Legislating the Angelic City:

*ἀσκητικῇ πολιτεία* in the *Religious History* of Theodoret of Cyrrhus
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**B** *HR* P.11

Τῶν δὲ λεχθησομένων ἐνίων μὲν αὐτόπτης ἐγενόμην ἐγώ· ὅσα δὲ μὴ τεθέαμαι, παρὰ τῶν ἐκείνους τεθεαμένων ἀκήκοα

To some of what will be spoken of I was myself the eye-witness; and whatever I have not seen I have heard of from those who have seen these men.

**A** Theodoret of Cyrrhus, *Historia Religiosa* Prologue.10

Ἀξιῶ δὲ τοὺς ἐντευξομένους τῇδε τῇ φιλοθέῳ ἱστορίᾳ ἢ ἀσκητικῇ πολιτείᾳ—ὡς γὰρ βούλεταί τις καλείτωτὸ σύγγραμμα

I think it right for those who come across this Religious History or Ascetic Life – let one call the work what one chooses...

**C** *HR* P.2

Ὥσπερ γὰρ οἱ τὰ σώματα θεραπεύειν πεπιστευμένοι φάρμακα κατασκευάζουσι, τῇ νόσῳ πολεμοῦντες καὶ τοῖς κάμνουσιν ἐπαμύνοντες, οὕτως ἡ τῆς τοιᾶσδε συγγραφῆς φιλοπονία, οἷόν τι φάρμακον ἀλεξίκακον γίνεται, λήθης ἐπίβουλον καὶ μνήμης ἐπίκουρον. Πῶς γὰρ οὐκ ἄτοπον... ἡμᾶς δὲ περιϊδεῖν λήθῃ παραδιδομένους ἄνδρας ἐν σώματι θνητῷ τε καὶ παθητῷ ἀπάθειαν ἐπιδεδειγμένους καὶ τὴν ἀσώματον φύσιν ἐζηλωκότας;... οὐκ ἄν τις ἡμῖν εἰκότως νεμεσήσειε τῶν φιλοθέων ἀνδρῶν τὴν πολιτείαν συγγράφειν ἐπιχειροῦσιν.

Just as those who have been entrusted with treating bodies prepare medicines in order to fight the disease and aid the patients, so the welcome labor of such a composition becomes like some preventive medicine, a device against oblivion and an aid to memory. How would it not be absurd if we let be consigned to oblivion men who in a mortal and passible body have displayed impassibility and emulated the bodiless nature?... ...surely no one could reasonably be indignant with us for trying to write down the way of life of the men who have loved God?

**D** *HR* 1.1

Μωϋσῆς, **ὁ θεῖος νομοθέτης**...τῶν πάλαι γεγενημένων ἁγίων τὴν πολιτείαν συνέγραψεν.

Moses, the divine legislator, wrote down the manner of life of the holy men of old.

**E** *HR* 3.2

γὰρ τοῦ γένους καταφρονήσας περιφανείας—ἐξ εὐπατριδῶν γὰρ κατήγετο—καὶ τῆς ἐν βασιλείοις λαμπρότητος—ἐν ἐκείνοις γὰρ ἤνθει, μέγεθος σώματος παρὰ τοῦ δημιουργοῦ τῆς φύσεως καὶ κάλλος δεξάμενος καὶ ψυχὴν ἔχων ἀγχινοίᾳ κεκοσμημένην—, εἰς θεὸν καὶ τὰ θεοῦ τὸ φίλτρον ἅπαν μετέθηκε

Despising both the distinction of his family (for he was of noble descent) and an illustrious position at court (for there he flourished, receiving great bodily size and beauty from the Creator of nature and having a soul adorned with sagacity), he transferred all this affection to God and the things of God.

**L** Athanasius *Vita Antonii* 14.7

καὶ ἡ ἔρημος **ἐπολίσθη** μοναχῶν, ἐξελθόντων ἀπὸ τῶν ἰδίων καὶ **ἀπογραψαμένων τὴν ἐν τοῖς οὐρανοῖς πολιτείαν**.

And the desert was made a city by monks, going out from their own homes, and enrolling in the citizenship in heaven.

**K** *HR* 3.15

Οὕτως ἔξω τῆς φύσεως ἦν, καὶ εἰς **τὴν τῶν οὐρανῶν** μετεβεβήκει **πολιτείαν**

He was thus outside of his nature and had crossed over into the city of heaven.

**J** *HR* 3.12

Τὸ μὲν γὰρ **τῆς θείας ἔργον νομοθεσίας**, τὸ δὲ τῆς ἡμῶν αὐτῶν ἐξουσίας. Προσήκει δὲ **τοὺς θείους νόμους** τῶν ἡμετέρων πολλῷ νομίζειν τιμιωτέρους

For the one is the work of divine lawgiving, but the other is the work of our own authority. We should consider divine laws to be far more valuable than our own.

**I** *HR* 3.9

καὶ Μαρκιανὸς ἐν Βεροίᾳ **τὰ δικαστῶν** εἰργάζετο **δημίοις** τισὶ κατὰ τοῦ δαίμονος χρώμενος, καὶ τὸν **ἀλιτήριον ἐξελαύνων**, καὶ τὴν κόρην καθαρὰν τῆς ἐνεργείας **ἀποφαίνων** ἐκείνου

And Marcianus in Beroea was performing the business of judges, employing some public agents against the demon, and driving out the guilty one, and declaring the girl to be purified of his influence.

**H** *HR* 3.4

Εὐσέβιον ὃς τῆς ἱερᾶς ἐκείνης καλύβης **κληρονόμος** ἐγένετο... **Θεσμοθέται** **δὲ ταύτης τῆς πολιτείας** Ἀγαπητὸς καὶ Συμεώνης, παρὰ τοῦ μεγάλου Μαρκιανοῦ **τοὺς νόμους** δεξάμενοι... **τὴν ἀγγελικὴν ταύτην** **νομοθεσίαν** εἰς τὴν Ἀπαμέων **μετεφύτευσε**

Eusebius who became the heir of that holy cell... Agapetos and Symeon were the legislators of this society, receiving laws from the great Marcianus... [Agapetos] transplanted this angelic legislation to Apamea.

**G** *HR* 3.23

Ἐκ δὲ τούτων μυρία ἐφυτεύθη ἕτερα ἀσκητῶν καταγώγια, τουτοισὶ τοῖς νόμοις κοσμούμενα ἃ οὐ ῥᾴδιον ἀριθμεῖν. Ἀλλὰ φυτουργὸς τούτων ἁπάντων ὁ θεσπέσιος ἐκεῖνος ἀνήρ· ὁ γὰρ τὸ σπέρμα τὸ κάλλιστον παρασχών, οὗτος καὶ τῶν φύντων ἀγαθῶν αἴτιος ἂν εἰκότως κληθείη.

From these, numerous residences of ascetics ordered by these laws came to be planted, which cannot easily be counted; but the planter of them all was that inspired man, for he who provided finest seed can rightly be called a cause of good plants.

**F** *HR* 3.23

Τοιαῦτα τῶν τοῦ μεγάλου Μαρκιανοῦ φοιτητῶν οἱ φοιτηταὶ κατορθώκασιν· τοιαῦτα φυτὰ πανταχοῦ κατεφύτευσεν ὁ ἄριστος φυτουργός.

Such things the students of the students of the great Marcianus accomplished; such plants the most excellent planter planted everywhere.

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