

Chapter 1 : Anthimus - Cyclopedia of Biblical, Theological and Ecclesiastical Literature - Bible Encyclopedia

Anthimus I (? - after) was a Miaphysite patriarch of Constantinople from He was the bishop or archbishop of Trebizond before accession to the Constantinople see. He was deposed by Pope Agapetus I before March 13, , [1] [2] and later hidden by Theodora in her quarters for 12 years, until her death.

The biblical appellation patriarch appeared occasionally in the 4th century to designate prominent Christian bishops. Ridiger graduated from Leningrad Theological Academy in and was consecrated an archbishop in the Russian Orthodox Church in From to he was metropolitan Alexis I Alexis I, Russian Orthodox Patriarch of Moscow and All Russia 1970 whose allegiance to the Soviet government helped him strengthen the structure of the church within an officially atheistic country. Born to an aristocratic family, Simansky received Anthimus I Anthimus I, Greek Orthodox patriarch of Constantinople reigned 1054 , the last notable Byzantine churchman explicitly to advocate Monophysitism see Monophysite. A theological writer, he collaborated in drawing up liturgical literature for Eastern Orthodox worship. Elected patriarch on August 1, 1054, he forced all local Arsenius Autorianus Arsenius Autorianus, patriarch of Constantinople, whose deposition caused a serious schism in the Byzantine Church. In he crowned Athanasius I Athanasius I, Byzantine monk and patriarch of Constantinople, who directed the opposition to the reunion of Greek and Latin churches decreed by the Second Council of Lyon in 1274 His efforts in reforming the Greek Orthodox Church encountered opposition Athenagoras I Athenagoras I, ecumenical patriarch and archbishop of Constantinople modern Istanbul from 1288 to 1303 Athenagoras was the son of a physician. He attended the seminary on the island of Halki, near Constantinople, and was ordained a deacon in 1294 After graduating from the patriarchal Seminary of Halki, located near Istanbul, Archontonis was ordained a priest and went on to earn a doctorate in canon law from the Basilios Basilios,, religious leader who, on Jan. 1295 From the 4th century the Ethiopian Church was headed by Egyptian abunas appointed by the Alexandrian Callistus Callistus,, patriarch of Constantinople, theologian, and hagiographer, an advocate of a Byzantine school of mystical prayer that he upheld by the authority of his office and by his writings. His efforts generated broad opposition both from his own communion and from the Jesuits. Lucaris pursued theological studies in Venice and Padua, and while Daimbert Daimbert, first archbishop of Pisa, Italy, who, as patriarch of Jerusalem, played a major role in the First Crusade. Named bishop in 1099 and elevated to archbishop when Pisa was made an archdiocese in 1118, Daimbert accompanied Pope Urban II to France Dimitrios Dimitrios, th ecumenical patriarch of the Eastern Orthodox church. After some years as a monk Dioscorus Dioscorus, Christian patriarch of Alexandria and eastern prelate who was deposed and excommunicated by the Council of Chalcedon in 451 Dioscorus was archdeacon at Alexandria when he succeeded St. Cyril as patriarch in 459 Ordained deacon in 459, he became archdeacon of Jerusalem in 470 A monk of a monastery on Mt. He was chosen patriarch by the emperor Anastasius I after he accepted the evasive Henotikon, the decree of union between the Miaphysites see monophysite and the Chalcedonians. In Gavrilo Gavrilo,, patriarch of the Serbian Orthodox Church 1935-1963, noted for his anti-Nazi stand and, later, for his limited accommodations with the Communists. Gavrilo was educated at Prizren in Serbia and at Athens and Istanbul. In the beginning of his career as a cleric in the Byzantine imperial court, Gregory supported Isidore Of Kiev Isidore Of Kiev, Greek Orthodox patriarch of Russia, Roman cardinal, Humanist, and theologian who strove for reunion of Greek and Latin Christendom but was forced into exile because of concerted opposition, particularly from the Byzantine and Russian Jeremias II Jeremias II, patriarch of Constantinople and one of the most capable leaders of the Greek Orthodox church. Elected patriarch in 1582 by popular acclaim, Jeremias immediately instituted a reform by disciplining the clergy and prosecuting simony the sale John Scholasticus John Scholasticus,, patriarch of Constantinople as John III , theologian, and ecclesiastical jurist whose systematic classification of the numerous Byzantine legal codes served as the basis for Greek Orthodox Church canon law. Gundyayev took the monastic name Kirill in 1862 while a seminarian. He graduated in 1864 from Leningrad Theological Academy, where he served as lecturer in dogmatic theology for one Meletios Pegas Meletios Pegas,, Greek Orthodox patriarch of Alexandria who strove by theological arguments and ecclesiastical diplomacy to maintain the position and

prestige of Greek Orthodoxy in the Middle East and Eastern Europe. A monastic superior at Candia, Meletiosâ€¦â€¦ Metrophanes Kritopoulos Metrophanes Kritopoulos, Greek Orthodox patriarch of Alexandria, Egypt, and theologian whose discussions with European Protestants concluded with his writing an exposition of Eastern Orthodox doctrine in an attempt at Christian unity. After becoming aâ€¦â€¦ Michael Cerularius Michael Cerularius, Greek Orthodox patriarch of Constantinople from March to November who figured prominently in the events leading to the Schism of , the formal severing of Eastern Orthodoxy from Roman Catholicism. Mor Ignatius Yacoub III studied in the seminary of Mar Mattai, took his monastic vows in Homs,â€¦â€¦ Nicholas I Nicholas I., Byzantine patriarch of Constantinople â€” ; â€” , who contributed measurably to the attempted reunion of the Greek and Roman churches and who fomented the tetragamy controversy, or the question of a fourth marriage for the Easternâ€¦â€¦ Nicholas III Nicholas III, Eastern Orthodox patriarch of Constantinople â€” , theologian and liturgical scholar noted for combatting doctrinal heresy and composing sacramental prayer texts for the Byzantine liturgy. The biblical appellation patriarch appeared occasionally in the 4th centuryâ€¦â€¦ Philotheus Kokkinos Philotheus Kokkinos, theologian, monk, and patriarch of Constantinople, a leader of the Byzantine monastic and religious revival in the 14th century. His numerous theological, liturgical, and canonical works received wide circulation not only in Byzantiumâ€¦â€¦ Pimen Pimen, , 14th Russian Orthodox patriarch of Moscow and of all Russia. He served as spiritual leader of his church during the final years of official Soviet repression and the subsequent period of religious renewal following the dissolution of the U. He presided at the Synod of Constantinople , which condemned the monk Eutyches q. His writings also fostered the doctrine and devotion to the Virgin Mary. A descendant of St. Gregory the Illuminator â€” , who converted the Armenian king to Christianity and became the first patriarch of Armenia, Nerses was the most importantâ€¦â€¦ Saint Nicephorus I Saint Nicephorus I, Greek Orthodox theologian, historian, and patriarch of Constantinople â€” whose chronicles of Byzantine history and writings in defense of Byzantine veneration of icons provide data otherwise unavailable on early Christian thoughtâ€¦â€¦ Saint Photius Saint Photius, patriarch of Constantinople â€” and â€” , defender of the autonomous traditions of his church against Rome and leading figure of the 9th-century Byzantine renaissance. Photius was related through his father to Tarasius, a civilâ€¦â€¦ Saint Theophilus of Alexandria Saint Theophilus of Alexandria, theologian and patriarch of Alexandria, Egypt, violent opponent of non-Christian religions, severe critic of heterodox influence among Christian writers and monks, and a major figure in the ecclesiastical politics of theâ€¦â€¦ Saint Tikhon Saint Tikhon, patriarch of the Russian Orthodox church following the Bolshevik Revolution of He also supported for a time the continuing schismatic movement begun in in the Byzantine church by the patriarchâ€¦â€¦ Severus of Antioch Severus of Antioch, Greek Christian monk-theologian, patriarch of Antioch, and miaphysite leader during the reigns of the Byzantine emperors Anastasius I â€” and Justinian I â€” His later ecclesiastical condemnation and exile hastened theâ€¦â€¦ Sophronius Sophronius, patriarch of Jerusalem, monk, and theologian who was the chief protagonist for orthodox teaching in the doctrinal controversy on the essential nature of Christ and his volitional acts. A teacher of rhetoric, Sophronius became an ascetic inâ€¦â€¦ St. Methodius I, patriarch of Constantinople from to As a monk, Methodius embraced the position of the Iconodules, who supported the veneration of images, as opposed to the Iconoclasts, who denounced the veneration of images. The Iconoclasticâ€¦â€¦ Theodore Balsamon Theodore Balsamon, the principal Byzantine legal scholar of the medieval period and patriarch of Antioch c. Of Armenian stock,â€¦â€¦ Theodosius Of Alexandria Theodosius Of Alexandria, patriarch of Alexandria â€” , theologian, and leader of the Monophysites in Egypt and Syria, who were reputed for their asceticism and also for their mystical prayer. Through the support of the Byzantine empress Theodora,â€¦â€¦

Chapter 2 : Mennas - The Catholic Encyclopedia - Bible Encyclopedia

Anthimus I, also called Anthim Of Trebizond, (flourished 6th century), Greek Orthodox patriarch of Constantinople (reigned), the last notable Byzantine churchman explicitly to advocate Monophysitism (see Monophysite).

An Armenian Catholic diocese. The city owes its ancient name to the fact that it was built on the shores of the Black Sea in the form of a trapeze. It was a Greek colony from Sinopus, established in the eighth century, B. After having formed a part of the Kingdom of Armenia, and then of that of Pontus, it fell into the hands of the Romans, and was declared a free city by Pompey. The Emperor Hadrian adorned it and endowed it with great commercial importance by creating its artificial harbor. Under Valerian the Goths took and pillaged it; its inhabitants were slain or sent as slaves to the Cimmerian Bosphorus. Justinian raised it from its ruins and thenceforth it became rich in monuments, especially churches and monasteries. In when Constantinople fell into the power of the Latins, a prince of the family of the Comneni, who in sought safety in Iberia, proclaimed himself Emperor of Trebizond under the name of Alexis, and founded a Greek empire, the rival of that of Nicaea. The new state comprised nearly all of the ancient Pontus Polemoniacus and stretched eastward as far as the River Phasis. It was in perpetual conflict with the Seljuk Turks and later with the Osmanli Turks, as well as with the Greeks of Nicaea and Constantinople, the Italian republics, and especially the Genoese. During the two centuries and a half in which it succeeded in subsisting the Empire of Trebizond contributed greatly to the development of Christian civilization and Greek literature in those distant parts, until then somewhat backward. In Trebizond was taken by assault by the troops of Mohammed II, and its last emperor, David, was exiled to the vicinity of Serrae in Macedonia. He was soon obliged to choose between embracing Islam or forfeiting his life; he kept the faith and was executed together with six of his children. The seventh fled to the Peloponnesus where he founded the Comneni of Morea. From to Trebizond had, in all, twenty emperors. At present Trebizond is the capital of the vilayet of the same name, bounded by those of Sivas and Erzeroum, the Black Sea, and Asiatic Russia, which after the war of absorbed a part of its territory. The vilayet measures about miles from west to east by 65 miles at its extreme length; its area is 11, sq. Its total population may be estimated at , The city itself has 50, inhabitants, among whom are 12, Greeks, 10, Armenians, some Jews, and a few hundred Catholics The remainder are Turkish Mussulmans, Lazis, Circassians, and Afghazis. Trebizond has a citadel, at least 40 mosques, 10 Greek churches, some of which have preserved ancient paintings, several Armenian churches, etc. Close to the city are several Greek monasteries still inhabited, and which played a certain part in Byzantine history. The first traces of Christianity at Trebizond are found under Diocletian when St. Eugenius, still the patron of the city, St. Canoeists, and their companions were martyred. Among the saints of whom mention is still made were the Bishop St. Basil, tenth century feast, 20 October , and St. Theodore Gabras, martyred about feast, 2 October. At the end of the ninth century it had seven suffragans, which number continued to increase. The emperors of Trebizond profited by their political situation to secure privileges for the bishop of their capital. Thenceforth the titulars of this city went neither to Nicaea nor Constantinople to receive episcopal consecration from the patriarch; it was given them in their own church in the presence of a delegate from the patriarch who assisted at, or, if he were a bishop, presided at the ceremony. But the patriarch reserved to himself as formerly the ordinations of the other metropolitans or the autocephalous archbishops of the empire. Of course after the suppression of the Empire of Trebizond in the metropolitans of this city lost these privileges and were made like all the other metropolitans, in which condition they are at present. Le Quien Oriens christ. Agapitus in ; Dorotheus, who assisted at the Council of Florence , and signed its decree of union; Cyril, who in was in Paris with the Dominican Pere Goar, and made a profession of Catholic faith at Rome. To these may be added the Bishop Ouranios who, according to an inscription C. In the Middle Ages, because of the Venetian and Genoese merchants and also because of the missionaries who went to evangelize the Khazars, Comans, and Tatars, a Latin see was established at Trebizond. The oldest-known titular was a Franciscan, Andronicus Comnenus, mentioned in In Le Quien op. III, and in Eubel Hierarchia catholica medii aevi, I, will be found the names of several other bishops from to The Latin diocese must have lasted until the capture of the city by Mohammed II. The Armenian Catholic

diocese erected in by Pius IX, is of vast extent; it has faithful, 4 churches, 7 stations, 4 primary schools, 9 secular priests, and 4 Mechitarists. There are also Jesuits at Marsivan and Amasia, engaged exclusively with the Armenians ; the Oblates of the Assumption are at Amasia for the same object. Joseph of the Apparition have a boarding-school at Trebizond.

St. Anthimus I of Constantinople, also Anthimus of Trebizond, was the Patriarch of Constantinople during the years and Although sympathetic to the anti-Chalcedon cause, he was elected patriarch avowing support of the pro-Chalcedon faction in the Church.

It practices what it understands to be the original Christian faith, the Eastern Orthodox Church is a communion of autocephalous churches, each typically governed by a Holy Synod. It teaches that all bishops are equal by virtue of their ordination, prior to the Council of Chalcedon in AD, the Eastern Orthodox had also shared communion with the Oriental Orthodox churches, separating primarily over differences in Christology. As a result, the term Greek Orthodox has sometimes used to describe all of Eastern Orthodoxy in general. However, the appellation Greek was never in use and was gradually abandoned by the non-Greek-speaking Eastern Orthodox churches. Its most prominent episcopal see is Constantinople, there are also many in other parts of the world, formed through immigration, conversion and missionary activity. The official name of the Eastern Orthodox Church is the Orthodox Catholic Church and it is the name by which the church refers to itself in its liturgical or canonical texts, in official publications, and in official contexts or administrative documents. Orthodox teachers refer to the Church as Catholic and this name and longer variants containing Catholic are also recognized and referenced in other books and publications by secular or non-Orthodox writers. The common name of the Church, Eastern Orthodox Church, is a shortened practicality that helps to avoid confusions in casual use, for this reason, the eastern churches were sometimes identified as Greek, even before the great schism. After , Greek Orthodox or Greek Catholic marked a church as being in communion with Constantinople and this identification with Greek, however, became increasingly confusing with time. Missionaries brought Orthodoxy to many regions without ethnic Greeks, where the Greek language was not spoken. Today, many of those same Roman churches remain, while a large number of Orthodox are not of Greek national origin. Eastern, then, indicates the element in the Church's origin and development, while Orthodox indicates the faith. While the Church continues officially to call itself Catholic, for reasons of universality, the first known use of the phrase the catholic church occurred in a letter written about AD from one Greek church to another. Quote of St Ignatius to the Smyrnaeans, Wheresoever the bishop shall appear, there let the people be, even as where Jesus may be, thus, almost from the very beginning, Christians referred to the Church as the One, Holy, Catholic and Apostolic Church. The Orthodox Church claims that it is today the continuation and preservation of that same Church, a number of other Christian churches also make a similar claim, the Roman Catholic Church, the Anglican Communion, the Assyrian Church and the Oriental Orthodox Churches. The Church of England separated from the Roman Catholic Church, not directly from the Orthodox Church, the depth of this meaning in the Orthodox Church is registered first in its use of the word Orthodox itself, a union of Greek orthos and doxa 2. Bishop " A bishop is an ordained, consecrated, or appointed member of the Christian clergy who is generally entrusted with a position of authority and oversight. Within these churches, bishops are seen as those who possess the full priesthood, Some Protestant churches including the Lutheran and Methodist churches have bishops serving similar functions as well, though not always understood to be within apostolic succession in the same way. Priests, deacons and lay ministers cooperate and assist their bishop in shepherding a flock, the earliest organization of the Church in Jerusalem was, according to most scholars, similar to that of Jewish synagogues, but it had a council or college of ordained presbyters. In, we see a system of government in Jerusalem chaired by James the Just. In, the Apostle Paul ordains presbyters in churches in Anatolia, in Timothy and Titus in the New Testament a more clearly defined episcopate can be seen. Early sources are unclear but various groups of Christian communities may have had the bishop surrounded by a group or college functioning as leaders of the local churches, eventually, as Christendom grew, bishops no longer directly served individual congregations. Instead, the Metropolitan bishop appointed priests to each congregation. Around the end of the 1st century, the organization became clearer in historical documents. While Ignatius of Antioch offers the earliest clear description of monarchical bishops he is an advocate of monarchical structure rather than describing an

accepted reality. To the bishops and house churches to which he writes, he offers strategies on how to pressure house churches who don't recognize the bishop into compliance. Other contemporary Christian writers do not describe monarchical bishops, either continuing to equate them with the presbyters or speaking of episkopoi in a city, plainly therefore we ought to regard the bishop as the Lord Himself" Epistle of Ignatius to the Ephesians 6,1. Your godly bishop " Epistle of Ignatius to the Magnesians 2,1, therefore as the Lord did nothing without the Father, either by Himself or by the Apostles, so neither do ye anything without the bishop and the presbyters. Be obedient to the bishop and to one another, as Jesus Christ was to the Father, and as the Apostles were to Christ and to the Father, " Epistle of Ignatius to the Magnesians 13,2. Apart from these there is not even the name of a church, " Epistle of Ignatius to the Trallesians 3,1. Follow your bishop, as Jesus Christ followed the Father, and the presbytery as the Apostles, and to the deacons pay respect, as to God's commandment " Epistle of Ignatius to the Smyrnans 8,1. He that honoureth the bishop is honoured of God, he that doeth aught without the knowledge of the bishop rendereth service to the devil " Epistle of Ignatius to the Smyrnans 9,1 3. Trabzon, located on the historical Silk Road, became a melting pot of religions, languages and culture for centuries and a gateway to Persia in the southeast. Trabzon formed the basis of states in its long history and was the capital city of the Empire of Trebizond between and During the early period, Trabzon, because of the importance of its port, became a focal point of trade to Iran. The Turkish name of the city is Trabzon and it is historically known in English as Trebizond. It was one of a number of Milesian emporia or trading colonies along the shores of the Black Sea, others include Sinope, Abydos and Cyzicus. Like most Greek colonies, the city was an enclave of Greek life. Early banking activity is suggested occurring in the city according to a silver coin from Trapezus in the British Museum. Trebizond's trade partners included the Mossynoeci, when Xenophon and the Ten Thousand mercenaries were fighting their way out of Persia, the first Greek city they reached was Trebizond. The city and the local Mossynoeci had become estranged from the Mossynoecian capital, Xenophon's force resolved this in the rebels' favor, and so in Trebizond's interest. The city was added to the kingdom of Pontus by Mithridates VI Eupator, when the kingdom was annexed to the Roman province of Galatia in 64"65, the fleet passed to new commanders, becoming the Classis Pontica. Trebizond gained importance under Roman rule in the 1st century for its access to roads leading over the Zigana Pass to the Armenian frontier or the upper Euphrates valley, new roads were constructed from Persia and Mesopotamia under the rule of Vespasian. In the next century, the emperor Hadrian commissioned improvements to give the city a more structured harbor, a mithraeum now serves as a crypt for the church and monastery of Panagia Theoskepastos in nearby Kizlara, east of the citadel and south of the modern harbor. Although Trebizond was rebuilt after being pillaged by the Goths in , only in the reign of Diocletian appears an inscription alluding to the restoration of the city, Ammianus Marcellinus could only write of Trebizond that it was not an obscure town 4. She was one of the most influential and powerful of the Byzantine empresses, some sources mention her as empress regnant with Justinian I as her co-regent. Along with her husband, she is a saint in the Eastern Orthodox Church, the main historical sources for her life are the works of her contemporary Procopius. The historian offered three contradictory portrayals of the Empress, the Wars of Justinian, largely completed in , paints a picture of a courageous and influential empress who saved the throne for Justinian. Later he wrote the Secret History, which survives in one manuscript suggesting it was not widely read during the Byzantine era. The work revealed an author who had become disillusioned with the emperor Justinian, the empress. Yet much of the covers the same time period as The Wars of Justinian. Besides her piety, her beauty is excessively praised, although Theodora was dead when this work was published, Justinian was alive, and probably commissioned the work. Her contemporary John of Ephesus writes about Theodora in his Lives of the Eastern Saints and he mentions an illegitimate daughter not named by Procopius. Various other historians presented additional information on her life, Theophanes the Confessor mentions some familial relations of Theodora to figures not mentioned by Procopius. Victor Tonnennensis notes her familial relation to the empress, Sophia. Michael the Syrian, the Chronicle of and Bar-Hebraeus place her origin in the city of Daman, near Kallinikos and they contradict Procopius by making Theodora the daughter of a priest, trained in the pious practices of Miaphysitism since birth. These are late Miaphysite sources and record her depiction among members of their creed and these accounts are thus usually ignored in

favor of Procopius. Theodora, according to Michael Grant, was of Greek Cypriot descent, there are several indications of her possible birthplace. Her father, Acacius, was a trainer of the hippodromes Green faction in Constantinople. Her mother, whose name is not recorded, was a dancer and her parents had two more daughters. After her fathers death, when Theodora was four, her mother brought her children wearing garlands into the hippodrome, from then on Theodora would be their supporter. Lynda Garland in *Byzantine Empresses, Women and Power in Byzantium*, employment as an actress at the time would include both indecent exhibitions on stage and providing sexual services off stage 5. The name Andrew, like other Greek names, appears to have been common among the Jews, Christians, no Hebrew or Aramaic name is recorded for him. Both he and his brother Peter were fishermen by trade, hence the tradition that Jesus called them to be his disciples by saying that he make them fishers of men. At the beginning of Jesus public life, they were said to have occupied the house at Capernaum. In the Gospel of Matthew and in the Gospel of Mark Simon Peter and these narratives record that Jesus was walking along the shore of the Sea of Galilee, observed Simon and Andrew fishing, and called them to discipleship. In the parallel incident in the Gospel of Luke Andrew is not named, the narrative indicates that Simon was not the only fisherman in the boat but it is not until the next chapter that Andrew is named as Simons brother. However, it is understood that Andrew was fishing with Simon on the night in question. In contrast, the Gospel of John states that Andrew was a disciple of John the Baptist, whose testimony first led him, Andrew at once recognized Jesus as the Messiah, and hastened to introduce him to his brother. Thenceforth, the two brothers were disciples of Christ, on a subsequent occasion, prior to the final call to the apostolate, they were called to a closer companionship, and then they left all things to follow Jesus. Subsequently, in the gospels, Andrew is referred to as being present on important occasions as one of the disciples more closely attached to Jesus. Andrew told Jesus about the boy with the loaves and fishes, Andrew was present at the Last Supper. Andrew was one of the four disciples who came to Jesus on the Mount of Olives to ask about the signs of Jesus return at the end of the age, Eusebius in his church history 3,1 quoted Origen as saying that Andrew preached in Scythia. According to tradition, he founded the See of Byzantium in AD38, according to Hippolytus of Rome, Andrew preached in Thrace, and his presence in Byzantium is also mentioned in the apocryphal Acts of Andrew. Basil of Seleucia also knew of Apostle Andrews missions in Thrace, Scythia and this diocese would later develop into the Patriarchate of Constantinople 6. John Chrysostom    John Chrysostom, c. Other churches of the Western tradition, including some Anglican provinces and some Lutheran churches, however, certain Lutheran churches and Anglican provinces commemorate him on the traditional Eastern feast day of 27 January. Different scholars describe his mother Anthusa as a pagan or as a Christian, Johns father died soon after his birth and he was raised by his mother. He was baptised in or and tonsured as a reader, as a result of his mothers influential connections in the city, John began his education under the pagan teacher Libanius. From Libanius, John acquired the skills for a career in rhetoric, as well as a love of the Greek language and literature. As he grew older, however, John became more committed to Christianity and went on to study theology under Diodore of Tarsus. According to the Christian historian Sozomen, Libanius was supposed to have said on his deathbed that John would have been his if the Christians had not taken him from us. John lived in asceticism and became a hermit in about As a consequence of these practices, his stomach and kidneys were permanently damaged, John was ordained as a deacon in by Saint Meletius of Antioch who was not then in communion with Alexandria and Rome. After the death of Meletius, John separated himself from the followers of Meletius, without joining Paulinus, but after the death of Paulinus he was ordained a presbyter in by Evagrius, the successor of Paulinus. He was destined later to bring reconciliation between Flavian I of Antioch, Alexandria, and Rome, thus bringing those three sees into communion for the first time in nearly seventy years. The most valuable of his works from this period are his Homilies on various books of the Bible and he emphasised charitable giving and was concerned with the spiritual and temporal needs of the poor. He spoke against abuse of wealth and personal property, Do you wish to honour the body of Christ, do not ignore him when he is naked. Do not pay him homage in the temple clad in silk, only then to him outside where he is cold 7. Byzantine Empire    It survived the fragmentation and fall of the Western Roman Empire in the 5th century AD and continued to exist for an additional thousand years until it fell to the Ottoman Turks in

During most of its existence, the empire was the most powerful economic, cultural, several signal events from the 4th to 6th centuries mark the period of transition during which the Roman Empires Greek East and Latin West divided. Constantine I reorganised the empire, made Constantinople the new capital, under Theodosius I, Christianity became the Empires official state religion and other religious practices were proscribed. Finally, under the reign of Heraclius, the Empires military, the borders of the Empire evolved significantly over its existence, as it went through several cycles of decline and recovery. During the reign of Maurice, the Empires eastern frontier was expanded, in a matter of years the Empire lost its richest provinces, Egypt and Syria, to the Arabs. This battle opened the way for the Turks to settle in Anatolia, the Empire recovered again during the Komnenian restoration, such that by the 12th century Constantinople was the largest and wealthiest European city. Despite the eventual recovery of Constantinople in , the Byzantine Empire remained only one of several small states in the area for the final two centuries of its existence. Its remaining territories were annexed by the Ottomans over the 15th century. The Fall of Constantinople to the Ottoman Empire in finally ended the Byzantine Empire, the term comes from Byzantium, the name of the city of Constantinople before it became Constantines capital. This older name of the city would rarely be used from this point onward except in historical or poetic contexts.

Chapter 4 : Trebizond - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

His Eminence Dorotheus II of Trebizond was a hierarch of the Church of Constantinople who served as Metropolitan of Athens and of Trebizond during the fifteenth century, after the Ottoman conquest of Greece.

Early in Pope St. Agapetus came to Constantinople on a political mission forced on him by the Gothic king, Theodahad. Anthimus, Archbishop of Trebizond, had just been transferred to Constantinople through the influence of the Empress Theodora, with whose Monophysite leanings he was in sympathy. Agapetus promptly deposed Anthimus and he consecrated Mennas patriarch. Anthimus was deposed partly because his transfer from one see to another was uncanonical, and partly on account of his doubtful orthodoxy. The question next arose whether he should be allowed to return to his old see. Agapetus was preparing to deal with this question when he died. Mennas proceeded with the affair at a synod held in Constantinople the same year, , presiding over it the place of honour on his right hand being assigned to five Italian bishops who represented the Apostolic See. The result was that Anthimus, who failed to appear and vindicate his orthodoxy, was excommunicated together with several of his adherents. In the Emperor Justinian acting with the approval, if not under the prompting of Mennas and the Roman representative, Pelagius, issued his celebrated edict against the teaching of Origen, at the same time directing Mennas to hold a local council to consider the matter. No record of this synod had been preserved, but Hefele demonstrates it to be more than probable that the celebrated Fifteen Anathematizations of Origen, mistakenly ascribed to the Fifth Ecumenical Council, were there promulgated. The first from whom the emperor Justinian demanded subscription to the edict anathematizing the Three Chapters was Mennas. He hesitated, but eventually gave way on the understanding that his subscription should be returned to him if the pope disapproved. Later on he compelled his suffragans to subscribe. Many of them complained to the papal legate Stephen of the constraint put upon them. Stephen broke off communion with Mennas. When Pope Vigilius arrived at Constantinople in , he cut Mennas off from Church communion for four months. When Vigilius issued his "Judicatum", the two were reconciled. In Mennas was again excommunicated. When Vigilius and Justinian came to terms, Mennas once more made his peace with the former, asking pardon for having communicated with those whom the pope had excommunicated. He died in August,

Chapter 5 : Eugenios of Trebizond | Revolv

John Xiphilinos was born in Trebizond. He pursued studies at the University of Constantinople and eventually became nomophylax of its School of Law. Later he became a monk and was eventually selected by Emperor Constantine X () to succeed Constantine Leichoudes.

Mennas Patriarch of Constantinople from to Early in Pope St. Agapetus came to Constantinople on a political mission forced on him by the Gothic king, Theodahad. Anthimus, Archbishop of Trebizond, had just been transferred to Constantinople through the influence of the Empress Theodora, with whose Monophysite leanings he was in sympathy. Agapetus promptly deposed Anthimus and he consecrated Mennas patriarch. Anthimus was deposed partly because his transfer from one see to another was uncanonical, and partly on account of his doubtful orthodoxy. The question next arose whether he should be allowed to return to his old see. Agapetus was preparing to deal with this question when he died. Mennas proceeded with the affair at a synod held in Constantinople the same year, , presiding over it the place of honour on his right hand being assigned to five Italian bishops who represented the Apostolic See. The result was that Anthimus, who failed to appear and vindicate his orthodoxy, was excommunicated together with several of his adherents. In the Emperor Justinian acting with the approval, if not under the prompting of Mennas and the Roman representative, Pelagius, issued his celebrated edict against the teaching of Origen, at the same time directing Mennas to hold a local council to consider the matter. No record of this synod had been preserved, but Hefele demonstrates it to be more than probable that the celebrated Fifteen Anathematisms of Origen, mistakenly ascribed to the Fifth Ecumenical Council, were there promulgated. The first from whom the emperor Justinian demanded subscription to the edict anathematizing the Three Chapters was Mennas. He hesitated, but eventually gave way on the understanding that his subscription should be returned to him if the pope disapproved. Later on he compelled his suffragans to subscribe. Many of them complained to the papal legate Stephen of the constraint put upon them. Stephen broke off communion with Mennas. When Pope Vigilius arrived at Constantinople in , he cut Mennas off from Church communion for four months. When Vigilius issued his "Judicatum", the two were reconciled. In Mennas was again excommunicated. When Vigilius and Justinian came to terms, Mennas once more made his peace with the former, asking pardon for having communicated with those whom the pope had excommunicated. He died in August, Bibliography Information Obstat, Nihil.

Chapter 6 : Anthimus VII of Constantinople | Revolvy

Dorotheos II (Greek: Ἰωάννης Δ' Ἀνθίμου, ἸἜ') was the second metropolitan bishop of Trebizond under Ottoman rule. His tenure began in . The origin of Dorotheos is unclear, nor is anything about his early life known except that prior to his appointment to the see of Trebizond in , he was Metropolitan of Athens as mentioned in his act of election to Trebizond.

Belisarius The Byzantine general Belisarius ca. He demonstrated that military skill and discipline could enable small or motley armies to win remarkable victories. Originally from the Balkans, Belisarius rose to prominence in the imperial bodyguard and was advanced to high military command while still in his 20s. In addition, Belisarius married Antonina, a friend of Empress Theodora. His wife, though unfaithful and often embarrassing to him, had great influence at court, which was valuable when Justinian grew suspicious of him. Through two overwhelming victories he destroyed the Vandal regime and recovered North Africa for the empire. For this he was allowed to celebrate a triumph upon his return to Constantinople. In Belisarius was sent to begin the conquest of Italy from the Ostrogoths. Making rapid progress northward from Sicily, he stormed Naples and occupied Rome. The Goths besieged him in Rome during , but they failed to dislodge him. In the Goths agreed to surrender if Belisarius would become their emperor. Recalled in temporary disfavor, he was sent in to command imperial forces in Mesopotamia in renewed war with the Persians. A new Ostrogothic king, Totila, emerged to undo the Roman occupation of Italy, and Belisarius was returned there in . The suspicious and parsimonious emperor refused, however, to give him adequate men and supplies, and Belisarius found it impossible to oppose Totila effectively. The Italian war was left to be finished later, by Narses, while Belisarius was allowed to retire to Constantinople. Belisarius remained inactive until , when an attack by an marauding force of Huns threatened the capital, and the frightened Justinian called him out of retirement. Using his household retinue as a nucleus, he gathered a small force and drove the Huns away. Justinian stripped him of his honors and retinue and kept him in enforced confinement for some time. This disgrace gave rise to the later legend that Justinian actually blinded Belisarius, who was then forced to beg in the streets. Somewhat restored to honor the following year, Belisarius died in March , only a few months before the death of Justinian himself. Further Reading Belisarius is prominently featured in the historical writings of Procopius, who was for many years his personal secretary. The most recent book on Belisarius is in French.

Chapter 7 : Anthimus_I_of_Constantinople-KNOWPIA

Anthimus I of Constantinople topic. Anthimus I was a Miaphysite patriarch of Constantinople from He was the bishop or archbishop of Trebizond before accession to the Constantinople see.

An Armenian Catholic diocese. The city owes its ancient name to the fact that it was built on the shores of the Black Sea in the form of a trapeze. It was a Greek colony from Sinopus, established in the eighth century, B. After having formed a part of the Kingdom of Armenia , and then of that of Pontus , it fell into the hands of the Romans, and was declared a free city by Pompey. The Emperor Hadrian adorned it and endowed it with great commercial importance by creating its artificial harbor. Under Valerian the Goths took and pillaged it; its inhabitants were slain or sent as slaves to the Cimmerian Bosphorus. Justinian raised it from its ruins and thenceforth it became rich in monuments, especially churches and monasteries. In when Constantinople fell into the power of the Latins, a prince of the family of the Comneni, who in sought safety in Iberia, proclaimed himself Emperor of Trebizond under the name of Alexis, and founded a Greek empire, the rival of that of Nicaea. The new state comprised nearly all of the ancient Pontus Polemoniacus and stretched eastward as far as the River Phasis. It was in perpetual conflict with the Seljuk Turks and later with the Osmanli Turks , as well as with the Greeks of Nicaea and Constantinople, the Italian republics, and especially the Genoese. During the two centuries and a half in which it succeeded in subsisting the Empire of Trebizond contributed greatly to the development of Christian civilization and Greek literature in those distant parts, until then somewhat backward. In Trebizond was taken by assault by the troops of Mohammed II, and its last emperor, David, was exiled to the vicinity of Serrae in Macedonia. He was soon obliged to choose between embracing Islam or forfeiting his life; he kept the faith and was executed together with six of his children. The seventh fled to the Peloponnesus where he founded the Comneni of Morea. From to Trebizond had, in all, twenty emperors. At present Trebizond is the capital of the vilayet of the same name, bounded by those of Sivas and Erzeroum, the Black Sea, and Asiatic Russia , which after the war of absorbed a part of its territory. The vilayet measures about miles from west to east by 65 miles at its extreme length; its area is 11, sq. Its total population may be estimated at , The city itself has 50, inhabitants, among whom are 12, Greeks, 10, Armenians , some Jews , and a few hundred Catholics The remainder are Turkish Mussulmans , Lazis, Circassians, and Afghazis. Trebizond has a citadel, at least 40 mosques, 10 Greek churches, some of which have preserved ancient paintings , several Armenian churches, etc. Close to the city are several Greek monasteries still inhabited, and which played a certain part in Byzantine history. The first traces of Christianity at Trebizond are found under Diocletian when St. Eugenius, still the patron of the city, St. Canoeists, and their companions were martyred. Among the saints of whom mention is still made were the Bishop St. Basil, tenth century feast, 20 October , and St. Theodore Gabras, martyred about feast, 2 October. At the end of the ninth century it had seven suffragans, which number continued to increase. The emperors of Trebizond profited by their political situation to secure privileges for the bishop of their capital. Thenceforth the titulars of this city went neither to Nicaea nor Constantinople to receive episcopal consecration from the patriarch; it was given them in their own church in the presence of a delegate from the patriarch who assisted at, or, if he were a bishop , presided at the ceremony. But the patriarch reserved to himself as formerly the ordinations of the other metropolitans or the autocephalous archbishops of the empire. Of course after the suppression of the Empire of Trebizond in the metropolitans of this city lost these privileges and were made like all the other metropolitans , in which condition they are at present. Le Quien Oriens christ. Agapitus in ; Dorotheus, who assisted at the Council of Florence , and signed its decree of union; Cyril, who in was in Paris with the Dominican Pere Goar, and made a profession of Catholic faith at Rome. To these may be added the Bishop Ouranios who, according to an inscription C. In the Middle Ages , because of the Venetian and Genoese merchants and also because of the missionaries who went to evangelize the Khazars, Comans, and Tatars, a Latin see was established at Trebizond. The oldest-known titular was a Franciscan , Andronicus Comnenus, mentioned in In Le Quien op. III, and in Eubel Hierarchia catholica medii aevi, I, will be found the names of several other bishops from to The Latin diocese must have lasted until the capture of the city by

Mohammed II. The Armenian Catholic diocese erected in by Pius IX , is of vast extent; it has faithful , 4 churches, 7 stations, 4 primary schools , 9 secular priests , and 4 Mechitarists. There are also Jesuits at Marsivan and Amasia, engaged exclusively with the Armenians ; the Oblates of the Assumption are at Amasia for the same object. Joseph of the Apparition have a boarding-school at Trebizond. IDEM Trapezuns im 11 u. About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, This article was transcribed for New Advent by Joseph E. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

Chapter 8 : Mennas, Patriarch of Constantinople | theinnatdunvilla.com

On the deposition of anthimus of trebizond, prot   g   of Theodora, he was selected and personally consecrated patriarch of Constantinople on March 13, , by Pope agapetus, present in the Byzantine capital on a political mission.

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The occupant of the Byzantine patriarchal see was Anthimus I, who had left his see of Trebizond. Against the protests of the orthodox, the Empress Theodora finally seated Anthimus in the patriarchal chair, when Agapetus arrived members of the clergy entered charges against Anthimus as an intruder and a heretic.