

*Aramäische Papyrus und Ostraka*, pp. 264 sq. The only exception I know is ברתה in the late inscription of Kefr Kenna, see my *Ephemeris*, I, p. 314.<sup>1</sup>

I read the word on the right מדיה, that on the left ברתה. In the former י resembles the Nabataean. I take מדיה as a man's name: מדיה = מדה יה, "praising God." True, the name has not hitherto been found, but it is easily conceivable. I do not produce ירה as a support, since it seems to me to be weakened from ירעה.

The word on the left means "his daughter." The bones of Mōdēiah and his daughter found a place in the ossuary. Elsewhere two persons are named on ossuaries; see *Ephemeris*, II, pp. 196 sqq. For ברתה ("his daughter"), without the personal name, cf. the Palmyrene relief, Simonsen, *Sculptures et Inscriptions de Palmyre*, p. 13, planche IV.

Dr. Spoer's drawing has a connecting-stroke between the first two letters of the left-hand word, so that it looks as though the first letter was מ. On the photograph I can see very faintly a fine line, but it does not seem to me to belong to the writing. But should a מ actually stand there, one must of course read מרתה and take it as a female name. The meaning would not be "his mistress," because it is improbable that, first the servant was designated by his own name, and then his mistress mentioned without any name.

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SIXTEEN COUNCILS OF JERUSALEM, FROM c. A.D. 50-1  
TO A.D. 1672.

By ARCHDEACON DOWLING.

1. c. A.D. 50-1. According to Acts xv, 6, 13, etc., St. James, "The Brother of the Lord," Gal. i, 19, presided over the first Council of the Undivided Church in the Holy City. This Council was held

<sup>1</sup> In נפקתה, *Corp. Inscript. Semit.*, II, 146, A. II, 1. The meaning of the termination is not quite certain.

to consider how far the Gentile Christians should be required to conform to the customs of the Jews.

The decision affected the Gentiles only.

2. *c.* A.D. 213. Alexander, a Confessor in the persecution of Severus, A.D. 204, and a Cappadocian Bishop, was chosen coadjutor to the aged Bishop of Jerusalem (St. Narcissus). This being the first occasion of the translation of a Bishop, as well as the appointment of a coadjutor Bishop, and in apparent violation of the canons of the Church, it was deemed essential to obtain the sanction of the whole episcopate of Palestine. A Synod was summoned at Jerusalem, and the assembled Bishops gave their unanimous consent.

3. A.D. 335. This Synod recognized Arius and his friends, on the ground that Arius had been misunderstood.

4. A.D. 349. Maximus, Bishop of Jerusalem, in Synod, vindicated St. Athanasius, who was present, and an epistle was dispatched to congratulate the Alexandrians. About seventeen Bishops professed great regret for having formerly been induced to sign the decree against St. Athanasius.

5. A.D. 399. A Synod of Bishops presided over by John II, the Bishop of Jerusalem, met to commemorate the dedication of the Church in the Holy City, acknowledged the receipt of a Synodical epistle from Theophilus, Patriarch of Alexandria, condemning some of the errors of Origen, lately revived in his patriarchate, and professed their agreement with it.

6. A.D. 415: July 28th. A Diocesan Synod was presided over by John II, Bishop of Jerusalem, at which Pelagius was present, by invitation. John became remarkable for his controversy with St. Jerome on the interminable question about Origen, and subsequently for his unfortunate connection with Pelagius.

7. A.D. 453. Juvenal, the 43rd successor of St. James, convoked a Synod, which issued an Encyclical epistle, and confirmed the action of the Fourth Oecumenical Council.

8. A.D. 518. This Council, under John III, of Jerusalem, expressed its adhesion to the Constantinopolitan Synod held in the same year, and addressed a Synodical epistle to John II, of Constantinople.

9. A.D. 536 : September 19th. At the suggestion of Agapetas, Pope of Rome, then at Constantinople, and of St. Menas, Patriarch of that city, the Jerusalem Patriarch Peter held a Synod, composed of the Bishops of the three Palestines, at which not only the decrees of the Synod of Constantinople in the same year were confirmed, but the dogmas of Origen were also publicly subjected to anathema. The Edict of this Synod was subscribed by all the forty-eight Bishops and Abbots of Palestine, save one.

10. A.D. 553. The Emperor Justinian sent Eustochius, steward of the patriarchate of Alexandria, to fill the vacant throne of Jerusalem. In a provincial Synod, presided over by this Patriarch, the acts of the Fifth Oecumenical Council, held by order of the reigning Emperor, were subscribed and confirmed by all the Bishops of Palestine, with one exception.

11. A.D. 634. St. Sophronius, Patriarch of Jerusalem, a native of Damascus, convened a Synod of Bishops in the Holy City to condemn Monothelism. Their acts were considered of such importance as to be recited in the Sixth General Council, A.D. 680, together with the Patriarch's Encyclical Epistle addressed to Sergius I, Patriarch of Constantinople, and Honorius, Pope of Rome, in which he established, on the clear authority of the Fathers, a double will and operation in our Lord Jesus Christ.

The Holy Council of Constantinople, in its Thirteenth Session at the close of its sentence against the Monothelites, added:—"We have also examined the Synodical letter of Sophronius of Holy Memory, sometime Patriarch of the Holy City of Christ our God, Jerusalem, and have found it in accordance with the true faith and with the Apostolic teachings, and with those of the holy approved Fathers. Therefore we have read it as Orthodox, and as salutary to the Holy Catholic and Apostolic Church, and have decreed that it is right that his name be inscribed in the Diptychs of the Holy Churches."

12. *c.* A.D. 726. At the commencement of the eighth century, after a widowhood of about sixty years, the line of Patriarchs was restored to the "orthodox" in the person of John V. He seems to have held a Council in defence of the sacred images.

13. *c.* A.D. 763. A Council was held on the Feast of Pentecost, the three Patriarchs, Theodorus I, of Jerusalem, Cosmas II, of Alexandria, and Theodorus of Antioch, endorsing the action of

St. John Damascene, and condemning Cosmas, Bishop of Epiphania (Hamath) in Syria, who had proclaimed himself an Iconoclast.

14. A.D. 836. Basil, the Patriarch of Jerusalem, held a Council in favour of the Icons, Christopher, Patriarch of Alexandria, and Job, Patriarch of Antioch, being present. The decisions of this Council were sent to the Emperor Theophilus.<sup>1</sup>

15. A.D. 1443: April. Joachim, Patriarch. After the return of the Greeks from the Council of Florence and the rejection of the Florentine Union by the Orthodox Eastern Church, the Patriarch Philotheus of Alexandria, Dorotheus II of Antioch, visited Joachim, the Jerusalem Patriarch in the Holy City.

Having been informed by Arsenius, Metropolitan of Caesarea, Cappadocia, of the disorder occasioned by the lawless Council of Florence, a Council in which the Greek representatives received the Latin dogmas, contrary to the ancient Canons of the Orthodox Church, as well as of the Metropolitans and Bishops who had been consecrated by Metrophanes III (formerly Metropolitan of Cyricum), a usurper in the Constantinopolitan throne, distributing dioceses within that patriarchate to his Latin associates, the above-mentioned three Patriarchs gave the Metropolitan of Caesarea full powers to proclaim publicly against the unjust union, and Metrophanes, who was deposed in the same year.

16. A.D. 1672: March 16th. Dositheus II, Patriarch. The Synod of Jerusalem (usually mis-called the Synod of Bethlehem) is the last important official pronouncement of this patriarchate. The enemies of Cyril III, Patriarch of Alexandria (A.D. 1602), and subsequently of Constantinople, represented him as aiming at the reformation of the Eastern Church on Calvinistic lines, in his "Confession of Faith." The Synod condemned this Confession, denied that Cyril III was its author, and endorsed the Russian Archimandrite Peter Mogila's "Confession of Faith." Its "Acts and Decrees," held under Dositheus the Patriarch, are dated March 20th, 1672. This Synod was held in the recently restored basilica of the Church of the Nativity, Bethlehem, on the occasion of its rededication by Dositheus II. It is by far the most important Synod of the Orthodox Greek Church held within this patriarchate.

The Acts are signed by Dositheus the Patriarch, Nectarius,

<sup>1</sup> In this Synodical Epistle mention is made of the great Mosaic paintings which adorned the external façade of the Bethlehem Basilica.

“formerly Patriarch of Jerusalem,” and seven other prelates; one of them had also a proxy; also by sixty-one other ecclesiastics, of whom one was a Russian. Ten signed in Arabic, the rest in Greek.

This Synod has a peculiar interest, as being almost the only deliberate utterance of the East against the later heresies of the West.

A fair account of the rise, progress, and final decision of “the Council of Bethlehem,” on March 20th, 1672, is given in Neale’s *Patriarchate of Alexandria*, Book VI, Section xv. The Acts of this Synod were authenticated by M. de Nointel, French Ambassador at Constantinople. “The Acts and Decrees of the Synod of Jerusalem, sometimes called the Council of Bethlehem under Dositheus II, Patriarch of Jerusalem in 1672,” are printed in full, with Notes, by Mr. J. N. W. B. Robertson, London: Thomas Baker, 1899.

Only ten Jerusalem Councils are mentioned in Landon’s *Manual of Councils*, London, Rivingtons, 1846. The Rev. E. S. Ffolkes, in the *Dictionary of Christian Antiquities*, under “Jerusalem Councils,” describes eight, ending with A.D. 634.

*Note on Cyril Lukaris.*—It ought not to be forgotten that Κυριλλος III (Λουκαρις), 82nd Patriarch of Alexandria, from A.D. 1602–1621, was translated to the throne of Constantinople in A.D. 1621, and after being five times appointed, and five times deposed, he was inveigled into a ship on the pretence that he was being taken into banishment, and strangled on board by order of Sultan Murad IV, on June 27th, 1638.

In A.D. 1616 he became possessed at Mount Athos of that invaluable Greek Uncial parchment manuscript, in four volumes, of the whole Bible, known by the name of A. *Codex Alexandrinus*, probably written in the fifth century. In 1624 it was offered by the Patriarch Cyril to Sir Thomas Roe, H.B.M. Ambassador at Constantinople, for presentation to King James I. King James died before the manuscript reached England, and the offer was transferred to Charles I. In 1628, the gift was actually accomplished, and the manuscript remained in the possession of the British Sovereigns until the Royal Library was presented to the nation by George II, when it became one of the chief treasures in the British Museum.<sup>1</sup>

*Note on Councils and Synods.*—Etymologically the distinction is scarcely perceptible. The Latin *Concilium* and the Greek *συνόδος* indicate practically the same thing.

<sup>1</sup> *Our Bible and the Ancient Manuscripts.* By F. G. Kenyon, London.

Synods (*σύνοδοι*) may be arranged under four heads :—

1. *General*. The only adequate proof that a Council is truly General or Oecumenical is, that its Decrees, being built upon Holy Scripture and Catholic tradition, are subsequently received by the Church Universal. All Bishops and principal dignitaries of the whole Church are summoned to an Oecumenical Council.
2. *National*. The Assemblage of the Prelates of a Kingdom, or Province, under a Patriarch or Primate.
3. *Provincial*. The Meeting under the Metropolitan and his Suffragans.
4. *Diocesan*. The Meeting under the Bishop of the Diocese, with his Clergy. The word "Synod" is now generally applied to the Assemblies of the Clergy of a Diocese, under the presidency of their Bishop or Archdeacon.<sup>1</sup>

The Eastern Church is apt to use the word *σύναδος* more frequently than *συμβούλιον*.

It is not within the scope of a List of Jerusalem Councils to include those belonging to the *Latin* Church. It is interesting, however, to record that in A.D. 1143 the Cardinal Bishop Alberic of Ostia, Papal Legate, invited the Armenian Patriarch Grigor III (Gregory) to accompany him from the Roman Catholic Council of Antioch, A.D. 1141, to the Holy Places, where he gave him a place of honour in the Latin Council of Jerusalem.<sup>2</sup>

ST. LUKE'S MISSION,

HAIFA-UNDER-MOUNT CARMEL,

January 1st, 1913.

<sup>1</sup> Among Anglicans in the Scottish Episcopal Church, the Church of Ireland, the Protestant Episcopal Church in the United States of America and Colonies of the British Empire, duly elected *Laymen* (Communicants) are also summoned to attend Consultative Councils, General Synods, Diocesan Conventions or Synods.

<sup>2</sup> [The July number of the *Quarterly Statement* will contain a list by Archdeacon Dowling of five early local Palestinian Councils, held outside Jerusalem from A.D. 196-541.—ED.]