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### **The Synod of Dadisho (424) Revisited in Light of the Typology of Peter**

#### **SUMMARY**

The so-called declaration of independence of the East Syriac Church at the Synod of Dadisho in 424 has been understood by outsiders generally as a schismatic act with which ecclesial communion with the rest of Christendom was broken off with the claim that the occupant of the primatial see of Seleucia-Ctesiphon was the successor of the Apostle Peter. In the light of the typology of Peter, however, it is possible to re-read the same event differently. The typology of Peter marked the Syriac patristic theology from Aphrahat onwards and was shared also by the Greek East and the early Latin West. In the context of conflict and war between the Roman Empire and the Persian Empire, the synodal decision of 424 can be appreciated positively as a measure of self-defence. Moreover, on reaching maturity Churches like persons have the right to self-determination and autonomy in application of the principle of subsidiarity. Even as unbiased studies have recently cleared the East Syriac Church of the traditional charge of Nestorian *heresy* and celebrating *invalid* Eucharistic *liturgy* with its "bizarre" anaphora of Addai and Mari without the institution narrative, a re-appraisal of the Synod of Dadisho in the light of the typology of Peter acquits this Church of the lingering accusation of *schism*.