

## **The Comemoration of Apa Kau the Martyr in the Upper Egyptian Recension** (by Ashraf Hanna w/Introduction by Hany N. Takla)

### **Introduction:**

The Coptic Synaxarium is an Arabic synopsis of the lives of the Saints, accepted in the Coptic Church; as well as a record of important historical events in the History of the Church, as celebrated by the Copts. It is arranged in the order of the days of the Coptic Calendar. The current recension in-use by the Coptic Church is the Lower Egyptian Recension which became the dominant version. However the orientalist R. Basset and I. Forget, in the first quarter of the 20th century, recognized a different recension, which is called the Upper Egyptian Recension. The Paris Bibliotheque Nationale Arabe 4869 (CML 1595) preserved a portion of this recension. It is characterized by longer version of the life of Upper Egyptian saints as well as being sole source for some others from that region. The text translated below is the longer version of the commemoration of the martyrdom of Apa Kau in the 28th day of the 5th month of the year (Tubah). He was from the time of Arianus in the early 4th century AD. There is a shorter version preserved in our current edition of the synaxarium.

### **Text:**

(267R) On this day also, Saint Apa Kau was martyred during that time when Kelkianos had taken an edict from Diocletian that everyone who does not worship the new idols is to be killed by every bad death.

And there was in these days a person from the village, a Namosi(?), named Kau. He went out for a short (distance) outside his village and built a palace and worshipped and lived in it and he was practiced asceticism with great worshipping. And he did not break his fast except from the Saturday to the Saturday and did not eat anything that blood comes out of it and never drank wine. And the residents of his village (used to) come to him and be blessed from him and (he) healed the sick and all the afflicted among them.

And while he was doing his worshipping and prayers on the eve of the 26th of Kiahk, Behold the angel of the Lord appeared to him. (267V) So the saint said to him, "who are you my master?" He told him, "I am Gabriel the archangel, why are you sitting and the struggle is going on. Behold, if you get up early, go to the seashore, you will find the prince Kelkianos torturing the Christians, so confess the Lord Christ before him and he will send you to Ansana and you will conclude your struggle in that place."

And immediately he disappeared from him, and the saint Apa Kau did not hesitate at all, but got up at dawn and left his disciple in his house and told him, "stay here and if someone came asking for me, tell him; my father went to look after a brother of his. Be steadfast till I come to you and do your prayers as you used to see me everyday till the will of God be." And he prayed and kissed his disciple and came out from his presence and reached the seashore and cried out saying, "O son of iniquity, you (who is) defiled more than all the people, why did you abandon God away from you and worshipped the idols?" So when the governor heard this talk from the saint, he said to him, "you (are) from where? and from which place have you come? and what is your name? and how can you say this (lit. speech)?" So the saint said to him, "First of all I am a

Christian and a servant of the Lord Christ, and you also know that there is no god beside Him. As for me, I am from the neighborhood of Fayoum, from the village Bemai (sic)." And the governor looked up at his face and saw (268R) the grace of God (and) said to him, "I have pity upon your old age, and I will not take your head off by the sword, but worship the idols of the king".

And the saint Apa Kau said, "This will never be done by me, that I abandon my Lord Jesus Christ and worship the cursed idols". The governor said to him, "I will let them bring to you Apollon, to see his beauty." And he ordered that it be brought, and immediately, the governor hastily worshipped it and the saint was laughing at them. Then he said to the governor, "I will talk to it and see if it can talk back to me also." The governor became happy and thought that he (will) worship it, and the saint walked towards the idol. Kelkianos, when he went to the king Diocletian, he gave him an idol of gold adorned with precious stones being a cubit and a half, called Apolon. And he became happy with it more than all his wealth. And the saint carried (that) idol in his bosom and threw it on the ground and it became two pieces, and when the governor looked at what was there, he went for his garment with his hand and tore it and became angry with great hatred and ordered the saint to be raised up to the hanbazin(squeezer) and be stretched from six in the morning till the eighth hour, and they stretched him until his blood flowed like water. And the soldiers became tired and fatigued and said, "O our master the prince, we are tired and exhausted and (he) did not suffer at all, and he did not cease mentioning Jesus Christ." So the governor ordered him to be brought down and presented (268V) to him, and told him, "(You) tasted the beginning of torture and it is difficult", and the martyr Apa Kau said to him, "O son of iniquity, do (you) not know that I have my Lord Jesus Christ strengthening me, and now make up your mind fast" and the governor ordered him to be tied up and carried with a group of the saints and be taken to the city of Al-Bahnasa. And the governor stood up being angry because of the breaking of the golden idol and did not eat and did not drink on that day, and the governor sat down and ordered everyone to sacrifice on that day. And they brought to him the martyr Apa Kau and he told him, "Worship the idols lest you die." The strong-hearted martyr said to him, "You cannot deceive me to abandon Jesus Christ, the Creator of the heavens and the earth." And the governor ordered him to be (stretched) between four soldiers, and then to whip him with (specially treated) leather until his blood was flowing like water. And a born-blind person came and put his finger on the ground and took from the martyr's blood and put it upon his eyes and saw.

So all the multitude cried out saying, "There is no god in heaven and on earth except Jesus Christ". Thus the governor ordered that they kill everyone who believes in the name of Christ. They counted all who were killed on this day and found them to be 500 and they locked the martyr Apa Kau in prison in Ansana. And while he (269R) was praying, the hater of goodness appeared to him in the garment of an angel from God and said to him, "Peace to you O saint of the Lord, Apa Kau, the governor will ask for you in the morning, and will get you out of prison. So advance and worship Apollon in order that you be rescued from his hands and to (go) to (whatever) place you want." And the saint Apa Kau thought that he is an angel of God. He prayed and he heard the voice of the Lord saying to him, "**DO NOT FEAR, I AM WITH YOU, AND NOW, HOLD HE WHO IS STANDING, THE ONE WHO IS TALKING TO YOU, AND HE WILL TELL YOU WHO HE IS.**" The martyr, advanced with the power of God which is resting in him, and caught the demon and said to him, "Who are you?" (he) said to him,

"Let go of me and I will tell you." The saint said to him, "Tell me first and I will let you go." (The demon) said to him, "I am sofonasar the wicked demon who preached iniquity and who loves iniquity, adultery, and fornication. I am the one that made Adam disobey with your mother Eve." And he talked to (the saint ) a lot, so the saint said to him, "Who sent you to me?" (The demon) told him, " my father, the devil, who is the origin of all evil, and I accomplish them by his order." The saint said to him, "If you do not accomplish a matter, and go back to him, what will (become) of you?" The demon told him, "if our father sent one of us to a saint and could not deceive him, (he) will not be able to appear in front of him on that day and he will ask whoever he meets to torture him with great tortures." The saint said to the demon, "What is that which you do?" The demon said to him, "If we see a person doing the will of the Lord, we put evil in his heart, and do not let him do the good, and if we see (269V) a person going to church, we stop him." So saint Apa Kau tied up the demon and punished him with the iron chains (with) which he was tied, so he cried out saying, "I swear upon you by the power of Jesus Christ to let go of me." The governor sent and asked for the saint, so they brought him out of prison and went with him, and the demon with him tied up and being dragged. And when he came to a dirty place, he threw him into it with great disgrace.

When the martyr Apa Kau stood before the governor (who) said to him, "Worship the gods." The saint said to him, "This is something that I will never do," so (the governor) ordered (the saint) to be thrown in the fire alive. And the angel of the Lord came down and saved him, and the martyr cried out and said, "Be ashamed O pagan." And the governor asked who was this, and they told him it is Kau the monk, so he was angered and tortured (him) with difficult torture, (but) the angel of the Lord saved him, and a great multitude believed because of him and their heads were taken (off) by the edge of the sword. And after that the Lord Christ appeared to the saint and promised him the good promises saying" **ANYONE WHO IS IN HARDSHIP OR DISTRESS AND ASKED ME IN YOUR NAME, I WILL SAVE HIM."**

And the governor (then) sentenced him to be beheaded, and the saint said to the soldiers, "leave me until I pray to the treasure who is full of tenderness and mercy, my Lord Jesus Christ. He Whom I am waiting for his heavenly city Jerusalem." The saint prayed saying, "O Master Jesus (270R) Christ, I accepted all these hardships upon His Holy Name, hear my prayer today and fulfill all my requests," and the voice of the Lord called him saying" **EVERYTHING YOU ASKED FOR WILL BE YOURS AND MORE"**. And when he heard this, he stretched his pure neck, being joyful and happy, and his head was cut off at the time of the sixth hour of the day, and the angels of light took his soul and the Lord put upon him three crowns and (he) celebrated with the saints in the holy city Jerusalem, and immediately they took his body and brought it to the palace where he was living until a church was built upon his name and they placed his body in it. And God showed forth from him miracles and wonders. May God have mercy upon us through his prayers Amen.

**The Earliest Record of Martyrdom in Coptic  
St. Stephanos the Priest (circa AD. 305)  
(by Hany N. Takla)**

The most inspiring collection of martyrdoms in Coptic is that of the persecutions of Diocletian and his coregents, in the beginning of the 4th century AD. Because of the popularity of such literature among the Copts of Egypt, these beautiful historical stories became colored with popular folklore. Those folkloric additions, though well-intentioned, clouded the authenticity of the acts of those athletes of Christ. This prompted the prominent hagiography scholar H. Delehaye in the early 1920's to label such acts as "cette misérable littérature". This was a scholarly death sentence on such a vital part of our Coptic heritage, not to mention its insulting nature to the Copts in general.

In the early 1970, Reymond and Barnes, provided the first vindication of some of those acts, in the edition of the Morgan M591 Acts of St. Colluthus , from the same era. Now we have an even more impressive hagiographic document, namely P.Duke Inv.438. This fragmentary single papyrus leaf gives a written eye-witness account of the trial of a priest named Stephanos from the Antinoite Nome of Upper Egypt. It began with his emergence on the scene out of prison and ended with his martyrdom by burning on the same day. It is dated Kiahk AD. 305, and presided over by the notorious of Satrius Arrianus, governor of the Thebaid. All that is recorded on that page is the actions and the conversations that watchers of the trial were witnessing to. There is no doubt that it was written by a Christian Egyptian, possibly a civil servant, at a time shortly after the event probably for his own personal edification!

This papyrus fragment was published by Dr. Peter van Minnen of Duke in *Anelecta Bollandiana* 113 (1995): 13-38. Ironically, this periodical is the same one that Delehaye published his condemnation of the Coptic acts of martyrs in 1922!

**Opening of a Regional Coptic Center  
at Archangel Michael Coptic Orthodox Church, Orange County, California  
(by Ehab Maximous and Joe Fahim)**

We thank God for giving us this blessing of having a Coptic Regional Center (or mini-center) open at our church, close to the Coptic community in Orange County, California.

On Saturday, July 22 1995, the first branch of the Coptic Society outside of Los Angeles was opened in Orange County, California. The "mini-center" will serve as a bridge, linking the main center in Los Angeles, with its wealth of Coptic treasures, to the communities that are too far from it.

The day began with an all-Coptic Liturgy in which five priests participated along with a large number of deacons. After the Liturgy there were many displays featuring Coptic Art, literature, newly-developed Coptic software, and Coptic manuscripts. The software displayed (and sold) included Coptic lessons and a comprehensive Coptic-English dictionary. The microfiche of Coptic manuscripts and research material that were displayed, are just a few out of nearly 20,000 fiche in the collection of the Society. Following these displays, lectures were delivered by a various speakers. First to speak was Fr. Athanasius who related the importance of keeping in touch with our Coptic heritage. Next, Mr. Hany Takla, president of the Coptic Society, spoke on the founding, goals, and accomplishments of the Society. Following him, Mr. Maged Mikhail lectured on the character of St. Shenouda and his important contributions to the Coptic heritage.

After the day was completed, Mr. Takla pulled aside some of the members of the society who will be responsible for the functioning of the new mini-center and gave some advice. Such advice seemed to be directed to the Coptic people in the whole world. He emphasized the fact that *"Before we can present the treasures that the Coptic Culture has to offer to others, we must first dive deep into ourselves and taste its goodness."*

During the long course of our Coptic history, our fathers steered the Church through many violent storms. Violence waged on our Church by various ideologies and groups of people such as the heretics, the tyrants who persecuted, the philosophers, and others were decisively overcome through the link our fathers had with God. Today, in our world, we face many of the same challenges that faced our fathers. These challenges threaten to shake our very existence as Orthodox Christians. Various philosophies and ideologies contrary to the teachings of our Lord run dominant in lands in which we now abide. A serious attempt must therefore be made to unite ourselves with the character of our victorious fathers. A character shaped by the Spirit of God. Such a character is persevered and discovered in our Coptic traditions, teachings, and the history of our fathers.

In a foreign land, the Coptic Society provides us with the closest link to our Coptic heritage, traditions and teachings of our fathers. Its main goal is to promote and revive the Coptic culture anywhere there are Copts. The Coptic Society possesses one of the largest, if not the largest, library of Coptic material ever assembled in the world.

The Coptic mini-center is the communication link between the main center and the other communities far from the main center. Like a branch that is fastened to the only True Vine, which expands its arms for the birds to take shelter and for men to enjoy its fruits. Such center will provide accessibility for a greater number of Copts to our Heritage, or rather, to the roots of our faith. God's willing, members of the Church community are going to have much easier access to the huge amount of resources of the Coptic Society. Such access, we hope in Christ, will encourage more Copts to learn, study, discover, and share our heritage. For indeed, such a link to our fathers and an understanding concerning our faith, traditions, and the Word of God will consequently lead to the utmost goal: a closer, more sincere, and deeper relationship between each of us and God.

Hours of the mini-center are:

Saturdays: 5:30 - 7:00 p.m.

Sunday: 12:45 - 2:00 p.m.

Activities already in progress:

Coptic Lessons: Saturdays 6:00 - 7:00 p.m.

A Coptic puzzle book that, God's willing, will be available in December, 1995.

*(in both of which we need more youth to participate)*



# ST. SHENOUDA COPTIC NEWSLETTER

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## COPTIC MUSIC AND THE COPTIC LANGUAGE IN THE COPTIC CHURCH IN AMERICA

(by Hany N. Takla)

The subject of Coptic and the Coptic Music in the Coptic Church has always been debated with regards to the future of the Coptic Church in America. The views tended to be both extreme and lacking in depth, good-willed yet misguided. They ranged from those that would give up any and every thing to bring people into the Church, to those that would not give up anything regardless of the outcome. The first extreme lacks knowledge of, pride in, and respect for the Coptic Tradition and Culture. The other extreme lacks Christian compassion at times. The first would sacrifice the 99 for the sake of one and the other would sacrifice the one for the sake of the 99. One would bring every one in while he has not enough to feed them, and the other would not let any one in lest his abundant riches be diminished. As a result the people entering the home of the first will be like the seed that fell upon stony ground and those entering the other's home resemble the seeds that fell on the roadway. The first will prosper for a short while, and the other will have no chance. In either case the environment will not sustain newcomers.

Let us put symbolism aside and look now at the relationship of Coptic to Coptic Music and what importance does it hold. As most of us know, the Coptic Script was used by the early Christians in Egypt to bring Christianity to the Egyptian masses that mostly could not read or write. By doing so, they allowed the Egyptian Christians to express their thought process and beliefs that have astonished the world to this day. As a result, the greatest

ecclesiastical musical tradition was born. A tradition in its fully developed form has no equal, as attested to by those who studied it in depth. This tradition integrated the feelings (tunes) and the thoughts (language) of the Egyptians into a wonderful new language. A language for the soul to address its creator. A language that the Coptic language became its corner stone. All who truly experienced it will know what is being talked about here.

Let us now look into the importance of this music, or language of the soul, in regards to our Liturgical services. No one can dispute that the tunes we hear in such services express the meaning of such services, even though the same words are sometimes used. These services contain the Church wise guidelines for our interaction with God. I even dare to say that 50% of the meaning that the Church is conveying to us during these services is embodied in the music. So we can all agree that to take away such important aspect of these services would severely limit their effectiveness.

Now let us examine how the Coptic language relates to this musical tradition. The language represents the consonants of the Coptic Music while the tunes are its vowels. A rather inseparable relationship to insure its healthy existence. It expresses its thoughts and beliefs in poetic form that matches the tunes that are used to express them. In other words it is the best suited vehicle to convey these beautiful tunes and move the souls of its hearers.

Looking at the state of affairs of this beautiful tradition, we see that its opponents has caused it to retreat from being a dominant part of the liturgical system of the church to a severely diminished role. Its current strongholds became the liturgy, the hymnology, and the Passion week. After we brought this tradition with us to America. These strongholds came under further attack. We see the limited role that the Coptic music has been relegated to. The hymnology is being invaded and weakened as a result. The last victim-to-be is obviously the passion week, truly the crown jewel of this tradition. All this is being done to bring people into the

Church, but who can bear to live spiritually in a Church with a healthy name and a weakened soul.

We should all remember that our forefathers have entrusted this tradition of their forefathers to us to faithfully transmit it to our children in the best form possible. We should not let our temporal thoughts and ideas be the judge for what to preserve from such tradition. If we detect elements contrary to the true spirit of our Church, then we should try to trace their origin and make sure of what it is we are pronouncing judgment over. Regardless of our good intentions, we all will give an account for our actions before the throne of the Almighty. May God grant us the wisdom to do what is pleasing to HIM.

## THE HOROLOGIAN (AGBEYA) OF THE COPTIC ORTHODOX CHURCH (3) A PSALI ADAM OF THE MORNING PRAYER

(by John Rizk)

### **Introduction:**

*The following Bohairic text is of a portion of the morning prayer taken from a Copto-Arabic manuscript, preserved in the Oxford Bodleian Library, Marshall Or. 57 (CML 319A). The manuscript is undated, but probably goes back to the 16th century AD. This Psali Adam prayer immediately follows the Gospel reading in the Prayer of the First Hour of the Coptic Horologian. In its original form, this prayer consisted of 22 verses. It is a joyous prayer which addresses Our Lord Jesus Christ, while rejoicing over His coming and offering Him praises. These original 22 verses are preserved and found in the extant text of the Coptic Psalmodia as part of the morning doxology. In the current text in-use of the Agbeya, only 9 of the 22 verses are preserved. They are divided into two parts and known as the troparia (Cf vol. 1, no. 2 of this Newsletter). The first part consists of verses 1 through 4, and the second consists of verses 5 through 9. The remaining verses are replaced by a Arabic Theotokia prayer, of which no original Coptic version is known. This troparia/Theotokia structure found in the current First Hour prayer was apparently adopted from the pattern seen in the 3rd, the 6th, and the 9th hour prayers. Other Horologian manuscripts from Paris, London, and the Vatican (Italy) are consistent with this Bodleian manuscript, in that they also contain this Psali Adam consisting of 22 verses. The question of when these 22 verses were reduced to 9 in the current Agbeya is a topic which requires more research. The text here is copied directly from the manuscript with vowel point modifications to reflect a more understandable text grammatically.*

### **Text and Translation:**

1. ΠΟΥΩΜΗ ΝΤΑΦΜΗ ΦΗ ΕΤΕΡΟΥΩΜΗ: Ο The True Light, the one that  
ἐρωμ νιβεν: εθνηου ἐπικοςμος. luminesces for every man that comes to  
the world.



2. **Ἀκὶ ἐπικοσμος: ριτεν τεκμετμαίρωμι:** You came to the world through Your love of mankind and the whole creation rejoiced by Your coming.  
**α τῳτῆσις τῆρσ θελῆλ δα πεκχινι.**
3. **Ἀκωτ ἡαδαμ ἐβολ θεν ταπατη:** You saved Adam from the treachery, and You freed Eve from the pains of Death.  
**ακερ ευα ἡρεμρε: θεν νηακρῖ ἡτε φῆμογ.**
4. **Ἀκτ παν ἡπιπῆα ἡτε τμετωρη:** You gave to us the spirit of the sonhood, and we sang and praised You with Your angels.  
**αηρως ανῆμογ ἐροκ: νευ πεκαγγελοσ.**
5. **Ἡεν ἡχινῆρεφι παν ἐθουπ: ἡχε φῆναγ ἡωωρη: πῆσ πεπνογτ πιοωωι:** When it came to us inside, namely the early morning time, O Christ Our God, the true light.  
**ἡταφῆμη.**
6. **Ἡαροωγαι ἡθῆτεν: ἡχε νηλογισμοσ ἡτε φῆωωι:** Let them shine in us, namely the thoughts of Light, and we did not cause it to cover us, namely the Darkness of the lustful passions.  
**ογορ ἡπενῆρεφροβστεν: ἡχε ἡχῆακι ἡνιπαθοσ.**
7. **Θηα ἡτερωσ ἐροκ: ἡποητοσ νευ δαυιδ:** In order that we sing to You perceptibly with David, declaring unto You and saying,  
**επωγ ουβηκ ογορ επχω ἡμοσ.**
8. **Ἢε αγερωρη ἡφορ: ἡχε παβαλ ἡφῆναγ ἡωωρη: ἐερμελεταν: θεν πεκαχι τῆρογ.** "They were first to attain, namely my eyes, the early morning time, to meditate in all Your words."
9. **σωτεμ ἐτασμη κατα πεκνιωτ ἡπαι:** Listen to my voice according to Your great mercy, and save us O Lord, Our God, according to Your compassions.  
**ογορ παρμεν ἡβσ πεπνογτ: κατα πεκμετωενῆητ.**
10. **Φτ πικαιρωωγ: ἡρεφερπεθῆαρεφ: πηρεφεροικονομην: ἡνεφσωτπ ἡκαλωσ.** O God, the Caring, Beneficent one, the Steward of His chosen good ones.
11. **Πηρεφερρῆμη ετχορ: ἡτε νη εταγφωτ ραροφ: φρεφβιωωωωγ ἡτε ογον νιβεν: νορῆμη ἡτονογχα.** O the mighty Guide of those who fled to Him, the One who desire for everyone to be saved and be whole.

12. **Ἦ**ΕΝ ΤΕΚΜΕΤΥΧΡ̅̅: ΑΚΟΒ† ΝΑΝ **Ἰ**ΠΙΕΧΩΡΖ ΑΡΙΘ̅̅ΜΟΤ ΝΑΝ ἸΠΑΙΕ̅̅ΘΟΥ ΕΝΟΙ ἸΑΘΝΟΒΙ. In Your Goodness, You prepared us in the night. Grant to us in this day, to being without sin.
13. **Ε**ΘΕΡΕΠ̅̅ΡΠ̅̅Μ̅̅Ψ̅̅Α: Ε̅̅ϞΑΙ ἸΝΕΝΧΙΧ Ε̅̅Ψ̅̅ΩΙ: ΖΑΡΟΚ ἸΠΕΚ̅̅ἸΘΟ: Χ̅̅ΩΡΙC Χ̅̅ΩΝΤ ΝΕΜ ΜΟΚΜΕΚ ΕΤΖΩΟΥ. Make us worthy to lift our hands upward toward You, in Your presence, without anger and evil thought(s).
14. **Ἦ**ΕΝ ΤΑΙΖΑΝ̅̅Α̅̅ΤΟΥ̅̅Ι: CΟΥΤΩΝ ΝΕΝΜ̅̅ΩΙΤ Ε̅̅ΘΟΥΝ: ΝΕΜ ΝΕΝΜ̅̅ΩΙΤ Ε̅̅ΒΟΛ: Θ̅̅ΕΝ ΠΟΥΝΟϞ ἸΤΕ ΤΕΚ̅̅ΚΕΠΗ. In this morning, straighten our paths inside and our paths outside, in the joy of Your protection.
15. **Ε**ΘΡΕΝΧΩ ἸΤΕΚΜ̅̅Ε̅̅Θ̅̅Μ̅̅ΝΙ: Ἰ̅̅Ε̅̅Ζ̅̅ΟΟΥ ΝΙΒΕΝ ἸΤΕΝΖΩC Ε̅̅ΤΕΚΧΟΜ: ΝΕΜ ΔΑΥΙΔ ΠΙΠ̅̅ΡΟΦΗΤΗC. Make us say Your righteousness in every day, and make us to praise Your power with David the prophet.
16. **Χ**Ε Θ̅̅ΕΝ ΤΕΚΖΙΡ̅̅ΗΝΗ: Π̅̅Χ̅̅C ΠΕΝCΩΤΗΡ: ΑΝΕΝΚΟΤ ΑΝΤΩΟΥΝ: ΑΝΕΡΖΕ̅̅ΛΠΙC Ε̅̅ΡΟΚ. For in Your peace, O Christ Our Saviour, we slept, we arose, and we hoped in You.
17. **Θ**ΗΠ̅̅Ε ΟΥΠΕΘΝΑΝΕϞ: ΙΕ ΟΥΠΕΤΖΟ̅̅Ζ: Ε̅̅ΒΗΔ Ε̅̅Ψ̅̅Μ̅̅Α† ἸΖΑΝ̅̅C̅̅ΝΗΟΥ: ΕΥΨΟΠ ΖΙ ΟΥΜΑ. Behold, What is good or what is sweet except the good pleasure of brothers dwelling together
18. **Ε**ΥΕΡCΥΜΦΩΝΗΝ Θ̅̅ΕΝ ΟΥΑΓΑΠΗ ἸΜ̅̅ΝΙ: ἸΝΕΥΑΓΓΕΛΙΚΗ: ΚΑΤΑ ΝΙΑΠΟCΤΟΛΟC. While they are harmonizing in true, evangelical charity as(?) the apostles.
19. **Υ**ΦΡΗ† ἸΠΙCΟΧΕΝ: Ε̅̅ΤΑΦΕ ἸΠ̅̅Χ̅̅C: Ε̅̅ϞΝΗΟΥ Ε̅̅ΧΕΝ †ΜΟΡΤ ΨΑ Ε̅̅Θ̅̅ΡΗΙ Ε̅̅ΠΙΒΑΔΑΥΧ. Like the ointment upon the head of the anointed one, coming upon the beard down to the feet.
20. **Ε**ϞΘΩΖC ἸΜ̅̅ΝΗΙ: ΝΙΘΕΔ̅̅ΛΟΙ ΝΙΑΔ̅̅ΩΟΥ: ΝΕΜ ΝΙΘΕΔ̅̅Ψ̅̅ΡΙ: ΝΕΜ ΝΙΔΙΑΚΟΝΙCΤΗC. While being always anointed, the elders, the children, and the youth, and the servants.
21. **Ν**ΑΙ ΕΤΑϞΖΟΤΠΟΥ ΕΥCΟΠ: ἸΧΕ ΠΙΠ̅̅Ν̅̅Α Ε̅̅ΘΟΥΑΒ: ἸΦ̅̅ΡΗ† ἸΟΥΚΥΘΑΡΑ: ΕΥC̅̅ΜΟΥ Ε̅̅Ψ† ἸC̅̅ΝΟΥ ΝΙΒΕΝ. These (ones) whom He has reconciled together, namely the Holy Spirit as a harp praising God at all times.

22.  $\overline{\text{HEN}}$   $\overline{\text{ZAN}}\Psi\Delta\Lambda\mu\text{OC}$   $\overline{\text{NE}}\mu$   $\overline{\text{ZAN}}\omega\Delta\text{H}$  In psalms, and spiritual odes by the  
 $\overline{\text{M}}\overline{\text{PN}}\overline{\text{A}}\overline{\text{T}}\overline{\text{IKON}}$ :  $\overline{\text{M}}\overline{\text{PI}}\overline{\text{E}}\overline{\text{Z}}\overline{\text{O}}\overline{\text{O}}\overline{\text{Y}}$   $\overline{\text{NE}}\mu$   $\overline{\text{PI}}\overline{\text{E}}\overline{\text{X}}\overline{\text{WP}}\overline{\text{Z}}$ : day and the night, with an unceasing  
 $\overline{\text{HEN}}$   $\overline{\text{OY}}\overline{\text{ZHT}}$   $\overline{\text{N}}\overline{\text{A}}\overline{\text{T}}\overline{\text{X}}\overline{\text{AP}}\overline{\text{W}}\overline{\text{C}}$ . heart.

**PRESERVATION OF THE COPTIC HERITAGE -- A PYRAMID OF CARDS**  
*The Presentation by the Scriptorium at St. Peter and St. Paul Coptic Orthodox Church in Santa Monica on October 28, 1995*

(Emad N. Georgy)

The preservation of the Coptic heritage in the diaspora (more specifically, the United States) has become quite difficult especially for those youth members who are torn between the egoism of society and the *agape* of the Church. Our heritage is like a pyramid of cards -- delicate and easily broken by the winds of secularism. But thank God for those special people who dedicate their lives to the preservation and study of this heritage. Through the benevolent efforts of the Scriptorium, Dr. Scott Carroll, Dr. Jerry Pattengale, and Dr. Van Elderen have built a crystal dome of protection over this "pyramid of cards" we call our heritage. Faced with the dangers of secularism and the pressures of society, the Coptic people joyfully welcomed these honorable men. They are greatly respected, not just for their intellectual curiosity and study, but also because they too feel a deep spiritual involvement with the Coptic heritage. Truly, the night of October 28, we welcomed brothers into our midst -- brothers who help us to protect our delicate "pyramid of cards" -- our Coptic heritage.

Dr. Scott Carroll was the first to speak. He expressed a profound interest in our heritage but also expressed his spiritual interest in the subject. As he said, there are cold waters beneath the desert floor -- we just have to dig deep to find them. In other words, no matter how spiritually dry the world may seem, we have deep in our hearts the cold, refreshing waters of Christianity. Dr. Carroll also talked of the significance of educating ourselves about our spiritual roots.

Next to speak was Dr. Jerry Pattengale. Surprisingly, he was introduced to our Church by one of his former students, Mark Hanna! Dr. Pattengale showed many interesting artifacts and manuscripts including one of the oldest cuneiform texts which corroborates with Biblical texts. He also presented the only known complete Isaiah scroll and an Esther scroll. He fascinated us with his deep knowledge and empathy for the Coptic people and their heritage.

Once again, Dr. Carroll spoke. He showed us the earliest Sahidic passage of Jeremiah known! Among monks' letters, early Egyptian liturgical texts, and deeds of sale, he also presented three complete Arabic papyrus leaves from the Koran which contained textual variations from the Koran texts of today. He recognized that there were also textual variations in the Bible but stressed the importance of worshipping the author rather than the book itself. Additionally, he presented the complete book of Lamentations (Mississippi Codex 2), earliest known text of John (a fragment), and an apocryphal text fragment in which Jesus talks to Judas in the underworld. Dr. Carroll also showed a fragment of St. Luke's Gospel with St. Colluthus' name appearing on it. This proves to be important because the details of his trial are also presented. Documents such as these help us piece together the historical chronology of events in our history. Probably the most striking find was the discovery of a nine year-old girl buried with the Coptic Book of Psalms under her head. Much like the ancient Egyptians buried their dead with their valuables, the Coptic people buried their dead with their valuables

-- that is, their Coptic religion and their unyielding faith.

Finally, accompanied with slides, Dr. Van Elderen began to take the audience, step by step, through the different monastic excavation work he participated in, leading to the newly discovered monastery of St. John the Short in Egypt. He told of how a farmer came upon what seemed to be an ancient Egyptian tomb and found a jar with thirteen books written in Coptic (the Nag-Hammadi Codices)! He also showed us a copy of the Gospel of John, dated 200 A.D., which is the oldest occurrence of a Biblical text (the Dishna or Bodmer Collection). Dr. Van Elderen displayed pictures of the monastery -- its rooms, cooking facilities, and monks' cells. They found an egg that was still intact after many years! Another amazing find was a fragmentary fresco painting of our Lord found scattered on the floor. It resembled a giant jigsaw puzzle. Dr. Van Elderen stated that there was still a lot of work to be done and would resume again in January. Finally, Dr. Van Elderen cited this expedition to be the most productive in his years of experience in the Middle East (since 1952).

It is because of people like Dr. Scott Carroll, Dr. Jerry Pattengale, and Dr. Van Elderen that we learn how important the preservation of our heritage is. Although they left us thirsty for more information, our hearts were enlightened with their amazing interest and deep involvement in our heritage. They are an inspiration to all Coptic people. If we do nothing to protect our delicate pyramid of cards, our heritage, very soon the winds will sweep away all traces of it. Truly, it was an honor to be in the presence of these men. As A. Cleveland Coxe, D.D. said in his *Introductory Notice of Ante-Nicene Fathers: v.1 Apostolic Fathers*, "Those [Christian times] were times of heroism, not of words; an age, not of writers, but of soldiers; not of talkers, but of sufferers" (Coxe vii). These three men reminded us, through their endless efforts, that we are heroes and soldiers first, not writers; sufferers for the faith first, not talkers. It is up to us to carry on that tradition. From the deep wells of our hearts, we thank those special three men, Dr. Scott Carroll, Dr. Jerry Pattengale, and Dr. Van Elderen for the light that they shined into our hearts that night. We hope to see them again soon and wish them all success in their explorations this month of January.

## NEWS

(by Hany N. Takla)

**1. The NKCS Project:** This project has yielded 3 PC applications, designed to promote the learning and the use of the Coptic Language. The first applications were the "Introductory Bohairic Coptic Grammar" (NKCS-CL1) and "The Bohairic English Dictionary" (NKCS-CL2). They require Windows 3.1 or 3.11 to run plus the Coptic fonts (Antonious), included in NKCS-CL1. In addition the grammar application requires Word for Windows 2.0 or 6.0 to run. The last application to be released was the Coptic New Testament Viewer. It displays either parallel Bohairic/English (KJV) or Sahidic/Greek texts, arranged by book and chapter. It is distributed in three different configurations; Bohairic/English (CB1a), Sahidic/Greek (CB1b), or a combination of both (CB1).

A version compatible with Windows 95 Operating System has also been developed. They have the designation CL1M for the Grammar (Does not require a word processor software), CL2M, CB1M, CB1am, and CB1bm. CL1M can be used by any version of Windows when a word processor is not available.

Other programs under development are the Bohairic/English Annual Lectionary, programmed in Word for Windows like NKCS-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. The Society on The Internet:** Since the last time we communicated to you, our internet site moved to a new location. The new address is:

<http://members.gnn.com/stshenouda/csociety.htm>. The site was officially opened on December 4, 1995. It currently contains 16 html documents as well as an extensive graphical representation of the niche decorations of the monastery of St. Shenouda in Sohag, Upper Egypt. The documents include an overview of the work of the Society; articles on life and times of St. Shenouda, his monastery, and his disciple St. Besa (under construction still); the Center's newsletters, including a downloadable version in word for windows format; the history of the Coptic language and its value; and other miscellaneous documents including a link to other related sites. You can gain access to our site through search engines like Yahoo or Webcrawler as well as CoptNet. This site will always be expanded God's willing, so stay tuned.

**3. The California Orange County Coptic Regional Center:** Since its official opening on July 22, 1995, the center completed the first Introductory Coptic Grammar Class. This was taught by Mr. Joseph Fahim, center's assistant director. The next class will be offered late January and will be conducted by a team of instructors. For more details contact Mr. Fahim at (714) 842-1344. The center also produced the long-awaited volume 1 of the Coptic Puzzles and Word games. A truly proud accomplishment of our Coptic Youth in the area. If you are in the Orange County area, be sure to visit the Regional Center, located within the confines of Archangel Michael Coptic Orthodox Church at 4405 Edinger Blvd., Santa Ana CA 92704.

**4. Coptic Word Games Handbook:** Eighteen of our Coptic youth, affiliated with our Orange County Regional Coptic Center have produced a great Coptic educational tool, i.e. Volume 1 of the Coptic Word Games Handbook. This book, which became ready late in December 1995, is truly a proud fruit of the effort of these predominantly

college-age Coptic students. It provides an excellent text book to pleasantly introduce our younger and even older generations to the language of our fathers. It also will give hour of enjoyment to those of us that already have knowledge of Coptic regardless of age. The price will be \$2.00 for members and \$3.00 for non members. Slightly lower prices will be given to churches for large orders (50+). We made the prices for the first volume real low to promote its use, its value is priceless!

**5. The Scriptorium in Egypt:** The second excavation season for the Scriptorium, under the direction of Prof. Scott Carroll, in the Western desert of Wadi 'N Natrun, Egypt is starting this month. This season is featuring the first edition of their "Spring Semester in Egypt". About 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 and will last for about three months. Included among the students is our own staff member, Maged S. Mikhail, who will give us a first hand report on the accomplishments of this 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.

**6. The Scriptorium in Los Angeles:** On Saturday October 28, 1995 at 8 p.m., three scholars from the Scriptorium addressed a large gathering at St. Peter and St. Paul Coptic Orthodox Church, Located at 1245 4th St., Santa Monica, CA. More details about the lecture and the exhibits they brought are included in a separate article in this newsletter.

**7. Coptic Microfilm Library (CML):** During this period, we received microfilms of 7 Coptic codices from the London British Library. They include biblical and liturgical Bohairic manuscripts. Currently we are approaching some of the monasteries in Egypt to facilitate acquisition of copies of some manuscripts in their library holdings.

**8. Coptic Book Library:** More volumes related to the different branches of Coptic Studies were added to our Coptic library. Most notable is a beautiful volume about the Fayoum Portraits that shows early examples of Coptic Art. We also acquired several volumes of books

and catalogs related to Ancient Egyptian Art. More volumes are planned for the next quarter.

**9. Coptic Classes:** The Pope Shenouda III Theological Seminary in Bellflower California, concluded the Coptic I course, taught by Hany Takla, the Society's president. Two other sessions of this course are given at St. Peter and St. Paul Coptic Orthodox Church in Santa Monica on Saturday evenings. Another session will be offered at the Center after the conclusion of the ones in Santa Monica. The Advanced Coptic Seminar is holding two sessions on Sundays, one translating Bohairic literary texts, and the other translating Sahidic monastic texts. Prof. Loprieno of UCLA will be offering a 4-unit Coptic dialect translation class in the Spring Quarter, (late March 96) for those that attended the 8-unit Sahidic Class last year.

**10. Analysis of the Coptic Liturgy of St. Basil:** Mr. Monir B. Raphael of Chicago IL has authored a most important publication to aid in the comprehension of the Coptic Liturgy, the most visible text in use by the Copts today. The book is titled *The Coptic Liturgy of St. Basil - Coptic Language Analysis*. The first volume was published in 1994 with volumes 2 and 3 coming approximately one year apart. It publishes the text of the Liturgy of St. Basil in 3 columns, the middle one in Coptic with the Arabic text on the left and the English translation on the right. The Coptic text is coded with numbers that one can use to look up the meaning as well as the grammatical analysis of the word on the opposing page or in the footnote section. There are also detailed appendices on the Coptic as well as the Greek grammar used in the liturgy. It is a must-reference to any Copt or any person interested in learning the proper meaning of the Coptic Liturgy. The price is for members is \$32.00 for all three volumes (vol. 1 \$17, vol. 2 \$7, vol. 3 \$8) and for non-members \$38.00 (vol. 1 \$20, vol. 2 \$8, vol. 3 \$10). Multiple copies discount is available. Note that volume 2 requires volume 1, and volume 3 requires

volumes 1 & 2. This set is an enlarged as well as an enhanced edition that the author has produced in Egypt nearly 30 year ago in Coptic and Arabic only.

**11. Publications by Copts:** We would like to alert our readers to the admirable publication that Prof. Ishak of Toronto, Canada publishes in English annually, under the name of Coptologia. Since 1980, such publication brought out many important articles dealing with our Coptic Heritage and written by prominent scholars, Copts and others. Their business address is: Coptologia Publications, P.O. Box 235, Don Mills, ON, Canada M3C 2S2.

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 several important Coptic Art publications that it sponsors 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 single volume of Coptic Icons by the same author, containing nearly 100 color plates of Coptic Icons. The price is \$8.00 for members and \$10.00 for non-members. Also we have brief pictorial guides to the Coptic Monasteries of St. Antony and St. Paul in Egypt. The price is \$1.25 each.



# ST. SHENOUDA COPTIC NEWSLETTER

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## ST. SHENOUDA'S WRITINGS (4)

(by Ashraf Hanna)

*The following text is a translation from an Arabic sermon read on the 5th Sunday during Lent in the Coptic Church. The text preserves a Coptic tradition of the ancient story of Barlam and Yuwasaf, widely known in the Christian East. The text was transcribed from a microfilm copy of Paris Arabe 4761 (CML 1592). The text is from the beginning of the sermon.*

(45R) In the name of God, the merciful, the beneficial. A sermon to be read following the liturgy gospel on the fifth Sunday.

Said, glory be to God who commanded us to be always thankful without annoyance nor negligence. And to exceed in thanking Him for all His multitude of goodness and His abundant graces upon us. And praise Him exaltingly without ceasing with hearts void and whole from (evil) thoughts. And glorify Him for what He granted us undeservingly on our part for our great ignorance and lack of uprightness.

For we start towards Him with the evil doings and many sins and He starts towards us with charity. May He be praised (45V) {may He be praised}, How great He is and (how great is) His wisdom and His design, for He is charitable with the charitable ones and forgives the repenting sinners. Unto Him is glory to the age of the ages amen.

Then it was told about saints in the lands of [ ] an anchorite saint blessed with priesthood (named) Barlam(?). He met with a king's son named Yuwasaf whose father used to worship the idols and for the Christians he was exceedingly hateful. So, God in His power, joined St. [Barlam and](?) Yuwasaf the king's son. and he told him of the folly of the idols and guided him to the law of the Christ the Lord, to Whom glory is due, by the

preaching and teaching that are beyond description. And this is found in a book among the Christians, transcribed by a saintly monk from (46R) India and from [ ] St. Barlam mentioned to St. Yuwasaf regarding worldly pride and how man is holding fast to it. He said, "There was a man walking on a road and there came a bad lion that began pursuing that man, desiring to catch him to devour him. So that man ran away lest it destroys him. He found a deep well, so he descended into it to be saved from that lion and be saved from destruction. So he found in that well a tree with two branches hanging out of the trunk(?) of the tree. And he looked down the well (and found) a giant-looking snake with its mouth open looking for (someone ) to swallow. So the man hanged on to the branch fearing lest he falls down the well. And (he looked down) and found a rat [ ] and a black rat biting at the stem of the [tree ] (46V) and after a while [ ] (he) found on the wall of that well a recess. Wanting to lay his feet on it to rest, he found in it four great serpents [ ] colliding with each other. So, great sadness befell him and said as lord David ,who had the trumpet, said, "[ ] death surrounded me and the hardships of hades wounded me, loss and tribulation befell me, so I called upon the name of God"... (to be continued)

**THE HOROLOGION (AGBEYA) OF THE COPTIC ORTHODOX CHURCH (4)  
PRAYERS OF THE ELEVENTH HOUR (VESPERS)  
(by John Rizk)**

*In the prayers of the 11th hour (Vespers), according to the current practice of the Coptic Church, the gospel reading is followed by one set of troparia and a theotokia (Cf. vol. 1, no. 2 of this newsletter). The troparia, in its usual context, addresses the Lord, while confessing and asking for forgiveness. The theotokia is a praise for St. Mary the Theotokos, asking for her intercession on our behalf. However, in the prayers below, taken from a Copto-Arabic manuscript in the Oxford Bodleian Library, Marshall Or. 57 (CML.319A.), the following unique sections are found: First, there is a set of troparia, partly consisting of Psalm 122 (KJV 123), followed by a theotokia. Then, a gospel reading (Lk. 2:29-32) follows. The next section contains three prayer references: 1) Graciously O Lord... ; 2) The Holy Trisagion; and 3) The Lord's Prayer. These are then followed by a second theotokia. Afterwards, there is a troparia addressing St. John the Baptist, and another one addressing a select group of holy monastic fathers; they both ask for intercession! A third theotokia then follows, thus concluding this part of the 11th hour. These readings are very similar, especially in structure, to those found in an 18th century edition of the Coptic Agbeya by R. Tukhi, which was reprinted in Egypt in 1930. Otherwise these prayers are not found in all other manuscripts of this type, preserved in European depositories, that were studied at the Coptic Center.*

**ajw nnai tropari**

Ⲙⲓⲉⲣⲛⲟⲃⲓ ⲉ̀ⲣⲟⲕ ⲡⲃ̅̅ ⲙ̀ⲫⲣⲏⲧ̅ ⲙ̀ⲡⲓⲱⲛⲣⲓ ⲏ̀ⲧⲉ  
ⲧ̅ⲙⲉⲧⲁⲧⲟⲩⲭⲁⲓ.  
Ⲙⲗⲗⲁ ⲱⲟⲡⲧ̅ ⲉ̀ⲣⲟⲕ ⲫ̅ⲓⲱⲧ̅ ⲉⲓⲉⲣⲙⲉⲧⲁⲛⲟⲓⲛ  
ⲫ̅ⲧ̅ ⲛⲁⲓ ⲛⲏⲓ.  
Ⲙⲓⲙⲁⲓ ⲏ̀ⲛⲁⲃⲁⲗ̅ ⲉ̀ⲡⲱⲓ ⲓⲁⲣⲟⲕ ⲡⲃ̅̅: ⲫⲏ  
ⲉⲧⲱⲟⲡ̅ ⲧ̅ⲛⲉⲧ̅ ⲧ̅ⲫⲉ.  
ⲓⲛⲡⲉ ⲙ̀ⲫⲣⲏⲧ̅ ⲏ̀ⲓⲁⲛⲃⲁⲗ̅ ⲙ̀ⲃⲱⲕⲓ: ⲧ̅ⲛⲉ  
ⲛⲉⲛⲭⲓⲭ̅ ⲏ̀ⲧⲉ ⲛⲟⲩⲃⲓⲉⲩⲩ.  
ⲛⲉⲙⲙ ⲙ̀ⲫⲣⲏⲧ̅ ⲏ̀ⲓⲁⲛⲃⲁⲗ̅ ⲙ̀ⲃⲱⲕⲓ: ⲧ̅ⲛⲉ  
ⲛⲉⲛⲭⲓⲭ̅ ⲏ̀ⲧⲉ ⲧⲉⲥⲃ̅̅.  
ⲡⲁⲓⲣⲏⲧ̅ ⲛⲉⲛⲃⲁⲗ̅ ⲟⲩⲃⲉ ⲡⲃ̅̅ ⲡⲉⲛⲛⲟⲩⲧ̅:  
ⲱⲁⲧⲉⲩⲱⲉⲛⲓⲛⲧ̅ ⲧ̅ⲁⲣⲟⲛ.  
ⲫⲏⲁⲱⲱ ⲉ̀ⲡⲱⲓ ⲓⲁⲣⲟⲕ ⲡⲃ̅̅ ⲡⲁⲥⲱⲧⲏⲣ:  
ⲧ̅ⲛⲉⲧ̅ ⲧ̅ⲥⲙⲏ ⲏ̀ⲧⲉ ⲡⲓⲧⲉⲗⲱⲛⲏⲥ: ⲭⲉ ⲫ̅ⲧ̅  
ⲭⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ̅ ⲙ̀ⲡⲉⲩⲣⲏⲧ̅ ⲟⲩⲟⲓ ⲛⲁⲓ ⲛⲏⲓ.  
ⲛⲁⲓ ⲛⲁⲛ ⲡⲃ̅̅ ⲟⲩⲟⲓ ⲛⲁⲓ ⲛⲁⲛ: ⲭⲉ ⲧ̅ⲛⲉ  
ⲟⲩⲁⲱⲱⲁⲓ ⲁⲛⲙⲟⲓ ⲏ̀ⲱⲱⲱ: ⲟⲩⲟⲓ ⲧ̅ⲛⲉ  
ⲟⲩⲙⲉⲧⲣⲟⲩⲟ: ⲁⲥⲙⲟⲓ ⲏ̀ⲛⲉ ⲧⲉⲛⲫ̅ⲩⲭⲏ.  
ⲡⲱⲱⲱ ⲙ̀ⲏⲓⲙⲓ ⲏ̀ⲛⲏⲉⲧⲉⲣⲉⲩⲱⲉⲛⲏⲓ: ⲟⲩⲟⲓ  
ⲡⲱⲱⲱ ⲙ̀ⲏⲓⲙⲓ ⲏ̀ⲛⲏⲓⲃⲁⲥⲓⲓⲛⲧ̅.

*Doxa...*

*Say these troparia*

I have sinned toward You O Lord as the son of  
the recklessness.  
But accept me to You O Father, while I am  
repenting, O God have mercy upon me.  
I lifted my eyes upward toward You O Lord, He  
who dwells in Heaven.  
Behold, as servant-eyes in the hands of their  
masters,  
And as maidservant-eyes in the hands of her  
mistress,  
Likewise, our eyes are toward the Lord our  
God, until He has compassion upon us.  
I will cry upward to You O Lord my Savior with  
the voice of the publican, "God forgive me  
like him, and have mercy upon me."  
Have mercy upon us O Lord, and have mercy  
upon us, for greatly, we were filled with  
shame, and abundantly, our soul was filled.  
The shame, give it to those who prosper, and the  
shame, give it to the proud in heart.

*Glory...*



ΝΙΑΓΩΝΙΣΤΗΣ ΝΗ ΕΤΕ ἄπογβιῶωωω  
ἐποῦνοϋ ἄπκαρι εἶβε φαι  
αγερπεμπῶα ἄποῦνοϋ ἡνιφνοῖ.

Ουοζ αυῶωπι ἡῶφῆρ ἡνιαγγελος:  
ζιτεν ποῦπρεβια π̄β̄ς ματοῦζον  
ουοζ ηαι ηαν.

*kenin...*

Υατοῦζε ποοζι ω †μασνοῦ† ἐβολ  
θεν ηιαπαγκη: ζε ανοη τηρεη ανφωτ  
ζαρο μενεησα φ†.

Υφρη† ἡουσοβτ εφχορ: ῶωπι ηαν  
ἄπροστατης.

†νοῦ πανηβ: ἡπαχα πεκβωκ ἐβολ θεν  
ουζιρηνη κατα πεκσαχι: ζε αυπαυ  
ἡζε ηαβαλ ἐπεκπορευ φη  
ετακσεβτωτϥ ἄπεἄθο ἡνιλαος  
τηροϥ.

Ουωιηι αϥβωρπ ἐβολ ἡτε ζανεθνοσ:  
ηεη ουωοϥ ἡτε πεκλαος ἡιςλ̄.

*aj w arikataxiain p[c...  
pitric agioc  
peniwt ita...*

*aj w*

Χερε εν ετασχεμ̄μοτ †αγια μαρια  
†μασνοῦ† τεσμαρωοῦτ ἡθο θεν  
ηιζιομ: ουοζ ϥσμαρωοῦτ ἡζε  
ποῦταζ ἡτε τεηεχι.

Χε αρεμ̄σι ηαν ἄπσωτηρ ἡτε  
ηεηψυχη.

*doxa...*

Πιβαπτιςτης ἡτε π̄χ̄ς πιαγιος ιωαννης  
αριφμεν̄ι ἡπενχιηωοῦ† ζιηα ἡτεη-  
πορευε ἐβολ θεν ηεηανομ̄ια ζε ἡθοκ  
αῦ† ηακ ἡουπαρρησια: ἐθρεκερ-  
πρεσβεϥην ἐζρηι ἐχωη.

The strugglers, those who did not yearn for the  
joy of the earth, therefore, they became  
worthy of the joy of the heavens.

And they became friends of the angels; through  
their intercessions, O Lord save us and have  
mercy upon us.

*And now...*

Save your flock, O the Birth-giver of God, from  
the sufferings, for we all have fled unto you  
after God.

As a fortified wall, become for us (an)  
intercessor.

Now, My Master, You will release your servant  
peacefully according to Your word, for my  
eyes saw Your salvation, that which You  
have prepared before all of the people.

Light was revealed out of (?) nations, and a  
glory for (?) Your people Israel.

*Say: Graciously O Lord...  
The Holy Trisagion  
Our Father...*

*Say:*

Hail to the one who has found grace, Saint  
Mary, the Birth-giver of God. Blessed are  
you among the women, and blessed is the  
fruit of your womb.

For you bore to us the Savior of our souls.

*Glory...*

O Baptist of Christ, Saint John, remember our  
gatherings in order that we be safe from our  
iniquities, for you were given a frankness to  
cause you to intercede on our behalf.

kenin...

ΝΕΝΙΟΤ̄ ΕΘΟΥΑΒ ΠΙΝΙΩΤ̄ ΑΒΒΑ {ΑΒΒΑ}  
ΑΝΤΩΝΙ ΝΕΜ ΠΙΤ̄ ΑΒΒΑ ΜΑΚΑΡΙ: ΝΕΜ  
ΠΕΝΙΩΤ̄ ΑΒΒΑ ΙΩΑΝΝΗΣ.

ΝΕΜ ΠΕΝΙΩΤ̄ ΑΒΒΑ ΠΙΣΧΟΙ: ΝΕΜ ΠΕΝΙΩΤ̄  
ΑΒΒΑ ΠΑΧΩΜ ΝΕΜ ΠΕΝΙΩΤ̄ ΑΒΒΑ  
ΘΕΟΔΩΡΟΣ.

ΝΕΜ ΠΕΝΙΩΤ̄ ἸΔΙΚΕΟΣ: ΠΙΝΙΩΤ̄ ΑΒΒΑ  
ΣΑΜΟΥΗΛ.

ΑΡΙΠΡΕΣΒΕΥΤΗΝ ΕἰΡΗΝΙ ΕΧΩΝ ῬΙΝΑ ἸΤΕΝ-  
ΝΟΡΕΜ ΕΒΟΛ̄ ΘΕΝ ΝΙΖΟΧΡΕΧ ΝΕΜ  
ΝΙΑΝΑΓΚΗ.

ΧΕ ΑΝΧΦΟΤΕΝ ΝΑΝ ἸΠΡΕΣΒΕΥΤΗΣ ΝΑΖΡΕΝ  
ΠΧ̄Σ.

Ω Τ̄ ΜΑΣΝΟΥΤ̄ ΑΝΦΩΤ̄ ΘΑ ἸΤ̄ΚΕΛΗ ἸΤΕ  
ΝΕΜΕΤΥΕΝΖΗΤ: ἸΠΕΡΖΙ Π̄ΖΟ ἸΝΕΝΤ̄ΖΟ  
ΘΕΝ ΝΙΑΝΑΓΚΗ.

ΑΛΛΑ ΑΡΙΝΟΡΕΜ ἸΜΟΝ ΕΒΟΛ̄ ΘΕΝ  
ἸΤΑΚΟ: Ω ΘΗ ΕΤ̄ΜΑΡΩΟΥΤ̄ ἸΜΑΥΑΤ̄.

And now...

Our holy fathers, the great one, Abba {Abba}  
Antony and the three Abba Makari, and our  
father Abba John.

And our father Abba Pishoi, and our father Abba  
Pakhom, and our father Abba Theodoros.

And our righteous father, the great one, Abba  
Samuel.

Intercede on our behalf in order that we be safe  
from the distresses and the sufferings.

For we acquired for ourselves an intercessor  
before Christ.

O the Birth-giver of God, we fled under the  
protection of your compassion. Do not  
overlook our beseechings in the distresses.

But save us from the perdition O the one who is  
alone blessed.

### COPTIC LANGUAGE / LIVES OF THE SAINTS

(by Peter Mankarious)

*Upon St. Anoub's first encounter with Lucias the Hegemon, see the previous excerpt from vol. 1, no. 3, Lucias was amazed by the great courage of St. Anoub. Lucias was so impressed, that he tried to win over St. Anoub by telling the saint that he will be his son and he will give him a bride if he were to worship Apollo. St. Anoub cursed the Hegemon and Apollo. This upsetted Lucias and caused him to torture St. Anoub. While he was being tortured, St. Anoub recited a short prayer.*

*In the passage below, following the prayer, Archangel Michael appeared to the saint and comforted him. He also healed the saint from the tortures.*

#### From the Coptic Martydome of St. Anoub (Abanoub) (3)

ΕΤΑΦΧΩΚ ἸΠΙΑΜΗΝ ΕΒΟΛ̄ ἸΧΕ ΠΙΑΓΙΟΣ ΑΠΑ  
ΑΝΟΥΒ̄ ῬΗΠΕ ΙΣ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘΟΥΑΒ  
ΜΗΧΑΝΔ̄ ΑΦΙ ΕΒΟΛ̄ ΘΕΝ ἸΦΕ ΕΡΕ ΟΥΧ̄ΛΟΜ ΕΠ-  
ΟΥΩΜΙ ΘΕΝ ΝΕΦΧΙΧ ΠΕΧΑΦ ἸΠΙΘ̄ΜΗ ΑΠΑ  
ΑΝΟΥΒ̄ ΧΕ ΧΕΜΝΟΥΤ̄ ΟΥΟΖ ὈΡΟ ἸΜΟΚ Ω  
ΠΙΜΕΝΡΙΤ ἸΤΕ ΦΤ̄ Ω ΦΗ ΕΤΑΦΤΑΛΟ ΠΕΦ̄  
ΕΡΟΦ ΑΦΜΟΥ: ἸΣΑ ΠΕΦ̄Σ̄ ΘΕΝ ΠΕΦΟΥΩΥ ἸΜΙΝ  
ἸΜΟΦ

When he finished the Amen, namely the saint Apa Anoub, behold the holy Archangel Michael came from Heaven; while a luminous crown was in his hands. He said to the righteous Apa Anoub, "Be consoled and be victorious, O the beloved one of God, O he who has lifted his cross upon himself (and) walked behind his Lord on his own will.

ἀνοκ πε μνηχανλ παρχηαγγελος φη ετορι  
 ἐρατq σαουίναμ ἄφ† πιπαντοκρατωρ ἀνοκ  
 πετ†χομ ἠπιαμαρτυρος τηρου ψατουβι  
 ἄπουχλομ ἀνοκ πε †χομ ἠπιδικεος τηρου  
 νεμ πιἀναχωριτης ψατουχωκ ἠπουποδητια  
 ἐβολ ρηππε ις ἕναυ ἐπεκχλομ ενουωιη φεν  
 παχιχ ψατατηq ἐξεν τεκἀφε εθουαβ σα-  
 τωτq αqρι τεqχιχ ἐβολ ριξεν πεqσωμα  
 τηq αqταλδωq αqερ ἄφρη† ιςχεκ ἄπουερ-  
 βασπιζιη ἄμοq ἐπτηρηq ουορ αqριουι ἠπεq-  
 μαδ† ἐθουη ἐτεqνεχι ἠκεσολ αqρωλ ἐρρη  
 ἐνιφουι φεν ουριρηη

I am Michael the Archangel, he who stands up at the right side of God the Pantocrator. I am the one who strengthens all the martyrs until they receive their crown. I am the one who strengthens all the righteous ones and the anchorites until they finish their virtues. Behold, you see your luminous crown in my hands until I put it upon your holy head." Forthwith, he put his hand upon his whole body, he healed him and he became like(?) as if he was not tortured at all. And he struck his bowls into his belly another time. He went up to the Heavens peacefully.

**ST. JOHN THE LITTLE MONASTERY EXCAVATION UPDATE**

(by Emad N. Georgy)

The Scriptorium’s excavation team, working on the Monastery of St. John the Little in Egypt, has experienced vast progress and gained many new discoveries over the past three months of this year. Aside from these discoveries, the excavation team has also had many visits from such prominent people as Pope Shenouda III, Bishop Samuel (a leading expert on Coptic architecture), and Dr. Gawdat Gabra, Director of the Coptic Museum in Cairo. The Society is very proud of our own staff member, Mr. Maged Mikhail, who was not only on the excavation team, but figured prominently in their activities. His expertise in the Coptic language has helped him in conjunction with Dr. Scott Carroll to translate the numerous graffiti and inscriptions that the team has encountered (this also helps in dating certain objects found). In fact, the knowledge of the Coptic language was quite important -- the team discovered many inscriptions that bore the name of “John” in Coptic. This proves to be extremely significant since there was no real proof that the monastery was actually that of St. John the Little. And as we will see later on in this article, they have also discovered what is thought to be the cell of St. John the Little.

the depths of Egypt to search out the precious history and heritage of the Coptic Orthodox Church. One of their most important and early discoveries was that of an altar. In fact, the Scriptorium’s Internet Excavation Site (you can follow the link from our Internet site at <http://www.stshenouda.com>) holds a picture of Maged trying out a few verses on an altar that has been unused for many years. The team also discovered many wall paintings, both in the church area and in the area of the kom (found earlier last year). Many of these wall paintings are in pieces and the team has the almost impossible job of putting together a jigsaw puzzle of pieces into a picture which they have no foreknowledge of! One of the most important of these wall paintings was found during the last week of digging -- a cross with the word “Victorious” in Coptic surrounding it, as was pointed out by Maged. Additionally, they found a trench in the middle of the church area. Maged and Dr. Carroll worked on the translation of the inscriptions they found on the east wall of this trench. These inscriptions were the same ones that were referred to above -- they held the name of “John” in Coptic in many places. Also, the pottery found there dated back further than any other pottery found at the site so far. But what would a trench (which they found, led to a room) be doing in the middle of a church

area? The popular theory is that the trench leads to the former cell of St. John the Little. Coptic Orthodox Churches were and are known to be built upon sites of great religious significance. Therefore, if the theory is correct, the church in this monastery would have been built atop the cell of St. John the Little -- thus explaining its strange location.

The team has also expressed interest in a nearby Armenian monastery, which also requires excavation. In this project, they have used the help of the German archaeologist and leading specialist in Coptic architecture, Dr. Peter Grossmann. During one of their last weeks, they found mysterious limestone balls with curious holes in them. This mystery was solved by a local monk, who told them it was used in a pulley to hold lamps and similar items. This shows that the team has received help from a wide spectrum of contributors -- monks and scholars alike, Americans and Egyptians -- unified in this one goal.

In addition to the discoveries, the excavation team received many visitors. Aside from tourists, scholars, and monks (one of which was available on the Internet to answer e-mail questions from students across the U.S. in the Scriptorium's Odyssey Program for middle-school

children), they were also visited by the Coptic Orthodox Pope Shenouda III and Bishop Samuel. In their last week, they were visited by many people from the American Research Center in Egypt (ARCE).

Of course, there has been much left behind for the next year excavation season. Many mysteries await their solutions. Truly, the efforts of this team in the excavation are unmatched. The discoveries already have provided important information about the history of the monastery and, subsequently, the history of Coptic Christianity itself.

During their seventh week, the excavation team found a small, simple clay vessel which, to their surprise, contained eight gold coins with Arabic inscriptions. The coins looked quite new. Not only does this discovery help in dating the monastery, but it also provides for us an analogy. For I imagine that the sands of the desert in Egypt can be quite treacherous, and yet, deep within it, lie the treasures (the gold) of the Coptic Orthodox Church. As Dr. Carroll stated when he visited us last year (I paraphrase), *Under the hot sands lie cold rivers of water -- we must dig deep to find this pure water --* the treasures of the Coptic Church.

## NEWS

(by Hany N. Takla)

**1. The NKCS Project:** No new applications have been released during this past quarter. Work is underway on the Pentateuch of the Old Testament in Bohairic with a Septuagint English translation. The Bohairic/English Annual Lectionary, programmed in Word for Windows like NKCS-CL1, is still under development. We expect to have a new version of the Coptic New Testament Viewer out by July 96. This version will have the Bohairic in parallel with the Sahidic with a word-concordance listing for both versions. The order number for this title will be NKCS-CB2 (for regular Windows) and NKCS-CB2M (for Windows 95). Work is also under way on the Coptic Life of St. Shenouda the Archimandrite and the 13th century Coptic Martyrdom of St. John of Phanidjoit in Coptic and English. May God help us in accomplishing these worthwhile efforts.

Also when ordering any title from the NKCS software, address all order and payments in the Society name and its mailing address. The NKCS designation is for identification purposes only.

**2. The Society on The Internet:** Since the last time we communicated to you, our internet site moved to yet another location with an official domain name this time. The new address is:

<http://www.stshenouda.com>. The site was officially opened on December 4, 1995. Its size has also expanded to contain 20 html documents as well as an extensive graphical representation of the niche decorations of the monastery of St. Shenouda in Sohag, Upper Egypt (over 50 html documents and graphics). The New titles include a report on the 1992 Coptic Congress

(<http://www.stshenouda.com/ccngrs1.htm>) and the 1994 Great Britain's visit to sites holding Coptic Manuscripts and artifacts, including news of the Mingana Symposium (<http://www.stshenouda.com/gbrprt94.htm>). Other documents include an overview of the work of the Society; articles on life and times of St. Shenouda, his monastery, and his disciple St. Besa (under construction still); the Center's newsletters, including a downloadable version in word for windows format; the history of the Coptic language and its value; and other miscellaneous documents. The link page was greatly expanded to include sites of interest to Coptic Studies and the Coptic Church. You can gain access to our site through search engines like Yahoo or Webcrawler, CoptNet, as well as many other search engines. This site will always be expanded God's willing, so stay tuned.

This move came about as a result of renting a larger and more reliable web space of 20MB on a server located in the Southern California area. This new space came with a support to register a Domain name for the Society as well as mail boxes at the new domain name such as info@stshenouda.com. It also comes with software support for counter programs to measure activities of the site, map, random graphics, animation, forms, and database support. Currently the Society is spending a minimum of \$95 per month for internet services that include internet access and a total of 45MB web space.

Starting with this edition of the Newsletter we will make it available to our electronic mailing list. It will have the text of the news in full with a digest of the articles included. A Word for Windows version of the complete Newsletter will be attached to the e-mail message. We are also working on a directory listing of persons with a particular expertise in the different disciplines related to Coptic Studies. The idea was submitted by Mr. Shenouda Mamdouh of Cairo Egypt (cop@idsc.gov.eg).

**3. The California Orange County Coptic Regional Center:** Since its official opening on July 22, 1995, the center completed the first Introductory Coptic Grammar Class and a new one started in late January. Currently Mr. Joseph Fahim, center's assistant director, is conducting the new session and is being assisted by Mr. Daniel El-Boghdadi. For more details contact Mr. Fahim at (714) 842-1344 or e-mail on jfahim@stshenouda.com. If you are in the Orange County area, be sure to visit the Regional Center, located within the confines of Archangel Michael Coptic Orthodox Church at 4405 Edinger Blvd., Santa Ana CA 92704.

**4. Coptic Word Games Handbook:** Volume 1 of the Coptic Word Games Handbook is in distribution. More than 1100 copies have been distributed to churches and individuals this year. The reaction was very favorable to

this publication, a truly proud fruit of the effort of 18 predominantly college-age Coptic students in our Orange County Center. It provides an excellent text book to pleasantly introduce our younger and even older generations to the language of our fathers. It also will give hours of enjoyment to those of us that already have knowledge of Coptic regardless of age. The price will be \$2.00 for members and \$3.00 for non members. Slightly lower prices will be given to churches for large orders (50+). We made the prices for the first volume real low to promote its use, its value is priceless!

**5. The Scriptorium in Egypt:** The second excavation season for the Scriptorium, under the direction of Prof. Scott Carroll, in the Western desert of Wadi 'N Natrun, Egypt is scheduled to be completed by the end of this month. More details on their accomplishments is included in a separate article in this newsletter. This season featured the first edition of their "Spring Semester in Egypt." This 16 semester-units curriculum afforded the participants 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. Included among the students is our very own staff member, Maged S. Mikhail, who will give us a first hand report on the accomplishments of this season in the next edition of the Society's annual bulletin. For more information on this program or the great summer educational activities of the Scriptorium, please contact Profs. Scott Carroll or Jerry Pattengale at (800) 333-8373.

**6. History of the Coptic Orthodox Church:** The Society has sponsored the publication of a new excellently-written book on the History of the Coptic Orthodox Church. This is the fruit of nearly a decade long research project of the Rev. T. Hall Partrick of Greensboro North Carolina. In it he surveyed the history of Christianity in Egypt from its Marcian origins to the present time. His conclusion was that this traditional ancient church, in spite of the hardships it had to endure for many centuries, it still a vibrant, growing church in the present time. The style of writing is suitable to the educated classes including our Coptic youth. This makes this book an invaluable resource (though concise) for our Coptic community in the Diaspora. The book will be in paperback format and will retail for \$14.95. Because of the sponsorship of the Society, we will be able to furnish that indispensable book at substantial savings for volume purchases. Individual copies will be made available at \$10 for members and \$13.50 for non-members. The book will be released in early June, God's willing. Reserve your copy now either through your local church or directly through the Society.

**7. The Sixth International Coptic Congress:** During the period of July 20-26, the International Association for Coptic Studies will be holding its 6th International Coptic

## St. Shenouda Coptic Newsletter

Congress in Münster, Germany. This Congress is held once every four years. The Society will be represented by a 4-member delegation. Three of the four will be presenting papers. As of the publishing date of this newsletter, we have not received confirmation on the Congress registration, accommodation, or paper acceptance.

**8. Coptic Book Library:** More volumes related to the different branches of Coptic Studies were added to our Coptic library. Most notable is a beautiful gift volume about the Coptic Textiles in The Brooklyn Museum, given by Dr. Donald Spanel on his visit to the Center in January of this year. We also received kind gifts of about 70 off-prints of articles dealing with Coptic Studies from scholars in the US, Canada, Switzerland, and Greece. More volumes are planned for the next quarter.

**9. Coptic Classes:** A new session for the Introductory Bohairic Coptic Class has began in January of this year at the Center. The Advanced Coptic Seminar is holding two sessions on Sundays, one translating Bohairic literary texts, and the other translating Sahidic monastic texts. Prof. Loprieno of UCLA will be offering a 4-unit Coptic dialect translation class in the Spring Quarter, (April 1, 96) for those that attended the 8-unit Sahidic Class last year.

**10. Analysis of the Coptic Liturgy of St. Basil:** Mr. Monir B. Raphael of Chicago IL has authored a most important publication to aid in the comprehension of the Coptic Liturgy, the most visible text in use by the Copts today. The book is titled *The Coptic Liturgy of St. Basil - Coptic Language Analysis*. The first volume was published in 1994 with volumes 2 and 3 coming approximately one year apart. It publishes the text of the Liturgy of St. Basil in 3 columns, the middle one in Coptic with the Arabic text on the left and the English translation on the right. The Coptic text is coded with numbers that one can use to look up the meaning as well as the grammatical analysis of the word on the opposing page or in the footnote section. There are also detailed appendices on the Coptic as well as the Greek grammar used in the liturgy. It is a must-reference to any Copt or any person interested in learning the proper meaning of the Coptic Liturgy. The price for members is \$32.00 for all three volumes (vol. 1 \$17, vol. 2 \$7, vol. 3 \$8) and for non-members \$38.00 (vol. 1 \$20, vol. 2 \$8,

vol. 3 \$10). Multiple copies discount is available. Note that volume 2 requires volume 1, and volume 3 requires volumes 1 & 2. This set is an enlarged as well as an enhanced edition that the author has produced in Egypt nearly 30 years ago in Coptic and Arabic only.

**11. Publications by Copts:** We would like to alert our readers to the admirable publication that Prof. Ishak of Toronto, Canada publishes in English annually, under the name of Coptologia. Since 1980, this publication brought out many important articles dealing with our Coptic Heritage and written by prominent scholars, Copts and others. Their business address is: Coptologia Publications, P.O. Box 235, Don Mills, ON, Canada M3C 2S2.

Mr. Maged Attia of Sydney Australia (now of Wadi N' Natroun!) 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 several important Coptic Art publications that it sponsors 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 single volume of Coptic Icons by the same author, containing nearly 100 color plates of Coptic Icons. The price is \$8.00 for members and \$10.00 for non-members. Also we have brief pictorial guides to the Coptic Monasteries of St. Antony and St. Paul in Egypt. The price is \$1.25 each. The Society also received an important publication by Dr. Gawdat Gabra, Director of the Cairo Coptic Museum, titled "Cairo - The Coptic Museum & Old Churches". The price is \$12.00 for members and \$15.00 for non-members.



# ST. SHENOUDA COPTIC NEWSLETTER

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## ST. SHENOUDA'S WRITINGS (5)

(by Ashraf Hanna)

*This is a continuation of a text translation from an Arabic sermon of St. Shenouda read on the 5th Sunday during Lent in the Coptic Church. The text preserves a Coptic tradition of the ancient story of Barlam and Yuwasaf, widely known in the Christian East. The text was transcribed from a microfilm copy of Paris Arabe 4761 (CML 1592). The first part was published in Volume 2, No. 3 of this Newsletter. This selection continues with the story that Barlam was telling Yuwasaf about the man who was holding fast to worldly pride.*

... And then (the man) found honey seeping down from the tree and this man began to eat and forgot [what] sorrows he was in [ ] because of [ ] the honey.

And as he was like this, there came a wise [...] man [and he passed] by this (47R) mentioned man and said to him, "O ignorant one, who is mindless, who was distracted by the sweetness of the honey which is like eating and drinking and the desire of sexual intercourse and drunkenness and lavish spending and enjoyment. Do you not know that this lion, chasing you, is death who has no mercy on old man or little child and does not let the groom know his bride and spares none till he takes him against his will. It is death who separates the beloved ones and keeps no one as (was) said to our father Adam, 'you are dust and to the dust you shall return.' So it was fulfilled and it became. Do you not know O ignorant man that the tree, that you are distracted by the sweetness of the honey (coming) out of it, is the life span given to you from God your creator. Do you not know that the two branches (47V) at which the rats were biting on, and soon will be cut off, are the night and the day who make the many years get closer until they become hours and degrees and minutes and the end gets nearer and the life gets closer to an end and the spirit parts from its body

and becomes in the hands of he who will have no mercy upon it.

Because our father Adam and his sons lived for many years and out of them was Metushaleh who lived nine hundred and sixty-nine years and lord Noah and many others lived for long years and (despite) the multitude of days and nights, their lives ended as if they did not live but for few days . Or do you not know O ignorant man that the four serpents which you could not put your feet upon them because of their much colliding against (48R) each other, they are the four seasons of the year that changes upon you while you are not paying attention. They are the winter, the summer, the heat(?) and the autumn. And during each term of them you don not see its like except in another year if you stayed in your world without departing. And as for the well that you are in, it resembles the grave that will becomes yours after you depart your world and you will stay in it alone by yourself.

And those who were loving and caring and compassionate unto you, they will be unto you abandoning and forgetting, as the saying of David the prophet in some psalms 'I was forgotten from the heart like the dead one and became like a vessel that rotted, this is the conclusion of life.'

And you O man, occupied with a little enjoyment with the sweetness of the trip of life, do you (48V)

not fear from the enjoyment that will lead you to destruction.

O this one, do you not fear from the disasters and your falling into this well in which you are staying in fear and trembling and occupied with the sweetness of the honey which is a symbol of your situation as we previously mentioned to you about the affairs of the world . And in a few days and nights your life will end and you will fall and will lose what you are hanging on to of the branches which its fall has neared.

And you see this terrible snake who is opening its mouth, desiring to swallow you, it resembles the lower Hades. This whom, when you depart your life without a deed pleasing to your Creator, will accompany you to your end (and you) will go to him and become tortured with the demons and will ask for help or salvation (49R) but will find none. As the saying of David the prophet in the sixth psalm,

'there is no one in death that will remember you nor anyone in Hades will thank you.' And he who does not remember God nor thank Him is one of the condemned.

Woe and woe unto him who will not be ready before leaving his world. If someone neglects getting ready to meet his Master, then what had happened to the five foolish virgins will also happen to him. Those whom when they knocked on the door to enter, He answered them saying, 'I do not know you', because they took little oil and did not get ready to meet Him like the wise ones.

Because God is compassionate and merciful for the sinner who repents unto Him. As He says in the Holy Gospel, 'that angels of heaven become joyful with one sinner who repents more than (49V) ninety-nine righteous ones who do not need repentance" .....

## A FORGOTTEN COPTIC MARTYR FROM THE 13TH CENTURY.

### ST. JOHN OF PHANIDJOIT

(by Hany N. Takla)

#### **Introduction:**

Hidden among other Bohairic Literary manuscripts on deposit in the Vatican Apostolic Library, is an Encomium (or eulogy) of an unknown Coptic Martyr from the 13th century AD. His name is John, from a village in Upper Egypt, called Phanidjoit or El-Zaitoun in Arabic. The manuscript was part of about 100 hagiographic and literary Bohairic manuscripts, acquired by the Vatican from the Coptic Monastery of Abu-Maqar in the 18th century. Raphael El-Tukhi was the first to transcribe the manuscript for the benefit of the Society of the Propagation of the Faith in the Vatican. G. Zoega later on, published some excerpts from it in his monumental catalogue of the Coptic Manuscripts in that Society. Prof. Amelineau, over a century ago, used El-Tukhi's transcription to publish the Coptic Text with a French translation. The customary textual imperfections in Amelineau's copy was corrected by

Prof. Hyvernat in his edition of several Coptic Martyrdoms, early this century. In 1901, Prof. Casanova published a detailed study of the text, attempting to hypothetically reconstruct an Arabic original of it. Currently, Prof. Zanetti of the Society of the Bollandists is publishing an article about this saint in French.

#### **Manuscript:**

This text is preserved in a single parchment manuscript of 32 pages, arranged in two quires of 16 pages each. The text is written in one column, Bohairic only, in 33-34 lines per page. It is dated by the scribe in 1210 AD. It is bound as the second of seven manuscripts in Vatican Coptic Codex 69. The text includes an introductory paragraph written in a colorful frame of interwoven design. No other decoration is used in the text except for some simple design of the initial letter of each paragraph and a distinctive heading used to mark the end and the



beginning of the quire. Some textual corrections can be seen in text. All probably are attributed to the scribe, Peter son of Abu El-Farag of Damanhur, or to the author, Mark the priest and disciple of a bishop in Lower Egypt.

***The Text:***

The text is arranged in three main sections, as follows:

- I. Eulogy Introduction by the Author Mark the priest
- II. The History of the Saint until he completed his martyrdom.
- III. A record of the author's 11-month investigation following this incident.

The first section is a beautifully-composed text about the saint's conversion to Islam and his return again to the Christian fold. A return, when he made it in public, led to his beheading. The second and third sections are more historical in nature. Their style shows that of someone that was at least thinking in Arabic and trying to write it in Coptic. His record of the conversations that took place was intentionally written in a Coptic literal translation of the Arabic that was used in such conversation. His Biblical quotation and vocabulary are consistent with that of priest familiar mostly with the liturgical Coptic used in the Church at the time. His tone was anti-Islam and hopeful that other Christians will display the same courage that St. John displayed.

***The Martyrdom:***

In summary, this martyrdom is that of a linen-merchant who lived in an Upper-Egyptian village called Phanidjoit. His profession took him to Cairo where he dealt mostly with women, in particular Moslem ones. Such association eventually led to his falling in sin and consequently he was forced to abandon Christianity in favor of Islam. This happened sometime during the reign of Osman the Ayyubite (1193-98 AD). The resultant unholy

union brought forth children. He eventually repented and returned back to his faith. He apparently took the children with him and took refuge in a village nearby his own, called Pepleu. This village, due to the benevolence of its ruler, was a haven for Christians who returned back to their faith.

He stayed there for a number of years until he felt within himself that it was time to declare our Lord Jesus Christ publicly by petitioning the Ayyubite king to grant him a pardon to officially return to his faith. So he sold what he had and gave it to his children, whom he entrusted to the care of people from his village.

The text goes on to detail his trip to Cairo. On the way he visited a priest who advised him to confer with the Patriarch at first. He instead went to Abu-Shaker, the Coptic physician of the King, El-Kamel. Abu-Shaker, tried to persuade him not to go to the king, but rather flee to another country where he can practice his faith freely. He main concern was the hardships that the rest of the Copts will endure if he weakens before the king and adopt Islam again. But our saint quietly continued on his way with the same determination. He stayed in Cairo, writing letters to the king, asking for that pardon or the sword's blade if he would not grant such pardon. Of course, no one answered his letters. He later attended a festival for St. George outside of Cairo in a village called Ponmonros. Upon meeting the priest of the Church, he received the first encouragement for what he was about to do.

On the following day he met the king as he was riding his horse in public. He asked El-Kamel publicly for the pardon or to be purified by the edge of the sword. Such words at that age seemed to the king to be that of a drunkard. Thus he ordered him to be jailed for three days to sober up. The news of his petition and arrest spread in the countryside like wild fire. The Coptic government officials were alarmed and asked Abu-Shaker to meet the saint. This second meeting with Abu-Shaker occurred on

the first day of his detainment. A similar conversation occurred, with Abu-Shaker offering the possibility of a conditional pardon from the king. But St. John quietly persisted in his determination. As Abu-Shaker was leaving, he gave his guards some money to protect the saint. At that first night, he was also summoned by the king, may be due to a request by Abu-Shaker. There he was offered riches and safe haven out of the country where he can

freely practice Christianity. All this was contingent on him confessing publicly that he is a Moslem. This was also not acceptable to the Saint. So he was put back in jail for the remainder of the three days.

On the morning of the fourth day, he was summoned before the king in the Marketplace. There he was to be tried for the sin of wanting to be a Christian again! *(to be continued)*

**EXCERPTS FROM THE COPTIC MARTYRDOM OF ST. JOHN OF PHANIDJOIT**  
(by Hany N. Takla)

*The following are excerpts from the Coptic Martyrdom of St. John of Phanidjoit. A microfilm copy of the the original text is kept in the Society's "Coptic Microfilm Collection" (CML) under no. 857C. The Coptic text is a corrected one.*

**a. Preface:**

(f.40r)†μαρτυρία ἡτε πιαγιος ιωαννης  
πυμαρτυρος ἡβερι πιεβολ χεν φα νιχωιτ  
χεν ἰχωρα ἡπορωιη εταρχοκς εβολ ἡσογλ  
ἡπιδβοτ παγωνς χεν περοου ἡπε χεν  
†αχπε τε παρραϑ ἡπουρο ελχεμηνλ πωηρι  
ἡπουρο ελατελ πιπερςης αραβος χεν  
πθρομος ἡπιβαν ριχεν πενςφοτοϑ ἡφιαρο  
ἡτε χημ χεν ουριηνη ἡτε φ† αμην.

The martyrdom of Saint John, the new martyr, the one from Phanidjoit (El-Zaitoun) in the province of Poushin who has accomplished it on the 4th (day) of the month Pashons on Thursday at the sixth hour, before the king El-Kamel, the son of the king El-Adel the Persian-Arab on the throne of Piban upon the mouths of the River (i.e. Nile) of Egypt in peace of God Amen

**b. St. John's Conversion to Islam:**

ασωπι δε χεν ἡμετοϑρο ἡροϑμεν πωηρι  
ἡιωσηφ πιορο ετηνϑ εβαβυλων ἡτε χημ  
νεμ †παρραλια νεμ †ουρια νεμ νιθωϑ ἡτε  
δαμασκος νεμ †ερβι ουοϑ παιοϑρο  
ουκϑδαριτης πε ουοϑ ἡπερςης ἡκαδαζιαρχης  
ἡτε φπαρ† ἡνιαγαριννης εφηατασϑοϑ χεν  
πεφπαρ† ἡπιαραβος νεμ νιςμηνλιτης  
ασωπι δε ἡχε ουρωμ ἡρεμης εβολ χεν  
ου†μ χε φα νιχωιτ χεν πθωϑ ἡτχωρα χε  
πορωιη επεφραν πε ιωαννης πωηρι ἡμαρκος

And it came to pass in the kingdom of Osman, the son of Joseph (Salah al-Din), the king who was appointed over Babylon of Egypt and the Sea Coast and Syria and the affairs of Damascus and Tierbi. And this king, he is a kurd and an esteemed Persian ruler of the faith of the Agarinnians, as he is (lit. will) converted in his faith of the Arabs and the Ishmaelites. And he lived namely an Upper Egyptian man from a village called Phanidjoit (El-Zaitoun) in the affairs of the province called Poushin, whose name is John, the son of Markos.

ογορ φαι νε ουδιακων πε (f.43v) ογορ  
νηχρηστιανος ηρωμι αδλα αμμουχτ μεμ  
μιοθνος ηδμανλιτης ηδλαμιτης οπτωσ μεμ  
μιορνος μεμ μινωικ μαλιστα μιμαηφαι  
ηωμε ηχορξσ φμωιτ μηδλατλετ ηδριμι  
μηπορνος μιερχαφαι πα μρωμι ισxen ρη  
κατα φρητ ετδθνουτ κε αμμουχτ μεμ  
μιοθνος ογορ αυτσαβε πουρβνουι

παιρητ κε φαι ιωαννης αμμουχτ ομ μεμ  
μαιουον μηπαιρητ ογορ αυτσαβε πουρβνουι  
εθεβε νε ουρεφτμαρι πε πα μιοριμι εβολ  
θεν εδαιρα μηπιοερχις θεμ τκευρωμι  
αφερδαλ μημοφ ηχε ησατανασ θεμ  
ουεπιθωμια ηδριμι ησαρακινη αφρει μεμας  
θεμ τπορνια ογορ ασερδς εροφ ηχε  
τδνομια ψα φμοφ κατα φρητ ετδθνουτ  
κε ρηπε ισ τδνομια ψασερβοκι ογορ ψαστ  
μιαρι ογορ ασμιςι μηφμοφ παρητ πε  
εταφωπι μηπιθμη ιωαννης

**c. St. John's Repentance:**

πιθμη δε ιωαννης αφωτεμ εμαιοσαχι εθεβε  
πουπδαι αφβι ηνεαδλωυι μεμ φη ετεηταφ  
αφμε παφ αφωπι ηθητς ερε πεφνους  
εφσουτων μεμ πχς εφβιψωωφ ηχωρρ μεμ  
μερι εορε πχς χωκ παφ ηνεφετημα εβολ κε  
ρηνα θεμ ουμοφ ητεφμοφ εχεν φραν μηπενδς  
ιης πχς θεμ ογοφωηρ εβολ παφμηη δε  
μηπαιρητ ηχε φη εθογαβ ιωαννης πιαη  
ετρωλχ εθνοτεμ θεμ ρανωληλ μεμ  
ραητωβρ μεμ ρανερμωυι μεμ ραντρω μεμ  
ραηρωις μεμ ρανηητια θεμ ουτοφβο μεμ  
ουμυστηριον εφρηπ κε (f.44v) παρε πκοσμοσ  
τηρφ ωπι μηπεφμθο μηφρητ ηουρλι κατα  
φρητ ετδθνουτ κε ουεφδνοφ ητε  
ραηφδνοφ πε ρωμι μιβεν ετοηθ

**d. His Meeting with Fr. (Papa) John and Abu-Shaker, the Physician:**

με ουον ουρωμι ηθμη μηπρεβυτεροσ  
επεφραν πε ιωαννης εουον ηταφ μημαφ  
ηουσον μημοφναχοσ (f.45r) αφι ηχε πιθμηη

And this was a deacon and a Christian man, but he mixed with the Ishmaelite Moslem gentiles. Essentially with the fornicators and the adulterers especially (in) the places of the spreading of snare net, (and) the stumbling fornicating woman, the setters of division for the men from the beginning. According to what is written, "They mixed with the gentiles and they learned their deeds." (Cf. Ps. 105:35) Thus this one, John, he mixed also with these ones in this manner and he learned their deeds, because he was a linen merchant of those belonging to the women, from the Laura of Piseuerjis in the capital. He deceived him namely Satan with a desire of a saracen woman, and he fell with her in the fornication. And it became lord over him namely the iniquity to death, according to that which is written, "Behold the iniquity usually concieves and goes in travail and it gave birth to death." (Cf. Jam 1:15) Thus is that which happened to the righteous John.

And the righteous one John, he heard these words concerning Pepleu and he took his children and that which belongs to him and he went and lived in it. As his mind being upright with Christ, yearning night and day to cause Christ to accomplish his petitions for him, therefore in order that he dies in a death upon the name of our Lord Jesus Christ openly. And he remained in this manner namely the saint John, the sweet pleasant name, in prayers and fasts in purity with a hidden mystery. For the whole world was becoming before him as nothing, according to that which is written, "A vanity of vanities was every living man." (Cf Ps 38:6)

There was a righteous priest man, his name is John, who had there a brother monk. He came namely the righteous one

ἐκωτ̄ ἡσωϥ θεν τερεκκλῆσια ογορ ἡπερξεμεϥ  
ογορ αϥβι ἡπσοβμι ἡπιπαπα ιωαννης εθεβε  
παιρωβ πεχε πιπαπα ναϥ γε μαϥε νακ ϥα  
πιπατριαρχης ἡγορπ ογορ βι ἡπερσοβμι θεν  
φαι ϥαντεκσωτεμ ἡπερσαχι πεχε πιμακαριος  
ναϥ γε τερροτ̄ εθεβε πιπατριαρχης  
ἡτερριροτ̄ ἡροι εθεβε πιθωτεβ̄ αλλα  
παπατριαρχης नेम परेरसोबमि प्खस पे धेन  
पिमोय नेम पिण्ण्ठ अल्ला त्नाय्णे न्नि य्वा  
पिथेदलो ἡμαιχρς ογορ पिσοφος एते फ़ाइ पे  
एपोय्जेखेर पिचिनि ἡपोग्रो एदखेमेद ἡताबि  
ἡπερसोबमि य्वाण्तासोतेम ἡπερसाचि धेन नाि

παιρητ̄ αϥτωνϥ αϥϥε ναϥ ϥαροϥ θεν  
ουρηντ̄ εϥχορ ϥα πιθελλο ἡσοφος̄ π̄चिनि  
ἡपोग्रो αϥταμοϥ ἡπερρωβ̄ ισxen τ̄αρχη ϥα  
πιχωκ̄ ἡβοδ̄ πεχε पिσοφος̄ नाϥ γε अरि॑मि नाक  
गे निसाचि एताκχοτοय̄ ρανखेογ̄ᾱ अण ने अल्ला  
ἡφρητ̄ ἡρानсаमेθोनϥ ογορ ἡνον̄ तेणξε  
मेθोनϥ ἡनाव̄ निबेन̄ अल्ला अरे त̄र्राफ़ि खो  
ἡμοस̄ धेन त̄प्रोसेय्खि गे ἡπεरेणतेन̄ ἡθोन̄  
ἡπिरासμοस̄ अल्ला नाρमेन̄ ἡβοद̄ ρα  
पिपेट्रωοय̄ नाकेमि नाक अण पे गे पािेθणोस̄  
ρानपेट्रωοय̄ ἡमाय्वा ογορ ख̄णाοय्णोρ  
ἡοय्साचि ἡπαιρητ̄ ἡपोय̄ἡθε ἡβοद̄ ते अरἡοय̄  
ἡπεκ̄αμοनि (f.45v) ἡτοत्क̄ धेन ρानपिरासμοस̄  
तेण्णाय्वापि ἡνον̄ धेन ρानय्पि अल्ला माϥε  
नाक̄ ἡβοद̄ धेन पाकाρि नेम̄ ἡβοद̄ धेन ἡμ̄न्ह̄  
ἡनािम̄ण्य̄ ἡεθणोस̄ नेम̄ ἡρओण̄ḡ ἡपोय̄मोस̄त̄ ἡρον̄  
ογορ माϥε नाक̄ ἡβοद̄ धेन ουβαकि̄ ἡβαकि̄ नेम̄  
οय्तिमि̄ ἡकेतिमि̄ काता फ़ि एता प्खस̄ खोϥ धेन  
पिेयाग्देदियोण̄ गे एय्वाप̄ अय्वाण̄βοओ̄ι ἡσωतेन̄  
धेन तािबाकि̄ फ़ोत् ἡकेοय̄ḡ अम̄ण्ण̄ त̄खो ἡμοस̄  
णωतेन̄ गे ἡनेतेणφορ̄ ἡमेय्त् ἡनिबाकि̄ ἡते  
पिेद̄ य्वाण्तेϥि̄ ἡखे̄ ἡय̄ण̄ḡ ἡφ̄ρωमि

to look for him (prob. the monk) in his church and he did not find him, and he took the advice of the papa John concening this matter. The papa said to him, "Go to the Patriarch at first and take his advice in this matter until you hear his word." The blessed one said, "I fear concerning the patriarch in order that he cast fear in me concerning the death, but my patriarch and my advise is Christ in the death and the life. However I shall go to the Christ-loving elder and the wise man namely Abu-Shaker, the physician of the king El-Kamel to take his advice so I can hear his word in these matters."

Thus he rose and went to him with a strong heart to the wise elder, the physician of the king. He told him of his matter from the beginning to the end. The wise one said to him, "I know you(?) that the words which you said them are not blasphemies but as makers of lies. And we say falsehood at every time, but the Scriptures said in the prayer ' do not enter us in temptation but deliver us from the evil one.' (Mt 6:13) You did not understand yourself that these people are very evil and (if) you reveal a word in this manner before them and perhaps you did not endure in some trials, then we shall be in shames. But go from this land and from the midst of these multitudes of people and the greatness of their hatred for us and go from town to town and (from) village to another village according to that which Christ said it in the Gospel, 'If they pursue you in this town, flee to another one, amen I say unto you you shall not attain to search out the towns of Israel until He comes namely the Son of Man.'" (Mt 10:23)

NEWS

(by Hany N. Takla)

**1. History of the Coptic Orthodox Church:** At last we have in our hands a concise, readable, complete history of the Coptic Orthodox Church. This is the fruit of nearly a decade-long research project of the Rev. T. Hall Partrick, Ph.D. of Greensboro, North Carolina. The excellent and fluent writing style of this book deceptively hid the great scholarship involved. It is suitable for general reading as well as a starting point for doing extensive study on a specific period in

history. The author takes the reader on a quick journey beginning with the early roots of the Church in the first century to its present day revival. He then concluded that the Coptic Church, with its glorious past, has survived the persecutions of many; and is currently growing in a vibrant fashion.

Keep in mind that this work is a history of the Coptic Church and not a book of the saints. In such context we will encounter painful lessons that God has allowed to happen.

## St. Shenouda Coptic Newsletter

To hide or water-down such events we will be doing a disservice to ourselves and the generations that will follow us. History is a collection of lessons learned in the present from events of the past to help us shape our future. This work is a good start toward the writing of a comprehensive history of the Coptic Orthodox Church. A history that would address the ecclesiastical issues as well as those of the forgotten populace.

Because of the importance of this work, the Society became its major distributor. The retail price for a single copy is \$14.95. As a benefit to our dues-paying members, we offer it at \$10. Others in US Eastern and Midwestern States and Canada should order through our distributor, Dr. George M. Bassaly, Tel/Fax No. (201)229-0412. Members worldwide and others living in Southern and Western US States, should order through the Society. Quantity discounts are available: 10-49 copies for \$13.50 each, and 50 or more copies for \$12.50. Organizations or individuals, interested in distributing the book in Australia or Europe, should contact the Society. A special discount will be given to such distributors for order of 50 or more copies. Over 1,100 copies were distributed within a week after the book was received from the Publisher on 6/12/96, so hurry!

**2. The Society on The Internet:** We are still at the same address, however we completely redesigned the site to include maps, electronic forms, and other new features. Now you can electronically order any of the Society's publications or software. Two main groups of documents were added. The first is a colorful clickable map of the Coptic Alphabet that link to graphical examples of each character along with the pronunciation rules. This is the first step toward publishing Coptic Lessons on the web. The second and more ambitious is a manual of Coptic Studies. This group of documents will deal with all branches of Coptic Studies. The emphasis will be placed on providing the necessary tools to all interested to pursue any subject of interest within this field. Be patient this site will take a while to be fully developed, but it will have something for every one.

Starting with the last edition of the Newsletter (Vol. 2, No. 3) we made it available to our electronic mailing list. Such edition had the full text of the printed edition except for any Coptic text included. We are still working on a directory listing of persons with a particular expertise in the different disciplines related to Coptic Studies. The idea was submitted by Mr. Shenouda Mamdouh of Cairo Egypt (cop@idsc.gov.eg). This will be incorporated as part of our Manual of Coptic Studies Section.

**3. The Sixth International Coptic Congress:** During the period of July 20-26, the International Association for Coptic Studies will be holding its 6th International Coptic Congress in Münster, Germany. This is held once every four years.

The Society will be represented by a 5-member delegation from Los Angeles. Three of the five will be presenting papers. Mr. Maged S. Mikhail, UCLA, will be presenting a paper titled "The Thought of St. Shenouda of Atripe". Mr. Mark R. Moussa, CUA, will present a paper titled, "THE ANTI-CHALCEDONIAN MOVEMENT IN BYZANTINE EGYPT: An Evaluation of Current Interpretations and Past Scholarship". Mr. Mikhail and Mr. Moussa are graduate students in Coptic History, and they are both working part-time as Research Assistants at the Coptic Center in Los Angeles. The last paper will be by Hany N. Takla, the Society's president, and is titled, "The 13th Century Coptic Martyrdom of John of Phanidjoit, Reconsidered".

Other members of the Society from the US and Canada are also scheduled to present papers. Prof. Fayek M. Ishak, Ph.D. of Ontario, Canada will present a paper titled, "The Orthodox Eschatological and Ontological Metaphysics of Being and the Incessant Quest after the Supernatural Knowability. The Manuscripts Treasures of Dayr as-Suryan and Dayr Anba Maqar". Dr. Zakariah Wahba, of Maryland, will be presenting a paper dealing with the history of the Coptic Community in North America.

The Society's delegation will also include Mr. Ramses Wassif, the Society's Secretary, accompanied by his wife, and Mr. Joseph Fahim, the Assistant Director of the Society's Orange County Coptic Regional Center. God's willing will be arriving in Münster on the 19th of July.

**4. The California Orange County Coptic Regional Center:** Since its official opening on July 22, 1995, the center completed the two consecutive Introductory Coptic Grammar Class. The instructor is Mr. Joseph Fahim, center's assistant director. For more details about the Regional Center, contact Mr. Fahim at (714) 842-1344 or e-mail to jfahim@stshenouda.com. If you are in the Orange County area, be sure to visit the Regional Center, located within the confines of Archangel Michael Coptic Orthodox Church at 4405 Edinger Blvd., Santa Ana CA 92704.

**5. Coptic Word Games Handbook:** Vol. 1 of the Coptic Word Games Handbook is in distribution. About 500 of the original 2,000 copies printed are left. The reaction was very favorable to this publication, a truly proud fruit of the effort of 18 predominantly college-age Coptic students in our Orange County Regional Center. It is an excellent tool to pleasantly introduce our younger and even older generations to the language of our fathers. We are hoping to include this in the Coptic Language curriculum that the Los Angeles Diocese is planning. The nominal price charged is \$2.00 for members and \$3.00 for non-members.

**6. The Scriptorium in Egypt:** We received a written communication from Prof. Scott Carroll of the Scriptorium in regards to the completion of their second excavation season in

the Western desert of Wadi 'N Natrun, Egypt. The activities of the Scriptorium during that season were three-fold. Aside from the grueling excavation activities, they introduced the first edition of "Spring Semester in Egypt." This 16 semester-units curriculum afforded the participants 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. Also an interactive Internet Program was made that linked some pre-selected schools in the US Midwest to the excavation site. Too much progress was hoped for, and a lot was accomplished. But with a relatively small number of people subjected to many unfamiliar circumstances, disappointments came about. The difficulties were concentrated in integrating the Study program with the demanding excavation work. As a result, the Scriptorium decided not to offer such program next year, to allow maximum effort to be devoted to this monumental excavation. This excavation, God's willing, will bring us better understanding of the development of our all-important Monastic heritage. For more information on the great summer educational activities of the Scriptorium, please contact Prof. Jerry Pattengale at (800) 333-8373.

**7. Research Projects:** Three important projects were referred to or worked on by the Coptic Center during the past period. The first is writing an encyclopedia entry on the Copts, in Macmillan upcoming Encyclopedia of Immigrant America. Dr. Donald Spanel of the Brooklyn Museum recommended us for that project. The entry was submitted in April and accepted for contents and now awaiting final review. The Second is assisting Dr. Harvey Staal in editing the famous Hibat Allah ibn Al-Assal's 13th century critical Arabic translation of the Coptic Gospels. The task assigned to our staff is to transcribe the multitude of Coptic glosses included in this Arabic text as well as to link them to the corresponding Arabic word. These glosses were written sometimes wherever space was available between the text lines. The third project is to assist Dr. Tim Vivian of Cal-State Bakersfield in editing the Life of St. John Kolobos (the Little). The tasks that we will be involved with is the transcription and first translation of the Bohairic Coptic text, and possibly that of the Arabic text if we can secure a copy of the manuscript. Our Research assistants Maged Mikhail and Mark Moussa are participating with Hany Takla, the center's director in these projects.

Our staff at the center is also involved in other internal research projects.

**8. Coptic Book Library:** Several more volumes were added in the Monastic, History, Art, and Literature Sections our Coptic library. Most notable are Dr. Rubenson's monumental work on the letters of St. Antony, DR. Walters' Monastic Archaeology in Egypt, and some of Dr. Meinardus' early books on the Coptic Church. The last two items were gifts from the library of St. Bishoy Monastery in Egypt.

**9. Coptic Classes:** A new session for the Introductory Bohairic Coptic Class will begin on August 3rd at the center. The Advanced Coptic Seminar is holding two sessions on Sundays, one translating Bohairic literary texts, and the other Sahidic monastic texts. Prof. Loprieno of UCLA will be offering either a 4- or 8-unit Coptic Sahidic class in the Winter Quarter, (January 97). The Coptic Dialect class, he offered in the Spring quarter, was completed in June. Six Coptic students enrolled in that class which used the Bohairic Life of St. Shenouda as the primary text for the course.

**10. Analysis of the Coptic Liturgy of St. Basil:** Mr. Monir B. Raphael of Chicago IL has enriched Copts and Coptic liturgical studies alike with a most important publication. It is designed to aid in the comprehension of the Coptic Liturgy. The book is titled *The Coptic Liturgy of St. Basil - Coptic Language Analysis*. This 3-vol. set publishes the text of the Liturgy of St. Basil in 3 columns, Arabic, Coptic, and English. The Coptic text is coded with numbers that one can use to look up the meaning as well as the grammatical analysis of the word on the opposing page or in the footnote section. There are also detailed appendices on the Coptic as well as the Greek grammar used in the liturgy. It is a must-reference to any Copt or any person interested in learning the proper meaning of the Coptic Liturgy. The price for members is \$32.00 for all three volumes (vol. 1 \$17, vol. 2 \$7, vol. 3 \$8) and for non-members \$38.00 (vol. 1 \$20, vol. 2 \$8, vol. 3 \$10). Multiple-copy discount is available. Vol. 2 requires vol. 1, and vol. 3 requires vol. 1&2. This set is an enlarged as well as an enhanced edition of what the author has produced in Egypt nearly 30 years ago in Coptic and Arabic only.

**11. Regrets:** The Society was saddened by the May 6th, sudden death of Mr. George W. Hanna, the brother of Ashraf, our most energetic staff member of the Coptic Center. May the Lord repose his soul and grant his family His heavenly consolation.