I arranged to have a full year’s sabbatic in 1970–1971, in hopes of getting the UNESCO committee to meet and the facsimile edition started. So my base was in Paris.

I had obtained a Fulbright professorship at the University of Strasbourg for that school year. Every Thursday I took the train from Paris at dawn and reached Strasbourg by noon, to conduct a seminar for four advanced students on the Nag Hammadi texts, handing out each week our preliminary translation of one tractate as the “homework” for the discussion the following week. Then after class each week Jacques-É. Ménard, the history-of-religions professor in the Catholic faculty, a Canadian in origin who had done his doctorate under Puech in Paris and hence had strong interests in Nag Hammadi (and great fear of Puech), met me at the door of the seminar room. Together we took the streetcar to the train station, where we had a beer together awaiting my train back to Paris, all the while discussing the text I had given him the preceding week for this purpose. This is the source of the material with which the project at Laval University in Québec began its Bibliothèque Copte de Nag Hammadi.

I also secured the position of Scholar in Residence at the American Church in Paris, with my only responsibility there being an adult class Sunday mornings. The great advantage for me of being able to live there was that it is in walking distance of UNESCO, where I had been assured I could secure an office to work on the Nag Hammadi photographs.

I returned to the photograph shop of Bernot to get further enlargements of a list that Charles W. Hedrick, my Research Assistant at the Institute for Antiquity and Christianity, had telegraphed to me as still needed. On 16 September 1970 I obtained 286 enlargements (for 629.20 French francs).

Even before moving to Paris, I began the sabbatic year in Europe by attended in Stockholm on 20–25 August the International Colloquium on Gnosticism sponsored by the International Association for the History of Religions. It authorized the same ad hoc committee that had composed
the telegram sent to UNESCO from Messina to compose another telegram
inquiring about the UNESCO project, and entrusted it to the newly elected
Secretary to send to UNESCO.

The Stockholm meeting made it possible to convene on 19 August 1970 a
founding meeting of the Editorial Board of Nag Hammadi Studies, hosted
by Torgny Säve-Söderbergh, at the University of Uppsala. The membership
of the Editorial Board had only recently been published, a bit earlier in 1970:
Alexander Böhlig, Søren Giversen, Hans Jonas, Rodolphe Kasser,
Martin Krause, Pahor Labib, Jacques-É. Ménard, George W. MacRae, James
M. Robinson, Torgny Säve-Söderbergh, Willem Cornelis van Unnik, R.McL.
Wilson, Frederik Wisse, and Jan Zandee, with the comment: “Other names
may be added to the Editorial Board.” The Editorial Staff is listed as follows:
“Martin Krause, Editor; James M. Robinson, Co-Editor; Frederik Wisse, Man-
aging Editor. Continental European manuscripts should be submitted to Dr.
Krause, manuscripts from the English language world to Dr. Wisse.”

Puech, who did not attend the Stockholm meeting, wrote Doresse of the
threat that he sensed from that meeting:

It is all the more necessary and urgent for us to reach an understanding on
the publication of the Dialogue of the Savior and, perhaps also, the Book of
Thomas the Athlete, since an enlarged project of publication of the Coptic
Gnostic texts, just as untimely and arbitrary as the preceding ones, has just
been formed by the International Association of the History of Religions on
the occasion of the Congress held in August at Stockholm.

When I had an opportunity to meet Guillaumont, Puech, and Malinine in
Paris, I invited them to join the Board. By the time volume 1 appeared in
1971, Antoine Guillaumont had been added to the Editorial Board listed on
the page facing the title page. But when Puech declined my invitation, on
the grounds that it was not appropriate for a student of his, Ménard, to
be in the position of participating in the decision as to whether to publish
any of his writings, Guillaumont felt called upon to withdraw, and was not
listed in future volumes. Malinine, no doubt following Puech’s lead, never

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1 Essays on the Coptic Gnostic Library: An off-print from Novum Testamentum XII.2, (Lei-
2 3 x 70: Letter from Puech to Doresse:

Il est d’autant plus nécessaire et urgent de nous entendre sur la publication du
Dialogue du Sauveur, et, peut-être aussi, du Livre de Thomas l’Athlète, qu’un projet
élargi de publication des écrits gnostiques coptes, tout aussi intempestif et arbitraire
que les précédents, vient d’être formé par l’Association internationale d’Histoire des
Religions à l’occasion du Congrès tenu en août à Stockholm.