



Περίληψη :

Euchaita was a bishopric, an autocephalus archbishopric and a metropolis with no subordinate bishoprics in the province of Helenopontos until the middle of the 17th c. The city was also known as a shrine of Saint Theodoros. The see was successively subordinated to the metropolis of Amaseia and the Patriarchate of Constantinople, recorded in the 20th rank as an autocephalus archbishopric during the 6th c., and in the 50th as a metropolis during the 10th century. In the 14th c. it was handed over, temporarily, to the metropolitans of Apros and Caesarea.

Γεωγραφική Θέση

North-eastern Asia Minor, mod. north-central Turkey

Ιστορική Περιοχή

Pontos

Διοικητική Υπαγωγή

Metropolis of Amaseia (province of Helenopontos), Patriarchate of Constantinople

1. The church of Euchaita and Saint Theodore

Theodore, who was from Euchaita, was martyred in [Amaseia](#) during the reign of Maximian (309/10-313). The development of the settlement of [Euchaita](#) into a famous city during the Early Byzantine period is connected with the transportation of Saint Theodore's relics from the place where he was martyred, which, according to tradition, was achieved by Eusebeia during the first half of the 4th century. During the period 350-550 Euchaita developed into an important city and the tomb of Saint Theodore became a pilgrimage destination. Peter (Salos) sought refuge there when he was exiled at [Pityounda](#) in the 5th century.¹ Various saints made pilgrimage to Euchaita, such as St Alypius (Kionites) during the reign of [Herakleios](#) (610-641), St Lazaros and the monk Georgios (Agioreites), during the 10th century. A monastery and a church were dedicated to Saint Theodore, during the 5th c. and in the end of the 6th c., respectively. The historical testimonies referring to monasteries, benevolent institutions and churches at Euchaita are very few until the 10th c. During these years, in the second half of the 9th c., a second St Theodore appeared, the so-called Stratelates, whose cult center was the nearby city of Euchaneia. He could possibly be identified with the previous St Theodore (of Euchaita), whose cult centre was simply transferred; in any case, from this period onwards, St Theodore of Euchaita was also called Teron. In the 11th c., however, the inhabitants of Euchaita were not aware of the location of the tomb of St Theodore. According to the metropolitan [John Mauropous](#), this was the result of the dispersal of the saint's relics around the world.²

2. Ecclesiastic administration-history

Euchaita was a bishopric under the jurisdiction of the [metropolis of Amaseia](#), in the [province of Helenopontos](#), during the reign of Anastasios (491-517), as inferred through an inscription.³ In the 7th c. it was upgraded into an autocephalus archbishopric and was registered in the 20th rank amongst 34 archbishoprics belonging to the [patriarchate of Constantinople](#). In the [notitia episcopatum](#) no.7, which dates to the 10th c., Euchaita is mentioned as a metropolis with no subordinated bishoprics. Initially it held the 51st rank and later the 50th in the hierarchy of the 53 metropolis of the patriarchate. In certain manuscript copies of the [notitia](#) no.7 the bishoprics of Gazala, Koutsiairos, Siviktos and Variane, located in the Peloponnese, are wrongly recorded as subjects of Euchaita. During the late Byzantine period the see of Euchaita ranked 53rd amongst 110 metropolis.

According to a dubious evidence, in the early 12th century the inhabitants of Euchaita were forced to become Muslims by the [emir](#) of the [Danismendids](#) Melik.⁴ In November 1318, the metropolis of Euchaita was temporarily administered [kat epidosin](#) (after service) to



the metropolitan of Apros Gabriel.⁵ In January 1327 Euchaita was handed over to the [metropolitan of Caesarea](#),⁶ then, apparently to the metropolitan of Apros once again.⁷ It is possible that the metropolis disappeared during the 14th century due to the increasing presence of the [Turcomans](#), which was also connected with the successful activity of Muslim missionaries.

3. Prelates of Euchaita

The first known bishop of Euchaita was Mamas, who undertook the see during the reign of Anastasius (491-517).⁸ The metropolitan of Euchaita Philotheos faced problems in the second half of the 10th c. due to the large number of [Paulicians](#) living in the area.⁹ John Mavropous is the most important and well known personality who rose to the metropolitan throne. He was elected in 1047 and he was then nominated protosyngelos (Dean of Clergy). His election at Euchaita might had been the result of the disfavour of the emperor. His relations with his congregation were not always good, probably because of the activity of his enemies in Constantinople. During the second half of the 11th c. the monastery of Python in Constantinople was a [charistikion](#) to the metropolitan of Euchaita. Metropolitans of Euchaita participated in the [Sixth Ecumenical Council](#), in 681 at Constantinople, and the [Seventh Ecumenical Council](#), in 787 at [Nicaea](#).

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1. During the reign of Anastasius I (491-518) the patriarchs of Constantinople Euphemius and Macedonius II were exiled at Euchaita. They were accused as Nestorians by the emperor because they did not agree with his monophysitic views.
 2. Euchaneia, where there was also a temple of Saint Theodore, developed into a centre of the saint's cult during the second half of the 9th century. St Theodore of Euchaneia was called "Stratelates" most probably because of the iconographical type diffused in the region. Meanwhile, St Theodore of Euchaita was named "Teron". See Oikonomidès, N., «Le dédoublement de saint Theodore et les villes d' Euhaita et d' Euchaneia», *Analecta Bollandiana* 104 (1986), p. 329-331, 334.
 3. Mango, C. – Sevckenko, I., «Three Inscriptions of the Reign of Anastasius I and Constantine V», *Byzantinische Zeitschrift* 65 (1972), p. 385.
 4. Βρυώνης, Σπ., *Η παρακμή του μεσαιωνικού ελληνισμού στη Μικρά Ασία και η διαδικασία Εξισλαμισμού (11ος έως 15ος αι.)* (Αθήνα 1996), p. 159.
 5. See Hunger, H. – Kresten, O. – Kislinger, E. – Cupane, Carolina (eds.), *Das Register des Patriarchates von Konstantinopel*, vol. I (Verlag der Österreichischen Akademie der Wissenschaften, Wien 1995), p. 372, 374, 376, 392.
 6. See Hunger, H. – Kresten, O. – Kislinger, E. – Cupane, Carolina (eds.), *Das Register des Patriarchates von Konstantinopel*, vol. I (Verlag der Österreichischen Akademie der Wissenschaften, Wien 1995), p. 542 (the metropolitan sees of Sebasteia, Euchaita, Ikonio, Mokissos and of the archbishopric of Nazianzos administered to the metropolitan of Caesarea after service).
 7. See Hunger, H. – Kresten, O. – Kislinger, E. – Cupane, Carolina (eds.), *Das Register des Patriarchates von Konstantinopel*, vol. I (Verlag der Österreichischen Akademie der Wissenschaften, Wien 1995), p. 554: in 1329 the metropolitan of Apros stands for Euchaita; Miclosisch, F. – Müller, I. (eds.) *Acta et Diplomata Sacra et Profana, I*, (Vindobonae 1862), p. 300: in 1350 the metropolitan of Apros stands for Euchaita.
 8. Fedalto, G., *Hierarchia Ecclesiastica Orientalis Series Episcoporum Ecclesiarum Christianarum Orientalium I: Patriarchatus Constantinopolitanus* (Padova 1998), p. 80, reports on the monophysit Petros Mongos, the later patriarch of Alexandria, as the first bishop of Euchaita.
 9. See Βρυώνης, Σπ., *Η παρακμή του μεσαιωνικού ελληνισμού στη Μικρά Ασία και η διαδικασία Εξισλαμισμού (11ος έως 15ος αι.)* (Αθήνα 1996), p. 54 and p. 473 n. 312.



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Δικτυογραφία :

	Pilgrimage in Medieval Asia Minor http://www.doaks.org/DOP56/DP56ch09.pdf
	The worship of St Theodoros http://www.ucc.ie/milmart/Theodore.html

Γλωσσάριο :

	charistikion (χαριστικιον, το). The term charistikion and Charistiki (donation), are common from the 10 th c. onwards. Originally the charisticarioi had been the settlers. From the late 11 th c. this term referred, improperly, to the presentee as well. In this case the administering of the estates of a monastery was assigned to an individual by the emperor, the patriarch or the donator, either as tenancy for life or as a hereditary transmission. Charisticarioi were in charge of maintaining the monks and the buildings, but merited the surplus of the monastic income.
	emir (from Arabic amir) Emir meaning "commander" or "general", later also "prince". Also a high title of nobility or office in some Turkic historical states.
	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.

 [service \(kat epidosin\)](#)

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.

 [Sixth Ecumenical Council/ Quinisext/ Dome \(Constantinople, 681/ 691\)](#)

The Sixth Ecumenical Council (also called: Quinisext<Penthekti or Dome Council<in Trullo, mean. in the dome) assembled at Constantinople twice, the years 680/1 (the Sixth) and 691/2 (the Quinisext/Dome), to discuss the restoration of the association with the Holy See of Rome as well as to clarify practical issues of everyday life for the Christians.

Πηγές

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Χρονολόγιο

309: St Theodore martyred at Amaseia

first half of the 4th century: transportation of the relics of St Theodore to Euchaita

5th century: foundation of the monastery of St Theodore

497: the patriarch of Constantinople Euphemius exiled at Euchaita

6th century: foundation of the church of Saint Theodoros

511: the patriarch of Constantinople Macedonius exiled at Euchaita

between 536-555: the bishopric of Euchaita upgraded into an autocephalus archbishopric



before the 10th century: the autocephalus bishopric of Euchaita upgraded into a metropolis

1047: John Mauropous is elected as the metropolitan of Euchaita

1317: Euchaita handed over to the metropolitan of Apros after service

after 1327: Euchaita under the jurisdiction of the metropolis of Caesarea

Βοηθ. Κατάλογοι

Catalogue of the bishops of Euchaita, subordinated to the metropolis of Amaseia:

Petros Moggos (477)

Mamas (491)

Catalogue of the autocephalus archbishops of Euchaita:

John (6th century)

Epiphanius (681)

Theophylaktos (787)

Petros (8th century)

Euphemianus (870)

Theodoros Santabarenos (880)

Catalogue of the metropolitans of Euchaita, subordinated to the Patriarch of Constantinople:

Philaretos (2th half of the 10th c.)

Philotheos (963)

Theophilos (?)

Symeon (?)

Michael (1028)

Eustathios (?)

John Mauropous (1047)

Nicolaos (1054)

Theodore (1082)

Basil (1082)



Constantine (1166)

Leo (1173)

The lists of the prelates of Euchaita were compiled in accordance with Fedalto, G., *Hierarchia Ecclesiastica Orientalis. Series Episcoporum Ecclesiarum Christianarum Orientalium, I. Patriarchatus Constantinopolitanus* (Padova 1991).