



PRIFYSGOL CYMRU
Y Drindod Dewi Sant
UNIVERSITY OF WALES
Trinity Saint David

Institute of Education and Humanities/
Yr Athrofa Addysg a'r Dyniaethau

**MA Dissertation Approval Form/
Ffurflen Gymeradwyo Traethawd Hir MA**

Student Name/ <i>Enw Myfyriwr</i>	Paul Joshua Blackham (1802365)
Degree Scheme/ <i>Cynllun Gradd</i>	Master of Theology (24 Months)
Start date/ <i>Dyddiad cychwyn</i>	01 October 2021

I have completed Part 1 of my degree.

Title of Dissertation: Investigating Modern Miaphysitism
Aims and Objectives: <i>Nodau ac Amcanion</i> To understand reasons behind the stalling of dialogue between Oriental Orthodox Churches and their Chalcedonian counterparts in recent years. To identify key ways in which Oriental Orthodoxy differs from Chalcedonian Churches beyond Miaphysite Christology. To better define the terms that describe disagreement between Chalcedonian and non-Chalcedonian forms of Christianity.
Abstract (approximately 500 words): In this dissertation, I will investigate the similarities and differences between the Oriental Orthodox (OOC) and Chalcedonian positions, by explaining the complex reasons behind the schisms, looking at what has been reconciled in recent years and what has not. Two of the most prominent theological stances that remain distinctive in the OOC are their interpretation of Theopaschism and Theopoiesis. These beliefs are not reconciled by the joint Christological statements the OOC have signed with Chalcedonians and are indicative of differences in fields of Theology beyond Christology.

The dissertation will focus on each tradition's self-understanding, e.g. Theopaschite formulae will not be considered modalistic if their users do not consider them to be so. There will have to be some understanding of the other side's conception of heresy so, for example, if the OOC is shown to accept the *genus kenoticum* the OOC could be considered theologically at odds with Confessional Lutheranism which denounces the *genus kenoticum* according the Formula and Book of Concord.

The dissertation will take the OOC's heterogeneity into account as it is a decentralised communion and its theologians are often at odds with each other. Nevertheless, it will be important to note what is considered *acceptable* teaching within the OOC as this will determine the difficulty of reunion with Chalcedonians as important theologians and saints may need to be rejected for the sake of unity. If subtraditions within the OOC adhere to beliefs that would have to be denounced, the OOC will trade unity with Chalcedonians for their current unity within their traditions and this could be considered a cause against reunion.

Cultural factors will also briefly be considered especially in light of mediæval and modern OOC theologians celebrating the Miaphysite fathers for freeing them from Greek philosophy. This may be the result of Greek philosophy among Islamic theologians, or it may represent decolonisation from Europe. A comparison with the rejection of perceived Europeanism in Liberation Theology may be helpful in understanding this trend.

Finally, there will be an evaluation of whether a proposed union would be unequal. One side may have to denounce more of their own as heretics, or may have to accept more beliefs they once considered heretical. Given temporary successes in unity between Catholicism and Oriental Orthodox Churches (such as in Armenia in 1198, India in 1553, Ethiopia in 1622) that were ultimately undermined by inequality, it is important to evaluate the effect that union would have on both sides.

Short Introductory Bibliography:

Modern Primary Sources:

Abouna Athanasius Iskander, *Communication of Properties*

Abouna Athanasius Iskander, *The Nicene and Post Nicene Fathers in Parousia*

Abouna Athanasius Iskander, *The One Incarnate Nature of the Word*

Abouna Athanasius Iskander, *Theopaschism*

Abouna Athanasius Iskander, *Theopoiesis and Theosis*

Hainthaler, Theresia. "21 Christological Declarations with Oriental Churches."

Christians Shaping Identity from the Roman Empire to Byzantium. Brill, 2015. 426-453.

HH Pope Shenouda III, *Great is the Mystery of Piety: God was Manifested in the Flesh*.

HH Pope Shenouda III, *Salvation in the Orthodox Concept*, 1988

HH Pope Shenouda III, *The Divinity of Christ*. Coptic Orthodox Publishers Association, 2015.

HH Pope Shenouda III. *The Nature of Christ*. Dar El Tebaa El Kawmia, 1985.

Malaty, Tadrous Y, "A non-Chalcedonian Response: on the Initiatives of Unity." *St. Nersess Theological Review* 1.1 (1996): 79-82.

Malaty, "I-Theological Thought in the School of Alexandria." *Christianity: A History in the Middle East* (2005): 121.

Malaty, "Man & redemption." *The Coptic Orthodox Church and the Dogmas* (1991).

Malaty, *Origen* St. George Coptic Church, 1995

Malaty, Tadros. *Christology According To The Non-Chalcedonian Orthodox Churches*. St. George Coptic Orthodox Church, 1986.

Malaty, *Tradition & Orthodoxy*. St. George Coptic Church, 1979.

Nersoyan, Hagop J., and Vigen Guroian. *The Christology of the Armenian Orthodox Church*. St. James Press, 2001.

Nersoyan, "The Christological position of the Armenian church: A philosophical defence." Սիոն. Կրօնական, գրական, բանասիրական պաշտօնաթերթ Երուսաղեմի Հայ Պատրիարքութեան 10-12 (2000): 446-462.

Ancient and Mediæval Primary Sources:

Budge, Ernest Alfred Wallis. *The Book of the Saints of the Ethiopian Church: A Translation of the Ethiopic Synaxarium Maṣḥafa Senkesār [transliterated from Ethiopic]*. Vol. 4. The University Press, 1928.

Emperor St. Zarea Yaeqob of Ethiopia, tr. Walda Heywat. *Zār'a Yaqob: eine äthiopische Weltanschauung*. Ed. Viktoria, 2008.

Gwynn, J, *Selections translated into English from the Hymns and Homilies of Ephraim the Syrian, and from the Demonstrations of Aphrahat the Persian Sage*. Eerdmans, 1892.

Hansbury, Mary. *The Prayers of Jacob of Serugh*. Vol. 177. SLG Press.

Rabo, Gabriel, "Dionysius Jacob Bar Ṣalibi's Confession of the Syrian Orthodox Faith". *Hekamtho: Syrian Orthodox Theological Journal*. 1 (2015): 20–39.

Shams ibn Kabar Abu'l-Barakat ibn al-Asaad, *The Lamp That Lights the Darkness by Clarifying the Service: a Special Edition for Those Interested in Coptology*, Mina Printing Corporation, 1992.

St. Cyril of Alexandria, tr. John I. McEnerney. *Fathers of the Church: St. Cyril of Alexandria: Letters 1-50*. Catholic University of America Press, 1987.

St. Cyril of Alexandria, tr. Norman Russell, et al. *Cyril of Alexandria*. Psychology Press, 2000.

St. Dionysius bar Ṣalībī, "Against the Melchites." *Barsalibi's Treatise Against the Melchites*: 17-95.

St. Dionysius bar Ṣalībī, "Commentary on Eucharist." *Baby Varghese, trans. Kottayam: St. Ephrem Ecumenical Research Institute* (1998).

St. Dionysius bar Ṣalībī, ed. I. Sedlacek and R. Draguet. "Dionysius Bar Salibi in Apocalypsim, Actus et Epistulas Catholicas-Scriptores Syri Tomus 13." (1962).

St. Dionysius bar Ṣalībī, *Expositio liturgiae*. Vol. 13. E typographeo reipublicae, 1903.

St. Dionysius bar Ṣalībī, tr. Boyes, Watson. *The commentary of Dionysius bar Salibi on the Book of Genesis*. Diss. Thesis, University of Chicago, 1930.

- St. Dionysius bar Šalībī, tr. Dudley Loftus. *A Clear and Learned Explication of the History of Our Blessed Saviour Jesus Christ*. University Microfilms.
- St. Dionysius bar Šalībī, tr. Rifaat Ebied, Malki Malki, and Lionel R. Wickham. *Dionysius Bar Šalībī's Treatise Against the Jews: Edited and Translated with Notes and Commentary*. Brill, 2020.
- St. Dionysius bar Šalībī, tr. Sebastian P. Brock, "Dionysius Bar Salibi. Syriac Commentary on the Letter to the Romans. Introduction, Edition and Translation, with an Index of the Syrian Manuscripts for his complete Works." (2021): 153-154.
- St. Gregory Bar Hebraeus, Bar. *Commentary on the Gospels from the Horreum Mysteriorum*. Society for Promoting Christian Knowledge, 1925.
- St. Gregory Bar Hebraeus, *Book of the Dove: Together with Some Chapters from His Ethikon*. No. 4. EJ Brill, 1919.

Secondary Literature:

- Chaillot, Christine. "The dialogue between the Eastern Orthodox Churches and the non-Chalcedonian Churches or Oriental Orthodox Churches." *Revista Teologica* 1 (2019).
- Chakmakjian, Hagop A. *Armenian christology and evangelization of Islam: a survey of the relevance of the christology of the Armenian Apostolic Church to Armenian relations with its Muslim environment*. Brill Archive, 1965.
- Chediath, Geevarghese. "The Christology of Mar Babai the Great." *Oriental Institute of Religious Studies India* (1982).
- Erickson, John H. Very Rev. "From Division to Dialogue and Beyond: The Quest for Eastern and Oriental Orthodox Unity." *Российский журнал истории Церкви* (2022).
- Gebru, Mebratu Kiros. *Miaphysite Christology: A Study of the Ethiopian Tewahedo Christological Tradition on the Nature of Christ*. Library and Archives Canada, 2006.
- Gnisci, Jacopo. "Continuity and tradition: The prominent role of Cyrillian christology in fifteenth and sixteenth century Ethiopia." *Polyvocia SOAS Journal of Graduate Research* 4 (2012): 20-38.
- Guroian, Vigen. "The contemporary significance of Armenian Christology: On the controversy over the Joint declaration of Karekin I and John Paul II." Սին. Կրօնական, գրական, բանասիրական պաշտօնաթերթ Երուսաղեմի Հայ Պատրիարքութեան 10-12 (2000): 439-445.
- Guroian, Vigen. "The Suffering God of Armenian Christology: Toward an Ecumenical Theology of the Cross." *Dialog* 32.2 (1993): 97-101.
- Hainthaler, Theresia. "The Remaining Legacy of Syriac Orthodox Christology." *Syriac Theology: Past and Present*. Brill Schöningh, 2022. 99-124.
- Hanna, Hani Yousseff Kostandi. *The historicized christology of Karl Barth & Mattā al-Miskīn: A comparison for the sake of ecumenical renewal*. Princeton Theological Seminary, 2013.
- Ibrahim, Gabriel. "Narsai & Jacob: A Comparative analysis of two 5-6th century Syriac patristic authors' hermeneutical interpretation on Christology." *Sankt Ignatios College* (2021).

Ishak, S. M., and Antony Bibawy. "The Christology of the Coptic Orthodox Church." *The Dialogue between the Eastern Orthodox and Oriental Orthodox Churches* (2016): 273-87.

Issac, Samuel Girgis. *The Holy Spirit Is Central To The Theology Of Father Mattá Al-Misk N.* Diss. Evangelical Theological Seminary, 2017.

Kim, Elijah Jong Fil. *The rise of the global South: The decline of Western Christendom and the rise of Majority World Christianity.* Wipf and Stock Publishers, 2012.

Kombo, James Henry Owino. *The doctrine of God in African Christian thought: The holy Trinity, theological hermeneutics, and the African intellectual culture.* Brill, 2007.

Krikorian, M. "Christology in the liturgical tradition of the Armenian Church'." *The Greek Orthodox Theological Review* 13 (1968): 212-223.

Mengistu, Yoseph. *He was anointed because he was incarnated: Cyrillo-Alexandrian orthodoxy in the view of modern Ethiopian theologians.* Diss. SOAS, University of London, 2012.

Menze, Volker L. *Justinian and the making of the Syrian Orthodox Church.* OUP Oxford, 2008.

Roberson, Ronald G. "The Catholic-Oriental Orthodox Dialogue: Achievements and Hopes." *Jurist* 76 (2016): 69.

Roberson, Ronald G. "The Dialogues of the Catholic Church with the Separated Eastern Churches." *US Catholic Historian* (2010): 135-152.

Severios, Mathews. *Word Became Flesh: The Christology of Philoxenos of Mabbug.* Vol. 63. LIT Verlag Münster, 2021.

Strauss, Stephen J. *Perspectives on the nature of Christ in the Ethiopian Orthodox Church: a case study in contextualised theology.* Trinity Evangelical Divinity School, 1997.

Thottunkal, Issac, and Cyril Baselios. *Emerging trends in Malankara Catholic theology: vision and contributions of Cyril Mar Baselios. Publ. in honour of Cyril Mar Baselios... as a memento of his 60. birthday.* Vol. 15. Mar Thoma Yogam, 1996.

Van Loon, Hans. *The Dyophysite Christology of Cyril of Alexandria.* Brill, 2009.

Watson, Joseph. *Armenian Christology and the Council of Chalcedon* Diss. Concordia Seminary St. Louis, 2002.

Proposed Supervisor:
Goruchwyliwr awgrymedig

Please indicate whether ethical approval for project is needed – YES/NO

Nodwch a oes angen cymeradwyaeth foesegol ar gyfer y prosiect - OES / NAC OES

Please indicate whether sufficient resources are available for the project –
YES/NO

Nodwch a oes digon o adnoddau ar gael ar gyfer y prosiect - OES / NAC OES

The above topic, proposal, and supervisor have been agreed:

Cytunwyd ar y pwnc, y cynnig a'r goruchwyliwr uchod:

Signed : Programme Director/
Llofnod Cyfarwyddwr y rhaglen

Date:.....
Dyddiad

Please return this form to your Programme Director.
Dychwelwch y ffurflen hon at eich Cyfarwyddwr Rhaglen.