

**Liturgical texts relating to the First  
Council of Ephesus (431):  
the Origin of the Date of 12<sup>th</sup> of Tût  
in the Coptic Calendar**

**[Textos litúrgicos relacionados con el Concilio de  
Éfeso (431): el origen de la fecha del 12 de Tût en  
el calendario copto]**

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**Abstract:** The Council of Ephesus is an important event in the Church History. In this paper, we give an introduction about the main events of this council; we will make an overview about the date of this event in the Byzantine, Syriac and Coptic traditions. We will provide the reader with three sets of the Coptic liturgical texts relating to this council and we will give a brief commentary on these texts.

**Keywords:** Coptic Bohairic liturgy; Church History.

**Resumen:** El concilio de Éfeso es una fecha importante en la historia de la Iglesia. En este trabajo, ofrecemos una introducción de los eventos más destacados de este concilio; haremos un recorrido sobre la fecha de esta festividad en la tradición bizantina, siria y copta. Además, ofrecemos al lector tres ejemplos de textos litúrgicos coptos relacionados con este concilio, así como un breve comentario de estos textos

**Palabras clave:** Liturgia copta bohaírica; Historia de la Iglesia.

*Introduction*

The council of Ephesus is a turning point in the life of the Church. A Coptic tradition attributes to this council the introduction of the Creed.<sup>1</sup> The sources relating to this council arrived in different languages such as Greek, Latin, Coptic, Syriac, Armenian and Georgian.<sup>2</sup> In this council, Cyril of Alexandria played an important.<sup>3</sup>

Despite this rich documentation, very few studies are dedicated to the liturgical texts relating to this council.

The Coptic liturgical texts provide an amazing date of the 12 Tût. In this paper, we will overview of all the dates relating, then we will give the commemoration of 12 Tût in the different calendars in order to show that the council of Ephesus is not mentioned in any at this date.

We will study the different calendars known in the Coptic tradition and we will conclude with the edition of the full texts of different l

*Chronological table*

The table below gives the development of the events<sup>4</sup> in this council.<sup>5</sup>

**430**

November 19. The Emperor Theodosius II invitation to the Synod at Ephesus.

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<sup>1</sup> Youhanna Nessim Youssef, "The introduction to the Creed (revisited)," *Bulletin de la Société d'Archéologie Copte* 47 (2008), pp. 93-111.

<sup>2</sup> M. Geerard, *Clavis Patrum Graecorum*, Corpus Christianorum, Turnhout : Brepols 1980, volume 4, p.30-32 § 8611.

<sup>3</sup> For an overview of this controversy cf. N. Russel, *Cyril of Alexandria, The Early Church Fathers*, London and New York: Routledge 2000, p.31-57.

<sup>4</sup> C. Hefele, *A history of the councils of the Church from original documents, volume 3, AD. 421-451*, (Edinburgh: T&T Clark, 1883), pp. 1-110;

<sup>5</sup> A. J. Festugière, *Ephèse et Chalcédoine, actes des conciles*, Textes dossiers documents, (Paris : Beauchesne, 1982), pp. 12-13. R. Teja, *La "tragedia" de Efeso (431): Herejia y poder en la antigueda tardía* (Santander: Servicio de publicaciones de la Universidad de Cantabria, 1995) [thanks to the reviewer of CCO for attracting my attention to this reference].

**431**

7 May. The Pope Celestine answers a letter giving a beautiful proof of his peace-disposition to Cyril.

15 May the pope Celestine addressed to the Emperor Theodosius saying that he could not be present at the Council

22 June. First session Nestorius is condemned by the Cyrillian council.

26 June. Cyril and Memnon are condemned by the Oriental.

29 June. Sacra sent to the Cyrillian council by Palladius.

1 July. Relation of the Cyrillians to Theodosius carried by Palladius.

10-11 July. The legates of the pope subscribed to the condemnation of Nestorius.

16-17. After three convocations John of Antioch is condemned by the Cyrillians.

22 July. Affair of the priest Charisius at the Cyrillian council.

Sacra confirming the depositions of Nestorius, Cyril and Memnon and putting them under arrest

13 August. The Cyrillian bishops sent to Constantinople wrote the Cyrillian council.

Eight legates of each party are sent to the court by imperial order

11. September. The legates of the prefecture of the Orient are received in audience by the Emperor

25 October. Maximian is ordained with the assistance of the Cyrillians.

31 October, Cyril escape from the prison and returned back to Alexandria.

**432**

End of July Theodosius wrote to John of Antioch and to Simon Stylite for the peace with Cyril

25 December Sermon of Paul of Emesa at Alexandria in front of Cyril.

## 433

1 January Second sermon of Paul of Emesa at Alexandria  
Spring Letter of John of Antioch and the reply of Cyril

As we can see none of the dates mentioned above corresponds to date of 12<sup>th</sup> Tût (9<sup>th</sup> September). The closer date is 11<sup>th</sup> September when the legates of the Oriental are received by the emperor. Hence it is important to investigate the origin of the date in the Coptic Synaxarion.

*The Council of Ephesus in the Coptic literature*

Many Coptic texts are related to the council of Ephesus, for example, in one text we find the Abbot Victor of the monastery Pbow playing an important,<sup>6</sup> in another tradition relating this council to Shenoute<sup>7</sup> which is confirmed by the fragments of the *History of the Patriarchs*<sup>8</sup> this tradition is also attested in the doxology Batos of Shenoute<sup>9</sup>

<p>ΑΛΗΘΩΣ ΑΚΡΙΒΙ ΕΜΑΡΩ ΉΕΝ ΘΜΗ†          Ñ†CΥΝΟΔΟΣ ÑΤΕ ΝΕΝΙΟ†          ÑΟΡΘΟΔΟΖΟΣ ΉΕΝ †ΠΟΛΙC ΕΦΕCΟC</p>	<p><i>Truly, you became elevated in the          midst in the Synod of our Orthodox          fathers in the city of Ephesus</i></p>
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<sup>6</sup> U. Bouriant, *Actes du concile d'Éphèse*, Mémoires publiés par les Membres de la Mission Archéologique Française au Caire, (Paris : Ernest Leroux, 1892), pp. 2-4.

<sup>7</sup> C. Lenormant, « Note relative aux fragments du concile œcuménique d'Éphèse » *Mémoires de l'Académie des inscriptions et Belles-Lettres*, 19 (2) (1852)

<sup>8</sup> D. W. Johnson, "Further Fragments of a Coptic History of the Church: Cambridge Or. 1699R." *Enchoria* 6 (1976): 7-17. Id., "Nestorius" *Coptic Encyclopedia*, A.S. Atiya (ed.) volume 6 (New York: MacMillan, 1991), col. 1786a-1787b.

<sup>9</sup> Nahdat 'l-Kanais, πχων ñτε †Ψαλμοδια εσογав ñτε ηρονπ ñφρη† εταγθαωc ñχε νενιο† ñ†εκκλησια ñρεμνημη ñορθοδοζοc [The book of the holy psalmodia as it was established by the fathers of the Coptic Orthodox church] (Cairo: s.n., 1949), pp. 423-424. This doxology, in the edition of Tukhi, is dedicated to Cyril of Alexandria as Shenoute is not recognized as a saint in the Catholic Church. cf. Y. 'Abd al-Masih, "Doxologies in the Coptic Church. Edited Bohairic Doxologies", *Bulletin de la Société d'Archéologie Copte* 6(1940), pp. 19-76 espec., p. 48.

<p>ακτῶπι ἡνιστοῦριος πατριάρχης      ἡαρεβης οὐρ ἀκερομολογῖν      ἡτομολογία εἰσανεα</p>	<p>You gave shame to Nestorius the  <i>impious patriarch</i>, you <i>confess</i> the  <i>good confession</i></p>
<p>ἕεν οὐμετογαῖ ἡττριάς      ἡρεφτανῆο ἡοῦμοοσιος φῖωτ νεμ      παῆρι νεμ πῖπῆα εἰγ ᾠ ἡραν      οῦνογτ ἡογωτ</p>	<p>In one unity of the Life giving  <i>Trinity</i> the <i>consubstantial</i> The Father,      the Son and the Holy <i>Spirit</i>, three      names one God</p>
<p>οὐρ ἀκωτεμ εἰτση εἰωω      εἰολῆεν τφε εἰχω ἡμος χε      ἀγεραγιαζῖν ἡμοσ σενογῖος      ἡαρχημανδριτής</p>	<p>And you heard the voice from      heaven, proclaiming and saying:      You are <i>consecrated</i> Senuthius the  <i>archmandrite</i></p>

### The Calendars

In the Byzantine tradition, the commemoration occurs in the Synaxarion of Constantinople on 9 September (12 Tût):

Τῇ αὐτῇ ἡμέρᾳ μνήμην ἐπιτελοῦμεν τῶν ἑκατὸν πενήκοντα ἁγίων  
 θεοφόρων πατέρων τῶν ἐν Ἐφέσῳ

On this day, we celebrate the hundred and fifty God-bearers, fathers  
 in Ephesus<sup>10</sup>

The Synaxarion of Constantinople was revised by the order of the Emperor Basil II (975-1025AD)<sup>11</sup>. In the tenth century, The Melkites started to translate their synaxarium<sup>12</sup> to Arabic where we can find this commemoration in the Manuscript Paris Arabe 254 fol. 7r-v.<sup>13</sup> The

<sup>10</sup> H. Delehaye, *Synaxarium Ecclesiae Constantinopolitanae e codice sirmondiano*, (Bruxelles: Société Bollandistes 1954), Col. 31-32.

<sup>11</sup> A. Fortescue, "Synaxarion" *Catholic Encyclopedia* 14, C. Hebermann (ed.), (New York: Robest Appleton, 1913), s.v. Synaxarion

<sup>12</sup> J.M. Sauget, « Premières recherches sur l'origine et les caractéristiques des Synaxaires Melkites » *Subsidia Hagiographica* 45, (Bruxelles : s.n., 1969).

<sup>13</sup> G. Troupeau, *Catalogue des Manuscrits Arabes- première partie Manuscrits Chrétiens*, Tome 1. Bibliothèque Nationale- Département des Manuscrits, (Paris : Bibliothèque Nationale, 1972), Numéro 254, pp. 212-213.



Only few fragments survive from the Coptic calendar of Upper Egypt, a late fragment of the lectionary from White Monastery, (Paris, BNF Copte 43, f.25r (= p. 7 of the quire) commemorates Anba Isaac the Stylite the anchorite.<sup>20</sup>

The commemoration of the 12<sup>th</sup> Tût is not mentioned in the seven manuscripts used by Bishop Samuel for his edition of the book the Order of the Church “Tartîb al-Bay‘ah”

*The Book of Turuhât (pl. 1)*

O.H.E. Burmester was the first to study the Turuhât<sup>21</sup> however his leading studies, very few studies were done in this subject. We will use the manuscript Coptic Museum 323 Lit<sup>22</sup> from the fifteen century

*Tarh Batos*

COY ̄IB ̄M̄PAVOY ̄Θ̄OYTY  
 ΠΛΙΝΘΟΥΤ̄ ̄M̄Π̄C̄ ET̄B̄EN  
 ΕΦΕCOC ΒΑΤOC

ثاني عشر شهر توت  
 اجتماع المائتين اسقفا  
 بافسس واطس

The 12<sup>th</sup> day of the  
 month of Thot, the  
 Council of the 200 in  
 Ephesus -Batos

<sup>19</sup> R.G. Coquin, “Le Calendrier Copte des fêtes de saints chez al-Qalqašandî » *Parole de l’Orient* 6-7 (1975), pp. 375-411 espec., p. 389.

<sup>20</sup> U. Zanetti, “Leçons liturgiques au monastère Blanc: Six typika,” *Bulletin de la Société d’Archéologie Copte* -46 (2007), pp. 251-304 espec., pp. 278-282.

<sup>21</sup> O.H.E. Burmester, “The Turuhât of the Saints (Tût, Bâbah, Hatûr),” *Bulletin de la Société d’Archéologie Copte* 4 (1938), pp. 141-194, espec., p.148.

<sup>22</sup> M. Simaika and Y. ‘Abd al-Maish, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt*, volume 1, (Publications of the Coptic Museum, Cairo: Government Press, 1939), p. 84, Number 171. Not in the catalogue of G. Graf, *Catalogue de Manuscrits Arabes Chrétiens conservés au Caire*, Studi e testi 63, Città des Vaticano: Biblioteca Apostolica Vaticana 1934.

<p>αΥΘΩΟΥΤ ΗΕΝ ΕΦΕCOC †ΒΑΚΙ+ ΝΧΕ Τ̄ ΝΕΠΙCΚΟΠOC+ ΚΑΤΑ ΦΟΥΔΕCΑΖΝΙ Ν̄ΗΝC̄ ΠΧC̄+ ΠΕΦΙΩΤ ΝΑΓΑΘOC</p>	<p>اجتمع بمدينة افسس اسقفا بامر سيدنا يسوع المسيح وايه الصالح</p>	<p>The 200 <i>bishops</i> assembled in the city Ephesus according to the order of Jesus <i>Christ</i> (and) His Good Father</p>
<p>ΕΘΒΕ ΠΧΩΛ ΕΒΟΛ ΜΠΑΤΝΟΥΤ+ ΝΑCΤΩΡΙOC<sup>23</sup> ΠΙΑCΕΒΗC+ ΠΡΩΜΙ Ν̄ΕΡΕΤΙΚΩC+ ΦΑ ΠΙΕΡΕCΙC ΕΤΖΩΟΥ</p>	<p>لاجل جحود الغير الالهي نسطور الكافر الانسان الهراطيقي ذو البد الردية</p>	<p>For the denying of the Godless Nestorius the <i>impious</i>, the <i>heretic</i> man who belongs to the evil <i>heresy</i></p>
<p>ΦΗΕΤΑΥΧΕΟΥΑΕ* ΠΩΗΡΙ ΜΦ† ΑΦΑΙΥ ΝΑΥ ΜΦΥCΙC Β̄+ ΝΕΜ ΟΥΡΥΠΟCΤΑCΙC Β̄+ ΗΕΝ ΠΕΦΝΟΥC ΕΤΟΙ ΝΧΩΧΕΒ</p>	<p>الذي افترا على * بن الله واوجب طبيعتين وقنومين بعقله الناقص</p>	<p>Who blasphemed the Son of God and made him two <i>natures</i>, two <i>hypostases</i> in his inferior <i>mind</i></p>
<p>ΑΥ†ΖΙΩΤΟΥ ΝΧΕ ΝΕΝΙΟ† ΕΘΟΥΑΒ+ ΠΙC̄ ΝΕΠΙCΚΟΠOC+ ΝΟΥΧΟΜ ΕΒΟΛΗΕΝ ΠΙCΙC+ ΖΙΤΕΝ ΠΙΠ̄ΝΑ ΕΘΟΥΑΒ</p>	<p>فتذرعوا هولاء الاباء القديسين الماتين اسقفاً بالقوة من العلا بواسطة الروح القدس</p>	<p>Our holy fathers, the 200 <i>bishops</i> clothed themselves<sup>24</sup> with might from the Elevated by the Holy <i>Spirit</i></p>
<p>ΑΥΕΡΑΝΑΘΕΜΑΤΙΖΙΝ ΜΜΟΦ+ ΑΥΖΙΤΦ ΗΕΝ ΤΕΦΜΕΤΑΡΧΗΕΡOCΥΝΗ+ ΑΥΕΡΕΖΩΡΙΖΙΝ ΜΜΟΦ+ ΕΒΟΛΖΙΧΕΝ ΠΕΦΘΡΟΝOC*</p>	<p>واحرموه واعزلوه من رياسة كهنوته ونفوه عن كرسيه*</p>	<p>They <i>anathematized</i> him and threw<sup>25</sup> him from his <i>high-</i> <i>priesthood</i> and <i>banished</i> him from his <i>throne</i></p>

<sup>23</sup> Read νεCτωριoc

<sup>24</sup> In Arabic “desired ardently” or “agitate the arms while walking’ hence going on march.

<sup>25</sup> Arabic: “deposed”.



<p>ΟΥΟΣ ΑΥΟΥΑΡΣΑΡΟΥΙ ΝΟΥΟΝ          ΝΙΒΕΝ+ ΕΤΧΩ ΔΕΝ ΠΕΥΣΑΔΙ          ΕΤΣΩΥ+ ΝΗΕΤΟΥΧΩ          ΜΦΥΣΙΣ Β†+ ΟΥΟΣ ΟΥΩΩ          Β†</p>	<p>ولعنوا كل من يقول بقوله          الذين اوجبوا الطبيعتين          والمشيتين</p>	<p>And they cursed everyone who says his abominable statement, saying two <i>Natures</i> and two wills</p>
<p>ΜΕΝΕΝΣΑ ΝΑΙ ΑΥΩΕΝΩΟΥ          ΕΠΟΥΜΑ+ ΝΧΕ ΝΕΝΙΟ†          ΝΕΠΙΣΚΟΠΟΣ+ ΕΥΘΡΗΟΥΤ          ΖΙΤΕΝ ΙΗΣ ΠΧΣ+ ΕΤΙΡΙ          ΝΒΗΤΟΥ ΝΣΗΟΥ ΝΙΒΕΝ</p>	<p>ومن بعد هذا رجعت          الالاء الاساقفة الى          اماكنهم غالبين بيسوع          المسيح الفاعل فيهم كل          حين</p>	<p>Afterwards, our fathers, the <i>bishops</i> victoriously went<sup>26</sup> to their place by Jesus <i>Christ</i> who acts in them every time.</p>
<p>ΤΩΒΖ ΜΠΟΣ ΕΡΗΝΙ ΕΧΩΝ+          ΝΑΟΣ ΝΙΟ† ΝΕΠΙΣΚΟΠΟΣ+          ΠΣ ΕΤΒΕΝ ΕΦΕΣΟΣ ΝΤΕΥΧΑ</p>	<p>اطلبوا عنا يا ساداتنا          الابا الاساقفة المايبي          بافسس يغفر لنا          خطايانا</p>	<p>Pray to the Lord on our behalf our lords fathers the 200 <i>bishops</i> in Ephesus in order that He...</p>

### Commentary

In order to respond to the following doctrine of Nestorius:

ΦΗΕΤΑΥΧΕΟΥΑΕ\* ΠΩΗΡΙ ΜΦ † ΑΥΑΙΥ ΝΑΥ ΜΦΥΣΙΣ Β+ ΝΕΜ  
 ΟΥΡΥΠΟΣΤΑΣΙΣ Β+ ΔΕΝ ΠΕΥΝΟΥΣ ΕΤΟΙ ΝΧΩΧΕΒ

Who blasphemed the Son of God and made him two *natures*, two *hypostases* in his inferior *mind*.

<sup>26</sup> Arabic adds: "back".

The *theotokia* of Monday states this:<sup>27</sup>

ἸΗΣ ΧΡΣ ΠΙΛΟΓΟΣ ΕΤΑΦΘΙΣΑΡΞ ΗΕΝ ΟΥΜΕΤΑΤΩΙΒΤ ΔΑΦΩΠΙ ἸΡΩΜΙ  
ἸΤΕΛΙΟΣ

ἸΠΕΦΩΩ ἸΠΕΦΩΩ ΟΥΔΕ ἸΠΕΦΩΡΧ ΚΑΤΑ ΖΛΙ ἸΣΜΟΤ ΜΕΝΕΝΣΑ  
†ΜΕΤΟΥΔΙ

ΑΛΛΑ ΟΥΦΥΣΙΣ ἸΟΥΩΤ ΟΥΖΥΠΟΣΤΑΣΙΣ ἸΟΥΩΤ ΟΥΠΡΟΣΠΟΝ ἸΟΥΩΤ  
ἸΤΕ Φ† ΠΙΛΟΓΟΣ

Jesus *Christ* the *Word*, who was *incarnated*, without alternation,  
became *perfect* man.

He did neither alternate, nor mingle or separate *in* any form  
after the unity.

But He is One *Nature*, one *Hypostasis* and one *Prosopon* for God  
the *Word*.

Our text declares this statement:

ΟΥΟΣ ΔΥΟΥΔΑΡΣΑΡΟΥἸ ἸΟΥ ΟΝ ΝΙΒΕΝ\* ΕΤ ΔΩ ΗΕΝ ΠΕ ΦΣΑΧΙ ΕΤΣΩ Φ\*  
ΝΗΕΤΟΥΔΩ ἸΦΥΣΙΣ Β†\* ΟΥΟΣ ΟΥΩΩ Β†

And they cursed everyone who says his abominable statement,  
saying two *Natures* and two wills.

The acts of the council mention the following statement:

The holy and great synod, therefore stated that the only begotten  
Son, begotten of God the Father according to nature, true God from  
true God... We too ought to follow these words and these teachings  
and consider what is meant by saying that the Word from God took  
flesh and became man. For we do not say the nature of the Word was  
changed and became flesh, nor that He was turned into a whole man  
made of body and soul. Rather de we claim that the Word in an

<sup>27</sup> Nahdat 'l-Kanais, πχων Ἰτε ††λλμοδία εθογδβ, p. 158, Theotokia of Monday part 6.

unspeakable, inconceivable manner united to himself hypostatically flesh enlivened by a rational soul, and so became man and was called son of man, not by God's will alone or good pleasure, nor by assumption of a person alone. Rather did two different natures come together to form a unity, and from both arose one Christ, One Son. It was not though the distinctness of natures was destroyed by the union, but divine and humanity together made perfect for us ONE LORD AND ONE CHRIST<sup>28</sup>

So we shall confess one Christ and one Lord. We do not adore the man along with the Word, so as to avoid any appearance of division by using the word "with". But we adore him as one and the same, because, because the body is no other than the Word... We ought not, therefore, to split into two sons the one Lord Jesus Christ...<sup>29</sup>

Hence from this statement we see that only the "nature" was highlighted and not Will, which will be raised by the crisis of the Monothelism: The teaching that the person of Christ has "one will" or voluntative activity was promulgated by Patriarch Sergius in his statement entitled *Psephos* (633), and officially endorsed by Emperor Heraclius in his *Ekthesis* (638) in an effort (given the increasingly fragile state of Byzantine).<sup>30</sup>

Hence we can conclude that text provided here above was written after the seventh century as it is more related to the Monothelite controversy of the seventh century while it should be related to the christological controversy of 431. The same confusion occurs also in the life of Samuel of Kalamon where we find that Samuel opposed to the council of Chalcedon.

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<sup>28</sup> N. Tanner, S.J. *Decrees of the Ecumenical Councils, volume One Nicaea I to Lateran V*, (Westminster: Georgetown University Press, 1990), pp. 41-42.

<sup>29</sup> Tanner, *Decrees of the Ecumenical*, p. 43.

<sup>30</sup> E. Epsen, "Monothelism", *The Encyclopaedia of Eastern Orthodox Christianity*, J.A. McGuckin, (Oxford: Wiley-Blackwell, 2011), pp. 402-403.

## Tarh Adam

ἸΘΩΟΥ ΟΝ ΑΔΑΜ	لهم ايضا دام	To them also Adam
ΕΤΑΥΧΕΟΥΑ+ ἸΧΕ ΝΑΣΤΩΡΙΟΣ+ ΠΙΡΕΡΕΤΙΚΟΣ+ ΕΧΕΝ ΠΩΗΡΙ ἸΦ†	لما جدف نسطور الهراطيتي على بن الله	When the heretic Nestorius blasphemed against the Son of God
ΟΥΟΖ ΑΥΑΙΥ ΝΑΥ+ ΗΕΝ ΠΕΥСОВНИ ΕΤСΩΥ+ ἸΦΥCIC Β†+ ΝΕΜ ΟΥΟΥΩΥ Β†	واوجب عليه براية النجس طبيعتين ومشيئين	And he made Him (Jesus) in his abominable counsel: two <i>Natures</i> and two will
ΑΥΘΩΟΥ† ΕΧΩΥ+ ἸC ἸΝΕΠΙCΚΟΠΟΣ+ ΕΥΟΙ ἸΠΙCΤΟΣ+ ἸΖΡΗΙ ΗΕΝ ΕΦΕCOC	فاجتمع عليه ماتبي اسقفاً مومنين بمدينة <sup>31</sup> افسس	The 200 <i>believers bishops</i> assembled in Ephesus against him
ΝΑΥ†ΖΟ ΕΡΟΥ+ ΕΘΡΕΥΤΑCΘΟΥ ΕΒΟΛ+ ΖΑ ΠΑΙΧΕΟΥΑ+ ἸΠΕΥΤΑCΘΟΥ ΕΒΟΛ	وسالوه ان يرجع عن هذا التجديف فلم يرجع	They were asking him to return back from this blaspheme. He did not return.
ΑΥCΑΖΟΥ† ΕΡΟΥ+ ΝΕΜ ΝΗΕΘΝΕΜΑΥ+* ΑΥΦΩΒ ΕΒΡΗΙ ΕΧΩΥ+ ΑΥΕΡΖΟΡΙΖΙΝ ἸΜΟΥ	فلعنوه وكل من معه* وقدعوه ونفوه	They cursed him with all who are with him and they broke with him and <i>exiled</i> him
ΑΥCΕΜΝΙ ΕΥΧΩ ἸΜΟΣ+ ΧΕ ΙHC ΠXC+ Γ ἸΖΥΠOCTACIC+ ΟΥΝΟΥ† ἸΝΟΥΤ	وجزموا هكذا قابلين ان يسوع المسيح هو ثلاثة اقانيم لاهوت واحد	They established saying: "Jesus Christ three <i>hypostases</i> , One God

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<sup>31</sup> Not in Coptic.

Ἰπερφωρᾶ ἐπιτηρῶ Ἰουσοῦσος Ἰουωτῶ οὔνοϋτ Ἰουωτῶ Ἰπερφωρᾶ ἐνεε	لم يفترق البتة لحظة واحدة لاهوت واحد لم يفترق ابداً	He is not divided at all (even) for one second: One God, He is never divided.
ἀλλὰ οὐφύσις Ἰουωτῶ οὐχῦποστασις Ἰουωτῶ οὔνοϋτ Ἰουωτῶ Ἰθου φῆτ πλογοσ	بل طبيعة واحدة فنوم واحد لاهوت واحد وهو الله الكلمة	But one Nature, one Hypostasis, one God, He is God the Word
Ζῆτεν νιεγχιηῶ ντε πιῶ Ἰεπισκοποσῶ πῶσ ερεμοτ ναν	بصلوات المايقي اسقفا الرب ينعم علينا	Through the prayers of the 200 bishops Lord grant us...

### Commentary

The first stanza confuses Christological doctrine with Trinitarian doctrine as Nestorius never denied the Divinity of Christ.

“When the *heretic* Nestorius blasphemed against the Son of God,  
And he made Him (Jesus) in his abominable counsel: two *Natures*  
and two wills

They established saying: “Jesus *Christ* three *hypostases*, One God  
He is not divided at all (even) for one second: One God, He is never  
divided.

*But one Nature, one Hypostasis, one God, He is God the Word*

As we mentioned in the previous text, Nestorius did not tackle the  
problem of “Wills” which will appear two centuries later.

The text here echoes the *theotokia* of Monday (mentions above) as  
well as the doxology of Shenoute.

The text makes an overview about the heresy of Nestorius  
however the theological expressions are not accurate

*Doxology*

No doxology is found in the collection of manuscripts used by Yassa Abd al-Masih,<sup>32</sup> however I find a doxology in the Manuscript Paris Copte 123<sup>33</sup> (Pl. 2).

اليوم الثاني عشر من شهر توت تذكار الملاك  
ميخائيل واجتماع المائتي بافسس  
دكصولوجية واطس للمجمع الثالث الماتين  
بافسس

The 12<sup>th</sup> of the month of Tût the commemoration of the Angel Michael and the assemble of the 200 in Ephesus  
Doxology Batos for the third council of the 200 in Ephesus

ΠΕΝΙΩΤ ἘΘΥ ἈΒΒΑ ΚΥΡΙΛΛΟΣ+  
ΠΙΝΙΩΤ ἸΑΡΧΗΡΕΥΣ+ ΝΕΜ ΝΕΝΙΩΤ  
ἸΑΠΙΣΚΟΠΟΣ<sup>34</sup>+ ἈΓΘΩΟΥΤ ΤΗΡΟΥ+  
ΒΕΝ ἈΦΕCOC<sup>35</sup>

Our holy father, Abba Cyril the great high-priest and our fathers the bishops all assembled in Ephesus

ἸΗΣ ΠΙΜΑΝΕCΩΟΥ ἸΝΙ\*ΙΩΤ+ ἸΘΟQ  
ΝΑQΧΗ ΒΕΝ ΤΟΥΜΗΤ+ ΟΥQQ  
ἈΥΤΑΧΡΟ ΧΕ †ΠΑΡΘΕΝOC+ ΕCΜΙCΙ  
ἸΦ† ΠΙΛΟCOC

Jesus the great shepherd was in their midst and they confirmed that the Virgin gave birth to God the Word

ΕΘΒΕ ΠΙCΑΧΙ ἸΧΕΟΥΑ+ ἸΝΤΕ  
ΝΑCΤΟΡ<sup>36</sup> ΠΙCΕΒΗC+ ΧΕ †ΠΑ<sup>ο</sup>Ρ  
ἸΠΕCΜΙCΙ+ ἸΝΟΥ† ἈΛΛΑ ΟΥΡΩΜΙ

Because of the word of blasphemy of the impious Nestorius that the Virgin did not give birth to God

<sup>32</sup> Y. 'Abd al-Masih, "Doxologies in the Coptic Church -unedited Bohairic doxologies I Tût -Kyahk" *Bulletin de la Société d'Archéologie Copte* 7(1941), pp. 31-61 espec., p. 36.

<sup>33</sup> L. Delaporte, *Catalogues sommaire des manuscrits de la Bibliothèque Nationale de Paris* (Paris : Piccard, 1912), p. 84 Numéro 123 CANONS ET HYMNES (bohairique) pour les six premiers mois de l'année.

<sup>34</sup> Read Ἰεπισκοπος

<sup>35</sup> Read εφεCOC

<sup>36</sup> Read νεCτωριOC

<p>ΑΥΜΟΖ ΕΒΟΛΗΕΝ ΠΙΠΝΑ ΕΘΥ * ΝΧΕ Τ          ΝΤΕ ΑΦΕCOC<sup>37</sup> * ΑΥCΟΖΙ ΝΜΟΖ ΟΥΟΖ          ΑΥΚΟΡϣ * ΝΠΕΡCΑΧΙ ΕΤΧΕΟΥΑ</p>	<p>The 200 of Ephesus became full of the Holy <i>Spirit</i> and they reproved him and they destroyed his blasphemous word.</p>
<p>ΑΡ ΑΛΗΘΩC ΩΟΥΜΙΑΤΕΝΘΗΝΟΥ * Ω          ΝΙΟΥΗΒ ΝΤΕ ΠΧC ΝΙΦΩCΤΗΡ          ΟΥΕΡΟΥΩΙΝΙ<sup>38</sup> * ΕΧΕΝ ΤΟΙΚΟΥΜΕΝΗ          ΤΗΡC</p>	<p>Then blessed are you truly, O priests of <i>Christ</i>, the bright stars on the whole World</p>
<p>ΤΩΒΖ * ΝΙC ΝΤΕ ΑΦΕCOC<sup>39</sup> * ΑΒΒΑ          ΚΥΡΙΛΛΟC ΝΕΜ ΝΗΕΘΜΕΝΑϣ</p>	<p>Pray: the 200 of Ephesus abba Cyril and who are with him.</p>

#### Commentary

While the doxology is too short and the scribe did not master the Coptic language as it is apparent from the number of mistakes, however his understanding of the history of theology is more accurate than that of the Tarh.

#### Difnar

The Difnar<sup>40</sup> of Lower-Egypt has this commemoration while it is absent from the Antiphonarium of Upper Egypt.<sup>41</sup>

<sup>37</sup> Read εφεcoc

<sup>38</sup> Read εγερογωινι

<sup>39</sup> Read εφεcoc

<sup>40</sup> For this book cf. G. Gabra „Untersuchungen zum Difnar der koptischen Kirche. I Quellenlage, Forschungsgeschichte und künftige Aufgaben“, *Bulletin de la Société d'Archéologie Copte* 35 (1996), pp. 37-52, Id., „Untersuchungen zum Difnar der koptischen Kirche. II zur Kompilation“, *Bulletin de la Société d'Archéologie Copte* 37 (1998), pp. 49-68.

<sup>41</sup> The commemoration should be between commemorations of Dioscorus and Stephen. M. Cramer & M. Krause, *Das koptische Antiphonar*, «Jerusalem Theologisches Forum» 12 (Münster: Aschendorf Verlag, 2008), p. 68 (Dioscorus 7 Tût), p. 74 (Stephen 15 Tût).

We can compare the text with the text of the Antiphonarion, (Difnar)<sup>42</sup> for which we use the manuscript Coptic Museum 357A Lit.:<sup>43</sup>

اليوم الثاني عشر من شهر توت المجمع المقد (س) الماي تي بافسس	The 12 <sup>th</sup> of the month of Tût, the holy council of the 200 at Ephesus
ⲁⲮⲞⲨⲟⲩⲧⲓ ⲛⲉⲛⲉ ⲛⲉⲛⲓⲟⲩⲧⲓⲥ ⲛⲁⲡⲓⲘⲒⲘⲒⲟⲘⲟⲤ <sup>44</sup> ⲛⲉⲙ ⲡⲉⲛⲓⲟⲩⲧⲓ ⲕⲮⲣⲓⲗⲗⲟⲤⲥⲥ ⲉⲗⲉⲛ ⲛⲁⲤⲧⲟⲣⲓⲟⲤ <sup>45</sup>	اجتمعت اباينا الاساقفة مع ابينا كيرلس على نسطور Our fathers the <i>bishops</i> and our father Cyril assembled against Nestorius
ⲫⲁⲓ ⲉⲧⲁⲩⲭⲉⲟⲩⲁⲥⲥ ⲛⲉⲛ ⲡⲉⲩⲗⲁⲤ ⲉⲧⲤⲱⲩⲩⲥⲥ ⲫⲛⲉⲧⲉ ⲛⲡⲱⲁ ⲛⲟⲩⲁⲧⲩⲩⲥⲥ ⲉⲛⲟⲗⲃⲉⲛ ⲣⲱⲩⲩ ⲉⲧⲣⲉⲨⲱⲩⲩ	هذا الذي جدف بلسانة النجس المستحق القطع من فمه الشرير This who blasphemed with his abominable tongue who is worthy to be cut from his evil mouth
ⲉⲗⲉⲛ ⲧⲉⲛⲟⲤⲥ ⲧⲛⲣⲉⲛⲥⲥ ⲧⲃⲉⲟⲩⲁⲔⲟⲕⲟⲤⲥⲥ ⲡⲱⲟⲩⲩⲱⲟⲩⲩ ⲛⲛⲓⲡⲓⲘⲒⲘⲒⲟⲘⲟⲤⲥⲥ ⲧⲁⲒⲒⲓⲁ ⲙⲁⲣⲓⲁ	على سبتنا كلنا والدة الاله فخر المومنين القديسة مريم Against our Mistress of all, the <i>Mother of God</i> , the pride of the <i>faithful</i> , the <i>holy Mary</i>
ⲁⲩⲭⲟⲤⲥ ⲭⲉ ⲛⲡⲉⲤⲤⲓⲘⲓⲥⲓⲥⲥⲥ ⲛⲉⲛⲉ ⲧⲓⲡⲁⲓⲣⲥⲥⲥ ⲉⲛⲛⲓⲗ ⲉⲟⲩⲣⲟⲙⲓⲥⲥⲥ ⲉⲟⲩⲛⲟⲩⲩⲧⲓⲥⲥⲥ ⲁⲛ ⲡⲉ	قال ان العذرى لم تلد الا انسان ساذج وليس هو الاله He said: The <i>Virgin</i> did not give birth not to God but a man

<sup>42</sup> De lacy O'Leary, *The Difnar (Antiphonarium) of the Coptic Church*, Vol. 1, (London: s.n., 1926), p. 11.

<sup>43</sup> Nashaat Mekhaïel, *Untersuchungen zur Entstehungs- und Überlieferungsgeschichte des koptischen Difnars*, Aschendorf Verlag, Münster, 2010 (= *Jerusalem Theologisches Forum* 14), pp. 42-47.

<sup>44</sup> Read ⲛⲉⲡⲓⲘⲒⲘⲒⲟⲘⲟⲤⲥⲥ

<sup>45</sup> Read ⲛⲉⲤⲧⲟⲣⲓⲟⲤⲥⲥ



<p>ἀλλὰ μενεῖνσα ναὶ· ἀ φτ      ωωπι ἡντηγ· ἕεν      οὔμετογαὶ ἀν· ἀλλὰ ἕεν      φογωω</p>	<p>لكن من بعد هذا      حل الله فيليس      جلول اتحاد بل حاول      المشية</p>	<p>But afterwards, God      became in Him not in      unity but in wish</p>
<p>ἕεν ταιαφορμη· εγμογτ      επ̄ξ̄· δε φγςις β̄τ·      ογργποτασις ἡνογωτ</p>	<p>وبهذا السبب يدعون      المسيح طبيعتين      واقنوم واحد</p>	<p>In this means calling      Christ that two natures      and one hypostasis</p>
<p>αγθωογτ εβολ· ἡξε ναὶ      Ḅ· ἡεπικκοπος· ερρη      εχεῖν ναὶ</p>	<p>فاجتمعتهؤلاء      الاساقفة القديسين      على هؤلاء</p>	<p>These 200 bishops      assembled against these      (statements)</p>
<p>αγσεμνι ἕεν νογσαχι·      ἡρεγτ ἡπωνη· δε τ̄πᾱρ̄      ε̄θγ· ασμιςι ἡφτ</p>	<p>وثبتوا بقولهم المحي ان      العذرى الطاهرة      ولدت الله</p>	<p>They established with      their life-giving words:      The holy Virgin gave      birth to God</p>
<p>φηεταφερρωμι· ἕεν      ογμετατωιβτ·      ωατεφωτ εβολ·      ἡπγενος ἡαααμ</p>	<p>متانس بغير تغيير      حتى خلص حنس      ادم</p>	<p>He became man without      changing until He saved      the race of Adam</p>
<p>αγσορι ἡναστωρ<sup>46</sup>· νεμ      ηθεονεμαγ· μενεῖνσα ναὶ      δε· αγαιγ ἡαναθεμα</p>	<p>بكتوا نستور      وشعيتته وبعد ذلك      نفوه واحرموه</p>	<p>They rebuked Nestorius      and who are with him      afterwards they      anathematized him</p>

<sup>46</sup> Read νεστωριος

<p>           ἈΥΣΕΜΝΙ Ἰερακανον+ ΝΕΜ            ΖΑΝΣΒΩΒΙ<sup>47</sup> ἸΩΝΗ+            ΕΥΩΠ<sup>48</sup> ἮΕΝ ΝΙΕΚΚΛΗΣΙΑ+            ΩΑ †ΣΥΝΤΕΛΙΑ         </p>	<p>           وثبتوا قوانين وتعاليم            محيية دائمة في            الكنيسة الى الدهر         </p>	<p>           They established <i>canons</i>            and teachings of life in            the <i>church</i> forever         </p>
<p>           ΩΟΥΝΙΑΤΕΝΘΗΝΟΥ+ Ω            ΝΙΕΠΙΣΚΟΠΟΣ+ ΕΤΕ ΠΙΣ+            ΕΤΑΥΘΩΟΥ† ἮΕΝ ΕΦΕΣΟΣ         </p>	<p>           طوباكم يا ايها            الاساقفة المايبي            المجتمعين بافسس         </p>	<p>           Blessed are you O <i>Bishops</i>.            200 who assembled at            Ephesus         </p>
<p>           ΖΙΤΕΝ ΝΙΕΥΧΗ         </p>	<p>           بصلوات         </p>	<p>           Through the <i>prayers</i> </p>

#### Commentary

The first three stanzas highlight the role of Cyril. The author/compiler of this text evokes in the following stanzas the doctrine of Nestorius who claimed that the Virgin Mary ought to be called only *Christotokos*, the Mother of Christ, and any other title given to her designated a false understanding of Christology, betraying (as he thought) a confusion of the divine and human properties in Jesus. Initially, Nestorius preferred to designate the Virgin Mary as *Anthropotokos*, Mother of the Man, but eventually chose to refer to her as *Christotokos*, Mother of Christ, as he sought to bring about unity in his divided church.

The dogma of Ephesus was in fact proclaimed in the year 433 AD, two years after the council with the Formula of Union (in Cyril's Letters as "Let the Heavens Rejoice"), according to which they agreed that Christ was one person (hypostasis). The Council of Ephesus set

<sup>47</sup> Read ΖΑΝΣΒΩ

<sup>48</sup> Read ΕΥΩΠ

the terms of the fundamental Christology of the church, determining the agendas of the next three ecumenical councils to come.<sup>49</sup>

ἸΘΩΟΥ ΟΝ ΗΧΟΣ ΒΑΤΟΣ	وله ايضا طرح واطس	To them also <i>tune Batos</i>
ἈΛΗΘΩΣ ΤΟΙ ΝΩΦΗΡΙ+ ΟΥΟΖ ΕΦΤΟΜΤ ἸΧΕ ΠΑΝΟΥΣ+ ΑΙΩΑΝΣΑΧΙ ΕΠΕΚΤΑΙΟ ΚΥΡΙΛΛΟΣ ΠΙΜΑΣ ἸΜΟΥἶ	بحق اني لمتعجب ويتحير عقلي اذا نطقت بكرامتك ياكيرلس شبل الليث	Truly I am amazed and my <i>mind</i> is marveled when I talk about your honour Cyril the cub.
ΝΕΜ ΝΕΝΙΟ† ΝΕΠΙΣΚΟΠΟΣ+ ΕΤΑΥΘΩΟΥ† ΗΕΝ ΕΦΕΣΟΣ+ ΕΘΒΕ ΘΛΟΙΧΙ <sup>50</sup> ἸΝΝΑΣΤΩΡΙΟΣ <sup>51</sup> + ΕΤΑΥΧΕΟΥΑ Ε†ΠΑ <sup>ο</sup> Ρ	واباينا الاساقفة المجتمعين بافسس من اجل نسطور المجدف على العذرى	And the fathers <i>bishops</i> who assembled at Ephesus because of cause of Nestorius when he blasphemed against the <i>Virgin</i>
ΦΗΕΤΣΑΗΕΜ ΟΥΟΖ ΑΤΣΩΤΥ <sup>52</sup> + ΕΤΑ ΠΣΑΤΑΝΑΣ ΣΑΧΙ ἸΗΗΤΥ+ ΕΥΤΑΟΥΕ <sup>53</sup> ἸΝΝΑΙΣΑΧΙ ΕΤΖΩΟΥ+ ΧΕ †ΠΑ <sup>ο</sup> Ρ ἸΠΕΣΜΙΣΙ ἸΦ†	ذلك النجس الرجس الذي نطق فيه الشيطان الردي حتى لفظ بعده الكلمات الرديّة ان العذرى لم تلد الاله	That impure and abominable that Satan talked in him delivering these evil words that the <i>Virgin</i> did not give birth to God

<sup>49</sup> Stamenka E. Antonova, "Council of Ephesus (431)", *The Encyclopedia of Eastern Orthodox Christianity*, J.A. McGuckin, (Oxford: Wiley-Blackwell, 2011), pp. 164-165.

<sup>50</sup> Read ΘΛΟΙΧΙ

<sup>51</sup> Read ΝΕΣΤΩΡΙΟΣ

<sup>52</sup> Read ΕΤΣΩΥ

<sup>53</sup> Read it should be either ΕΥΤΑΟΥΕ ΝΑΙΣΑΧΙ or ΕΥΤΑΟΥΟ ἸΝΝΑΙΣΑΧΙ

ἀλλὰ ἀσμίχι ἡοὔρωμι+  
ἡφρητ ἡρωμι ἡβεν+  
μενενωσ εταφοῦω  
ἡχε φτ+ ἀφὶ ἀφωπι  
ἡρητ

بل وادت انسانا  
ساذجا مثل جميع  
الناس ثم بعد ذلك حل  
فيه الله بالمشية

But she gave birth to a  
man like every men  
afterwards God wished  
and came and dwelt in  
Him

ΔΔΓΙΑ ΠΙΠΡΟΦΗΤΗΣ  
ἀφωτεβ+ ἡγολιαθ  
παλλοφγλος+ ἀφωλι  
ἡοὔωπι νεμ ωωω+ βεν  
νενωρηι ἡπικλ

اما داوود النبي فقتل  
جليات الفلسطينيين و  
نزع الخزي عن بني  
اسراييل

David the *prophet* killed  
Goliath the *Allophyles*<sup>54</sup>  
and removed shame and  
reproach from Israel's  
sons<sup>55</sup>

ἀτετενηωτεβ  
ἡναστωρ<sup>56</sup>+ ω ἡνιωτ  
ἡεπισκοπος+ ἀρετεναιϥ  
ἡναθεμα+ νεμ περιωτ  
πκαταναδ

واتم يا اباينا الاساقفة  
قتلتهم نسطور واحرمته  
هو وابيه الشيطان

You killed Nestorius, O  
great *bishops*, you made  
him *anathema* with his  
father Satan

ω ἡιοῦηβ ἡτε πκς+  
ἡμανεσωϥ ἡλογικον+  
ἡτε πιορι εσογاب+ ἡτε  
ἡιορθοδοξος

ايها الكهنة الذي  
للمسيح رعاة الخراف  
الناطقة الذي للقطيع  
المقدس الذين هم  
الارثوذكسيين

O priests of *Christ*, the  
*rational* shepherd of the  
holy flock of the  
*Orthodox*.

ω ἡιωωιχ ἡδγνατος+  
ογορ ἡρεμωι ἡκαλωσ+  
ογβε ἡερετικος  
ἡπονηρος+ ἡχαχι ἡτε  
πκς

ايها الشجعان الاقويا  
المحاربين جيداً بازا  
الهراطقة الاشرار اعدا  
المسيح

O brave *mighty* and the  
*good* fighter against the  
*evil heretics*, the enemies  
of *Christ*.

<sup>54</sup> 1 Sam 17:48-51.

<sup>55</sup> Ps 151: 7.

<sup>56</sup> Read νεστωριος

<p>Ω ΝΙΣΤΥΛΛΟΣ      ἸΠΡΕΦΕΡΟΥΩΙΝΙ+      ΕΨΟΙΚΟΥΜΕΝΗ ΤΗΡΣ+      ΝΗΕΤΑΥΤΑΧΡΟΝ ΉΕΝ      ΠΙΝΑΞΤ+ ΕΤΣΟΥΤΩΝ ΉΕΝ      ΟΥΜΕΘΜΗ</p>	<p>أيها العمدة المضيئين على      كل المسكونة الذين      ثبتونا على الأمانة      المستقيمة بالحقيقة</p>	<p>O luminous <i>pillars</i> of the      whole <i>World</i> who      established truly for us      the straight faith</p>
<p>ΤΩΒΞ ΜΠΟΣ ΕΞΡΗΙ ΕΧΩΝ+      ΝΕΜ ΠΑΙΝΑΡΤΥΡΟΣ      ΚΛΗΜΟΣ ΝΕΜ ΝΕΦΩΦΗΡ      ἸΜΗΨ+ ἸΝΤΕΡΧΑ ΝΕΝΝΟΒΙ      ΝΑΝ ΕΒΟΛ</p>	<p>اطلبوا من الرب عنا      وهذا الشهيد اقليس      واصحابه الشهداء بمدينة      الاسكندرية ليغفر لنا      خطاياما</p>	<p>Pray to the Lord on our      behalf and this <i>martyr</i>      Clems and his      companions the <i>martyrs</i>      so that He forgive our      sins</p>

#### Commentary

The text here repeats the same statement as the previous texts regarding the doctrine of Nestorius.

The image of David and Goliath is unique in the whole corpus relating to the council of Ephesus.

Again the last stanza, asking the in prayers of saint Clems is also unique, we should expect the prayers of the 200 hundred bishops assembled in Ephesus. It seems that there are some missing stanzas.

#### Conclusion

The Council of Ephesus is an important event in the Church History, as this is apparent from its inclusion even in the monastic biographies such as the life of Shenoute and Victor.

The Chronological table in the beginning of the article did not include any date close to the date of the 12<sup>th</sup> Tût (9<sup>th</sup> September).

While the Coptic church is a sister church of the Syriac church, however for the commemoration to the Council of Ephesus, we notice

that the source of this date is Byzantine Synaxarion of Constantinople, the Syriac calendar commemorates the council of Ephesus on the 18 January.

The Calendars of Lower Egypt such as the calendar of Ibn Kabar, Ibn al-Rahib, Qalqašandî did not include this commemoration and only one manuscript of the Menologe includes this event.

The Upper Egypt Typikon of the White Monastery commemorates for this day Isaac the stylite.

Only three sets of Liturgical text commemorate this event.

The Turuhât in both tunes, they highlight the doctrine of Nestorius however with anachronism as we find the mention of the "two wills".

The doxology Batos, we find only one manuscript, despite its late date and the ignorance of the scribe, the theological contents are nearly accurate.

The Difnar also echoed the theological doctrines Nestorius concerning the Virgin Mary.

These texts are also used in other liturgical texts such as the doxology batos for Saint Shenoute and the Theotokia of Monday.

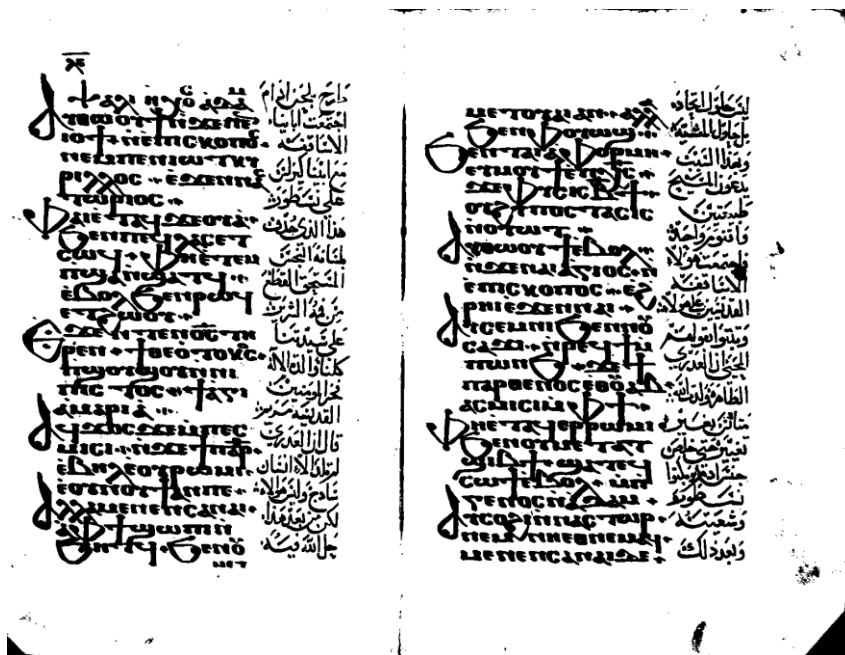
This study shows once more the importance of the studying of the liturgical texts for the history and theology.



Manuscript Coptic Museum 323 Lit. fol. 206v-209r (Pl. 1)







Manuscript Coptic Museum- Difnar 357A Lit  
fol. 35v-36r

(Pl.3)