

the Council of Ephesus in A.D. 431. The adherents of Nestorius tried to spread their doctrines and writings in Armenia, but the bishops were put on their guard: and at a synod at Astishat in A.D. 435 the Armenian Fathers acclaimed Jesus as Son of God, Mary the Theotokos. Under the yoke of Persia the Armenians were led away into breaking their bonds of religious solidarity with the Greeks. The Council of Chalcedon was held with Great Armenia fighting against Mazdaism; they called in vain for help on the emperor Marcian: and the decrees of that Council were never properly understood, for the Armenian clergy were given to suspect that they upset and were opposed to those of the Council of Ephesus to which they held firmly, i.e. while acknowledging the unity of the person of Christ, they were poorly instructed in the concepts of 'nature', 'person', and 'hypostatic union'. The translation into Armenian of Pope Leo the Great's letter to the patriarch Flavian had not rendered the terms properly, but given them a Nestorian colour (anathema to the Armenians): then the emperor Zeno, when the Armenians were about to join him in alliance against the Persians, published the *Henotikon*: finally the emperor Anastasius, who imposed on the Persians in A.D. 506 a treaty favourable to the Armenians, patronized monophysism. During the reign of the emperor Maurice, who received from the Sasanian king Khusru Parwiz (590-628) that part of Armenia west of the river Azar, twenty-one bishops of that region took part in the synod of Constantinople; but the Katholikos, being at Dvin to the east of the river, the emperor installed a new Katholikos and exiled many Armenians to Thrace. The Georgians and Iberians broke away from the Armenians at this time, and accepted the decrees of the Council of Chalcedon.

According as political conditions varied there was, alternatively, union and rupture between the Armenians and the Greeks. The emperor Justinian II carried away as a hostage to Constantinople in 690 the Katholikos Sahak III: and in 692 at the Council of Trullo the Greeks reproached the Armenians for using wine alone in the Holy Sacrifice, and also for sacrificing animals, while in A.D. 726 at the synod of Melazgird the Katholikos John directed wine unmixed with water to be used and separated from allegiance to Chalcedon. After an earthquake in 893 the Katholikos removed his residence from Dvin to Vagharchapat, but later the heads of the Armenian Church went to the district of Van, and fixed it at Aghthamar on an island in the middle of lake Van. The Katholikos Vahan, consecrated at Ani, 967-70, made public his allegiance to the Council of Chalcedon, introduced the Greek ikons into his patriarchal church and spread the doctrine of the two natures of Christ; but a synod, meeting in opposition to his policy, deprived him of office. Under the Katholikos Katchik, who was anti-Chalcedonist, a Metropolitan and 21 Greek bishops were installed in the Armenian provinces of the Greek empire, while the Armenians were exasperated by attacks of an Archbishop of Caesarea on Armenian doctrine.

Once more the residence of the Katholikos was transferred to Ani under Sarkis I, and a cathedral built (A.D. 990-1020). Gregory III again changed his abode, to Drzuq a fortress in the midst of lake Karpert: he was invited to the Latin synod of Antioch, which had as president the papal legate, Alberic. The chronicler, Guillaume de Tyr, relates that before the assembly the Katholikos made his profession of faith, which, differing in numerous points from that of the Fathers, he promised to amend: and Pope Innocent III encouraged his goodwill by a kindly Brief and sending him the pallium. Later, in the time of Eugenius III, the Katholikos, harassed by the Greeks, sent envoys to assure the Pope that he was ready to conform with the Roman practice regarding the mixing of water and wine for Mass. Relations with Rome were greatly forwarded by the arrival of the Crusaders in northern Syria; while they besieged Antioch they were re-victualled to an extent by the mountain chieftains of the Taurus who then founded the principality of Armenian Cilicia. Beatrix, wife of Jocelyn, made over the fortress of Hromela (1147-51) to the Katholikos who sought an opportunity to put himself under the protection of the Crusaders and in greater security than at Drzuq. (Ani was sacked in 1239.) The Katholikos Gregory IV remained in communion with the Syrian church. At the Council of Hromela (1179) with 33 archbishops, bishops or Vartapets the Armenians accepted the formula of two natures in Christ, pressed by the Greeks, but in return they demanded of the latter the use of azyne (unleavened) bread according to the true tradition,