

Youhanna Nessim Youssef

Prayers attributed to Severus of Antioch

These prayers are included in the manuscript of the Bibliothèque nationale de France, Code Copte 4, which includes the psalms and biblical canticles.

Here is the description of Delaporte:

»Ms de 210 feuillets; 28x 21 cm; parchemin, sans date.

Ce manuscrit est paginé au recto en chiffres occidentaux; au verso, en lettres coptes (nombres pairs; le dernier feuillet est coté (ΥΞΒ) [62]; les cahiers, de 16 pages, sont cotés par première et dernière avec, au milieu, un ornement rouge accompagné de mots abrégés; chaque page comporte 25 lignes de 16-20 lettres. ... Acquis par Vansleb, dont le cachet sur cire est empreint aux feuillets 1 et 209. Regius, 3333.«¹

We are not not sure whether Vansleb bought it from Cyprus or Cairo. From the handwriting it seems that this manuscript belongs to the scriptorium of Saint Macarius and the palaeography shows that it was copied in the twelfth century.

Another manuscript also from Saint Macarius and now preserved in the collection of the State-University Library of Hamburg² has the same structure, i. e. Psalter and Absolution. The date of this manuscript is the twelfth- thirteenth century. It contains our text with some variations.

In his *Clavis Patrum Graecorum*, M. Geerard³ following T. Orlandi,⁴ did not include these prayers among the works of Severus of Antioch.

One of the texts of these prayers is to the absolution of the Compline (the prayer of sleep in the Coptic Horologion).⁵

Text

ΟΥΠΡΟΕΥ^x ΝΤΕ ΠΗΠΤΗΡΗ^x ΕΘΟΥΑΒ ΣΕΥ
ΗΡ^o ΕΘΡΕ ΠΙΜΟΝΑ^x ΔΧ^o ΝΑΝΑΡ^oΖΙ ΜΠΑΤΕ-
ϣΕΝΚΟ^T
⁶ΠΘ̄C̄ IHC̄ ΠΧ̄C̄ ΠΑΝΟΥ†⁷ ΜΟΙ
NH^I⁸ ΉΕΝ ΠΑΧΙΝ ΕΝΚΟΤ

A prayer of the holy *Patriarch* Severus which the monk says in the evenings before sleeping
Lord, Jesus *Christ*, my God,
give me, when I sleep,

1 Delaporte, 1912, p. 5-6 N. 7.

2 Störk, 1995, p. 114-118.

3 Geerard, 1979, p. 340-341.

4 Orlandi, 1970, p. 123.

5 Burmester, Cairo 1973, p. 103-104 (text), p. 208-209 (translation). Our text is compared with the edited text of Burmester.

6 Adds ΦNHΒ.

7 Read ΠΕΝΝΟΥ†

ΝΟΥΑΝΑΠΑΥCIC ΝΤΕ ΠΙ
CΩΜΑ⁹ ΟΥΟZ ΔΡΕΖ¹⁰ ΕΡΟΙ¹¹ Ε
ΒΟΛ ΖΑ ΠΙΧΑΚΙ ΕΤΟΙ ΝΧΡΕΜΤC¹²
ΝΤΕ ΦΝΟΒΙ ΜΑΡΟΥΛΟ

the *rest* of the
body and keep me
from the darkness, which is
the obscurity of sin.

ΧΟΥ¹³ ΝΧΕ ΝΖΟΡΜΗ¹⁴ ΝΤΕ
ΝΙΠΑΘΟC
ΟΥΟZ ΩΨΕΜ¹⁵ ΜΠΧΡΩΜ¹⁶ ΝΤΕ
ΠΙCΩΜΑ ΚΩΡQ Ν†ΧΙΝ
ΤΩΟΥΝ¹⁷ ΕΠΨΩΙ¹⁸ ΝΤΕ †
CΑΡΞ † ΜΜΑΙΦΝΟΒΗ ΜΑΡΟΥ
ΝΚΟΤ ΝΧΕ ΝΙΠΑΘΟC ΝΕΜ

Let the *attacks* of
the *passions* shrink back.
And quench the fire of
the *body*. Bring to naught
the uprising of the *flesh*,
which is a sin-lover,
let the *passions* and

ΝΙΜΕΥΙ ΝCΑΡΚΙΝΟΝ ΟΥΟZ¹⁹
ΜΟΙ²⁰ ΝΗΙ²¹ ΝΟΥΝΟΥC ΕΦΡΗC
ΝΕΜ ΟΥΜΕΥΙ ΕΦΤΟΥΒΗ
ΟΥΤ²² ΝΕΜ ΟΥΠΟΛΗΤΙΑ ΕC
ΜΕΖ ΝΑΡΕΤΗ ΝΕΜ ΟΥΦΡΗΨ
ΝΑΤΑΘΝΙ²³ ΝΕΜ ΟΥΜΑΝΕΝ
ΚΟΤ † ΝΤΕ ΟΥΜΤΟΝ²⁴
ΜΑΤΟΥΝΟCΤ²⁵ ΕΠΨΩΙ²⁶ ΕΝΙΖΥΜ
ΝΟC²⁷ ΝΤΕ ΠΙΕΧΩΡΖ²⁸ ΔΡΙΖ

the *fleshly* thoughts rest.
And grant me a watchful *mind*,
clear thinking,
a *conduct* full of
virtue, stainless
sleeping-mat
and a couch of rest.
Raise me up to the
night *hymns*.

8 Read ΝΑΝ

9 Read ΝΟΥΑΝΑΠΑΥCIC ΉΕΝ ΠΕΝΧΙΝΕΝΚΟΤ ΟΥΑΝΑΠΑΥCIC ΜΠΕΝCΩΜΑ

10 Read ΕΚΕΑΡΕΖ

11 Read ΕΡΟΝ

12 Read ΧΕΜC

13 Read ΜΑΡΟΥΖΡΟΥΡ

14 Read ΝΙΧΙΝΚΙΜ

15 Read ΜΑΡΕQΩΨΕΜ

16 Read ΝΧΕ ΠΙΧΡΩΜ

17 Read ΝΝΙΧΙΝΤΩΟΥΝΟΥ

18 om.

19 om.

20 Add. ΔΕ

21 Read ΝΑΝ

22 Read ΕΦΘΕΒΙΗΟΥΤ

23 Read ΝΑΤΩΛΕΒ

24 Read ΕΦΤΟΥΒΗΟΥΤ ΟΥΟZ

25 Read. ΕΚΕΤΟΥΝΟCΤΕΝ

26 om.

27 Read ΕΠΙΖΥΜΝΟC

28 Add. ΝΕΜ ΖΑΝΑΤΟΥΥΙ

ΜΟΤ ΝΗΙ²⁹ ΝΤΕΚΔΟΛΟΓΙΑ^{(sic)30} Μ
 ΠΙΕΧΩΡΖ ΤΗΡΓ ΕΠΧΙΝΤΑ
 ΖΩC³¹ ΕΠΕΚΡΑΝ ΕΘΟΥΑΒ ΟΥ
 ΟΖ ΕΘΜΕΖ ΝΩΟΥ ΝΕΜ ΜΕΤ
 CΑΙΕ ΝΙΒΕΝ ΝΕΜ ΠΕΚΙΩΤ
 ΝΑΓΑΘΟC ΝΕΜ ΠΙΠΝΑ ΕΘΟΥ
 ΑΒ³² Ϟ ΨΑ ΕΝΕΖ ΑΜΗΝ³³

Grant me the *doxology* of the
 whole night in order that I praise
 your Holy Name,
 full of glory and all beauty
 with Your Good Father
 and the Holy *Spirit*
 forever. Amen.

Commentary

1- The attribution:

This text occurs in the Byzantine³⁴ rite attributed to Antiochus Pandektos the monk,³⁵ from the monastery of Saint Sabas who lived at the beginning of the seventh century. Some of his works survived in Arabic in the book *Kitāb al-Ḥāwī*.³⁶ He compiled the letters of Clement of Rome, which survived in Syriac, Greek and only fragments in Sahidic Coptic.³⁷

Antiochus Pandektos played the role of compiler. Living after the Persian destruction of the Holy City in 614, being a monk of the monastery of Saint Sabas, he picked up the pieces and restored the monastic life. Following the first wave of Iconoclasm (726-775 AD) the monasteries of Constantinople had adopted this Palestinian monastic office.³⁸

The Palestinian Syriac Horologion, dated 1187/1888 AD, which was copied by a chalcedonian Syrian includes this prayer also in Syriac without any attribution.³⁹

Severus of Antioch was an eyewitness of the Cathedral vigil, having spent several years in Palestine in the desert of Scythopolis and then in Maiouma near Gaza. In his homilies and especially the homily 77 he made several allusions to this rite.⁴⁰

29 Read ΝΑΝ

30 Read Ν†ΔΟΧΟΛΟΓΙΑ

31 Read ΘΡΕΝΖΩC

32 Add. ΝΡΓΤΑΝΗΘ †ΝΟΥ

33 om.

34 Anonymous, 1900, p. 221-222. Translation in French cf. E. Mercenier 1947, p. 51. In English, Metropolitan Philip, (ed.) 1994, p. 65.

35 Moersch, 1962, vol. 2 col. 67. Bardy, Paris 1937, tome 1, col. 701-702.

36 Samir Khalil, 1991 429a-430a.

37 T. Orlandi, 1991, p. 561-562.

38 Taft, 1986, p 276.

39 Black, 1954, fol. 107b p. 94. (translation), p. 311-312 (text)

40 J. Tabet, 1968, 6-12.

The works of Severus of Antioch occur in the Byzantine and non-chalcedonian churches such as the rite of Baptism,⁴¹ the troparion of O Monogenes.

2- The Content

The text is a prayer addressed to Jesus,⁴² causing a great debate in the fifth and sixth centuries.⁴³ In the treaty intitled the »Virtues of saint Macarius« we find also this meditation. Severus of Antioch addressed some of his hymns to Jesus such as the monostrophic hymn ὁ μονογενής.⁴⁴

The text ends with a meditation of the Holy Name of Jesus, which is a recurrent theme in the Coptic daily psalis.⁴⁵

The Psali of Sunday αἰκω† νκυκ »I search for you«, the refrain is:

παβοις ἱη̅ς αριβοηθῖν εροι ⁴⁶ παδ̅ς ἱη̅ς π̅χ̅ς αριβοηθῖν εροι⁴⁷

»My Lord Jesus help me«. »My Lord Jesus Christ help me«

λοιπον ανωανθωου† ε†προσευχη μαρενσμοϋ επιραν
ντε παδ̅ς η̅ς

χε †ναςμοϋ εροκ ω παδ̅ς ἱη̅ς ναζμεν η̅εν πεκραν χε
ανερζελπις εροκ

»And whenever we gather for prayer, let us bless the Name of my Lord Jesus.

We bless you, o My Lord Jesus save us through Your name for we have hope in You.«

The Psali of Monday mentioned Jesus' name several times:

βον νιβεν εθναχος χε παδ̅ς ἱη̅ς οyon οychqi ντοτq
ερω† μπιχαχι

ογαρωματα εναψενκογενq πε πεκραν εθογαν ω παδ̅ς
ἱη̅ς

»All who say: »My Lord Jesus« will have a sword⁴⁸ in his hand to beat the enemy«⁴⁹

»Precious perfume is your Holy Name My Lord Jesus Christ«⁵⁰

The Psali of Tuesday also shows the advantages of the meditation of Jesus name's.

41 Youhanna Nessim Youssef, 2004, p. 141-150.

42 Guillaumont: 1979, p168-183. Some améliorations in Kasser, 1996, p. 407-410.

43 Grillmeier, 1987, p. 230-235.

44 Youhanna Nessim Youssef, 2004, p. 141-150.

45 Lanne, 1977, p. 163-203. Reprinted in *Tradition et Communion des Eglises - Bibliotheca Ephemeridum Theologicarum Lovaniensium CXXIX*, Leuven 1997, p. 307-338.

46 Our references refer to the edition of C. Labib, Cairo 1908, p. 98-99.

47 F. Daumas et A. Guillaumont, , 1969, p. 100 N°6.

48 Probably an allusion to Heb. 4:12 which uses ὁ λόγος τοῦ θεοῦ. This title is an attribute of Jesus.

49 Labib, 1908, p. 153.

50 Labib, 1908, p. 157.

αλλα πεκραν $\overline{\epsilon\theta\gamma}$ ω πα $\overline{\delta\varsigma}$ $\overline{\iota\eta\varsigma}$ $\overline{\epsilon\tau\psi\omega\pi}$ $\overline{\nu\omega\omicron\gamma}$ $\overline{\nu\eta\alpha\psi\tau}$ $\overline{\eta\epsilon\kappa}$
 $\overline{\nu\omicron\gamma\zeta\omicron\chi\zeta\epsilon\chi}$ $\overline{\tau\eta\rho\omicron\gamma}$
 πεκραν $\overline{\epsilon\theta\gamma}$ ω πα $\overline{\delta\varsigma}$ $\overline{\iota\eta\varsigma}$ $\overline{\epsilon\theta\eta\omicron\zeta\epsilon\mu}$ $\overline{\mu\mu\omega\omicron\gamma}$ $\overline{\eta\epsilon\kappa}$ $\overline{\nu\omicron\gamma\theta\lambda\iota\psi\iota\varsigma}$
 $\overline{\tau\eta\rho\omicron\gamma}$.

»But your Holy Name, o My Lord Jesus, is for them a strength in all their pains.«

»Your holy Name, o My Lord Jesus, rescues them from all oppressions.«⁵¹

The psali of Wednesday speaks about the fulfilment of the Law by charity, which is the Name of Jesus.

†αγαπη $\overline{\epsilon\tau\alpha\phi\varsigma\alpha\chi\iota}$ $\overline{\epsilon\theta\beta\eta\tau\eta}$ $\overline{\nu\chi\epsilon}$ $\overline{\nu\iota\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma}$ $\overline{\epsilon\theta\gamma}$ $\overline{\epsilon\tau\epsilon}$ $\overline{\phi\alpha\iota}$
 $\overline{\pi\epsilon}$ $\overline{\pi\iota\rho\alpha\kappa}$ $\overline{\nu\omicron\gamma\chi\alpha\iota}$ $\overline{\nu\tau\epsilon}$ $\overline{\pi\epsilon\kappa\overline{\nu\delta\varsigma}}$ $\overline{\iota\eta\varsigma}$ $\overline{\pi\chi\varsigma}$.
 $\overline{\epsilon\psi\omega\pi}$ $\overline{\alpha\kappa\omega\alpha\kappa\mu\epsilon\kappa\eta\epsilon}$ $\overline{\pi\iota\rho\alpha\kappa}$ $\overline{\nu\omicron\gamma\chi\alpha\iota}$ $\overline{\nu\tau\epsilon}$ $\overline{\pi\epsilon\kappa\overline{\nu\delta\varsigma}}$ $\overline{\iota\eta\varsigma}$ $\overline{\pi\chi\varsigma}$
 $\overline{\nu\tau\epsilon\kappa\epsilon\tau}$ $\overline{\pi\iota\kappa\alpha\iota}$ $\overline{\nu\epsilon\mu}$ $\overline{\nu\epsilon\kappa\epsilon\tau\eta\omicron\gamma}$ $\overline{\omega\alpha\kappa\chi\omega\kappa}$ $\overline{\mu\pi\iota\kappa\omicron\mu\omicron\varsigma}$ $\overline{\tau\eta\rho\eta}$ $\overline{\epsilon\beta\omicron\lambda}$.

»The charity which the holy Apostle speaks about, is the name of salvation⁵² of our Lord Jesus Christ.«

»If we love the Name of salvation of our Lord Jesus Christ and we have mercy upon each one of us.⁵³ We will fulfil the whole Law.«⁵⁴

The psali of Thursday is praising the Name of Jesus Christ. It highlight the salutary effect of each step in the life of Christ (Nativity, Baptism, fasting, Resurrection and Assumption ...)

$\overline{\nu\tau\epsilon\kappa\sigma\mu\omicron\gamma}$ $\overline{\epsilon\pi\iota\rho\alpha\kappa}$ $\overline{\nu\omicron\gamma\chi\alpha\iota}$ $\overline{\nu\tau\epsilon}$ $\overline{\pi\epsilon\kappa\overline{\nu\delta\varsigma}}$ $\overline{\iota\eta\varsigma}$ $\overline{\pi\chi\varsigma}$ $\overline{\eta\epsilon\kappa}$ $\overline{\omicron\gamma\kappa\iota\omega\tau}$
 $\overline{\mu\mu\epsilon\tau\alpha\theta\omicron\mu\omicron\gamma\kappa}$ $\overline{\epsilon\kappa\omega\omega}$ $\overline{\epsilon\beta\omicron\lambda}$ $\overline{\epsilon\kappa\chi\omega}$ $\overline{\mu\mu\omicron\varsigma}$
 $\overline{\chi\epsilon}$ $\overline{\pi\alpha\overline{\delta\varsigma}}$ $\overline{\iota\eta\varsigma}$ $\overline{\pi\iota\mu\iota\varsigma\iota}$ $\overline{\epsilon\beta\omicron\lambda\eta\epsilon\kappa}$ $\overline{\phi\iota\omega\tau}$ $\overline{\eta\alpha\chi\omega\omicron\gamma}$ $\overline{\nu\eta\iota\epsilon\omega\kappa}$ $\overline{\tau\eta\rho\omicron\gamma}$
 $\overline{\nu\alpha\iota}$ $\overline{\nu\alpha\kappa}$ $\overline{\kappa\alpha\tau\alpha}$ $\overline{\pi\epsilon\kappa\kappa\iota\omega\tau}$ $\overline{\nu\eta\alpha\iota}$

»Let us incessantly bless the Name of salvation of our Lord Jesus Christ proclaiming and saying:

»My Lord Jesus Christ, who is born of the Father before all ages have mercy upon us according to Your great mercy.«⁵⁵

The Psali of Friday highlights the power of Jesus name

$\overline{\alpha\lambda\eta\theta\omega\varsigma}$ $\overline{\gamma\alpha\rho}$ $\overline{\alpha\iota\tau}$ $\overline{\mu\pi\alpha\omicron\gamma\omicron\iota}$ $\overline{\epsilon\omicron\gamma\kappa\iota\omega\tau}$ $\overline{\nu\kappa\epsilon\phi\alpha\lambda\epsilon\omicron\kappa}$ $\overline{\epsilon\tau\epsilon}$ $\overline{\phi\alpha\iota}$
 $\overline{\pi\epsilon}$ $\overline{\pi\iota\rho\alpha\kappa}$ $\overline{\nu\omicron\gamma\chi\alpha\iota}$ $\overline{\nu\tau\epsilon}$ $\overline{\pi\epsilon\kappa\overline{\nu\delta\varsigma}}$ $\overline{\iota\eta\varsigma}$ $\overline{\pi\chi\varsigma}$.

51 Labib, 1908, p. 176-177.

52 F. Daumas et A. Guillaumont, 1969, p. 100 N° 3.

53 Perhaps allusion to I John 3:23. We may ask what it means by »each one of us" it could refer to a monastic congregation?

54 Labib, 1908, p. 191-192.

55 Labib, 1908, p. 209-210.

α ΠΕΝΘΕ ΙΗΣ ΠΧΕ † ΝΟΥΜΗΝΙ ΝΝΕΦΕΒΙΑΙΚ ΝΗΕΤΕΡΖΟ† ΗΑ-
ΤΕΦΖΗ ΕΘΡΟΥΦΩΤ ΕΒΟΛ ΗΑΤΖΗ ΜΠΖΟ ΝΟΥΦΙ†

»For truly I approached, a great chapter which is the name of Salvation, of Our Lord Jesus Christ.«

«Our Lord Jesus Christ gave a sign to His servants who do fear Him, to escape⁵⁶ from the face of bow.«⁵⁷

The refrain of the stanzae of the psali of Saturday is a meditation to Jesus Christ.

ΠΑΘΕ ΙΗΣ ΠΧΕ ΠΑΩΡ ΝΑΓΑΘΟΣ.

»My Lord Jesus-Christ, my good Saviour.«⁵⁸

We may conclude that the attribution to Severus of Antioch seems to be authentic. It exploits the favourite themes in the psali. As we have previously demonstrated the compiler of the Coptic theotokia⁵⁹ got inspired by the Marian homilies of Severus of Antioch. It would be also plausible that the prayer of Severus had the same effect upon the compiler of the psalis.

In previous articles, U. Zanetti and myself⁶⁰ have demonstrated that there was reciprocal influence between the Coptic and Byzantine churches in the vesper prayers.⁶¹

Severus of Antioch lived for a while in Palestine, hence it was fairly easy for Antiochus Andektos to compile this beautiful prayer and introduce it to the Byzantine rite in Greek and in Syriac.

The second prayer

Fol 206v

ΟΥΠΡΟΕΥΧΗ ΝΤΕ ΠΙΠΑΤΡΙΑΡΧΗΣ
ΕΚΧΩ ΜΜΟΣ ΝΩΩΡΠ ΜΜΗΝΙ
ΦΝΗΒ ΠΘΕ Φ† ΠΙΠΑΝΤΟΚΡΑ
ΤΩΡ ΦΙΩΤ ΜΠΕΝΘΕ ΟΥ
ΟΖ ΠΕΝΝΟΥ† ΟΥΟΖ ΠΕΝ
CΩΤΗΡ ΙΗΣ ΠΧΕ ††ΖΟ ΟΥ
ΟΖ †ΤΩΒΖ ΝΤΕΚΝΙΟΥ† Μ

A prayer of the patriarch
You will say it everyday in the morning
Lord, Master, God, the *almighty*
the Father of our Lord
Our God and
Our *Saviour* Jesus *Christ* I ask and
entreat your great *goodness*, Philan-

56 Escaping from persecutions is an ancient theme in the Church. St Athanasius wrote his apology for his escaping SC 56 cf. Nicolson, 1989, p. 48-65.

57 Labib, 1908, p. 235-236.

58 Labib, 1908, p. 250.

59 Youhanna Nessim Youssef, 2003, p. 93-108.

60 Youhanna Nessim Youssef, 2000, p. 394-400.

61 Zanetti, 1990, p. 323-369. Id., 1989, p. 237-254.

ΜΕΤΑΓΑΘΟΣ ΠΙΜΑΙΡΩΜΙ
 ЦΩТЕМ ЕРОІ ЕІТΩΒΖ ΜΜ°Κ
 АНОК ЪАПЕКВΩК МАРЕСІ

thropic one.
 listen to me, when I entreat you
 me, your servant. Let

ΕΘΟΥΝ ΜΠΕΜΘΟ ΝΤΕΚΝΙΩ
 † ΜΜΕΤΑΓΑΘΟΣ ΝΧΕ ΤΑ
 ΠΡΟΣΕΥΧΗ ΝΕΜ ΠΑΤΩΒΖ
 ΧΕ ΝΘΟΚ ΜΜΑΥΑΤΚ ΠΕΤΑΙ
 ΕΡΖΕΛΠΙC ΕΡΟΚ
 ΠΘC ΠΑΝΟΥ† ΟΥΩΡΠ ΕΪΡΗΙ
 ΕΧΩΙ ΜΠΙΖΜΟΤ ΝΤΕ ΠΕΚ
 Π̄Ν̄Α ΕΘΟΥΑΒ CΕ †ΤΩΒΖ
 ΝΤΕΚΜΕΤΑΓΑΘΟΣ ΠΑΝΗΒ
 ΑΡΙΧΑΡΙΖΕCΘΕ ΝΗΙ ΝΟΥΜΕΤ
 ΡΕΩΟΥΝΖΗΤ ΝΕΜ ΟΥ
 ΘΕΒΙΟ ΝΖΗΤ ΝΕΜ ΟΥΖΥΠ°
 ΜΟΝΗ ΕΘΡΙCΑΙ ΉΕΝ ΟΥ
 ΨΕΠΖΜΟΤ ΪΑ ΖΩΒ ΝΙΒΕΝ
 ΕΘΝΑΙ ΕΖΡΗΙ ΕΧΩΙ
 ΜΑΡΙΕΡΠΕΜΠΨΑ ΉΕΝ ΠΑΙΕ
 ΖΟΟΥ ΝΕΜ ΝΙΕΖΟΟΥ ΤΗΡ°Υ
 ΝΤΕ ΠΑΩΝΪ ΕΘΡΙCΑΙ ΪΑ
 ΠΕΚ[†] ΕΘΟΥΑΒ ΝΕΜΝΙΜ
 ΚΑΥΖ ΝΟΥΧΑΙ ΝΤΕ ΠΕΚΜΕΝ
 ΡΙΤ ΝΩΗΡΙ

my *prayer* and my entreat
 enter to your great
Goodness
 For only in You, I put
 my *hope*
 Lord, my God send
 me the grace of your
 Holy *Spirit*. Yes, I entreat
 Your *goodness*, my Master
grant me
 patience
 humility, and *endurance*
 in order that I
 bear with thanks everything
 which will happen to me.
 Let me worthy, in this day
 and all the days of my life
 to carry your
 Holy *cross*⁶² and your passions
 of the salvation of your beloved
 Son.

ΜΑΤCΙΟ ΝΤΑΨΥΧΗ ΉΕΝ Τ
 ΖΛΗΧΙ ΝΤΕ ΤΕΚΜΕΘΝΟΥ†
 ΕΘCΜΑΡΩΟΥΤ ΘΩΟΥ†

Make my *soul* satiated with the
 sweetness of your blessed
 Divinity. Assemble to you,

ΕΘΟΥΝ ΖΑΡΟΚ ΠΑΝΗΒ ΝΝΑ
 ΛΟΓΙΜΟC ΜΑΤCΙΟ ΝΤΑΨΥ

My Master,
 my *feelings*. Make my *soul* satiated

ΧΗ ΉΕΝ ΤΖΛΗΧΙ ΝΤΕ ΠΕΚΠ̄Ν̄Α
 ΕΘΟΥΑΒ ΜΑΡΕΩΨΩΠΙ ΝΪ

with the sweetness of your Holy
Spirit. Let your will and your desire

PHI NHT NXE PEKOYAW	dwell in me,
NEM FHETEZNAK NCHOY	all the time in order that
NIBEN ZINA NTAWAWNI EOY	I may obtain mercy
NAI EBOΛZITOTK HEN PEK	from you in
MANTZAΠ ETOI NZOT OYOT	Your fearful and full of glory
EOMEZ NWOY	Place of judgment
XE NΘOK PE ETEPE PIWOY EP	For you are <i>worthy</i> and
PREPI NAK NEM PEKMONO	the glory with your only-begotten Son
GENHC NYHPH IHC PXC PEN	Jesus <i>Christ</i>
OC NEM PIPTNA EΘOYAB NPEI	Our Lord and the Holy <i>Spirit</i>
TANHO TNOY NEM NCHOY	the life-giver from now and ever

Commentary

The title of Patriarch means in the Coptic tradition, Severus of Antioch.⁶³

This prayer contrary to the previous one is addressed to God the Father.

The beginning of the prayer resembles to intercession for the departed, the sick, the peace, the fathers and the Assemblies.⁶⁴

The Morning Prayer	The beginning of the intercessions
ΦNHΒ ΠΘC ΦT ΠIΠANTKPA TP ΦIOT MΠENOC OYOT ΠENNOYT OYOT ΠENCOTHP IHC PXC TTZO OYOT TTWBZ NTEKNIOT MMETAGATHOC ΠIMAIΩMI	ΠAΛIN ON MAPENTZO EΦT ΠI- ΠANTOKPATWP ΦIOT MΠENOC OYOT ΠENNOYT OYOT ΠENCΩP IHC PXC TENTZO OYOT TENTWBZ NTEKMET AΓATHOC ΠIMAIΩMI
Lord, Master, God, the <i>almighty</i> , the Father of our Lord Our God and our <i>Saviour</i> Jesus <i>Christ</i> I ask and en- treat your great <i>goodness</i> , Philanthropic One.	Again let us ask God the <i>almighty</i> , the Father of our Lord, our God and our <i>Saviour</i> Jesus <i>Christ</i> , we ask and entreat your <i>goodness</i> , O philanthropic One. ⁶⁵

In this prayer the author entreat God to grant patience, humility, and *endurance*. This list of virtues resemble to the hymn of the 12 virtues.⁶⁶

63 Youhanna Nessim Youssef, 2002, p. 187-195.

64 J. Fenwick, 1989, p. 355-362.

65 Abd al-Masih Salib, Cairo 1902, p. 49-50, 57-58, 276, 280, 286. For this edition cf. Zanetti, 1987, p. 407-418.

66 Youhanna Nessim Youssef, 2003b, p. 106-121.

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