

Domnule Rector,

Domnule Președinte a al Senatului,

Facultatea de Teologie propune decernarea titlului de DOCTOR HONORIS CAUSA al Universității din Craiova, domnului academician prof. univ. dr. Sebastian Brock, reputat cercetător și orientalist englez, în data de 7 octombrie 2016.

Profesorul Sebastian Brock s-a născut în ziua de 24 februarie 1938, în Londra. Formarea intelectuală și-a început-o tot în capitala Regatului Britanic. A parcurs mai întâi cursurile prestigiosului Colegiu Eton, pe care le-a absolvit cu rezultate excepționale. Pentru stagiul de licență s-a înscris la Universitatea Cambridge, unde s-a aplecat îndeosebi spre cercetarea limbilor clasice (Latină și Greacă) și orientale (Ebraică și Aramaică). În 1962 a primit diploma de absolvent, fiind apreciat de asemenea cu rangul *Prima Clasă (First Class)*. Pentru studiile de doctorat a mers la Universitatea din Oxford, având ca direcție de lucru „*revizuirea primei cărți a Profetului Samuel din Vechiul Testament, pe versiunea Septuagintei*”. În anul 1966 obținut titlul de Doctor, primind calificativul maxim. În același an s-a căsătorit cu prof. Helen MacGill Charrington Hughes, specialistă în arheologie și de asemenea preocupată de creștinismul răsăritean.

Prima cercetare practică în domeniul teologiei siriene s-a legat de localitatea Tur Abdin, din Siria. Aici a început o colaborare fructuoasă cu episcopul Philoxenos Yuhannon Dolabani, la rândul său specialist pe acest domeniu. Prin intermediul lui Dolabani, Sebastian Brock a reușit să coopteze numeroși tineri din tradiția orientală (India sau Orientul Mijlociu) pentru a studia la Universitatea din Oxford.

Carierea academică a reputatului siriacist a început în anul 1963, când a devenit asistent pentru Departamentul de Teologie al Universității din Birmingham, Anglia. În anul 1967 s-a transferat la Cambridge, la catedra de Lector pentru disciplina Ebraică-Aramaică, în cadrul Facultății de Studii Orientale. În 1974, prof. Sebastian Brock s-a mutat la Oxford, unde a funcționat ca Lector pentru disciplinele Aramaică și Siriacă, în cadrul Institutului de Studii Orientale, devenind totodată și membru al Colegiului Wolfson. Pe cele două discipline, Aramaică și Siriacă, a fost avansat ca profesor, afirmându-se ca reputat cercetător și promotor al

teologiei orientale la nivel academic, în întreaga lume. S-a retras de la catedră în anul 2003, lăsând în urmă numeroși ucenici pe care i-a format pentru studiul acestei tradiții a Bisericii Răsăritene.

De-a lungul carierei sale, prof. Sebastian Brock a primit numeroase distincții și aprecieri din partea maimultor instituții de prestigiu academic din întreaga lume. Amintim astfel că din anul 1977 este membru al Academiei Britanice. În 1979 a fost certificat cu titlul de membru corespondent al Secțiunii de Teologie Siriacă, din cadrul Academiei din Irak. În 1982 a devenit Curator în cadrul Colecției de Manuscrise Mingana, din cadrul Selly Oak Colleges, Birmingham. În același an a fost numit Vicepreședinte al Societății „Arm” pentru Studii Mesopotamiene din Oxford etc.


Activitatea sa didactică și de cercetare se leagă foarte mult de realitatea faptică a Bisericilor din arealul Sirian. Astfel, atât ca cercetător, profesor, dar mai ales ca apropiat și devotat prieten al Părinților Sirieni, savantul britanic a reușit să câștige simpatia reprezentanților clerici din Bisericile Orientale, care l-am apreciat și l-au primit dintotdeauna cu bucurie în mijlocul lor. Astfel, în anul 1989, a fost decorat de Biserica Maronită cu „Ordinul Sf. Silvestru”. De asemenea, Patriarhul Ignatius Zakka I, al Bisericii Siriene Ortodoxe, i-a conferit „Ucenic al Sfântului Efrem”.

Opera sa a fost la fel de apreciată și în Apus, primind titlul de Doctor Honoris Causa al Institutului Pontifical de Studii Orientale din Roma. În 2003, în cadrul unei ceremonii speciale organizate în cinstea domniei sale la Oxford, i-a fost acordat titlul „*Haddaya* - Maestru al Studiilor Sriace”. În acest context, reprezentanții Bisericilor Orientale l-au confirmat drept „Unul dintre Doctorii Bisericii noastre - *Malphone d-Idto*”.

Din dragoste pentru tradiția și valoarea teologiei siriene, profesorul Sebastian Brock a scris zeci de cărți, sute de articole și studii, traduceri și editări de texte inedite etc. Opera sa scrisă este extem de vastă, fiind totodată și autoritatea princeps în cercetarea academică din zilele noastre pe acest domeniu (atașăm referatului nostru lista bibliografică a prof. Sebastian Brock). Autoritatea sa științifică a impus un necesar echilibru în dialogul ecumenic al Bisericilor Orientale. „*Creștinismul de limbă siriacă nu a putut fi mai divizat de-a lungul istoriei. Pozițiile teologice adoptate de Bisericile Asiriene din Răsărit și de Biserica Siriană Ortodoxă, privind problematica hristologică, au fost socotite dintotdeauna eretice din perspectivă reciprocă, și, desigur, de cei din afară. Brock a fost crucial în demonstrarea ortodoxiei acestor Biserici,*

arătând totodată cum ar trebui ele să fie corect înțelese. Studiile sale sunt instrumente indispensabile ce pot fi aplicate penru a genera apropiere și unitate de simțire între denominațiunile creștine ale tradiției siriene”.¹

Director Departamentul de Teologie,
Pr. Conf. univ. dr. Nicolae Răzvan Stan



¹ George a Kiraz, *Sebastian Brock – Haddya of Syriac Studies*, in *Jurnal of Assyrian Academic Studies*, vol. 18, nr. 1/2004, p. 6.



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EXTRAS
DIN ȘEDINȚA CONSILIULUI FACULTĂȚII DE TEOLOGIE ORTODOXĂ,
24 MARTIE 2016, ORA 14.00

Ordinea de zi:

1. Situația acoperirii cu personal didactic de predare a orelor din posturile vacante din stat în sem.II, 2015-2016 și situația asociațiilor plătiți în regim plata cu ora
2. Înființarea Departamentului de Arte Vizuale
3. Încheiere protocol cu Spitalul Nr.1
4. Probleme studențești
5. Cereri studențești
6. Raportul privind Practica liturgică a studenților în Săptămâna Duhovnicească
7. Actualizarea Regulamentului studențesc intern al Facultății în concordanță cu ultimele regulamente emise de către Sectorul teologic-educațional al Patriarhiei Române
8. Organizarea Săptămânii "Școala altfel" din învățământul preuniversitar
9. Propunere de decernare a titlului academic de DHC Prof.Sebastian Brock
10. Diverse

Ședința s-a desfășurat în prezența a 6 membri, din care 4 cadre didactice, din totalul de 7 membri, 5 cadre didactice și 2 studenți.

Ședința a fost prezidată de Înaltpreasfințitul Părinte Decan, Prof.univ.dr Irineu Ion Popa care, după ce a constatat întrunirea a două treimi din numărul cadrelor didactice care au calitatea de membri ai Consiliului Facultății, a declarat deschisă ședința cu ordinea de zi menționată mai sus:

La punctul 9 al ordinii de zi „*Propunere de decernare a titlului academic de DHC Prof.Sebastian Brock*”, Înaltpreasfințitul Părinte Decan, Prof.univ.dr Irineu Ion Popa prezintă cererea Pr.Conf.univ.dr Nicolae-Răzvan Stan, Directorul Departamentului de Teologie, care propune decernarea titlului academic de Doctor Honoris Causa al Universității din Craiova Profesorului de Studii siriace Sebastian Brock, de la Institutul Oriental din cadrul Universității din Oxford, prestigios cercetător în domeniul studiilor limbilor și culturilor orientale, în special al limbii și culturii siriace.

Supusă la vot, propunerea este aprobată în unanimitate.

Discuțiile și exprimarea votului au respectat procedura de lucru în vigoare.



Pentru conformitate,
Decan și Președinte al Consiliului Facultății,
Prof.univ.dr IRINEU ION POPA

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Născut la 24 februarie 1938, în Londra

Institutul de Studii Orientale

Curriculum Vitae:

Rezumat:

I. Lucrări de referință (titluri indicate în originalul englez însoțite de traducerea în română):

- *The Harp of the Spirit: Twelve Poems of St Ephrem/Harpa Sfântului Duh: doisprezece poeme ale Sfântului Efreem* (London 1975; second, enlarged, edition 1983). [French translation of 1983 edition by D. Rance, in *L'Oeil de Lumière/ Ochiul luminos*, 1991; Arabic translation of 1975 edition by Fr. Maximous al-Antouny, *Qitaratu 'l-Ruhi*, Cairo 1989; Persian translation, Tehran c.1996; Italian tr. by Maria Campatelli and Manel Nin, Rome 1999].
- *The Luminous Eye: The Spiritual World Vision of St Ephrem/ Ochiul luminos: perspectivă vieții spirituală la Sfântul Efreem* (Rome 1985); new edition, Cistercian Publications, Kalamazoo, 1992. [French translation by D. Rance, *L'Oeil de Lumière, la vision spirituelle de saint Ephrem* (Spiritualité Orientale 50, Abbaye de Bellefontaine, 1991); Arabic translation by J. Tarzi, 1994; Persian translation, Tehran 1998; Romanian tr. by Ioan Ica jr, Sibiu 1998; Italian translation by Maria Campatelli, Rome 1999); Malayalam tr. 2009; Swedish tr., 2010; Danish and Russian tr. forthcoming].
- *The Syrian Fathers on Prayer and the Spiritual Life/ Părinții sirieni în rugăciune și viața spirituală* (Cistercian Studies 101; Kalamazoo 1987). [Malayalam adaptation by G. Chediath, 1990; Persian tr. Tehran 1997(?); French translation of Introduction and selections by M. Moubarakah and J. Obeid, in *Parole de l'Orient* 26 (2001), 201-266].
- *A Brief Outline of Syriac Literature/ O scurtă descriere a literaturii siriene* (Moran 'Etho series 9; Kottayam 1997; 2nd edn 2009).
- *From Ephrem to Romanos: Interactions between Syriac and Greek in Late Antiquity/ De la Efreem la Roman Melodul: Interacțiunea dintre teologia Siriacă și Greacă în primele veacuri creștine* (Aldershot: Variorum CSS 664, 1999).
- (with D.G.K. Taylor, E. Balicka-Witakowski, W. Witakowski), *The Hidden Pearl. The Syrian Orthodox Church and its Ancient Aramaic Heritage. I/ Perla ascunsă. Biserica Ortodoxă Siriacă și vechea sa moștenire aramaică I*, (with DGKT) *The Ancient Aramaic Heritage*; II/ *Vechea moștenire aramaică II*, (with DGKT, EB-W, WW), *The Heirs of the Ancient Aramaic Heritage*; III/ *Moștenirea vechei tradiții aramaice* (with WW), *At the Turn of the Third Millennium: the Syrian Orthodox Witness/La cumpăna celui de al treilea mileniu: mărturia ortodoxiei siriene* (Rome: Trans World Film Italia, 2001).
- *Fire from Heaven: Studies in Syriac Theology and Liturgy/ Foc coborât din cer: Studii în teologia Siriacă și Liturghie* (Aldershot: Variorum SCSS 863, 2006).
- *The Wisdom of Isaac of Nineveh [Syriac-English]/ Înțelepciunea lui Isaac de Ninive* (Piscataway NJ, 2006).

- (with G. Kiraz), *Ephrem the Syrian. Select Poems* [Syriac-English]/ Efrem Sirul. Poemealese (Eastern Christian Texts 2; Provo, 2006).
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- Gabriel of Qatar's Commentary on the Liturgy/ Comentariul lui Gabriel de Qatar la Dumnezeiasca Liturghie, *Hugoye* 6:2 (2003).
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- A neglected revision of the Peshitta Psalter/ O revizuire neglijată a supralucrării Peshitta Psalter [by Mar Clemens Joseph David, 1877], in C. McCarthy and J.F. Healey (eds), *Biblical and Near Eastern Essays. Studies in Honour of Kevin J. Cathcart* (JSOT Suppl. 375; London, 2004), 131-42.
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- Changing fashions in Syriac translation technique: the background to Syriac translations under the Abbasids/ Schimbare de metodă în tehnica traduceri siariene: fundamentul traducerilor siariene sub Abasizi, *JCSSS* 4 (2004), 3-14.
- Some early witnesses to the East Syriac liturgical tradition/ Câteva mărturii timpurii cu privire la tradiția de limbă siacă în Apus, *JAAS* 18:1 (2004), 9-45.
- Transformations of the Edessa portrait of Christ/ Evoluția imaginii lui Hristos în Edesa, *JAAS* 18:1 (2004), 46-56.
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- Syriac Studies: a Classified Bibliography 1996-2000/ Studiile siariene: o bibliografie selectă 1996-2000, *Parole de l'Orient* 29 (2004), 263-410.
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- A neglected witness to the East Syriac New Testament Commentary tradition, Sinai Arabic ms 151/ O mărturie uitată cu privire la versiunea apuseană a exegezei Nou Testamentare, in R. Ebied and H. Teule (eds), *Studies on the Christian Arabic Heritage* [Festschrift Samir Khalil] (Eastern Christian Studies 5; Leuven 2004), 205-215.



Sebastian Paul Brock

Dr Sebastian P. Brock is Emeritus Reader in Syriac Studies in the University of Oxford. For several years after his retirement in 2003 he was a Visiting Lecturer at the Pontificio Istituto Orientale. He has published extensively in the field of Syriac literature, including editions and translations of a number of new Syriac texts.

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Variety in Institution Narratives in the Syriac Anaphoras

In contrast to the case with the Churches of Greek and Latin liturgical tradition, the Churches of Syriac liturgical tradition uniquely comprise three distinct Christological traditions, one Chalcedonian (represented by the Maronite, Syrian Catholic, Chaldean Catholic, Syro-Malabar and Syro-Malankara Churches), and two separate non-Chalcedonian ones (Syrian Orthodox, and Church of the East); they are also unique in the large number of Anaphoras that they preserve; this applies above all to the Syrian Orthodox tradition for which over seventy Anaphoras survive, although many of these are no longer in current use. Further Anaphoras are also known once to have existed, but are now no longer extant.

A close study of the constituent elements (in the present case, the Institution Narrative) of these different Anaphoras not only provides the wider context within which the most distinctive feature of the Anaphora of Addai and Mari – the absence of an Institution Narrative – should be studied, but it also brings to light the considerable variety over details of wording, pointing to different emphases and concerns that lie behind the liturgical texts that come down to us.

Just as modern ecumenical dialogue on christology has realized that uniformity should not be seen as a prerequisite for unity, so too this needs to be seen to be the case in liturgy.

NB: I have asked prof. Brock to kindly make available his complete BIBLIOGRAPHY to anyone who wishes to consult it. Here it is. / Ho chiesto al prof. Brock di mettere a disposizione di chiunque fosse interessato l'elenco completo della sua BIBLIOGRAFIA, che allego qui (C. Giraud).

BIBLIOGRAPHY

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b) **TRANSLATIONS (contributed to:)**

1. R.N. Beshara, *Mary, Ship of Treasures* (Brooklyn NY, 1988).
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5. C. Chaillot, *Rôle des images et vénération des icônes dans les Églises orthodoxes orientales* (Genève 1993).
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c) **ARTICLES**

(**AB** = *Analecta Bollandiana*; **BSOAS** = *Bulletin of the School of Oriental and African Studies*; **JCSSS** = *Journal of the Canadian Society for Syriac Studies*; **ER** = *Ephrem to Romanos* (1999); **JAAS** = *Journal of Assyrian Academic Studies*; **JJS** = *Journal of Jewish Studies*; **JSS** = *Journal of Semitic Studies*; **JTS** = *Journal of Theological Studies*; **LM** = *Le Muséon*; **OC** = *Oriens Christianus*; **OCA** = *Orientalia Christiana Analecta*; **OCP** = *Orientalia Christiana Periodica*; **OLP** = *Orientalia Lovanensia Periodica*; **PdO** = *Parole de l'Orient*; **SSC** = *Studies in Syriac Christianity* (1992); **Syriac Perspectives** = *Syriac Perspectives on Late Antiquity* (1984); **SSS** = *Studies in Syriac Spirituality* (1988).

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