

**Your Eminences and Graces the members of the Holy Synod of our Coptic Orthodox Church
Reverend Fathers priests of the See of St. Mark
Deacons, servants and beloved congregation members**

I received a message from one of our priests in Canada titled "An open letter to the revered fathers the members of the Holy Synod".

The message included the following question: [How can a Coptic Orthodox person, whether a priest or a lay person, justify to his conscience having communion with a bishop or a metropolitan who abandones his own diocese to become a patriarch, knowing that such a person becomes excommunicated according to the decision of the Holy Synod of 1873 (attached)]

Attached to the message is part of the awful book titled "The Fall of the Giants" by Bishara Bastawros from pages 54 to 68; which caused the divergence leading to the decision of the synod of 1873. It includes an erroneous translation of Canon 14 of the Apostolic Canons which they termed "canon 13 in number attributed to the apostles" on page 65 (of the Arabic version) of this book. The text of the excommunication issued by this synod on page 68 (of the Arabic version) states that: "Any enthroned bishop or metropolitan who requests the rank of patriarch, seeks it, accepts it, or if anyone seeks it for him, if a priest, an archpriest, or a layperson, this person is excommunicated."

Being cautious about sound education in the church, devoid of untrue and destructive embellishments, I found it my duty to respond to this message using all the synodal and historical proofs which clarify the unsoundness of applying the abovementioned excommunication of the synod of 1873 to the present situation in our church. This excommunication was built upon lack of knowledge of the exact text of Canon 14 of the Apostolic Canons. Moreover, it was issued under special circumstances that do not apply to other generations. Furthermore, the holy synod of 1928 ruled contrary to the decision of the 1873 synod. We shall also clarify how to understand canon 15 of the Nicene Canons in light of canon 14 of the Apostolic Canons. We shall also present the opinion of the teacher of generations H.H. Pope Shenouda III in his own handwriting regarding this subject.

Photograph of H.H. Pope Shenouda III with his disciple Metropolitan Bishoy of Damiette and Barary at the papal Residence of St. Bishoy's Monastery on 31/12/1984



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

In response to the abovementioned letter we say that the decision of the synod of 1873 in Egypt took place in special circumstances that do not correspond with our present situation. Moreover, Canon 14 of the Apostolic Canons, which was mentioned in the minutes of the above-mentioned synod, was translated incorrectly, thus changing the actual meaning of this canon, as we shall clarify. It is clear that the nine metropolitans who attended this synod were not familiar with the Greek language. **Apostolic Canon 14, which permits a metropolitan to move from his diocese to another, according to the terms of that canon, must be observed “[If] there be some good reason forcing him to do this, as that he can contribute much greater profit to the people of the new parish by the word of piety; but this is not to be settled by himself, but by the judgment of many bishops, and very great supplication.”** This is what occurred in the case of Pope Youannis XIX, who was the Metropolitan of Behera, Monoufia, and deputy of the See of St. Mark, and was elected by the Holy Synod a patriarchal vicar in 10 August 1927. He was then nominated to the patriarchate in 1928.

Furthermore, this same Holy Synod, on 28 July 1928 invalidated the decision of the synod of 1873, before voting on Pope Youannis XIX —as we shall explain— and the Holy Synods of our church continued not applying the decision of the 1873 synod, even until the nomination and election of His Holiness Pope Shenouda III, whose blessed handwritten opinion shall be attached (Appendix 1). If some adhere to the excommunications mentioned in the 1873 synod, the apostolic succession of our church would be broken —God forbid— as we shall clarify.

We shall present the texts mentioned in this introduction with their documented references, sometimes in Greek, English, and Arabic simultaneously.

We shall also explain the circumstances of the Holy Synod held on 28 July 1928, which annulled the decision of the synod of 1873, which furthermore confirmed the soundness of nominating diocesan metropolitans or bishops to the papacy. On 27 September 1949, this was published in the book *History of the Coptic Nation, the Second Era: Compendium of the History of Christianity in Egypt* by Kamel Saleh Nakhla and Farid Kamel, members of the Coptic History Committee, and was reprinted by the Mahaba Coptic Orthodox Bookstore in Cairo, a photocopy of the cover is attached (Appendix 2).

There is no room to speak of synodal excommunication of diocesan bishops or metropolitans who become patriarch, because the decision of the synod of 1873 was passed under very specific conditions, which we will examine; **By no means can the synod of 1873 annul Apostolic Canon 14, to which the fathers of this synod (1873) unintentionally gave an erroneous translation, therefore, their excommunication is considered null and void if it applies to all generations, because it concerns their very own special circumstances, and does not apply to the church in its successive generations. Any traces of it were annulled, thereafter, in the 28 July 1928 Synod.**

Text of the Canons

Apostolic Canon 14, as documented (Arabic) in the synod of 1873 (given number 13) which does not concur with the true text, and our English translation	The Genuine Apostolic Canon 14 In Greek, English, and Arabic As mentioned in the references
	Ἐπίσκοπον μὴ ἐξεῖναι καταλείψαντα τὴν ἑαυτοῦ παροικίαν ἑτέρα ἐπιπηδᾶν κἂν ὑπὸ πλειόνων ἀναγκάζηται, εἰ μὴ τις εὐλογος αἰτία ἢ τοῦτο βιαζομένη αὐτὸν ποιεῖν, ὡς πλεον τι κέρδος δυναμένου αὐτοῦ τοῖς ἐκεῖσε λόγῳ εὐσεβείας συμβάλλεσθαι· καὶ τοῦτο δὲ οὐκ ἄφ' ἑαυτοῦ, ἀλλὰ κρίσει πολλῶν επισκόπων καὶ παρακλήσει μεγίστη. ¹
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 ought not to leave his own parish and leap to another, although the multitude should compel him, unless there be some good reason forcing him to do this, as that he can contribute much greater profit to the people of the new parish by the word of piety; but this is not to be settled by himself, but by the judgment of many bishops, and very great supplication. ²
"لأن أيما أسقف ترك كرسيه وعمله وأبرشيته وما يعنيه من تدبير شعبه ومضى إلى غير بلده ولو كان محتاجاً ومضطراً مضروراً فيلنقى ويلقى من درجته؛ إلا أن يسأله من الأساقفة أن يقيم عندهم لحال ما ولما يكون فيه منفعة أهل بلده ويطلبون إليه في مقامه عندهم إلى أن تقضى حوائجه." ⁴	"لا يحق لأسقف أن يخرج ليستولى على رعيّة ليست له، حتى وإن اضطره الكثيرون؛ إلا إذا كانت هناك أسباب صوابية اضطرته إلى ذلك. مثلاً إذا كان في استطاعته أن يوزع هناك كلام التقوى بإفادة أكبر. ولا يفعل ذلك من تلقائه وإنما بمشورة كثير من الأساقفة وتوسّل كبير." ³

¹ Hefele, C.J. *A History of the Councils of the Church*, Vol I, AMS Press 1972, reprinted from the edition of 1883, p.463, Edinburgh.

² P. Schaff and H. Wace, *A.N.Fathers*, Vol. VII, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, p. 501.

³ أقدم النصوص المسيحية- سلسلة النصوص الليتورجية ٦ - القوانين الرسولية (٣٨٠)، تعريب الأب جورج نصر، الكسليك ٢٠٠٦، صفحة ٤٢٩.

⁴ Cf. "The Fall of the Giants" by Bishara Bastawros p. 65 of the Arabic version.

It becomes clear that the translation of this canon by the 1873 Synod does not object to allowing a bishop to leave his diocese, to permanently care for another diocese for good reason, such as contributing the word of piety for the greater profit, as is also clear from the true translation of the Apostolic Canon, but it prohibits any transfer to another diocese, except to visit as a guest of a bishop for a time being until he fulfills his needs, returning to his own country with benefit to the people of the diocese. This reason drastically differs from the text of the Apostolic Canon.

The Circumstances of the Synod of 1873

The *History of the Patriarchs*. 3rd. edition, Vol. III.: The Sorian Monastery, 2011, pp. 227-228 mentions the following:

After Pope Demetrius II departed on 18 January 1870, the bishops met with the archons and decided to appoint Metropolitan Marcos of Behera and deputy of the See of St. Mark, as patriarchal vicar, until they agree on the choice of a new patriarch. But, this metropolitan was not satisfied with this temporary vice-patriarchate, **but had greed for the position** permanently and nominated himself patriarch... He had the confidence of Mr. Wahba Al-Gezawy, the senior financial scribe, who was able to convince the Khedewy of his sole competence for the patriarchal throne. The prince of the land took to his opinion, and expressed his willingness not to object to consecrating the patriarch once the opinion of the Copts concurred on Anba Marcos the deputy of the See of St. Mark.

In his vile book *Fall of the Giants* (pages 55-56) Bishara Bastawros writes:

Mr. Wahba Rizkalla, the official appointed as the government's senior financial scribe of that time, joined Metropolitan Marcos and made him desire to accept the patriarchal office. He drafted a nomination and had it signed by the archons who worked with the government of Egypt and who were under the authority of Mr. Wahba Rizkalla...

Meanwhile, Metropolitan Basillious of the See of Jerusalem had arrived and looked over the nomination signed by some of our denominations in Egypt, promoting Metropolitan Marcos of Behera and Alexandria as patriarch, so he rejected it and refused to sign it... They halted it until the arrival of all the bishops and metropolitans from their dioceses.

In his book *Readings in the History of the Egyptian Church*, published by Mar Mina Association Printers in Alexandria, Dr. Mounier Shokry⁵ wrote on page 608:

In the year 1873, after the departure of Pope Demetrius the 111th patriarch, some gathered nominations to elect the patriarchal locum tenens, Metropolitan Marcos of Behera, to the patriarchate. A Holy Synod of nine bishops convened, and they are: Bishop Athanasius of Abu-

⁵Dr. Mounier Shokry persistently opposed the consecration of bishops as patriarchs, even against His Holiness Pope Shenouda III who was Bishop of Education.

Teig, also deputed for Bishop Macarius of Assiut, Metropolitan Basillious of the See of Jerusalem, Metropolitan Marcos of Behera and deputy of the See of St. Mark, Bishop Tomas of Menia, Bishop Isaac of Fayoom, Metropolitan Youannis of Menoufia, Bishop Abram of Manfalout, and Bishop Metaos of Esna. They passed the following decision: “Any enthroned bishop or metropolitan who requests the rank of patriarch, seeks it, accepts it, or if anyone seeks it for him, if a priest, an archpriest, or a layperson, this person is excommunicated.”⁶

It is clear that the synod refused to be imposed upon by the Khedewy through some Coptic notables to choose a specific patriarch, and they enlisted the church canons that forbid this, yet they did not have an accurate translation to Apostolic Canon 14. This very canon, in its correct translation, does not permit, in the event of the dissent of many bishops, for this to occur. Moreover, canon 15 of the council of Nicaea is what propelled them to make this ruling. Yet, even canon 15 of the Council of Nicaea—which is naturally not the Nicene Creed—was an organizational canon, and it had unique circumstances which were not all present at the time of the Synod of 1873, such as the prevailing custom of bishops relocating.

Following is the Greek Text:

Διὰ τὸν πολὺν ταραχὸν καὶ τὰς στάσεις τὰς γινομένας ἔδοξε Παντάπασι περιαιρεθῆναι τὴν συνήθειαν, τὴν παρὰ τὸν κανόνα εὐρεθεῖσαν ἐν τισὶ μέρεσιν, ὥστε ἀπὸ πόλεως εἰς πόλιν μὴ μεταβαίνειν μήτε ἐπίσκοπον μήτε πρεσβύτερον μήτε διάκονον εἰ δέ τις μετὰ τὸν τῆς ἀγίας καὶ μεγάλης συνόδου ὅρον τοιούτῳ τινὶ ἐπιχειρήσειεν, ἢ ἐπιδοίῃ ἑαυτὸν πράγματι τοιούτῳ, ἀκυρωθήσεται ἐξάταντος τὸ κατασκευάσμα, καὶ ἀποκατασταθήσεται τῇ ἐκκλησίᾳ ἣ ὁ ἐπίσκοπος· ἢ ὁ πρεσβύτερος ἐχειροτονήθη.⁷

English Text:

On account of the great disturbance and discords that occur, it is decreed that the custom prevailing in certain places contrary to the Canon, must wholly be done away; so that neither bishop, presbyter, nor deacon shall pass from city to city. And if any one, after this decree of the holy and great Synod, shall attempt any such thing, or continue in any such course, his proceedings shall be utterly void, and he shall be restored to the Church for which he was ordained bishop or presbyter.⁸

Arabic Text:

"إنه بسبب ما ينشأ من الخلاف والتشويش البالغين قد استحسننا منع العادة التي شاعت في بعض الأماكن المخالفة للقانون الرسولي فلا يسمح بعد الآن لأسقف أو قس أو شماس أن ينتقل من مدينة إلى أخرى. وإذا حاول أحد الإكليركيين، بعد صدور أمر المجمع هذا، القيام بعمل من هذا النوع وأصرّ على

⁶ Cf. also, *The Fall of the Giants*, by Bishara Bastawros Arabic version p. 68.

⁷ Hefele, C.J. *A History of the Councils of the Church*, Vol I, AMS Press 1972, reprinted from the edition of 1883, p.422, Edinburgh.

⁸ P. Schaff and H. Wace, *N & PN Fathers*, Vol. XIV, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, P. 32.

المخالفة فكل ما يقوم به يعد لغواً باطلاً، وأما هو فيجب أن يعود إلى الكنيسة التي اختير لخدمتها أسقفاً كان أو قساً.⁹

Note the Following:

First: The first statement in canon 15 of the Nicene Synod is, “On account of the great disturbance and discords that occur.” It seems that great problems occurred due to the relocation of bishops, priests, and deacons from one city to another, as this became a habit, in a way that violated the previous canon, i.e. the Apostolic Canon, so that they were forced to take this ruling and place it in firm language to prevent excessive relocating.

Second: This canon states that what was occurring was in conflict with the previous canon, i.e. Apostolic Canon 14, which means that the Apostolic Canon was their primary reference, and yet necessity forced them to pass this canon as a type of ecclesiastic organization at that time. Therefore, seeing as there is no such prevailing custom in many of our various diocese churches today, we must follow the above-mentioned Apostolic Canon 14; this is what our sister orthodox churches follow, as His Holiness Pope Shenouda III published in El-Keraza Magazine on 5 May 1995, issue 17/18 of its twenty-second year (Appendix 3).

Text of the Decision of the Holy Synod 1928 and its Consequences

Text of the Decision of the Holy Synod:

“To constantly follow the principle of promoting one of the metropolitans or bishops to the rank of patriarch once the patriarchal throne is vacated.”¹⁰

This decision means limiting nominations for the patriarchate to diocesan bishops and metropolitans, there being no general bishops at that time. Thus, the synod of 1928 will have annulled the decision of 1873, which is the cause of our great turmoil.

⁹ مجموع الشرع الكنسى أو قوانين الكنيسة المسيحية الجامعة التي وضعتها المجامع المسكونية من قوانين الرسل وقوانين بعض الآباء القديسين مع فصول مفيدة فى أعمال المجامع وأسباب انعقادها وفى العقائد والبدع والتقليد الشريف ونظام الإدارة الكنسية وحواشٍ وتفسيرات متنوعة، جمع وترجمة وتنسيق الأرشمندريت حنانيا إلياس كساب، مع توطئة لغبطة البطريرك إلياس الرابع بطريرك أنطاكية وسائر المشرق، صفحة ٨٢.

¹⁰Nakhla, K S and Kamel, F (members of the Coptic History Committee). *History of the Coptic Nation, the Secand Era: Compendium of the History of Christianity in Egypt*. 4th ed. Cairo: Mahaba Coptic Orthodox Bookstore, Vol 3, p. 172.

Nominating, Electing, and Enthroning Pope Youannis XIX as Patriarch:

Under the heading, "Pope Youannis and the Patriarchate" in *History of the Patriarchs*, vol. III, Ed. 3, revised and introduced by Bishop Metaos of Surian Monastery, it is written that when Pope Cyril V departed on 7 August 1927, Metropolitan Youannis of Behera, Menoufia, and deputy of the See of St. Mark was ritually second in seniority to Metropolitan Marcos of Esna by seven years. Due to Metropolitan Youannis' presence in Alexandria and his eloquent presence in denominational debates, the bishops elected him patriarchal vicar by a decision of the Holy Synod, which met in the patriarchal residence on Wednesday, 10 August 1927. He took to organizing church and denominational issues. When he announced his desire for nomination to the patriarchate, **the bishops concurred and none protested against him...**

Official authorities cooperated with the Holy Synod, and so that the disputes between the supporters of the nominees did not escalate, the authorities limited the patriarchal electors to metropolitans, bishops, monastery abbots, members and deputies of the General Community Council, and forty-eight denominational notables.

Despite the decision of the Synod (18 July 1928)¹¹ of limiting the patriarchal election to the bishops, others stepped forward for this position along with Metropolitan Youannis: Rev. Fr. Hannaniah St. Antony, Rev. Fr. Abdel-Malak Al-Manfalouty St. Antony, the widowed Rev. Fr. Youhanna Salama Al-Moharaky, Deacon Habib Gerges the principal of the Clerical College. (See also the synod ruling as cited in *History of the Coptic Nation* 2nd ed., by Kamel Saleh Nakhla and Farid Kamel, members of the Coptic History Committee, 4th ed. as published by Mahaba Coptic Orthodox Bookstore in Cairo on page 172.)

Before the Election Committee began its order of business, on the eve of Sunday¹² 15 September¹³ 1928 Rev. Fr. Abdel-Malak Al-Manfalouty who had enjoyed much popularity and propaganda died suddenly.

On Friday, 7 December 1928, the electors began crowding into the patriarchal residence very early. At 9:00 am they began voting, and after tallying the votes, Metropolitan Youannis won 70 votes, Rev. Fr. Youhanna Salama won 9 votes, Rev. Fr. Hannaniah (who thereafter became Metropolitan Timotheos of Dakahlia) won 2 votes, and Mr. Habib Gerges did not receive a higher number than this. There was also found a vote bearing the name of Metropolitan Boutros of Sohag, and an empty vote. Based on this result, a royal decree was issued on 9 December 1928 of appointing Metropolitan Youannis of Behera, Menoufia, and deputy of the See of St. Mark as the Coptic Orthodox Patriarch.

¹¹ (Nakhla, K S) mentions 28 July 1928.

¹² Saturday night, Sunday's eve.

¹³ Here, the author inserted July, but that is impossible because there were no nominations on 15 July, also, in 1928, Saturday the 15th was in September, which accords with the dates of nomination and election which occurred on 7 December 1928.

On the morning of Sunday, 7 Kiahk 1645 AM, which corresponds to 16 December 1928, the pope was ordained in the great St. Mark Church in Azbakeya, but in truth it was an enthronement, not an ordination, officiated by the prelates of the time [they were listed by name].

Names of the metropolitans who were contemporary to and applied the decision of the 28 July 1928 Synod by ordaining Pope Youannis XIX, who was Metropolitan of Behera and Menoufia on Sunday 16 December 1928 of the same year. An account of the names is to be found in the aforementioned *History of the Patriarchs*, vol. III, Ed. 3, p. 273.

Name	Diocese
Anba Basillious	Metropolitan of Jerusalem and Sharkia
Anba Boutros	Metropolitan of Dakahlia and Damiette
Anba Metaos	Metropolitan of Giza, Qaliobia, and Quesna
Anba Isaac	Metropolitan of Fayoom
Anba Athanasius	Metropolitan of Bahnasa and Beni-Sweif
Anba Theophilus	Bishop of Manfalout
Anba Macarius	Metropolitan of Assiut
Anba Mikhail	Bishop of Abu-Teig and Tahta
Anba Boutros	Metropolitan of Akhmim and Sohag
Anba Yusab	Metropolitan of Girga
Anba Abram	Metropolitan of Balyana
Anba Lukas	Metropolitan of Qena and Qus
Anba Marcos	Metropolitan of Esna and Hedud
Anba Sarabamoun	Metropolitan of Nubia and Khartoum

If we unknowingly apply —as some do today— the excommunications of the synod of 1873, to those metropolitans and bishops, this would lead to a catastrophe for our church, because all those metropolitans and bishops fall under this excommunication (which we have already shown as null and void). And with them would be Pope Youannis XIX and all bishops and metropolitans whom he ordained thereafter, and likewise Pope Yusab II and all bishops and metropolitans whom he ordained, etc. until we reach the ordination of Pope Cyril VI where we find that only **Anba Athanasius Metropolitan of Bahnasa and Beni-Sweif** remains who was ordained by Pope Cyril V, and yet he was unable to solely officiate the ordination of Pope Cyril VI according to the canons of the church (Apostolic Canons¹⁴ and the first Ecumenical Council of Nicaea 325 AD, Canon #4¹⁵). Furthermore, by participating in the ordination of Pope Youannis XIX, he also would be under the excommunications of the synod of 1873; excommunications which we do not confess or admit for all successive generations for all the reasons

¹⁴ "A Bishop shall be ordained by two or three Bishops." Tattam, Henry, trans. *The Apostolic Constitutions or Canons of the Apostles*. London: Oriental Translation Fund, 1848, 174.

¹⁵ "The bishop shall be appointed by all (the bishops) of the eparchy (province); if that is not possible on account of pressing necessity, or on account of the length of journeys, three (bishops) at the least shall meet, and proceed to the imposition of hands (consecration) with the permission of those almost absent in writing. The confirmation of what is done belongs by right, in each eparchy, to the metropolitan." (Hefele, C.J., *A History of the Christian Councils*, T. & T. Clark, Edinburgh 1894, Vol. 1, p. 381.)

above-mentioned. We likewise do not accept it for the current condition which would lead to —God forbid— breaking the chain of apostolic succession in our church. If we come to the patriarchal nominations at the time of nominating Pope Shenouda III in 1971, we find that the nomination committee for the patriarchal throne, applying the bylaws of 1957, did not reject the nominations of Metropolitan Basillious of the See of Jerusalem, Metroplitan Domatius of Giza, Bishop Samuel general bishop of of social services, Bishop Shenouda general bishop of Education, and Fr. Timotheos St. Macarius. Do the excommunications of the synod of 1873 apply to Anba Basillious and Anba Domatius and on all who consented to these nominations, and what is the end result of all these strange excommunications which neither the mind nor the conscience would accept.

Here we add the opinion of His Holiness Pope Shenouda III, during those nominations, which he wrote in his own hand, being the Bishop of Education, to propose before the Holy Synod:

Rejecting the ordination of bishops currently has these obstacles:

- 1) The Holy Synod falls into a contradiction between its action of nominating five metropolitans and bishops, not one monk, and its decision to neutralize the bishops and only accept monks.**
- 2) The Holy Synod falls into a contradiction between its stance regarding the See of St. Mark and its stance regarding Ethiopia.**
- 3) The Synod collides with the bylaws.**
- 4) This issue is against personal freedom. Anba Antonius declined of his own free will and not forced by a synodal ruling. This should be applied to the rest.**

+ Here it becomes very clear that His Holiness Pope Shenouda III was supportive of nominating metropolitans and bishops for the patriarchal throne at that time. Moreover, His Holiness mentioned in an audio interview with Mr. Ashraf Sadek in Al-Ahram newspaper dated 22/3/2012 that the opinion of Pope Khaeel is 'a personal declaration and not an ecclesiastic canon,' meaning that this is his personal opinion to which our holy synods are not obliged.

+ We cannot pass up the mention of ordaining the **patriarchs of Ethiopia**, to which His Holiness Pope Shenouda III pointed in his handwritten notes:

- **Patriarch Catholicosate Basillious, Metropolitan of Sho, by the hands of Pope Cyril VI on 28 July 1959.**
- **Patriarch Theophilus, Bishop of Harar, by the hands of Coptic Orthodox Holy Synod deputies, headed by Anba Antonius, the Locum Tenens, on 9 July 1971.**

The issue not only concerns our church history, but also the history of the Ethiopian church and the actions of our patriarchs and our Holy Synod. Do all these fall under the excommunications of the 1983 synod, which we proved to be null and void, as concerns the successive generations? Who dares doing

so? Are we all currently under these excommunications, according to the apostolic succession of our church?

In addition, our holy synod, in its first meeting on 22 March 2012, after the repose of H.H. Pope Shenouda III, decided to adhere to the by-laws of 1957 and its amendment number 20 of the year 1971 which allows the nomination of metropolitans, bishops and monks to the patriarchate.

Conclusion

We wonder at those who published these excommunications, harming our church history, and us, instigating anxiety unjustly and upsetting people's consciences. It would have been better to be patient and debate with us before running after personal opinions which destroy and do not edify. We hope that they will recall their statements and correct what they have destroyed by their republication, because the church is what will remain, and history will witness to who was faithful to her and to who was not. It is the glorious church which has a sure promise from God, "*Blessed is Egypt My people*" in the book of Isaiah (20:19).

* * *

We hope that this explanation comforts the hearts of those who are asking about this issue. Concerning myself, I did not nominate myself, but my beloved brethren, our church bishops are the ones who insisted on this. Not only six bishops, who signed the official nomination, according to the bylaws of 1957, based upon which was elected and chosen His Holiness Pope Shenouda III, but also 30 bishops confirmed their wish to apply Apostolic Canon 14 to me, in order to explain the true upright Orthodox faith, after they studied this canon and signed affirming this. This is what caused me to feel the difficulty of fleeing from what I have been commissioned to do; this which is also requested of me by all those who meet me from our church congregations in every place I go these days. May the Lord choose what is good for our church through your prayers.

30 June, 2012

**Metropolitan Bishoy
of Damiette, Kafr El Sheikh and Barary
Head of the Monastery of St. Demiana**

Appendix 1

Handwritten by Bishop Shenouda of Education in 1971
during the period of the vacancy of the patriarchal throne
and the nomination of the new patriarch

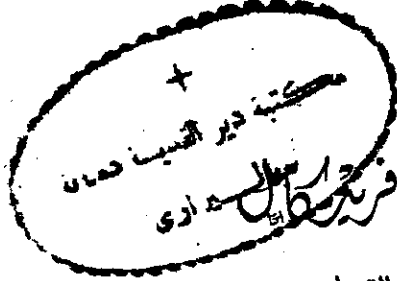
- معارضة رسامة الياقوف حالياً بهذه التسمية
- ١- يقع اجمع ائمة في مناقضة بين موقف
حنينا رشي ه مطارز واساقف ليس منهم
راهب واحد ه وبيد موقفين من الغار اوسقف
والاقتضار على الرهبان فقط
 - ٢- يقع اجمع من مناقضة بين موقف بالنسبة
لكرس ارقس وموقف بالنسبة لثيودورا
 - ٣- يصطدم اجمع مع اللائحة
 - ٤- هذا الامر مند الحزب الشخصية . نفاذ
الابا الطوبوس تنازل با اوتة وليس رغما
بقرار من اجمع . وينبغي انه يتبع هذا مع
الباقي

Appendix 2

تاريخ القبطية

الحلقة الثانية

مداخلة تاريخ المسيحية في مصر



تأليف

إبراهيم صالح نخلة

عضوا لجنة التاريخ القبطي

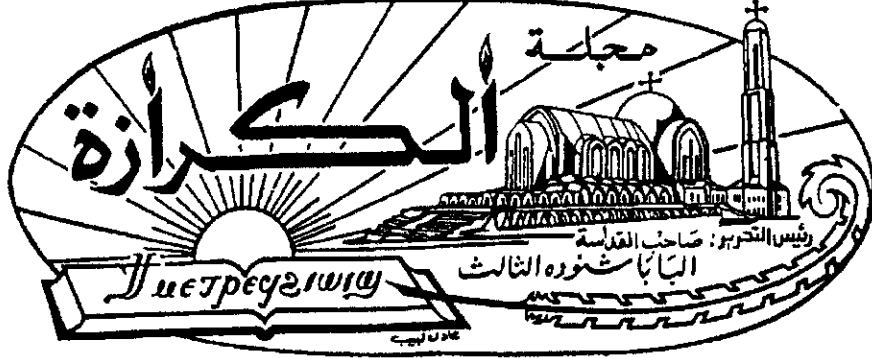
طبعة رابعة

ملتزم الطبع والنشر

مكتبة المحبة القبطية الأزرق كسي بالقاهرة

طبعة الامانة ٥٨ شارع الفجالة بمصر

Appendix 3



السنة الثالثة والعشرون الجمعة ٥ مايو ١٩٩٥م - ٢٧ برموده ١٧١١هـ الثمن ٥٠ قرشاً العددان ١٧، ١٨

كل بطاركة كنايسة الأرثوذكسية كانوا قبل أساقفة

«وسلفه قداسة البطريرك ماراغناطيوس يعقوب الثالث الذي تزج بطريركاً سنة ١٩٧٥، كان قبل ذلك مطراناً لبيروت من حوالي سنة ١٩٥٠.»

الكنيسة الهندية

وهي فرعان: أحدهما تابع لسريانية، والآخر مستقل عنها، لكنه جزء من كنايسة الأرثوذكسية الشرقية.

«بطريرك الكنيسة الهندية الأرثوذكسية التابعة للكنيسة السريانية: رئيسها الحالي الكاثوليكوس باسيلوس كان قبل ذلك مطراناً لمنطقة كانداناوط.»

«وسلفه الكاثوليكوس باسيلوس أرجين الذي سيم سنة ١٩٦٩ كان قبل ذلك أيضاً مطراناً لكانداناوط.»

أما الكنيسة الهندية الأرثوذكسية الأخرى، الذي يرأسها الكاثوليكوس باسولوبس مار توما متولوس الثاني، فقد كان قبل مطراناً لمنطقة كوبلون.

«وسلفه الذي كان يحمل نفس الإسم أيضاً، كان قبل رسامته كاثوليكوس مطراناً لمنطقة كيرلا.»

الكنيسة الأثيوبية

رئيسها الحالي باولوس، كان قبل رسامته بطريركاً أسقفاً مقيماً في أمريكا. والبطريرك مرقوريوس الذي سبقه كان أيضاً مطراناً.

وأخر بطريرك لهم الذي عاصر ثورة ملجستو الذي سجنه وقتله، كان قبل ذلك مطراناً لهرر.

وأول بطريرك جاثيق لهم (أبرنا باسيلوس) كان أسقفاً رسمه قداسة البابا يوساب الثاني سنة ١٩٤٨. ثم تمت ترقبته مطراناً، ثم رعاها قداسة البابا كيرلس بطريركاً سنة ١٩٥٩. وخلفه أبرنا ثاوفيلس مطران هرر وتمت ترقبته بطريركاً في يونيو ١٩٧١.

الكنيسة السريانية

«هذه الكنيسة الشقيقة بطريركها الحالي صاحب القدايسة مار اغناطيوس زكا عيراص، الذي تزج بطريركاً في ٨٠/٩/١٤ كان قبل ذلك مطراناً لإبهارشية الموصل من سنة ١٩٦٣.»

الكنيسة الأرمنية

«نشرنا في العدد الماضي أن قدايسة الكاثوليكوس الجديد لكنيسة أرمينيا الأرثوذكسية الشقيقة كاراكين مركيمان كان في بادئ الأمر أسقفاً في أنتلياس بلينان، ثم مطراناً في طهران، ثم مطراناً في نيويورك ثم كاثوليكوس في سيبوليا، ثم كاثوليكوس نكل أرمينيا في اتشمايزين.»

«كذلك الكاثوليكوس فاسكين الأول الذي سبقه في رئاسة كنيسة أرمينيا كان قبل ذلك أسقفاً لرومانيا.»

«وسابقه في رئاسة كنيسة سيبوليا الكاثوليكوس خورين الأول كان قبل ذلك أسقفاً في لبنان.»

«والكنيسة الأرمنية يتبعها بطريركان: أحدهما بطريرك أورشليم، والثاني بطريرك القسطنطينية.»

«أما بطريرك الكنيسة الأرمنية في أورشليم، فكان قبل رسامته بطريركاً أسقفاً في نيويورك.»

وكذلك بطريرك الأرمن في القسطنطينية، كان قبل رسامته بطريركاً أسقفاً في استراليا.