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PADERBORN

**Ioannis Can||tacvzeni Constantinopo-||litani Regis Contra
Mahometicam || fidem Christiana & orthodoxa assertio**

Johannes

Basileae, 1543

VD16 VD16 J 376

Του Μουσουλμανου Σαμψατινη Σφαχανη ...

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ΑΔΕΛΦΕ ἀγαπητέ, ἐγείαν καὶ ἔπαινον καὶ δὺ χιλ' ἀφ' ἡμῶν τῶν πε-
πεινῶν τῶν ἀδελφῶν σου νὰ δέξῃσαι, καὶ τὴν ὑπὸν ἡμῶν ἡμεῖς πῶς
σὲ νὰ καταλάβῃς ἐξωθεν τῆς γραφῆς. νὰ γνωρίσῃς, ὅτι ἐγὼ ὁ ἀδελφός σε ὁ
παπῆνος καὶ οὐτελῆς, ἐχὼ καιρὸν ὅτε κατέλαβον εἰς τὴν χώραν τῷ μεγάλου
ἀμην, ὁ θεός ἵνα αὐξάνῃ τὴν δικαιοσύνην τῶν γινώσκοντων, ὅτι ὁ εἰς τοὺς ἄλλους οὐδὲν
εἶδον, ἀλλ' ἡμεῖς πάλιν τὸν ἑαυτοῦ σου, καὶ τὸν λόγον σου, καὶ τὴν γνώσιν σου, ἀπὸ ἀδελ-
φούς καὶ φίλους, δὲς χάρις γὰρ τῶν ἐμαυτῶν, καὶ τὸν ἁγῶν καὶ ἡμῶν πῶς σὲ, ὅτι οὐδ' ἐπὶ
καὶ βλέπῃς, ἵνα οὐδ' γὰρ με παρακαλῶν ὅτι σὲ, εἰς τὸ νὰ παρακαλέσω τὸν ἀμην, νὰ σὲ
καταστήσω. βλέπω οὖν τούτους πύχοντες οὕτως, λυποῦμαι καὶ ἐγὼ ὅπου οὐδὲν σε γι-
νώσκω, καὶ παρακαλῶ τὸν θεόν, ὡς ἀμαρτωλός, ἵνα σε ἀποστείλῃ ἀπὸ τοῦ σκότους, καὶ τὴν
ἀπώλειαν ἡμῶν ἐποίησας, καὶ πᾶσαι αἱ μετάνοιαι σου, καὶ τὸν, ἐνταῦθα, ὅτι ὁ θεός ἐλεήμων
ἐστίν, καὶ ἡμεῖς, ὅτι τὸ καλὸν αὐτοῦ, οὐδὲν τὸ ἐπαθόν ἐστὶν μόνον, ἀλλ' καὶ ἄγιοι, καὶ πᾶσι,
καὶ ἄλλοι μεγάλοι ἀνθρώποι ἐσφαλάν τὸν θεόν, καὶ πάλιν συνεχώρησαν αὐτοῖς, καὶ δὲς
λέγει καὶ ὁ θεός μετὰ τὸ σῶμα αὐτοῦ τὸ ἅγιον, ἐπορεύθη εἰς τὸν φάλακρον τοῦ θεοῦ, ὡς
εἶ καὶ ὁ πῶφῆτης μετὰ τὸ δῶν, καὶ λέγει, εἰ τις μετανόησεν εἰς τὸν φάλακρον τοῦ θεοῦ, ὡς
ἀνὰ μετάνοιαν, ἐκείνους ἐσφαλάν καὶ σὺ ὡς ἀνθρώπων, οὐδὲν ἐξήντη, ἀλλὰ πάλιν με-
τανόησον, καὶ πάλιν τὴν καρδίαν σου, ὅπως σὲ δέξεται ὁ θεός ὡς δὴ λαλῶν, ἐὰν
γὰρ οὐδὲν ἡμαρτήσῃς τὸν θεόν, πῶς ἠθέλησεν ἡμεῖς, ὅτι ὁ θεός συμπαθὲς ἐστίν, καὶ
θεὸς τῆς γραφῆς τῆς ἐργασίας καὶ ἀπέσειλας, οὐδὲν ἡμεῖς πῶς τὴν γνώσιν σου, ἀλλ' οὐδὲς
τὴν πᾶν σου, ὅμως δὲς ὅτι ἐξήντη, καὶ ἐκατηγόρησας τὸν πῶφῆτην, καὶ δέξεται
τὸν αὐτόν, ὡς καὶ σὺ γινώσκεις, οὐκ οἶδας τὴν γραφὴν τὴν λέγουσαν, πᾶσι τὸν θεόν
τὸν πῶφῆτην, ὅτι πᾶν ἐποίησε ὅτι σὲ, καὶ σὲ δὲ ἐμὲ. δὴ γὰρ τὸ δῶν, ἵνα οὐδὲν σε
ἐύρω ὁ θάνατος εἰς τὴν ἀπώλειαν, ὅτι τὸν θεόν ἐπέμει, τί ἄγαθόν εἶδον εἰς τὴν χριστι-
ανότητα; φαντάζονται γὰρ, ὅτι δὲξονται τὸν χριστόν, καὶ αὐτοὶ ὑβρίζουν τὸν καὶ λέγουσιν, ὅτι
θεός ἐστίν, καὶ ἵός τοῦ θεοῦ, ἐγὰρ σὺ τὴν ὁδὸν τὴν ἀληθινὴν, καὶ παραδέρνουν, καὶ ἐπὶ σου εἰς
νόσημα αἰνῶτον, οὐδὲν πρέπει οἱ τὸν μου σου λῆμα, ὁρθόδοξος, ἵνα εἰς κατεργάται,
ἀλλ' ὡς τὸν ὄντως, καὶ ὡς τὸ λέγει ὁ θεός καὶ ὁ πῶφῆτης, πάλιν δὲ λέγω σε, τί εἶδον, καὶ
ἐπὶ τὴν ἡμεῖς καὶ ἐκοινωνήσας εἰς τὴν πίστιν αὐτῶν, λέγουσιν, ὅτι πᾶσι τοῖς πᾶσι
πᾶσι, πᾶσι καὶ ἡμεῖς τὸν ὄντως, τίς τὸ εἶδον, καὶ τίς τὸ ἡκούσας, καὶ πᾶσι τὸν πῶφῆτην
ἐξήντη, καὶ πᾶσι τὸν ἅγιον, καὶ τὸν ὄντως, καὶ ὡς ἀκούσας, ὅτι ἐμεῖς ἐκείνους εἰς πολλὰ
μέρη, καὶ λέγουσιν, οἱ μὲν πολλοὺς θεούς, οἱ δὲ ὀλίγους, καὶ ἐνέκον τούτου καὶ ἐκείνους ἡμε-
ραν διαλέγονται καὶ κρίνονται, καὶ ἀπὸ τούτου οὐδὲν εἰς κατεργάται, οὐαὶ τὴν αἰα-
χωπίαν των, οὐαὶ τὴν μαρτυρίαν των, ὅτι ἀπέλυναν τὸν θεόν τὸν ποιητὴν τῶν πάντων, καὶ
λατρεύουσιν τοῖς θεοῖς, καὶ τὸν χριστόν, ὅπου γὰρ λόγος τοῦ θεοῦ διαβάλλει, ὅτι ἐπὶ τὸν ἵός τοῦ θεοῦ,
οὐδὲν τὸν ἡρώτησαν οἱ ἰουδαῖοι, ὅτι σὺ εἶ ἵός τοῦ θεοῦ, καὶ ἡρνήσατο, καὶ ἐπὶ τὸν ὄντως
ἡμεῖς, ὅμως ἀπὸ ἐδῶ εἰς αὐτόν, τί σε δέλω γραφῆναι, τί σε δέλω παραστήσω, τί σε δέλω δι-
δάξαι, ὅτι γὰρ εἰς θεός ὁ ποιῶν τὸν οὐρανὸν καὶ τὴν γῆν, καὶ ὡς εἶπεν, ὅτι ἐγὼ εἰμι θεός,
καὶ οὐδὲν ἔχω σὺν τῷ θεῷ, εἰς τὴν θεότητα. ἐξ ἡρώτων καλὰ, ὅτι οὐδὲν ἦσαι ἄνθρωπος
ἐν ἰδιότητι, καὶ ὡς ἀκούω, ἀλλ' ἐνέκον σε ἡ ὁρῆς τὸ σῶμα τὸ σου, ἐξ ὁρῆς καλὰ, ὁ κόσμος
αὐνοῦσας τὸν ἅγιον, καὶ ἀρκεῖ σοὶ εἰς τὸν νῦν, τὸν φρόνιμον εἰς λόγον, σῶζει τὸν καὶ τὸν
μὲν ἐγγράφως, ἀγγράφως δὲ τὰ δέλε, ὅτι πᾶσι δέλε τὸν κατὰ τὸν, τὸν θεόν ἡμῶν, καὶ αὐτὸν ἡμῶν,
καὶ εἰπὸν ὁ θεός ἐχει ἡμῶν, διωκτὸν δὲ γὰρ ἡμῶν μέσον τῶν ἡμῶν, καὶ ὅτι, πᾶσι δέλε
νατὸν θεόν γὰρ δέλε αὐθροπον, καὶ τίνι τῷ ὄντως ἐγγράφως αὐθροπον; καὶ ὅτι, εἰ ἡμῶν ὁ κα-
τὰ τὸν θεόν ἡμῶν, πᾶσι οὐκ ἐσωσε αὐθροπον, καὶ τὸν λόγον, ἀλλ' ὡς πᾶσι διωκτὸν ἐγγράφως
αὐθροπον, καὶ ἀπὸ τῶν, ἵνα σῶσιν τὸν αὐθροπον, ὅς οἱ χριστιανὸι λέγουσιν, καὶ ἐπὶ τὸν θεόν

