

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 pari; le dernier feuillet est coté (ϮϫϮ) [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 au feuillets 1 et 209. Regius, 3333.”¹

We are 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

ΟΥΠΡΟΣΕΥ^Χ ΝΤΕ ΠΗΠΤΡΗΑΡ^Χ ΕΘΟΥΑΒ ΣΕ^Υ
ΗΡ^ΟΣ ΕΘΡΕ ΠΙΜΟΝΑ^Χ Α.Χ^ΟΣ ΝΑΝΑΡ^ΟΖΙ ΜΠΑΤΕ-
ΡΕΝΚΟ^Τ
⁶Π^ΘΣ ΙΗΣ^ΥΣ ΠΑΝΟΥ^Τ⁷ ΜΟΙ
ΝΗ⁸ ΗΝ 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 ΦΝΗΒ.

7 Read ΠΕΝΝΟΥ^Τ

8 Read ΝΑΝ

ΝΟΥΑΝΑΠΑΥΣΙΣ ΝΤΕ ΠΙ
 ΣΩΜΑ⁹ ΟΥΟΖ ΑΡΕΖ¹⁰ ΕΡΟΙ¹¹ Ε
 ΒΟΛ ΖΑ ΠΙΧΑΚΙ ΕΤΟΙ ΝΧΡΕΜΤΣ¹²
 ΝΤΕ ΦΝΟΒΙ ΜΑΡΟΥΛΟ

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

ΧΟΥ¹³ ΝΧΕ ΝΖΟΡΜΗ¹⁴ ΝΤΕ
 ΝΙΠΑΘΟΣ
 ΟΥΟΖ ΩΨΕΜ¹⁵ ΜΠΧΡΩΜ¹⁶ ΝΤΕ
 ΠΙΣΩΜΑ ΚΩΡϞ Ν†ΧΙΝ
 ΤΩΟΥΝ¹⁷ ΕΠΨΩΙ¹⁸ ΝΤΕ †
 ΣΑΡΞ † ΜΜΑΙΦΝΟΒΗ ΜΑΡΟΥ
 ΝΚΟΤ ΝΧΕ ΝΙΠΑΘΟΣ 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 ΝΣΑΡΚΙΝΟΝ ΟΥΟΖ¹⁹
 ΜΟΙ²⁰ ΝΗΙ²¹ ΝΟΥΝΟΥΣ ΕΦΡΗΣ
 ΝΕΜ ΟΥΜΕΥΙ ΕΦΤΟΥΒΗ
 ΟΥΤ²² ΝΕΜ ΟΥΠΟΛΗΤΙΑ ΕΣ
 ΜΕΖ ΝΑΡΕΤΗ ΝΕΜ ΟΥΦΡΗΨ
 ΝΑΤΑΒΝΙ²³ ΝΕΜ ΟΥΜΑΝΕΝ
 ΚΟΤ † ΝΤΕ ΟΥΜΤΟΝ²⁴
 ΜΑΤΟΥΝΟΣΤ²⁵ ΕΠΨΩΙ²⁶ ΕΝΙΖΥΜ
 ΝΟΣ²⁷ ΝΤΕ ΠΙΕΧΩΡΖ²⁸ ΑΡΙΖ

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*.

- 9 Read ΝΟΥΑΝΑΠΑΥΣΙΣ ΉΕΝ ΠΕΝΧΙΝΕΝΚΟΤ ΟΥΑΝΑΠΑΥΣΙΣ ΜΠΕΝΣΩΜΑ
 10 Read ΕΚΕΑΡΕΖ
 11 Read ΕΡΟΝ
 12 Read ΧΕΜΣ
 13 Read ΜΑΡΟΥΖΡΟΥΡ
 14 Read ΝΙΧΙΝΚΙΜ
 15 Read ΜΑΡΕΨΩΨΕΜ
 16 Read ΝΧΕ ΠΙΧΡΩΜ
 17 Read ΝΝΙΧΙΝΤΨΩΟΥΝΟΥ
 18 om.
 19 om.
 20 Add. ΔΕ
 21 Read ΝΔΝ
 22 Read ΕΦΘΕΒΗΟΥΤ
 23 Read ΝΑΤΘΩΛΕΒ
 24 Read ΕΦΤΟΥΒΗΟΥΤ ΟΥΟΖ
 25 Read. ΕΚΕΤΟΥΝΟΣΤΕΝ
 26 om.
 27 Read ΕΠΙΖΥΜΝΟΣ
 28 Add. ΝΕΜ ΖΑΝΑΤΟΥΥΙ

ΜΟΤ ΝΗΙ ²⁹ ΝΤΕΚΔΟΛΟΓΙΑ ^{(sic)³⁰} Μ	Grant me the <i>doxology</i> of the
ΠΙΕΧΩΡΖ ΤΗΡΦ ΕΠΧΙΝΤΑ	whole night in order that I praise
ΖΩC ³¹ ΕΠΕΚΡΑΝ ΕΘΟΥΑΒ ΟΥ	your Holy Name,
ΟΖ ΕΘΜΕΖ ΝΩΟΥ ΝΕΜ ΜΕΤ	full of glory and all beauty
CΑΙΕ ΝΙΒΕΝ ΝΕΜ ΠΕΚΙΩΤ	with Your Good Father
ΝΑΓΑΘΟC ΝΕΜ ΠΙΠ̄Ν̄Α ΕΘΟΥ	and the Holy <i>Spirit</i>
ΑΒ ³² ϚΑ ΕΝΕΖ ΑΜΗΝ ³³	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†ΔΟΞΟΛΟΓΙΑ

31 Read ΘΡΕΝΖΩC

32 Add. ΝΡΦΤΑΝΘΟ †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 Moreschini, 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 **ΔΙΚΩΤ̄ ΝCΩΚ** "I search for you", the refrain is:

ΠΑΔ̄ΟΙC ΙΗC ΔΡΙΒΟΗΘΙΝ ΕΡΟΙ ⁴⁶ **ΠΑΔ̄C ΙΗC ΠΧC ΔΡΙΒΟΗΘΙΝ ΕΡΟΙ**⁴⁷

"My Lord Jesus help me" "My Lord Jesus Christ help me"

**ΛΟΙΠΟΝ ΑΝΨΑΝΘΩΟΥΤ̄ ΕΤ̄ΠΡΟCΕΥΧΗ ΜΑΡΕΝCΜΟΥ ΕΠΙΡΑΝ
ΝΤΕ ΠΑΔ̄C ΗΙC**

**ÈΕ Τ̄ΝΑCΜΟΥ ΕΡΟΚ Ω ΠΑΔ̄C ΙΗC ΝΑΖΜΕΝ ΗΕΝ ΠΕΚΡΑΝ ΧΕ
ΑΝΕΡΖΕΛΠΙC 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 ΕΘΝΑΧΟC ΧΕ ΠΑΔ̄C ΙΗC ΟΥΟΝ ΟΥCΗΚΙ ΝΤΟΤΥ
ΕCΡΩΗΤ ΜΠΙΧΑΧΙ**

**ΟΥΑΡΩΜΑΤΑ ΕΝΑΨΕΝCΟΥΕΝΥ ΠΕ ΠΕΚΡΑΝ ΕΘΟΥΑΒ Ω ΠΑΔ̄C
ΙΗC**

"All who says: "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 qui utilise ὁ λόγος τοῦ θεοῦ. This title is an attribute of Jesus.

49 Labib, 1908, p. 153.

50 Labib, 1908, p. 157.

ΑΛΛΑ ΠΕΚΡΑΝ ΕΘΥ Ω ΠΑΘΣ ΙΗΣ ΕΤΨΟΠ ΝΩΟΥ ΝΝΑΨΤ ΗΕΝ
 ΝΟΥΖΟΧΖΕΧ ΤΗΡΟΥ
 ΠΕΚΡΑΝ ΕΘΥ Ω ΠΑΘΣ ΙΗΣ ΕΘΝΟΖΕΜ ΜΜΩΟΥ ΗΕΝ ΝΟΥΘΛΙΨΙΣ
 ΤΗΡΟΥ.

"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 psalm of Wednesday speaks about the fulfilment of the Law by charity, which is the Name of Jesus.

†ΑΓΑΠΗ ΕΤΑΡΣΑΧΙ ΕΘΒΗΤΩ ΝΧΕ ΝΙΑΠΟΣΤΟΛΟΣ ΕΘΥ ΕΤΕ ΦΑΙ
 ΠΕ ΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ ΠΕΝΘΣ ΙΗΣ ΠΧΣ.
 ΕΨΩΠ ΑΝΨΑΝΜΕΝΡΕ ΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ ΠΕΝΘΣ ΙΗΣ ΠΧΣ
 ΝΤΕΝΕΡ ΠΙΝΑΙ ΝΕΜ ΝΕΝΕΡΗΟΥ ΨΑΝΧΩΚ ΜΠΙΝΟΜΟΣ ΤΗΡΩ ΕΒΟΛ.

"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 psalm 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 ...)

ΝΤΕΝΣΜΟΥ ΕΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ ΠΕΝΘΣ ΙΗΣ ΠΧΣ ΗΕΝ ΟΥΝΙΨΤ
 ΜΜΕΤΑΘΜΟΥΝΚ ΕΝΩΨ ΕΒΟΛ ΕΝΧΩ ΜΜΟΣ
 ΧΕ ΠΑΘΣ ΙΗΣ ΠΙΜΙΣΙ ΕΒΟΛΗΕΝ ΦΙΩΤ ΗΑΧΩΟΥ ΝΝΙΕΩΝ ΤΗΡΟΥ
 ΝΑΙ ΝΑΝ ΚΑΤΑ ΠΕΚΝΙΨΤ 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."⁵⁵

The Psalm of Friday highlights the power of Jesus name

ΑΛΗΘΩΣ ΓΑΡ ΑΙΤ ΜΠΑΟΥΟΙ ΕΟΥΝΙΨΤ ΝΚΕΦΑΛΕΟΝ ΕΤΕ ΦΑΙ
 ΠΕ ΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ ΠΕΝΘΣ ΙΗΣ ΠΧΣ.

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 ΠΕΝΘ̄C ΙΗC ΠΧ̄C † ΝΟΥΜΗΝΙ ΝΝΕΦΕΒΙΑΙΚ ΝΗΕΤΕΡΖΟ† ΗΑ-
ΤΕΡΖΗ 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.

ΠΑΘ̄C ΙΗC ΠΧ̄C ΠΑCΩΡ̄ ΝΑΓΑΘΟC.

"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

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ΟΥΠΡΟCΕΥΧΗ ΝΤΕ ΠΙΠΑΤΡΙΑΡΧΗΣ	A prayer of the patriarch
ΕΚΧΩ ΜΜΟC ΝΨΩΡΠ ΜΜΗΝΙ	You will say it everyday in the morning
ΦΝΗΒ ΠΘ̄C Φ† ΠΙΠΑΝΤΟΚΡΑ	Lord, Master, God, the <i>almighty</i>
ΤΩΡ ΦΙΩΤ ΜΠΕΝΘ̄C ΟΥ	the Father of our Lord
ΟΖ ΠΕΝΝΟΥ† ΟΥΟΖ ΠΕΝ	Our God and
CΩΤΗΡ ΙΗC ΠΧ̄C ††ΖΟ ΟΥ	Our <i>Saviour</i> Jesus <i>Christ</i> I ask and
ΟΖ †ΤΩΒΖ ΝΤΕΚΝΙΩ† Μ	entreat your great <i>goodness</i> , 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
 ΣΩΤΕΜ ΕΡΟΙ ΕΙΤΩΒΖ ΜΜ^ΟΚ
 ΑΝΟΚ ΗΑΠΕΚΒΩΚ ΜΑΡΕCΙ

ΕΗΟΥΝ ΜΠΕΜΘΟ ΝΤΕΚΝΙΩ
 † ΜΜΕΤΑΓΑΘΟΣ ΝΧΕ ΤΑ
 ΠΡΟΣΕΥΧΗ ΝΕΜ ΠΑΤΩΒΖ
 ΧΕ ΝΘΟΚ ΜΜΑΥΑΤΚ ΠΕΤΑΙ
 ΕΡΖΕΛΠΙC ΕΡΟΚ
 Π̄Θ̄C ΠΑΝΟΥ† ΟΥΩΡΠ ΕΗΡΗΙ
 ΕΧΩΙ ΜΠΙΖΜΟΤ ΝΤΕ ΠΕΚ
 Π̄Ν̄Α ΕΘΟΥΑΒ CΕ †ΤΩΒΖ
 ΝΤΕΚΜΕΤΑΓΑΘΟΣ ΠΑΝΗΒ
 ΑΡΙΧΑΡΙΖΕCΘΕ ΝΗΙ ΝΟΥΜΕΤ
 ΡΕΦΩΟΥΝΖΗΤ ΝΕΜ ΟΥ
 ΘΕΒΙΟ ΝΖΗΤ ΝΕΜ ΟΥΖΥΠ^Ο
 ΜΟΝΗ ΕΘΡΙCΑΙ ΗΕΝ ΟΥ
 ΨΕΠΖΜΟΤ ΗΑ ΖΩΒ ΝΙΒΕΝ
 ΕΘΝΑΙ ΕΖΡΗΙ ΕΧΩΙ
 ΜΑΡΙΕΡΠΕΜΠΩΑ ΗΕΝ ΠΑΙΕ
 ΖΟΟΥ ΝΕΜ ΝΙΕΖΟΟΥ ΤΗΡ^{ΟΥ}
 ΝΤΕ ΠΑΩΝΗ ΕΘΡΙCΑΙ ΗΑ
 ΠΕΚ^{ε†ε} ΕΘΟΥΑΒ ΝΕΜΝΙΜ
 ΚΑΥΖ ΝΟΥΧΑΙ ΝΤΕ ΠΕΚΜΕΝ
 ΡΙΤ ΝΨΗΡΙ

ΜΑΤCΙΟ ΝΤΑΨΥΧΗ ΗΕΝ Τ
 ΖΛΗΧΙ ΝΤΕ ΤΕΚΜΕΘΝΟΥ†
 ΕΘCΜΑΡΩΟΥΤ ΘΩΟΥ†

ΕΗΟΥΝ ΖΑΡΟΚ ΠΑΝΗΒ ΝΝΑ
 ΛΟΓΙΜΟC ΜΑΤCΙΟ ΝΤΑΨΥ

ΧΗ ΗΕΝ ΤΖΛΗΧΙ ΝΤΕ ΠΕΚΠ̄Ν̄Α
 ΕΘΟΥΑΒ ΜΑΡΕΦΩΩΠΙ ΝΗ

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

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.

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

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

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

62 Mk 8:24, Lk 9:23.

ΡΗΙ ΝΗΗΤ ΝΧΕ ΠΕΚΟΥΩΩ	dwell in me,
ΝΕΜ ΦΗΕΤΕΖΝΑΚ ΝΧΟΥ	all the time in order that
ΝΙΒΕΝ ΖΙΝΑ ΝΤΑΩΑΩΝΙ ΕΘΥ	I may obtain mercy
ΝΑΙ ΕΒΟΛΖΙΤΟΤΚ ΗΕΝ ΠΕΚ	from you in
ΜΑΝΤΖΑΠ ΕΤΟΙ ΝΖΟΤ ΟΥΟΖ	Your fearful and full of glory
ΕΘΜΕΖ ΝΩΟΥ	Place of judgment
ΧΕ ΝΘΟΚ ΠΕ ΕΤΕΡΕ ΠΙΩΟΥ ΕΡ	For you are <i>worthy</i> and
ΠΡΕΠΙ ΝΑΚ ΝΕΜ ΠΕΚΜΟΝΟ	the glory with your only- <i>begotten</i> Son
ΓΕΝΗΣ ΝΩΗΡΙ ΙΗC ΠΧC ΠΕΝ	Jesus <i>Christ</i>
ΘC ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΝΡΕC	Our Lord and the Holy <i>Spirit</i>
ΤΑΝΘΟ ΤΝΟΥ ΝΕΜ ΝΧΟΥ	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
ΦΝΗΒ ΠΘC ΦΤ ΠΙΠΑΝΤΚΡΑΤΩΡ ΦΙΩΤ ΜΠΕΝΘC ΟΥΟΖ ΠΕΝΝΟΥΤ ΟΥΟΖ ΠΕΝCΩΤΗΡ ΙΗC ΠΧC ΤΤΖΟ ΟΥΟΖ ΤΤΩΒΖ ΝΤΕΚΝΙΩΤ ΜΜΕΤΑΓΑΘΟC ΠΙΜΑΙΡΩΜΙ	ΠΑΛΙΝ ΟΝ ΜΑΡΕΝΤΗΟ ΕΦΤ ΠΙ- ΠΑΝΤΟΚΡΑΤΩΡ ΦΙΩΤ ΜΠΕΝΘC ΟΥΟΖ ΠΕΝΝΟΥΤ ΟΥΟΖ ΠΕΝCΩΡ ΙΗC ΠΧC ΤΕΝΤΖΟ ΟΥΟΖ ΤΕΝΤΩΒΖ ΝΤΕΚΜΕΤ ΑΓΑΘΟC ΠΙΜΑΙΡΩΜΙ
Lord, Master, God, the <i>almighty</i> , the Father of our Lord Our God and our <i>Saviour Jesus Christ</i> I ask and en- treat your great <i>goodness</i> , Philanthro- pic One.	Again let us ask God the <i>almighty</i> , the Father of our Lord, our God and our <i>Saviour Jesus 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.

Prayer of Severus	Psali of Friday
<p>ΜΑΡΙΕΡΠΕΜΠΨΑ ΗΕΝ ΠΑΙΕΖΟΟΥ ΝΕΜ ΝΙΕΖΟΟΥ ΤΗΡΟΥ ΝΤΕ ΠΑΩΝΗ ΕΘΡΙCΦΑΙ ΗΑ ΠΕΚ ε†ε ΕΘΟΥΑΒ ΝΕΜ ΝΙΜΚΑΥΖ ΝΟΥΧΑΙ ΝΤΕ ΠΕΚΜΕΝΡΙΤ ΝΨΗΡΙ</p>	<p>ΩΟΥΝΙΑΤΩ ΜΠΙΡΩΜΙ ΕΘΝΑΧΩ ΝCΩΩ ΜΠΑΙΒΙΟC ΝΕΜ ΝΕΦΡ- ΩΟΥΨ ΕΘΜΕΖ ΝΗΙCΙ ΝΑΙ ΕΤΗΩΤΕΒ Ν†ΨΥΧΗ ΟΥΟΖ ΝΤΕΦΦΑΙ ΜΠΕΦCΤΑΥΡΟC ΝΕΖΟΟΥ ΗΑΤΖΗ ΝΕΖΟΟΥ ΝΤΕΦΤΩΜΙ ΜΠΕΦΝΟΥC ΝΕΜ ΠΕΦΖΗΤ ΕΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ ΠΕΝΘC ΗΙC ΠΧC</p>
<p>Let me worthy, in this day and all the days of my life to carry your Holy <i>cross</i> and your passions of the salvation of your beloved Son.</p>	<p>Blessed is the man who forsakes this life and its vain pleasures that are full 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</p>

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.⁶⁷

Conclusion

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 anaphorae. 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.

⁶⁷ Brooks, 1911, p. 755-760 [343-348] and especially N. 322 p. 758 [346].

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