

**Documented, true and honest opinions about the writings of Fr.
Matta the poor - vice-president of the monastery of St. Makar the
Great**

(Part One)

An introduction:

Many requests came to us, about the response to the didactic errors, which were in the writings of Father Matta the poor - the vice-president of the monastery of St. Makari the Great.

+ The church has been responding to these educational errors for many years, through the church fathers and teachers, and most of them were without mentioning his name, but it was mentioning the names of books, abstracts, and magazines, in which the errors were mentioned. This is to preserve the validity of education, its purity, its sincerity, and its unity so that the handed down faith of the saints is not affected by harm, and with it the reputation of the Church, its prestige, and the continuity of its unity. Likewise, the clergy, the people, and the rest of the church institutions are affected by many damages.

+ Knowing that there were recommendations, from the Holy Synod in the past, not to allow the books of this monastery to be displayed in the patriarchate exhibition, as well as not to distribute them in the libraries of monasteries, archdioceses, and churches affiliated with it. These recommendations are still valid, although some ignored them, so these writings, you can find some of them in the libraries of monasteries, some of the archdioceses, as well as in some of the churches.

+ but what happened in the past few years, was that the disciples and followers of Father Matta the poor began to spread his teachings and writings and the writings

of the monastery as well, through the presence of his disciples, teaching in some seminaries and religious institutes, and some of them have educational centers at locally and abroad. And through it they spread these teachings. And we should not forget that they may lecture at conferences of some dioceses, especially in youth service.

+ All of this helped them to spread these teachings, through social networking sites and some television channels, and to assign some of the fathers belonging to this current to serve and care in the church, and to participate in decision-making in it.

+ As a result of all this, we see these false teachings now, in everything, that question and defame the Bible, the divine revelation, the nature of the Lord Christ, and the heroes of faith. It also questions the validity of the faith of our great church, works to falsify its history, and distorts its reputation in front of local and foreign opinion.

+ As if the Church is like a ship, amid a turbulent ocean, being hit by strong storms and raging waves, and all this threatens the peace of the Church, the continuity of its unity, and weakens the authority and prestige of its leadership.

+ It is not possible to accept the wrong teachings, which question and challenge the faith of the Church, as being an expression of opinion and freedom of will, because expression of opinion and freedom of will, both of them must be within the limits of the church's faith and traditions, its holy book, and its ecclesiastical laws.

+ all of this motivated us, and others, to present the correct teachings, in a document, correctly and honestly, to preserve the health, purity, and sincerity of the teaching, which has a positive role on the handed down faith of our Church.

+ Since these people, who teach openly, and are known by name, in many places, locally and abroad, and based on the false teachings they present, and their impact

on the validity of the teaching, and the faith of the Church and the parish, we have taken a different method from the first in our teaching, by mentioning the name of the author of the teaching and his teachings and how he presented them? And we respond to them, and this is our approach that we have followed for a few years.

+ I do not disagree with a human being, nor with those who teach wrong teachings, for personal matters. Rather, the disagreement is caused by wrong teachings, and their harmful effects, which are becoming more widespread and dangerous, day after day.

+ And since the Church established us, and entrusted us with its teachings, faith, traditions, and people, we pledged that, before the altar of God, the clergy, and the parish, that we will be teaching the correct teachings, confront the wrong teachings, defend the faith that is submitted to the Church as a good trust, and preserve the parish within the fold, in the fear of God And his strength.

I place my hand, with every faithful and faithful father and servant, who loves our Church, lives her faith, and fears for her, to work together in a spirit of brotherhood, for the legitimate and multiple interests of our Church.

+ I also call upon our Holy Synod, headed by His Holiness the Pope, to stand together, all of us, to confront the wrong teachings and their proponents, because we have all been established by the Church, stewards of its teachings and faith, its people, its sanctities, and its possessions in every place and time.

+ Therefore, I say before I start the lecture, that the two most important aspects within me, and before my eyes, are: our dear homeland, Egypt, and our Coptic Orthodox Church. I pray to God to order blessings, peace, and progress for Egypt, and our Coptic Orthodox Church, until the end of the ages.

+ Among the claims, which came to us, is what was stated in the brief: (The Art of Successful Living), which was printed four times between the years (2000, 2006, 2012, and 2016 AD) - Publisher: Marks Magazine House, PO Box 31 Shubra - Deposit No. House of Egyptian Books 10242/2000, under the title: “The Art of Motherhood” (p. 9).

And in it, he said: It is sufficient for a woman to choose the Virgin Mary as a mother to the Son of God without a man. Where her Motherhood was exalted, to embrace the Divinity. And she is transcended by birth to be called the mother of the Son of God. She lifted the reproach from Eve, and washed away with the blood of her birth the iniquity of all who bore children to Christ and the Father, transgressing by these words against the words of David in the Psalm: “And in sin, my mother conceived me” (Psalm 51:5).

In Adam, the work of sex, male and female, began to save the human species from perishing, but in Christ, the era of sex, male and female, ended, because death stopped and the door of immortality was opened.

Therefore, sex, in the second birth of water and the Spirit from above, no longer existed for the rule of the covenant of righteousness, and thus it became in the New Testament according to the divine saying: “With righteousness, the Church gave birth to me.

There are some statements in what he wrote, they are acceptable according to the faith of the church. As for the objection to the statements that are not accepted, they are the following example:

1- He said about the Virgin Lady: Motherhood was exalted by her, to embrace the Divinity.

2- He also said about the Virgin that: She washed with the blood of her birth, the sin of all who bore children to Christ and the Father, transgressing by these words against the words of David in the Psalm: “And in sin, my mother conceived me” (Psalm 51:5).

3- He also indicated in his teaching, saying: “In Adam, began the work of sex, male and female, to save the human species from perishing. But in Christ, the era of sex, male and female, ended, because death stopped and the door to eternity opened. Therefore, sex, in the second birth of the water and the Spirit from above, no longer exists to rule the covenant of righteousness.

1 - Let us go back to the response to the first objection, in which he learned to say about the Virgin Lady: “her motherhood was exalted, to embrace the divinity.”

(a) In fact, the Virgin Mary, the Lord called her and chose her, out of all the women, because of what he saw in her of greater spiritual stature than others. He also called her and chose her, to be the mother of God, the Incarnate Word, because of what he saw with his previous knowledge of spiritual work in her present and future.

b - She did not embrace the divinity of the Son only, i.e., the Lord Christ, as Father Matta the poor said because if she embraced only the divinity, she would have become a partner in the divinity with the three hypostases, and she would have been burned by the fire of divinity. Rather, it embraced a divinity united by humanity, or in other words, it embraced the incarnate God, as St. Paul taught us in his first letter, to his disciple Timothy, saying: “Great is the mystery of godliness, God appeared in the flesh” (1 Timothy 3:16).

In this regard, St. John the Apostle said in his Gospel: “And the Word took flesh and dwelt among us, and we beheld his glory, glory as of the only begotten Son of the Father, full of grace and truth” (John 1:14).

So, the Virgin Lady did not embrace divinity only, but she embraced in her womb the incarnate God, as St. Paul the Apostle taught us, and St. John the Apostle like him.

c. However, the Virgin Lady did not embrace the incarnate God, until after the Holy Spirit came upon her, and cleansed her blood of serious, hereditary, or original sin, and also cleansed her depot, that is, her womb, which remained in it for nine months.

This is confirmed by the Archangel Gabriel, in his announcing to her, saying: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you, and therefore also the Holy One who is to be born, who is called the Son of God” (Luke 1:35).

d- The Holy Spirit had another role after the role we mentioned, which is to prepare the humanity of God the Word, at the beginning of its formation, free from all kinds and forms of sin, as St. Paul the Apostle indicated in his epistle to the Hebrews, saying: “In everything, like us, without sin.” (Heb 4:15).

And this doctrine is confirmed by the same Apostle, but in his second letter to the Corinthians, when he said: “He who knew no sin” (2 Corinthians 5:21).

This is from the point of view of the incarnation of Christ, and not from serious, hereditary, or original sin. Thus, Christ during the period of his incarnation; never actually did a single sin; Like the rest of humanity.

And so, the Apostle Peter testified; In his first letter; Concerning this aspect, saying: “He who committed no sin, nor was deceit found in his mouth” (1 Peter 2:22).

Christ preceded and affirmed with his divine mouth, that he did not commit a single actual sin, and that is why he said to the Jews: “Which of you convicts me of sin?” (John 8:46).

Also, Christ said in another place, about Satan, his tricks, and his evil wars: “For the ruler of this world is coming, and he has nothing in me” (John 14:30).

e- Then, after preparing the humanity of God the Word, in this way, the hypostasis of the Son, i.e. God the Word, came into being and united with the human being, in the womb of the Virgin Lady, from the first moment, without mingling, mixing or changing, according to the teachings and faith of our Church, and in confirmation of this, the Apostle Paul said, in his letter to the Colossians: “For in Him dwells all the fullness of the Godhead, bodily” (Colossians 2:9) (Colossians 1:19), (John 1:14).

And this union will continue, forever and ever, as the Church remembers in the last confession of the Divine Liturgy, saying: “His divinity did not depart from His humanity, not for a single moment, not even for the twinkling of an eye.”

So, the Virgin Lady, did not embrace in her womb a divinity only, as Father Matta the poor mentioned, in his teaching, but she embraced that is, she conceived and was born, by God incarnate, as the prophet Isaiah foretold in his prophecy, saying: “Behold, the Virgin conceives and gives birth to a son, and calls his name Immanuel. » (Isaiah 7:14).

The angels emphasized this, during the conception of Christ, and after his birth, in both the Gospels of St. Matthew (Matthew 1:22) and the Gospel of St. Luke (Luke 2:11).

2- It also came in the teachings of this father, saying about the Virgin Lady: (She washed with the blood of her birth, the sin of all who bore children to Christ and the Father, transgressing by these words against the words of David in the Psalm: “And in sin, my mother conceived me” (Psalm 51:5).

A- At the beginning of the response to these erroneous teachings, in this aspect, is the response to the claim that the Virgin: “She washed with the blood of her birth, the sin of all who gave birth to children, to Christ and the Father).

These teachings are wrong, because they contradict the teachings in the book, and neither the fathers of the church nor its liturgies taught us these things, because the only one who can wash away our sins with his pure blood is Christ alone, and not the blood of the Virgin, nor the Virgin herself.

Saying that the virgin’s blood washed away every sin, means that she is a partner in the redemption with Christ, and not only Christ, who carried out the process of redemption and salvation. And how was the washing of sins and misdeeds accomplished before the crucifixion of Christ, because the washing and forgiveness of sins did not happen without the shedding of Christ’s blood on the cross, as the apostle indicated in (Heb. 9:22).

And here is what proves that the washing of sins, whether they are hereditary or actual sins, is by the blood of Christ alone, as St. John the seer indicated in his book, saying in this regard: “And we were washed from our sins by His blood” (Rev 1:5).

St. Paul also stresses the importance of the blood of Christ in washing and cleansing from sins, saying: “How much more is the blood of Christ, who with an eternal Spirit, offered himself to God without blemish, purifying your conscience from dead works, to serve the living God” (Heb. 9: 14)

But through the channels it is drawn; To obtain the blessings of washing from our sins; In the foreground:

+ Faith:

Because faith “is a first requirement”; or a divine condition; To obtain the blessing of man washing his sins. So, everyone who comes to Christ; must first believe that he is God incarnate; Who offered redemption and salvation

And to wash away sins, with His pure blood, for all of humanity, but through legal channels, which He drew. Chief among them is faith in all this, because without faith, as the Apostle Paul said: “It is impossible to please Him” (Heb. 11:6).

And the Messenger had previously emphasized the importance of faith, as a divine demand, and a first condition, for us to be cleansed of sins, so he said: Let us advance with a sincere heart, with certainty of faith” (Heb 10:22).

+ It also follows the condition of faith in Christ, to be cleansed of sins, a person must present sincere repentance, and an honest confession for it, in the presence of the sacrament of the priesthood, if he is a human being who realizes, but if he is a child, then his caretaker will act on his behalf, in offering repentance and confession to God, during Baptism.

Therefore, in the book of Isaiah, the Lord commands repentance for all people, and this is clear from His saying: “Wash yourself, purify yourself, isolate the evil of your deeds from before my eyes, and stop doing evil” (Isaiah 1:16).

Therefore, from the importance of repentance, in the washing away of sins, David asked God, so that he may be cleansed of his sins by saying: “Wash me thoroughly from my iniquity, and cleanse me from my sin.” (Psalm 51: 2).

He also asked God, saying in this regard: “Purify me with hyssop, and I shall be clean; wash me, wash me, and I shall be whiter than snow.” (Psalm 51:7).

Likewise, St. Paul, in his letter to the Hebrews, referred to the condition of repentance to be cleansed of sins through the blood of Christ, and thus he mentioned in this regard: “Our hearts sprinkled from an evil conscience” (Heb. 10:22).

We should not forget the role of confession of sin in the presence of the priesthood, alongside repentance, to obtain forgiveness of sins and purification from sins. This is clear to us from what St. John the Apostle said in his first epistle: “and cleanse us from all unrighteousness” (1 John 1:9).

But if a person does not repent and confess his sins, he does not receive washing from them, does not succeed spiritually, and the mercies of the Lord do not reach him at all, and to confirm that, the Prophet said in the Book of Proverbs: “He who covers his sins will not prosper, but whoever confesses and forsakes *them* will have mercy.” (Proverbs 28: 13).

It is clear from the above, that the washing of sins of all kinds, serious and actual for a person, is through the blood of Christ, working in the sacrament of repentance and confession, not through the blood of the Virgin, or the Virgin Mary herself.

+ We should not fail to point out the role of baptism in washing away from sins, through the efficacy of the blood of Christ in it.

That is why he said in the book of the prophet Ezekiel: “I bathed you with water, washed off your blood, and anointed you with oil” (Ezekiel 16:9).

It is clear from this prophecy, the role of the blood of Christ in washing away sins, through the sacrament of baptism, and the prophecy referred to the sacrament of the holy anointing (Myron).

Because in baptism there is a role for the Holy Spirit, water, and the blood of Christ, with the presence of the priesthood bearer, and the liturgical prayers.

Since baptism; gives Washing to man from original sin; They also give him a second birth; St. Paul pointed out; In his letter to his disciple Titus, he said: He saved us by the washing of the second birth, and renewal of the Holy Spirit” (Titus 3:5).

And the apostle stresses, in his letter to the Hebrews, the role of the blood of Christ in baptism, by washing away from sins. So, he said: “Our bodies are washed with pure water” (Heb 10:22).

However, since baptism gives the washing away of sins and spiritual insight to man, the church has decreed that the sacrament of baptism should be one of the Sundays of Great Lent, called one of baptism or christenings, just as the Gospel of the Divine Liturgy speaks of the miracle of creating the eye for the blind, at the hands of The Lord Christ. He granted him sight, after He created the eyes for him from the dust on which he spat, and bathed in the Pool of Siloam, and this is a reference to the role of baptism, in that it creates in the baptized person, a new spiritual creation, which was not in him before, and it also gives him an interior spiritual insight. That is why the book said about the one who was born blind: “He went away and washed, and came seeing” (John 9:7, 11, 15).

Hence, about the importance of the role of baptism, in washing away sins and accepting worship from a person, Saint Ananias the Apostle advised, Saul of Tarsus, saying to him: “Why do you falter, rise and be baptized, and wash away your sins, calling on the name of the Lord” (Acts 22:16).

And emphasizing the role of baptism, in washing, sanctifying, and justifying sins, the apostle said: “But you were washed, you were sanctified, but you were justified, in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 11:6).

We do not forget to refer to what the Apostle said in his letter to the Ephesians about the role of baptism and the word of God in sanctifying and purifying the baptized, through the effectiveness of the sacrament of baptism, in the lives of the baptized, from its followers who represent it: By the word” (Ephesians 5:26).

And from the importance of the sacrament of baptism in the washing of sins, and the inheritance of the kingdom of heaven, St. John saw in the book of Revelation, that all who enter heaven must be first, while they are on earth “have washed their clothes, and made their clothes white, in the blood of the Lamb” (Rev 7: 14).

Because without birth from baptism, and washing from sins: “No one is able... to see the kingdom of God” (John 3:3, 5).

And he will not have a share with Christ in the kingdom of heaven, as Christ said to Peter in his conversation with him: “If I do not wash you, then you have no share with Me” (John 13: 6).

b- Among the erroneous teachings, which were received in this regard, is his saying about the Virgin: “transgressing by these words against the words of David in the Psalm: “And in sin, my mother conceived me” (Psalm 51:5)

+ His saying about the Virgin, that she transgressed by these words against the words of David in the Psalm: “And in sin, my mother conceived me” He may mean that the Virgin Mary was conceived by her parents, Joachim and Hannah, without parental, hereditary or original sin.

This belief is not believed nor taught by our Church, but it is a belief of faith among the Chalcedonians, and they are also teaching it.

+ And the fact that our Church does not accept the doctrine of the Immaculate Conception, which the Chalcedonians have and are aware of, and written by Father Matta in the Brief: (The Art of Successful Living, p.9) because this is due to the equality of the Virgin with Christ in this belief, just by accepting it, it raises the Virgin from the status of human beings. to equality with God.

+ That is why our church rejects this false belief, because Christ alone is God manifest in the body, who came without parental, hereditary or original sin, and that is why the book said about him, in the Epistle to the Hebrews: “In everything is like us, without sin” (Heb. 4:4)

Also, the book, in the second letter to the Corinthians, affirmed that Christ is the only one: “who knew no sin” (2 Corinthians 5:21).

+ Thus, Christ is the only holy, infallible, and free from actual sins, and that is why the Apostle St Peter testified about this, in his first epistle: “Who committed no sin, nor was deceit found in His mouth” (1 Peter 2:22).

In his conversation with the Jews, Christ confirms that he did not sin at all, saying to them: “Which of you convicts me of sin” (John 8:46).

+ As for humans in general, including the Virgin, they were in the loins of our father Adam, at the time when he sinned, and they sinned in him, and they inherited the corruption and punishment of sin.

In confirmation of this, St. Paul said in his epistle to the Romans: “For this reason, as if through one person sin entered the world, and through sin death, and thus death passed to all people, as all sinned” (Romans 5: 12).

And the Prophet’s precedent emphasized this faith belief, saying: “For all have sinned, and they fall short of the glory of God” (Romans 3:23). Knowing that the book preceded it, and it referred in the Book of Psalms to this doctrine, on the lips of David the Prophet: “There is no one who does good, not even one” (Psalm 14:1, 3) (Psalm 53:1, 3).

+ And the Virgin Lady, confirmed that she needs the salvation of Christ, like the rest of mankind, and that is why she said in her famous praise: “My soul glorifies the Lord. And my spirit rejoices in God my Savior” (Luke 1:46, 47).

+ And let us not forget that the holy fathers, the apostles, acknowledged in the Holy Book that everyone makes mistakes, and whoever does not acknowledge this, the truth is not in him, but whoever repents and confesses, the Lord forgives him and cleanses him from all sin. Also, whoever claims that he has not made a mistake, God Himself is lying. This is what came in the teaching of St. John the Apostle: " If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John 1:8-10).

+ Therefore, the Virgin and human beings are in need of the salvation of Christ, from their serious and actual sins. If the teachings which say that the Virgin Mary

went beyond David's saying "and through sin my mother conceived me", these teachings are wrong, because they contradict the teachings of the Holy Bible, which we mentioned earlier, in this regard.

+ So, Christ is the only one, born without serious sin, holy and infallible from actual sins, and he is the only one who can save, and he was, as St. Peter indicated in the book of Acts, saying: "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12).

+ Hence Christ is the only one, who intercedes for us with his pure blood, before divine justice, for the forgiveness of our sins, as the prophet foretold in the book of Isaiah: 59:16)

And this belief in this doctrine is confirmed by St. John the Apostle in his first epistle: " And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous" (1 John 2:1, 2).

3- He also indicated in his teaching, saying: "In Adam, began the work of sex, male and female, to save the human species from perishing. But in Christ, the era of sex, male and female, ended, because death stopped and the door to eternity opened. Therefore, sex, in the second birth of the water and the Spirit from above, no longer exists to rule the covenant of righteousness.

A - We did not disagree with Father Matta in his saying: In Adam, the work of sex, male and female, began, to save the human species from perishing. Knowing that God at the time when He created the human race male and female had other goals, which are marriage and procreation, and to help and protect from missteps, and not just to save the human species from perishing.

b- What we object to in his teachings is his saying: In Christ, the era of sex, male and female, has ended because death has stopped and the door to eternity is opened. These teachings are unrealistic, and it appears from them an inappropriate view of sex and marriage.

+ Because God, who legislated marriage since Adam, and in the Old Testament, is God himself, who legislated marriage in the New Testament, did not annul it, and raised it to the level of a sacrament, one of the seven sacraments of the Church. Therefore, in the crowning prayer, the Church says to the newlyweds, and to all those present: This is a great mystery” (Eph 5:32).

And the Lord Christ had previously affirmed, saying in the Gospels of Matthew and Mark, and mentioned these teachings in the Gospel of the crowning prayer for the newlyweds, saying: Have you not read: He who created from the beginning, created them male and female. For this reason, a man leaves his father and mother and clings to his wife, and the two become one flesh. So not after two, but one body. What God has joined together, let no man separate” (Matthew 19:4-6) (Mark 10:6-9).

+ And let us not forget the famous verse, which is said in Pauline, the crowning prayer for the newlyweds: “Marriage *is* honorable among all, and the bed undefiled, but fornicators and adulterers God will judge.” (Heb 13:4).

. C - If the teachings that say that the era of sex has ended, are false and unrealistic teachings because if sex had ceased, marriage would also have ceased, and as a result, the human race would cease and extinction. As long as humanity remains on earth, then sex remains, marriage also remains, and procreation also remains..

D- Sex and marriage only cease with the death of a person and his transfer to the other world, just as it ceases completely, after the general resurrection and judgment, according to the teachings of the Holy Bible.

e - As for his saying about sex: “sex, in the second birth, of water and spirit, from above, ceased to exist, for the rule of the covenant of righteousness.”

This did not stop as we mentioned earlier, according to the teachings of the book, and real life. Rather, it is possible to say that it is no longer a place for the distinction between male and female in Christianity, because Christ equated the two, and that is why St. Paul the Apostle said: “There is no male and female.” For you are all one, in Christ Jesus” (Galatians 3:28).

We pray to the Lord, to preserve the faith of our Church,

To our God be glory forever and ever.

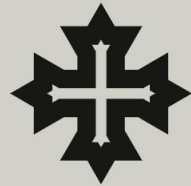
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Translated by



True coptic orthodoxy

"the faith which was once for all delivered to the saints"

Jude 1:3

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