

Important notes, about the history and beliefs of the Anglican Church,
in which it differs from our Coptic Orthodox Church,
part One

First, the history of the Anglican-Episcopal Church:

1- Anglicanism is a denomination within Christianity that includes the Church of England and churches historically associated with it, or holds beliefs closely related to it, such as the Anglican Church of Canada, the Protestant Episcopal Church in America, and the Episcopal Church of Scotland of the Evangelical Church.

2- History of the Anglican Church. It is written in Latin *Ecclesia Anglicana*, meaning the English Church. It is used to describe people, institutions, and churches, as well as religious traditions and rituals, and advanced concepts, which were established in the Church of England, and the continuing Anglican churches, meaning the affiliated groups, to a group of independent churches, which separated from the Anglican Union, as a result of doctrinal and ritual differences with different countries, with. In different countries, and some parts of the world, Anglicanism is known as Episcopalianism

3- The Anglican faith is one of the largest Protestant beliefs, and the Anglican Church considers itself part of the One Catholic Apostolic Church, and some consider it a Catholic Church, and it has been reformed, for some believers in the Catholic faith, other than the papacy, and some considers it Protestant.

But many Anglicans, concerned with self-identity, consider it to be a mixture of the two.

Second - The Case of King Henry VIII (1491-1547):

An Introduction to the History and Theology of Evangelical Churches - Author Rev. Dr. Issa Diab - First Edition 2009 AD, publisher of the Arab Baptist Theological Seminary in Lebanon (pp. 83 - 86).

1 - Henry assumed the British throne in 1509, under the name of King Henry VIII, and was a Catholic from the religious point of view. », and the title is still given to the kings of Britain, even today it's worth mentioning that he opposed Luther views in his book "confirming the seven Sacraments" in 1521. So, for awarding Pope Leo XI gave him the title "Faith keeper"

2 - Shortly after ascending the throne, Henry married Catherine Aragon, the widow of his brother, who died young, who was seven years older than him, the daughter of the Spanish King Ferdinand and his wife Isabella, after obtaining special permission. from the pope. Henry and Catherine had sons, all of whom died as children, except for a girl they named Mary. According to the concepts of those days, those of the royal family needed to give birth to males for the continuity of the throne, and when they did not have males, it was believed that the reason lay in the woman.

3. Moreover, political and military quarrels arose between him and Ferdinand, and for all these reasons, King Henry decided to divorce his wife Catherine, and marry Another beautiful woman, Anne Boleyn, we don't exclude that Henry may have been fascinated by Anne. We also add this to the other reason, that prompted Henry to take this position. Henry took his case to Pope Clement VII (1523-1534),

to give him special permission to annul his marriage to Catherine, and he tied the knot, trying to convince him that his marriage was not legal from the start, he took the matter of contacts with Pope Thomas Woolsey (Thomas Wolsey (1475-1530), the Apostolic Nuncio in England, and the King's Prime Minister at the same time, Catherine did not stand idly by, so she turned to her nephew, Emperor Charles V (1500-1558), who warned the Pope against agreeing. At this request, when Woolsey failed in his mission, the king dismissed him from his position, and died while the king was still angry at him

4. When King Henry was certain that his request would not be successful because of the influence of Charles V the Great on the Pope, he turned to Thomas Cranmer (1489-1556), a professor at the University of Cambridge, who in May 1533 became Archbishop of Canterbury, asking him for theological advice on the matter, Cranmer saw that Henry's divorce from Catherine was a licit, and advised him to consult the universities of England

5- And after Cranmer's advice, and based on Tyndall's writings, on: "The obedience of Christians, and the rule of kings over their subjects," in which he asserts, that the ruler is responsible before God alone, and that the subjects' obedience to him is one of their obedience to God.

6- Henry took the dangerous step of separating the English Church from the papacy, followed by steps that deepened the chasm between the two parties.

7. In 1532, Henry obtained from Parliament recognition of him as Head of the Church of England, and he (Parliament) forbade him (Parliament) to pay taxes to the pope, except by order of the king, and he obliged the clergy to vote in their

councils, and to take an oath before him at their inauguration with these words: “We confess That His Majesty alone is the protector of the faith, the supreme master, and, as far as the law of Christ permits, he is the supreme head of the Church of England and its clergy.”

8. After this, he obtained from Cranmer, who had not long before becoming Archbishop of Canterbury, a confession of the annulment of his marriage to Catherine, announced his marriage to Anne, whom he had already married, and Henry alerted the clergy of England, that their confession by the papal presidency over the Church of England, is a secret breach of the law, which entails heavy fines

9 - In the year 1534, the English Parliament issued a decree by the Sovereign Judge, recognizing the King as the only head in the land of the Church of England, the new Prime Minister of King Henry, Thomas Cromwell (1485 - 1540) took over the implementation of the law and based on it, the authorities confiscated and occupied a large number of monasteries, and imprisoned a large number of dissidents, and executed some of them. Among these were Bishop John Fisher and the well-known writer, Thomas More.

10 - Following this, and as expected, the excommunication with which Pope Clement VII (Clement VII (1523-1534), King Henry) was issued. The Catholic Church strongly criticized King Henry's action, accusing him of rupturing the unity of the Church, because of his whim, and its political benefits.

11- Thus the English Church became an independent church from Rome, under the name: “The Anglican Church”, also known as the “Episcopal Church”, which is a mixture between the Catholic (Episcopal) organization, Reformed theology, and the Anglican Church, which is the state church in England.

Third - Some articles of faith and beliefs of the Anglican-Episcopal Church, and their violation of the beliefs of our Church:

1 - Clause (5) on the Holy Spirit:

They say that: The Holy Spirit, proceeding from the Father and the Son, is of one substance, one majesty, and one glory, with the Father and the Son, the true and eternal God.

Comment: It is clear from their faith that the emanation of the Holy Spirit from the Father and the Son, which was approved by the Catholic Church in the year 1054 AD, is the opposite of what was stated in the Code of Faith, at the Council of Constantinople 381 AD, which states that the Holy Spirit proceeds from the Father according to the verse contained in the (John 15:26) (When the Comforter that I will send to you from the Father comes, the Spirit of truth, who proceeds from the Father, he will testify of me”

2- Clause (6) that the Holy Books are sufficient for salvation:

A - In it they say: The Holy Bible contains everything necessary for salvation. Everything that is not read from it, and is not inferred from it, does not judge anyone to believe in it, as one of the beliefs of faith, and does not count as a requirement and a necessity for salvation.

Comment: It is understood from what was mentioned that some of the texts of the book are inspired by God, and others are not. Therefore, in the constitution of their

faith, not everything that came in the book counts as faith beliefs, and is not necessary for salvation.

B - They claim that St. Jerome: Says that the second canonical books are not inspired by God, but are read by the Church to set a conduct example and to edify morals.

Concerning the canonical books: St. Jerome: acknowledges the legality of the second books, which the Protestants omitted, and he quoted a lot from, and he comments that the Roman Church did not accept these books as second books, but rather reads them as an example of her life and the refinement of morals.

Responding to Objections, to the Second Canonical Books »

3- Clause (7) in the Old Testament:

In it, Jesus is described as both God and man.

Comment: The expression “God and man together” of the Lord Christ refers to the doctrine of the two separate natures and wills in the Lord Christ, and this was approved by the Council of Chalcedon 451 A.D., and this is against the doctrine of our Orthodox Church in this regard, which believes in one nature of God, the Word, of the two natures, divinity and humanity

4 - Clause (19) on the Church:

A-The visible Church of Christ, which is the group of believing people, in which the pure word of God is preached, and sacraments are carried out, as is right, according to the law of Christ, in all that is necessary for them.

Comment: In this item, he says that the Church of Christ is the community of believers, in which the word of God is preached. The Church of Christ must have its faith submitted once to the saints, as Saint Jude mentioned in (Jude 3), and it must also believe and embrace all aspects of faith and its beliefs, not that they believe in some beliefs, and it must also believe that all the Book is inspired by God. And not a part, just as they believe in their faith constitution, and we mentioned this before

And let us not forget that the true Muslim faith leads to piety and holiness. As for faith that contains errors and is incomplete, does not lead to repentance and holiness but leads to error.

However, he indicated in this nineteenth article that the Church believes in only two sacraments, namely baptism, and the Eucharist

And where are the rest of the seven church mysteries, which Christ commanded, as he commanded these two secrets?! Therefore, the Church cannot be a Church with only two sacraments, without the rest of the sacraments, especially since the sacrament of the priesthood is the one charged by Christ with sanctifying and perfecting the Anglican sacraments. The priesthood of the Church must be based on an apostolic hierarchy and apostolic succession.

B - Just as the churches of Jerusalem, Alexandria and Antioch have gone astray. Likewise, the Roman Church has gone astray, not only in their lives and the way of their rituals, but in the pillars of faith as well.

Unfortunately, in Clause (19) the Church accuses the Church of Alexandria, the Church of Jerusalem, the Church of Rome, and the Church of Antioch of being misguided, and it is clarified that all these churches are misguided, in terms of biography, rituals, and the pillars of faith.

Therefore, we must pay attention to what came in this clause, to know his view of us, and the rest of the other apostolic churches.

Fourth - A statement from the Holy Synod of the Coptic Orthodox Church, regarding gay marriage:

The Holy Synod of the Coptic Orthodox Church, held on Wednesday morning, 3/3/2003, headed by His Holiness Pope Shenouda III, at the Church of Anba Antonios, at the papal headquarters, in the Anba Royce Monastery in Cairo, after examining the attempts of some Western churches to legalize homosexuality (homosexuality). and the marriage of two of the same sex, and the ordination of such persons in various pastoral ranks, both men and women, in their churches, and the pursuit of the ordination of a bishop of this kind, in the Episcopal Church in New Hampshire, USA

The Holy Synod unanimously decided to condemn these matters categorically, based on the teachings of the Lord Christ, and the texts of the Bible in its two Testaments: The Old and the New, based on its responsibility to bear witness to the truth of the Gospel.

1- - The Lord Christ condemned homosexuality, when he spoke about the destruction of Sodom and Gomorrah in (Luke 10:12), (Genesis 19:24), (Jude7).

Likewise, the Bible warns, saying: “Do not be deceived, neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor homosexuals... will inherit the kingdom of God” (1 Corinthians 6:9-10) (Romans 1:26-32). and what is mentioned in the Torah of Moses: “Do not lie with a male as with a woman, for it is an abomination” (Leviticus 18:22), (Leviticus 20:13).

2- Homosexual marriage is against the divine plan of marriage and creation, as the Lord Jesus Christ says: “From the beginning of creation, God created male and female, for this reason, a man leaves his father and mother, and clings to his wife” (Mark 10:6, 7). It was also mentioned in (Matthew 19:4-6), (Ephesians 5:31), (Genesis 27:1), (Genesis 24:2).

3- Those who are chosen for ecclesiastical pastoral ranks must abide by the teachings of the Bible, and “the bishop should be blameless... sober, sensible, modest... good for teaching” (1 Timothy 3:2).

Accordingly... We condemn and strongly oppose the marriage of homosexuals in general, and in a wrong and most dangerous way, their ordination in the ranks of priesthood and pastoral work.

1 - The Holy Synod also declares: that these movements contradict the teachings of the Bible, and threaten the stability of natural marriage, the nature of the family formation, the morals of society, the purity of the church, the future of attempts at ecclesiastical unity, and ecumenical movements.

2- Those who rely on human rights claims, in encouraging homosexuality, ignore that it is not a human right to corrupt himself, or corrupt others, for true freedom does not destroy human nature, and does not conflict with divine commandments, ethics, and public morals.

3 - We also encourage bold voices, inside and outside these churches, who oppose gay marriage, its practice outside marriage, or their ordination in priesthood or care ranks, calling on all churches to obey all the teachings of the Bible, without change or concessions, as its members have no right, Vote on the divine commandments received by him.

4 - This abnormal practice is considered a stumbling block to others, a bad example and a bad reputation, and it is dangerous for the future of these churches themselves, and exposes them to division and disintegration.

5- While we condemn homosexuality, we call upon them to repent of this sin, to ensure their eternal destiny.

The Holy Synod decided to announce this statement in all available media, inside and outside Egypt, and to send it to all ecumenical councils, such as the World Council of Churches, the Middle East Council of Churches, and the councils of churches from: America, Europe, Australia, Canada and Africa

Fifthly - A statement from the Christian churches in Egypt:

Heads and representatives of Christian churches in Egypt of all their denominations, headed by His Holiness Pope Shenouda III, met at the Papal Headquarters in the Monastery of Anba Ruwais in Cairo on Monday evening 9/8/2003. After the attendees studied the attempts of some churches in the West to

legalize homosexuality, the marriage of two people of the same sex, the ordination of such persons to the various pastoral ranks, in their churches, and the endeavor to ordain a bishop of this kind, in the Episcopal Church in New Hampshire, USA

The attendees decided - unanimously - to reject and condemn homosexuality and its ordination, based on the teachings of Jesus Christ, and the texts of the Holy Bible in its two Testaments: The Old and the New, based on their responsibility to bear witness to the truth of the Gospel.

1- The Lord Christ condemned homosexuality, when he spoke about the destruction of Sodom and Gomorrah in (Luke 10:12), (Genesis 19:24), (Jude 7). Likewise, the Bible warns, saying: “Do not be deceived, neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor homosexuals... will inherit the kingdom of God” (1 Corinthians 6:9-10), (Romans 1:26- 32) And what is mentioned in the Torah of Moses: “Do not lie with a male as with a woman, for it is an abomination” (Leviticus 18:22), (Leviticus 20:13).

2- Homosexual marriage is against the divine plan of marriage and creation, as the Lord Jesus Christ says: “From the beginning of creation, male and female, God created them. For this reason, a man leaves his father and mother and clings to his wife” (Mark 10:6,7). And as it was also mentioned in (Matt 19:4-6), (Ephesians 5:31), (Genesis 27:1), (Genesis 24:2).

3- Those who are chosen for ecclesiastical pastoral ranks must abide by the teachings of the Holy Bible, and “the bishop is blameless... sober, sensible, decent... fit to teach” (1 Timothy 3:2).

Accordingly, we strongly condemn and oppose the marriage of homosexuals in general, and in a wrong and most dangerous way, their ordination in the ranks of the priesthood and patronage

. As the attendees declare:

1 - That these heresies and deviations contradict the teachings of the Bible, as they threaten the stability of natural marriage, the nature of the family formation, the ethics of society, the purity of the church, the future of attempts at ecclesiastical unity, and ecumenical movements.

2 - And those who rely on human rights claim to encourage homosexuality to ignore that it is not a human right to corrupt himself, or corrupt others, for true freedom does not destroy human nature, and does not conflict with divine commandments, ethics, and public morals.

3- We also support and encourage the bold voices inside and outside these churches, who oppose the sin of homosexual marriage or its practice outside marriage, or the ordination of homosexuals in the ranks of the priesthood or care, calling on such churches to adhere to all the teachings of the Bible without change or concessions, for it is not acceptable to submit God-inspired Divine Commandments of Human Voting

4 - This abnormal practice is considered a stumbling block to others, and a bad example, bad for the future of these churches themselves, and exposing them to division and disintegration.

5- As we condemn homosexuality, we call upon them to repent of this sin, in order to ensure their eternal destiny. We also call on the concerned churches outside Egypt to take a decisive and public stance against this.

6- The attendees welcomed the Egyptian Episcopal Church's categorical rejection of homosexuality, considering it sin and outrageous, and its refusal to ordain such persons in the priestly ranks.

The meeting decided to announce this statement in all available media inside and outside Egypt and to send it to all ecumenical councils such as the World Council of Churches, the Middle East Council of Churches, and the churches of America, Europe, Australia, Canada and Africa, with the importance of referring to the position of the Egyptian Episcopal Church.

Sixth - The Holy Synod's decision to stop dialogue with the Anglican Church:

(p. 133) from the Book of Synodal Decisions.

The Holy Synod decided, in its session on 5/26/2007 AD, to stop the international dialogue between the Eastern Orthodox family and the Anglicans, due to the ordination of the gay bishop (Jane Robinson), on November 2, 2003 AD, in the state of New Hampshire - USA, in the Episcopal Church there

Seventh - Failure to accept the claim of granting the Episcopal Church an independent personality:

For the Sada Al-Balad website at the link: <https://www.elbalad.news/5503684> The Administrative Judiciary Court of the State Council, in its session held on Saturday, October 29, 2022 AD, ruled in Case No. 20081, for the judicial year 75, that the case filed by Tawfiq Qallada, in which he demanded the issuance of a decision granting the Episcopal Church a legal personality. The case wasn't accepted

Conclusion - from the Orthodox Rock book, by Archdeacon Habib Gerges:

“And the apostles and martyrs delivered the deposit of faith safe, so our fathers and grandfathers took it over, and they preserved it, shedding their blood out of concern for it, content with punishment or even death, out of the desire to convey it to us without blemish, without deficiency, without addition. Faith continued as a pure, precious deposit.

For the rest of next week.

We pray to the Lord, to preserve the faith of our church, and to our God eternal glory forever

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True coptic orthodoxy

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

Jude 1:3