



ST. SHENOUDA COPTIC NEWSLETTER

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The Fourth St. Shenouda Conference of Coptic Studies (July 26-27, 2002 - Los Angeles California) (3)

(by Hany N. Takla)

Introduction: The Society's tradition of bringing the flavor of Coptic scholarship to Los Angeles continued for another year. This past year marked our fourth 2-day conference and sixth consecutive meeting that members of the Coptic community and the Scholarly community in North America collaborated to further the main goal of our Society. Such goal, reviving and promoting the Coptic Heritage, was well served and greatly advanced by such gathering through the presenters as well as the attendees. It is hoped that such tradition continues and grows in the proper direction for which it was originally conceived.

Attendance and Participants: About 80-90 persons attended part or all of this two-day conference, faculty members and students as well as Coptic clerics and laymen. The majority was from the greater Los Angeles area, but several came from all over the country as well as Canada. *Bishop Serapion*, the Coptic Bishop of Los Angeles was scheduled to attend and participate, but his heavy travel and Diocese

workload this summer forced him to be absent for the first time.

Several of the presenters came from different parts of the United States and Canada: Prof. *Boulos Ayad Ayad*, Boulder CO; Prof. *J. Harold Ellens*, Ann Arbor, MI; Dr. *Fawzy Estafanous*, Cleveland, OH; Dr. *Helene Moussa*, Toronto, Canada; Mr. *Thomas Murphy*, New York City, NY; Dr. *Mark Swanson*, St. Paul, MN; Rev. Dr. *Tim Vivian*, Bakersfield CA. The rest of the presenters were from the Greater Los Angeles Area. Most significantly among them were first time presenter *Fr. Antonious L. Henein* of the Holy Virgin Mary Coptic Church in Los Angeles and *Miss. Katherine Saad*, a high school student from the Los Angeles area. This participation of the clergy along with members of our younger generation brightens the future of Copts in Coptic Studies.

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

Friday, July 26, 2002

8:30-10:00 a.m. *Registration*
10:00-10:05 a.m. *Opening Remarks* by Hany N. Takla
10:05-10:30 a.m. Dr. Youhanna N. Youssef, *Severus of Antioch in Scetis*, (read by Hany N. Takla)
10:30-11:00 a.m. Hany N. Takla, *The St. Shenouda Monastery in Sohag*.
11:00-11:15 a.m. *Break*
11:15-11:45 a.m. Dr. Monica Bontty, *Papyrus LACMA No. M.4812*, (read by Mr. Douglas Wilkinson)
11:45 a.m. -12:15 p.m. Katherine Saad, *Daughters of Eve: Roles of Coptic Women in the Church and Society over the Past Century*
12:15-1:15 p.m.- *Lunch Recess*
1:15-2:00 p.m. Prof. Boulos Ayad Ayad, *The Church of the Temple of Dandarah*
2:00-2:30 p.m. Fr. Antonious L. Henein, *The Role of Iconography in the Coptic Ecclesiastical Life*.
2:30-2:45 p.m. *Break*
2:45-3:15 p.m. Dr. Saad Michael Saad, *Development of Coptic Political Theology in the Twentieth Century*.
3:15-3:45 p.m. Deacon Severus (Maged) S. Mikhail, *The Use of the Greek Language in Post-Arabic Invasion Egypt*.

Saturday, July 27, 2002

8:30-9:30 a.m. *Registration*
9:30-10:00 a.m. Hany N. Takla, *A Demonstration of the New Coptic Digital Library*
10:00-10:15 a.m. Dr. Fawzy Estafanous, *A Report on the First Wadi al-Natrun Symposium in February 2002*
10:15-10:30 am. Dr. Helene Moussa, *The Coptic Museum in Toronto, Canada*
10:30-11:00 a.m. Miss Nardine Saad, *Restoring Unity: The Division and Reunification of the Eastern and Oriental Orthodox Churches*
11:00-11:15 a.m. *Break*
11:15-11:45 a.m. Prof. J. Harold Ellens, *Al Fihrist of ibn al-Nadim and Coptic Christianity in the 10th Century*.

11:45 a.m. - 12:15 p.m. Thomas Murphy, *The Role of Christ in the Christology of Apa Shenoute*
12:15 - 1:30 p.m. *Lunch Recess*
1:30-2:00 p.m. Prof. Boulos Ayad Ayad, *The History and Literature of the Ancient Egyptian and Coptic Languages*
2:00-2:30 p.m. Rev. Dr. Tim Vivian, *Living for Christ: Voluntary Poverty in Early Egyptian Monasticism*
2:30-3:00 p.m. Dr. Mark Swanson, *Telling (and Disputing) the Old, Old Story: Mark ibn al-Qunbar, Michael of Damietta and a Popular Copto-Arabic Narrative of Redemption*.
3:00-3:30 *Intermission*
3:30-5:00 p.m. *Business Meeting of the Members of St. Shenouda the Archimandrite Coptic Society*.

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

- a. General Addresses & Reports (3)
- b. Coptic Art & Architecture (3)
- c. Coptic History (4)
- d. Coptic Legal Texts (1)
- e. Coptic Literature & patristics (2)
- f. Coptic Monasticism (1)
- g. Arabic-Christian Literature (2)
- h. Miscellaneous (1)

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

General Addresses & Reports: The first address in this category was by Hany N. Takla, the Society's President, at the beginning of the Saturday morning session. In it, he introduced the audience to work that the Society has done in the field of digitally preserving its extensive microfilm collection of Coptic and Christian Arabic manuscripts. During the past fiscal year, The Society contracted with a Service Bureau in the Southern California Area to convert the 35-mm collection of these manuscripts into digital format. The purpose was to facilitate its use, improve its portability, and prolong its useful life. Over 160,000 frames from the Coptic Microfilm

Library (CML) were converted into TIFF graphic files, referenced by the CML number that they had previously. The display of these images is done through a database graphical viewer software, called Alchemy. This program allows for navigation in a tree-like structure between the frames of a single manuscript. The capabilities include optical magnification of the image, image rotation, printing, exporting to single tiff file format, and cut and paste into any other Microsoft Windows application. Such features were included in the demo display.

The second one, delivered by Dr. Fawzy Estafanous, President of St. Mark Foundation, in the Saturday Morning session, was a report on the past Wadi al-Natrun Symposium. It was held in Wadi al-Natrun in the first part of February of 2002. In this report, he recounted the travails, joys, and successes of this historical gathering. Participants and attendees from 10 different countries were there, enjoying listening to the papers presented by the many specialists in the field. They also enjoyed the monastic atmosphere of the place, the scholar-guided tours of the sites, and the hospitality of the monks. He also recounted the press coverage of the Symposium by the Egyptian Newspapers which is unprecedented for such a gathering. At the end he spoke about the plans for the second Symposium about Christianity in the Fayoum area, planned for February 2004.

The third one was delivered also during the Saturday morning session by Dr. Helene Moussa of Toronto Canada. The report dealt with the Coptic Museum in Toronto, Canada, which was founded and is being hosted by St. Mark's Coptic Church there, the oldest Coptic church in North America. The report was delivered by Dr. Moussa in her capacity as the director of the Museum. The text is published below in this Newsletter.

Coptic Art & Architecture: The first presentation was by Hany N. Takla on the Friday Morning session on the Art and Architecture of the surviving monastic church in St. Shenouda

Monastery in Sohag. This electronic slide presentation was based on the presenter recent trip to the site on the 7th February, 2002. It dealt with the architectural layout of this huge cathedral, its original shape, current church within the wall of the original church, architectural elements, wall and Apse paintings, and surviving Hieroglyphic inscriptions. The presentation also dealt briefly with some of the open excavation seen outside the monastery along with the recent buildings being built there to accommodate the needs of the constant stream of visitors.

The second presentation was by Prof. Boulos Ayad Ayad, Boulder Colorado, titled, *The Church of the Temple of Dandarah*. This slide presentation was given in Friday's early afternoon session. It dealt with the architectural description of the Church built within the ancient Temple Of Dandarah in Upper Egypt. It was a common practice for Copts before and during the Coptic Period to build churches in these deserted ancient places of worship. The church is now in ruins probably since the Middle Ages, most likely because of the spread of Islam into Upper Egypt at the time. Some work has been done on the church but more work is needed to preserve this ancient monument. It is worthy of mention that such Christian structures within an Egyptian Temple usually deserve little attention in comparison to that given to the ancient Pagan structure, most likely because of the relative antiquity as well as the negative bias that some of the Egyptologists show in their treatment of Coptic monuments.

The third presentation was by Fr. Antonious L. Henein, Los Angeles. It was titled *The Role of Iconography in the Coptic Ecclesiastical Life*. It was given in the first Friday afternoon session. It dealt with the different aspects that the Coptic Icons, as they are written by Modern Coptic Iconographers, present to the faithful; and also how they would interact with it in the Church or even in their homes. Such aspects included biblical, liturgical, patristic, theological, and

architectural ones. This electronic slide presentation featured examples exclusively from the works of Prof. Isaac Fanous, found in St. Mary Coptic Orthodox Church in Los Angeles, where Fr. Antonious serves.

Coptic History: The first presentation in this category, which was done in the Friday morning session, was by Miss Katherine Saad, titled, *Daughters of Eve: Roles of Coptic Women in the Church and Society over the Past Century*. In it she iterated that the Bible and the Church fathers regarded women and men as spiritually equal, though distinct in their functions. Many examples from biblical personalities as well as quotations from the fathers were given in support. In the 20th century Coptic women did break the traditional role socially but not ecclesiastically, a point that generated lively debate at its conclusion. Several examples of Coptic women were given, foremost among them was Iris Habib al-Masri. Education of women was a leading factor in the movement. The advancement in this area began with women contributions in the 1919 revolution and continued through the Nasser era. Regression happened in the Sadat and the Mubark administrations due to the rise of Islamic Fundamentalism. It is noteworthy to mention that the many examples given were primarily of women of gentry background.

The second presentation was made in the last Friday afternoon session by Dr. Saad Michael Saad, titled, *Development of Coptic Political Theology in the Twentieth Century*. In it he introduced the audience to the dilemma that have faced the Copts regarding Religion and Politics. Can you mix them? Should you mix them? In the past century there was precedence during the 1919 revolution, where Coptic clergy and laymen participated. However the Copts in general tended to shy away from participation in politics, except on rare occasions when the issue involved the entire country like the Arab-Israeli war and the Palestinian question. But voting as a block to elect moderates to the Parliament was something of little or no importance to them. The argument,

or rather plea, was made here that support of such moderates would be beneficial not only in their social life but also would avert preventable trouble that can befall the church.

Third presentation in this category was by Deacon Severus (Maged) on the late Friday afternoon session, titled: *The Use of the Greek Language in Post-Arabic Invasion Egypt*. In it he shared with the audience some of his dissertation work at UCLA about the History of the Coptic between the 6th to the 9th centuries. The paper dealt specifically with the use of the Greek Language in Post-Chalcedonian and Post-Arabic Conquest Egypt. The use in Administration, among the Melekite community, and the larger Coptic Orthodox community, with emphasis on the later. He provided evidence from historical, literary, and liturgical sources about the Greek surviving in the Church into the 10th century. His findings contradicted the conventional wisdom that Greek fell into disuse after Chalcedon as being the language of the oppressor and as a foreign language. His arguments can be understood in terms of decline in the number of users over the centuries and not simply out of disdain for it.

The last presentation in this category was by Miss Nardine Saad, in the Saturday morning session. The paper was titled, *Restoring Unity: The Division and Reunification of the Eastern and Oriental Orthodox Churches*. The material presented was as result of a class in Eastern Orthodoxy that the presenter attended at UCLA in the past year. She presented the audience with a brief overview of the Christological debates and the political situation in the Byzantine Empire and Alexandria that led to the division in the Council of Chalcedon in AD 451. She also surveyed the efforts and accomplishments made in the dialogue between the two currently separated Orthodox families beginning with 1964 in Addis Abba, Ethiopia, and concluding with the preliminary unification agreement in the 1993 gathering. To date, only the Coptic Church has signed this agreement. Other Orthodox Churches

on both sides of the debate are still studying it and some of their constituents are vehemently opposed to it. It is hoped that a union in faith can be forged so the Orthodox Churches can meaningfully meet with the Roman Catholic Church to eventually unify the faith of the Apostolic Churches. It is very promising that such classes are offered at UCLA and our children are participating in it. The hope is for more and more of these classes and better and better representation from our Coptic youth.

Coptic Legal Texts: The only paper in this category and the first one to be presented in this branch of Coptic Studies in our conferences was by Dr. Monica Bontty, Los Angeles. It was titled: *Papyrus LACMA No. M.4812*, and was read by Mr. Douglas Wilkinson in her absence. The paper dealt with this unpublished palimpsest papyrus, containing different portions of private letters. It is preserved in the collection of the Los Angeles County Museum of Art in Los Angeles. The presentation was an abridged version of the original paper to cater to the audience. The original paper however included a codicological description and analysis of the manuscript as well as a commentary on its contents primarily from a grammarian perspective. The major portion of the manuscript is a semi-cursive letter, containing a type of invoice or a promissory note from one person to another for the delivery of goods (wheat and wine) to him. The language of the texts is Sahidic.

Coptic Literature & Patristics: The first presentation in this category was by Mr. Thomas Murphy, New York, titled: *The Role of Christ in the Christology of Apa Shenoute*. It was delivered in the Saturday late morning session. This presentation dealt with a topic that the audience were treated to in earlier conferences, St. Shenouda's sermon, *I am Amazed*. However, this time the emphasis was placed on the profound theology found in this work, contrary to what the early scholars said about St. Shenouda's work being Christless. The work was a discourse against heretical teachings that were present in

the area of the monastery. St. Shenouda's approach was the typical patristic method of combating such false teaching, which is to use biblical evidence as well as those of the early Church fathers like St. Athanasius and St. Cyril. The presenter work was based on his Master Thesis about the subject, given at the Union Theological Seminary in New York. His primary sources were based on the work of Tito Orlandi and Alois Grillmeier, which references this Sahidic Discourse. It is worthy of note that such work deservingly brought the mention of Prof. Emmel's monumental dissertation on compiling the literary Corpus of our Saint. An accomplishment that put Shenoutian Studies to the forefront.

The last presentation in this category was given by Prof. Boulos Ayad Ayad on the First Saturday afternoon session. It was titled, *The History and Literature of the Ancient Egyptian and Coptic Languages*. It dealt with the type of literature found in Egyptian, their subject matter, their function, and their format. A similar survey was given for the literature that was found later in Coptic. These showed diversity in subject matter, but still they were primarily Christian or more specifically ecclesiastical. Among the Christian subjects were, biblical, patristic, hagiographic, liturgical, as well as gnostic, apocryphal, magical, scientific, and documentary. Eventually these texts were translated in part to Arabic and later to Ethiopian.

Coptic Monasticism: Rev. Dr. Tim Vivian was the lone contributor in this field this year. His paper dealt with the voluntary poverty in Early Egyptian Monasticism. In it he explored, through early Egyptian monastic literature, the many examples found about this virtue. Examples were mostly in praise of its practice or as admonition against the practices that did not incorporate it. To the fathers, the love of possession was a form of Idolatry, it brought arrogance, led to greed, and more importantly deprived them from God help. Because you can serve God or mammon (or possession), but not both. Papyri evidence tells

of monks being involved in commerce and farming. So, because there was money flowing through their work or mostly through outside contributions, voluntary poverty was a considered a virtue. The examples included the typical one of St. Antony the Great, but it never failed to include St. Macarius the Great, who is a central figure in much of the presenter works in this area.

Arabic Christian Literature: The first one in this category was by Dr. Youhanna N. Youssef of Melbourne, Australia and delivered by Hany N. Takla in the Friday morning session. It was titled, *Severus of Antioch in Scetis*. It dealt with the mention of the sojourn of the exiled Patriarch of Antioch into Wadi al-Natrun. This was mentioned in a passage in the Arabic life of the saint written by Athanasius of Antioch and found in a unique manuscript in the Cairo Patriarchal Library. The author divided this passage into six parts. He dealt with each by comparing the information to those found in Arabic and Coptic liturgical texts as well as Arabic historical accounts. When a variety of traditions were found, he tried to add evidence of relative dating as well as approximate overall dating. It is worthy of mention that the author here was a participant in the past Symposium on Wadi al-Natrun.

The second paper in this category was delivered by Dr. Mark Swanson of St. Paul, Minnesota at the end of Saturday afternoon session. His paper dealt with Middle Ages maverick Coptic priest, Marcus Ibn Qunbar and his Orthodox contender, Michael, Bishop of Dumyat. The author distributed a valuable handout to the audience that had a summary of Table of Contents for Ibn Qunbar newly discovered *Book of the Master and the Disciple* or *The 8 chapters*, and a summary of Anba Michael's recitation of the errors found in Ibn Qunbar's writings. The presentation however centered on the teaching regarding Redemption or according to the author, the Old Old story of Jesus love. Qunbar's writing on the subject was eloquently contrasted to that of St. Athanasius' sophisticated argument in the Incarnation of the

Word, and that of Severus Ibn al-Muqaffah's *Kitab al-Idah* (?). All in all, the author pointed out that the charges leveled on Ibn Qunbar did not seem to hold water too well when compared to his own words.

Miscellaneous: The only presentation in this category is that of Dr. J. Harold Ellens, Michigan, titled, *Al Fihrst of ibn al-Nadim and Coptic Christianity in the Tenth Century*. This was delivered in the Saturday late morning session. In it he portrayed the ancient author as a learned 10th century bookseller who read, wrote, and collected every thing under the sun. *Al Fihrist* was his encyclopedia of human knowledge up to his time. He devoted some space for the Copts in Egypt and recounted some intriguing details about a certain bishop of Alexandria (?) by the name of Yahya al-Nahwi (translated as John the Grammarian) supposedly around the time of the Arab Conquest of Egypt in the 7th century. He related about him, his struggle against Monothelites as well as his purported welcome to the conquest of the Arabs of Egypt. He also related a story about a liberal Moslem Theologian that was professing that the Christians were right to say that the Word of Allah is Allah (cf. John 1). Neither personality can be clearly identified from independent sources but it would make for very interesting future research.

Business Meeting of the Society: At the conclusion of the Conference, we conducted our second annual business meeting for the members. The meeting was presided over by Hany. N. Takla, the Society's President, assisted by Dr. Fawzy Estafanous, the President of St. Mark Foundation. The following items were discussed and/or agreed upon:

1. *The financial Report of the Society:* A graphical report of main income and expenses was distributed, showing comparison between this year numbers and the past five years. The major single expense was the Digitizing of the Coptic Microfilm Project, which was primarily funded by special contributions

from members. It also showed steady growth and accomplishments.

2. *The Wadi al-Natrun Symposium, February 2002:* Dr. Estafanous gave more details about the travails and triumphs experienced in organizing this historic symposium.
3. *The Upcoming Christianity in al-Fayoum Symposium, Al-Fayoum February 2004:* Dr. Estafanous presented the progress made in the preparation of this Symposium. He indicated that H.H. Pope Shenouda has approved it and H.G. Bishop Abraam of Al-Fayoum has assented to hosting it there in early February 2004. A correspondence from Dr. Gabra was read, providing a perspective list of participants. The contents of that list are included in the News Section of this Newsletter.
4. *Coptica:* The first issue of this joint effort between our two organizations was discussed and distributed to the members in attendance.
5. *Future topics:* There were extensive discussions about type and length of topics to be presented in future sessions of this conference. Suggestions of inclusion of panel discussions and general interest topics were presented by members. Such suggestions will be taken under consideration as long as it would fit the Society's goal of bringing to and promoting among the Coptic Community Coptic Studies. More efforts will be devoted to include and train more of the younger

generation of Copts to participate in the upcoming Conferences.

Time and Location: This year the event was held on Friday and Saturday July 26-27. The place was at UCLA Royce Hall Room 314.

Organizing Committee: This conference is another 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)
Deacon Severus (Maged) S. Mikhail (SSACS)
Nardine Saad (CCC-UCLA)
Dr. Saad Michael Saad (SSACS)
Hany N. Takla (SSACS)
Monee A. Takla (CCC-UCLA)
Nefertiti M. Takla (CCC-UCLA)

Publications of the Proceedings: Selected papers presented at the Conference will be published in *Coptica* for the year 2004. A final draft of each paper shall be submitted by the presenter no later than January 30, 2003.

Modern Coptic Hagiography- Fr. Yustus al-Antoni (1910-1976)

(by Hany N. Takla)

Introduction: Hagiography is the study of the lives of the saints that has been transmitted to us through the centuries. The Society has narrowed its scope in this field to personalities that their lives were included in works read or composed by Copts as well those that are Egyptians but were not mentioned in Egyptian sources. The purpose of such study is essentially to present to

our generation and those that will/may follow us, how others have translated the written scriptures into their earthly lives. However these vitae (or lives) have at times been expanded beyond its original scope to include tales of courage and endless procession of supernatural acts. The historical inaccuracy of some of these extra details spoils their instructional value to the

faithful. The mere deletion of what may seemingly sounds fantastic to people, in the modern way of thinking, is both presumptuous and historically inaccurate. This is due to the fact that God does honor his saints by the performance of miracles or mighty acts by them or in their name. Also the long passage of time complicates this matter even more. So the proper study of such precious evidence of the Living Bible may be as delicate as brain surgery.

However, we are presented a golden opportunity to preserve such accurate records, by the study and careful documentation of such vitae that occurs in our lifetime and among us, though not always visible or known to us. The life of Fr. Yustus el-Antony is a good example.

Sources: The bibliographical sources for the life of Fr. Yustus is limited, but the first mention of him in a book was over 40 years ago, by Prof. Otto Meinardus in his study about *Monks and Monasteries of the Egyptian Desert*. Fr. Maximous el-Antony wrote his biography in Arabic in 1989. This served as the major source that Fr. John Watson used in his 1993 smaller monograph about our saint as well as the substantial space he devoted to him in his 2000 book, *Among the Copts*.

Biographical Information: He was born in 1910 in Zarabi Dir ul-Mahraf, in Asyut with the name Naguib Shah-hat. He lived in the world for 29 years. He worked in the family business of tailoring with his father. His piety showed at a young age. He learned both Arabic and Coptic and was specially known for his beautiful Coptic reading of the Scriptures in the liturgy, as a consecrated Reader. In 1939, he entered the monastery of St. Paul the Hermit at the Red Sea. In 1941, he transferred to the neighboring monastery of St. Antony. There he became a monk under the name of Justus on November 17, 1941. He lived an austere life in the monastery in a simple, quiet, devout, and content life. He worked hard, prayed often, and gave all he had to those that he thought they needed it more than he did. He left our temporal world on December 17,

1976 and was buried in the monastic *Taphos*, or graveyard. His uncorrupted body, according to his biographer, Fr. Maximous, was moved by a papal decree to one of the seven monastic churches there.

His Saintly Example: The ultimate contribution a saint can leave behind is the example of his life, to shine for us who are struggling in the path of righteousness. Fr. Yustus despite his simple lifestyle and humble appearance left a lasting and profound impression on all that has the privilege of interacting with him even briefly. However the lessons he left us will live till the end of life. In particular, the following aspects of life represent part of the legacy that he left us:

- Life of voluntary poverty
- Life of rejecting worldly honors
- Life of silence
- Life of Prayer
- Life of liturgical participation
- Life of earnest and voluntary handiwork
- Life of concealed ascetic practices

Most of the above points simply portray the life of the monk that St. Antony has practiced and envisioned for those dwelling in that place after him. What is remarkable here is not that he followed the example set by St. Antony in the 4th century, but rather he did it in middle of the 20th century when such virtues were stories read not examples set. Dealing with specific events to illustrate these virtues will be deferred to future articles.

Love of the Coptic Language: One of the remarkable attributes of his life was his love for the use of the Coptic Language, primarily in praising God in liturgical setting. This began early in his lay days, when he learned Coptic and Arabic and was ordained a reader in his church. He never concealed his beautiful and careful reading of the Coptic Scriptures during the liturgy or the singing of the hymnology. No doubt he felt at such time, he was in the presence of whom he was praising. His singing was described by one of the senior monks in the monastery, "No

ordinary mortal can describe this wonderful angelic voice which would draw the attention of everyone present." No matter how exaggerated this statement may have been, his recitation must have been awe-inspiring. This also was the only time that the monks or the monastery visitors would hear his voice over a significant period of time.

There is nothing more appropriate to conclude the description of this aspect of his life than to quote Fr. John Watson words about him, 'He loved the Coptic language so much that just before his death he asked for a book of the Lenten prophecies [In Coptic] and read it in his cell.' *Among the Copts* p. 26.

Fr. Yustus and Archdeacon Yustos Takla: In 1976, Archdeacon Yustos Takla, then Mr. Noshy Takla, visited Egypt for the first time since he left it with his family in 1970. Visiting the monasteries was an important part of that short trip. In St. Antony monastery the two met. It was brief and abrupt, which is typical of people's encounter with him. In fact his reply to Mr. Takla's polite invitation to join them at the refectory to have his blessing was a stern and short rebuke for saying 'to have his blessing.'

Nonetheless, Mr. Takla, at the encouragement of the accompanying priest, he took a picture of him afterward as he was sitting on the floor of his cell with a seemingly empty tin teacup. Mr. Takla was afraid that his entire film would share the same fate that someone else from the church had in an earlier trip. That earlier episode, Fr. Yustus

objected to being photographed because he felt it was being done out of ridicule. This time, by looking at the photograph, he seemed to have been posing in profile. This occurred about three and a half-month before his departure from our world. It is the second known photograph of him.

Upon Mr. Takla return to Los Angeles and the successful development of the photograph, the mention of this saint was always part of his conversation with any one that would listen. The effect here was profound and lasting. Mr. Takla later became a prime force in preserving the monastery of St. Antony in California until 1989, when H.H. Pope Shenouda sent the first permanent group of monks to inhabit the monastery. In recognition for his tireless efforts he was ordained in the same year as a consecrated full deacon under the name of his choice, 'Yustos!'

Bibliography: The following is a list of the more important literature that dealt with the life and/or mention of our saint:

Maximous al-Antuni, *The Life of the Anchorite Saint Yustus Al-Antuni*, (Arabic) Cairo 1989.

O.F.A. Meinardus, *Monks and Monasteries of the Egyptian Deserts* (Revised Edition) Cairo: American University Press, 1989.

J. H. Watson, *Abba Justus: A Modern Desert Father*, London: Medan Books, 1993.

J. H. Watson, *Among the Copts*, Brighton: Sussex Academic Press, 2000.

R. Yanney, Father Justus of Saint Antony, *Coptic Church Review* vol. 6, 1985.

St. Mark's Coptic Museum: Coptic Art - A Living Tradition

(Helene Moussa, Ed.D.)

St. Mark's Coptic Museum is located at St. Mark's Coptic Orthodox Church, which is the first Coptic Church in North America (1964).

On November 27th 1996, the Museum was launched and blessed by His Holiness Pope

Shenouda III. In July 1999 the Museum was opened to the public.

It took 25 years and several trips to Egypt, France, and the US to research and collect some of the initial items in the Museum. The first acquisition was in 1972, a triptych of the

Madonna, St George and St Demetrius that dates back to the 16th century. In 1976 the Museum received six of 14 paintings by the world-renowned Coptic folkloric artist, Marguerite Nakhla. Over the years, other items of a variety of genres were acquired that date back from Pharaonic period to contemporary art forms.

Abuna Marcos Marcos, Protopriest at St Mark's Coptic Orthodox Church is the inspiration and sustaining force behind the establishment of the Museum.

The aim and objectives of the Museum: The aim of the Museum is to become recognised as an institution where individuals and groups of different ages and walks in life can learn about and carry out research on Coptic culture and spirituality through art. The Museum is a witness to Coptic art is a living tradition.

The current objectives of the Museum are as follow:

- ❖ *For our congregation and visiting Copts:* we hope that the visit to the Museum will affirm and deepen our faith and identity & encourages us to learn more about our heritage.
- ❖ *For Christians of other traditions:* we hope that the visit will raise awareness about Coptic history through culture and art and by so doing enrich ecumenicity in Canada.
- ❖ *For the wider Canadian society:* we hope that the visit will begin to illustrate how history has shaped the Coptic Church and culture and by so doing enrich Canadian multi-cultural society.
- ❖ *For future generations:* we hope to encourage the Ministries and Boards of Education across Canada to include in their school curriculum the study of ethnic groups alongside with guided field trips to ethnic museums. By so doing, the students' multicultural horizon would be stretched.

Activities of the Museum:

(1) Tours and discussion groups (English and Arabic with possibilities of French and German):

- The Museum is open every third Sunday after each of our Divine Liturgies;
- We offer tours and discussion groups specially geared to groups in St Mark's Church, e.g., Seniors Group, Sunday Schools, pre-teens, young adult, and adult groups, as well as, respond to request of other Coptic Churches and visitors;
- Roman Catholic, Protestant and Anglican church groups;
- University groups (theology faculties, iconography classes, Middle & Near East Department of University of Toronto, etc.);
- High school classes (world religions, history and art) from the public school system;
- We have provided tours to a wide range of people during the St. Mark's Church Annual Coptic Festival and Lenten Carnival.

(2) Public lectures: The public lectures' programme was launched in the spring of 2001 with a series of lectures by Dr. Magued Fahmy, a founding member and Board Member of the Lovers of Coptic Heritage, Cairo Egypt. Dr. Magued's lecture topics were:

- Coptic Heritage: Past Splendour and Present Life.
- Maternal and childcare in the Coptic Era: Relevance to Current Practices.
- An Archaeological and Historical Approach to Pediatrics in the Coptic Era.

This series was followed several months later by a lecture on "The Spirituality of Coptic Art" by Dr. Amal Gobrial, Director General of the Library, Coptic Museum, Cairo. In 2002 we offered a lecture on "Coptic Church Architecture: History and Influences" by Mr Medhat Abdou, an internationally renowned architect and member of St. Mark's Coptic Orthodox Church and Abuna Marcos Marcos, Protopriest, who reflected on the spirituality of Coptic architecture.

Trained volunteer guides: Trained volunteer guides from St. Mark's congregation conduct tours throughout the year. Training has increasingly become more rigorous as our knowledge of Coptic art and architecture has deepened. The diverse background of visitors challenges us to respond wide range of interests and questions. Annual refresher sessions and regular email updates form part of the continued learning of guides. At the recent one-day retreat, for Museum Guides and the Board of Directors we agreed to meet quarterly to share new insights and expand their knowledge. Guides are also encouraged to carry out their own research and share the outcomes with the team.

To enhance the service of guides, a resource manual has been developed. It is now in its third version since 1999. The Manual contains background information on the Coptic Church; information on each art form in the Museum; and St. Mark's Church, its origin, and development; the spirituality and meaning of symbol(s) portrayed among other informative data. The Manual also includes stories of all the saints and martyrs portrayed in icons in St Mark's Church and the Museum.

The main emphasis of Guides' training is as follows:

- To present the Museum as a reflection of our history as Copts in Egypt and abroad;
- To provide background information to answer questions about the Coptic Church;
- To identify our roots in ancient Egypt and the influence of ancient Egyptian art and architecture, symbols as these were Christianised;
- To indicate how Coptic art and architecture adapted to the dominant cultures and yet maintained its uniqueness, as well as, how it influenced other cultures and traditions;
- To explain the spirituality and symbolism in Coptic architecture and particularly of St. Marks' Church, as well as icons and art objects in the Church and the Museum;

- To provide technical and historical background information on each art form;
- to share stories about specific items - how they came to the Museum, about the previous owners, and about the artists, etc.

What is in the Museum?

- ❖ **Amulets, jewellery and coins** from ancient Egypt, Ptolemaic, Byzantine, Persian, Roman and Islamic periods. These exhibits provide the opportunity to locate the Copts and Coptic art historically;
- ❖ **icons** (from the 15th to 20th centuries);
- ❖ **paintings** (19th and mid 20th centuries);
- ❖ **illuminated manuscripts** (15th-18th centuries) & books;
- ❖ **papyrus fragments** (3rd -5th centuries);
- ❖ **textile fragments** (5th -7th centuries);
- ❖ **wood work** (7th - 18th centuries);
- ❖ **Coptic crosses** of varying styles and materials;
- ❖ **pottery, ceramics and enamel** (6th-21st centuries);
- ❖ Items related to **our history in Canada**;
- ❖ **Ethiopian Orthodox items:**
 - illuminated manuscript on deerskin (16th century)
 - silver and hand-carved wood altar crosses (6th & 18th century);
 - hand-carved wood & icon diptych: cross and book stand (17th and early 20th centuries).

Coptic folkloric art of Ms Marguerite Nakhla:

The uniqueness of the Museum is that it is the only Museum in the world that exhibits six of the fourteen Coptic folkloric paintings by the world-renowned Egyptian artist Ms. Marguerite Nakhla. Ms Nakhla's eight other paintings have been sold or donated to private collections. Initiated in the 3rd century, this art form died in the 12th century. Ms. Nakhla revived it in the mid 20th century. The Museum is therefore a place where Coptic folkloric art may be studied. The largest of Ms. Nakhla's paintings measure 154

cm wide by 128 cm high and the smallest measures 63 cm wide by 127 cm high.

Ms. Nakhla was born in Alexandria in 1912 and died in 1977. She was a graduate from School of Fine Arts in Cairo. She was awarded a scholarship to study in France from 1934-1939 at the "Ecole Nationale Supérieure des Beaux Arts," Paris, France. She went back to France in 1949 and 1951 for further study.

Ms. Nakhla painted several hundred themes displayed in 30 countries including Egypt. The French State bought one of her paintings. She was the first Egyptian impressionist painter and in 1975 she ranked among the 10 best painters at the "Women's Painters" exhibition in Cairo.

Ms. Nakhla had a bent for drawing and painting since her childhood. From the age of six she would decorate her letters to her little friends with flowers and other motifs of her creation. At the age of 14 she was painting countryside scenes. She particularly enjoyed drawing portraits of her friends. In her early teens she received many school of awards for her art. Marguerite Nakhla has been quoted as saying (translated), "One does not know why one loves [painting] . . . it happens naturally. As a small child I was always drawing and painting and admired those who painted nature . . ."

Ms. Nakhla also attempted engraving and painting on wood. St. Mark's Coptic Museum exhibits one of these pieces which is a replica of St. Mary and the Divine Child in the Ascension niche of the 7th century Bawit Church now in the Coptic Museum.

Between 1960-1970 she won bronze, silver and gold medals for her "folkloric" paintings in international exhibitions in Egypt and Europe. Pierre du Bourguet, curator of the Louvre Museum wrote to Ms Nakhla about her "folkloric" art in 1957 (translated from French):

".... your art joins together the best of ancient Coptic style and the best modern style with a genuine religious expression. It is

this renewal which acknowledges the past with the contemporary which will initiate a new and authentic Coptic art."

The themes of Ms. Nakhla's folkloric paintings in St. Mark's Museum are: The Ten Virgins, Judas, The Last Supper, Jesus among the Wise, Baptism and the Great Catch. The themes of Ms Nakhla's other Coptic folkloric paintings are: Good Friday, Lord, Prayer, The Candle Seller, Church covered with Sand, and Mount Olives.

While Coptic folkloric art does not have to abide by church rites and the rules of iconography, this style of art is a close reminder of early Coptic iconography. For example, the simplicity of the lines and particularly the manner in which the clothes are draped without the folds or shadows and with no allusion to body shapes such as in the lines that mark arms and legs in Neo-Coptic and other Orthodox icons. It is, in my opinion, a mistake to describe this artistic expression as "simple" and at worst "primitive" for there is a genuine expression of form and essence in its apparent "simplicity." Conversely, one could also ask: by what criteria does one determine that an artistic form is more sophisticated than another? As Ms. Nakhla so clearly stated the use of colour is "...not only to please the eye but to draw spirituality [out of the viewer]." I would suggest that this is a key the measure of the "sophistication" of a religious painting.

Art critics have observed about Ms. Nakhla's work that her painting is not only a story but a thought. Her paintings therefore have a didactic role as well as the aesthetic component. Critics have also noted that Ms. Nakhla has the gift of human commentary and documentary. This is vividly portrayed in the painting titled "The Last Supper." In this work, she transcends the historical moment of the Last Supper as the Eucharistic Table of only the wine and the bread with a well-filled table - reminiscent of Leonardo da Vinci's famous 19th century painting with the same title- that could more correctly be interpreted as the supper before the Last Supper.

Furthermore, the well-filled table portrays other moments and symbols:

- we could assume that it is Judas reaching over to touch the bread from Our Lord's hand (John 13:26).
- a disproportionately large fish lays across the table - evokes several possible symbolic interpretations
 - the acrostic of the Greek word for "fish"- ICHTHUS- also meaning **IESOUS CHRISTOS THEO HUIS SOTER** (Jesus Christ, Son of God, Saviour); or
 - the ancient Christian emblem and later a symbol of the Eucharist; or
 - the interpretation of Church Fathers of the Parable of the Feeding of the Five Thousand (John 21:1-14) explaining the "limited body" of Christ as also being "unlimited" in the ecclesiastical miracle that is repeated time and time again and across the world during the celebration of the Eucharist.

Still taking us even further back historically, Cerberus, the three headed dog, who according to Byzantine and Roman mythology guarded the underworld, is sitting besides who we would assume to be Judas.

Interestingly the 12 disciples do not have halos and neither does Our Lord. The features of the disciples could be any "ordinary" person from the Middle East or Africa each with different ethnic features. Even without the halo, Our Lord's presence at the table distinctly glows. We find a similarity of this theme of diverse ethnic representations and "ordinary" people in the other paintings as well.

Quite apart its artistic beauty or perhaps because of its beauty, the painting which draws a great many thoughts and possible interpretation is the one titled "The Great Catch" for which Ms Nakhla won international silver and gold medals. Some of the reflections on this painting suggest that

- The people around the net could be the "fishers of men" (Matthews 4:19);

- Early Christians used to call new converts "little fishes" - reference to the fish in the net;
- Could the net be interpreted as The Church? The different coloured fish could be Christians of different ethnicities as members of the Church? The depiction of the different expressions of attentiveness of the fish could be a reflection of believers to the word of God not all being at the same level of readiness to follow?;
- The yellow ocre/gold background (instead of a blue sky) could be the iconographic symbol of the Light of God and furthermore one could explain the bird(s) as the early Coptic symbol of the winged soul. The bird with a fish in its beak could at the same time symbolise the bird with the body flying into eternity. Taking this interpretation further one could suggest that the image of the bird as rooted in the ancient Egyptian mythology of the *Ba* bird with a human head that represented the soul or the vital principle of human beings. Our more "realistic" viewers also feel that, as an Alexandrine, Ms Nakhla was depicting the birds as sea gulls and as "evil" beings that swarm around the catch to grab the fish from the fishermen! A truly didactic exchange can occur in group discussions!
- still others are asking questions about the symbolism of the seven fishermen with Our Lord and the five birds?

The painting of "Judas" hanging himself is a stark difference to the other paintings in that there is nothing beautiful about it. However, Ms. Nakhla is "documenting" the Biblical reference that Judas hung himself when he realised what he had done when he betrayed Our Lord. (Mt 27:3 and Acts 1: 18-29) As one can imagine that the posing the question "what is the commentary she is making in this rather grotesque painting?" draws a range of responses from viewers.

In brief, the themes of Ms. Nakhla's folkloric paintings are religious. Through her art, Ms

Nakhla prods the viewer to reflect on historical, spiritual, and underlying a theological message(s). We are challenged to “see” and to “think,” as well as to appreciate the spirituality of the colours and her art. Ms. Nakhla’s folkloric paintings offer us not only the opportunity to learn about this ancient art form, we are also presented with an artist who clearly had deep religious beliefs and who wanted to communicate her thoughts and spirituality and perhaps even pose theological questions.

We are continually seeking to learn more about Ms. Nakhla. We hope that by exhibiting her works we will inspire artists to follow her suit to revive this ancient art and deepen spirituality this art form can offer the viewer. We are also searching to locate and acquire the eight remaining folkloric paintings of Marguerite Nakhla

Future plans of St. Mark’s Museum: In the immediate future activities will consist of striving to meet the Museum’s four objectives; developing power point presentations for various uses and audiences; developing an interactive child’s programme on Coptic art; organising photo/poster exhibits; organising public lecture and joint exhibits with other Museum. The Museum Board also wants to show-case the work Coptic artists in Toronto and Canada.

Members of the Board of Directors of St. Mark’s Museum and its Guides are actively seeking to expand museum exhibits. We are also involved in the planning for an expanded museum as part of development project of St. Mark’s Church on the recently acquire land.

Website link to St. Mark’s Coptic Museum:
www.stmark.toronto.on.coptorthodox.ca

Book Reviews

Shenoute and the Women of the White Monastery: Egyptian Monasticism in Late Antiquity, by Rebecca Krawiec. (Oxford and New York: Oxford University Press, 2002. Pp. xii, 248. Cloth. \$49.95. ISBN 0-19-512943-1.)

Imagine that you were the archimandrite or abbot of a large monastery in late antique Egypt that included both male and female communities. Now imagine that, in a pre-computer age, you wrote letters to the female community. Imagine further that only thirteen of these letters (out of how many?) survived from your seventy-year abbacy. All of these letters are fragmentary, some of them extremely so, consisting of only a few lines. Imagine, to your chagrin, that all the surviving letter fragments deal only with conflicts and crises. Now imagine, to your horror, that a scholar 1600 years later has used these fragments to write a book reconstructing your "ideology," and that virtually all her evidence is based on a handful of shredded papyri.

How balanced, complete, and fair can such an assessment be? It's as though an archeologist took thirteen potsherds from an early monastic site and reconstructed not just one pot, which might be possible, but also extrapolated from those clay fragments and that rebuilt pot not only the history of pot-making at the monastery but even the history of the monastery itself. Now imagine that you are Saint Shenoute the Great (348-464), archimandrite of the White Monastery in Upper Egypt, and that you have been time-warped to the twenty-first century: you are sitting in the Coptic Museum in Cairo, next to a display case holding a reconstructed pot from your monastery; in your hands you hold a copy of Shenoute and the Women of the White Monastery into which you peer as into a relentless, unforgiving mirror that captures fragments of your image and offers them back to you kaleidoscopically as some sort of colorful but distorted whole. The Coptic Museum is run-down, ill-lit, dirty, and sad. You lay the

book on top of the display case, momentarily watch the dust rise and settle, then turn to leave.

So little survives about female monks in late antiquity. In Shenoute and the Women of the White Monastery, a revised doctoral dissertation, Rebecca Krawiec wishes to provide "an account of a group of women who lived in a monastic community in Egypt in the fourth and fifth centuries." Her intention is admirable but, as indicated above, given the surviving evidence it is just not possible to give an account unless one hedges it about with qualifiers, and disclaimers, such as "incomplete," "fragmentary," "hypothetical," which Krawiec does not do. (Thus the subtitle of the volume, "Egyptian Monasticism in Late Antiquity," is too broad.) Krawiec's account is partial, in both senses of that word: she is dealing with parts, not wholes, and she is partial to the women she is studying. Shenoute, Krawiec states early in her study, was "a man of extremes" and she speaks of Shenoute's "aggressive tactics," how he "manipulates" the women, and their "subjugation" beneath his authority. Krawiec thus joins a long line of western scholars beginning with Johannes Leipoldt early in the twentieth century who, quite frankly, do not like Shenoute.

Leipoldt and others have based their dislike on Shenoute's Christology and (perceived) cruelty; for Krawiec, it is Shenoute's abuse of power and subjugation of women that simultaneously interest and repel her. In chapter one, "Daily Life in the White Monastery under Shenoute," Krawiec accurately sees that for late antique monks the monastery was "a salvific community that was meant to live human life in a new way, 'like God and his angels who live in heaven.'" But it soon becomes clear that soteriology is important for Krawiec only as it is highjacked by Shenoute for his authoritarian purposes. What interests Krawiec is not salvation but rather gender, power, and authority, and in this volume all spiritual and theological issues must bend the knee to these modern secular and academic concerns. Gender, power, and authority are

indeed important, but in much contemporary academic writing about the early Church that's all there is. Early monks, male and female, become a palimpsest: over the "text" of early monasticism scholars overwrite modern secular and academic concerns; as a result, the original monastic "writing" is largely or entirely effaced and what we are left with is the overwriting.

Krawiec intriguingly asserts that "Shenoute defined the proper monastic life as one based not in contemplation but on redemptive suffering rooted in labor." This is a spiritual/theological theme that certainly deserves exploring, but Krawiec does not explore it. What did Shenoute practice and teach about "contemplation" (a term that I doubt he used), that is, prayer? Given the fragmentary sources, can we even know? I don't believe that Krawiec understands Shenoute, at least apart from his use, and abuse, of power, gender, and authority. In speaking of Shenoute's "rhetoric," she mentions "[t]his metaphor of the monastery as God's holy place." But for Shenoute and other monks of late antiquity the monastery was a holy place; it was not a metaphor. The problem is that one closes Shenoute and the Women of the White Monastery knowing very little more about Shenoute's spiritual and theological beliefs apart from the way those beliefs are refracted through the lens(es) of gender, power, and authority.

The singer/songwriter Joni Mitchell has a striking song entitled "Sex Kills." For many modern scholars, gender kills--or at least it impairs. Krawiec believes that women in general had "deviant status" in late antiquity and around this working supposition she frames the two central chapters of her book: chapter five, "'They too are Our Brethren': Gender in the White Monastery," and chapter six, "Gender Role in the Monastic Family: The Intersection of Power and Gender." Krawiec believes that "reading for gender" allows the modern reader to see the complexity of male and female relationships at the White Monastery and in this volume she certainly pushes and prods us to see things differently. Positively put,

Krawiec believes that Shenoute "did not seek to eradicate the monks' sexual differences, but to create a monasticism that did not allow for distinctions between male and female monks." For Krawiec, however, this "genderless monasticism" only "served the purpose of his discourse of monastic power in that it was a clear justification for his expansion of male authority over the female community." Wait a minute. Why was it automatically an expansion of male authority and not simply Shenoute's authority? Was Shenoute, either intentionally or unintentionally, really trying to expand male authority? Krawiec's own insistence on Shenoute's lust for power makes this seem unlikely, but for her it seems that Shenoute's patriarchy was grounded in the aridly sexist landscape of late antiquity and early Christianity: Shenoute's "construction of the monastery as a family," Krawiec believes, allowed him to "mimic the asymmetry of the patriarchal household."

Since most secular scholars won't, or can't, discuss the spiritual, what we all too often get is everything but: sociology, semiotics, gender studies. This gives a lopsided view of Christianity, one that is ultimately unfair but one, which gets taken for the norm in academic circles. Scholars quote and cite one another and their truncated representations of Christianity become tradition, handed on like Christmas stockings. Still, scholarly books are valuable when they inform; they are probably even more valuable when they jar and rattle. Shenoute and the Women of the White Monastery both informs and rattles, but often problematically so. At one

point Krawiec suggests that it "is the disparity between Shenoute's idealized expectations and the reality that existed among the women that served as the basis for many other conflicts." Two assumptions here are troubling: Why are Shenoute's expectations "idealized," and why do the female monks represent "reality"? (As opposed to Shenoute's irreality? fantasies?) Why couldn't one reverse this claim? I imagine that Shenoute believed his position to be very real, based as it was on Scripture. If the two assumptions are questionable, what about the conclusion? One can pose such questions throughout the volume.

Shenoute and the Women of the White Monastery should nevertheless be of interest to everyone who studies and cares about early Christian monasticism; Krawiec offers numerous insights about women at the White Monastery and we are in her debt for drawing attention to these female monastics. My concern is that some readers, following the subtitle, "Egyptian Monasticism in Late Antiquity," will seriously mistake a part, a fractious and perhaps even very small part, for the salvific whole. If Krawiec had subtitled her volume "Gender, Power, and Authority at the White Monastery" and stressed that she was examining only a portion of early monastic life and thought, her book would have the proper emphasis. All at the White Monastery was not power, gender, and authority. Men--and women--were, after all, praying.

*Tim Vivian, St. Paul's Episcopal Church,
Bakersfield, CA*

News

(by Hany N. Takla)

1. Coptic MiniConference 2002: The next MiniConference meeting is planned for December 21, 2002. This will replace the September 28 meeting that was cancelled. The Location will still be at the Los Angeles Coptic Center. A Coptic Art Exhibit will be staged at the same time. More details will be posted on our website.

2. Delay in Release of Coptic Encyclopedia on CD: There is no progress on the revisions of the Electronic version of the Encyclopedia. Until the publication date of this issue, the makeup of the Review Committee to be appointed by H.H. Pope Shenouda III, was not communicated to us yet.

3. Midnight Psalmody: COEPA's final production of Audio-remastered works of the late Ragheb Moftah's monumental work is the 4-CD (Audio) edition of the Coptic Midnight Psalmody. This 4-hours of recording completes the trilogy of the majestic Coptic sacred music. It contains all the necessary components of the Midnight Hymnology for Sunday, including many of the long beautiful hymns that are rarely or ever hear in our churches these days. A bonus CD was included, containing a PDF version of Psalmody text in Coptic with parallel Arabic and English translations. Within the US, it is 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.

4. Other COEPA Products: The society has copies on-hand of all other COEPA-produced CDs, as follows:

- COEPA 1 Holy Bible & Pope Shenouda's Writings
- COEPA 2 The Coptic Liturgy of St. Basil (Audio)
- COEPA 3 The Holy Pascha Hymns (Audio)
- COEPA 4 An Altar to the Lord

The cost for each Computer CD or Audio CD-Set is \$30 for a single copy and \$25 each for quantities of 5 or more for churches and other distributors.

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. 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 of these CD-R is as follows:

NKCSC-CD1A	Coptic Bohairic Lessons	\$20
NKCSC-CD1B	Bohairic-English Dictionary	\$12
NKCSC-CD1C	Boh-Sah-Eng-Gk New Testament	\$20
NKCSC-CD1D	Annual Boh-Eng. Lectionary	\$12

Members would receive a 20% discount over the above prices.

6. 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 indispensable 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

7. Books Available Through the Society: Rev. Patrick'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).

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. Volume 2 is in the Final review stage with an expected publication date of Winter 2002-2003.

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.

Also available, D. N. Bell's *The Life of Shenoute by Besa*, this is the only published English translation of the Coptic Life of St. Shenouda the Archimandrite. The price for members is \$9 and for non-members \$11.50.

8. Bulletin of the Society (Back Issues): The sixth and final volume of the Annual Bulletin of the Society is in print. It included seven selected papers from the proceedings of the Second Coptic Conference and the Second Coptic Symposium on Monasticism, held at UCLA in 1999, and 2000, respectively. The volume was dedicated to the memory of Prof. Paul van Moorsel of Leiden. Copies of this volume are available to non-members for \$5.00 each. Copies of earlier volumes are also available for volumes 2, 3, 4, and 5 at \$4 for members and \$5 for non-members. Deacon Severus (Maged) S. A. Mikhail was the editor of this volume.

9. Coptica: The first issue of Coptica was released and excellent response was received from the members. It was a volume of 220 pages, including ten selected articles from the 3rd St. Shenouda Conference of 2001 plus four other contributions by scholars from four different countries.

The final list of the article included in this volume is as follows:

Dr. Mark Sheridan, O.S.B.: *The Spiritual and Intellectual World of Early Egyptian Monasticism*

Rev. Dr. Tim Vivian: *A Figure in the Carpet: The Spirituality of Saint Macarius the Great*

Rev. Dr. Tim Vivian: *The Virtues of Saint Macarius, The Manuscript, and Amelineau's Text.*

Prof. David Johnson, S.J.: *Pope Timothy II Aelurus: His Life and His Importance for the Development of Christianity in Egypt*

Mr. Mark Moussa, *Abba Shenoute and the Meletians: Polemics and Conflict with Formation, Ideology, and Practice of a Separatist Monastic Community.*

Mr. Hany N. Takla: *Sahidicism in the Current Edition of the Coptic Pascha Book*

Dr. Mark N. Swanson: *"Our Brother, the Monk Eustathius": A Ninth-Century Syrian Orthodox*

theologian Known to Medieval Arabophone Copts

Prof. Adel Sidarus: *The Copto-Arabic Renaissance in the Middle Ages: Characteristics and Socio-Political Context.*

Miss Nefertiti Takla: *Healing and Salvation in Early Egyptian Christianity*

Dr. Youhanna N. Youssef: *The Encomium of St. Philotheus Ascribed to Severus of Antioch*

Copies have been sent to all dues-paying members of the Society and those of St. Mark Foundation as well as Coptica subscribers. For non-members (or Newsletter subscribers) this volume will be available for \$10 plus shipping and handling. The second issue will publish the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002. E-mail contact is: coptica@stshenouda.com.

10. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". Our traffic was approximately 45,000 hits per month on the average. Information about the new MiniConferences and the annual conference will be posted on the site. The Coptic Lessons Section will be revised soon to add limited pronunciation sounds.

11. Digitizing of Coptic Microfilms Project: The Society is in the process of placing a short list of the description of all these digitized manuscripts on our website.

12. 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). In the past period, both of our organizations as well as the Patriarchate in Cairo have made a gift to the New Alexandria Library in the form of 16 CDs of digitized manuscripts from the electronic collection of the Society. The formal presentation is scheduled for February 2003. Dr. Estafanous is also preparing a comprehensive proposal for funding the purchase, cataloging, and digitizing of more of the manuscripts related to the Coptic Heritage in European Libraries. The Society will be responsible for the actual procurement, cataloging, and digitizing of such material. Digitized copies will be given as a gift to the Library of Alexandria in the name of the above organizations as well as others contributing to the funding of this project.

The Foundation has obtained a preliminary approval from the Patriarchate as well as the Fayoum Diocese

for organizing the second symposium, dealing with the Christian monuments of the Fayoum Oasis, South of Cairo. This is scheduled for early February of 2004. Dr. Gawdat Gabra is coordinating the scholarly issues pertaining to this symposium.

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

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e-mail: jestodad@aol.com

Website: www.stmarkfoundation.coptic-history.org

14. Christianity in al-Fayoum Symposium: The Second Coptic Studies Symposium to be held in Egypt will deal with the subject of Christianity in Al-Fayoum. The preliminary list of the participants has been compiled by Dr. Gawdat Gabra on behalf of St. Mark Foundation and our Society. The list includes scholars from ten different countries and it will be hosted by Bishop Abraam of al-Fayoum on behalf of the Patriarchate. The list will undoubtedly be trimmed down due to prior commitment of some of these perspective participants. The following are the names and the proposed area of study:

- + Bishop Abraam (Egypt): *Christianity Today at al-Fayoum*
- + Dr. Anthony Alcock (England): *St. Samuel of Qalamun*
- + Dr. Elizabeth Bolman (USA): *The Importance of the Wall Paintings of the Church of Archangel Gabriel for the Coptic Art in the Fatimid Period*
- + Dr. Ann Boud-Hors (France): *Corpus of Coptic Fayyumic Texts*
- + Dr. Ramez W. Boutros (Egypt): *Christianity at Um al-Burigat*
- + Dr. Barbara Czaja (Poland): *Textiles from Naqlun*
- + Prof. Leo Depuydt (Belgium/USA): *The Library of the Monastery of the Archangel Michael (Hamuli)*
- + Prof. Tomasz Derda (Poland): *(Christian) Greek Texts from al-Fayoum*
- + Prof. Adel Farid (Egypt): (to be announced)
- + Dr. Christian Gaubert/Dr. Michel Mouton (France): *Archive of Girga*
- + Prof. Wlodzimierz Godlewski (Poland): *The Monastery of the Archangel Gabriel in al-Fayoum*
- + Dr. Tomasz Gecki (Poland), *Pottery from Naqlun*
- + Dr. Susana Hodak (Germany): *Notes on Decorative Elements in the Region of al-Fayoum*

- + Prof. Martin Krause (Germany): *The Importance of al-Fayoum for Coptic Studies*
- + Prof. C. Wilfred Griggs (USA): *The Christian Cemetery Near Seila*
- + Dr. Peter Grossmann (Germany): *Church Architecture in al-Fayoum*
- + Prof. Rodolphe Kasser (Switzerland): *The Dialect(s) in the Region of al-Fayoum*
- + Dr. Maria Mossakowska-Gaubert (Poland), *Glass from Naqlun*
- + Prof. Claudia Nauwerth (Germany): *Textiles from al-Fayoum*
- + Dr. Ewa Parandowska (Poland): *The Preservation of the Wall Paintings of the Church of the Archangel Gabriel*
- + Dr. Siegfried Richter (Germany): *The Coptic Manichaean Library from Madinet Madi at al-Fayoum*
- + Dr. Marie-Helene Rutschowskaya (France): *Is There a Relationship between the Coptic Icons and the Fayoum Portraits?*
- + Dr. Prof. Rushdi Said (USA/Egypt): *The Geology of al-Fayoum*
- + Dr. Sofia Schaten (Germany): *Christian Funerary Stelae from al-Fayoum*
- + Prof. Mark Swanson (USA): *Arabic Sources on the Monasteries of al-Fayoum*
- + Dr. Jacques van der Vliet (The Netherlands): *Coptic Inscriptions from al-Fayoum*
- + Prof. Ewa Wipszycka (Poland): *The Hermitages of Naqlun.*
- + Dr. Youhanna Nessim Youssef (Australia/Egypt): *St. Abraam, Bishop of al-Fayoum (1829-1919)*

15. New Excavation Project at Wadi al-Natrun: In a recent communication with Dr. Youhanna N. Youssef of Melbourne Australia, he relayed to us the activities of the team that traveled to Egypt during the month of September. In there he indicated that the team was prevented from digging in the appointed site because of a military camp in the area. Despite the recommendations of the Wadi al-Natrun symposium, that camp was in the middle of the ancient site of the monastery of John Kame and of several manshopis. Also the manshopi of Begig was occupied by a military camp. The conditions seen as expressed by Dr. Youssef were 'systematical destruction of the coptic monuments'. The monastery of Severus in Assiut was found to have become a military camp and the church there was destroyed. This makes the inscriptions published by W.E. Crum to be the only

witness of this monument. Instead the team worked on an existing excavation at the Kharga Oasis.

16. Christ in Christian Tradition: A few years ago we were introduced to a volume in this series (v.2 pt4) that deals with a survey of Christological writings of the Coptic fathers on this subject after the Council of Chalcedon. The book includes 50+ pages on the Christology of St. Shenouda the Archimandrite. This alone makes the book worth acquiring. The Society was able to secure copies for members and others of this 400+-page hard cover volume for \$12 for members and \$15 for non-members.

17. A New Book About the Copts of Egypt: We have received a communication from Ms. Jill Kamel about her new book, titled: *Christianity In The Land Of The Pharaohs: The Coptic Orthodox Church*. Routledge. ISBN: 0415242533; 1st edition (November 2002), Hardcover, 336 Pages, \$55.95.

The following is a short synopsis furnished by the author.

This book about the Copts, the indigenous Christians of Egypt, is designed to reveal and explain cultural changes in Egypt from Pharaonic to modern times and to answer such questions as: Why was the new religion of Christianity so successful in a country which already enjoyed a distinctive and successful religious tradition more than 3000 years old. Why was it the Copts who invented monasticism? Why, in the fifth century, did they break away from the rest of Christianity?

Locating the roots of Egyptian Christianity within the Pharaonic inheritance, the author treats the elements it has in common with Christianity elsewhere, but emphasizes its unique features. Rejecting the common idea that monasticism was Egyptian Christianity's only significant contribution to Christianity as a whole, she demonstrates the importance in a catholic framework of other elements derived from Coptic thinking and practice. She also challenges interpretations that minimize continuity in Egyptian culture and argues for close linkage of the Coptic church with nationalist consciousness and ethnic aspirations, which she identifies in art and architecture, as well as in theological debate, hagiography, and martyrology.

This study draws on a wide range of comparative data, but is personal in approach and includes the fruit not only of the author's travel to virtually every Christian site in Egypt, but also of her conversations with specialist scholars, priests and monks in churches and monasteries, archaeologists, restoration experts, museum directors, and scores of Coptic lay people, urban and rural, as well as their Muslim neighbors.

18. New Book-Coptic Monasteries: Dr. Gawdat Gabra latest work is out in print, titled, '*Coptic Monasteries - Egypt Monastic Art and Architecture*.' This volume contains extensive information, bibliography, plans, and color photos of thirteen of Egypt most famous monasteries. This hardcover volume of 140+ pages includes a historical overview by Rev. Dr. Tim Vivian. ISBN 977-422-691-8.



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The Fifth St. Shenouda Conference of Coptic Studies (July 25-26, 2003 - Los Angeles California) (1)

(by Hany N. Takla)

Introduction: This year the Society is planning the continuation of its annual 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.

Time and Location: This year the event is tentatively scheduled for Friday and Saturday July 25-26. The specific time schedule will be announced later. The place is also tentatively set 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 Elgalalawi (SSACS)
Joseph Fahim (SSACS)

Deacon Severus (Maged) S. Mikhail (SSACS)
Nardine Saad (CCC-UCLA)
Dr. Saad Michael Saad (SSACS)
Monica Soliman (CCC-UCLA)
Monee A. Takla (CCC-UCLA)
Hany N. Takla (SSACS)

Participants: The list of participants will be announced on the website as it becomes available.

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 done 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 30-35 minutes for the presentations with a maximum of 10-minute follow-up discussion. The maximum time for such presentation will be 45 minutes.

Registration: All interested persons can pre-register through our website. The address is 'http://www.stshenouda.com/society/5ccnfred.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 April 30, 2003. Written abstracts will be due by May 31, 2003.

Publications of the Proceedings: Selected papers presented at the Conference will be published either in *Coptica* or future editions of this Newsletter. A final draft of each paper shall be submitted by the presenter no later than January 30, 2004.

An Overview of the Christology of Apa Shenoute*

(By Thomas G. Murphy)

Johannes Leipoldt in his work *Schenute, Text and Investigation (Untersuchungen) on the History of High-Christianity Literature*, published in Leipzig in 1903¹, wrote that:

It is altogether astonishing how little Shenoute was aware of the religious Person of Jesus. The Man Jesus is to him a comfort in pain, because he had suffered as had Shenoute. His Godhead had no other significance than it only brought about responsibility for his life. The Person of the Lord remained for him religiously meaningless.²

That J. Leipoldt would write this, is, on the face of it, significant, since at the end of the nineteenth century he attempted to sort out Saint Shenoute's works from the various European libraries and had published a description of Saint Shenoute's social and religious environment which Dr. Steven Emmel considers still the best overall statement thus far. He also published what was considered the foundational monograph on Shenoute³. Such a statement by such an eminent scholar should not go unchallenged or at least unexamined for Saint Shenoute was a person of extraordinary standing in the Coptic Church from the fourth to the seventh centuries and well beyond. It is the purpose of this paper to do just such an examination and perhaps to shed a different light

on the great Archimandrite of the White Monastery.

Credit must be given here to the work of Dr. Steven Emmel, to which I will refer frequently in this paper. My summary of his work and his research provided me with the necessary background to situate Saint Shenoute and his works in their historical context. Dr. Emmel composed a 1300+ page Doctoral dissertation at Yale entitled *Shenoute's Literary Corpus*.³ It is a codicological study of Shenoute's manuscripts as they exist in various collections throughout the world.

Except for a few extant works: the rule of Saint Pachomius, the works of Horsiesi and Theodore his successors, and Saint Anthony and Hieracas of Leontopolis, Greek was the dominant theological and literary language in Alexandria at the time Saint Shenoute was born. Yet by the time of his death, St. Shenoute had left an extensive Coptic library of at least seventeen volumes and internal evidence indicates that his corpus was much larger. However as of now the complete corpus is no longer extant. After the Arab-Moslem conquests of the seventh century, Arabic became the common official language in place of Coptic. As a result Coptic had to be

preserved primarily in the liturgy and in the monasteries which led to a very narrow distribution and creation of Coptic writings. Saint Shenoute who had written in an earlier period and had included literary activity and a literary style, as contrasted with other monastic works which were enumerations of rules and instructions, came to be considered by such scholars as Alois Grillmeier and Hany Takla as arguably the pre-eminent Coptic author.⁴

From the fifth to the seventh century authors frequently made reference to Saint Shenoute, his life and his works. His *Canons* described the monastic rule of the White Monastery for as long as the monastery survived and his sermons found in his *Discourses* were quoted and became part of the lectionary and the liturgy of the Coptic Church. Saint Shenoute had an almost prophetic standing in Coptic Christianity. Yet outside of Egypt there did not appear to be any lasting historical impact. In the opinion of Stephen Emmel:

He does not appear in the Greco-Egyptian sources that Western scholarship relies on for information about Egyptian history in the early Byzantine periods. This may be due to the fact that none of the writers of the famous monastic tours of Egypt had penetrated to the Thebaid.⁵

The Finding of the Manuscripts

Many students and scholars here in the West are familiar with the discovery of the Nag Hammadi manuscripts but not so many are familiar with the finding of the manuscripts in the Library of the White Manuscripts. From the fifth to the sixteenth century Saint Shenoute's memory was confined to the Coptic Church and he is first mentioned in the West in a list compiled by Michael Wansleben given to him by Coptic monks in 1663. At the end of this century he and Saint Besa are mentioned in the Diptychs in a Vatican Library manuscript on the Liturgy of St. Basil. From this time on there was a slow recognition of the existence of these works among scholars.

Dr. Emmel points out in his work that a publisher in 1783 omitted the name of Saint Shenoute at the request of the Sacred Congregation for the Correction of Oriental Texts, since to their knowledge there had been no mention of him prior to the Council of Chalcedon. To their way of thinking Saint Shenoute was guilty of being a Eutychian on the basis of their lack of knowledge of his existence. Fortunately the 1699 manuscript still existed and gave us one of the first mentions of Saint Shenoute.⁶

Up to this point there was no evidence of any collection of manuscripts surviving that were attributable to Saint Shenoute. However in 1743 on a trip up the Nile by Sir Charles Percy the following record remains, as quoted by Dr. Emmel in his study:

We got Intelligence of a famous antient (sic) convent, at about Three Leagues Distance from Achmim, situate (sic) to the south-west of it, at the Foot of the Libyan Mountains and this.....we went to visit. This Convent, which is very antient (sic) and celebrated is called the White Convent; and we yet find in it many Manuscripts, wrote (sic) on Parchment in the old Coptic Character.⁷

We have here evidence of the existence of a library and although the manuscripts were taken by visitors and collectors and spread around Europe, it became clear that they were from a common source, that there were abundant collections written in Sahidic Coptic which were and I quote Dr. Emmel "older, literarily richer, and more varied and in the language in which Saint Shenoute had written".

Thanks to Gaston Maspero, Director of Egyptian Antiquities Service in Paris these manuscripts were traced to the White Monastery and the room where the library was located. Emmel quotes Maspero's description when he first saw it in 1892:

The incomplete books, the detached pages of bibles, of Gospels of collections of homilies unused in the convent, were scattered pell-mell under the sun in a cell situated behind the choir, in an escape tower not

connected with the body of the church but by a secret and narrow passage.⁸

It appears that the library was situated in a secret place to protect it and its contents, a task that it accomplished for almost a thousand years. (Emmel, Idem)

These manuscripts of Saint Shenoute, according to Mr. Takla were divided into four categories according to their purpose. There were writings directed against pagans and idolaters; there were writings on monastic observance and on morality; the third category dealt with doctrinal works aimed at heretics; finally there were miscellaneous works which established the historical background of Saint Shenoute's time. As the corpus is presently constituted these categories are found in two main sections: the Canons and the Discourses.⁹

For a discussion on the Christology of Saint Shenoute, my main emphasis will be on one of his sermons in the Discourses, the title of the sermon in English taken from the opening line is *I Am Amazed*. The sermon, which according to Dr. Emmel is more of a treatise, was assembled from fragments from three codices and a folio from a fourth. Credit should be given here to Tito Orlandi, then from the University of Milan, who attributes the manuscripts authorship to Saint Shenoute and has translated the manuscript into Italian. Although some objections have been raised to its attribution to Saint Shenoute, Dr. Emmel finds no grounds for disputing its authorship.

Tito Orlandi who details his work with the manuscripts in an article in the *Harvard Theological Review*¹⁰, explains that the aim of the work was:

To oppose heretics and heretical opinions, and especially heretical books (*apokrypha* as Shenoute call them) that have been introduced into the Christian community and indeed (as it appears) the monastery of Shenoute.¹¹

Orlandi in discussing the Nag Hammadi texts and their relationship to monasticism in Upper Egypt raises the hypothesis that these texts may

have been gathered in the monastery for heresiological purposes or perhaps they represented the texts used by the groups spreading "Origenistic-Gnosticizing" ideas. There is support for this view in a letter written to Saint Shenoute by the Patriarch Dioscorus:

But since I have heard moreover that there are books and numerous treatises of the pest name Origenes and other heretics in that convent (Parembole) and in the former temple of Shmin and elsewhere, let your Reverence inquire after them carefully and collect them and write their *kathemas* and send them to us.¹²

In assembling the treatise Orlandi has entitled it in Latin "Contra Origenistas" and in Italian "Contro Gli Origenistas"¹³; in English, I have translated this as, "Against the Origenists", since Saint Shenoute apparently wrote this work to combat the infiltration mentioned by Patriarch Dioscorus and by Tito Orlandi. In replying to these teachings Saint Shenoute offers us his own Christology and the role of Christ in his teachings.

Apropos the Christology of Saint Shenoute

On the basis of this treatise, "Against the Origenists" and several other sermons that have been translated and can be found in articles in *Theological Journals* I will briefly cover his Christology and the role of Christ in the Writings of Saint Shenoute in eight areas:

1. Christ as Redeemer
2. Christ as King, Victor, and Conqueror of Satan.
3. Christ as our Model
4. Christ as Divine (in response to the Arian controversy)
5. Saint Shenoute the Incarnation and Nestorius
6. The Theotokos
7. The Trinity
8. The Eucharist and Prayer

The views of those Saint Shenoute deemed as protagonists of Gnosticism and Origenism, as they are referred to in "Against the Origenists", help highlight his Christological views in contradistinction to theirs.

David Bell in his translation of Apa Besa's Life of Saint Shenoute¹⁴ makes reference to Shenoute being a body guard for Saint Cyril at the Council of Ephesus. Some have taken this to mean that Saint Shenoute was basically an a-theological bystander. For my part I can accept the suggestion of his (Shenoute's) role as body-guard but it seems logical that, given the theological contretemps Cyril was about to undertake with Nestorius and the Antiochenes, he would wish for people of a very like mind as his own in his ranks. And for this reason and the trust the Patriarch Dioscorus showed in him, I propose, Shenoute probably held a strong theological position.

Whatever side one takes in this instance, as concerns Shenoute's theological strengths and beliefs the historical evidence, is at least ambiguous. It may well be that Shenoute did not grasp the full import of Cyril's brilliant Christology as has been claimed but its sophistication was such that many did not grasp its full import at that time and probably even after Cyril wrote *On The Unity of Christ*. To my mind the divisions in Christianity on the understanding of the Incarnation illustrate that his Christology is still not that well understood.

Shenoute bases his Christology in the canonical Gospels and the works of the holy fathers. He attacks the Gnostic writings, which he calls apocrypha as a source of much foolishness:

Here in order to know that those who write apocrypha are blind, those who believe them are blind, and together they fall into the ditch...Even if we or an angel from heaven should preach outside of that which I have announced let him be rejected. On the contrary we have received apocryphal books the origin of which we do not know. Why have all the holy Fathers and above all our holy father Apa Athanasius who is truly wise not accepted them. On the contrary he has refuted them(And again) do you not see these are the teachings of the devil? They are his words that have been dictated by men".¹⁵

For Shenoute the mark of a true gospel unlike the Apocrypha is whether or not the holy fathers have received it.

Christ as Redeemer

Relying on scripture Saint Shenoute explains the connection between one's living and God's saving. He shows how God rescues us from suffering, cures our ills and leads us to perform the works of mercy to help us receive, in the Apa's terms, our heavenly reward:

I am one of those others that have not done injustice, but that have gone in the ways of God...I have hated iniquity and have destroyed it; instead I have loved your laws....The Lord has said:

'Not anyone that says Lord, Lord will enter in the kingdom of heaven but those that do the will of my Father.'

The Lord has said: "The Father works even till now and I also work."

Shenoute also asks and replies:

What is this work that the Father does? Perhaps God builds a new heaven or God builds a new world? Does He not work rather for our salvation? What does the physician do to those who have a wound? Does he not perhaps at first cut it with a razor and afterwards cure it with medicine? Even the Lord works for our salvation and he lifts us up in due time by instructing us not with anger but with his love...And afterwards having sent suffering he even sends his blessing and his piety...tools with which we are able to serve our time on earth by praying, fasting, doing charity to the poor that we may receive our eternal relief in the kingdom of heaven.¹⁶

Christ as King, Victor, and Conqueror of Satan

In an article *Shenoute the Great*, David Bell offers us a translation of a sermon entitled "The struggle with Satan".¹⁷ The devil the great tempter *takes the form of an angel of light, so that he can mislead the simple with false light*. Satan is too strong, but Christ has the power that overcomes Satan. As Shenoute writes:

For God has not destined us to be destroyed by wickedness, but that the Demon and his sins be destroyed by us. The Lord has not destined him to have power over man, but for man to have power over him! This is the judgment: that he has given man the authority to trample him down.

For did not God speak with man when he became man? Did he not do deeds among them which no other did? Did he not render Satan powerless? indeed when the Lord Christ came he destroyed the devil like an absolute monarch.¹⁷

Christ as our Model

With this theme of Christ as Victor and King, Shenoute makes clear that we are given help to overcome Satan through Christ's conquest of Satan. Shenoute maintains that we retain our free will and use it to overcome sin. David Bell in his article (Shenoute the Great and The Passion of Christ)¹⁸ makes clear that he does not believe that Saint Shenoute is being an Augustinian here. That is, that he is not taking part in the Pelagian controversy, which was a Western Church matter in which the Eastern and Oriental Churches did not involve themselves, since original sin was not a contentious theological issue. In this same article David Bell offers a translation in which Shenoute explains that Christ should also be considered a model for us.

If they spoke iniquity against him...if they have also slandered the one who created them...how will they not slander you?...This is the way it was with all his other saints...They bound him like a thief for your sake, so that if you too are bound for his sake you will not stumble...It would have been nothing for him would it, to have the earth open and swallow up that evil crowd...But instead He looks to the Divinity which profits from the multitude of those who have believed in him ...¹⁸

Christ as Divine (Response to the Arian controversy)

One of the heresies that roiled the theological waters in the fourth and fifth centuries was the heresy of Arius. Shenoute described it in the words of the great holy Apa Athanasius, the Archbishop, as the heresy:

of those who uphold this impiety and stay with these wicked words, namely 'the Father has not always been Father, and his Son has not always existed, but rather the Son of God was born from what was not, and like all things in this manner he was created, a creature and a creation'¹⁹

(For) the Logos of the same God, there was a time before which he did not exist: and he did not exist before being generated'. 'He was one of those that are generated and created'²⁰

'He was a creature and a creation and a thing and God alone was and no one was with him.' And following afterwards he willed to create; at that moment he created the others and gave them the name Logos and Son.²¹

In this section of *Against the Origenists* Shenoute clearly comes in on the side of Apa Athanasius:

the Son is always with the Father and is the mediator of all. Indeed the Son and the Holy Spirit have the same substance as the Father according to the testimony of Scripture: 'My Father and I are one' this shows the unity of his nature which is one substance. (CGO, ...)

Saint Shenoute, the Incarnation and Nestorius

Perhaps the major theological battlefield for Shenoute was the one in which he accompanied Cyril of Alexandria to Ephesus, the Incarnation. Nestorius and the Antiochenes had insisted on the differences between the human and the Divine in Jesus. Christ was for them an Association of the Divine and human. Cyril offered the concept of Union (Henosis) in distinction to this notion of Association. His notion was not semantics but a statement of a

Dynamic transformation in humanity, a process of Deification, we become by grace what Christ was by nature. This radical transformation infiltrates all of humanity and determines the economy of salvation. (Cyril of Alexandria, *On The Unity of Christ*)

Saint Shenoute wrote in simpler terms but it was clear he sided with Cyril concerning the concept of Henosis of the Divine and Human. There is nothing presently found in his writings to mirror the complexity and the implications of Saint Cyril's teachings. (Keep in mind we have only this one treatise that Tito Orlandi assembled and it was addressing a number of heresies and errors that Shenoute was correcting. Hence we have here in encapsulated form his view of the role of Christ in the economy of salvation and the relationship of Christ to the Father and the Holy Ghost.)

Describing Nestorius Shenoute wrote: the creator of darkness has tied up with his thoughts, Nestorius (who) does not believe that Christ was a man in which God inhabited; and that only after he was generated by Mary the Logos entered him²²

Nestorius also said: that is why it is not to be said the virgin generated a God and I will not say that one who stayed in the womb for nine months and drank milk and grew up little by little is a God.

Shenoute's stand is taken from the scripture: Why then did he not simply say "Look at the hands and

feet of a man" but he said "my own feet and my own hands" in the Gospel of Luke without separating the body from the divinity.²³ And again: they said of Him: They shall look upon Him whom they pierced (in John's Gospel) and they did not separate the divinity from the body."²⁴ "But the works of the apostles confutes his [Nestorius] foolishness: in I Cor we read the Lord of glory is the one who was crucified, in Acts of the Apostles we read "The Author of Life, you have killed." They did not say: 'He is a man united with a God'"²⁵

The Theotokos

Of course the controversy over the use of the title Theotokos generated considerable theological heat at the Council of Ephesus. To disallow its use was to imply that Christ was not God. In fact Cyril and the council Bishops who followed him felt it was important enough to include it in the list of Council anathemas for those who did not subscribe to it. Although Shenoute did not use the term Theotokos he ascribed to it and wrote:

Then it is a God the one that the Virgin generated, and thus it is impossible not to agree on the fact that Mary gave birth to God, as our ancestors said.²⁶ He makes a number of references in the treatise " to Mary the Virgin Mother of God become man." Behold a virgin will conceive and bear a son and he will be named Immanuel which means God is with us.. If he was not conceived then neither was he brought forth. If he was not brought forth he did not become man, he was not crucified; if not crucified, he did not rise on the third day and did not go up to his first holy residence as the Father command him in the beginning.²⁷

That after He, Christ was generated by the Virgin according to the flesh he became like us liable to all things, except sin: he was hungry and thirsty, he wept, and he suffered for the hardness of those who would not believe.²⁸

The Holy Trinity

In line with the Council of Constantinople, which some authors maintain Shenoute attended while the majority do not find sufficient evidence for his attendance, we find Shenoute writing

"It is clear that by saying Jesus we name the consubstantial Trinity. But the heretics say show us this omousios, where it is written in the scriptures" Shenoute replies: show me from which scriptures you have learned that the Son is different from the

Father in his Substance, that he is eterousios.....It is sufficient to the wise and faithful to know that the Son is with the Father and the Holy Ghost before all creation, even before the creation the archangels and of all the angels, and of all powers and principalities.²⁹

The Church historian Cardinal Grillmeier believes that Shenoute was familiar with the Cappadocian application of the term homoousios to the Holy Spirit and accepted it along with the formula of the three hypostases in the union of nature or essence in the Trinity, and this at a time when the Council fathers at Constantinople were not in agreement.³⁰

Eucharist and Prayer

Flowing from these Christological ideas of Shenoute are the strong views he has on the Eucharist and Prayer. He saves some of his most pointed criticism for those who do not accept the mystery of the Eucharist. He does not go into a long discourse on how the Eucharist is conected nor does he, as do Western theologians, attempt to explain the mystery in philosophical categories. He states the mystery from the Scripture that the Eucharist is the body and blood of Christ and expects that those who are believers will maintain this doctrine. Of those who do not uphold this doctrine he writes:

Besides others uphold that bread and the chalice are of the body and blood of Christ but only a symbol. As if they have fainted from this. I tremble for all this impiety...The Lord Himself personally said: who will eat my body and drink my blood will live forever" (Jn 6:55) and also "This is my body and my blood" (Mt 26:28)...They have said instead that it is not his body nor his blood. Enough from them, enough from those that received their word. How can he scorn the bread and the chalice without scorning Jesus even more. Besides they mock the Holy Spirit that descends on these at the command of God so that they may become the body and blood of Christ. Truly whoever says it is neither his body nor his blood and even mores some of them are ours, they are not only pagans but even more wicked, they are dogs and pigs. Are they perhaps saying it is bread we are eating? Maybe it is not the mystery according to Scripture?³¹

Finally Shenoute highlights the role of Christ in prayer in this treatise. Shenoute envisions prayer as one of the means that one does to receive

eternal relief in the kingdom of Heaven.³² His prayer is also a counterpoint to the form of pure prayer that had been practiced by the followers of Evagrius. As a result it should be no surprise that prayer quoted by Shenoute in the treatise should be an imageful prayer.

glory to you and your blessed child from heavens of heaven and all that is in them. You are blessed of God, glory to you and to your blessed child from the oikoumene and all those who are in it. You are blessed of God, glory to you and to all your things, to you and your blessed Son. Be blessed O God you and your blessed Son, whose name is one with your name, in the mouth of those who combat with those who maintain the new profanity, this being their richness and their hope with his coming in-that is God resting-that is God and with his rising - that is Jesus-blessing - that is God - and praying - that is Jesus³³

Another important tenet upheld by Shenoute was prayer to the Son. Origen had written in his treatise *On Prayer* that there were four kinds of prayer: supplications, prayers, intercessions, and thanksgiving: but in all these prayer is offered to the Father through Jesus Christ. Origen wrote "One may not pray to the Son alone" This is a much controverted and much explained

Notes:

*This paper was delivered by the author on July 27, 2002, during the Fourth St. Shenouda Conference for Coptic Studies at UCLA. This edition is as presented by the author except for the end notes which was adopted and reformatted by the Editor on the basis of the internal citations found in the presented text.

¹ Leipoldt, J. *Schenute von Atripe und die Entstehung des National Ägyptischen Christentums-Text und Untersuchungen*, Leipzig 1903 [Leipoldt, *Schenute*]. This is the publication of his dissertation work on the subject that began in the late 19th century.

² Leipoldt, *Schenute* pp. 81-82.

³ Emmel, S. *Shenoute's Literary Corpus*, Yale University, 1993 pg. 34 [Emmel, *Shenoute*]

⁴ Takla, H. N. St. Shenouda the Archimandrite, (<http://www.stshenouda.com/stshenda/shenvita.htm>) [Takla, *St. Shenouda*]

⁵ Emmel, *Shenoute* p.14.

⁶ Emmel, *Shenoute* p.18.

⁷ Emmel, *Shenoute* p.22.

⁸ Emmel, *Shenoute* p.25.

⁹ Cf. Takla, *St. Shenouda*.

¹⁰ Orlandi, T. "A Catechesis against Apocryphal Texts by Shenute and the Gnostic Texts of Nag Hammadi", *Harvard Theological Review* 75, 1982, pp.85-95 [Orlandi, *Catechesis*.]

¹¹ Orlandi, *Catechesis*, p.88.

¹² Thompson, H. Dioscorus and Shenoute. In *Recueil d'etudes égyptologiques dédiées a la mémoire de Jean François Champollion ...* Paris 1922, pp. 367-76., p. 374

¹³ Orlandi, T. *Shenute Contra Gli Origenistas: Testo con Introduzione e Traduzione*. Rome 1985. [Orlandi, *CGO*, ref. by line number]

¹⁴ Bell, D. *Besa: The Life of Shenute*. Kalamazo 1983.

¹⁵ Orlandi, *CGO* 101 & 308-318.

¹⁶ Orlandi, *CGO* 203-210.

¹⁷ Bell, D. Shenoute the Great: The Struggle with Satan. *Cistercian Studies* 21, 1986, pp.177-85.

statement of Origen, but our interest is in Shenoute's reaction.

They say that it is not right to pray Christ because He himself prays. The Hellenizing people who are among us even say that God has been able to sustain the world and give it power through the archon almost as if Satan, the archon, could challenge God.³⁴

I am talking about the kind of men who are in the house of Christ and in the synagogai of the Christ..Where did these multifarios, mortal, and terribly insidious deceits come into the heart of our brothers, who are believed to be faithful, while they are unfaithful... In fact who does not want to pray the Son dare not name the Father. How could they conceive such a profanity.³⁵

As I have already said, by mentioning the name of the Son we call the Holy Trinity. Listen to the Lord who orders to his disciples: go forth and make all nations my disciple, baptizing them in the name of the Father, the Son, and the Holy Spirit.³⁶ (Mt 28:19)

Seek the accomplishment of these words and you will find them on your mouth and on the mouths of your children; when you are celebrating and happy, say Jesus; when you are worried and sad; Jesus: the boys and the girls laughing, Jesus; those who bring up water from the well, Jesus;...those who have a corrupted trial and receive injustice, Jesus. Only the name of Jesus is on their mouth and it is their salvation and their life, Himself and his Father.³⁷

- ¹⁸ Bell, D. Shenoute the Great: The Passion of Christ. *Cistercian Studies* 22, 1987, pp.292-303.
- ¹⁹ Orlandi, *CGO* 325
- ²⁰ Orlandi, *CGO* 326
- ²¹ Orlandi, *CGO* 327
- ²² Orlandi, *CGO* 464
- ²³ Orlandi, *CGO* 466
- ²⁴ Orlandi, *CGO* 468
- ²⁵ Orlandi, *CGO* 471
- ²⁶ Orlandi, *CGO* 482
- ²⁷ Orlandi, *CGO* 346-347
- ²⁸ Orlandi, *CGO* 476
- ²⁹ Orlandi, *CGO* 803-811
- ³⁰ Grillmeier. *Christ in Christian Tradition*. Vol 2, *From the Council of Chalcedon (451) to Gregory the Great (590-604)*, Pt. 4 *The Church of Alexandria with Nubia and Ethiopia after 451*. English Translation by O. C. Dean John Knox Press 1996, p.183
- ³¹ Orlandi, *CGO* 349-355
- ³² Orlandi, *CGO* 208
- ³³ Orlandi, *CGO* 800-802
- ³⁴ Orlandi, *CGO* 423
- ³⁵ Orlandi, *CGO* 653-655
- ³⁶ Orlandi, *CGO* 821
- ³¹ Orlandi, *CGO* 821

Al Fihrist of ibn al-Nadim and Coptic Christianity in the Tenth Century*

(by J. Harold Ellens, PhD)

Introduction:

The *Al-Fihrist* by ibn al-Nadim is a tenth century survey of the full range of international literature, philosophy, religion, linguistics, and culture known to scholars in Baghdad at that time. That Islamic city was certainly the center of civilized scholarship in the tenth century, and the wellspring of much of the wisdom and knowledge from the ancient world which became the source of enlightenment in the West, as well as the force that gave rise to the great universities of the Western World and powered the fourteenth century Italian Renaissance and its North European daughter a century or two later. Baghdad was the channel through which the magnificent science and wisdom of the peerless ancient Alexandrian Library, with its Museion and university center flowed into the intellectual and cultural veins of Europe in the two centuries after al-Nadim.

That the Crusades of the Western Roman Catholic Church and of the European Roman Catholic Princes facilitated this, makes them neither the source or reason for the

enlightenment of the Western World by Arabic and Persian wisdom and science, nor does it make the Crusades of Roman Catholic Christendom any less reprehensible. However, out of the ferocious crusader invasion of Eastern Europe and the Mediterranean Basin there came back to Europe a rich flow of Persian and Arabic scholarship, carrying on its back the scientific and literary records of the ancient Greek and Roman civilizations. The intellectual and scientific life of the West was civilized, informed, and inspired by this incredible gift from the refined Persian intellectuals and from the Arab poets, scientists, and physicians. From this gift in more modern times sprang the Age of Enlightenment, the Industrial Revolution, and the sophisticated enterprises of philosophy, science, and art that characterizes the Western World today, giving it its preeminent cultural status and role. The single most important instrument in this intellectual-cultural gift of East to West was one remarkable book, al-Nadim's *Al-Fihrist*, conserving to a great degree what had been lost to the West in the fall of the Roman Empire and the destruction of the ancient

Alexandrian Library, but preserved by Arab and Persian scholars in such great Imperial Libraries as those of Baghdad, Aleppo, Damascus, Khurasan, and others.

It was in such a culturally sophisticated urban setting in tenth century Baghdad that ibn al-Nadim was born in about 935 CE. Through assiduous study in mathematics, science, literature, and the tutorage of the Mosque, he developed into an erudite book seller. As a scholarly collector, and annotator he wrote and published his encyclopedic summary and assessment of all the cultures of which he had knowledge, and of their literary artifacts. His book was a lifetime venture for this impressive author, and it saw the light of day during the period between 987 - 990 CE (AD). Al-Nadim was a highly motivated and skilled master of languages, philosophy, science, and culture, who spent his adult life writing careful abstracts of every noteworthy book on which he could get his hands. He was one of those rare spirits who actually read all the books in his library, as well as all he bought and collected, and most, or all, of those he sold in his father's bookstore and scriptorium. He also interviewed travelers and traveled extensively himself. His book addresses all the available information on the ancient world of Greece, Rome, Persia, and Egypt; as well as his contemporary known world, including North Africa, the Mediterranean Basin, India, China, Eastern Europe, and Western Asia.

Exposition

One of the aspects of the world of culture, literature, language, and religion which greatly interested al-Nadim was that of Egypt in his day. He remarks at length upon the linguistic characteristics of Coptic language and culture in both Egypt and Abyssinia (Ethiopia). Three Coptic subjects seem to have been most interesting to him, or at least best known in the Baghdad of the tenth century. The first concerned the presence of Jacobite doctrine in Coptic Christianity. The second was the role of the scholarly Bishop of Alexandria, whom al-

Nadim names as Yahya al-Nahwi. The bishop was notable, apparently, for opposing the Monothelite doctrine of the Trinity which Emperor Heraclius attempted through persecution to force upon the Coptic Church. The third Coptic phenomenon which al-Nadim saw as very interesting and, of course, historically and culturally significant was the positive influence, in support of this Bishop Yahya al-Nahwi of Alexandria, provided by the Muslim invasion of Egypt, which thwarted the ambitions, impositions, and persecutions of Heraclius, the Emperor.

Heraclius was the "Eastern Roman emperor who laid the foundations of the Medieval Byzantine state," having seized the crown of the empire from Phocas in 610. He is reported to have defeated the Persians in 622 - 627 and "restored the True Cross to Jerusalem" in 630 CE. In 636 he was defeated by the Muslim Arabs and lost Syria and Egypt to Islam.¹

Al-Nadim tells us that Yahya al-Nahwi was a pupil of Sawari, apparently Arabic for Dyocrates. The editor of *The Fihrist*, Bayard Dodge, indicates in his footnote to this passage that the person referred to here is probably either Hippocrates of Cos or Hippocrates of Chios, both of whom were contemporaries and colleagues of Democritus, philosophers whose teaching Bishop al-Nahwi admired. In any case, the bishop had jurisdiction over a considerable portion of the churches of Egypt, and he upheld "the Christian sect of the Jacobites."² This was a Christian community which held to the Monophysite doctrine that Christ had only one nature, *versus* the Chalcedonian theology of the two natures of Christ. Al-Nahwi's Monophysitism was certainly in compliance with that of most Coptic Christians of Egypt and Ethiopia, as well as that of many Armenian and Syrian Christians who opposed the Melkites, the emperor's people, who stood for the divine and human natures of Christ defined in the Creeds of the fourth and fifth century Ecumenical Councils from Nicea to Chalcedon.

Bishop al-Nahwi was one of those learned theologians of his time who, like Philo Judaeus of the Jewish community in Alexandria before him, and the Christian Alexandrian biblical scholars, Clement and Origen, undertook to compose some unity and mutual appreciation between Christian doctrine and Platonic Philosophy. The Bishop is reported by al-Nadim to have "renounced what Christians believe about the Trinity."³ *The Fihrist* continues its report as follows.

... so the bishops assembled and debated with him. As he got the better of them, they conciliated him, treating him courteously and asking him to relinquish his point of view and to abandon his declarations. As, however, he maintained his position, refusing to back down, they deposed him. He lived until Egypt was invaded by 'Amr ibn al-As, who, when he went to him, honored him and found a position for him. He wrote commentaries on the books of Aristotle. ...His additional books were: Refutation of Proclus, ... Refutation of Aristotle, ... a dissertation in which he refuted Nestorius; (a) book in which he refuted people who do not profess (their beliefs) ...⁴

It seems to be the case that Bishop al-Nahwi found the Islamic invasion helpful in many ways, not only because it got Emperor Heraclius off his back but also because the presence of the Islamic authority created a more congenial community of theological and philosophical dialogue than he was able to establish with his Christian colleagues who held out for Monothelism, instead of his Monophysitism, or who supported Chalcedonian Greek Orthodoxy instead.

Monophysitism held out for the doctrine that Christ had but one (*monos*) composite *nature* (*physis*), *versus* the Nestorians who held that he was two persons, divine and human, and *versus* the Chalcedonian Christianity of the Roman Church with its Christ of one person but two natures. Justinian ultimately adopted Monophysitism but Justin II quietly suppressed it, closing its churches and imprisoning its bishops. Some Monophysites, under the leadership of Bishop Severus of Antioch, agreed with Chalcedon regarding the two natures but insisted that they were "indissolubly united so

that there was only one energy (*mia kaine theandrike energeia*) of Christ's will." Others from this community of faith, led by Julian, Bishop of Halicarnassus, were sure that Christ's body was so "inseparably united with the Logos as not to be consubstantial with humanity; its natural attributes were so heightened as to make it sinless and incorruptible." The former tended to emphasize the human limitations of Christ as regards his knowledge and his imperviousness to suffering, while the latter tended to think that Christ's humanity is so linked with and enmeshed with divinity that "all creatures are of the same essence with the Creator."⁵

The Monothelites attempted to resolve this impasse about the divine and human in Christ by holding the doctrine that whatever one might say about his person and nature, Christ had only one will. "The disintegration caused by monophysitism largely facilitated the rapid and easy victory of Islam in Syria and Egypt. ... The controversy had its origin in the efforts of the emperor Heraclius to win back for the church and the empire the excommunicated and persecuted Monophysites or Eutychians of Egypt and Syria. In Egypt especially the monophysite movement had assumed a nationalistic, patriotic character."⁶

Al-Nadim reports two remarkable characteristics of the relationship between Islam and Christianity in the ninth and tenth centuries. These two were particularly true, in his perception, regarding the situation in Egypt in the relationship between Coptic Christianity and Islam. First, he was immensely proud and grateful about the congeniality of Medieval Egyptian Islam toward other religious communities.

Second, he was impressed and pleased with the high quality of tough minded, but respectful and mutually appreciative, scholarly exchange between the Islam and the Coptic Christianity of his day, a thing one would covet for our own moment in time, as well. This kind of exchange was, apparently, especially focused upon

theological discussion between the Islamic and Coptic theologians. They seemed seriously committed to careful and congenial discernment of the manner and extent to which their understanding of God was similar or identical, and what the remaining issues were which divided them. Clearly, there was a general motivation on both sides to maintain a genuine fraternal understanding of each other and to pursue a relationship of mutual faith in God.

Al-Nadim reports a surprising story about an Islamic cotton worker with remarkable theological and philosophical perception. His name was Abd Allah ibn Muhammad ibn Kullab. He belonged to a faith community called the Nabitah al-Hashwiyah. He was an innovative thinker and disagreed on a number of issues with the most noted theologian and leader of his Muslim community, Abbad ibn Sulayman. One of the key disagreements between them demonstrates the openness of some of the Muslim theologians to the Islam-Christian dialogue. It has to do with ibn-Kullab's perception of the role of revelation from God as the foundation of truth and true religion, particularly the Johannine description of Jesus' role in Christian revelation. Ibn-Kullab claimed that the Christian's were right in their notion that the Word of Allah is Allah. Sulayman suggested that if ibn-Kullab saw things in that way it meant in effect that he was a Christian, even if he claimed a place in the Islamic faith community. Ibn-Kullab responded that if Sulayman did not see it as he did, Sulayman did not take divine revelation and the Qur'an with adequate seriousness.

Ibn Nadim then tells the story of one of ibn-Kullab's Islamic admirers named Abu al-Abbas al-Baghawi who said,

We visited Pethion, the Christian, who was in Dar al-Rum on the West Side (of Baghdad). The conversation flowed on until I asked him about Ibn-Kullab. Then he said, "God be merciful to 'Abd Allah. While he was sitting beside me in this cloister, he pointed in the direction of the church and learned

from me this saying, 'The Word of Allah is Allah'. If he had lived we would have overcome the Muslims."⁷

This narrative demonstrates a rather more inquisitive, congenial, and forthcoming attitude on the part of Islamic theologians than on the part of Coptic Christian theologians, though it is profoundly clear how substantive and neighborly the dialogue really was. That is, the conversation between this Islamic theologian, ibn-Kullab and the Coptic theologian, Pethion, quite obviously took place in a Christian sacred space, namely, within the Cloister where Pethion lived or worked. Interestingly, ibn-Kullab was remarkably open to Christian theological conceptualization, though Pethion, despite his sense of the blessedness of his relationship with ibn-Kullab, is still thinking in terms of the objective of overcoming Islam. I suppose he means that if ibn-Kullab's perception of theology and influence in the Muslim community had endured, Egyptian Islam would have become indistinguishable from some form of Coptic Christianity.

Al-Nadim informs us that Abu al-'Abbas al-Baghawi continues the story of ibn Kullab, the innovative Islamic theologian, by reporting that when one of his colleagues, Muslim or Christian we cannot tell from the narrative, asked ibn Kullab "What have you to say about the Christ (al-Masih)?", ibn Kullab replied, "The same thing that the Sunnites (Ahl al-Sunnah) among the Muslims say about the Qur'an."⁸ This is obviously a reference to a comparison of John 1:14, on the one hand, and Suni theology of holy scripture, on the other. The Johannine passage informs us that "The Logos became flesh and dwelt among us, and we beheld its glory, glory as of the only begotten of the Father, full of grace and truth." The comparable Sunnite doctrine of sacred scripture holds that the Qur'an is an incarnation in material form of the divine Logos or revelation, in the same way.

Conclusion

It does not require much reflection to see and nostalgically appreciate this tenth century picture

of two thoughtfully spiritual, imaginatively theologically, and philosophically erudite communities of faith in which the leading spirits maintained a high degree of esteem and affection for each other and lived life in substantial dialogue about profound transcendental questions regarding the nature of God and the meaning of life. One has the distinct feeling of a strong underlying current of trust between the two intellectual worlds and religious communions. Al-Nadim gives pages 814 to 818 to list the names of the Christian and Islamic communities who were involved in the dialogic quest for truth about Jesus and Islam.

It is clear throughout *The Fihrist* what a remarkably broad knowledge al-Nadim personally possessed, regarding the theology and culture of Jews and Christians and their

numerous sub-groups, the open cordiality he bore them, the objective honesty with which he reported their affairs, and the consistent congeniality he expresses to both communities, as well as to the followers of his own Muslim culture and religion. His book is a monument to the history of scholarship and to the grace of a bright and humane spirit. Had it not been for Islamic Arabs like him, and their stunning gifts of wisdom and scholarship to the crusaders from the Holy Roman Empire, the Western World could not possibly have accomplished by the twenty first century what we enjoy today in literature, science, and philosophy. Moreover, at least one notable Coptic Bishop, Yahya al-Wahwi, must have been forever thankful for the Islamic conquest of Egypt by ibn al-As in 642 CE.

Notes:

*This paper was delivered by the author on July 27, 2002, during the Fourth St. Shenouda Conference for Coptic Studies at UCLA.

¹ *Encyclopaedia Britannica, Micropedia*, Volume IV, Chicago: Encyclopaedia Britannica, Inc. W. and H.H. Benton, publishers, 1974, p. 1036.

² Abu 'l-Faraj Muhammad ibn Ishaq al-Nadim, *The Fihrist, A 10th Century AD Survey of Islamic Culture*, Bayard Dodge, ed. and trans., NY: Columbia University Press, 1970. Reprinted by arrangement with Columbia University Press by Great Books of the Islamic World, Inc., 1998, pp 612 - 613.

³ Ibid.

⁴ Ibid.

⁵ *Encyclopaedia Britannica, A New Survey of Universal Knowledge*, Volume 15, Chicago: Encyclopaedia Britannica, Inc. W. Benton, Publisher, 1956, pp. 730 and 732.

⁶ Ibid.

⁷ Ibid., pp. 448 - 449.

⁸ Ibid.

The Third St. Shenouda MiniConference of Coptic Studies (December 21, 2002 - Los Angeles California)

(by Hany N. Takla)

Introduction: The Society continued its efforts in organizing the smaller one-day Coptic Studies conferences, or Coptic MiniConferences. These quarterly gatherings are designed to give more opportunities to students in the field rather than established scholars. Though the contribution of the latter is welcomed. Each MiniConference includes a small book exhibit and demonstrations of the Society's on-going work.

Attendance: About 16 persons were in attendance during the two sessions of this MiniConference. Attendees were primarily members of the Society in the Southern California Area.

Schedule: The following was the schedule for the MiniConference:

10:00-10:05 a.m. *Welcome Address* by Hany N. Takla

10:05-10:50 a.m. Hany N. Takla – *Coptic Gospel Catena - BL.Or.8812*

10:50-11:00 am Break

11:10-12:00 a.m. Dr. Monica Bontty - *Overview of Coptic Legal texts*

12:00 a.m.-1:30 p.m. Exhibit tour and Lunch.

1:30-2:30 p.m. Deacon Severus (Maged) S. A. Mikhail, *Using of Dating Calendars in Coptic Egypt*

2:30 - 3:30 p.m. Informal discussions.

Presentations: A brief description of each of the three presentations is as follows:

a. Coptic Gospel Catena - BL.Or.8812 by Hany N. Takla: This paper introduced the audience to the unique Bohairic Coptic manuscript of the Gospel Catena, currently found in the London's British Library, under Shelf Number Oriental 8812. This 9th century manuscript has an interesting history in how it made its way from the library of St. Macarius Monastery in Wadi al-Natrun to its current location in London. It apparently was part of an extensive group of manuscripts that were removed from the monastery for the purpose appropriating them for the Vatican Library in the 18th Century. It ended up left behind for unknown reasons in the staging area, El-Surian Monastery in the same area. There it remained for over a century, when it was bought by Robert Curzon in 1838 along with many other Coptic, Arabic, and Syriac manuscripts. It was finally bequeathed to the British Museum in 1912.

This manuscript codex included 265 folios out of possible 306 or more folios, dated AM 605, or AD 888-9, and written by Theodoros the monk in St. Macarius Monastery. It contains hundreds of short commentaries of the Fathers on selected verses or incidents in the four Gospels. It was published by P De Lagarde in Leipzig in 1886. A. Hebbelynck edited in 1928 another folio from the same manuscript, also found in the British Library. G. Horner listed all the exact passages of the Bohairic New Testament in the manuscript as part of the extensive introduction to his

monumental edition of the Bohairic New Testament.

The quotes are dominated by three fathers of the Church: St. Cyril of Alexandria, St. John Chrysostom, and Severus of Antioch. It is not readily known if this is a copy of another manuscript or it is a newly composed work. If the latter is the case, then we are faced with the question: was it a translation from other languages or a compilation from existing translated works in Coptic. If translated, then we have the question: was it from Greek or Syriac? Lagarde's edition would need to be collated first against the manuscript, a microfilm copy of which is available at the Center. It is certainly a treasure for both scholars and laymen.

b. Overview of Coptic Legal Texts by Dr. Monica Bontty. The following is a synopsis kindly submitted to us by Dr. Bontty:

Within Coptology, much has been written on law and its related phenomenon. While much progress has been made toward describing law, very little work has been done on how law functions within the context of society. Law is a social science, not just a legal science. It encompasses all institutions and organizations within the construct of society. Unfortunately, this aspect of law has been much neglected within the field of Coptology.

Many scholars have attempted to define law. However most of their works have approached this topic from a legalistic tradition. They have attempted to describe law in an effort to understand it. In addition, they have applied modern concepts and terminology to an ancient civilization that did not have a separate judiciary. Overall, current scholarship provides a general model of law and dispute management, but unfortunately, conflict resolution is presented as static and homogenous with its focus limited to "arbitration." The restriction of the study of Coptic law to the interpretation of legal texts means that dispute management has not been viewed as a social event. There is no illustrating the causes, processes and effects involved. In

other words, what is needed is a sociological orientation in order to better understand the function of law within Coptic society.

Law does not exist in a vacuum. It is a dynamic and ever changing process with society governing how it is applied and accepted. While the study and description of law itself provides us with much valuable information, we must not forget the many ways in which society influences law. Until we learn to look at law from a social science perspective, our knowledge of Coptic law will remain incomplete.

c. Using of Dating Calendars in Coptic Egypt. In this paper, Deacon Severus (Maged) shared with the audience his research about the intriguing period of Coptic history that spans from shortly before the Arab Conquest of Egypt until the end of the first few centuries of Arab rule. Specifically he dealt with the different Calendar and dating systems found in the literature of that period. This included the Year of the Indiction, Anno Martyri or the Coptic Year, and the Hijri Year of the new Arab rulers. Several quotations were made from the various documents found in support of the conclusions given.

Exhibit: The exhibit organized for this gathering dealt with the subject of the Coptic Art. There were distinct displays: Coptic Art items and Coptic Art publications.

The Art Items display featured five textiles pieces that were recently acquired by the Society, dating from the 6th to the 8th century. A more detailed descriptions will be forthcoming. Also displayed an original Icon, written in the neo-Coptic Iconography style, depicting the scene of St. Bishoy washing the feet of the Lord. Also displayed were several hand crosses in carved wood, inlaid wood, and plaited leather.

The Coptic Art publication display included about 20 different illustrated volumes that covered the wide range of Coptic Art, including religious icons, frescos, stone work, metal work, woodwork, manuscript illuminations, and of course Coptic textiles.

Organizers: This event was organized by the staff and students of the St. Shenouda Center for Coptic Studies.

Publications of the Proceedings: There is no formal plan to publish the proceedings in a separate publication. However, selected papers will be included in this or in future issues of the Newsletter.

Book Reviews

To the editor:

Readers of Tim Vivian's review of Rebecca Krawiec's book on Shenoute and the Women of the White Monastery might come away with the view that the book is in fact hostile to Shenoute, in the tradition that Fr Vivian traces back to Leipoldt. The book certainly is analytic and critical, rather than hagiographic, but should one really expect the latter from an academic book? I found the book intent on understanding the relationship between Shenoute and the women's house rather than interested either in praising or in blaming him, and at times Krawiec is at pains

to refute the more simplistic criticisms of Shenoute found in some of the literature. She puts extensive stress on the ways in which Shenoute's view of women's status in monasticism was less hierarchical than that of many of his contemporaries. The book does not pretend to be a general treatment of late antique monasticism, nor does it claim more finality for its conclusions than is justified by not only the limited quantity of the source material but also its fragmentary and only partly available condition.

Fr Vivian criticizes Krawiec's contention that Shenoute's approach allowed the expansion of male authority over the female community,

asking, "Why was it automatically an expansion of _male_ authority and not simply _Shenoute's authority." For an answer, try a thought experiment. Is it conceivable that for Shenoute one could have substituted a woman? I don't think so. Shenoute's ways of thinking were certainly distant from those of modern academic

gender analysis, but that doesn't mean that such analysis can't help us understand what Shenoute did and said.

Roger Bagnall
Colombia University

News

(by Hany N. Takla)

1. Newsletter: Due to rising cost postage costs, it was decided to discontinue mailing the courtesy copy of our non-subscriber edition, beginning with this issue. Members and subscribers will be receiving the regular subscriber edition of the Newsletter which has expanded to 20 pages. Please keep your membership/subscription current to make sure that there will be no interruption in the delivery. Thanks for your support.

2. Coptic MiniConference 2003: The fourth Coptic MiniConference meeting is planned for March 22, 2003. The Location will still be at the Los Angeles Coptic Center. A Coptic Architecture Exhibit will be staged at the same time. More details will be posted on our website.

3. Eighth International Congress for Coptic Studies: The International Organization of Coptic Studies has recently published the first announcement for the 8th International Coptic Congress sent by Drs. Anne Boud'hors and Marie-Hélène Rutschowskaya as follows:

The Organizing Committee, presided over by Michel Tardieu, Professor at the Collège de France, would like to invite you to the Eighth International Congress of Coptic Studies, which will be held in Paris from 28 June to 3 July 2004 under the sponsorship of the International Association for Coptic Studies. The Congress will be successively held at the Institute of Art and Archeology of the University of Paris IV-Sorbonne, 3 rue Michelet, 75006 (28 June - 1 July [Monday to Thursday]) and at the Catholic Institute of Paris, 21 rue d'Assas, 75006 (2-3 July [Friday and Saturday]). During the first five days, the proceedings will be arranged as follows:

- Plenary sessions during which invited speakers will report on developments in the principle areas of Coptic studies since the last Congress. There will be 15 reports in all, which will be given in the mornings of the first four days.
- Short papers (approximately 20 minutes long) presented in two or three parallel sessions, grouped

according to the different branches of the discipline. Nevertheless, in some sessions we would like to try to "expand the horizons" of these fields of study somewhat, and therefore we ask you to consider locating your work within one of the following thematic areas:

- a. Materials and production: a theme seeking to bring together, with respect to technical and/or socio-economic considerations, the work of the archeologists on the one hand, and of the papyrologists and specialists in texts on the other.
- b. Texts and images: a proposal for shifting the boundaries between art historians and specialists in literature.
- c. In addition, there will be a session devoted to the Copts in the modern and contemporary periods (historical and socio-logical aspects).

For all short papers, an abstract must be provided in advance. Because the number of participants may well be very large, we ask that you carefully observe all deadlines.

There will be no workshops. However, if any working groups would like to take advantage of the time before or after the Congress to hold a meeting, we would be able to offer rooms for their use, providing that we are given sufficient advance notice.

The Congress will conclude with the Business Meeting of the IACS on the morning of 3 July.

To the extent possible, we will try to house all the participants who so choose in a single hotel, in a location where it is easy to reach the Congress facilities by metro or by bus. This will be a two-star (***) Ibis hotel, costing approximately 70 euros per night.

You will find up-to-date information about the organization of the Congress at the website of the [Institut de Recherche et d'Histoire des Textes](#)

You are invited to pre-register for the Congress now by returning the form that is downloadable from the IRHT web

page. It is also included with the forthcoming issue of the Newsletter of the International Association for Coptic Studies (No. 44, September 2002), or you may simply write to the Congress Secretary. For further information or correspondence, please contact:

- Dr. Anne Boud'hors, Congress Secretary
IRHT, section grecque
52, rue du Cardinal-Lemoine
F - 75005 PARIS
- Email: congres.2004@irht.cnrs.fr

The Society encourages all its members to attend this congress which represents the most prestigious scholarly meeting that deals exclusively with Coptic Studies. The younger and more youthful members are especially urged to consider attendance and to possibly participate in future ones. The next congress will be considered for Egypt in 2008. If that becomes the case, the Society along with St. Mark Foundation will play a key role in its preparation.

4. Midnight Psalmody: COEPA's final production of Audio-remastered works of the late Ragheb Moftah's monumental work is the 4-CD (Audio) edition of the Coptic Midnight Psalmody. This 4-hours of recording completes the trilogy of the majestic Coptic sacred music. It contains all the necessary components of the Midnight Hymnology for Sunday, including many of the long beautiful hymns that are rarely or ever hear in our churches these days. A bonus CD was included, containing a PDF version of Psalmody text in Coptic with parallel Arabic and English translations. Within the US, it is 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.

5. Other COEPA Products: The society has copies on-hand of all other COEPA-produced CDs, as follows:

- COEPA 1 Holy Bible & Pope Shenouda's Writings
- COEPA 2 The Coptic Liturgy of St. Basil (Audio)
- COEPA 3 The Holy Pascha Hymns (Audio)
- COEPA 4 An Altar to the Lord

The cost for each Computer CD or Audio CD-Set is \$30 for a single copy and \$25 each for quantities of 5 or more for churches and other distributors.

6. 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. 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 of these CD-R is as follows:

NKCSC-CD1A	Coptic Bohairic Lessons	\$20
NKCSC-CD1B	Bohairic-English Dictionary	\$12
NKCSC-CD1C	Boh-Sah-Eng-Gk New Testament	\$20
NKCSC-CD1D	Annual Boh-Eng. Lectionary	\$12

Members would receive a 20% discount over the above prices.

7. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. These two-volume set includes over 500 color photographs of rare Coptic icons and manuscript illuminations. This material is arranged by subject, artist, as well as format. Each item is identified by artist, subject, and current location. 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 indispensable 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. (1-4) ea.</i>	\$35.00*	\$40.00*
<i>Coptic Icons, 2-v. (5+) ea.</i>	\$30.00*	\$35.00*
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

* New reduced prices.

8. 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).

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 in Orange County, California. Volume 2 is in the Final review stage with an expected publication date of Winter 2002-2003.

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.

Also available, D. N. Bell's *The Life of Shenoute by Besa*, this is the only published English translation of the Coptic Life of St. Shenouda the Archimandrite. The price for members is \$9 and for non-members \$11.00.

9. Bulletin of the Society (Back Issues): The sixth and final volume of the Annual Bulletin of the Society is in print. It included seven selected papers from the proceedings of the Second Coptic Conference and the Second Coptic Symposium on Monasticism, held at UCLA in 1999, and 2000, respectively. The volume was dedicated to the memory of Prof. Paul van Moorsel of Leiden. Copies of this volume are available to non-members for \$5.00 each. Copies of earlier volumes are also available for volumes 2, 3, 4, and 5 at \$4 for members and \$5 for non-members. Deacon Severus (Maged) S. A. Mikhail was the editor of this volume.

10. Coptica: The first issue of Coptica was released and excellent response was received from the members. It was a volume of 220 pages, including ten selected articles from the 3rd St. Shenouda Conference of 2001 plus four other contributions by scholars from four different countries.

The final list of the article included in this volume is as follows:

Dr. Mark Sheridan, O.S.B.: *The Spiritual and Intellectual World of Early Egyptian Monasticism*

Rev. Dr. Tim Vivian: *A Figure in the Carpet: The Spirituality of Saint Macarius the Great*

Rev. Dr. Tim Vivian: *The Virtues of Saint Macarius, The Manuscript, and Amelineau's Text.*

Prof. David Johnson, S.J.: *Pope Timothy II Aelurus: His Life and His Importance for the Development of Christianity in Egypt*

Mr. Mark Moussa, *Abba Shenoute and the Meletians: Polemics and Conflict with Formation, Ideology, and Practice of a Separatist Monastic Community.*

Mr. Hany N. Takla: *Sahidicism in the Current Edition of the Coptic Pascha Book*

Dr. Mark N. Swanson: *"Our Brother, the Monk Eustathius": A Ninth-Century Syrian Orthodox theologian Known to Medieval Arabophone Copts*

Prof. Adel Sidarus: *The Copto-Arabic Renaissance in the Middle Ages: Characteristics and Socio-Political Context.*

Miss Nefertiti Takla: *Healing and Salvation in Early Egyptian Christianity*

Dr. Youhanna N. Youssef: *The Encomium of St. Philotheus Ascribed to Severus of Antioch*

For non-members (or Newsletter subscribers) this volume is available for \$10 plus shipping and handling. The second issue will publish the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002. E-mail contact is: coptica@stshenouda.com. Subscription price is \$12 in the North America and \$15 for outside North America, including surface mailing costs.

11. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". Our traffic has increased to approximately 50,000 hits per month on the average. Information about the new MiniConferences and the annual conference will be posted on the site. The Coptic Lessons Section will be revised soon to add limited pronunciation sounds.

The Society has also reserved the internet address: <http://www.stshenouda.org>. We expect it to be in production by March of this year. It will be hosted directly from our Coptic Center in Los Angeles via a DSL high-speed line. This new site will include a listing of all the collections housed at the Center: Microfilm, Scanned images, books, off-prints, as well as our new Coptic Textile collection.

12. 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). In the past period, both of our organizations as well as the Patriarchate in Cairo have made a gift to the New Alexandria Library in the form of 16 CDs of digitized manuscripts from the electronic collection of the Society. The formal presentation is scheduled for February 2003. Dr. Estafanous is also preparing a comprehensive proposal for funding the purchase, cataloging, and digitizing of more of the manuscripts related to the Coptic Heritage in European Libraries. The Society will be responsible for the actual procurement, cataloging, and digitizing of such material. Digitized copies will be given as a gift to the Library of Alexandria in the name of the above

organizations as well as others contributing to the funding of this project.

The Foundation has obtained a preliminary approval from the Patriarchate as well as the Fayoum Diocese for organizing the second symposium, dealing with the Christian monuments of the Fayoum Oasis, South of Cairo. This is scheduled for early February of 2004. Dr. Gawdat Gabra is coordinating the scholarly issues pertaining to this symposium.

Both of our organization will be working together with the Patriarchate in organizing the 2006 Symposium at the St. Shenouda Monastery, as well as possibly the 2008 Coptic Congress in Egypt, if awarded by the IACS.

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

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

Website: www.stmarkfoundation.coptic-history.org

13. Christianity in al-Fayoum Symposium:

Preparation is continuing for the Second Coptic Studies Symposium to be held in Egypt will deal with the subject of Christianity in Al-Fayoum. The preliminary list of the participants, compiled by Dr. Gawdat Gabra, was published in Volume 9 No. 1 of this Newsletter.. The list includes scholars from ten different countries and it will be hosted by Bishop Abraam of al-Fayoum on behalf of the Patriarchate. Because of the venue. Only a limited number of members of St. Mark Foundation and our Society will be able to attend. This will allow for more attendance by scholars, students and clergymen from Egypt.

14. Living for Eternity-Monasticism in Egypt Conference:

We received from Mr. Mark R. Moussa notification about this exciting conference. The conference is scheduled for March 6-9, 2003. According to the website, the conference will be the culmination of a major exhibit that the University of Minnesota is holding on *Life in Late Roman and Early Islamic Egypt*. Its schedule is as follows:

Thursday March 6, 2003

Lecture: "*Mural Paintings in Coptic Monasteries: Problems of Dating and Conservation*" By Karel Innemée, University of Leiden

Friday March 7, 2003

Monks, Priests and Magicians: Demons and Monastic Self-Differentiation in Late Ancient Egypt, by David Brakke, Indiana University

Prophecy and Porneia in Shenoute's Letters, by Caroline Schroeder, Ithaca College

The Practices of Monastic Prayer: Origins, Evolution and Tensions, by Columba Stewart, St. John's University

Clothes Make the Monk: The Rhetoric of Clothing in Late Antique Monasticism, Rebecca Krawiec, Canisius College

Dressed for Eternity, Eunice Maguire, Johns Hopkins University

Lecture: "*Remembering for Eternity: The Ascetic Landscape as Cultural Discourse in Early Christian Egypt*" by James Goehring, Mary Washington College

Saturday, March 8, 2003

"Spiritual Economy and Spiritual Craft: Monastic Pottery Production and Trade," by Ivancica Schrunk, University of St. Thomas

"Tableware and Monastic Practice 600-1400: New Questions from the Ceramic Corpus at John the Little's Monastery," by Darlene Brooks Hedstrom, Wittenberg University

"Analysis of Space Surrounding the Visible Remains of the Red and White Monasteries," by Todd Brenningmeyer and Sheila McNally, University of Minnesota

"Shenoutian Control, Articulate Discourse, and the Communal Challenges of the White Monastery," by Mark Moussa, Catholic University of America

"Monastic Order in Shenoute's White Monastery Federation," by Bentley Layton, Yale University

"Imagined Antiquity: Women's Spirituality," by Pieternella van Doorn-Harder, Valparaiso University

"Preservation and Destruction at the Red and White Monasteries, Sohag," by Elizabeth Bolman, Temple University

Sunday, March 9, 2003

Closing Session. *Discussion*

For further information and to view the conference abstracts, consult the conference following website: <http://egypt.cla.umn.edu/eventsr.html>

15. Christ in Christian Tradition: A few years ago we were introduced to a volume in this series (v.2, pt.4) that deals with a survey of Christological writings of the Coptic fathers on this subject after the Council of Chalcedon. The book includes 50+ pages on the Christology of St. Shenouda the Archiman-

drite. This alone makes the book worth acquiring. The Society was able to secure copies for members and others of this 400+-page hard-bound volume for \$12 for members and \$15 for non-members.

16. New Book-Coptic Monasteries: Dr. Gawdat Gabra latest work is out in print, titled, '*Coptic Monasteries - Egypt Monastic Art and Architecture.*' This volume contains extensive information, bibliography, plans, and color photos of thirteen of Egypt most famous monasteries. This hardcover volume of 140+ pages includes a historical overview by Rev. Dr. Tim Vivian. ISBN 977-422-691-8.

17. Coptic Language Instruction at the Coptic Center: During the past period three Coptic Bohairic I sessions were either started or finished. Two other instructional sessions are continuing: Translation Seminar, and the Manuscript Workshop. Two more Coptic I sessions are planned along with a Coptic II session. Time for these classes are on Wednesdays, Fridays, and Sundays. Twenty-four students were or are enrolled in these sessions.

18. The Coptic Center: A new DSL service connection with static IP Addresses began in early January of 2003. Up to four new servers will be in place by the end of this quarter with five networked PCs to access both the Internet as well as the extensive electronic resources available at the Center. Another Laptop is used to connect to the network for class instruction. Also three other older PCs are utilized on the network for electronic storage and special applications. Special thanks are due to Sam Hanna for his colossal efforts in setting up this server-based network/ intranet system which will soon be the host for our internet site.

Beginning with the first week of February, God's willing, a team of volunteers will be staffing the Center from 6-9 PM every weekday and by appointment on the Weekends. All visitors interested in learning about the Coptic Heritage are encouraged to come. The high speed internet connections will be available



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The Fifth St. Shenouda Conference of Coptic Studies (August 22-23, 2003 - Los Angeles California) (2)

(by Hany N. Takla)

Introduction: This year the Society is planning the continuation of its annual 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.

Time and Location: This year the event is tentatively scheduled for Friday and Saturday August 22-23. The specific time schedule will be announced later. The place is also tentatively set 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)
- Deacon Severus (Maged) S. Mikhail (SSACS)
- Nardine Saad (CCC-UCLA)
- Dr. Saad Michael Saad (SSACS)
- Monica Soliman (CCC-UCLA)
- Monee A. Takla (CCC-UCLA)
- Hany N. Takla (SSACS)

Participants: The list of participants will be announced on our website as it becomes available.

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 30-35 minutes for the presentations with a maximum of 10-minute follow-up discussion. The maximum time for such presentation will be 45 minutes.

Registration: All interested persons can pre-register through our website. The address is <http://www.stshenouda.com/society/5ccnfreg.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 May 20, 2003. Written abstracts will be due by July 1, 2003.

Publications of the Proceedings: Selected papers presented at the Conference will be published in *Coptica* for the year 2004. A final draft of each paper shall be submitted by the presenter no later than January 30, 2004.

Bohairic Coptic Gospel Catena

(By Hany Takla)

Introduction: Several years ago the Society coined the term *Ecclesiastical Principle*, which was used to show how Coptic was an integral part of the Coptic Orthodox Christian. In summary, it stated that the member of this group is made up of three elements as the name indicates: Christian (i.e. Bible), Orthodox (Patristics), and Coptic. In the Society's work to revive the Coptic heritage of the Coptic Orthodox Christians, I came upon a manuscript that best typifies such a concept. This was a collection of patristic writings mixed with excerpts of the Gospels in Coptic. It is referred to in here as 'Coptic Catena'. In this article, I will introduce the various elements of this unique manuscript.

References:

Crum, W. E. *Catalogue of the Coptic Manuscripts in the British Museum*. London 1905. [BMC]

Evelyn-White, H., *The Monasteries of Wadi 'N Natrun*. Part I. *New Coptic Texts From the Monastery of St. Macarius*. New York 1934 [White]

Geerard, M. *Clavis Patrum Graecorum*. vol. iv. *Concilia, Catena*. Turnhout 1980. [CPG]

Hebbelynck, A. Les Kephalaia et les Titloi des Evangiles dans les Mss Boh...la Lettre d'Eusebe a Carpianus d'apres le Ms Boh...Textes Inedits et Traduction. *Le Museon* 41 (1928) 81-120. BM740 is in pp. 111-113 (text), pp.113-114 (French Translation) [Hebbelynck]

Lagarde, Paul de, *Catena in Evangelia Aegyptiaca Quae Supersunt*, Goettingen 1886. [Lagarde]

Layton, B. *Catalogue of the Coptic Literary Manuscripts in the British Library acquired after 1905*. London 1987 [Layton]

Leipoldt, J. (Summary Catalog of the Coptic Manuscripts in the University Library at Leipzig) In Vollers, *Katalog d. Islamischen, Christlich-Orient ...Hss. zu Leipzig*. Leipzig 1906 [Tischendorf]

History of the Manuscript: The manuscript was originally written in the late 9th century, AD 888-889, in the Monastery of St. Macarius in Wadi al-Natrun. It seems to have been a part of

the rebuilding of the monastery library that occurred after the last sack by the Berbers. Assemani of the Biblioteca Apostolica Vaticana, in his quest to collect manuscripts from the east for the library, he found this codex among others in the monastery. He subsequently moved them from there to the neighboring monastery known as Deir al-Surian. For some unknown reasons, this manuscript was left behind and did not make the journey to the Vatican Library.

Robert Curzon in his visit to Egypt and the Holy Land, found the volume in Deir al-Surian, and bought it in 1838 along with many more Coptic, Syriac, and Arabic manuscripts. Henry Tattam also stated in a note on the manuscript that it was bought by Curzon from Deir al-Surian in March 1838. It was known as Codex Parham 102. It was erroneously listed as the Gospels of St. Matthew and St. Mark with commentaries by St. Cyril (et. al.). Bishop Lightfoot in 1874 in his introduction to Scrivner's *Plain Introduction to the Criticism of the New Testament*, alluded to the fact that it is not a Gospel manuscript but rather, '...is really a selection of passages taken in order from the four Gospels with a patristic Catena attached to each. The leaves however are much displaced in the binding, and many are wanting.'

In 1874, the Codex was sent to Lagarde in Göttingen in 1874 for collation which eventually led to his 1886 publication of the text.

The manuscript was eventually deposited in the British Museum as a result of being bequeathed on October 10, 1917 by Darea Baroness Zouche, of Haryngworth.

Description of the Manuscript: BL.OR.8812 (CML 858), Parchment Codex in single volume, 360x275 mm in single column measuring c.285x185 mm with 35-36 lines each. It contains 265 ff, bound out of order. The language is Bohairic Coptic. The script is black, upright, usually thick style, except for thin reddish brown script in the headings for the excerpts and commentaries. It has the old style jinkim

superlineation with strokes, points, and apostrophes. Punctuation is provided with colons and decorative marks. The date is included in a colophon as AM 605 (AD 888-9). The scribe is a monk of St. Macarius monastery by the name of Theodoros from Abu Sir.

The proper order of the pages of the manuscript, as published by Layton pp. 389-390, is as follows,

Quire No.	Orig. Page No	Ms Folio No
<u>Matthew</u>		
ⲁ	Frontpiece	wanting
	1-2	BMC740
	3-4	wanting
	5-14	2-6
Ⲃ	15-30	wanting
Ⲅ	31-32	wanting
	33-44	208-213
	45-46	wanting
Ⲇ	47-62	215-222
Ⲉ	63-64	wanting
	65-76	230-235
	77-78	wanting
Ⲋ	79-94	236-243
Ⲍ	95-110	244-251
Ⲏ	111-112	wanting
	113-126	252-258
Ⲑ	127-142	199-206
Ⲓ	143-158	191-198
Ⲕ	159-160	229
	161-172	20-25
	173-174	wanting
Ⲗ	175-190	100-107
Ⲙ	191-206	108-115
Ⲛ	207-208	116
<u>Mark</u>		
(Ⲙ)	1-2	119
	3-14	121-126
Ⲑ	15-30	127-134
Ⲓ	31-46	135-142
Ⲕ	47-62	143-150
Ⲗ	63-72	223-227

	73-78	wanting
	<u>Luke</u>	
ⲓⲑ	1-2	259
	3-4	1
	5-6	wanting
	7-16	7-11
ⲕ	17-18	91
	19-20	90
	21-28	85-88
	29-30	84
	31-32	89
ⲕⲁ	33-34	207
	35-46	wanting
	47-48	214
ⲕⲖ	49-54	wanting
	55-56	93
	57-58	92
	59-64	wanting
ⲕⲮ	65-80	151-158
ⲕⲞ	81-96	159-166
ⲕⲈ	97-112	167-174
ⲕⲉ	113-128	175-182
ⲕⲑ	129-144	183-190
ⲕⲓ	145-160	12-19
ⲕⲓ	161-162	wanting
	163-164	228
	165-176	94-99
	<u>John</u>	
ⲗ	1-14	wanting
	15-16	26
ⲗⲁ	17-32	27-34
ⲗⲖ	33-48	35-42
ⲗⲮ	49-64	43-50
ⲗⲞ	65-80	51-58
ⲗⲈ	81-96	59-66
ⲗⲉ	97-112	67-74
ⲗⲑ	113-128	75-82
[ⲗ].	129-130	wanting
	131-132	83
	131ff	wanting

Contents: This Catena contains the four gospels. The contents are imperfect with 16 leaves wanting in Matthew; 3 in Mark; 14 in

Luke; and 8+ in John. Gospel verses are taken from the Bohairic version or translated from the original text used. It is arranged in the typical fashion of a 'text Catena', in which extracted gospel passages are followed by one or more commentaries taken from the fathers of the Church. At times, the passage is a mere title. Typically a Gospel passage is preceded by a heading (ⲈⲮⲀⲢⲮⲈⲘⲒⲐⲎ), commentaries are often preceded by a heading (ⲈⲮⲘⲘⲒⲐⲎ) plus the name of the writer. The titles of the first three Gospels are preserved.

Writers: In the surviving text, there are 23 major Orthodox writers or fathers included plus few quotes from heretics, such as Arius, Nestorius, .etc. The selections varied in size, depending on the purpose that they served for the compiler of the original work.

The top three overall are St. Cyril of Alexandria (244), St. John Chrysostom (140), St. Severus of Antioch (133). Another significant contribution is by Titus of Bostra who had 59 quotations in St. Luke. By book, In St. Matthew, St. John Chrysostom and St. Cyril of Alexandria were the most prominent. In St. Mark, St. Severus of Antioch was the most dominant. St. Cyril of Alexandria was the most dominant in St. Luke and he shared that honor with St. John Chrysostom in St. John. The most interesting of the commentaries was that of Didymus of Alexandria, which does not have any other surviving writings in Coptic. For a complete list of the names and number of quotes, consult Appendix A.

Original language of the texts: This manuscript is most likely the first copy in the Bohairic Dialect of this work. Its date of the late 9th century, coincides with the reemergence of the Library of St. Macarius Monastery after the last sack by the Berbers. It resembles very much the other works found in the monastery, now for the greater part preserved in the Vatican Apostolic Library, during that time period. Worthy of note is the writer's tendency to not

replace the π with an α , in front of p-sounding letters. A feature that is very prevalent in the Bohairic dialect. The other literary manuscripts are generally assumed to be direct translation from a Sahidic Original and it is safe to assume that this is the case for our manuscript. The Sahidic more likely was an abridgment of an earlier a single or multiple Greek originals. Comparison, on the basis of number of quotations, between the Greek CPG C112, C132, C140.4, C145; and this manuscript, listed as CPG C117, C127, C138, and C148, shows that these or similar ones may have served as the basis for the Sahidic translation. It is also very apparent that all the numerous quotations for Origen, found in these Greek manuscripts, were purposely excluded in the Coptic.

Edition: The Coptic text of this codex was published by Paul de Lagarde in Göttingen 1886 under the title, *Catena in Evangelia Aegyptiacae Quae Supersunt*. He also included an index of all the writers quoted whether they were the primary writers or quoted by them in the case of some of the heretics, like Arius, Nestorius, etc (pp. vi-vii). Further, he added an index at the end of all the passages that were quoted or discussed in the text. (Lagarde pp. 233-242). The Coptic text of a separate leaf, BMC 740, which belongs to the beginning of the codex, was edited with a French translation in Hebbelynck. Rev. George Horner in his monumental edition of the Bohairic New Testament listed all the exact passages found in the manuscript, volume 1: pp. cxxxii-cxxxix. And he used it in his critical apparatus under the designation of the Hebrew character Aleph.

Lagarde's edition, though useful for ecclesiastical students, it contained some shortcomings. The most significant of these are as follows:

- ❖ Absence of the headings in the manuscripts that distinguish the Gospel quotes from the commentaries.

- ❖ neglecting the use of the nomina sacra in favor of a full spelling of the word. This led to erroneous spelling of sum of these words.

Related Fragments: The only other fragment of this manuscript is the one cataloged by Crum as BMC 740. This included pages 1 and 2 of this manuscript. They were later edited in Hebbelynck.

Other Manuscripts: Fragments from other manuscripts of the same type were identified by Tischendorf and White in their visits to St. Macarius Monastery. These were Tischendorf xxvii, 8-15; and Cairo, no.36Add, 9 fragments (Cf. White xxxviiE, p.198-199). The later in part fills some of the lacunas in the text of this manuscript. Other fragments also from the same monastery are cataloged by Crum as BMC 914, which includes BL.Add.14740A f. 10, 11, 24 (Society's Library CML1693C)

Conclusion: Thanks to Prof. Lagarde, we were introduced to this very important manuscript. However, based on his earlier track record with editing Coptic texts, the entire text needs to be collated against the original manuscript. This would be followed by a new edition of the text with an English translation to benefit both scholars and lay people, including a complete index of the Greek and Coptic vocabulary used. Then, hopefully, the text can be further studied to determine its proper origin.

Appendix A: Orthodox Writers

Writer	Mt	Mk	Lk	Jn
Athanasius of Alex.	3	-	-	-
Basil of Caesaria	3	1	-	2
Clement of Rome	5	-	-	1
Cyril of Alexandria	75	1	99	69
Cyril of Jerusalem	-	2	-	-
Didymus	-	-	-	2
Elder of the Desert	1	-	-	-
Epiphanius	4	4	4	-
Eusebius	4	-	18	1
Evagrius	1	-	-	-
Gregory	6	-	3	-

Gregory br. of St. Basil	-	-	3	-
Gregory Thaumaturgus	3	-	-	-
Gregory Theologian	3	-	1	1
Hippolytus	1	1	-	-
Irenaus	-	-	-	1
Isaiah the Anchorite	1	-	-	-
John Chrysostom	71	1	8	60

Severianus of Gabala	1	-	-	-
Severus of Antioch	34	51	42	16
Simeon the Stylite	1	-	-	-
Timothy	-	1	-	-
Titus	-	-	59	-

Appendix B: Excerpts from the text (as published in Lagarde) with literal English translation.

ἡθος οὐ πιχρισοστόμος. ἐνναέμι καὶ οὐκ ἡθων καὶ οὐ ἐβόλ θεν Δαυιδ τε ἴπαρθενος; σωτεμ ἐφτ ἐρζω ἴμος ἡγαβρινλ καὶ μαυε πακ ρα οὐπαρθενος ἐδρωπ ἡσως ἡοῦρωμι ἐπερραν πε ἰωσηφ, ἐβόλ θεν ἡνι νεμ ἠμετιωτ ἡΔαυιδ. εἴθε φαι ρω οὐ ῥογονθ ἐβόλ καὶ πικειωσηφ οὐ ἐβόλ πε θεν πιμα ἐτεῖμαυ: κε γαρ πινομος οὐαρσαρηνι ἐῶτεμῆρε ῥλι διῶρμι ἐβόλ θεν κεφρλν, ἴμητ ἐβόλ θεν ταιφρλν ἡοῦωτ. οὐἀναγκεον Δε οὐ πε εἰρενέμι ἐπαικεοῦαι, καὶ εἴθε οὐ ἴπε πιεγαγγελιστῆς ἐρ γενεάλογιν ἡἴπαρθενος, ἀλλὰ ἰωσηφ ἴμαυατϥ πε. εἴθε οὐ οὐκ; εἴθε καὶ φνομος ἀν πε ἡνιοῦΔαι ἐεργενεάλογιν ἡραιοῖμι. καὶ ρινα οὐκ ἐρναῶρεθ ἐτῶννηθιά, οὐορ οὐ κα ἡνοῦμενι ἐροϥ καὶ ἐεργενοτομιν θεν νεφῆροῖμιον, ἐφοῦωϥ ἐτσαβον ἐἴπαρθενος, εἴθε φαι λοιπον ἀρζαρωϥ ἐνεσιοτ, ἀεργεγενεάλογιν ἡἰωσηφ.

ἰουδας, πεχαϥ, ἀρζφο ἴφαρες νεμ ζαρα ἐβόλ θεν θαμαρ.

οὐορ οὐ μενεσα κεκοῦχι ῥαϥρως: βοεσ Δε, πεχαϥ, ἀρζφε ἰωβηλ ἐβόλ θεν ροϥ.

εὐσεβιος. εἴθε οὐ ματῆος ἐργενεάλογιν ἡἰωσηφ ρως καὶ πῶνρι ἡἰακωβ πε, οὐορ λογκασ Δε ρωϥ καὶ ἡλι; μη γαρ εἴτ ἐθῶν ἐρρεν νοῦῆρνοῦ ἡχε πιεγαγγελιστῆς; ἡνεσῶπι. ἀλλὰ ἐπιΔη ἡλι ἀρβι ἡἠμαυ ἡἰωσηφ εὐδρμι, οὐορ ἀρμου ἴπερζα ὀπερμα, οὐορ ἰακωβ Δε περσον ἀρβι ἡτερδρμι κατὰ πινομος, ἀρτοῦνος οὐῆροχ

(Lagarde 1,20-2,4) *Also PiChrisostomos*. While we know then from where that the one from David is the Virgin? Hear God saying to Gabriel, 'Go to a virgin who has been betrothed to a man, whose name is Ioseph, from the house and the family of David.' Therefore again also it is revealed that Ioseph also is from that place: For the law commanded not to cause any one to take wife from another tribe, except from this one tribe. And it is a necessity also to cause us to know this other one for why the Evangelist did not make genealogy of the Virgin, but only Ioseph alone, Why then? Because it is not the law of the Jews to make genealogy of women. Therefore in order then it will be keeping with the tradition, and again that they shall not mention him that he is ??? in his ???, desiring to teach us about the virgin. Therefore henceforth, it kept quiet about her parents (and) he made genealogy of Ioseph.

Ioudas, he said, He begat Phares and Zara from Thamar.

And also after a little, he usually say: And Boes, he said, He begat Iobed from Ruth

(Lagarde 2,31-37) *Eusebius*. Why Mattheos make genealogy of Ioseph as that he is the son of Iakob, and Loukas also, Eli. For while giving among each other namely the Evangelists, it shall not become. But whereas Eli, took the mother of Ioseph as a wife and he died (and) did not leave offspring. And Iakob his brother he took his wife according to the law (and) he raised a seed for his brother. Ioseph

ἠπερσον, ἰωσνφ γε οὐν ἰωηρι ἰακωβ πε, κατα φϋσις, οὐορ ἰωηρι ἰἦλι πε, κατα πινομοσ.

then is the son of Iakob according to nature and he is the son of Eli according to the law

ἰωαννης πιχρισοστομοσ. ακωανσωτεμ οὐν γε ἠπερσοϋωησ, ϋατεσμισι ἠπιἰλδου, ἠπερμενι γε μενεσα ἠρεσμισι αρσοϋωησ κατα οϋσινουσιἰ: ἠνεσϋωπι. πιϋτεμσοϋωησ δε ἠτερσαχι ἠροϋ ἠξε πιεϋαγγελιςτησ, ϋατεσμισι ἠπιἰλδου, νε οϋ παρητ πε.

(Lagarde 3,4-28) *Ioannes PiChrysostomos (John Chrysostom)*, When you hear then, He did not know her until she gave birth to the boy, do not think that after causing her to give birth, he knew her according to a custom: It shall not happen. And the not knowing her which he is saying it namely the Evangelist, until she give birth to the boy, what was this manner?

ἠαϋ γαρ ἠρητ πε ἠπαρναϋσοϋωησ, ερναϋ ἠφρη ἠτε τδικεοϋνη ερεροϋωησι σαθουη ἠμοσ; ἠξε γαρ παρη ἠεσἠτον, ἠπανϋχεμχομ ἠτἠιἰατεπ ἠμοϋ, ἠε ἠημ εἠναϋχεμχομ ἠτἠιἰατεϋ ἠτπαρἠεποσ εἠρερσοϋωησ, ερναϋ ἠροσ ερρι ακτη ἠοϋωησι ἠβολ θεπ οϋηϋτ ἠωοϋ ἠπαρἰλδορ οϋορ ἠατϋερ-ερμἠνεϋη ἠμοϋ; ἠξε γαρ μωϋςησ αρβιωοϋ ἠπαρητ, ϋωστε ἠϋτεμἠρε πεϋωηρι ἠπ-ἠρανλ ἠχεμϋομ ἠχοϋϋτ ἠθουη θεπ περρο, ἠε αϋηρ μαλδον φτ πιλροσ ἠϋηηαἰλτοσ οϋορ ἠομοοϋσισ νεμ φιωτ; εἠβε φαι λικεωσ αρχοσ ἠξε πιεϋαγγελιςτησ γε ἠπερ-σοϋωησ, ϋατεσμισι ἠπιἰλδου, ἠτε φαι πε φρη ἠτε τδικεοϋνη.

For in what manner is that which he would have known her, while seeing the Sun of the righteousness shinning inside her? for if this sensible sun, we are not usually able to behold it, or who who will be able to behold the virgin to cause him to know her, while seeing her cast light ray forth in a great wondrous glory and unexplained? For if Moyses was glorified in this manner, such that the children of Israel were caused not to be able to look into his face, How much moreover God the coeternal Word and consubstantial with the Father? Therefore justly he said namely the Evangelist that he did not know her until she gave birth to the child, that is the son of the righteousness.

τϋηηἠα γαρ τε ἠτἠραφη θεπ οϋηηϋ ἠμα ἠερϋρασεε ἠοϋηησαχι ἠπαρητ, ἠφρητ ϋοταν αρϋανχοσ ἠξε πιεροϋαλτησ θεπ ἠχωμ ἠτε ἠηϋαλμοσ γε εσεἰϋαι ἠξε οϋμεἠηη θεπ περἠροϋ νεμ ἠλϋαι ἠτε οϋρρηηη, ϋατερμωηηκ ἠξε πιρο: πιροσ γαρ γε ϋατερμωηηκ ἠξε πιρο ϋωσ αν γε ασηημωηηκ ἠξε τερμἠηηη, αρϋαηημωηηκ ἠξε πιρο. παρητ δε οη ακωανσωτεμ ἠτἠραφη εσχω ἠμοσ θεπ τγεηεσισ γε ἠπε πιἰβωκ ϋε ηαϋ ἠθουη ἠτκϋβωτοσ, ϋατερμωηηκ ἠξε πιμωοϋ, πιρωβ γε οϋη οϋοηρ ἠβολ, γε μενεσα ἠρερμωηηκ ἠξε πιμωοϋ, ἠπερτασθοϋ γε ἠθουη ἠτκϋβωτοσ ἠκεσολ. παρητ οη ετεκηαμἠνι ἠροϋ ἠπαἠμα γε μενεσα ἠρεσμισι οη ἠφρη ἠτε τδικεοϋνη, ἠπερσοϋωησ ἠτἠηρϋ κατα σινουσιἰ ἠγαμοσ: ἠνεσϋωπι.

For it is the custom of the scripture in many places to employ a saying like this, as when he said it namely the Psalter in the book of the Psalms, ‘It shall increase namely a righteousness in his days and the multiplying of peace until it ends namely the moon’: For the saying that until it ends namely the moon is not as it will end namely his truth if it ends namely the moon. And thus also when we hear the Scripture saying in Genesis, ‘The crow did not go into the ark until it seized namely the water.’ The matter then is revealed, that after it was caused to seize namely the water, it did not return then into the ark for another time. This way also which you will think of it in this place that after she was caused to give birth also to the Sun of the Righteousness, he did not know her at all according to the marriage custom. It shall not be.

Coptic Language Corner (1)

(by Hany N. Takla)

ασϥωπι δε θεν ηεροου ητε πιπατριαρχησ
 αββα κυριλλοσ πιμαρϥ α ουμοναχοσ
 νεμ περσον θεν τσαρξ ϥε πωου ϥα
 πιπατριαρχησ εφερετιν ιμοσ εεμοσ
 ιπερσον φη ετναϥε επϥεμμο
 εαϥτραλια. πιπατριαρχησ ητϥεβιω
 αϥχοσ ιπερσον κε, ιναϥε επϥεμμο
 εαμερικα ογορ ιναβι ηουεριμι πακ ογορ
 ιναξφο ηουϥηρι φη ειναμοσ εροσ κε
 μιχανλ. παλιν ον ιναμοσ θεν ηκινερε
 τερεριμι ερ ρε ηρομπι. πιμοναχοσ νεμ
 περσον παϥτομτ ογορ ιποϥαχι ηρλι
 αλλα αϥτωϥη αϥτφι ητχιχ
 ιπιπατριαρχησ ογορ αϥι εβολ. μενεσα
 ραμνϥ ηεροου πισον αϥι εαμερικα
 ιφρητ ετα πιπατριαρχησ χοσ παϥ.
 αϥωπι θεν λοσ αγγελοσ. αϥβι ηουεριμι
 ηρεμηχημι ογορ αϥουωη ηουκοϥι ηαγορα
 ηρεμηχημι θατεν τεκλλησια ιμαϥ.

αϥξφο ηουϥηρι φη εταϥμοσ εροσ κε
 μιχανλ. μενεσα ραρομπι αϥϥε εκεπολισ
 νεμ περμη εερρωβ ιμαϥ. ετα τερεριμι
 ερ ρε ηρομπι περραι σατοτϥ αϥμοσ.
 ηθοσ αμοσ επιμοναχοσ πισον ητε
 περραι, εταμοσ εθε πιμοσ ιπερσον.
 εταϥωτεμ ηκε πιμοναχοσ, αϥερετιν
 ητρεριμι ηϥορπ κε οϥηρ ηε ηρομπι ηεροου
 ητε πεωη; τρεριμι αϥτομτ εθε
 παιθοτθετ. πεχασ παϥ ηκεσπ κε παραι
 πεκσον αϥμοσ. πιμοναχοσ αϥερετιν εροσ
 ιπαιθοτθετ ηκεσπ. θεν τθαε αϥω
 ιμοσ κε ρε ηρομπι. πιμοναχοσ αϥεροϥω
 πασ κε τνοϥ αεμι κε πασον αϥμοσ.
 αϥταμοσ μεν ιφη εταϥωπι πωου ηϥορπ
 εταϥωπι εαββα κυριλλοσ πιπατριαρχησ
 νεμ πισαχι εταϥταμωσ. μαρε φμεϥι
 ιφη εθοϥαβ ϥωπι νεμαν ιμμηρι.

The Fourth St. Shenouda MiniConference of Coptic Studies (March 22, 2003 - Los Angeles California)

(by Hany N. Takla)

Introduction: The Society continued its efforts in organizing the smaller one-day Coptic Studies conferences, or Coptic MiniConferences. These quarterly gatherings are designed to give more opportunities to students in the field rather than established scholars. Though the contribution of the latter is welcomed. Each MiniConference includes a small book exhibit and demonstrations of the Society's on-going work.

Attendance: About 16 persons were in attendance during the two sessions of this MiniConference. Attendees were primarily members of the Society in the Southern California Area.

Schedule: The following was the schedule for the MiniConference:

- 10:10-10:05 a.m. *Welcome Address* by Hany N. Takla
- 10:05-10:50 a.m. Rev. Gerald Fish, Sacramento – *The Research into the Kalenjian Culture in Kenya*
- 10:50-11:00 am Break
- 11:00-11:30 a.m. Rev. Gerald Fish - *The Language of the Kalenjian and its affinity to the Ancient Egyptian*
- 11:30 a.m.-1:00 p.m. Exhibit tour and Lunch.
- 1:00-2:00 p.m. Ms Lilian Nawar - *Relationship between Egyptian Arabic and Ancient Egypt.*

2:00-2:45 p.m. Deacon Severus (Maged) S. A. Mikhail, *Islamization of Egypt from 7th-9th Centuries*

2:45 - 3:40 p.m. Informal discussions.

Presentations: There were four presentations delivered during the day, a brief description of each is as follows:

a. *The Research into the Kalenjian Culture in Kenya* by Rev. Gerald Fish: This unique paper introduced the audience to the culture of a group of African tribes. Members of these tribes have recounted through their oral tradition, that they were originally from Egypt. In particular, the Kipsigis tribe living primarily around Lake Victoria in Kenya was the focus of the presentation. Rev. Fish discussed the background of his and his wife's research into this culture over several decades. A work that was part of his church missionary work in the region. He also shared his observations of the religious customs of these tribes as they pertain to possible links to other cultures. The fascinating thing about this is the close affinity of the religious practices of these communities to the Biblical Book of Leviticus. However there are no knowledge that they have about the origin of these practices except that they represent the traditions handed down from their forefathers. These communities are also acquainted personalities in the Old Testament up to and including Moses.

Rev. Fish also introduced the evolution of their research into the origin of these communities. A process that began with the possible Jewish roots and later on turned to possible Egyptian roots, as their tradition claimed. This change was in part made as a result of one of their colleagues, Mr. Kipkoech arap Sambu accidental contact with Bishop Antonious Marcos, in Egypt. This change was rather based on the common linguistic features with Egyptian or Coptic.

Discussion ranged from clarifications of points presented to pros and cons of the different original root theories. But, in the opinion of this

writer, the customs reveal a community that had connections to the Ancient Hebrews as would be found in a Samaritan community with strong linguistic affinity to Ancient Egyptian. This would point to possibly a group that associated closely with a Samaritan type community in Upper Egypt, probably several centuries before the birth of Christ.

b. *The Language of the Kalenjian and its affinity to the Ancient Egyptian* by Rev. Gerald Fish. In this segment Rev. Fish briefly went over examples found by Mr. Sambu of words common between Egyptian and Kalenjian. This forms part of Mr. Sambu's Doctoral dissertation on the subject, being prepared in Kenya.

c. *Relationship between Egyptian Arabic and Ancient Egypt* by Mrs. Lilian Nawar. In this presentation, Mrs. Nawar shared with the audience her work on uncovering the origin of many of the colloquial words found in Egyptian Arabic. Her initial premise was that many of these words are not originally Arabic but rather an arabized form of ancient Egyptian original. Her work also supported the affinity of such words to Amharic as well as Somali languages. The bases for the etymologies given were patterns of identical consonants and/or vowels, uniform character substitutions, and character transposition. The discussions during that paper was lively!

d. *Islamization of Egypt from 7th-9th Centuries* In this paper, Deacon Severus (Maged) shared with the audience his research about the intriguing period of Coptic history that spans from shortly before the Arab Conquest of Egypt until the end of the first few centuries of Arab rule. Specifically he dealt with the Islamization of some of the economic issues in Egypt during the period. In particular, he addressed the issues of the change in the taxation system and currency reform.

On the issue of taxation, he explored the bases for determining the amount of taxation used by the Arabs. It depended on whether the country

was conquered by force or by treaty. In the case of Egypt, it was mainly by treaty, however some parts were by force. Having both cases present gave the rulers the flexibility to treat all of Egypt in either way, depending on how much taxes they wanted to collect. Those conquered by force paid a lot more than those by treaty.

On the issue of currency, he presented evidence showing that the Arabs continued to use Roman coins at the start. These coins were iconographic in design. Then they started to make their own coins, with Arabic characters replacing the Latin ones but still including iconographic images, an atypical Islamic trait. Later on, the minted coins developed into familiar motif of no human figures and mainly decorative Arabic characters.

Topics on Islamic Egypt are always attention-grabber, especially with Coptic audiences. This time was no exception judging by the discussion made during and after the paper.

Exhibit: The exhibit organized for this gathering dealt with the subject of the Coptic Architecture. A subject that have not been fully studied judging by the scant amount of literature available. Further the English literature in the field is even smaller.

The books exhibited primarily featured the publications of Dr. Peter Grossmann, the current authority on this subject. They dealt with the excavations in St. Mena in Maryut, the

architectural types found in Upper Egyptian Coptic Churches, and his latest work on the History of Coptic Architecture. Unfortunately for many lay Copts, all these material are in German. The material in the Coptic Encyclopedia, however, does offer a good introduction for those of us that are language-challenged. Copts have also contributed to this field, primarily though the work of Bishop Samuel of Shibin al-Qanatar, which were done in both Arabic as well as English. Monastic Architecture was represented in the exhibit by works of C.C. Walters, Evelyn-White, and Ackermann. The last one dealt with St. Shenouda Monastery in Sohag. Another interesting work is the out-of-print English publication by A. Badawy, titled, *Art and Architecture of Coptic Egypt*. The newest book exhibited in this field was the 2002 publication by Dr. Gawdat Gabra, *Coptic Monasteries - Egypt Monastic Art and Architecture*.

Organizers: This event was organized by the staff and students of the St. Shenouda Center for Coptic Studies.

Publications of the Proceedings: There is no formal plan to publish the proceedings in a separate publication. However, selected papers will be included in this or future issues of the Newsletter.

Book Reviews

Bargeman, Lisa Ann *The Egyptian Origin of Christianity* Victoria: Trafford Publishing, 2002. Pp. 1-100. ISBN 1-55369-505-4

Reviewed by: Reneé Marquedant Pharm.D.

This book is an excellent example of a catchy title that does not live up to expectations. The author attempts to bring to light the ways in which Egyptian religion influenced later

Christian beliefs and practices. By focusing upon the Roman Catholic Church, the author tries to show parallels between rituals used in the Catholic Church and those used in ancient Egypt. Although this is a worthy endeavor, the book suffers from many flaws. The biggest of which is the author's lack of understanding of ancient Egyptian beliefs and culture.

A glance at the bibliography shows that the author has neglected to consult some of the most

fundamental works on the subject of Egyptian religion. For example, an entire chapter is devoted to the concept of Maat, but the author has not read two of the most classical works on the subject, namely *Ma'at: Gerechtigkeit und Unsterblichkeit im alten Ägypten* by Jan Assman or *The Presentation of Maat: Ritual and Legitimacy in Ancient Egypt* by Emily Teeter.

Secondary source material forms the core of the author's research. Works by Aldred, Budge, Brier and Morenz are just a sample of the material consulted. While each of these books has its place within the field of Egyptology, in certain instances more accurate and updated material could have been consulted.¹

The book begins with a discussion of rites. The author introduces the chapter with a description of a Catholic Mass and ends with the statement that these are Egyptian rites.

Imagine, if you will, opening the doors to a shrine, and blessing yourself with holy water as you enter. You prepare to sit and pray...Once you have confided in statues...and sung the hymn...Litanies are read. A priest gives the sermon...prepares the celebrants for communion...These are Egyptian rites...²

An important misconception is evident in the above paragraph. The author is applying the modern day concepts of attending church and listening to a sermon to an ancient society. In fact, the way religion was practiced in ancient Egypt was completely different from the way it is practiced in our modern societies.

Rituals were extremely important in Egyptian religion. Priests were required to maintain high standards of personal hygiene, and rituals had to be performed in the proper manner, and at the proper time in order to satisfy the gods and ensure divine favor.³

What is important to note is that all of these activities occurred behind the closed doors of the temple. The temple was not a place where people

gathered to pray or where sacred rites were performed before a gathered group of people. The Egyptian temple was off limits to most citizens. Its function was to house and maintain the cult statue in which the god was believed to live.⁴

Officially, the king was the head of every cult in ancient Egypt. In reality, it was impossible for the king to oversee every ritual service. Therefore, priests were appointed to function as his agents. But, not every priest was allowed the privilege of caring for the god. Only members of the highest levels of the clergy were granted this privilege.

The god did leave the temple on festival days. On these days, the cult image was placed inside a special barque and carried over predetermined routes. People could gather to watch the procession and ask questions of the god.⁵ But, even on these days, the cult image remained hidden from view, isolated within the enclosed barque.⁶

All this contrasts highly with the way religion is practiced today. The Catholic Church encourages its members to attend mass regularly and seek council from priests. The image of the crucified Christ is placed in a prominent area of the church and the rituals involved in the mass are performed before the entire congregation.

This does not mean that parallels cannot be seen between ancient Egyptian practices and Catholic mass. For example, the procession in which the image of the crucified Christ is carried into and out of the church echoes the ancient processions of the gods out of the temples of Egypt on festival days. But, to state as the author has, that "these rituals have been flawlessly perpetuated for five thousand years"⁷ is completely erroneous.

In a later chapter titled "The Jesus/Osiris Connection," the author makes some interesting observations between the myth of Osiris, and the life of Christ. Once again, her lack of understanding of Egyptian beliefs becomes apparent.

The author states:

Jesus and Osiris...were betrayed by dinner-guests...Osiris was 28; Jesus was 23. Wooden trunks became their instruments of death as well as their memorials. Upon death, their bodies were wrapped...in linens, anointed with oil and entombed...Osiris and Jesus were shortly resurrected. Reassuming earthly form, they demonstratively reaffirmed right conduct...after which time they returned to heaven, both having 'saved the world'⁸

Osiris, the ruler of the underworld, represented many different things. In the earliest sources, he is associated with fertility.⁹ It is later that his link to resurrection becomes prominent.

Osiris' connection with resurrection is shown in several ways. The god is often depicted with green painted features. In Egyptian thought, the color green represented "fresh vegetation, vigor and regeneration."¹⁰ Here, the idea of resurrection is clearly implied.

There are a couple of different myths that discuss the death of Osiris. Although the details differ between them, certain facts remain constant. Osiris was killed by his brother Seth, and his body was discovered by the goddesses Isis and Nephthys who revive him.¹¹ In this way, Osiris takes on the role of a god who triumphs over death.

After death, the deceased became associated with Osiris. This was indicated by the title the Osiris So and So. By identifying himself with Osiris, the deceased is hoping to enter the realm of the blessed dead, thereby ensuring an afterlife. In the Old Kingdom, only the king was equated with Osiris. After the First Intermediate Period, the privilege was extended to non-royal people as well.¹² This stands in marked contrast to Christ whose teachings, from the beginning, offered the possibility of life after death to everyone.

Osiris differs from Christ in other ways. Osiris is a passive savior. "It is not he who does the saving. He himself is saved..."¹³ Osiris is killed

by the treachery of his brother Seth and is revived by Isis and Nephthys. Unlike Christ, he does not foretell his own death, nor does he promise resurrection. It is the pattern of his life, not his words or deeds that offers the hope of an afterlife to believers.¹⁴

Toward the end of the book, the author attempts to tackle the mysteries surrounding the pharaoh Akhenaten. It is in this chapter that the author gets some of her facts confused. She clearly states that the body of Akhenaten has been discovered.¹⁵ This remains an area of controversy. Archeologists have searched for this pharaoh's body for many years, but so far it has not been conclusively found.¹⁶ In fact, some scholars believe that the ancient Egyptian's attempts to remove Akhenaten from the historical record were so thorough that his mummy will never be found.¹⁷

Early in this chapter, the author appears to assume that the sculptures and reliefs of Akhenaten are representative of his physical appearance. "...His portrayals have given rise to the theory that he may have endured Marfan's syndrome, but he certainly possessed a rare appearance."¹⁸ Later in the chapter, she contradicts herself by stating that the images of Akhenaten are a means by which he stressed his religious view of a "sexually-unified Universal One."¹⁹ Many scholars agree that the portrayal of Akhenaten is indeed an allusion to his religious beliefs, and not necessarily a mirror image of his physical appearance.²⁰

In the conclusion of the book, the author states:

Egyptian disregard has resulted in gross theological misunderstanding. We have traced the routes of humankind's knowledge out of Africa and must also recognize the northern part of the continent as the seat from which religion sprang.²¹

It is well known that parallels between ancient Egyptian religion and Christianity can be seen.²² This book attempts to point out and describe those parallels. While this is certainly a study

worth making, this book falls short of accomplishing this task. The author of this book does not grasp the complexity of Egyptian religion. Instead of adding new insights into this

fascinating topic she perpetuates misconceptions and contributes to the many misunderstandings that surround ancient Egypt and its people's religious beliefs.

End Notes:

¹ Allen, James P. *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*. Cambridge: Cambridge University Press. 2000. P. 410. Allen states "the only books on Egyptian language or texts that can be found in most bookstores are reprints of works by E.A.W. Budge, which were not too reliable when they first appeared and are now woefully outdated." Although this is in reference to books on how to read hieroglyphs, it is just as applicable to Budge's other works, including his books on religion.

² Bargeman, Lisa Ann *The Egyptian Origin of Christianity*. p. 15

³ Sauneron, Serge and David Lorton (translator) *The Priests of Ancient Egypt* London: Cornell University Press. 2000. P. 76.

⁴ Ibid. Pp. 35-36.

⁵ Ibid. Pp. 92-96.

⁶ Shafer, Byron E. (ed.) *Temples of Ancient Egypt*. Ithica, New York: Cornell University Press. 1997. Pp. 25-26.

⁷ Bargeman, Lisa Ann *The Egyptian Origins of Christianity* Pp. 15

⁸ Ibid Pp. 55

⁹ Helck W., E. Otto and W. Westendorf *Lexicon der Aegyptologie*. Band IV Wiesbaden: Otto Harrassowitz. 1982. P. 627.

¹⁰ Redford, Donald (ed) *The Oxford Encyclopedia of Ancient Egypt* Vol. 1 Oxford: Oxford University Press. 2001. P. 291.

¹¹ Helck W., E. Otto and W. Westendorf *Lexicon der Aegyptologie* Band IV Wiesbaden: Otto Harrassowitz. 1982. P. 627.

¹² Ibid. P. 627.

¹³ Ibid. P. 630.

¹⁴ Ibid P. 630

¹⁵ Bargeman, Lisa Ann *The Egyptian Origins of Christianity*. Pp. 63-64. "In fact, when his body (Akhenaten) was discovered, it was believed to be that of his mother, Queen Tiye..."

¹⁶ Reeves, Nicholas *Akhenaten: Egypt's False Prophet*. New York: Thames & Hudson. 2001. Pp. 80-84. Reeves argues that the mummy found in KV55 is indeed that of Akhenaten. He bases his argument on many factors including the desecration of the sarcophagus in which the mummy was found. But, in the absence of any material definitively stating that this body does belong to Akhenaten (for example a piece of linen with Akhenaten's cartouche on it) found on or near the body, complete identification will never be possible.

¹⁷ Redford, Donald (ed) *The Oxford Encyclopedia of Ancient Egypt*. vol 1. P. 50 "The royal tomb (of Akhenaten) provides unequivocal evidence for the thoroughness with which Akhenaten's monuments were attacked, making it highly unlikely that his mummy survived."

¹⁸ Bargeman, Lisa Ann *The Egyptian Origins of Christianity*. P. 62.

¹⁹ Ibid Pp. 64

²⁰ Robbins, Gay *The Art of Ancient Egypt* Cambridge: Harvard University Press. 1997. P. 150. "the new image was probably designed to make a religious statement. Many of the proportions give a feminine appearance to the figure... Since the king was the manifestation of the Aten on earth and the Aten as creator was androgynous, the king may have intended that his image should incorporate both male and female elements. In addition the Aten brought abundance and prosperity to the land, concepts associated with Hapy, the Nile inundation, traditionally shown as a fat fecundity figure. Texts identify Akhenaten with Hapy, and his corpulence may be meant to display this aspect of the king."

²¹ Bargeman, Lisa Ann *The Egyptian Origins of Christianity*. Pp. 92.

²² Quirke, Stephen *Ancient Egyptian Religion*. New York: Dover Publications Inc. 1997. P. 181. "Paradoxically the Egyptian cross, most frequent of all Christian motifs, often takes the shape of an old sign of life, implanting the old world at the heart of the new." This is just one simple example of the influence ancient Egypt had upon Christianity. Many more can be found.

Farewell to Coptic Leader Lola Atiya (1917-2002) Principal Investigator of Coptic Encyclopedia

(by Dr. Saad Michael Saad)

Lola Atiya, the great soul who was instrumental in bringing the majestic Coptic Encyclopedia to completion, went to her heavenly home on 12 November 2002.

True Distinguished Professor Aziz Soryal Atiya (1898-1988) was the soul who dreamed of the Encyclopedia and the brains that formulated its evolution. His faithful wife Lola Atiya, however, provided the wings which soared high carrying the soul and the brains of the Encyclopedia and brought the project to a grand finale in 1991. For after her husband's passing, the University of Utah and the National Endowment for the Humanities appointed her Principal Investigator and entrusted her with the enormous task of completing the Encyclopedia project. At age 71, she did this despite some serious health problems.

This outstanding achievement, among many others in Coptic culture and Middle Eastern Studies, was greatly appreciated by The University of Utah. Accordingly, the university awarded Lola Atiya an Honorary Degree of Doctor of Humane Letters in 1994. The merits of the doctorate, as formally announced by the University of Utah Board of Trustees, were:

“In consideration of her substantial contributions to scholarship in the completion of the world's first Coptic Encyclopedia, of which her late husband, Dr. Aziz S. Atiya, was the chief editor and she the principal investigator; for the increased understanding of eastern Christianity and the Middle East her scholarship continues to make possible both here and around the world; for her efforts in helping to establish one of the world's foremost Middle East library collections in the University's Marriott Library; for such voluntary service as the restoration of the collection of papyri at the Utah Museum of Fine Arts; and for the

charm, grace, and vibrancy she provides the university community as a speaker, research colleague, and friend.”

The above statement is a good summary of such a great leader who promoted Coptology for about 60 years. When her husband championed the establishment of the Institute for Coptic Studies in Cairo, Egypt, in 1954 and was its first Dean, Lola volunteered to be there on regular basis supporting the scholarly, social and administrative activities. Then together in 1959 they established the Middle East Center at the University of Utah. Their work on the Coptic Encyclopedia spanned in earnest the years 1977-1991. Lola's work was for a nominal pay of one dollar per year.

Lola Atiya's devotion to Coptic and Middle Eastern studies arose out of her authentic and deep devotion to her Coptic Christian faith. Not surprising her last scholarly product was an annotated index in Arabic and English to the twelve-volume, tenth-century manuscript *History of the Patriarchs of the Coptic Church* by Saweris ibn al-Muqafa. This book is now awaiting publication in Cairo. When in 1996 I solicited her help in getting McMillan, the publisher of the Coptic Encyclopedia, to put it on CD-ROM, she was very happy the fruits of her labor would multiply by making the Encyclopedia more accessible to the Copts and Coptologists worldwide.

Lola Atiya was born in Cairo, Egypt in November 6, 1917. Her father was Habib Hanna Messiha, a director at the Ministry of Finance. Her mother Katrina Saleeb Mankarious spoke Arabic, Coptic, Greek, and French. Lola married Aziz Atiya in 1941 when he was an assistant professor at Cairo University. The perfect couple provided the role model for a marriage with common purpose in public service.

I was blessed to know the Atiyas around 1967 when my brother, Dr. Youssef Saad, was preparing his Ph.D. under Dr. Atiya's supervision. During the 1990s, I had the privilege of visiting Mrs. Atiya many times in her home in Salt Lake City and in her office at the University of Utah. There, I felt her warmth, modesty, graciousness, faith, and scholarship. I watched her, at age 77, doing research on *History of the*

Patriarchs and entering results on a computer. She loved traveling out of curiosity about other people and places. Her health deteriorated during the last few years, but her faith and courage were triumphant. On the phone, she spoke with me about her longing for the heavenly home and to meet the Creator more closely. She is now there. Farewell, dear mother.

News

(by Hany N. Takla)

1. Newsletter: Due to rising cost postage costs, it was decided to discontinue mailing the courtesy copy of our non-subscriber edition, beginning with January issue. Members and subscribers will be receiving the regular subscriber edition of the Newsletter which has expanded to 20 pages. Please keep your membership/subscription current to make sure that there will be no interruption in the delivery. Thanks for your support.

2. Eighth International Congress for Coptic Studies: The International Organization of Coptic Studies has recently published the first announcement for the 8th International Coptic Congress sent by Drs. Anne Boud'hors and Marie-Hélène Rutschowscaya as follows:

The Organizing Committee, presided over by Michel Tardieu, Professor at the Collège de France, would like to invite you to the Eighth International Congress of Coptic Studies, which will be held in Paris from 28 June to 3 July 2004 under the sponsorship of the International Association for Coptic Studies. The Congress will be successively held at the Institute of Art and Archeology of the University of Paris IV-Sorbonne, 3 rue Michelet, 75006 (28 June - 1 July [Monday to Thursday]) and at the Catholic Institute of Paris, 21 rue d'Assas, 75006 (2-3 July [Friday and Saturday]). During the first five days, the proceedings will be arranged as follows:

- Plenary sessions during which invited speakers will report on developments in the principle areas of Coptic studies since the last Congress. There will be 15 reports in all, which will be given in the mornings of the first four days.
- Short papers (approximately 20 minutes long) presented in two or three parallel sessions, grouped according to the different branches of the discipline. Nevertheless, in some sessions we would like to try to "expand the horizons" of these fields of study somewhat, and therefore we ask you to consider

locating your work within one of the following thematic areas:

- a. Materials and production: a theme seeking to bring together, with respect to technical and/or socio-economic considerations, the work of the archeologists on the one hand, and of the papyrologists and specialists in texts on the other.
- b. Texts and images: a proposal for shifting the boundaries between art historians and specialists in literature.
- c. In addition, there will be a session devoted to the Copts in the modern and contemporary periods (historical and socio-logical aspects).

For all short papers, an abstract must be provided in advance. Because the number of participants may well be very large, we ask that you carefully observe all deadlines.

There will be no workshops. However, if any working groups would like to take advantage of the time before or after the Congress to hold a meeting, we would be able to offer rooms for their use, providing that we are given sufficient advance notice.

The Congress will conclude with the Business Meeting of the IACS on the morning of 3 July.

To the extent possible, we will try to house all the participants who so choose in a single hotel, in a location where it is easy to reach the Congress facilities by metro or by bus. This will be a two-star (**) Ibis hotel, costing approximately 70 euros per night.

You will find up-to-date information about the organization of the Congress at the website of the [Institut de Recherche et d'Histoire des Textes](#)

You are invited to pre-register for the Congress now by returning the form that is downloadable from the IRHT web page. It is also included with the forthcoming issue of the

Newsletter of the International Association for Coptic Studies (No. 44, September 2002), or you may simply write to the Congress Secretary. For further information or correspondence, please contact:

- Dr. Anne Boud'hors, Congress Secretary
IRHT, section grecque
52, rue du Cardinal-Lemoine
F - 75005 PARIS
- Email: congres.2004@irht.cnrs.fr

The Society encourages all its members to attend this congress which represent the most prestigious scholarly meeting that deal exclusively with Coptic Studies. The younger and more youthful members are especially urged to consider attendance and to possibly participate in future ones. The next congress will be considered for Egypt in 2008. If that becomes the case, the Society along with St. Mark Foundation will play a key role in such arrangement.

3. Midnight Psalmody: COEPA's final production of Audio-remastered works of the late Ragheb Moftah's monumental work is the 4-CD (Audio) edition of the Coptic Midnight Psalmody. This 4-hours of recording completes the trilogy of the majestic Coptic sacred music. It contains all the necessary components of the Midnight Hymnology for Sunday, including many of the long beautiful hymns that are rarely or ever hear in our churches these days. A bonus CD was included, containing a PDF version of Psalmidia text in Coptic with parallel Arabic and English translations. Within the US, it is 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.

4. Other COEPA Products: The society has copies on-hand of all other COEPA-produced CDs, as follows:

- COEPA 1 Holy Bible & Pope Shenouda's Writings
- COEPA 2 The Coptic Liturgy of St. Basil (Audio)
- COEPA 3 The Holy Pascha Hymns (Audio)
- COEPA 4 An Altar to the Lord

The cost for each Computer CD or Audio CD-Set is \$30 for a single copy and \$25 each for quantities of 5 or more for churches and other distributors.

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. 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 of these CD-R is as follows:

NKCSC-CD1A	Coptic Bohairic Lessons	\$20
NKCSC-CD1B	Bohairic-English Dictionary	\$12
NKCSC-CD1C	Boh-Sah-Eng-Gk New Testament	\$20
NKCSC-CD1D	Annual Boh-Eng. Lectionary	\$12

Members would receive a 20% discount over the above prices.

6. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. These two volumes include over 500 color photographs of rare Coptic icons and manuscript illuminations. This material is arranged by subject, artist, as well as format. Each item is identified by artist, subject, and current location. 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 indispensable 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. (1-4) ea.</i>	\$35.00*	\$40.00*
<i>Coptic Icons, 2-v. (5+) ea.</i>	\$30.00*	\$35.00*
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

* New reduced prices.

7. 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).

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. Volume 2 is in the Final review stage with an expected publication date of Summer 2002-2003.

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.

Also available, D. N. Bell's *The Life of Shenoute by Besa*, this is the only published English translation of the Coptic Life of St. Shenouda the Archimandrite. The price for members is \$9 and for non-members \$11.00.

8. Bulletin of the Society (Back Issues): The sixth and final volume of the Annual Bulletin of the Society is in print. It included seven selected papers from the proceedings of the Second Coptic Conference and the Second Coptic Symposium on Monasticism, held at UCLA in 1999, and 2000, respectively. The volume was dedicated to the memory of Prof. Paul van Moorsel of Leiden. Copies of this volume are available to non-members for \$5.00 each. Copies of earlier volumes are also available for volumes 2, 3, 4, and 5 at \$4 for members and \$5 for non-members. Deacon Severus (Maged) S. A. Mikhail was the editor of this volume.

9. Coptica: The second issue of Coptica was released and excellent response was received from the members. It was a volume of 220 pages, including ten selected articles from the 3rd St. Shenouda Conference of 2001 plus four other contributions by scholars from four different countries.

Copies have been sent to all dues-paying members of the Society and those of St. Mark Foundation as well as Coptica subscribers. For non-members (or Newsletter subscribers) this volume will be available for \$10 plus shipping and handling.

The second issue will publish the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002. It will include papers from, Dr. K-H Brune, *Germany*, Dr. P. Grossmann, *Greece*, Dr. J. den Heijer, *The Netherlands*, Dr. M. Immerzeel, *The Netherlands*, Prof. Dr. M. Krause, *Germany*, Dr. Eva Paradowska, *Poland*, Prof. Dr. R. Said, *USA*, Dr. Z. Skalova, *The Netherlands*, Rev. Dr. T. Vivian, *USA*, Dr. J. van der Vliet, *The Netherlands*, Fr. Dr. U. Zanetti, *Belgium*, Dr. Y. N. Youssef, *Australia*

E-mail contact is: coptica@stshenouda.com.

10. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". Our traffic has increased to approximately 50,000 hits per month on the average. Information about the new MiniConferences and the annual conference will be posted on the site. The Coptic Lessons Section will be revised soon to add limited pronunciation sounds.

The Society has also reserved the internet address: <http://www.stshenouda.org>. We expect it to be in production by July of this year. It will be hosted directly from our Coptic Center in Los Angeles via a DSL high-speed line. This new site will include a listing of all the collections housed at the Center: Microfilms, Scanned images, books, off-prints, as well as our new Coptic Textile collection.

11. Digitizing of Coptic Microfilms Project: The Society is in the process of placing a short list of the description of all these digitized manuscripts on our website.

12. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing the colossal effort of directing this new foundation for the detailed study of Coptic History (Church and people). In the past period, both of our organizations as well as the Patriarchate in Cairo have made a gift to the New Alexandria Library in the form of 16 CDs of digitized manuscripts from the electronic collection of the Society. The formal presentation was graciously made on February 23, 2003 by H. H. Pope Shenouda III. Dr. Estafanous is also preparing a comprehensive proposal for funding the purchase, cataloging, and digitizing of more of the manuscripts related to the Coptic Heritage in European Libraries. The Society will be responsible for the actual procurement, cataloging, and digitizing of such material. Digitized copies will be given as a gift to the Library of Alexandria in the name of the above organizations as well as others contributing to the funding of this project.

The Foundation has obtained a preliminary approval from the Patriarchate as well as the Fayoum Diocese for organizing the second symposium, dealing with the Christian monuments of the Fayoum Oasis, South of Cairo. This is scheduled for early February of 2004. Dr. Gawdat Gabra is coordinating the scholarly issues pertaining to this symposium.

Both of our organization will be working together with the Patriarchate in organizing the 2006 Symposium at the St. Shenouda Monastery, as well as

possibly the 2008 Coptic Congress in Egypt, if awarded by the IACS.

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

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

Website: www.stmarkfoundation.coptic-history.org

13. Christianity in al-Fayoum Symposium:

Preparation is continuing for the Second Coptic Studies Symposium to be held in Egypt will deal with the subject of Christianity in Al-Fayoum. The preliminary list of the participants, compiled by Dr. Gawdat Gabra, was published in Volume 9 No. 1 of this Newsletter.. The list includes scholars from ten different countries and it will be hosted by Bishop Abraam of al-Fayoum on behalf of the Patriarchate. Because of the venue. Only a limited number of members of St. Mark Foundation and our Society will be able to attend. This will allow for more attendance by scholars, students and clergymen from Egypt.

14. Coptic Studies Conference in Strasbourg: We have received the following communication from our colleague, Dr. Youhanna, N. Youssef:

The Association Francophone de Coptologie will hold a conference in Strasbourg on June 11-14, 2003

+Sydney AUFRERE et Nathalie BOSSON (UMR 5052 Montpellier - UMR 6125 Aix, F): *Un jalon important de la lexicographie copte: le Lexicon Aegyptio-Latinum de Guillaume Bonjour (~ 1696-1698)*. [an important landmark of the Coptic lexicography; The Lexicon Egypto-Latin by Guillaume Bonjour]

+Seïna BACOT (Paris, F): *Quelques textes relatifs aux églises et monastères d'Edfou au 7e siècle*. [Some texts relating to the churches and monasteries of Edfou in the 7 century]

+Dominique BENAZETH (Louvre, Paris, F): *Le rajeunissement de Thaïs. La datation du matériel funéraire de Thaïs à Antinoé*. [Making Thais younger. the datation of the funeral material of Thais of Antinoe]

+Gonnie van den BERG-ONSTWEDDER (Gouda, NL): *Les Actes coptes d'André (Cod. Borg. Copt. 109, fasc. 132 (titre très provisoire)*. [The Coptic Acts of Andrew- temporary title]

+Ramez BOUTROS (IFAO, Le Caire, Egypte): *L'hagiographie copte des saints thérapeutes: matière pour l'histoire des pèlerinages?* [Coptic Hagiography of the therateutic saints, material for the history of pilgrimages?]

+Florence CALAMENT (Louvre, Paris, F): titre à préciser.[Title to be announced]

+Christian CANNUYER (Université Catholique de Lille, F): *Réminiscences pharaoniques dans les conceptions coptes de la destinée post mortem. Quelques observations nouvelles*. [Some survival of the pharaonic in the Coptic conceptions in the destiny after death- some new observations]

+Roberta CORTOPASSI (Louvre, Paris, F): *Quelques tuniques égyptiennes au Musée du Louvre (titre provisoire)* [Some Egyptian tunic in the Louvre museum]

+Magali COUDERT (Doctorante avec François Baratte et Dominique Bénazeth, Paris, F): *Etude de la collection de tissus coptes du musée municipal de l'Evêché à Limoges*. [Study of the Coptic textiles in the municipal museum of the bishopric of Limoges]

+Christian DECOBERT (I.F.P.O. Damas): *La sainte famille entre chrétiens et musulmans: Bahnasâ et Dayr al-Garnûs*. [holy family between Christian and Muslims; Bahransa and Dayr al Garnus]

+Gilbert-Robert DELAHAYE (AFC, Paris, F): *Des apparitions au couvent de Sainte-Damienne rapportées par Johann Michael Vansleb en 1672*. [Apparitions at the monastery of St. Damienne according to J.M. Vansleb in 1672]

+Alain DELATTRE (Université Libre, Bruxelles, B): *Les inscriptions coptes de Deir Abou Hennis*. [Coptic inscriptions in Deir Abu Hennis]

+Ophélie FAYEZ RIAD (Faculté des Arts, Université du Caire, Egypte): *un texte copte inédit*. [Unedited Coptic text]

+Jean-Louis FORT (IRHT, CNRS, Paris, F): *La base de données des manuscrits coptes des oeuvres de Chenouté conservés à la BNF: bilan et perspective*. [Database of the Coptic Mss of the works of Shenute preserved in the National Library of France:]

+Jean-Luc FOURNET (UMR 7044, Strasbourg, F) : titre à préciser.[title to be announced]

+Loretta Del FRANCIA (Université " La Sapienza ", Rome, I): *Le bestiaire du Christ. Quelques remarques sur les documents égyptiens*. [The

- bestiary of Christ, some remarks on the Egyptian documents]
- +Jean GASCOU (UMR 7044 - Université Marc Bloch, Strasbourg II, F): *P. Strasb. K 41 et les confréries hermopolites*. [Papyrus Strasb41 and the brotherhoods of Hermopolis]
- +Brigitte GIERTH (Kehl am Rhein, D): *Autonomie et Hétéronomie dans les textes de Nag Hammadi*. [Anatomy and heteronomy in the text of NH]
- +Chantal HEURTEL (CNRS, Paris, F): *Le baiser copte*. [Coptic kissing]
- +Rodolphe KASSER (Université de Genève, CH): *Le premier chapitre d'Aggée en bohairique, B74, complétant notre connaissance actuelle des versions égyptiennes de ce modeste petit prophète vétérotestamentaire*. [1st chapter of haggai in B74, completing our actual knowledge of the Egyptian versions of the humble little prophet of the Old Testament]
- +A. Fouad KHOUZAM (Courbevoie, F): *Une leçon de phonétique dans le manuscrit Copte 44 de Paris*. [phonetic reading in the ms 44]
- +Gertrud van LOON (Université de Leyde - CNWS, NL): *L'église de Saint-Jean-Baptiste de Dayr Abou Hinnis (titre provisoire)*. [the church of St John the Baptist in Dayr Abu Hennis- temporary title]
- +Catherine LOUIS (EPHE 5e s., Paris, F): *Catalogue des manuscrits littéraires coptes de l'IFAO du Caire*. [Catalogue of the literary Coptic Mss of the IFAO Cairo]
- +Christiane LYON-CAEN (Louvre, Paris, F): *Une céramique à destination contestée*. [Ceramic having a contested destination]
- +Marc MALEVEZ (Liège - Louvain, B - EPHE, Paris, F): *Les couples " père-frère " et " père-fils " dans le vocabulaire des Pères du désert*. [The couples ' Father-brother and father-son in the vocabulary of the desert]
- +Christian MENICHELLI (Association Aigyptios, Marseille, F): *Karm abu Mina - Senthénat... et Samena ? (avec projection vidéorama)*.
- +Cédric MEURICE (Louvre, Paris, F): *Redécouverte des peintures du monastère de Saint-Siméon (Assouan)*. [Rediscovery of the painting of the monastery of St Simon Aswan]
- +José MONTSERRAT-TORRENTS (Universitat Autònoma de Barcelona, E): *Le débordement (pwrs) des ténèbres corporelles sur la lumière corporelle selon Mani*.
- +Marguerite RASSART-DEBERGH (MSAC - Bruxelles, B): *Nouveautés et mise au point*. [New and reconsidering...]
- +Jean-Marc ROSENSTIEHL (UMR 7044, Strasbourg, F): *Traces de magie dans une apocalypse byzantine*. [traces of magic in the apocalypse of Byzantine]
- +Marie-Hélène RUTSCHOWSCAYA (Louvre, Paris, F): *Les tissus imprimés en réserve*. [Printed textiles in the store]
- +Adel SIDARUS (Centre d'Etudes Africaines et Asiatiques, Instituto de Investigação Científica Tropical, Lisboa, P): *Une apologie originale du monophysisme selon un médecin-philosophe copte du XII-XIIIe siècle*. [An apology to the monophysism according to a Coptic physician and philosopher of the XII-XIII century]
- +Catherine THIRARD (Université Lyon II, F): *Le monastère d'Epiphane à Thèbes, nouvelle interprétation chronologique*. [The monastery of Epiphanius at Thebes, new chronologically interpretation]
- +Jacques van der VLIET (Université de Leyde, NL): *Pistis Sophia, chapitre 15 ss.: un traité de magie (titre provisoire)*.
- +Youhanna Nessim YOUSSEF (Center for Early Christian Studies - Australian Catholic University): *Recherches d'hymnographie copte - Hermina et Christodule*. [Studies in Coptic Hymnography- Hermina and Christodolus]

15. Symposium on St. Cyril In Melbourne Australia: Also Dr. Youssef communicated: In Melbourne we will organize a symposium on St Cyril on 5-6 July 2003, among the key speakers:
 Prof. J.A. McGuckin , Columbia Uni.
 Prof. Ian Edwards Deakin Uni.
 Dr Youhanna N. Youssef, ACU
 Dr Matthew Martin, Melbourne College of Div.
 Ms Simone Rickerby
 H.E. Met. Bishoi of Damiette

16. Christ in Christian Tradition: A few years ago we were introduced to a volume in this series (v.2 pt4) that deals with a survey of Christological writings of the Coptic fathers on this subject after the Council of Chalcedon. The book includes 50+ pages on the Christology of St. Shenouda the Archimandrite. This alone makes the book worth acquiring. The Society was able to secure copies for members and others of this 400+-page hard cover volume for \$12 for members and \$15 for non-members.

17. Coptic References on CD: The Society is offering some titles for distribution in CD-R format of some important references in the field of Coptic Studies. These CDs contain PDF formatted files of the scanned images of these reference with an added electronic table of Contents. As of this time the following titles are available:

NKCSC-SLG1, Coptic Agbeyia, Coptic-Arabic, Cairo 1977, \$10

NKCSC-SL1, Scholtz, *Grammatica Aegyptica*, Oxford 1778, \$10

NKCSC-SLT1, Kahle Jr., *Balaizah*, 2 volumes, \$15

Members would receive 20% discount.

18. New Book-Coptic Monasteries: Dr. Gawdat Gabra latest work is out in print, titled, '*Coptic Monasteries - Egypt Monastic Art and Architecture*.' This volume contains extensive information, bibliography, plans, and color photos of thirteen of Egypt most famous monasteries. This hardcover volume of 140+ pages includes a historical overview by Rev. Dr. Tim Vivian. ISBN 977-422-691-8.

19. Coptic Language Instruction at the Coptic Center: During the past period six sessions are being held at the Center. Three are Coptic I level and the rest are intermediate and advanced levels, including manuscript workshop. The instruction is by Mr. Joseph

Fahim for one of the Level I sessions and the rest are by Hany Takla.

20. The Coptic Center: A new DSL service connection with static IP Addresses began in early January of 2003. Three servers are in place with seven networked PCs to access both the Internet as well as the extensive electronic resources available at the Center. Another Laptop is used to connect to the network for class instruction. Also two other older PCs are utilized on the network for electronic storage and special applications. Special thanks are due to Sam Hanna for his colossal efforts in setting up this server-based network/ intranet system which will soon be the host for our internet site.

The staffing the Center is usually from 6-9 p.m. every weekday and by appointment on the Weekends. All visitors interested in learning about the Coptic Heritage are encouraged to come. The high speed internet connection is available to all visitors. It is advisable to call (310) 271-8329 before visiting.



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The Fifth St. Shenouda Conference of Coptic Studies (August 22-23, 2003 - Los Angeles California) (3)

(by Hany N. Takla)

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

Friday, August 22, 2003

8:30-11:00 a.m. *Registration*
 10:00-11:00 am Computer video presentation
 11:00-11:05 a.m. *Opening Remarks* by Hany N. Takla
 11:05-11:30 a.m. Dr. Youhanna N. Youssef, *TBA*
 11:30-12:00 noon. Hany N. Takla, *The celebration of the Coptic Liturgy on Wednesdays and Fridays according to a 14th Century Manuscript*
 12:00-1:00 p.m.- *Lunch Recess*
 1:00-1:30 p.m. Victor Hanna, *Why the Arabs Invaded Egypt?*
 1:30-2:00 p.m. Prof. Boulos Ayad Ayad, *The Revolution of the Copts (The Bashmourien) Against the Amawied and Abbasid Dynasties*
 2:00-2:15 p.m. *Break*
 2:15-2:45 p.m. Deacon Severus (Maged) S. Mikhail, *TBA*

2:45-3:15 p.m. Ramses N. Wassif, *The Epact System* .

3:15-3:45 p.m. Dr. Saad Michael Saad, *Coptic Journalism in the 19th and the 20th Centuries*.

Saturday, August 23, 2003

8:30-9:30 a.m. *Registration*
 9:30-10:00 a.m. *Opening Address* by Bishop Serapion, Coptic Orthodox Bishop of Los Angeles (Fr. John Paul Abdelsayed), *St. Paul Fellowship Coptic Ministry*.
 10:00-10:30 a.m. Dr. Fawzy Estafanous, *The Activities of St. Mark Foundation 2002-2003, Progress Report*
 10:30-11:00 am. Dr. Helene Moussa, *Spirituality in Colour - Icons in St. Mark's Coptic Orthodox Church, Toronto (Canada) written by Drs Bedour Latif and Youssef Nassif*
 11:00-11:15 a.m. *Break*
 11:15-11:45 a.m. John Mckenna, *The relationship of Theology and Science in John Philoponos*
 11:45 a.m. - 12:15 p.m. Prof. J. Harold Ellens, *TBA*

12:15-1:30 p.m. *Lunch Recess*
1:30-2:15 p.m. Prof. Boulos Ayad Ayad, *TBA*
2:15-2:45 p.m. Dr. Monica Bontty (Dr. René Marquedant), *The Republication of some of Budge's editions of Coptic Parchments from the British Library*
2:45-3:00 p.m. *Break*
3:00-3:30 p.m. Dr. Gawdat Gabra, *TBA*.
3:30-3:45 Intermission
3:45-5:00 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 August 22-23. The specific time schedule will be from 8 am to 5 pm. The place is set 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)
Deacon Severus (Maged) S. Mikhail (SSACS)
Nardine Saad (CCC-UCLA)
Dr. Saad Michael Saad (SSACS)
Monica Soliman (CCC-UCLA)
Monee A. Takla (CCC-UCLA)
Hany N. Takla (SSACS)

Participants: The list of participants will be announced on our website as it becomes available.

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 30-35 minutes for the presentations with a maximum of 10-minute follow-up discussion. The maximum time for such presentation will be 45 minutes.

Registration: All interested persons can pre-register through our website. The address is <http://www.stshenouda.com/society/5ccnfreg.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 May 20, 2003. Written abstracts will be due by July 1, 2003.

Publications of the Proceedings: Selected papers presented at the Conference will be published in *Coptica* for the year 2004. A final draft of each paper shall be submitted by the presenter no later than January 30, 2004.

Bohairic Coptic Lectionary for Wednesdays and Fridays (Oxford Bodleian Library, Codex Hunt. 89) (1)

(By Hany Takla)

Introduction: The Huntington collection of manuscripts, housed at the Bodleian Library in Oxford, contains a very unique Coptic lectionary manuscript. This lectern-size manuscript includes liturgical readings for Wednesdays and Fridays for the first 6 months of the Coptic Year. This indicates that at the time and the place of the writing of this manuscript, the liturgy was celebrated on Wednesdays and Fridays, at least during the first six months of the Coptic Year. This provides a much earlier evidence than previously thought for such services. However the current practice follows the day of the year reading rather than the system found in this manuscript and more likely was introduced in the church in the 20th century. The manuscript copy is cataloged in the Society's Microform Library under the number CML 311C and as 1A-CD2-07 in the Society's Digital Library.

References:

Uri, J. *Bibliothecae Bodleianae Codicum Manuscriptorum Orientalium, Videlicet Hebraicorum, Chaldaicorum, Syriacorum, Aethiopicorum, Arabicorum, Persicorum, Turcicorum, Copticorum Catalogus. Pars Prima, Oxford 1787.* Coptic Manuscripts pp. 318-327, referenced by Catalog No. [Uri]

History of the Manuscript: The state of investigation into the history of this manuscript is at its early stages. The only known fact is that it is part of Lord Huntington Collection, housed at the Bodleian. This collection is one of the earlier ones that made its way into Europe. With the absence of a colophon, it is difficult to determine accurately the date and provenance of this manuscript. However judging by the rarity of its subject it is possible to say that it belonged to the Patriarchal Cell in Cairo, probably from the 14th century. The good condition of the manuscript can lead one to suppose that it was not put to use for an extended period. The lack

of a second volume may also indicate that it not in use for more than a year, after which this new tradition was discarded. Further discoveries may alter these remarks, but it is unlikely.

Description of the Manuscript: The manuscript is written on paper with the approximate dimensions of 253 mm in height by 197 mm in width, as measured to the scale found in the microfilm copy. It has an average of 19 lines per folio.

The folios are bound in quires of 10 each. Each quire marked with a quire number on the inside edge of the recto of the first folio and the inside edge of the verso of the last folio. The beginning and the end of each quire is adorned with an ornate geometric colorful cross with the inscription $\overline{\text{r}}$ on the left and $\overline{\text{x}}$ on the right. Page numbers are written on the upper left hand corner of each verso page.

Illuminations are limited to the customary initial full page plaited cross and a colorful header at the beginning of each Coptic month readings. Also found are the initial ornate Capital letter at the beginning of each reading and the upper case rendering of its first two lines.

A brief Latin description is included in Uri's Catalog under Item XXII.

Contents: The lectionary has 48 sets of readings: The first, second, third, and fourth Wednesday and Friday of the first six months of the Coptic Year. Each set of readings consists of five readings from : *Pauline Epistles, Catholic Epistles, Acts of the Apostles, Psalm, Gospel.* The heading or rubric for each set consists of the following in Coptic and Arabic:

Week Number
Day Name
Coptic Month

Each reading has the following information:

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Reading Name, except for the Psalm and the Gospel
Name of the biblical book
Coptic Chapter No.
A short incipit of the reading in Arabic, except for Psalms

A short conclusion of the reading in Arabic, except for Psalms,

There are no readings included for the Evening and for the Morning Raising of Incense. This indicates that the liturgy during these days were not preceded by such services as is customary these days.

Detailed Listing of the Readings found in the Manuscript

Legend:

1Cor	- 1 st St. Paul Epistle to the Corinthians	Gal	- St. Paul Epistle to the Galatians
1Jn	- 1 st Epistle of St. John	Heb	- St. Paul Epistle to the Hebrews
1Pet	- 1 st Epistle of St. Peter	Jam	- Epistle of St. James
1Thes	- 1 st St. Paul Epistle to the Thessalonians	Jud	- Epistle of St. Jude
1Tim	- 1 st St. Paul Epistle to Timothy	Jn	- Gospel of St. John
2Cor	- 2 nd St. Paul Epistle to the Corinthians	Lk	- Gospel of St. Luke
2Thes	- 2 nd St. Paul Epistle to the Thessalonians	Mk	- Gospel of St. Mark
2Tim	- 2 nd St. Paul Epistle to Timothy	Mt	- Gospel of St. Matthews
Act	- Acts of the Apostles	Philp	- Paul Epistle to the Philippians
Col	- St. Paul Epistle to the Colossians	Ps	- Book of Psalms
Eph	- St. Paul Epistle to the Ephesians	Rom	- Paul Epistle to the Romans

1 st Wednesday of Tut	Pauline	1Tim (1) 1:1-6
	Catholic	Jam (1) 1:1-8
	Acts	Act (35) 19:11-13
	Psalm	Ps 40:4,13
	Gospel	Mt (28) 11:11-15
1 st Friday of Tut	Pauline	1Tim (2) 1:12-16
	Catholic	Jam (1) 1:12-15
	Acts	Act (35) 19:14-17
	Psalm	Ps 16:6-7
	Gospel	Mt (23) 9:14-17
2 nd Wednesday of Tut	Pauline	2Tim (1) 1:1-7
	Catholic	Jam (3) 1:16-21
	Acts	Act (35) 19:18-20
	Psalm	Ps 16:13b
	Gospel	Mk (3) 1:21-28
2 st Friday of Tut	Pauline	2Tim (1) 1:12-2:2
	Catholic	Jam (3) 1:22-27
	Acts	Act (38) 20:1-7
	Psalm	Ps 17:18-19
	Gospel	Lk (9) 4:38-44
3 rd Wednesday of Tut	Pauline	Gal (6) 5:25-6:3
	Catholic	Jam (4) 2:1-4
	Acts	Act (38) 20:17-18
	Psalm	Ps 15:1,2
	Gospel	Mt (22) 9:1-8
3 rd Wednesday of Tut	Pauline	2Cor (1) 1:1-5
	Catholic	1Jn (1) 1:1-4

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	Acts	Act (38) 20:22-25
	Psalm	Ps 20:13,1
	Gospel	Mk (3) 1:29-34
4 th Wednesday of Tut	Pauline	1Cor (1) 1:1-8
	Catholic	Jam (6) 3:1-5
	Acts	Act (38) 20:28-31
	Psalm	Ps 22:1-2
	Gospel	Mt (22) 9:32-36
4 th Friday of Tut	Pauline	2Cor (9) 10:1-5
	Catholic	1Jn (1) 1:4-7
	Acts	Act (38) 20:32-35
	Psalm	Ps 24:17,18
	Gospel	Mt (20) 9:18-26
1 st Wednesday of Babah	Pauline	Rom (19) 15:25-29
	Catholic	Jam (8) 5:1-4
	Acts	Act (39) 20:36-38
	Psalm	Ps 26:5
	Gospel	Mk (3) 3:1-5
1 st Friday of Babah	Pauline	2Cor (2) 2:12-17
	Catholic	1Jn (1) 1:8-2:2
	Acts	Act (40) 21:1-4
	Psalm	Ps 22:4-6
	Gospel	Mt (??) 14:15-21
2 nd Wednesday of Babah	Pauline	2Cor (7) 8:16-21
	Catholic	Jam (7) 5:5-8
	Acts	Act (40) 21:5-7
	Psalm	Ps 27:9-10
	Gospel	Mk (7) 3:7-12
2 nd Friday of Babah	Pauline	2Cor (2) 3:4-8
	Catholic	1Jn (1) 2:2-6
	Acts	Act (39) 21:8-12
	Psalm	Ps 29:1-3
	Gospel	Mt (52) 17:24-27
3 rd Wednesday of Babah	Pauline	2Cor (2) 3:18-4:2
	Catholic	Jam (9) 5:9-11
	Acts	Act (40) 21:13-17
	Psalm	Ps 30:23,26
	Gospel	Mt (31) 12:15-21
3 rd Friday of Babah	Pauline	1Cor (21) 16:12-16
	Catholic	1Jn (2) 2:7-10
	Acts	Act (40) 21:18-21
	Psalm	Ps 31:11-12
	Gospel	Mk (10) 4:35-41
4 th Wednesday of Babah	Pauline	2Cor (6) 7:11-12
	Catholic	Jam (9) 5:12-15
	Acts	Act (40) 21:22-26
	Psalm	Ps 32:13,16
	Gospel	Mt (58) 20:29-34
4 th Friday of Babah	Pauline	1Tim (6) 6:3-6

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	Catholic	1Jn (2) 2:11-14
	Acts	Act (41) 21:27-31a
	Psalm	Ps 33:20,19
	Gospel	Mt (40) 14:22-36
1 st Wednesday of Hatur	Pauline	Gal (6) 6:7-10
	Catholic	Jam (9) 5:16-20 (end)
	Acts	Act (41) 21:31b-34
	Psalm	Ps 35:4-5
	Gospel	Mt (31) 12:33-37
1 st Friday of Hatur	Pauline	2Cor (8) 9:1-4
	Catholic	1Jn (2) 2:15-17
	Acts	Act (4?) 21:35-38
	Psalm	Ps 106:27-28
	Gospel	Mk (9) 4:1-9
2 nd Wednesday of Hatur	Pauline	1Cor (?) 9:11-14
	Catholic	1Pet (1) 1:1-5a
	Acts	Act (41) 21:39-22:2
	Psalm	Ps 17:28,27
	Gospel	Mk (9) 4:10-20
2 nd Friday of Hatur	Pauline	Heb (6) 6:7-10
	Catholic	1Jn (3) 2:18-20
	Acts	Act (42) 22:3-5
	Psalm	Ps 36:15,17
	Gospel	Lk (45?) 12:27-31
3 rd Wednesday of Hatur	Pauline	2Thes 1:1-5
	Catholic	1Pet 1:5b-8b
	Acts	Act (42) 22:6-10
	Psalm	Ps 60:2-3
	Gospel	Lk (55) 14:25-35
3 rd Friday of Hatur	Pauline	1Thes (4) 5:11-14
	Catholic	1Jn (3) 2:21-25
	Acts	Act (42) 22:11-16
	Psalm	Ps 37:22-23
	Gospel	Mk (16) 6:30-34
4 th Wednesday of Hatur	Pauline	Col (3) 1:24-28
	Catholic	1Pet (1) 1:8c-12
	Acts	Act (42) 22:17-21
	Psalm	Ps 38:12,13
	Gospel	Mk (20) 7:24-30
4 th Friday of Hatur	Pauline	1Cor (4) 4:1-5
	Catholic	1Jn (3) 2:26-29
	Acts	Act (42) 22:22-25
	Psalm	Ps 39:5,10
	Gospel	Jn (30) 12:35-43
1 st Wednesday of Kiahk	Pauline	Rom (2) 1:18-23a
	Catholic	1Pet (2) 1:13-16
	Acts	Act (42) 22:26-29a
	Psalm	Ps 40:9-10
	Gospel	Mt (65) 22:16-22

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1 st Friday of Kiahk	Pauline	Rom 9:1-5
	Catholic	1Jn (3) 3:1-3
	Acts	Act (42) 22:29b-23:1
	Psalms	Ps 22:4-6
	Gospel	Mt (76) 26:6-13
2 nd Wednesday of Kiahk	Pauline	Rom (16) 13:11-14
	Catholic	1Pet (3) 1:17-19
	Acts	Act (42) 23:2-5
	Psalms	Ps 43:7
	Gospel	Mt (46) 14:23b-36
2 nd Friday of Kiahk	Pauline	1Thes 5:11-14
	Catholic	1Jn (3) 3:4-8
	Acts	Act (42) 23:6-8
	Psalms	Ps 43:21-22
	Gospel	Mk (27) 9:14-29
3 rd Wednesday of Kiahk	Pauline	Heb (9) 11:8-10
	Catholic	1Pet (3) 1:20-22
	Acts	Act (43) 23:9-10
	Psalms	Ps 47:7
	Gospel	Mk (3) 1:32-29
3 rd Friday of Kiahk	Pauline	Gal (6) 5:22-25
	Catholic	1Jn (out of sequence 2fol) (3) 3:8-12
	Acts	Act (43) 23:11-14
	Psalms	Ps 50:1
	Gospel	Lk (66) 18:1-8
4 th Wednesday of Kiahk	Pauline	Rom (1) 1:9-13a
	Catholic	1Pet (3) 1:22-25a
	Acts	Act (43) 23:15-18
	Psalms	Ps 51:8-9
	Gospel	Mt (??) 8:5-13
4 th Friday of Kiahk	Pauline	Philp (5) 4:6-9
	Catholic	1Jn (4) 3:13-16
	Acts	Act (43) 23:19-21
	Psalms	Ps 54:14-15
	Gospel	Lk (24) 7:36-50
1 st Wednesday of Tubah	Pauline	Rom (10) 7:25-8:4
	Catholic	1Pet (3) 1:25b-2:4
	Acts	Act (43) 23:22-30
	Psalms	Ps 47:7
	Gospel	Mk (3) 1:32-39
1 st Friday of Tubah	Pauline	Rom (18) 15:4-7
	Catholic	1Jn (4) 3:17-20
	Acts	Act (43) 23:31-35
	Psalms	Ps 58:5
	Gospel	Lk (12) 4:40-44
2 nd Wednesday of Tubah	Pauline	2Cor (2) 2:14-17
	Catholic	1Pet (3) 2:3-7a
	Acts	Act (43) 24:1-4
	Psalms	Ps 40:1

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	Gospel	Mt (12) 8:1-4
2 nd Friday of Tubah	Pauline	Gal 5:2-6
	Catholic	1Jn (4) 3:21-24
	Acts	Act (43) 24:5-13
	Psalm	Ps 27:9-10
	Gospel	Mk (7) 3:7-12
3 rd Wednesday of Tubah	Pauline	2Cor (2) 3:4-8
	Catholic	1Pet (3) 2:7-10
	Acts	Act (43) 24:14-16
	Psalm	Ps 66:2,1
	Gospel	Jn (8) 4:35-42
3 rd Friday of Tubah	Pauline	Heb (9) 10:19-25
	Catholic	1Jn (6) 4:1-6
	Acts	Act (43) 24:17-23
	Psalm	Ps 67:10
	Gospel	Jn (8) 4:1-34
4 th Wednesday of Tubah	Pauline	Rom (9) 6:12-16
	Catholic	1Pet (4) 2:11-12
	Acts	Act (43) 24:24-26
	Psalm	Ps 12:6
	Gospel	Mt (55) 17:9-13
4 th Friday of Tubah	Pauline	Rom (14) 11:13-16
	Catholic	1Jn (6) 4:7-10
	Acts	Act (44) 24:27-25:6a
	Psalm	Ps 142:1
	Gospel	Mk (34) 11:27-33
1 st Wednesday of Amshir	Pauline	Heb (?) 6:9-12
	Catholic	1Pet (3) 3:13-16
	Acts	Act (9) 8:3-8
	Psalm	Ps 29:1-3
	Gospel	Mt (41) 13:53-58
1 st Friday of Amshir	Pauline	1Cor (6-7) 6:1-11
	Catholic	1Jn (6) 4:11-14
	Acts	Act (2) 2:38-41
	Psalm	Ps 87:2-3
	Gospel	Mt (47) 15:32-38
2 nd Wednesday of Amshir	Pauline	1Cor (7) 6:12-20
	Catholic	1Pet (4) 2:17-25
	Acts	Act (2) 2:42-47
	Psalm	Ps 76:1
	Gospel	Lk (63) 16:10-17
2 nd Friday of Amshir	Pauline	Heb 7:1-4
	Catholic	1Jn (7) 4:15-19
	Acts	Act (5) 4:32-35
	Psalm	Ps 73:16-17,18
	Gospel	Jn (9) 4:46b-54
3 Wednesday of Amshir	Pauline	1Cor (10?) 8:1-7a
	Catholic	1Jn (7) 4:20-5:4
	Acts	Act (5) 4:36-5:11

	Psalm	Ps 16:6
	Gospel	Jn (18) 7:28-36
3 rd Friday of Amshir	Pauline	Heb (3) 3:1-6
	Catholic	1Jn (8) 5:13-24
	Acts	Act (6) 5:12-16
	Psalm	Ps 39:5
	Gospel	Jn (??) 12:35-43
4 th Wednesday of Amshir	Pauline	Eph (5?) 6:10-24
	Catholic	Jud (2) 1:20-25
	Acts	Act (31) 16:16-21
	Psalm	Ps 38:12-13
	Gospel	Lk (43) 11:13-14
4 th Friday of Amshir	Pauline	Rom (16) 11:13-14
	Catholic	1Pet (9) 5:8-11
	Acts	Act (31) 16:13-15
	Psalm	Ps 81:3-4
	Gospel	Lk (43) 11:9-13

Bohairic Coptic Gospel Catena Texts Selections (2)

(By Hany Takla)

This is the second of group of excerpts from the text of the Bohairic Coptic Gospel Catena, introduced in vol. 9 no. 3 of this Newsletter. The texts are taken from the text edition of Lagarde (Göttingen 1886) with a more modern use of the Accent mark (Ⲡⲏⲕⲏⲙ). The English translation provided is strictly literal in the grammatical sense. It is primarily intended for students of the Coptic Language. A companion literary translation will be included, God's willing, in the upcoming editions of these excerpts. Reference to the Lagarde text is in the form: Page No, Line No.

ⲓⲉ ⲉⲑⲃⲉ ⲡⲓⲕⲁⲕⲥⲉⲣⲧ.

ⲡⲓⲭⲣⲓⲥⲟⲤⲟⲙⲟⲥ. ⲁⲓⲉⲣⲉⲧⲏⲓ ⲙⲡⲟⲥ ⲏⲭⲉ
ⲡⲓⲕⲁⲕⲁⲥⲉⲣⲧ ⲉ̀ⲑⲣⲉⲓⲧⲟⲩⲃⲟⲓ ⲉ̀ⲃⲟⲗ ⲧⲉⲛ ⲡⲉⲓⲓⲉⲣⲧ:
ⲉ̀ⲡⲓⲗⲏ ⲉ̀ⲉⲃⲉ ⲛⲁⲓⲛⲁⲣⲧⲓ ⲡⲉ ⲁⲃⲛⲉ ⲉ̀ⲗⲓ ⲙⲙⲉⲧⲣⲏⲧ
ⲉ̀ⲛⲁⲩ ⲭⲉ ⲏⲑⲟⲓ ⲡⲉ ⲡⲓⲧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ, ⲟⲩⲟⲗ
ⲉ̀ⲧⲁⲓⲓⲟⲩⲧⲟⲩⲛ ⲏⲧⲉⲓⲓⲭⲓⲭ ⲉ̀ⲃⲟⲗ, ⲁⲓⲉⲃⲓ ⲛⲉⲙⲁⲓ,
ⲥⲁⲧⲟⲧⲓⲓ ⲁⲓⲧⲟⲩⲃⲟ ⲏⲭⲉ ⲡⲉⲓⲓⲉⲣⲧ.

ⲕⲩⲣⲓⲗⲗⲟⲥ ⲉ̀ⲗⲟⲓ ⲭⲟ ⲙⲙⲟⲥ ⲉ̀ⲑⲃⲉ ⲡⲁⲓⲕⲉⲡⲁⲗⲉⲟⲛ.
ⲉ̀ⲓⲧⲉⲛ ⲡⲉⲓⲓⲉⲣⲧⲓⲃⲓ ⲛⲉⲙⲁⲓ, ⲡⲉⲭⲁⲓ, ⲓⲟⲩⲟⲩⲟⲗ
ⲙⲡⲓⲗⲟⲃ ⲉ̀ⲃⲟⲗ ⲭⲉ ⲧⲉⲓⲓⲭⲓⲭⲓⲭ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲣⲉⲓⲧ
ⲙⲡⲟⲩⲟⲗ ⲧⲉ ⲛⲉⲙ ⲏⲧⲟⲩⲃⲟ ⲉ̀ⲛⲥⲟⲡ. ⲓⲧⲁ ⲡⲉⲭⲉ ⲓⲏⲥ
ⲛⲁⲓ ⲭⲉ ⲁⲛⲁⲩ, ⲙⲉⲣⲭⲟⲥ ⲏⲉ̀ⲗⲓ, ⲉ̀ⲓⲧⲥⲁⲃⲟ ⲙⲙⲟⲛ
ⲉ̀ⲗⲟⲩ ⲧⲉⲛ ⲡⲁⲓ ⲉ̀ⲓⲑⲟⲩⲧ ⲉ̀ⲃⲟⲗ ⲉ̀ⲗⲁ ⲡⲓⲟⲩⲟⲩ
ⲉ̀ⲧⲟⲩⲟⲩⲧ, ⲙⲁⲗⲓⲥⲧⲁ ⲁⲣⲉⲩⲟⲩⲛ ⲟⲩⲙⲏⲏⲓ ⲙⲡⲁⲓⲣⲏⲧ
ⲩⲟⲩⲟⲩⲧ ⲉ̀ⲗⲟⲩ ⲟⲩⲁⲓ. ⲁⲗⲗⲁ ⲙⲁⲩⲉ ⲛⲁⲕ, ⲡⲉⲭⲁⲓ,
ⲙⲁⲧⲁⲙⲉ ⲡⲓⲟⲩⲏⲃ ⲉ̀ⲣⲟⲕ, ⲟⲩⲟⲗ ⲁⲛⲓⲟⲩⲓ

(Lagarde 19,29-20,16) 13. Concerning the Leper.

PiChrisostomos. He asked the Lord namely the leper to cause him to purify him from his leprosy: For whereas he believed without any double-mindedness that he is God truly, And when he stretched his hand forth he touched him. Forthwith it was purified namely his leprosy.

Kyrillos also said concerning this heading. Through his touching him, he said he revealed the matter that his holy hand also is a giver of the life and the purification together. Then Iesous said to him, 'See, do not say it to anyone,' teaching us also in this (matter) to flee from the vain glory, lest if a miracle in this manner happens through someone. But go, he said, tell the priest about yourself and bring your gift which Moyses spoke concerning it

ἡπεκδωρον ετα μωϋσῆς σασι εἰς εἰς, εὐμετμεερε πωου.

as a testimony unto them.

ἐπιδη γαρ νε οὐθεος πε φαι ἡτε φνομος ἡμωϋσῆς, ρινα αρεωαν οὐρωμι τουβο ἐβολ θεν περσερτ, ἐϋτεμῆρερμωχτ νεμ ρῆλι ἡρωμι ἐπτηρϋ, ψατερταμε πιοηβ ἐπτουβο ἡπισερτ, ογορ ἡτερῆιμ ἡουπροςφορα ἐρρηι ἔχεν περτουβο, εταρερ φαι μαλιστα εἰς εἰς πηουδαι ἡδγνωμων, ρινα ἡτοϋϋτεμχος κε ερβωλ ἡπινομος ἐβολ. θαι ρωστε τερμηνια ἡπῆατικος ἡτε παρητον.

For whereas a custom was this of the law of Moyses, in order that when a man is purified from his leprosy to not cause him to mingle with any man at all until he tells the priest of the purification of the leprosy and brings an offering over his purification which he made this. Lest for the sake of the senseless Ioudai in order that they do not say, He is dissolving the law. This thus the spiritual interpretation of this saying.

πρωμι κε ουν ἡκακσερτ, σεῖνι ἡμοϋ ἔχεν φλαος ἡπιοθνος, φαι ἔτε παρρηκ ἡσερτ ἡουσχοϋ πε ριτεν φνοβι ογορ ερβαθεμ ριτεν πισερτ ἡδιαβολικον ἡτε τμετατσοϋεν φτ, ἡτα δε εταρϋβι νεμαϋ ἡχε πῶς, σατοτϋ αρτοϋβο ἡχε περσερτ.

The leper man therefore then, he resembled the people of the nations, This who is leprous for a time through the sin and being polluted through the diabolic leprosy of the lack of knowledge of God, and then when he touched him namely the Lord, immediately it is purified namely his leprosy.

ἡθοϋ γαρ πῶς εταρϋβι νεμ πικατηχοϋμενος ριτεν πῶς ἡτε πιοαρεμμιϋ, ογορ ερτοϋβο ἡμοϋ ἐβολ ρα πισερτ ἡτε φνοβι, ογορ μενεσα ῆρερτοϋβο ψαροϋορϋϋ λοιπον ρα πιοηβ ερερϋβι ἡπισωμα εθοϋαβ νεμ πῆνοϋ ἡρερτανθο, ογορ παρητ ψαϋῆι ἡπεκδωρον ἐρρηι ἔχεν περτοϋβο, ἔτε τῆροϋερεϋς ἡπερρηαρτ πε, θαι ετοι ἡπυτ παρρη φτ ἔροτε δωρον ἡβεν ἡβασιδικον.

For he the Lord who touched the Catechumens through the baptism of the repeated birth and purifying him from the leprosy of the sin, and afterward to cause him to receive the holy body and the life-giving blood. And thus he usually bring his gift over his purification which is the declaration of his faith, this which is great before God more than every royal gift.

ἡ εἰς εἰς πῆκατονταρχος.

(Lagarde 20,17-21,10) 14.Concerning the Centurion

ἡωαννης πῆχριστοστομος. ρωσ νοϋτ κε ουν ερσωοη ἡχε πῆς ἡφῆ ετερρηεροϋ ἡμοϋ ἡχε πῆκατονταρχος, αϋραϋ ερερϋ ψαροϋ, κε ρινα ριτεν φῆ ετερρηαχοϋ ἡτερφοϋηρ ἐβολ μαλιστα ἡχε περρηϋτ ἡρηαρτ ἔθοϋη ἐπῆς, ογορ οη κε εταρκολακεϋῆ ἔροϋ αν θεν οϋχινασι ἡταιθε ἀπλωσ ριτεν περρηηχος ἡπαρητ κε ἀχος θεν ἡσασι, ογορ ερῆοϋχαι ἡχε παδλοϋ, αδδα παρητ πε ἔρηρηαρτ κε ογον ἡχομ ἡμοϋ οη ερϋῆοϋ ἡμοϋ ριτεν περρηηχος ἡμαϋατϋ θεν ἡσασι ἔρερφοϋχαι ἡχε περδλοϋ.

Ioannes PiChristostomos. As God therefore he is knowing namely PiChristos of that which he will answer it namely the Centurion, he allowed him to cause him to come to him, for in order that through that which he will be saying (it) it is revealed above all namely his great faith in PiChristos, and also that when he did not flatter him in a conversation in this way simply through his saying in this manner, Say it by the word and he shall be made whole namely my lad, but it is this manner which he believed that he is able also, being far from him, through his saying alone by the word to cause him to be healed namely his lad.

ισχε γαρ ἀποκ, πεχαϑ, τυχη θα ουερϱιϱι
η̅τε ογοϱο, ογοϱ τεραρϱιη̅ εν̅εν ϱαν̅ματοι,
ογοϱ φη̅ ε̅τ̅ναχοϱ παϱ χε̅ ἀρι̅ φαι, ϱαϱαιϱ,
ι̅ε̅ λυη̅ρ̅ μαλλ̅ον̅ η̅θοκ̅ φη̅ ε̅τεραρϱιη̅ εν̅εν
η̅τηρϱ ϱω̅ς̅ ποϱτ̅, ογοϱ̅ ε̅τε̅ ἰμ̅ον̅ ὠ̅χομ̅
ε̅ε̅ρε̅ ϱ̅λι̅ ε̅ραρϱιη̅ εν̅ε̅ρ̅η̅ εν̅ε̅ωϱ;̅ ε̅πι̅δ̅η̅ χε̅ ο̅υ̅η̅
η̅ε̅ ο̅υ̅ε̅θ̅η̅κο̅ς̅ η̅ε̅ η̅ι̅ε̅κα̅το̅ν̅τα̅ρ̅χο̅ς̅ φαι̅
ε̅τα̅ϱο̅υ̅ω̅η̅ϱ̅ ε̅βο̅λ̅ ἰ̅πα̅ν̅ι̅ω̅τ̅ η̅πα̅ρ̅τ̅ η̅τα̅ι̅μα̅η̅
ϱ̅εν̅ η̅ι̅ε̅λ̅, ε̅θε̅ε̅ φαι̅ ϱω̅ ἰ̅ η̅ι̅λο̅γο̅ς̅ ε̅ρ̅ω̅ο̅ρ̅η̅
η̅ε̅ρ̅ζ̅ω̅φ̅ρα̅φ̅η̅ η̅αν̅ ε̅βο̅λ̅ ϱ̅ι̅το̅τ̅ϱ̅ χε̅ ϱω̅τ̅ η̅ε̅
ε̅ε̅ρε̅ φ̅λα̅ο̅ς̅ η̅η̅ε̅θ̅η̅ο̅ς̅ η̅αρ̅τ̅ ε̅π̅δ̅ς̅, ογοϱ̅
η̅το̅υ̅ϱ̅ω̅η̅ ἰ̅πι̅στο̅ς̅, ϱω̅στε̅ ε̅ε̅ρο̅υ̅ε̅ρ̅η̅ε̅μ̅ϱ̅α̅
η̅ρο̅θ̅ε̅ο̅υ̅ ϱ̅εν̅ κ̅ε̅η̅ϱ̅ η̅ἀ̅β̅ρα̅α̅μ̅ η̅ε̅μ̅ ι̅σα̅α̅κ̅ η̅ε̅μ̅
ια̅κω̅β̅ η̅ρ̅η̅η̅ ϱ̅εν̅ τ̅μ̅ε̅το̅υ̅ρο̅ η̅τε̅ η̅ι̅φ̅η̅ο̅ι̅.

η̅η̅ο̅υ̅δ̅αι̅ λ̅ε̅ η̅θ̅ω̅ο̅υ̅, η̅η̅ ε̅τε̅ θ̅ω̅ο̅υ̅ τ̅ε̅
τ̅μ̅ε̅τ̅ω̅η̅ρ̅η̅ η̅ε̅μ̅ η̅ι̅ω̅ϱ̅ η̅ε̅μ̅ η̅ι̅ε̅πα̅ρ̅γε̅λ̅ια̅, ογοϱ̅
ε̅τα̅ η̅χ̅ς̅ ἰ̅ ε̅βο̅λ̅ η̅ϱ̅η̅το̅υ̅̅ κα̅τα̅ σα̅ρ̅ξ̅,
ε̅υ̅ε̅ρ̅ι̅το̅υ̅, πεχαϑ, ε̅πι̅χ̅α̅κι̅ ε̅τ̅σα̅βο̅λ̅, η̅ι̅μα̅
ε̅τε̅ φ̅ρι̅μ̅η̅ η̅α̅ϱ̅ω̅η̅ ἰ̅μ̅ο̅ϱ̅ η̅ε̅μ̅ η̅ι̅ε̅θε̅ρ̅τε̅ρ̅ η̅τε̅
η̅η̅πα̅χ̅ρ̅η̅. η̅ι̅πι̅στο̅ς̅ λ̅ε̅ ο̅η̅ η̅ο̅ρ̅θ̅ο̅δ̅ο̅ζ̅ο̅ς̅ ογοϱ̅
ἰ̅π̅η̅α̅τ̅η̅κο̅ς̅ η̅ε̅κα̅το̅ν̅τα̅ρ̅χο̅ς̅, ε̅τα̅ϱ̅ω̅η̅π̅η̅ ε̅υ̅ο̅ι̅
η̅λ̅α̅μ̅π̅ρο̅ς̅ ϱ̅εν̅ η̅ο̅υ̅β̅η̅ο̅ς̅, η̅αι̅ ε̅τα̅ν̅φο̅ρ̅ ε̅π̅η̅ρ̅
ἰ̅π̅ρο̅κο̅π̅η̅, η̅αι̅ ε̅τε̅ϱ̅α̅ν̅χο̅ς̅ ἰ̅π̅η̅λο̅γι̅κο̅ς̅
ε̅τ̅ρ̅ω̅ο̅υ̅ χε̅ μα̅ϱ̅ε̅ η̅α̅κ̅, ϱ̅α̅ϱ̅ϱ̅ε̅ η̅α̅ϱ̅, ε̅θε̅ε̅
η̅ια̅ν̅δ̅ο̅ζ̅ο̅υ̅ο̅ς̅ι̅ο̅η̅ μα̅λ̅η̅ς̅τα̅ ε̅τα̅ φ̅τ̅ τ̅η̅ϱ̅η̅
ἰ̅π̅η̅ρ̅ω̅η̅, ογοϱ̅ η̅η̅λο̅γι̅κο̅ς̅ ἰ̅μ̅ε̅τε̅ϱ̅ε̅β̅η̅ς̅ χε̅
ἀ̅μ̅ο̅υ̅, ογοϱ̅ ϱ̅α̅ϱ̅η̅.

η̅η̅β̅ω̅κ̅ λ̅ε̅ ο̅η̅ η̅ε̅ η̅ο̅υ̅ϱ̅ω̅μα̅ φαι̅ ε̅το̅υ̅ω̅ϱ̅η̅
ἰ̅μ̅ο̅ϱ̅ ϱ̅ι̅τε̅η̅ τ̅ἀ̅σ̅κη̅ς̅ ε̅τ̅ϱ̅ε̅η̅ τ̅ἀ̅ρ̅ε̅τ̅η̅, ογοϱ̅
ε̅υ̅η̅ρ̅η̅ ἰ̅μ̅ο̅ϱ̅ η̅β̅ω̅κ̅ η̅ω̅ο̅υ̅. κ̅ε̅ γ̅αρ̅ η̅ε̅ ο̅υ̅ η̅αι̅-
ρ̅η̅τ̅ ϱ̅ω̅ϱ̅ ϱω̅ ο̅η̅ η̅ε̅ η̅ι̅ε̅κα̅το̅ν̅τα̅ρ̅χο̅ς̅ ε̅τε̅-
ἰ̅μα̅ν̅: η̅ε̅ ο̅υ̅ο̅η̅ η̅τα̅ϱ̅ ἰ̅μα̅ν̅ η̅ε̅ η̅ϱ̅α̅ν̅-
λο̅γι̅κο̅ς̅ ἰ̅μ̅ε̅τε̅ϱ̅ε̅β̅η̅ς̅ ἰ̅φ̅η̅τ̅ η̅ϱ̅α̅ν̅μα̅το̅ι̅
η̅ε̅ν̅ε̅γ̅η̅ω̅μ̅ο̅η̅ ε̅ν̅χ̅η̅ θα̅ η̅ε̅ϱ̅ε̅ρ̅ϱ̅η̅. ε̅θε̅ε̅ φαι̅
μα̅λ̅η̅ς̅τα̅ η̅α̅ϱ̅ε̅ρ̅ω̅φ̅η̅ρ̅η̅ η̅ε̅ η̅τε̅ϱ̅η̅ϱ̅ω̅τ̅ ἰ̅μ̅ε̅τ̅-
ε̅υ̅φ̅η̅ς̅ η̅ε̅μ̅ τ̅κα̅το̅ρ̅ε̅ω̅ς̅ η̅τε̅ϱ̅ἀ̅ρ̅ε̅τ̅η̅ ε̅τ̅βο̅ς̅
η̅ε̅μ̅ τ̅η̅ρο̅ϱ̅ε̅ρ̅ε̅ς̅ ἰ̅π̅ε̅ϱ̅η̅αρ̅τ̅ ε̅τ̅σο̅υ̅τ̅ω̅η̅.

ι̅ε̅ ε̅θε̅ε̅ τ̅ϱ̅ω̅η̅ ἰ̅π̅ε̅τ̅ρο̅ς̅

ιω̅α̅η̅η̅η̅ς̅ η̅ι̅χ̅ρ̅η̅ς̅ο̅ς̅το̅μ̅ο̅ς̅. ϱ̅εν̅ ο̅υ̅ϱ̅ο̅υ̅ϱ̅ο̅υ̅
γ̅αρ̅ η̅ο̅υ̅ω̅τ̅ ε̅η̅α̅ϱ̅η̅ρ̅η̅ η̅ϱ̅ω̅β̅ η̅η̅β̅ε̅η̅ η̅τα̅λ̅β̅ο̅ η̅ε̅,
ϱω̅στε̅ τ̅κε̅ϱ̅ω̅η̅μ̅ ἰ̅π̅ε̅τ̅ρο̅ς̅ η̅τε̅ϱ̅ω̅η̅π̅η̅ ϱ̅εν̅
τε̅ϱ̅ε̅ϱ̅ο̅ρ̅η̅ η̅χο̅μ̅, ο̅υ̅ μ̅ο̅η̅ο̅η̅ ε̅ε̅ρ̅ε̅ϱ̅ο̅υ̅ϱ̅αι̅

For since I, he said, I am under authority of a king,
and I rule over soldiers, and he whom I will say it
to him, Do it, he usually does it, surely moreover,
you who rules over the whole (world) as God, and
who has power to cause someone to rule over him;
whereas then a gentile was the centurion, this one
who declared this great faith of this size in PiIsrael.
Therefore also the Logos was first to paint from life
for us through him that it is necessary to cause the
people of the nations to believe in the Lord and to
become faithful, so that to cause them to be worthy
to recline in the bosom of Abraam and Isaak and
Iakob in the Kingdom of the Heavens.

But the Ioudais, those who theirs is the sonship and
the promises of the announcements, and when
PiChristos came from them according to flesh, they
shall be cast, he said, to the outside darkness, the
place which the weeping will dwell in it with the
gnashing of the teeth. But the orthodox faithful also
and the spiritual centurions, they became as
brilliant in their life, these ones which attained the
100 advancements, these who usually say to the
evil reason, Go, and it usually goes because of the
high esteem. Above all when God gave it to the
man and the godly reason, Come, and it usually
comes.

And the servant also is their body, this one which
was gathered through the practice which is in the
virtue, and making him a servant to them. For who
thus also is that Centurion?: He had there godly
reasonings like prudent soldiers being under his
authority. Therefore most of all he marveled at his
great brightness(?) and the uprightness of his
elevated virtue and the choice of his upright faith.

(Lagarde 21,11-38) 15. Concerning the Mother-in-
Law of Petros

Ioannes PiChrisostomos. For in one moment as he
was doing every healing act, so that also the
mother-in-law of Petros to become in her earlier
strength, who alone to cause her to be whole from

ἡμᾶν αὐτῶν ἐβόλ θᾶ πύμομ. ἀλλὰ οὐ
ἐθέρεσσεμομ σατοῦτ ἡόρῃ ἐράτς οὐορ
ἐψεμψῃ ἡμοσ.

εἰτα ροῦρῃ Δε ψωπι, πεχαρ, ἀγῖνι παρ
ἡραμῆψ ἔογον ρανῖθ πεμωορ, οὐορ
παρρῖοῦνι ἡνιδεμων ἐβόλ θεν ἡσαχι, οὐορ
οὐορ πῖβεν εἰτῖρεμκνοῦτ, παρερφαθρῖ
ἐρωορ. ἐπιΔη γε οὐν θεν ἰθᾶν ἡνιέροορ
αρῖ ψαρον ἡχε πιλογοσ, οὐορ αρταλβο
ἡπενψωπι πεμ πενῖαβι--ἐπε ἀ ἰφρῖς γαρ
τηρσ ἡτμετρωμῃ ψωπι πε, εἰτῖρεμκο ἡμοσ
ρῖτεν ἡπαθοσ εἰσορ ἡΔιδβολῖκομ, οὐορ
εἰρωθῖτ ἡμοσ ἐθρῖ ρῖτεν ἡνῖθ ἡἀκαταρθον,

ἡαι ἐτε ἡασοῖ ἡβωκ ἡωορ ρῖτεν
ἐμετατσοϋεν φτ ἐτμετψαμψε ἰδωλομ:
ἐἡασοῖ γαρ οὐ ἡβελδε πε (εἰσαχι ἐτφρῖς
ἡτμετρωμῃ), ἐαγμᾶψθαμ ἡνῖβαλ ἡτε
περρῖθ ἐβόλ ρῖτεν τμετατσοϋεν φτ, οὐορ
ἡασοῖ ἡκοῦρ πε ἐψτεμωτεμ ἐπενσαχι
ἡνῖπρρῖθρῖ, οὐορ ἡασοῖ ἡέβο πε οὐορ
ἡἀκαταρθον ἡφρῖθ ἡθῖν ἐρε πιρνορ ψατ
ἐβόλ ραρσ, εσῶηλ ἐβόλ οὐορ εσοῖ
ἡπερμωορ, ἀπαρπλωσ ἐἡαστῖρεμκνοῦτ πε
ὀχεδον θεν ρανῖθα ἡψωπι ἡατταλβο οῦ
μωονομ θεν πιωμᾶ, ἀλλὰ ἡροῦθ ἡαλλον
θεν ἡψρῖχῖ: ἐῖθαιε Δε ἡτε πιρνορ
αρψενρῖθ θᾶ πενρῖνοσ ἡχε φτ πιλογοσ,
αρῖ ἐπῖκοσμοσ, οὐορ θεν ἡχῖνῖρρῖσαρρ,
οὐορ ἡτερρῖρῃ, αρταλβο ἡτφρῖς εἰψῶηλ
ἐβόλ οὐορ εἰτῖρεμκνοῦτ ἡτοτοῦ ἡνῖπῖα
ἡἀκαταρθον--εῖβε φαι Δῖκεωσ αρχοσ ἡχε
πιεγαρρῖθρῖ γε εἰτα ροῦρῃ Δε ψωπι, ἐτε
ἰθᾶν ἡνιέροορ τε, ἀγῖνι παρ ἡραμῆψ
ἔογον ρανῖθ πεμωορ, ἐτε φῖλασ ἡνῖεθνοσ
πε, οὐορ παρρῖοῦνι ἡνιδεμων ἐβόλ θεν
ἡσαχι, οὐορ οὐορ πῖβεν εἰτῖρεμκνοῦτ,
παρερφαθρῖ ἐρωορ, οῦ μωονομ ἡψωπι
ἡσωματῖκομ, ἀλλὰ ἡκεψρῖχῖκομ εἰσοπ.

the fever. But also to cause her to find strength immediately to stand up and to serve them.

And when evening became, he said, they brought him many who had demons with them, and he cast the demons out with the word, And every one who is afflicted, he healed them. After that then in the end of the days, he came to us namely the Logos, and he healed our maladies and our sicknesses--For if the whole nature of humanity is sick, it being afflicted through the defiled diabolical passions and being struck down by the unclean demons.

These which it became servant to them through the lack of knowledge of God to the idol worshipping: For being also blind (I am saying to the nature of humanity), Who has shut the eyes of his heart through the lack of knowledge of God, and it became deaf to not hear the words of the prophets, and being dumb and unclean as the one whom the blood is gushing out from her, being paralyzed and being lunatic. In general, as it was afflicted, nearly with ten thousands of incurable diseases. Not only in the body but rather the more in the soul: And at the end of time, He had compassion on our race namely God the Logos, He came to the world, and when he took flesh and he became man, he healed the paralyzed and afflicted nature from the unclean spirits--Therefore justly he said namely the Evangelist, And when the evening became, which is the end of the days, they brought unto him many having demons with them, which is the people of the nations, and he cast the demons out by the word, and every one who is afflicted he healed them, not only the physical maladies but the spiritual ones together.

Bishop Samuel of Shibin al-Qanatar (January 29, 1937 - July 15, 2003)

(by Hany N. Takla and Dr. Youahanna N. Youssef)

On the evening of July 15, 2003, I received the painful news of the departure of our beloved

scholar bishop, Anba Samuel from this turbulent world to the Heavenly abode. This was not just news of the passing of a shepherd in the Coptic

Church or a dear friend, but rather the loss of the most important Coptologist in the Modern Coptic Church. In that capacity, his departure from our world is a tremendous loss, because people of such quality are so rare in our midst.

His life was an example of a dedicated servant who received his talents from the Lord and multiplied it many folds out of his love for God. He set a goal in life to pursue and study monasticism, which originated in Egypt. His early service days, as Sameh Adly, were spent in St. Mary Coptic Church in Faggallah, Cairo. There he taught Sunday School and was responsible for the popularizing of the use of the Coptic Hymnology in his church and others, by the publishing of a more compact version of sections of the Coptic Psalmody. After his forced retirement from the Army at a young age, as it was customary for Christian officers, he began again to pursue his life-long goal. This led him to earn a Masters degree in Architecture from the University and to join the German Archeological Institute in Cairo. Under the guidance of its Director, Dr. Peter Grossmann, he learned the scholarly methodology of researching in the field of Coptic Ecclesiastical Architecture.

His longing for the study of monasticism led him eventually to joining the Syrian Monastery in Wadi al-Natroun in 1984. There, he pursued the monastic life as well as his dream. As a result he became the Church representative with the foreign excavation teams that were working in this field in Egypt. He also taught Church Architecture at the Cairo Institute of Higher Coptic Studies. Eight years after joining the monastery, he was selected and ordained a bishop in the Coptic Church. He chose Shibin al-Qanatar to serve in that capacity, to be in close proximity to Cairo, where most of his research activities were centered.

My first meeting with him was in Los Angeles, shortly after his ordination as bishop in 1992. His encouragement for the work of the Society was of immense value. It helped to further

promote the Society in the academic world especially during the Coptic Congresses that we attended together. We were blessed by having him attend and participate in the first two St. Shenouda Conferences of Coptic Studies in 1998 and 1999. He participated, even though his health was on the decline due to his 1996 car accident and the stroke he suffered later. This participation was especially significant because it paved the way for his participation in the newly formed St. Mark Foundation.

I last met him during the Wadi al-Natroun International Symposium, organized by St. Mark Foundation in February 2002. I was then saddened by the deterioration of his health. May God repose his soul and reward him for his work which was done first and foremost for the glory of His Holy Name. May He also keep the torch that Bishop Samuel lit by his work, burning in the hearts of Copts and others and move them to complete his work.

The following is a chronology and bibliography of his illustrious life, written by his friend and our colleague Dr. Youhanna Nessim Youssef of Melbourne Australia. It is published as posted by him on the Internet with changes to the dates to conform to the American system.

- Born in Cairo 1/29/1937
- B. Architecture - Cairo University 1958
- Participating in Excavations in all Egypt working as assistant to Dr Peter Grossmann (from the German Institute of Archaeology in Cairo).
- Monk in the Suriani Monastery 2/5/1984
- Established the Section of the Coptic Architecture in the Coptic Institute since 2/20/1984 with the help of the Late professor Hishmat Messiha (former director of Egyptian Antiquity Organization) and Professor Sami Sabri (Cairo University).
- Ordained priest 11/27/1987.
- Consecrated Bishop of Toukh, Shebine al Qanatar and Khanak 6/14/1992.

- He was one of the honorary president of IACS since the year 2000.

Bibliography of Bishop Samuel

I. Books and Articles

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- 3 *The Coptic Dome*, Cairo 1996 (In English and In Arabic)
- 4 Samuel al-Suriani, "Icônes et iconographie d'après le manuscrit d'Abu el-Makarim, publié en arabe au Caire 1984" *Le Monde Copte* 18, 1990, p78.
- 5 *Coptic Architecture*, Cairo n.d. (In Arabic)
- 6 "Researches in the Laura of John Kolobos, Wadi Natrun" *Acts of the Sixth International Congress of Coptic Studies; Münster 20-26 July*, Supplementband- (With P. Grossmann).

II. Editing texts

A- History

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2. Yusab of Fuwwah, *History of the Patriarchs, Cairo* 1992 (In Arabic) (Cf. Graf, *Geschichte der christlichen-arabischen Literatur*, Studi e Testi, 133, Vol II, p367-369 N°118, R.G. Coquin, *Christianismes Orientaux*, Paris 1992, p81.)

B. Ascetism

1. *The Sayings of Isaiah of Scetis according to Mss 181,183, 185, 188, 190*, *Syriani Monastery*, Deir as Surian 1985 (In Arabic) (Cf Samir Khalil, *Bibliographie Copte à l'époque Médiévale, Actes du IV Congrès Copte*, PIOL 41, Louvain la Neuve 1992, p84)
- 2- *Maymar of Saint Evagrius according to Ms 174* Deir as-Surian, Cairo 1986 (In Arabic) (Cf Samir Khalil, *Bibliographie Copte à l'époque Médiévale, Actes du IV Congrès Copte*, PIOL 41, Louvain la Neuve 1992, p129)
- 3- *The Explanation of the Paradise of Anba Philoxenus Bishop of Mabgug*, Deir as Surian 1985 (In Arabic) (Cf Samir Khalil, *Bibliographie Copte à l'époque Médiévale, Actes du IV Congrès Copte*, PIOL 41, Louvain la Neuve 1992, p84)

C. Liturgy

- 1 *The Church Order*, Cairo 1986-1989 (In Arabic and Coptic) (Cf Samir Khalil, *Bibliographie Copte à l'époque Médiévale, Actes du IV Congrès Copte*, PIOL 41, Louvain la Neuve 1992, p85)
- 2 *Psalties of the Years* Vol. I, II, Cairo 1985 (In Arabic and Coptic) (Cf Samir Khalil, *Bibliographie Copte à l'époque Médiévale, Actes du IV Congrès Copte*, PIOL 41, Louvain la Neuve 1992, p85)
- 3 *Abû al Barakat Shams ar Riyasat Ibn Kabar, The Lamp of Darkness for the Explanation of the (Liturgical) Service*, Vol II, Cairo, 1989 (In Arabic and Coptic)
- 4 *Psalmodia of The Year* printed by the Church of Faggallah several edition

In addition he reprinted several important books.

The Coptic Digital Library (CDL) (1) Coptic Microfilm Collection (CML) (1)

(by Hany N. Takla)

Introduction: The Society has continually strived to collect and make available the original written sources of our Coptic Heritage. These written sources or manuscripts that primarily originated in Egypt are now scattered beyond the boundaries of Egypt into many repositories, spread throughout the world. The Society since its inception in 1979, pursued a course of securing copies of these manuscripts. From the beginning it was decided that 35-mm microfilm is the preferred storage medium due to its economy of space as well as of the cost. Throughout the 1980s and the early years of 1990's the Society acquired the majority of its holdings, currently numbering over 240,00 microfilm/microfiche frames. The Society in a separate venture also microfilmed, in microfiche cards, many of the published resources needed for Coptic Studies.

Evolution of the collection: The collection began in early 1980 with the acquisition of microfilm copies of four Coptic Old Testament codices from the British Library in London. It was not until 1984 that the next acquisition was made, and it was from the Pierpont Morgan collection. By 1985, the Society began to make the acquisitions by topics. In general, the Old Testament, Bohairic and other dialects, were acquired first followed by Liturgical, Literary, Hagiographic, Lexicographic, and finally the New Testament. The 1992 acquisition of a large portion of the microfilms of Biblical and Liturgical manuscripts from the Coptic Museum, through the good offices of Brigham Young University, brought a significant number of Arabic Christian manuscripts into the collection. In the following years many Christian Arabic manuscripts were added, predominantly from the Paris Bibliotheque Nationale Collection. As it stands now, the collection includes virtually all the Coptic (non-papyri) manuscripts of Oxford's Bodleian Library, the majority of the Coptic Literary manuscripts from the National Library of

Austria along with the majority of the Coptic manuscripts housed in the Vatican Apostolic Library, the London British Library, and the Paris Bibliotheque Nationale among others. All in all, the Collection represents one of the best resources for the study of the Coptic Heritage worldwide.

Preparation of the Collection for Use: With such volume of resources, a format was needed to facilitate the use of these manuscripts for transcribing, collation, and study. The Society, following the example set by Prof. Orlandi in Rome with the manuscripts of the White Library, arranged the 35-mm and the 16-mm microfilm reels into a 4x6-inch microfiche cards. Much of the collection was converted to this format, producing over 17,000 35-mm and 1400 16-mm microfiche cards. The originals of these are kept in a special storage cabinet at the Society's Los Angeles Center. Users of the Center's Library, utilized copies of these microfiche cards. However there was a significant number of reels that were not converted to this format because of time-constraints. Also there was no economical way to make paper prints of such images.

With the rapid advances in personal computers and the limitations posed by the use of microfiche, it was contemplated to digitize the collection. The first approach included the conversion of the microfiche frame into a video image which was subsequently converted to a digital format, using a video capture PC board. This method produced images with limited resolution especially at higher screen magnification. The second approach used a transparency scanning setting on a flatbed scanner. This also produced similar results. The third approach involved the use of a dedicated film scanner. Such approach produced images with satisfactory resolution but they were cumbersome to handle due to their large size.

Finally our quest led us to a service bureau that uses more powerful film scanners and produces much more compact images. With the aid of an archival program, it became possible to view the images and zoom on any particular part of the page without the loss of clarity. This final approach, though the most expensive, became our default procedure.

This new system was done in two steps. The first was to scan each microfilm or microfiche frame into a TIFF-formatted image files with Group IV compression. Each group, under a single CML number is stored in a separate folder on a CD. Each CD included several CML folders. Then each CD was integrated in an indexed database structure using the Alchemy Image Archival program. The Contents of the CD is accessible through the Alchemy Viewer software, which facilitates the viewing of each image of every manuscript. The viewer included features such as optical zooming, image rotation, image printing, and image export.

Advantages and disadvantages of the Digital media used: The product of this new method also had its satisfactory and unsatisfactory points. Less satisfactory results were mainly confined to items that were not very clear on the microfilm frame to begin with. Such included the more ancient documentary manuscripts and literary Sahidic texts. However the most satisfactory results were produced in the Copto-Arabic, Arabic, and the later Coptic manuscripts. Plans are being made to repeat the digitizing process for such unsatisfactory items, using dedicated film scanners. This however will be done as time permits and as need arises.

The main advantages gained by digitizing included the following:

1. Portability of the material
2. Ability to print through an economical and standard printer as opposed to using a special expensive microfilm/microfiche printer
3. Zooming Capability

4. Cut and Paste feature which is useful for instruction as well as codicology and paleography study

The Contents of the CDL: As it stands now, there are 866 CML items from the 35-mm collection and 184 from the 16-mm collection that have been digitized with the latest method describe above. This contains about 180,000 frames. They are stored on 59 CDs of Alchemy archived databases. The first 14 CDs included a total of 5 databases, consisting of multiple CDs. This necessitated the copying of the multiple CD of each database to a hard disk to be able to view its contents. The other CDs can operate from the CD directly. There are several other manuscripts on microfilms that have been digitized directly from the original or were produced by various other means than those mentioned above. A more detailed list of the items will be available on our website soon.

Utilization of the Collection: So far this collection is being utilized for a variety of projects such as:

- ❖ Text transcription
- ❖ Instruction
- ❖ Manuscript studies
- ❖ Verification of older published texts

The digitized collection currently is stored in its entirety on a local server at the Los Angeles Coptic Center and it is accessible through many of the work stations there.

Future Work: Much work is still ahead. The most challenging is producing a comprehensive catalogue of all the material available. Also, there are several important items that have not been digitized or are in need of a higher resolution scanning. The work on these items would depend and time available and/or when need arises.

News

(by Hany N. Takla)

1. Eighth International Congress for Coptic Studies:

The Society has committed to a \$4,000 grant to the organizers of the 8th International Organization of Coptic Studies. The purpose of the grant is to aid in the invitation of Coptic scholars from Egypt who had their papers accepted for presentation at the Congress. The Society welcomes any other contributions by its members toward this goal. Such contributions will be added to the amount pledged above. The funds will be transferred by early January, 2004, God's willing. The following is a text of the recently published first announcement for this Congress, sent by Drs. Anne Boud'hors and Marie-Hélène Rutschowskaya as follows:

The Organizing Committee, presided over by Michel Tardieu, Professor at the Collège de France, would like to invite you to the Eighth International Congress of Coptic Studies, which will be held in Paris from 28 June to 3 July 2004 under the sponsorship of the International Association for Coptic Studies. The Congress will be successively held at the Institute of Art and Archeology of the University of Paris IV-Sorbonne, 3 rue Michelet, 75006 (28 June - 1 July [Monday to Thursday]) and at the Catholic Institute of Paris, 21 rue d'Assas, 75006 (2-3 July [Friday and Saturday]). During the first five days, the proceedings will be arranged as follows:

- Plenary sessions during which invited speakers will report on developments in the principle areas of Coptic studies since the last Congress. There will be 15 reports in all, which will be given in the mornings of the first four days.
- Short papers (approximately 20 minutes long) presented in two or three parallel sessions, grouped according to the different branches of the discipline. Nevertheless, in some sessions we would like to try to "expand the horizons" of these fields of study somewhat, and therefore we ask you to consider locating your work within one of the following thematic areas:

a. Materials and production: a theme seeking to bring together, with respect to technical and/or socio-economic considerations, the work of the archeologists on the one hand, and of the papyrologists and specialists in texts on the other.

b. Texts and images: a proposal for shifting the boundaries between art historians and specialists in literature.

c. In addition, there will be a session devoted to the Copts in the modern and contemporary periods (historical and socio-logical aspects).

For all short papers, an abstract must be provided in advance. Because the number of participants may well be very large, we ask that you carefully observe all deadlines.

There will be no workshops. However, if any working groups would like to take advantage of the time before or after the Congress to hold a meeting, we would be able to offer rooms for their use, providing that we are given sufficient advance notice.

The Congress will conclude with the Business Meeting of the IACS on the morning of 3 July.

To the extent possible, we will try to house all the participants who so choose in a single hotel, in a location where it is easy to reach the Congress facilities by metro or by bus. This will be a two-star (***) Ibis hotel, costing approximately 70 euros per night.

You will find up-to-date information about the organization of the Congress at the website of the [Institut de Recherche et d'Histoire des Textes](#)

You are invited to pre-register for the Congress now by returning the form that is downloadable from the IRHT web page. It is also included with the forthcoming issue of the Newsletter of the International Association for Coptic Studies (No. 44, September 2002), or you may simply write to the Congress Secretary. For further information or correspondence, please contact:

- Dr. Anne Boud'hors, Congress Secretary
IRHT, section grecque
52, rue du Cardinal-Lemoine
F - 75005 PARIS
- Email: congres.2004@irht.cnrs.fr

The Society encourages all its members to attend this congress which represents the most prestigious scholarly meeting that deals exclusively with Coptic Studies. The younger and more youthful members are especially urged to consider attendance and to possibly participate in future ones. The next congress will be considered for Egypt in 2008. If that becomes the case, the Society along with St. Mark Foundation will play a key role in such arrangement. H.H. Pope Shenouda III has expressed great enthusiasm about this prospect, when Dr. Fawzy Estafanous of St. Mark Foundation presented it to him in June of this year.

2. Midnight Psalmody: COEPA's final production of Audio-remastered works of the late Ragheb Moftah's monumental work is the 4-CD (Audio) edition of the Coptic Midnight Psalmody. This 4-hours of recording completes the trilogy of the majestic Coptic sacred music. It contains all the necessary components of the Midnight Hymnology for Sunday, including many of the long beautiful hymns that are rarely or ever hear in our churches these days. A bonus CD was included, containing a PDF version of Psalmidia text in Coptic with parallel Arabic and English translations. Within the US, it is 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.

3. Other COEPA Products: The society has copies on-hand of all other COEPA-produced CDs, as follows:

- COEPA 1 Holy Bible & Pope Shenouda's Writings
- COEPA 2 The Coptic Liturgy of St. Basil (Audio)
- COEPA 3 The Holy Pascha Hymns (Audio)
- COEPA 4 An Altar to the Lord

The cost for each Computer CD or Audio CD-Set is \$30 for a single copy and \$25 each for quantities of 5 or more for churches and other distributors.

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. 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 of these CD-R is as follows:

- NKCSC-CD1A Coptic Bohairic Lessons \$20
- NKCSC-CD1B Bohairic-English Dictionary \$12
- NKCSC-CD1C Boh-Sah-Eng-Gk New Testament \$20
- NKCSC-CD1D Annual Boh-Eng. Lectionary \$12

Members would receive a 20% discount over the above prices.

5. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. These two volumes include over 500 color photographs of rare Coptic icons and manuscript illuminations. This material is arranged by subject, artist, as well as format. Each item is identified by artist, subject, and current location. 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 indispensable 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. (1-4) ea.</i>	\$35.00*	\$40.00*
<i>Coptic Icons, 2-v. (5+) ea.</i>	\$30.00*	\$35.00*
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

* New reduced prices.

6. 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).

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. Volume 2 is in the Final review stage with an expected publication date of Summer 2002-2003.

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.

Also available, D. N. Bell's *The Life of Shenoute by Besa*, this is the only published English translation of the Coptic Life of St. Shenouda the Archimandrite. The price for members is \$9 and for non-members \$11.50.

7. Bulletin of the Society (Back Issues): The sixth and final volume of the Annual Bulletin of the Society is in print. It included seven selected papers from the

proceedings of the Second Coptic Conference and the Second Coptic Symposium on Monasticism, held at UCLA in 1999, and 2000, respectively. The volume was dedicated to the memory of Prof. Paul van Moorsel of Leiden. Copies of this volume are available to non-members for \$5.00 each. Copies of earlier volumes are also available for volumes 2, 3, 4, and 5 at \$4 for members and \$5 for non-members. Deacon Severus (Maged) S. A. Mikhail was the editor of this volume.

8. Coptica: The second issue of Coptica was released and excellent response was received from the members. It was a volume of 220 pages, including ten selected articles from the 3rd St. Shenouda Conference of 2001 plus four other contributions by scholars from four different countries.

Copies have been sent to all dues-paying members of the Society and those of St. Mark Foundation as well as Coptica subscribers. For non-members (or Newsletter subscribers) this volume will be available for \$10 plus shipping and handling.

The second issue will publish the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002. It will include papers from, Dr. K-H Brune, *Germany*; Dr. P. Grossmann, *Greece*; Dr. J. den Heijer, *The Netherlands*; Dr. Suzana Hodak, *Germany*; Dr. Lucy Ann Hunt, *United Kingdom*; Dr. M. Immerzeel, *The Netherlands*; Prof. Dr. M. Krause, *Germany*; Dr. Eva Paradowska, *Poland*; Dr. Sigfried Richter, *Germany*; Prof. Dr. R. Said, *USA*; Dr. Z. Skalova, *The Netherlands*; Rev. Dr. T. Vivian, *USA*; Dr. J. van der Vliet, *The Netherlands*; Fr. Dr. U. Zanetti, *Belgium*; Dr. Y. N. Youssef, *Australia*.

E-mail contact is: coptica@stshenouda.com.

9. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". Our traffic has increased to approximately 55,000 hits per month on the average. Information about the new MiniConferences and the annual conference will be posted on the site. The Coptic Lessons Section will be revised soon to add limited pronunciation sounds.

The Society has also reserved the internet address: <http://www.stshenouda.org>. We expect it to be in production by July of this year. It will be hosted directly from our Coptic Center in Los Angeles via a DSL high-speed line. This new site will include a listing of all the collections housed at the Center: Microfilms, Scanned images, books, off-prints, as well as our new Coptic Textile collection.

10. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing the colossal effort of directing this new foundation for the detailed study of Coptic History (Church and people). In the past period, three new Foundation-sponsored publications were released: an Arabic and an English versions of the Annotated Bibliography of St. Mark the Evangelist, and the History of the Diocese of Aswan and its Christian monuments. Copies will be available during the Coptic Conference in August.

The Foundation is continuing with the preparation along with the Patriarchate and the Fayoum Diocese for the second symposium, dealing with the Christian monuments of the Fayoum Oasis, South of Cairo. Details are listed below.

Both of our organization will be working together with the Patriarchate in organizing the 2006 Symposium at the St. Shenouda Monastery, as well as possibly the 2008 Coptic Congress in Egypt, if awarded by the IACS.

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

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

Website: www.stmarkfoundation.coptic-history.org

11. Christianity in al-Fayoum Symposium: Preparation is continuing for the Second Coptic Studies Symposium to be held in Egypt. It will deal with the subject of Christianity in Al-Fayoum. The time of the Symposium is set during the period of the 5th to the 10th of February, 2004. The preliminary list of the participants, compiled by Dr. Gawdat Gabra, was published in Volume 9 No. 1 of this Newsletter.. The list includes scholars from ten different countries and it will be hosted by Bishop Abraam of al-Fayoum on behalf of the Patriarchate. Because of the venue, only a limited number of members of St. Mark Foundation and our Society will be able to attend. This will allow for more attendance by scholars, students and clergymen from Egypt.

12. Symposium on St. Cyril In Melbourne Australia: Also Dr. Youssef communicated: In Melbourne we will organize a symposium on St Cyril on 5-6 July 2003, among the key speakers:

Prof. J.A. McGuckin , Columbia Uni.

Prof. Ian Edwards Deakin Uni.
Dr Youhanna N. Youssef, ACU
Dr Matthew Martin, Melbourne College of Div.
Ms Simone Rickerby
H.E. Met. Bishoi of Damiette

13. Christ in Christian Tradition: A few years ago we were introduced to a volume in this series (v.2 pt4) that deals with a survey of Christological writings of the Coptic fathers on this subject after the Council of Chalcedon. The book includes 50+ pages on the Christology of St. Shenouda the Archimandrite. This alone makes the book worth acquiring. The Society was able to secure copies for members and others of this 400+-page hard cover volume for \$12 for members and \$15 for non-members.

14. Coptic References on CD: The Society is offering some titles for distribution in CD-R format of some important references in the field of Coptic Studies. These CDs contain PDF formatted files of the scanned images of these reference with an added electronic table of Contents. As of this time the following titles are available:

NKCSC-SLG1, Coptic Agbeyia, Coptic-Arabic, Cairo 1977, \$10

NKCSC-SL1, Scholtz, *Grammatica Aegyptica*, Oxford 1778, \$10

NKCSC-SLT1, Kahle Jr., *Balaizah*, 2 volumes, \$15

Members would receive 20% discount.

15. New Book-Coptic Monasteries: Dr. Gawdat Gabra latest work is out in print, titled, '*Coptic Monasteries - Egypt Monastic Art and Architecture.*' This volume contains extensive information, bibliography, plans, and color photos of thirteen of

Egypt most famous monasteries. This hardcover volume of 140+ pages includes a historical overview by Rev. Dr. Tim Vivian. ISBN 977-422-691-8.

16. Coptic Language Instruction at the Coptic Center: During the past period seven sessions are being held at the Center. Four are Coptic I level and the rest are intermediate and advanced levels, including manuscript workshop. The instruction is by Mr. Joseph Fahim for one of the Level I sessions and the rest are by Hany Takla.

17. The Coptic Center: A new DSL service connection with static IP Addresses began in early January of 2003. Three servers are in place with seven networked PCs to access both the Internet as well as the extensive electronic resources available at the Center. Another Laptop is used to connect to the network for class instruction in addition to two more workstations to be online by September. Also two other older PCs are utilized on the network for electronic storage and special applications. Special thanks are due to Sam Hanna for his colossal efforts in setting up this server-based network/ intranet system which will soon be the host for our internet site.

The staffing the Center is usually from 6-9 p.m. every weekday and by appointment on the Weekends. All visitors interested in learning about the Coptic Heritage are encouraged to come. The high speed internet connection is available to all visitors. It is advisable to call (310) 271-8329 before visiting.