



# ST. SHENOUDA COPTIC NEWSLETTER

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## The First St. Shenouda Conference of Coptic Studies (August 7-8, 1998 - Orange County, California) (1)

(by Hany N. Takla)

**Introduction:** With the success of the First Coptic Symposium that was held on June 28, 1997, the Society has decided to expand the scope of this annual event. Instead of the limited scope of Coptic History and Liturgy of the last Symposium, this conference will include any subject within the Discipline of Coptic Studies. Also the time frame will be expanded to two full days. The date was also changed to accommodate some the participants' schedules. This conference is designed to further the preparation of the members of the Coptic community for effective participation in the 7th International Congress of Coptic Studies in the year 2000 at Leiden University in the Netherlands. Such participation is necessary to elevate the level of scholarly work in Coptic Studies among the Coptic community. The Society has taken great

care to steadily and effectively increase such participation over the last two Coptic Congresses.

**Participation:** So far the following scholars, researches, and students have expressed interest in participating:

- Mrs. Mary Erian - CA
- Mr. Joseph Fahim - CA
- Dr. Gawdat Gabra - Cairo, Egypt
- Mr. Ashraf W. Hanna - CA
- Dr. Adeeb Makar - W. Des Moines, IA
- Mr. Peter Mankarious - CA
- Mr. Maged S. Mikhail - CA
- Dr. Stephane Rene - London, UK
- Dr. Saad Mikhail Saad - CA
- Mr. Richard Smith - CA
- Mr. Sherief Sorial - CA
- Mr. Hany N. Takla - CA

Dr. Tim Vivian - CA  
Mr. Ramses Wassif - CA  
Ms. Christine Youssef - CA

**Format:** Presentations are classified into two types. The first is Plenary papers which are customarily surveys of research done over a specific period of time in a specific area in the field. Each plenary paper will be scheduled as a 30-minute presentation with no follow-up discussion. The second type is the regular presentations where the researcher briefly present the work that he/she has or is doing in the field. These presentations will be structured in a 20-minute format with a 10-minute follow-up discussion. The maximum time allotted to these presentations, including the discussion, will be 30 minutes.

**Notification and Abstracts:** Those interested in participating need to notify the Society in Writing by March 1, 1998. Written Abstracts will be due by June 1, 1998.

**Accommodations:** The Society encourages all who would like to attend to, submit their names as soon as possible. This will help us in finding the best and most appropriate accommodations for such a gathering.

**Publication of Proceedings:** The papers presented at the Conference will be published in the 5th volume of the Society's bulletin for the year 1998-99. A final draft of each paper shall be submitted by the presenter, no later than October 31, 1998.

## St. Shenouda's Writings (9)

(by Ashraf W. Hanna & Hany N. Takla)

### **Introduction:**

*This is a text translation from an Arabic sermon attributed to St. Shenouda the Archimandrite which is read on the 2nd Sunday during Lent in the Coptic Church. The text was transcribed from a microfilm copy of Paris Arabe 4761 (CML 1592). This particular sermon has some of the typical style of St. Shenouda, but it need a closer look to determine its authenticity in whole or in part. The introduction and the conclusion are probably an addition by the compiler of these sermons to make it fit the pattern of such lectionary-type sermons. By presenting this literal translation of the Arabic text, we are hopeful that specialist in the field will be able to make progress toward the textual authentication of this text. Note: Editor additions are marked by '( )', and uncertain translation is marked by '(?)'.*

### **Text:**

(12r) In the Name of God the Compassionate, the Merciful

A Sermon read following the Liturgy Gospel on the second Sunday (of lent) Said:

Glory be to God forever who granted and graced us by our gathering in this holy church, and He obligates us (to give) the thanksgiving and the praise for the abundance of his gifts and favor(s) upon us. And we pray unto Him with an upright heart, void of the grieves. And we glorify Him without weariness night and day. And we distant ourselves from what angers God and do what

pleases Him, to win the limitless joy and the eternal kingdom that an eye has not seen nor an ear has heard (12v) nor be recalled by heart of man, as it is written. And we do not be like a man that comes to the trees and throw stones at it and drop from it fruits.

Behold we disobey God, our Creator, and do what does not please Him out of multitude of sins which we deserve for it the great retribution. God, may He be praised and elevated, brings down His sun and His cloud and His rain and everything in its due time. And satisfy us with what we want out of life and does not punish with our inappropriate evil

deed, and He warns us when we anger Him. And we do not do likewise. As is the saying put forth, "We begin with Him with the shameful deed (and) He begins with us with the good deed." How come is this stiffness, and we do not fear from (the) performer of good things for us, and we do not fear Him. We do not have a deed that pleases Him, rather we hate one another (13r) and be spiteful toward he who wrongs us and we do not forgive him. As our Lord, to Him is glory, has taught us in the prayer the forgiveness for those that wrong (us). And he said, "If you do not forgive those that wrong you, your wrongs will not be forgiven." And He says, "Love your enemies, bless those that curse you, and do good unto him that hates you, (and) pray upon he who expel you and sadden you, so that you would be sons of your Father."

Be it known unto you O my gathered brothers that our life is like the dust that is seen briefly and then is dispersed. And the life of man in the world is the hour that he is in and no more. The proof for this is that the days that passes, he does not know about them as a result of the forgetfulness that comes upon him. As for the remaining days, he does not know about them if they would come upon him with joy or gloom (14r) for our life all is under the Judgment and the destiny. According to the saying of our Master, glory be unto Him, "If the master of the house knows at what hour, he would be vigilant and would not let his house be violated."

Likewise, be you prepared for He also says, "Blessed is he that his master comes to him and finds him awake at midnight." For the night has watches according to the saying of our master, glory be unto Him, that He came to His disciples in the fourth watch of the night. And the awaking that will be is the continual repentance, out of fear of the departure from the world. And the failed hope is like the meaning mentioned in the Gospel that he that plants in a city and it brought fruit and he became happy in this and rejoiced at the increase of his fortune, (then) he said within himself that I rise and demolish my storerooms and build them better (14r) and enlarge the places for storing of my wheat

and say, 'O my soul, eat and drink and I have for myself rest, happiness, and many gifts.' So, it was said to him, "O ignorant one, in this night your soul shall be taken from your body and you will be in the worst of conditions, with the one that will have no mercy on you nor have pity on you for the sake of the multitude of your riches. To whom shall you leave (this) after your death?"

Know that whoever tarry in repentance and busy himself in living in excess than what suffices him day by day, he is one of the perished ones. According to the saying of our Master, glory be unto Him, "Do not be concerned with tomorrow, for tomorrow takes care of itself, and each day will suffice in its evil." And He said, gaze at the offspring of the ravens. It does not plant nor harvest and does not have storerooms, but God nourishes it and the saying complete it (?).

*See Coptic Newsletter V.1, No. 1 & 2 for this Section*

(17r) ... Like the fasting, prayer, easiness, long-suffering, love (or charity), compassion, feeding of the hungry, clothing of the naked, relieving the distressed, and visiting those in custody. This all accompanies man in departure from his life. Those who sin during their lifetimes and do not repent upon their abominable deeds, like adultery, murder, lying, false witness, gossip(?), hatred, envy; their deeds will precede them on Judgment Day. As Master Paul says, "Some people, their sins follow them constantly, and some people their sins precede them (on) Judgment Day." So why are we forgetful [in doing] the commandments, not performing; (17v) and the sin that keeps us away from God, doing. And the Apostle Paul says about the sinners who depart their life without repentance, "for they will not see God's kingdom." Woe to him and woe to him that depart his life without repentance accompanying him before God his Lord. He would become deserving of the horrible voice that says, "Go away from me O damned ones to the eternal fire that does not quench, the worms that do not sleep, the weeping, and the gnashing of the teeth. And he shall be like the five foolish virgins who

took their oil thriftily. When they went to buy (some) and came back, the door was shut in their faces. And He said to them, I do not know you, be vigilant, for you do not know that day or that hour.

(18r) Are, my brethren, our hearts (made) of stone or of iron, that they are not in awe or fearful or terrified neither by preaching nor teaching, nor commandments. And we hear God's words being recited for us at every time. And we resemble the insane people in our listening to God's words, and afterwards we become unto it forsakers. As He said in the Gospel, "He who hears the words of God and does not work with it, he resembles a man that built his house upon the sand without a foundation. When the winds blew, it struck that house so it fell and its fall was exceedingly great." How would our answer be before God, judge of the living and the dead, when the hidden things will be uncovered and the secret things will be revealed, that which we used to commit them and hide its abominable deed (18v) before the people, and we are not abashed from God and from His angels who are safekeeping us. Our Master, glory be unto Him, says, "What is hidden and would not be revealed, or inaudible and would not be declared. What you say in secret will be heralded upon the roofs."

Woe and Woe to who delay repentance before the doors of mercy are closed and the doors of wrath are opened. As He said, "The door of mercy is narrow and few are those that enter it." He also said, "How wide is the way that leads to the destruction" Our Master, glory be unto Him says, "What benefits man if he gains the whole world and loses his soul, or what is he given in place of his soul." For the soul has no value that we can give in its place.

If man lives (19r) a thousand of years he must depart his life and be judged by his deed and upon every idle word that he utters it. According to the saying of our Master Jesus Christ, "Every idle word, you will give an account for it on Judgment day." So how can our salvation be before God and we commit the major sins. The Catholic Epistles says, "He who keeps all the commandments of the

Law and falls in one of them, he becomes judged by all." So how can salvation be for us and we commit all the sins that we are warned about them by the books of the Law that are present in the God's church, Old and New (Testament); and their number is eight-eight books. Books of the Old (Testament) are forty-six, and (19v) the New (Testament) are thirty-six. And all that are in them caution and warn us against committing the sin, and unto it we are doing.

Let us beseech (?) God regarding this forgetfulness and be diligent in what has our salvation. For neither is the riches remains for the rich nor security for the secure nor happiness for the ones living in luxury nor joy and gladness for the elevated ones. And neither in the rest of praised (?) things are our pride or our edification. For the world with what is in it will be destroyed and vanish. Then God will permit sending (?) and the declaration(?) and revive those who are in the tombs and rewards the righteous by taking (?) them to Paradise, and the evil ones by making immortal in Hades. One God, one Lord, and one creator. There is no God before Him or after Him and no creator but Him and no worshipped being except him. May He be praised (and) how exalted is (20r) His stature. We praise Him and glorify Him for the abundance of His mercy and His compassion upon the sinners.

May God make you, O the Christians listeners who are gathered in this holy church, among those who traded and gained each, thirty, sixty and hundred. And (may He) make you hear the joyous voice which says, "I found you faithful in the little (and) I will appoint you over the plenty. Enter into the joy of your Master while rejoicing." May God keep you alive for a hundred year being well until this hour, and keep for us and upon us the life of the father the honored patriarch, unmatched(?) of his era, and unique(?) of his time, who is vigilant over his flock(?) our father (...). And keep for us the lives of our honored fathers, (the) priests of this church and all the orthodox churches and gather all the scattered ones and trample(?) (20v) the devil under the feet of the Christian people, gathered in

this church through the prayers of the martyrs and | the saints Amen.

## Severus ibn al-Muqaffa' Bishop of Ashmunain (1)

(by Ramses Wassif)

### Introduction:

The tenth century started with Egypt under the rule of the Tulunids. A brief revert to the 'Abbasid Caliphs of Baghdad followed from 905 to 935 AD. In 935, Mohammed b. Tughj al-Ikhshid was able to establish the Ikhshidid Dynasty and rule Egypt independently. As the Ikhshidids grew weaker, they were overcome by the stronger Fatimids of North Africa. The Fatimids founded Cairo in 969 AD. and made it the new capital for their rule which lasted for another two hundred years.

The rule of Egypt by independent dynasties for most of the tenth century made it a time of progress. In general, that century seems to have been a splendid time for the production of Arabic Literature in Egypt and elsewhere. It is the century of prominent poets, writers and historians and is considered in the heart of the Golden Age of Arabic Literature at large. Among the historians who flourished in that century were such celebrated men as al-Tabari (d. 923), al-Mas'udi (d. 956) and Al-Kindi the Egyptian (897-961). Two of the best historians of the church who wrote in Arabic, flourished at that time. Both of them were clergymen, the one, who is the subject of this study, was a bishop in the Coptic Church; the other was a patriarch of the Melekite Church named Sai'd ibn Batriq.

### Biography of Severus:

We do not have a complete biography of Severus, but from the little information that we have about his life we can draw the main outlines.

Severus was born sometime between 905 and 915 AD. as Abu Bishr (or Abu Bashir) to a father that was known by the appellation name of ibn al-Muqaffa'. The origin of his father's appellation name, which means the one with a bowed head or

the one who always curls up, is not known. Besides his native Coptic language, Abu Bashir mastered the Arabic language and learned Greek as he grew up. He was the first Copt to adopt Arabic in ecclesiastical literature at a time when Coptic was being little by little replaced by Arabic as the *lingua franca* of the educated Copts.

Abu Bashir held certain public offices under the Ikhshidids and reached the level of a secretary (Katib), an important step in the ascend for an administrative career, before he abandoned his profession to become a monk. His reputation as a man of knowledge and having good ascetic life, made the Patriarch Anba Macarius (933-53 AD) call him and ordain him bishop of Ashmunain in upper Egypt, most probably before he reached the age of fifty, the canonical age to be a bishop in the Coptic Church at that time.

Severus lived to be eighty-years old, and died sometime after 987 AD during the patriarchate of Anba Philotheos (976-99 AD) which means that he was a bishop for over thirty years.

### Severus' Literary Activities:

Severus' main concern was the deterioration in the knowledge of the Copts about the traditions and the teachings of their own church. As many of them could not understand Coptic any longer, the influence of hearing the religious interpretations of the Moslems was starting to show up in their faith. To deal with that problem, he adopted writing in Arabic and dealt in his literary activities mainly with the religious education of the people, the exposition of the Bible, everyday morality, and the liturgy.

We have two lists for the works of Severus. The first is given in the biography of the Alexandrian Patriarch Philotheos, a contemporary of Severus. This list shows twenty works:

- Book on the Unity (*Kitab al-Tawhid*)
- Book on the Union (*Kitab al-Itahad*)
- Book of the Splendid, a refutation of the Jews (*Kitab al-Baher*)
- Book of the Exposition and Detailed Account, a refutation of the Nestorians (*Kitab al-Sharh wa al-Tafsil*)
- Book Concerning Religion, written for the Wazir Cosmas ibn Menas (*Kitab fi al-Din*)
- Book on the Arrangement of the Pearl (*Kitab Nazm al-Gawhr*)
- Book on the Synods (*Kitab al-Magallis*)
- Book on the Curing of sadness and the Healing of Afflictions (*Kitab Tib al-Ghamm wa Shefaa al-Huzn*)
- Book on the Councils (*Kitab al-Magamaa*)
- Book of the Commentary on the Faith (*Kitab Tafsir al-Amana*)
- Book of the Announcement, a refutation of the Jews (*Kitab al-Tabligh*)
- Book of Refutation of Sai'd ibn Batriq (*Kitab al-Radd 'la Sai'd ibn Batriq*)
- Book on the Signification of the Children of the Faithful and the Impious, and on How the Two Souls Rise (*Kitab Fi ma'na Atfal al-Mu'mainin wa al-Kuffar wa Keifa Taqoum al-Nafsain*)
- Book of the Elucidation, namely, the Lamp of the Soul (*Kitab al-Istidah wa howa Misbah al-Nafs*)
- Book of the Biographies (*Kitab al-Sayar*)
- Book of the Discernment (*Kitab al-Istibsar*)
- Book on the order of the Priesthood, Twelve Chapters on the Rites of the Church (*Kitab Tartib al-Kahanout, Al-Athana'shar Tuqous al-Bai'ah*)
- Book on the differences of the Sects (*Kitab Ikhtilaf al-Feriq*)
- Book on the Judgments (*Kitab al-Ahkam*)
- Book on the exposition of the Union (*Kitab Idah al-Itahad*)

The second list of Severus' works is given by the famous writer, from the later period of the thirteen century, ibn Kabar. He mentions twenty-six books. A comparison of the two lists shows that some of the books were probably known by more than one

title. In his *Geschichte der Christlichen Arabischen Litratures*, Dr. Georg Graf gives a list with a brief summary of each of the extant manuscripts of Severus' works. Comparing this list with the two mentioned above discloses that some works are lost, and out of the existing works, many are still unedited.

### Severus - a Defender of the Faith:

Severus occupies an important place as a defender of his church's faith and teachings against other religions as well as against other sects of Christianity. This he did, not only by writing his apologies but also in confrontations with Christians of different confessions and with Moslems and Jews. It is known that he was chosen by the Patriarch Abraham the Syrian (971-74 AD.) to attend and participate in audiences held by the Fatimid Caliph al-Mu'izz. There, he discussed some dogmatic questions with an intelligent Jew named Moses, who was a friend of the Jewish vizer ibn Killis. On other numerous occasions, Severus, under the orders of the Caliph al-Mu'izz, discussed some religious questions with the knowledgeable Moslems.

Severus also defended his convictions against the Nestorians, in particular, Elias (Iliya) 'Ali b. 'Ubayd bishop of Damascus. In 955, ibn al-Muqaffa' completed his book of al-Majami' (the book of the Councils) in which he gives a defense of the doctrine of the Coptic Church in refutation to the writings of the Melekite Sai'd ibn al-Batriq. This work which is the second best known of Severus' writings, has been edited and translated into French by P. Chelbi.

It is also known that in a lost work of Severus, in a chapter about God's attributes, he refuted the opinion of the Jews and the Mu'tazelite Moslems concerning their materialistic interpretation of God the Word.

Severus' theological views were even known outside of Egypt. Graf cites a commentary by the Nestorian bishop of Nisibus Iliya b. Shina (975-1045 AD) on the ideas of Cyril, Severus ibn al-

Muqaffa' and Sai'd ibn al-Batriq. Besides the books that he dedicated to refute the Jews, the Melkites and the Nestorians; he also wrote a book

about the differences of the sects. In almost all of his writings he expounded the faith, traditions, and teachings of his own church.

## Computers and Coptic Studies

(by Hany N. Takla)

**I. Introduction:** Standard recording of the heritage of the Copts was a primary concern for the Society since it was founded. The use of computers was a natural selection for such purpose. The early function required from such a medium was word-processing, especially in Coptic characters. The role of the computers then expanded to include computer publishing of such texts, text analysis, databases, and graphics. In pursuit of such goals the Society adopted different methods for the varying tasks required.

### II. History:

**1. Early Attempts:** In 1983, the Society developed a Coptic font using a simple Atari 800 PC system. This gave us the opportunity to superimpose these characters on a commercial Word-processing Program (Atari Writer). This system allowed us to write, view, and store Coptic text in the Coptic script. This was done by substituting the Coptic Characters for the lower case English characters and some other seldom used ASCII characters. The Upper Case characters were kept to allow us to write in both scripts at the same time. No accent marks, superlineal strokes, or abbreviations were possible under this arrangement. Printing of such hybrid character set was achieved using a 9-pin, dot-matrix printer that accepts downloadable fonts. A printer font was developed and was downloaded every time the printer was turned on. This crude system was used in publishing Coptic Lessons as well as computerization of some biblical and hagiographic texts. Mr. Edward Marshall of the Los Angeles Area was a great asset in the development of the system described above.

**2. PC-DOS Work:** In 1987, the Society adopted the IBM PC system as its standard computer system. This happened after we learned about a word-processing program that can do multiple languages; and has the capability of adding other character sets. This DOS-based program was called multilingual Scholar (MLS), developed by Gamma Productions Inc. of Santa Monica, California. It came packaged with English, Greek, Hebrew, Russian, and Arabic Scripts. Mr. Isaac Gindi of Los Angeles was the early developer of the Coptic Fonts for use with MLS that year. The Society worked with Mr. Gindi and Father Antonious Henein of Los Angeles to do minor modification of the shapes and keyboard assignment of some of the characters. Further, we acted as a distributor for several years for that product to spread the use of Coptic in word-processing.

From 1987 to 1992, the Society inputted the entire New Testament and much of the Old Testament in both Bohairic and Sahidic in that format. Also we inputted many Hagiographic and literary Coptic texts. The circle of users was still limited and the primary mode of distributing the text was in print.

**3. PC-Windows work 1992-94:** In 1992, Dr. Wisam Michael of Los Angeles with the assistance of Fr. Antonious Henein developed three True Type Coptic fonts to work on PC-Windows 3.1 Environment. These were called the Antonious Fonts. The first was the normal Coptic Script, the second was the same characters with an added accent mark or Jinkim, and the third was like the second except for having the superlineal stroke instead. This development made it possible to use any Windows program for Coptic writing. The Society quickly adopted these fonts as the standard

for computer writing of Coptic. they were primarily used with Microsoft Word for Windows (Winword), which was well behaved with respect to typing using all three fonts.

Most of the work done during this period was to convert the texts previously inputted in the MLS DOS-format to Windows-format. This process began with a conversion that was done from MLS to a delimited-ASCII text, using a conversion program supplied with the MLS program. Then these ASCII files were imported into Winword, where all the text delimiters were deleted and the entire file was then converted to Coptic by changing the font to the Antonious Normal font. However, during the conversion, all Jinkims and Superlineal strokes were lost and they had to be re-inputted in the Winword text manually.

**4. PC-Windows work 1995-Now:** During this period, the Society began to widen the scope of computer-use in Coptic Studies. At first, we acquired the distribution and development rights to the Coptic Antonious fonts, from its owners Dr. Wisam Michael and St. Mary Coptic Church in Los Angeles. Our early emphasis was placed in Electronic publishing of some of the material and tools that the Society has developed. This started with simple programs distributed on disks, using available PC applications. Later on we began to expand the publishing work by developing HTML documents on the Internet. Now we are working on Multimedia publishing of Coptic material on Computer Compact Disks (CD). Independently we began to digitize the microfilms of Coptic Manuscripts that we have accrued over the years for archival and study purposes. Finally we are developing Microsoft Access applications to analyze texts and provide tools for researches in the field.

### III. Current Methodology:

**1. Word-processing:** Using Winword macro-language capabilities, we developed shortcuts for adding jinkims and superlineal strokes to type the Coptic characters. We also developed shortcuts to convert texts for bilingual publication. Using

macro-buttons and bookmarked texts we were also able to generate command forms that would generate single documents out of a collection of various files. This was particularly useful in generating Coptic Grammar lessons and Church lectionaries.

**2. Publishing using Windows Help format:** For secure-publishing of Biblical texts, the Windows help format was selected. There are advantages and disadvantages in using such technique. The user advantages are in its friendly interface, viewing and printing capability of the Coptic characters when the fonts are installed, hyperlinks, and lack of special software to run it. The disadvantages are to the developer as well as the user. The developer can not include table borders to divide up the text and will have to add a carriage-return at the end of each line of Coptic text to preserve the word division. This is due to the fact that the font uses characters that are not considered normal characters by the program while compiling. For the user the disadvantages are in lack of formatting control of the printed text and lack of search capability of the text unless provided by the developer.

The help documents are usually prepared using a Word-processor, capable of producing "Rich Text Format (RTF)" documents. This file is then compiled using the Help compiler. The necessary parameters for compiling are stored in a project text file. There are many special applications that can be used to facilitate the creation of these files. But an intermediate-level developer can produce such files manually.

The Society employed this method in publishing the Coptic-English Dictionary, a modified Coptic Language Lessons, the Coptic New Testament, and a modified Coptic-English Lectionary. The "pop-up" window feature is particularly useful in adding footnotes and variant readings lists for Coptic texts.

**3. Visual Basic Applications:** Visual Basic language was utilized by the Society for the purpose of generating command screens to launch the applications that were developed in Winword as



well those in Help-file format. At the present time Mr. John Rizk, is developing Coptic Word games using this medium.

**4. Web publishing:** In September of 1995, it became apparent that the Internet was a powerful tool to promote the objectives of the Society and to break the geographical bounds that has hampered the work of the Society for many years. We began by producing simple HTML documents and uploading them on server in Ohio, where we rented a Web space. Later on that year, we began publishing these documents using a web space provided by an Internet provider. Early in 1996, The Society was able to register a Domain Name "STSHENOUDA.COM" and began setting up a permanent Internet site.

At this site we utilized such techniques as maps, forms, tables, Publishing Word documents utilizing the Microsoft Word Viewer. This last technique allowed us to publish Coptic lessons on the net that can be viewed and printed when the Coptic fonts are downloaded and installed. Future work will include animation, sound, and on-line search.

**5. Image Digitizing:** One of the major activities of the Society was the collection of Microfilm copies of Coptic manuscripts scattered around the world. To enhance the research value of such resources, it was necessary to convert these photographic frames into a digital medium, i.e. PC-format.

This process has been available to users, however the price-tag was too high for our budget. Instead, we started to experiment with a more economical procedure just to see how it would take us. The system we experimented with consisted of three steps, as follows:

- a. Image Video Conversion
- b. Image Video Capture
- c. Image Processing

In the first step the microfilm strip is placed in a special holder that is inserted in a camera that output the projected image as an NTSC signal. This signal is captured in the second step by use of

a video digitizing device. The would produce a digitized image in a JPEG-format, with 1500x1150 pixel resolution. In the third step, this JPEG image is processed with a graphics-program, where it is rotated 90 degrees and enhanced by sharpening the image twice. The image will eventually be archived on a CD.

**6. Database Applications:** Much of the work to be done in Coptic studies can be executed with the help of databases. This include manuscript search, text grammatical analysis, and topical as well as textual collation of Coptic texts.

**Publishing using PDF Format:** In our quest for introducing the fruit of our activities, we found the Adobe Acrobat publishing format to be suitable for such a purpose. We found the capability of adding fonts to the PDF driver ver. 3.0 was particularly useful. This feature facilitated the publishing of Coptic texts without the need to distribute fonts to display them. Also the ability to include multimedia elements like sound and video as well as its search capability was very attractive. These features would prove useful in producing lessons with sound, dictionaries, liturgical texts, biblical texts, and other Coptic texts. There is also the possibility of producing interactive Coptic games in that format!

The applications that we are planning at the present time include the publishing of bibliographies to aid researchers in Coptic Studies. This will be available on our website. The larger application that is being developed now is a Coptic CD that will include a modified and enhanced version of the texts that were previously produced.

**IV. Future Work:** Further development and progress within the areas outlined above is a major part of the future work. This would include the compilation of a Coptic Paleography catalog, biblical concordances, and editions of more Coptic texts. There is also one particular area that the Society is interested in implementing; i.e. an Office Intranet. This Intranet will be designed to aid the users of the Coptic Center facilities in their research. Eventually, funds permitting, such

resources can be made available on the Internet for researchers around the globe.

**V. Conclusion:** The Society has always been ready to apply all means possible to preserve, revive, promote, and develop the Heritage of the

Copts. Computers were welcome tools. But its capabilities would need to be harnessed wisely to achieve such goals. You can enhance the work of a research in the area with the use of such tool, but you can not make a researcher out of that tool!

## Two Coptic Potsherds in Westminster College, Pennsylvania (1)

(by Hany N. Takla)

**Introduction:** In early May, 1997, the Society was contacted by Rev. Willis A. McGill of Volant, Pennsylvania (PA), a retired Christian Missionary. This contact was made through the good offices of Rev. Harvey Staal of Hudsonville, Michigan. From these correspondences, it was learned that there are two documents written on Coptic Potsherds (or pottery fragments), preserved in a small museum attached to Westminster (Presbyterian) College, located at Wilmington, PA. This museum was established through the faithful efforts of Dr. J. R. Alexander, a long-time head of the Assiut Presbyterian College (in Upper Egypt), with help from the American Egyptologist, Prof. Flinders Petrie. This museum contain many other artifacts from the Middle East. Rev. McGill is reasonably certain that these sherds were donated by Dr. Alexander.

**History of Research:** These two Coptic potsherds are unpublished. For the past several years, the authorities of the museum has tried to get Coptic scholars to identify and translate these documents. The responses were either to shy away due to the cursive style of writing, or to be disinterested due to the low cost-benefit ratio of working on such a limited number of documents of that type.

**Description and Preliminary Assessment:** For the purpose of this article they will be labeled as Potsherd A and Potsherd B. Preliminary description is made on the basis of 8x12 photographs, supplied by Rev. McGill.

**Potsherd A:** A corrugated pottery fragment with maximum dimensions of 8-1/2 in. long by 5 in. wide. The text seemed to be complete in 16 lines

with an 11-14 letters per line. The first line is very faint. The dialect of the text is Sahidic. The script is in regular uncial upright letters or literary hand. The shape of the letters would indicate a probable date of 6-8th century. It is a purchase receipt for oil bought by a lay or a monastic church from an oil-dealer. The agent of the buyer is John the Oikonomos (a Coptic archpriest) [Ἰωὴαννης πρεσβ οἰκονομος]. No clear details are given about the location or the persons indicated in the document.

**Postsherd B:** A slightly curved smooth pottery fragment with maximum dimensions of 8-1/2 in. long by 5 in. wide. There are 24 lines identified on the fragment. Approximately 10 lines are complete or nearly complete. The beginning of the text is preserved. A larger bottom left corner as well as a smaller upper right corner seem to have been broken off. The dialect of the text is Sahidic. The script is in normal legal document hand with all of its interesting appearance. This document has not been sufficiently studied to give a good assessment of its contents. However there are two distinct references that help in determining its date and provenance. The 5th line of the text indicate that this text belong to the Djeme collection of texts [Ἰμ καστρον νζημε], an ancient town near Luxor. The date can be placed in the middle of the 8th century. The evidence for that date is the name 'Sanagape' [σαναγαπη] which occurs in the first line of the text. A name that occurs in other documents from that region, dated around that time.

**Conclusion:** Documents of this type have been discovered in abundance in Egypt. Many of these made their way into several Museums and Libraries in Europe and America. They hold immense value in uncovering the regional history and the common law of the Copts. Despite that, only a small number of scholars are well-versed in the field, and their work is either published in places or in languages not accessible to most Copts (even educated ones). To compound the problem, we find some of those

knowledgeable scholars are not very willing to share their methodology. Further, some even look down on the Copts for not getting involved in this work. For this catch-22 cycle to be broken, we need to get more Copts involved in the study of these documents even if it is harder to handle than other texts. Copts have learned and excelled in more difficult tasks. So why not take on this challenge.

## A Forgotten Coptic Martyrdom from the 13th Century - St. John of Phanidjoit (4) - Reader's Comments

(by Febe Armanios & Hany N. Takla)

**Introduction:** Miss Febe Armanios of Columbus, Ohio sent the following comments to the Society in regards to an article written in the January, 1997 issue of *The St. Shenouda Coptic Newsletter* titled, "A Forgotten Coptic Martyrdom from the 13th Century - St. John of Phanidjoit (3)". The article in question, listed several historical observation that this hagiographic text has contributed to the history of the Copts at the time. Ms. Armanios, young Copt, is a Graduate Student at Ohio State University in Middle East History. The emphasis of her studies is on the History of the Copts in the Modern Era (19th and 20th centuries). The comments, which were transmitted to us via e-mail, are included in the exact text they were received in; with the exception of minor formatting modifications.

### Miss Febe's Comments:

1. First of all, in general, the Ayyubid rule of Egypt was one of the most tolerant of minorities in early Islamic history (compared to the Abbasid rule for example). During this time, as you yourself say in your article, many Copts prospered and flourished in high positions of the government. Thus the presence of a "Moslem with benevolent feeling" was not the exception to the rule, but rather the norm during this period.

2. Under Qur'anic and Islamic tradition, no person is to be coerced into converting to Islam. And although there are many historical exceptions to this rule (particularly in present days), most of the time Christians and Jews lived peaceably to practice their religions. Persecution was sporadic and was usually not based on ethnic or racial hatred but frequently at a time when economic conditions were bad OR when Muslims were angered by the fact that minorities were attaining better positions than them in the government OR when the leader was a fanatic ruler. There was no policy among the Muslims to convert minorities, and the Qur'an instructed that the religion of "ahl al-kitab" or "the people of the book" (i.e. Jews and Christians) should be respected. Many Copts converted in any case because of various reasons, including attractive economic incentives such as not paying the poll tax [jizya]. At the same time, several Copts remained unconverted and stayed in their high governmental positions. Thus, contrary to your argument, it is not clearly indicated that Copts converted in 'order to keep their jobs.' For references on this matter, please consult an excellent work:

Anawati, Georges C. 1990. "The Christian Communities in Egypt in the Middle Ages." In *Conversion and Continuity: Indigenous Christian Communities in Islamic Lands, Eighth to Eighteenth Centuries* ed. Michael

Gervers and Ramzi Bikhazi. Toronto:  
Pontifical Institute of Mediaeval Studies.

3. As far as I know, public trials were rare in Islamic history. Most trials were held in Shari'a courts and judged over by a qadi. The use of Islamic courts for Copts and other minorities was strictly OPTIONAL for them. However, both church and court records indicate to us that Islamic courts were often used by minorities to settle their disputes, for they were known among them to have a high reputation of fairness.

**Commentary:** The Society usually does not publish comments to any of the published material in the Newsletter. However in this case, an exception was made because of the important historical issues that are raised here. The third comment is well-taken and directly addresses a particular portion of the article. The first two comments, however, raises very grave issues. In relation to the article, they assume conclusions that the article never claimed. What the article had was mere historical observations that are worth

mentioning about the period. Beyond the scope of the article, sensible minds would agree that the Copts can not legitimately claim that they were always persecuted by the government in Egypt throughout their history. However, they were more often than not oppressed by fanatic elements that always existed throughout history. So to validate comments made above, one would need to take into account actual events by rulers as well as the populace. We in essence need to gather more evidence about the period before coming up with such general conclusions. At this time, I would personally disagree with these comments on the basis of the early hostility of Saladin toward the Copts as well as them being suspected, by the populace at least, to be allied with the crusaders. Still I would reserve a final judgment when all the facts are in! Nonetheless, it is refreshing to have these matters debated. It can definitely help to promote beneficial research in the field. We appreciate such comments by Ms. Armanios, though we beg to mostly disagree!

## News

(by Hany N. Takla)

**1. St. Shenouda Coptic Newsletter:** We have started with this issue the new and more expanded '*Subscriber Edition*'. All members and non-members will be receiving this first issue. The next issue will be send only to members-in-good-standing of the Society. Non-members on our mailing list will be receiving the abridged version of the Newsletter. Those interested in having a separate publication subscription, including the Newsletter and the Annual Bulletin, can do so with an annual subscription rate is \$15 (\$10 for students) within the US and Canada. Subscription for overseas addresses will be \$20 (\$15 for students).

**2. Coptic Symposium 1997:** On June 28, 1997, The Society held its first official Coptic Symposium. The Symposium dealt with two specific topics in Coptic Studies; Church History

and Liturgy. The event was held at St. Peter and St. Paul Coptic Orthodox Church in Santa Monica, California. His Grace Bishop Serapion, the Coptic bishop of Los Angeles, attended the symposium and delivered the opening address. A total of about 80 persons attended some or all of the four sessions that were conducted. These sessions included two plenary papers and ten research papers. The participants included University students as well professional Copts. They all shared the common bond of the love for the Copts and their culture. This all-day affair proved that Copts are ready, willing, and able to conduct academic-level research in Coptic Studies. The proceedings for the symposium is scheduled to be published in Volume 4 of the Society's Annual Bulletin, scheduled for early 1998.

**3. Coptic Computer CD:** The Society is currently developing the first Coptic Language CD. The projected release date January 10, 1998. This CD will include four different parts. A Bohairic Coptic Introductory course with sound, Bohairic-English Dictionary, Coptic New Testament in Bohairic and Sahidic along with English (KJV) and Greek in parallel edition of six different combinations, and the Annual Bohairic Annual Lectionary. All the these files will be in Adobe Acrobat or PDF format. The reader will be provided on the same CD. All files have search and printing capabilities. The sound provided with the Bohairic Introductory course can be accessed by clicking on the written Coptic words. System requirements include a IBM 486 with Win 3.1 or higher and CD Drive with a Sound Card. The cost for a single copy will be \$50. Dues-paying Members will be giving a 20% discount. Special prices will be offered to Churches and other distributors for orders of over 20 copies. If such project is successful, then we are planning more titles that will include other Coptic Texts with English translations.

**4. The Coptic Life of St. John Kolobos (in English):** The Coptic Church Review (CCR) has published a special double-issue volume on the Coptic Life of St. John Kolobos (the Short). It includes translations of the Bohairic life from a Vatican Manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Dr. Tim Vivian of Bakersfield, California, and Mr. Maged S. Mikhail, a member of the Center's staff, are the contributors to this volume. This is the first time that this life appears in English and in such a well-done fashion. By permission of the Editor of the CCR, Dr. Rodolph Yanney, The Society will be distributing the book as a separate publication. The price for a single copy is \$5.00. Discounts will be available to distributors for quantity purchases of 25, 50, and 100 copies. Members of the Society will be given an introductory 20% discount. All orders to be sent to the Society's mailing address: 1701 So. Wooster St. LA, CA 90035.

**5. NKCS Project Progress:** The Lectionary of the Coptic Church for the Days of the year is now available. The order no. NKCS-CG1, and -CG1M (Win95). It requires the Antonious Coptic fonts which is available in -CL1 (Coptic Lessons) and -CB1(a) (Coptic New Testament). It requires also Windows 3.1 or higher (including Win95) and Word for Windows version 2 or 6 (for non-Win95 version). The program has the same look as the Coptic Lessons (-CL1/1M) and will generate the readings of the Coptic Church in Coptic and English. The English is taken from the KJV except for the Psalm readings which were retranslated from the Coptic for the first time. The price is \$8.00 for members and \$12.00 for non-members.

The other software titles that we have are: -CL1, Bohairic Lessons (\$8/\$12); -CL2, Coptic-English Dictionary (\$8/\$12) [Requires Coptic Fonts], -CB1, Coptic New Testament [Boh/English/Sah/Gr.] (\$30/\$45); -CB1a, Coptic NT [Boh/English] (\$16/\$23); -CB1b, Coptic NT [Sah/Gr.] (\$16/\$23). Only -CL1 requires Word for Windows, all the rest requires only Windows. A version for Win95 is also available with the added designation of 'M'.

**6. Books Available Through the Society:** Rev. Partrick's, *"Traditional Egyptian Christianity - History of the Coptic Orthodox Church"* is still available but in a limited quantity. The price is \$10.00 (\$14.95 for non-members).

*Coptic Puzzles and Word Games vol.1* is also available, in very limited quantity, at the special price of \$2.00 for members and \$3.00 for non-members. This is an excellent introduction to Coptic Language for kids and adults, that will insure hours of fun and learning for all. Such work was a product of love of many of our Coptic youth associated with the Coptic Regional Center of Orange County, California. The same group is working now on the second volume of that series with a projected publication date of January 1998.

*Analysis of the Coptic Liturgy*, by Mr. Monir B. Raphael is available in 3-volume set which covers the St. Basil Liturgy including the Raising of Incense service. This is a valuable work for all

interested in gaining a better understanding of the language of the Liturgy. Price is \$32.00 (\$38.00 for non-members). Also by the same author, volume 4, covering the Coptic Liturgy of St. Gregory, is in print.

Other important titles available are the 2-volume *Coptic Art Pictorial* set (\$35 (\$40 for non-members)), and Dr. Gawdat Gabra's "*Cairo - Old Coptic Churches*", (\$12 (\$15 for non-members)). Fr. Matthias F. Wahba's edition of the Agbeya (\$4 (\$5 for non-members)) and that of the Coptic Liturgy (\$12 (\$15 for non-members)). Fr. Wahba's editions included contributions by the Society to the translation of many of the Coptic Texts in them.

**7. Bulletin of the Society:** The third volume of the Annual Bulletin of the Society was mailed to all members in good-standing. Copies for sale are still available. For non-members, and dues-paying members needing extra copies, the price will be \$5.00 (\$4.00 for members). Copies of Volume 1 and 2 are still available for sale. Volume 4, which include the proceedings of the last Coptic Symposium held at Los Angeles, will be available early next year.

**8. The Society on The Internet:** We are still at the same address, "<http://www.stshenouda.com>". Due to other activities, we have not been able to enhance the information available in our Manual of Coptic Studies Section of the site. Our future plan is to make material available in Acrobat PDF. This will include outlines, manuscript lists, and bibliographies.

**9. St. Mark Foundation for Coptic History:** Dr. Fawzy Estafanous of Cleveland Ohio, is spear-heading the formation of a new foundation for the detailed Study of Coptic History (Church and people). This foundation will be engaged in promoting among as well as involving Copts in Egypt and abroad in this endeavor. The foundation will also work on the coordination of the work of all Coptic groups involved in Coptic Studies in Egypt as well as abroad. The bulk of the activities of the foundation will be centered around research and publishing in the field of Coptic History. The

foundation will establish a endowment fund to finance the proposed activities. The Society is planning to provide all possible assistance for the new foundation because it will help further the goals that it set many years ago. We hope the Coptic community will do the same. We applaud all positive Lay Coptic activities in this field.

**10. Coptic Book Library:** The Library is still growing. We added many volumes, too many to list here. The most notable is an original 3-volume copy of Swete's *Septuagint*. A complete list of these volumes is included in our Society's Progress Report, included in the membership package.

**11. Coptic Classes:** The new class for translation and study of selected Coptic (Bohairic) Biblical texts at the Center, started on Saturday, July 26, 1997, 6-7:30 p.m. The first session deals with translation and study of selected texts from the Bohairic Version of the Book of Genesis. There is a workbook published by the Society for use by the participants. A new session of Introductory Bohairic Coptic began at the Center. The Next session is tentatively scheduled for Wednesday, November 5, 1997. This session will be conducted during weekday evenings. The exact time will be set in the first meeting. Also we have the Advanced Coptic Seminar. This is held on Sundays from 6-7:30 p.m. It is divided up into two sessions, one translating more advanced Bohairic literary texts, and the second dealing with Sahidic monastic texts. These classes are also taught by Mr. Hany N. Takla, the Society's president.

**12. Research Projects:** The transcription and the review of the Coptic glosses of the famous Hibat Allah ibn Al-Assal's 13th century critical Arabic translation of the Coptic Gospels, is complete. There are few glosses in the Compiler notes that still need to be transcribed. This manuscript will be edited with an English translation as part of the Arabic Series of CSCO. The Manuscript preserves the first known critical edition of the Gospels in history. Mr. Ashraf Hanna, of our Center's staff is continuing his work on collation of the different manuscripts of the Coptic (Arabic) Synaxarium.

Similarly, Mr. Sherief Sorial is working on the Coptic Psalmody. All of these projects are designed to trace the developmental history of these important books in the Coptic Church.

**13. Computers at the Coptic Center:** The Coptic Center's staff, primarily Mr. John Rizk, has upgraded its Computer system. With the donation of computer components by Dr. Wisam Michael and Mr. Markos Michael, Mr. Rizk was able to build a heavy-duty computer system to handle the Society's progressive computer needs. He also was successful in building a 3-PC peer-to-peer ethernet network, using combination of Windows for Workgroup and Windows 95. This network when fully completed, will have eight workstations. We also acquired a video-signal splitter to display the same computer display screen on up to four monitors at the same time. When all this work is completed the Center will be capable of providing the following services:

- a. Search capability at both the library and the microfilm rooms.
- b. ability to print documents from any workstation.
- c. Establishment of an office Intranet to aid those interested in Coptic Studies. This would include bibliographies, outlines, and accessibility to the gigantic graphics library of Coptic manuscripts and monuments.
- d. Upgrade the instructional methods employed at the Center.

The Society appreciates any donation of PC computers (386 or higher) and VGA monitors to allow us to complete this project.

**14. English Coptic Dictionary:** Professor Samuel Lieu of Sydney, Australia has informed us (by e-mail) that Rev. Dr. Bernard Kotter has completed a two volume English-Coptic Dictionary - a work which is much more extensive than a mere expansion of the English index at the end of Crum. The entire ms. is hand-written and runs into over 1500 pages. Prof. Lieu estimates the cost for electronic conversion of the entire manuscript, using Macintosh MSWord, to be about \$50,000

plus the cost of checking. He also faxed us a couple of pages of the original manuscript of the work to get acquainted with it. The work includes entries from all Coptic dialects as well as Greek loan-words which are not part of Crum's original work. The Society is still looking for the feasibility of such project from the perspective of the Coptic community, which only uses the Bohairic dialect. If you need more information about the work you can contact Prof. Lieu, e-mail: slieu@laurel.ocs.mq.edu.au.

**15. Coptic Music:** Dr. Marian Robertson-Wilson of Utah, has informed us recently that she has completed the cataloging of the Coptic music material that was donated by Mr. Ragheb Moftah of the Cairo Institute for Coptic Studies, to the Library of Congress. These material are recordings by the Muallam Mikhail, the most famous cantor in the Coptic Church in this century. The Library of Congress has transferred these recording to digital tapes for preservation. Dr. Robertson-Wilson's catalog, preserved in the Library of Congress is a manuscript of over 400 pages. In it, she included a detailed introduction about the Coptic ecclesiastical musical tradition along with literal and musical note transcription of all the material. This work is a true preservation of our genuine and rich Coptic musical tradition. We are truly grateful to Dr. Robertson-Wilson for this labor of love and we hope that the Library of Congress will publish this manuscript in part or in whole.

**16. Coptic Music on CD:** The Coptic Diocese of Germany has kindly send the Society two musical CD's of Coptic music hymns, produced by them. The hymns were recorded by the famous Choir of the Institute of Coptic Studies in Egypt, founded by Mr. Ragheb Moftah. The choir was visiting Germany at the time, and the recording was done in the Coptic Monastery there. The first CD had selected hymns of the Coptic service of the Holy Week. The second included hymns from the Coptic Nativity (Christmas) liturgical service. The sound tracks are of archival quality. Each CD had a handsome printed insert about the Coptic Church

and Coptic Music. These inserts were done in German, French and English. The Society appreciate and greatly applauds this effort. It is our sincere hope that this effort will expand to cover the production of all the Coptic music hymns recorded by the Institute's Choir.

**17. New Site for Coptic Manuscripts on the Internet:** We have been informed by our Associate Member, Mr. Ernest Muro, of Orlando Florida, that he intends, in the near future, to publish images of the Coptic manuscript in his possession on the web. For the past few years, Mr. Muro has been collecting and studying these manuscripts from a biblical perspective. The manuscripts are mostly parchment fragments. He recently identified the later text of palimpsest fragment to be verses 4-7 of the first chapter of Sahidic Book of Jeremiah. These verses are not preserved in other known Sahidic Coptic manuscript. The fragment is apparently from a lectionary that was written in two Coptic columns. For further information you can contact Mr. Muro, e-mail: emuro@aol.com.

**18. American Coptic Studies Association:** The second issue of the newsletter of the Association has come out. Its president is Professor Sami

Hanna of Portland Oregon. Annual membership dues are \$25. For more information contact Prof. Hanna at e-mail address sami11@juno.com. The Association's mailing address is: 2625 SE Market Street, Oregon 97214. They are currently in the planning stages of establish a Coptic University in the United States.

**19. The Scriptorium:** The Scriptorium is continuing to provide quality educational programs and scholarly seminars in the field of Biblical Studies. For more information on these classes as well as other educational programs of the Scriptorium, please contact them at (800) 333-8373. Excavation work at the Wadi 'N Natrun site of the Monastery of St. John Kolobos is expected to resume next year, God's willing. We wish them the best on such a task so dear to the hearts of all Copts interested in the preservation of our Christian Heritage. Dr. Scott Carroll is now heading a team that is working on producing a new English translation of the Greek Septuagint translation of the Old Testament. Such work is greatly welcomed by Christians, especially those belonging to Eastern and Oriental Orthodox churches.





# ST. SHENOUDA COPTIC NEWSLETTER

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## **The First St. Shenouda Conference of Coptic Studies (August 7-8, 1998 - Long Beach, California) (2)**

(by Hany N. Takla)

**Location:** The Society has tentatively chosen the campus of California State University, Long Beach (CSULB), as the site for its upcoming Conference of Coptic Studies. This will be a cooperative effort between the Society, the Orange County Regional Coptic Center, and the Collegiate Coptic Club of CSULB. Members of the two latter groups are engaged in search for appropriate living accommodations for any interested participants. More information will be forthcoming in the April issue of the Newsletter. It is suggested that all who would be interested in such accommodations to contact the Society as soon as possible.

**Participation:** So far the following scholars, researches, and students have expressed interest in participating:

- Mrs. Mary Erian - CA
- Mr. Joseph Fahim - CA

- Dr. Gawdat Gabra - Cairo, Egypt
- Mr. Ashraf W. Hanna - CA
- Mr. Emad Iskander - CA
- Dr. Adeeb Makar - W. Des Moines, IA
- Mr. Peter Mankarious - CA
- Mr. Maged S. Mikhail - CA
- Dr. Stephane Rene - London, UK
- Dr. Saad Mikhail Saad - CA
- Mr. Richard Smith - CA
- Mr. Sherief Sorial - CA
- Mr. Hany N. Takla - CA
- Dr. Tim Vivian - CA
- Mr. Ramses Wassif - CA
- Ms. Christine Youssef - CA

**Format:** Presentations are classified into two types. The first is plenary papers which are customarily surveys of research done over a specific period of time in a specific area in the field. Each plenary paper will be scheduled as a 30-minute

presentation with no follow-up discussion. The second type is the regular presentations where the researcher briefly presents the work that he/she has or is doing in the field. These presentations will be structured in a 20-minute format with a 10-minute follow-up discussion. The maximum time allotted to these presentations, including the discussion, will be 30 minutes.

**Notification and Abstracts:** Those interested in participating need to notify the Society in writing by

March 1, 1998. Written abstracts will be due by June 1, 1998.

**Publication of Proceedings:** The papers presented at the Conference will be published in the 5th volume of the Society's bulletin for the year 1998-99. A final draft of each paper shall be submitted by the presenter no later than October 31, 1998.

## St. Mark in Egypt - Historical Investigation

(by Mary Farid)

*This paper was presented in Last June's St. Shenouda Coptic Symposium, by Miss Mary Farid, a student at the University of California, Los Angeles (UCLA). This paper represents a collaborative effort of Miss Farid and Mr. Hani Abdel-Sayed (also of UCLA) made under the guidance of Prof. Antonio Lopreino of UCLA. Both of the participants were former students of Prof. Lopreino's Introductory Sahidic Coptic course in 1995.*

**The Tradition:** It has been a long standing belief of the Coptic Orthodox Church that its origins trace back to the early church founded in Alexandria in the first century and that the founder of this church was St. Mark. Unfortunately, St. Mark's journeys to Alexandria are not mentioned in the Book of Acts, and there are few documents which provide any useful information about this early period in Egypt. As a result, the tradition of him being the first to preach Christianity in Alexandria has been under attack recently by historians and scholars. The purpose of this paper is not to prove one side or the other but rather to first explain the Church tradition, present the opposing arguments, and finally bring to light some of the evidence in support of St. Mark going to Alexandria.

The tradition of the Church can be found in *The History of the Patriarchs*, written in the 10th-11th century. It begins by stating that it is a biography of the history of the holy Church and that St. Mark, the Disciple and Evangelist, was the first bishop of the great city of Alexandria. He was not one of the original twelve apostles, but he was one of the seventy disciples. He was among the servants who

poured out the water which Jesus turned to wine at Cana of Galilee, and he entertained the disciples at his house several times, including after the Resurrection when Jesus entered through shut doors. After the Ascension of the Lord, St. Mark went with Peter to Jerusalem where they preached the word of God. After a time, he was commanded by the Holy Spirit to go to Egypt, particularly Alexandria, and preach there. The people in Alexandria worshipped many gods and idols and were in need of someone to teach them about Jesus Christ. So after receiving a vision from the Holy Spirit, St. Mark went to Alexandria.

When he entered the city, the strap of his sandal broke, so he took it to a cobbler named Ananius so that he could mend it. As Ananius was fixing the sandal, he injured himself with the needle and he immediately shouted, "God is One". When St. Mark heard him mention the name of God, he rejoiced and thanked God. He then spat on the ground and made clay and put it on the place where Ananius had injured his hand saying, "In the name of the Father and the Son and the Holy Spirit, the One living and eternal God, may the hand of this

man be healed at this moment, that Thy holy name may be glorified." Immediately his hand was healed. Ananius was shocked and invited him to his house. There, St. Mark preached the word to him, his family, and his neighbors; and when they all believed in Jesus Christ, he baptized them.

Eventually, the number of believers in that city multiplied and the Jews became very angry. They sought to kill St. Mark, so he ordained Ananius, bishop of Alexandria, as well as three priests and seven deacons, and he departed and went to Pentapolis where he remained for two years. When he returned to Alexandria, he found that the number of Christians had grown and the Church was flourishing. But those who sought to destroy his life were still after him because he healed the sick, drove out demons and cleansed the lepers. Finally, on the first day of the Easter festival, which was the 29th of Barmudah, they seized him and tied a rope around his throat and dragged him through the streets. They threw him into prison that night, where he received visions from the angel of the Lord as well as the Lord Himself. The next morning, the multitude assembled, took him out of prison, tied a rope around his neck, and again dragged him through the streets until he finally died. His body was taken to be buried, and he was hailed as the first of the Galileans in Alexandria to be martyred for Christ. (*cf. Evetts*)

***What historians have said about the tradition:***

Several historians have investigated the St. Mark tradition and have arrived at various conclusions. Unfortunately, little is known about the history of early Christianity in Egypt. As a result, historians have created their own theories and ideas as to who began the movement in Alexandria and whether or not the tradition is valid. One such historian is Walter Bauer. According to Rev. Theodore Hall Partrick, Bauer "developed a brilliant explanation for our ignorance of early Egyptian Christianity" (*Partrick p.3*). Bauer claims that "orthodox" Christianity was brought to Egypt from Rome at a later date. This conflicts with what is recorded in the tradition. He says that the earliest type of

Christianity in Egypt was heretical and gnostic. As a result, he claims that the Christians wanted to "cover up" earlier evidences of Christianity that were thought to be derived from "heretical" Gnosticism. He believes that the Christians created the whole idea of St. Mark as the apostolic founder of Alexandria simply because he was thought to be the disciple and interpreter of St. Peter in Rome. In essence, Bauer claims that the idea of St. Mark going to Egypt is a fantasy created by the Christians in order to "cover up their tracks". Bauer's theory became quite controversial, but it is now thought to be very weak because there is no evidence to support it. Consequently, several historians have arrived at very different conclusions in opposition to Bauer's.

Bauer's theory that early Christianity in Egypt was heretical and gnostic is quickly overturned by the research of Colin H. Roberts, Birger A. Pearson, and A.F.J. Klijn. Pearson considers all the traditions related to St. Mark and concludes that while they have not been proven historically, they should not be ruled out. The general consensus among these three historians is that the earliest Christianity in Egypt was brought from Jerusalem to Alexandria and was Jewish in nature. The reason that we know little about the Christians at that time is because they were not "distinguished from the Jews" until around 117 AD. Additionally, Christianity "was not recognized in Egypt by the Romans as a legal religion" for the first three centuries. Christians were not allowed to own property or have any legal protection. As a result, Egyptian Christians tried to be included in the Jewish community. According to Partrick, this may explain "how Christians could have been virtually hidden among the large Jewish population" and why we know so little about them today (*Partrick p.3*).

***Evidence Supporting the Tradition:*** Several documents dating back to as early as the third century support the tradition that Mark was the founder of the church in Alexandria. The Constitutions of the Holy Apostles, believed to

have been written around the third century (*cf. Donaldson p.388*), gives us a brief but important piece of evidence. Section IV of Book 7 lists the bishops of the various churches and by whom they were ordained. It states the following: "Of Alexandria, Annianus was the first, ordained by Mark the evangelist." (*Donaldson p.477-8*) This supports the early tradition that St. Mark first preached in Alexandria to Anianus and that he eventually ordained him bishop.

The next piece of evidence can be found in the writings of John Cassian, a 4th century writer. The following statement is found in Book II, Chapter V of his *Institutes*: "For in the early days of the faith when only a few, and those the best of men, were known by the names of monks, who as they received that mode of life from the Evangelist Mark of blessed memory, the first to preside over the Church of Alexandria as Bishop." (*Gibson p.206*) In his description of the early monks, Cassian provides us with an important piece of information; that is, that St. Mark was the first bishop of Alexandria.

One of the most important early Christian writers was Eusebius, a bishop in the fourth century. His writings support the claim made by historians that early Christianity in Egypt had a Jewish character. In addition, he writes about St. Mark in Egypt in his Church History, Book II, Chapter 16 which states: "And they say that this Mark was the first sent to Egypt, and that he proclaimed the Gospel which he had written, and first established churches in Alexandria." (*McGiffert p.116*) Later on in Chapter 24 of Book II, Eusebius reports that "in the eighth year of the reign of Nero, Annianus was the first after Mark the Evangelist to receive charge of the diocese of Alexandria." (*McGiffert p.128*) Both of these citations from Eusebius support the tradition that St. Mark was the first to go to Alexandria and that Anianus eventually succeeded him.

The last piece of evidence we have is found in the sixth century writings of Bishop John of Shmun, a city in Upper Egypt (*cf. Abdelsayed*). He writes about the torn sandal of St. Mark when he went to

Alexandria, and of the man who injured his hand when trying to fix it. He writes, "And when St. Mark heard these things, he made clay in his hand and St. Mark made the sign of the cross on the hand of the man; 'In the name of the Father and the Son, and the Holy Spirit. This one that I came to announce his name in this city of Alexandria.' And at that moment, the wound disappeared..." This document is very important because it not only reveals that he went to Alexandria to preach about Christ, but it also supports the early tradition of his sandal being broken and the healing of Anianus' hand.

Several independent accounts of St. Mark in Alexandria have preserved for us the writings of the early Christians. They provide us with important pieces of evidence which support the claim of the orthodox church that St. Mark was the founder and therefore the tradition must not and cannot be dismissed.

**A New Proposal:** At this time, I'd like to propose the following theory which seems to me to be the most convincing. In accordance to the Clementine Homilies from the 2nd or 3rd century AD (*cf. Riddle p.70*), Barnabas preached in Alexandria between 52 and 54 AD. It can be assumed that St. Mark was there too since Barnabas took him everywhere he went. Therefore, this indirectly places St. Mark in Alexandria at that time. The people there rejected them, according to Clement's account. Just before Barnabas died, around 54 AD he told St. Mark to go back to Egypt and try again. This brings St. Mark to Alexandria around 54-55 AD. As he was walking in the city, his sandal strap broke and he was brought to Anianus. After healing his hand and preaching to him, he ordained Anianus bishop of Alexandria around 62 AD. At this time, St. Mark received word that St. Paul was arrested in Rome and was about to be martyred. He then left Egypt to be with St. Paul in Rome, until St. Paul was martyred in 67 AD. He also stayed until around 68 AD when St. Peter was also martyred in Rome. In 68 AD, St. Mark went back to Egypt during the time of the Easter festival, as

written in the tradition. When he arrived, he found that the church had grown and flourished, and was met with a big reception from the Christians. The Jews and the pagans were angry and sought to kill him, and finally he was martyred the following day, in 68 AD.

Although this theory is not supported by definitive evidence, it is more plausible than any of the others. It takes into account all the evidence available about St. Mark and essentially fits the pieces together. Whether this or any of the other theories is correct is relatively unimportant, since none of them can be supported by definitive evidence. The bottom line is that in historical debates like these when there is seemingly no way to prove the arguments one way or the other, tradition takes precedence and prevails over everything else.

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## Ecclesiastical (Liturgical) Research and Coptic Youth Abroad

(by Hany N. Takla)

**Introduction:** Proper research in Ecclesiastical subjects, especially liturgical matters, have been neglected by Copts in general and Coptic youth in particular. Those whose participation in church life is minimal tends to discount the importance of such work. On the other hand those who are actively engaged in church life fear that what they might find may derail their Ecclesiastical convictions. One does not care enough about it to study it and the other cares too much about it to dare to approach it from a research perspective. It is needless to say that both attitudes are unacceptable. I will attempt to introduce here a simple methodology to use in order to alleviate the fears of the latter group and hopefully entice the former to pursue such study.

**Pre-Qualification:** Because of the special nature of this type of research, particular qualifications are needed in the person that will pursue it. The most important of these are as follows:

1. Good Christian and moral characters
2. Desire to serve the Church
3. Completion of at least one systematic Bohairic grammar course
4. Completion of specialized training in how to work with manuscripts (read, edit, collate, ...etc.)
5. Ability to write in good English is strongly recommended.
6. Knowledge of Arabic is preferable but not essential.
7. Any knowledge of the Greek language is helpful but not mandatory.
8. Knowledge of European languages such as German and French is desirable for advanced research

The first five qualifications are essential; the other three can be taken care of using team-concept research.

**Stages of Research:** There are five distinct stages for performing any valid research, and they are as follows:

1. Project identification stage
2. Resource selection stage
3. Investigation stage
4. Evaluation and discussion stage
5. Conclusion stage

These stages or steps should be implemented in the order shown. Of course allowance needs to be made for revision of project objectives and the inclusion of new resources as they become available.

**1. Project Identification Stage:** Projects in this research category would more likely than not be geared toward direct applicability to liturgical services in the Coptic Church. They will either be macro-type research or micro-type research. Macro-type deals with overall evolution of liturgical services and texts. Micro-type usually will deal with the specific portions of these services or texts.

**2. Resource Selection Stage:** The intent of such research is to work with original manuscripts and other primary sources. Most of these will be available in microfilm-format. The researcher will prepare a list of all manuscripts that will be used in the investigation. Care should be taken in choosing items with varying dates and origins, whenever possible. These manuscripts will then be given an identification number or letter, forming what is known as the *Critical Apparatus (CA)*. A base text, against which these manuscripts will be compared, will be selected. This text should be the best printed edition used in the Church, or the most complete and legible manuscript available. In this field most texts have not been scientifically edited. Other notable printed editions should also be added to the CA, whenever possible. Finally an exhaustive bibliography on the subject matter will be compiled, including printed editions and studies.

**3. Investigation Stage:** After all the resources have been prepared, the base text will then be divided up into topics and sub-topics. The division process is dependent on what text is being studied. For example, when looking at the Coptic Agbeyia, the topics will be the different prayer hours and the subtopics will be the psalms and other sections of each prayer hour. The text is then collated (or compared) against the items included in the critical apparatus. This collation will be made first at the topics and sub-topics level, to indicate their presence or absence. Then textual variations or variant readings will be recorded in the standard manner that such texts are done. All these steps are taught as part of the training that such researchers would undergo before performing such work.

**4. Evaluation Stage:** This stage would involve the classification of the manuscripts in distinct types or patterns. This determination will be made for the most part after completing the topical and sub-topical collation. The items within each identified type will then be compared for common features, such as usage (monastic vs. ecclesiastical), provenance, date range, ...etc. Then the different types are compared for the differing features to determine the pattern of the differences in the same manner. At this stage, wild or unsupported readings or aspects of the service would be pointed out.

At advanced stages of research, the evidence gathered would be compared to other similar Christian sources, such as eastern sources (Syro-Palestinians & Greek) and western ones (Roman Catholic).

**5. Conclusion Stage:** This is the stage when our youth tend to shy away. To alleviate this fear, the following points need to be taken into account:

- a. The CA is never complete enough to provide definitive conclusions but only intelligent suppositions that can be built on when more evidence is available.
- b. The conclusions merely present to the ecclesiastical authorities our state of knowledge on the research subject.

Even with the above tentative approach, conclusions can be made to rationalize the clear patterns that were identified. This rationalization should always try to explain the evolution of the process and stay away from judging its correctness. However, when the researcher becomes experienced enough in his methodology, he may look deeper into forces that gave rise to this textual evolution. In any case, the two points mentioned above should always be observed.

**Summary:** The methodology, presented above, is primarily directed toward Coptic youth doing research for the benefit of the Coptic Church. It is intended to start them on the path of doing meaningful work to benefit the Church and give specialists in the field a proper foundation to build on. I personally feel that Copts, even with this primitive structured approach, can yield great results to edify their personal faith in their Church as well as help the Coptic Church deal with our turbulent, high-tech age.

## **Liturgical Responses Prior to the Fraction Prayer: Manuscript comparison preliminary Study**

(by Hany N. Takla)

**Introduction:** This preliminary study is a typical example of useful work that our Coptic youth can get involved in. It is short in scope, has clear concise objectives, and helps in enhancing our understanding of the most important religious event that we experience, the Coptic Liturgy. I will

attempt to arrange this study along the five stages that have been discussed in an earlier article.

**Project Identification:** This study was made in response to a request by HG. Bishop Serapion, Coptic bishop of Los Angeles Area. Initially, the

request was to research old manuscripts of the Coptic Liturgy of St. Basil to determine how old is the current practice of prostration prior to the Fraction prayer. After the initial investigation, I felt that the question can be better answered with a study of the evolution of this part of the service, as recorded in these manuscripts.

**Resource Selection:** The 1902 edition of the Coptic Euchologion was taken as the base text to be compared. This particular edition by Hegemon Abdel-Masih Salib, was distinguished by its reliance on original manuscript. His text annotations were very valuable. However, the edition did not reference the manuscripts that contributed the formation of the text. The sources used in the comparison were all Coptic and Copto-Arabic manuscripts of the Euchologion. The work on these manuscripts was done using processed microfiche copies in the Coptic Microfilm Library (CML) of the St. Shenouda the Archimandrite Coptic Society. The list and brief description of the manuscripts that have been used are as follows:

- Codex A: Paris, BN Copte 26 (Delaporte 65), paper, 3-Liturgies, 234f, 21x13 cm, Boh-Ar, 1284 AD(?) [CML 418C]
- Codex B: Vatican, V17, paper, 3-Liturgies, 131f, 25.5x17.5 cm, 18 lines, 1288 AD [CML 338C]
- Codex C: Cairo, Coptic Museum Liturgy 463, paper, 3-Liturgies, 251f, 12x9 cm, 14 lines, Boh-Ar, 13th Century [CML 1228H]
- Codex D: Paris, BN Copte 82 (Delaporte 67), paper, 3-Liturgies, 126f, 18x10 cm, Boh-Ar., 1307 AD [CML 499D]
- Codex E: Vatican V24, paper, 3-Liturgies, 271f, 12x8.5 cm, 15 lines, Boh-Ar, 14-15th Century [CML 538B]
- Codex F: Oxford, Bodleian Hunt. 360 (Uri 34), paper, 3-Liturgies, 304f, Boh-Ar, 14th Century [CML 313]
- Codex G: Vatican, V25, paper, 3-Liturgies, 228f, 12x8.2 cm, 17-8 lines, Boh-Ar, 14th Century/1670 AD [CML 538C]

- Codex H: Vatican, V18, paper, 3-Liturgies, 263f, 11.5x8 cm, 12-13 lines, 1531 AD [CML 338E]
- Codex I: Vatican, V26, paper, 3-Liturgies, 238f, 21.5x15.5 cm, 13 lines, Boh-Ar, 1616 AD [CML 337C]
- Codex J: Paris, BN Copte 30 (Delaporte 76), paper, Litg. of St. Basil 21x14 cm, 153f, Boh-Ar, 1642 AD [CML 498F]
- Codex K: Vatican, V19, paper, Litg of St. Basil & Raising of Incense, 32.3x15.8 cm, 144f, 13 lines, Boh-Ar, 1715 AD [CML 538A]
- Codex L: Vatican, V99, paper, Raising of Incense & Litg of St. Basil, 11.5x8.5 cm, 198f, 9-14 lines, Boh-Ar, 1718-26 AD, Ecclesiastical use(?) [CML 539E]
- Codex M: Vatican, V78, paper, Litg of St. Basil & Raising of Incense, 23.5x18 cm, 142f, 13 lines, Boh-Ar, 1722 AD, Monastic [CML 539A]
- Codex N: Vatican, V81, paper, Litg of St. Basil & Raising of Incense, 24.5x18.5 cm, 139f, 12-13 lines, Boh-Ar, 1722 AD, Monastic (Coptic-Catholic?) [CML 539B]
- Codex O: Vatican, V86, paper, Litg of St. Basil & Raising of Incense, 33x22.5 cm, 67f, 23&24 lines, Boh-Ar, 1727 AD, Monastic(Coptic-Catholic?) [CML 539D]
- Codex P: Vatican, V85, paper, Litg of St. Basil & Raising of Incense, 33.5x22.5 cm, 76f, 25 lines, Boh-Ar, 18th Century, Monastic(Coptic-Catholic?) [CML 539C]
- Codex Q: London, BL OR. 431 (BMC 793), paper, Raising of Incense & Litg. of St. Basil, 90f, 14.9x10.8 cm, 13 lines, Boh-Ar, 1718 AD [CML 606B]
- Codex R: London, BL OR. 1239 (BMC 788), paper, 22.2x13.3 cm, 15-17 lines, Boh-Ar, 1726 AD, Syrian Monastery [CML 607]
- Codex S: London, BL OR. 8778 (Layton 228), paper, Litg. of St. Basil & Raising of Incense, 105f, 21.7x15.8 cm, about 15 lines, Boh-Ar, 1726 AD (Coptic Catholic use?) [CML 612A]
- Codex T: Manchester, JR 427, paper, Boh-Ar, 1749 AD [CML 616]
- Codex U: London, BL OR 8777 (Layton 227), paper, Litg. of St. Basil, 232f, 19.6x15.4 cm,



12-13 lines, Boh-Ar, No Date (18th Century?)  
[CML 611]

Codex V: Oxford, Bodleian Hunt. 572 (Uri 35),  
paper, Litg of St. Basil & St. Cyril, 239f, No  
Date [CML 315C]

Codex W: London, BL Add. 17725 (BMC 791),  
paper, 3-liturgies & Raising of Incense, 219f,  
Boh-Ar, 1807 AD [CML 604B]

Codex X: London, BL OR 430 (BMC 790), paper,  
3-liturgies & Raising of Incense, 116f,  
22.5x15.6 cm, 20 lines, Boh-Ar, 1831 AD,  
Cairo Ecclesiastical use [CML 606A]

Codex Y: Cairo, Coptic Museum Liturgy 453,  
paper, Liturgy of St. Basil & Raising of Incense,  
101f, 16x10 cm, 18 lines, Boh-Ar, 1850 AD,  
Ecclesiastical use in Lower Egypt [CML  
1229L]

Codex Z: Birmingham, Mingana Ar. 24, paper,  
Litg. of St. Basil, 234f, Boh-Ar, 1874 AD  
[CML 1628]

Codex AA: London, BL OR 429 (BMC 789),  
paper, 3-Liturgies & Raising of incense, 315f,  
21.6x15.9 cm, 17 lines, Boh-Ar, No Date  
[CML 604D]

Codex AB: London, BL OR 1324 (BMC 824),  
paper, Litg. of St. Basil, 69f, 17.8x12.4 cm, 14  
lines, Boh-Ar, No Date [CML 606D]

Codex AC: London, BL OR 5282 (BMC 817),  
paper, Litg. of St. Basil and St. Cyril, 256f,  
15.9x11.4 cm, 12 lines, Boh-Ar, 1871 AD,  
Cairo Ecclesiastical use, [CML 606E]

**Investigation/Evaluation:** The following text is  
based on pp. 378-379 of the base text, where the  
Arabic text is supplied in an English translation  
only:

"People (C1):  
ΑΜΗΝ Amen

*Insert (I1):*

(The priest place the two mats, which are on his  
hands, upon the altar, and would not put them upon  
his hands again.) Then he takes the pure body with  
his right hand and put it on his left hand. And he  
puts his right middle finger on the body next to the

Spadiakon on the (partially) broken side while he  
says:

*Priest (P1):*  
ΠΙΣΩΜΑ ΕΘΟΥΑΒ The holy body

*Insert (I2):*  
Then he raises his finger from upon the body  
and extend it to the chalice and dip its tip in  
the honored blood. Then he raises his finger  
from the blood a little and makes with it the  
sign of the cross upon the blood inside the  
chalice and says:

*Priest (P2):*  
ΝΕΜ ΠΙΣΝΟΥ ΕΤ and the honored  
ΤΑΙΗΟΥΤ body

Note: This response is according to some recent  
editions only not in all the remaining ones, which  
does not have it.

*People (C2):*  
ΤΕΝΟΥΩΥΤ ΑΠΕΚ- We worship your  
ΩΜΑ ΕΘΟΥΑΒ ΝΕΜ holy body and  
ΠΕΚΝΟΥ ΕΤΤΑΙΗΟΥΤ. your honored  
blood.

*Insert 3 (I3):*  
Then the priest raises his finger from the chalice  
after cleaning it lest it drips anything and be aware  
of that. And he makes the sign of the cross with the  
blood on his finger above the pure body, once on  
the place that he (partially) broke it at first or next  
to the Spadiakon, and once below or on its back.  
For the signs of the cross after the sanctification  
becomes from it and to it. All this while he says:

*Priest (P3):*  
ΗΤΕ ΠΕΥΧΡΙΣΤΟΣ: of His Christ,  
ΗΧΕ ΠΙΠΑΝΤΟΚΡΑΤΩΡ namely the Pan-  
ΠΟΣ ΠΕΝΝΟΥΤ tokrator the Lord  
our God

*Deacon (D1):*  
ΑΜΗΝ ΑΜΗΝ ΠΡΟΣ- Amen Amen Pray  
ΕΥΞΑΘΕ

People (C3):

κ̅ϣ̅ρι̅ε̅ ε̅λ̅ε̅η̅σον̅ Lord have mercy

Priest (P4):

ι̅ρη̅νη̅ πα̅σι̅ Peace to you all

People (C4):

κε̅ τ̅ω̅ π̅νε̅υ̅μα̅τι̅ And to your  
 σο̅υ̅ spirit"

Comparison of the above text to the 29 manuscripts in the Critical Apparatus (dated 13th to 19th century AD), containing the Liturgy of St. Basil, yielded four textual types with variations within each type. Types I, II, and III do not have any indication of prostration by the people. Type IV only has responses by the people that indirectly indicate prostration by the people. These types are as follows:

Type I: Generally consists only of *C1*; followed by the combined text of *P1*, *P2*, and *P3* (*Cod. A,B,C,D,E,G,V*). Exceptions are found in some, like the omission of *C1* (*Cod. F,I,R,S*), presence of some form of *D1* (*Cod. F,R,S*), and *C3* (*Cod. S*). The Arabic inserts *I1,I2,I3* are consistently not present. Manuscripts of this type range in dates from the 13th to the early 18th century.

Type II: The larger number of the manuscripts belong to this type. Generally it contains the same arrangement as the base text with slightly modified *I1,I2,I3* and omission of *C2* (*Cod. J,M,N,O,P,Y,Z*). Re-grouping of *I1,I2,I3* and omission and/or modification of the other Deacon and People responses also are present (*Cod. H,K,L,T,U,W,X,AA,AB*). Manuscripts of this type are dated as early as the 16th century but the majority are from the 18th and the 19th centuries.

Type III: This type includes the text of Type I in an older hand and follows it with the text again as arranged in Type II in a newer hand. There is only one manu-

scriptal witness to this type, *Cod. Q*, dated 1718 AD. This date is only of the newly repaired sections of it; the date of the original portions are probably a couple of centuries older.

Type IV: This type is similar to the base text with the exception of the omission of *I1,I2,I3*, and the division of *C2* into two parts, the first following *P1* and the second after *P2*. This is present in only one 1871 AD manuscript by a deacon from the Church of the Virgin at Haret Zuwela, Old Cairo (*Cod. AC*).

**Conclusion:** The lack of Response *C2* gives a clear indication that the practice of prostration by the people was not present until, at least, late in the 19th century. Codex AB indicates that the practice may have started in some Old Cairo churches first.

Despite the tentative approach employed, there are other interesting points with regard to the evolution of the text that became apparent from this investigation. These points are as follows:

1. As early as the 16th century, the scribes of this cleric liturgical manual found it necessary to add Arabic instructions for the priest to follow during this part of the liturgy. This was intended for the parish priest rather than his monastic counterpart, due to the apparent deterioration of the instruction received by them during this tough period in our history. The late date the monastic manuscript, Codex L of Type I, lends credence to the premise that the monastic priest did not need these written instructions as early as the parish priest did.
2. Undated manuscripts with Type I text, intended for ecclesiastical use, can be safely dated to pre -18th century.
3. More responses tend to be added to the liturgical prayers as the service evolves.

More work in the classification of the intended use of these manuscripts needs to be made before we can be comfortable with making the above conclusions. Also the inclusion of more manuscripts in the Critical Apparatus will definitely help.

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## The Coptic Psalmodia - The Apostles Doxologies

(by Shereif Sorial)

**Introduction:** During a recent study of the Coptic Psalmodia, the choirbook of the Egyptian Orthodox Church, a discrepancy was found in the Doxologies for the Apostles. The discrepancy was between the available manuscripts and the printed editions. This prompted a closer look.

In current usage, the Doxologies are usually recited during any of the services of the Coptic Church. These services include the Morning and Evening Raising of Incense in addition to the regular office of the Midnight Psalmody.

The Doxologies are hymns of praise sung in honor of the season, the Virgin Mary, the angels, the apostles, and the particular saint of the church. They are also sung during the feast days of the saints or simply to commemorate certain saints, as time may allow. In addition to honoring the angels and saints, the doxologies are used to ask for their intercessions or prayers, as applicable.

**Project Identification:** The evolution of the usage of these doxologies is the subject of my investigation. This would include the evolution within

the manuscript tradition and the printed book tradition, along with the transition between the two.

**2. Resource Selection Stage:** The base text used is the 1908 AD, first edition of the Coptic Psalmodia by Ekladius Labib. Listed below is a brief description of manuscripts used for the collation and definitions of abbreviations used.

P: Bibliotheque Nationale de Paris.

V: Vaticanus Copticus

Codex A: P11 (Delaporte 81), paper, 21x17 cm, 333f, Boh-Ar, 1234 AM (1518 AD).

Codex B: V38, paper, 17.5x12.5 cm, 303f, 17 lines, Boh-Ar, 1086-1094 AM (1370-1378 AD).

Codex C: P76 (Delaporte 83), paper, 16.5x11.5 cm, 332f, Boh-Ar, 1281 AM (1565 AD)

Codex D: P34 (Delaporte 87), paper, 20.5x14 cm, 402f, Boh-Ar, 1326 AM (1610 AD)

Codex E: P81 (Delaporte 84), paper, 16x10 cm, 163f, Boh-Ar, 1455 AM (1739 AD)

**Investigation/Evaluation:** The base text contains two doxologies for the Apostles:  $\kappa\upsilon\bar{\rho}\iota\omicron\varsigma\ \eta\bar{\iota}\bar{\eta}\varsigma\ \pi\bar{\alpha}\bar{\rho}\bar{\alpha}\bar{\sigma}\bar{\tau}\bar{o}\bar{\lambda}\bar{o}\bar{\gamma}\bar{\iota}\bar{o}\bar{\varsigma}$  (Dox-A), that simply lists all the Apostles

that Christ has chosen; and  $\pi\iota\omega\rho\pi$   $\delta\epsilon\tau$   $\eta\iota\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$  (Dox-B), that puts St. Peter as the head of the Apostles along with listing them.

All manuscripts (Codices A through E), agree in including Dox-B and omitting Dox-A. In the introduction to the base text, the editor mentioned that the text included was based on the manuscripts as well as the personal copies of the text used by Pope Cyril V and by another contemporary Coptic bishop. So it is safe to state that the source for Dox-A is those personal copies which otherwise became the transition point between the manuscript tradition and the printed book tradition. Further, in the 1994 Coptic-English edition of the base text, Dox-A was the only one included!

**Conclusion:** It is obvious that the editor of the base text and his contemporaries are shying away from Dox-B. A possible reason for this could be for the Coptic Church to set itself apart from the newly-emerged rival Coptic Catholic Church in Egypt in the late years of the 19th century. It may have been felt that such language may substantiate the new church supremacy claim, which is in union with the Church of Rome.

The Church of Rome of course argued that since St. Peter, considered the first among the apostles preached in Rome, the Roman Church should be considered the head of all other Bishops.

According to Archbishop Basilios, the Coptic church believes that since the Apostolic Age, all Episcopal seats have been considered equal in honor and rank and that the head of all the "Apostolic Sees" is Jesus Christ.

In order to substantiate or dispute the above opinion as to the addition date of Dox-A, it will be necessary to collate manuscripts that are later than 1739 AD, which is the latest date of the manuscripts that I collated.

### Bibliography:

Delaporte, Louis Joseph. Catalogue Sommaire des Manuscrits Coptes de la Bibliothèque Nationale de Paris. *Revue de L'Orient Chrétienne* 14, 1909, 417-23; 15, 1910, 85-96, 133-56, 392-397; 16, 1911, 85-99, 155-60, 239-48, 368-95; 17, 1912, 390-4; 18, 1913, 84-91. (Delaporte)

Hebbelynck, A. and A. van Lantschoot. *Codices Coptici Vaticani Babberiniani Borgiani Rossiani. I. Codices Vaticani.* Vatican 1937. (V)

Labib, E.  $\pi\iota\chi\omega\mu$   $\eta\tau\epsilon$   $\tau\psi\alpha\lambda\mu\omega\delta\iota\alpha$   $\epsilon\theta\bar{\nu}$   $\eta\tau\epsilon$   $\tau\rho\omicron\mu\pi\iota$   $\mu\phi\rho\eta\tau$   $\epsilon\tau\alpha\gamma\theta\alpha\upsilon\varsigma$   $\eta\chi\epsilon$   $\eta\eta\eta\iota\omicron\tau$   $\eta\tau\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$   $\eta\rho\epsilon\mu\eta\chi\eta\mu\iota$ . Cairo 1908. (Base Text) [Contains the Coptic and Arabic text of the Coptic Annual Psalmodia]

## News

(by Hany N. Takla)

**1. St. Shenouda Coptic Newsletter:** We have started with last issue, the new and more expanded 'Subscriber Edition'. Only members-in-good-standing and subscribers will be receiving this current issue. Non-members on our mailing list will be receiving the abridged version of the Newsletter. Those interested in having a separate publication subscription, including the Newsletter and the Annual Bulletin, can do so with an annual subscription rate of \$15 (\$10 for students) within the US and Canada. Subscription for overseas

addresses will be \$20 (\$15 for students). Perspective subscribers outside North America, who usually attend the Coptic Congresses, can arrange with the Society to have their subscriptions paid at the time of the Congress. The next congress will be at Leiden, the Netherlands, in the year 2000. The Society reserves the right to accept or reject such requests.

**2. Coptic Computer CD:** The Society is nearing the completion of its first Coptic Language CD. The projected release date January 10, 1998 has

been delayed by an unfortunate crash of our computer hard disk. The new date is tentatively set at February 15, 1998. This CD will include four different parts: a Bohairic Coptic Introductory course with sound, a Bohairic-English Dictionary, Coptic New Testament in Bohairic and Sahidic along with English (KJV) and Greek in parallel edition of at least six different combinations, and the Bohairic-English Annual Lectionary. Approximately 6000 full-size pages will be included. All these files will be in Adobe Acrobat or PDF format. The reader will be provided on the same CD. All files have search and printing capabilities. The sound provided with the Bohairic Introductory course can be accessed by clicking on the written Coptic words. System requirements include a IBM 486 with Win 3.1 or higher and CD Drive with a Sound Card. Pricing shall be as follows:

Single copy (Non-Member)	\$50
Single copy (Member)	\$40
2-9 copies (Non-Member)	\$45
10-19 copies (Non-Member)	\$40
20-49 copies	\$35
50 and above	\$30

If such a project is successful, then we are planning more titles that will include the Coptic Old Testament as well as other Coptic texts with English translations.

**3. Society Membership:** In the past 15 months, the Society has expanded faster than it ever has since 1983, the first membership year. During that period over 50 new members and/or subscribers were added as follows:

A. 96-97 Year:

Mr. Labib Aziz, *M, CA*  
 Dr. John Baker, *AM, TX*  
 Mr. Anthony A. Bebawy, *AM, NY*  
 Ms. Elizabeth Bolman, *AM, PA*  
 Brooklyn Museum of Art, *AM, NY*  
 Ms. Darlene Brooks-Hedstrom, *AM, OH*  
 Dr. Luis Carreno, *AM, Canada*  
 Mr. Emile El-Shammaa, *AM, OH*  
 Dr. Nabil El-Shammaa, *AM, MD*

Prof. Stephen Emmel, *AM, Germany*  
 Mr. Awad Eskander, *M, TX*  
 Dr. Fawzy Estafanous, *M, OH*  
 Mr. Ramez Ethnasios, *AM, CA*  
 Mr. Gerges Gad, *AM, TX*  
 Mr. Ramez Gerges, *AM, CA*  
 Mr. Girgis T. Girgis, *AM, OK*  
 Dr. M. M. Girgis, *AM, PA*  
 Mr. D. C. Christopher Gosey, *AM, MA*  
 Prof. Sami Hanna, *AM, OR*  
 Mr. Samuel Hanna, *AM, AZ*  
 Dr. William Hanna, *AM, MO*  
 Dr. Bradley K. Hawkins, *AM, CA*  
 Bishop Donald E. Hugh, *M, CA*  
 Mr. & Mrs. Nagi A. Ibrahim, *AM, CA*  
 Mr. Talaat Ibrahim, *M, CA*  
 Institut für Ägyptologie und Koptologie, *AO, Münster Germany*  
 Mother Sara Kraft, *M, AK*  
 Fr. David W. Johnson, *AM, DC*  
 Dr. Nassef Lancen, *M, NY*  
 Mr. Labib Mahfouz, *AM, NJ*  
 Mr. Ernest Muro Jr., *AM, FL*  
 Mr. Bruce Olsen, *AM, CO*  
 Rev. T. Hall Partrick, *AM, NC*  
 Ms. Nora S. Preston, *AM, Norway*  
 Mr. Sami W. Saddik, *AM, CA*  
 Mr. Peter Samaan, *AM, CA*  
 Mr. Morad Sedrak, *M, CA*  
 Ms. Jasmine Shenouda, *M, CA*  
 Mr. Magdi E. Tawafiq, *AM, England*

A. 97-98 Year (to 12/31/97):

Mr. Refaat S. Bakhom, *AM, CA*  
 Mr. Jefferey Beneker, *S, NC*  
 Ms. Ann Graham Brock, *S, CO*  
 Mr. Emad Eskander, *AM, CA*  
 Ms. Katherine Estafanous, *AM, MD*  
 Fr. Ibrahim Gindi, *AM, CA*  
 Mr. Michel A. Girgis, *AM, CA*  
 Mr. Gaby Goubran, *M, CA*  
 Mr. Abram Hanna, *AM, CA*  
 Ms. Gertrude van Loon, *S, The Netherlands*  
 Archdeacon Youssef Malek, *M, CA*  
 Mr. Refaat A. Mankarious, *FM, CA*  
 Fr. M. A. Mankarious, *M, Canada*

Mr. Jim Mavrikios, AM, CA  
Ms. Feeby Michael, AM, CA  
Dr. Hanan Mikhail, AM, CA

*Legend:* Affiliate Organization (AO), Associate Member (AM), Fellow Member (FM), Member (M), Subscriber (S)

**4. The Coptic Life of St. John Kolobos (in English):** The Coptic Church Review (CCR) has published a special double-issue volume on the Coptic Life of St. John Kolobos (the Short). It includes translations of the Bohairic life from a Vatican Manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Dr. Tim Vivian of Bakersfield, California, and Mr. Maged S. Mikhail, a member of the Center's staff, are the contributors to this volume. This is the first time that these texts appear in English and in such a well-done fashion. By permission of the Editor of the CCR, Dr. Rodolph Yanney, The Society will be distributing the book as a separate publication. The price for a single copy is \$5.00. Discounts will be available to distributors for quantity purchases of 25, 50, and 100 copies. Members of the Society will be given an introductory 20% discount. All orders are to be sent to the Society's mailing address: 1701 So. Wooster St. LA, CA 90035.

**5. NKCSC Project Progress:** The Lectionary of the Coptic Church for the Days of the year is now available. The order nos. are NKCSC-CG1 and -CG1M (Win95). It requires the Antonious Coptic fonts which is available in -CL1 (Coptic Lessons) and -CB1(a) (Coptic New Testament). It requires also Windows 3.1 or higher (including Win95) and Word for Windows version 2 or 6 (for non-Win95 version). The program has the same look as the Coptic Lessons (-CL1/1M) and will generate the readings of the Coptic Church in Coptic and English. The English is taken from the KJV, except for the Psalm readings which were retranslated from the Coptic for the first time. The price is \$8.00 for members and \$12.00 for non-members.

The other software titles that we have are: -CL1, Bohairic Lessons (\$8/\$12); -CL2, Coptic-English Dictionary (\$8/\$12) [Requires Coptic Fonts]; -CB1,

Coptic New Testament [Boh/English/Sah/Gr.] (\$30/\$45); -CB1a, Coptic NT [Boh/English] (\$16/\$23); -CB1b, Coptic NT [Sah/Gr.] (\$16/\$23). Only -CL1 requires Word for Windows, all the rest requires only Windows. A version for Win95 is also available with the added designation of 'M'.

**6. Books Available Through the Society:** Rev. Partrick's, *"Traditional Egyptian Christianity - History of the Coptic Orthodox Church"* is still available but in a limited quantity. The price is \$10.00 (\$14.95 for non-members).

*Coptic Puzzles and Word Games vol.1* is also available, in very limited quantity, at the special price of \$2.00 for members and \$3.00 for non-members. This is an excellent introduction to the Coptic Language for kids and adults, that will insure hours of fun and learning for all. This work was a product of love of many of our Coptic youth associated with the Coptic Regional Center of Orange County, California. The same group is working now on the second volume of that series with a projected publication date of April 1998.

*Analysis of the Coptic Liturgy*, by Mr. Monir B. Raphael is available in a 3-volume set which covers the St. Basil Liturgy, including the Raising of Incense service. This is a valuable work for all interested in gaining a better understanding of the language of the Liturgy. The price is \$32.00 (\$38.00 for non-members). Also by the same author, Volume 4, covering the Coptic Liturgy of St. Gregory has been published. It requires having the previous 3 volumes. The price for non-members will be \$20 (20% discount for members).

Other important titles available are the 2-volume *Coptic Art* pictorial set (\$35 (\$40 for non-members)), and Dr. Gawdat Gabra's *"Cairo - Old Coptic Churches"*, (\$12 (\$15 for non-members)). Fr. Matthias F. Wahba's edition of the Agbeyia (\$4 (\$5 for non-members)) and that of the Coptic Liturgy (\$12 (\$15 for non-members)). Fr. Wahba's editions include contributions by the Society to the translation of many of the Coptic Texts in them.

**7. Bulletin of the Society:** The fourth volume of the Annual Bulletin of the Society is being prepared. It will include the proceedings of the last Coptic Symposium held at Los Angeles. Copies for sale are still available for volumes 1, 2, and 3. For non-members, and dues-paying members needing extra copies, the price will be \$6.00, \$4.00, and \$5.00 respectively (for members \$5.00, \$3.00, and \$4.00 respectively).

**8. The Society on The Internet:** We are still at the same address, "<http://www.stshenouda.com>". Due to other activities, we have not been able to enhance the information available in our Manual of Coptic Studies Section of the site. Our future plan is to make material available in Acrobat PDF. This will include outlines, manuscript lists, and bibliographies. The Coptic Language Section seems to be the most frequently visited part of the site.

**9. St. Mark Foundation for Coptic History:** Dr. Fawzy Estafanous of Cleveland Ohio, is spearheading the formation of a new foundation for the detailed Study of Coptic History (Church and people). This foundation will be engaged in promoting scholarly activities of Copts in Egypt and abroad in this endeavor. The foundation will also work on coordinating of the work of all Coptic groups involved in Coptic Studies in Egypt as well as abroad. The bulk of the activities of the foundation will be centered around research and publishing in the field of Coptic History. The foundation will establish an endowment fund to finance the proposed activities. The Society is planning to provide all possible assistance for the new foundation because it will help further the goals that it set many years ago. We hope the Coptic community will do the same. We applaud all positive Lay Coptic activities in this field.

**10. Coptic Book Library:** The Library is still growing. We added many volumes, too many to list in full. New acquisitions include four doctoral dissertations on Coptic Studies subjects presented during the period 1993-5. Also, we acquired copies of Aland & Aland, *The Greek New Testament* (4th

ed. rev.); B.Altaner, *Patrologie - Leben, Schriften und Lehre des Kirchenvater*; W.Bauer, *A Greek-English Lexicon of the NT and Other early Christian Literature*; H.I.Bell, *Egypt from Alexander the Great to the Arab Conquest*; P.Brown, *The Making of Late Antiquity*; B.Layton, *The Gnostic Treatise on Resurrection from Nag Hammadi*; Meyendorff et al, *Christian Spirituality - Origins to the 12th Century*; J.M.Modrzejewski, *The Jews of Egypt - From Ramses II to Emperor Hadrian*; Mosheim, *Institutes of Ecclesiastical History*, 2-vol 1857; J.Patrich, *Sabas, Leader of Palestinian Monasticism*; H.W.Smythe, *Greek Grammar*; B.Taylor, *The Analytical Lexicon to the Septuagint*. Dr. Gillum of BYU was kind enough to send us a bound copy of Dr. Macomber's unpublished *Final Inventory of the Microfilmed Manuscripts of the Coptic Orthodox Patriarchate, Al-Azbakiyah, Cairo*. We are very grateful for such a gift which will enhance our work on the Coptic manuscripts.

**11. Coptic Classes:** A new session of Introductory Bohairic Coptic began at the Center on Wednesday, November 5, 1997. This session is conducted on Wednesday evenings. Two advanced translations seminars are also conducted at the Center. The first is conducted on Saturdays, 6-7:30 p.m., dealing with translations of excerpts from the Bohairic Genesis. The second is conducted on Fridays 7-8:30 p.m., dealing with a Bohairic text, attributed to St. Cyril of Alexandria, concerning the Three Sainly Youth. There are plans in the work to conduct a series of 2-hour seminars to train students on how to conduct research using primary sources like manuscripts. Mr. Hany N. Takla, the Society's president, is the instructor for the above courses and seminars.

**12. Research Projects:** Mr. Ashraf Hanna, a member of our center's staff, is continuing his work on the collation of the different manuscripts of the Coptic (Arabic) Synaxarium. Similarly, Mr. Sherief Sorial is working on the Coptic Psalmodia. All of these projects are designed to trace the

developmental history of these important books in the Coptic Church.

**13. The Annual Meeting of the American Research Center in Egypt (ARCE):** The 49th ARCE Annual meeting is scheduled for April 24-26 at the University of California Los Angeles (UCLA). For more information you can e-mail ARCE at [eschapker@arce.org](mailto:eschapker@arce.org). The Society encourages all who can from the Coptic community in Southern California to attend. ARCE has sponsored many projects in Egypt related to Coptic Studies, e.g. the Scriptorium excavation of the ancient monastery of St. John the Little.

**14. Third Woodbrooke-Mingana Symposium:** We have received a letter from Dr. David Thomas of the Center for the Study of Islam & Christian-Muslim Relations announcing the time for the 3rd Mingana Symposium on September 7-11 1998. The subject matter will be "*Arab Christianity in Bilad al-Sham in the Pre-Ottoman Period*". The place will be the Woodbrooke College, Selly Oak, Birmingham UK. The Society was represented in the previous symposium in September 1994 which dealt with the theme of "*Coptic Arabic Christianity before the Ottomans: Text and Context*". This afforded us a great chance to introduce activities of the Society to many Scholars in the field of Christian Arabic Literature. This was done primarily with the great encouragement of Prof. Fr. Samir Khalil.

**15. An Education Department in the Los Angeles Coptic Diocese:** HG. Bishop Serapion, the Coptic bishop of Los Angeles and neighboring areas, has taken steps recently to establish an Education Department for the Diocese. A department that will eventually oversee, coordinate, and direct all Christian education matters of the Diocese. After a two-day workshop that was held on Dec. 7-8, a founding committee of 15 members was selected by the bishop to assist him in the establishment process of this department. We commend bishop Serapion on this wonderful endeavor, and wish him success. It is noteworthy that 10 out of the 15 members of the committee are

actually members of the Society, a tribute to the caliber of Society membership in the Southern California Area.

**16. The Scriptorium:** The Scriptorium has undergone many changes in the past period. Our colleagues Drs. Carroll and Pattengale have left this fine institution for various reasons. Another esteemed and well-respected colleague was appointed as a Director, Dr. Bastiaan van Eldern. This renowned Christian archaeologist and scholar will surely guide the organization in a most wise manner. We are hopeful that the Society will be involved in working on some of the literary Coptic material in their possession. It is probably too early to say any more about the subject at this time especially at this time of transition there. We wish Dr. van Eldern the best on his new post. He promised us another presentation about the St. John the Little excavation the next time he is in town which could be as early as this upcoming April or May.

**17. The International Association of Coptic Studies (IACS):** Prof. Dr. Emmel informed us that the offices of IACS have moved from Rome to Münster, Germany. This organization links the researchers working in the field of Coptic Studies. Its primary function has been to organize the Coptic Congresses, held every four years. Scholars and those keenly interested in scholarly work related to Coptic Studies, can join by sending a letter stating their interest as well as their activities in the field. Also two reference letters from existing members of IACS should accompany such letter. All this can be sent to the following address:

*Prof. Dr. Stephen Emmel  
Institut für Ägyptologie und Koptologie  
Westfälische Wilhelms-Universität Münster  
Schlaunstrasse 2  
D-48143 Münster, Germany  
email: [emmstel@uni-muenster.de](mailto:emmstel@uni-muenster.de)*





# ST. SHENOUDA COPTIC NEWSLETTER

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## **The First St. Shenouda Conference of Coptic Studies (July 31 - August 1, 1998 - Long Beach, California) (3)**

(by Hany N. Takla)

**Time:** Due to schedule conflict with events within the Los Angeles Coptic Diocese as well as those of some of our speakers, it was decided to schedule the conference a week ahead. This means that it will start on the morning of the 31st of July and ends on the afternoon of the First of August, 1998.

**Location:** The Conference will be at the campus of California State University, Long Beach (CSULB). This will be a cooperative effort between the Society (SSACS), the Orange County Regional Coptic Center (OCRCC), and the Collegiate Coptic Club of CSULB (CCC-CSULB).

**Organizing Committee:** The following are members of the organizing committee for the conference:

- Mr. Nathan Hanna, CCC-CSULB
- Miss. Maryana Salib, CCC-CSULB
- Miss. Sonia Mansour, CCC-CSULB
- Mr. Joe Fahim, CCC-CSULB & OCRCC
- Mr. Hany Takla, SSACS

**Participation:** So far the following scholars, researchers, and students are scheduled to participate:

### Coptic Art and Architecture:

- Bishop Samuel - *Accomplishments in the Field of Coptic Architecture/Archeology in the past Quarter Century.*
- Fr. Bishop Mikhail Brownfield - *Coptic Modern Iconography.*

### Coptic History:

- Dr. Fawzy Estafanous - *St. Mark Foundation for Coptic History.*
- Mr. Emad Iskander - *Population of Copts in Egypt.*
- Dr. Elhamy Khalil - *History of the Coptic Church in Southern California (Project Description and Progress)*
- Rev. T. Hall Partrick - *The Making of the "Traditional Egyptian Christianity".*
- Dr. Saad Mikhail Saad - *Iris H. El-Masri, A Historian and a Theologian*

Mr. Nader Salib - *Attitude of the British Occupation of Egypt Toward the Copts.*  
Mr. Ramses Wassif - *Copts during the Ninth Century AD.*

Coptic Language:

Mrs. Mary Erian - Title to be announced.  
Mr. Maged S. Mikhail - *Evolution of the Coptic Pronunciation System*  
Mr. Hany N. Takla - *The Revival and Modernization of the Coptic Language*

Coptic Liturgy:

Mr. Ashraf W. Hanna - *The Coptic (Arabic) Synaxarium (Project Update)*  
Dr. Adeeb Makar - *The Liturgical terms used in the English Translation of the Liturgy*  
Mr. Sherief Sorial - *The Coptic annual Psalmodia (Project Update)*

Coptic Monasticism:

Dr. Tim Vivian - *Some Reflections on Current Research in Early Egyptian Monasticism*  
Dr. Tim Vivian - *A Journey to the Interior: The Monasteries of Saint Antony and Saint Paul*

**Format:** Presentations are classified into two types. The first is plenary papers which are

customarily surveys of research done over a specific period of time in a specific area in the field. Each plenary paper will be scheduled as a 30-minute presentation with no follow-up discussion. The second type is the regular presentations where the researcher briefly presents the work that he/she has or is doing in the field. These presentations will be structured in a 20-minute format with a 10-minute follow-up discussion. The maximum time allotted to these presentations, including the discussion, will be 30 minutes.

**Notification and Abstracts:** Those interested in participating need to notify the Society in writing as soon as possible. Written abstracts will be due by June 1, 1998.

**Publication of Proceedings:** The papers presented at the Conference will be published in the 5th volume of the Society's bulletin for the year 1998-99. A final draft of each paper shall be submitted by the presenter no later than October 31, 1998.

**Standing Up To Leo:  
Paragraphs 29-37 Of *The Life Of Longinus*  
And Opposition To Chalcedon In Late Antique Egypt**

(by Tim Vivian)

The *Life of Longinus* was written anonymously, probably in the sixth century. It tells the story of Apa Longinus and his spiritual father, Apa Lucius, who travel from Lycia in Asia Minor to Egypt in search of a monastic life of peace and quiet. Longinus comes to the famous monastery of the Enaton at the ninth milestone west of Alexandria where he stays briefly before leaving and founding his own monastic community.<sup>1</sup> Most of the *Life* consists of theological and spiritual reflection on the themes of humility and vainglory; in all probability this material makes up the earliest strata of the work. At some point, a later editor

added the anti-Chalcedonian section that so strongly shapes the end of the *Life* (pars. 29-37).<sup>2</sup> Whatever its editorial history, this section provides a fascinating glimpse into events and, importantly, feelings that occurred in Egypt after 451 when the Council of Chalcedon accepted the Tome of Leo, with its definition of the two natures of Christ, and the subsequent decision by the emperor to impose that decision on the Christians of Egypt.<sup>3</sup> The reaction of Egyptian monks to these episcopal and imperial decisions makes up pars. 29-37 of the *Life of Longinus*, the lone section of the *Life* that its editor believes has historical basis.<sup>4</sup>

The events took place in 457. <sup>5</sup> Emperor Marcian died on January 26 of that year; in the eyes of those opposed to Chalcedon, he had forced "the bishops to affirm in writing that he who was crucified was not God," thereby ushering in the time of Anti-Christ. <sup>6</sup> Dioscorus, anti-Chalcedonian patriarch of Alexandria, had died in 454, and Proterius, a Chalcedonian, had succeeded him. From this point on, ancient Church historians, not known for their disinterest and objectivity, disagree. A pro-Chalcedonian, Evagrius Scholasticus, reports that at Marcian's death, the people of Alexandria, "an obscure and promiscuous rabble," "renewed their feud against Proterius with still greater exasperation and excessive heat." <sup>7</sup> Although Alexandria had a (Chalcedonian) bishop, another (anti-Chalcedonian) was now consecrated. Timothy Aelurus ("the Cat"), who had been a monk, then a priest under Dioscorus, was seized on March 16 by the people, clergy, and monks of Alexandria; John Rufus, an anti-Chalcedonian historian, reports that "the blessed ascetic and great prophet Longinus, abbot of the monks," was their "head and chief, waking and rousing them according to the will of God." According to John, "multitudes of the holy monks gathered," both those from Alexandria and those living in monasteries outside the city. <sup>8</sup> In the words of Zacharius of Mytilene, an anti-Chalcedonian chronicler, these monks and people set Timothy "on the throne of Mark." <sup>9</sup> Evagrius, by contrast, says that the people of Alexandria took "advantage of the prolonged absence of Dionysius, commander of the legions, in Upper Egypt," and elected Timothy bishop, "though Proterius was still bishop and discharged the functions of his office." <sup>10</sup> Timothy, Evagrius charges, was "guilty of an adulterous outrage on the church" because she already had "her rightful spouse," Proterius, "who was performing the divine offices in her, and canonically occupied his proper throne." <sup>11</sup> Theodore Lector, another Chalcedonian historian, actually charges Timothy with killing Proterius. <sup>12</sup>

Not surprisingly, matters soon turned violent. According to Zacharius, Timothy

organized opposition to the Council of Chalcedon. General Dionysius then imprisoned Timothy, and "many were killed." Timothy was then removed from the city, "and there was a great tumult, and slaughters were matters of daily occurrence." According to this version, Longinus enters the story here: after "confusion . . . had prevailed in the city for many days," Dionysius "brought a certain monk Longinus, celebrated for chastity and virtue, and he entrusted Timothy to him; that he might restore the bishop to the city and to his church, upon the condition that the fighting should cease, and that there should be no more slaughter." Timothy returned to his church and Proterius to his. When Easter came, "children without number were brought to Timothy to be baptized . . . but only five were brought to Proterius. And the people were so devotedly attached to Timothy that they drove Proterius out . . . and slaughter ensued." <sup>13</sup> Evagrius, as might be expected, has a different version: Dionysius "had occupied the city with the utmost dispatch, and was taking prompt measures to quench the towering conflagration of the sedition," when "some of the Alexandrians, at the instigation" of Timothy, killed Proterius "by thrusting a sword through his bowels." <sup>14</sup>

According to Zacharius, Longinus was something of a mediator, and Proterius, the Chalcedonian bishop, suffered nothing worse than exile. (Evagrius does not mention Longinus, although he had access to Zacharius' account). <sup>15</sup> Longinus, however, may have played a more substantive role, one certainly accorded him by the *Life* and seconded by John Rufus. Poor Proterius, it seems, was lynched and burned in the Hippodrome on March 28, a fact recorded in gruesome detail by Evagrius. <sup>16</sup> According to the *Life of Longinus*, it was Acacius, the prefect of Egypt, who tried to force the monks of Enaton to subscribe to the *Tome of Leo* and it was Longinus who led the opposition to "that abominable ordinance" (pars. 29-30). <sup>17</sup> After the monks, led by Longinus, defeated the emperor's soldiers without bloodshed (pars. 33-34), Longinus led monks and soldiers together to the

tombs where the holy fathers of Enaton lay buried and asked them (par. 36),

"My holy fathers, is it truly the wish of God that we accept the Tome of Leo and subscribe to it?" Immediately a voice arose from the tombs where the bodies of the saints lay, three times saying "Anathema to ungodly Leo's Tome! Do not speak his name nor be in communion with anyone who accepts that ordinance! Anathema to those who subscribe to the Tome of Leo! Anathema to Leo's blasphemous act, for it is full of blasphemy against the divinity of Christ because it divides Christ into two natures instead of maintaining the unity of Christ!"

A number of soldiers immediately laid down their weapons and became monks; the other soldiers returned to Alexandria, "proclaiming the wonders they had seen." The citizens of the city went to the praetorium, seized Acacius, "and burned him in the middle of the city." When Proterius (unnamed), "the bishop of that false teaching, saw the uproar taking place, he took off his ecclesiastical garments and put on layman's clothing and left the city. He fled on account of the fear that had seized him and he has not been found to this day" (par. 37).

The accounts agree that someone, either the prefect Acacius or the patriarch Proterius, died for Leo's sin, burned to death for the blasphemous act of compelling support for the Council of Chalcedon.<sup>18</sup> According to the *Life of Longinus*, this horrible death was a judgment from God (the author of the *Life* seems compelled to justify it) and thereafter "the Church boldly proclaimed the doctrines of the orthodox faith and advanced through the encouragement and intercessions of the Holy Spirit" (par. 37). In reality, however, the conclusion was neither so simple nor salutary for the (anti-Chalcedonian) Orthodox of Egypt: Emperor Leo I expelled Timothy from Alexandria in 458.<sup>19</sup> If Longinus did in fact lead the monks of Enaton for another twenty years, as his *Life* says, he did so within sight of a hostile, Chalcedonian,

governor and patriarch in Alexandria, a mere nine miles away.<sup>20</sup>

### THE LIFE OF LONGINUS 29-37<sup>21</sup>

*Apa Longinus Defends the Orthodox Faith Against the Council of Chalcedon*<sup>22</sup>

*Apa Longinus Foresees the Imposition of the Tome of Leo*

29. At that time when the emperor Marcian wanted to send a court official<sup>23</sup> to Alexandria with the Tome of the ungodly Leo,<sup>24</sup> he ordered the city of Alexandria, and especially the monks of Enaton, to subscribe to it.<sup>25</sup> But the Lord revealed this matter to Saint Apa Longinus three months beforehand; the Lord ordered Apa Longinus, through the revelation that was shown to him, to assemble together all the monks of Enaton and tell them what had happened. And he commanded him not to accept that ordinance<sup>26</sup> at all nor to subscribe to it. Apa Longinus gathered together everyone who was at the laura and told them what the Lord had revealed to him in the vision and ordered them to firmly adhere to the righteous ordinance<sup>27</sup> of the Lord and to fight to the death for the orthodox faith.

When they heard these things from Apa Longinus, they greatly rejoiced and deliberated with one another, saying, "No one will be able to set at naught this abominable ordinance except him to whom the Lord has revealed this mystery and whom the Lord has told of the oppression that is ordained to come!"<sup>28</sup> Then they implored blessed Apa Longinus to be their father and leader and *hêgoumenos* of the monastery of Enaton.

*The Letter of Acacius Commanding the Monks to Subscribe to Chalcedon*

30. Three months later, the court official and that godless ordinance<sup>29</sup> arrived. The emperor instructed Acacius, the prefect ruling Egypt at that time, to force the monks at the laura to subscribe to the abominable Tome of Leo. The duke, when he read the emperor's letter, made a copy of it and sent

it to the monks of Enaton, written thus: "Acacius, prefect of Egypt, writing to the holy and God-loving monks<sup>30</sup> of the laura of Enaton, sends greetings. Since our lord emperor and supreme ruler<sup>31</sup> has made us worthy to receive his holy letter, which commands everyone to subscribe to the Tome of Leo, Bishop of Rome, and especially you who are righteous, O monks of Enaton, you will now accept the letter from the court official and you will carry out the command of our lord the emperor so that you will enjoy gifts and honors from him, the great benefactor and supreme ruler and fighter for our wise doctrine."

*The Monks of Enaton Refuse to Accept the Tome of Leo*

31. When Saint Apa Longinus received the letter, he gathered together all the brothers and read the copy to them. When they heard it, they cried out as one, "Anathema to that abominable ordinance and everything in it, ungodly Leo too, and everyone in communion with him!" Then they wrote a letter to the prefect, written thusly: "You have submitted to the abominable ordinance of the supreme ruler; we, on the other hand, are obedient to the Almighty who through his providence cares for all of creation. <sup>32</sup> Therefore, let it be clear to Your Authority that there is no one among us, from the least to the greatest, who will allow himself to take part in <sup>33</sup> or in any way obey that abominable ordinance and the lawbreaking and ungodly Leo. Instead, we are prepared, each and every one of us, to fight to the death for the established doctrine and the tradition of the saving faith of our holy and orthodox fathers that has been handed down to us.<sup>34</sup> In order not to write too many words to you, in sum, we think it better, and more profitable for our souls, to obey the ordinance of the Almighty rather than that of the supreme ruler."

*The Monks Go Out to Face the Duke's Army*

32. When the duke received the letter, he recognized its power. He and the emperor's official were very angry and outraged at the reply from the saints of Enaton. They together decided for the

official to send his army to kill and slaughter the monks of Enaton. But the Lord, who sets aside the designs of rulers, <sup>35</sup> revealed the plan to the holy elders Apa Lucius and Apa Longinus. They gathered together all the brothers and Apa Longinus said to them, "I entreat you, my brothers, let none of you be troubled. Listen to me: each of you take some palm branches from the palm trees and go together to meet the ruler before he comes to us." These words pleased the brothers and they took palm branches from the palm trees and went to the place called "Lithazomenon" outside the city.<sup>36</sup> The whole chorus of monks waited there; no one dared to go into the city because their father had ordered them not to.

*The Miracle on the Battlefield*

33. Then the emperor's officer came to wage war against the monks. When his troops reached the monks, he ordered the army to shoot arrows at the crowd of monks, so the soldiers shot their arrows at them. But what great miracle took place! The soldiers stood and shot their arrows at the chorus of monks and not one of them was harmed! And all of them said this hymn in unison: "My trust is in the Lord; how will you say to our soul, 'Flee to the mountains like a sparrow, for look, the wicked bend their bows, they have fitted their arrows to the string, to shoot their arrows secretly at the upright in heart,' <sup>37</sup> and 'The wicked have drawn their swords, they have bent their bows, in order to attack someone who is poor and wretched, to slay the upright in heart.' <sup>38</sup> Truly their swords entered their own hearts, their arrows broke." That mighty soldier, Apa Longinus, who fought to the death for the truth,<sup>39</sup> who showed that he dwelled under the shadow of the Almighty,<sup>40</sup> was not afraid to face the arrows flying through the air but made his profession of faith like a conscript, saying, "His truth will surround you like these weapons, you shall not fear an arrow that flies by day."<sup>41</sup>

*Apa Longinus Speaks to the Soldiers*

34. With these words on his lips, <sup>42</sup> the mighty old man approached the army with great courage<sup>43</sup> as the soldiers shot their arrows, and the arrows were flying on this side and that, but none of them reached the noble Apa Longinus. When the court official saw his great courage, he was amazed that none of the arrows touched him, nor were any of the brothers harmed in any way. The soldiers suddenly jumped from their horses, prostrated themselves at the feet of Apa Longinus, and worshipped him and the brothers who were with him, asking their forgiveness for their insolence. When Apa Longinus saw their repentance and their faith, he spoke to the official and the soldiers, saying, "You saw that we fought and were prepared to do battle for the faith of our fathers, even unto death. We beseech you to go to the laura of Enaton, where our fathers are, so we might ask them in the presence of your authorities for satisfaction from you and, as they command us in your presence, we are prepared to follow their words."

*The Holy Fathers of Enaton Denounce the Tome of Leo from their Tombs*

35. The brothers were astonished at the words that Apa Longinus was saying in front of the ruler and the army, and they were saying to one another, "But there's no one left in the laura who did not come here, is there?" Then they approached their father Apa Longinus and said, "Father, do you not know that all of us are here and not one of us missing? How will we give trouble to these men and trouble them to come to the laura?" <sup>44</sup> He, however, did not say a single word to them since he knew what he was going to do. Then all of them followed Apa Longinus, the court official along with all the brothers. He walked in front of them until he brought them to the tombs where their fathers were buried, those who had been the elders before his time, who had preserved the saving faith with firmness until they completed their lives, as it was pleasing to God. Then he stopped in the middle of the tombs. He spread his hands and prayed and commanded them to pray with him.

When he had finished his prayer, they all said "Amen" together.

36. Apa Longinus opened his mouth and shouted aloud in front of them, saying, "My holy fathers, is it truly the wish of God that we accept the Tome of Leo and subscribe to it?" Immediately a voice arose from the tombs where the bodies of the saints lay, three times saying "Anathema to ungodly Leo's Tome! Do not speak his name nor be in communion with anyone who accepts that ordinance! Anathema to those who subscribe to the Tome of Leo! Anathema to Leo's blasphemous act, for it is full of blasphemy against the divinity of Christ because it divides Christ into two natures instead of maintaining the unity of Christ!" When the court official and the whole army gathered there heard that voice coming from the midst of the bodies of the saints, they were astonished, and they prostrated themselves at the feet of Apa Longinus and the other monks who were with him, asking them to forgive them and to pray for them so they might come to know the truth. And suddenly many from the army renounced<sup>45</sup> their military status and the empty duties of this way of life and became monks and submitted themselves<sup>46</sup> to the authority of Saint Apa Longinus on account of the fear that had seized them.

*The Orthodox Faith Triumphs over the Tome of Leo*

37. The court official and the other soldiers returned to the city, proclaiming the wonders they had seen. When the citizens of the city heard about the mighty works and wonders that had taken place through Apa Longinus, strengthened<sup>47</sup> in their faith they went as a group to the praetorium. They brought out the prefect Acacius, who had forced them to be in communion with the Tome of Leo, and burned him in the middle of the city. I am not saying he was condemned to death simply because of these actions, but because it was a judgment of God's justice, pronounced through the mouth of Apa Longinus the Great and the brothers who were with him as a prophecy that our father David spoke

in the tenth Psalm, which he sang like this: "Fire and sulfur are the portion of their cup."<sup>48</sup> When the bishop of that false teaching<sup>49</sup> saw the uproar taking place, he took off his ecclesiastical garments and put on layman's clothing and left the city. He fled on account of the fear that had seized him and

he has not been found to this day. The Church boldly proclaimed the doctrines<sup>50</sup> of the orthodox faith and advanced through the encouragement and intercessions of the Holy Spirit.

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**End Notes:**

<sup>1</sup>On Enaton, see Jean Gascou, "Enaton, The," *The Coptic Encyclopedia*, ed. Aziz S. Atiya (New York: Macmillan, 1990), 3.954-58.

<sup>2</sup>See Tito Orlandi, *Vite dei Monaci Phife Longino* (Milan: Cisalpino-Goliardica, 1975), 45, for a discussion. As Orlandi points out, 42, what we have is the last stage of redaction, what he considers the union of many, originally independent, episodes. At some stage there was a "Life" (pars. 5-39), with its own title, to which was added a homiletical prologue (pars. 1-4). The original "Life" may itself be a composite of ascetic teaching on humility and vainglory combined with the anti-Chalcedonian material. The Coptic-Arabic Synaxery (2 Amsir) summarizes the *Life*; see I. Forget, *Synaxarium alexandrinum*, C.S.C.O 47 (1906), 1.455.

<sup>3</sup>For a general discussion of the Council and its aftermath in Church History, see W.H.C. Frend, *The Rise of Christianity* (Philadelphia: Fortress, 1984), chs. 21, 23, and 24.

<sup>4</sup>See Orlandi, 44.

<sup>5</sup>For the context, see Frend, *The Rise of the Monophysite Movement* (Cambridge: Cambridge University Press, 1972), 143-83, and, for details on the story reported in the *Life*, 155. See also Orlandi, 44.

<sup>6</sup>John Rufus, *Plerophoriae* 7; F. Nau, ed., *Jean Rufus, Évêque de Maïouma, Plérophories, Patrologia Orientalis* 8.1 (Paris: Firmin-Didot, 1912), 18-20. John goes on to say (10; Nau, 25) that "the day that the impious Marcian was proclaimed emperor and put on the crown, thick darkness suddenly covered the whole earth and sand came from on high; the darkness was like that which covered Egypt [see Ex 10:21-23]."

<sup>7</sup>Evagrius Scholasticus, *Ecclesiastical History* 2.8; *The Ecclesiastical History of Evagrius*, ed. J. Bidez and L. Parmentier (Amsterdam: Hakkert, 1964), 55. The translation is from *A History of the Church by Evagrius* (London: Samuel Bagster, 1846), 69-70.

<sup>8</sup>He specifically lists Enaton, Oktodekaton, and Eikoston, that is, monasteries that lay nine, eighteen, and twenty miles outside the city. John Rufus, *Peter the Iberian*, ed. R. Raabe, *Petrus der Iberer: Ein Charakterbild zur Kirchen- und Sittengeschichte des fünften Jahrhunderts* (Leipzig, 1895), 64. I wish to express my gratitude to Jennifer Hevelone-Harper for translating this section from Syriac.

<sup>8</sup>Zacharius of Mytilene, *Syriac Chronicle* 4.1; F.J. Hamilton and E.W. Brooks, trans., *The Syriac Chronicle Known as that of Zachariah of Mytilene* (London: Methuen, 1899; repr. New York: AMS, 1979), 64-66.

Peter the Iberian and two other bishops laid hands on Timothy; see Frend, *Monophysite*, 155.

<sup>10</sup>Evagrius, ed. Bidez and Parmentier, 56; *A History*, 70.

<sup>11</sup>Evagrius, ed. Bidez and Parmentier, 58; *A History*, 73.

<sup>12</sup>Theodore Lector, *Ecclesiastical History* 1.8; *Patrologia Graeca* 86.1: 169B. John Rufus, an anti-Chalcedonian, has, as one would expect, a different view, charging that the Council of Chalcedon was "assembled and directed by the Devil, and is the precursor of the Antichrist." John Rufus, *Plerophoriae* 26 (Nau, ed., 67).

<sup>13</sup>Zacharius, *Syriac Chronicle* 4.1 (cited above).

<sup>14</sup>Evagrius, ed. Bidez and Parmentier, 56; *A History*, 71

<sup>15</sup>It must be said that Evagrius is surprisingly fair here, citing Zacharius as corroboration "that the greater part of the circumstances thus detailed actually occurred," but that the latter believed events came about "through the fault of Proterius" (ed. Bidez and Parmentier, 59; *A History*, 74).

<sup>16</sup>Evagrius, ed. Bidez and Parmentier, 56; *A History*, 71. See Frend, *Monophysite*, 155.

<sup>17</sup>Orlandi, 44, believes that Longinus was head of a group of monks who consecrated Timothy, while Frend, *Monophysite*, 155, says that there was "a small committee of monks and dissident clerics led by Longinus." Neither the *Life* nor Zacharius supports these conclusions.

<sup>18</sup>It is not surprising that the anti-Chalcedonian accounts--Zacharius of Mytilene and the *Life of Longinus*--agree that Proterius was not murdered; such a crime does not do their side honor. It is much better to have a miscreant government official die.

<sup>19</sup>Orlandi, 44; Timothy did not return until 475 and died in 477.

<sup>20</sup>As Evagrius laconically concludes (ed. Bidez and Parmentier, 59; *A History*, 74): "In consequence, however, of these proceedings, Stilas is sent out by the emperor to chastise them [that is, the Alexandrians]."

<sup>21</sup>Translated from the text edited by Orlandi, 78-88. Paragraph divisions follow those of Orlandi. Section titles are my own and differ slightly from Orlandi's table of contents, 43. I plan to publish a translation of the complete *Life*.

<sup>22</sup>Another version of this story appears in an encomium of Macarius of Tkow, which is falsely attributed to Dioscurus of Alexandria; in it, the protagonist is Longinus, but the episode takes place not at Enaton but at an unnamed monastery in Lycia. Enaton seems to be the original locale of the story, not Lycia; see Orlandi, 44, for a discussion.

<sup>23</sup>Gk: *magistrianos*, an official of the staff of the *magister officiorum*.

<sup>24</sup>Leo, in our author's view, is *ασεβης*, "ungodly, impious," the opposite of *ερεβης*, "pious, godly," which has the added connotation of "orthodox."

<sup>25</sup>Marcian was Emperor of the East from 450-57. The Council of Chalcedon, which accepted the Tome of Leo defining the orthodox faith, bestowed on the emperor the title "protector of the true faith."

<sup>26</sup>Coptic/Gk *δογμα*.

<sup>27</sup>Coptic/Gk *δικαιωμα*, which may have sounded like a combination of *δικαιος*, "just, righteous," and *δογμα*, as opposed to the *dogma* of the emperor.

<sup>28</sup>See *Life of Antony* 82.4-8, where Antony foresees the persecution of the Church by Arians. Such foresight about Chalcedon is a common occurrence in the *Plerophoriae* of John Rufus.

<sup>29</sup>Here the Tome is *ατηουτε*, the Coptic equivalent of *a-theos*.

<sup>30</sup>The monks are *ματιουτε*, the opposite of *ατηουτε*.

<sup>31</sup>"Supreme ruler" is *αυτοκρατωρ*; see the next note.

<sup>32</sup>There is a deliberate juxtaposition here and at the end of the paragraph: "Almighty" translates *παντοκρατωρ*, whereas "supreme ruler" is *autokratôr*; "cares for" renders *-euergetai*, whereas "benefactor" (an appellation of the emperor in par. 31) is *euergetês*.

<sup>33</sup>Coptic/Gk *-κοινωνει*, translated above as "communion."

<sup>34</sup>According to Apa Theodore, Pachomius had praised Athanasius, "who struggles for the faith even to the point of death." See SBO 134; Armand Veilleux, trans., *Pachomian Koinonia* (Kalamazoo: Cistercian, 1980), 1.192.

<sup>35</sup>Ps 32:10 (33:10). God sets aside the "designs" (*υοχη*) that the officials had "decided" on (*ετι υοχη*); the Lord defeats the plans of the earthly lord.

<sup>36</sup>"Lithazomenon" literally means "stoned"; I have not been able to identify the location.

<sup>37</sup>Ps 10:1-2 (11:1-2).

<sup>38</sup>"Poor and wretched" (*-ζηκε* and *-εβηθη*) may well be a conscious self-understanding and self-designation; see Paul of Tamma, *On the Cell*.

<sup>39</sup>See n. 34 (par. 31) above.

<sup>40</sup>Ps 90:1 (91:1).



<sup>41</sup>Ps 90:6 (91:4-5).

<sup>42</sup>Coptic/Gk -μελετα, the same word translated as "meditate" earlier.

<sup>43</sup>"Courage" translates μητχαρρητ while "mighty" renders χοορε; χαρ and χοορε both come from χρο, "be strong."

<sup>44</sup>This sentence is a bit awkward in Coptic. "Give trouble" translates -ουεζ ριϛε, which may be a translation of Gk κόπον παρέχειν; "trouble" renders Coptic/Gk -κνλλει (σκούλλειν), which is essentially a synonym of the first verb, with the added sense of "annoy." The verbs together are redundant, and it is unlikely that the Gk text used both in such close proximity.

<sup>45</sup>"Renounced," Gk *apotasse*, is often the word used for monastic renunciation of the world; see the last sentence Longinus speaks in par. 27.

<sup>46</sup>Coptic ρυποτακη (= Gk *hupotagê*), playing on *apotasse*; they share the same root τατ.

<sup>47</sup>Coptic -ταχρο; see n. 43 above.

<sup>48</sup>Ps 10:7 (11:6). This is one of the rare instances in monastic literature where the number of the psalm is given.

<sup>49</sup>Gk *haireisis*.

<sup>50</sup>Coptic/Gk δογμα, which above has been translated as "ordinance" and "tome."

## A Curious Coptic Manuscript In Münster (2)

(by Hany N. Takla)

**Manuscript Order:** In an earlier article in this Newsletter ( *V3 No. 3 pp. 11-12*), I described briefly a small Coptic Manuscript that I have examined in Münster. This liturgical manuscript is part of the collection of the *Institut für Neutestamentliche Textforschung* in Münster. As discussed before, its importance lies in the texts that have been crossed out. Using photographs taken with the Institute's permission in July 1996, I have discovered that an indeterminate number of folios are missing and one other folio is bounded. The missing folios are undoubtedly contained text that was fully crossed out. Because of this as well as the lack of original pagination, the amount of missing text is not clearly known. Tentatively, the arrangement of the manuscript should be as follows (folio numbers reference the new pagination done by the owner):

Folios 1-14

Folios 16-17

*Missing folio(s)*

Folios 18-19

Folio 15

*Missing Folio(s)*

Folios 20-39 (end).

**Deleted Text:** The following is a section that include all the deleted, or crossed out, text in the above manuscript. Also included is a text portion that was not deleted. It is added here for textual continuity. As stated earlier, such text shows evidence of monastic provenance, probably from St. Macarius Monastery in Wadi 'N Natrun or another monastery. Their deletion indicates that the manuscript was transformed for use in an ecclesiastical setting, a parish church.

The deleted text with its translation is written below in italic script. Text within the ' {} ' is marked by this editor as a scribal error, editor additions are included within '<>', and missing text is marked with '[ ]'. Vowel pointing or Jinkim is modified to clarify the reading, when needed.

**Sacra Nomina:** The text uses the following abbreviations or Sacra Nomina:

ⲉⲑⲣ̄

ⲉⲑⲟⲩⲁⲃ

ἰδ̄νη̄μ̄            ἱεροῦσαλὴμ̄  
 Ϡ̄                μαρτύρος  
 π̄ισ̄λ̄            π̄ισραν̄λ̄

π̄νᾱ              πνεῦμα  
 ϕ̄†              ϕ̄νοῦ†  
 β̄ς              β̄οις

**Text and Translation:**

π̄ιβ̄ ἀγοσ̄τοῦ χε πε̄σ̄ωρ̄ ἀγο̄ρη̄εν ... the Twelve, He chose them because our savior  
 ἔτοῦ (14v) τοῦ ἰ̄π̄αιρη̄† ε̄ρ̄χω ἰ̄μο̄ς commanded (14v) them in this manner saying:  
 χε ἀ̄π̄αῡ ἰ̄περ̄ω̄ε π̄ω̄τεν ἑ̄φ̄μ̄ωι† ἦ̄τε Behold, do not go into the way of the gentiles nor into  
 π̄ιε̄θ̄νο̄ς ἀπ̄ οὐ̄δε̄ ἑ̄θ̄οῡνη̄ ἑ̄βᾱκι ἦ̄τε a city of the Samaritans  
 π̄ισαμᾱρῑτης

ἀλ̄λα μᾱω̄ε π̄ω̄τεν μᾱλ̄λον̄ μᾱτᾱσ̄θο̄ ἦ̄μι (16r) ἑ̄σ̄ω̄οῡ ε̄τ̄σ̄ω̄ρεμ̄ ἦ̄τε πᾱ ἦ̄νη̄ But go rather, bring back the (16r) stray sheep of  
 ἰ̄π̄ισ̄λ̄ those belonging to the house of Israel.

π̄η̄ ε̄τ̄ω̄ω̄μι ἦ̄θ̄η̄τοῦ ἀ̄ρῑφᾱθ̄ρῑ ἑ̄ρω̄οῡ The sick ones among them, heal them. (You) take  
 ἀ̄ρε̄β̄ι ἦ̄χῑμη̄ μοι ἦ̄χῑμη̄ freely, give freely.

ἀ̄χο̄ς θ̄εν̄ π̄ιε̄θ̄νο̄ς χε †ω̄οπ̄ θ̄εν̄ Say among the gentiles that I am in My Father (16v)  
 πᾱιω̄† (16v) πᾱιω̄† ω̄οπ̄ ἦ̄θ̄η̄† π̄εμ̄ and My Father is in Me and the Holy Spirit  
 π̄ιπ̄νᾱ ε̄θ̄ῡ.

ῥ̄ῑτεν̄ π̄ιε̄ῡχη̄ ἦ̄τε πᾱβ̄ς ἦ̄ιο† Through the Intercessions of our Lord fathers the  
 ἦ̄ἀποστο̄λο̄ς π̄β̄ς ἀ̄ρῑθ̄μο̄†... Apostles, grant ...

ῥ̄αν̄χ̄λω̄μ̄ ἦ̄ατ̄λω̄μ̄ ἀ̄ρ̄τη̄ιτοῦ ἦ̄χε̄ Unfading crowns, He gave them for the whole choir  
 π̄β̄ς ῥ̄ῑχε̄ν̄ ἦ̄χω̄ρο̄ς τ̄η̄ρ̄ϗ̄ (17r) ἦ̄τε (17r) of the martyrs  
 π̄ιϠ̄

ἀ̄ρ̄τοῦ̄χω̄οῡ ἀ̄ρ̄η̄ᾱρ̄μοῦ χε ἀ̄ῡφ̄ω̄† He made them whole and He saved them for they fled  
 ῥ̄ᾱρο̄ϗ̄ ἀ̄ῡερ̄ω̄αῑ π̄ε̄μᾱϗ̄ θ̄εν̄ τε̄ρ̄με̄τ̄- to Him and they feasted with Him in His Kingdom.  
 οὔ̄ρο̄.

ῥ̄ῑτεν̄ π̄ιε̄ῡχη̄ ἦ̄τε ἦ̄χω̄ρο̄ς ἦ̄τε π̄ιϠ̄ Through the prayers of the Choir of the m    artyrs, O  
 π̄β̄ς ἀ̄ρῑθ̄μο̄† ... Lord grant ...

(17v) ἀ̄ πε̄κρᾱνη̄ ἑ̄τ̄μᾱρω̄οῡ† π̄ῑτω̄† Your blessed name O the great Abba Antony has  
 ἀβ̄βᾱ ἀπ̄τω̄μο̄ς ω̄ω̄πῑ ε̄ρ̄ε̄ρο̄ῡω̄μι θ̄εν̄ became illuminating in the whole land of Egypt.  
 τ̄χω̄ρᾱ τ̄η̄ρ̄ς ἦ̄χη̄μ̄ι

ε̄ρ̄ε̄ρ̄ε̄β̄ρη̄χ̄ ἑ̄βο̄λ̄ θ̄εν̄ ἦ̄ρ̄η̄† ἦ̄π̄ῑσ̄το̄ς Putting forth lightening in the heart of the faithfuls  
 ἰ̄φ̄ρη̄† ἦ̄π̄ῑἀ̄κ̄[τ̄ιπ̄...] like the ra[ys ...]

Missing folio

(18r) ἦ̄η̄δ̄ιᾱς ἀ̄κ̄ω̄ω̄πῑ ῥ̄ῑ π̄ω̄ᾱϗ̄ε̄ ... Elijah, you lived in the wilderness like John.  
 ἰ̄φ̄ρη̄† ἦ̄ω̄ᾱλη̄νης̄

ἀ̄κ̄β̄ρο̄ ἦ̄π̄ῑχο̄μ̄ ἦ̄τε π̄ῑἀ̄ν̄δ̄ικ̄ῑμε̄νο̄ς You were victorious over the powers of the adversary,  
 ἀ̄κ̄ω̄ω̄εμ̄ ἦ̄π̄ῑσο̄θ̄νε̄ϗ̄ ἦ̄τε π̄ῑπε̄τ̄ῥ̄ω̄οῡ and you quenched the arrows of the evil one.

ασχωκ ἐβολ ἡμι (18v) ἑσι ἡτε παρετη You completed the toils of the virtues, and became a  
 ακωπι {ἄπυ} ἡπολιςτης ἡρηι θεη citizen in the heavens  
 πιφνοῖ

ακερφοριμ ἡπιχλομ ἡτε ἑδικεοσνη You wore the crown of righteousness, and your name  
 ἂ πεκραν μογη ἐβολ ψα πιγενεα remain for all the generations  
 τηρου

(19r) ριτεν πιευχη ἡτε πιθμη αββα (19r) Through the prayers of the righteous Abba  
 παυλε π̄β̄ς Παυλε, The Lord ...

ωουματκ ἡθοκ ω αββα μακαρι γε ἂ Blessed are you O Abba Makari for God of Heaven  
 φτ ἡτε τφε ἑ ἡουνηψτ ἡταιο πακ gave a great honor to you.

ακωπι ἡψαυμωιτ ἡραν (19v) μηψ You became a leader for (19v) many souls until you  
 ἡψυχη ψαπτεκβι η<ω>ου ἐθορη took them toward Jerusalem of Heaven  
 εἰλημ ἡτε ἑφε

φτ ἑτασψωπι ημ πενωτ πιθμη God who was with our father, the righteous one, the  
 πιψωτ αββα μακαρι εφεψωπι great Abba Makari shall be with us  
 ημρορη

ριτεν πιευχη ἡτε πιγ̄ αββα Through the prayers of the Three Abba Makari, The  
 (15r) μακαρι π̄β̄ς ἂ Lord ...

ηη εθ̄ ἡτακ ενεδομου εροκ ενεσαχι Your saints shall praise you. They shall speak of the  
 ἡπ̄ωου ἡτε τεκμετουρο glory of Your kingdom.

τεκμετουρο πανουτ ουμετουρο ἡνερ Your kingdom, O m y God, an eternal kingdom , and  
 ουορ {ἡ} τεκμετ̄β̄ς ψα πιγενεα τηρου your lordship is for all the generations

(15v) ριτεν πιευχη ἡτε πχωρος ἡτε (15v) Through the prayers of the choir of cross-  
 ηςταυροφορος π̄β̄ς bearers, O Lord ...

ερε ημιοτ εθ̄ ἐβολ ρι πψαγε While our holy fathers from the desert, under the trees  
 ετσαθρη ἡπιψωμη ενουωμ ἡσα eating from their fruits.  
 ηουκαρπος

παγγελος ἡπ̄β̄ς [εφ...missing folio] The Angel of the Lord [...]

(20r) ψαγε ψαπτοψαψη{η}<ι> ἡπ̄- (20r) ... desert until they won the purity of the angels  
 τουβο ἡτε η{η}<ι> αγγελος

αυερκαταφρομη ἡπακουχι ἡσμου They despised this short time, and they had hope to  
 αυερρελις εψαψμη ἐπιωηθ ἡνερ win the eternal life

ριτεν πιευχη (20v) ἡτε πχωρος ἡτε Through the prayers (20v) of the choir of the cross-  
 ηςταυροφορος π̄β̄ς bearers, the Lord ...

News

(by Hany N. Takla)

**1. St. Shenouda Coptic Newsletter:** The new and more expanded 'Subscriber Edition' is made available to members-in-good-standing and subscribers. Non-members on our mailing list will be receiving the abridged version of the Newsletter. Those interested in having a separate publication subscription, including the Newsletter and the Annual Bulletin, can do so with an annual subscription rate of \$15 (\$10 for students) within the US and Canada. Subscription for overseas addresses will be \$20 (\$15 for students). Perspective subscribers outside North America, who usually attend the Coptic Congresses, can arrange with the Society to have their subscriptions paid at the time of the Congress. The next congress will be at Leiden, the Netherlands, in the year 2000. The Society reserves the right to accept or reject such requests.

**2. Coptic Computer CD:** The Society has finalized its first Coptic Language CD. We expect shipping to be done around the end of April or earlier, God's willing. The delay in its release from the latest projected date of February 15, 1998 was due to design modifications made to the Coptic Lessons module. This new change incorporated two sets of identical lessons, one with the current or traditional pronunciation system and the second with the modified pronunciation system proposed by the author of the lessons back in 1984. Other parts of the CD include: a Bohairic-English Dictionary, Coptic New Testament in Bohairic and Sahidic along with English (KJV) and Greek in parallel edition of at least six different combinations, and the Bohairic-English Annual Lectionary. Approximately 6000 full-size pages will be included. All these files will be in Adobe Acrobat or PDF format. The reader will be provided on the same CD. All files have search and limited printing capabilities. The sound provided with the Bohairic Introductory course can be accessed by clicking just below the written Coptic words. System requirements include a IBM

486 with W in 3.1 or higher and CD Drive with a Sound Card. A Macintosh computer can also be used along with a multimedia capability. Its order number is NKCS-C1. Pricing shall be as follows:

Single copy (Non-Member)	\$50
Single copy (Member)	\$40
2-9 copies (Non-Member)	\$45
10-19 copies (Non-Member)	\$40
20-49 copies	\$35
50 and above	\$30

This work represents some of efforts made by the Society toward the preservation of the Coptic Heritage over the past 20 years. For this reason, the prices charged will be considered as charitable contributions. If such a project is successful, then we are planning more titles that will include the Coptic Old Testament as well as other Coptic texts with English translations.

**3. Society Membership:** In the past 3 months, the following individuals have joined the Society:

Fr. Joseph Bolous, CA, AM  
Coptic Theological College, Austr., AO  
Mr. Hesham George, CA, AM  
Dr. Ramzy Labib, MD, M  
Miss Youstina Makar, CA, AM

*Legend:* Affiliate Organization (AO), Associate Member (AM), Fellow Member (FM), Member (M), Subscriber (S)

**4. The Coptic Life of St. John Kolobos (in English):** The Coptic Church Review (CCR) has published a special double-issue volume on the Coptic Life of St. John Kolobos (the Short). It includes translations of the Bohairic life from a Vatican Manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Dr. Tim Vivian of Bakersfield, California, and Mr. Maged S. Mikhail, a member of the Center's staff, are the contributors to this volume. This is the first

time that these texts appear in English and in such a well-done fashion. By permission of the Editor of the CCR, Dr. Rodolph Yanney, The Society will be distributing the book as a separate publication. The price for a single copy is \$5.00. Discounts will be available to distributors for or quantity purchases of 25, 50, and 100 copies. Members of the Society will be given an introductory 20% discount. All orders are to be sent to the Society's mailing address: 1701 So. Wooster St. LA, CA 90035.

The new issue of CCR is a special issue on St. Cyril of Alexandria, we encourage all to obtain this valuable volume by subscribing to this learned journal. The annual subscription rate is \$10 in the US. The mailing address is:

*Coptic Church Review*  
PO Box 714  
E. Brunswick NJ 08816

**5. NKCSC Project Progress:** Along with the new NKCSC-CD1, the Lecti onary of the Coptic Church for the Days of the year is now available. The order nos. are NKCSC-CG1 and -CG1M (Win95). It requires the Antonious Coptic fonts which is available in -CL1 (Coptic Lessons) and -CB1(a) (Coptic New Testament). It requires also Windows 3.1 or higher (including Win95) and Word for Windows version 2 or 6 (for non-Win95 version). The program has the same look as the Coptic Lessons (-CL1/1M) and will generate the readings of the Coptic Church in Coptic and English. The English is taken from the KJV, except for the Psalm readings which were retranslated from the Coptic for the first time. The price is \$8.00 for members and \$12.00 for non-members.

The other software titles that we have are: -CL1, Bohairic Lessons (\$8/\$12); -CL2, Coptic-English Dictionary (\$8/\$12) [Requires Coptic Fonts]; -CB1, Coptic New Testament [Boh/English/Sah/Gr.] (\$30/\$45); -CB1a, Coptic NT [Boh/English] (\$16/\$23); -CB1b, Coptic NT [Sah/Gr.] (\$16/\$23). Only -CL1 requires Word for Windows, all the rest requires only Windows. A

version for Win95 is also available with the added designation of 'M'.

**6. Books Available Through the Society:** Rev. Partrick's, *"Traditional Egyptian Christianity - History of the Coptic Orthodox Church"* is still available but in a limited quantity. The price is \$10.00 (\$14.95 for non-members).

*Coptic Puzzles and Word Games vol.1* is also available, in very limited quantity, at the special price of \$2.00 for members and \$3.00 for non-members. This is an excellent introduction to the Coptic Language for kids and adults, that will insure hours of fun and learning for all. This work was a product of love of many of our Coptic youth associated with the Coptic Regional Center of Orange County, California. The same group is working now on the second volume of that series with a projected publication date of late 1998.

*Analysis of the Coptic Liturgy*, by Mr. Monir B. Raphael is available in a 3-volume set which covers the St. Basil Liturgy, including the Raising of Incense service. This is a valuable work for all interested in gaining a better understanding of the language of the Liturgy. The price is \$32.00 (\$38.00 for non-members). Also by the same author, Volume 4, covering the Coptic Liturgy of St. Gregory has been published. It requires having the previous 3 volumes. The price for non-members will be \$20 (20% discount for members).

Other important titles available are the 2-volume *Coptic Art* pictorial set (\$35 (\$40 for non-members)), and Dr. Gawdat Gabra's *"Cairo - Old Coptic Churches"*, (\$12 (\$15 for non-members)). Fr. Matthias F. Wahba's edition of the Agbeya (\$4 (\$5 for non-members)) and that of the Coptic Liturgy (\$12 (\$15 for non-members)). Fr. Wahba's editions include contributions by the Society to the translation of many of the Coptic Texts in them.

**7. Bulletin of the Society:** The fourth volume of the Annual Bulletin of the Society is being prepared. It will include the proceedings of the last Coptic Symposium held at Los Angeles. Copies for sale are still available for volumes 1, 2, and 3. For non-members, and dues-paying members

needing extra copies, the price will be \$6.00, \$4.00, and \$5.00 respectively (for members \$5.00, \$3.00, and \$4.00 respectively).

**8. The Society on The Internet:** We are still at the same address, "http://www.stshenouda.com". Due to other activities, we have not been able to enhance the information available in our Manual of Coptic Studies Section of the site. Our future plan is to make material available in Acrobat PDF. This will include outlines, manuscript lists, and bibliographies. The Coptic Language Section seems to be the most frequently visited part of the site.

**9. St. Mark Foundation for Coptic History:** Dr. Fawzy Estafanous of Cleveland Ohio, is spearheading the formation of a new foundation for the detailed Study of Coptic History (Church and people). This foundation will be engaged in promoting scholarly activities of Copts in Egypt and abroad in this endeavor. The foundation will also work on coordinating the work of all Coptic groups involved in Coptic Studies in Egypt as well as abroad. The bulk of the activities of the foundation will be centered around research and publishing in the field of Coptic History. The foundation will establish an endowment fund to finance the proposed activities.

The foundation after gaining non-profit status in the US, has obtained a resounding endorsement of HH. Pope Shenouda III. He wrote a full-page letter (in Arabic) to encourage Copts to join in this worthy endeavor. He also gave permission to its researchers to have access to all the manuscript depositories of the Church and the Monasteries in Egypt. Further, the official weekly periodical of the Church "El-Kiraza" in its March 13, 1998 issue reiterated such endorsement as well as making reference to one of the new projects that the Foundation will be engaged in, i.e. the electronic edition of the Coptic Encyclopedia, mentioned later in this issue of the Newsletter.

The Society is planning to provide all possible assistance to the new foundation because it will help further the goals that it set many years ago.

This will include work on Coptic History, as well as making the facilities of the Coptic Center available to scholars working with the Foundation in the Western US, within the guidelines set for our Society's members. We hope the Coptic community will do the same. We applaud all positive Lay Coptic activities in this field. A copy of the Foundation's first Newsletter may be enclosed here or will be sent separately, time permitting.

**10. Coptic Book Library:** The Library is still growing. We added many volumes, too many to list in full. New acquisitions include copies of ---, *The Septuagint Version Greek and English*, Samuel Bagster & Sons 1851; ---, *Vetus Testamentum ex Versione Septuaginta Interpretum Secundum Exemplar Vaticanum ...* 3-vol, Oxford 1875; van den Broek, *Studies in Gnosticism and Alexandrian Christianity*; van den Broek, *Studies in Gnosticism and Hellenistic Religions presented to G. Quispel*; Behrens-Abouseif, *Egypt's Adjustment to Ottoman Rule*; Budge, *The Dwellers of the Nile*, 2nd Ed. London 1888; Duchesne, *Christian Worship - Its Origin and Evolution*, 4th Ed. London 1949; Endress, *A Greek and Arabic Lexicon. Materials for a Dictionary of the Mediaeval Translations from Greek into Arabic*, 4 parts; Galavaris, *Icon in the Life of the Church*; Giordani, *The Social message of the Early Church Fathers*; Khoury, *Chrestomathie de Papyrologie Arabe. Documents Relatifs a La vie Privee, Sociale et Administrative*; Lane, *Arabic English Lexicon*, 2 vol.; Lietzmann, *History of the Early Church Vol IV - The Era of the Church Fathers*; . R. Makar, *Jacques Tagher - Christians Under Moslem Rule* (English Translation)[a complimentary copy from the publisher]; McGlinchey, *The Teaching of Amenem-Ope and the Book of Proverbs*, CUA Diss. 1939; Metcalfe, *Origen the Teacher...*, London 1907; Prestige, *God in Patristic Thought*; Reynolds, *Church History - Council of Nicaea and St. Athanasius*; Robertson, *St. Athanasius on the Incarnation*, London 1891; Sox, *The Gospel of Barnabas*; Squire, *Asking the Fathers*; Stevenson, *A New Eusebius - Documents Illustrative of the*

*History of the Church to AD 337*. We also received a complimentary copy of Fr. Sheridan's publication of his doctoral dissertation, titled: *Rufus of Shotep, Homilies on the Gospels of Matthew and Luke - Introduction, Text, Translation, Commentary* (courtesy of the author). Also we kindly received off prints of articles published by Prof. Detlef Müller and Dr. Tim Vivian.

**11. Coptic Classes:** A new session of Introductory Bohairic Coptic is scheduled to begin at the Center in the last week of April. The time for this session is to be determined. Two advanced translation seminars are also conducted at the Center. The first is conducted on Saturdays, 6-7:30 p.m., dealing with translations of excerpts from the Bohairic Genesis. The second is conducted on Thursdays 7-8 p.m., dealing with a Bohairic text, attributed to St. Cyril of Alexandria, concerning the Three Saintly Youth. Development of a series of 2-hour seminars to train students on how to conduct research using primary sources like manuscripts is under way. These seminars will be jointly sponsored by the Society and the New Christian Education Department of the Los Angeles Coptic Diocese. Mr. Hany N. Takla, the Society's president, is the instructor for the above courses and seminars.

**12. Research Projects:** Mr. Ashraf Hanna, a member of our center's staff, is continuing his work on the collation of the different manuscripts of the Coptic (Arabic) Synaxarium. Similarly, Mr. Sherief Sorial is working on the Coptic Psalmody. All of these projects are designed to trace the developmental history of these important books in the Coptic Church.

**13. The Annual Meeting of the American Research Center in Egypt (ARCE):** The 49th ARCE Annual Meeting is scheduled for April 24-26 at the University of California Los Angeles (UCLA). For more information you can e-mail ARCE at [eschapker@arce.org](mailto:eschapker@arce.org). The Society encourages all who can from the Coptic community in Southern California to attend. ARCE has sponsored many projects in Egypt related to Coptic Studies, e.g. the Scriptorium

excavation of the ancient monastery of St. John the Little.

**14. Third Woodbrooke-Mingana Symposium:** We have received a letter from Dr. David Thomas of the Center for the Study of Islam & Christian-Muslim Relations announcing the time for the 3rd Mingana Symposium on September 7-11 1998. The subject matter will be "*Arab Christianity in Bilad al-Sham in the Pre-Ottoman Period*". The place will be the Woodbrooke College, Selly Oak, Birmingham UK. The Society was represented in the previous symposium in September 1994 which dealt with the theme of "*Coptic Arabic Christianity before the Ottomans: Text and Context*". This afforded us a great chance to introduce activities of the Society to many Scholars in the field of Christian Arabic Literature. This was done primarily with the great encouragement of Prof. Fr. Samir Khalil.

**15. The Electronic Edition of the Coptic Encyclopedia:** One of the projects that the new St. Mark Foundation has proposed is an electronic version (CD) of the Coptic Encyclopedia. According to Dr. Fawzy Estafanous, the organization's founder, Dr. Lola Atiya has granted her permission. Macmillan Publishing has also informally granted publishing rights to the foundation, an official written letter is pending. Hany N. Takla, the Society's president was asked to do the preliminary technical work for this project, including the electronic method of publishing and other issues. At this time, we encourage all scholars to send any proposed modifications, corrections, or new entries they may want to incorporate in this edition. The inclusion of corrections or modifications will probably be in the form of footnotes. Changes to the original text will be limited to obvious errors and will be done with the approval of the different authors involved. Such decisions will most likely be made by the editorial board selected for this project. Dr. Gawdat Gabra, the noted Coptologist will likely be the person in charge of such board. The foundation will also be in contact with people in Egypt as well

as in Switzerland that were engaged in making modification proposals to the original work.

Until the final editorial board for this project is selected, all comments, modifications, or new entries should be submitted in writing as follows:

*Hany N. Takla*

*St. Shenouda the Archimandrite Coptic Society*

*1701 So. Wooster St.*

*LA, CA, 90035*

*USA*

e-mail: *htakla@stshenouda.com*

**16. The Scriptorium:** The Scriptorium has undergone many changes in the past period. Our colleagues Drs. Carroll and Pattengale have left this fine institution for various reasons. Another esteemed and well-respected colleague was appointed as a Director, Dr. Bastiaan van Eldern. This renowned Christian archaeologist and scholar will surely guide the organization in a most wise manner. We are hopeful that the Society will be involved in working on some of the literary Coptic material in their possession. It is probably too early to say any more about the subject at this time

especially at this time of transition there. We wish Dr. van Eldern the best on his new post.

**17. The International Association of Coptic Studies (IACS):** Prof. Dr. Emmel informed us that the offices of IACS have moved from Rome to Münster, Germany. This organization links the researchers working in the field of Coptic Studies. Its primary function has been to organize the Coptic Congresses, held every four years. Scholars and those keenly interested in scholarly work related to Coptic Studies, can join by sending a letter stating their interest as well as their activities in the field. Also two reference letters from existing members of IACS should accompany such letter. All this can be sent to the following address:

*Prof. Dr. Stephen Emmel*

*Institut für Ägyptologie und Koptologie*

*Westfälische Wilhelms-Universität Münster*

*Schlaunstrasse 2*

*D-48143 Münster, Germany*

email: *emmstel@uni-muenster.de*





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## The First St. Shenouda Conference of Coptic Studies (July 31 - August 1, 1998 - Long Beach, California) (4)

(by Hany N. Takla)

**Schedule:** The following is a tentative schedule for the conference:

### Friday, July 31, 1998

- 8:30-9:30 a.m. Registration
- 9:30-9:45 a.m. Opening address by Dr. Robert Maxson, University President
- 9:45-10:00 a.m. Opening Address by Bishop Serapion, Coptic Orthodox Bishop of Los Angeles.
- 10:00-10:30 a.m. - Maged Attia, *The Coptic Orthodox Church and the Ecumenical Movement 1948-1998*
- 10:30-11:00 a.m. - Emad Iskander, *Population of Copts in Egypt.*
- 11:00-11:30 a.m. - Ramses Wassif, *Copts during the Nineth Century AD.*
- 11:30-12:00 a.m. - Nader Salib, *Attitude of the British Occupation of Egypt Toward the Copts.*
- 12:00-1:00 p.m.- Lunch Recess
- 1:00-1:30 p.m. - Mark Moussa, TBA

- 1:30-2:00 p.m. - Maged Mikhail, *St. Peter in the Coptic Tradition.*
- 2:00-2:30 p.m. - Hany N. Takla - *The Revival and Modernization of the Coptic Language*
- 2:30-2:45 p.m. - Break
- 2:45-3:15 p.m. - Fr. Bishoy Mikhail Brownfield, *Coptic Modern Iconography.*
- 3:15-4:00 p.m. Dr. Bastiaan Van Eldern, *The Current Excavation of the Monastery of St. John the Little at Wadi Natrun, Egypt.*

### Saturday, August 1, 1998

- 9:00-9:30 a.m. Mary Erian, TBA
- 9:30-10:00 a.m. Dr. Saad Mikhail Saad - *Iris H. El-Masri, A Historian and a Theologian*
- 10:00-10:30 a.m. Dr. Elhamy Khalil - *History of the Coptic Church in Southern California (Project Description and Progress)*
- 10:30-10:45 a.m. Break

- 10:45-11:15 a.m. Dr. Adeeb Makar - *The Liturgical terms used in the English Translation of the Liturgy*
- 11:15-11:45 a.m. Dr. Fawzy Estafanous - *St. Mark Foundation for Coptic History.*
- 11:45 a.m. - 12:15 p.m. Rev. Dr. T. Hall Partrick - *The Making of the "Traditional Egyptian Christianity".*
- 12:15 p.m. - 1:00 p.m. Lunch break
- 1:00-1:30 p.m. Rev. Dr. Tim Vivian, *Ama Sibylla of Saqqara: Prioress or Prophet? Monastic, or Mythological Being?*
- 1:30-2:00 p.m. Mr. Ashraf W. Hanna - *The Coptic (Arabic) Synaxarium (Project Update)*
- 2:00-2:30 p.m. Mr. Sherief Sorial - *The Coptic annual Psalmodia (Project Update)*
- 2:30-2:45 p.m. Break
- 2:45-3:15 p.m. Rev. Dr. Tim Vivian, *A Journey to the Interior: The Monasteries of Saint Antony and Saint Paul by the Red Sea*
- 3:15-4:00 p.m. Bishop Samuel - *Accomplishments in the Field of Coptic Architecture/Archeology in the Past Quarter Century.*

**Location:** The Conference will be at the campus of California State University, Long Beach (CSULB). This will be a cooperative effort between the Society (SSACS), the Orange County Regional Coptic Center (OCRCC), and the Collegiate Coptic Club of CSULB (CCC-CSULB).

**Organizing Committee:** The following are members of the organizing committee for the conference:

Prof. F. Stanley Jones, CSULB  
Mr. Nathan Hanna, CCC-CSULB  
Miss. Maryanna Salib, CCC-CSULB  
Miss. Sonia, CCC-CSULB  
Mr. Joe Fahim, CCC-CSULB & OCRCC  
Mr. Hany Takla, SSACS

**Format:** The presentations are classified into two types. The first is major papers which are mainly slide presentations of monastic and archeological topics. Each of these papers will be scheduled as a 30-minute presentation with a 15-minute follow-up discussion. The second type is the regular presentations where the researcher briefly presents the work that he/she has or is doing in the field. These presentations will be structured in a 20-minute format with a 10-minute follow-up discussion. The maximum time allotted to these presentations, including the discussion, will be 30 minutes.

**Publication of Proceedings:** The papers presented at the Conference will be published in the 5th volume of the Society's bulletin for the year 1998-99. A final draft of each paper shall be submitted by the presenter no later than October 31, 1998.

## The First St. Shenouda Conference for Coptic Studies Conference Abstracts

(by Hany N. Takla)

The following are the abstracts submitted thus far:

**Title:** *The Coptic Orthodox Church and the Ecumenical Movement 1948-1998*

**Presenter:** Mr. Maged Attia, (Sydney, Australia)

**Abstract:**

Before His death on the cross, our Lord Jesus prayed to His Father for the unity of the Church: "That they may all be one even as thou, father art in

me and I in thee, that they also may be in us" (Jn 17:21)

"Make efforts for unity, there is nothing better than it", wrote St. Ignatius of Antioch to St. Polycarp of Smyrna. These are evangelical patristic calls which never lose their topicality.

"The whole Christian world", writes Pope Shenouda III, "is anxious to see the church unite. Christian people - being fed up with divisions and dispersion - are pushing their Church leaders to do

something about church unity and I am sure that the Holy Spirit is inspiring us." These empowering words from the Patriarch of Alexandria, one of the presidents of the World Council and one of the presidents of the Middle Egypt Council of Churches, reflects the deep commitment of the Coptic Church to the ecumenical movement.

As a founding member of the World Council of Churches in 1948, the All-Africa Conference of Churches in 1964, and the Middle East Council of Churches in 1974; the Church of Alexandria has given careful attention to and has worked tirelessly for christian unity.

Over the last five decades, Clergy and Laity from the Coptic Church have been instrumental in capturing, developing, and enhancing the eumenical vision articulated by Pope Shenouda. A vision constructed upon unity of faith and not unity of Jurisdiction. This has manifested itself in ecumenical organizations at national, regional, and international Levels. In all these endeavours, we fulfill the words of the Scriptures: "One Lord, one Faith, One Baptism" (Ephesians 4:5).

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**Title:** *The Current Excavation of the Monastery of St. John the Little at Wadi Natrun, Egypt.*

**Presenter:** *Dr. Bastiaan Van Eldern,* (Grand Haven, MI.)

**Abstract:**

One of four early monasteries in the Wadi Natrun area founded in the 4th century, the Monastery of John the Little, was abandoned in the Middle Ages. This monastery is currently being excavated by an archeological team under the direction of Bastiaan Van Eldern and the sponsorship of the Scriptorium: Center for Chrsitian Antiquities (Grand Haven, MI) and Calvin Theological Seminary (Grand Rapids, MI). Excavations in 1995 and 1996 have uncovered the church in the monastic complex with its fairly-intact altar. Remains below this church appear to be an earlier chapel from the initial phase of the monastic community. The excavation of one of the small monastic installations (kom) surrounding the site uncovered remains of frescos,

inscriptions, and various pottery forms in the plastered rooms and cells.

This illustrated lecture will review these two seasons of work and detail plans for further excavations next winter.

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**Title:** *The Liturgical Terms used in the English Translation of the (Coptic) Liturgy*

**Presenter:** *Dr. Adeeb B. Makar,* (W. Des Moines, IA)

**Abstract:**

In translating from language A to language B, the exact equivalents of many words and terms are usually not available. The question is then asked; Do we use a word from language B that carries the closest possible meaning? or Do we keep the term in its original language A (transliterated) so that "we don't lose the full meaning of that term or word"? Both these options will be evaluated and discussed in light of the following facts:

1. In the history of languages. different languages borrowed words from each other. These words became part of the borrowing language and of its daily use.
2. During the early centuries of Christianity, Greek was the international cultural language. The New Testament was written mainly in Greek and several theological terms were developed during this period of time. Various languages borrowed theological terms very heavily from Greek, some terms were borrowed from Latin and still others from a mixture of Latin and Greek componenets.
3. Not all languages borrowed the same terms. This is especially evident in the Bible translations fom Greek to various languages.
4. Some borrowed words and terms gradually acquired a modified meaning in the

borrowing language different from that in the original language.

5. In the presentation, examples of terms borrowed (from Latin and Greek) by the Coptic, English, and Arabic Languages will be presented. Examples of words and terms borrowed from the Coptic (Egyptian) language by the English and other languages will also be presented.

In light of the above mentioned facts and using biblical and other scholarly references, the appropriateness of translating liturgical terms such as ΠΑΝΤΟΚΡΑΤΩΡ (Almighty), ΛΟΓΟΣ (Word), and ΘΕΟΤΟΚΟΣ (Mother of God) will be evaluated.

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**Title:** *The Making of Traditional Egyptian Christianity*

**Presenter:** *Rev. Dr. Theodore Hall Partrick, (Greensboro, NC)*

**Abstract:**

*Why one would want to write such a book:* Good experiences of Copts in 1974 created a desire in a church historian familiar with ancient Egyptian church history to study how Egyptian Christianity got from 451 AD to the end of the 20th century. Such a study could lead to a book.

*Why one might feel capable of undertaking such a study:* A university and a theological education plus two master's degrees and a PhD in church history; fifteen years of teaching church history at seminary and university level. Fluency in French and Spanish and ability to read German, Latin, Greek, Coptic, and Arabic with heavy dependence on dictionaries.

*Researching the book:* Visits to churches and monasteries and institutions in Egypt and interviews with Coptic Christians there and elsewhere. Mainly, however, extensive study of published materials in libraries in the USA, England, Egypt, France, and Israel. Journals were subscribed to and

publications of the Societe d'archeologie copte were secured for careful study.

*The writing:* Certain chapters or sections presented special challenges of various kinds: chapter I for lack of contemporary information, II for the importance of early theologians, monastics, and organizing patriarchs. III for leadership and then breakup in ecumenical Christianity. IV for shift to Coptic. V for beginnings of domination of Arabic and Islam. VI-VII for virtual stagnation. IX-XI for church renaissance, a strong laity, and ups and downs in patriarchal leadership and in sharing in leadership in Egypt.

*Conclusion:* The joy in the effort, and the hope that a need is met.

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**Title:** *Iris el-Masry: A Historian and Theologian*

**Presenter:** *Dr. Saad Michael Saad, (Los Angeles, CA)*

**Abstract:**

Iris el-Masry (1911-1994) is one of the most distinguished Coptic Church historians in the last twenty centuries. In addition to her voluminous writings in history, however, Iris was also a psychologist, an educator, a philanthropist, a politician, and a theologian! This paper attempts to analyze Iris' approach to history and to discover what was particular about her thought and writing in theology.

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**Title:** *The Revival and Modernization of the Coptic Language*

**Presenter:** *Hany N. Takla, (Los Angeles, CA)*

**Abstract:**

The language is the soul of its people. It reflects their thought process, their conscious, and their culture. The survival of the language of the Copts has been turbulent at best since the Arab conquest of Egypt in the middle of the seventh century AD. Since the second half of the 19th century, lay and clerical efforts has been expended to revive its use

for a variety of reasons. The advent of the Age of Printing in the Coptic Church, introduced by Pope Cyril VI (1854-61 AD), fueled this movement and allowed it to spread. Much has been done and a lot need to be accomplished to bring the language into a modern context. In this paper, I will attempt to quickly trace the evolution of Coptic from its original Egyptian root to modern times and in the process make proposals for how to modernize the language while still keeping it as reflection of its people. The following points will be discussed:

- a. Choice of dialect
- b. Pronunciation
- c. Word Division
- d. Orthography
- e. Vocabulary sources
- f. Teaching methodologies
- g. The responsibility of the Modernization process

In conclusion, I will try to discuss the methods of achieving this process in the present as well as how to continue its progress in the future.

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**Title:** *Ama Sibylla of Saqqara: Prioress or Prophet? Monastic, or Mythological Being?*

**Presenter:** *Rev. Dr. Tim Vivian, Bakersfield, CA*

**Abstract:**

One of the most intriguing figures to rise from the ruins of ancient Coptic monasticism is Ama Sibylla, whom we know through both word and portrait. Who was Sibylla? Does she tell us anything about monastic women in late antique Egypt? At the Monastery of Saint Jeremias at Saqqara are several surviving representations of a woman; unfortunately, these figures can no longer be identified, but it seems reasonable to suggest that they represent Sibylla. At Bawit two rooms (apparently) contained paintings of Ama Sibylla with the Virtues. More than eighty inscriptions at

Saqqara invoke the name of Ama Sibylla, usually with the Father, Son, and Holy Spirit, the Virgin, Apa Jeremias, and Apa Enoch preceding her and other saints following after. With Enoch and Jeremias, she makes up "the triad of Saqqara." Why was Sibylla so important at Bawit and Saqqara? This paper will explore her connections with Enoch in the *Book of Enoch* and her connections with the *Sibylline Oracles*; in the conclusion I will discuss whether she was a historical person or a "mythological" being from extracanonical literature.

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**Title:** *A Journey to the Interior: The Monasteries of Saint Antony and Saint Paul by the Red Sea*

**Presenter:** *Rev. Dr. Tim Vivian, Bakersfield, CA*

**Abstract:**

Journeying to the interior is both physical fact and spiritual reality in early Christian monasticism, especially in Egypt, where the physical interior is clearly marked and life-threatening. Although the Nile is in the center of Egypt, to move away from it is to journey not to the exterior, as we would think, but to the interior, to the desert. The early monks saw this interior wilderness as both geographical and spiritual reality where they confronted the aridity of the earth and of the heart. But in this desert the monk, as new Adam and Eve, also found paradise regained. In this interior Saint Antony the Great (251-356) found a water source and a cave and prepared a garden (*Life of Antony* 49-50). From March 29-April 5, 1998, I went to the monasteries of Saint Antony and Saint Paul by the Red Sea as part of a team working on a book on the recently restored wall paintings in Old Church at Saint Antony's. In this paper I will share some highlights from that journey and show slides of the monastery of Saint Antony and Saint Antony's Cave and of some of the wonderful wall paintings.

## The Preservation of the Coptic Heritage The Making of Volume I of the Coptic CD

(by Hany N. Takla)

**Introduction:** The preservation of the Coptic Heritage has been in the forefront of our Society's activities. The use of the electronic media was identified at an early stage as a suitable mean to such goal. Work started in the early 1980's to develop the tools for such work. Textual material were the first target. As the process continued over the years, the storage media evolved from the computer cassette tapes to floppy disks of various capacities to the seemingly indestructible media of the Compact Disk ROM (CD ROM). Much resources, human and material, were expended to accomplish this work. Finally, the first fruit is here!

**Objective:** The Coptic Language has been identified as an indispensable tool for the preservation process. To help spread such education, a transportable method was devised to teach reading comprehension, to provide the necessary resources to enhance this learning process, to direct it in a constructive manner.

**Contents:** The Coptic CD contains four different modules. These modules represent activities that the Society has engaged in since its early days in 1979. They are as follows:

**I. Lessons:** This module includes an introductory course in Bohairic with recorded sound files for every word and phrase included. These lessons are an abridged Bohairic version of Lambdin's *Introductory Sahidic Grammar*, which is commonly used in American Universities nowadays. They were used in different configurations in both the St. Shenouda Center for Coptic Studies and the Pope Shenouda III Theological Seminary in Los Angeles.

There are two identical sets of 12 lessons that differ only in some of the word pronunciation. The first set reflects the Traditional pronunciation system (Trad), which is based on a revision in

1870's. This is also the default system used in the Coptic Church at this time. The second reflects a Modified pronunciation system (Mod), proposed by the compiler of the course in 1984. The difference between the two systems is noticeable but not major in scope. The modifications were designed to correct some of the elements in the Traditional system that may cause the pronounced word to be understood differently than how it was intended.

Each lesson is divided into three distinct parts: grammar, vocabulary, and written translation exercises (Bohairic to English only). Each part of a particular lesson is in many cases dependent on corresponding one of the previous lessons. A 15-20 minute closed-book quiz follows Lesson No. 6, which is made up of 10 simple phrases or sentences to be translated into English. A two-part final examination is suggested at the conclusion of the 11th lesson. The first part is a 30-minute closed-book translation exercises, similar to the quiz. The second part is an open-book translation of a portion of a Coptic Psalm, used in the Agbeyia (book of the Hours) of the Coptic Church. The 12th lesson is given as a resource lesson for the students and it includes neither vocabulary nor exercises.

The purpose of these lessons is train the students, with any or no knowledge of Bohairic Coptic, to master the mechanics of understanding the written Coptic language. This is done by identifying the most common prefixes and suffixes used in the language. This in turn reduces greatly the number of words that the student needs to learn in order to have better comprehension of the written text. This simple structured approach is ideal for learning to read the Coptic Bible, especially the New Testament, which is the primary building block of the the liturgical and patristic tradition of the Coptic Church.

**II. Dictionary:** This module can best be described as an abridged, fully alphabetized, Bohairic edition of the monumental Crum's Coptic Dictionary. It also includes many of the Greek-loan words found in Coptic texts. The primary sources for the Greek-loan words were E. Labib's Coptic Dictionary and Mallon's *Grammaire Copte*. This work began by this writer in the late seventies as a Bohairic extract of Crum's entries to help in text translation. With the advent of the computers, it took shape as a full Bohairic-English *Coptic Dictionary*. To increase its usefulness in academic circles, a reference to page and column number in Crum's Dictionary is included for all words of Egyptian origin. The dictionary also has search capabilities in both English as well as Coptic. To facilitate such word search on a Coptic word, the user would utilize the provided Coptic Keyboard keystroke guide.

The dictionary is primarily intended to give students of Bohairic Coptic the necessary tool to understand and translate the texts available. It is also designed to serve as prototype of a dictionary for Modern Coptic. However, there is more work to be done in the future to better achieve the above goals. This will include identifying more Greek-loan words used in the available texts, as well as standardizing the modern usage of the available vocabulary. The literary contribution of all experts in this field is greatly appreciated. The Society is grateful to Dr. Tim Vivian of Bakersfield, CA, for initiating such contribution.

**III. New Testament (NT):** This part of the CD is the primary reason for all the previous parts. It includes the Bohairic (B), Sahidic (S), Greek (Gk), and King James Version (E) texts of the NT. The Middle Egyptian text (ME) of Matthew, the Old Bohairic text (BO) of John, and the Subakhmimic text (L) of John are also included. Each book of the NT is arranged in separate files, containing two of these versions with each verse set side-by-side. This arrangement yields six different files for each book, excluding the Gospels of St. Matthew and St. John. These combination files are: B-E, B-Gk, B-S, Gk-E, S-E, and S-Gk. For the Gospel of St.

Matthew the following combinations are added: B-ME, ME-E, ME-Gk, and S-ME. For the Gospel of St. John, nine more combinations are added: B-BO, B-L, BO-E, L-E, BO-Gk, L-Gk, BO-L, S-Bo, and S-L. Each of these files is accessed by clicking on the appropriate button of a master menu. Within each file, the user can navigate by chapter or search for a keyword in that book.

The Coptic version of each book of the NT was chosen from the best available published text, if such a choice was available. The English and Greek versions were converted from available electronic databases. All texts were formatted with a chapter and verse designation, e.g. 5:1. They were then arranged in half-page, single cell, table format with each verse occupying a separate cell. The Bohairic and Sahidic texts were modified to standardize the pointing placement as well as the word divisions. This was done mainly to facilitate the understanding of the text by non-scholars. Any other change in the text was indicated with the usual text-editing notations. Other minor dialects were produced as they were in their respective printed publication.

The printed and electronic publications used in the accomplishment of the above monumental task were as follows:

*I. The Gospels*

- a. Bohairic: Horner, *the Coptic Version of the New Testament in the Northern Dialect*, Oxford 1898-1905. v.1 (Matthew-Mark), v.2 (Luke-John)
- b. English: Online Bible version 6.0 KJV-module, electronic version.
- c. Greek: CCAT Greek New Testament electronic version.
- d. Lycopolitan or Sub-Akhmimic: Thompson, *The Gospel of St. John According to the Earliest Coptic Manuscript*, London 1924. (St. John only)
- e. Middle Egyptian: Schenke, *Das Mattheus-Evangelium im Mittelägyptischen Dialekt des Koptischen (Codex Scheide)*, Berlin, 1981. (St. Matthew only)

f. Old Bohairic: Kasser, *Papyrus Bodmer III. Evangile de Jean et Genese I-IV,2 en Bohairique*. Louvain CSCO T.177 Script. Copt. T. 25 (Text), CSCO T.178 Script. Copt. T.26 (French Translation). (St. John only)

g. Sahidic Text: Perez, G. A., *El evangelio di San Matteo en Copto Sahidico*, Madrid 1984 (St. Matthew). Quecke, *Das Markus-evangelium Saidisch*, Barcelona 1972 (St. Mark). Quecke, *Das Lukasevangelium Saidisch*, Barcelona 1977 (St. Luke). Quecke, *Das Johannesevangelium Saidisch*, Barcelona 1984 (St. John).

## II. The Acts of the Apostles

a. Bohairic: Horner, *The Coptic Version of the New Testament in the Northern Dialect*, Oxford 1898-1905. v.4

b. English: Online Bible version 6.0 KJV-module, electronic version.

c. Greek: CCAT Greek New Testament electronic version.

d. Sahidic: Thompson, H., *The Coptic Version of the Acts of the Apostles and the Pauline Epistles in the Sahidic Dialect*, Cambridge 1932

## III. The Pauline Epistles

a. Bohairic: Horner, *The Coptic Version of the New Testament in the Northern Dialect*, Oxford 1898-1905. v.3

b. English: Online Bible version 6.0 KJV-module, electronic version.

c. Greek: CCAT Greek New Testament electronic version.

d. Sahidic: Thompson, H., *The Coptic Version of the Acts of the Apostles and the Pauline Epistles in the Sahidic Dialect*, Cambridge 1932

## IV. The Catholic Epistles

a. Bohairic: Horner, *The Coptic Version of the New Testament in the Northern Dialect*, Oxford 1898-1905. v.4

b. English: Online Bible version 6.0 KJV-module, electronic version.

c. Greek: CCAT Greek New Testament electronic version.

d. Sahidic: Schussler, *Die Katholischen Briefe in der Koptischen (Sahidischen) Version*, CSCO T.528, Script. Copt. T.45, Louvain 1991

## V. The Apocalypse (Revelation)

a. Bohairic: Horner, *The Coptic Version of the New Testament in the Northern Dialect*, Oxford 1898-1905. v.4

b. English: Online Bible version 6.0 KJV-module, electronic version.

c. Greek: CCAT Greek New Testament electronic version.

d. Sahidic: Budge, *Coptic Biblical Texts in the Dialect of Upper Egypt*, London 1912. First 8-1/2 verses are missing, last 7 verses supplied from Goussen, *Studia Theologica*, Leipzig 1895.

The work on this part of the CD started about nine years ago as part of the Coptic Bible project that the Society has engaged in since late 1970s'. Its purpose has been to make the Holy Scriptures, the backbone of the Coptic Church, available to Copts as well as scholars in a format that is suitable for devotion or study of the Word of God. Even though the project started with the Old Testament texts, the New Testament was easier to produce in the desired format because of the efforts of others within the past century. The addition of a manuscript variant readings list in the future will greatly enhance the study value of these texts among the scholars and accord the Coptic Version its appropriate place among other ancient versions of the Bible.

**IV. Lectionary:** This last part of the CD was set for the application use of the Bible in the Coptic Church or, in other words, the Lectionary of the Coptic Church. There are five major lectionaries in use in the Coptic Liturgical cycle. The one included here is the one that covers the reading for the feasts of the saints, which is commonly referred to as the Annual Lectionary for the Weekdays.



This reading book contain 69 sets of readings that cover the entire Coptic year, except for the Sundays, the Great Fast (Lent), the Holy Week, and the Paschaltide (the 50-day period beginning with Resurrection Sunday to Pentacost Sunday. Each reading set contains nine distinct readings, three from the Psalms and six from New Testament selections. The readings are divided among the three parts of the service as follows:

- a. *Vespers*: a Psalm selection and Gospel reading
- b. *Morning*: Two readings like Vespers
- c. *Liturgy*: Lessons from the St Paul Epistles (Pauline), the Catholic Epistles (Katholikon), the Acts of the Epistle (Epraksis), and a Gospel lesson preceded by a Psalm selection

Each day in the Coptic year, that does not fall on a Sunday or during one of the special events covered by other lectionaries, uses one of these 69 reading sets. The choice of reading is preset and is based on the commemoration that is celebrated during that particular day.

The user will find a master listing of all the fixed commemorations in the Coptic calendar. A reading set is then selected by clicking on the gray box on the left side of the commemoration list for that day. This will open a file containing the ecclesiastical readings for that day in Coptic and English (in parallel).

The Coptic Readings are in the Bohairic dialect, while the English one, are from the KJV. As for the Psalm selections, a new translation from the Bohairic is provided for the first time. This was due to its major differences with that of the translation included in the KJV.

**Technical Specifications:** The contents of this CD were created in the Adobe Acrobat PDF format, using the Acrobat PDFWriter 3.0 print driver. The driver was configured with the Society-owned Antonious Coptic fonts, developed by Dr. Wisam Michael. Final arrangement and links, internal and external, were made using the IBM version of Adobe's Acrobat Exchange Program. This format

provides the flexibility of viewing such documents on both the IBM Personal Computers as well as the Apple Macintosh. The first is more popular in the homes while the second is more prevalent in academic circles. This format also allows for a text search of any string of characters, regardless of how the characters are viewed on the screen (i.e. search for Coptic words).

#### **System Requirements:**

The following are the minimum requirements needed to operate the contents of the CD:

- a. *IBM PC*: A 486-66 MHz with 16 MB RAM, a CD ROM Drive with Sound Card and Speakers, and a minimum of 10 MB of Hard Disk space for Program installation. However a Pentium is strongly recommended.
- b. *Macintosh*: A Mac with 68020 (Macintosh II series) or greater processor (including all Power Macintosh computers); MacOS 7.0 or later; 3300 KB application RAM for 680x0-based Mac or Power Mac with Virtual Memory turned on; 5227 KB for Power Mac with Virtual Memory turned off; and 8 MB hard disk space, plus 4.4 MB additional temporary disk space available during installation

**The Future:** This first production of the fruit of our labor of love will definitely continue with more innovative and informative resources in the following years. Resources that the Society has dedicated its efforts over the years to provide for those interested in Coptic Heritage. This will include the following items:

- a. The first edition of the extant texts of the Coptic Old Testament in all its major dialects.
- b. Editions of Coptic, with English translation, martyrologies and lives of the Saints such as those of St. Anoub (Abanoub), St. John Phanidjoit, St. Shenouda, St. John the Short, and many others.

- c. Editions of Coptic, with English translation, liturgical texts such as the lectionaries of Sundays, Lent, Holy Week, and Pschaltide; the Anaphorae of St. Basil, St. Gregory, St. Cyril; the Book of the Hours (Agbeyia); the Hymnology (Psalmodia); and other texts.
- d. Streamline sound recordings of hymns, Gospel readings of the Holy Week, and Coptic Lessons.
- e. Picture archives of Coptic Sites, preserved in the Society's archive.
- f. Tools for teaching the Coptic Language to a variety of age groups.

- g. Manuscript variant readings lists to published Biblical texts.
- h. Coptic and Arabic manuscript transcriptions from the extensive microfilm collection of the Society.

The Society will determine the limit of distribution of the above items as appropriate. The ultimate product of this endeavor will be the long awaited edition of the Treasures of the Coptic Church (TCC), which will include the most extensive literary treasures of the Coptic Heritage. May God grant his servants the realization of what used to be in the dream realm.

## The Annual Meeting of the American Research Center in Egypt

Los Angeles, April 24-26

(by Hany N. Takla)

**Introduction:** The American Center in Egypt (ARCE) is a prestigious American Organization that has grown over the past 50 years to be the leader in organizing and promoting the Study of Egypt, historically, culturally, and archeologically. Virtually all Archeological activities, dealing with Egypt, is sponsored or coordinated by ARCE under the jurisdiction of the Egyptian Antiquities Department. Its half-century history is filled with accomplishments in this regard. Even though Ancient, Islamic, and Modern Egypt activities predominate its work, it has sponsored work on Coptic monuments, especially in recent years.

**Organization:** The administrative center of the ARCE has always been in New York City, the commercial capital of the U.S. Of course they also have a major presence in Egypt in the form of a new modern headquarters in Cairo. During the 80's and the 90's, members of the organization formed local chapters throughout the U.S. The oldest of these is that of Southern California, organized by Prof. John B. Callendar of the University of California Los Angeles (UCLA), and now headed by the energetic Ms. Noel Sweitzer under the guidance of Prof. Antonio Loprieno of UCLA.

These chapters succeeded in bringing scholars to lecture about Egypt, organizing local symposiums, and arranging annual educational trips to Egypt.

**The Annual Meeting:** Every year the members of ARCE meet in a U.S. city, usually hosted by the American professors of Egyptology in that area. This year their 49th meeting was held at UCLA, at the invitation of Prof. Loprieno. The meeting was organized over two-and-a-half days in 14 panels with about 74 papers and presentations along with two Workshops. The papers dealt with archeology, art, history, and language of Ancient, Medieval, and Modern Egypt.

**Attendees:** Hundreds of students, professors, and lay persons were in attendance. The majority shared a common bond of love for the mysterious charm of Egypt and its culture. Most of the attendees were American, but some had travelled from different parts of the world. They all came to share and learn of the work being done in the field. Such meetings also provide a great opportunity to cement and form bonds with people having common interests. The human experience often gives a more lasting impression than the academic papers presented. Attendees were provided with

informative abstracts of what is to be presented. However, no publication of the proceedings are made. This is quite unfortunate!

**Activities dealing with Coptic Monuments:**

During the conference, Dr. Robert K. Vincent, Jr., ARCE Project Director in Egypt, introduced the accomplishments ARCE made during 1997. His presentation included a description and slides of the work being done by an Italian group on the restoration of the Coptic frescoes at the Red Sea's St. Antony Monastery's Church of the Four Incorporeal Beings. The work described was nothing less than spectacular. In the near future they will be doing extensive preservation work on the famous Moallakah Church of Old Cairo. another achievement worth mentioning is their past coordination of the two archaeological seasons that the Scriptorium has concluded at the site of the Ancient monastery of St. John the Little in Wadi 'N Natroun.

**Coptic Presence:** One of the sad aspects of this meeting is that, in a area of an estimated population 50,000 copts and a university that boasts of a Coptic student body of over 80 in number, only one lay person was in attendance. To add insult to injury, at least three Copts from New York travelled at their own expense to attend this illustrious gathering. It seems to me that in order to encourage the continuance of such important work on our monuments in Egypt, we at least need to show the authorities of ARCE our appreciation for all they have done by our presence and support.

**Contacts:** Being the sole representative of the community and primarily of our Society, I wasted no time in contacting the key people in attendance that are connected with Coptic Studies. The primary person that I made contact with was Professor Leo Depuydt of Brown University. His accomplishments in Coptology are numerous and significant. The most noted one is his catalogue of the Coptic Manuscripts in the Pierpont Morgan Library in New York. The noted and intelligent scholar, of Belgian extraction, was kind enough to accept my invitation to visit our Coptic Center,

which he learned about earlier through this Newsletter. This visit occurred on the evening of Friday, April 24, 1998, following the reception that was held for the attendees at the nearby Los Angeles County Museum of Art. I would boldly venture to say that his impression was very positive of both the place and the work being done there.

Other noted scholars that I met include Prof. Daniel Creelius of California State University, Los Angeles. He is a specialist on endowments during the time of the Ottoman Empire, especially in Egypt. He was one of the professors of our Society's Secretary, Mr. Ramsis Wassef, during his graduate work there. We talked frankly and extensively about his research and ours. He also shared his understandable disappointment with the support that he received from Coptic circles over the years, even though he was the sole representative of our point of view at the time when we had none to represent us. Also I met with Mark Stone and Geoffrey Graham, graduate students of Dr. Bentley Layton at Yale University. The conversation with Mark dealt especially with Coptic Hagiographic material which seems of interest to his work. Dr. Susan Auth of the Newark Museum of Art was also an important person to meet. She initially contacted us on behalf of the Noted Russian art historian, Dr. Kakovkin of St. Petersburg's famed Hermitage Museum. She has expressed interest in lecturing on the subject of Coptic Art at one of the meetings of the Southern California Chapter of ARCE. When such a lecture is scheduled, an announcement will be made in this Newsletter. Lastly, I had a brief conversation with Dr. Jane Hathaway of Ohio State on the subject of her advicee, Miss Febe Armanious, who has recently has received her Master Degree in History from that institution. The Society has great hopes in the work that Miss Armanious is and will be doing on 19th century Coptic History.

Among Coptic attendees, I would like to mention Mr. Sameh Iskander, a New York Engineer, who is working on his Ph.D in Egyptology and is also a current member of the

Board of Governors of ARCE. His energetic and bold work should serve as an inspiration for other Copts. He also introduced me to the Coptic couple who came from New York to attend the conference. I had more than one conversation with them during the conference, but their names are unfortunately escaping my aging memory.

**Final Word:** In conclusion, I would like to reiterate the words of the Syrian Prof. Abdul-Karim Rafeq of Virginia's prestigious College of William and Mary. He said to me that it would be better to have a Moslem scholar write the History of the Copts. His reasoning, of course, is to insure the accuracy and the historicity of such work. Even though this was said in sincerity, it was nonetheless very painful to hear. It tells me that we, the Copts, have not yet proven to the scholarly community

that we can faithfully write our own history. The reason for such harsh testimony is that so far we have used history as a platform to glorify ourselves and in the process have covered up what did not contribute to such conclusion. This, of course, is not history that people can learn from. I would suggest that we examine the writings of the New Testament to see how the apostles accomplished such a task!

I also sincerely hope that Copts in the New York - New Jersey Area will be more receptive to participating in the next annual meeting, scheduled for late April of 1999. And I hope that more Copts will support such a prestigious organization so that it will direct more of its activities towards Coptic projects.

## News

(by Hany N. Takla)

**1. Coptic Computer CD:** The first Coptic Language CD Vol. I is finally here. A brief description as well as a demo is accessible through the Society's website. This CD includes four different modules: a Bohairic Coptic Introductory course with recorded pronunciations, a Bohairic-English Dictionary, a Coptic New Testament in Bohairic and Sahidic with English (KJV) and Greek in a parallel edition of at least six different combinations, and the Bohairic-English Annual Lectionary. Approximately 6000 full-size pages are included. All these files are in Adobe Acrobat or PDF format. The Acrobat Reader is provided on the same CD. All files have search and printing capabilities. The sound provided with the Bohairic Introductory course can be accessed by clicking on the written Coptic words. System requirements includes an IBM 486 with Win 3.1 or higher and CD Drive with a Sound Card. More details about this CD are included in a separate article in this Newsletter. Pricing shall be as follows:

Single copy (Non-Member) \$50  
Single copy (Member & Churches) \$40

2-9 copies (Non-Member)	\$45
10-19 copies (Non-Member)	\$40
20-49 copies	\$35
50 and above	\$30

So far, nearly 150 of the 200 copies shipped to Australia were absorbed within days of their arrival. About 250 more copies were distributed within the US and Canada. Such reception of this work will encourage the Society to do more in the same field. Other titles planned include the Coptic Old Testament as well as other Coptic texts with English translations. These titles will be announced when ready.

**2. Writings of H.H. Pope Shenouda III and the English Bible Computer CD:** The Coptic Orthodox Sunday School of NSW, Australia, through its Coptic Orthodox Electronic Publishing - Australia (COEPA), has published a new computer CD for the benefit of the servants, youth, and other members of the Coptic Orthodox church worldwide. This CD mainly has three distinct parts. The first has over 40 books of the writings of Pope Shenouda III, that were translated in English, and

published in PDF format. The second part is a licensed copy of the Bible Companion Software with the NKJV Bible, NRSV Deutrocanonical Books, and a Topical Index. This part allows for addition of other Bible versions, available through its publisher. The third part is important to those interested in the history of the Coptic Church in Australia. It includes an album of photos of the Papal visit to Australia, along with various video clips of that visit.

COEPA will be designating certain individuals to handle the distribution of this item in North America. Their names will be included in future editions of this Newsletter, as they are received

**3. Society's Elections:** The Society will be conducting an election for the offices of President, Secretary, and Treasurer. The current nominees, as approved by the Society's Election Committee, are Mr. Hany N. Takla for President, Mr. Ramsis Wassif for Secretary, and Mr. Gabriel M. Gabriel for Treasurer. The term for these officers are three years. The ballots will be sent to all eligible voting members during the month of July. The Society's By-Laws require officers to have a membership grade of Fellow Members and the eligible voters to be Members of Fellow Members.

**4. The Coptic Life of St. John Kolobos (in English):** The Coptic Church Review (CCR) has published a special double-issue volume on the Coptic Life of St. John Kolobos (the Short). It includes translations of the Bohairic life from a Vatican Manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Dr. Tim Vivian of Bakersfield, California, and Mr. Maged S. Mikhail, a member of the Center's staff, are the contributors to this volume. This is the first time that these texts appear in English and in such a well-done fashion. By permission of the Editor of the CCR, Dr. Rodolph Yanney, the Society will be distributing the book as a separate publication. The price for a single copy is \$5.00. Discounts will be available to distributors for quantity purchases of 25, 50, and 100 copies. Members of the Society will be given an introductory 20% discount. All

orders are to be sent to the Society's mailing address: 1701 So. Wooster St. LA, CA 90035.

**5. NKCS Project Progress:** The Lectionary of the Coptic Church for the Days of the Year is now available. The order nos. are NKCS-CG1 and -CG1M (Win95). It requires the Antonious Coptic fonts which are available in -CL1 (Coptic Lessons) and -CB1(a) (Coptic New Testament). It requires also Windows 3.1 or higher (including Win95) and Word for Windows version 2 or 6 (for non-Win95 version). The program has the same look as the Coptic Lessons (-CL1/1M) and will generate the readings of the Coptic Church in Coptic and English. The English is taken from the KJV, except for the Psalm readings, which were retranslated from the Coptic for the first time. The price is \$8.00 for members and \$12.00 for non-members.

The other software titles that we have are: -CL1, Bohairic Lessons (\$8/\$12); -CL2, Coptic-English Dictionary (\$8/\$12) [Requires Coptic Fonts]; -CB1, Coptic New Testament [Boh/English/Sah/Gr.] (\$30/\$45); -CB1a, Coptic NT [Boh/English] (\$16/\$23); -CB1b, Coptic NT [Sah/Gr.] (\$16/\$23). Only -CL1 requires Word for Windows; all the rest require only Windows. A version for Win95 is also available with the added designation of 'M'.

**6. Books Available Through the Society:** Rev. Partrick's, *"Traditional Egyptian Christianity - History of the Coptic Orthodox Church"* is still available but in a limited quantity. The price is \$10.00 (\$14.95 for non-members).

*Coptic Puzzles and Word Games vol.1* is also available, in very limited quantity, at the special price of \$2.00 for members and \$3.00 for non-members. This is an excellent introduction to the Coptic Language for kids and adults, that will insure hours of fun and learning for all. This work was a product of love of many of our Coptic youth associated with the Coptic Regional Center of Orange County, California. The same group is working now on the second volume of that series with a projected publication date of April 1998.

*Analysis of the Coptic Liturgy*, by Mr. Monir B. Raphael, is available in a 3-volume set which covers the St. Basil Liturgy, including the Raising of Incense service. This is a valuable work for all interested in gaining a better understanding of the language of the Liturgy. The price is \$32.00 (\$38.00 for non-members). Also by the same author, Volume 4, covering the Coptic Liturgy of St. Gregory has been published. It requires having the previous 3 volumes. The price for non-members will be \$20 (20% discount for members).

Other important titles available are the 2-volume *Coptic Art* pictorial set (\$35 (\$40 for non-members)), Dr. Gawdat Gabra's "*Cairo - Old Coptic Churches*", (\$12 (\$15 for non-members)), and Fr. Matthias F. Wahba's edition of the Agbeyia (\$4 (\$5 for non-members)) and that of the Coptic Liturgy (\$12 (\$15 for non-members)). Fr. Wahba's editions include contributions by the Society to the translation of many of the Coptic Texts in them. The Society also received a limited number of copies of Fr. Wahba's published dissertation, titled, "Holy Marriage according to St. Athanasius" (\$12(\$15 for non-members)).

**7. Bulletin of the Society:** The fourth volume of the Annual Bulletin of the Society is being printed. It is expected to be available by the time of the Coptic Conference. It includes the proceedings of the last Coptic Symposium held at Los Angeles. Copies for sale are still available for volumes 1, 2, and 3. For non-members, the price will be \$6.00, \$4.00, and \$5.00 respectively. For members needing extra copies, the prices are \$5.00, \$3.00, and \$4.00 respectively.

**8. The Society on The Internet:** We are still at the same address, "<http://www.stshenouda.com>". Due to other activities, we have not been able to enhance the information available in our Manual of Coptic Studies Section of the site. A new page was added to describe the New Coptic CD vol. 1, which included a downloadable demo. Our future plan is to make material available in Acrobat PDF. This will include outlines, manuscript lists, and bibliographies. The Coptic Language Section

seems to be the most frequently visited part of the site.

**9. Computerization of our Facilities:** The computerization of our Center for Coptic Studies in Los Angeles and our Regional Center in Orange County is continuing. We have added two computers to our existing network at the Los Angeles facility, a 486-DX4, IBM PC and a Pentium 166 Mhz. Each is equipped with a CD-Rom Drive with the Pentium having an additional Multimedia capability, an external CD-R writer Drive and 17-in SVGA monitor. The existing computer at the Orange County facility was upgraded to have a CD-Rome Drive with Multimedia capability. The Society is indebted to our Orange County members, Joe Fahim, Abram Hanna, and Joe Solomon for their helpful efforts in making these upgrades at both facilities.

**10. St. Mark Foundation for Coptic History:** Dr. Fawzy Estafanous of Cleveland, Ohio is continuing the colossal effort of organizing this new foundation for the detailed Study of Coptic History (Church and people). This took him to New Jersey, where he addressed the council of the Coptic priests of the New York - New Jersey area at the invitation of H.G. bishop Suriel. He also travelled to Egypt and made further organizational and fundraising contacts. People in the Southern California Area will have the pleasure of meeting and listening to him during the upcoming July Conference. Our Society will be working closely with this new foundation to help encourage Coptic Church History research among Copts, especially the three graduate students that are currently engaged in such a curriculum at the present time. Comments and suggestions can be directed to the following address:

Dr. F. G. Estafanous  
21106 South Woodland Road  
Shaker Heights, OH 44122  
Tel: (216) 921-4748  
Fax: (216) 921-3637  
e-mail: jestodad@aol.com

Website: [www.stmarkfoundation.coptic-history.org](http://www.stmarkfoundation.coptic-history.org)

May God bless all the efforts that His children are making for the glory of His holy Name.

**11. Coptic Book Library:** The Library is still growing with the addition of several more volumes. The most notable of the new acquisitions are: R.S. Bagnall, *Dakhleh Oasis Project Monograph 7. The Kellis Agricultural Account* (1997); R.S. Bagnall & D.D. Obbink, *Columbia Papyri X* (1996); P. Borgen & S. Giversen (ed.), *The New Testament and Hellenistic Judaism* (1997); Byzantine Institute, *Studies in Honor of W.E. Crum* (1950); E.M. Chassinat, *Fouilles a Baouit. Tome 1* (1911); R. Criore, *Writing, Teacher, and Student in Graeco-Roman Egypt* (1996); J.H. Ellens, *Alexander the Great and Hellenistic Culture: The impact of Political and Military Achievements upon the Life of the Mind and the Spirit* (1997) [A gift from the Claremont Inst. for Antiq. & Chr.]; M. Erikson, *Textiles in Egypt 200-1500 AD - In the Swedish Museum Collection* (1997) [A gift from the Author]; W.H.C. Frend (ed.), *The Archaeology of Early Christianity: a History* (1998); A. Gayet, *L'Art Copte* (1902); I. Gardinar, *Dakhleh Oasis Project Monograph 4. The Kellis Literary Texts. V.1* (1996); A. Grohmann, *Arabic Papyri in the Egyptian Library* (1934); P. Grossmann, *Elephantine II, Kirche und Spätantike Hauanlagen im Chnumtempelhof* (1980); N.S.H. Janesma, *Ornements des Manuscrits Copte du Monastere Blanc* (1973) ; R.R. Jones, *An Ethnohistory of Coptic Monasticism (Egypt Christianity)* (UMI 1997); A.C. Johnson & L.C. West, *Byzantine Egypt: Economic Studies* (1949) ; W. Kammerer, *A Coptic Bibliography* (Reprint 1969); A. Marsot, *Women and Men in Late Eighteenth Century Egypt* (1995); M. Meyer, *The Magical Book of Mary & the Angels in English Translation* (1997) [A gift from the Claremont Inst. for Antiq. & Chr.]; T. Mina, *Le Martyre d'Apa Epima* (1937); T. Muraoka, *Classical Syriac - A Basic Grammar with Chrestomathy* (1997); Patristic Centre Cairo, *Patrological and Theological Studies* (1998 - Arabic); W. Pleyte & P.A.A. Boeser, *Manuscrits Coptes du Musee d'Antiquites des Pays-Bas a Leide* (1897); G. Steindorff, *Lehrbuch der*

*Koptischen Grammatik* (Am. Ed. 1951); Fr. M. Wahba, *Honorable Marriage according to St. Athanasius* (1996); C.C. Walters, *An Elementary Coptic Grammar* (Reprint 1976); J.G. Winter, *Life and Letters in the Papyri* (1933); K.A. Worp & A. Rijksbaron, *Dakhleh Oasis Project Monograph 5. The Kellis Isocrates Codex* (1997); D.W. Young (ed.), *Studies Presented to Hans Jakob Polotsky* (1981); M. Zibawi, *Eastern Christian Worlds* (1995).

We also received vol 30, 33-36 (1991, 1994-7) of the *Bulletin de la Societe d'Archaeologie Copte*, Vol 18 No. 1 of the *Coptic Church Review* (a special volume on St. Cyril of Alexandria), and the April 1998 edition of *Kemet*. and lastly we kindly received an offprint from Prof. D.W. Young, titled " Pages from a Copy of Shenute's Eighth Canon", *Orientalia*, 67, 1998, 64-84.

**12. Coptic Classes:** A new session of Introductory Bohairic Coptic began at the Center on May 8, 1998. This session is conducted on Friday evenings. An advanced translation seminar is also conducted at the Center on Thursdays from 7:00-8:00 p.m. It deals with a Bohairic text, attributed to St. Cyril of Alexandria, concerning the Three Sainly Youth. There are plans in the work to conduct a series of 2-hour seminars to train students on how to conduct research using primary sources like manuscripts. Mr. Hany N. Takla, the Society's president, is the instructor for the above courses and seminars.

**13. Research Projects:** Mr. Ashraf Hanna, a member of our center's staff, is continuing his work on the collation of the different manuscripts of the Coptic (Arabic) Synaxarium. Similarly, Mr. Sherief Sorial is working on the Coptic Psalmody. All of these projects are designed to trace the developmental history of these important books in the Coptic Church. Mr. Maged Mikhail is working with Dr. Tim Vivian on an enlarged volume of the life of St. John the Short. He will be translating the Arabic text from a manuscript preserved in the Göttingen University Library. The text has been transcribed from the manuscript and electronically

stored on the computer by Mr. Ashraf Hanna. Mr. Hany N. Takla is working on the collation of the Coptic text, to be included in the same volume, against the original Vatican codex.

**14. Third Woodbrooke-Mingana Symposium:**

We have received a letter from Dr. David Thomas of the Center for the Study of Islam & Christian-Muslim Relations announcing the time for the 3rd Mingana Symposium on September 7-11 1998. The subject matter will be "*Arab Christianity in Bilad al-Sham in the Pre-Ottoman Period.*" The place will be the Woodbrooke College, Selly Oak, Birmingham UK. The Society was represented in the previous symposium in September 1994 which dealt with the theme of "*Coptic Arabic Christianity before the Ottomans: Text and Context.*" This afforded us a great chance to introduce activities of the Society to many scholars in the field of Christian Arabic Literature. This was done primarily with the great encouragement of Prof. Fr. Samir Khalil.

**15. The Electronic Edition of the Coptic Encyclopedia:**

The project of producing an electronic version (CD) of the Coptic Encyclopedia is awaiting the final signing of the copyright agreement between the St. Mark Foundation and Macmillan Publishing Company. The agreement will include the royalties set by Macmillan along with the turning over of an electronic text (ASCII-Format) of the eight volumes. According to Dr. Fawzy Estafanous, the organization's founder, this edition will be an electronic version of the original printed edition, with the possible exception of including short annotations on articles that are being disputed by Coptic Church authorities and corrections of obvious errors. In other words, the original text will not be altered. Hany N. Takla, the Society's president, will be in charge of the technical work for this project, including the electronic method of publishing and other issues.

**16. The Scriptorium:** The Scriptorium, under the new directorship of Dr. Bastiaan van Eldern, has continued to expand its withholding along with its educational and research activities. According to Dr. Van Eldern, they are cleared for a third excavation season at the ancient site of monastery of St. John the Little (Kolobos) in the Wadi 'n Natrun area. As stated earlier in this Newsletter, he will be participating at our Conference on July 31, 1998 with a presentation about the results of the two complete seasons that they finished at that very important Christian archaeological site. He is also scheduled to give presentations on the same topic at two of our Coptic Churches in Southern California. The first is scheduled for Saturday, August 1, 1998 at 8:00 p.m. at St. John Coptic Orthodox Church in Covina, California. The second will be on Sunday, August 2, 1998 at 1:00 p.m. at St. George Coptic Orthodox Church in Bellflower, California.

**17. The International Association of Coptic Studies (IACS):**

Prof. Dr. Emmel informed us that the offices of IACS have moved from Rome to Münster, Germany. This organization links the researchers working in the field of Coptic Studies. Its primary function has been to organize the Coptic Congresses held every four years. Scholars, and those keenly interested in scholarly work related to Coptic Studies, can join by sending a letter stating their interest as well as their activities in the field. Also, two reference letters from existing members of IACS should accompany such a letter. All this can be sent to the following address:

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