



ST. SHENOUDA COPTIC NEWSLETTER

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In This Issue:

The Second St. Shenouda Conference of Coptic Studies (4) by Hany N. Takla	1
Conference Abstracts (2) by Hany N. Takla	7
The 7th International Congress of Coptic Studies by Dr. J. van der Vliet	10
A Tribute to Professor Paul van Moorsel by Dr. Mat Immerzeel	12
News by Hany N. Takla	14

The Second St. Shenouda Conference of Coptic Studies (August 13 - 14, 1999 - Los Angeles, California) (4)

(by Hany N. Takla)

Introduction: For a second time in as many years, the Society held its annual Conference of Coptic Studies. This time it was held at, its probable permanent future site, the Campus of the University of California, Los Angeles (UCLA). As planned, this gathering brought together several segments of the population that had the common interest of Coptic Studies. This mixture of the young and old, the amateurs and professionals, and the laymen and clergy continued to further the Society's objective of strengthening the bridge between the Coptic community and the academic world. A bridge that will most assuredly help both groups learn and benefit from what the Coptic Culture has to offer.

Attendance and Participants: Over 100 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 greater Los Angeles area, 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. Notably present was *Prof. James Robinson*, the retired director of the Claremont Institute for Christianity and Antiquity (ICA).

Several of the presenters came from different parts of the United States: *Prof. Boulos Ayad Ayad*, Boulder Co; *Dr. Bastiaan Van Elderen*, Grand Haven MI; *Dr. Fawzy Estafanous*, Cleveland OH; *Mr. Mark Moussa*, Washington DC; *Rev. Dr. Tim Vivian*, Bakersfield CA. The rest of the presenters were from the Greater Los Angeles Area, most notable among them was *Prof. Antonio Loprieno* of UCLA and *Prof. Jon Ma Asgeirsson* of ICA who has recently accepted a professorship position in Early Christian Studies and New Testament Exegesis at the University of Iceland.

Schedule: The following was the final 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. Maged Attia, *Christian Coptic Family Abroad, Challenges that it meets*

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, *Wrestling with Principalities, Powers, and Rulers of Darkness (Eph. 6:12): Origen's Scriptural Exegesis on the Freedom of the Will*

1:45-2:15 p.m. Miss Nardine M. Saad & Dr. Saad Michael Saad - *Electing Coptic Patriarchs: A Diversity of Traditions*

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. Rev. Dr. Tim Vivian, *The Peaceable Kingdom - Animals As Parables In The "Virtues Of Saint Macarius"*

3:30-4:30 p.m. Bishop Samuel, *Recent Discoveries in the Field of Monastic Settlements*

4:30-5:00 p.m. Dr. Gawdat Gabra, *Studies on Wadi 'N Natroun, Past, Present, and Future*

6:00-7:30 p.m. *Reception gathering*

7:30 p.m. *Dinner*

8:15 p.m. *Keynote Address* delivered by Prof. Boulos Ayad Ayad

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. Dr. Jacques van der Vliet - *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 a.m. - 11:15 p.m. Joseph Fahim - *The use of the Lord's Prayer in Coptic Liturgical Services.*

11:15-11:45 a.m. Dr. Fawzy Estafanous - *St. Mark Foundation for Coptic History (Progress Report)*

11:45 a.m.-12:15 p.m. Mr. Mark Moussa - *St. Shenute's Discourse "I Have Been Reading the Holy Gospels"*

12:15 - 1:15 p.m. *Lunch break*

1:15-1:45 p.m. Prof. Jon Ma Asgeirsson, *The Redaction of the Gospel of Thomas: Fact or Fiction*

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† (delivered by Rev. Dr. Tim Vivian), *18 Years of Research on Coptic Painting*

4:00-5:00 p.m. Dr. Bastiaan Van Elderen, *Uncovering Early Christian Monasticism at Faw Qibli (Upper Egypt) and Wadi 'N Natroun*

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

- a. Coptic Archeology (2)
- b. Coptic Art (1)
- c. Coptic History (5)
- d. Coptic Gnosticism (1)
- e. Coptic Literature (6)
- f. Coptic Liturgy (2)
- g. General Addresses (5)

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

a. Coptic Archeology: These two presentations were delivered by Bishop Samuel and Dr. Van Elderen at the end of first and the second day respectively. They were in the form of a 60-minute slides presentation. They were similar in context to their respective presentations at the last year conference but different in contents and scope.

Bishop Samuel introduced the latest, including his own, work in the field of monastic settlements in Wadi 'N Natroun. He introduced in archeological and architecture details these buildings which very much replicate those found earlier in Kellia. In making his description, he introduced the audience to a monastic system unlike the one they are familiar with in the modern days. He also exposed them to the methodology employed in doing such work. He then emphasized how this work was important in understanding the way monasticism was practiced during its golden era. A practice that we all feel, would be of immense value to the current-day monastic revival in Egypt.

Dr. Van Elderen in his presentation reintroduced his prior excavations of the Nag Hammadi site and the St. Pachomius church at Faw Qibli. The manuscripts found there have ignited new interest in Coptic Studies from different disciplines and countries in the second half of the 20th century. He also discussed the recent connection being made between the Gnostic Nag Hammadi find and the orthodox Pachomian settlements found in the area. He emphatically contradicted such a connection on archaeological as well as other grounds. He also introduced the results of the Scriptorium's third excavation season at Wadi 'N Natroun monastery of St. John the Little. Rev Dr. Tim Vivian also participated there. He introduced to the audience the further work that was done at the monastery church, tying it to the work done in the previous two seasons.

b. Coptic Art: This was designed to be the most important presentation of this conference, not only for the uniqueness of its contents but more for the presence of its esteemed author. However his sudden departure from this transitional world deprived the audience of such a great opportunity. Thanks to Dr. Kees Veelenturf, his friend and the late Prof. van Moorsel's family, the audience was not totally deprived of his presentation. This was done by the able moderator of this conference, Rev. Dr. Vivian in the last session of the second day. The presentation was a survey of the work of this great Dutch art historian from the departure of

his predecessor, The French art historian, Fr. Julies Leroy, to the present time. It explored the work done in Wadi 'N Natroun monasteries as well as the Red Sea monasteries of St. Antony and St. Paul. Of course mention was made of the cleaning work done at the Ancient Church of St. Antony that has yielded the best examples of Christian frescoes found in what historians refer to as 'Islamic Egypt'.

c. Coptic History: Five papers were presented in this category. Three were presented on the first day and two on the second. They dealt with broad range of subjects from ancient to modern.

The first was by Mr. Maged Attia of Sidney Australia, and delivered by Miss Nefertiti M. Takla during the morning session of the first day. It dealt with the challenges that the Christian Coptic family was facing in the Diaspora. The author touched upon the subject of the generation gap and culture collisions that the families have been experiencing. He also illustrated how the church was helping the families in dealing with these problems through its rich liturgical heritage. This paper unlike any other evoked the longest discussion during the conference. Many of the participants felt that the illustration made did not apply too well to the families in the US. Some suggested that one of the problems that the church needs to address is the lack of individuality accorded to its members in Egypt as well as abroad. Others suggested that we go back and look at what the other immigrant communities in America have done in response to this similar situation. I am hoping that this healthy exchange would move members of the Coptic community into researching this subject from a historical perspective. An approach that would be more fruitful than mere disjointed discussions.

The second paper, delivered by Miss Nardine and Dr. S. Michael Saad dealt with the history of the selection process of the Coptic Patriarch of Alexandria. The authors surveyed the different methods employed in making such a selection over the past 1900 plus years. Each method was briefly described and more emphasis was given to explaining the current selection method which

yielded the last two patriarchs. This method which was codified in 1958 included the following steps:

- Nomination of names
- Selection of eligible nominees
- Voting by a large, yet select group
- Selecting the names of the top three nominees
- Casting lots for the final choice

The discussions were mostly on rules and process of the election according to that law.

Later on that afternoon, Mr. Ramses Wassif, delivered his paper on the history of the Bishop of Misr (Cairo). He surveyed the known history of that diocese. He then recounted the famous incident in the History of the Patriarchs in the 12th century between Patriarch Macarius II and the bishop of Misr Anba Sanhut, and the perceived refusal of the Patriarch to appoint a successor after the death of the bishop. This conflict apparently doomed the position of the Bishop of Misr and it only had two occupants since, and each was for special circumstances that the Church faced in the 13th and in the 19th century. The listener can easily understand that the move of the Patriarchate from Alexandria to Cairo would cause the position of that important seat to be redundant in the eyes of many and thus explains its eventual disappearance. More research would need to be done to document and substantiate these observations.

In the morning session of the second day, Dr. Fawzy Estafanous presented a progress report of the activities of the St. Mark Foundation for Coptic History in the past year. The presentation included a report on the Egyptian Government-sponsored conference on the patriotic stand of the Coptic Church, where 80% of the papers were submitted by Egyptian Moslem scholars. Even though there was a touch of politics in the theme but it reminds of the scarcity of Copts working with sound methodology in the field. Among the other activities mentioned was the joining of both of our organizations with the Coptologia Publication to produce a journal in the form of a new series of that periodical which was initially published in

1980. This venture came to fruition by invitation from Prof. Fayek Ishak, Coptologia's chief editor.

In the early afternoon session of that day, Prof. Boulos Ayad Ayad, of the University of Colorado, Boulder, delivered the last presentation in this category. This detailed presentation surveyed, through the use of slides, many of the features that survived thousand of years of Egyptian History. He recounted common features, related to Art, Architecture, Customs, Language, and Religion. However the time allotted though substantial, did not do justice to the topic. A whole symposium probably would have to be devoted to such a topic to maximize the benefit.

d. Coptic Gnosticism: Prof. Dr. Jon Ma Asgeirsson, presented a most learned paper on the reassessment of the Gnostic Gospel of Thomas in the early afternoon session of the second day. Since the early days of research in the contents of the Nag Hammadi Library, many scholars have focused their attention on this text. Many assumed that they were possibly looking at the ever-elusive Q-text that served as the basis for all the synoptic gospels. He surveyed the scholarly literature published on the subject. He then introduced his own opinion and proof that refuted much of what other scholars concluded about this gospel. In summary, others treated the sayings found in the gospel as an aimless eclectic collection, and He countered with the bold hypothesis that the composition was based on learned principles of its time and it showed an increased direction toward a complete text such as the canonical gospels that we have now. In other words it can be explained in terms of a proto-gospel that led to the writing of the canonical gospels that we have!

e. Coptic Literature: There were six papers in this wide-scope category that covered topics dealing with time frames spanning from the second century to the late twentieth century. Four were presented on the first day and two on the second.

The first paper was delivered by Mr. Hany N. Takla, on the Coptic Version of the Old Testament and the efforts that the Society was doing in the

field. He briefly surveyed the early history of the Coptic translation of the Scriptures and printed editions in that field. He then went on to document what has survived from this, the greatest treasure of our Coptic Christian Heritage. Sadly, none of the major dialects preserved the entire text of the Old Testament even when they are put together. A proposed methodology was presented on how to produce a complete text of the Old Testament in Modern (Bohairic) Coptic. Dr. Gawdat Gabra, during the discussion period, lauded the efforts and the accomplishments of the Society with its meager resources in the field. He also recommended cooperation with other scholars in Europe that are doing similar work. However, it should be noted that our previous offers of cooperation in 1992 and 1996 were politely ignored!

The second paper was delivered by Mr. Samuel Youssef, one of the conference organizers, dealing with Origen's understanding of the *Freedom of the Will*. This passionate presentation dealt with Origen's defense of the Old Testament as proving rather than disproving such doctrine which is very prominent in Christianity. The paper then shifted focus from the Origen's writings to the practical application of such teaching in relation to the new generation of Copts in America. A topic that should be pursued in the future, in my personal opinion, on the basis of how the Coptic Heritage, including the writings of the fathers, can be effectively used in educating the new generations and ensuring their spiritual well-being. I also feel that if such texts are not made available in a proper manner, then no benefit can be realized.

In that afternoon session, Rev. Dr. Tim Vivian presented his paper on the use of animals as parables in the little known Coptic text of *Virtues of St. Macarius*. He extensively quoted the text in relation to the use of this theme, which was surprisingly positive toward members of the animal kingdom. He further showed how the text writer's used them to illustrate his own vision of Spiritual kingdom, where man and beast would peaceably coexist. This in my opinion expand on some of the imagery used in the Book of Isaiah to illustrate

peace with the changed behavior of the wild animals. This is not surprising, considering that the Bible has always been the prime inspiration of the Desert Fathers.

Dr. Gawdat Gabra made the last presentation in this category on that day. He dealt with the topic of Wadi 'N Natroun as a subject of research. He began by reminding the audience with the painful fate that the famous Kellia site experienced, where thousand of these excavated early monastic settlements were removed with heavy machinery to make way for cultivating the land. He used this to illustrate the urgency for thorough scientific study of this site. A site that represents the best preserved cradle of monasticism left in Egypt with its significant contribution to many areas of the Coptic Heritage. He further proposed the establishment of a branch of Coptic Studies, dealing only with Wadi 'N Natroun. He also proposed holding an International Symposium of the subject, preferably on site. He made a suggestion of the areas to be reported on as well as his recommendation of the presenters in each area. In conclusion, he asked both of our Society and St. Mark Foundation to undertake the preparation of such a historical event. I am happy to report that later during evening reception, Dr. Estafanous was able to organize a steering committee for this project. Within the following two weeks he was able to secure H.H. Pope Shenouda's permission to hold the Symposium at the Papal residence in the monastery of St. Bishoy in February 2002. More details about this item is forthcoming in the next issues of this newsletter.

The fifth paper in this category was delivered by Dr. S. Michael Saad in the morning session of the second day. It dealt with the appeal to authority found in the writings of H.H. Pope Shenouda III. Dr. Saad, in his analysis of the aforementioned writings, argued that the Pope has went beyond the usual use of authority of Scripture and Patristics experience that other Coptic theologians in this century have limited themselves to. This was done through his appeal to reason and human experience. Of course the subject of these writings

deserves a more thorough academic investigation, considering its volume and scope.

The sixth paper delivered by Mr. Mark Moussa also in the morning session of the second day, dealt with St. Shenouda's long discourse, "I Have been Reading the Holy Gospels". Like the majority of St. Shenouda's literary writings, this work is preserved in a fragmentary condition. Mr. Moussa gave a survey of the state of research on this work as well presenting selections of the text. This work is the subject of Mr. Moussa Doctoral dissertation at the Catholic University of America at Washington DC. Of course any work in this field requires the mention of Prof. Dr. Emmel 1993 dissertation on the literary corpus of St. Shenouda. Such contribution transformed Mr. Moussa work from an impossible task to just a challenging one. It is worthy of mention that Mr. Moussa repeated his justified criticism of the conference that only one paper, his own, is presented on St. Shenouda at a two-day conference named after him!

f. Coptic Liturgy: There were two paper presented in this category this year. The first was submitted by Dr. Youhanna N. Youssef of Melbourne Australia, delivered by Mr. Maged S. Mikhail in the morning session of the first day. It dealt with the Coptic texts relating to the Apostles. The second was presented by Mr. Joseph Fahim during the morning session of second day, dealing with the usage of the Lord Prayer in Coptic Liturgical services.

In the first paper, Dr. Youssef drew attention to the preaching of the Apostles, as found in Coptic liturgical sources, Bohairic and Sahidic. He contrasted these to the information found in what is generally recognized as the apocryphal texts about the apostles. The thought that comes to mind about this subject is how much of the information in the so-called apocryphal texts would have been considered part of the orthodox church tradition and during what time period.

In the second paper, Mr. Fahim surveyed the usage of the Lord prayer in Coptic liturgical services. His findings confirmed that the text used in these

services was in agreement with that found in the Coptic text of the Gospel of St. Matthew and disagreeing with the one popularly used in the Coptic Church today. He showed that the last section of the prayer "For Thine is the kingdom, and the power and the glory forever Amen." was never part of the Coptic textual tradition of these services. How did that come about. I personally think that the adaptation of this section can probably be attributed to the popularity of the Mid 19th century Arabic translation of the King James Version, which included it. Then, as it is customary these days, the publishers of these liturgical texts based their editions on the popular usage rather than the correct traditional usage. A trend that need to be curbed or halted because of possible damage it can do to the integrity of these texts.

g. General Addresses: There were four opening addresses delivered at the conference along with a brief tribute to Prof. van Moorsel, send to the conference by Dr. Mat Immerzeel of the University of Leiden. Two were delivered at the beginning of each day of the conference with the tribute for Prof. van Moorsel being read before the reading of his paper by Rev. Dr. Vivian.

In the first day Prof. Antonio Loprieno briefly described how Coptic Studies in America in general and at UCLA in particular is spread among three different disciplines: Language, History, and Religion. He further predicted that the work of our own and his student Maged S. Mikhail (now Deacon Severus Mikhail) will help define this as a single discipline at least in UCLA. This was followed by a brief word from Bishop Samuel, praising the work of the Society in general and the organization of this conference in particular.

In the second day, Dr. J. van der Vliet address to the conference was read. The full text is published in this Newsletter. Then Bishop Serapion delivered his opening address that centered on the issues of the challenges facing the Coptic Church in America and how Coptic Studies, done by Copts, should orient itself first and foremost towards helping the Church in meeting such

challenges. In the late afternoon session, the tribute for Prof. van Moorsel was read at the beginning of the reading of the late professor's paper. The full text of this tribute is published in this Newsletter.

Place: The Conference was held in the elegant Herbert Morris Seminar Room; Royce Hall #306, at the beautiful campus UCLA.

Organizers: This was a cooperative effort between the Society (SSACS), the Collegiate Coptic Club of that university (CCC-UCLA), and Department of Middle Eastern Languages and Cultures. Mr. Samuel Youssef, representing CCC-

UCLA, has contributed through his tireless efforts significantly to the success of this conference. Worthy of mention is the efforts of the other members of CCC-UCLA, especially Nardine Saad, Mary Gindi, and Daniel Youssef; and of Rev. Dr. Vivian our able moderator.

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 November 30, 1999.

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

(by Hany N. Takla)

The following are the remaining abstracts submitted by the Conference presenters:

Title: *Studies on Wadi 'N Natroun, Past, Present, and Future*

Presenter: *Dr. Gawdat Gabra Abdelseyed, (Cairo, Egypt)*

Abstract:

The area of Wadi 'N Natroun is one of the most important monastic sites in Egypt. This is due to its antiquity as well as its survival and flourish to this day. Many scholars have done work at different times and in different subject matters concerning this area. A brief survey of such work will be presented. The aim now should be to establish a study curriculum specific to this site, probably in the scope found now in Nubian Studies. This will alert the government of Egypt more to the vital cultural importance of this site and encourage it to do more work toward the preservation of such national treasure in the face of the agricultural invasion of the surrounding land. The work is proposed here to be inaugurated by a major scholarly symposium on the subject, preferably at the site, around the year 2002. Such

symposium will include papers about Art, Archeology, Architecture, History, Literature, and Monasticism of this region. This should be a cooperative effort between the Coptic Patriarchate, the Societies represented here in the conference, and the other members of the Coptic Scholarly community around the world. It is hoped that Coptic Societies such as St. Mark Foundation and St. Shenouda Coptic Society would assume a significant role in the preparation of such symposium.

Title: The Redaction of the Gospel of Thomas: Fact or Fiction?

Presenter: *Dr. Jon Ma Asgeirsson, (Claremont, CA)*

Abstract:

Collections of sayings such as constitute the Old Testament Book of Proverbs or the Gospel of Thomas and the Synoptic Sayings Source Q, have in traditional biblical scholarship not been considered at the level of literature such as exemplified in the narrative books of the Bible or their contemporary secular literature.

Within sayings collections some scholars have even attempted at identifying some sayings as more crude and others as more elaborated all according to their alleged origin within Jewish and Greek cultures. In his presentation Asgeirsson demonstrates how wrong an assumption this has been within the circles of biblical scholarship and how even the most concise sayings in the Gospel of Thomas follow learned patterns of argumentation as exemplified in the Hellenistic schools of rhetoric.

In the same vain, it has traditionally been considered impossible to talk about a redaction of the Gospel of Thomas as such whereas individual sayings have been the subject of redactional scrutiny. Asgeirsson argues, on the contrary, that the Gospel of Thomas not consist of a random collection of sayings but sayings that gradually show an increased direction towards a complete text (gospel) with not only typical redactional features of individual sayings but larger additions that moved the collection towards a complete text as it is known in its fourth century translation in Coptic from the Nag Hammadi Library in Upper-Egypt.

Title: *Christian Coptic Family Abroad, Challenges that it meets*

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

Abstract:

The Coptic church community begins with the family. It is patterned on it and extends outward from it. Loyalty to the family is considered paramount and family welfare and prestige are often placed before personal desires and ambitions.

Great is the sacramental bond that forms the foundation of the Christian Coptic family. The service in the Coptic Orthodox Church is rich in ritual and symbolism, each of which has a special meaning and significance. Examples of these will be briefly discussed.

The Coptic family has been traditionally the center of religious life in collaboration with the Church.

Parents has nurtured their children in the Christian faith and nourished them in the love of God. Examples of this will be discussed further.

In the West, the Coptic family is exposed to a number of problems such as defacto relationships, expedient divorce, dating, and mixed marriages. As family ties among the Copts are the product of their culture which is deeply immersed in a well established tradition, it is quite easy that the parents are whole heartedly devoted to certain cultural elements, whereas their children are attracted to the secular Western culture. This results in some friction within the family unit. Through the wisdom of the parents and the spiritual influence of the church, both the parents and the children are able to strike a happy medium.

Title: *Uncovering Early Christian Natrun Monasticism at Faw Qibli (Upper Egypt) and Wadi*
Presenter: *Dr. Bastiaan Van Elderen, (Grand Haven, MI.)*

Monasticism in the Christian church arose in Egypt in the fourth century in two major centers: in the Nag Hammadi area in Upper Egypt and in the Wadi Natrun area in Lower Egypt. Interest in Pachomian monasticism in Upper Egypt resulted from the discovery in the late 1940's of the Nag Hammadi Papyri and the Bodmer Papyri near the monastic center in ancient Pabau (modern Faw Qibli). These important finds will be interpreted in the light of archaeological work conducted in the area by Van Elderen. More recently Van Elderen has directed archaeological work at the Monastery of John the Little in Wadi Natrun, one of four monasteries founded in the fourth century but abandoned in the Middle Ages. The work of three seasons will be reviewed, the most recent season occurring in late January and February 1999. In addition, plans for future work at the site and the preservation of the ruins will be discussed.

Title: *St. Mark Foundation for Coptic History (Progress Report)*

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

During the past year, the foundation has made great strides toward its projected goals. The following are some the major accomplishments of the Foundation:

1. Representation at the Egyptian Ministry of Cultural Affairs' 1999 conference on the *Patriotic Stand of the Coptic Church through the Ages*. This conference, featured 15 different scholarly papers on subjects, related to the History of the Coptic Church. Twelve of these papers were delivered by Egyptian Moslem scholars.
2. The joining of the Coptologia Periodical to the Foundation's family and future plans for utilizing this valuable addition.
3. The cooperative efforts with the Coptic Patriarchate in Cairo and the Cairo Institute for Coptic Studies.
4. The joining of efforts for the establishment of a chair for Coptic History in Egypt.
5. The Electronic Edition of the Coptic Encyclopedia.

Title: *The Use of the Lord's Prayer in Coptic Liturgical Services*

Presenter: *Mr. Joseph Fahim, (Huntington Beach, CA)*

Abstract:

The Lord's prayer is a fundamental prayer among all Christians. It is the one that the Lord taught to His disciples. (MT 6:9-13). Its frequent use in the services of the Coptic Church has been extensively surveyed. Six major types of uses have been identified. Description and discussion of these types will be presented. Also a comparison of the liturgical text to the biblical text of this prayer will be discussed. The comparison will also include the Biblical text found in Greek as well as in English, revealing the affinity of the liturgical text to the biblical one in Coptic and Ancient Greek in

contrast to what is found in the biblical texts in English as well as modern popular practices among the Copts.

Title: *Another Kellia Discovered in Wadi 'N Natroun*

Presenter: *H.G. Bishop Samuel, (Shibin al-Qanatar, Egypt)*

Abstract:

Many monastic buildings were discovered around the monasteries of Wadi 'N Natroun. These monastic buildings show the monastic life in the early times. Some of them were discovered around the areas of Abu Maqar, Syrian, Anba Bishoy, and John the Little monasteries. During the last 10 years, a lot of these monastic buildings were surveyed and rebuilt. A Sample of this work appeared in a model, built on the original foundation, in front of the Syrian Monastery, consisting of a room for visitors, one for storing water, one for the disciple, and a kitchen. It also included a suite for the spiritual father, consisting of two large rooms and a small one for prayer. Examples from other monastic settlements in Behnasa, Antinoe, Abu Tig Dikran, Sohag, and Esna will be briefly discussed. I hope that this monastic building encourages more and deeper studies about the subject of monastic building, to help uncover the original monastic life in the early days.

Title: *History of the Coptic Bishop of Cairo (Misr)*

Presenter: *Mr. Ramses Wassif, (San Gabriel, CA)*

Abstract:

The history of the Diocese and bishop of Misr is an intriguing subject in the history of the Coptic Church. This paper will deal with several aspects of such history. First, an attempt will be made to geographically describe such diocese and determine its earliest mention in history. Also a general survey of the historical records about the bishop will be made.

After a transitional period, following the relocation of the Patriarchate from Alexandria to Cairo, there is no mention found of such a bishop, except for two special occasions which will be discussed further.

Title: *Wrestling with Principalities, Powers, and Rulers of Darkness (Eph. 6:12): Origen's Scriptural Exegesis on the Freedom of the Will*

Presenter: *Mr. Samuel Youssef*, (Los Angeles, CA)

Abstract:

When Origen embraced and revived the Catechetical School of Alexandria at the age of twenty-one in 203 AD, he fueled it with an unparalleled passion and vision for developing an institution devoted to uncovering and teaching the deep, hidden, spiritual truths of the Holy Scriptures. Origen, while in Alexandria and Caesarea, preached and taught dialectics, physics, ethics, and metaphysics – laying the foundation for his crowning synthesis of the sacred science of Christian theology.

Origen's Biblical exegesis concerning the nature of the freedom of will lies in Book 3 of his work, *De Principiis*, "On First Principles." He embarks on a Scriptural analysis of passages which may seem to contradict each other and indirectly suggest Biblical authority against the nature of free will.

Origen brilliantly explicates verses such as (1) "I will harden Pharaoh's heart..." (2) "...I will take away their stony hearts and will give them hearts of flesh, that they may walk in My precepts and keep My ways..." and (3) "...that seeing they may not see; and hearing they may hear, and not understand; lest they should be converted and their sins be forgiven them..." in the context of freedom of will. What follows this exegesis is a very practical commentary on the nature of free will, man's use of it in the pursuance of his ultimate goal, and its position in light of temptation.

Today's presentation will analyze Origen's use of natural phenomenon in his interpretation of Scripture, and animate the specific examples he uses in justifying the soundness of Biblical authority on the issue of the nature of free will. The focus will then shift to the practical exhortations he makes to the catechumens concerning the struggles they must endure in advocating to live a deep spiritual life, explaining to them how we "wrestle, not against flesh and blood, but against principalities, powers, and rulers of darkness." This presentation will not offer a historical "critique" of Origen's work and will not delve into the doctrines of "heresy" accrued to him in later centuries. Rather, my goal is to bring to your attention a valuable resource from one of the most distinguished Fathers of early Christianity concerning a Biblically sound interpretation of "free will" placed against a backdrop of philosophical ingenious.

**The Seventh International Congress of Coptic Studies August 27-September 2, 2000,
Leiden the Netherlands**

(by Dr. J. van der Vliet)

The following is the text of the address sent to the participants of the "Second St. Shenouda Conference of Coptic Studies" (Los Angeles, August 13-14, 1999) by the author. H.N.T

Dear friends and colleagues,

This address must necessarily open on a sad note - for the following few words will certainly be unable to replace the living voice and the inspiring presence of Professor Paul van Moorsel who, quite unexpectedly, passed away on the 1st of July. May the Lord grant him rest in His Kingdom!

Since Paul van Moorsel was not only a great scholar and a great friend of the Copts, but also very much alive to the necessity of stimulating scholarly activity and historical awareness among the Copts themselves, I hope and expect that my message will, nevertheless, reflect something of his spirit.

Next year, the Seventh International Congress of Coptic Studies will take place in Leiden in Holland. The date, 2000, is historical, as we will be entering a new century, even a new millennium. It is therefore appropriate not only to look backward, but to look forward, but to look forward as well. Looking forward, I find that it is my great hope that the new century, as far as Coptic studies are concerned, will be marked by the rise of a new generation of Coptic scholars, recruited from among the Copts themselves. By "a new generation of Coptic scholars", I mean "new" not only in terms of age but first of all in terms of outlook, of approach. I think these young Copts should be armed with a new approach to their history and their heritage, an approach which should be scientific, without being anti-clerical or anti-religious, which should be national, without being nationalist, and which should enable Copts to capitalize their history instead of being its slave.

The new generation of Coptic Scholars, for which I hope, does not need an excuse to be a Copt and to study objects like the languages, literature or history of Christian Egypt. They will study these subjects out of love for the subjects themselves: out of desire to know and to discover, searching to reveal hidden treasures of human knowledge and hidden fields of past human activity. In order that their scholarly work be productive and intellectually stimulating, it will not take place in isolation, but it will be fully integrated into the activities of the international scholarly community.

At this point, next year's Coptic Congress in Leiden comes in. A four-yearly congress like ours, which is the most important event of its kind in the field of Coptic studies, sets, in an indirect way, the standards and paradigms of scholarly research in this field and points out new directions. It is

important to realize, however, that these standards and paradigms of scholarly research are not eternal entities, given once and for all. Rather, they are floating attitudes which are periodically redefined in the course of an ongoing exchange of insights and information. To stimulate this exchange of information and opinions is the real purpose of congresses like ours.

In such a dialogue, Coptic scholars cannot be missed. On the one hand, because they should have full access to the streams of insights and knowledge which surface during such a congress. On the other hand, because many non-Coptic scholars need to be reminded periodically of the living tradition that exists, a living tradition from which still so much can be learned. In my opinion, an "Association for Coptic Studies" is not the same as an "Association for Coptic antiquities". Moreover, we, non-Copts, are often mere guests, working in a garden which, although part of the Christian landscape at large, is not our own. The relations between guests and hosts can flourish only if there is a common language. Creating and redefining our common language in the field of scholarly research should perhaps be the first aim of next year's Coptic congress.

In order to achieve this aim, to stimulate the exchange of information and opinions, we have created a programme which tries to optimize discussion. Next to offering opportunity for individual scholars to present their own research-projects, there will be moments of synthesis represented by the traditional main-papers, read during the plenary sessions. A relatively new feature is the organisation of work-shops devoted to special themes. Besides, there will be plenty of opportunity for informal contact.

The five working days of the Congress are scheduled so as to combine all these different aspects of scholarly communication. During the earlier part of the mornings, plenary sessions will take place, devoted to reports on recent developments in ten major domains of Coptic studies (i.e. language; literature; papyrology; art; archaeology; monasticism; liturgy; Egyptian

gnosticism and manichaeism; Copto-Arabic studies; and Christian Nubia). These reports will all be presented by specialists in the respective domains. The remainder of the day will be available for brief communications by individual scholars from all over the world. Everybody can propose a paper, but it should be added that all papers will be refereed on the basis of an abstract submitted in advance. These papers should not exceed 20 minutes in length and are read in two parallel sessions, grouped according to the main fields of study in Coptology. Upon registration every participant will receive the volume of abstracts so that one can prepare oneself. Next to the brief communications, there will be room for workshops, devoted to special themes, which are meant to stimulate discussion within a smaller circle of specialists. This kind of highly specialized discussion demands a longer period of preparation. Therefore, participants should register in advance and registration is limited. Workshops have been already announced on subjects like: "Electronic editing", "New models in Coptic linguistics" and "Recent findings in monastic archaeology". Opportunities for formal contact will be provided i.e. by a welcome reception, a farewell party and a collective excursion.

Stimulating the exchange of information and opinions also means that as many scholars as possible should be able to participate in the discussion, especially young scholars and students. Therefore the accessibility of the congress is a high priority with the organizing committee. Not only physically (Leiden is at a mere twenty minutes from the national airport), but foremost financially. Thus, the fees are low: Dfl. 225,- (about 110 U.S. dollars) for non-IACS-members, Dfl. 175 (about

85 dollars) for members, and only Dfl. 75 (about 35 dollars) for students and unemployed. Moreover, we will do our best to offer lodging in several different price classes, also in moderately priced student dormitories.

This is, of course, not the place to go into further details about the organisation of the congress. I just wanted to make clear that our two major concerns are; optimal scholarly discussion combined with optimal accessibility. More information can be gathered from our regularly updated web-page on internet or from the forthcoming number of the Newsletter of the International Association of Coptic Studies, which is about to appear. A final announcement will be distributed in January 200.

Dear friends and colleagues, what I have said here was not meant to glorify Leiden University, but - as you will have understood - to encourage as many as possible from your midst to come to Leiden next year in order to join the ongoing debate on the future of Coptic studies. For, looking forward once more, I cannot but find the present occasion, this Second Saint Shenouda Conference of Coptic Studies here in Los Angeles, a sign of hope and a great promise for the future. It makes me feel that my plea for a new generation of Coptic scholars, able to face a new century, is far from unfounded or unrealistic. Therefore I can only express my sincere hope that I may be able to welcome many of you, especially many of your young scholars and students, next August in Leiden.

I wish you a very fruitful conference and lots of inspiration from above.

A Tribute to Professor Paul van Moorsel († 1999)

(by Dr. Mat Immerzeel)

Ladies and Gentlemen,
During the time of our meeting here in Los Angeles, one seat remains unoccupied: the one of Professor Paul van Moorsel from The Netherlands.

It is my sad duty to inform you that Van Moorsel has passed away on Thursday the first of July, on the age of 67. Already some weeks before his death he knew that it would be impossible for him to

travel to Los Angeles, because he had to undergo a surgical intervention. In spite of his health problems, however, Van Moorsel spent a lot of time on the preparation of the lecture he intended to give here. At his death, the lecture was almost finished, and through the quick intervention of some of his friends and colleagues we are now able to read his text and to show the slides that Van Moorsel had selected himself.

Who was Paul van Moorsel, or Abuna Bulos, as he was called by his many Coptic friends? He was both a priest and an art historian, Dutch by birth, but in the last years of his life almost Coptic in mind. He was a Roman Catholic parish priest in the city of Alphen (south of Amsterdam), but until 1989 he was also professor of Early-Christian art at the University of Leiden in The Netherlands. His activities as an art historian led him to Egypt, where he was surprised by the unexpected riches of the Coptic cultural past. In 1981 Van Moorsel was charged with the responsibility of a project of the French archaeological institute in Cairo, which aimed at the documentation of wall paintings in Coptic monasteries and churches. His book on the wall paintings in Saint Anthony's Monastery was recently published, while he finished the manuscript of the study about the murals of Saint Paul's Monastery; this will now be published posthumous. In 1986, he and his team of Dutch scholars started with the documentation of icons in the Coptic Museum in Old Cairo, as well as in several monasteries and churches. The result of this work was the catalogue of the icon collection of the museum, that was published in 1994 (and will hopefully have a second edition in the next future). At that moment Paul van Moorsel was already one of the most important authorities on Coptic art. In the last years before his retirement in 1991, he even was appointed at his university as professor of Coptic art - the only one in the world until now!

During his visits to Egypt Van Moorsel had developed very warm feelings for the Coptic community and the Coptic Orthodox Church. He realized that for the preservation of Coptic art

objects something more than scientific work alone was needed. He saw that in this matter help from western scholars was not enough. The real work should be done by those who are responsible for the Coptic artistic heritage: the Copts themselves. So, in 1991 the project Egyptian-Netherlands Cooperation for Coptic Art Preservation (ENCCAP) was created. Now, almost ten years later, scholars from The Netherlands and Coptic monks and staff-members of the Coptic Museum are working side by side on the same matter: to save the many Coptic murals, icons, and other witnesses from the past for the future generations.

Van Moorsel was the godfather of the ENCCAP project. Even after his retirement he continued his scientific activities in close collaboration with the scholars of the University of Leiden who are continuing his work. Characteristic for his enormous zeal is the fact that he did not only spend the last weeks of his life on the final editorial work of the reprint of all his articles, but also on the preparation of the lecture he intended to give here. He wanted to share his knowledge with the Copts, in Egypt as well as abroad, and he was convinced that a better understanding of ancient Coptic art was only possible if one was open to the present-day Copts.

One particular example illustrates the way in which he was able to combine his activities as a scholar, those as a Roman Catholic priest and his love for everything that was Coptic. He learned that the Coptic Orthodox Church was the only one who keeps the chalice of the Eucharist in a kind of box, which was put on the altar: the Qursi. Not only did he write several scientific articles on this 'Throne of the chalice', he also asked a Coptic monk to produce a Qursi for his own use, in his parish church in Alphen. On the sixth of July, during the funeral liturgy for Paul Van Moorsel, this Qursi was standing on the altar. It was a silent but clearly visible witness of what he meant for the Copts. They have lost a good friend. Ma'asalama Abuna Bulos. May God bless you.

News

(by Hany N. Takla)

1. St. Shenouda Coptic Quarterly and Coptologia: In lieu of the previously announced quarterly, the Society's Board agreed to collaborate with St. Mark Foundation in a joint periodical which will be a new series of the previously published Coptologia. Prof. Dr. Fayek Ishak of Toronto, Canada, the publication original founder, will act as the chief editor. For the first year, members of the Society will receive this publication as part of their paid membership. Separate subscription is listed in the attached membership application. The first issue is scheduled for April/May 2000.

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.

3. Other CD Publications: Coptic Orthodox Electronic Publishing - Australia (COEPA), has produced a remastered 4-CD (Audio) edition of the 1967 recording of the Coptic Liturgy of St. Basil. This was done by permission of Dr. Ragheb Mofteh, 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. They also has published a computer CD that primarily includes the text of over 40 books of the writings of Pope Shenouda III, that were translated in English, and published in PDF format along with a licensed copy of the Bible Companion Software with the NKJV Bible, NRSV Deutrocanonical Books, and a Topical Index. They designated the Society to handle the distribution of it in the United States. The cost for each of these titles is \$30 for a single copy and \$25 for quantities of 5 or more. Two other titles will be announced in the next issue of the Newsletter

4. Books from St. Mark Foundation in Ohio: Dr. Ragheb Mofteh's monumental publication of the Coptic Liturgy of St. Basil in choral musical notations is still available in St. Mark Foundation's special commemorative edition. This was done

on the basis of the work of the famous British Musicologist, Prof. Ernest Newlandsmith, and corrected by Dr. Margrit Toth of Hungary. This impressive 700-page large volume can be ordered 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. Also the Foundation is distributing another commemorative issue of Dr. Meinardus recent book, 2000 Years of Coptic Christianity. The price is \$15 (retail \$29.95) plus shipping and handling.

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

6. 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 a 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)). Other important Coptic Art titles will be announced in the next issue of the Newsletter.

7. Bulletin of the Society: The publication of the fifth volume of the Annual Bulletin of the Society has been delayed, and will hopefully be ready and sent to last year's members and subscribers by end of 1999. It includes the proceedings of the first Coptic Conference held at Long Beach. Copies for sale are still available for volumes 1 through 4. For non-members, the price will be \$6.00, \$4.00, \$5.00, and \$5.00 respectively. For members needing extra copies, the prices are \$5.00, \$3.00, \$4.00, and \$4.00 respectively.

8. 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 20,000 hits per month.

9. The ordination of Deacon Severus: Mr. Maged S. Mikhail was ordained as a full consecrated deacon by Bishop Serapion of Los Angeles on September 12, 1999, under the name of Severus. The Society would like to extend its congratulations to Deacon Severus and wish him well on his new duties and his studies; and also thank him for his faithful service to the Society over the past years.

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 work on the CD version of the Coptic Encyclopedia is progressing (see #14). 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, is currently preparing the new series of COPTOLOGIA for publication (see #1). As mentioned earlier, the Foundation is working with our Society in preparing for the International Symposium on Wadi 'N Natroun in Feb. 2000. Comments,

suggestions, and lifetime membership information can be directed to the following address:

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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: Amelineau, *Des Moines Egyptiens-Vie de Schenoudi* (1889); Attridge, *Nag Hammadi Codex I,2 Notes*; Bamberger, *Evagrius Pontius - the Praktikos - Chapters on Prayer* (1981); Blochet, E. *Catalogue des Manuscrits Arabes de Nouv. Acq. (1925)*; Bowman & Rogan (Ed) *Agriculture in Egypt from Pharonic to Modern Times* (1999); Budge, E.A.W. *The Martyrdom and Miracles of St. George* (1888); Callender, J.B. *Studies in the Nominal Sentence in Egyptian and Coptic* (1984); Cerny, *Coptic Etymological Dictionary* (1976); Chainé, M. *Le Manuscrit de la Version Copte en Dialecte Sahides Apophthegmata Patrum* (1961); Ciasca, A. *Sacrorum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani v.1* (1885); Coquin, R-G. *Melanges Antoine Guillaumont - Contribution a l'Etude des Christianismes Orientaux* (1988); Crum, W.E. *Short Texts from Coptic Ostraca and Papyri* (1921); Crum, W.E. *Varia Coptica. Texts and Translations* (1939); Diebner, B.J & R. Kasser, *Hamburg Papyrus Bil 1* (1989); France, R.T. *A Bibliographic Guide to New Testament Research* (1983); Goehring, J. *Ascetics, Society, and the Desert: Studies in Early Egyptian Monasticism* (1999); Harnack, *Sources of the Apostolic Canons* (1895); Hoskier, H.C. *Concerning the Date of the Bohairic Version covering a detailed Examination of the text of the Apocalypse* (1911); Kasser, R. *Complements au Dictionnaire Copte de Crum* (1964); Layton, B. *Nag Hammadi Codex II,2-7 with XIII,2, BL.Or 4926(1) ...*, 2 vols; Lucchesi, E. *Repertoire des Manuscrits Coptes (Sah) Publ. de la Bibliotheque Nationale* (1981); Mallon, A. *Grammaire Copte 3rd Edition* (1926); Marangou, L. *Benaki Museum - Coptic Textiles* (1971); Murray, A. *Elementary Coptic (Sahidic) Grammar* (1911); O'Leary, D. *The Coptic Theotokia* (1923); O'Leary, D. *The Difnar of the Coptic Church Part II* (1928); Parrott. *Nag Hammadi Codices V,2-5 & VI with P.Berol.8502 1&4*; Pasquier, A. *L'Evangile selon Marie (BG1)*; Pearson, B. *Nag Hammadi Codices IX and X*; Pietersma, A. *The Acts of Phileas Bishop of Thumis P.Chester Beatty XV* (1984); Polotsky, *Collected Works* (1971); Roberts, C.H. *Manuscript, Society and Belief in Early Christian Egypt* (1977); Strasbach, *Dictionnaire Inverse*

du Copte (1984); Taft, R. *Beyond East and West - Problems in Liturgical Understanding* (1997); Taylor, T. *Arguments of the Emperor Julian Against the Christians* (1999); Thompson, H. *The Coptic Sahidic Version of Certain Books of the Old Testament* (1908); Till, W.C. *Die Gnostischen Schriften des Koptischen Papyrus Berolinensis 8502* (1955); Till, W.C. *Die Koptischen Ostraca der Papyrussammlung der Osterreichischen Nationalbibliothek* (1960); Till, W. *Koptische Schutzbriefe* (1938); Torrance, *Christology after Chalcedon Severus of Antioch and Sergius the Monophysite* (1988); Watterson, B. *Coptic Egypt* (1988); Wellard, *Desert Pilgrimage* (1970); Wessel, K. *Coptic Art* (1965); Wessely, C. *Sahidisch-Griechische Psalmenfragmente* (1907); Wessely, C. *Sahidische Papyrusfragmente der Paulinischen Briefe* (1914); Wessely, C. *Die Wiener Handschrift der Sahidischen Acta Apostolorum* (1913); Woolley, R. *Coptic Offices* (1930); Zanetti, U. *Les Manuscrits de Dair Abu Maqar - Inventaire* (1986).

12. Coptic Classes: The advanced translation seminar, being conducted at the Center is at Wednesday evenings from 7:00-8:00 p.m. It mainly concentrate on the study of the Bohairic version of the Book of Genesis. Two sessions of the Coptic II class at the Coptic Seminary in Los Angeles started. Deacon Severus Mikhail is conducting the one held at the Seminary headquarters at Bellflower, California, the second is being held at the Coptic Center in Los Angeles and taught by Mr. Hany N. Takla, the Society's president. A new experimental class in Coptic for ages 8-13 is currently being held at the Center. Enrollment is closed for this session.

13. The Seventh Congress for Coptic Studies: As you have read in Dr. J. van der Vliet address to the conference, the Coptic Congress is at hand. It is scheduled to start on

August 27 and continue until September 2, 2000. This being the premier event in Coptic Studies, we encourage all of our members to attend and participate if possible. Less than a year is left, so we all need to prepare to be able to contribute positively to the proceedings of this most prestigious event. Those interested in presenting papers there, are encouraged to contact the Society for coordination of topics and resources. Information and a preliminary registration form is available through the following internet address:

http://www.let.leidenuniv.nl/tcno/coptic_congress.htm

14. The Electronic Edition of the Coptic Encyclopedia: Work is progressing slowly on this project because of other commitments. So far 50% of the contents of the ASCII files received from the publisher has been reviewed and scanning of the illustrations has began. 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. Currently Mr. Joseph Fahim of our Orange County Regional Center is assisting with the illustration scanning. Projected completion date is early in the summer of 2000, God's willing.



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In This Issue:

Sources for Compiling History of the Copts - Non-Literary Texts by Hany N. Takla...	1
The Second St. Shenouda Coptic Symposium by Hany N. Takla.....	10
Coptic Art Books from Egypt by Hany N. Takla.....	11
News by Hany N. Takla	12

Sources for Compiling the History of the Copts - Non-Literary Texts (1)

(by Hany N. Takla)

Introduction: Writing the history of the Copts is like piecing together thousands of scattered mosaic pieces. Much is found and much is to be found. In order to find the missing pieces, the ones available need to be put in their proper location. Only then would we be able to know what is missing and look for it. It is very possible that such missing pieces are already found and we just do not know how they relate to the whole picture.

Sources of History: History of any civilization or people is usually found in the following categories:

1. Literary evidence
2. Archeological evidence
3. Documentary or non-literary evidence.

Literary evidence include the traditional sources of history such as chronicles and travelers' accounts. To a lesser extent, Hagiographic and literary writings contribute to such knowledge. This type of evidence has wider scope which has a rich and more direct yield. It requires less interpretation but at times lacks objectivity. This forces the historian to judge the credibility of the authors of such work as prerequisite for validating the event being recounted. In any case, this type of evidence is most commonly used one in historical studies.

Archeological evidence is more visible and tangible, yet it is limited in scope. Much interpretation and delicate handling is required to distill the historical facts from such indirect evidence. Interpretation that requires a great deal of training and effort to obtain all the possible information that such evidence can furnish. Though there is more effort for less yield, it fills many gaps that literary evidence has left in our overall knowledge of the history. The macro scale of this work makes it more attractive to researchers. Excavations and artifacts are the usual sources for such evidence.

Documentary or non-literary evidence is direct evidence with smaller scope for regional and more intimate history of the populace. It does however require consideration of each document within the group (place and time) that it belongs to. The larger, the identified group of documents, the more accurate information that can be gathered. A great deal of skill is required to deal with such texts. The micro scale of the research makes it less attractive to pursue. The rest of this article will offer more insight into this largely untapped gold mine of evidence.

What are the Non-Literary Documents: This label is attached to a large body of texts, found in Egypt. They range from public legal documents, such as deeds and bills of sales, to private correspondences between individuals. Reviewing the contents of these texts, leaves the individual with the feeling of watching bits and pieces of documentary films. They usually lack the linguistic eloquence and the literary style usually observed in literary material such as Biblical, Liturgical, Patristic, and Hagiographic texts.

Language: These documents, pertaining to Coptic History, were found in all languages that were prevalent in Egypt. They are found in Demotic, the last written stage of the original Egyptian language before Greek characters were used to develop a fully vocalized script of the language. They are also found in Latin along with the usual Greek, the different dialects of Coptic, and Arabic. The more ancient is of course the Demotic, while Arabic documents are generally the most recent.

Writing material: Residents of Egypt, including Copts, have traditionally used the papyrus writing material to record such documents. The later and most voluminous Coptic material expanded the scope of material used to potsherds (broken pottery pieces) and Ostraca (limestone slab pieces). In other words they used any thing that was available. Later material in Coptic was found written on paper.

Writing Style: Coptic and Greek texts were mostly written in a unique script, compared to that of the literary manuscripts. This script can best be described as that of a prescription written by a doctor. In other words, it was not too easy to decipher except by those who were specially trained to use it. This cursive type of writing made such texts very difficult to access except for the trained experts, and thus alienated most of the history scholars from directly using them.

Time Scope: These documents spanned from the time of the Ptolemians to the Fatimid period in the 11th century AD. Demotic documents are usually the oldest. Latin Documents were less frequent

and spanned only the first few centuries of Christianity in Egypt. Greek material are found generally up to the early eighth century, when Arabic replaced it as the official language of the country. The Coptic material are found as early as the 4th century or earlier, and it continued to flourish all the way to the 8th century. There are even some documents of this type found as late as the 11th century, written in Coptic. Arabic material appeared shortly after the Arab conquest of Egypt in 642 AD. It appeared first in bilingual form with Greek or Coptic, and later in exclusive Arabic text.

Collections: These documents are as usual dispersed among many Coptic collections throughout the world. They were made available through excavations or private dealers. As with the literary manuscripts, the material from the same site was dispersed among a few or several collections. To make matter worse, the similarity of the script made many Coptic documents be included with the Greek ones and not touched by the early Papyrologist who were not well versed in Coptic to deal with them. It was not until late this century, when a new generation of scholars with both Greek and Coptic background started to look at these collections and make the identification.

Below is a list of the most significant holders of such material:

Berlin, Egyptian Museum
Cairo, Egyptian Museum
London, British Museum/Library
Manchester, John Rylands Library
Michigan, University Library
New York, Columbia University Library
Oxford, Bodleian Library
Vienna, National Library

Archives and Dossiers: For optimum use of information in these documents, scholars need to group them by time and especially by place. Such grouping results in what is referred to as archives and for more official grouping as dossiers. Such grouping when studied as a whole can provide much valuable information about the external and

internal life of that town or village. Because of the way these documents made their way into the different collection, enumerated above, such grouping is still too incomplete in regards to number of archives identified and the contents of each. Below is a brief list of the most significant of these identified archives and dossiers:

Aphrodito: A large town, south of Asyut in Upper Egypt. It yielded a large number of documents that shed light on the history of Christianity in that region that housed many churches and monasteries during the 4th-7th century period. A smaller identified archive, though very important, is that of the 6th century Dioscorus of Aphrodito. These documents were discovered as early as the late 19th centuries, and are mostly housed in the Cairo Egyptian Museum, and published in J. Maspero's 3-volume set of the Catalog of Byzantine Papyri in the Cairo Egyptian Museum.

Bala'iza: A place near Asyut in Upper Egypt, where the remains of an 8th century monastery was excavated by the famous archaeologist W. M. F. Petrie in 1907. Several literary and non-literary Coptic documents were discovered and later deposited in the Oxford Bodleian Library. These fragmentary texts were pieced together and published in 1954 by Dr. Paul Kahle, Jr. as his doctoral dissertation.

Djeme: An ancient Coptic town near Luxor, that yielded a large number of mostly Coptic Papyrus and Ostraca from the 6th to the 8th century. The site excavation was published by H. E. Winlock in 1926. What has been identified from the archive is scattered in many depositories around the world. The most extensive portion came from the New York Metropolitan Museum of Art's (MMA) excavation of the area. The Coptic Ostraca section of collection was eventually purchased by the New York's Columbia University in 1959-60. W. E. Crum and W. C. Till have published and studied many of these documents.

Oxyrhynchus (P.Oxy): An ancient town south of Fayoum, near the modern town of al-Bahnasa in Middle Egypt, that yielded the greatest harvest of papyri from Egypt to date. The site was excavated

by B. P. Grenfell and A. S. Hunt over a century ago. The manuscripts found include several thousands, mostly Greek, Literary and non-Literary manuscripts from the first to the eighth century AD. The non-literary group includes private archives and public dossiers. The Papyri has taught us a great deal about the life of an early, thriving Christian community as early as the beginning of the 3rd century. The Greek manuscripts have been systematically published in a series called *The Oxyrhynchus Papyri* by the Egyptian Exploration Society of the UK (the keeper of the collection) from the first decade of the century till now. About 60 volumes have been published by a variety of scholars, beginning with the original excavators Grenfell and Hunt [5 volumes have been acquired by the Society during the last quarter]. A small number of Coptic texts have been identified and published.

Studies: The benefit of identification of these documents have led to numerous studies that either supported the historical evidence from other sources or filled gaps that changed our understanding of Coptic History.

In the field of early Christianity in Egypt, the most-distinguished Papyrologist, Dr. Collin H. Roberts, used these material to piece together a logical and brilliant, though with room for reinterpretation, the origins of Christianity in the first few centuries. In the process, he established the reason for lack of information about the early orthodox Christian community in Alexandria was due to their presence in the midst of a powerful Jewish community at the time. This helped quash Prof. Bauer's early assertion of a predominantly heretical origin for the church.

The economic and social role of Copts and Coptic ecclesiastical authorities in the history of pre-Arab Egypt, was extensively studied by the Polish scholar Dr. E. Wipszycka. This ground-breaking study benefited greatly from the material found in the Aphrodito Archives.

History of the Arab Conquest of Egypt in the seventh century has benefited greatly from Dr.

Jacques Tagher dissertation, which used extensively Arabic documentary sources. He succeeded to a large extent in introducing the general public to the importance of such documents. This work was done originally in French and translated in Arabic. Recently it was translated and published in English by Mr. Ragai Makar of Utah.

In a similar way Dr. Alan Bowman, showed the importance of such documents in his popular history of Egypt from the Alexander the Great to the Arab conquest. The techniques employed in extracting the information from these documents is especially valuable to those of us that do not have an extensive background in the subject.

In the field of monasticism, Dr. Paul Kahle, Jr. 1954, meticulous study and edition of the Bala'iza yielded very valuable information, among others, about the closing of many of the smaller monasteries in Middle Egypt in the 8th and 9th centuries. His investigation of these documents led him to conclude that the burden of taxation during that period led to literally to their bankruptcy.

Also we have Dr. L. S. B. MacCoull monograph on the 6th century, Dioscorus of Aphrodito. She elaborately used the literary and non-literary documents from the Aphrodito Archive to piece together the life and works of this rather unknown figure of Coptic History. Both Coptic and Greek documents were used in the study.

Dr. Walter C. Till's study of the prosopography of two centuries of generations from Djeme Archive is a unique example of local Coptic genealogy. This study, published in German, utilized mainly Crum and Steindorff edition of many of these Coptic texts. There is at least one more text that can be added to this archive, which is preserved in a small museum in Pennsylvania (Cf. vol 4 no. 1 of this Newsletter, October 1997). These works most likely helped Dr. Terry Wilfong in his recent dissertation of the women of Djeme (Jeme).

Worthy of mention also are the numerous studies published by Dr. Bagnall of Columbia University of the first few centuries of Christianity. His

investigations are usually dependent on the Greek documents which is richer in scope for this period. There are a lot more contributors to this branch of scholarship to mention in this general article.

Suggested Reading: The literature in this field is plentiful, especially dealing with Greek documents. Most of them are beyond the scope of the general readers. There are however some studies that either give general introduction or introduce the readers to how these documents were used to treat elements of Coptic History. Some of these were mentioned in name above. They will be listed below in full bibliographical notation.

Bagnall, R. S. *Reading Papyri, Writing Ancient History*. Routledge, New York. 1995

Bowman, A. K. *Egypt after the Pharaohs 332 BC-AD 642 from Alexander to the Arab Conquest*. California University Press, Berkeley, Calif. Paperback edition 1989.

Edgar, C. C. & A. S. Hunt. *Select Papyri*. Loeb Classical Library, Cambridge Mass. 1932-34, 2 volumes.

MacCoull, L. S. B. *Dioscorus of Aphrodito: His Life, His Work, His World*. California University Press, Berkeley, Calif. 1988.

Pestman, P. W. *The New Papyrological Primer*. Brill, Leiden. 5th edition 1990.

Roberts, C. H. *Manuscript, Society and Belief in Early Christian Egypt*. Oxford University Press, London 1979.

Tagher, J. *Christians in Muslim Egypt - A Historical Study of the Relation between Copts and Muslims from 640 to 1922*. Translated from Arabic by Ragai N. Makar. Altenberg, Germany 1998.

Other References: The following is a supplementary list for other references, briefly mentioned above:

Crum, W. E. & G. Steindorff *Koptische Rechtsurkunden des Achten Jahrhunderts aus Djeme (Theben)*. Leipzig, 1912

Kahle, P. Jr. *Bala'iza*. 2 vol, Oxford 1954

Maspero, J. *Catalogue Generale du Musee du Caire: Papyrus Grec d'Epoque Byzantine*. 3 vol. 1911-5.

Schiller, A. A. *Ten Coptic Legal Texts*. New York 1932 (Reprint: Arno Press 1973)

Winlock, H. E. & W. E. Crum. *The Monastery at Epiphanius at Thebes*. 2 vol New York 1926 (Reprint: Arno Press 1973)

Wipszycka, E. *Les Ressources et les Activités Économiques des Églises en Egypte du IV^e au VIII^e Siècle*. Brussels 1972

Text Specimens: The following translations of Coptic and Greek documents, give the reader a flavor of what they can offer toward the study of local and general history of Coptic Egypt. The English translation of the Coptic documents is taken from Prof. Schiller's 1932 publication, *Ten Coptic Legal Texts (TCLT)*. Those of the Greek documents are from Edgar and Hunt's 2-volume *Select Papyri (SP)*. Footnotes are not included for the sake of the general nature of this article. Consult the original publication for the abbreviations used in reference to these sample documents. Text in '[]' is by this writer.

A. Coptic

1. Release Document, acknowledging the full payment of a millstone set up in the bakery of Apa Paulos (Djeme); Papyrus, late 7th century AD, MMA Access. no. 24.2.7. Ref. *TCLT* 4, pp. 38-41
Translation:

In the name of the father and of the Son and of the Holy Ghost. Written the month of Athyr [*Hatur*], the twenty-second, indiction the first.

I, Merkurios, the son of the late Zacharias, in Pshension of the district of the city of Koptos, he writes to the most pious monks, Apa Daniel and Apa Iakob and Apa Athanasios, the superiors of the monastery of our holy father Apa Paulos on the mount of the Kastron of Jeme in the district of the city of Hermonthis, saying:

Since I was persuaded by your fatherhoods without any force brought to bear on me, or fear or compulsion, but of my own wish and a fixed resolution and immovable judgment, I sold to you a millstone which I set up in the inheritance of my fathers, and I brought trustworthy and experienced persons, namely, Isaak, the son of the late Papnuthios, so that [he] evaluate. He set a price upon it, by the justice of God,

upon which you agreed with me; for he evaluated it at two *trimesia* of gold.

Behold, now, I covenant that you settled with me for two *trimesia*, as the payment of its price. They were received by me; they were agreeable and satisfactory. Your fatherhood is now the owner of the mill. You set it up in the bakery of your noble monastery for the bread of the brethren and as gift for the charity of the poor.

Since you asked me for a document of release, I covenant thus: neither I nor my children nor heir of mine nor any man of my kin, whether near relative or distant millstone in any way, whether with you or those succeeding you, ever, at any time, for you satisfied me as to its price, received by me. If it should happen at any season or time, within eternity ever, that such a one should dare to dispute with your monastery on this pretext, wishing to invalidate this document of release which I have executed, first he shall not be benefited in any way, as regards any position or power, but he shall pay six *holokottinos* as penalty, and after penalty this document shall remain forever valid.

I swear to every officer and every power that when this document shall be brought before him, by God Almighty and the sovereignty of the lords who rule over us, it shall never be violated. For the security of your fatherhoods I have above set forth for you and those succeeding you that it shall exist and be valid and binding in every place in which it shall be shown by reason of the subscription of the scribe who wrote it and the trustworthy witnesses. I covenant in this fashion.

I, Philotheos, the son of Pesynthios, I am witness .+

I, Thomas, the son of Suai, in the Epoike, I am witness.+

I, Samuel, the priest, I am witness.+

+By me, Kalapesios, the son of Shenute, the humble priest of Ama Kosma and Apa Theodoros, written.+

+The document of agreement of Merkurios, the son of Zacharias, for the millstone. In the first indiction.

+I, Isaak, the son of the late Papnuthios, I am witness.+

2. Communal Agreement, regulating the tax liability of the community in the early Arabic rule of Egypt (Djeme); Papyrus, 1st half of 8th century AD, Leipzig Univ. Papyrus no. I. Ref. *TCLT* 6, pp. 56-63

Translation:

In the name of the Father and the Son and the Holy [Ghost]. Written, month of Mechir, the fifteenth, indiction the seventh.

Through us, we who shall subscribe below this [communal] agreement, those knowing how to subscribing in their own hands, those not [knowing how] to write requesting a scribe who will subscribe for them. For we covenant that we shall not act upon these matters contrary to the manner we write between ourselves....a concord resulting from

communal resolution and an understanding and common agreement, greetings:

Since on this day we all gathered together, we drew up an understanding among ourselves as to whether the naval detachment from the kastrons or other duty could not be settled so that a difficult question might be decided for each one of us. We deliberated in this fashion for no man of us is able to bear the (whole) duty for that event; accordingly we said that a list is to be made, that we declare we made among ourselves, for all duties placed upon us so that we may bear that burden among ourselves in order to find the manner to take care of ourselves in our kastron unabashed.

So justly we came to this communal agreement without any deceit or fear or duress or fraud or artifice or ruse or any restraint placed upon us, but of our own resolution. Through this we covenant, swearing by God Almighty and the health of our lords, that for those of us who shall subscribe and those who shall be subscribed for, we shall be communal among ourselves in every matter which is concerned with the duty of the state treasury, whether naval detachment or other duty generally, and that we shall be responsible, at our own risks, that we will not allow any one of us to be mulcted beyond another whether selected as sailor or for any other things. It was decided in this fashion: that if it should be the lot of any one of us to appear before our lords in order to be taken for the naval detachment or other duty generally due by us, we should consider and we should decide among ourselves whether we were free for it or whether we should not allow one to give anything at all beyond the rest of us.

Accordingly, if the lot should fall on one or two or three of us and one of us should wish to stay behind, he shall not do this of right and act inconsiderately upon the question, but in the first place it shall happen on this account that he shall be under the curse of the Scriptures and it shall be that he is estranged from the Father and the Son and the Holy Ghost, for he dared to violate some part of this communal contract. For our security, among ourselves, we drew up this communal agreement, those knowing how to write signing it and those not knowing how to write asking a scribe and he signed it for them. We executed it. +

+ I, Phoibammon, the son of the late Pises, I sign this agreement in the way it is written. Daveid, the son of the late Severos, he asked me and I wrote for him. +

+ I, Samuel, the son of Philotheos, I sign. Daveid, the son of the late Severos, I wrote for him since he did not know how. +

I, Athanasios, the son of Sanchem, I sign this agreement for its validity. ++ I, Aristophane, the son of Iohannes, man of Kastron Jeme, the person asked me and I wrote it for him since he did not know how. +

+ I, Preshe, the son of the late Ieremias, I sign this agreement for its validity. +

+ I, Zacharias, the son of the late Kalakolef, I sign this document for....Preshe, I wrote for him...

I, Abraham, the son of the late Pses, I sign [this] document.

I, Nicharav, the son of Peha..., [I] sign this document. I, Preshe, I wrote for them [since] they did not know how. +

+ I, Theophilos, the son.....validity. Thomas, the son of the late [Biktor], I wrote.....

+ I, Petros, the son of Isaak (?), I sign this agreement for its validity.+

+ I, Iezekiel, the son of the late Mathias, I sign this agreement for its validity.

I, Zacharias, the son of the late Petros, I sign this agreement for its validity.

+ I, Lala, the son of the late Mathaios, I am witness. Kyriakos, the son of the late Petros, I wrote for him since [he did not] know how to write.

+ I, Kyriakos, the son of the late Petros, sign.

+ I, Helias, the son of Zacharias, I sign this agreement for its validity

+ I, Isaak, the son of the late Zacharias, he asked me, I wrote for him since he did not know how to write. +

I, Ignatios, the son of the late Mathias, I sign this agreement for its validity.

3. Deed of Sale, acknowledging the receipt of fund for the sale of a room within a house, where the seller was the inheritor (Djeme); Papyrus, Leipzig Univ. Papyrus no. II, 1st half of 8th century AD. Ref. *TCLT* 7, pp. 64-71

Translation:

+ In the name..... [Father] and of the Son.....written.....

I, Mena, the [son] of the late Athanasios,.....acting as the agent...brothers...the district of the city of Hermonthis, I designate [below] a scribe [who shall] subscribe this document of sale, inviolable and unimpeachable, for me at [my own] wish. I write to Severos, the son of the late Samuel, and Daniel, the son of the late Shenute, men of this same kastron, the district of this same city, greetings:

I covenant regarding [this sale] and I enter with fixed writing into this matters; I wish and I [request] without any deceit or fear or duress or fraud or artifice or ruse or any restraint placed upon me, but of my own resolution, I sell to you from today on, which I have named above, all legal ownership, having been satisfied according to the laws of sale. Accordingly I write that from now on unto all time forever after, therefore, the whole room which is below the staircase, which is ours in the house of Paham Soch shall be (yours), that which came to us as the inheritance of my late mother Elisabet, which had been declared as her portion. No other legal rights are left to me in the whole of that room by any other inheritance or by written or unwritten intention.

So now to you, you Severos, the son of the late Samuel, and Daniel, the son of the late Shenute, those whom I have named above, you shall enter and you shall take possession of and you shall be owners and you shall be the masters of

the whole of that room which is south of the staircase, which is ours, in that house, and you shall acquire it for yourselves and you shall administer it and you shall manage it and you shall keep it and it shall be considered as surrendered (so that you may) make a gift of it, surrender it, leave it to your children and those succeeding you. In the same fashion they shall take possession and they shall own and they shall be masters and they shall possess all ownership and all title and possession forever, validly and faultlessly. The price which was agreeable to me and agreed upon between us was three *holokottinos* of pure gold, of good weight, less a *trimesion*, and paid in full, i.e., gold *nomismata* 2 2/3, so that from now on, at once (you have) the administration of all that room for yourselves and those succeeding you.

No man acting for me, whether I or brother of mine or near relative or distant relative, shall be able to dispute with you in any fashion about any matter concerning that room, whether against you, you, Severos and Daniel, or your children or your grandchildren or your near relatives or your distant relatives, whether stranger or servant or any one of us on any cause or pretext. Nor shall he be able to sue you in court or out of court, either in city or out of district, because I took and received from you the full price as payment in the manner in which I had agreed with you about it. If one should dare at any time or season, whether through us or through another acting as my agent, to dispute, namely, to sue, about any matter which concerns that room and controverts this deed of sale or any part of it, in the first place he shall not benefit in any way thereby, but he shall be estranged from the holy oath by which he is served. Afterwards he shall pay the fixed penalty of six *holokottinos* of pure gold and it shall be taken from his own property by the hand of the esteemed magistrate who is acting at that future date. After the payment of the penalty he shall be produced and he shall acknowledge and declare the validity of this binding sale, this which I drew up.

For your security and those succeeding you, it is ruling and binding in every place in which it shall be shown. It was read to me, it was agreeable, I requested a scribe to subscribe it for me. I sought some untrustworthy witnesses to attest it for me. I executed it.

I, Mena, who have been mentioned above, acting as agent for my brothers I sign this sale Athanasios Shenute and also Petrosinos, we sign.

+Abraham, the son of the late Daveid, they asked me, I wrote for them at their request.

I, Psan, the son of Iohannes, I am [witness] Iohannes.....Abraham...for...

4. Acknowledgment of Debt, stating a simple promissory note in the form of a mortgage contract between individuals (Djeme); Leather Roll, Private collection of W. E. Crum, middle of 8th century AD. Ref. *TCLT* 10, pp. 80-83

Translation:

+ In the name of the Father and the Son and the Holy Ghost. On this day which is the eighth of Pharmuthi of the eighth year.

I, Maria, the daughter of the late Martha, in the Kastron of Jeme, I write to Severos(?), the son...of this same kastron of Hermonthis. [I] requested from you, you gave me three *holokottinos* and a *trimesion* of gold, saying that I should pay them to you as linen(tax) in Thoth. I shall not pay them to you as linen (tax) in Thoth; I shall give a “dove” of gold to you as the *holokottinos* each year, and I shall mortgage to you my portion of the house in which I live, which is the half of that house on the street of Daveid the old. You shall become master of it until I satisfy you up to the limit of your security.

I, Maria, she who has been mentioned above, I sign this *asphaleia* and everything written therein.

+ I, Onorios, the son of the late Lalhev, I am witness.

I, Iohannes, the son of Kam(ul), I am witness.

I, Zacharias, the humble archpriest, Maria asked me, I wrote this *asphaleia* in my hand, I am witness. +

B. Greek:

1. Marriage Contract (non-Christian?): P.Oxy. 1273, AD. 260. Ref: *SP* vol.1 No. 5, pp. 16-23.

Translation:

For good fortune. Aurelia Thaesis daughter of Eudaemon and of Herais, of Oxyrhynchus, acting with Aurelius Theon also called Nepotianus and however he is styled, and has given her daughter Aurelia Tausiris in marriage to Aurelius Arsinous son of Tryphon and of Demetria, of the said city, as husband, to whom the said giver brings as the dowry of her said daughter the bride in common gold on the Oxyrhynchite standard a necklace of the kind called maniaces with a stone, weighing without the stone 13 quarters, a brooch(?) with 5 stones set in gold, weighing without the stones 4 quarters, a pair of earrings with 10 pearls, weighing without the pearls 3 quarters, a small ring of half a quarter, and in clothing, of which the value is estimated, a silvery, striped Dalmatian shawl worth 260 drachmae, a white, single tunic, tasseled and striped, worth 160 drachmae, a turquoise-coloured Dalmatian shawl worth 100 drachmae, another Dalmatian shawl, white with purple border, worth 100 drachmae, making a total of her dowry 1 *mnaiaion*, 4-1/2 quarters in common gold and 620 drachmae in estimated value of clothes, a sum total to which no addition has been made; and questioned concerning the aforesaid dowry by the giver of the bride, Aurelia Thaesis, the bridegroom Aurelius Arsinous acknowledged that he had received the full number at the aforesaid weight and valuation. Wherefore let the parties to the marriage live together blamelessly, observing the duties of marriage, and let the bridegroom supply his wife with all things necessary in proportion to his means. But if—which heaven forbid—owing to disagreement a separation takes place between the

parties, the bridegroom shall restore to the giver of the bride, if still alive, or, if not, to the bride, the aforesaid dowry in full within sixty days from the date of the demand, the gold objects in accordance with the count of their several weights, while for the clothes of which the value is estimated the bride's representatives shall have the choice of taking them at a valuation to be then made and receiving the balance in silver or of accepting the amount of the aforesaid valuation, and the wear and waste of all these objects shall be debited to the bridegroom. If at the time of the separation the bride is pregnant, the bridegroom shall give her for the expenses of her confinement 40 drachmae. In demanding restoration of the aforesaid dowry the bride's representatives shall have the right of execution upon the bridegroom and upon all his property. This contract is valid, being written in duplicate so that each party may have a copy, and whenever they choose or either of them chooses, he or she shall make it public through the bureau without requiring the concurrence of the other or any further approval, because the future publication is herewith approved, and to each other's questions whether this is done rightly and fairly they have given their assent. The 7th year of the Emperors and Caesars Publius Licinnius Valerianus and Publius Licinnus Valerianus Gallienus, Germanici Maximi Pii Felices, and Publius Licinnius Cornelius Saloninus Valerianus, the most noble Caesar Augusti, Mecheir 2 [*Amshir 2*].

(Signed) I, Aurelia Thaeisis, have given my daughter in marriage to the above-mentioned Arsinous and have presented to him the aforesaid dowry as stated, and in answer to the formal question I have given my consent.

I, Aurelius Theon also called Nepotianus, acted with her and wrote on her behalf, as she is illiterate.

I, Aurelius Arsinous, have received the aforesaid dowry, and if—which heaven forbid—a separation takes place, I will restore it as stated above, and in answer to the formal question I have given my consent.

2. Deed of Divorce (non-Christian?): P.Grenf. ii. 76, AD 305-6. Ref: *SP* vol.1 No. 8, pp. 26-29.

Translation:

... Soulis, grave digger, of the toparchy of Kuis [*A locality in the Great oasis*], to Senpsais daughter of Psais, and of Tees, grave-diggers, of the same toparchy, greeting. Since through some evil spirit it has come about that we have separated from each other in respect of our common wedded life, I, the aforesaid Soul, herewith acknowledge that before sending her away I have received in full all the objects given to her by me in any manner whatsoever and that I will not hereafter take proceedings against her about cohabitation or wedding-gift, but that she is free to depart and marry whom she chooses; and I, the aforesaid Senpsais, acknowledge that I have received in full from him, the aforesaid Soul, all that was given to him by way of dowry, including certain separate objects of my own, or in any other way whatsoever; and we will not henceforth take proceedings against each other about

any manner at all of any kind, written or unwritten, because the separation is obsolete. Thus deed of separation, written in duplicate and signed, shall be valid and guaranteed as if deposited in a public record-office, and in answer to the formal question I have given my assent. The 14th year of our lords Constantius and Maximianus Augusti, and the 2nd year of ...

3. Repudiation of a Marriage (Christian): P.Oxy. 129, 6th century AD. Ref: *SP* vol.1 No. 9, pp. 28-31.

Translation:

... 11th indiction. I, John, the father of Euphemia my unemancipated daughter, transmit this present deed of repudiation and divorce to you, Phoebammon, my most honourable son-in-law, through Anastasius the most illustrious defensor of the city of Oxyrhynchus, couched as follows. Forasmuch as it has come to my ears that you are giving yourself over to lawless deeds, which are pleasing neither to God nor man and are not fit to be put into writing, I have thought it well that the marriage between you and her, my daughter Euphemia, should be dissolved, because, as already said, I have heard that you are giving yourself over to these lawless deeds and I wish my daughter to lead a peaceful and quiet life. I therefore have sent you the present repudiation of marriage between you and her, my daughter Euphemia, through the aforementioned most illustrious defensor with my own signature, and I have taken a copy of this document, written by the hand of the same most illustrious defensor. Wherefore for the security of my said daughter Euphemia I have sent you the present deed of repudiation and dissolution written on Epeiph 11 [*Abib 11*], 11th indiction.

(Signed) I, John, the aforesaid, father of Euphemia my daughter, have sent the present deed of repudiation and dissolution to you, Phoebammon, my most honourable son-in-law, as stated above.

4. Letter of Condolence (Christian): P.Oxy. 1874, 6th century AD. Ref: *SP* vol.1 No. 168, pp. 392-5.

Translation:

... that you suffered like mother Eve, like Mary; and, as God lives, my master, neither righteous women nor sinners ever suffered what you suffered; nevertheless your sins are nought. But let us glorify God because it was He who gave and He who took away; but pray that the Lord may give them rest and may vouchsafe to behold you among them in Paradise when the souls of men are judged; for they are gone to the bosom of Abraham and of Isaac and of Jacob. But I exhort you, my lord, not to put grief into your soul and ruin your fortunes, but pray that the Lord may send you his blessing. For the Lord has many good things and makes the sorrowful to be of good hear if they desire a blessing from

him; and we hope in God that through this grief the Lord may send joy to you and the lord your brother ...

5. Invitation to a Birthday Feast: P.Oxy. 1214, 5th century AD. Ref: *SP* vol.1 No. 175, pp. 402-3.

Translation:

To my lord Macarius from Gennadius, adjutant. Deign to gladden the birthday festival of my son Gennadius by dining with us on the 16th at the 7th hour.

6. Inventory of Church Property (Christian): P.Grenf. ii. 111, 5th or 6th century AD. Ref: *SP* vol.1 No. 192, pp. 432-35.

Translation:

Inventory of the holy treasures and other utensils of the holy church of Apa Psaius of the village of Ibion, entrusted to the most discreet John, presbyter and steward, Choiak 15 [Kiahk 15], 13th indiction, being as follows: 3 silver chalices; 1 silver paten; 2 hangings; 1 iron rod; 1 other, small; 1 marble slab; 1 bronze tripod for the slab; 23 linen cloths for the slab; 5 woolen cloths; 6 door-curtains; 1 other, old; 1 hanging woolen curtain; 1 hanging cover; 4 bronze lamp-stands; 2 iron lamp-stands; 1 bronze altar; 1 bronze basin; 1 bronze flagon; 2 bronze fonts; 6 hand-lamps with 6 nozzles; 4 boat-shaped lamps with 4 nozzles; 21 parchment books; 3 other of papyrus; 1 cup; 1 ladle; 1 knife; 1 bier; 1 wooden tray; 2 leather cushions; 1 mortar; 3 wooden chairs; 2 stools; 1 triply woven web; 1 cupboard; 1 bronze flask.

(Endorsed) Made by me, Elias, archdeacon, on behalf of the holy Apa George.

7. Petition from a Deserted Village: P.Thead. 17, AD. 332. Ref: *SP* vol.2 No. 295, pp. 300-303.

Translation:

To his eminence Flavious Hyginus, Praefect of Egypt, from the community of the village of Theadelphia [a village in the Fayoum] in the 8th pagus of the Arsinoite nome, through us, Heron and Sakaon and Kanaoug. We the aforesaid, our lord praefect, are a group of three persons in the village who pay taxes on behalf of all the village for five hundred arurae which are not even being ploughed up and for a roll of twenty-five individuals including the employees of the Treasury, so that from this state of things our village is reduced to great straits. Setting out in search of our fellow villagers in the Oxyrhynchite nome we discovered at the farmstead of Eulogius son of Nidas, of the hamlet of Serenus, five nominated (?) men, Dionysius, Hor, Ammon, Soucheidas, Apol, and Sabbaeus, with their families; and their landlord Eulogius, together with Arion, a vine-dresser, and Serapion, a cultivator, did not allow us even to approach the door of the farmstead, repulsing us with violence. We also found three migrants in the Cynopolite nome, Gerontius, Pathas, and Heron, holding between them a hundred arurae and more of Crown land. Therefore we, humble and solitary

men, beseech your excellency to give orders to the superintendent of public security to deliver up to us our fellow-villagers with their families, in order that we may be enabled by this measure of relief to remain in our village and may for ever feel grateful to your illustrious fortune. Farewell.

(Signed) We, the Aurelii Sakaon and Heron and Kanaoug, wrote for them, as they are illiterate.

8. Letter from the Arab Governor of Egypt: P.Lond. 1380, AD. 710. Ref: *SP* vol.2 No. 434, pp. 596-601.

Translation:

In the name of God, Kurrah ibn Sharik, governor, to Basilius, administrator of the village of Aphrodito. We give thanks to God, and to proceed, we have manifestly written to you many times about the two-thirds part of the gold taxes in your district, and we supposed that you had already paid this. Now when we ordered the secretaries to look into the books of the treasury to learn what you had paid into it, we found that your performance is inadequate and of no account and that in this matter you are behaving badly. For we did not send you to pass your time in gormandizing, but we sent you rather to fear God and keep faith and fulfill the claims of the Amir al Muminin. And neither you nor those in your district have an excuse of any kind. For the produce of the fields have been abundant, and God has blessed it and increased it twofold more than it was before, and the wheat has fetched a good price and it has been sold by the inhabitants. Now, as has been said, you have no excuse of any kind. Look therefore to the arrears of the two-thirds part of the gold taxes in your district and complete them with all expedition, not omitting a single farthing. For God knows that the way you have acted in the matter of these same taxes did not please us; indeed we had a mind to repay you for this. If therefore there is any good in you, complete with all haste, as we have said, your district's arrears of this same two-thirds part of the gold taxes and dispatch them. For it is to the interest of the inhabitants to deliver their dues promptly and not to be left in peace until they are saddled with an accumulation of claims and are hard put to it to pay. We know that the official whose conduct is inadequate and unprofitable seeks excuses for the shortcomings of his works. Do not therefore act in that way and give us cause to threaten your life. Behold, we solemnly warn you. Written on Pauni 7 of the 9th indiction.

(Docketed) + ..., 9th indiction. Brought by Muslim, courier. Concerning the dispatch of the complement of the two-thirds part of the gold tax.

Conclusion: It should be apparent to the reader that this field is a gold mine for the resources for understanding the Coptic History. However a great deal of effort on the part of the student is needed to pursue work in this field. I am confident that

Copts are fully capable of excelling in the field and the need for it is great. All that is needed is the

desire!

The Second St. Shenouda Coptic Symposium - Coptic Monasticism (July 22, 2000 - Los Angeles California)

(by Hany N. Takla)

Introduction: Due to the convening of the VII Coptic Congress in Leiden, this year, the Society is tentatively planning only a one-day Symposium on Coptic Monasticism. This to give an opportunity to get a dose of Coptic Studies to those that will not be able to attend the Big Event. Of course participation and attendance *will not be limited* to those not planning to travel to Leiden. Information here is still tentative, final arrangement will be announced in the upcoming issues of this Newsletter.

Format: Major papers, as selected by the Society, will be scheduled for a total of one hour, including a minimum of 10 minutes of discussion. The other papers will be structured in a 20-minute format with a 10-minute discussion.

Abstracts: Each participant shall submit a brief abstract of his proposed paper no later than May 15, 2000. A copy of these abstracts will be included as part of the registration packet.

Time and Place: The symposium is planned to be held at the UCLA campus, at the same location as that of the 2nd Coptic Conference (August 1999). The time will be from 9:00 a.m. to 5 p.m. on Saturday July 22, 2000.

Schedule: The following tentative schedule has been made by the Organizing Committee:

8:30-9:00 a.m. *Registration*
9:00-10:45 a.m. *Introduction and presentations*
10:45-11:00 a.m. *Break*
11:00 a.m. - 12:30 p.m. *Presentations*
12:30-1:15 p.m. *Lunch Break*
1:15-3:15 p.m. *Presentations*
3:15-3:30 p.m. *Break*
3:30-5:00 p.m. *Presentations*

Registration: All interested persons can pre-register through our website. The address is '<http://www.stshenouda.com/society/csymbreg2.htm>' A nominal registration fee for the Symposium will be charged as follows:

Members and Students: \$10.00
Non-Members: \$15.00

Publication of Proceedings: The papers presented at the Symposium will be published in the 7th volume of the Society's bulletin for the year 2000-2001. A final draft of each paper shall be submitted by the presenter, no later than October 31, 2000.

Coptic Art Books from Egypt by Nabil Selim Atalla - Book Reviews

(by Hany N. Takla)

Introduction: For many years Mr. Nabil Selim Atalla, of Cairo Egypt, has dedicated his time, efforts, and resources to preserve Coptic Egypt photographically. The importance of his work lies not only in photographic skills but for the fact that images that he recorded are usually susceptible to deterioration with time. A painful fact brought upon by the inadequate level of resources and knowledge in preserving such treasures for a variety of external as well as internal reasons.

Earlier works: The first fruits of his works were two smaller size, sampler-type, volumes in 1986, titled "Coptic Egypt" and "Coptic Icons". They since have gone out of print. The first of these two pocket-size books introduced images of sites and artifacts from Alexandria and Cairo Churches along with those from Monastic sites throughout Egypt. The second dealt mainly with icons from the important Coptic Churches in Cairo and from different monasteries throughout Egypt. He also included a variety of Fayoum portraits, preserved in the Cairo Egyptian Museum. Both books included descriptions in English, French, and German.

Then in August 1989, he published a larger two-volume set of Coptic Art, including about 370 different color plates of more treasures from Coptic Egypt. Volume one dealt with the beautiful wall paintings found throughout Egyptian churches and monasteries. He also included an addendum for then newly discovered Coptic wall painting in the Syrian Monastery in the Western Desert of Egypt. Volume two dealt with Sculpture and Architecture elements found in Coptic Egypt. The first volume was arranged by location while the second was arranged by category. Both volumes included description in English and French.

Later Works: In January 2000, through the good offices of Bishop Dioscorus from Cairo, the Society received two more works by this artist for distribution to students, scholars, and enthusiasts of Coptic Art

1. **The Escape to Egypt According to Coptic Tradition:** This publication appeared in 1993. The editor takes the reader on journey of the sites that the Holy Family has been in during their flight into Egypt. These sites are the ones mentioned in Coptic tradition of this blessed event. It included sites in Lower as well as in Upper Egypt.

The dimensions of the book are roughly the same as those of the Coptic Art volumes, mentioned above. In its 68 pages (including the illustrated front and back covers), the editor presents a full-page map of Egypt, indicating the travel path of the Holy Family. He then presents each of these marked sites in a combination of site pictures and related icons found in there. He accomplishes this using about 85 fully annotated, beautiful color plates. All the annotations in this book are in English only.

This book is highly recommended for any one that want to get a pictorial view of the Coptic Tradition of the Flight into Egypt, especially now that Egypt is preparing to celebrate the 2000th Anniversary of this event.

2. **Coptic Icons (2-volume set):** In 1998, Mr. Atalla published his largest work to date. It was in the form of a 2-volume set, titled "Coptic Icons". It was done in a larger format than his earlier Coptic Art volumes. It expanded extensively on topics from his earlier publications. The set included over 500, mostly color, plates in most of the various ways that iconographic images have been produced in Coptic Egypt. All the included pictures are annotated in English only.

Volume one included four distinct topical sections. The first contained grouped images pertaining to the Lord. The second was a 20-page section of Triptych-type, or folded icons, from different monasteries and churches throughout Egypt. The third dealt with icons, grouped by hagiographic subjects or by artists. The last section dealt with rare illumination and miniatures from various Coptic Manuscripts in Egyptian collections. The

volume included two brief essays on the characteristics of the Coptic Icons and the characteristics of the Icons of the famous iconographers Ibrahim and Youhanna.

Volume two includes many more iconographic representations from themes of Old and New Testaments along with those of Hagiographic subjects. There is also a 10-page section, dedicated to the Fayoum Portraits, which is considered by modern day iconographers as the inspiration of Ecclesiastical Coptic Art. There is also another substantial section, dealing with miniatures and illuminations from Coptic and Christian Arabic

Manuscripts, primarily from the collection of the rarely-accessible Patriarchal Library in Cairo. The editor also included a few brief essays on the influence of Egyptian art on Coptic Art and some historical notes on history of Coptic iconography.

The collection included in these two handsome volumes make them extremely valuable for scholars as well as lay people. They surely will inspire more needed study of Coptic Art and help preserve this great heritage to the current and future generations of Copts.

News

(by Hany N. Takla)

1. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are now available. His earlier 2-volume Coptic Art book is also available. Prices for these items are as follows:

Title	Member	Non-member
<i>Coptic Icons, 2-v. (1-9) ea.</i>	\$40.00	\$45.00
<i>Coptic Icons, 2-v. (10+) ea.</i>	\$35.00	\$35.00
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

Quantities are limited and it will be very difficult to bring these items again from Egypt to make them available at these prices.

2. Holy Week (Pascha) CD : Coptic Orthodox Electronic Publishing - Australia (COEPA) is preparing their next edition of Coptic Music recording by the Cairo Institute of Coptic Studies. This new set will include remastered recordings of the Hymns and Prayers of the Holy Week services in the Coptic Church. Mr. Michael Abdel-Sayed of COEPA has informed the Society that the expected release date will be late February, 2000. This would mean that the Society will have it available early in March, 2000, God's willing. This 4-CD audio set will include the following:

Volume 1:

Introductions:

- 1 Introduction - English

- 2 Introduction - Arabic
- 3 Introduction - German
- 4 Introduction - French

The Eleventh Hour Of Tuesday Of The Holy Pascha:

- 5 The Prophecy - Coptic
- 6 The Prophecy - Arabic
- 7 Introduction to Homily - Coptic
- 8 Conclusion to Homily - Coptic
- 9 Introduction To The Paschal Doxology - Coptic/Arabic
- 10 Thok Te Ti Gom Doxology - Coptic
- 11 Ke Epertou - We Beseech - Coptic
- 12 The Holy Gospel - Coptic
- 13 The Holy Gospel - Arabic
- 14 Khen Ephran - In The Name - Coptic
- 15 Morning Litanies - Arabic
- 16 Epouro - O King of Peace - Coptic

Volume 2:

First Hour Of The Great Thursday Of The Holy Pascha:

- 1 Ephnouti Nai Nan - O God, Have Mercy - Coptic
- 2 Kyrie Eleison - Processional Tune - Coptic
- 3 Phai Etafenf - He Who Was Presented - Coptic
- 4 The Praxis (Acts of the Apostles) - Coptic
- 5 Ioudas - Judas- Coptic
- 6 Ioudas - Judas- Arabic
- 7 Khen Ephran - In The Name - Coptic

Sixth Hour Of Great Friday Of The Holy Pascha:

- 8 The Prophecy - Coptic
- 9 The Prophecy - Arabic
- 10 Introduction To The Paschal Doxology - Coptic/Arabic
- 11 Thok Te Ti Gom Doxology - Coptic
- 12 Taishouri - This Golden Censor - Coptic
- 13 Tenwosht - We Worship - Coptic
- 14 Pauline (Epistle of St Paul) - Coptic
- 15 Pauline (Epistle of St Paul) - Arabic
- 16 Litanies of the 6th hour - Lord, who in the 6th day - Coptic/Arabic

Volume 3:

Sixth Hour of Great Friday Of The Holy Pascha (Cont.)

- 1 Omonogenis - O Only begotten Son - Coptic
- 2 Omonogenis - O Only begotten Son - Arabic
- 3 Trisagion - Holy God - Coptic
- 4 A Psalm of David - Coptic
- 5 The Holy Gospel - Coptic
- 6 The Holy Gospel - Arabic
- 7 Aripamevi - Remember me - Coptic
- 8 Aripamevi - Remember me - Arabic

Ninth Hour Of Great Friday Of The Holy Pascha

- 9 The Prophecy - Coptic
- 10 The Prophecy - Arabic
- 11 Introduction To The Paschal Doxology - Coptic/Arabic
- 12 Thok Te Ti Gom Doxology - Coptic
- 13 Tishouri - The Golden Censor - Coptic
- 14 Tenwosht - We Worship - Coptic

Volume 4:

Ninth Hour Of Great Friday Of The Holy Pascha (Cont.)

- 1 Ethve Tianastasis - For the Resurrection - Coptic
- 2 Epistle of St Paul - Arabic
- 3 Litanies of the 9th hour (O Who tasted death) - Coptic
- 4 Litanies of the 9th hour (O Who tasted death) - Arabic
- 5 The Holy Gospel - Arabic

Twelfth Hour Of The Great Friday Of The Holy Pascha

- 6 Pekethronos - Thy throne O God - Coptic
- 7 The Holy Gospel - Coptic
- 8 The Holy Gospel - Arabic
- 9 Kyrie Eleison - Lord Have Mercy - Coptic
- 10 Kyrie Eleison - Processional Tune - Coptic

- 11 The Burial Song - Golgotha - Coptic

Price is \$30 for single copy and \$25 each for 5 or more.

3. 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 (Pentium 166 with Windows 95 is recommended).

4. Other CD Publications: COEPA has produced a remastered 4-CD (Audio) 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. They also has published a computer CD that primarily includes the text of over 40 books of the writings of Pope Shenouda III, that were translated in English, and published in PDF format along with a licensed copy of the Bible Companion Software with the NKJV Bible, NRSV Deutrocanonical Books, and a Topical Index. They designated the Society to handle the distribution of it in the United States. The cost for each of these titles is \$30 for a single copy and \$25 each for quantities of 5 or more.

5. Books from St. Mark Foundation in Ohio: Dr. Ragheb Moftah's monumental publication of the Coptic Liturgy of St. Basil in choral musical notations is still available in St. Mark Foundation's special commemorative edition. This was done on the basis of the work of the famous British Musicologist, Prof. Ernest Newlandsmith, and corrected by Dr. Margrit Toth of Hungary. This impressive 700-page large volume can be ordered 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. Also the Foundation is distributing another commemorative issue of Dr. Meinardus recent book, 2000 Years of Coptic Christianity. The price is \$15 (retail \$29.95) plus shipping and handling. A third commemorative issue is now available, written by one of the fathers of the Monastery of St. Macarius in Egypt. This 700-page book (in Arabic) is titled "Studies in the Fathers of the Church". It is the first comprehensive Patrology Manual in Arabic and also includes a section on the writings of the monastic fathers. The price is \$20 plus shipping and handling.

6. The Coptic Life of St. John Kolobos (in English):

The Coptic Church Review's special volume on the Coptic Life of St. John Kolobos (the Short) is still available. It includes translations of the Bohairic life from a Vatican Manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Rev. Dr. Tim Vivian of Bakersfield, California, and Mr. Maged S. Mikhail, a member of the Center's staff, are the contributors to this volume. 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 as a result of the author authorizing a limited second printing. There are only minor changes in this printing, mostly punctuation and other minor corrections. The price is \$10.00 (\$14.95 for non-members). Special prices is offered to book distributors. Membership price is limited to a maximum of 5 copies.

Coptic Puzzles and Word Games vol.1 is also available, in a 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

8. Bulletin of the Society: The publication of the fifth volume of the Annual Bulletin of the Society has been delayed, and will hopefully be ready and sent to last year's members and subscribers soon. It includes the proceedings of the first Coptic Conference held at Long Beach. Copies for sale are still available for volumes 1 through 4. For non-members, the price will be \$6.00, \$4.00, \$5.00, and \$5.00 respectively. For members needing extra copies, the prices are \$5.00, \$3.00, \$4.00, 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. Recently the prestigious Britannica.com have selected our site "*as one of the best on the Internet when reviewed for quality, accuracy of content, presentation and usability.*" Our future plan is to make material available in Acrobat PDF. Pages, containing discussion of research on Coptic Liturgical services and an associated bibliography are available in the Coptic Liturgy Section of the Manual of Coptic Studies. Other pages planned include outlines, manuscript lists, Conference sites, 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 32,000 hits per month. The site has regularly been accessed by users in most of the States in the US as well as another 60 countries in all six continents!

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 work on the CD version of the Coptic Encyclopedia is progressing (see #14). The foundation has been gratefully granted office space in the Patriarchate by H.H. Pope Shenouda. He also he granted the foundation permission to fully

catalog the manuscripts kept in the Papal residence in Wadi' N. Natroun. The collection has never been cataloged before. Dr. Gawat Gabra is coordinating this project. Prof. Fayek Ishak of Toronto Canada, is currently preparing the new series of COPTOLOGIA for publication. The Foundation is working with our Society in sending the invitations to the perspective participants of the upcoming history-making, International Symposium on Wadi 'N Natroun in Feb. 2002. 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

The support of Copts and scholars is needed to continue the efforts of this organization. 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 for the past quarter: Anonymous, *l'Art Copte - Petit Palais Paris 17 Juin- 15 Septembre 1964*. (1964); Box, G.H. *The Testament of Abraham with the Testament of Isaac and Jacob* (1927); Browne, G.M. *Papiri Laurenziani Copti (P.Laur. V)*. (1984); Butler, C. *The Lausiaca History of Palladius - A Critical Discussion* (1898); Coles, R.A. & M.W. Haslan. *The Oxyrhynchus Papyri vol.XLVII, Nos.3316-3367* (1980); Cramer, M. *Koptische Buchmalerei*. (1964); Curzon, R. *Visits to the Monasteries of the Levant* (2nd Ed. 1916); Empereur, J-Y. *Alexandria Rediscovered* 1998); Ernshtedt. *Koptskiye Teksty Gosudarstvennovo Ermitazha* (1959); Godron, G. *Recherches sur les Texte Coptes Relatifs a S. Claude d'Antioch* (1976); Grenfell, B.P. & A.S. Hunt. *The Oxyrhynchus Papyri vol.VI, Nos.845-1006* (1908); Grenfell, B.P. & A.S. Hunt. *The Oxyrhynchus Papyri vol.XII, Nos.1405-1593* (1916); Hanhart. *Septuaginta vol. VIII,1 Esdrae Liber 1*. (1974); Hanhart. *Septuaginta vol. IX,2 Maccabaeorum Liber II* (1959); Hanhart. *Septuaginta vol. IX,3 Maccabaeorum Liber III* (1960); Hanhart. *Text und Textgeschichte des I Esrabuches* (1974); Heuser. *Die Koptischen Personennamen Agyptischen Ursprungis (?)*; Holy

Transfiguration Monastery. *The Psalter According to the Seventy together with the none Odes* (3rd print 1997); Kappler, W. *Septuaginta vol IX,1 Maccabaeorum Liber I* (1936); Kenyon F.G. *The Palaeography of Greek Papyri (Reprint of the 1899 Edition)*; Kybalova, L. *Coptic Textiles (?)*; Lagarde, A. *Der Pentateuch Koptisch. (Reprint 1967)*; Leroy, J. *Monks and Monasteries of the Near East*; Lewis, N. *The Compulsory Public Service of Roman Egypt* (1982); Lewis, N. *Leitourgia Papyri Documents on Compulsory Public Service in Egypt* (1963); Lobel, E. et al. *The Oxyrhynchus Papyri vol.XVIII, Nos.2157-2207* (1941); Lobel, E. *The Oxyrhynchus Papyri vol.XXI, Nos.2288-2308* (1951); Meecham, H.G. *Light from Ancient letters - Private Correspondence in the non-literary Papyri of Oxyrhynchus* (1923); Neale, J.M. & R.E. Littledale. *Commentary on the Psalms from Primitive & Mediaeval Writers, vol. 1 (Reprint 1999)*; O'Connell. *The Theodotianic Revision of the Book of Exodus*. (1972); Peri, P. *Tessuti Copti Nelle Collezioni del Museo del Bargello* (1996); Pusey, P. *The Three Epistles of St. Cyril of Alexandria* (1872); Sobhy, G. *Le Martyre de S. Helias et l'Encomium de le Eveque Stephens* (1919); Thomas. *The Epistrategos in Ptolemaic and Roman Egypt, i. Ptolemaic Epistrategos*. (1975); Toussoun, Price Omar. *La Geographie de l'Egypte a l'Epoque Arabe vol 1, Pt 1* (1926) Pt 2 (1928); Vinck, J.M.de & L.C. Contos. *The Psalms Translated from the Greek Septuagint* (1993); West & Johnson. *currency in Roman and Byzantine Egypt* (1944); Westendorf, W. *Koptisches Handwörterbuch (9 pt)* (1965-77); Wevers. *Text History of the Greek Deuteronomy*. (1978); Wevers. *Text History of the Greek Genesis*. (1974); Wevers. *Text History of the Greek Leviticus*. (1980); Worrell, W. *Coptic Sounds* (1934); Ziegler. *Septuaginta XVI,2 Susanna, Daniel, Bel et Draco*. (1957);

12. Coptic Classes: The advanced translation seminar, being conducted at the Center is on Wednesday evenings from 7:00-8:00 p.m. It mainly concentrate on the study of the Bohairic version of the Book of Genesis. Two sessions of the Coptic II class at the Coptic Seminary in Los Angeles were completed. Deacon Severus 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. Three sessions of our experimental class in Coptic for ages 8-13 are currently being held at the Center. A fourth session for adults also started.

13. The Seventh Congress for Coptic Studies: It is scheduled to start on August 27 and continue until September 2, 2000. This being the premier event in Coptic Studies, we encourage all of our members to attend and participate if possible. Less than a year is left, so we all need to prepare to be able to contribute positively to the proceedings of this most prestigious event. Those interested in presenting papers there, are encouraged to contact the Society for coordination of topics and resources. Information and a preliminary registration form is available through the following internet address:

http://www.let.leidenuniv.nl/tcno/coptic_congress.htm

14. The Electronic Edition of the Coptic Encyclopedia: Work is progressing slowly on this project because of other commitments. So far all of the contents of the ASCII files received from the publisher has been reviewed and scanning of the illustrations has begun is about 75% complete. Other appropriate 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. Currently Mr. Joseph Fahim of our Orange County Regional Center is assisting with the illustration scanning. Projected completion date is late July, 2000, God's willing.

15. Modern Coptic Iconography on the Internet: We have been informed by Mr. Ehab Roufail of London, UK, that a new site for Modern Coptic iconography has been developed by him on behalf of

our long-time friend Ms. Monica Rene. The site address is as follow:

<http://www.firstimageicons.com>

Ms. Rene is the wife of Dr. Stephane Rene, the renowned Coptic iconographer in London, whose work has been exhibited in Los Angeles twice in the past few years. His work in Southern California is found mainly at Archangel Michael Coptic Orthodox Church in Orange County, where the Society has its regional center. His works are also found in other churches in the Greater Los Angeles Area.

16. Symposium Syriacum VIII (June 26-30, 2000) & VI International Conference on Christian Arabic Studies (July 2-5, 2000) in Sydney Australia: We have recently received communication from the University of Sydney, Sydney, Australia, of the convening of these two important conferences in succession. The conference organizer is the renowned Christian Arabic and Syriac Scholar, Prof. Rifaat Y. Ebied. The two conferences contain a total of seven full days of papers (4 for Syriac and 3 for Christian Arabic), with an afternoon Registration and Reception at the beginning of each conference and a common Sydney harbor excursion on July 1, 2000. The papers for both conferences are scheduled for a maximum time of 45 minutes including at least 10 minutes of discussion. For more details on these important conference, please contact Prof. Ebied as follows:

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In This Issue:

The Second St. Shenouda Coptic Symposium (2) by Hany N. Takla	1
Early Codices of the Bible - Codex Vaticanus by Hany N. Takla	2
St. Thomas the Anchorite of Shinshif by Hany N. Takla	5
Bible in Egypt - Book Exhibit June 2000 by Hany N. Takla	7
Abba Shenoute's Treatise by Mark R. Moussa	9
Traditional Egyptian Christianity - Book Review by Severus S. A. Mikhail	10
News by Hany N. Takla.....	11

The Second St. Shenouda Coptic Symposium - Coptic Monasticism (July 22, 2000 - Los Angeles California) (2)

(by Hany N. Takla)

Introduction: Due to the convening of the VII Coptic Congress in Leiden, this year, the Society is planning only a one-day Symposium on Coptic Monasticism. This to give an opportunity to provide a dose of Coptic Studies to those that will not be able to attend the Big Event. Of course participation and attendance *will not be limited* to those not planning to travel to Leiden. Information here is still tentative, final arrangement will be announced in the upcoming issue of this Newsletter.

Participants: So far, the following individuals have confirmed or expressed interest in participating:

- HG. Bishop Serapion (California)
- Prof. Boulos Ayad Ayad (Colorado)
- Deacon Severus S. A. Mikhail (California)
- Prof. Claudia Rapp (California)
- Miss Nardine Saad (California)

- Dr. S. Michael Saad (California)
- Hany N. Takla (California)
- Rev. Dr. Tim Vivian (California)
- Dr. Youhanna N. Youssef (Australia)

Format: Major papers, as selected by the Society, will be scheduled for a total of one hour, including a minimum of 10 minutes of discussion. The other papers will be structured in a 20-minute format with a 10-minute discussion.

Abstracts: Each participant shall submit a brief abstract of his proposed paper no later than May 15, 2000. A copy of these abstracts will be included as part of the registration packet.

Time and Place: The symposium is planned to be held at the UCLA campus, at a slightly different location as that of the 2nd Coptic Conference (August 1999). It will be at Royce Hall Room 314. The time will be from 9:00 a.m. to 5 p.m. on Saturday July 22, 2000.

Schedule: The following tentative schedule has been made by the Organizing Committee:

8:30-9:00 a.m. *Registration*
9:00-10:45 a.m. *Introduction and presentations*
10:45-11:00 a.m. *Break*
11:00 a.m. - 12:30 p.m. *Presentations*
12:30-1:15 p.m. *Lunch Break*
1:15-3:15 p.m. *Presentations*
3:15-3:30 p.m. *Break*
3:30-5:00 p.m. *Presentations*

Registration: All interested persons can pre-register through our website. The address is

'<http://www.stshenouda.com/society/csymreg2.htm>'
A nominal registration fee for the Symposium will be charged as follows:

Members and Students:	\$10.00
Non-Members:	\$15.00
UCLA Students & Faculty	N/C

Publication of Proceedings: The papers presented at the Symposium will be published in the 7th volume of the Society's bulletin for the year 2000-2001. A final draft of each paper shall be submitted by the presenter, no later than October 31, 2000.

Early Codices of the Bible - Codex Vaticanus

(by Hany N. Takla)

Introduction: There are three major manuscripts that survived the test of time, preserving for us the crown-jewel of Christian literature, the Holy Bible. They share common characteristics of being written in Greek and have come down to us from Egypt. Among them is Codex Vaticanus which is the most important one. A distinction that is acquired by being the more ancient and most voluminous of all these manuscripts, known as the Uncial Manuscripts. Its name is derived from its final resting place, the archives of Vatican Apostolic Library. The shelf number assigned to this codex is Codex Vaticanus Greek 1209. The following (except for the sections on its affinity to the Coptic version and the new facsimile edition) is primarily based on U. Benigni's Codex Vaticanus Article in *The Catholic Encyclopaedia*, Volume IV, 1908, Online Edition 1999.

Codex Description: This codex is a quarto volume written in uncial (or upright) characters of the fourth century AD. The writing material is folios of fine parchment bound in quires or signatures. Each page is divided into three columns of 40 lines each, with 16 to 18 letters to a line, except in the poetical books, where there are only two columns to a page. There are no capital letters, but at times the scribe(s) used an extended

first letter of a section, where such letter would be extending over the margin. Several hands are observed in the manuscript, which is not surprising because of its size and early date. The first writer inserted neither pauses nor accents, and used simple punctuation except on rare occasions. Unfortunately, the original codex has come down to us in an incomplete form. At a later date these missing folios were replaced by others. Thus, the first 20 original folios are missing; a part of folio 178, and ten folios after fol. 348. Also missing are the final quires, whose number it is impossible to establish. At this time 759 original folios have survived.

Contents: This codex originally included all of the Old and New Testaments. The Old Testament is in the Septuagint Version, except for Daniel, which is taken from the more superior version of Theodotion. It takes up 617 folios. On account of the aforementioned lacuna, the Old Testament text lacks the following passages: Gen., i-xlvi:28; II Kings, ii:5-7,10-13; Pss. cv:27-cxxxvii:6. The order of the books of the Old Testament is as follows: Genesis to Second Paralipomenon (Chronicles), First and second Esdras, Psalms, Proverbs, Ecclesiastes, Canticle of Canticles, Job, Wisdom, Ecclesiasticus, Esther, Judith, Tobias, the

Minor Prophets from Osee to Malachi, Isaias, Jeremias, Baruch, Lamentations and Epistle of Jeremias, Ezechiel, Daniel. Missing are the Prayer of Manasses and the Books of Maccabees. The New Testament begins at fol. 618. Owing to the loss of the final quires, a portion of the Pauline Epistles is missing: Heb., ix:14-xiii:25, the Pastoral Letters, Epistle to Philemon; and the Apocalypse. It is possible that some extra-canonical writings, like the Epistle of Clement, may have been included in these missing quires. The order of the New Testament books is as follows: Gospels, Acts of the Apostles, Catholic Epistles, St. Paul to the Romans, Corinthians (I-II), Galatians, Ephesians, Philippians, Thessalonians (I-II), Hebrews.

In this Codex neither the Ammonian Sections nor the Eusebian Canons are found. It is, however, divided into sections, after a manner found in Codex Zacynthius (Cod. "Zeta"), an eighth-century Scriptural manuscript of St. Luke. The Acts of the Apostles exhibits a special division into thirty-six chapters. The Catholic Epistles show traces of a double division, in the first and earlier of which some believe that the Second Epistle of Peter was not included. The division of the Pauline Epistles is quite peculiar: they are treated as one book, and numbered continuously. It is clear from this enumeration that in the copy of the Scriptures reproduced by the Vatican Codex the Epistle to the Hebrews was placed between the Epistle to the Galatians and the Epistle to the Ephesians.

Value: This Codex, in spite of the views of Tischendorf, who discovered Codex Sinaiticus and obviously is partial to it, is rightly considered to be the oldest extant copy of the Bible as a whole. Like the Codex Sinaiticus it represents what Westcott and Hort call a "neutral text", i.e. a text that antedates the modifications found in all later manuscripts. Not only the modifications found in the less ancient Antiochene recensions, but also those in the Eastern and Alexandrine recensions. It may be said that the Vatican Codex, written in the first half of the fourth century, represents the text of one of those recensions of the Bible which were current in the third century. And more

presumptuously one may say that it belongs to the family of manuscripts, used by Origen in the composition of his monumental Hexapla.

Origin: The original home of the Vatican Codex is uncertain. Hort thinks it was written at Rome; Rendel Harris, Armitage Robinson, and others attribute it to Asia Minor. However a more common opinion maintains that it was *written in Egypt*. Armitage Robinson believes that both the Vaticanus and the Sinaiticus were originally together in some ancient library. His opinion is based on the fact that in the margins of both manuscripts is found the same special system of chapters for the Acts of the Apostles, taken from the division of Euthalius, and found in two other important codices (Amiatinus and Fuldensis) of the Latin Vulgate.

Different Hands Found: Tischendorf believed that three hands had worked at the transcription of the Vatican Codex. He identified (?) the first hand (B1), or transcriber, of the Old Testament with the transcriber of a part of the Old Testament and some folios of the New Testament in the Codex Sinaiticus. This primitive text was revised, shortly after its original transcription, with the aid of a new manuscript, by a corrector (B2 -- For the Old Testament B2 is quoted by Swete in his edition of the Septuagint as Ba). Six centuries after (according to some), a third hand (B3, or Swete's Bb) retraced the faded letters, leaving but very little of the original untouched. According to Fabiani, however, this retracing was done early in the fifteenth century by the monk Clemens (*qui saeculo XV ineunte floruisse videtur*). In modern times (fifteenth-sixteenth century) the missing folios were added to the codex, in order, as Tregelles conjectures, to prepare it for use in the Vatican Library. Old catalogs show that it was there in the fifteenth century. The addition to the New Testament was listed by Scrivener as Cod. 263 (in Gregory, 293) for the Epistle to the Hebrews, and Cod. 91 for the Apocalypse.

Study of the Manuscript: Napoleon I of France had the codex brought to Paris (where Hug was

enabled to study it), but it was afterwards returned to the Vatican, with some other remnants of Roman booty (which he previously took by force from the Vatican), and placed once again in the Vatican Library. There are various collations, editions, and studies of the Vatican Codex. The collations, as enumerated by Benigni are:

- that of Bartolucci (Giulio di S. Anastasia), formerly librarian of the Vatican; it was done in 1669 and is preserved in manuscript -- Gr. Suppl. 53 of the Bibliothèque Nationale -- at Paris (quoted under the *sigla*: Blc);
- that of Birch (Bch) published at Copenhagen in 1798 for the Acts of the Apostles and the Epistles, in 1800 for the Apocalypse, in 1801 for the Gospels;
- that executed for Bentley (Btly) by the Abbate Mico about 1720 on the margin of a copy of the Greek New Testament which was published at Strasburg, 1524, by Cephalaeus; this copy is among Bentley's books in the library of Trinity College, Cambridge -- the collation itself was published in Ford's appendix to Woide's edition of the Codex Alexandrinus in 1799;
- a list of the alterations executed by the original copyist or by his correctors, edited at the request of Bentley by the Abbate Rulotta with the aid of the Abbate de Stosch (Rlt); this list was supposed to have perished, but it is extant among the Bentley papers in the library of Trinity College, Cambridge, under the *sigla*: B. 17.20;
- in 1860 Alford, and in 1862 Cure, examined a select number of the readings of the Vatican Codex, and published the results of their labors in the first volume of Alford's Greek Testament.

Many other scholars have made special collations for their own purposes e.g. Tregelles, Tischendorf, Alford, etc. Among the works written on the Vatican Codex worthy of mention: Bourgon,

Letters from Rome" (London, 1861). In the second volume of the Catalog of Vatican Greek manuscripts, executed according to the modern scientific method for the cataloging of the Vatican Library, there is a description of the Codex Vaticanus.

As to the editions of this codex, the Roman edition of the Septuagint (1587) was based on the Vaticanus. Similarly, the Cambridge edition of Swete (1887-94), monumental edition of *The Old Testament in Greek according to the Septuagint*, follows it regularly and makes use of the Sinaiticus and the Alexandrinus only for the portions that are lacking in the Vaticanus. The first Roman edition appeared in 1858, under the names of Mai and Vercellone, and, under the same names, a second Roman edition in 1859. Both editions were severely criticized by Tischendorf in the edition he brought out at Leipzig in 1867, "Novum Testamentum Vaticanum, post A. Maii aliorumque imperfectos labores ex ipso codice editum", with an appendix (1869). The third Roman edition (Verc.) appeared under the names of Vercellone (d. 1869) and Cozza-Luzi (d. 1905) in 1868-81; it was accompanied by a photographic reproduction of the text: "*Bibliorum SS. Graecorum Cod. Vat. 1209, Cod. B, denou phototypice expressus, jussu et cura praesidium Bibliothecae Vaticanae*" (Milan, 1904-6). This edition contains a masterly anonymous introduction (by Giovanni Mercati), in which the writer corrects many inexact statements made by previous writers. Also it has become now the standard text upon which every edition of the Greek Septuagint is based on.

Current State of preservation: Until recently the consulting of this ancient manuscript freely and fully was granted to a select group. The material condition of the Vatican Codex is better, generally speaking, than that of manuscripts of the same age; however, within a century it will have greatly deteriorated unless an effective remedy, which the authorities of the Vatican Library are diligently seeking, shall be discovered.

Affinity to Coptic Version: The Greek text upon which the Coptic Version was based on is still a satisfactorily unanswered question. This is due to the lack of a standard edition of the Coptic Old and the New Testaments to allow for such conclusion. However agreement with Codex Vaticanus is pronounced in both the Bohairic as well as the Sahidic versions of the New Testament. This is clearly attested to in B.M. Metzger's survey of the Coptic versions in his 1977's *The Early Versions of the New Testament - Their Origin, Transmission, and Limitations*, pp.133-141.

New Facsimile Edition: Owing to the delicate state of the Codex, the Vatican in 1999 authorized the Istituto Poligrafico e Zecca Dello Stato to produce a new facsimile edition of this codex. The purpose was not only to provide a reproduction of the Codex contents, but to actually produce a replica of it in every detail that is humanly possible. Only 500 copies will be made, 150 will be for the Vatican Library's own use. According to the publisher, these copies are individually numbered in Roman Numerals from I to L, and in Arabic Numerals from 1 to 450. One such copy was received by St. Catherine Monastery in Egypt's Sinai desert as a gift from Pope John Paul II, upon his historic visit to the monastery in February 2000.

The edition consists of two volumes. The first is a small Prolegomena volume of about 76 pages, with essays about the codex in a variety of languages. The volume size is 25.4x27.7 cm, printed on paper weighing 140 g/m². This volume is also autographed by Pope John Paul II, on December 25, 1999.

The second and most important volume is the facsimile edition, measuring 26.2x27.7 cm. It contains the 1560 pages of the original without any addition that is not found in the codex at it is preserved now in the library. It is printed on special non-conventional, parchment-like paper, weighing 115 g/m². The copper-like color of the paper was designed to emulate the color of the original parchment pages of the manuscript. For this purpose, the publisher commissioned Cartiere Miliani di Fabriano to manufacture this paper especially for this project. They also manufactured the heavier, but standard, paper of the Prolegomena volume. The exquisite binding was a further emulation of how the original volume looked.

Both volumes are fitted in a sturdy Plexiglas pocket case, 0.5 cm thick on all sides. This makes the total thickness of the case to be slightly less than 6 inches thick. A sight to be hold for a most important treasure of Christianity in general and Egyptian Christianity in particular. A treasure that H. B. Swete described in the introduction to his edition of the Septuagint as "THE CHIEF GLORY OF THE VATICAN LIBRARY"!!!!

The society in its effort to acquire copies of such treasures has acquired a copy of this magnificent edition for its antiquity as well as its value in the study of the original Bible. This set which is numbered 202/450 will go on display at the Los Angeles Coptic Center during the *Bible in Egypt* Exhibit during the month of June, 2000.

St. Thomas the Anchorite of Shinshif

(by Hany N. Takla)

Introduction: Around the time of St. Shenouda, there lived in a mountain, near Akhmim, an anchorite monk, called Thomas. Our knowledge of him is derived mainly from the Arabic Life of St. Shenouda, where we are told of the great reverence

that St. Shenouda had for him. Currently there is a monastic church built on the site of the mountain in his name. This church holds a great significance to this writer, whose family was in charge of serving it from its base in the Pachomian monastery of Al-

Sawamaa, near Akhmim. The monastery, housing the church, was revived again during the papacy of Pope Shenouda III.

His commemoration in the Church: The Lower Egyptian recension of the Synaxarium, currently used in the church, did not have any mention of him. We would expect however that he would be included in the Upper Egyptian Recension. Unfortunately, only the first half of that recension has been identified to date, and our saint's commemoration falls in the second half of the year, Bashons 25. He seems that he has been commemorated in St. Shenouda's White Monastery, as evidenced by the Liturgical fragments belonging to the monastery.

R-G. Coquin wrote in his Coptic Encyclopedia entry about this saint (pp.2256-7): "Our chief source of information is the typika of the White Monastery (DAYR ANBA SHINUDAH), which mention this saint (London, British Library, Or. 3580A, 3, frag. A, ed. Crum, no. 146; Vienna, Nationalbibliothek, K9734). His feast day, 25 Bashans, is often confused with that of Thomas the apostle, which falls on the following day."

A further fragment of his Life (possibly for liturgical use) survives in Arabic in a 15th century manuscript, Paris Arabe 263 ff.111-114v (Troupeau, 1972, p. 230). Coquin also wrote that the complete Arabic Life has been published by al-Manqabadi, though no details about this edition is given.

Text from the Arabic Life of St. Shenouda: The following is a translation of E.C. Amelineau's 1888 edition of the Arabic Life of St. Shenouda, where our saint is mentioned. The text is referenced by Amelineau's page number as follows:

(462) ...And there was on mount Shinshif, a saintly anchorite man, his name Mari Thomas. And he was a beloved person, and my father testified about him, that there was no equal to him. And the Savior Lord spoke to him mouth to mouth. And the angels came unto him many times. And the Lord Christ brought him to my father in the desert. And then the Lord Savior also brought my father to the

dwelling of the righteous saint Thomas, and visited him (463) and consoled them together many times. And when (the time of) his repose drew near and his departure from the flesh, they (lit he) went to the wilderness and they conversed together in the great (deeds) of God. So the saint, our father Thomas said to my father, Behold I will depart from you, today. In a little while, the Lord will visit me. This is the last time I will converse with you in the flesh. For the angel of the Lord made it known to me in the past night, then he told me the day of your repose also. So your children (or disciples) should attend to this day, to be unto them a sign forever, for it is the birthday of Cyril the wise and the Archbishop of Alexandria and (of) Mari Buktur (or Victor), Archimandrite of Taphnis. Not (only) the same day but the same hour, and it is known and sanctified, which is the 7th of the month Abib. And many saints, countless in number, will come to meet you. So my father said to him, How can you be assured of that date that you will die in. Mari Thomas said to him, I will make known to you with a sign that you will be marveled at which is that this rock that you are sitting on, outside your dwelling, and watch (464) the sins of the whole world, at the time that my soul will depart from my body, this rock will split in half like a book that you open. And He that guided Tobit son of Tobias in the land of estrangement, who is Raphael the Archangel, you see him, he (will) walk before you, and those that you choose them, until you arrive at my dwelling without a ship. Do a charity for the Lord's sake and cover my wretched body, for I am an orphan and destitute(?), and I have no one but God alone. So what is written may be completed that I will increase in your benediction. And I trust that your heart will rest and those who will be accompanying you, and the Lord will recompense you with charity and give you your wage. My father marveled at St. Thomas and at his sweet words. Then he (St. Shenouda) was saddened for what he said to my holy father that I will not tarry but remain standing. Then he struck his hands together and said, "God's will be done". So the anchorite saint, Mari Thomas, kissed my father and said, "I

bid you farewell in God from now until I meet you in the assembly of the saints(lit. first-born). And he came out from him and returned to his dwelling, Then my father continued the strictness in his worship. And after three month, my father (465) while standing at the rock, that we mentioned earlier, praying; he sat down to rest a little. Forthwith, the rock split in half, and behold it is a sign unto this day. So my father was exceedingly saddened and said, "Truly, Shinshif has lost (the) luminous lamp of the desert, who is Saint Thomas." And when he said this, he saw Archangel Raphael pointing to him with his right hand and saying to him, "Greeting unto you, O the friend of God, my(?) teacher and beloved of all the righteous and the saints. Let us go to cover the body of the saint, for the Lord and His angels are waiting for you and you shall hear the appropriate, enjoyable sweet talk." So he followed him and came to the monastery. And it was night, and he met a diligent brother, reading in this psalm which say, "I rise up at midnight to give thanks (for) sayings of blessings and (for) your justice". So my father said to him, "follow me". And they came to brother Akhnoukh (or Enoch), and he was a brave strong (person), and he was reading in this psalm, "I take cover (lit. shadow) under His wings, and His justice surrounds you as a shield, So my father said to him, "Follow me". Then they came to the third, Anba Yusab, the wise scribe while reading (466) in this psalm, saying in it, We got up and arose and in the name of our God, we arose." So

my father said to him, "Peace be to you, O the good fruit, follow me" Then he entered to the altar and prayed with the three fervent brothers and straitened up and went with Raphael the angel walking before them until they reached the door of the dwelling without a ship. My father entered first while calling, "Bless me". So he heard the Chanter David as he was saying, " Blessed is he who cometh in the name of the Lord." Then he kissed the Lord Savior mouth to mouth and he struck the harp of the prophet David and chanted saying, "Our mouths was filled with joy". And the Lord Savior Christ, ascended with His angels. So my father invited the brothers and recited for them (prayers) for a long time, then they prepared him and buried him with great preparation and returned to the monastery without a ship. And no one opened his mouth nor talked for the Archangel Raphael was preceding them and in his hand a scepter of fire before them. This was so that you glorify God and His saints.

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Troupeau, G. *Catalogue des manuscrits arabes*, Vol. 1. Paris, 1972.

Bible in Egypt - Book Exhibit

June 2000

(by Hany N. Takla)

Introduction: Egypt has been truly the cradle of biblical manuscripts. The Septuagint translation of the Hebrew Old Testament was made in Egypt. The grouping that we have of the Pauline Epistles is traditionally attributed to Egypt. The first critical edition of the Septuagint was composed in Egypt by an Egyptian, Origen's Hexapla. The oldest and best preserved manuscripts of the Bible

in Greek and even Hebrew (before the discovery of the Dead Sea Scrolls) has made their ways to the world libraries and museums out of Egypt. The Coptic version of the Bible, whose home is Egypt of course, has yielded the best, the oldest, and most faithful version to the original Greek.

The Society's book and microfilm collections were developed to help in the preservation and

promotion of the Bible, especially in Coptic. With the new acquisition of the facsimile/replica edition of Codex Vatican, mentioned earlier, it was felt that the time for an exhibit for such resources has come.

Purpose: The purpose for such an exhibit is to familiarize our community, and all interested in viewing the contribution of Egypt toward the preservation of this most important treasure of Christianity. The scope will be limited to Coptic and Greek manuscripts and editions which are available now or done in or out of Egypt.

Contents: The exhibit will be divided into two sections: Greek and Coptic, as follows:

I. The Greek section will include facsimiles of important manuscripts, Parchment and Papyrus, from the year 200 to the fifth century. It will also include some of the important publications of these texts in original or reprinted editions. Representation of the three main Parchment Uncial codices will be displayed: Codex Sinaiticus, Codex Alexandrinus, and Codex Vaticanus. Also several of the Dishna or Bodmer facsimile of Greek Papyri will be on display. The most impressive display will obviously be that of Codex Vaticanus.

II. The Coptic Section will include many rare facsimiles, photographs, and editions of Coptic Biblical manuscripts. Prints of computer-scanned images (from Microfilm) of biblical manuscripts will also be on display.

Time and Place: It will open to the public, starting June 3, 2000 until July 2, 2000. Time will be between 10:00 am to 4:00 pm on Saturdays and 1:00 to 4:00 pm on Sundays during that period. The place will be as follows:

St. Shenouda Center for Coptic Studies
1494 So. Robertson Blvd., Suite 204
Los Angeles, CA 90035

Items for Display: The following is some of the items that will be on display:

I. Greek

Anonymous, *Bibliorum Sacrorum Graecorum, Codex Vaticanus B*. Facsimile & Prologomena Vatican 1999.

British Museum. *The Codex Alexandrinus - New Testament and Clementine Epistles*. London 1909 (Facsimile)

Swete, H. B. *The Old Testament in Greek according to the Septuagint*. Second Edition. Cambridge 1895.

Tischendorff, C. von. *Bibliorum Codex Sinaiticus Petropolitanus*. 4 vols. Reprint

II. Coptic

Böhlig, *The Book of Proverbs*. 2 vols. Leipzig 1963 (Introduction & facsimile of Codex Ms Or oct.987 German State Library of Berlin).

Budge, E. A. W. *The earliest Known Coptic Psalter*. London 1898.

Ciasca, A. *Sacrorum Bibliorum Fragmenta Copti-Sahidica Musei Borgiani*. Volume 1, Rome 1885

Horner, G. *The Coptic Version of the New Testament - Northern Dialect*. 4 vols. reprint 1978

Kasser, R. *Papyrus Bodmer XXII et Mississippi Coptic Codex II: Jer xl:3-lit:34; Lam, Ep. Jer., Bar. i:1-v:5 en Sahidique*. Geneva 1964.

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Lagarde, P. A. de. *Der Pentateuch Koptisch*. Reprint.

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Thomson, Sir H. *The Coptic (Sahidic) version of certain Books of the Old Testament from a Papyrus in the British Museum*. London 1908

Till, W. *Die Achmimische Version der Zwölf Kleinen Propheten (Codex Rainerianus, Wien)*. Hauniae 1927

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Abba Shenoute's Treatise *I Have Been Reading the Holy Gospels* (by Mark R. Moussa)

In 1993, Stephen Emmel's remarkable Yale dissertation entitled *Shenoute's Literary Corpus* appeared. The findings of his work and the results thereof have effectively changed the study Coptic patristics in general, and that of Abba Shenoute's writings in particular, for the long-term future. Indeed, the ability of students and scholars alike to access and study individual treatises by Abba Shenoute is due in no small part to the systematic categorization and painstaking codicological work discussed in the dissertation's almost 1400 pages.

The main observation in Emmel's dissertation is the division of Abba Shenoute's corpus of writings into two principle literary genres – eight volumes of *Discourses* and nine volumes of *Canons*. The former contain important and richly informative treatises such as *I Am Amazed, And It Happened One Day*, and *God is Blessed*. It is in these compositions that one begins to grasp the extent of Abba Shenoute's rhetorical sophistication, awareness of and combativeness towards doctrinal and practical diversity in Upper Egypt, and the range of guests in attendance at the community's gatherings.

One of the better preserved and historically valuable treatises found in the corpus' eighth volume of *Discourses* is entitled *I Have Been Reading the Holy Gospels*. Portions of it have been published by É. Amélineau, J. Leipoldt, W. Crum, H. Guérin, H.G. Evelyn-White, and most recently by D.W. Young, though important portions housed in the British Library, the Louvre, and the Bibliothèque Nationale remain unedited. The treatise is extant in six White Monastery Codices (GP, HD, ZP, AV, FZ, and DT) and one ostraca (P. Epiph. 65). Manuscripts in these

codices survive with varying degrees. With notable lacunae appearing throughout, the beginning of the work appears in four of those codices. The concluding 36 pages of the work, doxological in form, appear in GP. The final page also appears in AV.

I Have Been Reading the Holy Gospels sheds light on Abba Shenoute's outlook towards ecclesiastical jurisdiction and the promotion of orthodoxy in the Panopolitan region, an area laden with doctrinal and practical diversity. The texts echo Shenoutian sentiments towards the role of patriarchal authority and teaching, particularly those of Athanasius, as well as pronounced views on marriage and its relation to the ascetic life. As is the case elsewhere in the Shenoutian corpus, there are strong concerns with the presence of pagan, barbarian, and heretical groups near the White Monastery community.

Independent of the abbot's *vita*, attributed to his disciple Besa, the treatise provides attestation to Abba Shenoute's presence in Ephesus at the time of the third ecumenical council. If we are to trust Abba Shenoute's estimations, the beginning of the work also gives us dates of his tenure as abbot of the monastery, and possible dates as to when he joined the community as a young novice and when his parents (or possibly, past monastic leaders) died.

The chief purpose of my doctoral dissertation, undertaken at The Catholic University of America in Washington, D.C., is to provide textual accessibility to the treatise *I Have Been Reading the Holy Gospels*. The immediate contribution will be definitive editions of previously unpublished Shenoutian manuscripts as well as a re-edition of 36 leaves from White Monastery Codex GP. With

the exception of the leaves from Codex ZP, all the manuscripts listed below are the only witnesses to more than half of the treatise, beginning with DT 51. ZP 10-12 is the remaining unpublished parallel to R.-G. Coquin's forthcoming (and posthumously published) edition of FZ.

The scope of the textual work comprises the following manuscripts (57 pages in all), listed by approximate order of appearance in the treatise:

ZP 9-12 (FR-PL E. 10608 [1] – [2]);
AV 193-194 (FR-BN 130² f. 86);
DT 51-52 (FR-BN 130⁵ f. 57);
DT 55-58 (GB-BL 3581A ff. 159, 160);
AV 213-220 (FR-BN 130² ff. 81, 78, 79, 80);
GP 65-100 (FR-PL E. 10612 ff. 1-18);

and AV 227 (FR-BN 130² f. 87).

These editions will be accompanied by a first time English translation of the entire treatise. A third and final section of the study will provide a commentary on various themes appearing in the work – primarily events in Abba Shenoute's personal life, pagan or heretical groups within the region of the White Monastery, Athanasian citations, and the abbot's views on the life of chastity and marriage. It will also be important to situate the treatise within this significant literary tradition now coming to light, and whatever that may tell us of the development of ascetic thought in fifth-century Egypt and Abba Shenoute's central role therein.

Traditional Egyptian Christianity - Book Review

(by Severus S. A. Mikhail)

Theodore Hall Partrick, *Traditional Egyptian Christianity: A History of the Coptic Orthodox Church*. Illinois: Fisher Park Press, 1996. xiii, 226. Incl. bib. and index., \$ 14.95. ISBN 0-9652396-0-8

The author, Dr. Partrick, dedicated over ten years of his life, at his own expense, to researching and writing this book--an endeavor that should be complimented. The book itself is of great value to anyone who desires to know more about Coptic history. It would also be a great textbook to use for public and private study.

The book is especially good in surveying the first centuries of Christianity in Egypt up through the patristic period (ch. 1-3), and the Coptic Church since the reforms of Pope Cyril IV (ch. 9-11). The mediaeval section is also very good as far as it goes; Dr. Partrick offers the reader a survey of the most relevant individuals, events, and trends. The only problem, which is outside of the authors control, is really the state of research into this period of Coptic history. Neither the Copts, nor scholars in general have given this period a thorough treatment. The book's lengthy bibliography is also worthy of note, it is an

extremely helpful catalog of past scholarship dealing with the Coptic Church.

More importantly is the book's conceptual framework. The author confronts a number of popular academic perspectives which separate the Copts from their past. His most important achievement is the manner in which he presents the Coptic Church as an entity existing prior to the Council of Chalcedon (451 AD). Too often in modern academia (especially under the formidable shadow of Prof. W. H. C. Frend) the Coptic Church, with its separate hierarchy, is presented as a post-Chalcedonian, or even a post-Justinian, entity. Not here. Dr. Partrick is very adamant in presenting the Coptic Church as a two-thousand year old church; as, indeed, the church of SS. Mark, Athanasius, and Cyril.

Reading the book from an academic perspective, it seems that there are at least two shortcomings. First, the tone of the book is too favorable, to the point that this has to be pointed out as one of its weaknesses. A number of controversial figures and practices, although mentioned, were portrayed in too positive a light. The overly sympathetic treatment of the medieval

practice of Simony (pg 66) is a good case in point. Another shortcoming arises from the lack of a modern historical framework for the section dealing with the Coptic Church/community in the modern era (from the 19th century till today). These chapters read more like a chronicle of events than a true history of the Copts in the modern era. There is no real attempt at treating Coptic history in relation to the various themes of Modernity (incorporation into the World System, Imperialism, etc.) But here again, the author did the best he could with what is available. There is a large gap in the historiography of the Copts and the Coptic

Church in the modern era. Indeed, very few works and professional historians deal with the Copts in the modern era at all. These shortcoming however should not detract from the value of the book as a very readable introduction to Coptic history.

University of California, Los Angeles

A more expanded version will be available soon at the Agabe On-Line section of the Los Angeles Coptic Orthodox Diocese website: www.lacopts.org.

News

(by Hany N. Takla)

1. Bible in Egypt-Book Exhibit: The Society will be organizing an exhibit of books related to Coptic and Greek biblical manuscripts from Egypt. This will be highlighted by the newly published, limited edition, facsimile/replica of Codex Vaticanus. It will also include several facsimiles, editions, photographs, and prints of other important Coptic and Greek manuscripts that came from Egypt and now are scattered worldwide. The exhibit will be held on Saturdays 10 am - 4 pm and Sundays 1 am - 4 pm, starting on June 3, 2000 and ending July 3, 2000. The place will be St. Shenouda Center for Coptic Studies, 1494 So. Robertson, Suite 204, Los Angeles, CA 90035. Guided tours will be conducted every hour, as needed. Also at 1:30-2:00 pm each Saturday, a presentation will be made on the different aspects of Coptic and Greek manuscripts of the Holy Bible.

2. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are available. His earlier 2-volume Coptic Art book is also available. Prices for these items are as follows:

Title	Member	Non-member
<i>Coptic Icons, 2-v. (1-9) ea.</i>	\$40.00	\$45.00
<i>Coptic Icons, 2-v. (10+) ea.</i>	\$35.00	\$40.00
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

Quantities are limited and it will be very difficult to bring these items again from Egypt to make them available at these prices.

3. Holy Week (Pascha) CD : Coptic Orthodox Electronic Publishing - Australia (COEPA) is preparing their next edition of Coptic Music recording by the Cairo Institute of Coptic Studies. This new set includes remastered recordings of the Hymns and Prayers of the Holy Week services in the Coptic Church. A limited number of copies is still available. Price is \$30 for single copy and \$25 each for 5 or more for church use.

4. An Altar to the Lord: COEPA is adding a new Multimedia computer CD to their excellent product line, in commemoration of the June 1 celebration in Egypt of the 2000th Anniversary of the Holy Family's escape to Egypt. This new title will be ready to be shipped by the end of May 2000. It contains many resources, including the Holy Bible (NKJV) and the Deutrocanonical Books (RSV); several books about the Coptic Church, its liturgy, sacraments, doctrine, history, and saints (in searchable PDF format); an extract of the Society's Coptic Lessons in a new multimedia look; Video clips of Christian sites in Egypt; and samples of Coptic music and ecclesiastical art. Like the other Computer CD that they published earlier, it is compatible with PC and the Mac (with some limitations). Within the US, it will be available through the Society, except for the Diocese of the Southern States. The cost for this CD is \$30 for a single copy and \$25 each for quantities of 5 or more.

5. 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 (Pentium 166 with Windows 95 is recommended).

6. Other CD Publications: COEPA has produced a remastered 4-CD (Audio) 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. They also has published a computer CD that primarily includes the text of over 40 books of the writings of Pope Shenouda III, that were translated in English, and published in PDF format along with a licensed copy of the Bible Companion Software with the NKJV Bible, NRSV Deutrocanonical Books, and a Topical Index. They designated the Society to handle the distribution of it in the United States, except for the Coptic Diocese of the Southern States. The cost for each of these titles is \$30 for a single copy and \$25 each for quantities of 5 or more.

7. Books from St. Mark Foundation in Ohio: Dr. Ragheb Moftah's monumental publication of the Coptic Liturgy of St. Basil in choral musical notations is still available in St. Mark Foundation's special commemorative edition. This was done on the basis of the work of the famous British Musicologist, Prof. Ernest Newlandsmith, and corrected by Dr. Margrit Toth of Hungary. This impressive 700-page large volume can be ordered 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. Also the Foundation is distributing another commemorative issue of Dr. Meinardus recent book, 2000 Years of Coptic Christianity (on backorder). The price is \$15 (retail

\$29.95) plus shipping and handling. A third commemorative issue is now available, written by one of the fathers of the Monastery of St. Macarius in Egypt. This 700-page book (in Arabic) is titled "Studies in the Fathers of the Church". It is the first comprehensive Patrology Manual in Arabic and also includes a section on the writings of the monastic fathers. The price is \$20 plus shipping and handling.

8. The Coptic Life of St. John Kolobos (in English):

The Coptic Church Review's special volume on the Coptic Life of St. John Kolobos (the Short) is still available. It includes translations of the Bohairic life from a Vatican Manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Rev. Dr. Tim Vivian of Bakersfield, California, and Mr. Maged S. Mikhail, a member of the Center's staff, are the contributors to this volume. 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.

9. Books Available Through the Society: Rev. Patrick's, "*Traditional Egyptian Christianity -History of the Coptic Orthodox Church*" is still available. The price is \$10.00 (\$14.95 for non-members). Special prices are offered to book distributors. Membership price is limited to a maximum of 2 copies.

Coptic Puzzles and Word Games vol.1 is also available, in a 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 and St. Cyril is available as well as the analysis of the Coptic text of the Gospel of St. Matthew. They require the previous 3 volumes. The prices for these new volumes are \$17, and \$8 (\$20 and

\$10 for non-members) respectively. These prices are available through the Society only.

10. Among the Copts: We just received a word from Rev. Dr. John H. Watson, one of our Society's members in England, of his upcoming book, titled *Among the Copts*. The release date for the book is in May 2000. The following is extracted from the publisher notice that we just received:

"*Among the Copts* brings the reader face to face with the Christians of Egypt by offering a comprehensive presentation of the life and thought of the Coptic Orthodox Church at the turn of the millennium. The book explores all important themes of the Copts from the earliest moments of Christian history to the present day, achieving an impressive balance between a critical re-examination of Coptic history and original research. The work contains several small biographies and numerous vignettes to illustrate the Coptic experience as it is lived. These are presented in sections on history, liturgy, art, theology, monasticism, politics, mission and martyrdom. Controversial issues are sympathetically treated by a writer who has deep understanding and appreciation of Coptic and Islamic culture in modern Egypt. *Among the Copts* portrays a community that promotes messages for the future of Christianity and mankind. The relationship between the Islamic resurgence and Christianity is today propelling the Copts to the front of the world stage."

Rev. Watson was an outspoken critic of the internment of Pope Shenouda III in the monastery following the events of September 1981. And subsequently brought it forcefully and eloquently to world-wide attention. He also contributed a most insightful book on the Life of Pope Cyril VI, Pope Shenouda's predecessor. This was published through Dr. Yanney's prominent *Coptic Church Review*. His scholarship is well attested to and his knowledge of the present state of the Coptic Church rivals any from within or without the church. I am sure it will make an excellent contribution to our knowledge of Coptic Church history.

No decision has been made yet on if or when the Society would make such work available through our network. However, the publisher, Sussex Academic Press operates an office in England and one in the US. The England Office is: Sussex Academic Press, Box 2950, Brighton BN2 5SF, UK, Fax +44(0)1273-621262. The US office is: Sussex Academic Press c/o ISBS, 5804 NE Hassalo St., Portland, OR 97213-3644, Tel 800-944-6190, Fax 503-280-8832. The book is a hardcover volume, 229x152 mm, 208 pages, ISBN: 1-

902210-56-5, price \$50 (£30) plus shipping and handling.

11. Bulletin of the Society: The publication of the fifth volume of the Annual Bulletin of the Society has been delayed, and will hopefully be ready and sent to last year's members and subscribers soon. Currently, it is in the last stages of preparation before going to print. It includes the proceedings of the first Coptic Conference held at Long Beach. Copies for sale are still available for volumes 1 through 4. For non-members, the price will be \$6.00, \$4.00, \$5.00, and \$5.00 respectively. For members needing extra copies, the prices are \$5.00, \$3.00, \$4.00, and \$4.00 respectively.

12. 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. Recently the prestigious Britannica.com have selected our site "*as one of the best on the Internet when reviewed for quality, accuracy of content, presentation and usability.*" Our future plan is to make material available in Acrobat PDF. Pages, containing discussion of research on Coptic Liturgical services and an associated bibliography are available in the Coptic Liturgy Section of the Manual of Coptic Studies. Other pages planned include outlines, manuscript lists, Conference sites, and other bibliographies. The Coptic Language Section seems to be the most frequently visited part of the site. A new version of the Lessons in frame design will be available soon for the later versions of Internet Explorer and Netscape Navigator which can be displayed if the Antonious Coptic fonts are installed. These are available at the Society's site. So far the site traffic has reached a total of over 53,000 hits per month. The site has regularly been accessed by users in all the States in the US as well as another 64 countries in all six continents!

13. 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 work on the CD version of the Coptic Encyclopedia is progressing (see #17). The foundation has been gratefully granted office space in the Patriarchate by H.H. Pope Shenouda. Work is progressing on the cataloging of the manuscripts, kept at the Papal residence in Wadi' N.

Natroun. The collection has never been cataloged before. Dr. Gawdat Gabra is coordinating this project. Prof. Fayek Ishak of Toronto Canada, is currently preparing the new series of COPTOLOGIA for publication. The Foundation has sent the bulk of the invitations to the perspective participants of the upcoming history-making, International Symposium on Wadi 'N Natroun in February, 2002. The Foundation also issued travel grants for the Leiden Coptic Congress to some of the people working on their projects in Egypt, who would otherwise have not been able to attend such an auspicious conference. 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

The support of Copts and scholars is needed to continue the efforts of this organization. May God bless all the efforts that His children are making for the glory of His holy Name.

14. 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 for the past quarter: Emmel et al (Ed). *Agypten und Nubien in Spatantiker und Christlicher Zeit 2 vol [Act of the 6th Congress of Coptic Studies]* (1999); Fowler, M. *Christian Egypt, Past, Present, and Future* (1901); Gardner, I. et al. *Coptic Documentary Texts from Kellis I* (1999); Grenfell, B.P. & A.S. Hunt. *The Oxyrhynchus Papyri vol.I* (1898); Grenfell, B.P. & A.S. Hunt. *The Oxyrhynchus Papyri vol.II*, (1899); Haas, F.A.J.de. *John Philoponus' New Definition of Prime Matter* (1997); Hunt, Lucy-Anne. *The Mingana And Related Collections* (1997); Hunter, F.R. *Egypt Under the Khedives (1805-1879) From Household Government to Modern Bureacracy* (1984); Husselman, E.M. *Papyri from Karanis, 3rd series Michigan Papyri Vol IX*, (1971); Loprieno, A. (Ed). *Ancient Egyptian Literature - History and Form* (1996); Mason. *Greek Terms for Roman Institutions - A Lexicon and Analysis* (1974); Maspero, J. *Catalogue General des Antiquites Egyptiennes du Musee du Caire: Papyrus Grecs d'Epoque Byzantine. 3 vol (reprint 1973)*; Meyer, M & P. Mirecki. *Ancient Magic and Ritual Power* (1995);

Noshy, I. *The Coptic Church: Christianity In Egypt (ca. 1960)*; Revillout. *Memoires sur les Blemmyes (1874-7)*; Shore, A.F. *Joshua I-VI and Other Passages in Coptic (1963)*; Taubenschlag. *The law of Greco-Roman Egypt in light of the Papyri 332 BC-640 AD (1944)*; Verhoogt & Vleeming (Ed.). *The two faces of Graeco-Roman Egypt (1998)*; Webb, E. & Wiebe. *Nag Hammadi Texts and the Bible - A Synopsis and Index (1993)*; Wessel, K. *Kunst der Kopten - Koptische Sammlung des Ikonen Museums (1961)*; Wevers. *Text History of the Greek Numbers (1982)*; Wickham, L.R. *Cyril of Alexandria Select Letters (1983)*; Winter, M. *Egyptian Society Under Ottoman Rule 1517-1798 (1992)*; Youtie, H.C. *Tax Rolls from Karanis Pt. I - Text (1936)*;

15. Coptic Classes: The advanced translation seminar, being conducted at the Center is on Wednesday evenings from 7:00-8:00 p.m. It mainly concentrates on the study of the Bohairic version of the Book of Genesis. Two sessions of our experimental class in Coptic for ages 8-13 are currently being held at the Center. A two other session for adults also started. All these classes are taught at the Los Angeles Coptic Center by Mr. Hany N. Takla, the Society president.

16. The Seventh Congress for Coptic Studies: It is scheduled to start on August 27 and continues until September 2, 2000. This being the premier event in Coptic Studies, we encourage all of our members to attend and participate if possible. Only a few months are left, so we all need to prepare to be able to contribute positively to the proceedings of this most prestigious event. Those interested in presenting papers there, are encouraged to contact the Society for coordination of topics and resources. Information is available through the following internet address:

http://www.let.leidenuniv.nl/tcno/coptic/coptic_congress.html

The General Committee of the Society has voted to send a grant of 8,000 Dutch Guilders to the Congress to defray the cost of inviting scholars from among the Copts in Egypt to participate in the Congress. Dr. J. van der Vliet, the Congress Secretary, has cordially acknowledged and accepted this grant on behalf of the Congress. He also offered to supply the Society, after the conclusion of the Congress, with a report on how these funds were to be used. Three travel grants were also approved for two of our scholarship students and one associate scholar, who are planning to participate in the Congress. More awards of travel grants may be announced in next issue of this Newsletter. These funds

came from of our two-year old Leiden 2000 Fund, which was financed by income derived from the Coptic CD distribution as well as donations from two other members of the Society.

17. The Electronic Edition of the Coptic Encyclopedia: Work is progressing slowly on this project because of other commitments. So far all of the contents of the ASCII files received from the publisher has been reviewed and scanning of the illustrations is about 100% complete. Other appropriate 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 the inclusion of 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 be linked 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. Currently Mr. Joseph Fahim of our Orange County Regional Center is assisting with the illustration scanning and the formatting of the text. Projected completion date is late July, 2000, God's willing.

18. Modern Coptic Iconography on the Internet: We have been informed by Mr. Ehab Roufail of London, UK, that a new site for Modern Coptic iconography has been developed by him on behalf of our long-time friend Ms. Monica Rene. The site address is as follow:

<http://www.firstimageicons.com>

Ms. Rene is the wife of Dr. Stephane Rene, the renowned Coptic iconographer in London, whose work has been exhibited in Los Angeles twice in the past few years. His work in Southern California is found mainly at Archangel Michael Coptic Orthodox Church in Orange County, where the Society has its regional center. His works are also found in other churches in the Greater Los Angeles Area.

19. Controversial text publication: In January 1995, a staff member of the Coptic Center assisted the editors of the newsletter of a local Coptic church, by publishing an Arabic text, under the title "A Virgin ... Gives Birth". The newsletter that included this article was distributed to the regular church members in attendance on that

Sunday. The text created some protest, concerning its contents at the time. However, the objections to its publication resurfaced again in an inappropriate form with regard to the Society and this writer. H.G. Bishop Serapion, the Coptic Orthodox Bishop of Los Angeles, requested that we briefly write about this text and its relation to the Society.

In short, the text deals with an interesting, but peculiar, tradition found in an Arabic manuscript, Paris Arabe 301, dealing with a conversation between a Christian merchant and a Jewish priest that occurred during the time of Roman Emperor Julian, known as the Apostate. The text, as published, dealt with a story that the Jewish priest told his Christian friend about the Lord Jesus Christ being recommended for a priesthood position before the start of His ministry. The text also tells of a conversation that this committee of Jewish priests had with the Virgin Mary, in order to investigate the Lord's lineage and circumstances of His mysterious birth. The published text concludes with a statement that the priests believed in the virgin birth of the Lord on the basis of the evidence that the Virgin Mary gave them.

First it should be noted that the Society and this writer did not have any hand in the selection or the method of publishing this text. Texts of that nature may not be suitable to be introduced to a lay audience without proper qualifications. However, if such guidelines are followed, then the text would probably be too technical to benefit such audience. The methodology of publishing this text was virtually non-existent. The text was published in an abridged form without referencing this fact. This shifted the emphasis of the composition from Christ to the Virgin Mary. The text is extant only in Arabic and is found in three different manuscripts of the first volume of the History of the Patriarchs, as published by B. Evetts in *Patrologia Orientalis* Tome 1, Fascicule 2, Paris 1904. The beginning and the end of the text as well much of the details were omitted due to space limitation, but that made the text sounds like an unsubstantiated and isolated legend, not suitable for any audience. This is neither the place nor the time to discuss the authentication of this section of such an important manuscript. But it suffices to say that publication of unauthenticated documents should be done in a certain manner and circulated among a more sophisticated audience.

20. Acts of The Sixth International Congress Of Coptic Studies: The acts of the past Coptic Congress has finally came out in print. It was published under the

title: *Ägypten und Nubien in spätantiker und christlicher Zeit. Akten des 6. Internationalen Koptologenkongresses, Münster, 20.-26. Juli 1996*, edited by Stephen Emmel, Martin Krause, Siegfried G. Richter, and Sofia Schaten (Sprachen und Kulturen des Christlichen Orients, vol. 6; Wiesbaden: Reichert Verlag, 1999). Volume 1, *Materielle Kultur, Kunst und religiöses Leben*, contains 550 pages, with 51 contributions divided into two parts: 1. Archäologie (Archaeology), Kunst (Art), christliches Nubien (Christian Nubia) und Mönchtum (Monasticism); 2. Liturgie (Liturgy), Theologie (Theology) und Kirchengeschichte (Church History). Volume 2, *Schrifttum, Sprache und Gedankenwelt*, contains 583 pages, with 54 contributions divided into four parts: 1. Literatur (Literature), Bibel (Bible), christlich-arabische Literatur (Christian Arabic Literature), Kodikologie (Codicology) und Paläographie (Paleography); 2. Papyrologie und Epigraphik (Papyrology and Epigraphy); 3. Linguistik (Linguistics); 4. Gnosis und Manichäismus (Gnosticism and Manichaeism). It was published at the very end of 1999. Contributors received 20 offprints of their article, as well as one offprint of the list of abbreviations (Abkürzungsverzeichnis), which is common to both volumes (and is printed in both volumes). IACS members were given a substantial discount if they preordered in December. The Society took advantage of that offer and acquired this handsome hardcover 2-volume set. The delay in publishing is understandable,

judging by the number of articles and the global scope of the participants. We congratulate Prof. Dr. Emmel and his staff for accomplishing this monumental task.

21. Symposium Syriacum VIII (June 26-30, 2000) & VI International Conference on Christian Arabic Studies (July 2-5, 2000) in Sydney Australia: We have recently received communication from the University of Sydney, Sydney, Australia, of the convening of these two important conferences in succession. The conference organizer is the renowned Christian Arabic and Syriac Scholar, Prof. R. Y. Ebied. The two conferences contain a total of seven full days of papers (4 for Syriac and 3 for Christian Arabic), with an afternoon Registration and Reception at the beginning of each conference and a common Sydney harbor excursion on July 1, 2000. The papers for both conferences are scheduled for a maximum time of 45 minutes including at least 10 minutes of discussion. For more details on these important conference, please contact Prof. Ebied as follows:

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Conference Organizer
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The University of Sydney
SYDNEY NSW 2006 AUSTRALIA
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In This Issue:

The Second St. Shenouda Coptic Symposium (3) by Hany N. Takla	1
Symposium Abstracts by Hany N. Takla	2
Early Codices of the Bible - 2. Codex Sinaiticus by Hany N. Takla	6
Archdeacon Yustos (Noshy) Takla by Hany N. Takla	8
Coptic Language Analysis Books by Hany N. Takla.....	11
News by Hany N. Takla.....	12

The Second St. Shenouda Coptic Symposium - Coptic Monasticism (July 22, 2000 - Los Angeles California) (3)

(by Hany N. Takla)

Introduction: Due to the convening of the VII Coptic Congress in Leiden, this year, the Society is planning only a one-day Symposium on Coptic Monasticism. This to give an opportunity to provide a dose of Coptic Studies to those that will not be able to attend the Big Event. Of course participation and attendance *will not be limited* to those not planning to travel to Leiden. Information here is still tentative, final arrangement will be included in the program, distributed to the attendees.

Participants: So far, the following individuals have confirmed their participating:

- HG. Bishop Serapion (California)
- Prof. Boulos Ayad Ayad (Colorado)
- Deacon Severus S. A. Mikhail (California)
- Prof. Claudia Rapp (California)
- Miss Nardine Saad (California)
- Dr. S. Michael Saad (California)
- Hany N. Takla (California)

Rev. Dr. Tim Vivian (California)
Dr. Youhanna N. Youssef (Australia)

Format: Major papers, as selected by the Society, will be scheduled for a total of one hour, including a minimum of 10 minutes of discussion. The other papers will be structured in a 20-minute format with a 10-minute discussion.

Abstracts: Each participant shall submit a brief abstract of his proposed paper no later than May 15, 2000. A copy of these abstracts will be included as part of the registration packet.

Time and Place: The symposium is planned to be held at the UCLA campus, at a slightly different location than that of the 2nd Coptic Conference (August 1999). It will be at Royce Hall Room 314. The time will be from 9:00 a.m. to 5 p.m. on Saturday July 22, 2000.

Schedule: The following tentative schedule has been made by the Organizing Committee:
8:00-9:00 a.m. *Registration*

9:00-9:30 a.m. *Opening Statements*
9:30-10:00 a.m. Ramses Wassif, *Origins of Hesychasm in Coptic Monasticism*.
10:00-10:30 a.m. Deacon Severus S. A. Mikhail, *To be announced*.
10:30-10:45 a.m. *Break*
10:45-11:15 a.m. Dr. Claudia Rapp, *Monasticism, Prayer, and Penance in Late Antiquity*.
11:15-11:45 a.m. Bishop Serapion, *Contemporary Coptic Monasticism*.
11:45-12:45 p.m. *Lunch Break*
12:45-1:15 p.m. Rev. Dr. Tim Vivian, *Daniel of Scetis*
1:15-1:45 p.m. Dr. Saad Michael Saad and Nardine M. Saad, *The Church Tradition of Electing Monks to Episcopal and Patriarchal Ministries*
1:45-2:45 p.m. Prof. Boulos Ayad Ayad, *Comparative study of Jewish Monasteries of Qumran and the Coptic Monasteries of Egypt*
2:45-3:00 p.m. *Break*
3:00-3:30 p.m. Dr. Youhanna Nessim Youssef, *The Glorification of the Martyrs in the Coptic Church - The Example of Saint Menas*

3:30-4:00 p.m. Hany N. Takla, *Liturgical Cycle of St. Michael Monastery at Hamouli (Al-Fayoum)*.
4:00-5:00 p.m. [Organizer] Dr. Saad Michael Saad, *Panel Discussion: Coptic Culture in a Pluralistic Society*

Registration: All interested persons can pre-register through our website. The address is 'http://www.stshenouda.com/society/csymbreg2.htm'. A nominal registration fee for the Symposium will be charged as follows:

Members and Students:	\$10.00
Non-Members:	\$15.00
UCLA Students & Faculty	N/C

Publication of Proceedings: The papers presented at the Symposium will be published in the 7th volume of the Society's bulletin for the year 2000-2001. A final draft of each paper shall be submitted by the presenter, not later than October 31, 2000.

The Second St. Shenouda Coptic Symposium - Coptic Monasticism Symposium Abstracts

(by Hany N. Takla)

The following are the abstracts submitted thus far:

Title: *Comparative study of Jewish Monasteries of Qumran and the Coptic Monasteries of Egypt*

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

Abstract:

The Israelites built only one monastery in their homeland which was deserted shortly before the year 70 AD. The monks never returned to it again; it has never again been inhabited. However, in 1947, after the discovery of the Dead Sea Scrolls in the mid-twentieth century, this ancient monastery became famous. Later, in the fourth century AD, the Coptic Christians of Egypt started building their own monasteries, and they have been building them ever since. This paper will discuss the

similarities and differences between the two types of monasteries in the following areas:

A. *The buildings:* the histories, the locations, the towers, the aqueducts and the importance of water, the baptisteries, the assembly hall, the library, the scriptorium and other religious building, the sleeping quarters, the kitchen, the food, the kiln, the space for keeping animals.

B. *The daily life of monks:* the monks and the process of acceptance into the monasteries, the responsibilities of the monks outside their monasteries, the prayers, the ceremonies, the baptism, the "group" supper, the Bible, the rituals, the laws of the monastery and the conduct of the monks, the rewards and the punishments, the manuscripts and the languages, the sects and the head of the monks.

Title: *Monasticism, Prayer, and Penance in Late Antiquity*

Presenter: *Dr. Claudia Rapp (UCLA)*

Abstract:

The importance of Egypt as the cradle of the monastic movement in the fourth century AD is universally recognized, and the story of the growth of eremitic and cenobitic monasticism has been charted in numerous works of scholarship. In this paper, I wish to propose some new thoughts on the impetus of monastic spirituality and the social relations this may have generated. I am particularly interested in the practice of intercessory prayer.

The prayer of holy men was highly valued by their followers. The exchange of prayers between a holy man, his monastic associates and the lay people with whom he was in contact resulted in social ties that were expressed in kinship terms and can be conceptualized as concentric circles. The holy man at the center of a prayer community is surrounded by his 'brothers', while his 'sons' and 'daughters' form the outer circle. This is the picture that emerges, as I have shown in a recent article, from the correspondence of holy men that survives on papyri and ostraka from the fourth and fifth centuries.

This paper will explore these ideas further and investigate the relations between a holy man and his 'brothers'. The purpose of the intercessory prayer of holy men is sometimes stated as 'relieving the burden (of sins)'. Indeed, some holy men offered to bear part of the burden of sins of their close associates. In this manner, they were doing vicarious penance on behalf of their 'brothers'. Tim Vivian has recently drawn attention to the importance of *metanoia* (repentance) in the monastic spirituality of Upper Egypt. My paper hopes to contribute a further facet to our understanding of the central role of this concept in the religious and social experience of Egyptian monasticism.

Title: *The Church Tradition of Electing Monks to Episcopal and Patriarchal Ministries*

Presenter: Dr. Saad Michael Saad and Nardine M. Saad (Los Angeles, CA)

Abstract:

The favored or required qualifications of candidates to the episcopal and patriarchal seats in the Coptic Orthodox Church evolved over twenty centuries. Based on apostolic tradition (1Tim 3:1-7), the early church required from her episcopal candidates a record of ministry, sacrifice, piety, and teaching. Gradually, celibacy gained preference because of the high demands of the episcopal ministry. From the fifth century, candidates from monastic orders became predominantly favored because monasteries developed into cradles of pious, learned, self-denying, committed, and dedicated servants. Candidates from non-monastic ranks, however, were occasionally elected to both the episcopal and patriarchal offices. New bylaws, decreed in 1958, limited the eligibility for the patriarchal seat to candidates from monastic orders. This paper will discuss the theological, historical and organizational dynamics that influenced these developments.

Title: *Panel Discussion: Coptic Culture in a Pluralistic Society*

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

Abstract:

Coptic monasticism, theology, art, music, architecture, and medicine are among many fields in which the Copts have made significant contributions to world civilization. This panel session will discuss major aspects of Coptic culture and their relevance in the pluralistic societies in Egypt and the United States today. Among important questions to be addressed: why it is necessary and beneficial to promote positive interaction between Coptic and others cultures,

how this can be achieved and what are the challenges facing such interactions.

Title: *Liturgical Cycle of St. Michael Monastery at Hamouli (Al-Fayoum)*

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

Abstract:

Early this century, a large collection of Coptic manuscripts were offered for sale in Europe. The asking price for the whole lot was expensive enough that only J. P. Morgan (with the advice of Fr. H. Hyvernat) was able to acquire them for his famous Pierpont Morgan Library in New York. This collection represented the largest monastic library of complete volumes ever found in Egypt. It was the surviving library of St. Michael (the Archangel) monastery in Hamouli (Al-Fayoum province). This contributed greatly to our understanding of local monastic traditions in the vast landscape of Coptic Egypt.

Among the contents is a vellum manuscript, M573, of an Annual Lectionary for movable and immovable feasts and commemorations. The dialect of the manuscript, Sahidic, and its early date, 822-23 AD, makes it very unique. What adds to its importance is that it details for us the type of commemorations that were celebrated by the monks in that region at around that period of time.

In this paper, the commemorations included in the manuscript will be discussed and compared against the existing liturgical cycle, found in the Coptic Church now. Also these commemorations will be contrasted to the other liturgical and literary contents of the library.

Title: *Daniel of Scetis*

Presenter: *Rev. Dr. Tim Vivian* (Bakersfield)

Abstract:

Abba Daniel of Scetis is a relatively unknown but interesting figure from the sixth century. A dozen or so tales about or sayings attributed to Abba Daniel survive in Greek, Syriac, and Arabic; in addition, an editor or editors gathered much of this material and, with substantial additions, fashioned a Vita or Life of Daniel, which exists in Coptic and Ethiopic. Editions of much of this material were published at the turn of the 20th century, with a Portuguese translation of the Ethiopic Life, and there is a recent translation of the Syriac material, but the Greek and Coptic have not been translated and the Arabic manuscript, in the Bibliothèque Nationale, has not been edited.

I am endeavoring to collect all of the relevant sources on Daniel and, with the help of other scholars, plan to publish a translation of the entire corpus. In this paper I will present a preliminary report on the Daniel material and offer an introduction to this desert father of Scetis.

Title: *The Glorification of the Martyrs in the Coptic Church - The Example of Saint Menas*

Presenter: *Dr. Youhanna Nessim Youssef* (Melbourne, Australia)

Abstract:

Saint Menas is commemorated in several churches in the World. His martyrdom is preserved in Greek; Latin; Ethiopian, Armenian; Syrian and Arabic languages.

In Coptic tradition, we have Sahidic Coptic manuscripts from the collection of Pierpont Morgan Library in New York, *La Bibliothèque Nationale de Paris* and the French Institute for Oriental Archaeology in addition of several Arabic manuscripts. Unfortunately we do not have any Bohairic text, which could be a first hand data.

In Coptic tradition, we may consider the hymns provided by a Coptic doxology and a Psali as unique.

In fact, the Book of Glorifications contains a Doxology Adam in honour of Saint Menas that is the summary of a lost Bohairic text.

The same event is commemorated in a Psali from a Coptic Manuscript from Saint Macarius Monastery and dated in XII century.

The comparison between these three texts shows the development of the Miracle legend of Saint Menas.

Psali

Glorification of Saint Menas

Sahidic Text

marvelous wonder, which happened in the sea (by) saint Menas of Mariout when great animals appeared	Saint Menas the strong martyr, had been carried on the ships to take him to Egypt. When they were in lid-sea. Great animals appeared. They were very fearful in their appearance	It happened that when they arrived to the mid-sea, there came out of the sea fearsome beast with necks raised aloft and faces like those of camels And they stretched their long necks onto the ship, wishing to take the remains of the saint and also the lives of the men on board. Whenever these beasts, as was their wont, raised their necks, fire came from the holy Apa Menas remains and darted in their faces and they sank beneath the waves.
to swallow the ship where your body where carried on it	they wish to swallow the ships and those who were on board Fire came from his relics	...And the report spread abroad in the whole country of Mariotes...And so they built over the tomb a small oratory like a tetrapylon
you make the sea ceased and the animals sank	and burnt their faces, they sank	
They arrived to the Harbour and the Name of Lord had been glorified by you	The saint Menas had been taken to Mariotes and they built to him a Church in this place. They assembled in it, making his feast three times a year	

This comparison is very useful for many reasons which will be discussed in the paper

Early Codices of the Bible - 2. Codex Sinaiticus

(by Hany N. Takla)

Introduction: Among the vast manuscript treasures found in St. Catherine Monastery in Mt. Sinai, is a large vellum Codex of multiple columns. It contained large portions of the Old Testament and the Entire New Testament as well as some of the writings of the Apostolic fathers. The world owes the great Biblical Scholar, Constantine Tischendorf, its discovery. However, the mention of his name to the monks of the monastery would guarantee a short, unpleasant visit. Among the manuscripts of the Bible, it is commonly designated by the Hebrew character *Aleph*, though Swete and a few other scholars use the letter *S*

Discovery: In 1844, Prof. Tischendorf made a visit to the monastery. Then, he was under the patronage of Frederick Augustus, King of Saxony. There he found a rubbish basket, containing 43 leaves of the Septuagint, including portions of I Par. (Chron.), Jer., Neh., and Esther. The monks at the time permitted him to take them with him. However, they were not agreeable to him taking other more substantial pieces of Isaiah and I and IV Macabees, which he identified. Upon leaving back to Europe he alerted the monks to the value of such a manuscript. The portions that he brought with him, found a home in Leipzig, Germany, under the name of Codex Friderico-Augustanus, after his patron. He also published them two years later.

On his second visit to the monastery in 1853, he could find only two short fragments of Genesis (which he published on his return) and could learn nothing of the rest of the codex. It may have been that the monks were not about to have him take the rest.

On his third visit in 1859, being under the patronage of the Russian Czar, Alexander II. The visit seemed to have the fate of his second one, until the last night of his stay. In a conversation with the steward of the church, he learned of the presence of an important manuscript. This turned up to be the rest of the codex (what was left).

What he found was beyond his wildest dreams. There was a large portion of the Old Testament, the entire New Testament, and the Epistle of Barnabas and part of the Shepherd of Hermas. The last two had no copies of original Greek in existence. As a true Biblical scholar he could not sleep with the find of the century in such close proximity. So he spent the night in transcribing the Epistle of Barnabas. He left in the morning without convincing the monk to let him have the manuscript. However, upon arriving at Cairo, he stopped at another Greek Orthodox monastery. There, he was able to convince the Monks of St. Catherine's to send him the manuscript to transcribe. He later convinced the monks to give it the Russian Czar as a present, Tischendorf's patron. A decade later, in 1869, the Czar rewarded the two monasteries with monetary gifts and decorations.

Meanwhile, Tischendorf published an account of it in 1860, and under the auspices of his patron, the Czar, he published a facsimile edition of it 1862. This 4-volume edition includes 21 lithographic plates made from photographs of the original manuscript. In 1863, he published a critical edition of the New Testament. Finally, in 1867, he published additional fragments of Genesis and Numbers, which had been used to bind other volumes at St. Catherine's and had been discovered by the Archimandrite Porfirius. On four different occasions, then, portions of the original manuscript have been discovered; but they have never been published together in a single edition!

In the early 1930's Stalin's government sold this pride of St. Petersburg to England, where it currently resides in the British Museum alongside Codex Alexandrinus. The price was a mere 100,000 British Pounds, half of which was paid by the Crown and the other half by the Protestant churches in America.

Codex Description: The manuscript is on good parchment of which 346-1/2 leaves survived. The pages measure about 15 inches by 13 1/2 inches. It has four columns to a page, except in the poetical books, which are written stichometrically in two columns of greater width (similar to Codex Vaticanus). There are 48 lines to a column, but 47 in the Catholic Epistles. The four narrow columns give the page the appearance of an ancient roll. It is not impossible, as Kenyon (renowned British biblical scholar) says, that it was in fact copied from a papyrus roll. It is written in uncial characters, well formed, without accents or breathings, and with no punctuation except (at times) the apostrophe and the single point for a period. Tischendorf judged that there were four hands engaged in the writing of the manuscript; in this he has been generally followed. He has been less fortunate, however, in obtaining acceptance of his hypothesis that one of these scribes also wrote the New Testament of the Vatican Codex. He recognized seven correctors of the text, one of them contemporaneous with the writing of the manuscript. The Ammonian Sections and the Eusebian Canons are indicated in the codex margins, probably by a contemporary hand. The original scribe, seemingly unknowing of that system, followed another division scheme. The clerical errors are relatively not numerous, in the judgment of those that studied it greatly.

Codex Contents: The Codex, which originally must have contained the whole Old Testament, has suffered severely from mutilation, especially in the historical books from Genesis to Esdras (inclusive). The rest of the Old Testament fared much better. The fragments and books extant are: several verses from Gen., xxiii and xxiv, and from Num., v, vi, vii; I Chron., ix, 27-xix, 17; Esdras, ix,9 to end; Nehemias, Esther, Tobias, Judith, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Isaiah, Jeremiah, Lamentations, i, 1-ii, 20; I Machabees, IV Machabees (apocryphal), while the canonical II Machabees and the apocryphal III Machabees were never contained in this codex. A curious

occurrence is that Esdras, ix, 9 follows I Chron., xix, 17 without any break; the note of a corrector shows that seven leaves of I Chron. were copied into the Book of Esdras, probably by a mistake in the binding of the manuscript from which Codex Sinaiticus was copied. Our Esdras is called in this codex, as in many others, Esdras B. In the same manner IV Machabees is here designated Machabees D, as was usual, although the second and third books of Machabees were absent from the manuscript. The New Testament is complete, likewise the Epistle of Barnabas; six leaves following Barnabas are lost, which probably also contained uncanonical literature. The "Shepherd" of Hermas is incomplete, and it is not known if any other works followed. The order of the New Testament has the Pauline Epistles preceding Acts; with Hebrews following II Thess.

Codex Value: In age this manuscript ranks alongside the Codex Vaticanus. Its antiquity is shown by the writing, by the four columns to a page (an indication, probably, of the transition from the roll to the codex form of manuscript.), by the absence of the large initial letters and of ornaments, by the rarity of punctuation, by the short titles of the books, the presence of divisions of the text antedating Eusebius, the addition of Barnabas and Hermas, etc. Such indications have prompted scholars to place it in the fourth century, along with Codex Vaticanus and some time before Codex Alexandrinus and Codex Ephraemi Rescriptus; this conclusion is not seriously questioned, though a date of early fifth-century is considered possible.

Its origin has been assigned to Rome, Southern Italy, Egypt, and Caesarea, but cannot be determined (Kenyon, *Handbook to the Textual Criticism of the New Testament*, London, 1901, p. 56 sqq.). It seems to have been at one time at Caesarea; one of the correctors (probably of seventh century) adds this note at the end of Esdras: "This codex was compared with a very ancient exemplar which had been corrected by the hand of the holy martyr Pamphilus [d. 309]; which exemplar contained at the end of the subscription

in his own hand: 'Taken and corrected according to the Hexapla of Origen: Antonius compared it: I, Pamphilus, corrected it.'" Pamphilus was, with Eusebius, the founder of the library at Caesarea. Some even conjecture that it is one of the fifty manuscripts which Constantine bade Eusebius of Caesarea to have prepared in AD 331 for the churches of Constantinople; but there is no sign of it having been at Constantinople.

Nothing is known of its later history till its discovery by Tischendorf. The text of Codex Sinaiticus bears a very close resemblance to that of Codex Vaticanus, though it cannot be descended from the same immediate ancestor. In general, Codex Vaticanus is placed first in point of purity by contemporary scholars and Codex Sinaiticus next. This is especially true, for the New Testament, of the Gospels. The differences are more frequent in the Old Testament where the codices Sinaiticus and Alexandrinus often agree.

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Archdeacon Yustos (Noshy) Takla (1925-2000)

(by Hany N. Takla)

Introduction: This is a simple eulogy for an ordinary man that did extraordinary things, which left a permanent mark on the history of the Copts in the United States of American in general and in Southern California in particular.

Life in Egypt: He was born in a small town near Asyut Egypt in January 27, 1925 to two devout parents of modest means. His father's clerical work with the Egyptian Railroad saw them moving frequently. As a result he was enrolled for most of his schooling days in British-run dorm schools in Lower Egypt, away from the family, joining them during the holidays and Summer Recesses. He distinguished himself among his peers in Math and Science which gained him praise as well as

monetary awards for such excellence. In 1943 he was accepted at the Faculty of Engineering of Fouad I University (Now the Cairo University). He graduated in 1948 as a Mechanical Engineer. By that time he lost his mother during his second year of college and his father in his last year. He was employed in the service of the Egyptian Civil Aviation Department until his migration to the US in February 1970.

His service in the Coptic Church started during his college days in the Sunday School movement of the 1940s, inspired by Fr. Salib Surial in the Giza Province near Cairo. Later on he served in the Sunday School of Al-Butrusia Church (St. Peter & St. Paul) in Cairo. His domestic responsibilities

that included taking care of his younger sister, step mother, young step-brother, and a new wife, prevented him from continuing in performing such visible form of service. He was not to resume his service till the early 1970's, after he emigrated this country. He displayed an exemplary Christian character, commanding respect of all that came in contact with him. His conduct and dedication in taking care of his extended family set high standards that close and distant relatives remembered for decades. This character is what was later seen in his work in the building of St. Antony monastery in the California Desert.

His Life in the United States: His venture to immigrate to the US was in line with his character, which was to secure a brighter future for his son and daughter who were within a few years of entering college. Little did he knew that such sacrifice was to put him eventually in a position to shape the history of Copts in America for decades to come. His first three years in Los Angeles, starting March 1, 1970, were spent in establishing a modest professional career in the Engineering field, now as an electrical engineer. He was vigilant in regularly attending the church services which were started by Fr. Bishop Kamel just a few months earlier. When the church building of St. Mark in Los Angeles was purchased, the first one in the US, his gift to the new church was a set of two candlesticks. His latter service to the church was to resemble such a gift, in keeping vigil on what belongs to God.

In June 1973, he moved next door to St. Mark Church, with the aid of Br. Atef Guirguis (now Bishop Dioscorus). The move facilitated the expansion of his service in the church. He started teaching Sunday School again after 20 years. He was ordained a reader in the Church by Bishop Maximous of Al-Qalyubia, and administered the program for coordinating the transport of the children for the Saturday-Morning Sunday School session that was held in the church at the time. In all his new activities he displayed the same dedication and sacrifice that he was always known for.

His Service in St. Antony Monastery: In 1973, the saintly Bishop Maximous, during his visit to Los Angeles, recognized the need for the establishment of a monastery. The presence of Br. Atef at the time, was in part the reason for the bishop to adamantly propose such an idea. Within a short period of time, a 40-acre parcel in the Southern California High Desert, near Barstow, was acquired for such purpose.

The Archdeacon's family in Upper Egypt was always associated with service to the monasteries in the Sohag District, where the famed monastery of St. Shenouda (the White Monastery) is located. With that background, he literally jumped on the opportunity of establishing the monastery. He worked with Br. Atef and others on promoting the project. During the period of November 1973 to May 1977, the support for the project slowed down to a trickle. However the visual presence of Br. Atef, inspired enough people to keep it from going into total oblivion. The Archdeacon was one of those people.

In May 1977, there was a dramatic turn of events. H. H. Pope Shenouda III, came for the first time to Los Angeles. Upon visiting the monastery, the eyes of the Copts of Los Angeles turned again to the project. He also ordained Br. Atef as a Monk-priest, under the name of Fr. Bishop al-Antuni, to take care of the monastery. Within the year, the first building was in place, with the Archdeacon contributing his engineering knowledge and all other resources he had. A couple of years elapsed and Fr. Bishop was called to Egypt to be ordained a Country Bishop (Choriepiscopos) in 1980, then a general Bishop in Cairo under the name of Dioscorus. He helped in persuading the Pope to send another monk, who was originally from Los Angeles, to take care of the monastery in late 1980. Unfortunately, by 1982, the new steward of the monastery turned against those that had helped in building it. By first rejecting their advice and later rejecting their person. Eventually this monk left on his own, leaving the monastery in a lamentable shape in 1984. Bishop Agathon of Ismalia, on his visit in June 1984, took possession of the

monastery in the name of the Patriarchate, and essentially put the Archdeacon and another companion as stewards of the monastery until the Pope would dispatch new monks.

The internment of the Pope from September 1981, to January 1985 created a rather chaotic atmosphere among the Copts abroad. The result can best be described by the last verse in the Book of Judges, "In those days there was no king in Israel; every man did what was right in his own eyes" (Jud 21:25). This led to the deterioration of the conditions in the monastery and later dashed any hope of the arrival of any new monks after the mysterious departure of the monk from the monastery. It slowly became obvious in the minds of many that the monastery project was fast approaching its final days. The encouragement of the clergy in the area slowly deteriorated to a level that would range from apathetic to hostile. Even the Church board of St. Mark Church (the official keeper of the monastery), began to actively debate the sale of the land in favor of establishing a closer recreational area for the community. The monastery was about 150 miles away from the Church. By then, the monastery financial resources were things of the past.

Those were the conditions that faced the Archdeacon when he assumed his new duties in the monastery. For the next 2-1/2 years he labored, not only to keep it alive, but to promote it throughout North America, and to coordinate the plans for its eventual development. Though he looked like a fool to many for fighting a seemingly losing cause, many also could not help but follow the example of extreme dedication that he displayed. Among his many activities, he lobbied the Pope in Egypt (through the offices of Bishop Dioscorus) for monks as well as development plans. He also lobbied the churches for their support. He organized activities on a weekly basis to rebuild and revitalize the monastery. He organized the celebration of the feast of Saint Antony at the monastery, thus keeping the flame lit. A flame that kept burning, primarily fueled by his efforts and the stand he took in the face of such

adversities. This stand can best be described as near-Athanasian in tenacity. He did all this while supporting his family and performing the duties of his full-time job. In all, he gave his all.

In late 1986, Bishop Antonious Marcos of African Affairs departed from Kenya, where he was headquartered, to Los Angeles for reasons to be discussed in a later time. A move that no one in their wildest dreams could have foreseen. He was entrusted by the Pope to take care of the monastery while he was there. Under his guidance, the Archdeacon, consequently more jubilant, worked even harder. The result was the construction of the main monastery building, including a church and housing accommodations for four monks. By then the Archdeacon has taken an early retirement from his engineering job in order to participate in the building effort. He organized and coordinated the work, and Bishop Antonious Marcos recruited the donors. The construction cost was basically paid from a near empty bank account, where funds came for a quick visit before making their short and ultimate journey to the contractor's pocket. The bishop left in March of 1988, and during the same year, the Pope approved the dispatch of four experienced monks. This eventually happened in September of 1989.

In November 1989, the Pope came to Los Angeles for the first time since 1977. In recognition of the efforts of the then Mr. Noshy H. Takla, he ordained him a deacon for the monastery on November 14, 1989. He reluctantly accepted and then set out to learn the rites, hymns, and language of the church. He did it diligently, enthusiastically, and humbly; using every means available to him: recordings, books, monks, and laymen. The responsibility of the new office was his motivation and driving force. Such conduct was all too natural for him. This is the way he approached every responsibility given to him. In late 1993, he was nominated and accepted by the Pope for the priesthood. Feeling his undeserveness for such an esteemed office, he literally begged those who nominated him to withdraw that nomination, which they did out of respect for his wishes. Until this day the Pope

remembered him for it with respect and relayed it through Bishop Serapion during the funeral eulogy. In 1995, Deacon Yustos was elevated to the rank of Archdeacon by the Pope in one of his visits to the monastery.

He continued to serve the monastery and act as stabilizing influence among the new novices and monks. His influence was very pronounced during the days when the monastery was facing its latest crisis. Only the deterioration of his health prevented him from frequenting the monastery as he would have loved. But as late as February of this year, he was contemplating spending longer periods of time there. He was encouraged by the miraculous departure of destructive elements that

plagued the institution which he dedicated a quarter of century of his life to serve. However his latest sickness dashed such hope and eventually led to his departure from the land of misery to a place where he would be in the company of the true keeper of the monastery.

Final Word: A lot more can be said about the character and accomplishments of this man. He left us many legacies, but the most prominent was his work in the monastery. The greatness of this legacy lies in the way it affected the lives of the old as well as the new generations in this country and deepened the roots of the Coptic Church outside of Egypt.

Coptic Language Analysis Books by Monir B. Raphael - Book Reviews

(by Hany N. Takla)

Introduction: Mr. Raphael is a Coptic immigrant, residing in the Chicago, IL. His intense interest in the Coptic language brought him in contact with many notable scholars in Egypt, Egyptian and non-Egyptians. One of these scholars was the famous Cypriot Coptologist O. H. E. Burmester, who encouraged and assisted him in gaining an understanding of the Greek as used in Coptic Liturgy. The result was his 1964, limited edition of a linguistic analysis of the Coptic Liturgy of St. Basil from the Prayer of Thanksgiving to Psalm 150, recited during communion. This edition also included very valuable appendices on the Coptic and Greek syntax as well as a set of Coptic Lessons.

After he emigrated to the US in the late 1960s, he realized the need for making such work available in English to the new generations of Copts. His aim was to promote the proper understanding of the Coptic Liturgy which he referred to in the Introduction of the first English Edition. as "...the basic and the chief sacrament of the Christian belief." This came to fruition in 1994 with the reedition of his 1964 work with the exception of providing an English translation and excluding the Coptic Lessons section.

It is worthy of mention that he developed all his work, using a Macintosh computer. This required that he learn not only how to use a computer but also to develop the fonts necessary to do the work. This monumental effort began a few years prior to his first English edition in 1994.

Methodology of the Work: All Mr. Raphael's publications employ the same methodology, a definite positive attribute. It can be summarized as follows:

1. The text is arranged in three columns, from left to right: Arabic, Coptic, English.
2. The Arabic and Coptic text of the liturgical volumes are adopted from an Egyptian-based version of the Euchologion, even though no clear reference is listed. The English however, is a new translation by the author, based on the Coptic text.
3. Coptic text is hyphenated at points of grammatical division within a compound word.
4. Words, or parts of words, in the Coptic text is marked with a superscript number, which is required for the reader to know in order to find the grammatical analysis.

5. Numbers occurring for the first time are set between angular brackets (<>). Numbers occurring for a second or more times are unbracketed

6. Grammatical Analysis is supplied in English and Arabic, and is placed either on the opposite left page (pt. 1), as footnotes (pt 2.), or in the appendix in parts 4,5 & 6.

7. Greek text or loan-words are displayed in Italic.

8. Each volume contains a Coptic-English-Arabic dictionary for the new words included in that volume. It also has a separate Coptic-English-Arabic dictionary of Greek loan-words found as well as a list of the Coptic Verb forms. The first volume contains expanded tables of Greek grammar as well as Coptic grammar. This latter feature made this work an indispensable reference for any one interested in learning the meaning of the Coptic Liturgies, regardless of their academic background or lack thereof.

Drawbacks: There are a few drawbacks to the users of these volumes that would make them more difficult to use than they would ordinarily be. Some of these drawbacks were rectified in later volumes but some still there, and they are as follows:

1. The dependence of each volume on all the previous volumes published. This makes a quick lookup rather tedious, but the reader can eventually get used to it. It also insures that he/she will have no gap in the series.

2. The author employs a series of abbreviated forms for very common words. Though these abbreviations is limited in number, it still require

the reader to have a learning curve that would otherwise be not necessary.

3. The lack of uniformity in size from standard page size in the first two parts to a half Legal size for the latter parts. The smaller size of the later works seems to be now the size of choice. Such compactness in this work is definitely a good choice.

All in all, the scope and thoroughness of this work, makes the above drawbacks small inconveniences. Remember that to enjoy the roses we need to tolerate the little thorns.

The Titles: The exact titles for the above mentioned publications are as follows:

Raphael, M.B. *The Coptic Liturgy of St. Basil (for the faithful) Coptic Language Analysis*. Copts in Chicago 1994. (1)-(4), 148, \$20.00. ISBN 0-9644158-0-1

----- *The Coptic Liturgy of St. Basil (for the Catechumen) Coptic language Analysis*. Copts in Chicago 1995. 65, \$8.00. ISBN 0-9644158-1-X

----- *The Coptic Liturgy of St. Basil Raising of the Incense Vespers Matins, Coptic language Analysis*. Copts in Chicago 1996. (1)-(4), 143, \$10.00. ISBN 0-9644158-2-8

----- *Coptic Language Analysis of Coptic S. Gregory & S. Cyril Liturgies. Parts (4) & (5) Follows Parts (1),(2),(3)*. Copts in Chicago 1998. (1)-(4), 336, \$20.00. ISBN 0-9644158-3-6

----- *Coptic Language Analysis of the Gospel According to St. Matthew*. Copts in Chicago 1999. (1)-(29), 183, \$20.00. ISBN 0-9644158-4-4

News

(by Hany N. Takla)

1. Bible in Egypt-Book Exhibit: The Society exhibit of books related to Coptic and Greek biblical manuscripts from Egypt was opened on Saturday June 10, delayed due to the passing of Archdeacon Yustos Takla. The visitors were treated to the magnificent,

facsimile/replica of Codex Vaticanus. Twenty-five other editions and facsimiles were on display, showing other important Coptic and Greek manuscripts that came from Egypt and now are scattered worldwide. The exhibit was held on Saturdays at the St. Shenouda

Center for Coptic Studies, 1494 So. Robertson, Suite 204, Los Angeles, CA 90035.

2. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are available. His earlier 2-volume Coptic Art book is also available. Prices for these items are as follows:

Title	Member	Non-member
<i>Coptic Icons, 2-v. (1-9) ea.</i>	\$40.00	\$45.00
<i>Coptic Icons, 2-v. (10+) ea.</i>	\$35.00	\$40.00
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

Quantities are limited and it will be very difficult to bring these items again from Egypt to make them available at these prices.

3. An Altar to the Lord: COEPA is adding a new Multimedia computer CD to their excellent product line, in commemoration of the June 1 celebration in Egypt of the 2000th Anniversary of the Holy Family's escape to Egypt. This new title is now available. It contains many resources, including the Holy Bible (NKJV) and the Deutrocanonical Books (RSV); several books about the Coptic Church, its liturgy, sacraments, doctrine, history, and saints (in searchable PDF format); an extract of the Society's Coptic Lessons in a new multimedia look; Video clips of Christian sites in Egypt; and samples of Coptic music and ecclesiastical art. Like the other Computer CD that they published earlier, it is compatible with PC and the Mac (with some limitations). Within the US, it will be available through the Society, except for the Diocese of the Southern States. The cost for this CD is \$30 for a single copy and \$25 each for quantities of 5 or more.

4. Holy Week (Pascha) CD : This set which includes remastered recordings of the Hymns and Prayers of the Holy Week services in the Coptic Church is still available. Price is \$30 for single copy and \$25 each for 5 or more for church use.

5. 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 (Pentium 166 with Windows 95 is recommended).

6. Other CD Publications: COEPA has produced a remastered 4-CD (Audio) edition of the 1967 recording of the Coptic Liturgy of St. Basil. This was done by permission of Dr. Ragheb Mofteh, 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. They also has published a computer CD that primarily includes the text of over 40 books of the writings of Pope Shenouda III, that were translated in English, and published in PDF format along with a licensed copy of the Bible Companion Software with the NKJV Bible, NRSV Deutrocanonical Books, and a Topical Index. They designated the Society to handle the distribution of it in the United States, except for the Coptic Diocese of the Southern States. The cost for each of these titles is \$30 for a single copy and \$25 each for quantities of 5 or more.

7. Books from St. Mark Foundation in Ohio: Dr. Ragheb Mofteh's monumental publication of the Coptic Liturgy of St. Basil in choral musical notations is still available in St. Mark Foundation's special commemorative edition. This was done on the basis of the work of the famous British Musicologist, Prof. Ernest Newlandsmith, and corrected by Dr. Margrit Toth of Hungary. This impressive 700-page large volume can be ordered 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. Also the Foundation is distributing another commemorative issue of Dr. Meinardus recent book, 2000 Years of Coptic Christianity (on backorder). The price is \$15 (retail \$29.95) plus shipping and handling. A third commemorative issue is now available, written by one of the fathers of the Monastery of St. Macarius in Egypt. This 700-page book (in Arabic) is titled "Studies in the Fathers of the Church". It is the first comprehensive Patrology Manual in Arabic and also includes a section on the writings of the monastic fathers. The price is \$20 plus shipping and handling.

8. The Coptic Life of St. John Kolobos (in English):

The Coptic Church Review's special volume on the Coptic Life of St. John Kolobos (the Short) is still available. It includes translations of the Bohairic life from a Vatican Manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Rev. Dr. Tim Vivian of Bakersfield, California, and Mr. Maged S. Mikhail, a member of the Center's staff, are the contributors to this volume. 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.

9. Books Available Through the Society: Rev. Partrick's, "*Traditional Egyptian Christianity -History of the Coptic Orthodox Church*" is still available. The price is \$10.00 (\$14.95 for non-members). Special prices are offered to book distributors. Membership price is limited to a maximum of 2 copies.

Coptic Puzzles and Word Games vol.1 is also available, in a 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 and St. Cyril is available as well as the analysis of the Coptic text of the Gospel of St. Matthew. They require the previous 3 volumes. The prices for these new volumes are \$17, and \$8 (\$20 and \$10 for non-members) respectively. These prices are available through the Society only.

10. Among the Copts: We just received a word from Rev. Dr. John H. Watson, one of our Society's members in England, of his upcoming book, titled *Among the Copts*. The release date for the book is in May 2000. The following is extracted from the publisher notice that we just received:

"*Among the Copts* brings the reader face to face with the Christians of Egypt by offering a comprehensive presentation of the life and thought of the Coptic Orthodox Church at the turn of the millennium. The book explores all important themes of the Copts from the earliest moments of Christian history to the present day, achieving an impressive balance between a critical re-examination of Coptic history and original research. The work contains several small biographies and numerous vignettes to illustrate the Coptic experience as it is lived. These are presented in sections on history, liturgy, art, theology, monasticism, politics, mission and martyrdom. Controversial issues are sympathetically treated by a writer who has deep understanding and appreciation of Coptic and Islamic culture in modern Egypt. *Among the Copts* portrays a community that promotes messages for the future of Christianity and mankind. The relationship between the Islamic resurgence and Christianity is today propelling the Copts to the front of the world stage."

Rev. Watson was an outspoken critic of the internment of Pope Shenouda III in the monastery following the events of September 1981. And subsequently brought it forcefully and eloquently to world-wide attention. He also contributed a most insightful book on the Life of Pope Cyril VI, Pope Shenouda's predecessor. This was published through Dr. Yanney's prominent *Coptic Church Review*. His scholarship is well attested to and his knowledge of the present state of the Coptic Church rivals any from within or without the church. I am sure it will make an excellent contribution to our knowledge of Coptic Church history.

No decision has been made yet on if or when the Society would make such work available through our network. However, the publisher, Sussex Academic Press operates an office in England and one in the US. The England Office is: Sussex Academic Press, Box 2950, Brighton BN2 5SF, UK, Fax +44(0)1273-621262. The US office is: Sussex Academic Press c/o ISBS, 5804 NE Hassalo St., Portland, OR 97213-3644, Tel 800-944-6190, Fax 503-280-8832. The book is a hardcover volume, 229x152 mm, 208 pages, ISBN: 1-902210-56-5, price \$50 (£30) plus shipping and handling.

11. Bulletin of the Society: The publication of the fifth volume of the Annual Bulletin of the Society has been delayed, and will hopefully be ready and sent to last year's members and subscribers soon. Currently, it is in the last stages of preparation before going to print. It includes 11 papers from the proceedings of the first Coptic Conference held at Long Beach in 1998. Copies for sale are still available for volumes 1 through 4. For

non-members, the price will be \$6.00, \$4.00, \$5.00, and \$5.00 respectively. For members needing extra copies, the prices are \$5.00, \$3.00, \$4.00, and \$4.00 respectively.

12. 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. Recently the prestigious Britannica.com have selected our site "as one of the best on the Internet when reviewed for quality, accuracy of content, presentation and usability." Our future plan is to make material available in Acrobat PDF. Pages, containing discussion of research on Coptic Liturgical services and an associated bibliography are available in the Coptic Liturgy Section of the Manual of Coptic Studies. Other pages planned include outlines, manuscript lists, Conference sites, and other bibliographies. The Coptic Language Section seems to be the most frequently visited part of the site. A new version of the Lessons in frame design, and the alphabet are now available for the later versions of Internet Explorer and Netscape Navigator. They can be displayed if the Antonious Coptic fonts are installed. These are available at the Society's site. The new version will allow students to do their homework online and submit it to us for correction via e-mail. So far the site traffic has reached a total of about 53,000 hits per month. The site has regularly been accessed by users in all the States in the US as well as another 64 countries in all six continents!

13. 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 work on the CD version of the Coptic Encyclopedia is progressing (see #17). The foundation has been gratefully granted office space in the Patriarchate by H.H. Pope Shenouda. Work is progressing on the cataloging of the manuscripts, kept at the Papal residence in Wadi' N. Natroun. The collection has never been cataloged before. Dr. Gawdat Gabra is coordinating this project. Prof. Fayek Ishak of Toronto Canada, has published the first volume of the new series of COPTOLOGIA. Society Members should expect to get their copies in the mail soon. The Foundation has sent the bulk of the invitations to the perspective participants of the upcoming history-making, International Symposium on

Wadi 'N Natroun in February, 2002. A meeting is planned for the participants in Leiden during the Coptic Congress there. 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

The support of Copts and scholars is needed to continue the efforts of this organization. May God bless all the efforts that His children are making for the glory of His holy Name.

14. 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 for the past quarter: Behlmer, H. *Schenute von Atripe – De Iudicio* (1994). *Bibliothecae Apostolicae Vaticanae. Codex Vaticanvs Graecvs 1209 – Bibliorum Sacrorvm Graecorum Codex Vaticanvs B (facsimile/ Replica) & Prolegomena volume* (1999). Brune, K-H. *Der Koptische Reiter: Jäger, König, Heiliger.* (1998). Ibrahim, K. *Catalogue General des Antiquites du Musee Copte No 1-253. Coptic Funerary Stelae* (1987). Robinson, *The Coptic Gnostic Library.* Paperback edition, 5 vol (2000). Schmitz, F-J & G. Mink. *Liste der Koptischen Handschriften des Neuen Testaments I. Die Sahidischen Handschriften der Evangelien 1.Teil* (1986). Schmitz, F-J & G. Mink. *Liste der Koptischen Handschriften des Neuen Testaments I. Die Sahidischen Handschriften der Evangelien 2.Teil 1. Halbband* (1987). Schmitz, F-J & G. Mink. *Liste der Koptischen Handschriften des Neuen Testaments I. Die Sahidischen Handschriften der Evangelien 1.Teil 2. Halbband* (1991). Stern, S.M. *Fatimid Decrees – Original Documents from the Fatimid Chancery* (1964). Thompson, H. *The Coptic Version of the Acts of the Apostles and Pauline Epistles in Sahidic ...* (1932). Tischendorf, C. *Bibliorum Codex Sinaiticus Petropolitansus* 4 vol (Reprint: 1969). Worrell, W. H. *Coptic Texts in the University of Michigan Collection* (1942)

15. Coptic Classes: The advanced translation seminar, being conducted at the Center is on Wednesday evenings from 7:00-8:00 p.m. It currently involves the study of the Bohairic version of the Book of Genesis. Four sessions of our experimental class in Coptic for ages 8-13 are currently being held at the Center.

Another session for adults is also being held. All these classes are taught at the Los Angeles Coptic Center by Mr. Hany N. Takla, the Society president.

16. The Seventh Congress for Coptic Studies: It is scheduled to start on August 27 and continues until September 2, 2000. This being the premier event in Coptic Studies, we encourage all of our members to attend and participate if possible. Only a few months are left, so we all need to prepare to be able to contribute positively to the proceedings of this most prestigious event. Those interested in presenting papers there, are encouraged to contact the Society for coordination of topics and resources. Information is available through the following internet address:

http://www.let.leidenuniv.nl/tcno/coptic/coptic_congress.htm

A total of four papers have been approved by active members of the Society. A coordinating meeting with the participants in the Wadi 'N Natroun Symposium will be held there during the same period.

17. The Electronic Edition of the Coptic Encyclopedia: Work is progressing slowly on this project because of other commitments. So far all of the contents of the ASCII files received from the publisher has been reviewed, scanning of the illustrations is about 100% complete, and the Table of Contents has been completed. Other appropriate 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 the inclusion of 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 be linked to the articles they pertain to. Each annotation will include the name of the presenter. Hany N. Takla, the Society's president, is in charge of this project, in his capacity as member of the Foundation's Executive Board. Projected completion date is late December, 2000, God's willing.

18. Modern Coptic Iconography on the Internet:

We have been informed by Mr. Ehab Roufail of London, UK, that a new site for Modern Coptic iconography has been developed by him on behalf of our long-time friend Ms. Monica Rene. The site address is as follow:

<http://www.firstimageicons.com>

Ms. Rene is the wife of Dr. Stephane Rene, the renowned Coptic iconographer in London, whose work has been exhibited in Los Angeles twice in the past few years. His work in Southern California is found mainly at Archangel Michael Coptic Orthodox Church in Orange County, where the Society has its regional center. His works are also found in other churches in the Greater Los Angeles Area.

19. The Life of The Jura Fathers: *We received from Rev. Dr. Tim Vivian the following Communication:*

The monks of Gaul (modern France) in the fourth and fifth centuries were greatly influenced by the ammas and abbas of early Egyptian monasticism. Desert monasticism made its way to Europe through the Life of Antony by Saint Athanasius; the Conferences and Institutes of Saint Cassian, who had lived and traveled in Egypt; and through Saint Jerome's translation of the Rules of Pachomius. One little known, but important monastic "desert" community was that of the Jura Fathers, founded by Saint Romanus around 435 A.D. in the forests of the Jura mountain range near modern Switzerland. The Rev. Dr. Tim Vivian, a member of the Society, along with Kim Vivian and Jeffrey Burton Russell, has translated the Life of the Jura Fathers from Latin and supplied an extensive introduction to fifth-century monasticism in Gaul, noting in particular the great influence that the Life of Antony had on the Jura Fathers. The book is available from Cistercian Publications (<http://www.spencerabbey.org/cistpub/>) in both paperback and hardbound and may also be found on the Web at Amazon.com and Barnes & Noble.