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# «وطني» تهاور نيافة الأنبا مرقس مطران شبرا الخيمة وتواجدها

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**مقال: ليتناصل جميعاً... مقال: لائى للحياة**

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**في ذكرى أكتوبر: المراسل الحربي - الشفرة النوبية - النصب التذكاري**

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**ولا تزال لأبطال العبر... بـ «ور حكايات**

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**تصريحات قرداحي تجر لبنان إلى النفق المظلم  
اقرأ لهؤلاء: ماجد عطيه - يعقوب الشاروني - د. جمال القليوبي -  
د. حماد عبدالله حماد - محمود دوير - عبير إبراهيم - أنطون سيدهم (١٩٩٤)**



أنطون سيدهم  
وطني لوشغلت بالخلد عنه  
اسمها

رئيس مجلس الإدارة ورئيس المحرر  
**يوسف سيدم**

صفحة ١٢  
جنينهان

١٩٥٨

عام

ناعنة في الخلدة نسمى «أحمد»

وطني

لوشغلت بالخلد عنه

أنطون سيدم

















**كثيرون يمدحون حكمته.. وهي لا تمحى إلى الأبد  
ذكره لا يزول واسمها يحيا إلى جيل الأجيال (يشوع بن سيراخ ٣٩-١٢, ١٢)**



وداعاً أباً الملك الطاهر العبر الجليل مثلث الرحمات

## نهاية الأنبا هدرا

كنت لنا أباً وراعياً ومصليناً وخادماً وحارساً وشافياً ومحباً وشفيناً  
ظهرت لنا بالجسد فقرة صغيرة والآن عدت إلى وطنك السماوي للتستريح  
وتبدأ حياتك الأبديّة وخدمتك السماوية بقدرات أخرى غير محدودة  
صلّى الله علّي

ابنك وخادمك كامل ميشيل والأسرة  
أسرة الأنبا هدرا - بالولايات المتحدة



**Editorial**

Problems on hold

Egypt's unlicensed churches:

**Who is usurping Sudan's Revolution?**

Youssef Sidhom

The world is holding its breath in anticipation of how the situation in Sudan would develop; the full dimensions of this situation have yet to be fathomed. The main concern is that the Sudanese Revolution would not suffer a setback that would usurp the dreams of Sudan's people.

Egypt and Sudan have bonds that go beyond the geographical sharing of the Nile River and Valley, and the time honoured historical bonds. In modern times, the political situation in the two countries has run through many parallels. Egypt experienced a three-decade-long rule by President Hosny Mubarak who stepped down following the 25 January 2011 Arab Spring uprising which gave rise to political Islam and Muslim Brotherhood (MB) hegemony. The MB were overthrown by military intervention on behalf of the massive millions-strong Egyptian people's revolution on 30 June 2013. In Sudan, the long-time Islamist rule of President Omar Bashir and the MB led to monumental public wrath; the people in their millions took to the streets in protest; the Sudanese armed forces aligned with the people, toppled Bashir, and rid the country of political Islam and the MB.

Again, let me stress the stark similarity between Egypt and Sudan. Egypt's 30 June 2013 Revolution taught Egyptians that not all military intervention can be termed "coup d'état"; in fact, it can be a commendable intervention demanded by the people to put an end to the brutality of an authority that jeopardises their destiny and freedom. Understandably, such considerations may seem alien and hard to fathom when measured against western standards and norms of democracy and civic governance, where the military never interfere with civil authority. But our experience in Egypt is different: the military sided with the people's will and intervened to save the nation from slipping into brutal conflict between the peaceful unarmed people and the heavily armed Islamist militias. In this light, we must thoroughly study the latest developments in Sudan, in order to find the answer to the question: who is usurping the Sudanese Revolution, the civilians or the military?

It is easy to swallow western declarations in this regard—those issued by the US or the EU—which all go along the lines of "supporting democratic transition in Sudan"; "urging all parties to renew their commitment to work together to uphold the Constitutional Declaration"; "reviewing the current political crisis in the country, and ways to get out of it". One cannot help but wonder whether these statements reflect a denial of the crisis sweeping Sudan and threatening its revolution, or whether they reflect a hidden intention to draw Sudan into a civil war that would tear it apart and lead to utter fragmentation and division. Again I say that we Egyptians know better than togulp down such declarations; we know very well the difference between military intervention to save a nation as opposed to seizing power.

Lieutenant General Abdel-Fattah al-Burhan, Head of the Sudanese Military and Chairman of the Transitional Sovereign Council, justified his decisions to declare a state of emergency in Sudan and dissolve the transitional Sovereign Council and Cabinet by saying: "what Sudan is currently going through is serious, because it exposes severe political division"; "the political forces' rivalry for power and their inciting of chaos without giving a second thought to the economy and security of Sudan that are being jeopardised, drove the armed forces to do what needs to be done to preserve Sudan's Revolution"; "the divisions and conflicts that broke out between the governing partners sound a serious alarm that threatens the nation". Accordingly, there was need for intervention in order to avoid matters getting out of control or Sudan drifting into reckless chaos as planned by parties that were removed from power and wish to seize it back and usurp Sudan's revolution. We in Egypt are well aware of these repercussions; we have been there, and it was only the unity of the Egyptian people and their complete confidence in their armed forces that saved Egypt from that fatal destiny.

So let US President Joe Biden rain upon us democratic rhetoric of the type: "the civilian-led transitional government must be restored"; "the United States will continue to stand with the people of Sudan and their non-violent struggle"; "our message to Sudan's military authorities is overwhelming and clear: the Sudanese people must be allowed to protest peacefully and the civilian-led transitional government must be restored, and to immediately release all those detained and restore the institutions associated with the transitional government"; in total disregard of the divisions and conflict in Sudan, and the street wars which could very well turn into a civil war that would wipe out the Sudanese Revolution. And why shouldn't he? Did not President Barack Obama, under similar circumstances, send Egypt's President Mubarak a firm warning to step down in favour of the [Islamist MB] forces of fanaticism and destruction? But Divine providence had for Egypt another say. So let us pray for peace for Sudan and its people.

As the Museum of Royal Carriages celebrates the first anniversary of reopening, the Association of Lovers of Coptic Heritage uses it as a magnificent venue to host its seminar on the vision and mission of museums as...



Left: Mitry, Right: Ashour

# Guardians of heritage

Coptic heritage is a term widely believed to denote the heritage of Egypt's Christians. But given that the word "Coptic" derives from the Greek Aegyptos, meaning "Egyptian", associations concerned with Coptic heritage are increasingly stressing the wider sense of the word by focusing on Egyptian heritage of which the Christian is one significant component. As aptly put by Samy Mitry who heads the Association of Lovers of Coptic Heritage: "Coptic heritage is a link in the chain connecting Egyptian heritage of ancient pre-Christian times to that of the more recent and modern post-Christian centuries."

**Culture of love and tolerance**

Mr Mitry's words came amid the most recent activity of the Association of Lovers of Coptic Heritage, held a few weeks ago at the Museum of Royal Carriages in Cairo, which this week celebrates one year on reopening to the public following a EGP63 million government funded restoration project. The Association, founded in 1998, aims at raising awareness of the value and beauty of Coptic Christian heritage, especially in its wider Egyptian context.

The event at the Royal carriages Museum centred on a seminar that focused on the concept of the museum; it was titled "The Museum and our National Heritage: A Vision and Mission", and featured participation by experts and researchers in heritage and antiquity.

The event started with a guided tour of the Royal Carriages Museum; detailed description of every piece was given by the museum's curators.

The seminar then started with a welcome word by Ahmed al-Sabbagh, Director General of the Museum, followed by a word by Mustafa Abdel-Fattah, Head of the Central Administration of Restoration at the Ministry of Tourism and Antiquities. Dr Abdel-Fattah thanked the Association, noting that all Egyptians—Muslim and Christian—are Copts. "Coptic heritage," he said, "extends throughout history; it links Egyptian culture with incoming cultures such as the Arab culture. As such, Coptic culture is the embodiment of love, appreciation, tolerance, and compatibility. No civilisation can thrive without love and tolerance."

When it was Mr Mitry's turn to speak, he thanked Dr Abdel-Fattah and all the officials, antiquarians, and staff of the Royal Carriages Museum for generously hosting the event, as well as Shorouq Ashour, the event coordinator. Mr Mitry talked about the role and history of the Association and its various activities of seminars, art exhibitions, conferences, workshops, and cultural trips, in its effort to link the Coptic Church and the Egyptian community to their common heritage of history and arts.

**Plethora of museums**

The great role played by museums throughout history, the topic of the seminar, was brought into focus by Shorouq Ashour, professor of Islamic and Christian Archaeology at Future Academy. Dr Ashour said that Egypt, with all the vestiges of its great history—the temples, monuments, murals, mummies, etc—is the epitome of an epic open museum.

In the third century BC, Dr Ashour said, the Musaeum or Mouseion was founded in Alexandria. It included the famous Library of Alexandria, was home to music and poetry and a philosophical school, and was a storehouse of texts. This modern word "museum" derives from the original "Musaeum".

Dr Ashour went on to give a brief history of museums in the world: the Roman palaces and villas with their mosaics and statues; Byzantine and medieval churches and monasteries with their icons, frescoes, textiles, and saints' relics; and Islamic palaces and houses with their rich ornamentation and intricately decorated utensils.

The Renaissance era, she said,

**Sanaa' Farouq**

saw an awakening in culture and arts, and gave rise to subsequent establishment of museums: Act Ford 1671, Vatican 1750, British Museum 1753, Louvre 1793, Madrid 1809, Berlin 1830. Today, according to Dr Ashour, the number of museums in the world amounts to some 8,000.

In Egypt, Dr Ashour said, the first Egyptian museum was established in 1848 to preserve and protect the Egyptian antiquities; the Coptic Museum was founded by Marcus Simaika in 1910; then other museums opened one after the other.

Today, she said, there are 359 museums in Egypt devoted to specific civilisations, topics and regions, among them the Egyptian, Greco-Roman, Coptic, and Islamic museums, also the Museum of Civilisation. Numerous palaces were turned into museums, including al-Manial Palace and Museum of Royal Jewellery. There are also museums such as the military, police, and airport museums, as well as the geology, railway, cotton, and agricultural museums.

**Museums with visions**

Maha Sweilam, training supervisor at the National Museum of Egyptian Civilisation (NMEC), spoke of the NMEC as a vision of

sustainability; and Essam Muhammad Ahmed, General Manager of Restoration at the museums of the 12th-century Saladin Citadel spoke of the history of the 19th-century al-Gawhara Palace and the restoration carried there.

Finally, Eman Muhammad Nabil, General Manager of Restoration at the Royal Carriages Museum gave a brief history of the museum and its contents, as well of carriages in Egypt starting with the military chariots of pharaonic times. In modern times, she said, carriages take credit for giving birth to modern, cobbled or paved street networks.

The Museum, which shows a collection of the fine carriages that were used by the royal family on occasions that ranged from weddings to official errands or processions and funerals, first opened its doors during the reign of Khedive Ismail who ruled Egypt from 1863 until 1879. The museum was closed since the early 2000s for much needed restoration works.

The Royal Carriages Museum is located in Beaulac, one of Cairo's overcrowded, rather impoverished neighbourhoods. Yet Beaulac was not always that way. As its name implies, it was once a luxuriant, wealthy district bordering the Nile on the northern outskirts of Cairo. Sadly, it is today one of the unpleasant parts of the city.

**One of three worldwide**

The Royal Carriages Museum is one of three worldwide, the others being in the United Kingdom and Austria. Its facade rises 15 metres and is decorated with imposing architectural elements in the form of horses' heads. The building was erected by Khedive Ismail in the mid-19th century to house the royal carriages and stables, had a large courtyard in front to prepare the carriages and horses for riding. It also housed a veterinary clinic and ambulance, as well as workers' living and sleeping quarters.

The museum contains several galleries, among them the Hadia (Gift), the Tashrif (Procession), the Hussaan (Horse), and the Markab al-Rasmiya (Official Carriage). Many of the royal carriages on show are of special historical interest, especially those that were received as gifts from abroad. The carriages were acquired from the reign of Khedive Ismail through to King Farouk, Egypt's last effective monarch who abdicated in 1952.

Among the most important of the carriages that were presented to the rulers of Egypt as gifts is the carriage given by Napoleon III and Empress Eugenie to Khedive Ismail for the opening of the Suez Canal in 1869. Khedive Ismail used this royal carriage in his wedding ceremony.

Another notable example is the Cuban carriage that was used by royal family members at the opening session of parliament.

The museum displays 476 exquisite artefacts, most notable of which are 40 royal carriages of different sizes and types. The artefacts on display also include pieces of the livery and costumes of the carriages drivers, whips, horse saddles and trappings, and carriage lamps, and also include accounts of the care of the carriages and horses in the royal stables.



Photos by Emad Israaq