

upon the scriptures considered in themselves, but as explained by Catholic tradition." As the solid interpretation of the sacred books is founded in the genuine and literal sense, to give this its fullest extent and force in every particle, the aid of sober criticism is to be called in; in which, among the Latin fathers, no one equals St. Jerom. But then his moderation must be imitated. What can be more absurd than that, in explaining the oracles of God, their end should be forgotten, and kept out of sight; that interpreters should stop at the shell, and spend all their time in grammatical and critical niceties, and make the divine truth an object of idle amusement and curiosity, or a gratification of foolish sinful vanity in displaying an empty show of philosophical learning, and insignificant criticism? This is the case of many huge volumes of modern commentators, in which Christ and virtue are scarcely named in the pretended expositions of those divine oracles which point out nothing but them. This made Mr. Reeves, an ingenious Protestant divine, say: the example of St. Jerom shows that criticism was not neglected by the fathers in interpreting and vindicating the holy scriptures: but they were chiefly solicitous in beautifully applying the types, figures, and prophecies, in setting forth Christ, and in bringing men to him. Whereas the learned Grotius and many other moderns are so jejune and empty, and so strangely sparing upon our Lord's divinity, &c. that, upon comparison, there seems to me, says this author, as much difference between the ancients and some moderns, as between a man himself and his clothes stuffed with straw.

### ST. GREGORY, B.

SURNAMED THE APOSTLE OF ARMENIA.\* AND THE ILLUMINATOR.

THIS apostolic man was a native of Greater Armenia, and by receiving his education at Cæsarea in Cappadocia, was there

\* The seeds of the Christian faith were sown in Armenia by the apostles St. Bartholomew and St. Thomas. (See Tillemont, t. 1, and Schroeder, *Thes. Linguae Armenicæ*, p. 149.) That a christian church flourished in Armenia in the second century, is manifest from Tertullian, (*Adv. Judæos*, c. 7.) In the persecution raised by Dioclesian the holy bishop St. Blase and many others received the crown of martyrdom at

instructed in the Christian faith and baptized. He opened his heart to the lessons of eternal life with so great ardour as entirely to banish the love of the world and the concupiscence of the flesh. Having spent some years in the study of the science of salvation, and in the heroic exercise of all virtues, he was touched with a vehement desire of procuring the salvation of

Sebaste, others at Nicopolis, Melitene, Comana, and other places. (See Lubin Not. in Martyrol. Rom. et Lequien, *Oriens Christian.* t. 1, p. 425.) St. Gregory propagated the faith throughout both the Greater Armenia, situated on the east of the Euphrates, and the Lesser on the west, and baptized the king Tiridates himself. Being elected bishop, he repaired to Cæsarea in Cappadocia to receive consecration from Leontius, archbishop of that city, as is related in his life in Metaphrastes, by Agathangelus in the History of the Conversion of the Armenians, and others. From this circumstance, it became a custom for the Primate of Armenia to be consecrated by the Archbishop of Cæsarea, according to the remark of the ancient author of the Narrative of the Affairs of Armenia, published by Combefis. (*Anctar. Bibl. Patr. Græc.* p. 287.) Which custom is clear from St. Basil, (ep. 121, al. 195, ad Theodot. et ep. 122, alias 313, ad Pæminium, &c.) and which continued for several ages. The primates in Armenia afterwards took the title of Catholicos and Patriarch. St. Gregory ordained many other bishops, and left the Church of Armenia in the most flourishing condition.

The Armenians, after the council of Chalcedon, fell into the Eutychian heresy, which they confirmed in a famous council at Tibena, in 554. Their reconciliations with the Catholic Church never proved of long continuance. On their errors see the council in Trullo, in 692, Can. 56, and Beverege. (not. in loc.) Also the council of Jerusalem against the Armenians, in 1143, (ed. Harduini Conc. t. 6, part 2, p. 1143,) &c. In the fourteenth age, Bartholomew the Little, a Dominican friar, was sent by Pope John XXII. with several colleagues of the same Order, to preach in Armenia. By them and their successors to this day many are maintained in the Catholic unity, and were long distinguished by the name of the United Brethren. Bartholomew being ordained bishop, left a succession of Catholic bishops to this day. The Archbishop of Naxivan, with all his dependencies has, from that time, been always a member of the Catholic faith and communion, though often exposed to persecutions under the Persian Mahometans. On the errors held by the rest of the Armenians, (whom Schroeder, in *Thesaurus Linguae Armenicæ*, has in vain attempted in some degree to excuse,) see the Decree of Union made by Eugenius IV. after the council of Florence, Clemens Galanus, (*Hist. Armenorum*, 3 vol. folio.) Michael Lequien, the learned Dominican, (*in Oriens Christian.* t. 3, p. 1361,) Le Brun, (*sur les Liturgies*, t. 3 p. 1.) James Echard, (*De Scriptor. Ord. Præd.* t. 1, p. 481,) F. Antony Bræmond, (*in Bullar. Dominican.* t. 2, p. 245,) F. Touron, (*Hist. des Hom. Illustr.* Pr. t. 2, p. 108,) &c. A much greater number of Syrian Eutychians, (called Jacobites, from their ringleader, James, surnamed Zanzal, and Baradat, in the seventh century,) have embraced the Catholic faith, with the Archbishop of Aleppo, and many other bishops, and live in communion with the pope. These reject the name of Jacobites, on account of its heretical author, and are usually called Syrians, or more frequently Surian Christians.

his countrymen. This important affair he long recommended to God by his most fervent prayers, and at length returned to Armenia, and there preached the faith of our crucified Redeemer. The zeal and heavenly spirit with which he was animated, and with which he proclaimed the great truths of eternal life, gave an irresistible force to his words; nor were miracles wanting to confirm the holy doctrine which he announced. The people flocked to him in great multitudes to receive the holy sacrament of regeneration, and to be directed in the paths of salvation. The anonymous life of our saint in Surius says, that he suffered much in this arduous employment; but that after some time Tiridates, the king of that country, embraced the faith. We are informed by Eusebius,(1) that Maximin Daia, at that time Cæsar in the East, and a violent persecutor of the church, provoked at the wonderful progress which the faith made in Armenia, invaded that country; but was repulsed with confusion. This was the first war on account of religion mentioned in history.

St. Gregory was consecrated bishop by St. Leontius, bishop of Cæsarea in Cappadocia, and continued his labours in propagating the faith over all Armenia, and among many very barbarous nations near the Caspian sea, as far as Mount Caucasus. He was called to bliss before Constantine the Great became master of the East, the Greek Menologies say by martyrdom. An anonymous panegyric of this saint, published among the works of St. Chrysostom,(2) mentions several discourses full of heavenly wisdom to have been written by him; also an exposition of faith which he gave to the Armenians. The Abbe de Villefroi informs us, that this exposition of faith and twenty-three homilies of this glorious saint are preserved in an Armenian MS. kept in the king's library at Paris. See this saint's life in Surius; the above-mentioned panegyrics; Le Brun sur les Liturgies, t. 3 et 4; Lequien, Oriens Christian. t. 1 et 3; Galanus, Hist. Armen. Narrat. de rebus Armen. by Combesis; and Moses Chorenensis, in his History of Armenia, l. 2, c. 88, p. 224. This history was published at London in 4to. in 1736, by William and by George Whiston, who maintain that the

(1) Eus. His. l. 9, c. 8.

(2) S. Chrysost. Op. t. 12, p. 821, ed. Ben.

author lived in the fifth age; but they are certainly mistaken, for the work must be more modern. As to the life of St. Gregory the Illuminator, attributed by some to St. Chrysostom, it is apocryphal. See *Stilting in vita St. Chrysost. t. 4, Sept. § 83, p. 663.*

### ST. HONORIUS, ARCHBISHOP OF CANTERBURY, C.

THIS apostolic man was a Roman by birth, and a monk by profession. St. Gregory the Great, from the experience which he had of his great virtue, and skill in sacred literature, made choice of him for one of the holy missionaries whom he sent to convert the English nation to the faith. Upon the death of St. Justus about the year 630, St. Honorius was chosen archbishop of Canterbury. He was consecrated at Lincoln by St. Paulinus, archbishop of York, and received the pall sent from Rome by Pope Honorius I. together with a letter, in which his holiness ordained, that whenever either the see of Canterbury or York should become vacant, the other archbishop should ordain the person that should be duly elected.\* Our holy archbishop saw with joy the faith of Christ extended daily in many different parts of this island, and the spirit of the gospel to take deep root in the hearts of many chosen servants of God. His care in filling all places with pastors truly dead to the world and all worldly interests or views, and his own zealous labours and

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\* St. Gregory gave St. Austin authority over all the bishops of Britain; but seems to have meant this as a personal privilege, which was to die with him. (See Bede, l. 1, c. 29.) For the same pope directed that as soon as all the provinces of England should be converted, Canterbury should have twelve suffragans, and York as many. St. Paulinus was consecrated the first archbishop of York, by St. Justus, in 625, and received the pall from Rome, though he had never a suffragan bishop under him. Upon the death of king Edwin in 633, and the apostasy of his successors, St. Paulinus retired, and died bishop of Rochester. Whilst SS. Aidan, Finan, and Colman converted the Northumbrians and resided at Lindisfarne, the see of York remained vacant, till St. Chad was chosen to fill it. In Egbert it recovered the archiepiscopal dignity. Offa, king of the Mercians, obtained of Pope Adrian I. the grant of metropolitanical dignity for Litchfield, over six suffragans, viz. of Worcester, Leicester, Sidnacester, (now Hatfield in Lincolnshire,) Hereford, Elmam, and Thetford; but seven years after, Leo III. restored these sees to Canterbury, and Adulf, bishop of Litchfield, resigned the archiepiscopal dignity, and the primacy over all England was finally settled at Canterbury. See the council of Cloveshoe (that is, Abbingdon) in 803, and Mr. Johnson, ad eum ann. t. 1.