

Prayers attributed to Severus of Antioch

In this article, I would like to add to his corpus two prayers that are not mentioned in the previous studies and that occur in the manuscript Paris Copte.

The description of the manuscript given by Delaporte is thus:⁵

Lacune: feuillet $\overline{\text{B}}$ 1-4: Ps. 1, 5-5 fin. Lacune: feuillet $\overline{\text{B}}$ 5-65: Ps 7: 3-5, 2. Lacune 2 feuillets $\overline{\text{P}}\overline{\text{A}}\overline{\text{S}}$ et $\overline{\text{P}}\overline{\text{A}}\overline{\text{H}}$. 66-73: Ps 54, 3-59, 13. Lacune: feuillet $\overline{\text{P}}\overline{\text{A}}\overline{\text{A}}$. 74-116: Ps 61,5-88, 44. Lacune: 2 feuillets $\overline{\text{C}}\overline{\text{M}}\overline{\text{B}}$ et $\overline{\text{C}}\overline{\text{M}}\overline{\text{A}}$. 117-120: Ps 89, 17-93, 16. Lacune: 2 feuillets $\overline{\text{C}}\overline{\text{N}}\overline{\text{A}}$ et $\overline{\text{C}}\overline{\text{N}}\overline{\text{S}}$. 121-128: Ps 95,6-102,21. Lacune: feuillet $\overline{\text{C}}\overline{\text{O}}\overline{\text{A}}$. 129-143: Ps 103, 11-109,7. Lacune: 14 feuillets, de $\overline{\text{T}}\overline{\text{S}}$ à $\overline{\text{T}}\overline{\text{A}}\overline{\text{B}}$. 144-171v.: Ps 118, 119-fin. 172v-174v 1^{er} cantique de Moïse. 174v-179v 2^e cantique de Moïse. 179v-180v Prière d'Anne. 180v-181v Prière d'Ézéchiàs. 181v- 183v Prière de Manassé. 183v-184r Prière de Jonas. 184r-186v Prière du prophète Habacuc. 186v-188r 1^{re} prière d'Isaïe. 188r-188v 2^e prière d'Isaïe. 188v-189v 3^e prière d'Isaïe. 190r-193v Quatrième vision de Daniel. 193v-200v Prière d'Azarias. 200v-201r Cantique de la sainte Vierge (Luc 1, 47-55). 201r-202r Cantique de Zacharie (Luc 1, 68-79). 202r Cantique de Siméon (Luc 2, 29-32). 202r-204v. Gloria in excelsis [intitulé $\overline{\text{P}}\overline{\text{I}}\overline{\text{Z}}\overline{\text{O}}\overline{\text{C}}$ $\overline{\text{N}}\overline{\text{T}}\overline{\text{E}}$ $\overline{\text{A}}\overline{\text{B}}\overline{\text{B}}\overline{\text{A}}$ $\overline{\text{A}}\overline{\text{O}}\overline{\text{A}}\overline{\text{N}}\overline{\text{A}}\overline{\text{C}}\overline{\text{I}}\overline{\text{O}}\overline{\text{C}}$ $\overline{\text{M}}\overline{\text{A}}\overline{\text{R}}\overline{\text{X}}\overline{\text{H}}\overline{\text{E}}\overline{\text{P}}\overline{\text{I}}\overline{\text{S}}\overline{\text{C}}\overline{\text{O}}\overline{\text{P}}\overline{\text{O}}\overline{\text{S}}$ = Cantique d'Amba Athanase, l'archevêque]. 201v-205v Symbole de Nicée. 205v-206r Prière du patriarche Sévère, que le moine doit réciter avant de se coucher. 206r- 207r Prière du Patriarche à dire à la première heure. 207r-207v Prière de la troisième heure. 207v-208r Prière de la sixième heure. 208r-208v Prière de la neuvième heure. Deux feuillets du martyre de Ménas; le premier commence par $\overline{\text{E}}\overline{\text{P}}\overline{\text{O}}\overline{\text{C}}$ $\overline{\text{N}}\overline{\text{T}}\overline{\text{A}}\overline{\text{T}}\overline{\text{A}}\overline{\text{K}}\overline{\text{O}}$ $\overline{\text{N}}\overline{\text{E}}\overline{\text{M}}\overline{\text{O}}\overline{\text{U}}\overline{\text{T}}\overline{\text{E}}\overline{\text{N}}$ et se termine par $\overline{\text{O}}\overline{\text{Y}}\overline{\text{O}}\overline{\text{Z}}$ $\overline{\text{P}}\overline{\text{A}}\overline{\text{X}}\overline{\text{E}}$ $\overline{\text{M}}\overline{\text{I}}\overline{\text{S}}\overline{\text{E}}\overline{\text{N}}$, le second commence par $\overline{\text{F}}\overline{\text{H}}\overline{\text{O}}\overline{\text{Y}}$ $\overline{\text{G}}\overline{\text{A}}\overline{\text{P}}^6$ $\overline{\text{Q}}\overline{\text{R}}\overline{\text{O}}\overline{\text{L}}\overline{\text{X}}$ et se termine par $\overline{\text{E}}\overline{\text{P}}\overline{\text{E}}$ $\overline{\text{P}}\overline{\text{E}}\overline{\text{Q}}\overline{\text{I}}\overline{\text{O}}$ $\overline{\text{Z}}\overline{\text{I}}\overline{\text{A}}\overline{\text{K}}\overline{\text{T}}\overline{\text{I}}\overline{\text{N}}\overline{\text{O}}\overline{\text{Y}}$.

- 1 M. Geerard, *Clavis Patrum Graecorum, volume III A Cyrillo Alexandrino ad Iohannem Damas-*
cenum, Corpus Christianorum, Turnhout: Brepols 1979, p. 341 Number 7078.
- 2 T. Orlandi, *Elementi di lingua e letteratura copta*, Milano 1970, p. 123.
- 3 Youhanna Nessim Youssef, »Severus of Antioch in the Coptic Liturgical books,« *Journal of*
Coptic Studies 6 (2004) 141-150. Idem, »Notes on the cult of Severus of Antioch in Egypt,«
Ephemerides Liturgicae 115 (2001) 101-107.
- 4 E. Lucchesi, »Hymnes de Sévère et sur Sévère,« *Aegyptus* 88 (2008) 165-198.
- 5 L. Delaporte, *Catalogue sommaire des manuscrits coptes de la Bibliothèque Nationale de Paris,*
première partie - Manuscrits Bohairiques, Paris: Librairie A. Picard et fils 1912, p. 5-6 Number 7.
- 6 Delaporte read it $\phi\mu\omicron\gamma$ $\gamma\alpha\gamma\rho\omicron\lambda\chi$.

Ce manuscrit est paginé au recto en chiffres occidentaux; au verso, en lettres coptes (nombres pairs); le dernier feuillet est coté ΥΖΒ [562]; 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.

Les titres sont en rouge. La première lettre du texte est une grande majuscule à la marge, accompagnée du côté extérieur d'un ornement rouge. Les paragraphes sont indiqués par une petite majuscule à la marge rehaussée de rouge/ Les lettres ϕ et θ portent parfois un ou deux points rouges; les points de divisions sont rouges. A la page 172r est dessiné un cavalier; au début de la page 172v, un ornement.

Le fragment du martyre de Ménas provient d'un autre volume: le feuillet 209 est coté ΑΓ-ΛΔ. C'est le premier du troisième cahier et il est orné d'une croix grecque disposée entre Δϣ et ΔΡΟ; le feuillet 210 est coté au verso ΜΗ, c'est le dernier du même cahier et il est orné de deux entrelacs qui se couparent, disposés entre ΓΥ et ΦΣ. Chaque page comporte 29-30 lignes de 14-15 lettres.

Ce fragment écrit tout en noir, est à peu près de la même époque que le Psautier; de fréquents alinéas commencent par une lettre un peu plus grande placée dans la marge; les phrases sont séparées par le signe =.

Acquis par Vansleb. Dont le cachet sur cire est empreint aux feuillets 1 et 209. Regius, 333
Invent.: Copte 4

To this information, we can add that Vansleb⁷ acquired this manuscript from Cyprus as it is mentioned in the seal: »Vanslebius emit Nicosiae pro Bibl.[iotheca] Regis Chr.^{mi} 1671 m.[ense] Junio.«⁸

The manuscript suffered from several deteriorations such as fol. ρλβ lacuna of the bottom corner, σμς top corner.

We have noticed some corrections by two hands, hand (A) fol. ης recto line 26 μισονος, fol. line 20 ωρπ ωα εχωρ εχχεν παρεε `ντε; hand (B) σι recto in Arabic مزمر وطاس (sic).

There are traces of waxes such as fol. ζΔ lines 19-22, fol. ρης lines 6-9.

From the material and the palaeography, we may assume that this manuscript was copied in the tenth-eleventh century.

οΥΠΡΟΣΕ⁹Υ ΝΤΕ ΠΠΑΤΡΙΑ⁹Ρ ΣΕΥΗΡΟΣ ΕΘΡΕ ΠΜΟΝ⁹Δ ΧΟΣ ΝΑ ΝΑΡΟΡΙ ΜΠΑΤΕΦΕΝΚΟΤ⁹
ΠΩΣ ΠΩΣ ΠΧΣ ΠΑΝΟΥΤ: ΜΟΙ ΝΗΙ ΞΕΝ ΠΑΧΙΝΕΝΚΟΤ `ΝΟΥΑΝΑΠΑΥΣΙΣ ΝΤΕ ΠΑΣΩΜΑ: ΟΥΟΖ
ΑΡΕΖ ΕΡΟΙ ΕΒΟΛ ΖΑ ΠΙΧΑΚΙ ΕΤΟΙ `ΝΧΡΕΜΤΣ `ΝΤΕ ΦΝΟΒΙ: ΜΑΡΟΥΛΟΧΟΥ `ΝΧΕ ΝΙΖΟΡΜΗ
`ΝΤΕ ΝΙΠΑΘΟΣ
ΟΥΟΖ ΩΩΕΜ `ΜΠΙΧΩΜ `ΝΤΕ ΠΙΣΩΜΑ: ΚΩΡϣ `ΝΤΧΙΝΤΩΟΥΝ ΕΠΩΩΙ `ΝΤΕ ΤΣΑΡΖ
`ΜΜΑΙ ΦΝΟΒΙ: ΜΑΡΟΥΝΚΟΤ `ΝΧΕ ΝΙΠΑΘΟΣ ΝΕΜ * (fol. γπη recto) ΝΙΜΕΥ `Ι `ΝΣΑΡΚΙΚΟΝ:
ΟΥΟΖ ΜΟΙ ΝΗΙ `ΝΟΥΝΟΥΣ ΕΡΗΝΣ: ΝΕΜ ΟΥΜΕΥ `Ι ΕΓΤΟΥΒΗΟΥΤ ΝΕΜ ΟΥΠΟΛΗΤΙΑ ΕΣΜΕΖ
`ΝΑΡΕΤΗ ΝΕΜ ΟΥΦΡΗΩ `ΝΑΤΑΒΝΙ ΝΕΜ ΟΥΜΑΝΕΝΚΟΤ `ΝΤΕ ΟΥΜΤΟΝ

7 G.-R. Delahaye, »Johann Michael Vansleb (1635-1679). Voyageur en Égypte et en Orient pour le compte de la Bibliothèque royale,« *Le Monde Copte* 33 (2003) 113-122.

8 For the manuscripts from Cyprus cf. A. Boud'hors, »Manuscripts Coptes »Chypriotes« à la B. N. Paris,« *Cahiers de la Bibliothèque Copte* 4, *Études Coptes* III, *Troisième journée d'Études Musée du Louvre 23 Mai 1986*, Paris - Louvain 1989, p. 11-20. O. H. E. Burmester, »The Copts in Cyprus,« *Bulletin de la Société d'Archéologie Copte* 7 (1941), 9-13.

9 The bold type is in red in the manuscript.

ΜΑΤΟΥΝΟCΤΕΝ ΕΠΩΩΙ ΕΝΙΖΥΗΝΟC `ΝΤΕ ΠΙΕΧΩΡΕ ΑΡΙΘΜΟΤ ΝΗΙ `ΝΤΕΚΔΟΛΟΓΙΑ (sic)
 `ΜΠΙΕΧΩΡΕ ΤΗΡΩ ΕΠΙΧΙΝΤΑΖΩC ΕΠΕΚΡΑΝ ΕΘΟΥΑΒ ΟΥΟΖ ΕΘΕΡΕ `ΝΩΟΥ ΒΕΝ `ΝΕΤCΑΙΕ
 ΝΙΒΕΝ ΝΕΜ ΠΕΚΙΩΤ `ΝΑΓΑΘΟC ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΩΑ ΕΝΕΖ ΑΜΗΝ

*A prayer of the patriarch Severus that the monk should say
 in the evening before sleeping*

Lord Jesus *Christ* my God grant me in my sleeping a *rest* of my *body*, and preserve me from the darkness being the smoke of the sin.

Let the *assaults* of the *passions* be crushed and quench the fire of the *body*. Bring to naught the rising of the *body*, loving sins. Let the *passions* and the *carnal* thoughts die. And grant me an awaking *intellect*, a pure thinking, and *way of life* full of *virtue*, blameless mat and a resting bed.

Arise us to the *hymns* of the night and grant me Your *doxology* of the whole night in order that I praise Your holy name, full of all glory and all beauty with Your *Good* Father and the Holy *Spirit*, forever Amen!

ΟΥΠΡΟCΕΥΧΗ `ΝΤΕ ΠΙΠΑΤΡΙΑΡΧΗC ΕΚΕΧΩ `ΜΜΟC ΝΑ `ΝΩΩΡΠ `ΜΜΗΝΙ
 ΦΗΝΒ ΠCΘ Φ† ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΦΙΩΤ `ΜΠΕΝCΘ ΟΥΟΖ ΠΕΝΝΟΥ† ΟΥΟΖ ΠΕΝCΩΤΗΡ ΙΗC
 ΠΧC ††ΖΟ ΟΥΟΖ †ΤΩΒΕ `ΝΤΕΚΝΙΩ† `ΜΜΕΤΑΓΑΘΟC ΠΙΜΑΙΡΩΜΙ: CΩΤΕΜ ΕΡΟΙ ΕΙΤΩΒΕ
 `ΜΜΟΚ ΔΝΟΚ ΣΑ ΠΕΚΒΩΚ: ΜΑΡΕC`Ι * (fol. γνν verso) ΕΞΟΥΝ ΜΠΕΚΜΘΟ `ΝΤΕ ΤΕΚΝΙΩ†
 `ΜΜΕΤΑΓΑΘΟC `ΝΧΕ ΤΑΠΡΟCΕΥΧΗ ΝΕΜ ΠΑΤΩΒΕ ΧΕ ΝΘΟΚ `ΜΜΑΥΑΤΚ ΠΕ ΤΑΙΕΡΞΕΛΠΙC
 ΕΡΟΚ
 ΠCΘ ΠΑΝΟΥ† ΟΥΩΡΠ ΕΞΡΗΙ ΕΧΩΙ ΜΠΙΖΜΟΤ `ΝΤΕ ΠΕΚΠΝΑ ΕΘΟΥΑΒ. CΕ †ΤΩΒΕ
 `ΝΤΕΚΜΕΤΑΓΑΘΟC ΠΑΝΗΒ ΑΡΙΧΑΡΙΖΕCΘΕ ΝΗΙ `ΝΟΥΜΕΤΡΕΦΩΟΥΝΖΗΤ ΝΕΜ ΟΥΘΕΒΙΟ
 `ΝΖΗΤ ΝΕΜ ΟΥΖΥΠΟΜΟΝΗ ΕΘΡΙΦΑΙ ΣΕΝ ΟΥΩΠΕΡΖΜΟΤ ΣΑ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑ`Ι ΕΞΡΗΙ
 ΕΧΩΙ
 ΜΑΡΙΕΡΜΠΩΑ ΣΕΝ ΠΑΙΕΖΟΥ ΝΕΜ ΝΙΕΖΟΥ ΤΗΡΟΥ `ΝΤΕ ΠΑΩΝΣ ΕΘΡΙΦΑΙ ΠΕΚΤ^ρ
 ΕΘΟΥΑΒ ΝΕΜ ΝΙΜΚΑΥΕ`ΝΟΥΧΑΙ `ΝΤΕ ΠΕΚΜΕΝΡΙ† `ΝΩΗΡΙ
 ΜΑΤCΙΟ `ΝΤΨΥΧΗ ΣΕΝ ΤΖΛΗΧΙ `ΝΤΕ ΤΕΚΜΕΘΝΟΥ† ΕCΜΑΡΩΟΥ† ΘΩΟΥ† ΕΞΟΥΝ ΖΑΡΟΚ
 ΠΑΝΗΒ `ΝΝΑΛΟΓΙCΜΟC ΜΑΤCΙΟ `ΝΤΑΨΥ * (fol. γζ recto) ΧΗ ΣΕΝ ΤΖΛΗΧΙ `ΝΤΕ ΠΕΚΠΝΑ
 ΕΘΟΥΑΒ: ΜΑΡΕΦΩΩΠΙ `ΝΣΡΗΙ `ΝΣΖΗΤ `ΝΧΕ ΠΕΚΟΥΩΩ ΝΕΜ ΦΗΕΤΕΖΝΑΚ `ΝCΗΟΥ ΝΙΒΕΝ
 ΖΙΝΑ `ΝΤΑΩΑΩΝΙ ΕΟΥΝΑΙ ΕΒΟΛΖΙΤΟΤΚ ΣΕΝ ΠΕΚΜΑΝ†ΖΑΠ ΕΤΟΙ `ΝΖΟ† ΕΘΕΡΕ
 `ΝΩΟΥ
 ΧΕ `ΝΘΟΚ ΠΕ ΕΤΕΡΕ ΠΩΟΥ ΕΡΠΡΕΠΙ ΝΑΚ ΝΕΜ ΠΕΚΜΟΝΟΓΕΝΗC `ΝΩΗΡΙ ΙΗC ΠΧC ΠΕΝCΘ
 ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ `ΝΡΕΦΤΑΝΘΟ †ΝΟΥ ΝΕΜ `ΝCΗΟΥ (ΝΙΒΕΝ)

A prayer of the patriarch let you say it early everyday

Master, Lord, God, the *almighty*, the Father of our Lord and our God and our *Saviour* Jesus *Christ*, I beseech and ask Your great *Goodness*, the Lover of the humankind. Harken to me (for) I ask You, I am Your servant, let my *prayer* and my demand enter in front to Your great *Goodness* for You are only that I *hope*.

Lord my God send upon me the grace of Your holy *Spirit*. Yes, I beseech Your *Goodness*, my Lord *grant* me patience and humility of heart, *endurance* in order I carry out, with thanksgiving, everything that come upon me.

Let me be worthy in this day and all days of my life to carry Your holy *Cross* and the sufferings of Salvation of Your Beloved Son.

Satisfy my *soul* in the sweetness of Your blessed divinity. Assemble to You, my Lord, the *thoughts* of my *soul* in the sweetness of Your Holy *Spirit*. Let Your will and what please You be in me every time *in order* to win a mercy from You in Your fearful tribune full of glory.

For to You is worthy the glory to You and Your *Only Begotten* Son Jesus *Christ* our Lord and the Holy *Spirit* the life-giver, from now and ever

Commentary for the first prayer

As already noticed by Taft¹⁰ in the beginning there were two traditions monastic one and cathedral (for the urban churches). Hence the first text confirms that it was for the monastic use.

The nature of these following prayers that are placed after these two prayers have the titles

†πρὸς ἑσχέρην ντε ἄχρ ᾗ†

The *prayer* of the third hour

It is in fact the absolution of the third hour as it is clear from this table

Absolution of the third hour¹¹

ϥ† πεννοϥ† ϥ† `ντε μετωενζητ
 niben oγoρ πoс `ντε nom† niben:
 φηεταϥnom† nan kata oγnoγ niben
 nem kata choγ niben zen onom† `ντε
 πεκπna eθ

tenωepzmot `ntotk xe aktazon
 epaten eoγproceγxn zen taioγnoγ
 eθγ

θαi ετακxωω `n;hтс `mπzmot `ντε
 πεκπna eθ: zen oγmetpamao exen
 nhete noγk `naγioc `mmaoethnc oγoρ
 `napocтoлoc eθoγab mφpη† `nzanλac
 `npxωm

ten†zo oγoρ tentωbз `nteκmetaγaθoc
 пmaipωmι ωωп epok `ntenproceγxn
 oγoρ oγωpп nan eзpηι `mπzmot `ντε

Prayer of the 3th hours Paris Copte 4

ϥ† `ντε nimetωenζηт πoс `ντε nom†
 niben: φηεταϥnom† nan kata oγnoγ
 niben nem kata choγ niben

tenωepzmot `ntotk xe aktazon
 epaten eoγproceγxn zen taioγnoγ
 eθoγab

θαi ετακxωω `n;hтс `mπzmot `ντε
 πεκπna eθ: zen oγmetpamao exen
 nekhaκαpиoc `naγioc `mmaoethnc

ten†zo oγoρ tentωbз `mnoκ
 пmaipωmι ωωп epok `nnenproceγxn
 tnpen oγoθben eθoγn eoγkatacтacic

10 R. Taft, *The Liturgy of Hours East and West*, Collegeville 1985, p. 252-259.

11 O. H. E. Burmester, *The Horologion of the Egyptian Church Coptic and Arabic text from a mediæval manuscript*, Studia Orientalia Christiana Aegyptiaca, Cairo 1973, p. 44-45.

ΠΕΚΠΝΑ ΕΘΥ ΟΥΟΖ ΟΥΟΘΒΕΝ ΕΘΟΥΝ ὙΠΝΑΤΙΚΗ
 ΕΟΥΚΑΤΑΚΤΑΚΙC ὙΠΝΑΤΙΚΟΝ
 ΖΙΝΑ ΝΤΕΝΜΟΩΙ ΞΕΝ ΠΠΝΑ ΝΙΕΠΘΥΜΙΑ
 ὙΠCΑΡΖ ὙΝΤΕΝΩΤΕΜΧΟΚC ΕΒΟΛ ΟΥΟΖ
 ΔΡΙΤΕΝ ὙΝΕΠΩΑ ὙΝΩΕΜΩΙ ὙΠΕΚΜΘΟ
 ὙΝΤΕΚΜΕΤΑΓΑΘΟC ΞΕΝ ΟΥΤΟΥΒΟ ΝΕΜ
 ΟΥΜΕΘΜΗ ὙΝΝΙΕΖΟΥ ΤΗΡΟΥ ὙΝΤΕ
 ΠΕΝΩΝΞ ΞΕΝ ΤΧΟΜ ὙΠΕΚΜΟΝΟΓΕΝΗC
 ὙΝΩΗΡΙ ΠΕΝΩC ΟΥΟΖ ΠΕΝΝΟΥΤ ΟΥΟΖ
 ΠΕΝCΩΤΗΡ ΙΗΣ ΧC
 ΦΑΙ ΕΤΕ

God, our God, God of all compassion and Lord of all comfort, Who has comforted us at every hour and all times with the comfort of Your Holy *Spirit*.

We give thanks to You, that You has made us to stand for *prayer* at this holy hour

in which You did pour forth the grace of Your Holy *Spirit* in wealth upon Your holy *Disciples* and holy *Apostles*, as tongues of fire.

We beseech and we pray Your *Goodness* Lover of man, receive our *prayer*, and sent down to us the grace of Your Holy *Spirit*, and translate us to a *spiritual state*.

In order that we may walk in the *Spirit*, and that we may fulfil the *desires* of the *flesh*; and make us worthy to serve before Your *Goodness* in purity and truth all the days of our life, in the strength of Your *Only-Begotten Son* our Lord and our God and our *Saviour*

Through Whom...

Our text is shorter and more sober.

The following prayers of the sixth hour and the ninth hour are different from the edited text of the Horologion.

ΖΙΝΑ ΝΤΕΝΜΟΩΙ ΞΕΝ ΠΠΝΑ ΟΥΕΠΘΥΜΙΑ
 ὙΝΤΕ †CΑΡΖ ὙΝΤΕΝΩΤΕΜΧΟΚC ΕΒΟΛ
 ΖΙΤΕΝ ΠΕΚΜΟΝΟΓΕΝΗC ὙΝΩΗΡΙ ΙΗΣ ΧC

ΦΑΙ ΕΤΕΚCΜΑΡΩΟΥΤ ΝΕΜΑΩ ΝΕΜ ΠΠΝΑ
 ΕΘΟΥΑΒ ΩΑ ΕΝΕΖ ΑΜΗΝ

God, our God, God of all compassion and Lord of all comfort, Who has comforted us at every hour and all times

We give thanks to You, that You has made us to stand for *prayer* at this holy hour

in which You did pour forth the grace of Your Holy *Spirit* in wealth upon Your holy *Disciples* and holy *Apostles*,

We beseech and we pray Your *Goodness* Lover of man, receive our *prayer*, and sent down to us the grace of Your Holy *Spirit*, and translate us to a *spiritual state*.

In order that we may walk in the *Spirit*, and that we may not fulfil the *desires* of the *flesh*;

of Your *Only-Begotten Son*

Through Whom You are blessed with Him and the Holy *Spirit* forever Amen!

The first prayer is addressed to the Son (Jesus Christ)¹² this type of prayers caused a great debate in the fifth and sixth centuries.¹³ 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.¹⁴

The text ends with a meditation of the Holy Name of Jesus, which is a recurrent theme in the Coptic daily psalis.¹⁵

The Psali of Sunday αἰκωτ̄ νσωκ »I search for you«, the refrain is:

»πᾱσοις ἰη̄ς ἀριβονῆθιν ε̄ροικ̄¹⁶ »πᾱς ἰη̄ς π̄ς ἀριβονῆθιν ε̄ροικ̄¹⁷

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

λοιπον̄ ἀνψανῶωγ̄τ̄ ε̄τ̄προσε̄γχι μᾱρενσμογ̄ επιραν̄ ντε πᾱς ἰη̄ς

ζε̄ τ̄νασμογ̄ ε̄ροκ̄ ω̄ πᾱς ἰη̄ς νᾱσμεν̄ ἥεν̄ πεκραν̄ ζε̄ ἀνεργελπισ̄ ε̄ροκ̄

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:

βον̄ niben̄ ε̄θνᾱζος̄ ζε̄ πᾱς ἰη̄ς ο̄γον̄ ο̄γχι ν̄τοτ̄ ε̄σρω̄τ̄ μπιχᾱχι

ο̄γᾱρωμᾱτᾱ ε̄νᾱψεν̄σο̄γεν̄ π̄ε̄ πεκραν̄ ε̄σο̄γαν̄ ω̄ πᾱς ἰη̄ς

All who says: »My Lord Jesus« will have a sword¹⁸ in his hand to beat the enemy¹⁹

Precious perfume is your Holy Name My Lord Jesus Christ²⁰

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

ἀλλᾱ πεκραν̄ ε̄σ̄ ω̄ πᾱς ἰη̄ς ε̄τω̄πῑ νω̄ογ̄ ννᾱωγ̄τ̄ ζεν̄ νογ̄ρο̄ζρε̄χ̄ τη̄ρογ̄

πεκραν̄ ε̄σ̄ ω̄ πᾱς ἰη̄ς ε̄θνο̄ζεν̄ μ̄ω̄ογ̄ ζεν̄ νογ̄ελῑτ̄ις̄ τη̄ρογ̄.

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

Your holy Name, o My Lord Jesus, rescues them from all oppressions.²¹

12 A. Guillaumont, *Aux origines du monachisme chrétien*, Spiritualité Orientale N°30, Bellefontaine 1979, p. 168-183. Some ameliorations in R. Kasser, »La »Prière de Jésus« kelliote,« *Orientalia Christiana Periodica* 62 (1996), 407-410.

13 A. Grillmeier, »La peste d'Origène« in *Alexandriana, Mélanges offerts à C. Mondésert*, Paris: Cerf, 1987, p. 230-235.

14 Youhanna Nessim Yousef, »Severus of Antioch in the Coptic Liturgical books,« *Journal of Coptic Studies* 6 (2004) p. 141-150.

15 E. Lanne, »La prière de Jésus dans la tradition égyptienne. Témoignage des psalies et des inscriptions,« *Irenikon* 50 (1977) p. 163-203. Reprinted in *Tradition et Communion des Églises - Bibliotheca Ephemeridum Theologicarum Lovaniensium CXXIX*, Leuven: Peeters 1997, p. 307-338.

16 Our references refer to the edition of Nahdat al-Kanaish, π̄χωμ̄ ν̄τε τ̄ψαλμο̄τιᾱ ε̄σο̄γαν̄ ν̄τε μ̄ρομ̄πῑ μ̄φρη̄τ̄ ε̄τᾱγθᾱω̄ς̄ ν̄ζε̄ ν̄ε̄μιο̄τ̄ ν̄τ̄εκκλη̄σιᾱ ν̄ρε̄ν̄ιχη̄μ̄ῑ νο̄ρθο̄δο̄ξος̄ [The book of the holy psalmodia according the fathers of the Coptic Orthodox Church had established] Cairo 1949, p. 95-100.

17 F. Daumas et A. Guillaumont, *Kellia I, Kom 219*, Fouilles de l'Institut Français d'Archéologie Orientale 28, Le Caire : l'Institut Français Archéologie Orientale, 1969, p. 100 N°6.

18 Probably an allusion to Heb. 4:12 qui utilise ὁ λόγος τοῦ θεοῦ. This title is an attribute of Jesus.

19 Nahdat al-Kanaish, π̄χωμ̄ ν̄τε τ̄ψαλμο̄τιᾱ, p. 147.

20 Nahdat al-Kanaish, π̄χωμ̄ ν̄τε τ̄ψαλμο̄τιᾱ, p.150.

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

†ΑΓΑΠΗ ΕΤΑΨΑΧΙ ΕΘΗΤΩ ΝΧΕ ΝΙΑΠΟCΤΟΛΟC ΕΘΥ ΕΤΕ ΦΑΙ ΠΕ ΠΙΡΑΝ ΝΟΥΧΑΙ
ΝΤΕ ΠΕΝΘC ΙΗC ΠΧC.

ΕΩΩΠ ΑΝΩΑΝΜΕΝΡΕ ΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ ΠΕΝΘC ΙΗC ΠΧC ΝΤΕΝΕΡ ΠΙΝΑΙ ΝΕΜ
ΝΕΝΕΡΗΟΥ ΩΑΝΧΩΚ ΜΠΙΝΟΜΟC ΤΗΡΩ ΕΒΟΛ.

The charity which the holy Apostle speaks about, is the name of salvation²² 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.²³ We will fulfil the whole Law.²⁴

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

ΝΤΕΝCΜΟΥ ΕΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ ΠΕΝΘC ΙΗC ΠΧC ΞΕΝ ΟΥΝΙΩ† ΜΜΕΤΑΘΜΟΥΝΚ
ΕΝΩΩ ΕΒΟΛ ΕΝΧΩ ΜΜΟC

ΧΕ ΠΑΘC ΙΗC ΠΙΜΙCΙ ΕΒΟΛΞΕΝ ΦΙΩΤ ΞΑΧΩΟΥ ΝΝΙΕΩΝ ΤΗΡΟΥ ΝΑΙ ΝΑΝ ΚΑΤΑ
ΠΕΚΝΙΩ† ΝΝΑΙ

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.²⁵

The Psali of Friday highlights the power of Jesus name

ΑΛΗΘΩC ΓΑΡ ΑΙ† ΜΠΑΟΥΟΙ ΕΟΥΝΙΩ† ΝΚΕΦΑΛΕΩΝ ΕΤΕ ΦΑΙ ΠΕ ΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ
ΠΕΝΘC ΙΗC ΠΧC.

Α ΠΕΝΘC ΙΗC ΠΧC † ΝΟΥΜΗΝΙ ΝΝΕΦΕΒΙΑΙΚ ΝΗΕΤΕΡΩ† ΞΑΤΕΩΖΗ ΕΘΡΟΥΦΩΤ ΕΒΟΛ
ΞΑΤΩΗ ΜΠΩ ΝΟΥΦ†

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 escape²⁶ from the face of bow.²⁷

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

ΠΑΘC ΙΗC ΠΧC ΠΑΘΩΡ ΝΑΓΑΘΟC.

My Lord Jesus-Christ, my good Saviour.²⁸

21 Nahdat al-Kanaish, ΠΧΩΜ ΝΤΕ †ΨΑΛΜΟΤΙΑ, p. 167.

22 F. Daumas et A. Guillaumont, *Kellia I, Kom 219*, p 100 N°3.

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

24 Nahdat al-Kanaish, ΠΧΩΜ ΝΤΕ †ΨΑΛΜΟΤΙΑ, p. 182-183.

25 Nahdat al-Kanaish, ΠΧΩΜ ΝΤΕ †ΨΑΛΜΟΤΙΑ, p. 200.

26 Escaping from persecutions is an ancient theme in the Church. St Athanasius wrote his apology for his escaping cf. O. Nicolson, »Flight from the persecution an imitation of the Christ: Lactantius Divine Institutes IV/18 :1-2,« *Journal of Theological Studies* 40 (1989) 48-65.

27 Nahdat al-Kanaish, ΠΧΩΜ ΝΤΕ †ΨΑΛΜΟΤΙΑ, p. 224.

28 Nahdat al-Kanaish, ΠΧΩΜ ΝΤΕ †ΨΑΛΜΟΤΙΑ, p. 238-243.

We may notice that in the first prayer we find alternation between the first person singular and plural (I and we).

As it is noted before that the troparia of the third, sixth and ninth are the same in the Byzantine Church,²⁹ Zanetti had noticed some influences of the Byzantine rite on the Coptic rite.³⁰

This text occurs in the Byzantine³¹ rite attributed to Antiochus Pandektos the monk,³² 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*.³³ He compiled the letters of Clement of Rome, which survived in Syriac, Greek and only Fragments in Sahidic Coptic.³⁴

Antiochus Pandektos played the role of compiler. Living after the Persians 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.³⁵

The Palestinian Syriac Horologion, dated 1187/1888 AD, which was copied by a Chalcedonian Syrian includes this prayer also in Syriac without any attribution.³⁶

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.³⁷

The works of Severus of Antioch occur in the Byzantine and non-chalcedonian churches such as the rite of Baptism,³⁸ the troparion of Ὁ Μονογενής.

29 O. H. E. Burmester, »Canonical hours of the Coptic Church,« *Orientalia Christiana Periodica* 2 (1936) p. 78-100.

30 U. Zanetti, »Horologion Copte et vêpres byzantines,« *Le Muséon* 102 (1989) p. 237-254. Id., »La distribution des psaumes dans l'horologion Copte,« *Orientalia Christiana Periodica* 56 (1990) p. 323-369.

31 Anonymous, Τὸ Ὡρολόγιον τὸ Μέγα, Athens 1900, p. 221-222. Translation in French cf. E. Mercenier *La Prière des Eglises de rite Byzantin*, Monastère de Chevetogne, 2 edition, 1947, p. 51. In English, Metropolitan Philip (ed.), *The Liturgikon*, 2 edition, Antakya Press, 1994, p. 65.

32 A. Moreschini, »Antioco, sabaita« in *Bibliotheca Sanctorum*, Roma 1962, Vol. 2 Col. 67. G. Bardy, »Antiochus« in *Dictionnaire de Spiritualité*, Paris 1937, Tome 1, Col. 701-702.

33 Samir Khalil, »Buṭrus Ibn al-Khabbāz« in *The Coptic Encyclopedia*, volume 2, New York: Mac-Millan 1991, p. 429a-430a.

34 T. Orlandi, »Clement I, Saint« in A. S. Atiya *Coptic Encyclopedia* 2, p. 561-562.

35 R. Taft, *The liturgy of the Hours in East and West, the origins of the divine office and its meaning for today*, Collegeville, Minnesota: The Liturgical Press, 1986, p. 276.

36 M. Black, *A Christian Palestinian Syriac Horologion (Berlin Ms. Or. Oct. 1019)*, Texts and Studies, Contributions to Biblical and Patristic Literature ed. C. H. Dodd, Cambridge: The University Press, 1954, fol. 107b p. 94. (Translation), p. 311-312 (Text).

37 J. Tabet, »Le témoignage de Sévère d'Antioche (+538) sur la vigile Cathédrale,« *Melto* 4 (1968), p. 6-12.

38 Youhanna Nessim Youssef, »Severus of Antioch in the Coptic Liturgical books,« *Journal of Coptic Studies* 6 (2004) p. 143-144.

Commentary on the second prayer

The title of Patriarch means in the Coptic tradition, Severus of Antioch.³⁹

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.⁴⁰

The Morning Prayer

ϥⲛⲏⲃ ⲡⲉⲥ ϥⲓ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ϥⲓⲱⲧ
ⲙⲡⲉⲛⲟⲥ ⲟⲩⲟⲛ ⲡⲉⲛⲛⲟⲩⲧ ⲟⲩⲟⲛ ⲡⲉⲛⲥⲱⲧⲏⲣ
ⲓⲏⲥ ⲡⲓⲭⲥ ⲓⲧⲓⲟⲩ ⲟⲩⲟⲛ ⲓⲧⲱⲃⲉ ⲛⲧⲉⲕⲛⲓⲱⲧ
ⲙⲙⲉⲧⲁⲓⲁⲑⲟⲥ ⲡⲓⲙⲁⲓⲣⲱⲙⲓ

Lord, Master, God, the *almighty* The Father of our Lord Our God and Our *Saviour Jesus Christ* I ask and entreat your great *goodness*, Philanthropic One.

The beginning of the intercessions

ⲡⲁⲗⲓⲛ ⲟⲛ ⲙⲁⲣⲉⲛⲓⲧⲟ ⲉⲫⲓ ⲡⲓⲡⲁⲛⲧⲟ-
ⲕⲣⲁⲧⲱⲣ ϥⲓⲱⲧ ⲙⲡⲉⲛⲟⲥ ⲟⲩⲟⲛ ⲡⲉⲛⲛⲟⲩⲧ
ⲟⲩⲟⲛ ⲡⲉⲛⲥⲱⲣ ⲓⲏⲥ ⲡⲓⲭⲥ ⲧⲉⲛⲓⲧⲟⲩ ⲟⲩⲟⲛ
ⲧⲉⲛⲧⲱⲃⲉ ⲛⲧⲉⲕⲙⲉⲧ ⲁⲓⲁⲑⲟⲥ ⲡⲓⲙⲁⲓⲣⲱⲙⲓ .

Again let us ask God the *almighty*, the Father of our Lord, our God and our *Saviour Jesus Christ*, we ask and entreat your *goodness*, O philanthropic One.⁴¹

In this prayer the author entreat God to grant patience, humility, and *endurance*. This list of virtues resemble to the hymn of the 12 virtues⁴²

Prayer of Severus

ⲙⲁⲣⲓⲣⲡⲉⲙⲡⲱⲁ ⲉⲛ ⲡⲁⲓⲉⲣⲟⲟⲩ ⲛⲉⲙ
ⲛⲓⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲡⲁⲱⲛⲉ ⲉⲣⲓⲥⲙⲁⲓ ⲉⲁ
ⲡⲉⲕⲉⲧⲉ ⲉⲟⲩⲁⲃ ⲛⲉⲙ ⲛⲓⲙⲕⲁⲩⲉ ⲛⲟⲩⲭⲁⲓ ⲛⲧⲉ
ⲡⲉⲕⲙⲉⲛⲣⲓⲧ ⲛⲟⲩⲏⲣⲓ

Let me worthy, in this day and all the days of my life to carry your Holy *cross*

Psalm of Friday⁴³

ⲱⲟⲩⲛⲓⲁⲧⲩ ⲙⲡⲓⲣⲱⲙⲓ ⲉⲑⲛⲁⲭⲱ ⲛⲥⲱⲩ
ⲙⲡⲁⲓⲃⲓⲟⲥ ⲛⲉⲙ ⲛⲉⲩⲣⲱⲱⲟⲩⲱ ⲉⲑⲙⲉⲛ ⲛⲉⲓⲥⲓ
ⲛⲁⲓ ⲉⲧⲉⲱⲧⲉⲃ ⲛⲧⲓⲧⲩⲭⲏ
ⲟⲩⲟⲛ ⲛⲧⲉⲩⲙⲁⲓ ⲙⲡⲉⲩⲥⲧⲁⲩⲣⲟⲥ ⲛⲉⲣⲟⲟⲩ
ⲉⲁⲧⲉⲛ ⲛⲉⲣⲟⲟⲩ ⲛⲧⲉⲩⲧⲱⲙⲓ ⲙⲡⲉⲩⲛⲟⲩⲥ
ⲛⲉⲙ ⲡⲉⲩⲩⲏⲧ ⲉⲡⲓⲣⲁⲛ ⲛⲟⲩⲭⲁⲓ ⲛⲧⲉ ⲡⲉⲛⲟⲥ
ⲓⲏⲥ ⲡⲓⲭⲥ

Blessed is the man who forsakes this life and its vain pleasures that are full

39 Youhanna Nessim Youssef, »Recommendations to the Priests. Severus of Antioch or Severus of Ashmunain,« *Journal of Coptic Studies* 4 (2002) p. 187-196.

40 J. Fenwick, »The significance of similarities in the anaphoral Intercession sequence in Coptic Anaphora of Saint Basil and other Ancient Liturgies,« *Studia Patristica* 18/2, -Leuven: Peeters, 1989, p. 355-362.

41 Abd al-Masih Salib, ⲡⲓⲭⲱⲙ ⲛⲧⲉ ⲡⲓⲉⲭⲟⲗⲟⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ ⲡⲓⲭⲱⲙ ⲓⲧⲱⲛⲧ ⲛⲁⲛⲁⲫⲟⲣⲁ ⲛⲧⲉ ⲡⲁⲓⲟⲥ ⲃⲁⲥⲓⲟⲥ ⲛⲉⲙ ⲡⲁⲓⲟⲥ ⲡⲣⲓⲑⲣⲓⲟⲥ ⲛⲉⲙ ⲡⲁⲓⲟⲥ ⲕⲩⲣⲓⲗⲟⲥ ⲛⲉⲙ ⲉⲁⲛⲕⲉⲉⲭⲏ ⲉⲟⲩⲁⲃ, [The book of the Holy Euchologion which is the book of the three anaphorae of St. Basil, St. Gregory and St. Cyril and other holy prayers] Cairo 1902, p. 49-50, 57-58, 276, 280, 286. For this edition cf. U. Zanetti, »Esquisse d'une typologie des Euchologes Coptes Bohaïriques,« *Le Muséon* 100 (1987) p. 407-418.

42 Youhanna Nessim Youssef, »Consecration of the Myron at Saint Macarius Monastery (MS. 106 Lit.),« *Coptica* 2 (2003) p. 106-121. Reprint in *Christianity and Monasticism in Egypt*, Maged S. A. Mikhail and Mark A Saint Mark Foundation, Cairo- New York: the American University in Cairo Press 2009, p. 106-121

43 Nahdat al-Kanaish, ⲡⲓⲭⲱⲙ ⲛⲧⲉ ⲓⲧⲁⲗⲙⲟⲧⲓⲁ, p.226.

and your passions of the salvation of your beloved Son.

of suffering that kill the soul.
And he who carries his cross day after day and keeps his mind and heart on the name of Salvation of our Lord Jesus Christ

This prayer did not survive in the actual editions of the Coptic or Greek horologia.

It is important to mention that Severus of Antioch had composed several hymns to be recited in the evening some of them have some affinities with these prayers.⁴⁴

The nature of the manuscript

The big format of the manuscript 28x 21cm shows that it was not for a private use but to be use in the Church as a confirmation of this hypothesis.

The psalms of David as well as the canticles of the Old and New Testament are used since early Christianity.⁴⁵ A copy of these canticles is date to the tenth century in the collection of the Cardinal Borgia.⁴⁶

Actually these canticles are used in the twelfth hour of Good Friday and the early morning of the bright Saturday as attested by Ibn Kabar⁴⁷ in the fourteenth century.⁴⁸ This practice is still in use in the Coptic Church nowadays.⁴⁹

The prayers of the Angels and the *Trisagion* are also used⁵⁰ as well as for the matins of the Bright Saturday.⁵¹ It was known before the eighth-ninth century.⁵²

44 E. W. Brooks, *The Hymns of Severus of Antioch and others in the Syriac version of Paul of Edessa*, Patrologia Orientalis 7/5, Paris: Firmin Didot 1911, p. 755-760 [343-348] and especially N. 322 p. 758 [346].

45 J. Means, *The Canticles of the Christian Church Eastern and Western in Early and Medieval Times*, Cambridge 1914. F. Cabrol, «Cantiques», *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, Vol II/2, col. 1975-1994.

46 W. Till & P. Sanz, *Eine griechisch-koptische Odenhandschrift*, Monumenta Biblica et Ecclesiastica 5, Rome 1939.

47 Cf. R. G. Coquin, «Ibn Kabar (Shams ar-Ri'âsa Abû 'l-Barakat)», *Catholicisme* 6, 1966, col. 1349-1351. Samir Khalil, «Un manuscrit arabe d'Alep reconnu, le Sbath 1125», *Le Muséon* 91, 1978, p. 179-188. Id., «L'encyclopédie Liturgique d'Ibn Kabar († 1324) et son apologie d'usage Coptes», *Crossword of Cultures Studies in Liturgy and patristics in Honor of Gabriele Winkler*, edited by H.-J. Feulner, E. Velkouska and R. Taft, *Orientalia Christiana Analecta* 260, Roma 2000, p. 629-655.

48 L. Villecourt, «Les Observances liturgiques et la discipline du jeûne dans l'église copte», *Le Muséon* 38 (1925) p. 261-320 and especially p. 290-291. A. Wadi, «Abu al-Barakat Ibn Kabar, Misbah al-Zulmah (cap. 18: il digiuno e la settimanta santa)», *Studia Orientalia Christiana Collectanea* 34 (2001) p. 233-322. G. Viaud, «Le Psaume 151 dans la liturgie Copte», *Bulletin de l'Institut Français d'Archéologie Orientale* 67 (1969) p. 1-8.

49 O. H. E. Burmester, *The Egyptian or Coptic Church detailed description of her liturgical services and Rites*, Textes et documents, Cairo: Société d'Archéologie Copte 1967, p. 286-290. Adel Sidarus, «La Pâque sainte ou la Semaine Sainte selon la liturgie copte», *Proche Orient Chrétien* 17 (1967) 3-43.

Conclusions

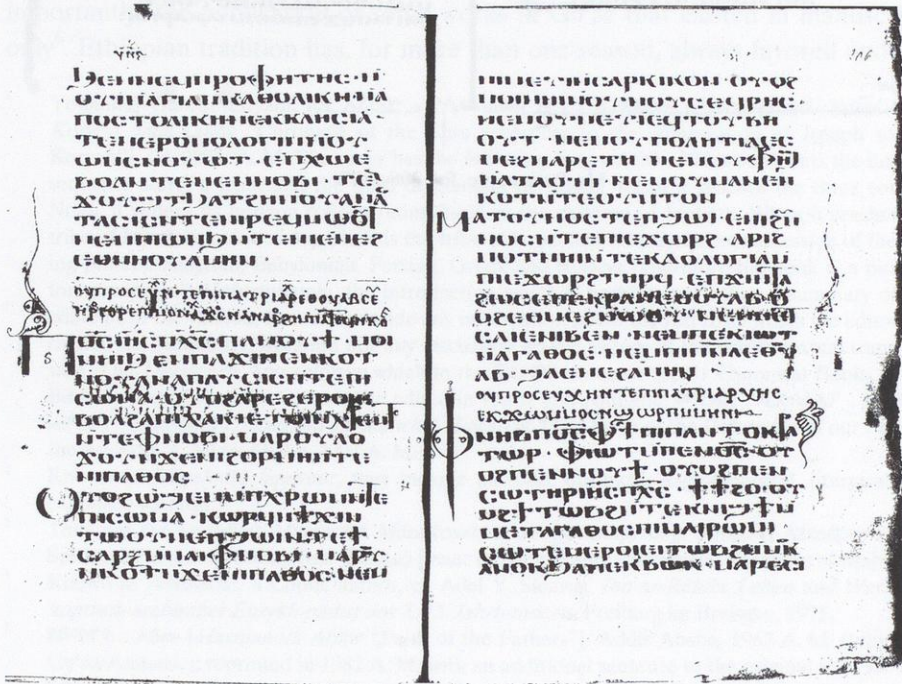
The two prayers published above may have been used as absolutions for mid-night and the first hour.

The manuscript may have been used for the Bright Saturday as on this occasion psalms and canticles are used publically.

These prayers were found in a monastic manuscript. They are full of expressions, which occur in the other liturgical texts especially the Psalis and the anaphoras. The first one is shared between Copts and Greeks while the other one is not in use in both churches.

These prayers are full of many severian themes and expressions. Hence the attribution to Severus of Antioch is more probable especially for the first prayer.

This paper highlights once more the importance of the study of Coptic liturgical texts for the Severian studies.



Ms. Paris copte, fol. 205v-206r

50 Cf. O. H. E. Burmester, *Horologion*, p. 232-233. This is also known in the Greek Church cf. Yassa Abd-al-Masih, »Doxologies in the Coptic Church. The Use of Doxologies,« *Bulletin de la Société d'Archéologie Copte* 4 (1938) p. 97-113 especially p. 107-109.

51 Cf. Supra note 49.

52 H. Quecke, *Untersuchungen zum koptischen Stundengebet*, *Publications de l'Institut Orientaliste de Louvain* 3, Louvain 1970, p. 416-423.

