In the beginning of the sixth century A. D. a vigorous Origenistic influence made itself felt among the monks in the Holy Land. The centre of the Origenistic movement was the so-called New Laura. This was the focal point of a very active Origenistic propaganda which spread in various directions and provoked serious conflicts in the Church. 1) Origenistic doctrine and practice gained a footing not only among the anchorites but also among the coenobites. They adopted especially Origen’s doctrine of the genesis of the world, the pre-existence of the soul, and the ultimate *apokatastasis* of all things. The doctrine of the Origenistic movement was definitively condemned by the Council of Constantinople 553. The carrying out of the decree, however, met with strong resistance. The monks of the New Laura had to be expelled with the aid of military power when they refused to submit to the decree. Their dispersion conceivably contributed to the dissemination of Origenistic ideas, for we find such ideas reappearing in Mesopotamia. Towards the end of the sixth century, during the reign of Xosrau II, Parwêz (590-628), Nestorian “orthodoxy” was disturbed by dissensions creating difficulties within the Nestorian church. Peace was menaced on the one hand by the Mesalians 2), on the other hand by the movement led by Henana of Adiabane 3). This prominent teacher had studied in Nisibis the centre of that branch of Syrian theology which embraced the doctrines of Nestorius. When the so-called “School of the Persians” in Edessa was closed in 489 because it was one of the centres of Nestorian propaganda the

1) Cf. DIEKAMP, Die origenistischen Streitigkeiten im sechsten Jahrhundert, Münster 1899.
Nestorians had settled down in Persian territory, mainly in Nisibis. Henana had been exiled from Nisibis because of sympathies with the Chalcedonians and tendencies to accept the title of θεοτόκος. After some time, however, he succeeded in returning, and in 572 he was appointed leader of the famous school of Nisibis. A great number of disciples gathered around his cathedra and were his faithful adherents. Simon, the bishop of Nisibis, and the most prominent citizens of the town were his supporters and with their aid and King Xosrau's Henana was able to retain his post until his death in 610. In the long run, however, his views caused a serious split within the school. As a demonstration against his teachings 300 of his 800 pupils left Nisibis. Nevertheless the influence of Henana was so great — due to his position as the leading theologian of the Nestorian church, because of his rectorship of the school of Nisibis, and probably also because he was supported by the Persian government — that he would probably have succeeded in establishing his theology as the ruling doctrine of the Christians in the Sassanian Empire, had not an energetic opposition been directed against him. The Catholicos Sabrišōc (596-604) came forward to oppose the factions of Henana at a synodal meeting in the year 596. The synod did not, however, expressly mention the name of Henana. As bishop of Nisibis, instead of Gabriel, the successor of Simon, the synod appointed an exegete, Grigor of Kaškar. The nobles of Nisibis, however, who were all adherents of Henana were firmly opposed to his election. The Persian government also took an active part in these dissensions, first imprisoning Grigor and then banishing him to the monastery of Sāhādost. Remarkably enough the Catholicos Sabrišōc intervened in favour of the adherents of Henana threatening even to depose Grigor. He thus played a rather dubious rôle in his opposition to Henana. Other people were more unequivocal and energetic in their actions. The new Catholicos Grigor I (605-608/9) belonged to these people. At the synodal meeting which he summoned when he took up his duties he had the adherents of Henana condemned anew. After a few years however he died and then an

5) LABOURT, op. cit., p. 215.
7) Cf. BAUMSTARK, op. cit., p. 128; LABOURT, op. cit., p. 222; Synodicon orientale, p. 474 f.