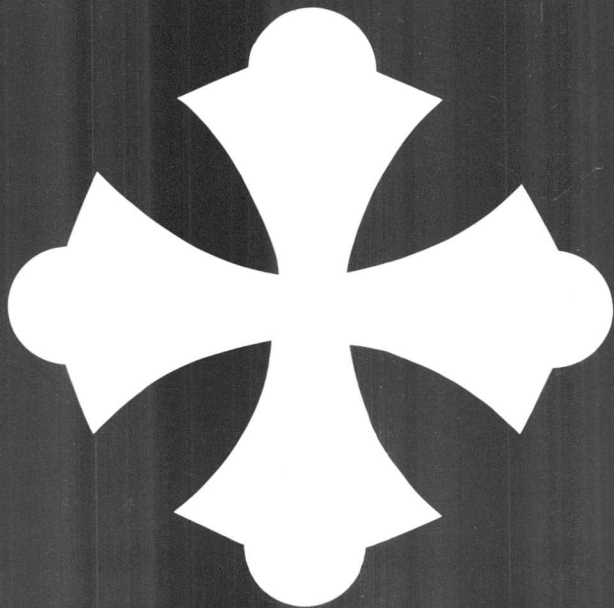


COPTIC CHURCH REVIEW

Volume 10, Number 1 Spring 1989

Special Issue
FATHER MARCOS DAOUD
*A Pioneer in the Coptic Church Revival
in the Twentieth Century*



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Editorial Address:
Post Office Box III3
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ABOUT THIS ISSUE

During this century, the Coptic Orthodox Church enjoyed a spiritual revival which started in two lay organizations - *Sunday Schools*, started by Habib Guirguis at the turn of the century,¹ and the *The Society of the Friends of the Holy Bible* established by Basili Botros in 1908, and carried over after his premature death in 1921 by two laymen, Hafez Daoud and Ayad Ayad. Both men believed in the message of the Society and dedicated their whole lives working together to serve God in it, and they both survived to see the fruit of their Spirit-directed labor. Coptic Church Review is happy to offer in this special issue an important though somewhat forgotten chapter in the recent history of the Church. *Professor Boulos Ayad*, the son of Archdeacon Ayad Ayad, is probably in the best position to write this chapter. He deals with two main subjects: One is the life and work of Hafez Daoud, who was ordained later in his life and had the name Father Marcos Daoud. The other is the history of The Society of the Friends of the Holy Bible. The author gives here a first hand account about events of which he was an eye-witness, and personalities whom he knew closely for years, and experiences which he shared and greatly treasured. The history comes back to life in his words and in the words of other eye-witnesses which he has carefully put together.

Editor

Notes

- 1 For an account of the life and work of Archdeacon Habib Guirguis see *Light in the Darkness*, in Coptic Church Review 5:47-52, 1984.

Acknowledgement

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FATHER MARCOS DAOUD A PIONEER IN THE COPTIC ORTHODOX CHURCH IN THE 20th CENTURY

Boulos Ayad Ayad, Ph.D.

Hafez Daoud was born on May 20, 1897 in the town of Imbaba, a district of Giza, Egypt, and he spent his early years with his family in this town. His father and his uncles together had twenty acres of the best fertile land which furnished more than sufficient income for the family.

The father of Hafez, Daoud Soliman, had three brothers whose names were Abd-el Messieh, Michael, and Shalaby. Because Daoud Soliman was the eldest, he was obligated to retain all the income of the family in addition to the income of the land. However, he sent all the income to his next brother, Abd-el Messieh because Daoud never kept any money at his house after sunset, even his income from the land. He asked his brother to give him money to cover the daily costs on a day-by-day basis. If he did not spend the amount given him for a day, he would return the balance to his brother before sunset. The reason for this was that Daoud was a pious and religious man by nature, and he did not care much for money. Daoud's education was limited because in these days the schools were non-existent in this area, as well as the churches. He died when his son Hafez was just 7 years old.

The name 'Hafez' is uncommon among Christians. I asked him later about such a name and he mentioned the following: One of the ladies who was well known to the family suggested the name to his mother, and when the time of baptism arrived, the family went to the church of El-Aryan, located in the area of Ma 'saret Hellwan. His Holiness, Pope Kyrillos V, the patriarch of Egypt at that time, asked the mother what name was to be given to the baby. She said Hafez and he said to her, "*Mahfuz bine 'mat Allah*," that he is protected by the grace of the Lord. The Pope, Kyrillos V, himself baptized Hafez. This was one of the blessings which he obtained during his lifetime and which continued throughout his life until his death.

Education

Schools during that time were not as widespread as they are today, thus education was limited to very few people in Egypt. Hafez obtained his early education in the *Kutab* (kindergarten) of Shekh Hammam, for the area in which he lived had no

schools. In this Kutab he learned the principles of reading, writing and mathematics. Then he joined the elementary school of Mr. Ya qub. The study there was limited to the first and second grades, but the Christian pupils learned to read the Holy Bible. He then joined the school of *Al Igihaad al-Wataniah wal Etihaad al-Islamiah*, owned by Mr. Awad Michael. After he finished this school, he advanced to obtain the certificate of the elementary school. He ranked 13th among all students in Egypt.

He graduated from the elementary school at a very early age, which was extremely rare. His uncle was compelled to leave the area of Imbaba because of the jealousy of some families of this district against Hafez. In addition, Hafez wanted to continue his education, so he joined the school of *el Tawfiq el-Qibtiah* from which he obtained a certificate of *el-Kafa ah* which is equivalent to junior high school. He then continued his high school in the same school until he obtained its certificate, *el-Tawgihiyah*.

Because of his excellent grades and his high intelligence, his family wanted him to attend the school of medicine. However, Hafez rejected this idea, preferring to join the theological school in Cairo. In the face of his insistence his family agreed and Hafez joined this college in 1916, where he spent the next four years and received its diploma. Hafez gained much from the study in the theological school because its head was Youssef Bek Mankarios who worked very hard to bring its level up to the same level as other colleges of the Egyptian universities. Hafez highly respected the dean of this college because of his extensive knowledge and sincere religious beliefs.

Joining the Society

In 1912, when Hafez was fifteen years old and in high school, he joined *the Society of the Friends of the Holy Bible*, which had a great influence on his life. The head of this society was Basili Botros¹ who left his religious impression on all of those who knew him, among these was Hafez Daoud. The ideals of Basili Botros, his behavior and conduct, his administration of the Society, and his prayers and continuous reading as well interpretation of the Bible had a great influence on these young men. He encouraged them to attend the liturgy and the religious meetings in churches, which, along with his preaching, was a strong reason for the young men, especially Hafez Daoud, to follow in his steps. Hafez became an active member in the Society of the Friends of the Bible and in 1916 dedicated his life to serving the Lord and working with all his power in the churches and other Coptic orthodox societies. In 1921 he was chosen unanimously by the members of the Society to be its General Secretary.

Many of Hafez' activities began when he was a student in the theological college. One day he met with the English director of *el-Tawfiqiah* high school in Shoubra, Cairo, where he asked if he could teach religious classes to the Christian students in the school. The director agreed and Hafez began to teach them the Holy Bible. He continued this teaching for many years as a volunteer without charging any money. By doing this, he occupied the position of Dr. Gendy Wasef who traveled to England in 1919.²

During that time he was an official in the Egyptian Government Ministry of Health (from 1920 to 1943) but his daily work in the government never kept him from serving as an active member in the Executive Committee of the Society, nor stopped him from preaching in churches, or hindered him from attending the conferences of the Society or of its branches. His job in the Egyptian government was considered by him as secondary, with religious service being of prime importance.

Thus, the life of Father Marcos, when he was in his youth as well as when he became an old man, shows an active person who dedicated his entire life to the service of the Lord and His Church. When I asked about his other activities in which he engaged as a young man, he never remembered any kind of sport activities or any other activities except the service of the Holy Bible. I know that Father Marcos concentrated always on reading and studying the Holy Bible.

I also know that he liked to walk for miles every day; this time he used for spiritual meditation. When Mr. Ayad Ayad joined the Society of the Friends of the Holy Bible in Cairo in 1934, both of them began travelling from Alexandria to Aswan to serve the Lord in many cities, towns and villages in Egypt, preaching the Bible and establishing branches for the Society. They encouraged the building of churches and struggled in the work of God in every place they went until both passed away.

Family

I had the opportunity to see the different family members of this pious priest, and I noted that all are pious, sincere and loving people.

His wife, Victoria, enjoyed serving the Lord from the depths of her heart. She participated with her husband in his struggle. If the man succeeded greatly in his religious message, it was because his wife was participating with him in the same pious life and service. Mrs. Victoria had different talents; she spoke softly and I never heard her speak in a loud voice. She was very kind, modest, generous, loving, and always attending church and religious meetings as well as other activities in the society of the Friends of the Holy Bible. In addition, she kept an excellent home. Even though she was ill for a long time, she never complained; she passed away in 1965. She participated with her husband in his serving as a young man and went with him to Ethiopia. When they returned from Ethiopia, after ten years, Father Marcos Daoud continued his message as a priest and his wife was able to see many of the activities of her husband before her death.

Father Marcos had one son and one daughter--Dr. Youssef³ and Mrs. Margaret.⁴

Priest

Father Marcos had many epithets throughout his entire life in addition to many talents which appeared in his action, speech, and performance. One of the main epithets was his complete love for God and his dependence on Him and continuous prayers. In 1948 he returned to Cairo from Addis Ababa, Ethiopia, to be ordained as

a priest during the time of Pope Yousab II, the Patriarch of the See of Alexandria. Following his ordination, he returned again to Addis Ababa to complete his service as director of the Theological School in that country and to be in charge of the Coptic Orthodox Church of Addis Ababa, taking care of the sons of the Copts who were living in there. After he spent 10 years in Ethiopia, he returned to the Coptic Orthodox Church in Shoubra and to the Society of the Friends of the Holy Bible.

After a few years the Society of the Friends built the Church of St. Mark in Shoubra, and Father Marcos became its priest. He continued his service in many fields for the Copts of the area. In addition, he continued his preaching in the Society of the Friends and in the church, as well as in other Coptic societies. His preaching was very deep and challenging. Father Marcos, was alert to the needs of the people, and active in attempting to prevent them from going astray.

Theological College

His Highness, Emperor Haile Selassie, the emperor of Ethiopia, invited Mr. Hafez Daoud to establish a theological college in Addis Ababa, Ethiopia. Daoud traveled to Ethiopia in 1944 and after a few months the school was opened on the Feast of the Cross, the 27th of September 1944. There were many Egyptian and Ethiopian faculty members, about twenty in all. Among them were five Egyptians--Saad Aziz (later, Bishop Samuel), Edward Beniamin, Selim Said, Tudry Zaki, and Antone Yacoub.

This Ethiopian theological college was a four-year institution. The admission process began with an examination; successful candidates were accepted regardless of age or educational level. The program of the school included mathematics, literature, religion and theology, study of the Holy Bible, its interpretation and its history, history of the Coptic church, relationship between the Coptic church and the Ethiopic church, hymns of the church, preaching, and the two branches of the Ethiopic language--the Amheric and the Gaaz. Some of those who joined the college had already graduated from universities and wanted to continue their religious education. Others received their education and graduated from the theological college. Every year approximately twenty out of two hundred students graduated from the college and some of them preached on the Ethiopian radio, with assistance from some of the Egyptian pious young men. From these students Father Marcos sent some to continue their studies at the Theological College of Cairo and other colleges in Greece as well as in Constantinople. When they returned to Ethiopia very few students served the Church; most of them occupied high positions in the Ethiopian government.⁵

Emperor Haile Selassie took a great interest in the theological college because it was established by him, and he invited Hafez Daoud to be its dean. His name was changed to Father Marcos Daoud when he was ordained a priest in 1948 by Anba Abraam, Bishop of Giza, during the time of Pope Yousab II. After the ordination, Father Marcos Daoud continued as dean of the college as well as being in charge of

the services in the Coptic Orthodox Church in Addis Ababa. The liturgy was sung in two languages--Arabic and Coptic.

Father Marcos continued as dean for ten years. In 1954 he was invited by members of the Society of the Friends of the Holy Bible in Cairo to return in order to continue the service in his church in Egypt.

Relationships And Travels

With The Clergy of the Coptic Church

From his childhood, Father Marcos had a deep love to his church, a love which grew with him. He wanted to specialize in everything related to the Holy Bible and the traditions of his church rather than enrolling in the School of Medicine.

Because of his strong relationship with the Coptic Orthodox clergy he knew many of them and had good relations with most of the Popes of Alexandria, and bishops and priests in Upper and Lower Egypt, in addition to many of the monks.

Concerning the Popes of Alexandria, we have mentioned Pope Kyrillos V who baptized Hafez. As a young man he prayed in the Church of St. Mark in *Azbakiya*, Cairo, which is the seat of the Popes of the See of Alexandria. That made him close to the two Popes, the Patriarch Youannis IXX and the Patriarch Macarius III. Father Marcos was ordained as a priest during the time of Pope Yousab II. His relationship with His Holiness Pope Kyrillos VI was very strong because he was one of his clergy. There was a very strong relationship between Father Marcos and both Pope Kyrillos VI and Pope Shenouda III.

Father Marcos had a very good relationship with the following bishops: the late Amba Samuel, who was his colleague in the theological college in Addis Ababa; Amba Ignatius, Bishop of Suez; the late Amba Agabious, Bishop of Dayrut; Amba Athanasius, Bishop of Bani Suwayf; Amba Maximus, Bishop of Qalyubiyah; Amba Tadros, Bishop of Port Said; Amba Ruais, the general Bishop; Amba Abraam, Bishop of Fayyum; Amba Hydra, Bishop of Aswan; Amba Domedios, Bishop of Giza; Amba Agathon, Bishop of Ismailiyah; Amba Pachom, Bishop of Damanhur; Amba Youannis, Bishop of Gharbiyah; Amba Bishoi, Bishop of Dumyat; and Amba Michael, Bishop of Asyut. He highly respected and esteemed Amba Beniamin, Bishop of Minufiyah, and Amba Gregorius, Bishop of General Education.

Father Marcos knew the priests of the Coptic Orthodox Church, the monks, and the heads of the monasteries and he had a strong relationship with many of them. Frequently he mentioned the late Father Ibrahim Luka, the priest of the Church of St. Mark in Heliopolis who was a sincere friend and a colleague.⁶

With Other Religious Societies

Many of the leaders of the Catholic and Protestant churches kept in contact with Father Marcos for his encyclopedic knowledge in the field of church doctrine, as well as his fame as an author and excellent translator. He was well known to the

pastors of the other churches through his speeches and the many conferences which he held in the Society of the Friends of the Holy Bible. These strong relationships lasted for many years. As an example of his desire to further the Christian cause, he cooperated with the Catholic Fathers in publishing one of the Catholic Encyclopedias and participated with them on another Biblical Encyclopedia as well as in the Week of the Holy Bible. In 1952 he visited the Vatican and met His Holiness Pope Paul VI. He had a strong relationship with Amba Istafanos, the Catholic Patriarch in Egypt as well as Amba Antonios, the Bishop of Minia. Father Marcos stated that this bishop was a great scholar, pious, calm, and working very hard for his church. Occasionally Father Marcos visited some of the Catholic churches and monasteries.

Father Marcos also participated with the Protestant societies in several conferences, including a conference which was held in Beirut, Lebanon. He had a good relationship with many Protestants such as Habib Said; Dr. Ibrahim Said; Dr. Moufid Ibrahim Said, a professor at the School of Medicine at the University of Cairo; Dr. Labib Mishriky; Dr. Samuel Habib; and Dr. Verhyven.

With The Coptic Societies

All the Coptic societies in Cairo and in Alexandria knew Father Marcos well, as did many other Coptic societies throughout Egypt. The responsible people in these societies kept in contact with him, asking him for advice or inviting him to preach.

Father Marcos Daoud was an active member in many of the Coptic Orthodox societies as The Society of the Friends of the Holy Bible, the Society of *el-Mahaba*, the Society of *Thamaret al-Tawfiq al-Qibtiya*, Society of *al-Tawfiq al-Qibtiya*, and the Society for Coptic Archaeology. He subscribed to the *Bulletin of the East and West*, *The Awake Coptic Bulletin*, the *Bulletin of Sunday Schools*, and the *Bulletin of the Wings of the Eagle*.

With His Friends

Father Marcos had many friends both in Egypt and outside of Egypt. After the grandchildren of Father Marcos, as well as some of his relatives, came to the United States, Father Marcos began to visit them. He was invited to the homes of many friends in the United States.

It was a great honor for me when he visited my house in Boulder, Colorado, in the years 1977, 1980, and 1983. It was a blessing for me and my family and all our friends who met him. An example of this is the international eye surgeon Dr. Firman Hardenbergh whom I invited to meet Father Marcos. After they became acquainted, Father Marcos complained of pain in his eye. Dr. Hardenbergh asked to see him the next day in his clinic. He then successfully treated Father Marcos. Dr. Hardenbergh noticed that Father Marcos needed glasses but Father Marcos rejected this idea because he wanted to travel within two days and did not want to postpone his trip. Dr. Hardenbergh promised him that his glasses would be ready in one day, and they

were. The doctor refused to take any money from Father Marcos, and said it was sufficient that he had become acquainted with this saintly Father and scholar. Dr. Hardenbergh continued to ask about Father Marcos for many years, the last time was just a few weeks prior to the death of the blessed Father.

When Father Marcos came to my house he had his own schedule. In the morning all of the members of the family got together and he prayed and sang some hymns. Then he read a chapter from the Bible and interpreted it for us. He ended this spiritual meeting with a prayer. During the day we reminisced on events which had taken place over the past years and discussed various parts of the Bible. After dinner, we repeated the same routine as in the morning.

In Colorado he visited the Chancellor, Mr. Youssef Kamel, and his wife Mrs. Lucy Ibrahim Luka; Father Marcos was a very close friend of the late Father Ibrahim Luka. After he left Colorado, he visited many other friends in the United States, continuing his praying, and reading the Bible and its interpretation in every house.

Father Marcos and Some International Personalities ***Emperor Haile Selassie***

Because of the strong but modest and religious personality of Father Marcos, his great knowledge, his faithfulness to the Church of Alexandria, and hard work for the service of the Ethiopians and for the theological college in Addis Ababa which he led with great success, Emperor Haile Selassie highly respected him and became his friend. He presented to Father Marcos the Golden Star of Ethiopia of the Emperor Haile Selassie. In addition, the Emperor invited Father Marcos to attend the parties which he held in his Imperial Palace. When Father Marcos went to visit Ethiopia in 1965 the Emperor met him personally in the Ethiopian International Airport of Addis Ababa. I saw a picture of the Emperor greeting Father Marcos in the airport, which he considered a great honor.

Father Marcos was a close friend of the sons of the Emperor Haile Selassie (princes) and the governors of Ethiopia. Father Marcos' daughter Margaret worked in the same school where the granddaughter of the Emperor was the head mistress.

Because of such service, especially the religious service to Ethiopia, the Patriarch of Ethiopia, Amba Basilios, presented the Order of the Star of Ethiopia to Father Marcos.

Queen Elizabeth

When Queen Elizabeth of Great Britain visited Ethiopia at the invitation of Emperor Haile Selassie, the British Embassy in Ethiopia invited Father Marcos Daoud to be in the reception line for the queen along with other guests.



Hafez Daoud before ordination



Father Marcos Daoud with Emperor Haile Selassie in St. Mark Cathedral during the visit of His Majesty to Cairo in 1966

American Presidents

During the times that Richard Nixon and Jimmy Carter held the presidency of the United States, they invited some international personalities from foreign countries to attend an International Prayer Breakfast. An invitation by each president during his time in office was sent to Father Marcos which he accepted and attended; each time he gave a very successful talk which was well received by the two presidents.

American Ambassador to Ethiopia

The American Ambassador to Ethiopia was a close friend of Father Marcos; this friendship continued after the departure of Father Marcos from Ethiopia. After some years this Ambassador returned from the United States. When Father Marcos visited this university, he invited him to give a lecture. His presentation was excellent. The president acknowledged this speech with a wonderful letter of thanks and a certificate of appreciation.

Pope Kyrollos VI

His Holiness Pope Kyrollos VI, the Patriarch of the See of Alexandria, presented a medallion and a certificate of gratitude to Father Marcos for his great services to the Coptic Orthodox Church of Egypt and to the Christian world.

Pope of Rome

While Father Marcos was in Italy in 1952 he traveled to Rome and there he met His Holiness Pope Paul and they held a very successful meeting.

Travels

Father Marcos traveled to the five continents. In Africa he visited Sudan, Ethiopia and Ghana. In Europe he visited England, France, Switzerland, Germany, Sweden, Austria, Italy and Greece. In Asia he visited Syria, Lebanon, Jerusalem and Turkey. In North America he visited Canada (Montreal and Toronto). In the United States he visited New York City and New York State, New Jersey, Illinois, Ohio, Pennsylvania (Philadelphia), Missouri (St. Louis), Texas, Colorado, Minnesota and California. He also visited Mexico.

In Egypt, Father Marcos visited most of the provinces in Upper and Lower Egypt to establish new branches for the Society of the Friends of the Holy Bible or to speak in one of the churches or societies at their invitation.

Writings and Publications

Father Marcos began to write when he was a young man and had the talent of continuously reading and writing; most of what he wrote dealt with the Holy Bible. Such writings included more than two hundred books in addition to the many monographs and papers in various books and religious journals. Some of the books

were very lengthy, reaching up to 1,000 pages. It was a great honor for me in 1983 to publish a list of most of his publications in the English language in the *Bulletin Coptologia*, which is published in Canada.⁷

The first of his publications was in 1920 and he continued writing from that date until he passed away. He never ceased writing nor hesitated to supply the Christian world and the Egyptian libraries with many valuable books of which he was the author or the translator.

When he visited me in Boulder, Colorado, in August 1983, I asked him why he enjoyed writing, and he stated the following: "In 1910, Mr. Basili Botros, the founder of the Society of the Friends of the Holy Bible, published a monthly pamphlet giving daily readings in the Holy Books. When in 1919 he no longer published, I assumed the responsibility, and when I finished what he had started I continued to write about different aspects of the Holy Bible."

All the writings of Father Marcos Daoud were related to theology, the Holy Bible and its interpretation, the traditions of the Coptic church and the biographies of the saints. He translated many religious books from English into Arabic or from Ethiopian Geez into English and Arabic. He also translated many of the biographies of the saints. In addition to all of these translations, he was the author of a good number of books, monographs and articles written in Arabic, English and the Ethiopian Amheric. He was considered the first person of the Coptic people in Egypt who was responsible for the huge number of translations, and he was also considered the first from the Coptic Church who was responsible for the translation of the biographies of the Church Fathers and their writings. He translated from English into Arabic, two books by Eusebius of Caesaria, *Life of Constantine the Great*, and *The Church History*. Father Marcos also translated five books written by St. Athanasius of Alexandria: *Incarnation of the Word*, *Against the Heathens*, *Life of Saint Antony*, *Festal Letters*, and *Letters on the Holy Spirit*.⁸

It is clear that the writing of Father Marcos Daoud was very deep in its study and analysis for both the translated and authored works, a proof that he was well versed in Arabic, English and Ethiopic (with its two branches--Geez and Amheric). Evidence of this is the testimony of the late Dr. Aziz Suryal Attiya, a distinguished professor of Medieval History at the University of Utah, Salt Lake City, USA, concerning the Ethiopian liturgies which were translated from Geez into English by Father Marcos Daoud. In one of his books, Dr. Attiya states, "On the subject of Ethiopic liturgies see A. B. Mercer, *The Ethiopian Liturgy--Its Development and Forms* (Milwaukee and London, 1915). A complete translation into English and Arabic of the fourteen Ethiopian Anaphoras has been made by a Coptic priest, Father Marcos Daoud, and revised by Blatta Marsie Hazen under the title of *The Liturgy of the Ethiopian Church* (Cairo, 1959). It would be interesting to enumerate those anaphoras which include some from ancient Coptic sources now unknown to the Copts: (1) Anaphora of the Apostles; (2) Anaphora of the Lord; (3) Anaphora of John, Son of Thunder; (4) Anaphora of Holy Mary; (5) Anaphora of the Three

Hundred [Bishops at Nicaea, more correctly 318]; (6) Anaphora of St. Athanasius; (7) Anaphora of St. Basil; (8) Anaphora of St. Gregory; (9) Anaphora of St. Epiphaneus; (10) Anaphora of St. John Chrysostom; (11) Anaphora of St. Cyril; (12) Anaphora of St. John of Serough; (13) Anaphora of St. Dioscorus; (14) Anaphora of St. Gregory II.”⁹

Library

The library of Father Marcos contains more than 5,000 books and many bulletins in addition to his publications. A sampling of these is as follows: Ethiopian Studies; Biographies of the Saints; Old Monasteries and Churches; History of the Christian Churches; History of the Coptic Orthodox Church; Interpretation of the Koran; books on art, books on general history, books on geography and history of Ethiopia and other nations; books on philosophy, and on traditions and customs of the people; many volumes on language dictionaries and encyclopedias; books on liturgies and prayers, and many books on the history and the interpretation of the Holy Bible.

The library, which Father Marcos established in 1912 when he began his high school studies, includes many of the rare religious journals. In addition to books, his library contains many antiques such as crosses, pictures, carpets and classical vases. His daughter, Mrs. Margaret, recently donated this library to the Society of the Friends of the Holy Bible, according to his wish.

Society of the Friends of the Holy Bible

Mr. Basili Botros established the Society of the Friends of the Holy Bible in 1908 and taught the Christian religion in the School of *Al Aqbat al Kubra*. The first one who headed the Society was Marcos Semika Basha who was considered a Chancellor and Consultant to the members of the Society. Following Semika Basha, the presidents of the Society were great Coptic personalities. Father Marcos became the president at the time he returned from Ethiopia until he passed away. During his tenure as president the Society established several churches and it grew to have fifty branches. In addition, the number of members began to increase.

All the members of the Society have the same epithets of Father Marcos in addition to their noble principles, and all of them are friends of the Bible. These members cooperate with each other and work for the wide spread of the word of God. Because of this the various activities of the Society of the Friends of the Holy Bible have spread through all of Egypt.

Prayer Breakfast

The executive committee of the Society of the Friends of the Holy Bible in Cairo in the 1940s established the practice of having monthly prayer breakfasts in the homes of its members. The reason for such prayer breakfasts, was to strengthen the friendship between the members. Each member attending the prayer breakfast had to pray and all sang religious songs and read one or two chapters from the Holy Bible.

I remember the first Prayer Breakfast was held in the home of Father Marcos. The members sang religious songs, followed by prayer and selections from the Bible, after which the breakfast was served. The prayer breakfasts continued in other members' houses for many years.

Conference (1915 - present)

Every year the Society holds a conference for its members and the members of its branches as well as for all the members of the Church throughout Egypt. Formerly, the conference was held in the building of the Society or in the court of the school *Thamarat el Taufiq el Qibtiyah*. When the church of St. Mark in Shoubra was established, the conference was held in it. Following this, breakfast is served in the Society's building. After breakfast there are prayers and different readings from Scripture followed by singing, the opening speech of the conference and talks about various subjects related to Christianity. Then the subcommittees are chosen and hold their meetings. At the end of the meetings, lunch is served. Then the conference is resumed, starting with a prayer and religious songs followed by speeches. After the second talk of the afternoon is given, the recommendations of the committees are presented to the attendants followed by prayer. Usually the conference continues for two days, with the second day following the same schedule.

Father Marcos worked very hard with the executive committee of the Society and other members to see that these conferences would be successful.

Camp (1912 - present)

The Society of the Friends of the Holy Bible in Cairo has been accustomed to hold a camp each year during the summer vacation in some of the districts of Cairo. The reason for the camps is to hold a retreat for members of the Society. They last about one week or more and many Coptic people from different churches and other Coptic societies come to these camps each day, especially during the afternoon, to listen to the preaching and lectures. Usually these are followed by religious songs and prayers. After the service, the Society arranges a two-hour night cruise on the Nile for members of camps. If the camp is not close to the River Nile, they spend their evening eating and talking. Most of the people then leave the camp hoping to come the next day to continue the camp program.

The program of the camp is divided into two sessions--morning and evening, which includes the young men and students and some officials. For those, a special spiritual program begins in the morning at breakfast followed by a discussion concerning different topics and the meeting ends with prayer. At this time the members of the camp have free time. At noon some of the members of the camp may wish to take a boat for one or two hours cruising the Nile. The second session begins about five o'clock when many people come to the camp as individuals or families to continue the program of the retreat.

I left Egypt more than twenty years ago, but still I remember all the days which I spent in those camping and retreats for they had a very great influence on me. All the time in which I knew Father Marcos and the Society of the Friends of the Holy Bible, I have never found this faithful servant of the Lord missing a single day of the camp services except when he had some difficult circumstances which kept him from attending.

Resort

Many years ago the Society of the Friends of the Holy Bible bought a piece of land and was dedicated for a church and the rest was to be a resort for the members of the Society.

When the members of the Society first came to the resort they had to live in tents, for the area was uninhabited. Then the Society built wooden cabins for the visitors; and a church was built with wood and mats to serve the members during the summer only. After the Second World War, Father Marcos built a two-story building, in which there were four apartments, which continued to serve the members until it was destroyed in 1975. In its place now there is a huge apartment building for the members of the Society. A permanent church was built in the early fifties to serve the members and the Christians in that area of Alexandria.

After the Second World War, the people gradually migrated to Alexandria and began to attend services in the church of St. Mena (which was built by the Society) and listen to the preaching of Hafez Daoud and Ayad Ayad. Hafez Daoud left to become the Dean of the Theological School in Addis Ababa. Ayad Ayad then continued the preaching and interpretation of the Bible in the church, taking care of the spiritual needs of the members of the Society in Alexandria until he passed away in 1972. When Father Marcos returned from Ethiopia he continued, till his death in 1986, to serve the church in the summer, participating with its priest, Father Samuel Wahba.

Housing for Foreign Students

The Society of the Friends of the Holy Bible was the first in Egypt to establish houses for students who came from different parts of the country. Many of the other Christian churches and societies as well as non-Christians later borrowed the idea.

The Society began first with houses for the young men, followed by houses for female students. Taking care of all these students was not easy because the Society's responsibility included their housing as well as finances, studies, and spiritual needs. The Society continues these services and Father Marcos has played a major role in establishing these houses and in taking care of the needs of students in them.

Sermons and Lectures

The Society worked very hard to offer sermons in the Center of the Society. When it started the Church of St. Mark in Shoubra, the church then became responsible

for the preaching. The Society has been interested in the different kinds of lectures which it offers to its members and to those interested in such kind of education. Many members of the Society preach on different occasions or give lectures in the Society and in other Societies. I noted many times that Father Marcos participated in giving or hearing these lectures.

New Branches

Father Marcos with Mr. Ayad Ayad established new branches for the society in various places in Egypt. I understood from Father Marcos Daoud in 1983 that the Society had about fifty branches throughout Egypt. In addition, the Society did not forget the role of women in building the Egyptian society; it established a branch for women in 1920.¹⁰

Election of Popes

The Society participates in choosing the best candidates during the election of the Popes of Alexandria; its members work very hard for such election. For this reason, they spend considerable time giving talks, writing or advising and guiding the people. They constantly follow the will of God through their deep prayers asking that He may guide them in choosing the best one to lead his church.

Library

The Society began its huge library many years ago. When I was young I began reading in this library and continued through all the different stages of my education. It was the first public library from which I borrowed books. I started to read books on literature and then continued to read religious and historical books in addition to many stories.

No doubt the executive committee of this Society, among them Father Marcos, were highly educated and these people worked hard in establishing the library at the beginning of this century. The library contains many rare books and bulletins, and I personally believe I have learned a great deal from my time spent in it.

Receptions and Farewell Parties

Many times I attended parties for the members of the Society who were students at the University and had graduated and were leaving Cairo for appointments in other places. Parties have also been held for members of the Society who come to Cairo and settle there. Father Marcos, Ibrahim Bishara, Ayad Ayad, Dr. Naugib Botros, Dr. Kaisar Naugib, Anwar Nessim, Milad Garbawy and Ishak Philopus--all of these people have conversed with some of the graduate students. The Society, by hosting these parties is trying to link the members and tell them to use the Holy Bible as their own friend.

Sunday School (1924-present)

The Society is interested to a great extent in establishing Sunday Schools for different ages for whom it has selected good religious teachers. Through the years we can notice that such schools have succeeded in their message.

Trips

The Society arranges trips to visit various parts of Cairo, Coptic monasteries and old churches, branches of the Society in the provinces of Egypt, or to visit Alexandria, Suez, Ismailiyah or Port Said. Many times Father Marcos and other members of the Society went with their families on these trips. These trips are valuable and bring the members closer together as a family.

Parties, Musicals and Religious Songs

I attended many parties in the Center of the Society, in their camp toward the end of their conference as well as in the resort. Many times Father Marcos, both prior to his ordination and after, attended many of these parties. They have been very nice opportunities for the children, the youth and the elders to smile and laugh from their hearts, and they help all the people to relax.

Many times the Society holds musicals in different seasons, usually with the choir of the church participating. The Society is also concerned with religious plays put on by the youth and the children; many families attend such kind of activity.

Club

Many years ago a club was established in the Center of the Society where youngmen and students gather together twice daily. The first part starts at 9:00 in the morning until 12:00 noon and the second half of the program begins at 4:00 in the afternoon and continues until 10:00 in the evening. The Society is concerned too with indoor sports. This is why many new students join the club of the Society. In this manner, many of these youngmen know the church.

Boy Scouts

In the 1930s the Society established a Boy Scout program, the members of which usually have their own activities. Many times they go to far areas for visiting and for learning. They learn about first aid. Some of the members are concerned with different parties, others sing various hymns from time to time.

Impression of Father Marcos on Others

Many people, from different parts of the world, have met Father Marcos, and they have seen Christ in him. Some of their feelings about the man of God are expressed in the following pages.

Rev. W. E. Mayfield

Executive Director, Chaplain of Lion

Zion, Illinois

“My acquaintance with Rev. Marcos Daoud was when I met the Khalil family in Addis Ababa, his daughter Margaret and her husband Senot Khalil. We had a royal treatment at their beautiful house, and a nice visit. At the time I was Vice President

of Moody Bible Institute of Chicago. My wife and I were on a world trip for the Institute. After meeting the Khalils, we traveled to Cairo, and the first person I contacted was Rev. Marcos Daoud, and what a time of fellowship we enjoyed.

"I found him to be a quiet, godly, saintly man who dearly loved the Lord. I was amazed at his scholarly intelligence and his vast knowledge of the Scriptures.

"He was a prolific writer and had translated many books into many languages. I have met many gifted and important people around the world, but none stand out more clearly or vividly in my mind than Rev. Marcos Daoud. He was a great blessing and source of blessing and inspiration to my personal life. We appreciated his

*Harry J. Metro
Lapeer, Michigan*

"We first met Rev. Marcos Daoud in Addis Ababa in 1950 while we were working in the Sudan Interior Mission Christian bookstore. He bought several important books from our bookstore. I can still picture this man, dressed as an Abuna of the Coptic Orthodox Church, making his way briskly toward my office. My slight apprehension was instantly replaced by a warm smile and a firm handshake, asking about different books.

"We soon discovered that he was an excellent Bible teacher who truly loved his Lord, that is why he was called by Emperor Haile Selassie to teach in Addis Ababa. The influence he had over the Seminary students was tremendous. At one time this man of God had made a big progress in the Church in Ethiopia. He certainly was used by the Lord in directing young students to find their answers regarding their beliefs in God to look for themselves in the Bible. This in turn caused them to accept Christ as their personal Saviour. All of his students told of Rev. Marcos Daoud instructing them to read their Bibles daily, suggesting certain passages of Scripture that might be of help to them in their search for redemption. Many youngmen, deacons, and priests became real believers while under his ministry. We enjoyed knowing him for several years in Ethiopia and we are still in contact with his daughter in Cairo and when she comes to visit her children in the States. They are a nice family."

*Sheila and Ed Knop
Colorado State University*

"We are glad to share our memories of Rev. Marcos Daoud in Cairo 1978. It was our honor and good fortune to have met him through his daughter Margaret during our time spent in Helipolis, Cairo, Egypt. We learned much about him from her and recall fondly the opportunity to visit with him at his home. We are blessed with memories and photographs of our time together. As American residents in Egypt between 1978 and 1980 who share Christian beliefs and interests in scholarship and services, we were enthralled with his rich experiences and contributions as a priest,

theologian and leading scholar of the Coptic Church. His influence was far reaching during his lifetime, having led meetings, and seminars, and served congregations in Ethiopia, Egypt, Sudan and other places. His legacy will long live on, through his many scholarly works and translations and through those for whom he was mentor and spiritual counselor. Most directly we know of the influence that, with God's help, he had on his daughter, his son and their families. We have witnessed their inner strength, their love of God, and their respect and the love they share with their children and grandchildren. We have benefitted from their active service to neighbors, church and community, and continue to enjoy the special kinship they feel with people near and far. Rev. Marcos Daoud has indeed left all of us with much to remember, enjoy and be thankful for. We still have a beautiful relationship with his daughter Margaret."

*Rev. and Mrs. A. Green
Norwich, Norfolk, England*

"We are glad to write a few lines about Rev. Marcos Daoud. Our contact with him was through the Church Times magazine. We sent him copies of it which he appreciated very much, as they gave him details of church life in England and also of some of the other countries around the world as well. He wanted to gather information about the different works of the churches in many countries to help his own church in Egypt. He always wrote at Christmas time and nearly always said that the problems of the world with wars and areas of unrest were due to all the sinfulness of people, that only when the people of this world really turned to God and believed in Him would there be peace in this world. We were very pleased to be of some help to him by sending the Church Times and we were pleased to keep in contact with such an intellectual, intelligent Christian Pastor in the Coptic Church in Egypt. May God continue to bless his work even after his home going."

*Mildred Ladd
Sudan Interior Mission in Ethiopia*

"I have sweet memories of Rev. Marcos Daoud forty years ago in Addis Ababa with his daughter and her husband Senot Khalil with their five children who attended Sunday School during their childhood and until they left Ethiopia. He was such a godly man that his very countenance was an inspiration to me. My earliest recollection of him was when we visited him and his dear wife at their home in "Nijas Silk" old airport area in Addis Ababa in 1948. I clearly remember the joy of that hour and the deep impression it made on my heart that we were in the presence of a true man of God. Later on through the years Graham (my husband) and I, along with many others, enjoyed the blessing of friendship and fellowship with Senot Khalil and Margaret and their children in their childhood and youth at their lovely home, and their loving warm-hearted and generous hospitality is one of my most treasured memories of those years in Ethiopia! The times we spent with Rev. Mar-

cos were always especially precious. He was always so gracious (a trait which was fully passed on to his family) and so saintly looking. He continually spoke to me of the Patriarch Abraham for he so strongly reminded me of my impression of how that ancient saint must have looked! that his presence was a real benediction. He and Graham enjoyed each other very much whenever they were together. Two very cherished "snap-shots" that I love to look at—one taken of a group of us at *Biushoftu* Resthouse with Rev. Marcos is the first one I see and always with a rush of blessed memories and the other which was taken of him with his daughter at the reception we had at the Headquarters in his honor, and also in honor of his granddaughter's coming marriage in June 1970. His life was not only an inspiration to me, but I have been greatly challenged by it—his faithfulness in serving the Lord, his deep humility, and Christlikeness any time any of us tried to express to him the blessing God gave us through knowing him, his answer was always—"Thank God!" and his constant work and labour of love through his pastoring and writing--and translation of the word of God in many languages--all increased my desire and longing that Christ may be glorified through me, as well. Truly, I thank my God upon every remembrance of you dear, dear Rev. Marcos Daoud. May God bless his family all around the world."

Phebe Johnson

*Granddaughter of Rev. Marcos Daoud
Wheaton, Illinois*

"Grandfather, or Gedo as we called him, left an inheritance for me that will forever be in my mind and heart, one that I also want to pass on to my children. Gedo was a man of prayer, whose great love for God was reflected in his tremendously disciplined life. I remember him getting up early in the morning to spend much time on his knees in prayer as well as serious Bible study. The result of this consistent discipline was a man of great wisdom, patience, kindness, and godly counsel to all who sought it, a life of integrity without compromise, and a thoughtful, sensitive, gentle and compassionate spirit. Although he is no longer with us, his values, example, spirit and love for God are my great inheritance that will be with me always.

"I love you Gedo very much."

Douglas Lister

Essex, England

"My first meeting with Abuna Marcos was in 1944, when as Mr. Hafiz Daoud, he had come to Ethiopia to be Director of the Theological School of the Holy Trinity in Addis Ababa. I was then at the Ministry of Education, and we met on many occasions. I was at once impressed by the warmth and dignity of his personality and by his kind and sincere interest in all people, and a friendship was established which extended to the members of our families. We had the highest regard, respect, and af-

fection for him, and a deep appreciation for his very special contribution to Christian witness and to Christian education in Ethiopia. Our contacts with Abuna Marcos and his family have given us much happiness over many years.

“An inscribed copy of his translation into English of “The Liturgy of the Ethiopian Church” holds a place of honour on our bookshelves, both for its intrinsic worth and spiritual value, and as a work of scholarship which has helped greatly towards our understanding of the historic testimony of the Orthodox Church in Ethiopia.

“Abuna Marcos and his family hold a very special place in our thoughts and affection. ~~His~~ ^{His} ~~presence~~ ^{presence} ~~of~~ ^{of} ~~God~~ ^{of} ~~whose~~ ^{whose} ~~influence~~ ^{influence} ~~extended~~ ^{extended} ~~far~~ ^{far} ~~beyond~~ ^{beyond} ~~his~~ ^{his} ~~own~~ ^{own} ~~community~~ ^{community} and church. Our lives were enriched by him.”

Saba and Ramses Khalil

Grandsons, Rev. Marcos Daoud

“The late Rev. Marcos Daoud (GEDO, grandfather) was a true man of God (a saint) and as such he was our spiritual father. At a very young age he personally set the example of praying everyday and of seeking “the will of Allah” through the study of the Holy Bible. He would say that by prayer, we are communicating (talking) with God and by the reading of His word and in doing expository study of it, God is communicating back to us. He taught us the secret of true happiness and success in life from a very practical and real perspective.

Concisely put, it is to be:

- at peace with God
- at peace with oneself
- at peace with the world around us (fellow man)

These are put in this exact order because they are only attainable in this order. In order to pursue this great “PEACE” one must have an excellent relationship with God and be willing to turn over every aspect to Him. By doing so we came to a point of needing to have a complete faith and trust of every aspect of our life to God. Gedo always asked if we were troubled about something if we did not put it before God in prayer. This was always followed by a time of prayer together which put our little trouble into perspective, especially after reading Proverbs 3:1-10. Hence another great lesson taught from Gedo was “ how to pray”. Since prayer is communication with God it is a time of true reverence. Every morning and every night Gedo would show reverence by getting down on his knees. In prayer he always mentioned the following five things:

- Acknowledging the greatness and holiness of God
- Thanking God for everything, since everything God brings into our life must be perceived as good
- Asking God for forgiveness and a clear mind and heart to communicate with Him
- Asking God for peace, wisdom and understanding; peace with oneself, the whole world, the country, the city, the church and the family

- Asking special prayer for all in authority over us and for protection, especially from the evil ones and then for all other personal needs.

"The last great lesson we learned from our wonderful Gedo was the use of positive thinking. Gedo was always very optimistic about everything and could always see the good in every situation. He would say that when you deal with difficult people in situations with patience, listening must be at least twice as much as you speak. This is since God gave you two ears but only one tongue, which must be controlled and guarded. We feel very privileged to be the grandsons of such a wise, noble and saintly man. It is because of both him and my parents that we are where we are today and able to cope with the world which God has called us to be in but not of."

Lacy Ann Springer

Granddaughter, Rev. Marcos Daoud

"Our grandfather Abuna Marcos was one of the greatest men I have ever known. He was truly the source of blessing in our family. He was an example to us in every area of life: spiritual, emotional, physical, mental and social. He taught us how to combine all of these with delicate balance, love and discipline. In the spiritual realm he was a great leader. He studied, taught and wrote about our truly great "Lord" whom he loved and served so faithfully. He taught us to study God's word and to pray faithfully. He embedded fear the and love of God in our hearts. In the emotional realm he was always a source of encouragement, strength and comfort. In the physical realm, he was the ultimate example in proper nutrition, exercise and hygiene. In the mental realm, he instilled in us a very high academic value system. Each of us, his grandchildren, is a professional in his or her own field due to his initial inspiration.

"Socially, the highest moral and ethical values were an undiscussed expectation. He taught to have a Christ-like love and compassion to our fellow man and especially to the members of the body of Christ, regardless of age, race, sex or social status.

"I especially had the privilege of living with him in Cairo my freshman year of university studies, 1972-73. I got to know, love and respect him in a deep and personal way. Although he was the shepherd of a very large flock (St. Mark's church in Shoubra) we always felt he had time for us and made us feel truly special. That was our great yet humble, godly grandfather! We miss his physical presence with us more than words can express but we will always remember him and love him and hold him dear in our hearts and minds."

Janet McDougall

Fountain Valley, California

"C.S. Lewis said 'What you call remembering is the last part of the pleasure--when you and I met, the meeting was over very shortly, it was nothing. Now it is growing something as we remember it. But still we know very little about it. What it

will be when I remember it as I lie down to die, what it makes in me all my days till then--that is the real meeting.'

"That expresses my feeling as I try to put a pen to an event which will always come to mind when I think about Abuna Marcos.

"In the fall of 1973 Abuna came to Ethiopia with a group from the Egyptian church to visit His Majesty. After the official visit Abuna Marcos stayed on in Addis to visit with his family. While he was there the *Yom Kippur* War broke out between Egypt and Israel and there was no way for anyone to return to Cairo.

"By this time I had been included as part of the Khalil family and often found myself there in the evening. That was how I happened to be in their home one evening with a group of Egyptians. During the war almost every evening found a group from the Egyptian community in Addis coming by the Kahlil home to gain encouragement and strength from being together and words of comfort from Abuna. This evening followed much the same schedule that other evenings had followed. Israel had made a turnaround in the Sinai and was now driving towards Cairo. We listened to every news broadcast we could find on every wave length. We had switched from Radio Ethiopia to BBC to Voice of America to Radio Cairo and anything else we could find. After dinner and one final attempt to get one more bit of news, we all sat around the living room discussing the day's events. In the midst of the discussion Abuna asked Rita to read a verse of Scripture. As I recall she read in Arabic. Abuna translated into English for my benefit since everyone else in the room understood Arabic. The verse said that in the end times the Jewish people would turn to Christ. He told how in an article he had read they had told of many people in Jerusalem turning to Christ. He then went on to point out that just as the Egyptians were dying, so were the Israelis. And, the Christians in Israel were suffering just like the Christians in Cairo. So, we all stopped and had a prayer meeting for the Christians in Jerusalem.

"I have heard many sermons on loving your enemies but when "I remember it as I lie down to die" it will be the greatest example of loving and forgiving I have ever witnessed. A group of Egyptian Christians praying for the suffering Christians in Jerusalem while the Israeli soldiers were driving towards Cairo.

"Abuna Marcos always turned the minds of those around him toward God and His priorities."

Warren and Katherine Williams

"We visited Rev. Marcos Daoud in Cairo several times when we went to see our daughter and her family working in Cairo. They live in the same district where he lived. We had lovely delicious meals with him and his daughter. Our time with him was always precious. We felt he was a man of great wisdom. He never spoke much but what he said was very carefully thought out and was spoken in a meaningful way. His words were filled with a background of experience, knowledge, education, a wealth of reading, much thought and the wisdom of the Lord. He truly was a servant

of God and up to the last that he was able to, he was still working on an interpretation of the Upper Room into the Arabic language. He had very many friends and admirers. We were privileged to have known him along the years."

Robert N. Thompson

*Former Associate Director General of Education
and Fellow Worker of the Sudan Interior Mission
and Member of Parliament in Canada*

"How well do I remember the day I met Abuna Marcos. He had just arrived from Egypt along with his first teachers to establish the Seminary in Addis Ababa. His first classrooms were temporary steel frame buildings built by the Fascist military and his first home was a portable wooden sectional house, just across from the Ministry of Education Building.

"Abuna Marcos, as we lovingly called him, became one of my closest personal friends. His Christian warmth, his faithful teaching and commitment to the word of God were an inspiration to all of us. The personal trust and confidence given to him by Emperor Haile Selassie was matched only by his love of mission to the Ethiopian people in the love of Christ Jesus.

"I shall never forget his gentle smile, the sparkle in his eyes, as well as the strength and affection of his embrace. A truly great man of God in our time!"

Bud and Doreen Isaacs

Abbotsford, British Columbia, Canada

"It is with the greatest pleasure that we say a few words about our dear friend Abuna Marcos Daoud.

"Our relationship began in Ethiopia, where we lived, when he came to visit his daughter Margaret and her husband Senot Khalil and their children in the early 60's.

"We were immediately impressed with the fact that here indeed was a man of God. His sincerity, his humbleness, his apparent enjoyment of life, his quiet sense of humour, and his deep relationship with God were all used to endear him to our hearts. He was a charming host when we had a day in Cairo. His thoughtfulness, hospitality and kindness were overwhelming.

"It was our great joy to be able to procure a very old copy of 'Samuel' by F. B. Meyer for him to translate into Arabic, the missing one of all that series he had already translated. We counted that a privilege for us.

"Indeed we count it among our most precious privileges to have known and loved this dear man of God."

Zoanne and David Goodridge

" 'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.'"¹¹

“As we travel along life’s highway, we rarely cross paths with someone who radiates the love of God; someone who personifies Christianity as it should be. We were privileged to know such a man, Abuna Marcos Daoud, in Cairo, from 1982 until his departure to a better place. We will always remember discussions with him in which he always challenged a person to examine his beliefs. He graciously shared his library with us; we thoroughly enjoyed borrowing and reading his books, knowing that when we returned the books, we would surely be questioned by Abuna to see what we were able to glean from the teachings.!

“On October 26, 1986, David was to preach a sermon on I Corinthians 9. He had labored over his outline for quite a while, but sensed that the sermon was not finished; the Holy Spirit had him on “hold.” Early that Sunday morning, when Margaret called to tell us that Abuna had shed his earthen vessel, it became crystal clear to David that he would add II Timothy 4:6-7 to his text and preach a tribute to a man whose life exemplified these verses.

“We shall never forget this man - but praise God that he lives on in the precious form of his daughter.”

Published Testimonies¹²

A. Pope of Alexandria

His Holiness Pope Shenouda III

“If I want to talk about Father Marcos Daoud, that means I am talking about a whole generation in his personality. I speak about his life which is fruitful in many directions: as a person, graduated from the Theological School, a preacher, teacher, writer, translator; also as a priest who had his prayers on the sacred altar of God, and as a beloved man who had his pastorate as a Father, and his social work among the people; as secretary and head of the Society of the Friends of the Holy Bible in Egypt.

“God willed that this fruitful life of that person should continue for many years, that many of the people could gain from its production. Father Marcos lived with the love of the Holy Bible: he wrote many books about its interpretation, biographies of its saints, methods of studying the Bible, and meditating on it. I recall also that he accepted my invitation in 1976 to teach in the Institute of the Holy Bible.

“Father Marcos loved the sayings of the Church Fathers and he translated some of them. His translations include books of Saint Athanasius, a portion of the interpretation of the Gospel of Luke which was written by Saint Cyril, Church History of Eusebius, liturgies used in the Ethiopic Church, and the book of Didascalia (or the Teaching of the Apostles). He also participated in interpretation of the Divine Liturgy of our Coptic Church.

“Father Marcos aided in spreading the information about the tradition and the rituals of the Coptic Church. In all of this he was a pioneer in our generation.

“Father Marcos Daoud dedicated his entire life to God. Since he was a young man he served the Bible in Sunday schools and in preaching continually in the cities and

villages. Education became totally related to his life as a speaker and writer. He graduated many years ago from the School of Theology and became one of the educational leaders in the college. He taught in the theological college in Addis Ababa which he established and was the head of.

“Father Marcos was one of the most famous priests in the Coptic Church in our generation. He was ordained a priest in 1948. He spent thirty eight years in the service of the priesthood, of which thirty two were spent in the Church of St. Mark in Shoubra. He did not want to serve alone and so he asked that others should be ordained with him, such as Father Michael Ibrahim, Father Youhana Girgis and Father Istafanos Azer. The Church of Saint Mark was the first church in Cairo which has five priests at one time; the number had reached six before the death of Father Marcos.

“As a person, his heart was full of love for others and he was beloved by others. He was modest, nice, and always smiling. He was very calm with a smile on his face, speaking in a refined manner, attracting you to his friendship and his love. He had many activities as he taught widely; he served also through the Society of the Friends of the Holy Bible in various ways.

“He is now with three of his colleagues whom he knew for many years on earth. These people were Father Ibrahim Luka, Father Michael Ibrahim and the Arch-deacon Ayad Ayad.”

B. The Priests of the Church of Saint Mark, Shoubra, Cairo, Egypt
Father Youhana Girgis

“My relationship with Father Marcos lasted for 63 years beginning when I joined the High College of Education in 1923. I and others of my generation considered him a pioneer through the Society of the Friends of the Holy Bible. According to the will of God, I became a priest at Saint Mark’s Church of Shoubra to serve with Father Marcos about twenty six years. Now he is among the saints of the Lord and his life has become a historical story and one of the books which is read by the generations.”

Father Istafanos Azer

“The book of the life of St. Antony, which was written by St. Athanasius and translated by Father Marcos, has had a great effect on the Church and the believers, for it is the best written material about the Saint. By editing and publishing such books, Father Marcos translated for us the correct Christian conceptions about monachism as they were received by St. Athanasius.”

Father Mena Michael Ishak

“You were well known by others. You were loved by others, but the most important fact is that we trust that you are known and loved by Jesus Christ.

“You were my father and I was your son. When I became your brother in the priesthood you taught me how to listen.

“You apologized quickly for you did not like to hurt the feelings of others. The organization of your time and your life was an excellent example to all. You taught a lot about time and how one should use it well.”

Father Michael Naguib

“Peace unto you my father:

In the day when you departed to heaven.

In the day when you carried the lamp to heaven.

In the day when you lived in purity.

In the day when you offered thanks during the problems.

In the day when you prayed before the throne of God.

In the day when you said the word of truth.

In the day when you kept your principles.

In the day when you gave to everyone in generosity.

In the day when you encouraged everyone who needed encouragement.

In the day when your words led to healing.

In the day when you wrote and interpreted clearly.

In the day you continually struggled.

Peace unto you my saintly Father Marcos, for your struggle never disappeared.”

Father Luka Qostantine

“You were firm in your talk, in your deeds, and in your opinions; strong in your love, in your personality, and in your services.”

Father Isha 'ia Michael

“These are some of the teachings of Father Marcos:

“ ‘It is necessary to learn by heart one verse every day from the Bible and read at least one chapter from the Bible daily. Do your best to use one of the personalities of the Bible as your example. Meditate in the Bible, using it as material for prayer, for giving guidance and instruction, and in preaching. When interpreting or studying the Bible always use patience and read the Bible with the Christian families.’

“When Father Marcos visited these families he always followed the teaching of the Bible. Father Marcos taught us how to love the Bible and how to read it and through him we became students in the school of the Bible.”

Father Gawargeious Attallah

“Father Marcos, encouraged the others to have a holy altar in their houses and in his preaching he spoke about peace which should be in the hearts of his people. He was a modest priest all his life.”

*C. Members of the Society of the Friends of the Holy Bible¹³**Mr. William Naguib Sefain*

“Father Marcos Daoud was an ideal person and did not need evidence to prove this. On the day of his funeral he was honored by everyone--the youth, the men, the elders, the ladies, the people of the nation--all mourned his death.”

Engineer Anwar Nessim

“Father Marcos was great when he offered his thanks to God or thanked those who worked and served with him. This was the reason that the number of those who worked with him increased. He was very active in visiting them and the visit usually ended with his prayer. He was a great and honest priest who listened to the confession of his people, and kept their secrets. He was a great priest in the house of the Lord.”

Dr. Ramses Farag

“In all the occasions or invitations for meals Father Marcos did not partake except of one or two kinds of food, even though there were many dishes. He set a good example in proper eating habits, showing restraint in the amount of food he ate.”

Dr. Salah Youssef Fahmi

“It is said, O Father Daoud, that reading the biographies of the saints helps to imitate their lives, and this is exactly what I have seen in your case. From each saint you took some epithets. From Athanasius, whom you loved, you found courage and clearness in truth. You were never afraid of anybody because you loved everybody and the people saw in you the real truth without hatred toward anyone. Through your love you gathered all the people together. You took from Joseph his purity. We never heard that you fought with anybody for material goods because you always followed the principles of the Bible. Because you have received much, then you must give much.

“You took from Abraham and Jacob the promises. This is why your life was continuously full of sacred promises, whether in your organization or in your time which you dedicated to the Lord. You never changed the portion of food which you ate, whatever happened. I found you taking from Elijah his modesty, and from Moses his wisdom and leadership; you borrowed from Joshua his struggle. You put an end to the narrow-minded thoughts and your heart was open for everybody. Thus, your church became a minaret for education, living service and broad-mindedness.

“You and your brother, Father Michael, were an excellent example in prayer and love.”

Mrs. Faayka Zaki Hanna

“Father Marcos Daoud did not die, but is now with the other saintly pioneers whom he met. Father Marcos, you are with Father Ibrahim Luka, Ayad Ayad,

Mahrous Morgan, Younan Nakhlah, Zaki Hanna and many others who are praying in the victorious church remembering our church in its struggle, which needs your prayers.

“My Father Marcos Daoud, I am in need of your prayer to help me in continuing my life with Jesus Christ, remembering me in front of the Lord that I may live in this world until I leave it in peace.

“Father Marcos, be comforted that your teaching is still living with us and you are alive in our lives because we love you in Jesus Christ.”

Mr. Anwar Aziz El Dalil

“Father Marcos Daoud and Mr. Ayad Ayad were considered two of the pioneers who established the Society of the Friends of the Holy Bible. They were very close friends and they greatly respected each other, working together in the name of Jesus Christ. This is why their services to the church became very successful. Both Father Marcos Daoud and Mr. Ayad Ayad traveled together to establish new branches of the Society in various places throughout Egypt.

“Both agreed to make the services of the church free to the people, and both assumed responsibility for the young men of the Society. In an effort to solve the problems of the young men, they established camps and resorts, offering to them the Word of the Lord.

“Although they worked together for many years, no one ever heard of any conflict between them. This friendship carried over into their families as well. Dr. Boulos Ayad Ayad, a professor at the University of Colorado in the USA wrote a book in Arabic concerning Father Marcos Daoud and his deeds as a 20th century pioneer in the Coptic Church.

“I, as the husband of Hekmat Ayad Ayad, still remember the visits of Father Marcos Daoud to the house of Mr. Ayad Ayad. These visits were considered a happy occasion by the family. His smiles or laughter had a pleasant effect on our souls because all of us felt he was participating with us whole-heartedly on these visits. No doubt Father Marcos Daoud is now praying for our problems to be solved because he is with us in spirit as he was with us on this earth.”

Dr. Naguib Botros Abdu

“We hope that the theological college in Cairo as well as the religious institutes will carefully study the legacy of Father Marcos so that some dissertations and books will be published about his life and his deeds. How did Father Marcos accomplish all of this? The answer is that it is the Word of God for which he was eager and always dealt with, and which dealt with him.”

Professor Kaissar Naguib

“When I talked about Father Marcos Daoud I remembered him in front of me and my dealing with him more than forty years. He lived not only as a friend to the Holy

Bible, but as a pioneer in such friendship. He gave a living and clear example of what a friend of the Bible should be."

Mr. Milad Garbawy

"I knew that behind all of these activities was the effort of a young man who gathered around him many young men who were filled with the Holy Spirit and faith. They believed in the message of the Society of the Holy Bible. They were as one man led by the young Mr. Hafez Daoud. The principles of the Society were in his blood and the Holy Bible was the constitution of the Society since its establishment in 1908. He lived as a true Christian in his spirit and gained many people for Christ."

E. The Friends of the Holy Bible Society in rayoum

"To the excellent example, to the living model in spiritual courage, to the perfect, to the one who established and struggled for the sake of the Holy Bible, to the one who never stopped giving his advice, to the one who had a calm spirit and complete purity, to the one who was ideal in his services in the good work for seventy years, to the smiling face which is full of peace, to the one who always has nice words and sweet talk, to the lighted candle which illuminated all the area with a bright light. You did not die, but you are still in your good life in the life of your spiritual sons, those for whom you left a treasure from your spirit and from your publications. My congratulations to you, Oh Father Marcos Daoud, for you are now with the saints, with the apostles of Jesus, with Father Michael, with our beloved one, Mr. Ayad Ayad, and we will never forget at all forever and ever the father of the friends, Marcos Daoud."

E. The Publishing House of the Holy Bible, Cairo, Egypt

Rev. Dr. Abd El Messieh Istafanos

"When I met Father Marcos for the first time, it seemed to me as though each one of us had known the other for many years, and our friendship became deeper and deeper through the years. I found myself in front of many men in one body. Father Marcos talked on more than one occasion about his appreciation of the House of the Holy Bible which is considered the greatest society offering a general service to all the human race. Father Marcos visited the House of the Holy Bible once in London and when the responsible people got acquainted with him they welcomed him heartily.

"I'd like to add here that when one of the famous painters in Egypt wanted to draw a picture of Simeon, the old man who carried Christ when he was young, he remembered immediately the features of Father Marcos Daoud. He used these features in his picture which was reproduced by the Publishing House of the Holy Bible."

Conclusion

In addition to the above-mentioned writings, others wrote about Father Marcos Daoud analyzing his deeds and speaking very highly of his life, epithets, morals, and principles. Among those are: Mr. Ishak Philopus, Professor Soliman Nessim, Mr. Fayez Riad, Mr. Anwar Nessim, Mr. Naguib Gali, and Chancellor Edward Galb.

Father Marcos was a very sincere servant of the Lord who followed the steps of Christ through all his life and dedicated himself to His service. He struggled hard and gained many people for God. When he completed his work on earth he left this

Notes

- 1 Dr. Soliman Nessim, *A Trip to Their Hearts* (in Arabic) (Cairo, Egypt: Society of the Friends of the Holy Bible, 1973), 65-67 pp.
- 2 Ibid., p. 77.
- 3 After graduating from the College of Pharmacy at the American University in Beirut, Youssef has been employed by American pharmaceutical companies and, thanks to his honesty and hard work, he reached high positions in their overseas branches. He has two sons, Wadid and Sameh; both have graduated from US universities.
- 4 Margaret graduated from the Coptic College of Girls in Cairo. Her husband, Senot Risq Allah, was an engineer and he made a great fortune operating his business in Ethiopia. All their five children graduated from US universities; Elizabeth had a Master's degree in Anthropology; Phebe obtained a diploma in science and another in nursing; Saba had a Master's degree in Chemistry and a doctorate in dentistry; Lucy received a Master's degree in computerized architectural design; Ramses had a Ph.D. in electrical engineering. All of them are leading successful lives in the US. After the death of her husband in Ethiopia, Margaret lived with Father Marcos and served him till he died. She still leads a pious and active life in the Society of the Friends of the Holy Bible, and she participates in various Christian conferences in Egypt and in the US.
- 5 Nessim, *A Trip to Their Hearts*, op. cit., p. 75.
- 6 Fayez Riad, *A Struggle of a Priest, From the Library of Father Ibrahim Luka* (in Arabic) (Cairo, Egypt: The Press of Dar al- 'Alam al 'Arabi, 1986), 182 pp.
- 7 "Bibliography of Reverend Marcos Daoud, the Dean of the Theological School in Addis Ababa," *Bulletin of Coptologia*, Vol 4, (1983), pp. 81-85.
- 8 Ibid., p. 84.
- 9 Dr. Aziz Suryal Attiya, *A History of Eastern Christianity* (London: Methuen and Co., Ltd., 1968), pp. 162-163.
- 10 Nessim, *A Trip to Their Hearts*, op. cit., p. 78.
- 11 II Tim, 4:6, 7 (KJV)
- 12 *Father Marcos Daoud, an Example and Ideal, 1897-1986* (in Arabic) (Cairo, Egypt: Publication of the Church of St. Mark, Shoubra, 1986), 76 pp.; *The Late Father Marcos Daoud, 1897-1986* (in Arabic) (Cairo, Egypt: Publication of the Coptic Orthodox Society of the Friends of the Holy Bible, 1986), 64 pp.
- 13 These Coptic members of the Society are occupying high positions in the Egyptian government or in the private sector, some of whom are physicians, engineers, bankers, professors at the Universities of Egypt, ministers in the government, chancellors in the Ministry of Justice, and judges in the courts.

BOOK REVIEWS

Biblical Interpretation

By Joseph W. Trigg, Wilmington, Delaware: Michael Glazier, 1988. Pp. 304. \$15.95 (Paper); \$19.95 (Cloth)

This new volume from the *Message of the Fathers of the Church* series fills an important lacuna in the recent resurgence in Scriptural studies. As the earlier volumes in this series, this book presents to the reader long selections in which the Fathers speak for themselves in modern English translation. In his words, Joseph Trigg has chosen not so much to show how the Fathers thought about biblical interpretation as how they actually did it. He introduces the translations by a very comprehensive chapter on the three main traditions of Patristic biblical interpretation: the Alexandrian, the Antiochene and Syriac, and the Latin. The Alexandrians used the allegorical method of interpretation which goes beyond the literal sense of the biblical text to its spiritual meaning as it points to Christ, or as a way for the individual soul to attain the knowledge of God. The Antiochenes stressed the historical aspect of the text. However, recent scholarship has begun to present the approach of these two schools as complimentary. Both shared a devotion to the language and content of Scripture, holding every word to be true and significant in the lives of Christians. The third approach to scripture, which is the Western or Latin approach, stressed the legal and ecclesiological issues. It took from the Antiochenes the emphasis on the literal sense, and passed it to the Medieval Church. At the same time, the Alexandrian method of spiritual interpretation had its representatives, both among the Latin and the Medieval authors. Several modern scholars have called for the revival of Patristic allegory.

The author has chosen his selections from Origen, St. Dionysius of Alexandria and St. Gregory of Nyssa, as representatives of the Alexandrian Tradition. The Antiochene and Syriac Tradition is represented by selections from Theodore of Mopsuestia, St. Ephrem, St. Jacob of Sarug and Narsai of Nisibis. The selections from the Western Tradition come from Ambrosiaster, St. Augustine and St. Jerome.

This book is a valuable contribution to both scriptural and patristic studies. The author is to be commended for offering a readable gold mine of patristic wisdom in his translations which are either new or unavailable to most readers, as well as for his scholarly introduction to the whole work and to each patristic text.



*FATHER MARCOS DAOUD DURING
THE DIVINE LITURGY*