

ṭekhso d-teshmeshto d-qurobo

Order of the Holy *Qurbono*

(With excerpts from the commentaries of the Holy Fathers)

For the use of the laity during the Liturgy of the Divine Mysteries
celebrated in the Syriac Orthodox Church

REVISED: NOVEMBER 11, 2005

FOREWORD

The Syriac Orthodox Church is heir to one of the most ancient traditions of Christian worship distinguished by the antiquity, beauty and rich symbolism of its prayers and rituals. Central to worship in the Church is the celebration of the Divine Eucharist known in Syriac as *Qurbono* (lit., Offering) or the *rožé qaddishé* ([liturgy of the] Divine Mysteries.) The liturgy is characterized by a sense of awe and wonder before the Divine Mysteries and a profound sense of penitent humility in the presence of the holiness of God.

The first celebration of the Divine Eucharist was offered by the Apostle Ya‘qub, the first bishop of Jerusalem. The *anaphora* of the Apostle occupies a pre-eminent position in the Syriac Orthodox Church—the only Church today in which this liturgy is still in use. The Church has an immensely rich collection of anaphoras, seventy-nine of which are listed in Patriarch Aphrem Baršoum’s *Scattered Pearls* (2003).

Unlike other Christian traditions, the Syriac Christian tradition preserves the Semitic roots of Christianity’s origins. Through the centuries the liturgy was celebrated in Syriac, the Edessan dialect of Aramaic (the Palestinian dialect of which was spoken by our Lord and His disciples). Even as the language was eclipsed by Arabic among the Syriac Orthodox faithful in the Near East in the second millennium, liturgies continued to be celebrated in the original tongue; the mystical experience transcended cognitive barriers of language. This was true in the Malankara Church as well until the middle of the twentieth century.¹ However, with the age of reason squarely confronting the ancient traditions, it became necessary to translate the liturgies into the vernacular to permit meaningful participation in the Holy *Qurbono*.

The earliest English translations of the Syriac Orthodox liturgy are perhaps by F.E. Brightman and C.E. Hammond (1896) followed by R.H. Connolly and H.W. Codrington (1913). Rabban K.P. Paul (later Mor Athanasius Paulos Kadavil, †1991) published a translation and a commentary on the liturgy in 1951. The first English edition of the service book for the laity was published by late Mor Athanasius Samuel in 1967. St. Mary’s Church in Los Angeles published an edition in 1984 compiled from an English translation of the Malayalam text, published in India in the late 1960s by then bishop Mathews Mar Athanasius, with hymns in Syriac meter; this edition was widely adopted in the Malankara parishes in the USA.

A revised English edition was motivated by the desire to improve upon the fidelity of translation in the extant editions in use in Malankara parishes in North America. The contribution of this edition is a new English translation of the hymns translated directly from Syriac texts in editions published from Mor Ephrem monastery in The Netherlands and Mar Julius Press, Pampakuda, India. We have attempted to translate from the original text in Syriac as faithfully as possible in language that is comprehensible even when read as prose. The syllabic structures of the hymns are set in accordance to the prescribed Syriac meter. Footnotes indicate where the translation is not entirely faithful to the original or where there are variant readings of the text. However, any translation is indeed diminished in that it cannot faithfully reproduce the literary devices unique to Syriac which add immensely to the poetic beauty of the original; to appreciate these one must go back to the source. We have also not attempted to introduce literary devices commonly employed in English poetry, such as rhyming, which would have made our quest to be faithful to the original text

¹ It is noteworthy that the Portuguese attempt to impose the Latin rite in the Malankara Church, following the Synod of Diamper (Udayamperoor) of 1599, initially through Malayalam translations failed since people could not contemplate of a holy liturgy celebrated in a language other than Syriac; they had to then resort to Syriac translations of the Latin rite.

even more difficult. The prose is adopted with minor exceptions from the very faithful translation by Archdeacon Murad Barsoum published in the *Anaphoras* (Mor Athanasius Samuel, 1991).

The original text of the hymns in Syriac are offered in English transliteration with the fond hope that it will motivate at least some among the faithful to learn and appreciate the beauty of the liturgy in its original form. We have also included a glossary of common Syriac terms used in the liturgy.

We have placed in footnotes citations from the holy scripture and relevant excerpts from the commentaries of the Syriac fathers on the Holy *Qurbano*—of Mor Ya‘qub of Edessa (†708), Mor Gewargis († c. 725), bishop of the Arab tribes and suffragan of the Maphryono of the East, Mor Iwanyos (†860), bishop of Dara, Mor Mooshé Bar Kephō (c. 813-903), bishop of Beth Remman, Beth Kiyona and Mosul, and Mor Dionysius Ya‘qub Bar Šalibi (†1171), bishop of Amid. In Syriac Christianity, the instructional role of liturgy was always emphasized; liturgy provided the primary teaching context of the Church.² Citations from the Holy Scripture and excerpts from the commentaries of the Fathers are hence included for the instruction of the faithful. We hope that through an understanding of the rich symbolism in the Syriac liturgy revealed by these commentaries, the mystical experience of communion with the Divine Mysteries can be experienced in its fullness.

This translation would simply have been impossible without the guidance of our *Malphono*, Dr. George A. Kiraz, a reverend subdeacon of the Syriac Orthodox Church and Director of Beth Mardutho: The Syriac Institute. Out of his unrequited love for the Church, its spiritual heritage and its language, George persisted with us over the years in completing this undertaking while educating us on the nuances of the Syriac language, liturgical practices and its variants, and much more. For all this and more we are immensely indebted to our *Malphono* and so will all who benefit from this labor of love.

This work was completed in spurts of activity over several years starting in 1998. A vast portion of the text was completed in 2000 and was first used on June 4, 2000 at the St. Mary’s Church where it has been in use since. Over the years, additions and improvements were made. We are indebted to many in the St. Mary’s congregation who offered suggestions, and in particular to Vicar Fr. Sabu Thomas who prepared the congregation to transition to this edition. The text was reviewed by H.E. Archbishop Mor Clemis Kaplan whose comments were invaluable. Fr. George Parathuvayalil, compiler of the first edition, led the recording of the hymns. To all we offer our sincere gratitude.

The task of translation has been indeed a remarkable spiritual journey in and of itself. It is with a renewed sense of awe that we behold the font of spirituality that emanated from the fathers of yore who authored such eloquent works that are our spiritual heritage. We embarked upon the work of translation with a profound recognition of our unworthiness for this task and of the perils of dabbling in such spiritual activity while ensnared in the occupations and trappings of this world; for our errors we beg of these Fathers and their Lord forgiveness.

The Feast of [...]
Whittier, California

Thomas Joseph
Mathews Tom Chakkanakuzhi

² Harvey, Susan A. “Revisiting the Daughters of the Covenant,” *Hugoye* 8:2 (July 2005).

DEDICATION



To the memory of

H.E. Mor Athanasius Yeshu' Samuel

(1909-1995)

First Archbishop of the Syriac Orthodox Church in the United States and Canada
and

Archdeacon Murad Barsoum

(1912-1996)

whose untiring efforts produced translations of many liturgical texts
of the Church for the benefit of the English speaking faithful.

The Service Book of the Holy *Qurbono*³

On Entering the Church

Everyone entering the church makes the sign of the cross and says the prayer below.

In reverence will I enter Thy house and offer my vows to Thee.

Preface

In the name of the Father, and of the Son, and of the Holy Spirit, one true God.

Glory be to Him; and his grace and mercy be upon us forever. Amen.

Holy, Holy, Holy, Lord God Almighty, by whose glory the heaven and earth are filled; Hosanna in the highest.

Blessed is He, who has come and is to come, in the name of the Lord; Glory be to Him in the highest.

*qawmo*⁴

Trisagion

Recite thrice:

Holy art Thou, O God.

Holy art Thou, Almighty.

Holy art Thou, Immortal.

Crucified ✙⁵ for us, have mercy upon us.

Lord, have mercy upon us.

Lord, be kind and have mercy.

Lord, accept our prayers and entreaties and have mercy upon us.

Glory be to Thee, O God.

Glory be to Thee, O Creator.

Glory be to Thee, O Christ our King, who does pity sinners Thy servants. *Barekhamor*.⁶

³ *qurbono, qurobo* (Syr.): oblation, offering. Mor Severus Mooshé Bar Kephō (c. 813-903), bishop of Mosul, comments that the eucharistic rite is known by six names—Assembly (it assembles the scattered faculties that are in us into the unity of one God), Communion (we communicate in the body of Christ and become one body with Him), Access (by it they that were far off and they that were near, and they of heaven and of earth, have been brought near one another), Oblation (He was made an oblation to God the Father for our sins), Mysteries (Christ delivered them secretly to the company of His disciples in the upper chamber), and Perfection of Perfections (without it not one of the sacraments is perfected).

⁴ *qawmo* (Syr.): Typically a set of prayers starting with the Trisagion and ending with the Lord's prayer. The Hail Mary may also be said but is not strictly part of the *qawmo*. The literal meaning of the word is 'rising, standing, station'; in a liturgical context it means 'a station such as a watch of the night, hymns for the stations.' (Payne Smith, 1903, p. 495).

⁵ ✙ Draw the sign of the cross.

⁶ *barekhamor* (Syr.): Bless, my Lord.

*qadeeshat aloho.
qadeeshat haylthono.
qadeeshat lo moyootho.
deştēbt ✝ ḥlofayn ethbraḥam ʿalayn✧*

*morān ethbraḥam ʿalayn.
morān ḥuso raḥem ʿalayn.
morān qabel teshmeshtan waṣlawoṭhan ethbraḥam ʿalayn✧*

*shub-ḥo lokḥ aloho.
shub-ḥo lokḥ borooḡo.
shub-ḥo lokḥ malko mshihō d-ḥoyen la-ḥaṭoyé ʿabdayk. barekḥmor✧*

The Lord's Prayer

(Matthew 6:9-13; Luke 11:2-4)

Our Father who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts and sins as we have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one. For Thine is the kingdom, the power and the glory forever and ever. Amen.⁷

*abun d-bashmayo.
nethqadash shmokḥ teethé malkoothokḥ
nehwé ṣebyonokḥ. aykano d-bashmayo
of bar ʿo. ḥab lan laḥmo d-sunqonan yawmono.
washbuq lan ḥawbayn waḥṭohayn
aykano dof ḥnan shbaqn l-ḥayobayn.
lo ta ʿlan l-nesyuno. elo faṣo lan men bisho.
meṭul d-deelokḥ bee malkutho
w-ḥaylo w-teshbuhṭo l ʿolam ʿolmeen. ameen✧*

Hail Mary

(St. Luke 1:28, 42)

Hail Mary, full of grace. Our Lord is with thee. Blessed art thou among women. Blessed is the fruit of thy womb, our Lord Jesus Christ. O Virgin Saint Mary, O Mother of God, pray for us sinners, now and at all times, and at the hour of our death. Amen.

*shlom lekḥ maryam malyoth ṭoybootho. morān ʿamekḥ. m-barakhto at b-neshé wambarakḥ hoo feero
dabkarsekḥ morān yesḥu ʿmshēḥo. o morth maryam bthulto emeh daloho b ʿoy ḥlofayn ḥaṭoyé hoshō
wabkḥul ʿedon wabsho ʿtho d-mawtan. ameen✧*

⁷ *amen* (Syr.): At the beginning of a sentence, the word is used for emphasis or solemnity, for instance, “Verily, verily, I say unto you...” (John 10:1). Also, used at the end of a sentence to signify assent, *so be it, amen*. (Payne Smith, 1903, p. 19).

tuyobo
(The Preparation⁸)

The celebrant stands with reverence before the central door of the sanctuary, stretches out his hands, makes the sign of the Cross and says:

Celebrant: Glory be to the Father, and to the Son, and to Holy Spirit. And upon us, weak and sinful, let mercy and compassion be showered in both worlds, forever and ever. Amen.

O Lord God, Who is merciful and loves mankind, make us worthy, to stand before You in purity and holiness with awareness, awe and spiritual discipline, and to serve You as Lord and Creator to Whom worship is due from all, Father, Son and Holy Spirit, now, always and forever. Amen.

Psalm 51⁹

Have mercy upon me, O God, according to Your loving kindness; according to the multitude of Your tender mercies blot out my transgressions.

Wash me thoroughly from my iniquity, and cleanse me from my sins; for I acknowledge my transgressions, and my sin is ever before me.

I have sinned against You, against You truly. I have done what is evil in Your sight. Your judgments are right. Your sentence is just. For behold, I was formed in iniquity; and in sin did my mother conceive me.

But You take delight in the truth. You have made known to me the secrets of your wisdom. Sprinkle me with Your hyssop, and I shall be clean; wash me and I shall be whiter than snow.

Satisfy me with Your joy and gladness, that my bones which are crushed shall rejoice. Turn Your face away from my sins, and blot out all my iniquities.

Create in me a pure heart, O God, and renew a right spirit within me. Cast me not away from Your presence; and take not Your holy Spirit from me.

Restore to me the joy of Your salvation; and uphold me with Your glorious Spirit; then I will teach the wicked Your way, and sinners shall turn to You.

⁸ Two Preparatory Orders precede the public celebration of the Holy *Qurbano*—Order of Melchizedek (cf. Genesis 14, Psalm 110, Hebrews 5:6) and Order of Aaron (cf. Leviticus 8, 16). These orders are said only by the priest. The offices of *lilyo* (midnight), *saphro* (morning), *loth shor'in* (third hour) and *phalgeh d-yawmo* (noon) are to be said by the priests, deacons and the laity prior to the Preparatory Orders.

⁹ A Psalm of repentance.

Deliver me from blood-guiltiness, O God, the God of my salvation, and my tongue shall praise Your righteousness. O Lord, open my lips, and my mouth shall sing Your praises.

For You desire not sacrifices, You are not appeased by burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, which You will not despise.

By Your loving kindness do good to Zion; build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offerings; then they shall offer bulls upon Your altar.

To you belongs praise, O God. *Barekhamor*.

Before the celebrant enters the sanctuary, he turns to the other priests and asks *shubqono*.¹⁰ Turning to the laity with his hands outstretched, he says the following:

Celebrant: My brethren and dearly beloved, pray for me that the Lord may accept my offering.

People: May the Lord hear your prayers, accept your oblations, delight in your sacrifice, and make us partakers with you.

The curtain is drawn over the sanctuary.¹¹ The celebrant conducts the preparatory orders inaudibly inside the sanctuary while lections from the Old Testament are read to the laity.

¹⁰ *shubqono* (Syr.): forgiveness. Kissing the hands of other priests in the sanctuary, the celebrant says, "Bless me and redeem me."

¹¹ The veiled sanctuary symbolizes the Old Testament era when Christ was not yet revealed. The sanctuary remains veiled until the public celebration of Holy *Qurbano*.

Lections from the Old Testament¹²

The reader stands in the *bema*¹³, at the north side, and says:

Reader: “The voice of rejoicing and salvation is in the tents of the righteous,”¹⁴ through David, the Holy Spirit did sing.

The reader proceeds to read the lections for the day from the Old Testament.

Reader: The lesson from the (first book of Moses,¹⁵ the chief among Prophets¹⁶). *Barekhamor*.

People: Glory be to the Lord of the (Prophets)¹⁷, and His mercy be upon us forever.

At the end of each lection, the reader says: *Barekhamor*.

¹² The earliest Syriac source that provides us with evidence for the reading of scripture in the liturgy is *The Doctrine of the Apostles* that reflects the traditions of 4th century, if not earlier. Canon 2 of the Doctrine states, “Again the Apostles appointed, that on the first day of the week there should be services and readings of the Holy Scriptures.” (Cureton, 1864, p. 26). The earliest known lectionary dating to the 6th century provides evidence for the reading of the Old Testament (Burkitt, 1923). There was also an order of readings from what was perceived as the least important to the most important of the books of the Bible. First came Proverbs and Job, books regarded as close to worldly wisdom, followed by Daniel and the twelve minor prophets, then by the great prophets (Jeremiah, Ezekiel, and Isaiah), the Pentateuch (first five books of the O.T.) and finally Psalms. The lengthy scripture readings were condensed after hymns were introduced particularly after the 6th century. Mor Gewargis († c. 725), bishop of the Arab tribes and a suffragan of the *Maphryono* of Tagrit, comments that the Old Testament is read before the New to signify that it is witness to the New and that the New may declare that what the Old said has been fulfilled. Mor Iwanyos, bishop of Dara (†825), comments: “The reading of the Prophets symbolizes the labors and sweats that the Holy Fathers and the Prophets offered in order to see the incarnated Word of God, and similarly the supplications which they offer for the human race, so that God may come and save it from the hands of the Enemy.” Mor Dionysius Bar Šalibi (†1171), bishop of Amid, comments: “Like a king who sends forerunners to a place which he wishes to visit, to announce the news of his arrival, the book of the Prophets are read before the Gospels.” Today, the Old Testament is typically read only on feast days.

¹³ *bema* (Syr.): The portion of the church between the sanctuary and the nave.

¹⁴ Psalms 118:15.

¹⁵ The book from which the lection is read. e.g., ‘second book of Moses’, ‘book of Joshua’, ‘book of Judges’, ‘first book of Kings’, etc.

¹⁶ The title of the author, where appropriate. e.g., ‘book of Ruth, the Prophetess’, ‘Psalms of David, the King and Prophet’, ‘the book Proverbs of Solomon, the Wise’.

¹⁷ The appropriate title. e.g., ‘Judges’, ‘Kings’, ‘Prophets’.

Prayers to be said by the Deacons¹⁸

On entering the *madbaho*¹⁹:

I will go unto the altar of God, to God who makes me joyful with the joy of my youth.²⁰

Bowing before the altar:

Into Thine house, O God, I have entered, and before Thy sanctuary have I worshipped. O heavenly King, forgive me all the sins that I have committed against Thee.

Going around the altar and kissing its corners:

O Lord, our God, enlighten us, bind our festivals by chain, even unto the horns of the altar. You are my God, and I will give thanks to You; You are my God, I will exalt You.²¹

While lighting the candle on the north side of the altar:

With Thy light we see light, O Jesus, full of light.
Thou art true light that enlightens all creation.
O heavenly Father's radiance,
light us with Thy glorious light.

While lighting the candle on the south side of the altar:

Holy One, Who dwells in habitations of light,
forbid from us evil passions and hateful thoughts.
Grant us that we may do works
of righteousness with pure hearts.

While wearing the *kuthino*²²:

Clothe me, O Lord God, with an incorruptible surplice by the power of The Holy Spirit. O Father, Son, and Holy Spirit, grant us pure and upright lives, that we may be guided in true faith, all the days of our lives, now and always, forever. Amen.

While wearing the *'oororo*²³:

Gird me with strength for the battle, and subdue under me those who rise up against me.²⁴

¹⁸ These excerpts from the prayers said by the celebrant are appropriate for deacons to offer when entering the sanctuary.

¹⁹ *madbaho* (Syr.): Sanctuary.

²⁰ Psalms 43:4.

²¹ Psalms 118:27-28.

²² *kuthino* (Syr.): The white surplice worn by deacons which symbolizes purity.

²³ *'oororo* (Syr.), from *orarium* (Gr.): The stole, worn by deacons of fourth order and above. The manner in which it is worn distinguishes the different orders of deaconate. Mor Severus Mooshé Bar Kepho (c. 813-903) comments that the deacons are a likeness of the angels who perform the service of the cherubim and the seraphim. The stole worn on the shoulder signifies their subordination.

²⁴ Cf. Psalm 18:39.

Hymn before the Public Celebration of the Holy *Qurbono*²⁵

(*qolo: akh phirno d-qareb abrun*)

1. Versicle: **Lord, hear and answer my prayer. Halleluiah.**²⁶
Accept our incense like that offered by Aaron²⁷
and our service like the pleas of those of Ninevah.
Respond to the pleas of Thy servants
as with Jonah in the sea.²⁸

*fethgomo*²⁹: **'neen moryo washma' shlooth. halelooyah.**
akh firmeh d-qareb abroon firman nethqabal
wakh bo'utho d-ninwoyé qabel tesh-mesh-than
wakh da'nayt l-yannon b-yamo
'anee l'abdayk d-bo qoreyn lokh✠

2. Versicle: **Let my cry ascend to Thee. Halleluiah.**
Let the fragrant incense offered to Thy holy name
be a sweet fragrance that appeases Thy mercies.
And accept us in Thy mercy,
O our God, full of mercy.

fethgomo: **wag'oth l-wothokh tey'ool. halelooyah.**
'etro d-besmé d-qarebnan lashmokh qadeesho
reeho baseemo nehwé lanyoho d-rahmayk
wethra'o lan bahnonokh
alohan sagee rahmé✠

3. *shubho*: Glory to Thy merciful grace, O Jesus, God.
How abundant are the gifts from Thee to all the world!
The people of Ninevah who called on
Thee were delivered from the wrath.³⁰

shubho: *shubho l-rahmé d-tayboothokh yeshu' aloho.*
dakhmo shafee'o hee mawhabetokh 'al 'olmo kooleh.
walninwoyé daqrawookh
shawzebt enun men rugzo✠

4. *men 'olanr*: May our fragrant incense be as sweet as Aaron's
and that offered by Zkharyo «in the» Holy Temple³¹

²⁵ While the preparatory orders are being said by the priest, the laity may sing from a selection of hymns from the Book of *Shhimo*, the Syriac Orthodox book of daily prayers. This hymn is from the order for Monday morning.

²⁶ *halelooyah* (Syr.): Praise the Lord.

²⁷ Leviticus 1:5-9.

²⁸ Jonah 1:17-2:10.

²⁹ *fethgomo* (Syr.): a phrase, a text (of Scripture); in poetry, a line, verse, half-verse, versicle.

³⁰ Jonah 3:5-10.

³¹ Luke 1:9-10.

and like the prayer of Phinehas³²
that withheld death from the people.

*men ʿolam: nebsam lokeh reehēh d-firman akh firmeh dahrūn
wakh firmo d-qareh zekharyo bgaw haykal qudsbo
wakh shootho d-salee finhes
wakhlo mawto men ʿamo❖*

d-yoldath aloho
(Of the Mother of God)

5. The Exalted Who sits in glory on the sublime throne,
Who was pleased to be in the womb of the blessed,
set Thy tranquillity and peace
in the four quarters of the world.

*romo d-meth-ga-ʿe b-shubho ʿal kursyo romo
wab-ʿooboh dam-barakh-to shfar leh wez-dayah
ashro shaynokh washlomokh
barba ʿfenyon dab-ree-tho❖*

6. The angel flew down from the fiery orders above
and came to Nazareth near Mary and said to her thus:
“The Lord is with you and from you
«will dawn» the Savior of all creation.”³³

*men beth sedré d-gaw-zal-to tos wan-heth ʿeero
wamto l-noṣrath šeyd maryam w-bokhan emar loh
d-mor ʿamekh w-menekh donah
fo-roo-qo d-khul beryotho❖*

7. Like the bush set on fire and yet did not burn up,³⁴
God came down and dwelled in the virgin willingly
and was begotten by her
but did not violate «her seal» of virginity.

*akh dashbroth nuro b-sanyo w-sanyo lo yeeqed
bokhano nḥeth aloho washro babthul-to
shfar leh wetheeled menoh
w-lo shro tabʿe dabthuleh❖*

8. Mary answered, “What have I to do with you?” to the Jews
“I have kept my seal and I am no adultress.
My Lord sought me, His mother I became,
and He suckled milk like an infant.”

³² Numbers 25:1-18; Psalms 106:30-31.

³³ Luke 1:26-38.

³⁴ Exodus 3:2.

*mo lee wal-koon yudoyé 'noth emrath maryam
deno hthee-mon wan-tee-ron w-lay-tay gayorto
sho bee mor wab-weeth emeh
weeneq halbo akh shabro❖*

d-qadeeshé
(Of the Saints)

9. Lord, by the prayers of all the Prophets who loved Thee
«and petitions» «of the» Apostles who preached Thy Gospel,
set Thy tranquillity and peace
in the four quarters of the world.

*başla-woth-boon mo-ré kbul dan-biy-yé d-rahmookh
wab-bo'oth-boon dashleehé dakbrez lasbarthokh
ashro shaynokh washlomokh
barba' jenyon dab-ree-tho❖*

10. The holy martyrs who were clothed in the divine power
descended and dwelled «in the» abodes of the wicked kings.
They broke the ranks of the enemy
and wrested the crowns of victory.

*lbesh haylo alohoyo sobdé qa-dee-shé
wa-nheth qom beh ba-goo-no d-malké 'anolé
tra' sedraw dab'eldaro.
w'adeeyo kleelo d-z'o-kboo-tho❖*

11. The martyrs who hated the possessions of the transient world
and renounced their fathers, brothers, nation and race,
who loved death for the sake of Christ,
their memory be commemorated.

*sobdé dasnaw qenyone d'olmo 'o-boo-ro
wakhfar babohé wahé wabgenso w-tuhmo
w-mawto rhem metul yesbu'.
ho noş-heen dukbro-nay-boon❖*

12. The martyrs beheld Christ Who was stretched upon the Cross
and His side pierced with a spear, water and blood flowing.³⁵
They ran encouraging each other,
“Let us die for our Lord.”

*hza-wooy sobdé lamsbeeho datlé 'al qayso
wathree' setreh b-loo-koy-to w-ro-den dmo w-mayo
war-beţ labeţ lah-dodé*

³⁵ John 19:34-35.

taw dan-mooth meṭul moran❖

da-tyobootho
(Of Repentance)

13. With Thy light we see light, O Jesus, full of light.
'Thou art true light³⁶ that enlightens all creation.
O heavenly Father's radiance,
light us with Thy glorious light.³⁷

*b-nub-rokḥ ḥo-zey-nan nub-ro yesḥu' mlé nubro
datoo nu-bro sha-ree-ro d-man-har l-kḥul beryon
an-har lan b-nub-rokḥ gayo
ṣemḥé dabo shma-yono❖*

14. Holy One, Who dwells in habitations of light,
forbid from us evil passions and hateful thoughts.
Grant us that we may do works
of righteousness with pure hearts.

*ḥasyo w-qadee-sho d'omar b-med-yo-ray nubro
klee me-nan ḥashé beesḥé w-hoo-sho-bé snayo
w-hab lan dab-dakḥ-yooth lebo
ne'bed 'bodé d-kḥee-nootho❖*

15. God, who accepted the perfect lamb from Abel,
Noah's oblations and Abraham's sacrifice³⁸,
accept our fast and prayers,
«and» grant our pleas by Thy mercy.

*alobo d-qabel emré d-bo-bel ta-mee-mo
w-qur-bon-né d-nuḥ ṣa-dee-go w-deb-ḥé dab-rohom
qabel ṣawman wa-ṣloo-than
w-fano b-raḥ-mayk shelo-than❖*

16. Come, all sinners, and implore, seek forgiveness here.
Knock at the door and the Lord will open to you.
Everyone who asks receives,
and he who will seek will find.³⁹

*taw ḥaṭoyé eth-ka-shaf wab'aw shub-qono
daf-teḥ-hoo tara'é d-moryo lay-no d-noqesh beh
w-kul ayno d-sho-yel no-seb
wad-bo'é me-thee-heb leh❖*

³⁶ cf. John 1:9.

³⁷ cf. Psalms 104:2, John 8:12, 12:46.

³⁸ Genesis 4:4; 8:20-22; 22:13.

³⁹ cf. Matthew 7:7-8, Luke 11:9-10.

d-‘ancedé
(Of the Departed)

17. Lord, grant good remembrance to the faithful departed
who ate Thy holy body and drank Thy living blood
And may they stand on Thy right side
on that great day Thou shine forth.

*‘bed mor dukh-rono tobo l’anee-dé mbayemné
dekbhal fag-rokh qadeesho wesh-teew dmokh hayo
wan-qoo-moon men ya-mee-nokh
b-yaw-mo d-donho raboo-thokh❖*

18. To Thee, the dead in Sheol⁴⁰ look upon, Lord of all.
Dawn Thy light on them and sprinkle «Thy dew» of mercy.
Let not Gehenna⁴¹ touch them
and let not worms seize their bodies.

*lokh hoyreen meetbé dashyul moryo mo-ré khul
‘layboon adnah mor nubrokh w-roos talo d-rahmé
d-geebano l-boon lo tegroob
w-taw’o b-gushm-boon lo tesbakh❖*

19. Draw the faithful departed on to Thy table
and may they receive Thy blessings and drink «from Thy» spring
and drink from the richness of Thy house
and glorify Thy Divine Name.

*men fothurokh nethfatmoon ‘ancedé mbayemné
w-men tobothokh nestab’oon w-men nahlokh neshtoon
w-nerwoon men shumneh d-baytokh
wanshabhoon lashmokeh sgeedo❖*

20. Absolve «the debts» of our fathers and of our brethren
who are asleep and at rest on Thy Good News, Lord.⁴²
And may their names be inscribed in
the Book of Life in Thy Kingdom.

⁴⁰ Sheol (from Heb. & Syr. *shyul*): the pit. In the works of the early Syriac fathers, the universe has three invisible regions situated outside of the ordinary spatial and temporal order – Paradise, Sheol and Gehenna. Sheol is the underworldly abode of the dead, the collective destination of all human beings who return to dust from which they were formed as the consequence of Adam’s sin, wherein they await eschatological resurrection. (cf. Buchan, 2004, p. 35)

⁴¹ Gehenna (from Heb.): hell; the place of fiery torment or suffering; the valley of Hinnom, near Jerusalem (2 Kings 23:10). While Paradise and Sheol exist outside of, yet contemporary to, the inhabited earth, Gehenna is specifically eschatological, unpopulated until the day of judgement. (cf. Buchan, 2004, p. 35)

⁴² The Syriac is more accurately translated, “Absolve and forgive the debts of our fathers and of our brethren who have fallen asleep and are at rest on Thy Good News, Lord God.”

*haso washbooq hawbay-hoon dabo-hayn wahayn.
dashkeheb wett-neeḥ ʿal sabrokeh moryo aloho.
washmo-hayhoon kthoob enoon
basfar hayé b-mal-koothokh❖*

Alternate Hymn before the Public Celebration of the Holy Qurbano⁴³
(qolo: dahṭo lo nehṭé)

1. Versicle: **Lord! Hear my voice in the morning.** Halleluiah.
In the morning, when the incense is offered,
the angels in the heights sing glory (to Thee).
The priests worthy offer to God the incense
of atonement on behalf of the sinners.
Halleluiah w-Halleluiah.
Answer us Lord and grant our petitions.

*fethgomo: moryo b-ṣafro teshmaʿ qol. halelooyah.
b-ʿedoneh d-ṣafro d-metseemeen besmé.
malakhé b-rawmo teshbuḥto zomreen.
kobné b-ṣahyootho firmé d-ḥusoyo.
wahlof haṭoyé laloho m-qarbeen.
halelooyah w-halelooyah.
ʿnee enoon moryo w-fano sheloṭh-hoon❖*

2. Versicle: **Let my cry ascend to Thee.** Halleluiah.
In the morning, Aaron took the censer
«and entered» the Holy «of Holies» to please the Lord.
[OR] And entered the Sanctuary to please the Lord [Easier on the meter!]
And he burned incense with it and pleased God
«and restrained» death from those who incite His wrath.
Halleluiah w-Halleluiah.
Remove anger, in Thy mercy, from «the people».

*fethgomo: wagʿoth l-wothokh teʿool. halelooyah.
b-ʿedoneh d-ṣafro shqal abroon firmeh
w-ʿal laqdoosh qudsheen danraʿé l-moryo.
w-aʿṭar beh besmé w-raʿee laloho
wakhlo mawtono men ʿamo dargzeh.
halelooyah w-halelooyah.
baṭel baḥnonokh rugzo men ʿamo❖*

3. *shubḥo:* Glory to Christ, Who sat by the well and
on the pretext of water, caught the Samaritan. ⁴⁴

⁴³ This hymn is from the order for Tuesday morning in the Book of *Shḥimo*, the Syriac Orthodox book of daily prayers.

⁴⁴ John 4.

He asked her for water, but she didn't give it to Him
and He gushed a spring for her, medicine of life, to drink.
Halleluiah w-Halleluiah.
Thou restored the church by the Blood and saved her children.

*shubho: shubho lamsheeho d-al beero yeetheb.
wab'elath mayo sodoh l-shemroyto.
hoo shel loh mayo. w-bee lo yebath leb.
w-hoo tra' maboo'o d-sam haye w-ashqyoh.
halelooyah w-halelooyah.
w-badmo d-men dafneh f'eedtoh w-yaldeh fraq❖*

4. *men 'olam:* May the pure incense offered to Thy name
appease Thy mercy, like that of Aaron,⁴⁵
and restrain death from those who incite Thy wrath.
In Thy mercy, cease anger from the world.
Halleluiah w-Halleluiah.
And make tranquillity dwell in the Holy Church.

*men 'olam: feermé lam d-khayo d-lashmokeh meth-qarbeen.
akeh dabroon nehwoon lanyoho d-rahmayk.
wakh dethkleey mawto men 'amo dargzokh.
batel bahnonokh rugzo men 'olmo.
halelooyah w-halelooyah.
washro boh shayno b'eedto qadeeshto❖*

d-yoldath aloho
(Of the Mother of God)

5. Bless-ed mother, we entreat you to plead
for us to the Son who sprang forth from you.
By His mercy may He erase our bonds
and when He comes at the end, may He not judge us.
Halleluiah w-Halleluiah.
May your prayers be a fortress and refuge for us.

*lekh methkashfeenan emo m-barakhto.
dath-feeseen hlofayn labro d-menekh d-nah.
dab-rahmé d-meneh nelhé shor hawbayn.
w-mo dothe l-hartbo l-deeno lo na'lan.
halelooyah w-halelooyah.
shootherekh tehwe lan shooro w-beth gamso❖*

6. Recount to me Mary, O fleeting cloud
How did you bear the God, Mighty for ever?
“Gabriel came with tidings and said to me, [Is the preposition okay?]

⁴⁵ Exodus 30:7-8.

[OR] “Gabriel came and greeted me and said, [If not, this is an alternate]

‘From your womb will dawn the Savior of the world.’”

Halleluiah w-Halleluiah.

And He truly is the Savior of the world.

*emar leey maryam ‘nono qalyeelto.
aykano t‘enteey-lhaw ganbor ‘olmé.
gabreeyel etho w-sabran w-emar leey.
d-men ‘oobekh donah d-forooqeh d-‘olmo.
halelooyah w-halelooyah.
w-booyoo bashrora forooqeh d-‘olmo❖*

7. The bush that Moses saw on the Mount Sinai⁴⁶
was symbolic of you, Holy Virgin.
The bush indicated your holy body
and the leaf unsinged, your virginity.
Halleluiah w-Halleluiah
and God Who dwelled in you by the fire on the bush.

*sanyo haw dahzo mooshé b-toor seenay.
lekh hoo soy-ar wo bthulto qadeeshto.
sanyo roshem wo l-gushmekh qadeesho.
wabhulayk tarfaw d-lo ethharakh wam.
halelooyah w-halelooyah.
w-nuro dabsanyo aloho d-bekh shro❖*

- 8a.⁴⁷ Holy Virgin Mother of the Most High God
offer petitions for the sins of this world.
Behold! rough trembles, wars and misfortunes
encircle the earth and it sits in sorrow.
Halleluiah w-Halleluiah.
May your prayers be a fortress and refuge for us.

*bthulto qadeeshto emeh damraymo.
qareb bo‘ootho hlof‘awleh d-‘olmo.
d-bo zawi‘é qshayo waqrobé w-qeersé.
hdeereeyn loh lar‘o wabhasho yothbo.
halelooyah w-halelooyah.
shloothekh tehwe lan shooro w-beth gamso❖*

- 8b. Let Mary’s memory be a blessing for us all
and may her prayers be a fortress for our souls.
The Lord of the prophets, apostles and martyrs,
sprang forth from her and came to save the world.

⁴⁶ Exodus 3:2.

⁴⁷ The text of this stanza differs between editions from Bar Hebraeus Verlag, The Netherlands (stanza 8a) and Mar Julius Press, Pampakuda, India (8b).

Halleluiah w-Halleluiah.
And He truly is the Savior of the world.

*dukbrono d-maryam nehwe l-borkothan
waslootho tehwe shooro l-nafshothan.
d-moro danbeeyé wad-shleehé w-sobdé.
dnah menob wetho l-furqoneh d'-olmo.
halelooyah w-halelooyah.
w-booyoo bashrora forooqeh d'-olmo❖*

d-qadeeshé
(Of the Saints)

9. Glory to Christ Who by the palm of His hand
built the Holy Church and set her sanctuary
and set in it treasures: the prophets, apostles
and the holy martyrs, gloriously crowned.
Halleluiah w-Halleluiah.
Bless'd is He who built the Church and set her sanctuary.

*shubho lamsbeeho d'-al fasath eedaw.
b-nob l'eedath qudsbo wathqen boh madbho.
w-som boh seeymotho nbiyyé washleehé
w-sobdé qadeeshé danṣaḥ wethkalal.
halelooyah w-halelooyah.
breekh dabnob l'eedté wathqen boh madbho❖*

10. “Who are those fluttering along like clouds?”⁴⁸
said Isaiah, on seeing the glorious.
They are the prophets and the apostles
and the holy martyrs, gloriously crowned.
Halleluiah w-Halleluiah.
From end to end their memory be glorified.

*man enoon holeyn d-ba'noné forḥeen
emar esha'yo dāḥṣo l-naṣeeyhé.
holeyn eethayhoon nbiyyé washleehé
w-sobdé qadeeshé danṣaḥ wethkalal.
halelooyah w-halelooyah.
d-men sawfé l-sawfé noṣaḥ dukbronhoon❖*

11. Tell me, O Martyrs, what did you expect
when you endured sufferings of your bodies?
We longed for that which the eye has never seen,
the ear has not heard and the mind has not conceived.⁴⁹

⁴⁸ Isaiah 60:8. “Who are these that fly along like clouds, like doves to their nests?”

⁴⁹ 1 Corinthians 2:9.

Halleluiah w-Halleluiah.
that which is promised by God to His beloved.

*emar leey sobdê monaw sookboykoon.
d-holeyn oolsonê saybar fagraykoon.
eethaw sookboyaw mo d'ayno lo hẓoth
wedno lo shem'ath w-'al lebo lo sleq.
halelooyah w-halelooyah.
medem deshtandey aloho l-rahman❖*

12. Martyrs, as incense, were thrown into fire
and shattered the fragrance of their love in the world⁵⁰.
Intercede to Christ to pour forth blessings
on the Church and its children who honor your bones.
Halleluiah w-Halleluiah.
She honored their bones; tranquility be on her.

*sobdê dakh besmé 'al nuro n-falthoon
w-larba' fenyotho foh reehêh d-hoobkoon.
afees lamsheeh d-nashfa' burkotheh
'al 'eedto w-yaldeh d-garmaykoon yaqrath.
halelooyah w-halelooyah.
d-yaqrath garmaykoon shayno namlekh bob❖*

d-ḥad qnoomo
(Of the One [Patron] Saint)

13. All those tormented seek refuge in you,
O chosen Mor (N). Do heed their pleas,
give healing to the sick, and cleanse the lepers,
and set free those vexed by the evil spirits.
Halleluiah w-Halleluiah.
May your prayers be a fortress and refuge for us.

*kulboon aleeyṣê bokh hoo methganseen.
gabyo mor (...) fano sheloṭh-boon.
lakhbreeḥê aso walgarbê dakho
w-layleyn d-methnaseyn men daywê ḥarar.
halelooyah w-halelooyah.
ṣloothekh tehwe lan shooro w-beth gamso❖*

14. The right hand of your Lord, chosen Mor (N),
shadows your flock, which extols your memory,
and is enshrouded in honor to your holy body,
and now sings glory to Christ, who exalts you.
Halleluiah w-Halleluiah.

⁵⁰ The Syriac is more accurately translated 'in the four quarters of the earth.'

May your prayers be a fortress and refuge for us.

yameeneh d-morokh gabyo mor (...).
agnath 'al 'onokh d-zayhath dukhronokh.
w-'afyath beeqoro l-fagrokheh qadeesbo.
w-bo zomro shubho lamsbeeho dawrbokheh.
halelooyah w-halelooyah.
shloothekheh tehwe lan shooro w-beth gamso❖

d-ṣafro
(Of the Morning)

15. In the morning, David went to the House of God and began to petition Him: **<verse?>**
“Lord hear my laments and inspect my thoughts and hear my shouting, O Savior of the world.”
Halleluiah w-Halleluiah.
“Make me worthy for pardon of sins I did.”

b-'edoneh d-ṣafro qadem wo daweed.
l-bayteh daloho w-shareey danfeesyoo
melay sooth moryo westakhal bahgoy
w-sooth l-qolo dag'oth forooqeh d'olmo
halelooyah w-halelooyah.
washwon l-shubqono dahṭobé d-se'reth❖

16. If in this morning, that passes away,
He banished darkness and enlightened the world,
how great would be that morning in which the Lord
comes and raises the dead and crowns the martyrs!
Halleluiah w-Halleluiah.
Thou who crowns His worshippers have mercy on us.

en hono ṣafro deethaw 'obooro
radfeh l-heshookho wanbar leh l'olmo.
kmo raboo ṣafro. dothé beh moryo.
wamnahem meethé wamkalel sobdé
halelooyah w-halelooyah.
m-kalel sogoodaw hus wethbraham 'layn❖

da-tyobootho
(Of Repentance)

17. The door of God is always full of mercy
and the Lord answers him, who knocks at it.
The martyrs, the robber, the tax-collector and
the sinful woman were redeemed of debts by their tears
Halleluiah w-Halleluiah.
Likewise, forgive us Savior of the world.

*tar'eh dalobo kbulsbo' rahmé mlo.
w-ayno d-noqesh beh 'oné leh moryo
sohed gayoso w-mokhsa w-hatoyto
dabyad dme'ayboon hambay-boon eshtbeq
halelooyah w-halelooyah.
shboog lan akhwoth-boon forooqeh d'olmo❖*

18. Let he, who sinned, not sin; and he, who hasn't, beware.
For justice at the door composes judgment
with a pen in the right hand, reckoning the deeds
of everyone, without regard to any face. <verse?>
Halleluiah w-Halleluiah.
Knower of secrets, have pity and mercy on us.

*dahto lo nehté wadlo hto nez-d-har
keenootho b-thar'o hoosh-bono 'obdo
wal-beekho qanyo b-yameenoh w-khothbo.
soo'roné d-kbul-nosh w-bafé lo nosbo
halelooyah w-halelooyah.
yoda' kasyotho hoos wethraham'layn❖*

19. Of my own will I sinned; I desire to repent.
I am to blame for my capture by Satan.
Woe to me for I have sinned, woe to me for I didn't repent,
woe to me on the judgment at the end.
Halleluiah w-Halleluiah.
O Righteous Judge have pity and mercy on me.

*b-sebyon hoteno b-sebyon to-yebno.
'elto aheedno dashbon so'ono
woyleey 'al dah'teeth woyleey d-lo tobeth.
woyleey men deeno d-boné l-shoolomo
halelooyah w-halelooyah.
dayono kbeeno hoos wethraham'lay❖*

20. Lord, we'll come to Thee and will knock at Thy door
and may all our requests be granted by Thee.
He who asks will receive and he who seeks will find
And to him who knocks, the door of mercy is opened.⁵¹
Halleluiah w-Halleluiah.
Bless'd is He who opens His door to penitent sinners.

*l-wothokh moryo neethé. wab-tar'okh negoosh.
w-shelotho d-kbullan menokh methyabbeen.*

⁵¹ Matthew 7:8.

*d-shoyel geyr noseb wadbo'ê meshkah.
wadnoqesh b-tar'ô d-rahmé qdomaw fitheh
halelooyah w-halelooyah.
breekh dafteeh tar'eh l-hatoyé d-thoybeen❖*

d'ancedé
(Of the Departed)

21. In prayers we remember the faithful departed
and may we not forget those separated from us.
May their names be remembered on the altar
and may tranquillity dwell on them at all times.
Halleluiah w-Halleluiah.
And they raise glory to Thee, for Thou art their 'raiser'.

*netdkhar baslootho l'ancedé mhaymné.
w-lo nef'é enoon d-men baynothan frash.
'al madbah qudsho shmohayboon netdkhar
wabkul 'edoneen nyoho nehwé l-hoon
halelooyah w-halelooyah.
w-nesqoon lokh shubho dath hoo mnahmonboon❖*




Conclusion of the Preparatory Service

At the conclusion of the preparatory prayers, the celebrant burns incense to cense the sanctuary while saying the following *‘eqbo*⁵² aloud.

Celebrant: Mary, who brought Thee forth, and John, who baptized Thee, shall be suppliants to Thee on our behalf. Have mercy upon us.

The Public Celebration of Holy *Qurbono*⁵³

The sanctuary is unveiled.⁵⁴ The celebrant offering incense moves in procession around the altar along with the deacons.⁵⁵

Celebrant:  By Thy mother’s prayers for us
and that of all Thy saints:

baṣlooth emo deeledthokh
wad-kbulhoon qadeeshayk:

*ma’neetho*⁵⁶

People: I exalt Thee, Lord and King,
Only-begotten Son and Word
of the heavenly Father,
immortal by nature, Thou came down by grace
for salvation
and life for all human race; was incarnate
of the holy,
glorious, pure Virgin
Mary, Mother of God
and became man without any change;

⁵² *‘eqbo* (Syr.): a terminating prayer, usually poetic in composition. The word *‘eqbo* literally means ‘end’, and liturgically denotes a concluding prayer or hymn of an office. In the daily offices, a *‘eqbo* is said between two offices that are conducted at the same time. Here, the *‘eqbo* is said at the conclusion of preparatory prayers before the public celebration begins.

⁵³ In earlier times, the first part of the liturgy was attended by the baptized as well as those who were receiving instruction in the faith but had not yet been baptized. The Syriac Fathers (such as Mor Ya’qub of Edessa) called them the ‘hearers’. At the conclusion of the public celebration, the deacon proclaimed, “Let the doors of the church be shut,” and the ‘hearers’ left the church before the liturgy of the faithful was offered (Brightman, 1896, p. 490). Originally, the preparatory services also appear to have been part of the public celebration.

⁵⁴ The unveiling of the sanctuary heralds the birth of the New Testament age.

⁵⁵ The celebrant represents Christ, the High Priest, the *mshamehono* (thurifer, the deacon holding the censer) who leads the procession represents John the Baptist and the other deacons holding candles and fans represent the Apostles and disciples of Christ. The incense symbolizes the purification of the Old Testament temple through the crucifixion of Christ. In Malankara, a deacon rings a small bell during the procession; this practice appears to have been adopted after the 17th century.

⁵⁶ *ma’neetho* (Syr.): A responsory, originally to a psalm, where each verse of a psalm had a response in poetic form. The text of this *ma’neetho* dates back to the sixth century and is attributed in later sources to St. Severus, the Patriarch of Antioch (c. 465-538). The Byzantine Orthodox rite also has a similar hymn called a troparion and is attributed there to Emperor Justinian (c. 483-565).

was ✝ crucified for us.
O Christ, our God,
Who by Thy death trampled and slaughtered our death,
Who are One of the Holy Trinity,
worshipped and honored with
the Father and the Holy Spirit,
have mercy on us all.

*eramermokh mor malko
ihidooyo bro w-melthe
dabo shmayono
haw dithaw bakhyone lo moyutho.
qabel wetho b-taybutheb
hlof haye w-furgono
d-genso dabnaynosho.
wethgasham men qadeeshto
wamshabahto bthulto d-kheetho yoldath aloho maryam.
d-lo shuhlofo hwo barnosho
weştleh hlofayn msbeeho aloho deelan.
wabmawteh l-mawtan
dosheb w-qatleh. weethaw had men
tleethoyutho qadeeshto.
w-shanyoyeeth mes-tged w-mesh-tabah
‘am abooy w-rooheb qadeesho.
hoos ‘al koolan✧*

Trisagion⁵⁷

Celebrant: Holy art Thou, O God.

qadeeshat aloho.

People: Holy art Thou, Almighty.
Holy art Thou, Immortal.

🔔 Crucified ✝ for us, have mercy upon us. (Thrice)

qadeeshat haylthono.

⁵⁷ Trisagion or ‘Thrice Holy’ recalls the vision of Prophet Isaiah of the Lord’s throne and the proclamation of the six winged seraphim (Isaiah 6:1-3). Its liturgical use dates to the apostolic church. In the Syriac Orthodox tradition, the Trisagion is addressed only to our God and Savior Jesus Christ. Mor Severus Mooshé Bar Kepho (c. 813-903), bishop of Mosul, comments that it was handed down from Ignatius Nurono, the third Patriarch of Antioch. Both Bar Kepho and Mor Dionysius Bar Şalibi (†1171), bishop of Amid (Diyarbakir, Turkey), record the mystical tradition that when Joseph of Arimathea brought down the body of Christ from the cross, he witnessed three angelic choirs singing the first three verses of the Thrice Holy, upon which he cried out in the Spirit, “He Who was crucified for us have mercy upon us.” Mor Dionysius Bar Şalibi also cites Patriarch Mor Severus of Antioch’s last cathedral homily which suggests that the last verse may have been added after the excommunication of Nestorius and that perhaps Patriarch Peter the Fuller (d. 488) introduced it into the singing of the Trisagion.

*gadeeshat lo moyootho.
deştlebt ❖ ḥloḥayn ethbraḥam'alayn❖*

People: *Kyrie eleison, Kyrie eleison, Kyrie eleison.*⁵⁸

Lections of the Day⁵⁹

The people sing the following hymn before the reading from the Acts or from one of the General Epistles.

(qolo: d-lekh nethqashaf)

People: The chosen apostles,
sent by God to all the world, went forth and preached
the good tidings of the Son
among the nations and to the ends of the earth.⁶⁰
They brought good tidings of heavenly Kingdom saying:
“Bless’d are those who believe.”

*shleehé gbayo. deshtadar men aloho l’olmo kuleh.
wanfaq ekbrez, sbartheb dabro beth ‘ammé w’ebreh dar’o.
sabar naw malkutho dashmayo kad omreen
toobo lam-hayemné❖*

The reader, standing on the north side of the chancel step, facing the congregation, says:

Reader: From the Acts of the Holy Apostles (or General Epistle),⁶¹ *Habeebay*⁶² *Barekḥmor*.

People: Glory be to the Lord of the Apostle(s), and may His mercies be upon us forever.⁶³

The reader reads the day’s lection (either from the Acts of the Holy Apostles, or from a general epistle, or the following):

Reader: Acts 4:32-37. Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. And with great power of the Apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all. Nor was anyone among them who lacked; for all who were possessors of lands and houses

⁵⁸ *Kyrie eleison* (Gr.): Lord have mercy upon us.

⁵⁹ Mor Severus Mooshé Bar Kepho (c. 813-903) comments that the scriptures are read so that they may give spiritual food to the soul and may nourish it, even as bread and water nourish the body. They are a doctrine of life and a sure tidings of the kingdom of heaven. Mor Dionysius Bar Ṣalibi (†1171) notes, “After the Prophets, the Acts of the Apostles, who were the eyewitnesses and the ministers of the Word of God, is read, for the prophets sowed and the Apostles reaped and souls are nourished from the same sheaf. After that the Epistle of Paul is read because he became a disciple, last of all.”

⁶⁰ cf. Mark 16:15.

⁶¹ Name of the epistle of the day’s lection, ‘epistle of St. James’, ‘second epistle of St. John’, etc. The lection is from a general epistle (*qatholiqi*, Syr.)—an epistle addressed to the entire church.

⁶² *ḥabeebay* (Syr.): My beloved.

⁶³ A variant – “... and may their prayers be with us.” – is found in the printed liturgical texts of the churches of the Near East.

sold them, and brought the proceeds of the things that were sold, and laid them at the Apostles' feet; and they distributed to each as anyone had need. And Joseph, who was also named Barnabas by the Apostles, a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the Apostles' feet. *Barek̐hmor*.

The people sing the following hymn before the reading from the Epistle of St. Paul.

(*qolo: d-toobayk ʿeedto*)

People: I⁶⁴ heard Paul, the blessed
Apostle, saying:
If one comes to you preaching
other than what we have preached,
even an angel from the heights,
he shall be banned from the Church.⁶⁵
Behold, diverse teachings rise,
springing forth from every side.
Bless-ed is he who began
and ended in God's teachings.

*phawlos shleeḥo toobo no shem'eth domar.
den nosh neethé n-sabarkoon.
l-bar men mo d-sabarnokhoon.
wen malakhaw men rawmo.
nehwé maḥram men ʿeedto.
d-bo nob'een lam yulfoné
m-shah̐alafé men kul gabeen.
toob layno dab-yulfoneh
dalobo shareey w-shalem❖*

The reader, standing on the south side of the chancel step, facing the congregation, says:

Reader: From the (first)⁶⁶ epistle of Paul, the Apostle, to the (Ephesians),⁶⁷ *Abay*⁶⁸ *Barek̐hmor*.

People: Glory be to the Lord of the Apostle, and may His mercies be upon us forever.

The reader reads the lection for the day (from an epistle of St. Paul) or the following:

Reader: Ephesians 4:1-6. I, therefore, the prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, with all lowliness and gentleness, with long-suffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. *Barek̐hmor*.

⁶⁴ The Church attests to her faithful children the admonition of Paul the Apostle.

⁶⁵ cf. Galatians 1:8-9.

⁶⁶ as appropriate.


⁶⁷ Name of the epistle.

⁶⁸ *abay* (Syr.): My brethren.

*bulolo*⁶⁹

(Hymn before the Reading of the Gospel)

The deacons and the people chant the following hymn accompanied by the clamor of fans, before the reading of the Holy Gospel. The celebrant and the deacons, holding candles and fans, move in a procession towards the lectern, and face the congregation.

People:  *Halleluiah, Halleluiah, Halleluiah.*
Offer to Him sacrifices of praise,
take pure offerings and enter the courts of the Lord
and worship Him before His holy altar. *Halleluiah.*

*balelooyah balelooyah balelooyah:
dabah leh debhé d-shubho.
shqool qurboné d-khayo w'ool l-dorawed-moryo.
wasgood qdom madeb-ho d-qudsheb halelooyah❖*

*The Evangelion*⁷⁰

Thurifer: *Barekhamor.* With calm, reverence, and modesty, let us give heed and listen to the good tidings of the living words of God, in the Holy *Evangelion* of our Lord Jesus Christ, that is being read to us.

*barekhamor 'am shelyo w-deheltho w-nakhfootbo. nsooth w-neshma' lasbartho d-melé
hayotho. dewangelhyoon qadisbo d-moran yesbu' mshibo d-methaqré 'alayn❖*

Celebrant: Peace be unto you all.⁷¹ 

shlomo l-kebul-koon❖

People:  Make us worthy, O Lord God. And with your spirit.

ashwo lan moryo aloho. w-'am rooho deelokh❖

Celebrant: The Holy Gospel of our Lord Jesus Christ, the life-giving message from Matthew (or John), the Apostle, the preacher who preaches life and salvation to the world.

*ewangelhyoon qadeesho d-moran yesbu' msheeho: koroozutho mahyoneetho men matay
(yuhanon) shleeho makharzono d-makbrez hayé w-furqono l'olmo❖*

⁶⁹ *bulolo* (Syr.): praising, a shout of joy, a chant or hymn. As horns and trumpets are sounded before a king, a hymn is sung before reading from the Gospel of Christ. The two lights before the Gospel symbolize the Evangelists, whom He sent two by two before Him. Again, the lights in the whole of the Church symbolize the lamps of our souls (Mor Dionysius Bar Salibi, *Commentary on the Eucharist*).


⁷⁰ *Evangelion* (Gr.): Gospel.

⁷¹ The words with which our Lord greeted the Apostles after His resurrection (Luke 24:36, John 20:19). Mor Severus Mooshé Bar Kephō (c. 813-903) comments that it signifies that the good tidings of the peace of Christ, who sets those of heaven at peace with those of earth, is to be read. During the *hasbo* (Week of Passion), this greeting is not given.

If the lection is from Mark or Luke, he says:

The Holy Gospel of our Lord Jesus Christ, the life-giving message from Mark (or Luke), the Evangelist who proclaims good tidings of life and salvation to the world.


*ewangelayoon qadeesho d-moran yesu' msbeehō: sbartho mahyoneetho men marqos (looqo)
m-sabrono damsabar hayé w-furqono l'olmo❖*

People:  Blessed is He, who has come and is to come; praise be to Him, who sent Him for our salvation and His mercies be upon us all, forever.

*breekb detho wa'theed' d-neethé teshbohon l-sholooheh d-shalheh l-furqonan w'al koolan
rahman l'olmeen❖*


Celebrant: Now in the time of the (dispensation)⁷² of our Lord, our God, and Savior Jesus Christ, the Word of Life, God Who took flesh of the Holy Virgin Mary, these things thus came to pass.

*bzabno bokbeel (damdabronootheh) d-moran walohan w-foruqo deelan yesu' msbeehō
meltho d-hayé aloho dethbasar men bthulto qadeesho maryam: holeyn deyn bokbano hway
❖*

People:  We believe and confess.

m-haymnenan w-mawdenan❖

After reading the Gospel, the celebrant blesses the congregation again saying:

Celebrant: Tranquillity and peace be unto you all. 

shayno washlomo l-kbul-koon❖

Hymn of the day⁷³:

(qolo: d-quqoyo)

People: Blessed are those good servants, whom their Lord shall find watching and working when He comes to His vineyard.
Girding His loins, He will serve them
the people who worked from morning till evening.
The Father seats them for the feast, and the Son serves them.⁷⁴
The Holy Spirit, Paraclete⁷⁵, shall plait crowns for them,⁷⁶
Halleluiah, and sets them on their heads.

⁷² The festival of the Lord being celebrated—Birth, Baptism, Crucifixion, Resurrection, etc.

⁷³ The Syriac Orthodox liturgy has a hymn cycle with hymns for each Sunday of the year. Only a few of the hymns are included here.

⁷⁴ Luke 12:37. The literal translation of the Syriac is 'The Father seats the workers and the Son serves them'. However, *masmekh* (root *smok*) implies seating for a meal or a feast. See Payne Smith (1903), p. 381.

⁷⁵ Paraclete (Gr.): Holy Spirit, the advocate, the intercessor.

⁷⁶ cf. 1 Corinthians 9:25.

*toobay-boon l'abdé tobé mo dothé mor-boon.
 mesh-kah l-boon kad 'eereen wab-karmé fol-been.
 osar hasaw wam-shamesh l-boon.
 dal'eew 'ameh men safro l-ramsbo.
 abo masmekh falohaw wabro msha-mesh l-boon
 ruh qudsbo faragleeto klee-lay-boon godlo
 halelooyah, w-soymo b-reeshay-boon❖*

✠ OR ✠

At all times and in all seasons are remembered
 the Prophets and the Apostles
 who preached Thy Good News to the nations,
 the just and the righteous who triumphed
 and who were gloriously crowned,
 the martyrs and the confessors
 who bore tortures and afflictions,
 Mary, Mother of God, and the saints,
 and the faithful departed.

*b-khut zhan wab khul 'edon d-khiyreen nbeeyé
 wasbleehé dakbrez sabarthokh
 beth 'ammé d-khiyreen keené
 w-zadeeqé danṣah wethkalal
 d-khiyreen sobdé w-mandyoné
 d-saybar sbendé 'oolṣoné
 d-kheero yoldath aloho
 maryam w-qadeeshé w'aneedé mhaymné❖*

✠ OR ✠

Our Lord (Jesus) said that, "I am the bread of life"⁷⁷
 Who came down from «the heights» to «the depths», to nourish the world.
 The Father sent Me, the Word without body.
 Like a farmer, Gabriel sowed Me.
 Like the good earth, the womb of Mary received Me
 and behold, like angels, the priests exalt Me in their hands,
Halleluiah, upon the altar.

*eno-no lahmo d-hayé emar moran
 men rawmo l'umqo nehtéth toorsoyo l'olmo
 shalhan abo meltho d-lo besro
 wakh akboro zar'an gabreeyel
 qabelthan karsob d-maryam akh ar'o tobitho
 w-ho m-zaybeen lee b'edayhoon kobné 'al madbho.*

⁷⁷ John 6:35.

halelooyah b-tufso d-malakhé❖

❖ OR ❖

In fast, my brethren, be zealous, for by this weapon
those who fast become victorious and perfect in Christ.
With it, our Lord fought against evil,⁷⁸
with it Moses shone on the mountain⁷⁹
and with it Elijah mounted the chariot⁸⁰. And
with it the righteous triumphed and the martyrs were crowned.
Halleluiah. Bless'd is He Who gave it to us.

*b-sawmo ahay nethkashar d-booyoo zayno
d-beh hoo zokbeyn saymé d-bamsheeho ethgmar
beh ethkatash moran 'am beesho
w-beh ezdahee mooshé 'al tooro
w-beh eth'alee eelyo 'al markabto
w-beh ethnaša waw keené wethkalal sobdé
halelooyah breekh oo d-yabbeh lan❖*

Thurifer: *Barekhamor. Stomen kalos.*⁸¹

People: *Kyrie eleison.*

*husoyo*⁸²

Celebrant: Let us all pray and beseech of the Lord, mercy and compassion.

People⁸³: O merciful Lord, have mercy upon us and help us.

Celebrant: Make us worthy, O Lord, to offer up continually at all times and in all seasons praise and thanksgiving, glory and honor and never ceasing exaltation.

⁷⁸ Luke 4:1-13.

⁷⁹ Exodus 34:29-35.

⁸⁰ 2 Kings 2:11.

⁸¹ *Stomen kalos* (Gr.): Let us stand well. The antique form of this diaconal exhortation was *nqum shafir* (Syr.), as we find in a letter of Mor Ya'qub of Edessa (c. 633-708) to presbyter Thomas, and in the liturgical commentaries of Mor Severus Moshe Bar Kephō (c. 813-903) and Mor Dionysius Bar Salibi (†1171). The Greek form must have replaced the Syriac between 6th and 7th centuries, a period of extreme Hellenistic influence, or between the 10th and 11th centuries at the time of the Byzantine reconquest of Northwest Syria during which Greek canons were translated into Syriac (Kiraz, 2005). Mor Bar Kephō notes that the use of *Stomen Kalos* was restricted to the *madenḥoye* (the Easterners in the erstwhile Persian Empire) in his time.

⁸² *husoyo* (Syr.): Prayer of atonement that reflects on themes such as Christ's incarnation, redemptive passion, etc. The roots of *husoyo* originate from the 'mercy seat,' the lid of the ark of the covenant in Exodus 25, where God met with his people Israel.

⁸³ In the churches of the Near East, this response is often said by the celebrant.

*nṣalé kulan w-rahmé waḥnono men moryo neb'é. moryo m-rahmono rahem'alayn
o'adarayn. teshbuḥto w-tandeetho w-bedro w-quloso w-rumromo tobo d-lo boṭel
ameenoyeeth b-kbuṭ ṣḥan wabkbuṭ edon nesbtwé d-naseq❖*

The celebrant says the *proemion*,⁸⁴ appropriate for the day.

Deacon: Before the merciful God, and before His absolving altar,
and before these holy and divine Mysteries,
incense is offered by the hands of (the reverend priest).⁸⁵
Let us pray and beseech of the Lord, mercy and compassion.

*qdom moryo m-rahmono. waqdom madbhēh m-ḥasyono.
waqdom roṣṣé holeyn qadeeshé walohoyé.
besmé methseemeen.
men eeday (kohn) hono myagro.
nṣalé koolan w-rahmé waḥnono men moryo neb'é❖*

The celebrant burns incense. The thurifer censes the altar, the celebrant, others in the sanctuary, and the people.

People: O merciful Lord, have mercy upon us and help us.

moryo m-rahmono w-rahem'alayn o'adarayn❖

Prayer for Pardon and Grace

(Invariant Prayer)

Celebrant: By the fragrance of incense: O Thou, who art the Absolver, Purifier, Forgiver, wipe, blot out and remember not our wickedness. Blot out, O Lord God, by the mercy of Your loving-kindness, my many, great and countless sins and the sins of all Thy faithful people. O Thou, Good One, spare us and have mercy upon us. Remember us, O Lord God, in Thy mercy, and remember, my Lord, also our souls and the souls of our fathers, our brethren, our elders, our teachers, our departed ones and all the faithful departed, the children of Thy Holy and Glorious Church. O Lord, grant rest to their souls, spirits and bodies and sprinkle the dew of mercy and compassion on their bones, and be Thou the absolution and the Absolver unto us and unto them, O Christ our King, O Lord, our Lord, the Master of glory. Answer us, my Lord, and come unto our aid and help us, save us and accept our prayers and petitions. Remove in Thy mercy, all hard punishments and prevent, forbid and remove from us the lacerating rods of wrath, O Lord God. Make us worthy of the good end meant for the men of peace, O Thou, the Lord of peace and tranquillity. Grant us that Christian end which is dear and proper to Thee and pleasing to the honor of Thy Lordship; and unto Thee we raise glory and thanksgiving, now, always and forever.

⁸⁴ *Proemion* (Gr.): Preface; the introductory to a set of prayers.

⁸⁵ 'the venerable prelate' when the celebrant is a bishop, 'His Beatitude' when the Catholicos and 'His Holiness' when the Patriarch.

People: Amen.

The celebrant says the *sedro*⁸⁶ appropriate for the day.

People: Amen. May the Lord accept your petition and help us by your prayers.

The celebrant burns incense in the censer.

Celebrant: Peace be unto you all.⁸⁷ From God, may we receive remission of debts and forgiveness of sins, in both worlds forever and ever.

*shlomo l-kebul-koon. men alobo nqabel w-hoosoyo d-hawbé w-shubqono dahṭohé
bathrayhoon l-olam ol-meen.*

People: Amen.

The Blessing of the Censer⁸⁸

The celebrant places incense in the censer and stands facing the thurifer.

Celebrant: I, a weak and sinful servant of God, respond and say:

eno ‘abdo mḥeelo w-ḥaṭoyo dalobo e’né weemar:

The celebrant holds one of the chains of the censer and blesses it saying:

🔔 Holy ✝ is the Holy Father.

qadeesh ✝ abo qadeesho.

People: Amen.

Holding two more of the chains⁸⁹ and blessing them, the celebrant says:

Celebrant: 🔔 Holy ✝ is the Holy Son.

qadeesh ✝ bro qadeesho.

People: Amen.

Holding all four chains and blessing them, the celebrant says:

Celebrant: 🔔 Holy ✝ is the Holy Spirit, who sanctifies the censer of His sinful servant, while sparing and showing mercy upon our souls and the souls of our parents, brothers,

⁸⁶ *sedro* (Syr.): Order, Set. The *proemion* and *sedro* constitute a set of prayers. This genre of prayers was first composed by Patriarch John III (John of the Sedros) in the last decade of the seventh century and then widely emulated by many illustrious fathers of the church (Patr. Aphrem Barṣoum, 2003).

⁸⁷ The celebrant turns toward the people and draws the sign of the cross upon them.

⁸⁸ Prayers during the blessing of the censer confess the faith in the Holy Trinity.

⁸⁹ The two chains held together symbolize the divinity and the humanity of the incarnate Son.

elders, our teachers, and of our departed, and of all the faithful departed, children of the Holy Church, in both worlds for ever and ever.

qadeesh ✙ ruho qadeesho damqadesh l-feermo d-hatoyo 'abdeh: kad ho'es w-methbraham 'al nafshothan. w-nafshotho dabobayn w-dahayn wad-rabonayn wad-malfonayn wad'aneedayn. wad-kulhoon 'aneede m-haymné yaldeb d'eedto qadeesho bathrayhoon 'olmé l'olam 'olmeen. ameen✙

People: Amen.

Censing and the Creed⁹⁰

The celebrant censes the sanctuary after which the thurifer goes down to the nave censing the people.⁹¹

Deacon: *Barekhamor.* Let us attend to the Divine Wisdom. Let us all stand well and respond to the prayer of the (reverend priest)⁹² and say:

Celebrant: We believe in one true God.

The deacon steps down at the northern side of the sanctuary and leads the congregation in reciting the Creed.

⁹⁰ Nicene Creed is the confession of faith proclaimed by the fathers of the early church in AD 325 at the Synod of Nicaea and elaborated upon in the Synod of Constantinople. Patriarch Peter the Fuller (d. 488) introduced the custom of reciting the creed in the Eucharistic liturgy according to Theodorus Lector (Migne, 1865, 208f.). Mor Severus Mooshé Bar Kepho (c. 813-903) comments that the Creed is recited by the faithful to make it known they believe and confess aright, to show that their faith and confession are one, and so that by it their minds and hearts and mouths may be hallowed.

⁹¹ The incense symbolizes the presence of Christ. It is a symbolic reminder that purification through the Holy Confession is a prerequisite for partaking of the Divine Mysteries. Patriarch St. Severus (c. 465-538) teaches that incense is the figure of pure and fragrant prayer. Mor Ya'qub of Edessa (c. 633-708) comments that incense is not offered to God but for the people so that they may derive fragrance from them. Mor Gewargis († c. 725), bishop of the Arab tribes, notes that the censer which the deacon takes about the whole nave signifies the care of God for all and the condescension and sweet savour of Christ. The return of the censer to the sanctuary signifies the permanence and unwavering of the divine care, which remains without diminution: even as a lamp which is not diminished by the taking from it of many lights. Dionysius the Areopagite (c. 5th cent.) compares the smoke and fragrance of incense to our divinization which Christ inaugurated by his 'descent and ascent.' Mor Dionysius Bar Salibi (†1171) comments that the censer which enters the holy of holies and comes to the people and returns again symbolizes Christ Who brought to us great riches from His Father, descended to offer Himself as a sacrifice for us that was pleasing to His Father, then pardoned the world and returned to His Father. He became a censer of reconciliation for us when He was risen.

⁹² 'the venerable prelate' when the celebrant is a bishop, 'His Beatitude' when the Catholicos, and 'His Holiness' when the Patriarch. Mor Dionysius Bar Salibi (†1171) writes, "It is meet that the bishop or the *qashisho* (presbyter) who is the head and tongue of the body of the Church says 'We believe' as he represents all his flock." Mor Severus Mooshé Bar Kepho (c. 813-903) comments that the Creed is recited by the faithful, as prescribed by the Synod of Nicaea, to make it known that they believe and confess aright, to show that their faith and confession are one, and so that by it their minds and hearts and mouths may be hallowed.

Deacon: The Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Only-begotten Son of God, Who was begotten of the Father before all worlds; Light of Light, true God of true God, begotten and not made, of one substance with the Father, by Whom all things were made. Who for us men and for our salvation, came down from heaven, ✠✠✠⁹³ and was incarnate by the Holy Spirit and of the Virgin Mary, Mother of God, and became man, and was crucified for us in the days of Pontius Pilate, and suffered, died and was buried; and the third day, He rose according to His will, and ascended into heaven, and sat at the right hand of His Father. And He shall come again with great glory to judge both the living and the dead; and His Kingdom shall have no end.

And we believe in the Holy Spirit, the Lord, the Giver of life to all, Who proceeds from the Father; Who together with the Father and the Son, is worshipped and glorified, Who spoke through the Prophets and the Apostles.

And in One Holy, Catholic⁹⁴ and Apostolic Church. We confess one baptism for the remission of sins. And we look for the resurrection of the dead, and the new life in the world to come. Amen. *Barekhamor*.

While the Nicene Creed is recited, the celebrant washes his fingertips.⁹⁵ He turns to the other clergy and to the congregation, and asks for forgiveness, and requests them to pray to the Lord to accept his oblations. He then kneels down before the altar and prays for the remission of sins and acceptance of his offering. The celebrant makes the sign of the cross with his right thumb on the altar mentioning the names of those (alive and departed) for whom special prayers have been requested. If these prayers are not completed at the end of the recital of Nicene Creed, people sing the following hymn.⁹⁶

(qolo: bo'ootho d-mor aphrem)

People: Behold! the time of prayer.
Behold! the time for forgiveness.
Behold! the time for fervent prayer.
This is the hour of mercy too.

⁹³ The sign of the cross is drawn thrice in veneration of the incarnation of the Savior.

⁹⁴ Catholic (derived from Gr. *Katholikos*): General, Universal. The term was first used by St. Ignatius of Antioch (c. 35 - c. 107) in his Epistle to the Church at Smyrna. It denotes the universal Church as distinct from local Christian communities and is applied thus to the faith of the whole Church. According to Mor Dionysius Bar Salibi, the apostles are called the catholic or universal church because "They were of one soul and mind." (Acts 4:32). Hence the adjective 'apostolic' that follows.

⁹⁵ The washing of the fingertips symbolizes the purification of sin which makes the celebrant worthy to enter into the Holy of Holies and handle the divine Mysteries and offer the living sacrifice. Mor Gewargis († c. 725), bishop of the Arab tribes, comments that the priests wash their hands before the altar to signify that they stand before Christ, the trier of hearts and reins, and commit to Him all their faculties. It also teaches people to wash their minds from all worldly cares and thoughts. Mor Severus Mooshé Bar Kephō (c. 813-903) notes that the washing of the priests who were under the Law foreshadowed this washing.

⁹⁶ According to the hymn cycle of the Syriac Orthodox Church, the hymn *bo'edono* is sung on the second Sunday of the Great Lent (see *Qinotho*, 1993, p. 141). In Malankara, however, this hymn is typically sung on all Sundays.

ho ʿedono daʿslutho:
ho ʿedono d-shubqono.
ho ʿedono d-tahnanto:
hodey toob shoʿath rahme❖

Behold! the time that the priest (prelate)
ascends the exalted step
and offers the sacrifice
for the souls of the partakers.

ho ʿedono d-beh soleq:
kobno (hasyo) l-dargo dʿeloyo.
dangareb deyn qurbono:
hlof nafshotho d-nosooban❖

Behold! the time, my beloved
to be filled with mercy and grace.
Behold! this is the time when peace
is imparted in true love.

ho ʿedono habeebay:
damlé rahmé wahnono.
ho ʿedono d-beh netel:
shlomo b-hoobo shareero❖

Behold! the time to reconcile
those afar with those near.
Come, my brethren, to beseech,
pray and entreat for mercy.

ho ʿedono d-nethraʿoon:
raḥeqé ʿam qareebé.
modeyn taw nebʿé aḥay:
w-nethkashaf w-neshal rahmé❖

Our Lord, have mercy on us
Lord, spare us and have mercy
Answer, Lord, and have mercy
Answer Good One «in our» weakness.

moran ethrahamʿlayn:
moran hus w-rahemʿlayn.
moran ʿneen w-rahemʿlayn:
ʿnee tobo lamheeluthan❖

*Anaphora*⁹⁷
Liturgy of the Faithful

Deacon: *Stomen kalos*⁹⁸

People: *Kyrie eleison.*

The Prayers of the Kiss of Peace⁹⁹

The celebrant steps on the *dargo*¹⁰⁰ and says the variable prayer of the kiss of peace.

People: Amen.

Celebrant: Peace be unto you all.

People: And with your spirit.

Deacon: *Barukhmor.* Let us give peace to one another, everyone to his neighbor, with a holy and divine kiss,¹⁰¹ in the love of our Lord and our God.¹⁰²

People: Make us worthy, O Lord and God, of this peace all the days of our lives.

The celebrant gives the hand of peace to the thurifer and the thurifer passes it to the deacons and the people. The following hymn may be sung during this time.¹⁰³

Give peace to one another.
May the peace of our Lord
abide with us for ever.

⁹⁷ *Anaphora* (Gr.): Offering. The Syriac Orthodox Church has a rich collection of liturgies some of them dating to the Apostolic era; Patriarch Aphrem Barsoum lists 79 of these (1943). Pre-eminent among these is the liturgy of Apostle Mor Ya'qub. This liturgy (abbreviated by Maphryono Mor Gregorius Bar 'Ebroyo) is used for all feasts of our Lord, ordinations, consecration of churches, etc. The liturgy of the faithful begins with the anaphora. In the ancient church, the catechumens were encouraged to participate in the public celebration but were required to leave the church before the anaphora begins and doors of the church were shut. (See footnote 53).

⁹⁸ See footnote 81.

⁹⁹ The kiss of peace has its origins in the early church (cf. 2 Corinthians 13:12). The prayer of the kiss of peace is a prayer of reconciliation required before an offering (cf. Matthew 5:23, 24; 6:15). Mor Dionysius Bar Šalibi comments that the peace we give one another indicates that we are prepared to have communion with the Word through His Body, which is not possible if we are alienated from ourselves and from others. By the kiss of peace, we indicate our reconciliation with each other and with God, and that the enmity that existed between God and man, and between the soul and body has been removed by Christ and peace reigns between them. During the *hasbo* (Week of Passion), the kiss of peace is not given.

¹⁰⁰ *dargo* (Syr.): step; the step in front of the altar.

¹⁰¹ cf. 2 Corinthians 13:12, Romans 16:16, 1 Thessalonians 5:26, 1 Peter 5:14.

¹⁰² Mor Severus Mooshé Bar Kephō (c. 813-903) comments that this kiss is not worldly, but divine. It is given not only with the body but with the spirit. The holy kiss excites spiritual love. After the giving of peace, all anger is quenched and the congregation is firmly bound in spiritual harmony and tranquility.

¹⁰³ This hymn is sung during the kiss of peace in Malankara churches. The Syriac text of this hymn is unidentified and the translation is from the Malayalam text.

Let us embrace each other.
May His peace and tranquillity
Protect us for ever more.

After His resurrection
the Lord said to His disciples
who were gathered in a room,
“Peace be unto all of you.”¹⁰⁴
May peace abide for ever
until the end of the world.

Lord said, “Love one another.”¹⁰⁵
Let Thy love always abide
in all of us forever.
Praise to God in the highest.
Peace and tranquillity on earth
and good will to all mankind.¹⁰⁶

Deacon: After this holy and divine peace which has been given, let us bow down our heads
before the merciful Lord.¹⁰⁷

Bowing their heads, the people say:

People: Before Thee, our Lord, and our God.

The celebrant says a prayer for the laying on of hands. The people stand with their heads bowed.¹⁰⁸

People: Amen.

The celebrant says the prayer over the veil for the revelation of the Divine Mysteries.

People: Amen.

¹⁰⁴ cf. John 20:19, Luke 24:36.

¹⁰⁵ cf. John 15:12, 17.


¹⁰⁶ cf. Luke 2:14.

¹⁰⁷ Mor Dionysius Bar Šalibi (†1171) points out that “it is not appropriate to kneel down during the *Qurobo* or on Sundays. Kneeling is the sign of our fall. *Qurobo* is the sign of our resurrection. Finally it is written, ‘Let us bow down our heads before the Lord,’ not ‘Let us kneel down before the Lord.’”

¹⁰⁸ Mor Dionysius Bar Šalibi (†1171) notes that this is called ‘the prayer of laying on of hands’ because through it the faithful become worthy of spiritual gifts and are blessed, sanctified and purified. People remain standing with their heads bowed during this prayer indicating their submission to Him, in whom they are blessed.




Celebration of the *shushfo*¹⁰⁹

The celebrant lifts up the *shushfo* (veil) and waves it three times over the Divine Mysteries saying a prayer inaudibly.¹¹⁰ At this time the deacon says:

Deacon:  *Barekhamor*. Let us stand well, let us stand with fear, let us stand with modesty, purity, and holiness, and let us all stand, my brethren, in love and true faith. Let us intelligently behold, with the fear of God, this awesome and Holy Eucharist, which is being set before us by this (reverend priest)¹¹¹ who, in peace and tranquillity, offers this living sacrifice on behalf of us all to God the Father, Lord of all.

People: Mercy, peace and a sacrifice of thanksgiving.

The celebrant, placing his left hand on the altar, turns toward the congregation and blesses them.

Celebrant: The Love of God, the Father , the grace of the Only-begotten Son , and the fellowship and indwelling of the Holy Spirit  be with you all, my brethren, forever.¹¹²

People: Amen. And with your spirit.

With his hands extended and elevated, the celebrant says:

Celebrant: Up above, where Christ sits at the right hand of God the Father, let our thoughts, minds and hearts be at this hour.¹¹³

¹⁰⁹ *shushfo* (Syr.): the veil or anaphora covering the chalice and paten. Mor Severus Mooshé Bar Kepho (c. 813-903) comments that the veil is spread over the mysteries to signify the secretness and invisibility of the Godhead which is hidden in the Mysteries. It also symbolizes the stone placed over the tomb of our Redeemer, which the angel rolled away. It declares that Immanuel (Heb., 'with us is God'), who was veiled in the sacrifices of the Law, revealed Himself to us by His dispensation.

¹¹⁰ As the veil is lifted and waved over the bread and wine, the Godhead concealed in the Mysteries is revealed. Mor Dionysius Bar Šalibi (†1171) comments that the doors of heaven are opened and the heavenly armies and the perfected spirits of the just descend to honor the Mysteries. The deacons wave the *marwahotbo* (Syr., fans)—symbols of the wings of the holy angels—to symbolize the descent of the angels. The priest, symbolizing the Spirit who perfects, waves his hands over the Mysteries as John the Baptist waved his hand over the head of our Lord when he laid his hands on Him at His baptism. According to Patriarch St. Severus of Antioch (c. 465-538), the veil is raised and lowered symbolizing the vision of St. Peter (Acts 11:5-10) of the vessel that descended with pure and impure creatures, signifying to him that the gift of the Holy Spirit was poured not only on the people of Israel who were clean having received God's law, but upon all nations which were without law and unclean. (Letter 105, *Patrologia Orientalis*, t. 14, fasc. 1, no. 67, pp. 257-258).


¹¹¹ 'the venerable prelate' when the celebrant is a bishop, 'His Beatitude' when the Catholicos and 'His Holiness' when the Patriarch.

¹¹² Mor Severus Mooshé Bar Kepho (c. 813-903) comments that with these words the priest commits the people to the Holy Trinity, sealing them with three crosses, that their standing may be pure and blameless. In His love, God gave His Son to death for us, By His grace, the Son tasted death for all, even though we are not worthy of this. With the descent of the Holy Spirit sacrifices are accomplished and accepted.

¹¹³ Mor Severus Bar Kepho comments, "now that the holy mysteries have been revealed and the doors of heaven have been opened, and the holy hosts and the spirits of the righteous have come down for the honoring of the Mysteries. **Let our minds and thoughts be on high and not below on earthly things.**"

People: They are with the Lord God.


Celebrant: Let us give thanks to the Lord in awe.

People:  It is apt and right.

The celebrant bows down his head, waves his hands over the elements and says a prayer inaudibly.


The Sanctification of the Mysteries¹¹⁴

With hands outstretched and in a loud voice the celebrant says a prayer.

People:  Holy, Holy, Holy, Lord God Almighty,
by Whose praises the heaven and the earth are filled.
*usha'no*¹¹⁵ in the highest. Blessed is He Who has come
and is to come in the name of the Lord. Glory in the highest.

*qadeesh qadeesh qadeesh moryo haylthono.
haw damleyn sbmayo war'o men teshb-hotheb.
usha'no bamrawmé. breekh detho wothé
bashmeh d-moryo alobo. tesbbuhto bamrawmé❖*


The celebrant, waving his hands over the elements, says a silent prayer.¹¹⁶ He then takes the host from the paten with his right hand, places it on the palm of his left hand, and blesses it saying:

Celebrant:  When He, the sinless One ... He blessed ❖❖ and sanctified ❖ and broke and gave ...

... barekh ❖❖ w-qadesb ❖ waqso ...

People: Amen.

The celebrant takes the chalice blended with water and wine in his left hand, blesses it and says:

Celebrant:  Likewise He took the Cup ... He blessed ❖❖ and sanctified ❖ and gave ...

... barekh ❖❖ w-qadesb ❖ ...

People: Amen.

The celebrant raises the *gomuro* and the *tar'odo*¹¹⁷ quickly, puts it down and says a prayer.

¹¹⁴ Mor Severus Mooshé Bar Kepho (c. 813-903): The celebrant having attained undivided concord with the people begins the mystical service of the *qurbano* with the sanctification of the Mysteries.

¹¹⁵ *usha'no* (Syr., from Heb.): Hosanna, a shout of praise or adoration; an acclamation. The Hebrew root means 'save now', salvation.

¹¹⁶ Mor Dionysius Bar Salibi (†1171) comments that the waving of the hands indicates the secret indwelling or brooding of the Holy Spirit.

¹¹⁷ The *gomuro* (Syr., small cushion) and the *tar'odo* (Syr., spoon) are raised quickly to remind the faithful of the Lord's second coming which will happen like a flash of lightning (Matthew 24:27).

Here incense is offered.

People: Thy death, Our Lord, we remember.
Thy resurrection we confess
and Thy second coming we wait for.
May Thy mercy be on us all.

*l-mawtokh moran meth 'abdeenan.
w-baqyomtokh mawdenan.
wal metheethokh boy d-tarteyn m-sakheynan.
rahmayk nehwoon 'al koolan✠*


With his hands crossed, the celebrant says a prayer aloud.

People: Have mercy upon us God, Father Almighty.
We glorify Thee,
we venerate Thee,
we worship Thee,
and we beseech Thee, O Lord our God.
O Good One have pity and mercy on us.

*rahem a'layn aloho abo aheed kul.
lokh m-shabheenan.
lokh m-barkheenan.
lokh sogdeenan.
w-bo'eynan menokh moryo aloho.
hus tobo wethbraham'layn✠*

The Invocation of the Holy Spirit

The celebrant hovers his hands over the Mysteries, and bowing down his head, says a prayer silently invoking the descent of the Holy Spirit. At this time the deacon says:

Deacon:  *Barekhamor.* How awful is this hour, and how dreadful is this moment, my beloved, wherein the Holy Spirit from the most elevated heights takes wing and descends and hovers and rests upon this Eucharist that is set here and sanctifies it. Be in calm and awe, while standing and praying.

People: May peace be with us and tranquillity to all of us.

Stretching out both hands, the celebrant says in a loud voice:

Celebrant: Answer me, O Lord; answer me, O Lord; answer me, O Lord. O Good One have compassion and mercy upon me.¹¹⁸

People: *Kyrie eleison, Kyrie eleison, Kyrie eleison.*

¹¹⁸ This is reminiscent of the invocation of Prophet Elijah at Mt. Carmel. (1 Kings 18:37-38).
<include John of Dara vs. Bar Salibi comments>

The celebrant stretches out his left hand and waves his right hand over the paten to consecrate the bread saying:

Celebrant: 🛎 ... may the Holy Spirit make this bread ... ✠✠✠

People: Amen

The celebrant waves his right hand over the chalice and consecrates the wine¹¹⁹ saying:

Celebrant: 🛎 ... and may He perfect this cup ... ✠✠✠

People: Amen.

Extending and elevating his hands, the celebrant says loudly:

Celebrant: So that they (the Holy Mysteries) may sanctify the souls and bodies...

People: Amen.

Diptychs¹²⁰

The people may sit during the reading of the diptychs. The celebrant says silent prayers as the deacons read the diptychs.

Canon of the Living Fathers

Deacon: *Barekhamor*. Let us pray and beseech our Lord and our God at this great, awful and holy time, for all our fathers and leaders, who rule over us, this day and in this present life, who tend and rule the holy Churches of God in the four corners of the world; our holy, venerable and blessed Patriarch, our Father Mor Ignatius¹²¹, our Father Mor Baselius¹²², (our Father Mor Gregorius¹²³) and our bishop our Father

¹¹⁹ Water and wine are mixed in the cup. Mor Severus Mooshé Bar Kepho (c. 813-903) comments that wine and water are mingled because blood and water flowed from the side of our Lord when He was pierced with a spear. "There flowed from Him blood and water." (John 29:34).

¹²⁰ *Diptychs* (Gr.): two-leaved tablet on which were inscribed the 'Book of Life' (Syr. *sphar hayé*), in the early church, with names of all orthodox bishops and the living or departed benefactors of the church. In the Syriac Orthodox tradition, they are also called the canons. Reading from the Book of Life is an early liturgical tradition. Mor Gewargis († c. 725), bishop of the Arab tribes, comments that reading from the Book of Life is a remembrance of the saints and their fellowship with Christ and affirmation that their names have been written in the book of life which is in heaven. The reading from the parochial Books of Life gave way to the diptychs in use today which are believed to have been formally compiled by Mor Ya'qub of Edessa (c. 633-708). Mor Dionysius Bar Šalibi (†1171) notes the use of six diptychs—the custom to this day—the first three for the living and the other three for the departed. Each diptych following the first begins with *toob den me'abdinan* (Syr., 'Again we remember') and hence the common name *toob den*.

¹²¹ The Patriarch of Antioch and spiritual head of the Syriac Orthodox Church. The name of the Coptic Patriarch of Alexandria is to be also remembered here as enjoined in the encyclical from Patriarch Mor Ya'qub III dated July 7, 1965 (*Mgalto*, 1965). The Patriarchates of Alexandria and Antioch, recognized in the Synod of Nicea in AD 325 (Canon 6), have been united in a common confession of faith to this day.

¹²² Historically the Syriac Orthodox *Maphryono* of the East in Tagrit; now the Catholicos in Malankara.

Mor (N)¹²⁴, that they may be confirmed by God along with all the other orthodox bishops and fathers. Let us beseech the Lord.

People: *Kyrie eleison.*

The celebrant says a prayer for the living spiritual fathers of the Church.

People: Amen.

Canon of the Faithful Brethren

Deacon: *Barekhamor.* Again, we remember all our faithful and true Christian brethren, who have urged and entreated our humble and weak selves to remember them at this hour and at this time. And on behalf of all those who are fallen into all kinds of hard temptations and who take refuge in Thee, Lord God Almighty, and for their salvation and speedy visitation by Thee; for this Church sustained by God and for the unity and prosperity of all its faithful children that they may attain righteousness. Let us beseech the Lord.

People: *Kyrie eleison.*

The celebrant says a prayer for the living faithful brethren.

People: Amen.

Canon of the Faithful Kings

Deacon: *Barekhamor.* Again, we remember all the faithful and true Christian rulers, who have supported and confirmed the churches and the monasteries of God in the true faith, in the four corners of the earth. Let us pray for all Christendom, all the clergy and all the faithful people that they may attain righteousness. Let us beseech the Lord.

People: *Kyrie eleison.*

The celebrant says a prayer for the living faithful rulers.

People: Amen.

Canon of the Mother of God and the Saints

Deacon: *Barekhamor.* Again, we remember her who is worthy to be blessed and glorified by all generations of the earth, the holy, glorious, blessed, exalted and ever Virgin Mary,

¹²³ The Syriac Orthodox Bishop of Jerusalem who in certain periods in history assumed the episcopal name Mor Gregorius (see Meinardus, 1963). Although Canon 7 of the Nicene Synod conferred a position of honor to the 'Bishop of Aelia' (Jerusalem), the name is remembered today only in Malankara churches where the origins of the practice are obscure. The earliest known manuscript of the West Syriac Divine Liturgy extant today in Malankara, scribed by Mor Iwanyos Hidayattullah in 1689, does not include Mor Gregorios in the first diptych. Bishops of Jerusalem do not necessarily assume the name Gregorius today and the remembrance of the name continues as an anachronism.

¹²⁴ Name of the diocesan bishop and name of any other bishop who is present.

Mother of God. With her, let us remember the prophets, the apostles; the preachers and the evangelists; the martyrs, the confessors, the blessed Saint John the Baptist, the forerunner of his Master; the holy, illustrious Saint Stephen, chief among the deacons, and the first of the Martyrs; and the exalted chiefs among the apostles, Saint Peter and Saint Paul; and apostle Saint Thomas¹²⁵, the preacher of the Holy Gospel of our Lord Jesus Christ in India. Let us also remember together all the saints, both men and women. May their prayers be a stronghold for us. Let us beseech the Lord.

People: *Kyrie eleison.*

The celebrant says a prayer for the intercession of the Mother of God and the Saints.

People: Amen.

Canon of the Fathers and Doctors of the Church

Deacon: *Barekhamor.* Again, we remember those, who have gone before, fallen asleep in holiness, and are at rest among the Saints, and who have kept the one apostolic faith without blemish and entrusted it to us. We proclaim the three sacred and holy ecumenical Synods of Nicea, of Constantinople, and of Ephesus. We also remember our glorious and God-fearing fathers, bishops and doctors, present in them. Jacob, the first archbishop of Jerusalem, the Apostle and Martyr, Ignatius, Clement, Dionysius, Athanasius, Yulius, Baselius, Gregorius, Dioscoros, Timotheos, Philoxenos, Antemus, Ivanius, and in particular, Mor Kyrillos, that exalted and firm tower of knowledge, who declared and made manifest the incarnation of the Word God, our Lord Jesus Christ Who took flesh. We remember also our Patriarch Mor Severus, the crown of the Syrians, that rational mouth, pillar and teacher of the Holy Church of God; the meadow abounding in blossom, who preached all the time that Mary was undoubtedly the God bearer; and our saintly and holy father Mor Ya'qub Burd'ono, the upholder of the orthodox faith; Mor Ephrem, Mor Ya'qub, Mor Isaac, Mor Balay, Mor Barshawmo, head of the anchorites¹²⁶, Mor Shem'oon the Stylite¹²⁷, and the chosen Mor Abhay, Patriarch Mor Ignatius Elias III, Maphryono Mor Baselius Yaldo, Mor Gregorius of Parumala and Mor Gregorius 'Abd al-Jaleel.¹²⁸ Let us also remember all those before them, with them, and after them, who have kept the one, true and uncorrupted faith and delivered it to us. May their prayers be a strong hold to us. Let us beseech the Lord.

People: *Kyrie eleison.*

The celebrant prays for the intercession of the Departed Holy Fathers and Doctors of the Church.

¹²⁵ The churches in Malankara and in its diaspora remember the name of Apostle Thomas as enjoined in the encyclical E265/87 dated October 20, 1987, from Patriarch Mor Zakka I Iwas (*The Patriarchal Journal*, 26 [1988], 66-72).

¹²⁶ Anchorites: Solitary hermits.

¹²⁷ *Shem'oon Desfooneh* (Syr.). Stylite: Ascetic who dwelled on a pillar (*Stylos*, Gr.).

¹²⁸ Names of Patriarch Mor Elias III (1867-1932, Manjinnikara), Mor Baselius Yaldo (†1685, Kothamangalam) and Mor Gregorius Gewargis (1848-1902, Parumala) were added to the fifth diptych in Malankara and its diaspora vide Patriarchal Encyclical E 265/87, dated October 20, 1987. The name of Mor Gregorius 'Abd al-Jaleel (†1681) was added vide **Patriarchal Encyclical , dated ??**.

People: Amen.

Canon of the Faithful Departed

Deacon: *Barekhamor*. Again, we remember all the faithful departed who from this Holy Sanctuary, from this place, and from everywhere have departed, fallen asleep in true faith and are at rest; those who have already departed and have attained to God, the father of spirits and of all flesh. Let us ask and beseech Christ our God, Who has received souls and spirits unto Himself, that in His abundant mercy, He may make them worthy of the remission of trespasses and the forgiveness of sins, and carry us and them to His heavenly Kingdom. Let us cry out and say *Kyrie eleison*, three times.¹²⁹

People: *Kyrie eleison, Kyrie eleison, Kyrie eleison.*

Prayers for the Faithful Departed¹³⁰

The celebrant says a prayer for the faithful departed.

People: O God, grant rest, absolve and forgive
the offenses which we and they
have committed before Thee,
willingly and unwillingly; wittingly and unwittingly.

*aneeh w-haso washbooq aloho
l-shoor'otho deelán w-deel-boon
aylen dahthaynan qdomayk
b-sebyono wadlo sebyono
beed'atho wadlo beed'atho❖*

The celebrant says a prayer.

People: Amen. As it was, is, and shall be unto generations of generations and all ages without end. Amen.

Celebrant: Peace be unto you all.

People: And with your spirit.

Turning toward the congregation the celebrant gives the second benediction saying:

¹²⁹ The *msbamehyono* (thurifer) washes his fingertips, folds the *shushbefo* and places it on the north side of the altar.

¹³⁰ The faithful departed are present in the celebration of the divine mysteries along with the living faithful. Having received the body and blood of the Savior, which St. Ignatius of Antioch calls 'the medicine of immortality' ('Epistle to the Ephesians', 20:3), the faithful departed await Christ's second coming. The congregation intercedes for the remission of sins of the faithful departed, who face judgment along with the living faithful (1 Peter 4:5).

Celebrant: May the mercies of the great God ✙ and our Savior Jesus Christ ✙ be with you all, my brethren ✙, forever.

Syriac

The Fracture and Commixture¹³¹

The sanctuary is veiled.¹³² The people sing the litany for the day from the hymn cycle or one of the following general litanies:

Iutiniya
(*qolo: neqyo hweeth*)

At the door of Thy mercies
knocks the voice of our appeals.
Shut not from Thy worshippers;
we entreat Thee in our needs.

b-tar'o deelokh hanono.
noqesh qolo d-bo'oothan.
lo tekhlé men sogoodayk.
shelotho d-sunqonayboon✙

God, pour mercy upon us
and save us from the rods of wrath.
Open Thy door to our prayers
«and grant» our pleas in Thy mercy.

aloho b-rahmé rdeey lan.
w-men shabté d-rugzo frooq lan.
wafṭah tar'okh laṣluthan.
w-fano b-rahmayk shelothan✙

We call upon Thee, O God
to help us in our weakness.
Good One, hear our entreaties
«and grant» our pleas in Thy mercy.

aloho lokh goreynan.
l'udrono damḥeeloothan.
shma' ṭobo qol bo'oothan.

¹³¹ The priest breaks the bread ritually symbolizing the redemptive passion of our Lord and intoning inaudibly a prayer by Mor Dionysius Bar Ṣalibi. A metrical homily of Mor Ya'qub of Sarug (451-521) is then recited.

¹³² The sanctuary is veiled as a reminder of the time of the redemptive passion, death, burial, and resurrection of our Lord, when the earth was engulfed in darkness. (Luke 23:44, 24:1, Matthew 28:1, John 20:1). Mor Severus Mooshé Bar Kephō (c. 813-903) comments that the veil (*setora*) is a symbol of the screen which is between us and the hiddenness of heaven as it is said: "...where angels desire to look" (cf. 1 Peter 1:12).

w-fano b-rahmayk shelothan❖

Have mercy upon me, Lord,
with Thy abundant mercies
and do not remember my
evil deeds, O merciful.

*hoos 'lay mor hoos'lay.
b-soogo dam-rahmonoothokh.
w-beeshotho das'eeron lee.
lo tedkhar lee m-rahmono❖*

The prayer that ascends from the sea
from the pit and the furnace¹³³
opens the door of mercies
to our prayers and petitions.¹³⁴

*shootho d-selqath men yamo.
w-men goobo w-men atoono.
bee teflah tar'o d-rahmé.
lashluthan wal-bo'oothan❖*

*Alternate Litany¹³⁵
(qolo: bo'ootho d-mor aphrem)*

Seraphim of fire and spirit
Isaiah saw in the holy place,
each one of them with six wings
ministering to Thy divinity.

*srofé d-nooro wadrooho
hzo esha'yo beth qudsbo.
deshto gefeen l-had men-boon
wamshamsheen laloboothokh❖*

With two, they covered their face
to avoid sight of Thy divinity
and «with two» they concealed their feet
from being burnt by the Fire.

*bathreyn m-hafeyn afayhoon
d-lo nhuroon baloboothokh.
w-bathreyn m-khaseyn reglayhoon
d-lo niqdoon men gan'alto❖*

¹³³ Jonah 2:1-10; Daniel 6:16-23; Daniel 3:20-29.

¹³⁴ This stanza appears as the second in editions from the Near East and is omitted in the Pampakuda editions.

¹³⁵ The hymn is based on the vision of Isaiah (Isaiah 6:1-3).

«And with» two they flew while shouting,
“Holy, Holy, Holy «art Thou». ”
Holy art Thou, Son of God,
bless'd be Thy Honor from Thy place.¹³⁶

*n-bathreyn forheen kad qo'en
gadeesh gadeesh gadeeshat.
gadeeshat bro daloho
breekh eeqorokh men athrokh❖*

Litany for Sundays between Pentecost and Easter¹³⁷

When Thy glorious tomb «was opened», Sheol was sitting in mourning.
The women arrived, weeping and sa—ying, “What now?
Who removed Him from the tomb and placed Him in another tomb?
Who'll explain the resurrection—of the Mighty Man?”

*kad qabrokh shbeeho ftbeeh hwo
shyool beblo yothbo hwoth
mana' hway neshe khad bokhyon womron
l-mo khay men qabro afqooy
b-qabro deyn hreeno somooy
man m-badeq lan 'al qyomtheb d-gaboro❖*

At once, the fiery angel addressed the women, saying:
“The Lord Christ has risen and He is not here.
Go, announce to the apostles: ‘He precedes «you to» Galilee;
there you shall see the wonders—of resurrection’.”

*mehdo deyn malakh noobro l-kheyn neshe omar hwo
ho moryo msheeho qom leh w-bo laythaw
zel sabareyn lashleehaw
ho qodem l-khoon l-gleelo
tamon tehzun tedmurtbo d-nuhomo❖*

The modest women, on hearing the joyful news, made haste to
give the news to «the Apostles» in the upper room.
“Behold, the Lord slaughtered death and—by His death freed its prisoners.
Go, gather together in Galilee to see Him.”

*men dashma' hway nakhfotho sabrotho hadwothto
r-beṭ deyn n-sabron la-shleeḥe b'eleetho
ho moryo qatleh l-mawto*

¹³⁶ Ezekiel 2:12.

¹³⁷ This hymn is not found in the hymn cycle followed today but is appropriate for Sundays between Easter and Pentecost. The origin of the hymn is obscure, but it was introduced in Malankara by late Patriarch Mor Ya'qub III.

*wab-mawteh shro laseeraw
zel ethwa'ad lagleelo tehzoony**

All the eleven apostles assembled in Galilee.
There they met the Bridegroom who was killed and «was risen».
He took «them up» to Mount Olive, stretched out His hands and blessed them
and ascended, promising to them the Paraclete.

*shleehé hda'sar shareere la-gleelo ethwa'ad.
wab-hathno qteelo d-qom leh fga' tamon
waseq enoon l-toor zaythe
fsha' eedaw w-barekh enoon
wasleq of faragleeto l-hoon nsharar**

Deacon: Let us beseech the Lord.

People: *Kyrie eleison.*

Litany of Supplications
(Optional)

Deacon: *Barekhamor.* An angel of peace and tranquillity, mercy and compassion, my brethren,
let us beseech the Lord at all times.

People: Grant us, our Lord, through Thy compassion.

Deacon: That there may be peace to the churches, tranquillity to the monasteries and a
gracious preservation to their priests and to their children, my brethren, let us
beseech the Lord at all times.

People: Grant them tranquillity, our Lord, by Thy clemency.

Deacon: That we may become true Christians, well-pleasing unto God through the good
deeds of righteousness, my brethren, let us beseech the Lord at all times.

People: Make us worthy, our Lord, through Thy grace.

Deacon: May we and our departed and our congregation be delivered from the fire that does
not go out, the worm that does not die and the violent torment that has no end, my
brethren, let us beseech the Lord at all times.

People: Deliver us, our Lord, through Thy compassion.

Deacon: May these Pure and Holy Mysteries that have been consecrated be unto us
provisions of salvation. May we, through them, be delivered from the fire which is
decreed for the impious and burns the workers of iniquity, my brethren, let us
beseech the Lord at all times.

People: Deliver us, our Lord, by Thy grace.

Deacon: That there may be full recovery to the sick, rest to the afflicted, release to the prisoners, a return to those who are afar, preservation for those who are near, gathering together to those who are scattered, concord and love to those who are at discord, sustenance and satisfaction to the poor, full forgiveness to the sinners, exaltation to the priesthood, virtue to the deacons, peace among the kingdoms of the earth, cessation of wars, rest to the departed and to us forgiveness of transgressions and sins.

People: Grant to us, our Lord, through Thy goodness.

Deacon: Again, let there be good remembrance of the Mother of God, Mary, and of the saints and of the faithful departed, my brethren, let us beseech the Lord at all times.

People: Grant, our Lord, through Thy grace.

Deacon: Whereas, we ask Christ our God for His abundant mercy and compassion on behalf of our souls and those of our fathers, our brethren, our masters, our departed and of ourselves. Let us give thanks to God the Father, Lord of all, worship His Only-begotten Son and glorify His Holy Spirit; let us commit our life into the hands of the merciful Lord, and beseech mercy of His loving-kindness.

People: O Good One, spare us and have mercy upon us.

The sanctuary is unveiled.¹³⁸

The Lord's Prayer

Extending and elevating his hands, the celebrant says a prayer at the end of which he says:

Celebrant: Our Father, who art in heaven.¹³⁹

People: Hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily¹⁴⁰ bread. And forgive us our debts and sins¹⁴¹ as we have forgiven our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

¹³⁸ The unveiling of the sanctuary symbolizes the days when the resurrected Christ appeared to his disciples (Acts 1:3).

¹³⁹ Matthew 6:9-13, Luke 11:2-4. Mor Gewargis († c. 725), bishop of the Arab tribes, comments that the Lord's Prayer is a prayer of confidence which shows us to be sons of God by grace; and there is in it a confession of the Creator, love of things good, rejection of things evil, hope and forgiveness of sins, and a request for what is needful.

¹⁴⁰ 'Daily' is a misleading translation of the Greek *epiousios*, which is literally 'above the essence, superessential,' suggesting bread for sustenance of our immortal life (Orthodox Study Bible, 1993, p. 18, 168). The Syriac "*hab lan lahmo d-sunqonan yawmono*" is translated "Give us the bread for our needs today."

¹⁴¹ 'Debts and sins' (*hawbayn wahṭo hayn*) – conflation of Matthew 6:11 and Luke 11:4.

*abun d-bashmayo.
nethqadash shmokh teethé malkoothokh
nehwé shebyonokh. aykano d-bashmayo
of bar'ô. hab lan lahmo d-sunqonan yawmono.
washbuq lan hawbayn wahṭohayn
aykano dof hnan shbaqn l-hayobayn.
lo ta'lan l-nesyuno. elo fašo lan men bisbo.
meṭul d-deelokh hee malkutho
w-haylo w-teshbuhṭo l'olam 'olmeen. Ameen❖*

Extending and elevating his hands, the celebrant says a prayer.

People: Amen.

Celebrant: Peace be unto you all.

People: And with your spirit.

Deacon: Before receiving these Divine and Holy Mysteries that have been offered, let us again bow down our heads before the merciful Lord.

Bowing their heads, the people say:

People: Before Thee, our Lord and our God.

Extending and elevating his hands, the celebrant says a prayer. People remain standing with heads bowed during this prayer.

People: Amen.

Celebrant: Peace be unto you all.

People: And with your spirit.

The celebrant turns toward the congregation and gives the third benediction saying:

Celebrant: May the grace ❖ and mercies of the Holy and Glorious Trinity, uncreated ❖, self-existent, eternal, adorable ❖, and of one substance be with you all, my brethren, forever.

Syriac

People: Amen.

Here incense is burnt.

Elevation of the Holy Mysteries¹⁴²

¹⁴² Commemorates the ascension of our Lord to heaven. The two deacons with lighted candles remind us of the two men dressed in white at the ascension of our Lord who ask: "Galileans, why are you standing there looking up at the sky?..." (Acts 1:11).

Deacon: *Barekhamor.* With fear and trembling, let us look.


People: Merciful Lord, have compassion and mercy upon us and help us.

Lifting the paten ceremoniously with both hands, the celebrant says:

Celebrant: The Holy Mysteries ought to be given only to the holy and to the pure.

qudshé l-qadishé

Along with the celebrant, the people say:

People:  One Holy Father. One Holy Son. One Holy Spirit.¹⁴³ Amen.

Syriac

The celebrant lifts up the chalice with both hands. Along with the celebrant, the people say:

People:  Glory be to the Father, and to the Son, and to the Living Holy Spirit, Who are one, forever and ever. Amen.

Celebrant: The One Holy Father with us Who formed the world by His compassion.

People:  With us. Amen.

Celebrant: The One Holy Son with us Who redeemed us by His Person's precious sufferings.

People:  With us. Amen.

Celebrant: The One Holy Spirit with us, Who is the Perfecter and the Fulfiller of all that has been and all that will be. May the name of the Lord be blessed forever and ever.

People:  With us. Amen.

The celebrant places the paten and the chalice on the *tablitho* and covers the Holy Mysteries. He descends from the altar step and burns incense with the people intoning the following:

In offerings and in prayers,
let's remember our Fathers
who, while alive, taught us to
become the children of God
in this transitory world.¹⁴⁴

¹⁴³ Mor Gewargis († c. 725), bishop of the Arab tribes, comments that this shows the equality of the essence of the Holy Trinity of the Father and the Son and the Holy Spirit. It is a confession of the divine and blessed nature of Him who has made the mortal nature of men worthy of the holiness of His name.

¹⁴⁴ This line is omitted from Pampakuda editions and hence now unknown in Malankara. The Syriac text contrasts 'the world that passes away' with 'the world that does not pass away'.

O Son of God grant them rest,
with the righteous and the just,
in Thy heavenly kingdom
that shall not pass away ever.

*Moryo rahemē layn o ʿadarayn.*¹⁴⁵

*bqurboné w-başlanwotho:
netdkbar enoon labohayn
d-malfeen hwaw lan kad hayeen.
dnehwé bnayo laloho
b-hon ʿolmo dʿobar.*

*bro daloho n-neeh enoon.
b-boy malkootho dashmayo
ʿam keené wʿam zadeeqe.
bʿolmo d-lo ʿobar❖ moryo... ❖*

¹⁴⁵ *moryo rahemē layn o ʿadarayn* (Syr.): Lord have mercy upon us and help us.

*quqalya*¹⁴⁶
Hymns of Eucharistic Devotion

Prayers of Devotion and Intercession to the Mother of God¹⁴⁷

The king's daughter stands in glory, *halleluiab w-halleluiab*,
«and the» queen stands at—Thy right hand.
Forget your kin and father's house, *halleluiab w-halleluiab*,
«then the king» will desire your beauty.¹⁴⁸ *Barekhamor*.

bath malko b-shubho qomath. halelooyah w-halelooyah.
w-male-ktho men ya-mee-nokh❖
wafo' y'amekh w-beth abookh. halelooyah w-halelooyah.
d-neth-rag-rag malko l-shufrekh❖ barekhamor❖

Priest: ❖ *shubho labo w-labro wal-rooho qadeesho❖*¹⁴⁹

People: *men 'olam wa'damo l'olam 'olmeen ameen❖*¹⁵⁰

(qolo: bo'ootho d-mor aphrem - Mode 1)

Offer, O pride of the faithful,
prayers for us to the Only Son,
Who sprang forth from you, that He
may have mercy on us all.
Stomen kalos. Kyrie eleison.

qareb bo'ootho hlofayn.
o shub-boro dam-haymné.
l-eeheedo dad-nah menekh.
d-ne'bed rahmé 'al koolan❖
stanmen qalos. quryelayson❖

(qolo: d-qabeloy moran Mode 1)

The archangel brought tidings to
David's daughter and said:
“My Lord is with you and from
you He will spring forth.”¹⁵¹ *Barekhamor*.

¹⁴⁶ *quqalyon* (Syr.): A cycle of hymns. From *Kuklion* (Gr.). pl. *Kuklia*, groups of four psalmverses with intercalated Halleluiahs. Most of these hymns are from the Book of *Shhimo*, the Syriac Orthodox book of daily prayers.

¹⁴⁷ The hymns are sung in the first mode.

¹⁴⁸ cf. Psalms 45:10-11.

¹⁴⁹ *shubho labo w-labro wal-rooho qadeesho* (Syr.): Glory be to the Father and to the Son and to the Holy Spirit. The faithful should draw the sign of the cross when the priest chants *shubho* which glorifies the Trinity.

¹⁵⁰ *men 'olam wa'damo l'olam 'olmeen ameen* (Syr.): As it was in the beginning, is now and ever shall be, world without end. Amen. (cf. Psalm 90:2 [in Syriac Peshitta, 89:53]).

*haw reesh malakhé. shlomo
ayt-ee l-bath daweed.
w-sabroh w-emar loh d-mor
‘amekh w-menekh donah❖ barekhamor❖*

Priest: ❖ *shubho...* ❖

(qolo: bo‘ootho d-mor aphrem Mode 1)

Mary, like a ship, carried,
adored and honored
Him, the Helmsman and the Lord
of all creation.

*Moryo raheme‘layn o‘adarayn.*¹⁵²

*elfo hwoth maryam. w-ṭe‘nath
w-ṣayhath w-yaqar-theh.
l-haw qoo-bar-nee-ṭee
moro d-khul-beyn ber-yotho❖ moryo... ❖*

OR

(qolo: d-habloh l-‘eedtokh Mode 1)

O chosen Virgin who became the mother of God,
and through whom the curse was removed from the earth,
ask of your Only-Begotten that His calm and peace dwell in His Church,
in His people and in the world.¹⁵³ *Barekhamor.*

*bthul-to dethgabyath wahwoth emo la-lo-ho
w-bob eth‘agrath lawṭ-tho men ar‘o.
afees leeḥeedekh d-nashré shayneh
w-shlomeh b‘eedteh w‘ameh w-barba‘fonyotho❖ barekhamor❖*

Priest: ❖ *shubho...* ❖

Glory to «the Almighty» Who left the cherubim and the seraphim,
came down to dwell in the Virgin's womb and took
flesh from her to save Adam and his descendents
from the slavery «of death» and Satan. *Moryo...*

*shub-ḥo l-haw ḥaylo d-arfee kroobé w-sroḥé
wan-ḥeth washro bo‘oobo da-bthul-to
weth-gasham menoh d-nefrooq l-odom wal-yaldaw
men shu‘bodo d-mawto w-ṣoṭono❖ moryo...❖*

¹⁵¹ Luke 1:28. The Syriac is more accurately translated as “The archangel brought a message of peace to the daughter of David; announcing the good tidings to her, he declared: My Lord is with you ...”

¹⁵² *moryo raheme‘layn o‘adarayn* (Syr.): Lord have mercy upon us and help us.

¹⁵³ The Syriac *barba‘fonyotho* is translated literally as ‘four quarters’ (of the earth).

OR
(qolo: d-‘al eṭro d-besme Mode 1)

Let Mary’s memory be a blessing for us all
and may her prayers be a fortress for our souls. *Barekḥmor*.

*dukbronoh d-maryam nehwé l-burkothan
wasluthob tehwé shuro l-nafsbotan*✠

Priest: ✠ *shubḥo...* ✠

A delightful fragrance is blowing in the air
unto the Virgin, Mary, Mother of God. *Moryo . . .*

*reeḥo baseemo ho foy’ah boyar
la-bṭḥul-to maryam yoldath aloho*✠

(qolo: bo‘ootho d-mor aphrem Mode 1)

O Lord Jesus, by Thy cross ✠,
and «the prayers» of Mary, who brought Thee forth,
turn from us and cause to cease
afflictions and rods of wrath.

*baṣleebokḥ moran yesḥu’.
w-baṣlooth maryam deede-thokḥ.
a‘bar of baṭel menan.
maḥ-wotho w-shabṭé d-rugzo*✠

OR
(qolo: bo‘ootho d-mor aphrem Mode 1)

Cease not O holy one from
the petitions on our behalf.
Offer prayers to your Only Son
to have mercy on us all.

*lo tashleyn o qadeesh-to.
men bo‘othekḥ dahlofayn.
fyoso qareb l-eeḥeadekḥ
ne‘bed raḥmé ‘al koolan*✠

A supplication prayer seeking the intercession of the Holy Virgin Mary may be said here, if desired.
(See p. 82.)¹⁵⁴

¹⁵⁴ Traditionally, intercessory prayers are offered for those who request it after the liturgy. Offering the prayer of intercession to the Holy Virgin Mary during the *quqalya* became prevalent in Malankara only since the 1970s.

Prayers of Devotion and Intercession to Saints¹⁵⁵

The righteous shall flourish like palm trees, *Halleluiah*
and grow up like cedars of Lebanon.¹⁵⁶

Shall blossom in old age and flourish, *Halleluiah*
and shall be blessed with abundance.¹⁵⁷ *Barekhamor*.

zadeeqo akh deglo nafra' halelooyah
wakh arzé d-lebnon neshwah❖
nafr'oon w-toob nethraboos b-saybootho halelooyah
shameené w-baseemé nebwoon❖ barekhamor❖

Priest: ❖ *shubho...* ❖

People: *men 'olam...* ❖

(*qolo: bo'ootho d-mor aphem Mode 8*)

Your memorial, Mor (N)¹⁵⁸,
is here as above in heaven.
May who honor your memory
be supported by your prayers.
Stomen kalos. Kyrie eleison.

dukbronokh o mor (...).
borko wal'el bashmayo.
wayleyn d-yaqar dukbronokh.
neth'adroon baslawothokh❖
stawmen qalos. quryelayson❖

(*qolo: dal-maryam yoldath aloho Mode 8*)

Behold this time of prayer, O Mor (N),
be the head of your flock as is your custom.
Extend forth your right hand just as Moses did
and bless the sheep who gave heed to your sweet voice¹⁵⁹. *Barekhamor*.

bo 'edono laslootho o mor (...).
qum salo breesh mar'eethokh. akh dam'od at.
fshut yameenokh akh d-mooshé w-barekx l'onokh.
d-bo soytho l-qol ne'mothokh baseemotho❖ barekhamor❖

Priest: ❖ *shubho...* ❖

¹⁵⁵ The hymns are sung in the eighth mode.

¹⁵⁶ Psalm 92:12.

¹⁵⁷ Psalm 92:14.

¹⁵⁸ Name of the patron saint of the church or of the saint whose feast is being celebrated.

¹⁵⁹ In Pampakuda editions, "the sheep who thirst for your sweet voice" (*sheeto*, 'thirst' instead of *soyto*, 'give heed').

Praise to the Father Who chose you, O Mor (N)
and to the Son Who has honored your memory.¹⁶⁰
Exalt the Holy Spirit Who crowns you.
Mercy on us by your prayers, in all seasons. *Moryo...*

*shubho leh labo dagbokh o mor (...).
walbro d-yaqar dukbronokh. barba' fenyon
sgreed ruh qudsho m-kal-lonokh b-ku'edoneen.
'alayn rahmé baslawothokh ameeno-'eeth❖ moryo... ❖*

OR

(qolo: d-babloh l-'eedtokh Mode 8)

Holy Prophets and Apostles, sons in the Kingdom,
pray that there be tranquillity in the world.
Let battles cease and contentions come to an end
and the church and its children sing praises¹⁶¹. *Barekhamor.*

*nbeeyé qadishé washleehé bnay malkutho
shalaw d-nehwé shayno babreetho.
qrobé nethbatloon w-heryoné neshloon menan
w-'eed-to w-yaldeh teshbuhto nezmmoon❖ barekhamor❖*

Priest:

❖ *shubho...* ❖

Holy Prophets, Apostles, and Martyrs! Your crowns
are in heaven and your faithful on earth.
In the heights and depths, blessed are those who exalt the
memory of those who sow peace in Christ's Church. *Moryo...*

*b-rawmo khleelaykoon wa-bgan teeybel kenshaykoon
nbeeyé shleehé w-sobdé qadeeshé.
b-rawmo wab'oomqo breekh dawreb dukbronaykoon
zor'ay shayno b'eed-teh damsheeho❖ moryo... ❖*

OR

(qolo: d-'al etro d-besme Mode 8)

Blessed are the prophets and the apostles
and the martyrs on the day of resurrection. *Barekhamor.*

*toobo la-nbiyyé w-toobo la-shleehé
w-toobayhoon l-sobdé b-yawmeh d-noohomo❖ barekhamor❖*

¹⁶⁰ The Syriac is properly translated "...to the Son Who has honored your memory in the four corners."

¹⁶¹ In Pampakuda editions, "abide in agreement" (*banyootho nehwoon*) in place of "will sing praises" (*teshbuhto nezmmoon*) in the editions from The Netherlands.

Priest:

✙ *shubho...* ❖

The martyrs who longed earnestly to see Christ
by the sword attained wings and flew to the heights. *Moryo...*

sobdé dethbragrag d-nehẓoon lamshiho
b-sayfē qnaw gefē wafrah lam-ranme❖ moryo... ❖

✠ OR ✠

(*qolo: d-‘al etro d-besme* Mode 8)

Prophets, apostles and holy martyrs
pray and beseech for mercy on us all.

nbeeyé washleebé w-sobdé qadeeshé
ethkashaf wab‘o rahmé hlof koolan❖

Priest:

✙ *shubho...* ❖

From the martyrs we shall ask and beseech
them that they plead to Thee on our behalf. *Moryo...*

men sobdé neb‘é walboon nethkashaf
d-benoon nehwoon lokh m-feesoné hlofayn❖ moryo... ❖

(*qolo: d-habloh l-‘eedtokh* Mode 8)

Hail! O Chosen One, the merchant¹⁶² who became the great
treasure that lends help in the universe,
heal the sick and drive out illness from the infirm
and by your prayers, mercy be on us. *Barekhamor.*

shlom-lokh o gabyo thagoro dahwo b-theeybel
gazo rabo d-mardé ‘udroné.
aso l-dakhreehin waṭrood keebé men mar‘é
w-baṣlawothokh rahmé nehwoon ‘layn❖ barekhamor❖

The watchful angels, in the heights, marvel at the chosen one,
Mor (N), the valiant and true worker,
the righteous, who bore suffering; let there be vigil, fast and
prayer for the promised life forever. *Moryo...*

*t-har ‘eeré b-ranmo b-gabyo hleešo mor (...)*¹⁶³

¹⁶² Cf. Matthew 13:45-46. The metaphor of a merchant, *tagoro*, who acquires the pearl of great price by selling all he possessed is common in the hymns of Mor Ephrem and Mor Ya‘qub of Sarug. (see Murray [2004], pp. 174-5, for other early references to the figure of a merchant.)

¹⁶³ In Pampakuda editions, “Glory to Messiah in the memory of the elect one, Mor ...” (*shubho lamsheho. b-dukron gabyo mor...*)

*daflah qushto w-shamlee keenutho.
w-saybar oolsono shabro w-sawmo waslootho
metul hayé mleekeh dal-olam❖ moryo... ❖*

(qolo: bo'ootho d-mor aphrem Mode 8)

O Saints, intercede for us
to Him Whose will you fulfilled,
that scourges and rods of wrath
cease and be removed from us.

*afees 'aman qadeeshé
l-haw da'bad-toon sebyoneh
d-na'bar wanbatel menan
mahwotho w-shabté d-rugzo❖*

✠ OR ✠

(qolo: bo'ootho d-mor aphrem Mode 8)

The church celebrates your memory,
illustrious grace, Mor (N).
May your Lord's calm and peace dwell
in the church till the end for ever.

*'eed-to d-zaybath dukbronokh
nasyeeh shufre mor (...).
shayne d-morokh wasblomeh.
ndayar beh 'damo l'olam❖*

Prayers for the Departed Clergy¹⁶⁴

Clothe Thy priests in righteousness
and Thy righteous in glory. *Halleluiah w-Halleluiah.*
For Thy servant David's sake,
turn «not the face» of Thine Anointed.¹⁶⁵
If your children will keep My covenant, *Halleluiah w-Halleluiah,*
and My testimony that I shall teach them.¹⁶⁶ *Barekhamor.*

*kobnayk nel-bshun zadeequtho
w-zadeeqayk shubho halelooyah w-halelooyah
metul daweed 'abdokh lo tah-fekh afaw damsbeehokh❖
en netroon bnayk qyom halelooyah w-halelooyah
sobdutho hode d-malef no l-boon❖ barekhamor❖*

Priest: ✠ *shubho...* ❖

¹⁶⁴ The hymns are sung in the seventh mode.

¹⁶⁵ Psalms 132:9-10.

¹⁶⁶ Psalms 132:12.

People: *men ʿolam...❖*

(qolo: bo ʿootho d-mor aphrem Mode 7)

May the feet that stepped on the sanctuary,
with purity and sanctity,
step on the doors of paradise
and dwell amongst the angels.
Stomen kalos. Kyrie eleison.

*reglé dadrakh beth qudsbo.
b-dakhyootho w-qadeeshootho.
n-dooshon tarʿay fardayso.
wandayron ʿam malakhé❖
stawmen qalos. quryelayson❖*

(qolo: daphtableey tarʿo dabnonokh Mode 7)

God fashioned Adam and He
sat gazing at him and saw
how handsome he was, formed in
the likeness of his Creator¹⁶⁷
The mortal is going around
in the woods of Paradise.
The vigilant angels gaze at
the exaltation of the mortals. *Barekhamor.*

*gableh aloho l-odom.
w-yotheb wo w-methbaqé beh.
w-hoʿar beh dakhmo shafeer.
domé gbeelo l-gobooleh.
ozel wothé ʿafrono.
beth eeloné d-fardayso.
tahyeereen ʿeré.
bʿafrono kmo ethramram❖ barekhamor❖*

Priest:  *shubho... ❖*

When the priesthood was handed down
Moses received it with Aaron
Moses gave it to Zkharyo
Zkharyo bestowed it on John
John gave it to our Lord
our Lord to the Apostles
And the Apostles gave it
to the four corners of the world. *Moryo...*

kad eth-yablath kobnootho.

¹⁶⁷ Genesis 1:27.

*mooshé wahroon akh-hdo qablooh.
mooshé yaboh la-zkharyo.
zkharyo yabbob l-yooḥanon breh.
yooḥanon yabbob l-moran.
moran yabbob la-shleehé.
wasbleehé yabooh
l-arba^ʿ fenyon dabreetho❖ moryo...❖*

✠ OR ✠

(qolo: bo^ʿootbo d-mor aphrem Mode 7)

The priests, who in the love «of the» Lord
served the holy sanctuary,
shall be accompanied by the
angels to the place full of joy. *Barekḥmor.*

*l-khobné dabḥoobeh d-moran.
shamesh waw l-madbah qudsbo.
ʿeeré nefqoon wanlawoon
athro damlé ḥadwotho❖ barekḥmor❖*

Priest:

✠ *shubḥo...* ❖

Son of God, do not forget the
priests who served Thee with honour.
Bestow confidence upon them
on the great day of Thy coming. *Moryo...*

*bar aloho lo tef^ʿe
l-khobné d-shamsbookh zḥyoyeeth.
sha-khen l-hoon galyooth afé
b-yawmo rabo d-metheethokh❖ moryo... ❖*

(qolo: d-lokh moryo qoreynan Mode 7)

Lord give redemption to Thy priests. *Halleluiah.*
The priests and deacons who ministered to the Lord in
«the churches» and monasteries while they were alive,
elevated Thy revered Body and Thy Blood
in their hands at the «Holy Altar», for pardon of their debts.
By Thy Body, their debts be redeemed;
By Thy Blood, their sins be absolved.
From the right side let them cry out glory to the Lord. *Barekḥmor.*

*at moryo ḥaso l-kohanayk halelooyah.
kobné wam-shamshoné d-shamsbookh moran
b-eedoḥo wab-dayrotho baḥban ḥayayḥoon
madbah qudsbo d-beh zḥayah^ʿ al eedayḥoon.
fagrokh wadmokh yaqeero l-ḥusoy ḥawbayḥoon.*

*hawbayhoon b-fagrokh nethhasoon.
h̄tohayhoon badmōkh neshtabqoon.
w-men yameenōkh neq'oon lokh d-lokh shubho moryo❖ barekhamor❖*

Priest:

✠ *shubho...* ❖

The voice of our Lord was pleasing, when He spoke to
«Simon, the» Chief of the Apostles, on priesthood:
“Entrusted with you are your servants and house
and «in your hands» are the keys to «the heights» and the depths.
If you bind, I shall also bind
and if you loosen, so will I ¹⁶⁸
And I will hear your petitions for the sinners.” *Moryo...*

*rgeeg wo qoleh d-moran kad omar wo
lshem'oon reesho dashleehé metul kobnootho.
d-bo 'badtokh lee rab bayto w-yehbeth beedayk
gleedé d-ranmo wad'oomgo.
d-tesur of tesbré
en t'esur eno osarno
wen tesbré eno shoreno
wen tafees h̄lof h̄atoyé shmee'oy bo'oothokh❖ moryo...❖*

(qolo: bo'ootho d-mor aphrem Mode 7)

Crowns are densely braided and
set on the Holy Altar.
A crown is placed on the head of each
priest who serves in purity.

*kleelé gdeeleen warseeleen
w'al madbah qudsho seemeen.
kul kobno d-shamesh b-dakhyoo
kleelo breesheh leh soymeen❖*

(qolo: d-mor ya'qub Mode 7)

O Son of God, grant rest to the priests among the just
in that indestructible kingdom, with the holy ones.

*l-kobnayk aneeh baynoth keené bro dalobo
b-boy malkootho d-lo meshtaryo 'am qadeeshé❖*

Christ, the Lord of the priests and high priests, absolve Thy priests
who administered Thy Mysteries and glory to Thee.

msheehō deethayk moro d-khumré w-rabo d-kbōhné

¹⁶⁸ cf. John 20:23.

ḥaso l-khobnayk d-shamesh 'rozayk w-lokh tesbbuḥto❖

Prayers for the Faithful Departed¹⁶⁹

Priest: Just as a father pities his children, *Halleluiah*
the Lord pities those who fear Him.

People: As for man his days are like grass, *Halleluiah*
he sprouts like flowers in the field.¹⁷⁰ *Barekḥmor.*

*akh damraḥem abo 'al bnayo halelooyah
mraḥem moryo 'al doḥlaw❖
barnosho akh 'meero yawmaw halelooyah
wakh 'ufyo d-ḥaqlo bokhenyone❖ barekḥmor❖*

Priest: ✠ *shubḥo...❖*

People: *men 'olam...❖*

(qolo: bo'ootho d-mor apḥrem Mode 8)

May Thy living voice awake
Thy servants, at rest in hope
and with trust in Thy mercy,
from the tombs to paradise.
Stomen kalos. Kyrie eleison.

*'abdayk dashkeḥb 'al sabrokeḥ.
w-'al tukḥloneḥ dahnonokḥ.
qolokḥ ḥayo n'eer enoon.
men qabrē l-gaw fardayso❖
stawmen qalos. quryelayson❖*

(qolo: dal-maryam yoldath aloho Mode 8)

Our Saviour, may the departed who ate Thy body,
and drank the cup of Thy saving blood that is revered.
Raise them from the tombs without corruption
and clothe them with glory to ascend to Thee. *Barekḥmor.*

*'aneedē dashqal fagrokeḥ foruqan.
wesh-tee khoso d-furqono dmokḥ yaqeero.
naḥem enoon men qabrē d-lo ḥbolo
walbesh enoon tesbbuḥto d-lokh oo msakeḥeyn❖ barekḥmor❖*

Priest: ✠ *shubḥo...❖*

¹⁶⁹ The hymns are sung in the eighth mode.

¹⁷⁰ Psalms 103:13,15.

On the magnificent clouds, the Son of the King
will be borne at His coming to give life to the dead.
On hearing the voice of the horn in the fore-front,
the just will put on the glorious robes and go forth to meet Him. *Moryo...*

*l'al men shufré da'noné mezdayah
bar malko dothé d-ne'bed hayath meethé.
shom'een keené l-qol qarno daqdomaw
wemth'atfeen estal shubho w-nofqeen loor'eh❖ moryo... ❖*

✠ OR ✠

(qolo: d-babloh l'eedtokh Mode 1)

The Life-Giving King shall
appear from above, in glory,
to give life to the dead and to raise the entombed.
From tombs, the departed
shall rise together and offer
glory to Thee, Giver of life to the dead. *Barekhmor.*

*malko m-nahmono.
b-shubhé donah men rawmo.
w-mahé meethé wamqeem laqbeeré.
w-qoymeen shanyoyeeth.
'aneedé men gaw qabré.
w-masqeyn shubho lokh m-nahem meethé❖ barekhmor❖*

Priest: ✠ *shubho...* ❖

Praise be to the voice that
our Lord said in His tidings:
All who eat My Body and drink My Blood¹⁷¹
shall not be left in Sheol.¹⁷²
For his sake I descended
and tasted death that he live for ever.
Moryo rahemé'layn o'adarayn.

*shubho l-haw qolo.
d-emar moran basbartbeh.
d-kbul do'kebel fagar w-shothé dem hayo.
lo arfaw bashyool.
d-mel-tulo-theh eth-rakh-neth.
w-ṭe meth mawto d-hoo neehé l'olam❖ moryo... ❖*

¹⁷¹ The Syriac is accurately translated, 'My Living Blood'.

¹⁷² Sheol (from Heb. & Syr. *shyul*): the pit, Gr. *Hades*.

OR
(qolo: d-trayhoon 'olmé Mode 8)

Lord, both worlds are Thine and Thy
power is here as it is there.
By Thy Cross ✙ protect the living.
Absolve the dead¹⁷³ in Thy mercy. *Barekhamor*.

*trayhoon 'olmé deelokh mor
horko w-tamon shulṭonokh.
l-hayé naṭar baṣleebokh
l'aneedé ḥaso b-rahmayk✙ barekhamor✙*

Priest: ✙ *shubho...* ✙

Glory to Thee Who raises the dead
and Who resurrects the entombed.
Glory to Thy Father who sent Thee
and praise to the Holy Spirit. *Moryo...*

*shubho lokh m-naḥem meethé
w-lokh shubho m-qeem laqbeeré.
shubho lokh w-labo d-shaleebokh
walrubqudsbo hulolo✙ moryo... ✙*

The *quqalya* conclude here.

bo'ootho
(qolo: d-mor aphrem)

The promise the thief received from Thee
on the top of the cross, O Lord
be received by the departed
who confessed the Trinity.¹⁷⁴

*mulkono d-qabel menokh.
gayoso 'al reesh gayso.
nqabloony mor 'aneedé.
dawdeen bathleethoyootho✙*

¹⁷³ The Syriac is accurately translated, 'departed'.

¹⁷⁴ Book of *Shḥimo*, 'arubto b-shabo (Friday, morning).

OR
(‘eqbo: dab’edon saphro)

Son of God, who by His death quickened our mortality
raise us to life from the dust¹⁷⁵ that we may say,
“Glory to Thee, God!”

*bar aloho dabmawteb ahee meetbootan.
nahem lan men gaw daheehō d-neq’e w-neemar.
shubhō lokeh aloho❖*

The following anthem may be sung in place of the hymns in the *quqalya*.

People: The (resurrection)¹⁷⁶ of Christ, the King
gives atonement for our souls.
Let us, in true faith, cry out
together, in praise of the Son,
Who redeemed us by His Cross ✝:
“Saviour, blessed be Thy salvation.”

*ba(qyomt)eh d-malko msbeehō.
nesab hoosoy nafshothan.
b-haymonootho dashbroro
neemar kulan shanyoyeeth.
labro d-farqan basleebeh.
breekh furqonokh foruqan❖*

Holy, Holy art Thou Who
exalts, everywhere, the commemoration
of Thy mother and the saints
and the faithful departed.
Christ the King, *halleluiab*.
Halleluiab, halleluiab,
Christ the King, *halleluiab*.

*qadeeshat qadeeshat.
dabkbul fenyon mawreb dukebron
yoledteh wad-qadeeshay.
wad’aneedē mbayemné
malko msbeehō halelooyah❖
halelooyah w-halelooyah
malko msbeehō halelooyah❖*

The heavenly hosts stand with us in
this holy place and exalt

¹⁷⁵ The Syriac, “*aheehō dneq’e*” is accurately translated, “dust of the tombs.”

¹⁷⁶ The appropriate festival of the Lord: *qyomto* ‘ressurrection’, *manlodo* ‘(Blessed) Birth’, ‘*modo*’ ‘Baptism’, etc.

the Body and Blood of the Son
of God Who is offered here.
Come, partake for pardon of
debts and sins, *halleluiah*.
Halleluiah, halleluiah,
Christ the King, *halleluiah*.

haylawotbo shmayoné
qoymeen ‘aman b-beth qudsbo.
wamzaybeen leh l-fagreh wadmeh
d-bar aloho. dadbeeh qudmayn.
qroob sab meneh l-ḥoosoy ḥawbeh
wahthobé halelooyah❖
halelooyah w-halelooyah
malko msbeeho halelooyah❖

Lord remember, on Thine altar,
our fathers, brethren and elders
Let them stand at Thy right side,
On that great day Thou shines forth.
Christ the King, *halleluiah*,
Christ the King, *halleluiah*.

‘al madbhokh mor nethdakbroon
abohayn wahayn w-rabonayn.
wanqoomun men yameenokh.
b-yawmo d-donho raboothokh.
malko msbeeho halelooyah
malko msbeeho halelooyah❖


Procession of the Holy Mysteries¹⁷⁷

The celebrant stretches out his hands, turns to the clergy, the deacons and the people seeking their intercession. The sanctuary is veiled.¹⁷⁸ The celebrant partakes of the Holy Mysteries at the end of which he says:

Celebrant: Let us cry out and say:


Deacon: Worshiped and glorified are the Father, the Son and the Holy Spirit. Glory To Him from the beginning forever, from one generation to another. *Halleluiah*.

The sanctuary is unveiled.¹⁷⁹ The celebrant carrying the paten in his right hand and the chalice in his left, with his right hand over the left in the shape of a cross, descends from the altar step accompanied by the deacons with candles, fans and bells on either side.

Celebrant:  From Thy atoning altar, may atonement descend upon Thy servants, O Son of God, Who came for our salvation and will come for our salvation and will come for our resurrection and the restoration of our kind, forever.

People: Amen.

The celebrant walks forward two steps, stretches out his hands and says:

Celebrant: Stretch out, O Lord God, Thy invisible right hand and bless  this congregation of Thy worshipers who are prepared to receive Thy Precious Body and Blood for the remission of debts, the forgiveness of sins and confidence in Thy presence, our Lord and our God, forever.

People:  Amen.

The celebrant walks forward another step and says:

Celebrant: May the mercies of God the Great and of our Savior Jesus Christ be upon the bearers of these Holy Mysteries, upon those who offer them, and upon those who receive them, and upon all those who have labored and took part and are taking part in them. May the mercy of God be upon us and upon them in both worlds forever and ever.

¹⁷⁷ Procession of the Holy Mysteries symbolizes the second coming of our Lord from the east, which the Church awaits (cf. Matthew 24:27). The deacons accompany the celebrant in the procession with lit candles and fans symbolizing the tumultuous second coming of the Lord with trumpets accompanied by the angels. (cf. Matthew 25:31, 2 Peter 3:10). According to tradition, the Holy Mysteries are offered during the Procession of the Holy Mysteries; this continues to be the practice in the churches in the Near East and its diaspora. In 1877, Patriarch Mor Ignatius Peter IV in an encyclical to the churches in Malankara (dt. 1877 *Makaram 15*) forbade the practice to discourage the faithful from partaking in the Holy Mysteries without adequate preparation. Today, in Malankara the Holy Mysteries are offered after the conclusion of the Holy *Qurbano*, except on Holy Thursday.

¹⁷⁸ The veiling of the sanctuary symbolizes this age in which the Church awaits the second coming of our Lord.

¹⁷⁹ The unveiling of the sanctuary symbolizes the second coming of our Lord and the day of judgement.

People:  Amen.

The celebrant crosses his hands and bows his head reverently while people chant the following hymn:

(qolo: 'bed mor dukbrono tobo)

People: Our Lord, have mercy on us
Lord, spare us and have mercy
Answer us, Lord, and have mercy
Praise to Thee and mercy on us. *Halleluiab*

*moran ethrahām'alayn.
moran huso-rahēm'alayn.
moran 'neeno-rahēm'alayn.
lokh shubho w'alayn rahmé. halelooyah❖*

Glory to God in the highest
and exaltation to His Mother;
a crown of glory to the martyrs
and mercy to the departed. *Halleluiab*.

*lalobo shubho b-ravmo.
walyoledteh roomromo.
walsobdé keleel qulosé.
'aneedé hnono w-rahme. halelooyah❖*

OR

(qolo: 'bed mor dukbrono tobo)

People: O Lord, grant good remembrance
to the holy Virgin Mary,
who bore Thee while a virgin
and help us through her prayers. *Halleluiab*.

*'bed mor dukbrono tobo.
l-maryam bthulto qadeeshbo.
deledthokh babthuloothob.
w-lan 'adar baslawothob. halelooyah❖*

O Lord, grant good remembrance
to the prophets, apostles,
martyrs, righteous and the just
and help us through their prayers. *Halleluiab*.

*'bed mor dukbrono tobo.
lanbeeyé shleehé w-sobdé.
walkeené walzadeeqé.
w-lan 'adar baslawoth-boon. halelooyah❖*

O Lord, grant good remembrance
to all the Holy fathers;
glory to the true teachers
and help us through their prayers. *Halleluiab.*

*‘bed mor dukbrono ʔobo.
labobotho qadeeshé.
w-maʕfoné treeṣay shubho.
w-lan ‘adar baṣlawoth-hoon. halelooyab❖*





Lord, keep good remembrance of
Abun¹⁸⁰ Mor Ignatios,
Abun Mor Baselios,
Abun Mor (N)¹⁸¹
and help us through their prayers. *Halleluiab.*

*‘bed mor dukbrono ʔobo.
labun mor ignatīyos.
w-labun mor baseliyos.
w-labun mor (...).
w-lan ‘adar baṣlawoth-hoon. halelooyab❖*


Glory to God in the highest
and exaltation to His Mother;
a crown of glory to the martyrs
and mercy to the departed. *Halleluiab.*

*lalobo shubho b-ranmo.
walyoledtheb roomromo.
walsobdé keleel qulosé.
ʕaneedé ḥnono w-rahme. halelooyab❖*

The celebrant stretches out his hands and says:

Celebrant: Glory be to Thee, Glory be to Thee, Glory be to Thee, our Lord and our God,
forever. Our Lord Jesus Christ  Thy Holy Body  which we have eaten and 
Thy Atoning Blood  which we have drunk be unto us not for judgment nor for
revenge, but for eternal life and for the redemption of all of us, and have mercy upon
us.

(qolo: ‘bed mor dukbrono ʔobo)

People:  The world shall kneel and worship Thee,
every tongue shall confess Thy Name,
the Raiser of the dead art Thou
and Good Hope for those entombed. *Halleluiab.*

¹⁸⁰ *abun* (Syr.): our father.

¹⁸¹ Names of the diocesan bishop and other bishops present.

*lokh tebrookh w-tesgood teebeyl.
w-khul leshon lashmokh nawdé.
dat oo m-nahmono d-meethé.
w-sabro tobo laqbeere. halelooyah❖*

Celebrant: We give thanks to Thee, our Lord and our God and especially for Thy grace unto us.

The celebrant returns to the altar and sets the paten and the chalice on the *tablitho*.

The Prayer of Thanksgiving

The celebrant, with his hands crossed, says a prayer of thanksgiving.

People: Amen.

Celebrant: Peace be unto you all.

People: And with your spirit.

Deacon: After having received these Holy and Divine Mysteries, that have been given, let us again bow our heads before the merciful Lord.

Bowing their heads, the people say:

People: Before Thee, our Lord and God.

The celebrant, with his hands crossed, says a prayer

People: Amen. [*Barekhamor*.]

*huthomo*¹⁸²

The celebrant chants the concluding hymn appropriate for the day.

Mor Aphrem
(*qolo: baslooth yoledtokh*)

People: May this oblation offered
by the priest, please Thy will, Lord.
May it gladden angels above
and absolve the faithful departed.

*qurbono d-qareb kohno
net-tneeh beh mor shebyonokh.
nehdoon beh eeray rawmo
w-neth-hasoon beh aneedé mbaymné❖*

✠ OR ✠

¹⁸² *huthomo* (Syr.): sealing, conclusion of divine service.

Mor Balay
(qolo: baslooth yoledtokh)

People: By Thy Mother's prayers
and that of all the saints,
Lord, have mercy on us
and on our departed.

*baslooth yoledtokh
w-kbulhoon qadeeshayk.
hasolan moran
w-haso l'ancedayn❖*

Dismissal of the Faithful

The celebrant turns to the faithful and blesses them.

Celebrant: Depart in peace ✝, our brethren and beloved ones, while we entrust you to the grace and mercy of the Holy and Glorious Trinity, with food for the way and the blessings which you have received from the atoning altar of the Lord; Those are far and those who are near, the living and the departed, redeemed by the victorious Cross ✝ of the Lord and sealed with the seal of Holy Baptism; may the Holy Trinity forgive your offences, pardon your debts and grant rest to the souls of your departed. And may I, a weak and sinful servant, be helped and spared by your prayers. Depart in peace ✝, happy and rejoicing and pray for me always.

zeylun bashlomo ✝, habeebay ...❖

People: Amen. May the Lord accept your offering and help us by your prayers.

*ameen. moryo nqabel qurbonokh
w-lan n'adar baslanvotbokh❖*

The veil is drawn across the sanctuary. The metrical homily in the meter of Mor Ya'qub of Sarug is sung while the celebrant says the concluding prayers.

People: Establish the High priests, reverend priests and deacons
on the earth and the Church be adorned by their hymns.
The priest offers the fruits of the earth, the mysteries of his Lord
and in trust invokes the Spirit's descent to him.

*reesbay kohné w-kohné z-bayo wamshamshoné.
atqen bar'o w-sabthooh l'eedteh b-hoololayhoon.
m-qareb kobno feeray ar'o rozay moreh.
wab-tukblono qoré l-roofo d-teethé sedan❖*

The Spirit flutters and descends with no compulsion
dwells in the bread, sanctifies and makes it the Body
and, by its descent on the mixed cup, makes it Blood

«and we» the faithful cry out and say: *Kyrie eleison*.

*zoyho w-nohto w-lo 'osyo leh dagbotheb hwoth.
w-shoryo b-lahmo wamqadsbo leh w-howé fagro.
wab-roohofob l-koso m-zeeego d-mo 'obdo leh.
wahnan mbaymné naz'eq w-neemar quryelayson❖*

Metrical Homily in the Meter of Mor Ya'qub of Sarug

People:

He Whom the fiery angels fear to look upon,
you behold Him in the bread and wine on the altar.
The hosts clothed in lightning are burnt if they behold Him;
with confidence, the scornful dust partakes of Him.

*haw d-nooroné zoy'een meneh danhooroon beh.
b-lahmo w-hamro leh hoo hozeyth 'al fothooro.
'ateefay barqé en hozeyn leh yoqdeen meneh.
w'afro sheeto galyon afaw kad okbel leh❖*

The Son's Mysteries are fire among the heavenly beings,
Isaiah bears witness with us to have seen them.¹⁸³
These Mysteries which were in the Divinity's bosom
are shared among Adam's children at the altar.

*rozaw dabro nooro enoon beth 'eloyé.
w-sobed 'aman of e'sha'yo dahzo enoon.
holeyn rozé deeth waw b'oobo dalohootho.
'al fothooro ho methfalgeen l-yaldaw do'dom❖*

The altar is fashioned like the cherubim's chariot,¹⁸⁴
and it is encircled by the heavenly powers.
On the altar is set the Body of God's Son,
and Adam's children raise and exalt it with their hands.

*mathqan madbho akh markabtho hoy dakbroobé.
wakhreekbeen leh haylawotho dashmayoné.
'al fothooro ho seeym fagreb d-bar aloho.
wamzayheen leh yaldaw do'dom 'al eedayhoon❖*

The priest stands in the place of a man clothed in linen, <verse?>
and gives the alms—the Eucharist—to those in need.
If there were envy among the watchful angels,
the cherubim would have had envy for mankind.

¹⁸³ Isaiah 6:1-3.

¹⁸⁴ Cf. 1 Chronicles 28:18.

*wahlof gabro dalbeesh booso khobno qoyem.
d-nafeq nedré margonyotho 'al haseeré.
eloo eeth wo hsomo tamon baynoth 'eeré.
kroobé l-mehsam babnaynosho qareeben naw❖*

Where Zion set up the tree to crucify the Son,
there the tree that gave birth to the Lamb had sprouted up.¹⁸⁵
Where the nails were driven into the hands of the Son,
there the hands of Isaac were bound for sacrifice.¹⁸⁶

*ayko d-ṣehyoon qeb'ath qayso d-teṣloob labro.
tamon yee' o haw eelono dawled emro.
ayko d-ṣeṣé beedaw dabro ethqab'a naw.
of tamon toob fkehoraw d-eeshoq ethqarab naw❖*

Come in peace O priest who bears his Lord's Mysteries
and with his right hand dispenses life to mankind.
Come in peace O priest who carries a pure censer,
and with its fragrance makes the world sweet and pleasant.

*tobashlomo khobno daṭ'een rozay moreh.
wabyameeneh hayé m-faleg labnaynosho.
tobashlomo khobno daṭ'een firmo dakehyo.
w-ma'ṭar reeh eb wambasem leh l'olmo meneb❖*

Come in peace O priest whom the Holy Spirit nurtured
and who on his tongue bears the keys to the house of God.
Come in peace O priest who binds men in the depths below
and the Lord binds him in the heights. Halleluia.¹⁸⁷

*tobashlomo khobno d-rabyath rooho d-qudsho.
wab-leshoneh ṭ'een laqleedé d-beyth aloho.
tobashlomo khobno dosar nosho b'oomqo.
w-moryo b-rawmo hoo osar l-boon halelooyab❖*

Come in peace O priest who unbinds men on the earth
and «in the» heights the Lord unbinds them. *Kyrie eleison.*
Praise to the Lord, mercy on you, and pardon for me
and good remembrance to Mor Ya'qub, the *malfono*.

*tobashlomo khobno d-shoré nosho bar'o.
w-moryo b-rawmo hoo shoré l-boon quryelayson.
l-moryo shubho 'laykoon rahmé w-ley husoyo.
wal-mor ya'qub haw malfono n-bé dukbrono❖*

¹⁸⁵ Genesis 22:13.

¹⁸⁶ Genesis 22:9.

¹⁸⁷ cf. John 20:23.

than baliyal papikalé

Hymn During Holy Communion¹⁸⁸

People: “All who eat My Body and drink My living Blood,”
our Savior affirmed, “I will abide in them.”
“He, who receives Me in purity and in faith,
and he, who keeps my commandments, is My friend.”

*kul man dokbel fagray. w-shothé dem hayo.
emar forooqan. beh oo m-qawé eno❖
d-noseb b-dakhyootho. of b-haymonootho.
w-notar fooqdoney. booyoo rohmo deel❖*

“My Body is the food and My Blood the cup of life
«and» whosoever partakes, in him I will abide.”
Our Savior, «give us» for the atonement of our souls
Thy life-giving Body and Thy absolving Blood.

*boo fagr mekhooltaw. w-dem koso d-haye.
wayno d-noseb leh. beh boo m-qaw eno❖
fagrokh mahyono. wadmokh m-hasyono.
hablan forooqan. l-hoosoy nafshothan❖*

Lord, we believe by Thy Body that we receive
we are absolved and life «is retained» for us.
Thou gave us Thy Body to eat and Thy Blood to drink;
may we not be in the judgment «on the» last day!

*moran m-haymneenan. b-fagrokh d-nosbeenan.
d-beh methhaseynan. w-hayé nteereenlan❖
fagrokh awkelthon. wadmokh ashqeethon.
lo te ool l-deeno. aman b-yoom hartho❖*

Thy Body we ate and Thy Blood we drank,
Lord, may be not for judgment and vengeance.
Do not enter into judgment with Thy servants.
Thy Body and Blood, You’ve «given us» in earnest.

fagrokh dekbahn. wadmokh desbtheenan.

¹⁸⁸ Mor Gewargis († c. 725), bishop of the Arab tribes, comments that the dividing of the holy mysteries to the faithful signifies the gathering together of the faithful themselves, and their union with one another and with Christ even as the prophet said concerning Him: “I will divide Him among many; and to many he shall divide the inheritance” (Isaiah 53:12) which is the bestowal of forgiveness of sins. The reception of the mysteries brings about for us a union with God the Word, the Son of God. The gift that is given is a pledge of immortal life. The priest who offers the oblation receives first, and then gives to the others, makes known his good testimony concerning the mysteries.

*lo moryo nehwoon lan. l-deenao w-lathba'tho❖
lo te'ool l-deeno 'am 'abdé deelokh.
d-fagrokḥ mor wadmokḥ. rah-boono yabt lan❖*

Lord, Thy Body and Blood is hidden in our limbs.
We worship Them for through Them You gave us life.
The righteous judge who judges justly, bring us
not to judgment and recall not our debts.

*fagrokḥ mor wadmokḥ. datmeer b-hadomayn.
leh hoo sogdeenān. d-beh hayé yabbth lan❖
dayono kbeeno. d-doyen kbeeno yeeth.
l-deeno lo ta'lan. w-hawbayn lo tedkar❖*

Hymn when the holy vessels are cleansed and wiped

(qolo: d-mor aphrem)

People: Wipe away, Lord, all my debts
with the sponge of Thy pity,
and remember not, Merciful,
«the sins» I have done before Thee.

*kafar moryo besfugo: dahnonokḥ kulhoon hawbay.
wahṭohe d-se'reth qdomayk: lo tedkar lee m-rahmono❖*

Christ the King, our Life-giver,
Thy Holy Mysteries I have served
Count me with «the just» who pleased Thee
and the righteous who loved Thee.

*malko msheeho mahyonan: shamsheth rozayk qadeeshé
ashwon 'am keené d-rahmayk: of 'am zadeeqé dahbookḥ❖*

Lord, may I serve Thee in Thy
eternal heavenly kingdom,
unceasingly at this hour,
and in the everlasting world.

*eshamshokḥ mor b-malkutho: shmayoneetho dal'olmeen.
ameeno yeeth mor wameen: hosho wal'olam 'olmeen❖*

Absolve, Lord, O Merciful,
have pity «on us» all, Merciful,
on the priest and on the deacons,
who offered Thee this sacrifice.

*hus moryo hus hanono: hus 'al kulan m-rahmono.
'al kobno w'al msamshoné d-qareb lokḥ hon qurbono❖*

Unceasing glory to the Lord,
mercy on you on the judgment day
and may the Judge Who is just
forgive me, the poor sinner.

*l-moryo shubho ameeno: 'laykoon rahme b-yoom deeno.
w-lee haṭoyo meskeeno n-ḥasé dayono kbeeno❖*

Prayer for the faithful departed
(qolo: lo ldino w-lo lathba'to)

[Incomplete; needs additional work on the meter]

1. *Versicle:* Our Lord Jesus Christ:
Let not, Lord, Thy Body and Blood we have eaten,
be for judgment and vengeance,
but for redemption of sins
and a standing at Thy right side,
halleluiah, with confidence.

*fethgomo: moran yesbu' mshiho:
lo l-deeno w-lo lathba'tho: nehwoon lan mor.
fagrokh wadmokh dashqalnan.
elo l-ḥusoyo d-ḥawbé wal-shubqono:
w-laḡyomto d-men yameenokh.
halelooyah. b-galyooth afé❖*

2. *Verse:* From thy pleasant spring give them to drink.¹⁸⁹
Thy Body which we have eaten and Thy Living
Blood which we have drunk with faith,
may they be a bridge and a passage
wherewith we may be delivered from fire and from hell,
halleluiah, and inherit life.

*shubho: men nablokḥ baseemo thashqé enoon fagrokh
moran dashqalnan: wadmokḥ ḥayo.
deshteenan b-ḥaymonootho. nehwoon
geeshro w-ma'barto w-beh neshtawṣab:
men nuro w-men geeḥano.
halelooyah. w-neerath ḥayé❖*

Celebrant: ❖ shubho ...❖

¹⁸⁹ Psalm 36:8.

3. To Thee, O Christ the King,
oblations are offered by the priests, Thy servants.
Accept them, O Good Lord, through Thy compassion.
And be reconciled with us by Thy grace, halleluiah,
and may they pardon us.

*lokb methqarbeen qurboné malko mshiho:
men eeday kobné ‘abdayk qabel enoon bahnonokh moro tobo:
wethra’o lan b-taybutbokh.
halelooyah. w-neth-hasé b-boon❖*

4. The hands that stretched out their palms
to receive the pledge from Thee, O Son of God,
let them not be restrained on the last day
by the vehemence of the flame,
halleluiah, since they carried Thy Body. *men ‘olam ...*

*eedé dafrasee hufnaybeyn w-qabel menekh:
rahboono bro dalobo:
lo nethqafson beth deeno b-yoomo hroyo:
men ‘oozo d-shalhebeetho.
halelooyah. d-fagrokh zayahey❖*

‘etro
(Incense)

Celebrant: May this oblation, that we have offered today on behalf of Thy servants and handmaids, be a sweet fragrance well-pleasing unto Thy will and through Thy mercies grant them, O Lord, eternal rest.

The celebrant puts on his garments and says the following *‘eqbo*¹⁹⁰:

<Check meter>

If by the blood of animals,
Moses gave life to Reuben who sinned,
how much more will the faithful departed be pardoned
by the living sacrifice that has been offered on their behalf.

*en mooshé yabeb hayé l-roobeyl dahō badmo d-haywotho:
kmo khay neth-hasoon ‘aneedé mbaymné b-debhō hayo d-methdbah hlofayboon❖*

People: *Kyrie eleison, Kyrie eleison, Kyrie eleison.*

Celebrant: Lord have mercy upon us.

¹⁹⁰ *‘eqbo* (Syr.): a terminating prayer, usually poetic in composition. The word *‘eqbo* literally means ‘end’, and liturgically denotes a concluding prayer or hymn of an Office.

People: Lord be kind and have mercy.
Answer Lord, and have mercy.

Celebrant: Praise to Thee, O Lord.

People: Praise to Thee, O Lord.
Praise to Thee, our hope forever. *Barekhamor*.

Celebrant: Our Father who art in heaven;

People: Hallowed be Thy name...

Celebrant: Hail Mary, full of grace.

People: Our Lord is with thee...

The following hymns from the Book of *Shhimo* may be used when the priest blesses the congregation.

For the Commemoration of Departed Priests¹⁹¹

(qolo: d-mor ya'qub)

O Son of God, grant rest to the priests among the just
in that indestructible kingdom, with the holy ones.

*l-kobnayk aneeh baynoth keené bro dalobo.
b-boy malkootho d-lo mesbtaryo 'am qadeeshé❖*

Glory to Thee, who raises the dead from their tombs and
clothes them with robes of glory on the day of resurrection.

*lokḥ teshbuhṭo m-nahem meethé men qabrayhoon.
w-malbesh lhoon eṣṭal shubḥo b-yoom nuḥomo❖*

Death trampled the adornments of the priests in Sheol, its abode,
and restrained the glory of the deacons in its citadel.

*ṣebtho d-khobné dosheb manto b'oomroḥ dashyool.
wahmal hedro damshamsboné bgaw ofadneḥ❖*

The Church's best men have passed away and are mired today in Sheol
and the voice of their lyres became silent and vanished away.

*ḥdoogeyḥ d'eedto 'beedeen yawmon syono bashyool.
wahresh qolo d-khenorayhoon w'anfeew enoon❖*

The Church is deprived of their pleasant melodies and their
gentle sounds that are sweet have ceased in the holy place.

*ṣedyath 'eedto men qeenoth-hoon baseemotho.
wabṭel hayklo men ne'moth-hoon haneewotho❖*

The pulpit of the priests mourns for them with passion and
the sanctuary laments the silence that fell on their voice.

*beema d-khobné go'yo 'layhoon ra'oomo-yeeth.
w-'olé qudsḥo 'al dethganee men ṣaw-tayhoon❖*

May the departed priests rejoice with Thee, Son of God,
and let them be glad at Thy coming in Thy Father's glory.

*nehdoon 'amokḥ kobné da'nad bar alobo.
w-bokḥ nethfaṣ-hoon mo dothé at b-shubḥeh dabookḥ❖*

¹⁹¹ Book of *Shhimo*, Saturday, third hour.

Let our departed brothers and our elders who have
left us have rest in the Kingdom with Thy holy ones.

*ahayn da'nad of rabonayn daf-tar menan.
bokh nettneeboon beth malkootho 'am qadeeshayk❖*

The gathering of priests on earth shall give Thee, O Lord,
pure glory and exaltation with a sweet melody.

*shubho shafyo b-geento hleetho 'am boololo.
taseq lokh mor goodo d-khobné d-beth ar'one❖*

Thou hast shepherded them from within the Church on earth;
set them in order in the Church above and glory to Thee.

*dadbart enoon men gaw 'eedto ar'onoyto.
b'eedto dal'el ta-kes enoon w-lokh teshbuhto❖*

Christ, the Lord of the priests and high priests, absolve Thy priests
who administered Thy Mysteries and glory to Thee.

*msheeho deethayk moro d-khumré w-rabo d-khobné.
haso l-khobnayk d-shamesh 'rozayk w-lokh teshbuhto❖*

bo'ootho of Mor Balay

For the Commemoration of the Departed¹⁹²
(qolo: aneeh w-haso l-boon)

[To be verified with George]

Renew Your creatures by resurrection, O Merciful,
Your servants and worshippers who've slept in Your hope.

*hadeth mlé rahmé: breethokh b-noohomo.
l'abdayk w-sogoodaykh: dashkeb 'al sabrokh❖*

Lord grant rest and pardon to the departed
who have slept in Your hope and await Your coming.

*aneeh w-haso l-boon: moryo l'aneeydayk.
dashkeb 'al sabrokh: w-hoyreen l-meteethokh❖*

Grant rest to the entombed, O heavenly King
and plentiful pardon to the faithful departed.

¹⁹² Bok of *Shhimo*, Common concluding hymn in the ninth hour.

*aneeh laqbeeré: malko shmayono.
wasgo shubqono: l'aneedé m-haymné❖*

In the bosom of Abraham, Isaac and Jacob
give rest, Lord, to Your servants who've slept in Your hope.

*b'oobeh dabrohom: deeshoq nad-ya'qub.
ashro mor l'abdayk: dashkeb 'al sabrokb❖*

Glory to Christ Who summons the departed
and they rise without corruption and sing praise.

*shubho lamshiho: d-qoré l'aneedé.
w-qoymeen d-lo h'bolo: w-zomreen tesbbuhto❖*

Their bodies and souls shall cry together:
Bless'd is He who has come, and will come and raise the dead.

*fagré w-nafshotbo: neq'un shanyoyeeth.
breekb detbo: wothé wamnahem meethé❖*

*sedro da-tyobootho*¹⁹³
Order of Repentance
(qolo: lath-hoomo d-haymonootho)

«At the sea of» Thy mercies I gaze. God, the Only Son,
numerous are my offenses and my faults have **increased/strengthened!**
«Sprinkle me with» Thy cleansing «hyssop and»
wash me in the tears of my eyes. I beseech Thee,
Lord by Thy Father's love,
«let not the» spiteful mock me, but angels rejoice
over a sinner who repents of his wickedness.
«And let them say»: «“Bless'd is the Lord, Whose» door is «open to»
those «who repent»—halleluiah— during night and day.”

*l-yamo d-rahmayk ho-ar no. yeeheedoyo
aloho dasgeen hanbay wa'shen boosoray.
roos 'alay boofokh dakhyo. w-halelay b-dem'e d'aynay.
bo'eno mor b-hoobeh d-yoloodokh.
lo nahloon beey soqooray
elo nehdoon malakhé b-had hatoyo d-tho-eb men 'avleh.*

¹⁹³ Book of *Shhimo*, trayn b-shabo sootora (Monday, compline). This hymn is also used in the liturgy for anointing of the sick (*qandilo*). In the third stanza of this hymn, St. Ephrem draws on the account of the sinful woman who anoints Lord Jesus at Bethany (Luke 7:36-50). The person of the penitent woman is the model of the whole of sinful humanity that is in need of healing. The penitent woman is portrayed as engaging in a dialogue with Satan personified as the seller of perfumes. An elaborate *soghitho* (dialogue poem) of Mor Ephrem on this topic is also intoned in the *liho* (office of midnight) of the Thursday of the Passion week.

*w-neemroon dabreekh beew moryo: dafteeh tar'eh
l-thayobé halelooyah b-lehyo w-beemomo❖*

[To be verified and set in meter]

Look Lord upon my weakness for I have sinned much
And have angered you and I do not know in whom I may find refuge.
I approached the physicians and they spent their medicines on me
And the abcess remains infected and there is none to bind it up.
I heard of you, good physician, that you have many medicines and that he who
approaches you receives help.
By the love of the Father who begot You and by the prayer of her who bore you,
Halleluiah, pardon me my offences.

*at moran hoor bamheellooth. dahfteeth sageey
wargeztokh w-lo yoda' no b-manoo ethgawas.
qerbeth seyed esawotho w-anfeew beey samom-nayboon w-shoohno mareer.
w-layth leh 'osoobo. shem'eth bokh osyo tobo.
deeth lokh sageey sam-moné wad-qoreb lokh noseb 'udroné.
b-hoobeh dabo yoloodokh w-baslootho d-boy
d-yoledtokh halelooyah haso leey hambay❖*

«With a» lovely voice the sinful woman said to the seller
of perfumes: “Give me oil and take gold in payment;
give me the best oil, that I may mix it with the tears of my eyes and
anoint the first-born of the Most High.
I trust in God that by this oil, which I have bought,
my sins and my offenses will be forgiven.”
When she took the oil and went forth to anoint,
Lord «saw her faith»—halleluiah—and forgave all her sins.

*rgeeg hwo qoloh d-hatoytho. kad omro leh
l-basomo d-hab leey mesh-ho
w-sab dahbo theemaw. mesh-ho reeshoyo hab leey.
dehlooth beh dem'é d-'aynay. weezal emshooh
l-bookhreh d-'eloyo. w-thakeelon 'al aloho
d-bon mesh-ho d-shoqlon menokh beh meshtabqeen
hawbay wahthohay. w-kad sheqlath mesh-ho wezlat. hzo moran
hay-monoothoh halelooyah washbaq loh hambeyh❖*

[To be verified and set in meter]

Lord, let me not die in my sins; now I offer you the tears of my eyes, a bribe that you
love; I do not offer oxen or lambs or goats or doves or young pigeons, but two tears
of my eyes like the sinful woman in the house of Simon. Accept them and have pity
upon me. By the love of the Father who begot You and the by the prayer of the
virgin who bore You, Halleluiah, forgive my sins.

lo mor emooth bahthohay. d-men horko m-qareb

*no lokh dem'ê d-'aynay shoohdo d-rohem at.
lo thawré m-qareh no lokh. w-lo emré
oflo g-dayo. w-lo shufneenê oflo bnay yawné.
tarteyn tamfeen men 'aynay. akh hafoytho
d-beth shem'un qabel eneyn wethraham'alay.
b-hoobeh dabo yoloodokh w-basloothoh d-hoy
deeledtokh halelooyah haso leey hawbay❖*

teshmeshto dasleebo
(Service of the Holy Cross)

Priest *bokh n-daqar lab'eldbobayn halelooyah
meytool shmokh n-doosh lso'nayn❖*

People *a(n)-tooh fragton men so'nayn (b-w-h)
wab-hett lab'eldhbo-bayn❖*

*sleebo z'kho sleebo z'okhey
sleebo z'kho(h)y lab-'eldaro
wa-sleebo nehwé shooro
l-khul man daw-dee basleebokh¹⁹⁴*

stawmen qalos ...

¹⁹⁴ Book of *Shhimo*, 'arubto b-shabo saphro (Friday, morning).

Supplication for the Intercession of the Blessed Virgin Mary

This prayer is offered in honor of the Blessed Virgin Mary for protection in times of sickness and sufferings, in response to the request of one or more of the faithful who stand at the foot of the altar with lit candles. After the *quqalya* of the Blessed Virgin Mary during the Holy Eucharist' the priest stands before the altar, facing east. Two deacons, with lit candles, stand at the priest's right and left sides. With outstretched hands, the priest intones the following petition:

Priest: O Compassionate Lord, open to us the door of Thy mercies and do not make us ashamed as we have put our confidence in Thee. Deliver us and save us from all distress and intolerable temptations as Thee are the Savior and the Redeemer of those who believe in Thee. Have mercy upon us, O Lord, have mercy upon us, because Thou art our trust and our hope. Do not be angry with us forever and do not remember our hidden and known offenses and transgressions. According to the abundance of Thy mercy, compassion and loving-kindness, save us from our enemies, as Thou art our God, we art Thy people, the creation of Thy hands and Thy Holy Name has been called upon us. We ask these merits by virtue of the prayers and intercession of Thy Mother the Holy Virgin Mary. O Good One, have compassion and mercy upon us.

People: *Halleluiah. Halleluiah. Halleluiah.*

(qolo: bo'ootho d-mor aphrem Mode 1)

Offer, O pride of the faithful,
prayers for us to the Only Son,
Who sprang forth from you, that He
may have mercy on us all.
Stomen kalos. Kyrie eleison.

*qareb bo'ootho hlofayn.
o shub-boro dam-haymné.
leeheedo dad-nah menekh.
d-ne'bed rahmé 'al koolan❖
stammen qalos. quryelayson❖*

One of the deacons shall say the following prayer:

People: The Mystery which was hidden from generations and ages was revealed to you, O fount of chastity, when the Archangel Gabriel came and greeted you, saying: "Hail, O full of grace, the Lord is with you, you are blessed among women." (Luke 1:28).

Hail, O land that was never sown. Hail, O bush that was set aflame, but was not consumed. Hail, O depth, which is difficult to be perceived by sight. Hail, O bridge that leads to the height and the ladder that lifts up into heaven. Hail, O vessel in which the Divine Manna was preserved. Hail, O you who abolished the curse of old

time. Hail, O you who lifted up Adam from his fall. The Lord is with you. *Kyrie eleison. Kyrie eleison. Kyrie eleison.*

The people shall sing the following hymn:

(qolo: takhshefto)

*l-qeebootbo d-deeyatheegeey domyath yoldath aloho.
deeth wo boh qesto d-manno w-shabteh dahroon haw dafra'.
w-shushbefto shlemoonoytho.
l-rozo dab'oobekb sro wo.
nbiyye kul-boon b-rozayhoon.
washleehé b-gehyonayhoon.
w-metul hode m-shabheenan leh.
lamsheeho dadnah menekb.
metul damshabho eethaw❖*

O Christ, our Lord and Creator, have mercy upon us by Your Mother's intercession. Set us free from the deception of the devil and deliver us from his powers.

We are Your servants and to You we commit ourselves, hoping for Your mercies for we have no other Redeemer than You. Pardon us and pardon our departed ones and grant us full forgiveness.

People: *Kyrie eleison.* (Three times)
O Lord, have mercy on us. (Three times)
O Lord, help us. (Three times)
O Lord, grant us forgiveness. (Three times)

The priest shall stretch out his hands, facing west, and shall pray the following supplication:

Priest: O pure and glorious one, who gave birth to the Word God¹⁹⁵, Who in His Holy of Holies is above all the saints; by your prayers may He save us from all calamities and adversities and from the intolerable temptations, especially those who are present here and who entreat You, saying: You are the treasure of all good things and the fountain of all blessings who do not reject the requests of those who beseech you.

O Blessed Virgin Mary, offer petition on our behalf to your Son, our Savior Jesus Christ, that He may strengthen our infirmity, heal our sickness, blot out our offenses, sanctify our souls, purify our minds, cleanse our impulses, straighten our paths, make steadfast our steps, repay our debts, forgive our shortcomings, support our elders, keep our youth and adorn our children with His fear.

By your intercession, may those who are near live at ease, and those who are far return in peace to their homes.

¹⁹⁵ John 1:14.

By your prayers, may your virtuous women be protected under the wings of your holiness, the faithful departed be absolved and the Church and her children lead a life of harmony, love and faith.

As for those who have offered this supplication in your honor and are standing in the presence of your holiness, may their petitions be accepted, their requests be answered, and may they be delivered from the wickedness of the hidden and the known enemies.

By virtue of your petition, may we who are weak, together with all the priests and the faithful, who are present here, live a life of peace and tranquillity.

Then the people shall say:

Kyrie eleison (3). Glory to You our Lord. Glory to You our Lord. Glory to You our hope forever. *Barekhamor*.

The supplication is concluded by reciting the Lord's Prayer and the Hail Mary.

Confession Prayer Before The Priest

I, a sinner, confess to God the Father Almighty, and to the Son, Jesus Christ, and to the Holy Spirit, and in the presence of Saint Virgin Mary, Mother of God, and all the holy angels, and Prophets, Apostles and Saints, and to you, my spiritual father, all my sins. (*Here the penitent mentions the sins he or she committed*). For these and for all other things I have sinned through all my senses, both inwardly and outwardly in word, in deed, and in thought, which I do not remember, I am deeply sorry that I have offended God. Now I sincerely repent, desiring not to fall again to the same ever and I ask you, to the authority of your sacred priesthood, forgiveness and absolution for the remission of sins.

Another Prayer

O Lord, I have sinned; forgive me. O God, be merciful to me, a sinner, rather that he be repented and be lived. I confess that I have sinned against Thee. In this fallen nature, I am no more worthy to be called a son of Thy grace. Make me as one of Thy hirelings. O merciful Father, blot out my transgressions, and cleanse my sins. O gracious Lord, look not upon my inequities, or cast me not from Thy presence. O Lord, hearken the voice of my sorrow, and look upon my tears. I repent for all my transgressions, and determine not to return to the hateful paths of sins again. Accept my repentance, O my God, and lead me into Thy way and grace.

Prayer After Confession

O Almighty and Merciful God, I truly thank Thee for the forgiveness of my sins. Help me, O lord, by Thy grace, to confirm me in my purpose and promise, and decision that I may never return unto sin. O Physician and Healer of my soul, shine in my heart with the true sun of Thy righteousness; enlighten my mind, and guard all my senses. Keep me under Thy protection, and in the shadow of Thy wings that I may serve Thee, praise Thee, and glorify Thee all the days of my life that I may attain life eternal. Amen.

Prayer Before the Holy Communion

My God and my Lord, make me worthy to receive Thy Holy Body and Life-giving precious Blood for the eradication of my evil desires, and for the expulsion of my sinful deeds. Help me O God, through partaking these holy Mysteries, for the remission of my debts and the forgiveness of my sins, and for the purification of my body and the enlightenment of my soul into life everlasting. Amen.

Prayer After the Holy Communion

O Lord Jesus Christ, our God, I have received Thy holy Body and precious Blood for remission of sins and for life eternal. May this Eucharist be unto me not for condemnation, but for the life and redemption; for joy health and gladness; and to make me worthy to stand at Thy right hand during Thy glorious second coming. Amen.

Hymn for Welcoming Prelates to a Parish

This hymn is sung when the Patriarch, the Catholicos, or the bishop of the diocese arrives to visit a parish. The vicar of the parish receives the prelate with an ornate lit candle. The faithful of the congregation line up on both sides of the entrance to the church with lit candles singing the welcome hymn.

Welcome, O noble father, Mor (N), the chosen shepherd.
Your flock thirsts to see you and for your blessings we await.
We thank God who has chosen you a shepherd for us.
In your name we rejoice and find gladness.
Let us all cry out with our strength,
“Long live our Father Mor (N),” we shall say and will affirm.

*to bashlom abun xabyo. mor (...) ro'yo gabyo.
'onokh lah'zothokh shobyo. wal-boorko-thokh m-keem m-sakhyo.
laloho mandyo. dagbokh lan ro'yo.
bashmokh haw fayo fseeho w-hodyo.
mekheel neq'e b-khooleh haylan.
neehé abun mor (...). d-neth-malé beh sookhoyan❖*

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Footnote on Nicene Creed. 90

J.-P. Migne, Eccl. Hist. PG.

[207 (Latin)] [208 (Greek)]

46. Scribit Theodorus noster Calendionem Constantinopoli ordinatum fuisse, cum Theodorito consentiens.

582 47. Scribit etiam eundem Calendionem Tersancto hymno adjecisse, *Christe rex*, propter eos qui adjecerant appendicem illam, *Qui crucifixus es pro nobis*.

48. Ait Theodorus noster, Petrum Fullonem instituisse ut sacrum chrisma in ecclesia coram

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omni populo consecraretur: utque invocatio super aquas die festo Theophaniorum fieret sub vesparam; item ut in omni precatone nomen Deiparae proferretur; denique ut in singulis Collectis Symbolum recitaretur.