

Paul Halsall

The Byzantine Saint: A Bibliography (2005)

Introduction

This thematic bibliography should be read in conjunction with Alice-Mary Talbot's [Survey of Translations of Byzantine Saints' Lives](#) [at Dumbarton Oaks], which lists all available Byzantine saint's *lives* translated into any modern western language. This bibliography was compiled for my dissertation and for a class I taught on the history of sainthood in 2005. It is therefore now out of date but may still prove of some interest.

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I: What is a Saint?

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Athanasius benutzt eine schriftliche Antoniusdarstellung des Serapion von Thmuis, in der die soteriologische Funktion des Antonius so sehr im Mittelpunkt steht, dass darüber die Christologie vernachlässigt wird. Wenn Athanasius bei weitgehender Aufnahmefreudigkeit gegenüber Berichten von Antonius im Prooemium verspricht, in seiner Darstellung fuer die Wahrheit Sorge tragen zu wollen, so geschieht dies namentlich in christologisch bestimmten Passagen, die die korrigierende Tendenz des Athanasius gegenüber entstehender Heiligenverehrung erkennen lassen. in diesem Sinne wird auch von ihm die imitatio der biblischen Heiligen akzentuiert. Die Entwicklung der Hagiographie, fuer deren Entstehung nunmehr eher an Serapion als an Athanasius zu denken ist, ging zum grossen Teil an Athanasius vorbei, weil seine theologische intention, sein Einbringen christologisch orientierter und orientierender Sachkritik, ignoriert wurde.

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ABSTRACT: The article examines the way in which Athanasius employed a biographical genre to domesticate the tradition of charismatic wisdom associated with monks such as Antony. This is contrasted with the treatment of charismatic wisdom in alternate genres that were probably in use in Egyptian monastic circles in Athanasius' day--such as various apocalypses, sayings-collections, or treatises in the Nag Hammadi Coptic library. Contrary to many characterizations of the Life of Antony, the biography probably intends to make Antony more human rather than less so, by carefully articulating the continuity between his charisma and the larger tradition of urban Christian society.

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ABSTRACT: As part of a collection commemorating the 1100th anniversary of the death of St Methodius, one of the two brother missionaries who brought Christianity from Byzantium to the Slavs (particularly to Moravia), the article defines the ideological principles of the mission, particularly its goal of making Christian scriptures available to the Slavs in the vernacular. The author discusses the relationship between the Word of God delivered once and for all as a revelation, and its incarnations in distinctive human cultures.

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ABSTRACT: Die Slavenapostel, bes. Konstantin-Kyrrill, betonten das Prinzip, dass alle Voelker in allen Sprachen Gott loben sollten. Der Artikel bemueht sich um eine Einbettung dieser uEberzeugung in den Gesamtrahmen der griechisch-byzantinischen Kirchengeschichte (unter Ausschluss der ergiebigen, aber in eine andere Richtung laufenden lateinischen Quellen). Nach einer weitherzigen Eroeffnung der Debatte durch Eirenaios, Klemens von Alexandria und Origenes droht in der Zeit der germanischen Voelkerwanderung (Ende 4. Jh.) eine starke Bewusstseinsverengung auf das Roemerreich, das auch die Christen zu verteidigen hatten. Ruehmliche Ausnahmen sind vor allem Johannes Chrysostomos und Theodoretos von Kyrrhos (Syrien). Waehrend wir aus der Zeit der Slaveneinfalle (6.-8. Jh.) nur wenige Textzeugnisse zu unserer Frage besitzen, zeigt sich nach der Zeit der Slavenmission ein eindeutiger, nicht mehr umkehrbarer Niedergang des christlich-kosmopolitischen Denkens in Byzanz.

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Cyril of Philea

Nicolaus Kataskepanus, (d. ca. 1143), *La vie de Saint Cyrille le Phileote, moine byzantine (+1110)*, introduction, critical text and French translation by Etienne Sargologos, *Subsidia hagiographica* 39, (Brussels: Sociéte de Bollandistes, 1964)

Eudokimos

Loperev, Ch., "Eudokimos", *IRAİK* 13 (1908), pp.156ff

Euthymios

Vita Euthymii Patriarchae CP: Text, Translation, Introduction and Commentary, Patricia Karlin-Hayter, ed. and trans., (Brussels: 1970)

Alissandratos, Julia, "The structure of Gregory Camblak's sermon on Euthymius in the context of Byzantine and medieval Slavic literature", *Paleobulgarica/Starob"lgaristika* 4:4 (1980), 40-57

ABSTRACT: This article reveals through parallel passages that Camblak quoted extensively from Gregory of Nyssa's Eulogy of Gregory the Wonderworker. Nyssa's work, which was a Christianized form of encomium as described by rhetoricians of the Second Sophistic, also served as a structural model. The texts are compared with respect to the parts of the encomium and the topoi associated with those parts. Compared with other Bulgarian encomiastic sermons, the Eulogy of Cyprian seems to have deviated from them under the influence of its model about one thousand years after the latter was written.

Gregory Palamas

Philotheos Kokkinos, *Enkomion of Palamas*, PG 151, cols. 558

Anastasiou, Ioannes E., "The social teaching of Saint Gregory Palamas", *The Greek Orthodox Theological Review* 32 (Summer 1987), 179-90

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ABSTRACT: In 1323-25 the young hermit Palamas, whilst at Glossia on Mt Athos, came under the influence of a "celebrated Gregory" (Gregorios ho pany) whom scholars down to the early years of the 20th century identified with Gregory of Sinai, but doubts then arose because of the apparent incompatibility of biographical details regarding the two. This article reopens the question, and in the light of a closer analysis of the relevant texts and of new data regarding the Sinaite's birthplace, Koukoulos near Smyrna, pleads in favour of identification. The issue was complicated by estrangement between the two Gregories and rivalry between their two biographers.

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ABSTRACT: This study draws attention to Gregory of Sinai as a theologian and examines the doctrine of prayer in his most complete work, the "Hundred and thirty-seven chapters". The Author analyzes the structure of the work and the place of prayer as sacrifice then studies chapters 111-121 consecrated to "prayer of the heart" as liturgy. Finally he notices certain of Gregory's sources for this theme of interior worship: St John Climacus, Barsanuphius and John, Maximus the Confessor. Gregory systematically describes the highest degrees of Hesychast prayer as sacrifice offered by our own intellect in the role of high priest, in the temple of the heart. This is not a new theme, but its systematic organization characterizes the Hesychast renewal of the XIV century. Gregory is not an eclectic author lacking coherence, but, like St John Climacus, he reveals himself progressively.

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[re. Maximos Kavsokalyvites]

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This study examines the lives of Petros, bishop of Argos (d. 921), Athanasios, bishop of Methone (9th cent.), and Nikon, a 10th century itinerant preacher of Lacedaimon, from the perspective of ethical teachings and social realities. These three saints derived from different regions of the Byzantine Empire (Constantinople, Asia Minor, Sicily) but all served the church in the Peloponnesos. The article focuses on their ethical teachings, but it also describes social conditions, demographic realities, and customs and traditions tracing back to the ancient Greek heritage. It confirms the existence of a strong social consciousness and philanthropic activity of the Byzantine Church.

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ABSTRACT: St Photius was a remarkable Byzantine churchman and intellectual who served as Ecumenical Patriarch of Constantinople during the 9th century. While he has hitherto been studied primarily in light of the then ensuing controversy between the Orthodox and Latin churches, this paper reflects upon him as an intellectual, an encyclopedist, a teacher, a voracious student of anything that books could offer, and as a person of enormous compassion. Exceptionally gifted with a keen love of knowledge and excellent education, he devoted his entire energy to educating others, both Christian and non-Christian, within and outside the Empire. His study and writings on the ancient authors enabled him to bridge secular science with theology, attesting to the universality of his knowledge. In this respect, he was in every way an ecumenical educator and could well be considered the first humanist of Europe.

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ABSTRACT: After a short survey of Photius' family, educational, and literary background, this article evaluates his missionary achievements in Moravia, Bulgaria, and Russia. It clearly demonstrates that Photius' main objective was neither political nor imperialistic, nor was it to break his relationship with Pope Nicholas I. Photius' genuine love, humility, and longing for church unity was especially shown in his relations with Pope John VIII whom he calls "ho kexaritomenos tes Romes archiereus", and from whom Photius requested his "holy prayers and holy love". Such a truly Christian attitude of Photius has been, unfortunately, misinterpreted by even Dvornik as so-called proof of Photius' submission to and acceptance of the primacy of the Pope. True, St Photius recognized a sort of primacy of the bishop of Rome, but this primacy was derived from the Pope's venerable antiquity, apostolic holiness, mission, and diakonia. The apostolic understanding, love, and service of Photius was precisely extended even to the heretics and Moslems as well as to those who were enslaved by immorality, and crime.

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Symeon the New Theologian

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studies needs to exercise care that patristic "spirituality" does not become a separate branch of the discipline over and against critical dogmatics, since such a separation would be wholly alien to the minds of the writers and lead us to underestimate the soteriological import of most of what they have to say. Symeon the New Theologian is taken as an illustrative example of the thesis. Notice is taken of his emphasis on theology as a living tradition. Tradition in his case is understood not as a depositum but as a chain of inspired initiation from one living theologian to the next in an intensely personalist encounter. This aspect of communion distinguishes "theology" from religious studies or history of doctrine.

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Rossum, Joost van Reflections on Byzantine ecclesiology: Nicetas Stethatos' On the Hierarchy , Saint Vladimir's Theological Quarterly v25 No 2 p75-83 1981: ABSTRACT: In his commentary on Pseudo-Dionysius' works on the "hierarchies", Nicetas Stethatos deals with the relation between the charismatic person and the ecclesiastical hierarchy. The influence of his spiritual father, Symeon the New Theologian, is obvious when he states that the real bishop is he who "has been revealed in the church by the Holy Spirit as a theologian". Statements like this provoke an ecclesiological problem. This article reflects on this aspect of Byzantine ecclesiology. What are its weakness and strength? what are the major differences with Western notions of the church and the ecclesiastical office?

Rossum, Joost van Priesthood and confession in St Symeon: the new theologian , Saint Vladimir's Theological Quarterly v20 No 4 p220-228 1976: ABSTRACT: We discuss St. Symeon's anti-hierarchical" ideas about the Church. It looks as if, according to the great Byzantine mystic, ecclesiastical ordination is not important, but that the validity of the sacraments is dependent upon the holiness of the clergy. Our conclusion, however, is that he did respect ecclesiastical ordination and never inclined to break with the Church. Dealing with St. Symeon's conception of the sacraments, we discuss his remarks on "confession" separately. There is a question whether he is speaking about the sacrament of Penance or the quite usual Byzantine practice of "confession" to a non-ordained spiritual father.

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Stephan the Younger

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Theodore of Studium

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Gardner, A., *Theodore of Studium*

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C Byzantine Saints - Female

i Collections

See article on Neomartyrs in *Greek Orthodox Theological Review* (1991)

Bdinski Zbornik. Old Slavonic Menologium, A.D. 1360, Facsimile edition Codex Gandavensis 408, with a presentation by Ivan Dujcev, (London: Variorum, 1972)

Bdinski Zbornik. An Old Slavonic Menologium of Women Saints (Ghent University Library Ms. 408, A.D. 1360, ed. and annotated by J.L.Scharpé and F. Vyncke, Introduction by E. Voordeckers, Rijksuniversiteit te Ghent. Werken uitgegeven door de Faculteit van Letteren en Wijsbegeerte, 155e Aflevering, (Brugge/Bruges: "De Tempel", 1973)
{Rev. H. Birnbaum, *Byzantine Studies/Etudes Byzantines* 2.1 (1975), 63-7}

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List of contents of 14th century (or later) menologian of 34 women saints.

Tsamis, Dimitrios, *Metšrikon*, (Thessalonika: 1993)

ii Individual Saints - Pre-600ADs

(This is arranged by name of saint. Any books/articles on that particular saint follow source material)

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Halkin, F., "Sainte Elisabeth d'Héraclée, abbesse à Constantinople", *Analecta Bollandiana* 91 (1973)

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Theophylact of Simocatta, *History*, 8.14.1-10

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Theophylact of Simocatta, *History*, 5.12.

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On the rhetorical Greek life by the Presbyter Eustathius.

Macrina, 4th C. ; sister of Gregory Naz.

Gregory, Saint, Bp of Nyssa La vita di S Macrina; tr by Elena Giannarelli reviewed by Pelland, Gilles Gregorianum v71 no 1 p193 1990

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Van Loveren, A. E. D. Once again: "the monk and the martyr": St Anthony and St Macrina , In *Studia Patristica*, vol 17, pt 2; ed by E Livingstone 1982 p528-538

Wilson-Kastner, Patricia. "Macrina: virgin and teacher" , *Andrews University Seminary Studies* v17 p105-117 Spring 1979:
ABSTRACT: In two major works which provide a personal and intellectual portrait of his sister Macrina, Gregory of Nyssa depicts his sister as a woman sage, the ideal Christian philosopher. In the *Life of Macrina* she is shown as a second Thecla, the strong teacher who guides others to the angelic life" and in *On the Soul and Resurrection* Macrina's death parallels Socrates' in Plato's the *Phaedo*, modelling Macrina as the Christian Socrates. Macrina perfectly exemplifies the virgin-philosopher, a role open to women or men who would enter this arduous but deifying life in Christ.

Marina, 5th C. (?), transvestite

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Guillou, André, *Les actes grecques de S. Maris di Messina*, (Palermo: 1963)

Mary the Egyptian

Sophonius, Saint, Patr of Jerusalem, 560?-638, Elder Zosimas and his wondrous meeting with St Mary of Egypt: introd by E Mattei Epiphany: A Journal of Faith and Insight v6 No 3 p54-64 Spring 1986

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Matrona of Perge, a fourt-century transvestite

Bennasser, Khalifa Abubakr, "Gender and Sanctity in Early Byzantine Monasticism: A Study of the Phenomenon of Female Ascetics in Male Monastic Habit with a Translation of the Life of St. Matrona", [Rutgers Ph.D Dissertation 1984; UMI 8424085]

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Vita Matrona, Acta Sanctorum Bollandiana, (Brussels, etc.: 1643-) Novembris III:790-813
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Abrahamse, Dorothy, "Byzantine Asceticism", 48

Melania the Younger

Vie de Sainte Melanie, ed. D. Gorce, (Paris: 1962)

Olympias, deaconess, late 4th/early 4th C.

Malingrey, A.-M., "Vie d'Olympias" in A.-M. Malingrey, ed., *Jean Chrysostome: Lettres à Olympias*, 2nd ed., (Paris: 1968)

Clark, Elizabeth A., *Jerome, Chrysostom and Friends*, (Toronto: 1979) [contains English trans. of vita]

Monica [Mother of Augustine]

Atkinson, Clarissa W. "Your servant, my mother": the figure of Saint Monica in the ideology of Christian motherhood , In *Immaculate and powerful*; C Atkinson; C Buchanan; M Miles; eds 1985 p139-172

Perpetua

Lefkowitz, Mary R. "Motivations for St Perpetua's martyrdom" , *Journal of the American Academy of Religion* 44 (1976) ,417-421
ABSTRACT: Psycho-historical analysis of The Acts of SS. Perpetua and Felicity indicates that Perpetua was willing to give up both her life and her infant child in the service of her faith for political and emotional as well as doctrinal reasons. The possibility the third-century Church of fraternal friendships with men, and visions of their continuation after death, offered relief from the demands of an intense relationship with her father, and the power (ordinarily available only to men) to order the pattern of her existence and environment.

Pettersen, Alwyn L. *Perpetua - prisoner of conscience* , *Vigiliae Christianae: A Review of Early Christian Life and Language* v41 no 2 p139-153 1987

Pizzolato, Luigi F. *Note alla Passio Perpetuae et Felicitatis* , *Vigiliae Christianae: A Review of Early Christian Life and Language* v34 No 2 p105-119 1980
ABSTRACT: The article is a series of notes on Pass. Perp., 16,1, where the sentence "permisit et permittendo voluit" denotes that this Passio is not by Tertullian; on Pass. Perp, 14,2-3, whose manuscript tradition is defended; on the rule of the martyr's visions as fides oculata; and on the supernatural intervention that emphasizes the mediocrity of the rigid African martyrs.

Rossi, Mary Ann *The passion of Perpetua, everywoman of late antiquity* , In *Pagan and Christian anxiety*; ed by R Smith and J Lounibos 1984 p53-86

Scholer, David M. "And I was a man": the power and problem of Perpetua , *Daughters of Sarah* v15 p10-14 September-October 1989

Thekla

MacDonald, Dennis R. (ed.) *The apocryphal Acts of Apostles Semeia: an Experimental Journal for Biblical Criticism* vno 38 p9-

171 1986: Contents: The forgotten novels of the early church, by D R MacDonald. The Acts of Andrew and Matthias and the Acts of Andrew, by D R MacDonald. Response, by J M Prieur. Rejoinder. Tradition and composition in the Acts of Thecla: the state of the question, by W Rordorf. Transfigurations of metamorphosis traditions in the Acts of John, Thomas, and Peter, by D R Cartlidge. The hymn in the Acts of John: dance as hermeneutic, by A J Dewey. Response, by J D Kaestli. Patronage in the Acts of Peter, by R F Stoops, Jr. Chastity as autonomy: women in the stories of the apocryphal acts, by V Burrus. Response, by J D Kaestli. Rejoinder. Women, Tertullian, and the Acts of Paul, by S L Davies. Response, by T W MacKay. Pseudo-Chrysostom's panegyric to Thecla: the heroine of the Acts of Paul in homily and art, by D R MacDonald and A D Scrimgeour. Reading the apocryphal acts of apostles, by F Bovon and E Junod.

Warns, Ruediger Weitere Darstellungen der heiligen Thekla, In Studien zur fruehchristlichen Kunst II; ed by G Koch 1986 p75-137

iii Individual Saints - Post-600AD

Anna the Younger/Euphemianos

Anne of Levkos

Vita Anna, Acta Sanctorum Bollandiana, (Brussels, etc.: 1643-) Julii V, 486-88

Syn. Eccl. CP, 23 July, col. 837-40

Nicodemus the Hagiorite, 23 July, XII, 76-78

Costa-Louillet, G. da, "Saints de Grèce aux VIIIe, IXe et Xe siècles", *Byzantion* 31 (1961), 309-69 (315-16)

Doukakis, C., *Megas Synaxaristes*, 23 July, 340-41

Herrin Judith, "Byzantine Women",

Anthusa of Mantineon 8th C.

BHG. Auct. 2029h

SynCP, 848-52

"Anthousa of Mandineo", in *Lives of the Spiritual Mothers: An Orthodox Materikon of Women Monastics and Ascetics*, translated and compiled from three Greek of The Great Synaxaristics of the Orthodox Church and other sources, (Buena Vista CO: Holy Apostles Convent, 1991). [translates text from Doukakis, *Megas Synaxaristes*], 288-295

Mango, Cyril, "St. Anthusa of Mantineon and the Family of Constantine V", *Analecta Bollandiana* 100 (1982), 401-409
Included translation of the SynCP text. [A saint who constructed an Icondule monastery in the 8th C. for both men and women. She ruled both.]

Ruggiero, "Anthousa di Mantinoen ed il canone XX del Concilio de Nicea II [anno 787]", *Jahrbuch der österreichischen Byzantinistik* 35 (1985), 131-42

Anthusa, 8th C., abbess (not in BHG)

Anthusa, 8th C., princess (not in BHG), supporter of icons

SynCP, 613-614

"Anthousa of Constantinople", in *Lives of the Spiritual Mothers: An Orthodox Materikon of Women Monastics and Ascetics*, translated and compiled from three Greek of The Great Synaxaristics of the Orthodox Church and other sources, (Buena Vista CO: Holy Apostles Convent, 1991). [translates text from Doukakis, *Megas Synaxaristes*], 127-30

Bosch, Ursula V., "Anthusa. Ein Beitrag zum Kaisertum der Eirene", *Byzantinische Forschungen* 1(1966), 24-29

Mango, Cyril, [Anthusa of Constantonople], *Journal of Theological Studies* n.s. 17 (1966)

Mango, Cyril, "St. Anthusa of Mantineon and the Family of Constantine V", *Analecta Bollandiana* 100 (1982), 401-409
[Also covers Anthousa of Constantinople]

Janin, Raymond, "5. Anthuse", *DHGE*, 3: 538

Athanasia of Aegina, 9th C., abbess/married

Vita Athanasiae Aeginae, Acta Sanctorum Bollandiana, (Brussels, etc.: 1643-) Aug. III:170-5, BHG 180

Carras, Linda, "The Life of St. Athanasia of Aegina", in Anne Moffat, ed., *Maistor: Byzantine and Renaissance Studies for Robert Browing*, (Canberra: 1984), 199-224

Abrahamse, "Byzantine Asceticism", 48

Halkin, François., *Six inédits d'hagiologie byzantine*, (Brussels: 1987) [ed. vita, 180-93]

Euphrosyne the Younger, 9th C., transvestite

Vita of St. Euphrosyne, - P. Hippolyte Delahaye, ed., *Acta Sanctorum Bollandiana*, (Brussels, etc.: 1643-) Novembris III (1910), 861-877 [=BHG 627.]

Constantine Acropolites, "Eloge sue Ste. Euphrosyne la Jeune par Constantine Acropolite". ed. F. Halkin, *Byzantion* 57 (1987), 56-65 [A 14th C. encomium of the saint.]

Irene of Chrysobalanton, 9th C., abbess

Vita Irene, Acta Sanctorum Bollandiana, (Brussels, etc.: 1643-) Julii VI:602-34, BHG 952

Abrahamse, "Byzantine Asceticism", 48

Rosenqvist, Jan Olof, *The Life of Saint Irene Abbess of Chrysobalanton: A Critical Edition with Introduction, Notes and Indices*, Acta Univers. Upsaliensis, Studia Byz. Upsaliensia, (Uppsala: Almqvist & Wiksall, Stockholm, 1986)
{Rev. P. Karlin Hayter, *Byzantion* 58 (1988), 535-536; Rev. Alice-Mary Talbot, *Speculum* (1990)}[Written 9-10th C.]

The Life of St Irene Abbess of Chrysobalanton; ed and tr by Jan O Rosenqvist reviewed by Talbot, Alice M. *Speculum* 65 (1990), 224-226

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The Life of St Irene Abbess of Chrysobalanton; ed and tr by Jan O Rosenqvist reviewed by Cunningham, Mary *Sobornost* 10: 1 (1988) 57-58

The Life of St Irene Abbess of Chrysobalanton; ed and tr by Jan O Rosenqvist reviewed by Chrysostomos, Bp of Oreoi, *The Greek Orthodox Theological Review* v33 p105-111 Spring 1988

The Life of St Irene Abbess of Chrysobalanton; ed and tr by Jan O Rosenqvist reviewed by Gimenez, Maxime *Irenikon: Revue des Moines de Chevetogne* v60 No 2 p307-308 1987

Irene the Athenian, + 803, empress/married/abolished iconoclasm

BHG 2205

ODB 1008-1009

SynCP 87 (56-57)

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Diehl, Charles, *Byzantine Empresses*, trans.. Harold Bell, (New York: Arthur A. Knopf, 1963, 1927), 65-93

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Jenkins, Romilly, *Byzantium: The Imperial Centuries*, (repr. Toronto: University of Toronto Press, 1987, 1966)
Pp. 90-104 on Irene.

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Includes translation of part which does not derive from Theophanes' *Chronographia*.

Treadgold, Warren, "The Empress Irene's preparation for the Seventh Ecumenical Council", *The Patristic and Byzantine Review* 7:1 (1988), 49-58

Irene Doukaina (Xena), + 1134, empress/nun/married

Anna Comnena, *The Alexiad*,

Maria Patricia, 8th C., martyr to Iconoclasm

Mango, Cyril, *The Brazen House: A Study of the Vestibule of the Imperial Palace of Constantinople*, (Copenhagen: 1959) [116-18 on Mary Patricia]

Marina 2, 11th C (?) transvestite

Wyschogrod, Edith, *Saints and Postmodernism: Revisioning Moral Philosophy*, (Chicago: University of Chicago Press, 1990)

Maris of Messina (sex?)

Guillou, André, *Les actes grecques de S. Maris di Messina*, (Palermo: 1963)

Martha, Mother of St. Symeon Stylites

Vita, BHG 1689

Martha of Monemvasia, 10th C, Abbess, May 5

Vita Marthae, Acta Sanctorum Bollandiana, (Brussels, etc.: 1643-) Mai V:425-26
[=BHG]

Costa-Louillet, G. da, "Saints de Grèce aux VIIIe, IXe et Xe siècles", *Byzantion* 31 (1961) 315-16

Gédéon, '*Ekklesiastike Alytheia*, IV, (1883-5), 223ff.

Herrin, Judith, "Byzantine Women",

Mary the Younger, +902, matron/married, Nov 4

Vita of St. Mary the Younger, Acta Sanctorum Bollandiana, (Brussels, etc.: 1643-) Novembris IV:692-705, BHG 1164

Kourilas, E, in *Thrakika* 26 (1957), 111-147

Balashov, on St. Mary the Junior, *IRIAK (Izvestia...)* (1899), 189-220

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Parasceve, 10th C., no information

Theoctiste, 8th C., matron/nun/married (mother Theodore of Studium)

Theodore Studites, *Laudato Funebri in matrem suam*, PG99

Theoctiste of Lesbos, 9th C., hermit

Kazhdan, Alexander, "Hagiographical Notes", *Byzantinische Zeitschrift* 78 (1985), 49f.

Theodora, +867, empress/married/abolished iconoclasm second time

Theodora of Thessalonica, + 892, nun

Vita Theodora, ed. Bp. Arsenij, *Zitie i podvigi sv. Theodory Solunskoj*, (Jur'ev: 1899), BHG 1737

Translation of Theodora of Thessalonica, BHG 1739,

Kurtz, E., "Des Clerikers Gregorios Bericht über Leben, Wundertaten und Translation die Heiligen Theodora von Thessalonich nebst der Metaphrastese der Joannes Staurikos", *Mémoires de l'Académie impériale de St. Petersburg* ser. VIII 6:1 (1902), 1-49

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Petet, Lucien, Bib Acol, 277-78 [3 acoulouthias]

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Theodora, 13th C., queen (despoina) of Epirus/married

Theodosia, 8th C., martyr to Iconoclasm

Theophano, empress/married, +893 9th century,

Cesaretti, P., "Some Remarks on the Vita of the Empress Theophano BHG 1794", Svenska Kommitten for byzantinska studier, *Bulletin*, 6 (1988), 23-27

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Kurtz, E., "Zweigriechische Texte über die Hl. Theophano, die Gemahlin Leos VI", *Mémoires de l'Académie impériale de St. Petersburg* VIII ser. III(2) (1898), 10-11
[Two vitae of Theophano, one anon., the other by Nicephoros Gregoras.]

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Majeska, George, "The Body of St. Theophano the Empress and the Convent of St. Constantine", *Byzantinoslavica* 38 (1977), 14-21

Thomais of Lesbos, 10th C. matron/married

Vita of St. Thomais, Acta Sanctorum Bollandiana, (Brussels, etc.: 1643-) Novembris IX:234-46, BHG 2454

Costa-Louillet, G. da, "Saints de Constantinople aux VIIIe, IXe et Xe siècles", *Byzantion* 27 (1957), 836-39 [summary of vita in French]

Laiou, Angeliki, "He historia enos gamou: Ho bios tes hagian Thomaidos tes Lesbias", in Ch. Maltezou, *He kathemerine zoe sto Byzantio* (Everyday Life in Byzantium), (Athens: 1989), 237-51

Talbot, Alice-Mary, "Byzantine Women as Donors and Recipients of Charity", (in typescript)

NOTE: Apart from Byzantine women there were women Orthodox saints in Slavic lands during and after these dates. Agnes Dunbar, *A Dictionary of Saintly Women*, has entries for Russia

(21 women) and Serbia (2), although these tend to be members of royal families.

IV Byzantine Saints

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[analyse of saints' lives, plus accompanying bibliography of sources. Saints: Barbaros (early martyr); Athanasios of Methone, 818-85; Anne of Leucade (Iefkos?), 840-918; Peter of Argos, 852-922; Arsenios of Corfu, c. 876-953; Luke the Younger, 890-953; Martha of Monemvasia, 10th C.; Nikon the Metanite, +after 997.]

Delehaye. Hippolyte. "Saints de Chypre", *Analecta Bollandiana* 26 (1907), 274-97

Drijvers, Hans J. W. Hellenistic and oriental origins In *The Byzantine Saint*; ed by S Hackel 1981 p25-33

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Hackel, Sergei (ed.), *The Byzantine saint: University of Birmingham fourteenth Spring Symposium of Byzantine Studies* (il) Fellowship of St Alban and St Sergius 1981 x, 245P SERIES: (Studies Supplementary To Sobornost 5) ISBN: 0-7044-0451-6 / Contents: introduction, by S Hackel. 'The Byzantine saint': the XIVth Spring Symposium of Byzantine Studies, by A Bryer. Pachomios and the idea of sanctity, by H Chadwick. Hellenistic and Oriental origins, by M Drijvers. The politicisation of the Byzantine saint, by S Harvey. The political saint of the eleventh century, by R Morris. The Byzantine holy man in the twelfth century, by P Magadalino. Saints and sainthood in the early Palaiologan period, by R Macrides. Saintete et pouvoir, by E

Patlagean. The holy fool, by L Ryden. The 'low level' Saint's life in the early Byzantine world, by R Browning. Le Saint comme symbole, by M van Esbroeck. St Polychronius and his companions: but which Polychronius? by A Crabbe. The Acta Sanctorum and Bollandist methodology, by F van Ommeslaeghe. Self-canonisation: the 'partial account' of Nikephoros Blemmydes, by J Munitiz. The traffic in relics: some late Roman evidence, by E Hunt. (Cont on next entry). The role of the Byzantine saint in the development of the icon cult, by N Gendle. The mass-produced Byzantine saint (summary), by D Buckton. The forty in art (summary), by Z Gavrilovic. The iconography of the Byzantine saint in the illuminations of the eleventh and twelfth centuries (summary), by V Likhacheva. The panegyris of the Byzantine saint: a study in the nature of a medieval institution, its origins and fate, by S Vryonis.

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Orthodox Thought and Life v4 no 1-2 p5-9 1987

Vryonis, Speros The Panegyris of the Byzantine Saint: a study in the nature of a medieval institution, its origins and fate (ii), In *The Byzantine Saint*; ed by S Hackel 1981 p196-228

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[Said there was not a single female saint in the Paleologan period!. The paper looked not at the saints, but at the hagiographers. Only woman to write a vita, was Raoulina, daughter of Michael VII, who wrote a life of two early iconodule brothers. She saw a parallel of her position, as the Orthodox daughter of a uniate emperor, to that of Theodora, the iconodule wife of Emperor Theophilus.]

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i general

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lii Stylites

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VII Byzantine History - General

A Theory

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L'Hagiographie et l'Iconoclasme Byzantin

Le cas de la *Vie d'Étienne le Jeune*

Marie-France Auzépy

Birmingham Byzantine and Ottoman Monographs

The period of Byzantine Iconoclasm remains in many ways a "Dark Age." With this volume Marie-France Auzépy continues her fundamental re-examination of one of the key sources for the time, the Life of Stephen the Younger. Previously in this series she has published a new edition, translation and commentary on the text; the present work aims to establish a solid methodology for reading a hagiographical text as a historical source, and includes a systematic literary analysis to illuminate how the author treated his subject matter. Amongst other conclusions, this study shows how the historical presentation of the period was consciously shaped by the patriarchate of Constantinople in the years 787-815, in order to affirm the independence of the Church from imperial power.

Contents: Introduction; **Première Partie: Hagiographie et Propagande:** Un auteur très présent: Prologue et épilogue; "Vous et moi, nous"; "Nous et eux"; Les marques d'énonciation organisatrices de la narration; Les marques d'émotion: interjections et interrogations; Conclusion; Les lois du genre: *Vita* et *Passio*: La *Vita*; La *Passio*; Une *Passio* de l'habit monastique; Conclusion; La Narration: Catégories Narratives et Composition: Récit, discours; histoire; La *Vita*: du bon usage de l'Histoire; La *Passio*: le conflit; Conclusion; Le récit: temps et consécution: Le temps; Les actions; Conclusion; Le style: épithètes et comparaisons: Les épithètes; Les comparaisons; Conclusion; L'établissement du modèle hagiographique: La vie d'Étienne; L'intervention de l'hagiographe; L'établissement d'un modèle: **Deuxième Partie: Stratigraphie de l'Hagiographe:** Introduction: Un patchwork: La répartition des emplois; L'actualisation des emplois; La prédominance des Actes de

Nicée II: Les concordances entre la *Vie d'Étienne le Jeune* et les *Actes*; La place des remplois des *Actes* dans la *Vie d'Étienne le Jeune*; Conclusion; Un texte polémique: L'*Adversus Constantinum Caballinum*: Les correspondances entre la *Vie d'Étienne le Jeune* et les deux versions de l'ACC; La relation entre la *Vie d'Étienne le Jeune* et la version longue de l'ACC; Conclusion; Les homélies d'André de Crète: Les homélies en l'honneur de Patapios; L'*enkômion* de Thérapôn; Conclusion; Les autres textes hagiographiques; Cyrille de Scythopolis et la *Vie d'Euthyme*; La *Narratio* du Pseudo Nil d'Ancyre; L'influence de pièces de l'hagiographie perse; Conclusion; Les textes liturgiques; L'Office de la Prise d'Habit; Les hymnes; Conclusion;

Troisième Partie: Hagiographie et Histoire: L'oecuménicité de Nicée II: Les "délégués orientaux"; La situation en Palestine en 787: Élie et Théodore; La synodique de Théodore de Jérusalem (767); Théodore de Jérusalem, Cosmas d'Alexandrie et Théodore d'Antioche (767); Conclusion; La fragilité de Nicée II: Nicée II: une décision novatrice; L'accusation de *kainotomia* reportée sur les Isauriens; Une alliance objective: Irène et Taraise; Une victoire difficile; Conclusion; L'attaque contre Hiérea: Le discours de Germain (§ 9): l'ancienneté des icônes; Hiérea fut un acte exclusivement impérial (§24-26 et 29); Hiérea ne fut pas un concile (§ 44); Conclusion; Tableau de l'église en 754: Hiérea a divisé l'Église à l'intérieur de l'empire; Mais à l'extérieur de l'empire, l'Église est unie contre l'empereur hérétique; Les moines, gardiens de l'orthodoxie: Qu'ils aient fui (§ 28); Ou qu'ils aient été persécutés (§ 56-60); Conclusion; Les patriarches: Germain et Constantin: La carrière des deux patriarches; Leur présentation dans la *Vie d'Étienne le Jeune*; Les raisons de cette présentation; L'affaire de la Chalcé (§ 10); Conclusion; **Conclusion: Iconoclasme at Histoire de l'Église;** Bibliographie; Index.

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