

A contribution to the history of Dayr al-Maymūn*

[Contribución a la historia de Dayr al-Maymūn]

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Resumen: En este artículo nos ocupamos de un manuscrito hallado en la Iglesia de Dayr al-Maymūn. Dicho manuscrito contiene un texto sobre el rito de consagración de algunos instrumentos litúrgicos. Pese a la época del manuscrito, éste es una mina de información que será de enorme ayuda para investigadores posteriores interesados en este lugar.

Abstract: This article deals with a manuscript found in the Church of Dayr al-Maymūn. This manuscript contains a text on the rite of consecration of some liturgical instruments. Despite the age of the manuscript, it is a mine of information that will help further scholars interested in this site.

Palabras clave: Liturgia copta. Dayr al-Maymūn. Manuscrito copto.

Key words: Coptic liturgy. Dayr al-Maymūn. Coptic manuscript.



Introduction

The church of Dayr al-Maymūn is considered, according to tradition, the first place where Saint Antony began his ascetic life. S. Timm identified the

* I would like to thank Dr Adel Ghoneim, Director of the Coptic and Islamic sector of this region as well as my friend Dr Gamal Hermina, who facilitated to me this visit on the 14 October 2010. Lisa Agaiby was kind enough to correct the English language.

location as Pispir,¹ while E. Wipszycka disagreed this identification and proposed the village of Burmbul.² R.-G. Coquin and M. Martin discuss the history of this church in an entry in the Coptic Encyclopedia³ where P. Grossmann also provides an architectural description.⁴ Another description together with an architectural plan is provided by Fr Samuel al-Syriany and Badii Habib.⁵ Finally, the article by M. Dewachter,⁶ also provided a description of the church in the nineteenth century.

The Document

The document published below – was found *in situ* (in the church of *Dayr al-Maymūn*) – and contains a text on the consecration of the liturgical items. It is well known that all the liturgical vessels and even vestments used during services in the Coptic Church, must be consecrated by either the patriarch or by a bishop as part of the general process of consecration.⁷ This book can be called Pontificals.⁸

¹ For this church cf. S. TIMM, *Das christlich-Koptische Ägypten in arabischer Zeit*, «Tübinger Atlas des Vorderen Orients» 41/2 (Wiesbaden, 1985), pp. 742-749.

² Cf. E. WIPSYCKA, “La *Vita Antonii* confrontée avec la réalité géographique”, in U. ZANETTI – E. LUCCHESI (eds.), *Aegyptus Christiana Mélanges d'Hagiographie Égyptienne et Orientale dédiés à la mémoire du P. Paul Devos Bollandiste*, «Cahiers d'Orientalisme» 25 (Genève, 2004), pp.135-148.

³ R.G. COQUIN & Maurice MARTIN, “Dayr al-Maymun”, CE, III, pp. 838-839.

⁴ P. GROSSMANN, “Dayr al-Maymun”, CE, III, pp. 838-839.

⁵ Fr. Samuel AL-SURIANY and Badii HABIB, *Guide to Ancient churches and monasteries in Upper Egypt* (Cairo, 1991), number 198, pp.150-151.

⁶ M. DEWACHTER, “Mar-Antonios Al-Bahr en 1828 ou Champollion et les Coptes”, *Le Monde Copte* 20 (1991), pp. 91-97.

⁷ Archbishop BASILIOS, “Liturgical instruments”, CE, V, pp. 1469-1475.

⁸ U. ZANETTI, “Bohairic Liturgical Manuscripts”, *Orientalia Christiana Periodica* 61 (1995), pp. 64-65, and especially pp. 82-85.

Manuscript Description

The manuscript contains details on the rites of consecration. It was compiled for private use, which is evident if we take into account the small dimensions of the piece (70mm x 110 mm). It does not contain foliotation. The body of the text was written in Coptic while the titles are in Arabic in black ink. The original binding did not survive. There is a drawing in black ink of a simple flask at the beginning of the text. The scribe used cheap local paper. There are traces of wax and dirt, especially at the corners of the sheets, which must be due to frequent use. It contains 14 lines per page and 3-5 words per line. The scribe displays an elegant, professional hand, although with many mistakes, showing that he was not well acquainted with Coptic grammar.

Manuscript contents

- Consecration of all the vessels of the altar
- Consecration of the Paten and its veils
- Consecration of the Chalice and its veils
- Consecration of the spoon
- Consecration of the black veils of the altar
- Consecration of the censer
- Consecration of the icons (written in a different hand)

In O.H.E. Burmester's monumental work,⁹ he provides a detailed description of the liturgical veils, vessels and instruments;¹⁰ however, he does not mention the consecration of these objects.¹¹ Therefore, we believe

⁹ O.H.E. BURMESTER, *The Egyptian or Coptic Church a detail description of her rites ceremonies* (Cairo, 1967).

¹⁰ O.H.E. BURMESTER, *The Egyptian or Coptic Church*, pp. 23-29.

¹¹ It is important to mention that Horner edited only the rite of consecration a new church. G. W. HORNER, *The Service for the Consecration of a Church and Altar, According to the Coptic Rite* (London, 1902).

that providing the reader with an English translation of these texts will help for a better understanding of the whole rituals.

There are three editions of some of these texts: the first was published by R. Tukhi¹² in 1761 in Coptic and Arabic; the second edition was published by Metropolitan Athanasius of Beni Suef in 1959 and reprinted by his successor who bore the same name and same title in the year 1992, in both Coptic and Arabic.¹³ ‘Abdallah – while studying the *ordo* of Gabriel V – provides us with an edition of these texts as well as an Italian translation.¹⁴

In our edition, we will separate between the pages with * and the new page will start in the following line. The separation between the prayers represented in Manuscript by a zigzag line is here represented by :



The ornament in the beginning is represented by:



¹² R. TUKHI, ΠΙΝΕΡΟΣ ΝΑΜΑ ΣΗΛΥ† ΝΤΕ ΠΙΕΥΧΟΛΟΓΙΟΝ ΦΗΕΤΑΦΕΡΑΠΑΤΟΚΤΗΝ ΕΧΕΝ ΗΠΙΕΥΧΗ ΕΘΟΥΔΒ ΣΕΝ ΗΠΙΑΞ ΝΤΕ ΠΑΙΧΩΝ ΦΔΙ [‘The second part of the Euchologion which takes place for the holy prayers that are found in the contents of this book’] (Rome, 1761), pp. 45-51.

¹³ ATHANASIOS, Metropolitan of Bani Soueif, ΠΙΧΩΝ ΝΤΕ ΤΑΚΟΛΟΥΘΙΑ ΝΤΕ ΠΙΧΗΦΩΩ ΗΠΗΤΑΞΙΣ Ν†ΗΕΤΟΥΗΒ ΕΒΟΛΣΕΝ ΣΕΝ ΟΥΔΙΑΓΗΩΣΤΗΣ ΨΔ ΠΙΡΗΓΟΥΗΕΝΟΗ ΗΕΝ ΕΠΙΧΗΕΡΑΓΙΑΖΗ ΗΠΙΣΚΕΥΟΣ ΤΗΡΟΥ ΝΤΕ ΠΗΔΑΠΕΡΩΦΟΥΩ [‘The book of ordination of all the ranks of priesthood since the reader till the Hegoumen and the consecration of all the vessels of the altar’] (Cairo, 1992), p. 140.

¹⁴ A. ‘ABDALLAH, *L’ordinamento liturgico di Gabriele V- 88 Patriarca Copto 1409-1427* (Cairo, 1962), pp. 268-269

A comparison with the photos will help the reading to figure out the manuscript.

The text reads as follows:

صلوات¹⁵ تركزيز جميع اواني المذبح

Ϡ ΠΑΓΑΘΟΣ ΦΗΘ̄ ΟΥΟΖ ΕΤΗΩΤΕΝ
 ΗΜΟϢ ΞΕΝ ΗΙΕΘΟΥΔΒ ΦΗΕΤΕ
 ΕΒΟΛΖΙΤΕΝ ΤΕΚΗΕΤΑΓΑΘΟΣ ΝΕΝ
 ΠΕΚΟΥΑΖΣΑΖΗ ΕΘ̄Υ `Α ΠΕΚΑΛΟΥ
 ΗΩΥΣΗΣ ΔΙ ΕΒΟΛΞΕΝ ΠΙΣΝΟϢ
 ΑϢΗΟΥΧΣ `ΗΟΥΚΕΥΟΣ¹⁷ ΤΗΡΟΥ `ΗΤΕ
 ΠΩΕΗ*
 ΩΙ ϠΗΟΥ `ΗΤΕΝϠΖΟ¹⁹ ΟΥΟΖ ΤΕΝΤΩΒΖ
 `ΜΜΟΚ ΠΗΜΑΡΩΗΗ `ΗΑΓΑΘΟΣ
 ΑΡΙΚΑΤΑΖΟΥΗΗ `ΗΤΕΚΤΟΥΒΟ
 `ΜΠΑΙΚΕΟΣ²⁰ ΦΑΙ ΖΙΤΕΝ ΠΕΚΠ̄Ν̄Α ΕΘ̄Υ
 ΝΕΝ ΦΗΟΥΧΣ ΗΠΙΣΝΟϢ `ΗΤΕ ΠΕΚΧ̄Ρ̄Σ
 ΖΗΝΑ `ΗΤΕϢΩΠΙ ΑϢΤΟΥΒΗΟΥΤ ΕϢΟΙ
 `ΗΚΥΜΙΛΛΙΟΝ `ΗΛΥΤΟΥΡΓΙΑ
 `ΗΠΙΩΕΜΩΙ ΕΘ̄Υ `ΗΝΕΘΗΗΗ `ΗΤΕ
 ΗΜΥΣΤΗΡΙΟΝ `ΗΡΕϢϠ `ΗΠΩΗΣ `ΗΤΕ
 ΠΙΣΩ*
 ΗΑ ΝΕΝ ΠΙΣΝΟϢ ΕΤΤΑΗΟΥΤ `ΗΤΕ

Prayer for the consecration of all
 the vessels of the altar¹⁶

*O Good and holy God, who
 ‘delights’¹⁸ in the saints, and
 through His goodness and His
 holy commandments, Moses Your
 child sprinkled blood over all
 vessels of the service.*

Now we ask and beseech You, O
good lover of mankind, *deign* to
 purify this vessel, that through
 Your Holy *Spirit* and the
 sprinkling of the blood of Your
Christ that becomes purified as a
sacred liturgical vessel of the holy
 and worthy service of the *mystery*,
which is the life-giving Body.

And the pure Blood of Your

¹⁵ Read صلاة

¹⁶ For this prayer, see Marcos DAUD, *The Liturgy of the Ethiopian Church* (Cairo, 1959), p. 13 numbers 37-40.

¹⁷ Read σκευος

¹⁸ Lit. “rested”.

¹⁹ Read τενϠζο

²⁰ Read παικευος

ΠΕΚΧΡ̅̅̅ ΧΕ ϞΟΥΑΒ ΟΥΟΖ ϞΗΕΖ
 `ΝΩΟΥ `ΗΧΕ ΠΕΚΡΑΗ Ε̅̅̅ Θ̅̅̅ ΣΕΗ ΖΩΒ
 ΗΒΕΗ ΦΙΩΤ ΝΕΗ `ΠΩΗΡΙ ΝΕΗ ΠΙΠ̅̅̅
 Ε̅̅̅Υ †ΗΟΥ ΝΕΗ ΣΗΟΥ

*Christ, for Your Holy Name is
 holy and full of glory in
 everything: The Father, the Son
 and the Holy Spirit, now and
 forever.*

ترشمه وقول

Anoint it and say:

ΕΛΟΓΙΤΟΣ²¹ Κ̅̅̅ Ι̅̅̅ Χ̅̅̅ Υ̅̅̅ Θ̅̅̅
 ΑΓΙΑΣΜΟΣ ΤΟΝ Π̅̅̅ ΤΩ ΑΓΙΟΝ ΑΜΗΗ

*Blessed be the Lord Jesus Christ
 the Son of God, and the
 sanctification of the Holy Spirit.*

~~~~~  
 صلاة تكريز الصينية وخرقها يقول الاسقف

Prayer for the consecration of the  
 Paten and its veil.<sup>22</sup> The bishop  
 says:

ΦΗΗΒ Π̅̅̅ Φ† Π̅̅̅ ΕΣΠΟΥΤΗΣ<sup>23</sup>  
 ΠΑΓΑΘΟΣ ΦΗΕΤΑϞΟΥΤΕΗ  
 ΕϞΩΩΩ\*

Master, Lord, and God, the *good  
 owner* who stretched His holy arm  
 and

Ε̅̅̅Υ ΕΒΟΛ ΑϞΕΡΑΓΙΑΖΗ ΗΠΑΒΗΑΧ  
 ΕΘΗΕΖ `ΗΑΓΑΘΟΣ `ΕΠΕϞΣΕΤΩΤϞ<sup>24</sup>  
 `ΗΗΗ `ΘΗΗ<sup>25</sup> `ΗΠΕΚΡΑΗ ΗΗΕΤΡΩΤΕΒ  
 ΣΕΗ ΠΑΠΠΟΗ `ΗΤΕ ΠΩΟ `ΗΡΟΗΠ†  
 ΗΟΥ ΟΗ ΠΕΗΗΗΒ ΠΗΑΡΩΗΗ ΣΟΥΤΕΗ  
 ΗΤΕΚΧΙΧ `ΗΗΟΥ† `ΕΒΟΛ `ΕΧΕΗ  
 ΠΑΔΙΣΚΟΣ ΣΤΣΗΑΡΩΟΥΤ<sup>26</sup> ΦΑΙ  
 ΕΤΕΟΥΝΑΜΑΖϞ `ΗΧΕΒΣ ΣΕΗ  
 ΠΑΥΗ†ΑΝΟΗ `ΗΤΕ ΠΕΚΩΗΑ Ε̅̅̅Υ

consecrated this plate full of *good  
 things* that has been prepared by  
 those who love Your name and  
 those who recline in Your  
 millennium *banquet*.<sup>28</sup> Now also  
 our Master, and lover of mankind,  
 stretch Your divine hand over this  
 blessed *paten* which will be filled

<sup>21</sup> Read ΕΥΛΟΓΙΤΟΣ

<sup>22</sup> On this prayer, see M. DAOU, *The Liturgy*, p. 14 numbers 43-44.

<sup>23</sup> Read ΔΕΣΠΟΤΗΣ

<sup>24</sup> Read ΕΤΑϞΣΕΤΩΤϞ

<sup>25</sup> Read `ΗΗΗΕΘΗΕΙ

<sup>26</sup> Read ΕΤΣΗΑΡΩΟΥΤ

ΦΑΙ ΕΤΟΥΕΡCΥΝΑΖΕCΘΕ<sup>27</sup> `ΗΜΟC  
 ΖΙΧΕΝ ΠΘΥCΙΑC\*

with the coal in the *remains* of  
 Your holy *Body* for which they  
 (the people) will *gather* around the  
*altar*.\*

ΤΗΡΙΟΝ `ΗΝΤΕ ΠΙΕΡΦΕΙ `ΗΝΤΕ †ΑΓΙΑ  
 `ΝΕΚΚΛΗCΙΑ ΕΘΥ `ΗΝΤΕ ΤΑ ΠΙΠ  
 ΗΠΟΥΑΙC<sup>29</sup> `ΕΟΥ<sup>30</sup> ΝΑΚ ΝΕΜ ΠΕΚΙΩΤ  
 `ΝΑΓΑΘΟC ΝΕΜ ΠΙΠΙΔ ΕΘΥ †ΗΟΥ  
 يرشمها بالميرون ويقول

The sanctuary of the *holy* pure  
*Church* of NN of the city NN for  
 glory is due to You and Your  
*Good Father* and the *Holy Spirit*  
 now (and forever).

Then he anoints with the *Myron*  
*oil*.

ΕΥΛΟΓΙΤΟC ΚC ΙC ΧC ΥC ΘC  
 ΑΓΙΑCΜΟΥ ΤΟΥ ΠΙΠΔ ΑΓΙΟΝ ΑΜΗΝ

*Blessed be the Lord Jesus Christ  
 the Son of God, and the  
 sanctification of Holy Spirit Amen!*

~~~~~  
 صلوات تكريز الكاس وخرقة يقول الاسقف

A prayer for the consecration of
 the Chalice and its veils.³¹ The
 bishop says:

ΦΗΗΒ ΠCC ΠΙC ΠC ΠΑΛΗΘΥΝΟC
 `ΝΑΤΑΔΗ Π† ΟΥΟZ `ΦΡΩΗ ΕΥCΟΠ
 ΦΗΕΤ ΤΕCΜΕΘ*

Master and Lord, Jesus Christ the
*true One who is without*³² (sin),
 being God and Man together, in
 His divinity.*

ΝΟΥ† ΟΥΟZ `ΝΑΤΦΩΡΧ³³ ΤΕ
 ΕΤΕCΜΕΤΡΩΗ ΦΗΕΤΑCΦΩΗ
 `ΜΠΕCΝΟC ΕΒΟΛΞΕΝ ΠΕCΟΥΩΩ
 ΗΜΗΝ `ΗΜΟC `ΕΧΕΝ ΠΕCΠΛΑCΗΑ ΧΩ

Who is without separation from
 His humanity. Who shed His own
 Blood for His own *creatures*, now
 place Your divine hand on this

²⁷ Read ΕΤΟΥΕΡCΥΝΑΓΕCΘΕ

²⁸ Reference to the Apocalypse

²⁹ Read `ΗΠΟΥΑΙC

³⁰ Read ΕΟΥΩΟΥ

³¹ On this prayer, see M. DAOUD, *The Liturgy*, pp. 14-15, numbers 45-46.

³² The Arabic version in TUKI, ATHANSIUS and 'ABDALLAH adds "sins"

³³ Read ΟΥΑΤΦΩΡΧ

`ΝΤΕΚΧΙΧ `ΝΗΟΥ† `ΕΧΕΝ
 ΦΑΙ`ΑΦΟΤ³⁴ ΦΑΙ †ΗΟΥ ΑΡΙΑΓΙΑΖΙΝ
 `ΜΗΟϚ ΟΥΟΖ ΗΑΤΟΥΤΟϚ ΖΙΝΑ
 `ΝΤΟΥϚΑΙ `ΝΣΗΤϚ `ΗΠΕΚΣΝΟϚ
 ΕΤΤΑΙΗΟΥΤ ΟΥΟΖ ΗΑΡΕϚΩΩΠΙ
 `ΝΟΥΘΕΡΑΠΙΑ ΝΕΗ ΟΥΧΩ `ΕΒΟΛ
 ΝΟΥΟΝ*
 ΗΙΒΕΝ ΕΘΗΑΣΩ ΕΒΟΛ ΗΣΗΤϚ ΞΕΝ
 ΟΥΜΕΘΗΗΙ ΟΥΩΟΥ ΗΑΚ ΝΕΗ ΠΕΚΙΩΤ
 ΗΑΓΑΘΟϚ ΝΕΗ ΠΙΠ̄Ᾱ ΕΘΥ †ΗΟΥ خذ

الميرون وادهنه من داخل وخارج ويقول
 ΟΥΤΟΥΒΟ ΝΕΗ ΟΥΗΕΤΚΑΘΑΡΟϚ ΝΕΗ
 ΟΥΣΝΟΥ ΝΕΗ ΟΥΖΕΛΧΕ `ΝΟΥΟΝ
 ΗΙΒΕΝ ΕΘΗΑΣΟΥ³⁵ ΕΒΟΛΣΕΝ
 ΠΕΚΣΝΟϚ ΕΤΤΑΙΗΟΥΤ `ΝΑΛΙΘΥΗΟΝ
 ΑΗΗΗ

صلات تكرر المعلقة يقول الاسقف

ⲫ ⲉⲛⲉⲧⲁϥⲑⲣⲉ ⲡⲉⲕⲛⲱⲕ³⁷ ⲏⲥⲁⲏⲁⲥ
 ΠΙΠΡΟΦΗΤΗΣ*
 ΕΡΠΕΡΠΩΑ `ΗΠΙΧΙΗΝΑΥ `ΗΤΕ
 ΗΙΣΑΡΑΦΙΗ ΕΡΕ † `ΕΔΟ ΞΕΝ ΤΕϚΧΙΧ
 ΕϚΡΙ³⁸ ΗΠΙΧΕΒϚ `ΕΒΟΛ `ΝΣΗΤϚ
 ΖΙΧΕΝ ΠΙΜΑΗΕΡΩΩΠΙ ΕϚΙΤϚ ΕΞΟΥΗ
 ΕΡΟϚ³⁹ †ΗΟΥ ΟΗ Φ† ΠΙΠΑΝΤΟΚΡΑΤΩΡ

Chalice now and *consecrate* it and
 purify it *so that it may carry* within
 it Your honoured blood, and may
 it be *healing* and the forgiveness
 of all.*

Who will drink from it in truth,
 Glory be to You with Your *Good*
 Father and the Holy *Spirit*.

Now (the bishop) takes the Myron
 and anoints it from inside and
 outside and he says:

Purification, *purity*, blessing and
 sweetness to everyone who will
 drink from Your honoured *true*
 Blood, Amen!

A prayer for the consecration of
 the spoon.³⁶ The bishop says:

God, who made Your servant
 Isaiah the *prophet*.*

and made him worthy to see the
 Seraphim who took tongs
 containing hot coals in his hand
 (with the tongs) from the altar and
 placed it in (his) mouth. Now also

³⁴ Read ΠΑΙΦΟΤ

³⁵ Read ΕΘΗΑΣΩ

³⁶ On this prayer, see M. DAOUD, *The Liturgy*, p. 15, numbers 47-49.

³⁷ ΤΥΚΗΙ and ΑΘΑΝΑΣΙΟΥ read ΠΕϚΒΩΚ

³⁸ ΤΥΚΗΙ, ΑΘΑΝΑΣΙΟΥ and 'ΑΒΔΑΛΛΑΗ read ⲥⲓ

³⁹ ΤΥΚΗΙ and ΑΘΑΝΑΣΙΟΥ read ΕΡΩϚ

CΩΤΕΝ ΤΕΥΧΙΧ `ΕΡΟΛ ΕΧΕΝ
 ΦΑΙΜΕCΘΗΡ⁴⁰ ΘΑΙ ΕΤΟΥΕΡΤΥΚΗΝ⁴¹
 ΝΞΗΤC ΝΗΛΥΗΤΑΝΟΗ ΕΘΟΥΑΒ `ΝΤΕ
 ΠΕΚΜΟΝΟΓΕΝΗC `ΝΩΗΡΙ ΠΕΝΔC
 ΟΥΟZ ΠΕΝΝΟΥΤ ΟΥΟZ ΠΕΝCΩ^{ορ} Π̄ ΙΗC
 Π̄ΧC CΜΟΥ*

ΕΡΟC ΑΡΙΑΓΙΑZΙΝ ΗΗΟC ΗΜΟC ΗΜΟΙ⁴³
 ΝΑC `ΝΤΧΟΗ ΝΕΗ ΠΙΟΥ⁴⁴ ΝΤΕ
 ΤΑΩΟΥ⁴⁵ ΕΤΞΕΝ ΘΟΥΗΝΑΗ
 `ΜΠCΑΡΑΦΗ⁴⁶ ΧΕ ΘΟΚ⁴⁷ ΤΕ ΤΧΟΗ
 ΝΕΗ ΠΙΩΟΥ ΝΕΗ ΠΑΗΑΖΙ ΝΕΗ
 ΠΕΚΜΟΝΟΓΕΝΗC `ΝΩΗΡΙ ΙΗC Π̄ΧC
 ΠΕΝΔC ΝΕΗ ΠΠ̄Π̄Α ΕΘΥ ΤΗΟΥ ترشمها

بالميرون قايلا

ΟΥΧΟΗ ΝΕΗ ΟΥΩΟΥ ΝΕΗ ΟΥΩΗΗ ΝΕΗ
 ΟΥΑΓΙΑCΜΟΥC `ΝΤΕ ΤΤΡΙΑC ΕΘΥ
 ΞΕΗ ΤΑΓΙΑ `ΝΕΚΚΑΗCΙΑ ΕΘΥ `ΝΤΕ
 ΠΟΙC ΤΑ Π̄Π̄ ΑΗΗΗ*

تكريز الخرق السود الذي للمذبح

ΦΗΗΒ Π̄C ΙΗC Π̄ΧC ΦΑ ΠΑΔΩΡ

God the *almighty*, stretch out Your
 hand on this *spoon* by which the
 Holy *jewels*⁴² of Your *precious*
 Son, our Lord and our *Saviour*
 Jesus *Christ*, will be *obtained*.

Bless it, (the veil)

sanctified it. May You grant it the
 power and the glory given in that
 which the Seraphim in his right
 hand held. For to You, is the
 power, the glory and the might
 with Your *precious Son* Jesus
Christ our Lord, and the Holy
Spirit, Now (and forever).

Anoint it with the *Myron oil*
saying:

Power and glory and light and
sanctification of the Holy *Trinity*
 in the Holy *Church* of the *city* NN.
 Amen!

Consecration of the black veils of
the altar⁴⁸

Lord and Master, Jesus *Christ* who

⁴⁰ ΤΥΚΗ and 'ΑΒΔΑΛΛΑΗ read ΤΑΗΥCΘΗΡ ΘΑΙ, ΑΘΑΝΑΣΙΟΥ ΝΑΗΥCΤΗΡ

⁴¹ From the Greek verb τυχανω

⁴² Lit. "relics".

⁴³ Read ΗΟΙ

⁴⁴ Read ΠΙΩΟΥ

⁴⁵ Read ΤΕCΟΥ

⁴⁶ Read CΕΡΑΦΗΗ

⁴⁷ Read ΘΟΚ

⁴⁸ This prayer is not included in ΑΘΑΝΑΣΙΟΥ' edition. In ΤΥΚΗ' edition the title is for the veils which are the coloured veils of the altar. 'ΑΒΔΑΛΛΑΗ for the black veils. For the prayer, see M. ΔΑΟΥΔ, *The Liturgy*, pp. 13-14, numbers 41-42.

ΗΠΕΝΩΕΝΖΗΤ ΦΡΕΤΉ Ν ΑΓΑΘΟΝ
 ΉΝΟΥΟΝ ΗΒΕΝ ΕΤΕ ΖΘΗΟΥ ΧΗ ΕΡΟϞ
 ΦΗΕΤΑΦΩΡΩ ΉΝΤΦΕ ΞΕΝ
 ΟΥΜΕΘΑΠΙΚΗΣ ΑϞ⁴⁹ ΉΝΟΥΑΒΗ⁵⁰
 ΑϞΦΕΒΗΝΟΥΤ ΉΠΙΣΤΕΡΕΩΜΑ ΝΕΝ
 ΗΚΗΠΙ ΉΝΤΕ ΉΤΦΕ ΉΘΟΣ ΉΜΠΕΣΩΩΠΙ
 ΕΣΦΕΒΗΝΟΥΤ ΤΗΟΥ ΟΗ ΠΕΝΗΗΒ
 ΠΗΑΙΡΩΗΗ ΗΑΡΕ ΤΕΚΧΟΜ*

ΗΝΟΥΤ Ή⁵² ΖΙΧΕΝ ΗΑΙΣΚΕΥΟΣ
 ΗΑΙΖΩΣ ΑΤΟΥΗΑΚΟΥΛΩΛΟΥ⁵³
 ΕΠΙΛΥΗΤΑΝΟΝ ΉΝΤΕ ΠΕΚΣΩΜΑ ΕΘΥ
 ΉΝΤΑΚΩΡΠ⁵⁴ ΉΣΡΗΗ ΉΧΩ⁵⁵ ΉΤΧΟΝ
 ΉΝΤΕ ΗΙΖΩΣ ΕΤΚΟΥΛΩΛ ΕΠΕΚΣΩΜΑ
 ΕΘΥ ΞΕΝ ΠΗΗΖΑΥ ΖΗΝΑ ΉΝΤΟΥΩΩΠΙ
 ΕΥΤΑΗΘΩΗΤ⁵⁶ ΉΗΠΟΥΡΑΗΟΝ ΧΕ
 ΗΘΟΚ⁵⁷ ΤΕ ΤΧΟΝ ΝΕΝ ΠΑΜΑΖΙ ΝΕΝ
 ΠΕΚΩΤ ΉΑΓΑΘΟΣ ΝΕΝ ΠΗΠΗΔ ΕΘΥ
 ΤΗΟΥ ΝΕΝ*

ΤΗΣ ΠΑΤΗΡ ترشم بالميرون وتقول

has the treasures of mercy, who is
 the giver of *good things* to
 everyone who hope in Him.⁵¹ Who
 spread the heavens with *meekness*
 and gave different colours to the
firmament (of heaven) and the
 clouds of the sky when yet there
 was no difference. Now also, our
 Master and lover of mankind, let
 Your divine power*

come over these *vessels*, these
 garments which will enclose the
 holy *jewels* so You send upon
 them the power of Your garment
 which Your holy Body was
 wrapped in within the tomb *in*
order that they resemble all things
heavenly .

To You is the power and the might
 with Your *Good Father* and the
 Holy *Spirit*, both now and ...*
 Anoint with the Myron oil and
 say: *One is the holy*

⁴⁹ Read ΑϞΤ

⁵⁰ Read ΉΝΟΥΑΒΗ

⁵¹ Lit. "who put his heart on Him".

⁵² Read Ή

⁵³ Read ΕΤΟΥΗΑΚΟΥΛΩΛΟΥ

⁵⁴ Read ΉΝΤΕΚΟΥΩΡΠ

⁵⁵ Read ΕΧΩΟΥ

⁵⁶ Read ΕΥΤΕΗΘΩΗΤ

⁵⁷ Read ΘΟΚ

ΑΓΙΟΣ ΙC ΥΟΣ ΑΓΙΟΣ Π̄Π̄Α ΑΓΙΟΝ
ΑΜΗΝ ΟΥΧΟΝ ΝΕΝ ΟΥΩΟΥ ΝΕΝ
ΟΥΔΥΝΑΜΙC `ΝΤΕ Φ† ΑΜΗΝ

صلوات تکریر المجررة

ΦΗΗΒ Π̄C̄C̄ ῙΗC̄ Π̄ΧC̄ ΠΙΡΕC̄ΦΕΝΖΗΤ
ΤΕΝΝΑΥ ΑΠΙΖΗΒ⁵⁸ `ΝΑΤΑΔΗ
ΕΥΨΑΝΜΟΥ† ΕΡΟC̄ Ε†ΨΟΥΡΑ⁵⁹
`ΝΑΤΘΛΕΒ ΠΙC̄ΟΥΧΕΝ ΠΙC̄ΘΟΙΝΟΥC̄Ι
ΕΧΕΝ ΠΙΜΑΝΕΡΨΟΥΨΙ ΟΥΟZ
`ΝΤΕC̄ΤΟΥΒΟ `ΗΝΗΝΟΒΙ `ΜΠΙ*

ΛΑΟC̄ ΑC̄ΟΛC̄ ΕΠΨΩΙ ΝΕΝ
ΤΑΠΡΟC̄ΕΥΧΗ ΝΕΝ ΠΙΔΑΝΑ ΗΠΕΜΘΟ
Φ† ΞΕΝ ΟΥΖΗΤ `ΝΟΥΟΤ⁶⁰ ΝΕΝ
ΟΥΑΓΑΠΗ ΤΕΝ†ΖΟ ΕΡΟC̄ ΠΕΝC̄ΩΤΗΡ
`ΝΑΓΑΘΟC̄ ΨΩΠΟΥ⁶¹ ΕΡΟC̄ Ε†ΨΟΡΑ⁶²
ΝΕΝ ΠΙC̄ΘΟΙΝΟΥC̄Ι ΝΕΝ ΠΨΕΜΨΙ `ΝΤΕ
ΟΥΜΕΤΟΥΗΒ ΞΕΝ ΠΙΖΜΟΤ ΝΕΝ
ΝΙΜΕΤΨΕΝΖΗΤ ΝΕΝ*

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صلاة تکریر الصور يقول الاب الاسقف<sup>63</sup>

ΦΗΗΒ Π̄C̄C̄ Φ† ΠΙΠΕΝΤΟΚΡΑΤΩΡ ΦΙΩΤ  
`ΜΠΕΝC̄C̄ ΟΥΟZ ΠΕΝC̄C̄ ΟΥΟZ  
ΠΕΝC̄ΩΡ̄ ῙΗC̄ Π̄ΧC̄

*Father, one is the Holy Son, one is the Holy Spirit Amen. Power and glory and might be to God Amen! Prayer for the consecration of the censer:*

Master and Lord Jesus Christ the merciful, we see the stainless Lamb who is called the pure censer, containing perfumed incense on the altar, that is to purify the sins of\*

The *people*. He looked upward with this *prayer* and the burnt-offering with one heart and *charity* in front of God. We beseech You, O our *Saviour*, accept unto You the censer and the incense and the worship by the priesthood. With the grace and the mercy and the...\*

A prayer for the consecration of the icons. The bishop says: Master, Lord and God the *almighty*, the Father of our Lord

<sup>58</sup> Read ΕΠΙΖΗΒ

<sup>59</sup> Read Ε†ΨΟΥΡΗ

<sup>60</sup> Read `ΝΟΥΩΤ

<sup>61</sup> Read ΨΩΠ

<sup>62</sup> Read `Ν†ΟΥΡΗ

<sup>63</sup> Written in different hand both Coptic and Arabic.

<sup>64</sup> Read ΗΩΥC̄ΗC̄

<sup>65</sup> Read ΗΑΗ

ΦΤ ΦΗΕΤΕ ΕΒΟΛ ΖΙΤΕΝ ΠΕΦΒΩΚ  
 ΝΩΟΥΣΙΣ<sup>64</sup> ΑΥΤΗΝΟΜΟΣ ΝΕΝ<sup>65</sup> ΙΣΧΕΝ  
 ΖΗ `ΕΘΡΕΥΧΩ ΣΕΝ ΤΣΚΥΝΗ `ΝΤΕ  
 ΤΗΕΤΗΕΘΡΕ ΠΡΕ<sup>66</sup> ΠΤΥΠΟΣ  
 ΝΗΙΧΕΡΟΥΒΙΜ ΝΕΝ ΝΙΣΑΡΑΦΙΜ ΝΑΙ  
 ΕΤΟΥΖΩΒΣ<sup>67</sup> `ΝΗΩΤΕΝΖ<sup>68</sup> `ΕΧΕΝ  
 ΠΙΑΣΤΗΡΙΟΝ \*

ΟΥΟΖ ΑΚΤΣΟΦΙΑ `ΗΣΟΛΩΜΟΝ ΖΙΤΕΝ  
 ΠΗΙ ΕΤΑΥΚΟΤΥ ΝΕΚ<sup>70</sup> ΣΕΝ ΙΑΠΠ  
 ΟΥΟΖ ΑΚΩΝΖ `ΝΗΕΣΚΩΤΠ  
 `ΝΑΠΟΣΤΟΛΟΣ ΖΙΤΕΝ ΠΧΙΝΔΙΣΑΡΞ  
 ΝΤΕ ΠΕΚΜΟΝΟΓΕΝΗΣ ΝΩΗΡΙ ΠΠΣ ΠΧΣ  
 ΠΕΝΔΣ<sup>71</sup> ΕΚΚΛΗΣΙΑ ΝΕΜ  
 ΖΑΝΜΟΝΑΣΤΗΡΙΟΝ ΣΕΝ ΠΡΑΝ<sup>72</sup>  
 `ΝΗΕΘΥ<sup>73</sup> `ΝΤΕ ΤΕΚΗ<sup>74</sup> ΦΑΙ ΤΕΝΤΖΟ  
 ΟΥΟΖ ΤΕΝΤΩΒΖ `ΜΜΟΚ\*

ΠΙΜΑΙΡΩΜΙ ΟΥΩΡΠ `ΗΠΕΚΠΠΔ ΕΘΥ  
 ΕΖΡΗΙ ΕΧΕΝ ΠΑΝΜΕΝ ΠΑΙ `ΝΤΕ  
 ΠΙΕΘΥ<sup>76</sup> ΠΠΠ ΖΙΝΑ `ΝΤΕΑΥΩΠΠ

and our *Saviour* Jesus Christ,  
 God who through His servant  
 Moses, gave us the *Law* from the  
 beginning in order to place (it) in  
 the *tabernacle* of covenant a *figure*  
 of the Cherubim and the Seraphim  
 who cover with their wings the  
*Mercy Seat*\*<sup>69</sup>

And You gave Solomon wisdom  
 through the house that he built for  
 You in Jerusalem. And You  
 revealed Yourself to Your chosen  
*Apostles* through the *incarnation*  
 of Your *Only Begotten Son* Jesus  
*Christ* our Lord<sup>75</sup>. Churches and  
*monasteries* were named after the  
 saints and the *martyrs*.

Therefore we beseech and we ask  
 You\*

O lover of mankind, send Your  
 Holy *Spirit* on this *icon* of saint  
 NN *in order that* it will become a

<sup>66</sup> Read `Η

<sup>67</sup> Read ΕΤΟΥΖΩΒΣ

<sup>68</sup> Read `ΝΗΟΥΤΕΝΖ

<sup>69</sup> Ex 25:17-20.

<sup>70</sup> Read ΠΑΚ

<sup>71</sup> See note below.

<sup>72</sup> Read `ΦΡΑΠ

<sup>73</sup> Read `ΝΗΗΕΘΥ

<sup>74</sup> Read ΕΘΒΕ ΦΑΙ

<sup>75</sup> The scribe here jump one line from the original and read `ΗΕΘΡΟΥΚΩΤ ΠΑΚ `ΗΖΑΠ, "in order to build to You".

<sup>76</sup> Read ΦΗΕΘΥ

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p> <sup>77</sup> `ΝΟΛΗΜΕΝ <sup>77</sup> `ΝΤΕ ΠΙΟΥΧΑΙ ΟΥΛΗΜΕΝ<br/> <sup>78</sup> `ΝΤΕ ΟΥΤΑΧΡΟ ΖΩΠΟΣ ΝΗΘΗΤ<sup>78</sup><br/> <sup>79</sup> ΗΠΟΥΟΙ ΗΡΟϚ<sup>79</sup> ΞΕΝ ΠΟΥΝΑΖΤ<br/>         ΗΤΕϚΔΙΖΗΟΤ ΗΤΕΝ ΦΤ ΕΖΡΗΙ ΕΧΩΟΥ<br/>         ΕΠΙΧΩ ΕΒΟΛ `ΝΤΕ ΝΕΝΗΟΒΙ ΧΕ<br/> <sup>*</sup> `ϚΣΗΔΡΩΟΥΤ ΟΥΟΖ `ϚΜΕΖ `ΝΩΟΥ<br/>         ΗΧΕ*<br/> <sup>80</sup> ΠΕΚΡΕΝ <sup>80</sup> ΕΘΥ ΦΙΩΤ<sup>81</sup> ΝΕΝ ΠΙΠ̄Ν̄Δ<br/>         ΕΘΥ ΤΗΟΥ ΝΕΝ <sup>81</sup> شم يرشمها بالميرون ويقول       </p> | <p> <i>harbour</i> of salvation, a <i>harbour</i> of<br/>         strength <i>so that</i> whoever advances<br/>         towards it in faith receives<br/>         blessing from God and the<br/>         forgiveness of sins. For blessed<br/>         and full of glory is*<br/>         Your holy name Father<sup>82</sup> and the<br/>         Holy <i>Spirit</i>. Now and ...<br/>         Then he anoints it with the Myron<br/>         oil saying:<br/>         In the name of the Father and the<br/>         Son and the Holy <i>Spirit</i>, the holy<br/>         consubstantial <i>Trinity</i> Now _____<br/>         Finished and completed is the<br/>         consecration of the icons in the<br/>         peace of the Lord Amen!       </p> |
| <p>         ΞΕΝ ΦΡΑΝ ΗΦΙΩΤ ΝΕΝ ΠΩΗΡΙ ΝΕΝ<br/>         ΠΙΠ̄Ν̄Δ ΕΘΥ ΤΘΡΙΑΣ ΕΘΥ ΗΟΥΜΟCΙΟC<br/>         ΤΗΟΥ _____<br/>         تم وكمم تكريمم المصور بسلام من الرب امين       </p>                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |

### Commentary

The first prayer does not occur in Metropolitan Athanasius of Beni Suef's edition,<sup>83</sup> however, it is attested in the edition of Tukhi<sup>84</sup> and the *ordo* of Gabriel V.<sup>85</sup> The scribe writes *κερυος* without *c*. The scribe used the

<sup>77</sup> Read `ΝΟΥΛΗΜΕΝ

<sup>78</sup> Read ΝΗΘΗΤ

<sup>79</sup> Read ΕΡΟϚ

<sup>80</sup> Read `ΗΠΕΚΡΑΗ

<sup>81</sup> See next note.

<sup>82</sup> All the other witnesses add ΝΕΝ ΠΩΗΡΙ, "and the Son".

<sup>83</sup> ATHANASIUS, Metropolitan of Bani Soueif, ΠΙΧΩΗ ΗΤΕ ΤΑΚΟΛΟΥΘΙΑ ΗΤΕ ΠΙΧΗΦΩΩ ΗΠΗΤΑΞΙC ΗΤΗΕΤΟΥΗΒ ΕΒΟΛΞΕΝ ΞΕΝ ΟΥΔΗΔΓΗΩCΤΗC ΨΑ ΠΙΖΗΓΟΥΗΕΗΟΗ ΝΕΝ ΕΠΧΗΕΡΑΓΙΑΞΗΗ ΗΠΙCΚΕΥΟC ΤΗΡΟΥ ΗΤΕ ΠΗΔΗΕΡΨΩΟΥΨΗ, p. 140.

<sup>84</sup> R. TUKHĪ, ΠΗΕΡΟC ΝΑΝΑ CΗΔΥΤ ΗΤΕ ΠΙΕΥΧΟΛΟΓΙΟΗ ΦΗΕΤΑϚΕΡΑΠΑΤΟΚΤΗΗ ΕΧΕΗ ΗΕΥΧΗ ΕΘΟΥΑΒ ΞΕΝ ΗΠΗΞΗΤΕ ΠΑΙΧΩΗ ΦΑΙ, pp. 49-50

<sup>85</sup> A. 'ABDALLAH, *L'ordinamento*, pp. 268-269.

singular for  $\sigma\kappa\epsilon\gamma\omicron\varsigma$  while the word  $\tau\eta\rho\omicron\gamma$  contradicts the singular. The title is for all the vessels, however, in the text we pray that the  $\sigma\kappa\epsilon\gamma\omicron\varsigma$  (vessel) to become  $\kappa\gamma\mu\iota\lambda\iota\omicron\eta$  ( $\kappa\epsilon\iota\mu\acute{\eta}\lambda\iota\omicron\nu$ ). This second word means “treasure of a church, particularly sacred vessel”.<sup>86</sup>

The Prayer of the consecration of the censer is not attested in the edition of Athanasius or Tukhi or Abdallah, or even in Manuscript 253 of the Coptic Museum<sup>87</sup> however, it is attested in the manuscript British Library Or 435 fol.  $\overline{\rho\overline{\kappa\overline{\beta}}}$  r-v.<sup>88</sup> This means that the scribe had access to a good library as it is unthinkable that a scribe with poor knowledge of Coptic – as we can see from the number of mistakes that he committed in copying the text, would compose such a beautiful text.

### Conclusion

From this document, we can assume that a bishop visited the church of Dayr al-Maymūn at the beginning of the twentieth century. Apparently this visit took place after the renovation. On this occasion, he consecrated vessels of the altars, a paten, a chalice, a spoon, veils and a censer. It seems that no major architectural renovations were undertaken, as these renovations would require the prayer for re-consecration of the church.<sup>89</sup> We think that this visit was not organised in advance and hence the bishop did not bring with him the manuscript of the pontifical. A skilful scribe copied for the bishop a new copy (pocket size) to be carried in his pocket;

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<sup>86</sup> W.A. LAMPE, *A Patristic Greek Lexicon* (Oxford: Clarendon Press, 1960), p. 740a

<sup>87</sup> Youhanna Nessim YOUSSEF, “Prayers for the consecration of the Censer, and liturgical garments” *BSAC* (forthcoming)

<sup>88</sup> W.E. CRUM, *Catalogue of the Coptic Manuscripts in the British Museum* (London, 1905), pp. 357-358, number 849.

<sup>89</sup> For this rite cf. Youhanna Nessim YOUSSEF, “Les rituels de la reconsécration”, in S. EMMEL, M. KRAUSE, S.G. RICHTER, S. SCHATEN (eds.), *Ägypten und Nubien in spätantiker und christlicher Zeit, Sprachen und Kulturen des christlichen Orients. Sprachen und Kulturen des christlichen Orients. Akten des 6 Internationalen Koptologenkongresses, BAND 6* (Wiesbaden, 1999), pp. 511-515.

however, this skilful scribe did not possess enough knowledge of Coptic language.

Having prepared the manuscript, the bishop found that there was also an icon(s) to be consecrated, so another scribe (less skilful than the previous one) added the prayer for consecration for icons. Despite the recent age of this manuscript, we find that the prayer for consecrating the censer is rare, and it seems that the scribe found it in a local manuscript.

Our manuscript contributes to our better knowledge of the history of Dayr al-Maymūn's site. However, an architectural study is still needed in order to be able to discern whether there were other renovations which took place around the date of consecration of the liturgical instruments as reflected by our manuscript.

#### **Addendum**

Some of these prayers were also used in the Ethiopian Church.<sup>90</sup> Since the prelate of Ethiopia was Egyptian, he delegates his authority for consecrating the liturgical instruments to the priests to pray these prayers before the liturgy.

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<sup>90</sup> For the prayer for the consecration of all the vessels of the altar cf. Rev. Marcos DAOUD, *The Liturgy of the Ethiopian Church*, Cairo 1959, p. 13 number 37-40. For the Prayer for the consecration of the Paten and its veil. Marcos DAOUD, *The Liturgy*, p. 14 numbers 43-44. For A prayer for the consecration of the Chalice and its veils Marcos DAOUD, *The Liturgy*, pp. 14-15 numbers 45-46. For a prayer for the consecration of the spoon. Marcos DAOUD, *The Liturgy*, p.15 numbers 47-49. For Consecration of the black veils of the altar Marcos DAOUD, *The Liturgy*, p.13-14 numbers 41-42. The prayer for censer and the icons are not included.





