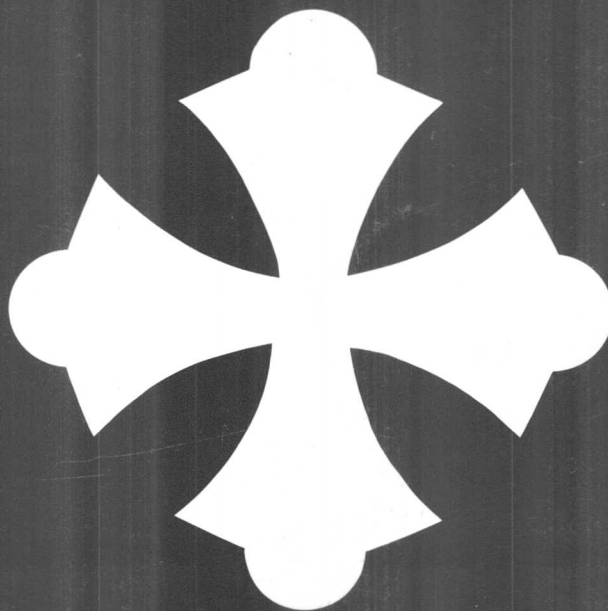


COPTIC CHURCH REVIEW

Volume 4, Number 1 Spring 1983

- *Contemplatives in the Golden Age of Patristics*
- *Palm Sunday in the Bible and the Liturgy*
- *The Church during Pentecost*



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ABOUT THIS ISSUE

We are happy to introduce this issue with the article of our beloved priest *Father Tadros Malaty*. In ***Orientation in the Early Church***, Father Malaty discusses the biblical and historical basis for the tradition of facing the East in prayers and in church buildings which is observed in the Coptic as well as in other Apostolic churches. The article is taken from the recent book by Father Malaty, *The Church: House of God* (Alexandria, Egypt; 1982)

We thank the *Revd. Dr. John Watson* for his article ***Martyria*** in which he explores the Scripture and the Sayings of the Fathers for the numerous senses of this term. Father Watson is an Anglican priest who has proved to be a friend of the Coptic Church during this time of persecution, through his writings and efforts both within the Church of England and in the ecumenical circles.

Professor Fayek Ishak, the member of our editorial board and editor of *Coptologia*, gives a short outline of mystical contemplation in the history of Christian spirituality in his article ***Contemplatives in the Golden Age of Patristics***.

Three articles deal with the Church feasts in this season. *Palm Sunday* is observed this year on May 1, according to the Coptic calendar. There is a profound relation between the liturgy of Palm Sunday and the Eucharistic liturgy, a relation based upon Old Testament shadows, and pointing forward to the Coming of Christ on the last day. This is the theme of the article ***The Procession of Palm Sunday in the Bible and the Liturgy***.

In ***The Church during Holy Pentecost*** (Translated here from St. Mark Monthly Review, May 1972), the late *Father Bishoi Kamel* (Coptic Church Review, Vol. 2, No. 1) comments on the Gospel readings for the Sundays between Easter and the Feast of Pentecost. Through these readings the Church helps us to live and to experience the life of Resurrection. The writings of Father Bishoi reflect him, as those who have known him during his short angelic life would say, as a man of God who has lived the liturgic life of His Church and has always dwelled upon His word.

The Coptic Church celebrates the occasion of the *Entrance of our Lord into Egypt* on June 1 every year. *St. John Chrysostom* finds in the flight of the Holy Family into Egypt the only and true fulfillment of the call of Israel out of Egypt (Hos. 11:1; Matt. 2:15), which was only its type. He says,

"Rather, however, both the people and the patriarch, going down thither, and coming up thence, were together completing the type of Christ's return. Thus, as they went down to avoid death by famine, so He death by conspiracy. But whereas

they on the arrival were for the time delivered from the famine, this man, when He had gone down, sanctified the whole land, by setting His foot thereon."

According to St. John Chrysostom, this sanctification of the whole land of Egypt which had been foretold by the prophet (Is. 19:25) was accomplished in the rise of monasticism in the deserts of Egypt. ***Christ's blessing to Egypt and the Desert Fathers*** is part of the eighth homily on the Gospel of St. Matthew in which St. Chrysostom has described the revival in the Egyptian desert as he had actually seen and known. The translation here is taken from the Nicene and Post-Nicene Fathers.

Two articles deal with ***Pope Kyrillos*** (1959-1971), the late Coptic Patriarch who is commemorated on March 9. A recent book about his ***Life and Miracles*** is reviewed in the ***Book Reviews*** section. The other article stresses his effect upon ***the Liturgic Revival in the Coptic Church***.

Dr. Raef Marcus pursues his sad story, ***History of the Patriarchs of the Coptic Church under the Sword of Islam***. Better times during the last few generations have wiped off the tears from the eyes of the Copts and they tended to forget their history, a history written by the blood of their martyrs and by the distress of their confessors. But the actions of the present Egyptian government in arresting the Coptic Patriarch, dismissing more than thirty bishops and priests from their churches, holding her firm grip upon the rest of the clergy, and its insistence upon implementing the Islamic law, Al-Sharia, in Egypt have revived the dark days of persecution. How long will the conscience of the world tolerate all this?

Editor

Acknowledgement

Scripture quotations in ***Martyria*** are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

Unless otherwise specified quotations in the other articles in this issue are from King James Version.

ORIENTATION IN THE EARLY CHURCH

Father Tadros Y. Malaty

No doubt, communicating with God is distinguished by its intimate nature. It takes place right within the hearts, where we meet our closest and hidden Friend who dwells in our inner souls. It is, by nature, a ceaseless contact that is not bound by time nor place; at home, on the road, at work, at church . . . etc. However this reality must also be coupled with the fact that our God likes discipline and hates disorder. Thus, during our worship whether at His church or at home, we are expected to observe order and discipline.

This explains the reason for orienting the worship towards a certain direction, both in the Old and New Testaments. Before Christianity, prayers were offered towards the Temple of Jerusalem as the place of "Presence of God". On the other hand, the Church of the New Testament oriented its liturgical as well as the private devotions towards the East.

According to the Apostolic Constitutions¹, "the church must be oblong in form and pointing to the East."

Such a tradition was mentioned in the writings of many early Fathers such as St. Clement of Alexandria², Origen³, Tertullian⁴ etc., and was almost invariably observed in early churches.

Churches of the second century in Syria for example used to point out the direction of the East to their worshippers by hanging or inscribing a cross on the wall facing them⁵ . . .

The apocryphal documents also refer indirectly to this early tradition. We read in the apocryphal 'Acts of the Apostles'⁶ that St. John of Zebede "took a cross of wood and placed it up towards the East and kneeled and was praying. . ." The same document continues to relate a story that the conversion of a multitude of people by the same Apostle was followed by a prayer towards the East. The people turned their backs to the West and fell down on their faces before the cross to the East. They were weeping and saying: We worship You, Son of God, who was suspended on the Tree".

Furthermore, the Liturgy of Baptism also observed such a tradition in the Early Church. First the candidate renounced the Devil and all his works, then he would be asked to face the East to profess his belief in the Holy Trinity⁷.

The orientation, or praying towards the East was very common, and apparently confused the pagans, who misunderstood it. To that effect Tertullian says⁸: "Some assumed that the sun is the God of Christians, because it is a well-known fact that we pray towards the East, or perhaps we make Sunday a day of festivity".

Orientation was not only observed in liturgical services but also in private prayers. We read about St. Arsenius that he was accustomed to commence his prayer at sunset of Saturday and finish it when the sun shines opposite to him, on the following morning.⁹

The Acts of Martyrs and Saints recorded that whenever possible martyrs and saints oriented themselves towards the East on their departure from this world.

Now it is probably the time to query the significance of orientation in our worship and in constructing our churches.

The Theology of "Orientation"

1. Christ is our 'East':

It is not unreasonable for us to pray towards the East, for our Christ is called 'the East' and the 'Sun of Righteousness and Justice' who shines continuously upon us to destroy darkness (Mal. 4:2).

In addition, the Early Fathers had some interesting thoughts on this point. For example, Origen says¹⁰ that we ought to pray Eastward in order to indicate that the soul is oriented towards the dawn of the Light, the Sun of justice and salvation, the Sun who shines upon the New World, i.e. the Church.

St. Ambrose also says that during 'Baptism' candidates should look towards the East to see Christ face to face. . .

In brief, we can say that our persistence in orientation during our worship is a sign to indicate our eagerness to face the Lord, giving our back to the darkness of sin and earthly pleasure. Thus, whenever we celebrate the liturgy, we hear the deacon exhorting us to look towards the East to see Emmanuel, our God, present upon the Altar.

2. Reminds Us Of The Lost Paradise:

St. Basil the Great says¹¹: "It is according to an unwritten tradition that we turn to the East to pray. But little do we know that we are thus seeking the ancient homeland, the Paradise that God planted in Eden, towards the East."

To the same effect, St. Ephraem the Syrian says, "The Jews looked to Jerusalem in their prayers, for it was their holy country. As for us, the Paradise is our country which was in the East. Therefore we are ordered to look towards the East during our prayers".

Thus in orienting our churches towards the geographical East and not towards Jerusalem, we have definitely substituted heavenly Jerusalem for the earthly one¹². The words of St. John Damascus carry the same meaning that orientation refers to looking forward towards our eternal country.

Lastly, St. Gregory of Nyssa assures that such notion of orientation helps the soul to repent and seek the Kingdom of God in her worship¹³.

3. *Waiting For The Parousia (Advent) Of Christ:*

Orientation is distinctly correlated with the Parousia of the Lord, or His last Advent, in which He will escort us to His heavenly kingdom. The Lord declared that His advent looks like the lightning, appears from the East and shines upon the west (Mat. 24:27). Also on the Lord's Ascension, the angel informed the disciples that the Son of Man will come again from the East the same as in His ascension (Acts 1:11).

It should not be surprising then that the **Didiscalia Apostolorum** states: "For it is required that you pray towards the East, as you know that it is written: Give praise to God, who rides upon the heavens of heavens towards the East." (Ps. 68)¹⁴.

St. Methodius of Olympia describes the state of the Church, oriented towards the East and waiting joyfully for the coming of her Bridegroom by saying:

*From the Brightness of heaven, O virgins,
the sound of a voice makes itself heard,
awaking the dead.
Towards the Bridegroom it says;
Let us all go in haste,
clad in our white garments,
our lamps in our hands,
to the EAST.*

A similar hymn was also written by St. Ephraem the Syrian, he says¹⁵

*When Christ appears from the East,
His Cross will appear before Him
like a standard before the King!*

4. *Symbol of Rebirth, Hope and Light:*

St. Clement of Alexandria also links the East and our spiritual day of rebirth. He comments that every time we stand up for prayer towards the East, we remember the beginning of our new life that we have obtained in Baptism.

As a result, by every sunrise believers hopes are renewed, so that they pray to their God in the following words:

*Let us enjoy a fresh start . . .
May the light of your face shine upon us,
and enlighten us with the light of your divine knowledge
Make us children of Light, children of daytime . . .
Enlighten our minds, our hearts and our understanding, O Lord
of all . . ."*

MORNING PRAYER¹⁶

5. Looking Toward the Cross:

Another point of interest that has been raised by St. Athanasius is that Christ was facing the west while hanging on the Cross. Thus upon looking towards the East in our prayers, we meet the Crucified Lord face to face.

Perhaps this reasoning is behind the tradition of fitting Icons of Christ on the eastern wall of our churches.



Orientation Of Graves:

It is rather interesting to note that orientation was not only observed in worship and church buildings, but it was also introduced in the old Christian graves. On this phenomenon Jungmann remarks that, in the majority of the old cemeteries in the villages of his country, i.e. in Tyrol and Austria, graves were built in such a way as to orient the dead bodies to face the East. He comments: "The dead therefore are like a large army looking out for Him, Who was risen, and waiting His call when He will summon them also to the resurrection. It is certainly a meaningful symbolism. This symbolism was expressed over the entrance of one of the larger cemeteries in Tyrol, by one single word "RESURRECTURIS"¹⁷.

It may well be that orientation of the dead was copied from the preceding martyrs and saints, upon departing from the world.

It was said that St. Mary on her departure¹⁸, "turned to the East and prayed in a heavenly language and then lay down, still facing Eastward."

Once again, the apocryphal "Act of St. Paul"¹⁹ records: "Then Paul stood with his face to the East and lifted up his hands unto heaven, and prayed for a long time . . . and then stretched forth his neck without speaking."



Now we are acquainted with the factors that led to the orientation of early church buildings particularly in Egypt. Evidence is readily accessible in the ancient churches of Egypt, upon which Butler remarks that there in every case, the orientation of the altar towards the East, is evident beyond any shadow of doubt. However, the conditions of the site could deviate the building slightly from the true East²⁰.

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MARTYRIA

The Revd. Dr. John Watson

In his important play "Androcles and the Lion", George Bernard Shaw puts the following words into the mouth of Spintho:

"That's it: strangle me. Kick me. Beat me. Revile me. Our Lord was beaten and reviled. That's my way to heaven. Every martyr goes to heaven no matter what he's done."¹

Shaw intends to reflect the conviction held in the Church from the earliest times that the 'baptism of blood' was regarded as the equivalent of normal baptism when this had not been administered. The playwright is also alluding to a dominant tradition which accorded the honour of immediate glorification for those who had suffered death for the Faith. This view reflects the obvious reading of a passage like Revelation 7:13 (RSV):

"Who are these, clothed in white robes and whence have they come?" I said to him, "Sir, you know." And he said to me, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb."²

In our own time the word 'martyr' is exclusively reserved for "one who undergoes penalty of death for persistence in Christian faith or obedience to the law of the Church."³ This limited perspective of martyrdom has been reinforced by some words of the early Christian centuries which now have proverbial status. For Tertullian (circa 160 A.D.) "The blood of the martyrs is the seed of the Church."⁴ Referring specifically to the Coptic Orthodox Church, Tertullian says: "If the martyrs throughout the world were to be put in one side of the scales and the Coptic martyrs alone were to be put in the other, the latter would outweigh the former."⁵

The purpose of the present writer is certainly not to deny the many dark moments of Christian history, which were illuminated by the heroism of those who chose death and valour before discretion, still less would it be desirable to deny the title which H.H. Pope Shenouda gave to the Coptic Orthodox Church in one of his American lectures in 1977 - A Church under the Cross. At the same time, it is important to give more breadth and depth to our perception and interpretation of the term 'martyr'. The Revd. Dr. Emilio Castro has made the following pertinent observation: "Orthodox history teaches us that *martyria* takes place under the sign not only of the cross, but

also of the crown of life, in living and joyful participation in the life of Christ. Suffering and love, cross and joy are brought together in the witness of the martyrs."⁶ I understand Fr. Matta El Meskeen to be making a similar point when he writes that "suffering will always remain the daily source for the secret of the Resurrection from which the energetic ascetic drinks without fill to the end."⁷ In the simple words of the unknown author of a negro spiritual, every Christian must be a 'martyr' - "You must go home by the Way of the Cross to stand with Jesus in the morning."

If we return to the Biblical roots of *martyria* we find that "the term was originally used of the Apostles as witnesses of Christ's life and resurrection:"⁸

Acts 1:8. "you shall be my witnesses (martyres)"

Acts 1:22. "a witness (martyra) to His resurrection".

When we are called to follow Christ we are summoned to an attachment to His person which involves a witness against the values of this world; we are dragged out of our relative security into a life of insecurity with Him. Beside our *martyria* for the Lord nothing has any significance. Those Christians who experience the conflict between the Gospel of Discipleship and the World most personally and painfully are those who have come closest to the martyrdom of blood but they have always been those who have known the joy of Christ most fully. The stronger the identification with Christ, the deeper the conflict, the greater the joy. This is *martyria*: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy, acceptable to God, which is your spiritual worship". (Romans 12:1).

The demand which our Lord makes of those who wish to follow Him is great: "If any man would come after me, let him deny himself and take up his cross and follow me." (Mark 8:34). Perhaps no Christians have known better than the Desert Fathers that the cross we have to bear is "the signpost on the way we are to go to become full human beings."⁹ The desert was for them the permanent place of the cross. It is recorded of Hyperechius:

"He also said, 'Obedience is the best ornament of the monk. He who has acquired it will be heard by God, and he will stand beside the crucified with confidence, for the crucified Lord became obedient unto death.' (Cf. Phil. 2:8)".¹⁰

The ascetic witness is in many cases the *martyria* of humility. Of Moses the Negro, who died for the Faith, it is said:

"Another day when a council was being held in Scetis, the Fathers treated Moses with contempt in order to test him, saying, 'Why does this black man come among us?' When he heard this he kept silence. When the council was dismissed, they said to him, 'Abba, did that not grieve you at all?' He said to them, 'I was grieved, but I kept silence.' "¹¹

This incident also surely has something to say about the Christian *martyria* for Human Rights in a world where discrimination on the grounds of colour, ethnic origin or belief are so common. Of course, the primary direction of the story is its application to the witness of humility. Another side of this lonely *martyria* of crucifixion in the desert is also recorded of Moses:

"A brother came to visit Abba Moses and asked him for a word. The old man said to him, 'Go, sit in your cell, and your cell will teach you everything.' " ¹²

This logion expands our understanding of *martyria* into the deeper realms of contemplative silence. Abba Andrew said, "These things are appropriate for a monk: exile, poverty, and endurance in silence." ¹³ Abba John the Dwarf gave this advice: "Watching means to sit in the cell and be always mindful of God." ¹⁴ It is the present writer's view that each Christian must find his own desert silence. We may not live in the physical desert silence of these Fathers but we do live on the margins of a society which is directed solely towards material ends. There is a beautiful, open desert of the Spirit, a neglected open space where God looms large and consequently our ambitions and achievements appear in their right perspective. As Dom Wilfrid Weston O.S.B. has said, "The qualities of the spiritual desert may be summarized as freedom from material preoccupations, awareness of the spiritual dimension of life, preparedness for encounter with God, and fidelity in response to God." ¹⁵

The witness of Silence, although the terminology itself sounds paradoxical, can only be ignored at our peril. Silence is one way of opening a door on a deeper Christian understanding of reality. Herbert Butterfield, a Methodist, now retired Emeritus Regius Professor of Modern History at Cambridge and a university don for thirty years, has made the following observation about Protestantism:

"If I desired to say perhaps one thing that might be remembered for a while, I would say that sometimes I wonder at dead of night whether, during the next 50 years, Protestantism may not be at a disadvantage because a few centuries ago, it decided to get rid of monks. Since it followed that policy, a greater responsibility falls on us to give something of ourselves to contemplation and silence, and listening to the still small voice." ¹⁶

We have spoken of *martyria* as physical martyrdom, apostolic witness to resurrection, humility, social commitment and contemplation. The word 'martyr' has been used to express some of the deepest aspirations in the hearts of Christians; this is surely correct. In concluding these comments upon an inexhaustable subject a word may be said about the redeeming, atoning character of vicarious suffering. God may be known in and through suffering *martyria*. I refer to the most elementary physical pain, like toothache and the most profound psychic darkness of Gethsemane, Auschwitz, Hiroshima and Calvary. Life is a task and a challenge:

Deuteronomy 32:39 "See now that I, even I, am he, and there is no God beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand."

Physical pain produces saints like Francis of Assisi and it produces those who curse God. "To be the instrument of transfiguring the pain of the world into joy means that every base, mean, selfish impulse in one's own life must first be similarly transfigured." ¹⁷ We know that St. Paul suffered many trials for the Faith and it is believed that he suffered from a serious physical illness. Yet in Romans 8:18 he writes: "I consider that the sufferings of this present time are not worth comparing

with the glory that is to be revealed to us." On the basis of this text alone I would not rob the Coptic Orthodox Church of its unmerited suffering because in some mysterious way we are all healed by its scourging.

Some people have passed through hell and emerged with a special witness (martyria) of spiritual integrity which is an intimation of the universal healing which will be the end of Christ's atoning work. I remind you of the prayer that was found on a piece of wrapping paper near the body of a dead child at Ravensbruck Nazi Camp where over 90 thousand women and children died:

O Lord
Remember not only the men and women of goodwill,
but also those of ill will.
But do not only remember the suffering they have
inflicted on us,
Remember the fruits we bought, thanks to this suffering:
our comradeship, our loyalty, our humility,
the courage, the generosity,
the greatness of heart which has grown out of all this,
and when they come to judgement,
let all the fruits that we have borne be their forgiveness.

This shattering testimony of forgiveness is an earthly reflection of the final divine seal upon martyrdom: "Father, forgive them; for they know not what they do" (Luke 23:34). *Martyria* is man's response to God's gracious love, it is man's suffering turned into joy for the love of God, but it is man's effort:

"A brother said to Abba Anthony the Great, the Father of Monks, 'Pray for me.'
The old man said to him, 'I will have no mercy upon you, nor will God have any,
if you yourself do not make an effort and if you do not pray to God.' "19

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CONTEMPLATIVES IN THE GOLDEN AGE OF PATRISTICS

Professor Fayek M. Ishak

(This is a segment of a paper presented in the Eleventh International Congress on Medieval Studies which convened in Western Michigan University at Kalamazo on May 2-5, 1976).

Essence of Contemplation:

Contemplation does not in any way mean inactivity for this would be the life of idleness. It is in essence the Orthodox life of prayer which is widely known as spiritual activity during which the soul aspires for mystical perfection. It is true that monks may engage themselves in physical labour, but this is not an end in itself. The aim is to avoid mental distraction and give the ascetic the opportunity to quieten the calls of the flesh and to proceed along the mystic way of Contemplation and Knowability (*gnosis*; *ma 'rifa*).

Prerequisites of Contemplation:

Continuous labour and night vigil are necessary to subdue the rebellious nature in us, to annihilate the super-ego and its arrogance and to lose our will in the Divine Will of the Lord.

In this way the unrelenting crave for possessiveness must be mitigated and substituted by grace; nay, our very nature receives the blessings of sanctification and is mystically transformed to that ultimate end of contemplation which is union with God!

Barriers against the Contemplative Life:

This type of life which has flourished in desert monasteries actually knows no bounds. It is the life of inwardness that is open to all the sons and daughters of Grace, but more often than not, it is pushed aside by outward activities, by the unabated worries and strains of social daily life.

The Unknown Realms of Revelation:

However, once these ties to the world are unfastened, once the clutching snares are set loose, spiritual gifts envelop the soul which can now penetrate the unknown realm. In such a state St. Paul saw things that could not be uttered and he relates that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

(2 Corinthians 12:4)

He also recounts that

by revelation he (i.e., God) made known unto me the mystery.

(Ephesians 3:3)

St. John the Divine after looking into the soul's eye, tells us

behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

(Revelation 4:1&2)

Knowing God:

It is possible then to have a glimpse of the eternals. However, beholding God in the sense of getting to know Him is possible; but knowing His Perfection is absolutely impossible. Sin has weakened the clarity of the interior vision of truth. No one is able to behold God as He is in His perfect simplicity.

The Dionysian Via Negativa:

For this very reason St. Dionysius the Areopagite whose writings had tremendous influence on eastern and western mysticism, follows a *via negativa*, a negative way of interior negation. It is by unknowing, by negating all our objects of knowledge that we may know God. The Dionysian contention is that all known subjects are inferior and subsidiary to Him. So by negating them one ascends the heights of knowability and may approach Him Who is in essence unknown and Whose very Nature is basically unknowable.

For St. Dionysius the way to God is the way of absolute ignorance and total darkness. Pedantry and egoism are man's pitfalls. So much so that ignorance will be turned into wisdom and the clouds of darkness will be dispersed by Divine Illumination as the celestial dawns peep upon the soul and elevate it to the knowable and discerning heights.

Mystical Union with God:

All sensual indulgence and all the logistics of reasoning must necessarily be abandoned for we have proceeded to the range of intuitive knowledge which is beyond

both. It is basically a way of purification and discipline, a way of cleansing and revelation. Of necessity the ego must be devastated and discarded on the deserted shores of egotism. Hence, our souls will be wholly possessed by Him Who is above all sense and reason and all earthly knowledge. We are now having a glimpse of what passeth understanding as our souls peep into the heart of light and the inexplorable silence. It is the silence of the mystical union with the Almighty God.

The Cappadocian Fathers:

The great St. Basil and St. Gregory Nazianzen dismissed the knowledge of concepts in approaching divine knowability in so far as they take us away from the proper object of contemplation which is the mystical knowledge of essentials and universals and what we call the undefined 'essence'.

The Clementine Mystical Theology:

In his *Stromata* St. Clement of Alexandria maintained that it is only through the God-given power of grace that is at all possible to approach God. However, His Divine Nature remains incomprehensible and in this sense unknowable. This attitude would exclude abstraction and intellection and would include the mystical theology of Divine Grace and Wisdom. Its way is necessarily that of revelatory insight that dawns upon our souls in moments of rapture and ecstatic union.

The Ladder of Divine Ascent:

This way is envisioned as a ladder on which the soul ascends and descends without end. In his *Scala Paradisi* ("Ladder of Paradise") St. John Climacus (c. 570-649) stated very clearly that the steps of the ladder are thirty in number corresponding to the thirty years of Christ's life on earth. Noticeable also, above all, in this highly commendable work is that St. John occupied himself with the steady progress of the soul towards its final goal which is the access to the top of the ladder in so far as it stands symbolically for Divine Love.

The Augustinian Visionary Elation:

With St. Augustine (354-430), the prince of patristical contemplatives, we have a definitive and ably constructive methodology of contemplation and ascent step by step to the vision of the eternal brightness of God. The superb scene with his mother Monica at Ostia prior to her death is indicative of the type of contemplation prevalent in the golden age of patristics:

Thou sentest Thine hand and drewest my soul out of that profound darkness, my mother, Thy faithful one, weeping to Thee for me, more than mothers weep the bodily deaths of their children . . . Thou heardest her, O Lord; Thou heardest her, and despisedst not her tears, when streaming down, they watered the ground under her eyes in every place where she prayed; yea Thou heardest her.¹

And so run the words of the Bishop of Hippo whose contemplations are couched in very moving language that is kindled with the fiery zeal of Divine Love. Also lurking in *The Confessions* is the unabated desire of this great saint to lead the reader or rather to elevate him to God's Sublime Presence.

Concluding Remarks:

In conclusion the revelation of God through His creative energies may only be known through mystical contemplation. This is mainly the way Jesus Christ our Lord has made Himself known to saints throughout the whole history of Christianity. And this may be attained by detachment, by divesting ourselves from created objects in order to be united with Him Who is beyond the limited confines of our reasoning. Henceforward, ascetics have received at the summit of their mystical ascent a glimpse of the perfect knowledge of Divine Wisdom according to the degree of their spiritual perfection.

This is the only possibility for us who are the sojourners in time to have an access to the timeless and to be launched in what is eternal. And this may be attained not through the wayward motions of this physical world but through their renunciation which was known to the Church Fathers as an act of abstention.

Consequently heavenly revelation has dawned upon God's devout saints in such states of mystical elevations. It has conferred upon them the truth and reality of contemplative life and spiritual knowability. And to this ultimate end participation in the fullness of divine life is open to the endeavouring and probing souls.

Footnotes:

- 1 . St. Augustine, *The Confessions*, trans. E. B. Pusey. London: J. M. Dent & Sons; New York: E. P. Dutton, 1957, pp. 46-47.

THE PROCESSION OF PALM SUNDAY IN THE BIBLE AND THE LITURGY

Rodolph Yanney, M.D.

"O Lord grant salvation! . . . Blessed is he who comes in the name of the Lord . . . Join in procession with leafy boughs up to the horns of the altar. " (Ps. 118:25-27 NAB)

We have here the picture of the people of God greeting their triumphant King and Saviour, with palm branches in their hands, and shouting "Hosanna . . . Blessed is He who comes in the name of the Lord." We meet it in the shadows of the Old Testament (in its types and its prophecies); we meet it in the images of the New Testament; and finally we find its fulfillment in the Parousia. The realities of the heavenly Church are lived sacramentally by the visible Church which participates in the messianic procession not only in the feast of Palm Sunday, but also in every Eucharist.

Old Testament Shadows:

(1) The Feast of Tabernacles - type of the Parousia

The most joyous of all the festivals in Israel was that of the *Feast of Tabernacles*. It was the third and last of the great annual festivals, at which every male had to appear before the Lord in the place which He should choose. (Deut. 16:16). The first feast, *Passover*, was at the beginning of the harvest. It pointed back to the birth of Israel in their Exodus from Egypt, and forward to the true Paschal mystery - the Exodus of Christ to His Father. *Pentecost* was the second feast, at the time of the corn-harvest. Its origin for Israel was connected with the giving of the law on Mount Sinai; and it pointed forward to the pouring of the Holy Spirit on the Day of Pentecost. The harvest-thanksgiving of the *Feast of Tabernacles* reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the final harvest when all nations should be gathered unto the Lord.¹ The prophet Zechariah, in his description of the "latter-day" glory, connected the conversion of all nations with the Feast of Tabernacles (Zech. 14:16-21). The Feast of Tabernacles is the only type in the Old Testament which has not yet been fulfilled.

As directed by the Law (Lev. 23:40), each worshipper coming into the Temple during the seven festive days had to carry an aethrog (or citron) in his left hand, and

a lulab in the right. The latter was a palm branch, tied to myrtle and willow branches on either side. During the morning sacrifice each day a priest, accompanied by a joyous procession with music, brought water in a golden pitcher from the pool of Siloam. This he poured into the base of the altar while the Hallel (Psalms 113-118) was sung. When the choir came to the words of the last psalm, "O give thanks to the Lord", "O work now salvation, Jehovah", and "O give thanks to the Lord" (Ps. 118:1, 25 and 29), all the worshippers, including children, shook their lulabs towards the altar. The priests then formed in procession and made the circuit of the altar singing, "O then, now work salvation, Jehovah! O Jehovah give prosperity!" (Ps. 118:25). But on the seventh, "that great day of the feast" (John 7:37) they made this circuit seven times.² On account of the sevenfold circuit of the altar with "Hosannah", the day was called in the Rabbinical writings, "The Day of the Great Hosannah."

(2) Palm branches as a sign of triumph

When Simon Maccabaeus regained the citadel of Jerusalem in 142 B.C., "the jews entered it with praise and *palm branches*, and with harps and cymbals and stringed instruments, and with hymns and songs, because a great enemy had been crushed and removed from Israel" (1 Macc. 13:51 RSV; cp. 1 Macc. 13:41 & 2 Macc. 10:7).

Entrance of our Lord into Jerusalem.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9).

"Took branches of palm trees, and went forth to meet him, and cried Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (John 12:13).

*"Hosanna in the highest: This is the King of Israel.
Blessed is He who comes in the name of the Lord of powers.
He who sits upon the Cherubim: Appears today in Jerusalem.
Riding upon a colt in great glory: Surrounded by choruses of angels.
Along the road, they spread garments: And from the trees they cut branches.*

*Crying in hymns: Hosanna, Son of David.
Today are fulfilled the sayings: From the prophecies and wisdom.
As Zechariah has foretold and said: A prophecy about Jesus Christ."
(Response to the Gospels, in the liturgy of Palm Sunday.)*

When the kingdom of Judah was destroyed, and its capital ruined, when Solomon's Temple became a thing of the past, and the nation led into the Babylonian captivity,

the Jews longed for a return to Jerusalem, for a new kingdom, where a son of David would rule them and for a new Temple. They did return from Babylon and built the Temple, but in comparison to the first one it was a nothing (Hag. 2:3). At this time the prophet Haggai carried the message of the Lord to the remnants of the People, "Fear ye not. For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory . . . The glory of this latter house shall be greater than of the former . . . and in this place will I give peace, saith the Lord of hosts." (Hag. 2:5-9).

On Palm Sunday many Jews saw in our Lord the promised Messiah. If their ancestors followed the Hasmonean kings (the Maccabees) who were descendants of Aaron and not David, they now followed Christ the true Son of David, and as the older generation escorted Simon Maccabaeus to Jerusalem, their sons carried palm branches in the same manner and went forth to meet our Lord, who was riding on an ass as the Prophet Zechariah had foretold in his description of the Messianic King. Holding the palm branches, the crowd sang the two verses from Psalm 118, "Hosanna . . . Blessed is He who comes in the name of the Lord." The wavering of the "lulab" to the song of Hosanna, and the two benedictions of the Psalm are parts of the liturgy of the Feast of Tabernacles. The meaning is clear: Christ is the Messiah in which is fulfilled the Hosanna and the triumph which the rites of the feast pointed to.

But Christ never accepted the title Messiah in the sense of a worldly king as the Jews understood it to mean. He even gave the Jews a glimpse of the real fulfillment of what they said. It should be in His second coming - the Parousia, "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:39).

Actually the title which Christ preferred when speaking to others was the Son of Man - which refers to His Parousia, "one like the Son of man came with the clouds of heaven . . . And there were given him dominion, and glory, and a kingdom, that all people, nations and languages shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13, 14).

Christ did not look like a King entering His city on an ass, because His kingdom is not of this world. Christ did not enter Jerusalem to get an earthly kingdom at once. It was only the first step in His exodus to the far country where He ought to ensure His kingdom. He "spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for him a kingdom, and to return." (Luke 19:11, 12).

Palm Sunday in the Liturgy of the Coptic Church

Palm Sunday is one of the seven major feasts of our Lord. The Church celebrates it after the solemn days of Lent and before starting the Pascha, or the Passover week. This is reflected in the liturgy. The *lenten* melodies and tunes give way to the *shaneeni* tune which echoes the rejoicing of the Church on Palm Sunday, after which the songs follow the mournful *adreebi* tune of the Holy Week.

Before vespers, on the evening after Lazarus' Saturday, all Christians take palm branches, and olive branches, which they shape in the form of a cross and carry to the cell of the Patriarch or Bishop. From there the priests, in their full priestly garments, with censers in their hands, together with the deacons, escort the Patriarch to the church while singing, "Blessed is he who comes in the name of the Lord . . .". After the procession reaches the church altar, the prayers of *vespers* start, followed by "*raising of the incense*".

During the evening and the morning services of *raising of the incense* special doxologies and songs for Palm Sunday are chanted and the clergy and deacons make the circuit of the altar three times while they sing, "*Amen: Kiriye eleyson*". Then, standing in front of the altar, they sing the *chant of Palm Sunday*, '*Evlogimenos*' (i.e. Blessed is He who comes . . . etc. . . .). This is probably the most majestic of the Coptic Church songs. It is used in the liturgy only on this day, and also for the reception of kings, patriarchs and bishops.

In the morning, this altar procession serves only as an introduction for the main "*Procession of the Cross*". (The name is taken from the other occasion where this procession is performed, which is the feast of the Cross.) All the Church (clergy and congregation) combines in this procession inside the church that takes about a whole hour, with prayers, readings from the gospels, and chants.³ Then follows the Divine Liturgy which includes different chants and responses that portray the occasion, all in the same shaneeni tune.

The Parousia

Amidst the glories of Palm Sunday, it is hard to believe the words of St. Paul, "For now we see through a glass, darkly; but then face to face." (1 Cor. 13:12).

However, this fact was attested to by Christ when He said, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39). The same teaching appears in the liturgy of Palm Sunday, when the people respond toward the end of the *Procession of the Cross*, "At Your Second Coming: That austere coming: Let us not tremble hear: That I do not know you."

The historical entry of Christ into Jerusalem, with all the world going after Him (John 12:19), is only the image of the heavenly City of God as described by St. John in the Book of Revelation,

"After this (i.e. after sealing the servants of God on their foreheads, which is a frank allusion to Baptism.) I beheld, and, lo, a great multitude which no man could

number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes (*a second reference to Baptism*), and palms in their hands . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb (*a third reference to Baptism, as founded on the Pascha of Christ and where people pass over sin, the great tribulation*) (Rev. 7:9 and 14).

We find here the eschatological fulfillment of the Feast of Tabernacles, of which we have seen only a glimpse in the procession of Palm Sunday. Instead of the huts built of branches we have the "eternal tabernacles" (Luke 16:9, Rev. 7:15). Instead of the rite of water pouring, we have the springs of living waters (Rev. 7:17) which stand for the outpouring of the Spirit (John 7:38). We have the same procession, with the lulab and the hosanna. Commenting on the words of the Procession Psalm, (Ps. 118:27), St. Gregory of Nyssa sees in it a description of the restored choir of all creation, where men unite once more their voices with those of the angels. The angelic creation appears to him as symbolized by the horns of the altar.⁴ It is significant, that this same verse is the Vespers' Psalm for Palm Sunday in the Coptic liturgy.

The procession of priests and Israelites in the Temple of Jerusalem was the shadow. The procession of the people and children following Christ in His entry to Jerusalem was the image. The procession of the Church in Palm Sunday is a liturgic expression. But the reality of the Parousia when men and angels unite in a circular procession around the altar is described in the Book of Revelation by St. John,

" . . . I beheld . . . a great multitude . . . of all nations, and kindreds, and people . . . And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God." (Rev. 7:9, 11).

The Coming of Christ in the Liturgy

But the Church does not have to wait for the Parousia to share in the heavenly worship. Each time the Church celebrates the Divine Liturgy she finds herself at the moment of the second coming of Christ with angels and archangels, at the last trumpet. In the liturgy, the Church uses the same *messianic verse*, "Blessed is He who comes in the name of the Lord", to salute Christ when He comes to us both in the Liturgy of the Word and in the Eucharistic Liturgy.

(1) During the "Procession of the Lamb"

In the introductory part of the Coptic liturgy, before the bread and wine are put on the altar, the priest and deacons make a procession around it, while the congregation, standing in awe, sings the words of the messianic psalm (Ps. 118: 24-26).

This part of the liturgy corresponds to the "*Great Entrance*" in the liturgy of St. John Chrysostom used in the Eastern Orthodox churches. The priest and deacon enter

through the royal door carrying the elements, while the congregation sings the Cherubic hymn,

"We who mystically represent the Cherubim, sing the thrice holy hymn to the life-giving Trinity. Let us put away all earthly care, so that we may receive the King of All, invisibly escorted by the angelic hosts. Alleluia."

At this moment, as Evelyn Underhill describes, "Christ Himself, 'invisibly escorted by Angels', enters with the oblation into the Holy Place . . . From this time onwards Christ is present: it is He Priest no less than Victim, who celebrates His mysterious Supper."⁵

(2) The Liturgy of the Word.

The gospel is read in a Coptic church with all the people standing in reverence, with all the lights of the church on, and with deacons carrying candles surrounding the priest as he reads; always with the introducing verse, "Blessed is He who comes in the name of the Lord."

(3) In the beginning of the Eucharistic liturgy, following the angelic hymn, the Coptic liturgy of St. Gregory proceeds,

"Hosanna in the Highest. Blessed is He who came and who comes in the name of the Lord. Hosanna in the Highest."

(4) During Communion, the people shout with the same Hosanna when the priest carries the consecrated Host, the Body of Christ towards them.

So the scene of the Feast of Tabernacles is fulfilled in the successive Parousias of our Lord - in Palm Sunday, with every Christian at his Baptism, in every Eucharist and in the final Parousia. St. Athanasius the Great summarizes all this saying,

"Let us brethren, who have received the vineyard from the Saviour, and are invited to the heavenly banquet, in as much as the feast is now drawing nigh, take the branches of the palm trees, and proving conquerors of sin, let us too like those, who on that occasion went to meet the Saviour, make ourselves ready by our conduct, both to meet Him when He comes, and to go with Him and partake of the immortal food, and from thence live eternally in the heavens."⁶

References and Notes

1. A. Edersheim: *The Temple: Its Ministry and Services*. Boston, 1881. P. 232-234.
2. Ibid. P. 241, 242.
3. The study of the Procession of the Cross is beyond the scope of this article.
4. Jean Danielou, S. J.: *the Bible and the Liturgy*. Notre Dame, Indiana: University of Notre Dame Press, 1956. P. 346-7.
5. Evelyn Underhill: *Worship*. New York: Harper & Brothers, 1936. P. 154.
6. Festal letters of St. Athanasius: 28. In: NPNF, second series, Vol. IV. P. 550.

THE CHURCH DURING THE HOLY PENTECOST

Blessed Father Bishoi Kamel

Christ arose and raised us up with Him and ascended unto Heaven and sat at the right hand of His Father - He raised us up with Him and made us sit with Him in heavenly places.

The purpose of the Church during this Holy Pentecost is to help us live and experience the Resurrection. The Resurrection is not a story but a life in which the Christian strongly feels his resurrection from sin' daily weaknesses, anger, hatred, glory of personal honor, and worldly lusts. Then, we can say that we rose with Christ. We died with Christ (crucified) so we live (He rose) not us, but Christ lives in us. The Church has thus prepared a practical method that takes us from one week to the other until we actually participate with Christ who sits at the right hand of His Father.

The experiences of the seven weeks of Pentecost are arranged according to the Sunday readings so that they all revolve around the person of Jesus Christ, thus we are strengthened in Him and our resurrection is completed:

- 1st Sunday :The Lord Jesus is *our Faith* and our recovery from doubt.
(John 20:19-31)
- 2nd Sunday :The Lord Jesus is *the bread of our life*.
(John 6:35-45)
- 3rd Sunday :The Lord Jesus is *the water of our life*.
(John 4:1-42)
- 4th Sunday :The Lord Jesus is *the light of our life*.
(John 12:35-50)
- 5th Sunday :The Lord Jesus is *our way of life*.
(John 14:1-11)
- 6th Sunday :The Lord Jesus is *the conqueror of the world*.
(John 16:23-33)
- 7th Sunday :The Lord Jesus is *the sender of His Holy Spirit*.
(John 15:26 - 16:15)

The Resurrection has destroyed doubt and the lack of faith, and hence the Church was formed. In this place of sojourn, the body of Christ (I am the bread of Life), is the true nutrition of the Church, and any other food would do her more harm than good. The Lord Jesus alone, is the water that quenches her thirst (I am the living water) because the worldly water increases her thirst and does not quench it. Thus the Church should proceed in the light of Christ, (I am the light of the world) confident that the Lord Jesus is the way to life (I am the way) and that Jesus by Whom the Church lives, has conquered the world (I have conquered the world), and that He ascended unto Heaven to send us His Holy Spirit, and seat us with him in the heavens.

In the Old Testament By the same strong heavenly arrangement, the people of Israel experienced the crossing over and life with God until He led them to Canaan. These people, before the crossing, were subject to the sins of fear, suspicion and the attachment to the flesh pots as a source of nutrition for them, and the dependence on the water of the river as the only source for quenching their thirst. But the crossing of the Red Sea drew the line between the worldly life and the new life by the power of God - the crossing of the sea is a symbol of Baptism and Baptism is our share in the Resurrection with Christ.¹

The first week of Pentecost:

The teachings of the Church in the first week deal with the power of faith in the resurrection of the body. Faith is necessary for walking in the wilderness, for encountering Amalek, and for trust in the power of God to sustain the people by providing them with food and drink. Faith is necessary for the cure from the bites of snakes (by gazing upon the brass serpent - symbol of the Cross). Finally, the power of faith is an absolute necessity for entering Canaan.

And thus, the Lord Jesus strengthened His disciples' faith (in the first week), by entering the room while the doors were closed to teach them that the Resurrection is the ability to come out of a closed grave - the creation of life from death, success from failure, and faith after despair. It is the emerging of purity out of the human weakness. It is absolute faith. It is life itself to us Christians.

By the end of the week, He dispelled Thomas' doubt by allowing him to touch His life giving wounds. Thus my brethren, in the first week, we should fix our eyes on the Risen Lord and His wounds, trusting and believing that He will raise us, will do the impossible with us. *It is the week of Faith.*

Second Week

The people were in need of food in that desert so God sent them the manna from heaven and here the gospel of the second Sunday reaffirms that he who eats the Lord has life and that there is no life for man without His Body. The manna was enough to sustain the people, but was not a guarantee for everlasting life. (Your fathers ate manna in the desert and died). In the Christian Resurrection there is never death but

as Christ is living by the Father so do we when we eat His Body and live by Him for ever. What is the use of speaking about the Resurrection, if the resurrected person has to die later? Resurrection means conquering death - it means everlasting life and our nourishment in the Resurrection is the ever-living Body of Christ.

Brethren, this week is the week of confirmation in the resurrected Christ. Eat His body and be firm in the strength of His resurrection, be firm in life and live by Him.

Moreover, all worldly food will leave us nothing but death. So what is the use of racing after the poisonous foods of this world? What is the use of racing after the passing glories, positions and lusts of this world?!!!

Third Week

One of the necessities for the People in the wilderness is water without which they would die of thirst. This is why God sent them water out of the rock. We wonder how a Christian can live in this world without the water of the Holy Spirit. The human being has emotions and feelings and needs, that have to be filled, and unless he reaches the state of fullness by the Holy Spirit, he will eventually thirst after the world and its water of which whosoever drinketh shall thirst again. This is the subject of the gospel of the third week, about the Samaritan woman. Our Lord Jesus revealed the nature of His Holy Spirit by saying that He is *rivers of living waters flowing with eternal life* - thus His nature is life itself, action, reviving and inundating others (with life). *It is necessary for the Christian during this week to experience being filled by the Holy Spirit through prayer, and meditation on the Scripture and relinquishing this world, so he can feel an inner spiritual motion that would fill all his needs whether emotional, psychological or spiritual.* The Church calls "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev. 22:17). Thus in the Resurrection we should feel this inner motion of the Holy Spirit in our lives so we can overflow and touch others. *Any person who speaks about the Resurrection without feeling the flow of the living water within him is a person who lives death itself unawares. Every Christian in the Church has rivers of living water flowing from within him. But where are they? where are they?* Man always desires to draw from the outside and in ignorance thinks he does not own rivers within him. The Saints have discovered those springs. Brethren, let us go within to those springs of life to taste the strength of the Resurrection and drink from its over-flowing Spirit, to taste from the springs of love that gush from the Lord's side on the Cross, so we never would thirst again for the water of this world.

Fourth Week

The fourth very important matter for the people in the desert is a pillar of fire to light their way through the darkness of the desert. This is the subject of the gospel of the fourth Sunday where Jesus says, "Walk while ye have the light . . . I am come a light into the world, that whosoever believeth in me should not abide in darkness."

The Resurrection is a procession in the light because he who walks in the dark stumbles, falls and dies. Brethren, we should live this week in the blessings of the light, the light of the Gospel, the light of the Holy Spirit, the light of the Church and its teachings. Let us beware of getting carried away by the dark currents of thought of this world, its lusts and cares after all worldly needs. Let us beware of the darkness of untruthfulness, hypocrisy, flattery, evasion, contempt, and hatred. Let us walk in the light of the love of God, and in simplicity. This is the true experience of the Resurrection during this week.

Fifth Week

The last four pillars (Faith, Manna, Water from the rock, and the pillar of fire) are enough to prepare for us a clear road leading to Canaan. This is the gospel of the fifth week where the Lord Jesus says, "*I am the way*". When he says, "*I am the way*" it does not mean that He has come to draw for us a map of the road, or be a guide on the road, but he said, "*I am the way*", and to clarify this we refer to the Apostle's words, "*For we are members of his body, of his flesh, and of his bones*" (Eph. 5:30) and according to the extent the members are attached in Him so is the extent of the security of our path. The fifth Sunday is the Sunday before Ascension Thursday, and because of that the Church explains to us how to be lifted up to heaven. Christ is the Head of the Church and he ascended into heaven and we are permanent members in His body and hence we say, "*As for us we dwell in heavenly places*". Since the head ascended to heaven and sat on the right hand of the Father, and as the body and limbs are attached to Him, the Church can rightfully say while estranged in the wilderness, "*He raised us up together and made us sit together in heavenly places*" (Eph. 2:6). In short, we do not look for a way because *Jesus is our way, may we dwell in Him* and may our thoughts be centered around Him Who has raised us to Heaven and prepared for us a place at the right hand of the Father, so we may experience heaven with Him while still here on earth. - Amen.

The Sixth Week

The people passing through the desert road should seek the victorious God to fight Amalek, and should beware of the desire for the flesh pots, onions, leeks, and the golden calf. Moses has conquered Amalek by raising his hands in the form of a cross and Moses defeated the people's lusts by looking forward to the land of Canaan. The theme in Church this Sunday is, "*I have overcome the world*", "*In the world ye shall have tribulation*". When the strong faithful Christians are sure that He has already conquered the world, they are strengthened in their efforts and by the sign of the Cross, they defeat Amalek, and by meditation on divine and heavenly matters, they will stay away from the lusts of this world. By dwelling in Christ they say, "*I am not alone, because the Father is with me*". We are now dealing with a defeated Satan, and a conquered world and a sin condemned in the flesh. *We do not seek an outside*

victory because the victory is within us in Christ. He conquered for us and by Him we have inner victory. He calls us in the gospel of this Sunday, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full". Life in the power of Resurrection knows nothing except victory, joy and renunciation of the world.

Seventh Week

We find no equivalent for this week in the wilderness of the Old Testament. It is the Father's gift sent to us through His Beloved Son - *It is His Spirit*. With what longing and fervor of heart does the Church live this week in memory of the Holy Spirit the Comforter, Who came down in the form of tongues of fire? The Christian without the Holy Spirit lives as an orphan; "I will not leave you comfortless". This week's message deals with the filling by the Holy Spirit. This starts first by repentance. "And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption . . ." (Eph. 4:30 - 5:3). The second step for being filled by the Holy Spirit consists in prayer, thanksgiving, praise and obedience with submission (Eph. 5:18 - 21).

This Sunday ends the Holy Pentecost. Thus the Church has gradually led us from the Resurrection, to the confirmation, to the journey on the road, and finally to being filled by the Holy Spirit when our lives will overflow with living waters gushing from within the Church and upon the Church. After this starts the fast of the holy Apostles. This fast is offered by us to the Church for the sake of the spreading of the Gospel and the Kingdom of God. The souls who have achieved fulfillment, offer their humble prayers and fastings as a sacrifice of love for the sake of the Church which Christ bought by His Blood, for the sake of the peace of the Church, its Fathers, and its assemblies, for the sake of the preaching and spreading of the Gospel, for the sake of the unity of heart for love and for all the Church. Amen.

Translated by Lily Soliman

Note

1. See *The Voyage to Canaan*, by the same author in Coptic Church Review, Vol. 3, No. 2

CHRIST'S BLESSING TO EGYPT AND THE DESERT FATHERS

From a Homily of St. John Chrysostom

Blessed be Egypt my people (Isaiah 19:25)

In the midst of His humiliations, the tokens of Christ's Godhead are disclosed. Thus, first of all, the angel saying, "Flee into Egypt," did not promise to journey with them, either in their descent or return; intimating that they have a great fellow-traveller, the Child that had been born; such an one as actually changed all things immediately on His appearing, and wrought so that His enemies should minister in many ways to this Economy. Thus magi and barbarians, leaving the superstition of their fathers, are come to worship: thus Augustus ministers to the birth at Bethlehem by the decree for the taxing; Egypt receives and preserves Him, driven from His home, and plotted against, and obtains a sort of first impulse towards her union unto Him; so that when in after-time she should hear Him preached by the apostles, she might have this at least to glory of, as having received Him first. And yet this privilege did belong unto Palestine alone; but the second proved more fervent than the first.

And now, shouldest thou come unto the desert of Egypt, thou wilt see this desert become better than any paradise, and ten thousand choirs of angels in human forms, and nations of martyrs, and companies of virgins, and all the devil's tyranny put down, while Christ's kingdom shines forth in its brightness. And the mother of poets, and wise men, and magicians, the inventor of every kind of sorcery, and propagator thereof among all others, her thou wilt see now taking pride in the fishermen, and treating all those with contempt, but carrying about everywhere the publican, and the tentmaker, and protecting herself with the cross; and these good things not in the cities only, but also in the deserts more than in the cities; since in truth everywhere in that land may be seen the camp of Christ, and the royal flock, and the polity of the powers above. And these rules one may find in force, not among men only, but also in woman's nature. Yea, they, not less than men, practise that search of wisdom, not taking shield, and mounting horse, as the Grecians' grave lawgivers and philosophers direct, but another and far severer fight are they undertaking. For the war against the

devil and his powers is common to them and to the men, and in no respect doth the delicacy of their nature become an impediment in such conflicts, for not by bodily constitution, but by mental choice, are these struggles decided. Wherefore women in many cases have actually been more forward in the contest than men, and have set up more brilliant trophies. Heaven is not so glorious with the varied choir of the stars, as the wilderness of Egypt, exhibiting to us all around the tents of the monks.

Whoever knows that ancient Egypt, her that fought against God in frenzy, her that was the slave of cats, that feared and dreaded onions; this man will know well the power of Christ. Or rather, we have no need of ancient histories; for even yet there remain relics of that senseless race, for a specimen of their former madness. Nevertheless, these who of old broke out all of them into so great madness, now seek to be wise touching heaven, and the things above heaven, and laugh to scorn the customs of philosophers in no estimation: having learnt by the real facts, that all that was theirs were but inventions of sottish old women, but the real philosophy, and worthy of heaven, is this, which was declared unto them by the fishermen. And for this very cause, together with their so great exactness in doctrine, they exhibit also by their life that extreme seriousness. For when they have stripped themselves of all that they have, and are crucified to the whole world, they urge their course on again yet farther, using the labor of their body for the nourishment of them that be in need. For neither, because they fast and watch, do they think it meet to be idle by day; but their nights they spend in the holy hymns and in vigils, and their days in prayers, and at the same time in laboring with their own hands; imitating the zeal of the apostle.¹ For if he, when the whole world was looking unto him, for the sake of nourishing them that were in need, both occupied a workshop, and practised a craft, and being thus employed did not so much as sleep by night; how much more, say they, is it meet that we, who have taken up our abode in the wilderness, and have nothing to do with the turmoils in the cities, should use the leisure of our quiet for spiritual labors!

Let us then be ashamed all of us, both they that are rich, and they that are poor, when those having nothing at all but a body only and hands, force their way on and strive eagerly to find thence a supply for the poor; while we, having endless stores within touch not even our superfluities for these objects. What kind of plea shall we have then, I pray thee? and what sort of excuse?

Yet futher consider, how of old these Egyptians were both avaricious, and gluttonous, together with their other vices. For there were the flesh-pots² which the Jews remember; there, the great tyranny of the belly. Nevertheless, having a willing mind, they changed: and having caught fire from Christ, they set off at once on their voyage towards heaven; and though more ardent than the rest of mankind, and more headstrong, both in anger, and in bodily pleasures, they imitate the incorporeal powers in meekness, and in the rest of that freedom from passions which pertains unto self-denial.

Now if any man hath been in the country, he knows what I say. But if he have never entered those tabernacles, let him call to mind him who even until now is in the mouths of all men,—him whom, after the apostles, Egypt brought forth,—the blessed and great Antony; and let him put it to himself, "This man, too, was born in the same country with Pharaoh; nevertheless he was not thereby damaged, but both had a divine vision vouchsafed him, and showed forth such a life as the laws of Christ require." And this any man shall know perfectly, when he hath read the book that contains the history of that man's life;³ in which also he will perceive much prophecy. I allude to his prediction about those infected with the errors of Arius, and his statement of the mischief that would arise from them; God even then having shown them to him, and sketched out before his eyes all that was coming. A thing which most especially (among the rest) serves to demonstrate the truth, that no person, belonging to the heresies without, hath such a man to mention. But, not to depend on us for this information, look earnestly into what is written in that book, and ye will learn all exactly, and thence be instructed in much self-denial.

Notes

1. Acts xx. 34; I Thess. ii. 9.
2. Ex. xvi. 3.
3. In the works of St. Athanasius.

POPE CYRIL (KYRILLOS) VI AND THE LITURGIC REVIVAL IN THE COPTIC CHURCH

Rodolph Yanney, M.D.

The twentieth century has witnessed a 'liturgic movement' in most churches - Orthodox, Catholic and Protestant. Thanks to this movement, the churches have revised or completely changed their liturgies in order to conform to the liturgy of the early Church; also they changed their practices in favor of more participation of the faithful in the liturgy and more frequent communions. The Coptic Church does not need a movement in this sense, because she has kept the liturgy as it was in the early Church. But before Pope Cyril VI (1959-1971), the Tradition of the Church was mostly kept in dead form. Pope Cyril has been the spiritual leader who started living the liturgy by himself, and it became alive once more. Since his departure (March 9, 1971), the Church still remembers him as an ascetic, spiritual director, mystic, miracle worker, prophet and great pope. Yet, I think that the Church has still to appreciate and follow his main message to her, namely the liturgic revival.

Pope Cyril renewed the practice of daily Eucharist. Because of the large numbers of martyrs in the Coptic Church, it has kept the practice of daily Eucharist from the early centuries of Christianity. There are biblical readings for the liturgy for every day of the year. The monastery of Al-Moharrak (in Assiut, Upper Egypt) never stopped this practice, even for one single day, since it was founded in the fourth century. According to a tradition kept by the monks, the stone altar on which they offer this daily Sacrifice is the same stone which St. Mary used as a cradle for our Lord during their sojourn in Egypt. But the daily Eucharist was forgotten in most other churches, till it was renewed by Father Mena, who later became Pope Cyril VI. According to His Holiness Pope Shenouda, he served the Eucharist, more than twelve thousand times, a rare event in all the Church history anywhere. His disciple and biographer later wrote, "He experienced the greatest joy when he stood before the altar of God to offer the Holy Sacrifice."

During his life as priest-monk and as pope, he used to rise up at 3:30 every morning to sing the Divine Office which he compared to the manna which the Israelites had to gather before sunrise, otherwise it would melt. This, he followed by the prayer

of incense and then the Eucharistic liturgy. He ordered all churches to have the liturgy on Wednesdays, beside Fridays and Sundays. But his main cathedral used to perform it five times each day - one of these usually by him.

Prior to Pope Cyril, most priests ignored completely the "prayer of the faithful" (Greater Intercessions) which is an important part of the liturgy. Things were put in order during his lifetime, to relapse again after his departure.

By an extraordinary supernatural perception, he could discover those who were unworthy of communion among the communicants. Once he prevented a non-Christian from receiving communion. Another time he ordered the deacon to return a girl to her mother because she had eaten before the liturgy, he even mentioned the type of food she ate. Once he scorned one of the communicants for having come late to church. One day, a young reader became sick with a high fever after the start of the liturgy. He could not stand and had to lie on the floor of the altar. One of the priests advised his father to ask the Pope that he might take off the service robe in order to take him home. When the father went to the Pope and told him the trouble, he only had this answer, "By communion, the sick are healed." Then the Pope ordered the sick child to be carried to him, put him on his own chair, and, putting the cross over his head, he prayed. The child felt better at once, and was completely healed on receiving the Sacrament.

Pope Cyril used to visit the churches, without prior notice, at the time of the Divine Office. One of the deacons told me that he was startled when during one of these visits the Pope asked for the "antiphonarium". That deacon had never heard before about such a book, though he was very learned in the Divine office and used to sing it for years. Luckily the book was somehow found in the church and was given to the Pope. The tradition has always been kept in the church, but also, sometimes in a dormant state!

A priest was ordered to go to a far church in Cairo, to perform the 'prayer of incense' one evening. He went there to discover that he had to pray only by himself; there was no congregation at all. Later, he complained to the Pope. He comforted him and appointed for him another day to go. Again, the priest was by himself when he started the prayer. But, coming down the altar for the incense, he was amazed to find the church full of 'pilgrims' among whom was Pope Cyril himself. This story is highly significant, if we know that 'pilgrims' according to many Coptic traditions, are living saints who lead an angelic life on earth and are seen occasionally by pious people celebrating in churches.

Pope Cyril loved the liturgy and although he ceased to celebrate it on earth, we know that he is now sharing in the heavenly liturgy. On March 9, 1971, during the Divine Liturgy in St. Mary church at Alexandria, and exactly at the time of the 'commemoration of saints', the deacon saw him entering the church. The Pope was in Cairo, but that was the moment of his departure to heaven.

HISTORY OF THE PATRIARCHS OF THE COPTIC CHURCH UNDER THE SWORD OF ISLAM

Raef Marcus, D.M.D.

In narrating the endless sufferings and the incidents of violence and humiliation inflicted upon nearly every Patriarch of the Alexandrian Church since the Arab conquest of Egypt, we plan to proceed through the annals of the Coptic Church during the past 13 centuries, using the succession of the Egyptian Patriarchs as our indicator for the time and era.

In the first of three series we are going to narrate samples of the acts of Muslim governors of Egypt in a period of half a century from 641 A.D. up to the end of the seventh century. At that time Egypt was ruled by the early Caliphs and the Omayyad Caliphs, who had their central government in the Arabian Peninsula and later moved to Damascus in Syria.

Abba Benjamin (622-661)

The edict of tolerance issued by the Arab General, Amr ibn-Al-Asi, after entering Egypt in 641 was clear in stating that, "There is protection and security for the place where the Patriarch of the Coptic Christians is, let him come forth, serve and administer the affair of his church and the government of his Nation."

Abba Agathon (661-677)

Thirty years later, the Muslims were fighting the Byzantine armies in the East of the Mediterranean, they involved Sicily, they took possession of the island, ravaged it, and brought its inhabitants captive to Egypt.

The Muslims' treatment for their captives (well known to readers of Muslim conquests) was far from human, and brought the attention of the Patriarch Agathon, who was very distressed and sad at heart to see his fellow Christians tortured at the hands of the Muslims, and as the Muslims had offered many of their captives for sale, the Patriarch bought them and set them free.

Disturbed by this act of charity, the Caliph Yazid ibn-Muawiya, began to trouble the Patriarch not only demanding him to pay the usual poll tax (Gizya), but also the expenses of the Arab Fleet and that which he spent upon the sailors, and whenever he wanted funds, he required the Patriarch to supply them. He later prevented the Patriarch from leaving his residence, placing him under house arrest. He issued a command saying: Whoever shall see the Patriarch going out by night or day, may stone him to death.

The Biographer of the Life of the Patriarch Agathon writes with sadness that the day when the Patriarch died, they did not find even bread to eat.

Abba John III (677-686)

Abd-El-Aziz ibn Marawan, was appointed as governor of Egypt from 685 to 705 AD, and in the first year of his administration he arrived at Alexandria to collect its poll taxes. Since his entry was not in public, but private, the Patriarch John did not go forth to meet him because he did not know of his coming. Abd-El-Aziz thought that the Patriarch did not go forth to meet him on accord of the greatness of his pride and haughtiness and his great wealth.

He sent in anger and summoned the Patriarch and spoke harshly to him questioning him about his delay in coming forth to meet him outside the city. For this the Patriarch assured he did not go on account of his age and weakness and of his ignorance of the latter's arrival.

The governor was angry, he delivered John to some of his officers to torture and torment him unless he should pay a fine of a hundred thousand dinars. The Patriarch was received into custody by the officer of a prison, named Samad, a man without mercy, hard of heart, and full of evil. Samad commanded that a brazen vessel full of coals of fire should be brought and his feet placed in it. He was given various kinds of torture and humiliation until the rich Copts were able to raise the money needed by the governor to free the Patriarch.

When Abd-El-Aziz was back to Misr, his official residence, he ordered the Patriarch to travel in his company in spite of the Patriarch's ailment and extreme age. A few months later John was intoxicated by Abd-El-Aziz. He suffered from a sharp pain in his side, was taken immediately to church where he lost consciousness and gave up his spirit in the hands of our Lord Jesus Christ.

Abba Isaac (686-689)

Abd-El-Aziz was still the governor of Egypt, he ordered the Patriarch Isaac to build a residence for him at Helwan close to the Governor's residence to be under his surveillance. It happened after that the Patriarch addressed letters to the King of the Abyssinians and the King of the Nubians, (both of the Coptic Faith) bidding them both have peace together. He wrote them letters on account of the dispute which was between the two.

Abd-El-Aziz was informed of this. He was greatly incensed and sent his officer to arrest the Patriarch and decided that he might put him to death.

It was not an easy task to release the Patriarch from the madness of the governor and give him his freedom. For that freedom the governor ordered to destroy all the crosses in the land of Egypt, and wrote certain inscriptions against the belief of the Christians and placed them on the doors of the churches all over Egypt.

Isaac died in 689 and for the first time in the history of the Coptic Church it was mentioned that the Copts were forbidden to select or ordain a new patriarch without the consent of the Muslim Government.

It would be fair not to put the full blame on the governor alone, it is true that Abd-El-Aziz issued a law in 686 A.D. influencing the Patriarch to register his name as a government employee before starting to practice his authority, but what happened was that when the Bishops chose Simon to be the successor of Isaac, they went to the governor asking his permission to let that election be official saying, "This matter now belongs to God, and to Thee", thus placing God in the same rank and level of a Muslim ruler and since that time the Copts lost once and for all the freedom of electing the spiritual leader.

Abba Simon (689-701)

In the first year of his administration, the Muslim governor of Egypt assembled 64 Bishops from all over Egypt; they had to pay respect to him every week for more than three years.

He commanded that the liturgies should be forbidden. After that there came a Priest from India to the Patriarch asking him to ordain Bishops for the Indians. The Patriarch answered him that he cannot ordain a Bishop for India without the command of the Governor. Anyhow the Indian Priest got what he wanted from Theodore, Bishop of the Gaianites.

The governor thought that Simon ordained the Indian Bishop, accordingly he summoned the Patriarch, informed him that the Caliph had decided to take from the Patriarch one hundred thousand dinars and inflicting upon him 500 stripes, he also threatened to kill all the Bishops and pull down the Church. The Patriarch was able to prove his innocence.

Now the reader can realize what the Muslims did in less than half a century of occupation, crushing the authority and dignity of the Patriarch cutting down his financial resources, eliminating his ecumenical authority, implicating humiliation onto his personality, which was later, slowly and gradually reflected on all the Copts in Egypt.

In the next issue we will continue to mention more stories of how the Muslims crushed Christianity in Egypt, the fountain-head of Christian theology and learning.

BOOK REVIEWS

The Life and Miracles of Pope Kirillos VI

By Ernest T. Abdel-Messih. Troy, Michigan: St. Mark Coptic Orthodox Church (P.O. Box 692, Troy, MI, 48099); 1982. Pp. 144 (Arabic and English translation). Paper, \$3.00

This book was compiled and translated during the last few weeks of the author's terminal illness. Professor Ernest Abdel-Messih (1928-1982) has been teaching Arabic language at the University of Michigan since 1968 and in 1980 became the director of its Center for Near Eastern and North African Studies. His academic studies did not prevent him from serving whole-heartedly in the Church, sharing in its liturgic life, in Sunday School service, and in writing and translating. He loved the heavenly saints and often lived in communion with them. In the introduction of the book he vividly describes his vision of Pope Kyrillos in August 1982 when he was close to death, suffering from pneumonia, "On that night I had a vision. I clearly and vividly saw Pope Kirillos VI come to my bedside and put a long piece of cotton dipped in oil on my left lung and another one on my right lung . . . He stayed with me for several hours that night. In the morning the doctors who came to examine me were amazed at the improvement in the lungs . . ."

But his miraculous recovery did not last long. One of his bereaved friends later wrote, "In the last letter which he sent to me one month before his departure, I felt the intense joy in which he lived after he had left the hospital, and delivered his book on Pope Kyrillos to the printer. Thus he crowned his great accomplishments with the fragrant biography of our beloved Pope Kyrillos."

Pope Kyrillos VI, the 116th successor of St. Mark the Apostle, was born in 1902 in lower Egypt of pious parents. Since early childhood he showed great devotion to the Church and its spirituality, and spent long hours in prayers and in the reading of the Bible. At the age of 25, he went to Al-Baramus monastery in Wadi-al-Natrun (the old Scete) in the Western Desert of Egypt. As a monk, he loved solitude and lived in a cave two miles away from the monastery. Later he moved to a deserted air mill in Old Cairo. Soon his fame as a man of God spread and many people came seeking his blessing and his advice. Some of these friends built for him a small church, named after St. Mena, his patron saint. Soon a monastery was built. This served also as a living place for Coptic students attending the University.

In 1959 he was called for the See of St. Mark. As a patriarch, he continued his same monastic life of silence and continued to be a man of the people, with his door always open for those who needed his help. He did not interrupt his custom of offering the Eucharist every day. Soon a spiritual revival was felt in the Church manifested in increased interest in worship, monasticism, church construction and translation of patristic writings. The new Cathedral of St. Mark at Cairo (which is the largest in the Middle East) and the new Monastery of St. Mena were built during his time.

Although several books dealing with the life of Pope Kyrillos have appeared in Arabic, this is the first English biography of the late Pope. But it suffers from the same drawback as the Arabic books, namely the emphasis upon his miracles to the degree of ignoring other aspects of his saintly life. Not only was Pope Kyrillos a wonder-worker whose power for healing and for foretelling the future and for clairvoyance cannot be denied, but he was also a great churchman and liturgist, a spiritual director, and a man of prayer. We hope that some of his spiritual sons may one day write for us about those aspects of his life before they get totally lost.

Abortion and the Early Church

By Michael J. Gorman. New York, NY: Paulist Press; 1982. Pp. 120. Paper, \$3.95.

Since the 1973 Supreme Court decision that made abortion legal in the U.S., the problem has become a hot moral issue. Michael Gorman has done the best thing by offering the traditional stand of the early Church on abortion, a stand which came in a background of a Pagan world that uniformly accepted and practiced it.

Although the New Testament makes no specific reference to abortion, early Christian writings suggests that abortifacients were prohibited in such texts as Gal. 5:20 and Rev. 9:21 & 18:23. Among the writings of the Apostolic Fathers, the Didache and the Epistle of Barnabas consider abortion as murder. The Early Fathers of the School of Alexandria were firm in their position on abortion. St. Clement writes in The Tutor, that women who "use abortive drugs which expel the matter completely dead, abort at the same time their human feelings." Athenagoras in 177 A.D. writes in his Apology, "women who induce abortion are murderers."

Later Church Fathers also condemned the practice and the author gave references from Tertullian, Minucius Felix and St. Hippolytus (3rd century) and Sts. Basil, Jerome, Ambrose, Augustine and Chrysostom (4th and 5th centuries) as well as the councils of Elvira (c. 305) and Ancyra (314 A.D.) and not the least the Apostolic Constitutions which say,

"Thou shalt not slay thy child by causing abortion, nor kill that which is begotten. For every thing that is shaped, and hath received a soul from God, if it be slain, shall be avenged, as being unjustly destroyed."

The author reached the conclusion that the earliest Christian ethic can be described as a consistent pro-life ethic, one aspect of which is its response to abortion, an action which has been considered bloodshed. The early Christian attitude toward abortion stands as a unique ethical position in the history of the world and is still relevant for today.

This book is both a comprehensive and a concise treatment of the subject. The scholar will find all the needed information documented with many references and notes. For the reader who is not acquainted with the names of the ancient Fathers and authors, each is briefly introduced to him.

BOOK NOTICES

The Divine Liturgy of St. Basil the Great

By Ernest T. Abdel-Messih, Fr. Mikhail M. Melika and Fr. Roufail S. Michail.
Troy, Michigan: St. Mark Coptic Orthodox Church (P.O. Box 692, Troy, MI 48099); 1982. Pp. 257. Paper, \$7.00.

This new edition and translation of the Coptic liturgy of St. Basil has in mind the members of the new generation and all those interested in the rich heritage of the Coptic Church, but who cannot read Coptic nor Arabic, the languages commonly used in the liturgy. An English translation is always present throughout the book. When the Coptic or Arabic text is used, a transliteration in English appears next to it.

The book is divided into four parts. Part I has the evening and morning *raising of incense* prayers, which normally precede the Coptic divine liturgy. Part II is the main section of the book and contains the text of the liturgy of St. Basil. Of the three Coptic liturgies this is the one most commonly used (the other two are the liturgies of St. Gregory the Theologian and of St. Cyril of Alexandria.) The liturgy of St. Basil has been considered by liturgical scholars as one of the oldest liturgies in use and has been the basis of the new Roman Catholic and some Protestant liturgies.

Part III contains ten different *fraction prayers*. The fraction prayer is sung by the priest while he divides the Body of Christ after consecration and before communion. There are different fraction prayers for the different liturgical seasons.

Part IV is not a part of the liturgy, but serves as a short introduction to the Coptic Orthodox Church. It is taken from the author's book, *"Readings in Coptic Civilization."* It includes short chapters on its main doctrines and liturgies and a chapter on St. Mark the Apostle. The concluding chapter, "Glories of the Coptic Church" is a lecture given by His Holiness Pope Shenouda III at the University of Michigan in 1977. It summarizes the historical role of the Coptic Church and its present role as a witness for the Lord.

BOOKS RECEIVED

Eerdmans, Grand Rapids, MI

Testaments of Love: A Study of Love in the Bible. By Leon Morris; 1981. Pp. 298. Cloth, \$12.95.

A study of the theme of love, divine and human, in both testaments, with the definition of its synonymous terms.

Life as Worship: Prayer and Praise in Jesus' Name. By Theodore W. Jennings, Jr.; 1982. Pp. 139. Paper, \$5.95.

A theological study about prayer in the sense of being life in, and not an escape from, the world.

Learning to Live with Evil. By Theodore Plantinga; 1982. Pp. 163. Paper, \$5.95.

Christian conception of evil and its response to the liberal mind.

Mott Media, Milford, MI

The Creator in the Courtroom: Scopes II. By Dr. Norman Geisler; 1982. Pp. 242. Paper, \$5.95.

An analysis of the events related to the controversial 1981 Arkansas Creation-Evolution trial.

Four Trojan Horses of Humanism. By Harry Conn; 1982. Pp. 147. Paper, \$5.95.

Contradiction to Christian morals posed by humanist principles, and their devastating effects.

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Articles: The Journal invites submission of articles on biblical, liturgical, patristic or spiritual topics.

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THE FLIGHT INTO EGYPT

A Painting from the National Gallery of Art
(By Carpaccio: c. 1460-1523)