

Response to the research done by His Grace Bishop Youssef Titled: “Can a Diocesan Bishop be translated to the Patriarchate?”

We received a research titled: “Can a Diocesan Bishop be translated to the Patriarchate” from His Grace Bishop Youssef of the Southern United States, responding to our research titled: “Proper Canonical Procedure for Nominating a Diocesan Bishop to the Patriarchate, Historical Doctrinal Research supported by Documents and Proofs, Responding to the Null and Void Misplaced Excommunications which Oppose the Apostolic Canons.” At the end of the research that reached us, in response to our research, is attached a statement from the bishop and priests of the Diocese of the Southern United States.

First: The name of the author of the book *Fall of the Giants* was corrected to Beshara Bastawros instead of Yassa Abdel-Messih. Note that the author’s name does not change the contents of the citation.

Second: Why insist on the opinion of Mr. Nazeer Gayed, and labeling him with his patriarchal title and name, and not His Grace Bishop Shenouda as he is the bishop of education, or His Holiness Pope Shenouda III, although the recent cancels out the later of the same person, especially in such case

Why does those who respond to our research, only mention the opinion of Mr. Nazeer Gayed (His Holiness Pope Shenouda III before being a monk, bishop, or pope), ignoring the opinion of Anba Shenouda the Bishop of Education in what he handwrote during the throne’s vacancy in 1971, which we posted, and the opinion of His Holiness Pope Shenouda III in what he published on the front page of the Keraza Magazine of May 5, 1995 titled: “**All the Patriarchs of our Orthodox Churches were previously Bishops,**” and also his interview on ONTV where he said, “It is impossible for the position of the patriarchs of all the other sister churches to be erroneous, because they were all metropolitans and bishops.” Likewise, his interview with Mr. Ashraf Sadik, which was published in the Ahram Newspaper on March 22, 2012, where he defended the promotion of a diocesan bishop to become patriarch.

This opinion of Mr. Nazeer Gayed was because he and those with him in the Sunday School saw opposition to the Sunday Schools from the clergy at that time (the 1950s). This was before he read **Apostolic Canon 14** which allows for the translation of a diocesan bishop on certain conditions, before he became a monk, before he became the librarian of the Syrian Monastery and read its many references and categorized them, and before he became bishop of education. We published his opinion in his own handwriting while he was bishop of education during the vacancy of the throne in 1971, which is opposite to what was published in the Sunday School Magazine dated September of 1953.

Third: Apostolic Canon 14

The translation found in the research which reached us from His Grace Bishop Youssef of the Diocese of the Southern United States is a confession from him (and we thank him for this) of the incorrect translation which was cited by Beshara Bastawros in *Fall of the Gaints* page 65 (of the Arabic version), on which the Synod of 1873 relied (unintentionally) in the excommunication which they issued, as we previously clarified in our research. We will include the two translations side by side for comparison and for the essential difference to appear.

The Translation of Apostolic Canon 14 relied upon by the synod of 1873	Translation of Apostolic Canon 14 concurred by His Grace Bishop Youssef of the Southern United States
Any bishop who abandons his throne, duties, diocese, and responsibility to care for his people, and goes to a different country, even if in need and out of necessity of harm, should be exiled and divested of his rank, unless asked by the bishops to stay with them for a reason or for the benefit of the people of his country, asking him to remain with them until he fulfills his needs.	A bishop is not allowed to leave his own parish and leap to another, although many urge him, unless being obliged to do this for some good reason, as that he can contribute much greater profit to the people of the new parish by the word of piety and guidance towards better worship; but this is not to be settled by himself, but by the judgment of a number of bishops, and great supplication.

Commenting on the difference between the two translations: The translation concurred by the bishop and priests of the Diocese of the Southern United States speaks of a bishop who transfers to care for the people of another parish because it is in his means to contribute much greater profit to them by the word of piety. Meanwhile, the translation relied upon by the synod of 1873 has no relationship with the true Apostolic Canon 14; it speaks of a bishop who left care for his own congregation and went to stay with another bishop and remains there until he fulfills his needs, there being no mention of any pastoral care, as also the motive is collecting funds for his diocese.

Note:

- 1- We assure everyone that our conscience would never accept but for the five conditions mentioned in the Apostolic Canon to be present as concerns us. Many persons are urging us insistently, compelling us greatly, being upheld by a large number of bishops (more than thirty). We did not nominate ourselves. We do have good reasons, and we feel responsibility is laid upon us, otherwise, we would not have endured such hardship, and will endure.
- 2- The excommunication of the 1873 synod is based on an invalid translation, and for us **what is based on the invalid is invalid.** The conditions which led to this decision were the refusal for the Khedewy to impose a patriarch on the church; this makes the decision very specific to its own circumstances. Therefore, there is no need for a Holy Synod to pass an absolution of its excommunication, because it is invalid outside those conditions, as we have clarified. Furthermore, the 1928 synod passed a decree contrary to the 1873 synod; its text reads: **“To constantly follow the principle of promoting one of the metropolitans or bishops to the rank of patriarch once the patriarchal throne is vacated.”** (cf. Nakhla, K. S. and Kamel, F., members of the Coptic History Committee, *History of the Coptic Nation, the Second Era: Compendium of the History of Christianity in Egypt*.4th ed. Cairo: Mahaba Coptic Orthodox Bookstore, Vol 3, p. 172) .
- 3- In the response of the Diocese of the Southern United States, concerning the decision of the 1873 synod, an accusation against us was mentioned: “To accuse our holy fathers of **ignorance** is baseless and without any proof.” Here we would like to mention that we did not say that those who passed the decision of 1873 were ignorant, but we mentioned that they, in the nineteenth century, taking into consideration the historical events in Egypt, did not know the Greek language, so they relied on an erroneous Arabic translation, or the Greek text was not available to them, in order to translate it into Arabic. Why add a degrading expression which we did not mention or mean?

Fourth: Local Synods

It is not right to cite local synods, because they, and even ecumenical synods, cannot cancel out the Apostolic Canon, but only to protect it from neglect and misuse. This in fact is what happened in the Council of Nicaea 325 AD, resulting in the 15th Canon of Nicaea, which mentions: “On account of the

numerous troubles and divisions which have taken place... in opposition to the **canon**," naturally, *canon* here refers to the Apostolic Canon, because it is the one that is prior to the Council Nicaea, and the one which the Council of Nicaea would adhere to. This Council agreed to relocate two bishops from their dioceses: Eusebius Bishop of Nicomedia who had been before bishop of Berytus; and Eustathius Bishop of Antioch who had been bishop of Berrhoea in Syria, on the basis of applying the Apostolic Canon rightfully. Thus, the exception for good reason was maintained by the Council of Nicaea 325 AD, and continued thereafter, when St. Pope Cyril the Great and St. Pope Celestine of Rome agreed to the translation of Proclus the bishop of Cyzicus to become the pope of Constantinople in 434 AD, after the Council of Nicaea by one hundred and ninety years.

Fifth: Pope Khail

Mr. Ashraf Sadik published in Al Ahram Newspaper dated March 22, 2012 an interview with His Holiness Pope Shenouda III concerning the objection to ordaining a bishop as patriarch, in which he said, "Those who rely on this point rely on **a statement by Pope Khail (one of the popes) in which he says this, yet it is a personal statement and not a church canon.**" This is the opinion of His Holiness Pope Shenouda III, and we assume this suffices.

We cannot ignore the historical factors which led to the overwhelming sensitivity concerning this issue, such as some Christian emperors exiling Orthodox patriarchs and appointing Arian patriarchs (i.e. George the Cappadocian in place of Pope Athanasius the Apostolic in 357 AD), or appointing Chalcedonian patriarchs in their stead during their lifetime (such as the so-called Paul instead of St. Severus of Antioch in 518 AD when he was exiled to Egypt).

Sixth: The Story of St. Gregory of Nazianzus

In 378 AD, St. Gregory went to Constantinople in respond to the plea of the Orthodox there, since most of the churches became Arian, and the Arians enforced their full authority in the city. There, St. Gregory took a humble small church as an impetus for the pastoral, evangelical, and educational care which he called *Anastasia* (Resurrection). There he gave his famous theological orations, supporting the Orthodox. By his enlightening teachings he revived the Orthodox Church anew in Constantinople. His presence at this place was a magnet to many able theologians from afar, from different parts of the empire, coming to hear him. The response of the Arians was very violent, so they attacked him severely and did not hesitate to plot his death.

On November 27, 380 AD, the new emperor, Theodosius, handed him the Church of the Apostles, after ordering Demophilus, the Arian bishop of Constantinople, to vacate the city.

In May of 381 AD, during the Second Ecumenical Council, the members of the council (headed by Meletius of Antioch) confessed Gregory as Archbishop of Constantinople. The first act of the Council of Constantinople 381 AD was cancelling the ordination of the Cynie Maximus and installing Gregory the Theologian Bishop of Sasima as bishop of the Eastern capital. In doing this, the fathers of the council relied on Apostolic Canon 14.¹

With the unexpected death of Bishop Meletius of Antioch, presiding over the council was handed over to Gregory, who suggested, without prior thought, Paulinus as the lawful successor to Meletius. This suggestion did not please the Eastern bishops, or the bishop of Macedonia.

¹ "تاريخ الكنيسة" للأرشمندريت جيتي ج ٢ ص ٤٠٨، "تاريخ المجامع" للمسنينور هيفيله ج ١ ص ٦٢٠-٦٢١.

These in turn took to doubting the legality of Gregory being bishop of Constantinople, with the excuse that he moved from the diocese of Sasima. They insisted on applying the administrative canon of the Council of Nicaea. St. Gregory being a very sensitive man, resigned in the middle of June to preserve the peace of the church, after giving his famous oration before the bishops, which bore much admonition and reprimand to those who opposed him, and immediately left for his country.

It is worth mentioning that St. Gregory did not serve in the diocese for which he was ordained, but served most of his time in the Diocese of Nazianzus. From the story of St. Gregory we deduce:

- ❖ In what happened, were the motives political or personal in exiling St. Gregory, or were they first-rate godly?
- ❖ Had St. Gregory not nominate Paulinus as a successor to Meletius, would anyone have objected to the legality of his throne?
- ❖ What if the first motive was uplifting orthodoxy and spreading the upright faith, would anyone have made such a decision?
- ❖ Is adhering to the letter of an administrative canon better, or is judging with spiritual discernment for the edification of the church better?
- ❖ What if St. Gregory had continued his service, evangelism, and education in Constantinople for the remaining ten years of his life? What impact would he have had? And what heritage would he have left for us?

It is worth mentioning that the world was still mostly Arian, and those who bore the banner of defending Orthodoxy after Athanasius are the Cappadocian Fathers (St. Basil who had departed in 379 AD, St. Gregory the Theologian, and St. Gregory of Nyssa) in the East, and St. Hilary of Potiers (nicknamed Athanasius of the West).

The story of St. Gregory reveals how this Canon was used in a negative way to exile the saint from Constantinople, so that Arianism penetrated and spread. It was not a correct decision, but one that pleased the Arians. All the apostolic churches of the world did not deal with this Canon with literal stiffness, as some pretenders assume and publish it for personal gain; it is an administrative organizational canon that could be used for good, or could be used to fulfill incorrect personal objectives.

Why repeatedly referring the episode of the resigning of St. Gregory ignoring the following:

- 1- St. Gregory of Nazianzus himself in 382 AD considered this law among those which had long been abrogated by custom.² The Historian Hefele said that the interest of the church often rendered it necessary to make exceptions... These exceptional cases increased almost immediately after the holding of the Council of Nicaea.
- 2- **The episode of the translation of Proclus bishop of Cyzicus to become patriarch of Constantinople 434 AD:** after Proclus became the patriarch he sent synodical letters announcing his appointment to the patriarchate of Constantinople which was approved by St. Cyril of Alexandria Pillar of Faith (24th), we would like to know their opinion of this. Moreover, St. Celestine bishop of Rome, whom our church commemorates of the 3rd of the Coptic month Apip, removed the scruples felt about his (Proclus) translation by letters in which he assured that there was no impediment to the translation to another see, of a person who had been nominated and really was the bishop of some one church.³ Moreover, it is worth notice, that St. Cyril in his letter 55, paragraph 39, mentions Proclus saying: “he who now adorns the throne of the holy Church of Constantinople, our most holy and most

² Hefele, C.J., *History of the Councils of the Church*, T&T Clark, Edinburgh, 1894, Vol. I, p. 422, 423.

³ N&PN Fathers, Series 2, Vol. 2, Socrates, *Ecclesiastical History*, Book 7: 40.

God-fearing brother and fellow bishop, Proclus.”⁴ Can St. Cyril of Alexandria, Pillar of Faith, say this about Proclus if he was opposing the church canons.

- 3- **The episode of the translation and promotion of Siderius who was bishop of two villages on the fringe of the Libyan desert to the metropolitan see of the Pentapolis by Pope Athanasius the Apostolic (20th).**⁵
- 4- **The episode of Alexander bishop of a certain city in Cappadocia who became bishop of Jerusalem:** this episode is read in our Synexarium on the 12th of the Coptic month Paramouda every year, by the bishops and priests while the congregation listens. The story is mentioned by Eusebius Pamphilus in the sixth book of his *Ecclesiastical History* and by Socrates in the seventh book of his *Ecclesiastical History*, chapter 36.
- 5- Socrates, in his famous *Ecclesiastical History* mentions the names of thirteen bishops who have been translated from one diocese to another mentioning the names of both dioceses.⁶
- 6- **The translation and promotion of Khail, Bishop of Fuwwah, to the metropolitan see of Ethiopia** by Pope John VI (1189-1216); and **the translation and promotion of Chistodoulos III, bishop of Jerusalem, to the metropolitan see of Ethiopia** by Pope Peter VI (1718-1726). It is worth mentioning that our church commemorates Pope Peter VI on the 26th of the Coptic month Paremhat. In the Synexarium of that day, the episode of the promotion of Chirstodoulos III bishop of Jerusalem, to the metropolitan see of Ethiopia is mentioned.
- 7- As previously mentioned, His Holiness Pope Cyril VI enthroned Abouna Basillious the Metropolitan of Shua as Catholicos Patriarch for Ethiopian on July 28, 1959. The Holy Synod envoy of our church, headed by the locum tenens Metropolitan Antonious of Suhag, ordained Abouna Theophilous the Bishop of Harar as Patriarch of Ethiopia on June 9, 1971.
- 8- **The Council of Nicaea agreed to the translation of two bishops from their dioceses:** Eusebius Bishop of Nicomedia who had been before bishop of Berytus; and Eustathius Bishop of Antioch who had been bishop of Berrhoea in Syria, on the basis of applying the Apostolic Canon rightfully.
- 9- Our church did not accept the seventh and eighth canons of the Ecumenical Council of Constantinople 381 AD, which receives the Arians who are turning to Orthodoxy, accepting the baptism, with their public confession of the Orthodox Creed and only being sealed or anointed with the holy.⁷ Our church also does not accept the claim that the bishop of Constantinople shall hold rank after the bishop of Rome because Constantinople is “New Rome”,⁸ and before Alexandria in ranking the apostolic sees, though it is a new city, that did not exist in the Apostolic age. The pope of Alexandria and his delegation left the Council of Constantinople before the conclusion of its sessions, objecting to these administrative and regulatory decrees.⁹ Yet, our church did accept the conclusion of the Orthodox Creed placed by this Council which verifies the divinity of the Holy Spirit. It also accepted the Council’s decrees specific to the excommunication of the heresies of Sabellius, Macedonius, and Apollinaris. This proves the difference between administrative or ritual decrees and decrees specific to the essence of the faith.

⁴ The Fathers of the Church, St. Cyril of Alexandria, Letters 51-110, translated by John I. McEnerney, The Catholic University press, Washington D.C., p. 33.

⁵ N&PN Fathers, series 2. Vo.; IV, Prologemena.

⁶ N&PN Fathers, Seeis2, Vol. 2, Socrates, *Ecclesiastical History*, book 7: 36.

⁷ Cf. canon 7, Hefele, C.J., *History of the Councils of the Church*, T&T Clark, Edinburgh, 1894, Vol. II, p. 366-368.

⁸ Ibid. canon 3, p 357.

⁹ El-Masri, Iris Habib. *The Story of the Copts*. New Berry Springs: St. Antony Monastery, 1982, Book 1.

Eighth: The By-law of 1957

This by-law allows the nomination of the metropolitans and bishops to the patriarchal throne, and it is in effect, because our current Holy Synod agreed to adhere to it in its March 22, 2012 session. Likewise, the church canons allow this, primarily by Apostolic Canon 14, and no one can void it, and its conditions are readily available.

Ninth: Citing St. Paul the Apostle: “God has chosen the foolish things of the world to put to shame the wise”

His Grace, the bishop of the Southern United States, in responding to the opinion saying the diocesan bishops, especially those who have dealt with the nation and other organizations, have built experience that we should not lose, said that our teacher St. Paul said, “*But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence*” (1 Cor 1: 27-29). Here, we would like to mention what St. Paul the Apostle told his disciple Timothy concerning the conditions needed in a bishop: “*A bishop then must be...able to teach*” (1 Tim 3:2), and to his disciple Titus: “*For a bishop must be... holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict. For there are many insubordinate, both idle talkers and deceivers*” (Tit 1:7-10).

The Lord Christ was a carpenter, not having a priestly rank according to the order of Aaron, but He became the great High Priest. He did not have a synagogue built with stones in which to preach and teach, but he taught on the mount and the seashore. Will we demand of the church, in all the ages, to teach on the seashore, as the Lord Christ began? Or has the church been founded, and established buildings, sanctuaries, patriarchs, and official institutions?

The Lord Christ choosing the foolish of the world applied to the start of Christianity, to refute the scribes and Pharisees, the educated Jews, the erudite Greek Gentile philosophers, and the Gentile Roman philosophy. The Lord gave the apostles great gifts, such as speaking with all the languages which they had not been taught, such as Greek for example, with which they wrote most of the books of the New Testament. This was to prove that the wisdom of this world does not benefit the right faith, therefore he says, “*For the wisdom of this world is foolishness with God. For it is written, He catches the wise in their own craftiness*” (1 Cor 3:19). He also says, “*Because the foolishness of God is wiser than men*” (1 Cor 1:25). Does this mean that we attribute foolishness to God, or that God has set aside the wisdom of the gentiles, as we explained?

After a while, the Lord chose St. Paul who was taught at the hands of Gamaliel, the teacher of the law (Act 22:3), who became the strongest evangelist in Christianity, and the founder of the Church of Rome, the capital of the Roman Empire. Thereafter, in the fourth century, He chose Athanasius the Apostolic, the scholar and teacher, who opposed Arianism in the Council of Nicaea, being the deacon of Pope Alexander (19). He also wrote in Greek. He chose Gregory the Theologian the expounder on the doctrine of the Trinity, and Cyril the Pillar of Faith the opponent of the Nestorian heresy. They all taught and wrote in Greek with full eloquence and capacity; they were highly knowledgeable.

We add that the church chose the theologians, throughout history, to defend her faith in the Apostolic Sees. How can those who wrote the response that reached us now call for bringing forth someone who has no strength to oppose innovations and heresies, which are currently innumerable in our era of internet and technology? Christianity will be in danger if we do not choose wisely; as a train moving unaware of its tracks. Each voter must realize that in voting for the patriarch, one

shares in bearing the responsibility for the future of the church in the upcoming era, and until the coming of the Lord.

Tenth: Choosing the married for the patriarchate

In the abovementioned research, there was mention that, "Patriarchs were chosen from a variety of classes of people, for example, Patriarchs were chosen from among monks, lay persons, married persons, tradesmen, foreigners, theologians etc.." Here we would like to mention the story of St. Demetrius the Vinedresser, as it was mentioned in the Synexarium on Paremhat 12 under the heading, "The revealing of the virginity of St. Demetrius the Twelfth Pope of Alexandria":

On this day also the church celebrates the commemoration of the revealing of the virginity of St. Demetrius the Twelfth Pope of Alexandria. The angel of the Lord appeared to St. Julian, the Eleventh Pope, before his departure and said: "You are going to the Lord Christ, the one who will bring you tomorrow a cluster of grapes, is the one fit to be a Patriarch after you." On the morrow, this saint came with a cluster of grapes, Abba Julian held him and told the people: "This is your Patriarch after me," and told them what the angel told him. After the departure of Abba Julian they took him and ordained him Patriarch on the 9th of Baramhat (March 4, 188 A.D.) and he was married. Since no married Patriarch ever before this father been enthroned over the See of Alexandria, satan entered the hearts of the laity and made them talk and grumble against the Patriarch and the one who recommended him. The angel of God appeared to St. Demetrius and told him about that and ordered him to remove the doubt from their hearts by revealing to them his relation with his wife. When St. Demetrius refused, the angel told him: "It is not meet that you save yourself alone and let others be perished because of you. But because you are a shepherd you should fight to save your people also". On the next day, after he had finished celebrating the Divine Liturgy, he asked the people not to leave the church. He brought flamed charcoal, and brought his wife from the place of the women and the congregation wondered at his action, not knowing what he was going to do. He prayed and walked on the blazing fire, he took a piece of the blazing fire and put it in his shawl, then he took another piece and put it in his wife's shawl. He prayed again for a long time and both shawls did not burn. The congregation marveled and asked him to tell them why he did that. He told them of his strife with his wife, and how his father and her father married them against their will, and they have lived together as a brother and sister since they were married forty-eight years ago, the angel of the Lord each night covered them with his wings, and no one knew that before that time until the angel of the Lord ordered him to reveal his secret. The congregation marveled for what they had seen and heard, they praised and glorified God asking the Saint to pardon them for what they had done or said and to forgive them. He accepted their apology, forgave them, blessed them, and sent them to their homes glorifying the Father, and the Son, and the Holy Spirit talking about what they saw of wonders from this Saint. May his prayers be with us. Amen.¹⁰

Thus we see that our married patriarch was celibate in his life with his wife, and the Lord revealed this by miraculous means.

Eleventh: Choosing patriarchs from a variety of classes of people, even from Syrians

Our predecessors through the ages knew the great responsibility placed upon the shoulder of the patriarch, therefore, they chose whoever was fitting for this, regardless of his classification. They knew that he

¹⁰ St. Mark and St. Bishoy Coptic Orthodox Church. *Coptic Synaxarium*. Illinois: St. Mark and St. Bishoy COC, 1987, Vol III, 305-306.

needed to have numerous faculties and capabilities, to have a correct doctrine, to be of sound faith, to have the ability to rebuff erroneous teachings, and to refute heresies convincingly to deservedly be given the title “Universal Educator.” He also must be able to administrate, and to lead a good holy life. Therefore, the early church did not limit the class from which the patriarch was taken. It did not adhere to one specific class, and this is proven historically. The choice is always to the one who is fit for this serious position. At times, the choice was from among the teachers of the School of Alexandria, or their disciples, or from among monks, priests, celibate deacons, bishops, etc. Such that at times they needed to seat on the throne of St. Mark a person from the sister Syrian Church, not finding the might from among the bishops or from among the monks in Egypt. The choice was rightly fit in the example of Pope Abram Ben Zaraa (62), who was a saint, and by whose wisdom, prayers, fasting and by the appearance of St. Mary to him, the Mukattam Mountain was moved. The church commemorates him on the 6th of the Coptic month of Kyahk.

Twelfth: Simony

We respond to the claim that some ordinations were performed through Simony before the era of Pope Cyril VI, that this does not prevent the apostolic succession in our church, since this issue did not prevail over all the metropolitans and bishops of the See who enthroned Pope Cyril VI. Had this occurred –God forbid–to all, the apostolic succession of our church would be called into question, because they would be illegal ordinations; this did not occur. We see that the excommunications of the 1873 synod cannot be accepted, otherwise, the apostolic succession of our church would have been in question, especially since it is known that Pope Yusab XIX faced opposition to his patriarchate from among those who believe in the non-canoncity of ordaining a diocesan bishop to the patriarchate, yet he continued his pastoral care.

Thirteenth: All the Patriarchs of our Orthodox Churches were previously Bishops

Pope Shenouda III personally is the writer of this title in the Keraza Magazine of May 5, 1995, yet the research of the bishop and priests of the Diocese of the Southern United States objects to this by saying, “Is the simple agreement of all the churches on a certain thought strong justification to accept this thought? Does this mean we will agree to: divorce for any reason except for adultery, intermingled marriages to other churches, and accept the baptisms of other Christian denominations?”

Here, we point that these examples are against the Gospel teachings or the apostolic teaching, but our issue applies to Apostolic Canon 14, and opposing it is against apostolic teaching. These churches, in their agreement on this issue did not contradict the right teaching. There are many issues in which we concur with each other, such as the unison on the seven church sacraments, the priesthood in the apostolic churches, and the transubstantiation of the bread and wine into the body and blood of our Lord during the Liturgy. Do all the orthodox churches agree to the three infringements mentioned in the research of the Diocese of the Southern United States? What is their opinion concerning the Ethiopian Church’s firm rejection, more than any other church, regarding these infringements?

Fourteenth: The Enthronement

In the above mentioned research, regarding the ritual of crowning a diocesan bishop as pope, we say that there is no laying of hands on him, but he is enthroned as the patriarch of Alexandria according to Apostolic Canon 14, and his original diocese remains under his care, just as any unoccupied diocese is under the care of the patriarch. His original diocese would be special in the personal appreciation his priests and congregation bear for him, for the pastoral care he did in it, such as ordaining priests, praying

weddings, baptisms, building churches, and monasteries for monks or nuns. This does not mean that the priests and congregation of his diocese would take the share of others from care and fatherhood, rather, they will be among the energy helping in serving the capital diocese and its concerns. For example, it does not mean that if the bishop is the confession father for a specific person, that he offers him more financial support than other congregation members. What is meant is that the congregation of his original diocese would not feel a loss of care and fatherhood, but would feel its abundance and power in the new position. It is known that the patriarch visits all the dioceses of the see of St. Mark.

Metropolitan Bishoy

July 22, 2012

of Damiette, Kafr El Sheikh

Head of the Monastery of St. Demiana, Barary Belqas