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

M ichael the New
in the Memento S actorum

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). 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. Our texts show that the cult of Michael survived at least until the seventeenth century, as we have the psalis written by Nicodemus.

(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. Youssaf, “Michael, a New Martyr according to a Fragment from Saint Macarius Monastery,” BSAC, 46 (2007), pp. 151–158.

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 collection 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 New that we will publish the liturgical texts related to him hereafter.

The Church in Ma’adi is known as al-‘Adawia.

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

**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 pieces 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 139bis.

Texte mal écrit, par un mauvais copiste.

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(4) N. K. DAoud, تاریخ کلیسا السيدة العذرا 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.


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 [ṣū‘ / 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

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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. In his letter, Patriarch John XIII invokes St. Severus of Antioch 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.

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) 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.”

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.

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

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.

### 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.

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.

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(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.

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 κόσμος = wise while physician in Coptic is χημίν; the confusion comes with the Arabic word ﺑﺤﻜﻴﻢ 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.”


TEXTS AND TRANSLATION

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

Fol. 12v–13

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 Michael, 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 numbered among the martyrs

People respond: Worthy Apa Michael the place of the Spirit
Psali Adam for the martyr Michael the New

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

Everyone honour the monk and the victor Michael the martyr

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

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

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

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

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

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

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

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

(26) Read ἔφεφρι.
(27) Ps. 92:13.
(28) Lit. “You came well.”
All the peoples praise Christ the King, honouring the just Michael the martyr.

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

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

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

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

Our Lord, disperse the enemies of the Church. Humble and counsel till the end.

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

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

We pray for the priests, the deacons deliver them, for (the sake of) our Lady and Michael the martyr.

(29) Add ἴνων.

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

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

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

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

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

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

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

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

For you became elevated in martyrdom with all the rest of the saints because of (your) struggle and (your) life.
David the king, the *psalmist*, said of the honour of the *martyr* Michael the *monk* in the book of his *psalms*:

The *just* have cried out and the Lord has heard them\textsuperscript{31} in their *persecutions*. That is the *God-Carrier* Michael the *martyr*.

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

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

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

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

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

*Christian people* and *doctors* of the *Church* utter today with the *psalms* for your fight, O who has the *wisdom*
Grant us, Lord, Your peace till the end of ages and heal our illnesses for (the sake of) Michael the martyr.

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

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

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

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

Rejoice and be happy, O faithful ones in the name of our Lord Jesus Christ and His mother Mary the Virgin and saint Michael the martyr.

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

We beseech You, the priests, deacons, and the laymen guard them, Christ, our Lord deliver them from persecution.

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(32) Read ἵφαρο.
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 bosom of the just ones, the fathers
Abraham, Isaac and Jacob, and
for (the sake of) the martyr Michael

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

Doxology Adam to be said before
the Tarh Adam

Assemble all today O Christians
in order to praise Michael the martyr

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

Hail to the courageous one of Emmanuel, Hail to the fighter martyr Michael

Hail to him who gave his body to
the fire for his true love in the
name of Christ
Hail to him who wore the imperishable crown in reward of his suffering that he received for Christ's sake

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

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

Through the prayers of Michael the martyr, Lord

Fol. 16r

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

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

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

(33) AD 1494.
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 see\(^{35}\)

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...

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\(^{34}\) Mk 8:36.

\(^{35}\) 2 Cor 12:4.
وطِلَّتُمْ من يد الأعداء من انتظار نزول يبدع مشورة المناشبين لنا وبدع مشورة المنفعة ضرورًا من بناء الله وإصلاح الدمار، وبدع مشورة المناشبين لنا من بناء الله وإصلاح الدمار، وبدع مشورة المناشبين لنا من بناء الله وإصلاح الدمار، وبدع مشورة المناشبين لنا من بناء الله وإصلاح الدمار.

فَلَنَذَّح الَّذِينَ لَجِئُوا إِلَى الْحَبََةِ الْمُحْيَى مَعَهُمْ إِنَّ الْحَبََةَ الْمُحْيَى لَخَلْوَةٌ مَّجِيدَةٌ فَعَلَّيْنَا مَنْ نَشَأَ مِنْهُمْ بَعْدَ ذَلِكَ فَمَا يَدْعُونَ إِلَيْهِ مِنْ جَهَّالٍ فَلَنَذَّح الَّذِينَ لَجِئُوا إِلَى الْحَبََةِ الْمُحْيَى مَعَهُمْ إِنَّ الْحَبََةَ الْمُحْيَى لَخَلْوَةٌ مَّجِيدَةٌ فَعَلَّيْنَا مَنْ نَشَأَ مِنْهُمْ بَعْدَ ذَلِكَ فَمَا يَدْعُونَ إِلَيْهِ مِنْ جَهَّالٍ فَلَنَذَّح الَّذِينَ لَجِئُوا إِلَى الْحَبََةِ الْمُحْيَى مَعَهُمْ إِنَّ الْحَبََةَ الْمُحْيَى لَخَلْوَةٌ مَّجِيدَةٌ فَعَلَّيْنَا مَنْ نَشَأَ مِنْهُمْ بَعْدَ ذَلِكَ فَمَا يَدْعُونَ إِلَيْهِ مِنْ جَهَّالٍ فَلَنَذَّح الَّذِينَ لَجِئُوا إِلَى الْحَبََةِ الْمُحْيَى مَعَهُمْ إِنَّ الْحَبََةَ الْمُحْيَى لَخَلْوَةٌ مَّجِيدَةٌ فَعَلَّيْنَا مَنْ نَشَأَ مِنْهُمْ بَعْدَ ذَلِكَ فَمَا يَدْعُونَ إِلَيْهِ مِنْ جَهَّالٍ فَلَنَذَّح الَّذِينَ لَجِئُوا إِلَى الْحَبََةِ الْمُحْيَى مَعَهُمْ إِنَّ الْحَبََةَ الْمُحْيَى لَخَلْوَةٌ مَّجِيدَةٌ فَعَلَّيْنَا مَنْ نَشَأَ مِنْهُمْ بَعْدَ ذَلِكَ فَمَا يَدْعُونَ إِلَيْهِ مِنْ جَهَّالٍ فَلَنَذَّح الَّذِينَ لَجِئُوا إِلَى الْحَبََةِ الْمُحْيَى مَعَهُمْ إِنَّ الْحَبََةَ الْمُحْيَى لَخَلْوَةٌ مَّجِيدَةٌ فَعَلَّيْنَا مَنْ نَشَأَ مِنْهُمْ بَعْدَ ذَلِكَ فَمَا يَدْعُونَ إِلَيْهِ مِنْ جَهَّالٍ
راسل فعد ذلك سخطوا جسدك المعلو من نعمة روح القدس في حيث مكان بحثوا فيه جسدك وعما أرمك
في تلك الخفوة القدماء المعلو بحريق الحفر فارمك في ذلك القدم قائمًا في ذلك النار وجدت في جسدك ولكن الرب
بمكذف جميع أعظم النشيد وواحدة منها لا تتفاوت وإن كثير من فيه المحافوكة من الرض سباحة وواخذ عظامه
واعتاطه

ترجع إلى خلفك وأنا انت آيه الحبيب فلم تهدؤه ترهيبهم ولا تخفؤهم لكن أعتقل من آله الوقاية المعلو
مستنظام سعاده ابدية وملكه ظاهية ولم يخف من عذاب المولك فلحن كن مثل القول الأمام لا تخفوهم من يتقل
الجسد واعترفت جهها باسم المسيح القابل من فضاء الأمي من اهتف في قدم الناس اعترفت آنا به قومي في
السموات سالب الملوك المولك ابدية فالنار على عوضه عن أفضل الامور العالميه طالت الاحترام ب şarkı
الملكي والمراهق النورانية قرعت فتححت لوك أبواب الملوك وجمعت الصوت الفرح القابل ادخل إلى فرح
سيدك لقد فتحت كورة مصر بجهاز الحسن آيه القبض عليه نعمة روح قدسه وشملته القوة الاذينة حتى
صار معانده ومضاده لكل المترثدين بكم من آثار البولك بالمملكة المخروطة المصلحة حين صاروا دهشين
ومتعجبي من عظم صدرك وقوة شجاعتك عين حبيب للمسيح وصاروا ذلما فاذما ولم يستطعوا أن يتكلموا
بفضليلك خصية أن يكون عاراً وعرياً هم* وحريق النار وأوخر من أجل ليس ثوب الخلاص الذي كانت
سبيا خلاص الآباء الطوانيه ومقراروس وكراموس وإبرو شونده وواواده وبارص الرضيب وواسمه برزادة لباس
الاسكيم الطاهر الشكل الملائيي وحاوية الخلاص الذي هو الفلسفة لباس الثلاثة فتنة القديسين حقا
استحققت درجة عالية وكمل على القول المنصوص في الأخيل الشريف القابل لا تخفوا من يقتل الجسم ولا
يمكن أن يقتل النفس حتى من يقدر أن يهلك النفس والجسد جميعا في جهنم ومن اعترف في قدم الناس
اعترفت آنا به قومي الذي في السماوات ويقول أيضا سلوا تعطفوا طلوا أعطني وهم لما تبادمت
بنشاط وشجاعة وقوة الالهة وتقامتم أمام الملك وعظما الملكة وعطصم عظما الملكة وعطصم
بهمملك سماوة الملك ولا عظما الملكة ولكن النعمة الالهة استحاطت داخلك وكنتكم معهم صاروا قيالا
انت اسم الملك الذي مايتو بهم وواحد بونوستعو أن أميت هو ولوقت مرحماً من الملك بالالهامل
المه للعلم* مداني من أجل التذكار الكرم الذي للشهيد المصلح حبيب الله العظيم الراهب الاناك المنشو
بالاكلاء الملائيي بالاسكيم المقدس المدعو لاجل الشهادة ميخائيل الجديه الرب يجعل لنا معه نصيحة
وميراننا ورتيا على الاعتراف باسمه في النفس الاخر يتخلصنا من سبار العوارض والحوادث الزمنية ويعمل لها
بالرحمة وعفوان الخلافا امين

هذا أقره لنا اليوم لتآكراك الكرم والشهيد المبارك ميخائيل محب المسيح يا من قبل آله الانعاب في جسدك
الكرم واهق من من اجل اسم يسوع المسيح يا داوود المنزل قم تعال وسطنا اليوم لتقول كرامه في الشهيد
ميخائيل الراهم قال كثيرة هي احزان الصدقاء ومن جميعهم يخلصهم الرض بحفظ جميع عظامهم وواحدة

(36) Read بالإلهام.
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 he\textsuperscript{38} 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.”\textsuperscript{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.\textsuperscript{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.”\textsuperscript{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.”\textsuperscript{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 you\textsuperscript{43} the gates of the Kingdom were opened. You heard the happy voice saying: “enter into the joy of thy Lord.”\textsuperscript{44}

\textsuperscript{(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.

\textsuperscript{(39)} It seems that something is missed in this sentence such as she anointed “her head with his blood”?

\textsuperscript{(40)} Ps. 33(34):19–20.

\textsuperscript{(41)} Mt. 10:28.

\textsuperscript{(42)} Mt 10:32.

\textsuperscript{(43)} Mt 7:7.

\textsuperscript{(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.
(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.”

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.

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Tarh Batos for the honoured martyr Michael the ascetic monk

Your blessed commemoration truly rises to us today, O martyr Michael, the lover of Christ

O he who received the tortures in his honoured body and shed his blood for the sake of the name of Jesus Christ

O David, the psalmist, arise and come in our midst today in order to utter the honour of this martyr Apa Michael the monk.

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.

Let us assemble, O my beloved, in order to sing with a joyful voice: “Hail to you, O martyr, the lover of Christ Michael

Hail to you O brave holy Martyr Michael who inherited life with the just (ones)

Hail to you, O bearer of God, Michael the ascetic one and the brave courageous one who rejoices with the martyrs

Pray... O fighter Michael the new, the lover of Christ that

Response to the Gospel for the martyr Michael the New:

Hail to you O Martyr, the lover of Christ, Michael, who shed his blood for the sake of Emmanuel

Pray... O martyr of Christ, Michael the New and monk, in order...

Psali Adam for the martyr Apa Cyri, John and Michael for the 4th Abîb

Preserve us O Christ, forgive us, O Emmanuel for (the sake of) Apa Cyri and John and the great Michael

Help us, O Lord, receive unto You, our prayer for (the sake of) Apa Cyri our lord, and John and Michael

For they are elevated, Apa Cyri and John and Michael the Great, in the midst of the martyrs
David the *psalmist*, come in our midst for the (sake of) Apa Cyri and John who love God.

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

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

Behold, we the *faithful ones*, rejoice today on the feast of these *martyrs* of the King of glory

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

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

Welcome to you today *martyrs* Apa Cyri the *brave*, John and Michael

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

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

Those who are afflicted, delivered them from *persecution* for the (sake of the) prayers of Michael the *monk*
Blessed are You, O Christ, preserve Your people from temptation and evil men

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

Our Saviour, grant us our Christian perfection and fortify us till the end of ages

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

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

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

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

God, raise the horn of the Christians for (the sake of the) Lady Mary the Virgin

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

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

(52) Read ηηψωυον ηηφαρο.
Repose souls in *Paradise* together with Your mother the queen and *just one*.

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

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

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

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

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

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*

*Have mercy upon us O God,* through the *intercession* of the *Virgin* and Apa Cyri and John the *wise* and Michael the *monk*
Seven ranks of the Church praise God Emmanuel, and openly praising Apa Cyri, John and Michael

Wonderfully they are elevated, Apa Cyri and John the martyrs, and the mighty, victorious Michael the New, the lover of Christ.

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

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

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

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

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

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.

Blessed are you, our Lord, Christ, preserve us during temptations through the intercessions and prayers of Apa Cyri, John and Michael
And grant us *patience* in our sufferings and distresses through the prayers of the holy, mighty *saints* Apa Cyri and John

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

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

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*

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

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

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

*Hail* to you, O *Virgin* Mary, the mother of Emmanuel, *Hail* to Apa Cyri and John the wise and the great honoured Michael
Grant all souls repose and a share with the Virgin, and Apa Cyri, John and Michael

O our Lord Jesus Christ and Your Mother with the martyrs, remember your servant Nicodemus together with the other Christians.

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Тарх Батос для мученика Господа Иисуса Христа, мастера Исидора сына Пантелеона и мученика Михаила, уроженца Адуйи в Монастыре Святой и Пресвятой Владычицы, в восточной части старого Каира

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

And the mighty monk Michael the New, the lover of Christ who suffered tortures for the sake of His good name

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

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

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
Hail to you O brave Isidore, hail to your parents and your sister, hail (to) Michael the Victorious who...

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

Let us sing to Christ our God with hymns and joy and let us honour in many ways the martyr Apa Michael the lover of Christ who rejoiced with all the saints in the land of the living

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

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
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.”

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
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 Anti-octh 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.
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.”

Hail to the mighty martyr the monk Michael who confessed the good confession 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

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(57) Mt 7:7.
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.