

Handout Paper Dirk Krausmüller

Life of Joseph by Theophanes, ed. A. Papadopoulos-Kerameus, *Monumenta graeca et Latina ad historiam Photii patriarchae pertinentia*, II (St-Petersburg, 1901), 1-4, esp. 3.17-21:

Καὶ τότε ἀποκαρεῖς ἐν ἀτελεῖ σώματι τὰ τῶν τελείων ἄθλα μετήρχετο, ὥστε καὶ τὸν ποιμένα θαυμάζειν καὶ τοὺς φοιτητάς, καίτοι τοῖς ἀγῶσι προγυμνασθέντας, συγκαταπλήττεσθαι ἐχρήτο γὰρ νηστείας τὴν φύσιν ὑπερβαλλούσαις, καὶ ὑπόδειγμα τοῖς ὁρῶσιν ἐγκαθιστάμενος καλόν.

And then having been tonsured he pursued the deeds of the perfect in an imperfect body, so that the shepherd was amazed and the disciples were also astounded despite their prior training in struggles, for he engaged in fasts that exceeded nature, and by doing so became a good example for the onlookers.

Life of Hypatios by Callinicus, ed. G. J. M. Bartelink, *Callinicos, Vie d'Hypatios* (SC 177, Paris, 1971), 84:

Τοσοῦτον δὲ ἐφήψατο τῆς ἀσκήσεως ὁ Ὑπάτιος, ὡς ὑπερβάλλεσθαι πάντας, μικροῦ δεῖν καὶ τὸν ἡγούμενον, ἐν νηστεία καὶ ἀγρυπνία καὶ ψαλμωδία καὶ εὐχῇ καὶ ὑπακοῇ καὶ ἡσυχία καὶ ταπεινοφροσύνη καὶ ἀκτημοσύνη καὶ πάσῃ ἀρετῇ, ὡς πάντας ὠφελεῖσθαι παρ' αὐτοῦ καὶ τὸν Θεὸν δοξάζεσθαι, καὶ τὸν ἡγούμενον ἀγαπᾶν αὐτὸν καὶ χαίρειν ἐπὶ τῇ πολιτεία αὐτοῦ.

Hypatios, however, took to ascetic practice to such a degree that he outdid all, and almost even the abbot, in fasting and waking and singing psalms and prayer and obedience and quietude and humility and lack of possessions and in every virtue, so that all profited from him and God was glorified, and the abbot loved him and rejoiced in his life-style.

Life of Joseph by John the Rhetor, *PG* 105, col. 940-976, esp. 949B1-7.

Ἀμέλει καὶ πάντα τρόπον ὑπέικειν μεμαθηκῶς καὶ κατὰ μηδὲν ἀντιλέγειν τοῖς αὐτοῦ ἐνάγουσιν εἰς ταπεινώσιν τὸ προστεταγμένον ἐποίει καὶ τῶν προκειμένων ἐπήπτετο, πάντα εἰς δόξαν θεοῦ καὶ συλλογιζόμενος καὶ ποιῶν.

Then he who had learnt to yield in all ways and to contradict in no way those who led him to humility did what he had been ordered and partook of what lay before him, reasoning and doing everything to the glory of God.

Testament of John, ed. G. Turko, 'La *diatheke* del fondatore del monastero di S. Giovanni Prodromo in Petra e l'Ambr. E 9 Sup.', *Aevum* 75(2001), 327-380, esp. 357.256-260.

Οὐκ ἔξ[ε]στι δέ τινας εἶδους οἰουδήποτε τῶν ἐν τῇ τραπέζῃ παρατιθεμένων ἀπέχεσθαι - ἐκτὸς δηλονότι σωματικῆς ἀρρωστίας - ἀλλὰ πάντα ἅπαντας ἐσθίειν καὶ μηδενὸς τῶν τῷ κοινῷ προ[σ]φ[ε]ρομένων δι' εὐλάβειαν ἢ ἄλλο τι ἀπέχεσθαι · πᾶν γὰρ τὸ κατὰ τὸ ἴδιον θέλημα γινόμενον τοῦ μὲν π[οι]οῦντός ἐστι ἴδιον τῆς δὲ θεοσεβείας ἀλλότριον· γίνου γὰρ φησι τοῖς ἀδελφοῖς σου ὁμοῖος καὶ μήτι γε οἰήσει ἀνόμοιος.

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It is not permitted to anyone to abstain from any item that is set before him – apart from physical illness – but all must eat everything and not abstain out of caution or some other reason from anything that has been offered up to the community, for that which is done according to one's own will is proper to the doer but alien to piety: for – he says – become like your brothers and not unlike them through pride.

Kecharitomene Typikon, ed. P. Gautier, 'Le typikon de la Théotokos Kécharitôménè', *REB* 43 (1985), 5-165, esp. 101.1472-145:

Τράπεζάν τε γὰρ κοινήν ὑμῖν ἡτοιμάσαμεν οὐδενὸς τῶν ἀναγκαίων ἐπιδεῖν, ἣν καὶ ἔξετε μέχρι παντὸς ἀπαραίτητόν τε καὶ ἀπροφάσιστον, κατ' οὐδένα τρόπον αὐτὴν παραιτούμενα· κὰν γὰρ δι' ἄσκησιν λέγη τις ἐθέλειν τῆς κοινῆς τραπέζης ἀπολιμπάνεσθαι ἀλλ' ἐξὸν καὶ παρούση γεύεσθαι μὲν ἑκάστου τῶν παρατιθεμένων κατὰ τὸν μέγαν Βασίλειον - ὅπερ καὶ τὸν ἐπιγινόμενον τῇ νηστεία καταβάλλειν εἴωθε τῷφον - μὴ ἐσθίειν δέ.

For we have prepared for you a common table lacking none of the necessities. This you will maintain forever inevitably and without hesitation, avoiding it in no way. For even if someone says that she wishes to be absent from the common table because of asceticism, even then it is possible for her - according to the great Basil - to be present and to taste of each of the things that are set before us - which customarily overthrows the conceit that comes from fasting - but not to eat.

Vita C of Theodore, ed. V. Latyšev, 'Vita s. Theodori Studitae in codice Mosquensi musei Rumianzovani no. 520', *Vizantijskij Vremennik* 21 (1914), 258-304, esp. 264.13-15:

Καὶ τοῖς παρατιθεμένοις ἔστιν ὅτε πᾶσιν ἐχρήτο καὶ τούτων μικρὸν ἀπεγεύετο ὡς μὴδοκεῖν ἀπεμφαίνουσιν ἔχειν τὴν ἄσκησιν.

And sometimes he used all the things that were set before him and ate from them a little lest he appear to be incongruous in his asceticism.

Life of Blaise, ed. H. Delehaye, *Acta Sanctorum Novembris*, IV (Brussels, 1925), 657-669, esp. 664A:

Ὡς ἂν δὲ μὴ δόξειε τοῖς πολλοῖς ὑπερέχειν αὐτῶν <ed. αὐτὸν> τῷ φρονήματι μετρίως δ' ἐπίσης εἶναι τοῖς ὁμοταγέσι βουλόμενος ἤσθιεν ἅπαξ τῆς ἡμέρας βραχὺ τι μετὰ τὴν τοῦ ἡλίου δύσιν ἀπογευόμενος.

But lest he appear to the many to exceed them as regards his attitude, and wishing to be moderately equal to those who had the same rank as he, he ate once a day, tasting a little after sunset.

Typikon of Gregory Pakourianos, ed. P. Gautier, 'Le typikon du sébaste Grégoire Pakourianos', *Revue des Études Byzantines* 42 (1984), 5-145, 81-83.1042-1046:

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Περί τῶν ἄνευ βουλήσεως τῶν συμφωνούντων ἐγκρατευομένων καὶ ἄνευ παραινέσεως τοῦ καθηγουμένου καὶ ἐν μέσῳ τοῦ λαοῦ σχηματιζομένων πρὸς τὸ τοὺς ὀρῶντας πείθειν ὅτι ἄλλοις ἀνόμοιοί εἰσι.

About those who abstain against the will of those who chime together and without the exhortation of the abbot and who put on a show in the midst of the people so as to persuade the onlookers that they are unlike others.

Nicetas Stethatos, *Life of Symeon*, ed. I. HAUSHERR, *Un grand mystique byzantin. Vie de Syméon le Nouveau Théologien (949-1022) par Nicéas Stéthatos* (Rome 1928). 64:

Εἰ ὅμοιος κατὰ πάντα ἦσθα τοῖς ἀδελφοῖς ἀνόμοιόν τι μέσον τούτων ἐν ἀγρουπνίᾳ οὐκ ἂν ἔπαθες.

If you had been in all things like the brothers you would not have suffered something unlike in their midst during the vigil.

Paul of Evergetis, *Synagoge*, ed. Macarius of Corinth and Nicodemus the Hagiorite, *Ἐνεργητικὸς ἦτοι Συναγωγή τῶν θεοφθόγγων ῥημάτων καὶ διδασκαλιῶν τῶν θεοφόρων καὶ ἁγίων πατέρων*, II, 6th edition, Athens 1988, 274:

Τὸ ἀπὸ πάντων τῶν παρατιθεμένων ἢ κινωμένων ἐσθίειν καὶ πίνειν εὐχαριστοῦντας τῷ θεῷ οὐδαμῶς τῷ κανόνι τῆς γνώσεως μάχεται· πάντα γὰρ καλὰ λίαν· τὸ δὲ τῶν ἡδέων καὶ πολλῶν ἡδέως ἀπέχεσθαι καὶ διακριτικωτάτων ὑπάρχει καὶ γνωστικωτάτων.

To eat and drink from all things that are put before one or that are mixed, while giving thanks to God, does in no way militate against the yardstick of knowledge because everything is very good. However, gladly to abstain from appetising and plentiful food is the mark of the most discerning and most knowledgeable.

Life of Meletius, ed. V. Vasilievskih, 'Nikola episkopa Mefonskogo i Feodora Prodroma pisatelej XII stoletija Meletija Novogo', *Pravoslavnij Palestinskij Sbornik* 6 (1886) 1-69, esp. 7:

Πᾶσι μὲν οὖν ἐξῆν τῶν παρατιθεμένων μεταλαμβάνειν, καθ' ὅσον καὶ προηρεῖτο ἕκαστος· ὁ δὲ τοσοῦτον ἀπεγεύετο μόνον, ὅσον μήτε νηστεύων δόξαι τοῖς ἀδελφοῖς.

All, then, were permitted to partake of what had been served, as much as each one wanted. But he tasted only so much that he did not seem to fast to the brothers.