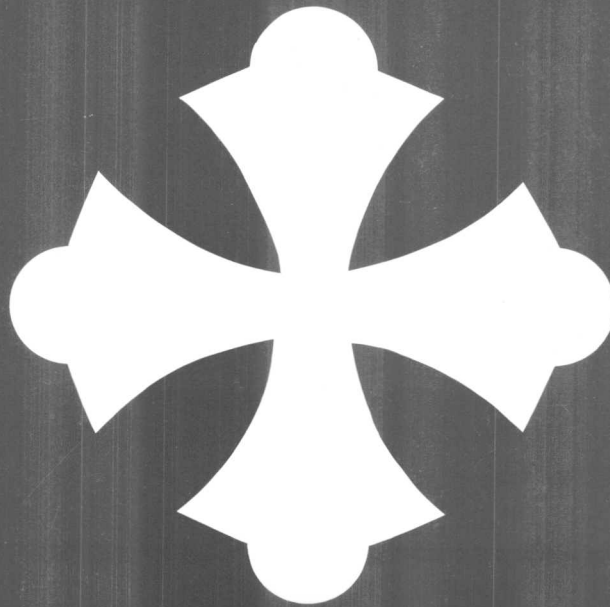


COPTIC CHURCH REVIEW

Volume 5, Number 2 Summer 1984

- *The Divine Liturgy A Company With Heaven*
- *The Seven Sacraments of the Church*
- *Life and Work of Archdeacon Habib Guirguis*



Society of Coptic Church Studies

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ABOUT THIS ISSUE

For three years the Coptic Patriarch Pope Shenouda III has been under house arrest in the desert monastery of St. Bishoi. In this issue we include the *Amnesty International Update to 1983* about this fact which the Egyptian government has been trying in vain to hide from the rest of the world.

There are three articles about *Archdeacon Habib Guirguis* (1876-1951). Although he was considered a layman by his contemporaries and his name is hardly mentioned nowadays, Habib Guirguis was the first spark in the revival of the Coptic Church in the twentieth century. In *'You Are A Father Too'*, H. H. Pope Shenouda reflects upon the virtues of his late spiritual master. His Holiness read this poem, while still a layman, on September 28, 1951, during the memorial service for Habib Guirguis which was organized in Cairo by the Central Committee for Sunday Schools. The life and works of Habib Guirguis are the scope of another article, *Light in the Darkness*. An outline of his most important theological work, *The Seven Sacraments of the Church*, is given in our section *Currents in Coptic Church Studies*. In spite of the drastic reduction of the book (from 240 pages to just a few.), yet the reader can feel the wealth of its material, and its well-organized ideas. Since its publication in 1934, it has not been superseded by any other textbook on the Sacraments. On his death bed, Habib Guirguis did not forget to ask a publisher to reprint it after it has been long out of print.

In *The Divine Liturgy A Company with Heaven*, the late *Father Bishoi Kamel* (1931-1979) meditates upon the participation of angels in the liturgy as described by the Holy Scriptures, the various liturgical prayers and the Church Fathers and as shown in the liturgical rites. This was one of a series of articles he wrote about the Divine Liturgy. We translate it from St. Mark Monthly Review, September 1972.

Editor

Amnesty International update

to 1983

Prisoners of conscience

Under Article 1 (a) of its Statute, Amnesty International works, irrespective of political considerations, for the release of prisoners of conscience. Prisoners of conscience are defined as persons who are "imprisoned, detained, or otherwise physically restricted by reason of their political, religious or other conscientiously held beliefs or by reason of their ethnic origin, sex, colour or language, provided that they have not used or advocated violence".

At the time of writing there is only one person in the Arab Republic of Egypt whom Amnesty International considers a prisoner of conscience. The Coptic Orthodox Pope Shenouda III has remained at a monastery in Wadi Natroun since September 1981, and was adopted as a prisoner of conscience after consideration and assessment of information from many sources. The case was further discussed by Amnesty International delegates during their mission. Amnesty International is concerned that, although no written order appears to exist, the Coptic Pope remains under guard and physically restricted to the monastery, and any visitors must first obtain verbal, if not written, authorization. Amnesty International believes that Pope Shenouda's confinement to the monastery was because of the role he played as

leader of the Coptic community, and that he did not use or advocate violence.

The statement by the Egyptian authorities that the Coptic Pope has chosen to remain in the monastery and is not being restricted is, in Amnesty International's view, inconsistent with the circumstances of his confinement.

Amnesty International continues to urge the immediate lifting of all physical restrictions imposed on Pope Shenouda III, in accordance with Article 1 (a) of its Statute.



Elegiac Poetry

YOU ARE A FATHER TOO . . .

His Holiness Pope Shenouda III

(Read on September 28, 1951 in the Memorial Service for Habib Guirguis)

*Such was your piety
Your faith and your love
Here is your world
All thorns and crucifixion
But who are you?
Are you a messenger?
For you are brighter than a messenger
You are the throbbing heart
The heart embracing a whole nation
A deep spring of compassion and charitable elation
A father on whose chest we crawled
Here are your sons who are many
High up above is the Lord
O great Saint!*

*What a strength without violence!
Meekness without weakness!
Nobility of temperament
Ever ready to forgive offense
Wise in educating people
Loving and compassionate when rebuking others
Never offending or slandering
Always encouraging and straightening those
 who went astray
Bountifully popular in your love
A father on whose chest we crawled*

*In poverty you have traversed the world
Possessing nothing
Eradicating from your heart the love of money
At a time when it darkened many a life
You are more wealthy than kings
And pastors who illegally accumulated riches
Snatching them from those who are in dire need
Or those who are still in the cradle
You abstained from worldly shudder
Lived virtually without blemish
In richness and in love
Your sons crawled on your chest

Repose in peace
In Paradiso Gratiae
In the bosom of our great grandfathers
Listening to the melody of David as it flows
from the loving heart
And witnessing Stephen the deacon in the
glory of glories
As you have followed his footsteps
In life and in quasi-martyred death
Accost the elders
Entreat them to pray for the grace of God
To fill the youngsters
As we remember them
While they are carrying the burden
And facing an obstinate generation
Following the example you gave us
In a spirit of compassion and true love
You are the father on whose chest we all crawled*

*Rendered into English by
Fayek M. Ishak*

LIGHT IN THE DARKNESS

Life of Archdeacon Habib Guirguis

(1876-1951)

Rodolph Yanney, M.D.

The last decades of the nineteenth century were bitter years for the Coptic Church which was still struggling hard out of the darkness of the Middle Ages. Pope Kyrillos IV (1855-1861) accomplished many projects during his short patriarchate. He established a Coptic high school in Cairo next to the Patriarchate, for which he appointed the best available professors. He opened a school for girls, the first of its kind in Egypt. He built several new churches. He bought a printing press for the Church from Austria. In addition, he conducted regular weekly educational meetings with the clergy, in anticipation of opening a theological school. His sudden death, as a martyr, in January 1861 put an end to his reforms.

Some pessimistic historians said after the death of Kyrillos IV, "The luck and destiny of the Copts were buried with the burial of this man." Indeed, in the following years, things went from bad to worse. Negligence and lack of education among the clergy made the people an easy target for foreign missions who failed to get Moslem converts. In all Egypt there was only one Coptic priest who was able to preach. Financial problems left the poor of the Church without assistance, and the Patriarchate could not pay the salaries of its employees. Eminent Coptic laymen organized themselves in a trial to improve things. In 1874 they succeeded in forming the first Coptic Council of Laymen (the "*Maglis Milli*"). Also, at their request, a seminary for the clergy was opened, only to close its doors after a few months. And, as if things were not bad enough, conflicts arose between the Patriarch Kyrillos V and the Lay Council, climaxing in the temporary exile of the Patriarch to the Monastery of Al-Baramos in 1892.

Light Shone in the Darkness

Amidst this darkness grew the idea of a new theological school. Its rule was endorsed by the Lay Council in July 1893, and a member of the Council, Hanna Bey Pachom was authorized to choose its pupils from those attending the Coptic High School. The first to respond was the young Habib Guirguis.

Habib Guirguis was born in Cairo in 1876. Both his parents came originally from Upper Egypt. His father, Guirguis Mankarious was a government official in the Ministry of Interior. He died in 1882 at the age of forty-five, leaving his widow, two sons and a daughter. One can feel the influence of a devout mother on the young Habib who as a child became a reader in the church, and at the age of seventeen dedicated himself to the service of God. He later described his call to join the seminary, "Those were joyful, happy, glorious and sweet moments."

The new theological school which Habib Guirguis joined in November 1893 taught Arabic, Coptic, history, geography, hymns, mathematics, and homiletics. Ironically there was no teacher of religion or theology in the school. Its principal, Youssef Bey Mankarious was not a theologian. He used to choose some books of religion which he let the students read in class. The students complained to the Patriarch and to the Lay Council asking them to appoint a teacher of religion. Some Coptic magazines wrote about the subject. Even some Coptic societies suggested to fill the vacancy with a Protestant teacher; even this could not be accomplished. After four years without a teacher of religion, most of the students who had entered the school hoping to get religious education, left it. Later a priest was appointed to teach religion, and was soon fired when it was found that his knowledge of Orthodoxy was poor.

Under these circumstances, Habib Guirguis, still a student, was appointed to teach religion to his fellow students. To get some help Habib used to go to the house of the old priest, Father Philotheos Ibrahim, who had been a disciple of Pope Kyrillos IV. He spent days and nights in the library of the Patriarchate to prepare his lessons.

A Church Man

From the moment Habib Guirguis entered the seminary in 1893 till he died in 1951, his life was totally dedicated to the service of God. He worked in various fields, alone and with others, aiming at the reformation of the Coptic community. Yet he had only one road to pass through. He wrote in 1923, "Those who sought reformation differed in their paths. Some thought that it was in education alone. Others asked for it in the Council of Laymen. Others restricted it to something else. All of them forgot that all these are crooked paths which have a long way to go, and that the only short and straight way to proper reformation is the Church." He also wrote, "I am delighted to declare that I love my Church, and that I am ready to shed for her sake the last drops of my blood." One of his students wrote about him, "I never saw him smiling except for some benefit that came to the Church, nor did I see him sad except for an evil that struck it. He was occupied only with its business, always reading nothing but its Book and its laws. He walked only in its way, thought only of it, hoped only for its progress, aimed only at its happiness. He worked for it, lived for it, and died in its service."¹

The Seminary as the Corner Stone

Habib Guirguis started by teaching the teachers and priests in the theological school. Before him the school occupied a small old house, which was poorly furnished. The students were accepted without any qualifications and at different ages. As a result the curriculum of the school was at the elementary education level. Although Habib Guirguis remained only a teacher of theology till 1918, yet he was the center of all activities in the school. In 1918 he became its principal, a position he occupied till his death. Habib had to fight in order to improve the condition of the school and of its students. It moved to different places in Cairo, till during his lifetime it finally moved to its present place in Anba Ruais, where the great Cathedral of St. Mark was later built. In the 1930's he opened a higher theological school for those who finished High School. In 1945 he established a graduate school. With its evening classes this school attracted a large number of university graduates who wished to serve their Church, or increase their theological knowledge.

Homilist

Except for Father Philotheos Ibrahim there were no Coptic preachers in the nineteenth century. In 1898 Habib Guirguis started to preach in Cairo. His sermons attracted the people who were hungry for the word of God, and for the next five years he had to travel all over the country proclaiming the good news and spreading the faith. Money poured upon him in every place. With this the Patriarchate bought several hundreds of acres of land which it dedicated to the service of the seminary. The Patriarch, Pope Kyrillos V, loved Habib and made him his archdeacon and appointed him as a preacher in the Cathedral.

Sunday Schools

Before the turn of the century, Coptic children and youth received no religious education. In the year 1900 Habib Guirguis started by gathering the children in some of the churches of Cairo and teaching them their faith. Later he had to ask the help of the teachers and students of the theological school and other volunteers in order to establish new classes in other churches and societies in Cairo, Alexandria and the major Egyptian cities. In 1918 he formed the central committee of Sunday Schools. He was the most active figure of the committee which was responsible for preparing the curricula and the picture lessons which were printed in Germany, and for extending the work by opening new branches even in small cities and villages. For years it was not easy to convince the Church leaders, the priests and the parents of the importance of Sunday Schools. But through his prayers, tears, and continuous activity, Habib Guirguis lived to see Sunday School classes in every church of Egypt. They became the centers of spiritual activity, with classes for every grade, youth meetings, meetings for the teachers and prayer groups. Bishops attended Sunday School conferences and the successive Patriarchs blessed the work and prayed for its success.

Christian Teaching in Public Schools

Early in the twentieth century the only religion taught in Egyptian public schools was Islam which was forced upon Christian students. In 1907 Coptic leaders officially asked the Ministry of Education for the right of Christian children to be taught their own religion. With their insistence the government reluctantly endorsed the idea. At the same time it raised several obstacles which the Copts tried to resolve. At first the government refused to give any financial support. No teachers for Christian religion were appointed, nor would the government contribute any money to compensate outside teachers. The Patriarchate offered to pay for the teachers, and the Patriarch asked Habib Guirguis to choose the teachers from among Coptic lay preachers. Then came the problem of the schedules; the government insisted that the Christian lessons might not be part of the school day but should be given after hours. Finally the whole project was killed when the government discovered that it would have no authority over teachers whose salaries it did not pay. It offered an alternative solution. Christian teachers of secular subjects might volunteer to teach religion. The government thought the teachers would refuse, because this would be additional work for them and, more important, most of them had never received any Christian education themselves. Habib Guirguis then met those teachers and with his persuasion they accepted the responsibility. He also took upon himself the task of preparing the curriculum. In 1909 he issued his three-volume book, "A Synopsis of the Essentials of Faith in the Doctrines of the Coptic Orthodox Church." Later when Christian religion was introduced as a subject in secondary schools, Habib was chosen in the committee for preparing a new curriculum. New books had to be written, and in 1937 "Essentials of Orthodox Christianity" by Habib Guirguis appeared in eight volumes for eight grades of primary and secondary schools.

However it must be stated that the battle for teaching Christian religion in schools was not won. Actually it has not been won till now. Without teachers who have theological training, the Egyptian government has made sure that any teaching of Christian religion in schools is fruitless and ineffective.

Author and Theologian

During his life Habib Guirguis published thirty books. These were the books needed by the people for their daily spiritual and Church life. They included a series of four books on Bible studies; books on liturgy and Church songs; lives of saints; and spiritual books. His two great theological works, "The Orthodox Rock" and "The Seven Sacraments of the Church" have been reprinted several times.

However the main publishing event of Habib Guirguis was his monthly periodical *Al-Karmah* (The Vine) which has been considered as a school by itself. One of his disciples later wrote, "If you can read the seventeen volumes of *Al-Karmah* you will find wisdom and philosophy; deep spirituality; science and religion combined together; theology and history; legislation and law; news and comments; all written in a sober palatable style and in a strong pious language."² The articles were written

or translated by well known lawyers, officials, theologians, and other churchmen whose names are still remembered several decades after their death. With sections on patristic writings, biographies of Church Fathers and of modern Coptic personalities, treasures of the Patriarchate library and book reviews, the magazine looks up-to-date even now. Some of its articles were later collected and published as separate books. However, *Al-Karmah* was totally dependent on Habib Guirguis. He was its owner, editor and publisher. The first issue appeared in 1904. In the fourth year it was interrupted for six months when Habib was sick, and after the eighth year he stopped it for lack of subscriptions. But he did not accept defeat and tried again in 1923 and nine more volumes appeared, till in 1931 he finally had to give up, when he could not handle its financial losses; he was a poor man although he had the talents to become one of the richest. Although many Christian periodicals appeared since then, the loss of *Al-Karmah* has not been replaced. Its volumes are still treasured by many libraries and individuals.

Great Reformer

I have to pass over the activities of our great teacher in such fields as the Lay Council for which he was elected for three consecutive terms and the several welfare societies which he started or in which he was an active member. His saintly character was apparent to all who worked with him, and as a teacher he taught by his life more than he did by his words. As a man of prayer, his faith and hope stood against all obstacles, he knew no despair. He had no enemies as he loved all and was loved by all.

In Retrospect

But it was not an easy or a successful life which Habib Guirguis led. Pope Shenouda III writes, "He worked in a generation of ignorance, corruption, darkness and stinginess." Another disciple of his writes after his death, "The great teacher has failed in his reform . . . ; but he failed where shortcoming and failure are considered an honor. It was the failure of a martyr."³

Three times his friends tried to make him a candidate for the Patriarchate and three times they failed. Several dioceses wanted him as their bishop and every time things went wrong. The great teacher had to fight for any improvement needed in the theological school, and sometimes even for its existence. Till his death the seminary was a dead end for many students; most bishops did not accept them as priests, they were not accepted to teach religion in schools, nor could they become members of the Lay Council. During the last sickness of Habib Guirguis, the Lay Council ordered the closure of the graduate theological school.

On August 21, 1951 Habib Guirguis slept in the Lord. A Cairo priest, speaking in his funeral service, said, "Although he was an archdeacon, yet we priests acknowledge him as a father. The bishops also see in him a guide and an honest adviser."

He did not live to see many of his disciples as bishops in the Church, and even one of them occupying the See of St. Mark. No doubt, he is the teacher of the generation in the Coptic Church.

Notes

- (1) Father Mankarious Awadalla in his Arabic periodical, *Teachings of the Church* (1951). He is now the Coptic priest in Ottawa, Ontario.
- (2) F. Basily: Habib Guirguis: Preacher and Author. *The Bulletin of Sunday Schools. Cairo*, 1951; Volume 5: No. 9, 10. (The author, later ordained a priest by the name of Fr. Boulos Basily, was among those arrested by the present Egyptian regime in 1981 and, among eight bishops and more than twenty priests, has been prevented from returning to his pastoral duties with no charge whatsoever.)
- (3) Morad Wahba: The Ascetic. *The Bulletin of Sunday Schools. Cairo*, 1951; Volume 5: No. 9, 10.

THE DIVINE LITURGY A COMPANY WITH HEAVEN

Blessed Father Bishoi Kamel

While the Apostle John the beloved was exiled on the island of Patmos, and was deprived of the Sacrifice of the Divine Liturgy, the heavens opened for him and he attended the heavenly liturgy, with an altar having the souls of martyrs under it, a living Sacrifice (Lamb as though slain), angelic priesthood, angels, and incense which is the prayers of the saints. Thus we become aware of this great mystery that the Sacrifice of the Liturgy is a heavenly sacrifice. There is only one sacrifice - that of the Liturgy, which takes us up to heaven or opens the heavens so we live there, penetrating the boundaries of place and time, conquering and breaking away those fetters and uniting us with eternity. The Divine Liturgy makes the mystery of Incarnation with its Crucifixion, Resurrection and Parousia present with us at all times in spite of the succession of events. The Incorporeal took flesh, and He who is beyond time came under time! St. Augustine says, "When God saw man longing for heaven, He gave him His Body and Blood on earth so he lives by them as though in heaven." "When we stand in Thy Holy Temple, we are counted as those standing in heaven."

What similarity is there between the perfection of heaven and the contemptibility of man? Only there in Your heart on the Cross, O my dear Lord, Jesus Christ, lies the relationship between these two entirely different things. Heaven and man meet here on the altar, where You are present, my God. "For God so loved the world, that he gave his only Son", and He gave Him to us.³

Serious Moments

The Liturgy is the greatest act that can take place in our lives. It is the presence of the Infinite in our midst, to Whom the angels bow down and at Whose name the devils shake and shiver. The candles and rituals used in it are like the robes and vestments in a royal court. The words in the Liturgy are not merely intercessions but rather they are tools and means of something greater. They are tools in the hands of the Holy Spirit used to sanctify the offering. All the words and acts of those around the altar pass quickly, and before the altar all watch for the great event. They are not

awaiting the angel to move the waters, but are awaiting the Holy Spirit to perform the greatest of miracles, to touch the bread and wine and change them into the Body and Blood of the Lord.

We are all in our places with our hearts and prayers, without any effort or exertion, but like the musicians in a band who, in spite of the different instruments they play, are all in agreement about playing one soft melody, the melody of the slain and living Christ, the melody of love and sacrifice, the melody of forgiveness by the Blood that was shed, the melody of everlasting life.

The altar is filled with hosts of angels and saints, and in front of the altar is that great number of sick, lame, and paralyzed, all hoping to be healed. They are not lying before the pool of Bethzatha, but before the altar of the Lord of hosts, before the holy and heavenly altar. They are not expecting an angel, but the Creator of the angels. All are waiting to be healed, he who is sick with the lusts of the flesh like Mary Magdalen, he who is impulsive and who denies Christ like Peter, he who is sick with fear like Nicodemus who came to Christ by night, he who is sick with love of wealth like Zacchaeus, the murderer and thief like the thief on Calvary, and countless numbers who do not cease moaning and suffering; through the Sacrifice all expect healing, salvation and everlasting life.

The Church is a hospital for diseases of the body, soul and spirit as is said in the litany of the sick,

“Extend, O Lord, Thy mercy and compassion to them and heal them.

Take away, O Lord, from them and from us too all traces of sickness and infirmity.

Those who are still sick, O Lord, grant them recovery.

Those who are afflicted by evil spirits, O Lord, do Thou release them.

Those who are in prison, dungeon, exile or captivity, O Lord, do Thou set them free and have mercy upon them.

For Thou untiest the manacled and upliftest the fallen ...

Thou the eternal and true Physician of our souls and bodies, the Prelate of all flesh, accord us Thy salvation.”⁴

“The Divine Liturgy is thus a hospital,” as St. John Chrysostom says, “where God does not ask for punishment of the sinners but for their forgiveness”.

Participation of the Angels in the Service of the Liturgy

In the beginning of the Liturgy of the Faithful, the deacon says, “Lift up your eyes towards the East to see the Body and Blood of Emmanuel our Lord on the altar, the angels and archangels stand there covering their faces before the brightness of the majesty of His glory.” The priest starts by proclaiming the presence of the angels in their nine ranks who come to join in prayers, “Before Whom stand the Angels, the

Archangels, the heads, the dominions, the thrones, the dignitaries, the powers, ... the Cherubim ... and the Seraphim.”⁵

St. Theodore says, “The two deacons on either side of the altar are symbolic of the two angels standing by the tomb at the time of the Resurrection because the altar stands for the tomb where the Sacrifice was laid.” Also the presence of a deacon by the Sacrifice symbolizes the presence of the angel who tended to the Lord in the Garden of Gethsemane during His suffering as a sacrifice because the Sacrifice of the Liturgy is itself the Sacrifice of the suffering of the Lord.

At the end of the Liturgy, the priest asks the angel of the Sacrifice, as he ascends up to the Lord with our praises, to remember us with the Lord just as the angel took up to heaven the prayers of Cornelius. (Acts 10:4)

Our Union with the Angels in Praise

Glory be to our Lord Who by His Incarnation and Sacrifice on the Cross reconciled the heavenly with the earthly and made them one.

The angels do not cease night or day saying, “Holy, Holy, Holy, is the Lord God Almighty, ...” (Rev. 4:8; Isaiah 6:3), and we sing their song in the Liturgy, “Holy, Holy, Holy, Lord of Hosts.”

In this regard St. Cyril of Jerusalem says, “... We recite this divine praise which we have received from the Seraphim (Isaiah 6:3) so we can share in the same praise of blessing with these heavenly hosts.”

St. John Chrysostom says, “... All the heavenly powers come and sing this song and the area around the altar is filled with the angels that gather to honor the Sacrifice ... All the angels share intercession with the priest ... The spiritual fire of the Holy Spirit descends from heaven, and blood gushes from the side of the pure Lamb into the chalice to purify our souls ... So with what right do you dare O Christian to attend the offering of this Sacrifice without reverence? ... The Church is heaven itself!” He also says, “The time of the Sacrifice is the most appropriate time to ask God. The angels seize this happy occasion to ask for us various graces and to intercede on our behalf with greater fervor.”

During the Liturgy, the angels stand among us. “Thou hast strengthened the chorus of the incorporeal among the people,” says the Gregorian Liturgy ... We also sing their song, “Thou hast given those on earth the praises of the Seraphim.”

The Church has called the saints earthly angels or heavenly men. The Coptic artist used to picture some of the saints with six wings like the Seraphim to express the angelic nature of the saint. (The icon of St. Tacla Haimonot is a typical example.)

When we stand for the morning prayer we say, “Let us sing with the angels saying: Glory be to God in the highest, on earth peace, goodwill towards men.”⁶

Service of the Angels for us During the Liturgy

St. John the Short, used to see the angels during the Liturgy. He saw the devils surrounding the people to prevent them from entering the church, while an angel

carrying a sword helped them by the hand to attend. The angels help the faithful because they rejoice when one sinner repents. They offer the prayers and the offerings up to heaven as the priest says in the prayer of the oblation, "May it have access to Thy Grandeur through the ministry of Thy blessed Angels and Archangels."7

Out of their love for us 'they sing the song of our victory and salvation with a voice full of glory,' as the Gregorian Liturgy says. This is explained in the book of Revelation when the twenty-four priests sing saying, "Worthy art thou to take the scroll, and to open its seals, for thou wast slain, and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God," (Rev. 5:9,10)

How to Stand with the Angels

1. As the liturgy of the faithful starts with the presence of the angels, the priest proclaims the presence of the Lord saying, "The Lord be with you all," and later cries, "Lift your hearts". The people respond, "They are with the Lord." The angels cover their faces out of holy fear and our hearts should remain in all reverence with the Lord; the Divine Liturgy is like standing before the Lord. During the Divine Liturgy, the Holy Trinity is present together with the Royal Court members (the angels and the saints). That is why the priest who neglects offering the Liturgy actually deprives himself and the Church of honoring and glorifying the Holy Trinity. He also deprives the angels of the joy of attending, the sinners of forgiveness, the faithful of help and the dead of mercy.

2. The praises of the angels revolve around the word "Holy". Without holiness we shall never behold the Lord, and without it we cannot participate in the Sacrifice of the Liturgy. God is Holy and we should also be holy. So with what tears and contrition ought we to ask for holiness and struggle for its sake even unto death? The Divine Liturgy is a gathering of the sanctified people and the holy angels in the presence of the Holy One, because "The Holies are for the holy." The Liturgy of St. Cyril says,

"As you purified the lips of Thy servant the prophet Isaiah when the Seraphim took a burning coal with tongs from the altar, put it in his mouth, and said: Behold, this has touched your lips; your guilt is taken away, and your sin forgiven, so also we, Thy weak and sinful servants, do implore Thy mercy; purify our souls, our bodies, our lips, and our hearts and grant us this burning coal that gives life to the spirit, the body and the soul, which is the Holy Body and Honored Blood of Thy Christ."

3. The angels are humble and the devils are haughty. The angels cover their faces and glorify in fear and reverence. This is why he who wishes to attend the Divine Liturgy with the angels, should listen to the words of the deacon, "Stand up in fear of the Lord", and, "Bow your heads before the Lord."

“Thus humility and the feeling of need, together with a contrite heart, similar to the publican who stood with a bowed head are a requirement for attending the Liturgy.”⁸

The deacons and choir should not sing with pride or loud voices, but rather with soft angelic voices and with reverence, as the Didascalia says.

Translated by Lily Soliman

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4. F.M. Ishak: *A Complete Translation of the Coptic Orthodox Mass and the Liturgy of St. Basil*. Toronto, Ontario, 1973; p. 31
5. *Ibid.*; p. 89
6. *The Agpeya*: Op. Cit.
7. F. M. Ishak: Op. Cit.; p. 33
8. From an article by Father Matta El-Meskeen, “Bow your heads”, in *St. Mark Monthly Review*.

LETTERS TO THE EDITOR

We thank all readers who send their comments. Letters selected in this section are based on the general interest of their topic, and are subject to editing or shortening, if necessary.

An American Professor looks at Coptic Church Review

To the Editor

I am regularly receiving your Review and I am impressed with the manner in which you have guided it. For non-Copts it provides a window on some of the best contemporary thought within the Coptic Church. Keep on translating the writings of Coptic theologians. The report in “Currents in Coptic Church Studies” was also very interesting.

It is not only a careful review of the church by churchmen who speak from within, but it also reaches out to accept the views and work of non-Copts who are interested in Coptic studies. I will comment more on that below, but first I must congratulate you on the position that you took regarding the works of Origen. It would be tragic if the discussion in your *Review* came to be controlled through a censorship imposed by the most parochial voices within the church.

I sympathize with those who feel the urgent need to protect young people from the many unwholesome influences that flourish in American culture. I realize an even more subtle danger in the popular American attitude that all religions are pretty much the same and one is just as good as another, but censorship that would insist that every portion of patristic writing must be clearly labeled with respect to its orthodoxy before publication is a censorship that denies the good judgment of the contemporary Coptic readers. I would encourage a wide range of patristic opinion and the practice of letting the readers take issue in a letters column.

I am pleased with your openness to outside writers. I enjoyed reading the “Homily on Peter and Mark the Evangelist” by Dr. Haile. The story itself may not be as interesting to the average contemporary reader as many of your other articles, but the reference to the redemption of “captives of Marmarica” provides an interesting *new* datum for patristic scholars to consider in their attempt to understand better the history of the Coptic Church. The publication of *new* knowledge about the past should clearly be one of the goals of the *Review*.

More recently, you published two pieces by a student of mine, Fr. Dimitri Cozby, and one by Leslie MacCoull. Leslie's article was very stimulating. I suspect that it may even have been provocative, but she is always well worth reading. In the case of Dimitri, I recommend that he submit his work to you because I know that he is a first rate scholar and I assumed that one role that your *Review* might play is that of making available English translations of some of the Coptic classics. That does not provide scholars with entirely new data because the texts have previously been published with translations in other languages, e.g. Latin, French, German. It does, however, provide a new scholarly interpretation of an important text, and it helps the church by making a patristic text available in English. Dimitri knows the patristic material very well.

I have one further proposal to make. In 1967 Professor O.H.E. Burmester wrote a magnificent book describing all of the liturgical services of the Coptic Church. Most of them have never been translated into English. Some of them such as the Service of Abu Tarabu, The consecration of the Patriarch of Alexandria, The rite of Initiation into Monasticism or the Sacring of Kings may not be known to the average Coptic parishioner, who has never had occasion to participate in such a service. Coptic liturgy is rich. I would like to have some learned priest describe the various liturgies and their traditional use within the church. I suspect that some of the laypeople are in need of that instruction as much as the non-Copts are.

Dr. Orval Wintermute

*Department of Religion
Duke University
Durham, North Carolina*

Coptic Orthodoxy Today

To the Editor

I received and very much appreciate Volume 4, Number 4 (Winter 1983) of the *COPTIC CHURCH REVIEW*. A special highlight was the article by Dr. Leslie MacCoull on "Coptic Orthodoxy Today." I think that a current update is important from time to time--by qualified persons and she certainly seems to be one.

Rev. Lyle H. Rasch

*Christ Lutheran Church
Cincinnati, Ohio*

To the Editor

It seems to me that we are occasionally inundated with an outpouring of certain misgivings about the Copts and their Church. For a long time until the early decades of our era the Coptic Orthodox Church has been branded as Monophysite which is

a western misnomer vehemently resented by all Copts.¹ The term is undoubtedly suited to Eutychianism and cannot be applied to Coptic Orthodoxy without distortion of doctrine. However, since the turn of the century few researchers² have been sensitive enough to draw attention to the nuances and subtle distinctions between Eutychian heresy and doctrinal Orthodoxy.³

The article "Coptic Orthodoxy Today: Ethnicism, Dead End, or Mere Survival?" published recently in the *Coptic Church Review* does not follow exactly the same trend of thought as its writer takes a slightly different route. Dr. MacCoull makes no claim that she is aware of the deeply-rooted spirituality which is inborn in the hearts of the Copts. This goes back to the early days of persecution and martyrdom and the formative years of the orthodox faith.

Considering church participation nowadays, it is not so much a matter of ethnicity or lack of 'belief' in a divine being as Dr. MacCoull assumes⁴ as it is a response to an inner prompting to hold communion with the Holy Trinity and the galaxy of Coptic saints whose exemplary life enriched the annals of Christianity.

It is also well known about the Copts that they treasure the orthodox faith in their heart of hearts without recourse to any type of sophistication. Religion for a Copt is his life; nay, it is the life-blood running in the whole of his being. It is the robust sinew holding together his (or her) family and communal life. As such it is highly manifested in daily life, let alone Sunday prayers. Evidently the core of this life is not only a matter of "family solidarity" but it is also a living spirituality.

Lack of belief in the Incarnation or Resurrection as Dr. MacCoull states⁵ is tantamount to saying that the Copts do not believe in the basic tenets of Christianity! Actually no such pronouncement has ever been voiced about them throughout their long history! Needless to say that the belief which their ancestors 'bought' with their precious blood in the arenas of martyrdom is the same unwavering belief which they have cherished ever since the early days of Christianity in Egypt without faltering lapses.

That this belief has its deeply inborn and delegated efficacy is what students of Coptology are familiar with in the early grades of their study. Its extension was noticeable in the past as far as Switzerland and Ireland⁶ and its echoes are resounded nowadays far beyond the Mid-Eastern boundaries.

The Coptic Church, moreover, takes pride in keeping the Orthodox faith intact to the extent that it is still as pure and simple as it was handed down by our Lord to the Apostle St. Mark⁷ and to the succeeding generations of saints and church fathers. It is no wonder that the Copts are very attached to their Church and its orthodox teachings. They feel that this is the most precious endowment they have treasured through the ages and they are adamantly reluctant to relinquish any of its tenets or basic doctrines.

These teachings are mainly spiritual and they are meant to lead individuals and communities to the desired haven of redemption. To this effect they are intrinsic parts of Coptic daily life. However, throughout the annals of Christianity one should

not fail to notice that the momentum of this spirituality has peaked in many occasions to the extent that it has been said that “the skies are not so much rich with their stars as the deserts of Egypt with their recluses.” Those are the hermits whose incredible feats of austerity are still the subject of wonder in the Christian world.

Dr. MacCoull keeps harping on the idea of ethnicity throughout her article and regrettably misses the core of Coptic Orthodox life. She is deplorably out of focus in considering “the danger of having Coptic Orthodoxy become simply a quaint cult.”⁸ Actually the danger is not with Coptic Orthodoxy, but it is vehemently with this attempt to derive conclusions from fallacious hypotheses. The ‘syndrome’ postulated by her is not only unsound, but it also lacks meaning and proper perspective. The real danger lies in picking at random artificial ‘strata’ and generalizing them without sufficient evidence. The result is a conclusion such as “the church ceases to be a body of dogma and becomes an irrelevant sentimentalism”⁹ which is totally unwarranted.

Dr. MacCoull might be excused to say that

there is not a single Coptic theologian (equipped with the proper degrees from respectable institutions) who is prepared to work through the fact that the Late Antique Neoplatonic/Aristotelian understanding of personality is no longer descriptive of any state of being that obtains in the universe we inhabit.¹⁰

Here I wish with all due respect to assure her that there is a whole host of modern Coptic theologians and laymen who are graduates of internationally renowned American, British, French, German, Greek, etc. universities whose erudite writings are mostly in Arabic with which - I presume - Dr. MacCoull is not familiar. Until these publications are translated into English and other European languages the *status quo* would persist.

With the remaining part of the argument I am in agreement with due reservation. Living in exclusion or in a ‘ghetto of the mind’ is a marginal and ineffective type of life which cannot be rightly applied to the life of ‘Coptic families’ whether in Egypt or abroad. I am surprised that the Director of the Cairo Center of the International Association for Coptic Studies is not aware of the active participation of the immigrant Copts in dealing with what I might call the “Coptic question” beyond the narrow limits of physical survival!

The advocacy for the revival of the Coptic language is wholeheartedly felt by all Copts. It is to my knowledge that Coptic Sunday Schools in Egypt and Bible Study Groups and Coptic Cultural Centres abroad have been active in reintroducing classes in Coptic mainly to familiarize the younger generation of Copts with the grammar, phonology and morphology of the language of their forefathers.

Footnotes

1. See Aziz S. Atiya, *History of Eastern Christianity* (Notre Dame, Indiana: University of Notre Dame Press, 1968), pp. 69-75.

2. See Montague Fowler, *Christian Egypt: Past, Present and Future* (London: Church Newspaper Company, 1901), pp. 215-16.
3. See "Monophysitism Versus Diophysitism: Eutychianism Clarified and Defined," *Coptologia*, Vol. II (Winter 1982), pp. 73-74.
4. L. MacCoull, "Coptic Orthodoxy Today: Ethnicism, Dead End, or Mere Survival?" *Coptic Church Review*, Vol. 4, No. 4 (Winter 1983), p. 25.
5. Ibid.
6. See *History of Eastern Christianity*, *op. cit.*, pp. 49-55.
7. See "Saint Mark the Apostle, Founder of the Coptic Orthodox Church of Egypt," *Coptologia*, Vol. IV (Summer 1983), pp. 9-17.
8. *Coptic Church Review*, *op. cit.*, p. 25.
9. Ibid.
10. Ibid., p. 26

Fayek M. Ishak, Ph.D.

Lakehead University, Thunderbay, Ontario.

To the Editor

Although I disagree with some of the points mentioned in "Coptic Orthodoxy Today," I tend to agree with its basic findings, specifically with the disturbing fact that our beloved Church is facing the most critical crisis in its history.

An intelligent discussion of the issues raised in this article will help us to understand ourselves, our community, and its role in the new free world which we are part of. On the other hand an emotional debate about the same issues could result in more misunderstanding and bad feelings between the various factions of our community. I do not want to see that happening, therefore I ask you to invite all concerned Copts to a meeting to discuss the religious, cultural, and social needs of our community. Some of the topics that come to mind are:

- Translating the liturgy and other prayer books into English
- Editing and writing books that explain our beliefs, history, and civilization.
- Encouraging various forms of the coptic art; such as painting, architecture, and music.
- Using the newsmedia, especially broadcasting, to present our Church to all Christians in the major metropolitan areas in the States.
- Providing social activities to our community, and social services to those who need them.

Some of these projects have been done by individuals in the past. But the lack of cooperation resulted in many failures, and waste.

Finally, I would like to thank Dr. MacCoull for writing this challenging paper, and your editorial board for publishing it.

Ikram Abdou, Ph.D.

Newark, Delaware

The above letters were sent to Dr. MacCoull who offers the following reply:

To the Editor:

Point by point in Dr. Ishak's letter:

The name or concept of 'Monophysitism' was not mentioned at all.

'Deeply-rooted, inborn spirituality' in the 'heart of hearts', martyrdom in the formative years, and so on are exactly not the point. Ishak exemplifies the negative attitude I was describing.

The Irish influence is of course known to be a myth by all scholars.

The feats of fourth-century desert ascetics are not the point at issue today. Apparently Ishak is unacquainted with the work of Peter Brown. Or indeed with my own work.

The names and works of Ishak's alleged trained Coptic theologians are not to be found in the international congresses of our professional studies.

1. Abdou's second point is indeed not being neglected. That is what the field is about. He might consult the annual bibliographies in *Enchoria* and *Orientalia*.

(Dr.) L.S.B. MacCoull

U.S. Representative

Society for Coptic Archaeology

Washington, D.C.

CURRENTS IN COPTIC CHURCH STUDIES ***THE SEVEN SACRAMENTS OF THE CHURCH***

By Habib Guirguis; Cairo, 1934.

Church sacraments or mysteries are sacred actions by which the believers receive invisible graces, through material or visible signs. All sacraments are ordained by Christ and are received through His merits. Sacraments are effective in the believer because they are articles and vehicles for the Holy Spirit. They are neither simple signs nor external rites (John 3:3, 5, & 6:53-56; Eph. 5:25-28; I Cor. 6:11; Acts 8:14-17).

Three of the sacraments give permanent *seals* and thus are not to be repeated. These are Baptism, Myron (Confirmation) and Holy Orders. The minister of the sacraments, whether a bishop or priest, administers them in the name of Christ. Although it is a responsibility of the priest to have a pure faith and to lead a holy life these are not essential for the efficacy of the sacraments. The graces of the sacraments are not merits of the ministers nor of the believers but are merits of our Lord. If the effects of the sacraments are related to the sanctity of the minister, then our salvation will be somehow dependent on their free will. St. John Chrysostom says, "Believe therefore that even now it is that supper at which He Himself sat down. For this is no respect different from that, and neither does man make this and Himself the other. When you see the priest delivering it to you, account that it is Christ's hand, and not that of the priest, that is stretched out. Even as when the priest baptizes, it is God who possesses your head with invisible power . . . When God begets, the gift is His only." (Hom. on St. Matthew, 50:3)

Baptism

Baptism is the holy sacrament in which we are reborn by immersion in water in the name of the Father, the Son and the Holy Spirit. Baptism has been given various names by the Fathers including *new birth*, *sanctification*, *washing*, *seal* and *illumination*.

Types of Baptism in the Old Testament include the water of creation (Gen. 1:2), the flood (Gen. 7; I Pet. 3:20, 21), crossing of the Red Sea (Ex. 14:19-29; I Cor. 10:1, 2), washing of the priests in the laver of bronze (Ex. 30:17, 18), the water poured on

the offering of Elijah (I Kings 18:33-35), his crossing of Jordan (2 Kings 2:2-8) and the Baptism of John (Matt. 3:11).

Baptism is a sacrament established by Christ (Matt. 28:18, 19; Mark 16:16) and is essential for salvation (John 3:5; Mark 16:16; Titus 3:5; I Pet. 3:21). St. Cyril of Jerusalem says, "Great is the Baptism that lies before you: a ransom of captives; a remission of offenses; a death of sin; a new birth of the soul; a garment of light; a chariot of heaven; the delight of paradise; a welcome into the kingdom; the gift of adoption." (Pro. Catechesis: 16)

The Coptic Church continues the Apostolic Tradition of infant Baptism. It is implied from the Scriptures by the rite of circumcision which was a type of Baptism (Col. 2:11-13) and by Christ blessing of the children (Matt. 18:3, 5 & 19:14). Infant Baptism was mentioned by St. Irenaeus, Origen, St. Cyprian and other early Church Fathers. Baptism is practiced by immersion of the believer three times in water; sprinkling is only performed in case of sickness.

The graces received in Baptism include new spiritual creation (John 3:3-8), forgiveness of sins (Acts 2:38; I Pet. 3:21; Eph. 5:25-27), adoption as God's sons (Gal. 3:26-29) and inheritance of eternal life (Titus 3:5-7; I Pet. 1:3, 4). St. Augustine says, "Baptism erases all sins - original sins and actual sins." (On the Creed: 10) Baptism is a permanent sign and a fixed seal for the soul by which we share in the death and resurrection of Christ (Rom. 6:4-6; Col. 2:12; Heb. 6:4). Hence Scripture (Eph. 4:5; Heb. 6:4-6) and the Church Fathers speak of one Baptism, not to be repeated.

Myron (Chrismation)

In Myron the faithful receive the gift of the Holy Spirit. This sacrament was established by Christ (John 7:37-39 & 14:16, 17 & 16:7, 13) and is administered directly after Baptism (Acts 8:14-17 & 19:1-6). It was described as anointment by Scripture (I John 2:20, 27) and by the Church Fathers (Cyprian: Letters, 70; Tertullian: Baptism, 7; Cyril of Jerusalem: Catech, 21:1).

The graces received in Chrismation include spiritual power (Rom. 8:13; 2 Cor. 1:21, 22) and consecration of the souls to God as kings, priests and prophets.

Eucharist

Eucharist is the sacrament of all sacraments in which the faithful feast on the Body and Blood of Christ. The Coptic Orthodox Church believes that the bread and wine are changed and transformed into the Body and Blood of Christ by the descent of the Holy Spirit through the prayers of the Divine Liturgy. The Church continues to teach the biblical and Apostolic Tradition of the actual presence of Christ in this sacrament (John 6:51, 54, 58; Matt. 26:26-28; I Cor. 10:15, 16 & 11:27-29). St. Justin, the second century martyr, writes, "We have been taught that the food which has been made into the Eucharist by the Eucharistic Prayer set down by Him, and which through its change nourishes our flesh and blood, is both the flesh and the

blood of that incarnated Jesus.” (First Apology:66) St. John Chrysostom says, “How many now say, I would wish to see His form, His clothes, His shoes. Lo! you see Him, you touch Him, you eat Him . . . He gives Himself to you not only to see, but also to touch and eat and receive within you . . . He mixes Himself with us, not by faith only, but also indeed makes us His body . . . That which the angels tremble when they behold, and dare not so much as look up at it without awe on account of the brightness that comes thence, with this we are fed, with this we are commingled, and we are made one body and one flesh with Christ.” (Homilies on St. Matthew, 82:4, 5).

Beside being a sacrament, Eucharist is a sacrifice. It is the same Sacrifice of the Cross, present continually on the altar of the Church, as an intercession for all the living and the departed and for all creation (I Cor. 10:18-21; Heb. 13:10; Malachi 1:10, 11). Eucharist was described as a sacrifice by the first Ecumenical Council of Nicea, and by many Church Fathers including the second century Fathers St. Ignatius of Antioch, St. Justin the Martyr and St. Irenaeus. The Coptic Liturgy says, “Today on this table is present with us Emmanuel Our Lord, the Lamb of God Who carries the sins of the whole world.”

The Coptic Church has never departed from the tradition of administering both the Body and the Blood of Christ to all the faithful (John 6:53, 54; I Cor. 11:23-26). Children of all ages share in the Eucharist. Also the Coptic Church follows the old tradition of using ordinary bread (i.e. leavened bread) for the offering. The Coptic Church has always taught, what most modern biblical scholars now acknowledge, that the Last Supper occurred one day before Passover, and thus Christ used leavened bread (*artos* in Greek) in it. The Church of Rome started to use unleavened bread in the eleventh century.

Penance

A Christian whose sins have separated him from the life in Christ is reconciled with Him in the Sacrament of Penance. By the forgiveness of sins, and reconciliation with God, the sacrament renews the baptismal graces of adoption, salvation and having the hope of eternal life. The Church Fathers have also called it *confession*, *reconciliation*, *absolution*, *repentance* and *second baptism*.

Penance consists in sorrow for sin with a will to repent, faith in Christ, oral confession to a priest, and the priest's prayer of absolution.

Oral confession has been practiced since the time of the Apostles (Acts 19:18) and was mentioned by the early Church Fathers and by ancient historians. Origen says, “There is a remission of sins through penance, when the sinner washes his pillow in tears. . . , and does not shrink from declaring his sins to a priest of the Lord.” The letter of Barnabas says, “You shall confess your sins. You shall not go up to pray in the consciousness of having done evil.” St. Cyprian writes, “Those who confess to the priests of God in a straight and forward manner and in sorrow remove the weight from their souls . . .”

Priests have received from Christ the power to absolve sins (Matt. 18:18; John 20:22, 23). The priest may order the repentant to observe some disciplines, such as fasting, prayer, genuflection, almsgiving or delay of communion. These are remedies for the soul and aids in its struggle in the spiritual life, and are in no way considered punishments or atonement for sins. Christ is the expiation for all sins (I John 2:2).

Anointing of the Sick

If spiritual healing is obtained through Penance, the sacrament of Anointing the Sick is established in the Church for the healing of both spiritual and physical ailments. Many of the Church Fathers mentioned it and referred to its biblical origin in the words of the Apostle James, "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." (James 5:14, 15).

Matrimony

Marriage is a natural and sacred law established since the creation of man (Gen. 1:27, 28 & 2:18-24). Christ attended the marriage at Cana where he performed his first miracle. Marriage is considered a mystery by the Apostle (Eph. 5:32). It is the sacrament in which a man and a woman are united through the grace of the Holy Spirit and which refers to the profound union of Christ and the Church.

Early Church Fathers stressed the importance of having the blessing of the Church in marriage. St. Ignatius writes, "It is right for men and women who marry to be united with the bishop's approval." (Letter to Polycarp: 5). Tertullian writes, "Whence are we to find words enough fully to tell the happiness of that marriage which the Church cements, and the oblation confirms, and the benediction signs and seals" (To his wife, 2:8).

Christian marriage is characterized by its unity (Matt. 19:4; I Cor. 7:2) and indissolubility except by death. Divorce, except for unchastity has been forbidden by Christ, "So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder . . . : whoever divorces his wife, except for unchastity, and marries another, commits adultery." (Matt. 19:6, 9). St. Paul adds, ". . . each man should have his own wife, and each woman her own husband . . . A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, only in the Lord." (I Cor. 7:2, 29). The Church has followed these rules from the beginning. St. Clement of Alexandria writes in the second century, "The Scripture counsels marriage and allows no release from the union, . . . it regards as fornication the marriage of those separated while the other is alive." (Stromata, 2:23).

Although the Church considers marriage as one of its sacraments, yet it gives more honor to the state of celibacy provided it is lived in purity and dedication to God. (Is. 56:3-5; Matt. 19:10-12; I Cor. 7:7-40).

Holy Orders

The sacrament of Holy Orders is the sacred action in which ministers of the Church obtain the gifts of the Holy Spirit and the authority to act in one of the three clerical degrees, bishop, presbyter or deacon. It was established by Christ when he gave the Holy Spirit to the Apostles (Matt. 28:18-20; John 20:21-23). Those called to the priesthood are ordained by laying of the hands and prayers of the bishops (Acts 6:6; I Tim. 4:14 & 5:22; 2 Tim. 1:6).

By their *Apostolic Succession*, bishops have the power of guiding, teaching and celebrating the sacraments. These are three functions of Christ which He bestowed upon the Church. Fathers of the Church as early as St. Clement of Rome gave witness to the Apostolic Succession. St. Irenaeus writes, "It is necessary to obey the presbyters in the Church who have succession from the Apostles; and have received with the episcopal succession the real gifts of truth according to the good pleasure of the Father" (Against Heresies, 4:26). St. Cyprian writes, "You ought to know then that the bishop is in the Church and the Church is in the bishop; and whoever is not with the bishop is not in the Church. (Letters, 69:8)

With the permission of their bishops, priests can guide the church, teach and administer all sacraments except for ordination. (Acts 14:22; I Tim. 5:17; Titus 1:5; James 5:14; Apostolic Canons 31 & 39; Canons of Laodicea).

Deacons are ordained to assist in the liturgy, serve the poor, and teach, but only with the permission of the bishop (Acts 6:1-8 & 8:4 & 21:8).

Scripture and Church canons warn against the quick ordination of Church ministers. They must be qualified physically and mentally; obtain good theological training; and lead a virtuous life. They should be chosen by the people whom they are going to serve.

BOOK REVIEWS

Typos: The Typological Interpretation of the Old Testament in the New.

By Leonhard Goppelt. Translated by D. H. Madvig. Grand Rapids, Michigan: Wm. B. Eerdmans, 1982. Pp. 264, Cloth, \$15.95.

As in his two-volume *Theology of the New Testament*, (reviewed in *Coptic Church Review*; Vol. 3, No. 1, & Vol. 4, No. 4), the late Professor Leonhard Goppelt follows in this book a traditional approach to Scripture without ignoring modern biblical scholarship. Since there is one economy of salvation that is common to both Testaments, the typological understanding of Scripture governed the interpretations of NT writers and continued to be followed in the early Church, and even appeared in the pictures of the catacombs. The alternative methods of interpreting the OT by Marcion who rejected it entirely and by the Judaizers who required the observation of all Jewish ritual laws were considered heretical.

Goppelt begins by surveying late Judaism, both Palestinian and Hellenistic, to determine the place of typology in their literatures. Then he turns to the different parts of the NT. Typology in the NT is found in the form of comparisons between persons or events, implied in allusions to OT texts, or incorporated in titles.

Goppelt finds rich types in the OT for the titles of Christ used in the Gospels and Acts, such as Prophet, Son of David, Lord and Son of Man. The People of God are a type of the Church; the twelve apostles were the nucleus for the twelve new tribes (James 1:1). St. Paul described Adam as a type of Christ (Rom. 5:12-21; I Cor. 15:21f. & 44-49) and the Church as the new humanity, the new People of God and the new creation (II Cor. 4:6 & 5:17; Gal. 6:15; Col. 3:10). Individuals die and rise with Christ to the new life and become members of His Body in Baptism (I Cor. 12:27).

According to I Pet. 2:4-10 the Church is a spiritual temple, a holy priesthood and a true People of God; all terms have their types in the OT. The flood refers to Baptism (I Pet. 3:21). More than any other NT writing, the Epistle to the Hebrews contains many OT terms, statements or allusions which it applies directly to Christ or to the economy of salvation. Its main theme is Christ as the true High Priest. The priesthood of Christ is not only superior to the OT priesthood, but it also abrogates it.

The Church Fathers used typology in order to reach the spiritual meaning of Scripture. Goppelt uses the same method to discover the central message of the whole Bible. His work, though scholarly, is very helpful for individual Bible study in order to have a deeper insight into the word of God.

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