

Chapter 1 : James Alan Montgomery (), University of Pennsylvania University Archives

*representatives of ysu faculty of oriental studies are blessed in mother see of holy etchmiadzin On November 6, prior to the 50th anniversary of YSU Faculty of Oriental Studies the representatives of the Faculty headed by Dean, Professor Ruben Melkonyan visited the Mother See of Holy Etchmiadzin.*

The Franciscans had been chaplains for the Venetian colony in that same city for many years. As time passed, the great flow of Europeans favoured by Mohammed Ali and his successors made the Mouski convent the largest Latin parish in Cairo, with three succursals: St Joseph, Bulacco and Meadi, which later became independent parishes. The parish of Mouski enjoyed its greatest moment of development in the last ten years of the 19th and the early 20th century, with about 20, worshippers, mostly Italians, but also many Maltese, Austrians, Slavs, French and Oriental nationalities. The Mouski church, which has been a cathedral since , was a point of reference for all these ethnic groups, as proved by the vast parish archives, whose earliest entries date back to During the preparations for the Easter celebrations, at the time of the great parish, the Lenten sermons were preached in five languages: Italian, Maltese, French, German, Slav. With the creation of the three parishes of St Joseph, Bulacco and Meadi , Mouski was no longer the largest parish. After World War II, the number of worshippers decreased. The Egyptian Revolution , and especially the occupation of the Suez Canal , provoked a huge exodus. Today the Latin parish has but a few families. The inauguration was attended by the first President of the Egyptian Republic, Mohammed Naguib, the Apostolic Nuncio, and a number of civil and religious dignitaries. The Custos of the Holy Land had long nurtured the desire to found an eastern opus. Following the Egyptian Revolution in , the great Mouski friary “ once the large Latin parish of Cairo “ had been empty. This was when our Studies Centre was founded, to make good use of this convent. At the beginning the aims were not very clear. There was even talk of a Catholic University, and Islamic Studies and Arab literature subjects were published Soon, however, two objectives were established: These are still the aims of the Centre at this moment in time. The Centre has always had two main activities: This idea was later revealed to have been well-founded. In fact, the best developed sectors are those lucky enough to have this sort of specialist. Coptic, Arab-Christian, Syrian, etc. These specialist sections are flanked by the Arab Christian section, in other words the religious-cultural Christian material written in Arabic. More books arrived as time passed, either purchased directly or donated, or by subscription to reviews and collections. There are occasional acquisitions locally and some from the Cairo book fair late January each year. Currently our library may be considered one of the best in Cairo, unique of its kind for its specialization. There are over 50, volumes here, as well as a good collection of Arab-Christian and Western magazines and manuscripts over 1, , as well as another collection of Islamic manuscripts awaiting classification. Following his departure, the war, the war in Lebanon, and the lack of personnel, publications slowed down considerably, and recovered first in the s, then even more so in the early s, thanks to the arrival of a new worker Father L. Cruciani and the computerization of the editorial process. Some of the best recent publications include: The assistance provided to Emanuela Trevisan Semi, of the University of Venice, is thus acknowledged in the preface of her book *Gli Ebrei Caraiti tra etnia e religione*, on page Khater and, lately, Prof. Many degree theses have been written thanks to our Centre. Professors and students from Egyptian universities, most of whom are Muslims, can also find support and assistance from us. Particular attention is given to the Byzantine period and the Crusades. Currently an Arab translation is being undertaken of the *Annals of Caffaro*, one of the first historiographers of the Crusades, with the assistance of a professor from the University of Tanta; etc. The network of relations that it cultivates with institutes and persons of culture in the East and West is very precious. So it is an excellent vehicle for coexistence and reciprocal relations with Islam. In this globalized world, cultural rapport is one of the best ways for building bridges, overcoming divisions and differences. The presence of the friars in this poor district harmonizes totally with the Franciscan vocation and is more than ever a response to enhancement of cultural, social and other humanitarian services.

*On 16 September the Franciscan Centre for Oriental Christian Studies was inaugurated in the Mouski convent. The founders were Venetian Father Giacinto Faccio, at that time Custos of the Holy Land, and the first Director, Father Martiniano Roncaglia.*

This experience of "entire sanctification" enables the believer to live a holy life, and ideally, to live entirely without willful sin. Reflecting this inward holiness, Holiness Christians have emphasized the Wesleyan doctrine outward holiness, which includes practices such as the wearing of modest clothing and not using profanity in speech. History[ edit ] An engraving of a Methodist camp meeting in Library of Congress. Though it became a multi-denominational movement over time and was furthered by the Second Great Awakening which energized churches of all stripes, the Holiness movement has its roots in Wesleyanism. Early Methodism[ edit ] The Methodists of the 19th century continued the interest in Christian holiness that had been started by their founder, John Wesley in England. In , Palmer experienced what she called entire sanctification and had become the leader of the Tuesday Meetings by . At first only women attended these meetings, but eventually Methodist bishops and hundreds of clergy and laymen began to attend as well. This was the first American periodical dedicated exclusively to promoting the Wesleyan message of Christian holiness. At the Tuesday Meetings, Methodists soon enjoyed fellowship with Christians of different denominations, including the Congregationalist Thomas Upham. Upham was the first man to attend the meetings, and his participation in them led him to study mystical experiences, looking to find precursors of Holiness teaching in the writings of persons like German Pietist Johann Arndt and the Roman Catholic mystic Madame Guyon. Other non-Methodists also contributed to the Holiness movement in the U. In , Mahan experienced what he called a baptism with the Holy Spirit. Mahan believed that this experience had cleansed him from the desire and inclination to sin. Finney believed that this experience might provide a solution to a problem he observed during his evangelistic revivals. Some people claimed to experience conversion but then slipped back into their old ways of living. Finney believed that the filling with the Holy Spirit could help these converts to continue steadfast in their Christian life. This phase of the Holiness movement is often referred to as the Oberlin-Holiness revival. Hannah Whitall Smith, an English Quaker, experienced a profound personal conversion. Her husband, Robert Pearsall Smith, had a similar experience at the camp meeting in . The couple became figureheads in the now-famous Keswick Convention that gave rise to what is often called the Keswick-Holiness revival, which became distinct from the holiness movement. He brought in the converts by the score, most notably in the revivals in Canada West . His technique combined restrained emotionalism with a clear call for personal commitment, thus bridging the rural style of camp meetings and the expectations of more "sophisticated" Methodist congregations in the emerging cities. Roberts and John Wesley Redfield founded the Free Methodist Church on the ideals of slavery abolition, egalitarianism, and second-blessing holiness. Wood, Alfred Cookman, and other Methodist ministers. The gathering attracted as many as 10, people. At the close of the encampment, while the ministers were on their knees in prayer, they formed the National Camp Meeting Association for the Promotion of Holiness, and agreed to conduct a similar gathering the next year. This organization was commonly known as the National Holiness Association. The second National Camp Meeting was held at Manheim, Pennsylvania, and drew upwards of 25, persons from all over the nation. People called it a "Pentecost. These meetings made instant religious celebrities out of many of the workers. Higher life conferences were held at Broadlands and Oxford in and in Brighton and Keswick in . The Keswick Convention soon became the British headquarters for this movement. Another was a flow of influence from Britain back to the United States: Simpson went on to found the Christian and Missionary Alliance. American Holiness associations began to form as an outgrowth of this new wave of camp meetings, such as the Western Holiness Association—first of the regional associations that prefigured "come-outism"—formed at Bloomington, Illinois. In several "general holiness conventions" met in Cincinnati and New York City. Moody had what he called an "endowment with power" as a result of some soul-searching and the prayers of two Free Methodist women who attended one of his meetings. He did not

join the Wesleyan-Holiness movement but maintained a belief in progressive sanctification which his theological descendants still hold to. The founding of the Salvation Army in helped to rekindle Holiness sentiment in the cradle of Methodism—a fire kept lit by Primitive Methodists and other British descendants of Wesley and George Whitefield in prior decades. Methodist mission work in Japan led to the creation of the One Mission Society , one of the largest missionary-sending Holiness agencies in the world. Wesleyan realignment[ edit ] Illustration from The Circuit Rider: Though many Holiness preachers, camp meeting leaders, authors, and periodical editors were Methodists, this was not universally popular with Methodist leadership. Out of the four million Methodists in the United States during the s, probably one-third to one-half were committed to the idea of sanctification as a second work of grace. Haynes wrote in his book, *Tempest-Tossed on Methodist Seas*, about his decision to leave the Methodist church and join what would become Church of the Nazarene. In it, he described the bitter divisions within the Methodist church over the Holiness movement, including verbal assaults made on Holiness movement proponents at the conference. Any traveling or local preacher, or layman, who shall hold public religious services within the bounds of any mission, circuit, or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases. In the years that followed, scores of new Methodist and Holiness associations were formed -- many of these "come-outer" associations and various parties alienated by Mainline Methodism consolidated to form new denominations e. Those who left mainline Methodist churches to form Holiness denominations during this time numbered no more than , Throughout the early 20th century, week-long revival campaigns with local churches and revival elements brought into the worship service carried on the tradition of camp meetings. Pentecostalism and the Charismatic movement competed for the loyalties of Holiness advocates see related section below , and a separate Pentecostal-Holiness movement was born. This new dichotomy gradually dwindled the population of the mainstream of the Holiness movement. Some Holiness advocates found themselves at home with Fundamentalism and later the Evangelical movement. This merger created a Mainline Christian organization which made remaining Holiness elements within U. Toward the Evangelical mainstream and rise of the Conservative Holiness Movement mid-to-late 20th century [ edit ] Grace Wesleyan Methodist Church is a parish church of the Allegheny Wesleyan Methodist Connection , one of the largest denominations in the conservative holiness movement , and is located in Akron, Ohio. Not content with what they considered to be a lax attitude toward sin, several small groups left Wesleyan-Holiness denominations to form the conservative holiness movement. Staunch defenders of Biblical inerrancy , they stress modesty in dress and revivalistic worship practices. They identify with classical Fundamentalism more so than Evangelicalism. A slow trickle of disaffected Holiness-friendly United Methodists left for Holiness movement denominations, while other Holiness advocates in the United Methodist Church fought for recognition via the Good News Movement and Confessing Movement. Meanwhile, the bulk of the Wesleyan-Holiness churches began to appear more like their colleagues in the National Association of Evangelicals from various theological and ecclesiastical traditions. Continued stances on the sanctity of marriage and abstinence matched similar convictions held by other Evangelicals. In the s, opposition to abortion became a recurring theme, and by the s statements against practicing homosexuality were increasingly common. A devotion to charity work continued, particularly through the Salvation Army and other denominational and parachurch agencies. Recovering an identity 21st century [ edit ] A Salvation Army band parade in Oxford , United Kingdom Faced with a growing identity crisis and continually dwindling numbers [19] , Wesleyan-Holiness Evangelicals have hosted several inter-denominational conferences and begun several initiatives to draw a clearer distinction between Wesleyan theology and that of other Evangelicals and to explore how to address contemporary social issues and appear winsome to a " post-modern world. Several Evangelical Holiness groups and publications have denounced the term "fundamentalist" preferring Evangelical while others are reconciling to what extent the Fundamentalist movement of the s remains a part of their history. Talks of a merger were tabled, [26] but new cooperatives such as the Global Wesleyan Alliance were formed as the result of inter-denominational meetings.

**Chapter 3 : Bible Studies - The Pursuit of Holiness**

*People and Land in the Holiness Code. An Exegetical Study of the Ideational Framework of the Law in Leviticus , VTS 67 (Leiden, Brill, ). With Eberhard Bons, Septuagint Vocabulary.*

He attended the Episcopal Academy in suburban Philadelphia before enrolling at the University of Pennsylvania in the fall of 1885 as a freshman in the Class of 1889. During his years as an undergraduate at Penn, Montgomery earned a number of prizes for his academic achievements, including the Freshman Greek Prose and English Essay Prizes, the Junior Greek and English Essay Prizes as well as first or second Honors each year. According to the yearbook, he was a member of a number of class committees, the Philosophical Seminar, and Zeta Psi fraternity. As far as athletics, he was a member of the Racket Club and his class Tennis Club. Following his graduation from Penn, Montgomery worked for two years as an Instructor in Hebrew at the University while he was studying at the Philadelphia Divinity School. Soon after his graduation from the Philadelphia Divinity School in 1891, he was ordained as a deacon in the Protestant Episcopal Church. After he was ordained as a deacon, Montgomery continued his studies abroad by taking classes in Germany at the Universities of Griefswald and Berlin. When he returned to the United States in 1893, he was ordained as a priest in the Protestant Episcopal Church that same year. During his career as a minister, Montgomery led services at churches in Center City and Germantown, served as the assistant minister at the Church of the Holy Communion in New York City and founded St. Montgomery made more of a name for himself through his academic work than he did through his work with the Episcopal Church. Montgomery eventually progressed to the rank of professor and taught at the Philadelphia Divinity School until 1900. Soon after he began teaching at the Philadelphia Divinity School, Montgomery returned to Penn for post-graduate study. He earned his Ph. D. in 1901, he was promoted to Professor of Hebrew and Aramaic, a position he held until he was named Emeritus Professor of Hebrew and Aramaic in 1935. During his distinguished academic career, Montgomery made a name for himself in the fields of Semitics and Oriental Studies. Although he was an ordained Episcopal priest, his religious beliefs did not prevent him from concluding that science proved that the world did not start when the Bible claims it did. He served as the President of the American Oriental Society from 1915 to 1920 and edited the journal of that society from 1915 until 1920 and again in 1921. He was asked to serve as the president of the American Schools of Oriental Research and did so from 1921 until 1925. In 1925, he received the honorary degree of Doctor of Divinity D. D. In 1926, Montgomery was honored by Princeton University when he received the honorary degree of Doctor of Letters Litt. D. It was a degree of Doctor of Hebrew Letters. Montgomery authored a number of books on the Orient and the Middle-East; his works were, for a number of years, considered by scholars in the field to be the most complete and well-researched publications on that subject. Montgomery died on February 6, 1935, at his home in the Germantown section of Philadelphia.

Chapter 4 : Alexander Treiger | Dalhousie University - [blog.quintoapp.com](http://blog.quintoapp.com)

*The Holy Spirit University of Kaslik (USEK) is a private Catholic higher education institution founded by the Lebanese Maronite Order (LMO) in*

January 30 1 , , Rome, from an ancient patrician family, dating back to Received the sacrament of confirmation, April 13, He belonged to the Roman nobility and was marquis of Rioffreddo. Great-great-grand-nephew of Cardinal Antonio Casali Studied at the Roman Seminary, where he obtained a doctorate in utroque iuris, both civil and canon law. Ordained, December 22, , Rome. Canon of the patriarchal Lateran basilica, Rome. Canon of the chapter of the patriarchal Lateran basilica, March 19, Canon of the chapter of the patriarchal Vatican basilica, August 22, Protonotary apostolic supernumerary, March 2, Domestic prelate and abbreviatore de parco maggiore, March 22, Deacon of the pontifical chapel, August 6, Elected titular Latin patriarch of Constantinople, with residence in the Roman Curia, November 29, Consecrated, December 8, , chapel of the choir of the patriarchal Vatican basilica, by Cardinal Mariano Rampolla del Tindaro, secretary of State, assisted by Alessandro Sanminiati Zabarella, titular archbishop of Tinna, auditor of the Reverend Apostolic Chamber, and by Felix Maria de Neckere, titular archbishop of Melitene, economical and secretary of the Fabric of the patriarchal basilica of St. Created cardinal priest in the consistory of June 19, ; received the red hat and the title of S. Maria della Vittoria, June 22, Participated in the conclave of , which elected Pope Pius X. Decorated with the cross of the Knight of Malta. Knight of the order of Francesco I of Naples. March 17, , after a lengthy agony, in Rome. Exposed in his title and buried in Campo Verano cemetery. Plon, Nourrit et Cie. Tipografia poliglotta vaticana, , p. Hierarchia Catholica Medii et Recentioris Aevi. Antonio" apud Basilicam S. Biography , in Italian, Wikipedia; photographs and arms , Araldica Vaticana. August 12, , Rome. From a rich family of the bourgeoisie. Received the sacrament of confirmation, September 1, ; his godfather was Father Claudio Clausi, O. He met and was befriended by Father Vincenzo Pallotti, future saint; and Elisabetta Sanna, Franciscan Tertiary, also future venerable, frequented his home. Those personal contacts had a beneficial influence in the young Francesco. Initial studies at a private school, then, studied at the Roman Seminary, where he earned doctorates in theology on September 10, ; and in utroque iure, both canon and civil law, on August 24, He entered the ecclesiastical state after he reached the majority of age because the opposition of his family. Ordained, June 10, 1. Canon of the patriarchal Liberian basilica, Rome. Domestic prelate of His Holiness. Auditor of the cardinal vicar of Rome, April 3, Counselor of the S. Canon of the chapter of the patriarchal Liberian basilica, November 23, Elected titular bishop of Amathus, December 2, Consecrated, December 21, , church of S. Named privy almoner of His Holiness, September 20, 2. Assistant at the Pontifical Throne, November 15, Promoted to the titular see of Nicomedia, November 25, Canon of the chapter of the patriarchal Vatican basilica, July 17, 3. Transferred to the titular Latin patriarchal see of Antioch, November 29, Crisogono, June 22, Granted the the deaconry of Ss. Vito, Modesto e Crescenzia in commendam, April 28, , which he retained until his death. Opted for order of bishops and suburbicarian see of Sabina and perpetual abbot of Farfa, March 27, Prefect of the S. Transferred to the suburbicarian see of Frascati, November 27, Librarian of the Holy Roman Church from January 3, until his death. Participated in the conclave of , which elected Pope Benedict XV. Apostolic visitor of the Hospice of the Catechumens. Commissioner for the apostolic visitation of the Italian dioceses. March 23, , Rome. He left all his wealth, which was considerable, to the S. Il vicegerente del viacriato di Roma. Istituto di Studi Romani Editore, , p. Con prefazione di P.

Chapter 5 : Studium Biblicum Franciscanum

*Position: Retired Reader, Syriac Studies Faculty / College Address: Oriental Institute / Wolfson College. Email: [blog.quintoapp.com@blog.quintoapp.com](mailto:blog.quintoapp.com@blog.quintoapp.com) Research Interests: Having started out with a primary research interest in the textual history of the Septuagint, the encounter with important unpublished texts in Syriac led me to turn for the most part to various areas of Syriac literature, in.*

### Chapter 6 : Holy Spirit University of Kaslik | Administration

*He is currently Member of the Centre for Palestine Studies, London Middle East Institute, School of Oriental and African Studies, University of London. He is also currently Member of the Centre for the Philosophy of History, St. Mary's University.*

### Chapter 7 : Project MUSE - German Heralds of Holy War: Orientalists and Applied Oriental Studies

*On June 21 st , Heads of the Oriental Orthodox Churches in the Middle East: His Holiness Pope Tawadros II, Pope of Alexandria and Patriarch of Saint Mark Episcopate, His Holiness Patriarch Mor Ignatius Aphrem II, Patriarch of Antioch and All the East, and His Holiness Catholicos Aram I of the Great House of Cilicia, held their twelfth.*

### Chapter 8 : The Cardinals of the Holy Roman Church - Biographical Dictionary - Consistory of June 19,

*His Holiness the Fourteenth Dalai Lama of Tibet. My Tibet. Photographs and introduction Galen Rowell. pp. London: Thames and Hudson. £ - Volume 59 Issue 2 - Tadeusz Skorupski.*

### Chapter 9 : The Centre of Christian Oriental Studies

*His Holiness thanked His Holiness Catholicos Aram I, whose participation is despair for centuries of misunderstanding about Mor Severus; His Holiness expressed that he looks forward for further researches and studies that will make clear the life and teachings of Mor Severus for the Armenian Orthodox Church, and makes sure that this great Saint.*