

extracts are translated: the Latin will be found in the Appendix of Latin Briefs (Arch. Vat. Arm. XLV, vol. 7, p. 142 (151), No. 361):

“To Our venerable brother Melchisedech, Patriarch of Armenia. . . . So with the greatest pleasure We have recommended you and the whole Armenian people very earnestly to the most puissant king of the Persians, Shah 'Abbas, as Our beloved son Zachariah the 'preacher' intimated to Us that you desired. . . .

“We . . . have accepted with very affectionate feelings the very handsome gift offered to Us in your name by Our beloved son Zachariah the 'preacher', through whom We too send your fraternity a particle of the most sacred wood of the most holy Cross of our Lord, enclosed in a tiny golden cross, which We wished that you should have from Us in place of the crown ascribed to Our head by your letter. From him also you will receive certain priestly vestments for the Divine mysteries and other sacred rites to be performed—given to You by Us as a gift from the hallowings of S. Peter,¹ so that your love for the most blessed Prince of the Apostles may ever increase the more. . . .

“ . . . But of those errors, when by Our instructions all were expounded to the said Zachariah, your 'preacher', he frankly confessed that two only are to be found in your Church: he altogether denied” (the existence of) “the others. The first is that you do not mix water with the wine in the sacred chalice contrary to the rite and custom of all the Western and Eastern churches. The holy Fathers undoubtedly held that a little water is to be mixed with the wine in the oblation of the tremendous sacrifice, because the Lord consecrated wine mixed with water to be distributed by his disciples, as is affirmed by S. James the Apostle in the liturgy Justin Martyr, Irenaeus, Cyprian and Basil, and because this is particularly appropriate to the representation of the passion of the Lord. For the Blessed Alexander, the fifth after Blessed Peter, says:² 'In the oblations which are offered to the Lord during the solemnities of the Masses let only bread and wine mixed with water be offered for the sacrifice. For there ought not to be offered in the chalice of the Lord either wine alone or water alone, but both mixed, because it is read that both, that is blood and water, have flowed from the side of Christ'. And also because it is appropriate to signify the effect of this sacrament, which is the union of the Christian people to Christ. For water signifies the people according to that in the Apocalypse—'Many waters, many peoples'. And Julius, the second Pope after Blessed Silvester, says:³ 'According to the precept of the canons the chalice of the Lord ought to be offered mixed of wine and water, because we see the people understood in the water, while in wine the blood of Christ to be shown. Therefore, when in the chalice wine and water is mixed, the people is made one with Christ and the community of the faithful is coupled and joined to Him in whom it believes'. Therefore, venerable brother, it is necessary for you to correct this error: for, having been admonished by Us, unless you conform yourself to the Universal Church by mixing water with the wine in the consecration, you would sin grievously. So in no wise shall you permit in the Church of the Armenians that the wine be offered any more without water in the sacred mystery.

“The second error, and that was graver, is that to the sacred hymn of the Trisagion” (i.e. the “Holy, Holy, Holy” of the Preface of the Mass) “you add 'WHO WAS CRUCIFIED'; on account of which addition Peter the Fuller, bishop of Antioch, was condemned synodically everywhere, at Rome and Constantinople, because the impious sayings of all the heretics and the errors of the heathen in respect to a multiplicity of gods are contained in it, as clearly Pope Felix and Acacius Patriarch of Constantinople declared in their epistles,

¹ Literally “from the 'blessings' (or hallowings) of S. Peter,” i.e. having been hallowed by being placed at the 'Confessio' or in contact with the chains of S. Peter. The *Thesaurus Linguae Latinae* by Teubner of Leipzig gives under “Benedictio”: “(b) super res—plerumque corporeas (2) Consecratio, sanctificatio per res benedictas, whence (3) transferred in ipsa “re benedicta, vel benedicenda,” citing S. Gregory the Great, *Epist.*, 7.33, 10.12 and 11.1: “transmisimus vobis de benedictionibus Sancti Petri Apostoli cucullam et tunicam”: and again 8.33: “transmisimus in Beati Petri Apostoli benedictione crucem parvulam cui de catenis ejus beneficia sunt inserta. . . .”

² S. Alexander I, Pope 121–32.

³ Julius I, Pope 341–52.