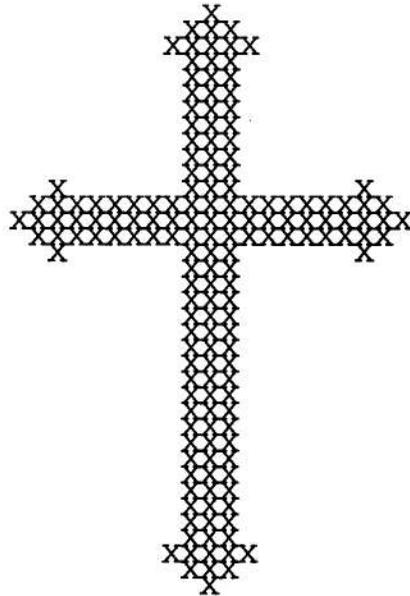


**THE LITURGY
OF THE
CHURCH OF THE EAST**



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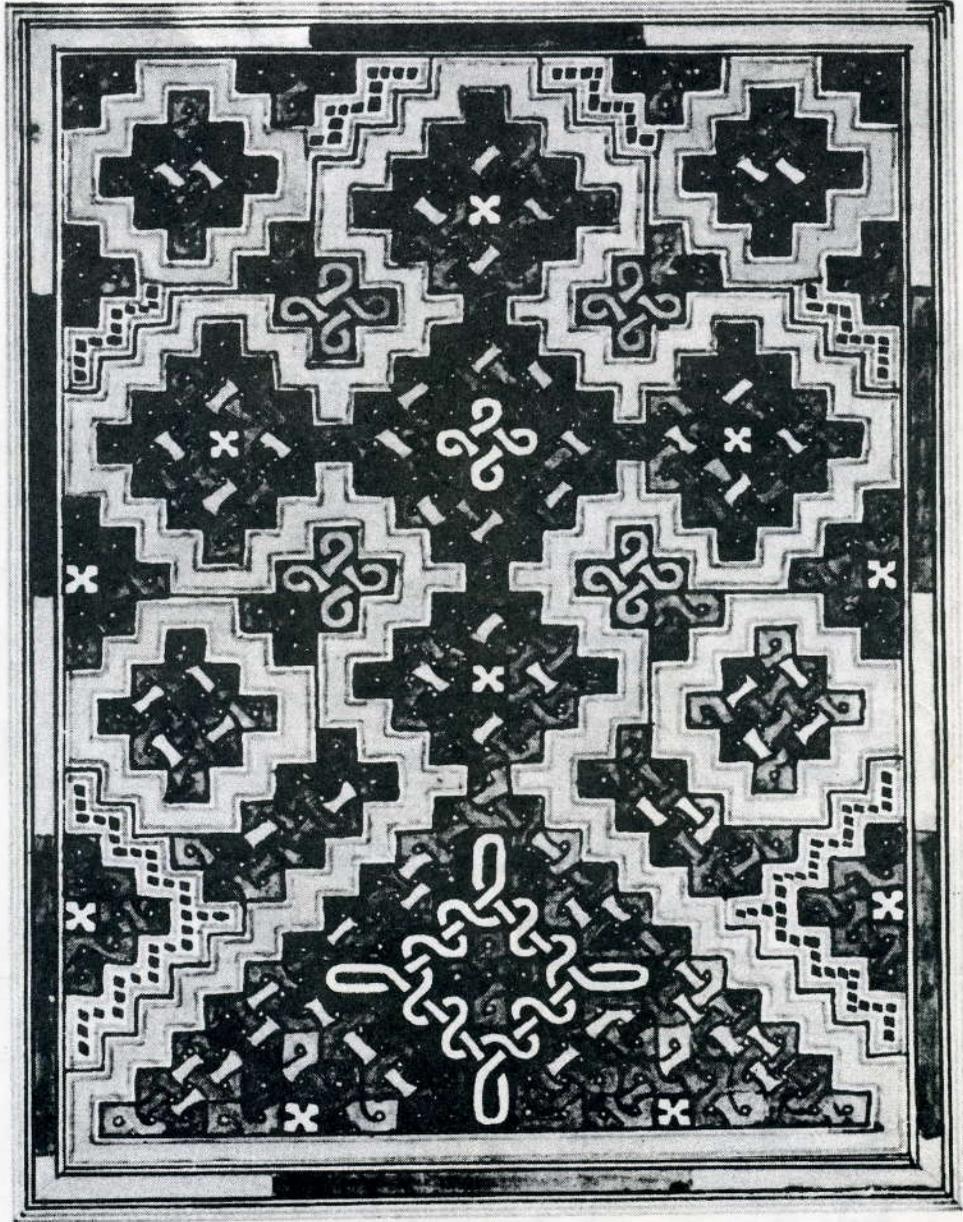
October; 1978



Cross surmounting the Church of the East Monument in China erected eighth century A.D. to commemorate the fifth centenary of that mission.

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THE LITURGY
OF THE HOLY APOSTOLIC AND CATHOLIC CHURCH OF THE EAST



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Introduction

In order that the reader may understand fully the purpose of this book, it is necessary to give a brief sketch of the history of the Church of the East and that of the Assyrians in the United States.

Individual Assyrians started coming to the United States of America some time during the middle of the Eighteenth century, but it was only after the first World War that they began coming in as immigrants. The tragedies and untold sufferings that forced them out of their homes of origin in the Middle East, in Kurdistan and Iran, have already passed into history: it is therefore, neither necessary nor appropriate here to deal with these events and the causes lying behind them.

The fact is, that many thousand Assyrians today live as happy and contented citizens of the United States of America, enjoying the full advantages of the greatest and most democratic form of government so far devised by man's genius. A considerable number of these Assyrians on their arrival in this country identified themselves with their respective co-religionists, and they are already on the way of being absorbed into these larger bodies. These Assyrians were the fruits of missions which, during the past four centuries, proselytized in India and the Middle East. The Roman Catholic, the Russian Orthodox and the Presbyterians were the most prominent of these missions, the two last of which worked chiefly among the Assyrians of Iran.

The Church of the East on the other hand had no counterpart in this country.

Assyrians therefore, who were its members had to depend completely upon such means as they themselves

could provide in order to maintain their church in a country, amid circumstances totally alien to them. The insufficient number of priests and deacons available, maintained the services of the Church of the East to the best of their ability. Services were conducted in private homes, basements, or churches hired for special occasions. In some instances the Protestant Episcopal Church occasionally allowed them the use of its edifices, a gracious act which has been much appreciated. The situation in the United States was rendered more difficult because the Mother church in the Middle East has been uprooted from its centuries old home and made destitute as a result of World War I, so that it was not possible to meet even the meagre needs of this new and struggling branch of the Holy Church.

Except for a short visit by one of the Bishops of the Church, and a second by the Metropolitan of India, delegated by The Patriarch to visit the Church of the East in the United States, the church existed without any episcopal supervision, and the seriousness of this fact for a church whose foundation is based upon the Apostolic succession and close episcopal supervision cannot be overestimated.

This was the situation on the Patriarch's arrival in this country in the year 1940. Since then, several priests and deacons have been ordained; new churches built; properties purchased for the use of the various parishes and a competent administration established.

But the greatest problem confronting the church was the fact that the Assyrians were becoming rapidly absorbed in the American melting pot. The needs of the rising generations had to be met without delay, if the Church of the East in America was to survive. The greatest need was to give them the teaching and the liturgies of the church in a language which they could best understand, namely, English. This has already been done to a large extent, but this work, which is

the first of its kind, constitutes the most important step in that direction.

History of the Church of the East

The history of the Church of the East, which over many centuries comprised the major portion of Christianity, remained until recently almost unknown to the west, except for occasional accounts, such as that of Marco Polo, who traversed Asia in search of adventure and wealth.

Primarily this was due to complete isolation between the two branches of Christianity, both of which originated in the same source, namely, the Aramaic, a language of the Semitic group.

Inevitable historic and geographical reasons were partly to blame for this isolation. But the most important factor in the total ignorance of Western Christianity as to the history and accomplishments of this Church of Asia was the cruel and selfish policy adopted toward it by the Roman-Byzantine emperors and their successors, whose imperialist religion the Church of the East refused to follow, and who therefore branded it with the misnomer "Nestorian".

This, together with the eclipse prevailing over Europe during the Dark and Middle Ages, completed the picture of separation.

It is only during the last century or so, especially in this generation, (through writings of the various Protestant missionaries, travellers, and secular historians) that the west has become finally aware of the existence of the Church of Asia. Arnold J. Toynbee, in his outstanding work, "The History of Civilization", has shed further light on the amazing achievements of

the Church of the East, not only from the point of view of the missionary enterprise and its great contribution in the scientific field of knowledge, but especially as the bearer of the torch of the Syriac civilization, and as champion against the Hellenistic onslaught. That torch, which the oppressed and persecuted Church of the East was unable to bear any longer, with the rise of Mohammed was taken over by Islam and carried on to a victorious end with the final expulsion of the Hellenistic influence from the Middle East. Thus, in this special field, where the Church of the East had failed, because of its lack of political support, Islam had succeeded. Nevertheless, it is one of the mysteries of the Divine providence that the descendants of the heathen Assyrians, ~~from whom the Greeks largely borrowed their civilization and culture, now would as Christians~~ stand in the gap against Hellenistic cultural encroachment.

Starting Point

Assyrian Christianity is coincident with the earthly ministry of our Lord. King Abgar, sovereign of the little state of Oshroene, with its capital known as Orhai or Edessa, in the northwest of Mesopotamia, believed in Christ and His mission. The Assyrian people, therefore, speaking the Aramaic (Syriac) the language spoken by Jesus and His apostles, in which the New Testament and parts of the Old were written, can rightly claim the honour of being immediately next to the small band of Galileans as followers of our Lord in their conversion to the Haymanutha Mshikhayta (the faith of the Anointed One) (Christian Faith).

This common bond, and the exchange of ideas, traditions and customs, between the two peoples, namely, the ancient Assyrians and the Hebrews enabled the Assyrians to accept and appreciate the Christian Faith,

in a manner that was not possible to non-Aramaic speaking peoples; hence the unequalled zeal and missionary expansion of this Church of Asia, which to this day has preserved in its purity the Apostolic faith and the traditions of the early Church.

The Church of the East, as this branch of Aramaic speaking Christianity came to be known, was officially founded by the Apostles, Mar Patros (St. Peter), Mar Toma (St. Thomas), Mar Addai (St. Thaddeus) and Mar Mari of the seventy disciples. St. Thaddeus, immediately after the resurrection was sent by St. Thomas to the City of Edessa, thereby fulfilling the promise made to King Abgar by our Lord, himself.

The City of Arbil (Erbella) in Assyria, also shares the glory with Edessa as the starting point of Eastern Christianity. Among its early Patriarchs, three of them were related to Mart Maryam (The Lady Mary) the Holy Virgin, and Mar Yosip (St. Joseph), her righteous spouse. It was the Church within the Persian Empire and therefore remained unaffected by the many theological disputes, schisms and heresies, that in later centuries arose within the imperial Christianity of the Roman Empire, which for the most part were dictated by personal ambitions and animosities among the various prelates and the unceasing struggle for power between the Latin and Greek Churches.

However, the endless persecutions this ancient church suffered, first from the heathens, and later under various Islamic rulers, reduced it greatly in numbers and finally scattered its children into many lands. It must, however, be said in fairness to both the Persians and the Islamic rule that at various periods the church enjoyed a great measure of tolerance, both under the rule of the Sapers and the Arab Khalifs. Perhaps more so, than any of those religions could in a reversed role have enjoyed under the Byzantine Emperors or the Western Christian rule of the Middle

Ages. The following charter which was given by Mohammed himself to the Church of the East in Arabia, is an example of the fact. The heads of the Christians of Najran, in Arabia led by their ruler Saeed, along with their Bishop Eshoyab (given by Jesus), paid an official visit to Mohammed (whom they refer to as, the prophet of Tayaye (Tai) a leading Arab tribe) and on the occasion Mohammed gave the Church of Arabia the following charter of protection: "He commanded the Tayaye (Arab) that they must protect the Mshikhaye (Christians) from all harm, and must not oblige them to go out with them to fight, nor must they try to change their customs and their laws. He moreover, exhorts his followers to help the Christians repair their churches whenever such a need may arise. And if any of his followers has a Christian wife, he should not oblige her to leave her faith and that he should not prevent her from fasting and prayer and all other obligations of her faith, these and many other similar rules of protection were commanded in the charter," says the author.*

Similar charters of protection were given from time to time by the Khalifs to the Church of the East. These persecutions were in fact for the most part caused by political ambitions of Constantine and his successors, and later by the various Crusaders, who, in the name of The Cross of Christ, carved out their ambitious territorial expansions and plundered the Middle East. At the same time a covetous eye was constantly directed at the great Christian Church of the East, and no means were spared by these Roman Emperors and their successors to agitate the heathen and the Islamic rulers against its followers.

The purity of the apostolic faith of this most ancient church can be seen throughout this book, especially the prayers and praises that express the

* See Assemani Z.13.05 XCIV

theological point of view of the church. Little is known of the fact, that all the fathers of the Latin Church of the first and second centuries such as Tatian, Yostinos, (Justin Martyr), Origen (Origen), Melito, Irenaeus, and others who followed St. Paul the Apostle to Rome, were all Assyrians or Syrians, Aramaic speaking people, missionaries of the Catholic Church of the East.

As will be observed from various passages in the book, the faith of the Church of the East in relation to the doctrine of the Holy Trinity is that of the Council of Nicea at which it was represented.

As regards the Christological doctrine, it holds firmly to the teachings of the Bible. It professes in Christ, two natures and two Qnumai, namely, human and divine. It believes firmly in the Godhead and the humanity of Christ. Qnumai, is an Aramaic word and very difficult to define in other languages. The nearest equivalent is the Greek hypostasis, in Latin substantia and in English substance. The Church of the East repudiates the nonscriptural title "Mother of God", given to the Virgin Mary, in that the term "God" implies God the Spirit, and spirit cannot be subject to birth or suffering. It calls the Virgin Mary, Mother of Jesus, Mother of Christ, Mother of our Lord, Mother of our Redeemer; namely, mother of His humanity but not of His Godhead.

In the words of Mar Babai the Great, in the TISHBUKHTA, "Brikh Khannana", "In His Godhead, begotten of the Father without beginning before all time: In His manhood born of Mary, in the fullness of time, in a united body." * It holds strictly to the teaching of the Bible and will recognize no doctrine that is contrary to these Scriptures. In the words of St. Paul: "But though we, or an angel from heaven, preach any gospel to you than that which we have preached to you,

* See page

let him be "Khrim" (anathema). Galatians-1-8.

This book is therefore prepared for and dedicated to the Church of the East in the United States of America, with the object of perpetuating the sound doctrine of this true church of Christ, the Aramaic language, and the beautiful services which throughout breathe the spirit of the Bible.

It contains part of the daily service, the liturgy and a number of liturgical hymns and praises, which have been selected with the object of supplying the immediate needs of the Church of the East in this country. It does not claim in any way to be a complete form of the daily or Sunday services or the liturgy of the church. The liturgy of the Qurbana Qaddisha (The Holy Offering) namely, Holy Communion, is recognized by liturgical scholars to be the most ancient liturgy in christendom. This is known as the liturgy of Mar Addai and Mar Mari (St. Thadeus and St. Mari) and according to the holy tradition, the first Qurbana, said by St. Jacob (St. James) the brother of our Lord, was said in this very liturgy. No additions have been made thereto except for certain prayers added from Mar Narsay, one of the most prolific of the writers of the Church of the East, who lived and wrote during the fifth century of the Christian era.

For this and for the Tishbkhata (Praises) the author owes much to the excellent translation made by the Archbishop of Canterbury's Mission. This was delegated directly to the Patriarch of the East, in order to assist this ancient church in its educational uplift. This mission came to an end shortly before the first World War. The Patriarch has, however, gone through it carefully and made a number of changes to convey the correct meaning of special words or sentences.

But the liturgical hymns the translator has rendered directly from the Aramaic into English, so

that any discrepancy found by the reader must be imputed to him. The Aramaic, is a language that is full of idioms, and numerous words of multi-meaning, depending on the context in which they are used. He has, nevertheless, at the sacrifice of the poetic and rhythmic structure of the hymns and the prayers endeavored to give the most nearly perfect equivalent of the word in the English language.

Furthermore, in transcribing phonetically Aramaic words into Roman script, certain signs must be used, as listed at the beginning of the book, with the object of giving as perfect a pronunciation of the word as possible in two characters and languages so utterly diverse in sound, as the English and the Aramaic.

The work has been arranged in parallel columns, Aramaic and English, the object being not only to make it easier for those who use this holy book in their daily worship, but also to provide them an easy way of acquiring a good knowledge of the language of our Lord. It is hoped thus, the use of Aramaic will be perpetuated by the Church of the East in America, so that future generations, unable to speak in Aramaic anymore, will follow and understand the Priest when in the native language of the Sacrificial Lamb he consecrates the sacrifice once offered upon the Calvary for the sins of the whole world.

It is hoped also that this book is only a precursor for a work of this kind which will contain a third column in the Aramaic script. It should, however, be made clear that this book is meant for the sole use of the Church of the East in America and Canada and nowhere else except with the official sanction of the Patriarch.

Imprimatur,

The Patriarchate,
6346 N. Sheridan Rd.
Chicago, Illinois.
June 12, 1949

Mar Eshai Shimun XXIII
Catholicos Patriarch
of the East CXIX

Listed below are the signs which are to be used in this book

- o Long \acute{o} pronounced like oo.
- u Soft \hat{b} pronounced like w.
- g Hard q pronounced like g & p, like gop.
- 3 Written kh, pronounced like khet.
- f Hard T pronounced Tet, with action of tongue and the upper teeth, written with a dot, thus \dot{T} .
- v Soft t like th, pronounced tha-o.
- a Soft d pronounced like th in though, written $t_{\dot{h}}$.
- 1 Pronounced like EE written \acute{E} .
- 4 Pronounced like a hard S sounding like Seo in words beginning with \acute{s} like seoyana written $se\hat{b}yana$.





TISHMISHTA DKHATHBSHABE

Sunday Service

Abon dbashmaya
 nith qadash shmakh:
 tete malkothakh

Our Father in heaven
 Hallowed be Thy name,
 Thy kingdom come.

qaddish, qaddish, qaddishat:
 abon dbashmaya:
 damleen shmaya arah
 rabbuth shokhakh:
 ere onasha qainlakh:
 qaddish, qaddish, qaddishat.

Holy, holy, holy art Thou,
 Our Father in heaven
 Heaven and earth are full of
 The greatness of Thy glory,
 Angels and men cry to Thee
 Holy, holy, holy art Thou.

Abon dbashmaya
 nith qadash shmakh:
 tete malkuthakh: nehbe suya-
 nakh: aykana dbashmaya ap
 barah: holan lakhma dsan-
 qanan yomana:

Our Father in heaven,
 Hallowed be Thy name.
 Thy kingdom come: Thy will be
 Done as in heaven so on earth
 Give us the bread of our
 Need this day,

washboglan khobain:
aykana dapkhnan shbaqan
lkhayabane.
o la talan lnisyuna !
ila passan min bisha:

mittōl ddilakh hē malkōtha
okhaila otishbukhta:
lalam almen: amēn.

(The Priest will begin:)

Shōkha laba o labra
wal rōkha dqōdsha.

(Response:)

Min alam thamma
lalam almēn.

Abon dbashmaya:
nith qaddash shmakh:
tētē malkōthakh:
qaddish qaddish qaddishat:
abon dbashmaya:
damlēn shmaya arah rabbuth
shōkhakh:
ēre onasha qaēnlakh:
qaddish, qaddish, qaddishat.

AKHITRA

(The Priest:)

Makhabēben mashknayk:
marya khailthana:

akh itra dbismē tabē
orikha dpirma bassima:
qabil mshikha parōgan
baōtha waslōtha dobdake.

And forgive us our offences,
As we have also forgiven
Those who have offended us.
And bring us not to trial,
But deliver us from the
Evil one.

For Thine is the kingdom
And the power and the glory
For ever and ever. Amen.

(The Priest will begin:)

Glory be to the Father,
And to the Son and to the
Holy Spirit.

(Response:)

From everlasting and for
ever and ever, Amen.

Our Father in heaven,
Hallowed be Thy name.
Thy kingdom come
Holy, Holy, Holy art Thou.
Our Father in heaven.
Heaven and earth are full of
The greatness of Thy glory.
Angels and men cry to Thee:
Holy, Holy, Holy art Thou.

AKHITRA

(The Priest:)

How beloved are Thy taber-
nacles, O Lord of Hosts.

Like the savor of good incense
And the agreeable odour of
The censer, accept Christ
Our Saviour; the petition and
The prayer of Thy servants.

(Priest:)

Sakyat nosh oithraghrgat
ldarow dmarya.

(Response:)

Akh itra d̄bisme
tabe orikha dpirma
bassima, qabbil mshikha
parōqan baōtha waslōtha
d̄bdake.

(Priest:)

Shōkha laba
olora walrōkha dqudsha.

(Response:)

Min alam thamma lalam
almēn, amēn.

Akh itra d̄bisme
tabe orikha dpirma
bassima, qabbil mshikha
parōqan baōtha waslōtha
d̄bdake.

(Deacons will say:)

Shlama amman.

LAKHÓ MARA

(After the Priest has said
the prayer preceding LAKHO
MARA, the Deacon will answer:)

(The Priest:)

My soul has waited and
longed for the courts of
the Lord.

(Response:)

Like the savor of good
incense and the agreeable
odour of the censer accept
Christ our Saviour the
Petition and the prayer of
Thy servants.

(The Priest:)

Glory be to the Father
And to the Son and to
The Holy Spirit.

(Response:)

From everlasting and for
ever and ever, amen.

Like the savor of good
incense, and the agreeable
odour of the censer, accept
Christ our Saviour, the
petition and the prayer of
Thy servants.

(The Deacons will say:)

Peace be with us.

(After the Priest has said
"AL-APPAL", the prayer
preceding LAKHÓ MARA, the
Deacon will answer:)

Amen.

Amen.

(Then they will sing:)

(Then they will sing:)

Lakhō mara dkhōla modinan:
olakh ēshoo mshikha msha-
bkhinan: dattō mnakhmana
dpaghraïn, oattō parōqa
dnoshatan.

Thee, Lord of all we confess
And Thee, Jesus Christ, we
glorify: For Thou art the
Quickener of our bodies,
And Thou art the Saviour of
our souls.

(Priest:)

(Priest:)

Khdeeth kad amrēn-
wolē lbayteh dmarya
azēnan.

I was happy when they told
me we are going into the
house of the Lord.

(Response:)

(Response:)

Lakhō mara dkhōla modinan:
olakh ēshoo mshikha mshab-
khinan: datto mnakhmana
dpaghraïn, oattō parōqa
dnoshatan.

Thee: Lord of all we confess
And Thee, Jesus Christ we
glorify: For Thou art the
Quickener of our bodies,
And Thou art the Saviour of
our souls.

(Priest:)

(The Priest:)

Shōkha laba olora
walrōkha dqudsha.

Glory be to the Father and
to the Son and to the Holy
Spirit.

(Response:)

(Response:)

Min alam t̄amma lalam
almēn, amēn.

From everlasting and for
ever and ever: Amen.

Lakhō mara dkhōla modinan
olakh eshoo mshikha mshab-
khinan: dattō mnakhmana

Thee, Lord of all we confess
And thee Jesus Christ, we
glorify, For Thou art the

dpaghraïn, oattō parōqa
dnoshatan.

(Response following Epistle:)

Shōkhalē̄ lmarā dpolōs.

(Deacon says in an audible
voice:)

Nqōm ethidaēth l̄mishma
ewangaleyōn qaddisha.

(Priest proceeds saying:)

Shlama amkhōn.

(Response:)

Ammakh oam rōkhakh.

(Response following the
Gospel:)

Shookha lamshikha maran.

(Sermon)

Quickener of our bodies,
And Thou art the Saviour of
our souls.

(At the end of the Apostle,
the choir will answer:)

Glory be to the Lord of Paul

(The Deacon says in an
audible voice:)

Let us stand ready to hear
the Holy Gospel.

(The Priest proceeds saying:)

Peace be with you.

(Response:)

And with Thee and with
Thy Spirit.

(At the end of the Gospel
the response will be:)

Glory to Christ, our Lord.

(The Priest will deliver
the sermon.)

Here will be sung TISHBŪKHTA
appropriate for the occasion

Here will be sung TISHBŌKHTA
appropriate for the occasion

(Deacon will say:)

Karazutha, page 11.

Nqōm shappēr.

(When the Deacon says:)

Baenan minakh.

(Response:)

Maran ith rakham alain.

(Deacon:)

Nsalē onebē min
alaha marekōl.

(Response:)

Amēn.

(After the Karuzutha, the
Priest will say:)

Lakh marya alaha khailthana.

(Deacons will say in an
audible voice:)

Arim qalkhōn oshabakh kōle
amma lalaha khaya.

(The Deacon will say:)

The Proclamation

Let us stand up, as is right.

(When the Deacon says:)

We beseech Thee.

(Response:)

Our Lord, have mercy upon us.

(The Deacon:)

Let us pray and request of
God the Lord of all.

(Response:)

Amēn.

(After the karuzutha, the
Priest will say:)

Unto Thee, Lord God Almighty.

(After the Priest's prayer,
The deacon will say in an
audible voice:)

Lift up your voice, all ye
people and glorify the

Living God.

(The congregation will sing antiphonally:)

(The congregation will sing antiphonally:)

Qaddīsha allaha, qaddīsha khailthana, qaddīsha la mayōta, ithrakhm alain.

Holy God, Holy Mighty, Holy Immortal, have mercy Upon us.

(The Priest:)

(The Priest:)

Shōkha laba olora walrōkha dqōdsha.

Glory be to the Father and To the Son and to the Holy Spirit.

(Response:)

(Response:)

Qaddīsha allaha, qaddīsha khailthana, qaddīsha la mayōtha, itrakhim alain.

Holy God, Holy Mighty, Holy Immortal, have mercy Upon us.

(Priest:)

(The Priest:)

Min alam thamma lalam almén ameen.

From everlasting and for ever and ever, Amen.

(Response:)

(Response:)

Qaddīsha allaha, qaddīsha khailthana, qaddīsha la mayōtha, ithrakhm alain.

Holy God, Holy Mighty, Holy Immortal, have mercy Upon us.

(After prayers by the Priest all will join in singing:)

(After prayers by the Priest, all will join in singing:)

ABÓN DĀSHMAYA

OUR FATHER IN HEAVEN

Abón dāshmaya
nith qaddash shmakh.
tete malkōthakh:
qaddīsh, qaddīsh, qaddīshat:

Our Father in heaven,
Hallowed be Thy name.
Thy kingdom come:
Holy, holy, holy art Thou:

abōn dbāshmaya
damlēn shmaya oarah rabbōth
shōkhakh.
ēre onasha gainlakh:
qaddish, qaddish, qaddishat.

Abon dbāshmaya
nith qaddash shmakh.
tēte malkōthakh:
nehbe suyanakh aykanna
dbāshmaya ap barah.
holan lakhma dsōnqanan
yomana:
washbōqlan khobain
aykana dapkhnan shwaqan
lkhaybane.
ola talan lnisyuna
ēla passan min bisha:
mittul ddilakhē malkōtha
okhaila otishbukhta
lalam almen: amēn.

(Priest:)

Shokha laba olora
walrōkha dqudsha.

(Response:)

Min allam thamma lallam,
almēn, amēn.

Abon dbāshmaya
nithqaddash shmakh
tēte malkōtha
qaddish, qaddish, qaddishat:
abon dbāshmaya
damleen shmaya oarah rab-
buth shōkhakh.

Our Father in heaven,
Heaven and earth are full of
The greatness of Thy glory.
Angels and men cry to Thee:
Holy, Holy, holy art Thou.

Our Father in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done as in
Heaven so on earth.
Give us the bread of our
need this day:
And forgive us our offences
As we have also forgiven
Those who have offended us.
And bring us not to trial,
But deliver us from the
evil one. For Thine
is the kingdom and the power
and the glory for ever and
Ever. Amen.

(The Priest:)

Glory be to the Father and
To the Son and to the Holy
Spirit.

(Response:)

From everlasting and for
Ever and ever, Amen.

Our Father in heaven,
Hallowed be Thy name.
Thy kingdom come.
Holy, holy, holy art Thou:
Our Father in heaven,
Heaven and earth are full of
The greatness of Thy glory

eeré onasha qainlakh.
qaddish, qaddish, qaddishat.

(The Deacon:)

Nsallē shlama amman.

(Prayers)

(After the prayers, they
will respond:)

Ameen.

THE KHŌTAMA

At the end of the **khŏtama**,
all will join in saying
the Creed.

**THE CREED OF THE THREE
HUNDRED AND EIGHTEEN FATHERS.**

Who assembled in the city
of Nicea, in the days of
King (Emperor) Constantine,
because of the blasphemy of
Arius.

Mhaymninan bkhad alaha
apa akhid kōl.
abōda dkhōlhin aylin dmith-
khazyān wadla mithkhazyān.
wokhad marya ēshō mshikha:
brē dalaha: yikhidaya:
bōkhra dkhōlhin biryatha.
how dmin abu ethilid
qdam kulhōn alme: ola
ethibid
alaha, sharira dmin alaha
sharira: barkyana dabu.

Angels and men cry to Thee,
Holy, holy, holy art Thou.

(The Deacon:)

Peace be with us.

(The Priest says the prayers)

(After each of the prayers,
they will respond:)

Amen.

CONCLUSION

At the end of the Conclusion
all will join in saying
the Creed.

**THE CREED OF THE THREE
HUNDRED AND EIGHTEEN FATHERS.**

Who assembled in the city
of Nicea, in the days of
King (Emperor) Constantine,
because of the blasphemy of
Arius.

We believe in one God
The Father Almighty,
Maker of all things
Visible and invisible.
And in one Lord Jesus Christ:
The Son of God, the Only-
Begotten, the First-Born of
All created .Begotten of His
Father before all worlds and
Not made:
Very God of very God:
Of one essence with His

dbidow ittaqan alme
oithbri kōl midim.
how dmitōlatan bnaynasha
omitul pōrnanan: nkheeth
min shmaya:
oithgasham min rōkha
dqōdsha wahba barnasha
oithbtēn oithilid min maryam
bthōlta. okhash oisdqip
byomay pantiyos pilatos.
oithqbar: oqam latlatha
yomēn akh dakhteḅ
wasliq lashmaya:
weteḅ min yammīna dabu.
otoo-athēd lmētha lamdan
lmite walkhaye:wokhad
rōkha dqōdsha: rōkha dash-
para.
how dmin ābu napiq:
rōkha makhyana.
owakhda ēta qaddishta: wash-
likhayta qathuliqi.
omodinan bakhda mamōditha:
lshōqana dakhtahe.
owaqyamta dpaghrain:
wokhayē dalalam almēn:
amēn.

Father, by Whose hands the
Worlds were established and
Everything was created.
Who for us men and for our
Salvation, came down from
Heaven and was incarnate by
The Holy Spirit and became
Man, and was conceived and
Born of the Virgin Mary,
He suffered and was crucified
in the days of Pontius Pilate.
He was buried and He rose
Again on the third day as it
Is written and ascended into
Heaven and sat down on the
Right hand of His Father:
And He shall come again to
Judge the dead and the
Living. And in one Holy Spirit
The Spirit of truth; who
Proceedeth from the Father,
The life-giving Spirit.
And in one Holy Apostolic
Catholic church.
And we confess one baptism
For the remission of sins.
And the resurrection of our
Bodies, and the life for
Ever and ever. Amen.

Here ends the Sunday Morning Service.

KARÓZÓTHAPROCLAMATION

Nqóm shappir kollan
bkhadótha obapsikhóta
nebe onemar maran
ithrakhmalain.

oané amma:
maran ithrakhmalain.

aba drakhmé oalaha dkhóle
bóyaa:
baenan minnakh.

maran ithrakhmalain.

paróqan oyašópthanan
wamparnsana dkhól:
baenan minnakh.

maran, etc.

al shayna woyótha oqóyama
dkhóleh alma wathkhólhén
éthatha:
baenan minnakh.

maran, etc.

al athran oal kól athrawan
oal aylin dohaymanótha
amrin bhón:
baenan minnakh.

maran, etc.

al mozaghow daar okahinótha
dshatta oallatha dpere oal
tóqana dkhóle alma:

Let us all stand up, as is
Right, with joy and rejoicing;*
Let us beseech and say, Our
Lord, have mercy upon us.

The people will say:
Our Lord have mercy upon us.

Father of mercies and God of
All consolation:
We beseech Thee.

Our Lord have mercy upon us.
(and so on after each clause).

Our Saviour, who carest for us
And suppliest all things:
We beseech Thee.

Our Lord, etc.

For the peace, safety and
Security of all the world and
All the churches:
We beseech Thee.

Our Lord, etc.

For our land and for all lands
And for those who dwell in
Them, in faith:
We beseech Thee.

Our Lord, etc.

For a moderate climate and
Seasonable year, the fruits
And produce of the earth and

*(on week days: in sorrow and
care).

baenan minnakh.

maran, etc.

al khólmana dabahain
qaddishe mar PLAN qathó-
liqa pataryarkis;
omar PLAN apisqopa
metrapolitis: oal kólhón
bnay tishmishthón:
baenan minnakh.

maran, etc.

(al malké ao, rish shóltana
akhidai shultane dalma
hana: baenan minnakh).

maran, etc.

alaha mrakhmana how
dorakhme mdabbar lkhól:
baenan minnakh:

maran, etc.

(al qashishe wamshamshane
arthadókse, wathkhóla
akhótan dbamshikha: baenan
minnakh).

maran, etc.

how dattir brakhmow
washpe brakhnane:
baenan minnakh.

maran, etc.

Prosperity of all the world:
We beseech Thee.

Our Lord, etc.

For the welfare of our holy
Fathers, Mar (so and so)
Catholicos Patriarch,
Mar (so and so) Bishop
Metropolitan: and all those
Who serve under them,
We beseech Thee.

Our Lord, etc.

(For the Kings and Presi-
dents (1) who have power in
this world, we beseech Thee).

Our Lord, etc.

O merciful Lord, who in mercy
Governest all,
We beseech Thee.

Our Lord, etc.

(For orthodox Priests and dea-
cons, and all our brotherhood
in Christ, We beseech Thee).

Our Lord, etc.

O Thou who art rich in mercy
And overflowing with compassion
We beseech Thee.

Our Lord, etc.

1. The President's name has been added in order that prayers
may be offered for the President of the United States of
America and other countries now under the same system of

government.

(how dmin qtham alme
ethow waithardarin qayam
shóltané:
baenan minnakh).

maran, etc.

how dbakhyane éthow tába
oyahóba dkhólin tabatha:
baenan minnakh:

maran, etc.

(how, dla sábe bmoté
dkhataya illa danthó min
ole onikhe:
baenan minnakh)

maran, etc.

how dbashmaya mishtabakh
obaraa mistgid:
baenan minnakh.

maran, etc.

(how doyalde o dodinkhe
o dosome o domaalte o
dbaayamte o dosolaqe
o domakhatte o dbaslibé
qaddisha khaddi laraa
oapsakh lashmaya:
baenan minnakh).

maran, etc.

(O Thou who art before the
Worlds and whose power is
Strong unto all generations:
We beseech Thee).

Our Lord, etc.

O Thou who art by nature good
And the giver of all good
Things: We beseech Thee:

Our Lord, etc.

(O Thou who willest not the
death of a sinner but rather
That he should repent of his
Wickedness and live, we
Beseech Thee:)

Our Lord, etc.

O Thou who art glorified in
Heaven and worshipped on earth:
We beseech Thee:

Our Lord, etc.

(O Thou who through Thy holy
Nativity, or Epiphany², or
Fast or Entrance, or Resur-
rection, or Ascension or by
The coming of the Holy Spirit,
Or by His holy cross, madest
The earth to rejoice and heav-
ens to be glad. We beseech Thee).

Our Lord, etc.

2. The parenthesized clauses are only said on Sundays,
festivals of our Lord and memorials of Saints.

how dle hō̄ kyanaith
ith la mayōthōtha oamar
bnohra gaya:
baenan minnakh.

maran, etc.

(paroqa dkhōlhōn bnaynasha
oyattiraith daylin damhay-
mnin beh: baenan minnakh).

maran, etc.

prōq lkollan mshikha maran
btaybōthakh oasga amman
shaynakh washlamakh:
oithrakhimalain.

KHBARTHAH

Nsalle shlama amman:
nsalle onebē min alaha
marekōl:
OANIN: amēn.

dnishma bqala dašlōtan:
wanqabbil baōtan onith-
rakhmalain:
al ēta qaddishta qathōliqi
dathnan odokhōl attar:
nsalle onebē min alaha
marekōl:

amen.

(and so on after every clause).

dshayné washlamé nashré
bghawah demma lsholme

O Thou who in nature hast
immortality and dwellest in
The light on high,
We beseech Thee.

Our Lord, etc.

(O Saviour of all men and
Especially of them that believe
In Thee: We beseech Thee).

Our Lord, etc.

Save all of us, O Christ our
Lord, by Thy Grace; increase
In us Thy peace and tranquil-
lity and have mercy upon us.

ANOTHER

Let us pray. Peace be with us.
Let us pray and desire of God
The Lord of all.
RESPOND: Amen.

That He may hear the voice of
Our prayer and receive our
Petition and have mercy upon
Us. For the Holy Catholic
Church, here and everywhere.
Let us pray and desire of God
The Lord of all.

Amen.

(and so on after every clause).

That His peace and tranquillity
may abide with her until the

dalma;
al abahain apisqópe:
nsalle, etc.

amén.

danqómón brisha dmarayathhón
dla móm wathla rishyan
kólhón yomatha dkhayayhón:
yaṭtiraith al khólmana
dabahain qaddishe mar
PLAN qatholiqa pataryarkis:
omar PLAN apisqopa
metropolitais: nsalle, etc.

amén.

dannatar wanqayim innón
brisha dkhólhin maryath-
hón: dnirón wanshamshón
wantaybón lmarya amma
gmira: dkhasim babade
tabé oshappire:
al qashishe wamshamshane
dith btishmishta hade
dashrara: nsalle, etc.

amén.

dolibba taba woterta
dkhitha nshamshón qthmow:
al kóle qyama nakhpa
oqaddisha:
yalda deta qaddishta
qatholiqi: nsalle, etc.

amén.

danshalmón rehta taba

End of the world.
For our father bishops,
Let us pray, etc.

amen.

(That they may stand at the head
Of their dioceses without
Blame or stain all the days
Of their life. Especially for
the welfare of our holy fathers,
Mar (so and so) Catholicos
Patriarch, Mar (so and so)
Bishop Metropolitan, Let us
Pray, etc.

amen.

That He may keep and uphold
Them at the head of all their
Dioceses: That they may feed,
Serve, make ready for the Lord
A perfect people, zealous of
Good and noble works.
For presbyters and deacons who
Are in the service of the truth,
Let us pray, etc.

amen.

That with a good heart and
With pure thoughts they may
Serve before Him. For all the
Discreet and holy congregation
Children of the holy Catholic
Church, Let us pray, etc.

amen.

That they may accomplish their

dqaddishōthōn
wanqablōn min maray sabra
taba omōlkana bathra
dkhayé:
al dōkhrana dtōbanitha:
mart maryam bthōlta
qaddishta imme damshikha
parōqan omakhyanan:
nsalle, etc.

amen.

drōkha dqōthsha dashrabah:
hō nqadshan btaybōteh:
onighmōr ban sebyané:
wankhṭṭimban shraré:
kōlhōn yomatha qkhaiyain:
al dōkhrana danbiye
odashlikhe wathsahde
wathmodyané
nsalle, etc.

amén.

dbāslōbathhōn wokhsḥayhōn
nēbethlan amhōn sabra
taba opōrqana:
onashwelan lthōkhranhōn
brikha walmōlkanhōn khaya
osharira bmalkōtha
dashmaya:
al dōkhrana dabahain
qaddishe mar deadoros mar
teadoros omar nistōris
apisqōpe omalpane dashrara:
omar aprim omar narsay
omar abraham: wad
khōlhōn qashishe omalpane
qōshtanye:
nsalle, etc.

Good and holy course,
And receive from the Lord
Hope and promise in the last
Of life.

For the memorial of Blessed
Mart Maryam (Our Lady Mary)
The Holy Virgin, Mother of
Jesus. Our Saviour and Life-
Giver, Let us pray, etc.

amen.

That the Holy Spirit who dwelt
In her may sanctify us by His
Grace and perfect His will in
Us and seal in us His truth
All the days of our life.
For the memorial of the pro-
phets and apostles and martyrs
And confessors,
Let us pray, etc.

amen.

That by their prayers and
Sufferings He may give us with
Them a good hope and salvation,
And make us worthy of their
Blessed memorial and their
Living and true promise in the
Kingdom of heaven.
For the memorial of our Holy
Fathers Mar Diodorus, Mar
Theodorus, Mar Nestorius,
Bishops and teachers of the
Truth and Mar Ephraim, and Mar
Narsai, and Mar Abraham, and
The holy ancient and true
Teachers,
Let us pray, etc.

amen.

amen.

dbašlawathhón wôbawathhón
nithntar shrara dakhya
dyólpan todithhón wath-
haymanóthhón bkhóla éta
qaddishta qathóliqi:
thamma lshólameh dalma:
al dôkhrana dabahain
othakhain mhaymne qóshtanaye
aylin danath wanpaq min
alma hana bhaymanótha
dashrara: wothoditha trisath
shókha: nsalle, etc.

That by their prayers and
Petitions the pure truth of
The doctrine of their religion
And of their faith may be kept
In all the Holy Catholic Church
Till the end of the world:
For the memorial of our fathers
And brothers, faithful and true,
Who have died and departed
From this world in this true
Faith and Orthodox religion,
Let us pray, etc.

amen.

amen.

dnishré onishbóq lhón
sakhlwathhón omithabranwath-
hón: onashbé innón
lmithbassamó am kene
ozaddiqe dashpar lsebyane:
al athra hana oamórow:
oal mdita hade (o qrita)
hade oyattabe:
oal ómra hana oyašópow:
oyattiraith ap al kinshan hana
nsalle, etc.

That He may loose and forgive
Their transgressions and
Offences, and make them
Worthy to have joy with the
Just and righteous who proved
Worthy of His will. For this
Country and its inhabitants,
For this town (or village)
And those who dwell in it,
For this house and those who
Care for it, and especially
For this congregation, let
Us pray, etc.

amen.

amen.

dnabar minnaq btaybóteh
kharba oshebya obiztha
ozooa obartha okapna
omotana: okhólhin
makhwatha bishatha:
aylin détayhin saqolow
dpaghra: al aylin dtain

That He may take away from us
By His Grace the sword, cap-
tivity, robbery, earthquakes,
Famine, pestilence, and all
Evil plagues which are against
The body. For those who err
From this true faith and are

min haymanótha hade
dashrara: oakhidin bpakhow
dsatana: nsalle, etc.

amén.

dnapne atlótha dlibhón
dnishtodón dkhatho elaha
aba dashrara wabre éshó
mshikha maran.
al aylin dakhrihin
bkhórhne asqé: wathmithnassin
min rokhe bishatha:
nsalle, etc.

amén.

danshaddar lhón malakha
drakhme othasutha:
dnisór wathnasé wathnakh-
lim: wanaddar wanbaya
innón bsógha dtaybotech
worakhmow: al miskine
obayshe: oyathme oarmlatha
wantarpe oallise oayéqay
rókha dith beh balma
hana, nsalle, etc.

amén.

danzón innón btaybóteh
wanparnis innón bamrakh-
manotech: wanbaya innón
bakhnane: wanpase innón
min manthbarlhón baqtira
dola: sallo woao min
alaha marekól.
dtehbónleh malkótha kahné
oamma qaddisha:
gao lwath marya alaha
khailthana: min kóleh

Held in the snares of Satan
Let us pray, etc.

amen.

That He may turn the hardness
Of their hearts, that they
May acknowledge that God the
Father of truth is one and His
Son, Jesus Christ, our Lord.
For those who are grievously
Sick and tried by evil
Spirits. Let us pray, etc.

amen.

That He may send His angel of
Mercy and healing to visit,
Cure, heal, help and comfort
Them in the multitude of His
Grace and mercies.
For the poor and afflicted,
Orphans and widows, the
Harassed, troubled and grieved
In spirit in this world,
Let us pray, etc.

amen.

That He may give them what
They need by His Grace,
Provide them by His pitfulness
Comfort them in His compassion
And deliver them from who so
Governs them with force and
Fraud: Pray ye and desire of
God the Lord of all. That ye
May be to Him a kingdom, holy
Priests and people; Cry to the
Mighty Lord God with all your

libkhón omin kóláñ noshkhón:
mitó1 dalaha ába khannana-
ho wamrakmana-ho wamrakh-
pana: ola sábé baghbilteh
dtebath: illa én dattho
lwateh otikhe qthamow:
yatiraith walé dansalle
onodé onisgód wanshabbakh
wanyaqar wanramrim lkhath
alaha ába sghitha mara
dkhól:
dbamshikhé wath sábra
taba opórqana lnoshatan
dhó nshamle amman
taybotéh: orakhmow
wakhnaneh thamma lkhatha.
Amén
omaqip: Bbaótha wotakhshota
malakha dashlama wathrakh-
me shalinan:

oanin: min lwathakh marya.

lilya oémama kólhón
yomatha dkhayain:
shayna ammina létakh
okhayé dla khtahé:
shalinan

min lwathakh marya.

oyótha dkhóbba dhóyó khzaqa
daghmírótha bshalmótha
drókha dqóthsha: shalinan.

min lwathakh marya

shóqana dakhtahe oaylin
damathran lkhayain
wamnikhan lalahóthakh:
shalinan.

Heart and all your soul.
For God is the Compassionate
Father, He is merciful and
Pitiful, who willeth not that
Those whom He hath fashioned
Should perish, but repent and
Live before Him. And
Especially must we pray to
Confess, worship, glorify,
Honor and exalt one God, the
Adorable Father, Lord of all.
Who by His Christ wrought a
Good hope and salvation for
Our souls. That He may fulfil
In us His grace and mercy and
Compassion until the end.
Amen

With petition and with beseech-
ing we ask for an angel of
Peace and mercy

From Thee, O Lord.

Night and day throughout our
Life, we ask for continual
Peace for Thy church and life
Without sin.

From Thee, etc.

We ask continual love, which
Is the bond of perfectness,
With the confirmation of the
Holy Spirit.

From Thee, etc.

We ask forgiveness of sins
Those things which help our
Lives and propitiate Thy
Godhead.

min lwathakh marya

rakhmow dmarya wakhnane
ammīnaith bkhōl iddan.
shalinan.

min lwathakh marya.

noshatan odakhthadé laba
olabra walrōkha dqōthsha
naghél.

oanin: lakh marya alahan.

From Thee, etc.

We ask for the mercy and
Compassion of the Lord contin-
ually and at all times.

From Thee, etc.

Let us commit ourselves and
One another to the Father and
The Son and the Holy Spirit.

To Thee O Lord our God.





TAKHSA DRAZĒ

The Order of the Mystery

(After the Priest says the prayer of LAKHŌ MARA, the congregation will join in singing:)

Lakhō mara dkhola modinan
olakh eshō mshikha
mshabkhanan:
dattō mnakhmana dpaghraïn:
oattō parōqa dnoshatan.

(Priest:)

Asheghit dakhyaet éday

(After the Priest says the prayer of LAKHŌ MARA, the congregation will join in singing:)

Thee, Lord of all, we confess
And Thee, Jesus Christ, we
glorify:
For Thou art the Quickener of
our bodies: And Thou art the
Saviour of our souls.

(Priest:)

I have washed my hands in

oithkarkith lmathbkhakh marya.

purity, and I have compassed
thine alter, O Lord.

(Response:)

(Response:)

Lakhō mara dkhōla modinan,
o lakh eshoo mshikha mshab-
khinan: dattō mnakhmana
dpaghraïn, oattō parōqa dno-
shatan.

Thee, Lord of all, we confess
And Thee, Jesus Christ we
glorify: for Thou art the
Quickener of our bodies,
And Thou art the Saviour of
our souls.

(Priest:)

(Priest:)

Shōkha laba olora
walrōkha dqōdsha.

Glory be to the Father and
to the Son, and to the Holy
Spirit.

(Response:)

(Response:)

Min alam thamma lalam
almēn, amēn.

From everlasting and for
ever and ever: Amen.

Lakho mara dkhōla modinan,
olakh eshō mshikha mshabkhinan,
dattō mnakhmana dpaghraïn
oattō parōqa dnoshatan.

Thee, Lord of all we confess
And Thee, Jesus Christ, we
glorify: For Thou art the
Quickener of our bodies: and
Thou art the Saviour of our
souls.

(Deacons:)

(Deacons:)

Nsalle shlama ammann.

Let us pray: Peace be with us.

(Following the prayer "ATTOO
MAR SHARIRAEET", the deacon
will say in an audible voice:)

(Following the prayer "ATTOO
MAR SHARIRAEET", the deacon
will say in an audible voice:)

Arim qalkhōn oshabbakh
kolle amma lalaha khaya.

Lift up your voice, all ye
people, and glorify the
living God.

(Response:)

Qaddisha alaha, qaddisha
khailthana, qaddisha la
mayōtha, ithrakhim alain.

(Priest:)

Shókha laba olora
walrōkha dqōdsha.

(Response:)

Qaddisha allaha, qaddisha
khailthana, qaddisha la
mayōtha, ithrakham alain.
min alam thamma lalam
almēn, amēn.

Qaddisha allaha, qaddisha
khailthana, qaddisha la
mayōtha, ithrakham alain.

(Priest will say the prayer
before QIRYANA:)

Qaddisha washwikha
okhailthana ola mayōtha
doqadishe amar omithnikh
suyane: ithpan mar
okhōs orakhim alain.
akh damadat bkhulidan
mara dkhol:
aba wabra orōkha dqōdsha
lalmēn.

Brikh alaha marekul
mkhakmanan byulpane qaddisha.
oal qaruya oshamue rakhmow

(Response:)

Holy God, Holy Almighty,
Holy Immortal, have mercy
upon us.

(The Priest:)

Glory be to the Father
and to the Son and to the
Holy Spirit.

(Response:)

Holy God, Holy Almighty,
Holy Immortal, have mercy
upon us.
From everlasting and for
ever and ever: Amen.

Holy God, Holy Almighty,
Holy Immortal, have mercy
upon us.

(The Priest will say the
prayer before the LECTON:)

Holy and Glorious
Mighty and Immortal
Who dwellest in the saints
and Whose will rests content,
Turn, O my Lord and pity
And have mercy upon us.
As thou art wont at every
season, O Lord of all.
Father and Son and Holy
Spirit forever.

Blessed be God, the Lord
of all: Who giveth us
wisdom by His holy doctrine.

nishtapōn bkhul iddan
lalmén.

(Then the Deacon will read
the QIRYANA-)

(After QIRYANA, the Priest
will say the prayer before
SHLIKHA:)

Anharlan maran oalahan,
zoē dkhushabain:
lamsat walmistakalu
shimaa hanniya dpuqdanaik
makhyane oalahaye
oholan btaybuthakh worakh-
mayk dniqtup minhōn
yuthrana, khuba osabra
opōrqana:
dkhashakh lnosha walpaghra:
onizmarlakh shōkha ammina
dla shalba bkhulidan mara
dkhol: aba wōbra orōkha
dqudsha lalmén.

(At the end of the SHLIKHA,
the congregation will answer:)

Shokhalé lmara dpolos.

(The Priest will say the
prayer before the GOSPEL.)

Lakh simkha dshókhé
dabu osalma daqnōm
yaludeh.
dithgli bpaghra dnashutan.

May His mercies abound on
The reader and on the hearers
At every season for ever.

(Then the Deacon will read
the LECTIOn-)

After the LECTIOn, the
Priest will say the prayer
before the APOSTLE:)

Enlighten for us our Lord
And our God, the impulses of
Our thoughts that we may
Hearken and understand the
Sweet hearing of Thy life-
Giving and Divine commands:
And in Thy Grace and mercies,
Grant that we may gather from
Them profit, love, hope and
Salvation which are service-
able both to the soul and to
The body: and that we may
Sing to Thee constant praise
Without ceasing, O Lord of
All: Father, Son and Holy
Spirit forever.

(At the end of the APOSTLE,
the congregation will answer:)

Glory be to the Lord of Paul

(The Priest will say the
prayer before the GOSPEL.)

Thee, O Brightness of the
Father's glory and Image of
The qnuma of Him that begat
Thee. Who wast revealed in
The body of our humanity.

oanhar lkhishukhute dmadan
bnuhra dasbarteḥ
modinan osaghdinan wamshab-
kḥinan bkhulidan mara dkhul.
āba wabra orukha
dqudsha lalmēn.

Dkhaḍ azal kahna dnisur
ewangalion.

Shōkha lrakhmē mithumaye
dshalkhōkh sidain:
mshikha nuhre dalma
okhaye dkhul: lalmēn
amēn.

Khakimain bnamusakh
oanhar zoain bidathakh:
oqaddish noshatan bashra-
rakh:
oḥablan dnebē mittpisanē
lmilaik oghmure lpuqdanaik
bkhulidan mara dkhul:
āba wabra orukha dqudsha
lalmēn

Rikha mar haniya dpakh
minnakh biḡdana dashpat
maryam khitaita mishkha
mbasma al rishakh:
hoo nithkhalat bbesmeḥ halin
dsayminan leqarakh
walkhusaya ḍkhobain odakhta-
hain:
mara dkhul, āba wabra
orukha dqudsha lalmēn.

(The Deacon says in an
audible voice:)

And didst enlighten the
Darkness of our mind by the
Light of Thy Gospel. We
confess and worship and
Glorify at every season. O
Lord of all. Father, Son
and Holy Spirit forever.

As the Priest goes towards
the Gospel.

Glory unto the everlasting
Mercies which sent Thee unto
Us, O Christ, the Light of
The world and the life of
All forever. Amen.

Give us wisdom by Thy law,
And enlighten our impluses
By Thy knowledge: Sanctify
Our souls by Thy truth:
And grant that we may be
Obedient to Thy words and may
Fulfill Thy commands at every
Season, O Lord of All:
Father, Son and Holy Spirit
forever.

O my Lord, let that same
Sweet odor which breathed
Forth from Thee when Mary the
Sinner poured sweet smelling
Ointment on Thy head be min-
Gled with this incense, which
We place to Thine honor and
For the pardon of our debts
And of our sins, O Lord of
All, Father, Son and Holy
Spirit forever.

(The Deacon says in an
audible voice:)

nqōm ethidaeeth lmishma
ewangaleyon qaddisha.

(Priest proceeds saying:)

Shlama amkhōn.

(Response:)

Ammakh oam rokhakh.

(At the end of the GOSPEL,
they will say:)

Shókha lamshikha maran.

(After the prayer:)

Mittsimin omistadrin.

(Priest will sing:)

Shookha laba olora
walrōkha dqōdsha.
al madbakh qōdsha
nehbe dokhrana
dothulta maryam
eme damshikha .

(Deacons:)

Min alam athamma lalam
almen ameni.
shlikhow dora orakhmow
dikhida, shallow dnehwe
shayna bowritha.

(Priest:)

Let us stand ready to hear
the Holy Gospel.

(The Priest proceeds saying:)

Peace be with you.

(Response:)

And with Thee and with Thy
Spirit

(At the end of the GOSPEL,
they will say:)

Glory to Christ our Lord.

(After the prayer:)

Be Thy command, our Lord
and our God.

(The Priest will sing:)

Glory be to the Father and
to the Son and to the Holy
Spirit. Upon the Holy
Altar, let there be a
Memorial of the Virgin Mary,
The mother of Christ.

(Deacons:)

From everlasting and for
Ever and ever, amen.
O apostles of the Son and
Lovers of the Only Begotten,
Pray that there may be peace
in creation.

(The Priest:)

Nemar kóle amma ameen
oameen.
dookranakh aboon al
madbakh goodsha:
am kehne dansakh osahde
dithkallal.

(After the Priest says the
prayer:)

Maran eshó mshikha
nehbe am kollan. Etc.

(He will say the CREED
(see page 10) and in which
all will join:)

(The Priest will say
QANUNA:)

Onassiqlakh tishbókhta
oéqara, etc.

(Deacons will answer:)

Amēn.

(Priest:)

Shlama amkhōn.

(Response:)

Ammakh oam rukhakh.

(At the end of the QANUNA:)

Taybute dmaran
eshō mshikha, etc.

Let all the people say amen
and amen.

Thy memorial, O our Father,
Is upon the Holy Altar with
The just who have overcome
And the martyrs who have
been crowned.

(After the Priest says the
prayer:)

Our Lord, Jesus Christ,
Be with us all. Etc.

(He will say the CREED
(see page 10) and in which
all will join:)

(The Priest will say the
CANON:)

And we may lift up to Thee
Praise and honour, etc.

(The Deacons will answer:)

Amen.

(Priest:)

Peace be with you.

(Response:)

And with Thee and with
Thy Spirit.

(At the end of the CANON:)

The Grace of our Lord
Jesus Christ, etc.

(Deacons will answer:)

Ameen.

(The Priest continues:)

Lél nehbon madaykón.

(Response:)

Lwathakh alahé dabraham
odiskhaq odisrael
malka mshabkha.

(When the Priest says:)

Qōrbana lalaha marekōl
mithqarow.

(Deacons will answer:)

Yae ozadēq.

Shlama amman.

(At the end of the QANŌNA:)

Kad qaēn wamshabkhin,
dla shalba, etc.

(They will all sing:)

Qaddish, qaddish, qaddish
marya alaha khailthana,
damlēn shmaya oarah min
tishbkhatē, omin·kyan dētōte
omin hiṭhra dzebe mshabkha.
ōshana bamrome, ōshana lowre
ddawith: brikh detha oate
bashme dmarya, ōshana
bamrome.

(Deacons will answer:)

Amen.

(The Priest continues:)

Lift up your minds.

(Response:)

Unto Thee the God of Abraham,
Of Isaac and of Israel,
O Glorious King.

(When the Priest says:)

The oblation is offered to
God, the Lord of all.

(Deacons will answer:)

It is meet and right.

Peace be with us.

(At the end of the CANON:)

Crying and praising without
ceasing.

(They will all sing:)

Holy, holy, holy, Lord God
Of hosts, heaven and earth
Are full of Thy praises and
Of the nature of Thy being
And of the excellency of Thy
Glorious splendour. Hosanna
In the highest, Hosanna to
The Son of David; Blessed is
He who came and who cometh in.

The name of the Lord, Hosanna
in the Highest.

(Here follows the most important part of the service).

The priest kneeling prays silently for the whole church; for the remission of his own sins and of all those present; for the peace of the whole world, for the bringing of all men to be saved through Christ's passion and death, for the poor, the sick and the afflicted, and for those who have departed this life in the holy faith.

Here also he offers special prayer for any special purpose that may have been requested of him.

Then follows the most solemn and sacred moment, which is the climax of the whole service, and the foundation of the Christian faith, namely, the invocation of the Holy Spirit, with the words of "Néte Mar". At which time according to the teaching of the holy church, the elements of bread and wine are consecrated through the descent of the Holy Spirit and thereby transforming them into the Holy Body and the Precious Blood of Christ, which we partake through faith.

TAKHSA DRÔSHMA ODAQSAYA

ORDER OF CONSIGNATION AND OF
FRACTION.

(After the prayer:)

(After the prayer:)

Basim maran oalahan, etc.

Be pleased our Lord and our
God, etc.

(The Priest says:)

(The Priest says:)

Barikh mar, barikh mar,
barikh mar.

Bless, O my Lord; Bless, O
My Lord; Bless, O my Lord:

(This he will repeat three
times and on each occasion
the deacons and congregation
will answer:)

(This he will repeat three
times and on each occasion
the deacons and congregation
will answer:)

Bashrara mar la shawinan,

In truth, my Lord, we are

khōnain mar kad la shawin-
nan, doyaḡ khala-shutan,
mittul khtahayn sagiyé.

(Priest:)

Qarbēnan mar bhaymanōta
dashrara dashmakh, etc.

(The deacons and the congrega-
tion will say alternately:)

(Deacons:)

KHZOW HAKHIL DENNANA.

Innana lakhma dnikhtēth
min roma, immar parōqan
braza ltalmidow.
kōl man dokhōba
qareo onasole', khayebe
lalam oyarith malkutha

(Congregation:)

BARIKH LMARYA MALAKHOW

Krōbe wasrape orabai
malakhe, bdikhla owartitha
qaimin qtham madabkha.
Okhayrin beh bkhahna dqase
wampaligh paghre damshikha,
lkhōsaya dkhobe.

(Deacons:)

MARYA AKHID BÉDE.

Not worthy. Have pity on
Us, my Lord, for we are not
Worthy. Through our frailty
Because of our many sins.

(Priest:)

We draw near, O my Lord,
In the true faith of Thy
Name, etc.

(The Deacons and the congrega-
tion will say alternately:)

(Deacons:)

SEE THAT IT IS I.

I am the bread which came
Down from on high, said our
Saviour in the mystery to
His disciples. Whosoever
approacheth and receiveth it
In love, liveth forever in
Me and inheriteth the king-
dom.

(Congregation:)

BLESS THE LORD HIS ANGELS

The cherubim and seraphin and
Arch angels in fear and
Trembling stand before the
Altar. And gaze at the priest
Breaking and dividing the
Body of Christ, for the
Pardon of trespasses.

(Deacons:)

THE LORD HOLDS HIS HAND.

Nōra baghmōrta nashiq
éshaya, layiqid sipwaté
ooléh ithkhasi.
nōra bgho lakhma nasbin
mayōte: natra paghrayhōn
okhobayhōn yagdin.

(Congregation:)

Ha rama ēta bqale qaddishé
omasqin ba shōkha lmara
dwiryatha.

(Deacons and congregation:)

PTAKHLĒ TARE DZADDIQŌTHA

Khannana daptikh tarē
ltayabē,
oqare lkhattaye dsidow
nithqarōn, Ptakhlān mar
taraa drakhme dniōlbe,
onizmar lakh shōkha blilya
oēmama.

(Here the veil is opened.)

(At the end of QANUNA)

TAYBOOTE DMARAN ESHOO
MSHIKHA, etc.

(Response:)

Amēn.

Fire in the burning coal
Kissed Isaiah, his lips did
Not burn and his transgres-
sion were absolved. Fire in
Bread partake mortals: it
Preserveth their bodies and
Their transgressions are
Burnt.

(Congregation:)

Lo, the church thunders with
Holy voices, and therein they
Lift up praises unto the
Master of the created.

(Deacons and congregation:)

OPEN UNTO ME THE GATES OF
RIGHTEOUSNESS.

O Thou who in compassion dost
Open the door to the repent-
ent, and callest sinners to
Come to Thee, Open to us,
O Lord, the door of Thy mer-
cies, and let us enter by it
And sing glory to Thee by
Night and by day.

(Here the veil is opened.)

(At the end of the CANON)

THE GRACE OF OUR LORD JESUS
CHRIST, etc.

(Response:)

Amen.

(Deacons will proclaim:)

Kōlan b̄dikhl̄tha
oeq̄ara niqr̄o lraza
dpaghre wadme
yaqira dparōqan
bliba dakhya wohaymanōta
sharirta nitkhar
khashee onid bayyan
bakyamtēe: dmitdolatan
gir yikhidaye dalaha:
paghra mayūtha onosha
mlilta oyadutanita
olamayutta min bnaynasha
nsow wonamosow makhyane
wopūqdanow qaddishe
min tayutha lidatha
dashrara qarban:
obatar kula mdabranute
dakhlapain rishite
dakhyanan: basqipa ithnasi:
omin beth mite qam:
olashmaya istalaq:
dashlimlan razow qaddishe:
dohoon nidkhar kola
taybote dalwatan khnan
hakhil bkhuba shpiaa:
wosuyana makkikha nqabil
mohota dkhaye dalalam:
owaslutha dkhitha wokhashe
dpōrshana:
nishtotap lraze dēta
bsora dathyabuta kad
mithpinan min sakhlwatan:
okhashinan al khtahain:
oshalinan rakhme oshōqana
min alaha marekōl:

(The Deacons will proclaim:)

Let us all in awe and reverence, draw near to the Mysteries of the precious Body and blood of our Saviour With a pure heart and with a True faith: Let us remember His passion and consider His Resurrection: For our sakes The Only-Begotten of God took Of mankind a mortal body, and A reasonable, intelligent and Immortal soul: And by His Life-giving laws and by His Holy commands: He has brought Us out of error to the knowledge of the truth: And after All His dispensation for us, He, the first fruits of our Nature, was lifted up on the Cross: He rose from the dead And was taken up to heaven: He hath delivered to us His Holy mysteries, that in them We might commemorate all His Goodness toward us: Let us Therefore with overflowing Love, and with a humble will Receive the gift of eternal Life: with pure prayer and Manifold sorrow: Let us Communicate in the mysteries Of the church in penitent Hope; turning from our offence: and sorrowing for our Sins, and asking mercy and Forgiveness from God the Lord Of all:

While the proclamation is being said, the priest will break the wafers and will dip one wafer into wine for children. The purpose of this is that small children may not spoil the blood

(Deacons will continue:)	while partaking from the chalice.
Marpinan sahklwatha lakh nawatan.	(The Deacons will continue:)
(Congregation will respond)	We condone the offences of our fellows.
Marya khasa khtahe' osakhl- wata dodaik.	(The congregation will respond)
(Deacons:)	Lord, pardon the sins and offences of Thy servants.
Wamdakinan teratan min polaghe' okhiryane.	(Deacons:)
(Response:)	We purify our consciences From divisions and strife.
Marya khasa khtahe, etc.	(Response:)
(Deacons:)	Lord, pardon, etc.
Kad shapyan noshatan min aktha woildbabotha.	(Deacons:)
(Response:)	Our souls being clear from anger and emmity.
Marya khasa khtahe', etc.	(Response:)
(Deacons:)	Lord, pardon, etc.
Nisow qudsha onith qaddash brokha dqudsha	(Deacons:)
(Response:)	Let us take the Holy (Thing) And be made Holy by the Holy Spirit.
Marya khasa khtahe, etc.	(Response:)
(Deacons:)	Lord, pardon, etc.
	(Deacons:)

Oaboyutha wokhultana
dreyanan nqabil bshalmutha
dakhdade shotaputhhōn draze.

(Response:)

Marya khasa khtahé, etc.

(Deacons:)

Dnehbunlan mar laqyamta
dapghrain: walpōrqana
dnoshatan: walkhaye dalalam
almēn, amēn.

(When the KARŌZŌTHA is con-
cluded, the Deacon says:)

Nsallé shlama amman.

(After the prayer "ASHWALN
MARAN OALAHAN.", the congre-
gation will join the priest
in saying:)

ABON DBASHMAYA, without
giyure, that is, without
qaddish, qaddish.)

Abon dbashmaya
nithqadash shmakh,
tete malkuthakh, nehbe
suyanakh: aykana dbashmaya ap
barah. holan lakhma dsōn-
qanan yomana: washbuqlan
khobain: aykang dap khnan
shbaqan lkhayabane

In concord and harmony of
Our minds let us receive in
Peace one with another the
Communion of the mysteries.

(Response:)

Lord, pardon, etc.

(Deacons:)

That they may be to us,
O my Lord, for the resurrec-
tion of our bodies and for
The salvation of our souls
And for the eternal life.

(When the KARUZUTHA is con-
cluded the Deacon says:)

Let us pray, peace be with us.

(After the prayer "MAKE US
WORTHY OUR LORD AND OUR GOD".
the congregation will join
the priest in saying:)

OUR FATHER (without gēiuré,
that is, without Holy, Holy.)

Our Father in heaven,
Hallowed by Thy name,
Thy kingdom come, Thy will be
Done as in heaven so on earth
Give us the bread of our need
This day. And forgive us our
Offences as we have also
Forgiven those who have off-
ended us.

ola talan lnisyuna
ila passan min bisha:
mittul ddilakhhē malkōtha
okhaila otishbukhta
lalam almēn: amēn.

(At the end of the prayer:)

Een maran oalahan.

(Priest will say:)

Lalam almēn

(Response:)

Amēn.

(Priest:)

Shlama amkhōn.

(Response:)

Oamakh oam rōkhakh

(Priest:)

Qōdsha lqaddishē yaeē
bshalmōtha.

(Response:)

khada^{ba} qaddisha: khad bra
qaddisha: khad rōkha qaddisha
shōkha laba olora walrōkha
qaddisha:
lalam almēn amēn.

And bring us not to trial,
But deliver us from **the**
evil one. For Thine is
The kingdom and the power
And the glory for ever and
Ever, Amen.

(At the end of the prayer:)

Yea, our Lord and our God.

(The Priest will say:)

For ever and ever.

(Response:)

Amen.

(Priest:)

Peace be with you.

(Response:)

And with Thee and with
Thy Spirit.

(Priest:)

The Holy (Thing) is perfect-
ly, for the Holy.

(Response:)

One Holy Father, one Holy
Son, one Holy Spirit, glory
Be to the Father and to the
Son and to the Holy Spirit,
For ever and ever, Amen.

During Lordly Feasts, after "KHAD ABA QADDISHA"; the Priest will say the "DKHILATH" and the congregation will repeat the same after each successive verse.

Dkhilat alaha mrayma
min maqdsha lalam almēn
brikhō eqare dmarya min
athré.

(When the Priest says:)

Taybōte dmakhyanan maran
eshō mshikha tishtamle
brakhme amkōlan.

(Response:)

lalam almen. amēn.

(While the people are receiving the QURBANA, the choir will sing:)

(HYMNS OF PRAISE FOR SUNDAYS:)

Maran eshoo malka
sghida: daskha bkhashe
lmota trōna
bra dalaha dishto dilan
khayē khadte bmalkōth
roma. batil minnan kōl
nikhyanin: oashra bathran
shayna orakhme.
doyom dinkhakh nikhe

During Lordly Feasts, (on Feast occasions) after "ONE HOLY FATHER; the Priest will say - "AWFUL ART THOU" and the whole congregation will repeat the same after each successive verse.

Awful art Thou O God most
High, from Thy holy place
For ever and ever: Blessed
Be the glory of the Lord from
His place.

(When the Priest says:)

The gift of the grace of our
Giver of life our Lord Jesus
Christ be fulfilled in mer-
cies with us all.

(Response:)

For ever and ever. Amen.

(While the people are receiving the QURBANA, the choir will sing:)

(HYMNS OF PRAISE FOR SUNDAYS:)

Our Lord Jesus, the adorable
King: who by Thy passion
Didst conquer death the
Tyrant. Son of God who didst
Promise us: new life in the
Kingdom on high. Cause all
Guiles to cease from us: and
Make Thy tranquillity and
Mercies to dwell in our land.

qdamayk
onippuq lorakh akh
suyanakh.
byad. ōshane node lashmakh
al taybuthakhk dalbath
ginsan.
daskhiḅ rakhmayk śid
nashōtan:
wadḡakh khōbakh al methutan.
waatait khōbain byad
khusayakh: shōkha lashmakh
al mohotakh.
brikh ēqaraakh min go
athrakh: shabiq khobe
mitōl rakhmow. wotaybuthakh
ashba lkhōlan:
dnode onisgud lalahōthakh.
walmarōthakh bkhōl iddanin
nassiq shōkha amēn oamen.

That in the day of Thy shin-
ing forth we may live before
Thee and may go forth to meet
Thee according to Thy will.
With Hosannas we will confess
Thy name: for Thy grace to-
wards our race: For Thy
Mercies are multiplied to-
wards our humanity. And Thy
Love hath shined forth upon
Our mortality. Thou hast
Blotted out our debts through
Thine absolution: Glory to
Thy name for Thy gift: Blessed
Be Thy glory from Thy place:
Who forgivest our debts be-
cause of Thy mercies: in Thy
Grace make us all worthy: To
Confess and adore Thy Divinity
And at every season let us
Lift up: Glory to Thy
Sovereignty: amen and amen.

(And on Feasts of our Lord:)

(And on the Feasts of
our Lord:)

khayil maran ēde dapshat:
washqal quḡsha lkhōsay
khobē. ashba innēn dābkhōl
yomin: nitlan pēre
lalahōthakh. pōme dhallil
bgḡo bith quḡsha:
ashba innōn lmizmar
shōkha. idne dashma qal
tishbkhathakh: la mar nishmān
qal rhibōtha. ayne dakhzow
khnanakh rapba: tō mar
nikhzyan sabrakh briksa:
ap leshane daqao qaddish
rakkeḅ innon lmemar qushta
righlē dhallikh bgḡo

Strengthen our Lord, the
Hands that have been stretched
Out. And have received the
Holy Thing for the pardon of
Debts. Make them worthy every
day: to yield fruits to Thy
Godhead. The mouths which
Have praised Thee within the
Holy Place: Do Thou make fit
To sing Glory. The ears
Which have Heard the voice of
Thy praises. Let them not, my
Lord, hear the voice alarm. The
Eyes that have seen Thy great

edatha:
hallikh inneen bathra
dnuhra.
paghre dékhal paghrakh
khaya: khddith innōn bkhaye
khadte. kinshan saghid
lalahuthakh: asga lbate
kōl, ōdranin oamman
nqabe khobbakh rabba:
obeh nithyattar lmipra
shōkha. waptakh taraa
lbaōth kullān: otiōl
qdamaik ap tishmishtan.

Compassion: Again O Lord,
Let them see Thy blessed hope
The tongues also that have
Cried Holy: Do Thou dispose
To speak truth. The feet
That have walked within the
Church: make them to walk in
The land of light. The bodies
That have eaten Thy living
Body: do Thou renew with new
Life. Our congregation which
Is worshipping Thy Godhead:
O multiply towards it every
Aid. And with us may Thy
Great love abide: and there-
In may we abundantly render
Glory. Open the door to the
Petition of us all: and may
our service also enter Thy
Presence.

(On memorials of the departed
and on ordinary days:)

(On memorials of the departed
and on ordinary days:)

raze dansābn
bhaymanutha: nehōnlan
mar lkhōsay khobe.
dmutha dabda wadaboda:
atto mshikha malka dalme.
bpaghrakh owadmakh khkasit
washwaqt: mōme okhobe
dkhool dhaymin bakh.
ashba lkholan doghilyanakh:
bparesiya nippōk lōrakh.
oam kinshayhōn dashmayane
nasiq shōkha:
amēn oamen.

May the mysteries which we
Have taken in faith, be to
Us, O my Lord, for the pardon
of debts: Thou art in the
Form of the servant and also
Of the Creator: O Christ, the
King of the Ages, by Thy Body
And by Thy Blood thou hast
Pardoned and forgiven: The
Stains and debts of all who
Have believed in Thee: And
Make us all worthy at Thy
Revelation: To go forth with
Confidence to meet Thee: and
With the ranks of the Heaven-
ly hosts: may we lift up glory

Amen and amen.

(When the people have received the HOLY THING (QURBANA), the Priest returns the Vessels with the Mysteries to their places and while the Priest goes in, the Deacons proclaim:)

Kōllan hakhil aylin doyath
mohotha dtaybōtha drōkha
dqōdsha, grōnan oishtbinan
oishtotapnan: bmasbat draze
halēn: shwikhe oqaddishe
omakhyane callahaye: nodē
Kōlan akhad wanshabakh
lallaha yahuhōn.

(Response:)

Shōkhaleh al mohotē
dla mithmalla.

(Deacon will say:)

Usalle shlama amman.

(Priest will say the prayer:)

Yaē mar bkhōl yomin
ozadi bkhōl zabnin
oshawe bkhōl shaēn
Imodayu walmisgad olamsha-
baku lashma dkhila drabbu-
thakh: dashbitay mar btaybu-
thakh: lakhyana mkhila
donaynasha mayute: dam
rōkhane lashmakh nqadshōn:

(When the people have received the HOLY THING (QURBANA), the Priest returns the Vessels with the Mysteries to their places and while the Priest goes in, the Deacons proclaim:)

Let us all, therefore, who
Through the gift of the Holy
Spirit, have drawn near and
Have been made worthy and have
Communicated in taking of
These Holy Mysteries, Glori-
ous, Holy, Life-Giving and
Divine, with one accord con-
fess and glorify God who gave
them.

(Response:)

Glory to Him for His
Unspeakable Gift.

(The Deacon will say:)

Let us pray: Peace be with us.

(The Priest will say the prayer:

It is meet, O Lord, every day
And it is right at every time
And fitting every hour, to
Confess and adore and glorify
The awful name of Thy Majesty:
For by Thy Grace, O Lord,
Thou hast made worthy the weak
Nature of mortal man, with
Spiritual beings to hallow

wabraze dmohothakh nish-
totpón:
wokhalyuta dpithghamayk
nithbasmon:
woqale dshókha wadtoditha
lalahuthakh mrayamta nasqón
bkhul iddan: mara dkhól:
aba wora orókha dqudsha
lalmén.

(Response:)

Ameen barikhmar.

(Priest will say the second
prayer:)

Mshikha alahan omaran
omalkan oparóqan omakh-
yanan oshaboqa dakhta-
hayn: dotaybute worakhmo
ashbilan lmisab paghre
wadme yaqira mqaddish kól:
Ho nittillan dnishparle
bkhushabayn , womillain
owabadayn wabsóranain,
dnehbélan mar rahbóna
hana dashqalin oshaqlinan:
lkhusaya dkhobe:
walshóqana dakhtahe:
walsora rabba daqyamta
dmin bith mite:
walkhaye khadte bmalkótha
dashmaya:
am kól dashpar qdamow
btaybute wabrakhmow
lalmén: amén.

Thy name, to have communion
In the Mysteries of Thy Gift,
To delight in the sweetness
Of Thy words and to lift up
Voices of praise and of
Thanksgiving to Thy most High
Godhead, at every season, O
Lord of All: Father, Son
And Holy Spirit for ever.

(Response:)

Bless O My Lord.

(The Priest will say the
second prayer:)

May Christ our God and our
Lord, our King, our Saviour,
Our Giver of life and the
Forgiver of our sins who
In His Grace and mercies made
Us worthy to take His precious
all sanctifying body&blood,
Grant unto us to please Him in
Our thoughts, words, deeds,
And actions and may this, O
My Lord, which we have recei-
ved and are receiving, be to
Us for the pardon of debts
And the forgiveness of sins,
For the great hope of resur-
rection from the dead and for
New life in the kingdom of
Heaven, with all those who
Have been well pleasing unto
Thee in Thy Grace and Thy
Mercies, for ever, amen.

KHUTAMA

(Priest will then say the
"KHUTAMA" in an audible voice:)

How dbarkhan bkhōl
burkan drōkh bashmaya
byad eshō mshikha
maran.
ozamnan lmalkōte, waqran
oqarban ltubow rghighe
dla oreen, ola patrin
ola mishtrin.
akh damlakh oishtodilan
basbarte makhyanitha
oimar lkhinsha brikha
dtalmidow:
dameh amēn amarna lkhon
dkhul dakhil paghre
oshate deeme:
bimqawe oinna be
oinna aqimeo byoma
khraya waldina la ate.
illa shanni le min mota
lkhaye dalalam:
hō deen nbarikh lkhinshan
wannatar laqyaman:
wanzahe lamman.
ditha oithbasam:
bkhayla drazow shwikhe
oqaddishe **omakhyane**
oalahaye. wonishe kha-
ya dasliba maranaya
tehbon khtime wantire:
min kul nikhyanin **ksaya**
waghlaya: hashha wokholzban
walalam almen.

Response: Amen.

CONCLUSION

(The priest goes forth and
stands at the great doorway
of the Holy Place at the
right side, and he blesses
the people in audible voice
saying:)

May He who has blessed us
With all spiritual blessings
In heaven through Jesus Christ
Our Lord: and hath bidden us
To His kingdom and hath called
Us and brought us to desir-
able blessings, which pass not
Away neither cease nor vanish
And He promised and assured
Us in His Life-Giving gospel,
Saying to the blessed company
of His disciples, Verily,
Verily, I say unto you,
Who so eateth my body and
Drinketh my blood, dwelleth
In me and I in him, and I
Will raise him up at the last
Day and he cometh not into
Judgement, but hath passed
From death to life eternal:
Bless our congregation and
Guard our company and make
Our people glorious, which
Came and rejoiced in the
Power of His glorious, Holy,
Life-Giving and Divine Myster-
ies: with the living sign
Of the cross of our Lord be
Ye sealed and guarded from
All harm hidden or open, now
And always and for ever and
Ever.

Response: Amen.

SUGHYATA OTISHBKHATA DKHATHBSHABE OEDE MARANAYE
Liturgical Hymns and Praises for Sundays and Feast Days

EMADNAKHAY SAPRA

WITH THE DAWN OF THE MORNING

1. Bmadnakhay sapra lakhó
marya
mshabkhanan. dattu
paruqa dkhól biryatha;
holan bakhnanakh imama damle
shayna
wawidlan shóqana dakhtahe.
 2. sabran la tipsug otarakh
bapain la tikhud
wotiluthakh minnan la
tikhle. oakhma dshabi-
nan alaha la tipiran:
dattu balkhud yada mkhil-
utan.
 3. zrō maran btibil khōba
oshayna oútha
x oqayim kahne omalke
odayané: oshayin ror-
baneasa krihe otar
lakhlime:
okhasa khobe dkhulhun
bnaynasha.
 4. bōrkha dradinan tnatarlan
mar taybuthakh
akh daldawid talya min
shaól: holan bakhnanakh
howma dalow khazaqinan,
dakh sebyanakh nmanáo
bashlama.
1. At the early dawn of the
morning we glorify Thee,
O Lord. For Thou art the
Saviour of all creatures;
Give us in Thy compassion
A day full of peace and
Grant us forgiveness of sins.
 2. Cut not off our hope; shut
not Thy door in our face
Stay not Thy care for us.
And recompense us not as we
deserve, O God: For Thou
alone knowest our weakness.
 3. Sow, O our Lord, in the
Whole world, love, peace
and concord. And raise up
Priests and kings and judges
And give peace to them of
High estate: Heal the sick
And preserve the whole, And
pardon the trespasses of all
the sons of men.
 4. In the way that we walk,
Let Thy loving-kindness keep
us, O my Lord: As (it kept)
The boy David from Saul.
Give us, in Thy compassion
That towards which we make
Our way. That we may arrive,
According to Thy will, in
Peace.

5. taybutha dnatr̄at lanbiya
mushe byamma
waldaniēl asqat min
guba
obah too ishtozow dwith
khannanya batuna
bah pasalan maran min
bisha.
6. bidan sapra qayminan
okhulan laba saghdinan
olobra masqinan tishbōkhta
walrokhqudsha modinan.
7. taybute daba
wakhnane dlobra
orukhape drōkha: raza
tlitaya nehwe budrana,
kulhun yomatan.
8. alaykhu adōran
asyan sharira ithlan
tukhlana:
sim samma drakhmayk
waosu lathwara,
dla nēbad laghmar.
9. bilad ōdranakh saggi
m̄khilinan lmitar pugdanaik
mshikha damsaya lghamray
sebyaneh natar lsaghōdaik.
10. onebē btakhnanta, onith-
kashap lrakhme onishal
shoqana; min ho khannana
daphikhu tarē lkhōl
dtaybin lwate.
5. By the loving-kindness which
preserved the prophet Moses
In the sea. And raised up
Daniel from the (lions')
den. And by which were
Rescued, they of the com-
pany of Ananias in the
Furnace. Deliver us, O
our Lord from the Evil one.
6. At morning time we all arise
And worship the Father
And lift up praise to the Son
And confess the Holy Spirit.
7. May the loving-kindness of
The Father, and the com-
passion of the Son, and the
Pity of the Spirit. A
Threefold mystery, be our
help, all our days.
8. In Thee, O our Helper.
O our true Physician, have
We confident trust.
Apply the medicine of Thy
Mercies, and heal our
Bruises that we be not
Utterly destroyed.
9. Without Thy help we are
Very weak in keeping the
Commandments, O Christ, who
Aidest those who fulfil Thy
Will.
10. Keep Thy worshippers with
Entreaty let us beg and
Beseech mercy, And ask for
Forgiveness, from the
Compassionate one, whose
door is open to all to

Him and repent.

11. oyoma min yoma, mishtode
nalakh dlamkhar taebne
abar yomay oizal khobay
qayimin
mshikha khosalai.

11. Day by day I promise Thee
That tomorrow I will repent.
My days have passed and gone
And my trespasses remain
O Christ, pity me and have
mercy upon me.

TURGAMA DIWANGALYON

INTERPRETATION OF THE GOSPEL

To be sung before the gospel
for the occasion.

To be sung before the gospel
for the occasion.

1. Óo damhaymnin bawa óbora
orukha dqudsha
tosóth mille dmasyan
paghra omakhyan nosha.
2. bra dalaha hwa akh
nasha bith bnayasha
wopuqdane shra lakhtita
min bnaynasha.
3. gazza drukha ptakh
qudmaykun mamla hana,
wamle kulle khaye otube
kthaba hana.
4. daybe arqin oshede
napqin min dikltha,
ma dshaminleh lhade
miltha makhyanitha.
5. Hano taraa dbeh aail nash

1. O, ye who believe in the
Father and the Son, and
the holy Spirit, come
and listen to the words
that cure the body and give
life to the soul.
2. The Son of God became
like man among men,
And with His command loos-
ened the sin that had taken
Hold of man.
3. The treasure of the Spirit
opens before you this dis-
course, and this book is
All full of life and
Beatitudes.
4. The devils run away and the
Demons proceed forth with
Dread and fear, when they
Hear these life-giving
Tidings.
5. This is the gate through

lbith malkutha,
ohadaí urkha dkhula
nqila min tuqlatha.

which a man may enter into
the kingdom and this is the
Way which is all clear of
Stumbling blocks.

6. hano mamla din shaytinleh
khaye maytin, hano
qala din shaminleh mite
khain.

6. This is the speech that if
The living treat with
Contempt will die, this is
The voice that if the dead
Hear, they come to life.

7. hano nuhra hano shrara
hano khaye,
wadmithkrizbeh huuddain
lmite okhaye.

7. This is the light, this is
The truth, this is the life
And He concerning whom it
Speaks, it is Him the
Judge of the dead and the
Living.

8. wale' dtidón dkhólhun
ammé beh mithparqin,
ohaymin oashar dkhulhun
khtahe beh mishtoqin.

8. It is necessary that you
should know that all the
People through Him shall
Be saved, believe and be
Assured that all sins
Through Him shall be re-
mitted.

9. zaruaa npaq dakhlap
zaraa nizru miltha,
khlap aratha qareb qdamow
libbawatha.

9. The sower went out that
Instead the seed He may sow
The word, instead of the
Ground offer to Him the
Hearts.

10. khaye otube khnana
orakhme ithow mamle
osobra lkhaye okhaye
lmite ithow qale.

10. Life, blessedness, com-
passion and mercy is His
Discourse; Hope and life
And life unto the dead is
His voice.

11. tubow layna damhayminbeh
omashar milte
din mith khaye oin khay

11. Blessed is he who believes
In Him and confirms (1)
his words, for if he is

(1) Lives accordingly

la nmuth bsakhlwate.

Dead he shall live, and if
He is living he shall not
Die in his sins.

12.yikhidaya bra dalaha
lalma itha,
lil min kyana lwar min
ayada dnakh min bthulta.

12.The only-begotten Son of
God came into the world,
Above nature and contrary
To custom, shone forth
From the Virgin.

13.krihe assi, ogarbe
dakki odaibe appiq,
walmota skha omith
wakhya oqam olashmaya
sliq.

13.The sick He cured, the
Lepers He made clean,
Devils He drove out, and
The death He vanquished,
He died, He came to life
And He rose and into
Heaven He ascended.

14.rukha shaddar al talmide
okhakkim innun,
olarba pinyan lamsabbaru
shaddar innun.

14.Spirit He sent upon the
Apostles and made them wise,
And unto the four corners
To preach the gospel He
sent them.

(2)

15.hasha (plan) mtargim
aylin dakhza washma,
ayna hakhil dithleh idne
dnishma nishma.

(2)
15.And now (so and so) is
Interpreting the things he
Saw and heard, Let therefore,
who ever has ears to hear,
Let him hear.

(2) The gospel for the
occasion to mention,
Matthew, Mark, Luke, John,
as the case may be.

SWAKH NASHIQ OO MAYUTE.

By Mar Aprim - 4th century

1. Swakh nashiq oo mayute
lkhaye dmagan mith-
yahbin;
dkhath péra qtalkhón
badin,
bkhath péra khyautun
maggan.
2. nurai akhilta akhai
la tehbun yára qdameh;
dakhya dnaseb khaye bah
otamma dmamrakh taliqbah.
3. paghro dakhya la tshi-
ghun, édaykun khlap
libaykun;
lo éde dnaqdan bae
té ratha ddakhyan rakhim.
4. hashá qudsha mithpalagh
kul nash nkbur baqnume
ayna dmakisleh libeh,
la niqru sid dayana.
5. srapa lkhath khassi
balkhuth; khlap khath
din ha sagiyé; rahtin
mqarbin lpumaykun,
gmurta mkhasyat kuthmata.

SWAKH NASHIQ OO MAYUTE.

By Mar Aprim - 4th century

1. Rejoice and kiss o ye
mortals, The life which is
being given freely;
For one fruit killed you
In Eden,
With one ye have lived
Freely.
2. My brothers tis a consuming
Fire, Do not be briars be-
fore it; The pure that take-
th lives by it, the defiled
That dareth perisheth by it.
3. Tis life-giving body,
Do not wash your hands
Instead of your hearts;
Tis not clean hands that He
Wants, pure consciences He
Loves (delights in).
4. Now that the Holy Thing* is
Being distributed, Let
Everyone look at his qnuma
(Examine himself); And he
Whose heart reproacheth him,
Let him not approach the
Judge.
5. The Seraph purified but one,
Instead of one, lo, many;
Make swift and bring to
Your mouth; The loaf that
Purifies all marks. (Faults)

* Kurbana (Communion)

6. manna mithbow akhulow,
bartunya tlam taybutha;
so attun lakhma khaya
btoditha pru taybutha.

7. ha paghra khaya kurow,
orukh qudsha bghabe
nuray;
ayna ddahwo nithqarow
oayna dzepo nithrakhaq.

8. pshat adam ede wansab
pera, dakhse beh mota;
pshut edaykun oso attun,
lakhma dkhaye tmirin
beh.

9. khzo aknay mana shqaltun,
lakhma dathrin pursha-
now;
ltawe tmirbeh sam khaye,
lbishe tmirbeh sam mota.

6. Those that ate manna died,
By murmur they were un-
Grateful to goodness; Take
Ye the living bread, With
Thanksgiving return ye the
Favours.

7. Lo, the living body is the
Furnace, and the Holy Spirit
Within it is the fire;
That which is gold let him
Draw near; And that which
Is counterfeit, let him
Keep afar

8. Adam, stretched out his
Hand and took the fruit
Wherein death was hidden;
Stretch ye out your hands
And take, the bread in
Which life is buried.

9. Behold brothers, what ye
Have partaken, the bread of
Duel qualities;
Unto the worthy, there is
Buried the medicine of life,
And unto the wicked there is
Buried the medicine of
Death.

ABA DQUSHTA HA BRAKH DEBKHA

Dmar Aprim - 4th century

1. aba dqushta, ha brakh
debkha, damraelakh;
lhana qabbil,

ABA DQUSHTA HA BRAKH DEBKHA

Father of Truth, Lo Thy Son
is Sacrifice.

By Aprim - 4th century

1. Father of truth, lo Thy
Son is sacrifice, who
Pleads Thee; Him receive,

dakhlapay mith,
oith khassebeh.

Who died for me, that
Through Him I may be
Absolved.

2. han qurbana, saqb min
eday,
oithreali; ola tid-
kharli, khtahe dsérith,
qtham rabbuthakh.

2. This offering, take from
My hands,
And be pleased with me;
Do not hold against me, the
Sins which I have committed
In Thy sight.

3. ha dmeh ashith, al
gaghulta, mittul parqan;
obaee khlapay; qabbil
baoth, mitulaté.

3. His blood is shed upon the
calvary, for my salvation;
He pleads for me; receive
My petition for His sake.

4. kma lee khobe, kma
lakh rakhmé, in taqil
at;
khnanakh natta, tow min
ture,
dathqilinlakh.

4. How great are my offences,
How great Thy mercy, if Thou
Weigh them;
Thy mercy will preponderate
The mountains,
That are balanced by Thee.

5. khur bakhtahé, okhur
balatha, dakhlapayhón;
dsaggi rabba,
alatha odebka min
khobatha.

5. Behold the sins, and be-
Hold the oblation made in
Their behalf; The offering
And the sacrifice, greatly
Exceeds the offences.

6. mittul dakhtith; sisse
orumkha swal khabbiwakh;
osapqin khashsho,
danraonakk, wohun ikhe.

6. Because of my sins, nails
And spear, Thy beloved did
Suffer, yea, His sorrows
Suffice to intercede for
Me, and that through them
I may live.

7. shukha laba, dshaddar
labre, mittulatan;
osighdta labre, dbazqi-
puteh,
kharrar kulla.

7. Praise to the Father, who
Sent His son for our sake;
Worship unto the Son, who
By His crucifixion,
Freed us all.

8. todi lrukha, dbeh
ishtamli,
raz purqanan;
brikh dokhubbeh,
akhi lkhullan, leh tish-
bukhta.

8. Confession unto the Holy
Spirit, through Whom was
Fulfilled the mystery of
Our salvation; Blessed is
He who through His love,
Gave life unto us all,
Unto Him be the praise.

EDA DŌSHANE

dmar Aprim - 4th century

PALM SUNDAY

Feast of Hosanna

By Mar Aprim - 4th century

1. Ēta qayle ōshana,
l̄bar alaha ōshana,
bqale khlaya ōshana;
am yalude bnay ōrishlim
damshab-khinwo;
ōshana, ōshana, ōshana,
lakh bamrome.

1. Church, sing unto Him
Hosanna, Unto the Son of
God, Hosanna, with sweet
Voices, Hosanna; with the
Children of Jerusalem who
Praised; Hosanna, Hosanna
Hosanna to Thee in the
Highest.

2. gōdin gōdin ōshana,
sidrin, sidrin, ōshana,
kinshin, kinshin, ōshana;
npaq iḅraye bakhda
shoyō mazeqinwo;
ōshana, ōshana, ōshana,
lakh bamrome.

2. Companies, compaines,
Hosanna, Ranks, ranks,
Hosanna; multitudes, multi-
Tude, Hosanna; came out the
Hebrews with one accord and
Cried out: Hosanna, Hosanna,
Hosanna to Thee in the
Highest.

3. tlaye mshabkhin ōshana,
ōle mbarkhin ōshana;
shore myabb̄in oshana;
wakhsam sabe bqal
yallude dqaen camrin;
ōshana, ōshana, ōshana
lakh bamrome.

3. Lads praising, Hosanna
Babies blessing, Hosanna
Children made joyful,
Hosanna, And the elders
Became jealous at the voice
Of infants shouting and
Saying: Hosanna, Hosanna,
Hosanna to Thee in the
Highest.

4. tlaye bōre brikh ditha,
shōbre brēre brikh
ditha, dla bayada
brikh ditha;
lil min kyana lmare
kyane mramminwo,
brikh ditha; brikh ditha
brikh ditha,
hashme dmarya.
4. Simple lads, blessed He
That has come; Ignorant
Children, blessed He that
Has come, Not according to
Custom, blessed He that has
Come; Above nature, the
Master of nature, they
Exalted, Blessed He that
Has come, blessed He that
Has come, Blessed He that
Has come, in the name of
The Lord.
5. halil kinshe qaddishat,
qaddish eēre qaddishat;
waqow motbe qaddishat;
tighme pshite bqale
khpite mazeqinbo;
qaddishat, qaddishat,
qaddishat, bra dalaha.
5. Give Alleleuah multitude,
Holy art Thou, Give holy
ye watchers, holy art Thou;
Cry third rank of angels:
Holy art Thou: Simple ranks
With quick voices were
Shouting: Holy art Thou,
Holy art Thou, Holy art
Thou, Son of God.
6. krobe qalsoy qaddishat,
omarawatha qaddishat,
khayle azéq qaddishat
ap shultane;
am dbith arkus mram-
minwo;
qaddishat; qaddishat
qaddishat, bra dalaha.
6. The children honoured Him
Holy art Thou, Lordships
Holy art Thou, Hosts pro-
claimed Holy art Thou;
Governments also along
With principalities,
Exalting were they, Holy
Art Thou, Holy art Thou,
Holy art Thou, Son of God.
7. qao malakhe qaddishat;
ororbanayhun qaddishat,
bakhnishuthhōn qaddishat,
sidre droma ltighme
dūmqa bkhuba shlimwow;
qaddishat, qaddishat,
qaddishat, bra dalaha.
7. Angels cried, Holy art Thou
And their leaders, Holy
Art Thou; In their
Unanimity Holy art Thou,
Heavenly ranks to the
Legions of the depth in
Love agreed; Holy art Thou
Holy art Thou, Holy art

Thou, Son of God.

8. qum bnay eeta shabkhunay,
woqa^laykun shabkhunay,
wopumaykun shabkhunay;
qao shoyaith am
yallude damshabkhinwow,
shabkhunay, shabkhunay,
shabkhunay, dalahakhon-
hoo.
8. Arise, O ye children of
The church, Praise Him
With your voices, praise
Him; With your mouths,
Praise Him; Shout in one
Accord with the children
Who were praising Him,
Praise Him, praise Him,
Praise Him, for He is your
God.
9. marya maran shōkhalakh,
mann akhwathakh shōkha
lakh, dlayt ddamelākh
shōkha lakh; illa abokh
dat akhbate ohō akha
watakh;
shōkhalakh, shōkhalakh,
shōkhalakh, dlayt
akhbathakh.
9. Lord, our Lord, praise be
Unto Thee, who is like
Thee, praise be unto Thee;
For there is none that
Likens Thee, Praise be
Unto Thee; But your Father
Like whom Thou art, and He
Like Thee; Praise be unto
Thee, Praise be unto Thee,
Praise be unto Thee, For
There is none like Thee.
10. khaba apayk bmalkuthakh,
lamrakbana bmalkōthakh,
ap lamōre bmalkōthakh,
walsnamue oap lan
amhun walanidayn orakh-
im malain;
bmalkōthakh, bmalkōthakh,
bmalkōthakh, shōikhat min
kul.
10. Show thy face in Thy king-
dom, To the writer in Thy
kingdom, also unto the
Singers in Thy kingdom;
Unto the hearers and us
With them and unto our dead
And have mercy upon us;
In Thy kingdom, in Thy
Kingdom, in Thy kingdom,
O Thou Who art exalted
Above all.

ÈDA DÓSHANE

FEAST OF PALMS

AZIQ ETA BÓSHANE

CHURCH SHOUT HOSANNA

1. Aziq eta bóshane,
qtham mara dashmayane;
am tlayune óshorune,
óshana lakh bamrome.
 2. bassimin wow qalayhōn,
wakhlinwo hulalayhun;
kath zamrinwow bpumayhun,
óshana lakh bamrome.
 3. gudayhun athhar innun,
lawahē bpithghamayhun;
blézé dlishannayhun,
óshana lakh bamrome.
 4. dumara ikhad innun,
lawahē bshorunayhōn;
bdashma shimaa dla
shme lhun,
óshana lakh bamrome.
 5. hádé balkhud hwath
zmirthun, ohadé balkhuth
hwath qinthun; ohana hwa
turgamunhun,
óshana lakh bamrome.
 6. wankhith ére bsidrayhun,
orukhanaye bkhinshayhun;
1. Church shout Hosanna,
Before the Lord of the
Celestial ones; with the
Children and the infants,
Hosanna to Thee in the
Highest.
 2. Pleasant were their voices,
And sweet were their tunes,
While they sang with their
mouths, Hosanna to Thee in
The Highest.
 3. Their ranks filled with
Amazement, the parents with
Their utterances, with the
Accents of their tongues,
Hosanna to Thee in the
Highest.
 4. They marvelled, parents
With their children, for
Which they heard reports
Like they had never heard,
Hosanna to Thee in the
Highest.
 5. This was their only song,
And this was their only
chant; and this was their
Interpretation; Hosanna
To Thee in the Highest.
 6. The vigilants (angels) came
down in their ranks, and

waliz am lezunayhun,
ōshana lakh bamrome.

The spiritual ones in
Their multitude, and they
Chanted with their chants,
Hosanna to Thee in the
Highest.

7. khad hwa zmara dmizd-
marwa, ozumara dmiz-
damarwa;
omara dweh mishtabakhba,
ōshana lakh bamrome.

7. One was the song which was
Being sung, and the chant
That was being chanted,
And the Lord who was being
Praised, Hosanna to Thee in
The Highest.

8. tōra dzayté ishtghishwa,
kath maran beh abarba;
okhinsha qthamow qaeba,
ōshana lakh bamrome.

8. The Mount of Olives was
Disturbed, as our Lord passed
Through it, and the crowd
Cried before Him, Hosanna
to Thee in the Highest.

9. yōbow shore saghewa,
wakhsam prishe ashinba;
bqal talyune drainwa,
ōshana lakh bamrome.

9. The joyful howl of the
Children grew in volume,
And the jealousy of Phara-
Sees grew more intense,
With the voice of the
Children which thundered
Hosanna to Thee in the
Highest.

10. kinsha bkinsha paghaba,
osidra lkhore araba;
okhōlnash bkhayle maziqba,
ōshana lakh bamrome.

10. One crowd met another, and
One rank encountered another,
And everyone shouted with
All his might, Hosanna to
Thee in the Highest.

11. layt shoruna dashleba,
ola ouluna dshattiqwa;
ola pumune dla rimwa,
ōshana lakh bamrome;

11. There was no infant that was
Quiet, and no baby that was
Silent and no mouth that was
Not thundering, Hosanna to
Thee in the Highest.

12. sayade dapshitinbo,

12. The simple fisherman, and

oyallude doririnwo;
bkhath lishana qainwo,
oshana lakh bamrome.

The ignorant children, all
cried with one accord,
Hosanna to Thee in the
Highest.

13. qthamow dmaran parsinwo,
manayhun kad ttininwo,
sokatha wamhallinwo,
oshana lakh bamrome.

13. Before our Lord they strew
Their garments, they boar
Branches and gave Alleluyah,
Hosanna to Thee in the
Highest.

14. rukhanaye faysinwo,
oparsow dela mnashqinwo;
woshoyu tō qainwo,
oshana lakh hamrome.

14. The spiritual ones darted,
And the hoofs of the ass
They kissed, and in one
Accord they cried, Hosanna
To Thee in the Highest.

15. shmayane larghishinwo,
byallude doririnwo;
bkhath pugdana zamrinwo,
oshana lakh bamrome.

15. The heavenly ones were
Regardless of the children
That were simple, and with
One command they cried,
Hosanna to Thee in the
Highest.

16. takhtaye la rghishinwo,
byaqira dleh shytinwo;
bkhayle shue mhallinwo,
oshana lakh bamrome.

16. The lower* ones were un-
Aware, of the precious One
Whom they were despising;
With His power the rocks
Gave praise, Hosanna to
Thee in the Highest.

17. ta yateb min yammīna,
lnukhame damrakbana;
oholé dnaqblakh bōshana,
am tlaye bno daghnuna.

17. Come, O Thou who sitteth on
The right hand, unto the
Resurrection of the composer
And give him to receive Thee
With Hosanna, with the
Children sons of the bridal
Chamber.

18. tishbukhta lakh min kulla

18. Praise unto Thee from all

*earthly, humans. Metaph:
the heavenly resting place.

othoditha lakh min kulla,
mshikha alaha dkhulla,
amin rakhmayk al kulla.

And thanksgiving to Thee
From all men, Christ the
God of all, Amen Thy
Mercy upon all.

DEDA DOSHANE

FEAST OF PALMS

MALKA DMALKE

KING OF KINGS

1. Malka dmalke, markabte
nura b-nura,
oshalhibita; dal ēela,
shita rkhebwa;
shōkha lashme.
 2. ithlé broma, shmmashé
dla minyana;
oqaén kulhōn, qaddish:
qaddish, qaddishát;
shōkha lashme.
 3. barqé dnura; mazhrin
khdaray kursyē; oghahran
ayné, dawide min zahre
tow; shōkha lashmé.
 4. gighlé dnōra; dkhilatha
oazizatha;
oralin krūbe, wasrapé
dankhoronbeh;
shōkha lashme.
 5. dkhila khzate, al braya
tow min kulla;
orama dmute, min dumya
omin mdamyane;
shōkha lashme.
1. King of kings, whose chariot
Is fire in fire, and flame,
Who rode the dispised ass;
Praise be unto His name.
 2. He hath in the heights, (1)
Ministers without numbers,
And they all cry, Holy,
Holy, holy art Thou;
Praise be unto His name.
 3. Fiery flashes, shine around
His throne; and the eyes of
The created are dazzled from
The intensity of His light;
Praise be unto His name.
 4. Circles of light and awe
and intense,
And the cherubims, serephims,
Tremble to look at Him,
Praise be unto His name.
 5. His sight is awe inspiring,
Upon the created beyond
Measure, and His appearance
is exalted, from resemblance
And comparisons; Praise be
Unto His name.

(1) Metaph - Heavens

6. hallelōya, qainlé ére
broma;
watlaune, ōshana qaolé
bōmqā; shōkha lashme.
7. warda oasa, oshushane
opiḡkhay nēsan;
am itrughe, tininwo
wamzaykhinle,
shōkha lashme.
8. skharya nōiya, qtham
dare khzay bghilyana;
dmakikh warkhēb,
al ēla oal lōrishlim
shōkha lashme.
9. khday bath sehyun,
dha malkikh áte lwatikh;
waghbe omakikh,
nashait ozaddiq min kul
shōkha lashme.
10. ture pash rin, akh
shutha min qtham zibe,
oyamme payshin, akh
madbra in khaar bhun,
shōkha lashme.
11. ya aheya, dalmushe
azligh bsanya;
bhana yoma, nashait
rkheo al khmara,
shōkha lashme.
12. kinshin, kinshin, napqinwo
6. Halleluyah, the watchful
Ones in heaven cry,
And the children Hosanna
Cried to him in the depth(2)
Praise be unto His name.
7. The roses and the myrtle,
The lilies of the valley
And the flowers of the
Spring, along with the
Citron, they bear and
Process Him; Praise be
Unto His name.
8. Zacharia, the prophet,
Before his time perceived
In revelation, that He was
Humble and rode upon the
Colt and entered Jerusalem;
Praise be unto His name.
9. Rejoice daughter of Zion,
Lo, thy King comes to thee,
He is chosen and humble,
Humanely and is worthy above
All, praise be unto His name.
10. Mountains melt, like wax
Before fire, and the oceans
Shall be like desert if He
Glances at them,
Praise be unto His name.
11. O, Ahiya, who unto Moses
Shone forth in the bush,
This day, as a man He
Rode the donkey,
Praise be unto His name.
12. Crowds, crowds, came out

(2) - Earth

yiśarlaye;
lmikhza tahra, rkheḇ
krūbe rkheḇ al khmara
shōkha lashme.

The Israelites, to see the
Wonder, He that rode the
Cheribim, rides the donkey;
Praise be unto His name.

13. malke āḇdow,
omalakhe mi-shamshin lrimze,
oyalludune, bsokatha
mzaykhinwoleh,
shōkha lashme.

13 Kings are His servants,
And angels serve at His
Beckoning, and the children
With branches processed Him;
Praise be unto His name.

14. parkhin otaysin, parra-
show tow min barqe,
wakhdirinleh,
tlayune watlayatha,
shōkha lashme.

14. They fly and dart, His
Horsemen faster than light-
ning, and He is surrounded
By boys and girls,
Praise be unto His name.

15. saytin ozaaqin,
mshabkhanē dalahute,
wadnashute, lil waltakht
broma oumqa,
shōkha lashme.

15. They listen and they cry,
The confessors of His God-
Head and of His manhood,
Above and below in the
Height and in the depth;
Praise be unto His name.

16. roma raim, bhulale
dashmayane;
ōumqa marheo, brikhk
ditha bashme dmarya,
shōkha lashme.

16. The height thundered, with
Halleluyahs of the heavenly
Bodies, And the depth is
Alarmed with awe, Blessed
is He who came in the name
Of the Lord; Praise be
Unto His name.

17. tahra btahra,
odōmara mle, dumara;
dhow darkheḇwa, al
krūbe rkheḇ al khmara,
shōkha lashme.

17. Wonder with wonder,
Amazement full of amazement,
He that rode the cherubim,
Rides the donkey,
Praise be unto His name.

DEDA DAQYAMTA

EASTER SUNDAY

AASHIN AMME ZMARAYKUN

MAKE MORE MIGHTY YOUR SONG
YE PEOPLE

1. Aashin amme zmaraykōn,
okhus minne dqitharaykun;
oyabbeo bqal shipuraykun,
dqamleh maran shukha leh.
 2. bhan lilya hwa eemama,
ēemama dla hwa baīma;
akhbāte khrena yoma,
dqamleh maran shokha leh.
 3. gudin gudin atinwo,
wokhad qala zamrinwow;
ēre omite dqayminwow,
dqamleh maran shōkha leh.
 4. dnakh shimsha dzaddiqutha,
bathra mle khishukhutha;
oishnat beh nahirutha,
dqamleh maran shōkha leh.
 5. hwa lilya bhow ēmama,
dkhash beh paruqa dalma;
wohan lilya ēmama,
dqamleh maran shōkha leh.
1. Make more mighty your song
Ye people, touch the cords
Of your citherns, make joy-
ful with the sound of your
Trumpets, Our Lord has
risen - Praise be unto Him
 2. This night brought a day,
A day like which there was
None in the world to resem-
ble it; our Lord has risen,
Praise be unto Him.
 3. Ranks followed ranks, and
in one voice they sang, The
vigilant and the dead that
were resurrected; Our Lord
has risen, Praise be unto
Him.
 4. The sun of righteousness
has risen, in the land that
was covered by darkness,
and the light has over-
whelmed it; our Lord has
risen, Praise be unto Him.
 5. The day has turned into
Night; the day upon which
suffered the Saviour of the
World, but this night has
turned into day, Our Lord
has risen, Praise be unto
Him.

6. wal pardaysa damewa,
qābra dmaran beh gnawa,
otow min pardaysa pēwa,
dqamleh maran shōkha leh.
7. zoaa npal al nature,
wahwo akh mite qbire;
dashmaa qal mite oēre,
dqamleh maran shōkha leh.
8. tibbin tibbin atinwo,
sharbin sharbin napqinwo;
khaylin khaylin zeqinwo,
dqamleh maran shōkha leh.
9. kinshin kinshin kanshinwo,
sidrin sidrin sadrinwo;
ramin ramin raminwo,
dqamleh maran shōkha leh.
10. la pash bniqé shyuláyé,
ola bmidyare ilayé;
dla qnow khudatha okhayé,
dqamleh maran shōkha leh.
11. maryam batar rōkhane,
khzate lsōra dpaghrane;
osabrat alow lamtalmdane,
dqamleh maran shōkha leh.
6. Unto the Paradise resembled,
The sepulchre in which our
Lord had reclined, and it
Was more beautiful than the
Paradise; Our Lord has risen,
Praise be unto Him.
7. The guards trembled, and
Became like the buried dead,
When they heard the voices
Of the dead and the living,
Our Lord has risen, praise
Be unto Him.
8. Rank came after rank,
Tribe came after tribe,
Force after force cried,
Our Lord has risen, Praise
Be unto Him.
9. Crowds and crowds crowded
Together, ranks and ranks
Formed ranks, higher and
Higher they thundered, our
Lord has risen, praise be
Unto Him.
10. None remained in the inner-
Most recesses of Shayol
Nor in the habitations (1)
Above, which did not receive
Restoration of life, our
Lord has risen, praise be
Unto Him.
11. Mary, after the spiritual
Ones saw the hope of the
Corporeal, and she gave the
Good tidings to the company
Of the disciples, our Lord
Has risen, praise be unto
Him.

(1) The land of silence
(or depth, Hades)

12. sidre dnōrane sdirin,
al qora qain oamrin;
bqale dkhilē dtahirin,
dqamleh maran shōkha leh.
12. The ranks of the spirituals
Are orderly arrayed, and
Round the sepulchre they
Cry and say, with tunes of
Awe and wonder, our Lord
Has risen, praise be unto
Him.
13. atipin nuhra qnumayhōn,
oakh barqē parsupayhōn,
oyilipnan min qalayhōn,
dqamleh maran shōkha leh.
13. Their Knumas (2) are
Arrayed (covered) with
Light, and their persons
Shine like lightning, and
We learn from their voice,
Our Lord has risen, praise
Be unto Him.
14. panneo hinnun sid maryam,
lkhaya bāyat dmithleh
oqam; zil sabbar dha
ithnakhm,
dqamleh maran shōkha leh.
14. They answered to Mary, thou
Desirest the living who was
Dead and has risen, go and
Spread the tidings that He
Has resurrected, our Lord
Has risen, praise be unto
Him.
15. sid shimmōn rish shlikutha,
mtat maryam msabranitha,
kath amraleh bkhadutha,
dqamleh maran shukha leh.
15. To Simon the head of the
Apostleship reached Mary
The bearer of tidings, and
She told him with joy, our
Lord has risen, praise be
Unto Him.
16. qam shimmōn rhit laqburta,
wakhza tamman tithmōrta,
wahpakh osabbar al qyamta,
dqamleh maran shōkha leh.
16. Simon rose and ran to the
Sepulchre, and there he saw
The wonder; he returned and
Declared the resurrection,
Our Lord has risen, praise
Be unto Him.
17. shlikhē isra kath knishin,
bilitha otow khashishin;
al alayhōn opash tamihin,
dqamleh maran shōkha leh.
17. And as the ten apostles had
Come together in the upper
Chamber and were sorrowful,
He entered among them and

(2) hypotasis, or subsis-
tance.

They were amazed, our Lord
Has risen, praise be unto
Him.

18. ta mnakhmana dnashutha,
sid shamue dsughitha;
opukh bhun rekha dkha-
yutha,
dnasqun lakh shokha
osighdtha.

18. Come, Thou that will
Resurrect humanity, to the
Hearers of canticle, and
Breathe into them the
Breath of life (3), that
They may raise unto Thee
Praise and worship.

DEDA DAQYAMTA

EASTER SUNDAY

TO KOLAN MLILE

LET US COME ALL WE RATIONAL

1. To kolan mlile;
priqay basliba,
nodeleh lisho,
dita lporqandn.
2. oo natray lqobra,
wamaghlay kepa;
gloli ayko bir,
dha nosh bayaleh.
3. billitha khzate;
baynath talmithow;
beteh ola shkakhte,
cha nosh bayaleh.
4. danu yuthaye; okhaybu
salube; oal qaysa
tlau,
cha nosh bayaleh.
5. han lilya plaghle;
otarnaghla qraleh;

1. Let us come all we rational
Saved through the Cross,
And praise Jesus, who came
For our salvation.
2. O, guardians of the tomb,
And rollers of the stone,
Reveal to me where is my Son,
Lo, my soul desireth Him.
3. In the upper chamber I saw
Him among His disciples,
I wanted Him but could not
Find Him, lo, my soul
Desireth Him.
4. The Jews judged Him, and
The crucifiers (1) con-
demned Him, and upon the
Wood they hung Him, lo my
Soul desireth Him.
5. Tonight after midnight,
And the cock crew,
(3) Holy Spirit
(1) The Italians

oshimmōn tlath kparbeh,
oha nosh bayaleh.

And Simon thrice denied Him,
Lo, my soul desireth Him.

6. waya lyuthaye;
obetha lkhapure;
dsalbu lbir magan;
oha nosh bayaleh.

6. Woe unto the Jews,
Shame unto the renouncers,
Who crucified my Son for no
Reason, lo, my soul
Desireth Him.

7. zayna drōkha quthsha;
albish baqyante;
lashlikhe rakhmow,
oha nosh bayaleh.

7. The armour of the Spirit,
By His resurrection,
Has clothed His beloved
Apostles, lo, my soul
Desireth Him.

8. kharith bakhnōshta;
dathresar shlikhe;
ola khzit lbir amhōn,
oha nosh bayaleh.

8. I looked in the assembly
of His twelve apostles,
And did not see my Son
Among them, lo my soul
Desireth Him.

9. tōra dwith zayte;
sahid al qyante;
omakhriz nōkhame,
oha nosh bayaleh.

9. The Mount of Olives,
Witnessed His resurrection,
And proclaimed His rising,
Lo, my soul desireth Him.

10. yikhithaya labu;
okhabiba limeh;
warkhima lamteh,
oha nosh bayaleh.

10. The Only-Begotten of His
Father, and beloved to His
Mother, and dear to His
Handmaid, lo, my soul
Desireth Him.

11. kittaneh ntirin;
okhathme qayamin;
wakhnita laytow,
oha nosh bayaleh.

11. The linen is safe,
And the seals are intact,
And the embalmed is not to
Be found, lo, my soul
Desireth Him.

12. lait shintha laynay;
onomtha laghbinay;
ath mishkkhanaleh,

12. There is no sleep to my
Eyes, and rest unto my
Eyebrow, till I find Him,

oha nosh bayaleh.

Lo, my soul desireth Him.

13. mann kay odana;
olayka azana;
kbar mishkkhanaleh,
oha nosh bayaleh.

13. O, what shall I do,
And where shall I go,
For I might find Him,
Lo, my soul desireth Him.

14. nureh shaghrali;
okhubé mshalhebli;
dipuq boáte,
oha nosh bayaleh.

14. His fire inflames me,
And His love burns me,
To go to His rescue,
Lo, my soul desireth Him.

15. al taraa yithbith;
ithmal oyomana;
kbar khazyanaled,
oha nosh bayaleh.

15. At the entrance I sat,
Yesterday and to-day,
In the hope that I might
See Him, lo, my soul
Desireth Him.

16. pilatus daneh;
oqayapa khaybeh;
okhnnan ohitteh,
oha nosh bayaleh.

16. Pilot judged Him,
And Caiaphas condemned Him,
And Hanan humiliated Him,
Lo, my soul desireth Him.

17. soyana paghreh;
rghighana khzateh;
dikhzeo oikhdebeh,
oha nosh bayaleh.

17. I am anxious to get His body,
And I am longing for a
Sight of Him, that I may
See and rejoice in Him,
Lo, my soul desireth Him.

18. qayapa daneh;
opilatus khaybeh,
oyosip zwan paghre,
oha nosh bayaleh.

18. Caiaphas judged Him,
And Pilot condemned Him,
And Joseph purchased His
Body, lo, my soul
Desireth Him.

19. rabbuli nghulun;
rakhmaykal amthakh;
byoma dmith ithakh,
mshikha parōqan.

19. My teacher, may Thy
Mercy flow over Thy hand-
maid in the day of Thy
Second coming, Christ,
Our Saviour.

20. shaynakh washlamakh;

20. May Thy peace and Thy

ashra baynatan;
mshikha parōqan,
oithrakhm Alain.

Tranquility abide with us,
Christ our Saviour,
And have mercy upon us.

21. toditha lashmakh;
osightha lmaruthakh;
kulhōn yomatan,
oithrakhm Alain.

21. Praise unto Thy name.
And worship unto Thy
Mastership, all our days,
And have mercy upon us.

DEDA DAQYAMTA

EASTER SUNDAY

Ounaya

Antiphon

Brikh Bar Tawa Dittakhti
Bsebyane Oitha Bkhube Min
Roma Lpurqanan.

Blessed is the Son of the
Good who descended (from
Heaven) of His own will and
He came in His love from on
High for our Salvation.

Bate

Verses

1. O gannana kma shappir
pardaysakh, dith beh qabra
wagnuna lgho mineh;
al qabra yathbin nature,
wagnuna krube krikinleh;
kma shappir likh maryam,
daqraytin gannana.

1. O, gardener, how beautiful
Is thy garden, where in
Lies the tomb and the bridal
Chamber (1) within it;
Upon the sepulchre stand
Guard, and the bridal
Chamber is surrounded by
Cherubims, how beautiful
Tis of thee Mary, to have
called me gardener.

2. ittath maryam sith qabra
bkharutha, waghzat lkipa
damagla min qabra;
ayko how nuhra dtishbukta,
ayko how simkha dnashutan;
mann shaqleh lhow nuhra,
oayka nsattarleh.

2. Mary came to the tomb full
Of grief, and she observed
The stone rolled away from
The tomb, O, where is that
Light of glory, where is
That ray of humanity, who
Took that light, and where

(1) Metaph, spoken of Christ
and His Church, The Bridegroom
and the Bride.

Is it concealed?

3. bakhya maryam kad amra
d'bir ganbu,
yosip amar shlay maryam
dla ganbu;
dalnura mann m'se' d'qarulah,
walyamma mann mse d'pasaleh,
mann napil bghozalta,
dakh hade ola yaqid.
 4. gaya maryam olayta lhun
lyudaye, wampashqalhōn,
blishana e'braya; bith dina
dweh danu lmar,
la nhe beh dayana ddain;
ola dyateb al kursya,
min amma dyudaye.
 5. danu okhaybu yudaye
dla sakflu,
oasiq salbu al qaysa
okhin qabru;
lhow dshab'ashedin min appiq
wonura dkhube yaqdana;
dyoman qam min q'abra,
leh shōkha lhun waya.
 6. ha ap yosip ho rakhma
dkenutha, dinna khzetē
kad shilleh ipilatus;
ho paghra zahya oqaddisha,
okhante hwa bmōra wōilway;
oharka qdamay ithq'bar;
oyoman la ishkahte.
3. Mary cries as she says
They have stolen my Son,
Joseph says, be quiet Mary,
They have not stolen Him;
For unto the fire who can
Approach, and the ocean
Who can wade through, who
Can fall in a flame such
As this and not get burned?
 4. Mary cried and accused the
Jews, and expounded to them
In the Hebrew tongue; in the
Court where they judged my
Son, may there not be a
Judge to sit on judgement
Seat, and none to occupy
The seat from among the
Jewish people!
 5. The Jews judged and con-
demned Him for no offence,
They raised and crucified
Him on the Cross and also
Buried Him; He that drove
Seven demons out of me;
And in the fire of whose
Love I am burning; He who
This day rose from the tomb,
Unto Him be praise and woe
Unto them!
 6. Lo, even Joseph, he who
Loved the truth, Whom I saw
When he requested Pilot,
For that holy and pure body,
And he embalmed it with
Myrrh and aloe, and here
Before me He was buried and
Today I cannot find Him.

7. zakh malakhe min roma
bhulale,
qam sid qabra balwushe
kheobare,
liqare dgabbara dashkheo,
walbitta dsatana danpal;
walshiple walkhipre,
omokakha dshohare.

8. khshikh wa shimsha kad
maran al qaysa,
araq oittashi dla mith-
khze basqipa;
zaat wat araa dankhithlah,
omin qale shue istareo;
brikh mara dtore wa;
lasqipa walmota.

9. roma yoman ha dais
bkhadutha; oere dalil
ha zamrin tishbukhta;
domote qatle lqatula.
obaqyamte kharar
lakhyanan.
olayhudaye ohith
osaghudow ha rozin.

10. shokha lashme bkhul
zonin oiddanin; olaba
dshalkhe lpurqanan toditha.
walrokha dqudsha hulala;
khat kyana gniza dla
mitdrikh.

7. And the angels processed
From on high with halle-
luyahs, and they stood by
The sepulchre in white
Robes, to the honour of the
Mighty that has fallen
Asleep; and unto the shame
And confusion of the satan
That has fallen, and unto
His wretchedness, his shame
And the humiliation of his
Pride.

8. The sun had darkened while
Our Lord was on the Cross,
it fled and hid so that He
May not be seen on the
Cross; the earth shook
Because He descended into
It and from His voice rocks
Split asunder, blessed is
The Lord who broke the
Cross and the death.

9. The heavens today rejoice
In gladness; and the
Watchers above, lo, sing
Praises, for Him who
Through His death killed the
killers, and by His resurre-
ction set our nature free;
The crucifiers He put to
Shame, and lo, His worship-
pers rejoice.

10. Praise unto His name at all
Ages and times, and unto
The Father who sent Him to
Our salvation, thanksgiving
And unto the Holy Spirit
Halleluyah, one secret and

walain rakhmow nehbon;
lalam almen amen.

Incomprehensible nature,
And may His mercy be upon
Us for ever and ever.

11. toditha leh min kinshan
sakhaeth, osighdtha lashme
min kullan prishaith,
wakhnanē alain amminaith,
damshikha qam gabbaraith,
okaddilan dmiraith:
yomana thiraith.

11. May thanks be given to Him
From our congregation in its
Entirety, and worship unto
His name from every one of
Us singularly and articu-
lately; and may His mercy
Be upon us at all times;
Christ rose gloriously, and
Caused us this day a joy of
Wonder and amazement.

BEE MIN MARYA OSALLA QDAMOW

DESIRE OF THE LORD AND PRAY
BEFORE HIM

Hymn for the Reception of Church Prelates.

Bee min marya osalla
qdamow. slotakh abon
tehwhelan, shura rama
obeth gosa, slotakh
tehwe zayna kasya,
slootakh tehwe eoqina,
slootakh tehwe saypa al
edayn,
slootakh tehwe sanbarta
lreshan; slotakh tehbe
sakre, slotakh tehwe
natura; slootakh tehwhelan
perma darutha; slotakh
tehwe mpesanetha lmalka
mshikha paroqan dankhus
alain.

Desire of the Lord and pray
Before Him. May thy prayer
Be unto us O our Father a
High wall and refuge, may
Thy prayer be a secret,
Weapon, may thy prayer be
A shield, may thy prayer be
A sword in our hand,
May thy prayer be a helmet
Upon our head, May thy
Prayer be a buckler; may
Thy prayer be a protector,
May thy prayer be unto us a
Censer of reconciliation;
May thy prayer be a suppli-
cant unto Christ our Saviour
That He may have mercy
Upon us.

TODÉ LTABA

On ordinary Sundays they will say this TISHBUKHTA, by Mar Narsay, the harp of the spirit.

Todé ltaba dkharar ginsan:
min odōtha d̄bisha
omota.
shayin amman kinshay roma:
draggizinwow mitul olan.
brikh khannana dkath
la bainay:
npaq boatan wakhdi
bkhayain.
osar dimwatha d̄abidōtan:
wathpōnayan b̄erba datā.
yarta wabra gray
lakhyanan:
datā wapna omith oith-
nakham.
okhaddi lkinshē rōkhanayē:
bathyabōtan wonōkhaman.
la mithmallal khōbba
rabba:
dkhabi sedain rakhim
ginsan.
dminē dginsan wath
misaya;
oraē lalma am rabbōté.
rabbi minnan omin kul
biryan:
khdatta dasar siḥ
nashōtan.
dodē lpaghran haikal
qōṭhsha:
danmalē beh sighdath
kōla.
tow aranē washmayanē:
thar itdammar brabuth
dargha.
damta ginsan lroma rabba:

PRAISE THE GOOD ONE

On ordinary Sundays they will say this TISHBUKHTA by Mar Narsay, the harp of the spirit.

Praise to Him who in His Goodness hath made our race Free from the slavery of the Evil one and of death. And Hath made peace between us And the companies of those on High. Who were angry, because Of our iniquity. Blessed is The Compassionate One, who, When we sought Him not, came Forth to seek us, and rejoiced In (giving) us life: and Showed a type of our being Lost, and returning again, In the sheep that went astray; The heir, the Son, hath called Our nature. Which went astray And returned, and was dead And is quickened again; and Hath made glad the spiritual Companies. With our repent-ence and quickening. Unspeak-able is the great love. Which the Friend of our race Hath showed to us. Who of our Race hath made a Mediator. And reconciled the world with His greatness. It is a thing Too great for us and for all Creatures. It is a new thing Which He hath done to our Humanity. That He hath made Our body a holy temple. That He might perfect in it the Adoration of all. Come, ye Earthly and heavenly ones

dalahōtha dla mith
 darka.
 shmaya oarā okhōl ma
 dohōn:
 nodōn amman lmoreb
 ginsan.
 dkhaddith sālman wāta
 olan:
 waqran bashmē oshabth
 lan kul.
 shābe lshōkha min kul
 pōmēn:
 how dariman lēl min
 kōla.
 onēmar kōllan lēh tish-
 bōkhta:
 lalam almēn amēn oamēn.

Wonder and be astonished
 At the greatness of the
 Step. By which our race hath
 Come to the great heights.
 Of the Incomprehensible God-
 head. Let heaven and earth
 And all that is in them.
 Confess with us; Him who
 Exalteth our race. Who hath
 Renewed our image and wiped
 Out our iniquity. And hath
 Called us by His Name and
 Hath made all things subject
 To us. He is worthy of glory
 From all mouths. Who hath
 Lifted us up above all. And
 Let us all give praise to
 Him for ever and ever. Amen
 and Amen.

TISHBÓKHTA OF THE NIGHT
 (Morning) SERVICE, by
 Mar Babai the Great, to
 be said on Sundays of
 SUBARA to BETH DINKHA.
 (From Advent to Epiphany)

TISHBÓKHTA OF THE NIGHT
 (Morning) SERVICE, by
 Mar Babai the Great, to
 be said on Sundays of
 SUBARA to BETH DINKHA.
 (From Advent to Epiphany)

BRIKH KHANNANA DOTAYBÓTE

BLESSED IS THE COMPASSIONATE ONE

Brikh khannana dotaybōté:
 parnis khayain banbiutha,
 baina drōkha khza
 ēshaya:
 lyalda tmiha dothulōtha.
 dla zōwagha yildat
 maryam:
 lammanōel bra dalaha.
 dminah goleh rōkha
 dqōthsha: lpaghre mkhayda
 akhma dakhthēb.

Blessed is the Compassionate
 One, who in His lovingkind-
 ness hath supplied our life
 In prophecy. With the eye of
 The Spriti Isaiah saw the
 Wondrous Child of the Virgin:
 For Mary without union bore
 Emmanuel, the Son of God.
 From her the Holy Spirit
 Fashioned. His body which was
 United, as it is written.

dnehbé omra ohaykla
sghitha:
lsimkhē dāba baghtha
brōtha.
oam shōraya dbatné
thira:
khayde ammē bkhat̄h
ēqara. danmalle beh
kólhin dēleh:
lpórqan gāba akh
dashparleh.
byóm sóbareh (o moladeh)
shabkhu ere bhulalayhón
broma dalél
oap aranē qareb
sighththa:
bqōrbanayhón bkhat̄h
ēqara.
khat̄hō mshikha bra dalaha:
sghith min kulla
bathrin kyanin.
balahōte yliḥ min
āba:
dla shōraya lil min
zoné.
wonashōteh yliḥ min
maryam: bshōlam zoné
bpaghra mkhaytha.
la alahōtē min kyan
imma:
ola nashutē min kyan
āpa.
ntirin kyané baqnómayhón
bkhat̄h parsōpa dakhtha
brōtha,
oaykan dēteh alahōtha:
tlatha qnōmē khtha éthutha
hakhan ēteh bruteh
dābra:
bathrin kyanin khat̄h parsōpa.
hakhan yilpat ēdath

That it might be an adorable
Habitation and temple.
For the Brightness of the
Father in one Sonship.
And at the beginning of His
Marvellous conception.
United Him with Himself in one
Honour. That He might fulfil
In Him all things that were His
For the salvation of the
World, as seemed good to Him.
In the day of His Annunciation
(or Nativity) the watchful
Ones glorified Him. With their
Hallelujahs in the heights above.
And also the earthly ones
Offered Him worship. With
Their offerings in one honour.
One is Christ the Son of God
Worshipped by all in two
Natures.
In His Godhead begotten of
The Father.
Without beginning before all
Time:
In His manhood born of Mary,
In the fullness of time, in a
united body.
Neither His Godhead was of the
Nature of mother,
Nor His manhood of the nature
Of the Father.
The natures are preserved in
Their qnumé, in one person of
One Sonship.
And as the Godhead is:
Three qnumé, one essence.
Likewise the sonship of the
Son.
Is in two natures one person.
So the Holy Church hath

Please substitute this for page 71, which
contains typographical errors in English.

qōthsha:
 dthode babra dhuu
 mshikha.
 saghdinan mar
 lalahōthakh:
 walnashōthakh dla
 pōlagha.
 Say this verse thrice;
 khathō khayla khtha
 marōtha:
 khath sebyana khtha
 tishbōkhta.
 laba wabra orōkha
 dqōthsha: lalam almēn
 amēn oamēn.

Learnt.
 To confess the Son who is
 Christ.
 We worship, O my Lord,
 Thy Godhead,
 And thy manhood without
 division.
 Say this verse thrice;
 One is the power
 One the majesty.
 One the will, and one the
 Glory.
 Father, Son, and Holy Sprit.
 For ever and ever. Amen
 and Amen.

ABON DBASHMAYA

ABON DBASHMAYA

On all Sundays of the Fast
 they will say this
 TISHBUKHTA, by Mar Sabrisho
 Catholicos.

On all Sundays of the Fast
 they will say this
 TISHBUKHTA, by Mar Sabrisho
 Catholicos.

Abon dbashmaya:
 qaddish bakhyanē:
 ashba lsaghōdayk:
 danqadshōn lashmakh.
 tētē malkōthakh:
 braza qtham zonē:
 akh how dmin kaddō
 hwainan bhōpakhah.
 nighmor sebyanakh:
 bārā dla dikhla:
 akhma dbashmaya la ith
 dnakmelan.
 lakhma dsōnqanan holan
 bkhōl yomin:
 dakhyan mayutē:
 sniqa-hu bkhul iddan.

Our Father in heaven:
 Holy in Thy nature.
 Make Thy worshippers worthy,
 To sing Holy to Thy Name.
 May Thy kingdom come.
 In a mystery before the times.
 As though already we lived
 In it.
 Let us fulfil Thy will,
 On earth without fear.
 As in heaven, there is none
 That (can) harm us.
 The bread of our need, give
 Us every day.
 For the nature of mortals is
 Ever needy. Before we are

min qtham tōqanan:
mpasat bbishōtan:
bkhōbakh taqqintan:
brakhmaik eti khobain:
khabnan lithōthakh:
oaskiln bakhdadē:
nishbōq khat̄h lkath̄:
oat marya lkhōllan.
dla nqōm bnisyunē:
dshēde okōthkhatē:
dhinnon marodin wakhnan
mkhilinan.
bghanaik kahnnana proqain
min bisha:
ḍatto lkhoth̄ mishkakh zakhe
trōnutē.
dilakh mālkotha okhaila
otishbukhta:
holan tnehbē bah:
yartē dkabbibakh.
oamhōn dqaddishaik:
niprō lmaruthakh:
shōkha dzadiqlakh:
lalam almēn amēn.

Fashioned,
Thou knowest our wickedness.
In Thy love Thou hast
Fashioned us, in Thy mercies
Wipe out our offences. We
Have trespassed against Thy
Being, and have offended
Against one another. May we
Forgive each other, and do
Thou, O Lord, (forgive) us
All; That we stand not in
Temptations, of demons and
Enticements, for they are
Tyrannical, and we are weak.
In Thy pity, O Compassionate
One, save us from the Evil
One. For Thou alone art
Able, to overcome his cruelty.
Thine is the kingdom, and the
Power, and the glory. Grant
That we may be, heirs of Thy
Beloved. And with Thy saints,
May we pay to Thy Majesty,
The glory which is meet for
Thee, for ever and ever,
Amen.

LAKH TISHBOKHTA ALAHAN

Tishbokhta for Daily Morning
Services by Mar Aprim or
Mar Aba the Catholicos.

UNTO THEE BE PRAISE O,
OUR GOD.

Tishbokhta for Daily Morning
Services by Mar Aprim or
Mar Aba the Catholicos.

Lakh tishbókhta alahan:
olakh toditha abúthan,
mbarkinanlakh gabúlan;
mara khanana;
alaha mrakhmana;
baróya mrakhpana
paróqa mnaṭranan;
athuran wamsyanan.
saghḏinan lakh maran:
mitul dnagira rukhakh
osagi-hi taybuthakh:
mrakhmana khus alain
oiṭhrakhm-alain.
ithpan alain bsugha drakhmaik:
tukhlanan obith gosan
ashina:
marya alaha anhar
apaik onithpriq.
mqabbil brakhme l'tayabé:
qabbil slátan otishmishtan:
shamaa bqala ásaghudow:
tiul baótan qthmaik
oiṭhrakhim-alain.
shbiq khobé lmaute
bakhnane:
shbuqlan khobain wakh-
thain bakhnanakh.
mkhase khtahe donaynasha
btaybute:
khasa khtahain sagiyé
oiṭhrakham-alain.
sabrá tabé donaynasha
holan shayna washlama:
dnode lathlithauthakh:
mara dkhóla lalmin emén.

To Thee be glory, O our God,
And to Thee be praise, O,
Our Maker, We bless Thee,
Who didst form us, O
Compassionate Lord, O mer-
ciful God, Pitiful Creator.
O Saviour who dost preserve
Us. Who dost help and aid
Us. We worship Thee, O our
Lord. For Thou art long-
Suffering, and Thy loving
Kindness is great. O Mer-
ciful one. Pity us and have
Mercy upon us. Turn to us
In the multitude of Thy
Mercies. Our confident hope
And strong refuge. O Lord
Our God, make Thy face to
Shine, and we shall be
Saved. O Thou who receivest
The penitent in mercy.
Receive our prayer and
Service. O Thou who hearest
The voice of Thy worshippers
Let our request come before
Thee and have mercy upon us.
O Thou who forgivest the
Trespases of mortals in
Thy compassion. Forgive us
Our trespases and sins in
Thy compassion. O Thou who
Pardonest the sins of the
Sons of men in Thy loving-
Kindness. Pardon our many
Sins and have mercy upon

Us.* O good Hope of the
Sons of men, give us peace.
And tranquillity. That we
May confess Thy Trinity,
O Lord of all, for ever.
Amen.

THE DAY OF OUR LORD

By Mar Narsay

New tidings did Gabriel sow in the ears of Mary:
A new, uncustomary conception the Vigilant One declared.
The pure Virgin bore the fruit which the Voice sowed,
And the Spirit spoke in the harp of her soul the voice of
Praise, With the voice of thanksgiving she rendered the
Price of the new birth;
"Blessed is He who chose and abode for His love within my
Limbs! Worthy of praise from every mouth is the Maker of
All, Who through my humility willed to exalt the earth
Of Adam."

In the first month, Gabriel sowed the tidings of conception
In her ears,
And the blade of the Bread of Life sprouted in the ninth.
In March he grafted the power of life into the stem of her
Body,
And in December she bore that which made all rejoice.
In the beginning the earth conceived Adam, the First-born;
In her was composed the second Adam, in the earth of her
Body.
One Spiritual was the harbinger of His conception,
And on the day of His birth, many came down and gave praise.

The Vigilant One had given Mary a sign in confirmation of
Her conception;
Fruit had blossomed in the barren body that had faded
With age.
"Lo, even Elizabeth has conceived, when she did not expect,
And this is the sixth month of her conception.
The Messenger who is to go before the King is conceived

*Repeat three times from the
asterisk.

The Essentials of the Doctrine of the Church of the East

Translated from "Marganitha" (The Pearl) by Mar Odishoo, Metropolitan of Soba and Armenia. A noted theologian of the Church of the East. He lived in the 13th century.

It is imperative that a Mshikhaya (Follower of the Anointed One) Christian, should believe in the Divinity and Humanity of Christ. The basis of the Christian faith is the belief in the Holy Trinity, namely, the three Qnumai, in one nature.

Qnuma, is an Aramaic word, which is not easy to define in the English language. The nearest equivalent to Qnuma, is the Greek word hypostosis, and in English, the word **substance**

The following definition of the nature of the Holy Trinity, is quoted from the teachings of the Church of the East: "Every one who is wise is wise through wisdom, and every living being is living by life. This is the mystery of the Trinity which the church confesses of that adorable nature: Mind, wisdom and life. Three co-essential properties in one, and one who is glorified in three properties. And the mind she (the church) has called Father and begetter, because He is the cause of all, and first. And the wisdom she has called Son and begotten, because it is begotten of the mind, and by it every thing came to be and was created. Likewise, the life, she has called Holy Spirit and the proceeder, because there is no other Holy Spirit but He. For He is Holy and unchangeable, and this is the interpretation of those who know the truth. This is the evidence which Yokhanan Bar Zabdai (John, son of Zabadee) theologus: "In the beginning was the Word," and, "the life are the light of men."

The following quotations are taken from the Old and New Testament concerning the Holy Trinity:

And God said, "Let us make man in our image and in

our likeness." Genesis 1-26. Isaiah's praise of the Seraphim, three Holies one Lord, signifies the three Qnumai in one nature. Isaiah 6.3.

Likewise, David in his praise says: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. Psalm 33.6. All the Hebrew prophets in one way or another have predicted the coming of Mshikha (the Messiah). Eshaya (Isaiah) has moreover predicted His judgment and suffering. To quote the teaching of the Church of the East on the subject: "All the holy prophets prophesied of Christ, who was to bring salvation (1) to the world, and to renew all that are created. And in order not to lengthen our discourse, we shall adduce the witness of six of the greatest among them.

In the first place Israel, the father of the prophets, that is Jacob, says, there shall not depart sceptre from Judah (2), nor a lawgiver, from between his feet, that is a prophet, until shall come Him to whom belongs the kingdom, and to Him shall the nations wait for: "together with the remaining portion of the chapter.

Moses said, the Lord will raise up unto thee a great prophet from among your brethren like unto me; unto Him ye shall hearken (3), and any soul (person) that will not hearken to that prophet, that soul shall perish from among her people (4); and moreover, by the deliverance of Israel from Pharaoh, He gave a sign of deliverance of all the people from the ruler of this world. The Manna (5), also, prefigured the mystery of our Lord's body; the water from the rock (6), the drinking of His blood; and the brazen serpent (7), His life-giving cross.

David also prophesied in that he said: "why do the gentiles rage (8)? and in that beginning with "O Lord our Lord, how glorious is Thy name in all the earth (9), and

1. Ephesians, 1. 7-10
2. Genesis, 49. 10-12
3. Deuteronomy 18, 15-
4. Deuteronomy 18-19.
Acts, 3.23.

5. Exodus 16.4 - John 6.31-34-49-50
6. Exodus 17.6.- I. Corth. 10.4.
7. Numbers 21. 8-9
8. Psalms 2. 9.
9. Psalms 8. 10.

in that, "My heart pours forth with good sayings, (10) and in that he said "The Lord said unto my Lord, sit Thou on my right hand (11), he prophesied fully!

Isaiah prophesied, Behold a virgin shall conceive, and give birth to a son, and they shall call His name Emmanuel, which is interpreted, our God is with us (12), and again, His name shall be called wonderful and Counsellor, the Mighty God of the world, the Prince of Peace, Father of the world to come (13), the angel of great council. He shall be betrayed because of our sins, and He shall be humbled because of our iniquities, the chastisement of our peace is upon Him (14):" to the end of the chapter.

Zechariah says: "fear not O daughter of Zion, behold thy king comes unto thee, humble and riding upon an ass, and upon a colt the foal of an ass (15)."

Daniel, after having fixed the period of seventy Shaboen (division comprising of seven weeks) which were to precede His appearance, said: "Messiah shall be killed, and she (Jerusalem) shall not have Him: and the holy city shall be destroyed (with the King that is to come) and He will put to an end offerings and sacrifice". "And again I beheld thrones were placed, and the ancient of days sat (16); and again I saw one like the Son of Man upon the clouds of heaven, and He came before the ancient of days and unto Him He gave judgement and authority that all peoples, nations and tongues, should serve: His authority is everlasting and it shall not pass, and His kingdom shall never be destroyed (17)."

10. Psalm 45.

11. Psalm 110.

12. Isaiah 7.14
Math. 1. 23

13. Isaiah 9.6.

14. Isaiah 53.5 etc.

15. Zechariah 9.9.

16. Daniel 9.26, etc.

17. Daniel 7. 13-14