



Περίληψη :

The church of Ephesos was considered an apostolical see, holding a special position and being a Christian propagation centre in the Late Roman and Early Byzantine period. The metropolitan of Ephesos were actively involved in all the issues that preoccupied the Church of the Byzantine Empire. The metropolis of Ephesos remained the ecclesiastical capital of the province of Asia throughout the Byzantine period. According to the *notitiae episcopatum* 34 to 39 bishoprics pertained to the see.

Άλλες Ονομασίες

Theologos

Γεωγραφική Θέση

Western Asia Minor, mod. western Turkey

Ιστορική Περιοχή

Asia

Διοικητική Υπαγωγή

Patriarchate of Constantinople

1. Early Christian History and Traditions of Ephesos

1.1. The establishment of the Church of Ephesos – The Christian Tradition

The Christian history of Ephesos started already from the 1st c. AD. According to tradition students of John the Baptist settled in [Ephesos](#) under the guidance of Apollo, Jone of ohn's student. Apostle Paul arrived in the city in 55 AD and stayed there for three years as his preaching had considerable impact. However, his action met with counteraction and he was forced to leave the city in 58 AD, due to a revolt instigated by worshippers of the [temple of Artemis](#), whose cult was popular within the city. Apostle John had also settled and preached in the city of Ephesos (possibly after 70 AD). According to tradition, the Virgin Mary was living close to John, while Mary Magdalene was believed to have died in Ephesos. Apostle Timotheos, Hermione, Philip the Evangelist, Apostle Barnabas' brother, Aristobulus, Paul of Thebes (the first monk ever, according to tradition) and the martyr Adautus with his daughter, Callisthene, who were sainted, lived and died in Ephesos. The tradition related to the [Seven Sleepers](#) of Ephesos was widespread during Late Antiquity and throughout the Byzantine period. According to the Synaxarion, the seven children were accused in Decius' years of following Christianity. In order to avoid persecutions, they gave away all their belongings to the poor and retired to a cave of [Ephesos](#), fell asleep and awoke 372 years later, in the years of Emperor [Theodosius II](#). There was also a widespread tradition supporting that Mary Magdalene transported to Ephesos the stone on which Jesus' dead body was rinsed after the Deposition from the cross.

1.2. Christianity, Theological Disputes and Pagan Cults in Ephesos

In Late Antiquity Christianity coexisted with pagan cults. In mid-4th c. Ephesos, Maximus of Ephesos related philosophy to magic, a disputed practice that occasioned the persecution of philosophers by the Emperor [Valens](#) (364-378), what in turn instigated a revolt of the citizens. However, pagan practices and cults gradually declined in the course of time. This is evident in the city of Ephesos mainly from the conversion of monuments of ancient gods to Christian places of worship, as well as from their destruction and the increased use of Christian symbols. The name of [Artemis](#), who was worshipped in the city in antiquity, was crossed out of the inscriptions, her statues were destroyed and replaced by crosses, while the temple of Artemis, demolished in 262 and reconstructed later, continued to operate, though on a small scale, until [John Chrysostom](#) (398-404) suspended its operations for good.

According to tradition, the Church of Ephesos was established by Timotheos a student of [Apostle Paul](#). The Christian community and, as a result, the Church, gradually accepted the traditions according to which Virgin Mary, Mary Magdalene and a number of saints



lived, died and were buried in Ephesos. The tradition about the presence of the Virgin Mary in the city was adopted before 431, and the one concerning Mary Magdalene before 630. Although it is not possible to determine the size of the Christian community of Ephesos, the list of saints and martyrs of the city may lead to the conclusion that there was a large Christian community active throughout Late Antiquity. The importance of Ephesos as an Early Christian see regarding the spread of Christianity over Asia Minor is also evidenced by the fact that its Church is one of the [Seven Churches of Asia Minor](#) reported by John the Evangelist in the Book of Revelations.

In any case, the Orthodox Christian community coexisted in the Early Byzantine period with the [Monophysite](#) community as we as with the large [Jewish](#) community, which maintained no less than one synagogue in the city. The Jewish community survived at least up to the Middle Byzantine period, as evidenced via the [Life of Hosios Lazaros Galesiotis](#) (11th century). Christians and Jews coexisted peacefully, but there were conflicts between Christians and Monophysites in the Early Byzantine period, at least during the Councils held in Ephesos ([Third Ecumenical](#) in 431, [Latrocinium Ephesinum](#) in 449) in order to resolve dogmatic issues.

2. Ecclesiastical History

2.1. Ephesos and the Formation of the Church

As an apostolic church and an indisputable Christian propagation centre, Ephesos enjoyed from the outset customary "honorary privileges",¹ conveying mainly via the ordination of new bishops and via the fight against heresies. Due to [Diocletian](#)'s (284-305) reforms Ephesos was recognised as the capital of the [province of Asia](#) and possibly of the [diocese of Asiana](#). The political administration was soon followed by the Church, after the [First Ecumenical Council of Nicaea](#) (325), which introduced the metropolitan system in the provinces and, regarding the *ius ordinati*, legitimated the authority of the local councils along with the metropolitan. The internal autonomy of the local Churches ruled out any administrative dependence. Ephesos remained autonomous and the metropolitan was elected by the bishops of his province.

The metropolises gradually became less autonomous as the prestige of the authority of the see of Constantinople increased, which was particularly promoted through the canons of the [Second Ecumenical Council](#) (Constantinople, 381) but the activity of the archbishop of Constantinople, [John Chrysostom](#) (398-404). When the metropolitan of Ephesos, Antoninus, was accused of simony (i.e. selling the sees of the province of Asia) the local council failed to regulate the issue and, as a result, John the Chrysostom was asked to intervene. Therefore, according to a council assembled at Ephesos in 401, the bishops that had bought their thrones were deposed and a new metropolitan of Ephesos was ordained, coming from the circle of the archbishopric of Constantinople.² The authority of the see of Constantinople over the dioceses of Asiana, [Pontica](#) and Thracica was finally recognised through the 28th canon of the [Fourth Ecumenical Council](#) ([Chalcedon](#), 451), which provided for the jurisdiction of the patriarch over ordaining the metropolitans of the provinces. However, until that period several metropolitans of Ephesos had been ordained by the archbishops of Constantinople,³ therefore the canon in fact was the formal legitimation of the actual reality. At the same time, the fourth Ecumenical Council legitimated, through the 9th and 17th canons, the jurisdiction of the senior metropolitans of the dioceses ([exarchs](#) of the dioceses) over all issues detained the provinces belonging to each diocese.⁴

2.2. The Church of Ephesos in the Early Byzantine Period

According to tradition, the first bishop of Ephesos was Timotheos, a student of Apostle Paul and subsequent saint. In the proceedings of the fourth Ecumenical Council (451) is reported that 27 bishops served in Ephesos after Timotheos.⁵ Those early bishops, some of whom had been the direct successors of the Apostles, played an important role in the forming of the ecclesiastical traditions and the fighting against the heresies. Besides, two Ecumenical Councils, the Third (431) and the so-called "Robber Council"/[Latrocinium](#) (449), convened in Ephesos.

During the Third Ecumenical Council the metropolitan of Ephesos, Memnon, who presided at the council along with Kyrillos, the patriarch of Alexandria, opposed the archbishop of Constantinople, [Nestorios](#) (who was condemned as heretical). In the 5th century, due to both the general conflict regarding the rights of the ecclesiastical thrones, which acquired fresh dimensions immediately after the



fourth Ecumenical Council (Chalcedon, 451) took place and to the dynastic convulsions, the Monophysite patriarch of Alexandria, Timotheos (Ailouros) (457-460, 475-477), supported by the Emperor [Basiliscus](#) (475-476), restored Monophysite Paul to the metropolitan throne of Ephesos and "accredited the patriarchal privilege to Ephesos". This happened during the council convened in Ephesos, which dealt with the issue of accepting the (Monophysite) circular of Basiliscus (475). Patriarch Akakios of Constantinople (472-489) rejected the decisions and forced Emperor Basiliscus to abrogate them. The bishops of Asiana had to renounce the decisions of that council, while the metropolitan of Ephesos, Paul, was deposed under the reign of Zenon (474-475, 476-491).⁶

Among the most important metropolitans of Ephesos of the Early Byzantine period are Hypatius (c. 530) and [John of Ephesos](#). Hypatius was particularly active in fighting against Monophysitism and he was a close collaborator of the Emperor [Justinian I](#) (527-565) regarding the ecclesiastical issues as well as a representative of the Orthodox prelates in several cases. The Monophysite John was a significant missionary, preaching inside Ephesos as well as in the valley of the Meander River and in the city of [Sardis](#). By permission of Emperor Justinian I he converted about 80,000 heathens to christianity.⁷

2.3. The Church of Ephesos in the Middle Byzantine Period

Ephesos played an active role in the ecclesiastical disputes of the Middle Byzantine and Late Byzantine years. In the 8th century, the bishop Hypatius and the priest Andrew, who had been ordained by the metropolitan of Ephesos, refused to implement the policy of Emperor [Leo III the Isaurian](#) against the icons (717-740). However, the metropolitan of Ephesos, Theodosius, the son of Emperor [Tiberius III \(Apsimaros\)](#) (698-705), was an ardent advocate of the policy against icons, one of the presidents at the council assembled the year 754 to condemn icons and one of the main collaborators of Emperor [Constantine V the Isaurian](#) (740-775) in the attempt towards enforcing his beliefs (he also participated in a relevant delegation sent to the pope of Rome, the Hosios Stephen the Young). Besides, Michael Lachanodrakon, the general of the [theme of Thrakesion](#), became active against icon worshippers in the same period. Several monks were turned out of Ephesos on sufferance of the metropolitan.

In the 9th century the metropolitan of Ephesos, Theophilos, supported fervently the death penalty for the [Paulicians](#), an attitude that caused the reaction of [Theodore of Stoudios](#), who in one of his letters defended the standing view of the Church particularly with respect to those considered heretics. Theophilos' view became a state policy under the auspices of [Theodora](#) (842-856), the co-emperor and mother of Michael III (842-867). In the same period (mid-9th century) Ephesos lost three of its Asian bishoprics, which were ceded to [Smyrna](#). However, the metropolis maintained its power, as evidenced by the fact that in 1078 Emperor [Michael VII Doukas](#) (1071-1078) was ordained metropolitan of Ephesos after his dethronement.

2.4. The Church of Ephesos in the Late Byzantine Period

The years after 1204 saw the metropolitans of Ephesos enjoying increased prestige thanks to the fact that the see of the [Patriarchate of Constantinople](#) was transferred to [Nicaea](#). The metropolitan of Ephesos, Nikolaos Mesarites, played a key role in the dispute against the unionist policy followed by Emperor [Theodore I Laskaris](#) (1207/8-1222), as well as in the election of the patriarchs of the time. The metropolitans of Ephesos were actively involved in the [Arseniatic Schisma](#). Metropolitan Nikephoros took a hand in the resignation of the Patriarch [Arsenios Autoreianos](#) (1254-1259/1261-1265) in 1259. The same metropolitan was later elected patriarch (Nikephoros II, 1260), but as he never became admissible neither by his congregation nor by the other prelates, his election resulted to a schism. The metropolitan of Ephesos John Chilas (late 13th century) opposed Arsenios' followers and denounced them bitterly. The last metropolitan of Ephesos before the conquest of the city by the Ottomans (October 1304 or 1305) was Michael Louloudis, who escaped to Crete. After the city was captured, the Church of St. John the Evangelist became a mosque, as reported in the letters of Matthew of Ephesos. Matthew was elected metropolitan of Ephesos in 1329, but did not settle in the city until 1339.

3. The Notitiae Episcopatum and the Sees

In the [notitiae episcopatum](#) of the Middle and Late Byzantine period Ephesos ranked second, behind [Caesarea of Cappadocia](#), among the metropolises subjected to the Patriarchate of Constantinople. As Culerrier observes, the synodic lists compiled in the period between the 5th and the 13th century provide the names of 48 bishoprics under Ephesos. Some of them are known only



thanks to the lists as they are not reported in the *notitiae episcopatum*, which include 34 to 39 bishoprics subjected to Ephesos.⁸ Two bishoprics, Maschacomi and Chliara, are known only thanks to the ordinals. Other bishoprics of Ephesos, [Hypaepa](#), [Pergamon](#) and the Sanctuary of Zeus (Pyrgion) were at times promoted to metropolises, while [Nyssa](#) ad Maeandrum became an autocephalous archbishopric. At first the bishopric of Smyrna subjected to Ephesos, but it was promoted to an autocephalous archbishopric after 451. In the second half of the 9th century, when the autocephalous archbishopric of Smyrna was promoted to metropolis, Ephesos was deprived of three bishoprics, namely [Phokaia](#), [Magnesia by Sipylos](#) and [Clazomenae](#), which came under the new metropolis. In the 14th century, due to the Ottoman occupation, Ephesos attempted to detach the bishoprics it had been deprived of in the 9th century, i.e. Phokaia and Clazomenae from the metropolis of Smyrna, while due to the synonymity with the bishopric of Briulla by Maeander it claimed the parish of Briulla of Smyrna. Clazomenae and Old Phokaia were finally ceded to Ephesos, again, (1387). Moreover, the metropolis of Pyrgion was temporarily (by service) assigned in 1368 to the metropolitan of Ephesos. In 1469 the bishopric of Magnesia by Sipylos came once again under the jurisdiction of the metropolis of Ephesos.

4. Monasticism in Ephesos

There is little and vague information referring to the monasteries of Ephesos. According to the sources of the Early Byzantine period, it is almost certain that there were monasteries both inside and outside the city, although their names are not reported.⁹ In the 11th century Ephesos became the centre of an important monastic community called [Mount Galesios](#), based to the north of the city. [Hosios Lazaros](#) founded three monasteries on Galesion, namely the Monastery of St. Saviour, the Monastery of Theotokos and the Monastery of the Resurrection. His life provides also the names of the monasteries of the Bessoi, probably near Anaia, and the small foundation of St. Marina just outside the city of Ephesos. Both were dependent on Galesion. The Late Byzantine period (13th century) saw the operation of the Monastery of St. Gregory the Thaumaturgist, where [Nikephoros Blemmydes](#) lived for a long time and served as an abbot, and the Monastery of Imathia, founded by Blemmydes. The monks of Mount Galesios were actively involved in the schism of Arsenios. The monks Galaktion and Meletios were considered martyrs due to their activities against the Emperor [Michael VIII Palaiologos](#) (1259-1282). Besides, both Patriarch Joseph I (1266-1275, 1282-1283), who was the spiritual father of Michael VIII Palaiologos and contributed to the resignation of Patriarch Germanos III (1265-1266), and Patriarch Athanasios I (1289-1293, 1303-1309), who intended to purify the Church following the monastic ideals, came from Mount Galesion.

5. The Holy Places of Ephesos

According to the Christian tradition, Ephesos was the burial place for several Christian saints and martyrs. The martyrion of Saint Timotheos was on Pion Hill, the modern Panayır dağ. It is said that Philip the Evangelist, Saint Hermione, Mary Magdalene, Paul of Thebes (the first monk ever), Apostle Barnabas' brother, Aristobulus, the martyr Adauctus and his daughter, Callisthene, were all buried there. No monuments connected with any of the above saints have been excavated in Panayır dağ. According to a 12th c. evidence, the visitors could worship the relics of the 300 holy fathers, as well as those of Saint Alexander and of Mary Magdalene (which, according to another version, were taken to Constantinople on the initiative of [Leo VI](#) [886-912]).¹⁰ One of the most famous pilgrim places was the cave of the Seven Sleepers (i.e. Sleeping Children). Due to the holiness of the place, several people expressed their will to be buried near the cave, where a complex of chapels, mausoleums and tombs was erected. Saint Billibaldus visited the cave of the Seven Sleepers in the 8th century, although it is certain that pilgrims used to visit the place until the 15th century.

The Church of St. John the Evangelist, built on his tomb, on the site of an earlier shrine, was the most important pilgrim place in the city. It is possible, as evidenced by archaeological finds, that the tomb monument of John the Evangelist is dated to the 2nd or 3rd century, while the four-sided shrine was possibly built in the early 4th century and was soon converted to a cruciform church. In the 6th century the Emperor Justinian I (527-565) provided the expenses for the construction of a three-aisled *basilica* in the very same place. Tradition conveys that the Church of the Evangelist, apart from his personal objects, also contained the stone on which Jesus' dead body was rinsed after the Deposition from the cross. According to the byzantine tradition, reported by John Kinnamos, the stone was taken to Ephesos by Mary Magdalene, while in the 12th century it was carried to Constantinople, where it was initially positioned in the palace and later in front of the tomb of the Emperor [Manuel I Komnenos](#) (1143-1180), in the *katholikon* of the monastery of Christ Pantokrator.



According to the Byzantine tradition, which is based on John's Gospel, the Evangelist did not die but slept in his grave so that he could wake up on the Doomsday. The dust hovering over his grave proved that he was breathing. This tradition is first reported in a text composed by Saint Augustine (early 5th century).¹¹ According to other reports, the thaumaturgic dust came out of the tomb on May 8, the saint's celebration day. [Basil II](#)'s Menologion provides a description of the miracle, reporting that the dust was called "manna" by the locals. The same information is given by Ramon Muntaner, who provides in his historical text a more detailed description.

1. On the "honorary privileges", see Φειδάς, Βλ., *Ο θεσμός της Πενταρχίας των Πατριαρχών Ι, Προϋποθέσεις διαμορφώσεως του θεσμού απ' αρχής μέχρι το 451* (Αθήνα 1969), p. 40 ff.
2. On this occasion Chrysostom must have dethroned 16 bishops (6, according to other sources) of Lycia, Phrygia and the province of Asia, because they had bought the office from the metropolitan bishop Antoninus, i.e. by committing simony. See Φειδάς, Βλ., *Ο θεσμός της Πενταρχίας των Πατριαρχών Ι, Προϋποθέσεις διαμορφώσεως του θεσμού απ' αρχής μέχρι το 451* (Αθήνα 1969), p. 245 ff; Grumel, V. (ed.), *Les registres des actes du Patriarcat de Constantinople I, Les Regestes de 381 à 715* (Chalcedon 1932), nos 20, 23.
3. See Schwartz, E. (ed.) *Acta Conciliorum Oecumenicorum II/1/3, Concilium Universale Chalcedonense*, Berlin-Leipzig 1935), p. 52-53.
4. The title of the exarch is evidenced already from the 5th century responding to a non-established office (unofficial). However, in the acta of the fourth Ecumenical Council (451) it is used in a way clearly indicating an obvious connection with the early metropolitans of the dioceses of Asiana, Pontica, Thrace (Ephesus, Caesarea of Cappadocia, Herakleia of Thrace respectively). See Φειδάς, Βλ., *Ο θεσμός της Πενταρχίας των Πατριαρχών Ι, Προϋποθέσεις διαμορφώσεως του θεσμού απ' αρχής μέχρι το 451* (Αθήνα 1969), p. 290 ff.
5. See Schwartz, E. (ed.) *Acta Conciliorum Oecumenicorum II/1/3, Concilium Universale Chalcedonense*, Berlin-Leipzig 1935), p. 52.32-34.
6. "Ευαγγρίου Σχολαστικού επιφανέως και από επάρχων Εκκλησιαστικής Ιστορίας τόμοι στ'", in Migne, J. P. (ed.), *Patrologiae cursus completus, Series Graeca* 86/2 (Paris 1857-1866), columns 2608-2609; Φειδάς, Βλ., *Ο θεσμός της Πενταρχίας των Πατριαρχών ΙΙ, Ιστορικοκανονικά προβλήματα περί την λειτουργίαν του θεσμού (451-553)* (Αθήνα 1970), p. 107-108; Chryssos, E., *Die Bischofslisten des V. Okumenischen Konzils* (Antiquitas Reihe 1, Abhandlungen zur alten Geschichte 14, Bonn 1966), p. 96.
7. *Dictionnaire de Théologie Catholique* 8, 752-753, s.v. "Jean d' Asie ou d' Ephese" (E. Tisserant).
8. The actual number is 38, as the name of the bishopric of Thyateira in Notitia no. 3 should be considered interstitial. See Culierrier, P., "Les évêchés suffragantes d' Éphèse aux 5e-13e siècles", *Revue des Études Byzantines* 45 (1987), p. 134-164, partic. p. 150.
9. Foss, Cl., *Ephesus after Antiquity: A Late Antique, Byzantine and Turkish City* (Cambridge 1979), p. 37-38.
10. The 300 fathers possibly are the members of the third Ecumenical Council (431). According to Foss, Cl., *Ephesus after Antiquity: A Late Antique, Byzantine and Turkish City* (Cambridge 1979), p. 127 note 48, it is possible that in the text written by the Russian abbot Daniel the name of Saint Alexander should be replaced with the name of Kyrillos of Alexandria, who presided at the third Ecumenical Council.
11. Foss, Cl., *Ephesus after Antiquity: A Late Antique, Byzantine and Turkish City* (Cambridge 1979), p. 36.

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	<i>Les régestes des actes du Patriarcat de Constantinople, vol. I/4: Les Régestes de 715 à 1206, V. Laurent (ed.), Paris 1970</i>

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	The cave of the Seven Sleepers of Ephesos http://www.ephesus.us/ephesus/sevensleepers.htm
	The house of Virgin Mary in Ephesos http://www.ephesus.us/ephesus/houseofvirginmary.htm
	The temple of St. Johns the Theologos in Ephesos http://www.ephesus.us/ephesus/stjohn.htm

Γλωσσάριο :

	exarch At the Byzantine ecclesiastical administration the exarch, from the 5 th century onwards, was the head of an ecclesiastical province and later became another title of the Ecumenical Patriarch, certifying that he was the head prelate within the jurisdiction of the Ecumenical Patriarchate. The office of exarch was abolished during the 6 th century, although exarchs were metropolitans or representatives of metropolitans who supervised the ecclesiastical provinces or the ecclesiastical and monastic foundations. During the late 14 th century as exarchs are referred the metropolitans who were located at ancient dioceses and supervised all the ecclesiastical sees and the charitable institutions of the ecclesiastical province and later the authorized representatives of the Patriarch (patriarchal exarchs).
	Fourth Ecumenical Council (Chalcedon, 451) The Fourth Ecumenical Council assembled in 451 at Chalcedon in order to retract the interpretation of the council of Ephesus (449) on the nature of Jesus Christe.
	Notitia episcopatum The Notitiae episcopatum are official documents of the Patriarchate of Constantinople and Antioch, containing the ecclesiastical dioceses in hierarchical order. These documents were modified regularly.
	Robber Council (Latrocinium) of Ephesus (449) The Council of 449 in Ephesus, known as «Robber Council», had been convoked by Emperor Theodosios II as an Ecumenical one, but because of its problematic and controversial proceedings it was not recognized as such by the next Council. Under the presidency of Patriarch Dioscorus of Alexandria, the Council absolved Archimandrite Eutyches, who had been excommunicated for his Monophysite beliefs. But the 449 Council was repudiated by the Fourth Ecumenical Council of Chalcedon (451), which marked the definite condemnation of Monophysitism.
	Second Ecumenical Council (Constantinople, 381) The Second Ecumenical Council assembled at Constantinople in 381 in order to discountenance the ideas of Macedonios, who challenged the divine nature of the holy spirit, and to condemn the heresy of apollinarism, which referred to the nature of Jesus Christ. This council appended the clauses pertaining to the holy spirit to the Nicene Creed.
	service (kat epidosisin) The term "service" in canonical law signifies the temporary commission of one ecclesiastical see to another, in order to ensure the function of the see



for the sake of the people; the service used to be arranged if it was inevitable for the ordained bishop to attend the site, due to force majeure. Service could not break the ecclesiastical rank.



three-aisled basilica

An oblong type of church internally divided into three aisles: the middle and the two side aisles. The middle aisle is often lighted by an elevated clerestory. In the Early Byzantine years this type of church had huge dimensions.

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Παραθέματα

1. The appeal of the priests of the Church of Ephesus and the bishops of Asia on the issue of the consecration of the new metropolitan (401)

Τούτων ούτω χρονοτριβούντων, αποθήσκει ο Αντωνίνος, μεθ' ου είχαν ο Ευσέβιος την δίκην. Αύτις ψήφισμα έρχεται από Ασίας, τούτο μεν του κλήρου της Εκκλησίας των Εφεσίων, τούτο δε των επισκόπων, προς τον Ιωάννην, αξίωσιν μεθ' όρκου φρικτού περιέχον· επειδή εν τοις έμπροσθεν χρόνοις φύρδην οι τε θεσμοί και ημείς εποιμάνθημεν, αξιούμεν σου την τιμιότητα κατελθούσαν τύπον επιθείναι θεόπεμπτον τη Εφεσίων Εκκλησία εκ μακρών των χρόνων καταπονηθείση, τούτο μεν υπό των τα Αρείου φρονούντων, τούτο δε υπό των τα ημέτερα μετά πλεονεξίας και φιλαυτίας αυχούντων· επειδή μάλιστα πολλοί οι εφεδρεύοντες, ως λύκοι βαρείς, διά χρημάτων αρπάσαι τον θρόνον επειγόμενοι. Ο δε Ιωάννης, εν τοσαύτη σώματος ανωμαλία και χειμερίας ώρας, ουδέν προ οφθαλμών θέμενος λυπηρόν, επί καταστάσει μάλιστα νενοσηκότων πραγμάτων όλης της Ασιανής διοικήσεως δι' απειριαν ή ερημίαν ποιμένων, τονωθείς τη προθυμία, εμβάς εις πλοίον, απαίρει της πόλεως.

«Διάλογος ιστορικός Παλλαδίου επισκόπου Ελενουπόλεως γενόμενος προς Θεόδωρον, διάκονον Ρώμης», στο Migne, J. P. (ed.), *Patrologiae cursus completus, Series Graeca* vol. 47 (Paris 1857-1866), col. 50 κ.ε.

2. Timotheos Ailouros honours the see of Ephesus with the "patriarchal privilege" (475)

Ο αυτός φησί τον Τιμόθεον εξορμήσαντα της βασιλίδος, την Εφεσίων καταλαβείν, ενθρονίσαι τε τον Παύλον αρχιερέα τη Εφεσίων· ος ήδη κεχειροτόνητο μεν ανά την αρχαιοτέρα συνήθειαν υπό των της επαρχίας επισκόπων, εκπεπτάκει δε του θρόνου. Αποδίδωσι δε τη Εφεσίων και το πατριαρχικόν δίκαιον, όπερ αυτήν αφείλεν η εν Καληρνόνη σύνοδος, ως μοι λέλεκται.

«Ευαγγίον Σχολαστικού επιφανέως και από επάρχων Εκκλησιαστικής Ιστορίας τόμοι στ'», in Migne, J. P. (ed.), *Patrologiae cursus completus, Series Graeca* vol. 86/2 (Paris 1857-1866), col. 2608-2609.

3. Emperor Basil II's Menologion. The "sacred dust" of the grave of St. John the Evangelist

Ο φιλάνθρωπος και πανάγαθος Θεός ημών, ου μόνον τους υπέρ αυτόν αγωνισαμένους αγίους αυτου μαθητάς και αποστόλους, προφήτας τε και μάρτυρας, και πάντας τους ευαρεστήσαντας αυτώ, βασιλείας ουρανών, και των αιωνίων ηξίωσεν αγαθών· αλλά και τους τόπους, εν οίς ήδη έτριψαν, ή ετάφησαν, πλήρεις χαρίτων αποδείξας, πολλοίς ελάμπρυνε θαύμασι. Και γαρ ο τάφος, εν ω ο μέγας Απόστολος και ευαγγελιστής Ιωάννης μέλλων μετατεθίηναι ετάφη, κόνιν αγίαν, ην οι εγχώριοι Μάννα προσαγορεύουσιν, επινεύσει Πνεύματος αγίου, κατά την ογδόην ημέραν του Μαΐου μηνός ετησίως εξαίφνης αναβρύει και αναδίδωσιν· ήν οι προσερχόμενοι λαμβάνοντες, χρώνται αυτη εις παντοίων παθών απολύτρωσιν, εις θεραπειάν ψυχών, εις ρώσιν σωμάτων, Θεόν δοξολογούντες, και τον αυτου θεράποντα Θεολόγον γεραίροντες.

"Menologii Graecorum pars tertia, a mense martio ad augustum", in Migne, J. P. (ed.), *Patrologiae cursus completus, Series Graeca* vol. 117 (Paris 1857-1866), col. 441C-D.

4. The Byzantine tradition on the transport of the stone from Jerusalem to Ephesos (12th century)

Όστις δε ο λίθος ούτος και όθεν εις Εφεσίων ήλθε την γην, ο λόγος εξής διηγίησεται. Τέλος ήδη το κατά τον σταυρόν είχε τω σωτήρι μυστήριον, και παραλαβούσα τούτον η μήτηρ ανέκλινέ τε ύπτιον, ως νόμος, επί του λίθου τούδε και επιπεσούσα βύθιον ανώμωξεν οποία εικός, μυρομένης δε τα δάκρυα τω λίθω πελάζοντα έτι και νυν αναπόνιπτα μένουσι, πράγμα τεράστιον οίον. Τούτον δη τον λίθον η εκ Μαγδαλά φασίν αναλαβούσα Μαρία έπλει Ρώμης ευθύ εφ ω καισαρι ες όψιν ελθούσα Τιβερίω Πιλάτου και Ιουδαίων των αδικών Ιησού κατερεί φονευτών. Αλλά τύχη τινί ες των Εφεσίων λιμένα κατάρασα αυτόν μεν ενταύθα



έλιπεν, η δε εκείθεν αφείσα επί Ρώμην ανήγετο. Εξ εκείνου δ' άχρι και νυν ο λίθος ενταύθα διετέλεσεν ων. Αχθέντα τοίνυν ες την Δαμάλεως περαίαν πομπή τούτον εκ Βυζαντίου διαδέχεται λαμπρά. Επλήρου δε ταύτην το Ρωμαίων τε γερούσιον άπαν και όσον εν ιεροπόλοις και εν μονασταίς ην, Λουκά του τηνικάδε την εκκλησίαν ιθύνοντος και βασιλέως τέλους εκατέρου προαρχόντων. Βασιλεύς μέντοι και τον ώμον επέσχε τω λίθω, επεί τα γε τσαύτα και υπέρ ως χρη εμετριοφρόνει και ηγάπα δουλοπρεπέστερον αυτοίς προσαγόμενος.

Ioannis Cinnami, Epitome rerum ab Ioanne et Alexio Comnenis Gestarum, Meineke, A. (ed.) (CSHB, Bonn 1836), pp. 277.9-278.5.

5. The see of Pyrgion is ceded to the see of Ephesus by service (1368)

Αρτίως δε πέμποντος ήδη τινάς των εαυτού εις την ιδίαν εκκλησίαν και μετ' ολίγον μέλλοντος απελεύσεσθαι και αυτού, θεού διδόντος, έτι συνδιασκεψαμένη η μετριότης ημών τη περί αυτήν ομηγύρει των ιερωτάτων αρχιερέων, του Καισαρείας, του Ηρακλείας, του Κυζίκου, του Χαλκηδόνας, του Βιζύης και του Βρύσεως, δέδωκε μεν τω ιερωτάτω τούτω μητροπολίτη Εφέσου την τοιαύτην αγιωπάτην μητρόπολιν Πυργίου κατ' επίδοσιν. Επί πλέον δε προνοουμένη των ευρισκομένων εκεί ψυχών και της εις το μέλλον αυτών ασφαλείας φροντίζουσα τάττει και αποφαινεται, ως αν και πας ο μετ' αυτόν μητροπολίτης Εφέσου κατέχει ταύτην επιδόσεως λόγω, ουχ ως ιδίαν επισκοπήν, αλλ' ως μητρόπολιν, ηνωμένην δε είναι τη της Εφέσου μητροπόλει και υφ' ενί ποιμένι αμφοτέρας ποιμαίνεσθαι. Οτι δε πλησίον αλληλαιο εισίν αύται και ότι πάντοτε ο μέλλων ευρίσκεσθαι μητροπολίτης Εφέσου κατά πολύ κρίττων έσται του εις τον Πυργίον μέλλοντος ευρίσκεσθαι, άτε δη της μητροπόλεως ταύτης πάσης της Ασίας προκαθεζομένης και θρόνον εχούσης υψηλόν τε και μέγαν, και διά τούτο δόκιμον εν άπασιν άνδρα μελλούσης της θείας συνόδου χειροτονείν εν αυτή, άλλως τε και της εκκλησίας Εφέσου προνοουμένη, ως αν έχη και μερικήν κυβέρνησιν και προμήθειαν, επειδή τα εαυτής απεκείρατο πάντα, υπό των βαρβάρων αλωθείσα, και ουκ έχει παρέχειν τα αναγκαία τω αρχιερεί αυτής.

Acta et diplomata graeca medii aevi sacra et profana I, Miklosich, F. – Müller, J. (eds) (Wien 1860), pp. 498.24-499.9.

Βοηθ. Κατάλογοι

1. Catalogue of Orthodox bishops / metropolitans of Ephesus

Timotheos (63)

John the Evangelist

Onisimos (107)

Polykrates (195)

Apollonios

Isak (3rd c. ?)

Menophantos (325)

Ebenthios

Menophantos (381)

Antoninos (400)

Herakleidis (403)

Kastinos (403)

Memnon (431)



Basil (?)

Bassianos (448)

Stephen (449, 451)

John (458)

Paul (475)

Hypatius (531)

Andrew (553)

Rufinus (596)

Theodore (681)

Stephen (691)

Hypatius (714-741)

Theodosius (735-754)

John (787)

Nikolaos (9th c.)

Theophilos (820)

Mark (833)

Theophanes (861)

Basil (870)

Gregory (879)

Konstantinos (907-912)

John (907-912)

Gregory (912-933)

Kyriakós (11th c.)

Theophanes (11th c.)

Theodore

Theophylaktos (11th c.)



Nikephoros (1071)
Michael Doukas (1078)
John (10th-12th c.)
John (1143)
Nikolaos (1170)
George (1191)
Nikolaos Mesarites (1213)
Iasitis (1217)
Monastiriotis (1224/5)
John (1227)
Manasses (1233)
Konstantinos Klaudiopilitis (1237/8)
Nikephoros (1240-1244, the subsequent Patriarch Nikephoros II)
Isaac (1278)
John Chilas (1283/4)
John (1300)
Neophytos (14th c.)
Matthew (1329)
Theodoritos (1365)
Myron (1387)
Maximus (1394)
Joseph (1416, the subsequent Patriarch Joseph II)
Matthew (1426)
Joasaph (1437)
Mark Eugenikos (1437-1444)

[The list was compiled according to Fedalto, G., *Hierarchia Ecclesiastica Orientalis. Series Episcoporum Ecclesiarum Christianarum I, Patriarchatus Constantinopolitanus* (Padova 1991), pp. 113-115. The list does not include anonymous metropolitans.]



2. Catalogue of Monophysite bishops of Ephesus

Paul (475)

Etherios (491-500)

Theosebios (502/3)

Andrew (541)

Abraham (6th c.)

Prokopios (549)

Eutropios (?)

[The list was compiled according to Fedalto, G., *Hierarchia Ecclesiastica Orientalis. Series Episcoporum Ecclesiarum Christianarum I, Patriarchatus Constantinopolitanus* (Padova 1991), p. 117. The list does not include anonymous metropolitans.]

3. Cataogue of Jacobite bishops of Ephesus

John (557/8-586)

[The list was compiled according to Fedalto, G., *Hierarchia Ecclesiastica Orientalis. Series Episcoporum Ecclesiarum Christianarum I, Patriarchatus Constantinopolitanus* (Padova 1991), p. 117. The list does not include anonymous metropolitans.]