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Synods of the Churches of and after the Reformation

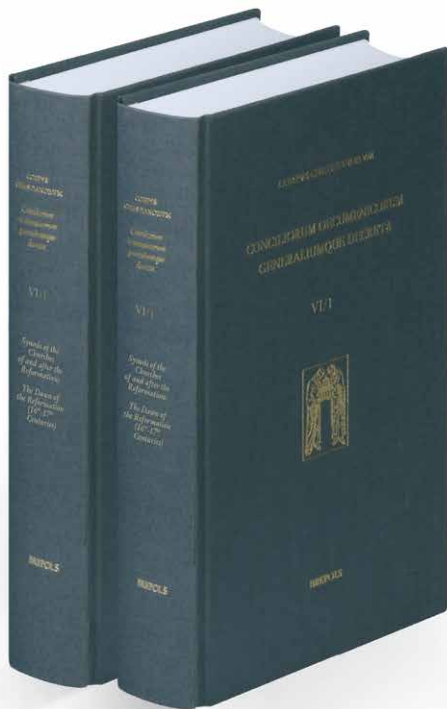


BREPOLS

CCCOGD, VI.1

Synods of the Churches of and after the Reformation:
The Dawn of the Reformation (16th-17th Centuries)

A. Melloni (ed.), in collaboration with G. Braghi



This two-volume set includes the critical editions – in some cases the very first critical editions – of a selection of synods of the Churches of and after the Reformation from 1526 to 1616. This collection of synodal decrees represents different confessional families and covers a wide linguistic and geographical spectrum.

2 vols, xxix + 1092 p., 155 x 245 mm, 1 b/w ill., 2024, HB
ISBN 978-2-503-54506-6, € 700 excl. VAT

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IUXTA CERTISSIMAM SERMONUM DEI REGULAM, ORDINATA
IN VENERABILI SYNODO PER CLEMENTISSIMUM HESSORUM
PRINCIPEM PHILIPPUM, ANNO, MDXXVI. DIE XX OCTOBRI
5 HOMBERGI CELEBRATA, CUI IPSEMET PRINCEPS ILLUSTRISSI-
MUS INTERFUIT.

| SYNODUS HESSIACA IN NOMINE DOMINI APUD HOMBERGUM CONGRE-
GATA UNIVERSIS ET SINGULIS CHRISTI NOMEN INVOCANTIBUS, AD QUOS
HAEC NOSTRA PERVENERINT, PAX ET GRATIA A DEO PATRE NOSTRO ET
10 DOMINO NOSTRO IESU CHRISTO.

1. Benedictus Deus Dominus noster, qui post tam diutinas tenebras nostri
misertus, aeternae veritatis suae lucem immisit, et Christum, quem Spiritus
impostores et doctriinae Daemoniorum suboscuro, nobis denuo palam
fecit. Hinc nobis laetitia vera et perpetua sui nominis benedictio, cuius fiducia
15 decernimus abiectis impiis hominum traditionibus vivere et regi verbo suo,
quod omnium fidelium est unica et ea quidem certa ad salutem Regula.

2. Erravimus et ut caeci olim a via veritatis et salutis declinavimus, ambu-
lavimus in via erroris et perditionis. Iam Dei misericordia illustrati in ipsam, a
qua apostataveramus, viam sic nos rediisse laetamur, ut cupiamus ad eam
20 universos pellicere et agere, ut sic eam amplectantur, ut nunquam ab ea defi-
ciant.

3. Ea ratione pro universis nostrae Hassiae Ecclesiis, et si deinde nonnul-
lae aliae ad idem nostrum exemplo provocarentur, conscripsimus hic, quae ipsis
Ecclesiis utilia fore vidimus, de quibus parati sumus Deo et Caesari ex Dei
25 verbo reddere rationem, prout in novissimis Imperialibus Comitibus Sphyrac
celebratis fuit definitum.

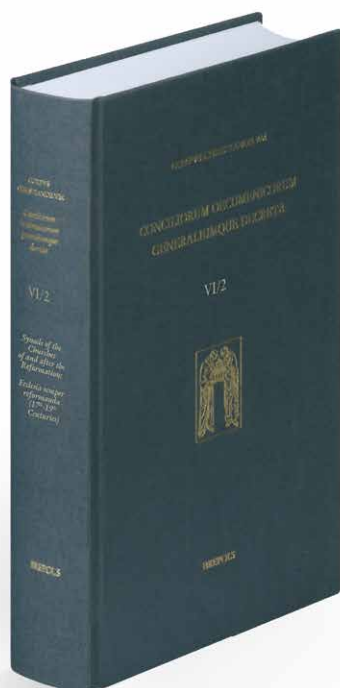
25 Sphyrac] i.e. Speyer

24 sui nominis] nominis sui 22 nostrae Hassiae] Hassiae nostrae 5

CCCOGD, VI.2

Synods of the Churches of and after the Reformation: Ecclesia semper reformanda (17th-19th Centuries)

A.Melloni (ed.), in collaboration with G. Braghi



This volume includes the critical editions – in some cases the very first critical editions – of a selection of synods of the Churches of and after the Reformation from 1618 to 1820. This collection of synodal decrees represents different confessional families and covers a wide linguistic and geographical spectrum between Europe and North America.

vi + 675 p., 155 x 245 mm, 2025, HB
ISBN 978-2-503-59613-6, € 460 *excl. VAT*

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1785/1789	Concilia Philadelphiensia (M. Rubboli)
1820	Concilium Terrae Mariae (K.-E. Williams)

THE SYNOD OF DORDRECHT 1618/1619

The Synod of Dordrecht (or Dordt) and its decisions have been critical for the developments of international Calvinism, not least because it represented the first and, to the present, only international Reformed Synod. The acceptance of the *Canons of Dordrecht* meant an end to decades of inner-Reformed discussions on the relation between God's sovereignty and human responsibility. In Dordrecht, the Reformed doctrine on this central issue was defined as the sole way of dealing with it according to Scripture. This also meant that Dordrecht became the unifying force for generations of Calvinist Reformed churches around the world which accepted the *Canons* as their confessional basis and norm. The confessional status is similar to that of the Lutheran *Book of Concord*, implying that for the coming centuries one's position on Dordrecht was essential for being Reformed. Although the main focus of the Synod was on the dispute on predestination, decisions made on other topics were also very important and influential. Dordrecht was significant also in regard to Church polity. With the acceptance of the so-called Dordrecht Church order (*Dordtse kerkenorde*), the responsibilities of Church and state were clarified and the Church order of Dordrecht remained for centuries the rule for Church polity in Reformed churches in the Netherlands. Of further lasting importance was the decision on a new Bible translation, which was published in 1637 as the *Statenvertaling*, a translation that not only shaped Reformed spirituality for centuries, but also had a large impact on the development of the Dutch language.

HISTORICAL BACKGROUND

The Synod of Dordrecht and its main doctrinal document, known as the *Canons of Dordrecht*, resulted on the one hand from an international dispute over the relationship between divine sovereignty and human responsibility which lasted more than half a century, and on the other hand from growing political and theological tensions in the Netherlands.

The international dispute goes back to the debate between Luther and Erasmus over the freedom of the will, to Augustine's battles with Pelagius, and even to the Bible itself in the discussion in Rom. 9-11 about the election of

CCCOGD, VI.3

Synods of the Churches of and after the Reformation: Alliances and Concords (19th-21st Centuries)

A.Melloni (ed.), in collaboration with G. Braghi



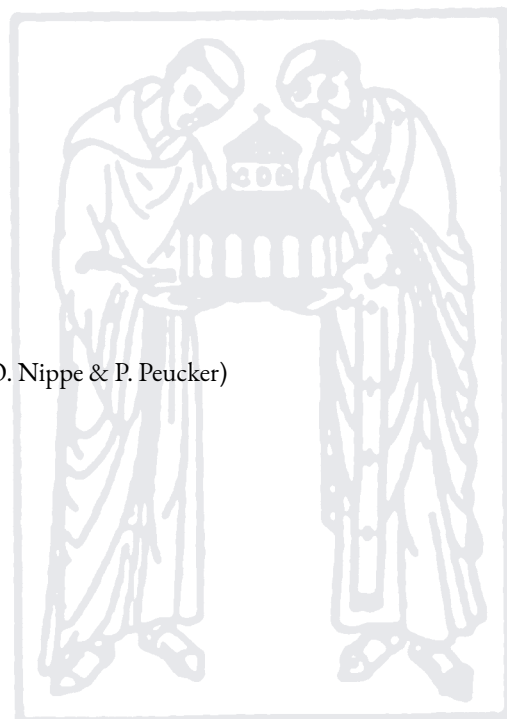
This volume includes the critical editions – in some cases the very first critical editions – of a selection of synods of the Churches of and after the Reformation, here specifically from 1877 to 2010. This collection of synodal decrees represents different confessional families and covers a wide linguistic and geographical spectrum between Europe and North America.

vi + 750 p., 155 x 245 mm, 2025, HB
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1973	Concilium Basiliense (A. Birmelé)
1992	Concilium Borgaense (A. Birmelé)
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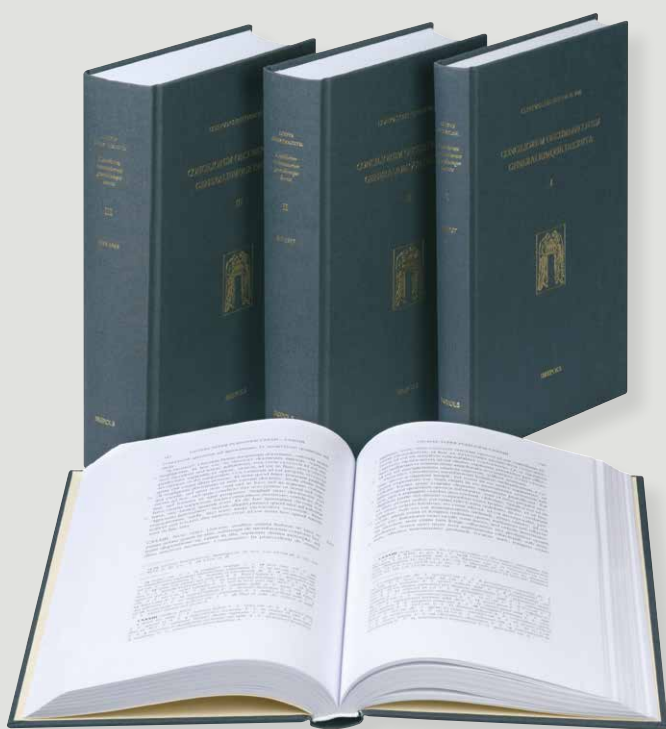
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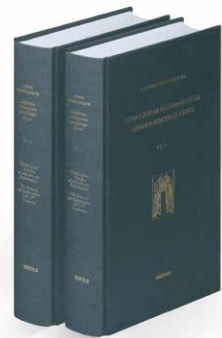
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