

Rome. In fact, the Celtic church would remain outside the Roman communion until 1155 when the English armies would compel it to submit and force the Irish clergy to accept ordination from Rome. It is just another part in the long English-Irish disputes.

Apparently Patrick was also involved in many sorts of reform before his death in 361. There are so many unknown and argued over elements in his life that very little is absolutely certain. Some argue that he did not go to France but to Scotland, see my previous note. But he has left us two works: his personal CONFESSIONS and a work of advice to Christians under an Irish warlord. But the evidence of his work is huge so the total estimate of it cannot be overstated.

The Gregorian church in Armenia is also of keen interest to us. Armenia was conquered by the Persians in 387 and the church suffered much but it continued to minister in and out of its community and survived well. Unfortunately it joined the monophysite bodies, probably due to incorrect information, and seeing the monophysite bodies as a strike against the power of Rome found the union advantageous. As a witness the Armenian church has survived through the centuries in spite of merciless persecution and resentment from time to time. Its history is a study of heroism.

And of other works we will speak later.

#### IV.4.d Rite and Ritual

##### Development of Rite and Ritual

The simplified church, as we have noted, became an increasingly complicated body. (Note our chart on page 149.) The large problem was to maintain purity and integrity in practice and in thought. To do this the church relied on the following items, many of which soon became ritual:

- Refined doctrinal statements
- Official Council pronouncements: horos/canons
- ==Condemnation of offenders
- Modalistic living practices
- Prescribed services.