

and also that of the Roman Church. On Gregory IV sending to lay certain complaints before Pope Lucius III, this pope urged him to reform some of the Armenian practices, e.g. the use of wine undiluted in the chalice, and as a sign of his regard sent him the pallium, a ring and a mitre.

Profiting by disorders in 1311 Sarkis, the Armenian archbishop of Jerusalem, elevated his see into an independent patriarchate under the protection of the Sultan of Egypt, and this gave rise to another division of ecclesiastical authority among the Armenians.

During the period of the Crusades, and for some two centuries afterwards, two tendencies are to be observed: on the one hand, with Muhammadan pressure encircling Armenia and the greater need of closer relations with Pope and Christendom, many Armenians with no spirit for war, and set on religious autonomy, opposed the doctrinal and liturgic reforms required by Rome and the alliances of the Armenian princes with the Crusaders: on the other hand the most zealous partisans of submission to the Roman Church themselves followed and exaggerated a large number of divergencies of rite and attacked the official church of Armenian Cilicia. The Pope pressed for a synod: the Armenian monk, Daniel, reader in theology at Sis, was then sent to the Pope at Avignon to justify the official dogmas of the Armenian Church: and his exposition was found satisfactory in some points, not in a number of others. The new king, Guy de Lusignan, did his best to bring about changes which would satisfy the Roman See, but he was assassinated by Armenians who reproached him for being a fervent Catholic and for defending his kingdom of Armenia.

After the Synod of Sis in 1345, when pressure was brought by the Pope for reform, there was a slackening of the bonds of union—28 Armenian archbishops and bishops tried to show that the Armenian Church was in accord with Rome in matters of faith and discipline; but the Katholikos Mesrop in 1361 summoned a new synod at Cis, which suppressed the mixing of water with wine in the Chalice. (In 1356 Pope Innocent IV approved the constitution and rule of the religious community which settled in the district of Nakhchiwan, often mentioned in this work, near Erivan, Echmiadzin and Mt. Ararat with the object of providing a link of 'union' between the Armenians and Rome—the Frères Uniteurs: their members were responsible for the translation into Armenian of many Latin works.) Leo VI (Leon de Lusignan), the last king of Armenian Cilicia, crowned 1374, had to surrender to the Muslims, was ransomed and died in France, 1393.

Invited to the Council of Florence by Eugenius IV the Katholikos Constantine VI delegated full powers to the Bishop of Aleppo and certain Vartapets and, an accord having been reached with the Greeks in July 1439, in public session, 22.11.1439, and in the presence of the Pope the Armenians accepted not only the dogmatic truths already subscribed by the Greeks, but also all the disciplinary constitutions. The delegates translated into Armenian the act of union. Opposition to the Council and to its settlement soon came from the monks in eastern Armenia: there were recriminations against the Katholikos: four bishops of Cilicia complained of the discredit of the see of Sis for the past 150 years and urged a return to Echmiadzin under the shadow of Mt. Ararat, where S. Gregory the Illuminator had shed the lustre of his name. The Katholikos Gregory IX in vain excommunicated those who called on him to transfer from Cilicia to Echmiadzin, for the opposition—some 17 bishops and hundreds of priests and laymen—gathered in synod at Echmiadzin and revived that centre of authority by electing as anti-Katholikos a monk, Kiriakos, who was at once recognized by another twelve bishops, but deposed by his own partisans within two years. The Katholikos of Sis remained, a number of them, in union with Rome; in 1560–84, for instance, Khatchatur of Zaitun renewed the tradition.

Yet another division of authority is to be recorded from 1461 when the Sultan Muhammad IV after conquering Constantinople recognized as patriarch there the Armenian bishop of Brusa, Joachim (1461–78), and gave him jurisdiction over all monophysites: these patriarchs were puppets of the Turkish government for the most part and of the participation of laymen in the committees of election to the office.

The position, therefore, became: