

THE INDEPENDENCE OF THE CHURCH OF GEORGIA IN THE GREEK CANONICAL SOURCES AND THE PATRIARCHAL TOMOS OF 1990

НЕЗАЛЕЖНІСТЬ ЦЕРКВИ ГРУЗІЇ У ГРЕЦЬКИХ КАНОНІЧНИХ ДЖЕРЕЛАХ ТА В ПАТРІАРШОМУ ТОМОСІ 1990 РОКУ

The Church of Georgia is one of the Orthodox churches, which gained an independent status since ancient times. The purpose of this paper is to show how its status was recognized in Greek sources.

Byzantine Period

It should be noted that initially in one part of Georgia (Abkhazia) existed the episcopal see in Sebastoupolis (Sukhumi) under the Ecumenical Patriarchate of Constantinople, while the rest of the country depended on the Patriarchate of Antioch. This seat appears in some *Notitiae episcopatum*¹, but it is not known exactly when this area was subordinated to the Patriarchate of Antioch. However one document written between 1142 and 1144 by Nil Doxopates, *the Treaty about the Five Patriarchates*, lists the

Церква Грузії – одна з православних церков, які отримали незалежний статус із давніх часів. Мета цієї роботи – показати, як її статус було визнано у грецьких джерелах. Перше відоме свідчення про автокефалію Церкви Грузії у грецьких канонічних текстах – це коментар Вальсамона (близько 1130/1140 – близько 1195/1200) на другий канон 2-го Вселенського Собору. У посібнику з написання патріарших актів, тексті 14 століття, відомому за кількома рукописами 15–17 століть, ми бачимо моделі звернення Вселенського Патріарха до інших Патріархів і глав незалежних церков та інших осіб. Зокрема, щодо глави Іверської церкви ми знаходимо наступну модель: «Ваше Блаженство Архієпископ,

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regions that previously belonged to the Patriarchate of Antioch, quoting among others Abkhazia and Iberia². But same author stipulates below, that Abkhazia, Iberia and Alania are under the jurisdiction of the Ecumenical Patriarch³.

The first known statement of the autocephaly of the Church of Georgia in the Greek canonical texts is Balsamon's (about 1130/1140 – about 1195/1200) commentary on the second canon of the 2nd Ecumenical Council. Specifically this great canonist, the Patriarch of Antioch, stipulates:

"... If you find other independent (autocephalous) churches, such as of Bulgaria, of Cyprus and of Iberia (Georgia), do not be surprised at this. ... the Archbishop of Iberia (Georgia) was honoured by the definition of the Antiochian council. It is said that in the days of Kyrios Peter, the most holy Patriarch of Theopolis, that is, the great Antioch, there was a conciliar order that the Iberian church, which was then subordinated to the Patriarch of Antioch, should be free and independent (autocephalous)"⁴.

According to different scholars, the process of the autocephaly of the Church of Iberia began in the 5th century when this Church obtained a lot of autonomy and was accomplished in 1053 at the council convened by Patriarch Peter of Antioch. Nevertheless the lack of known sources requires further research. Neither the act nor any excerpt has reached this day. For the moment the only Greek witness of this event is Balsamon's comment.

Католикос всієї Іверії, у Святому Дусі улюблений брат та співслужитель нашої мірності». Таким чином, предстоятель Іверії згадується серед глав автокефальних Церков у сучасному розумінні, з усіма атрибутами у його титулі. У результаті можна зробити висновок, що канонічний статус цієї Церкви у візантійський період, ймовірно, був еквівалентний статусу інших автокефальних Церков (у сучасному розумінні). Грецькі джерела нового часу розглядають Церкву Грузії як таку, що має чіткий незалежний статус, про що є безліч свідчень як в актах Вселенського Патріархату та інших канонічних та історичних джерелах. Як приклади можна навести послання Єрусалимського Патріарха Досифея (1669–1707) від 1701 року до Католикоса Нижньої Іверії, акт Вселенського патріархату адресований католикосу Верхньої Іберії Дометію від 1726 р., у яких до католикоса Грузії звертаються як до глави автокефальної Церкви, а також різні акти патріархату зі списками автокефальних Церков та інші. Церква Грузії, чий незалежний статус визнавався з XII століття, пройшла через антиканонічне скасування цього статусу 1811 року. Після столітнього полону ієрархи Церкви Грузії проголосили 1917 року відновлення свого стародавнього статусу, який Церква Росії відмовлялася визнавати до 1943 року. Фактично Московський

However, in the Manuscript of the Sacred Codex of the Ecumenical Patriarchate, preserved in the National Library of Austria (Vind. Hist. gr. 47), we find a document of the Synod of the Patriarchate of Antioch undated, but placed between the documents of March 1365 and of June of the same year, which mentions and is signed, among others, by Germanos, Catholicos of Romogyris and Exarch of all Iberia. In fact, the document sent to the Ecumenical Patriarch

Патріархат лише відновив спілкування з Церквою Грузії, що може означати, що він сам визнав церковну анексію антиканонічним та незаконним актом. 1990 року Вселенський Патріархат визнав статус автокефалії Церкви Грузії, видавши два документи: Томос про автокефалію та Акт про присвоєння патріаршого титулу її голові, і тепер вона визнана всіма як автокефальна.

stipulates that the Synod of the Patriarchate of Antioch had elected and ordained its new Patriarch Pachomius and by its envoy informed the Ecumenical Patriarchate as the canonical procedure requires. His envoy was Germanos, Catholicos of Romogyris and Exarch of all Iberia (“διὰ τοῦ ἐν ἁγίῳ πνεύματι ἀδελφοῦ καὶ συλλειτουργοῦ ἡμῶν κῦρ Γερμανοῦ καὶ καθολικοῦ Ρωμογύρεως καὶ ἐξάρχου πάσης Ἰβηρίας”)⁵. The act was signed by Patriarch Pachomios of Antioch and other hierarchs (metropolitans) of this Church, but the first signature is that of Germanos, Catholicos of Romogyris and Exarch of all Iberia (“Ὁ ταπεινὸς Γερμανὸς καὶ καθολικὸς Ρωμογύρεως καὶ ἐξάρχος πάσης Ἰβηρίας”)⁶. At the same time in the lists of primates of the Church of Georgia one finds for this period Nicolas. It is difficult to say who really this Catholicos Germanos was.

Some scholars think that the Church of Iberia was subjected again to the Patriarchate of Antioch around 14 c.⁷ However, this hypothesis is difficult to accept for two reasons: 1. The only text that is mentioned is a copy of an Antiochian act copied by the scribes of the Ecumenical Patriarchate. 2. The great distance between Iberia and the place where Romogyris has been identified.

In fact it is probable that Romogyris is a hellenization of different terms meaning “city or colony of the Romans (=Greeks)” (Roumagird, Rumaghan, al-Rumiyya), and which historians place in Central Asia and rather in the present town of Tashkent⁸.

It can be concluded that the theory of the submission of the Church of Iberia cannot be based on this document and the title “Exarch of all Iberia” of Germanos can be explained either by the fault of the copyist or by the fact that the title of “Exarch of all Iberia” is purely honorary and has no connection with real jurisdiction, as in most titles of Exarchs.

The title and function of *Catholicos* must correspond in a way to a leader of the autonomous church today. On the subject of the title and functions of the *Catholicos* we learn in the life of the Melkite Patriarch of Antioch Christophorus, who speaks of the transfer of the *catholicosate* from Ctesion to Romagryris stipulates precisely: *“Ctesiphon ... was a big and famous city. It was, indeed, a limit and a border of the Persian kingdom. There was a group of Christians with one metropolitan... But one metropolis could not suffice to govern such a large community, spread all over Persia, and to make their affairs dependent on simple bishops, besides in an almost limited number. There was a need many bishops ... But one single metropolitan could not suffice to designate and ordain them. Also an urgent need was felt to create several metropolitans. On the other hand, these vast regions were distant from the city (of the Patriarch) Theopolis [= Antioch], and in this part of the Persian kingdom it was forbidden most often the trip to Antioch to institute metropolitans wherever it was necessary. The ancients therefore adopted for this case another way of doing things, which was to find application also among various other nations and different distant regions, as in the land of Khazars, of Abkhazians and of Bulgarians: one dignitary was ordained, with a power superior to that of the Metropolitan, who was called “Catholicos”, as he is called in the regions mentioned above”*⁹. According to the letter of the Patriarch of Antioch Peter III to the Patriarch Dominicus de Grado sent in 1054, a *catholicos* had under his jurisdiction metropolitans who had suffragan bishops, this leads us to think that *catholicos* is far superior to a simple metropolitan and has functions of a leader of an independent Church, but remains subject to the Patriarch of Antioch¹⁰.

In the manual of Pittakia, a text of the 14th century, known by several manuscripts of the 15–17th centuries, we find the models how the Ecumenical Patriarch addresses the other Patriarchs and heads of independent churches and others¹¹. For the Patriarchs of Alexandria, Antioch, Jerusalem and Tarnovo (and all Bulgaria) the following formula is used: *“Your Most Holiness, Despot (= “lord”, “master”) [Pope and] Patriarch ... in Holy Spirit most desired brother and cominister”*¹². Here it should be noted that for the Patriarch of Tarnovo the formula is a little different: the title of despot is absent, and instead of *“most desired brother and cominister”* we find the formula used for archbishops-primates - *“beloved brother of our modesty and cominister”*¹³.

Among the primates of independent churches bearing the title of archbishop, the only one who has right to be called *“Your Most Holiness”* is the Archbishop of Peć and all Serbia. The other two mentioned those

of Ohrid (and all Bulgaria) and of Iberia are called *"Your Beatitude"*. Specifically, concerning the head of the Church of Iberia we find the following model: *"Your Beatitude Archbishop, Catholicos of all Iberia, in the Holy Spirit beloved brother of our modesty and cominister"*¹⁴. In this list is absent the Archbishop of Cyprus. J. Darrouzès explained this omission by the Latin occupation of the island, which caused the temporary disappearance of the Greek primate¹⁵.

Concerning the metropolitans we find the following formula: *"Most holy Metropolitan of the most holy Metropolis such one, hypertimos' and if he has an exarchate is also written 'and exarch', in the Holy Spirit beloved brother of our modesty and cominister"*¹⁶.

Concerning archbishops, who are not the heads of independent churches, this document gives us the following model: *"to the archbishops he does not write neither hypertimos, nor exarch: Most holy Archbishop of the most holy archbishopric ... , in the Holy Spirit beloved brother of our modesty and cominister"*¹⁷.

And finally, for the bishops, we find the following instruction: *"To the bishops of the metropolitans:" beloved of God bishop of such [city], "he adds neither brother nor cominister"*¹⁸.

As can be seen, this document distinguishes in the formulas used for different bishops' ranks: (a) heads of independent churches (autocephalous in the modern sense), (b) metropolitans, (c) archbishops, who depended at the epoch were called autocephalous, in the sense that they were not subject to the local metropolitan, but directly on the Patriarch, and later - simple archbishops (λιτοί) and (d) bishops.

Concerning the first category, there are the following sub-categories: 1) Patriarchs of the Sees established by the canons of the Ecumenical Councils, 2) Archbishops of Peć and all Serbia, 3) Archbishops of Ohrid (and all Bulgaria) and of Iberia.

Thus the primate of Iberia is mentioned among the primates of the autocephalous churches in the modern sense, with all the attributes in his title.

Having examined the Greek sources of the Middle Ages, one can conclude that the canonical status during that period of the Church of Georgia probably was equivalent to other autocephalous (in the modern sense) churches.

Post-Byzantine Period

However the Greek sources of modern times deal with the Church of Georgia, as having a clear independent status.

Thus the Patriarch of Jerusalem Dositheos (1669–1707) addressing in 1701 to the Catholicos of Lower Iberia called him: *"Your Beatitude*

and honoured by God Catholicos of Imeretia, Ossetia, Guria, Svaneti, Abkhazia and all Lower Iberia, in the Holy Spirit beloved brother of our modesty”¹⁹. Below, in urging him to organize a council, Patriarch Dositheos said: “We write to your brotherly love, who is the chief of all holy churches in all Iberia”²⁰. Subsequently in the same document Catholicos is called twice “your Beatitude” (“ἡ μακαριότης σου”)²¹.

In the collection of the patriarchal acts published by K. Delikanis we find a document on the ecclesiastical division of Iberia. Unfortunately this text is not dated, but it gives the name of the Catholicos of Imeretia of this time - Gregory, who may be Gregory II (Lorkipanidze), whose pontificate is placed in the bibliography between 1696 and 1742. One finds in this document the two parts of Iberia with two Catholicates: “all Iberia is divided in Upper and Lower. The Upper is called Kartli and Kakheti, and that Lower - Imeretia and Ossetia and Gouria. It also possesses two Catholicoses; one is called [Catholicos of] Upper [Iberia] and the other is called [Catholicos of] Lower [Iberia]; the see of the Catholicos of Upper [Iberia] is called Mtskheta, also called 12 Apostles, which is distant from Tbilisi by 3 miles. That of [Catholicos of] Lower [Iberia] is called Bitchvinta (Pitsounda), it exists in Abkhazia; it is also called Throne of Apostle Andrew, and is venerated in the name of Our Lady Mother of God”²².

This document also gives the official titles of two Catholicoses: “title of Catholicos of Lower Iberia - Your Beatitude and honoured by God Catholicos of Imeretia, Ossetia, Guria, Abkhazia, Svaneti and all Lower Iberia. Titles [of Catholicos] of Upper [Iberia] - Your Beatitude and God honoured Catholicos of Kartli, Kakheti and all Upper Iberia (« τίτλος τοῦ καθολικοῦ τῆς κάτω Ἰβηρίας - Μακαριώτατε καὶ θεοσεβέστατε Καθολικὲ Ἰμερετιῶν, Ὠτισίων, Γγουρίας, Ἀρχαζίας, Σωανίας καὶ πάσης Κάτω Ἰβηρίας. Τίτλος τῆς Ἄνω - Μακαριώτατε καὶ θεοσεβέστατε Καθολικὲ Καρτελίων, Καχετίων καὶ πάσης Ἄνω Ἰβηρίας »)²³.

The document also notes, after the list of the bishops of Kartli (11 in total), the difficult situation of the Church in the region: “apart from three [bishops], they have no bread to eat”²⁴. Moreover, after the list of bishops and the bishoprics of Ossetia (3 in total), we find the remark of the hostility of the Abkhazians against the Church “there were others [bishops], but they were ruined by the Abkhazians”²⁵.

Another document, issued by the Ecumenical Patriarchate addressed to the Catholicos of Upper Iberia Dometios in 1726 authorized him to celebrate the Liturgy on an antimension in his own residence, since he could not go out to the Church because of the epidemic of the plague. In this document the Catholicos

is addressed: *“To his Beatitude and Catholicos Archbishop of Upper Iberia ... Kyrios Kyrios Dometios”* (“τῷ μακαριωτάτῳ καὶ καθολικῷ Ἀρχιεπισκόπῳ τῆς ἄνω Ἰβηρίας ... κ. κ. Δομετίῳ”)²⁶.

Thus, as we have seen, the heads of the churches of the two are of Iberia are treated like the heads of the independent (autocephalous) Churches.

There are other documents that deal with the questions of the autocephalous Churches and give as an example the Church of Iberia.

Among these documents there is a very interesting synodal act of the Ecumenical Patriarch Callinicos II (1688, 1689–1693, 1694–1702) *“about the Patriarchs in the Orthodox Church”*²⁷ issued in 1693, which also deals with other autocephalous Churches.

In this document the list of the Patriarchs established by the canons of the Ecumenical Councils and Imperial Orders is presented, to which is added that of Moscow, which was established by a synodal decision. Then it is stipulated that they only have the right to be called Patriarchs and they only must be commemorated in the diptychs: *“which until now ... are and are called and are recognized as true Patriarchs, and they are announced in all the Œcumene, and in the sacred diptychs they only are freely commemorated. Apart from those five Patriarchs, no other neither exists, nor is another one called Patriarch”*²⁸.

Subsequently the act stipulates that the archbishops-primates are not entitled to the patriarchal title nor place it in the diptychs: *“The autonomous archbishops, who are that of Ohrid, and that of Cyprus and that of Iberia, and that of Peć, in different times, for various reasons of pride, some by the efforts of the Emperors, and also by synodal decisions ... have made them and called them simply archbishops, and they have only that name and are called so, and are thus written, that is to say, archbishops; they have no patriarchal appellation at all and are foreign to it, and neither do they have a place in the diptychs, nor are they inserted in the patriarchal catalogue”*²⁹. Here it should be noted that in the acts of the time the terms *“autonomous”* and *“autocephalous”* were equivalent.

At the end we find that these archbishops are not entitled to use the patriarchal title, and it is even forbidden to call them by this title or to agree when they use it and this under penalty of excommunication.

Another document that gives an example of the Church of Iberia being an autocephalous church is the synodal act of Ecumenical Patriarch Methodius who confirms the rights of the Patriarch of Jerusalem concerning the Sinai issued in 1671: *“... and he is an autocephalous archbishop, like the one of Bulgaria, that is to say of Ohrid,*

the one of Cyprus and the one of Iberians..."³⁰. This document cites all the attributes that desired to usurp the Archbishop of Sinai: "He wished to call himself *Beatitude*, and to conduct himself as an autonomous and autocephalous, and to be placed in the same order as the autonomous archbishops, that is to say, those of Ohrid and Cyprus, and the similar, and like them write "modesty," and for that reason he stopped the canonical commemoration of his own Patriarch, that of Jerusalem, and proclaimed strangely the commemoration of all the Orthodox episcopate ... "³¹.

Subsequently the document gives the difference between various grades of bishops, which is based in the source of ordination: "Only ordination is the main cause, by which the positions of the bishops differ: for every episcopal ordination is done in three ways, and that is to say each bishop is ordained either by the Patriarch and he is a metropolitan, or a simple archbishop, subject to the same Patriarch; or he is ordained by a metropolitan, and he is a bishop, subject to the metropolitan; or ordination is made by the bishops of his eparchy and he is the autocephalous archbishop, as the one of Ohrid, the one of Cyprus, and the one of Iberians, as Justinian clearly stated: "His *Beatitude*, Archbishop of Justiniana Prima, our native land, must be ordained by the local synod"»³²

Another passage shows us how the privileges of an archbishop subject to a Patriarch in relation to an archbishop - leaders of an autocephalous church are expressed in his **title** and signature: "He is called *Archbishop beloved of God*, and not *Beatitude*, because this appellation does not suit him at all, and he must write down our humility and not modesty"³³.

Thus it can safely be said that during the post-Byzantine period the Church of Georgia was recognized as an independent Church.

Modern Period

After the annexation of Georgia by Russia, the autocephaly of the Church of Georgia was abolished by the Russian authorities in 1811, and this, in an anti-canonical way. Before, other dioceses of other churches were also annexed in an anti-canonical manner, such as the metropolis of Kiev in 1686³⁴, and that of Gothia in Crimea in 1783³⁵. These ones were only dioceses of other Churches, but now, it was an entire ancient Church recognized as autocephalous that had been annexed.

After one century of captivity, the hierarchs of the Church of Georgia proclaimed in 1917 the restoration of their ancient status, which the Church of Russia refused to recognize until 1943. In fact, the Moscow Patriarchate has just re-established intercommunion with the Church of Georgia, which may mean that it itself recognized the ecclesiastical annexation as an anti-canonical and illegal act. The

head of the Church of Georgia was asked to accept the Russian-speaking parishes in Georgia under his jurisdiction and to give them the right to retain their customs and to take care of Russian-speaking parishes in Armenia (probably temporarily). This was communicated to the other autocephalous churches³⁶.

Recognition of autocephaly and patriarchal title by the Ecumenical Patriarchate in 1990

In 1990 the Ecumenical Patriarchate recognized the status of autocephaly of the Church of Georgia by issuing two documents: the *Tomos of autocephaly* and the *Act granting the Patriarchal title* to her head.

In the first document it is stipulated that Tomos concerns “*the Holy Orthodox Church within the limits of the Republic of Georgia, which formerly benefited the regime of self-governance as independent and had the same ecclesiastical organization and administrations*”³⁷. This act was issued following the demands of the Church of Georgia³⁸.

The Synod then “*decides to approve this request ... and to give our blessing, acknowledgment and validation concerning its autocephaly and the independent organization, with the transmission to the future Holy Ecumenical Council, which always secures and keeps unaltered the unity of our Holy Orthodox Church in faith and its canonical order*”³⁹.

The Synod then proclaimed this Church as autocephalous: “*having decided we proclaim the Holy Church of Georgia, which had been witnessed since ancient times as having self-governing composition and organization*”⁴⁰. Afterward the act cites the testimony of Balsamon.

The Act calls it “*Holy Autocephalous Church of all Georgia*” (“*Ἁγία Ἀυτοκέφαλος Ἐκκλησία πάσης Γεωργίας*”). It must be organized and administered like the other autocephalous churches⁴¹. It must “*accept and honour our Ecumenical See as the first in the canonical point of view and according to ecclesiastical order*”⁴². As its supreme administrative organ the Act cites the Holy Synod of Bishops of Georgia under the presidency of the Archbishop of Mtskhete and Tbilisi and Catholicos of all Georgia⁴³. This act also states that in order to preserve the spiritual and canonical unity with the Ecumenical See and the others Autocephalous Churches “*every Archbishop of Mtskhete and Tbilisi and Catholicos of all Georgia has the obligation to announce to their heads, according to the canonical order of our Holy Orthodox Church, his election and ascension through the peaceful letters of enthronement, accompanied by his fraternal confession ...*”⁴⁴. In other, the head of the Church of Georgia “*must commemorate according to the order, in the sacred diptychs, the name of each Ecumenical Patri-*

arch and those of the other ... Patriarchs and ... heads of the Autocephalous Churches"⁴⁵. Regarding holy chrism (*myron*), the act stipulates that one must follow the ecclesiastical order⁴⁶. Here the act alluded to the fact that all Autocephalous Churches must obtain holy chrism from the Ecumenical Patriarchate.

The act suggests that all general ecclesiastical questions that go beyond the jurisdictions of the Autocephalous Churches should be presented to the Ecumenical See⁴⁷.

At the end of the document is announced that the decision will be announced to the other Autocephalous Churches⁴⁸.

The act of attribution of the Patriarchal rank evokes the Tomos and then notify *"we decided, using the ecclesiastical oikonomia, to give fraternal consent and the acknowledgment of our Holy Church of Constantinople, so that the very Holy Church of Georgia will be honoured with patriarchal rank and eminence, since its primate bore the title "Archbishop of Mtskhete and Tbilisi and Catholicos Patriarch of all Georgia," according to the ancient chronicles and other ecclesiastical sources referring to it, and that henceforth it should be commemorated as well in orthodox diptychs in sacred offices"*⁴⁹.

At the end of the document we find the hope that the other Autocephalous Churches will approve this act⁵⁰.

The reasons for the delay in the recognition of autocephalous status of the Church of Georgia are unknown, probably the use of the patriarchal title and unilateral proclamation of the restoration of autocephaly.

Conclusion

As we have seen, the Church of Georgia, whose independent status was recognized since the 12th century, although having passed through the anti-canonical suppression of this status, is now recognized as an autocephalous Church by the entire Orthodox Church. Only, as stipulated by the Tomos, this status must be confirmed by an Ecumenical Council, as is the case with all Autocephalous Churches whose independence has not been established by the canons of the Ecumenical Councils.

¹ Darrouzès, J., *Notitiae Episcopatum Ecclesiae Constantinopolitanae*, Paris, 1981, p. 206, 218, 233, 251, 266, 357. See also Parthey G., *Hieroclis Synecdemus et notitiae graecae episcopatum accedunt Nili Doxapatrii Notitia patriarchatum et locorum nomina immutata*, Amsterdam, 1967 (= Berlin, 1866), p. 59, 140, 149, 153, 165,

² « Ὁ Ἀντιοχείας κατεῖχεν ἅπασαν τὴν Ἀσίαν καὶ Ἀνατολίην, αὐτὴν τε τὴν Ἰνδίαν, ὅπου καὶ ἔως τοῦ νῦν, καθολικὸν χειροτονῶν, στέλλει τὸν καλούμενον Ρωμογύρεως, καὶ αὐτὴν τὴν Περσίαν. Ἐτι καὶ αὐτὴν τὴν Βαβυλῶνα, τὴν νῦν καλουμένην Βαγδά• κακεῖ γάρ»

ἔστελλον ὁ Ἀντιοχείας καθολικὸν εἰς Εἰρηνούπολιν, τὸν λεγόμενον Εἰρηνοπόλεως • καὶ τὰς Ἀρμενίας, καὶ Ἀβασγίαν καὶ Ἰβηρίαν, καὶ Μηδίαν, καὶ τὴν τῶν Χαλδαίων, καὶ Παρθίαν, καὶ Ἐλαμίτας, καὶ Μεσοποταμίαν. Ἔχει οὖν μητροπόλεις σήμερον δεκατρεῖς ». Ράλλης, Γ. Α., Ποτλής, Μ., *Σύνταγμα τῶν θείων καὶ ἱερῶν κανόνων τῶν τε ἁγίων καὶ πανευφημιῶν Ἀποστόλων, καὶ τῶν ἱερῶν καὶ οἰκουμενικῶν καὶ τοπικῶν Συνόδων, καὶ τῶν κατὰ μέρος ἁγίων Πατέρων (= RP), Αθήνησιν, 1852-1859, 6 Τ., τ. 5, op. cit., p. 488. See also Parthey G., Hieroclis Synecdemus, op. cit., p. 271-272, and p. 141 (Notia 5).*

³ Parthey G., *Hieroclis Synecdemus, op. cit., p. 297.*

⁴ « Σημειῶσαι οὖν ἀπὸ τοῦ παρόντος κανόνος, ὅτι τὸ παλαιὸν πάντες οἱ τῶν ἐπαρχιῶν μητροπολίται αὐτοκέφαλοι ἦσαν, καὶ ὑπὸ τῶν οἰκείων συνόδων χειροτονοῦντο. Μετετυπώθη δὲ τὰ περὶ τούτου ὑπὸ κη. κανόνος τῆς ἐν Χαλκηδόνι συνόδου, διορισαμένης τοὺς μητροπολίτας τῆς Ποντικῆς, καὶ Ἀσιανῆς, καὶ Θρακικῆς διοικήσεως, ἔτι δὲ καὶ ἑτέρους τινὰς τῷ αὐτῷ κανόνι περιεχομένους, ὑπὸ τοῦ πατριάρχου Κωνσταντινουπόλεως χειροτονεῖσθαι, καὶ ὑποκειῖσθαι αὐτῷ. Εἰ δὲ καὶ ἑτέρας ἐκκλησίας αὐτοκεφάλους εὐρίσκει, ὡς τὴν Βουλγαρίας, τὴν Κύπρου, καὶ τὴν Ἰβηρίας, μὴ θαυμάσῃ. Τὸν μὲν γὰρ ἀρχιεπίσκοπον Βουλγαρίας ἐτίμησεν ὁ βασιλεὺς Ἰουστινιανός· καὶ ἀνάγνωθι τὴν ρλα'. νεαρὰν αὐτοῦ, κειμένην ἐν βιβλίῳ τῶν βασιλικῶν ε'. τίτ. γ'. κεφ. α'. καταστρωθεῖσαν εἰς τὴν ἐρμηνείαν τοῦ ε'. κεφ. τοῦ α'. τίτλου τοῦ παρόντος συντάγματος. Τὸν ἀρχιεπίσκοπον Κύπρου ἐτίμησεν ἡ γ'. σύνοδος· καὶ ἀνάγνωθι τῆς αὐτῆς συνόδου κανόνα η'. καὶ τὸν λθ'. κανόνα τῆς στ'. συνόδου. Τὸν δὲ Ἰβηρίας ἐτίμησεν ἡ διάγνωσις τῆς ἐν Ἀντιοχείᾳ συνόδου. Λέγεται γὰρ ὅτι ἐπὶ τῶν ἡμερῶν τοῦ ἀγιωτάτου πατριάρχου Θεουπόλεως μεγάλης Ἀντιοχείας κυροῦ Πέτρου, γέγονεν οἰκονομία συνοδική, ἔλευθέραν εἶναι καὶ αὐτοκέφαλον τὴν ἐκκλησίαν τῆς Ἰβηρίας, ὑποκειμένην τότε τῷ πατριάρχῃ Ἀντιοχείας ». RP, op. cit., t. 2, p. 171-172.

⁵ Miklosich, F., Müller, J., *Acta Et Diplomata Graeca Medii Aevi Sacra et Profana, Vol. Primum, Acta Patriarchatus Constantinopolitani 1315-1402, Tom. Prior, Vindobonae, 1860 (=MM 1), p. 464. In this edition is written "καθολικῶν (τῆς) ὁμογύρεως", corrected from manuscript Vind. gr. 47, f. 238r-239r and volume IV of Register des Patriarchats von Konstantinopel in preparation. I thank Dr. Ch. Gastgeber for sending the concerned pages.*

⁶ MM 1, p. 465. In this edition is written "καθολικός (τῆς) ὁμογύρεως", corrected from manuscript Vind. gr. 47, f. 238r-239r and volume IV of Register des Patriarchats von Konstantinopel in preparation.

⁷ Korobeinikov, D., *Orthodox Communities in Eastern Anatolia in the Thirteenth and Fourteenth Centuries. 1 Part 1: The Two Patriarchates: Constantinople and Antioch, Al-Masāq - Journal of the Medieval Mediterranean 15/2 (2003) p. 204-205 ; Gelzer, H., Ungedruckte und wenigbekannte Bischtümverzeichnisse der Orientalischen Kirche, Byzantinische Zeitschrift, 1 (1892) p. 272; Parry, K., Byzantine-rite Christians (Melkites) in Central Asia in Late Antiquity and the Middle Ages, Modern Greek studies (Australia and New Zealand), Special edition (2012) 98 (see also the bibliography of this article).*

⁸ Parry, K., *Byzantine-rite Christians, op. cit., p. 95-97 (see also the bibliography of this article); Edelby, N., Note sur le catholicos de Romagyris, Proche-Orient Chrétien 2 (1952) 41-45; Zayat, H., Vie du Patriarche melkite d'Antioche Christophore (+ 967) par le protospasthaire Ibrahim b. Yuhanna : document inédit du Xe siècle, Proche-Orient Chrétien 2 (1952) 23, 29 ; Géhin, P., Un cas insolite d'allographie : la litanie diaconale grecque en écriture syriaque sogdienne du ms. Leiden Oriental 14236, Le Muséon 130/3-4 (2017) 292-294 (see also the bibliography of this article).*

⁹ Zayat, H., *Vie du Patriarche, op. cit., p. 21.*

¹⁰ « Βαβυλῶν ἡ μεγάλη καὶ Ρωμόγυρις ἦτοι τὸ Χωροσᾶν καὶ αἱ λοιπαὶ τῆς ὄλης ἀνατολῆς ἐπαρχίαι, ἐν αἷς ἀρχιεπίσκοποι παρ' ἡμῶν πέμπονται καὶ καθολικοί, χειροτονοῦντες ἐν ἐκείνοις τοῖς μέρεσι μητροπολίτας, ἔχοντας ὑπ' αὐτοὺς ἐπίσκοπους πολλοὺς ». Cotelerius, J. B., *Ecclesiae Graecae monumenta, Tomus 2, Luteciae Parisiorum, 1681, p. 116; Gelzer, H., Ungedruckte, op. cit., p. 273.*

¹¹ « Ὅπως γράφει ὁ πατριάρχης ». Darrouzès, J., *Ekthésis néa, Manuel des pittakia du XIV^e s., Revue des études byzantines 27 (1969) 5-127 (see also bibliography on others editions) ; RP, t. 5, op. cit., p. 497-512.*

¹² « Αγιώτατε δέσποτα, [πάπα καί] πατριάρχα ... ἐν ἀγίῳ Πνεύματι ποθεινότητε ἀδελφὲ καὶ συλλειτουργέ ». Darrouzès, J., *Ekthésis néa*, op. cit., p. 39–40.

¹³ Darrouzès, J., *Ekthésis néa*, op. cit., p. 39–40.

¹⁴ « Μακαριώτατε ἀρχιεπίσκοπε, καθολικὲ πάσης Ἰβηρίας, ἐν ἀγίῳ Πνεύματι ἀγαπητὲ ἀδελφὲ τῆς ἡμῶν μετριότητος καὶ συλλειτουργέ ». Darrouzès, J., *Ekthésis néa*, op. cit., p. 40–41.

¹⁵ Darrouzès, J., *Ekthésis néa*, op. cit., p. 41, note § 9.

¹⁶ « Ὅπως γράφει πρὸς τοὺς μητροπολίτας: Ἐρώτατε μητροπολίτα τῆς ἀγιωτάτης μητροπόλεως ὁ δ., ὑπέριτμε' καὶ ἐὰν ἔχη καὶ ἐξαρχίαν γραπτέον (καὶ ἐξαρχε), ἐν ἀγίῳ Πνεύματι ἀγαπητὲ ἀδελφὲ καὶ συλλειτουργέ τῆς ἡμῶν μετριότητος' ». Darrouzès, J., *Ekthésis néa*, op. cit., p. 41–42.

¹⁷ « Εἰς ἀρχιεπισκόπους οὐ γράφει οὔτε ὑπέριτιμον οὔτε ἐξαρχον Ἐρώτατε ἀρχιεπίσκοπε τῆς ἀγιωτάτης ἀρχιεπισκοπῆς ὁ δ., ἐν ἀγίῳ Πνεύματι ἀγαπητὲ ἀδελφὲ καὶ συλλειτουργέ τῆς ἡμῶν μετριότητος' ». Darrouzès, J., *Ekthésis néa*, op. cit., p. 42.

¹⁸ « Πρὸς δὲ τοὺς ἐπίσκοπους τῶν μητροπολιτῶν Ἐοφιλέστατε ἐπίσκοπε τῆσδε', οὔτε δὲ ἀδελφὸν οὔτε συλλειτουργὸν προστίθισιν, ἀλλ' οὔδε βουλλῶνει τὰ πρὸς αὐτοὺς πιττάκια ». Darrouzès, J., *Ekthésis néa*, op. cit., p. 42, 53.

¹⁹ « Μακαριώτατε καὶ θεοσεβέστατε Καθολικὲ Ἱμερετίου, Ὀντισίου, Γουρίας, Σωανίας, Αἰχλαζίας καὶ πάσης κάτω Ἰβηρίας κύριε, Γρηγόριε, ἐν ἀγίῳ πνεύματι ἀγαπητὲ ἀδελφὲ καὶ συλλειτουργέ τῆς ἡμῶν μετριότητος ». Δελικάνης, Κ., Τὰ ἐν τοῖς κώδιξι τοῦ Πατριαρχικοῦ Ἀρχιεποφυλακείου σωζόμενα ἐπίσημα ἐκκλησιαστικὰ ἔγγραφα, Τ. Γ': Τὰ ἀφορῶντα εἰς τὰς σχέσεις τοῦ Οἰκουμενικοῦ Πατριαρχείου πρὸς τὰς ἐκκλησίας Ρωσσίας, Βλαχίας καὶ Μολδαβίας, Σερβίας, Αἰχιδῶν καὶ Πεκίου 1564-1863 (= *Delikanês*, Κ., *Ta en kôdixi III*), Ἐν Κωνσταντινουπόλει: Ἐκ τοῦ Πατριαρχικοῦ Τυπογραφείου, 1905, p. 205

²⁰ « γράφομεν εἰς τὴν ἀδελφικὴν σου ἀγάπην, ὡσὰν ὁποῦ εἶσαι κεφαλὴ πασῶν τῶν ἀγίων Ἐκκλησιῶν ὁποῦ εἶναι εἰς ὅλην τὴν Ἰβηρίαν ». *Delikanês*, Κ., *Ta en kôdixi III*, op. cit., p. 207

²¹ *Delikanês*, Κ., *Ta en kôdixi III*, op. cit., p. 208

²² « Διαιρεῖται ἅπασα ἡ Ἰβηρία εἰς Ἄνω καὶ Κάτω. Ἄνω λέγεται τό τε Κάρτελι καὶ Καχέτι, Κάτω δὲ τό τε Ἱμερέτι καὶ τὸ Ὄτισι καὶ ἡ Γουρία. Ἐχει καὶ δύο Καθολικοῦς: καὶ ὁ μὲν εἰς λέγεται τῆς Ἄνω ὁ δὲ τῆς Κάτω· ἡ καθέδρα τοῦ μὲν ἄνω Καθολικοῦ λέγεται Σχέτα, ἐπονομαζομένη τῶν 12 Αποστόλων, ἥτις καὶ ἀπέχει τοῦ Τιφλίσου μίλλια τρία. Τοῦ δὲ Κάτω λέγεται Μιτζβίντα, ὑπάρχει δὲ ἐν τῇ Αἰχλαζία: λέγεται δὲ καὶ Θρόνος τοῦ Αποστόλου Ἀνδρέου, τιμᾶται δὲ ἐπ' ὀνόματι τῆς δεσποίνης ἡμῶν Θεοτόκου ». *Delikanês*, Κ., *Ta en kôdixi III*, op. cit., p. 204

²³ *Delikanês*, Κ., *Ta en kôdixi III*, op. cit., p. 205

²⁴ « Ψωμί δὲν ἔχουν νὰ φάγουν πλὴν τῶν τριῶν ». *Delikanês*, Κ., *Ta en kôdixi III*, op. cit., p. 204

²⁵ « Ἦτον καὶ ἄλλοι ἀλλὰ ἐχάλασαν ἀπὸ τοὺς Αἰχλαζοὺς ». *Delikanês*, Κ., *Ta en kôdixi III*, op. cit., p. 205

²⁶ *Delikanês*, Κ., *Ta en kôdixi III*, op. cit., p. 231

²⁷ « Περί τῶν ἐν τῷ Ἱεραρχικῷ τῆς Καθολικῆς καὶ Αποστολικῆς Ἐκκλησίας τάγματι Πατριαρχῶν ». *Delikanês*, Κ., *Ta en kôdixi III*, op. cit., p. 795-797 ; Γεδεῶν, Μ., Κανονικαὶ διατάξεις : Ἐπιστολαί, λύσεις, θεσπίσματα τῶν ἀγιωτάτων πατριαρχῶν Κωνσταντινουπόλεως, ἀπὸ Γρηγορίου τοῦ Θεολόγου μέχρι Διονυσίου τοῦ ἀπὸ Ἀδριανουπόλεως, 2 Τ., Ἐν Κωνσταντινουπόλει, 1888-1889, τ. 1 (= *Gedeôn*, Μ., *Kanonikai Diataxeis I*), p. 61-64.

²⁸ « οἵτινες μέχρι τοῦ νῦν, Θεοῦ κρατῶντος, καὶ διατελοῦσι Πατριάρχαι γνήσιοι, καὶ ὀνομάζονται, καὶ γινώσκονται, καὶ κατὰ πᾶσαν τὴν οἰκουμένην διαφημίζονται, καὶ ἐν τοῖς ἱεροῖς διπτύχοις παρρησίαι μόνοι αὐτοὶ μνημονεύονται. Τούτων δ' ἐκτὸς τῶν πέντε Πατριαρχῶν οὔτε ὑπάρχει, οὔτε λέγεται ἄλλος Πατριάρχης ». *Delikanês*, Κ., *Ta en kôdixi III*, op. cit., p. 795–796 ; *Gedeôn*, Μ., *Kanonikai Diataxeis I*, op. cit., p. 62.

²⁹ « Τοὺς δ' αὐτονόμους ἀρχιεπισκόπους οἵτινές εἰσιν ὁ Αἰχιδῶν, καὶ ὁ Κύπρον, καὶ ὁ τῆς Ἰβηρίας, καὶ ὁ Πεκίου, κατὰ διαφόρους καιροὺς, ἐπ' αἰτίαις τισὶ φιλοτιμήσαντα πῆ μὲν βασιλέων σπουδάσματα πῆ δὲ καὶ Συνοδικαὶ διασκέψεις, ἰδίαις ἀρεσκευαίαις, ἀπλῶς

τούς τοιούτους Αρχιεπισκόπους ἐποίησαν καὶ ὀνόμασαν, καὶ τοῦτο μόνον ἔχουσιν ὄνομα καὶ οὕτω λέγονται, καὶ οὕτω γράφονται, δηλονότι ἀρχιεπίσκοποι τῆς δὲ Πατριαρχικῆς ὀνομασίας ξένω παντελῶς ὑπάρχουσι καὶ ἀμέτοχοι, καὶ μήτε ἐν τοῖς διπτύχοις ἔχουσι χῶραν, μήτε τῷ Πατριαρχικῷ καταλόγῳ συντάσσονται ». *Delikanès, K., Ta en kòdixi III, op. cit., p. 796; Gedeon, M., Orthonikiai Diataxeis 1, op. cit., p. 62.*

³⁰ « ... καὶ ἔστιν αὐτοκέφαλος Αρχιεπίσκοπος, ὡς ὁ Βουλγαρίας ἦτο ὁ Ἀχριδῶν, καὶ ὁ Κύπρου, καὶ ὁ τῶν Ἰβήρων ... ». *Delikanès, K., Ta en kòdixi II, op. cit., p. 386*

³¹ « ... Μακαριώτατον ἑαυτὸν θέλων ἐπιφημιζειν, καὶ αὐτόνομον διάγειν καὶ αὐτοκέφαλον, καὶ συνεξετάζεσθαι τοῖς αὐτονόμοις Αρχιεπισκόποις, τῷ Ἀχριδῶν δηλαδὴ καὶ Κύπρου καὶ τοῖς ὁμοίοις, καὶ κατ' αὐτούς ἐκείνους Μετρίότητα γράφειν, ἀνθ' ὧν καὶ τὸ κοινικὸν ἀπεισίγησε μνημόσυνον τοῦ ἰδίου Πατριάρχου, τοῦ τῶν Ἱεροσολύμων, ὑπὲρ πάσης Ἐπισκοπῆς Ὁρθοδόξων τὴν μνεῖαν ξενοπρεπῶς ἐπιφωνήσας ... ». *Δελικάνης, Κ., Τὰ ἐν τοῖς κώδιξι τοῦ πατριαρχικοῦ ἀρχιεποφυλακεῖον σωζόμενα ἐπίσημα ἐκκλησιαστικὰ ἔγγραφα, Τ. Β': τὰ ἀφορώντα εἰς τὰς σχέσεις τοῦ Οἰκουμενικοῦ Πατριαρχείου πρὸς τὰς ἐκκλησίας Ἀλεξανδρείας, Ἀντιοχείας, Ἱεροσολύμων καὶ Κύπρου (1575-1863) (= Delikanès, K., Ta en kòdixi II), Ἐν Κωνσταντινουπόλει, 1904, p. 382.*

³² « ... μόνῃ χειροτονία ἐστὶν ἡ κυρία αἰτία, δι' ἧς ἡ διαφορὰ τῶν Ἀρχιερατικῶν στάσεων γίνεται • τριχῶς γὰρ ἅπασα προβαίνει ἡ Ἀρχιερατικὴ χειροτονία, καὶ χειροτονεῖται, φημί, ἕκαστος Αρχιερεὺς ἢ ὑπὸ Πατριάρχου, καὶ ἔστι Μητροπολίτης, ἢ καὶ λιτὸς Αρχιεπίσκοπος, ὑποκείμενος τῷ αὐτῷ Πατριάρχει, ἢ ὑπὸ Μητροπολίτου χειροτονεῖται, καὶ ἔστιν Ἐπίσκοπος ὑποκείμενος τῷ Μητροπολίτῃ, ἢ χειροτονεῖται ὑπὸ τῶν Αρχιερέων τῆς ἐπαρχίας αὐτοῦ, καὶ ἔστιν αὐτοκέφαλος Αρχιεπίσκοπος, ὡς ὁ Βουλγαρίας ἦτο ὁ Ἀχριδῶν, καὶ ὁ Κύπρου, καὶ ὁ τῶν Ἰβήρων, καθαίπερ ῥητῶς φησὶν ἡ Ἰουστινιάνειος Νεαρά: 'τὸν δὲ μακαριώτατον Αρχιεπίσκοπον τῆς πρώτης Ἰουστινιανῆς, τῆς ἡμετέρας πατρίδος, ὑπὸ τῆς οἰκειᾶς Συνόδου χειροτονεῖσθαι' ». *Delikanès, K., Ta en kòdixi II, op. cit., p. 386.*

³³ « Θεοφιλέστατός τε Αρχιεπίσκοπος ὀνομάζεται, καὶ οὐχὶ μακαριώτατος, κατ' οὐδὲν ἀρμοζούσης αὐτῷ τῆς τοιαύτης προσηγορίας, καὶ ἡ ταπεινότης ἡμῶν γράφῃ οὐχ ἡ μετρίότης ». *Delikanès, K., Ta en kòdixi II, op. cit., p. 388.*

³⁴ *Vetochnikov, K., La «concession» de la métropole de Kiev au patriarche de Moscou en 1686 : Analyse canonique, Proceedings of the 23rd International Congress of Byzantine studies, Belgrade, 22-27 August 2016 : Round Tables, Editors Bojana Krsmanović, Ljubomir Milanović, Belgrade 2016, p. 780-784.*

³⁵ *Vetochnikov, K., Οι πατριαρχικές εξαρτίες καὶ σταυροπήγια στὴν Κριμαία, Κληρονομία 34 (2002), 28*

³⁶ *Журнал Московскоу Патриархиу 3 (1944) 7.*

³⁷ « ἐν τοῖς ὀρίοις τῆς Δημοκρατίας τῆς Γεωργίας, Ἁγία Ὁρθόδοξος Ἐκκλησία, ἡ παλαιόθεν δι' αὐτοδιοικήτου κατὰ χειραφέτησιν καθεστῶτος καὶ δι' ἀναλόγου ἐκκλησιαστικῆς ὀργανώσεως καὶ διοικήσεως προικισθεῖσα ». *Βαβούσκος, Α., Λιάντας, Γ., Οι θεσμοὶ του αὐτοκεφάλου καὶ του αὐτονόμου καθεστῶτος στὴν ὀρθόδοξη Ἐκκλησία (= Vanouskos, A., Liantas, G., Οι thesmoi), Θεσσαλονίκη, 2014, p. 166.*

³⁸ « ἐν ἀλλεπαλλήλοις εὐκαιρίαις, τῷ καθ' ἡμᾶς Ἀγιωτάτῳ Ἀποστολικῷ καὶ Πατριαρχικῷ Οἰκουμενικῷ, Θρόνῳ καὶ ἐξητήσατο τὴν εὐλογίαν καὶ κύρωσιν τῆς αὐτοδιοικήτου αὐτῆς συγκροτήσεως ». *Vanouskos, A., Liantas, G., Οι thesmoi, op. cit., p. 166.*

³⁹ « ἔγνωμεν ... ἀποδέξασθαι τὴν ... ἀναφορὰν ... καὶ χορηγήσαι τὴν παρ' ἡμῶν εὐλογίαν, ἀναγνώρισιν καὶ κύρωσιν πρὸς τὴν αὐτοκεφάλιαν καὶ ἀνεξάρτητον ὀργανῶσιν αὐτῆς, ἐπ' ἀναφορᾷ μέντοι γε πρὸς τὴν μέλλουσαν Ἁγίαν Οἰκουμενικὴν Σύνοδον, τὴν ἀείποτε διασφαλίζουσαν καὶ ἀλώβητον διατηροῦσαν τὴν ἐν τῇ πίστει καὶ τῇ ἐκκλησιαστικῇ κανονικῇ τάξει ἐνότητά τῆς Ἁγίας ἡμῶν Ὁρθοδόξου Ἐκκλησίας ». *Vanouskos, A., Liantas, G., Οι thesmoi, op. cit., p. 166-167.*

⁴⁰ « ἀποφαινόμενοι ἀνακηρύττομεν τὴν Ἀγιωτάτην Ἐκκλησίαν τῆς Γεωργίας, ὑπὸ τὴν παλαιόθεν αὐτοδιοικήτον σύστασιν καὶ ὀργανῶσιν αὐτῆς μαρτυρομένην ». *Vanouskos, A., Liantas, G., Οι thesmoi, op. cit., p. 167.*

⁴¹ « διοικῆ καὶ διέπη τὰ κατ' αὐτὴν ἀνεξαρτήτως καὶ αὐτοκεφάλως, κατὰ τὴν τάξιν καὶ παρὰ ταῖς λοιπαῖς κατὰ τόπους Ἁγίας Ὁρθοδόξους Ἀυτοκεφάλους Ἐκκλησιαίς ἰσχύοντα κανονικὰ δικαίωματα ». *Vanouskos, A., Liantas, G., Οι thesmoi, op. cit., p. 167.*

⁴² « και πρώτον ἀπό γε κανονικῆς και ἐκκλησιαστικῆς τάξεως και προνομίας ἀποδεχομένη και τιμῶσα τὸν καθ' ἡμᾶς Οἰκουμενικὸν Θρόνον ». *Vanouskos, A., Liantas, G., Oi thesmoi, op. cit., p. 167.*

⁴³ « γνωρίζουσα ὡς ὑπερτάτην αὐτῆς διοικητικὴν ἐκκλησιαστικὴν ἀρχὴν τὴν ἐκ τῶν κανονικῶν ἐν Γεωργία Ὁρθοδόξων Ἀρχιερέων ἀπαρτιζομένην Ἱερὰν Σύνοδον, ἔχουσα Πρόεδρον τὸν ἐκάστοτε Ἀρχιεπίσκοπον Μετοσχέτης και Τιφλίδος και Καθολικὸν πάσης Γεωργίας ». *Vanouskos, A., Liantas, G., Oi thesmoi, op. cit., p. 167.*

⁴⁴ « ὁ ἐκάστοτε Ἀρχιεπίσκοπος Μετοσχέτης και Τιφλίδος και Καθολικὸς Πατριάρχης πάσης Γεωργίας ἔχει τὸ καθήκον ὅπως ἀναγγέλη τοῖς Προκαθημένοις αὐτῶν, κατὰ τὴν κανονικὴν τάξιν τῆς Ἁγίας ἡμῶν Ὁρθοδόξου Ἐκκλησίας, τὴν ἐκλογὴν και ἀνάρρησιν αὐτοῦ δι' ἐνθρονιστηρίων Εἰρηνίων Γραμμάτων, παρεχόμενος ἅμα και τὴν ἀδελφικὴν ὁμολογίαν ». *Vanouskos, A., Liantas, G., Oi thesmoi, op. cit., p. 167-168.*

⁴⁵ « και ὅπως μνημονεύη, κατὰ τὴν τάξιν, ἐν τοῖς Ἱεροῖς Διπτύχοις τοῦ ὀνόματος τοῦ ἐκάστοτε Οἰκουμενικοῦ Πατριάρχου και τῶν λοιπῶν ... Πατριαρχῶν και ... Προέδρων τῶν ... Ἀυτοκεφάλων Ἐκκλησιῶν ». *Vanouskos, A., Liantas, G., Oi thesmoi, op. cit., p. 168.*

⁴⁶ « Περί δὲ τοῦ Ἁγίου Μύρου προκειμένου πρέπον ἐστὶν ὅπως τηρηταὶ ἢ ἐν προκειμένῳ καθεστηκυῖα ἐκκλησιαστικὴ τάξις ». *Vanouskos, A., Liantas, G., Oi thesmoi, op. cit., p. 168.*

⁴⁷ « Ὡσαύτως συνίσταμεν ὅπως, προκειμένου περὶ ζητημάτων ἢ ἀποριῶν γενικωτέρας ἐκκλησιαστικῆς φύσεως, ἐξερχομένων τῶν ὀρίων τῆς δικαιοδοσίας τῶν ἐπὶ μέρος Ἀυτοκεφάλων Ἐκκλησιῶν και καθολικότερας δοκιμασίας και ψήφου δεομένων, ὁ Ἀρχιεπίσκοπος Μετοσχέτης και Τιφλίδος και Καθολικὸς Πάσης Γεωργίας ἀπευθύνεται πρὸς τὸν καθ' ἡμᾶς Ἁγιώτατον Πατριαρχικὸν Οἰκουμενικὸν Θρόνον ». *Vanouskos, A., Liantas, G., Oi thesmoi, op. cit., p. 168.*

⁴⁸ « τῶν οὕτως ἐκκλησιαστικῶς διενεργηθέντων ἀνακοινομένων και ταῖς λοιπαῖς ἀδελφαῖς Ὁρθοδόξοις Ἀυτοκεφάλοις Ἐκκλησίαις, κατὰ τὴν τάξιν, διὰ γε τὴν παραφυλακὴν και στήριξιν τῆς ἐνότητος τῆς Ἁγίας ἡμῶν Ὁρθοδόξου Ἐκκλησίας ». *Vanouskos, A., Liantas, G., Oi thesmoi, op. cit., p. 169.*

⁴⁹ « ἔγνωμεν τῇ ἐκκλησιαστικῇ οἰκονομίᾳ χρώμενοι, δοῦναι τὴν ἀδελφικὴν συγκατάθεσιν και ἀναγνώρισιν τῆς καθ' ἡμᾶς Ἁγιωτάτης Ἐκκλησίας τῆς Κωνσταντινουπόλεως, ἵνα ἢ κατὰ Γεωργίαν Ἁγιωτάτη Ἐκκλησία τιμηθῇ διὰ τῆς Πατριαρχικῆς ἀξίας και περιωπῆς, τοῦ Πρώτου αὐτῆς φέροντος, κατὰ τὰ τοῖς ἀρχαίοις χρονικοῖς και ἄλλαις ἐκκλησιαστικαῖς πηγαῖς αὐτῆς ἀναφερόμενα, τὸν τίτλον τοῦ «Ἀρχιεπισκόπου Μετοσχέτης και Τιφλίδος και Καθολικοῦ Πατριάρχου πάσης Γεωργίας», και οὕτω μνημονοούμενον ἐφ' ἐξῆς ἐν τοῖς Ὁρθοδόξοις Διπτύχοις ἐν ταῖς θείαις και ἱεραῖς ἀκολουθίαις ». *Vanouskos, A., Liantas, G., Oi thesmoi, op. cit., p. 170.*

⁵⁰ « Ἐχόντες δὲ στερερὰν τὴν πεποιθῆσιν ὅτι, ἐν ταῖς οὕτως ὑπὸ τῆς καθ' ἡμᾶς Ἁγίας τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας κριθεῖσι και συνοδικῶς κυρωθεῖσιν, ἔξομεν ὁμογνώμονας και συμψήφους και τοὺς λοιποὺς Μακαριωτάτους Πατριάρχας και Προέδρους πασῶν τῶν Ἁγίων τοῦ Θεοῦ ἀδελφῶν Ὁρθοδόξων Ἀυτοκεφάλων Ἐκκλησιῶν και κοινῇ ἀπὸ τοῦδε ἔσται πάντων ἢ συναίνεσις περὶ τῆς ἀναγνωρίσεως τῆς Πατριαρχικῆς ἀξίας τῆ ἀδελφῆ Ἐκκλησία τῆς Γεωργίας ». *Vanouskos, A., Liantas, G., Oi thesmoi, op. cit., p. 170-171.*