

“of Your city of Baghdad and assigned him to the former as a coadjutor in tending them.¹
 “We send them both to the vast provinces of Your kingdom to accomplish this work, and
 “so commend them to Your protection and care that they could in no wise be recommended
 “with greater earnestness and diligence. Whatever You shall do on their behalf You may
 “certainly consider will be altogether well bestowed, because the episcopal dignity, with
 “which they are honoured, and the virtues, with which they are distinguished, should be

¹ On the same date the Pope wrote also to the Patriarch of the Armenians, archbishop of Julfa and the Vartapet Aristarchus, introducing and recommending the two bishops and laying stress on the union with the Armenian Church effected at the Council of Florence, to the following effect (Arch. Vat. *Epist. ad Princ.*, vol. 47, p. 67 (53), No. 74):

“Pope Urban VIII to the venerable brethren . . .” (here there is a hole in the manuscript—Moses III, for whom the Brief was perhaps meant, had died in 1632: Philip became Patriarch in 1633), “. . . Patriarch of the Armenians” (another hole in the manuscript) “. . . of Julfa, and to his dear son the Vartapet Aristarchus.

“Venerable brethren and dear sons greeting and the Apostolic blessing. With what affection the Roman Pontiffs
 “Our predecessors of old regarded the entire Armenian nation, and with how great zeal they worked for its eternal
 “salvation is not only attested by what they explained to you, Our brethren, about the mutual regard of the holy Pope
 “Silvester and Gregory the Archbishop of Armenia, and the sharing of their counsels; but the examples of very many
 “drawn from the centuries that have passed and gone will also quite clearly show you: and these will also be mentioned
 “to you by the bearers of this letter. Still, there is naught that makes this plainer than the agreements of the Armenians
 “with the Roman Church repeated often at different times before now and renewed again, and that one especially,
 “which to the prodigious approval of all nations was established and confirmed at the Council of Florence, when Eugenius
 “IV was Pontiff. Of it We possess three memorials, of the genuineness of which there can arise no doubt:—the Bull of
 “Eugenius himself, wherein both the chapters of the agreement are tabulated and all that appertains to it” (two words
 “missing in hole in the manuscript) “. . . are decreed by the authority of . . .” (another hole) “of which . . . carefully
 “copied We have given to these same men who carry this letter to you: besides (there is) the explanation of the sacra-
 “ments of the Church for the Armenian bishops and priests completed at the same time, so that in a matter of such great
 “importance they might not be out of harmony with the custom of the Catholic Church . . .” (word missing in a hole)
 “and of the General Council itself, and a copy of that document We send you. Lastly, the story of this agreement was
 “wrought on slabs of bronze-work at Rome on the doors of the Basilica of the Prince of the Apostles by the same Pontiff,
 “wherein are seen to this day the Armenian bishops who for that reason came and met at the Council, with the same
 “manner of countenances (they had), the same clothes which they were wont to wear. This very agreement with your
 “community, as it was established in the Synod of Florence, both the rest of the subsequent Roman Pontiffs as also
 “Clement VIII and Paul V have wished kept unbroken and inviolate. By them finally with the two Carmelite Fathers
 “sent to you they openly testified to the loving kindness of the Apostolic See in fostering your devotion.

“We, following their example, have dispatched to you Dominic, Matthew, Eugenius and Epiphanius, Fathers of
 “the same Order, to assert positively among you that We yield to none of Our predecessors either in goodwill towards
 “the Armenian people or in any endeavour to help it. Since, however, We greatly desire this union and agreement to
 “be ratified by you and, if in the long interval of time it has suffered any damage or change, that it be restored to its
 “former unimpaired observance, in accordance with the opinion of Our venerable brethren the Cardinals We send
 “to you again Fr. John Thaddeus, whom you have the best of reasons for greatly liking, adorned with the episcopal
 “dignity of the royal city of Isfahan; and We add to him Fr. Timothy as a coadjutor to aid him in his enfeebled age,
 “and him too for that reason We have created Bishop of the city of Baghdad. In Our name they will instruct you more
 “fully about the union between the Roman Church and your nation once upon a time entered into at the Council of
 “Florence: and they will show the copy of it for it to be examined very carefully, so that, all points being duly examined
 “and carefully weighed, you may give your assent to the same. Now, even as it is right should be done in other matters,
 “so also in those touching the dogmas of the Christian Faith, and particularly where it is a question of the two natures
 “in Christ, it is allowed to no one to dissent from that, without violation of Catholic truth. For if the witness of holy
 “Scripture, if the unanimity of the Fathers, if the decrees of the Councils, if in fine the true Faith of the Church is what
 “we want to follow, it is necessary to acknowledge two natures in Christ entirely unmingled yet not separable one from
 “the other. This is a point that you will easily grasp from the copy of the Bull, in which each item of what is believed
 “by Us about this matter and what must be believed by all is clearly explained.

“But as touching feast-days and fasts, those points are carefully treated by the book written in your national tongue
 “and published at Rome by order of Gregory XIII, which the same bishops will show you. From it you will learn that
 “Easter has always been celebrated by Us according to the precept of the Nicene Council and by those, who use the old
 “calendar, often at quite another time.

“As to the fact, however, that Armenian monks and traders, who have come to Rome, have complained that they had
 “been ill received, just as was fitting that statement We have suffered with chagrin and vexation, inasmuch as We have
 “always been scrupulous to give instructions for all foreigners to be kindly treated. But We wonder how this could
 “happen when the Armenians are usually received civilly and friendly by Our command in houses which together with
 “a church they have specially set apart for themselves: to this fact John formerly archbishop of Constantinople, to whom
 “everything necessary at the beginning is being supplied by Us, can expressly testify. Wherefore, if information regarding
 “the persons who have done wrong to the Armenians should reach Us, We shall cause them to feel that the former have
 “not been offended and hurt without punishment, and We shall attentively take care that none in the future dare to do
 “such things.

“What We have laid down for the benefit of your race these same bishops will communicate to you verbally and in
 “writing. We more heartily commend them to your protection and care, and beg you to bestow in them all things which
 “you know will be of use for their office, and you shall reckon to contribute to their defence and show their dignity.
 “Moreover We wish you to put faith in what they will in Our name place before you just as if in Ourselves. To your
 “Fraternities We grant the apostolic blessing. Given at S. Peter’s, Rome, under the Fisherman’s ring, the 9th day of
 “January 1633, in the tenth year of Our Pontificate.”