



ST. SHENOUDA COPTIC NEWSLETTER

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The First St. Shenouda Conference of Coptic Studies (July 31 - August 1, 1998 - Long Beach, California) (5)

(by Hany N. Takla)

Introduction: For the first time, several weeks ago, a Coptic Studies bridge was stretched between the academic world and members of the Coptic Community in the Southwestern US. For two days the two groups came together in an academic setting; sharing work, thoughts, and ideas. It was still far from the atmosphere that some of us have witnessed in the major Coptic Studies congresses. However, the ultimate goal is not to emulate these scholarly gatherings, but to direct such studies toward the benefit of the Copts as well as to have them actively involved in them. Toward such goal, great strides were achieved. The participation of many of Coptic youth in the organization and operation of this conference contributed greatly to its success.

Facilities: The Conference was held at the campus of California State University, Long Beach (CSULB). We were given the use of various facilities at the University Student Union to accommodate our needs. This was a cooperative

effort between the Society (SSACS), the Orange County Regional Coptic Center (OCRCC), the Collegiate Coptic Club of CSULB (CCC-CSULB), and the University authorities. At the conclusion of the conference all left with good impressions and anticipation for the next conference of that type.

Attendance and Participants: Over 90 persons attended part or all of this two-day conference, faculty members and students as well as Coptic laymen and clerics. The majority was from the surrounding areas, but several came from all over the country and Egypt. *Bishop Serapion*, the Coptic Bishop of Los Angeles was in attendance as a participant along with the prominent Coptic scholar, *Bishop Samuel* of Shibin al-Qanatar, Egypt.

Several of the presenters came from different parts of the United States: *Dr. Bastiaan Van Elderen*, Grand Haven MI; *Dr. Fawzy Estafanous*, Cleveland OH; *Dr. Adeeb B. Makar*, West Des Moines IA; *Mr. Mark Moussa*, Washington DC; *Rev. Dr. T.*

Hall Partrick, Greenboro NC; Rev. Dr. Tim Vivian, Bakersfield CA. The rest of the presenters were from the Greater Los Angeles Area.

Schedule: The following was the final schedule for the conference:

Friday, July 31, 1998

8:30-9:30 a.m. Registration
9:30-9:45 a.m. Welcoming address by Dr. Dorothy Abrahamse, Dean of Liberal Arts College, CSULB
9:45-10:00 a.m. Opening Address by Bishop Samuel, Bishop of Shubin al-Qanatar, Egypt.
10:00-10:30 a.m. - Maged Attia, *The Coptic Orthodox Church and the Ecumenical Movement 1948-1998* (presented by Miss Nefertiti M. Takla)
10:30-11:00 a.m. - Dr. Youhanna N. Youssef, *Multiconfessional Churches in Egypt in the XII Century* (presented by Mr. Joseph Fahim)
11:00-11:30 a.m. - Mr. Hany N. Takla, *The Revival and Modernization of the Coptic Language*
11:30-12:00 a.m. - Mr. Sherief Sorial, *The Coptic Psalmodia (Project Update)*
12:00-1:00 p.m.- Lunch Recess
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. Samuel Youssef, *God's Grace and Salvation in Origen's "Contra Celsum"*
2:00-2:30 p.m. - Dr. Youhanna N. Youssef, *Romanos in the Coptic Church* (presented by Mr. Ramses Wassif)
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 Elderen, *The Current Excavation of the Monastery of St. John the Little at Wadi Natrun, Egypt.*

Saturday, August 1, 1998

9:00-9:15 a.m. Address by Bishop Serapion, Coptic Bishop of Los Angeles

9:15-9:45 a.m. Mrs. Mary Erian, *The Correlation Between the Phonological Systems of Coptic and Arabic*
9:45-10:15 a.m. Dr. Saad Mikhail Saad - *Iris H. El-Masri, A Historian and a Theologian*
10:15-10:30 a.m. Break
10:30-11:00 a.m. Dr. Elhamy Khalil - *History of the Coptic Church in Southern California (Project Description and Progress)*
11:00-11:30 a.m. Dr. Adeeb B. Makar - *The Liturgical terms used in the English Translation of the Liturgy*
11:30-12:00 a.m. Dr. Fawzy Estafanous - *St. Mark Foundation for Coptic History.*
12:00 p.m. - 1:00 p.m. Lunch break
1:00-1:30 p.m. Rev. Dr. T. Hall Partrick - *The Making of the "Traditional Egyptian Christianity"*
1:30-2:00 p.m. Mr. Mark R. Moussa, *St. Shenouda's Treatise "I am Amazed"*
2:00-2:30 p.m. Mr. Maged S. A. Mikhail, *St. Peter in the Coptic Tradition*
2:30-2:45 p.m. Break
2:45-3:30 p.m. Rev. Dr. Tim Vivian, *A Journey to the Interior: The Monasteries of Saint Antony and Saint Paul by the Red Sea*
3:30-4:15 p.m. Bishop Samuel - *Accomplishments in the Field of Coptic Architecture/Archeology in the Past Quarter Century.*

Presentations: The presentations made can be grouped in eight distinct categories, as follows:

- a. Coptic Archeology (2)
- b. Coptic Art (1)
- c. Coptic History (6)
- d. Coptic Language (2)
- e. Coptic Literature (3)
- f. Coptic Liturgy (3)
- g. Coptic Monasticism (2)
- h. General Addresses (3)

The following is a brief discussion of the contents of these presentations:

a. *Coptic Archaeology:* These two presentations were delivered by Dr. Van Elderen and Bishop Samuel at the end of first and the second day

respectively. They were in the form of a 45-minute slides presentation. Dr. Van Elderen in his presentation introduced some of his prior excavations leading to the more recent two seasons that the Scriptorium conducted at Wadi 'N Natrun monastery of St. John the Little. He introduced to the audience many of the discoveries made in the monastery church as well as the possible subterranean crypt of St. John. Bishop Samuel presentation on the Coptic Archaeological discoveries in Egypt in the past quarter century also dealt in part with excavation by the Scriptorium. It further enumerated, with the aid of slides, the many excavations and discoveries that he, the Dutch, the German, and the Polish archeologist and art historians have made in Egypt. Excavations that Bishop Samuel was in many instances an active participant.

b. Coptic Art: The presentation on Friday by Fr. Bishoy Mikhail Brownfield dealt specifically with sacred art of the Copts in general and modern Coptic Iconographic movement in particular. Being a devoted student to this movement that began by Prof. Isaac Fanous a few decades ago, he briefly recounted its beginning and went on to explain some of the theological and spiritual aspects of it. To illustrate some of the finer points of his arguments, he used several original icons from his vast private collection.

c. Coptic History: This branch of Coptic Studies was the most represented in the conference. There were six papers presented on the subject. Three of them dealt with events and the other three with projects being done in the field.

In the first paper, Mr. Maged Attia of Sydney, Australia, presented a survey of the Coptic Orthodox Church role in the first 50 years of the ecumenical movement. This survey tended to emphasize such active role only during the tenure of Pope Shenouda III. The apparent lack of details on the early participation by the Church was questioned by Dr. Elhamy Khalil, who had first hand knowledge of some these efforts. However, the paper could not be debated due to the fact that

Mr. Attia was unable to attend in person. The paper was presented by Miss Nefertiti M. Takla on his behalf, as assigned by the conference organizers.

The second paper presented was also done by a person other than the author. It was composed by Dr. Youhanna N. Youssef of Melbourne, Australia, and read by Mr. Joseph Fahim. It dealt with an interesting historical phenomenon that was observed in Egypt in the 12th Century AD and survived until the 19th Century AD. This was the existence of multiconfessional Churches, i.e. groups of different Christian confessions used the same building. The paper showed that such practice was more a matter of convenience rather an exhibition of hostility, though the latter was sometimes the primary motive. It was interesting to see that such practice was only observed in churches in Lower Egypt, where there is less density of Copts at the such times.

The third and last paper dealing with events was that of Dr. Saad Michael Saad about the role of the recently departed historian, Iris H. El-Masri, as a historian and a theologian. Such topic, like many of Dr. Saad's previous presentations, was very thought-provoking and the discussions was a testimony to that. Dr. Saad communicated some of his observations about her contributions and her visions of femininity and ecumenical movement in the church. Bishop Serapion was quick to clarify that her views did conflict with the official stand of the church on such topics. Regardless of the controversy surrounding her views, she was a great contributor to history of the Copts in the 20th century. Is worthy to mention that Prof. Dwight Young of Chicago, in an electronic communication, expressed his appreciation that she was being recognized by the conference, being an old classmate of her during her university days in Philadelphia.

The fourth paper, and the first in the projects group, was presented by Dr. Elhamy Khalil about the project of recording the history of the Coptic Diocese of Los Angeles. This project is being done under the auspicious of the Christian Education

Department of the Diocese. Dr. Khalil described the purpose and methodology that such project will have. He has been gathering documents on this topic since the sixties, when the Departed Bishop Samuel used to visit the small number of families that were there at the time.

The fifth paper was also another project being actively pursued in this field, which is the formation of the St. Mark Foundation for Coptic History. The founder of this organization, Dr. Fawzy Estafanous of Ohio was the presenter. He introduced the objectives of his foundation and the methodology for achieving them. In short he plans to involve the Coptic Church and scholars in a joint venture to produce the ultimate recording of our rich history. This would require an aggressive campaign to establish an endowment to fund these efforts. His efforts to involve Coptic talents in Egypt and abroad make this venture worthy of support. Such proposed projects as the CD-ROM edition of the Coptic Encyclopedia was mentioned. The Society has pledged its support, activity coordination, and active involvement with this foundation in the field and would encourage all to do so.

The last paper in this field and in the projects group, was presented by Rev. Fr. T. Hall Patrick about the process and challenges that he faced in making his book, "Traditional Egyptian Christianity". Rev. Partrick (not Patrick), regardless of his advance age, made the trip across the country from North Carolina just to address this conference. He recounted the numerous challenges that his labor of love faced over a decade in bringing this work to light for the benefit of the Copts and to introduce the Copts to the Christian world in a frank and honest yet favorable way. At the end of the his presentation he encouraged all who have comments and corrections to send it to him for corrections in any future edition. The Christian virtues that this man has displayed since we established contact with him, over three years ago, has made the efforts expended in promoting his work worth the hardships that we at times had to face.

d. Coptic Language: Two papers were presented on the Coptic language. The first paper was that of Mr. H. N. Takla about proposed steps in the process of reviving and modernizing the use of the language. The paper dealt with several issue that need to be addressed for such goal to be achieved. The proposed changes in pronunciation of a couple of the letters sparked a spirited debate especially by Dr. Adeeb Makar, whose family speaks Coptic according to the system devised in the last quarter of 19th century. Dr. Makar was kind enough to send us his valuable remarks in writing to be included in the conference proceedings. The second paper by Mrs. Mary Erian, a speech pathologist, was a rather thorough investigation conducted by the presenter on the relationship between the speech of modern Copts and the Coptic Language. The conclusion was, interestingly enough, that Copts have no physiological obstacle to learning the language. So judging by the number of them that actually learn, then the obstacle must be emotional or mental!!!

e. Coptic Literature: Three papers explored topics and authors in Egyptian or Coptic Literature. The first was presented by Mr. Samuel Youssef about the theme of God's grace and human salvation in Origen's Contra Celsum. This apologetic work by him was made as result of the strong attacks on the religion by the pagan philosopher Celsus. Works of this controversial 3rd Century Christian scholar has always been debated among many in Egypt and abroad for 17 centuries. It is worthy to mention that among surviving manuscripts that were read by the Copts, no Coptic or Arabic works have been found. It is only through recent Arabic translation from the Ante-Nicene Fathers edition that any of his writings became available to Copts in Egypt.

The second paper was presented by one of the recipients of the St. Shenouda Coptic Scholarship, Mr. Mark R. Moussa of DC's Catholic University of America. The topic was St. Shenouda lengthy treatise "I am Amazed". In Mr. Moussa's discussion of this important literary work, he pointed out the Saint's use of the writings of St.

Athanasius of Alexandria to substantiate his own arguments. This practice gives a very strong example of the authority of the Church Fathers as exercised within the Church. It provide us with the proper model to use in making ecclesiastical arguments at the present or in the future.

The last paper in this category was presented by our other scholarship recipient, Mr. Maged S. Mikhail of UCLA. His presentation dealt with St. Peter position in the Coptic Church tradition. His survey showed a marked change in the perception of him after the turn of the century. Which came as result of the non-orthodox missionary work that was being done in Egypt at the time. Up until then, he was accorded a high degree of honor which became rather marginalized during this century. Such honor was to him as person and not a founder of the Church in Rome. Bishop Serapion made extensive comments on clarify this last point. More survey of Coptic literature is still needed to back up the arguments presented.

f. Coptic Liturgy: Three papers were presented in this field. The first was presented by Mr. Shereif Sorial of the Coptic Center Staff. He gave an update on his research into the development history of the Coptic Annual Psalmodia. He introduced the Commemoration section of the Psalmodia as a good indicator of the date and provenance of the manuscripts. Due to the small number of accessible manuscripts of the Annual Psalmodia outside of Egypt, he expanded his critical apparatus to include the more abundant manuscripts of the Kiahk Psalmodia for the purpose of his investigation. This work is still in the preliminary stages.

The second paper was communicated by Dr. Y. N. Youssef concerning a Syrian-born Byzantine poet by the name of Romanos Melodus and his compositions that survived in the Coptic Church. In this brief paper, which was read by Mr. Ramses Wassif, the author gives a quick historical look at Romanos (early VI century AD) and then continues to establish him as the author of some of the Greek hymns that are still in use in the Coptic Church.

The best known of them is the Nativity hymn of "Ὁ παρθενοῦ".

The last paper was presented by Dr. Adeeb Makar about the translation methodology of Greek-loan words into English. The main argument that he presented was that the English translation should carry terms that are in-use in English. He rejected completely the use of such terms like Theotokos and Pantokrator in the translation. According to Dr. Makar, Mother of God and Almighty are the more appropriate terms to be used. Disagreements with this proposal was clearly visible among some of the attendees but time limitation severely limited the discussion.

g. Coptic Monasticism: Rev. Dr. Tim Vivian was the sole contributor of the two presentations related to this field. His first one dealt with the frequently mentioned name of "Ama Sibylla" in monastic settlement in Saqqara and also further south at Bawit. He presented the argument that this name may not be that of a historical nun in Egypt but rather drawn from the Old Testament Apocryphal book of Enoch. There, Sibylla was portrayed as Enoch's sister. The 'may' in this argument indicated that this subject awaits more research which can be swayed either way with more archeological and textual discoveries.

The other paper was a slide presentation of the Red Sea monasteries of St. Antony and St. Paul (Bula). It was based on a visit that Dr. Vivian made to these ancient strongholds of Coptic Monasticism during the period of March 29-April 5, 1998. This contemplative presentation tried to take the audience into the interior where monasticism found roots. The slides also contained very important scenes of the newly restored wall paintings of the ancient St. Antony Church in the monastery. For the majority of the audience, these stunning images were never viewed before. Dr. Vivian in collaboration with Dr. Elizabeth Bolman and Dr. Gawdat Gabra, is working on a book about these wall paintings.

h. General Addresses: There were three brief introductory addresses that were made during the two days of the conference. The first was by Dr. Dorothy Abrahamse, Dean of Liberal Arts Studies, CSULB, whose original field of study was Byzantine Hagiography. In it she cordially welcomed the participants of this conference and went on to recount some of the educational activities of the university in fields closely-related to Coptic Studies and expressed hope for the expansion of these programs. Bishop Samuel followed with a brief opening remarks on the importance of this conference and the other activities that the Society is performing in the field.

At the beginning of the second day of the conference, bishop Serapion gave an opening address that praised the efforts of the Society. He further introduced the project of the formation of the Diocese's Christian Education Department. A diocese-managed organization, designed to coordinate all the Christian educational activities with the diocese. He also announced the appointment of the Mr. Maged S. Mikhail, a Society research assistant, as an interim director of

the department. It is worthy to mention that two of the Society's officers serve on the managing committee of the department.

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 was 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 was structured in a 20-minute format with a 10-minute follow-up discussion. The maximum time allotted to these presentations, including the discussion, was 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 to the Society not later than October 31, 1998.

The First St. Shenouda Conference for Coptic Studies Conference Abstracts (2)

(by Hany N. Takla)

The following are the remainder of the abstracts of the papers presented at the conference:

Title: *The Correlation Between the Phonological Systems of Coptic and Arabic*

Presenter: Mrs. Mary Erian (Los Angeles, CA)

Coptic and Arabic can be traced back to the same Semitic phonological roots. The two main dialects of Coptic, Sahidic and Bohairic, contributed to the Egyptian Arabic sound system. The influence Coptic had on the development of Arabic in Egypt is still evident in colloquial Egyptian today.

The purpose of this paper is to illustrate some of the similarities within the two phonologies. These

similarities will serve as an advantage to the native Egyptian speakers attempting to learn Coptic.

Title: *St. Mark Foundation for Coptic History.*

Presenter: Dr. Fawzy Estafanous, (Cleveland, OH)

The history of the Copts is nearly 2,000 years old. It is extensive and filled with challenges. Much of the work done in that field is either biased for or against it. In either case accuracy suffered as a result. To remedy this situation, a new foundation is being formed to take on this most challenging work.

In this paper, I will describe in more details, the purpose, organization, sponsored projects, and

other aspects related to the formation of this organization.

Title: *History of the Coptic Church in Southern California (Project Description and Progress)*

Presenter: Dr. Elhamy F. Khalil, (San Dimas, CA)

I. Purpose: To preserve the history of the evolution of the Coptic community including Church acquisitions.

II. Method: Collecting information and documentation of events from 1963 to 1995. This will include:

1. Interviewing of persons involved at different periods.
2. Collecting pictures and video over time.
3. Reviewing documents, minutes of meetings, etc. of different churches, with applicable permissions.
4. Review literature such as newspapers and other publications pertinent to the above, both from sources in Egypt and USA.

III. Product:

1. Historical writing will be neutral. Where there are opposite point of views, all will be recorded.
2. There will be no criticism, glorification, or unnecessary commentary on such history. This aspect of the work will be left to later writers, if specific aspects are to be addressed.

IV. Time Element: The project is estimated to last between three and five years.

Title: *St. Shenouda's Treatise "I am Amazed"*

Presenter: Mr. Mark R. Moussa (Washington, DC.)

The focus of the present paper is to provide a brief introduction to the Shenoutean treatise *I Am Amazed*, one of the better though not wholly preserved treatises by the famous abbot of the White Monastery. As we shall see, it is a clear

representation of St. Shenoute's social and doctrinal concerns during the early to mid-fifth century in Upper Egypt.

Considering the heretical issues that he was dealing with in his sermon – the use of “apocryphal” writings, subordination of the Son of God, the correct use of the Scriptures, and the presence of wandering “teachers” in his region – St. Shenoute was obliged to use appropriate Athanasian writings to buttress his own polemic. We find St. Shenoute quoting directly and implicitly from Athanasius' 39th *Festal Letter* of 367 AD, *Orationes contra Arionos I*, and *De Synodis*.

The importance of *I Am Amazed* lies in the fact that it manifests the abbot's own keen awareness of the same social and doctrinal conflicts that had persisted since the dates of St. Athanasius' patriarchate. And thus St. Shenoute's work highlights a dependence on patristic texts and their methods of argumentation from an earlier period. For instance, in opposition to subordinationist teachings, Shenoute was devoted to scripturally proving the divinity of Christ. It is clear from the treatise and Shenoute's line of thought that his prolonged exposition on the creation of the world, the Eucharist, and the resurrection of the dead would be in vain if the divinity of Christ was not an accepted premise. For Shenoute, the presence of Athanasius in his own arguments provides authority, vigor and a source of orthodoxy in a monastic region ridden with doctrinal diversity.

Title: *The Position of St. Peter the Apostle in Coptic Orthodox Tradition*

Presenter: Maged S. A. Mikhail (Covina, CA)

The current position of St. Peter the Apostle in the Coptic Orthodox Church must be viewed against two backdrops. First, it has to be viewed as one of the various Eastern Orthodox responses vis-à-vis Roman (Papal) claims of authority. Second, the surprisingly late date at which the Coptic response was articulated highlights that it was a result of the Church's encounter with “modernity”; which

entailed greater interaction between the Coptic Church and a number of Western denominations.

By the turn of the century, the Coptic Church was faced with a wave of non-Orthodox missionary groups who viewed the Orthodox Copts as possible converts. A number of Coptic responses were forwarded against the subsequent theological attack. This attack required the Church's rebuttals to be persuasive and swift—a fact that unbalanced their perspectives and cogency. Consequently, the response which marginalized the role and prominence of St. Peter among the Apostles and in the early Church has been widely disseminated and accepted ever since. But such a response is fundamentally at odds with biblical, patristic, and Coptic liturgical texts. Furthermore, it misses the historical and theological reality that for the Orthodox, the point of contention was not (and should not be) whether or not St. Peter had a prominence among the Apostles, but rather the *nature* of his prominence. For certain, the Orthodox Church herself recognizes a certain prominence which is always given to the Patriarch, to the oldest bishop among bishops, or the oldest priest among priests. Thus, the very idea of an individual having a prominence is not alien to her; to the contrary, it is an essential factor in keeping internal organization and order. What is alien to the Orthodox mind is the Roman Catholic interpretation of the nature of St. Peter's prominence.

This paper aims to revise the Coptic response forwarded at the beginning of this century. First, it will highlight the biblical, patristic, and Coptic liturgical texts which portray St. Peter as "First among the Apostles"—indeed, having a primacy. Second, it will establish that all three criteria agree in that this primacy was not one of power, but rather of honor. Finally, it will forward the long held Orthodox view that the primacy of Peter is the possession of each and every bishop in the Church, and not only the bishop of Rome.

Title: *The Coptic Psalmodia (Project Update)*
Presenter: Sherief Sorial, (Los Angeles, CA)

The Coptic Psalmodia is one of the more important liturgical projects that the Society is engaged in. Following the preliminary topical comparison, the scope of research turned to determining a criterion for dating and establishing the provenance of such manuscripts. The commemoration section of the Annual Psalmodia was a logical choice, judging by the variances encountered in the current published editions. The scope of research was expanded to include the Kiahk Office of the Psalmodia alongside the Annual one, because they were similar enough for comparison of this section. In this paper, the process and the results of this work will be discussed.

Title: *Multiconfessional Churches in Egypt in the XII Century*
Presenter: Dr. Youhanna Nessim Youssef (Melbourne, Australia)

Abu al Makarim books (published by Bishop Samuel) is a compilation of some ancient books (some of them are lost today) and his own experience as an eyewitness. It gives us an idea about Egypt at the End of the XII century.

In this paper I have tried to highlight the churches, where more than one confession used the building. Despite the theological doctrines, but for practical reasons, a building was shared by more than one confession such as Greek (Roum), Copts, Syrians, Franks, and Armenians.

It is noteworthy that this practice had survived till the XIX century. There was no official position that we can notice. Sometimes each group tries to highjack the church from the other groups and sometimes it is the opposite.

The multiconfessional churches are especially from Lower-Egypt. There is no mention of such in Upper Egypt.

Title: *Romanos in the Coptic Church*
Presenter: Dr. Youhanna Nessim Youssef (Melbourne, Australia)

Romanos Melodus is a Syrian deacon that came to live in Constantinople toward the beginning of the VI century AD. His works tended to underline the Union of the Two natures of Christ. One of his

works was adopted for use in the Coptic Church Diaconal. This paper discusses that hymn and when it came into use in the Coptic Church.

Remarkable Coptic Studies Archive

(by Hany N. Takla)

Introduction: In April of 1998, I came in contact with the owner of the Massachusetts' *John William Pye Rare Books*. Later, I noticed an interesting entry in his *Ancient Egypt - Catalogue Fifty-Four*. Under item 178 of the catalog, there was a listing for an original edition of G. Steindorff's *Kurzer Abriss der Koptischen Grammatik mit Lesenstücken und Worterverzeichnis*, Berlin 1921. The catalog description also mentioned an English translation of the book along with other items related to that volume, belonging to the original owner Mr. Robert M. Smith II (RMS). Upon the acquisition of this volume and the accompanying items, I have discovered an extraordinary archive that warrants further investigation in its history as well as its contents.

Contents: The archive includes seven items, as follows:

1. Steindorff's volume of 70 pages with its original slightly worn cover. On the first page, the name of the owner in the upper right hand corner of the page "R M Smith". Also in the middle of the page, there is a two-line inscription in green ink: ¹Harry F. Mist ²Oriental Institute. In a different hand, there is another inscription at the lower right hand side: ¹E.L.Hynes: Oriental Institute ²June 1942. In the same hand "From" is written above the Middle inscription and "to" is directly below it. There are several annotations in the Grammar section, mainly in green ink, with some in red ink and others in pencil. There are several markings in pencil in the Reading section which are obviously by RMS.

2. A neatly bound manuscript volume of 86 fine sheets, containing 41 hand-written pages of RMS's translation of Steindorff's Grammar. Each written

page is contained within an inked border, with a blank sheet in between. There are also a total of 3 other blank pages in front and back along with an empty bordered sheet in front, intended as title page but was never used. In the margins, several annotations in pencil, by Prof. Worrell of Michigan. Also, corrections to the translation by the RMS are done in red ink on the basis of pencil notes in the margin.

3. A small bound notebook of 60 ruled sheets, with a two line title on the cover ¹KOPTISCHES HANWÖRTERBUCH ²ROBERT M SMITH II. The first 38 sheets (front and back) contains Spiegelberg's dictionary entries with the untranslated German meaning and Greek words marked with a red asterisk. They are also marked with Alphabetical Coptic page tabs. Sheet 41 has a listing of the 8 classes of Coptic verbs. Sheet 42 has 22 hieroglyphic dictionary entries with English translation. The remaining sheets are blank. The inside of the back cover has a 3-line inscription: ¹Spiegelberg Koptisches ²Handwörterbuch ³*OCA.

4. A full size bound notebook of 96 ruled sheets of the same type as #3 above. The first section, occupying 20-1/2 sheets is a transcription of English translation of Hieroglyphic texts, presumably from published works. The transcription is in blue ink with red annotations, probably by RMS. The backside of Sheet 21 has RMS listing of published Coptic fragments of the *Apophthegmata Patrum Aegyptiorum* by their Zoega Catalogue numbers. They are listed in the order that they are published in three Coptic grammar books (probably owned by RMS): Till, *Koptische Grammatik*; Steindorff, *Koptische Grammatik*; Murray, *A Coptic Reading Book*. The

next 53-1/2 sheets include the text of these fragments with English translation in pencil of several portions of these texts. The remainder of sheets are blank except for sheets 87-89. That part contains a very interesting notes from a study from the University of Nebraska on the GI Lingo during W.W.II. This includes 100 terms with their definitions.

5. Spiral notebook, having 109 wide-ruled, 8-1/2x11 inch sheets, with a light blue glossy cover. The first 83 sheets contain a Sahidic-English glossary with reference to paragraph numbers of one of the grammar references that RMS was using. The glossary is written on the back side of the sheet. Sheets 1, 51-53, and 84-109 are blank. All writing is in black ink. This items is considerably newer than Items 3 & 4 above. The cover of this college-type 5-subject notebook, has the label of "Herald Square" and a printed price of 88¢.

6. Bound Yale University notebook, having 100 wide-ruled white pages, with a very light blue cover and a dark green vinyl spine. Sheets 3-10 & 12-15 contain translation from the Sahidic Jeremiah Michigan fragments, with the text and translation on separate lines followed by a blank line. Sheets 16-41 contain grammatical notes with translated examples from the grammars of Till, Stern, and Plumley. Sheets 89-98 contain text and translation from Chapter 26 of Sahidic Matthew, drawn from the readings published by Steindorff in #1 above. Sheets 1-2, 42-88, and 99-100 are blank. There is a store label with a price of \$4.50 on the side of the spine. These prices on #5 and #6 can possibly give us a clue on the date of these works.

7. Four letters from Prof. William Hoyt Worrell of the University of Michigan to RMS. These single page correspondences are related to Item #2 above which RMS has sent to Prof. Worrell for review. They were typewritten on letterhead of the Department of Oriental Languages of the university, and were signed by Prof. Worrell. The dates indicated on them are March 30, 1943; April 5, 1943; April 20, 1943; and January 28, 1994, respectively. The first three were sent to an address

in Belleville, Illinois and the last one to a military address in Scott Field, Illinois. These four letters were in response to three letters sent by RMS to Prof. Worrell, with the April 5th, and April 20th letters being in response to RMS sending of the item described in #2 above.

Who is RMS: The work before us in this archive represents remarkable achievements of an unknown lay scholar. Remarkable enough to warrant investigation of who has produced it. What we do know is primarily through the items that he left and are described above. The following are what can be gathered from the archive:

1. His knowledge of German must have had an ethnic reason for it. Illinois has always been home to a large German American population. From his family name of 'Smith', it was either originally converted from Schmidt or his mother was of German origin. The former is the more probable.
2. He was a citizen of Belleville, Illinois. (Items 7-1, -2, -3)
3. He probably only completed High School and was working in a clerical or blue-collar profession. (Item 7-1)
4. He was either drafted or volunteered into the US Army in second half of 1943. His possible role in W.W.II is unknown but he would have been very valuable in the European theater with his extensive knowledge of German. (Item 7-4)
5. Throughout his life he had access to several Coptic language books in German from his marginal notes in the items above. Till's Dialektgrammatik, which the Society acquired from the same dealer also belong to RMS personal library.
6. His interests also included Ancient Egyptian which is probably the reason why he was introduced to Coptic. (Items 3, 4, 7-4)
7. Item 6 may indicate a later academic association with Yale, which has its own fine tradition in the field. In any case his family did not share his

interest or this archive would never have been put on sale!

Who is Prof. Worrell: Unlike RMS, Prof. Worrell is well known among those with scholarly interest in Coptic. His quarter century of association with the University of Michigan established a strong tradition there that extended long after he left the university in 1949.

The letters in item 7 above reveal some information about the state of scholarly work in the field during W.W.II, the methodology of university teaching of Coptic, and his view of who is capable of engaging in such work, as follows:

On the state of research during the War, he writes in his March 30th letter this sad comment, *"The study of the dead Oriental Languages has just about ceased to be, in consequence of the war effort. All of my time now goes into instruction in Arabic and Islam."*

On the methodology of university teaching of Coptic, he writes in his January 28th letter, *"Steindorff's Koptische Grammatik, like all grammars in that series, is designed primarily for use under university classroom instruction. It does not attempt to have vocabularies, progressive lessons, and exercises... University*

instructions, particularly Europeans, have always regarded progressive lessons as ill-adapted to university instruction, however useful for self-instruction." Now the introduction of the progressive lesson methodology of Lambdin in his "Introductory Sahidic Grammar", teaching methodology of Coptic has radically changed especially in the American Universities, and allowed more professors to offer classes than before.

On who can perform research in Coptic Studies, he wrote in his March 30th letter, *"There is no particular advantage in being a university professor, if one can otherwise find the time to do scientific work"* So for us, Copts of professional careers, let us dedicate the time to learn and work to recover what belongs to us!

Final Word: This archive represents the remarkable efforts and achievements of a private non-Copt in the study of the Coptic Language. The careful study of its contents may or may not yield valuable information for those studying the language. But in either case, it is sincerely hoped that his accomplishments would serve as an inspiration for all Copts to study the language of their ancestors to recover their sacred heritage.

In Memorium

Dr. Suliman Nessim
(Hany N. Takla)

On July 12, 1998, Dr. Suliman Nessim departed this temporal world for the permanent one. He is considered a giant in the field of Christian Education in the Coptic Church. His service in the field extended over several decades and brought visible fruits in the exceptional crop of students that were blessed to learn from him and the quality publications that he produced. He taught at the secular university level as well as the ecclesiastical Institute for Coptic Studies in Cairo. His intellect and humble pursuit of knowledge were exceptional for an educator. He also was very appreciative of all work that was done in the general discipline of

Coptic Studies. This brought upon our face-to-face contact in October 1984. Our conversation centered on the work of the Society, then in its early stages of development. His reaction to work was favorable and very supportive to the extent that asked to be a member. His support continued over the years by writing about and promoting the Society's work in Egypt. I very much saw the genuine Christian teacher quality in him that the Coptic Church and Coptic Studies sorely need. Sadly, his relationship with the contemporary leadership of the Church was strained, but his contributions and devotions has assured him of a solid place in the History of the Coptic Church.

Professor René-Georges Coquin* (1922 - 1997)

(by Dr. Youhanna N. Youssef)

Professor Coquin born on April 7, 1922 at la Roche-sur Yon (Vendée - France) and died on November, 14 1997. He was a specialist in Oriental Christianity in general and Christian Egypt in particular. He learnt Arabic in Morocco while he was teaching there. And this was the beginning of his interest in Oriental Christianity. He gained his BA from Louvain University (Belgium). His MA was about the Arabic version of the Canon of Hippolyte of Rome (published in the collection of *Patrologia Orientalis*) and his Ph.D. treated the book of Consecration of the Sanctuary of Pope Benjamin in the Monastery of Abu Maqar (Saint

Macarius). He participated in many excavations in Kellia and Esna as well as in the documentation of the Wadi 'N Natrun Monasteries. His works covered many fields of Coptology such as Patristics, History, Literature, Liturgy, Arts, ... etc. He collaborated in the execution of the Coptic Encyclopedia. He was very helpful and honest, the author of these lines owed him much knowledge. He had a very friendly approach. During his days in Egypt he gained the friendship of many people. He taught in the Ecole Pratique des Hautes Etudes in Paris.

* for his bibliography cf. BSAC 34, 1995, p1-13.

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 6,000 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. 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, 300 copies have been shipped to Australia and the majority of them 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. We

have recently made an arrangement with NR Inc. in Lincoln, Nebraska, Tel. (402) 435-2476, to distribute the CD in quantity to Coptic Churches. Individual copies can still be ordered through the Society. 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 has designated the Society to handle the distribution of this item in the United States except within the Southern States Diocese which are handling

their own distribution. Other Churches in the US may also order this item from multiple copies from NR Inc. Tel (402) 435-2476.

3. Society's Elections: The Society conducted an election of officers, mandated by its Bylaws every three years. It involved the offices of President, Secretary, and Treasurer. The referendum-type, mail-in balloting resulted in the following winners (only 50% of the eligible ballots were received):

Mr. Hany N. Takla, President (97.1%)

Mr. Ramses Wassif, Treasurer (97.1%)

and Mr. Cherif Youssef, Secretary (91.4%)

The term for these officers are three years. The original ballot had to be changed with the sudden withdrawal of Mr. Gabriel N. Gabriel because of his ordination into the priesthood. The names of the other five appointed members of the governing board of the Society will be announced in the next issue of the Newsletter

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 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). Special prices is offered to book distributors.

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 vol. 4 is \$20 and can be ordered directly from the author at the following address:

Mr. Monir B. Raphael
850 W Eastwood #1509
Chicago, IL 60640

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 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. 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 now available. It includes the proceedings of the last Coptic Symposium held at Los Angeles. Copies were sent to dues-paying members and subscribers. The price for this volume for non-members is \$5.00. Extra copies for members can be purchased at \$4.00 each. 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. 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). He addressed our Coptic Conference in Los Angeles on August 1, and also traveled to Egypt making further organizational and fundraising contacts. He has informed us that Dr. Gawdat Gabra has agreed to work, in a part time capacity, as the head of the Foundation's Editorial Board. Such selection will insure the high standard of the work that will be produced. The Foundation has gotten their non-profit status approved by the State of Ohio, and the Federal recognition is forthcoming, God's willing, in the next few weeks. They are also working on securing rights for very important

publications to make it available to the members when they join. Our Society is continuing to work 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, suggestions, and lifetime membership information 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

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

10. Coptic Studies in Australia: Our colleague Dr. Youhanna N. Youssef has communicated to us information regarding a Symposium of Coptology that was held at the University of Melbourne, Australia. Its title was, *From Archaeology to Edited Text -Recent developments in Coptic Studies*. It was organized by the University's Centre for Ancient and Classical Languages in the School of Languages. In conjunction with the symposium there was an exhibition of Coptica from various sources, Including several textual pieces from the collection of the Australian Institute of Archaeology. The more notable pieces in the exhibition are the earliest text of Prayer of Thanksgiving on papyrus from the VII century, an exercise school book on papyrus, an Ostrakon, Biblical texts on Parchments, and the life of Saint Macarius -Sahidic Dialect. Also there were several ampollae from Saint Menas from the VII century and a jar from the Syrian Monastery. Bishop Samuel presented two papers: News Discoveries in the Field of Coptic Archaeology and the development of the plan of the Coptic Churches). Dr. Youssef presented a paper about a Coptic Liturgical Manuscript from the Australian Institute of Archaeology which reflects a different tradition from what is known now. Other papers were as follows:

G. Jenkins, *The superiority of the Coptic Translation of the Old Testament - the example of the book of Proverbs*

Peter Hill (a Presbyterian priest -specializing in Syriac), *The contribution of the Syrian Monastery in Scetis in the History of Monasticism*

M. Martin, *Alexandria in the beginning of the Christian Era*

A. Vincent, *Greek Loan words in Coptic manichaeian text*

P. Crocker, *the collection of Flinders Petrie in Australia through the correspondence of his widow.*

11. Ordination of a Coptic Priest: On Sunday September 27, 1998, Mr. Gabriel M. Gabriel, the Society's long-time treasurer, was ordained as a priest in the Coptic Diocese of Los Angeles. He was ordained under the name of Fr. Michael, and will be serving the diocese churches at Bakersfield and at Visalia. The Society at this time would like to thank Bishop Serapion for the confidence he had in Mr. Gabriel, and wish the new father a fruitful service in the Church.

12. Coptic Book Library: The Library is still growing with the addition of several more volumes. The most notable of the new acquisitions are: Badawy, *History Of Egyptian Architecture V.1 from the Earliest Time to the End of the Old Kingdom*; J.L.Foster, *Hymns, Prayers and Songs - An Anthology of Ancient Egyptian Lyric Poetry* (1995); P.A.L'Huillier, *The Church of the Ancient Councils - The Disciplinary Work of the First Ecumenical Councils*; P.van Moorsel, *Le Monastere de Saint Antoine 2 vol* (a gift from Leiden University along with other offprints); S.Olofsson, *The LXX Version - A Guide to the Translation Techniques of the Septuagint*; B.A.Pearson, *The Emergence of the Christian Religion. Essays on Early Christianity* (1997); Rahlfs, *Septuaginta V.X Psalmi cum Odis*; M.Simonetti, *Biblical Interpretation in the Early Church - A Historical Introduction to Patristic Exegesis*; E.Wente, *Letters from Ancient Egypt* (1990); Wevers, *Septuaginta V.I Genesis*; Wevers, *Septuaginta V.II,1 Exodus*; Wevers *Septuaginta V.III,2 Deuteronomium*; Ziegler, *V.XIII Duodecim Prophetiae*

13. Coptic Classes: The last session of the introductory Bohairic Grammar has been concluded. There is no plans for another session before January 1999. The advanced translation seminar, being conducted at the Center, has moved to Wednesday evenings from 7:00-8:00 p.m. It deals with a Bohairic text, attributed to St. Cyril of Alexandria, concerning the Three Saintly Youth as well as a study of the Bohairic

version of the Book of Genesis. The plans to conduct a series of 2-hour seminars to train students on how to conduct research using primary sources like manuscripts is underway. Mr. Hany N. Takla, the Society's president, is the instructor for the above courses and seminars. Mr. Maged S. Mikhail will be assisting in the preparation and instruction of these manuscripts seminars.

14. 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. Mark R. Moussa is now 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. Work is also continuing on the preparation of the Coptic Old Testament, in all extant dialects. This effort was the project that started the work of the Society in 1979.

15. The Seventh Congress for Coptic Studies: We have received word that the upcoming Coptic Studies congress will be held at Leiden University, the Netherlands. It is scheduled to start on August 27 and continue until September 2 in the year 2000. From our prior experience with the Dutch scholars in Coptic Studies, we are greatly heartened by the congress being held there. This being the premier event in Coptic Studies, we encourage all of our members to attend and participate if possible. Less than two years is left, so we all need to prepare to be able to contribute positively to the proceedings of this prestigious event. Those interested in presenting papers there, are encouraged to contact the Society for coordination of topics and resources.

16. The Electronic Edition of the Coptic Encyclopedia: The final steps for finalizing the copyright agreement between the St. Mark Foundation and Macmillan Publishing Company to produce an electronic version (CD-ROM) of the Coptic

Encyclopedia are nearing completion. The agreement will include the royalties set by Macmillan along with the turning over of an electronic text (ASCII-Format) of the eight volumes. Rights for illustrations used will be secured separately from other individual and institutions. Other appropriate color illustrations may also be included in the electronic version. 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 unless authorized by Macmillan. Hany N. Takla, the Society's president, will be in charge of the technical work for this project, in his capacity as member of the foundation's editorial board.

17. The Scriptorium: The Scriptorium, under the new directorship of Dr. Bastiaan van Elderen, has continued to expand its withholding along with its educational and research activities. According to Dr. Van Elderen, 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 above in this Newsletter, he made a very informative presentation at the Conference on July 31, 1998. He also gave a similar presentation on the same topic at St. John Coptic Orthodox Church in Covina, California on Saturday, August 1, 1998 at 8:00 p.m.

18. Study Tour of Egypt: We have received a word from Dr. Van Elderen that he will be directing a *Study Tour of Egypt* during the period Oct 15-30, 1999. This

tour that Witte Travel of Grand Rapids, MI is doing the travel arrangement, will originate from Grand Rapids Kent County International Airport. The trip will include guided visits to important Ancient Egyptian as well as Christian sites. The cost is \$3,769 per person. Special travel arrangements can also be made through Witte Travel. For more information, contact Witte Travel at (800) 469-4883, or Dr. Van Elderen at (616) 957-0876. From the description information received by the Society, this tour promises to be very stimulating.

19. 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:

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 Second St. Shenouda Conference of Coptic Studies (August 13 - 14, 1999 - Los Angeles, California) (1) (by Hany N. Takla)

Introduction: In our quest to build a foundation for Coptic scholarship in Southern California, we began sponsoring conferences to provide such a forum. Judging by the success of the first conference in the summer of 1998, we are encouraged to organize a second one. The format will continue to be modeled after that of the Coptic Congresses, organized by the International Association of Coptic Studies.

Place: The Conference is tentatively scheduled to be held at the campus of the University of California Los Angeles (UCLA). This will be a cooperative effort between the Society (SSACS), the Collegiate Coptic Club of that university (CCC-UCLA), and the university authorities.

Date: Friday and Saturday August 13-14, 1999.

Organizing Committee: Tentatively the Society has selected the following individuals to organize this activity:

Maikel Mankarious
Maged S. A. Mikhail (msmikhail@juno.com)
Nardine Saad

Hany Takla (htakla@stshenouda.com)
Samuel Youssef (syoussef@ucla.edu)

For those interested in helping, please contact any of the people listed above.

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. Slide presentations may be scheduled for a total of 45 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, 1999.

Publication of Proceedings: The papers presented at the Conference will be published in the 6th volume of the Society's bulletin for the year

1999-2000. A final draft of each paper shall be submitted by the presenter no later than October 31, 1999.

The Coptic Midnight Office of the Psalmodia for the Month of Kiahk In light of a Newly Discovered Manuscript in a Private Collection (1)

(by Hany N. Takla)

Introduction: The Coptic Office of the Psalmodia is a collection of Biblical prayers (Odes) with poetic exposition on them (Lobsh), hymns in praise of God (Psali), and hymns in praise of the Holy Virgin Mary and the Saints (Theotokia and Doxology). Its origin is undoubtedly monastic and we primarily owe monasticism for its preservation in the manuscript tradition. In the early years of this century, Ekladios (Claudius) Pasha Labib, made the first publication of this most important work in two different versions. The first in 1908¹ and it included the shorter form of the work, otherwise called the Annual Psalmodia. Three years later in 1911², he published the larger work of the Kiahk Psalmodia, which he edited from several manuscripts in an eclectic fashion. Thus the study of the individual manuscripts would afford us a more accurate picture of the regional traditions as well the evolution of this most important stronghold of Coptic poetry and music.

The manuscript (Ms P) before us provides such a glimpse. It represents a late tradition of Upper Egyptian usage in a presumably parish church setting. Below, an attempt will be made to give brief codicological description of the manuscript, comparison of its contents to those found in the 18th century Vatican Apostolic Library Copt. 36 (V36)³ which is also from Upper Egypt, and the 1911 published edition⁴. This will be followed by some general comments, primarily on what knowledge does Ms P furnish those interested in the study of the Coptic Liturgical system⁵.

Current Usage: This office is currently used in two different settings, Annual and Kiahk. The two are similar in contents and different in order with the Kiahk Office having more season-specific hymns and prayers. The Annual Office consists of introductory prayers followed by the First three Odes listed below with associated prayers following each of them. Then the Commemoration of the Saints is recited followed by Doxologies and then the Fourth Ode. The last part consists of the Psali and the Theotokia associated with that day. There is a set of Psali and Theotokia for each day of the week with the Sunday's being the more prominent in size and melodies. This is concluded with a number of prayers.

The Kiahk Office follows the same order as the Annual one, except for the following:

1. A special Kiahk Ode is recited before the regular ones.
2. A number of Coptic Psalis precedes the Odes and other Arabic hymns follows them.
3. The Day Theotokia also has a new set of Coptic Psalis preceding it and Arabic hymns that follow. Further the Theotokia with their associated Psalis and hymns for Monday through Saturday are divided in three groups of two. Each group is inserted between the four Odes: Monday and Tuesday between 1st and 2nd Odes, Wednesday and Thursday between 2nd and 3rd Odes, and Friday and Saturday between 3rd and 4th Odes.
4. Sunday Theotokia has extra Coptic and Arabic hymns that are recited after each of its sections.

Description of Ms P:

Scribe: Abdel-Massih Matteos Tadros Ibrahim.

Date of Writing: Completed on the 15th of Baramuda 1611 AM (1895 AD).

Call No.: Private

Material: Paper.

Format: Codex.

Size: Approximately 333x236 mm.

Numbering: None.

Colophon: There are four colophons, written in Arabic by the author. The text include the customary expression of humility by the scribe as well as his name and geographical location (Naqadah, situated North of Luxor in Upper Egypt). Translation of the text will be included in an upcoming article.

Corrections: Crossed out phrases or letters in several places. Corrections above words in a smaller hand possibly by author are found.

Structure: Contains 228 folios. Quires with either 16 or 20 pages (4 or 5 double leaves) each.

Binding: Reddish leather binding protects this codex with evidence of two leather straps protruding from each of the front and back covers, used for tying the codex. Both the front and back covers have a series of horizontal and slanted intersecting lines. No clear pattern is apparent. The front cover has several spots of grayish soiled spots as a result of exposure to moisture and dirt. The back cover is in a better shape. The spine is severely damaged and displays a typical stitch binding.

Outline: Size of written area is 267-279 x 165-203 mm, with 10-23 lines. Bilingual sections (Bohairic-Arabic) are in two columns in approximately 4 to 1 ratio. Text in a single column is found in the rubrics or instructions and the Turuhāt. The text is generally divided in paragraphs with the customary extended first line. Initial letters are enlarged. The beginning of major Coptic sections typically has the first line in black, capital letters followed by two

lines in red, regular-size characters. The Turuhāt are always written in a single column with the first two verses in Coptic followed by the entire text in Arabic.

Illumination: There are 15 decorative frames at the top of the page, beginning a major section of the manuscript, as follows:

folio	2r	First Page
	9r	Kiahk Ode
	18r	First Ode
	25v	Monday Theotokia
	33v	Tuesday Theotokia
	41v	Second Ode
	49r	Wednesday Theotokia
	61v	Thursday Theotokia
	74r	Third Ode
	102v	Friday Theotokia
	113v	Saturday Theotokia
	134r	Fourth Ode
	145r	Sunday Theotokia
	201r	Morning Doxologies
	207v	Hymn of the Angels

There are also numerous illuminated capital letters at the beginning of each paragraph especially the Alpha.

Script: Upright vertical strokes, thin style. **Superlineation:** New-style Jinkim. Stroke over sacra nomina at times with one or multiple red blobs. **Punctuation:** Paragraph ending and within paragraph using '·|·' in the Coptic text only in bilingual text.

Marginalia: On occasions the scribe supplemented his text with words or phrases in the margin, usually written in perpendicular to the text.

Sacra Nomina: In the regular tradition of Coptic Manuscripts, there is a number of abbreviations or sacra nomina used in the text and they are as follows:

π̄ōc̄	π̄c̄oic	Lord
π̄x̄c̄	π̄ix̄p̄ictoc	Christ
ih̄c̄	ih̄coyc	Jesus
ε̄θ̄y	ε̄θ̄oγaβ	Holy

ϥ†	ϥⲛⲟⲩ† (sometimes the † is written as a substitute of the vertical stroke in ϥ)	God	ⲁⲗ	ⲁⲗⲗⲏⲗⲟⲩⲓⲁ	Alleluia
ⲥⲱⲣ	ⲥⲱⲧⲏⲣ	Savior	ⲙⲣ	ⲙⲁⲣⲧⲩⲣⲟⲥ	Martyr
ⲡⲁⲣ ^ⲑ	ⲡⲁⲣⲑⲉⲛⲟⲥ	Virgin			

Manuscript Collation:

Legend ⁶:

- C: Colophon
D: Doxology or a hymn in praise of a saint or for a commemoration
G: Gospel Reading.
HA: Hymn in Arabic (Arabic *Madiha*), includes the *tafsir* or explanation
HC: Hymn in Coptic, includes the *tafsir* or explanation
HG: Hymn in Greek, includes the *tafsir* or explanation
L: Lobsh or an exposition of the ode in a hymn form.
O: Ode or Coptic *hoos*
P: Miscellaneous prayers.
PA: Psali Adam, an alphabetical hymn with each verse starting with a different letter of the alphabet, recited on Sundays through Tuesdays.
PB: Psali Batos, an alphabetical hymn with each verse starting with a different letter of the alphabet, recited on Wednesdays through Saturdays.
R: Instructions for the user usually in red.
TA: Tarh Adam or an exposition on a section of the Psalmody.
TB: Tarh Adam or an exposition on a section of the Psalmody.
THA: Theotokia Adam, a hymn in praise of the Holy Virgin Mary, recited on Sundays through Tuesdays.
THB: Theotokia Adam, a hymn in praise of the Holy Virgin Mary, recited on Wednesdays through Saturdays.

Section	Type	Ms P	V36	Edition ⁴
Introduction	P	2r	3r-6r	3-4
Lord Prayer	P	2v		4-5
Prayer of Thanksgiving	P	2v-4v		5-9
Coptic Prayer: ⲧⲱⲟⲩⲛⲟⲩ ⲉⲡⲱⲱⲓ	P	4v-6r	15r-17v	199-204
Prayer for Resurrection: ⲧⲉⲛⲏⲁⲩ	HC	6v-8v	290r-294v	205-210
Ps 50 (ref)	P	8v	-	204
Psali Batos for Vespers: ⲁⲙⲱⲛⲓ ⲧⲏⲣⲱ ⲡⲉⲛ ⲟⲩⲣⲁⲱⲓ	PB	-	12r-14v	14-20
Beginning and instructions for Midnight Prayer	R	8v	-	197
Kiahk Ode	O	9r-14v	17v-26v	211-225
Psali Adam on First Ode: ⲁ ⲡⲟⲥ ⲉⲣⲟⲩⲣⲟ	PA	15r-17r	27r-29v	230-235
Lord Prayer	P	17r	-	-
Colophon 1	C	17r	-	-
Psali Adam Arabic on first Ode in Kiahk	PA	17r	-	241-242
First Ode: ⲧⲟⲧⲉ ⲁⲓⲓⲱⲥ	O	18r-20v	30r-34v	243-249
First Lobsh on First Ode: ⲡⲉⲛ ⲟⲩⲱⲱⲧ	L	20v-21r	34r-34v	249-250
Second Lobsh on First Ode: ⲟⲩⲱⲱⲧ ⲉⲁⲣ	L	21v-22r	35r-35v	251-252

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Tarh Adam on First Ode: πεξε πο̅ς	TA	22r-22v	36r	256-259
Psali Adam on Monday Theotokia: α̅λ̅α̅μ̅ ε̅τι	PA	22v-24v	-	265-269
Psali Adam on Monday Theotokia: α̅ π̅ι̅α̅η̅α̅η̅ω̅ο	PA	-	36v-40r	Annual
Psali Adam on Monday Theotokia: α̅λ̅α̅μ̅ ε̅τι	PA	-	40v-42v	260-265
Psali Adam Arabic on Monday Theotokia	PA	24v-25r	-	272-275
Monday Theotokia: α̅λ̅α̅μ̅ ε̅τι ε̅ϥ̅α̅ζ̅ι	THA	25v-28v	43r-46v	278-286
Psali Arabic Adam	PA	28v-29r	-	270-272
Lobsh Adam for Kiahk: πα̅λ̅α̅ς γ̅αρ	L	29v-30r	46v-48v	286-288
Tarh Adam on Monday Theotokia: α̅λ̅α̅μ̅ π̅ι̅ω̅ο̅ρ̅π̅	TA	30r-30v	48v-49r	292-295
Psali Adam on Tuesday Theotokia: α̅μ̅ο̅ν ω̅α̅ρ̅ο̅η̅	PA	-	49v-51v	Annual
Psali Adam on Tuesday Theotokia: α̅ρ̅ε̅ζ̅ ε̅ροι	PA	-	51v-53v	296-302
Psali Adam on Tuesday Theotokia: α̅ φ̅† ϥ̅ω̅τ̅π̅	PA	30v-32v	-	302-307
Psali Adam Arabic on Tuesday Theotokia	PA	32v-33r	-	315-317
Tuesday Theotokia: π̅ι̅ζ̅λ̅ο̅μ̅ η̅τε	THA	33v-36v	54r-59r	318-327
Psali Adam Arabic on Tuesday Theotokia	PA	37r-37v	-	313-315
Lobsh on Tuesday Theotokia: ε̅ρε α̅ω̅ η̅λ̅α̅ς	L	37v-38r	59r-59v	327-328
Lobsh on Tuesday Theotokia: ε̅ρε α̅ω̅ η̅λ̅α̅ς	L	-	60r-61r	-
Tarh Lobsh: χ̅ε̅μ̅μ̅ο̅μ̅†	TA	38r	-	329-332
Tarh Adam on Tuesday Theotokia: π̅ι̅ζ̅λ̅ο̅μ̅	TA	38v	61r-61v	333-336
Psali Adam on Second Ode: α̅ρ̅ι̅ζ̅μ̅ο̅τ̅ η̅α̅η̅ π̅ε̅η̅η̅η̅β̅	PA	-	62r-64v	-
Psali Adam on Second Ode: α̅η̅η̅α̅ζ̅ω̅ς η̅α̅κ̅ πο̅ς	PA	39r-40v	-	336-341
Psali Adam Arabic on second Ode	PA	40v-41r	-	350-351
Second Ode: ο̅γ̅ω̅η̅ζ̅ ε̅β̅ο̅λ̅	O	41v-43r	65r-67r	354-358
Lobsh on Second Ode: μ̅α̅ρ̅ε̅η̅ο̅γ̅ω̅η̅ζ̅	L	43r-44r	67r-68v	358-361
Tarh Adam on Second Ode: μ̅α̅ρ̅ε̅η̅ε̅ρ̅ψ̅α̅λ̅η̅η̅	TA	44r-44v	69r-69v	368-372
Colophon 2	C	44v	-	-
Psali Batos on Wednesday Theotokia: μ̅α̅ρ̅ο̅γ̅ο̅γ̅η̅ο̅ϥ̅	PB	-	70r-72v	Annual
Psali Batos on Wednesday Theotokia: α̅ι̅ε̅ρ̅ζ̅ε̅λ̅π̅ι̅ς	PB	-	72v-75v	372-378
Psali Batos on Wednesday Theotokia: α̅ρ̅ε̅β̅ι̅ς	PB	45r-47v	-	384-390
Psali Batos Arabic	PB	47v-48v	-	390-393
Wednesday Theotokia: η̅ι̅τ̅α̅γ̅μ̅α̅ τ̅η̅ρ̅ο̅ν	THB	49r-52v	76r-81v	399-406
Psali Batos Arabic	PB	52v-53r	-	410-412
Arabic Theotokia on Wednesday	THB	53r-55r	-	393-398
Lobsh on Wednesday Theotokia: ι̅ε̅ζ̅ε̅κ̅η̅λ̅	L	55v-56r	81v-82v	408-410
Tarh Batos on Wednesday Theotokia: η̅ι̅τ̅α̅γ̅μ̅α̅	TB	56v-57r	82v	417-422
Psali Batos on Thursday Theotokia: λ̅ο̅ι̅π̅ο̅η̅ γ̅αρ	PB	-	83v-85v	Annual
Psali Batos on Thursday Theotokia: α̅ φ̅† ϥ̅α̅ζ̅ι	PB	-	85v-88v	-
Psali Batos on Thursday Theotokia: α̅ πο̅ς φ̅†	PB	57r-59v	-	429-436
Arabic hymn on Thursday Theotokia	HA	59v-61r	-	436-440
Thursday Theotokia: π̅ι̅β̅α̅τ̅ο̅ς	THB	61v-68r	89r-98r	445-460
Arabic Theotokia on Thursday	THB	68v-69v	-	-
Lobsh Batos Annual: φ̅† π̅ι̅α̅τ̅ψ̅η̅α̅ν	L	69v-70v	98r-99v	465-467
Tarh Batos on Thursday Theotokia: μ̅ω̅ι̅ς̅η̅ς̅	TB	70v-71r	99v-100v	476-480
Psali Adam on Third Ode: α̅κ̅ω̅ε̅π̅θ̅ι̅ς̅ η̅ε̅μ̅η̅ι̅	PA	-	101r-103v	-

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Psali Adam on Third Ode: ተሠይኔሙት ስታወቁ	PA	71v-72v	-	481-484
Psali Adam Arabic on Third Ode	PA	72v-73v	-	-
Third Ode: ንጹህነት	O	74r-76r	104r-106v	494-499
Coptic Hymn ጥብቅ	HC	76r-76v	106v-107v	513-515
Psali Adam: ልብህልብ	PA	77r-79r	108r-110v	500-505
Psali Adam Arabic for the 3 youth	PA	79r-80r	-	509-510
Psali Adam Arabic	PA	80r-81r	-	506-508
Doxology for the 3 youth: ጥብቅ ስጋወ	D	81v-82r	111r-112r	515-516
Tarh Batos for the Virgin: ልብህልብ ስታወቁ	TB	82r-82v	119r-119v	517-521
Psali Adam for the Virgin: ልብህልብ ስታወቁ	PA	83r-87r	-	521-532
Psali Batos on Commemoration: ልብህልብ ጥብቅ	PB	87v-91r	-	533-542
Commemoration: ልብህልብ ጥብቅ	HC	91r-97r	112r-119r	543-559
Doxology for the Virgin: ጥብቅ ስጋወ	D	97r-98r	-	566-567
Tarh Batos on Commemoration: ጥብቅ ስጋወ	TA	98r-99r	-	577-579
Psali Batos on Friday Theotokia: ልብህልብ ጥብቅ	PB	-	120v-122r	Annual
Psali Batos on Friday Theotokia: ልብህልብ ጥብቅ	PB	-	122v-123v	602-606
Psali Batos on Friday Theotokia: ልብህልብ ጥብቅ	PB	99v-101v	-	606-613
Psali Batos Arabic on Friday Theotokia	PB	101v-102r	-	-
Friday Theotokia: ጥብቅ ስጋወ	THB	102v-104v	125r-128r	623-628
Hymn Arabic	HA	104v-105v	-	615-617
Hymn Arabic (2)	HA	105v-106v	-	-
Lobsh on Friday Theotokia: ልብህልብ ጥብቅ	L	107r-108r	128r-130r	636-638
Lobsh (2) on Friday Theotokia: ልብህልብ ጥብቅ	L	108r-109v	130r-131r	639-643
Tarh Batos on Friday Theotokia: ጥብቅ ስጋወ	TB	109v-110r	131r-131v	643-644
Psali Batos on Saturday Theotokia: ልብህልብ ጥብቅ	PB	110v-112v	-	652-658
Psali Batos on Saturday Theotokia: ልብህልብ ጥብቅ	PB	-	132v-134r	Annual
Psali Batos on Saturday Theotokia: ልብህልብ ጥብቅ	PB	-	135r-137v	645-651
Psali Batos Arabic on Saturday Theotokia	PB	112v-113r	-	695-697
Saturday Theotokia: ተሠይኔሙት ስታወቁ	THB	113v-115v	138r-138v	677-683
Saturday Theotokia 1: ተሠይኔሙት ስታወቁ	THB	-	138r-138v	32-33
Saturday Theotokia 1 Tafsir1: ጥብቅ ስጋወ	HC	-	138v-139v	33-35
Saturday Theotokia 1 Tafsir2: ተሠይኔሙት ስታወቁ	HC	-	139v-140r	40-42
Saturday Theotokia 1 Tafsir3: ልብህልብ ጥብቅ	HC	-	140r-141r	38-40
Saturday Theotokia 1 Tafsir4: ጥብቅ ስጋወ	HC	-	141r-141v	35-37
Saturday Theotokia 1 Tafsir5 (Arabic) by Abu El-Saad	HA	-	141v	44
Saturday Theotokia 2: ጥብቅ ስጋወ	THB	-	141v-142r	48-49
Saturday Theotokia 2 Tafsir1: ልብህልብ ጥብቅ	HC	-	142r-143r	49-51
Saturday Theotokia 2 Tafsir2: ጥብቅ ስጋወ	HC	-	143r-143v	55-56
Saturday Theotokia 2 Tafsir3: ጥብቅ ስጋወ	HC	-	143v-144r	53-55
Saturday Theotokia 2 Tafsir4: ልብህልብ ጥብቅ	HC	-	144r-144v	51-52
Saturday Theotokia 2 Tafsir5 (Arabic) by Abu El-Saad	HA	-	144v	58
Saturday Theotokia 3: ጥብቅ ስጋወ	THB	-	145r	62-63
Saturday Theotokia 3 Tafsir1: ልብህልብ ጥብቅ	HC	-	145r-145v	63-65(1)
Saturday Theotokia 3 Tafsir2: ጥብቅ ስጋወ	HC	-	146r-146v	69-70(5)

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Saturday Theotokia 3 Tafsir3: γε γαρ ἡθοκ	HC	-	146v-147r	67-69(4)
Saturday Theotokia 3 Tafsir4: ἀλιθός τεοι ἡρικενος	HC	-	147v	65-66(2)
Saturday Theotokia 3 Tafsir5 (Arabic) by Abu El-Saad	HA	-	147v-148r	72
Saturday Theotokia 4: ἡθο γαρ πε πιγενος	THB	-	148r-148v	76-77
Saturday Theotokia 4 Tafsir1: κέ τις οὐμοι ci en	HC	-	148v-149r	77-78
Saturday Theotokia 4 Tafsir2: ἡθο γαρ πε πιγενος	HC	-	149v-150r	82-84
Saturday Theotokia 4 Tafsir3: δεσποτα πιρεφερζεμι	HC	-	150r-150v	80-82
Saturday Theotokia 4 Tafsir4: ἡθο γαρ πε πιγενος	HC	-	147v	78-79
Saturday Theotokia 4 Tafsir5 (Arabic) by Abu El-Saad	HA	-	147v-148r	85
Saturday Theotokia 5: ἀρεωπι ἡουμαρβ†	THB	-	151v	89-90
Saturday Theotokia 5 Tafsir1: ic ρηπε πβ̄ς	HC	-	151v-152v	90-91
Saturday Theotokia 5 Tafsir2: ἀρεωπι παν	HC	-	152v-153r	95-97
Saturday Theotokia 5 Tafsir3: εθβε πεκραν πβ̄ς	HC	-	153r-154r	94-95
Saturday Theotokia 5 Tafsir4: πιφνογi σερωс	HC	-	154r	92
Saturday Theotokia 5 Tafsir5 (Arabic) by Abu El-Saad	HA	-	154r-154v	98-99
Saturday Theotokia 6: †ckyhh θη ετοϋμοϋ†	THB	-	154v-155r	103-104
Saturday Theotokia 6 Tafsir1: сомс оуоρ мајетен	HC	-	155v-156r	104-106
Saturday Theotokia 6 Tafsir2: †ckyhh θi ετοϋμοϋ†	HC	-	156v-157r	110-112
Saturday Theotokia 6 Tafsir3: ζωωυ ἡζε	HC	-	157r-157v	108-110
Saturday Theotokia 6 Tafsir4: ἡλιαβ πεμ	HC	-	157v-158r	106-107
Saturday Theotokia 6 Tafsir5 (Arabic) by Abu El-Saad	HA	-	158r	113
Saturday Theotokia 7: αμοϋ† ἐρο ξε θμαϋ	THB	-	158v	117
Saturday Theotokia 7 Tafsir1: αριζατε πεμμη	HC	-	158v-159v	118-119
Saturday Theotokia 7 Tafsir2: αϋμοϋ† ἐρο	HC	-	159v-160r	123-125
Saturday Theotokia 7 Tafsir3: ηδεос πιβεν	HC	-	160r-160v	121-123
Saturday Theotokia 7 Tafsir4: σεμοϋ† ἐρο ξε θμαϋ	HC	-	160v-161r	119-120
Saturday Theotokia 7 Tafsir5 (Arabic) by Abu El-Saad	HA	-	161r	126
Saturday Theotokia 8: ἀρετενωη† ἐ†μοϋκi	THB	-	161v	131
Saturday Theotokia 8 Tafsir1: καλωс ι†тен sei	HC	-	162r-162v	132-133
Saturday Theotokia 8 Tafsir2: ἀρετενωη† ἐ†μοϋκi	HC	-	162v-163v	137-139
Saturday Theotokia 8 Tafsir3: εεос ὑперкет ἡсωк	HC	-	163v-164r	135-137
Saturday Theotokia 8 Tafsir4: μαρια †μοϋκi ὑμμη	HC	-	164r-164v	133-134
Saturday Theotokia 8 Tafsir5 (Arabic) by Abu El-Saad	HA	-	164v	140-141
Saturday Theotokia 9: ρηπε ic πβ̄ς	THB	-	164v-165r	145
Saturday Theotokia 9 Tafsir1: ic αηατολh	HC	-	165r-166r	145-147
Saturday Theotokia 9 Tafsir2: ρηπε ic πβ̄ς	HC	-	166r-166v	150-151?
Saturday Theotokia 9 Tafsir3: ἡсс πχ̄ς	HC	-	167r-167v	148-149
Saturday Theotokia 9 Tafsir4: ρεπε ic πβ̄ς φ†	HC	-	167v	147-148
Saturday Theotokia 9 Tafsir5 (Arabic) by Abu El-Saad	HA	-	168r-168v	153
Psali Arabic on Saturday Theotokia	PB	115v-117v	-	666-671
Psali Arabic on Saturday Theotokia	PB	-	168r-168v	-
Tarh Batos On Saturday Theotokia: †ατωλεβ	TB	117v-118r	169r-169v	683-687
Psali on Archangel Gabriel: αηαερρηтс ω	PB	118r-120v	-	688-694
Lobsh on Saturday Theotokia: χερε θη εομερ	L	121r-122r	169v-171r	697-700

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Tarh Batos: ἡρε νε ω παρθ	TB	122r-122v	171r-171v	703-704
Psali Batos on second ἡρε for Archangel Gabriel: αμωιμι τηρου δεν ουραυι	PB	122v-124v	-	705-712
Lobsh (2) on Saturday Theotokia: ἡρε εν	L	125r-126r	172r-173v	712-715
Tarh Batos on Second ἡρε: ἡρε πιμωτ	TB	126r-126v	173v-174r	715-716
Psali Batos on ω πενδς: ανοκ θα πιχωβ	PB	126v-129r	174v-177r	717-724
Hymn: ω πενδς ιης πχς φη...	HC	129v-130v	177r-179r	724-728
Tarh Batos: πχς πιλοτος	TB	130v-131r		728-729
Tarh Batos: ἡρε νε ω παρθ πιπαραδισος	TB	-	179r-179v	-
Psali Adam on Fourth Ode: αρψαλιν πος φτ	PA	131v-133r	180r-181v	740-745
Hymn Arabic on Fourth Ode	HA	133r-134r	-	-
Fourth Ode Ps.148: εμου πος δεν πιφνογι	O	134v-135v	182r-186r	746-749
Fourth Ode Ps.149: χω μπος δεν ουχω	O	135v-136r		749-751
Fourth Ode Ps.150: εμου εφτ δεν	O	136v-137r		751-754
Tarh Adam on fourth Ode: σι δεν πετενχιζ	TA	137r-137v	186r-186v	754-755
Colophon 3	C	137v	-	-
Psali Adam on Sunday Theotokia: αμωιμι πιλαος	PA	138r-140r	-	755-762
Psali Adam on Sunday Theotokia: αιναρτ	PA	140r-142r	-	Annual
Psali Adam (2) on Sunday Theotokia: αικωτ	PA	142r-144r	189r-191v	771-774
Arabic Hymn	HA	144r-144v	-	762-763
Sunday Theotokia 1ab: σεμουτ ερο λικεος	THA	145r-146r	192r-193v	790-793
First Tafsir, Coptic: ιςχε <α> φτ ωωρπ ηζανμηνω	HC	146r-147r	194r-195r	793-797
First Tafsir2, Coptic: τδκννη ηλορικη	HC	-	195r-195v	-
First Tafsir3, Coptic: δεν ουαρχη μπτ	HC	-	195v-197r	-
First Tafsir, Arabic	HA	147r-147v	-	797-798
Gospel reading (1) Luke 1:46-50	G	147v	197r-197v	798-799
Sunday Theotokia 2ab: τκνρωτος ετωωζ	THA	148r-148v	197v-198v	799-801
Second Tafsir, Coptic: ω παι υποδογμα	HC	148v-149v	199r-200r	802-804
Second Tafsir2, Coptic: σιςι ητεκδμη	HC	-	200r	-
Second Tafsir3, Coptic: ερτμνιμνι ερο	HC	-	200r-201r	-
Second Tafsir4, Coptic: ιης πχς πεπνογτ	HC	-	201r-201v	-
Second Tafsir, Arabic	HA	149v-150r	-	805-806
Gospel reading (2) Luke 1:51-55	G	150r	201v-202r	806-807
Sunday Theotokia 3ab: πιγλαστηριον	THA	150v	202r-203r	807-809
Third Tafsir, Coptic: αρεωαν μμενι κωτ	HC	151r-151v	203r-204r	809-811
Third Tafsir2, Coptic: χωωτ εχωι πανογτ	HC	-	204r-204v	-
Third Tafsir3, Coptic: μμνσθιριον μπαραδοζον	HC	-	204v-205r	-
Third Tafsir4, Coptic: αμωιμι αναγ	HC	-	205v	-
Third Tafsir, Arabic	HA	151v-152r	-	812-813
Gospel reading (3) Luke 1:68-72	G	152r	205v-206r	813-814
Sunday Theotokia 4ab: ηθο πε πιδταμνος	THA	152r-152v	206v-207r	814-816
Fourth Tafsir, Coptic: μμνιμνι εμαωωογ	HC	153r-153v	207v-208v	817-819
Fourth Tafsir2, Coptic: ριζεν περνογ	HC	-	208v-209r	-
Fourth Tafsir3, Coptic: ωμοιως παρθ	HC	-	209r-210r	-

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Fourth Tafsir4, Coptic: ἡθo πε πισταμνος	HC	-	210r	-
Fourth Tafsir, Arabic	HA	153v-154r	-	820-821
Gospel reading (4) Luke 73-77	G	154r	210v	821-822
Sunday Theotokia 5ab: ἡθo πε τλνχνια	THA	154v-155r	211r-212r	822-424
Fifth Tafsir, Coptic: μιδογμα ἡπαc	HC	155r-156r	212r-213r	825-827
Fifth Tafsir2, Coptic: θεν ονβαλ	HC	-	213v	-
Fifth Tafsir3, Coptic: ic πι φαι ἡcoφoc	HC	-	213v-214v	-
Fifth Tafsir4, Coptic: ἡθo πε τλνχνια	HC	-	214v-215r	-
Fifth Tafsir, Arabic	HA	156r	-	828-829
Gospel reading (5) Luke 1:78-79	G	156r-156v	215r	829-830
Sunday Theotokia 6ab: ἡθo πε τωορη	THA	156v-157r	215v-216v	830-832
Sixth Tafsir, Coptic: ἡλιαβ πιcoφoc	HC	157r-158r	216v-217v	833-834
Sixth Tafsir2, Coptic: ἡερωαν ἡπετονβοι	HC	-	217v-218r	-
Sixth Tafsir3, Coptic: αμωμι μαρον	HC	-	218r-218v	-
Sixth Tafsir4, Coptic: ἡλιαβ πιcoφoc	HC	-	219r	-
Sixth Tafsir, Arabic	HA	158r	-	836-837
Gospel reading (6) Luke 2:29-32	G	158r-158v	219r-219v	837
Sunday Theotokia 7a: χερε νε μαρια	THA	158v	219v-220v	838-839
Tarh Adam on first cemon: cemon ἡρο μαρια	TA	158v-159r	221v-222r	839-840
Psali Adam on second cemon: λ φτ ἡαλιθμοc	PA	159r-161r	-	840-847
Sunday Theotokia: cemon ἡρο Δικεoc	THA	161r-161v	-	852-853
Tarh Adam for the Virgin: ωορηιατ ἡθo μαρια	TA	161v-162r	239r-239v	853-855
Psali Batos on Seventh Tafsir: αμαερρηтс θεν	PB	162r-164r	-	855-861
Seventh Tafsir, Coptic: coλceλ ἡεκκλncia	HC	164v-165r	220v-221v	868-871
Seventh Tafsir, Arabic	HA	165v	-	872-873
Hymn, Coptic ξ ἡcop ἡμνηι τηαδμοу ἡрок πεπνηβ	HC	-	222v-226r	-
Sunday Theotokia: ξ ἡcop ἡμνηι	THA	165v-166r	226v-227r	881-882
Hymn Batos Arabic	HA	166r-167v	-	873-878
Sunday Theotokia: oνoλ ἡτενωω ἡβολ	THA	167v-169r	227r-229v	882-887
Hymn Arabic for the Virgin on χερε μαρια	HA	169r-169v	-	878-881
Hymn Rumi (Greek) for the Virgin: χερε νε	HG	170r-171v	229v-231r	887-892
Hymn Arabic on χερε μαρια	HA	172r-173v	-	911-915
Hymn Arabic (2) on χερε μαρια	HA	173v-174v	-	908-911
Hymn Arabic (2) on χερε μαρια	HA	174v-176r	-	-
Tarh Adam after ξ ἡcop ἡμνηι: αμωμι πιπιστοc	TA	176r-177r	-	893-895
Hymn Coptic on the Virgin: cωτεμ ω παμερηατ	HC	177r-179r	231v-234r	902-908
Hymn Arabic after ραωι μαρια	HA	179v-180r	-	900-902
Sunday Theotokia: ανμοуτ ἡρο	THA	180r	234v-235r	923
Hymn Arabic after ανμοуτ	HA	180v-182r	-	918-922
Hymn Arabic (2) after ανμοуτ	HA	182r-183r	-	915-918
Tarh Adam: παλac γαρ	TA	183r-183v	-	924-925
Psali Adam on τeoi ἡρyκαnoc: αμαρωc θεν	PA	183v-185r	187r-188v	925-930
Hymn Arabic for the Virgin on τeoi ἡρyκαnoc	HA	185r-185v	-	930-932
Tarh Adam on τeoi ἡρyκαnoc: χερε νε μαρια	TA	-	235r-236r	-

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Sunday Theotokia: $\tau\epsilon\omicron\iota\ \eta\zeta\chi\kappa\alpha\omicron\varsigma$	THA	186r-189v	236r-239r, 239v-241r	932-939
Sunday Theotokia: $\mu\mu\ \pi\epsilon\theta\eta\alpha\upsilon\varsigma\alpha\chi\iota$	THA	188v-189v	241r-243	940-943
Dox Adam for Resurrection $\mu\mu\ \gamma\alpha\rho\ \theta\upsilon\epsilon\eta\ \mu\iota\eta\omicron\upsilon\tau$	THA	189v-190v	295r-295v	-
Tarh Adam: $\alpha\epsilon\mu\omicron\upsilon\tau\ \eta\zeta\epsilon\ \pi\omicron\varsigma$	TA	190v-191r	243v-244v	943-947
Psalm Adam on $\mu\epsilon\kappa\eta\alpha\iota\ \omega\ \pi\alpha\delta\omicron\varsigma\ \alpha\iota\tau\iota\mu\iota\ \epsilon\chi\epsilon\eta$	PA	191r-194v	244v-247r	947-953
Prayer: $\mu\epsilon\kappa\eta\alpha\iota\ \omega\ \pi\alpha\eta\omicron\upsilon\tau$ (ref)	P	194v	see below	see below
Tarh Batos on $\mu\epsilon\kappa\eta\alpha\iota\ \omega\ \pi\alpha\eta\omicron\upsilon\tau\ \mu\epsilon\kappa\eta\alpha\iota\ \omega$	TB	194v-196r	249v-251r	964-968
Rubric: recite the hymn of the angels	P	196r	-	968
Tarh Batos: $\omicron\gamma\omega\upsilon\tau\ \theta\upsilon\epsilon\eta\ \mu\eta\ \epsilon\tau\delta\omicron\varsigma\iota$	TB	196r-197r	-	968-971
Rubric: Recite creed	P	197r	see below	971
Arabic Prayer	P	197r-197v	-	971-972
Rubric: recite 41 $\kappa\epsilon$	P	197v	254r-254v	972
Prayer: $\alpha\mu\omega\mu\iota\ \mu\alpha\rho\epsilon\eta\omicron\upsilon\omega\omega\tau$	P	198r-198v	-	-
Pauline: $\tau\tau\zeta\omicron\ \epsilon\rho\omega\tau\epsilon\eta$	P	198v-199r	-	-
Psalms 50: $\mu\alpha\iota\ \mu\eta\iota\ \phi\tau$	P	199v-200v	8v-10v	9-13
Introduction to Morning Prayer: $\mu\iota\zeta\chi\mu\omicron\varsigma\ \eta\tau\epsilon$	P	200v	-	-
Morning Doxologies: $\tau\epsilon\eta\omicron\upsilon\omega\omega\tau\ \mu\phi\iota\omega\tau$	D	201r-206r	255r-264v	Annual
Prayer: $\mu\epsilon\kappa\eta\alpha\iota\ \omega\ \pi\alpha\eta\omicron\upsilon\tau$	P	206r-207r	247v-249r	961-964
Hymn of the Angels: $\mu\alpha\rho\epsilon\eta\zeta\omega\varsigma\ \mu\epsilon\mu\ \mu\iota\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$	P	207v-209v	265r-266v	Annual
Prayer: $\alpha\rho\iota\kappa\alpha\tau\alpha\zeta\iota\omicron\eta\ \pi\delta\varsigma$	P	-	266v-268r	Annual
Prayer: $\alpha\gamma\iota\omicron\varsigma\ \omicron\ \theta\epsilon\omicron\varsigma$	P	-	268r-269v	Annual
Rubric: recite the Lord's Prayer	P	210r	-	Annual
Prayer: $\chi\epsilon\rho\epsilon\ \tau\epsilon\eta\tau\zeta\omicron\ \epsilon\rho\omicron$	P	210r	269v-270v	Annual
Rubric: Doxologies recited during Kiahk at Evening Raising of Incense and Morning before Gospel Reading	R	-	271r	-
Doxology for the Virgin: $\epsilon\rho\epsilon\ \eta\varsigma\omicron\lambda\varsigma\epsilon\lambda\ \eta\tau\pi\alpha\rho\theta$	D	-	271r-272v	566-567
Doxology for the Virgin: $\kappa\epsilon\gamma\alpha\rho\ \alpha\iota\omega\alpha\eta\varsigma\alpha\chi\iota\ \epsilon\theta\eta\eta\tau$	D	-	272v-274r	563-565
Doxology for Arch. Gabriel: $\mu\iota\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma\ \epsilon\theta\gamma\ \gamma\alpha\beta\rho\eta\lambda$	D	-	274r-275r	-
Doxology for Arch. Gabriel: $\gamma\alpha\beta\rho\eta\lambda\ \mu\iota\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$	D	-	275r-276v	568-570
Doxology for Kiahk: $\theta\upsilon\epsilon\eta\ \mu\iota\alpha\delta\omicron\tau\ \lambda\epsilon$	D	-	276v-278r	570-572
Doxology for Kiahk: $\epsilon\tau\alpha\ \mu\iota\omega\pi\ \iota\ \epsilon\zeta\alpha\chi\alpha\rho\iota\alpha\varsigma$	D	-	278v-279v	572-575
Doxology for Kiahk: $\chi\epsilon\rho\epsilon\ \mu\epsilon\ \omega\ \tau\pi\alpha\rho\theta\epsilon\eta\omicron\varsigma$	D	-	279v-280v	-
Doxology for Kiahk: $\epsilon\mu\mu\pi\omega\alpha\ \gamma\alpha\rho\ \theta\upsilon\epsilon\eta\ \omicron\gamma\mu\epsilon\theta\mu\eta\iota$	D	-	281r-285r	Annual
Doxology for Lent: $\tau\eta\eta\eta\varsigma\tau\iota\alpha\ \mu\epsilon\mu\ \mu\iota\omega\lambda\eta\lambda$	D	-	285v-286r	Annual
Doxology for Lent: $\mu\mu\alpha\iota\rho\omega\mu\iota\ \eta\lambda\gamma\alpha\theta\omicron\varsigma$	D	-	286v-287v	Annual
Doxology for Lent: $\mu\epsilon\kappa\eta\alpha\iota\ \omega\ \pi\alpha\delta\varsigma\ \tau\pi\alpha\zeta\omega\varsigma$	D	-	287v-289v	Annual
Psalm Adam for Resurrection: $\iota\varsigma\chi\epsilon\eta\ \chi\omega\omicron\upsilon\tau\ \omega\alpha\ \chi\omega\omicron\upsilon\tau$	PA	-	296r-299v	-
Doxology for Resurrection: $\tau\omicron\tau\epsilon\ \rho\omega\eta\ \alpha\epsilon\mu\omicron\zeta$	D	-	299v-301r	Annual
Doxology for Ascension: $\mu\epsilon\eta\epsilon\eta\varsigma\alpha\ \mu\ \eta\epsilon\zeta\omicron\omicron\upsilon\tau$	D	-	301r-301v	Annual
Doxology for the Virgin: $\epsilon\rho\epsilon\ \eta\varsigma\omicron\lambda\varsigma\epsilon\lambda$	D	210v	302r-303r	Annual
Doxology for the Virgin: $\omega\omicron\gamma\mu\iota\alpha\tau\ \eta\theta\omicron\ \mu\alpha\rho\iota\alpha$	D	211r-211v	303r-304r	Annual
Doxology for the Virgin: $\tau\epsilon\mu\epsilon\tau\mu\iota\omega\tau$	D	211v-212r	304r-304v	Annual
Doxology for Arch. Michael: $\mu\iota\chi\alpha\eta\lambda\ \mu\iota\alpha\rho\chi\omega\eta$	D	212r-212v	305r-305v	Annual

Doxology for Arch. Gabriel ΓΑΒΡΙΗΛ ΠΙΑΓΓΕΛΟΣ	D	212v-213r	306r-306v	Annual
Doxology for Arch. Michael & Gabriel ΜΙΧΑΗΛ (No Arabic)	D	213r	-	Annual
Doxology for Arch. Raphael ΓΕΝΕΑ ΝΙΒΕΝ	D	213r-213v	306v-307v	Annual
Doxology for Arch. Suriel ΜΑΡΕΘΟΥΩΥΤ ὡφίωτ	D	214r	307v-308r	Annual
Doxology for the 4 Incorporeal beings: ΠΙΛ ἡζωον	D	214r-214v	308r-309r	Annual
Doxology for the 4 Incorporeal beings: ΤΟΤΕ ΡΩΙ	D	-	309r-310r	Annual
Doxology for the 24 priests: ΟΥΝΙΟΥΤ ΓΑΡ	D	214v-215r	310v-311r	Annual
Doxology for the Angels: Ζ ἡΑΡΧΗΑΓΓΕΛΟΣ	D	215r-216r	311v-312v	Annual
Doxology for John the Baptist: ὡΠΕ ΟΥΟΝ ΤΩΝΗ	D	216r-216v	313r-313v	Annual
Doxology for John the Baptist: ΑΓΕΡΜΕΘΕ ἡΧΕ	D	216v	313v-314r	Annual
Dox. for the Blessed Children: ΑΙΝΑΥ ΕΘΑΓΓΕΛΟΣ	D	217r	314r-315r	Annual
Doxology for the Apostles: ΠΙΩΟΡΠ ΘΕΝ	D	217r-217v	315r-315v	Annual
Doxology for Arch. Stephen: ΦΗ ΕΤΤΑΙΝΟΥΤ	D	217v-218r	315v-316r	Annual
Doxology for St. George: Ζ ἡΡΟΜΠΙ	D	218r-218v	316v-317r	Annual
Doxology for prince Theodore: Α ΠΕΝΟΣ ΙΗΣ ΠΥΣ	D	218v	317r-317v	Annual
Doxology for St. Mercurious: ΦΥΛΟΠΑΤΗΡ	D	219r-219v	318r-319r	Annual
Doxology for St. Antony: ΒΩΛ ΕΒΟΛ	D	219v-220r	324v-325v	Annual
Doxology for St. Paul: ΠΕΝΙΩΤ ΕΘΥ ΑΒΒΑ ΠΑΥΛΗ	D	220v-221r	325v-226v	Annual
Doxology for all Saints: ΘΜΗ ΝΙΒΕΝ	D	221r	338r-338v	Annual
Doxology for St. Mark: ΜΑΡΚΟΣ ΠΙΑΠΟΤΟΛΟΣ	D	221r-221v	339r-339v	Annual
Doxology for Patr. Severus: ΠΙΚΕΒΕΡΝΙΤΗΣ	D	221v-222r	341r-342r	Annual
Doxology for the Patriarch: ΑΚΒΙ ΤΥΧΑΡΙΣ	D	222r-222v	340r-340v	Annual
Concluding Doxology for the Virgin: ΩΩΠΙ ἡΘΟ	D	223r	-	Annual
Intro to the Creed: ΤΕΝΘΙΣΙ	P	223r-223v	251v-252r	Annual
Creed: ΤΕΝΝΑΖΤ ΕΟΥΝΟΥΤ ἡΟΥΩΤ	P	223v-224v	252r-254r	Annual
Prayer: ΧΟΥΑΒ ΧΟΥΑΒ ΧΟΥΑΒ	P	224v-225r	-	-
Colophon 4	C	225r	-	-

Comments:

1. The title for the Kiahk Ode in Ms P, shows that it is not always exclusive for Kiahk-use.
2. In Ms P and V36, only the Coptic text has punctuation within the text when occurring by itself or in parallel with an Arabic translation. This is a clear indication that the Coptic was the only one recited while the Arabic was there for reference only. Only the Arabic was recited when it was written in a single column.
3. The Coptic and Arabic Psalis preceding the day Theotokia in Ms P agreed with one of the Psalis in the printed edition while those of V36, which were only Coptic, agreed with a different one from that edition. Further, V36 always included the Psali found in the printed edition of the Annual Psalmodia except for Sunday.
4. The Coptic Psalis preceding the Odes in Ms P was in agreement with one of those in the printed edition. The Arabic ones only agreed with that of the 1st and 2nd Odes. V36 on the other hand showed agreement with the printed edition only in the 1st and 4th Odes Coptic Psalis. No Arabic ones are found in V36.
5. V36 had four Coptic and one Arabic *Tafsir* following each section of the Saturday Theotokia, which are not found in Ms P. The printed edition, however, agreed with V36 in having these hymns except there were two more

Coptic and five more Arabic ones included and they were placed in the Vespers section of the edition. Both V36 and Ms P had that Theotokia between the 3rd and 4th Ode and neither of them had a separate Vespers section or even alluded to the existence of one.

6. All Turuhats were in agreement among the two manuscripts with the printed edition with the exception of one on the Commemoration which was not found in V36. Both manuscripts consistently had these texts in single columns with the first two verses in Coptic and then the entire text in Arabic. The printed edition mostly included complete texts of both in parallel. This pattern is included in other hymns surviving in later liturgical manuscripts. It indicates a practice of singing the Coptic verses and then reading the Arabic without a tune.
7. The arrangement for Sunday in Ms P is substantially the same as that found in the printed edition. The case is different with respect to V36 which does not include any of the Arabic hymns and it has typically three extra Coptic *tafsir* on the first seven sections of the Theotokia.
8. Both Ms P and V36 include a full set of morning prayers⁸ at the end, agreeing with the edition of the Annual rather than the Kiahk Psalmodia. This is indicative of the practice of having the Morning prayers directly following those of Midnight in one continuous office.

9. At the conclusion of Ms P there is an expanded section of Doxologies for Evening and Morning Raising of Incense services, as noted in the rubric. In the printed edition only specific Kiahk doxologies are included. These are placed after the Commemoration, matching the order of their recitation in the current practice. It is then very plausible to assume that the doxologies were not part of the original canon of the Midnight Psalmodia!
10. The doxologies of V36 add the doxologies of Lent, Resurrection and Ascension, leading one to believe that this arrangement may have been used at least during Lent. Further collation is needed before a more firm conclusion is put forth.
11. The Doxology of the Apostles in both manuscripts is *πρωτοπ θεη* only. The printed edition of the Annual Psalmodia includes a second one which is not found in any known manuscript⁷.
12. The placement of the Doxology of St. Mark near the conclusion of Ms P is in agreement with Mr. Sorial's article on the Annual Psalmodia.
13. V36 contains more doxologies which are not listed in the collation because of space restrictions.
14. Ms P has very interesting variant readings in the Coptic text. Such readings may provide Coptic linguists with good data for studying the dialect of that region.

End Notes:

- * I am very grateful for Mr. Ehab Maximous, an Associate Member of the Society, for bringing this manuscript to my attention and to the family of his fiancée, the manuscript owner, who allowed me to study it. The manuscript is preserved now in the Orange County area of Southern California.
- 1 Labib, E. *pjwm nte]' al mwdia eyu nte]rompi mvr/] etauyasc nje nenio] n]ekkl /cia nremn, /mi.* Cairo 1908. Contains the Coptic and Arabic text of the Coptic Annual Psalmodia.
 - 2 Labib, E. *pjwm nte]' al mwdia eyu nte piabot , oiak mvr/] etauyasc nje nenio] n]ekkl /cia nremn, /mi.* Cairo 1911. Contains the Coptic and Arabic text of the Coptic Kiahk Psalmodia.
 - 3 V36 is a paper manuscript dated 1709 AD, 396 folios, 21.5 x 15.7 cm, 19 lines. For a fuller description consult Hebbelynck, A. and A. van Lantschoot, *Codices Coptici Vaticani Barberiniani Borgiani Rossiani*. Tomus I. Vatican, 1937, pp. 142-170.

- 4 The printed edition used in the collation is the Fourth Printing of the edition in note 1, dated 1992.
- 5 For a selected bibliography on Coptic Liturgical studies, consult Takla, H. Coptic Liturgy, Past, Present, and Future. In *Bulletin of Saint Shenouda the Archimandrite Coptic Society* (BSSACS), 4, 1997-8, 43-62.
- 6 For more detailed discussion of these terms consult Sorial, S. Coptic Psalmody, Annual - TCC vol. CR2. In BSSACS, 4, 1997-8, 67-79.
- 7 Consult Mr. Sorial's work for further discussion of this doxology.
- 8 The Morning Section part is very similar to the Münster Ms previously discussed in prior editions of this Newsletter (Vol 3-1, 1996, 11-12; 4[1], 3, 1998, 9-12).

In Memorium

Professor Hans Quecke* (1928 - 1998)

(by Dr. Youhanna N. Youssef)

Professor Hans Quecke was born on July 31st, 1928, in Duisburg (Germany). He studied theology in Berlin and entered the order of Jesuits in 1948. For his thesis, he studied the Coptic prayers before the Holy Mass i.e. Tasbeha and hence he published several Sahidic Manuscripts, dealing with this subject.

His main interest was the Coptic Liturgy and the Bible hence he published the Gospels of Matthew, Mark, Luke and John according to the earliest manuscripts in addition to several fragments of psalms. His study on the Coptic Horologion will remain a great reference on this subject.

We owe to him also the Coptic Bibliography published in *Orientalia* where he was editor of the Coptic Section for more than several years.

He taught in the Pontifical Institute of Biblical Studies in Rome.

With his departure, we witness the disappearance of another pillar of Coptic Liturgical studies (after the death of Professor Coquin -Last year). We hope

that one of the Copts will pursue studies in this field.

Professor Torgny Säve-Söderbergh

(1915 - 1998)

(Extracted from the website of the Egypt Exploration Society by Dr. Youhanna N. Youssef)

Professor Torgny Säve-Söderbergh passed away quietly during the night of May 21, 1998. He was 83 years old. Though retired in 1980, he remained an active part of the life of the Department of Egyptology at Uppsala University in Sweden. He continued to both influence and take interest in those students who came after his own tenure. His scholarly production was ongoing, and a final article dealing with an expedition to Turkey in the late 30s, will appear in the fall. In spite of his own personal difficulties, he remained a supportive mentor and caring friend. His passing is a personal as well as a professional loss.

He was also a great Coptologist, he studied the Nag Hammadi codices and published several books and articles dealing with Coptology.

News

(by Hany N. Takla)

1. Coptic Computer CD: The first Coptic Language CD, Coptic CD Vol. I is still available. 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 6,000 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. 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

All orders should be sent directly to the Society by e-mail through our website or by mail to the regular Society's Address. First time individual orders are required to submit payment before shipment.

2. Writings of H.H. Pope Shenouda III and the English Bible Computer CD: Coptic Orthodox Electronic Publishing - Australia (COEPA), has published a computer CD for which they designated the Society to handle the distribution of it in the United States except within the Southern States Diocese which is handling its own distribution. 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. The third includes an album of photos of the Papal visit to Australia, along with various video clips of that visit.

3. 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.

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

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 1999.

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 vol. 4 is \$20 and can be ordered directly from the author at the following address:

Mr. Monir B. Raphael
850 W Eastwood #1509
Chicago, IL 60640

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)).

5. Bulletin of the Society: The fourth volume of the Annual Bulletin of the Society is still available. It includes the proceedings of the last Coptic Symposium held at Los Angeles. Copies were sent to dues-paying members and subscribers. The price for this volume for non-members is \$5.00. Extra copies for members can be purchased at \$4.00 each. 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.

6. 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 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. So far the site averages a total of about 4,000 hits per month

7. 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). He has informed us that the final IRS approval has been obtained and they are in the process of sending the formal membership invitation letters. They are also working on securing rights for very important publications to make it available to the members when they join. Our Society is continuing to work 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, suggestions, and lifetime membership information 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

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

8. Newly Restored Wall Paintings in the St. Antony Monastery, Egypt: The ancient church of St. Antony in St. Antony Monastery in Egypt has been the subject of extensive restoration work for the past few years. What has been discovered is the most beautiful Coptic sacred Art examples found in Egypt so far. The American Research Center in Egypt (ARCE) is sponsoring the work. Mr. Terry Walz, the Executive Director of ARCE is scheduled to give two slide presentations on the work progress. On January 8, 1999 at 7:30 p.m., the presentation will be at Holy Virgin Mary Coptic Orthodox Church in Los Angeles. The Second will be on January 10, 1999 at 2:30 p.m., at Southern California College in Costa Mesa, Orange County.

9. Coptic Book Library: The Library is still growing with the addition of several more volumes. The most notable of the new acquisitions are: Armanios, F. *Egypt for which Egyptians? Copts and the Egyptian Nationalist Movement, 1882-1919* (MA Thesis 1998); Bauer, D.R. *Biblical Resources for Ministry: A Bibliography of Works in Biblical Studies*; Butler, A. *Arabic Conquest of Egypt and the Last Thirty Years of Roman Dominion* (Reprint-1998); Conybeare, F.C. *Grammar of Septuagint Greek* (Updated 1995); Depuydt, L.W., *The Historical Study and Catalogue Raisonnee of the Coptic Collection in the Pierpont Morgan Library (I-V)* (Diss. 1990); Foat, M.E. *I Myself Have Seen: The Representation of Humanity in the Writings of Apa Shenoute of Atripe* (Diss. 1996); Hanhart, *Septuaginta V.VIII,3 Esther*; Hanhart, *Septuaginta V.VIII,4 Judith*; Hanhart, *Septuaginta V.XII,1 Sapientia Salomonis*; Hanhart, *Septuaginta V.VIII,5 Tobit*; Krawiec, R.S. *Women's Life in Shenute's White Monastery: A Study in Late Antique Egyptian Monasteries* (Diss. 1996); Krause, M. & S. Schaten *Themelia - Spatantike und Koptologische Studien Peter Grossmann zum 65 Geburtstag*; MacCoull, L.S.B. *Greek and Coptic Papyri in the Freer Gallery of Art* (Diss. 1977); Moussa, M. *Abba Moses of Abydos* (MA Thesis 1998); Muraoka, T. *Hebrew/Aramaic Index to the Septuagint*; Olofsson, S. *God Is My Rock: A Study of Translation Technique and Theological Exegesis in the Septuagint*; Steenken, J.G., *The Holy and*

Sociopolitical Character of Early Coptic Monasticism (Diss. 1987); Tattam, *Prophetae Maiores - in Dialecto Linguae Aegyptiacae Memphitica seu Coptica*, 2 vol. (Reprint-1989); Wevers, *Notes on Greek Text of Deuteronomy*; Wevers, *Notes on Greek Text of Exodus*; Wevers, *Notes on Greek Text of Leviticus*; Wevers, *Septuaginta V.II,2 Leviticus*; Wevers *Septuaginta V.III,1 Numeri*; Ziegler, *Septuaginta V.XIV Isaias*; Ziegler, *Septuaginta V.XV Jeremias, Baruch*, ...

10. Coptic Classes: The last session of the introductory Bohairic Grammar has been concluded. There is no plans for another session before January 1999. The advanced translation seminar, being conducted at the Center, has moved to Wednesday evenings from 7:00-8:00 p.m. It deals with a Bohairic text, attributed to St. Cyril of Alexandria, concerning the Three Saintly Youth as well as a study of the Bohairic version of the Book of Genesis. The plan to conduct a series of 2-hour seminars to train students on how to conduct research using primary sources like manuscripts is underway. Mr. Hany N. Takla, the Society's president, is the instructor for the above courses and seminars. Mr. Maged S. Mikhail will be assisting in the preparation and instruction of these manuscripts seminars.

11. The Seventh Congress for Coptic Studies: We have received word that the upcoming Coptic Studies congress will be held at Leiden University, the Netherlands. It is scheduled to start on August 27 and continue until September 2 in the year 2000. From our prior experience with the Dutch scholars in Coptic Studies, we are greatly heartened by the Congress being held there. This being the premier event in Coptic Studies, we encourage all of our members to attend and participate if possible. Less than two years is left, so we all need to prepare to be able to contribute positively to the proceedings of this prestigious event. Those interested in presenting papers there, are encouraged to contact the Society for coordination of topics and resources.

12. The Electronic Edition of the Coptic Encyclopedia: The copyright agreement between the St. Mark Foundation and Macmillan Publishing Company to produce an electronic version (CD-ROM) of the Coptic Encyclopedia is completed. The agreement

includes the royalties set by Macmillan along with the turning over of an electronic text (ASCII-Format) of the eight volumes. Rights for illustrations used will be secured separately from other individual and institutions. Other appropriate color illustrations may also be included in the electronic version. According to Dr. Fawzy Estafanous, the organization's founder, this edition will be an electronic version of the original printed edition, with the exception of including short annotations on articles that are being disputed by Coptic Church authorities and corrections of obvious errors. These extra items will be included in a separate volume and electronically link to the articles they pertain to. Each annotation will include the name of the presenter. In other words, the original text will not be altered unless authorized by Macmillan. Hany N. Takla, the Society's president, will be in charge of this project, in his capacity as member of the foundation's executive board.

13. The Scriptorium: The Scriptorium, under the new directorship of Dr. Bastiaan van Elderen, has continued to expand its withholdings along with its educational and research activities. According to Dr. Van Elderen, the third excavation season at the ancient site of monastery of St. John the Little (Kolobos) in the Wadi 'n Natrun area will begin in February 1999. Dr. Tim Vivian of Bakersfield, California will be a returning participant in this season.

14. Study Tour of Egypt: We have received a word from Dr. Van Elderen that he will be directing a *Study Tour of Egypt* during the period Oct 15-30, 1999. This tour that Witte Travel of Grand Rapids, MI is doing the travel arrangement, will originate from Grand Rapids Kent County International Airport. The trip will include guided visits to important Ancient Egyptian as well as Christian sites. The cost is \$3,769 per person. Special travel arrangements can also be made through Witte Travel. For more information, contact Witte Travel at (800) 469-4883, or Dr. Van Elderen at (616) 957-0876.



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The Second St. Shenouda Conference of Coptic Studies (August 13 - 14, 1999 - Los Angeles, California) (2)

(by Hany N. Takla)

Introduction: The planning is continuing for our next conference of Coptic Studies. The format will continue to be modeled after that of the Coptic Congresses, organized by the International Association of Coptic Studies.

Place: The Conference is tentatively scheduled to be held at the campus of the University of California Los Angeles (UCLA). This will be a cooperative effort between the Society (SSACS), the Collegiate Coptic Club of that university (CCC-UCLA), and the university authorities.

Date: Friday and Saturday August 13-14, 1999.

Organizing Committee: Tentatively the Society has selected the following individuals to organize this activity:

Maikel Mankarious	
Maged S. A.	Mikhail
(msmikhail@juno.com)	
Nardine Saad	
Hany	Takla
(htakla@stshenouda.com)	
Samuel	Youssef
(syoussef@ucla.edu)	

For those interested in helping, please contact any of the people listed above.

Participants: The following persons are scheduled to participate, thus far:

Dr. Bastiaan Van Elderen (Michigan)
 Mr. Joseph Fahim (Huntington Bch, CA)
 Mr. Maged S. A. Mikhail (Anaheim, CA)
 Prof. Dr. Paul van Moorsel (Leiden, Holland)
 Dr. Saad M. Saad (RPV, CA)
 Mr. Shereif Sourial (Los Angeles, CA)
 Mr. Hany N. Takla (Los Angeles, CA)
 Rev. Dr. Tim Vivian (Bakersfield, CA)
 Mr. Ramses Wassif (San Gabriel, CA)
 Mr. Samuel Youssef (Los Angeles, CA)
 Dr. Youhanna N. Youssef (Australia)

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. Slide presentations may be scheduled for a total of 45 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, 1999.

Publication of Proceedings: The papers presented at the Conference will be published in the 6th volume of the Society's Bulletin for the year 1999-2000. A final draft of each paper shall be submitted by the presenter no later than October 31, 1999.

The Coptic Midnight Office of the Psalmody for the Month of Kiahk In light of a Newly Discovered Manuscript in a Private Collection (2)

(by Hany N. Takla)

Introduction: In the last issue of this Newsletter, I introduced this private manuscript of the Kiahk Psalmody. In this issue I will give a translation of the colophons as well as pictures of the decorative frames adorning the manuscript. '|' indicates a line break.

Colophons:

1. *f.17r:* O Lord forgive the caretaker and pardon the reader and give understanding | to the listener and have mercy upon the scribe, I the wretched Abdel Masih | Amen Kyrie Eleison | Kyrie Eleison | Amen.
2. *f.44v:* O Lord forgive the caretaker and pardon the reader and give understanding to the listener and have mercy upon | the scribe, I the wretched Abdel Masih | Amen Alleluia Kyrie Eleison | Amen Kyrie Eleison | Amen.
3. *f.137v, 2-line colophon indicating the name and geographical location of the scribe which is also listed in the last colophon.*
4. *f.225r:* And the completion of this holy psalmody was on the blessed Monday corresponding to the 15th | of the month of Baramouda, (the) year one thousand six-

hundred and eleven for the pure martyrs and the happy pure ones | May God benefit us by the acceptance of their prayers and their accepted petitions unto Him at every time and the praise to God be forever Amen.

And the scribe, the caring for the writing of this holy psalmody, the poor, the lowly, the despised, | the subservient, the insulted who does not deserve to have his name mentioned among the people for the sake of the abundance | of his sins and many faults which accumulated and amassed and was elevated above his head | which its number is countless like the stars which are contained in the heaven and like the sand which is (on) the shore | of the sea. And he is called by name, not by deed, Abdel Masih Matteos Tadros Ibrahim from the region of | Naqadah. So he asks and pleads and makes Metanoia at the feet of every one who reads in this | psalmody so that he would ask Christ our God for the forgiveness of his sins and faults. And he who finds an error and corrects it, Christ, our God shall correct his affair and whoever say something, may he get multiples and the praise (to God forever...)

Illumination: The following are the decorative frames adorning the manuscript:



folio 2r First Page



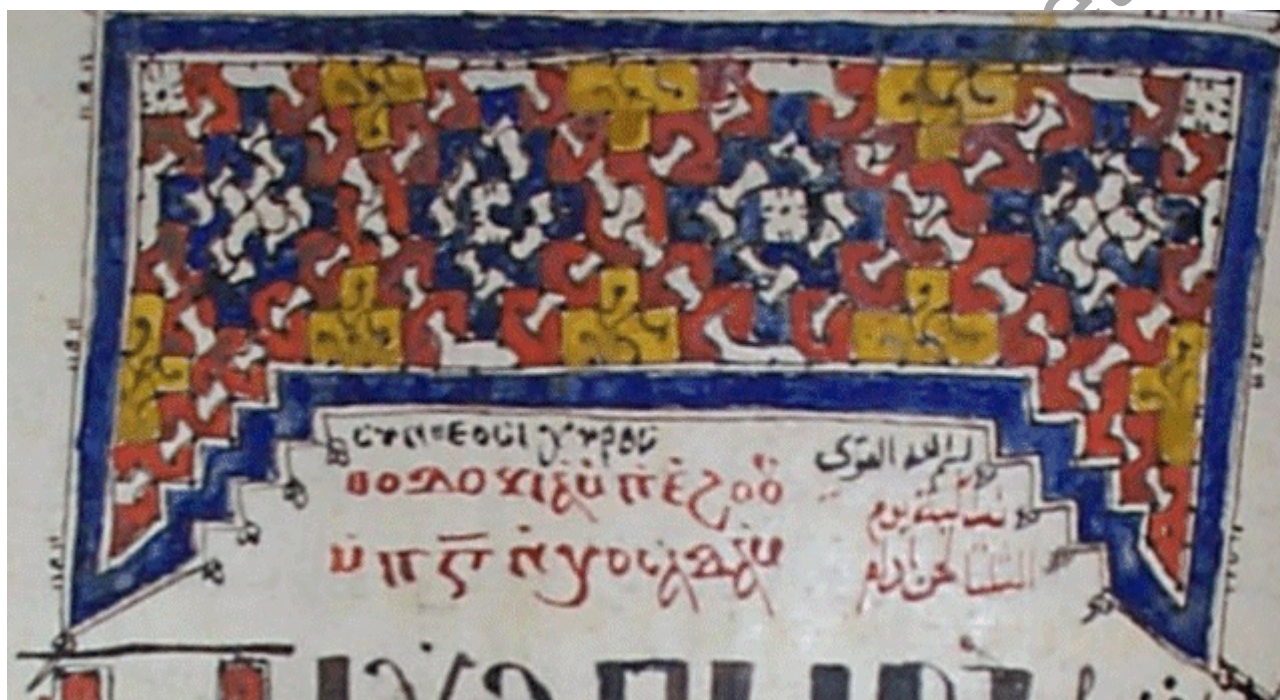
folio 9r Kiahk Ode



folio 18r First Ode



folio 25v Monday Theotokia



folio 33v Tuesday Theotokia



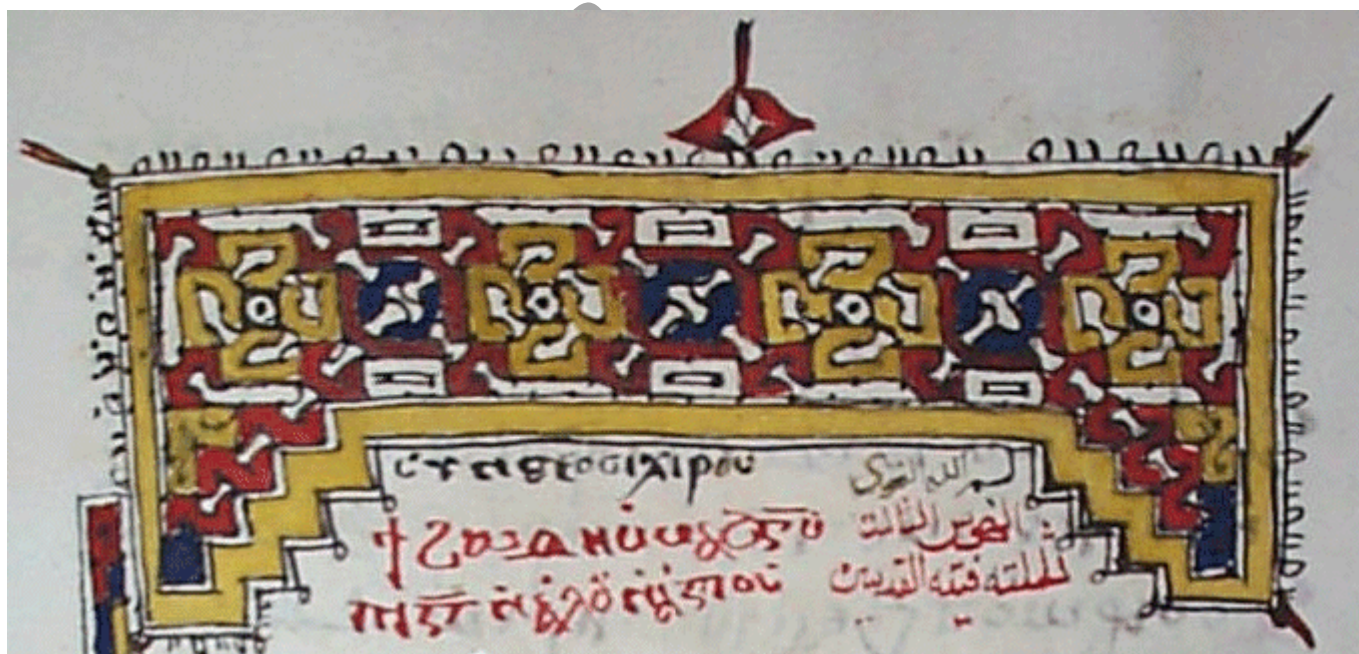
folio 41v Second Ode



folio 49r Wednesday Theotokia



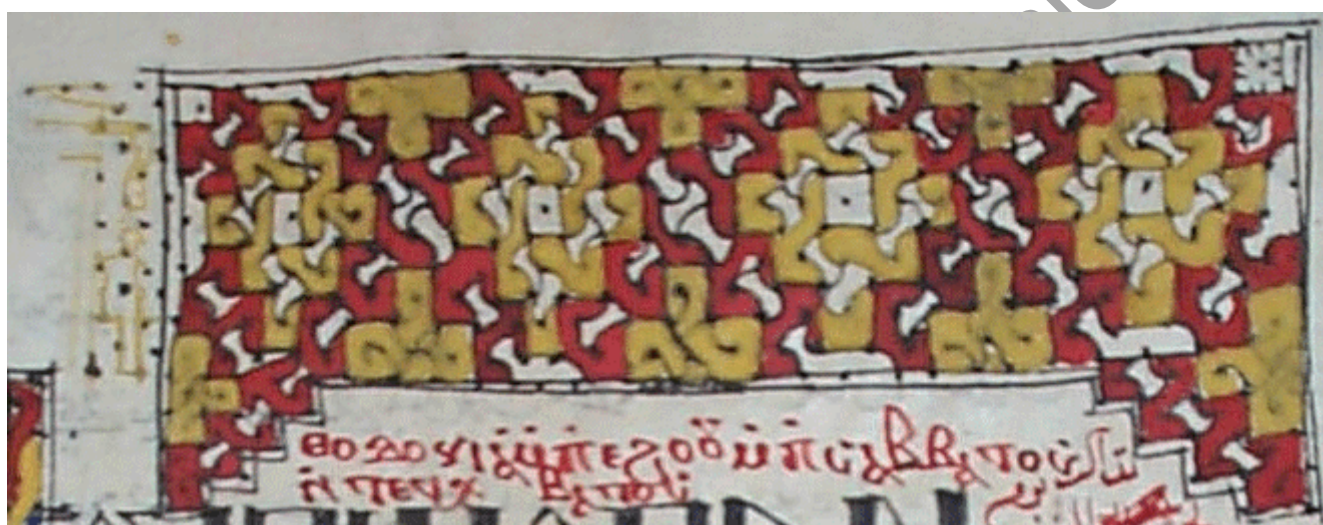
folio 61v Thursday Theotokia



folio 74r Third Ode



folio 102v Friday Theotokia



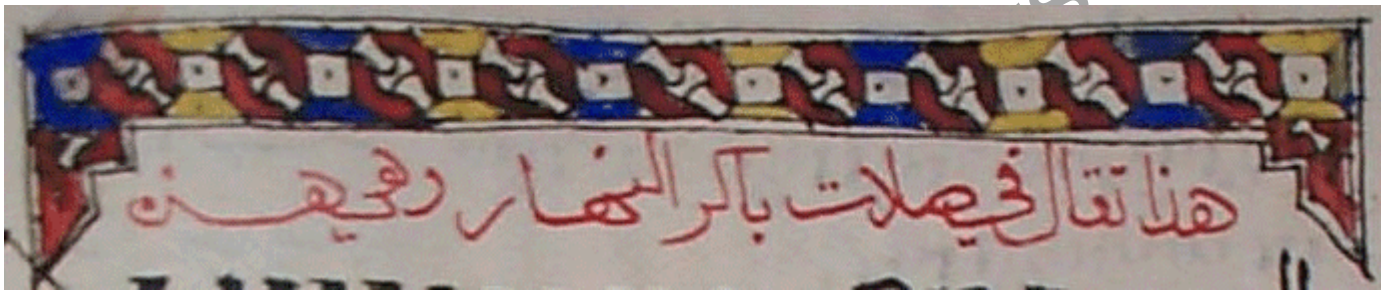
folio 113v Saturday Theotokia



folio 134r Fourth Ode



folio 145r Sunday Theotokia



folio 201r Morning Doxologies



folio 207v Hymn of the Angels

Portrait of a Prominent Lay Copt

1. Girgis Pasha Antoun (1863-1947 AD)

(by Mahfouz Doss and Hany N. Takla)

Introduction: History of Lay Copts, especially those in the past two centuries, was lost between the National Egyptian History that neglected Copts

in general and the Ecclesiastical History that emphasized the clerical contribution of Copts. The Society is very fortunate to have among its members a grandson of one of these figures, Mr.

Mahfouz Doss of Brentwood, California. He alerted us to the contributions of his grandfather, Girgis Pasha Antoun. Contributions that unfortunately was not included in the Coptic Encyclopedia. The following is an abridged English translation of the Original Arabic text, submitted by Mr. Doss on November 17, 1998.

Translation:

Born in 1863 AD at Abutig precinct, Asyut Governate. His parents passed away while he was in his childhood, and his grandmother assumed his rearing and education. Even though she was an elderly lady, but she was a virtuous and wise one. She would sell some of her farm lands for the sake of his education. When criticized by her relatives, she would tell them that the education is more beneficial than a piece of land. Then she moved with him to Cairo to complete his studies. He enrolled there in Ecole des Freres and graduated from it with distinction. He worked in the Railroad Department and was sent to technical training missions to both England and France to study the Railroad systems there. He promoted in the ranks of the Railroad Department until he reached the position of deputy head of the Department. He was the first Egyptian to reach this rank, for it was before restricted to the Englishmen only. He directed several projects for new railway extensions. He had special ingenuity for administration and cared that the trains would arrive on time. This was a unique accomplishment at that time, though even the trains in Europe were not on time. He was forced to retire before the lawful retirement age to prevent him from completing the electrification of the Helwan line and continuing in laying new railway lines. The foreign concession companies were behind his retirement, fearing that he may get the position of General Head of the department and thus threatening their interests.

His efforts gained the recognition and admiration of many great men and kings worldwide. He was awarded the most distinguished medals from Egypt and from such foreign countries as Turkey, Germany, France, Belgium, and England. Also

Emperor Haileselassi awarded him the highest Ethiopian Medal. He had a close personal friendship with the emperor and he helped him and his family during the emperor refuge in Egypt (before continuing on to England) after the Italian occupation of Ethiopia in 1935.

Because Girgis Pasha was famed for his great administrative experience, Ziyour Pasha, the Prime Minister, offered him to establish the first Ministry of Transportation in Egypt. This included the Department of Railroads, Telephones, and Telegraphs. He offered him to be its first minister but King Fuad refused to appoint him. This was for two reasons. The first is his participation in the revolution of 1919, when the participants used to meet at his house in El-Zeitoun (Cairo) under the leadership of Saad Pasha Zaghloul. It is said that their first ever meeting was held in his house. The second reason was due to his friendship and allegiance to Khedive Abbas (II) who was exiled by the British for his patriotism. Girgis Pasha continued to visit his friend Khedive Abbas II in Paris, defying king Fuad and England. King Fuad was always refusing to grant him the title of Pasha despite his deservance of it. This case was mitigated by Maglis al-Wisaya in 1937 which was headed by his friend Mohammed Ali, the heir to the throne, who granted him the Pasha title after Fuad died and before Farouk ascended to the throne.

Also, King Fuad took the opportunity of Girgis Pasha's retreat in Lebanon and banned him from returning to Egypt for a period of six months. He did not return except after the interventions of many of the princes and other high government officials.

His only son, Anton Girgis Anton, was one of the Egyptian youth that kindled the revolution of 1919 and did not retreat before the bullets of the British. He became a brilliant lawyer and was a notable member of the Wafd Party. He was elected a representation of Berkat al-Saba' district which was monopolized by the Liberal Constitutionalists. He was the youngest representative at the time.

Girgis Pasha was a member of al-Maglis al-Milli and then its Deputy Chief during the time of Pope Cyril V.

The humanity of Girgis Pasha was exceptional, for he dedicated much efforts to the help of the poor and especially the sick among them. He was (the force) behind the founding of Society of Al-'arwa al-Wathqa in Alexandria with his friend Mohammed Said Pasha and Mohammed Osman. It was called by this name in reference to the unity of the Nation's elements. This Society used to deal with all Egyptians without discrimination and it is still doing its work to this day. And one of his famous quotes was, "Poverty and disease do not discriminate among members of the one people as the bullets of the occupying British was killing Egyptians without distinguishing between Moslem and Copt.

In 1906, when he moved to Cairo, being known for his (participation) in charitable activities, he joined the Greater Coptic Charitable Society, at the request of Pope Cyril V, whom he had close friendship ties with him. This society, founded by Boutros Pasha Ghali in 1881 AD, continued in its infancy for 26 years, until Girgis Pasha was chosen as its vice president in 1907. In 1923 he became its president and continued in that post until his departure in 1947. He continually worked early every day at the Society's Headquarters and his era was known as the Golden age of the Society. One of the projects that he did was the creation of al-Boutrosy factory in 1911 and bringing the best instructors in handicraft and sewing from France, so that this factory became a leader in quality. He added the care and the education of hundreds of poor young girls in the elementary school and training them in many handicrafts and needlework. He also established in 1912 a home-making school, the first of its kind in Egypt, attached to the factory. The factory was described by Lutfi al-Sayyid Pasha, the educator and philosopher of that era, by saying, 'I found in Egypt a new thing that was never there before.'

This factory was the pride of all Egyptians. The ministry of Al-Maarif, adopted his idea and opened

many similar schools and named them the schools of Needlework Crafts. This factory was awarded many prizes. It also made the bridal clothes for princess Fawzia, daughter of King Fuad and wife of the Shah of Iran, for it was found to be better than its European counterparts.

His revolutionary thinking led him to establish what he called 'Suk al-Ihsan' to exhibit the work of the factory's young workers in a general exhibition for the benefit of the poor. This idea was not known before in Egypt, and it became the first social services activities that women openly participated in. He also did not forget the fight against illiteracy. So he send many of the poor, helped by the Society, to be educated in the elementary schools and at times through college and gave them monthly grants.

In 1911 he established the first Coptic Hospital in what is now called Midan Ramsis (Ramses Square) in Cairo. In 1926 he build the hospital compound and established a Nursing school in it. He resisted the repeated attempts and enticements of King Fuad to grant him the (title of) Pasha in lieu of naming the hospital after the King's name. In answer he told the king that this hospital was built with the contributions and funds of the Copts and it will be called the Coptic Hospital. The king did not want to miss the occasion of the opening of the largest and newest hospital in the Middle East, so he attended, though reluctantly. Also in attendance were the princes, ministers, and top government officials of that time. Among them were Prince Mohammed Ali, the crown prince; Prince Omar Tousson; and the crown prince of Ethiopia who came specifically to attend the ceremonies. Also in attendance was the (great) leader Saad Pasha Zaghlul, Mustafa al-Nahas Pasha, and Makram Ebeid Pasha. It was the first national charitable hospital, established in Egypt.

Girgis Pasha Antoun brought the most skilled nurses from Europe to take care of the patients and the most skilled Coptic physicians joined it so that its fame spread all over Egypt. Many patients came from Alexandria to Aswan for treatment. The largest department in the hospital was that of

the treatment of the poor at no charge. Each physician there was required to treat the poor for free. From among them became professors in the Faculty of Medicine of Cairo University and their fame spread throughout the world. Worthy of mention for example are Dr. Naguib Mahfouz Pasha, Dr. Ibrahim Fahmy al-Minyawi Pasha, Dr. Shafik Shalaby, Dr. Naguib Pasha Iskander who was the minister of Health in 1947, and Dr. Iskander Bey Girgawy.

They treated and operated on the poor without compensation nor religious discrimination. This hospital was equipped with the newest medical equipment, Bacteriology Laboratory, and X-Ray Department. It also had the Humanity pharmacy which was the most modern pharmacy at the time.

The building of this hospital faced numerous problems for it was built during the days of occupation and submission, the days of foreign concessions where foreigners had their own courts and Egyptian laws did not apply to them. So the Italian construction company refused to continue construction, creating illegal discords. It raised the Italian flag over the building in defiance to prevent any other company from completing the construction. As a consequence, Girgis Pasha made a great banquet, inviting the (government) ministers and the members of the diplomatic corps and placed over the building all the flags of the countries represented in Egypt. After the banquet, he brought down all the flags including the Italian one. The Italian Company knew then that it was facing a strong personality, and it accepted reality and completed the building.

When the ministry of Social Services was established in the early 40's, it did not find a more precise and comprehensive system than that of the Society. So it dispatched Mrs. Zahia Marzouk to study its regulations and the Ministry adapted many of them.

His tenure (at the Society) was known as the Golden Age due to its many accomplishments, that was mentioned above. The holdings of the Society, at his death, exceeded 730 Feddan. His

spent its revenues as grants for the poor and the families that time has afflicted. He also dedicated the income from his book "Humanity and Civilization" to help the needy. Also he was the first to call for fighting Egypt's three enemies, Poverty, Illiteracy, and disease. As a result he was diligent in collecting monthly contributions for helping the poor as well as establishing schools for their education and a hospital for treating them. One of his notable sayings, 'Charitable work must be absolutely charitable and humanity has no debt.' And the poor patients, that were treated at no charge at the outpatient clinic in 1947, numbered 48,360 persons.

He was full of energy, aiming to build the Society for helping the poor. He dedicated his life to the service of his country and the help of the poor. He was called by many as a man of benevolence and charity who rejected many attractive offers for work in the Board of Directors of companies who sought him for his administrative ingenuity and his numerous strong (business) connections. He sacrificed all this for the sake of serving in the Society.

He passed away on October 1, 1947, possessing only the deeds that he left us.

Currently, the Society is erecting a large 8-story services building, costing several million (Egyptian) Pounds, which is funded from the revenues of the land holdings that he accumulated for it.

Sources: The documents of the Greater Coptic Charitable Society, and his grandchildren: Youssef Abdelmalek, Mahfouz Doss, George Doss.

Service Books Used during the Pascha Week in the Coptic Orthodox Church

(by Hany N. Takla)

Introduction: The most structured liturgical season in the Coptic is that of the Great Lent. In fact it is safe to say that it represents the crown of all Coptic Liturgical system. In the same analogy the Holy week, or Pascha, services is the crown jewel. Magically, the tunes of these service transform you to the time of the last week that the Lord spend on Earth, leading to His glorious Resurrection. This is done, not only with the carefully selected reading lections, but by the tunes that are used. Unfortunately, expediency and lack of knowledge of some of these hymns hinder the worshippers from having the full effect of these wonderful times. The purpose of this article to orient the readers with the service books used during this services whether they are still in-use or not. The survey is done on the basis of the manuscripts that were survived and the first printed editions that followed them.

Pascha Season: The Pascha season is defined in the Coptic service books as the period starting with the vespers service of Palm Sunday and ending with the service of the Holy Resurrection Sunday.

Pascha Book (Lectionary): This is the primary service book used during this week. It contains all the Biblical lessons read during that period from Both the Old and New Testaments, in Coptic and Arabic. It also includes several abridged sermons of the fathers of the Church, read during this holy season. The primary use of the book was for church use. Currently the Coptic readings are in a separate volume from the Arabic ones. This usually meant that each was set on a different lectern in the same manner that we find in the other Liturgical lectionaries. However, the manuscripts tradition also preserved to us large-format editions that contained both languages in parallel. Bilingualism, size, and date are important

parameters in understanding the evolution history of these liturgical volumes, but they would fall outside the scope of this survey.

The beginning of this lectionary is traditionally attributed to the Coptic Patriarch Gabriel II (AD 1131-45). In an introduction to a manuscript of this book, dated AM 1510 (AD 1794) we find the following text, related to this tradition:

"So when the Apostolic canon commanded the reading of both the Testaments, the Old and the New, it became a requirement for every Christian. Until the honored father Anba Ghabrial (Ben Turaik, the 77th among the number of the fathers the Patriarchs and he was a scribe) upon the throne of St. Mark the Apostle in the City of Alexandria (in the) year 974 of the pure martyrs. So he saw that the people, because of their preoccupation with their jobs and the service of the Sultans and the Khalifs and the rest of the burdensome jobs, they are not able to accomplish the apostolic canon. So he gathered the scholars from among those who are knowledgeable and cognizant and many monks from the monastery of Saint Abu Maqar. They took from the Old and the New (Testaments) what is appropriate, and placed them in a book and named it Kitab al-Pascha and they utilized it at the Pascha every year in their churches. Until the honored in every way Anba Boutros became a bishop over the city of al-Bahnasa and looked into the Pascha and saw that they have in one hour many prophesies and gospel readings and in another a few. So he collected from the holy books and placed for every one of the hours what is appropriate to it and thus the recitation of the hours became equal. He also placed for every day of the days of this week, two sermons from the sayings of the fathers, one for the morning and one for the evening as is recorded in the book of Pascha to this

day. May God benefit us by this book, its readers and its listeners. Amen"

It is worthy to mention that the current editions of both the Arabic and Coptic Pascha books combine many of the previous editions of this book. So the above order may not be very evident.

Ordo (Dallal): This book is primarily for the use of the Priests during this week, however it does contain diaconal sections (deacon responses). In its current printed form it contains the following unique sections:

1. Lazarus Saturday's Psalmody and diaconal hymns.
2. Order of Palm Sunday, including the extra psalms of the occasion that are recited at the Midnight Psalmody.
3. Order of the General Funeral at the end of Palm Sunday Service
4. Order of the Pascha service, including the concluding prayers or litanies.
5. Order of Maundy Thursday, including some of the hymns recited.
6. Order of the 6th, 9th, 11th, and 12th hours of Good Friday, excluding the lectionary readings.
7. Readings of Bright Saturday, including the Deutrocanonical Psalm 151.
8. Order of Resurrection Sunday, including the extra psalms of the occasion that are recited at the Midnight Psalmody.

Book of the Pascha Turuhats: This book contains all the Turuhats, recited after the Gospel readings during the Holy Week. They are arranged in poetic Coptic compositions, sung in the same fashion as the turuhats introduction. The first, second and fourth part of each strophe (verse) has the same melody, while the third has a higher shorter tune. The printed book of these hymns has Coptic, arranged in 4-parts strophes in parallel with Arabic which lacks any notation. The manuscript tradition had multiple arrangement. In addition to the parallel Coptic-Arabic format, it included the first two strophes in Coptic and the rest in Arabic or all in Arabic. This meant that at certain times and/or

locations, the first two strophes were the only ones sung with the rest recited in Arabic without a tune, or the whole text was recited only in Arabic. The Arabic text however loses all the original poetic quality of these hymns and thus much of its contribution to the grandeur of this week.

Book of Psalms and Odes: This book contains the Coptic-Arabic or just Arabic texts of the Psalms, including Psalm 151 and it is followed by the text of the Old and New Testament readings that are used in the beginning part of Bright Saturday Service. The book was originally used after the conclusion of the Good Friday Service for the recitation of the 150 Psalms, concluding in the singing of Psalm 151 to start the Bright Saturday service. That meant that there was no break between those two services. It is later used in a procession in the Church, concluding with the reading of the Old and New Testament selections, included at the end of the book. These selections are also in the Dallal, explained above.

Book of Revelation: This last book of the New Testament is read in full during the Bright Saturday Service. It is the only time that any part of it is recited in a Coptic Church Service. Many manuscripts have come down to us, containing only this book and primarily were used during that service. On rare occasions, it forms part of the Pascha Lectionary, introduced above. The responses, recited during the reading, are usually included in the Diaconal (Deacon's hymnal).

Other Miscellaneous Books: Other books used non-exclusively during that period are those of the Laqan (Maundy Thursday), Diaconal, Mimars, and Homily books. They usually contain prayers, hymns, services and readings.

Conclusion: The above books details to us the different aspects of the solemn services, occurring during this holy season. They preserve in their order and arrangement the special flavor that the Church is trying to give us. Regrettably the current trend is to produce an all-in-one volume that include just the parts that are strictly used in the service. Their composition is influenced by local

practice without regard to the original aim that these book were designed for. Slowly these artificial editions are displacing the original separate volumes and thus introducing an element

of corruption in what has always been the most inspiring of Coptic Liturgical Tradition.

News

(by Hany N. Takla)

1. Open House 1999 at St. Shenouda Center for Coptic Society: The Society has set May 1, 1999, as the date for the 1999 Open House at the Coptic Center. It is scheduled between the hours of 10:00 a.m. and 4:00 p.m. Two formal presentations are planned for 11:00 a.m. and 2:00 p.m., dealing with "Value of Coptic Manuscripts and the use of Computers in Coptic Studies, respectively. Visitors will be able to see the new library acquisitions as well as the computer archival works that the Society is involved with.

2. Coptic Computer CD: The first Coptic Language CD, Coptic CD Vol. I is still available. 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 6,000 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. 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

All orders should be sent directly to the Society by e-mail through our website or by mail to the regular Society's Address. First time individual orders are required to submit payment before shipment.

3. Writings of H.H. Pope Shenouda III and the English Bible Computer CD: Coptic Orthodox Electronic Publishing - Australia (COEPA), has published a computer CD for which they designated the Society to handle the distribution of it in the United States except within the Southern States Diocese which is handling its own distribution. 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. The third includes an album of photos of the Papal visit to Australia, along with various video clips of that visit.

4. The Coptic Liturgy of St. Basil on Audio CDs: The Society has received a notice from COEPA that they are in the process of producing a remastered 4-CD edition of the 1967 recording of the Coptic Liturgy of St. Basil. This was done by permission of Dr. Ragheb Moftah, the chairman of the Music Department of Cairo's Institute for Coptic Studies. The remastering work was done by one of the top sound remastering engineers in Australia, Mr. Don Bartley. The Cost for this CD-set will be \$30 for a single copy and \$25 for quantities of 5 or more. The Society has been granted distribution rights in the United States, except for the Southern States Diocese area which is coordinated by Fr. Shenouda Kaleeny of Louisiana.

5. The Coptic Liturgy of St. Basil in Musical Notations: Dr. Ragheb Moftah, who has just turned 100 years old, has released the first printed fruit of his labor of Love. This was the Coptic Liturgy of St. Basil in choral musical notations, as was done by the famous British Musicologist, Prof. Ernest Newlandsmith, and corrected by Dr. Margrit Toth of Hungary. This monumental work is reproduced in an impressive 700-page large volume. St. Mark Foundation for Coptic History, was able to secure a special commemorative edition of the volume, imprinted with

their name. This special edition will be available through the Society for only \$40, a 60% discount over the retail value of \$100!

6. 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 a 20% discount. All orders are to be sent to the Society's mailing address: 1701 So. Wooster St. LA, CA 90035.

7. Books Available Through the Society: Rev. Partrick's, *"Traditional Egyptian Christianity -History of the Coptic Orthodox Church"* is still available but in very limited quantity. The price is \$12.00 (\$14.95 for non-members). Special prices is offered to book distributors.

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 July 1999.

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 vol. 4 is \$20 and can be ordered directly from the author at the following address:

Mr. Monir B. Raphael
850 W Eastwood #1509
Chicago, IL 60640

Other important titles available are the 2-volume *Coptic Art* pictorial set (\$35 (\$40 for non-members)), Fr. Wahba's published dissertation, titled, "Holy Marriage according to St. Athanasius" (\$12(\$15 for non-members)).

8. Bulletin of the Society: The fourth volume of the Annual Bulletin of the Society is still available. It includes the proceedings of the last Coptic Symposium held at Los Angeles. Copies were sent to dues-paying members and subscribers. The price for this volume for non-members is \$5.00. Extra copies for members can be purchased at \$4.00 each. 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.

9. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". A page, describing the Coptic CD vol. 1, which include a downloadable demo is available. Our future plan is to make material available in Acrobat PDF. Pages, containing discussion of research on Coptic Liturgical services and an associated bibliography has also been added in the Coptic Liturgy Section of the Manual of Coptic Studies. Other pages planned include outlines, manuscript lists, and other bibliographies. The Coptic Language Section seems to be the most frequently visited part of the site. So far the site averages a total of about 13,000 hits per month.

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). He is now in the process of preparing the formal membership invitation letters. The foundation is also working on securing rights for very important publications to make it available to the members when they join such as the CD version of the Coptic Encyclopedia (see #15), and the Musical Notation of the Coptic Liturgy of St. Basil (see #5). Our Society is continuing to work 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, suggestions, and lifetime membership information 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

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

11. Newly Restored Wall Paintings in the St. Antony Monastery, Egypt: The ancient church of St. Antony in St. Antony Monastery in Egypt has been the subject of extensive restoration work for the past few years. What has been discovered is the most beautiful Coptic sacred Art examples found in Egypt so far. The American Research Center in Egypt (ARCE) is sponsoring the work. Dr. Terry Walz, the Executive Director of ARCE gave two slide presentations on the work progress. On January 8, 1999 at 7:30 p.m., at Holy Virgin Mary Coptic Orthodox Church in Los Angeles. The Second was on January 10, 1999 at 2:30 p.m., at Southern California College in Costa Mesa, Orange County. The publication of this work include contributions from three of the Society's members: Dr. Elizabeth Bolman (Editor), Dr. Gawdat Gabra (Egypt), and Rev. Dr. Tim Vivian (California). This publication will no doubt change the current scholarly attitude toward Coptic Sacred Art during the Middle Ages.

12. Coptic Book Library: The Library is still growing with the addition of several more volumes, including a number of rare titles. The most notable of the new acquisitions are: Al-Sayyid, A.L. *Egypt and Cromer - A Study in Anglo-Egyptian Relations* (1968); Anonymous, *Ethiopic New Testament* (1927); Bell, H.I. *Jews and Christians in Egypt - The Jewish Troubles in Alexandria* (1924); Böhlig, A. *Untersuchungen über die Koptischen Proverbientexte* (1936); Böhlig, A. *Codex: Book of Proverbs* (Facsimile of Berlin Ms of Akhmimic Proverbs) (Leipzig 1963); Bosson, N. *Worterverzeichnitz zu G. Gabras Ausgabe des Psalters...* (1997); Browne, G.M. *Chrysostomus Nubianus-An Old Nubian Version of Ps-Chrysostom* (1984); Butler, *Ancient Churches of Egypt*, 2 vol. (1884); Charles R.H. *The Chronicle of John, Coptic Bishop of Nikiou* (Reprint); Cerny, J. & S.I. Groll *A Late Egyptian Grammar*, 4th ed. (1993); Cuming, G.J. *The Liturgy of St. Mark edited from the Manuscripts with a Commentary* (1990); Daumas, F. & A.

Guillaumont *Kellia I Kom 219 Fouilles Executees en 1964 et 1965 Facs.I* (1969); Depuydt, L. *Conjunction, Contiguity, Contengency* (1993); Fenwick, J.R.K. *The Anaphoras of St. Basil & St. James - An Investigation into Their Common Origin* (1992); Fitzmyer, J.A. *An Introductory Bibliography for the study of the Scripture* (1990); Hanna, Fr. *Shenouda Who are the Copts* (1967); Hefele, C.J. *A History of the Councils of the Church v.2 AD 326-429* (1876); Hilmy, Prince Ibrahim *Literature of Egypt and Soudan*, 2-vol in one (reprint); Hourani, A. *A History of the Arab People* (1991); Johnson, M.E., *The Prayers of Serapion of Thmuïs* (1995); Jousson, A. *Die Koptischen Versionen Der Apostelgeschichte - Kritik und Vertung* (1963); Junker, H. *Das Kloster am Isisberg* (1922); MacDermot, V. *Cult of the Seer in the Ancient Middle East*; Moftah, R. et al. *The Coptic Orthodox Liturgy of St. Basil with Complete Musical Transcription* (1998); O'Leary, D. *The Saints of Egypt* (1937); Petry, C.F. *The Civilian Elite of Cairo in the Later Middle Ages* (1981); Philipp, T. & U. Haarmann (Ed.). *The Mamluks in Egyptian Politics and Society* (1998); Reymond & J.W.B. Barnes *Four Martyrdoms from the Pierpont Morgan Coptic Codices* (1998); Rius-Camps, J. *The Four Authentic Letters of Ignatius, the Martyr* (1980); Roberson, R. *The Eastern Christian Churches - A Brief Survey* 6th ed. (1999); Sellers, *The Council of Chalcedon: A Historical and Doctrinal Survey*; Sharpe, J. et al *The Bible as Book - The Manuscript Tradition* (1996); Shisha-Halevy, A. *Coptic Grammatical Categories* (1986); Spiegelberg, W. *Koptisches Handwörterbuch* (1921); Thomas, T.K. *Textiles from Medieval Egypt AD 300-1300* (1990); Thompson, H. *A Coptic Palimpsest Containing Joshua, Judges, Ruth, Judith ... in the Sahidic Dialect* (Reprint); Till, W. *Die Achmimische Version der Zwölf Kleinen Propheten* (1927); Uqbit, T. *Current Christological Positions of Ethiopian Orthodox Theologians* (1973); Vergote *Grammaire Copte Ib Part Diachronique* (1983). Wakin *Lonely Miniority*; Wendell, C. *The Evolution of the Egyptian National Image from its Origins to Ahmad Lutfi al-Sayyid* (1972); Winstedt, E.O. *Coptic Texts on St. Theodore the General ...* (Reprint); Worrell, A *Short Account of the Copts* (1945); Zaloscer, H. *Agyptische Wirkerein* (1962).

We also received the following books were received as a gift from Dr. Terry Walz of ARCE: Tadros, Ramzy. *Copts in the 20th Century* vols 2,3,4 [Arabic] (1911); Zachoura, E. *Kitab Mirat al-Asr Fi Tarikh ... Akaber al-Rigal li Misr* pt.1 [Arabic] (1897)

13. Coptic Classes: The advanced translation seminar, being conducted at the Center, has moved to Wednesday evenings from 7:00-8:00 p.m. It deals with a Bohairic text, attributed to St. Cyril of Alexandria, concerning the Three Saintly Youth as well as a study of the Bohairic version of the Book of Genesis. Two sessions of the Coptic I class at the Coptic Seminary in Los Angeles are currently in progress. Mr. Maged Mikhail is conducting the one held at the Seminary headquarters at Bellflower, California, the second is held at the Coptic Center in Los Angeles and taught by Mr. Hany N. Takla, the Society's president. The plan to conduct a series of 2-hour seminars to train students on how to conduct research using primary sources like manuscripts is also underway.

14. The Seventh Congress for Coptic Studies: We have received word that the upcoming Coptic Studies congress will be held at Leiden University, the Netherlands. It is scheduled to start on August 27 and continue until September 2 in the year 2000. From our prior experience with the Dutch scholars in Coptic Studies, we are greatly heartened by the Congress being held there. This being the premier event in Coptic Studies, we encourage all of our members to attend and participate if possible. Less than two years is left, so we all need to prepare to be able to contribute positively to the proceedings of this prestigious event. Those interested in presenting papers there, are encouraged to contact the Society for coordination of topics and resources.

15. The Electronic Edition of the Coptic Encyclopedia: The copyright agreement between the St. Mark Foundation and Macmillan Publishing Company to produce an electronic version (CD-ROM) of the Coptic Encyclopedia is completed. The agreement includes the royalties set by Macmillan along with the turning over of an electronic text (ASCII-Format) of the eight volumes. Rights for illustrations used will be secured separately from other individual

and institutions. Other appropriate color illustrations may also be included in the electronic version. According to Dr. Fawzy Estafanous, the organization's founder, this edition will be an electronic version of the original printed edition, with the exception of including short annotations on articles that are being disputed by Coptic Church authorities and corrections of obvious errors. These extra items will be included in a separate volume and electronically link to the articles they pertain to. Each annotation will include the name of the presenter. In other words, the original text will not be altered unless authorized by Macmillan. Hany N. Takla, the Society's president, will be in charge of this project, in his capacity as member of the foundation's executive board.

16. The Scriptorium: The Scriptorium, under the new directorship of Dr. Bastiaan van Elderen, has continued to expand its withholdings along with its educational and research activities. According to Dr. Van Elderen, the third excavation season at the ancient site of monastery of St. John the Little (Kolobos) in the Wadi 'n Natrun area was successfully completed in this past quarter. Dr. Tim Vivian of Bakersfield, California was one of the participant. We expect that either Dr. Van Elderen or Dr. Vivian will present a report on this third season during this year Conference of Coptic Studies at UCLA.

17. Study Tour of Egypt: We have received a word from Dr. Van Elderen that he will be directing a *Study Tour of Egypt* during the period Oct 15-30, 1999. This tour that Witte Travel of Grand Rapids, MI is doing the travel arrangement, will originate from Grand Rapids Kent County International Airport. The trip will include guided visits to important Ancient Egyptian as well as Christian sites. The cost is \$3,769 per person. Special travel arrangements can also be made through Witte Travel. For more information, contact Witte Travel at (800) 469-4883, or Dr. Van Elderen at (616) 957-0876.



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The Second St. Shenouda Conference of Coptic Studies (August 13 - 14, 1999 - Los Angeles, California) (3)

(by Hany N. Takla)

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

Friday, August 13, 1999

8:30-10:00 a.m. *Registration*
 10:00-10:15 a.m. *Opening address* by Prof. Antonio Loprieno, Chairman of the UCLA Department of Near Eastern Languages and Cultures
 10:15-10:30 a.m. *Opening Address* by Bishop Samuel, Shubin al-Qanatar, Egypt
 10:30-11:00 a.m. - Dr. Youhanna N. Youssef, *Coptic Liturgical Texts relating to the Apostles.*
 11:00-11:30 a.m. - Miss Nardine M. Saad & Dr. Saad Michael Saad - *Electing Coptic Patriarchs: A Diversity of Traditions*
 11:30-12:00 a.m. - Hany N. Takla, *The Compilation of the Coptic Old Testament*
 12:00-1:15 p.m.- *Lunch Recess*
 1:15-1:45 p.m. - Samuel Youssef, *Origen's Doctrine of Freewill*
 1:45-2:15 p.m. - Maged Attia, *Christian Coptic Family Abroad, Challenges that it meet*

2:15-2:45 p.m. Ramses Wassif - *History of the Coptic Bishop of Cairo (Misr)*
 2:45-3:00 p.m. - *Break*
 3:00-3:30 p.m. Joseph Fahim - *The use of the Lord's Prayer in Coptic Liturgical Services.*
 3:30-4:30 p.m. - Dr. Bastiaan Van Elderen, *Report on the 1999 Excavation Season of the Monastery of St. John the Little at Wadi Natrun, Egypt.*
 6:00-7:30 p.m. *Reception gathering*
 7:30 p.m. *Dinner*
 8:15 p.m. *Keynote Address*

Saturday, August 14, 1999

8:30-9:30 a.m. *Registration*
 9:30-9:45 a.m. *Opening Address* by Bishop Serapion, Coptic Orthodox Bishop of Los Angeles.
 9:45-10:00 a.m. Prof. Paul van Moorsel - *The Seventh International Coptic Congress, August 2000, at Leiden University*

10:00-10:30 a.m. Dr. Saad Michael. Saad - *Authority in the Theology of Pope Shenouda III*
10:30-10:45 a.m. Break
10:45-11:15 a.m. Dr. Fawzy Estafanous - *St. Mark Foundation for Coptic History (Progress Report)*
11:15-11:45 a.m. Mr. Maged S. A. Mikhail, *The Use of the Prayer of the Departed in the Coptic Liturgical Services*
11:45 a.m. - 12:15 p.m. Rev. Dr. Tim Vivian, *The Peaceable Kingdom - Animals As Parables In The "Virtues Of Saint Macarius"*
12:15 - 1:15 p.m. Lunch break
1:15-1:45 p.m. Mr. Mark Moussa - *St. Shenute's Discourse "I Have Been Reading the Holy Gospels"*
1:45-2:45 p.m. Prof. Boulos Ayad Ayad, *Ancient Egypt, Coptic Egypt, Modern Egypt, Comparative Study*
2:45-3:00 p.m. Break
3:00-4:00 p.m. Prof. Paul van Moorsel - *18 Years of Research on Coptic Painting*
4:00-5:00 p.m. Bishop Samuel, *Recent Discoveries in the Field of Monastic Settlements*

Place: The Conference is scheduled to be held in the Herbert Morris Seminar Room; Royce Hall #306, at the campus of the University of California Los Angeles (UCLA). This will be a cooperative effort between the Society (SSACS), the Collegiate Coptic Club of that university (CCC-UCLA), and Department of Middle Eastern Languages and Cultures.

Reception will be held at the Social Hall of *St. Peter and St. Paul Coptic Orthodox Church*, located at 1245 Fourth Street, Santa Monica CA, 90404. The time is as specified above.

Registration: Registration for this conference can be done by mail, by sending the bottom portion of the attached flyer to the Society's mailing address. Registration can also be done on-line by submitting the form found at the following web address: <http://www.stshenouda.com/society/2ccnfreg.htm>. Make sure that you fill out the e-mail address box in the form to be successfully sent. Registration will also be available at the door at the beginning

of each conference day. The Society strongly recommends that all will register early to allow us to effectively plan this event.

Accommodation: The closest hotel to the campus of UCLA is the Holiday Inn "BRENTWOOD-BEL AIR" 170 North Church Lane LA, CA 90049. On-line registration can be made through the following website: <http://www.basshotels.com/holiday-inn>. By phone call 1-800-HOLIDAY (1-800-465-4329). Accommodation on campus can be arranged by contacting the Society as soon as possible.

Organizing Committee: Tentatively the Society has selected the following individuals to organize this activity:

Mary Gindi
Maikel Mankarious
Maged S. A. Mikhail (msmikhail@juno.com)
Nardine Saad
Hany Takla (htakla@stshenouda.com)
Samuel Youssef (syoussef@ucla.edu)
Joe Zaky

For those interested in helping, please contact any of the people listed above.

Format: The presentations are classified into three types. The first is the opening addresses, arranged at the beginning of each conference day. Each of these will be scheduled for 15 minutes with no discussion follow-up. The second type is the major papers which are mainly slide presentations of Historical, monastic and archeological topics. Each of these papers will be scheduled as a 45-minute presentation with a 15-minute follow-up discussion. The third 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 6th volume of the Society's Bulletin for the

year 1999-2000. A final draft of each paper shall be submitted by the presenter no later than

October 31, 1999.

The Second St. Shenouda Conference for Coptic Studies Conference Abstracts

(by Hany N. Takla)

The following are the abstracts submitted thus far:

Title: *Ancient Egypt, Coptic Egypt, and Modern Egypt - A Comparative Study*

Presenter: Prof. Boulos Ayad Ayad, (Boulder, Colorado)

Abstract:

There are strong relationships between Ancient Egypt and Coptic Egypt. The Coptic Egyptian Culture is directly descendent from Ancient Egypt. According to this, the Ancient Egyptian Civilization has influenced Coptic Culture in many ways, even both Christians and Moslems alike, have inherited many traditions and different elements which date back to Ancient Egyptian daily life, and are still currently in use. The calendar, Astronomy, Mathematics; Medicine; Engineering; Architecture; Nilometers; transportation; the Ancient Egyptian language, the Coptic language, then the Arabic language; [the Coptic names and words in Arabic;] literature, love songs, hymns, variety of different dishes. Even marriage and funeral ceremonies contain traditions that originated in Ancient Egypt, in addition to the pictures in the houses, the icons in the churches, feasts and festivals, sports, music and jokes.

Title: *18 Years of Research on Coptic Painting*

Presenter: Prof. Paul van Moorsel, (Leiden, the Netherlands)

Abstract:

In 1967, half a century after the excavation of early monastic wall-painting in Bawit and in Saqqara [parts of which are now on display in the Coptic Museum], a French project was launched to study

comprehensively all mural paintings in those monasteries that are still vigorous in the desert of Egypt. Although restoration was not permitted at the time, creative teamwork between art historians and draughtsmen of the French Institute in Cairo could result in publications of the mural paintings of both monasteries near Esna (Leroy 1975) and those of two of the monasteries in the Wady-n-Natroon (Leroy 1982). After the present writer had succeeded project leader Father Jules Leroy, two volumes on St. Anthony's Monastery could see the light (van Moorsel 1995/97, while our book on the nearby St. Paul's Monastery is due to appear soon (van Moorsel 2000). One of the co-authors of both last publications is Dr. Peter Grossmann, who has contributed about the history of the monastic architecture. At present, the French Institute continues this recording work (executed by Dr. Karel Innemée and Mr. Pierre Laferrière) in Sohag.

Nowadays, many years after Leroy's first Season in Esna, we are happy seeing colleagues entering the field and partaking in our admiration and care for Medieval Coptic Wall-Painting. Therefore, it will prove to be useful to sketch 18 years history of research, starting with my own experience, i.e. with my first Season in St. Anthony's Monastery near the Red Sea, AD. 1981. Thereupon I will report on our work in St. Paul's and discuss the importance of the history of both monasteries for our understanding of some works of art in each of them, -something which has not been done before.

As for our activities in the Wady-n-Natroon, I will report on Baramous and (of course) on the discovery of a great Annunciation Scene in Deir es Sourian, where, since 1995, in succession of the French, a Dutch-Polish team is uncovering other impressive remnants of Medieval Wall-Painting.

Leroy 1975: *Jules Leroy, Les Peintures des Couvents du Désert d'Esna*, Cairo

Leroy 1982: Idem, *Les Peintures des Couvents du Ouadi Natroon*, Cairo.

van Moorsel 1995/97: *Les Peintures du Monastère de Saint Antoine près de la Mer Rouge*, 2 vol., Cairo.

van Moorsel 2000: *Les Peintures du Monastère de Saint Paul près de la Mer Rouge*, 2 vol., Cairo (in press).

Title: *Authority in the Theology of Pope Shenouda III*

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

Abstract:

A majority of Coptic theologians of the twentieth century limit their appeal to the authority of scripture and patristics. H.H. Pope Shenouda III, however, richly extends such an appeal to reason and human experience. This paper will analyze the writings of Pope Shenouda in these categories, and show how his approach is relevant to the pluralistic societies he is addressing in Egypt and the world.

Title: *Electing Coptic Patriarchs: A Diversity of Traditions*

Presenter: Miss. Nardine M. Saad & Dr. Saad Michael Saad, (Los Angeles)

Abstract:

Since her establishment by St. Mark, the Coptic Church has received or elected her Patriarchs through a diversity of traditions. This paper will examine those traditions in their theological, historical and political contexts. It will also show the positive and negative impacts of this diversity, then critique the current law decreed in 1958.

Title: *The Compilation of the Coptic Old Testament - Project Update*

Presenter: Mr. Hany N. Takla, (Los Angeles)

Abstract:

For the past decades, the Society was engaged in the monumental task of recompiling the Coptic version of the Old Testament. This jewel of the Coptic Christian Heritage is still in a state that for the most part inaccessible to the Copts or Christians in general. In this paper, I will briefly survey the previous work in the field, its state of preservation, the scope of this project, what was accomplished, and finally what is left to be done.

Title: *The Peaceable Kingdom - Animals As Parables In The Virtues Of Saint Macarius*

Presenter: Dr. Tim Vivian, (Bakersfield, CA)

Abstract:

The monks of ancient Egypt, it is safe to say, lived much closer to nature than we do. The *Virtues of Saint Macarius*, a collection of Coptic sayings by and about Saint Macarius the Great (300-90) that date from the fourth to the seventh century, joins other early monastic literature in having the natural order, including animals, obey the commandments of the monks. But this obeisance represents only the first, most superficial, level of relationship between the early monks and animals. Two deeper levels exist: animals as parables, and monks and animals together as enacted parables. It is clear that Macarius got his use of parables from Jesus, but it is equally clear that he did not get his use of animals as parables from his Lord; Jesus rarely, if ever, used animals in his parables. But for Macarius, the animal world provides a vivid means with which to address spiritual concerns. With his animal parables Macarius envisions--and realizes--the peaceable kingdom, where he lives in peace with antelopes, hyenas, sheep--and even snakes. The chief virtue of this kingdom, it appears, is compassion, love and empathy and mercy for others, even non-human others.

Title: *Coptic Liturgical Texts relating to the Apostles*

Presenter: Dr. Youhanna N. Youssef, (Melbourne Australia)

Abstract:

Several scholars have studied the preaching of the Apostles according to Apocryphal texts. The Coptic versions of the Apocryphal Acts of the Apostles are wide-spread texts. They were also used by Manichaeans. This article will concentrate the field of investigation on Egyptian liturgical texts (in Greek or in Coptic or in Arabic).

One of the earliest witnesses in the Coptic Liturgical books is the Euchologion of the White Monastery, written in the Xth century. We find in

the Anaphora attributed to St. Matthew a list of the preaching of the Apostles. Another tradition from the Book of the Service of the Deacons and Hymns (diaconal) contains a special Hymn for the Fasting and the Fasts of the Apostles. The Synaxarium of the Coptic Church mentioned the preaching of the Apostles for their commemoration feasts. The Antiphonarium (Difnar) reflects sometimes another tradition. Few words are said in this subject in the Doxologies.

The comparison of these sources shows that there were several local traditions derived from different (local) sources.

The Coptic Biblical Book of Daniel

(by Hany N. Takla)

Introduction: The Book of Daniel has been one of the most intriguing books of the Old Testament. This is due to the popular characters it chronicles, Daniel and the Three Holy Youth, as well as its apocalyptic nature. Daniel himself was a Jewish captive, of royal blood, in Babylon at the time of Nebuchadnezzar. Readers of the English version of this book will be intrigued by the way it is arranged in the Coptic Version. Keep in mind that the Coptic Version is a direct translation from the Greek of the Septuagint as opposed to the King James Version which was translated from Hebrew.

Arrangement of the Book: In the Coptic Version, the Book of Daniel is arranged in a series of 14 labeled visions. It includes the complete text of the Hebrew version as well as the additions, found in the Deutrocanonical books. Such additions are accepted by The Orthodox and Catholic Christians. It also includes a peculiar long apocryphal vision with elements from the New Testament Book of the Apocalypse as well as elements of Egyptian History. The additions are integrated with the 12

chapters in a chronological order. The Story of Susanna, when Daniel was a young man, being placed in the beginning, while the story of Bel and the Dragon, when he was older, is placed at the end. The conclusion of the book include the previously mentioned apocryphal vision. The following is a listing of the contents of the book with comparison of the different Coptic Bohairic version (the most complete) with other English and Greek Versions:

Legend:

Bohairic: Edition in Tattam 1857 (see below)

Septuagint (Theodotion): Ziegler, J., *Septuaginta vol. XVI pars 2, Susanna. Daniel . Bel et Draco*. Gottingen 1954.

RSV-Catholic Ed.: *The Holy Bible - Revised Standard Version, containing the Old and the New Testament - Catholic Edition*. Nelson 1966

KJV: King James Version (English), 1611

missing: Section not available

Section	Ruler	Bohairic	Septuagint (□Theodotion)	RSV-Catholic Ed.	KJV
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(1st Vision) - Susanna	Nebuchadnezzar	A:1-64	Susanna 1-64	13:1-64	missing
2nd Vision	Nebuchadnezzar	1:1-21	1:1-21	1:1-21	1:1-21
3rd Vision	Nebuchadnezzar	2:1-49	2:1-49	2:1-49	2:1-49
4th Vision	Nebuchadnezzar	3:1-23 B1-68 3:24-33	3:1-23 3:24-90 3:91-100	3:1-23 1-68 3:24-30,4:1-3	1-23 missing 24-30, 4:1-3
(5th Vision)	Nebuchadnezzar	4:1-34	4:1-34	4:4-37	4:4-37
6th Vision	Belshazzar	5:1-29	5:1-29	5:1-29	5:1-29
7th Vision	Darius	5:30-31 6:1-28	5:30-31 6:1-28	5:30-31 6:1-28	5:30,6:1 6:2-29
8th Vision	Belshazzar	7:1-28	7:1-28	7:1-28	7:1-28
9th Vision	Belshazzar	8:1-27	8:1-27	8:127	8:1-27
10th Vision	Darius	9:1-27	9:1-27	9:1-27	9:1-27
11th Vision	Cyrus	10:1-12:13	10:1-12:13	10:1-12:13	10:1-12:13
12th Vision	Cyrus	C:1-22	Bel/Draco 1-22	14:1-22	missing
13th Vision	Cyrus	C:23-42	Bel/Draco 23-42	14:23-42	missing
14th Vision	Unknown	D	missing	missing	missing

State of Preservation: The book of Daniel has survived, complete or in fragments, in four different major Coptic Dialects: Bohairic (B), Sahidic (S), Fayumic (F), and Akhmimic (A). Only B has preserved the complete text of the book, including the Apocryphal 14th vision. F, which is derived from B, has preserved an early text, but very fragmentary. S, only a little more than 40% of the text is preserved. A, which is derived from S, only preserved a few verses. The text in general has been preserved in whole or in part in one of three different forms: Biblical codex (C), Lectionary (L), and liturgical readings or prayers (R).

Editions: The following is a bibliography of the edited texts of the Book of Daniel in all the different Dialects:

- Amundsen 1945: Amundsen, L. Christian Papyri from the Oslo Collection, *Symbolae Osloenses* 24, 1945, 121-40 (A) (C)
- Bardelli 1949: Bardelli, J. *Daniel Copto-Memphitice*, Pise 1849 (B) (C)
- Boud'Hors 1987: Boud'Hors, *Catalogue des Fragments Coptes 1. Fragments Biblique*

Nouvellement Identifies, Bibliotheque Nationale Paris 1987. (S) (C)

Boud'Hors 1998: ____, *Catalogue des Fragments Coptes de la Bibliotheque Nationale et Universitaire de Strasbourg 1. Fragments Biblique*. CSCO 577, Subsidia 99, Louvain 1998. (S) (C)

Ciasca 1889: Ciasca, A., *Sacrorum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani Iussu et Sumptibus S. Congregationis de Propaganda Fide Edit*, Vol II, Rome 1889 (S) (C,L)

Crum 1893: Crum, W. E. *Coptic Manuscripts Brought from the Fayyum by W.M. Flinders Petrie...* London 1893 (F) (C)

Cyrille 1899: Cyrille II, *Liber Paschae Secundum Ordinem Ecclesiae Alexandrinae*, Cairo 1899 (B) (R)

Leipoldt 1904: Leipoldt, J. *Sa'idische Texte Aegyptische Urkunden aus den Konigl. Museen zu Berlin*, Band I, Berlin 1904. (S) (C)

Maspero 1892: Maspero, G. *Fragments de la Version Thebaine de l'Ancien Testament Memoires Publies par les Membres de la Mission Archeologique Française au Caire*, VI, Fascicule 1, Paris 1892 (S) (C,L)

- Münter 1786: Münter, F. *Specimen Versionum Danielis Copticarum Nonum eius Caput Memphitice et Sahidice Exhibens*, Rome, 1786 (B,S) (C)
- Pernigotti 1985: Pernigotti, S. I Papiri Copti dell' Università Cattolica di Milano, *Agyptus* 65, 1985, 67-105 (S) (C)
- Quatremere 1810: Quatremere, E. Daniel et les douze petit Prophetes, Manuscrits Coptes de la Bibliotheque Imperiale n° 2, Saint-Germain n° 21. *Notices et Extraits des Manuscrits de la Bibliotheque Imperiale et Authres Bibliotheques Publies par l'Institut de France*, VIII, Paris, 1810 (B) (C)
- Quecke 1970: Quecke, H. *Untersuchungen zum Koptischen Stundengebet*. Louvain 1970 (S) (R)
- Tattam 1852: Tattam, H. *Prophetas Maiores in Dialecto Linguae Aegyptiacae Memphitica seu Coptica Edidit cum Versione Latina. T. II, Ezechiel et Daniel*. Oxford 1852 (B) (C)
- Till 1936: Till, W. C. Wiener Faijumica, *Le Museon* 49, 1936, 180-187 (F) (C)
- Till 1937: Till, W. Sahidische Fragmente des Alten Testaments, *Le Museon* 50, 1937, 175-237 (S) (C)
- Till 1939: Till, W. C.. & P. Sanz, *Eine Griechisch-Koptische Odenhandschrift*. Rome 1939 (S) (R)
- Till 1952: Till, W. C. Coptic Biblical Fragments in the John Rylands Library, *Bulletin of the John Rylands Library* 34, 1952, 432-58 (S) (C)
- Tuki 1763: Tuki, R. $\pi\iota\chi\omega\mu$ $\eta\tau\epsilon$ $\tau\mu\epsilon\tau\rho\epsilon\psi\epsilon\mu\omega\iota$ $\eta\mu\mu\epsilon\tau\eta\rho\iota\omega\iota$ $\epsilon\theta\gamma$ $\mu\epsilon\mu$ $\beta\alpha\lambda\chi\iota\mu\beta\eta\iota$ $\eta\tau\epsilon$ $\mu\rho\epsilon\psi\mu\omega\gamma\tau$ $\mu\epsilon\mu$ $\beta\alpha\lambda\chi\iota\mu\beta\omega\varsigma$ $\mu\epsilon\mu$ $\pi\iota\kappa\alpha\tau\alpha\mu\epsilon\rho\varsigma$ $\eta\alpha\beta\omicron\tau$. [Khidmat al-Asrar al-Mukaddasah]. Rome 1763. (B) (R)

Lists of Edited Texts: The following are the three major lists of published Coptic Biblical Manuscripts:

Nagel: Nagel, P. Editionen Koptischer Bibeltexte seit Till 1960. *Archiv für Papyrusforschung* 35, 1989, 43-100

- Till 1959: Till, W. C. Coptic Biblical Texts Published after Vaschalde's List. *Bulletin of the John Rylands Library* 42, 1959, 220-40
- Vaschalde 1: Vaschalde, A. Ce qui a ete Publie des versions coptes de la Bible. Premiere Groupe. Texte Sahidiques. Ancien Testament. *Revue Biblique* 1919, 220-43 (Gen-II Kings); 1920, 91-106 (Prov, Eccl, Sap. Sal, Sir, Esther, Judith); 241-54 (Prophets)
- Vaschalde 2: _____. Ce qui a ete Publie des versions coptes de la Bible. Deuxieme Groupe. Texte Bohairiques. 1. Ancien Testament. *Le Museon* 43, 1930, 409-31.
- Vaschalde 3: _____. Ce qui a ete Publie des versions coptes de la Bible. Troisieme Groupe. Textes en Moyen Egyptien. *Le Museon* 46, 1933, 299-306
- Vaschalde 4: _____. Ce qui a ete Publie des versions coptes de la Bible. Quatrieme Groupe. Textes Akhmimiques. *Le Museon* 46, 1933, 306-13

Manuscripts: The following abbreviations are used for the Manuscript Collection:

- Hunt: Oxford, Bodleian Library, Huntington Collection.
- JR: Manchester, John Rylands Library.
- Marsh: Oxford, Bodleian Library, Marshall Collection.
- P: Paris, Bibliotheque Nationale
- PL: Egypt, Coptic Patriarchal Library in Cairo.
- SA: Egypt, Library of St. Antony Monastery at the Red Sea. (Unpublished hand-list)
- V: Vatican, Biblioteca Apostolica, Vatican Collection.
- VB: Vatican, Biblioteca Apostolica, Borgia Collection.
- Z: Zoega's Numbering system for the VB 109 Manuscript.

a. Bohairic:

Codices: All Manuscripts have complete texts.

JR419	Daniel
JR420	Daniel
P58	Minor Prophets, Daniel

P96 Minor Prophets, Daniel
 PL.Bibl.11 Isaiah, Jeremiah..., Daniel
 PL.Bibl.13 Daniel, Lamentation
 SA.Bibl.72 Minor Prophets, Daniel,
 Rev.
 SA.Bibl.73 Minor Prophets, Daniel
 SA.Bibl.93 Minor Prophets, Daniel
 VB123 Daniel, Minor Prophets

Lectionaries: There are numerous manuscripts of lectionaries that include readings from the Book of Daniel. They are all included in the Lectionary for the Pascha Week. For a detailed list of these manuscripts, consult the following reference:

Burmester, O. H. E., *Le Lectionnaire de la Semaine Sainte. Texte Copte Edite avec*

Traduction Française d'Après le Manuscrit Add. 5997 du British Museum. *Patrologia Orientalis* 24, 1933, 169-294; 25, 1935-9, 175-485. (Table de Concordance pp. 475-85)

Liturgical Readings and Prayers: There are numerous manuscripts in this categories. They include Psalms and Odes (used during the vigil service of Bright Saturday of the Pascha Week), Annual Psalmody, and the Psalmody for the month of Kiahk. The Manuscript list for this group is too large to include here.

b. *Other Dialects:* The following is a list of the available fragments identified and published for the Book of Daniel in Dialects S, A, and F:

Section	S	A	F
(1st Vision) - Susanna	A:1-8,11-14 Maspero 1892 A:8-22 Maspero 1892 A:56-64 Boud'Hors 1987 (C) A:28-38 Till 1937	---	---
2nd Vision	1:4-10a,12-21 Maspero 1892 (C) (Z12)	---	---
3rd Vision	2:1-4 Maspero 1892 (C) (Z12)	---	---
4th Vision	3:21-33 Ciasca 1889 (L) 3:26-45,52-4 Till 1939 (R) 3:36-8,40-3,46-52 Maspero 1892 (C) 3:52b-63 Ciasca 1889(L) 3:52-68,70-72 Leipoldt 1904 (C) 3:52-88 Quecke 1970 (R)	3:50-55 Amundsen 1945 (C)	3:64-82,86,88 Crum 1893 (C)
(5th Vision)	4:10-12,17-19 Leipoldt 1904(C)	---	---
6th Vision	5:6-10 Till 1937 (C) 5:16-20 Boud'Hors 1998 (C) 5:21 Pernigotti 1985 (C)	---	---
7th Vision	5:30-6:10b Maspero 1892 (C) (Z12) 6:2-4 Pernigotti 1985 (C)	---	6:9-12,13,15 Boud'Hors 1998 (C)
8th Vision	7:9-15 Ciasca 1889 (L)	---	---
9th Vision	8:18-27 Ciasca 1889 (C) (Z12)	---	---
10th Vision	9:1-27 Ciasca 1889 (C) (Z12)	---	---
11th Vision	10:1a Ciasca 1889 (C) (Z12) 10:4-11 Ciasca 1889 (L) 10:13, 11:2 Boud'Hors 1998 (C) 11:35-12:1a Leipoldt 1904 (C) 12:7-9 Till 1952 (C)	---	---
12th Vision	---	---	---
13th Vision	---	---	---

14th Vision	missing (?)	missing (?)	Missing (?)
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From the list above, the reader can observe the fragmentary nature of this book in dialects other than B. Also there is no indication that the apocryphal (?) 14th Vision was part of any manuscript in these dialects, judging by their older age.

Position of the Book within the Canon of the Coptic Old Testament: Unlike Greek manuscripts of the Bible, there is no one manuscript that contained the entire text of the Coptic Bible, or even the complete Old or New Testament. This makes the task of determining the original position it occupied very difficult. In B we find the majority of the manuscripts placing it following the Minor Prophets. In S on the other hand, we have only one manuscript from the famous St. Shenouda (White) Monastery library (Z12) having this book with other books of the Old Testament. There, it is placed after the Book of Judges. Its inclusion with the Historical Books may either be a local tradition of the White Monastery or a tradition of the Sahidic version of the Old Testament. More evidence is needed before such determination can be made with any certainty.

Use of the Book in Ecclesiastical Readings and Liturgical Services: The current system of liturgical services in the Coptic Church has utilized certain portions of this book in its services. The evidence of usage, found in the manuscript and still in existence to this day, is summarized as follows:

1. Odes, following the Psalms which were used in the vigil of Bright Saturday. [Susanna, and the prayers of the Three Holy Youth]
2. Third Ode in the Office of the Annual and the Kiahk Psalmody. [Prayer of the Three Holy Youth in the furnace]
3. Lessons found in the prophecy readings of the Pascha book. [7:9-15 (9th hour of Monday morning), in some manuscripts the text of Susanna, used in #1 above, is included].

It is worthy of mention that the Three Holy Youth have enjoyed a prominent place in Coptic literature and tradition. Though their place in liturgical services is still visible, their popular standing has eroded substantially in modern time. This is mainly due to the deterioration of the Coptic tradition during medieval times. It is sincerely hoped that this trend would reverse and the shining examples of the personalities of this book would achieve their old prominence for the glory of God's Holy name.

Final Word: It is clear to the reader now that more work is needed to uncover the treasures that the Coptic version of this book has. Also more investigation of the fascinating 14th vision is overdue, considering the evidence it holds for the history and the thought process of the Copts in the Middle Ages.

St. Shenouda Coptic Quarterly

(by Hany N. Takla)

Introduction: About 20 years ago, a quarterly journal for Coptic Studies was in the master plan, contemplated for the Society. The success of the Subscriber's Edition of the Newsletter encouraged us to pursue such a step. Also the availability of researchers in the field, associated with the Society, will make such project a possibility. It will replace that edition of the Newsletter. We are hopeful that God will help in making such endeavor as successful as our other publications.

Scope: The scope of this Journal will be restricted to topics related to Coptic Studies in general, including text editions (Coptic and possibly Arabic) as well as studies. Such topics will include Coptic History (People and Church), Coptic Liturgy, Coptic Language, Coptic Bible, Coptic Literature, Coptic Hagiography, and Coptic Monasticism. Reviews of publications in this field will also be included. Every effort will be made to coordinate with other publications, such as Coptic Church Review and Coptologia (soon to be the Journal of the St. Mark Foundation for Coptic History), to insure the uniqueness of this work.

Format: The size will be about 32 pages. It will be distributed to dues-paying members of publication subscribers. The Newsletter will continue in the abbreviated format of the non-subscriber edition.

Editorial Board: Tentatively, the following have been named to the Editorial Board of the Journal:

Bishop Samuel
Mr. Maged S. A. Mikhail
Mr. Mark R. Moussa
Dr. Saad Michael Saad
Mr. Hany N. Takla
Mr. Ramses Wassif
Rev. Dr. Tim Vivian

First Issue: The following articles have been submitted or promised for the first issue:

Rev. Dr. Tim Vivian, Evagrius and the Three Theological Demons: A missing Account from the Lausiac History of Palladius?

Dr. Youhanna Nessim Youssef, Introduction to the Agpia of the Coptic Church.

Hany N. Takla, The Bohairic 14th Vision of the Book of Daniel: 1. Text and translation.

Publication Date: The journal is scheduled to be published in four editions per year in the same manner as the Newsletter. For the Society's Annual Year of October to September, the publication dates are October, January, April, and July. The first issue, however will be delayed to November 1999, to allow the members and other subscribers to send their subscription forms.

Information for Authors: The Society invites papers, in any of the topics enumerated above. All submittals must be in English. Texts in Coptic or in Arabic, that are included in the article, are permitted only with an accompanying translation. The exception to that will be editions of Coptic Biblical texts.

Length of articles should be limited to 10-12 double spaced pages, including references and footnotes. Exceptions to this guideline can be granted, if prior approval is obtained from the Editorial Board or its designated representative. All authors shall get a response from us with one month from the date of receipt of the manuscript. Unpublished material will be returned only upon request of the author.

Each article shall be submitted in print as well as in a recognizable IBM-formatted Disk or CD. Any manuscript prepared by a Macintosh should be stored on an IBM-readable media. Other guidelines will be published on our website or can be requested directly from the Society in the near future.

Subscription: Issues of the journal will be distributed at no extra charge to dues-paying

members of the Society. Separate Publication Subscription will also be available at the same subscription rates offered in past years. These prices are as follows:

North America:

Students \$10

Regular \$15

Others:

Students \$15

Regular \$20

For the first year, the application form will be included with the Annual Society membership letter, mailed in October. For renewals, the notice will accompany the last issue of the subscription year (July).

News

(by Hany N. Takla)

1. Open House at the St. Shenouda Center for Coptic Studies:

As announced, the Society held an open house at its Los Angeles Center for Coptic Studies. On display was a preview of the Old Testament electronic edition, scheduled for distribution in July 2000, God's willing. Also displayed were the numerous important library acquisitions that the Society made in the past year. The most notable of those is the 1826 edition of the Psalms in Coptic (Bohairic) and Arabic, published in London. Mr. David Hirsch, Senior Middle East Bibliographer at UCLA was kind enough to join us and survey the content of the library.

2. Coptic Computer CD: The first Coptic Language CD, Coptic CD Vol. 1 is still available. 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 6,000 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. 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

All orders should be sent directly to the Society by e-mail through our website or by mail to the regular Society's Address. First time individual orders are required to submit payment before shipment.

3. Writings of H.H. Pope Shenouda III and the English Bible Computer CD: Coptic Orthodox Electronic Publishing - Australia (COEPA), has published a computer CD for which they designated the Society to handle the distribution of it in the United States except within the Southern States Diocese which is handling its own distribution. 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. The third includes an album of photos of the Papal visit to Australia, along with various video clips of that visit. The Society has distribution rights for this item, as indicated in #4 below.

4. The Coptic Liturgy of St. Basil on Audio CDs: COEPA has produced a remastered 4-CD edition of the 1967 recording of the Coptic Liturgy

of St. Basil. This was done by permission of Dr. Ragheb Moftah, the chairman of the Music Department of Cairo's Institute for Coptic Studies. The remastering work was done by one of the top sound remastering engineers in Australia, Mr. Don Bartley. The Cost for this CD-set will be \$30 for a single copy and \$25 for quantities of 5 or more. The Society has been granted distribution rights in the United States, except for the Southern States Diocese area which is coordinated by Fr. Shenouda Kaleeny of Louisiana.

5. The Coptic Liturgy of St. Basil in Musical Notations: Dr. Ragheb Moftah, who has just turned 100 years old, has released the first printed fruit of his labor of Love. This was the Coptic Liturgy of St. Basil in choral musical notations, as was done by the famous British Musicologist, Prof. Ernest Newlandsmith, and corrected by Dr. Margrit Toth of Hungary. This monumental work is reproduced in an impressive 700-page large volume. St. Mark Foundation for Coptic History, was able to secure a special commemorative edition of this volume, imprinted with their name. This special edition is now available by writing to St. Mark Foundation at the address in No. 10 below. The price is only \$40 plus shipping and handling, a 60% discount over the retail value of \$100!

6. 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 a 20% discount. All orders are to be sent to the Society's mailing address: 1701 So. Wooster St. LA, CA 90035.

7. Books Available Through the Society: Rev. Partrick's, *"Traditional Egyptian Christianity - History of the Coptic Orthodox Church"* is still available but in very limited quantity. The price is \$12.00 (\$14.95 for non-members). Special prices is offered to book distributors.

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 no projected publication date at this time.

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 vol. 4 is \$20 and can be ordered directly from the author at the following address:

Mr. Monir B. Raphael
850 W Eastwood #1509
Chicago, IL 60640

Other important titles available are the 2-volume *Coptic Art* pictorial set (\$35 (\$40 for non-members)), Fr. Wahba's published dissertation, titled, "Holy Marriage according to St. Athanasius" (\$12(\$15 for non-members)).

8. Bulletin of the Society: The fourth volume of the Annual Bulletin of the Society is still available. It includes the proceedings of the last Coptic

Symposium held at Los Angeles. Copies were sent to dues-paying members and subscribers. The price for this volume for non-members is \$5.00. Extra copies for members can be purchased at \$4.00 each. 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.

9. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". A page, describing the Coptic CD vol. 1, which include a downloadable demo is available. Our future plan is to make material available in Acrobat PDF. Pages, containing discussion of research on Coptic Liturgical services and an associated bibliography has also been added in the Coptic Liturgy Section of the Manual of Coptic Studies. Other pages planned include outlines, manuscript lists, and other bibliographies. The Coptic Language Section seems to be the most frequently visited part of the site. So far the site averages a total of over 18,000 hits per month.

In May, 1999, the Coptic Language Section of our website was selected *Links2Go* as a key resource in the category of Grammar (of any language) for the entire Internet. This recognition is given to the top 50 sites in a category on the basis of its citation by other webpage authors. This is quite an honor the Coptic Language in general and our site in particular.

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). He is now in the process of preparing the formal membership invitation letters. The foundation is also working on securing rights for very important publications to make it available at significant discounts to the members when they join, such as the CD version of the Coptic Encyclopedia (see #16), and the Musical Notation of the Coptic Liturgy of St. Basil (see #5). The foundation is in the process of establishing offices in Egypt in cooperation with the Coptic

Orthodox Patriarchate and the Cairo Institute for Coptic Studies. Prof. Fayek Ishak of Toronto Canada, has graciously granted the Foundation the rights to use COPTOLOGIA, a periodical founded by him in 1970, as the official journal of the Foundation. Prof. Ishak will be the Chief Editor, and the Foundation is in the process of appointing an editorial managing committee. Our Society is continuing to work 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, suggestions, and lifetime membership information 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

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, including a number of rare titles. The most notable of the new acquisitions are: Chainé, M. *La Proposition Nominale dans les Dialectes Coptes* (1955); Crum, W.E. *Catalogue of the Coptic Manuscripts in the Collection of the John Rylands Library* (1909); Ellis, S.P. *Graeco-Roman Egypt* (1992); Frankfurter, D. (Ed) *Pilgrimage and Holy Space in Late Antique Egypt* (1998); Frankfurter, D. *Religion in Roman Egypt - Assimilation and Resistance* (1998); Halton, T (Ed), *Message of the Fathers of the Church (MFC), V.1 The World of the Early Christians* (1977); Halton, T. (Ed), *MFC-V.4 The Church* (1985); Halton, T. (Ed), *MFC-V.7 The Eucharist* (1986); Halton, T. (Ed), *MFC-V.8 Ministry* (1984); Halton, T. (Ed), *MFC-V.10 The Gospel & its Proclamation* (1983); Halton, T. (Ed), *MFC-V.11 Preaching the Word* (1984); Halton, T. (Ed), *MFC-V.13 Women*

in the Early Church (1983); Halton, T. (Ed), *MFC-V.14 Teaching Authority in the Early Church* (1984); Halton, T. (Ed), *MFC-V.16 Prayer Personal and Liturgical* (1985); Halton, T. (Ed), *MFC-V.17 Divine Providence and Human Suffering* (1985); Halton, T. (Ed), *MFC-V.18 The Christian Way of Life* (1986); Halton, T. (Ed), *MFC-V.19 The Early Fathers on War and Military Service* (1983); Halton, T. (Ed), *MFC-V.20 Social Thought* (1984); Halton, T. (Ed), *MFC-V.22 Death and Resurrection* (1986); Hammerschmidt *Die Koptische Gregoriosanaphora* (1957); Hardy, E.R., *Christian Egypt: Church & People - Christianity and Nationalism in the Patriarchate of Alexandria* (1952); Husselman, E. *The Gospel of John in Fayumic Coptic (P.Mich Inv. 3521)* (1962); Ibrahim, S. *The Copts of Egypt* (1995-6); Oden, T.C. (Ed), *Ancient Christian Commentary on Scripture (ACCS) New Testament II. Mark* (1998); Oden, T.C. (Ed), *ACCS New Testament VI Romans* (1998); Oden, T.C. (Ed), *ACCS New Testament VIII Galatians, Ephesians, Philippians* (1999); Petry, C.F. (Ed), *The Cambridge History of Egypt (CHE), V.1 Islamic Egypt 640-1517* (1998); Petry, C.F. (Ed) *CHE V.2 Modern Egypt 1517 to end of 20th Century* (1998); Plumley, J.M. *An Introductory Coptic Grammar (Sahidic Dialect)* (1948); Ramsey, B. *John Cassian, The Conferences ACW57* (1977); Rolandson, J. *Women and Society in Greek and Roman Egypt* (1998); Steinwenter, A. *Das Recht der Koptischen Urkunden* (1955); Yarnold, E. *The Awe-Inspiring Rites of Initiation* (1994); Zeigler, *Septuaginta V.XI,4 Iob* (1982); Ziegler, *Septuaginta V.XII,2 Iesu Filii Sirach* (1980); Ziegler, *Septuaginta V.XVI,1 Ezechiel* (1977)

12. Coptic Classes: The advanced translation seminar, being conducted at the Center, has moved to Wednesday evenings from 7:00-8:00 p.m. It deals with a Bohairic text, attributed to St. Cyril of Alexandria, concerning the Three Saintly Youth as well as a study of the Bohairic version of the Book of Genesis. Two sessions of the Coptic I class at the Coptic Seminary in Los Angeles were completed. Mr. Maged Mikhail conducted the one

held at the Seminary headquarters at Bellflower, California, the second was held at the Coptic Center in Los Angeles and taught by Mr. Hany N. Takla, the Society's president. Fr. John Alexander, The Seminary's Registrar has informed us that Coptic II will be offered in the 1999 Fall Semester, starting on September 22, 1999. Pending approval of the Seminary authorities, the same arrangement on the location would be in effect. The plan to conduct a series of 2-hour seminars to train students on how to conduct research using primary sources like manuscripts is also underway.

13. Computers at the Los Angeles Center for Coptic Studies: The Society, in preparation for the challenge posed by the Year 2000 to the computing world, has acquired two new Pentium II, 350 MHz workstations. We also added a special high-resolution scanner with microfilm scanning capability. Testing is being made to establish a criterion for preserving such important material in electronic form. All the new workstations were connected to the existing office Ethernet Connection.

14. Conference of the French-Speakers Association for Coptology (June 3-4, 1999): We have received the following communication from Dr. Youhanna Nessim Youssef of Melbourne, Australia:

Here is the programme of *Conference of the French-Speakers Association for Coptology*:

Thursday, June 3, 1999

+Cecile Giroire, *The fabrics of Antinoe in the Museum of decorative arts in Paris*

+Roberta Cortopassi, *A mythologic thema on a textile from the Musee de l'homme Paris*

+Marie Helene Rutschowskaya, *The comb of Helladia*

+Florence Calanet-Demerger, *The collections of Antinoe in the Institute of Egyptology in Montpellier*

+Claude Couprie and Marguerite Rassart-Debergh, *Wealth of Kellia*

Inauguration of the Exposition *Egypt: the Egyptian and the Copts*, Archaeological Museum Henri Prade, Lattes

Friday June 4, 1999

+J. Van der Vliet, *Coptic Magical texts discovered in Deir an-Naqloun*

+C. Detlef Muller, *The Question of Languages in Egypt and in Nubia*

+Sydney Aufrere and Nathalie Bosson, *Dictionary of Egyptian curiosity*

+Rodolphe Kasser, *Phonological Interpretation of Some Orthographical Particularities in the Papyrus Bodmer III, Coptic Bohairic Dialect B4.*

+Jean Louis Fort, *Between Morphology and Syllabic in the Coptic Conjugation: Some Cases of Interaction.*

+Anne Boud'Hors and Ramez Boutros *The Holy Family in Gabal al-Tayr and the homily of the Rock.*

+Christian Cannuyer, *Again the Question of "Sarabaites" in John Cassian*

+Adel Sidarous, *New Data Concerning the Scala Graeco-Copto-Arabic "biblion ton bathmon"*

+Catherine Thirard, *Reoccupation of Ancient Sites by the Monastic Communities in the Palaeo-Christian Era*

+Christian Decobert and Ramez Boutros, *Islamic and Christian Sites between Ballas and Armant*

+Maria Helena Trindade Lopes, *Coptic Pieces in the Portuguese Museums*

+Dominique Benazeth, *Bronze of the Coptic Museum in Cairo- The Project Catalogue*

+Ashraf Sadek, *Coptic Interpretation - Iconographical and Liturgical- of the Biblical Symbols Relating to the Holy Virgin Mary*

+Loretta Del Francia, *The Holy Virgin Mary in the Coptic Art*

15. The Seventh Congress for Coptic Studies:

We have received word that the upcoming Coptic Studies congress will be held at Leiden University, the Netherlands. It is scheduled to start on August 27 and continue until September 2 in the year 2000. From our prior experience with the Dutch scholars in Coptic Studies, we are greatly heartened by the Congress being held there. This

being the premier event in Coptic Studies, we encourage all of our members to attend and participate if possible. A little more than a year is left, so we all need to prepare to be able to contribute positively to the proceedings of this prestigious event. Those interested in presenting papers there, are encouraged to contact the Society for coordination of topics and resources. We are confident that the participation of Prof. Paul van Moorsel (the Congress' co-secretary) in our upcoming Coptic Conference will generate a lot of interest in attendance and participation.

16. The Electronic Edition of the Coptic Encyclopedia:

The copyright agreement between the St. Mark Foundation and Macmillan Publishing Company to produce an electronic version (CD-ROM) of the Coptic Encyclopedia is completed. The agreement includes the royalties set by Macmillan along with the turning over of an electronic text (ASCII-Format) of the eight volumes. Rights for illustrations used will be secured separately from other individual and institutions. Other appropriate color illustrations may also be included in the electronic version. According to Dr. Fawzy Estafanous, the organization's founder, this edition will be an electronic version of the original printed edition, with the exception of including short annotations on articles that are being disputed by Coptic Church authorities and corrections of obvious errors. These extra items will be included in a separate volume and electronically link to the articles they pertain to. Each annotation will include the name of the presenter. In other words, the original text will not be altered unless authorized by Macmillan. Hany N. Takla, the Society's president, will be in charge of this project, in his capacity as member of the Foundation's Executive Board.

17. Masterclass in Icon Painting: Mrs. Monica Rene has send us a communication From London, regarding a Class titled *MASTERCLASS IN ICON PAINTING: AN INTRODUCTION TO ICON PAINTING ACCORDING TO THE COPTIC ORTHODOX TRADITION*. This class will be held

in Oxford during the period July 17-23 and July 24-30. The course description is as follows:

"This unique introductory masterclass will focus on the Holy Face, its geometry and symbolism according to the Sacred Canons of the Egyptian (Coptic) Orthodox Tradition. The course is opened to both beginners and practicing artists and unites theory and practice. Students will learn how to generate the icon of the Holy Face, from purely geometrical principles to its completion using the traditional egg tempera on gesso technique. The technical aspect will be further developed by exploring the alchemy of the earth's hidden treasures, using various rocks and plants to create natural pigments. The course will be held in Oxford and students will be taken on an excursion within the city to see examples of iconography. You are required to book early as tuition space and accommodation are limited. The one week course costs \$1000 for one week including board and lodging. A 50% part-refundable deposit is required on booking. Materials will be provided for the duration of the course. Students are required to bring their own brushes. 3 pointed pure sable brushes, numbers 3, 6 & 8 are recommended. Traditional materials will also be on sale."

For more information and bookings please contact:

FIRST IMAGE UK 205 Ladbroke Grove, London W10 6HQ

Tel: +44 (0) 181 969 7492

Fax: +44 (0) 181 969 1499

e-mail: m.rene@btinternet.com

The course instructors are as follows:

STEPHANE RENE, PhD (RCA) is a Master Iconographer in the Coptic Tradition. He studied the ancient tradition of Sacred Iconography in the studio of the Egyptian Master in Cairo, Egypt, and received his MA in Coptology there. He

subsequently presented a thesis and received his PhD from the Royal College of Art, London in 1990. Dr. Rene is a lecturer in Christian Sacred Art. He has carried out several iconographic projects for churches in Europe and the U.S.A. and exhibited internationally. Stephane Rene is one of three individuals qualified to teach iconography according to the Sacred Canons of the Coptic Orthodox Church.

DAVID CRANSWICK, MA is a specialist in the use of traditional techniques and materials. He received an MA from the Royal Academy of Arts, London. He spent five years as an apprentice to Cecil Collins and is presently researching his PhD producing a thesis entitled "The Use of Traditional Methods and Materials by European Master Painters between 13th and 17th Century". Mr. Cranswick teaches regular classes at his London studio and has given several lectures and workshops in Europe.

Other MASTERCLASSES planned are:

FRANCE August 15-21 1999

ENGLAND (Staffordshire) September 19-25 1999

18. Study Tour of Egypt: We have received a word from Dr. Van Elderen that he will be directing a *Study Tour of Egypt* during the period Oct. 15-30, 1999. This tour that Witte Travel of Grand Rapids, MI is doing the travel arrangement, will originate from Grand Rapids Kent County International Airport. The trip will include guided visits to important Ancient Egyptian as well as Christian sites. The cost is \$3,769 per person. Special travel arrangements can also be made through Witte Travel. For more information, contact Witte Travel at (800) 469-4883, or Dr. Van Elderen at (616) 957-0876.