

# First Christian Church in Transcaucasia

## Abstract

In the southern regions of Iran (Persia), Zoroastrianism was represented by numerous temples and pantheons of gods, while in the Northern provinces, fire worship retained its early form, recognizing one deity - Ahramazda. With the coming to power of the Sassanids, the number of temples began to increase. The fact that peregrine And his son were priests of the Anahita temple also set priorities during their rule. When the Sassanids came to power, Ardeshir imposed a special tax (one-tenth) on the temples of fire-worshippers. However, environmental analysis shows that during the reign of various rulers, Mazdeism, Mithraism, Manichaeism, and even Christianity gained moderate ascendancy in the Sassanid state, albeit temporarily. For the first 300 years after Christ, there was a serious struggle in Eastern Anatolia to become a strong and lasting religion. The first Christian Church in Parthia played a leading role in this struggle.

The lack of information about the history of Parthia, and sometimes very little, enriches this period with legends. The Parthian aristocracy maintained its influence in the Northern regions of Persia. The reign of the Arshakids (of aranshah) continued in Albania until the 6th century. The Parthians understood and practiced fire worship differently than in Persia. The Parthian nobles saw and knew the important role of the temple of Anahita in the victory of the sons of Sassanids. Along with various traditional religions, many new religions spread in the Persian province and in Persian geography, new concepts were synthesized between religions, there was fierce competition between religions, and religious clans sought access to large palaces.

The early Christians who settled in the Northern provinces of Parthia in the middle of the third century gained a large following. In 252-326, Gregory (his Church name) was the son of Apak (Anak) of the Arshakid dynasty, and he was baptized in Cappadocia and received a Christian upbringing. When another of the Arsacid dynasty, Prince Tridad, together with Gregory, founded the first Christian Church, of course, the Central government did not like it, and the persecution increased. However, by the will of the sons of A, they were able to hold and preserve the Church. The younger son of Gregory, Arastun (Armenians call him Aristakes), led the Church in 325-333, and then his older brother, the first son of Gregory erfán (Arfan) (Armenians call him Vrtanes), took over the leadership of the Church in 333-341 on the advice of his father

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was brought to the leadership. Arastun took part in the creation of the churches of Albania and Iveria, became their first Bishop, and participated in the first world Council of Christians (Nicaea-Syria).

Early Christians quickly forgot the important decisions made at the first meeting of the apostles of Jesus, and Christians all over the world are involved in intrigues between the two churches - the Church of Nicaea (Syria) and the Church of Alexandria. After the formation of the Church of Constantinople, competition increased, and although the Christian Church in Eastern Anatolia and Cappadocia was subordinate to Constantinople, the Syriac Church sent representatives to Cappadocia and Eastern Anatolia in search of supporters. The church, founded by Gregory, son of Apak, acts as a true Christian church under the leadership of 10 generations after him and proclaims that Christianity is a divine religion. Only in 437, with the appointment of Hovhannes, a disciple of the Syrian missionary and provocateur Mesrop Mashtos (educated in Syria), the leadership of the church changed the character of the first Christian Church of the Parthians, covering a large area from Eastern Anatolia to Albania. The first Christian Church of the Parthians changed its essence, defining the status of a national church, and not a propagandist of common Christian values.

**Keywords:** Gregorian Church, Armenian Church, Hayastan, Diaspora, Artsag

## Introduction

During the period of regional hegemony of the Parthian state (247 - 224 BC), Median traditions were preserved for a long time in the Northern provinces. If in the southern regions Zoroastrianism was represented by a large number of temples and a pantheon of "gods", then the worship of fire widespread in the Northern provinces knew the early form of the one God-Ahramazda. With the coming to power of the Sassanids, the number of temples began to increase. The fact that Sassan and his son were priests of the Anahit Temple also set priorities during their reign. When the Sassanids came to power, Ardeshir introduced a special tax (one tenth) due to the decline of the temples of fire worshipers. For this reason, some researchers believe that fire worship was the official state religion during the Sassanid period. However, analysis of the environment shows that during the reign of various rulers, Mazdakism, Mithraism, Manichaeism and even Christianity gained dominance in the Sassanid state, albeit temporarily. The role of religions and confessions in Iranian geography in historical and cultural communication is the subject of a separate and extremely interesting study.

The geography of the historical battles between the Sassanids and the Romans was, as in the time of the Parthians, the lands of Eastern Anatolia. The lack of information about the history of Parthia, and sometimes very little, makes this period rich in legends. Nevertheless, there is a lot of material about the Parthians in information resources. It is noteworthy that instead of clarifying, a very heterogeneous array of information creates information "noise" within the information resources of Azerbaijan, as well as in the world information space. Instead of digitizing serious scientific research and putting it into databases, translations are posted from sources whose credibility is in question. According to Russian sources, the Parthians came from the east and were named Parthians because of the name of the area where they settled. In fact, they called themselves Arshakids (Arshaks), who were from the Saka tribes, called "Sakas" in Russian, "Shakas" in Hindi and Chinese, and presented themselves as "sons of Sakas" as Arshakids. In Indian, Nepalese and Chinese legends, there are many references to the Buddha's belonging to the Saka tribe, and interesting articles by Kazakh researchers have been published on this score. Therefore, presenting the Arshakids belonging to the Saka tribes as Iranian-speaking peoples, Aryans or Pahlavites is not

a serious approach. In this case, the Gajars and Ghaznavids should be called Persians or Aryans, because they speak and write Persian. It is known that the Parthians did not create a writing system and used different letters for different reasons. In general, the attitude of the Turkic-speaking peoples to the sacred word and writing (writing was perceived as a system of symbols representing the sacred word) is the subject of a special study.

By the way, it should be noted that the concept of “Iranian-speaking” peoples, which is often used in the works of leading researchers of the world, is also incorrect, and there is no such language group. Analysis of texts from Sumerian cuneiform to Bisitun writing shows that in this geography, along with Indo-European languages, there were languages belonging to Afro-Asian languages (Sami), as well as agglutinative structures (Turkic-speaking peoples) and there is no point in combining these languages to create a category “Iranian-speaking” peoples. Even after the defeat from the Sassanid side, the Parthian aristocracy retained its influence in the northern regions of Persia. The rule of the Arshakids in the regions lasted until the 6th century, including in Albania. The Parthians, unlike Persia, perceived and practiced the worship of fire. The Parthian nobility saw and knew what an important role the temple “Anahida” played in the victory of the sons of the Sassanids. In addition to the various traditional religions, many new religions have emerged in Persia. New religions were synthesized among traditional religions in Persian geography, new concepts were created, fierce competition was fought between religions, and religious clans aspired to large palaces. Influential scientist Dr. Zia Ashrafi also reveals in her research that there are family clans behind the Persian temples.

Although the Parthian aristocrats did not accept the Sassanian pantheon of divinity, there was serious competition in the search for an alternative. Acceptance of Judaism was impossible in terms of its internal structure. Judaism circulated among the “children of Israel” in a compact circle, and they had their own interests in Persia. Although Christianity was persecuted by the central government, the founders and clergy of the first Christian churches on the outskirts, the Gregorian, Albanian, and Iberian churches, long belonged to Parthian aristocratic families.<sup>1-15</sup>

## Research sources

In the history of early Christianity, it is important to identify authoritative sources in order to compile an overview of religious communications in the Parthian lands at the beginning of our era. One of the most reliable sources in this regard is the Roman historian of Caesarea Eusebius (Eusebius of Caesarea), who lived between 260 and 265-339/340, is considered the father of church history, and was 314 bishop of Caesarea in Palestine. Before writing his History of the Church, Hegesippus composed a work on a similar topic, but only the title remained. Eusebius wrote: “The Savior’s apostles and disciples were scattered throughout the world. Thomas (Parthia), as the Bible says, died in Parthia, Andrew - in Scythia, John - in Asia, in Ephesus, where he lived; Peter is believed to have preached to the Jews scattered across Pontus, Galatia, Bithynia, Cappadocia, and Asia. He ended his life in Rome, where he was crucified upside down: he considered himself worthy of such an execution. Needless to say, Paul brought the gospel of Christ from Jerusalem to Illyrica and suffered during the time of Nero in Rome. This is what Origen said in the third volume of his commentary on the book of Genesis. Later, after the creation of independent “oftokiphalous” (independent) churches, each of them, in accordance with its church tradition, associated its foundation with a certain apostle or apostles and in some cases with other people.

One of the most reliable sources is the New Testament, which contains the exact coordinates of the regions served by 70 disciples. Only there is no information about the service of Thaddeus (Jew) in Armenia. For example, among the apostles (70 followers) it is mentioned that Simeon served in Abkhazia, Tertius in Konya (icon), Sosipater in Konya, Timothy in Ephesus, Prochorus in Antioch, Luke in Eskishar (Ladokia), Kriskin in Galatia (Galatia). At the same time, there is no information about the connection of the Armenian Church with any of the first apostles or followers of 70 disciples. It is very important to define this in terms of the history of the first Christian church in Parthian geography.

The famous Russian scientist A. Aninsky, studying Armenian historical sources, notes that the historical information in these sources has been changed for several decades before or after. (P. 3) For example, according to Martin, the reign of Khosrov 198–232, 232–259. The years of the occupation of Persia, the reign of Tridates 259–314, The history of the conversion of Armenians to Christianity according to the chronicles of Chamchia, the reign of Khosrov 214–259, Tridates 286–341, the reign of Arshak III 363–381. Also, the dates of the dioceses of Gregory, Aristakes, Vartan and Yusik are marked by significant differences in different sources. If we agree that the authors of these chronicles live in a small historical context and that the sources of these chronicles are kept mainly in church libraries, then why were the others not changed when they were ordered to change these dates in connection with some events? When you change a historical event in one source, for example, “the student who reads poorly,” keeping it the same in others shows how you feel about both the story and the original sources. It is known that the Armenian Church, starting from the 14th century, falsified history, copying the original sources inside the church and destroying the original. There is a lot of historical material about this, the collection and systematization of which is a topic for a separate study.

Analyzing the authors of ancient chronicles, A. Aninsky reveals an interesting picture. For example, Moses Khorensky writes about the Syrian Mar Abbas that Mar Abbas found ancient copies in the library of Nineveh, and that the chronicle of the mythical Armenian kings was recorded in the second century BC and that this story is even recognized by Armenian historians as mythological. A. Aninski also states that the author of this story knew about biblical events when he wrote the story, and that it was known that the story was adapted to biblical events. Of course, Moses also admits that Mar Abbas wrote this historical book to order, but says that he lived two hundred years before Christ. Therefore, the information provided by Armenian sources should be specially filtered and evaluated only within the framework of specific interests.

## Analysis-about Arshakids

The early Christians, who began to settle in the northern provinces of Parthia in the middle of the third century, gained a large following. In the years 252–326, Gregory (his church name) was the son of Apak (Anak) from the Arshakid dynasty and was baptized in Kappatokia. When another prince of the Arshakids, Tridad, together with Gregory, founded the first Christian church, of course, the central government did not like it, and the persecution intensified. However, thanks to the sacrifices of the sons of Apak, they managed to keep the church afloat. Gregory’s youngest son, Arastun (the Armenians call him Aristakes), headed the church in 325–333, and then his elder brother, Gregory’s first son Erfan (Arfan - the Armenians call him Vrtanes) headed the church in 333–341 on the advice of his father. Arastun took part in the spread of Christianity in Albania, Iveria, according to some sources,

became their first bishop and attended the first world meeting of Christians in Nicaea (Syria). We were unable to find any historical document confirming this participation.

The early Christians quickly forgot the decisions made at the first meeting of the apostles of Jesus, and the Christians of the world entered into competition between the two churches, such as the churches of Nicaea (Syria) and Alexandria (Egypt). After the formation of the Church of Constantinople, competition intensified. Although the Christian Church in Eastern Anatolia and Cappadocia was subordinate to Constantinople, the Syrian Church sent representatives to the churches of Cappadocia and Eastern Anatolia in search of supporters. The Roman Church also had many problems. Gregory's son Erfan had two sons, Gregory and Joseph (341–347), who were raised by the first Christians in Cappadocia and at various times led the church founded by their grandfathers. On the advice of his uncle (Arastun) Grigorius (who was reportedly tragically killed between 330–335), it was commissioned to expand the church's territory and spread Christianity in Albania along the Caspian coast.

Of the sons of Apak, one of the Arshakids, only Narsiz (Nerses) was in Cappadocia, when he married Sandukhta, the daughter of Mamikonya, an Armenian aristocrat, and the first Armenian relationship was established. It is known that in 353 he became the head of the church. Attempts to convert the Parthian Christian Church into an Armenian one, albeit unsuccessful, began around this time. Nevertheless, Sahak, one of Apak's sons, came to the leadership of the church in 373 and tried to spread Christianity in Albania, on the shores of the Caspian Sea, and unite Christianity into a single church. Those who do not like this policy kill him four years later.

Zaven (377–381), who ruled the church from that generation, also worked to expand the influence of the church in Albania and the Caucasus, became a supporter of the united Christian church and was killed four years later. After the assassination of Zaven, his brother Aspurg was brought into the leadership of the church with the support of the Mamikonian and pressured to pursue a policy against Arshakid III and in favor of the Persian ruler Khosrov. In 387, Sahak, the son of Partev, a descendant of the sons of Apak, became the head of the church. Sahak's daughter (Parteva) married Hamazasp Mamikyan and gave birth to a son named Vardan. The Mamikians are proud of this kinship and take advantage of it very widely. By this time, the early Christians of the Apak dynasty had succeeded in spreading Christianity as a divine religion over a large area. However, no centralized church was established, and Christianity was not declared the state religion.

### Family clans

It is known from ancient Armenian sources that the Armenian family clans were divided into four layers, and the hierarchy between the layers was supported by both families and the church. One of these families is the Mamikonian family. These sources say that the Mamikonian dynasty descended from the Mamgons of the Chen dynasty, who came from China. It is believed that during the rule of the Sassanids, a number of peoples living on the Indo-Chinese border, including the Gypsies (Gypsies), Persian-speaking tribes migrated through Iran to Asia Minor.

### Influence of religious organizations on the activities of "diaspora"

It is known that religion plays an important role in the formation of a civilized human society. There are two approaches to thinking:

"If there is a believer, there is religion" or "If there are no believers, there is the word of God." In antiquity and the Middle Ages, the first of these two concepts prevailed as a form of religious faith, and religion began to be adopted by force. So, "if there is a believer, then there is a religion." Over the past thousand years, religious organizations have seriously influenced all areas of political, social, cultural and even economic life through religious beliefs. Among the studies carried out from the point of view of studying the activities of religious organizations, we will try to study the influence of religious organizations on the activities of the diaspora.

The tension that began with the counter-attack of the Azerbaijani armed forces on the armed provocations of Armenia on September 27, 2020, revived the "theme" of the diaspora. Soon, a large crowd took to the streets in the famous US city, chanting nationalist, aggressive slogans and collecting financial aid for Armenia, which they considered their country. How does this process take place? A comparative analysis of the processes taking place in terms of political and economic migration, the organization of migrants and the study of the activities of the diaspora is important. The numerous diaspora organizations we have witnessed and their various forms of expression deserve attention.

What are the reasons for the organization, efficiency, generosity and, in many cases, self-sacrifice of the diaspora? For example, an Armenian born and living in the USA and France does not even think and does not want to move to Armenia and settle there. In this case, what is his "connection" with Armenia and how is it expressed? For example, a businessman of Armenian descent joined a rally in early October in an American city in support of the word "arsagh" (the etymology of the word "arsag" should be studied separately) and paid \$ 5,000 for a financial support campaign launched there. Three days later, the man announced on social media again that he had donated \$ 1 million in support. Is this an independent decision of this businessman? Or someone (perhaps some organization) reminded him that "you can't finish with five thousand dollars" ... For example, when Kim Kardashian arrived in Yerevan, old Armenian women threw stones at her. The work of the company she heads is not so happy. He was even sued for not paying her employees a fair salary. As "we" get older, the market is gradually deteriorating, and given the specifics of 2020, its position is not at all good. What is this force that threatens him to actively join the Arsag aid company?

How long and how "for a long time" can a businessman worry about the deplorable living conditions of people in Nagorno-Karabakh, more than thirty years, about their insolvency, economic and social degradation? Are these processes natural processes or are they controlled from some center or centers? There are Palestinian "war-torn" immigrants and a well-organized diaspora in the United States and Europe. But why are the Palestinians, Chinese, Latin Americans, Iranian Azerbaijanis and even the Turkish diaspora in Europe, which feels behind them the "breath" of a strong Turkey, not so organized? Why not? As you know, the diaspora cannot be regarded as a "one-color", "one-sided" phenomenon. Each of the people who make up the diaspora are different people with different thoughts and views, different levels of social and economic security. It is difficult, and in many cases impossible, to bring them together and make them work (since they require mobilization) in order to make decisions that someone else makes. There are right, left, monarchists and even anarchists.

The paradox is that a strong diaspora is a structured organization. For example, those who can allocate funds for various purposes, those



who will hold a rally in front of the embassy, and even those who will throw stones at the police during street marches are trained in advance. These organizations do not leave their criminals without protection and sometimes treat them as “heroes”, decide which country to move to after liberation, and in cases of impossibility (when this criminal is known everywhere or is wanted by Interpol) they are forced to send him to Armenia. A study of these processes shows that, in fact, this is not a diaspora activity, but a clan-mafia structuring, and no country should allow the creation and functioning of such structures. However, such structures exist, operate, and, of course, the countries in which they operate have information about their essence.

But who is the coordinator of the Armenian diaspora, on what ideological or national-cultural basis is this coordination? Is it really based on national cultural values based on the mythical “ancient stories” of Armenian fairy tales? Or is it based on some kind of ideology? For example, liberal democratic values. Maybe there are those who demand the “kingdom”? Maybe someone from the Arshakov dynasty, recorded in the “official” Armenian history, today claims to be a big Armenia, and the people are behind this? People living in Europe and the United States do not know what Arsag is or the history of “Great Armenia”. This interests them less. Thousands of young people of Armenian origin have never been to Armenia and are not going to do so. Undoubtedly, the answer to these questions can provide an answer not only to the current problems of the Armenian people, but also to all their “misfortunes” over the past hundred years. The Armenian-Gregorian Church and the Dashnaksutyun party were one of the main centers that controlled and governed Armenians and created for the Armenians a false history of Armenia (“Great Armenia”), other peoples (especially Azerbaijanis, in many cases Turks, and sometimes Georgians) organized the genocide. organizer of usurpation and appropriation of foreign lands, constantly threatening his people with enemy threats.

From 95 BC to the present day (about 2500 years), in the absence of the Armenian state, the Armenian Gregorian Church assumed the function of statehood among the Armenians and even the function of uniting the Armenians scattered around the world. At that time, the Armenian Church made decisions on citizenship, issued certificates of people's property, contracted marriages among young people, recommended them the areas in which they would live, protected them, mobilized them when it was necessary, severely punished those who went out of control. and even performed notarial functions. That is, the functions that the “state” could perform were performed by the churches and their local offices. From this point of view, the Armenian Church played a great role both in the formation of the Armenian nation and in fostering a sense of nationalism in it. Today the decision of the Armenian Gregorian Church is stronger than the decision of the Armenian state. This factor has proven itself, especially for Armenians around the world. For this reason, the Armenian Gregorian Church played an important role in the formation of a number of Armenian terrorist organizations. Thus, in some important moments the Armenian-Gregorian Church encourages and intimidates others in various ways, on the one hand, and on the other hand, in order to serve the goals and objectives of the Dashnaksutyun party.

It is known that the “Armenian Gregorian Church”, the first Christian church founded by the Parthian sons of Apak, changed its essence in the historical process and became the “focal center of the Armenian tribal government”. A lot of research has been done recently and the forces behind the historical falsification are being revealed. It is believed that the Armenian Gregorian Church is in fact a structure created to fulfill the function of ethnic consolidation, which

has little to do with Christianity. Although the historical records of the Church of Constantinople say that the “Armenian Gregorian Church” was founded in 311 (Armenian sources in 301) and converted to Christianity, they believe that the Armenian (armeni, ermeni) word means the lands of Eastern Anatolia (ancient Urartu) ... they know that these two concepts do not apply to today's Armenians (khayam). As noted by the prominent Russian researcher A. Aninsky, “it is not clear why the Armenian clergy falsified the sources and changed these dates”. It is known, of course, that the conversion of Caucasian Albania to Christianity as a state took place in 313. It's been a year since Konstantin posted the EDIT. After all, they should be the first ...

The famous Russian scientist A. Aninsky, studying Armenian historical sources, notes that the historical information in these sources was changed several decades ago or later. (Art. 3) For example, according to Marten, the reign of Khosrov 198-232, 232-259 years of occupation of Persia, the reign of Tridates 259-314, History of the conversion of Armenians to Christianity according to the chronicles of Chamchia, reign of Khosrov 214-259, Tridates 286 -341, the Board of Arshak III 363-381 Also, the dates of the episcopate of Gregory, Aristakes, Vartan and Yusik are indicated in different sources with significant differences. If we assume that the authors of this chronicle live in a small historical context and that the sources of these chronicles are stored mainly in church libraries, then why not change them when there is an order to change these dates in connection with any events. When you change a historical event in one source, keeping it unchanged in others shows how you feel about both the history and the original sources. It is known that the Armenian Church, starting from the 14th century, falsified history, copying the original sources inside the church and destroying the original. There is a lot of historical material about this, the collection and systematization of which is the subject of a separate study.

It should be noted that the name of the church is not the Parthian Grigoryan, but Gregory. As a child, he received this name in Cappadocia (from the early Christians). Until the 5th century, the Armenians did not lead the church, which in Christian sources is called the Gregorian (belonging to Gregory). In the fifth century, with the desire to create a new nation in the system of Christian values, a group of family clans (the subject of a separate study in which these families came from different places and united for the same purpose) created a new alphabet for translating the Bible, adapting it, began create mythical legends such as the History of the Armenians presented as the history of a “great state”. The alienation of the church from Christian values, long clan rule, inter-clan unrest, intrigue and conspiracies among church leaders did not allow the church to achieve its goals and objectives. This church was formed in the first half of the 19th century under the auspices of Russia. The constant intrigue and hostility of the church hierarchy altered the balance of power with Russian support. In the second half of the 19th century, the idea of a large Armenia was developed. All history-making, the creation of new parties at the end of the nineteenth century, support for terrorist groups, sabotage and information attacks took place under the unified leadership of the church.

It is not surprising that the “Armenian Gregorian Church” has not yet been able to determine whether it is Catholic or Orthodox. Or rather did not want to define. According to the 2011 census of Armenia, 92.6% of the country's population belonged to the “Armenian Apostolic Church” (i.e. the Gregorian Church), “1.0% of the population belonged to the Protestant Armenian Evangelical Church”, “0.5% to the Armenian Catholic Church”, 0.3% belong to the denomination “Jehovah's Witnesses”. This movement is aimed

at ensuring the representation of the Armenian Church in various forces and does not interfere with the management of the church from a single center. True, at different times representatives of different churches (for example, the Jerusalem, Cilician or Lebanese Armenian Church) also resorted to coups and murders in order to “take revenge” and seize the church leadership (these events are reflected in the history of the church). but the clans soon restored the church, and the church continued to rule over the people.

Over the past thirty years, within the framework of the “Great Armenia” church doctrine, a new concept was introduced - “arsag”. Although many Armenians do not know the meaning of the word “arsag” (in Russian - arzag), it entered the world agenda as a “brand”, and let’s look at its etymology. Although it sounds differently in different languages, the Armenians write it in Latin letters as Artsaki. A correct reading of this sounds like Ersaki or Arsaki. So, again, the historical materials of the Arshakids (Parthians) period are included in the Armenian national doctrine, and so far not a single serious researcher asks the question: “What does the Arshakid dynasty of Parthia have to do with the Armenians?” Therefore, in the context of studying the ethnogenesis of small peoples, it is necessary to approach this problem, analyze contradictory theories about the origin of the Armenian language, define the Armenian (Yermyan) ethnonym, and study the traces left by the Hai (Hai) tribe.

In the Christian world, it is said that the apostles Thaddeus (Thaddeus) and Bartholomew (Bartholomew) preached Christianity in Eastern Anatolia and Parthia, and they are considered the founders of the “Armenian Apostolic Church”. There is no serious research on this topic in scientific circles, except for Armenian sources. Although the apostles and early Christians played an important role in the formation of the Albanian Church and the spread of Christianity in Georgia, these episodes do not spread in general Christian history.

Pope Benedict XVI noted a special role in the conversion of Armenians to Christianity when unveiling a memorial plaque to St. Gregory in the Vatican on February 22, 2008 in St. Peter’s Basilica. The opening ceremony was attended by the Patriarch of Cilicia Nerses Bedros and representatives of the Lebanese Church. The Pontiff said that John Paul II also wanted to open a memorial plaque and gave advice shortly before his death. “This great saint converted Armenians to Christianity over 17 centuries ago, and they became the first people to officially convert to Christianity,” he said. In his speech, Benedict XVI said: “Saint Gregory was chosen as an enlightener, because the” Face “of the Lord was so vividly reflected in him.” Doesn’t Panteth know that Gregory was not an Armenian? Indeed, even the official Armenian history declares that he is not an Armenian, but a Parthian. In addition, during the time of Gregory, not all Armenians converted to Christianity, and those who were under the rule of the Persians were still old-fashioned “Anahid”. The process of their deportation and Christianization took a long time and at the expense of many victims. Finally, the Armenian-Gregorian Church introduced the slogan “Anahid-mat of Armenia” and incorporated it into Christian dogma. Again, the legend of “Trdad and Griqori” is told, the Armenian “suffering” is affirmed, and the fact that Tridat is not Armenian is repeatedly confirmed by Christian sources.

Even two hundred years after the death of Gregory, the Armenians (that is, the modern Hays) could not appoint a person of Armenian origin to be the head of the church, and this position was occupied by the heirs of Gregory. Until the 11th century, the church was headed by representatives of the Bagratuni dynasty of Georgian origin, and the church was not yet fully Armenian. But why is the Vatican knowingly involved in creating a false story? Apparently, the desire of

church officials to “make history” and “define ethnogenesis” is greater than that of historians. As a result of the activities of the diaspora, the Vatican, on the one hand, perpetuates the memory of Gregory, a historical figure who really played an important role in promoting Christian values, and fulfills the wishes of a wealthy diaspora (their group).

After 437, a new marginal ethnic group began to form around the church, which was captured by several family clans. During this period, the Haya language became the language of the church, but not the language of the masses. Thus, the Armenian language is traditionally not spoken, but ecclesiastical. For this reason, modern linguists cannot give an unambiguous idea of which linguistic family and group the Armenian language belongs to.

Armenian historians admit that in the 3rd-5th centuries the main spoken language of Armenians (hais) was Persian, and in the 15th-16th centuries it was Turkish. The Armenian language exists and develops not as a folk, native, but as a church language. The church encourages the people it gathers in various ways, on the one hand, attracts young people to serve the clans with fear, on the advice of the church, young people marry, recommends them the areas in which they will live, protects them, the church takes care of the education of children. mobilizes when necessary and ruthlessly punishes those out of control. As a result of such a policy, any Armenian in different countries where he lives is not afraid of its laws: “What can the state do to me? What can be punished? in the worst case, imprisonment and so on. “But the church will cut off my descendants,” they think. This policy has been instilled in people for hundreds of years, and it still works.

The system worked like this: family clans took control of the church, and the church, in turn, controlled the masses. There was a multifaceted interaction between these levels. The system serves to strengthen aristocratic family clans in different countries, as a result of which this “power” is used on the recommendation of the church, and in these places churches are founded. People are involved around the church, a community is created, if the community “does not obey”, they are “corrected” by the mechanism, missionaries are brought from Syria and Iran. Ordinary people can be “happy” if they have the opportunity to use these opportunities of power, or, on the contrary, they serve this center of power, working their whole life without any pretensions and “for free”.

The “Clan-Church-People” model, created by the Armenian Church in the early Middle Ages, has passed historical tests and this model still works today. For example, on April 22, 2018, Sargsyan met with Pashinyan at the Moriot Hotel. Sargsyan, who did not accept Pashinyan’s ultimatum, stated that “a political force with 7-8 percent of the votes has no right to speak on behalf of the people,” and left the negotiating table, ignoring Pashinyan’s words “You don’t know the situation ...” What was the situation at the meeting? Pashinyan called for a street demonstration that day and read out a statement during a rally with a small crowd. During the announcement of the statement, next to him was the bishop for special affairs of the Armenian Church, and behind him were two church “mujahideen” with a Kalashnikov assault rifle. This “signal” that the church is on the side of Pashinyan was a message to Sargsyan, who resigned on the same day. The Sargsyan-Kocharian clan was sacrificed to the traditional Armenian clan, and there are many such cases in the history of the Armenian Church.

It is not excluded that after a while Sargsyan will be given the status of a “holy martyr” (great martyr). This is the concept of “democracy”

of the early medieval model “clan-church-people” as applied to the 21st century. The leaders of the Armenian churches, who treat their history so absurdly, often in their sermons appeal to their supporters: “Do not believe the saints of other churches, this is a sin.”

Today, the “Armenian Apostolic Church” (it is proved that the apostles of Jesus had nothing to do with the Armenians and their church) separated from classical Christianity, although it wanted to present itself as one of the Eastern Orthodox churches, including the Coptic, Ethiopian, Eritrean, Syrian and Malaccan Orthodox churches ... Became the church of the “national denomination”. This church is dangerous as a radical, terrorist and enterprising sect, it is the cause of repression against its people, as well as an institution that produces, cultivates and propagates hostile ideas against life in peace and security with neighboring peoples in their regions.

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## Conflicts of interest

The author states that there is no conflict of interest in publishing this paper.

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