

**St. Shenouda the Archimandrite Coptic Society**

**Twenty-third St. Shenouda- UCLA  
Conference of Coptic Studies**

**UCLA, July 22-23, 2022**

**Program and Abstracts**

## **Acknowledgment**

The Society (SSACS) would like to express its sincere gratitude for the Department of Near Eastern Languages and Cultures of UCLA (NELC-UCLA) for helping in organizing this Conference as well as the members of the Society. The long partnership between these two organizations has allowed this historic conference to thrive, steadily grow over the years, and establish a world-wide reputation. In particular, the Society would like to recognize the tireless work of the following individuals:

Ms. Monica Azer (SSACS)  
Dr. Nabil Elgabalawi (SSACS)  
Mr. Emad & Salwa Hanna (SSACS)  
Mr. Joseph Fahim (SSACS)  
Mr. Matthew Gundy (SSACS)  
Ms. Mariamme Ibrahim (SSACS)  
Ms Veronica Ibrahim (UCLA)  
Ms. Mariam Makar (SSACS)  
Ms. Monica Makar (UCLA)  
Dr. Saad Michael Saad (SSACS)  
Mrs. Marcell Takla (SSACS)  
Ms. Maggie Tawadros (SSACS)

Also, we would like to extend our appreciation to all the presenters, the Society's members, and the other attendees that have contributed in various ways to make this Conference a success. For more information about the Society please visit us on the web at [www.stshenouda.org](http://www.stshenouda.org). To get more information about our subscription publication site please visit <http://demo.stshenouda.info/tc.htm>.

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**The Monastic Church of St. Shenouda the Archimandrite  
(White Monastery)**  
(Hany N. Takla)

Monasticism was one of the great gifts that Christian Egypt has given to the world. Cenobitic monasticism originating in Upper Egypt was the model for European monasticism while the sayings of the Desert Fathers mostly from Lower Egypt was the basis of monastic education worldwide. The most visible monument of the great monastic tradition of Egypt is Cathedral of St. Shenouda the Archimandrite, known as the White Monastery. It was built circa AD 442 not just as a monastic church but to serve the community as well. It was not a cathedral for the affluent but for needy and those who are seeking their salvation. There, in the middle of the church nave, was the stone pulpit atop six steps on the northside where St. Shenouda would stand teaching the people. For those hungry souls for the word of God, he delivered his eloquent words with authority that gained him the title of prophet among them. When built, the church had a mezzanine on either side of the long nave that terminated in the East by the colossal triconch sanctuary with domed ceilings that felt to the people as if it touched the sky. In the Southside there was a long hall that served at one time as a probable scriptorium where the treasures of the Coptic Church, written in its native language were kept and/or produced.

Sometimes in the Middle Ages the Sanctuary and the Eastern Choir area (Khurus) was walled on the South to become a functional church that continued in use to our day. About a century ago, the Egyptian authorities turned their attention to restoring the ancient Christian monuments. In the process the clergy housing in the Southern part of the nave was removed. Several other restoration projects were done within the church to make it more of a tourist attraction than being a proper restoration per se. This included a new paved floor and restoration of many of the nave columns.

Since the 18<sup>th</sup> Century the monks who were still there started to sell the treasures of their fathers, as they have forgotten how to read them. Within a century, what was once the greatest Coptic library of the Middle Ages, was stripped of even the smallest of fragments. Prof. Tito Orlandi describes it as one that would dwarf any monastic library in the early centuries of the second Millennium. It would not be an exaggeration to say that this place was the home of Coptic literary heritage as we know it.

On the morning of January 6, 2022, a portion of the inside upper wall behind the pulpit where St. Shenouda would have been standing, came crashing down. A definite warning sign for us to act and rebuild this, the symbol of our Coptic heritage on so many levels. Work is being done now to stabilize the entire northern wall, but more still need to be done on the rest of the Church and the site as whole. The Society will be coordinating a fundraising campaign to honor the most important symbol of our Coptic Heritage.



**Twentieth St. Shenouda Conference of Coptic Studies  
Program**

**Friday, July 22, 2022**

- 9:00-10:00 a.m.**      **Registration**  
10:00-10:05a.m.      *Opening Remarks* by Prof. Kathlyn Cooney (NELC-UCLA)
- 10:05-10:30 a.m.      Prof. Youhanna N. Youssef, *Invoice of Scribe*  
10:30-11:00 a.m.      Dr. S. Michael Saad, *The State of the Claremont Coptic Encyclopedia*
- 11:00-11:15 a.m.**      **Break**
- 11:15-11:45 a.m.      Ms. Rowaida M. Mamouni, *Remarks on Unattested Greek Loan Verbs in the Four Coptic Gospels*  
11:45 a.m. - 12:15 p.m.      Ms. Nicole Deschene, *Coptic Language Education in the Diaspora*
- 12:15-1:00 p.m.**      **Lunch Recess**
- 1:00-1:30 p.m.      Mr. Mina Makar, *Coptic Services App: Academia Made Functional*  
1:30-2:00 p.m.      Prof. Carrie Schroeder, *New Features in the Coptic Scriptorium Project*  
2:00-2:30      Fr. Cherubim Saed, *Bishop Samuel's (1962-1981) influences for revival of contemporary Coptic Orthodox Church of Egypt*
- 2:30-2:45 p.m.**      **Break**
- 2:45-3:15 p.m.      Ms. Mary Ghattas, *Between Alexandria & Antioch: Historiography & Memory in Theological Conflicts*  
3:15-3:45 p.m.      Prof. Gawdat Gabra, *Fawzy Estafanous and his Legacy*  
3:45-4:15 p.m.      Hany N. Takla, *The Coptic Pascha Book according to the Reform of Patr. Gabriel Ibn Turaik*  
4:15-4:45 pm      M. Maggie A. Tawadros, *The Guardian, the Messenger, and the Healer: The Angel as a Supporting Character within Monastic Wall Programs*  
7:30-8:30 p.m.      Hany N. Takla, *Tour of the new Coptic Cultural Museum at the St. Shenouda Center for Coptic Studies, located at 1494 So. Robertson Blvd, LA, CA 90035, Ste 200.*

**Saturday, July 23, 2022**

- 8:30-9:30 a.m. Registration**
- 9:30-10:00 a.m. Dr. Daniel Girgis, *Reviving the Coptic Psalmody: A Structural, Hymnological, and Theological Analysis through a Renewed Translation*
- 10:00-10:30 a.m. Mr. Mina H. Samy, *The Hymn of the Intercessions (ΣΙΤΕΝ) in the Coptic Liturgical Rite: History and Practice*
- 10:30-10:45 a.m. Break**
- 10:45-11:15 s.m. Fr. Arsanius Mikhail, *The Scriptural Readings and their Euchological Prayers in the Coptic Liturgy of the Word: An Essay in Liturgical Change*
- 11:15 a.m. – 12 noon Prof. Stephen J. Davis, *Cultural Heritage Preservation at the White Monastery in Egypt: What Happens When a Wall Falls Down*
- 12:00 noon - 1:00 p.m. Lunch Recess**
- 1:00-1:30 p.m. Prof. Janet Timbie. *A Coptologist at Work: Digitization of Early Catalogues, Photographs, and Notebooks for the Coptic Manuscripts in the Morgan Collection.*
- 1:30-2:00 p.m. Prof Lillian Larsen/ Mr. Joseph Fahim, *Biblically Linking Communal Liturgy with the Monastic Classroom*
- 2:00-2:30 p.m. Prof. Darlene Brook Hedstrom, *Monks and Perishable Things: Archaeology, Possessions and Early Monasticism*
- 2:30-2:45 p.m. Break**
- 2:45-3:15 p.m. Prof. Tim Vivian, *A Journey to the Interior: "The Life of Paul of Thebes", A Myth of Journeying?*
- 3:15-3:45 p.m. Dr. Lisa Agaiby, *Scribal Career Progression and Other Interesting Observation*
- 3:45-4:30 p.m. Prof. Mark Swanson, *When was the Copto-Arabic Synaxarion (Kitāb al-Sinaksār) Composed? Another Look*
- 4:30-4:45 p.m. Break/Pictures**
- 4:45-5:15 p.m. *Business Meeting of the Members of St. Shenouda the Archimandrite Coptic Society.*

**The Twenty-third St. Shenouda-UCLA Conference of Coptic Studies  
Conference Abstracts**

**Title:** *Scribal Activity as observed in the Manuscripts at St Paul's Monastery*

**Presenter:** Dr. Lisa Agaiby (St Athanasius College, University of Divinity, AU)

**Abstract:**

This paper will present some initial observations made during the documentation of the manuscripts at the Monastery of St Paul the Hermit at the Red Sea. This project is still work-in-progress. The aim of the presentation is to view manuscripts as artefacts from which we can extract vital clues about the people who produced them and the motives behind their production.

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**Title:** *Monks and Perishable Things: Archaeology, Possessions and Early Monasticism*

**Presenter:** Prof. Darlene L. Brooks Hedstrom (Brandeis University, MA)

**Abstract:**

Monks were makers and artisans—some were better than others. They participated in trade and helped their communities be self-sufficient. Excavations at monastic settlements throughout Egypt include evidence of monastic makers with their baskets, mats, textiles, shoes, and books. To focus on monastic things is to encounter the persistent belief that monks renounced all things and did not form attachments or entanglements. Since monks worked as makers, it is important to reconsider how mundane things of ordinary life impacted their goals for indifference to things. This essay seeks to adjust the narrative of *thingless* monasticism by taking a closer look at materials that were both delightful and dangerous. To uncover the biographies of the mundane, I employ theories from materiality and craft studies to create a holistic framework for including the perishable elements of monastic life. I will demonstrate the value of reconstructing biographies of monks and their perishable things through the use of legacy collections and current archaeological work at monastic sites.

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**Title:** *Cultural Heritage Preservation at the White Monastery in Egypt: What Happens When a Wall Falls Down*

**Presenter:** Prof. Stephen J. Davis (Yale University, CT)

**Abstract:**

On January 6, 2022, part of the north wall of the fifth-century Church of St. Shenoute at the White Monastery collapsed. In the aftermath, in online forums, members of the Coptic Orthodox community across the globe understandably expressed their deep concerns and, in some cases, anger, at the situation. This presentation focuses on the history of cultural heritage preservation at the church since the Yale Monastic Archaeology Project (YMAP) took archaeological



responsibility for the site in 2008, and the project's response to this recent architectural crisis. By bringing key stakeholders together, YMAP hopes to safeguard the future of the church as a major site of Coptic cultural heritage.

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**Title:** *Coptic Language Education in the Diaspora*

**Presenter:** Ms. D. Nicole Deschene (New York University, NY)

**Abstract:**

In the last several decades, the Coptic community has expanded globally through emigration, creating an ever-growing and -changing diaspora with each subsequent generation. The Coptic community's current use of the Coptic language is comparably unique to the language practices of other groups. Access to Coptic language education is necessary to meet their unique needs, however scholarly discussions regarding Coptic language education have been limited. This presentation will provide a synthesis of relevant literature, including theories, concepts, and frameworks, from the fields of Education and Applied Linguistics that can inform the teaching and learning of Coptic. It will also cover the current state of Coptic language education and raise questions for future interdisciplinary research..

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**Title:** *Fawzy Estafanous and his Legacy*

**Presenter:** Prof. Gawdat Gabra (St. Mark Foundation, Cairo, Egypt)

**Abstract:**

Fawzy Estafanous is known for having built one of the foremost cardiac anesthesiology departments in the USA. In this paper I will briefly introduce his achievements as a physician and focus on his service in the Coptic Church. His most important legacy was the establishment of the St. Mark Foundation for Coptic History Studies that greatly promoted knowledge about the Coptic history and heritage.

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**Title:** *Reviving the Coptic Psalmody: A Structural, Hymnological, and Theological Analysis through a Renewed Translation*

**Presenter:** Mr. Daniel Girgis (St. Vladimir Seminary, NY)

**Abstract:**

The Holy Psalmody is foundational in the liturgical cycle of the Coptic Church; not only is it a rich source of theological edification, but it is arguably the most frequently utilized text by Coptic laity. Undergoing multiple structural alterations over the centuries, as well as relocation in several countries throughout the diaspora, the Coptic Psalmody has remained a mainstay in liturgical worship—though a much more ambiguous and misunderstood one. Through a critical analysis of its earliest extant manuscripts in the Bohairic tradition, and a new translation which takes the musical aspect of liturgical worship into account, the Coptic Psalmody can be seen

for what it truly is: an exegetical framework and systematic doctrinal arrangement akin to the mind of the Alexandrian Church. This presentation describes the process of analysis and translation of the Coptic Psalmody, sharing particular observations about its exegetical and structural framework.

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**Title:** *Between Alexandria & Antioch: Historiography & Memory in Theological Conflicts*

**Presenter:** Ms. Mary Ghattas (Claremont Graduate University, CA)

**Abstract:**

The historical memory of the Antiochene and Alexandrian schools of biblical interpretation and by extension, Christological thought, is marked by their theological debates, often (and perhaps conveniently) forgetting the extent of their agreement. Figures who misinterpreted both schools of thought practically invited Constantinople's imperio-ecclesiastical diplomacy, resulting in *the* devastating schism of the fifth century. Of all the debates between the two Eastern patriarchates, the First Origenist Crisis of the fourth century resulted in the exile of the Patriarch of Constantinople, John Chrysostom, the disciple of Diodore of Tarsus at the behest of Theophilus, Cyril of Alexandria's predecessor. Ecclesial historian and lawyer Sozomen (c. 400-450 C.E.) immortalizes the conflict in his *Ecclesiastical History*, penned 440-443 C.E. This study examines editions of the Coptic synaxarium to discover how this controversy was remembered in the Alexandrian tradition, in hopes of recovering agreement between the Alexandrian and Antiochene schools while probing the extent of manipulated memory through historiography.

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**Title:** *Biblically Linking Communal Liturgy with the Monastic Classroom*

**Presenter:** Prof. Lillian Larsen (University of Redlands, CA), Joseph Fahim (St. Shenouda the Archimandrite Coptic Society, CA)

**Abstract:**

This presentation examines the monastic pedagogical trajectory, which links late ancient classroom strategies with contemporary liturgy. After documenting foundational patterns, broadly applied in identifying ancient/late-ancient classroom settings, we trace the pedagogical strategies used in transforming lines from scripture into monastic sentences and 'sayings'. Arguing against those who point to the 'simple' character of collected compendia as indicative of monastic resistance to literate pursuits, we demonstrate that the simplicity of included forms, in fact, offers rich avenues for exploring both monastic and liturgical re-use. Rather than preserving the "simple wisdom" of a-literate desert monks, extant collections register the footprint of Coptic Christian pedagogy. In this, the character of collected content serves not only to increase our understanding of early monastic school practice, it likewise elucidates audibly legible threads, tethering late-ancient classroom forms with contemporary communal prayer and liturgy.

**Title:** *Coptic Services App: Academia Made Functional*

**Presenter:** Mr. Mina Makar (Stockton College, NJ/Didymus Institute, Cairo)

**Abstract:**

In this digital age, there has been a shift from using printed books to mobile applications for church services. Yet, current apps have only been able to go so far, allowing users a very limited user experience and lots of bias. The Coptic Services App strives to be an app which can be used for either research/academic purposes or for daily church/home use. Developed with new innovative features and academic principles as a guide, the user experience will be enhanced several-fold. This presentation will discuss some of the features of the up-and-coming app and their significance.

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**Title:** *Remarks on Unattested Greek Loan Verbs in the Four Coptic Gospels*

**Presenter:** Ms. Rowaida M. Mamouni (Alexandria University, Egypt)

**Abstract:**

The Old Testament was translated into Greek language through the Septuagint version, which began during the reign of the Ptolemy II in the third century BC. After that, it was retranslated into the Coptic language according to the Greek version. In contrast, the New Testament was directly translated into Coptic from the original Greek version, which is known nowadays as the Alexandrian version. Till now, no one knows the exact date of the first New Testament rendering into the Coptic language.

This research aims to discuss the Greek Loan Verbs in the Four Gospel “Matthew, Mark, Luke and John” by comparing the Bohairic and the Sahidic versions with the Greek version which are not mentioned in the Greek one.

The Egyptians, particularly the translators, were bilingual in Coptic and Greek. So that, they had incorporated Greek loan verbs in their mother Egyptian language, with preservation of the morphological forms and rules of the verbs.

From this study, we can conclude that the Sahidic translator respected in most of the times, the original Greek Verbs and preferred to use the words and the meanings of the Greek language, while in Bohairic the verbs often substituted them with their corresponding Coptic terms.

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**Title:** *The Scriptural Readings and their Euchological Prayers in the Coptic Liturgy of the Word: An Essay in Liturgical Change*

**Presenter:** Prof. Fr. Arsenius Mikhail (ACTS, CA)

**Abstract:**

The priestly prayers of the Euchologion are a sort of liturgical commentary in situ. Not in the sense of the literary discourses penned by many bishops and theologians throughout history, but in the form of direct scripturally pregnant prayers, offered publicly at key junctures and serving to guide the participants’ relationship to the

rite and its meaning. In this contribution, three prayers of this kind are taken up, corresponding respectively—though not always accurately—to the three scriptural readings of the Coptic Liturgy of the Word from the Pauline writings, the Catholic letters, and the Acts of the Apostles, respectively. In this context, I analyze the relationship between these prayers and their respective scriptural readings diachronically through an examination of key medieval sources of Coptic liturgical practice.

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**Title:** *The State of the Claremont Coptic Encyclopedia*

**Presenter:** Dr. Saad Michael Saad (CGU, CA)

**Abstract:**

The Claremont Coptic Encyclopedia (CCE) knowledge base functions as a primary digital humanities tool for the world to learn more about the Copts: their church, their two millennia of human experience, their achievements and challenges, and their civilization. It is digitally housed at the Claremont Colleges Digital Library (CCDL) and the landing page is:

<https://ccdlib.claremont.edu/digital/collection/cce> . This paper summarizes the CCE's current state, activities, and plans, as well as its important, transdisciplinary mission. Usage statistics for the web-based CCE show the pulse of Coptic Studies, revealing which areas are of past, current, and ongoing interest.

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**Title:** *Bishop Samuel's (1962-1981) influences for revival of contemporary Coptic Orthodox Church of Egypt*

**Presenter:** Fr. Cherubim Saed (Vrije University, Amsterdam)

**Abstract:**

In this paper I will focus on the Life of Bishop Samuel (1962-1981) and his work as a Bishop when he founded the Bishopric of Ecumenical and Social Affairs, Since the initiatives of Bishop Samuel became foundational to the life of the contemporary Coptic Church, in his capacity as bishop, he also chaired the Council of African Churches and started founding Coptic churches in various African countries. As Coptic representative to the World Council of Churches, he also made frequent visits to Europe and North America where he established various Coptic communities that grew into dioceses. My guiding question is how did Bishop Samuel's work, vision, and influence the revival of the contemporary Coptic Orthodox Church of Egypt?

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**Title:** *The Hymn of the Intercessions (ΣΙΤΕΝ) in the Coptic Liturgical Rite: History and Practice*

**Presenter:** Mr. Mina H. Samy (St Cyril's Coptic Orthodox Theological College/ St. Andrew's Greek Orthodox Theological College., Sydney, AU)

**Abstract:**

The history of the “hymn of the intercessions” will be discussed, along with the original intention behind this hymn, and why it came to occupy this particular place in the Divine Liturgy. This will be followed by presenting the stages of its evolution up to the established current practices. The paper concludes by considering the hymn in the light of recent discussions about liturgical renewal in the Coptic Church. Specifically, how the original purpose of the hymn may be recovered through the flexibility that the Coptic rite can accommodate in terms of its rubrics.

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**Title:** *New Features in the Coptic Scriptorium Project*

**Presenter:** Prof. Caroline T. Schroeder (University of Oklahoma, OK)

**Abstract:**

The Coptic Scriptorium project at <https://coptiscriptorium.org> provides several resources for reading and studying Coptic literature in the Sahidic dialect: different visualizations of the Coptic text, searching and querying a database of Coptic text documents, the Coptic Dictionary Online (created in collaboration with several German partners), and others. This presentation will introduce several new features that may be of interest especially to language learners and to the Coptic heritage community, including how to access different visualizations of text for reading, features of the online Dictionary, and new work on documenting entities (people, places, things) in Coptic Literature. It will also sketch out planned future directions and ask for feedback from attendees.

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**Title:** *When was the Copto-Arabic Synaxarion (Kitāb al-Sinaksār) Composed? Another Look*

**Presenter:** Prof. Mark Swanson (Lutheran School of Theology at Chicago, IL)

**Abstract:**

The *Sinaksār* of the Coptic Orthodox Church is a living text with a complex history; it resists simple attempts to assign authorship and a date. The present author attempted to summarize the state of the question ten years ago in an entry (“The Copto-Arabic Synaxarion”) in *Christian-Muslim Relations: A Bibliographical History*, Volume 4 (1200-1350), ed. David Thomas et al. (Leiden: Brill, 2012), 937-945. While the *Sinaksār* may still be “dramatically understudied material” (Perrine Pilette in 2019), the author hopes to present evidence that suggests not only the existence, but also the regular use, of the *Sinaksār* in the mid-13<sup>th</sup> century.

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**Title:** *The Coptic Pascha Book according to the Reform of Patr. Gabriel Ibn Turaik*

**Presenter:** Mr. Hany N. Takla (St. Shenouda the Archimandrite Coptic Society/ACTS, CA/Univ of Notre Dame)

**Abstract:**

According to the tradition of the Coptic Church, the current lectionary in use during the Holy Week (Pascha) was attributed to Patriarch Gabriel Ibn Turaik in the 12<sup>th</sup> century. This lectionary is distinguished by being the only Lectionary in the Coptic Church that include both Coptic and Arabic in parallel rather than being in separate volumes as observed in all other manuscripts. This paper will discuss the historical evidence of this version, its earliest manuscripts found (Arabic, Bohairic, and Sahidic), and how it differs from what is currently practiced in the Coptic Church at present.

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**Title:** *The Guardian, the Messenger, and the Healer: The Angel as a Supporting Character within Monastic Wall Programs*

**Presenter:** Ms. Maggie A. Tawadros (CGU/St. Shenouda the Archimandrite Coptic Society, CA)

**Abstract:**

The following study examines the diverse roles which angels and archangels conduct in biblical scenes illustrated on the walls of the Cave Church of St. Paul the Hermit, and the Monastery of St. Antony at the Red Sea. The paper discusses how the expression and presentation of each angel is an extension and visual illustration of his function within the space he occupies and with relation to the other, more important characters he is flanking. Depending on the assignment given to the angel within the story, his features, clothes, and the general stylistic choices (i.e., colors) placed upon him change. However, these characteristics always operate around the protagonists of the icon in such a way that allow the viewer to interact first with the main figure, then the angel. This discussion also explores the different visual languages utilized across both monasteries and how each of these tools—while contrasting—reach a similar goal which revolves around the relationship between the occupants of the room, the main characters of the scene, and the celestial beings supporting the hierarchy of the stories depicted.

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**Title:** *A Coptologist at Work: Digitization of Early Catalogues, Photographs, and Notebooks for the Coptic Manuscripts in the Morgan Collection.*

**Presenter:** Prof. Janet Timbie (Catholic University of America, DC)

**Abstract:**

In the introduction to the *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library*, Leo Depuydt described the role of Henry Hyvernat (1858-1941) in preserving and cataloguing this collection: first working with Émile Chassinat, then alone, and later with his student, Theodore Petersen. The staff at the Institute for Christian Oriental Research (ICOR) at Catholic University of America has digitized two versions of manuscript photos and some early catalogues produced by Hyvernat (and others). Hyvernat's correspondence with the Vatican on preservation of the manuscripts, as well as the correspondence between Crum and Hyvernat dealing these manuscripts, is available to researchers in ICOR, not yet digitized. Many

avenues of research have now been opened. Scholars will have access to evidence for manuscript binding techniques through the different sets of photographs. The practices of antiquities dealers in the early 20<sup>th</sup> century are illustrated in the various catalogues. These topics and others will be explored by following selected manuscript pages from identification through catalogues to image in the facsimile edition that appeared in 1922 in an edition of twelve sets distributed in Egypt, Europe, and America.

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**Title:** *A Journey to the Interior: "The Life of Paul of Thebes", A Myth of Journeying?*

**Presenter:** Prof. Tim Vivian (California State University Bakersfield, CA)

**Abstract:**

I will explore here the spiritual journeys of Antony of Egypt as depicted by Athanasius in the *Life of Antony* and of Paul of Thebes in the *Life of Paul of Thebes*. The two *Lives*, despite their vast differences about Antony and Paul, share a mythology of hero and journeying. In antiquity Odysseus searches and, thus, journeys, as do Aeneas and Gilgamesh; in later literature we have Dante, Don Quixote, Chaucer, and Huck Finn.

First, we need to discard our everyday definitions of "myth" as something false or unproved. As the authors of *Introduction to Mythology* emphasize, in indigenous, classical, and religious mythology "myth" does not mean "false story," "something false." To the contrary, a *mythos* give us "a sense of elusiveness inviting a search, a mysterious suggestion of an impending event." This brief definition fits the *Life of Paul* exactly. "Myth," the *Introduction to Mythology* continues, "allows you to take a journey into an exciting and mysterious world." "In the first place," it adds, "myths are stories . . . the stories of mythology are often 'charged with a special seriousness and importance.'"

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**Title:** *Invoice of Scribe*

**Presenter:** Prof. Youhanna M. Youssef (Catholic University/SAOTC, Melbourn Australia)

**Abstract:**

This paper deals with an invoice of a scribe from the eighteenth century which is included in the Dayr al-Surian, Ms.Liturgy 399. It will give an overview about profession of the scribe, and a description of the manuscript. It will also discuss the vocabulary used to express the total price and the price of each item. It will further give some observations of this important document.

**The Twenty-third St. Shenouda-UCLA Conference of Coptic Studies**  
**Participants**

*Dr. Lisa Agaiby:* is a lecturer in Coptic Studies and Academic Dean at St Athanasius College, University of Divinity in Melbourne Australia. Her latest publication is, with Tim Vivian, *Door of the Wilderness: The Greek, Coptic, and Copto-Arabic Sayings of St Antony of Egypt* (Brill, 2021). Lisa is currently heading a project to digitise and catalogue the manuscript collection at the Monastery of St Paul at the Red Sea, Egypt. She is honoured to be a fellow member of the St Shenouda Society..

*Prof. Darlene L. Brooks Hedstrom:* is Myra and Robert Kraft and Jacob Hiatt Associate Professor of Christian Studies at Brandeis University in the departments of Classical Studies and Near Eastern and Judaic Studies. She is currently Chair of Classical Studies. her most recent book, *The Monastic Landscape of Late Antique Egypt: An Archaeological Reconstruction*, is the winner of the Biblical Archaeology Society's Best Popular Book in Archaeology for 2019. She is currently working on an excavation monograph for a monastic residence at the Monastery of John the Little in Wadi Natrun, Egypt, for the Yale Monastic Archaeology Project. Also, she was a fellow in Byzantine Studies at Harvard University's Dumbarton Oaks and is working on a monograph entitled "Feeding Asceticism in Byzantine Monasteries: The Archaeology of Monastic Cooking." Member of the St. Shenouda Society.

*Prof. Kathlyn (Kara Cooney):* Is an Associate professor of Egyptian Art and Architecture and Chair of Department of Near Eastern Languages and Cultures at UCLA. She specializes in craft production, coffin studies, and economies in the ancient world. She received her PhD in Egyptology from Johns Hopkins University. In 2005, she was co-curator of *Tutankhamun and the Golden Age of the Pharaohs* at the Los Angeles County Museum of Art. She produced a comparative archaeology television series, entitled *Out of Egypt*, which aired in 2009 on the Discovery Channel and is available online via Netflix and Amazon. *The Woman Who Would Be King: Hatshepsut's Rise to Power in Ancient Egypt*, Cooney's first trade book, was released in 2014 and benefits from her expert perspective on Egypt's ancient history to craft an illuminating biography of its least well-known female king. As an archaeologist who spent years at various excavations in Egypt, Cooney draws from the latest field research to fill in the gaps in the historical record of Hatshepsut. Cooney's current research in coffin reuse, primarily focusing on the 19<sup>th</sup> and 21<sup>st</sup> Dynasties, is ongoing. Her research investigates the socioeconomic and political turmoil that have plagued the period, ultimately affecting funerary and burial practices in ancient Egypt. This project has taken her around the world over the span of five to six years to study and document nearly 300 coffins in collections, including those in Cairo, London, Paris, Berlin, and Vatican City.



- Prof. Stephen J. Davis:* is the Woolsey Professor of Religious Studies, a Professor of History, and Head of Pierson College at Yale University. Since 2006, he served as the founding director of the Yale Monastic Archaeology Project (YMAP), overseeing archaeological work at four different Egyptian monastic sites, including the White Monastery and its affiliated women's community. In 2013, he also initiated a Project to Catalog the Coptic and Arabic Mss at Dayr al-Suryān in Wādī al-Naṭrūn. He is author or co-author of ten books, including *The Early Coptic Papacy* (AUC Press 2004), *Coptic Christology in Practice* (OUP, 2008), and *Monasticism: A Very Short Introduction* (OUP, 2018). In addition, he has published four monograph-length text editions/translations and numerous edited volumes related to the history of the Coptic Orthodox Church in Egypt. Member of the St. Shenouda Society.
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- Prof. Gawdat Gabra:* Is the former director of the Coptic Museum, Cairo, member of the board of the Society of Coptic Archaeology, and chief editor of the St. Mark Foundation for Coptic History Studies. He is the author, coauthor, and editor of multiple books related to the literary and material culture of Egyptian Christianity including *The Treasures of Coptic Art in the Coptic Museum and Churches of Old Cairo* (AUC Press, 2007), *The Churches of Egypt* (AUC Press, 2007) and *Coptic Civilization* (AUC Press, 2014), and the *Christianity and Monasticism Series* (2004-2019). He taught at American and Egyptian universities including the AUC and CGU, CA. Member of the Society.
- Dr. Daniel Girgis:* is an ordained Sub Deacon under the name of Augustine. He received his Master of Arts in Theology degree from St. Vladimir's Orthodox Theological Seminary in 2021. He has also received his PharmD degree from the SUNY University at Buffalo in 2019. His research focuses on preserving Coptic tradition through the combination and reconciliation of both the oral transmission of Coptic chant and the analysis of liturgical manuscripts; using

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