CHAPTER 15

Andreas Chrysoberges’ Dialogue against Mark Eugenikos

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Introduction

The Council of Florence was a key event in the lives of the main Greek subjects of John Monfasani’s research: George of Trebizond, Cardinal Bessarion, George Amiroutzes, Gemistus Pletho, and Theodore of Gaza. This article concerns two Greek archbishops who debated each other at the council from opposite sides: Mark Eugenikos and Andreas Chrysoberges. Mark, archbishop of Ephesos, was the only Greek representative of note who refused to accept the union between the Greek and Latin Churches reached at the council. Afterwards, he became the leading Byzantine opponent of the union, composing letters in which he charged the Latins with a number of errors and heresies. Andreas was a Dominican, then serving as archbishop of Rhodes, although later he would become archbishop of Nicosia. In the early 1440s, Andreas was compelled by the charges in Mark’s letters to compose a “Dialogue against Mark, Pontiff of the Ephesians, who Damns the Rites and Sacrifices of the Roman Church, Composed by Friar Andreas, Archbishop of Rhodes, to the Citizens of Methoni” [fol. 1r], that is, Venetian Modon, on the southwest tip of the Peloponnesos. We here present the editio princeps of the Dialogue, preserved in the Vatican Library, ms Palat. Lat. 604. The text is in Latin with Greek quotations, and while John Monfasani could have edited the Dialogue in both languages himself, we have had to form a team. Due to space limitations, this brief

* We would like to thank William Duba for describing in such detail the manuscript in the Vatican, which supplied a reproduction, Fritz Saaby Pedersen for fixing Schabel’s Latin, Claudine Delacroix-Besnier for materials, and John Monfasani himself, who sent comments without knowing where this paper would end up! This edition began as a project in Schabel’s postgraduate palaeography class (for the Byzantine Studies and Classical Studies programs of the University of Cyprus) in the fall of 2008, in which the text was divided into 56 sections and the fourteen students did rough transcriptions of varying quality. Since no one opted to work on the text as the basis for an MA thesis, we decided to do the edition.
introduction will focus on dating and on certain textual questions, leaving aside the broader doctrinal and historical context.¹

The earliest terminus post quem for the Dialogue is 28 September 1439, when Andreas was given safe conduct to depart from Florence and return to the East, while the latest terminus ante quem is April 1447, when Andreas was appointed archbishop of Nicosia.² Mark's own activities narrow these dates considerably. Mark arrived with Emperor John VIII Palaiologos in the Byzantine capital on 1 February 1440, and then set off for Ephesos on 4 May. From there he soon sailed for Mount Athos, but he stopped on Lemnos, where he was arrested on the emperor's orders. He was imprisoned for two years on the island, and upon his release on 4 August 1442 he went to Constantinople, where he died on 23 June 1444 in the monastery St George of Mangana.³ Presumably, Andreas would have known about Mark's death within a few months, so our terminus ante quem can probably be moved back to late 1444. Andreas' references and quotations allow us to identify the letter he is responding to as the one Mark sent “To George the Presbyter in Modon,” which has been edited. Unfortunately, it is dated vaguely “1440 or 1441,” apparently during Mark's imprisonment on Lemnos.⁴

The first firm date we have for Andreas after he left the council is a letter from Pope Eugene IV of 5 November 1441 ordering Andreas to investigate the complaints of the Greek bishops of Cyprus that the Latins there were not communing with them in accordance with the union of Florence.⁵

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⁵ *Epistolae pontificiae ad concilium Florentinum spectantes*, ed. Georgius Hofmann (Rome: Pontificio Istituto di studi orientali, 1940–1946), 111, no. 254, at 415–9 (the summary on 39 states that Andreas is ordered to go to Cyprus).