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**The 30<sup>th</sup> Anniversary Of The  
Enthronement Of  
His Holiness Pope  
Shenouda III  
To The Apostolic Throne  
Of St. Mark  
1971 And 2001**

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**By**

**Maged Attia**

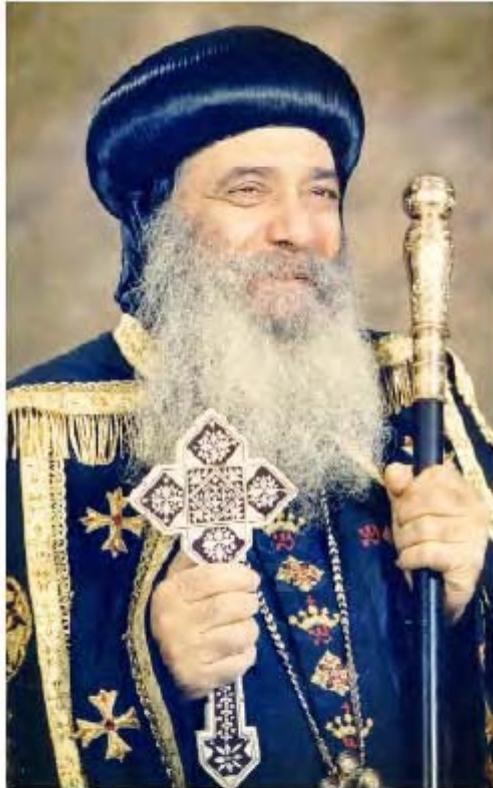




**Our Lord and Saviour Jesus Christ, King of Kings and  
Lord of lords**



**THE BEHOLDER OF GOD  
MARK THE EVANGELIST  
SAINT AND MARTYR**



*H.H. Pope Shenouda III, 117th Pope of  
Alexandria and the See of St. Mark*



**His Grace Bishop Daniel  
Bishop of Sydney and Affiliated Regions**

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I am very grateful to the Bishopric of Youth Affairs for producing this book.

# **Forward**

**By His Grace Bishop Moussa, Bishop for Youth Affairs**

## **Preface**

On the joyous occasion of the 30<sup>th</sup> anniversary of the Enthronement of His Holiness Pope Shenouda III to the Apostolic Throne of St. Mark, it is a blessing and pleasure to present to the Christian world this special publication.

Between 1971 and 2001 the life, services and activities of the Coptic Orthodox Church have advanced and flourished in a remarkable way. This is due directly to the ceaseless activities, invincible dedication and wise leadership of His Holiness.

This account of His Holiness' life is far from exhaustive; rather, it is an attempt to provide the reader with a concise account of the illustrious life and ministries, sacrifices and accomplishments of the 117<sup>th</sup> Patriarch of Alexandria.

In the distinguished personality of Pope Shenouda, we discover a Biblical encyclopaedia, a school of spirituality, theological scholarship and outstanding Christian leadership, who teaches and preaches profoundly in word and in deed.

The first 3 decades of Pope Shenouda's Pontificate have constituted a blessed and golden chapter in the vast Annals of the Coptic Orthodox Church.

These 30 years have been blessed with the glorious Apparition of Saint Mary at the church of Saint Demiyana in the Cairo suburb of Shoubra in March 1986.

May the Lord crown His Holiness' life with heavenly blessings and grace so that he may shepherd his flock for many years to come.

Maged Attia, BA LLB  
Sydney Australia, September 2001

# Chapter 1

## The Early Years

*“Blessed are the people whose shepherd is Pope Shenouda III”*

**Patriarch Ignatius Jacoub III of the Syrian Orthodox Church of Antioch**

There can be no doubt that the Coptic Orthodox Church has been immensely blessed and greatly honoured to have His Holiness Pope Shenouda III as its shepherd. In the leadership of His Holiness the Church has experienced the words of the scriptures: “I will give you a shepherd according to my heart, who will feed you with knowledge and understanding” (Jeremiah 3:15). His Holiness is, after all, a dynamic preacher, extraordinary teacher, skilful writer, talented poet, ascetic monk, meek hermit, inspiring bishop and, naturally, a great Patriarch. His Holiness is the shining star, guiding millions by his enlightening sermons and great deeds.

Born on August 3<sup>rd</sup> 1923, in the Upper Egyptian province of Assyut, he was baptised Nazeer Gayed. His mother passed away shortly after his birth, leaving him with his five sisters and two brothers. Amongst his brothers were Raphael and Shawki (who later became Father Botros Gayed, 1918-1996).

Nazeer’s early life was quiet and simple. His schooling began at the Coptic School in Damanhur and he subsequently attended the American School in Banha, after which he completed his secondary schooling at the Eman Coptic School in the Cairo suburb of Shubra.

Nazeer was a very intelligent and gifted student. He loved reading, particularly poetry and began writing short poems, which he was invited to recite at school functions. At the very young age of sixteen he began serving in the Sunday School at St. Anthony’s Church in Shubra. He excelled at school, never neglecting his studies or his ever-growing responsibilities at Sunday School.

### **University**

In 1943, Nazeer Gayed matriculated to the University of Cairo, joining the Faculty of Arts. Throughout his four years at the University he made many friends who looked up to him because of his mature personality and often they would go to him seeking advice about their problems. Throughout the summer vacations, Nazeer would spend weeks at the Souryan Monastery deepening his spiritual life.

In 1947 he successfully completed his Bachelor of Arts degree having majored in English and History. The following year he completed the compulsory military service and subsequently began work as a teacher of English and History.

### **The Theological College**

At this time only University graduates were admitted to the Theological College evening classes. However, because of his high academic achievements and his

keenness in the field of Christian education, the Dean of the College Archdeacon Habib Guirguis admitted Nazeer while he was still in the final year of his University studies.

Nazeer completed his Bachelor of Theology, and, as a result of his academic brilliance, the Dean appointed him lecturer in Old and New Testament. In 1950 he resigned from his secular employment to take the position of full-time lecturer and then in 1953 he was appointed lecturer at the Monastic College in Hellwan.

### **Archdeacon Habib Girgis**

When asked who was the person that played a major role in your life His Holiness replied it was Archdeacon Habib Girgis. His Holiness went on to write in August 1991:

*“Habib Girgis established a strong foundation and many built upon it...He laboured and all of us have entered into his labour...He will remain, across our modern history, the pioneer of religious education in our country...Habib Girgis was not only a teacher but a school, even a university...He was a symbol for positive work in the church, a symbol of education loving, a symbol for meekness, zeal and many virtues.”*

### **Serving the Church**

From his childhood Nazeer Gayed possessed a deep love for the Church. He was a very dedicated Sunday School teacher who was loved by both his students and colleagues. He drew thousands of young people to the warm heart of Christ by his blessed personality and simple style.

Along with other servants like Labib Ragheb (now Father Antonius Ragheb) and Shawki Younan (now Father Antonius Younan), Nazeer Gayed laboured for several years to establish a strong youth meeting at St. Anthony’s Church in Shubra. This meeting gave birth to hundreds of devoted servants who subsequently began establishing youth meetings in neighbouring parishes.

My father recalls that whenever Nazeer Gayed was scheduled to speak at the youth meeting at St. Anthony’s Church, all the youth in the neighbouring areas would flock to hear him.

If Archdeacon Habib Guirguis was the founder of Coptic Sunday Schools, then Nazeer Gayed extended this fruitful ministry and became the founder of the youth meetings in the Coptic Church in the twentieth century.

As a gifted writer, Nazeer Gayed regularly wrote articles and poems in the Sunday School magazine. Most of his earlier articles are to be found in his first published book, *The Release of the Spirit*.

In 1949 he was appointed Editor-in-Chief of the magazine, a position which he held until his departure for the monastery in 1954.

## Chapter 2

### The Monastic Life

For His Holiness Pope Shenouda III the road to monasticism was a natural consequence of the desire from his early years to consecrate his life to Christ. As a university student in the 1940's Nazeer Gayed wrote his poem "A Stranger" in which he said:

*"As a stranger have I lived in the world,  
a pilgrim like my Fathers."*

In 1948 he wrote a poem, which referred to his love of monasticism and his attraction to it. In his last issue as editor-in-chief of the Sunday School magazine in 1954, Nazeer Gayed wrote the poem "The Hermit" which begins:

*"Alone am I in the desert minding my own affairs;  
I have a cave in the crevasse of the hill that I have hidden  
And I will leave it one day, dwelling where I know not."*

Commenting on the significant factors that drove him to monasticism, Pope Shenouda says three points occupied his heart and mind,

*"I was very moved by the verse: 'You shall love the Lord your God with all your heart, with all your soul and with all your mind' (Matthew 22:37). I asked myself: How practically can a man living in the world give God all his heart and all his mind? How easily could he be tempted by the love of the world and occupied by the love of relatives or himself when 'the world is passing away and the lot of it, but he who does the will of God abides forever' (John 2:15-17). How can he give God all his mind when the world has many things that he needs to think about and that could keep him busy and away from God?"*

*The second point I thought about was eternity. Thinking seriously about eternity made me feel that life is just a passing time that we spend as strangers in the world.*

*The third point I thought about was freedom. The world has a lot of restraints through work, time, family and responsibilities; but I found in monasticism a life of complete freedom and clarification."*

#### **Prophetic Vision**

Nazeer Gayed joined the Souryan Monastery in Wadi El-Natroun and on July 18, 1954, he was ordained a monk by the Abbot of the Monastery, His Grace Bishop Theophilus. He was given the name of his patron, St. Antonious. On the day of Father Antonious El-Souryani's ordination, His Grace Bishop Benyamin of Monafia (1908-1963), sitting with some members of his diocese said: "Our Patriarch was ordained today". The people listening could not quite understand such words. The story was preserved until it was fulfilled on 14<sup>th</sup> November 1971 when Father Antonious became the 117<sup>th</sup> Patriarch of the Apostolic See of Alexandria.

Father Antonious El Souryani was entrusted with the responsibility of upgrading the monastery's library. He spent days reading and researching into the many ancient Coptic manuscripts. Within months several booklets on Patristics, Monasticism and Church History were published. However, the soul of Father Antonious was longing for a solitary life, so he chose a small cave three kilometres from the monastery where he went to live as a hermit. On Sunday, 31<sup>st</sup> August 1958, Bishop Theophilus ordained Father Antonious a priest. In 1959 His Holiness Pope Kyrillos VI appointed him (together with 3 other monks: Father Makarious El-Souryani, subsequently Bishop Samuel of Social Services; Father Methias El-Souryani, subsequently Metropolitan Domadius of Giza and Father Shenouda El-Souryani, subsequently Bishop Youannis of Gharbeya) to be his personal secretary. Within a few months, however, the meek monk returned to the monastery, preferring the life of solitude. This time he chose another cave some ten kilometres from the monastery.

Father Antonious often said that the monks must remain unknown to the world in order to remain known to Christ. With this principle in mind he continued to advance on the path of the ascetics. The holy life of monasticism, with all its spiritual treasures, has remained with His Holiness to this day, and its profound effects have been reflected in the monastic revival, which has been initiated, under his guidance, during the last thirty years.

## Chapter 3

### The First Bishop For Education

On several occasions His Holiness Pope Kyrillos VI wanted to ordain Father Antonious El Souryani as bishop. Father Antonious humbly refused, considering himself unworthy. Then in September 1962, Pope Kyrillos summoned Father Antonious to the Patriarchate in Cairo. As Father Antonious bowed his head to receive the blessings of the Pope, His Holiness laid his hands on Father Antonious and said: "I consecrate you, Shenouda, Bishop for the Theological College and Sunday School...in the Name of the Father and of the Son and of the Holy Spirit".

Immediately Bishop Shenouda burst into tears and said: "Let it be according to God's will". Thereafter Pope Kyrillos instructed him not to leave the Patriarchate until the day of his ordination, which was scheduled for September 30<sup>th</sup> 1962.

Some fifteen months after his ordination as Bishop, in January 1964, His Grace Bishop Shenouda left the Patriarchate and returned to the monastery: later, however, and due to circumstances beyond his control, he was compelled to return to his duties in his Bishopric.

#### St. Abraam of Fayoum

Attending the first meeting of the Holy Synod in March 1963, Bishop Shenouda put forward the following proposal:

*"With June 10<sup>th</sup> 1964, marking the 50<sup>th</sup> anniversary of the departure of St. Abraam of Fayoum (who departed on June 10<sup>th</sup> 1914), the Holy Synod should officially canonise this Holy Father, through whose prayers many miracles have occurred."*

This proposal was immediately accepted by the Holy Synod with the support of Pope Kyrillos VI.

#### The Theological College

As Dean of the Theological College, Bishop Shenouda began developing all areas of its work. By late 1969 the number of full time students had increased from 100 to 207, whilst the part-time enrolments had increased from 30 to 300.

Under Bishop Shenouda women were admitted to the College and subsequently some were appointed lecturers. His efforts in transforming the Theological College were recognised in 1969 when Bishop Shenouda was elected President of the Association of Middle East Theological Colleges (AMETC).

#### Weekly Sermons

As Bishop of Education, Bishop Shenouda began conducting weekly spiritual meetings, which were held every Friday night. These spiritually uplifting meetings attracted thousands of people, particularly young people and Sunday School servants.

An important feature of Bishop Shenouda's meetings was the innovation of devoting the first part of each evening to answering questions on theological and social topics. Many of these questions and answers have been published in a twelve volume work, "*Many Years With the Questions of People.*"

Bishop Shenouda's sermons were rich in content, yet extremely simple in style. As a result he was invited to most dioceses and parishes to deliver sermons, either to the congregation or to youth meetings.

Deeply attached to the monastic life, Bishop Shenouda spent half of his week in Cairo lecturing at the College and delivering sermons, and the other half in the monastery in deep prayer, worship and contemplation.

### **Ecumenical Work**

Bishop Shenouda represented the Coptic Orthodox Church at several ecumenical conferences. The last conference he attended as Bishop for Education was the Pro Orient Conference between the Oriental Orthodox and the Catholic Church in Vienna in September 1971, just one month prior to his election as the Patriarch of Alexandria.

At the conference, Bishop Shenouda espoused the following Christological Formula, which was agreed by the participants, that the expression of Saint Cyril of Alexandria: The one nature of the Incarnate God is the most authentic.

*"We all believe that Our Lord, God and Saviour Jesus Christ in the Incarnate Word, the Incarnate God. We believe that He was perfect in His Divinity and Perfect in His Humanity and that His Divinity never departed His Humanity not even for a single instant nor a twinkle of an eye. His Humanity is one with His Divinity without commixtion without confusion, without division without separation. We in our common faith in the one Lord Jesus Christ, regard his mystery inexhaustible and ineffable and for the Human Mind never fully comprehensible or expressible."*

This Vienna Christological Formula came to be officially accepted in the Common Declarations signed by Pope Paul VI and Pope John II on the one hand and Pope Shenouda III, Pope Mar Ighnatius Yacoub III and Pope Mar Ignatius Zakka I on the other hand.

## Chapter 4

### The 117<sup>th</sup> Patriarch of Alexandria

The departure of the saintly Pope Kyrillos VI on March 9<sup>th</sup> 1971 was a tremendous loss to the Church. The Holy Synod met on March 22<sup>nd</sup> to plan for the election of the new Patriarch and subsequently appointed a twenty-member committee, chaired by His Eminence Metropolitan Antonious of Souhag, who was elected Acting Head of the Church. The committee initially nominated nine candidates. After a series of meetings and consultations with the bishops, priests, members of diocesan and parish councils, staff of the Theological College and members of various Coptic organisations, the number of candidates was reduced to five:

1. His Eminence Metropolitan Bassillious of Jerusalem
2. His Grace Bishop Samuel, Bishop of Ecumenical Relations and Social Services
3. His Grace Bishop Shenouda, Bishop of Education
4. His Grace Bishop Domadius, Bishop of Giza
5. Reverend Father Timotheous El Makary.

#### **The Election**

These five candidates were reduced to three by conducting an official election, which was held on Friday, October 29<sup>th</sup> 1971. At 8:00 pm that day the results were announced by Metropolitan Antonious:

1. His Grace Bishop Samuel – Bishop of Social Services
2. His Grace Bishop Shenouda – Bishop for Education
3. Reverend Father Timotheous El Makary.

#### **The Altar Ballot**

The Lord Jesus Christ under whose guidance the election had taken place would now proclaim His divine will through the ancient Church tradition of the altar ballot (Acts 1:15-26). This was conducted during a special Mass on the Feast of St. Reweiss, on Sunday, October 31<sup>st</sup> 1971. After the reading of the Gospel, Metropolitan Antonious addressed the congregation and then lifted three pieces of paper, each bearing the name of one of the three candidates, and after naming each one separately, he folded each paper and placed it in a small box. The box was then placed on the altar.

During the Holy Communion, ten young boys were randomly selected and thereafter remained in the sanctuary. At the end of the Liturgy, Metropolitan Antonious looked up to heaven, stretched out his hand and placed it on one of the ten boys, named Ayman Mouneer Kamel. Accompanied by the bishops, priests and deacons, Metropolitan Antonious took the box from the altar and placed it on an elevated table so that all present in the church could witness the critical moment.

His Eminence led the congregation in the Lord's Prayer, which was followed by a recitation of the 'Lord have mercy' in a very fervent manner. As the congregation

continued very earnestly in prayer, Metropolitan Antonious opened the box and Ayman Mouneer, who had been blindfolded, stretched out his hand, chose one of the pieces of paper from the box and gave it to His Eminence who then unfolded it and lifted it up. He joyfully declared God's chosen shepherd for His church as **His Grace Bishop Shenouda, the Bishop for Education.**

The whole Cathedral erupted into loud applause and tears of joy were in the eyes of many as the 117<sup>th</sup> successor to St. Mark was proclaimed by God. All Church bells throughout Egypt began ringing, and continued to ring for several hours as all the people lifted their joyful hearts to Christ in thanksgiving for their new Patriarch.

At the time the humble Bishop Shenouda was in his little cell in the Souryan Monastery. Thousands of people travelled to the monastery to congratulate their new Pope, and in the late afternoon Metropolitan Antonious and Bishop Theophilus officially informed Bishop Shenouda that he had been divinely chosen to head the Coptic Orthodox Church. It was agreed that the enthronement ceremony should be held in two weeks.

### **The Enthronement – A Glorious Day**

The bells of St. Mark's Cathedral in Cairo began ringing from the early hours of the morning of Sunday, November 14<sup>th</sup> 1971, the day of the enthronement of His Holiness Pope Shenouda III as 117<sup>th</sup> Pope of Alexandria and Patriarch of the See of St. Mark.

The enthronement ceremony took place after the reading of the Acts of the Apostles. All the Metropolitans, Bishops, priests and deacons left the closed the doors. Then the papal procession began, from the papal residence to the Cathedral doors. The Archdeacon of the Cathedral, Dr. Youseef Mansour, delivered to His Holiness Pope Shenouda, the keys to St. Mark's Cathedral. Opening the Cathedral doors, His Holiness said:

*"Open to me the gates of righteousness;  
I will go through them,  
And I will praise the Lord.  
This is the gate of the Lord,  
Through which the righteous shall enter." (Psalm 118: 19-20)*

### **The Order of Service**

The procession, which accompanied His Holiness, entered the Church and continued to the sanctuary whilst the deacons sang the hymn *Evlogimenos* (Blessed is he who comes in the name of the Lord).

The Patriarch elect was seated in the first chorus, surrounded by the Metropolitans and Bishops. His Eminence Metropolitan Mikhail of Assyut read the decree confirming the election and the altar ballot that had resulted in the divine proclamation of Bishop Shenouda as the 117<sup>th</sup> Patriarch of Alexandria. He concluded with the three blessings:

*“We declare Anba Shenouda Pope and Patriarch for the Apostolic See of St. Mark in the Name of the Father, and of the Son, and of the Holy Spirit. Blessed be God the Father, Amen. Blessed be His only-Begotten Son, Jesus Christ, Amen. Blessed be the Holy Spirit, the Paraclete, Amen.”*

The Holy Bible was placed on the head of the new Patriarch, symbolising his mission of preaching the living word of God. Metropolitan Antonious, as Acting Head of the Church, then gave the new Pope the *Takleed* (the ‘Staticon’: see Appendix E), saying:

*“Receive the covenant to shepherd the Flock of God for many peaceful years to come.”*

Seven vestments were then placed on the new Patriarch; each Metropolitan or Bishop saying appropriate words of Scripture as he vested His Holiness. Thus he was given a tunic, a chasuble, a belt, sleeves, a stole and a cloak, before being given the crown by Metropolitan Bassillious of Jerusalem, who placed it upon His Holiness’ head with the words: *“The Lord reigns in majesty.”*

As the vesting was completed, the deacons chanted *“Axios, Axios, Axios: (worthy, worthy, worthy) Pope Abba Shenouda, the High Priest.”*

### **The Pastoral Staff**

His Holiness moved to the Sanctuary and knelt before the altar, and was given the pastoral staff from the altar with Metropolitan Antonious saying: *“Receive the pastoral staff from the Lord of Lords to shepherd the flock for many peaceful years to come.”*

The new Pope then moved to the Papal Throne of St. Mark, and was enthroned by Metropolitan Antonious. On each of the three steps of the throne, His Eminence declared the enthronement and pronounced the blessing:

*“We enthrone Anba Shenouda as Archbishop on the pure throne, the throne of St. Mark the Evangelist. In the Name of the Father, and of the Son, and of the Holy Spirit. Blessed be God the Father Almighty.*

*We enthrone Anba Shenouda as Archbishop on the pure throne, the throne of St. Mark the Evangelist. Blessed be His Only Begotten Son, Jesus Christ.*

*We have enthroned Anba Shenouda as Archbishop on the pure throne, the throne of St. Mark the Evangelist. Blessed be the Holy Spirit, the Paraclete. Amen.”*

At each of the blessings the deacons and congregation replied: *“Amen”*, and when His Holiness was seated upon the throne the deacons chanted *“Axios, Axios, Axios: (worthy, worthy, worthy) Pope Abba Shenouda the High Priest.”*

## The Gospel

The Gospel reading was taken from the tenth chapter of the Gospel according St. John: *“I am the Good Shepherd and the Good Shepherd lays down His life for His sheep...” (John 10:11).*

## The Speeches

Speeches of congratulations were then given by His Holiness, Patriarch Ignatius Yacoub III,

*“The Syrian Church rejoices and congratulates in the occasion of the enthronement of her papa, His Holiness Pope Shenouda III. God gave in this moment his gifts (givings) on the greatest Pontiff Anba Shenouda. The faithful congregation will hurry to Anba Shenouda and they are sure he is an ideal leader in the service of the nation and the society will work together with the sincere leadership of the country. It pleases our Antioch Apostolic See, that the brother See of Alexandria, has such an outstanding personality, because the new sees and heartily united.”*

The speech of the Syrian Orthodox Church of Antioch was followed by His Majesty Haile Sellasie, Emperor of Ethiopia,

*“My congratulations from my heart asking that your blessings will be with us forever. It is my greatest pleasure to offer my hearty congratulations to this happy occasion, your consecration on the seat of St. Mark after you have been elected as the Patriarch of the Coptic Orthodox Church. It is our great pleasure in this occasion to dress your Holiness with the Highest Sash of Solomon (with our personal representation to this ceremony).*

*Our strong will, that the long relations between our sister Churches will continue and become stronger during your Holiness’ Pontificate. We wish your Holiness our best wishes and good health, we ask our Lord to crown your efforts for the Church’s growth and peace and His blessing will guide your leadership as the Patriarch of the Coptic Orthodox Church.”*

His Grace Bishop Athanasius of Beni Sueif and Secretary of the Holy Synod, delivered the speech of Pope Shenouda:

*“Let us meditate of two verses:*

*The first: ‘I know My sheep and Am known by My own.’ This will outline a program that is to complete the pastoral notes and systems to all our sons in a way that is suitable with the spirituality and the hope of the true faithful, the sons of the Coptic Orthodox Church.*

*The second: ‘and other sheep I have which are not of this fold. Them also I must bring.’ The church of Egypt is looking forward to starting its duties all over the See of St. Mark, in Ethiopia, Sudan, Africa and all over the world.*

*We have a responsibility towards the Christians, our brothers in Egypt and all over the world. We have to put our hands together with other religions – to cooperate together to save the human spread father, love, peace, and righteousness in today's world, which is full of changes and needs.*

*We asked God to compensate their tiredness and help Him through their prayers to complete his mission.”*

The impressive ceremony was attended by the Egyptian Prime Minister, Dr. Mahmoud Fawzi and senior government ministers. Representatives of many churches were present, including the heads of a number of churches (the Armenian Patriarch, the Syrian Orthodox Patriarch, the Coptic Catholic Patriarch, and the Greek Catholic (Melkite) Patriarch), together with representatives of the World Council of Churches and the All Africa Conference of Churches. All those attending conveyed their congratulations to the Coptic Orthodox Church on the enthronement of its new Pope.

The enthronement of His Holiness Pope Shenouda III as the 117<sup>th</sup> Pope and Patriarch of the Apostolic See of St. Mark heralded the beginning of a golden age for the Coptic Orthodox Church throughout the world.

## Chapter 5

### Christian Education

Of the many great qualities evident in the distinguished personality of His Holiness Pope Shenouda III one is most striking: His Holiness is an erudite teacher who has rightly been referred to as the St. John Chrysostom of both the 20<sup>th</sup> and 21<sup>st</sup> Century.

#### Theological College

Upon succeeding to the pontifical Throne of St. Mark, His Holiness became the first Patriarch of Alexandria since the fifth century to have been Dean of the Theological College. His Holiness continues to lecture at the branches of the College in Cairo and Alexandria, and at the Higher Institute of Coptic Studies. Owing to His Holiness' personal attention, the College has expanded and enlarged. His Holiness has established seven branches of the College in Egypt (Alexandria, Tanta, Monoufeya, Menya, Belyana, Damanhour and St. Mary's El Moharak Monastery) and five in the Diaspora:

1. Pope Shenouda III Theological College, Sydney (est. 1982)
2. Pope Shenouda III Theological College, New Jersey (est. September 1989)
3. Pope Shenouda III Theological College, Los Angeles (est. November 1989)
4. St. Athanasius Theological College, UK (est. September 1997)
5. St. Athanasius Theological College, Melbourne (est. February 2001).

To meet the expanding ministry of Christian education, His Holiness established three graduate institutes: Biblical Studies, Hymnology and Coptic Language. In all these efforts His Holiness has revived and revitalised contemporary theological scholarship within the Coptic Orthodox Church.

On the occasion of the centenary celebrations of the Theological College on November 29<sup>th</sup> 1993, His Holiness officially opened the Institute of Pastoral Affairs with the objective of which is to build upon and develop the training of clergy and servants in the varied field of pastoral work.

#### Honorary Degrees

His Holiness is undoubtedly an eminent theologian and scriptural scholar. His erudition in these fields has been recognised by many universities, being awarded six honorary Doctoral Degrees in Theology, five from American Universities (two in 1977, one in 1989 and two in 2001) and one from Bonn University in Germany (1990).

Saint Vincent Seminary in Pittsburgh awarded His Holiness an Honorary degree of Doctor of Divinity in September 28<sup>th</sup> 1989. This Seminary is the oldest Catholic Theological Colleges in the United States. The former two in the humanities are from Louisville and Saint Peters Universities. In recognition of his tremendous efforts in disseminating the intricate subject of Christology, his ecumenical work for the unity of the Church, his lively projects to enliven desert monasticism and his defence of the

Christian Orthodox Faith against the onslaught of heretics and secularly minded people.

### **Dynamic Preacher**

His Holiness is known for his captivating skill in the use of words, as well as a certain deftness in exposition of the detail and interpretation of Scripture. His weekly sermons in Cairo (attended by 8,000 to 10,000 people) and biweekly sermons in Alexandria are attended by thousands of people eager to hear and benefit from his nourishing words. The weekly Wednesday sermon is one of the most joyful sights of the Christian world at the end of the twentieth century. It has no equivalent and no equal either in or outside of Egypt.

Travelling from Cyprus to Cairo, Bishop Moussa met an Anglican Bishop from Australia. The Coptic Bishop asked the Australian counterpart, "*Why are you going to Egypt?*", the Anglican Bishop replied, "*To attend Pope Shenouda's weekly sermon.*" Bishop Moussa then communicated the same to Pope Shenouda who said, "*It is not me. The attractiveness is in the Bible. The word of God draws thousands of hearts.*"

A key feature of His Holiness' sermons is his ability to analyse common life situations and personal problems. Consequently each individual present feels that the words are meant personally. This direct contact with the flock is of enormous significance to His Holiness, for he educates in the principles of the Christian life and answers many questions. His Holiness' edifying and spiritually uplifting sermons won international recognition in 1978 when he was awarded the **Browning Institute Prize as the best Christian preacher in the world.**

### **Author**

His Holiness is the author of over 103 books on a variety of subjects including biblical studies, Christian virtues, theology, Church history and Patristics. In addition, His Holiness has, over the past 30 years, been the Editor-in-Chief of the Church's official magazine, *El Keraze (Evangelism)*.

His Holiness is loved and admired for the clarity with which he communicates, thus leaving an indelible spiritual mark upon the hearts of those who read or hear his words. Indeed, just as the waters of the Nile flow into Egypt, so the edifying words of His Holiness Pope Shenouda flows into the hearts of all, enhancing their spiritual growth.

### **Sunday Schools**

Close to the heart of Pope Shenouda is the welfare of children. In the 1970's Pope Shenouda restructured the Sunday School Central Committee in Cairo with a focus on the following areas: suitable programmes (a task delegated to His Grace Bishop Bimen who produced primary curriculum for primary and junior secondary), Sunday School servants' training, Audio Visual Centres, revising hymns and songs, libraries and bookshops, publications, organising conferences and seminars.

Since 1992 His Holiness personally chairs the monthly meeting of the Sunday School Central Committee. In 1994, he edited a new Sunday School Curriculum and published two books entitled, How to deal with Children and Biblical Quizzes.

During the summer vacation (June to August) His Holiness conducts a weekly sermon (as he is not lecturing at the Theological College) to prospective Sunday School servants.

### **Coptic Culture**

As a great scholar, His Holiness has, for three decades, been instrumental in promoting and propagating the rich Christian heritage of the Coptic Orthodox Church. His Holiness has given personal attention to the valuable research and study undertaken at various universities and institutes into all aspects of Coptic culture.

In 1976 His Holiness chaired the inaugural International Conference on Coptic Studies, at which he commissioned Professor Aziz Souryal Attiya to head an editorial board to produce a Coptic Encyclopaedia. This monumental project was completed in 1990.

On April 20<sup>th</sup> 1988, His Holiness signed a contract with El Ahram (The Pyramids) News Agency in Cairo to microfilm the archives of the Coptic Orthodox Church. These deal extensively with theology, Church history, the lives of the saints, the Canons, the desert fathers, Biblical theology, the Coptic language and the monasteries of Egypt. This important project is of great interest to research workers in Coptology, theology, Church history and archaeology, both in Egypt and abroad.

### **St. Mark's Foundation**

Pope Shenouda has enthusiastically supported and granted Apostolic blessing to the work of St. Mark's Foundation. The chairperson of the foundation is Dr. Fawzy Estafanous of Ohia USA, who initiated this colossal effort of organizing this new foundation of the detailed study of Coptic Literature (Church and People). St. Mark's Foundation has published several notable books among them, Dr. Ragheb Mofthah's monumental publication of the Coptic Liturgy of St. Basil in choral musical notation.

## Chapter 6

### Pastoral Care

His Holiness Pope Shenouda III has always been greatly concerned to ensure effective pastoral care rendered for every individual. His Holiness reminds us that wherever Our Lord Christ travelled, even though multitudes flocked to see and to hear Him, He gave personal care and attention to individuals such as Zacchaeus, Nicodemus or to Matthew the tax collector. Therefore, His Holiness says pastoral care must be provided for every person.

Addressing the Bishops, priests and monks at the conclusion of the reception marking the 23<sup>rd</sup> anniversary of his enthronement at St. Bishoy's Monastery, His Holiness spoke about the significance of service in these words:

*“How many people did we lead to repentance? Service is not words or activities. It is spiritually handed from one person to another. Between ourselves, we can forsake our rights of God, the rights of the Kingdom of God and the rights of the Canons of the Church. In serving the Lord we must labour.”*

During the Silver Jubilee celebrations of His Holiness in November 1996, Pope Shenouda stated:

*“When we talk of achievements, we but talk of the work of God who said, ‘without Me you can do nothing.’ Therefore, said Pope Shenouda, we now celebrate the work of God that has been performed over the past 25 years. Our duty now is to concentrate on the future work and what needs to be done and not just to rejoice over the past.*

#### **Ordination of Bishops and Priests**

Recognising that the harvest is plentiful and the labourers are few (Luke 10:2), His Holiness has, over the past 30 years, ordained more than 96 bishops (See Appendix D) and over 600 priests for Egypt and the Diaspora. To meet the pastoral needs of the people His Holiness redistributed several large dioceses. In 1971 there were about 36 dioceses. Today there are over 55 dioceses in Egypt. His Holiness has been very keen to ensure that the candidates for priesthood or the episcopacy be nominated by their respective dioceses and parishes. At the ordination of the first two bishops ordained by His Holiness (Metropolitan Bakhomios and Bishop Yuannis, 12<sup>th</sup> December 1971), His Holiness outlined the role and duties of the bishop:

“The work of Bishop is the work of a person who knows no rest except the comfort of drawing all persons to the embrace of God. The bishop, before he is the head, he is a father, a heart and a servant. Furthermore, a bishop is a teacher, pastor, guide with love and not authority. He is to administer the diocese. The bishop is to search for every soul. It is not a human job; rather it is the work of the Holy Spirit. We do not seek a bishop who sits on his throne awaiting the people to pray or bless them, rather the bishop who diligently searches in the cities, villages, enters the homes, through the streets and lanes not only seeking his flock but addressing all their needs and requirements. He has furthermore, revived the Canon law requiring one year of

fasting following ordination as a bishop and a forty-day retreat in a monastery following ordination of a priest.

### **The Role of General Bishops**

One of the features of Pope Shenouda's pontificate has been the ordination of general bishops.

### **Pastoral Meetings**

In Cairo and Alexandria His Holiness conducts periodic meetings with the priests, and he undertakes similar meetings during every visit abroad. In these meetings His Holiness addresses topics including:

The Spirituality of the Priest

The Priest's role as a confession father

The significance of education and preaching in the ministry of the Priesthood

The importance of visitation

The importance of youth ministry

His Holiness also answers many questions about Biblical, spiritual, pastoral and ritual matters raised by priests, and in the biweekly magazine *El Keraza* he devotes one page to issues of interest for priests.

### **Youth Ministry**

His Holiness has always maintained a deep concern for the welfare of young people. A church without a strong and active youth, he has often said, is a church without a future. Every year, prior to Higher School certificates examinations (May), His Holiness meets with the students and addresses them on spiritual, academic and psychological preparation. In May 1980, His Holiness ordained His Grace Bishop Moussa as Bishop of Youth Affairs. Under the dynamic direction of His Grace, the Bishopric of Youth Affairs plays an important role in coordinating youth retreats, annual conventions, education programs, training courses, publications for young people and other activities throughout Egypt and in the Diaspora. The Bishopric of Youth Affairs also publishes a monthly magazine for youth: *Resalet El Shabab El Kanasee* (The Message of the Church Youth) and a special magazine for servants called The Youth Servant which address youth ministry, reports from conferences etc.

In June 1997, Pope Shenouda ordained Bishop Raphael to assist the expanding and flourishing youth ministry of Bishop Moussa.

### **The Ministry of Women**

His Holiness has given special attention to the ministry of women in the Coptic Orthodox Church. In June 1981 His Holiness ordained twenty-five deaconesses to serve in different parishes in Cairo and Alexandria. This proved to be highly successful, attracting many more educated women to consecrate their lives as deaconesses, and they now serve in most dioceses in Egypt and Kenya.

In an interview that he gave to the journal *Le Monde Copte* in 1988, His Holiness related that:

*“We felt in great need of the work of women and we wanted women to have a certain office and official work in the Church, not only to have girls as Sunday School teachers who give a part of their time whenever they can. But we want girls and women to give their whole life to God to serve the Church. Lay people not only accept the special service of deaconesses and consecrated girls but also respect it and need it. Many of the Coptic congregation ask me to have some consecrated girls for their projects in social work because consecrated girls in the Coptic Orthodox Church take the position of nuns in the Catholic Church who work in the social, medical and educational fields.*

*In addition to the deaconesses and to the consecrated girls and among other activities, we have thousands of female Sunday School teachers teaching catechism and serving in the meetings for young women and also for young Christian families. Also, we have many women working in the field of social work, especially for the poor in every parish, giving them donations, studying family problems, deciding what to do for them. We also have women teaching Church History and Old Testament studies in the Coptic Institute and Hebrew in the Biblical Institute. In the Papal residence we also have a committee for women which has its activities and meetings. I speak to them every month. These women have numerous responsibilities in the Church; some are translating Patristic texts into Arabic or other languages for our Coptic believers outside Egypt. Some women are authors. We also have female artists who paint icons and draw for religious books.”*

### **Deaconesses Conference**

In November 1999, Pope Shenouda chaired the first Conference for Deaconesses in the church. His Holiness addressed the inaugural session, focusing on the significance of spiritual building in the life of the deaconesses and their respective ministries. Other speakers included Metropolitan Bakhomious, Metropolitan Bishoy, Bishop Moussa, Bishop Demetrius and Bishop Raphael, with the topics ranging from obstacles to successful ministry, resources in ministry to overcoming frictions in communities of deaconesses.

### **A Dynamic Church**

Throughout the last twenty-five years His Holiness has consistently stated that the primary function of the church is to render strong spiritual care to the flock. He has, however, maintained that this must not be the only function. Bishops, priests, servants and the laity have responded to this call by establishing a variety of educational, cultural, welfare and social services and activities. Consequently, the last two decades have seen the development of hospitals, nursing homes, nurseries, vocational training centres, orphanages, language and computer courses, the publication of books and magazines, the distribution of Church video-tapes and audio-cassettes, and a great expansion in services for those in need. In all these services the Church has attempted to address the basic human needs of people and thus to provide a holistic ministry.

### **The Holy Myron**

As a result of the unprecedented increase in the geographical expansion of the Coptic Orthodox Church and the establishment of many new churches and monasteries in the 1970's and 1980's, there was a need for a more frequent consecration of the Holy Myron (that is, the holy oil or chrism used in the Sacrament of Chrismation or Confirmation, and the consecration of altars, altar vessels and icons). His Holiness consecrated large quantities of Holy Myron at Easter in the years 1981, 1987, 1993 and 1995. These ceremonies were performed in the Monastery of St. Bishop in Wadi El-Natroun.

### **The Family**

The family, states Pope Shenouda, must be a little Church. In July 1975, Pope Shenouda presided over the first conference on The Coptic Family in contemporary Egyptian society.

*“Love must be the foundation of the family, and must lead to the settlement of disputes and happiness for every member. Any misunderstanding between the parents will reflect on the sons and daughters and their behaviour in the future.”*

In his opinion, love must begin before marriage, and he distinguishes love from lust:

*“Love always gives. Lust always takes. Love means not only emotional feelings, but it is also understanding, harmony, acceptance. This should be established during the engagement period.”*

### **Divorce and Nullity**

In 1973, His Holiness chaired a conference of Heads of Christian Churches in Egypt to unify the Biblical principles in relation to divorce, so that people do not misrepresent church teachings and practices in secular courts.

In December 1992, His Holiness presided over the first conference on marital affairs, which was attended by 12 Metropolitans and Bishops and several priests. His Holiness was assisted by His Grace Bishop Paula of Tanta, Vice-Chairman of the Clerical Council.

### **New laws unifying executed by all heads January 2000**

In September 1993, Egypt hosted a United Nations sponsored Conference, “The International Conference on Population and Development”. In response to the Conference's working paper, His Holiness Pope Shenouda III issued an encyclical which stated amongst other things that,

1. We ban abortion and consider it a murder. The only exception to that would be when a mother is liable to die during delivery.

2. The family is defined in our church as a legitimate relationship between a man and a woman and all the religiously illegitimate relationships are completely rejected.
3. We advocate family planning. The over-population poses a great jeopardy in many ways. It is a danger for economics as it relates to the state's ability to provide the basic supply of services, schools, houses and sanitary services. It is also not easy for the parents to offer care for a big number of children. The point is not in having a multitude of children but to have children really cared for. The Coptic Orthodox Church has numerous family planning centres all over the governorates in the country where the well-known legitimate contraceptives are being used with the exclusion of abortion.
4. We appreciate what is stated in the document regarding the interest given to women, which is within our traditions and beliefs. All over the world, women have reached the highest degrees in science and expertise, just as they have held the highest posts in many countries.
5. The moral side should be explicitly stated in the recommendations released about the family and population. We disagree in allowing young people to practise sex outside the bond of matrimony. The recommendation stated in the current document is confined only to avoid the offspring that comes from these wrong practices. The right stand should be in strengthening youth spiritually so that they could not be in immorality, which leads to such offspring.
6. In avoiding the increase of births, we disagree to all procedures that cause sterility.

## Chapter 7

### Ecumenical Relations

His Holiness is well known for his deep commitment to Christian unity. Over the past 30 years His Holiness has invested tremendous time and effort to enhance the state of the Coptic Orthodox Church in the three principal areas of theological dialogue, constructing bridges of love, and participation in ecumenical bodies and conferences. In an address he gave at an ecumenical forum during the International Week of Prayer for Christian Unity held at St. Mark's Cathedral in Cairo in 1974, His Holiness declared that;

*“The whole Christian world is anxious to see the Church unite. Christian people – being fed up with divisions and dispersion – are pushing their Church leaders to do something about Church Unity and I am sure that the Holy Spirit is inspiring us. Christian Unity will be a magnificent universal achievement for generations to come. Christian Unity is God’s will, so there shall be one flock and one Shepherd (John 10:16). Christian Unity is essential for Faith and Evangelism. The mere existence of so many Christian divisions and factions is the greatest stumbling block to the world. How can they believe while truth appears to be lost amidst controversy and contradiction? In our ecumenical meetings, we should talk about actual beliefs regardless of what happened in the past. We must avoid complex and vague expressions. In spite of all the problems that might arise about History, Rites, Ecumenical Councils and so on we shall achieve good results with Love, Good Spirit and Determination. We shall achieve this together. It is God’s will.*

*The whole Christian world is anxious to see the Church unite, Christian people being fed up with divisions and dispersion – are pushing their church leaders to do something about Church Unity and I am sure that the Holy Spirit is inspiring us. Let us pray that we unite in the Faith delivered to us by our great Fathers who kept it, defended it and sacrificed their lives for it. Let us pray that God works in our hearts and thoughts so that we fulfil His will.”*

#### **Theological Dialogue**

His Holiness has emphasised that Christian unity must be founded upon a unity of Faith and not upon a unity of jurisdiction. To this end, His Holiness has initiated and closely monitored theological dialogue with the Eastern Orthodox, Roman Catholic, Anglican and Presbyterian Churches, Swedish Church and World Alliance of Reformed Churches.

#### **Oriental and Eastern Orthodox Dialogue**

The restoration of Full Communion between the two families of Orthodoxy is an ecumenical priority for Pope Shenouda. Following a series of preliminary consultations, His Holiness advocated the commencement of official dialogue between the two families of Orthodoxy. In early 1985 (immediately upon his return from exile) an International Commission for Inter-Orthodox Theological Dialogue was established. In June 1989, His Holiness chaired the conference of the

Commission and guided the conference in adopting the Christological formula of St. Cyril of Alexandria: **the One Nature of the Incarnated Word.**

In his opening address His Holiness stated:

*“...next we can find a formula of faith accepted by both families. I think there are many serious problems that took place in the Christian world, which are not less than the problems of Chalcedon. If we can be one, the world of Orthodoxy may be stronger and solid to face such serious problems. As, for example, we can work together against the Jehovah’s Witnesses or Adventists who spread in many countries and they are against the Christian Creed and faith. We can work together to face what is called new theology, by which many consider some parts of the Bible in terms of a ‘new theology’. Thus we can face many problems, such as the ordination of women, and counter such people who try to abuse the meaning and even the translation of the Holy Bible.”*

On November 12<sup>th</sup> 1990, following the historic conference of the Commission in Switzerland, His Holiness convened a special sitting of the Holy Synod whereupon the Christological formula was ratified, the baptisms of the Eastern Orthodox Churches were recognised, and an agreement was reached to begin the process of lifting the anathemas on the Eastern Orthodox Fathers and Councils. In an attempt to provide an impetus to these dialogues, Pope Shenouda III and Patriarch Petros VI signed a pastoral agreement on marriage in April 2001.

### **Coptic-Catholic Dialogue**

In May 1973 His Holiness Pope Shenouda III paid a cordial visit to His Holiness the late Pope Paul VI in Rome. This was the first meeting between an Alexandrian and Roman Pontiff since the time of the great schism of 451 AD. Both Popes signed a common Declaration, containing, amongst other things, a confession of common Faith in the mystery of the Word Incarnate.

In welcoming His Holiness to Rome, the late Pope Paul VI said:

*“We are truly happy to welcome His Holiness to our home. From the day of your elevation to your position as Father and Head of the Coptic Orthodox Church, God has granted us the grace to maintain frequent relations through letters and through the ministry of our representatives. Now we have the opportunity to meet face to face. It is a solemn moment and a joyful one. This is the day that the Lord has made: let us rejoice and be glad in it. We repeat this liturgical acclamation, motivated by the Feast of Easter, on this present occasion in which the presence of Patriarch Shenouda III – one who is himself honoured by the title of Pope of the venerable and most ancient Coptic Church – evokes in our heart a profound emotion.*

*Here is one who is Head of a church which is still officially separated from us, and which for centuries has been absent from communal celebrations of prayer with this Church of Rome. He has, however, come expressly to tie again the bonds of love (Colossians 3:14) in happy anticipation of that perfect unity of spirit (Ephesians 3:4), which we are all humbly and sincerely striving to achieve. You are indeed the Head of a church whose origin goes back to the Evangelist Mark and which had in Saint*

*Athanasius – the sixteenth centenary of whose death we are celebrating today – the invincible defender of our common Nicene faith, that is, faith in the divinity of our Lord Jesus Christ.”*

In responding His Holiness Pope Shenouda said:

*“We feel happy to meet today with Your Holiness as the Supreme Head of the Roman Catholic Church in Christendom and to exchange with your Holiness the Holy Kiss of peace. We pray humbly that this meeting will have its far reaching results in supporting and strengthening the friendly relations between our two Apostolic Churches. Your Holiness, the friendly relations between our churches have become stronger. Coptic delegations attended sessions of the Vatican Council in 1962. Catholic representatives attended the celebration of (the consecration of St. Mark’s Cathedral in Cairo in June 1968). The friendly gift of Your Holiness at the time of the relics of St. Mark has been met with feelings of deep regard and gratitude on behalf of all Copts.*

*We have to declare that between us there are many points of agreement in the principles of faith. As for points of difference, there is no doubt that after fifteen centuries of study, examination and controversy, we are as much nearer grounds of agreement than our ancestors of the fifth and sixth centuries. We are all more ready and more intense in our desire to reach solutions for differences and attain simpler expressions of our common faith. Through this present personal meeting we are driving on to a more effective promotion of this mutual commitment.*

*As we celebrate the sixteenth centenary of St. Athanasius, who played the greatest role in editing the Creed, and defending the true faith, we remember St. Athanasius the Copt, is Father of the Church in the east as well as in the west. In him we meet as we meet at the feet of our Lord. We unite in his dogma and truth.”*

Following this historic encounter, a joint Commission was established to explore the road to full inter-communication between the two Apostolic Churches. The efforts of the commission produced an agreed statement on Christology, which was signed by Pope Shenouda on 12<sup>th</sup> February 1988.

The brief formula was:

*“We believe that our Lord, God and Saviour Jesus Christ, the Incarnate Logos is perfect in His Divinity and perfect in His Humanity. He made His Humanity one with His Divinity without mixture nor mingling nor confusion. His Divinity was not separated from His Humanity even for a moment or twinkling of an eye. At the same time we anathematise the doctrines of both Nestorius and Eutyches.”*

### **Coptic-Anglican Dialogue**

In February 1979, Pope Shenouda met with Dr. Coggan, Archbishop of Canterbury at his residence at Lambeth Palace. An Oriental Orthodox Anglican Forum was established in October 1985, which convened in London and subsequently in Kent in July 1988.

In October 1987, His Holiness and the former Archbishop of Canterbury, the Most Reverend Dr. Robert Runcie, signed the first ever Declaration between the leaders of the Coptic Orthodox and Anglican Churches in expressing mutual commitment towards full unity. In March 1990, His Holiness chaired the meeting of the Oriental Orthodox-Anglican Forum, and stated that all dialogue should be based on Biblical teachings, particularly when discussing such issues as the ordination of women polygamous marriages and homosexuality. His Holiness stated:

*“The unity of the Church should be unity of Faith. The Bible is to be the basis of our Dialogue and we must place it in front of us and not lean on our understanding (Proverbs 3:5). Through the Holy Bible we become one Church, we can have one teaching. Sometimes the word ‘variety’ is used but there is a great difference between variety and contradiction. We may rejoice in variety if this variety is not contradicting any commandment of God, if it is according to the will of God. We are disappointed in what is called ‘New Theology’. People may not believe in many chapters of the Holy Bible claiming this is a kind of Mythology.”*

In October 1995, His Holiness received the present Archbishop of Canterbury, the Most Reverend Dr. George Carey, in Cairo. His Holiness expressed his concern about the direction of the Anglican Church in the field of homosexuality, ordination of women and polygamous marriages.

### **Coptic-Presbyterian Dialogue**

In November 1988, His Holiness initiated the first Coptic-Presbyterian theological dialogue. The joint committee convened twice in 1989 and once in 1990 addressing the theological dimensions of salvation and baptism. This dialogue was confined to the Presbyterian Church in Egypt, and although the dialogue is still in its infancy, it has the potential to pave the way for reconciliation between the Orthodox and Protestant Churches in the Middle East.

### **Coptic-World Alliance of Reformed Churches Dialogue**

Dialogue was commenced between the Coptic Church and the World Alliance of Reformed Churches in Egypt in May 1993. Pope Shenouda chaired the first and second meetings of the Forum. In the former, His Holiness delivered a talk on tradition in the Church and in the latter a talk on Christology. The second meeting in Holland in 1994 concluded with the following statement:

*“We confess our Lord Jesus Christ, the only begotten Son of God, perfect in divinity and perfect in humanity, consisting of a rational soul and a body, begotten of the Father before all ages according to His divinity, the same, in the fullness of time, for us and for our salvation, born of the Virgin Mary, according to His humanity; the same consubstantial with the Father according to His divinity, and consubstantial with us according to His humanity. For a union has been made of two natures. For this cause we confess one Christ, one Lord”.*

The Forum continued meetings in India in 1997, USA in 1998, Syria in 1999, Scotland in 2000 and Lebanon in 2001.

### **Coptic-Swedish Dialogue**

At the request of the Swedish Church, His Holiness agreed to the formation of a forum for theological discussion between the two churches. The forum began its dialogue in January 1995, and convened in March 1996 and issued an Agreed Communique on Christology.

### **Constructing Bridges of Love**

Fostering amicable relations with other churches has been of great significance to His Holiness. He refers to it as 'Constructing Bridges of Love'. In October 1972, His Holiness visited the Ecumenical Patriarch of Constantinople, Demetrius II, and the Patriarchs of Antioch, Moscow, Romania and Bulgaria, thereby enhancing the spirit of love amongst the Orthodox Churches.

In Egypt, His Holiness has injected a wonderful spirit of love amongst the different churches, culminating in the establishment of the Council of Churches in 1976. His Holiness has encouraged ecumenical work between the churches in Egypt, particularly in social and welfare services.

In 1988, His Holiness attended the millennium Celebrations marking the Baptism of Russia.

In April 1995, His Holiness attended the enthronement of the Armenian Patriarch-Catholicos, His Beatitude Keryakan, in Turkey, and in July he attended the Enthronement of the Armenian Catholicos, His Beatitude Aram Keshishian in Lebanon, and in October 1995 attended the celebration marking the seventy-fifth anniversary of the Romanian Orthodox Church's independence.

### **Meeting of the Patriarchs (1998, 1999, 2000 & 2001)**

In order to deepen the historical theological and ecclesiastical bonds between the Coptic, Syrian and Armenian Churches, the respective heads of Churches, Pope Shenouda III, Patriarch Ighnatius Zaka I and Patriarch Aram I, in their informal gathering in Lebanon in June 1996, decided to conduct an annual meeting to discuss issues of ecumenical and regional importance and develop ways of enhancing their joint efforts at various ecumenical and ecclesiastical fields.

The first official meeting took place in Egypt in March 1998. A standing committee was appointed to implement the decisions of this meeting. Pope Shenouda appointed Metropolitan Bishoy and Bishop Moussa to the committee. Subsequent meetings took place in Syria in February 1999, Lebanon in May 2000 and Egypt in March 2001.

### **Establishment of Ecumenical Office in USA**

To foster greater relations with churches in the USA, Pope Shenouda III established an Ecumenical Affairs office in the Coptic Orthodox Archdiocese office of America in February 2000. His Holiness appointed Mr. Bishoy Mikhael as ecumenical officer, overseeing the directions of the office. Pope Shenouda executed a protocol detailing

the aims and objectives of the office together with a mission statement about the nature of activities which this office is entrusted with.

At the Annual American Coptic Clergy Conference in Boston in September 2000, Pope Shenouda III requested from the ecumenical officer to make a presentation and distribute pamphlets about the important role of the office of Ecumenical Affairs.

### **Participation in Ecumenical Organisations**

Under His Holiness' guidance, the Coptic Church's participation at various national, regional and international ecumenical organisations has been significantly enhanced. As the head of the largest church in the Middle East, and the oldest church in Africa, His Holiness has given particular attention to the Coptic Church's involvement in the Middle East Council of Churches and the All Africa Conference of Churches.

In February 1991, His Holiness headed a delegation of eleven members of the Coptic Orthodox Church to the seventh assembly of the World Council of Churches in Canberra, Australia. The Papal delegation included Metropolitan Bakhomios of Beherra, Metropolitan Bishop of Damiette (the Secretary of the Holy Synod), Bishop Paula of Tanta, Bishop Moussa (Bishop of Youth Affairs), Bishop Serapion (Bishop of Ecumenical Affairs and Social Services), Father Antonious Thabet (from London), Father Gabriel (from New Jersey), Dr. Marcelle Hanna (the women's delegate), Maged Attia and Jackie Malek (the youth delegates). At the conclusion of the assembly His Holiness was elected as one of eight Presidents of the World Council of Churches, representing the Oriental Orthodox Churches and the Middle East region.

In November 1994, His Holiness headed a delegation of seven members to the Middle East Council of Churches at its assembly in Cyprus. The delegation consisted of: Metropolitan Abraham of Jerusalem, Metropolitan Bishop of Damiette (Secretary of the Holy Synod), Bishop Benjamin of Monoufeya, Bishop Moussa (Bishop of Youth Affairs), Bishop Serapion (then Bishop of Ecumenical Affairs and Social Services), Bishop Marcos of Shoubra El Khema and Samir Morcos. At the conclusion of the assembly, His Holiness was elected as one of the four Presidents of the Middle East Council of Churches. At the Jubilee assembly of the MECC in Lebanon in May 1999, Pope Shenouda was re-elected as one of the Presidents for a further 4-year term.

In all his ecumenical endeavours, His Holiness has stood out as a great Christian leader who merits the description of the 'St. Athanasius of the twentieth century'.

## Chapter 8

### Monastic Revival

The depth of the monastic life as evident in the life of the ascetic Patriarch, Pope Shenouda III has been reflected in the monastic revival initiated by His Holiness over the last thirty years of his blessed pontificate.

#### Monasteries

His Holiness has been instrumental in rebuilding and renovating many deserted monasteries, including:

1. St. Bishoy – Abbott, His Grace Bishop Sarabamoun
2. St. Mary (Baramous) – Abbott, His Grace Bishop Isodoros
3. St. Bakhomious (Edfu) – Abbott, His Grace Bishop Hedra
4. St. Mary (Akhmim) – Abbott, His Grace Bishop
5. St. Shenouda (Souhag)
6. St. George in El-Ruzaigat
7. Archangel Gabriel (Fayoum) – Abbott, His Grace Bishop Abraam
8. St. Pakhom El Shayeb (Luxor)
9. St. George (Khataba) – Abbott, His Grace Bishop Bemwa

In addition to new monasteries being officially recognised by the Holy Synod, a number of formerly abandoned monasteries in Upper Egypt have been repopulated with monks. Through Pope Shenouda's personal encouragement and support, new cells, spacious conference centres, guest rooms as well as expensive agricultural projects have altered the outward appearance of the monasteries.

#### Convents

The convent of St. Damiana in Bararee has been transformed from ruins into a large monastic centre for women. Many consecrated women have been trained in this convent and are now serving in many dioceses and parishes. The convent of St. Mercurius (Abu Sefein) in Alexandria has also been revitalised.

His Holiness frequently visits the convents in Cairo ensuring their spiritual state is consistently nourished. From March 1998, a new rite for nuns was established of wearing the monastic hood.

#### Papal Residence

His Holiness has established a Papal Residence at the rear of St. Bishoy's monastery. This houses a chapel, large conference halls, lecture theatres and a guesthouse. His Holiness spends half of his week in Cairo, teaching and preaching, and the other half at St. Bishoy's monastery in contemplation and reflection. In this, His Holiness reflects the practice of the Lord, who would spend the night in prayer and spend the day in travelling through the towns and cities, teaching and preaching to the people.

His Holiness has hosted many ecumenical conferences in the Papal Residence, including the Joint Commission between the Coptic and Roman Catholic Churches in February 1986, the Inter-Orthodox Joint Commission meeting in June 1989, the Oriental Orthodox Anglican Forum in March 1990, the Syndesmos (ie. World Federation of Orthodox Youth) seminar in May 1991, the Pro-Oriente Forum of theological dialogue between the Oriental and Roman Catholic Churches in October 1991, the Association of Theological Institutes of the Middle East (ATIME) conference in December 1994, and the dialogue between the World Alliance of Reformed Churches and the Oriental Orthodox Churches in May 1994.

### **The Diaspora**

During the papacy of His Holiness Pope Shenouda III monasteries have been established throughout the world:

1. St. Anthony, California (Abbott: His Grace Bishop Karas, consecrated by His Holiness in October 1989)
2. St. Anthony, Frankfurt (consecrated by His Holiness in November 1990)
3. St. Anthony, Melbourne (consecrated by His Holiness in September 1993)
4. St. Shenouda, Sydney (consecrated by His Holiness in August 1995)
5. St. Shenouda, Milan (Abbott: His Grace Bishop Kyrillos)
6. St. Anthony, Nairobi (Overseer: His Grace Bishop Antonius Markos)
7. St. Menas, Kisumi (Overseer: His Grace Bishop Antonius Markos)
8. St. Mary & Archangel Michael, Hamburg (Overseer: His Grace Bishop Dimian)

In encouraging the establishment and renovation of monasteries, His Holiness insisted that retreat houses be constructed outside of the walls of the monasteries and convents to enable people to experience the profound spirituality of the monastic life.

Asked about the true meaning of the monastic life during an interview for a Canadian Television documentary in 1974, His Holiness responded:

*“It is the life of solitude. The Egyptian deserts were suitable for the life of solitude. The monastic life in its origin was a life of solitude...a life of prayer...a life of contemplation and not any other thing. To consecrate the whole mind for God alone and not to have in mind anything but God. Not to care for anything, but only for the salvation of the soul. How to love God, how to leave everything for the sake of God. How to have God abiding in the heart, and in the mind, all the time. Not to care for anything but only for God. To be intermediaries between heaven and earth. To pray for the Church. To keep their life holy as an example for others. To live such a quiet life in order to be quiet in the heart and mind. If the monks advise any person they give quiet advice. They are not mingling with the disturbances and shouts of the world, but through quietness of the body, they may gain the quietness of the heart and the quietness of thought.”*

Such rich words reflect the significant place monasticism occupies in the Coptic Orthodox Church, which continues to draw its spiritual strength from the Egyptian deserts.

His Holiness will always be a monk. He continues to have a direct pastoral contact with every monk, from abbots to novices. Such involvement is very clearly that of a spiritual Father and not of a hierarch. His Holiness' profound monastic wisdom and experience continues to reach out from the deserts into every area of the world.

# Chapter 9

## Church Rites

In the last three decades His Holiness has directed a number of major changes to the rites of the Church.

In all these endeavours, His Holiness has ensured that the authentic Apostolic tradition of the Fathers has not been blurred by cultural customs and practices.

### **1. The Church Architecture**

**i. Baptistry** – His Holiness has recommended the construction of large baptisteries for baptising non-infants. Further, His Holiness will not consecrate any baptistry unless it is in the proper place, namely left of the entrance of the church.

**ii. Altars and Sanctuaries** – His Holiness consecrates the altar only and not the entire church as all the people enter the church. The sanctuary however, is entered by servants of the altar.

**iii. Iconostasis** – No longer should we use the term ‘Heegap’ but rather, the Iconostasis. The Lord Jesus Christ, states Pope Shenouda, demolished any gap between heaven and earth. His Holiness also amended the images of Icons to reflect the Biblical and Orthodox theology.

Icon of the Last Supper – This Icon should not portray the 12 disciples eating the Passover, but the Lord with the eleven around the Lord with a chalice and paten instituting the sacrament of the Eucharist.

Icon of Saint Mary – This Icon must portray St. Mary as Queen with crown and halo, with the Lord Christ on the right hand.

Icon of Flight of Holy Family to Egypt – This Icon must portray St. Joseph as older and not a young man.

Icon of St. John the Baptist – This Icon must portray St. John baptising the Lord in the river Jordan.

Icon of St. Mark – This Icon must portray St. Mark as young not old.

### **2. His Holiness and the Liturgical Rites**

**i.** Upon entering into the church His Holiness kneels before the sanctuary as David the Prophet states: ‘As for me I shall enter Your temple and kneel before Your Holy Altar and anyone who follows must do so likewise then kiss His Holiness’s pure hands.’

- ii.** Since Bishop for Education, Pope Shenouda, in reverence enters into the sanctuary and kisses the Holy Altar. This practice is adopted by all Metropolitans, Bishops and Priests.
- iii.** His Holiness revived the practice of taking off the turban at commencement of prayer; as reverence and respect before God Almighty. Similarly, during the reading of the Gospel, out of respect for the word of God.
- iv.** Only the persons serving in the sanctuary are permitted inside. Holy communion therefore, is to be administered from outside of the sanctuary.
- v.** In the litany of the travellers the words ‘and those travelling by air’ was added.
- vi.** In the litanies of wind, plants and vegetation, were consolidated for the lands of immigration as their four seasons are differently timed to Egypt.
- vii.** After the offertory, the plate carrying the korban (holy bread) should remain outside the sanctuary, for only one is selected to be sanctified as the oblation of the liturgy.
- viii.** His Holiness affirmed that the servant of the altar must stand at the right of the altar as he is co-celebrating the liturgy.
- ix.** His Holiness confirmed that the priest distribute the evlogia (blessings of korban) at the end of the liturgy and not a deacon as the people receive the blessings from the hand of the priest not the deacon. Further, it is an opportunity for the priest to know who attended the liturgy.
- x.** The litany of the deceased should be prayed at funerals and vespers during the Pentecost season.
- xi.** In addition, His Holiness has directed a revision of the Synaxarium, and appointed Metropolitan Seraphim of Glastonbury to head an international Liturgical Commission to consider appropriate translations of the Coptic service books and the use of alternative forms of services drawn from ancient Western Orthodox sources.

### **3. His Holiness and the Ritual of Fasting**

- i.** His Holiness revived the fast of abstinence from fish on Wednesdays and Fridays as they have the same status as Lent.
- ii.** The Patriarch and Bishop observe the 1year fast after their ordination.
- iii.** The newly ordained priest fast for 40 days. Thus, he begins his ministry by fasting and praying.

### **4. His Holiness and the Rituals for the Fathers**

- i. The Patriarch** - His Holiness Pope Shenouda is the first Pope to wear a cloak over his black robe as it symbolises the high status of Patriarch and as the Father of Fathers.
- ii. The Bishop** - His Holiness verified the ritual of Bishops wearing the holy eskeem i.e. on the eve of their ordination to the rank of Bishop. The holy eskeem, stated His Holiness is not a pastoral but rather a monastic rank. A diocesan Bishop, His

Holiness added, is busy with innumerable pastoral duties and is unable to pursue the long fasts, silence and solitude. On 30<sup>th</sup> January 1996, His Holiness vested 3 abbots with eskeem:

- a. His Grace Bishop Sarapmoun, Abbot of St. Bishoy
- b. His Grace Bishop Mina, Abbot of St. Mina
- c. His Grace Bishop Mataous, Abbot of St. Mary El-Souryan

**iii.** His Holiness added to the rite of ordination of Bishop a covenant for the general Bishop and another for the diocesan Bishop to be recited at the vespers on the eve of the ordination, before God Almighty, His Angels and Saints and before His Holiness the Patriarch and all the clergy and congregation.

**iv.** In the Bishop's vestments, His Holiness added the white turban to be used in celebrating the Holy Liturgy.

**v. The Priest** – (a). His Holiness abolished the use of the title lay priest, which used to be a label for married clergy. 'The married priest', said His Holiness, 'has forsaken the world and consecrated his life to the Lord'.

(b). His Holiness insisted that on their ordination day, candidates to the priesthood should not dress in laymen's cloth but wear black robes as they are ordained deacons.

(c). His Holiness added to the ordination ceremony of priests a special covenant be recited before the Lord, His Angels and Saints and before the Patriarch, Bishops, Clergy and all the people.

(d). The procession for the newly ordained priest upon his return to his parish, should not be with his spouse but it is for the priest only.

## **5. Deacons and Deaconesses**

**i.** His Holiness revived the rite of ordaining Psaltos (Chantor) as a rank prior to Oghnostos (Reader).

**ii.** His Holiness revived ordination of deaconesses since it lapsed in the church from the 13<sup>th</sup> Century.

## **6. Monks and Nuns**

**i.** His Holiness revived the rite of wearing the monastic hood for all monks. It is a black head cover with 13 crosses symbolising the Lord Christ and the 12 disciples.

**ii.** In 1997 His Holiness adopted a similar hood to be worn by all nuns.

**iii.** His Holiness added in the ordination ceremony of a monk a covenant to be recited prior to ordination.

**iv.** His Holiness established a new rite for appointing a Mother Superior for a Convent. Previously the appointment was by a papal decree only.

### **7. Feasts of the Saints**

**i.** Feasts of the Saints were referred to as ‘mooleed’ (carnival). His Holiness has insisted they be referred to as ‘Feasts’ with a special spiritual celebration in the monastery, convent or church. This must include liturgy, vespers, procession of the icons and relics of the saint, doxologies and veneration praises.

**ii.** His Holiness’s concern for these feasts is manifested in his deep commitment to personally mixing the spices of the relics of the saints from the various monasteries, convents and churches.

## Chapter 10

### The Coptic Church Abroad

When His Holiness Pope Shenouda III was enthroned, there were only seven Coptic Churches outside of Egypt: two each in Canada, the United States of America and Australia, and one in England.

Despite his numerous commitments, His Holiness has taken direct responsibility for the pastoral care of the growing number of Coptic Churches in the Diaspora. As a result of His Holiness' tireless efforts, the churches in the Diaspora have grown and flourished in a remarkable way. Commenting on his vision for the church abroad, His Holiness said:

*“The purpose of establishing Coptic Churches is a spiritual purpose for the pastoral care of the Coptic Immigrants where by they do not dissolve within the western culture which has different traditions and values.*

*Our pastoral care for Copts abroad consists of preserving the identity of the immigrants. The Coptic immigrants abroad do not constitute a lobby group, the churches have spiritual and pastoral and Ecclesiastical role.”*

*(Interview with Egyptian Magazine: Sabah El Kheir August 1994)*

#### **Establishment of Churches**

Today there are seventy churches in the United States, with two Theological Colleges and Saint Anthony Monastery in California opened by His Holiness in October 1989.

In Australia, there are twenty-four churches, two theological college, five secondary schools, a primary school, two monasteries and a nursing home.

There are seventeen churches in Canada, and a large Coptic Cultural Centre has been established in Toronto.

There are six churches in Great Britain, including a large Coptic Centre in Birmingham, which His Holiness opened in August 1989 and a theological college opened in 1997. There are churches in Ireland, Scotland and Wales.

In 1975 His Holiness delegated the late Reverend Father Salib Souryal (1916-1994) to establish a Coptic Church in Germany. Today there are nine churches, including St. Anthony's monastery in Frankfurt. In addition there are six churches in France, four in Austria, four in Italy (which also has a monastery), two in Holland, two in Switzerland, and one church each in Belgium, Denmark, Greece and Sweden.

In November 1991, the first Coptic Churches were established in South America, with a church in Brazil and another in Argentina. In September 2001, His Holiness ordained the first priest to serve in Mexico.

In 1990, Pope Shenouda established a secretariat for the Pastoral Affairs of the church abroad in the Patriarchate.

Since 1990 His Holiness has sent a Pastoral Message to his Coptic flock abroad every Christmas and Easter. In May 1992 he initiated an English version of *El Keraza*, assisted in the work of this publication by Father Angelos (currently Bishop Angelos) and Father Surial (currently Bishop Surial).

### **Establishment of Dioceses**

The Coptic congregations abroad have consistently petitioned His Holiness to ordain bishops for them. In response, His Holiness has indicated that the community first needs to establish churches, monasteries, theological colleges, schools and to have priests ordained, unifying constitution and by laws and upon such foundations to construct dioceses.

His Holiness has ordained the following bishops for work outside of Egypt:

1. His Grace Bishop Misael for Birmingham (1992)
2. His Grace Bishop Serapion for California (1995)
3. His Grace Bishop Kyrillos for Milan (1996)
4. His Grace Bishop Bernaba for Rome (1995)
5. His Grace Bishop Youseff for the Southern States of USA (1995)
6. His Grace Bishop Anthony for Ireland, Scotland and the North of England (1995)
7. His Grace Bishop Demain for Germany (1995)
8. His Grace Bishop Suriel for Melbourne (1999)
9. His Grace Bishop David, General Bishop for New Jersey and New York (1999)
10. His Grace Bishop Angelos, General Bishop for Stevenage UK (1999)
11. His Grace Bishop Ghobrael for Austria (2000)

### **The Second Generation**

Of great significance is the welfare of the Coptic Youth abroad, writing in *El Keraza* His Holiness said:

*“Our pastoral tasks for the emigrants, is not focused only on the first generation who left Egypt. This generation, carried with them the values, principles, tradition, and language. With God’s help, this generation is the one who built the churches, asked for the pastoral services from the mother church, this generation also knows their countries language, can read, understand the spiritual books and understand the hymns either in Arabic or Coptic. There is no problems or difficulties in pastoral service for this generation. The danger is in the second, third and subsequent generations. I mean the children who were born in the diaspora or emigrated with their parents while they were children and grew up there, having the diaspora’s language, culture and way of life. Those children at the best can speak Arabic, but they can’t read or write. When they lose the language, they lose the contact, become strangers, strangers from our tradition, culture and our spiritual books unless we*

*translate this spiritual heritage to them the same with belonging to Egypt and to the Church after they became fully citizens in their new countries.”*

Herein lies the main duty of the church towards them. A broad translation movement, campaign to educate them on how great Egypt is and commission of Bishops to go to them in pastoral visits.

His Holiness does the same in his papal visits abroad, establish a link of love between the second generation and the mother church, mother country, mother tongue, to keep them away from dissolving in the foreign culture.

### **Youth Centre**

Through the efforts of His Grace Bishop Serapion of Los Angeles, a large youth centre was established in Los Angeles. Pope Shenouda officially opened the centre in May 2001. The centre aims to provide comprehensive pastoral care to the youth. His Holiness addressed the congregation on the power of youth in the service of God. He illustrated the examples of strong youth personalities such as St. John the Baptist, St. Stephen, St. Paul, St. Athanasius and Habib Girgis who at the age of 24 founded the Sunday School movement in Egypt in 1910. *“One energetic person”, said the Pope, “can change the whole attitude of the church. While some people write church history, others make history. They are the champions of their generations.”*

When asked about the centre for serving the youth His Holiness replied, *“The youth have a lot of energy and love, but if we don’t use it for the glory of the kingdom of God, the world will use it. Every youth should have a place to work in the church.”*

### **The Schools**

With education being a primary vocation in the Coptic Church, Pope Shenouda has enthusiastically supported the establishment of primary and secondary schools. In February 1991, His Holiness blessed and officially opened the first Coptic College outside of Egypt: Saint Mary’s Coptic College (Melbourne), 300 students; director, the Very Reverend Father Tadros Sharobeam.

Four colleges were subsequently established in Australia: Saint Anthony’s College (Melbourne, 1995), 250 students; director, the Reverend Father Abanoub Attalla. Saint Mark’s Coptic College (Sydney, 1996), 400 students; director, the Reverend Father Antonious Kaldas. Saint Mary and Saint Mina (Sydney, 1999), 100 students; director, the Reverend Father Mikhael Mikhael. Saint Bishoy (Sydney, 2001), 60 students; director, the Reverend Father Botros Marcos.

Thoroughly impressed by the outstanding success of these colleges, Pope Shenouda has repeatedly encouraged the large Coptic communities in Los Angeles, New Jersey and New York to follow their Australian counterparts and diligently pursue the establishment of schools. *“If you take care of your children,” says His Holiness, you will not have problems when they become youths.”*

Canada captured Pope Shenouda’s vision and established three schools: Saint Anthony’s College (Montreal, 1998), 150 students; director, the Reverend Father

Bishoy Saad. Saint Veronica's College (Toronto, 1999), 150 students; director, the Reverend Father Rewiss Awad. Saint Philopater College (Mississauga, 1999), 160 students; director, the Reverend Father Angellos Saad.

# Chapter 11

## The Papal Visits

### Pastoral Work

The primary purpose of all the trips undertaken by Pope Shenouda III in the last 30 years has been pastoral work. Pope Shenouda III, during the trips, has laid the foundation stone for several churches, monasteries (St. Anthony's in Melbourne in November 1989), cultural centres (Ontario in April 1977). The consecration of altars and official opening of churches, at the Apostolic hands of Pope Shenouda III has been a great blessing cherished by the Copts abroad.

Pope Shenouda also baptises children to the delight of many parents. Ordination of priests (eg. Father Augustinos in Los Angeles in November 1989) and monks for St. Anthony's Monastery in California (eg. Father Shenouda in the UK in May 2000 for St. Anthony's centre at Stevenage) forms an important part of Pope Shenouda's pastoral duties.

Despite the vast distances in travel His Holiness is always keen to meet the pastoral needs of his children at the expense of his health. According to Pope Shenouda, the true shepherd must sacrifice in order to nourish his flock.

### Ecumenical

A significant feature of Pope Shenouda's trips abroad, has been numerous effective ecumenical encounters. From the airport, Pope Shenouda is greeted by Heads of Churches and their representatives. Ecumenical services are often organised, such as at St. Patrick's Cathedral in Melbourne in November 1989. At times, churches host receptions such as the Armenian diocese in America in April 1977 and May 1999. On other occasions, Pope Shenouda is asked to address church bodies such as the Australian Catholic Bishops Conference in Sydney in November 1989.

In September 1994, His Holiness travelled to Holland to chair the Oriental Orthodox/World Alliance of Reformed Churches Dialogues. At the conclusion of the conference an Agreement Statement on Christology was signed. In January 1994, His Holiness visited the All Africa Conference of Churches and subsequently addressed the Organisation of Independent African Churches in Nairobi.

In September 1998 His Holiness addressed the standing committee of the Oriental Orthodox Churches in New York and New Jersey. His Holiness encouraged collective works such as Sunday School and Youth curriculum and youth involvement in the Ecumenical work.

### National

As an outstanding ambassador of Egypt, Pope Shenouda is hosted by Egyptian Embassies and Consulates throughout the world during

his trips. Pope Shenouda often reiterates his famous saying: “*Egypt is not a country in which we live, it is a country that lives within us.*”

Moreover, these trips provided an opportunity for Pope Shenouda to meet with Heads of States and Governments such as Queen Elizabeth in 1979. US President Carter in 1977, US President Bush in 1989, Australian Prime Minister Hawke in 1989, South African President Mandella in 1994, as well as the French President and Austrian President in February 1979 and May 1998.

On several occasions His Holiness is given the key to the city as in the case of the City of Scarborough in Canada in September 1989. His Holiness, after thanking the Lord Mayor for this honour stated, “*There are many other important keys, for example, the key to open the hearts of others, and the key to open the kingdom before yourself and others.*”

### **Academic**

Delivering lectures at Universities is a special feature of Pope Shenouda’s trips. Transmitting the splendour and beauty of Orthodox Spirituality and Theology to a Western audience is a distinct gift of Pope Shenouda for which the Copts abroad are most proud. Some of the lectures have included:

- “*The Coptic Church Throughout the Ages*”, at the University of Sydney in November 1989.
- “*The Glories of the Coptic Church*”, at Melbourne University in December 1989.
- “*Christianity in a Changing World*”, in Oxford University in May 1998.
- “*The Coptic Church in Modern Times*”, at Leiden University, Holland in September 1993.
- “*The Uniqueness of the Coptic Orthodox Church*”, at the University of Hawaii in December 1996.

### **Educational**

Nourishing the flock is central in all Papal visits. Conducting seminars for the priests of Europe, Canada, USA and Australia is a fixed event on the pastoral agenda of Pope Shenouda III. In August 2001 128 priests attended a seminar at the St. Mary the Virgin Vineyard at Boston.

Delivering lectures at the Theological College is important for Pope Shenouda III. H.H. addressed students and staff at St. Athanasius Theological College in UK 1997 and 1998 and Coptic Seminary in NJ and Sydney. Pope Shenouda presided over the graduation ceremony in Sydney in November 1989 and August 1995.

### **Visiting the Sick**

One particular Papal Visit in September 1998 was mainly devoted to the sick in the USA and UK. On this occasion Pope Shenouda III’s main focus was visiting Metropolitan Athanasius of Beni Seuf in the UK, the Very Reverend Father Raphael

S. Mikhail of Detroit and Bishop Karas, Abbott of St. Anthony's Monastery in the USA. This profound fatherly love left an indelible mark on everyone. Whilst in the City of Hope Hospital, His Holiness offered blessings to other patients and their families.

### **Attending Conferences**

Certain Papal visits are conducted in response to invitations to attend National or Ecumenical Conferences. These include:

- "Muslims and Christians for Jerusalem", in Lebanon in July 1996.
- "Heads of Middle East Council of Churches Meeting", in Cyprus in January 1998.
- "Attending the Millennium of Russia", in June 1988.
- "Attending the 7<sup>th</sup> Assembly of the WCC", in Canberra in February 1991.
- 1,700 Celebration of the Proclamation of Christianity as the Official Religion in Armenia", in Turkey in September 2001.

In order to respond adequately to the needs of the Copts abroad, to bring churches in the Diaspora together and to relate them individually and collectively as a unified whole to the Mother Church, His Holiness Pope Shenouda III has made many pastoral visits to Europe, America, Canada, Australia and Africa.

### **Media Coverage**

Pope Shenouda's visits attract media attention. Throughout all the trips Pope Shenouda conducts press conferences and grants audience to media agencies upon request. Among the most prominent is the BBC in August 1989 and September 1993. The widespread media coverage enhances the profile of the Coptic Church in western countries.

### **The Longest Trip**

The most extensive tour was from 21<sup>st</sup> August to 11<sup>th</sup> December 1989. His Holiness was accompanied by seven bishops: His Grace Bishop Bishoy (Secretary of the Holy Synod), His Grace Bishop Sarapamoun (Abbot of St. Bishoy's Monastery), His Grace Bishop Tadros (Port Said), His Grace Bishop Reweiss (General Bishop), His Grace Bishop Paula (Tanta), His Grace Bishop Moussa (Youth Affairs), His Grace Bishop Serapion (Ecumenical Relations and Social Services). His Holiness Pope Shenouda made an historic one hundred and twelve day visit to all the Coptic churches in Britain, the United States of America, Canada and Australia.

During his trip, His Holiness laid foundation stones of new churches, consecrated most of the altars in the churches, baptised hundreds of children, ordained hundreds of deacons, delivered many lectures at theological colleges and universities, opened two theological colleges, one in New Jersey and another in Los Angeles, and conducted numerous spiritual meetings with priests, parish councils, young people and the congregations. His Holiness' presence and inspiration raised the spiritual morale of his people, and sustained them in their Orthodox Faith.

In the United States, the Mayor of Jersey City, had the Coptic Church flag hoisted side by side with the American flag at City Hall during the Papal visit.

The US House of Representatives invited His Holiness for prayer and congressional sessions. His Holiness also met with US President George Bush and requested that “he give a big push” to peace in the Middle East.

Commenting on the significance of this visit, Bishop Moussa said,

*”The Papal visit is both historical and futuristic. Historical because of tremendous and marvellous efforts of church in the land of Immigration to build communities and engage in services. Futuristic because His Holiness studied the situation on the grounds not through reports and because his trip was an introduction to huge efforts and care in the ordination of more bishops and priests, the publication of magazines, the production of operettas, the conducting of youth conferences and conventions, translation of books.”*

## **Chapter 12**

### **Mission and Evangelism**

#### **Central Africa**

As head of the oldest Church in Africa, His Holiness Pope Shenouda III has been very keen to extend the Apostolic Mission of St. Mark across all of Africa. In June 1976 His Holiness ordained His Grace Bishop Antonious Markos to consolidate missionary work among the African tribes of Kenya. In 1979 His Holiness made a pastoral visit to Kenya, Zaire and the Congo, where he was received very enthusiastically as the spiritual leader of the Mother Church of Africa, which had been established by the African Apostle, St. Mark. There are now 33 Coptic churches among 12 African tribes in Kenya, Zaire, Zimbabwe, Namibia and South Africa. In Kenya the Saint Mark's Centre includes Saint Mark's Cathedral, the Coptic Medical Clinic, the Coptic Nursing Home, guesthouse and vocational training centre. There are 14 branch churches among four tribes, the Akamba, Kikuyu, Abalaha and Lou served by five local priests and a large number of deacons.

In Zambia, services commenced in 1984 with Saint Mark's Centre in Lusaka established in 1990 and it embraces Saint Mark's Cathedral, chapel, guesthouse, vocational training centre, medical clinic and residences. In Zimbabwe, Saint Anthony's Monastery was established in Harare in 1988 and Saint Mark's church was completed in 1993. In Namibia, Saint Anthony's Monastery was established in 1990 in Windhoek and the church was officially registered in 1994. In South Africa Pope Shenouda consecrated the altar of Saint Mark's Cathedral in January 1994 and in June 1994, His Holiness ordained 7 priests from South African natives and in July 1996 His Holiness ordained 5 priests from Zaire to commence services in the country.

In November 1978, Pope Shenouda received leaders of the Independent African Churches from Zaire, Nigeria, Kenya, Switzerland, South Africa and Ghana. This historical conference, which was organised by Bishop Samuel and Bishop Antonious Markos concluded with the establishment of 'organisation of African Independent Churches'.

In June 1995, His Holiness ordained His Grace Bishop Boulos as Bishop for Mission and Evangelism. A medical graduate with experience in Missionary work, Bishop Boulos works diligently with minimal financial and human resources.

#### **France**

In 1973, two French priests sought membership of the Coptic Orthodox Church. After the priests had spent some time in the Monastery of St. Bishoy, His Holiness ordained them as Bishops in June 1974: His Grace Bishop Marcos as Bishop for France and His Grace Choriepiscopus (Auxiliary Bishop) Athanasius. In June 1994, His Holiness promoted His Grace Bishop Marcos to Metropolitan and His Grace Auxiliary Bishop Athanasius to Bishop with a Papal mandate to cultivate the richness of the Orthodox spirituality and theology in France.

## **The British Isles**

In late 1993, the British Orthodox Church of the British Isles, under the leadership of His Eminence Metropolitan Seraphim, approached His Holiness seeking to be received into full communion with the Patriarch of Alexandria. *“We were received most graciously by Pope Shenouda”*, says Metropolitan Seraphim. *“I was able to talk with him openly about our position, our problems and our aspirations.”* Pope Shenouda requested that Metropolitan Seraphim sign a statement of faith confessing the doctrines and beliefs of the Orthodox faith. After a series of consultations, His Holiness and His Eminence signed a Protocol defining the relationship between the two churches. On Pentecost Sunday (18<sup>th</sup> June 1994), His Holiness ordained Bishop Seraphim as Metropolitan of Glastonbury.

## **Eriteria**

Upon gaining independence from Ethiopia, the Eriterian President, Mr. Isaias Afewerki, sought from His Holiness the establishment of an Eriterian Orthodox Church under the jurisdiction of the Patriarch of Alexandria. In June 1991, His Holiness ordained two Eriterian Bishops: His Grace Bishop Markos and His Grace Bishop Makarios. On 28<sup>th</sup> September 1993, the Holy Synod, under the leadership of Pope Shenouda, convened and decided on the founding of an Autocephalos Eriterian Orthodox Church.

On Pentecost Sunday (19<sup>th</sup> June 1994), His Holiness ordained five Eriterian Bishops, thus forming a Holy Synod for the Eriterian Orthodox Church.

## **Ordination of Patriarch**

On 18<sup>th</sup> April 1998, Father Phillopos was chosen unanimously as the only candidate to be Patriarch by Eriterian bishops in their synod meeting. This was submitted to Pope Shenouda in writing. On 8<sup>th</sup> May 1998 (Feast of St. Mark), His Holiness Pope Shenouda III ordained the first Eriterian Patriarch: His Holiness Patriarch Phillopos I. The ordination was held at St. Mark’s Cathedral and attended by over 10,000 people. A Joint Protocol between the Coptic Orthodox Church and the Eriterian Orthodox Church was executed by both Pope Shenouda III and Patriarch Phillopos I. The 15 articles of the Protocol outline the relationship between the two churches and affirms the exchange of resolution between the churches. On 31<sup>st</sup> May 1998, Pope Shenouda accompanied by four Metropolitans presided over the enthronement ceremony at Asmara, the capital of Eriteria amidst the delight and joy of the Eriterian people on this historic occasion. In November 1998, Pope Shenouda stated that he intends to travel to Eriteria for the making of the Holy Myron.

## Chapter 13

### Church Structure and Administration

#### The Holy Synod

The Holy Synod is the highest Ecclesiastical Body in the Church. His Holiness has divided the Holy Synod into seven subcommittees to facilitate more effective functioning:

1. Pastoral Affairs
2. Church Rites
3. Ecumenical Relations
4. Monastic Affairs
5. Faith and Education
6. Diocesan Affairs
7. Secretariat

These committees convene twice annually, in June and November and submit their reports to His Holiness.

In 1985, a constitution was drafted, setting out the objectives, policies and procedures of the Holy Synod. The Holy Synod convenes annually on the Saturday prior to Pentecost Sunday in the Chapel of St. Anthony in the Papal Residence in Cairo. In 1994, Pope Shenouda conducted the inaugural seminar for members of the Holy Synod to address key theological pastoral issues. *“The purpose of seminars”, writes Pope Shenouda, “is to achieve one thought and thereby a unified work, for the church is one. Thus the church must be one in doctrines and unified rites. Should some churches, dioceses or groups of youth depart from this then the unity of the church is undermined. To address this, seminar must be conducted frequently.”*

#### The Lay Council

In 1973 His Holiness resolved the conflict between the Lay Council and the Church, and has ensured that he chairs the monthly meetings of the Council. To encourage efficient operation of the Council, it is divided into subcommittees:

1. Public Relations
2. Construction
3. Legal Affairs
4. Financial Affairs
5. Rural Development
6. Education

His Holiness has encouraged women to be candidates for election to the Council, and since 1991 a number of women members have been elected. His Holiness encouraged the people to actively participate and elect good quality candidates, willing, ready and able to serve and exert effort for the advancement of the church and not merely serve their own egos. At the commencement of every new lay council election Pope

Shenouda celebrates the Holy Liturgy for the newly elected body and ordains all male members to the rank of subdeacon.

### **The Church Councils**

His Holiness has ensured that the laity are actively involved in the administration of every parish. ‘The laity’, says Pope Shenouda, ‘have the right to air their views, but not to govern the church. We are a democratic Church’.

### **The Clerical Council**

His Holiness has restructured the Clerical Council so that it now has two divisions. One is a Disciplinary Tribunal for priests, servants and the other is an Ecclesiastical Tribunal to address issues relating to divorces and annulments. In the latter, His Holiness appointed His Grace Bishop Paula of Tanta to oversee the running of the tribunal.

### **The Benevolent Society**

In December 1994, His Holiness convened a conference of all benevolent societies in Cairo. Since then, His Holiness has chaired a monthly meeting with representatives of the societies to best employ their limited resources and ensure effective spiritual and pastoral care is given to the needy, the poor and the handicapped, and to coordinate the welfare services of the Church.

His Holiness has appointed Father Anastasy El Samuelly to coordinated services in Cairo in the following areas:

1. The Sick in Hospital
2. The Handicapped
3. The Blind
4. The Elderly
5. The Orphans
6. The Imprisoned
7. Crisis Cases

In March 1993, Pope Shenouda ordained: Reverend Father Shenouda Yakoub to serve the mute and blind.

### **Renovations and Constructions**

In 1981, His Holiness sought the construction of a Papal Residence on the grounds of the Patriarchate. The beautiful three-storey building was opened on the 7<sup>th</sup> January 1985. It contains offices, a lecture theatre, a large hall, a boardroom for the lay council meetings, suites for Bishops and Saint Anthony’s Chapel on the top floor. In Alexandria, His Holiness has encouraged the renovation of Saint Mark’s Cathedral and the construction of a Papal residence.

### **Audio-Visual Centre and Publishing Centre**

To meet the needs of the church, His Holiness established an Audio-Visual Centre in 1974. The late Bishop Bimen assisted His Holiness in setting up and running this centre. It consists of cassettes, videos, films and other resources for the Sunday School and ministry. In 1972, His Holiness established a large publishing centre to publish the weekly Keraza, books, magazines and pamphlets. His Grace Bishop Diskoros assists His Holiness in running the publishing centre.

## Chapter 14

### The Exile

His Holiness Pope Shenouda's heart is filled with an immense love and great admiration for Egypt. This is demonstrated in his famous saying: *"Egypt is not merely a country in which we live, but a country in which lives in us"*. His Holiness has, on numerous occasions, spoken very proudly about Egypt's culture and civilisation. He has highlighted how this great nation has been greatly blessed and honoured in having received and supported the Holy Family for three years.

His Holiness has consistently promoted amicable relations between the Christians and Muslims in Egypt. He has publicly denounced sectarianism and fanaticism. This, however, was totally misinterpreted by President Sadat, who made repeated baseless and hostile allegations against His Holiness and the entire Church. This culminated in his Presidential decree of 3<sup>rd</sup> September 1981, ordering the exile of His Holiness to the Monastery of St. Bishoy, imprisoning eight Bishops, 24 priests as well as leading Coptic lay figures and banning *El Keraza Magazine* and the Coptic Newspaper *Watany*.

Sadat set up a 'Papal Committee' to discharge the duties of the Patriarchate. However, the Holy Synod issued a decree confirming that Pope Shenouda is the Spiritual Father and Head of the Coptic Church. Sadat, however, kept on referring to the exiled Pope as the ex-Pope. He told a press conference on 9<sup>th</sup> September 1981 *"no one has harmed the cause of my Coptic citizens like this man"*.

Throughout this depressing period (from 3<sup>rd</sup> September 1981 to 3<sup>rd</sup> January 1985), His Holiness' faith was unshakable, always reiterating his famous saying, *"Our Lord exists"*. For forty months His Holiness was confined to the desert monastery and not permitted to ordain bishops, priests, deacons or deaconesses.

Many local people played important roles to ensure that His Holiness was released from exile. His Grace Bishop Domadius of Giza made weekly visits to His Holiness and was a principle mediator between government officials and the exiled Pope.

The Bishop of African Affairs, His Grace Bishop Antonios Markos, actively campaigned abroad against the exile and organised International Days of Prayer in June 1982 and November 1984. He also made representations to the World Council of Churches, the United Nations and other religious and humanitarian organisations, urging them to intervene.

On 2<sup>nd</sup> January 1985, President Mubarak attested to the Presidential decree revoking Sadat's decree of 3<sup>rd</sup> September 1981. The member of Interior travelled to St. Bishoy's Monastery and conveyed President Mubarak's decree in person to His Holiness. Pope Shenouda sent a letter to the President with the Minister expressing his gratitude and appreciation for the President's efforts in resolving this matter and his wise leadership of Egypt. Accompanied by 14 bishops, His Holiness departed from St. Bishoy's Monastery at 5:00 pm on Thursday, 4<sup>th</sup> January 1985, returning to

St. Mark's Cathedral in Cairo. Over 10,000 people filled the Cathedral to receive their Pope, who, after the Prayer of Thanksgiving, greeted his flock and said:

*“Many come to congratulate me upon my return to my residence. I would like to say that I have no residence except your hearts, which are full of love. I have never been away from your hearts, not even for a twinkle of an eye.”*

His Holiness went on to say,

*“I would like to do my best to deepen love, peace and reconciliation between the Church and the State; between the Church and our Muslim brothers. We are like organs in the one body, which is Egypt.”*

Following His Holiness' release from exile, Coptic-Muslim relations have significantly improved as a result of His Holiness' efforts in promoting the spirit of love and unity, and the wise leadership of President Hosny Mubarak.

## Chapter 15

### National Unity

Conscious of the delicate relation between Christians and Muslims in Egypt, His Holiness Pope Shenouda III has worked tirelessly to strengthen the ties between the two communities in order to establish a peaceful social environment and to dispel sectarian divisions.

In 1973 His Holiness visited the Egyptian armies located in the Sinai Peninsula and met generals and soldiers in the turbulent weeks of the October 1973 war.

His Holiness attends the opening sessions of the National Parliament, together with the ceremonies for the National Day of Egypt (July 23), the October Victory (October 6) and Labour Day (May 1).

#### **Fostering Love and Unity**

Since 1986, His Holiness has hosted a dinner and reception for Muslim leaders at the end of the Muslim fasting month (Ramadan). This function has been attended by leading Muslim clerics, the Prime Minister, the Speaker of the National Assembly, and senior Government Ministers. This practice has also been adopted in all dioceses as a symbol of genuine love and goodwill.

Addressing the Cairo Book Fair Conference in February 1993, His Holiness stated:

*“We are concerned about terrorism. It is directed not against Copts but against the government. It will destroy our nation.”*

In 1994 a UN sponsored conference on minorities convened in Cyprus. His Holiness issued a press release dismissing the notion that the Copts are a minority in Egypt. We are Egyptians said the Patriarch; we are not a sect in Egypt. His Holiness added:

*“We do not accept to be distinguished from other Egyptians. We do not accept the word ‘Minority’ in such a meaning of claiming for the political rights or for foreign help. We are Egyptians, part of Egypt – of the same nation.”*

And in a media interview His Holiness commented:

*“People must be aware that the right concept, the good target must be achieved through good means. Violence is not acceptable. The danger of fanaticism is linked with violence. Fanaticism itself could just be thought, but because it is linked with violence it has dangerous results.”*

During his visit to Lebanon in July 1995, the Muslim community hosted a reception for His Holiness, during which the Sheikh welcomed His Holiness with the words: “You are a Pope for all, for the Christians and the Muslims.”

In a press interview His Holiness said:

*“I personally encourage the Copts not to be negative; they must be involved in every aspect of national life, they must have contact with all political parties, and participate in expressing their opinions and in voting. Sometimes indifference to political life is a general Egyptian phenomenon, not only with the Copts; for example, the election in the Medical Association, with only five or six thousand voting out of a total membership in excess of 100,000.”*

Asked whether there should be a Coptic political party, His Holiness responded:

*“I never sought the establishment of a Coptic political party. This is not our purpose or message. No one will vote for such a party. I encourage Copts to be involved in the current political parties. It is in our best interests to be in mainstream parties.”*

### **UNESCO Award 2000**

In recognition of his great efforts for promoting tolerance, Pope Shenouda was awarded the UNESCO Madanjeet Singh Prize for Tolerance and Non-Violence. The Director General of UNESCO presented the Award to Pope Shenouda III in Paris on 16<sup>th</sup> November 2000. Pope Shenouda gave a small lecture in which he thanked UNESCO and spoke about the importance of tolerance and non-violence, drawing upon many Biblical verses. His Holiness explained the various situations of love in Egypt and his close relationship with the Grand Sheikh of Al Azhar.

# Appendix A

## Books by His Holiness Pope Shenouda III

Alphabetically Listed

1. Adam and Eve, Cain and Abel
2. Being with God\*
3. Biblical Competition
4. Calmness\*
5. Characteristics of the Spiritual Path\*
6. Concepts
7. Comparative Theology\*
8. Competition for Church History and Stories of Saints – Volume 3
9. A Complete Spiritual Curriculum (Romans 12)
10. Contemplations on Christmas
11. Contemplations on the Prayer Before Sleeping
12. Contemplations on the Prayer of Thanksgiving and Psalm 50
13. Contemplations on the Resurrection
14. Contemplations on the Sunset Prayer
15. Contemplations on the Ten Commandments: Volume I
16. Contemplations on the Ten Commandments: Volume II
17. Contemplations on the Ten Commandments: Volume III
18. Contemplations on the Ten Commandments: Volume IV
19. The Creed
20. Diabolic Warfare\*
21. Discipleship\*
22. The Divinity of Christ\*
23. Experiences in Life: Volume I\*
24. Experiences in Life: Volume II\*
25. Father Michael Ibrahim
26. The Fear of God
27. Fruits of the Spirit
28. Grace
29. Good Friday
30. The Happy Spiritual Family
31. The Heresy of Salvation in a Moment
32. The Holy Spirit and His Work in Us
33. Holy Thursday
34. Holy Week
35. The Holy Zeal\*
36. How Long, Lord? (Psalm 12)
37. How to Deal with Children\*
38. How to Start a New Year
39. Jacob and Joseph
40. Jonah the Prophet\*
41. Judging Others\*
42. The Life of Abraham
43. The Life of Faith\*

44. The Life of Hope\*
45. The Life of David
46. The Life of Jacob
47. The Life of Humility and Meekness
48. The Life of Repentance and Purity\*
49. The Life of Thanksgiving\*
50. The Life of Virtues and Righteousness
51. Lord, Do Not Rebuke Me in Your Anger (Psalm 6)
52. Lord, How? (Psalm 3)
53. The Lord's Prayer
54. Love: Summit of Virtues
55. Many Years With the Questions of People: Part I\*
56. Many Years With the Questions of People: Part II\*
57. Many Years With the Questions of People: Part III\*
58. Many Years With the Questions of People: Part IV\*
59. Many Years With the Questions of People: Part V\*
60. Many Years With the Questions of People: Part VI\*
61. Many Years With the Questions of People: Part VII\*
62. Many Years With the Questions of People: Part VIII\*
63. Many Years With the Questions of People: Part IX\*
64. Many Years With the Questions of People: Part X\*
65. Many Years With the Questions of People: Part XI\*
66. Many Years With the Questions of People: Part XII\*
67. Monogamy
68. Moses and Pharaoh
69. The Nature of Christ\*
70. O God, You Are My God, Early I Will Seek You (Psalm 63)
71. Pastoral Care
72. Praise the Lord (Psalm 150)
73. The Priesthood\*
74. Psalm 20: May the Lord Answer You
75. Purgatory
76. Quizzes
77. Romans 12
78. Return to God\*
79. The Release of the Spirit\*
80. The Righteous Job and the Temptations
81. Saint Anthony\*
82. Saint Mark
83. Salvation in the Orthodox Concept\*
84. The Sermon on the Mountain\*
85. The Seven Words of our Lord on the Cross\*
86. The Spirituality of Fasting\*
87. Spirituality of Prayer with the Agbia
88. Spiritual Lukewarmness
89. The Spiritual Means\*
90. The Spiritual Person\*
91. The Spiritual Service and the Spiritual Servant – Volume 1
92. The Spiritual Service and the Spiritual Servant – Volume 2
93. The Spiritual Service and the Spiritual Servant – Volume 3

94. Spiritual Vigilance
95. Spiritual Warfare\*
96. Tears
97. Temptation on the Mountain
98. Ten Concepts
99. Thine is the Power and the Glory\*
100. Verses to Learn
101. Why the Resurrection?
102. Words of Spiritual Benefit: Volume I\*
103. Words of Spiritual Benefit: Volume II\*
104. Words of Spiritual Benefit: Volume III\*
105. Words of Spiritual Benefit: Volume IV\*
106. Wrath

\* Translated into English

### **Booklets**

1. Transfiguration
2. St. Mary
3. Epiphany
4. The Hermits
5. The Angels
6. St. Peter and St. Paul
7. Annunciation

## Appendix B

### Anthology of Poems

1. How can I forget?
2. Tears flowing
3. Saint Anthony
4. Who are you?
5. The gates of hades
6. The Vine
7. Heroes
8. You are a father!
9. Close the door
10. What thereafter?
11. This Robe
12. Motherhood
13. The hymn of Barabas
14. Oh star, I am a stranger
15. A stranger
16. Wandering
17. Rise
18. A whisper of love
19. In the garden of Eden
20. Lost in the estrangement
21. How can we forget?
22. Samson in the Mill
23. Verses of Mary and Martha
24. At your feet I bow
25. A traveller

# Appendix C

## Pastoral Tours

### 1972

- Libya (27<sup>th</sup> March – 1<sup>st</sup> April)
- Russia, Rumania, Turkey, Syria and Lebanon (1<sup>st</sup> October – 30<sup>th</sup> October)

### 1973

- Vatican (4<sup>th</sup> May – 10<sup>th</sup> May)
- Ethiopia (25<sup>th</sup> September – 30<sup>th</sup> September)

### 1977

- USA and Canada (14<sup>th</sup> April – 23<sup>rd</sup> May)

### 1978

- Sudan (15<sup>th</sup> February – 27<sup>th</sup> February)

### 1979

- England and Switzerland (27<sup>th</sup> January – 7<sup>th</sup> February)
- Switzerland (February)
- Kenya (8<sup>th</sup> October – 19<sup>th</sup> October)

### 1988

- Russia (1<sup>st</sup> June – 10<sup>th</sup> June)

### 1989

- England (21<sup>st</sup> August – 24<sup>th</sup> August)
- Canada (25<sup>th</sup> August – 9<sup>th</sup> September)
- USA (9<sup>th</sup> September – 16<sup>th</sup> November)
- Australia (18<sup>th</sup> November – 10<sup>th</sup> December)

### 1990

- England (15<sup>th</sup> November – 18<sup>th</sup> November)
- Germany (18<sup>th</sup> November – 25<sup>th</sup> November)

### 1991

- USA (11<sup>th</sup> January – 4<sup>th</sup> February)

- Australia (5<sup>th</sup> February – 26<sup>th</sup> February)
- Canada (27<sup>th</sup> February – 9<sup>th</sup> March)
- Switzerland (17<sup>th</sup> September – 27<sup>th</sup> September)

### **1992**

- Scotland, Ireland and Holland (20<sup>th</sup> February – 17<sup>th</sup> March)
- USA, Canada, Switzerland and Germany (18<sup>th</sup> August – 28<sup>th</sup> September)

### **1993**

- Switzerland and USA (18<sup>th</sup> March – 29<sup>th</sup> March)
- Australia (August)
- USA, UK, Denmark and Sweden (19<sup>th</sup> August – 21<sup>st</sup> September)

### **1994**

- South Africa, Kenya, Zimbabwe and Zambia (14<sup>th</sup> January – 31<sup>st</sup> January)
- Rumania, Holland, UK and USA (10<sup>th</sup> September – 17<sup>th</sup> October)
- Cyprus (15<sup>th</sup> November – 21<sup>st</sup> November)

### **1995**

- Switzerland, France and Cyprus (7<sup>th</sup> February – 20<sup>th</sup> February)
- Armenia and Greece (8<sup>th</sup> April – 11<sup>th</sup> April)
- Lebanon (1<sup>st</sup> July – 4<sup>th</sup> July)
- South Africa, Australia, USA, Canada and UK (12<sup>th</sup> August – 29<sup>th</sup> September)
- United Arab Emirates, Cyprus, UK and USA (26<sup>th</sup> October – 8<sup>th</sup> November)

### **1996**

- UK, Canada, USA and Australia – Jubilee Tour (18<sup>th</sup> May – 20<sup>th</sup> December)
- Lebanon (10<sup>th</sup> June – 17<sup>th</sup> June)
- Switzerland (September)
- USA (September)

### **1997**

- South Africa (26<sup>th</sup> March – 5<sup>th</sup> April)
- UK (12<sup>th</sup> September – 15<sup>th</sup> October)
- USA

### **1998**

- Cyprus, UK and USA (22<sup>nd</sup> January – 16<sup>th</sup> February)
- Austria (23<sup>rd</sup> April – 29<sup>th</sup> April)
- Eritrea (29<sup>th</sup> May – 31<sup>st</sup> May)
- UK and USA (3<sup>rd</sup> September – 22<sup>nd</sup> September)

- Lebanon (10<sup>th</sup> October – 12<sup>th</sup> October)

### **1999**

- UK, USA and Syria (14<sup>th</sup> January – 13<sup>th</sup> February)
- Lebanon, UK and USA (25<sup>th</sup> April – 11<sup>th</sup> May)
- UK and USA (12<sup>th</sup> August – 6<sup>th</sup> September)

### **2000**

- UK and USA (February)
- Lebanon, UK, USA and France (5<sup>th</sup> May – 2<sup>nd</sup> June)
- UK and USA (August)
- France (16<sup>th</sup> November – 18<sup>th</sup> November)

### **2001**

- UK and USA (19<sup>th</sup> April – 8<sup>th</sup> May)
- Syria and Lebanon (May)
- UK and USA (9<sup>th</sup> August – 3<sup>rd</sup> September)
- Turkey (13<sup>th</sup> September – 17<sup>th</sup> September)

## Appendix D

### Bishops Ordained by His Holiness Pope Shenouda III

1. His Eminence Metropolitan Bakhomious of Beherra (12<sup>th</sup> December 1971)
2. His Eminence Metropolitan Bishoy of Damyatt and Bar'aree (24<sup>th</sup> September 1972)
3. His Eminence Metropolitan Agathon of Esma'elya (28<sup>th</sup> May 1972)
4. His Grace Bishop Timotheos, General Bishop (17<sup>th</sup> June 1973)
5. His Grace Bishop Sarapamoun, Abbot of St. Bishoy's Monastery (June 1973)
6. His Eminence Metropolitan Marcos of France (June 1974)
7. His Grace Bishop Hedra of Aswan (22<sup>nd</sup> June 1975)
8. His Grace Bishop Wisa of El-Balayna (22<sup>nd</sup> June 1975)
9. His Grace Bishop Arsanious of Menya (13<sup>th</sup> June 1976)
10. His Grace Bishop Pafnotious of Samalout (13<sup>th</sup> June 1976)
11. His Grace Bishop Amonious of Luxor (13<sup>th</sup> June 1976)
12. His Grace Bishop Benyamin of Monoufeya (13<sup>th</sup> June 1976)
13. His Grace Bishop Antonious Markos, Bishop for African Affairs (13<sup>th</sup> June 1976)
14. His Grace Bishop Angellous of El-Sharkeya (14<sup>th</sup> November 1976)
15. His Grace Bishop Tadros of Port Said (14<sup>th</sup> November 1976)
16. His Grace Bishop Reweiss, General Bishop (29<sup>th</sup> May 1977)
17. His Grace Bishop Ignatius of Suez (29<sup>th</sup> May 1977)
18. His Grace Bishop Yakoubos of Zagazig (29<sup>th</sup> May 1977)
19. His Grace Bishop Kyrillos of Naga-Hamadi (29<sup>th</sup> May 1977)
20. His Grace Bishop Saweros, Abbot of St. Mary El-Moharak Monastery (29<sup>th</sup> May 1977)
21. His Grace Bishop Paula of Tanta (29<sup>th</sup> May 1977)
22. His Grace Bishop Mat'aous, Abbot of St. Mary El-Surian Monastery (June 1978)
23. His Grace Bishop Moussa, Bishop for Youth Affairs (June 1978)
24. His Grace Bishop Marcos of Shoubra El-Khema (June 1978)
25. His Grace Bishop Discorous, General Bishop (June 1978)
26. His Grace Bishop Botros, General Bishop (June 1978)
27. His Grace Bishop Mina Ava Mina, Abbot of St. Mina's Monastery (26<sup>th</sup> May 1980)
28. His Grace Bishop Asheya of Tahta (26<sup>th</sup> May 1980)
29. His Grace Bishop Misayeel of Birmingham (26<sup>th</sup> May 1980)
30. His Grace Bishop Be'sadda of Akhmim (26<sup>th</sup> May 1980)
31. His Grace Bishop Andreous of Abou'tig (26<sup>th</sup> May 1980)
32. His Grace Bishop Fam of Tema (2<sup>nd</sup> June 1985)
33. His Grace Bishop Abraam of Fayoum (2<sup>nd</sup> June 1985)
34. His Grace Bishop Serapion of California (2<sup>nd</sup> June 1985)
35. His Grace Bishop Kyrellos of Milan (22<sup>nd</sup> June 1986)
36. His Grace Bishop Besantee of Hellwan and Ma'sarah (22<sup>nd</sup> June 1986)
37. His Grace Bishop Barsoum of Dayrout (22<sup>nd</sup> June 1986)
38. His Grace Bishop Pakhoum of Sohag (22<sup>nd</sup> June 1986)
39. His Grace Bishop Lukas of Abnoub (22<sup>nd</sup> June 1986)
40. His Grace Bishop Demetrious of Mallawi (22<sup>nd</sup> June 1986)
41. His Grace Bishop Antonious of Manfalout (22<sup>nd</sup> June 1986)
42. His Grace Bishop Thomas of El'Kousseya (13<sup>th</sup> November 1988)

43. His Grace Bishop Aghabus of Deir Emwass (November 1988)
44. His Grace Bishop Metyas of El-Mahala (June 1989)
45. His Grace Bishop Makarious of the Eritreans in the USA (May 1991)
46. His Grace Bishop Marcos of the Eritreans in the UK (May 1991)
47. His Grace Bishop Youhanna (May 1991)
48. His Grace Bishop Basillious, Abbot of St. Samuel's Monastery (May 1991)
49. His Grace Bishop Daniel (May 1991)
50. His Grace Bishop Sherobeam of Kena (May 1991)
51. His Grace Bishop Beemen of Nekada and Kouss (May 1991)
52. His Grace Bishop Takla of Deshna (26<sup>th</sup> May 1991)
53. His Eminence Metropolitan Abraham of Jerusalem (17<sup>th</sup> November 1991)
54. His Grace Bishop Yostos, Abbot of St. Anthony's Monastery (17<sup>th</sup> November 1991)
55. His Grace Bishop Athanasius of France (June 1994)
56. His Grace Bishop Theophilus of the Red Sea (14<sup>th</sup> June 1992)
57. His Grace Bishop Samuel of Shebeen El-Kanater (14<sup>th</sup> June 1992)
58. His Grace Bishop Maximos of Banha (14<sup>th</sup> June 1992)
59. His Grace Bishop Isidoros, Abbot of St. Mary El-Baramous Monastery (14<sup>th</sup> June 1992)
60. His Grace Bishop Youseff of the Southern States of the USA (14<sup>th</sup> June 1992)
61. His Grace Bishop Karas, Abbot of St. Anthony's Monastery, California (June 1993)
62. His Grace Bishop Youannis, Papal Secretary (June 1993)
63. His Grace Bishop Sarapamoun of Om Dorman, Sudan (November 1993)
64. His Eminence Metropolitan Seraphim of Glastonbury (19<sup>th</sup> June 1994)
65. His Grace Bishop Bemwa, Abbot of St. George's Monastery (June 1995)
66. His Grace Bishop Bernaba of Rome (June 1995)
67. His Grace Bishop Demyan of Germany (June 1995)
68. His Grace Bishop Antony of Scotland, Ireland and the North of England (June 1995)
69. His Grace Bishop Boulos, Bishop of Mission and Evangelism (June 1995)
70. His Grace Bishop Makarii of Sinai (14<sup>th</sup> November 1996)
71. His Grace Bishop Raphael, General Bishop (15<sup>th</sup> June 1997)
72. His Grace Bishop Suriel of Melbourne (15<sup>th</sup> June 1997)
73. His Grace Bishop Tawadros, General Bishop (15<sup>th</sup> June 1997)
74. His Grace Bishop Ghabriel of Beni Seuif (15<sup>th</sup> June 1997)
75. His Grace Bishop Selwanos of Old Cairo (June 1999)
76. His Grace Bishop Gawargeous of Metay (June 1999)
77. His Grace Bishop Maximos, General Bishop (June 1999)
78. His Grace Bishop Stephanous of Beni Seuif (June 1999)
79. His Grace Bishop Timotheous of El Kousia (June 1999)
80. His Grace Bishop Angellos of Stevenage, UK (14<sup>th</sup> November 1999)
81. His Grace Bishop David, General Bishop, NY & NJ USA (14<sup>th</sup> November 1999)
82. His Grace Bishop Gebrael of Vienna (June 2000)
83. His Grace Bishop Elias of Khartoum (3<sup>rd</sup> June 2001)
84. His Grace Bishop Seraphim of Esmalha (3<sup>rd</sup> June 2001)
85. His Grace Bishop Martyros, General Bishop (3<sup>rd</sup> June 2001)
86. His Grace Bishop Appollo of South Sinai (3<sup>rd</sup> June 2001)
87. His Grace Bishop Athanasius of Bani Masar (9<sup>th</sup> September 2001)
88. His Grace Bishop Cosman of Sinai (9<sup>th</sup> September 2001)

89. His Grace Bishop Agathon of Maighagha (9<sup>th</sup> September 2001)
90. His Grace Bishop Auxilary Bishop Isaac (1978)

### **Eritrean Bishops**

1. His Grace Bishop Antonious of Hamasijen
2. His Grace Bishop Discorous of Sereye
3. His Grace Bishop Kyrollos of Akele-Guzai
4. His Grace Bishop Youannis of Senhit and Sahil
5. His Grace Bishop Salama of Dankelnn and Semharm

### **Bishops Ordained but Reposed**

1. His Grace Bishop Youannis of El-Gharbeya
2. His Grace Bishop Barsoum, General Bishop
3. His Grace Bishop Beemen of Mellawi
4. His Grace Bishop Mina El-Sameully
5. His Grace Bishop Isaac, General Bishop
6. His Grace Bishop Mina Ava Mina
7. His Grace Bishop Aghathon
8. His Grace Bishop Timotheous
9. His Grace Bishop Makarii

## Appendix E

### The Staticon of Enthronement

*The Covenant was signed by all members of the Holy Synod, and also by His Holiness Mar Ignatius Yacoub III, the Patriarch of the Syrian Orthodox Church, and His Beatitude Khoreen I, the Catholicos of the Armenian Orthodox Church.*

In the Name of the Father, the Son and the Holy Spirit, the One God, Amen.

The Tradition of the Papacy of His Holiness Pope Shenouda III, Pope of Alexandria and Patriarch of the Apostolic See of Saint Mark in all Africa, the East and the Immigration Countries.

The 117<sup>th</sup> Pope in the Order of the Fathers the Patriarchs over the Alexandrian See of Saint Mark the Apostle.

We, the Regent of the Pope of Alexandria and the Apostolic See of St. Mark and the Patriarch of Addis Ababba and all Ethiopia, and the Metropolitans and bishops, the servants of the Lord's Pure Orthodox Church, in the Apostolic See of St. Mark adhering to the Church Alexandria with its long glorious history and inveterate Orthodox traditions, announce to the entire world, and to the people following the Apostolic See of St. Mark and its clergy and monks in the Arab Republic of Egypt, the City of our Lord Jerusalem, the Ethiopian Empire, the Republic of Sudan, Nubia, Uganda, Kenya, South Africa, districts of Northern Africa, the Jordanian Kingdom, all Palestine, Lebanon, Kuwait and the continents of Asia, Europe, North America and Australia.

It is on this blessed day, Sunday the fourteenth day of the month of November in the year 1971 of the birth of Christ, which is the fourth day of Hatour in the year 1688 after the righteous martyrs with the Grace of God, the promotion of the Venerable Episcopos, the Blessed and Honourable Bishop, the Father beautified with spiritual virtues and pure biography, who knows the realities of the Christian religion, the Orthodox teachings, the Ecclesiastical Rites and the Christian Laws, His Grace Bishop Shenouda, who is the Bishop of the Theological College and Religion Institutes and Ecclesiastical Education, and his appointment and enthronement on the patriarchal Throne over all the districts of the Apostolic See of St. Mark in all Africa, the East and the Immigration Countries has been completed. Throughout this ecclesiastical spiritual promotion in St. Mark's Cathedral in Cairo – which today is the base of the Church of Alexandria and the Apostolic See of St. Mark – he now holds the title Pope Shenouda the Third, Pope of Alexandria and all the districts of the Apostolic See of St. Mark, the one hundred and seventeenth in the sequence of the Successors of Saint Mark the Apostle. For the Lord has answered our prayers, accepted our tears and humility before Him and did not will to leave us as orphans after the departure of our beloved father of the triple blessings and mercies and deserving great honour and respect Pope Kyrillos the Sixth to the world of eternity and immortality on the morning of Tuesday the ninth of the month of March in the year 1971 of the birth of Christ, the thirtieth of Amsheer 1687 years after the pure martyrs. He who finished his days in piety and goodness and completed his message,

and his pure spirit rose to the heavens waiting for the reward on Judgement Day from the Great High Priest, our Episcopos and the Shepherd of our souls our Lord, God, Saviour and the King of us all Jesus Christ the Son of the Living God, the seen image in the flesh of the unseen God the Father.

We also announce the agreement of the word and our unanimity that through the authenticity of the ordination and the descent of the gifts of the Holy Spirit, Pope Shenouda the Third has become the Shepherd of Pastors, Father of Fathers and Archbishop in our Orthodox Church of St. Mark and a successor of Saint Mark the Apostle, a Messenger of the Glorified Christ and His steward on Earth, ordering the forbidding, binding and unbinding, praying on behalf of all the Church and interceding for the People of God. He has the right for dominion and precedence, obedience of his word, subjection to his authority, listening to his voice and his teachings in all that he is called upon over everyone, conforming with the holy books, the apostolic and ecclesiastical traditions that are settled in our Orthodox Church, the decisions and laws of the first three Ecumenical Councils: Nicea, Constantinople and Ephesus the First, the decisions of the local Canonical Councils and the sayings and teachings of the fathers of the church who are considered Pillars and have become known as Teachers of the Church. For with his becoming Pope of Alexandria he has gained – after St. Athanasius the Apostolic – the titles, the Protector of the Apostolic Faith, the Judge of the Universe and the Thirteenth Apostle of Christ.

Through this ordination and call of Pope Shenouda the Third, he has the authority of an Archbishop and the Great Bishop for the succession of St. Mark to bind and unbind, legislate, canonise, tend, dispose, dedicate and ordain all who are placed in the degrees of priesthood and its various orders in Patriarchs, Metropolitans and Bishops and the making of the Holy Myron. Consequently, he also has authority over all what the Patriarchs, Metropolitans and Bishops do in terms of the ordination of priests and deacons, consecration of churches, altars and all its vessels and all other duties of priesthood.

As for the faithful of the people of God, they have to love their Pope, fear him, respect him, honour him and submit to him. For the Holy Inspiration has said, ‘Obey those who rule over you and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.’ (Hebrews 13:17), and as our Glorified Saviour said in the Gospel to His pure apostle, ‘He who hears you hears Me, he who rejects you rejects Me.’ (Luke 10:16).

O God, who chose him with His grace, and appointed him for us as a father by His Word, we ask Him to support him with His surplus strength, assist him with His right hand and open his mouth by His Holy Spirit that he may openly speak of the mystery of the Gospel, build souls and raise them, govern the church and rule it with his wise and heavenly understanding, guide the lost and lead them to the Springs of Salvation, through the intercession of the Intercessor, the Source of Purity, Generosity and Blessings, our Lady, the Pride of Humanity, the holy, ever-virgin, pure St. Mary the Virgin, and the prayers of our father the martyr, the Beholder of the Lord, the Evangelist Saint Mark the Apostle and our fathers the saints who are dressed in divine graces, Pope Athanasius the Apostolic, Pope Kyrollos the First, the Pillar of Faith, Discoros the First, the Hero of Orthodoxy and the pleadings of all the angels, the

Patriarchs, the prophets, the apostles, the martyrs and the saints. Glory be to the Father, the Son and the Holy Spirit, the One God of Three Hypostases. Amen.