The Fraction Prayer Attributed to Severus of Antioch

YOUHANNA NESSIM YOUSSSEF AND SAMEH FAROUK SOLIMAN

ABSTRACT: The fraction prayer is an important component of the Coptic Liturgy. In his important inventory of the fraction prayers, R. F. U. Zanetti O.S.B. highlights two versions of a fraction prayer in Sahidic and Greek, which according to the Sahidic manuscript is attributed to Patriarch Severus of Antioch. There is another one according to some manuscripts, both Sahidic and Bohairic. While working in the project of cataloguing the liturgical manuscripts of Dayr Al-Suryān, the first author came across the Bohairic version of this prayer. The text could be divided into the following points:

- Biblical quotations mainly from the New Testament.
- Other liturgical and patristic quotations.
- Theological doctrines.

These three main points are the general style of Severus of Antioch. Severus was also a great liturgist as he was thought to have composed several texts. The attribution of these texts to Severus is probable. The Bohairic text is an addition not only in liturgy but also in patristics. It also shows that the Bohairic is not dependent on Sahidic but mainly from a Greek text that has some similarity with the surviving text. It seems that the translator from Greek into Coptic for unknown reasons, was not able to translate the whole text, so he kept the original as is (as it stands).

INTRODUCTION

The fraction prayer is an important component of the Coptic Liturgy.¹ In his important inventory of the fraction prayers, R. F. U. Zanetti O.S.B. highlights two versions of a fraction prayer in Sahidic and Greek,² which according to the Sahidic manuscript is attributed to Patriarch Severus of Antioch.³ This is not the only fraction prayer attributed to Severus, there is another one according to several manuscripts, both Sahidic and Bohairic.⁴ While working in the project of cataloguing the liturgical manuscripts of Dayr Al-Suryān, the first author came across the Bohairic version of this prayer. The text could be divided into the following points:

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³ We will discuss the attribution later.
⁴ Zanetti, ‘Inventaire des prières’, 776, n. C (referring to Ms Vat. C 26, f. 222v) in addition there is also Paris Copte 26 f. 189r–194r.
ing the liturgical manuscripts of Dayr Al-Suryān,⁵ the first author came across the Bohairic version of this prayer.

THE MANUSCRIPT

470 (old number 123) Liturgy (Țuqūs)

.Eulerigion

3 liturgies. Responses of the deacons are not always provided

Throughout most of the manuscript there are two columns, one Coptic and the other Arabic. The manuscript is written on oriental paper with the beautiful handwriting of a skilful scribe and there are decorations in the beginning of some sections. The manuscript starts with a canopy. The manuscript 18 × 13 cm, with a written surface 14 × 9 cm (average, it changes in the restored papers) and 17 lines per page (average, it changes in the restored papers to fit to the text). It has brown thick leather cover with a dark brown leather spine.

No colophon or date survived, however the endowment occurs on the front matter shows the date 1480 AM (= 1764 AD).

But in the name of the Father, the Son and the Holy Spirit, One God, to whom is the Glory

This blessed book, which is the Euchologion of the three liturgies is inalienable endowment and eternal bequest for the church of Lady Mistress in the monastery of Al-Suryān in the holy desert and no one has authority to take it for any reason of loosing and whoever dares and takes it out will not have a share with the Christians and will advocate in front the Lady Mistress in the day of the great judgment. It was endowed by the sinner slave, by name the hegumen Buqṭur (Victor) wishing mercy from God. For Christ’s sake do not forget him in your prayer and may not the elevated God forget you from His mercy, in date 1480 of the Martyrs. [= 1746 AD]

The text of the fraction occurs in ff. 110a–114a.

⁵ The project of cataloguing the Coptic and Arabic manuscripts of the library of Dayr Al-Suryān, headed by Prof. Stephen Davis and sponsored by Yale University’s Egyptological Endowment. I am happy to collaborate with the team Professors Stephen Davis, Mark Swanson. I would like to thank the abbot of the Monastery HG Bishop Mattaus for his hospitality and his continuous support of the project. Many thanks to the librarians who facilitate our task fr. Bigoul, fr. Azer and fr. Amun.
## I THE TEXT

<table>
<thead>
<tr>
<th>§</th>
<th>Ms 470 Lit</th>
<th>Sahidic⁶</th>
<th>Greek⁷</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ογεγκι κε όγιφου ραγηρί</td>
<td>صلاة أخرى</td>
<td>ὁνο κλασχατιζε πατριαρχες σεγηρος</td>
</tr>
<tr>
<td>2</td>
<td>φητασον</td>
<td>πεσεις</td>
<td>ὃ ὦν, ὃ ἦν, ὃ ἐλθὼν, καὶ πάλιν ἑρχόμενος· ὁ ἐν δεξιᾷ τοῦ Πατρὸς καθήμενος· ὁ ἀρτος, ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδωσι τῷ χόσμῳ·</td>
</tr>
<tr>
<td>3</td>
<td>πιναυτ</td>
<td>πινοσ</td>
<td>ὁ μέγας ἀρχιερεύς, ὁ ἀρχηγὸς τῆς σωτηρίας ἡμῶν· τὸ φῶς ἀληθινὸν τὸ πρὸ πάντων αἰώνων.</td>
</tr>
<tr>
<td>4</td>
<td>πανοραματισι τοῦ</td>
<td>μακρορυθμιστις</td>
<td>Ὁς ὦν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ τοῦ</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>4</th>
<th>Youhanna Youssef &amp; Sameh Soliman</th>
</tr>
</thead>
</table>
| 5 | Ⲕⲧⲉ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲡϯⲙⲁϯⲡⲉⲕⲓⲱⲧ ⛤̀ⲧⲉⲕⲓ̀ⲉⲃⲟⲗϧⲉⲛ ⲡⲩⲕⲫⲉⲉⲧϭⲟⲥⲓ ⲑⲧⲉⲕⲫⲉⲉⲧϭⲟⲥⲓ ⲑⲣⲟⲩⲟⲩ ⲛ̀ⲁⲗⲟⲩⲥ ⲛ̀ⲁⲧⲙⲟⲩ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟⲩⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟⲩ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟⲩ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭⲟ ⲑⲣⲟ ⲛ̀ⲧⲉⲕⲫⲉⲉⲧϭ maté petites αγώνας κατατακτήσασθαι τοῦ οὐρανοῦ ἐκ τῶν ὑψωμάτων τοῦ οὐρανοῦ

| 6 | Α瘛ϲαρξ εβολυγη

| 7 | Αὔρωνες εὐξῆ[κ]α εβολυγη

| 8 | Αφραστὼς κε ἀπεριοντός κε

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8 Lanne read it as εὐξῆ, hence he translated in French as ‘recevant’ which is misleading, while
Fraction Prayer Attributed to Severus of Antioch

MacCoull read rightly ἐκεῖ[κ] the Greek and Bohairic versions confirm her point of view.
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<th>Χαρτί</th>
<th>Ροή</th>
<th>Υπό Ποντίον</th>
<th>Πιλάτον, και</th>
<th>Ομολογήσας τὴν</th>
<th>Καλὴν Ομολογίαν</th>
<th>Παθὼν καὶ</th>
<th>Ταφεὶς καὶ</th>
<th>Ἀναστὰς τῇ τρίτῃ</th>
<th>Ἡμέρᾳ, καὶ</th>
<th>Ανελθὼν εἰς</th>
<th>Οὐρανοὺς, καὶ</th>
<th>Καθίσας ἐν τῇ Δεξιᾷ τῆς Μεγαλοσύνης τοῦ</th>
<th>Πατρός, Πατήσας τὸν Θάνατον</th>
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<tbody>
<tr>
<td>13</td>
<td>Ακομήθηκεν</td>
<td>Ημινογχλος</td>
<td>Ἰτε Ἀνεψτ Αἰνί</td>
<td>Επικαὶ Ἰννετσωρ</td>
<td>Εβολ Ακνοῦρ</td>
<td>Ναλάν Εβολζν</td>
<td>Τχαλασξα Ἰτε</td>
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<td>Ἡρεηρ εβολς</td>
<td>Νητβακι Ἰτε</td>
<td>Πιδιαβολος</td>
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<tr>
<td>14</td>
<td>Ἐστε φαι τεντρο</td>
<td>Ουφρ Τεντωβρ</td>
<td>Ἱμνοκ Παγαος</td>
<td>Ουφρ Ἰναιρονι</td>
<td>Ερεκαίτεν</td>
<td>Νεμποα</td>
<td>Ερεμαχωπι Ἱεν</td>
<td>Ουριτ εφουαβ</td>
<td>Ἡτενερτολιμανεωσ</td>
<td>Φλαμάζει ἡ Ναπέλ</td>
<td>Ντι ο δεόμεθα καὶ</td>
<td>Παρακαλοῦμεν</td>
<td>Σε, φιλάνθρωπε, Ἀγαθε, καταξίωσον Ἰμᾶς ἐὰν</td>
<td>Καθαρὰ xαρδίας, τολμᾶς νερόβως ἐπιβοᾶσθαι τὸν πάντων</td>
<td></td>
</tr>
</tbody>
</table>

Youhanna Youssef & Sameh Soliman
## Translation (of the Coptic Boharic version)

<table>
<thead>
<tr>
<th>Section</th>
<th>Translation (of the Coptic Boharic version)</th>
<th>Translation of the Sahidic text</th>
<th>Translation of the Greek Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Another fraction prayer to the Son</td>
<td>Likewise, a fraction prayer of the Patriarch Severus</td>
<td>A prayer of the fraction</td>
</tr>
<tr>
<td>2</td>
<td>O who is and who will be and who has come and is to come again, sitting at the right hand of the Father, the living Bread who came forth from Heaven, He gave life to those who believe in Him.</td>
<td>Christ our Saviour, (O) who is and was, this one who has to come and is to come again, sitting at the right hand of the Father, the true Bread, who came forth from the height all the Ages He gave life to those believers who believed.</td>
<td>O who is and who will be and who has come and again is to come. The one sitting at the right hand of the Father. The living Bread who came forth from Heaven and gave life to the world.</td>
</tr>
<tr>
<td>3</td>
<td>The great High Priest, the first cause of our salvation, the true Light who is before ages.</td>
<td>This great High Priest, the first cause of our salvation, the true light who is upon all ages.</td>
<td>The great High Priest, the Chief cause of our salvation, the true Light who is before ages.</td>
</tr>
<tr>
<td>4</td>
<td>who by the consent of Your incomprehensible Father, we became worthy, that You came out from the height of the heaven</td>
<td>He is brought forth from the Light, the likeness and the express image of God the Father, the desire that consent and made</td>
<td>You, Who are the reflection of His glory and the exact representation of Your own Father. Who is, by Your good will, we became</td>
</tr>
</tbody>
</table>

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9 The Arabic being a translation from the Coptic, we will mention if there is a difference in the footnote.

| 5 | From the bosom of the Light which is unapproachable, the **true** invisible one: The **true** immortal one, God. From the bosom of the one who is unapproachable, the **true** invisible one: The **true** immortal one, God. From the bosoms of the Light, which is unapproachable, the **true** invisible one: The **true** immortal one, God. |
|---|---|---|---|
| 6 | You took flesh from the Holy Spirit and from our Lady of all (men) the **Mother of God**, Saint Mary. From the bosom of the **true** invisible one: The **true** immortal one, God. From the bosoms of the **true** invisible one: The **true** immortal one, God. You took flesh without alteration from a Holy Spirit from the **Mother of God**, saint Mary, this **Virgin** God-Bearer. She brought Him forth from herself. |
| 7 | You perfected in humanity not as the arrangement of human but You emptied Your own self. He became perfect man. **According to no change or alteration or turning**, He made Himself one with us. Who, completely incarnated and by the way of change, you altered the humanity. |
| 8 | **Ineffable and unintelligible and incomprehensible,**¹¹ **unchangeable and without confusion having unspeakable and of rational soul.** **According to an hypostasis**, indestructible, unknowable and imperturbable, this one that he took from the one holy in all things this **Holy** Mary. and united with Himself hypostatically, unspeakable and unintelligibly, but also immutably and without confusion a rational and intellectual soul. |
| 9 | You resembled us, thus as God in flesh. (He is) **consubstantial to the Father in Divinity and consubstantial to us in humanity**. Lacuna. Thus, you originated from her as God–man. You are **Consubstantial with the Father in divinity and consubstantial with us in humanity**. |

¹¹ Arabic ‘who does not inverted’.
<table>
<thead>
<tr>
<th>Line</th>
<th>Original Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>known(^{12}) not in two faced nor two forms(^{13}) nor into two natures But one God, one Lord, one Substance,</td>
<td>Not two persons, nor two figures, nor known in two natures but One God, one Lord, One Substance,</td>
</tr>
<tr>
<td>11</td>
<td>one kinghood, one Lordship, one energy, one nature to the incarnated God, we worship it.</td>
<td>one kinghood, one Lordship, one energy, one hypostasis, one will, one incarnated nature of the God, and worshiped.</td>
</tr>
<tr>
<td>12</td>
<td>You confessed the good confession in front of Pontius Pilate, He was crucified(^{14}) and You suffered and were buried and You rose on the third day. You ascended to the heavens and You sat on the right hand of the greatness of the Father* trampling death</td>
<td>You were crucified by Pontius Pilate and confessed the good confession, and You suffered and were buried and You rose in the third day and ascended to the heavens and sat on the right hand of the greatness of the Father*, having trampled death</td>
</tr>
<tr>
<td>13</td>
<td>You crashed the bolts of Hades, and You brought those who are bound. You called Adam from captivity of destruction. You made us free from the slavery of the devil.</td>
<td>You crashed the bolts of Hades, destroyed the copper gates, and fractured the iron levers, recalled for yourself the hostage Adam from corruption and freed us from the slavery of the Devil.</td>
</tr>
<tr>
<td>14</td>
<td>Therefore, we ask and we beseech You O Good (one) and lover of the humankind to make us worthy to be in pure heart and to dare to say towards God, Your Holy Father who is in Heavens and to say:</td>
<td>Therefore, we ask and we beseech You O Good (one) and lover of the humankind to make us worthy to dare in a pure heart without fear to call You loudly the heavenly Lord and God of all, the Holy Father and to say:</td>
</tr>
</tbody>
</table>

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\(^{12}\) Arabic ‘We know you not in ...’.

\(^{13}\) This word is absent from G. W. H. Lampe, *A Patristic Greek Lexicon* (Oxford: Clarendon Press,
COMMENTARY

§ 1

- L. MacCoull argued that the compiler of this fraction is Severus of Ashmunein, however as A. Suciu argues convincingly, the manuscript of the Great Euchologion of the White Monastery dates to the tenth century. MacCoull’s point of view should be rejected as Severus of Ashmunein lived in the tenth century, contemporary to the manuscript. It is difficult to imagine that the scribe of this manuscript who lived in Sohag had direct contact with his contemporary bishop of Ashmunein.

- There is another prayer of Fraction attributed to Severus.

- The late R. F. Professor T. Lefort, while speaking about Bohairic Literature, more than half century ago, used the term ‘Bohairicization’ and ‘Nitriacization’ giving some examples from the life of Saint Pachom. This phenomenon of Bohairicization occurred also in Coptic liturgical books. O. H. E. Burmester provided some examples from the pericopae of the book of Proverbs in the Lectionary of the Holy Week. While in our texts, we notice differences between the three different versions. This phenomenon shows clearly an independent redaction from the Sahidic text.

- The archaeological context shows that the manuscript was from the monastery of Al-Suryān, where the largest corpus of the Severian texts were held, hence we perhaps have a direct influence of Severus Theology.

- From the title of the Bohairic version, we know that the text is addressed to the Son, hence the use of the second person singular; while in the Sahidic we notice the use of the third person singular in some cases.

- The text of this fraction prayer is also found in the Alexandrian Liturgy of Saint Gregory Nazianzus. It is known that the Alexandrian Anaphora attributed to Saint

14 Arabic ‘You are crucified’.
17 CPG, no. 7078 (3); W. Brightman, Liturgies Eastern and Western Being the Texts Original or Translated of the Principal Liturgies of the Church, vol. 1: Eastern Liturgies (Oxford: Clarendon Press, 1896), 181–182.
Gregory belongs to the same Syrian type as the Alexandrian Anaphora of Saint Basil, however it is unique in that the prayers are addressed to the Son and not to the Father through the Son. This form of prayer appeared around the sixth-century.\textsuperscript{21} Some early fragments preserve some parts of this anaphora.\textsuperscript{22} The Prayer is called in Bohairic, ‘A Prayer of Fraction for the Son’, while in Greek and Sahidic there is no attribution. It seems that the Syrian monks who came to the desert of Scetis introduced this anaphora to the Coptic Church.\textsuperscript{23} It is known that the Syrian Liturgy had a great influence on the Coptic rite, even in the Euchologion of the White Monastery.\textsuperscript{24} This ‘Syrianisation’ of the Coptic liturgy took place in the sixth-seventh century.\textsuperscript{25}

\section{§ 2}

\begin{itemize}
\item While the Sahidic version starts with the invocation of the name of ‘Christ our Saviour’ ﬂω κυριωτατ in both Bohairic and Greek versions were not included. Whole verbs in the Greek text as well as in the Bohairic are addressed second-person singular. Thus, as we mentioned:

The three versions quote the Revelation (1:4). This citation is one of the very rare ones in the corpus of Severus of Antioch.\textsuperscript{26}

\item Sitting to the right of the Father: Luke (22: 69).

\item The heavenly bread: John (6:41) ‘the bread of life’ is used in the letter of Severus of Antioch to Misael the Deacon.\textsuperscript{27}

\item In his letter to Cosmas archimandrite of the monastery of the blessed Cyrus (which is written between 513–518 AD) we read: ‘we should eat the heavenly bread which gives life to the world.’\textsuperscript{28}
\end{itemize}

\textsuperscript{21} A. Guillaumont, \textit{Aux origines du monachisme chrétiens}, Collection Spiritualité Orientale 30 (Bérgrolles en Mauges: Abbaye de Bellefontaine, 1979), 127–135.


\textsuperscript{28} Brooks, \textit{The Sixth Book of the Select Letters}, 2.2, 262.
In another letter to John the Count from Antaradus 513–518, we find the same quotation: ‘who eats the mysterious and heavenly bread’. ²⁹

Both Sahidic and Bohairic agreed that the Bread for the believers in Him, while in Greek mentions only the Bread to the World. The Greek is a direct quotation from the Gospel John (6:33).

§ 3

The quotation of the High Priest Heb. (4:14) appears recurrently in the letters of Severus. ³⁰

The author/compiler of the text used another ‘cause (chief leader or chief agent) of our salvation’ Heb. (2:10).

§ 4

There is a Greek section that does not occur is both Coptic versions. It contains a biblical citation from Heb. (1:3). That was used by Severus in his letter. ³¹

In this section, εὐδοκήσας the participle refers to the Son, while the Coptic (Bohairic and Sahidic) as well as the Arabic translations says, ‘the consent of Your incomprehensible Father’. See Heb. (1:3).

A similar text is found in Hesychius of Jerusalem (fifth century AD):

Κήρυττε τῷ βασιλεὶ σου. τῷ κατελθόντι ἀπὸ τῶν υψωμάτων τοῦ οὐρανοῦ σῶσαι σε, εὐχαριστίαν, δοξολογίαν, υμνολογίαν. ³²

Amazingly enough, while Sahidic and Greek use the same verb ἀνταξιώσας the Bohairic uses the Coptic equivalent µⲕⲧⲓ. Both Lanne and MacCoull rendered this word as ‘fragrance’, ‘Parfume’. The Bohairic and Greek parallels did not allow us to go in this direction. It seems that it is an absolute form of the verb µⲧⲓ but not attested in the Coptic dictionary.

§ 5

While the Biblical quotations 1 Tim. (6:16) and Col. (1:15) occur in all the three versions, it is rarely used in the Severian corpus.

³¹ Brooks, A Collection of Letters of Severus II, [340].
³³ Crum, Coptic Dictionary, 690a.
Here, we find that Bohairic and Greek versions agree in the qualification of Fa-
ther as ὑαονας, ἀοράτου, ‘invisible’. The Sahidic text read differently as ἀοράτου,
‘immortal one’. This could be explained by a disfigured original.

§ 6

• While the Greek and Sahidic versions used the indefinite for the Holy Spirit ὅγηContextHolder αὔων and ἐξ Πνεύματος ἁγίου the Bohairic uses the definite article πνεύμα αὐων.

• The Incarnation of the Verb is qualified in Sahidic as ἰμποτομε ‘without alter-
ation’ or ἀχράντου; ‘undefiled’. This qualification is absent from the Bohairic
text.

• This section is inspired by the Nicene Creed: ‘Τὸν δὲ ἡμᾶς τοὺς ἀνθρώπους καὶ
dιὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ
Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπήσαντα.’

• While the Bohairic version is short, the Greek is further developed by adding some adjectives to the Virgin Mary such as πανενδόξου, ἀειπαρθένου, all glorious, ever
virgin.

• The Sahidic text is the only one which uses the third person ‘God took flesh’ while both use the second person ‘You took flesh’.

• Moreover, the Sahidic developed the explanation of the incarnation by adding:
‘She brought Him forth from herself. He became perfect man.’ This is unlike the other two versions.

§ 7

• Only the Bohairic makes the citation of Phil. (2:7). This theme was the central point of debate in the sixth century.⁴⁴

• The three versions differ from each other, while the Sahidic qualifies his incar-
nation as ‘He became perfect.’ While the Bohairic uses the second person, ‘You
complete the humanity…’.

• The Bohairic used a corrupted version of the Greek: οὔχε κατὰ <ἡ<ε>τα<κτακτ>ευ

• It should be similar to the Greek version κατὰ μετάστασιν, τὴν ἀνθρωπότητα
ἀναλλοιώσας and by the way of change (of repentance, of effects of baptism, of

⁴⁴ See A. Grillmeier and T. Hainthaler, Christ in Christian Tradition Vol. 2: From the Council of Chal-
cedon (451) to Gregory the Great (590–604) part 2: The Church of Constantinople in the Sixth Century, trans.
circumstances,\textsuperscript{35} you altered the humanity.

§ 8

· For Severus, speaking about the act of incarnation, emphasises the Union affected, and the term used for this act of ‘Union’ is a \textit{Hypostatic Union}. Severus says in his letter to Sergius: ‘is believed immutably and without change to have become a child, while He remained that which He was and did not change or convert that which He took up’.\textsuperscript{36}

· Interestingly, this important point in the theology of Severus is omitted in the Bohairic/Arabic text.

· Severus of Antioch took this formulation from Cyril of Alexandria as it is attested in the \textit{Ecclesiastical History} in the Council of Chalcedon:

\[
\text{ἐκεῖνο δὲ μᾶλλον ὅτι σάρκα ἐψυχωμένην ψυχῇ λογικῇ ἐνώσας ὁ Λόγος ἐαυτῷ καθ’ ὑπόστας σιν ἀφράστως καὶ ἂπερινοίτως γέγονεν ἄνθρωπος καὶ ἄκαταλλήλως καὶ ἀπορρημάτως νῦς ἄνθρωπον.}\textsuperscript{37}
\]

The Word, by uniting personally with Himself flesh, animated by a rational soul, became man in an ineffable and incomprehensible manner, and bore the title of the Son of Man.

· Despite that the \textit{Hypostatic union} omitted in the Bohairic version, the following part is a transliteration of the Greek text:

\[
\text{ἀφράστως καὶ ἂπερινοίτως ἀκαταλλήλως, ψυχὴν ἔχουσαν λογικὴν τε καὶ νοεράν}
\]

The Sahidic translates the text. Amazing enough that Sahidic used the Bohairic demonstrative pronoun \textit{ὀ̂̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊̊Friendly Star

\textsuperscript{35} Lampe, \textit{A Greek Patristic Lexicon}, 861.


\textsuperscript{38} Among them, the homily of Alexander the Monk (six–seventh century, but in the index of PG by F. Cavallera), this monk is dated to the twelfth cent., 15, while the index of the TLG software says AD 6?: Cyprius. A. Καρπύλος says that Theophanes the Chronographer had before him the work \textit{Invention Crucis} of this Alexander as a main source of his \textit{Chronographia}, \textit{Βυζαντινοί Ἱστορικοὶ καὶ Χρονογράφοι}, τόμ. Β’ (Athens: Kedrác, 2002), 125. Generally there is confusion between this Alexander and the other the Hierosolymitanus. The quotation from the \textit{Invention of the Cross} is as follows: ‘ἀτρέπτος γάρ καὶ ἀναλλοίωτος ὁ τοῦ Θεοῦ Λόγος, ἀλλ’ ἐνώσας ἐαυτῷ καὶ ὑπόστασιν ἐκ τῶν σπλάγχων τῆς Θεοτόκου σάρκα, ψυχήν ἔχουσαι λογικήν καὶ νοεράν, ἀσυγχυτῶς, ἀτρέπτος…’; PG 87, c. 4025.
§ 9

· Unfortunately, the rest of Sahidic version is lost.
· As we mentioned above, Severus, as a good reader of Cyril, took this statement from Ὄρος τῶν Διαλλαγῶν sent by Saint Cyril of Alexandria to John of Antioch in the year 433 AD.³⁹

§ 10

· The Bohairic version is a transliteration of the Greek text.

οϡ διο προσώπα οὐ στοιχεία τοιαύτης ἐν ὅπως ἡ εἰκὼν ἥ προς ἡμᾶς ἠδυνατόν μὴ ἔχειν ἰσόπροσωπον

Οὐδύοπρόσωπα οὖν, οὐδὲ δύο μορφὰς ἥγουν, οὐδὲ ἐν δυσὶ φύσει γνωριζόμενος, ἀλλὰ εἷς Θεός, εἷς Κύριος

· For example: The life of Severus of Antioch by Athanasius contains an apology in front of the king Anastasius.⁴⁰

The book of the ‘Professions of the Fathers’ which is a compilation of patristic texts from the eleventh century we find a quotation from the apology of Severus in front of the king Anastasius as well as the Synodical letter to Theodosius where we find similar theological statements we will give these quotations in full:⁴¹

· The book of the Confessions (Professions) of faith which is a florilium of Patristic composed in the Eleventh century to defend the Anti-Chalcedonian faith, we find the same theological statements:

1: The faith written by Severus, of Antioch, to the king Anastasius

One Nature, one substance, one lordship, worshipping one, praising one, as the faithful people confess. We confess that the Father is in the rank of the Fatherhood.

There is one nature, one essence, three Persons without mingling, without confusion.

³⁹ PG 77, cc. 172–176; Geerard, CPG, 39, num. [5338]. E. Schwartz, Acta Conciliorum Oecumenicorum, vol. 1 (Berlin: W. de Gruyter, 1914), 4, 7–9; see also B. Φειδᾶς, Ἐκκλησιαστικὴ Ἑτορία Α’, 3η ἕκδ. (Ἀθῆναι, 2002), 617, 618. It seems to have been adapted after that to the Chalcedonian Creed (451 AD). Ph. Schaff comments on it saying: ‘It is clearly used thus in the Chalcedonian symbol, where it is said that Christ is “consubstantial (homoousios) with the Father as touching the Godhead, and consubstantial with us [and yet individually, distinct from us] as touching the manhood”’, in History of the Christian Church, vol. 3: Nicene and Post-Nicene Christianity (New York: Charles Scribner, 1867), 672–673; see also Karl-Heinz Uthemann, Studien zu Anastasius Sinaite, Mit einem Anhang zu Anastasios I. von Antiochien, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 174 (Berlin: De Gruyter, 2017), 461. Actio Quinta, Binius, Concilia Generalia, vol. 2, part 1, 253, e.

⁴⁰ Y. N. Youssef, The Arabic Life of Severus of Antioch attributed to Athanasius of Antioch, PO 49.4, n 220 (Turnhout: Brepols, 2004), 448[84]–453[89], § 82–84, 86.

And now, one is our Lord Jesus Christ.⁴² We believe that He is one Hypostasis and one nature, one act. One Hypostasis, one Son of God, is our Lord Jesus Christ. He is perfect, without any insufficiency or alteration. One nature, the Son suffered according to the mortal nature of the body.

2: The Synodical Letter of Severus of Antioch to Theodosius of Alexandria
We see that it was in one Person,⁴³ one face. And This one performs His actions as God and also without alteration.

- Severus stipulates by recapitulating Cyril, that:

The hypostases are in composition and are perfect without diminution, but refuse to continue an individual existence so as to be numbered as two, and to have its own person impressed upon each of them, which a conjunction of honor cannot possibly do.⁴⁴

§ 11
- The Coptic is a transliteration of Greek Text however the Greek is more developed:

§ 12
- The beginning of the stanza is inspired from the Nicene Creed.

⁴² See the Syriac prayer of fraction. See also Abd-al-Masih, Παναγία Πώλεως ος Αγίας Ευαγγελίστριας, Πάντα Αγία, Πάντα Ανάγκη, Πάντα Ευπροσδοκιά, (Cairo: Ain Shams Printing House, 1902), 736–741.
⁴³ For the etymology of Prosopon, see G. Graf, Verzeichnis Arabischer Kirchlicher Termini, CSCO 147 (Louvain: Imprimerie Orientaliste, 1954), 21.
⁴⁴ Allen and Hayward, Severus of Antioch, 35.
⁴⁵ (Πρὸς Ἰοβιανόν, 1), Φειδᾶς, Ἐκκλησιαστικὴ Ἑιστορία Α’, 585.
⁴⁶ Φειδᾶς, Ἐκκλησιαστικὴ Ἑιστορία Α’, 600.
There is a quotation from 1 Tim 6:12.

The stanza concludes with πατήσας τὸν θάνατον from the Troparion of Resurrection which is recited in both Coptic liturgical rite as well as Byzantine tradition.

§ 13

The text is a direct from Ps. 107 [106]:16. This citation is used by Severus in his letter.⁴⁷

Part of this text resembles to text of Athanasius: ‘ἀνέστηγὰρ ὁ κύριος τριήμερος ἐκ τῶν νεκρῶν σκυλεύσας τὸν ᾅδην’,⁴⁸ and ‘πάντως τὸν αἰχμάλωτον Ἀδάμ, καὶ τὴν συναιχμάλωτον Εὐαν τῶν ὀδυνῶν λύσαι πορεύεται ὁ Θεὸς’.⁴⁹

The participle ἀνακαλεσάμενος used here is middle voice, and the middle voice shows that our Lord in recalling Adam did it in His own interest.

§ 14

This conclusion is recurrent in many prayers of Fraction in the Coptic rite.

CONCLUSIONS

The text could be divided into the following points:

· Biblical quotations mainly from the New Testament.
· Other liturgical and patristic quotations.
· Theological doctrines.

These three main points are the general style of Severus of Antioch. Severus was also a great liturgist as he was thought to have composed several texts.⁵⁰ The attribution of these texts to Severus is probable. The Bohairic text is an addition not only in

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⁴⁸ Athanasius, Prefecti in pagum, 8, 8, 1–2. For both lines, see Ἐπειδὴ γὰρ ἐκ νεκρῶν ἀνεβίω Χριστὸς, πατήσας τὸν θάνατον, καὶ σκυλεύσας τὸν ᾅδην’, Glaphyra ad Pent.; PG 69, c. 676.
⁴⁹ Epiphanius, Homilia in Divini Corporis, PG 43, c. 452; Geerard, CPG, num. 3768. For part of this homily survived in Coptic, see H. De Vis, ‘Homélie cathédrale de Marc, patriarche d’Alexandrie’, Le Muséon 34 (1921), 179–216.
liturgy but also in patristics.⁵¹ It also shows that the Bohairic is not dependent on Sahidic but mainly from a Greek text that has some similarity with the surviving text. It seems that the translator from Greek to Coptic for unknown reason was not able to translate the whole text, so he kept the original as it is (as it stands).

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