

reigns in connection with the position as related by the Carmelite correspondence. Nahapiet I (of Edessa, Katholikos, 1691–1705, in succession to Eleazar who became recognized patriarch 1682–91) displayed a constant goodwill towards the Roman Church. He caused the anathemas against the Council of Chalcedon, customary hitherto, to be omitted from the Armenian ordinal. But, while proclaiming Pope Innocent XII ‘Bishop of Bishops, Father of all Christian nations, ‘especially the Armenian’, he did not make publicly a profession of Faith admissible as Catholic: for he feared to be displaced and overthrown by the adversaries of union with Rome at that period, the vartapets Stephen and Alexander, in regard to whom first-hand witness will be given by the Carmelites in this and the following chapter.

It remains only for the reader to have in mind some of the differences of dogma and discipline of the Gregorian, i.e. schismatic Armenians:

- (1) Though their principal creed is almost identical with that of S. Athanasius, they have adopted another, a sort of paraphrase accentuated in parts, since the 14th century: and they reject the expression ‘two natures in the one person of Jesus Christ’ while admitting implicitly this doctrine.

They reject also

- (2) the addition to the Nicæan Creed of the ‘Filioque’.
- (3) the particular judgment at death,
- (4) the positive punishments of purgatory,
- (5) the beatific vision for the soul free of all stain on leaving the body,
- (6) the doctrine of indulgences,
- (7) and in particular the real supremacy and infallibility of the Pope.

There have been schismatic prelates, influenced by Protestant views, who also do not admit seven sacraments as dogmatic and in practice recognize only baptism and the Eucharist, rejecting altogether transubstantiation and extreme unction; but they are in disagreement with most of the non-Catholic Vartapets and the practice of their own church on that point. As to their discipline, baptism with the Gregorians is usually by immersion but can be by infusion: it is followed by confirmation, conferred by a simple priest. Communion is in the two kinds, azyme (unleavened) bread being used as with the Catholics; but they do not mix water with the wine before consecration: they reserve pieces of hosts for the communion of the sick: episcopal orders are conferred by the Katholikos alone: the cult of images has always existed in the Armenian Church. Interference of the laity in the doctrinal and administrative offices of the vartapets and patriarchs has been frequent through the centuries: numerous are the forced, sometimes violent depositions effected by lay instrumentality—it is a blot on their history.

It is to the point here to note what Pope Paul V, in his Brief of 28.4.1612 (4th Kalends of May), in kindly but insistent fashion explained to Melchisedech, then patriarch, were grave errors in the Armenian rite requiring alteration to make this conform with the practice and tenets of the universal Church, Eastern as well as Western. The Armenian patriarch had sent Zachariah, a “preacher” or Vartapet, to Rome in that year or 1611. The following

“living at Echmiadzin, a town in Your widespread kingdom, giving way to the hatred with which he most bitterly pursues
 “all Armenians who accede to union with the Roman Church, taking advantage of the passage through there made last
 “December by Our venerable brother Vartan Ohanian, lately deputed coadjutor to the Armenian archbishop in union
 “with this Holy See residing at Leopoli, had forcibly detained him, loaded him with many insults and thrust him into a
 “dungeon, being, as is bruited, of a mind to deliver him over to death, or at the least to deprive him of the light of his
 “eyes. But, since it regards Us first and foremost to help with all possible resources and aid those who embrace the
 “Catholic religion, We pressingly beg of the fairness and equity of Your Highness well known and very celebrated in
 “the whole world, to which a most grievous affront and violence has been done by the said Armenian patriarch in
 “arresting the aforesaid Vartan, that You command him to be restored to his former freedom and make known to all
 “that the safety of innocent persons weighs greatly with You. By such fine action even firmer will You bind to Yourself
 “Our goodwill, well disposed towards You on account of Your gifts which are outstanding and worthy of a very great
 “king, for whose Sublimity We earnestly pray from God unbroken happiness of success and also the perfect light of the
 “true Faith.

“Given at Rome at S. Mary Major under the Fisherman’s ring 24th July 1683, in the 7th year of Our Pontificate.”