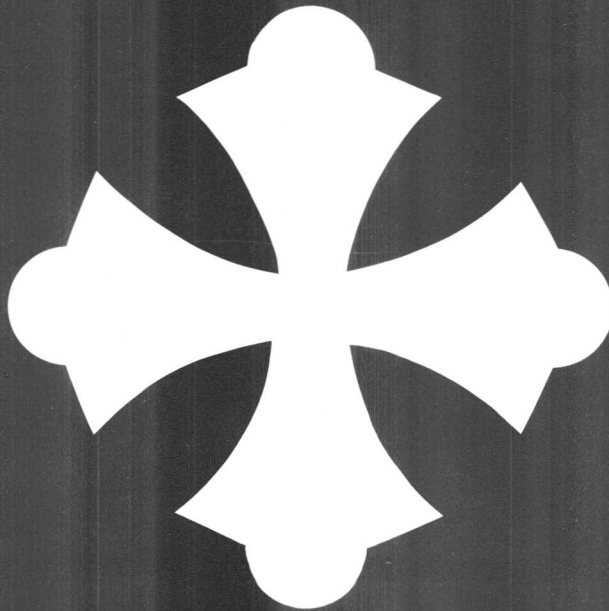


COPTIC CHURCH REVIEW

Volume 8, Number 3 Fall 1987

- *ST. CLEMENT OF ALEXANDRIA*
- *THE ECCLESIASTICAL ROLE OF THE PEOPLE*
- *CHRIST'S DEATH AND RESURRECTION IN THE GOSPEL OF BARNABAS*



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ABOUT THIS ISSUE

The first issue of this journal, eight years ago, included an article on the second century Church Father ***St. Clement of Alexandria***, which introduced him, his writings and his theology. In this issue, the *Rev. James E. Furman* examines in more detail his major extant works. Father Furman, Rector of Saint Peter's Episcopal Church at Honolulu, writes from a life-long interest and study of the history of the early Alexandrian Church. In a cover letter to the present article, he says, "I am convinced that St. Clement will be seen as much more than just a genial advisor on manners and morals as we come to understand more about Gnosticism. If Clement really is the person who refuted Gnosticism at its heart, then he must be regarded as one of the most influential and significant Church Fathers. As it is, he must be given the status of a major pioneer in many areas."

In the article, ***The Ecclesiastical Role of the People***. *Father Tadros Malaty* tries to replace the negative attitude towards the laymen in some churches by the more positive traditional attitude in which they perform a vital part in the worship and service of the Church. Father Malaty serves now as the priest of St. Mary Coptic Orthodox Church at Ottawa, Ontario.

Christ's Death and Resurrection in the Gospel of Barnabas is the fourth article in a series by *Professor Boulos A. Ayad*. This series has raised several questions concerning the real teaching of Islam and Dr. Ayad is addressing this issue in an answer to a letter we have recently received.

Editor

Cover Picture

The picture on the back cover is taken from a 10th century icon in the Hanging Church 'Mu'allakah' that portrays the Holy Virgin carrying Christ with St. John the baptist kissing His feet. The church was built in the fourth century on the Roman relics of the Fortress of Babylon and it is one of the most ancient churches in Egypt. In this church and before this same icon, the 62nd Coptic Patriarch, Abba Abraam I (976-979 AD), prayed for three days and a threatened persecution by the first Fatimid caliph Mu'izz was forestalled.

ST. CLEMENT OF ALEXANDRIA: MAKING GNOSIS SERVE ECCLESIA

The Rev. James E. Furman

A slow but intense drumbeat accompanied both the discord and the harmony of life in Second Century Alexandria. That persistent drumbeat was Christianity inviting Alexandria's Jews, Greeks, and native Egyptians to become part of a religious community expanding throughout the Mediterranean world. At Alexandria — as everywhere else — the great need was for a spokesman, someone able to express “the” Christian position. Unlike many other places where a bishop or a martyr or a wonder-worker emerged as the decisive figure, Alexandria found its initial focus in a teacher-theologian working in a “fashionable” classroom. This teacher was Titus Flavius Clemens, “Clement of Alexandria” (c. 150 - c. 215).

Clement may have been born in Athens, seems to have been an initiate of the Greek mysteries, certainly acquired the polish of the formal culture of his era. His conversion to Christianity concluded a long pilgrimage through various philosophies. As he put it, “. . . this work of mine in writing is not artfully constructed for display; but my memoranda are stored up against old age, as a remedy against forgetfulness, truly an image and outline of those vigorous and animated discourses which I was privileged to hear, and of blessed and truly remarkable men.

“Of these, the one, in Greece, an Ionic; the other in Magna Graecia; the first of these from Coele-Syria, the second from Egypt, and others in the East. The one was born in the land of Assyria, and the other a Hebrew in Palestine.

“When I came upon the last (he was the first in power), having tracked him out concealed in Egypt, I found rest. He, the true, the Sicilian bee, gathering the spoil of the flowers of the prophetic and apostolic meadow, engendered in the souls of his hearers a deathless element of knowledge”¹

Clement's beloved Christian teacher was Pantaneus, head of Alexandria's Catechetical School. The Catechetical School was the focus of most of Clement's adult life. He left it only when he left Alexandria itself during a period of severe persecution (202-203). He remained in exile until his death. The location of his final home is uncertain.

Clement never indicates that he was married or that he had a family. He does, however, devote considerable attention to a Christian standard of sexual morality

within marriage² and cites the death of children as one of life's great tragedies³. Still, this does no more than "prove" that he was an apt student of human nature. Eusebius of Caesarea (260-340) notes that Clement was a priest and that he was regarded as a holy man of great learning by his contemporaries⁴.

Clement's major predecessors (e.g. St. Justin the Martyr) were concerned to make Christianity respectable by refuting slander. This concern is present in Clement but he is beginning the larger task of connecting Christian ideas as parts of a system. He is like a pioneer explorer with a "feel" about where things are rather than a man with a precise map. We do not ask Clement for exact definitions and final rulings: we go to him for a sense of how issues emerged and for a lively method of doing theology. The warm personality conveyed in his books made Clement seem more like an engaging friend than a figure from a long-past era.

Clement's surviving writings have been described as "a storehouse of curious ancient lore, a museum of the fossil remains of the beauties and monstrosities of the world of pagan antiquity . . ." ⁵. Three of these works form a series in which the first is *Exhortation to the Greeks (Protrepticus)*. Clement gives a new twist to arguments already used for centuries to critique the "folk religion" centered on the Olympian gods. In addition to the abstraction of a single god, he insists on the immediate reality of Jesus, the life in which Life is revealed in a new and dramatic way.

The *Exhortation* begins with an attractive borrowing from Classic heritage: the Greek myth that pictures Orpheus singing and composing music, a young and beautiful creator filing mountain forests with new songs, gathering woodland creatures together as happy concert-goers. This story is used to introduce Jesus, moving from a Greek "alpha" to a scriptural "omega."

Clement makes another bow to tradition, turning to Homer for the phrase "soother of pain, calmer of wrath, producing forgetfulness of all ills"⁶. Building on this text, Clement teaches that "a beautiful, breathing instrument of music the Lord made man, after his own image"⁷. In turn, this leads to a plea grounded in both the Classics and the Scriptures: "You have, then, God's promise; you have His love: become partaker of His grace. And do not suppose the song of salvation to be new, as a vessel or a house is new. For 'before the morning star it was'; and 'in the beginning was the Word, and the Word was with God, and the Word was God.' Error seems old, but truth seems a new thing."⁸

As the *Exhortation* unfolds, Christ is emphasized as the new light that enables new vision: ethics are shown to be integral to Christian response. Biblical citations are combined with a tone of personal testimony:

. . . it was this which was signified by the dumbness of Zacharias, which waited for fruit in the person . . . of Christ, that the Word, the light of truth, by becoming the gospel, might break the mystic silence of the prophetic enigmas . . . 'For I am,' He says, 'the door,' which we who desire to understand God must discover, that He may throw heaven's gates wide

open to us . . . And I know well that He who has opened the door hitherto shut, will afterwards reveal what is within; and will show what we could not have known before, had we not entered in by Christ, through whom alone God is beheld⁹.

The *Exhortation* insists that there are obscene names for obscene gods, cruel rites for and from cruel beings. Attachment to such beings, participation in such worship, is morally destructive: “You have hated what was better, and valued what was worse, having been spectators indeed of virtue, but actors of vice”¹⁰. Philosophy is shown as no better than pagan religion: both have made matter the focus of faith. With these censures entered, Clement affirms aspects of conventional culture that are compatible with Christianity. For example, comic poets like Menander (343 - 291 B.C.) “shame you into salvation” when they observe that “No god pleases me that goes about with an old woman and enters houses carrying a trencher”¹¹.

Clement is not confronting “straw men”: he is face to face with real people and their reluctance to accept the “new” religion. “But you say it is not creditable to subvert the customs handed down to us from our fathers. And why, then, do we not still use our first nourishment, milk, to which our nurses accustomed us from the time of our birth? Why do we increase or diminish our patrimony, and not keep it exactly as we got it?”¹²

If he is a master of rhetorical irony, Clement also commands voices that include the winning sweetness of poetic serenade. “For it was not without divine care that so great a work was accomplished in so brief a space by the Lord, who, though despised as to appearance, was in reality . . . manifest deity, He that is equal to the Lord of the universe; because He was His Son, and the Word was in God, not disbelieved in by all when He was first preached, nor altogether unknown when, assuming the character of man and fashioning Himself in flesh, He enacted the drama of human salvation: for He was a true champion and fellow-champion with the creature . . . Whence He was and what He was, He showed by what He taught and exhibited, manifesting Himself as the Herald of the Covenant, the Reconciler, our Saviour, the Word, the fount of Life, the giver of peace, diffused over the whole face of the earth; by whom, so to speak, the universe has already become an ocean of blessings”¹³.

Clement offers a brief statement of a doctrine of grace, an interpretation of the work of God’s love in action. “The heavenly and truly divine love comes to men thus, when in the soul itself the spark of true goodness, kindled in the soul by the Divine Word, is able to burst forth into flame; and, what is of the highest importance, salvation runs parallel with sincere willingness — choice and life, being, so to speak, yoked together”¹⁴.

It is significant that this comment is part of a very “reasonable” work. Clement cannot allow it to be thought that turning to God, achieving true wisdom, is possible without help from God. Not only does this teaching connect Clement with St. Paul, it sets him apart from the Gnostics outside the Church. The “turning around” of

conversion is accepted: one is not trapped in “un-redeemable” categories based on intellect or matter. This point is also discussed in his *Miscellanies*¹⁵.

Clement’s second work is *The Instructor (Paedagogus)*, a guide to basic Christian practice. Orpheus is replaced by Moses, the song of Moses by the Sermon on the Mount. *The Instructor* is a skillful guide for believers who are larger in their social obligations than they are subtle in their theology; it is a quick course in Christian etiquette for those who are both *arriviste* in Alexandrian society and new to the Christian community¹⁶. *The Instructor* is not an indulgent text: it justifies interpreting Clement as a “liberal Puritan”¹⁷. “Nothing could be more mistaken than to think of Clement as a comfortable and worldly figure”¹⁸ remains an important caution.

The Instructor includes borrowings from many poets and philosophers but its basic approach is that of “Christian Stoicism”. “Nothing is so urgent in the first place as deliverance from passions and disorders . . . not to sin at all in any way . . . to keep clear of voluntary transgressions, which is characteristic of the wise man . . . not to fall into many involuntary offenses, which is peculiar to those who have been excellently trained”¹⁹. “In a word, the Christian is characterized by composure, tranquility, calmness, and peace”²⁰. Such behaviour allows us to be “assimilated to God by a participation in moral excellence”²¹. This is “to live a real life”²².

Clement reminds us that all, alike, are “children of God.” All, therefore, are in need of the mature Wisdom of the Instructor. The theme of “children” is used to carry the argument forward to a discussion of a specific child: Isaac. Clement treats Isaac as a pattern, a life that anticipates and interprets Christ Himself:

And where, then, was the door by which the Lord showed Himself? The flesh by which He was manifested. He is Isaac (for the narrative may be interpreted otherwise), who is a type of the Lord, a child as a son; for he was the son of Abraham, as Christ the Son of God, and a sacrifice as the Lord, but he was not immolated as the Lord. Isaac only bore the wood of the sacrifice, as the Lord the wood of the cross. And he laughed mystically, prophesying that the Lord should fill us with joy, who have been redeemed from corruption by the blood of the Lord. Isaac did everything but suffer, as was right, yielding the precedence in suffering to the Word. Furthermore, there is an intimation of the divinity of the Lord in His not being slain. For Jesus rose again after His burial, having suffered no harm, like Isaac released from sacrifice.²³

“But we are adult Christians, mature believers. We have been given all that we need in our Baptism.” Clement deals with arguments of this type in an early chapter of *Instructor I*. This material presents his first extended treatment of a sacrament.

Clement seems to concede to his critics. Then, there is an unwritten but profound “however.” “All is given? Yes! However, all is not yet experienced in fullness. We speak with anticipation of the feast that is prepared but not yet eaten.” Something like this analysis summarizes Clement’s approach.

Clement does not make baptism “small” in order to refute his opponents. Rather, he puts a high doctrine of the sacrament in the context of a forceful understanding of time and history. Thus he can write that:

Being baptized, we are illuminated; illuminated, we become sons; being made sons, we are made perfect; being made perfect, we are made immortal. “I,” says He, “have said that ye are gods, and all sons of the Highest.” This work is variously called grace, and illumination, and perfection, and washing: washing, by which we cleanse away our sins, grace, by which the penalties accruing to transgressions are remitted; and illumination, by which that holy light of salvation is beheld, that is, by which we see God clearly.²⁴

Such teaching is balanced by clear insistence that

. . . the end is reserved till the resurrection of those who believe; and it is not the reception of some other thing, but the obtaining of the promise previously made. For we do not say that both take place together at the same time - both the arrival at the end, and the anticipation of that arrival. For eternity and time are not the same, neither is the attempt and the final result; but both have reference to the same thing, and one and the same person is concerned in both. Faith, so to speak, is the attempt generated in time; the final result is the attainment of the promise, secured for eternity.²⁵

The baptized form a democracy in which there is but one level of citizenship. This view attacks Gnosticism on two fronts. First, it asserts that a thing of this world — water — can be a sacred instrument of a good and re-creative God. Second, it rejects any system of graded spirituality which asserts that some are more “saved” than others. As Clement puts it, “. . . instruction leads to faith, and faith with baptism is trained by the Holy Spirit. For that faith is the one universal salvation of humanity, and that there is the same equality before the righteous and loving God, and the same fellowship between Him and all, the apostle most clearly showed . . .”²⁶

In Clement’s time, many welcomed the “loving Father” of the New Testament as a merciful alternative to the “fierce tyrant” that they perceived in the Old Testament. Clement recognizes the anxious sincerity of his questioners but assures them that there is but one God shown in the entire Bible, a Lord of grace and redemption. His response is in the form of dialogue: “How then,” they say, “if the Lord loves man, and is good, is He angry and punishes?”²⁷ Clement’s answer affirms moral use of drastic measures: “For reproof is, as it were, the surgery of the passions of the soul; and the passions are, as it were, an abscess of the truth, which must be cut open by an incision of the lancet of reproof.”²⁸

“Each one of us, who sins, with his own free will chooses punishment, and the blame lies with him who chooses. God is without blame”²⁹.

“For as the mirror is not evil to an ugly man because it shows him what likeness he has; and as the physician is not evil to the sick man because he tells him of his fever — for the physician is not the cause of the fever, but only points out the fever;

— so neither is He, that reproves, ill-disposed towards him who is diseased in soul. For He does not put the transgressions on him, but only shows the sins which are there; in order to turn him away from similar practices.”³⁰

Clement also offers solid endorsement of the Jewish Scriptures as part of Christian revelation. “Now the law is ancient grace given through Moses by the Word. Wherefore also the Scripture says, ‘The law was given through Moses,’ not by Moses, but by the Word, and through Moses His servant. Wherefore it was only temporary; but eternal grace and truth were by Jesus Christ. Mark the expressions of Scripture: of the law only is it said ‘was given’; but truth being the grace of the Father, is the eternal work of the Word; and it is not said to be given, but to be by Jesus, without whom nothing was.”³¹ In other words, the link between the Christian era and that which preceded it in Israel is absolute and without contradiction.

Book I of *The Instructor* is the theoretic foundation for Book I and II. Their “code of conduct” makes no sense if one forgets that Clement’s “good manners” are simply examples of how to relate the cosmic Christ to each and every momentary situation.

Instructor II and III take the reader through a day based on the Hebrew reckoning. Thus, Clement’s pattern of advice moves from sundown and the evening meal to the following afternoon and bathing. Much that is said in these sections of *The Instructor* is typical of many times and places. However, one passage is notable for its distinctly Egyptian “local color”:

. . . those women who beautify the outside, are unawares all waste in the inner depths, as is the case with the ornaments of the Egyptians; among whom temples with their porticos and vestibules are carefully constructed, and groves and sacred fields adjoining; the halls are surrounded with many pillars; and the walls gleam with foreign stones, and there is no want of artistic painting; and the temples gleam with gold, and silver, and amber, and glitter with parti-coloured gems from India and Ethiopia; and the shrines are veiled with gold-embroidered hangings.

But if you enter the penetralia of the enclosure, and, in haste to behold something better, seek the image that is the inhabitant of the temple, and if any priest of those that offer sacrifice there, looking grave, and singing a paeon in the Egyptian tongue, remove a little of the veil to show the god, he will give you a hearty laugh at the object of worship. For the deity that is sought, to whom you have rushed, will not be found within, but a cat, or a crocodile, or a serpent of the country, or some such beast unworthy of the temple, but quite worthy of a den, a hole, or the dirt. The god of the Egyptians appears a beast rolling on a purple couch.

So those women who wear gold, occupying themselves in curling at their locks, and engaged in anointing their cheeks, painting their eyes, and dyeing their hair, and practicing the other pernicious arts of luxury, decking the covering of flesh, in truth, imitate the Egyptians, in order to attract their infatuated lovers.³²

Clement's Christian constituency was a movement in which opinions and understandings overlapped and diverged. Some Christians tended to take their religion as permission: they were free to do all because all could be forgiven. At the other extreme, there was an austerity that was almost "monastic before monasticism." This attitude was influential, leading to both the orthodoxy of Sts. Pachomius and Antony but also to various world-denying heresies.

Clement speaks to both groups. For the "libertines," he offers the guidance of the "etiquette sections" of *The Instructor*. His discussion of how a Christian ought to approach fine food is representative: ". . . gluttons surrounded with the sound of hissing frying pans and wearing their whole life away at the pestle and mortar, cling to matter like fire. More than that, they emasculate plain food, namely bread, by straining off the nourishing part of the grain so that the necessary part of the food becomes a matter of reproach to luxury . . ."

"A man like this seems to me to be all jaw and nothing else . . . We are not, then, to abstain wholly from various kinds of food, but only are not to be taken up about them. We are to partake of what is set before us as becomes a Christian, out of respect to him who invited us, by a harmless and moderate participation in the social meeting, regarding the sumptuousness of what is put on the table as a matter of indifference . . ." ³³

But what about those who are too strict? *The Instructor* addresses them during a discussion of wine:

In what manner do you think the Lord drank when He became man for our sakes? As shamelessly as we? Was it not with decorum and propriety? Was it not deliberately? For rest assured, He Himself also partook of wine; for He, too, was man. And He blessed the wine, saying, "Take, drink: this is my blood" - the blood of the vine. He figuratively calls the Word "shed for many, for the remission of sins" - the holy stream of gladness. And that he who drinks ought to observe moderation, He clearly showed by what He taught at feasts. For He did not teach affected by wine. And that it was wine which was the thing blessed, He showed again, when He said to His disciples, "I will not drink of the fruit of this vine, till I drink it with you in the kingdom of my Father." But that it was wine which was drunk by the Lord, He tells us again, when He spake concernign Himself, reproaching the Jews for their hardness of Heart: "For the Son of man," He says, "came, and they say, 'Behold a glutton and wine-bibber, a friend of publicans.'" Let this be held fast by us against those that are called En-cratices. ³⁴

Clement could be seen as a severe legalist, a codifier who offers absolute conclusions. I do not find this to be the case. First, Clement grounds his ethical system and his moral suggestions in an understanding in which the "ought" behind all behaviour is trust in a good Creator, an ever-deepening confidence in God that allows

behaviour to be “love-offering” rather than fear-filled conformity. Again, Clement provides a very important tool for modifying each and all of his “absolutes.” If he is the “Father of Christian ethics,” he is also the “Father of contextualism” for he is very definite that “the occasion, and the time, and the mode, and the intention, materially turn the balance with reference to what is useful in the view of one who is rightly instructed . . .”³⁵. Intentionally or not (and it is often difficult to be certain about Clement’s “intention”), Clement has provided a fulcrum that can topple his stern and seemingly rigid construction of behaviour patterns. Finally, there is the matter of *The Miscellanies*: is it a “more excellent way” that is intended to supersede the provisions of the earlier books? Should we consider everything in *The Instructor* as provisional and subject to the more mystical attitudes of the final book in Clement’s series? I am not sure how such questions are to be answered but I am sure that they must be raised.

If Clement’s third book were a restaurant, it would be an American smorgasbord: an enormous expanse of dishes skillfully arranged to hide delicacies behind ordinary items, fortresses of cubed jello and platoons of macaroni salad guarding the way to iced shrimp and poached salmon. That is, the sprawling and repetitious jumble of Clement’s *Miscellanies* (*Stromateis*) is no accident, no indication of clumsy inability to winnow sources or limit argument. Clement has planned this book to be what it is: a series of intense experiences heightened by the familiarity of their setting.

These comments on *The Miscellanies* are not “interpretation.” Clement calls attention to his plan with wearying regularity. As he puts it in one of his more vivid reminders.

It is a feat fit for the gardener to pluck without injury the rose that is growing among the thorns; and for the craftsman to find out the pearl buried in the oyster’s flesh. And they say that fowls have flesh of the most agreeable quality; when through not being supplied with abundance of food, they pick their sustenance with difficulty, scraping with their feet. If any one, then, speculating on what is similar, wants to arrive at the truth (that is) in the numerous Greek plausibilities, like the real face beneath masks, he will hunt it out with much pains.³⁶

Near the beginning of *The Miscellanies*, Clement refers to those “Who shout out all kinds of names and words indecorously, deceiving themselves and beguiling those who attend to them”³⁷. This is an important clue to a major concern: refutation of Gnostics and appropriation of their claim to be “the wise”.

Gnostic cleverness must have confronted Clement on many occasions. We hear the clash of intellectual sabres in a discussion that begins with evaluation of Genesis and the Creator God that it presents:

. . . the question propounded to us by the heretics is whether Adam was created perfect or imperfect. Well, if imperfect, how could the work of a perfect God - above all, that work being man - be imperfect? And if

perfect, how did he transgress the commandments? For they shall hear from us that he was not perfect in his creation, but adapted to the reception of virtue. For it is of great importance in regard to virtue to be made fit for its attainment.³⁸

Clement plays a dramatic series of tricks on his rivals. He defines their key word to his own satisfaction. "For the highest demonstration, to which we have alluded, produces intelligent faith by the adducing and opening up of the Scriptures to the souls of those who desire to learn; the result of which is knowledge (*gnosis*)"³⁹.

Then he turns to a significant passage in the New Testament:

As, then, philosophy has been brought into evil repute by pride and self-conceit, so also gnosis by false gnosis called by the same name; of which the apostle writing says, "O Timothy, keep that which is committed to thy trust, avoiding the profane and vain babblings and oppositions of science (*gnosis*) falsely so called; which some professing, have erred concerning the faith." Convicted by this utterance, the heretics reject the Epistles to Timothy. Well, then, if the Lord is the truth, and wisdom, and power of God, as in truth He is, it is shown that the real Gnostic is he that knows Him, and His Father by Him. For his sentiments are the same with him who said, "The lips of the righteous know high things."⁴⁰

Finally, he begins using the word "Gnostic" as the equivalent of "Christian":

He is the Gnostic, who is after the image and likeness of God, who imitates God as far as possible, deficient in none of the things which contribute to the likeness as far as compatible, practicing self-restraint and endurance, living righteously, reigning over the passions, bestowing of what he has as far as possible, and doing good both by word and deed.⁴¹

For Clement, there is no question of making peace with the Gnostics. As he puts it, "they differ from us in regard to first principles"⁴². Clement forces his readers to realize that Gnostics stand apart from Christians because they value "myth" over "Gospel". That is, for Gnostics the symbolic stories created by their leaders take priority over what Clement's tradition regarded as history, the record of God's decisive action "in the days of Herod, king of Judaea" or "when Pontius Pilate was governor."⁴³

The profound difference between Christian Gnostics and Gnostics is defined in a crucial passage that begins with a quotation and pushes forward to a conclusion.

Valentinian, in a homily, writes in these words: "Ye are originally immortal, and children of eternal life, and ye would have death distributed to you, that ye may spend and lavish it, and that death may die in you and by you; for when ye dissolve the world, and are not yourselves dissolved, ye have dominion over creation and all corruption." For he also, similarly with Basilides, supposes a class saved by nature, and that this different race has come hither to us from above for the abolition of death, and that the origin of death is the work of the Creator of the world. Wherefore also he so ex-

pounds that scripture, "No man shall see the face of God, and live," as if He were the cause of death.

If for the purpose of doing away with death the peculiar race has come, it is not Christ who has abolished death, unless He also is said to be of the same essence with them. And if He abolished it to this end, that it might not touch the peculiar race, it is not these, the rivals of the Creator, who breathe into the image of their intermediate spirit the life from above - in accordance with the principle of the dogma - that abolish death. But should they say that this takes place by His mother, or should they say that they, along with Christ, war against death, let them own the secret dogma that they have the hardihood to assail the divine power of the Creator, by setting to rights His creation, as if they were superior, endeavouring to save the vital image which He was not able to rescue from corruption. Then the Lord would be superior to God the Creator; for the son would never contend with the father, especially among the gods.⁴⁴

Who, then, is God the Son? Clement answers this question many times but his most memorable response is almost an epigram: "Hence the Son is said to be the Father's face, being the revealer of the Father's character to the five senses by clothing Himself with flesh."⁴⁵ This passage comments on an earlier statement:

God, then, being not a subject for demonstration, cannot be the object of science. But the Son is wisdom, and knowledge, and truth, and all else that has affinity thereto. He is also susceptible of demonstration and of description. And all the powers of the Spirit, becoming collectively one thing, terminate in the same point - that is, in the Son. But He is incapable of being declared, in respect of the idea of each one of His powers. And the Son is neither simply one thing as one thing, nor many things as parts, but one thing as all things; whence also He is all things. For He is the circle of all powers rolled and united into one unity. Wherefore the Word is called the Alpha and the Omega, of whom alone the end becomes beginning, and ends again at the original beginning without any break. Wherefore also to believe in Him, and by Him, is to become a unit, being indissolubly united in Him; and to disbelieve is to be separated, disjoined, divided.⁴⁶

From the standpoint of other times and different debates, Clement can be at least "inadequate," at worst "unorthodox." For example, he writes that ". . . the Son is, so to speak, an energy of the Father"⁴⁷ Clement's usage is that of the Jewish writer Philo (c. 20 B.C. - c. 50 A.D.) and his intention is to honor Christ, to link Him to God in the strongest way allowed by the technical theological vocabulary of his day. That the direction of Clement's teaching is that of more robust affirmations is clear from many other passages in *The Miscellanies*:

. . . the best thing in heaven, the nearer in place and purer, is an angel, the partaker of the eternal and blessed life. But the nature of the Son, which is nearest to Him who is alone the Almighty One, is the most perfect, and

most holy, and most potent, and most princely, and most kingly, and most beneficent. This is the highest excellence, which orders all things in accordance with the Father's will, and holds the helm of the universe in the best way, with unwearied and tireless power, working all things in which it operates, keeping in view its hidden designs. For from His own point of view the Son of God is never displaced; not being divided, not severed, not passing from place to place; being always everywhere, and being contained nowhere; complete mind, the complete paternal light; all eyes, seeing all things, hearing all things, knowing all things, by His power scrutinizing the powers. To Him is placed in subjection all the host of angels and gods; He, the paternal Word, exhibiting the holy administration for Him who put (all) in subjection to Him.⁴⁸

The three books of Clement's series balance inhibition against innovation, change against continuity. In form and content they are quite conventional, presenting the literary allusions and learned references expected by educated and semi-educated alike. Nonetheless, a vast array of banality becomes the means for a remarkable cultural revolution. Out of the pagan material of Classical civilization, Clement creates a spacious and well-arranged Christian world centered on Biblical history and scriptural values. In addition to this, I suggest that Clement will be seen as more and more important as scholars achieve better understanding of Gnosticism and its exact status as a rival to Christianity.

A final book should be noted. In *The Rich Man's Salvation*, Clement broke new ground, providing an extensive welcome to those with both the responsibility and the abundance of wealth and property. In a sense, it is the task of this book to say that Christians can be "good" without entering into either ascetic life or monasticism.

Clement's basic concern is stated directly:

Now the reason why salvation seems to be more difficult for the rich than for men without wealth is probably not a simple one but complex. For some, after merely listening in an offhand way to the Lord's saying that a camel shall more easily creep through a needle's eye than a rich man into the kingdom of heaven, despair of themselves, feeling that they are not destined to obtain life. So, complying with the world in everything and clinging to this present life as the only one left to them, they depart further from the heavenward way . . ."⁴⁹

He responds to this understanding by making a point about the interpretation of Biblical texts. ". . . we are clearly aware that the Saviour teaches His people nothing in a merely human way, but everything by a divine and mystical wisdom. We must not understand His words literally, but with due inquiry and intelligence we must search out and master their hidden meaning. For the sayings which appear to have been simplified by the Lord Himself to his disciples are found even now, on account

of the extraordinary degree of wisdom in them, to need not less but more attention than his dark and suggestive utterances.”⁵⁰

As he addresses the problems of his audience, Clement argues through analogy. “An instrument, if you use it with artistic skill, is a thing of art: but if you are lacking in skill, it reaps the benefit of your unmusical nature, though not itself responsible. Wealth, too, is an instrument of the same kind. You can use it rightly: it ministers to righteousness. But if one uses it wrongly, it is found to be a minister of wrong. For its nature is to minister, not to rule . . .”

“So let a man do away, not with his possessions, but rather with the passions of his soul, which do not consent to the better use of what he has; in order that, by becoming noble and good, he may be able to use these possessions also in a noble manner.”⁵¹

The Rich Man's Salvation also includes a brief passage that touches the central issue of the arguments that led up to the Council of Nicaea. Clement is stressing ethical behaviour but his insight is profoundly theological. “He therefore that aims at living the true life is bidden first to know Him whom ‘no man knows except the Son, and he to whomsoever the Son reveals Him’: and then to understand the Saviour's greatness next to Him, and the newness of His grace; because, according to the apostle, ‘the law was given through Moses, grace and truth through Jesus Christ,’ and *gifts given through a faithful slave are not equal to those bestowed by a true son*”⁵².

Clement was one who knew a wide range of Greek poetry. It is, therefore, appropriate that Christ as the foundation of his teaching is presented in a poem of his own. Translated for the Episcopal *Hymnal, 1940* by F. Bland Tucker, “Master of Eager Youth” brings together the central elements of Clement's work.

Master of eager youth, controlling, guiding
Lifting our hearts to truth,
New power providing:
Shepherd of innocence
Thou art our Confidence:
To Thee, our sure Defense,
We bring our praises.
Glorious their life who sing,
With glad thanksgiving,
True hymns to Christ the King
In all their living:
Ye who confess His Name,
Come then with hearts aflame:
Let word and life acclaim
Our Lord and Saviour.

With these words before us, Clement can be seen as one who “shared the wealth” that is the “riches of Christ.”⁵³ Indeed, it could be said of all of Clement’s teaching that it is a multi-volumed presentation of the theme that “we are God’s handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us.”⁵⁴

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THE ECCLESIASTICAL ROLE OF THE PEOPLE

Father Tadros Y. Malaty

The People (Laos)¹

The word “people” was used in the Old Testament in its wide and inclusive meaning to embrace all the congregation of believers, i.e. priests, Levites and people. They were called “the people of God” to differentiate them from the Gentile peoples. It was also used in its limited meaning of the laymen alone, without the priests or Levites.

In the early Church of Alexandria, the Greek word “Laos” was used sometimes in its inclusive sense meaning the Church of God as a whole, i.e. the clergy, monks and laymen, and other times in the limited sense meaning the laymen alone. The Alexandrian Fathers, who lived with an evangelical and ecclesiastical mind loved and honored the priesthood and experienced monasticism in their angelic life, and at the same time they looked at the laymen as the living church which is ministered by the clergy and for whom the monks, nuns and virgins pray. They did not know of any church classes. The laity is the living church; every member, man or woman, young or old, rich or poor, has a vital and effective role in worship, in practicing the pious life and in witnessing to Christ.

Laity And Priesthood

The main cause of the vitality of the Coptic Church is the true understanding of the relation between the clergy and the laity. The priesthood, in the mind of every Copt, even the child, is a spiritual fatherhood. The clergyman is not an employee who performs certain duties in an institution, but rather he is a true father; his fatherhood cannot be destroyed even by death. Therefore he does not retire from this fatherhood at any age. Through this fatherhood the believer tastes the unique fatherhood of God as well as the motherhood of the Church. Thus he is united with God and with His Church, not through fear or compulsion but through adoption and love.

Through fatherhood, the clergyman acknowledges all the believers as his own family, sharing with them all their occasions. When a child is born the priest along

with the deacons and the members of the household offer prayers of thanksgiving and praise to God (*Prayer of Washing the Babe*). After this the priest baptizes the child in a joyful atmosphere. If he becomes ill the prayers of the sacrament of anointing will be held. When he is in trouble, the Eucharist is offered on his behalf. In the event of death the whole congregation shares in the funeral service and comforts the family by participating in the prayers of the "Third" and "Fortieth" Days and other occasions.

Through this ecclesiastical concept we can elucidate the following points:

1. Priesthood, in the eyes of the Coptic Church, is a fatherhood, love and service and not an authority.² The spiritual clergyman does not indulge in the administrative affairs of the church, but rather gives himself up for his children in the Lord. He never enters into confrontation with the members of the board of deacons but lives with them as their father. They honor him and seek his advice.

2. The clergyman, in his earnest love for his people, feels as one among them who needs their prayers as much as they need his. He gains from their experience, even from the young children, and interacts with all without pride or authoritarianism.

3. The Church of Alexandria emphasizes the right of all the congregation in choosing their clergy.

4. Because of the danger of his role as a spiritual leader, the church laws are more strict and firm in disciplining the clergyman as compared to the layman.

5. In order to preserve his fatherhood in purity and without blemish, it behooves the clergyman to refrain from politics. Thus, he can practice his fatherhood with a purely spiritual mind.

The Positive Role Of The Laity

The church carried two clear models since the early apostolic era: the model of clergy and that of the laymen. However, she lived as an integral and intermingled church that does not know negativity in the life of any of her members. Truly, the bishop had his own work, so were the priests and the deacons. The laity had also a positive role in worship and in witnessing for Christ.

In the Eucharist, the laymen do not just attend worship but participate in it and have their own role. The liturgy is not a worship carried out by the priest on behalf of the people; it is rather the task of all the Church, clergy and laity, for the sanctification of the whole world. If the people just attend without participating in giving thanks and praise, asking or crying to God, the liturgy will lose its true function. Then either the people would be ignorant of their role and give up their place in the Eucharist, or the clergy would deprive the people of their right in the Eucharist, thus spoiling the life of the Church.

The people have the right of positive participation not only in worship but also in preaching and witnessing to the gospel of Christ. In the book of Acts we notice that the people who were scattered and left Jerusalem because of the persecution went about preaching the word (Acts 8:4).

The School of Alexandria emphasized the utilization of the energies of the people for the sake of the kingdom of God. St. Clement of Alexandria and Origen spoke about the “*lay priesthood*” or the “*common priesthood*”. Origen states, “Do you not know that the priesthood has been given to you, that is to say, to the whole Church of God, to the believers? Hear Peter say to the faithful, ‘But you are a chosen race, a royal priesthood, a holy nation, God’s own people’ (1 Peter 2:9). You, then, have the priesthood since you are a priestly race, and so you ought to offer to God a sacrifice of praise (cf. Heb. 13:15), a sacrifice of prayers, a sacrifice of mercy, a sacrifice of purity, a sacrifice of sanctity.”³

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THE SO-CALLED GOSPEL OF BARNABAS DENIES CHRIST'S DEATH ON THE CROSS AND HIS RESURRECTION

Boulos Ayad Ayad

Introduction

The creed in the so-called Book of Barnabas is the same as that of the Muslim belief. In this book we find that the author denied all upon which Christianity is based—the crucifixion of Christ and His resurrection. The author of the Italian manuscript believed that Jesus was not crucified but that God changed the face of Judas to be that of Jesus. Judas was arrested by the soldiers, mocked and crucified instead of Jesus, and Judas died on the cross and was buried. The Italian manuscript author also believed that the Apostles of Christ stole the body of Judas at night, believing he was Jesus. At the same time Christ ascended into heaven, but because His mother and some of His Apostles wanted to see Him, He returned to earth for three days. At the end of three days He ascended again into heaven.

This story is close to that told by the interpreters of the Koran throughout the ages, with the exception that the name of Judas, which is mentioned in the Book of Barnabas, is not mentioned in the Koran. The sentences which deny the crucifixion of Christ appear in the Koran as follows:

“And for their unbelief, and their uttering against Mary a mighty calumny, and for their saying, ‘We slew the Messiah, Jesus son of Mary, the Messenger of God’ - yet they did not slay him, neither crucified him, only a likeness of that was shown to them. Those who are at variance concerning him surely are in doubt regarding him; they have no knowledge of him, except the following of surmise; and they slew him not of a certainty - no indeed; God raised him up to him; God is All-Mighty, All-Wise.”¹

There is only one problem here—the problem of changing the face of Judas to exactly resemble the face of Jesus. All the people who saw the crucifixion believed without question that it was Jesus who was crucified. Who perpetrated this hoax? Who would fool the people in this way? Who was responsible for cheating the world? Who was responsible for deceiving the disciples? Who was responsible for this horrendous deception?

Do you believe that God changed the face of Judas to deceive the people and all the world, according to the Book of Barnabas? And according to the Muslim interpreters of the Koran? Never.

The Christians firmly believe that God, who has the Glory and who is the everlasting God, would not use such a method to deceive the world. Jesus, who is Son of God, came to bring the people of the world to God, to teach true love and good moral principles. The Christians believe the Old Testament prophecies foretold the coming of Christ and His suffering.²

From The Book Of Barnabas

The following sentences concerning the denial of the crucifixion and resurrection of Christ are from the Book of Barnabas:

Betrayal Of Jesus By Judas:

“Judas, knowing the place where Jesus was with his disciples, went to the high priest, and said: ‘If ye will give me what was promised, this night will I give into your hand Jesus whom ye seek: for he is alone with eleven companions.’

The high priest answered: ‘How much seekest thou?’

Said Judas, ‘Thirty pieces of gold.’

Then straightway the high priest counted unto him the money.”³

First Ascension Of Jesus To Heaven:

“Then God, seeing the danger of his servant, commanded Gabriel, Michael, Rafael, and Uriel, his ministers, to take Jesus out of the world.

“The holy angels came and took Jesus out by the window that looketh toward the South. They bare him and placed him in the third heaven in the company of angels blessing God for evermore.”⁴

God Changed The Face Of Judas:

“Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we believed him to be Jesus.”⁵

The Mocking Of Judas By The Soldiers:

“The soldiers took Judas and bound him, not without derision. For he truthfully denied that he was Jesus; and the soldiers, mocking him, said: ‘Sir, fear not, for we are come to make thee king of Israel, and we have bound thee because we know that thou dost refuse the kingdom.’

“Then the soldiers lost their patience, and with blows and kicks they began to flout Judas, and they led him with fury into Jerusalem.”⁶

The Trial Of Judas:

The book of Barnabas then mentions, in its false story, the details of the mocking of Judas and his trial by the Jews, by Pilate and by Herod, all assuming that he was Christ.⁷

The Crucifixion Of Judas:

“Whereupon they condemned two robbers with him to the death of the cross. So they led him to Mount Calvary, where they used to hang malefactors, and there they crucified him naked, for the greater ignominy.”

“Verily I say that the voice, the face, and the person of Judas were so like to Jesus, that his disciples and believers entirely believed that he was Jesus.”⁸

The Burial Of Judas:

“. . . but by means of Nicodemus and Joseph of Abarimathia they obtained from the governor the body of Judas to bury it. Whereupon, they took him down from the cross with such weeping as assuredly no one would believe, and buried him in the new sepulchre of Joseph; having wrapped him up in a hundred pounds of precious ointments.”⁹

Theft Of Judas Body By The Disciples:

“Those disciples who did not fear God went by night (and) stole the body of Judas and hid it, spreading a report that Jesus was risen again; whence great confusion arose.”¹⁰

Jesus' Return From Heaven:

“Wherefore Jesus prayed God that he would give him power to see his mother and his disciples. Then the merciful God commanded his four favorite angels, who are Gabriel, Michael, Rafael, and Uriel, to bear Jesus into his mother's house.”

“Jesus came, surrounded with splendor, to the room where abode Mary the Virgin with her two sisters, and Martha and Mary Magdalen, and Lazarus, and him who writeth, and John and James and Peter.”¹¹

“Then the four angels narrated to the Virgin how God had sent for Jesus, and had transformed Judas, that he might suffer the punishment to which he had sold another.”¹²

Second Ascension Of Jesus Unto Heaven:

“The third day Jesus said: ‘Go to the Mount of Olives with my mother, for there will I ascend again unto heaven, and ye will see who shall bear me up.’

“So there went all, saving twenty-five of the seventy-two disciples, who for fear had fled to Damascus.”

“Then before their eyes the four angels carried him up into heaven.”¹³

Conclusion

There is no doubt that it was Jesus who was crucified and not Judas, as the so-called Gospel of Barnabas would have us believe. The miracles which happened at that time and which continue to occur further bolster the belief that Jesus was crucified, resurrected, and ascended into heaven. If Judas had been crucified, there would have been no miracles, for Judas was a mortal man and a thief. Jesus is the Son of God who performed miracles during His lifetime and while He hung on the cross, and He continues to perform miracles. The following miracles occurred during the time of the crucifixion according to the Four Gospels:

The darkness of the land,¹⁴ the parting of the curtain of the temple,¹⁵ the earthquake,¹⁶ the raising of the dead,¹⁷ the confession of the centurion,¹⁸ blood and water coming from the body of Jesus at His crucifixion,¹⁹ and the appearance of the angel and his testimony.²⁰

The Power Of The Cross

The Christians believe in the power of the cross and its sign. Since the time of the crucifixion many miracles have occurred through the cross which was used for the crucifixion of Jesus, and through the sign of the cross. The power of Christ has given great importance to the cross and its sign,²¹ and it has become the symbol of Christians throughout the ages. If Judas had been crucified, as the so-called Gospel of Barnabas stated, no miracles would have occurred because Judas was just a man.

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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.

Main Differences Between Christianity and Islam

To the Editor,

On Wednesday evening, July 22, I saw a program on New York/New Jersey Public Television Channel 13 called Smithsonian World, described as “an exploration of Islam’s Judeo-Christian roots, principles and beliefs.” In this program, presumably approved by the Smithsonian Institute, it was stated that Islamic belief holds that Jesus of Nazareth is in fact the Messiah awaited by Islamics, who will appear at the end of the world, just as is held by Christian faith, and that therefore our beliefs are much the same. Having read Dr. Ayad’s discussion of the Koran in regard to Jesus, I am somewhat perplexed.

Laurenceville, New Jersey

Patricia Aaronson

The above letter was sent to Prof. Boulos Ayad who offers the following reply:

To the Editor:

From time to time, in order to attract converts to Islam, Muslims have stated that Islam and Christianity are much the same. There are some similarities and differences between the two religious beliefs, but the differences far outweigh the similarities.

Christians do not believe in the Prophet of Islam or in the Koran, the Holy Book of the Muslims as neither is mentioned in the Bible or the Christian or Jewish apocrypha. Christ Himself warned in the New Testament against the false prophets who would come after Him.¹ Thus, the Muslims believe that the Jews and Christians changed the Old and New Testaments to suit their beliefs.

The Christians believe, according to the New Testament, in the eternal God, His Son Jesus Christ, and the Holy Spirit,² which together are called the Holy Trinity or the Three in One. The Muslims believe only in the eternal God and the Spirit of God

as one, that Mohammed was the prophet and messenger of God,³ and that Jesus Christ was also only a prophet, not the Son of God, or God.⁴

Christians believe in the virgin birth of Christ and that He is the Son of God. Muslims share the belief in His virgin birth but believe Him to be only a prophet.⁵

The name of Jesus Christ as written in all Semitic languages is Yasou Al Massieh, or a form close to that, and is mentioned in the Koran as Al Massieh, meaning that Al Massieh⁶ (in Arabic) is the same Messiah (in English) who came to earth two thousand years ago.

Christians believe that Christ performed many miracles during His lifetime and continues to perform miracles following His death and resurrection and ascension into heaven. The Muslims believe that Jesus performed miracles while on earth, but none thereafter.

Christians believe that Jesus was crucified on the cross, buried in a tomb for three days, and rose from the grave. He appeared to many, especially His Apostles, and performed many miracles.⁷ After fifty days He ascended into heaven and continues to perform miracles. Muslims do not believe in the crucifixion and resurrection of Christ, but that another person was crucified on the cross in place of Christ⁸ and that Christ was lifted up into heaven without dying.

The Christians believe in seven sacraments: Baptism, Chrismation (Confirmation), Holy Eucharist, Penance, Holy Orders, Marriage and Unction of the Sick. The Coptic church likewise professes that the elements of bread and wine are transmuted in the Eucharist into the very Body and Blood of Jesus Christ.⁹ The Muslims do not believe any of these sacraments.

Both Christians and Muslims believe in prayer, fasting, donations, marriage, high moral standards, eternal life, and many other things. However, while both religions share some mutual beliefs, there are great differences in their concepts of these beliefs and their performance.

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Penthos: The Doctrine of Compunction in the Christian East.

By Irénée Hausherr, SJ. Translated by Anslem Hufstader, OSB. Kalamazoo, Michigan: Cistercian Publications, 1982. Pp. 202. Paperback, \$7.95.

This book, originally written in 1944 in French, was the first attempt to gather together patristic texts on *penthos* (compunction), comment on them and arrange them in a systematic way. The late Father Hausherr humbly says in the introduction, "For lack of personal experience, I propose that you listen to the teachings of the elders concerning one of the qualities most necessary to the spiritual mountain climbers." He defines *penthos*, according to the teaching of the Fathers, as the mourning for salvation that has been lost either by oneself or by others, a mourning which must be perpetual, just as we must perpetually work out our salvation. It is the deep awareness of sin and the godly sorrow which come upon the Christian when he realizes that his sins separate him from God and deprive him of His joy.

After examining the original meaning of the term *penthos*, Father Hausherr points out its main sources in the patristic tradition, starting by the Alexandrian Fathers, Clement and Origen, and then follows with the monastic writings and the Greek and Syriac writers as far as the twelfth century. Based on these writings, Father Hausherr then discusses the causes of compunction, its means, the obstacles to it and its effects.

Penthos is caused by a feeling of the loss of salvation, the certainty of death and judgement, one's daily faults, brotherly love and the love of God. The principal means for awakening and maintaining *penthos* are examination of conscience, meditation on the last things, opening one's soul to a spiritual father, psalmody, poverty and solitude. Neglect of these exercises, attachment to the goods of the world and the lack of humility are the main obstacles to *penthos*.

Why do we need compunction in the spiritual life? Tears wipe out sins, and Father Hausherr quotes many spiritual writers who spoke of the "baptism of tears." But forgiveness never dries the source of tears. *Penthos* is a whole life; it is the path to union with God.

In spite of being a scholarly work, this book offers many practical insights for anyone who takes his spiritual life seriously and wants to fulfill the second beatitude, "Blessed are those who mourn, for they shall be comforted." (Matt. 5:4).

The Fountain and the Furnace: The Way of Tears and Fire

By Maggie Ross. Mahwah, N.J.: Paulist Press, 1987. Pp. 352. Paper, \$12.95.

“May those who sow in tears reap with shouts of joy!” (Ps. 126:5). The role of tears in the spiritual life which is the theme of this book, has been largely forgotten by most people and writers on spirituality. We cannot compare this book with the classic study on the gift of tears of I. Hausherr, *Penthos*. However, Maggie Ross, an Anglican hermit who lives in California, has more to say to the Christian of the last decades of the twentieth century, and in a more comprehensible language. She combines a rare patristic knowledge with modern biblical, theological and psychological scholarship, offering all in a poetic language and a sympathetic understanding of life in contemporary world. She relies heavily on ancient Eastern Christian Fathers and her book has rich quotations from St. Ephrem, St. Isaac the Syrian and St. John Climacus, in modern translations which in the case of the first two are not easily available in America.

“If I were to write about tears,” the author says, in her introductory note, “I had to attempt to restate, as far as possible in common-sense language, what the journey into God is all about. I realize now, only at the end of writing this book, that I have undertaken a survey of spiritual theology in which the idea of *kenosis* (self-emptying) is absolutely central, and in which tears play a crucial role.”

The first three chapters of the book, form the basis for the study as they examine our human condition, our relation to God and the problem of evil as often experienced in the West today. The next three chapters describe the way of tears. The last three chapters discuss the result of entering on this way which is no less than a life of contemplation.

This is the type of book which is only appreciated by the reader who takes the time to meditate upon it. To give a taste of the material it contains we conclude this review with a few random quotations:

- At the end of all things, we are told in the Apocalypse, all tears shall cease (Rev. 7:17; 21:4). All tears pour into the river of the water of life that is healing of the nations (Rev. 22:1). Tears cannot cease until the end of time because they are mingled with Christ’s sacrifice that is offered until all is reconciled. Tears are Eucharist. (p. 213)
- Tears are the body’s participation in God’s indwelling life in the person. (p. 227)
- Tears are the renewal of baptismal covenant, the existential knowledge of vows made, cleansing of the soiled robe, purifying of sins. (p. 231)
- “Baptism washes off those evils that were previously within us, whereas the sins committed after baptism are washed away by tears. The baptism received by us as children we have all defiled, but we cleanse it anew with

our tears. If God in His love for the human race had not given us tears, those being saved would be few indeed and hard to find." (*St. John Climacus, P. 243*)

The Restless Heart: The Life and Influence of St. Augustine

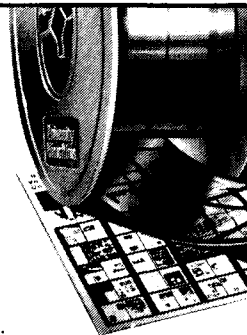
By Michael Marshal. Grand Rapids, Michigan: Wm. B. Eerdmans, 1987. Pp. 152, Cloth, \$19.95.

The author of this book, who is an Anglican bishop, has an enthusiasm for St. Augustine since 1972 when he read Peter Brown's definitive biography, *Augustine of Hippo*. He started to collect and to read the writings of the Saint and the books written about him. Then in 1985, accompanied by his assistant priest, the Rev. Charles Bewick, who is a gifted photographer, he undertook a pilgrimage in the steps of St. Augustine. They visited the African sites of Hippo, Thagaste, Tingad and Dejemila. Then they went to Italy where they visited Rome, Milan, Cassago Brianza and Florence. The pilgrimage reached its climax in the church of San Pietro Ciel D'Oro at Pavia, where the remains of the Saint are buried.

The result is this book which is the first fully illustrated life of St. Augustine in English. Together with the numerous pictures, the many colored icons, and the geographical and social description of the places visited, this popular biography is sure to attract many Christians of all denominations to this great Church Father. The publisher is to be congratulated for the excellent printing and design which make the book a valuable gift to the young generation.

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