



# ST. SHENOUDA COPTIC NEWSLETTER

Quarterly Newsletter Published by the Staff of the  
St. Shenouda Center for Coptic Studies

October, 1994

Volume 1, No. 1

## ST. SHENOUDA'S WRITINGS

(by Ashraf Hanna)

*The following text is a translation from an Arabic sermon read during lent in the Coptic Church. The Arabic text comes from a microfilm of the Paris Ms P. Arabe 4761 (CML 1592)*

...There was a man that had 3 friends, then came a messenger from the king to call upon him. And when he asked this man to go with him to meet the King, the man became baffled and confused, and said to the messenger, "I have a very dear friend whom I love very much, to an extent I cannot describe, let me go to him and ask him to come with me, because I am frightened and scared from my presence in front of the King without anyone at my side." So this man went to his friend and asked and begged him to come along, but the friend answered, "You will not get any help from me, and I

will not go with you, not even for one step." The man was shocked and told his friend, "You unfaithful friend, how can you betray me like this, I who loved you and was very keen on calling you, I who suffered the heat of the summer, the cold of the winter, the travel in the seas, and climbing the mountains to get you, and after all that, you are useless to me when I needed you the most." So when the man was rejected by his first friend, which is the money and wealth, he went to seek his second friend, his beloved family and relatives...(to be continued).

## A MANUSCRIPT COLOPHON

(by Hany Takla)

*Church History in a Biblical Manuscript:*

The Coptic Museum in Cairo has a unique 14th century Copto-Arabic manuscript in parallel columns of the Pauline and Catholic Epistles, and the Acts. Its uniqueness is not in its contents but rather in three interesting 17th century colophones. A *colophon* is an inscription at the end of a manuscript. Those colophones are written in Arabic. They contain historical information of great importance to those interested in Coptic History. The manuscript is available

in microfiche format at the Coptic Center under the Number CML 1216F. The translation of these colophones are as follows:

- (1) Anba Yuannis al-Tukhi, the 103rd patriarch, was consecrated on Sunday, 9 Baramouda, 1392 A.M. (1676 A.D.)
- (2) In 1394 A.M. (1677-8), the inflation (or famine) was great.
- (3) In the same year: it was proclaimed that two bells would be hung on the neck of the

Christians and a (single) bell on the neck of the Jews when entering the (public) baths, and that each one of the Jews and the Christians (must) dye their turbans, and not wear garments made from felt (or goukh) or wool. It was also stated that no one of the Moslems (shall) walk bare-footed or enter a mosque except (wearing) wooden-clogs (or

Qubqab), and everyone who hears the call to prayer and does not enter the mosque for prayer would be punished. It was also proclaimed that women would not wear veils, and Christian women are not to wear white clothes. And the clothing of the Christian shall be, in general, *black*.

### COPTIC LANGUAGE / LIVES OF THE SAINTS

(by Members of the Advanced Coptic Seminar)

*The following excerpt is taken from "The Martyrdom of St. Anoub", which was written in the tenth century. In this excerpt, St. Anoub's parents had recently passed away, and after having attended a sermon, the saint decided to leave his home town and journey south to the governor.*

#### From the Coptic Martyrdom of St. Anoub (Abanoub)

ΤΟΤΕ ΑΥΤΩΝ ΗΝΝ ΕΤΥΟΠ ΝΑΥ  
ΤΗΡΟΥ ΗΠΙΖΗΚΙ ΝΕΜ ΝΙΧΩΒ ΗΤΕ ΤΕΥ-  
ΒΑΚΙ ΟΥΟΖ ΑΥΤΩΝΥ ΗΧΕ ΑΠΑΝΟΥΒ ΑΥΙ  
ΣΑΒΟΛ ΗΦΡΟ ΗΠΕΥΗΙ ΑΥΦΩΡΩ ΗΠΕΥ-  
ΧΙΧ ΕΒΟΛ ΑΥΚΩΤ ΗΠΕΥΖΟ ΣΑΠΣΑ  
ΗΤΑΝΑΤΟΛΗ ΠΕΧΑΥ ΧΕ ΠΑΒΣ ΙΗΣ ΧΥΣ  
ΠΩΗΡΙ ΗΦΤ ΕΤΟΝΘ ΗΠΙΡΗΤ ΕΤΑΙΧΩ  
ΗΦΡΟ ΗΠΑΝΙ ΑΙΜΟΥΙ ΗΣΩΚ ΘΕΠ ΠΑ-  
ΖΗΤ ΤΗΡΥ ΕΚΕΒΙΜΩΙΤ ΘΑΧΩΙ ΕΦΜΩΙΤ  
ΗΠΙΖΗΓΕΜΩΝ ΕΚΕΟΥΩΡΠ ΖΑΡΟΙ ΗΠΕΚ-  
ΑΥΓΕΛΟΣ ΗΟΥΩΝΙ ΗΤΕΥΟΖΙ ΕΡΑΤΥ  
ΝΕΜΗΙ ΗΤΕΥΤΧΟΜ ΝΗΙ ΕΘΡΙΒΡΟ ΕΝΙ-  
ΒΑΖΑΝΟΣ ΗΤΕ ΠΙΔΙΚΑΣΤΗΡΙΟΝ Ω ΠΑΒΣ  
ΙΗΣ ΧΥΣ ΕΚΕΟΥΩΡΠ ΖΑΡΟΙ ΗΜΗΧΑΗΛ  
ΠΙΑΡΧΗΑΥΓΕΛΟΣ ΗΤΕΥΒΙΜΩΙΤ ΝΗΙ ΕΦ-  
ΜΑ ΗΠΙΖΗΓΕΜΩΝ ΟΥΟΖ ΗΤΕΥΤ ΝΗΙ  
ΗΦΡΟ ΗΠΙΣΑΧΙ ΕΘΡΙΣΑΧΙ ΗΠΕΚΜΕΘΗΙ  
ΗΠΕΜΕΘΟ ΗΠΙΟΥΡΩΟΥ ΝΕΜ ΝΙΖΗΓΕΜΩΝ  
ΧΕ ΦΩΚ ΠΕ ΠΙΩΟΥ ΝΕΜ ΠΕΚΙΩΤ  
ΗΑΥΑΘΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΨΑ ΕΝΕΖ  
ΑΜΗΗ

Thus he distributed all that which existed to him to the poor ones and the weak ones of his town. And he rose, namely Apanoub (and) he came out of the door of his house (and) he spread forth his hands (and) turned his face toward the side of the east. He said, "O my Lord Jesus Christ, the Son of God, who is living, in the manner which I have left the door of my house, I have followed you with all my heart. You shall guide me to the way of the Hegomen. You shall send to me your luminous angel in order that he stand up with me and strengthen me, to make me victorious over the tortures of the court of justice. O my Lord Jesus Christ, you shall send to me Michael the Archangel in order that he guide me to the place of the Hegomen and to give me the mouth of the speech to make me speak of your righteous things before the kings and the hegomen. For Thine is the glory with Your Good Father and the Holy Spirit for ever Amen."

## COPTIC MICROFILM LIBRARY (CML)

(by John Rizk)

This is a collective effort to gather and preserve on microfilm the written sources of our heritage for the purpose of promoting its study as well as those works that have dealt with it. So far the collection generated by the project includes over 182,000 microfilm frames of Coptic, Coptic-Arabic, and Arabic manuscripts. Its contents came from the libraries and museums of Egypt, Europe, and the U.S., such as the Cairo Coptic Museum, the Vatican Apostolic

Library, the Austrian National Library, the National Library of Paris, the British Library, the Oxford Bodleian Library, the John Rylands Library of Manchester, the Pierpoint Morgan Library of New York, and the Michigan University Library.

The manuscripts include: Biblical (Old & New Testament), Liturgical, Hagiographical (Lives of the Saints), Literary (Writings of the Fathers), Canon Law, History, and Coptic legal texts.

## COPTIC LIBRARY

(by John Rizk)

The Society since its inception has worked on gathering a library of all books and scholarly articles that deal with the various aspects of Coptic Studies; such as, Bible, Language, Patristics, History, Liturgy, Hagiography (Life of the Saints), and Art & Architecture. Included in the Library are most of the published catalogs of Coptic & Christian Arabic Manuscripts, as well as

many doctoral dissertations done in the field of Coptic Studies. The Library holdings are currently over 1,200 volumes plus periodicals, and articles. The oldest book in the possession of the Library is the 1828 edition of the Psalms in Boharic Coptic and Arabic printed in London for the purpose of helping the Coptic Church, which was still using manuscripts at the time.

## COMPUTERIZATION OF PRIMARY SOURCES

(by John Rizk)

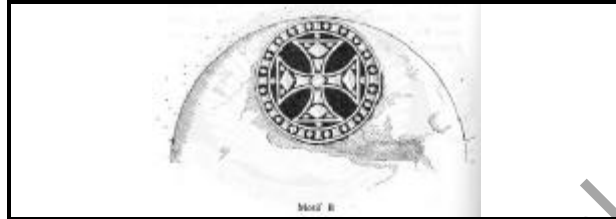
For more than 10 years, the Society has sought the aid of computers in preserving Coptic texts as well as translation of primary text sources dealing with our heritage. Our current Database includes the majority of Coptic Biblical texts in existence, as well as many hagiographic, patristic, and liturgical texts. The assistance of many members of our community is sought in order that we reach our objective of making every text that is part of the Coptic heritage

available in such form to those who need it. The Society inputs all the text on IBM-based systems. Currently, the Center is digitizing architectural designs from the Monastery of St. Shenouda, and inputting Biblical and other texts into the computer as well.

## COPTIC ART

(by John Rizk)

The following design is found in one of the niches in the Monastery of St. Shenouda. It is one of the many that were scanned and preserved by the Coptic Center. (Akermann, Philippe, *Le Décor Sculpté du Couvent Blanc*)



## VISITORS

(by John Rizk)

Approximately 50 people visited the Center during the Open House on December 4, 1993. Since then, the Center was visited by many notable people such as Dr. Nancy Thomas of the Los Angeles County Museum of Art, Dr. Jerry Pattengale of Azusa Pacific University, Dr. Scott Carroll of the Center for Christian Antiquities (the Scriptorium in Michigan), and Mr. Scott Pierre, also of the Scriptorium. The Coptic Center was also visited by the following bishops and priests:

Bp. Dioscorus  
Bp. Yustus  
Fr. Tadros Malaty  
Fr. Matthais Wahba  
Fr. Takla Azmy  
Fr. Felimon Mikhail  
Fr. Bishoy Mikhail Brownfield  
Fr. Athanasius Ragheb  
Fr. Markos Hanna

## SCHEDULE OF CLASSES

### **Coptic Manuscripts Workshop,**

7:30-9:00 p.m. Friday.

### **Coptic Language I,**

6:00-7:30 p.m. Saturday.

### **Coptic Translation,**

6:00-7:30 p.m. Sunday.

### **Coptic History (to be determined)**

### **Coptic Ecclesiastical Services (to be determined)**



# ST. SHENOUDA COPTIC NEWSLETTER

Quarterly Newsletter Published by the Staff of the  
St. Shenouda Center for Coptic Studies

January, 1995

Volume 1, No. 2

## A DIFNAR HYMN ON THE NATIVITY

(by Hany N. Takla)

The Difnar is a collection of commemorative poetic hymns in Bohairic Coptic, arranged according to the Coptic Year. Each commemoration usually has two hymns. They are labeled Adam and Batos. These labels refer to the time of the week when each is to be used. This book is mainly based on the Coptic Synaxarium which is an Arabic work, compiled sometime during the period 1175-1250 AD. This would place the Difnar compilation to sometime between the last quarter of the 13th century and the last quarter of the 14th. The text given below is that of excerpts from an Adam hymn on Nativity (Kiahk 29). It has the added feature of being acrostic or arranged according to the Coptic Alphabet. Each verse has a repetitive refrain which is written in full after the first verse and abbreviated after the succeeding verses. The manuscript, containing the text, was discovered and published in part by H.G. Evelyn White among the fragments he found in the Monastery of St. Macarius in Wadi 'N Natrun. This publication is available in the Coptic Library of the Center, "The Monasteries of the Wadi 'N Natrun, Part I - New Coptic Texts from the Monasteries of Saint Macarius" New York 1934, Reprint. 1973, pp. 7-8. The text is given here with folio numbers or identification of missing text supplied by the editor. Also the translation is modified from that given by the editor.

πΘΟϞ ΟΝ ΑΔΑΜ

Αμωιη τηρου μφοου: μιλαος ητε ηκαρ: αριθωριη: υπαιμυστηριον: ξε αυμικι παν μφτ: εβολ θεη παρθενο: αβνε σπερμα ηρωμ: ωαντερωωτ μμον: *marenhwc erof: nem niaggel oc qen pai-humnoc eyouab: nepouranion: je ouwou qen n/ et[oci mv]: nem ouhir/n/ hijen pkahi: nem ou]ma] qen nirwmi: je afi afcw] mmon*

Βηθλεεμ ητε τιουδεα: ραωι θεη ουθεδηλ: ξε ακφιρι εβολ ηθητς: ηξε φρη ητε τμεθμη: ετε ηνς πχς: πιλογοσ εταρωβιαρζ: α μαρια μασϞ: εσοι υπαρθ: *marenhwc erof: nem niaggel oc: ...*

Γραφη πιβεν ετδθουτ: ηη εταρωωρπ ηζοτοϞ: ηξε ηπρωφητς: εθε ηζιηι μπχς: αυχωκ εβολ μφοου: ηθρηη θεη βηθλεεμ: εθακι μπορωο Δαυιδ: εταρωμασϞ παν ηθητς: *marenhwc erof: nem niaggel oc: ...*

The same again "Adam"

Come all today: O peoples of the earth: behold this mystery: that unto us God is born: from the Virgin: without human seed, in order that He save us. *Let us praise Him: with the Angels, in this holy, heavenly hymn: "Glory be to God in the highest: and peace on earth: and goodwill among men": for He came and saved us.*

Bethlehem of Judea: rejoice joyfully: for it has sprung forth in it: namely the Sun of the Righteousness: who is Jesus Christ: the Word who took flesh: Mary gave birth to Him: while being a virgin. *Let us praise Him: with the Angels: ...*

Every Scripture which is written: The ones whom they foretold them: namely the prophets: concerning the coming of Christ: They are completed today: in Bethlehem: the city of the king David: He was born unto us in it. *Let us praise Him: with the Angels: ...*

ΔΑΥΙΔ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΧΩΡΕΙΝ ΝΑΝ: ΧΕ ΘΜΕΤΣΑΙΕ  
ΜΠΕΡΣΑΙ: ΟΥΕΒΟΛ ΔΕΝ ΣΙΩΝ: ΕΡΕΙ ΗΧΕ ΦΤ:  
ΔΕΝ ΟΥΩΝΔ ΕΒΟΛ: ΠΒΣ ΗΤΕ ΝΙΧΟΜ: ΔΕΝ ΟΥ-  
ΣΜΗ ΗΣΑΔΠΙΓΓΟΣ:

*marenhwc erof: nem niaggel oc: ...*

ΕΤΑΦΙ ΗΧΕ ΟΥΩΝ ΕΒΟΛ ΔΙΤΕΝ ΠΟΥΡΟ: ΧΕ ΗΤΕ  
ΤΟΙΚΟΥΜΕΝΗ ΤΗΡΣ: ΤΡΕΝΣ ΕΘΟΥΝ ΕΣΘΑΙ ΗΤΕ  
ΠΙΟΥΑΙ ΠΙΟΥΑΙ: ΨΕ ΕΒΗΘΔΕΕΜ: ΗΤΕΡΕΘΑΙ Μ-  
ΠΕΡΑΝ: ΝΕΜ ΦΡΑΝ ΗΤΕ ΠΕΡΙΩΤ:

*marenhwc erof: nem niaggel oc: ...*

David the prophet: exult with us: "The beauty of His fullness: the one from Zion: He shall come namely God: declaringly: The Lord of the powers: in a sound of trumpet.

*Let us praise Him: with the Angels: ...*

When it came namely a decree from the king: that the whole universe: be called in to be enrolled: and every one: go to Bethlehem: in order to write his name: and the name of his father.

*Let us praise Him: with the Angels: ...*

## ST. SHENOUDA'S WRITINGS (2)

(by Ashraf Hanna)

*The following text is a continuation of the translation from an Arabic sermon of St. Shenouda that began in the vol.1 no.1 issue of the newsletter. It is a sermon read during Lent in the Coptic Church. The original Arabic comes from the Paris Ms.P.Arabe 4761, preserved on microfilm in the Center Library under No. CML 1592.*

...But they (his family and relatives) also rejected him saying, "We cannot go with you as we are waiting for our messenger who is going to ask us to go with him as he did with you." So the man started blaming his mother saying, (15v) "How is it that you, my beloved mother, carried me inside of you for nine months and raised me for months and years, and now you are going to leave me alone with this messenger who accepts no bribes. And how is it that you, my beloved wife, with whom we became together one body and one soul, and you my beloved children who are the closest to my heart, would abandon me and let me go alone and make the grave my home. You, my relatives and beloved ones. How can you not be of any help when I go to stand in front of the king who called me." So as the man lost his hope in his two friends, he came to the third one with whom he had very brief relationship, and the man said to him, (16r) "My friend, I have no right to ask you anything as I have done so little to our friendship and I was always indifferent about loving you. But there is a fearful and frightening messenger that came and wants to take me to the king, and I am greatly troubled and in a big fear to stand before the king." And this third friend who represents the good deeds which the man did during his lifetime answered saying, "Do not tremble or be

fearful, I will go alongside you to the king and defend you, and all what comes upon you from hardship I will bear instead."

So, when he heard this, the man became in great sorrow and dejection, and blamed himself deeply for his shortcomings and indifference over the years in knowing this good friend and strengthening his relationship with him. And then the man asked this friend saying, "Can you let this frightening messenger (16v) go and leave me here so that I can do the best I can for you and spend my time, thoughts, and efforts to become your companion and stop caring about my other friends who are of no good, love, mercy, or help to me. Because I was in great fear, but now I am in peace and tranquillity due to your presence." And this merciful friend answered him saying, "That can never be, anyone who gets called, this messenger will not have pity, mercy, or sorrow for him, not even for a minute. So your request is out of the question, go and I will be with you."

So now my brethren who are gathered in this holy church, have you heard that nothing will do anyone good, not his money, his children, nor his family, but only your good deeds in front of God.

## SOME PRELIMINARY THOUGHTS UPON THE HISTORICAL RECONSTRUCTION OF THE PERSON OF ST. SHENOUDA

(by Maged S. Mikhail)

Whether a Copt, a philologist, or an ecclesiastical historian, one will undoubtedly come across the larger than life figure of the 'Archimandrite of the whole world'; St. Shenouda of Atri. He has long been hailed as the most prolific Coptic writer ever. However, there remains a lukewarmish tenor to his personality which makes him unpalatable for many scholars; that being his alleged violent personality (throughout this article I will be using the word "violent" loosely). One cannot help but feel a sense of disappointment upon hearing that the 'great ascetic' was a man prone to such temperament; surely nothing can be farther from the Christian ethos than such inclinations! This image of St. Shenouda as a tyrant troubles me. Being a Copt, I already have certain preconceived notions about the saint. However, my dissatisfaction with this conclusion is not due to this fact, but stems from my belief that this scholarly conclusion is too simplistic. Usually this is but a voice pleading for someone to search deeper for the underlying truth.

The charges of violent behavior, force us to make a closer examination of the personality of St. Shenouda. When we try to comprehend him, we are faced with a strange dichotomy which outlines two polar personalities; one of a tyrant who is capable of violence at the drop of a hat, and the other of a charismatic monastic shepherd. We are then left with the dilemma of trying to make sense of him given these two extremes. How can we reconcile these two views? First, I believe, we must discern the problem which, thus far, appears to be the result of an ahistorical examination of the person of St. Shenouda.

The 'great ascetic' was many things to many people; to the monks he was their apa, to the historians a Coptic monk, and to the Copts, their beloved saint. While all these aspects do play a role in the formulation of our understanding of St.

Shenouda, it is important to realize that he was 'first and foremost' an Orthodox Christian. Thus while debating whether he was a saint or a tyrant, it is important to keep in mind that the criterion we should be using in drawing any sort of conclusion is that of the ideal which he was attempting to emulate; i.e. Christ/Christianity. Whether or not he lived up to this ideal determines, in effect, his saintliness or lack thereof.

The negative charges against him stem from the notion that some of his actions were violent and that violence is evil. Still, we must now ask the obvious question; is violence, in and of itself, evil? . . . Was David wrong in killing Goliath? Was Christ wrong in using a whip to clear-out the temple? Surely a list of similar questions can be extended over several pages. However, the fact remains that such acts were, and are not condemned. As a matter of fact "we not only acquit them [the persons committing these acts] of blame, we revere them for these very things, since God praised them on their account." (Chrysostom, *On the Priesthood* 1.8) We are now left with the question; "how can we determine an act to be good or evil?"

We must realize that Christianity is indeed the religion of love and peace, however, it does allow for acts of violence as long as they do not stem from vices and they bare fruits of virtue. The great Chrysostom himself had similar notions which he expressed in his *On the Priesthood*. When commenting on deceit, the Patriarch of Constantinople stated that it was not bad or evil as long as it was not "applied with a treacherous intention" and resulted in the correction of "the faults of the spirit." (*On the Priesthood* 1.8) The point which the golden-mouthed is making concerning deceit, and I concerning the actions of St. Shenouda, is simply that no action is good or bad in and of itself but is labeled so by the use of a

complex mechanism in which the intentions of the doer are measured against the intentions and the will of God. Thus, in attempting to evaluate the life and person of St. Shenouda we must not only consider his actions but his motives as well. Consequently our major task is to discern the root of his actions; do they stem from malice, or from love? Were they those of a tyrant or of a shepherd attending to his flock by the available means?

It is still early in my investigation, however keeping in mind what I have stated concerning the tolerance of non-malicious "violence" in the Christian framework, at this early stage it appears that for the Archimandrite corporal punishment was but a means to an end. A means which did not necessarily carry the negative connotations we associate with it today. I am especially swayed by such statements from his writings as the following:

But I (Shenouda) say to you that like the Lord God had done cruel deeds in the ancient times, from the man who had become disobedient in the Paradise and from the angels who had renounced their rank and from the water of the Flood, even

to the fire that had come from the heaven upon the people of Sodom and Gomorra and from the Pharaoh and his army whom the sea had covered, even to those whom the earth had swallowed and all the others because of whom God had done cruel deeds even to the last times when the Lord of Glory, Jesus, thus also God-fearing people do cruel deeds in strifes and quarrels, and skirmishes, and reproofs, and curses, and blows, and garment-rending, and weeping, and also many words from God in the teaching of the Scriptures, wishing that others would repent . . . [Ms. I.1.b 710 trans. by Alla Elanskaya *The Literary Coptic Manuscripts in the A.S. Puskin State Fine Arts Museum in Moscow*, 299-300 .]

These have been but preliminary thoughts upon a subject which I, and hopefully others, will research in the future. It is a project whose final goal is to establish a truly historical account of the personality of the Saint. An account in which we do not judge his actions by our sense of morality but by that of his religion, time, and social setting.

## THE HOROLOGION (AGBEYA) OF THE COPTIC ORTHODOX CHURCH (by John Rizk)

The Horologion, commonly known as the Agbeya, is the book that contains the seven canonical hours of the Coptic Orthodox Church. The term *Agbeya* comes from the Coptic word 'ⲁⲃⲉⲏ' which means *hour*. Beginning in the 4th century, the Agbeya was recited by monks only; it was not until much later that it was adopted into the Church, and eventually utilized on a personal basis.

### *The Seven Canonical Hours*

- a. The first hour (6 a.m.), or *dawn*, is concerned with praising God, and giving Him thanks for a safe arrival to the new morning.
- b. In the third hour (9 a.m.), or *terce*, the Church primarily remembers the Pentecost, when our Lord sent to His disciples the Holy Spirit.

- c. The sixth hour (12 p.m.), or *sext*, deals primarily with one essential event, the Crucifixion of our Lord Jesus Christ.
- d. The ninth hour (3 p.m.), or *none*, commemorates the death of our Saviour Jesus Christ on the cross.
- e. In the eleventh hour (5 p.m.), or *vespers*, the prayers to our Lord express gratitude for passing the day in peace, and offer repentance for sins committed in that day.
- f. In the twelfth hour (6 p.m.), or *compline*, the faithful ask the Lord to pass the night in peace and keep all evil away, and also to forgive our sins for that day.
- g. The Midnight office consists of three watches:



- The first watch deals with the preparation for Christ's second coming.
- The second watch emphasizes the necessity of repentance.
- The third watch is concerned with "watching" and "praying".

#### *The Prayer of the Veil*

This office was prayed between the twelfth and midnight hour. It was originally not prescribed, but actually recited by some of the monks in the Monasteries of Wadi 'n Natrun. The term *veil*, meaning *covering*, was used to symbolize the night which covers the earth. (Burmester, O.H.E., "*The Canonical Hours of the Coptic Church*", 98)

#### *The Structure of the Agbeya*

In the final form of the Agbeya, each hour consists of the following:

- *Prayer of Thanksgiving*

- *Psalm 50*
- *Psalms*, selected number of, (usually twelve and in sequential order).
- *Gospel reading*
- *Troparia*: Usually consists of a set of two prayers addressing our Lord, while offering Him glorification and asking for forgiveness. The context of the Troparia in each hour is usually concerning events that took place in that specific hour. In some hours there are two sets of troparia each followed by a *theotokia*.
- *Theotokia*: A hymn praising St. Mary, the Theotokos, while asking for her intercession on our behalf.
- *Kurie el e/con* (Lord have mercy): To be chanted 41 or 50 times.
- *Absolution*
- *Conclusion*

### A VISIT FROM A CHRISTIAN SCHOLAR

(by Rami Christophi)

On Friday November 4, 1994, Dr. Scott Carroll, upon an invitation from the Society, conducted a presentation at St. Mary Coptic Orthodox Church. The presentation was commenced by an introduction of Dr. Carroll by Mr. Hany Takla of St. Shenouda Coptic Society.

He introduced his work by telling the audience that the inspiration for his work is our Lord Jesus Christ. Then, Dr. Carroll discussed the Scriptorium's unique collection of early Christian artifacts. Among those were the following:

- 1300 cuneiform clay tablets, literary and documentary.
- 3500 papyri: over 1000 in Coptic, over 1500 in Greek, and the remainder in Arabic.
- Sahidic parchments (4th-9th cent.), or *manuscripts on leather* of Biblical, patristic, liturgical, hagiographic, documentary, and apocryphal material.

- Greek and Armenian illuminated.
- Hebrew and Sumerian scrolls.
- Guttenburg Bibles
- First printed edition of the King James Bible as well as those of the Greek Bible.

He then showed slides for the site of his upcoming excavation of St. John the Short Monastery, which was abandoned in the 15th century. It is located in Wadi 'n Natroun next to St. Bishoy Monastery. There were approximately 200 structures buried under the sand, one of which was a large church. The location of the structures was identified because of the sand dunes formation and the broken pottery vessels scattered in the sand. Next to the Monastery grounds is a cemetery where it is believed that a large number of monks are buried.

The biggest problems that Dr. Carroll faces are from the farmers on the outskirts of the

property. The farmers have encroached onto the property and cultivated on top of the structures and some even ride their tractors on top of the dunes which may destroy the underlying domes.

He plans to start work in the winter of 1995, and hopefully continue for several seasons. Dr.

Carroll also hopes to build a museum for the Coptic artifacts found there

All in all, the presentation was very educational and inspiring to the Coptic community in Southern California, especially the large number of youth that attended.

## NEWS

### 1. Coptic Microfilm Library (CML)

Our acquisition of microfilms of Coptic manuscripts has continued during the first quarter of our fiscal year. We are awaiting the arrival of microfilms of 21 Coptic and Arabic manuscripts from Oxford as well as 17 Coptic and mostly Arabic manuscripts from the Mingana Collection through IDC of Leiden. Also we have 8 Coptic codices on order from The Cambridge University Library. This group includes several fragments from St. Shenouda Monastery collection. More acquisitions from the Vatican, Paris, London, Manchester(?), as well as Oxford are being planned for later in the year.

### 2. Coptic Library

Several volumes of Coptic and Arabic texts and studies are on order from Louvain. Later this year, we will make available at the Center our extensive collection of Articles and Offprints dealing with the various branches of Coptic Studies.

### 3. Slides/Photo Collection

This year we came in contact with Mr. Paul Kuiper of Hood River Oregon. He studied photography under the famous Ansel Adams. He informed us that he had a collection of color slides that he took of Coptic sites and events in 1971. We are in the process of purchasing a copy of the slides as well as an electronically-stored copy on computer CDs. Please contact us as soon as you can if you are interested in having a copy. This will cut down the production costs of course. The collection of

slides for the sites is roughly 500 slides, including 100 slides on the 6th century monastery of St. Simeon in Aswan. We are also working with him on producing some of these images on Greeting cards. Samples of these are already available at the Center.

### 4. Computerization in the Center

Computer work is an essential part of our activities. Currently, the Coptic Bible is being actively worked on. Several volumes in that series, of the New Testament, are in the late text preparation stages. They include parallel columns of Bohairic, Sahidic, Greek, and King James versions. We were hoping that by this time a computer network would be installed at the Center, however it was not to be yet. However, we upgraded the main PC by adding a CD drive and more RAM memory.

### 5. The Sixth International Congress of Coptic Studies

The International Association of Coptic Studies (IACS), in their latest newsletter, set the date for the upcoming Coptic Congress. It will be held in Munster, Germany, during the period of July 20 through the 26th. The early announcement was a call for Papers to be presented by the IACS members. The Congress deals with all branches of Coptic Studies. Several members of the Society are planning to present papers during the Congress. The papers will cover subjects like History, Liturgy and Hagiography. We hope that many more of our youths will give this some serious consideration. The Society is ready to assist anyone with subject

selection as well as research material to facilitate their active participation in the Congress. More details will be provided in the future.

### **6. St. Shenouda Coptic Symposium**

In September '94, we made an informal proposal to Prof. Samir Khalil to come to the US in late August or early September of 1995 to participate in a conference of Coptic Studies that we are planning in preparation for the Coptic Congress. His answer was favorable. So barring any unforeseen delays we will, God's willing, go ahead with organizing it. It will be located in Los Angeles and will cover all branches of Coptic Studies, including Christian Arabic literature of the Copts.

### **7. Coptic Classes at University of California Los Angeles (UCLA)**

UCLA is currently offering an 8-unit course in Coptic (Sahidic). We were informed by the Instructor, Prof. Antonio Loprieno that all interested Copts are welcome. This is a great opportunity to get a taste of scholastic Coptic. The course will run from Jan. 95 through March 95. Moreover, he is ready to work with any Copt that decides that he/she wants to pursue Coptic Studies as a major or a minor by tailoring an appropriate curriculum. This would apply for Graduate as well as Undergraduate students. There are several Copts enrolled at UCLA that registered for the class, as well as other students in the Center that will be auditing it. Also, at least one perspective graduate student in History will hopefully be able to take up Prof. Loprieno's offer in the next school year.

### **8. Coptic Scholarship Fund**

With the growing interest in pursuing Coptic Studies academically, the Society is looking into establishing a scholarship fund to help in part as well as encourage such aspiration by our youth. The matter is being studied now to establish rules and

guidelines for establishing such scholarships. Our limitation of course will be a financial one!

### **9. Cataloging of Coptic Manuscripts at the Oxford Bodleian Library**

In October '94, the Society submitted an application to the Oxford Bodleian Library for permission to catalog the Coptic manuscripts in their possessions. Such manuscripts are truly in need of a comprehensive catalog to facilitate their use by scholars and all who are interested in Coptic Studies. The request was made in the name of Hany N. Takla, the Society's president. Currently, the Library is reviewing our proposal which included the president's CV and samples of his publications in the field of Coptic Studies. The reply may take a few months, but we are hopeful of a favorable one.

### **10. Publications**

In your hands right now is the second issue of the St. Shenouda Coptic Newsletter. We have committed ourselves to its quarterly appearance in October, January, April, and July. We are also working on resurrecting the Annual Bulletin, which came out ten years ago with a special issue on the Martyrs and Martyrdom of the Coptic Church. With the level of activities at the Center it became essential to publish the Bulletin again. We invite all those interested in Coptic Studies to contribute their work to us by July 1995, to allow for publication by October. A style guide for authors will be furnished upon request from the Society.

The Coptic Bohairic Dictionary is finally in the late stage of preparation. All the Bohairic entries were recorded, subentries were cross-referenced, and the entries referenced to Crum's Dictionary. We still need to do some work on the Greek-Loan words, which no single published work has treated adequately so far. An abridged edition of it was prepared electronically by Dr. Maged S. Mikhail of Encino, CA. We hope this will be made available soon. Also during the span of this fiscal

year (ending September) we are planning to publish a Grammar Book of Bohairic Coptic, based on the classes taught at the Center. All of course are dependent on God's will and man's willing effort. The first is always there but the second is not as readily available.

### 11. Classes

The Society is conducting its usual Introductory Bohairic class, which has approximately seven participants. This in addition to the Coptic Translation class and the Manuscripts

Workshop. The times for these classes are Sat. 6-7:30 p.m. for the Introductory Bohairic, Sun. 6-7:30 p.m. for the Translation, and Fri. 7:30-9 p.m. for the Workshop. All the classes are offered at the Center. Also, two of the Center's staff members have taught similar introductory classes in their local churches.

The Society also offered a 2-hour special seminar on the subject of how to use the manuscripts in research. This was held on November 13, 1994 from 4-6 p.m. As a result of this, 6 different projects, dealing with manuscripts, were inaugurated. Hopefully you will see some of the fruits of these projects in the upcoming issues.

St. Shenouda Coptic Newsletter



# ST. SHENOUDA COPTIC NEWSLETTER

Quarterly Newsletter Published by the Staff of the  
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1494 S. Robertson Blvd., Ste. 204, LA, CA 90035

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## COPTIC LANGUAGE / LIVES OF THE SAINTS

(by Peter Mankarious)

*After finishing his prayer, from the previous excerpt (vol.1, no.1), St. Anoub journeyed southward until he came to Djemnouti (Samanud). There he found the churches destroyed and temples for idol-worshipping erected. He heard people scorning our Lord Jesus and the Christians. He requested the name of the Hegemon of the town and rested until night. When night came, while he was praying to God for help, Archangel Michael appeared to him. He told him how he would be tortured, but not to fear for he would be strengthened in his struggle. He bid the saint peace and went up to the heavens.*

*In the following passage, St. Anoub encounters Lucias the Hegemon and informs him that he will not worship his polluted gods.*

### From the Coptic Martyrdom of St. Anoub (Abanoub) (2)

ετα πιοϋωμινι δε ψαι αϋτωνη ηνε  
πιϋουμενριτϋ απα ανουβ αϋϋε παϋ  
εψμα απιρηγεμων αϋϋεϋ εταϋφορω  
πιβημα θατεν φρο απιερφει ογοϋ  
αϋερϋορπ ηωϋ εβολ θεν οϋνιϋτ ηϋμ  
εϋϋω μμοϋ ϋε ω λϋϋιαϋ πιρηγεμων  
ειπαϋτ επαδϋ ιηϋ πϋϋ φη ετεϋνακ αριτϋ  
νη ηϋωλμ ϋε τπαοϋωϋτ αν  
ηνεκιδωλον ετβαθμ αϋϋωϋ ηνε  
πιρηγεμων εθουη εϋρεη πικουϋι ηδλου  
πεϋαϋ παϋ ϋε ηθοκ φα θων ω πικουϋι  
ηδλου εθουονϋ εβολ αν ιε νιμ πε  
εταϋενκ επαμμ ϋε οϋνι απατε πιοϋωμινι  
ψαι ϋω ηκαδωϋ αϋερουω ηνε πιαϋιοϋ  
απα ανουβ πεϋαϋ απιρηγεμων ϋε ω  
πιατρητ ογοϋ ηατκατ νμ πεκαπολδων  
νμ ακ ϋηπε αιωτεμ ϋε κτϋωϋ απαδϋ  
ιηϋ πϋϋ ογοϋ εκθωτεβ ηνη ετϋμϋϋ  
μμοϋ αν εβολ θεν πακαϋι αν επαμμ  
ειπαϋων απαδνοϋ εβολ εϋρηι εϋεν φραν  
απαδϋ ιηϋ πϋϋ

And when the light shined, he rose, namely the venerable Apa Anoub and he went to the location of the hegemon. He found him when he was preparing the tribunal at the door of the temple. And he started to declare in a great voice saying, "O Lucias the hegemon, I am believing in my Lord Jesus Christ, that which pleases you, do it unto me quickly for I will not worship your polluted idols." He stared with astonishment, namely the hegemon, at the young lad. He said to him, "To where do you belong, O young lad who is invisible? or who is (the one) who brought you to this place? For indeed, the light has not yet shined well." He answered namely Saint Apa Anoub (and) he said to the hegemon, "O the mindless and foolish one and your Apollo with you, behold I heard that you scorn my Lord Jesus Christ and you are killing those who worship Him. I came from my land. I came to this place (and) I will be shedding my blood upon the name of my Lord Jesus Christ,

ΦΗ ΕΤΑΦΘΑΜΙΟ ΗΤΦΕ ΑΦΖΙΣΕΝΤ ΙΠΙΚΑΖΙ  
 ΦΙΟΜ ΝΕΜ ΕΤΕ ΗΘΗΤΦ ΗΘΟΦ ΑΦΘΑΜΙΩΟΥ  
 ΑΦΘΑΜΙΟ ΙΠΙΡΩΜΙ ΚΑΤΑ ΤΕΦΖΙΚΩΝ ΝΕΜ  
 ΠΕΦΙΝΙ ΝΙΖΑΔΑΤ ΝΕΜ ΝΙΘΗΡΙΟΝ ΝΕΜ  
 ΝΙΒΑΤΦΙ ΗΘΟΦ ΑΦΣΟΝΤΟΥ ΑΖΔΑ  
 ΠΕΚΑΠΟΖΔΩΝ ΖΩΦ ΗΚΟΥΡ ΗΒΕΖΔΕ  
 ΗΑΤΨΥΧΗ ΙΜΟΝ ΨΧΟΜ ΙΜΟΦ ΑΝ  
 ΕΝΑΖΜΕΦ ΧΕ ΖΙΝΑ ΗΤΕΦΝΟΖΕΜ  
 ΗΖΑΝΚΕΧΩΟΥΝΙ ΦΗ ΕΤΕΖΝΑΚ ΑΡΙΤΦ ΝΗΙ ΧΕ  
 ΤΗΑΟΥΩΟΥΤ ΑΝ ΗΝΕΚΝΟΥΤ ΗΒΟΤ

the One who has created Heaven. He established the earth. The sea, and that which is in it, He made them. He made the man according to his image and His likeness. The birds and the animals and the reptiles, He created them. But your dumb, blind, spiritless Apollo himself is not able to save himself, therefore, in order that he saves others. That which pleases you do it unto me, for I will not worship your polluted gods."

### AN INTERESTING VARIANT IN THE BOHAIRIC GOSPEL OF ST. JOHN

(by Maged S. Mikhail)

*The following is a rendition of John 6:66. In the first column we have the Sahidic text and in the third the Bohairic (both from Rev. G. Horner's edition of the Coptic New Testament). In the middle column we have the text of the same verse as it appears in the "Papyrus Bodmer III" (Dr. R. Kasser's CSCO edition), a 4th century codex which represents the earliest extant Bohairic Biblical texts. The italicized words are those which form the variant reading under discussion. Both the Sahidic and Bodmer text state that the disciples "went back" and left Christ, while the Bohairic version states, more dramatically, that they "fled".*

Sahidic	Bodmer III	Bohairic
ΕΤΒΕΡΑΪ Α ΖΑΖ ΖΝ ΝΕΦ- ΜΑΘΗΤΗΣ <b>bwk epahou</b> ΑΥΩ ΑΥΛΟ ΕΥΜΟΟΥΕ ΝΕΜΑΦ	ΕΘΒΕΦΑΙ ΑΥΜΗΨ ΝΤΕ ΝΕΦ- ΜΑΘΗΤΗΣ <b>ause nwou epa-                  hou</b> ΟΥΟΖΕ ΝΑΥΜΟΥΪ ΝΕΜΑΦ ΑΝ ΧΕ ΠΕ	ΕΘΒΕΦΑΙ ΟΥΜΗΨ ΗΤΕ ΝΕΦ- ΜΑΘΗΤΗΣ <b>auvwt evahou</b> ΟΥΟΖ ΝΑΥΜΟΥΪ ΝΕΜΑΦ ΑΝ ΧΕ ΠΕ

NOTE: for the remainder of the article it is important to keep in mind that the correct pronunciation of φ is "πζ". It is an aspirated "p" and *not* a "ph" as in "phone", the same also being true of ϑ which should be pronounced as "τζ" and *not* a "th" as in "thrown".

In the transition between the Sahidic and early Bohairic (Bodmer) version, we notice that the 'τ' went through the usual morphological change of becoming a 'ϑ'. However the 'π' demonstrates an irregular transformation pattern. In the instance of παΪ it changed over to a 'φ' however in the case of επαζουΪ it retained its morphology and did not change till the latter Bohairic version. We also notice that in the early Bohairic version the Sahidic verb βωκ, "to go" and the adjective ζαζ "many", were correctly relayed as ψε and μηψ, their common Bohairic equivalents, respectively. However in the later version, the verb βωκ is not translated as ψε but is replaced with the verb φωτ.

It would not be too uncommon for the 'β' to be morphologically rendered as 'φ' (usu. such a change occurs in the sequence β-π-φ). However the change of the 'κ' to a 'τ' cannot be accounted for by the normal morphological change patterns. Thus, we still cannot account for the variant on such grounds.

So, how can we start out with βωκ and end-up with φωτ? Well, we know that the pronunciation of 'β', in time, took on two paths of pronunciation. In some instances it took on the sound of a "v" in others a heavy "b"; "p." We also know that due to Coptic phonetics the major stress

in the word would be placed upon the 'ω', with relatively little or no stress on the last letter. Thus the two words in question were pronounced as "pwk" and "pwt." With such a heavy emphasis upon the 'ω', the last letter must have been obscured. Under these circumstance βωκ probably evolved into φωτ through the following digression; βωκ-πωκ-πωτ-φωτ. If this is true, it would support the notion that the Bodmer Papyrus is actually an independent translation from the Sahidic version, and not the base text used for the majority of Bohairic manuscripts (otherwise all Bohairic Mss. would have ωε instead of φωτ). Thus we have at least two traditions of Bohairic Biblical Mss., one following the Bodmer version, and the other, which became the norm, that which contains the variant and is commonly believed to be an independent translation from the Greek.

But how can we account for the maintenance of a variant version over the more accurate rendering found in the Bodmer text? For even without actual comparison to the Bodmer text, βωκ should have been relayed as ωε in Bohairic. I

believe that the variant remained for the following reasons. First the meaning of the two words (βωκ & φωτ [πωτ] ) as can be observed from Dr. Crum's *A Coptic Dictionary*, in some instances, is fairly close, thus we have two words which may very well have sounded very much alike and had similar meanings. This leads to the second point, that in the final out-come the verse still retains the overall message; i.e. many disciples left Christ. There is no fundamental change in the meaning of the verse. If anything, the variant made the verse more dramatic, which given its context, does probably aid in depicting the actual events. Thirdly, we must assume that those who knew of the existence of the variant were those familiar with the scriptures in both dialects. Such individuals were undoubtedly few. Most people could not read, and those who could, it is safe to say, did not have access to, nor cared to read and memorize the Scriptures in both dialects. Thus, once overlooked, or allowed to remain by a minority of Copts, the Bohairic speaking majority who used the actual texts were not really aware of the existence of the variant at all.

## THE HOROLOGION (AGBEYA) OF THE COPTIC ORTHODOX CHURCH (2)

(by John Rizk)

*The following is a continuation on the subject of the Horologion which appeared in the previous issue (vol.1, no.2). Thus far, three main topics have been discussed: The Seven Canonical Hours, The Prayer of the Veil, and The Structure of the Agbeya. This article deals with the history and original usage of the Horologion, as outlined in Dr. O.H.E. Burmester's, "The Canonical Hours of the Coptic Church". (Orientalia Christiana Periodica, v.2, pp. 78-100.)*

### *The Sahidic Offices*

According to St. Pachomius, they consisted of four daily offices:

- Day (also Dawn)
- Third Hour
- Dusk (also Vespers)
- Night (implied by texts as *Midnight*)

From the *Regula of St. Jerome*, it is apparent that monks were in the habit of reassembling before sleeping to recite six prayers; these prayers were

probably the origin of the office of *Compline*. According to Palladius' *Historia Lausica*, ch. XXXII, *Day, Dusk, and Night* were each comprised of 12 prayers, while the *Third Hour* had only three prayers.

### *The Bohairic Offices*

John Cassian wrote that *Vespers* was the only public office found during the day in the Monasteries of Scete and Nitria, while the prayers of *Nocturns* were at night. Both of these offices

contained 12 psalms followed by two lessons (from the Old and New Testament). On Saturdays, Sundays, and Paschaltide (the period following the Feast of the Resurrection of Christ), both lessons were taken from the New Testament. The first lesson came from either the *Apostolos* (Pauline epistles) or from the *Acts*, and the second one was taken from the Gospels.

Each psalm was recited by only one person. The 12 psalms were divided equally among a maximum of four brethren, who recited them separately (and in a loud voice), while the others remained seated and listened. There were never more than four monks participating in the recitation of the psalms. The psalms were not all concluded with *Alleluia*, but only those that were marked with the inscription of *Alleluia* in their title.

**Coptic (Sahidic)**

ϥⲣⲁⲱⲉ ⲉⲁⲣ ⲡⲭⲥ ⲉⲗⲛ̅̅̅ ⲛⲉⲧⲩⲱⲣⲡ̅̅̅  
ⲙⲙⲱⲟⲩ ⲉⲣⲟϥ ⲉϥⲱⲁⲗⲉ ⲉⲛⲉⲧⲟ ⲛⲩⲱⲣⲡ̅̅̅  
ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉϥⲧⲟⲟⲩⲉ ⲁⲩⲱ ⲉⲓ ⲣⲟⲩⲉ  
ⲙⲛ̅̅̅ ⲡⲛⲁⲩⲩ ⲙⲙⲉⲣⲉ ⲙⲛ̅̅̅ ⲡⲛⲁⲩⲩ ⲉⲧⲉⲩⲱⲉ  
ⲛ̅̅̅ⲑⲟⲟⲩ ⲛⲓⲙ (Amélineau, *Oeuvres de Shenoudi*, T.2,  
p.233)

**Translation**

For the Lord rejoices over those who come early to Him, I am speaking of those who are the first at the church in the morning, in the evening, at noon-time, and at the proper time in every day.

**THE APOCALYPSE OF ST. SAMUEL OF KALAMOUN**

(by Ashraf Hanna w/Introduction by Hany N. Takla)

**Introduction:**

*This is an excerpt from the Arabic version of the Apocalypse of St. Samuel of Kalamoun. The Coptic dialect of the original text, upon which this version is based, is not known. This is due to the existence of no identifiable fragment in any Coptic dialect of such work. The discussion of the authenticity of the text is beyond our scope here. It suffices to say that, according to Prof. Samir Khalil, the renowned Christian Arabic literature scholar, the language quality of this text is coarse enough to suggest a date probably on or before the 9th century AD. After which coarse but still better quality Arabic translations were produced in Egypt. This supposition would bring us close enough to the 7th century time of the repose of St. Samuel to justify not ascribing the term Pseudo to this work.*

*The Excerpt translated below is included in a manuscript of a mixed collection of hagiographic and literary Arabic texts, dated 1322 AM (1606 AD). This manuscript was brought to France by Vansleb, the famous French traveler and eventually became part of the extensive manuscript collection of the National Library of Paris. The call no. of this manuscript is 'Arabe 150'. It occupies folios 20-30 of this 333-folio paper manuscript.*

During the *Vespers* of Saturday and Sunday, and during Paschaltide, the monks did not kneel. On Saturdays and Sundays they all used to meet at the *Third Hour* to partake of the Holy Communion.

*Historical and Patristic Citations*

In the *Vita* of Abba John Khame, it is mentioned that he (St. John) set up a place for his monks, where they met in the middle of the night, and sang the psalmody (i.e. *psalms*) and spiritual songs until dawn. In another place it is written that as he was singing with his brethren at night, Abba Athanasius the Apostolic appeared to him.

This segment concludes with a quote from St. Shenouda the Archimandrite, in his monastic writings:



*The intention of publishing this excerpt is to bring to light some of the important arguments for preserving the use of the Coptic language among the Copts.*

### **Translation:**

(f.22r)... My beloved children, what can I say about these ages and the great laziness that will befall upon the Christians. They will move away from righteousness and will imitate those of the migration in their deeds; name their children after their names; and abandon the names of the angels, prophets, apostles, and martyrs. They will also do another thing. A thing that if I tell you about it, it will make your hearts ache exceedingly. And that is they will abandon the beautiful Coptic Language, the Coptic language with which the Holy Spirit was uttered numerous times from the mouths of our spiritual fathers.

The Christians will teach their children to use the language of the Arabs and take pride in it. Even the priests and the monks will themselves also dare to speak in Arabic and take pride in it. And that (would be) inside the Sanctuary. Woe and woe, my beloved children, what would I say during those times, the readers in the church would not understand what they are reading nor what they are saying because they forgot their language. Those are truly pitiful and deserving of being wept upon, for they have forgotten their language and spoke the language of the migration (or Arabic). But woe to every Christian that teaches his child the language of

the migration (or Arabic) from his childhood, and make him forget the language of his ancestors. He will be responsible for his sin as it is written that the fathers will be condemned on behalf of their children. What can I say in regards to the immorality that will be among the Christians. They would eat and drink inside the sanctuary without fear and forget the reverence of the Sanctuary, and the Sanctuary would be as nothing. And the doors of the Sanctuary would be left unattended and not even a subdeacon will be left on it (to guard it) for they (fol. 22v) will be lax in (performing) the seven [nine?] rites (or sacraments) of the church and would not complete them. You will find the people at that time seeking the ranks of the priesthood and they are not yet worthy to be (even) readers to read to the people. Many books in the church will fall into disuse, for there will be no one left that cares about books. For their hearts would move toward the foreign (or strange) books, and they would forget many of the martyrs at that time because their lives will fall in disuse and would not (even) be found. Those which are found, (which are) very little, if read, you will find many of the people not understanding what is read for they do not know the language ...

### **THE RESURRECTION**

(by Emad Georgy)

"Death is the golden key that opens the palace of eternity."

--Milton (1608-1674)

The Resurrection of Christ has long been discussed and various interpretations have been presented. Yet, perhaps the most intriguing interpretations are found in St. John Chrysostom's Homilies on the Gospel of St. Matthew. Chrysostom is called the "Master of Israel" because of his exegesis dealing with the human heart, its motives,

its weakness, or with the grace and love of Jesus Christ (Riddle xxii). He not only proves the Resurrection through Old Testament prophecy fulfillment, but he also sheds a new light upon an otherwise worn subject.

First and foremost, Chrysostom presents the Old Testament prophecies surrounding Christ's

Passion and His Resurrection. In Homily XXXVI, he lists various verses from Isaiah and David (His Psalms), such as:

"...He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb..." (Is. 53:7, KJV).

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." (Is. 11:10, KJV).

Yet, it is not only foretold that Christ should be crucified, but also with whom also (cf. Isaiah 53:12). In Isaiah 53:8, the prophecy shows how Christ is unjustly condemned. Psalm 2:1-2 describes the various events at the judgment hall in which Christ was sentenced. Psalm 22:16 presents the image of the cross. Psalm 22:18 tells us precisely, the actions of the Roman soldiers during Christ's passion. Finally, in Psalm 69:21, the vinegar is also foretold.

Aside from Old Testament prophecies, the Passion and Resurrection can also be seen,

according to Chrysostom, through the New Testament stories and parables. Jesus waited three days before resurrecting Jarius' daughter and before resurrecting Lazarus also, so that the people might truly believe that the two were dead. Likewise, Jesus waited three days in the tomb as did Jonas in the whale, so that their "death" may be believed (270-273). Additionally, the Transfiguration also presented the Resurrection. Jesus showed his living apostles that those who were supposedly dead (i.e., Moses and Elias) were actually living eternally. This was quite significant for the apostles because it showed that Moses (who fought against the Egyptians) and Elias (who fought against Ahab) -- both facing incredible odds -- had overcome death (346). Yet, Jesus' Resurrection is the greatest of all. According to Chrysostom, "For if for Lazarus to rise on the fourth day was a great thing, how much more for all those who had long ago fallen asleep, at once to appear alive, which was a sign of the future resurrection." (Ref. *NPNF 1st Series V.10*)

## NEWS

**1. The NKCSC Project:** A few years ago, for those of you who still remember, we announced a conceptual project to provide software for Coptic Studies use. The project was named the *Nagi Khalil Coptic Software Center (NKCSC)*, in the memory of our late vice president of the Society, Mr. Nagi F. Khalil. Now we would like to announce the first fruit of this endeavor, an Electronic self-study course in the fundamentals of Bohairic Coptic. This product, as outlined in the attached flyer, will be available in the last week of April 1995. By the time of the Feast of St. Shenouda the Archimandrite, in mid-July, we expect to release the first version of the Bohairic - English Dictionary. By the end of 1995, we expect to make available the entire New Testament in Bohairic and Sahidic Coptic with parallel KJV English translation as well as the Text of the Greek original. Many other projects of general interest as well as scholarly application are also under preparation, and through God's grace will be made available as soon as possible.

Most of the programs that will be offered will run under Microsoft Windows 3.1 environment on 386 IBM-Compatible computers with a minimum of 4 MB of RAM, 8 MB is recommended. They will be distributed in the same format that other windows applications are distributed. They

will consist each of an executable program that starts the application, with an application that is programmed to run on either Word for Windows or in a help file format. The intention is not to dazzle the people with our programming skills but rather to facilitate the presentation of the great treasures that we have been compiling on the computer for the past 6 years.

This method of publication will provide us with a way to channel the treasures of our culture to the interested public in a faster and more efficient manner. It would be done without having to carry a large inventory or outlaying a great deal of financial resources. They will be modestly priced to encourage more people to acquire them. The early versions of these works would be distributed in a diskette format. The success of their distribution would justify in the future producing them in a CD-format which is necessary for those programs that have lots of graphics.

**2. The California Orange County Mini-Coptic Center:** Through the efforts of our members in Orange County, especially Mr. Joseph Fahim, the Society will be able to open a mini Coptic center in Orange County. It will be situated within the confines of the library in the Archangel Michael

Coptic Orthodox Church in Santa Ana, California. It will include a computer with an updated electronic library of the works of the Society. It will also contain a microfiche viewer and a representative sample microfilm library of Coptic research material, including manuscripts, books, and articles.

This mini Coptic center is designed to establish a link between the Coptic community in Orange County and our Main Coptic Center in Los Angeles, approximately 40 miles away. Such link will function as a base to raise the awareness and to spread the benefits of the Coptic Heritage to more people. Hopefully, this will lead to more people getting involved in the work of the Society. This geographical area has lots of youthful potential! The success of this novel idea will lead to the establishment of more of these mini centers in the future.

A formal opening of the new mini center will be held on Saturday, July 22, 1995, as part of our second Coptic day celebration at the Archangel Michael Coptic Orthodox Church in Santa Ana, California, located at 4330 W. Regent Dr., Santa Ana CA, 92704. More details about this event will be forthcoming.

**3. Coptic Studies among the Copts:** We have great news to report on with regards to this subject. First, Prof. Loprieno of The University of California Los Angeles (UCLA), offered an 8-unit, Sahidic Grammar class in the winter quarter from Jan 95 to March 95. The class was attended by approximately 20 students, half of which were Copts from the different churches around Southern California. There is a possibility for another class to be offered in the fall that will concentrate mostly on translation of text, including Bohairic ones. Also, two of the students enrolled at the class, Ms. Mary Farid & Mr. Hani Abdelsayed, collaborated on a research paper dealing with the tradition of St. Mark in Egypt, a highly contested subject among Christian Historians these days. This paper included translation of Sahidic texts related to St. Mark that were not translated before in English. We hope to include such translation in future issues of this newsletter.

Coptic students at the University of California, Irvine (UCI) are petitioning the University to start a similar Coptic class at their campus.

The more pleasant news is that two of our Coptic youth members have been accepted for Graduate Studies in Coptic and Coptic related Studies. They are the first ones to pursue such a course of study among the Copts outside of Egypt. They are Mr. Maged S. Mikhail going for a Master degree at UCLA, in a specially-tailored interdepartmental Coptic Studies program between the History Department and the Near Eastern Languages and Cultures Department. This program will be coordinated in part by Prof. Loprieno. Our second youth is Mr. Mark Moussa, who is also going for his Master Degree in Coptic Studies at the Catholic University of

America (CUA), in Washington DC. This program is a more direct Coptic Studies one and will be under the direction of Prof. Johnson of CUA, a renowned Coptic Scholar. This bold step taken by those courageous students will, God's willing, facilitate the entry of more and more Copts into the field of Coptic Studies. We wish them the best.

**4. The Copts in Australia:** We had a cordial communication with Mr. Maged Attia from Sidney Australia. He is working on an organization of Coptic youth throughout the world. He expressed desire for communication and coordination of efforts with the Society. We wish him well on his work and will do all we can to help on this end.

**5. Publications by Copts:** Mr. Maged Attia of Sydney Australia has authored a book under the title "The Coptic Orthodox Church of Australia (1969-1994)". This 200-page book outlines the history of the Copts in Australia and the establishment of their 21 churches, 2 monasteries, Theological College, primary and secondary schools, and nursing home. Pope Shenouda wrote the introduction to the book. It can be ordered from: Coptic Orthodox Church Publication, P.O. Box B63, Bexely NSW 2207, Australia, the price is \$15.00.

The Society has two important publications that it is sponsoring their distribution. The first is a 2-volume set of "Coptic Art". A collection of over 370 beautiful color plates of Coptic Art treasures with a brief caption accompanying each plate. An indispensable set to have by all those interested in the Coptic Heritage. The price is \$35.00 for members, and \$40.00 for non-members. The second publication is a 2-volume set of analysis of the Coptic and Greek texts of the Liturgy of St. Basil in English. The publication is titled "Analysis of the Liturgy of St. Basil". It does not require extensive knowledge of Coptic and practically no knowledge of Greek to use. It is a must for everyone studying the text of the liturgy for academic or devotional purposes. The price is \$24.00 for members and \$28.00 for non-members. We recommend both of these publications to anyone interested in the Coptic Heritage. Both of these volumes can be ordered directly from the Society.

**6. The Scriptorium in Egypt:** The Center for Christian Antiquity (the Scriptorium), under the direction of Dr. Scott Carroll, concluded its first excavation season in the Western desert of Wadi 'N Natrun, Egypt. Their focus was uncovering the vast number of monastic dwelling around and within the confines of the ancient Coptic monastery of St. John the Little. They, in the short span of three months, accomplished a lot. These exciting results are too numerous to include in this brief report but we will try to mention the most visible ones. A section of the ancient church of the monastery was excavated and that yielded some strange architectural features

that will hopefully become more understandable when more of the church is excavated in the next season. A beautiful 4'x5' wall fresco of Christ was found in a collapsed monastic building, estimated date 500-600 AD. Experts in this field are working now on the restoration of the fresco which was not in a rather orderly shape when found, to say the least. Twenty-five inscriptions in Coptic and Arabic on walls and glazed pottery were found. The amount of text in these texts were substantial, several hundred lines in total. Nearly 34,000 pieces of broken pottery from 500-1400 AD were recorded. Approximately 2,000 of them were selected for drawings. About 120 museum pieces were also excavated, like coins, Eucharist bread stamps, crosses, ... etc. All this was done by 3 scholars and 30 workers, helped by the cooperation of the Egyptian Government and the authorities of the Coptic Church.

Dr. Carroll estimates that the entire site, not only the monastery of St. John the Little, would take about 30 years to complete. The Monastery and its dependent settlements would probably take 7-10 years. Detailed annual reports on the excavation will be published in the annual bulletin of the American Research Center in Egypt (ARCE), who also sponsored the work. At the conclusion of the project, a large volume or multiple volumes will be published detailing every aspect of the work, transcription of all the found inscriptions or manuscripts (when found), and drawings of a representable sample of the pottery pieces found.

The size of the team projected to work during the next season will be expanded from 3 to ten scholars as well as students. The Scriptorium is also sponsoring a spring semester in Egypt. This will afford students to learn about Coptic monasticism, Language, History, and Art as well as to participate in the excavation under the direction of renowned scholars in each of these respective fields. The study is

geared toward undergraduate college students. The program will count for 16 semester units. Copts are especially encouraged to participate. For more information please contact Prof. Jerry Pattengale, at Azuza Pacific University at (818) 969-3434. The cost of this, over three-month long, program in Egypt is \$7,900 including plane tickets to Egypt from New York and back.

**7. Coptic Microfilm Library (CML):** During the past period, we received microfilms of 21 codices of Coptic and Arabic manuscripts from the Bodleian Library in Oxford and of 17 manuscripts from the Mingana collection, consisting of three Coptic and 14 Christian Arabic. The microfilms of 7 codices from the Cambridge University Library are being filmed now and we expect to take delivery by the end of April.

**8. Coptic Book Library:** The volumes of Coptic and Arabic texts and studies from Louvain have arrived along with several other volumes of reference material dealing with Biblical, Hagiographic, and Art subjects. The most notable of the group is a rare volume that deals with the icons of Yuhanna and Ibrahim the Scribe, two famous iconographers. This work is of great importance to those studying Coptic Iconography.

**9. Slides/Photo Collection:** The Society has purchased two copies of slides and CDs of Coptic monuments and sites in Egypt. This collection was made available to us through its owner Mr. Paul Kuiper of Hood River, Oregon for archival and research purposes only. The collection, photographed by Mr. Kuiper, contains over 350 slides that were all taken in Egypt in 1971. A large number of these are of the 6th century Coptic monastery of St. Simeon in Aswan. The CD collection can be viewed upon request at our center.



# ST. SHENOUDA COPTIC NEWSLETTER

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1494 S. Robertson Blvd., Ste. 204, LA, CA 90035

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## RUFFIAN, THEOLOGIAN, OR ABBOT?

(by Maged S. Mikhail)

A prominent event in the *Lives* of St. Shenouda is that in which the Abbot accompanies St. Cyril to the Council of Ephesus (431 AD.). This fact has been attested to by St. Besa as well as St. Shenouda himself [See D. W. Young *Coptic Manuscripts from the White Monastery*. p. 133. Ms. Paris BN 131(6)f.56-57]. It is also upheld by the majority of scholars. However, "why was Shenoute invited to Ephesus?" continues to be an enigmatic question. Some scholars suggested that Cyril, whom they view as an unscrupulous character who just happened to be a great scholastic theologian, just needed the "violent" Shenoute with him as a "bodyguard." On the other end of the spectrum; others suggest very lofty reasons, which falsely depict St. Shenouda as a theologian comparable to St. Cyril (who has been called "the theologian *par excellence*"). And in between the two extremes we find every sort of combination. However, the real reason behind St. Shenouda's invitation to Ephesus may simply be his reputation; and need not be a part of a Cyrillian plot or due to the Abbots own theological prowess.

In his time, St. Shenouda was one of, if not the, most illustrious abbot in all of Egypt. And judging from the attendees of prior councils it was not at all strange for such abbots to be invited to attend ecclesiastical councils. Being the Charismatic leader of the huge White Monastery, and in many ways the *de facto* governor of the surrounding region; St. Shenouda would have been invited, if for no other reason, solely for his position and his reputation in Egypt.

The fame of St. Shenouda is actually a very interesting phenomenon. There are absolutely no

known references to him in the Greek sources of the time (or later for that matter). Yet the good Abbot was undoubtedly known by the Alexandrian hierarchy, and seemingly even the Emperor himself; Theodosius II. This is apparent from an authenticated fragment from the second letter of St. Cyril to the Abbot. In it, St. Cyril tells St. Shenouda (Sinuthius): ". . . it has been communicated to me through the clergy who are in Constantinople, that the pious Christ-loving emperor has decided to send someone from among those who are very close to him to urge you and me to come to him." ["letter 110" *Letters of St. Cyril of Alexandria 51-110* (US.: Catholic Univ. Press., 1987), 2nd Letter, 1st. frag. Trans. D. W. Johnson. Note that "letter 110" is actually a collection of fragments from three letters]. It is doubtful that this was the actual invitation to the third Ecumenical Council. However, it does demonstrate that the Abbot's reputation may have very well extended even beyond the borders of Egypt. Interestingly enough the *Arabic Life* seems to support this notion. It cites the following as the reason for Shenoute's invitation to the council:

And when the fathers gathered in the Council of Ephesus to defame Nestorius the hypocrite, those prominent in the Court said to the king 'there is in upper Egypt a man, a righteous prophet, called Shenouda who sees what is to be before it is . . . send so that his friend *anba* Cyril (Kyrillos) the patriarch of Alexandria may invite him, so they may embarrass this Nestorius and engage him in rhetoric. [E. Amelineau, *Monuments pour servir a l'histoire de l'Egypte Chretienne au IVe siecle* (Paris: Ernest Laroux, 1889), 426. Arabic Texts w/ French Translation; the above is my own rough rendition]



+ ζεωυ ἵχε πακπολετια: ω πιμυτ̄ σενοθιος:   
νεμ τεκχορ ἵσα τεκαγνια: ω πιϋφρηι ἵτε   
φτ̄ πιλογοσ

+ ηπλε πει ενερωαι πακ: θεν ρανψαδμοσ   
νεμ ρανρωσ: επωυ εβολ̄ χε χερε πακ: ω   
πιμυτ̄ σενοθιος

+ θελνηλ ἰφοοϋ πιχωρα ἵχημ: νεμ πιδαοσ   
ἵτε πιπιστοσ: θεν ἵψαι ἰπιρεφερρημ:   
πιαγιοσ σενοθιος

+ ιησ̄ π̄χ̄σ̄ πιδυμιορτοσ: αϣταμοκ εθε   
πιμϣστηριοσ: θεν πιθαε ἵχρονοσ: ω πιμυτ̄   
θεν πεϣαγων

+ κυριοσ αϣωτπ ἰπιαγιοσ: ιϣεν   
τεϣμετκοξι καλωσ: πιουηβ̄ σενοθιος: πιϋφρηι   
ἵπιαγγελοσ

+ λαοσ πιβεν ἵορθοδοξοσ: ετερ̄χωρεϣιν   
ἰπενιωτ̄ πιμυτ̄: πιωτπ̄ πιπ̄ατοφοροσ:   
πιακϣ-τησ̄ αββᾱ ϣενοϋτ̄

+ μαρεθωοϋτ̄ ω παμηνρητ̄: ἵτεπταιο ἰπι-   
ακϣτησ̄: πιουηβ̄ ἵτε φτ̄ ϣενοϋτ̄: πιωτπ̄   
πιαρχημ̄ανηριτησ̄

+ παῑ παν̄ οϣορ̄ σωτεμ̄ ερον: παρμεν̄ θεν   
πιτοφομοσ: ωλῑ ἰπεκχωητ̄ εβολ̄ ραρον:   
εθε̄ πιεθ̄ϋ̄ σενοϋθιοσ

+ ζ̄σμαρωοϋτ̄ ω πεπνηβ̄ π̄χ̄σ̄: νεμ̄ πεκιωτ̄   
ἵαγαθοσ: νεμ̄ πιπ̄η̄ εθ̄ϋ̄ ἰπαρακλιτοσ: νεμ̄   
πιεθ̄ϋ̄ σενοθιοσ

+ οϣημυτ̄̄ πε̄ ἵταιο ἰπιαγιοσ: μαλιστᾱ   
πιωτπ̄ ἵακνητησ̄: φη̄ ετρημ̄σῑ ἰπλοϋρο̄ π̄χ̄σ̄:   
αββᾱ ϣενοϋτ̄̄ πιαρχημ̄ανηριτησ̄

+ πιαγιοσ σενοθιοσ: πιουηβ̄ ἵτε φτ̄̄ ετβοσ:   
ετ̄θεν̄ πεϣ̄δριμοσ̄ ἵαστιοσ: ἰφε̄ ρη̄ οϣρητ̄̄   
ετ̄θοσ̄

+ ραϣῑ θελνηλ̄ ω̄ πιμ̄οναχοσ: ετ̄θεν̄ οϣμ-   
οναστηριοσ: ἵτε̄ πεπιωτ̄̄ σενοϋθιοσ: πιαγιοσ   
αββᾱ ϣενοϋτ̄̄

+ σομ̄σ̄ οϣορ̄̄ σωτεμ̄̄ ερον: ω̄ πεπ̄σωρ̄̄   
ἵαγαθοσ: ωλῑ̄ ἰπεκχωητ̄̄ εβολ̄̄ ραρον: εθε̄   
πιμυτ̄̄ σενοϋθιοσ

+ τεπτωβ̄ρ̄ ἰμμοκ̄ εθε̄ πιουηβ̄: ἰμμοϣ̄ νεμ̄   
νοϣσιτ̄̄ νεμ̄̄ νικαρποσ: νεμ̄̄ πιμ̄οϣηρωϣ̄   
ϣ̄μοϣ̄̄ ερωϣ̄: εθε̄̄ πιεθ̄ϋ̄̄ σενοϋθιοσ

+ ϣ̄σ̄̄ ερερ̄̄ ἵναῑ̄ πιοτ̄̄: νεμ̄̄ πιδ̄π̄νοϣ̄   
ἵδιακωη̄ παρ̄μοϣ̄̄ πεπνηβ̄̄ εθε̄̄ οϣροτ̄̄: νεμ̄̄   
ἵροϣρηεχ̄̄ ἵτε̄̄ πιηκοσμοσ

They are many namely your virtues; O the great one   
Sinuthius; with your zeal for your chastity; O the   
wonder of God the Logos.

Behold celebrate you; in psalms and praises; crying   
out, "Hail to you O the great one Sinuthius."

Rejoice today O provinces of Egypt; with the   
people of the faithful ones; in the feast of the guide;   
the saint Sinuthius.

Jesus Christ the Creator; He told you about the   
mystery; in the end of time; O the great one in his   
struggle.

The Lord chose the saint; from his beautiful   
childhood; O the priest Sinuthius; the wonder of the   
angels.

Every orthodox people; who praises our father, the   
great one; the chosen one, the spirit-bearer; the   
ascetic one, Abba Shenouda.

Let us gather O my beloved ones; in order that we   
honor the ascetic one; the priest of God Shenouda;   
the chosen one, the Archimandrite.

Have mercy on us and hear us; save us in the ...;   
take away your wrath from us; for the sake of the   
saint Sinuthius.

You are blessed O our master Christ; with Your   
Good Father; and the Holy Spirit the Comforter;   
and the saint Sinuthius.

Great is the honor of the saint; most of all the   
chosen ascetic; the one who sits with the King   
Christ; Abba Shenouda the Archimandrite.

The saint Sinuthius; the priest of God who is   
exalted; who is in his pleasing course of life was not   
with a troubled heart.

Rejoice, be joyful O the monks; who are in a   
monastery; of our father Sinuthius; the saint Abba   
Shenouda.

Look and hear us; O Our Good Savior; take away   
Your wrath from us; for the sake of the great one   
Sinuthius.

We entreat You concerning the priests; the water   
and their plants and the fruits; and the rains bless(?)   
them; for the sake of the saint Sinuthius.

O Son of God guard these ones, the fathers; and the   
deacon brothers save them O our master for the   
sake of fear and the trouble of the world.

+ ϕ̅ⲏⲛⲃ ϕ̅ⲧ ⲡⲉⲛⲃⲟⲩⲑⲟⲥ: ⲃⲓⲥⲓ ⲙ̀ⲡⲧⲁⲡ  
ⲏ̀ϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ: ϩⲓⲧⲉⲛ ⲛⲓⲧ̅ⲩⲟ ⲏ̀ⲧ̅ⲑⲉⲟⲕⲟⲕⲟⲥ: ⲛⲉⲙ  
ⲡⲓⲑ̅ⲙⲏⲓ ⲡⲓⲛⲓϣ̅ⲧ ⲥⲉⲛⲟϥⲑⲓⲟⲥ

+ ϫⲉⲣⲉ ⲛⲉ ⲱ ⲧ̅ⲡⲁⲣⲑⲉⲛⲟⲥ: ⲙⲁⲣⲓⲁ ⲑ̅ⲙⲁϥ  
ⲙ̀ⲡⲟϥ-ⲑⲉⲥⲡⲟϥⲧⲏⲥ: ϫⲉⲣⲉ ⲡⲓⲛⲓϣ̅ⲧ ⲑⲉⲟⲑⲟⲣⲟⲥ:  
ⲁⲃⲃⲁ ϣⲉⲛⲟϥⲧ̅ ⲧⲟⲛⲁⲣϫⲏⲙⲟⲛⲑⲣⲏⲧⲏⲥ

+ ψ̅ϣ̅ⲏ ⲛⲓⲃⲉⲛ ⲙⲟⲓ ⲏ̀ⲟϥϫ̅ⲃⲟⲃ: ϩⲉⲛ ϕ̅ⲙⲁ  
ⲏ̀ϣⲱⲡⲓ ⲏ̀ⲧ̅ⲡⲁⲣⲑⲉⲛⲟⲥ: ⲛⲉⲙ ⲁⲃⲣⲁⲁⲙ ⲓⲥⲁⲕ  
ⲓⲁⲕⲱⲃ: ⲛⲉⲙ ⲡⲓⲑ̅ⲙⲏⲓ ⲡⲓⲛⲓϣ̅ⲧ ⲥⲉⲛⲟϥⲑⲓⲟⲥ

+ ⲱ ⲡⲉⲛⲃ̅ⲥ ⲓⲏⲥ ⲡ̅ϫ̅ⲥ: ⲛⲉⲙ ⲧⲉⲓⲙⲁϥ  
ⲙ̀ⲡⲁⲣⲑⲉⲛⲟⲥ: ⲁⲣⲓϕ̅ⲙⲉⲃⲓ ⲙ̀ⲡⲓⲁⲗⲁϫⲓⲧⲟⲥ: ⲱ  
ⲏ̀ⲧⲉⲛⲩⲟⲃ ⲛⲉⲙ ⲛⲁⲕⲡⲓⲧⲟⲥ  
ⲉϣⲱⲡ ⲁⲛϣⲁⲛⲉⲣψ̅ⲁⲗⲓⲛ

O master God, Our Helper; raise the horn of (the) Christians; through the supplications of the Theotokos; and the righteous one, the great one Sinuthius.

Hail to you O the Virgin; Mary the mother of master; hail O the great one the God-bearer; Abba Shenouda the Archimandrite.

Every soul give (it) coolness in the dwelling-place of the Virgin; and Abraham, Isaac, Jacob; and the righteous one, the great one Sinuthius.

O Our Lord Jesus Christ; and His Virgin Mother; remember the wretched one; O the faithful ones (?) with Your faithful ones.

When we praise...

## ST. SHENOUDA'S WRITINGS

(by Ashraf Hanna)

*The following text is a translation from an Arabic sermon read on the 3rd Sunday during lent in the Coptic Church. The text comes from a microfilm of the Paris Ms P. Arabe 4761 (CML 1592).*

(30V) ..... as master Paul says , how fearful it is (31R) to stand in the presence of The Living God. So if The Apostle who is filled with grace says that , how will it be the standing of the sinner who departs his world without repentance to accompany him in front of God.

As it says in the katholicon : "The good can barely redeem himself , where shall the sinner be."

So , how is this indifference that we are in towards our salvation until the unavoidable hour of death comes to us. Because our lives are like vapor that appears for a short while then vanishes , and a person's life in this world is all but the hour that he is in and no more. If he is in repentance, joy, and happiness in the world; this is the present hour. (31V) And if he is in sin, misery and sadness or burden of the world which no one can describe due to its magnitude, it will be this hour (and) nothing else.

As it was told about King Alexander, when he reigned in the world, that as he was (once) passing with his soldiers by some cities, he saw a woman ordering, forbidding, and ruling .

So he asked the citizens of the city saying, "How come there is a queen in a kingdom that once had seven kings who were brothers, didn't any of them had a child son to rule after him?"

And he was told "O king, from the total of the seven kings, there came only one son, and now he has his residence among the graves and this (32R) is his permanent home. We offered him the kingdom but he refused and did not want it" .

So, king Alexander ordered his presence before him and said to him "O man, why are you living among the graves and abandoning the kingdom that your father and uncles have left you while you are living among the tombs suffering great hardships from hunger, thirst, the heat of the summer, and the cold of the winter; abandoning the luxury that is desired by all human beings?". And the worshipping man answered him saying" I was busy with a great task in the cemetery, otherwise I would have come rapidly without any delay and worked as a king in the place of my father and my uncles". And the king asked" and what was this work that you are talking about?", (32V) the man replied "O king, I could not



distinguish the bones of the dead from each other , but all I found was that the bones of the king , the poor, the slave, and the master were all the same the one exactly like the other".

The king then said "leave this worthless job and come so that I can seat you on the throne of the kingdom and put the gold necklace on your neck and claim you as the king and to become under my direction and watchfulness". And the praying man answered" there is no objection to what you order, but let me first wish from you four things to ask them from God Who gave you this kingdom, to give me and I will sit on this throne and never disobey you".

And he was told, "And what are these four that you want?"

And this praying man said, (33R) "I want youth without aging, permanent happiness without grief, healthy body without illness and a life without death". So when he said these four matters, the king became in great astonishment and said, "You O human being (you) asked for what is impossible, and what that cannot exist. As for youth without aging, it is a must with the abundant of days and nights and their continuation on a person that his hair will change from black to white and the bending of the body with the bending of the head, the looseness of his teeth and the shortness of the legs from the steps, the body will become ruined and there could be no youth after the aging. And your saying to be always joyful and no sadness, (33V) this will never be accomplished to anyone because the grieves of the world are plenty and its happiness is little for sinners and saints, as the saying of Master David in his psalm" So many are the miseries of the good, and from all God save them", and the proof to this, our saintly fathers Abraham, Isaac and Jacob suffered sadness, hardship and miseries so abundantly that tongues cannot describe or mention otherwise the talking will be very long and the listener will be bored. As for your request for a healthy body, this cannot be because the wise people said, eight things adhered to all beings descendants from our father Adam, happiness and grief, gathering and separation,

hardship and easiness then illness and health, and there must be sickness (34R) to the created as from them Master *Job* the beloved and what had befallen upon him from many sicknesses that he said, "let this night in which I was born not counted among the nights, nor the day that they told me I was born be regarded among the days, if I never came out of my mother's womb, that would have been my desire so as not to suffer all these great illnesses". So, if this good man suffered from all these hard illnesses, how can you ask for a healthy body without illness. And as for your saying a life without death, death is a must and a debt owed by every human because as our God Great and Almighty told our father Adam when he disobeyed by eating from the tree. (34V) He sentenced him to hardship, misery, and many grieves. And then said to him "you have to eat your food with the sweat of your forehead until you go back to the soil to where you were taken, as you are dust and to the dust you shall return" and so it was. And also Lukman the wise says, "that God humiliated mankind with two properties, death and poverty. as without death no mighty stubborn would have kneeled and without poverty the free would not have served the slaves".

And when the aforementioned man heard these words, he said to the king, "O Sir, since matters are like this and God did not give me anything of these mentioned four things, let me master stay like I am, living among the tombs (35R) suffering the heat of the summer and the cold of the winter fearing from the heat of hell and its coldness and its worms who never sleep, and the required four pass by me and I am in peace liberated from the worries of a king . As the affairs of the kingdom distract from the required rights of God ". When the king heard the words of this man, his heart became full of sadness to what he is in and to his spinning in the world and said, "I am under the judgment and the chance and the sentence of God is obeyed" then told this praying man, "go O man , you are from the good" and he wanted to give him some money, but the man told him, "the money of my father and uncles, I left and

did not take anything from it. So, how can I take from you" and the king said, (35V) "inform me how is your living anyway" he told him, "On four things ", he was told, "and what are they" he said, "the first I knew that I have a God Who does not leave me without blessings so I was content with Him, the second I knew that I have an end and I am waiting for it, the third I knew that I have an obligation to fulfill so I am working on it, the forth

I knew that the Right of God is seeing me wherever I am so I am ashamed to do what He hates ".

And when the king heard from him all these words, he became in great resentment for what he is in from great tiresome and hardship being a king, then he let the man go to his whereabouts and asked him for prayers.

### The Story of St. Mark (by Hani Abdelsyed)

*According to church tradition, the origin and establishment of the Coptic Church is attributed to Saint Mark the Evangelist. He is recognized as the founder and first bishop of the church. In the early fourth century, the scholar Eusebius, in his Ecclesiastical History, describes how St. Mark was the first to proclaim Christianity to the inhabitants of Egypt. Contemporary Coptic Historians, such as Isis Habib el Masri, cited this passage as direct evidence of St. Mark's evangelical presence in Alexandria. The next document arises in the latter half of the third century in the Constitutions of the Holy Apostles. Here it is mentioned that of all the bishops "Anianus was the first, ordained by Mark the Evangelist."*

*Later in the late sixth or early seventh century, Bishop John of Shmun (a city in Upper Egypt) delivered an encomium (eulogy) during the commemoration day of St. Mark's Martyrdom. Prof. Tito Orlandi, the renowned coptologist, reconstructed the Sahidic text in his Studi Copti. The following text is a rough translation of a portion of this text, preserved in Bibliothèque Nationale Copte 129.14, fol 103v. In this passage, Anianus speaks with St. Mark concerning his revelation of Christianity.*

ΑΥΩ ΖΙΤΗ ΤΛΟΙΒΕ ΜΠΕΚΑΝΔΑΛΙΟΝ ΤΗΑΤΡΕ  
ΠΕΙΜΝΗΥΕ ΤΗΡΥ ΠΤΕΠΟΛΙΣ ΕΙΜΕ ΧΕ ΑΥΣΑΕΙΝ ΕΙ  
ΕΖΟΥΝ ΕΡΟΣ ΝΒΡΡΕ ΕΡΤΜ ΠΥΩΝΕ ΨΩΠΕ ΟΥΤΕ  
ΤΕΧΡΙΑ ΜΠΣΑΕΙΝ ΑΥΩ ΕΡΤΜΤΕΠΛΥΓΗ ΟΥΩΝΖ  
ΕΒΟΛ ΕΡΕ ΠΡΙΑΤΡΟΣ ΝΑΟΥΩΝΖ ΕΒΟΛ ΤΩΝ Α  
ΠΑΙ ΓΑΡ ΠΛΥΓΗ ΝΤΕΦΒΙΧ ΑΥΩ ΕΚΩΑΝΤΑΛΒΟΣ  
ΨΑΥΕΙΜΕ ΤΗΡΟΥ ΧΕ ΑΥΣΑΕΙΝ ΝΒΡΡΕ ΕΙ ΕΖΟΥΝ  
ΕΤΕΠΟΛΙΣ ΑΥΩ ΕΡΤΜΠΩΩΝΕ ΨΩΠΕ ΟΥΤΕ  
ΤΕΧΡΙΑ ΜΠΣΑΕΙΝ ΝΤΕ ΟΥΟΝ ΝΜ ΕΙ ΕΡΑΤΥ  
ΝΤΕΙΖΕ ΝΤΕ ΠΕΚΥΛΜΟΣ ΝΤΑΚΕΙ ΕΤΒΗΝΗΤΥ ΧΩΚ  
ΕΒΟΛ

ΑΥΩ ΝΤΕΡΕΦΩΤΜ ΕΝΑΙ ΝΒΙ ΠΡΑΓΙΟΣ ΜΑΡΚΟΣ  
ΑΦΤΑΜΙΟ ΝΟΥΜΕ ΕΒΟΛ ΖΜ ΠΕΦΤΗΝΒΕ  
ΑΦΟΦΡΑΓΙΖΕ ΝΤΒΙΧ ΜΠΡΩΜΕ ΝΒΙ ΠΡΑΓΙΟΣ  
ΜΑΡΚΟΣ ΕΦΧΩ ΜΜΟΣ ΧΕ ΖΜ ΠΡΑΝ ΜΠΕΙΩΤ ΜΝ  
ΠΩΗΡΕ ΜΝ ΠΕΠΝΑ ΕΤΟΥΔΑΒ ΠΑΙ ΑΝΟΚ ΝΤΑΙΕΙ  
ΕΤΑΨΕΟΕΙΨ ΜΠΕΦΡΑΝ ΖΗ ΤΕΠΟΛΙΣ ΡΑΚΟΤΕ

"... And through the reason of your sandal, I will cause all of the multitude of this city to know that a physician entered it recently. If the sickness does not exist, where is the need for the physician? And if the wound does not appear, where will the physician appear. For this one, the wound of his hand. And if you cure it, all of them would know that a new physician entered this city. And if the change does not take place, what is the need for a physician to whom every one comes. Thus the trouble which came because of it is solved.

And when St. Mark heard these things, he made clay in his hand and St. Mark made the sign (of the cross) on the hand of the man; "In the name of the Father, and the Son, and the Holy Spirit. This one that I came to announce his name in this city Rakoti (or Alexandria)

## St. Shenouda Coptic Newsletter

ΑΥΤΩ ΠΤΕΥΝΟΥ Δ ΤΕΠΛΥΓΗ ΛΟ ΕΣΟΥΩΝΩ ΕΒΟΛ  
Δ ΠΤΗΗΒΕ ΤΑΡΕ ΠΕΣΝΟΦ ΕΡΑΤΩ ΜΕΝΤΟΙΓΕ ΕΡΕ  
ΠΡΑΝ ΜΠΕΥΧΟ ΤΗΩ ΝΜΜΑΦ ΝΘΕ ΝΟΥΠΑΩΡΕ  
ΝΚΟΛΛΥΡΙΟΝ ΑΥΤΩ ΝΕΡΕ ΘΜΜΕ ΜΠΕΠΝΑ  
ΕΤΟΥΑΔΒ ΕΝΕΡΓΕΙ ΝΩΗΤΩ

And at that moment, the wound disappeared, and (St. Mark's) finger created a clot on it. That is the name of Christ affected him like an elixir. And the direction of the Holy Spirit energized him

### NEWS

(Hany N. Takla)

**1. The NKCSO Project:** The first fruit of this project was the "Introductory Bohairic Coptic Grammar" (NKCSO-CL1). This electronic self-study guide was accompanied by selected texts as well as a dictionary module in Microsoft Excel. Later this month, as outlined in the attached flyer, we will release the second product, "The Bohairic English Dictionary" (NKCSO-CL2). This program will be a fully alphabetized and cross-referenced stand-alone viewer in hyper-text format. This dictionary can be accessed by Word for Windows through the Menu provided with the Bohairic Grammar Program. It requires only Windows 3.1 to run plus the Coptic fonts (Antonious), included in NKCSO-CL1. The rights for these fonts were acquired by the Society in March of this year from their developer, Dr. Wisam Michael.

The next program to be released will be the Coptic New Testament. Its development is running ahead of our previous estimates and we expect it to be available in early October of this year. It will be similar to the Bohairic Dictionary in its hyper-text appearance. It will allow the users to navigate through the New Testament by book and chapter. The user will have the choice of viewing the selected Chapter in parallel Bohairic/English (KJV) or Sahidic/Greek combinations. This program will be distributed in three separate arrangement; Bohairic/English, Sahidic/Greek, or a combination of both.

Other programs under development are the Bohairic/English Annual Lectionary, programmed in Word for Windows like NKCSO-CL1, along with other Church lectionary systems. Publishing The Old Testament will be released in separate books or groups of books, arranged in the same manner as the New Testament in Bohairic/English (Septuagint), and Sahidic/Greek. We are also contemplating a CD publication of the life and times of St. Shenouda the Archimandrite, including text and translations of the available vitae, selections from his writings, and graphical tour of his famous monastery church (the White Monastery). May God help us in accomplishing these worthwhile efforts.

**2. Coptic Day and the California Orange County Coptic Mini Center:** Through the efforts and the enthusiasm of our youthful members in Orange County, the Society will be holding a Coptic Day on Saturday, July 22, 1995. This will be a celebration of the Feast day of St. Shenouda and the opening of the first Coptic mini Center in Orange County. The celebration will be held in the Archangel Michael Coptic Orthodox Church in Santa Ana, California, where the mini Center will be located. More details are included in a separate flyer.

It will have a computer, with an updated electronic library of the works of the Society. It will also contain a microfiche viewer and a representative sample microfilm library of Coptic research material, including manuscripts, books, and articles.

This Coptic mini Center is designed to establish a link between the Coptic community in Orange County and our main Coptic Center in Los Angeles, approximately 40 miles away. Such link will function as a base to raise the awareness and to spread the benefits of the Coptic Heritage to more people. Hopefully, this will lead to more people getting involved in the work of the Society. This geographical area has lots of youthful potential! The success of this novel idea will lead to the establishment of more of these mini centers in the future and possibly upgrading them to regional branches.

**3. Scholarship Coptic Studies among the Copts:** In the last issue of the Newsletter (4/95) we reported on two of our Coptic Youth being accepted for graduate study in a modified Coptic Studies program at University of California, Los Angeles (UCLA) and at Catholic University of America (CUA) in Washington DC. In recognition of their achievements, the Society has approved a \$1,500 scholarship for each of them for the Academic year 95-96. This will be paid from the general funds of the Society.

On May 12, 1995, in celebration of the 25th anniversary of the establishment of the first Coptic Church in US, St. Mark Church of LA established a scholarship fund under the name of its founder the departed Fr. Bishop

## St. Shenouda Coptic Newsletter

Kamel. The funds collected, \$5,000, were turned over to the Society for administration and distribution. Of such amount, \$3,500 will be awarded to Mr. Maged S. Mikhail to be used for the "Spring Semester in Egypt" Program sponsored by the Scriptorium in Michigan in January 1996. Two \$500 scholarships will be awarded, one each, to Mr. Mark Moussa and Mr. Maged S. Mikhail for their upcoming academic work at CUA and UCLA respectively. The remaining \$500 will be awarded later to a person pursuing an approved minor in Coptic Studies.

**4. The Scriptorium in Egypt:** We reported in the last issue of the Newsletter, on the first season of excavation work performed by the Center for Christian Antiquity (the Scriptorium), under the direction of Prof. Scott Carroll, in the Western desert of Wadi 'N Natrun, Egypt. The upcoming season, will feature the first edition of their "Spring Semester in Egypt". Ten students will participate in the program that will afford them the chance to learn about Coptic monasticism, Language, History, and Art as well as to participate in the excavation under the direction of renowned scholars in each of these respective fields. The program will count for 16 semester units. . The cost of this over three-month-program in Egypt is \$7,900 including plane tickets to Egypt from New York and back. Included among the students, God's willing, will be our Maged S. Mikhail who will give us a first hand report on the accomplishments of the upcoming season. For more information on this program or the activities of the Scriptorium, please contact Profs. Scott Carroll or Jerry Pattengale at (800) 333-8373

**5. Coptic Academic Curriculum:** The Society has always advocated that the Copts should pursue higher studies in the field of Coptic Studies. This year, as some of our youth elected to pursue such goals, we discovered that there are no comprehensive curriculums offered any where in the US. In fact they will be enrolled in customized curriculums that have strong emphasis on Coptic subjects. Such curriculums lack the Coptic perspective emphasis that we sorely need. As a result, we are working on such a comprehensive curriculum that will develop the Coptic perspective in an academic setting.

This curriculum is designed to prepare students to carry on meaningful research in the various branches of Coptic Studies. Students will be required to take a total of 18 classes from 12 different groups. Such groups include Coptic Language, Bible, History, Literature, Liturgy, Art, Law, Languages, ... etc. The classes will utilize the immense study resources collected by the Society, especially the manuscripts. Strong emphasis will be placed on the translation of Coptic texts arranged in the various groups

mentioned above. This 3-year curriculum will be equivalent to Upper Division and Master Degree courses!

All classes will be offered at the Coptic Center in Los Angeles, with the first ones offered in January 1996, God's willing. Each class will be divided up into 15, 2-hour weekly sessions. Two sessions will be offered back-to-back on Saturdays between 10 a.m. and 2:30 p.m. There will be a tuition fee of \$100 per class (\$50 for Society's members). More details will be provided in the near future.

**6. Coptic Microfilm Library (CML):** During this period, the long-awaited microfilms of 7 codices from the Cambridge University Library arrived. These are a welcome addition to our extensive holdings. They include biblical and liturgical Bohairic manuscripts as well as parts of the famous library of St. Shenouda's monastery (The White Monastery). Currently we are processing orders for 32 Christian-Arabic codices from the National Library of Paris and another 32 Coptic Bohairic and Sahidic codices from the collection of the British Library. Also have an order out to IDC in the Netherlands for 13 Coptic and Christian Arabic manuscripts from collections in London and Birmingham, UK, along with several thousands of frames research material about Egypt.

**7. Coptic Book Library:** More volumes of Coptic language, monastic literature, and biblical studies were added to our Coptic library. We also added a 500+ offprints (articles) in the field of Coptic Studies. This offprints collection is very valuable because most of the works done in this field were published in scholarly serial publications and not in books. More volumes are planned for the next quarter.

**8. Publications by Copts:** The Society has two important publications that it is sponsoring their distribution. The first is a 2-volume set of "Coptic Art". A collection of over 370 beautiful color plates of Coptic Art treasures with a brief caption accompanying each plate. An indispensable set to have by all those interested in the Coptic Heritage. The price is \$35.00 for members, and \$40.00 for non-members. The second publication is a 2-volume set of analysis of the Coptic and Greek texts of the Liturgy of St. Basil in English. The publication is titled "Analysis of the Liturgy of St. Basil". It does not require extensive knowledge of Coptic and practically no knowledge of Greek to use. It is must for everyone studying the text of the liturgy for academic or devotional purposes. The price is \$24.00 for members and \$28.00 for non-members. We recommend both of these publications to any one interested in the Coptic Heritage. Both of these volumes can be ordered directly form the Society.