



A schism that still bleeds in the Body of Christ

There are wounds that make no noise... yet never stop hurting.

The separation of the Anglicans is not just a distant historical episode: it is a living fracture in the Body of Christ.

When we speak about Anglicanism, we are not simply referring to “another Christian church,” but to a community born from a schism, with profound theological, sacramental, and spiritual implications. And yet—and this is the most important point—we are also speaking about souls, about millions of brothers and sisters who, often unknowingly, live separated from the fullness of truth.

Because, as Scripture reminds us:

“That they may all be one; even as you, Father, are in me and I in you” (Gospel of John 17:21)

Unity is not optional. It is the explicit will of Christ.

1. The origin of Anglicanism: when politics breaks the faith

Anglicanism did not begin as a doctrinal heresy... but as a political rupture that later developed into serious theological errors.

It all began in the 16th century with Henry VIII. Desiring to annul his marriage to Catherine of Aragon and facing the Pope’s refusal, the king made a decisive move: he broke with Rome.

In 1534, through the **Act of Supremacy**, he proclaimed himself head of the Church in England. This act marks the birth of what we now know as the Anglican Church.

But here is the key point:



it was not a spiritual reform... it was a break of authority.

From that moment on, figures like Thomas Cranmer began introducing doctrinal, liturgical, and sacramental changes that progressively distanced this community from the Catholic faith.

2. What is Anglicanism today? A fragmented identity

Modern Anglicanism is not a homogeneous reality. It is rather a communion of churches with very diverse positions, ranging from groups close to Catholicism to others clearly Protestant or even secularized.

It is structured around the Anglican Communion, with the Archbishop of Canterbury as a symbolic figure of unity (but without real magisterial authority).

This leads to a fundamental characteristic:

□ Lack of real doctrinal unity

Within Anglicanism, we find:

- Communities that believe in the real presence of Christ in the Eucharist...
- Others that interpret it symbolically
- Some that maintain a traditional liturgy...
- Others that have abandoned almost all sacramental elements

This raises a serious question from a Catholic theological perspective:

Can the Church exist without unity in truth?



3. The fundamental theological errors (Catholic perspective)

□ 1. Break with the Primacy of Peter

Anglicanism rejects the authority of the Pope, successor of Saint Peter.

Yet Christ was clear:

“You are Peter, and on this rock I will build my Church” (Matthew 16:18)

From the Catholic perspective, this rupture is not a minor detail:

it is a fracture in the very structure of the Church willed by Christ.

□ 2. The problem of apostolic succession

One of the most delicate issues is the validity of Anglican holy orders.

In 1896, Pope Leo XIII declared in the bull *Apostolicae Curae* that Anglican orders are
“absolutely null and utterly void.”

Why?

- Changes in the form of the ordination rite
- Defective theological intention
- Break in valid apostolic succession

Consequence:

□ From Catholic doctrine, **there is no valid priesthood**, and therefore **no valid Eucharist** in Anglicanism.



This is not an emotional judgment... it is an objective theological assertion.

□ 3. Weakened sacramental doctrine

Without a valid priesthood, the sacraments are affected:

- The Eucharist is not considered valid
- Confession loses its sacramental character
- The concept of sacrifice in the Mass is diluted

In many Anglican sectors, liturgy becomes more a commemoration than a true sacrifice.

□ 4. Modern doctrinal relativism

In recent times, parts of Anglicanism have adopted positions contrary to traditional Christian morality:

- Ordination of women
- Blessing of same-sex unions
- Adaptation of doctrine to the spirit of the world

This reflects a deeper issue:

□ **When authority is broken, truth becomes negotiable.**

4. Is all lost? A Catholic look of hope

The Catholic Church does not look at Anglicans with contempt... but with sorrow and hope.

The Second Vatican Council recognizes that within these communities there are:



- Elements of sanctification
- Love for Scripture
- A sincere life of faith

And in recent years, we have seen something beautiful:
the return of many Anglicans to full communion with Rome.

An emblematic example is John Henry Newman, whose conversion became a beacon for many.

Moreover, Pope Benedict XVI created the structure of Personal Ordinariates through *Anglicanorum Coetibus*, allowing groups of Anglicans to enter the Catholic Church while preserving elements of their liturgical tradition.

5. What does this teach us today? Spiritual applications

This topic is not just history or theology... it is a mirror for our spiritual life.

□ 1. The importance of unity

We cannot trivialize divisions. Visible unity matters.

□ 2. Truth is not negotiable

Faith does not adapt to the world... the world must convert to the truth.

□ 3. Beware of spiritual pride

The schism began with a concrete human decision.
Personal sin can have historical consequences.

□ 4. Pray for Christian unity

It is not enough to “be right.”



We must love and pray.

6. A final call: neither judgment nor indifference, but charity and truth

Anglicanism is, from the Catholic perspective, a real wound.
But it is also an opportunity:

- To deepen our faith
- To value the sacraments
- To desire true unity

This is not about attacking... but about **loving in truth**.

Because in the end, we are all called to the same reality:

| *“One Lord, one faith, one baptism” (Ephesians 4:5)*

Conclusion

The drama of Anglicanism is not merely a historical or doctrinal issue.
It is a story of rupture... but also of possible return.

The Church does not close the door.
Christ never tires of calling.

And perhaps, in the midst of this fragmented world, the true revolution is this:

- To return to the unity that Christ desired from the very beginning.