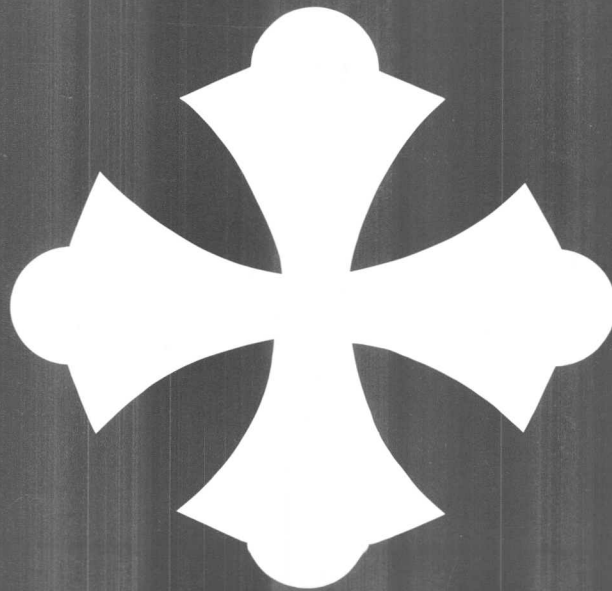


# COPTIC CHURCH REVIEW

*Volume 6, Number 4 . . . . . Winter 1985*

- *THE ECUMENICAL VOCATION OF  
THE COPTIC CHURCH*
- *THE COPTIC GOSPEL OF PHILIP*
- *6-YEAR BOOK REVIEW INDEX*



*Society of Coptic Church Studies*

## EDITORIAL BOARD

Bishop Wissa  
(Al-Balyana, Egypt)

Bishop Antonious Markos  
(Coptic Church, African Affairs)

Bishop Isaac  
(Quesna, Egypt)

Bishop Dioscorus  
(Coptic Church, Egypt)

Fr. Tadros Malaty  
(Alexandria, Egypt)

Professor Fayek Ishak  
(Ontario, Canada)

Professor Shaker Basilius  
(Cairo, Egypt)

William El-Meiry, Ph.D.  
(N.J., U.S.A.)

Girgis A. Ibrahim, Ph.D.  
(Minnesota, U.S.A.)

Esmat Gabriel, Ed.D.  
(PA., U.S.A.)

## EDITOR

Rodolph Yanney, M.D.

© Copyright 1985  
by Coptic Church Review  
Lebanon, PA

**Subscription and Business Address:**  
Post Office Box 714  
E. Brunswick, NJ 08816

**Editorial Address:**  
Post Office Box 1113  
Lebanon, PA 17042

**Subscription Price (1 year)**  
U.S.A. \$7.00  
Canada \$10.00 (Canadian)

**Overseas \$10.00**

Coptic Church Review is indexed  
with abstracts in *Religion Index One:*  
*Periodicals*, American Theological  
Library Association, Chicago,  
available through BRS (Bibliographic  
Retrieval Services), Latham, New  
York and DIALOG, Palo Alto,  
California.

## COPTIC CHURCH REVIEW

*A Quarterly of Contemporary Patristic Studies*

ISSN 0273-3269

Volume 6, Number 4 . . . . . Winter 1985

94 *About This Issue*

96 *The Ecumenical Vocation of the  
Coptic Orthodox Church*  
John Watson

103 *Coptic-Anglican Relations*  
Father Tadros Malaty

106 *The Coptic Gospel of Philip*  
James E. Furman

115 *Book Reviews*  
*\*Theological Dictionary of the New  
Testament*  
*\*The Gospel of John*  
*\*Singers of the New Song*  
*\*Origen: Spirit and Fire*  
*\*The Church*  
*\*Orthodox Dogmatic Theology*  
*\*Coptologia*

123 *6-Year Book Review Index*

126 *Index of Volume 6*

Back  
Cover *Calendar of Fasts and Feasts*

## ***ABOUT THIS ISSUE***

### ***The Coptic Church and Ecumenism***

Two articles in this issue discuss the ecumenical role of the Coptic Church. Both come from the United Kingdom; one is written by an Anglican priest and the other by a Coptic priest. Each looks at the subject from a completely different angle. In ***The Ecumenical Vocation of the Coptic Orthodox Church***, Dr. John Watson addresses himself to the role the Coptic Church should have in the West. Father Watson is known to our readers through his previous articles in the Journal (*Martyria*: vol. 4, number 1 and *On Wisdom*: vol. 5, number 3) as well as his book reviews.

***The Coptic Orthodox Church — Anglican Church Relations*** was the title of the paper delivered by Father Tadros Malaty in the Anglican/Oriental Orthodox Forum. For the first time, representatives of the Non-Chalcedonian Orthodox Churches (Coptic, Syrian, Armenian, Ethiopian and Indian) and representatives of the Anglican Church from all over the world meet as a forum. This forum was held in St. Albans (London, U.K.) from October 7 to October 10, 1985. A message from His Holiness Pope Shenouda III to Dr. Runcie, the Archbishop of Canterbury was handed to him by the representatives of the Coptic Church, His Grace Bishop Bishoi and Father Tadros Malaty. The forum agreed on the exchange of theological scholarships and magazines between the churches. Although it suggested the exploration of a possible theological dialogue between the two communions, nothing concrete was decided.

### ***The Gnostic Gospel of Philip.***

In ***Theology Through Anthology — The Coptic Gospel of Philip*** The Rev. James E. Furman offers the readers of the Journal his scholarly study of that gospel which he feels to provide a uniquely vivid insight into the environment of early Christianity. The Rev. Furman is now Assistant to the Rector (for Education) at Saint Andrew's Episcopal Church, La Mesa, California. His previous article in Coptic Church Review, *Leading to Light* (Vol. 6, Number 1), also dealt with a Nag Hammadi Text.

### ***1985: The Year of Origen***

The eighteenth centennial of the birth of Origen (185-1985) is celebrated by patristic scholars around the world, *The International Colloquy on Origen* was

recently held at Innsbruck, Austria (September 2-7, 1985). A *North American Colloquium on Origen* is under preparation by the Department of Theology at the University of Notre Dame, Notre Dame, Indiana on April 11-13, 1986. The opening address, '*The Contemporary Study of Origen*' will be delivered by *Fr. Henri Crouzel*, S.J. of Toulouse, France, who has been described as "the patriarch of current Origen scholars". Major papers will focus on four themes:

- (1) Origen in the Context of Rabbinic Exegesis and Earlier Jewish-Christian Tradition.
- (2) The Text of the Scriptures Transmitted to and by Origen
- (3) The Philosophical Setting of Origen
- (4) Origen in His Own Theological Tradition,

One of the books reviewed in this issue of the Journal, is the newly translated classical study of Origen's writings, *Origen: Spirit and Fire* by the early pioneer in Origen Scholarship, *Hans Urs von Balthasar*.

*Editor*

# ***THE ECUMENICAL VOCATION OF THE COPTIC ORTHODOX CHURCH***

*John Watson*

*This article is a complete revision and abbreviation of the  
CSCIL booklet ISBN 0 946225 01 X which was privately  
distributed in 1982 and published in a limited edition in 1983 by  
Medan Books. The original is now out-of-print.*

πεπλήρωται ὁ καιρὸς

It is the Will of our Lord that His disciples should be one. It is difficult to improve on the classical text *Unitatis Redintegratio* (Vatican II, November 21st 1964):

“Before offering Himself up as a spotless victim upon the altar of the cross, He (Jesus) prayed to His Father for those who believe: “That they may all be one; even as thou, Father, art in me, and I in Thee, that they also may be in us, so that the world may believe that Thou hast sent me” (John 17:21). In His Church he instituted the wonderful sacrament of the Eucharist by which the unity of the Church is both signified and brought about.”

The present century has seen some progress in the search for Unity. Many Churches belong to the World Council of Churches, “a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures (and who) therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit” (Third Assembly WCC Delhi 1961). The Trinitarian clause was added at the insistence of some Orthodox.

There has been no significant progress in Eucharistic Unity and there are no signs that it will be realized. A century is a short time in the life of the Church and it is likely that an Orthodox Metropolitan (Moscow Patriarchate) was correct in placing Eucharistic unity “in about a century or two.”

The Church of God must be One and unique but if any “branches” exist there is no grafting in process. All Christian communions present themselves as the true inheritors of Apostolic Christianity. Unity schemes are a failure. The United Reformed Church in the United Kingdom managed to produce not one but three

churches; the new URC, continuing Congregationalists and Presbyterians in union with the National Church of Scotland. The Uniting Church in Australia was involved in civil litigation concerning church property. Any movement towards Christian Unity which causes schism in one of the parties to that movement is counter-productive, theologically dishonest and politically corrupt. There is no scheme or dialogue in 1985 which will *not* produce schism. (An Anglican perspective is provided in the present writer's "Way of the Cross? Options open to 'dissentients' within the Church of England" *Church Times* Feb. 12, 1982. cf. Dr. David Samuel: "Anglican Roman Catholic International Commission, what approval will mean" *Church Society* 1985. An Orthodox response can be found in the powerful statement of the Fathers of the Holy Mount (9/22 April 1981 - *Sourozh* London No. 3 1981):

"The 'churches' and 'confessions' of the West . . . are deprived of the sanctifying grace of the true sacraments and the apostolic succession. Dialogue with the heterodox is not to be condemned from the Orthodox point of view if it has as its goal to teach the heterodox . . . and for their eyes to be opened for a return to the Orthodox Faith."

These are not statements by extremists. They are representative and may not be ignored.

"Unofficial" eucharistic communion is considered by some to be a short cut to Unity. It is conducted without regard to doctrinal distinction. The British (*Church Times*) of August 13, 1982 reported a concelebrated Eucharist by the General Secretary of the World Council, at that time a West Indian Methodist, and a Roman Catholic at which Anglicans, Lutheran, Reformed, Quakers and Salvationists received the Blessed Sacrament distributed by Mrs. Mayland and a visiting black South African woman. Only the Orthodox did not take part. In response to this event, Penelope Keens wrote:

"One assumes that the Roman Catholic celebrant subscribes to the doctrine of the Real Presence; Methodists and Reformed do not; Anglicans might; Quakers and Salvationists believe in a sacrament as a friendly gesture. The Orthodox are to be congratulated . . . they appear to know their faith." *Church Times*, London (August 20th 1982).

In fact, in the following year, the Greek Archbishop in Great Britain gave Communion to Roman Catholics bringing a fury of attack on himself and in August 1985 (*Orthodox News* Vol. 2 No. 12) Metropolitan Augustinos of Florina, North Greece, published an 'open letter' to the Ecumenical Patriarch of Constantinople warning that the time is coming when "Orthodox will have to cease to commemorate those hierarchs who deny the Faith by dabbling in false Ecumenism." In fact, isolated Eucharists amongst all but Orthodox are common in Europe causing offense to some Catholic and Anglican faithful.

In 1982, the Bishop of London failed to stop a woman from the USA performing the role of a priest in his own Diocese. The Dean of the Bishop's Cathedral received Communion from the lady though the Church of England has no women priests. Priests, like the present Anglican writer, find themselves in a terrible position where some Anglican Provinces (e.g. New Zealand and USA) *do* ordain women as if they were priests. Our sorrow and bitterness was multiplied in September 1985 when we heard that American Anglicans had passed a Canon in Synod to consecrate women as if they could be bishops. At the same time the new Anglican Presiding Bishop Edmond Lee Browning gave a press conference supporting homosexuality in a church which has ordained openly professed, practicing homosexuals (*Church Times* London, September 13, 1985).

The contradictions involving Anglican "comprehensive" and "autocephalous" Provinces will never be resolved. Individuals may continue to fight in the remaining 'orthodox' Provinces as the present writer does.

The Eucharist is the central act of worship in the Christian religion. The heart of the Faith lies in the Divine Liturgy where the Church obeys the command of her Lord. Each communicant ought to know that he is receiving the pure Body and precious Blood of Christ at the hands of a believing priest in Apostolic Succession to the men who sat at the Last Supper of the Saviour. Abba Kyrillos "Pillar of the Faith", the 24th Coptic Patriarch, wrote:

"He (Jesus) states demonstratively: 'This is my Body' and 'This is my Blood', lest you might suppose the things that are seen are a figure. Rather, by some mystery of the All-Powerful God the things seen are transformed into the Body and Blood of Christ, truly offered in a sacrifice in which we, as participants, receive the life-giving and sanctifying power of Christ."

It is difficult to believe that Abba Kyrillos would have been able to make sense of ecumenical friendship meals or the vogue of priestesses.

The problems of Western Christianity extend far beyond the question of 'eucharists'. We are not forced to participate in them. There are fundamental doctrinal problems more damaging than ladies' ordination: the present writer has reviewed the situation concerning Heresy in a review of "The Durham Affair" (*Coptic Church Review* Vol. 6 No. 3 Fall 1985). Because a heresiarch, publicly denying the Virgin Birth and Resurrection of Our Lord, has been consecrated Bishop of Durham many priests have left the Church of England and these include four most distinguished clergymen, Peter Cornwell, Vicar of the University Church, Oxford, Denis McCoull of Wickhambreux, Dr. Ralph Townsend, Chaplain of Lincoln College, Oxford and Wm. Ledwich of Hereford Choir School. It is estimated that one priest a week is leaving. It is fair to say that the Western Churches are in a state of irreversable decline. There is weighty statistical evidence to support this view. Everywhere the decline is most marked at the growth-points, so that we may assume

that it will continue. From a religious point of view, unless some new factor is introduced, humanity has entered a long dark night and there is no end in sight. The well-known Anglican Dean of Emmanuel College Cambridge, certainly has it right when he writes:

“The threat of nuclear war is only a symbol of a worse spiritual disaster that now threatens us.”

(“Only Human” Don Cupitt SCM Press London, p. 103)

Overlooking the Church Scene in Europe and in worldwide Anglicanism, I wonder if the real failure does not in fact lie in the absence of a dynamic, supernatural Orthodoxy.

Many Anglican clergy are seeking a new home.

It is relevant to refer to the traditional escape routes for dissident Anglicans. Anglicans do not become Protestants. Most become Roman Catholics. For four hundred years there has been a steady stream to Rome: Cardinal Newman attained eminence as a Catholic teacher, Cardinal Manning built a new cathedral in central London. They had both been eminent Anglicans. At the time of writing, Cardinal Bernard Law in the USA has helped hundreds into the Roman Church. (Concerning the reordination of priests, including two full professors at Anglican Seminaries, see “*Origins*” National Catholic Documentary Service U.S.A. January 28th, 1982, Vol. II No. 33) In Australia, Archbishop Goody of Perth has reordained Anglicans from the parallel Anglican Province. This is happening all over the world.

There is no evidence that Anglican bishops care about these losses. It is, of course, rare for an Anglican priest to see a bishop. I have been a priest for 20 years and have seen 2 bishops for 20 minutes in the last four years. This would be normal. Anglican relations with Rome at an international level carry on regardless!

It is easy for an Anglican to become a Roman Catholic and even for a married Anglican priest to become a married Catholic priest: all the Australians mentioned above are married. But some Anglicans find the dogmas of Papal Infallibility and the Immaculate Conception of the Holy Virgin, as defined, unorthodox and an insurmountable problem. A significant number of Anglicans have been looking to Byzantine Orthodoxy for help and they have found it.

A former Anglican, Timothy Ware, is now Bishop Kallistos of Diokleia. He was consecrated in 1982. Bishop Kallistos is a teacher at Oxford and a distinguished author. Archimandrite John is the former Anglican Canon John Maitland Muir. Ledwich and McCoull have both become Orthodox. The majority of priests in the Russian Orthodox Church in Britain are former Anglicans.

No noticeable damage has been done to Anglican-Orthodox relations because of these moves though we may be sure that the Orthodox will grow cooler as the number of priestesses and lady bishops increase. We may anticipate further departures to Orthodoxy. Bishop Kallistos, as an Englishman, knows the life and institutions of Great Britain very well. In his Consecration sermon he said:



“In all humility we can claim that, here in Britain as in the West in general, the present moment is indeed the *KAIROS* of Orthodoxy, the creative moment, the moment of opportunity.

Great numbers around us in the Western world, far more perhaps than we ourselves imagine, are thirsty for the distinctive word that Orthodoxy alone can speak.”

The accuracy of this statement cannot be seriously questioned by anyone who understands the uncertain situation of Western Churches. It would certainly be true to say that Metropolitan Anthony of Sourozh (Moscow Patriarchate in England known as ‘Anthony Bloom’) has more spiritual authority than the Archbishop of Canterbury who lives in a leaderless church. It is highly significant that all the devotional and spiritual addresses and direction at the Lambeth Conference of all Anglican bishops in 1978 were given by Metropolitan Anthony because the Anglicans could find no bishop in the world from their own ranks to do the job.

The terrible truth is, however, that most priests and more laymen do not leave for Rome or Constantinople. They just leave. The conversion of laymen is relatively simple but only the Catholic Church has special arrangements for clergy families.

Here we should notice one thing of fundamental importance: nobody should leave their Church because they are disillusioned with it. Seeking reception into Orthodoxy must be because the seeker has come to believe that Orthodoxy is the Church that Christ founded, that is possessed by the Truth and that teaches the fullness of the Gospel.

The Coptic Orthodox Church could easily stand aside from this crisis and the movements I have described. A few Copts give the impression that they desire nothing so much as the preservation of an ethnic ghetto, which is one of the reasons why their Westernized children leave the Church. Some Copts are happy to be a liturgical curiosity and peep-show. It is certainly not the present writer’s view that Copts should seek to intervene in the murky politics of the womens’ movement of the Episcopal Church. But one is sometimes given to understand by Coptic Orthodox Christians, even by Coptic Orthodox Bishops, that “it is better to struggle on in the Western Churches” or that conversion to Orthodoxy is somehow “an optional extra”. In my view, many have been lost to the Church, have departed from Faith, have lost Christ, because through many years in the West, Ancient Oriental Christians have been “too polite” to confess the Faith and to exercise a missionary ministry in England, where a man can believe that the dust of Our Lord’s body is in Palestine but be a senior bishop, or in America where an Episcopal Cathedral can, with no shame, display a “woman Christ” on a cross and advertise a lesbian priest. How can they know any better unless the Copts stand up and say why the numberless martyrs of Egypt died?

I am ashamed to say that I did not know that Athanasius the Apostolic was a Copt when I studied him at Cambridge; we read the texts but thought Egypt was an

Islamic “mission field”. Now I know better. Forgive me for being so personal. In recent years I have come to admire many fine Coptic laity, two bishops, a priest from Egypt and the writings of Abba Shenouda and Fr. Tadros Malaty. The apostolate through Coptic tapes and literature has been a help to Western Christians. When the *Coptic Church Review* was launched in the Spring of 1980, its editor defined the journal’s aim:

“To help restless souls of the 20th Century along the ancient path of the Church Fathers. In this century, we have the biblical movement, the ecumenical movement, and the charismatic movement. Everybody is *moving* to nowhere, while what one really needs is a true encounter with God. But how can we find Him, unless we “follow in the track of the flock?”

This is the question. A question must be added by the Western Christian: Has the Coptic Orthodox Church a mission to me in the mindless confusion of my ecclesiastical mess? Here, amidst the conflicting theologies and canonical indiscipline of my denomination it is impossible to ignore the light of Coptic Orthodoxy which has not failed since 61 AD when Saint Mark brought the Gospel to Egypt.

Standing in the congregation at the Divine Liturgy in an attentive Coptic congregation, I have this impression: “If the Lord came here He would feel at home, much more at home than he would in the bare Western churches where we often merely exchange theological statements with one another!”

I have looked at Coptic Orthodoxy. I like what I see. But what do the Copts think of the increasing number hovering on the fringes? Most Western people have not yet witnessed the miracle of Coptic worship or experienced the warmth of Coptic friendship. If they knew these things the future of Christianity might be different. Western Christians must first be brought to the foot of the Coptic ladder - to explain my use of this image, I refer to *Release of the Spirit* by Pope Shenouda III:

“Once a pastor, who was filled with the spirit, was praying the divine liturgy on the altar table. When he reached the statement “He (Jesus) raised His eyes . . .” in his prayers, he also raised his eyes, while deep silence spread through the church for a while. Minutes passed and the good priest was looking up silently and in astonishment, while the faithful reflected on the behaviour of their blessed priest. After about 15 minutes, the priest lowered his eyes and deeply continued in his prayer, without realising the long period of silence which had passed. After the divine liturgy, one of the priest’s dearest friends told him what had happened, but the priest said that when he looked up he saw the church as it were without a dome or ceiling, and a long ladder connected the altar table with heaven. He meditated on the ladder for a moment as if it were a portion of a minute, then he continued his prayer.”

This story explains the unity and integrity of Coptic faith and worship; it exemplifies its unashamed mysticism; it is simple and beautiful. Mystery is missing in *most* Western worship.

Providence has placed the Copts in the West where they will remain. The future of all forms of Christianity is in doubt in the Middle East. The last Copt on earth may be a fair-haired, blue-eyed Canadian child who has never heard of Egypt. It may be an American negro child in down-town Chicago. Who knows? The Copts of the Diaspora could easily be the last survivors of the ancient Patriarchate of Alexandria. The time has come to reach out: Test the vocation of English or American priests! The Copts could say: "Haven't we got enough troubles already?!" and go back into the ethnic shell, pretending the church building is that last little bit of Egypt! In the First Epistle to the Corinthian Church, the Blessed Apostle Saint Paul writes:

*The weakness of God is stronger than men!*

*ANGLICAN/ORIENTAL ORTHODOX FORUM, OCTOBER 1985*

## ***THE COPTIC ORTHODOX CHURCH- ANGLICAN CHURCH RELATIONS***

***Father Tadros Y. Malaty***

I have the pleasure to express our Church's deep thanks for preparing this meeting in which representatives of the non-Chalcedonian Orthodox Churches and those of the Anglican Church meet. Now I try to give an idea about the relations between the Coptic Church and the Anglican Church, and about one of the essential characteristics of the Coptic Church, I mean, the ecumenical one.

### *1. Mutual Visits between the Leaders*

A. On February 28, 1979, His Holiness Pope Shenouda III visited England to consecrate our church in London, which the Anglicans - in their Christian love, brotherhood and generosity - sold to our community. Dr. Coggan, Archbishop of Canterbury, attended the celebration of the consecration of the Coptic Church on February 29, 1979. His Holiness Pope Shenouda paid a visit to the Archbishop at his residence at Lambeth Palace. At the same time, His Holiness Pope Shenouda III visited Her Majesty the Queen of England and also the universities of Oxford and Cambridge.

B. In July 1985, some Coptic bishops paid a visit to Dr. Runcie, Archbishop of Canterbury. His Grace Bishop Bishoi, the General Secretary of the Synod of the Coptic Orthodox Church, was one of them.

We hope that these mutual visits will be repeated on all levels; the Pope and Archbishop; the bishops, priests, monks, nuns, theologians, Sunday School teachers, etc.

### *2. The Pastoral Assistances*

A. We cannot ignore the Anglican Church's assistances offered to our communities in the US, Canada, Australia and Europe. Their churches were opened to our new communities, especially at the beginning of the last two decades, when in all the North American area we had only three priests, while the Coptic immigrants were

scattered all over the States. Now we have some thirty priests settled there and praying in Coptic churches, and many Coptic bishops and priests pay pastoral visits to them.

B. In Manchester, the Anglican Church bestowed upon us a church in which we now serve our liturgies.

C. In Egypt, the Anglican Church at Alexandria permitted the Coptic Church to use her church building for a time for the Coptic worship, as we had no church in that local area.

D. Also we feel the true participation of the Anglican Church on every occasion.

### 3. *The exchange of Mutual Experiences*

We all are in need of exchanging our experiences. Two years ago an Anglican bishop, a monk and a layman visited Egypt and met many leaders. They were discussing why the Coptic churches and monasteries are crowded with youth and the devoted young men are increased while the situation in Europe is different. We are in need of the academic studies of the Western Churches and seminaries especially in Patrology, while - I think - the Western Churches are in need of the deep spirituality of the Orthodox Churches. We are all in need to meet each other to exchange our experiences for the edification of the whole Church, by exercising the spirit of the Apostolic Church, not only in her faith but also in her worship and practical behavior.

### 4. *The Coptic Church and her Ecumenical Characteristic*

The Coptic Church, or the Church of Alexandria, established by St. Mark the Apostle and Evangelist, has the ecumenical aspect as one of the essential characteristics.

A. The Church of Alexandria, from the first centuries, offered missionaries to many countries, including Ethiopia, Libya, Sudan, Arabia, India and some parts of Europe.

B. The deans of the School of Alexandria had their own impact, especially through the ecumenical councils, in forming the Christian theology, in the reconciliation between philosophy and Christian faith and in defending the orthodox faith. The whole Christian world is in debt to the great Alexandrian Fathers, such as Saints Clement, Athanasius the Apostolic and Cyril.

C. The monastic movement in Christendom was started by the Coptic Fathers such as Saints Antony the Great, Pachomius, and Macarius. Many leaders in the West

and East spent many years in the deserts of Egypt to enjoy the experience of those Fathers.

We believe that every true member of the Coptic Church has to open his heart to embrace not only his brothers in Christ but also all human beings by the grace of the Holy Spirit.

*5. Dialogue between the non-Chalcedonian Orthodox Churches and the Anglican Church*

All of us are eager to attain the real and perfect unity in Jesus Christ through the oneness of the faith. We hope that a dialogue will start between the two parties through sincere love, and this will be the most fruitful result of this Anglican/Oriental Orthodox Forum, in which we have noted the attendance of the Assyrian Church as an observer.

It is clear that a bilateral dialogue can be much easier so that the meeting may include the Oriental (non-Chalcedonian) Orthodox and Anglican theologians only, because of the huge doctrinal gap between the Oriental Orthodox Churches and the Assyrian Church.

## ***THEOLOGY THROUGH ANTHOLOGY: THE COPTIC GOSPEL OF PHILIP***

**The Rev. James E. Furman**

Berlin is like a richly-patterned, highly-colored tapestry, a tapestry torn during a drastic struggle and as yet only partially restored. In both its ruin and renewal, modern Berlin offers a painfully direct comment on the cost and consequence of military adventurism and distorted nationalism. From this standpoint, there is no difference between the meaning of the glittering new buildings along the West's Kurfurstendam or the East's painstaking reconstruction of the Französischer Dom. Nonetheless, Berlin has vigor and importance in areas unrelated to either World War II or present international politics.

Berlin is a center for research and teaching centering on Egypt. For example, there are the vast and well-arranged collections of both the Bode Museum in the German Democratic Republic and the Egyptian Museum in West Berlin's Stülerbau. In terms of interest in early Christian Egypt, there is the extremely significant Berlin *arbeitskreis* ("work circle") dealing with Coptic texts. Indeed, this article grows out of personal opportunity to study with a leader of this group, Dr. Hans-Martin Schenke (Humboldt University, DDR).

I spent part of the summer of 1985 in a private seminar with Dr. Schenke. This was a memorable way to meet a gifted and gracious scholar as well as a time to grapple with the complexities of *The Gospel of Philip*. Early in his career, Dr. Schenke pioneered study of *Philip* and his system for subdividing the text into units remains the standard reference tool. He continues to emphasize *Philip* in research.

Of all the Gnostic material recovered from its hiding place near Nag Hammadi in Upper Egypt, *Philip* has the liveliest relationship to much that is still experienced and affirmed within the Christian community. This is not to say that all of *Philip's* teaching is valuable or acceptable. Rather, *Philip* helps to clarify the environment of the emerging "Great Church"; *Philip* is a strategic "coign of vantage" for purposes of comparison and contrast. Study of documents like *Philip* can be compared to interest in the "ghost towns" of the American "Old West": one is locating and mapping sites once explored, settled, enjoyed, then "mined out" and abandoned.

*Philip* is surrounded by approximations for it is curiously resistant to precision. *Philip's* dating can only be fixed within a range of probability, its text must be

reconstructed, its teaching requires interpretation. In each instance, “educated guess” is frequently the most legitimate description of the answer given.

*Philip* must be later than Valentinus on the basis of its ideas and earlier than 350 AD because of the contents of the papyri bound into its codex. Thus a span of two hundred years can accommodate a work which is probably the product of a Greek writer in Syria in the mid Second Century. Syrian origin is suggested by *Philip*’s studious interest in Syriac words, relationship to localized liturgical patterns, and contact with typically Syrian ethical styles.

The Nag Hammadi *Philip* is a Coptic document by adoption, a work whose ideas are filtered through a translator’s mind. Physically, it is an imperfect work, much scarred by lacunae on each of its thirty-six pages. In general, the lower part of each page has the greatest damage although not all sections are equally affected. This combination of linguistic factors and material problems makes the study of *Philip* unusually tantalizing.

It is even hard to describe the man behind *Philip*. Is he “author” or “editor”? Most probably, the Greek thinker whose book now exists only in Coptic guise should be called “author” but not in the ordinary sense. He has created a book as a bird creates its nest: he has selected material that seems useful and appropriate for the task at hand. The result is a book that does theology through anthology.

How is *Philip* structured? *Philip* is no *Letter to the Romans* with a closely-argued case developed in a succession of stately chapters. *Philip* is best seen “in profile”: its presentation is like a slow-motion film of a flower opening, a presentation in which the parts move together in a ballet of relationship. While it is true that it is very hard to define the nature of the linkage between the sections in *Philip*, it is also true that they flow together to such a degree that there can be frequent scholarly disagreement about which is an independent unit and which is simply a section of something else.

*Philip* could well be called a “meditation book”, a work designed to focus reflection and direct thought into pre-selected crises. It could also be seen as a devotional collection like a hymnal or prayer book which represents the traditions of a community, gathering the treasures valued and cited by a religious group.

Wesley Isenberg prefaces his translation of *Philip* with the comment that “some continuity of thought is maintained by means of an association of ideas or through catchwords” (p. 131, *The Nag Hammadi Library in English*, ed. J.M. Robinson). Isenberg’s very careful analysis of *Philip* makes it clear that the book contains several passages that were once units in their original context but have now been “cut up” and re-distributed by the “author/editor”. The temptation to put these passages back together should be resisted because the distinctive genius of *Philip* is its ability to re-create its sources, to structure its “stones” into a mosaic that is beautifully original. That is, *Philip* reflects re-arrangement but should not itself be re-arranged.



How many documents stand behind *Philip*? It is not possible to say. *Philip* may derive from a single text, a Christian Gnostic catechesis centering on the sacraments. An otherwise unknown Gnostic Gospel on the canonical pattern could be the source of at least a small part of *Philip*. Again, this can not be said definitely. In Dr. Schenke's opinion, *Philip* represents so much richness in tone and interest that a single text source seems less probable than at least two, each having a definite style and "voice". In any case, it is certain that *Philip* allows at least one revered teacher to be heard speaking quite firmly in opposition to those *he* considered "heretical".

Finally, despite—or because of—his mask and his technique of teaching through quotation, the author/editor has given *Philip* a definite personality. He uses material that is bold, dramatic, extra-ordinary. He is willing to shout at a rival and to quote another at length. He is an innovator in form who draws on a heritage in a most conservative way. He moves from pessimism to optimism, ranges from lean prose to semi-poetry. Thus, Dr. Schenke rightly speaks of the "special taste" of *Philip*, noting the frequency of paradoxes, metaphors, and analogies, a penchant for dark wording in sayings and parables which frequently comes close to nonsense yet functions as genuinely provocative challenge to conventional thinking about Gospel history, liturgical meaning, and sacramental reality.

How is an anthology summarized? *Philip's* genre makes it hard to resume the book: one is almost forced to produce a line-by-line commentary. With this problem acknowledged, an article can do no more than introduce a selection of topics that indicate some of the interest clusters in *Philip*. This discussion is restricted to examples that show why *Philip* can be categorized as a "Valentinian Gnostic work with Jewish sympathies and a strongly emphasized sacramental system centered on a rite called 'the Bridal Chamber'."

*Philip* indicates its Gnostic position quite clearly, "The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter was he who made the world. For things are not imperishable but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give" (#99).

The pessimism of this world-view is overcome by faith that individuals can go beyond the Error-Source of Creation and achieve good relationship to the hidden but true God through the attainment of wisdom.

At times, the Gnostic structure of *Philip* is set on a New Testament foundation. In such cases the modifications and re-workings define the differences between the traditions. One graphic passage in *Philip* gives a Gnostic application to I Corinthians 13 that is very instructive as well as elegant.

"Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth,

wind, and light. God's farming likewise has four elements—faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge then is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; it comes from the highest heaven; and it resides in the truth" (#115).

Valentinianism created an elaborate system of mythology that communicated basic Gnostic ideas. *Philip* often draws upon this repertoire. One example must stand for many. "The powers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished" (16a).

This is a special Valentinian "word" that presents the deadly activities of the "archons," the blind powers that over-shadow the error-world of Creation. The "Holy Spirit" is the Valentinian Achamoth, a special agent of the Highest God who dupes the Error-Source and deals with humanity in a merciful way. This is an excellent example of how *Philip* borrows orthodox words, making "the holy spirit" seem like "the Holy Spirit".

Valentinian thought often relates to Christianity in what seems to be a consciously friendly way. That is, Valentinians seem to have felt that they were not attacking Christianity, simply giving it a needed depth. *Philip* expresses this comradely attitude in its Christological material.

*Philip* states that "Christ has everything in himself, whether man or angel, or mystery, and the Father" (#20). This is the Gnostic understanding of Christ as *pleroma*, "fullness" (compare St. John 1:16, Galatians 4:4, Ephesians 4:13, Colossians 1:19, 2:9). Coupled with this New Testament appropriation is a Gnostic teaching: the "mystery" is that Christ wears a different "clothing" in each of realm in which He appears. That is, the body of the Lord is a tool used by the spiritual Jesus as a resource for his cosmic ministry.

A strongly Valentinian passage from another section of *Philip* (#26) presents the *pleroma* concept in full-dress. "Jesus took them all by stealth, for he did not reveal himself in the manner in which he was, but it was in the manner in which they would be able to see him that he revealed himself. He revealed himself to them all. He revealed himself to the great as great. He revealed himself to the small as small. He revealed himself to the angels as an angel and to men as a man. Because of this his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness".

*Philip* is not always so lyrical: its tone can be harshly rhetorical. "Those who say that the Lord died first and then rose up are in error, for he rose up first and then died. If one does not first attain the resurrection will he not die? As God lives, he would already be dead" (#21).

This passage has the genre of an extremely strong affirmation, an oath formula in which “as God lives” recalls the Old Testament “as the Lord lives” (e.g. I Samuel 14:45). “He rose up first” refers to the Jordan Baptism/Anointing in the Spirit which preceded the death on the Cross. Dr. Schenke finds no other passage in a Gnostic text that applies the pattern of Christ’s life so strongly to the believer or makes such use of Christ as a personal role model and exemplar.

*Philip* offers a Christology in which Jesus is a Gnostic faith-pioneer, the first to achieve re-birth through enlightenment (i.e. His self-acceptance as Messiah at the time of his Baptism). II Timothy 2:16 combats an earlier expression of this Gnostic doctrine of “realized resurrection”.

*Philip* accepts the “Church Christian” as a spiritual colleague, a person capable of achieving salvation: a junior partner in need of guidance but a partner nonetheless. This is indicated quite typically when *Philip* writes that “when we were Hebrews we were orphans and had only our mother, but when we became Christians we had both father and mother” (#6).

The point of this seemingly orthodox passage is that the true understanding (*gnosis*) gives access to a Father (the Highest God as an alternative to the Error-Source pictured in Genesis) in addition to a supportive “faith family” which has already been encountered (the Old Testament covenant community).

This material has much Valentinian myth and usage. “Hebrew” is the code word for “Church Christian”. “Christian” means Gnostics. “Mother” is Achamoth, the spiritual emissary of the Highest God. “Father” is what is meant by Saviour in orthodox texts.

For *Philip*, the Church Christian is no different than an Israelite until Gnostic salvation has been achieved. However, it can take place: the Church Christian can have Pentecost, can hear the words and have the experience which brings new life.

The phrase “when we were Hebrews” is intended to mark a sharp distinction between groups. “Hebrews” describes a dangerous and incomplete state of being. In his discussion of the passage, Dr. Schenke noted that *Philip* conveys a very imperative mood: brothers are being called out of a desperate situation.

*Philip* often seems comfortably Biblical, even semi-orthodox. We are normally far more conscious of points of connection than of chasms of separation. This mood is the product of a strong element of Jewish Christian teaching coupled with notable orthopraxy, a very substantial conformity to the detailed liturgical customs marking the “Great Church” in the period when *Philip*’s sources were written.

“One single name is not uttered in the world, the name which the Father gave to the Son, the name above all things: the name of the Father. For the Son would not become Father unless he wears the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it” (12a).

This enigmatic passage seems to have its starting point in the actual practices of a living Judaism (i.e. the Name of God is written down in the Hebrew scriptures but it is not spoken aloud by pious Jews). For *Philip*, as for the author of *Revelation* (e.g.

19:11-16), the Jewish Holy Name is now appropriated by Jesus: He is Lord. *Philip* implies a sacramental pattern: as with the Lord, so with us—we are destined to be bearers of the Life-giving Name through Baptism and Chrismation. These levels seem to be augmented by awareness of Philippians 2:9-11.

Dr. Schenke suggested that this passage teaches through the implications of its form. Therefore, it is important to realize that “those who have this name” are, in fact, the First and Second Persons of the Trinity. In this presentation, the Son “becomes” the Father and, in so doing, offers the believer a relationship in which this spiritual pattern of promotion can be repeated. There is almost the logical pattern of  $a = b$ ,  $b = c$ , therefore  $a = c$  (Father = Son, Son = believer, Father = believer). The goal is not to deny the real existence of a transcendent God, it is to make a poetic suggestion about the grandeur of the re-birth to be experienced by the Gnostic. In a sense, this has the effect of a high amplification of at least one saying of St. Paul: “For all who are led by the Spirit of God are sons of God” (Romans 8:14).

Material such as this evidences the richness of the theological method of *Philip's* author/editor. In the space of a few lines he has brought together the heritage of Jews, the literature of Christians, and the emphases of Gnostics (mystic adoption and secret instruction).

Among the many passages that synthesize Biblical and Gnostic elements is a difficult and fragmentary example that Dr. Schenke and I discussed at great length. Indeed, it seemed to be material that required a diagram to be fully intelligible: a most ironic comment on a “metaphysical” text.

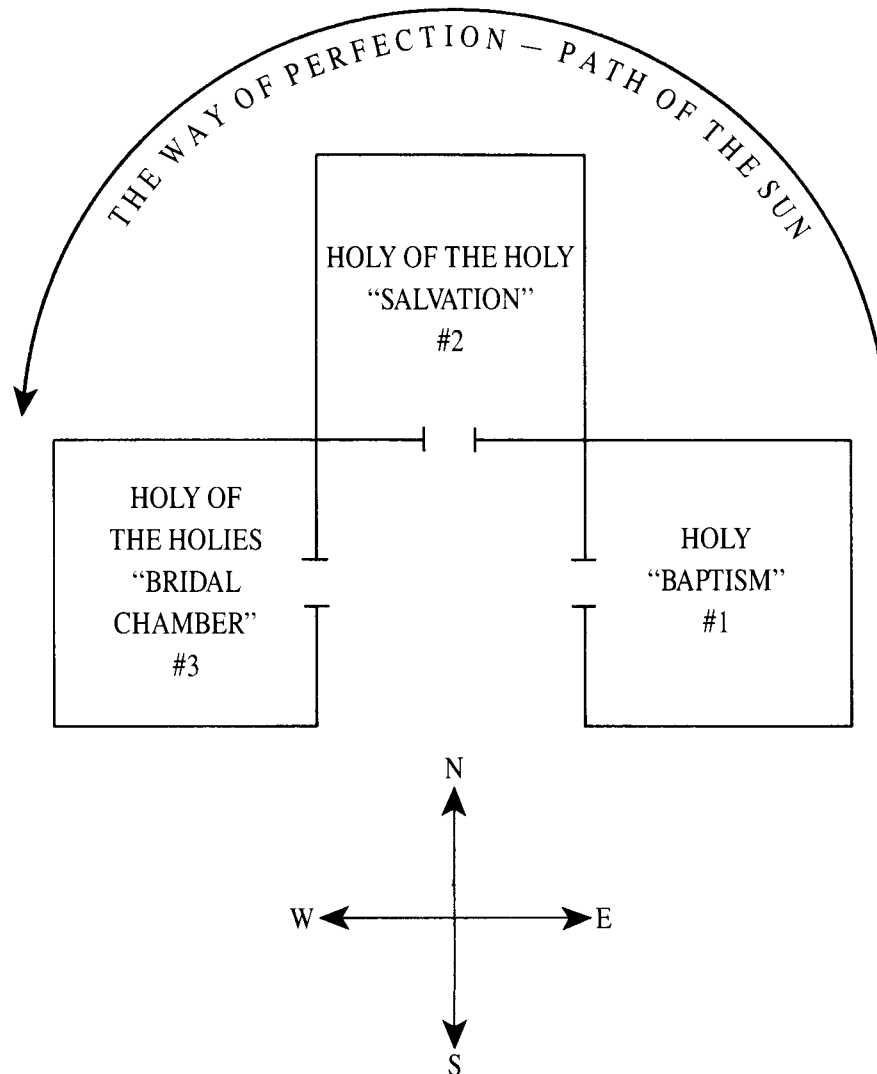
“There were three buildings specifically for sacrifice in Jerusalem. The one facing west was called ‘The Holy.’ Another facing south was called ‘the Holy of the Holy.’ The third facing east was called ‘the Holy of the Holies,’ the place where only the high priest enters. Baptism is ‘the Holy’ building. Redemption is ‘the Holy of the Holy.’ ‘The Holy of the Holies’ is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption takes place in the bridal chamber. But the bridal chamber is in that which is superior to it and the others, because you will not find anything like it. Those who are familiar with it are those who pray in ‘the Holy’ in Jerusalem awaiting the kingdom of heaven. These are called ‘the Holy of Holies’ because before the veil was rent we had no other bridal chamber except the image of the bridal chamber which is above. Because of this its veil was rent from top to bottom. For it was fitting for some from below to go upward” (#76).

This material has a direct reference to a Gospel narrative (St. Matthew 27:51) and evokes the *Letter to Hebrews* in its use of Temple imagery. However, it differs from both. The veil is given trans-historical significance as a cosmic symbol and Temple structure rather than priestly ritual is cited.

It is possible that *Philip* reflects traditions acquired from a now-lost Jewish mystical text. If so, the source could have been a meditation on *Ezekiel*. Certainly *Philip* offers a creative “faith picture” of the Temple which is no more a builder’s

blueprint than is *Ezekiel* 40 - 42. Like *Ezekiel*, *Philip* presents his Temple with a matter-of-fact tone and indicates awareness of some actual Temple procedures.

*Philip* adheres to the Old Testament tradition of treating the north as an uncanny or sinister dimension. All of his sacramental places are oriented so that none faces toward or opens to the north. While the symbolism of "the north" is generalized throughout the Old Testament (e.g. Psalm 48:4, Isaiah 14:31, Jeremiah 4:6, Joel 2:20), it is Ezekiel who developed its importance with extremely vivid eschatological language (e.g. Ezekiel 38).



The passage provides important sacramental teaching. Three sacred rites are mentioned, each assigned to its own precinct within the Temple. Baptism, *apolutrosis*, and Bridal Chamber combine to release the believer from the powers that enslave the realm of the Error-Source: the Sacramental Temple rises as a “mighty fortress” that protects the faithful from spiritual enemies. The initiate follows the path of the sun, physically identifying with the visible light that is demonstrably victorious over darkness.

“The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber” (#68). *Philip*’s seemingly most direct reference to sacraments is the focus of controversy. Does it list a number of distinct sacraments or does it assume a single ceremony with subordinate elements? Are other interpretations possible?

*Philip* is probably offering a “catalogue” of the five sacraments used in his community. However, the term “mystery” could be pointing in a somewhat different direction if one remembers that in other contexts it refers to the adaptive behaviour of the Gnostic Christ in his epiphanies in various cosmic levels. Hence, *Philip* could be indicating stages of being open to the believer as he moves through his personal “Christic cycle.” That is, the actions could be experienced over an extended period of time, a time evoking the historical/Incarnational life of Christ. Each “sacrament” would be a recapitulation of a sacred time and would incorporate the believer into an experience of the Lord.

The term “mystery” could be seen as establishing a sacramental “calendar.” The other references would point to Birth (Baptism), the Jordan River theophany (chrism), the covenant meal in preparation for the Passion (Eucharist), Crucifixion (redemption), and Resurrection (Bridal Chamber; Ephesians 2:6). This interpretation conforms to *Philip*’s belief that we can and should duplicate Christ.

“The Bridal Chamber” is a distinctive part of *Philip*’s sacramental tradition, a very Gnostic offering. As a topic, the Bridal Chamber is not introduced until after the mid-point of *Philip* but its implications are present from the beginning of the book. Indeed, *Philip*’s theology would not work if it were deprived of this mechanism for harmonizing the believer in the world with his angel partner in the spiritual realm.

As *Philip* nears its conclusion, the quotations become longer. It is in this section that the Bridal Chamber receives significant exposition in words that ring with Biblical overtones even as they peal out a Valentinian message.

“The bridal chamber, however, remains hidden. It is the holy in the holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. But the whole inferior Godhead will not flee from these places into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the Cross and under its arms. This ark will be its salvation when the flood of water surges over them. If some belong to

the order of the priesthood they will be able to go within the veil with the high priest. For this reason the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only since it would have been revealed only to those below. But it was rent from top to bottom. Those above opened to us who are below, in order that we go in to the secret of the truth. This truly is what is held in high regard since it is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore the perfect things have opened to us, together with the hidden things of truth. The holies of holies were revealed and the bridal chamber invited us in" (#125a).

In this dramatic picture of the end of the age, the veil of the Jerusalem Temple no longer hides holy reality. The Error-Source himself will receive something paralleling the blessings of the Bridal Chamber: an eternity of limited perfection, a state that one assumes would also be open to non-Gnostics as a form of salvation. It is the Bridal Chamber which stands before the Gnostic believer as an image and a promise of a larger deliverance.

Orthodox Christianity understands "the Cross" (*Stauros*) as the actual instrument of execution on Calvary. *Philip* conforms to Valentinian tradition in seeing "the Cross" as a created part of the benevolent celestial hierarchy serving the Highest God. Despite such differences, even this passage can be valued because it testifies to the fact that from very early times both orthodox and heterodox could appreciate the sacraments as very real channels of the Life-giving and renewing divine Presence. In its own eager way, *Philip* again and again joins the Great Church in affirming that the spiritual world can contact and heal our world without surrendering its purity and effectiveness. *Philip* may be Valentinian but its message is authentic: if the dead are united with Life, Life will be victorious.

"If anyone becomes a son of the bridal chamber, he will receive the light. If anyone does not receive it while he is in these places, he will not be able to receive it in the other places. He who will receive that light will not be seen, nor can he be detained. And none shall be able to torment a person like this even while he dwells in the world. And again when he leaves the world he has already received the truth in the images. The world has become the aeon, for the aeon is fullness for him. This is the way it is: it is revealed to him alone, not hidden in the darkness and the night but hidden in a perfect day and a holy light" (#127). The significance of this glowing and majestic encouragement is suggested by the words that follow, words that are the copyist's judgment on the work that he had just transcribed: "The Gospel According to Philip."

NOTE: All quotations from *Philip* are taken from the translation prepared by Wesley W. Isenberg and published in *The Nag Hammadi Library in English*, ed. J. M. Robinson (Leiden: Brill, 1977), pp. 131-151. The numbers cited after each quotation refer to Hans-Martin Schenke's division system. The Temple diagram was prepared by C. Shaugnessey.

## ***BOOK REVIEWS***

### ***Theological Dictionary of the New Testament: Abridged in One Volume.***

*Edited by Gerhard Kittel and Gerhard Friedrich. Translated and Abridged by Geoffrey W. Bromiley. Grand Rapids, Michigan (US): Wm. B. Eerdmans Publishing Company, and Exeter, Devon (UK): The Paternoster Press, 1985. Pp. 1356, Cloth, \$44.95.*

The first volume of Kittel, the *Theologisches Wörterbuch zum Neuen Testament* (TWNT) appeared in German in 1933. When G. Kittel (1888-1948) began his work on the dictionary in 1928 he believed that it could be finished, in two volumes, within three years. But it grew to nine volumes which took forty five years for publication. On his deathbed Kittel appealed to a younger colleague, G. Friedrich to take up the task of editing the dictionary. Geoffrey W. Bromiley, who is Professor of Church History and Historical Theology at Fuller Theological Seminary in Pasadena, California, undertook the monumental task of translating all nine volumes between 1963 and 1973. (Volume 10 is the index volume and has been compiled by Ronald Pitkin in 1976).

From his first volume, G. Kittel intended that the dictionary 'should not only advance research but also help the pastor in his study of Holy Scripture and pulpit ministry'. During the years of its long and arduous composition, the dictionary has proved to be an unparalleled reference and it secured for itself a solid place in biblical scholarship and in theological studies, and it has proved to be an indispensable tool for New Testament interpretation both by the experts as well as by teachers and preachers. It treats more than 2,300 theologically significant words in the New Testament written by one hundred and five scholars. The discussion of each word includes its role in secular Greek literature, its meaning in the Old Testament (both the Hebrew and the Septuagint texts), its use in Judaic sources as Philo, Josephus and rabbinical literature, its various meanings in the New Testament, and finally, where pertinent, how it was used by the early Church Fathers.

Yet the size of the dictionary (8420 pages), the technical nature of much of its material, the assumption by the authors that the reader knows both Greek and Hebrew, its price (\$299.50 now for the English translation)-all these have prohibited many Bible students from approaching it. To overcome these difficulties, this single



volume condensation of the ten volumes has been prepared by the original translator. The text has been reduced to one-sixth of the original, without reduction in the number of the words studied, nor sacrifice of any of their theological meanings. All Greek and Hebrew words have been transliterated. Footnotes and references have been excluded. At the end of each section the name of the original author and the place of the article in the unabridged set is given.

Professor Bromiley is to be congratulated on his success in providing this handy, attractive and readable volume which has put such extensive New Testament scholarship in the hands of more numerous students, pastors and teachers.

### ***The Gospel of John***

*By F. F. Bruce. Grand Rapids, Michigan. William B. Eerdmans, 1983. Pp. 425 Cloth, \$13.95.*

There are many major commentaries on the Gospel of St. John. Among the great commentaries from the patristic period we have those by St. John Chrysostom, St. Augustine and St. Cyril of Alexandria, to mention only the three that have been fully translated into English. The twentieth century brought new commentaries by Johannine scholars who varied between the extremely skeptical and those who favored a traditional approach to the Gospel. The recent enormous literature and the rich technical research have become confusing to the Bible student, and unapproachable by the general reader. (Some commentaries have exceeded thousand pages.)

In this book Professor Bruce gives in simple words, following a verse by verse interpretation, the results of modern scholarship. Through his faithfulness to the original Greek texts of the variable manuscripts, his vast historical learning, and his theological exactness, he leads the reader to a more clear and fresh understanding of this difficult and deeply spiritual Gospel.

In his interpretation, Bruce fully expounds the historical and literal sense of the Scripture. But he goes beyond this and explains the symbolical meanings of the theological words and signs peculiar to St. John's Gospel. He approaches the word of God in a traditional way of exegesis, steering away from being either too critical or too fundamental. But there are exceptions, and the reader should not take his conclusions as the last word in all cases. An example of this is the way he deals with the theme of the Bread of life in John G. Although he comments positively on the sacramental teaching of this Gospel in other places, here he dilutes the words of Christ, denying for them any direct eucharistic meaning. While so doing he misrepresents the teaching of St. Augustine who commented at length on this chapter.

With this reservation, we highly recommend the book to the reader who is searching for a modern scholarly commentary on St. John, of an average size and at a good price.

### ***Singers of the New Song***

#### ***A Mystical Interpretation of the Song of Songs.***

*By George A. Maloney, S. J. Notre Dame, Indiana: Ave Maria Press, 1985. Pp. 175. Hardcover, \$8.95. Paperback, \$4.95.*

Father George Maloney, a priest of the Russian Byzantine Rite, and founder of the John XXIII Institute for Eastern Christian Studies at Fordham University, and Contemplative Ministries in Midway City, California, adds here a new book to his numerous contemporary spiritual classics. Two of these, *Prayer of the Heart*, dealing with the spirituality of the Desert Fathers, and *Intoxicated with God*, which is a modern translation of *The Fifty Spiritual Homilies of Macarius*, were previously reviewed by the Journal (volume 2, No. 2 and volume 3, No. 3.)

In proportion to its size, no other book has gained the attention of the Bible scholars which was given to the *Song of Songs*. It has been the subject of many commentaries, both Jewish and Christian, early and modern. Commentators differed markedly in the way they treated it. The purely literal interpretation looked at it as a celebration of the fidelity and love between man and woman. Some scholars pushed for the strict allegorical interpretation, where each minute detail has a transferred meaning, and this differed with the different commentators. Others, including the present author, considered it a parable of divine love, where the book as a whole illustrates the covenant relation between God and His people. Scripture has used many metaphors to describe the relation between God and man. God is the King of His people; He is the Shepherd of His Flocks; He is also called the Judge and the Vine-dresser. However, among all the images, the favorite one used for portraying the relationship between God and His people is that of marriage love. In the Old Testament, God is the Spouse, Israel the Bride. Although this image appears in various OT books, it is fully developed in *Ezekiel* and *Hosea*. In the New Testament, Christ is the Bridegroom, the Church is the Bride, and the Kingdom of God is compared to a wedding feast. The peak of this bridal mysticism appears in the *Song of Songs*. The Jews saw in it an allegory of the love of Yahweh for His people Israel or for the Torah. The Church Fathers as early as the third century (Origen, Hippolytus) saw in it a picture of Christ espousing Himself to His bride which stands both to the Church as a whole and to the individual soul.

The last sense in interpreting the *Song of Songs* is the one used by Father Maloney in this book. It is a parable about Christ's love for the individual Christian. The author states in his introduction that he does not intend to present another biblical commentary on the *Song of Songs*. The fact is that benefiting from the great commentaries of the Fathers especially Origen and St. Gregory of Nyssa and of the medieval mystics, as well as the latest scholarship, he offers the reader a straightforward interpretation in which he nearly comments on every single verse, and in

which he follows the individual soul in the various stages of its contemplative life till its final surrender and union to the Lord.

Throughout the book, the author skillfully blends the various parts of Scripture and the Sacramental Church life in order to describe the progress of pious souls in their love of Christ.

We recommend this book as an aid for understanding the deeper meanings of the words of the *Song of Songs* and as a starting point for meditation upon its verses.

### **ORIGEN, SPIRIT AND FIRE: A THEMATIC ANTHOLOGY OF HIS WRITINGS**

*By Hans Urs von Balthasar. Translated by Robert J. Daly, S.J. Washington, DC: The Catholic University of America Press, 1984. Pp. 416+ x viii. Hardcover, \$34.95.*

'Despite a fairly strong consensus among patristic scholars that Origen might well be the greatest of all the early Christian writers, he remains relatively inaccessible for contemporary Christians. A desire to do something about this "scandal of inaccessibility" has been the motivation behind this translation.' This is how Robert Daly, Chairman of the Department of Theology at Boston College, begins his foreword for the book before us. Origen has been described by Johannes Quasten in his *Patrology* as the outstanding teacher and scholar of the early Church, a man of spotless character, encyclopaedic learning, and one of the most original thinkers the world has ever seen, underwhom the school of Alexandria reached its greatest importance. According to Eusebius and to St. Jerome, Origen wrote two thousand books. Most of these have perished, but what remains still fills volumes and includes parts of commentaries and homilies on some twenty seven books of the Bible, two great dogmatic works—*First Principles* and *Against Celsus* and a few other treatises and letters.

The renewed interest of the Christian world in Origen has only started about fifty years ago. Three theologians led the charge which eventually restored his reputation as the towering figure of early Christian spiritual and biblical theology. They are Henri de Lubac, von Balthasar and Jean Danielou.

*Origen, Spirit and Fire* appeared originally in German in 1938. More than one thousand selections from the various extant writings of the great Alexandrian are arranged in a thematic order, with a small introduction to each topic. Thanks to the author and the translator, the whole teaching of Origen can now be appreciated outside the scholarly circles, and the simple Christian can once more breathe the air of early Alexandrian spirituality.

The author divides the teaching of Origen into four main themes—*Soul, Word, Spirit and God*. He follows, in Origen's writings, the pilgrimage of the soul from her life in the world till her final union in and with God, her eternal inheritance. In *Part*

He describes the soul as related to the world, standing midway between matter and Spirit, on the one hand, and as the image of God that participates in Him on the other hand. *Part II* presents the Word of God, both as Scripture and as Flesh, coming to help man and save him from his spiritual death and his wandering in the desert. *Part III* has its main theme 'Life in the Spirit' and in it we see the soul awakening to the call of the Bridegroom and entering into the Church through Baptism, and we follow her as she develops her 'inner senses', fortified by the Sacraments and means of Grace, in order to offer herself completely with the Sacrifice of Christ. In *Part IV* we are carried up from earth to meditate on the eternal gospel and the eternal order of salvation, whose mirror and image we now behold in Scripture and Sacrament, when Christ, offering to the Father all the redeemed humanity, carries out to the full the mystery of the reconciliation of the world. God becomes then all in all.

### ***The Church***

#### ***Message of the Fathers of the Church, Volume 4.***

*By Thomas Halton. Wilmington, Delaware: Michael Glazier, 1985 Pp. 239. Paper, \$9.95, Cloth, \$15.00.*

Although the Church Fathers have not given a definition of the Church, yet its theology has been extensively described from various aspects in the Christian writings of the first five centuries. Quotations from these, with brief comments, are presented in this book. The author, Thomas Halton, is Professor of Greek and Latin at the Catholic University of America and is the Editorial Director of its Patristic series, *The Fathers of the Church* (now over 100 volumes). He is a past President of the *North American Patristic Society* and a member of the Editorial Board of the new Patristic Journal, *Second Century*. He has written and lectured widely on the Church Fathers in America and Europe.

The first two chapters of the book give the patristic understanding of the nature and purpose of the Church as seen in its various biblical images as sheepfold, house of God, mother, bride of Christ, body of Christ, and as the people of God. The function and authority of the hierarchy are discussed in Chapter III. The role of the laity is given in Chapter IV with emphasis on their equal share in the priestly, kingly and prophetic functions of Christ. Chapter V deals with the holiness of the Church and Chapter VI deals with virginity and monasticism. Chapter VII discusses the relation between the two parts of the Church - militant on earth, and triumphant in heaven. The intercessory aspect of the communion of saints is shown in the teaching of the Fathers as well as in the inscriptions from the Catacombs. Chapter VIII deals with Virgin Mary as a type of the Church and mother to and model of all believers. Though not exhaustive, the selections from the Fathers in this long chapter give an excellent account of the teaching of the early Church concerning the Mother of God.

The author is to be congratulated on presenting the subject in a masterly manner and in a simple style, including a modern and attractive translation of the quotations from the Fathers. However, since he followed the format of the Vatican II *Dogmatic Constitution on the Sacred Church*, he took a one-sided position on such thorny issues as the primacy and infallibility of the Roman Pontiff, and the Immaculate Conception. Both issues can by no means be proven from the Fathers, and opposing views are not even hinted at in the book.

### **ORTHODOX DOGMATIC THEOLOGY**

*By Protopresbyter Michael Pomazansky. Translated by Hieromonk Seraphim Rose. Platina, California: Saint Herman of Alaska Brotherhood, 1984. Pp. 413. Paper, \$20.00.*

This book on Orthodox theology, written by one of the last surviving of a Russian theological academy and translated by an American-born Orthodox monk, fills a gap in the English library and will be welcomed by Orthodox and non-Orthodox alike.

The author, Father Michael Pomazansky (1888- ), graduated from the Kiev academy in 1912, and was ordained to the priesthood in 1936. Since 1950 he has taught at Holy Trinity Seminary in Jordanville, New York. He wrote numerous articles which were later collected into two volumes in Russian, *Life, Faith and the Church* (Jordanville, 1976). His major work, *Orthodox Dogmatic Theology*, appeared in 1963 and since then has been used as the Seminary's textbook for its course in dogmatic theology.

The translator, Father Seraphim Rose (1934-1982), was born in 1934 of Protestant parents. He studied philosophy and received a Master's degree in Chinese from the University of California, Berkley. In his search for truth he followed several teachers and was captivated by Chinese philosophy and Buddhism, till in 1961 he was attracted to Orthodoxy through his contact with Father Herman (now Bishop), a monk of the Russian Orthodox Church outside Russia. Together they established a monastic settlement in northern California, the St. Herman of Alaska Brotherhood. In 1965 they began publishing *The Orthodox Word*, a magazine of traditional Orthodox teaching. The first issues were handset and printed on a hand-operated press. Father Seraphim was an ascetic of a type rare in our time. He led a simple and poor life as a stranger and a pilgrim in this world, following the life and teachings of the early Fathers. Attracted by his virtuous life, his learning and his modest smile, many visitors came to the monastery. For the last seven years of his life he had to take refuge in a hut which he built for himself on the mountainside. During his short life, Fr. Seraphim produced a great amount of writings and translations, many of which are still unpublished. He compiled the material for 100 issues of *The Orthodox Word*

and wrote on theological, patristic, biblical and other Orthodox topics. He worked hard, apparently trying to catch time, and when he died in 1982, he left for his monastery a legacy of writings which when published will serve to enrich the spiritual lives of many people.

*Orthodox Dogmatic Theology* starts with an introduction on the sources of Christian doctrine—Scripture and Tradition, including Apostolic canons, creeds of faith, ancient liturgies, decrees of ecumenical councils and writings of the Fathers. *Part I* of the book deals with God in Himself. The author here discusses the teaching of Scripture concerning the unity of God and the doctrine of Trinity. *Part II* deals with God manifest in the World and contains chapters on creation, providence, sin, salvation, the Church, sacraments, prayer and eschatology. The book is concluded with short notes on the heresies which disturbed the Church in its first millenium and on the Fathers of the early Church.

Beside the full scriptural references the author uses extensive quotations from the Fathers throughout the book.

The book has some shortcomings. One is its Western format, using the categories and systems of Western theological manuals, whereas Orthodoxy does not separate between Church life and theology and does not teach the sacraments apart from their liturgies. Also, the book accuses the 'monks of Alexandria' in the fifth century of falling into the heresy of Eutyches. Here it fails to differentiate between the teaching of the one nature of Christ (fully divine and fully human.) which the non-Chalcedonian Churches acknowledge, and the heresy of Eutyches, which originated in Constantinople and which taught that the human has been swallowed by the divine principle in Christ.

It may be easy to sit down and criticize such a great work, written over the years by the hard labor and sweat of the author, and by the tears and blood of the translator. In order to find the ideal book on Orthodox theology, I am afraid, one has to wait for years. Meanwhile, pastors and teachers in the different English-speaking Orthodox Churches should be grateful to both author and translator and to the publisher for providing them with such wealthy information and rich material in one volume.

### ***Coptologia***

***An International Journal in Coptology and Egyptology, Volume 6.***

*Edited by F.M. Ishak, Ph.D. Thunder Bay, Ontario: The Society for Coptic and Ancient Egyptian Studies. (Correspondence should be addressed to: Lakehead University, Thunder Bay, Ontario, Canada P7B 5E1. Attn. Prof. Ishak.), 1985. Pp. 140. \$8.50 (US), \$9.00 (Can.)*

Coptologists and those interested in Coptic studies will welcome this new volume of *Coptologia* which surpasses the previous ones in the diversity and depth of its ar-

ticles, as well as in its format and printing. There are two articles on Coptic music. Two papers present unpublished manuscripts: One deals with two homilies attributed to Saint Peter I of Alexandria (on the Archangel Michael and on Epiphany). The other deals with two anonymous Arabic manuscripts about the doctrines of Trinity and the divinity of Christ. Historical articles discuss Saint Pachomius, Abba Shenouda the Archimandrite, and Christian Churches in Alexandria throughout the Roman-Byzantine Age. An article (in French) addresses the Valentinian Exposition, Baptism and the Eucharist (Codex XI, 2 of the Nag Hammadi Library) The volume also includes other articles on philosophical theology, Christian Missions in the Secular Society and Saint Gregory of Nazianzus.

## 6-Year Book Review Index

*This topical index for the books reviewed in Coptic Church Review, volumes 1 to 6 is arranged for the use of individuals and groups who are interested in starting or updating their libraries. The numbers following each book refer to the volume and issue where the reader may find information about its content, author, publisher and price. An asterisk is put before the book title when it comes more than once in the index.*

### **Bible Study**

- Bromiley GW: *The International Standard Bible Encyclopedia*, 3:2, 1982
- Bromiley GW: *Kittel's Theological Dictionary of the NT, in One Volume*, 6:4, 1985
- Goppelt L: *Theology of the NT (Vol. 1 & 2)*, 3:1, 1982; 4:4, 1983
- Goppelt L: *The Typologic Interpretation of the OT in the New*, 5:2, 1984
- Hein RE: *Origen: Hamilies on Genesis and Exodus*, 4:4, 1983
- Maloney GA: *Singers of the New Song*, 6:4, 1985
- St. Cyril of Alexandria: *Commentary on Luke*, 6:1, 1985
- Bruce FF: *The Gospel of John*, 6:4, 1985
- Bruce FF: *The Pauline Circle*, 6:3, 1985
- Coleman RE: *Songs of Heaven*, 2:1, 1981
- Harrison EF: *The Apostolic Church*, 6:3, 1985

- Brown, RE: *The Churches the Apostles Left Behind*, 6:1, 1985
- Brown & Meier: *Antioch and Rome*, 5:3, 1984

### **Liturgy**

- Sts. Athanasius and Cyril Publications: *The Agpeya*, 3:3, 1982
- Coptic Orthodox Publications: *Raising of Incense*, 2:2, 1981
- Abdel-Messih ET: *Divine Liturgy of St. Basil the Great*, 4:1, 1983
- Thurian M: *The Mystery of the Eucharist*, 6:1, 1985
- OEC: *Sundays of Great Lent*, 5:4, 1984

### **Church History**

- Frend WHC: *The Rise of Christianity*, 6:2, 1985
- \*Harrison EF: *The Apostolic Church*, 6:3, 1985
- \*Brown RE: *The Churches the Apostles Left Behind*, 6:1, 1985
- \*Brown & Meier: *Antioch and Rome*, 5:3, 1984



Vol CA: *Faith and Practice in the Early Church*, 6:1, 1985  
 Clark EA: *Women in the Early Church*, 5:4, 1984  
 EI-Masri IH: *The Story of the Copts*, 1:3, 1980  
 St. Shenouda Coptic Society: *Martyrs and Martyrdom in the Coptic Church*, 6:2, 1985  
 Young FM: *From Nicaea to Chalcedon*, 5:4, 1984  
 Atiya AS: *The Copts and Christian Civilization*, 2:1, 1981

### ***Patristics***

Trigg JW: *Origen*, 5:4, 1984  
 Balthasar HU: *Origen Spirit and Fire* 6:4, 1985  
 \*Heine RE: *Origen: Homilies on Genesis and Exodus*, 4:4, 1983  
 Chitty DJ: *The Desert A City*, 1:4, 1980  
 Chitty DJ: *The Letters of Anthony the Great*, 1:4, 1980  
 Chitty DJ: *The Letters of Ammonas*, 1:4, 1980  
 Athanassakis AN: *The Life of Pachomius*, 1:1, 1980  
 Veilleux A: *Pachomian Koinonia*, 5:1, 1984  
 Ward B: *The Lives of the Desert Fathers*, 3:1, 1982  
 Bamberger J: *Evagrius Ponticus*, 3:3, 1982  
 Maloney G: *Intoxicated with God: The Fifty Spiritual Homilies of Macarius*, 3:3, 1982  
 Brock S: *The Harp of the Spirit*, 2:3, 1981  
 Winslow D: *The Dynamics of Salvation: A study in Gregory of Nazianzus*, 2:4, 1981

Christiani L: *The Story of Monica and Her Son Augustine*, 3:2, 1982  
 Smith WT: *Augustine: His Life and Thought*, 6:2, 1985  
 \*St. Cyril of Alexandria: *Commentary on Luke*, 6:1, 1985  
 \*Young FM: *From Nicaea to Chalcedon*, 5:4, 1984  
 Ramsey B: *Beginning to Read the Fathers*, 6:3, 1985  
 \*Vol CA: *Faith and Practice in the Early Church*, 6:1, 1985  
 Halton T: *The Church*, 6:4, 1985  
 \*Clark EA: *Women in the Early Church*, 5:4, 1984  
 Gorman MJ: *Abortion and the Early Church*, 4:1, 1983  
 Chadwick O: *Western Asceticism*, 1:1, 1980  
 Takla HN: *Shenouda the Archimandrite*, 2:3, 1981  
 Hackel S: *The Byzantine Saint*, 4:4, 1983  
 McGuckin P: *Symeon the New Theologian*, 3:3, 1982

### ***Theology and Doctrine***

Pomazansky M: *Orthodox Dogmatic Theology*, 6:4, 1985  
 \*Bromiley G.W.: *Kittel's Theological Dictionary of the NT*, 6:4, 1985  
 \*Goppelt L: *Theology of the NT*, 3:1, 1982; 4:4, 1983  
 \*Vol CA: *Faith and Practice in the Early Church*, 6:1, 1985  
 \*Balthazar HU: *Origen: Spirit and Fire*, 6:4, 1985  
 MacGregor G: *The Nicene Creed*, 2:3, 1981  
 \*Winslow D: *The Dynamics of Salvation*, 2:4, 1981

Malaty TY: *Tradition and  
Orthodoxy*, 1:1, 1980

Malaty TY: *St. Mary in the  
Orthodox Concept*, 1:2, 1980

\*Gorman MJ: *Abortion and the Early  
Church*, 4:1, 1983

Eerdman's Handbook to the *World  
Religions*, 3:4, 1982

### ***Spirituality***

Nouwen H: *The Way of the Heart*,  
2:2, 1981

Clarkson M: *Grace Grows Best in  
Winter*, 6:2, 1985

Iulia de Beausobre: *Creative Suffer-  
ing*, 6:2, 1985

Maloney GA: *Prayer of the Heart*,  
2:2, 1981

\*Maloney GA: *Singers of the New  
Song*; 6:4, 1985

### ***Coptic, Ethiopian and Ecumenical Studies***

\*Atiya AS: *The Copts and Christian  
Civilization*, 2:1, 1981

Lambdin TO: *Introduction to Sahidic  
Coptic*, 4:4, 1983

Smith R: *A Concise Coptic English  
Lexicon*, 4:4, 1983

\*St. Shenouda Coptic Society: *Martyrs  
and Martyrdom in the Coptic  
Church*, 6:2, 1985

Ishak FM: *Coptologia* 2:2, 1981; 3:2,  
1982; 4:4, 1983; 5:3, 1984; 6:4,  
1985

Plant R: *Architecture of the Tigre*,  
6:2, 1985

Abdel-Messih ET: *The Life and  
Miracles of Pope Kirillos VI*, 4:1,  
1983

Ledmick W: *The Durham Affair*, 6:3,  
1985

# **COPTIC CHURCH REVIEW**

## **INDEX OF VOLUME VI, 1985**

- No. 1: pp. 1-32, No. 2: pp. 33-60, No. 3: pp. 61-92, No. 4: pp. 93-132
- Main articles are indicated by **bold face** page numbers.

### **A**

The Acts of Peter and the Twelve Apostles, 22  
 St. Amoun, 40  
 Anglican, *see ecumenism*  
 St. Antony, 39  
 St. Apollo, 42  
 Apollonius, 40  
 The Apostolic Church, **89**  
 Architecture of the Tigre, **54**  
 St. Athanasius, 100  
 Augustine: His Life and Thought, **57**

### **B**

Baptism, 32  
 Bawit, 42  
 Beginning to Read the Fathers, **90**  
 Bible, *See Scripture*  
*Book Reviews*  
 Balthazar HU: *Origen: Spirit and Fire*, **118**  
 Bromiley GW: *Kittel's Theological Dictionary of the NT, in One Volume*, **115**  
 Bruce FF: *The Pauline Circle*, **89**  
 Bruce FF: *The Gospel of John*, **116**  
 Brown RE: *The Churches the Apostles Left Behind*, **27**

Clarkson M: *Grace Grows Best in Winter*, **58**  
*Cyril of Alexandria, St. Commentary on the Gospel of St. Luke*, **30**  
 Frend WHC: *The Rise of Christianity*, **55**  
 Halton T: *The Church*, **119**  
 Harrison EF: *The Apostolic Church*, **89**  
 Ishah FM: *Coptologia Vol. VI*, **121**  
 Iulia de Beausobre: *Creative Suffering*, **52**  
 Ledwick W: *The Durham Affair*, **87**  
 Maloney GA: *Singers of the New Song*, **117**  
 Plant R: *Architecture of the Tigre*, **54**  
 Pomazansky M: *Orthodox Dogmatic Theology*, **120**  
 Ramsey B: *Beginning to Read the Fathers*, **90**  
 St. Shenouda Coptic Society: *Martyrs and Martyrdom in the Coptic Church*, **56**  
 Smith WT: *Augustine: His Life and Thought*, **57**  
 Thurian M: *The Mystery of the Eucharist*, **28**  
 Vol CA: *Faith and Practice in the Early Church*, **31**

**C**

Calendar of Fasts and Feasts. *No. 4*,  
*Backcover*

Cellia, 40, 41

A Christian Reading of a Nag  
Hammadi Text, 22

Christian Unity, 4

*Church Fathers, History of: See*  
Augustine

*Church Fathers, Writings of*  
Beginning to read the Fathers, 90

The Church, 119

Tertullian on Christian Marriage, 49  
*See also*, Cyril, Origen

*Church History*

The Apostolic Church, 89

The Church the Apostles Left  
Behind, 27

The Ethiopian Orthodox Church, 32  
Faith and Practice in the Early  
Church, 31

The Rise of Christianity, 55  
*See also* Martyrs, Monasticism.

The Churches the Apostles Left  
Behind, 27

Commentary on the Gospel of Saint  
Luke, 30

Coptic Anglican Relations, 95, 103

Coptic Language, 17, 50, 56

Coptologia, 120

Copts: *See under* Coptic language,  
Coptologia, Ecumenism, Pope

Creative Suffering, 52

The Cross, 64

St. Cyril of Alexandria, 30, 98

**D**

Desert Fathers

Monastic Settlements in Fourth-  
Century Egypt, 39

*See also* Antony, Amoun,

Apollonius, Macarius,  
Pachomius, Pambo  
The Durham Affair, 87

**E**

The Ecumenical Vocation of the  
Coptic Church, 96

*Ecumenism*

Baptism and Eucharist, 32

Christian Unity, 4

Coptic Anglican Relations, 94, 103

The Ecumenical Vocation of the  
Coptic Church, 96

The Mystery of the Eucharist, 28

Ethiopian Church, 32

Eucharist, 28, 32

*See also*, Liturgy

**F**

Faith and Practice in the Early  
Church, 31

Fast, The Holy, 9

Fasting in the Writings of the Church  
Fathers, 78

**G**

Gnosticism, 22, 106

Gospel of Philip, 106

Grace Grows Best in Winter, 58

**H**

Heresy, *See under* Gnosticism,  
The Holy Fast, 9

**I****J**

Fr. Justus of St. Antony, 82

**K**

**L**

Leading to Light, **22**  
 Letters to the Editor, **50**  
*Liturgical Cycle*  
     Calendar, **No. 4: Backcover**  
     Feast of the Cross, **62, 64**  
     The Holy Fast, **9**

**M**

*St. Macarius of Alexandria*, **41**  
 Marriage, **45, 49**  
 Martyrs and Martyrdom in the  
     Coptic Church, **56**  
 Ministry in the Orthodox Church,  
     **62, 68**  
 Modern Coptic Saints, **82**  
 Monastery of St. Antony, **82, No. 3:**  
     *backcover*  
*Monasticism*  
     Fr. Justus of St. Antony, **82**  
     Monastic Settlements in  
         Fourth-Century Egypt, **39**  
 Monogamy in Christianity, **45**  
 The Mystery of the Eucharist, **28**

**N**

Nag Hammadi Library, **22, 106**  
 Nitria, **40**

**O**

Origen: Spirit and Fire, **118**

**P**

St. Pachomius, **42, 43**  
 St. Pambo, **41**  
 Passion, Meditations on, **32**  
 The Pauline Circle, **89**  
 Philip, Gospel of, **106**  
*Popes of Alexandria* (The number is  
     that of the succession from St.

Mark; for references see under the  
 name of each Patriarch.)

Athanasius (**20**)  
 Cyril I (**24**)  
 Shenouda III (**117**)  
 Priesthood, **68**

**R**

Repentance in the Song of Solomon,  
**13**  
*Rufinus*, **40**

**S**

Sacrament, *See under* Baptism,  
     Eucharist, Marriage, Priesthood  
*Saints*  
     Life of Saint Theodore the General,  
         **36**  
     Father Justus of St. Antony, **82**  
     *See also* Church Fathers, Desert  
         Fathers, Popes, Theodore  
 Scete, **41**  
*Scripture*  
     The Apostolic Church, **89**  
     The Churches the Apostles Left  
         Behind, **27**  
     Commentary on Saint Luke, **30**  
     The Gospel of John, **116**  
     Grace Grows Best in the Winter, **58**  
     The Pauline Circle, **89**  
     Singers of the New Song, **117**  
     Song of Solomon, **13**  
     Theological Dictionary of the NT,  
         **115**  
 Shenouda III, Pope, **2, 4, 45, 94, 101**  
*Spiritual Life*  
     Coping with a Gentle God, **32**  
     Creative Suffering, **52**  
     Grace Grows Best in the Winter, **58**  
     Repentance, **13**  
     *See also* Fast, Sacrament

***T***

Tertullian on Christian Marriage, **49**

St. Theodore the Oriental, 35

St. Theodore the Roman, 35

St. Theodore of Shutp, 35, **36**

***U******V******W******X******Y******Z***

## INFORMATION FOR AUTHORS

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

**Special Issues:** We are planning for special issues on:

The Coptic Orthodox Church

Saint Cyril of Alexandria

The Coptic Liturgy

We welcome scholarly and general articles on these or related subjects, as well as translations from the original languages.

**Special Sections:** Contributors to the sections of *Book Reviews* and *Currents in Coptic Church Studies* are advised to contact the editor before submitting their articles. Of the extensive new literature, we only choose for review books of lasting spiritual benefit for the reader.

**Manuscripts** are preferred to be typed double spaced (including references and footnotes)

All authors are expected to hear from us within one month of the receipt of their articles. Unpublished material is returned only if requested.

## INFORMATION FOR SUBSCRIBERS

**Subscription Price:** U.S.:\$7.00. Canada: \$10.00 (Canadian). Other countries: \$10.00 a year.

**Subscription** is for one year (four issues). Unless otherwise stated, it starts from the current issue. However, new subscribers are advised to start by the spring issue to get the full benefit of the annual index which appears at the end of the year.

**Previous Issues:** \$2.00 per copy (while a supply lasts).

**Renewals:** Early renewal is appreciated, you do not have to wait for an expiration notice. Notices are sent after you receive your last issue. Failure or delay of renewal will result in interruption or delay of the subsequent issue.

**Change of address** requires six weeks notice.

### SUBSCRIPTION AND BUSINESS ADDRESS:

*Society of Coptic Church Studies*

*P.O. Box 714*

*E. Brunswick, NJ 08816*

### EDITORIAL ADDRESS:

*Coptic Church Review*

*P.O. Box 1113*

*Lebanon, PA 17042*

# Coptic Church Review

P.O. Box 714

E. Brunswick, N.J. 08816

Please enter a one year subscription to the  
Coptic Church Review.

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

Zip Code \_\_\_\_\_

☐ New subscription, Starting Vol. \_\_\_\_\_ No. \_\_\_\_\_

☐ Renewal

☐ Gift from \_\_\_\_\_

Subscription \$7.00 per year, Single Price \$2.00



# Coptic Church Review

A Quarterly of Contemporary Patristic Studies

- The Journal that preserves and studies the values of a spirituality based on Scripture, Liturgy and early Church Fathers.
- Articles discuss in depth important themes in:
  - Bible study with emphasis on spiritual exegesis
  - Liturgic life of the Church
  - Lives of the Church Fathers and Coptic Saints
  - Ascetic and mystic spirituality
  - Reviews of recent books that deal with patristic, liturgic or Coptic studies
- No other journal can both satisfy your spiritual life and enrich your religious knowledge - a Journal you are going to enjoy and treasure as a reference for years to come.

# 1986 CALENDAR OF FASTS AND FEASTS

\* *THE SEVEN MAJOR FEASTS OF OUR LORD*

\*\* *The Seven Minor Feasts of Our Lord*

\*\*\* Feasts of Virgin Mary

\*\*\*\* Fasts

\* January 7 - *CHRISTMAS*

\*\* January 14 - *Circumcision of Our Lord*

\*\*\*\* January 17 & 18 - Paramoni (2)

\* January 19 - *EPIPHANY*

\*\* January 21 - *First Miracle of Our Lord at Cana*

\*\*\* January 29 - Dormition of Virgin Mary

\*\* February 15 - *Entrance of Our Lord into the Temple*

\*\*\*\* February 24 - Fast of Nineveh (3)

\*\*\*\* March 10 - Great Lent (55)

March 19 - Feast of the Cross

\*\*\* April 2 - Apparition of the Virgin at Zeitoun in 1968

\* April 7 - *ANNUNCIATION*

\* April 27 - *ENTRANCE OF OUR LORD INTO JERUSALEM  
(PALM SUNDAY)*

\*\* May 1 - *Holy Thursday*

\* May 4 - *EASTER*

\*\*\* May 9 - Birth of Virgin Mary

\*\* May 11 - *St. Thomas' Sunday*

\*\* June 1 - *Entrance of Our Lord into Egypt*

\* *June 12 - ASCENSION*

\* June 22 - *PENTECOST*

\*\*\*\* June 23 - Apostles' Fast (19)

July 12 - Martyrdom of St. Peter and St. Paul

\*\*\*\* August 7 - Fast of the Virgin (15)

\*\* August 19 - *Transfiguration of Our Lord*

\*\*\* August 22 - Assumption of the Body of Virgin Mary

September 11 - New Year's Day (Feast of the Martyrs)

September 27 - Feast of the Cross

\*\*\*\* November 25 - Christmas Fast (43)

\*\*\* December 12 - Presentation of Virgin Mary into the Temple