا>باطل لغير لكن  
<اف>ضل ان تحذف  
<من> الوسط ولا حاجة عنا اليها

I added these lines myself, and they are my own, written during our debates when he was boasting only about falsehoods. I prefer they be removed from the main text – there's no need for them.

#### b) Strikethrough text:

وهذه النتائج الباطلة والتمويهات الواهية مرار عديدة قد اعتبرضوني بها في مجادلاتهم معي في أورشليم وعكة وغير أماكن وذلك عند ضيقهم وترتيب تبكيت بدعهم من الكتاب الإلهي يهربون ملتجئون إلى الاختراعات الناشئة عن الأوهام البشرية الباطلة وبهذا المقدار يتقاخرن بها حتى أنهم يفضلوها على الكتاب الإلهي وأقوال الآباء الإلهيين والمجامع كما قال لي في عكة واحد منهم له عندهم كرامة ما لاكونه من شيعة الموارنة اندس في مذهبهم //98r// وذلك حين قررت له بعض اعترافات في الرد عليه لأجل القول في انبثاق الروح الكلي قدسه من اق奉م الاب وحده لم يستح ولا خشي هذا الخير من جزم القول الباهض لكنه تقلاخر متباهيا بقوله إن مذهب المسيحيين البابستين لا يحتاج إلى اثباته شهادات من الكتاب والآباء والمجامع المقدسة بل يكفي أن كل أحد من عقله ومجرد تميزه فقط أن يعتقد ويقنع بأن يرى أن الروح القدس ينتقم ومن الآباء ومثل ذلك في بقية الاعتقادات الأخرى. وأما أنا عن أقواله هذه لا يهمني أبدا الحال أن أجابه بل فليتأمل كل مسيحي أرثوذكسي عظيم هذا التجذيف الغربي ويجاوب عنه كما يراه صوابا.

These false conclusions and weak sophistries were used against me many times during debates in Jerusalem, Acre, and other places. Whenever they were backed

into a corner and their heresies were refuted by divine Scripture, they would flee and seek refuge in inventions born of vain human imagination. They boasted of these so much that they preferred them even to divine Scripture, the sayings of the Holy Fathers, and the [ecumenical] councils. One of them, who held a position of some esteem among them because he belonged to the Maronite sect but had infiltrated their Latin doctrine, said this to me in Acre. This was when I presented him with certain objections in response to his claim, and proved that the Holy Spirit proceeds from the hypostasis of the Father alone. He neither blushed nor feared making such a grievous statement. Instead, he proudly and arrogantly declared: "The doctrine of the Papist Christians does not require proof from Scripture, the Fathers, or the holy councils. It is enough for anyone, using reason and unassisted discernment, to believe and be convinced that the Holy Spirit proceeds from the Son as well as from the Father – and likewise for the rest of the doctrinal points".

As for me, I was not at all concerned with responding to such statements. Instead, let every Orthodox Christian consider the severity of this Western blasphemy and respond as he sees fit.