



ST. SHENOUDA COPTIC NEWSLETTER

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

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October, 2000

Volume 7 (N.S. 4), No. 1

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The Seventh International Congress of Coptic Studies (1) (August 27 - September 2, 2000 - Leiden University, The Netherlands)

(by Hany N. Takla)

Introduction: Just a few weeks ago, the most prestigious event in Coptic Studies was held at the friendly confines of Leiden University, the Netherlands. This event occurs every four years and this time it was the seventh convening of such an illustrious gathering. It is an event that I among many long for its arrival and lament its passing. While it lasted, many students and scholars in the discipline of Coptic Studies and related fields find a common forum to share their passion for Coptic Egypt. Such passion transcends cultures, genders, generations, and language. It is a wonderful experience that only those who toiled to participate in it can feel it. I hope that more and more Copts would participate in such wonderful gatherings.

Attendees: Such event usually attracts the best and brightest names in the field. This year was no exception. According to the Congress authorities, 230 persons participated, making this the largest of all previous congresses. The official register listed participants from 19 different countries as follows: Australia 2; Austria 7; Belgium 7; Canada 8; Egypt 24; Finland 2; France 20; Germany 43; Greece 3;

Ireland 1; Italy 6; Poland 7; Portugal 1; Russian Federation 2; Sweden 1; Switzerland 7; The Netherlands 37; United Kingdom 5; United States 33.

Refreshingly, this year there was a significant number of Copts in attendance. In fact it was the largest number of Copts that participated in such a congress with the possible exception of the first one that was held in Egypt. Over 50 Copts were registered, with about 20 of them coming directly from Egypt and the rest coming from eight different countries. Many were attending for the first time. Several of them were either in the course of getting their doctoral degree in the field or were in the process thereof. There was also a significant presence by the Coptic Clergy. Aside from the familiar presence of Bishop Samuel of Shubin al-Qanatir, Bishop Thomas of el-Qusiah was in attendance. Fr. Pigol of Germany was joined by two other priests, serving in the Netherlands and Greece. There were also two monk-priests, serving in the Netherlands and France along with six other monks from four different monasteries in Egypt.

Noticeably absent were nine members of the organization that passed away within the past four years. Prof. Paul van Moorsel of Leiden and Fr. Quecke of Rome were the most missed. Prof. Müller of Germany, Prof. Nagel of Germany, Prof. Depuydt of Rhode Island (again!), Prof. Goehring of Virginia, Prof. Pearson of California, and Prof. Robinson of California were the most notable faces missing from among the regular live attendees.

Program: The schedule was arranged over a seven-day span. The first day, Sunday, was devoted to Congress registration and a get-acquainted session from mid-afternoon to early evening. The second day, Monday, marked the official opening ceremony of the Congress as well as the start of the activities. The participants were welcomed first by Prof. Dr. van Oostrom, the dean of the Faculty of Arts of the University, followed by Prof. Dr. J.F. Borghouts the chairman of the Egyptology-Coptology Section of the Department of Near Eastern Studies. During these addresses a special presentation was made of a new book that collected the works of the late Prof. Paul van Moorsel to his longtime companion Ms. Johanna Rijnierse. At the end of the session, Prof. Dr. Stephen Emmel delivered the presidential address in the form of a presentation about Coptic Studies before Kircher. This included mention of Dutch scholars who pursued Coptic Studies but were seldom mentioned because of their lack of publication in the field, *publish or perish*.

This congress was organized a little bit different than previous ones. It still had the two customary types: plenary or main papers and brief communication or short papers. However, the time allotted for the Main papers was increased to 45 minutes each, while keeping the Short Papers to their original 20-minute format with a 10-minute period for questions and comments. Also more structured workshops which lasted for a few hours were held. There were also several after-hours events set up by the organizing committee. The large number of short papers made most of the schedule to have four parallel sessions. This severely limited the participation. However, each

attendee received a bound volume that contained over 120 abstracts submitted by the authors of the short papers, written usually in the language that it was delivered in (English, French, or German).

The main papers were 10 in number and dealt with the following topics: Art, Literature, Copto-Arabic, Linguistics, Liturgy, Archeology, Monasticism, Gnosticism, Papyrology, and Christian Nubia.

The short papers were 125 in number with 30 papers delivered or co-authored by Copts and other Egyptians. They were divided into the following categories: Art 25; Linguistics 11; Literature and Patristics 15; Archeology 5; History 14; Icons 4; Bible 4; Textiles 4; Documentary Sources 4; Early Monasticism 3; Manuscript collections 3; Magic and Liturgy 7; Manichaeism and Gnosticism 15; Monastic Archaeology 2; Documentary Sources, Paleography, Epigraphy 9.

Six workshops and two special meetings were conducted during the Congress. The workshops dealt with the Coptic Language, Icon Paintings, Editing St. Shenouda's literary Corpus, electronic edition of Coptic Texts, Textiles, and Monastic Archaeology. The special meetings were that of the participants in the projects "Catalogue Général du Musée Copte", and that of the participants in the 2002 Wadi 'N Natroun Symposium which is discussed briefly in the News section of this Newsletter.

other planned activities included a welcome reception at Leiden City Hall, a film showing by a Coptic film-maker, a trip to Amsterdam's Allard Pierson Museum with the viewing of a special Coptica Exhibit, a farewell party, and an optional post-congress tour of the Coptic Museum in Ruinerwold. This Museum represents a private venture of Copts living in the Netherlands. Also there was a manuscript exhibit organized at the Leiden University Library.

Papers Presented by Copts and Other Egyptians: As mentioned above the number of short papers presented by Copts was substantial. In fact it nearly tripled the number of similar

papers at the Muenster Congress of 1996. The titles of these papers, arranged by authors, are as follows:

- Abd el-Shaheed (Egypt). *A Catalogue of unpublished "droug" from the 17th-19th Century in the Coptic Museum.*
- Betros, Gamal H. (Egypt). *A Document Concerning the Discovery of the Nag Hammadi Library.* [Not Present]
- Fr. Bigoul el-Suriani (Egypt). *The Manuscript Collection of El-Surian Monastery: Its Survival into the Third Millennium.*
- Boutros, Ramez W. (Egypt). *Dayr Gabal al Tayr: Monastère ou Village?*
- Rutschowskaya, M-H (France) & Boutros, Ramez W. (Egypt). *Arcatures de Haikal.*
- Dous, Roushdi W. B. (Egypt). *The Alexandrian Divine Liturgy of Basil the Great, according to the Coptic Tradition: Critical Edition.*
- Fr. Eliah el-Anba Boula (Egypt). *How to Read the Icon.*
- Fahmy, Hanan N. (Egypt). *Conservation and Restoration of Icons in Haret Zuweila.*
- Gabra, Gawdat (Egypt). *"New" discoveries of Coptic Monuments: Problems of their Preservation and Publication.*
- Ghattas, Michael (Egypt). *Die Philosophisch-Christliche Verwendung des Begriffs "Hypokeimenon" bei Didymos dem Blinden von Alexandrien in den Turs-Papyri.*
- Guirguis, Magdi I. (Egypt). *Ibrâhîm al-Nâsikh et la Culture Copte en Égypte au XVIIIe Siecle.*
- Ismail, Shaza G. (Egypt). *Symplism in Fresco and Tempera Coptic Mural Paintings in Egypt Before the Arab Conquest.*
- Mahmoud, Fatma (Egypt). *Quelques Jarres à Décor Peint d'Époque Copte, Provenant de Saqqara.*
- Fr. Martyros el-Suriani (Egypt). *The Youngest Layer of Plaster in the Church of St. Mary in El-Sourian Monastery, Wadi el-Natroun.*

- Fr. Maximous el-Antony (Egypt). *Restoration Work at the Wall Paintings in St. Antony.*
- Mikhail, Maged (Severus) (US). *A Historical Definition for the "Coptic Period".*
- Moussa, Mark R. (US). *The Treatise "I Have Been Reading the Holy Gospels" by Abba Shenoute of Atripe.*
- Nageh, Ashraf (Egypt). *A New Discovery of Wall Paintings in the Church of Mari Mina at Fum al-Khalig.*
- Riad, Ophelia F. (Egypt). *Les Sources d'Asclépius 21-29.*
- Sadek, Ashraf A. (France). *Quelques Constantes de la Piété Personelle en Égypte Pharaonique et en Égypte Chrétienne.*
- Bishop Samuel (Egypt). *Dair al-Ganadla: Wall Paintings and Sculpture.*
- Shoucri, Rachad (Canada). *Egyptian Philosophy and Coptic Gnosis.*
- Sidarous, Adel (Portugal). *Nouvelles Données Concernant la Scala Gréco-Copte Arabe "Liber Graduum".*
- Teule, H. & Sidarous, Adel (Portugal). *Presentation of Bulletin de l'Arabe Chrétien and Bibliography of Christian Arabic.*
- Takla, Hany N. (US). *Copto (Bohairic)-Arabic Manuscripts: Their Role in the Tradition of the Coptic Church.*
- Bishop Thomas (Egypt). *Ancient Folklore and the Modern Coptic Church.*
- Wahba, Zakaria Z. (US). *The Life of the Coptic Church outside of Egypt (with emphasis on the U.S.A.).*
- Wissa, Myriam. (France). *The Development of "Coptic" and "Islamic" art in the ninth Century A.D.: Project Outline.*
- Youssef, Youhanna N. (Australia). *A Contribution to the Coptic Biography of Severus of Antioch.*
- Fr. Zachariah el-Baramousi (Egypt). *The Qasr of St. Mary at El-Baramous Monastery.*

Role of the Society: Since the 1992 Congress in Washington DC, the Society realized the importance of active participation in such scholarly gathering. In the 1996 Münster Congress, the Society was represented by five members and three papers were presented by such delegation. This time the Society sponsored four of the presentations and had ten people with direct affiliation in attendance. The Society also gave a modest grant of about \$3,600 to the Congress organizers to facilitate the invitation of more Copts from Egypt that would be able to present their work in such an auspicious meeting. The fruit of such action was clearly visible in the dramatic increase of participation from among the Copts from Egypt.

Our long affiliation with St. Mark Foundation also proved very fruitful in enhancing the role of both organizations in the academic community as well as among the Copts. We were able to meet with new Coptic graduate students; studying in France, Germany, and Greece as well as those who have finished their studies and are now working back in Egypt. We also had productive discussions with the monks that came from Egypt with regard to cataloging of the manuscripts in the possessions of their respective monasteries. The development of a uniform database for such work would be done by the Society in the near future and distributed to all the monasteries, performing such work. The Society also was represented in the organizational meeting held for the participants in the upcoming 2002 Wadi 'N Natroun Symposium. Both organizations were very successful in strengthening the ties among the Copts in the field, stretching from Australia through North America and Europe to Egypt. Such a monumental task is becoming more and more a reality as a result of clear vision, patience planning, dedication, and first and foremost God's ever-present help.

The Copts in the Netherlands: The Copts have a strong presence in the Netherlands. There are two priests and several congregations that they serve beside their main churches in the Amsterdam and the Den Haag areas. Like any other European

countries they do not really have an immigration policy. So the Copts there have either gained residency through their employment, marriage to residents whether Copts or Dutch citizens, study programs, or they are there with no permanent legal status. This of course affect the service of the Church there especially in the language use. One great attribute of the Coptic Community is its contact with the academic community in Leiden University, who is actively involved in scholarly projects in Egypt. In fact, several Coptic monks have traveled there for the purpose of studying. Foremost among them was Fr. Samuel el-Suriani, now bishop Samuel of Shibin al Qanatir. Art History seemed to have been the most popular curriculum.

During the Monday Reception at the Leiden Town Hall, Fr. Arsenius el-Baramousy, the senior Coptic priest in Holland, gave a presentation on the development of the Coptic congregations there and the growth of the Church services as a result. It is interesting to mention here that the Egyptian Ambassador also was on hand and he gave a short speech about the Coptic Culture being an integral and important part of Egypt's Culture. With respects to the Copts he mentioned that they were nine millions in number with 1.2 millions abroad. Such figures are staggering when coming from a representative of the Egyptian Government who usually quote numbers that are less than half of that. Regardless of the accuracy of such numbers, it was a good gesture on behalf the ambassador to quote them!

The Dutch Copts however have distinguished themselves by being the only Copts that have established a Coptic Museum outside of Egypt. This private enterprise was established by lay Copts living there. It is situated in a town called Ruinerwold over more than 800 square yards of building space. It is designed to be a modern museum for Coptic Culture and heritage rather than a showcase of ancient artifacts. Such concept is very important for educating the younger generations of Copts as well as the citizens of the country they live in. It is divided up in six

exhibition halls and a moderate size cafeteria. One of the halls is a 60-person small auditorium and another being a replica of a small church, complete with a wood altar screen and iconostasis, lecterns, and old-style pews. Other halls include displays of Coptic art, history, monasticism, and music. We sincerely hope that such projects can be established in every place outside of Egypt where is a significant population of Copts.

The IACS Business Meeting: Each congress concludes with a business meeting of the members of the IACS. The meeting is normally chaired by the current president. This time, it was Prof. Emmel. The usual items presented or discussed were as follows:

1. *Financial Statement:* The statement presented reflected the complexity of the currency system in Western Europe. In an effort to simply the confusion, the membership agreed to change the official currency of the association from the US Dollar to the Euro.

2. *Selection of New Board:* The IACS usually chooses the next president in the previous congress. His position is called the president-elect. This year, Prof. Orlandi of Rome, the current president-elect, became the president and a new president-elect, Prof. Baumeister of Germany, was selected. Prof. Emmel became the Treasurer. Also two new members were selected, replacing the two whose eight-year term expired.

3. *Location of the 2004 Congress:* The membership accepted the invitation of Dr. Anne Boud'Hors to host the next Congress in Paris in July 2004. She gave a short presentation in French on the subject. The exact location will be forthcoming.

4. *Location of the 2008 Congress:* Dr. Fawzy Estafanous, presented a letter to the membership, read by Prof. Emmel, inviting them on behalf of H.H. Pope Shenouda III to have the next Congress in Egypt. Even though it was too early to take a formal decision, the membership seemed inclined to agree to go back to where it all began back in Cairo in 1976.

5. *Approval of New Members:* Membership in the IACS is granted automatically to all the participants in the Cairo Congress of 1976. All others would need to send their CVs with a statement about their interest in Coptic Studies. This would be accompanied by the written recommendation of two current members. The applicants who received a preliminary approval during the previous four years, had the names read aloud and approved as a group by a show of hands.

6. *Nomination of Honorary Presidents:* This year four names were submitted and approved as honorary presidents, and they were: Bishop Samuel of Egypt, Prof. Krause of Germany, Prof. Kasser of Switzerland, and Prof. Robinson of USA.

7. *Electronic Coptic:* A resolution in the form of a petition to a Technology Conference in San Jose, California, was read to the membership. In it, the IACS presented arguments to have separate unicode designation for Coptic Characters rather than being integrated with the Greek characters within the proposed framework of establishing a universal specification for electronic presentation in any language. It is noteworthy to recall that the Society's name was one of the four major depositories of electronic text databases in Coptic worldwide. The other three were in academic institutions in Belgium, Italy, and the United States.

8. *Department of Coptic Studies in Egypt:* As it is customary for this Congress, a resolution was drafted and sent to the President of Egypt and key figures in the administration of higher education in Egypt, appealing for the establishment of a Department of Coptic Studies in an Egyptian University. This year, there was a more optimistic outlook with the news that the American University in Cairo (AUC) was actively pursuing the establishment of an academic chair for Coptic Studies there. A Fund of one-million US Dollars is being sought, and the AUC informed Prof. Emmel that they will establish the chair as soon as the monetary goal is met regardless of how long it will take to collect it!

About the Host: Leiden University in general and the Congress organizers in particular have done a great job in organizing the Congress. They spared no effort and made all to feel welcome even under the most difficult of circumstances. They acted as best as can be hoped for in preparing and executing the different events and activities of the Congress. There were especially two persons that carried much of the load of the organization: Dr. Jacques van der Vliet, the Congress Secretary and Dr. Magdalena Kuhn, his assistant.

There was however one major shortcoming with respect to the accommodation which the next Congress may want to minimize. Though it was unavoidable within the time frame and geographical location, however it did have a rather adverse effect. It was the dispersion of the participants into many and distant hotels. There were many reasons for that, which included the rising popularity of this Congress and other major conferences being held within the same time and geographical frame.

This, for me, diminished the after-hour interactions that are as important as the Congress events

themselves. For someone like me who live in a scholarly desert in Los Angeles, such interface with scholars with similar interest is vital to my professional growth and for the Society. Others may not share such an opinion but I am sure that many would agree with this comment.

Conclusion: This Congress proved that Coptic Studies is gaining strength not only in the academic circles but also among the Copts who are slowly responding to Dr. van der Vliet's letter to our 1999 Second Conference of Coptic Studies. He said in his letter, which I submit in conclusion, *"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.*" (St. Shenouda Coptic Newsletter V.6 [N.S.4], No.1, October 1999)

Copts and Coptica in Paris 2000

(by Hany N. Takla)

Introduction: The road to the Coptic Congress this year came by way of Paris, another non-homogenous city of Europe. It is a populace city with as long and rich a history as any where in Europe. A city where museums are in abundance, old buildings are plentiful, and people with an ethnic diversity reflecting France history of its past conquests in Africa and Asia. There you see the old and the new, the narrow and the wide, and the rich and the poor. For me, the city's charm would be determined on the basis of its Coptic treasures, and I found it to be most charming.

The Copts in Paris: It is difficult nowadays to visit a major city in Europe and not find a significant number of Copts. Paris of course is no exception. The Copts there make up the majority

of all the Copts in France. They are estimated to be a few thousands in number. Ecclesiastically they fall now under the direct jurisdiction of H.H. Pope Shenouda. All new priests and orders of deacons would be ordained by the Pope or an officially delegated bishop. The two French bishops who were ordained a couple of decades ago, have had their jurisdiction limited to the French congregations that joined the church with them at the time. None of these congregations are in the Paris area.

Three churches are found within the Metropolitan area. Two of them are established and the third is in its early stages of development. All have priests serving the congregation. The closest church to our location was that of St. Michael at the Southern

outskirts of the city in a district called Villejuif. There I found two services being celebrated on Sunday. The early one is in Arabic and Coptic, and the later is in French with probably some Coptic. Other services during the week, including major feast days are also prayed. The church is served by three monks from Egypt. The other church in the North, the oldest of the two, have similar services but it is served by priests ordained from among the community. The newest church is served by a new priest from the community, ordained originally by the French bishops mentioned above, but now under the same jurisdiction as those of the other two churches.

The sociological composition of these congregations is very similar to those found in other traditional West European cities. Doctors and college professors are the ones with permanent status. Others have to intermarry with French citizens or those from past French colonies to gain residency in the country. This of course makes for a turbulent and unpredictable future for the church. A good number of them have no permanent status which force them to pursue lower-skilled professions to be able to live. So as far as educational and professional level, it is either feast of famine there. However it is their poor, for the most part that helped the community there to establish and support these churches.

I sincerely hope that one of Copts there would contribute a paper during the 2004 Paris Coptic Congress, dealing in more details about this community. A paper, in a scholarly format, that would address the development history, composition, and vision for such a community. The Society would also welcome such a submission to be presented at our Coptic conferences in Los Angeles. In this case, an English version would be required.

Coptic Collection in the Louvre: One of my primary goals of the trip to Paris was to acquaint myself with the Coptic collection at the Louvre Museum. There I met on a couple of occasions with Madame Dominique Bénazeth, who along with Madame Marie-Hélène Rutschowscaya are

the able guardians of the Coptic collection of the museum. Through my extended, pleasant conversation with her, I was able to get a clear picture of what was there. I also learned that the responsibility for the study of literary and documentary material is now delegated to Dr. Anne Boud'Hors.

The collection can be divided into four major groups: Written material, Bawit material, Textiles, and other miscellaneous art objects. The first two groups were collected over a short span of time with little or no growth potential. The last two, however, are the expanding parts of the collection. There is a variety of call numbers used at the Louvre. Items in the Coptic collection mostly start with E (Entry) or AF (Ancien Fonds) designations. Only the more interesting pieces are displayed in the Museum, as will be discussed later.

The written material consists of over 1000 Ostraca, mainly from Baouit, Coptos (Qift), and other sites; about 225 Parchment and Papyrus manuscripts, mostly fragments or single leaves, and over 500 wooden tablets. The parchment fragments have been identified as belonging to the White Monastery library, and they all came to the museum at about the same time in the 19th century. The texts include many Old and New Testament texts, writings of St. Shenouda, other literary texts, liturgical texts, and magical texts. many of these fragments have related ones in other libraries around the world. The papyrus fragments are mostly documentary texts and private letters which made their way into the museum by the end of the 19th century. The wood tablets includes a very interesting codex of several tablets that is on display at the Coptic Room of the museum as part of the display case for Coptic writings.

Material not displayed are preserved in a temperature and humidity-controlled environment at the Museum basement. Parchment and papyrus are mostly preserved in mylar sleeves and grouped in specially-marked cardboard boxes, which are in turn kept in a locked steel cabinet. Fragile Papyrus are preserved between glass or plexiglass plates and kept in the same steel cabinet. The other

written material like the ostraca are kept flat in steel drawers. Other parts of the collection are stored on racks or in other cabinets.

The displayed part of the collection is found in the Coptic Room of the museum. This opened in late 1997 as part of a 10-year major renovation of the museum. The displays there in part were formerly integrated in the Ancient Egyptian displays without much consideration for its place within the overall history of Egypt. The room is made up of two halls, connected by a set of stairs. The entrance to the room is at the upper hall which is longer and narrower. There, one finds several display cases containing all aspects of Coptic Art from its early Greek times to the late Islamic periods. They include stone work, wood work, metal work, embroidered textiles, and manuscripts with the instruments used in writing them. The two sets of stairs leading to the lower hall is interrupted by a long landing with a large wall-recessed display case of more artifacts. The Lower hall is spacious with all the displays set against the walls. The most impressive is a wall-to-ceiling wide display of full embroidered tunics with beautiful designs. Other displays showed engraved tombstones with splendid designs and Coptic inscriptions. In the middle of the hall is an architectural model of one of the churches of the 6-8th century excavated Coptic monastery of Bawit. Then the other half of the hall is a magnificent full-scale replica of that church. There, much of the Bawit collection of the museum is placed where it would have been in ancient times. That included doors, lintels, wall friezes, niches, and column bases and capitals. The Bawit collection is half of all that was excavated at the site.

In summary, I found the Louvre Coptic collection to have more emphasis on Coptic Art and Architecture. Manuscripts and other written material played a smaller role in comparison but still contained valuable material for Coptic Studies. As for the Coptic Room of the museum, I can only describe it with words like great, splendid, magnificent, and the like. *All that have contributed to its design and execution should be*

highly commended. They have created an exhibit that would make every Copt proud of heritage and everyone else wanting to know more about it. So do not miss visiting it while you are in Paris!

Coptic Collection in the Bibliothèque Nationale de France (BNF): Since the mid 1980s, the Society has dealt with BNF in procuring microfilm copies of Coptic and Christian Arabic manuscripts in their possession. Its collection of these manuscripts is one of the finest and largest in the world. The manuscripts are located in the original of the current three sites of BNF, the Richelieu site. Thanks to the kind letter of introduction from Prof. Dr. Stephen Emmel of Münster, and the most helpful assistance from Mr. Michel Garel and his wife Dr. Anne Boud'Hors, my short one-day visit to the library was most pleasant as well as productive.

The Coptic collection is preserved under call numbers ranging from Copte 1 to Copte 179. The core of the Sahidic part of the collection is preserved in multiple volumes under each of the call numbers 129 through 133. Other call numbers may include more than one manuscript, hence a letter suffix is attached, e.g. 42a. The cataloging for these material was mainly published by Delaporte (1909-13). It does however stops at Copte 151. Up to Copte 154 is available in a handlist published by Chabot (1906). The rest, up to Copte 179, is in a handwritten catalog with minimum information listed. A full and comprehensive catalog for the collection is sorely needed. Such project is sufficient for a Master/PhD program, similar to the one done by Prof. Depuydt for the New York Pierpont Morgan Collection. In the meantime, a short, complete summary list will be most welcome.

The Bohairic part of the collection is mainly made up of biblical, lexical, and liturgical manuscripts. A large portion of it was acquired by the famous 17th century traveler Vansleb. He acquired all that he was allowed to buy and commissioned scribes in Egypt to make copies of the ones that he could not get. Among his acquisitions were 16 manuscripts bought in Cyprus. Attention to these

manuscripts were initially made in a paper presented by Dr. Boud'Hors in a 1986 conference of Coptic Studies held at the Louvre. This curious Coptic community may have been an immigrant one, belonging to the Melekite Church of Alexandria. A closer look at these manuscripts may yield interesting results about this community. For example Copte 18, a Copto-Arabic Holy Lent Lectionary codex, significantly diverge from the same type of lectionaries used by the Coptic Orthodox community in Egypt.

The Sahidic part of the collection is the most interesting. As mentioned above it is mostly grouped under call numbers Copte 129 through 133. They comprise more than 3000 parchment leaves which were bought in the late 19th century from Egypt from the collection of the famous library of St. Shenouda Monastery, or the White Monastery. Gaston Maspero and Urbain Bouriant were instrumental in making this bulk purchase, after they traced similar leaves, that were making their way into other European libraries, to this one source. Upon their arrival, the authorities of the BNF decided to group them in codices, using a peculiar method much different from that employed in England for similar material. According to Dr. Boud'Hors, the leaves were coated with a thin layer of an animal membrane (Pig belly lining) on both sides and the leaves were group together in a tightly bound codex. Such membrane gives the leaves a more opaque look and of course prevents the scholars from adequately inspecting the material. Needless to say that such conservation practice is not recommended.

The contents of this part of the collection cover a variety of texts: Biblical, literary, liturgical, and of course writings of St. Shenouda. There are many related fragments to these ones found in libraries and museum collections all over the world. A microfilm copy of most of these is available at library of our Los Angeles Coptic Center.

The collection also included texts from other Coptic dialects. The most important one is that of Copte 157 which is a part of a codex of 4th-5th century Akhmimic version of the Minor Prophets.

The majority of the survived leaves however are preserved in the Austrian National Library's collection under Call Number K11000.

There is also a great number of Copt-produced Arabic manuscripts in the possession of BNF. These are cataloged under the Arabe (Arabic) call numbers. Discussion of these will be made on another occasion.

Paris Coptic Exhibit: Over a year ago, the Institut du Monde Arabe (IMA) in Paris conceived an idea to have an exhibit to coincide with the plans in Egypt to celebrate the 2000 Anniversary of the visit of the Holy Family to Egypt. The result was an excellent art exhibit, held at their facilities, titled *L'Art Copte en Égypte - 2000 ans de Christianisme*. The exhibit ran from May 15 to September 3, 2000. It will be held next at another museum in France from September 30, 2000 to January 7, 2001. H.H. Pope Shenouda III visited the exhibit during his last visit to Paris. My visit to the library was on Sunday August 27, 2000.

The exhibit did not only feature Coptic artifacts from French collections, public or private, but it included items from American, Belgian, British, Egyptian, German, Greek, and Russian collections. Over 280 items were displayed in several rooms and halls at IMA building, along with many posters, introducing the visitor to Coptic Egypt throughout the centuries. As usual everything was in French. It included items in different material with a variety of uses, ranging from devout to entertaining and from religious to secular. Their common theme was that they were produced by Coptic craftsmen throughout their long history which featured, Egyptian, Greek, Roman, and even Arabic elements. To add more flavor to it, the organizers set up a temporary Old Cairo Cafe outside the IMA building complete with an authentic Egyptian Cuisine and seating.

The hall of the exhibit was filled with wall-recessed displays and free standing ones as well, filled with these artifacts. I was as usual impressed with the manuscript section of the exhibit. This included the display of five of the manuscripts from the Morgan Library's Hamuli codices Nos.

M567, M569, M603, M612, and M613. It also displayed several beautifully illuminated biblical manuscripts like that of BNF 13 and Institut Catholique Copte 1. The two rare complete codices of St. Shenouda's writings from Egypt were also on display. Among the many other manuscript displays, there was a intriguing 16-17th century Copto-Arabic manuscript of the liturgy from a private collection, that had names of non-Chalcedonian fathers crossed out. I learned later from Madame Benazeth that this manuscript belonged to a member of the Ghali family in France. Muallim Ghali and his family were the first Copts to convert to Roman Catholicism to spare the Coptic Orthodox Church from further

missionary attempts by the Catholics during the rule of the Ottoman in Egypt.

According to Madame Bénazeth, there were apprehensions during the planning and preparation of the exhibit with regards to how popular such an event would be. However a 900-visitor per day traffic turned the apprehension into jubilation.

Final Word: The major benefit from this short trip was to open the lines of communications with those in charge of the Coptic resources in Paris as well as gain a first hand knowledge about such resources.. To this extent the visit was very successful. It also put the Society on the right track in its preparation for the next Congress, *Paris 2004*.

The Second St. Shenouda Coptic Symposium - Coptic Monasticism (July 22, 2000 - Los Angeles California) (4) - Final Report

(by Hany N. Takla)

Introduction: This year the Society held a one-day Symposium on Coptic Monasticism, instead of the regular 2-way general Coptic Studies conference. The Symposium was dedicated to the memory of the late Archdeacon Yustos Takla, one of the prominent founders of the Coptic Monastery in the California desert. our next 2-day conference will be on July 27-28, 2001, God's willing.

Attendance and Participation: The attendance this year was noticeably higher than in previous ones with a total of about 70 attending some or all of the presentations. They included many that came for the first time, especially from among the younger members of the Southern California Coptic community as well as several non-Copts that were interested in the topic. Eight papers were scheduled, but only seven were read due to time limitation. There was also a panel discussion that concluded the proceedings.

The moderator this year was Dr. S. Michael Saad who made the dedication speech, presented the speakers, and moderated the final panel discussions. In the order of presenting, the

speakers were: Mr. Ramses Wassif (Los Angeles, CA), Dr. Youhanna N. Youssef (Melbourne, Australia) [read by Hany Takla], H.G. Bishop Serapion of the Coptic Diocese of Los Angeles (Los Angeles, CA), Rev. Dr. Tim Vivian (Bakersfield, CA), Miss Nardine and Dr. S. Michael Saad (Los Angeles, CA), Prof. Boulos Ayad Ayad (Boulder, CO), Dr. Claudia Rapp (Los Angeles, CA), and Mr. Youssef Sidhom (Cairo, Egypt)

Presentations: In the morning session, Dr. Saad delivered a brief dedication about the life Archdeacon Yustos and his role in establishing the Coptic monastery near Barstow, California. Mr. Waasif's paper dealt with the origins of the *unceasing prayer of the heart* and drew attention to its beginning in Coptic monastic circles. Dr. Youssef's paper explored the value of a liturgical text about St. Mena in recovering old traditions not found in literary texts about him. H.G. Bishop Serapion surveyed the current state of monasticism in Egypt, and provided very interesting observations on the strengths and weaknesses found nowadays.

In the afternoon session Rev. Dr. Vivian presented an introduction to Daniel of Scetis which is the subject of his latest scholarly endeavor. Miss Saad presented a follow up of her last year paper on the election of the Pope of Alexandria, which drew attention to the different selection traditions found in history. Prof. Ayad made a slide presentation, aiming at drawing attention to similarities found in the Qumran Jewish community and the Coptic monastic living practices. Dr. Rapp concluded the session with a superb presentation on the practice of monastic *intercessory prayer* which strengthened social ties among the monks, their disciples, and the laity. The investigation was made using seldomly used texts in Coptic Studies, *personal letters*.

The Symposium concluded with a panel discussion, dealing with the role played or envisioned for Coptic Culture in a pluralistic society as the one found in the United States. The two presenters expressed divergent views about how such interaction be conducted in Egypt from a secular perspective as opposed to the US from a religious perspective. Much heated discussion was generated as a result with no appreciable positive results!

Place: The place, equipment, and accommodations provided by UCLA were excellent. The organizers, their families, and the attendees worked together to make it another successful event.

Organizers: This was another cooperative effort between the Society (SSACS), the Collegiate Coptic Club of that university (CCC-UCLA), and Department of Near Eastern Languages and Cultures. Miss. Nardine Saad, representing CCC-UCLA, has contributed through her tireless efforts significantly to the success of this symposium. Worthy of mention is the great efforts of Dr. S. Michael Saad, this year dynamic moderator, and Dr. Nabil el-Gabalawi. If it was not for their diligence prior and during this event, it would not have been possible.

Publications of the Proceedings: The papers presented at this Symposium will tentatively be published as part of the 6th volume of the Society's Bulletin for the year 1999-2000 along with those of the 1999 Coptic Conference. A final draft of each paper shall be submitted by the presenter no later than November 30, 2000.

Monastery of St. Paul by William Lyster - Book Review

(by Nefertiti M. Takla)

Monastery of St Paul. By WILLIAM LYSTER. Cairo, American Research Center in Egypt, 1999. Pp. 96, numerous photographs and plans.

This publication is a guidebook that marks the completion of the architectural conservation project undertaken at the Monastery of St. Paul in Egypt. The project was conducted from 1997 to 1998 by the American Research Center in Egypt and the Supreme Council of Antiquities. The purpose of the book is to introduce visitors to both the rich history of the monastery and the Coptic tradition that thrives within it. The book is organized into thirty-two short chapters, with the first few sections serving as an introduction to the Coptic Orthodox religion and the remaining

sections functioning as a guide through the ancient nucleus of the monastery. According to Michael Jones, Manager of the Antiquities Development Project, the goal of the book is to present the Coptic heritage as an active and flourishing culture rather than as a subject of ancient history. The book thus includes brief discussions and photographs of contemporary religious service within the monastery in an attempt to illustrate the project's guiding principle that the monastery is "not a museum but a living community."

In addition to a foreword by Michael Jones, the book also begins with a few spiritual words from His Grace Anba Agathon, Abbot of the Monastery of St. Paul and a symbol of the devout community that continues to dwell within the monastery. The

theme of spirituality and religious tradition is sustained throughout the first few chapters, in which the author presents to the reader an account of Coptic Church History and the lives of the Coptic martyrs and desert fathers. Photographs of wall paintings and icons found within the monastery complement the hagiography presented in these beginning chapters. In the following chapters, the author delves into the history of the Monastery of St. Paul, guiding the reader through the ancient nucleus of the monastery by employing detailed descriptions and color photographs of the churches, the mill rooms, the refectory, and parts of the outer wall. The spiritual words of the desert fathers are also included in these chapters in order to recreate the pious atmosphere of the old cells and of the agape, or communal meal, held in the old refectory. However, though the use of such quotes gives the reader insight into monastic life during the fourth century, the book lacks notable discussion of contemporary monastic life in terms of prayer and communal habits. The author seems to take a greater interest in current Eucharistic practices, as suggested by his frequent remarks regarding liturgical tradition. The author thus seeks to portray the “living community” of the monastery not through the contemplative life of the monk but through the religious service that continues to play a significant role in the lives of Copts today.

The last few chapters of the book are dedicated to a presentation of the sacred objects found within the

monastery, particularly the Coptic icons and Eucharistic objects. In his discussion of Coptic icons, the author includes both an ideological and historical survey of Coptic art. He describes the creation of the Coptic icon as a spiritual discipline that flourishes today in spite of the dark ages that characterizes its history. In the following chapter, the author explains the significance of the objects used during the Eucharist, an existing Coptic tradition that is as old as the Church itself. Though the display of Eucharistic objects and vestments photographed against a solid colored background give the undesirable effect of a museum catalog, several photographs of monks engaged in liturgical service are included in order to offset the temporal display and capture the “living community” of the monastery.

Despite the absence of significant information about contemporary monastic life, the book’s goal to depict the monastery as a flourishing community is achieved through various literary and artistic techniques. The foreword by His Grace Anba Agathon, discussion of existing Coptic traditions within the monastery, and photographs of monks engaged in service create the impression that the Monastery of St. Paul in Egypt is more than a historical landmark. Moreover, though this book is meant to serve as a guide, it is also an excellent introduction to Coptic history for non-Copts, as well as a valuable resource for Copts who wish to learn about their heritage in greater detail.

News

(by Hany N. Takla)

1. Credit Card Payment: In an effort to make the Society's services available to a greater number of people, especially outside of the US, the Society has made an agreement through its local bank to accept Credit Card payment. This process is somewhat costly but it will facilitate the participation of many people that would not have been able to in the past. The process will be limited at this time to Visa or Master Card only. Even though the process was designed for foreign transactions (Purchases and memberships), but

no restrictions will be applied to US transactions. There will be however a 4% surcharge for all transactions by non-dues-paying members that total less than \$30 within the US. All foreign orders will be exempt from such surcharge.

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.

3. An Altar to the Lord: COEPA's new Multimedia computer CD, done in commemoration of the June 1 celebration in Egypt of the 2000th Anniversary of the Holy Family's escape to Egypt, is still 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. 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, PDF format (3.0). 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).

5. Holy Week (Pascha) CD : This set which includes the remastered majestic 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.

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. 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. 13 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.

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.

9. Books Available Through the Society: Rev. Partrick's, "*Traditional Egyptian Christianity -History of the Coptic Orthodox Church*" (1999 revised first edition) 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 a projected publication date of December 2000.

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.

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 fifth volume of the Annual Bulletin of the Society is finally ready and will be mailed to last year's members and subscribers shortly. It includes 11 papers from the proceedings of the first Coptic Conference held at Long Beach in 1998. Copies of this volume is available to non-member for \$5.00 each. 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. 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 averaged a total of over 29,000 hits per month during the last quarter. The site has regularly been accessed by users in all the States in the US as well as about 70 other 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 #16). 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 have received their copy in the mail by now.

The Foundation had a significant and visible presence during the Leiden Coptic Congress. The official delegation included Dr. Fawzy and the Foundation treasurer Mr. Nabil Gabriel as well Dr. Roushdy Iskander of the Cairo Office. A dinner meeting was held in Leiden for the participants in the February, 2002 Wadi 'N Natroun Symposium on Wednesday August 30. Attendees included bishop Thomas of Al-Qusiah, Egypt as well as scholars from four continents. Dr. Fawzy went over the Symposium organization in general terms, beginning with the conveyance of H.H. Pope Shenouda's official invitation to the scholars. All seemed to be pleased with the idea and pledged their support within their own areas of expertise. Dr. Fawzy is putting the final touches in organizing the team in Egypt that will make, God's willing, happen. Also he assembled a meeting with monks from four Coptic monasteries, that were in attendance at Leiden, to see how the foundation can get help them in their preservation and restoration work that they are doing on the manuscripts of their respective monasteries. A preliminary agreement was made to use a common database system for recording the manuscripts which each monastery was going to send their input to Mr. Hany N. Takla, of our Society, who in turn will design

and disseminate such system back to the users. During the Business meeting of the IACS, Prof. Stephen Emmel, read a letter from Dr. Fawzy, that contained an invitation of H.H. Pope Shenouda for the Congress to convene in Egypt, the birth place of this Congress, in 2008. The letter indicated that St. Mark Foundation will be the organizing Committee for such Congress. The proposal was well received, an answer was to be given after discussion at the meeting of the newly elected Board.

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

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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: Boud'Hors, A. *Études Coptes VI - Huitième Journée d'Études Colmar 29-31 mai 1997* (2000); Brooke & Mclean. *The Old Testament in Greek v.1 the Octateuch* (Reproduction 1906-17); Brooke, Mclean & Thackeray. *The Old Testament in Greek v.2 the Later Historical Books* (Reproduction 1927-35); Brooke, Mclean & Thackeray. *The Old Testament in Greek v.3 Esther, Judith, Tobit* (Reproduction 1940); Cannuyer, C. *l'Égypte Copte - Les Chretien du Nil* (2000); Capuani, M. *l'Égypte Copte* (1999); Coles, R.A. *Location List of the Oxyrhynchus Papyri* (1974); Fluck, Linscheid & Merz. *Textilien aus Ägypten. Teil 1: Textilien aus dem Vorbesitz vom Theodor Graf, Carl Schmidt und dem Ägyptischen Museum Berlin* (2000); Goehring, J. *The Crosby-Schøyen Codex Ms 193* (1990); Griggs, C.W. *Early Egyptian Christianity from its Origins to 451 CE* (Reprint 2000); den Heijer, J. *Mawhub ibn Mansur ibn Mufarriq et l'Historiographie Copto-Arabe* (1989); Henner, J. *Fragmenta Liturgica Coptica* (2000); Institut du Monde Arabe (IMA). *l'Art Copte in Égypte - 2000 ans de Christianisme* (2000); IMA. *l'Égypte Copte - 2000 ans de Christianisme* (2000); Layton, B. *A Coptic Grammar* (2000); Leroy, J. *Les Manuscrits Copte et Copte-Arabe Illustrés* (1974); van Loon, G.

The Gate of Heaven (1999); Lorquin, A. *Les Tissus Coptes au Musée National du Moyen Age - Thermes de Cluny* (1992); Lorquin, A. *ⲛⲁⲧ Étoffes Égyptienne de l'Antiquité Tardive du Musée Georges-Labit* (1999); Malan, S.C. *Original Documents of the Coptic Church I. The Divine Liturgy of St. Mark the Evangelist, II. The Calendar of the Coptic Church, III. A History of the Copts and their Church*, tran. from el-Maqrizi (1872-3); van Moorsel, P. *Called to Egypt - Collected Studies on Paintings in Christian Egypt* (2000); Musée du Louvre. *Portraits de l'Égypte Romaine* (1998); Oxyrhynchus Papyri (several authors), Pt.XXI 2288-2308, Pt.XXIII 2354-2382, Pt.XXXV 2733-2744, Pt.XXXVII 2801-2823, Pt.XXXVIII 2824-2877, Pt.XXXIX 2878-2891, Pt.XL 2892-2942, Pt.XLI 2943-2998, Pt.XLII 2999-3087, Pt.XLIII 3088-3150, Pt.XLIV 3151-3208, Pt.XLV 3209-3266, Pt.XLVI 3267-3315, Pt.XLVIII 3368-3430, Pt.XLIX 3431-3521, Pt.L 3522-3600, Pt.LI 3601-3646, Pt.LII 3647-3694, Pt.LIII 3695-3721, Pt.LIV 3722-3776, Pt.LV 3777-3821 (1968-88); Pearson, Rea, Turner & Coles. *Proceedings of the XIV International Congress of Papyrologists Oxford 24-31 July 1974* (1975); Rassart-Debergh, M. *Études Coptes V, Sixième Journée d'Études Limoges 18-20 Juin 1993, Septième J. d'Ét. Neuchâtel 18-20 mai 1995* (1998); Rassart-Debergh, M. *Textiles d'Antioche (Égypte) en Haute Alsace* (1997); Rees, B.R. *Papyri from Hermopolis and Other Documents of the Byzantine Period* (1964); Rosenstiehl, J-M. *Christianisme d'Égypte - Hommages à Rene-Georges Coquin* (1995); Rosenstiehl, J-M. *Études Coptes IV - Quatrième Journée d'Études Strasbourg 26-27 Mai 1988* (1995); Rutschowskaya, M.H. *La Peinture Copte* (1992); Rutschowskaya, M.H. *Musée du Louvre - Catalogue des Bois de l'Égypte Copte* (1986); Queffelec, H. *Saint Anthony of the Desert - Trans. from French by J. Whitall* (1954); Ragib, Y. *Marchands d'Étoffes du Fayyout au III/IX Siècle d'Après leurs Archives (Actes et Lettres) I. Les Acts des Banu `Abd al-Mu'min* (1982); Simaika, M. *Brief Guide to the Coptic Museum and to the Principal*

Ancient Coptic Churches of Cairo - translated from French by G.H. Costigan (1938); Simaika, M. *Guide Sommaire du Musée Copte et des Principales Eglises du Caire* (1937); Sophocles, E.A. *Greek Lexicon of the Roman & Byzantine Period, 2vol* (Reproduction 1914); Vivian, T. *Histories of the Monks of Egypt and Life of Onnophrius* (Rev. ed. 2000) [gift by author], Winkler, D.W. *Koptische Kirche und Reichskirche - Altes Schisma und Neuer Dialog* (1977) [gift by author]

15. Coptic Classes: The advanced translation seminar, being conducted at the Center is on Wednesday evenings from 7:00-8:00 p.m., dealing with the translation and 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, two sessions of Coptic I and two of Coptic II. Another session for adults is being planned. All these classes are taught at the Los Angeles Coptic Center by Mr. Hany N. Takla.

16. 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.



ST. SHENOUDA COPTIC NEWSLETTER

SUBSCRIBER'S EDITION

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

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

Tel: (310) 271-8329 Fax: (310) 558-1863

Mailing Address: 1701 So. Wooster St. Los Angeles, CA 90035, U.S.A.

January, 2001

Volume 7 (N.S. 4), No. 2

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The Seventh International Congress of Coptic Studies (2) (August 27 - September 2, 2000 - Leiden University, The Netherlands)

(by Hany N. Takla)

Manuscript Exhibit at the Leiden University Library: During the congress, an exhibit was arranged of the Coptic manuscript material in the possession of two Leiden institutions. The first is in the collection of the Papyrological Institute at the University of Leiden (PIL), and the second is the one kept in the Leiden University Library (LUL). Items from both collections were exhibited in multiple display cases on the first floor of the Leiden University Library during the convening period of the Congress from August 27 to September 2, 2000.

A handlist of such items from two collections was published in one, small-format, 16-page pamphlet that was distributed as part of the registration packet for the participants in the Congress. This handlist was compiled by Nico Kruit (PIL collection) and Jan Just Witkam (LUL collection), under the title, "A list of Coptic manuscripts materials in the Papyrological Institute Leiden and in the Library of the University of Leiden".

The PIL collection consists of Coptic papyri and ostraca, numbering 15 and 10 respectively. They

are numbered as P.Leid.Inv. 62, 198, 238-240, 242, 700-9 (Papyri); and O.Leid.Inv.1, 2+O.Deir el-Gizaz inv.41, 40, 48-53 (Ostraca). Papyri Inv. 62, 198, 238-240, and 242 were acquired in Egypt in 1938-1939 by B. A. van Groningen. The rest of the papyri and the ostraca were acquired in 1971 in a purchase from the Dutch publisher Hakkert. Their contents are mostly documentary material. The institute has recently acquired some Coptic papyri fragments which has not been fully catalogued yet. The ostraca material is mostly written on ribbed pottery potsherds, also containing documentary material.

The meager size of Coptic section in the LUL collection testifies to the fact that it never actively engaged in collecting Coptic manuscripts. In over four centuries, only 14 items were accumulated. These items were displayed at the exhibit. They have the following inventory items: Or 243, Or. 431B, Or. 908, Or. 1507, Or. 1595, Or 4997, Or. 8819, Or. 12330, Or. 14331, Or 14404, Or 14544, Or. 17084, Or. 18139, Or. 25478-Or. 25479. All manuscripts contain Coptic except for the AD 1265 Lectionary Index (Or. 243) which is in Greek and

Arabic. Six of the items consist one to few folios. Four of the items are Modern transcriptions by European scholars from the 18th and the 19th centuries. Only one item is written on parchment (Or. 14331), while the rest are preserved on paper.

Two of the items are Old Testament texts. Or. 1507 is an AD 1758 modern transcription of Dr. J. Smith of the Bohairic text of the Book of Leviticus. Or. 14544 is an AD 1792, illuminated Bohairic text of the texts of Job and Proverbs.

Or. 1507 has a very interesting description of its origin. This catalog, on basis of the information supplied by its transcriber, describe it as, "Leviticus, in Coptic and Arabic, copied from MS 33 in the Hointingdon (?) Library which is dated 1671 AD." The manuscript is actually transcribed from the Huntington MS 33 of the Oxford Bodleian Library which contain the entire text of the Pentateuch in Bohairic and Arabic. Also this transcription places the Arabic text in parallel and to the left of the Coptic column which is the opposite of the arrangement in the original manuscript as well as all other manuscripts of this type.

Or. 14544 has a typical arrangement to this type of biblical text. It includes the Copto (Bohairic)-Arabic complete text of the Book of Job, followed by Chapters 1-14 of Proverbs. Such arrangement is unique only to Bohairic manuscripts and needs further investigation in the future.

Exhibit at the Amsterdam Allard Pierson Museum: During the same period another exhibit was held further away from the Congress venue. It was staged in Amsterdam at the Allard Pierson Museum. It featured Coptic texts and artifacts found in four public and one private collections in Amsterdam: Allard Pierson Museum of the Universiteit van Amsterdam (APM) (13 items); Bijbels Museum Amsterdam (BMA) (4 items); J. C. Gieben of Amsterdam (GA) (1 item); Universiteitsbibliotheek Amsterdam (UBA) (11 items), and Universiteit van Amsterdam (Dept. of Papyrology) (UvA) (21 items).

The material of these items are: Bronze (1 item); limestone (3 items); Papyrus (18 items); Parchment (3 items); Plaster (2 items); Pottery (21 items); Sandstone (1 item); Textile (1 item). Thirty-eight of these items would qualify as manuscripts, covering such subjects as Biblical, Documentary, Literary, Liturgical, Private letters, and Magical. The language of these texts are Coptic (24 items, mostly Sahidic), Greek (13 items), and undetermined (1 item). Nineteen of these items are still unpublished but not too many of them with enough amount of writing to warrant publishing. The most unique of these texts is a Greek one from the 3-4th century, containing part of Origen's 'De Principiis'. In any case the compiled catalog by Dr. Magdalena Kuhn contains sufficient information for any scholar to pursue these items further, including codicological description and bibliographic citation. The display of the material was very professional. However the catalog and the display arrangement seemed at times more impressive than the material themselves!

Brief Remarks on Selected Papers: The following are summary and remarks on some of the interesting papers presented:

Abd el-Shaheed, S. (Egypt). *A Catalogue of unpublished "droug" from the 17th-19th Century in the Coptic Museum:* This paper dealt with documents that the Coptic patriarchs and bishops issued, presenting their opinions concerning the faithful and matters of the Church. These documents were traditional called droug (sg. darg). Such documents were usually written or scribed by the Secretaries of the persons named as their author. The presenter dealt with the structure, content, subject matter, and their often elaborate illuminations. The material presented is part of the collection of the Cairo Coptic Museum, and they are dated between 17th-19th century. The presenter is heading a project to catalog this part of the collection.

Atanassova, D. (Austria). *Zu den Sahidischen Lektionarhandschriften der Karwoche.* The author presented an interesting comparative study of the different identified fragments of the Pascha book in

the Sahidic dialect. This rare study dealt with contents of the readings found in six different manuscripts. Only one of these is a complete codex; Vatican, Borgias 109 Fasc. 99. The paper unfortunately was presented in German which limited its audience among the Copts present who would have benefited the most from such a study. It is interesting to mention that the presenter was primarily adopting the manuscript numbers found in Prof Schüssler of Salzburg University listing of Sahidic Old and New Testament.

Fr. Bigoul el-Suriani (Egypt). *The Manuscript Collection of El-Surian Monastery: Its Survival into the Third Millennium.* The presenter is the monk in charge of the Library of the El-Surian monastery in Wadi 'N Natroun. This contains over 900 manuscripts, a good portion of it are Syriac manuscripts. It is these Syriac manuscripts that particularly encouraged the preservation of the contents of the library. According to the presenter, this effort started a few decades ago and never was complete. The purpose of the new project; titled "Deir al-Surian 2000"; is to restore the key manuscripts in Coptic, Arabic, and Syriac. This preservation and restoration project will also include work on the history of the scribal tradition and schools found in the monastery. The presenter also introduced some of the more important of these manuscripts and the significant annotations found in them. Worthy of mention is that the only available catalogue of the library contents is in the form of handwritten cards by a monk, named Fr. Antonious el-Suriani (now H.H. Pope Shenouda III).

The project director is a British Conservationist, Elizabeth Sobczynski with a working committee including the presenter, Prof. Lucas van Rompay, Prof. Andrea Schmidt, and Dr. Johannes den Heijer. For further information on this promising and important project, one can contact Ms. Sobczynski, 106 St. George's Square, London SW1V 3QY, England, Tel/Fax: +44 (0)20 7928-6094, Email: es.aicp@btinternet.com.

Bolman, E. S. (USA). *The Coptic Galaktotrophousa, Revisited.* The subject of this

paper is derived from the presenter's doctoral dissertation. In short, the Galaktotrophousa is a fancy name that the art historians use to refer to the image of the Virgin breast-feeding the infant Christ. Lucia Langener, in her 1996 dissertation, convincingly demonstrated that such image developed from the Ancient Egyptian image of Isis, nursing the infant Horus. The interpretation of the image has always been that it is a statement about Christ's human nature. The presenter, however argued against such explanation for this image as it exist in a Coptic Monastic setting. She further advanced and demonstrated a new meaning that centered around God being the source of the milk of the virgin. This turned the emphasis of the image to the subject of the Eucharist. According to the presenter, this made it suitable for a male monastic audience! We are hopeful that Dr. Bolman, an Associate Member of the Society, will be able to present such arguments in details in one of our sponsored Coptic Conferences!

Buzi, P. (Italy). *Titles in the Coptic Manuscript Tradition: Complex Structure Titles and Complex Expansive Structure Titles.* In this paper the presenter explored the structure and development of the titles that the Copts gave in their Homilies. Such titles grew in complexity generally as time went. The presenter assigned the more complex titles to the period between the 9th and the first half of the 11th century. She also advanced the hypothesis that such compositions reflected the presence of a school that shaped and defined the structure of such literature in the 10th-11th centuries. The study was done primarily on Sahidic texts. Such study was made possible, no doubt by the extensive manuscript copies that Prof Orlandi has amassed in the past couple of decades in Rome.

Dous, R. W. B. (Egypt). *The Alexandrian Divine Liturgy of Basil the Great, according to the Coptic Tradition: Critical Edition.* This paper deals with the presenter doctoral dissertation on the Greek version of the Egyptian text of the Liturgy of St. Basil. He used nine Greek manuscripts of this text, found in Egyptian libraries with dates ranging from

the 16th to the 19th centuries. The original edition of this text by Renaudot in 1716 only used a single 14th century manuscript, Paris Gr. 325. The conclusion of the presenter is that the Egyptian text as well as the Byzantine text of this liturgy are authored by St. Basil, on the basis of external as well as internal evidence. He also showed that the longer, later Byzantine text is an elaboration of the older, shorter Egyptian text.

Funk, W-P (Canada). *Cleft Sentenses with and without πε in Bohairic*. This very interesting paper dealing with the use of the copula πε in Bohairic texts. Those who studied both Bohairic and Sahidic have experienced the seemingly less rigid usage in Bohairic than Sahidic in use with personal pronouns. The presenter, one of the top four Coptic language scholars in world now, attempted to specify the patterns of these cleft sentences using πε and grouping such patterns for three specific groups of Bohairic literary manuscripts: Old Bohairic (4th-5th centuries), Biblical Bohairic (Old and New Testament), and Nitrian Bohairic (mainly those of St. Macarius monastery, kept in the Vatican Apostolic Library). Prof. Shisha-Halevy of Jerusalem has been in collaboration with the presenter on this subject for a number of years. It is very encouraging for Copts to see growing scholarly interest in Bohairic which is the basis of Modern Coptic in the Coptic Church.

Gonis, N. (Great Britian). *The Salaries of the Clerics in a Papyrus from Hermopolis*. This paper deals with the difficult manuscripts of Documentary texts. This particular Greek text is assigned to the Umayyads rule in Egypt (7th-8th centuries). This text deals with the salaries of the clerics of a Hermolite church, including priests, deacons, and the doorkeeper. Such payment were specified in measures of Wheat. The presenter introduced this papyrus document and contrasted with other documents found in Egypt, dating from the 5th and 6th centuries. The most interesting feature of this document is the equal salaries set for both the priests and deacons of that church. This underlies the important role of the deacon in the church. A role that in modern times is still poorly

defined and compensated within the Coptic Church hierarchy!

Lent, J. van (The Netherlands). *Coptic Arabic Apocalypses Between Edification and Entertainment*. This paper attempted to provide an overall picture of the literary tradition of Coptic-Arabic Apocalypses. Eight of these texts are identified by the author and they are: First and Second Apocalypse of Shenute, the Second and Third Apocalypse of Athanasius, the Apocalypse of Samuel, the Letter of Pisentius, the Fourteenth Vision of Daniel, and the Testament of Our Lord. Most of these texts are found only in Arabic with the Coptic original either lose or never existed. The presenter provided an outline of the development, characteristics, and contents of each of these works. He presented most of these literary works as ones intending "to lend meaning to traumatic events and situations, to call for moral reform, and to inspire hope and comfort through their promise of impending salvation". He further explained how one of them, the Fourteenth Vision of Daniel, may have been written more for entertainment than edifications. Many may tend to disagree with such judgment, on the ground that this text always formed a part of the Bohairic Book of Daniel for at least the past six centuries or more!

Fr. Martyros el-Suriani (Egypt). *The Youngest Layer of Plaster in the Church of St. Mary in El-Sourian Monastery, Wadi el-Natroun*. The presenter introduced the work being done at the church to document the multiple layers of plaster found before they are removed to uncover the earlier wall paintings there. The bulk of the presentation dealt with Arabic inscriptions found on the youngest of these four layers. Among them, a certain cyrptographic system is found. A system that was employed in particular to hide some of the names of the mothers of those people that inscribed their names. The presenter was able to resolve the code used and coded many of these. During the discussion period, it was suggested that the cryptography of some of these names were due to their non-christian names. This was the only plausible explanation that would explain why some

of the mothers' names were written out and some encrypted. It is encouraging to see that careful documentation is being used in the removal of these layers. The collaboration of the Dutch scholars from Leiden and the monks of the monastery have made this wonderful work possible.

Fr. Maximous el-Antony (Egypt). *Restoration Work at the Wall Paintings in St. Antony*. The presenter was the Liaison monk between the Italian group that performed the restoration, the American Research Center in Egypt (ARCE) who coordinated the funds, and the monastery. The resulting near-magical work by the Italian group, as introduced there, significantly changed the history of religious iconography of the Middle Ages. What was found was many 13-14th century wall paintings that were rarely seen in Egypt in quality and subject matter. Art historians would be busy for a long time working on these frescos and documenting their impact on religious art in the East. Copts in the Los Angeles area were fortunate to see some these images on two occasions. The first by Rev. Dr. Tim Vivian in 1998 during the first Coptic Conference in Long Beach, and the second by Dr. Terry Waltz of ARCE in 1999 at one of our Coptic Churches.

Mikhail, M. S. A. (USA). *A Historical Definition for the "Coptic Period"*. The presenter in the course of his work on his doctoral dissertation at UCLA, attempted to provide a technical definition for the time period that can be historically termed 'Coptic Period'. In the past some made it as short as the period between Chalcedon (AD 451) and the Arab Conquest of Egypt (AD 641). Among many of the lay and ecclesiastical Copts the period would begin with St. Mark arrival in Alexandria (AD 55) to the present time. The presenter, using literary and documentary sources to be some where in between, specifically from the 4th to the 10th century. This generated much controversy among many of the Copts in attendance for a variety of reasons which were mostly cultural and ecclesiastical in nature!

Moussa, M. R. (USA). *The Treatise "I Have Been Reading the Holy Gospels" by Abba Shenoute of Atripe*. The presenter gave an overview of his research on this most important work of St. Shenouda the Archimandrite. This work will be the subject of an upcoming doctoral dissertation of Mr. Moussa, scheduled for the middle of this year at the Catholic University of America, Washington DC. He highlighted the significance of this treatise to the development of ascetic thought in 5th century Upper Egypt and the central role that St. Shenouda played therein. Remarks about the history of its writing, the concept of patriarchal authority, and views about social and monastic subjects were presented. According to Prof. Emmel 1993 doctoral work, this treatise belongs to the eighth and final volume of the *Discourses*. The presenter's doctoral dissertation will include a publication of all the remaining fragments of this work, a complete English translation of the reconstructed text from the extant manuscripts, and a commentary on the work.

Schroeder, C. T. (USA). *The Church at Shenoute's Monastery: A Metaphore for Ascetic Discipline*. This intriguing presentation is also part of the doctoral work of the presenter at Duke University, North Carolina. She attempted to relate the extensive archaeological remains of this monumental monastic church with St. Shenouda's sermons celebrating the construction and use of the church. She went on to elaborate on his conception of this building to be a symbol of the souls of the monks who worship in it. Being an earthly house of God and a testimony to the purity of the monks' bodies and souls, the sins and abominations of the monks can lead to its abandonment and even allows its destruction. This presentation further enhance the value of the writings of St. Shenouda to modern Christians in general and the Copts in particular.

Sellew, P. (USA). *A Coptic Blessing for Reading the Apocalypse in the Paschal Liturgy*. This paper dealt with a particular and extensive text of a blessing, found in Copto-Arabic manuscripts of the Book of the Apocalypse. This book is read in the Coptic Church only on one occasion, the midnight

vigil of Holy Saturday (Bright Saturday). The presenter discussed the text of this blessing from some of the manuscripts that he has collated, most notably those of Vatican Copt. 16 (AD 1345) and Ryland Ms. 423 (AD 1375). He noted the presence of 'fill-in-the-blank' formulas for the names of current abbot, bishop, or patriarch. Such practice is traditionally followed in many Coptic liturgical texts to allow for a wide-scale use. He dealt with some of the names found in common and unique to some of these manuscripts. The text discussed here reminds one of the commemoration text typically found in the Coptic Office of the Psalmodia. A microfilm copy of the Vatican manuscript is available for consultation at the Society's Los Angeles Coptic Center (CML 1155C).

Takla, H. N. (USA). *Copto (Bohairic)-Arabic Manuscripts: Their Role in the Tradition of the Coptic Church*. This presentation provided an attempt to investigate the types of liturgical Copto-Arabic that survived. This yielded a grouping of three distinct types: Coptic with Arabic Rubrics, Coptic and Arabic in parallel, and Coptic text in full or abbreviated followed by the Arabic translation. This work was done primarily as a study of the Coptic manuscript tradition from the 12th to the 20th century. The presenter showed that although these types have survived simultaneously for the past few centuries, they originated at different times in an evolutionary but not superseding fashion. These types appeared in the 12th century, 13-14th century, and the 17th century, respectively.

The presentation also included a discussion of the purpose of the Arabic column in the two-columned Copto-Arabic manuscripts. This yielded the conclusion that Arabic was being used as a reference translation and was not intended for use in the service. This was based on its consistent narrow dimension, its lack of text division common to liturgical manuscripts, and the concurrent presence of Arabic Manuscripts of the same subject. This in particular applied to the Coptic Euchologion and the Coptic Psalmodia.

The use of this grouping to establish a dating criteria for such manuscripts is useful and not yet accurate. More accuracy can be achieved using a finer classification within these major types identified above.

Bishop Thomas (Egypt). *Ancient Folklore and the Modern Coptic Church*. This presentation was more a call for researcher on ancient folklore than a regular study of the subject. Its significance was not only because of the subject matter but rather by the call being made by such a prominent representative of the Coptic Ecclesiastical Hierarchy. In short, the bishop called for anthropologists to study some of the lay religious traditions or customs that the church was forced to abandon in an effort to modernize and purify the religious practices. Such customs are very important to the history of the Copts. Their purging was a result of the ordination of clergy that are either more educated or not native to these areas or both. The bishop emphasized the urgency of scientifically documenting such practices before their live witnesses take such knowledge to the grave with them. The bishop also shared a number of customs that he actually witnessed their disappearance in his diocese. It is refreshing to have a Coptic bishop express the importance of preserving Coptic Folklore even if it does not fit the current ecclesiastical practices. We hope that scholars would take on such a challenge in an urgent fashion.

Youssef, Y. N. (Australia). *A Contribution to the Coptic Biography of Severus of Antioch*. The presenter has employed a novel approach of authenticating and recovering hagiographical material from liturgical sources. The object of the presentation was the Coptic biography of Severus of Antioch which survived in a few Sahidic fragments. He compared texts from Bohairic doxologies and Bohairic and Sahidic Antiphonarium (Difnar) to those of the different and later extant lives. The presenter introduced the genealogy of as the text from its Greek original by the Syrian Patriarch Athanasius to Coptic to Arabic to Ethiopian of which the latter being the most

recent and most complete. On that basis, he contends that the Coptic life has the advantage of being 1000 years earlier than the Ethiopic version. This would provide, among other things an accurate vocabulary when the Ethiopic reading is ambiguous. This is a refreshing approach to Hagiographic literature and tends to extend the value of the liturgical texts to beyond their liturgical setting.

Fr. Zachariah el-Baramousi (Egypt). *The Qasr of St. Mary at El-Baramous Monastery*. The presenter provided an eye-witness report about the restoration work done on the ancient 3-story Qasr (keep) of the Baramous Monastery, one of the four thriving monasteries in Wadi 'n Natroun. The work was funded and with the able supervision and efforts of Dutch scholars in the period 1994-1995 which are affiliated with the Congress host University, University of Leiden. The paper describes the reasons for the restoration, the

discoveries made during the work, and traces the archaeological history of the building as a result of these activities. This is another example of the diligent efforts of the Dutch scholars in Coptic Monasteries. Efforts that brought fruit not only in discoveries but more in the training of lay persons and monks in doing such work. The pioneering spirit of the late Prof Paul van Moorsel has played a major factor in this work. It will not be an overstatement to say that he is the father of monastic art restoration in Egypt in the last quarter of the 20th century. Such great legacy is and will be living in his students, Dutch and Copts.

Final Word: The brief catalogues of the above two exhibits are available at the Coptic Library of the Society's Los Angeles Coptic Center. Also available is the volume of abstracts of papers presented at the Congress along with several of the bibliographies and handouts related to such papers.

The Third St. Shenouda Coptic Conference of Coptic Studies (July 27-28, 2001 - Los Angeles California) (1)

(by Hany N. Takla)

Introduction: This year the Society is planning a two-day general conference on Coptic Studies. The conference is designed to further promote and encourage Coptic Studies among Copts and others in the United States. In the last bulletin of the IACS (No. 42), Prof. Stephen Emmel sighted such Society-organized events as examples of the few events in Coptic Studies that occurs during the four-year span between the convening of the Coptic Congresses. ♦

Time and Location: This year the event is scheduled for Friday and Saturday July 27-28. The specific time schedule will be announced later. The place is tentatively set at UCLA Royce Hall Room 314.

Organizing Committee: This conference will be a cooperative effort of the Collegiate Coptic Orthodox Christian Club of University of California, Los Angeles (CCC-UCLA),

Department of Middle Eastern Languages and Cultures of UCLA (DMELC-UCLA), and other members of the Society (SSACS). The following individuals have been designated as members of the Organizing Committee:

Dr. Nabil Elgabalawi (SSACS)
Prof. Antonio Loprieno (DMELC-UCLA)
Maged S. A. Mikhail (SSACS)
Nardine Saad (CCC-UCLA)
Saad Michael Saad (SSACS)
Hany N. Takla (SSACS)
Nefertiti M. Takla (CCC-UCLA)

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

Prof. Boules Ayad Ayad (Colorado)
Mr. Joseph Fahim (California)
Mr. Ashraf W. Hanna (California)
Ms. Veronia Hanna (California)

Prof. David Johnson (Washington DC)
Mr. Maged S. Mikhail (California)
Dr. Mark R. Moussa (Washington, DC)
Ms. Nardine Saad (California)
Dr. Saad Mikhail Saad (California)
Mr. Hany N. Takla (California)
Ms. Nefertiti Takla (California)
Dr. Bastiaan Van Elderen (Michigan)
Rev. Dr. Tim Vivian (California)
Mr. Ramses Wassif (California)
Dr. Youhanna Nessim Youssef (Australia)

Other possible participants (non-confirmed):

Ms. Febe Armanios (Ohio)
Dr. Monica Bontty (California)
Dr. Gawdat Gabra (Egypt)
Dr. Mark Swanson (Minnesota)

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

minutes. The third type is the papers that involve substantial slides or similar graphic presentations. Prior approval by the organizing committee is required for such presentation. The presenter will be given 45-50 minutes for the presentations with a maximum of 10-minute follow-up discussion. The maximum type for such presentation will be one-hour.

Registration: All interested persons can pre-register through our website. The address is 'http://www.stshenouda.com/society/3ccnfreg.htm' A nominal registration fee for the 2-day conference will be charged as follows:

| | |
|-------------------------|---------|
| Members: | \$20.00 |
| Non-Members: | \$25.00 |
| UCLA Students & Faculty | N/C |
| Other Students | \$15.00 |

Notification and Abstracts: Those interested in participating need to notify the Society in writing by March 1, 2001. Written abstracts will be due by May 15, 2001.

Publications of the Proceedings: Selected papers presented at the Conference will be published as part of the of Coptologia for the year 2002. A final draft of each paper shall be submitted by the presenter no later than November 30, 2001.

Early Codices of the Bible - 3. Codex Alexandrinus

(by Hany N. Takla)

Introduction: This codex is the third of the major codices of the Bible which represents for the most part the Alexandrian text which the Coptic Versions are primarily based on, though not necessarily on this particular manuscript. It is given the designation A, being the the first of the great uncials to become known to the learned world.

Origin: When Cyril Lucar, Patriarch of Alexandria, was transferred in 1621 to the Patriarchate of Constantinople, he is believed to

have brought the codex with him. He later sent it as a present to King James I of England; who died before it arrived and Charles I, in 1627, accepted it instead. It is now the chief glory of the British Library and it is exhibited in the Library Manuscript exhibit in the British Museum which I was fortunate to see in 1994.

Codex Description: Originally this codex existed as a one large volume. However it is currently bound in four separate volumes, bearing on their covers the coat of arms of Charles I of England.

Three of these volumes comprise the Old Testament, and the last volume includes the New Testament with the Epistles of Clement. There are 773 thin vellum leaves that survived out of an original number of about 822 leaves. Each leaf measures an average 12-3/4 inches high by 10 inches wide. Each page has two columns of 49 to 51 lines compared to the three-column format of Codex Vaticanus and the four-column arrangement found in Codex Sinaiticus.

It is written in uncial characters in a firm, elegant, and simple hand. The greater part of Volume III is ascribed to a different hand from that of the others. Multiple hands are seen in the New Testament but scholars differ on how many there is. The handwriting is generally ascribed to beginning or middle of the fifth century or possibly to the late fourth. The character of the letters and the history of the manuscript strongly point to Egypt as its place of origin.

Contents: It contains the Bible Canon, common to the the Orthodox and Roman Catholic bibles, including the Old Testament's deuterocanonical books and additions to Esther and Daniel. Further it includes the apocryphal III and IV Machabees which are attributed to a very late origin. The New Testament has the regular canonical books as well as the Epistle of St. Clement of Rome and the homily which has the title of II Epistle of Clement—the only copies then known to exist. These are included in the list of New Testament books which is prefixed to the codex and seemingly was regarded by its scribe as part of the New Testament. The same list shows that the Psalms of Solomon, now missing, were originally contained in this codex, but the space which separates this book from the others on the list indicates that it was not ranked among New Testament books. An "Epistle to Marcellinus" ascribed to St. Athanasius is inserted as a preface to the Psalter, together with Eusebius's summary of the Psalms; Psalm 151 and certain selected canticles of the Old Testament are affixed, and liturgical uses of the psalms indicated.

Not all the books are complete. In the Old Testament there is a lacuna of 30 psalms, 5:20-80:11; Genesis 14:14-17, 15:1-5, 16-19, 16:6-9; I Kings 12:20-14:9. The New Testament is missing the first 25 leaves of the Gospel of St. Matthew, 1:1-25:6; two leaves from John, 6:50-8:52 (based on the space, the adulterous woman part would be lacking as in the other major codices and the early manuscripts of the Coptic Bible); and three leaves containing from II Corinthians, 4:13-12:6. One leaf is missing from I Clement and probably two more at the end of II Clement.

The order of the Old Testament books is peculiar. In the New Testament the order is Gospels, Acts, Catholic Epistles, Pauline Epistles, Apocalypse, with Hebrews placed before the Pastoral Epistles.

It is the first to contain the major chapters with their titles, the Ammonian Sections and the Eusebian Canons complete (Scrivener). A new paragraph is indicated by a large capital letter and frequently by spacing, not by beginning a new line; the enlarged capital is placed in the margin of the next line, though, curiously, it may not correspond to the beginning of the paragraph or even of a word.

Value: The text of Codex A is considered one of the most valuable witnesses to the Septuagint. It appears to have a great affinity to the text embodied in Origen's Hexapla and to have to have many corrected passages according to the Hebrew. The state of research on the Septuagint is far from being able to determine the full value of such text. The text of the New Testament here is rather mixed. It supports the Sixtine Vulgate in regard to the conclusion of St. Mark and John 5:4, but, like all Greek manuscripts before the fourteenth century, omits the text of the three heavenly witnesses, I John 5:7. The text is described by Aland (p. 109) as "... of uneven value (based on exemplars of different types in different parts), inferior in the Gospels, good in the rest of the New Testament, but best in Revelation, ...". Scribal errors are rather frequent in the codex.

Study of the Manuscript: Codex Alexandrinus played an important part in developing the textual

criticism of the Bible, particularly of the New Testament. Grabe edited the Old Testament at Oxford in 1707-20, and this edition was reproduced at Zurich 1730-32, and at Leipzig, 1750-51, and again at Oxford, by Field, in 1859; Woide published the New Testament in 1786, which B. H. Cowper reproduced in 1860. The readings of Codex A were noted in Walton's Polyglot, 1657, and in every important collation since made. Baber published an edition of the Old Testament in facsimile type in 1816-28; but all previous editions were superseded by the magnificent photographic facsimile of both Old and New Testaments produced by the care of Sir E. Maunde Thompson (the New Testament in 1879, the Old Testament in 1881-83), with an introduction in which the editor gives the best obtainable description of the codex (London, 1879-80).

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Among the Copts - Book Review

(by Maged S. A. Mikhail)

John H. Watson, *Among the Copts*. Portland: Sussex Academic Press, 2000. Pp. 176, bibl., index. (hardbound) \$50.00.

Among the Copts offers both survey and analysis of prominent Coptic ecclesiastical personalities and events spanning roughly the last fifty years. The author attempted to "separate and explain the main themes of the Egyptian Orthodox Church in their historical setting, and in the modern world." The book itself is aimed at an educated laity, but the scholar will profit from the author's insight and first-hand experience. Most importantly, the book succeeds in its attempt to offer a counter-narrative to the existing hegemonic discourse regarding the past decades of Coptic history. Its main drawback, however, is its failure to contextualize the Coptic community. None of the factors that affect the community—e.g. the economy, nationalism, being a minority, etc.—are discussed. Still, the book's

value supersedes its shortcomings. A number of prominent personalities are treated in well-researched, miniature biographies (1-3 pages each); they include Abuna Yustus al-Antuni, Pope Shenouda and Abuna Matta al-Miskin. The biographies of Pope Kyrillus VI and Fr. Marqus al-Askiti (and the controversy that surrounded him) must be singled out for their insight and thoroughness. Fr. Marqus' biography may also indirectly serve to highlight some of the cultural and linguistic challenges the Coptic Church is now facing outside of Egypt. The biographies themselves are dispersed throughout the book's thematic treatment of such important topics and periods as Pope Shenouda's monastic house arrest in the early Eighties, Coptic theology, and contemporary monasticism. The reader will notice an awkward love-hate dichotomy running throughout the book as one minute the author beats the very drum of Coptic nationalism and pride and

the next uses his megaphone for some startlingly scathing remarks. This becomes more apparent in the second half of the book.

The book has a few problems. Its representation of Fr. Tadros Y. Malaty (pgs. 134-36) is at best incomplete. Watson scrutinizes the few comments Fr. Malaty has made regarding Liberation Theology and Black Theology, while failing even to mention the detailed commentaries he has written on almost every book of the Bible. Indeed, Fr. Malaty's Arabic commentaries on the Old Testament are still the only ones available to the Copts in Egypt. His role as author and authority in the Coptic community should not have been so grossly overlooked.

Perhaps most problematic is the author's conceptual framework. He seems to forward a nationalistic Coptic stance, of which I will only discuss one aspect. The author repeatedly asserts that the Coptic liturgy cannot be translated (pgs 38, 80) and the necessarily Egyptian character of being a "Copt" (pg. 85, 109). The issue here is one of perspective and history. If one is to forward an ethno-linguistic definition of "Copt" a number of problems quickly appear. On linguistic grounds, Origen (whom the author calls a Copt, pgs 11, 121-128) and St. Dioscorus (among many others) cannot be called "Copts" since neither spoke the

language. And if an Egyptian ethnicity is used as a litmus test, then Ss. Arsanius, Moses the Black (the Ethiopian), and the 62nd Patriarch of Alexandria Afraham ibn Zar'ah (a Syrian) do not qualify as "Copts" either.

Finally, I forward a number of minor corrections and clarifications. Waqf is misspelled throughout the book as "Wapf." The use of unfermented wine in the Eucharist (pg 35) is inaccurate; this is certainly not current practice. The reference to "the open coffin" in the middle of church during a funeral (pg 38) has to be understood as an exception rather than the rule. Apart from clerical funerals, almost all funerals in the Coptic Church are closed-casket. Finally, the uniformity of Coptic music is greatly overstated. Variety is a demonstrable fact and not necessarily bad. One has only to attend two separate liturgies at any two Coptic churches (or monasteries) to notice the differences. It is also important to keep in mind that whatever uniformity exists today is greatly aided by the circulation of liturgical audio recordings.

Given its shortcomings, *Among the Copts* is vital reading for anyone dealing with the history and historiography of the Coptic Orthodox Church.

University of California, Los Angeles

News

(by Hany N. Takla)

1. Credit Card Payment: In an effort to make the Society's services available to a greater number of people, especially outside of the US, the Society has made an agreement through its local bank to accept Credit Card payment. This process is somewhat costly but it will facilitate the participation of many people that would not have been able to in the past. The process will be limited at this time to Visa or Master Card only. Even though the process was designed for foreign transactions (Purchases and memberships), but no restrictions will be applied to US transactions. There will be however a 4% surcharge for all transactions by non-dues-paying members that total less than \$30 within the US. All foreign orders will be exempt from such surcharge.

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 in very limited quantity. 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 |

3. Midnight Psalmody: COEPA is in the production stage of the third title of Audio-remastered works of Raghab Moftah's monumental work. This new title is a 4-CD (Audio) edition of the Coptic Midnight Psalmody. This nearly 4-hours of recording would complete the trilogy of the majestic Coptic Sacred music. The latest set include all the necessary components of the Midnight Hymnology for the Sunday Office. It also include many of the long beautiful hymns that many of us rarely or ever hear in our churches these days. A true monumental preservation effort. 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. An Altar to the Lord: COEPA's new Multimedia computer CD, done in commemoration of the June 1 celebration in Egypt of the 2000th Anniversary of the Holy Family's escape to Egypt, is still 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). The cost for each of these titles 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, PDF format (3.0). 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 and another set for Holy Week services. 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.

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. 13 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.

The last title produced is the second edition of the Monumental Arabic "History of the Coptic Nation" by Yacoub Nakhla Roufaila. This new edition (in Arabic) of the 1898 first print was meticulously prepared by Dr. Gawdat Gabra, on behalf of the foundation. Beside his insightful introduction, he added a table of Contents in the front and a much-needed index in the back of the book. The book provide a view from a late 19th century Coptic perspective of the past events of the history as well as many which he personally witnessed. The price is \$10 for the soft-cover issue and \$15 for the hard-cover issue, 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. A. 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.

9. Books Available Through the Society: Rev. Partrick's, "*Traditional Egyptian Christianity -History of the Coptic Orthodox Church*" (1999 revised first edition) is still available. The price is \$12.00 (\$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 putting the final touches on the second volume of this series. It is hoped that the next issue would have the announcement of its availability.

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. Another volume of the analysis of the Coptic Gospel of St. Mark has just been published, priced the same as that of St. Matthew, indicated above. These prices are available through the Society only.

10. Among the Copts: We just received a review copy from the publisher of Rev. Dr. John H. Watson new book, titled *Among the Copts*. We are still awaiting the arrival of a limited number of copies of this book to make it available to any interested member. A 20% discount off of the publisher's price of \$50 will be offered to our dues-paying members. The book is on back order as of the editing date of this newsletter. This book specially presents the Modern Coptic Church from the point of view of a non-Copt who was sufficiently exposed to the Coptic Church in Egypt and abroad. It was not intended to be a glorification of the Church, but rather as a thought provoking look at it. Coptic readers in particular should keep this in mind and judge it accordingly and thoughtfully.

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.

Non members can obtain a copy directly through the publisher, Sussex Academic Press. 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 fifth volume of the Annual Bulletin of the Society has been mailed to last year's members and subscribers. It included 11 papers from the proceedings of the first Coptic Conference held at Long Beach in 1998. Copies of this volume are available to non-member for \$5.00 each. 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. The Society is planning to publish one final volume, the sixth in this series, before we shift to our collaborative effort with St. Mark Foundation to publish the New Series of Coptologia in 2002. This last volume would include a select number of papers from the 1999 Coptic Conference and the 2000 Coptic Symposium. Mr. Maged S. A. Mikhail has agreed to be the editor of this volume before he is completely deluged in his new assignment of Managing Editor of the Coptologia.

12. Coptologia: The General Committee of the Society and the Executive Board of St. Mark Foundation, pending the final approval of Prof. Fayek Ishak, have agreed in principle to appoint Mr. Maged S. A. Mikhail as the managing editor of the New Series of Coptologia. This would be the official joint Bulletin of both organization. Dr. Gawdat Gabra was able to tentatively assemble a 8-member editorial board for this new series. The list includes: Mme. D. Benazeth

(France), G. Gabra (Egypt), Dr. K. Innemee (the Netherlands), Prof. O. Meinardus (Germany), Dr. S. Richter (Germany), H. N. Takla (USA), Rev. Dr. T. Vivian (USA), and Dr. Y. N. Youssef (Australia).

The inaugural edition is set for the spring of 2002. The Managing Editor is currently preparing confirmation letters to members of the Editorial Board and letters inviting literary contribution to be sent to perspective authors.

13. 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. 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 IBM Antonious Coptic fonts are installed. The new version will allow students to do their homework online and submit it to us for correction via e-mail. We are planning a PDF version of these lessons in the next couple of months to allow MAC users to use these lessons without the interactive feature of the IBM version. So far the site traffic has averaged a total of over 30,000 hits per month during the last quarter. Over the past year, the site has regularly been accessed by users in all the States in the US as well as over 100 other countries in six continents!

14. 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). During the last period, the foundation added two Coptic ecclesiastical Scholars to its Cairo Office, Dr. Joseph Faltas and Dr. Michael Ghattas. Along with Dr. Gawdat Gabra of Egypt and Dr. Youhanna N. Youssef of Australia, the crew that the foundation has organized is very impressive for any Coptic Organization at the present time. Dr. Faltas will be coordinating the arrangement for the Foundation-sponsored Wadi 'N Natroun Symposium. The work on the CD version of the Coptic Encyclopedia is progressing (see #18). The latest literary accomplishment of the Foundation is detailed in #7 above. 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 have received their copy in the mail by now.

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

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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.

15. 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, *Internationaler Kongress fur Koptologie Kairo 08-18 Dez 1976* (Enchoria VIII, 1978); Bitschai, J. & Brodny. *A History of Urology in Egypt* (1956); Cureton, W. *Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britannico asservantur Pars 2: Codices arabicos complectens 1846* (Reprint: 1998); Cadiou. *Origen - His Life at Alexandria* (1944); Del Francia-Baroces, L. *Il Tessuto Copto - Introduzione Bibliographica* (1997); Dzierzykay-Rogalski, T. *The Bishops of Faras - An Anthropological-Medical Study* (1985); Graf, G. *Catalogue de Manuscrits Arabes Chretiens Conservees Au Caire* (1934); Graf, G. *Geschichte der Christlichen Arabischen Literatur - Zweiter Band - Die Schriftsteller Bis Zur Mitte des 15 Jahrhunderts* (1947); Graf, G. *Geschichte der Christlichen Arabischen Literatur - Dritter Band - Die Schriftsteller von der Mitte des 15 Bis zum ende des 19 Jahrhunderts [Melchiten & Maronite]* (1949); Graf, G. *Geschichte der Christlichen Arabischen Literatur - Vierter Band - Die Schriftsteller von der Mitte des 15 Bis zum ende des 19 Jahrhunderts [Syrier, Armenier, Kopten]* (1951); Graf, G. *Geschichte der Christlichen Arabischen Literatur - Funfter Band - Register* (1953); Grenfell & Hunt. *Oxyrhynchus Papyri Part XV* (1922); Hintze, F. & H.M. Schenke. *Die Berliner Handschrift der Sahidischen Apostelgeschichte (P.15926);*

Honigmann, E. *Trois Memoires Posthumes d'Histoire et de Geographie de l'Orient Chretien* (1961); Kakovkin, A. *Coptic Textiles in the Hermitage Museum* [in Russian] (1978); Luddeckens, E. et al. *Demotische & Koptische Texte* (1968); Macrizi. *Macrizi's Geschichte der Copten 1845* (Reprint: 1979); Martin, M. *La Laure de Der Al-Dik a Antioe* (1971); Muses, C. A. (ed.). *The Septuagint Bible - The Oldest Version of the Old Testament in the Translation of Charles Thompson* (1954); Nauerth, C. et al. *Die Koptischen Textilien der Sammlung Wilhelm Rautenstrauch im Stadtischen Museum Simeonstift Trier* (1989); Roufaila, Y. N. *History of the Coptic Nation* [2nd Ar print] (2000); Bp Samuel. *The History of the Patriarchs*, 3 vol [Arabic] (1999); Schenke, H. M. *Das Mattaus-Evangelium im Mittelagyptischen Dialekt des Koptischen (Codex Scheide)* (1981); Schleifer. *Sahidische Bibel-Fragments aus British Museum zu London* (1909); Schmidt, C. *Der Erste Clemensbrief in Altkoptischer Übersetzung* (1908); Schwartz. *Acta Conciliorum Oecumenicorum Ephesenum Concilium - Concilium Unversale Tome 1 vol. 1 Pt 1-8, vol 2-5;* Schwartz. *Acta Conciliorum Oecumenicorum - Concilium Unversale Chaledonense Tome 2, vol 1 pt. 1-3, vol 2 pt. 1-2, and vol 3 pt. 1-3;* Schwartz. *Acta Conciliorum Oecumenicorum - Collectio Sabbaitica* (1940); Smith, W. & Cheetham. *Dictionary of Christian Antiquities* 2 vol (1880); Thompson, H. *The Gospel of St. John according to the Earliest Coptic Manuscript* (1924); Till, W. & Sanz. *Eine Griechisch-Koptische Odenschrift (Papyrus Copt. Vindob. K8706)* (1939); Torp, H. *Miscellanea Coptica - Acta ad Archaeologiam et Artivm Historiam Pertinentia* (1981); University of Michigan. *Manuscripts and Papyri - an Exhibition* (1967); Wessely, C. *Corpus Papyrorum Raineri Archiducis Austriae vol. 1* (Reprint 1974); Wessely, C. *Die Stadt Arsinoe (Krokodilopolis) in Griechischer Zeit* (Reprint: 1975); Wessely, C. *Toptographie des Faijum (Arsinoites Nomus) in Griechischer Zeit* (Reprint: 1975); Zoega, G. *Catalogus Codicum Copticorum Manuscriptorum 1810* (Reprint: 1973).

16. Coptic Classes: The advanced translation seminar, being conducted at the Center is on Wednesday evenings from 7:00-8:00 p.m., dealing with the translation and 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, teaching Coptic II. Another session for

adults is being planned. All these classes are taught at the Los Angeles Coptic Center by Mr. Hany N. Takla.

17. Lecture Series at the Coptic Center: The Society is scheduling a monthly series of lectures on topics related to Coptic History. Mr. Maged S. A. Mikhail, the Center's research assistant will be delivering this lectures. They are planned for the fourth Thursday of the month, between the hours of 7:30 and 9:00 pm. The first three are scheduled for February 22, March 22, and April 26, 2001. Mr. Mikhail is a Ph.D. Candidate in History at UCLA. Exact titles will be announced and posted on our website.

18. Electronic Edition of the Coptic Encyclopedia: Work is progressing on a faster scale on this project during the past quarter. The formatting template is complete along with all the separation of the ASCII files into their final file format. Formatting of the text is simultaneously being done in the Los Angeles area and in Ohio on all 8 volumes. Volume 2 and 3 are complete and volumes 1 and 7 are 50% complete. Other volumes are below 50% complete at this time. Final conversion to PDF format of the text of volume 2 is complete. 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 tentatively set in May, 2001, God's willing.

19. New Editor for IACS' Journal of Coptic Studies: We have received the following communication from Prof. Karlheinz Schüssler, the new Editor of the Journal of Coptic Studies and wish him the success on this worthwhile endeavor:

"Dear -----: On behalf of the International Association for Coptic Studies (IACS) I should inform you that the Board of the Journal of Coptic Studies (JCoptS) has decided in its latest meeting to initiate a new edition of this journal. An agreement has been reached to the effect that I will take on the relevant editorial tasks. I am well aware of the responsible and labor-intensive duties entailed as editor in chief, and I hope that I will meet your expectations.

For the coming year, we plan to publish the 3rd volume of the JCoptS in close cooperation with Prof. Dr. Stephen Emmel.

In 2002, I should like to publish the 4th volume hoping and anticipating to collect sufficient material for publication. Thereafter, I should like to publish one volume per year provided sufficient material will be available.

Today, I should like to ask you for your assistance and cooperation in order to successfully publicize the JCoptS in the future. Therefore, I should kindly request you to contribute articles about the Old Coptic Church concerning Coptic Language, literature, history, art, archaeology, and related subjects.

In order to implement this special project successfully your support will be much appreciated, and I am looking forward with anticipation to receive your articles.

Finally, I should like to convey to you my best wishes for a Merry Christmas. I hope you will have a time of peace, rest, and contemplation, and I wish you all the best for a happy, healthy, and fulfilling New Year.

May God bless you.

Best Regards,"

(signed by Prof. Dr. K. Schüssler)

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ST. SHENOUDA COPTIC NEWSLETTER

SUBSCRIBER'S EDITION

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

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

Tel: (310) 271-8329 Fax: (310) 558-1863

Mailing Address: 1701 So. Wooster St. Los Angeles, CA 90035, U.S.A.

April, 2001

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The Third St. Shenouda Coptic Conference of Coptic Studies (July 27-28, 2001 - Los Angeles California) (2)

(by Hany N. Takla)

Introduction: This year the Society is planning a two-day general conference on Coptic Studies. The conference is designed to further promote and encourage Coptic Studies among Copts and others in the United States. In the last bulletin of the IACS (No. 42), Prof. Stephen Emmel mentioned such Society-organized events as examples of the few events in Coptic Studies that occurs during the four-year span between the convening of the Coptic Congresses.

Time and Location: This year the event is scheduled for Friday and Saturday July 27-28. The specific time schedule will be announced later. The place is tentatively set at UCLA Royce Hall Room 314.

Organizing Committee: This conference will be a cooperative effort of the Collegiate Coptic Orthodox Christian Club of University of California, Los Angeles (CCC-UCLA), Department of Middle Eastern Languages and Cultures of UCLA (DMELC-UCLA), and other members of the Society (SSACS). The following

individuals have been designated as members of the Organizing Committee:

- Dr. Nabil Elgabalawi (SSACS)
- Prof. Antonio Loprieno (DMELC-UCLA)
- Deacon Severus (Maged) S. A. Mikhail (SSACS)
- Nardine Saad (CCC-UCLA)
- Saad Michael Saad (SSACS)
- Hany N. Takla (SSACS)
- Nefertiti M. Takla (CCC-UCLA)

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

- Prof. Boules Ayad Ayad (Colorado)
- Mr. Emad Eskander (California)
- Mr. Joseph Fahim (California)
- Mr. Ashraf W. Hanna (California)
- Ms. Veronia Hanna (California)
- Prof. David Johnson (Washington DC)
- Mr. Maged S. Mikhail (California)
- Dr. Mark R. Moussa (Washington, DC)
- Dr. Rachad Shoucri (Canada)
- Ms. Nardine Saad (California)
- Dr. Saad Mikhail Saad (California)

Dr. Ashraf A. Sadek (France)
Mr. Hany N. Takla (California)
Ms. Nefertiti Takla (California)
Dr. Bastiaan Van Elderen (Michigan)
Rev. Dr. Tim Vivian (California)
Mr. Ramses Wassif (California)
Dr. Youhanna Nessim Youssef (Australia)

Other possible participants (non-confirmed):

Ms. Febe Armanios (Ohio)
Dr. Gawdat Gabra (Egypt)
Dr. Mark Swanson (Minnesota)

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

Prior approval by the organizing committee is required for such presentation. The presenter will be given 45-50 minutes for the presentations with a maximum of 10-minute follow-up discussion. The maximum type for such presentation will be one-hour.

Registration: All interested persons can pre-register through our website. The address is 'http://www.stshenouda.com/society/3ccnfreg.htm' A nominal registration fee for the 2-day conference will be charged as follows:

| | |
|-------------------------|---------|
| Members: | \$20.00 |
| Non-Members: | \$25.00 |
| UCLA Students & Faculty | N/C |
| Other Students | \$15.00 |

Notification and Abstracts: Those interested in participating need to notify the Society in writing by March 1, 2001. Written abstracts will be due by May 15, 2001.

Publications of the Proceedings: Selected papers presented at the Conference will be published as part of the of Coptologia for the year 2002. A final draft of each paper shall be submitted by the presenter no later than November 30, 2001.

The Glorification of the Martyrs in the Coptic Church

The Example of St. Menas

(by Dr. Youhanna Nessim Youssef)

The text of this paper was presented at the Society's Second Coptic Symposium at UCLA on July 21, 2000 and delivered on behalf of the author by Mr. Hany N. Takla

Before I start my paper I would like to give you some definitions of technical terms:

Coptic Language: Coptic is the Egyptian Language written in Greek characters with the addition of some ancient Egyptians characters. Thus the word "Sun" (in Greek, *Helios*) in Egyptian will be *Re* (it could be written in Hieroglyphics using signs such as the mouth, arm

and the sun or in Coptic using the Greek characters R H). The Northern part of Egypt used to have a special dialect called "**Bohairic Dialect**" and the southern part of Egypt used to have another dialect called the "**Sahidic Dialect**".

Glorification: is a rite in the Coptic Church, performed in front of the Icon or the relics of a Saint. This rite includes the reading of the life of the Saint and special hymns.

Doxology: this word comes from two Greek words; the first is Δοξα = Glory, and the last is Λογος = Words. There are two ways to sing these hymns.

The first is called **Adam**: when hymns are sung on Sundays, Mondays and Tuesdays. The name is taken from the first word of the first verse of the Theotokia for Monday "ΑΔΑΜ ΕΤΙ ΕΥΟΙ ΝΕΗΚΑΖΝΗΤ" 'Adam was yet sorrowful of heart'. The Second way, for the rest of the week is called, Batos.

Psali: comes from the Greek verb ψαλλῶ = to sing

Saint Menas was one of the most popular saints in Antiquity. His centre of pilgrimage was called the "Lourdes of Antiquity." His ampullae were found in several Mediterranean countries.¹

Saint Menas² is commemorated in several churches in the World. His martyrdom is preserved in Greek; Latin; Ethiopian, Armenian; Syrian and Arabic languages.³

In Coptic tradition, we have Sahidic Coptic manuscripts from the collection of Pierpont Morgan Library in New York,⁴ *La Bibliothèque Nationale de Paris*⁵ and the French Institute for Oriental Archaeology⁶ as well as several Arabic manuscripts.⁷ Unfortunately we do not have any Bohairic text, which could be first hand data.

For this saint, we have his Greek glorification written by Romanus Melodus.⁸ But in the Coptic tradition, we may consider the hymns provided by a Coptic doxology and a Psali⁹ as unique. In fact, the Book of Glorifications¹⁰ contains a Doxology,¹¹ in the Adam tune¹² in honour of Saint Menas which 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.¹³

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

This comparison is very useful for many reasons:

1- It provides us the development of the "Miracle-Legend" of the Martyr

A- (in the Psali) the *animals* want to swallow the ship and the miracle is that the saint makes the sea calm.

B- (in the Doxology) we have an additional detail about the fire which came out of the relics of the Saint and burnt these *animals*.

C- (in the Miracle) we get a detailed description of the *beasts*.

2- For a linguistic comparison, we may notice that the Psali and the Doxology called these monsters *animals*, while the Miracle called them *beasts*.

3- From the liturgical aspect, it is worthy to mention that the last stanza of the Glorification underlined that there are three feasts of Saint Menas in his City Maryout.¹⁴ It is known that in general some saints have two feasts only.¹⁵ The synaxarium¹⁶ of the Coptic Church,¹⁷ as well as the Menologes,¹⁸ and the Calendar of Abû al Barakat¹⁹ mentioned only two feasts i.e. the 15 of Hathor (for his martyrdom)²⁰ and 15 of Baounah (for the consecration of his Church at Maryout).

We can explain these traditions by this Schema.

Conclusion:

The study of these liturgical texts is important for several reasons:

1- It is unique text of the miracle of saint Menas in Bohairic.

2- It informs us about the feast in his pilgrimage centre.²¹

3- It gives an explanation about the inscription and the bas relief on the ampullae. The doxology repeats the legend of the marine monsters which had the neck of a camel. It could be the explanation of the two animals drawn on the ampullae.

Coptic Text

Psali

Glorification of Saint Menas²²

Sahidic Text

ΟΥΦΗΡΙ ΜΠΑΡΑΔΟΞΟΝ
 ΔΣΩΠΙ
 ΖΙ ΤΘΑΛΑССΑ (ΖΙΤΕΝ
 ΠΙ)ΔΓΙΟС ΜΗΝΑ ΝΤΕ ΝΙΦΑΙΑΤ
 ΞΕΝ ΠΧΙΝΘΡΟΥΟΥΩΝΖ
 ΝΧΕ ΖΑΝΝΙΩΤ ΝΖΩΟΝ

ΠΑΓΙΟС ΜΗΝΑ ΠΙΧΩΡΙ
 ΜΜΑΡΤΥΡΟС ΔΥΤΑΛΟϚ
 ΕΝΙΕΧΗΟΥ ΔΥΒΙΤϚ ΕΞΡΗΙ
 ΕΧΗΜΙ
 ΝΤΟΥΕΡΦΑΩΙ ΗΦΙΟΜ ΔΥΟΥΩΝΖ
 ΕΒΟΛ

ΔΣΩΠΕ ΔΕ ΝΤΕΡΟΥΠΩΖ
 ΕΤΜΗΤΕ ΗΠΕΛΑΓΟС

ΝΧΕ ΖΑΝΝΙΩΤ ΗΖΩΟΥΝ
 ΕΥΟΙ ΝΖΟΤ ΕΜΑΩΩ ΞΕΝ
 ΠΟΥΧΙΝΝΑΥ ΕΡΩΟΥ

ΑΥΕΙ ΕΖΡΑΙ ΗΙΙ ΖΗΘΥΡΙΟΝ
 ΕΥΟ ΝΖΟΤΕ ΕΡΕ ΝΟΥΜΟΤΕ
 ΧΟСΕ ΕΡΕ ΗΕΥΖΟ ΟΜΠЕСМОТ
 ΝΖΕΝΔΑΗΟΥΛ

ΕΘΡΟΥΩΜΚ ΜΠΧΟΙ ΕΡΕ
 ΠΕΚΩΜΑ ΤΑΛΗΟΥΤ ΕΡΟϚ

ΕΥΟΥΩΩ ΕΟΜΚ ΗΝΙΕΧΗΟΥ
 ΝΕΜ ΗΗΕΤΤΑΛΗΟΥΤ
 ΕΡΩΟΥ

ΑΥΩ ΗΕΥСООУТΗ ΗΠΕΥНОС
 ΗΜΑΚΖ ΕΖΡΑΙ
 ΕΠΧΟΙ ΕΥΟΥΩΩ ΕϚΙ
 ΗΗΕΛΥΤΑΝΟΝ ΗΠΔΙΑΚΟС ΗΗ
 ΗΕΚΕΤΥΧΟΟΥΕ ΗΗΕΡΩΜΕ
 ΕΤΤΑΛΗΥ ΕΠΧΟΙ

ΙС ΟΥΩΑΖΗΧΡΩΗ ΔϚΙ ΕΒΟΛΞΕΝ
 ΠΕϚΛΥΗΤΑΝΟΝ

ΕΡΩΑΝΗΕΘΥΡΙΟΝ ΕΤΜΗΑΥ
 ΚΑΤΑ ΤСΥННΘΙΑ ΤΗΠΕΥΜΟΤΕ
 ΕΖΡΑΙ ΕΠСОП ΩΑΡΕ ΟΥΚΩΖΤ ΕΙ
 ΕΒΟΛΖΗ ΗΕΛΙΤΑΝΟΝ ΗΠΙΖΑΓΙΟС
 ΑΠΑ ΜΗΝΑ

ΑΚΘΡΕΖΕΡΙ ΝΧΕ ΦΙΟΜ Δ
 ΝΙΖΩΟΝ ΩΜС ΕΠЕСНТ
 ΑΥΙ ΕΞΟΥΝ ΕΠΛΙΜΗΗ Δ ΦΡΑΗ
 ΜΠῚС ΔΙΩΟΥ ΗΞΗТК

ΔϚΡΩΚΖ ΜΠΟΥΖΟ ΑΥΩМС
 ΕΠЕСНТ
 ΠΑΓΙΟС ΜΗΝΑ ΑΥΟΛϚ
 ΕΗΗΑΡΙΩТΗС ΔΥΚΩТ
 ΝΔϚ ΝΟΥΕΚΚΛΗСΙΑ ΞΕΝ ΠΙΜΑ
 ΕΤΕ ΗΜΑΥ

ΝϚΡΩΔΕ ΕΖΟΥΝ ΖΗ ΠΕΥΖΟ
 ΝСЕΩМС ΕΠЕСНТ ΕΠΗМООУ...
 ΑΠСОЕИТ ΔΕ СΩР ΖΗ ТΕΧΩΡΑ
 ТΗРС
 ΜΠΜΑΡΙΩТΗС...ΔΥΚΩТ ΝΟΥΚΟΥΙ
 ΝΕΥΚТΗΡΙΟΝ ΕΧΗ ΠΤΑΦΟС
 ΝΘΕ ΝΟΥТРАΠΥΛΩΗ

ΕΥΘΩΟΥΤ ΕΡΟС ΝΧΕ ΖΑΝΝΗΩ
 ΗΛΑΟС ΕΥΙΡΙ
 ΗΠΕϚΩΑΙ ΗΓ̄ ΝСОП ΗРОМΠИ



Translation

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.

It happened that when they arrived to the mid-sea, there came out of the sea fearsome beast with

to swallow the ship where your body where carried on it

When they were in mid-sea. great animals appeared. They were very fearful in their appearance

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.

you make the sea ceased and the animals sank

they wish to swallow the ships and those who were on board

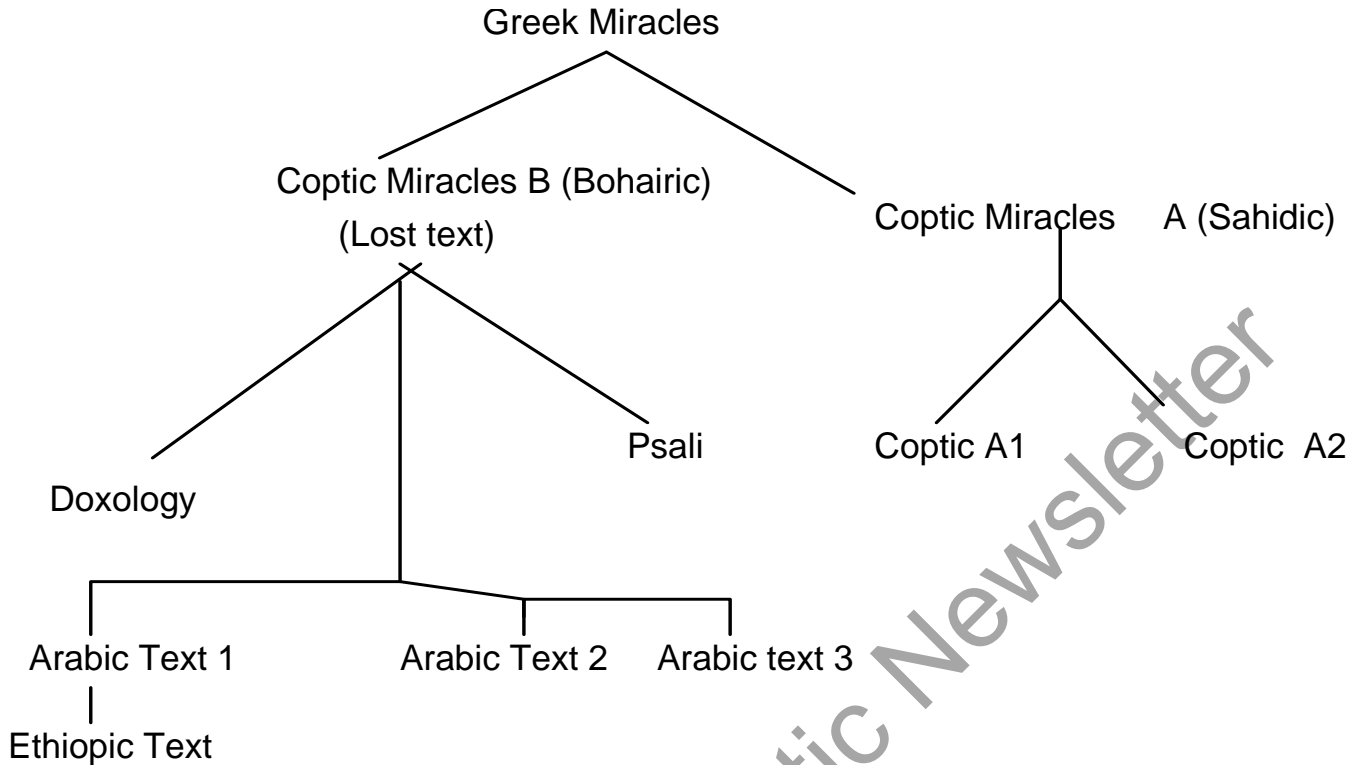
Whenever these beasts, as was their wont, raised their necks, fire came from the holy Apa Mena's remains and darted in their faces and they sank beneath the waves.²³

They arrived to the Harbour and the Name of Lord had been glorified by you

Fire came from his relics and burnt their faces, they sank
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

...And the report spread abroad in the whole country of Mariotes...And so they built over the

tomb a small oratory like a tetrapylon²⁴



End Notes:

- ¹ G.R.Delehaye, "La diffusion des Ampoules de Saint Méneas en Gaule." *Le Monde Copte* 27-28, 1997, p155-165.
- ² H.Leclercq, "St Méneas" *DACL* XI, Paris 1933, coll 324-397, M.Krause, "Menas the Miracle Maker, Saint" *Coptic Encyclopedia*, New York 1991, Vol 5, p1589-1590. J.M. Sauget, "Menna (Menas), santo, martire(?)" *Bibliotheca Sanctorum* IX Rome 1967, Col 324-343. G. Kaster "Menas von Ägypten" *Lexikon der christlichen Ikonographie* 8, Rom 1990; coll 3-7.
- ³ De Lacy O'Leary, *The Saints of Egypt in the Coptic Calendar*, London 1937, 2 ed Philo Amsterdam 1974, p.194-197.
- ⁴ L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library, Corpus of Illuminated Manuscripts*, Leuven 1993, N° 125 p250-253.
- ⁵ P. Devos, "Un récit des miracles de S. Méneas en Copte et en éthiopien" *Analecta Bollandiana* 77, 1959, p451-463, 78, 1960, p154-160.
- ⁶ R.G. Coquin, "Le fonds copte de l'Institut Français d'Archéologie Oriental du Caire" *Cahiers de la Bibliothèque Copte* 1, Louvain 1983, p9-18 and especially p16.
- ⁷ F. Jaritz, *Die arabischen Quellen zum heiligen Menas*, *Abh. d. Deutsch. Archäol. Inst. zu Kairo -Isl. Reihe 7*, Heidelberg Orientverl., 1993, 29, CR. R.G. Coquin, *BSAC* 33, 1994, p166-170. G.Graf, *Geschichte der christlichen arabischen Literatur, Studi e testi* 118, Vaticano 1944, p510-511.
- ⁸ Leclercq, op.cit., col 330.
- ⁹ For the Liturgical books cf H.Malak; "Les livres liturgiques de l'Eglise Copte" *Mélanges Eugène Tisserant, Vol III/2, ST* 233, Vatican 1964, p.1-35. U. Zanetti, "Bohairic Liturgical Manuscripts" *OCP* 61, 1995, p.65-94.
- ¹⁰ For this book cf. Youhanna Nessim Youssef "Un témoin méconnu de la littérature copte." *BSAC* 32, 1993, pp 139-147. Id. "Une relecture des glorifications coptes" *BSAC* 34, 1995, pp 77-83.
- ¹¹ Y. Abd-al -Masih, "Doxologies in the Coptic Church. The Use of Doxologies" *BSAC* 4, 1938, p.97-113. Id. "Doxologies in the Coptic Church. Unedited Sa'idic Doxologies Volumes XIII and XIV of the Pierpont Morgan Collection of Coptic MSS." *BSAC* 5, 1939, p.175-191. Id. "Doxologies in the Coptic Church. Edited Bohairic Doxologies" *BSAC* 6, 1940, p.19-76. Id. "Doxologies in the Coptic Church. Unedited Bohairic Doxologies. I (Tût - Kyahk)" *BSAC* 8, 1942, p31-61. Id. "Doxologies in the Coptic Church. Unedited Bohairic Doxologies. II (Tûbah - An- Nâsi)" *BSAC* 11, 1945, p.95-158.
- ¹² For this term cf O.H. E. Burmester, *Koptische Handschriften* 1, *Die Handschriften der Staats und Universitätsbibliothek Hamburg, VOHD* XXI/1, Wiesbaden1975, p321-325.
- ¹³ L. Störk, *Moptische Handschriften* 2, *Die Handschriften der Staats und Universitätsbibliothek Hamburg, VOHD* XXI/1, Stuttgart 1995, p457,

- ¹⁴ S. Timm, *Das christlich-koptische Ägypten in arabischer Zeit*, TAVO 41/4, Wiesbaden 1988, p1593-1603.
- ¹⁵ Youhanna Nessim Youssef "Les fêtes d'été et les fêtes d'hivers dans le calendrier copte." *Aula Orientalis* 11, 1993, pp 173-178.
- ¹⁶ For a study of the different versions of this liturgical book cf R.G. Coquin, "Le synaxaire des Coptes, un nouveau témoin de la récitation de la Haute Egypte" *AB* 96, 1977, p.351-365. For this book cf. G. Colin, "Le Synaxaire Ethiopien: Etat actuel de la question" *AB* 106, 1988, p. 273-317.
- ¹⁷ R. Basset, *Le Synaxaire Arabe Jacobite*, PO 3, 1909, p 293-298. J. Forget, *Synaxarium Alexandrinum*, CSCO 47-48-49, Louvain, p.107-109,. CSCO 67, Louvain 1954, p107-171, O.F. Meinardus, *Christian Egypt Ancient and Modern*, ² ed. Cairo 1977, p86, 118. G. Colin, *Le Synaxaire Ethiopien*, *Patrologia Orientalis* 44 N°199, Turnhout 1988, pp 308-313 (76-81).
- ¹⁸ F.Nau, *Les Ménologes des évangeliaires Coptes-Arabs*, P.O. X/2, Paris 1913/Turnhout 1993, p192(28), p204(40), p212 (48), p215 (51), p224 (60),
- ¹⁹ E. Tisserant, *Le Calendrier d'Aboul-Barakat*, P.O. X/3, Paris 1913/ Turnhout 1989, p258 (14), p273 (29).
- ²⁰ This feast is attested already in the Liturgical Calendar of Oxyrhynchus 535-536 cf A. Papaconstantinou "La Liturgie stationnaire à Oxyrhynchus dans la première moitié du 6e siècle. Réédition et commentaire du POXY XI 1357" *Revue des Etudes Byzantines* 54, 1996, p135-159 and in particular p140, 142, 145, 150, 154, 158.
- ²¹ J.Drescher, "St Menas' Camels, Once More" *BSAC* 7, 1941, p19-32.
- ²² Attalah Arsenius al-Moharraqi, ΠΙΧΩΝ Η ΠΤΕ ΠΙΧΙΠΤΩΟΥ ΕΘΥ ΗΤΠΑΡΘΕΝΟΣ ΗΙΑΓΓΕΛΟΣ ΗΙΑΠΟΣΤΟΛΟΣ ΗΗΠΗ ΝΕΗ ΗΗΕΘΥ, (The Book of the holy Glorifications of the Virgin, the Angels, the Apostles, the Martyrs and the saints) Cairo 1972, p237-239. (in Coptic and in Arabic)
- ²³ J. Drescher, *Apa Mena, a selection of Coptic Texts relating to St. Menas*, *Textes et Documents*, Le Caire 1946, p60-62. (text) and p 141.(translation).
- ²⁴ *Ibid*, p65 (text) and p144 (translation).

The Christian Coptic Family: Structure, Development and Challenges

(by Maged Attia, BA.LLB)

This paper was presented at the Society's Second St. Shenouda Coptic Conference at UCLA on August 13-14, 1999.

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.

The Sacramental Nature of the Family: 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. Some of these include:

- i) The bridegroom waits at the entrance of the Church for the bride, as Adam was created first and then Eve.
- ii) The bride is always standing, walking or seated at the right hand of the groom, which symbolizes the side of power, might and strength: "*The right*

hand of the Lord is exalted; The right hand of the Lord does valiantly." (Psalm 118:16).

iii) Special Bible readings are selected signifying the Lord's commands regarding this sacred union and guidance from St. Paul's epistles. The groom is commanded to love his wife as Christ loved the church and gave Himself for her, ie. husbands are commanded to sacrifice their lives totally for the sake of their wife and children. The bride is instructed to obey and submit to her husband in all that is right (Ephesians 5: 22-27).

iv) The rings are tied in a white cloth and the sign of the cross is made over them, signifying the unbreakable bond of the sacrament. The rings are then exchanged symbolizing that in marriage the weakness of one partner will be compensated for the strength of the other, each being enriched by the other. Unlike the engagement ceremony, the rings are placed on the left hand of the bride and groom by the priest who represents the Lord who unites the partners and commanded "*what God has*

joined together, let no man separate.” (Matthew 19: 6).

v) The priest anoints the bride and groom with oil announcing that a new king and queen are being anointed and establishing a new kingdom for God, through them and their offspring – the family home, a new small church.

vi) The priest then prays over two crowns, which are made of gold or silver, and have a cross in the centre and encircled with *“Glory to God in the highest and peace of earth.”* The crowns not only represent the coronation of a new king and queen in a new kingdom, their home, but they are also crowns of martyrdom in advance. Both must try their utmost to provide love and comfort to each other, offering themselves as a sacrifice on the “altar of love”, *“Love suffers long and is kind, love does not envy; love does not parade itself, is not puffed up...love never fails.” (1 Corinthians 13:6,8).*

vii) The priest places a cloak on the groom declaring him the ‘priest’ of the ‘new church’. As such, he must guide his family to lead a good spiritual and virtuous life.

viii) The priest then instructs the groom and bride in the commands of the church to ensure a blessed, joyful and peaceful life, guided by the Holy Spirit. Finally, both kneel before the altar and receive the final blessing.

The Family and Education: The Coptic family has been traditionally the centre of religious life in collaboration with the Church. Parents nurtured their children in the Christian faith and nourished them in the love of God.

Following the Apostolic tradition, the Coptic Church has practiced infant baptism through the centuries. In effect, baptism forms an initial content and an existential root for what we now call Religious Education. The child becomes a member of the Church through baptism and recognizes his/her spiritual distinction.

In the baptismal service of the Church, a godmother or godfather is appointed to become responsible for upbringing the baptized child in accordance with the Christian teaching and ideals. The godparent pledges before the Church community as personified in the celebrating priest that he/she acknowledges Christ as Lord and Saviour and promises to do his/her best to educate the child under his/her charge in the Christian life and faith within the fellowship of the Orthodox Church.

The living Christian example is offered to the children through the parents of the “family altar”, ie. the place of worship in the home is where the child is taught how to pray to the Lord, sing hymns, read the Scriptures because it is profitable for teaching, for reproof, for correction and for training in righteousness.

In fasting, the child learns self-control and sacrifice; and it is an opportunity for the family to share with the rest of the church community a common religious tradition. Celebration of Easter, Christmas and Feasts of Saints, like the Assumption of St. Mary (22 August) or the Apostles Feast (12 July), provide opportunities for social interaction for the entire family and even recreation for the children.

Placing pictures of our Lord Jesus and the Saints in the rooms around the home in addition to the above religious practices enhance the spiritual composition of the family.

Thus, the life of the Coptic home offers the child an atmosphere which has been very effective in shaping his/her Christian identity.

Since the coming of Islam to Egypt in the seventh century, two major characteristics have distinguished the Coptic family from its Islamic counterpart. One is monogamy and the other is restrictions on the granting of divorce. Thus, the Coptic Church has always focused on the spiritual nourishment and the holistic development of the family.

Cultural Gaps: In the West, the Coptic family is exposed to a number of problems such as defacto relationships, expedient divorce, dating and mixed marriages. An outsider cannot help wonder as he/she is generally impressed by the great sense of attachment and loyalty of members of the family to each other. The influence of these family bonds has proven to be decisive in the day to day life of the immigrant Copt.

The strength of the family stability has evidently become the backbone of the inner and outer life of the Coptic immigrants living in Western countries. It has born witness to their dealings with other ethnic groups and with Anglo community at large.

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.

Responsibilities and Changes: The changing pattern of family life raises serious questions concerning the religious function of the Coptic Christian home and the responsibility of the Church towards the family. Can the Coptic family still carry on its religious function of nurturing its children in the Christian faith and life? What can the Coptic Church do to assist the home in this respect? What programs may be established by the Church in order to develop better family life?

The continuity of Christian life in the Coptic Christian home depends upon the awareness and maintenance of the spiritual function of the home. The child's religious life is first shaped in the home before he/she goes to school or to church. The parent's beliefs and the parent/child relationship have powerful impact on the religious beliefs of the growing mind of the child. The child's approach towards God is a reflection of what he/she experiences in his family life. In other words, the

family plays a central role in the spiritual nurture of the child, in forming his basic outlook and attitudes towards the meaning and worth of his life, of the universe and his place in it.

The first task to be undertaken could be an examination and redefinition of the relationship of the Church and the Christian Coptic family and mutual responsibilities of one towards the other and to evaluate the change of family structure and functions and their impact on the value pertaining to family life and their effect on the relationships among family members.

Educational material for Christian family life is not a specialized program for a certain age but an educational program for all the stages and roles of life which takes into account the unity, continuity and integrity of the life span. Sunday school and youth fellowships work together towards producing a strong, healthy Christian personality. However, greater efforts should be exerted towards special curriculums which outline a preparation for family life and family responsibility.

Preparation for marriage does not begin when the person is actually planning to be married but should be a continuing process in the life of the individual, as well as in family life and the Christian community as a whole.

One of the problems that needs careful understanding and a wise approach is dating among Christian Coptic youth. The Church does not socially accept dating as a proper behavior. Nevertheless, young men and women meet without consent of their parents. Thus frequent social/cultural activities at the Church community level is critical to overcome the issue of dating. It is the best arena for persons to find their future life partners.

Newly married couples face new experiences in life. The pattern of family relations, which is built in that period, will mostly affect the whole of their married life. Thus, seminars sponsored by the parishes and theological colleges can facilitate such forums and canvass such issues as conflict resolution, communication skills, budget, sexual

relations and, above all, the positive ingredients of creating a strong Christian Coptic home.

Conclusion: The family is the first educational institution in the life of the Copts. The church and the home have run side by side in the preservation of faith and culture of the Copts. The interaction between the parents and the children brings together the old and the new; tradition and

modernity are uniquely placed together in a constructive unit. From the tension between the past and the present, new means are created for the preservation and continuity of the religious tradition of the Copts abroad. Family experiences: spiritual, intellectual, emotional and physical are essential as a source of the development of the Christian Coptic identity.

Among the Copts - Book Review Response [Adversa]

(by Fr. John Watson)

I am indebted to Maged S.A. Mikhail for taking the trouble to read my modest essay on the Copts and for writing a review in a well-known and respected Coptic newsletter. I read the review this morning in print and in electronic format.

Readers will find that Maged finds eleven points of contention in the book. On three important factual questions (the misspelt 'Waqf', Wine in the Eucharist and the practice of open or closed coffins) I am most grateful to Maged for the corrections of my errors. It will be of interest to him that I seem to have been deliberately misled for years on the question of unfermented wine. I have only attended eight Coptic funerals, six in Egypt and two in London. Most of these were of priests or bishops and my memory has clearly played me false. The last Coptic funeral I attended was that of Abouna Antonious Farag in London, at which I preached, and at this service the coffin was, as Maged says, open throughout the liturgy. That was some years ago. If my essay goes into paper cover I will correct these errors.

On the questions raised concerning Abouna Tadros, the translation of the Liturgy and the definition of a Copt I shall need to stand by my moderate affirmations in the book. Many readers will know that I have written extensively on these matters in the past, including a much larger review of the output of Abouna Tadros, whom I admire as a traditionalist expositor. In context, the remarks about Modern Theology are important, but are

certainly not part of a full treatment of Malaty's larger scheme.

I have no serious problems with the comments of Maged Mikhail. Before my reading of his review today, it was presented to me as hostile. It is not. Perhaps it is mildly patronising to a non-Copt entering the minefield. Perhaps not.

It is possible to offer two tangential observations on my work.

A decade ago I was asked to lecture to some Hungarian Uniates (Eastern Orthodox in communion with Rome) on the subject of "Saint Antony the Great and his monastery at the Red Sea today". At the end of my talk I was furiously attacked for saying that Abba Antony was a Copt. I was told that Copts came into existence in AD 451. It is a point of view I do not share. They were ready to lynch me when I said that some scholars had suggested that the source text of the Vita Antonii had been a Coptic one. I hope that my definition of Copt includes all the people mentioned by Maged, and many more but I remain convinced of the kind of conversion I envisage if, for example, I became a Copt myself.

I was first in Baghdad in 1957. In several countries I have heard entire recitations of the Qur'an by an *hafiz* in Ramadan. Strictly speaking the Qur'an cannot be translated, as is well known. To hear it delivered in Arabic is to understand its inner life. I have no doubt at all that the same applies to the Liturgy in Coptic and Arabic. I cannot write again

about the essential symbiosis between language, spirituality and culture.

I have no love-hate relationships with the Coptic Orthodox. I deplore the antics of all organised religion. The Copts have been the great ecumenical fact of my life. For me light shines out of Egypt in the persons of Abd al-Masih El-Habashi, Abba Justus, Abba Kyrillos, Abouna Matta and their kind. Coptic by conviction they are universal in their inward lives. They represent the true glory of the Copts and by any comparison, though all kinds of analysis are necessary for us, the rest is propaganda.

Finally, in reaffirming my thanks to the Coptic Society in Los Angeles, I ought to say that I have not enjoyed good health for some time. I have neither the time nor the inclination for conflict. I do know that I have offended many hierarchs and laity. There is no other way. If I have not written that which is true then I shall have to bear the responsibility. It is of the character of all institutional structures that they cannot tolerate criticism. To put a gloss on Robert Frost, the great

American poet laureate, I have promises to keep and miles to go, according to God's mercy and His timetable. My programme includes a complete revision of my 1993 essay on Abba Justus and a new booklet about Abouna Bishoi Kamel. Maged S.A. Mikhail has given me some reassurance that I am not completely wasting my time, and for that I am grateful to him.

A final Word by the Newsletter Editor: It not customary for this Newsletter to publish responses to articles. An exception was made in this case because the intent was not clear to the readers. This book does provide a fresh critical look at the modern Coptic Church. In it he dealt with the positive, amplifying at times to a near patronising level, and dealing with the negative as objectively as possible. A scholar may find it different in format from a scholarly historical treatment of the subject. But it does provide him with a wealth of research information on the subject. For the ordinary Copts, this book is easier to read but may be difficult to stomach in some places!

News

(by Hany N. Takla)

1. Credit Card Payment: In an effort to make the Society's services available to a greater number of people, especially outside of the US, the Society has made an agreement through its local bank to accept Credit Card payment. The process will be limited at this time to Visa or Master Card only. There will be however a 4% surcharge for all transactions by non-dues-paying members that total less than \$30 within the US. All foreign orders will be exempt from such surcharge.

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 in very limited quantity. Prices for these items are as follows:

| Title | Member | Non-member |
|-------------------------------------|---------|------------|
| <i>Coptic Icons, 2-v. (1-4) ea.</i> | \$40.00 | \$45.00 |
| <i>Coptic Icons, 2-v. (5+) 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 |

3. Midnight Psalmody: This long-awaited title has arrived. It is the third title of Audio-remastered works of Raghav Moftah's monumental efforts. It includes a 4-CD (Audio) edition of the Coptic Midnight Psalmody along with a computer CD that contain a scanned image of the text of the Psalmody in Coptic, Arabic and English. This nearly four hours of recordings complete the trilogy of the majestic Coptic Sacred music, and it includes all the necessary components of the Midnight Hymnology for the Sunday Office. It also include many of the long beautiful hymns that most of us rarely or ever hear them in our churches these days. A true monumental preservation effort. For cost information see # 6 below.

4. An Altar to the Lord: COEPA's new Multimedia computer CD, done in commemoration of the June 1 celebration in Egypt of the 2000th Anniversary of the Holy Family's escape to Egypt, is still 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). For cost information see # 6 below.

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, PDF format (3.0). 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). A custom CD-R copy can be made for any of the four major modules of the CD: Coptic-Bohairic Lessons, Bohairic-English Dictionary, Annual Bohairic-English Lectionary for the Days, or Bohairic-Sahidic-English-Greek New Testament. The cost will be \$20 for the Lessons or the New Testament and \$12 for the dictionary or the Lectionary. Members would get a 20% discount.

6. Other COEPA Publications: COEPA has produced a remastered 4-CD (Audio) edition of the 1967 recording of the Coptic Liturgy of St. Basil and another set for Holy Week services. 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. 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.

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. 13 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.

The last title produced is the second edition of the Monumental Arabic "History of the Coptic Nation" by Yacoub Nakhla Roufaila. This new edition (in Arabic) of the 1898 first print was meticulously prepared by Dr. Gawdat Gabra, on behalf of the foundation. Beside his insightful introduction, he added a table of Contents in the front and a much-needed index in the back of the book. The book provide a view from a late 19th century Coptic perspective of the past events of the history as well as many which he personally witnessed. The price is \$10 for the soft-cover issue and \$15 for the hard-cover issue, 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 Deacon Severus (Maged) S. A. 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.

9. Books Available Through the Society: Rev. Partrick's, "*Traditional Egyptian Christianity -History of the Coptic Orthodox Church*" (1999 revised first edition) is still available. The price is \$12.00 (\$14.95 for non-members). Special prices are 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 putting the final touches on the second volume of this series.

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. Another volume of the analysis of the Coptic Gospel of St. Mark has just been published, priced the same as that of St. Matthew, indicated above. These prices are available through the Society only.

Between Desert and City: The Coptic Orthodox Church Today, by Dr. Nelly van Doorn-Harder and Kari Vogt (eds.), is available in very limited quantity through the Society. This 290-page hardcover book contains 18 superbly written essays by 14 scholars from three continents, dealing with many aspects of the Modern Coptic Church. It was published in 1997 by Novus Forlag in Norway. The price is \$35 for members and \$38 for non-members.

L'Incarnation de la Lumiere, by (Prof.) Ashraf and Bernadette Sadek. This unique book is a special edition of the French Coptic periodical *Le Monde Copte*. It introduces the Neo-Coptic iconographic art through the father of its movement, Prof. Isaac Fanous. In this over 440-page book, the author begins with introducing the

ancient roots of this art in Egypt and continues by introducing the history of this movement, its founder, and his disciples. The book is filled with hundreds of pictures, mostly in color, to illustrate this unique history. The book concluded with a detailed 81-icon catalog of Prof. Fanous work. Even those who do not read French would enjoy such a rare volume. The cost of the volume has not been determined yet, but it would cost between \$50 and \$60. A limited number of copies is available.

10. Among the Copts: We just received a review copy from the publisher of Rev. Dr. John H. Watson new book, titled *Among the Copts*. We are still awaiting the arrival of a limited number of copies of this book to make it available to any interested member. A 20% discount off of the publisher's price of \$50 will be offered to our dues-paying members. The book is still on back order as of the editing date of this newsletter. This book specially presents the Modern Coptic Church from the point of view of a non-Copt who was sufficiently exposed to the Coptic Church in Egypt and abroad. It was not intended to be a glorification of the Church, but rather as a thought provoking look at it. Coptic readers in particular should keep this in mind and judge it accordingly and thoughtfully.

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.

Non members can obtain a copy directly through the publisher, Sussex Academic Press. 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 fifth volume of the Annual Bulletin of the Society has been mailed to last

year's members and subscribers. It included 11 papers from the proceedings of the first Coptic Conference held at Long Beach in 1998. Copies of this volume are available to non-member for \$5.00 each. Copies for sale are still available for volumes 2 through 4. For non-members, the price will be \$4.00, \$5.00, and \$5.00 respectively. For members needing extra copies, the prices are \$3.00, \$4.00, and \$4.00 respectively. The Society is planning to publish one final volume, the sixth in this series, before we shift to our collaborative effort with St. Mark Foundation to publish the New Series of Coptologia in 2002. This last volume would include a select number of papers from the 1999 Coptic Conference and the 2000 Coptic Symposium. Deacon Severus (Maged) S. A. Mikhail has agreed to be the editor of this volume before he is completely deluged in his new assignment of Managing Editor of the Coptologia.

12. Coptologia: It was reported in the last issue of the Newsletter about the tentative appointment of the new Managing Editor and an Editorial Board for the New Series of Coptologia. Prof. Ishak had initially offered Coptologia, a couple of years ago, to be the official bulletin of St. Mark Foundation. An action that received the approval of H.H. Pope Shenouda III. The Society was subsequently invited by St. Mark Foundation to combine the efforts of both organizations to further the cause of Coptic Scholarship and continue the honored tradition of Coptologia, founded by Prof. Fayek Ishak. The theme however of the New Series would reflect the goals of the participating Societies which would appeal to both Scholars and educated people, Copts and non-Copts. Upon further conversations with Prof. Ishak, Deacon Severus (Maged) S. A. Mikhail was approved by all involved as the new managing editor of the New Series. The Editorial Board, originally proposed by Dr. Gawdat Gabra, was expanded from 8 to 10 members. and they are: Mme. D. Benazeth (France), Fr. Athanasius Farag (USA), Dr. G. Gabra (Egypt), Dr. K. Inneme (the Netherlands), Fr. Shenouda Maher (USA), Prof. O. Meinardus (Germany), Dr. S. Richter (Germany), H. N. Takla (USA), Rev. Dr. T. Vivian (USA), and Dr. Y. N. Youssef (Australia).

The inaugural edition is set for the spring of 2002. The Managing Editor is currently preparing new confirmation letters to members of the Editorial Board and letters inviting literary contribution to be sent to perspective authors.

13. 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. 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 IBM Antonious Coptic fonts are installed. The new version will allow students to do their homework online and submit it to us for correction via e-mail. We are planning a PDF version of these lessons in the near future to allow MAC users to use these lessons without the interactive feature of the IBM version. So far the site traffic has averaged a total of over 30,000 hits per month during the last quarter. Over the past year, the site has regularly been accessed by users in all the States in the US as well as over 100 other countries in six continents!

14. 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). During the last period, the foundation's Cairo Office has been working on the organization of the upcoming historical Wadi 'N Natroun Symposium in late January to early February 2002. The work on the CD version of the Coptic Encyclopedia is progressing (see #18). The latest literary accomplishment of the Foundation is detailed in #7 above. 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 a commemorative volume of COPTOLOGIA vol 16, the last one before the reorganization that is detailed in #12 above. Society Members should have received their copy in the mail already.

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

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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.

15. 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, *Koptische Kunst - Christentum Am Nil - 3 Mai bis 15 August 1963 in Villa Hügel-Essen* (1963); Du Bourguet, P. *Les Coptes* (1988); The British Library. *The Christian Orient*; Erman, A. *Bruchstücke Koptischer Volkllitteratur* (1897); Fields. *Origenis Hexaplorum*, 2 vol; Hamilton, F. & E. W. Brooks. *The Syriac Chronicle known as that of Zachariah of Mitylene* (Reprint:1979); Krek, M. *A Catalogue of the Arabic Manuscripts in the Oriental Institute of Chicago* (1961); Matta El-Maskin. *Eucharist, the Lord's Supper*, 2vol [Arabic] (2000); Quecke, H. *Das Johannesevangelium Saidisch* (1984); Rieu, C. *Supplement to the Catalogue of the Arabi Manuscripts in the Bristish Museum* (Reprint:2000); Smith & Wace, *Dictionary of Christian Biography*, 4 vol. (1880); Thackery. *A Grammar of the Old Testament in Greek* (1909); Vycichl. *Dictionnaire Etymologique de la Langue Copte* (1983).

During the last quarter we received offprints related to the Coptic Studies from Prof. Young of Chicago, Rev. Dr. Tim Vivian (Bakersfield), and Ms. Nora Steen (Norway).

16. Coptic Classes: The advanced translation seminar, being conducted at the Center is on Wednesday evenings from 7:00-8:00 p.m., dealing with the translation and 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, teaching Coptic II. Another session for adults is being planned. All these classes are taught at the Los Angeles Coptic Center by Mr. Hany N. Takla.

The Center is also hosting an advanced class in Sahidic, that previously was holding its sessions at UCLA. The instructor is Dr. Monica Bontty (e-mail: uhura@humnet.ucla.edu) who is a Staff Research Assistant at the University as well as a UCLA Extension instructor. The class held it first session at the Center on Saturday March 31, 2001. The regular

meeting time is Saturdays 1-4 p.m. Currently texts of Apophthegmata Patrum texts is being translated.

17. Lecture Series at the Coptic Center: The Society is scheduling a monthly series of lectures on topics related to Coptic History. Deacon Severus (Maged) S. A. Mikhail, the Center's research assistant will be delivering this lectures. They are usually scheduled for the fourth Thursday of the month, between the hours of 7:30 and 9:00 pm. The next ones are scheduled for May 31, and June 28, 2001.

The previous lectures were delivered on February 22, March 22, and April 19, 2001. They dealt with the following topics:

+Feb 22, *Coptic Conversions*: This covered documented conversions during the period just preceding the Arab Conquest of Egypt up until the 10th century AD. It dealt with such classifications of conversion such as from Melechite to Orthodox and Christian to moslem.

+March 22, *Coptic Revolts*: This covered the different uprising by the Copts in the first few centuries after the Arab Conquest which were tax-related. And it touched briefly on the documented role that the Coptic Hierarchy played in reaction to such movements.

+April 19, *Coptic Elites*: This covered the role played by the Elites among the Copts shortly before the Arab Conquest and up to 11th century AD. Their impact on and relations with the rulers and the church was discussed.

Deacon Severus (Maged) is a Ph.D. Candidate in History at UCLA. Exact titles will be announced and posted on our website.

18. Electronic Edition of the Coptic Encyclopedia: Work is progressing on a faster scale on this project during the past quarter. The formatting template is complete along with all the separation of the ASCII files into their final file format. Formatting of the text is simultaneously being done in the Los Angeles area and in Ohio on all 8 volumes. Formatting, review, and conversion to PDF including graphics and internal links of volumes 1, 2, 3, 4, and 6 are complete along with 90% volume 5. Just the formatting of volume 7 complete at this time. Work on Volume 8, the most challenging, is about 20% complete. Also the so-called volume 9, which will include short annotations on articles that are being disputed by Coptic Church authorities and corrections of obvious errors, is at the early stages of work. These extra items will be electronically 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 of the final production version of the CD is pushed back to July, 2001, God's willing. St. Mark Foundation, the Project sponsor, may defer some of these missing items to future editions. This may include the Coptic Grammar of Volume 8 which poses many technical difficulties within the software platform being used by the project.

19. The Sixth Annual UCLA Graduate Late Antiquity Conference: This annual conference will be held on Saturday, May 12, 2001 at the Herbert Morris Seminar Room, Royce Hall 306, UCLA. It is sponsored by the University of California Multicampus Research Grant on the History and Culture of Late Antiquity, and the UCLA Center for Medieval and Renaissance Studies. And it is organized by the UCLA Graduate Student Association for the Study of Late Antiquity. All are welcome to attend.

Abstracts of the conference will be at the group's web page, along with directions and updates.

Conference Program:

9.00-9.45 Registration and Coffee

9.45-10.00 Opening Remarks

10.00-11.00 Panel 1, Rhetorical Construction Of Image

Perpetua's Passion: An Examination of Gender and Transformation in Early Christian Discourse by Annette Morrow, Department of History, University of Arkansas

Patronage and Communication: The Case of Constantinian Rhetoric by Tim Watson, Department of History, University of California, Riverside

11.00-11.30 Coffee Break

11.30-12.30 Panel 2, Conquest and the Concrete

Architecture in the Desert: Umayyad Bathhouses as Spaces of Diplomacy by Lara G. Tohme, Department of Architecture, Massachusetts Institute of Technology

Coinage in Roman Dacia and Adjacent Regions: Patterns of Monetary Circulation in the Period from Trajan to Constantine I (AD 106-337) by Cristian Gazdac, Ancient History, Merton College, Oxford University

12.30-1.30 Lunch Break

1.30-3.00 Panel 3, Models of Monasticism

"There is no town or village in Egypt or the Thebaid which is not surrounded by hermitages as if by walls. And the people depend on the prayers of these monks as if on God himself": The Case of Naga ed-Deir by Elisabeth O'Connell, Graduate Program of Ancient History and Mediterranean Archeology, University of California, Berkeley

Shenoute as Monk-Bishop: Coptic Representations of Authority and Communal Control in Fifth-Century Christian Egypt by Mark Moussa, Department of Semitic and Ancient Egyptian Languages and Literatures, The Catholic University of America

Fear and Loathing in Lann Elo: The Provenance of the Apqitir Chrábaid by Garry J. Crites, Department of Religion, Duke University

3.00-3.30 Coffee Break

3.30-4.30 Panel 4, Cosmology and Symbolic Discourse

John Chrysostom and Christian Baptism: Freedom from Satan or Condemnation of the Non-Christian? by Dayna Kalleres, Religious Studies Program, Brown University

Paradox or Paradigm? Images of the Circus as Cosmos in the Art and Architecture of the Roman Empire by Sinclair Bell, Archäologisches Institut, Universität zu Köln Department of Classics, University of Edinburgh

4.30-5.00 Closing Remarks

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ST. SHENOUDA COPTIC NEWSLETTER

SUBSCRIBER'S EDITION

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

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

Tel: (310) 271-8329 Fax: (310) 558-1863

Mailing Address: 1701 So. Wooster St. Los Angeles, CA 90035, U.S.A.

July, 2001

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The Third St. Shenouda Coptic Conference of Coptic Studies (July 27-28, 2001 - Los Angeles California) (3)

(by Hany N. Takla)

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

Friday, July 27, 2001

8:30-10:00 a.m. *Registration*
 10:00-10:15 a.m. *Opening Remarks* by Hany N. Takla
 10:15-10:30 a.m. *Dedication Address to Archdeacon Habib Girgis* by Dr. Saad Michael Saad.
 10:30-11:00 a.m. - Dr. Youhanna N. Youssef, *Job in Coptic Tradition*.
 11:00-11:30 a.m. - Miss Veronia Hanna – *The Use of Psalms in the Coptic Church*
 11:30-12:00 a.m. - Hany N. Takla, *Sahidicism in the Current Edition of the Bohairic Pascha Book*.
 12:00-1:15 p.m.- *Lunch Recess*
 1:15-1:45 p.m. – Miss Nefertiti Takla, *Ritual Healing in Coptic Liturgical Discourse*
 1:45-2:15 p.m. – Ramses N. Wassif, *The Coptic Church and the Ecumenical Councils after Chalcedon*

2:15-2:45 p.m. Prof. Boulos Ayad Ayad – *The importance of the Coptic Language and its Relationship with Other Classical Middle Eastern Languages the Ancient Egyptian Language*
 2:45-3:00 p.m. - *Break*
 3:00-3:30 p.m. Deacon Severus (Maged) S. Mikhail - *TBA*.
 3:30-4:00 p.m. - Dr. Mark Swanson. *'Our Brother, the Monk Eustathius': A Ninth-Century Syrian Orthodox Theologian Known to Medieval Arabophone Copts*.

Saturday, July 28, 2001

8:30-9:30 a.m. *Registration*
 9:30-10:00 a.m. *Opening Address on Archdeacon Habib Girgis* by Bishop Serapion, Coptic Orthodox Bishop of Los Angeles.
 10:00-10:30 a.m. Dr. Saad Michael. Saad – *Coptic Interest in Patristic Theology from Habib Girgis to Present*.
 10:30-11:00 a.m. Dr. Rachad Shoucri - *The Egyptian Philosophy and its Impact On the Mediterranean Civilization*.

11:00-11:15 a.m. Break
11:15-12:00 a.m. Prof. David Johnson, *Pope Timothy II Aeluros, his life and his importance for development of Christianity in Egypt.*
12:00 - 12:30 p.m. Mark R. Moussa, *Abba Shenoute and the Melitians: Polemics and Conflict with Formation, Ideology, and Practice of a Separatist Monastic.*
12:30 - 1:30 p.m. Lunch break
1:30-2:30 p.m. Prof. Boulos Ayad Ayad – *Roots of Coptic Art.*
2:30-3:00 p.m. Miss Feby Armanios, *TBA*
3:00-3:30 Intermission
3:30-5:00 p.m. *Business Meeting of the Members of St. Shenouda the Archimandrite Coptic Society.*

Time and Location: This year the event is scheduled for Friday and Saturday July 27-28, at UCLA Royce Hall Room 314.

Organizing Committee: This conference is a cooperative effort of the Collegiate Coptic Orthodox Christian Club of University of California, Los Angeles (CCC-UCLA), Department of Middle Eastern Languages and Cultures of UCLA (DMELC-UCLA), and other members of the Society (SSACS). The following individuals have been designated as members of the Organizing Committee:

Dr. Nabil Elgabalawi (SSACS)
Joseph Fahim (SSACS)
Ashraf W. Hanna (SSACS)
Prof. Antonio Loprieno (DMELC-UCLA)
Deacon Severus (Maged) S. Mikhail (SSACS)
Nardine Saad (CCC-UCLA)
Saad Michael Saad (SSACS)
Hany N. Takla (SSACS)
Nefertiti M. Takla (CCC-UCLA)

Format: Presentations are classified into three types. The first is plenary papers which are customarily surveys of research done over a specific period of time in a specific area in the

field. Each plenary paper will be scheduled as a 30-minute presentation with no follow-up discussion. The second type is the regular presentations where the researcher briefly presents the work that he/she has or is doing in the field. These presentations will be structured in a 20-minute format with a 10-minute follow-up discussion. The maximum time allotted to these presentations, including the discussion, will be 30 minutes. The third type is the papers that involve substantial slides or similar graphic presentations. Prior approval by the organizing committee is required for such presentation. The presenter will be given 45-50 minutes for the presentations with a maximum of 10-minute follow-up discussion. The maximum type for such presentation will be one-hour. Exceptions to the above will be at the discretion of the of the Society.

Registration: All interested persons can pre-register through our website or on the day of the conference. The web address is as follows: '<http://www.stshenouda.com/society/3ccnreg.htm>' A nominal registration fee for the 2-day conference will be charged as follows:

| | |
|-------------------------|---------|
| Members: | \$20.00 |
| Non-Members: | \$25.00 |
| UCLA Students & Faculty | N/C |
| Other Students | \$15.00 |

Notification and Abstracts: Those interested in participating need to notify the Society in writing by March 1, 2001. Written abstracts will be due by May 15, 2001.

Publications of the Proceedings: Selected papers presented at the Conference will be published as part of the of Coptologia for the year 2002. A final draft of each paper shall be submitted by the presenter no later than November 30, 2001.

The Coptic Diaconate Ranks

A study Based on Medieval Writings by Coptic Authors

(by Hany N. Takla)

Introduction: The diaconate in the Coptic Church represents the lower or beginning ranks of the Coptic Ecclesiastical Hierarchy. They were chosen to carry on the majority of ecclesiastical duties performed in the church except for ordination and sacraments. Their duties were set in accordance with their ranks.

As the Copts spread in the so-called lands of the Diaspora, they brought their ecclesiastical traditions with them. The diaconate was one of these traditions that migrated with them. However, the lack of duties distinction of the different ranks, which started in Egypt prior to their departure, regressed to an utter confusion of ranks. It started innocently enough by desire to preserve the dignity of these ranks. This was accomplished by instituting a new beginner rank, not clearly attested in the tradition, to allow the younger generation to grow into this wonderful and necessary service. This followed by empowerment of this new intern rank with the privileges and duties of all the other ranks of the diaconate combined without proper training. The result was lack of discipline, lack of respect, and their eventual departure from the service in their teens. This was hardly the intention, but good intentions is not wisdom. So how do we solve such a problem that carries the potential of destroying in the land of the free what many centuries could not accomplish in the land of oppressed!

The ecclesiastical authorities are the only one that can implement such a solution, when found. The aim of this lay, non-ecclesiastically commissioned study is to research and document the more ancient practices that was in effect before Tower-of-Babel situation has beset the church. For this purpose, three authoritative works from the 13-15 centuries were selected. These works were written primarily

in Arabic by learned men in the Coptic Church in Egypt. They represent works done to document and correct ecclesiastical practices that were either falling into disuse or simply being malpracticed.

Sources: The scope of this study, as mentioned above, will be limited to three works by Medieval Coptic writers as follows:

Kitab Misbah al-Zulmah, fi Idah al-Khidmah [Misbah], by al-Shaykh al-Mu'taman Shams al-Riyasah ibn al-Shaykh al-As'ad Abu al-Barakat ibn Kabar [Ibn Kabar], written in early 14th century AD.

Kitab Al-Jawharah al-Nafisah fi 'Ulum al-Kanisah [al-Jawhara], by Yuhanna Ibn Abi Zakariyya Ibn Siba' [Ibn Siba'], written probably late in the 13th century AD.

Kitab al-Tartib al-Taqsi [al-Tartib], by Patriarch Gabriel V (1409-1427), written probably to standardize the most common services performed by the Coptic Clergy from the priests to the bishops.

Manuscripts And Editions: Manuscripts of all the three works are published in Arabic. *Al-Jawhara* and *al-Tartib* have appeared in a critical editions, while the second half of *al-Misbah* (the focus of our study) appeared in print as a manuscript-transcription by Fr. Samuel el-Suriani (now Bishop Samuel of Shibin al-Qanatir). However, none of these editions were published in an English translation.

Authors:

a. Ibn Kabar: By far the most known of our three writers. He is considered one of the most learned Copts of his time. His career began in government service during the Mamluk period in Egypt. He rose up to the rank of chief scribe of Prince al-Mansuri (died. A.D. 1323). He retired from

government service in A.D. 1293 during a wave of Mamluk persecution of the Copts. He was later ordained as a priest in the historic Church of the Virgin Mary, known as al-Mu'allaqah in Old Cairo. He stayed in this prestigious position until A.D. 1321, when another wave of mob persecution against the Copts drove him into hiding. He eventually died in his secluded hiding, three years later, in A.D. 1324. He was a prolific writer and he used all his available time, even those last three secluded years, to produce many works about the Church and the Coptic Language. Foremost among them was this 24-section encyclopedia, *al-Misbah*.

b. *Ibn Siba'*: A contemporary of Ibn Kabar. His work, *al-Jawharah*, is a comprehensive 113 chapters work, related to the history and traditions of the Coptic Church. Though it is not as expansive as *al-Misbah*, its treatment of the liturgical tradition of the Copts makes it a very unique work. Not too much else is known about him except that his life span probably extended into the early 14th century.

c. *Patriarch Gabriel V*: He was the 88th patriarch of the See of St. Mark. He occupied this position from A.D. 1409 to 1427. He succeeded Patriarch Matthew I (A.D. 1378-1409), whose saintly life dramatically elevated the Church from its low state that Patriarch Cyril III has plunged her into with his infamous Simony practices. His time was turbulent though not much details have survived. His only known work is *al-Tartib*. In it he reformed the Coptic Liturgical practices which probably suffered as a result of dark times as far back as the 13th century.

Text of the Mention and Duties of the Deacons according to *al-Jawhara*: The texts, or text selections, translated here are from V. Mistrih, *Juhanna Ibn Abi Zakariah Ibn Siba' - Pretiosa Margarita de Scientiis Ecclesiasticis*. Cairo 1966. This translator's notes are written within {}.

A. Chapter 28. "On the Mention of the Servants of the Church according to their Orders, and their Ranks": This service [needs serv]ant priests, chief

priests, and ranks similar to the heavenly ones. For the heavenly orders are several ranks and their number is seven. So {the} first is the seven Angeles and Archangels, then the principalities, then the authorities, then the thrones, then the dominions then the powers. Thus the rank orders of the earthly church which is analogous to the Heavenly Jerusalem, must have for her seven rank orders like that. And they are: al-Ughnustus {Readers}; al-Abudiakon {Subdeacon}; al-Shammas {Deacon}, who is the Servant; al-Archidiakon {Archdeacon}; al-Qess the priest; al-Eghomenos {protopriest}; and al-Batraq {Patriarch} or al-Usquf {bishop} or al-Mutran {metropolitan}, for the three are one.

B. Chapter 29 "On Mention of the Service of Lord Christ in the Ranks that its Boundaries has been Set in the Service: And these ranks our Master, to Him is due Glory, has served on Earth before His ascension and left these ranks for His sheep to benefit from them.

As for the service of our Lord Christ in the rank of al-Ughnustus, when the Scroll was given to Him, He read it. And that book was the book of Isaiah the Prophet, so He read in the book, "The spirit of the Lord is upon me because of that He anointed me and send me to preach the blind with the vision and those in captivity with the liberty and proclaim an accepted year to the Lord". And the Savior said to them, "Today this saying is accomplished in your hearings". Thus is the Ughnustusia {Readership} rank. For the interpretation of the Ughnustus is the Reader. So our Savior read to the people and rolled up the book and gave it to the servant as the Evangelist Luke gave testimony to that.

And our Lord, to Him is due Glory, served in the rank of al-Abudiakon. And the interpretation of al-Abudiakons is the Assistants. And thus our Lord, to whom is due Glory, made a Makhsara {Whip?} from a rope and began to bring out every one who was in the house {or Sanctuary} and turned over the tables of the money changers and the chairs of the pigeon vendors. And He said to them, "The house of My Father is called a house of

prayer and you made it a den of thieves". As is al-Abudiakon is supposed to do in his rank.

As for the rank of al-Shammas, He served in it also. He said, "The Son of Man did not come to be served but to serve and offer himself on behalf of many." So if al-Shammas in his service pours {water} over the hands of the priest, so Christ washed His disciples' feet and thus he accomplished the service. And the interpretation of al-Shammas is the Servant. And the Lord said to His disciples that I am in your midst as an example of the servant. As in the rank of al-Shammas is followed by the rank of al-Qess, thus our Master, to whom is due Glory, washed the feet of his disciples in the example of a servant Shammas and He reclined and took bread, broke it, and gave to His disciples [which is {the} rank of] the al-Qusussia {or presbytery}.

As for the rank of al-Archidiakon, the Lord served in it which is His commanding to His disciples, "Go, and disciple all the nations and what you have heard with your ears proclaim it on the roof tops." Commanding and Prohibition is in the rank {or part of the duties} of al-Archidiakon in the Church.

....

C. Chapter 44 "On the Mention of the One Considered {for} the Ranks of the Priesthood": As for the one considered for the ranks of the priesthood, he is to be among the people an intercessor, interceding for the humans {and} for his deficiency and the presence of the fall in him ... And it is necessary for the priests to have whom would set {ordain} them first. And for the priests, who will serve them last.

So we begin first with those who serve them. So we say that the servant of the priest is al-Shammas. And al-Shammas has whom will serve him, who is al-Abudiakon and al-Ughnustus. So none would reach the ranks of the priesthood except he who is righteous, knowledgeable of the Church, be proficient in what fills the hearing of the people from teaching and preaching. For if he does not understand what he reads, how can he fills the hearing of others. And if he was a chanter, let him

be with a beautiful voice to make the people love the faith like Philemon who when he spoke in chanting, the idols would fall from the melody in him and the beauty of his voice.

And the requirement for him that his mother be a virgin {or virgin at the time of marriage}, according to the saying of the Book {or the Bible}, "Every male, opening the womb of his mother, is called holy to God". And her virginity would be witnessed for him. And if her virginity is not witnessed for, he is not to be presented fearing the fighting and the enmity. This is the first of the requirements, with the rest of the requirements of the deservance.

And we now describe each job and its work and its rank.

Chapter 45 "On the Mention of the Ughnustus and the Interpretation of his Name": As for the Ughnust (sic.), his is reading al-Fusul {or Chapters} which are from the Old {or Old Testament} all of it, for the interpretation of his name is the Reader. And for him {also} the reading of two fasl {chapter or section} of Psalms of David in the case of prayer and of the Liturgy, and for him is the chanting in the midst of the church. And he would stand upon an elevated place in the midst of the church and chant with which is appropriately chanted at that time whether it be a Lord's feast, a martyr's feast, or other than that from the prayers and the liturgies.

It is not for him to ascend to the sanctuary during his service but to stand outside of the sanctuary for the duration of the liturgy until the time of the Qorban {or communion} to neigh ahead of all the laity for he has fortune {or lot} in the Clergy and also for his participation in the holy service. And it is incumbent upon him to understand all of what he reads before its reading. For if he does not understand, how can he fills the hearing of God's people with what he does not understand.

Chapter 46 "On the Mention of al-Abudiakon and the Interpretation of his Name": As for the rank of al-Abudiakon, he is the helper of al-Shammas, and his job is carrying the candles and lighting {or

preparing} the censers, and taking out al-fusul {chapters or lectionaries} outside of the veil which belongs to the holy screen {or Iconstasis}, and keeping of the Church entrances beginning with the general {or main} door so that an animal or a non-believer, or one prohibited according to the Christian Law, from the mouth of the Patriarch, would not enter. And another Abudiakon has the task of keeping the door which is between the women and the men and upon him the keeping of the curtain that shall not at all be taken out. And that none of the men would enter the house of the women and none of the women into the house of men to keep the mind from being led astray in the prayers and the liturgies. For the interpretation of the al-Abudiakon is the Assistants.

Chapter 47 "On the Mention of al-Diakon and the Interpretation of his Name": As for the rank of al-Shammas, his name is Diakon, and he is the servant of the priest. And for him {is permitted} ascending to the Sanctuary and wearing the suit as Stephen with al-Zinar {now referred to as Badrashin} on his shoulder. And the reason for that is the saying of the Duskolia {or Didascalia}, "And al-Shamamsah {or deacons} shall not bind their waists with Zananir {pl. of Zinar} during the service because they are emancipated from the slavery, free and no one shall enslave them except for Christ their God."

And for them the distribution of the Blood with the priest during his distribution of the Holy Body. And for them is the reading of the Gospel by permission from the priest. And none of them would say in the beginning of the reading of the Gospel, "Bless O Lord", for with him in the church present, the one who has the blessing. And for him to be blessed from the priest before the reading of the Gospel, according to the saying of the Apostle, "That the one who has deficiency, would accept

the blessing from the one who is more fit than him'. And for is to pour {water} upon the hands of the priest during his service of the liturgy.

Chapter 48 "On the Mention of al-Archidiakon, the Head of the Deacons": As for the rank the Archidiakon, he is the head of the deacons. And he must be prayed upon by the prayer of consecration from the Patriarch for he is the head of the earthly order which is an example of the Heavenly orders. And he has the command over every rank below him, and for him is the sitting on the left of the Patriarch in {the order of} sitting. And upon him is the presentation of each one that is presented to the ranks of the priesthood. And upon him that he understands all the books of the church in case of the disablement of that who is below him, he would suffice in his place. And for him is the Prayer of Thanksgiving always with the priest, and the warning of the people with the prayers, morning and evening. And he is the opinion of the Patriarch and his counsel in presentation of whom he knows. He will present him {after} testing, {to} the rite of the order of the orders.

And to no one is permitted to carry a staff in the church except for the Patriarch and al-Archidiakon, the shepherd of the rites. So he must have in his hand the staff, rod of the guidance. And the Patriarch carries the staff because he is the shepherd of shepherds.

And upon al-Archidiakon the care for the hearts of the orders that are below him, because he is their shepherd. And obliterated upon them honoring him, esteeming him, and respecting him. And for him is a qorbana (?) of the rite continuous in every liturgy.

(To be continued)

Text Selections from the Coptic (Bohairic) Old Testament with New Translation(1)

Book of Genesis (1)

(by Hany N. Takla)

Introduction: The Coptic Bible is the Copts' greatest literary gift to Christianity. In it they rendered the original Greek in a manner both literal as well as accurate. In the case of the Old Testament or the Septuagint, they used original Greek manuscripts that we lack for the most part. They had the advantage of the original being done in Alexandrian Greek which they were obviously well-versed in. This undoubtedly enhanced the quality of the translation.

The Coptic text provided is from M. K. Peters edition of the Bohairic Genesis which is primarily based on Codex Vaticanus Copt. 1. The KJV text is taken from a published electronic version. Keep

in mind that this version is a translation of Medieval Hebrew manuscripts, done at a time when the knowledge in Hebrew was not as good as it is now.

The new translation provided is a modest attempt to capture some of the unique features of the text with strict adherence to grammar and vocabulary. It is designed for serious students of Coptic and Old Testament alike. It is not intended to be a replacement English Translation for Church use, because such work would be coordinated and pursued in a different manner than this. With that in mind, I hope it can be of benefit to many.

| <u>Bohairic Coptic</u> | <u>KJV</u> | <u>New Literal Translation</u> |
|---------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1:1 ⲄⲈⲚ ⲟⲩⲁⲣϭⲏ ⲁ ϥⲧⲉ ⲑⲁⲙⲓⲟ ⲏⲧⲥⲉ ⲛⲉⲙ ⲡⲕⲁⲓ | 1:1. In the beginning God created the heaven and the earth. | 1:1 In a beginning, God created Heaven and Earth |
| 1:2 ⲡⲕⲁⲓ ⲁⲓ ⲛⲁϥⲱⲡ ⲏⲁⲧⲛⲁⲩ ⲉⲣⲟϥ ⲛⲉ ⲟⲩⲟⲗ ⲏⲁⲧϥⲟⲃⲧⲟ ⲟⲩⲟⲗ ⲟⲩϭⲁⲕⲓ ⲛⲁϥϭⲏ ⲗⲓϥⲈⲚ ϥⲛⲟⲩⲛ ⲟⲩⲟⲗ ⲟⲩⲡⲏⲁ ⲏⲧⲉ ϥⲧⲉ ⲛⲁϥⲛⲟⲩⲩ ⲗⲓϥⲈⲚ ⲛⲓⲙⲱⲩ | 1:2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters. | 1:2 And the Earth was existing without a form for it and unprovided. And a darkness existed upon the Deep and a spirit of God came upon the waters. |
| 1:3 ⲟⲩⲟⲗ ⲛⲉϥⲈ ⲥⲉ ⲛⲉ ⲙⲁⲣⲉⲩⲱⲛⲓ ⲟⲩⲟⲗ ⲁϥϩⲱⲡⲓ ⲏⲥⲉ ⲡⲓⲟⲩⲱⲛⲓ | 1:3. And God said, Let there be light: and there was light. | 1:3 And God said, "Let a light (be) and it became namely the light. |
| 1:4 ⲟⲩⲟⲗ ⲁϥⲛⲁⲩ ⲏⲥⲉ ϥⲧⲉ ⲉⲡⲓⲟⲩⲱⲛⲓ ⲥⲉ ⲛⲁⲛⲉϥ ⲟⲩⲟⲗ ⲁϥϩⲱⲣϭⲉ ⲉⲃⲟⲗ ⲏⲥⲉ ϥⲧⲉ ⲟⲩⲧⲉ ⲡⲓⲟⲩⲱⲛⲓ ⲛⲉⲙ ⲟⲩⲧⲉ ⲡⲓϭⲁⲕⲓ | 1:4 And God saw the light, that [it was] good: and God divided the light from the darkness. | 1:4 And He saw namely God the light that it was good and He separated namely God between the light and the darkness. |
| 1:5 ⲟⲩⲟⲗ ⲁϥⲙⲟⲩⲧⲉ ⲏⲥⲉ ϥⲧⲉ ⲉⲡⲓⲟⲩⲱⲛⲓ ⲥⲉ ⲡⲓⲉⲗⲟⲟⲩ ⲟⲩⲟⲗ ⲡⲓϭⲁⲕⲓ ⲁϥⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ⲥⲉ ⲡⲓⲉϭⲱⲣⲗ ⲟⲩⲟⲗ ⲁ ⲣⲟⲩⲗⲓ ϩⲱⲡⲓ ⲁ ⲧⲟⲟⲩⲓ ϩⲱⲡⲓ ⲙⲡⲓⲉⲗⲟⲟⲩ ⲏⲗⲟⲩⲓⲧ | 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. | And He called, namely God, the light, "the day". And the darkness, He called it, "the night" and an evening became (and) a morning became of the first day. |

1:6 ογορ πεχε φτ ξε μαρεγταχρο γωπι θεν θμητ ητε πιμωου ογορ μαρεγγωπι εφωρξ ουτε μωου νεμ μωου ογορ ασγωπι μπαιρητ

1:7 ογορ αφθαμιθ ηχε φτ μπιταχρο ογορ αφωρξ ηχε φτ ουτε πιμωου ετσαθρηι μπιταχρο νεμ ουτε πιμωου ετσαπγωι μπιταχρο

1:8 ογορ α φτ μουτ επιταχρο ξε τφε αφναγ ηχε φτ ξε πανεφ ογορ α ρουζι γωπι α τοοχι γωπι μπιεροου μμαρβ

1:9 ογορ πεχε φτ ξε μαρεφθωουτ ηχε πιμωου ετσαθρηι ητφε ενεφσυναφωγη ογορ μαρεφωωηρ εβολ ηχε πιγωγιε ογορ ασγωπι μπαιρητ ογορ αφωουτ ηχε πιμωου ετσαθρηι ητφε ενοφσυναφωγη ογορ αφωωηρ εβολ ηχε πιγωγιε

1:10 ογορ αφμουτ ηχε φτ επιγωγιε ξε ακαρι ογορ πιμαηθωουτ ητε πιμωου αφμουτ ερωου ξε πιαμαιοφ ογορ αφναγ ηχε φτ ξε πανεφ

1:11 ογορ πεχε φτ ξε μαρε ακαρι ινι εβολ ηραημερ ησιμ ησιτ ηχροκ κατα γενος νεμ κατα ινι νεμ ογγωμηι μμασογταρ εφρι ηουταρ ερε πεφχροκ ηθητφ κατα γενος ριχεν ακαρι ογορ ασγωπι μπαιρητ

1:6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

1:7 And God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so.

1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

1:9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so.

1:10 And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good.

1:11 And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.

1:6 And God said, "Let a firmament be in the midst of the waters and let it be dividing between water and water and it became in this manner.

1:7 And He made the firmament namely God, and He divided namely God between the water which is below the firmament and between the water which is above the firmament.

1:8 And God called the firmament, "Heaven". And He saw namely God that it was good, and an evening became (and) a morning became of the second day

1:9 And God said, "Let it be gathered namely the water which is below Heaven to its gathering places and let it be revealed namely the dryness (or dry land). And it became in this manner. And they gathered namely the waters which is below Heaven to their gathering places and it was revealed namely the dryness (or dry land).

1:10 And He called namely God the dryness, "Earth" and the gathering places of the waters, He called them, "the seas". And He saw namely God that it was fine.

1:11 And God said, "Let Earth bring forth bunched herbs yielding seed according to kind and according to shape. And a fruit bearing tree, making fruit while its seed is in it according to kind upon Earth, and it became in this manner.

1:12 οὐροσ ἀ ἱκαρι ἰμι ἐβὼλ
ἡρανόμερ ἡσιμ ἡσιτ ἡξροκ
κατα γενος νημ κατα ἰμι νημ
οὐϋϋηη ἡμασοῦταρ εφίρι
ἡουταρ ερε πεφᾶροκ ἡθῆτϋ
κατα γενος ριζεν πικαρι οὐροσ
αφῆαϋ ἡξε φτ̄ ξε ἡαἡεϋ

1:13 οὐροσ ἀ ρουρι ῥωπι ἀ
τοογι ῥωπι ἡπιέροοϋ ἡμαρ̄

1:14 οὐροσ πεξε φτ̄ ξε
μαροϋϋωπι ἡξε ρανφωστηρ
θην πιταχρο ἡτε ἡφε
εεροϋεροϋωιῃ ἐπικαρι ἐοϋωτ̄
οϋτε πιέροοϋ νημ πιέχωρρ

1:15 οὐροσ μαροϋϋωπι
ἐρᾶἡἡἡἡἡἡ νημ ρανσῆοϋ νημ
ρᾶἡέροοϋ νημ ρᾶἡροἡπι οὐροσ
μαροϋϋωπι εϋεροϋωιῃ θην
πιταχρο ἡτε ἡφε ρωσδε
ἡτοϋεροϋωιῃ ριζεν πικαρι
οὐροσ αϋϋωπι ἡπαρητ̄

1:16 οὐροσ αϋφᾶἡἡἡ ἡξε φτ̄
ἡπιἡἡἡἡτ̄ Ῥ ἡρεϋεροϋωιῃ
πιἡἡἡἡτ̄ ἡρεϋεροϋωιῃ ἐοϋαρϋἡ
ἡτε πιέροοϋ οὐροσ πικουχι
ἡρεϋεροϋωιῃ ἐοϋαρϋἡ ἡτε
πιέχωρρ νημ ἡισιοϋ

1:17 οὐροσ αϋϋᾶϋ ἡξε φτ̄
θην πιταχρο ἡτε ἡφε ρωστε
ἡτοϋεροϋωιῃ ριζεν πικαρι

1:18 οὐροσ ἡτοϋεραρϋἡ
ἐπιέροοϋ νημ πιέχωρρ οὐροσ
ἡτοϋφωρϋ ἐβὼλ οϋτε πιουωιῃ
νημ πιϋᾶκι

1:19 οὐροσ αϋᾶἡἡ ἡξε φτ̄ ξε
ἡἡἡεϋ οὐροσ ἀ ρουρι ῥωπι ἀ
τοογι ῥωπι ἡπιέροοϋ ἡμαρ̄

1:12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.

1:13 And the evening and the morning were the third day.

1:14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.

1:17 And God set them in the firmament of the heaven to give light upon the earth,

1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good.

1:19 And the evening and the morning were the fourth day.

1:12 And Earth brought forth bunched sown seeding herbs yielding seed according to kind and according to shape and a fruit bearing tree making fruit while its seed is in it according to kind upon the earth. And He saw namely God that they were fine.

1:13 And an evening became and a morning became of the third day

1:14 And God said, "Let them be namely lights in the firmament of Heaven to make them illuminate the earth to separate between the day and the night

1:15 And let them be signs and seasons and days and years. And let them be illuminating in the firmament of Heaven in order that they illuminate upon the earth and it became in this manner.

1:16 And He created namely God the two great lighters. The great lighter as a ruler of the day and the smaller lighter as a ruler of the night and the stars.

1:17 And He placed them namely God in the firmament of Heaven in order that they illuminate upon the earth.

1:18 And to rule the day and the night and to separate between the light and the darkness.

1:19 And He saw namely God that it was good and an evening became (and) a morning became of the fourth day.

1:20 οὐτος περε φτ̄ γε μαρε
νιμωον̄ ἰνι ἐβολ̄ ἡζανδατ̄
ἡψυχ̄ν εϋονθ̄ νεμ̄ ζανδαλατ̄
εϋρηλ̄ ζιχεν̄ πικαζ̄ι κατα
πιταχρο̄ ἡτε̄ ἰφε̄ οὐτος
αϋωπῑ ἡπαιρητ̄

1:21 οὐτος αϋθαμιο̄ ἡχε̄ φτ̄
ἡνιμωϋτ̄ ἡκητος̄ νεμ̄ ψυχ̄ν
νιβεν̄ ετονθ̄ ετᾱ νιδατ̄ι ἡτε̄
νιμωον̄ ἐνοϋ̄ ἐβολ̄ κατα
γενος̄ νεμ̄ ζαλητ̄ νιβεν̄
ετρηλ̄ κατᾱ γενος̄ οὐτος
αϋναϋ ἡχε̄ φτ̄ γε̄ νανεῡ

1:22 οὐτος αϋθ̄μοϋ̄ ἐρωον̄
ἡχε̄ φτ̄ εϋχω̄ ἡμοος̄ γε̄ αιαῑ
οὐτος̄ ἀϋαῑ οὐτος̄ μαζ̄ νιμωον̄
ετθ̄εν̄ νιαμαιοϋ̄ οὐτος̄
νιζαλατ̄ μαροϋἀϋαῑ ζιχεν̄
ἡκαζ̄ι

1:23 οὐτος̄ ᾱ ροϋζ̄ι ϋωπῑ ᾱ
τοοϋ̄ ϋωπῑ ἡπιεζοοϋ̄ ἡμαζ̄ε̄

1:24 οὐτος̄ περε̄ π̄ς̄ φτ̄ γε̄
μαρε̄ ἡκαζ̄ι ἰνῑ ἐβολ̄ ἡψυχ̄ν
εϋονθ̄ κατᾱ γενος̄ ζανθ̄τεφατ̄
νεμ̄ ζανδατ̄ι ζανθ̄ρηιον̄ ἡτε̄
ἡκαζ̄ι κατᾱ γενος̄ οὐτος̄
αϋωπῑ ἡπαιρητ̄

1:25 οὐτος̄ αϋθαμιο̄ ἡχε̄ φτ̄
ἡνιθρηιον̄ ἡτε̄ ἡκαζ̄ι κατᾱ
γενος̄ νεμ̄ νιτεβ̄νωϋ̄ι κατᾱ
γενος̄ νεμ̄ νιδατ̄ι τηροϋ̄ ἡτε̄
ἡκαζ̄ι κατᾱ γενος̄ οὐτος̄
αϋναϋ ἡχε̄ φτ̄ γε̄ νανεῡ

1:26 οὐτος̄ περε̄ φτ̄ γε̄
μαρεθ̄αμιο̄ ἡοϋρωμ̄ι κατᾱ
τηνζικων̄ νεμ̄ κατᾱ πεν̄ι
οὐτος̄ μαροϋεραϋων̄ ἐνιτεβ̄τ̄
ἡτε̄ φ̄ιομ̄ νεμ̄ νιζαλατ̄ ἡτε̄
ἰφε̄ νεμ̄ νιτεβ̄νωϋ̄ι νεμ̄
ἡκαζ̄ι τηρϋ̄ νεμ̄ βατ̄ι νιβεν̄
ετκιμ̄ ζιχεν̄ ἡκαζ̄ι

1:20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.

1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good.

1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

1:23 And the evening and the morning were the fifth day.

1:24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good.

1:26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1:20 And God said, "Let the waters bring forth earthly living reptiles and flying birds upon the earth according to the firmament of Heaven." And it became in this manner.

1:21 And He created namely God the great whales and every living soul which the reptiles of the waters brought them forth according to kind, and every bird which flies according to kind. And He saw namely God that they were good.

1:22 And He blessed them namely God saying, "Grow and multiply and fill the waters which are in the seas. And the birds, let them multiply upon the Earth.

1:23 And an evening became (and) a morning became of the fifth day.

1:24 And the Lord God said, "Let the Earth bring forth living souls according to kind, four-legged ones and reptiles, beasts of Earth according to kind and it became in this manner

1:25 And He created namely God, the beasts of the Earth according to kind and the cattle according to kind and all the reptiles of the Earth according to kind and He saw namely God that they were good.

1:26 And God said, "Let us create a man according to Our umage and according to our likeness. And let them rule over the fishes of the Sea and the birds of Heaven and the cattle and the whole Earth and every reptile which moves upon the Earth.

1:27 ονοζ αφθαμιὸ ἵξε φτ
 ἰπιρωμι κατα τζικων ἵτε
 φτ αφθαμιοζ ἵζωοντ νεμ
 ὀζιμι αφθαμιωον

1:28 ονοζ αφθμοον ἔρωον
 ἵξε φτ εφζω ἰμοοζ ζε αιαι
 ονοζ ἄψαι ονοζ μαζ ἵκαζι
 ονοζ αριδ̄ς ἔζωφ ονοζ
 αριἀρχων ἐπιτεβτ ἵτε φιομ
 νεμ νιζαλατ ἵτε ἵφε νεμ
 νιτεβνωγι τηροζ νεμ ἵκαζι
 τηρφ νεμ βατφι νιβεν ετκιμ
 ζιζεν πικαζι

1:29 ονοζ πεζε φτ ζε
 ζηππε αιτ πωτεν ἵσιμ νιβεν
 ἵσιτ ἐτσιτ ἵνιζροζ φη ετζη
 ζιζεν ἵκαζι τηρφ νεμ ὠψηη
 νιβεν ετε πεφουταζ ἵθηητφ
 ἵζροζ ἵσιτ εφἔψωπι πωτεν
 εφθρε

1:30 νεμ νιθρηιον τηροζ ἵτε
 ἵκαζι νεμ νιζαλατ τηροζ
 ἵτε ἵφε νεμ βατφι νιβεν
 ετκιμ ζιζεν πικαζι ετε οζον
 ψυζη ἵωνθ ἵθηητφ νεμ σιμ
 νιβεν εθουετοφωτ εφθρε ονοζ
 αςψωπι ἰπαιρητ

1:31 ονοζ αφηαν ἵξε φτ
 ἔζωβ νιβεν εταφθαμιωον
 ονοζ ζηππε ηανεν ἔμαψω
 ονοζ α ρουζι ψωπι ονοζ α
 τοογι ψωπι ἰπιἔροον ἰμαζα

1:27 So God created man in
 his [own] image, in the image
 of God created he him; male
 and female created he them.

1:28 And God blessed them,
 and God said unto them, Be
 fruitful, and multiply, and
 replenish the earth, and subdue
 it: and have dominion over the
 fish of the sea, and over the
 fowl of the air, and over every
 living thing that moveth upon
 the earth.

1:29. And God said, Behold, I
 have given you every herb
 bearing seed, which [is] upon
 the face of all the earth, and
 every tree, in the which [is] the
 fruit of a tree yielding seed; to
 you it shall be for meat.

1:30 And to every beast of the
 earth, and to every fowl of the
 air, and to every thing that
 creepeth upon the earth,
 wherein [there is] life, [I have
 given] every green herb for
 meat: and it was so.

1:31. And God saw every thing
 that he had made, and, behold,
 [it was] very good. And the
 evening and the morning were
 the sixth day.

1:27 And He created namely God
 the man according to the image of
 God. He created him, male and
 female He created them.

1:28 And He blessed them namely
 God, saying, “Grow and multiply
 and fill Earth and be lord over it
 and rule over the fishes of the Sea
 and the birds of Heaven and all the
 cattles and the whole Earth and
 every reptile which moves upon
 the earth

1:29 And God said, “Behold I
 gave you sown herb for the
 yielding of the seeds which is
 upon the whole Earth and every
 tree which its fruit is in it, yielding
 seed, it shall be for you (pl) for
 food.

1:30 And all the beasts of the
 Earth and all the birds of the
 Heaven and every reptile which
 moves upon the earth which has
 living souls in it and every green
 herb as food and it became in this
 manner.

1:31 And He saw namely God
 every thing which He created them
 and behold they were exceedingly
 good. And an evening became and
 a morning became of the sixth day.

News

(by Hany N. Takla)

1. Credit Card Payment: In an effort to make the Society's services available to a greater number of people, especially outside of the US, the Society has made an agreement through its local bank to accept Credit Card payments. This process is somewhat costly but it will facilitate the participation of many people that would not have been able to do in the past. The process will be limited at this time to Visa or Master Card only. Even though the process was designed for foreign transactions (Purchases and memberships), but

no restrictions will be applied to US transactions. There will be however a 4% surcharge for all transactions by non-dues-paying members that total less than \$30 within the US. All foreign orders will be exempt from such surcharge.

2. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. His earlier 2-volume Coptic Art book is also available in very limited quantity. These works offers a treasury of Coptic Art examples, arranged by topics. They are indispensible

to scholars as well as people interested in keeping their beautiful Coptic Heritage alive. 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 |

3. Midnight Psalmody: COEPA has produced the third title of Audio-remastered works of the late Raghob Moftah's monumental work. This new title is a 4-CD (Audio) edition of the Coptic Midnight Psalmody. This nearly 4-hours of recording would complete the trilogy of the majestic Coptic Sacred music. The latest set includes all the necessary components of the Midnight Hymnology for the Sunday Office. It also includes many of the long beautiful hymns that many of us rarely or ever hear in our churches these days. A bonus computer CD was included, containing a PDF version of a text of the Psalmody in Coptic with parallel Arabic and English translations. A true monumental preservation effort. Within the US, it will be available through the Society, except for the Diocese of the Southern States. For cost information see # 6 below.

4. An Altar to the Lord: COEPA's new Multimedia computer CD, done in commemoration of the June 1 celebration in Egypt of the 2000th Anniversary of the Holy Family's escape to Egypt, is still 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). For cost information see # 6 below.

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, PDF format (3.0). 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). A custom CD-R copy can be made for any of the four major modules of the CD: Coptic-Bohairic Lessons, Bohairic-English Dictionary, Annual Bohairic-English Lectionary for the Days, or Bohairic-Sahidic-English-Greek New Testament. The cost will be \$20 for the Lessons or the New Testament and \$12 for the dictionary or the Lectionary. Members would get a 20% discount.

6. Other COEPA Publications: COEPA has produced a remastered 4-CD (Audio) edition of the 1967 recording of the Coptic Liturgy of St. Basil and another set for Holy Week services. This was done by permission of the late 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. 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 for churches and other distributors.

7. Books from St. Mark Foundation in Ohio: The late 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. 14 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.

The last title produced is the second edition of the Monumental "History of the Coptic Nation" by Yacoub Nakhla Roufaila. This new edition (in Arabic) of the 1898 first print was meticulously prepared by Dr. Gawdat Gabra, on behalf of the foundation. Beside his insightful introduction, he added a table of Contents in the front and a much-needed index in the back of the book. The book provide a view from a late 19th century Coptic perspective of the past events of the history as well as many which he personally witnessed. The price is \$10 for the soft-cover issue and \$15 for the hard-cover issue, 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 Deacon Severus (Maged) S. A. 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.

9. Books Available Through the Society: Rev. Partrick's, "*Traditional Egyptian Christianity -History of the Coptic Orthodox Church*" (1999 revised first edition) is still available. The price is \$12.00 (\$14.95 for non-members). Special prices are 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 putting the final touches on the second volume of this series.

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. Another volume of the analysis of the Coptic Gospel of St. Mark has just been published, priced the same as that of St. Matthew, indicated above. These prices are available through the Society only.

Between Desert and City: The Coptic Orthodox Church Today, by Dr. Nelly van Doorn-Harder and Kari Vogt (eds.), is available in very limited quantity through the Society. This 290-page hardcover book contains 18 superbly written essays by 14 scholars from three continents, dealing with many aspects of the Modern Coptic Church. It was published in 1997 by Novus Forlag in Norway. The price is \$35 for members and \$38 for non-members.

L'Incarnation de la Lumiere, by (Prof.) Ashraf and Bernadette Sadek. This unique book is a special edition of the French Coptic periodical *Le Monde Copte*. It introduces the Neo-Coptic iconographic art through the father of its movement, Prof. Isaac Fanous. In this over 440-page book, the author begins with introducing the ancient roots of this art in Egypt and continues by introducing the history of this movement, its founder, and his disciples. The book is filled with hundreds of pictures, mostly in color, to illustrate this unique history. The book concluded with a detailed 81-icon catalog of Prof. Fanous work. Even those who do not read French would enjoy such a rare volume. The cost of the volume is \$51. It is currently on backorder.

10. Among the Copts: We just received a review copy from the publisher of Rev. Dr. John H. Watson new book, titled *Among the Copts*. We are still awaiting the arrival of a limited number of copies of this book to make it available to any interested member. A 20% discount off of the publisher's price of \$50 will be offered to our dues-paying members. The book is still on back order as of the editing date of this newsletter. This book specially presents the Modern Coptic Church from the point of view of a non-Copt who was sufficiently exposed to the Coptic Church in

Egypt and abroad. It was not intended to be a glorification of the Church, but rather as a thought provoking look at it. Coptic readers in particular should keep this in mind and judge it accordingly and thoughtfully.

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.

Non members can obtain a copy directly through the publisher, Sussex Academic Press. 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 fifth volume of the Annual Bulletin of the Society has been mailed to last year's members and subscribers. It included 11 papers from the proceedings of the first Coptic Conference held at Long Beach in 1998. Copies of this volume are available to non-member for \$5.00 each. Copies for sale are still available for volumes 2 through 4. For non-members, the price will be \$4.00, \$5.00, and \$5.00 respectively. For members needing extra copies, the prices are \$3.00, \$4.00, and \$4.00 respectively. The Society is publishing one final volume, the sixth in this series, before we shift to our collaborative effort with St. Mark Foundation to publish the New Series of Coptologia in 2002. This last volume would include a select number of papers from the 1999 Coptic Conference and the 2000 Coptic Symposium. Deacon Severus (Maged) S. A. Mikhail is the editor of this volume.

12. Coptologia: It was reported in the last issue of the Newsletter about the tentative appointment of the new Managing Editor and an Editorial Board for the New Series of Coptologia. Prof. Ishak had initially offered Coptologia, a couple of years ago, to be the official

bulletin of St. Mark Foundation. An action that received the approval of H.H. Pope Shenouda III. The Society was subsequently invited by St. Mark Foundation to combine the efforts of both organizations to further the cause of Coptic Scholarship and continue the honored tradition of Coptologia, founded by Prof. Fayek Ishak. The theme however of the New Series would reflect the goals of the participating Societies which would appeal to both Scholars and educated people, Copts and non-Copts. Upon further conversations with Prof. Ishak, Deacon Severus (Maged) S. A. Mikhail was approved by all involved as the new managing editor of the New Series. The Editorial Board, originally proposed by Dr. Gawdat Gabra, was expanded from 8 to 10 members. and they are: Mme. D. Benazeth (France), Fr. Athanasius Farag (USA), Dr. G. Gabra (Egypt), Dr. K. Innemee (the Netherlands), Fr. Shenouda Maher (USA), Prof. O. Meinardus (Germany), Dr. S. Richter (Germany), H. N. Takla (USA), Rev. Dr. T. Vivian (USA), and Dr. Y. N. Youssef (Australia).

The inaugural edition is set for the spring of 2002. The Managing Editor prepared and mailed letters, inviting literary contribution from perspective authors.

13. 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 includes a downloadable demo is available. 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 IBM Antonious Coptic fonts are installed. The new version will allow students to do their homework online and submit it to us for correction via e-mail. We are planning a PDF version of these lessons in the near future to allow MAC users to use these lessons without the interactive feature of the IBM version. So far the site traffic has averaged a total of over 32,000 hits per month during the last quarter. Over the past year, the site has regularly been accessed by users in all the States in the US as well as over 100 other countries in six continents!

14. 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). During the last period, the foundation's Cairo Office has been working on the organization of the upcoming historical Wadi 'N Natroun Symposium in late January to early February 2002. The work on the CD version of the Coptic Encyclopedia is progressing (see #18). The latest literary accomplishment of the Foundation is detailed in #7 above. 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 a commemorative volume of COPTOLOGIA vol 16, the last one before the reorganization that is detailed in #12 above. Society Members should have already received their copy in the mail.

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

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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.

15. 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: Abdalla, *L'Ordinamento Liturgico Di. Gabriele V.* [Introduction, text, and translation] (1962); Abdalla, *L'Ordinamento Liturgico Di. Gabriele V.* [Text only] (1962); Alexandre, A. & B. Alexandre. *L'Incarnation de la Lumiere*, (2000); *Bulletin de la Société d'Archéologie Copte* vol. 28 (1986-9), 29 (1990), 37 (1998), 38 (1999); Burmester, O. H. *The Horologion of the Egyptian Church* [Introduction, Coptic & Arabic text and translation] (1973); Burmester, O. H. *The Horologion of the Egyptian Church* [Coptic text only] (1973); van Doorn-Harder, N. and K. Vogt (eds.) *Between Desert and City: The Coptic Orthodox Church Today* (1997); Hyvernat, H. *Les Actes des Martyrs de l'Égypte* (Reprint: 1977); Junker, H. *Koptische Poesie*

des Jahrhundert 2-vol in one (Reprint 1977); Mistrih, V. *Juhanna ibn Zakaria ibn Siba - Pretiosa Margarita de Scientiis Ecclesiasticis* (1966); *Studia Orientalia Christiana, Collectanea*, vols 4 (1959); 5(1960), 6 (1961), 7 (1962), 8 (1963), 9 (1964), 10 (1965), 11 (1966), 12 (1967) 13 (1968-9), 14 (1970-71); 15 (1972-73), 16 (1981); Wadi, A. *Summa al-Mu'taman ibn al-'Assal* 5 vol. (1997-2000).

16. Coptic Classes: The advanced translation seminar, conducted at the Center on Wednesday evenings from 7:00-8:00 p.m., is dealing with the translation and 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, teaching Coptic II. Two more similar sessions began in June with another one for adults. All these classes are taught at the Los Angeles Coptic Center by Mr. Hany N. Takla.

The Center is also hosting an advanced class in Sahidic, that previously was holding its sessions at UCLA. The instructor is Dr. Monica Bontty (e-mail: uhura@humnet.ucla.edu) who is a Staff Research Assistant at the University as well as a UCLA Extension instructor. The class held its first session at the Center on Saturday March 31, 2001. The regular meeting time is Saturdays 1-4 p.m. Currently texts from Apophthgmata Patrum and the Gospel of Thomas are being translated. The class is currently in summer recess due to Dr. Bontty's participation in an archeological expedition in Egypt. It is scheduled to resume on August 11.

17. Lecture Series at the Coptic Center: The Society is scheduling a monthly series of lectures on topics related to Coptic History. Deacon Severus (Maged) S. A. Mikhail, the Center's research assistant will be delivering these lectures. They are usually scheduled for the third or fourth Thursday of the month, between the hours of 7:30 and 9:00 pm. The next two are scheduled for August 23, and September 20, 2001.

The previous lectures were delivered on May 31 and June 28, 2001. They dealt with the following topics:

+May 31, *Christian Nubia and the Coptic Church:* This lecture was an overview of Christian Nubia and its relations with the Coptic Church and especially the Coptic Patriarch.

+June 28, *The Arab Conquest:* This lecture was a re-examination of the dominant historical narrative of the Conquest. It highlighted some of the misconceptions along with deficiencies in the sources. The ensuing

discussion to this lecture was the most animated thus far. It dealt with the role that documentary evidence may play to clear some of these historical misconceptions as well as what is the reasonable figure for the population of Egypt at the time.

Deacon Severus (Maged) is a Ph.D. Candidate in History at UCLA.

18. Electronic Edition of the Coptic Encyclopedia:

Work is progressing on a faster scale on this project during the past quarter. The formatting template is complete along with all the separation of the ASCII files into their final file format. Formatting of the text is simultaneously being done in the Los Angeles area and in Ohio on all 8 volumes. Formatting, review, and conversion to PDF including graphics and internal links of volumes 1 through 7 are complete. Work on Volume 8, the most challenging, is about 15% complete in the Language portion, comprising 60% of the volume. The general Index portion of this volume is formatted and converted to PDF. The creation of the internal links to the other seven volumes is not yet completed. Also the so-called volume 9, which will include short annotations on articles that are being disputed by Coptic Church authorities and corrections of obvious errors, is at the early stages of work. These extra items will be electronically 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. The projected completion date of the final production version of the CD is pushed back to July, 2001, God's willing. St. Mark Foundation, the Project sponsor, may defer some of these missing items to future editions. This may include the Coptic Grammar of Volume 8 which poses many technical difficulties within the software platform being used by the project. The Society will probably assume the responsibility for overseeing the distribution of this work.

19. The Sixth Annual UCLA Graduate Late Antiquity Conference: This annual conference was successfully held on Saturday, May 12, 2001 at the Herbert Morris Seminar Room, Royce Hall 306, UCLA (the site of the Society's 1999 Coptic Conference). It is

sponsored by the University of California Multicampus Research Grant on the History and Culture of Late Antiquity, and the UCLA Center for Medieval and Renaissance Studies. And it is organized by the UCLA Graduate Student Association for the Study of Late Antiquity. Attendees were mostly Professors and Graduate students of History from a variety of local, national, and even international universities. A few members of the Society and some of their friends and family attended along with the participants of the Sahidic Coptic class at the Center. The welcome that we all received was warm and extraordinary and we are much grateful.

Organizers, especially Scott McDonough, should be commended for the fine work done. Abstracts of the conference papers are available at the group's web page: <http://www.bol.ucla.edu/~sjm1/lateantiquity>.

The Conference was organized in four different panels with a different moderator for each one. The introductory presentations included one by Dr. Claudia Rapp of the UCLA History Department, a participant at our 2000 Symposium on Coptic Monasticism.

Two papers were of special interest to us which were conveniently placed in the third panel, moderated by our own Deacon Severus (Maged). The first by a PhD student at the University of California, Berkeley, Elisabeth O'Connell, on the hermitage at Nag' el Deir in Upper Egypt. It was titled, *"There is no town or village in Egypt or the Thebaid which is not surrounded by hermitages as if by walls. And the people depend on the prayers of these monks as if on God himself": The Case of Naga ed-Deir*. It dealt with the site and its history and inscriptions. Though a commendable presentation, it was surprising to find that no field work was done for such a topic at that advanced stage of study! But we were told it was forthcoming. The second was by our own (soon to be Dr.) Mark R. Moussa. It was titled: *Shenoute as Monk-Bishop: Coptic Representations of Authority and Communal Control in Fifth-Century Christian Egypt*. In it he dealt with the historical aspects of St. Shenouda, through his extant and not-too-available writings.