

“written to Peter himself. The origin of this hymn, as is held from these epistles and from “other ecclesiastical writers, was this: The imperial city” (i.e. Byzantium) “was being “shaken by continual earthquakes, so that Theodosius the Emperor and Proclus the “Patriarch together with the whole population were remaining outside the City, “because there was a fear of the collapse of the buildings, and occupied unceasingly with “prayers to God. On a certain day, when the earth began to be shaken more violently and “on that account the clergy and people were engaged in offering up litanies with a profuse “shedding of tears, suddenly in the sight of all and by some Divine power a small boy was “taken up into the heaven, and then, returned to earth, he announced to the Patriarch and “the Emperor and the whole multitude earnestly imploring the Divine pity that he had “heard the Angels singing after this manner: ‘Sanctus Deus, Sanctus Fortis, Sanctus “‘Immortalis’” (see the words used in the *Improperia* during the adoration of the Cross on Good Friday), “‘have mercy on us’. When at the bidding of the Patriarch the people “sang all together these words, immediately the earthquake ceased. As therefore there is no “mention made in this hymn of the human nature assumed by the Divine Word, so it is “wholly sung by the Church in praise of the Divinity of the Three Persons: nor can any “mention of the Cross be made in it, lest it be inferred that the Divinity is passible” (e.g. suffered on the Cross) “even if, as not less craftily than impiously Peter of Antioch thought “to renew again privily the heresy of Eutyches which had been condemned, it should be “said that one only of the Most Holy Trinity was crucified. For this reason the holy Fathers “all the more refuted the error of Peter, that he would so explain it. . . . All this the holy “Fathers deduced from the detestable addition made by the impious Peter of Antioch to the “Trisagion . . . and they decreed that that addition ‘QUI CRUCIFIXUS ES’ was altogether “to be removed from the Trisagion. . . .”

On 28.5.1615 (5th Kalends of June: *vide* Arm. XLV, vol. 10, p. 115, No. 352) another long Brief was addressed by Pope Paul to the patriarch Melchisedech: the Pope expressed anxiety at not having received an answer from the patriarch to his Brief of 28.4.1612: again he urged on him abandonment of heretical uses such as those detailed above: and there was a separate Brief to Zachariah the Vartapet addressed to Constantinople. Pope Gregory XV received in his turn a letter from the patriarch Melchisedech by the hand of John, archpresbyter of the churches at Julfa, and on 23.2.1623 (see Arm. XLV, vol. 21, p. 8) replied to Melchisedech

“. . . For since you tender Us obedience, even with such a dutiful deference and “compliant spirit, and together with all your people invoke the eternal Pontiff and Prince “of the Apostles in the Roman See, you furnish Us with no light grounds for gladness”:

and with the Apostolic benediction embracing the *Catholic* Armenians Pope Gregory bids him get rid of errors as instructed.

Fr. Elias of S. Albert, then, Prior of the Convent at Isfahan from 1682, Vicar Provincial from 1687, with an intensity never attained by his predecessors or his successors gave his main work to the reconciling to the Holy See of the Gregorian, or schismatic Armenians of Julfa: and in this he did not shrink from its logical sequel—excitement of bitter resentment and opposition from the schismatic clergy. Already in 1681 one letter¹ speaks of:

“the Armenians of Julfa (who) do not cease to persecute our Catholics. . . . The bishop “named Stephen has prohibited marriages between ‘Franks’ and Armenians. . . .”

and on 30.1.1682 Fr. Elias addressed the Cardinals of the Sacr. Cong. de Propaganda Fide on the same subject:²

¹ Fr. Fortunatus, 25.9.1681, O.C.D. 237 k.

² S.R., vol. 488.