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COPTIC AND COPTO-ARABIC LITURGICAL TEXTS RELATING TO MICHAEL THE NEW MARTYR

MICHAEL THE NEW IN THE *MEMENTO SANCTORUM*

The Coptic Church commemorates in the *Memento Sactorum* of the Psalmodia two new martyrs called Michael:

- 1) Michael the Hegumen from Tukh who suffered martyrdom on 30 Kiahk 1240 AM (AD 1523).¹ He lived during the Mameluk era, during the patriarchate of Gabriel V.
- 2) Michael the Monk from Damietta who was consecrated in the Monastery of Saint John (the Little?). At one time on his way to Cairo, he renounced his faith and consecration as a monk and married a Muslim woman. After eight days he repented and confessed his faith in front of the king who ordered that his body be burned. He is commemorated in the *Antiphonarion* on 11 Hatour.

The New Martyr Michael — published below — is the one pertaining to a fragment that survived in the Monastery of Saint Macarius.² Our texts show that the cult of Michael survived at least until the seventeenth century, as we have the psalis written by Nicodemus.³

(1) U. ZANETTI, *Les manuscrits de dair Abû Maqâr, inventaire* (Cahiers d'Orientalisme, 11), Genève, 1986, p. 61, Numéro 408 (Hag. 42).

(2) Y. N. YOUSSEF, "Michael, a New Martyr according to a Fragment from Saint Macarius Monastery," *BSAC*, 46 (2007), pp. 151–158.

(3) Y. N. YOUSSEF, "Recherches d'hymnographie copte: Nicodème et Sarkis," *OCP*, 64 (1998), pp. 383–402; IDEM, "Nicodème auteur des psalies," *OCP*, 60 (1994), pp. 625–633.

THE IMPORTANCE OF THESE TEXTS

In the year 1999, the late Nabih Kamel Daoud published a book about the history of the Church of the Virgin in Ma'adi where he referred to manuscripts in the Church's collection⁴ pertaining to the veneration of Michael the New. In his description of the church of Ma'adi, Otto Meinardus did not mention any relics; however, he mentioned that the northern sanctuary is dedicated to Saint Michael (without further precision). This could be an indication of the veneration of Michael the New⁵ that we will publish the liturgical texts related to him hereafter.

The Church in Ma'adi is known as al- 'Adawia.⁶

In his inventory of the relics of saints, Otto Meinardus did not include the relics of Michael.⁷

THE MANUSCRIPT

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

HYMNES ET PRIERES (bohairique).

1v–19v Psallie, canons, doxologies et paraclèses en l'honneur des patriarches Abraham, Isaac et Jacob. 20r–71r. Hymnes pour le mois de Choiak et références, suivies de la traduction arabe. 73v–224. Psallies acrostiches, Hymnes, etc. mélangées à de nombreuses pièces arabes.

Ms. De 225 feuillets 28x15. Daté (19r.) de l'an 1216 E.M. [1500 ap. J.C.]

Ce manuscrit est coté de 1 à 224, y compris 139^{bis}.

Texte mal écrit, par un mauvais copiste.

(4) N. K. DAOUD, تاريخ كنيسة السيدة العذراء بالمعادي [History of the Church of the Virgin in al-Ma'adi], Cairo, 1999, see the list of manuscripts on pp. 102–104; see the chapter for the fifteenth century on pp. 35–36.

(5) O. F. MEINARDUS, *Christian Egypt Ancient and Modern*, Cairo, 1977, p. 350.

(6) S. TIMM, *Das christlich-koptische Agypten in arabischer Zeit*, Wiesbaden, 1984, S. 64–69.

(7) O. F. MEINARDUS, *Two Thousand Years of Coptic Christianity*, Cairo, 2000, pp. 311–323; IDEM, *Christian Egypt, Faith and Life*, Cairo, 1970, pp. 141–197.

Acquis à Nikiou en 17=671, par Vansleb, dont le cachet sur cire est empreint au premier et au dernier feuillet — AA. 24. Regius, 339.

Invent. Copte 32.⁸

HISTORICAL CONTEXT

John XIII (1484–1524)

The martyrdom of Michael took place during the patriarchate of John XIII which was a very difficult time for the Coptic Church. Only a few lines are dedicated to this patriarch in the *Book of the History of the Patriarchs*.⁹

According to Labib, John XIII was a monk from Dayr al-Muharraq.¹⁰

Labib's study of John shows that he was a good pastor. There are also recurring references to the era as being "bad times [sū' / fasād az-zamān]."¹¹ During his papacy many Christians converted to Islam and this forced John XIII to be more flexible about laws regarding marriage.¹²

We possess another letter from Patriarch John XIII to his colleague Ignatius Nuh of Lebanon, Patriarch of Antioch and Syria (1494–1509).¹³ It is a letter of commendation for a Syrian priest named Ibrahim, who had been caught in the complexities of parallel Syrian Orthodox patriarchates: Ibrahim had been consecrated metropolitan of the town of al-Ma'dan by the Syrian Orthodox patriarch of *Tur 'Abdin*, and not by Patriarch Ignatius Nuh (*of Antioch-Syria*), who had

(8) L. DELAPORTE, *Catalogue des manuscrits Coptes de la Bibliothèque Nationale de Paris*, Paris, 1912, p. 81–82, no. 98.

(9) A. KHATER and O. H. E. BURMESTER, *History of the Patriarchs of the Egyptian Church Known as the History of the Holy Church*, vol. 3, pt. 3 (Textes et documents, 13), Le Caire, 1970, fol. 257r, p. 159 (text), p. 274 (translation).

(10) S. Y. LABIB, "John XIII," in *Coptic Encyclopaedia*, vol. 4, ed. A. S. ATIYA. New York, 1991, pp. 1346–1347 (I was unable to find this information elsewhere).

(11) T. EL-LEITHY, *Coptic Culture and Conversion in Medieval Cairo 1295–1524*, Dissertation presented to the Faculty of Princeton University in Candidacy for the degree of Doctor of Philosophy, January 2005, p. 379 (unpublished).

(12) EL-LEITHY, *Coptic Culture and Conversion*, p. 372.

(13) I. BCHEIRY, "Lettera del patriarca copto Yuhanna XIII al patriarca siro Nuh Libanese," *Parole de l'Orient*, 30 (2005), pp. 384–409.

consecrated his own candidate for the position. In his letter, Coptic Patriarch John attempts to give pastoral advice in the midst of a sensitive situation. John concedes that the patriarch of Tur 'Abdin had erred in consecrating a metropolitan for a town outside of his jurisdiction, and insists that the canon of Nicea — which stipulates that there cannot be two bishops for the same city — must be upheld. Yet he still gives Ibrahim his support, and hopes that Patriarch Ignatius Nuh can do so as well.¹⁴ In his letter, Patriarch John XIII invokes St. Severus of Antioch¹⁵ to remind his successor that the canons of the Church were always intended to be *compassionate*.

Patriarch John XIII was all too aware of “the great destruction, ruin and want in every place.” Accordingly, the shepherds of Christian flocks were called to be forgiving, gracious, generous, longsuffering, slow to anger, merciful — so as to unite the community, and neither cause damage nor give anyone else the opportunity to do so. Their call was to lead and provide by example the “good” name of Christians in society. These are rather humble goals, rendered in language that is not particularly exalting or inspiring. Given the “difficulty of the time,” however, they were appropriate. John’s letter is a reminder of the quiet, humble, realistic leadership that helped the Coptic Orthodox Church through one of its most difficult periods.¹⁶

In the sixteenth century, the clerical leadership was largely intact, albeit weakened from the preceding Mamluk era. In correspondence with the Coptic congregation in Sammanud, Patriarch Yuhanna XIII revealed his vulnerability when reminding his flock that “archons do not control the Church. Instead, the Church has power over everyone. All affairs should be decided by the Church and not by the archons.”¹⁷

(14) The passage of the letter under consideration here is found in BCHEIRY, “Lettera del patriarca copto Yuhanna XIII,” pp. 404–407 (paragraphs 38–40).

(15) The syndocal letters between the Egyptian and Syrian prelates always evoke the name of Severus (cf. Y. N. YOUSSEF, “The Quotations of Severus of Antioch in the Book of the *Confessions of the Fathers*,” *Ancient Near Eastern Studies*, 40 (2003), pp. 178–229).

(16) M. N. SWANSON, *The Coptic Papacy in Islamic Egypt — 641–1517* (The Popes of Egypt, 2), Cairo, New York, 2010, pp. 126–127.

(17) F. ARMANIOS, *Coptic Christianity in Ottoman Egypt*, New York, 2011, p. 35.

During the patriarchate of John XIII, we possess a note written by his own hand from the year 1506 in which he laments that the Monastery of St. Antony was “empty, deprived of inhabitants.”¹⁸

A few years before the martyrdom of Michael, in 1488 AD, Patriarch John XIII translated the relics of Saint Mercurius to his church in Old Cairo.¹⁹

In the following decades, Salib suffered martyrdom in the year 1512 AD.²⁰

Yuhanna XIII died in 1524, and community elders chose to bury him under Salib’s newly-constructed shrine at the Church of the Virgin in Harat Zuwayla.²¹

The Government

The reign of the Burji Mamluk Sultan Qa’itbay (1468–1495) was not pleasant for Copts. He added many taxes that were deemed necessary for the wars he was engaged in. Rich Jews and Christians were remorselessly squeezed.²²

The Islamic sources estimate that the sixteen campaigns conducted by Qa’itbay alone cost the country an enormous sum of 7,065,000 dinars, at a time when the resources of the country were depleted by the successive plagues that brought down the working class everywhere. This situation recurred during the successive sultanates until the end of the Mamluk rule.²³

(18) See M. SWANSON, “The Monastery of St. Paul, Historical Context” in *The Cave Church of Paul the Hermit at the Monastery of Saint Paul, Egypt*, ed. W. LYSTER, New Haven, Cairo, 2008, pp. 52–53.

(19) M. SIMAIKA and Y. ‘ABD AL-MASIH, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principle Churches of Cairo and Alexandria and the Monasteries of Egypt*, vol. 2, Cairo, 1942, p. 295, serial no. 648, call no. 648 Hist; G. GRAF, *Catalogue de Manuscrits Arabes Chrétiens conservés au Caire* (ST, 63), Città del Vaticano, 1939, p. 184, no. 479.

(20) ARMANIOS, *Coptic Christianity in Ottoman Egypt*, p. 48.

(21) *Ibid.*, p. 46.

(22) S. LANE POOLE, *A History of Egypt in the Middle Ages*, New York, 1901, p. 344.

(23) LABIB, “John XIII,” pp. 1346–1347.

THE TEXTS

From the Tarh Batos, we are provided the following information:

The Tarh Adam does not provide any biographical information but simply words of praises.

The doxology Batos is copied from the doxology of Saint Menas.

The Arabic text is rich in information, and provides us with the following information:

The author of the psalis is Nicodemus. This author lived in Cairo where he wrote psalis for all the commemorated saints in this city, including Michael the New; his body was buried in the Church of Ma'adi.²⁴

As previously mentioned, Nicodemus used Coptic words while thinking in Arabic, hence with the title of Cyr and John the physicians, he used $\omega\phi\omicron\varsigma$ = wise while physician in Coptic is $\sigma\eta\mu\eta$; the confusion comes with the Arabic word $\mu\kappa$ which has a double meaning (physician and wise).

BIOGRAPHICAL DATA

From the biographical data in the liturgical texts, we learn that Michael was a monk who wore the Skhêma²⁵ and suffered martyrdom on Saturday 4th of Abîb 1210 AM (1494 AD) at the third hour in Cairo. Following his martyrdom, a woman reported seeing a divine sign. His body was translated to the Church of 'Adawiya.

It seems that Michael the monk later converted to Islam, insinuated in the Tarh: "who **came from those of the eleventh hour because of his good confession** in front of the king and his principals and the leaders of his government in Egypt." He then repented and confessed his Christian faith before the king and all the notables of his kingdom (they could be the Qadis) and the rulers saying: "I choose to die by the same death as my fathers and my grandfathers."

(24) Y. N. YOUSSEF, "Recherches d'hymnographie copte: Nicodème et Sarkis," *OCP*, 64 (1998), pp. 383–402; IDEM, "Nicodème auteur des psalies," *OCP*, 60 (1994), pp. 625–633.

(25) For the skhêma cf. O. H. E. BURMESTER, *The Egyptian or Coptic Church: A Detailed Description of Her Liturgical Services, the Rites and Ceremonies Observed in the Administration of Her Sacraments* (Textes et Documents, 13), Le Caire, 1967, pp. 189, 194–196; G. VIAUD, *La liturgie des Coptes d'Égypte*, Paris, 1978, p. 86.

TEXTS AND TRANSLATION

Our texts commemorate Michael who suffered martyrdom on the 4th Abīb in the year 1210 AM.

Fol. 12v–13

يقال وقت اكسيوس الشهيد اسيدروس مخايل
الراهب

ΧΕΡΕ ΝΑΚ Ω ΠΙΨΙ ΦΗΘΕ ΠΙΝΙΩΤ ΙΣΙ-
ΔΟΡΟΣ ΦΗΕΤΑΥΤ ΠΠΕΥΣΩΝΑ ΘΕ
ΠΙΔΩΡΟΝ ΕΣΩΗΠ ΕΘΒΕ ΠΧ̅

يرد الشعب

ΑΞΙΟΣ ΙΣΙΔΟΡΟΣ ΠΙΨΙ

ΧΕΡΕ ΠΙΠ̅̅ΔΤΟΦΟΡΟΣ ΑΠΑ ΜΙΧΑΝΑ
ΠΙΨΙ ΦΗΕΤΑΥΜΟΥ ΕΧΕΝ ΤΗΕΘΗΝΗ
ΕΘΒΕ ΤΑΓΑΠΗ ΞΕΝ ΠΧ̅

يرد الشعب

ΑΞΙΟΣ ΑΠΑ ΜΙΧΑΝΑ ΠΙΨΙ

ΧΕΡΕ ΝΑΚ Ω ΠΙΣΤΡΑΤΛΑΤΗΣ ΙΣΙΔΟ-
ΡΟΣ ΠΙΨΙ ΦΗΕΤΑΥΕΡΚΛΗΡΟΝΟΜΗ
ἸΠΠΩΝΞ ΝΕΝ ΠΟΥΡΟ ΠΧ̅

يرد الشعب

ΑΞΙΟΣ ΙΣΙΔΟΡΟΣ ΠΙΨΙ

ΧΕΡΕ ΝΑΚ Ω ΠΙΨΙ ΑΠΑ ΜΙΧΑΝΑ ΠΙΜΟ-
ΝΑΧΟΣ ΦΗΕΤΑΥΔΙ ἸΝΗΧΛΟΝ ΕΤΣΟΣΙ
ΟΥΟΣ ΔΥΜΟΥ ΞΕΝ ΤΣΗΥΙ ΕΘΒΕ ΠΧ̅
يرد ال

ΧΕΡΕ ΠΙΝΙΩΤ ΙΣΙΔΟΡΟΣ ΠΙ[ΣΩ]ΡΙ
ἸΝΤΕ ΠΟΥΡΟ ΠΧ̅ ΧΕΡΕ یرد ال ΠΙΨΙ ΝΕΝ
ΝΙΘΗΝΗ []

ΧΕΡΕ ΝΑΚ ΜΙΧΑΝΑ [] ΠΙΜΟΝΑΧΟΣ
ΦΗΕΤΑΥΕΡ ΕΜΠΩΔ ΕΘ-
ΡΕΥΩΠΞ ΞΕΝ ΤΗΠΙ ἸΝΗΠΙ یرد ال ΑΞΙΟΣ
ΑΠΑ ΜΙΧΑΝΑ ΠΙΜΑ ἸΠΠ̅̅Δ*

To be sung during the time of
Axios (Worthy) for the Martyr
Isidore and Michael the monk

*Hail to you, O Martyr, the great
saint who gave his holy body as
an accepted gift for Christ*

The people respond:

Worthy Isidore the martyr

*Hail the Spirit-bearer Apa Michael,
the Martyr who died for the truth
because of (your) love in Christ.*

The people respond:

Worthy Apa Michael the martyr

*Hail to you, O general Isidore, the
martyr, who inherited life with
Christ the King.*

The people respond:

Worthy Isidore the martyr

*Hail to you, O martyr, Apa Mi-
chael, the monk who received the
sublime crown and died by the
sword for Christ*

*Hail (to) the great Isidore, the
mighty one of Christ the King,
hail the just martyrs []*

*Hail to you Michael [] the monk
who became worthy to be num-
bered among the martyrs*

People **respond:** *Worthy Apa Mi-
chael the place of the Spirit*

Fol. 14r–13r

ابصالي ادام للشهيد ميخائيل الجديد

Psali Adam for the martyr Michael the New

ΑΙΤΩΒ2 ἸΗΜΟΚ ΠΑΝΟΥ† ΧΩ ΝΗΙ Ω
ΕΜΝΑΟΥΗΛ ΕΘΒΕ ΦΗΕΘ ΠΙΝΙΩ† ΕΤ-
ΤΑΝΟΥ† ΝΙΧΑΝΛ

I prayed to you, my God, forgive me, O Emmanuel for the (sake of the) great honoured saint Michael

ΒΟΗ ΝΙΒΕΝ ΣΕΤΑΙΟ ΜΠΙΝΟΝΑΧΟC
ΟΥΟ2 ΠΙΡΕCΒΡΟ ΝΙΧΑΝΛ ΠΗ†

Everyone honour the *monk* and the victor Michael the *martyr*

ΓΕ ΓΑΡ ἸΗΘΟΥ ΔCΒΙCΙ ΕΘΒΕ ΝΙΒΑCΑ-
ΝΟC ΕΤΑCΨΩΠ Ο ΠΙΧΩΡΙ ΝΙΧΑΝΛ
ΠΙΝΟΝΑΧΟC

For he became elevated because of the *tortures* that he endured, O mighty Michael the *monk*

ΔΔΥΙΔ ΓΑΡ ΔCΑΧΙ ΣΕΝ ΠΕC†ΑΛ-
ΝΟC ΧΕ ΝΙΘΝΗ ΕCΕΦΙΡ†²⁶ ΣΕΝ ΠΗ
ἸΗΠΙCΩΡ ΠΗC

For David said in his *psalm*: “the just (men) will flourish in the house of the *Saviour* Jesus²⁷”

ΕΤΕ ΦΑΙ ΠΕ ΠΙΧΩΡΙ ΦΗΕΘ ΝΙΧΑΝΛ
ΠΗ† ΠΙΒΕΡΙ ἸΝΤΕ ΕΜΝΑΟΥΗΛ

Who is the mighty saint Michael, the new *martyr* of Emmanuel

ΖΕΩΨ ΕΜΑΩΨ ἸΧΕ ΝΕΚ-
ΜΕΤΨΕΝΖΗΤ Ω ΠΟΥΡΟ ἸΝΤΕ ΠΩΟΥ
ΠΧC ΠΙΝΑΝΤ

Much is Your greatness, O king of glory, *Christ* the merciful

ΗΠΠΕ ΠΔΙΚΕΟC ΝΙΧΑΝΛ ΠΗ† ΠΙΝΙΩ†
ἸΝΒΑCΑΝΟC ΕΤΑCΨΩΠΟΥ ΕΘΒΕ ΠΧC

Behold, the *just* Michael, the *martyr*, (for) the great *tortures* that you endured for *Christ*

ΘΕΛΗΛ Ω ΝΙΠΙCΤΟC ΣΕΝ ΦΡΑΝ ἸΗΠC
ΠΧC ΝΕΝ ΠΕC†Η† ΝΙΧΑΝΛ ΠΙΝΟΝΑΧΟC

Rejoice, O *faithful* (ones), in the name of Jesus *Christ* and his *martyr* Michael the *monk*

ΠΗC ΠΧC ΠΕΝΝΟΥ† ΔCΩΤΠ ἸΝΠΕC†Η†
ΠΙΝΟΝΑΧΟC ΠΙΝΙΩ† ΝΙΧΑΝΛ ΠΙΝΑΙ
ΠΧC

Jesus *Christ*, our God, chose His *martyr*, the *monk*, the great Michael, the lover of *Christ*

ΚΑΛΩC ΔΚΙ ΨΔΡΟΝ ἸΝΦΟΟΥ Ω ΝΙΧΑΝΛ
ΦΗΕΘ ΠΔΙΚΕΟΝ ἸΝΤΕ ΕΜΝΑΟΥΗΛ

*Welcome*²⁸ to us today, O Michael the holy *just* (one) of Emmanuel

(26) Read ΕΥΕΦΙΡ†.

(27) Ps. 92:13.

(28) Lit. “You came well.”

ΛΑΟΣ ΗΙΒΕΝ ΕΥΨΩC ΕΠΟΥΡΟ ΠΧ̄C
ΕΥΤΑΙΟ ΗΠΙΔΙΚΕΟC ΗΙΧΑΗΛ ΠΙΨ̄

All the *peoples* praise *Christ* the
King, *honouring* the *just* Michael
the *martyr*

ΜΟΙ ΝΑΗ `ΗΤΕΚΖΙΡΗΗΗ ΨΑ ΠΧΩΚ
`ΗΗΙΧΡΟΝΟC ΗΑΤΑΛΟ `ΗΗΕΝΨΩΗΗ
ΕΘΒΕ ΠΑΨ̄

Grant us Your *peace*, till the end
of the *ages*, heal our sicknesses for
(the sake of) this *martyr*

ΗΑΙ ΝΑΗ CΩΤΕΗ ΕΡΟΗ Ψ ΠΧ̄C ΟΥΟΨ
ΩΛΙ `ΗΠΕΚΧΩΗΤ ΕΒΟΛΖΑΡΟΗ ΕΘΒΕ
ΗΙΧΑΗΛ ΠΙΧΩΡΙ

Have mercy upon us, hearken us,
O *Christ* and take away Your
anger from us for the (sake of the)
mighty Michael

ΞCΗΑΡΩΟΥΤ ΗΑΖΗΕΗ ΕΒΟΛΞΕΗ ΗΠΙ-
ΡΑCΗΟC ΕΘΒΕ ΤΕΗΑΥ ΝΕΗ ΦΡΑΗ
ΗΙΧΑΗΛ ΠΙΨ̄

Blessed are You, deliver us from
temptations for (the sake of) Your
mother and the name of Michael
the *martyr*

ΟΥΟΨ ΧΩ ΝΑΗ ΔΗΟΗ ΕΒΟΛΞΕΗ ΗΕ-
ΗΑΗΟΗΑ ΟΥΟΨ ΗΑΤΑΧΡΟΗ ΨΑ
†CΥΗΤΕΛΙΑ

And forgive us our *transgression*
and confirm us till the *end*

ΠΕΗΗΗΒ ΧΩΡ `ΗΗΕΗΧΑΧΙ `ΗΤΕ
†*ΕΚΚΛΗCΙΑ ΗΑΘΕΒΙΟ ΝΕΗ ΠΟΥ-
CΟΒΗ ΨΑ †CΥΗΤΕΛΙΑ

Our Lord, disperse the enemies
of the *Church*. Humble and coun-
sel till the *end*

ΡΩΙC ΕΡΟΗ ΕΒΟΛ ΗΙΡΩΗΗ ΕΤΨΩΟΥ
ΟΥΟΨ ΠΕΗΗΗΒ ΡΩΛ ΕΒΟΛ ΝΕΗΗΟΒΙ
ΕΤΑΗΑΙΤΟΥ

Guard us from evil men. Our
Lord forgive us our sins.

CΗΟΥ ΕΗΙ²⁹ ΦΙΑΡΩΟΥ³⁰ ΝΕΗ ΗΙCΙ†
ΝΕΗ ΗΙΚΑΡΠΟC ΕΘΒΕ ΗΙ†ΨΟ ΗΙΧΑΗΛ
ΠΙΨ̄

Bless the (waters) of the river, the
plants and the *fruits* for the (sake
of the) prayers of Michael the
martyr

ΤΕΗ†ΨΟ ΕΘΒΕ ΗΙΟΥΗΒ ΝΕΗ ΗΙ-
ΔΙΑΚΩΗ ΗΑΖΗΟΥ ΕΘΒΕ ΤΕΗΗΗΒ ΝΕΗ
ΗΙΧΑΗΛ ΠΙΨ̄

We pray for the priests, the *dea-
cons* deliver them, for (the sake
of) our Lady and Michael the
martyr.

(29) Add ΗΩΟΥ.

(30) Read `ΗΦΙΑΡΟ.

Υ̅C̅ Θ̅C̅ ΜΟΙ ΝΑΝ ἘΜΠΕΝΔΩΚ
ἘΝΗΧΡΗΣΤΙΑΝΟΣ ΕΘΒΕ ΤΕΚΝΑΥ ΝΕΝ
ΦΡΑΝ ΜΙΧΑΝΑ ΠΗΪ

*Son of God, grant us our Christian
perfection for (the sake of) Your
mother and the name of Michael
the martyr*

Φ† ΠΗΔΙΡΩΜΗ ΜΟΙ ΝΑΝ ἘΝΟΥΜΕΡΟΣ
ΟΥΟΖ ἘΝΤΕΝΧΙΜΙ ἘΝΟΥΝΑΙ ΝΕΝ ΠΗΪ

God, the lover of mankind, grant
us a *share* in order to find mercy
with the *martyr*.

ΧΕΡΕ †ΘΕΟΤΟΚΟΣ ΜΑΡΙΑ †Π̅Α̅Ϟ̅Ρ̅
ΧΕΡΕ ΠΗΪ ΜΙΧΑΝΑ ΠΗΜΟΝΑΧΟΣ

*Hail to the Mother of God Mary the
Virgin, hail to the martyr Michael
the monk.*

†ΥΧΗ ΝΑΝΤΟΝ ΝΩΟΥ ΞΕΝ
ΠΗΠΑΡΑΔΙΟΣ ΕΘΒΕ ΝΗ†ΖΟ ΜΙΧΑΝΑ
ΠΗΪ

*Souls repose them in the Paradise
for the (sake of the) prayers of
Michael the Martyr.*

Ω ΠΧ̅C̅ ΠΗΔΙΡΩΜΗ ΔΡΙΦΜΕΥΙ ΜΠΕΚΒΩΚ
ΝΙΚΟΔΗΜΟΣ ΠΙΚΕΡΝΗ ΔΝΟΚ ΠΕ
ΠΕΚΒΩΚ ΔΝΟΚ

O *Christ*, the lover of mankind,
remember Your servant Nicodemus
the dust, I, myself, am Your
servant

Fol. 15v–14r

ابصالي واطس للشهيد العظيم ميخائيل الجديد
الراهب الاسكيمي

Psali Batos for the great martyr
Michael the new, the monk
(wearing) the Skêma

ΔΝΩΜΗ ΤΗΡΟΥ Ω ΝΑΜΕΝΡΑ†:
ἘΝΤΕΝΖΩC ἘΜΠΕΝΔ̅C̅ Π̅C̅ ΠΧ̅C̅:
ἘΝΤΕΝΤΑΙΟ ἘΝ†ΝΑCΗΟΥ†: ΝΕΝ ΜΙΧ-
ΑΝΑ ΠΗΝΙΩ† ΠΗΪ

O come all my beloved in order
to praise our Lord Jesus *Christ*, to
honour the mother of God and
Michael the great *martyr*.

ΒΟΝ ΗΒΕΝ ΕΥΡΑΩΙ ΝΦΟΟΥ ΞΕΝ ΠΕ-
ΚΕΡΦΜΕΥΙ ΜΠΗΪ ΠΗΜΟΝΑΧΟΣ ΠΙΡΕC-
ΔΡΟ ΜΙΧΑΝΑ ΠΗΜΑΙ ΠΧ̅C̅

Everyone rejoice, today is the day
of commemorating the *martyr
monk* the victor Michael, the lover
of *Christ*

ΓΕ ΓΑΡ ΔCΙCΙ ΕΝΑΩΩ ΞΕΝ ΘΗ†
ἘΝΠΗΪ ΝΕΝ ΠCΕΠἸ ἘΝΠ̅C̅Θ̅ ΤΗΡΟΥ
ΝΕΝ ΠΕCΑΓΩΗ ΝΕΝ ΠΕCΒΙΟΣ

For you became elevated in *mar-
tyrdom* with all the rest of the
saints because of (your) *struggle*
and (your) *life*.

ΔΑΥΙΔ ΠΟΥΡΟ ΠΙΖΥΜΗΝΟΤΟΣ ΕΞΩ
ΕΠΤΑΙΟ ἸΠΠΗ ΜΙΧΑΗΛ ΠΙΜΟΝΑΧΟΣ
ΣΕΝ ΠΙΧΩΝ ἸΠΕΡΨΑΛΛΗΝΟΣ

David the king, the *psalmist*, said
of the honour of the *martyr* Mi-
chael the *monk* in the book of his
psalms:

Ε ΔΗΘΗΝΗ ΩΨ ΕΒΟΛΖΑ ΠΣ̄Ω ΣΩΤΗΝ
ΕΡΩΟΥ ΣΕΝ ΠΟΥΔΥΩΓΗΝΟΣ ΕΤΕ ΦΑΙ
ΠΕ ΠΙΘΕΟΦΟΡΟΣ ΜΙΧΑΗΛ ΠΠΗ

The *just* have cried out and the
Lord has heard them³¹ in their
persecutions. That is the *God-
Carrier* Michael the *martyr*.

Ζ ἸΝΤΑΓΝΑ ΝΕΚΚΛΗΣΙΑ ΕΥΕΡΨΑΙ ΝΑΚ
Ω ΠΠΗ ΣΕΝ ΖΑΝΖΩΔΗ ΝΕΝ ΖΑΝΨΑΛΙΑ
Ω ΜΙΧΑΗΛ ΠΠΠ̄ΔΤΟΡΟΣ*

Seven *ranks* of the *Church* rejoice
with you, O *martyr*, with *odes* and
psalms, O Michael the *Spirit-bearer*

Η ΔΕΟΣ ΠΠΠΨ† ΠΙΜΟΝΑΧΟΣ ΑΔΕΡΟ-
ΜΟΛΟΓΙΝ ἸΝΚΑΛΩΣ ἸΠΠΕΝΘΟ ἸΠΠΟΥ-
ΡΟ ΝΕΝ ΠΙΘΕΗΝΟΣ ΣΕΝ ΦΡΑΝ
ἸΠΠΕΝΣ̄Ω ΠΠΣ̄ ΠΧ̄Ω

The great *monk* *pleasantly* confessed
well before the king and the *na-
tions* in the name of our Lord
Jesus Christ.

Θ ΩΚ ΤΕ †ΧΟΝ ΝΕΝ ΠΠΤΑΙΟ Ω
ΠΠΠ̄ΩΠ̄ ἸΝΑΓΑΘΟΣ ΝΑΖΜΕΝ
ΕΒΟΛΖΑ ΠΕΤΨΩΟΥ ΕΘΒΕ ΜΙΧΑΗΛ ΠΠΗ

To You is the glory and honour,
O our *good Saviour* deliver us
from evil for (the sake of) Michael
the *martyr*

ΠΠΣ̄ ΠΧ̄Ω ΣΕΝ ΤΕΝΜΗ† ἸΠΠΦΟΥ ΝΕΝ
ΠΧΩΡΟΣ ἸΠΠΕΡΑΓΓΕΛΟΣ ΝΕΝ ΠΙΑ-
ΠΟΣΤΟΛΟΣ ΤΗΡΟΥ ΕΘΒΕ ΜΙΧΑΗΛ
ΠΠΑΛΟΦΟΠΗ

Jesus Christ is in our midst today
with the *choir* of His *angels* and all
the *Apostles* for Michael

ΚΕ ΠΑΛΙΝ ΝΑΣΩΤΠ ἸΠΠΙΚΕΟΣ
ΔΥΕΡΨΦΗΡΙ ΕΜΑΩΨ ΝΑΤΑΧΡΟΝ Ω
ῩΩ Θ̄Ω ΣΕΝ ΠΕΚΡΑΝ ΕΦΜΕΖ ἸΠΠΩΟΥ

And also the chosen *just ones* are
filled with admiration. Fortify us,
O *Son of God*, in Your name that is
full of glory

ΛΑΟΣ ἸΠΠΙΧΡΙΤΙΑΝΟΣ ΝΕΝ ΠΙΣΑΞ
ἸΠΠΤΕ †ΕΚΚΛΗΣΙΑ ΔΥΣΑΧΙ ἸΠΠΦΟΥ
ΣΕΝ ΖΑΝΨΑΛΛΗΝΟΣ ΕΘΒΕ ΠΕΚΑΓΩΝ Ω
ΦΑ †ΣΟΦΙΑ

Christian people and *doctors* of the
Church utter today with the
psalms for your *fight*, O who has
the *wisdom*

(31) Ps. 33 (34): 17–18.

ΜΟΙ ΝΑΝ ΠᾶC ἸΝΤΕΚΡΙΗΝΗ ΨΑ ΕΒΟΛ
 ἸΝΗΙΧΡΟΝΟC ΟΥΟZ ΜΑΤΑΛΛΟ
 ἸΝΗΗΕΤΨΩΝΗ ΕΘΒΕ ΜΙΧΑΝΑ ΠΗΪ

Grant us, Lord, Your *peace* till the
 end of *ages* and heal our illnesses
 for (the sake of) Michael the *mar-*
tyr

ΝΟZΕΝ ΠᾶC ἸΝΠΕΚΛΑΟC ZΕΝ ΤΧΙΧ
 ἸΝΖΑΝΡΩΝΗ ΕΤΖΩΟΥ ΟΥΟZ ΜΟΙ ΝΩΟΥ
 ἸΝΟΥΗΕΡΟC ΝΕΝ ΜΙΧΑΝΑ ΠΙΡΕCΙΡΟ

Deliver, Lord, Your *people* from
 the hand of evil men and grant
 them a *share* with Michael the
 victor.

ΞCΜΑΡΩΟΥΤ ΠΕΝΗΝΗΒ ΠᾶC ΠΩΗΡΙ
 ἸΝΗΑΡΙΑ ΤΠΑ^σΡ ΝΑΖΜΕΝ ΕΒΟΛZΕΝ
 ΝΙΠΙΡΑCΜΟC ΕΘΒΕ ΜΙΧΑΝΑ ΠΗΪ

Blessed are you, our Lord *Christ*
 son of the *Virgin* Mary, deliver us
 from *temptation* for (the sake of)
 Michael the *martyr*

ΟΥΝΩΤ ΠΕ ΠΤΑΙΟ ἸΝΜΙΧΑΝΑ ZΕΝ
 ΘΗΗΤ ἸΝΠΗΪ ΨΕΝΗΖΗΤ ZΑΡΟΝ Ω ΕΝ-
 ΜΑΝΟΥΝΑ ΧΩ ΝΑΝ ΕΒΟΛ Ω ΠΙΔΓΑΘΟC

Great is the honour of Michael in
 the midst of the *martyrs*, have
 mercy upon us O Emmanuel,
 forgive us, O *Good One*

ΠΕΝΗΝΗΒ ZΩΡ ΕΒΟΛ ἸΝΜΙΧΑΧΙ ἸΝΤΕ
 ΤΕΚΚΛΗCΙΑ Ω ΠᾶC ΟΥΟZ ΜΑΘΕΒΙΟΝ
 ΝΕΝ ΠΟΥCΟΚΝΗ ΖΙΤΕΝ ΝΙΤΖΟ ἸΝΠΗΪ

Our Lord disperse the enemies of
 the *Church*, O *Church*, humble the
 counsel through the prayers of
 this *martyr*.

ΡΑΨΙ ΘΕΛΗΑ Ω ΝΙΠΙCΤΟC ZΕΝ ΦΡΑΝ
 ἸΝΠΕΝᾶC ἸΗC ΠᾶC ΝΕΝ ΤΕCΜΑΥ
 ΜΑΡΙΑ ΤΠΑ^σΡ ΝΕΝ ΜΙΧΑΝΑ ΦΗΕΘ ΠΗΪ

Rejoice and be happy, O *faithful*
ones in the name of our Lord Je-
 sus *Christ* and His mother Mary
 the *Virgin* and saint Michael the
martyr

CΗΟΥ ΝΙΝΩΟΥ ΜΦΙΑΡΩΟΥ³² ΝΕΝ
 ΝΙCΙΤ ΝΕΝ ΝΙΚΑΡΠΟC ΜΑΡΟΥΑΙΑΙ
 ΚΑΤΑ ΠΕΚCΗΟΥ ΕΘΒΕ ΜΙΧΑΝΑ ΠΗΪ

Bless the waters of the river, the
 plants and the *fruits*, let them
 grow *according to* Your Blessing
 for Michael the *martyr*

ΤΕΝΤΖΟ ΕΡΟΚ ΕΘΒΕ ΝΙΟΥΗΒ ΝΕΝ
 ΝΙΔΙΑΚΩΝ ΝΕΝ ΝΙΔΙΑΚΟC ΑΡΕΖ ΕΡ-
 ΩΟΥ Ω ΠᾶC ΠΕΝΗΝΗΒ ΝΑΖΜΟΥ
 ΕΒΟΛZΕΝ ΝΟΥΔΙΩΓΜΟC

We beseech You, the priests, *dea-*
cons, and the *laymen* guard them,
Christ, our Lord deliver them
 from *persecution*

Υ̅C̅ Θ̅C̅ ΔΡΕ2 ΕΡΨΟΥ ΕΒΟΛΣΕΝ ΝΙ-
ΦΔΩ ΉΝΤΕ ΗΛΕΝΩΝ ΩΛΙ
ΗΠΕΚ*ΣΩΗΤ ΕΒΟΛ2ΔΡΟΝ ΗΑΤΑΧΡΟΝ
ΣΕΗ ΠΗΝΑ2† ΕΤΣΟΥΤΩΗ

ΦΗΗΒ Φ† ΠΕΝΒΟΗΘΟΣ ΔΙΣΙ ΠΤΑΠ
ΗΗΙΧΡΗCΤΙΑΝΟΣ ΣΕΗ ΤΧΟΗ ΗΠΙC̅P̅C̅
ΝΕΗ †ΠΔ̅P̅ ΝΕΗ ΜΙΧΑΗΛ ΠΗ†

ΧΕΡΕ †ΘΕΟΤΟΚΟΣ ΗΑΡΙΑ ΘΗΔΥ
ΕΗΗΔΝΟΥΗΛ ΧΕΡΕ ΗΑΚ ΠΗ†
ΠΙΓΕΗΝΟΕC Ε̅Θ̅ ΜΙΧΑΗΛ

†ΥΧΗ ΗΙΒΕΗ ΜΟΙ ΝΑΗ ΝΟΥΧΒΟΒ ΣΕΗ
ΚΕΗC̅ ΉΗΕΗΙΟ† ΉΗΔΙΚΕΟΣ ΔΒΡΑΔΗ
ΙCΑΔΚ ΙΑΚΩΒ Ε̅Θ̅ Ε̅Θ̅Ε ΗΙΧΑΗΛ ΠΗ†

Ω ΠΕΗΔ̅C̅ ΙΗ̅C̅ ΠΧ̅C̅ ΝΕΗ ΤΕC̅ΜΑΥ ΝΕΗ
ΠΕC̅ΠΗ† ΑΡΙΦΗΕΥ† ΉΠΕΚΒΩΚ
ΗΗΚΟΥΔΗΗΜΟΣ ΣΕΗ ΤΕΚΗΕΤΟΥΡΟ
ΝΕΗ ΗΠΙC̅ΤΟΣ

Son of God guard them from the
snares of the *devil*, take away
Your anger from us and fortify us
in straight faith

Lord God, our *helper*, raise the
horn of the *Christians* through the
power of the *cross*, the *Virgin* and
Michael the *martyr*.

Hail the *God-bearer*, Mary the
mother of Emmanuel, *hail* to you
brave martyr Saint Michael

All *souls* grant us rest in the bo-
soms of the *just* ones, the fathers
Abraham, Isaac and Jacob, and
for (the sake of) the *martyr* Mi-
chael

O our Lord Jesus *Christ* with His
mother and His *martyr* remember
Your servant Nicodemus in Your
kingdom with the *faithful ones*.

Fol. 16r-v

ذكصولوجية ادم تقال قبل الطرح الادم

Doxology Adam to be said before
the Tarh Adam

ΘΨΟΥ† ΤΗΡΟΥ ΜΦΟΟΥ Ω
ΗΙΧΡΗCΤΙΑΝΟΣ 2ΗΗΔ ΉΝΤΕΗΤΑΙΟ
ΜΙΧΑΗΛ ΠΗ†

Assemble all today O *Christians*
in order to praise Michael the *mar-*
tyr

ΟΥΟΣ ΝΤΕΝΩΨ ΕΒΟΛΣΕΗ ΟΥCΗΗ
ΗΘΕΛΗΛ ΧΕ ΧΕΡΕ ΠΗ† Ε̅Θ̅Υ̅ ΜΙΧΑΗΛ

And to sing in a joyful voice:
“*Hail* to the holy *martyr* Michael

ΧΕΡΕ ΠΙΓΕΗΝΕΟΣ ΗΤΕ ΕΗΗΔΝΟΥΔ
ΧΕΡΕ ΠΑΘΑΛΟΦΟΡΟΣ Ή† ΜΗ† ΗΙΧΑΗΛ

Hail to the *courageous one* of Em-
manuel, *Hail* to the *fighter martyr*
Michael

ΧΕΡΕ ΦΗΕΤΑC† ΉΠΕC̅CΩΗΑ
ΕΠΙΧΡΩΗ Ε̅Θ̅Ε ΤΕC̅ΑΓΑΠΗ ΗΗΗ
ΣΕΗ ΦΡΑΗ ΕΠΧ̅C̅

Hail to him who gave his *body* to
the fire for his true *love* in the
name of *Christ*

ΧΕΡΕ ΦΗΕΤΑΔΕΡΦΟΡΙΝ ΝΗΙΧΛΩΝ
 ΝΑΤΛΩΝ `ΝΤΩΕΡΙΩ ΝΗΕΔΙΣΙ
 ΕΤΑΔΩΠΟΥ ΕΘΒΕ ΠΧ̄C

Hail to him who wore the imperishable crown in reward of his suffering that he received for Christ's sake

ΧΕΡΕ ΠΙΜΟΝΑΧΟΣ ΧΕΡΕ ΠΙΑΣΚΥΤΗΣ
 ΧΕΡΕ ΠΗΪ ΝΗΧΑΝΑ ΠΑΘΑΥΤΗΣ

Hail to the monk, hail to the ascetic (one), hail to the martyr Michael the struggler

ΧΕΡΕ ΠΙΡΕΔΡΟ ΕΘΒΕ ΠΕΔΑΓΩΝ
 ΚΑΛΩC ΧΕΡΕ ΠΙΝΔΙ ΠΧ̄C ΠΟΥΡΟ ΝΤΕ
 ΝΙΟΥΡΩΟΥ

Hail to the fighter for his good fight. Hail to the lover of Christ the King of kings

ΖΙΤΕΝ ΝΗΕΥΧΗ ΝΤΕ ΑΠΑ ΝΗΧΑΝΑ ΠΗΪ
 ΠC̄C

Through the prayers of Michael the martyr, Lord

Fol. 16r

مرد انجيل عشية وباكر والقداس

Response for the Gospel of the Vespers, the Matins and the Eucharist:

ΝΑΡΕΝΩC ΠΧ̄C ΠΕΝΝΟΥ† ΠΙΝΔΙΡΩΜΙ
 ΝΑΓΑΘΟC ΟΥΟZ ΝΤΕΝΤΑΙΟ `ΝΦΗC̄C̄
 ΠΙΝΩ† ΑΠΑ ΝΗΧΑΝΑ ΠΗΪ

Let us praise *Christ* our God the *good* lover of humankind and let us honour the great saint Apa Michael the *Martyr*

Fol. 17r–16v

ذكصولوجية واطس للشهيد العظيم الشجاع
 ميخائيل الجديد
 شهادته رابع شهر ابيب سنة ١٢١٠ ثالث ساعة من
 النهار بالقاهرة المحروسة

Doxology Batos to the great brave martyr, Michael the new, and the day of his martyrdom on the fourth day of the month Abib in the year 1210³³ in the third hour of the day in the protected (city of) Cairo

ΕΩΠ ΟΝ ΝΤΕ ΗΡΩΜΙ ΧΕΙΡΗΟΥ
 ἠΠΙΚΟΣΝΟΣ ΤΗΡϚ ἠΤΕϚΤΟΣΙ
 ΝΤΕϚΤΥΧΗ ΟΥ ΠΕ ΠΑΙΝΙΩΤ ἠΕΦΛ-
 ΗΟΥ

ΜΙΧΑΗΛ ΠΗΪ ΔΥΣΩΤΕΜ ἠΣΑ ΤΣΗΗ
 ΝΗΟΥΤ ΔΥΧΩ ΜΠΙΚΟΣΝΟΣ ΤΗΡϚ
 ΕΥΣΟΠ ΝΕΜ ΠΕΔΩΟΥ ΕΘΗΕΖ
 ΜΠΑΘΟΣ

ΔΥΤ ἠΤΕϚΤΥΧΗ ΕΦΗΟΥ ΝΕΜ
 ΠΕϚΣΩΜΑ ΕΠΙΧΡΩΗ ΔΥΠΕΡΔΑΝΝΙΩΤ
 ἠΗΒΑΣΑΝΟΣ ΕΘΒΕ ΠΩΗΡΙ ΗΤ
 ΕΤΟΗΣ

ΕΘΒΕ ΦΑΙ Δ ΠΕΝΤΩΡ ΟΛϚ ΕΞΟΥΗ
 ΕΤΕϚΜΕΤΟΥΡΟ ΔΥΤ ΗΩΟΥ ΗΗΙΑ-
 ΓΑΘΟΗ ΝΗΕΤΕ ΗΠΕ ΒΑΛ ΗΔΥ ΕΡΩΟΥ

ΔΥΤ ΗΙΧΛΟΗ ΕΒΟΛΣΕΝ ΤΦΕ ΕΧΕΗ
 ΤΑΦΕ ἠΗΙΧΑΗΛ* ΠΗΜΟΝΟΧΟΣ ΠΗΪ
 ΠΛΙΑΚΩΗ ΝΤΕ ΠΧ̄

ἠΝΤΩΒΕΙΩ ἠΗΗΒΑΣΑΝΟΣ
 ΕΤΑϚΨΩΠΟΥ ΕΘΒΕ ΠΧ̄ ΝΕΜ
 ΤΖΕΒΣΩ ἠΗΗΜΟΝΑΧΟΣ ΝΕΜ ΠΙΣΧΙΝΑ
 ἠΑΓΓΕΛΙΚΟΗ

ΧΕΡΕ ΗΑΚ Ω ΠΗΪ ΜΙΧΑΗΛ ΠΙΒΕΡΙ ΠΗΜΑΙ
 ΠΧ̄ ΦΗΕΤΑϚΦΟΗ ΗΠΕϚΣΗΟΥ ΕΘΒΕ
 ΦΡΑΗ ΗΪΗ̄ ΠΧ̄

ΤΩΒΖ ΠΑΘΛΟΦΟΡΟΣ ἠΗΪ ΜΙΧΑΗΛ
 ΠΙΒΕΡΙ ΠΗΜΑΙ ΠΧ̄ ΝΤΕ[̄]Ϛ

If *therefore* a man should gain the whole *world* and forfeit his *soul*,³⁴ what is this great vanity

Michael the *martyr* obeyed the Divine voice and rejected the whole *world* together with its glory that is full of *passions*

He gave his *soul* over to death and his *body* to the fire. He endured great *tortures* for the sake of the Son of the living God.

Therefore our *Saviour* lifted him up in His kingdom and gave *good* things that no eyes can see³⁵

Heavenly crowns are placed on the head of Michael, the *martyr*, *monk* the *deacon* of *Christ*

in place of *tortures* that he endured for *Christ* and the *garment* of the *monks* and the *angelic skhema*.

Hail to you O *Martyr* Michael the new the lover of *Christ* who shed blood for the name of *Jesus Christ*

Pray ... the *fighter martyr* Michael the New the lover of *Christ* in order...

(34) Mk 8:36.

(35) 2 Cor 12:4.

راسك فعند ذلك سخطوا جسدك المملو من نعمة روح القدس الى حيث مكان يحرقوا فيه جسدك ولما ارموك في تلك الحفرة القمين المعد لحريق الجير فارموك في ذلك القمين فلم تعمل النار البتة في جسدك ولكن الرب يحفظ جميع اعظا الشهداء وواحدة منها لا تتلف وان كثيرة ممن فيه المخافة من الرب سبحانه واخذ عظامه واعطاه*

ترجع الى خلفك وانا انت ايها الحبيب فلم يهدلك ترهيباتهم ولا تخوفاتهم لكن كان عقلك مرتفعا الى العلو مستنظرا سعادة ابدية ومملكة سماوية ولم يخاف من عذاب الملوك ولكن كمثل القول الالهي لا تخافوا ممن يقتل الجسد واعترفت جهرا باسم المسيح القايل من فاه الالهي من اعترف بي قدام الناس اعترفت انا به قدام ابي في السموات سالت الملكوت الابدية فانعم الرب عليك عوضا عن افضل الامور العالمية طلبت الاختلاط بالزمره الملايكية والمراتب النورانية قرعت فتحت لك ابواب الملكوت وسمعت الصوت الفرح القايل ادخل الى فرح سيدك لقد فرحت كورة مصر بجهداك الحسن ايها القابض عليه نعمة روح قدسه وشملته القوة الالهية حتى صار معاندا ومضادا لكل المترددين اليه من اكابر الدولة بالمملكة المحروسة المصرية حتى صاروا داهشين ومتعجبين من عظم صبرك وقوة شجاعتك يا حبيب المسيح وصاروا ذو قلبين ولم يستطيعوا ان يتكلموا بفضائلك خشية ان يكون عاراً وخزيا لهم* ولحريق النار واخر من اجل لبس ثياب الخلاص الذي كانت سببا لخلاص الابا انطونيوس ومقاريوس ومخوميوس وابو شنوده واولادهم لباس الصليب ولاسيما بزيادة لباس الاسكيم الطاهر الشكل الملايكي وخوذة الخلاص الذي هو القلنسوة لباس الثلاثة فتية القديسين حقا استحقيت درجة عالية وكمل عليك القول المنصوص في الانجيل الشريف القايل لا تخافوا ممن يقتل الجسد ولا يستطيع ان يقتل النفس خافوا ممن يقدر ان يهلك النفس والجسد جميعا في جهنم ومن اعترف بي قدام الناس اعترفت انا به قدام ابي الذي في السموات ويقول ايضا سلوا تعطوا اطلبوا تجدوا اقرعوا يفتح لكم حقا تقدمت بنشاط وشجاعة وقوة الالهية وتقدمت امام الملك وعظما المملكة بمضي واعترفت جهرا باسم المسيح ولم يهدلك سطوة الملك ولا عظما مملكته ولكن النعمة الالهية اشتعلت داخلك وتكلمت معهم صارخا قايل اني اموت الذي ماتوا به اباي واجداداي وانا مستعد ان اموت به وللوقت خرج امرا من الملك بالامهال³⁶ الهيه لعل ان* مديح من اجل التذكار الكريم الذي للشهيد المكرم حبيب الله العظيم الراهب الناسك المتوشح بالاشكال الملايكية بالاسكيم المقدس المدعو لاجل الشهادة ميخائيل الجديد الرب يجعل لنا معه نصيبا وميراثا وثبتنا على الاعتراف باسمه الى النفس الاخير وبخلصنا من ساير العوارض والحوادث الزمنية وينعم لها بالرحمة وغفران الخطايا امين

حقا اشرق لنا اليوم تذكارك المكرم والشهيد المبارك ميخائيل محب المسيح يا من قبل اليه الاتعاب في جسده المكرم واهرق دمه من اجل اسم يسوع المسيح يا داوود المرتل قم تعال وسطنا اليوم لتقول كرامة [الشهيد ميخائيل الراهب قال كثيرة هي احزان الصديقين ومن جميعها يخلصهم الرب الرب يحفظ جميع عظامهم وواحدة

منهم لا تلتف استحققت كرامات عظيمة ونلت أكاليل نورانية سماوية لا يستطيع اللسان الجسدية تصف
يسير من مجد كرامتها واحد من اجل ابذال جسدك للعذاب *

Tarh Adam for the honoured martyr and monk Michael the New. Let us assemble O God-loving *people* in order to give honour to Michael the *martyr* who endured *tortures* in his honoured *body*, O chosen Michael who gave his *soul* to death for the sake of true *love*, O saint Michael! Let us praise *Christ* our God with joy and *rightly* honour the *martyr* Michael. *Hail* to the honoured *martyr* Michael, *hail* to him who wore the grace of the *monks*. *Hail* to him who *bears* the imperishable crown for the grace of the *angelic skêma*. *Hail* to the *martyr* of Jesus *Christ*, Michael, the *brave* Michael the *God-carrier*. Through ...of the honoured *martyr*, Michael, Lord deliver us from the hands of the enemies opposing us and disperse the counsel of those resistant to His church and His people. And let Him unite the children of the Church in harmony and spiritual love and let Him put away schism, and all conspiracy. Let Him raise her (the Church's) children with good pleasant education. Through the intercessions of the the pure Virgin, the Lady Mary the pure, chaste one, and all the ranks of light, and the ranks of the martyrs and saints. Let us sing with joy saying:

Worthy, Worthy, Worthy, Michael the martyr

Worthy, Michael the monk

Worthy, Michael the Spirit-bearer.

Let us praise this great martyr with joyful and happy voices saying: "Hail to you O fighter and Martyr Michael the New, who wears the angelic skhêma and gains the Eternal rewards. Hail to you, O beloved of Christ, the chosen friend who became worthy of the imperishable crowns. Hail to the martyr of Christ Michael who offered his body to endure tortures and be consumed by fire because of the fervency of the Spirit dwelling in him and his great desire for the kingdom of Heaven. Hail to the martyr of Christ, Michael whom the ranks of the martyrs came to greet and he heard the divine voice saying: "enter into the joy of your Lord."³⁷ Hail to you, O great martyr Michael the New, whose body became a harbour of salvation to all who are coming to him and a deliverance from distresses and a healing for the sick. Hail to the place where your pure body rests that has become a joy for the children of the Church. Pray to the Lord on our behalf so that He has mercy upon us according to His great mercy

(37) Mt 25:21.

and grant us the confession of His name to the last breath. *So that during your struggle and severing your head with the edge of the sword he³⁸ saw a man of light [] at the time your soul was released from your body. He saw it like a beautiful pearl and like a green bird. A young lady, when she saw your head severed, cried out saying: "I am Christian, believing in Christ and she anointed."³⁹ All who heard her from the rulers were annoyed from threatening and fearing. They agreed amongst themselves to sever your head. Your head was severed in the third hour on the blessed day of Saturday on the fourth of Abib. The rulers were present during your martyrdom. They were enraged against your being that was full of the grace of the Holy Spirit and so ordered your body to be burned. They threw you in the lime-kiln but the fire did not consume your body, for the Lord will guard the members of the martyrs and not one of them will perish.⁴⁰

Some God-fearing people — let God be exalted — took the bones and you did not look back.

And you, O beloved, did not fear their threats and terror. But your mind was elevated to the highest, looking forward to the eternal joy and the Heavenly Kingdom. He did not fear the tortures of the kings, for the divine words state: "Do not fear those who kill the body."⁴¹ You confess openly the name of Christ who said by His divine mouth: "Whosoever therefore shall confess Me before men, him will I confess also before My father who is in heaven."⁴² You sought the Eternal Kingdom and so the Lord rewarded you with good things to be associated with the angelic ranks and the choirs of light. You knocked and to you⁴³ the gates of the Kingdom were opened. You heard the happy voice saying: "enter into the joy of thy Lord."⁴⁴

(38) These phrases and psalis keep changing between the first person and the second person. We prefer to keep it as close to the original script as possible.

(39) It seems that something is missed in this sentence such as she anointed "her head with his blood"?

(40) Ps. 33(34):19–20.

(41) Mt. 10:28.

(42) Mt 10:32.

(43) Mt 7:7.

(44) Mt 25:21.

The country of Egypt rejoiced in your good fight, that through the grace of His Holy Spirit and the divine power you were able to oppose those great ones of the state of the protected kingdom of Egypt.

They were amazed by your patience and the might of your courage, O beloved one of Christ. They were shaken and unable to utter your virtues so that shame and confusion fell on them...⁴⁵

[you received a crown] for being consumed by fire and one for wearing the garment of salvation, which is that received by Abba Antony, Abba Macarius, Abba Pachomius, Abba Shenoute and their children the Cross-bearers. Moreover, by wearing the pure skhêma, the angelic form, the helmet of salvation,⁴⁶ which is the cuculle worn by the holy three young men, truly you became worthy of elevation. The word of the Gospel was accomplished in you: "fear not those who kill the body, but are not able to kill the soul but rather fear Him who is able to destroy both soul and body in hell."⁴⁷

"Whosoever therefore shall confess Me before men, him will I confess also before My father who is in heaven."⁴⁸ He said also: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you."⁴⁹ Truly you advanced with zeal and courage and divine power. You advanced in front of the king and the great ones of the kingdom and you confessed openly the name of Christ. You did not fear the authority of the king and the greatness of his kingdom, because the divine grace was fervent in you. You cried out with them saying: "I will die by the death of my fathers and forefathers. I am ready to die by it!" At once the order of the king was issued.

We praise you in your precious commemoration O honoured martyr, the beloved of God, the ascetic monk who wore the angelic forms of the holy skhêma, who was called for martyrdom, Michael the New. May the Lord grant us a share and inheritance and confirm us in our faith, in order to confess His name to the last breath and deliver us from all obstacles and temporal difficulties, and grant us mercy and the forgiveness of our sins. Amen.

(45) It seems some text is missing here.

(46) Eph 6:17.

(47) Mt 10:28.

(48) Mt 10:32.

(49) Mt 7:7.

Truly, your honoured commemoration shines on us today, O blessed martyr Michael the lover of Christ, who received the passions in his honoured body, who shed his blood in the name of Jesus Christ. O David the psalmist come in our midst today in order to tell us of the honour of the martyr Michael the monk, saying: "Many are the afflictions of the just, the Lord will deliver them from them all. The Lord will guard their bones: not one of them will perish."⁵⁰ You became worthy of great honour and you received the luminous heavenly crowns that no fleshly tongues are able to describe even a fraction of its honour. A man offered his body to be tortured.

Fol. 21r–20v

طرح واطس للشهيد الجليل ميخائيل الراهب الناسك	Tarh Batos for the honoured martyr Michael the ascetic monk
ΑΛΗΘΟΣ ΔΥΨΑΙ ΝΑΝ ἠΦΟΟΥ ΠΕ- ΚΕΡΦΜΕΥΙ ΕΤΣΜΑΡΩΟΥΤ Ω ΠΙΨΙ ΜΙΧ- ΑΝΑ ΠΙΜΑΙΠΧ̅	Your blessed commemoration truly rises to us today, O martyr Michael, the lover of Christ
Ω ΦΗΕΤΑΔΥΨΩΠ ΕΡΟΔ ἠΝΗΒΑΣΑΝΟΣ ΞΕΝ ΠΕΥΣΩΜΑ ΕΤΤΑΙΝΟΥΤ ΟΥΟΖ ΔΥΦΟΝ ἠΠΕΥΣΗΟΔ ΕΒΟΛ ΕΘΕΒΕ ΦΡΑΝ ἠΠΙΣ ΠΧ̅	O he who received the tortures in his honoured body and shed his blood for the sake of the name of Jesus Christ
Ω ΔΑΥΙΔ ΠΙΖΥΜΝΟΤΟΣ ΤΩΝΚ ΑΜΟΥ ΤΕΝΗΗ† ἠΦΟΟΥ ΝΤΕΚΧΩ ΕΠΤΑΙΟ ΗΠΑΨΙ ΑΠΑ ΜΙΧΑΝΑ ΠΙΜΟΝΑΧΟΣ	O David, the psalmist, arise and come in our midst today in order to utter the honour of this martyr Apa Michael the monk.
ΧΕ ΝΑΨΩΟΥ ΝΗΛΥ†ΙΣ ἠΠΕ ΝΗΘΗΝΙ ΟΥΟΖ ΔΥΝΑΖΗΟΥ ἠΧΕ ΠΒ̅ ΟΥΟΖ ΕΥΕΑΡΕΖ ΕΝΟΥΚΑΣ ΤΗΡΟΥ ΟΥΟΖ ἠΝΕΥΛΟΦΛΕΦ ΔΗ ΨΑ †ΗΟΥ	Many are the afflictions of the just, and the Lord will deliver them from them all. He will guard all their bones: not one of them will perish. ⁵¹
ΠΑΡΕΝΘΩΟΥ† Ω ΝΑΝΕΝΡΑ† ἠΠΤΕΝΩΨ ΞΕΝ ΟΥΣΗΗ ἠΘΕΛΗΑ ΧΕ ΧΕΡΕ ΝΑΚ Ω ΠΙΨΙ ΠΙΜΑΙΠΧ̅ ΜΙΧΑΝΑ	Let us assemble, O my beloved, in order to sing with a joyful voice: "Hail to you, O martyr, the lover of Christ Michael

(50) Ps. 33(34):19–20.

(51) Ps. 33(34):19–20.

ΔΑΥΙΔ ΔΝΟΥ ΤΕΝΗΗΤ ἠΦΟΟΥ Ω
ΠΙΣΤΗΝΟΤΟΣ ΕΘΕ ΝΗΜΑΝΟΥΤ ΑΠΑ
ΚΥΡΙ ΝΕΝ ΙΩΑΝΝΗΝΣ

David the *psalmist*, come in our
midst for the (sake of) Apa Cyri
and John who love God.

ΕΛΕΗΣΟΝ ΗΜΑΣ ΕΘΕ ΤΕΚΝΑΥ ΜΑ-
ΡΙΑΣ ΝΕΝ ΑΠΑ ΚΥΡΙ ΝΕΝ ΙΩΑΝΝΗΝΣ
ΝΕΝ ΜΙΧΑΗΛ ΝΗΨ

Have mercy upon us for (the sake
of) Your Mother Mary and Apa
Cyri, John and Michael the *mar-*
tyrs

ΖΕΩΩ ἠΝΗΒΑΣΑΝΟΣ ΕΤΑΥΩΠΟΥ
ΝΙΧΩΡΙ ΑΠΑ ΚΥΡΙ ΝΕΝ ΙΩΑΝΝΗΝΣ ΝΕΝ
ΜΙΧΑΗΛ ΠΙΒΕΡΙ

Numerous are the *tortures* that
they received, the mighty Apa
Cyri and John and Michael the
New

ΗΠΠΕ ΔΝΟΝ ΝΙΠΙΣΤΟΣ ΤΕΝΕΡΩΔΙ
ἠΦΟΟΥ ΣΕΝ ΠΩΔΙ ἠΝΗΔΗΨ ἠΝΤΕ
ΠΟΥΡΟ ἠΝΤΕ ΠΩΟΥ

Behold, we the *faithful ones*, re-
joice today on the feast of these
martyrs of the King of glory

ΘΕΛΗ Ω ΝΙΩΗΡΙ ἠΝΤΕ ΤΕΚΚΛΗΣΙΑ
ΕΘΕ ΑΠΑ ΚΥΡΙ ΝΙΧΩΡΙ ΝΕΝ
ΙΩΑΝΝΗΝΣ ΦΑ ΤΣΟΦΙΑ

Rejoice, O children of the *Church*,
for Apa Cyri the mighty and John
who has *wisdom*

ἠΨΩ ΠΩΗΡΙ ἠΦΤ ΔΥΩΩΤΠ ἠΠΕΩΨ
ΜΙΧΑΗΛ ΠΙΝΩΨΤ ΦΗΕΘ ΠΙΜΟΝΑΧΟΣ

Jesus the Son of God, chose His
martyr Michael, the great saint
and *monk*

ΚΑΛΩΣ ΔΥ ἠΨΑΡΟΝ ἠΦΟΟΥ ΝΗΨ ΑΠΑ
ΚΥΡΙ ΠΙΓΕΝΗΕΟΣ ΝΕΝ ΙΩΑΝΝΗΝΣ ΝΕΝ
ΜΙΧΑΗΛ

Welcome to you today *martyrs*
Apa Cyri the *brave*, John and Mi-
chael

ΛΑΟΣ ΝΕΝ ΦΥΛΗ ΝΙΒΕΝ ΕΥΤΑΙΟ ἠΑ-
ΠΑ ΚΡΙ ΝΕΝ ΙΩΑΝΝΗΝΣ ἠΝΣΟΥ ΝΙΒΕΝ
ΝΕΝ ΜΙΧΑΗΛ ΠΙΧΩΡΙ*

All *people* and *nations* honour Apa
Cyri and John at all times and
Michael the *Mighty*.*

ΜΟΙ ΝΑΝ ἠΝΤΕΚΣΙΡΗΝΗ ΕΘΕ ΝΕΚ-
ΝΑΡΤΥΡΟΣ ΦΗΕΘ ΑΠΑ ΚΥΡΙ ΝΕΝ
ΙΩΑΝΝΗΝΣ ΝΙΣΟΦΟΣ

Grant us Your *peace*, for (the sake
of) Your *martyrs*, Apa Cyri and
John the *Wise*

ΝΙΕΤΣΟΧΣΕΧ ΝΑΣΜΟΥ ΕΒΟΛΣΕΝ
ΝΟΥΔΙΩΓΜΟΣ ΕΘΕ ΝΙΤΣΟ ΜΙΧΑΗΛ
ΠΙΜΟΝΑΧΟΣ

Those who are afflicted, deli-
vered them from *persecution* for
the (sake of the) prayers of Mi-
chael the *monk*

ΞCΜΑΡΩΟΥΤ Ω ΠΧ̄C ΠΕΚΛΑΟC ΔΡΕΖ
ΕΡΩΟΥ ΕΒΟΛΣΕΝ ΝΙΠΡΑCΗΟC ΝΕΝ
ΝΙΡΩΝΙ ΕΤΖΩΟΥ

Blessed are You, O *Christ*, pre-
serve Your *people* from *temptation*
and evil men

ΟΥΟΖ ΧΩΡ `ΗΝΙΧΑΧΙ `ΗΤΕ
†ΕΚΚΛΗCΙΑ ΣΕΜΣΟΜΟΥ ΝΕΝ ΠΟΥ-
CΟΒΗΙ ΨΑ †CΥΝΤΕΛΙΑ

And disperse the enemies of the
Church, crush them and their
counsel *forever*

ΠΕΝCΩ̄P̄ ΜΟΙ ΝΑΝ `ΗΠΕΝΧΩΚ
`ΗΧΡΗCΤΙΑΝΟC ΟΥΟΖ ΜΑΤΑΧΡΟΝ ΨΑ
ΠΧΩΚ `ΗΝΙΧΡΟΝΟC

Our *Saviour*, grant us our *Chris-
tian* perfection and fortify us till
the end of *ages*

ΡΩΙC ΕΡΟΝ ΕΘΒΕ ΑΠΑ ΚΥΡΙ ΝΕΝ
ΙΩΑΝΝΗC Ω ΠΟΥΡΟ `ΗΤΕ ΤΦΕ ΝΕΝ
ΜΙΧΑΗΛ ΠΗ

Keep us for (the sake of) Apa
Cyri and John, O King of Heaven
and Michael the *martyr*

CΗΟΥ ΕΝΙΦΙΑΡΩΟΥ⁵² ΝΕΝ ΝΙCΙ† ΝΕΝ
ΝΙΚΑΡΠΟC ΕΘΒΕ ΝΙ†ΖΟ ΑΠΑ ΚΥΡΙ
ΝΕΝ ΙΩΑΝΝΗC

Bless the (waters) of the river, the
plants and the fruits, for the (sake
of the) prayers of Apa Cyri and
John.

ΤΕΝΤΩΡΖ ΕΘΒΕ ΝΙΟΥΗΒ ΝΕΝ ΝΙ-
ΔΙΑΚΩΝΟC ΝΑΖΜΟΥ Ω ΠΧ̄C ΠΕΝΗΗΒ
ΣΕΝ ΤΧΙΧ `ΗΠΛΥΡΑΝΗΟC*

We beseech You to deliver the
priests and the *deacons*, O *Christ*
our Lord from the hand of the
*Tyrant**

ΥC̄ ΘC̄ ΠΕΝΗΟΥ† ΔΡΕΖ ΕΠΕΚΛΑΟC
ΕΒΟΛΖΑ ΟΥΖΟ† ΝΕΝ ΠΖΟΧΖΕΧ
ΝΠ[ΙΡΑ]CΗΟC

Son of God, our God, preserve
Your *people* from fear and passion
of *temptations*

Φ† ΔΙCΙ ΠΤΑΠ `ΗΝΙΧΡΗCΤΙΑΝΟC
ΕΘΒΕ ΤΕΝC̄C̄ `ΗΝΗΒ ΜΑΡΙΑ †ΠΔ̄^{Θ̄}P̄

God, raise the horn of the *Chris-
tians* for (the sake of the) Lady
Mary the *Virgin*

ΧΕΡΕ ΝΕ ΜΑΡΙΑ ΘΜΑΥ ΕΜΜΑΝΟΥΗΛ
ΧΕΡΕ †ΠΑΝΑΓΙΑ ΝΕΝ ΠΙΕΜΙ
ΝΙΕΖΕΚΗΛ

Hail to you Mary the mother of
Emmanuel, *hail* to the *all holy* and
the knowledge of Ezekiel

ΧΕΡΕ ΘΜΑΥΠΧ̄C̄ ΠΩΟΥΨΟΥ ΝΠC̄Λ
ΧΕΡΕ ΑΠΑ ΚΥΡΙ ΝΕΝ ΙΩΑΝΝΗC ΧΕΡΕ
ΦΗΘ̄ ΜΙΧΑΗΛ

Hail to the mother of *Christ*, the
pride of Israel, *hail* to Apa Cyri
and John, *hail* saint Michael

(52) Read ΝΗΨΟΥΓ `ΗΦΙΑΡΟ.

†ΥΧΗ ΗΑΝΤΟΝ ΝΩΟΥ ΞΕΝ ΠΙΠΑΡΑΔΙ-
 СОC ΝΕΝ ΤΕΚΝΑΥ †ΟΥΡΩ ΝΕΝ ΗΙΔΙ-
 ΚΕΟC

Repose *souls* in *Paradise* together
 with Your mother the queen and
just one.

ΩΟΥΝΗΖΗΤ ΑΡΙΦΜΕΥΙ `ΗΠΕΚΒΩΚ ΝΙ-
 ΚΟΥΔΗΝΟC ΟΥΟZ ΧΩ ΗΑΔ `ΗΝΗΕΦΗΟ-
 ΒΙ ΝΕΝ ΠCΕΠΙ `ΗΝΗΠΙCΤΟC*

Be patient and remember Your
 servant Nicodemus and forgive
 him his sins together with the rest
 of the *faithful*.

Fol. 27r–

ابصالي ادام وواطس للشهيد ابوقير ويوحنا
 والراهب ميخائيل الجديد الشهيد

Psali Adam and Batos for the
 martyr Apa Cyri and John and
 the monk Michael the New
 martyr

ΑΡΙΕΤΙΝ Ω ΗΑΜΕΝΡΑ† `ΗΤΕΝΖΩC
 `ΗΠΕΝΔ̄C ΙΗ̄C ΠΧ̄C `ΗΤΕΝΤΑΙΟ
 `Η†ΗΑCΗΟΥ† ΗΑΡΙΑ †ΔΡΟΝΠΙ ΕΘΗΗ-
 СОC

Ask, O my beloved, in order to
 praise our Lord *Jesus Christ* and
 to honour the mother of God,
 Mary the beautiful dove

ΒΩΛ ΟΥΕΡΟΛΞΕΝ ΝΕΤΕΝΖΗΤ `ΗΝΗ-
 ΧΡΟϞ Ω ΗΠΙCΤΟC `ΗΤΕΝΤΑΙΟ ΞΕΝ
 ΟΥΘΩΤ ΗΖΗΤ ΑΠΑ ΚΥΡΙ ΝΕΝ
 ΙΩΑΝΝΗC ΝΙCΟΦΟC

Remove guile from your hearts,
 O *faithful ones*, in order to honour
 Apa Cyri and John the *wise* with a
 content heart

ΓΕΝΟC `ΗΝΗΧΡΗCΤΙΑΝΟC ΕΥΕΡΩΔΙ
 `ΗΦΟΟΥ ΞΕΝ ΟΥΘΕΛΗΛ ΞΕΝ ΠΩΔΙ
 `ΗΝΗΑΙΨΙ ΑΠΑ ΚΥΡΙ ΝΕΝ ΙΩΑΝΝΗC ΝΕΝ
 ΗΙΧΗΑΛ

Christian nations rejoiced today at
 the feast of these *martyrs*, Apa
 Cyri and John and Michael

ΔΔΥΔ ΑΝΟΥ ΤΕΝΗΗ† ΗΦΟΟΥ
 `ΗΤΕΚΧΩ ΕΠΤΑΙΟ `ΗΝΗΑΙΨΙ ΑΠΑ ΚΥΡΙ
 ΝΕΝ ΙΩΑΝΝΗC ΠΙΡΕϞΒΡΟ ΝΕΝ ΗΙΧΑΗΛ
 ΠΙΒΕΡΙ ΠΙΜΔΙ ΠΧ̄C

David come in our midst today in
 order to sing the honour of these
martyrs Apa Cyri and John the
 Victorious and Michael the New,
 the lover of *Christ*

ΕΛΕΗΣΟΗ ΗΜΑC Ο Θ̄C ΖΙΤΕΝ ΝΙ-
 ΠΡΕCΒΙΑ Η†ΠΔ̄Ρ̄ ΝΕΝ ΑΠΑ ΚΥΡΙ ΝΕΝ
 ΙΩΑΝΝΗC ΝΙCΟΦΟC ΝΕΝ ΗΙΧΑΗΛ
 ΠΙΜΟΝΑΧΟC*

Have mercy upon us O God,
 through the *intercession* of the
Virgin and Apa Cyri and John the
wise and Michael the *monk*

Ζ `ΝΤΑΓΜΑ `ΝΕΚΚΛΗCΙΑ ΕΥΖΩC ΕΦΤ
ΕΙΜΜΑΝΟΥΗΛ ΕΥΕΡΧΩΡΕΥΙΝ ΞΕΝ
ΟΥΠΑΡΡΗΣΙΑ ΑΠΑ ΚΥΡΙ ΝΕΝ ΙΩΑΝΝΗC
ΝΕΝ ΜΙΧΑΗΛ

Seven ranks of the Church praise
God Emmanuel, and openly prais-
ing Apa Cyri, John and Michael

ΗΛΕΟC ΑΥΒΙCΙ ΕΜΑΨΩ ΑΠΑ ΚΥΡΙ
ΝΕΝ ΙΩΑΝΝΗC ΝΗΨΙ ΝΕΝ ΠΙΧΩΡΙ ΠΙ-
ΡΕCΙΡΟ ΜΙΧΑΗΛ ΠΙΒΕΡΙ ΠΙΜΑΙ ΠΧ̄C

Wonderfully are they elevated,
Apa Cyri and John the *martyrs*,
and the mighty, victorious Mi-
chael the New, the lover of *Christ*.

ΘΩΚ ΤΕ †ΧΟΗ ΝΕΝ ΠΙΤΑΙΟ Ω
ΠΕΝCΩΡ̄ `ΝΑΓΓΑΘΟC ΧΩ ΝΑΗ ΕΒΟΛ
ΕΘΒΕ ΝΙ†ΖΟ ΑΠΑ ΚΥΡΙ ΝΕΝ ΙΩΑΝΝΗC
ΝΗΨΙ

To you are the power and the
honour, O our *Good Saviour*. For-
give us for the sake of Apa Cyri
and John the *martyrs*,

ΙΗC ΠΧ̄C ΠΙΔΙΝΙΟΡΓΟC ΔCΩΤΠ ΠΙ-
ΜΟΝΑΧΟC ΜΙΧΑΗΛ ΠΙΜΑΙ ΠΧ̄C ΕΘ-
ΡΕCΩΠ ΠΑC `ΝΟΥΨΙ

Jesus *Christ* the *Creator* chose the
monk Michael the lover of *Christ*
in order to make him a *martyr*

ΚΑΛΩC ΑΥ`Ι ΨΑΡΟΗ ΝΦΟΟΥ Ω ΝΗΨΙ
ΝΤΕ ΠΧ̄C ΑΠΑ ΚΥΡΙ ΝΕΝ ΙΩΑΝΝΗC
ΝΕΝ ΙΩΑΝΝΗC ΗΡΕCΙΡΟ ΝΕΝ ΜΙΧΑΗΛ
ΠΙΜΟΝΑΧΟC

Welcome today, O *martyrs* of
Christ, Apa Cyri and John the
victorious and Michael the *monk*

ΛΑΟC ΝΙΒΕΝ ΝΕΝ ΨΛΟΛ ΝΙΒΕΝ ΕΥ-
ΤΑΙΟ ΝΩΤΕΝ Ω ΠΙΧΩΡΙ ΑΠΑ ΚΥΡΙ ΝΕΝ
ΙΩΑΝΝΗC* ΝΕCΙCΟΗ ΝΕΝ ΜΙΧΑΗΛ
ΠΙΘΗΝΗ ΠΙΒΕΡΙ

All *people* honour you, O mighty
Apa Cyri and John his brother
and Michael the just, the new.

ΜΟΙ ΝΑΗ ΠC̄C `ΝΟΥΜΕΡΟC ΝΕΝ ΟΥΚ-
ΛΗΡΟC ΝΕΝ ΝΗΨΙ ΝΙΑΓΙΟC ΑΠΑ ΚΥΡΙ
ΝΕΝ ΙΩΑΝΝΗC ΝΕΝ ΜΙΧΑΗΛ ΠΙΘΕΟ-
ΦΟΡΟC

Grant us, Lord, a *share* and *inhe-
ritance* with the *martyrs*, *saints*
Apa Cyri and John and Michael
the *God-bearer*

ΝΑΙ ΝΑΗ ΟΥΟΖ CΩΤΕΝ ΕΡΟΗ ΝΑΖΗΝΕΝ
ΕΒΟΛΖΑ ΝΙΔΕΜΩΝ ΕΘΒΕ ΑΠΑ ΚΥΡΙ
ΝΕΝ ΙΩΑΝΝΗC ΠΕCΙCΟΗ ΝΕΝ ΜΙΧΑΗΛ
ΠΙΔΙΚΕΟΗ

Have mercy upon us, listen to us,
deliver us from the *devils* for (the
sake of) Apa Cyri and John his
brother and Michael the *just*.

ΞCΑΡΩΟΥΤ Ω ΠΕΝΙΝΗΒ ΠΧ̄C ΔΡΕΖ
ΕΡΟΗ ΞΕΝ ΝΗΠΙΡΑCΜΟC ΖΙΤΕΝ ΝΙ†ΖΟ
ΝΕΝ ΝΨΑΗΛ ΑΠΑ ΚΥΡΙ ΝΕΝ ΙΩΑΝΝΗC
ΝΕΝ ΜΙΧΑΗΛ

Blessed are you, our Lord, *Christ*,
preserve us during *temptations*
through the intercessions and
prayers of Apa Cyri, John and
Michael

ΟΥΟΖ ΜΟΙ ΝΑΗ `ΗΤΖΥΠΟΜΟΗΗ ΞΕΝ
ΝΕΝΖΟΧΖΕΧ ΝΕΜ ΝΕΝΘΑΥΓΙΟ ΖΙΤΕΝ
ΝΙΤΩΒΖ ΝΙΘ̄Θ ΝΙΧΩΡΙ ΝΙΑΓΙΟΟ ΑΠΑ
ΚΥΡΙ ΝΕΜ ΙΩΑΝΝΗΟ

And grant us *patience* in our suf-
ferings and distresses through the
prayers of the holy, mighty *saints*
Apa Cyri and John

ΠΕΝΟΨ̄ ΧΩΡ ΕΒΟΛ `ΗΗΙΧΑΧΙ `ΗΤΕ
†ΕΚΚΛΗΟΙΑ Ω ΕΗΗΑΠΟΥΗΛ ΕΘΒΕ
ΑΠΑ ΚΥΡΙ ΝΕΜ ΙΩΑΝΝΗΟ ΠΙΧΩΡΙ ΝΕΜ
ΠΓΕΗΗΕΟΟ ΜΙΧΑΗΛ*

Our *Saviour*, disperse the enemies
of the *Church*, O Emmanuel, for
(the sake of) Apa Cyri and John
the Mighty and the *brave* Michael

ΡΑΩΙ ΟΥΟΖ ΘΕΛΗΛ ΞΕΝ ΠΔ̄Ο ΟΥΟΖ
ΑΧΟΟ ΞΕΝ ΟΥΘΕΛΗΛ ΧΕ ΧΕΡΕ
ΝΩΤΕΝ ΝΗΨ̄ ΑΠΑ ΚΥΡΙ ΝΕΜ ΙΩΑΝΝΗΟ
ΝΕΜ ΜΙΧΑΗΛ

Rejoice and be happy in the Lord
and say in happiness: *Hail* to you
O *martyrs* Apa Cyri, John and
Michael

ΟΝΟΥ Ε ΝΗΜΩΟΥ ΗΦΙΑΡΩΟΥ ΝΕΜ
ΝΙΟΙ† ΝΕΜ ΗΙΚΑΡΠΟΟ ΗΑΡΟΥΑΙΑΙ Ω
ΠΟΥΡΟ `ΗΤΕ ΠΩΟΥ ΕΘΒΕ ΑΠΑ ΚΥΡΙ
ΝΕΜ ΙΩΑΝΝΗΟ ΗΠΡΕΟΒΡΟ

Bless the waters of the river, the
plants and the fruits, let them
grow, O King of Glory for (the
sake of) Apa Cyri and John the
Victorious

ΤΕΗ†ΖΟ ΕΘΒΕ ΝΙΟΥΗΒ `ΗΤΕ ΠΔ̄Ο
ΝΕΜ ΗΙΔΙΑΚΩΗ ΝΕΜ ΗΙΔΙΑΚΟΟ
ΗΑΖΜΟΥ ΕΘΒΕ ΑΠΑ ΚΥΡΙ ΠΙΧΩΡΙ ΝΕΜ
ΙΩΑΝΝΗΟ ΝΕΜ ΜΙΧΑΗΛ ΠΙΒΕΡΙ

We beseech You for the priests of
the Lord, the *deacons* and the *lay-*
men, deliver them for (the sake of)
Apa Cyri the Mighty, John and
Michael the New

ῩΟ Θ̄Ο ΑΡΕΖ ΕΡΟΗ ΕΒΟΛΖΑ ΠΙΦΑΣ
`ΗΤΕ ΗΙΔΕΜΩΗ ΩΛΙ ΗΠΕΚΧΩΗΤ
ΕΒΟΛΖΑΡΟΗ ΞΕΝ ΠΕΚ̄Π̄Ο ΗΑΤΑΧΡΟΗ

Son of God, preserve us from the
snare of the *devils*, take away
Your anger from us. Fortify us
with Your *Cross*

ΦΗΗΒ Φ† ΠΕΝΒΟΗΘΟΟ ΔΙΟΙ ΗΠΤΑΠ
ΝΗΙΧΡΗΟΤΙΑΝΟΟ ΖΙΤΕΝ ΝΙ†ΖΟ
Ν†ΘΕΟΤΟΚΟΟ ΝΕΜ ΑΠΑ ΚΥΡΙ ΝΕΜ
ΙΩΑΝΝΗΟ ΝΕΜ ΜΙΧΑΗΛ*

Lord God, our *Helper*, raise the
horn of the *Christians* through the
prayers of the *God-bearer* (*You-*
hanna? — *is this 'God-bearer' St*
Mary?) and Apa Cyri, John and
Michael

ΧΕΡΕ ΝΕ Ω †ΠΔ̄Π̄ ΗΑΡΙΑ ΘΜΑΥ ΝΕΜ-
ΗΑΠΟΥΗΛ ΧΕΡΕ ΑΠΑ ΚΥΡΙ ΝΕΜ
ΙΩΑΝΝΗΟ ΝΙΟΦΟΟ ΝΕΜ ΠΗΝΩ† ΕΤ-
ΤΑΗΟΥΤ ΜΙΧΑΗΛ

Hail to you, O *Virgin Mary*, the
mother of Emmanuel, *Hail* to Apa
Cyri and John the wise and the
great honoured Michael

†ΥΧΗ ΝΙΒΕΝ ΜΟΙ ΝΩΟΥ ΝΟΥΧΒΟΒ ΝΕΝ
 ΟΥΜΕΡΟΣ ΝΕΝ †ΠΑ^ϞΡ ΝΕΝ ΑΠΑ ΚΥΡΙ
 ΝΕΝ ΙΩΑΝΝΗΝΟΣ ΝΕΝ ΜΙΧΑΗΛ

Grant all souls repose and a *share*
 with the *Virgin*, and Apa Cyri,
 John and Michael

Ω ΠΕΝΔ̄ΟC ΙΗ̄C ΠΧ̄C ΝΕΝ ΤΕΚΝΑΥ ΝΕΝ
 ΝΕΚΗ̄Ι ΔΡΙΦΗΕΥΙ ΜΠΕΚΒΩΚ ΝΙΚΟΥΔΗ-
 ΝΟΣ ΝΕΝ ΠCΕΠΙ `ΝΗΙΧΡΗCΤΙΑΝΟΣ

O our Lord Jesus *Christ* and Your
 Mother with the *martyrs*, remem-
 ber your servant Nicodemus to-
 gether with the other *Christians*.

Fol. 79v

طرح واطس من اجل شهيد المسيح السيد
 اسيدروس ابن بندلايون والشهيد ميخائيل الراهب
 جسده بدير الست السيدة بالعدروية شرقي مقل
 مصر

Tarh Batos for the martyr of
 Christ, master Isidore son of Pan-
 teleon and the martyr Michael
 the monk. His body is buried in
 the Monastery of the Lady and
 Virgin in Adawia on the east
 bank in front of Old Cairo

ΔΗΩΝΙ ΤΗΡΟΥ ΝΙΔΑΟΣ `ΜΗΔΙΝΟΥ†
 ΙΗ̄C ΠΧ̄C `ΝΤΕΝΤΑΙΟ `ΝΗΔΗ̄Ι ΠΑΓΙΟΣ
 ΚΥΡΙΟΣ ΙCΙΔΟΡΟΣ

Come all God-loving *people* in
 order to honour these *martyrs*, the
saintly master Isidore

ΝΕΝ ΠΙΧΩΡΙ ΠΙΜΟΝΑΧΟΣ ΜΙΧΑΗΛ
 ΠΙΒΕΡΙ ΠΙΜΔΙ ΠΧ̄C ΝΗΕΤΑΥΨΕΠΙCΙ
 `ΝΗΙΒΑCΑΝΟΣ ΕΘΒΕ ΠΙΡΑΝ `ΝΑ-
 ΓΑΘΟΣ

And the mighty *monk* Michael the
 New, the lover of *Christ* who suf-
 fered *tortures* for the sake of His
good name

ΟΥΟZ `ΝΤΕΝΩΨ ΕΒΟΛ ΡΗΤΟΣ ΧΕ
 ΧΕΡΕ ΝΩΤΕΝ Ω ΝΗ̄Ι ΠΙCΩΤΠ ΠΙΝΩ†
 ΙCΙΔΟΡΟΣ ΝΕΝ ΜΙΧΑΗΛ ΠΙΒΕΡΙ ΠΙΜΟ-
 ΝΑΧΟΣ

And let us sing *also*: "Hail to you
 (pl) O *martyrs*, the chosen great
 Isidore and the monk Michael the
 New

ΧΕ(ΡΕ) ΝΑΚ Ω ΠΗ̄Ι ΙCΙΔΟΡΟΣ ΠΩΗΡΙ
 `ΝΗΙΑΓΙΟΣ ΦΗΕΤΑΔΡΙΠZΟ `ΝΠΔΙ-
 ΚΟCΗC ΝΕΝ ΤΕCΗΕΤΟΥΡΟ ΕΘΜΕZ
 `ΝΠΑΘΟΣ

Hail to you, O *Martyr*, Isidore the
 son of the *saints*, for he rejected
 this *world* and its kingdom that is
 full of *sufferings*

ΧΕΡΕ ΠΙΝΩ† ΠΙΔCΚΥΤΗC ΝΙΧΑΗΛ
 ΠΙCΩΤΠ ΠΙΔΘΛΥΤΗC ΦΗΕΤΑΔΜΕΙ
 ΠΧ̄C ΠC̄C ΟΥΟZ ΔCΗΜΟΥ ΞΕΝ ΤCΗCΙ
 ΕΧΕΝ †ΜΕΘΗΝΙ

Hail (to) the great *ascetic* Michael
 the chosen *athletic* who loved
Christ the Lord and died by the
 sword for the sake of the truth

χερε νακ ω πιρωιχ ισιδορος χερε *Hail to you O brave Isidore, hail*
 νεφιοτ νεμ τεφωνη χερε μιχανα *to your parents and your sister,*
 πιρεφρο φηεταφ⁵³ *hail (to) Michael the Victorious*
who...

Fol. 22

مرد الانجيل بطريقة الشعانين

Response to the Gospel to the tune of the Palm Sunday:

ηαρενωσ επιχτ πενιογτ σεη
 ρανρηνοσ νεη ουθεληα `ητενη-
 ταιο σεη ουθο ηρητ πιηι απα μιχ-
 ανα

Let us sing to *Christ* our God with *hymns* and joy and let us honour in many ways the *martyr* Apa Michael

χερε νακ ω πιηι μιχανα πιηαιχτ
 φηεταφερψαι νεη ηηεθ τηρου
 σεη τχωρα `ητε ηετωνσ

Hail to you O Martyr Michael the lover of *Christ* who rejoiced with all the saints in the *land* of the living

السيدة اريپرعت

Intercede (for us) Lady (Mary), Saint George, the angels, Theodore, to the martyr Michael the New.

ماري جرجس الملائكة تادرس للشهيد ميخائيل
 الجديد

For He is blessed (*Youhanna* — *this sentence is really weird. It's asking St Mary etc to pray to Michael for he is blessed? The only person we or saints pray to is God, not another person or saint. Seems a bit heretical to me.*)

σε φμα

مديح من اجل تذكار ساداتنا شهدا المسيح
 الذي جمعهم المحبة الالهية باحضار اجسادهم
 الى هذا الدير المقدس دير ستنا السيدة المعروف
 بالعدوية الذي هم السيد الشهيد العظيم راس
 رويسنا مملكة انطاكية الشهيد ايسيدروس ابن
 الشهيد بندلايمون والشهيد العظيم الراهب
 الناسك حبيب المسيح ميخائيل الجديد الرب

A hymn for the commemoration of our masters the martyrs of Christ who were united in divine love and the translation of their bodies to this holy Monastery of our Lady and Virgin known as al-'Adawi. They are the great master and martyr and greatest in the kingdom of Antioch, Isidore son of the martyr

(53) The scribe forgot to complete the word.

يجعل لنا معهم ميراثاً ونصيباً في يروشليم
السمائية امين*

تعالوا جميعاً ايها الشعوب محيي الاله يسوع
المسيح لنسجد لثالوث المقدس ونمجدك
بالاغاني والتراتيل الروحانية من اجل التذكار
الكريم الذي لشهيد المسيح الشهيد العظيم ذات
النسب الكريم والجنس العظيم السيد ايسيدروس
ابن السيد الشهيد بندلايمون راس المراتب
والطقوس بالمملكة المعظمة انطاكية والشهيد
المكرم الراهب العابد محب المسيح ميخائيل
الجديد الذي صار من اصحاب الساعة الحادية
عشر من اجل اعترافه الحسن امام الملك وكل
قواده ورووسا دولته بمصر هذا الذي انعم الرب
علينا اولاد هذا الدير المقدس باحضار جسدكم
الذي صار فرحاً وعز الكمل القاصدين اليه
فلنقول مع المرتل داوود النبي قايلين ان كثيرة هي
احزان الصديقين ومن جميعها يخلصهم الرب
الرب يحفظ جميع عظامهم وواحدة منها لا
تتلف*

لقد فرحت كورة مصر ولاسيما بزيادة اولاد
الجمع المقدس بجلول جسدكم المكرم بينهم
فلنصرخ قايلين هذا هو اليوم الذي صنعه الرب
هلموا فلنبتهج ونسر فيه صفقوا يا جميع الامم

Panteleon and the great ascetic martyr-monk, the beloved of Christ Michael the New. May God make us share an inheritance with them in the heavenly Jerusalem. Amen!

So come, O Christ-loving people, in order to worship the Holy Trinity and to praise with songs and spiritual hymns in honour of the commemoration of the martyr of Christ, the great martyr, who is from a noble family and great race, master Isidore the son of the lord martyr Panteleon, who is the highest of ranks in the great kingdom of Antioch, together with the honoured martyr, the lover of Christ, Michael the New, who in the eleventh hour gave his good confession before the king and his principals and the leaders of his government in Egypt. By bringing their bodies to this holy Monastery of which we are children, the Lord has granted us joy and happiness for all who come to Him. Let us say with the Psalmist David the Prophet: "Many are the afflictions of the just, the Lord will deliver them from them all. The Lord will guard their bones: not one of them will be broken."⁵⁴

The land of Egypt rejoiced, especially the children of this holy congregation by the arrival of your honoured bodies. Let us sing and praise saying: "This is the day that

بايديكم سبحوا الله الملك بصوت الفرح
 والتهليل ولنصرخ بصوت واحد قايلين السلام
 لشهيد المسيح سيدي الامير ايسيدروس الذي
 استحق هذا المجد العظيم من اجل صبره على
 عذاب الملوك اثني عشر سنة منذ كان صغيرا
 وهو ابن اثني عشر سنة ونالوا شهيدا كثير اكاليل
 الشهادة ممن له مراتب في المملكة انطاكية حين
 راوا عظم صبره ومحبته التي لا تتزعزع في السيد
 المسيح السلام لشهيد المسيح السيد ايسيدروس
 الذي استحق ان يشاهد مخلصنا وملايكنه مرارا
 كثيرة ويمسح جسده من الم العذاب حتى كانه
 لم يعذب وافضح الملوك والولاة*

السلام لشهيد المسيح وحبيبه المكرم ايسيدروس
 الذي مات دفوعا كثيرة من قبل العذاب الذي
 قبله من الملوك والسيد المسيح يقيمه حتى صاروا
 جميع اجناد المملكة وكل الشعوب داهشين
 ومتعجبين من صبره وجهاده ولا سيما عندما
 ينظروا الى صغر سنه وعظم مرتبته في الامر
 وعلو منزلته السلام للذي خرج للقاء عند وقت
 اخذ راسه جميع طقوس السما والشهدا
 والصادقين السلام لشهيد المسيح ذات الاسم

the Lord has made, let us rejoice and be glad in it."⁵⁵ "All nations clap your hands; shout aloud to God with a joyful and happy voice."⁵⁶ Let us sing with one voice saying: "Hail to the martyr of Christ, my lord and prince Isidore who became worthy of this great glory because of his patience in tortures inflicted by the kings at the age of twelve years since his childhood, at the age of twelve year. Many of high rank in the kingdom of Antioch received crowns of martyrdom when they saw his great patience and his unshakable love in the Lord Christ. Hail to the martyr of Christ, lord Isidore who became worthy of seeing our Saviour and His angels many times when they came to heal his body from the sufferings of the tortures and he was restored as whole. He put to shame the kings and rulers.

Hail to the martyr and beloved of Christ, the honoured Isidore, who died several times through the tortures inflicted by the kings, and the Lord Christ resurrected him. The soldiers of the kingdom and all the people were amazed and marvelled at his patience and his struggle, especially when they saw his young age and noble rank. Hail to those who came to greet him at the time of his beheading, all the hea-

(55) Ps 118.

(56) Ps 46:2.

المكرم ايسيدروس ابن الشهداء الذي فاز
بالخيرات الدائمة ونال الاكالييل النورانية السماوية
الذي لا يستطيع لسان جسداني يصف يسير
من كرامتهم السلام لحبيب المسيح العابد المجاهد
الشهيد مخايل الجديد الراهب المتوشح
بالاسكيم المقدس الذي كمل عليه قول القايل
سلوا تعطوا اطلبوا تجدوا اقرعوا يفتح لكم السلام
لشهيد القوي الراهب مخايل الذي اعترف
حسنا الاعتراف الحسن امام الملك وكان*

عظما مملكته والحكام جهر قايلانا اني اخترت
ان اموت بالموت الذي ماتوا به اباي واجدادنا
حتى صار جميع من حضر يضربك الضرب
الموجع وانت مع ذلك فرحا مسرورا وعقلك
مرتفعا الى فوق منتظر السعادة الابدية السلام
لشهيد المسيح مخايل الجديد الذي قبل الاتعاب
على اسم المسيح ولم يهدله سطوة الملك بمصر
ولا كل عظما مملكته ولا تهديدهم ولا تخوياتهم
حتى تعجبوا من قوة شجاعته السلام لميخايل
الراهب والشهيد الذي فاز بالحياة الابدية
وصارت شهادته عجبا للكثير واطهر الرب فيهم
قوة عجايبه السلام لجسدك الظاهر الذي جد

venly ranks, the martyrs and the just ones. Hail to the martyr of Christ who has the honoured name Isidore, the son of the martyrs who attained the everlasting reward, and received heavenly crowns of light that no earthly tongue is able to describe even a fraction of their honour. Hail to the beloved worshipper of Christ, the victor and martyr Michael the New, the monk who wears the holy skhêma, of whom was accomplished the saying: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you."⁵⁷ Hail to the mighty martyr the monk Michael who confessed the good confession⁵⁸ before the king

and all the great ones of his kingdom and the rulers saying: "I chose to die from the death that my fathers and my grandfathers died from. All those in attendance created great havoc, whereas you were happy and joyful. Your mind was elevated, looking forward to the coming eternal happiness. Hail to the martyr of Christ, Michael the New, who endured sufferings for the sake of Christ's name. He felt neither threaten by the authority of the king and all the great ones of his kingdom nor (was he swayed by) their menace and terror. So they

(57) Mt 7:7.

(58) Abd al-Masih SALIB, ΠΙΧΩΜΗ ἢ ΤΕ ΠΙΕΥΧΟΛΟΓΙΟΝ ΕΘΟΥΑΒ [The Book of the Holy Euchologion], Cairo, 1902, p. 407.

الفرح في كورة مصر اسالوا الرب من اجلنا يا
 شهدا المسيح الشهيد العظيم السيد ايسيدروس
 والشهيد العظيم العابد الراهب ميخائيل الجديد
 ان يثبتنا على الايمان المستقيم الى النفس الاخير
 ويلتم في البيعة والشعب والامن والسلامة
⁷ وجميع شمل اولاد البيعة الالفه والمحبة الروحانية
 ويبيد مشورة كل المعاندين لهم ويعطف قلب
 السلطة المعظمة وكل اوليا الامور وينظر برحمته
 وصلاح احوال شعبه ويتعم لنا بصلواتهم
 امين*⁵⁹

were amazed by his might and courage. Hail to Michael the monk and martyr who won eternal life and his martyrdom became amazing to many. The Lord revealed to them great miracles. Hail to your pure body that renewed happiness in the land of Egypt. Pray to the Lord for us, O martyrs of Christ, the great lord Isidore and the great martyr Michael the New, so that He may confirm us in straight faith to the last breath and grant security and peace forever for the Church and people. And let the children of the Church be charitable and have spiritual love and let Him disperse all those who oppose them. Let Him soften the hearts of the great authorities and those governing and let Him look upon His people with His mercy and His goodness and let Him grant us (a place with Him) through their prayers. Amen!

SUMMARY

This article presents for the first time liturgical texts relating to a new martyr. In addition, it contributes to our knowledge of the Mamluk period, while shedding new light on the history of the church of the Virgin Mary in Ma'adi.

(59) Written in the margin.

