



# Program of the 23rd International Congress of Byzantine Studies

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### THE EARLY BYZANTINE CHURCH

Chairs: **Mikhail Gratsianskiy**, **Manya Erna Shirinyan**

**Sara Lazić**, *Trials of the Christians in the Eastern Roman Empire at the Beginning of the 4th Century*

**Marko Šukunda**, *Emperor Julian the Apostate and His Attitude towards the Church*

**Andra Juganaru**, *Theological and Monastic Reform in the Fourth-Century Near-East*

**Mikhail Gratsianskiy**, *The Churches of Rome and Constantinople at the End of the 5th C.: "Acacian" or Rather "Felician Schism"?*

**Ilija Marčetić**, *Pastoral and Theological Cooperation of the Emperor Marcian and St. Leo the Great for the Preservation of Orthodox Christological Creedal Thought of the Church*

**Manya Erna Shirinyan**, *Byzantine Policy Concerning the Government of Christendom by Patriarchal Sees: "Tetrarchy" and Pentarchy*

**Marine Giorgadze**, *Egeria's Travels and Georgian Liturgical Practice*

### BYZANTINE ARCHEOLOGY

Chairs: **Dominic Moreau**, **Mihailo Milinković**

**Mihailo Milinković**, *Das Schicksal der Städte Nordillyricums im 6. und am Anfang des 7. Jh. anhand von archäologischen Angaben*

**Husein Haluk Çetinkaya**, *Latest Discoveries in the Ancient City of Ulpiana*

**Carolyn S. Snively**, *Late Antiquity in the Province of Dardania: The Site of Golemo Gradište at Konjuh and Its Churches*

**Kyriakos Fragoulis**, *Episcopal Basilica of Dion, Greece. The Triconch Building and the Location of the Bishop's Residence*

**Dominic Moreau**, *La forteresse romaine tardive de Zaldapa (Dobroudja du Sud) et la crypte de sa basilique paléochrétienne « N° 3 »*

**Nikos Tsivikis**, *Researching the Rural Historical Landscape of Byzantine Amorium*

**Diego Peirano**, *Carian Iasos in Byzantine Age*

Manea Erna Shirinian  
 (Mashtots' Matenadaran -  
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BYZANTINE POLICY CONCERNING THE GOVERNMENT  
 OF CHRISTENDOM BY PATRIARCHAL SEES:  
 “TETRARCHY” AND PENTARCHY  
 ABSTRACTS

In some sources (Armenian, Ethiopian, Georgian) there is an unexplored information that the organisational structure of universal Christendom in early Christianity, was expressed by a concept of the so-called “tetrarchy”. Even that Armenian writings claim many times that the institute of “tetrarchy” was brought forward by Greeks, interestingly, concerning it, as far as I know, nor in Greek, nor in Latin sources information is preserved. The concept of “tetrarchy” is referred to the most prominent apostolic sees of the universal Christian church and corresponds with the Evangelists - Matthew in Antioch, Mark in Alexandria, Luke in Rome and John in Ephesus. There is another version of “tetrarchy”, according to which it is as follows: Matthew - Jerusalem, Mark - Alexandria, Luke - Antioch and John - Ephesus. Besides, the theory of “tetrarchy” is closely connected with the symbolic number four or tetrad. Except four evangelists and four patriarchal sees, by which were governed Apostolic Catholic Church, four tetramorphs, four seasons of the year, four rivers of Eden, four sides of cross, four cardinal virtues, four parts of the world et cet. are used to present the concept of “tetrarchy”. These allusions were known in Armenia as well and in many Armenian sources one can find even more examples of the “meaningful number four” and its “symbolical meanings”.

As to the concept of pentarchy, it was arranged later on by Byzantine emperors as an important part of their policy. Apostolic see of Ephesus, as well the relics of St. John the Evangelist, were transferred to Constantinople; according to some Armenian sources it was Constantius, the son of Constantine the Great, who realised this transfer. More clearly the concept of pentarchy was formulated later on, by Justinian I (Novella 131). Pentarchical arrangement of churches, in some sense, helped to establish the Ecumenical Patriarchate of Constantinople as the successor of St. Andrew, the Apostle. Along with other disputable issues of confessional character such an establishment in Church affairs/ierarchy, which gave to Constantinople quite a power, became a very strong reason for schismatic tendencies, at least for East churches. The data concerning those disputes preserved in Armenian writings as well.