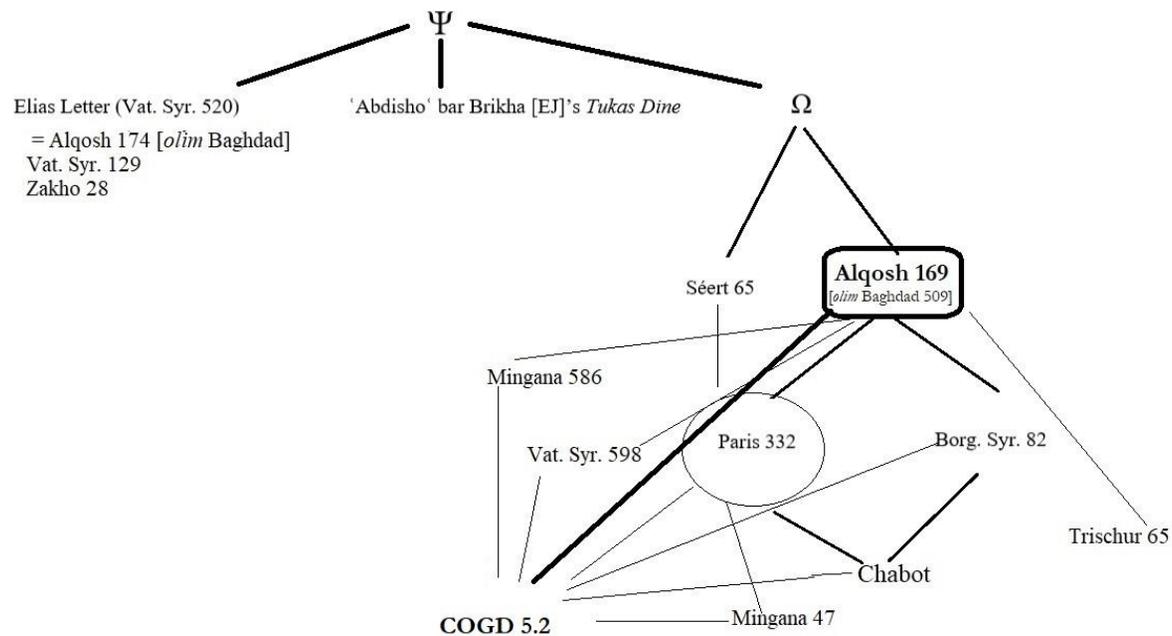


### COGD 5.2: List of the Councils of the East Syriac Church (March 2021)

Synods of the Church of the East are in the authoritative collection of the *Synodicon Orientale*. The pivotal manuscript for the Synodicon Orientale is MS (olim) Alqosh Syr. 169 = Baghdad 509, datable to the 13-14th century, which has been kept by the of the Chaldeans order in Alqosh until 1994 then in Baghdad (where was missed in 2013) but now it is back at the original provenance in Alqosh at the Monastery of *Notre-Dame des Semences*. This manuscript has never been accessible to Western scholars. They had to rely instead on 19th-century copies, in particular on MS Rome, Vatican Library, Borg. Syr. 82 (19th century) and MS Paris, Bibliothèque Nationale, Syr. 332 (dated 1895), which are both direct copies of the Alqosh-Baghdad [today: NDS 509] manuscript. The edition by J.-B. Chabot (1902) uses both manuscripts. O. Braun's 1900 German translation is based on Vat. MSS.



Stemma East Syriac Synodicon

| Title   | Editor(s)                               | General Content Outlines  |
|---|---|---|
| <b>1-Mar Isaac (410)</b><br>Seleucia-Ctesiphon              | <b>M.-J. Pierre / C. Nakano</b>         | <ul style="list-style-type: none"> <li>• Organization of the church, Church discipline, and relations among bishops</li> <li>• the see of Seleucia-Ctesiphon is given primacy in all the regions of the East (canon 12)</li> <li>• instructions about liturgy (canon 9) and about the celebration of Christian feasts (canon 13).</li> <li>• Creating uniformity between East and West (with the Roman/Byzantine Empire) and parallels exist with canons of the Council of Nicaea (325) and of other councils within the Roman Empire.</li> <li>• The Creed of Faith in this Council and some canons were preserved in the Syriac Orthodox Synodical collection which could keep the old version of this council (Cf. CFMM 00310 and CFMM 00309)</li> </ul>                             |
| <b>2-Mar Yabalaha (419/420)</b><br>Seleucia-Ctesiphon       | <b>L. van Rompay</b>                    | <ul style="list-style-type: none"> <li>• The two Empires as “the powerful shoulders of the world”</li> <li>• strengthening the administrative structure as well as the discipline within the Church</li> <li>• Adopting more laws and regulations from the Church in the Roman Empire</li> <li>• Introducing the canons, including some of 4<sup>th</sup> century minor councils held in the Roman Empire</li> <li>• Introducing the Syriac “<i>corpus canonum</i>”, have been presented with a copy of the collection</li> <li>• Process of uniformity between the Church of the East and the Church in the Roman Empire</li> <li>• No indication that the synod issued its own canons</li> <li>• Hope to establish “Peace and Harmony” with the Church in the Roman Empire</li> </ul> |
| <b>3-Mar Dadisho<sup>c</sup> (424)</b><br>Markabtā of Arabs | <b>K. Smith</b>                         | <ul style="list-style-type: none"> <li>• Dadisho’s reinstatement to the Catholicate</li> <li>• The return of proper order</li> <li>• Governance in the church</li> </ul>  |
| <b>4-Mar Aqaq (486)</b><br>Bet ‘Erbaï                       | <b>E. Fiori</b>                         | <ul style="list-style-type: none"> <li>• Dogmatic/ecclesiological self-definition of the Church of the East</li> <li>• Christ is confessed in two natures (for the first time clearly)</li> <li>• Disciplines of monastic behavior and of marriage</li> <li>• Canon to solve the problems of the wandering monks</li> <li>• It is not allowed to be priest in a city outside a family structure</li> </ul>  |
| <b>5-Mar Babai (498)</b><br>Seleucia-Ctesiphon              | <b>E. Ishac / R. Kitchen / I. Timrs</b> | <ul style="list-style-type: none"> <li>• Primacy of the great church of Kokhe</li> <li>• The Council of bishops should be twice a year</li> <li>• Acceptance of bishops after the problems previously happened</li> </ul>   |
| <b>6-Mar Aba Synod and Letters (544)</b><br>Bet Lapat       | <b>E. Ishac / R. Kitchen / V. Berti</b> | <ul style="list-style-type: none"> <li>• Acts of administrative reform especially what left from the previous Synod of Mar Aqaq (concluded with seals of the Catholicos and the bishops)</li> <li>• Spiritual recommendations for the cleric behaviors (morality, marriage) and leadership</li> <li>• The style is narrative with letters of Mar Aba more than a juridical composition of Acts of a Synod</li> </ul>  |
| <b>7-Mar Joseph (554)</b><br>Seleucia-Ctesiphon             | <b>C. &amp; F. Jullien</b>              | <ul style="list-style-type: none"> <li>• After the death of Mar Aba and the duality of the authority in the East Syriac Church there was a necessity to hold a Synod / Issues of ordinations and pastoral cases</li> <li>• No divisions among Christians and it is one Church</li> <li>• Ecclesiastical regulations / clarification of some canonical cases</li> <li>• Cases of joining some Persian paganism and how to heal them</li> <li>• Monasteries can be built in cities but without competing cathedral (Cf. Mar Aqaq in 486)!</li> </ul>  |
| <b>8-Mar Ḥazqiel (576)</b>                                  | <b>E. Ishac / R. Kitchen / I. Timrs</b> | <ul style="list-style-type: none"> <li>• Concerning Messalians and eunuchs</li> <li>• Morality (fornication and marrying illegally)</li> <li>• Quoting the “early Fathers” as canonical reference / Renewal of old canons to be clearer (Reform?!)</li> <li>• Discipline for bishops and priests</li> <li>• Concerning endowments of the Churches</li> </ul>  |

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| <b>9-Mar Isho`yahb<br/>Synod and Letters<br/>(587)</b><br>Mahoze | <b>R. Kitchen/ M.-A.<br/>Royel/ I. Timrs</b>   | <ul style="list-style-type: none"> <li>• Expressing the true faith / dogmatic definitions to take the writing of Theodore as the official teaching</li> <li>• Canons and regulations concerning the clerics and monks /their morality / financial issues in the church</li> <li>• Liturgical and marriage disciplines</li> <li>• Concerning anathemas and excommunications.</li> <li>• Inheritance, endowments and properties of the church</li> <li>• Authority of Synodical canons and All must obey them</li> </ul>  |
| <b>10-Mar Sabrisho`<br/>(596)</b><br>Mahoze                      | <b>C. &amp; F. Jullien</b>                     | <ul style="list-style-type: none"> <li>• Provide a statement of faith that highlights the canons of the Council of Nicaea</li> <li>• Confession of faith to adopt Theodore of Mopsuestia's Theology</li> <li>• Monastic rules / everyone should obey canons</li> </ul>  |
| <b>11-Mar Grigor (605)</b>                                       | <b>E. Ishac / R.<br/>Kitchen / I. Timrs</b>    | <ul style="list-style-type: none"> <li>• Confirming the faith of Nicaea "of the 318 Fathers"</li> <li>• Moral issues in monasteries and societies</li> <li>• Canons should be sealed and distributed to monasteries by bishops</li> </ul>   |
| <b>12-The Synod 612<br/>(612)</b>                                | <b>R. Kitchen /<br/>E. Ishac</b>               | <ul style="list-style-type: none"> <li>• Emphasizing faith and its Orthodoxy: strictly dyophysite Christology to be clearly expressed!</li> <li>• Questions about the 'Theopaschite' / Flesh corruptibility</li> <li>• On 'Theotokos' / Duality of the Son</li> </ul>   |
| <b>13-Mar Gewargis I<br/>Synod (674)</b>                         | <b>A. Becker</b>                               | <ul style="list-style-type: none"> <li>• Most of the canons pertain in some way or other to subordination to ecclesial authority and the correct relations between Christians, each member of the church: clergy or laity, having his or her correct station</li> <li>• These canons are significant because they may represent new concerns within the church in the period just after the Arab Muslim conquest of the Sasanian Empire in the mid seventh century</li> <li>• canon 14 forbids women from marrying non-Christians</li> <li>• canons 6 and 19 point to non-Christian political rule (the new Arab rule)</li> </ul> |
| <b>14-Mar Gewargis I<br/>Letter (680?)</b>                       | <b>C.-S. Popa</b>                              | <ul style="list-style-type: none"> <li>• Arab Muslim with Christians and what is the glory of Christian faith</li> <li>• Explain 'the Christian' dogma</li> <li>• Scriptural and Patristic quotations to explain the new reality</li> </ul>   |
| <b>15-Mar Henanisho`<br/>(776)</b><br>Baghdad                    | <b>V. Berti / R<br/>Kitchen</b>                | <ul style="list-style-type: none"> <li>• The bishop of Kashkar is the first of all the bishops in the East</li> <li>• Choosing Henanisho` as the patriarch</li> <li>• Solving problems of jurisdictions</li> </ul>  |
| <b>16-Timotheos I<br/>(782)</b><br>Baghdad                       | <b>M. Heimgartner</b>                          | <ul style="list-style-type: none"> <li>• Bishop of Kashkar comes first when the patriarch dies</li> <li>• Disciplines for bishops and their Sees</li> <li>• Orthodoxy and protecting Faith</li> <li>• Concerning Messalians and monks (responding to the accusations against Timotheos)</li> <li>• Some parts of the text are missing but available in our images of MS Baghdad 509</li> </ul>  |
| <b>17-Timotheos II<br/>(1318)</b>                                | <b>H. Teule</b>                                | <ul style="list-style-type: none"> <li>• Life of the Church of the East in a period for which other sources are scarce</li> <li>• Complain about non-observance of canons and the slackening of discipline (usual legislators' complain)</li> <li>• Canons deal with church discipline, obedience, the proper handling of church property (<i>waqf</i>), monastic life and spiritual conduct</li> </ul>   |
| <b>18-Mar Eshai<br/>(1970)</b><br>Baghdad                        | <b>R. Kitchen / M.-A.<br/>Royel / I. Timrs</b> | <ul style="list-style-type: none"> <li>• Financial and organizational issues which Mar Shimun</li> <li>• Management of properties of the local churches</li> <li>• Education of the clerics / pastoral recommendations / discussions on marriage issues</li> </ul>  |

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|---------------------------------------|------------------------------|--|
| <b>19-Mar Denha (1978)</b><br>Baghdad | <b>R Kitchen / I. Timrs</b>  | <ul style="list-style-type: none"> <li>• Discussions on ecclesiastical policies and practices</li> <li>• This Synod provides the base line for the Church of the East to the present time.</li> <li>• Liturgical practices / Marriage and divorce is mentioned in several points.</li> </ul>               |
| <b>20-Mar Denha (1978)</b><br>Chicago | <b>R. Kitchen / E. Ishac</b> | <ul style="list-style-type: none"> <li>• Effort to re-establish the Patriarchal See in Baghdad</li> <li>• Plan for a celebration of the second millennium of Christianity in 2000 in Seleucia-Ctesiphon!</li> <li>• Accepted the validity of all prelates and clergy in the Old Calendar Church</li> </ul> |

## COGD V.2: 665 pages

- ❖ Since October 2018 until September 2019, we have received many Syriac scholars in our FSCIRE library to access the digital images of the original manuscripts for the Syriac COGD 5: MS. Alqosh 169 [*olim* Baghdad 509]) for the East Syriac Synodicon, in addition to other necessary manuscripts for the edition.
- ❖ Contributors of COGD 5, have come to access the images of the MS (with a special device to display the images in a high-resolution monitor and a secure tool to keep the images safe and not to be circulated according to a promise to the Abbot of Alqosh monastery).
- ❖ We have faced with our visiting scholars some challenges while reading from these manuscript images, since the Alqosh manuscript is hiding many words in the inner-margins, because of the damages in the past century. Nevertheless, we could solve this problem, thanks to Prof. Melloni, by accessing an old photocopy of this manuscript (photocopied in B/W around 1920s) and before having many sever damages in the past century. Therefore, all the texts were checked again since we could read many hidden words, which were previously provided by the readings of the other manuscripts copied from Alqosh Manuscript.
- ❖ We had at FSCIRE a critical discussion with some of our contributors. Many points were discussed such as concerning an English translation and the methodology of work, while dealing with a specific case of how to respect the original unique manuscripts and when to consider the variants of the later copies and editions. Because of this meeting, we could have a clear roadmap for our volume.
- ❖ We offered our help to the contributors, by providing them with the typed texts (transcribed manually and digitally by the new Syriac OCR technology) according to Chabot's edition.
- ❖ We could access an unpublished English translation done by Michael J. Birnie in 1995 (USA), which is used in COGD 5.2.